His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

30 combined MP3 transcripts from SCSMGLOBAL.

73.03.00.A to 80.10.22.B

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80.10.22.B

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His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
&
His Divine Grace Śrīla A.C. Bhaktivedanta Swāmī Mahārāja

73.03.00. A

Śrīla Śrīdhara Mahārāja: ... and this is not a chance coincidence, but a matter of innate fortune ... this sort of grace is being conferred on me and getting me the permanent services _____ means permanent settlement. So it comes down from Him to the smallest and negligent creature can ever be conceived in this _____ as His grace, so much His grace. We are very eager to get some happiness but even a point is very much dear to us. A speck of happiness of this can...

Once, Professor [Nisikanta] Sanyal, he told when he was a boy in; he was a man of Faridpur and there the Ganges water is very dear. So from his childhood he was habituated to see Ganges water by drops. So, a drop of Ganges water is stuffed on one's head and he's purified. The conception of Ganges water it is revered in that place. But his father was serving in Faridpur on the verge of Ganges. Once, following his father he's coming this side and passing through Ganges water. Then, when, he told, "What river is this?"

His father told, "This is the Ganges, River Ganges."

"So much water, the boat is passing through Ganges water and only a drop of Ganges water can never be found, to hardly be found in our country, and so much Ganges water is here and the boat is passing through, over it."

So, so much happiness ...

Śrīla Prabhupāda: *Ānandāmbudhi*. [*Śikṣāṣṭakam*, 1]

Śrīla Śrīdhara Mahārāja: *Ānandāmbudhi-vardhanaṁ, ānandāmbudhi-vardhanaṁ*. So, all blissfulness, all love. All deviated what is so much here, this land, this part, and there everything is all dancing, *gamanam nāṭyaṁ*, and *toyam amṛtam*, all drink is that nectar.

Śrīla Prabhupāda: *Kathā gānaṁ nāṭyaṁ gamanam* [*Brahma-saṁhitā*, 56]

Śrīla Śrīdhara Mahārāja: And *kathā gānaṁ*, all words are sweet because their subject matter is sweetness personified, Kṛṣṇa. *Kathā gānaṁ*, pleasing everybody that *kathā. Gamanam nāṭyaṁ*. And the very environment, trees, cows, lands, everything, all fulfilling our purpose. "Oh. You are Kṛṣṇa *bhakta*, everything for you is there, everything for you offering them, everything, we are all your friends. You can take anything you like. We are ready for your satisfaction. Opulence, opulence being offered from all sides. That is the meagre representation to us, in this foreign area, area where we fallen souls are living. That has been extended through the scriptures and the *sādhus*. The intimation, *sādhus* are agents coming down from that land to here to recruit us, to take us to that sphere. 'You are so cruelly representing you, like a cover, you like happiness, you want happiness, you want, are you seeking happiness, ecstasy? Oh, come with me. The opulence is there, the coin, the mine is there. You come. How much can you take? How much you can contain? Your...

Śrīla Prabhupāda: Bhaktivinoda Ṭhākura's song brought good news, I forget that song.

Śrīla Śrīdhara Mahārāja: Yes. *Śrī vaikuṇṭha puri ata sreya savan* [?]

Devotee: *Kalyāṇa-Kalpataru* (?)

Śrīla Śrīdhara Mahārāja: *Kalyāṇa-Kalpataru* (?) [a verse is quoted]

Many such trees and creepers are there, and only one I have tried to come down here for your good... Hare Kṛṣṇa. Hare Kṛṣṇa. The Name is the highest medium Mahāprabhu recommends, Name. And, it is open to all, open to all. Not much question of eligibility in taking the Name. From whatever corner he may come, only a sincere will is necessary. 'Yes, I want.' 'Do you sincerely?' 'Yes. I want this.' And that is the qualification. No other qualification is necessary, only sincere will, only, 'Yes, I want this.' But everything is there, and 'yes, come forward, I shall give you.' But the will must be *śraddhā*, faith.

Kesava naho dulabha ahankara pitanam tu madye padvatya apa rasaya [?]
Ahankara navrtyanam kesava nahi dulabha [?]

He's not far away, only the egoism is the wall between the two. And if the egoism of *karma* and *jñāna* removed then we are with the Lord, we are with the Lord _____ [?] Far for them and near for the others, for the *śraddhā-rūpa*, He's near. So near that we cannot conceive of that nearness. Even perhaps me self is not so near to me self. He's so near to us, we can see clearly. I cannot see me as much as He can see me. I cannot love me as much as He loves me, and His Names' love. I can't love me self so much. Such is our relationship with the Lord. But the Divine

Name, the divine master, can make us conscious of the Divine. Act for our destination. What are you doing with everything? Only gathering some transient feelings of this material sensation of this material body...

Śrīla Prabhupāda: Would you like to stop...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So Swāmī Mahārāja has done a miracle, he has done a miracle! What Bhaktivinoda conceived and Prabhupāda [Bhaktisiddhānta] tried to translate the conception into action in his last days. And anyhow we find that through Swāmī Mahārāja these things have been fulfilled. We are happy, we are glad, we are proud of him. We love to awe. Our Guru Mahārāja told that when one person has come to take *dīkṣā* and to stay in the Maṭh, then he said that after wandering a long time in the foreign land he's again coming just to his home, homeward. God-ward means homeward, back to God, back to home, back to Godhead. Back to God means back to home, sweet, sweet home. Our home is there and nowhere else. So, we may be quite free there. No apprehension of any misgivings or misunderstanding. Such boldness and clear faith we can go on, onwards, onwards. And what we are leaving on the back, that is all mortal things, transient. Hare Kṛṣṇa. Hare Kṛṣṇa.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

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

Śrīla Prabhupāda: Jai Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja Ki Jai.

Assembled Devotees: Jai.

.....

Śrīla Prabhupāda: [So we are thinking we are very much fortunate to hear His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. He is,]

...by age and by experience, in both ways he's senior to me. I am also always fortunate to have his association since a very long time - perhaps since 1930 or something like that. At that time, he did not accept *sannyāsa*, he just left home, *vānaprastha*. In his white dress he went to Allahabad. Mahārāja, I think you remember this incident when you went to Allahabad.

Śrīla Śrīdhara Mahārāja: Yes, I do.

Śrīla Prabhupāda: Yes, thank you. At that time...

Śrīla Śrīdhara Mahārāja: ...we took *prasādam* on the roof.

Śrīla Prabhupāda: Oh, yes. [Everyone laughs] On that auspicious occasion we were connected. Before that, in 1920, 22, when I was manager in Dr. Bose's Laboratory, a young man, and I was a nationalist in the Congress Party, I was a devotee of Mahatma Gandhi and CS Das. At that time...

Śrīla Śrīdhara Mahārāja: 1920, but at the beginning of non-cooperation.

Śrīla Prabhupāda: No, I was in connection with Congress by 1917 when Annie Besant became the Congress President. Then I became serious in 1920 and I gave up my education. So one of my friends...perhaps you know, Mahārāja, that Narin Mandi...he was my intimate friend. So in their house old [Bhakti Pradipa] Tīrtha Mahārāja went to beg some alms, there was a rich man, so he informed me that, "One nice *sannyāsī* came to our house and he has invited us to go to Ulṭā Ḍāṅgā there in the Gauḍīya Maṭh. So he has invited me, I wish to go there. Why don't you come? Let us go together."

He was my very intimate friend. So at that time I was a little pessimistic: "Why should I go? I know all the *sādhus* there; I am not going."

So he forced me: "Oh, why not? Let us go."

"All right, let us go." So I went to see His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura in 1922 in that Ulṭā Ḍāṅgā building.

At that time Prabhupāda [Bhaktisiddhānta] was sitting on the roof, there was a small house, room, and we were welcomed because Mr. Lal Mandi was a very rich man and he contributed some money. So we went to see Prabhupāda, offer our obeisances.

So immediately he said that, "You are all educated young men. Why don't you preach Lord Caitanya Mahāprabhu's message throughout the whole world?"

So I replied to him that, "We are a dependent nation. Who will hear our message? We can talk of all these things after we get independence." Because I was politically-minded at that time, Yes. So he refuted my argument. Certainly I was defeated and I took his words very seriously; I appreciated. Then we were offered some *prasādam*, we came down.

Then my friend Lal Mandi asked me, "How did you like this *sādhu*?"

"Yes, here is a *sādhu* in whose hands Caitanya Mahāprabhu's message is there, and it will be done. I think this is very nice." That was my appreciation.

And then in 1923 I resigned my post as manager in Bose's Laboratory and I accepted the agency of the whole of U.P. beginning from Mamasai (?) up to Delhi, and I made my head office in Allahabad. So I was always thinking, "Oh yes, I met a very nice *sādhu*." From the very beginning that was my impression that, "I have met a real *sādhu*." So actually the words *lava-mātra sādhu-saṅge sarva-siddhi haya* - was actually, I could see that, finely, for a moment.

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

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

And he impressed so much, Bhaktisiddhānta Sarasvatī Ṭhākura, that it continued. Then in 1928, when there was Kumba Mela.... Mahārāja, when did you join Gauḍīya Maṭh?

Śrīla Śrīdhara Mahārāja: Twenty-seven.

Śrīla Prabhupāda: Twenty-seven, that means...

Śrīla Śrīdhara Mahārāja: I was thirty when I met Prabhupāda in August, 1926. That was my first meeting, and I joined the mission in May, 1927.

Śrīla Prabhupāda: In 1928 there was a Kumbha Mela I think, and during that Kumbha Mela [Bhakti Pradīp] Tīrtha Mahārāja with a party came to my shop. _____ And I saw, "Oh, these are the people I saw, Gauḍīya Maṭh, yes, come on."

Devotees: (Laughter)

Śrīla Prabhupāda: I was so glad. So Tīrtha Mahārāja asked me that, "We have come new here, we are going to establish a temple in Allahabad. We have heard your name, so we have come to you. Please help us."

"Yes, I will help you." So in this way I contributed, my attending physician contributed, and some other friends. In this way we became friends. And Tīrtha Mahārāja, old Tīrtha Mahārāja, had first meeting in my house at Allahabad, with, I think, Sarvaiṣṇava Brahmacārī and Bir Kṛṣṇa Brahmacārī.

Śrīla Śrīdhara Mahārāja: Yajavara Mahārāja.

Śrīla Prabhupāda: Yajavara Mahārāja, yes. So my father was Vaiṣṇava, but when I invited the Gauḍīya Maṭh *sādhus*, my father thought that I have invited some *sādhus* of the Ramakrishna Mission, so he was not very interested. (Laughter) When Tīrtha Mahārāja was speaking, I called my father - my father at that time was invalid - I called him, "Please come down, there is a meeting with the Gauḍīya Maṭh." So he could not resist my request; he came down, but he did not think that some devotees have come — he thought that, "These Ramakrishna Mission rascals have come."

Devotees: (Laughter)

Śrīla Prabhupāda: So he was not very happy, but I told, he was sitting – he, in the meeting he just criticised them. Then when he heard the speech of our old Tīrtha Mahārāja, our old God-brother, he understood, "Oh, they are Vaiṣṇavas!" Then immediately after the meeting he fell down on his feet. "I misunderstood you sir that you are Ramakrishna Mision *sādhu*. I am so glad to meet you."

That is the beginning of my intimate relationship with Gauḍīya Maṭh. And they were coming, and whenever somebody would come, I would invite them to lecture in my house. In that way, Śrīdhara Mahārāja — at that time, Rāmendra Sundara Bhaṭṭācaryya — he was also invited to my house, and before that, I think I invited Bhāratī Mahārāja and you were with Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Śrīla Prabhupāda: Yes. So, in this way my connection became developed with Gauḍīya Maṭh. Then, gradually the process began: *harisye tad dhanam shanaih* ["Hari-*Nāma* takes everything away."] [Laughter] I wanted to become a very big businessman and there was good opportunity. I was very nicely associated with the chemical industry of India - Dr. Bose's Laboratory, Bengal Chemical, _____ and all of them - they liked my business organisation. Then I started a big laboratory in Lucknow – so, that was golden days - but gradually everything became tainted, and at last my Allahabad business was lost; it was not lost, on account of so many debts I had to hand it over to Dr. Kartik Chandra Bose because I was his agent. I had some debts, so I told him, "All right, you take this business." In this way the business was lost. So I was not going to, I was sitting at home, and Yajavara Mahārāja - at that time, Sarvaiṣṇava Brahmacārī and Atulananda Brahmacārī, they used to come to take their subscriptions, and they were requesting, "Why don't you come to our Maṭh, why don't you come to our Maṭh? You are now free." So I used to visit their temple. That was not far away from my house. Then they intimately sensed the Gauḍīya Maṭh grew. In this way, I think in 1933...yes, Sir [William] Malcome Hailey [Governor of United Provinces] came to lay down the foundation stone of the Allahabad Maṭh. Mahārāja, I think you remember?

Śrīla Śrīdhara Mahārāja: Yes, we were coming from Vṛndāvana *parikramā*.

Śrīla Prabhupāda: Yes, *parikramā*. And the *parikramā*, that is also another incident. I was not initiated at that time, but I had a very good admiration for the Gauḍīya Maṭh people, and before 1933 I met Śrīdhara Mahārāja and other devotees - old Tīrtha Mahārāja – so they were very kind to me. So the *parikramā*, I thought, "What these people doing on this *parikramā*? Let me go." So I met them in Kosi. Perhaps, Mahārāja, you may remember, and all people were going to see some Śeṣaśāyī.

Śrīla Śrīdhara Mahārāja: Including Nimi Mahārāja.

Śrīla Prabhupāda: Yes. So at that time Vinod Bābu, later on, Keśava Mahārāja, he informed that, "Prabhupāda [Bhaktisiddhānta] is going to Mathurā tomorrow morning, and he will speak Hari *kathā* this evening. Anyone who wants to remain may remain, or otherwise they may prepare to go to see Śeṣaśāyī."

So at that time I think only ten or twelve men remained. Out of them Śrīdhara Mahārāja was one of them, and I thought it wise, "What can I see, this Śeṣaśāyī? Let me hear. Prabhupāda will speak; let me hear." So Prabhupāda marked that...

Śrīla Śrīdhara Mahārāja: It was better to listen to him than wasting the eye-experience on Śeṣaśāyī.

Śrīla Prabhupāda: Yes. Because he's a Vaikuṇṭha person he could understand that this boy is eager to hear. So he very much appreciated. So when he came back to Allahabad, so, Gaṇeśa Bābu, he introduced me, that, "Here is a nice devotee."

So Prabhupada immediately replied, "Yes, I've marked it. He does not go away. He hears very well. Yes, I will accept him as disciple."

Then I was initiated. In this way our relationship with Gauḍīya Maṭh developed, and gradually as it developed, the other side [family and business] diminished.

Śrīla Śrīdhara Mahārāja: [Laughs]

Śrīla Prabhupāda: [Chuckles] Then, there was a long history, it will take time, but I had the opportunity of associating with His Holiness [Śrīdhara Mahārāja] for several years. I had the opportunity. Kṛṣṇa and Prabhupāda liked him to prepare me. Śrīdhara Mahārāja lived as a…

Śrīla Śrīdhara Mahārāja: As a *sannyāsī*.

Śrīla Prabhupāda: Ha, ha, ha, He lived in my house as a sub-lessee for three years. So naturally we had very intimate talks and he was my good advisor. I took his advice and instruction very seriously because from the very beginning I know he's a pure Vaiṣṇava and devotee and I wanted to associate with him, and tried to help him also in so many ways. He also tried to help me. So our relationship is very intimate. After the breakdown of the Gauḍīya Maṭh, I wanted to organise another organisation making Śrīdhara Mahārāja the head. And I wanted to arrange at that time for [Bhakti Saranga] Goswāmī Mahārāja to have the house of one of my friends at…. Śrīdhara Mahārāja, you may remember those things. I wanted to organise in so many ways, but somehow or other….

Śrīla Śrīdhara Mahārāja: To hire one house on Tennison Road, belonging to _____ in a very small place.

Śrīla Prabhupāda: Yes. He wanted to rent us only for 90 rupees. I told him, "Just give me the contract," because at that time was getting 125, but because I am his friend, "All right, I'll give you for 90." So, that could not happen, somehow or other. So I was trying from the very beginning, after the disappearance of Śrīla Bhaktisiddhānta Sarasvatī.

Śrīla Śrīdhara Mahārāja: At that appearance of *Back to Godhead,* it occurred?

Śrīla Prabhupāda: Yes, in 1944.

Śrīla Śrīdhara Mahārāja: 1944.

Śrīla Prabhupāda: I think that you were at that time at my house.

Śrīla Śrīdhara Mahārāja: Yes.

Śrīla Prabhupāda: So somehow or other this intention for preaching the cult of Caitanya Mahāprabhu increased, and the other side decreased. _____ I was not disinclined, but Kṛṣṇa forced me, that, "You must give up!" [Laughter] The history is known better to Śrīdhara Mahārāja - how it decreased, decreased, decreased...then, almost it became nil. And then I left home in 1950, or whatever it was there: All right, you do what you will like. In 1950 for four years I remained as *vānaprastha*, almost four years, from 1954 and 1959.

Śrīla Śrīdhara Mahārāja: In the meantime, Bombay life.

Śrīla Prabhupāda: Bombay life, yes; that was minimised householder life. I opened an office in Bombay for my business. But the Gauḍīya Maṭh was established by us. I am one of them, and Śrīdhara Mahārāja also, and we made two parties for begging, collecting alms. Śrīdhara Mahārāja, myself, and Goswāmī Mahārāja - that time he was Atulacandra Goswāmī. So I took them to some of my friends: chemist friends, doctor friends. I collected about 500 rupees through that. Śrīdhara Mahārāja would speak, I introduced, and Goswāmī, at that time, Goswāmī Mahārāja would canvass. [Laughter] In this way, three combined together, in one day or two days, we, at that time 500 rupees was a big amount.

Śrīla Śrīdhara Mahārāja: Big sum.

Śrīla Prabhupāda: Big sum, yes. So Goswāmī Mahārāja very much appreciated and he began to speak highly about me that, "Abhay Bābu is so expert, he has got so many friends, and he has collected something. So why should he not be in charge of the Math?" In this way, "Why should he not be with us? Why is he living separately in this way?"

So Prabhupāda, perhaps Śrīdhara Mahārāja you remember it, he said, "I think it is better to live separately from you people. And he'll do the necessity in due course of time."

I could not understand what Śrīla Prabhupāda meant by that. So his inclination, blessings were always upon me, although I was unfit, but he was so kind.

Śrīla Śrīdhara Mahārāja: .....of collecting sufficient funds to conduct, to pay the creditor of the Bombay Maṭh, he asked you...

Śrīla Prabhupāda: Yes, Prabhupāda gave me some money. He was afraid, so: "You take this money. When they need, you can give."

So by Guru, Vaiṣṇava - whatever position I have got, it is by Guru's mercy and the Vaiṣṇava's blessings; otherwise I am insignificant. So I wish that Śrīdhara Mahārāja may bestow his blessings, as you are doing always, may Guru Mahārāja may help me, so I can give some service....

Śrīla Śrīdhara Mahārāja: Remember... some dissertation of *Bhāgavatam* at Rādhā-Dāmodara on Jīva Goswāmī's appearance day?

Śrīla Prabhupāda: Yes, Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: That gave you that last impression which you told about and the possibility for foreign [preaching].

Śrīla Prabhupāda: And Guru Mahārāja wanted, and his Gauḍīya Maṭh people did not do anything. So: "Let me try in this old age, and the inspiration came, and I went [to the West] by his grace and it has become little successful. I have no credit. It is all the blessings of Guru and Vaiṣṇavas, that's all. I have no credit. I do not know how things are happening because I am not at all in a bona fide position. But it is through *chadiya vaisnava seva, nistara payeche keba*. [Without serving an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?]

Śrīla Śrīdhara Mahārāja: _____ [?] Carry me where You like. And He carried towards the land of gold and Golden Avatāra. [Laughter]

Śrīla Prabhupāda: Yes. I always say to my American disciples, 'That you are so much taken care of by the Lord. Your position is very good. Now you take to Kṛṣṇa consciousness and you'll become a perfect nation. That I speak out. By the grace of Kṛṣṇa you have got everything, all material opulence. Now make it plus Kṛṣṇa, then it will be very nice. Lakṣmī Nārāyaṇa." So these boys are trying very sincerely and seriously, and I hope even if I do not live many more years, they will carry out this order.

Śrīla Śrīdhara Mahārāja: It is all coming down from Him _____ [?]
We are in that current, so we are also counted within that current.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Current is there, so it will be done. It will be done. Hare Kṛṣṇa, Hare Kṛṣṇa.

Śrīla Prabhupāda: Other side being washed away _____ [?] And we're being washed away by Bhaktivinoda Ṭhākura. Yes. Everything is there, everything is there.

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The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

Śrīla Śrīdhara Mahārāja: This *āśrama* is being opened today. What is its position? In *Śrīmad-Bhāgavatam* [11.25.25] we find,

vanaṁ tu sāttviko vāso, grāmo rājasa ucyate / tāmasaṁ dyūta-sadanaṁ, man-niketaṁ tu nirguṇam

["Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I (the Supreme Lord) reside is transcendental."]

Vana-vasa, that plain living with minimum materials to help our life - that is *vana-vasa*. A simple life, plain living high thinking, simple life, but there also we are master of that little thing, that *sattvika-vasa*. Most conducive to our religious life, no grandeur of any material enjoyment, etc., that is *sattvika-vasa* or *vana-vasa*. *Rajasa-vasa* is a life where we are engaged in various activities in the uplifting of the society, and the world and civilisation. That is *rajasa*, where maximum energy is spent to improve the paraphernalia where we live to make us comfortable. *Tamasa-vasa dyūta-sadanaṁ* - without caring for any social life, only for the maximum amount of sense pleasure and minimum amount of giving to others, to society or any paraphernalia, a reckless life, the life in the clubhouse or hotel or something like that, is irresponsible life – *tamasa-vasa dyūta-sadanaṁ*. *Man-niketaṁ tu nirguṇam* – and if we live our life in the house of the Lord, we may live, we may guide ourselves in any amount of grandeur, or anything of the type – but still it is *nirguṇa*, because we are not masters there, we are servants, we are servants. The *vana-vasa*, though simple with minimum materials surrounding our life to live, but still there we are masters, we command. But here we are mere servants – everything to be served. Whatever we shall see there, all around, even a tree, even a creeper, even the dust, that is to be served and is not to be enjoyed or renounced. That is the form of life, a life of worship, a life of devotion. Not only to the Deity of the Lord but including all His paraphernalia and to see that they are also serving the Supreme Entity. With this idea – to be a serving factor in the all-serving environment of the Lord – *man-niketaṁ tu nirguṇam*. So we have come here to live a life of *nirguṇa* life, *guṇa tīrtha*, crossing all sorts of relativities with this material world, of whatever conception it may be, and to learn that *īśāvāsyam idaṁ sarvaṁ.*

[*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat*
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

The fundamental truth given in the *Upaniṣads*, *Īśopaniṣad*, that *īśāvāsyam idaṁ sarvaṁ* – that in everything there is the presence of the Supreme Entity, the Supreme Lord. With this conception we are to live in such a training house.

I was told that in *Back to Godhead* one gentleman he wrote that so-called universities and colleges and schools are slaughterhouses. I am very much pleased with this idea. Yes. They are nothing but slaughterhouses. And this sort of institution that our Guru Mahārāja has inaugurated in this world to uplift us and all *jīvas* towards the Supreme, to the worship, towards the loving service of the Supreme Entity, here like oasis in a desert. All these are oasis in the

desert. They are life-giving and not flattering institutions, like so many educational institutions that we find.

Sa vijna mammate jaya – where this sort of training comes, that goes towards the centre, towards reality, towards beauty, towards harmony, towards solution of life, towards nectar giving life – these institutions are only helpful and this is necessary.

Once Madana-mohana Malaviya came, a famous leader in the past history, that is recent history of India, he came to visit our Guru Mahārāja and after listening to his words he told that, "Every village should have one centre of your Divine Grace."

But our Guru Mahārāja answered in return that, "I want to make everybody a temple of the Lord, every human being, every human body I want to make a temple therein, not only villages."

End of 73.03.00. A

Start of 73.03.00.B

The following is part of Śrīla Śrīdhara Mahārāja's lecture at ISKCON'S Śrī Chandrodaya Mandir.

Śrīla Śrīdhara Mahārāja: ...the mission of Śrī Kṛṣṇa and His beloved. We heard, there are elevationists, there are renunciationists, but we are servitors. *Gehaṁ juṣām api manasy udiyāt sadā naḥ*.

[*āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*
saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām api manasy udiyāt sadā naḥ]

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

True to heaven and heart, to celebrate them. True to the keenest point of heaven and heart, cloister in the heart, the knowledge of these – but heart has been made the cloister. The *gopī-bhajana* is to make the heart the cloister. Not that the cloister has a separate place. The heart will be cloister and only Kṛṣṇa conception of Godhead can make possible the heart to be the cloister. The wholesale will be converted, every nook and corner. Nothing should be left out. No faculty should be left out for any other purpose but to devote in all respects to the Supreme Entity, to be faithful to the extreme. Nothing should be left. This is only possible in Śrī Kṛṣṇa conception of Godhead, *akhila-rasāmṛta-murtiḥ*. All sorts of ecstasy, happiness, anything of the type can be possible in its divine form when we find Śrī Kṛṣṇa as the Supreme Lord and nowhere else.

One western gentleman told that there are many conceptions of religion in different parts of the world, but we do not find any conception of religion where twenty four hours can be devoted in the service of the Supreme Lord. Not only Sunday, not only thrice in the day, not only five times in the day, but every hour and second should be devoted in the service of the Supreme Entity and then nothing will be left behind. This sort of service is only possible in *kīrtanīyaḥ sadā hariḥ* [*Śikṣāṣṭaka*, 3] and in the service, in the *aṣṭa-kālīya-līlā* of Śrī Kṛṣṇacandra Himself in the *mādhurya-rasa*. Śrī Caitanyadeva came down to this world to preach that, to give that nectarine life to our need, one and all. *Nrmatrasy-adhikarita* – take the Name of the Lord and you will find yourself in His harem one day, one time. It's the easiest, not money is necessary, not physical energy in great quantity is necessary, no other helping things, only try to take the Name sincerely.

In a right channel it should be acquired otherwise there will be some tampering energy. Trade in the name of religion is also going on here and there, and we should save ourselves from those difficulties and by following a bona fide path we can get our achievement. So, in the day of the advent of Śrī Kṛṣṇa Caitanya, Śrī Kṛṣṇa consciousness means Śrī Kṛṣṇa Caitanya, consciousness is *caitanya*, and Kṛṣṇa consciousness, Kṛṣṇa Caitanya, Kṛṣṇa who came here to arouse in us the pure consciousness of Kṛṣṇa, means serving Kṛṣṇa in all aspects, all respects. And this laudable attempt is being done in great quantity by our Swāmī Mahārāja. So we are very happy getting the chance of attending this function. Swāmī Mahārāja kī jaya!

.....

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's deep and affectionate heart, conceived that why not Śrī Caitanyadeva's *prema-dharma* is capturing the world. It is so self evident. It is the only constructive religion to the farthest extreme. And why not this is appreciated, this cannot but be appreciated. He has not only told that east, west, far west, all the world will come under the banner of Śrī Caitanyadeva. But also, he very strongly told that in the future no other religion will exist than the religion of Śrī Caitanyadeva, *Nāma saṅkīrtana*. This also he has stated, foretold. And for Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura], his higher heart was trying utmost to spread this idea of Bhaktivinoda Ṭhākura, every nook and corner of the world. Why not men, they should accept such a natural and so healthy religion and so simple religion.

It cannot be denied that we are so many particles, we are conditioned beings. Why not we seek some absolute centre for our health? *Śaraṇāgati*. This is self evident. *Dainyam*, *ātma-nivedanam*, when there is *dainya*, when there is real sincere feeling of ones self, the next thing cannot but come to take shelter under some greater power. And that relation must be of love and affection, love. And the beauty and love is controlling the central truth, central thing, not power. Power cannot control, cannot be the control in the extreme senses, but love should be, in a sincere heart this must be reflected.

So, that affectionate and deep thinking heart of Bhaktivinoda Ṭhākura and Prabhupāda, and their desire. Their desire means Mahāprabhu's desire and Kṛṣṇa's desire. And that has come embodied in Swāmī Mahārāja. And so many efficient men have joined, both ladies and gentlemen, have joined his mission to work out to a sure success, this we pray and we feel.

.....

Śrīla Prabhupāda: And his mother's age was about seventy years. He was the youngest son of his family, but still, for the deliverance of the fallen souls of the world he took *sannyāsa*. So the

sannyāsa order is accepted according to the predecessors. In Vaiṣṇava *sampradāya* there are *tridaṇḍī sannyāsa*. The *māyāvādī* Śaṅkara *sampradāya* they are *ekadaṇḍī*. Our Vaiṣṇava *sampradāya tridaṇḍī sannyāsa* is mentioned in the *Bhāgavatam*. Many great preachers and authorities they took *sannyāsa*, *tridaṇḍa sannyāsa*. *Tridaṇḍa* means *kāya*, *mano* and *vākya*, body, mind, and words. In this rod there are four rods. Three *kāya-mano-vākya*, and one; the person. So, Śrī Caitanya Mahāprabhu's desire was that Indians should take up the responsibility for preaching the cult of Kṛṣṇa consciousness all over the world. As I was explaining last night.

bhārata-bhūmite haila manuṣya-janma yāra / janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

The Indians, they're meant for giving something to the world, but unfortunately they have become beggars, simply asking something from you. We have got such a great culture, Vedic culture; that we can give tremendous benefit to the whole world, but we have given up. There are so many *jagat gurus*, but for us they have not seen even what is *jagat*, but still, they're passing on as *jagat guru*, but their limited action is within the well, creatures, *upa manduka. Upa manduka* does not know what is Atlantic Ocean; frog. A frog living within the well, if he's informed, "There is Atlantic Ocean sir which is called *jagat*." This is not *jagat*. You have become *jagat guru* within the well. You become *jagat guru*, go to the Atlantic Ocean, or Pacific Ocean. Preach the Vedic culture. Then you claim to become *jagat guru.* Otherwise don't falsely claim within the limit of your well, *upa manduka*.

So, we are to select persons who can preach the Vedic culture all over the world, and this Kṛṣṇa consciousness movement means properly training. Now this boy, Mahansa Swāmī, he's known from today as Mahansa Swāmī. He was *brahmacārī*. He's coming from Parsee community of Bombay. Similarly, we are selecting from all communities and training them how to become preachers of the Vedic culture. We require hundreds and thousands of preachers. Although we have got centres all over the world, but that is not sufficient. Caitanya Mahāprabhu wanted in every village and every town all over the world.

pṛthivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

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

He wanted a *pṛthivīte* on the surface of the globe, as many towns and cities and villages are there, everywhere this Kṛṣṇa consciousness movement must be spread. So we have got a tremendous task. And the responsibility is more or less on the Indians, as I've already explained, *bhārata-bhūmite haila manuṣya-janma.* Those who are actually human beings born in this holy land of Bhārata-varṣa, they should learn this Vedic culture thoroughly and preach all over the

world so that they may be benefited. *Para-upakara*, for want of this Vedic culture the whole world is in darkness. *Tamo mukun angre nisevane. Tamo* means this darkness. So, instead of competing with them, and other things, how one can drink wine, and one can eat fish and flesh, we are making competition in that way. There's no question of competing in this life. Just give them knowledge so that they may be saved. This human form of life is not meant for becoming animals. So, my request again that those who are actually proud of becoming an Indian, they should come, join, and preach this cult all over the world. Thank you very much.

.....

Śrīla Prabhupāda: ...speaking about knowledge, perfect knowledge. Knowledge received from common man or any person within this material world, infected with four kinds of defect, cannot be perfect. The so-called scientists, philosophers, mental speculation, or dramatists, or writers, as we experience, their talking all are nonsense. This is our challenge, because the basic principle of their knowledge is ignorance, *ajñāna*. Big, big scientists, they simply theorise and they try to support their theories with the words, 'it maybe,' 'perhaps.' That is not perfection. As soon as you say, 'it maybe' that means you have no perfect knowledge. As soon as you say, 'perhaps' that means you have no perfect knowledge. So all these scientists and philosophers they use these words, 'it maybe,' 'perhaps.'

Therefore we have to receive knowledge from a perfect person. The perfect person means 'who is not illusioned, who does not commit mistakes.' All of us we commit mistakes, but a perfect person does not commit mistakes. This is the difference between perfect and imperfect. We are illusioned to accept something in place of something else. Just like the example is given by some philosophers to accept the rope by mistake as a snake. This is called illusion. So, these are water in the desert. This is due to our imperfection. So, a person who is liberated, or not under the control of the material nature, he's not illusioned neither he commits mistakes.

Another defect is our senses are imperfect. We use our senses under certain conditions. Just like we have our eyes but we can see only when there is sunlight or electric light. Otherwise, our eyes are useless. Therefore we haven't got perfect eyes. But one who has got perfect eyes he can see past, present, and future. Imperfect our senses. And we conditioned souls, although we admit that we have imperfect senses, we commit mistakes, we are illusioned, we take the place of teachers. That is cheating. That is cheating. If you know that you are imperfect, why should you take the place of a teacher? That is cheating. *Bhrama, pramāda, karaṇāpāṭava, vipralipsā.*

So these defects are completely absent, conspicuous by absence. *Nirasta-kuhakaṁ*, in the *Śrīmad-Bhāgavatam* [1.1.1] it is said about the Absolute Truth as *nirasta-kuhakaṁ*, *kuha* means illusion, imperfection. So, with Absolute Truth there is no such imperfect knowledge. *Nirasta-kuhakaṁ*, *dhāmnā svena sadā nirasta-kuhakaṁ*. *Sadā* means that once he was defective, now he has become *nirasta-kuhakaṁ*, no, not like that. The Absolute Truth is always *sadā nirasta-kuhakaṁ*, *dhāmnā svena*, *satyaṁ paraṁ dhīmahi.*

That Absolute Truth, the Supreme Personality of Godhead is speaking, "*Jñānam te' ham sa-vijñānam*, with practical experience, or by experimental knowledge, *jñānam*. *Jñānam te' ham sa-vijñānam*, *idaṁ vakṣyāmy aśeṣataḥ*, incomplete. *Yaj jñātvā*, if we try to understand this knowledge what I am speaking to you Arjuna. *Yaj jñātvā neha bhūyo*, in this material world, *bhūyo* again, *'nyaj, jñātavyam avaśiṣyate*, you'll have anything more to know."

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."]
[*Bhagavad-gītā*, 7.2]

This is *Vedānta*, *Veda* means knowledge, *ānta* means end. So if you receive knowledge from the Supreme Perfect Personality of Godhead, Kṛṣṇa, then that is the end of knowledge. *Vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham.*

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

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

yasmin vijñāte sarvam evam vijñātam bhavati
[*yasmin prāpte sarvam idam prāptam bhavati*]

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

This is Vedic injunction. If you simply try to understand what Kṛṣṇa is speaking, to understand Kṛṣṇa is very difficult, that is not possible. We are so small that it is not possible to analyse Kṛṣṇa and understand Him. But if you simply try to assimilate what Kṛṣṇa says then you'll become perfect person. *Yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate*. Then Kṛṣṇa says,

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

Actually, we are born fools and rascals. We're coming, evolution from the animal life. The Darwin theory says that we're coming from monkeys. So far we have heard, that either monkeys, or cows, or lion. Human form of body is promoted, one who is coming through *tama-guṇa*, he comes from monkey, as Mr. Darwin. So, those who are coming in *sattva-guṇa*, they come from

the cow. And those who were in *raja-guṇa* they come from the lion. Whatever it may be it is a fact that through evolutionary process the last birth must have been animal life. *Pasaba kincala pani*, thirty *lākhs* of species, forms of animal forms, then we get this human form of life. So actually when you're born uncivilised, we have no knowledge, the same thing, *āhāra, nidrā, bhayam*. Why am I born, as the animals are interested, eating, sleeping, sex life, and defence? These are the animal propensities or necessities of life. But when, as we become gradually civilised, we take our birth in India especially. It is not so easy. Therefore Caitanya Mahāprabhu says,

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

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā*, 9.41]

It is very rare. Don't spoil your life imitating animals. It is a very valuable life to be one form of life in Bhārata-varṣa. We are practically seeing although India is so fallen, but still, when we speak of Kṛṣṇa consciousness, hundreds and thousands of people come to hear. I've experienced in Bombay, Calcutta, and other places. By nature they're inclined to become Kṛṣṇa conscious. Unfortunately outward influence are curbing down this natural instinct of Bhārata-varṣa. It's very, very degradable. We're naturally God conscious, Kṛṣṇa conscious, but by artificial means we are being cut down. Therefore Kṛṣṇa says, *manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye*. Kṛṣṇa consciousness means making progress for perfection of life, *siddhi*, *siddhaye* means *mukta*, theoretically *mukta*. They're called *siddha*. There is Siddhaloka, there is a planet which is called Siddhaloka. All the inhabitants of that planet they are all mystic *yogīs*. They can fly from one planet to another without any instrument. Siddhaloka.

So every human being, especially the civilised man, can become *siddha. Siddha* means to understand his constitutional position; that is *siddha*. Because the animal does not know what is his constitutional position. He thinks that he is the body. But actually he's not the body, he's spirit soul. The human form of life, this consciousness, this ignorance can be removed and he can understand that *ahaṁ-brahmāsmi*, 'I'm not this body, I'm spirit soul.' And when he comes to the point of understanding that he's not body, he's soul; then he's called *brahma-bhūta*. Before that, so long he's in bodily concept of life, he's *jīva-bhūta*. These are the differences. When you are in bodily concept of life you are called *jīva-bhūta*. *Mamaivāṁśo*, *jīva-bhūta*.

The spirit soul is always part and parcel of God. That's a fact....*brahma*, *para-brahma*, we are also *brahma*. It is a fact; so realising *ahaṁ-brahmāsmi* that is perfect. So nobody's trying to understand. Especially in Bhārata-varṣa this culture was very strong. Although there are different parties, different Ācāryas, but their only purpose is self realisation. Either you follow Śaṅkarācārya, or Rāmānujācārya, Madhvācārya, many Ācāryas, we may differ in our final conclusion whether the ultimate truth is personal or impersonal. That is not very important thing. But all of them are trying for the realisation of the self, *siddhi*. The *yogīs*, the *jñānīs*, the *bhaktas*, even the *karmis*, they are also trying to become *siddha*. But the difference between the *bhaktas*...

End of 73.03.00.B

Start of 73.06.27.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
&
His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

Śrīla Śrīdhara Mahārāja: ...three in America.

Śrīla Prabhupāda: Three in America, another three in Europe.

Śrīla Śrīdhara Mahārāja: Three in Europe; six.

Śrīla Prabhupāda: One in India.

Śrīla Śrīdhara Mahārāja: India, one?

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: India one, seven.

Śrīla Prabhupāda: Africa one.

Śrīla Śrīdhara Mahārāja: One.

Śrīla Prabhupāda: Eight. And one Australia, New Zealand. And one Canada...South America.

Śrīla Śrīdhara Mahārāja: South America _____ [?]

Śrīla Prabhupāda: Argentina. And Japan, which includes now Western United States, Ha, ha, ha, including Hawaii and Japan. Russia there is big _____ [?] I've got a student there. And they're very much strict about religious things. When I went to Moscow...

Śrīla Śrīdhara Mahārāja: A reaction will come.

Śrīla Prabhupāda: The reaction has already come. They do not...

Śrīla Śrīdhara Mahārāja: Sure to come; action reaction.

Śrīla Prabhupāda: So they found one of my *Bhagavad-gītā* in the Immigration so immediately called police. Then he examined and he allowed, "All right, it is all right." But they're not a very happy country, as advertised.

Śrīla Śrīdhara Mahārāja: What is happiness? God is happiness.

Śrīla Prabhupāda: But materially they're poor.

Śrīla Śrīdhara Mahārāja: *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 8.9]. So, they're poor in intelligence, it is *sattvic* intelligence, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*, so devoid of higher kind of intelligence. Scientific fineness, that is also in the jurisdiction of matter. And more subtle and subtler knowledge is possible.

Śrīla Prabhupāda: Now we are presenting through two of my scientific students, Doctors of Chemistry – the source of matter is spirit. This is our theory. Generally they believe that life comes from matter.

Śrīla Śrīdhara Mahārāja: Life comes from matter.

Śrīla Prabhupāda: But we are presenting, "No. Matter comes from matter."

Śrīla Śrīdhara Mahārāja: Apparently. But this is more appropriate. This is *Vedānta*.

Śrīla Prabhupāda: Apparently. Yes. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1]

Śrīla Śrīdhara Mahārāja: I say that just as eczema in the healthy body, this material world is an eczema in the healthy body.

Śrīla Prabhupāda: Yes. Material atmosphere means diseased condition.

Śrīla Śrīdhara Mahārāja: Diseased condition, very negligent diseased condition, forming very negligent part of the whole. This material world where creation and dissolution is compulsory, that is a negligent portion of the real universe.

Śrīla Prabhupāda: *Ekāṁśa*.

Śrīla Śrīdhara Mahārāja: Otherwise if a major portion of a body is bad, then that cannot stand. So the major portion of the universe must be healthy, wholesome one, and the negligent part is a diseased portion. That is the world where the misery lives.

Śrīla Prabhupāda: One fourth part.

Śrīla Śrīdhara Mahārāja: The possession of Satan. That is under possession of Satan. Satan means *vikṛta jñāna*, that is misunderstanding.

Śrīla Prabhupāda: Perverted.

Śrīla Śrīdhara Mahārāja: Misunderstanding is perverted understanding is Satan. Understanding is there, but it is perverted.

Śrīla Prabhupāda: *De ātma buddhi*. [*Bhagavad-gītā*, 18.37]

Śrīla Śrīdhara Mahārāja: *De ātma buddhi*: Rather, the enjoying principle.

Śrīla Prabhupāda: Sense gratification.

Śrīla Śrīdhara Mahārāja: The enjoying mood; that is the basis of this. And the mood of renunciation, that is a buffer state, that is nothing. And the real life is a life of self dedication and service. And service not of any part, or service not for any part which is like me. But for the whole, for the Divinity; as Kṛṣṇa says in *Gītā*:

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]
[*Bhagavad-gītā*, 10.42]

Who lies, Whose bed is Infinite. Śeṣa-Nāga, Ananta, Infinite gathered together, and though He seems to have a figure, but that sort of figure which can contain many number of Infinite of our conception. Kṛṣṇa is a figure talking with Arjuna, a limited figure, but Viśvarūpa emerged from Him, how? A big Viśvarūpa emerged from a limited figure; so such limited figure He has got.

Vṛndāvana has been described as only thirty two miles, but Paravyoma which is to be understood as Vaikuṇṭha means infinite, many of the Paravyomas are accommodated there within that thirty two miles area, square mile area, or something like that. We must be conversant with that sort of understanding.

Any number of length of rope coming but always only two fingers less. Then another big rope added and again that two fingers less. This is all categorical principle we are to be acquainted with, then we shall go to read *Bhāgavatam* or...

Śrīla Prabhupāda: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] How is it possible? *ag vigetar ananta svarup* [?]
In one figure He accommodates numberless figures, *ag vigetar ananta svarup* [?]
But all these appear to be real and it will be shown to them who have got real *śraddhā*. *Śraddhāmayo 'yaṁ loka*, the world of faith, and that is substantial, not imaginary. What we say to be concrete, that will be reduced to ashes and imaginary, it will evaporate. Both the material scientists as well as the *ṛṣis*, that this will evaporate one day, the Sun, Moon, everything, this will evaporate. But that subtle thing stands forever, *śraddhāmayo 'yaṁ loka*. The experience of the region of faith stands forever. And the world of experience is evaporating every second, being transformed, and dying every moment, every second dying. What is told to us to be the reality; that means dying every second, that sort of reality is given to us by the great apostles of the present universe, big scientists and big leaders of the knowledge world.

In India there is a saying, that once a big mountain, he or she, expressed that she will produce a child _____ She has got pain, just before producing child. Then the people thought, "Oh. What a big child must come. When the big mountain, she feels labour pain, then a big child must come." At last it was seen that a mouse was produced. So the big giants of the present world, so-called leaders of the scholastic world, they're producing like a mouse. That is a dying substance, in this form or that form.

Śrīla Prabhupāda: *Punaḥ punaś carvita-carvaṇānām* [Chewing that which has already been chewed]. [*Śrīmad-Bhāgavatam*, 7.5.30]

Śrīla Śrīdhara Mahārāja: This is sure deception, a deception to the challenge to the real thinkers. They should abhorrently throw it out at once. This is in the boundary of *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], throw it off.

Śrīla Prabhupāda: So I try to impress upon them this fact, that this Kṛṣṇa consciousness Movement is a challenge for this deception. They're simply deceiving.

Śrīla Śrīdhara Mahārāja: All sorts of deception.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Even Vaikuṇṭha, *paravyoma bhedi bhedi* [*C-c, Madhya-līlā*, 19.153-4 ?]
Even if the selfish sort of calculation comes between the servitor and the object of service, then also it throws us down. In Kṛṣṇa consciousness, that sort of calculation is also absent. Where there is love there cannot be any calculation. It is autonomous, *anurāga*, can't but do. No sort of calculation of any benefit. The calculation disturbs autonomy.

Śrīla Prabhupāda: _____ [?] About our temple contemplation, it will be almost a skyscraper building, with four divisions _____ [?]
So how will it be depicted _____ [?]

Śrīla Śrīdhara Mahārāja: It has already been described by Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*, after crossing Brahmaloka.

Śrīla Prabhupāda: There is Maheśa *dhāma*, in between.

Śrīla Śrīdhara Mahārāja: As devotee, Śiva as devotee.

Śrīla Prabhupāda: Yes. Everyone is there. Śiva's devotional prayer is there, in fourth canto, about the four sons. What are their names?

Śrīla Śrīdhara Mahārāja: Devī *dhāma* up to Virajā, *nirviśeṣa*, the last conception, or the highest conception of Devī *dhāma* is a bodily conception of Virajā, *prakṛti* ends there.

Śrīla Prabhupāda: Kāraṇārṇava.

Śrīla Śrīdhara Mahārāja: Kāraṇārṇava; then begins Brahmaloka, the halo of the spiritual world.

Śrīla Prabhupāda: Effulgence. Yes.

Śrīla Śrīdhara Mahārāja: Spiritual world. And that is also somewhat *nirviśeṣa*. And then after crossing there, Śiva is on the other higher side, as well as he's on the lower side – that is differentiation on two sides is Śiva. This side also master of Devī, and this side also he's searching after something, and when the diferentiative world ends in Brahmaloka, there also the Śiva as devotee, and this side Śiva is a *yogī*, he's searching after. And there, he's going to meet Nārāyaṇa to pay his respect.

Śrīla Prabhupāda: Both sides he's a devotee.

Śrīla Śrīdhara Mahārāja: Yes. This side he's not such a devotee but that is a pure devotee on the other side, Vaikuṇṭha.

Śrīla Prabhupāda: Sadāśiva.

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā-Viṣṇu, on the other side, he's a devotee. *Vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] [also in the purport of *Śrī Brahma-saṁhitā's* verse 45]

Śrīla Prabhupāda: Mahā-Viṣṇu and Sadāśiva the same.

Śrīla Śrīdhara Mahārāja: Same.

Śrīla Prabhupāda: Advaita Ācārya.

Śrīla Śrīdhara Mahārāja: Advaita Ācārya, on the other side, and this side sometimes revolting. The other day I told a gentleman that Śiva is rather the leader of the opposition party. Ha, ha.

Śrīla Prabhupāda: Ha, ha. Yes _____ [?]

Śrīla Śrīdhara Mahārāja: _____ In many a place, many demons are encouraged by him we find.

Śrīla Prabhupāda: But when Pracetāsas they met Śiva...

Śrīla Śrīdhara Mahārāja: That is that Śiva, devotee Śiva. Markandeya also in *Bhāgavatam*, Markandeya worships Śiva but that is the devotee Śiva. It is clearly mentioned in *Bhāgavatam* Markandeya is worshipping Śiva but that Śiva is the pure devotee.

Śrīla Prabhupāda: Pracetāsas and Śiva met in this material world or in the spiritual world? They met in the material world.

Śrīla Śrīdhara Mahārāja: I can't remember that particularly. But Śiva this side also Śiva and *nirviśeṣa*, on the lower side of the *nirviśeṣa* is also Śiva, and the higher side of the *nirviśeṣa* is also Śiva. Then Nārāyaṇa.

Śrīla Prabhupāda: Here he's Bhūtanātha, leader of the atheistic classes.

Śrīla Śrīdhara Mahārāja: Atheistic class. And his paraphernalia is Nandi, Varengi, *bhūta*, *preta*. And his eldest son is Vinayaka (?) the leader of the misguided Binayaka? Gaṇeśa, and not proper *nayaka*, *vikṛta nayaka. Vinayaka nikapa mordhava su prabhu* [?]
That are protected by Kṛṣṇa and they throw their...

Śrīla Prabhupāda: But in *Brahma-saṁhitā* [verse 50] Gaṇeśa is described *vighnānasya*.

Śrīla Śrīdhara Mahārāja: *Vighnānasya* but with the help of Nṛsiṁhadeva on his *kumbha*.

Śrīla Prabhupāda: Oh, ha, ha, ha, Oh yes, I see, on his head. *Yat-pāda-pallava-yugaṁ vinidhāya*.

Śrīla Śrīdhara Mahārāja: Only with the help of His lotus feet he's able to – otherwise he's *vinayaka*.

Śrīla Prabhupāda: Ha, ha, ha, ha. Gaṇeśa.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Prabhupāda: Misleader.

Śrīla Śrīdhara Mahārāja: Misleader. Misguider, Gaṇeśa, his eldest son, and he gives his support, Śiva. Just as C.R. Das he encouraged Subash Bosh and other members of _____ Party, but he himself worked a little common person.

Śrīla Prabhupāda: Yes. So, Satsvarūpa Mahārāja, how do you like this place?

Satsvarūpa Mahārāja: Very transcendental.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ Where is Srūtakṛti?

Śrīla Prabhupāda: Here is Srūtakṛti.

Śrīla Śrīdhara Mahārāja: His health, you are to arrange what will be...

Śrīla Prabhupāda: Srūtakṛti wants to serve you, provided you go with us to U.S.A. Ha, ha, ha.

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

Śrīla Prabhupāda: He says, "If Mahārāja goes with us then I shall take care of him."

Śrīla Śrīdhara Mahārāja: In another life, ha, ha, it may be possible.

Śrīla Prabhupāda: Ha, ha, ha, ha.

[Śrīla Śrīdhara Mahārāja and Śrīla Prabhupāda now speak Bengali (?),
and laugh a lot, for just over six and a half minutes.]

...

Śrīla Śrīdhara Mahārāja:

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Śrīla Prabhupāda: Fifteenth Chapter.

Śrīla Śrīdhara Mahārāja: The cause of this world is connected with the upper world, *yas taṁ veda sa veda-vit.*

[More Bengali (?) for about three minutes]

Independent of matter, in clear introspection, the spirit can see spirit, can feel spirit; but matter cannot feel matter. _____ The matter presupposes spirit. Whatever you will ascribe to a fossil, it presupposes consciousness. This is his colour, this is *tyāga*, this is this, this is this, that means...

Śrīla Prabhupāda: Consciousness studying fossil.

Śrīla Śrīdhara Mahārāja: Consciousness in a degraded state sees fossil.

Śrīla Prabhupāda: Yes.

Śrīla Śrīdhara Mahārāja: Consciousness in *śraddhā*, *tarottama* is there, *śraddhā*, himself, then superior soul...

Śrīla Prabhupāda: And the super-most.

Śrīla Śrīdhara Mahārāja: ...and in the ultimate reality, Kṛṣṇa, all-love, all-good, all-beauty; that realm. Individual consciousness can live in, and move in, in the land of beautiful, in the land of divine love. Anyone having any conception of beauty and love, which is the prime cause of the universe, he cannot like anything in this world than that. *Raso 'py asya, paraṁ dṛṣṭvā nivartate*.

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

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

All his charm has vanished as soon as that type of *rasa*, that *rasa* of that quality has got a little awakening in his heart. Everything;

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti

["The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [*Śrīmad-Bhāgavatam*, 10.47.18]

[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 26-7]

Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ. A drop of nectar of Your pastimes, *līlā*, when it has entered any ear, then all things drawn into ashes to him. *Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ*. He's independent of *dvandva dharma*, that is *rāga-dveṣa* or this conjugal life, both. A permanent partner in conjugal life, that seems to be redundant to him, without Kṛṣṇa. So *dvandva dharma* as well as – *dvandva dharma* means *rāga* and *dveṣa*, all vanished, *dvandva-dharmāvinaṣṭāḥ*. *Sapadi gṛha-kuṭumbaṁ.* And what is the after effect? Very soon he leaves everything, *dīnam utsṛjya dīnā*, he himself poses himself to be a very poor one and leaves his present paraphernalia, and they also, without him, think themselves very poorer. In this way, *bahava iha vihaṅgā bhikṣu-caryāṁ caranti*, just as a bird from this tree to that tree moving, he also in quest of Kṛṣṇa from here to there, there to here, in this way, with Kṛṣṇa at heart. And sometimes they come in a particular stage to organise for the *jīva* to help them to go to that realm.

Śrīla Prabhupāda: So, what is your advice, shall I fly like young or retire? Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. *Ānukūlyasya saṅkalpaḥ* _____ _____ *yukta-vairāgya* _____ [?]

Śrīla Prabhupāda: (Speaks Bengali (?) for about twenty seconds)

Śrīla Śrīdhara Mahārāja: As much as you can accommodate yourself for them you may do.

(Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja speak Bengali (?) for about two minutes, with the occasional English sentence)

Śrīla Prabhupāda: One intelligent boy, you have heard his name, George Harrison, he's one of the - or the greatest - musicians at the present moment of the world. I think so. Yes?

Devotee: Yes.

Śrīla Prabhupāda: George Harrison, so he's becoming, he's very intelligent, so he's becoming interested. And recently he has given us a house in London which is fifty five *lākhs*, which is worth two hundred thousand pounds. Two hundred thousand pounds ordinarily it is forty *lākhs*, and in the market value because the pound is selling in India thirty twenty eight – at least twenty five, in that way...

(Bengali spoken for just over five minutes)

We are solely depending on our books.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Prabhupāda: _____ [?]
_____ [?]

Bhaktivedanta Book Fund Account. Five thousand dollars he takes advance, deposit, and take my orders. So I gave him order - books worth fifty two thousand dollars, advancing five thousand. And they gradually supplied to India, and from U.S.A we gradually, little by little we paid, so that became the asset of books. And I advised them that you go and present these books to respectable gentlemen to become a member, and they'll become. And actually that plan became successful. Now the same members, they've not only paid eleven hundred, now some of them they're paying eleven thousand. Recently one gentleman belonging to the Bila(?) family, they came to our Calcutta centre – in how many motor cars they came?

Devotee: Seventeen.

Śrīla Prabhupāda: Seventeen motor cars, the whole family, and after seeing the Deity they presented a cheque for eleven thousand rupees. So by Kṛṣṇa's grace money is coming. There is no scarcity, and they're spending here in Māyāpur. So with that five thousand dollars, whatever our asset is in Indian now, that is from five thousand.

Śrīla Śrīdhara Mahārāja: So you have proved also that capital is on the other world, capital is also...

End of 73.06.27.A

Start of 77.00.00

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
&
His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāja

A devotee [Bhakti Caru Swāmī ?] reads a transcript of a discussion between Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja at Navadwīpa in 1976

.....

This is a discussion between Śrīla Prabhupāda and Śrīla Śrīdhara Mahārāja at Navadwīpa in 1976.

Śrīla Śrīdhara Mahārāja: The essential principle of *niṣkiñcana bhakti* is surrender, otherwise one will not be able to get to know the substance. Whatever you are seeing, from externally, by means of your intelligence, that is not going to help you to become acquainted with the real substance.

Śrīla Prabhupāda: That Dr. Radhakrishna (one time President of India) was victimised by western philosophy. He had no understanding of Indian philosophy.

Śrīla Śrīdhara Mahārāja: No matter up to what extent they go, ultimately they end up becoming the worshipper of the hell. They think that they will become God. The geocentric philosophy requires heliocentric. According to Śrīla Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] they're not heliocentric, they're geocentric. Their limit is only up to their senses, beyond that they don't have any understanding whatsoever. Ultimately their goal is Brahmaloka. Brahmaloka is the ultimate goal of these people and beyond that they don't have any knowledge. The *para-bhakti* in *brahma-bhūtaḥ* platform – that when one is situated in the Brahman platform, the transcendental platform – there the pure devotional service begins, they don't have any understanding about that.

Śrīla Prabhupāda: But that Radhakrishna inwardly he was afraid. I used to visit him from time to time. He used to be quite intimate with me. He used to say, "Please pray to God about me."

Śrīla Śrīdhara Mahārāja: Where did he say that?

Śrīla Prabhupāda: Where he used to stay in Delhi. He once wrote to me also. "After I retire I shall join your movement."

Śrīla Śrīdhara Mahārāja: Sometimes the false prestige spoils everything.

Śrīla Prabhupāda: He used to have a lot of respect for me. Once he asked, "Are you writing everything in English?" So I asked him, 'What do you do?' and he smiled.

Śrīla Śrīdhara Mahārāja: When he used to teach in Calcutta University Bon Mahārāja used to go to him and once he took me with him and before that once he brought him to Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura]. So the second time when he went to invite him I went with Bon Mahārāja.

Śrīla Prabhupāda: Personally he was a fine gentleman; a *brāhmaṇa*, very cultured; but a *māyāvādī*. He is dead now.

Śrīla Śrīdhara Mahārāja: Yes. But Raja Gopāl Acari (another political leader of India) was a Vaiṣṇava.

Certain devotees: (to Prabhupāda) Śrīla Prabhupāda has given you a lot of mercy.

Śrīla Prabhupāda: That's all due to your blessings. I don't know for how long I'll be able to carry on so I came to see Śrīdhara Mahārāja.

Devotee: If you all go away then the world will become dark.

Śrīla Śrīdhara Mahārāja: It is so wonderful that the will of the Lord becomes manifest through somebody.

Śrīla Prabhupāda: I very much want Mahārāja that you come and stay at Māyāpur. Because Prabhupāda always desired that you preach. He told me quite a few times, "Why don't you pull him out?" (Both Prabhupāda and Śrīdhara Mahārāja laugh.) You know I also tried to some extent before. But somehow or other it did not work out. Now why don't you come and stay at Māyāpur?

Śrīla Śrīdhara Mahārāja: At last Prabhupāda told me that, "You are an ease lover." (Laughter) "The qualifications that you have…"

Śrīla Prabhupāda: Yes. That's true. He told me also that, "He's such a qualified person; one of the finest preachers." I want to take you everywhere. At least the place we have in Māyāpur, people are coming from all over the world. Why don't you come and stay there? What is your objection to staying in Māyāpur? If you just agree then whatever kind of building you want I will arrange it for you. They're trying to build a house for me, so both of us can stay there regardless and whenever you want you can come here.

Śrīla Śrīdhara Mahārāja: Yes. As long as I am alive to fulfil Prabhupāda's desire.

Śrīla Prabhupāda: This is my earnest desire. Since you could not go around the world and preach at least stay there and people will come to you. I shall make that arrangement. If you stay then it will be very helpful to me also. Sometimes I need to consult with someone but there is none; there is no one that I can consult. I feel this deficiency very greatly.

One lady devotee: If he stays in Māyāpur then all kinds of people will get to hear from him.

Śrīla Prabhupāda: Yes. That's right.

Śrīla Śrīdhara Mahārāja: Yes. People from all kinds of cultural backgrounds will come there.

Śrīla Prabhupāda: Yes. They are already coming. And in that house I'll make arrangements for a lift from here so that you don't have to go through the difficulty of walking up and down. You don't even have to move upstairs yourself. I'll make arrangements for cars and lift. Jayapataka is telling that he will build a house for me so both of us will stay in that house. Most of the time I'm just travelling around so if you are there then they can get some guidance. So Mahārāja please give me the order and I will make all the arrangements for you.

Śrīla Śrīdhara Mahārāja: Well I'll think it over and let you know.

Śrīla Prabhupāda: So let me make this arrangement Mahārāja. That Planetarium [The Temple of Vedic Planetarium] also will be built under your directions. My idea is to combine the Indian culture and the American money – the lame man and blind man policy. I tell them also that this will be very beneficial for the world. Indian culture and *varṇāśrama*. Prabhupāda's [Bhaktisiddhānta Saraswatī Ṭhākura's] desire was to establish the *varṇāśrama dharma*. So we have to do that, we have to establish our *varṇāśrama* college. Let the people from all over the world come and learn about *varṇāśrama*.

Śrīla Śrīdhara Mahārāja: The effort that you're making to acquire the land in Māyāpur, has that been successful?

Śrīla Prabhupāda: No. Nothing has happened as yet. But we're buying the land. How far can you hassle with the government? Of course they haven't yet said either yes or no. But we're buying the land now. They demand a very exorbitant rate, but what to do? We are buying; whenever someone is selling his land we are buying. But when they see the Americans they want a price four times more, but what to do? I feel, let these poor people also have something. They're stealing, but what to do? I feel, let them also have something. Every month I bring one million rupees to this country and spend it for our development work; about seventy-eighty thousand dollars.

Śrīla Śrīdhara Mahārāja: So this is a big income for Indira Gandhi.

Śrīla Prabhupāda: That's what I say. With much difficulty I translate the books at night and they print it and sell it and then send seventy-eighty thousand dollars every month to me here. Is India benefiting out of this or losing out of this? But they're blaming them as CIA's. Tīrtha Mahārāja used to say: "American government has given Swāmīji two million dollars." As if the American government could not get anything better to do or any better person to give the money. For making them chant Hare Kṛṣṇa and dance they will give me the money, two million dollars.

Śrīla Śrīdhara Mahārāja: A man from the Central Intelligence Department took initiation from me. He was asking me. I told him these are nothing but rumours. I know Swāmī Mahārāja since a long, long time. I know him very well and this movement is nothing but a purely spiritual movement. Actually what they're thinking is that previously they used to send the missionaries, then they used to send the merchants, and then the army used to come and take over, but those days are no more. Christianity has become useless now; not at all effective. Through such a faith of universal religion if a net could be cast throughout the world that can be utilised in future.

Śrīla Prabhupāda: Yes. His study has been quite proper. This is what our plan is. I tell them that you work in this direction and in future everyone will recognise this movement. American government is already telling that this movement is spreading like an epidemic. (To some of his disciples Prabhupāda asked), "Who said this?"

Satsvarūpa Mahārāja: Yes. One Congressman had said that.

Śrīla Śrīdhara Mahārāja: Who said this?

Śrīla Prabhupāda: One American Congressman from the Senate. He said that in a TV. "Hare Kṛṣṇa Movement is expanding like epidemic. And if we allow them to go on like this then one day they'll capture the government, within ten years."

Śrīla Śrīdhara Mahārāja: All the governments are becoming alarmed. (Laughter) Even this government. If they can conquer the mass and get them to support them.

Śrīla Prabhupāda: Yes. That is the fear of everybody.

Śrīla Śrīdhara Mahārāja: Ultimately it may become the world state religion.

Śrīla Prabhupāda: Automatically that will become. That is the idea I have.

Śrīla Śrīdhara Mahārāja: America was being accused of trying to make one state world. That let there be just one state then there won't be any war. If the whole world is made into one state then there won't be any war.

Śrīla Prabhupāda: I replied to that: "You may make a one state world. But if you make the populace into dogs then they won't be any use. They'll just keep barking. You have to make them into human beings."

Śrīla Śrīdhara Mahārāja: Yes. They'll start fighting with each other.

Śrīla Prabhupāda: Right. That is their nature to fight. So first of all you have to make them human beings. That is the *brahma-bhūtaḥ prasannātmā, samaḥ sarveṣu bhūteṣu*.

Śrīla Śrīdhara Mahārāja: Then *mad-bhaktiṁ labhate parām*.

[*brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Śrīla Prabhupāda: When they come to that stage then it will be useful. Otherwise there's no hope. It is not impossible to happen.

Śrīla Śrīdhara Mahārāja: Yes. When there's a common centre then everybody can unite. Everybody can be harmonised. That has to be real. If it is fictitious then there won't be any achievement.

Śrīla Prabhupāda: I'm hearing that the present American President, President Carter, he has some such plan and he is discussing with Indira Gandhi. He is consulting with Indira Gandhi quite intimately.

Śrīla Śrīdhara Mahārāja: Yes. They're accepting a broad policy. What I hear from the radios and newspapers it seems that their policy is becoming much more broader than before.

Śrīla Prabhupāda: Besides that they don't have any other way. Otherwise they cannot achieve what they're actually wanting, the peace through the United Nations. That cannot be achieved.

Śrīla Śrīdhara Mahārāja: Yes. Nothing less than Kṛṣṇa consciousness will be able to give them that desired peace. Nowhere else they'll find it.

Śrīla Prabhupāda: Yes.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
[*suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntiṁ ṛcchati*]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

So that's what I was telling that stop fighting and making all those legal suits then so nicely the preaching can be done in India, in every village, every town. One disadvantage with these people is the language but still, you must have heard, wherever they're going they are getting very good reception. My *Geetār-gan*, first I printed five thousand, then ten thousand, then thirty thousand. But this time we're printing one hundred thousand. And they're selling very nicely. In Bengali we're printing various books, *Geetār-gan*, *Bhāgavani-kathā*, *Bhāgavat-darśana*. In Hindi also we're selling many books like in Kumbha-mela we sold many, many books.

Śrīla Śrīdhara Mahārāja: Yes. This is what Kṛṣṇa consciousness is and people will naturally wonder what is there in it that captured the whole world in just ten years.

Śrīla Prabhupāda: Now they're opposing to it that this is a great credit.

Śrīla Śrīdhara Mahārāja: Yes. That's why the governments are organising the oppositions.

Śrīla Prabhupāda: Yes. They're clearly mentioning that if they get a chance to expand unrestrictedly then in ten years time they'll capture the governments.

Śrīla Śrīdhara Mahārāja: Yes. If the mass is converted and their votes can be acquired then the government will be captured.

Śrīla Prabhupāda: Yes. And these are all young men. The young class of people have accepted it. Dr Stillson Judah has already predicted that this movement will not be destroyed, because this has entered into the bones and marrows.

Śrīla Śrīdhara Mahārāja: Who is he? Where is he from?

Śrīla Prabhupāda: He's an American; a Professor in the Berkeley University.

End of 77.00.00

Start of 78.03. _ . A [GBC]

First two meetings with GBC ~ March 1978 [Portions printed in *Śrī Guru & His Grace*]

[Known present GBC members: Tamal Kṛṣṇa Mahārāja, Jayapataka Mahārāja, Jayatīrtha Mahārāja, Harikeśa Mahārāja, Satsvarūpa Mahārāja, Jayadvaita Mahārāja, and others]

Jayapataka Mahārāja: After the departure of our beloved spiritual master we came to offer our respects to you as well as to hear your esteemed *upadeśa* on certain matters; if you'd be kind enough.

Śrīla Śrīdhara Mahārāja: It is mentioned in the *śāstra* with an example. The Gurudeva; *śiṣya* is like a lotus, and Gurudeva the water around. Just as in a pond or in a lake the Gurudeva's position is like water, and Kṛṣṇa is like sun. As long as the lotus is floating in the water, sun will please the lotus. But if water vanishes, that very sun will burn the lotus. Do you follow? This sort of example is given in *śāstra*. I can't exactly remember the Sanskrit verse but such example is there. The water around the lotus; without water, the sun, Kṛṣṇa, will burn. Without the help of Guru the disciple is nowhere. And [Raghunātha] Dāsa Goswāmī Prabhu, the *prayojana* Ācārya of the whole Gauḍīya philosophy, spiritual system, he has also remarked: *vyāghra-tuṇḍāyate kuṇḍaṁ, girīndro 'jagarāyate*.

[*śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate / vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me*]

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka*, *Fourteen Prayers For Shelter*, 11]

"After the demise, departure of Gurudeva, Rūpa, Sanātana, the Govardhana Giri which is the representation of Śrī Kṛṣṇa Himself is, it seems to me just like a big python, *jagar*, is coming to devour me. And Rādhā-kuṇḍa, the holiest place of the divinity of the Gauḍīya *sampradāya*, is like tiger's mouth is coming to devour me, for the separation of Gurudeva. So much excitement they're giving to me about this absence of my Gurudeva, my dearest and my highest spiritual guardian, who has the most intense affection for me, to nurture me for spiritual purpose, he's not here. How can I tolerate? My everything is gone; all vanishes with his departure."

Such sort of deep, sense of separation will come, and the...
Where is Bhāvānanda? Is he here?

Jayapataka Mahārāja: He couldn't come today.

Śrīla Śrīdhara Mahārāja: He told here the other day in his lecture, "Union in separation is the highest realisation." I was very happy to hear from his lips that union in separation, *vipralambha. Vipralambha*, that is also the highest kind of attainment, *vipralambha*. Without *vipralambha* nothing else can come to us. Kṛṣṇa and the opposite thing - that is antithesis; that will come as *vipralambha*, *viraha*, Kṛṣṇa *viraha*, Kṛṣṇa *viram* Kṛṣṇa *viraha*, and no reaction. Without *viram* there cannot be any other reaction to that, without that separation, *viraha*, *vipralambha*. So *vipralambha* is the most spacious, most spacious thing pertaining to Kṛṣṇa consciousness. And we can have the grace of that plane; if in forgetfulness also if there is Kṛṣṇa connection then we are saved, we are safe. In the forgetfulness also we shall have the Kṛṣṇa consciousness in the background and nothing else. No *māyā*. The safest position, fearless position - stand. So *vipralambha*, in *vipralambha* of Gurudeva, in separation to Gurudeva, if we can stand then: *vidyavatam bhagavate pariksad*, I have passed the highest stage, test. This announcement I have, if in separation also I can retain the memory of Śrī Gurudeva, Śrī Kṛṣṇa.

Jayapataka Mahārāja: Mahārāja, when our Śrīla Prabhupāda left then he has given instruction that for initiating and for carrying on the *sampradāya* there will be eleven. In the beginning he appointed eleven devotees, his disciples, to be initiating spiritual masters, or to accept disciples. And in the future that number would also be able to be increased. So we wanted to take your advice on some points as to various details of how these initiating spiritual masters should deal with certain questions; if we could ask questions to you then?

Śrīla Śrīdhara Mahārāja: Yes. You may ask.

Devotee: He's given explicit desires, but he told us on other technical points and other matters of the philosophy, if there was question, we should approach you. He said that during his, when he was very ill, he had appointed eleven *ṛtviks* and he said that after he disappears that these *ṛtviks* would continue as initiating spiritual masters and that they could be increased later. That would be decided by the GBC, or Governing Body Commission. The first question was, we wondered that, some of the disciples had been initiated by Bhaktivedānta Swāmī Mahārāja and, but um, this Hari *Nāma*, so they'll be taking *dīkṣā* or, from one of his disciples?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So they wondered what is their relationship in this type of situation with each of the spiritual masters? Those who are initiated by our Śrīla Prabhupāda with Hari *Nāma*, then when they approach one of these eleven and take second initiation, then they'd like to know what is the, who is the Guru?

Śrīla Śrīdhara Mahārāja: Amongst these eleven, a disciple he may like one first, or third, or fourth, or fifth, how to solve that?

Tamal Kṛṣṇa Mahārāja: That we must solve.

Śrīla Śrīdhara Mahārāja: A person...

Jayapataka Mahārāja: He can take who he likes. He may take whichever one he wants.

Śrīla Śrīdhara Mahārāja: Yes, according to his *śraddhā*.

Devotee: His faith.

Śrīla Śrīdhara Mahārāja: According to his *śraddhā*. A newcomer should be given some time; who'll come to be initiated, he should be given some time for, a fair period of time to hear from different persons, and then the *śraddhā*, the faith...

Devotee: Will be awakened.

Śrīla Śrīdhara Mahārāja: ...will be considered, that to whom he will submit. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: After *śravaṇa* then *varaṇa*; five stages there are. First, to hear, first stage is to hear. And second stage is to, that that is *varaṇa*, to, acceptance, by the Guru and the *śiṣya*; both the preceptor and the disciple. That is the second stage, *varaṇa-daśā*. Then the *sādhana-daśā*, the attempt for realisation will begin. First stage to hear, open field, fair field, to hear, and then the connection should come between Guru and *śiṣya*, the preceptor and disciple;

from both sides. Then that should be better. *Śravaṇa-daśā* then *varaṇa-daśā*, then *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā* - five stages in *sādhana*, in spiritual life.

Devotee: At which stage does *dīkṣā* come?

Śrīla Śrīdhara Mahārāja: *Prapanna-daśā*. Last. First *śravaṇa*...

Devotee: Hearing.

Śrīla Śrīdhara Mahārāja: *Śravaṇa*, to hear, to listen to. And then *varaṇa*, both, preceptor accepts the *śiṣya*...

Devotee: The Hari *Nāma* stage.

Śrīla Śrīdhara Mahārāja: But Hari *Nāma* is the main thing and *dīkṣā* only to help Hari *Nāma*. It is mentioned in Jīva Goswāmī's writings that Hari *Nāma dīkṣā* is the main thing and the *pañcarātrika dīkṣā* it is *bhagavati dīkṣā* - Hari *Nāma dīkṣā* means *bhagavati dīkṣā* - and the *pañcarātrika dīkṣā* is *mantram* and that only to help Hari *Nāma*. That one can reach to the *siddhi* of Hari *Nāma*, this *mantra* will help. *Mantra's* jurisdiction up to salvation, liberation, and after liberation Hari *Nāma* can't... Hari *Nāma's* circle is a greater circle, and *dīkṣā* is a smaller circle within the Hari *Nāma* circle. Hari *Nāma* reaches to the lowest and highest. And *dīkṣā* in the middle point it maybe mid circle that may help Hari *Nāma*.
Muktafal Hari *Nāma*, not *mantra* _____ *trayateti mantra*, this mental, which will remove us from mental speculation, that is *mantram*; this *manodharma mantra*, that is, the worldly mind should be, we should get relief from the worldly mindedness by *mantram*. That Hari *Nāma* is a natural thing, it reaches to the lowest and it goes to the highest; Hari *Nāma*.

Jayapataka Mahārāja: So those who have received Hari *Nāma* from Bhaktivedānta Swāmī then they're his disciples?

Śrīla Śrīdhara Mahārāja: They'll take help, his disciple mainly, and they'll take help from the *dīkṣā* Guru. *Dīkṣā* Guru, because they're in the *sādhana*, on the way to the end, so they'll take the help of this *mantra* Guru. *Nāma* Guru, *mantra* Guru; *Nāma* Guru is Bhaktivedānta Swāmī and when he'll take *mantram* from any of his disciples he will be his *mantra* Guru.

Jayapataka Mahārāja: So they'll offer respect to both? The disciple will offer respect to both, *Nāma* Guru and *mantra* Guru?

Śrīla Śrīdhara Mahārāja: *Mantra* Guru. Then there is also *sannyāsa* Guru. *sannyāsa* Guru is also in a stage, *sannyāsa* or *bābājī* stage; that is also Guru. One in many forms; *śikṣā* Guru:
atamat ta mantra gurūn śikṣā gurūn _____ [?]

Vande 'haṁ śrī-guroḥ śrī-yuta... Tamal Kṛṣṇa was saying the other day, *vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Śrī-gurūn*, plural, *vaiṣṇavāṁś ca*, one and the same - all.

Jayapataka Mahārāja: What is the difference between *śikṣā* Guru and *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: *Dīkṣā* Guru...

śikṣā-guruke taʼ jāni kṛṣṇera svarūpa [*antaryāmī, bhakta-śreṣṭha, — ei dui rūpa*]

["One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord."]
[*Caitanya-caritāmṛta, Ādi-līlā*, 1.47]

...*Caitanya-caritāmṛta. Śikṣā* Guru, both extension of Kṛṣṇa, Guru is Kṛṣṇa.

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Caitanya-caritāmṛta, Ādi-līlā*, 1.46] & [*Śrīmad-Bhāgavatam*, 11.17.27]

The Kṛṣṇa has come there to liberate me in different appearances, representations. He's coming, Kṛṣṇa's coming; oneness in variegated positions.

Tamal Kṛṣṇa Swāmī: Who is qualified to be a *śikṣā* Guru?

Śrīla Śrīdhara Mahārāja: Whoever sincerely will help me to go towards Kṛṣṇa, he's *śikṣā* Guru. Vaiṣṇava also *śikṣā* Guru, Vaiṣṇava's are *śikṣā* Guru. Who will come in my connection and will help me to go towards – he's *śikṣā* Guru. *Vartma-pradarśaka*, he's *vartma-pradarśaka* Guru, *śikṣā* Guru, *mantra* Guru, *Nāma* Guru, then *sannyāsa* Guru.

Jayapataka Mahārāja: What is the relationship between a *sannyāsī* and his *sannyāsa* Guru?

Śrīla Śrīdhara Mahārāja: That is *taṭasthā*. Whom I am much indebted for my spiritual progress, who will help me most in my spiritual progress, there we shall find the main Guru. Otherwise through whom the maximum grace will come to me to take me towards the Supreme Entity? He is the supreme Guru.

Jayapataka Mahārāja: What is their relationship - of *sannyāsī* and his *sannyāsa* Guru?

Śrīla Śrīdhara Mahārāja: Guru is...

Devotee: Just like a *śikṣā* Guru.

Śrīla Śrīdhara Mahārāja: First Guru, *vartma-pradarśaka* Guru is the first Guru, who shows the way. He may leave, otherwise the *mantra* Guru, the *Nāma* Guru, if I am accepted by any *Nāma* Guru then as long as the *Nāma* Guru is present I am getting only one Guru. And after his departure if *sannyāsī* Guru or *mantra* Guru comes then I shall offer all my regards to him, seeing the representative of the previous Guru. Do you follow?

Devotees: Yes.

Jayapataka Mahārāja: In the presence of...

Śrīla Śrīdhara Mahārāja: Only *vartma-pradarśaka* may be present before the real Guru. And other Gurus cannot be present, the *Nāma* Guru or *dīkṣā* Guru, that will be one and same.

Jayapataka Mahārāja: Whoever the *Nāma* Guru is he should also consequently be...

Śrīla Śrīdhara Mahārāja: If *Nāma* Guru is living then he should be *mantra* Guru, he should be *sannyāsa* Guru – everything. And the *ṛtviks* are but *vartma-pradarśaka* Guru. When he was living he appointed so many *ṛtviks*, representatives, really they're *vartma-pradarśaka*. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: *Vartma-pradarśaka*, that way showing, indicating the way.

Jayapataka Mahārāja: At which stage is the *karma* accepted by the Guru?

Śrīla Śrīdhara Mahārāja: When Guru first accepts the disciple then he will take the charge. *Dīkṣā*, *bhagavati dīkṣā* is *Nāma dīkṣā*, a *pañcarātrika dīkṣā*, *mantra dīkṣā*. At the time of *dīkṣā* initiation the Guru accepts him as he is, accepts him, the charge, to wash away the sins by his instructions.
Santevas saucindate mana basangam itibi [?]

Devotee: Hari *Nāma*?

Tamal Kṛṣṇa Swāmī: Both, the *karma* is accepted for both because he washes and cleans that time.

Devotee: At what time?

Tamal Kṛṣṇa Swāmī: Both initiations.

Śrīla Śrīdhara Mahārāja: And the Guru, he also does the function by the help of his Guru. In this way the chain goes to Kṛṣṇa. But *tada bhaktave*, the medium is so transparent, no time can be, Guru *paramparā* it goes to Kṛṣṇa, in no time. So the Guru should be transparent. Who has wholly given himself to his own Guru, he's Guru. The cent-per-cent servant of his Guru is Guru. This is the criterion. Who is wholly dedicated himself to Guru, he's Guru. Whatever comes to him he already redresses to Guru, this transparent medium.

Jayapataka Mahārāja: And to whatever extent he's not surrendered that much won't go forward. (Bengali): *jatadur samarpen haya nama tatakun ara* [?]

Śrīla Śrīdhara Mahārāja: *Tatakun*, coming to opaque, coming to transparent.

Jayapataka Mahārāja: Partially.

Śrīla Śrīdhara Mahārāja: Partially opaque and partially transparent, according to the transparency the Guru should be recognised in *taṭasthā vicāra*, *vijayate taṭasthā tata*, that will be clearly, *taṭasthā*, impartial judgement; and the relative and absolute, two sorts of judgement, absolute and relative.

You see just as in the worldly representation. My mother most affectionate to me, his mother is most affectionate to him. But when the comparison will be drawn between two mothers, who is more affectionate, then another thing will come; relative and absolute calculation. Absolute calculation will get the super-most hand.

That is to be done amongst you, both relative and absolute. Even a disciple he may commit error, disciple, when he's going to accept his Guru he may be erroneous. It is the duty of the other Vaiṣṇavas to give him proper guidance. That should also come. In the consideration of absolute realisation these intricate points will arise.

Jayapataka Mahārāja: If the initiating Guru, the *Nāma* Guru, say he falls down, just as we hear Purī Mahārāja defended... say he falls down from the path by act of providence, then what should the disciple do?

Śrīla Śrīdhara Mahārāja: He will take Name again and ... he may wait for some time because if he was sincere first, if he was a sincere disciple to his Guru first, now for some offences he's neglected by his Guru for some time, he may be here and there, astray, led astray, then he may come again, after that offence.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

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

In *Mahābhārata*, in Bhīṣma's sayings, statement. *Dvādaśa mahājana*, one of *dvādaśa mahājanas* is Bhīṣma. Bhīṣma says to Paraśurāma, his *astra* Guru, *astra* Guru also *Veda* Guru, *Atharva Veda*. He says: *guror apy avaliptasya, kāryākāryam ajānataḥ.* Jīva Goswāmī Prabhu has taken this example.

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

If he goes astray then he should be left. But there may be such instances, for some time by the inconceivable desire of Kṛṣṇa he may go astray and he may come back again, come back again. So the disciple may wait for some time. And this is very unfortunate for the disciple when he gets such - a test.

In *Hari-Nāma-cintāmaṇi*, written by Bhaktivinoda Ṭhākura, you will find this elaborately dealt with, *Hari-Nāma-cintāmaṇi*, by Bhaktivinoda Ṭhākura. There you will find this Guru *tyāga* chapter, how he has dealt with it carefully. *Hari-Nāma-cintāmaṇi*.

Jayapataka Mahārāja: So in ISKCON there are many initiating Gurus...

Śrīla Śrīdhara Mahārāja: Just as you see if a son disobeys his father then the father may be indifferent to the son. And for some time he may perform a will excluding him. But after some time he sees that the son comes back and be obedient then again he may correct his will. It may be like that.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

So only very abruptly we should not deal with such things of unfortunate incidences. Wait and see. Generally, in his own zone he will perform *dīkṣā*, generally, but there should be special arrangements.

Śrīla Govinda Mahārāja: *Aki mandire* _____ [?]

Jayapataka Mahārāja: There are five disciples in one temple, each with a different Guru of these eleven.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayapataka Mahārāja: Their picture is on the altar, a different thing, how these things would be managed?

Śrīla Śrīdhara Mahārāja: Then the *arcak*, who will perform the worship, he will worship the portrait of his own Guru as Guru and other Gurus as Vaiṣṇava, he will do, worship. Do you follow?

Jayapataka Mahārāja: Yes. And those pictures will be put on the far left side?

Śrīla Śrīdhara Mahārāja: Yes. They should be in a position that should be adjusted; they should be dealt with as Vaiṣṇava, after Guru *pūjā*. After his own Guru *pūjā* he'll perform the Guru *pūjā* and others and then Vaiṣṇava *pūjā*. The other Gurus will come in the rank of Vaiṣṇavas.

Jayapataka Mahārāja: So everyone's picture could be there?

Śrīla Śrīdhara Mahārāja: All the portraits should be there.

Jayapataka Mahārāja: And he'll worship his own Guru as Guru…

Śrīla Śrīdhara Mahārāja: One's Guru as Guru and other Guru as *śikṣā* Guru, Vaiṣṇava *śikṣā* Guru.

Devotee: Then as Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: The other Gurus as Vaiṣṇavas, *śikṣā* Gurus.

Tamal Kṛṣṇa Swāmī: But explain. In one temple, in one of our Maṭhs, the disciples may have many different Gurus. Just like there are eleven persons now, so say three of those eleven persons may be the Gurus of the disciples in that Maṭh, then how to know which picture to put on the...

Śrīla Śrīdhara Mahārāja: So to get out of these difficulties the zonal preference should be maintained; to get out of all these difficulties as much as possible. But what I told that may be applicable easily in the branch Maṭhs, but in the main Maṭhs, like Māyāpur, Vṛndāvana, where all are interested keenly, the difficulty will arise there.

Jayapataka Mahārāja: So there, there can be a group photo (group laughter).

Śrīla Śrīdhara Mahārāja: Yes, group photo. But then also a difficulty will arise. His Guru's photo, but everyone will like that his Guru must be in the centre.

Devotees: (group laughter)

Śrīla Śrīdhara Mahārāja: This difficulty may arise.

Devotee: We can take eleven different group photos with each man in the centre.

Śrīla Śrīdhara Mahārāja: But, you may start with your Gurudeva Swāmī Mahārāja in the centre and others as *parṣada*. You may start in this way now, then the time will help you gradually.

Jayapataka Mahārāja: Thank you. Those Mandirs which Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Prabhupāda in the centre – group photo, you manage in this way. Prabhupāda in the centre, and all others, those that will initiate, as *parṣada*, in this way.

Tamal Kṛṣṇa Swāmī: This is in the main branches or in the sub branches?

Śrīla Śrīdhara Mahārāja: This may be maintained everywhere, everywhere. Synthesis will help you most.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: As much as you can synthesis that will come to help you most.

Jayapataka Mahārāja: The disciples of our Guru's picture shouldn't be on the *vyāsāsana*? It was suggested that if that *vyāsāsana* was kept for Prabhupāda, a second *vyāsāsana* for others could be installed. This was one idea. We don't know what is the proper etiquette.

Śrīla Śrīdhara Mahārāja: That *āsana* should not be occupied by any of his disciples. Because the disciple who is initiating, the initiating disciple, the present Guru, he'll also regard his Guru as superior to him. So he cannot occupy, naturally, that seat.

Jayapataka Mahārāja: So similarly his picture should not occupy? _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Just next to that seat, the present Guru's seat should be given, should be placed.

Jayapataka Mahārāja: Second seat?

Śrīla Śrīdhara Mahārāja: Second seat should be given to the initiating Guru, present initiating Guru.

Jayapataka Mahārāja: On the original *vyāsāsana*, no picture...

Śrīla Śrīdhara Mahārāja: That picture of Swāmī Mahārāja will be established there and just a little below, nearest, a seat will be for the present Ācārya. The disciple will say that he is giving honour to his own Guru. That will rather, impress the disciple that even the *siddha* Guru he's also giving respect to his own Guru. In this way I must learn. The Guru should be always kept above.

Jayapataka Mahārāja: But in those temples which are now newly established by zonal Gurus, in that place then this would not be required. _____ [?]

Śrīla Śrīdhara Mahārāja: My opinion is, even in new organisations also the same thing will go on, because whatever you are creating that will give the impression, first impression with him from him. Let them all come within the same administration.

Jayapataka Mahārāja: So when such disciple does Guru *pūjā* at these *āsanas* then he'll first do the *pūjā* to his Guru, and then to his Guru?

Śrīla Śrīdhara Mahārāja: Then his Guru, his Guru, the Deities, and afterwards all other Gurus or Vaiṣṇavas.

Jayapataka Mahārāja: Vaiṣṇavas are after the Deities?

Śrīla Śrīdhara Mahārāja: After the Deities.

Jayapataka Mahārāja: Which *mantra*?

Tamal Kṛṣṇa Swāmī: Just like if Jayapataka gives one of his new men initiation, how they... If Jayapataka Swāmī gives *dīkṣā* to somebody, how that *śiṣya* will offer his *praṇāmas* to Jayapataka, in what words, what *mantra*?

Śrīla Śrīdhara Mahārāja: Ordinary *mantra* of Guru *pūjā*, until and unless his disciples compile a special *mantra* for him. He'll not go to arrange the *mantra* of *praṇāma* but when his disciples will come and make a *mantra*, for Guru *pūjā*, they will do by that. Otherwise by general *mantra*.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

[I offer my respectful obeisance unto my spiritual master, who has opened my eyes, which were blinded by the darkness of ignorance, with the torchlight of knowledge.]

With this ordinary common *mantra* it will be performed. But when his disciples will come to such a stage as to compose a special *mantra* for him with his special characteristics mentioned there; then they will perform with that *mantra*.

Jayapataka Mahārāja: To say *nama oṁ viṣṇu-pāda* _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, that may be. The *śiṣya* will always say that; *viṣṇu-pāda*, the representative of Viṣṇu.

Jayapataka Mahārāja: That's a general *mantra*.

Śrīla Śrīdhara Mahārāja: He's in the holy feet of Kṛṣṇa. *Nama oṁ viṣṇu-pāda* common, and other things that *śiṣya* will see in Guru that should be mentioned; special characteristics. That may be general. Then *viṣṇu-pādāya kṛṣṇa-preṣṭhāya*, and *bhū-tale*, it is all common. Then his name will come and special characteristics may be mentioned there. But that will come from the disciple. Sanskrit may be translated...

Jayapataka Mahārāja: Should be pure Sanskrit?

Śrīla Śrīdhara Mahārāja: Correct Sanskrit language, otherwise you see, one fine point. It arose in our position also. Our Gurudeva, he dictated in English some instructions once, but little faulty from the standpoint of correct English. Then our professor, one Professor (Baul?), disciple, he told that, "Dictionary should be corrected. What Gurudeva has said that is all right."

Devotees: (Ha, Ha. Jaya!)

Śrīla Śrīdhara Mahārāja: Follow? "Grammar and dictionary should be corrected, but what Guru says it is all right." Then another, a little higher positioned disciple, he told that, "That is the lowest class disciple's statement. The higher class disciple will see what Guru wants from him, what sort of service. He wants that correct English should go to establish his position to the public." So when it comes to the *śiṣya* it will dress... Suppose your Gurudeva, when you're going to take his photo, he with ordinary dress he comes before the photographer. But *śiṣya* will come, "No, no. Will you stand in this posture, with this dress you must take the photo." Do you follow?

Devotees: Yes, very clear.

Śrīla Śrīdhara Mahārāja: So, in language also, Gurudeva gives the main point, but the language, if a little faulty, faulty to the public, the *śiṣya* will come, "No, this should be couched in a good language." That is not harmful. Do you find, follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So, in Sanskrit what your Guru Mahārāja has told, that *sarasvatam*, "all these things you say" I can't follow whether it is correct grammatically. But it will be your duty, according to my opinion, to couch it well, in the language. And that will be the greater service, higher quality, service of higher quality. And to say that dictionary should be corrected, then the grammar should be corrected, what my Guru has said, practically that will be the *kaniṣṭha*

adhikārī's service, the lower *śiṣya*, the lower status *śiṣya*. To spread his prestige and position, you will dress him in good dress.

Jayapataka Mahārāja: For giving *vānaprastha*, is there any ceremony?

Śrīla Śrīdhara Mahārāja: By the simple desire of the Guru.

Jayapataka Mahārāja: On the desire of Guru. No special ceremony?

Śrīla Śrīdhara Mahārāja: His order.

Jayapataka Mahārāja: On his order. _____ Should there be any strict, can there be any restrictions on activities of the Guru?

Devotee: That's very complicated.

Harikeśa Mahārāja: Because we are working with a government and we have GBC, a governing body, the governing body of the whole society; so is it possible that even if some members of the governing body, they are not Gurus, but can the governing body as a whole make a restriction on the activity of an individual Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. A most difficult thing; the non Guru comes to regulate the Gurus, is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Those that are not fit for Guru, who are not considered to be fit, he will come to guide the Guru, so many Gurus; is it? So, it will be better that all the members of the governing body is Guru; they're all Ācārya.

Tamal Kṛṣṇa Swāmī: They are all Ācāryas.

Śrīla Śrīdhara Mahārāja: The *sabhā*, the assembly of Ācāryas they will consult with each other.

Tamal Kṛṣṇa Swāmī: And make rules.

Śrīla Śrīdhara Mahārāja: The Ācārya *sabhā*, the assembly of the Ācāryas, they will do the function about all the spiritual matters, Ācārya board. There should be an Ācārya board to guide the whole thing from behind, without non Ācārya within the meeting. Then if anybody is considered to be the most expert for the management, he will work under the Ācārya board. But what he has said you must carry out that at present. But I think, gradually you'll have to get new experience.

Tamal Kṛṣṇa Swāmī: Some practical experience.

Śrīla Śrīdhara Mahārāja: Practical experience you will have to get.

Tamal Kṛṣṇa Swāmī: Time will guide us.

Śrīla Śrīdhara Mahārāja: We are suffering a great deal from that. So, the non Ācārya, the majority speaking is non Ācārya?

Tamal Kṛṣṇa Swāmī: Yes. The majority is non Ācārya.

Śrīla Śrīdhara Mahārāja: Non Ācārya. But that will... I, according to my opinion, that will create a difficulty.

End of 78.03. _ . A [GBC]

Start of 78.03_B [GBC]

Śrīla Śrīdhara Mahārāja: In our system, both this autocracy and democracy they cannot go together. Cannot go together, but ours is an autocratic thing, extremely autocratic. Guru is all in all, as you will do and experience in yourself, our submission to Guru is unconditional. We felt a great difficulty – submission to Guru is unconditional. So, when I shall see that my Guru's powers are being pressed by other Gurus, another Vaiṣṇava, it will create a great disturbance in the mind of the *śiṣya*, to grow his own *śraddhā*, faith. Absolute faith.

Tamal Kṛṣṇa Swāmī: What about a Board of Gurus?

Śrīla Śrīdhara Mahārāja: But our Kṛṣṇa conception of Godhead has come to the relief. You see, whom we think is the supreme most – Kṛṣṇa – Yaśodā is whipping Him. Nanda's shoes He's taking on the head, the supreme most Devata, Deity. So in this way also we can adjust. Both the absolute faith and the relative position of non absolute, these two things should be harmonised.

Guru's direction; when, after the departure of our Gurudeva, we thought that one Ācārya should be made, but naturally different Ācāryas came. Then, when some of us proposed many Ācāryas, then I told one thing; if you want, if anyone marries a separate room is necessary. Do you follow?

Devotee: No.

Śrīla Śrīdhara Mahārāja: When for so long you do not marry you may not have any separate room, but as soon as you will marry you want a separate house. Whenever a Vaiṣṇava does not initiate, he does not want any special place or special respect, but whenever he initiates he's absolute in the eyes of his disciples, from the corresponding impression he'll be carried out. And

the *śiṣya* will not tolerate that any other Vaiṣṇava will come to disturb the absolute position of my Guru. This is heart's feeling, sentiment. How to adjust is a very difficult thing.

(Background discussion)

Śrīla Śrīdhara Mahārāja: So, it will be very difficult to manage practically that democratic absolute characteristic, difficult, but still we shall have to go on. And according to the will of Kṛṣṇa it will be adjusted.

Jayapataka Mahārāja: So, the initiating Gurus, then, it would be more practical for them to have a separate board to decide on additional new Gurus?

Śrīla Śrīdhara Mahārāja: No. What conclusion I came to with this experience, that how in this great, universal institution, that should be applied? At least one place should be there where the disciples can get their Guru exclusively. But that could not be possible to actuate. Where they will find my Gurus the absolute here – suppose the birthday of his Guru comes, the disciples gather on the birthday of their Guru. They will, with all their devotion, they will worship him exclusively, that he's the representative of God, of Kṛṣṇa. But other disciples they may not feel any encouragement in their behaviour. They will see that our faith to our Ācārya is being disturbed by that wave; that my Guru is not absolute, very subtle points of sentiment, and all divine.

In Kṛṣṇa's camp also Rādhārāṇī and Chandravālī and others; you see, so we must prepare ourselves for that. So, to the furthest point, then it – then I put one question to my Gurudeva, Bhaktisiddhānta Saraswatī Ṭhākura. Rūpa Goswāmī, he finishes Kṛṣṇa *līlā* in one way and Sanātana Goswāmī in another. And in various books also we find things in different ways. "Then why He's *adhokṣaja*?" That was the answer. He's *adhokṣaja*. He's not bound to come within our fist, of our brain, our speculation; above speculation. Still, we are to march on. The solution of anything in all its detailed characteristic is impossible about Kṛṣṇa, and anything pertaining to Him, all *acintya*, and must be kept on the head, overhead. *Acintya*, *adhokṣaja*. We cannot reach into a particular solution as all complete and perfect. It's not given to the human race. In this way we are to march on and on, without thinking of any finish, any limit, or any final solution. That is impossible. Still we must go on and on, in the infinite, like a bird who is flying in the infinite space. Finite and infinite must meet in their own positions. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa. Jai.

Śrīla Śrīdhara Mahārāja: Go on with fair feelings; this at most I can suggest to you.

Tamal Kṛṣṇa Swāmī: Mahārāja, we're so much grateful.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: That will be fair for you that you will extend it from the *ṛtvik* board; who is already in power, they will extend, their consideration. They can extend their scope. In this way you move. It will have spiritual characteristic. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: These eleven, they will extend themselves. From this point it will be, the area of Ācāryaship will be extended. Then gradually, twenty four, or more, more, but it will spread from this point; extend, bigger, bigger, bigger. That you may do to keep the spiritual characteristic of the extension of the Ācārya Board.

Satsvarūpa Mahārāja: I had one question that Bhāvānanda Mahārāja asked me to ask about the initiating Gurus. On Gaura Pūrṇimā he gave some of the Bengali boys second initiation, so he is their *dīkṣā* Guru. He wanted to know what respect is required of the *dīkṣā* Guru, they have already taken Bhaktivedānta Swāmī as their *Nāma* Guru, should they when they see Bhāvānanda Mahārāja, make *praṇāma*, should they worship with picture? Or is that not required for the *dīkṣā* Guru? What is the proper worship of the *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: The disciples of Bhāvānanda Mahārāja should see *Nāma* Guru also within him, and he should be, when in *arcana*, he should be worshipped as *mantra* Guru, in *mantra* words. If *arcana* is performed it is *pañcarātrika*, it is *tantric mantra*. So *dīkṣā* Guru will be worshipped in the *arcana* function, and *Nāma* Guru in *bhajana*, *Nāma bhajana*; and in the general case both should be seen as far as possible in one. That at present He's present in him for me.

Satsvarūpa Mahārāja: But for a *sannyāsa* Guru that kind of worship is not required.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* Guru is not generally worshipped but it is a form for propaganda we are to take. In *śāstra* of course *mantra* Guru has been given the preference, *mantra* Guru, but *Nāma* Guru is Bhāgavat *dīkṣā* Guru that is more comprehensive. *Mantra* is to help the *Nāma bhajana*.

Devotee: *Mantra* Guru's portrait is worshipped also?

Śrīla Śrīdhara Mahārāja: In portrait worship, *mantra* Guru is a principal thing, that is *mantra*, rather, local help. *Nāma* is of eternal help, Hari *Nāma*. After liberation, *Nāma* will continue and *mantra* will disappear. *Mantra* is up to liberation. As long as I am in the mental world, *mantra* will relieve me from the mental concoction, but *Nāma* is always with me, even after liberation.

Devotee: Kama Gāyatrī Kṛṣṇa *mantra*, only up to liberation.

Śrīla Śrīdhara Mahārāja: Kama Gāyatrī Kṛṣṇa *mantra*; it will be automatic at that time. It will be automatic, the desired result will be given by the *mantra*, and *mantra* will disappear. It is automatic at that time.

Jayadwaita Mahārāja: Now, some of our God-brothers, that we have known...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: _____ You tell and I will explain.

Jayadwaita Mahārāja: Now, we have been familiar with them, now they have taken this position of initiating Guru. So they're worshipped by their disciples, *nikuñja-yūno rati-keli-siddhyai*, [*Śrī Gurv-aṣṭaka*, 6], that verse, so how are we, it is very difficult for us to understand how these people whom we have known; are we to understand that they have assumed that position and now they're associating with Kṛṣṇa. How should we understand?

Śrīla Śrīdhara Mahārāja: Now, it should be adjusted in twofold ways, the disciples in a sort of disposition and God-brothers in another disposition. You see, when Kṛṣṇa enters *ranga-mancha*, He's appearing to different persons in different ways. So, for the disciples of a genuine Guru, Kṛṣṇa will come and play in that line there; and it may not be seen, shown, to his God-brothers. In this way it should be thought. Do you follow?

Jayadwaita Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa can show Himself differently to different persons. You see in *mādhurya rasa* one is seeing Kṛṣṇa in one way, and in *vātsalya rasa* Yaśodā is seeing in another way, the servants see another way, a *ṛṣi* will see, Gargamuni, in another conception. As He likes to show Himself to anybody he will see like that. You may look to him in his own ways, but still, you'll have to behave in such way that the newcomer's *śraddhā* is not disturbed. Do you follow?

Jayadwaita Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When, after the departure of our Guru Mahārāja, one of us was Ācārya then we all – I myself composed a poem for *praṇāma*. But I specially prepared it for his disciples, as they will look to him. And for myself I had my own conception. And that should be kept in the mental world and not outside, because the newcomers will be disturbed, their *śraddhā* will be disturbed. The newcomers should be encouraged, that it is very difficult to collect our faith, regard, and offer to Guru; it is very difficult for a fallen soul. So the maximum regard that they can collect within them and offer it to Guru, it will be our lookout. So what conceptions about my God-brother I may have, I may foster that within the heart, but won't disturb the disciple.

Of course, as much as it is possible, if it is unfortunately if that Ācārya falls himself, proves himself to be lacking in that capacity, and if that comes to a sufficient degree, then some steps may be taken. Otherwise as long as possible the rank should be respected. But the guinea

stamp, man is the goal for that. *taṭasthā-vicāra* and *apekṣi vicāra*, absolute consideration and relative consideration. And your Einstein says that, "No absolute consideration is possible in this world, all relative." So both relative and absolute considerations go side by side.

Disciples should be encouraged by the relative consideration, mostly. And God-brothers are more free for Absolute consideration. But still, they should not disturb the newcomers in their premier position. But if unfortunately any bad incident happens, then of course we may have to do some unhappy action. But let God save us from that disastrous condition. That should be our feeling. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: In Rādhā-kuṇḍa when our Vṛndāvana circumambulation was going on, perhaps nineteen thirty two, Prabhupāda, on the banks of Brahmā-kuṇḍa he delivered lecture and told, as I remember. "That perfect divinity has come down up to my Gurudeva. Up to my Guru Pāda Padma this perfect divinity has come down. Then consideration may be practised." So;

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] + [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

By God's special grace, this is one of His functions, "That go low to the lowest person and to take him from there gradually." This is one eternal function of the Supreme Lord. There is gradation, a gradation section, hierarchy. Everywhere there is God's presence, and His helping tendency is also present everywhere. Only to convert the free will, to attract the free will of every *jīva*, even in creeper sections, in trees, and animals, there is also at heart God there as Paramātmā, in that stage. So, there is gradation.

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

["The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*.] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as a teacher of a child, by instalments he will supply the truth, not the whole truth to a child, but partially, gradually. So the *śāstra*, the scripture has also taken that path, by instalments. So Guru is also, teacher is also in that way represented. Just as *śāstra* to the lowest, then

superior, superior, superior; teacher is also, Guru is also in that way it is coming, then at a certain position workable truth. Otherwise mainly within *māyā* it is also working. *Māyā* is not exclusively excluded from the interference of Godhead. Everywhere there is the presence of the Supreme, otherwise He's not Supreme. Everywhere His influence, and by gradation, degree, it is. And where we are we are handling human culture in human society, but in other sections there is also a sort of culture amongst the dogs, amongst the tigers, there'll also be a sort of culture society there, *aniti*; everywhere.

But *śuddha bhakti*, a workable, substantial true atmosphere anyhow we have come, we must deal from there. With this spacious and generous consideration that we cannot bind down the activities of the Supreme Lord, in any way. More sympathetic to the more poor, always He's trying to keep up, lift up. That is the general question, but that is not practicable to the extreme. Ha, Ha.

Once, I asked a doctor, "Do you know everything? You go to cure a person, but do you know everything? You may do harm to him by applying false medicine, or by applying one medicine another disease may come. Have you got any perfect knowledge? Why do you venture to treat a man?" He submitted, but a reaction came in me, then how the world will go on? Everyone has no full truth, no full knowledge. Then the doctors, teachers, they all finish their, non-cooperate, is it possible? So not practicable. Sincerity is the best thing to judge. Sincerely, whatever I do, and think it is good.

The other day I told that when I feel that Hari *Nāma*, Kṛṣṇa *Nāma*, has removed my trouble, I am eligible to recommend it to another person. "Oh. Do it. It will help you." If I sincerely feel that this medicine has helped me, then I have got some right to give it to others, suggest to others, "Oh. Take Kṛṣṇa *Nāma*. It will relieve you from all the troubles."

From the lowest point it begins – the activity of Ācārya. "I have felt that I have got relief." With good will I shall offer it to help other persons. "Just do it." From there it may begin, the position of Ācārya, you see, and then it will go on. You see, we are also doing in our own way what little service we do to the society and Swāmī Mahārāja has also done. But he has done like an ocean, and we are like so many tanks, ponds. But still we are going on.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [*āmāra ājñāya guru hañā tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

[Śrī Caitanya Mahāprabhu told His followers: "Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Satsvarūpa Mahārāja: Thank you very much Śrīla Śrīdhara Mahārāja.

Devotee: *Virudha – virodha*.

Śrīla Śrīdhara Mahārāja: *Virudha*.

Devotee: Maladjustment.

Śrīla Śrīdhara Mahārāja: Maladjustment, anomaly, not proper adjustment, that's opposite to proper adjustment, erroneous – that is no adjustment, erroneous position; that is *māyā*. *Māyā* has got two functions, one to cover and another to scatter, *vichit*, *āvaraṇā* and *vikit* [?] These two tendencies of *māyā*, first it screens, and then it...

Devotee: Dissipates.

Śrīla Śrīdhara Mahārāja: It misdirects. First as a screen, that is cover, what is like darkness. And what darkness does; this way or that way we can't understand hither and thither how we move.

Devotee: *Āvaraṇā ātmā*, *vikṣepa ātmā*.

Śrīla Śrīdhara Mahārāja: *Vikṣepa ātmā*, and harmonises, *svarūpa śakti* is always the harmonising potency, and discordant potency is *māyā*. The harmonising potency is *svarūpa śakti*, Yogamāyā. Hare Kṛṣṇa.

Jayadwaita Mahārāja: Can we ask? _____ [?]

Devotee: To keep the integrity of relationship between the...

Śrīla Śrīdhara Mahārāja: It is a question of *śraddhā*. God's *līlā* cannot be finished. In His feeling also there is no limit. So touch an ocean is also - from one side I'm touching from the bank touching the ocean; that is also touching. And if you go a mile deep into the ocean, there also you are making some progress, but in comparison to infinite it is nothing. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, with genuine *śraddhā* we can come near the position, and my attempt, *nikuñja-yūno* and all these things, it is like the sun is there, but suppose a black glass, then I cannot see the full sun. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And if I show, but still I'm seeing the sun through a black glass. So the opaque nature is opposing, and as much as it is discovered, I am seeing the true thing. But *śraddhā* can take us in connection with that thing. *Śraddhā*, or proper quality, not false *śraddhā*, not imitation *śraddhā*; real *śraddhā* comes near that real entity, the Supreme Entity. And as much as it is increased, I go deeper and deeper. Do you follow?

Jayadwaita Mahārāja: Yes. So in that way gradually one can come to that point.

Śrīla Śrīdhara Mahārāja: Gradually. So the beginning, with genuine *śraddhā* the beginning also should be respected. God willing he may go and pass me, and I'm going slow, he may go quickly and overtake me one day. With all these possibilities we should try to give respect to any beginner. He may surpass me one day.

Jayadwaita Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Because he has come in connection with the real thing, God willing, he may surpass me and go ahead one day. It may be possible. So it is Yogamāyā's activity, God's favour, all these are working for him. So we cannot be too much proud. With all this humility we shall have to deal with these matters; not haughtiness. With submissive spirit we are to see everything with such angle of vision.

Jayadwaita Mahārāja: So, in this way we can understand our own position.

Śrīla Śrīdhara Mahārāja: When I joined the Maṭh, not joined, but I had come to take a decision whether I shall join the Maṭh; that is, taking initiation from Guru Mahārāja. In Māyāpur, like today, the function had been finished and those that came were gradually going away. Prabhupāda is sitting in a canvas chair. I also sat nearby. He's speaking to the people, "Oh. Don't deceive me. You gave understanding that you will come to worship Kṛṣṇa. Now anyhow you have come going away. I think that you are all deceiving me." In this way he said.

Then he said - one who built the Chaitanya Maṭh Temple that year, he was sitting on the floor, then one person amongst us said, "Oh Madhan Bābu has not been given even a mat, he's on the bare floor he's sitting." Then Prabhupāda told that, "Madhan Bābu is *nirupādhika* Vaiṣṇava." Here's your point. "Madhan Bābu is *nirupādhika* Vaiṣṇava. But I have got some *upādhi*." Who are you who know the meaning of *upādhi*?

Devotees: Designation, bodily title, person.

Śrīla Śrīdhara Mahārāja: Designation, yes, rank. "I am Ācārya, holding Ācārya's position. I should be given some position, some respect, so I am given a chair. And he's *nirupādhi* Vaiṣṇava. He's got no such designation to show to the people about his devotional *bhakti*, so he's taking his seat anywhere and everywhere. He may do it." So *upādhi*, Ācārya's position is also *upādhi*, designation, a rank, and rank should be respected, you know. The son is the judge and the father is the pleader, 'Mi Lord.' So the designation is there and this protocol we should observe.

Jayadwaita Mahārāja: But aside from giving, is it just a matter of formality?

Śrīla Śrīdhara Mahārāja: If you think the person who is doing the function of Ācārya he's in *taṭasthā-vicāra*, absolute consideration, his *adhikāra* is lower to you, still you should formally

give special honour to him because he's in that position. You see the father is giving the honour to the chair, of the judge, 'Mi Lord.' Like that you should do, otherwise the social fashion will be disturbed. Is it not?

Devotee: Yes. The son may be the judge and pleader may be father. But the father must give respect to the chair.

Śrīla Śrīdhara Mahārāja: Father gives respect to the chair, so that sort of – something like that, adjustment should be kept in the Mission. When you are alone, the Ācārya brother and non Ācārya brother, when alone you can mix freely, you can give a slap to his cheek. But when publicly amongst his disciples, you must show that sort of behaviour, conduct, should be maintained to keep up the peace and the activity possible.

Jayadwaita Mahārāja: How should one himself understand? Suppose I'm empowered by my Guru Mahārāja to initiate disciples, so they're offering me worship, *nikuñja-yūno rati-keli-siddhyai*, but how am I to understand? They're saying like this that I'm in this position, but does it mean that because I've been given that position of Guru, actually I have got?

Śrīla Śrīdhara Mahārāja: _____ one thing I shall say. That *śloka* you know?

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

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

Śrīdhar Swāmī wrote the commentary of *Bhāgavatam*, and it was a little different from the previous note, commentary. So the scholars they refused to accept that commentary as universal, especially the Śaṅkarites. Then they put a test that it should be kept in the temple of Viśvanātha, and if He _____ Viśvanātha, Mahādeva, Śiva, and if he accepts then we shall all accept the commentary. Then from the Śiva temple this reservation came. The real purpose of *Bhāgavatam* is very difficult to conceive. Only these few of us we know the real purpose. *Aham vedmi*, Mahādeva says, "I know the true purpose of *Bhāgavatam*. *Śuko vetti*, and Śukadeva, the son and disciple of Vyāsadeva, he knows it, thoroughly. *Aham vedmi śuko vetti, vyāso vetti na vetti vā*, and the author of *Bhāgavatam*, he may know or may not."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, your question is served.

Jayadwaita Mahārāja: How, I don't understand?

Śrīla Śrīdhara Mahārāja: Mahāprabhu, when teaching Sanātana Goswāmī, He says that, "Sanātana, Kṛṣṇa is going to give His kindness to you, through Me. I'm talking to you like a madman. I feel many things are passing through Me to you, I feel that much, but I do not know, but have not Myself got that thing." Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then solution?

Devotees: Yes. That's very clear. Thank you very much.

Śrīla Śrīdhara Mahārāja: It is possible. It is wonderful, but still we find it there, and not unreasonable, and not not-understandable.

Jayadwaita Mahārāja: That last explanation, was that the meaning of transparent via media? These new Gurus, you said they simply must be transparent and then it will work. _____ [?]

Devotee: Acha, simply by functioning in their roles it will work like that.

Śrīla Śrīdhara Mahārāja: Ah, function. You see, when, of course in sincere cases; when the Second Great War broke out, in Cacutta Dalhousi Square, a military dress was painted on the wall, and there was a saying, "Just take this garb and the dress will say to you what you will have to do." Do you follow? "Take the military dress and the dress will direct you what you have to do, what will be your duty." So a sincere man when he has taken a particular charge, anyhow he will make out what duty to do, what is the duty of that post, if sincere. And God will help. God helps those that helps themselves. You have taken the charge, and charge has not come only as a chance, but there is some underground link. And then if you try to do that then help will come to you. He's not a cheat. You have sincerely taken a charge for the master, and the master is not a cheat. He will come to you with all his might. "Do this. I'm helping. I'm at your back." When we're all sincere, these things happen like this.

End of 78.03_B [GBC]

Start of 79.00.00.A

Śrīla Śrīdhara Mahārāja: _____ [?] I shall sell my head there only wherever I shall find that the river of nectar is coming down to me from the upper side. And I must be conscious of my own wealth, otherwise mere formal, I have not got taste, I have not got

anything, I am a blind man. My decision has got no value. When one is conscious of his own gain, that this is the highest thing, and this is coming from this way to me, I must sell myself there, to the feet, or whatever.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Śrīla Śrīdhara Mahārāja: Mahāprabhu says to Rāmānanda Rāya, "Wherever the *tattva*, wherever the nectar divine, ecstasy, I shall offer Me to be a slave there." That is my direct concern. Wherever and whatever form it may be, it does not matter much. It has got some value, but that we should not trust them, the inner thing will be given immense value, than the external cover. Cover has also got value.

Devotee: Then there's a chance for a type of *sahajiyā* to come in where they'll say reject the form on their whim.

Śrīla Śrīdhara Mahārāja: And the spirit gone away then cannot but be *sahajiyā*. The body connection gets the upper hand and becomes *sahajiyā*. When conscious, when awake to the wealth he's getting he cannot be *sahajiyā*.

Devotee: He has a taste, a *ruci*.

Śrīla Śrīdhara Mahārāja: "Here is, my Guru's advice I find there, in this man. Anyhow it has come here." He'll be able to trace, "How, I do not know, but I see my Guru's characteristic, my dealings, my behaviour, is in him. He's my Guru." When I shall be able to recognise the thing in its intrinsic value, independent value, then wherever I shall find it, here is… There was one Aurobindo Ghosh, do you know him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He was a leader of the Anarchist Party, and there was a case in the High Court. So one Mr. Norton, he was the criminal side big Barrister, Norton. Aurobindo had absconded and how to find him? Wherever Norton searched through any newspaper or any writings, the Aurobindo's type of writing, "Here is Mr. Ghosh." Ha, ha, ha. He said, "Here is Mr. Ghosh." In the *Amṛta Bazaar Patrikā* by Bipin Pal, Aurobindo wrote an article, and Bipin Pal was introduced into the High Court.

"Your Paper, this article is written by whom? You must know. You are the editor."

"Yes, I know."

"Do you know this man, Aurobindo Ghosh?"

"Yes, I know him. I consider him to be one of the greatest men in the world."

"Do you know him?"

"Yes, I know him."
"And you know also, as editor of the paper, is this article written by whom?"
"Yes, I know."
"Has this man written this article?"
"I won't say."
"You won't say?"
"No, I won't say."
"Do you know what the punishment is?"
"Yes, six months imprisonment."
"You are ready for that?"
"Yes, I'm ready for that."
Then Norton said, "Here is Mr. Ghosh." In his writing he saw that Aurobindo is there. Aurobindo's English was very good English we are told.

Just as, "Here is my Gurudeva." Our Gurudeva also, Prabhupāda; sometimes in one of his - sometimes in some of his disciples, "Here is Bhaktivinoda Ṭhākura. I could not recognise him." There was one Bhāgavat Janadana, when he departed – "I could not find him in this particular article. Bhaktivinoda Ṭhākura came here, but I could not recognise _____ " Always seeing like that.

Sarvata krsne mukti pari baraman se lekhi ke pai jan akhi arijan [?]

We are caught out by different attractive things in the world, but them of divine look, divine atmosphere, they're always seeing signs of divinity anywhere and everywhere. Very eager to see, to hear, "This Goswāmī came, this Goswāmī came. I could not understand. I could not recognise." By their thoughts, by their tendency, divine tendency, attitude, they're to read what is here. "My Guru's temperament is here." And in *Caritāmṛta* you must have found:

kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra 'sambandha' dhara - jāni

["Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 17.172]

Mahāprabhu detected the Sanoḍiyā *brāhmaṇa*, seeing his movements, He at once told, "You must have some connection with Mādhavendra Purī. Without his connection we can never find such dealings here. It must come from Mādhavendra Purī."
In this way we are to find out things. The first thing is that we must know it ourselves, what is the thing, then how to do, what way to deal. We shall be able to arrange ourselves selflessly. When we'll be selfless, and moreover, when we'll be dedicated to Guru Pāda Padma, then that will give us insinuation what to do; that will teach us what steps we are to take now in this critical position.

Devotee: *Śikṣā* Guru is not a cheap thing which can be taken or left, it has...

Śrīla Śrīdhara Mahārāja: Guru *tattva*, so, it is said there, *ācāryaṁ māṁ vijānīyān.*

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

Not to be differentiated _____ One thing coming, *ācāryaṁ māṁ vijānīyān*, so the oneness of continuity, that should not be ignored. Guru can be him, and Guru can be another body also. I can see the same Guru. Rather, higher education in a different body he may come to give me higher aspiration, higher inspiration. It is also possible. _____ Whether the breath is more important, or the nose is more important. Breath must be more important than the nose. So, material substance - that should be given always the higher valuation, than the form.

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Govinda Mahārāja: Come now and then.

...

Devotee: _____ānanda Swāmī and myself, we're staying in Calcutta alone. Then he wrote us a letter, that, "If you have any questions, then you can see Śrīdhara Swāmī and he will be able to advise you. He is my dear-most...

Śrīla Śrīdhara Mahārāja: He had much faith in me. When he was in business in Calcutta, I hired the next house, with the laboratory underground and first floor, four rooms, we, Govinda Mahārāja, we all stayed. Every day he used to come to me, and three, four, five hours, discussion, discussion, discussion. And there that *Back to Godhead* was published and also the translation of *Bhagavad-gītā* was made from there, that [7] Sitakanta Banerjee Lane. Number six or number seven _____ [?]

(Śrīla Śrīdhara Mahārāja and Devotees speak together in Bengali [?] for about 1.40 minutes, with the occasional English words; ie, Sitakanta Banerjee Lane, *Back to Godhead*, laboratory, seven or eight years, article "To Err is Human", Vyāsa as the great dictator of the spiritual world.)

Śrīla Śrīdhara Mahārāja: Not human; it is divine, divine, divine, not human deed. Hare Kṛṣṇa.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...may live or may not live, but I gave that suggestion _____ _____ first heard the divine sound from his Gurudeva; first connection, the first connection of divinity, from Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] to your Prabhupāda. Assam, that was the place. Of course, we also had initiation and Hari *Nāma*, and then *dīkṣā*, then *sannyāsa*, all in that house; many, Bon Mahārāja and many, there.

(More Bengali for nearly six minutes)

...

Śrīla Śrīdhara Mahārāja: In one same tune, perhaps, as your Prabhupāda. My thought almost tuned in the same plane. That is, crossing the domain of knowledge, that is *jñāna*, the plane, making advance.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]
[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Bhakti, the road of *bhakti*, the path of *bhakti*, is independent. It does not depend either on *karma*, *yoga* or *jñāna*. Independently it can take seed from *sukṛti*, and then *śraddhā*, *sādhu-saṅga*, in this way it marches up to the Goloka, *prema loka*. But when it's passing by the side of *karma*, near *varṇāśrama*, *karma*, and then *jñāna kāṇḍa*, *Vedānta*, to cross *karma kāṇḍa*, this is transient, mortal, it is easy to make anybody understand, that *bhakti* is better than *karma kāṇḍa*. It is all transient, all mortal. But *jñāna kāṇḍa*, this stands as the greatest enemy to *bhakti*, to *māyāvādā*; and when it is passing, surpassing rather, *jñāna kāṇḍa* and going towards *prema bhakti*, on the way, *Vedānta*, that *jñāna vairāgya*; it is going, passing the *jñāna kāṇḍa* and it is progressing towards the *prema loka*. Then the *Bhāgavata* comes. *Hari-bhakti-vilāsa*, *varṇāśrama* and *bhakti*, the differentiated *śuddha bhakti* school from *varṇāśrama*, *Hari-bhakti-vilāsa smṛti* is there. And *Śrīmad-Bhāgavata* is there when it is dealing with *jñāna* and *yoga*. That is pure spiritualism, pure knowledge _____ and passing away that and going towards *prema loka*, the love domain, the divine love; that is the highest.

(More Bengali for about twenty five seconds)

Because the divine will stands behind, so it is true. And divine will withdrawn, it has no value; so all the scientific structure crushed down. Only the sweet will of the Lord, backing before everything, what is what. And that is withdrawn, it will be otherwise. _____ [?]
He's willing, so it is like this. The sun will be dark if His will is drawn away.
_____ [?]

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā / mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

…

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

_____ [?] The law of nature will change immediately. His law, because it is backed by His divine sweet will; if His sweet will is drawn away, it is nothing.

Devotee: The *vaijñānīs* they don't accept, therefore they're rascals.

Śrīla Śrīdhara Mahārāja: _____ [?] unreasonable _____ [?]

Devotee: Very reasonable.

Śrīla Śrīdhara Mahārāja: That is possible, and if it is possible, then this is all lost; all the big *vaijñānī* structure lost. The sweet will of the main principle, the Absolute...

Devotee: This Māyāpur temple is for that purpose. Just a few days ago Harikeśa Mahārāja came for two days. Because it was a short visit he couldn't come here. So we were discussing building a big temple; how we went to the Devī dhāma, Maheśvar dhāma, Vaikuṇṭha dhāma, Goloka dhāma.

Śrīla Śrīdhara Mahārāja: I asked him to go through *Bṛhat-Bhāgavatāmṛta* by Sanātana Goswāmī. There he will get the clear idea. The Devī dhāma, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, and Satyaloka: and what incidences are occurring in which place. Then how to differentiate from Virajā, Brahmaloka, then Śivaloka, then Vaikuṇṭhaloka, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana. Gradation, *tarottama*, is nicely described there by Sanātana Goswāmī; the *sambandha* Ācārya, the Ācārya of the Gauḍīya School to say what is what. What is what we can understand from Sanātana Goswāmī. And how to attain our end, from Rūpa Goswāmī; and what is the highest attainment, that is Raghunātha Dāsa Goswāmī; these three Ācāryas. And Jīva Goswāmī is protecting all those higher and such thoughts against the current *vicāra* of the *Veda*, *Vedānta* _____ [?]

Devotee: *Sambhanda*, *abhidheya*, *prayojana*.

Śrīla Śrīdhara Mahārāja: *Sambhanda, abhidheya, prayojana. Abhidheya* Ācārya Rūpa Goswāmī, *prayojana* Ācārya Raghunātha Dāsa Goswāmī, and the *sambandha* Ācārya, what is what, Sanātana Goswāmī. Where are we? Who is God to me? What is the world? And what are their different stages? All these are described by Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta*. I got my conception from there. And of course that was also tested and verified by Bhaktivinoda Ṭhākura's books, Prabhupāda personally ____

(More Bengali for about fifty seconds)

Śrīla Śrīdhara Mahārāja: *Hari-jana* means the servants of Hari. They're now mad in their transaction with the worldly affairs, *viṣaya*, material. They apparently seem to be dealing with material properties, *viṣaya range*, *mattala*. *Pūjāla rāgapaṭha gaurava bāṅge*. The underlying idea is this; they really want to worship the *rāgapaṭha*, the way of love, path of love, *rāgapaṭha* _____ our affection, love, attraction, that is their real hit, not this ordinary material handling. *Pūjāla rāgapaṭha gaurava bāṅge*. So generally, after Śrī Caitanyadeva, the *rāgapaṭha* in the hands of imitationists has become very down, gone done a level. So the big persons, they rather hate them. So with the help of what is big, according to the mass conception, we're to take that sort of help and to show that *rāgapaṭha* is higher and higher. We are not indolent. We are active men. Still, we want to do for God. Not that _____ The worthless people, they will only go to the way of devotion, no. The highly qualified, they should devote everything for the service of the Supreme Lord. That is so great, so big, so, _____ *pūjāla rāgapaṭha gaurava bāṅge / mattala hari-jana viṣaya range.* _____ [?]

All the majesty should be devoted, should be utilised, to Him only, that love is supreme, that is the supreme most. That Vṛndāvana, that Kṛṣṇa's, that flower garden, that is higher than the golden garland, golden ornament, this golden crown, hillock, all these things, they're lower. And *aiśvarya puṣpa* and Govardhan, that is *gunja phal mayo pucha* that is of more higher valuation, and these are lower in Vaikuṇṭha, the diamond, the gold, all these valuable things, *aiśvarya* _____ that is more valuable.

Svarūpa Dāmodara is in Hira Pañcamī day, in *Caitanya-caritāmṛta*, Śrīvāsa Paṇḍita and Svarūpa Dāmodara, the discourse, there it is mentioned. "Śrīvāsa Paṇḍita, you forget you are up to Vaikuṇṭha so you are very fond of Lakṣmī Devī's *aiśvarya*, but we are *vrajavāsīs*. We give more value to this flower, the leaves, and the _____ all these things. That is more valuable to us these plain and simple things, more than… Who has got much *aiśvarya*, they do not care for gold and diamonds, rather they're vexed with all these things. But our, and *kiśora* _____ and that is always pleasing like things.

Devotee: I just had one question, because I know it must be time for your bath or something now, or your *prasādam*.

(More Bengali for about 3.15 minutes)

Devotee: Prabhupāda said, "You're my disciples. You're all very good boys. You're my disciples. Very good." _____ [?] What did he say exactly?

Devotee: _____ [?]

Devotee: "You're my disciples." So then what happened is that he never gave them *mālā*, he never gave them new name, and they went back to their village. Then they go back and then they gave themselves *mālā*, gave themselves name.

Śrīla Śrīdhara Mahārāja: Then he has accepted them, gave admission; now *śikṣā* Guru is necessary. When he has accepted them direct, face to face, then they're direct disciples. Now *śikṣā* Guru is necessary, to guide them in details. Acceptance is more valued.

Devotee: Yes. That's what I thought, that those who personally went there, Prabhupāda said that, "You are my *śiṣyas*." That that acceptance means that directly they're his disciples. But those who did not go there, those others who were in the village...

(More Bengali for about 1.50 minutes)

Śrīla Śrīdhara Mahārāja: *Mantra* is formal encouched in expression. What is embodied there, that is to be opened. And that *tattva jñāna*, that is not an easy thing, that is not a non important factor. Real *dīkṣā* is there, *tattva jñāna* _____ [?]

Devotee: *Biphal*?

Śrīla Śrīdhara Mahārāja: *Biphal mantra*. He does not know what is contained there. He's transferring something, an expression, but the one whose giving, he himself is not aware of what is embodied there.

Devotee: He doesn't know.

Śrīla Śrīdhara Mahārāja: He doesn't know.

Devotee: That clears up the point. But once a person accepts someone as *śikṣā* Guru, or when he approaches someone for training, that shouldn't be a whimsical thing.

Śrīla Śrīdhara Mahārāja: *Śikṣā* Guru, *dīkṣā* Guru, when seen or placed in one place; that of course is higher.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, when we're accepted by him, "You are my disciple," then they will also have to accept *śikṣā* Guru, but *śikṣā* Guru should not get so much honour as *dīkṣā* Guru. But when *dīkṣā* Guru and *śikṣā* Guru is combined in the next generation, there of course the fullest confidence and honour should be given to the *dīkṣā* Guru. Do you follow?

Devotee: Hmm. What's the position of *mantra* Guru?

Śrīla Śrīdhara Mahārāja: *Mantra* Guru, of course he's consciously giving, he's good, *mantra* Guru. Ha, ha, *śikṣā* Guru, more stress is given to *śikṣā* Guru in our *samprādaya*, our Guru *paramparā*. The *taṭasthā-vicāra*, the relative and absolute; two lines of consideration, one is relative and another is absolute; when some contrast will come the absolute will be superior. You see: *yei rasa, sei sarvottama. Vātsalya rasa*, *śanta rasa*, *dāsya rasa*, *sākhya rasa*, *mādhurya rasa*; the parents, they will think, "I have the superior position." And the *sākha*, friend, he will think, "I am the most intimate with Kṛṣṇa." In their respective positions, they will think that they're the most intimate. But if a comparison is drawn, independent of their position, then the *mādhurya rasa* will come highest.

[*kintu yāṅra*] *yei rasa, sei sarvottama / taṭa-stha hañā vicārile,* [*āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.83]

From the absolute consideration the *mādhurya rasa* surpasses all, the *vātsalya rasa*, *sākhya rasa*, they're all down. Though the *vātsalya rasa* and *sākhya rasa* they may think that great intimacy they have got, more than the *mādhurya rasa*, a relative position under the absolute. But our Guru *paramparā* is that of absolute consideration. Many bodily representations eliminated from the Guru *paramparā*. And the current of *śikṣā*, the higher, pure *śikṣā*, that current is coming down. Wherever, from this summit to that summit, from that summit, in this way the river coming down. Do you follow?

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

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."
[*Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

[This is the sixth of nine verses describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

Not actual line of initiation...

End of 79.00.00.A

Start of 79.00.01.A

Śrīla Śrīdhara Mahārāja: ...*sambandha*, what is the conception of Kṛṣṇa, and how other gods are connected with Him, how the world's position, the Brahmaloka, Virajā, all these, how their adjustment. The proper adjustment, *sambandha jñāna*, the knowledge of proper adjustment of the universe, divine and mundane, *sambandha jñāna*. And Sanātana Goswāmī is told to be the... he has come to give us that sort, he's authority of that department. So in *Bṛhad-Bhāgavatāmṛta* he has given instructions what is Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, and Satyaloka, this Brahmaloka, what is the position of the *brahmāṇḍa*. And what is Virajā, what is Brahmaloka, what is Vaikuṇṭha, what is Śivaloka, then what is Goloka, what is Ayodhyā, Dvārakā.

All these according to *rasa*, you see *rasa* is the main thing, the main structure, desirable structure is *rasa*. That is the juice, the juice which attracts us all. And none, even from the atheist of the lowest order, and the devotee of the highest order - none can deny that I don't want happiness. So *rasa* is the standard. Just as gold is the standard in the monetary departments of different countries, so *rasa* is the main thing by which we should judge. What country is wealthy, what country is not wealthy, poor, by gold you can judge in the international affairs. So, in the diverse type of expression, through *rasa* we can measure and we can degree and dismiss what is right, what is wrong, what is better, what is bad, what is good. So according to the *rasa*, the quality and quantity, the lower and higher order should be judged.

So, *vaikuṇṭhāj janito varā madhu-purī*, why *madhu-purī* is higher than Vaikuṇṭha? Only for *vātsalya rasa*. It is not in Nārāyaṇa, it is not found in Vaikuṇṭha, the *vātsalya rasa*. And it is found in Ayodhyā and also Mathurā so it is higher. That *rasa*, that *vātsalya rasa* is wanted here in Vaikuṇṭha and the original side, higher side. And it is found here, it is a perverted reflection. By method of deceiving the *vātsalya rasa* is here but it is the reflection. And in the original world where is *vātsalya rasa*? It is not found in Vaikuṇṭha though there must be some other *loka* where v*ātsalya rasa* is to be found. And that will be the higher. In this way Mathurā has been founded. Then the *mādhurya-rasa* is here and that is not to be traced properly in Vaikuṇṭha. Where can it be had? So we shall have to go to Vṛndāvana. In this way he has given us the gradual development of the *loka* according to *rasa*.

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

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

In this side also:

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

So here also in this world, *brahmāṇḍa*, this is a world of exploitation. And when the exploitation is going less it is higher, in the Satyaloka the least exploitation. And then Virajā no exploitation, but it is the verge of this *brahmāṇḍa*. And then Brahmaloka it is the last position, rather, the cover of Vaikuṇṭha, it is spiritual, light. The *prakṛti* is watery, *prakṛti* is watery, accommodating. As when we push water it goes away, so *prakṛti* is like that. And *puruṣa*, *cetana*, that is like light, so that is Brahmaloka. That is the last, the lowest conception of the *cinmaya*, or the glow of service. Here the exploitation and there fully exploited. The outer current and that is inner current, current leading towards centre. And this is out carrying current, taking away from Kṛṣṇa. And that is taking towards Kṛṣṇa. That is service, leading towards centre. And that's Vaikuṇṭha. Just in the lowest position there's Śivaloka, then Vaikuṇṭha, then Ayodhyā, then Dvārakā, then Mathurā, then Vṛndāvana, then Govardhana, then Rādhā-kuṇḍa. In this way it has

been described according to *tattva*, ontological conception, the hierarchy has been depicted there in *Bṛhat-Bhāgavatāmṛta.*

I had a mind that I shall build a temple here of that type, but a huge expense. So when I heard that he will have the biggest temple in the world there I gave suggestion to your Divine Master, "You do."

"Yes. When I, such site will come, they will have a conception of what is what, what is good. That Kṛṣṇa is the highest and He has come down in *prapañca* to give *darśana* to the people."

This Bhu Vṛndāvana, Vṛndāvana in the highest order, and that Vṛndāvana he has taken here. Navadvīpa also, there's two quarters. Vṛndāvana Goloka and Navadvīpa. And here Mahāprabhu and Kṛṣṇa has come down in the surface to take us up. What we see in the temple here, in the ground floor, that is really a thing of the highest order. And that has been, in a spiral case it will be seen. What is the sign of Goloka, what is the sign of Bhuvaḥ, Mahā, Jana, Tapa, or Satyaloka, Brahmaloka, Virajā, Brahmaloka, then Śivaloka, Vaikuṇṭha, Goloka, it is really they go up and see. They will have a conception of the whole practical structure of the Gauḍīya Vaiṣṇava who will have a *darśana* of this temple. Gauḍīya Vaiṣṇava means this. There, this is their comparative vision of the ontological quarter. The whole philosophy will be depicted there in the temple. So this is the philosophy of the Gauḍīyas.

Devotee: Topmost.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You two may go to Māyāpur, driving in the car?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I asked Govinda Mahārāja to take me out of the _____ and forcibly he took it to the boat.

Bhāvānanda Mahārāja: We forced our way over.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: You have to be very forceful, especially in preaching now, because everyone has gone so crazy due to Kali-yuga. When you travel all over the world you have to be so forceful and...

Śrīla Śrīdhara Mahārāja: Direct approach and forceful approach, direct.

Bhāvānanda Mahārāja: Yes. I find that is the best.

Śrīla Śrīdhara Mahārāja: You got also direct and you distribute also direct. Ha, ha.

Bhāvānanda Mahārāja: Ha, ha. Yes. When I was in Australia in January then many of the Maheśa Yogī, I have converted many of his disciples. Now when I go back I want to do more, in Sidney. Anyway, the main, what won them over was that they had never been told what is the responsibility of the disciple and what is the responsibility of the Guru. They had no idea, of that relationship, because they have no concept of personal relationship between the Guru and the disciple. He's *māyāvādī*.

Śrīla Śrīdhara Mahārāja: Yes, all *māyāvādī*.

Bhāvānanda Mahārāja: So Mahārāja, if you would give us permission, we may take your leave now.

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāvānanda Mahārāja: Yes. And then we'll go back to Māyāpur. And thank you very, very much. When I come here though I haven't been here since this visit with Guru Mahārāja in nineteen seventy seven but I feel enlivened now in my preaching. Now I feel inspired. I have lots of ammunition to preach, after hearing your ambrosial words.

Śrīla Śrīdhara Mahārāja: The more you will engage yourself busily to the business of propaganda the more you will get the supply from upper house.

Bhāvānanda Mahārāja: Ha, ha. And I feel that you are the representative of that upper house.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāvānanda Mahārāja: So thank you very much.

Śrīla Śrīdhara Mahārāja: _____ Caru Swāmī.

Bhāvānanda Mahārāja: Yes. I promise you we'll take care of that as soon as we get over this little technical difficulty, we'll...

Śrīla Śrīdhara Mahārāja: Generally, I begin work in the day of *ratha-yātrā*, during rainy season.

Bhāvānanda Mahārāja: You begin then?

Śrīla Śrīdhara Mahārāja: *Ratha-yātrā*.

Bhakti Caru Swāmī: There's preference to start the work on *Ratha-yātrā*.

Bhāvānanda Mahārāja: All right. So by then, whatever we have we'll...

Bhakti Caru Swāmī: Mahārāja, Bhāvānanda Mahārāja _____ [?]

Bhāvānanda Mahārāja: Hare Kṛṣṇa.
This is another miracle Mahārāja, this is another miracle. That such an elevated pure devotee as yourself would deign to embrace a *mleccha* like me. Hare Kṛṣṇa.

End of 79.00.01.A

Start of 79.00.01.B

(Approximately 2.25 minutes of Bengali, with *ślokas*; then *bhajans* until 4.35 minutes into the recording)

Śrīla Śrīdhara Mahārāja: According to the degree of eagerness, the valuation will be adjusted.

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

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

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ / tāvat karttuṁ na śaknoti pātakaṁ pātakī janaḥ
[*Kūrma Purāṇa*]

The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can...

Devotee: Simply, we should have that much confidence; one should have that much confidence.

Śrīla Śrīdhara Mahārāja: Yes, *śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

Bhaktivinoda Ṭhākura says: "Leave aside everything else, but only concentrate in *śraddhā*."

Devotee: *Gītā* says, *yo yac chraddhaḥ sa eva saḥ.*

[*sattvānurūpā sarvasya, śraddhā bhavati bhārata*
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

Śrīla Śrīdhara Mahārāja: *Yo yac chraddhaḥ sa eva saḥ.*

Devotee: Only *śraddhā* is the criterion by which one should be judged.

Śrīla Śrīdhara Mahārāja: That is the criterion.

Devotee: By which he should be judged.

Śrīla Śrīdhara Mahārāja: Yes, be judged, *śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ.*

Devotee: And *Bhāgavatam* also says that even if one is a *caṇḍāla* and he's Kṛṣṇa conscious, whereas a *brāhmaṇa* devoid of Kṛṣṇa *bhakti*, the *caṇḍāla* is on a higher level.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He can be a Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But not the *brāhmaṇa* who's devoid of Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: Yes.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Devotee: Kṛṣṇadās Kavirāja, in *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says to Rāmānanda, *kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.*

Devotee: And the *Bhāgavatam* has gone a step further, here is said *caṇḍāla* even.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is the body. There is the body.

Śrīla Śrīdhara Mahārāja: _____ in *Gītā* _____ *ye 'pi syuḥ pāpa-yonayaḥ*.

[*māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim]

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Devotee: *Ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim.* In this way it has been described, but not that he will be a Guru like that. There is no description like that, I think; but in *Bhāgavatam*, as Caru Mahārāja has said just now.

Śrīla Śrīdhara Mahārāja:

aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma gṛṇanti ye te

["O Lord! How glorious are they whose tongues always chant Your Holy Name! Even if born in a family of dog eaters, such persons are worshippable. Those who chant the Holy Name of Your Lordship must have performed all kinds of austerities and sacrifices. They must have all the good qualities of the Āryans, or civilised men. They must have bathed in all the holy places, studied the *Vedas*, and fulfilled everything required of those who are qualified to chant the *Vedas* and perform *yajña*."]
[*Śrīmad-Bhāgavatam*, 3.33.7]

yena janma sataih purvam vasudevah sanarcitah,
tan-mukhe hari-namani sada tisthanti bharata

[O descendant of Bharata! One who has previously worshipped Lord Vasudeva in hundreds of lifetimes can now chant the Holy Name eternally.] [*Hari-bhakti-vilasa*] & [*Gaudiya Kanthahara*, 17.21]

Aho bata śva-paco 'to garīyān, even he may be a *caṇḍāla*, he may eat the flesh, the meat of a dog, *śva-paco*. *Śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam.* If it is possible that no Name is in his tongue, *tepus tapas te,* apparently we do not find any penance in him. No, no. In previous births he has already finished that course, *tepus tapas te*. *Juhuvuḥ*, he's not eligible to perform any *yajña*. No, no. In his previous birth he has finished the course of *yajña*. Then, *juhuvuḥ sasnur*, we do not find that he's visiting any *tīrtha*, holy place, and taking bath in the holy water, holy river. No, no. Already he has finished all those...

Devotee: That course; already passed.

Śrīla Śrīdhara Mahārāja: ...in previous births. *Sasnur āryā*, the Vedic customs, practices, is not found in him. He has already, the *āryā*, the Vedic *sadācāra*, in his previous births he observed all

these Vedic practices. *Brahmānūcur*, he's not eligible to pronounce the *Veda*, the *smṛti*, but that was also finished in previous...

Devotee: He's beyond that now.

Śrīla Śrīdhara Mahārāja: *Brahmānūcur nāma*, then only the faith in the Name of the Lord can come; all automatically done. *Tan-mukhe hari-namani sada tisthanti bharata.*

Devotee: Even the *Bhāgavatam* says, *pada panka para* _____ [?] One who has got the dust of the lotus feet of the Lord, you see he's also not bound by these Vedic schedules; he's been freed by that also. Though he doesn't go to the wrong deeds, but so says the *Bhāgavatam*, he's not bound by those things, even _____ as regards the Lord, conveniencey arises.

Śrīla Śrīdhara Mahārāja: Yes. In Ajāmila _____ also it is mentioned.

Devotee: Pardon.

Śrīla Śrīdhara Mahārāja: Ajāmila _____ in conclusion also it is mentioned.

sakṛn manaḥ kṛṣṇa-padāravindayor, niveśitaṁ tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān, svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

["Although not having fully realised Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yāmarāja or his order carries, who are equipped with ropes to bind the sinful."] [*Śrīmad-Bhāgavatam*, 6.1.19]

prāyaścittāni cīrṇāni, nārāyaṇa-parāṅmukham
na niṣpunanti rājendra, surā-kumbham ivāpagāḥ

["My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, non devotees cannot be purified by processes of atonement even if they perform them very well."]
[*Śrīmad-Bhāgavatam*, 6.1.18]

All other practices cannot really purify, but the remembrance of Kṛṣṇa, however slight it may be, it will relieve us from all past dealings, and make us...
Hari mukta pare upasya mana pan cesta hari nama samsaya [?]
And Sanātana Goswāmī also says:

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna

katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Devotee: And Caitanya Mahāprabhu put the whole percentage on the Name; Caitanya Mahāprabhu. The whole percentage put on the *Nāma*, Caitanya Mahāprabhu, based wholly and solely on *Nāma*, *Nāma saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: Yes. Sanātana Goswāmī says, "*jayati jayati nāmānanda rūpam murarer*, let the ecstasy in the service of the Holy Name have all glory. All glory to the Divine Name of the Lord. Why? *Viramita nija dharma dhyāna pujyadhi yatna*, if one can get a little taste of that sort of divine bliss, then his charm for all these religious activities vanishes. What are they? *Viramita nija dharma*, his respective duties what he has got in his present position, *dharma*, this *varṇāśrama dharma*, *karma-kāṇḍa*, *niskarm varṇāśrama dharma phala*. *Dharma dhyāna*, it covers the *yogīs* and the *jñānīs*. It is not necessary when the grace of the Name has arisen in ones heart. Then he does not feel any charm for meditation, or this *sāṅkhya jñāna*. That is, the bliss of renunciation of the material aspiration, *dhyāna pujyadhi*. Then *pūjā*, *arcana*, that is covering the Rāmānuja *sampradāya*, they're fond; and the Nimbarka also, they're very fond of *paricarjya* and *arcana*, *pūjā*. When one gets the grace of the Holy Name, he becomes indifferent in other services, even including *pūjā* and *arcana*.

Devotee: He's overwhelmed in the transcendental bliss you see. He doesn't get the time even to turn his head in this way or that way.

Śrīla Śrīdhara Mahārāja: Yes. So Mahāprabhu says:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
[*śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam*
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

The *karma-kāṇḍa* and *jñāna-kāṇḍa* finishes. *Ceto-darpaṇa* means *vaidic karma-kāṇḍa* _____ *niskarma* _____ The first result of *Nāma bhajan* is *ceto-darpaṇa-mārjanaṁ* _____

The second stride covering the *jñāna-kāṇḍa*, *bhava-mahā-dāvāgni-nirvāpaṇaṁ*.

Devotee: *Mukti* also considered...

Śrīla Śrīdhara Mahārāja: *Mukti* is attained by the...

...

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: When the inner-most self has sprung up from the clutches of *māyā* of twofold, exploitation and renunciation, and it is settled there, *vidyā-vadhū*, for *jīvanam*, it supplies the very life, vitality, in that life. Still it is necessary, *śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam*, *ānandāmbudhi-vardhanaṁ*. Now, *prava mukti,* very meagre his position; a speck, sees himself to be like an atom in an ocean of joy, *ānandāmbudhi*, and that is increasing, everybody progressing.

Devotee: *Prati-padaṁ*.

Śrīla Śrīdhara Mahārāja: *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*. And every step, *nava-yauvana*, every step. When he's taking the Name it seems to him newer and newer and it never becomes stale. Always new, *kaiśor* _____ Always progressing nature.

Devotee: Because the Lord is non different from His Name, so in a way, the Ajit, the Lord is before him. He's *niyamitra*, no one else.

Śrīla Śrīdhara Mahārāja: Yes, ever increasing.

Devotee: Ever increasing, evergreen.

Śrīla Śrīdhara Mahārāja: Evergreen, ever new.

Devotee: Ever new, no-one except Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Prati-padaṁ pūrṇāmṛtāsvādanaṁ, sarvātma-snapanaṁ.* Two-fold meanings; *sarvātma*, who attends all our deeds purified, and *sarvātma*, every point in the system of the *sādhaka* is purified.

Devotee: Every single atom; every single atom.

Śrīla Śrīdhara Mahārāja: Every step, every stage, every strata, in every point in the conception of our body conception seems to be purified, *sarvātma-snapanaṁ*.
Atma dehi jito jive sarvo paramatmane [?]
Ātmā has got many-fold meanings. In all its meanings it is purified. It seems that my body's being purified, my mind is being purified, my reason – judgement is being purified, my ego is being purified, my whole existence is being purified.

Devotee: Ajit, the Name Mahāprabhu has given everything.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahāprabhu has given everything. Nothing more can be wanted.

Śrīla Śrīdhara Mahārāja: Yes, everything, nothing more one can conceive. And a very simple way take the Name.

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

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

kaliṁ sabhājayanty āryā, guṇa jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate

["Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*."] [*Śrīmad-Bhāgavatam*, 5.36]

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India."] [*Śrīmad-Bhāgavatam*, 5.38]

Kṛtādiṣu, even in golden ages also, intelligent people they hanker after a birth in Kali because the Kali has got a special grant from the Lord. That anyhow if one can take the Name of the Lord

then he attains the highest position. *Kṛtādiṣu prajā rājan, kalāv icchanti sambhavam*, *kalau khalu bhaviṣyanti, nārāyaṇa.*
Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: When Swāmī Mahārāja came here the last time he told that, "Jayapataka is requesting me that I shall stay here and he will construct a building for myself, and have thought that there will be two compartments. In one portion I shall stay and in another portion you will stay." He told.

Bhāvānanda Mahārāja: Hmm. I remember.

Śrīla Śrīdhara Mahārāja: I shall have to go sometimes around the world for preaching purpose and you will remain there. You don't like much to go hither thither, you will stay there. _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. And that small room...

Bhāvānanda Mahārāja: He stayed there.

Śrīla Śrīdhara Mahārāja: But two hours also in the noon, the group is rest there, and coming back he told, "That's a very beautiful, good room." Then it came in my mind, he has gone through the world and so many big buildings he has seen, and this what he says it is a very, very peculiar.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: _____ It is roughly finished, the Nat Mandir.

Bhāvānanda Mahārāja: I explained, we're having some technical problem, but that will be cleared up shortly. Then on Monday someone can come and pick up a cheque.

Śrīla Śrīdhara Mahārāja: What do you think to be the estimation?

Bhāvānanda Mahārāja: To finish?

Śrīla Śrīdhara Mahārāja: Yes, to finish.

Bhāvānanda Mahārāja: I think fifty thousand rupees.

Śrīla Śrīdhara Mahārāja: Fifty thousand.

Bhāvānanda Mahārāja: I think will finish it.

Śrīla Śrīdhara Mahārāja: And this is very high, market is very high.

Bhāvānanda Mahārāja: High. With marble stone because the mosaic is not good.

Śrīla Śrīdhara Mahārāja: And because it is now connected, the finishing is connected with your divine master. And it is all around, this is spread.

Śrīla Govinda Mahārāja: Bhāvānanda Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: As you like.

Bhāvānanda Mahārāja: As we like, we like to give it all, but we're not able due to do these technical difficulties. Kali yuga is...

Śrīla Śrīdhara Mahārāja: Big life size portrait also of Swāmī Mahārāja you want to...

Bhāvānanda Mahārāja: Yes. We'll have that done I think in America, and brought over.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāvānanda Mahārāja: By our Art Department in Los Angeles.

Śrīla Śrīdhara Mahārāja: And I'll be grateful also if you can supply with Bhaktivinoda Ṭhākura and Guru Mahārāja also.

Bhāvānanda Mahārāja: Oh yes; three.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, Prabhupāda, and Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: In one month finally we will begin on Guru Mahārāja's *puṣpa samādhi* construction, next month construction will begin. It is a very grand affair, this *samādhi*, in Māyāpur; two hundred feet high.

Śrīla Śrīdhara Mahārāja: And length and breadth?

Bhāvānanda Mahārāja: I'm not so sure, but it's very big. The *mūrti* of Guru Mahārāja will be on a *siṁhāsana* that is eighty feet high, eighty feet tall.

Śrīla Śrīdhara Mahārāja: Eighty feet high?

Bhāvānanda Mahārāja: Yes, the *siṁhāsana* for the *mūrti*.

Śrīla Śrīdhara Mahārāja: How high will be the door, how high will be the main gate, entering?

Bhāvānanda Mahārāja: The main gate is seventy five feet high.

Śrīla Śrīdhara Mahārāja: Seventy five.

Bhāvānanda Mahārāja: High.

Śrīla Śrīdhara Mahārāja: The ._____ of the *siṁhāsana* may not be higher than the gate.

Bhāvānanda Mahārāja: It may? May not? We can make that adjust...

Bhakti Caru Swāmī: He said it may be higher. That is because the entrance into the temple goes down and up.

Bhāvānanda Mahārāja: Goes down and up, yes. And also in Vṛndāvana, you know I have been put in charge of our Vṛndāvana centre also.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: I like it there, very nice; Vṛndāvana.

Bhakti Caru Swāmī: And ever since Bhāvānanda Mahārāja took charge of Vṛndāvana, the condition of the Vṛndāvana temple also has improved to a very great extent.

Śrīla Śrīdhara Mahārāja: Very good. Both Navadvīpa and Vṛndāvana, in charge of both Navadvīpa and Vṛndāvana?

Bhāvānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Two-fold Vṛndāvana…

End of 79.00.01.B

Start of 79.03.00.A

Śrīla Śrīdhara Mahārāja: ...Twenty six, about the month of August, perhaps, I saw him first, at Calcutta. And then, twenty seven, during Gaura Pūrṇimā I came to Māyāpur...

[This recording is too faint, for this transcriber, to be able to transcribe every word accurately]

End of 79.03.00.A

Start of 79.03.00.B

Devotee: ...again and again, read again and again so that I don't forget, and become very conscious about these instructions.

Śrīla Śrīdhara Mahārāja: But sincerity is necessary. Only we try to make our best to be the proper medium. Our duty is to make us converted into a proper medium, for these words. Sometimes we may not know what is the meaning of the word, but the meaning will pass through me to another person who's being so fortunate. What is passing through me, I may not know.

Mahāprabhu says to Sanātana Goswāmī that, "I am speaking like a mad man. I feel that so many things are passing through Me to you, to meet you. You are a favourite of Kṛṣṇa. Passing through Me, many valuable waves are passing through Me to you, Sanātana. I feel Kṛṣṇa is extending His grace to you through Me. I am like a mad man _____ [?] *Vyāso vetti na vetti vā*. Sometimes we are medium, we are medium_____ [?]

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

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

Only we shall try our best to... [01:55]

End of 79.03.00.B

Start of 79.03.01.A

Śrīla Śrīdhara Mahārāja: *Ahaṅkāra-yutānāṁ hi, madhye pavvata-rāśayaḥ*.

[*ahaṅkāra-nivṛttānāṁ, keśavo nahi dūragaḥ / ahaṅkāra-yutānāṁ hi, madhye pavvata-rāśayaḥ*]

["The Supreme Lord Keśava remains in the company of persons who are free from a mundane conception of life; but there appears to be a great mountain range between the self-asserting egotists and the Lord."] [*Brahma-vaivarta-Purāṇa*] [*Śrī Prapanna-jīvanāmṛtam*, 2.5]

Conception of separatism, *Ete hatagiya javatiya asa midara mor* [?]
Vastu tusakila te jiv yeha noi [?]
Bhaktivinoda Ṭhākura.

[Śrīla Śrīdhara Mahārāja and a few devotees speak Bengali (?) for about 5:10 minutes]

...

Devotee: The disciples that you already initiated, is it possible for them...hand them over to somebody else?

Śrīla Śrīdhara Mahārāja: To hand them over to another Ācārya?

Devotee: Yes, is it possible?

Śrīla Śrīdhara Mahārāja: I shall say it afterwards.

Devotee: Oh. According to...

Śrīla Śrīdhara Mahārāja: I reserve, the decision I reserve. Afterwards I shall give my opinion...

...

Śrīla Śrīdhara Mahārāja: ...there, the discussion going on. Let them come to an adjustment within themselves. It will be very good and well. If any thing's to be said, I shall say it after. Ke?

Devotee: _____ [?]

[More Bengali (?) for about thirty five seconds]

Devotee: Separate from Kṛṣṇa we wanted to enjoy. That is why we came down in this material world. The cause of the fall-down of *jīvātmā* is because he wanted to enjoy separately from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]
Once I put a question to our Guru Mahārāja. "Guru Mahārāja, that about the conclusion of Vraja *līlā*, Sanātana Goswāmī and Rūpa Goswāmī differ. Then what is the explanation for this?"

He summarily told, "If everything could be harmonised within our decision then what is the necessity of saying that it is *adhokṣaja*?" That was the answer.

A far as possible, we have a jurisdiction of the sight, a jurisdiction of the ear. If sound is more intensified we can't hear, and very less we can't hear; within a degree we can know. We can hear, we can see, within a particular degree of light. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Just as our senses work within a limited space, so our brain, thinking, and our soul also, within a particular limit it is free to work. Above that, transcending that, it can't contain, can't concede itself. So we shall try to be satisfied within our limitation. And so, Mahāprabhu has emphasised in this term, *acintya bhedābheda*, *acintya*. The stress laid on the word *acintya bhedābheda*. You won't venture, you finite beings, you won't venture to captivate the whole thing within your first. Then you'll lose your status. Your natural, *jñāna-sunya*, maximum, what has been given to you, utilise your best for that.

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]

[*Bhagavad-gītā*, 10.42]

"Whatever you can conceive, it is in My One negligent portion."

You try to get your maximum which is allotted for your lot. And so, *jñāna-sunya-bhakti*, if you like to give more stress to knowing everything, then what portion of *ānanda*, the player is attached to you, you'll lose that, so *jñāna-sunya-bhakti*. That is the highest realisation for everyone, everyone; only with the exception of Kṛṣṇa and Rādhārāṇī.

Devotee: Mahārāja, when you say *jñāna-sunya*, is that speculating knowledge?

Devotee: No.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti.*

Devotee: *Jñāna-sunya-bhakti* means not. _____ [?] Any rationality, in thought, because of Kṛṣṇa's love; if you're loving Kṛṣṇa, he does not want to know why he loves Kṛṣṇa, he loves Him.

Śrīla Śrīdhara Mahārāja: Whatever you get by the spontaneous activity of the environment, you work within that _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In a constitution, you have been attached to a duty, and you will try to satisfy your obligation. You fully apply yourself with that jurisdiction; the maximum attention you should give to your duty you're attached to. Submission.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja:

jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]
[*Śrīmad-Bhāgavatam*, 10.14.38]

Brahmā says, "Those that think that they know much, let them foolishly think like that. But it is my conclusion that I do not know a little bit of it. I do not understand Your ways even a little bit. This is my findings." Brahmā, the Ādi Guru, he says like that.

Infinite character from all respects, from all respects it is infinite, and only through grace I _____ and I must be satisfied with that, to utilise that. What is given to me, I shall try to adjust myself within that limitation. My perfection is only there.

(More Bengali for about 2:20 minutes)

Devotee: There is one question Mahārāja, this is one of the *acintya* questions. In one of Prabhupāda's books, Śrīla Prabhupāda explained that the spiritual master's body, it is beyond the three modes of material nature.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: It is not affected by the birth, death, old age and disease. And in another place Prabhupāda mentions the mortal body of the spiritual master. And Lord Caitanya Mahāprabhu also when He danced with the body of Haridās Ṭhākura, He also said that He eternal exists in the body of Haridās Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. So 'the mortal body of Gurudeva', it is not a happy word.

Devotee: It is not?

Śrīla Śrīdhara Mahārāja: Not happy; happy expression. His body is *sat-cit-ānanda*, it is eternal. We should, we are to consider like that, because sometimes it is mentioned only to make intelligible in our court, according to our court. But really we should think that it is all spiritual, nothing mortal. And to consider it as mortal, that is an offence to the spiritual substance. Because we are not acquainted with the ways and nature of the spiritual substance, it is due to

our defective mind and senses that in terms of these worldly substances we ascribe or describe him.

Devotee: We reflect our imperfections.

Śrīla Śrīdhara Mahārāja: Yes, we cannot but do, so sometimes we say, but we are in the process of training to get that conception, that it is all eternal, not mortal. We are going to be a member of the eternal domain. Already we are a member of the mortal domain. We are accustomed to think everything in terms of mortality. But we must have a transit from here and we should enter into the spiritual world. And the nature of the existence of appearance of that world is immortal and of constant nature. Constant nature, not changing; it may change but that is also a spiritual change. But not vanishing, not a victim of any time and age there, because it is eternal.

Devotee: The point is that within our conception of time we cannot understand eternity.

Śrīla Śrīdhara Mahārāja: Yes. So we must have a training within ourselves to have a conception of the truth.

Devotee: We try to bring eternity to within our limited understanding.

Śrīla Śrīdhara Mahārāja: Yes. As much as possible we shall try, being surrounded by the mortal changing element, we shall try to have a conception of the eternal non changeable substance. So we should always think, the Guru, the Vaiṣṇava, the Śrī Mūrti, they're all of eternal nature. And they have come down here to make us acquainted with the nature of eternity, though we are in the mortal area, the area of changing, every second.

Devotee: Prabhupāda used to say that anybody who thinks that the Guru is mortal, even the Guru's body is mortal, then he's completely wrong.

Śrīla Śrīdhara Mahārāja: Yes, wrong.

Devotee: Because he's in contact with Kṛṣṇa constantly, so his body is also spiritualised and it is transcendental. But, due to certain laws of nature he leaves his body. That's why he's put to *samādhi*. The principle or the *siddhānta* of *samādhi* is that because...

Śrīla Śrīdhara Mahārāja: You see, we made one Ācārya, Utaradi [?] Maṭh in Madras, Utaradi [?] Maṭh in Urupi [?]. A big Ācārya, Satyadan Tīrtha. Bon Mahārāja, myself, and Hayagrīva Prabhu, that is Mādhava Mahārāja. Then discussion going on, and in the discussion he told that in Śrī Mūrti, the Śālagrāma, God is within. We told that Śālagrāma Himself is God.

Deho dehi vibhagayam nisyare bhidyate karchit [?]

The body and one possessing the body, this sort of distinction is not in God. The possessor of body and the body possessed, this sort of distinction is not with God. But he told "No. The Śālagrāma, if I strike with a club, then it will be smashed." That Ācārya told. We all put our palms to the ears. This should not be heard. This sort of statement should not enter into your ear. And all were perplexed. There were many Bakhils [?] and Barristers and others, big disciples of that gentleman, that Ācārya, they were all perplexed. "What do these *sannyāsīs* say? Our Guru Mahārāja has given a statement and they're closing their ears." Then (Hiranya Madyācārya?) he has spoken like that.

Devotee: That is not true Mahārāja.

Śrīla Śrīdhara Mahārāja: Then I put one question to him. When Kṛṣṇa departed, the Jara struck an arrow and blood oozes. But is that blood material blood?

"No, no."

Then why? We are seeing with these eyes that blood oozing, material blood, material body. Is that material?

"No, no: never."

It is also like that.

Sita raksati maya hara ravana [?]

One disciple of Rāmānuja *sampradāya*, when Mahāprabhu was wandering in the South, he told that, "I don't like to keep my life any longer."

"Why?"

"That *rākṣasa*, that demon Rāvaṇa, he took away Mother Janaki, Sītā, and I am to hear in the ear that thing. I won't like to keep my life."

Then Mahāprabhu told, "No. Don't be afraid of that. What to speak of taking Sītā by the demon, even the demon cannot see Her."

aprākṛta vastu nahe prākṛta-gocara [*veda-purāṇete ei kahe nirantara*]

["All the *Vedas* and *Purāṇas* continually warn against considering divine or non material substance to fall within the category of material nature."] [*Caitanya-caritamrta*, *Madhya-līlā*, 9.194]

This is all spiritually. Mortal eye cannot see the spiritual substance; only the *māyā*. That *māyā*, that illusory image has been taken away by Rāvaṇa, the demon. The spiritual lady cannot be touched by the matter. So it is like that. Our eyes are deceived, by spiritual colour, and by spiritual sound, spiritual touch. But only by the inconceivable power of Kṛṣṇa, that spiritual and material can come in any connection.

[More Bengali (?) for about forty five seconds]

Devotee: Mahārāja, *avibhāva* of the spiritual master, what does that mean; the day he actually took this physical frame of this material world, or what?

Śrīla Śrīdhara Mahārāja: *Avibhāva*, no, *avibhāva* means generally it is for our purpose serving, *avibhāva* appearance that he came in the experience of our senses. That is the time of *avibhāva*. Otherwise he was _____ [?]

[More Bengali (?) for about 2:05 minutes]

Śrīla Śrīdhara Mahārāja: Come within the jurisdiction of our senses.

Devotee: That means, when he, *achar*, when a date is chosen, one particular date is chosen; or?

Śrīla Śrīdhara Mahārāja: Yes? Senses, that is not of any individual, but as general. He may appear but I may not see him that day, so I saw another day, after ten years or after fifty years I may see. But that is not the day of appearance, appearance in the surface, where I am living. In this way it should be...

Devotee: So more or less, when he first took *dīkṣā*, then, can that be considered as...

Śrīla Śrīdhara Mahārāja: The day of appearance, no. That is not a day of appearance, my connection with him _____ [?]

Devotee: So who decides that now?

Śrīla Śrīdhara Mahārāja: Who will take *dīkṣā*?

Devotee: No. Who will decide that appearance day?

Śrīla Śrīdhara Mahārāja: Appearance day, it may come from him, or any other Vaiṣṇava.

Devotee: Ah, I see. And one more thing Mahārāja; the disciple, when he's doing *Jaya* Guru *praṇāma*, he may use before the name of his Guru, *Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad*, he can do it, it is possible for the disciple to...

Śrīla Śrīdhara Mahārāja: The disciple, formally, when he's mentioning the name of Guru he'll do in that way, but not usually or not always. Sometimes in a ceremonial occasion he will say like that.

Devotee: And every day after the *āratī* when the Guru...

Śrīla Śrīdhara Mahārāja: You see, even you take the name of Mahāprabhu or Kṛṣṇa, not *Oṁ Viṣṇu-Pāda*, all these things, not always.

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: And when Yaśodā is accosting Kṛṣṇa, not *Oṁ Viṣṇu-Pāda*. *Priti* is the highest standard. These are all formalities.

Devotee: Yes, I know. I was, my question was this because I wanted to know whether it was actually authorised, such a title to give to Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: The second question Mahārāja…

Śrīla Śrīdhara Mahārāja: *Śāstra* means always for them who are eligible for that. *Śāstra* does not work on everyone. When one has realised his proper position, *śāstra* withdraws from him. His spontaneous nature guides him in *rāgānugā*.

Vaidhi bhakta vikarestu ragavi bhavana vidhu [?]

So long as the innate, automatic tendency to serve the Lord is not aroused, the *śāstra*, the rules and regulations should be applied to a person up to that time. And when the internal, spontaneous flow of love has already been disclosed in flow, then no *śāstric* rules can have any application on him. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: *Vaidhi bhakta vikarestu*, in *Bhakti-rasāmṛta-sindhu*, Rūpa Goswāmī writes.

_____ [?]

Every activity, every action, has some purpose. The lowest stage is *bhaya*, fear. In the beasts, animals, they work out of fear. Then, men also, in the lowest stage they work out of fear, *bhaya*. Then, *asa*, prospect, next higher, the principle of pushing us to our activity is prospect. Next higher is sense of duty. And the highest motive is *rāga* _____ Sense of duty, then spontaneous love. *Bhaya*, *asa*, *kartiboditi*, and *rāga*, these are the four fold principles which helps us to go on in our activities; according to four stages. The lowest stage is we work out of fear, then better is prospect, then next higher is sense of duty, and the highest is love. These are the four principles that are behind all our activities, according to stages.

Devotee: Mahārāja, one more question. The title of *Viṣṇu-Pāda*, can it be had by anyone? I mean any Guru, anybody whose initiating, may he be entitled to the title of *Viṣṇu-Pāda*?

Śrīla Śrīdhara Mahārāja: Where we can see the connection of Infinite, that is the particular position of Infinite, of Viṣṇu, then we can take it as *Viṣṇu-Pāda*. Especially Guru, *śikṣā* Guru is also there. If I find the same thing as we find in my Guru is there, the presence of Guru is there. Guru is Bhagavān, he's God Himself, or His highest potency, as Rādhikā, or in another, Subala or Yaśodā, the highest representation of the servitors. That is to be located. If I can trace that thing in any place, I can consider the *śikṣā* Guru one and the same, at the same place. I give that sort of respect and respect will go to one place; God and His highest servitors. Predominating and Predominated Moiety. Kṛṣṇa is the predominating half, and the other predominated half is Rādhārāṇī, predominated. Infinite has two aspects; potency and enjoyer, predominating enjoyer, and predominated half is *śakti*, *svarūpa śakti* potency. One is enjoying and another is being enjoyed, and one half is enjoying; the power, positive and negative. *Mahābhāva*, *rasa-rāja*. Hare Kṛṣṇa.

[The last 3:50 minutes are in Bengali (?)]

End of 79.03.01.A

Start of 79.03.01.B

(Bengali spoken for about 17:15 minutes)

Devotee: It is not clear, what is the *sannyāsa* position within our Society now?

Devotee: You want to know from Mahārāja? Mahārāja, his question is, "What is the position of a *sannyāsī* in the Gauḍīya *sampradāya*?"

Śrīla Śrīdhara Mahārāja: The general *sannyāsī* is to be called a *sannyāsī* who has dedicated his thought, word, and deed, in the service of the Lord. He should be considered as a *sannyāsī* in the Gauḍīya system, or mission. But that is not all. There also should be a gradation amongst *sannyāsīs*. That is according to the degree, the intensity of self dedication to the Lord. But the general position is that in general who has dedicated his thought, word, and deed, *kāya-mano-vākya*, only for the service of the Lord, he can be considered a *sannyāsī*, in our society. He won't go back...

Devotee: Sorry, can you repeat what question you asked.

Devotee: _____ [?]

Devotee: Yes, Mahārāja is saying, he's telling Mahārāja that probably you want to know what is the position here of the *sannyāsīs*, in ISKCON.

Devotee: Mahārāja, his question is, "What is the position of *sannyāsīs* in ISKCON? What should be their duty now that Śrīla Prabhupāda is not present, he's *aprakat*. So in that case; but specially this situation as you know...

Śrīla Śrīdhara Mahārāja: We shall expect that who are supposed to represent Prabhupāda's will, future will for propaganda, that body we should obey. This is a general thing. It is expected that the body who represents the future will of Prabhupāda, and nominated by him, generally, we should abide by their decisions, in a general sense.

Devotee: What should be the procedure to take Mahārāja?

Devotee: That is the procedure.

Śrīla Śrīdhara Mahārāja: Redactive method, descending method. Advice is descending from the domain of the Lord to this world. We shall try to remember this, and we shall try to submit us to that decision, setting aside our individual internal suggestions, generally. There maybe, rarely, special cases.

Devotee: You see, his problem is, Mahārāja, that now his position is that he's in South America, and he himself has a South American body; so he was preaching very nicely in South America for Śrīla Prabhupāda. So many young boys became very attached to him.

Śrīla Śrīdhara Mahārāja: You see now Swāmī Mahārāja has departed and many intricate questions will arise, in different forms. And before this Svarūpa Dāmodara and that Yaśodānandan, and Pradyumna, and a few persons came to me. Already advised their against the Ācārya Board, they're not satisfied with their dealings. And I asked them, both parties, if represented come to me then I shall try to help you in the adjustment. But _____ differences that are arising here and there.

Devotee: They have already taken your decision.

Śrīla Śrīdhara Mahārāja: And if they can solve within them, it is well and good. Amongst themselves, if they can solve the problems that are arising now, if you can solve it within yourself, it is well and good. Because...

Devotee: How it is possible Mahārāja? It is not possible because everybody has vested interest. Only a Vaiṣṇava, and a senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: If it is necessary to solve the problem, any help from my side, I shall try my best from my experience about the association and my meagre *śāstric* knowledge I shall try to help you. This good will I can express. What more can I do?

Devotee: I wanted you to give me advice in this manner, specifically in this manner. When Śrīla Prabhupāda departed, this Ācārya-ship was not clear to many of us. So...

Śrīla Śrīdhara Mahārāja: I told that he nominated eleven Ācāryas. And when they came to me I suggested that this Ācārya Board may be expanded according to the necessity of time and space, demand of time and space it may be expanded. And a system should be followed so that the non Ācārya God-brothers, they may have some fair chance to live respectfully in this Mission. We're having a bitter experience, and through this bitter experience we're learning something. And with that we may try to help you, if necessary.

Devotee: I am having, myself, I am having a bitter experience with the present situation. So...

Śrīla Śrīdhara Mahārāja: That Pradyumna, perhaps with twenty points he came to me; in a written note, that these are the objections against the Ācāryas, the practices and behaviour of the Ācāryas. These are, about twenty objections we have got. And perhaps that is being circulated amongst the non Ācārya stalwarts in the Mission.

Devotee: I didn't see that Mahārāja.

Śrīla Śrīdhara Mahārāja: How to control.

Devotee: Mahārāja, he has...

Śrīla Śrīdhara Mahārāja: What will be the position of the Ācāryas and the Governing Body, and those stalwarts that are outside the Governing Body? The newcomers. Of course, it is a very difficult task to adjust, very difficult. But with the sympathetic attitude of the Ācāryas, and with the *śāstric* toleration of the non Ācāryas, it can meet together. *Śāstric* toleration, that is formal necessary toleration, and the sympathetic attitude of the Ācāryas. Both of these two things are required to go on together.

Devotee: In my own case Mahārāja...

Śrīla Śrīdhara Mahārāja: And the newcomers must be helped. The missionary activities should not be stopped, never should be stopped, then this is necessary, the newcomers should be helped, un grudgingly.

Devotee: In the case of myself Mahārāja, I'm a *sannyāsī* by Śrīla Prabhupāda, and I'm preaching. So I'm preaching in a specific place, and I am, by the Lord's grace, some people are coming and they are giving some faith, that by following my instructions, they will advance in Kṛṣṇa consciousness. So if these people don't want to follow anybody else, how are they to be initiated within Kṛṣṇa consciousness society?

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Through his preaching, the Lord is sending many souls who are taking to the path of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And these new souls who are coming to this path, they have placed their trust and faith on him.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: That he will take them to a higher platform of realisation. So now, he...

Śrīla Śrīdhara Mahārāja: Yes, direct. And he does not see any superior soul to whom he can take them, and recommend.

Devotee: Right. Previously he could take them to Śrīla Prabhupāda and place them at his lotus feet. But now, who can he go... and even if he goes, the souls, they do not accept them.

Śrīla Śrīdhara Mahārāja: I have seen so many who are non Ācārya, but the Ācārya people they're not coming to me, so if we are to live together then some adjustment should be made. How to go on? Otherwise the dissension, that is very easy, but that is not desirable so much. If united we stand, that will be better. Otherwise dissension must come, separation must come, but that is not so very desirable, especially so soon, so quick.

Devotee: One point is this Mahārāja, then for example, I see within...

Śrīla Śrīdhara Mahārāja: So I like to meet both the camps, both the camps.

Devotee: Yes, we have suggested, Bhakti Caru Mahārāja and myself have suggested, and I actually spoke to Svarūpa Dāmodara who is a GBC, who also has given agenda for the meeting, GBC meeting agenda. I should have brought it and could have shown it to you.

Śrīla Śrīdhara Mahārāja: But in the meeting...

Devotee: So in the agenda he has mentioned...

Śrīla Śrīdhara Mahārāja: Ācārya party, not majority.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Non Ācārya is majority.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, you may not be afraid too much.

Devotee: No. So he has placed in the agenda, he has mentioned in the agenda that, "I propose that all of us go and consult and take the good advice of Śrīdhara Mahārāja." He has mentioned in his agenda for this meeting that, "We should all go because there's nobody else to guide, and Śrīla Prabhupāda specifically mentions Śrīdhara Mahārāja's pure good name, that we should go to him for spiritual advice. For anything we should come to him. So let us go." He has suggested in that meeting so now I don't know how they will see it.

Śrīla Śrīdhara Mahārāja: What will be the fate of that resolution?

(More Bengali for about 50 seconds)

Devotee: How many disciple do you have now? Three zero. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: He said, "Before you took your disciples, before you gave *dīkṣā*, did you feel some sort of inspiration from inside, the *caitya* Guru, of Prabhupāda, telling you to give them initiation?"

Śrīla Śrīdhara Mahārāja: Within, any inspiration?

Devotee: Yes, it's much like you're a *sannyāsī*, you're preaching, people are coming...

Devotee: No, not like that. Sometimes Prabhupāda, through the medium of...

Śrīla Śrīdhara Mahārāja: Some spiritual conscience has directed you.

Devotee: Were you convinced that actually Prabhupāda wanted that from you? Or did you have a dream?

Śrīla Śrīdhara Mahārāja: Nothing of the like, only simple spiritual conscience.

Devotee: I mean, you are confident that what you have done is the correct thing.

Devotee: I still feel it was proper for me to do.

Devotee: But spiritually, he conscience was clear, and that his action was in the right...

Śrīla Śrīdhara Mahārāja: Accepted by Prabhupāda.

Devotee: I want to remain within ISKCON, but in the way they want to put me now, I cannot remain.

Devotee: That is another question.

Devotee: That is, like he spoke about bitter sentiments.

Devotee: No. He said that, I told him that you have taken disciples. First, he asked me whether you had taken disciples or not. So I said yes, you have initiated...

Śrīla Śrīdhara Mahārāja: What is the name of that Punjabi *sannyāsī*?

Devotee: Bhakti Caitanya Swāmī.

Śrīla Śrīdhara Mahārāja: Bhakti Caitanya. And his name?

Devotee: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Only these two have begun already?

Devotee: No, there's one more, Virahaprakāśa Swāmī.

Śrīla Śrīdhara Mahārāja: Where is he?

Devotee: He's also in South America.

Śrīla Śrīdhara Mahārāja: South America. These three only, has become independently we're seeing now?

Devotee: Yes. They've initiated independently.

Devotee: _____ [?]

Devotee: They're trying to put him down, they're trying to remove him, from ISKCON, but Paramānanda Swāmī, he wants to stay within ISKCON and do his preaching, but they want him to either give up his position or leave.

Devotee: And I have already taken the responsibilities so I don't see how it can be given it up. I see it so cheaply.

Devotee: And he's saying, "Since I have already taken up the responsibility of a Guru, it's not possible for me to just give it up."

Śrīla Śrīdhara Mahārāja: Very subtle and difficult questions to be solved. Hare Kṛṣṇa.

Devotee: That can be done by yourself, that people can come to you, they have faith, trust in you and you initiate them. Then after you give them to somebody else?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Take something, *prasādam*...

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...and decision, how it comes.

Devotee: We should wait and see.

Śrīla Śrīdhara Mahārāja: Wait and see, and also, put your feeling, your position put to the committee, "That this is my position. How do you decide about me?" The central body is there. You put your questions.

Devotee: I'm almost sure of their decision.

Śrīla Śrīdhara Mahārāja: But still try, to make the best of a bad bargain.

Devotee: Mahārāja, I want to bring one contradiction within this existing Committee Body. Guru Mahārāja formed the GBC Body of twenty five members. They're life-time GBC members. Nobody has the authority or the capacity to remove them from this position, other than Guru Mahārāja himself. And he also made this Governing Body Commission, the sole and supreme authority on all decisions within the ISKCON Society. But the present situation is that the eleven Ācāryas, who are also within this GBC Body, they have formed, although not officially, but in exercising their power, a body within the body, and is more or less controlling all the decisions of the Society. For example, specially on the question of increasing the circle of initiating Gurus, Ācāryas. Actually, this decision should be made by the GBC Body, all twenty five, and not just the eleven.

Śrīla Śrīdhara Mahārāja: But have the Ācārya Board accepted the principle that they will expand?

Devotee: No. They don't want to expand.

Devotee: It is simply, I will tell you; Bhakti Caru Mahārāja was called by Satsvarūpa Mahārāja, Hṛdayānanda Goswāmī, Bhāvānanda Goswāmī, and two or three, Tamal Kṛṣṇa Goswāmī was also present there. And they asked his opinion as to who should be the initiating Guru of Manipur

State. Although the Manipur State is under Svarūpa Dāmodara, he's the GBC of Manipur, but since he's not an initiating Guru, they require an initiating Guru residing in that area.

So Bhakti Caru Mahārāja told them the truth, what he felt. He said, "If you are actually interested in the *pracār*, the preaching of Kṛṣṇa consciousness and the Hari *Nāma*, then the best person would be to make Svarūpa Dāmodara himself the initiating Guru because the Manipuris, they are a little proud of being Vaiṣṇavas, and original Vaiṣṇavas. And they also have great respect for Svarūpa Dāmodara since he has been to the West and he has a good name, and they will accept him very easily. So considering these practical points, the best thing would be to make him the initiating Guru." This was his suggestion.

Of course, no decision has been taken as yet, but they were not very happy with this suggestion. They were, of course only one person, this Hṛdayānanda Goswāmī who was there, he said, "Yes, if Prabhupāda was here probably he would have said that Svarūpa Dāmodara should become that." He was the only person who actually accepted this proposition.

Śrīla Śrīdhara Mahārāja: Hṛdayānanda?

Devotee: Hṛdayānanda Goswāmī.

Śrīla Śrīdhara Mahārāja: His jurisdiction is where?

Devotee: South America.

Śrīla Śrīdhara Mahārāja: He's a recognised Ācārya?

Devotee: Yes. He's one of the eleven.

Śrīla Śrīdhara Mahārāja: One of the eleven. Any precedent of the Ācārya Board, no?

Devotee: No. The point is that they have no official committee of Ācāryas.

Śrīla Śrīdhara Mahārāja: But any precedent of the Governing Body?

Devotee: The President and the Director, so to say, they have Chairman, Vice Chairman, and Secretary. The Chairman is Satsvarūpa Mahārāja, till yesterday.

Śrīla Śrīdhara Mahārāja: For one year; three posts for one year only, and this year Satsvarūpa.

Devotee: No, last year was Satsvarūpa, and this year Hṛdayānanda is the Chairman.

Śrīla Śrīdhara Mahārāja: And his term will...

Devotees: One year, will terminate, will extend to the next Gaura Pūrṇimā festival.

Śrīla Śrīdhara Mahārāja: Then new such come?

Devotee: Yes. Now the new set has taken office, already, as from today.

Śrīla Śrīdhara Mahārāja: From today, this Hṛdayānanda has been, is in the Chair? And the Secretary?

Devotee: I don't know who he is.

Śrīla Śrīdhara Mahārāja: Vice Chairman and Secretary, three posts together. But from the Chair this proposal has come for expansion. Let me wait and see what is their combined decision, then if I will have anything to say, then I shall say at that time. And they may come to me with some questions then I shall say my opinion is this. What do you think?

Devotee: I think that is very good Mahārāja.

Śrīla Śrīdhara Mahārāja: After hearing their decision, then if any suggestion comes to me, I shall say to them. Is it not?

Devotee: Yes. After the meeting, I think many devotees, many of the GBCs, I don't know about the Ācāryas, although Svarūpa Dāmodara has proposed in his agenda that he's submitted for them, his meeting, within the agenda he has strongly suggested that they should come and...

Śrīla Śrīdhara Mahārāja: Take some advice.

Devotee: Take some advice from you.

End of 79.03.01.B

Start of 80.00.00.A

Śrīla Śrīdhara Mahārāja: ...surrounded in Goloka and Vaikuṇṭha.

yat kinca tina guna pi kota mokama [?]
gosthi samasthe hita sadvanam mayam [?]
mukunda dvaitam lila nikulam phalam [?]

Whatever, Raghunātha Dāsa Goswāmī says, *yat kinca tina guna pi kota mokama,* whatever is found in Vraja, it may be a straw, *guna*, a shrub, *guna pi kota,* an insect or worm. *Gosthi samasthe hita*, everything there, *mukunda dvaitam*, they're friends of Kṛṣṇa, they're favourite of Kṛṣṇa, beloved of Kṛṣṇa. Why? They're helping in many ways promoting the performance of *līlā* of the Divine Couple.

_____ [?]

Hare Kṛṣṇa. Anyhow, when we shall be, we shall find ourselves in Goloka, in Navadvīpa *Dhāma*, properly set, then we shall see that everything is performing *bhajana*, in different *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, and surround by all the servitors of different types of Kṛṣṇa. They're doing and helping, "do this and this in this way." It is possible, and then we shall enter Goloka. *Svarūpa siddhi* and *vastu siddhi*, two types, first *svarūpa siddhi*, we shall find ourselves in our *bhajan* that we are surrounded by all types of _____ members. And *vastu siddhi*, we'll be reckoned amongst one of them, permanently established there. In *svarūpa siddhi* stage we can also deviate, but when we can, by the grace of the Lord, have the position of *vastu siddhi*, then we are inseparable part, and we cannot be removed from that place, that position. That is permanently settled there, *vastu siddhi*.

Bhāvānanda Mahārāja: That is a very long way away.

Śrīla Śrīdhara Mahārāja: There are five stages of *bhajan*. First *śravaṇa*, to listen, to receive news about the process, then *varaṇa*, to accept that, the second stage, to accept that. Then *sādhana*, by the stage of acceptance we can be initiated by Gurudeva. And then under his guidance *bhajan* continues. Then this is *sādhana*, third. And fourth is *āpana*, we feel that this is my own thing, this *bhajan* is the innermost wealth of my thing, *āpana*. And then *prapanna*, then we like to distribute it to others. The fifth stage, the last stage. We feel that it should be also given to others, *prapanna*; five stages. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: Hare Kṛṣṇa. My difficulty is that that one particular personality, my Guru Mahārāja, that one particular personality, individual personality, that since he has departed, that I know that philosophically there's no question of separation, but since he has departed, I have no enthusiasm, so much. Everything I'm doing out of duty. Before, when Prabhupāda was here, then if we were building a, constructing a building, or painting a room, or arranging a festival, and he was always there to accept that service, in his form. Now he's gone, I know that philosophically that there's no separation, but still that individual personality of my Guru Mahārāja, since his departure, not as though, what is the word...

Śrīla Śrīdhara Mahārāja: That is a laudable thing, that there may not be any parallel to my Guru Mahārāja, my Divine Master. Another, without him, everything is tasteless to me. That is of course a good quality, everything is tasteless.

Not only that, Raghunātha dāsa Goswāmī says, after the departure of Rūpa Goswāmī and Sanātana, that, "So many things are coming to devour me. Without my Guru's presence, the other things that should help me for the *bhajana*, they're rather coming to devour. Such is the so intimate relation we had really with Guru Mahārāja. Without him, Kṛṣṇa is also nothing." Dās Goswāmī says. "Oh Śrī Rādhikā, if You'll not be propitiated with me, I do not want to have Kṛṣṇa. I want Kṛṣṇa with You. You will serve Kṛṣṇa and I will help You according to Your order. But without You I don't want Kṛṣṇa. This is a dreadful thing; Kṛṣṇa is a dreadful thing to me if I do not find Yourself and myself under Kṛṣṇa."

That is Guru's position. Without Guru we don't want Kṛṣṇa. That is really the substance of *cid-vilāsa*, *svarūpa-śakti*. Myself and Kṛṣṇa, that is half *māyāvādā*. So Mira and others, they're chanting many praise, many songs they've composed in praise of Kṛṣṇa, but not for Rādhikā or any other *āśraya vigraha*. So that is cancelled by Bhaktivinoda's School, that is all fictitious. Fictitious attempt to worship Kṛṣṇa, because if you want to go to Kṛṣṇa, we must meet first the devotees, the hierarchy of His servitors, then we can approach to Him, not direct approach is possible. He's surrounded by so many different classes of servitors. So if I have a real approach then I first meet His servitors, then only through them I can go to Him. But the direct approach to Kṛṣṇa, it is a fictitious thing. The *svarūpa-śakti* is surrounding Him, in different *rūpa*, in different forms, different groups. So a real devotee, genuine devotee, he'll want Guru between Kṛṣṇa and himself, Guru in different ranks also. One maybe searching ultimately Rādhārāṇī, so in different, *sākhya rasa* also Sudama, Sridhama, there; in *śanta rasa* also, in *vātsalya rasa*, Nanda, Yaśodā, they're direct first hand servitors surrounding Him. And we, second, then third position, we may try to have the services of Kṛṣṇa; and never direct.

The conception of Guru is rather a form of transformation. Sometimes he may show in a particular position, sometimes higher, sometimes then again higher. "I am here for you, waiting, come." In this way a relative term, Guru, a relative position he has got. In different forms he may appear, "Oh. I come here. I am searching. Don't you recognise me? I went to you to recruit first in this particular shape, now you may find me in this shape, this form, my boy. That was the robe, the dress, form in particular.

Hare Kṛṣṇa. Gaura Haribol.

Devotee: What is the original form of Gurudeva?

Śrīla Śrīdhara Mahārāja: All relative.

(More Bengali for about 1:50 minutes)

Matsya, Kūrma, Varāha _____ gradation of Daśavatāras, according to the development of the Earth, God comes in contact in different forms to draw us towards Him, attract us towards Him.

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

["The *Vedas* often imply something deeper and different from what appears to be the superficial interpretation of its words. Thus the *Vedas* sometimes indirectly arrive at the Truth. As a child is tempted with something sweet to make it swallow bitter medicine, the *Vedas* sometimes glorify the path of *karma*, when the real goal of the *Vedas* is to promote liberation from *karma*."] [*Śrīmad-Bhāgavatam*, 11.3.44]

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."]

[*Śrīmad-Bhāgavatam*, 11.5.11]

Guru comes down in different stages to take the disciple from there up to the highest positioned good. So, the Lord says:

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[Kṛṣṇa told Uddhava: "Know the Ācārya as Myself. I am the Ācārya . Never envy the Ācārya ; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27]

"It is Myself or My direct function, there is to take up My *jīva*, My *jīva* friends, towards My higher domain. This is broadly, take it as My directions, *ācāryaṁ māṁ vijānīyān.*"

Gurudeva tattma, gurudeva devatta isvara atma [?]
Gurudevatma means he's Īśvara, he's to be worshipped; and *ātmā*, he's the most beloved, beloved master.

Our Guru Mahārāja said once in Rādhā-kuṇḍa, "We are direct servitors of Rādhārāṇī. Rādhārāṇī wants Kṛṣṇa, so we want Kṛṣṇa. Otherwise, the *jīva*, that serving unit, that springs from the ray, or halo, lustre of the body of Rādhārāṇī, they move around Rādhārāṇī and they know Rādhārāṇī as their shelter, centre, and help Rādhārāṇī in the different types of services. Rādhārāṇī's concerned with Kṛṣṇa, but their concern is with Her, Rādhā *dāsya*, and that has been admitted to be the highest attainment of the Gauḍīya Vaiṣṇava. Because from there we can have our highest prospect satisfied."

And so also, similar is the case in *vātsalya rasa* where some have got their origin as if from the lustre of the body of Yaśodā, some have got their birth from the lustre of the body of Nanda, some of Baladeva, some Subala *sakhā*. In this way they're moving around that sort of physical servitors. And through them also they imbibe the *rasa* of Kṛṣṇa, *akhila-rasāmṛta*, for service, at that time. Hare Kṛṣṇa.

Bhāvānanda Mahārāja: I've just returned from America.

Śrīla Śrīdhara Mahārāja: Yes, I heard.

Bhāvānanda Mahārāja: Two weeks back.

Śrīla Śrīdhara Mahārāja: I heard that you went to there, and you came to Vṛndāvana, and then here. You went to Australia?

Bhāvānanda Mahārāja: No. I'm going to Australia five days from now.

Śrīla Śrīdhara Mahārāja: From Australia, from there to America? Is it not?

Bhāvānanda Mahārāja: No. This time I just went to America, and I'm leaving for Australia next week.

Śrīla Śrīdhara Mahārāja: Oh.

Bhāvānanda Mahārāja: Five days from now; for one month.

Śrīla Śrīdhara Mahārāja: Yes, engage yourself busily in your campaign as directed by your Guru Mahārāja. Dive deep.

Bhāvānanda Mahārāja: And we just went to Ṛṣikeśa. All *māyāvādīs*. No Vaiṣṇavas anywhere. Very pretty place Ṛṣikeśa, nicely looking, but no Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: What to speak of Ṛṣikeśa, when our Guru Mahārāja told that he wants to visit Vṛndāvana, after the departure of Bhaktivinoda Ṭhākura, Gurudeva went to Vṛndāvana. And coming back, he told, with a slap on his forehead: "I went to Vṛndāvana but I could not find a Vaiṣṇava _____ " What to speak of Ṛṣikeśa. This type of Vaiṣṇavism, our Guru Mahārāja took that. He also tried to see, there was some famous *sahajiyā* Vaiṣṇava in Vṛndāvana.

Once, I had a chance of living, called on my way from Bombay to Calcutta, I had to make halt in Vṛndāvana for a few days. Then I went to that Vaiṣṇava who was supposed to be the *siddha mahātmā* of the then Vṛndāvana, Rāmakrishnadās Bābājī. He was, for few days, I went to the affair, and I tried to find that what is in our Guru Mahārāja and what is in him, the supposed *siddha bābājī* of the Vaiṣṇava School, at present *sahajiyā*, and our Guru Mahārāja who told that no Vaiṣṇavas are to be found here. What is the… Sometimes I gave my attention to Guru Mahārāja, sometimes to that gentleman. His outer qualification, he was a *brāhmaṇa*. He came when he was fifteen only. He was a well-read man, and his character was also pure _____ Rāmakrishna Bābājī. Then I'm sometimes trying to see him and sometimes I see Guru Mahārāja. Then I came to the conclusion that this gentleman is trying his utmost to reach to the place of

bhajana, *āroha-panthā*, ascending method. And when I caste my glance towards Guru Mahārāja, then it came to my mind several times that he has come down from the Divine Quarter to give something to the people, that he's coming from another; Goloka, to this world, to give things to the people. And he's trying his earnest to go up, ascending method. That was my contention at the time.

So, he told that, Guru Mahārāja told that: "I don't find any real Vaiṣṇava, Vaiṣṇava proper in Vṛndāvana." What to speak of Ṛṣikeśa. Hare Kṛṣṇa.

And that flow, has been distributed by our beloved Swāmī Mahārāja to us. What unthinkable thing has been done by him. And I find solution in that booklet, when on his journey, when he just put his feet on the side of America, what was his mood at the time? He's all Kṛṣṇa, all Kṛṣṇa. He himself reduced him to be almost nothing, a speck. "I am nothing. You, Kṛṣṇa, do everything. You have taken me to make me dance here. Insect I am as to a doll. Whatever You like You may do. You have taken me here just as to make a doll dance. I have come to You. I am worthless, I am nobody, I am nothing." In this, so Kṛṣṇa came and took the fame, and He works on his behalf. Kṛṣṇa worked on the behalf of Swāmī Mahārāja. So his activity _____ otherwise the Vaiṣṇava: *koṭiṣv api mahā-mune*.

[Kṛṣṇadāsa Kavirāja Goswāmī and Narottama Dāsa Ṭhākura were seeing: "The whole world is absolved from sin, but I am neglected, I am left as the only exception. I am so low and ill fated that I am rejected from that most benevolent infinite *līlā*. I alone am rejected. I could not utilise this great fortunate wave."] [*Guardian of Devotion Magazine*, SCSM, Calcutta, 1986]

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbha*, 117]

Ei mata brahmanda _____ [?]

Such rarest of the rare. All work distributed so responsibly. It is His work. Miracle, miracle of miracles. _____ [?]

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

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

Bhāvānanda Mahārāja: It's a fight though.

Śrīla Śrīdhara Mahārāja:...proved, his life proved that what is written in *śāstram* that is not mere fiction.
Pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma. Fiction to us, but people, what is written in *śāstra*, it is all true. Everything is possible. The highest things have been distributed so lavishly.

And there are so many; our Guru Mahārāja once told, I'd just joined the Mission, and he's planning for an exhibition in Kurukṣetra. That after long separation Kṛṣṇa has come from Dvārakā to Kurukṣetra on the occasion of the solar eclipse. And from Vṛndāvana also the party has gone there on that same occasion. And they met there. *Āhuś ca te nalina-nābha padāravindaṁ*, this *śloka*.

[*āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ*
saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām api manasy udiyāt sadā naḥ]

["The *gopīs* spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [*Śrīmad-Bhāgavatam*, 10.82.49] & [*Caitanya-caritāmṛta, Madhya-līlā*, 13.136]

When after meeting Kṛṣṇa, the *gopīs* told, "About fifty thousand such *śuddha bhaktas* are coming soon," that was _____ fifty thousand. We don't find any *śuddha bhaktas* here, but very soon fifty thousand *śuddha bhaktas* are coming _____ [?]

Then at that time, I could not have a proper conception. I thought, 'the *śuddha bhaktas* are coming from where?' Then gradually I came to realise that through the disciplic order the *śuddha bhaktas* are...

End of 80.00.00.A

Start of 80.00.00.B

Śrīla Śrīdhara Mahārāja: ...fifty thousand, some from somewhere else. But I gradually I had to realise that *śuddha bhaktas* are coming in his generation of disciplic order. *Śuddha bhaktas* are coming, fifty thousand. Hare Kṛṣṇa. Your joining the mission that is a miracle _____ going on,

we do not know anything. Who is Kṛṣṇa, who is *Bhāgavata*, what is *Gītā*? We know nothing but direct participation. Hare Kṛṣṇa. Hare Kṛṣṇa. So there are so many stories, such stories in the propaganda of Swāmī Mahārāja, and gradually the world will have all these things, in their store.

Bhāvānanda Mahārāja: The first time I met Guru Mahārāja, in Los Angeles, he came to the temple and he gave his Sunday afternoon lecture. And after the lecture he was leading *kīrtana* and he got down from the *vyāsāsana* and he started dancing around the temple room. And we all automatically got into a line behind him and everyone was dancing as he was leading. And there were some people sitting in chairs and when Guru Mahārāja went by they fell off their chairs. He was dancing so powerfully that when he went by, they were old people, they fell off their chairs and were paying their obeisances. They didn't even know what it was to pay obeisances, because in America no one ever pays obeisances. This is considered, to bow down your head is considered the most humiliating position to be in. That's the culture; never bow down your head on the floor, ever. So we had no experience of paying our obeisances.

Śrīla Śrīdhara Mahārāja: What is the question?

Devotee: _____ [?]

Bhāvānanda Mahārāja: So proud.

[Bengali (?) conversations from this point]

End of 80.00.00.B

Start of 80.00.01.A_807_

[This talk is in Bengali]

Start of 80.00.01.B_807_

[This talk is in Bengali]

Start of 80.07.11.A

Haṁsadūta Mahārāja: ...Chinese language. And this boy's father is a doctor who was educated in Germany, before the communist regime. So he speaks German, English, and Chinese.

Śrīla Śrīdhara Mahārāja: To conquer China means the most difficult battle.

Haṁsadūta Mahārāja: That will be difficult; China.

Śrīla Śrīdhara Mahārāja: Oh.

Haṁsadūta Mahārāja: China will be difficult. But everywhere, Lord Caitanya has put His men. Lord Caitanya has put His men all over the world. So when the Hare Kṛṣṇa Movement comes there, then they will come out.

Devotee: _____ fall down.

Devotee: In Russia.

Śrīla Śrīdhara Mahārāja: Why you should only accept _____ [?] The whole world has been inundated with the grace of the Lord, and why do you remain...

Haṁsadūta Mahārāja: Ha, ha. Yes, right.

Devotee: This is for a recording.

Haṁsadūta Mahārāja: Yes, I know...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Prabhupāda said, "The Chinese will be the last to come, but the most faithful." That was what he said.

Śrīla Śrīdhara Mahārāja: Yes, very tenacious.

Haṁsadūta Mahārāja: Yes. He said that. Once they accept they never let it go.

Śrīla Śrīdhara Mahārāja: Once they accept they retain.

Haṁsadūta Mahārāja: Right. They never let it go. The Germans are also like that, once they accept it.

Devotee: Americans? [group laughter]

Haṁsadūta Mahārāja: Americans are very whimsical, they accept, reject, accept, reject, because they're not disciplined.

Devotee: Chinese accepting?

Haṁsadūta Mahārāja: Yes. We have a number of Chinese devotees, and they're very hard working.

Devotee: That is a communist country.

Haṁsadūta Mahārāja: Communist, yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They have got tenacity.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Once I asked myself, why Mahāprabhu selected to pass His last days in Orissa? Then at that time also I got response from my heart. The Oriya people, the _____ [?] people are very tenacious. Tenacity they have got. Once they're made to accept, they won't leave it easily. This was my understanding.

Haṁsadūta Mahārāja: So Prabhupāda said about the Chinese, they're like that. If they accept it then they stick.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: And of course, they make up one third of the world's population, so that means out of three men one is a Chinaman. Out of every three men one is a Chinaman.

Śrīla Śrīdhara Mahārāja: They received Buddhism...

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: ...from India, and now they're leaving Buddhism, that is dead Buddhism.

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: A carcass. As this life is established _____ Not *ahiṁsā*, means this material *ahiṁsā*; *ahiṁsā* in the material plane. But real *ahiṁsā* in *prema*, and *prema* is always relative to Kṛṣṇa, in its fullest meaning, *prema*. Nārāyaṇa *prema*, or Śiva *prema*, it is not...

Haṁsadūta Mahārāja: Perfect.

Śrīla Śrīdhara Mahārāja: ...not suitable. But Kṛṣṇa *prema, prema* is always related to the conception of Godhead as Kṛṣṇa. So *prema* is the very life of *ahiṁsā*. Without *prema*, *ahiṁsā* is a

carcass. Without *prema* real, *ahiṁsā* cannot be, cannot stand; *prema. Prema* with Kṛṣṇa, Vṛndāvana, *ahiṁsā* - that is dynamic *ahiṁsā*. *Ahiṁsā* is on the negative side, *ahiṁsā*. But if one is devoid of *prema*, love, then *ahiṁsā* is only negative. Not to harm anybody, that does not mean that he's graced in the positive side. And the negative side is *ahiṁsā*, and the positive side is *prema*. And *prema* means always related to Kṛṣṇa and His disciples and His *dhāma*. It is their monopoly. Of course Mahāprabhu is included, Navadvīpa is included, because that is Kṛṣṇa in different posing, that is more high, because distributing. It is extending the extension. *Prema* extending, *audārya*; *mādhurya*, *audārya*, *prema* is extending herself.

Haṁsadūta Mahārāja: What about Jagannātha Purī? Is it also *audārya*?

Śrīla Śrīdhara Mahārāja: This is *audārya*, midway to Dvārakā and Navadvīpa. And Purī is Dvārakā, the temple; and the Guṇḍicā is Vṛndāvana. And Mahāprabhu mixing both Navadvīpa represented.

Haṁsadūta Mahārāja: Why did Lord Caitanya travel so extensively through South India, and not North India?

Śrīla Śrīdhara Mahārāja: That was because that was the field of the Ācāryas. Before *sattvica* Ācārya, that is theistic Ācārya, they had their followers mainly in the South. Viṣṇuswāmī, the oldest of them, *śuddhādvaita-vāda*, in that line Śrīdhara Swāmī has come. And the Vallabha people in Gujarat, Vallabhis they also are followers of *śuddhādvaita-vāda*. Ādi Viṣṇuswāmī. One, the second, is Rāmānuja, *viśiṣṭādvaita-vāda*, *śuddhādvaita-vāda* is Madhvācārya. And one, the fourth, is Nimbarka.

Haṁsadūta Mahārāja: Viṣṇuswāmī.

Śrīla Śrīdhara Mahārāja: These four separate Ācāryas they're_____ At least these three.

Haṁsadūta Mahārāja: Viṣṇuswāmī also.

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Rāmānuja, Madhvācārya...

Haṁsadūta Mahārāja: And Nimbarka.

Śrīla Śrīdhara Mahārāja: And Nimbarka _____ something like that, where that is located in the South India.

Haṁsadūta Mahārāja: He was also born in the South.

Śrīla Śrīdhara Mahārāja: Mainly the place of Ācāryas.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: So, He visited them and tried to preach His *acintya bhedābheda vāda* amongst them.

Haṁsadūta Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: Mainly.

Haṁsadūta Mahārāja: Rejuvenate.

Śrīla Śrīdhara Mahārāja: Rejuvenate. And also He gave new life to them.

Devotee: _____ [?] make them understand the theory of *acintya bhedābheda vāda*_____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They were more religious minded, these southern people.

Haṁsadūta Mahārāja: Yes, that's a fact, more inclined.

Śrīla Śrīdhara Mahārāja: And the northern people are business like. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Came from, descended from the transcendental world...

Haṁsadūta Mahārāja: I think he came to deliver me. He comes from a big family of ten children; ten?

Devotee: Eleven.

Haṁsadūta Mahārāja: Eleven children in his family. In America this is very unusual.

Śrīla Śrīdhara Mahārāja: How many sisters?

Devotee: Seven.

Śrīla Śrīdhara Mahārāja: Seven sisters, and only four brothers. And you are?

Devotee: Youngest.

Śrīla Śrīdhara Mahārāja: Youngest.

Devotee: Very good.

Haṁsadūta Mahārāja: I found my experience has been...

Śrīla Śrīdhara Mahārāja: For you, the parents will also have a good chance. Their energy has been utilised for you, and Kṛṣṇa will pay in His own coin. Kṛṣṇa's coin is *prema* – *prema* is the coin of Kṛṣṇa. He pays in terms of *prema*, divine love, love divine. Hare Kṛṣṇa.

Janma sakala tare bajye tare samjal, kṛṣṇa sara sanjal bhakti sara akbhar [?]

Bhaktivinoda Ṭhākura sings, "Ones life is fulfilled if he can fortunately see, even once, the divine *rūpa* of Kṛṣṇa." _____ [?]
If once he can find Him in his heart, then all the *vichar* means, all his charm for anything else will at once disappear forever. No charm he will find in any other place, if once he comes in touch with that degree of holiness, divinity. Then all turned into ashes, trash, everything will seem to be trash if he once gets the touch of the divine. _____ [?]
The opposite movement, the heart is functioning in the opposite direction, anomaly. Hither thither, it is all *vichar*. Just as the movement of a patient in fit, that is *vichar*. So, at present the movements of the, the gesticulations of the *baddha jīva*, the fallen soul, it is all *vichar*, not normal function, not normal movement. It is all movement as if in a delirium. We are in delirious condition. When we awake in Kṛṣṇa conception, then only we come into our normal life. But in this life, all the practices, all the thoughts, are nothing, with no value more than delirium, delirious movement. This is, so we are to know how Kṛṣṇa is quite natural. In our natural position we cannot but be His servants, His servitors, His paraphernalia, cannot but be, *svarūpe sabāra haya, golokete sthiti:*

gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi.

[Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī.]

The meaning of the *gāyatrī*, as evolved to me, that I am one with the flute of Kṛṣṇa. *Gānat trāyate*, by singing, the purpose within me, one feels that he's seeing, he's hearing, hearing the flute of Kṛṣṇa, and that divine sound makes proper adjustment, takes us to our respective duty. The call of that sweet flute only gives us a proper adjustment. So *mukti*, *svarūpena vyavaṣthiḥ*, *mukti*, *gāyatrī* also gives delivery from the bondage and sends us towards the *svarūpa*. So *mūralī* and *gāyatrī* one and the same thing, and the *kīrtana* of Mahāprabhu, that is also aiming at the same thing. *Gāyatrī*, *mūralī* leads to *kīrtana*, and Rādhā-pādam. All drawing us near the divine feet of Śrī Rādhikā, where from we can have our real, natural, and hearty engagement, loving engagement we can have by the _____ [?]

Devotee: Gesture, posture, gesture.

Śrīla Śrīdhara Mahārāja: By the slight indication, the eye indication of Śrī Rādhikā, Rādhārāṇī, suppressed indication. Hare Kṛṣṇa. *Svarūpe sabāra haya, golokete sthiti.* Our goal, real goal is there, destination is there, Rādhā-pādam. Gaura Haribol. Gaura Haribol _____ [?]

Devotee: Mahārāja has given a new interpretation on *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam* _____ [?]

Devotee: And that will be given to you.

Śrīla Śrīdhara Mahārāja: In Sanskrit poems it is translated, *Gāyatrī*, the real meaning of *Gāyatrī* has been translated into Sanskrit poems; the meaning leading towards the service of the Divine Holy Feet of Rādhā. That is our goal. *Rūpānuga* Vaiṣṇava, the call of the *rūpānugas* aiming in that direction. Gaura Haribol. Do you know Bengali script?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Can't read Bengali?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Haṁsadūta Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Jayapataka?

Haṁsadūta Mahārāja: Yes, he can.

Śrīla Śrīdhara Mahārāja: Acyutānanda could.

Haṁsadūta Mahārāja: Yes, he can. A few of our devotees can, but mostly they cannot.

Śrīla Śrīdhara Mahārāja: Yes, the Bengali script, and the Nagari script, Hindi or Nagari Sanskrit script?

Haṁsadūta Mahārāja: A little bit, I used to know but then I lost, I've forgotten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: We're moving so much, we're travelling so much, at least I am, travelling so much that it's very difficult.

Śrīla Śrīdhara Mahārāja: No time.

Haṁsadūta Mahārāja: No time. Our next generation, the children, they'll learn all this. Our life is finished.

Śrīla Śrīdhara Mahārāja: No.

Haṁsadūta Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has brought Bengali, what is in Bengali script into English.

Haṁsadūta Mahārāja: Right. He never encouraged us very much. He said, "Everything I've put in English. Don't waste time. Just read English. There's no time," he said, "No time." And it's a fact, there's so many disturbances for us that there's hardly any time.

Śrīla Śrīdhara Mahārāja: He was managing, tolerating, so many worries also, every night he used to translate.

Devotee: *Prapanna-jīvanāmṛta* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: Why don't you read it.

Devotee: _____ [?]

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra. Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa Purāṇa*]
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi.* Here we find the *Gāyatrī* in Sanskrit.

Haṁsadūta Mahārāja: This book is all your poetry?

Devotees: Yes. Mahārāja has collected some...

Śrīla Śrīdhara Mahārāja: Collections from different scriptures.

Devotee: *Śaraṇāgati*.

Haṁsadūta Mahārāja: They're all Swāmī Mahārāja, or others also?

Devotee: Yes.

Haṁsadūta Mahārāja: All your own poetry, you own work?

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: Or some others also?

Śrīla Śrīdhara Mahārāja: Completely Sanskrit work, collection from various scriptures, and something composed by me to give harmony, all Sanskrit. And the name of the book, this is *The Nectar in the Life of a Śaraṇāgata Bhakta Devotee, a Surrendered Devotee.* A surrendered devotee will find nectar of life here. And because, the collection is from different *śāstra*, from the life of the different devotees, various big devotees; what are their natures. And that will seem to be very sweet.

Haṁsadūta Mahārāja: Inspiring.

Śrīla Śrīdhara Mahārāja: Inspiring and sweet, so it will inspire, it will be _____ [?]

Haṁsadūta Mahārāja: So how to get it in English? Maybe Nimāi will have to make it in English. Ha, ha. You'll have to translate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes, God willing. Ha, ha.

Haṁsadūta Mahārāja: God is willing but we have to make Nimāi willing. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. It will be very helpful to the devotees.

Haṁsadūta Mahārāja: So Nimāi, you make this in English.

Śrīla Śrīdhara Mahārāja: The Paramānanda Prabhu, Prabhupāda's, who joined our Guru Mahārāja in the age of thirteen, Paramānanda Prabhu. He was very favourite to our Guru Mahārāja. He used to read this every day, this book, very encouraging to the life of a devotee. So many things quoted from the different lives of the devotees.

Haṁsadūta Mahārāja: So this book was written a long time ago?

Devotee: Yes, a long time ago _____ [?]

Śrīla Śrīdhara Mahārāja: You can keep one with you.

Haṁsadūta Mahārāja: So translate it into English. We have to have it in English, we have to have it in English and Nimāi has to do the work.

Devotee: _____ [?]

Haṁsadūta Mahārāja: Crazy man.

Devotee:

śrimac-caitanyapādau cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau

Haṁsadūta Mahārāja: Very sweet sounding. It sounds very sweet.

Śrīla Śrīdhara Mahārāja:

śrimac-caitanyapādau cara-kamalayugau netra-bhṛṅgau madhu dyau
gauḍe tau pāyayantau vraja-vipina-gatau vyājayuktau samutkau
[*bhātau sabhrātṛkasya svajana-gaṇa-pater yasya saubhāgya-bhūmnaḥ*
sa śrī-rūpaḥ kadā māṁ nija-pada-rajasā bhūṣitaṁ saṁvidhatte]

[Śrīla Rūpa Goswāmī is the mine of the most precious treasure, the leader of the associates of Lord Caitanya (the Divine Succession being known as the *Rūpānuga-sampradāya*, 'the followers of Śrī Rūpa'). In the company of his brothers, he was resplendent in (the province of) Gauḍa, causing the fervent twin bumblebees in the form of the lotus eyes of Śrī Caitanyadeva to drink nectar, as the Lord's lotus feet moved on the pretext of visiting Vṛndāvana. When will that Śrīmad Rūpa Prabhu grace me with the dust of his holy feet?] [*Śrīmad Rūpa-pada-rajaḥ Prārthanā Daśakam*, 1, by Śrīla Śrīdhara Mahārāja]

Devotee: According to the *Ṣaḍ-gosvāmī-aṣṭakam, vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*, according to that.

Haṁsadūta Mahārāja: I see. Anyway, once Śrīla Prabhupāda told us, he said, "Before you go back to Godhead, you have to be born in India." Ha, ha, ha. So Harikeśa objected. Ha, ha, ha. He said, "No, you have to." He kept insisting. So next time we shall learn all these things.

Śrīla Śrīdhara Mahārāja: When my master has got you here, you are already in Vṛndāvana.

Haṁsadūta Mahārāja: No, he didn't say Vṛndāvana, he said India. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Wherever you are, there is India, there is Vṛndāvana.

yata vaiṣṇavagana sei sthāna vṛndāvana
[Narottama Dāsa Ṭhākura's *Prema-Bhakti-Candrikā*]

[Advaita Prabhu tells Śrī Caitanya Mahāprabhu: "Wherever You are, there is Vṛndāvana."]
[Narottama Dāsa Ṭhākura says wherever we find a true devotee of Kṛṣṇa, there is Vṛndāvana.]

Haṁsadūta Mahārāja: We said that but he said, "No. You have to be born in India."

Śrīla Śrīdhara Mahārāja: Your Gurudeva, and Narottama Goswāmī has said so, he has taught us so. Wherever you are, there is Vṛndāvana, there is Kṛṣṇa. And where is Kṛṣṇa there is Vṛndāvana.

Haṁsadūta Mahārāja: But he also said, "I'm not different from ISKCON."

Śrīla Śrīdhara Mahārāja: Otherwise, why, how, you can create New Vṛndāvana in America?

Haṁsadūta Mahārāja: Yes, we have to expand Vṛndāvana all over America. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: When you can create Vṛndāvana...

Devotee: Vṛndāvana can appear everywhere, where there are devotees.

Śrīla Śrīdhara Mahārāja: *Kavi ham helava sri vṛndāvana* [?]

Haṁsadūta Mahārāja: Anyhow, we don't mind.

Śrīla Śrīdhara Mahārāja: When one has realised to a particular level, he can see Vṛndāvana.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: He's able to find, _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Nimāi and Bhakti Caru Mahārāja, they have to translate your book, then we can have it in English.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja is learning English. He will translate all these things in English.

Haṁsadūta Mahārāja: Yea, yea.

Devotee: He's trying to.

Haṁsadūta Mahārāja: Yea. Why not? He's intelligent. He speaks good English.

Devotee: Yes.

Haṁsadūta Mahārāja: I think this bridge is going to make your Maṭh more important, this bridge, this road will become very important road, and people will come here.

Śrīla Śrīdhara Mahārāja: Yes. Calcutta connection will be easier.

Haṁsadūta Mahārāja: Yes. Then maybe the Americans will build the bridge from Svarūpa Ganj to Māyāpur. Prabhupāda said that we should do it, we should build a bridge, then people will come.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Haṁsadūta Mahārāja: The same thing, lame man and blind man.

Śrīla Śrīdhara Mahārāja: It is already in Gaura *dhāma*, and *dhāma* is expressing itself through evolution. None can create, none can thrust anything foreign here, but the internal beauty is evolved. It is *nitya*, it is eternally existing, and expressing, evolving.

Haṁsadūta Mahārāja: Sometimes, foreign devotees come to the *dhāma* and they're disappointed because they see so many nasty things, they're disappointed.

Devotee: Māyā Devī has...

Haṁsadūta Mahārāja: Covered.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi...

Maha adhikari dui jagai madhai patita pavana name sakhi du bhai [?]
So, what seems to be nasty, that also helps to promote the position of the high, the divine.

Haṁsadūta Mahārāja: Yes, the other day you explained that.

Śrīla Śrīdhara Mahārāja: Just as *māyā* is necessary to show the superiority of the Kṛṣṇa *dhāma*, Vaikuṇṭha *dhāma*, *māyā* is necessary; thesis, antithesis, synthesis.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Antithesis, in *Bhāgavatam* in the first *śloka*,

[*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ*
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Janmādy asya yato 'nvayād itarataś, positive, and *itarata* means negative, indirect way. Indirect - that is also within the harmony. That cannot be eliminated. That must be there. That has got its allotted service to help the positive. So we should have to reckon that also, that indirect. The direct is attracting us, and indirect is giving a push, attracting and pushing from the back. Indirect means pushing from the back and direct means attraction.

Haṁsadūta Mahārāja: Yes.

Devotee: Mahārāja, one question to be put to your lotus feet. Without the help of the negative side, the positive side cannot be attractive?

Śrīla Śrīdhara Mahārāja: Yes, cannot be attractive, and cannot be understood even.

Devotee: If that is perfect, if that is self-sufficient, positive side, then why that should be dependent on negative side?

Śrīla Śrīdhara Mahārāja: It is enhanced.

Devotee: Enhanced.

Śrīla Śrīdhara Mahārāja: Enhanced.

Devotee: But is it not that the negative side, positive side...

Śrīla Śrīdhara Mahārāja: _____ [?] background _____ [?] That is a necessary part.

Devotee: Necessary part. There also the negative side and positive side in Vṛndāvana *līlā*, *vipralambha, viraha*, even in separation. That is the highest most thing. This is not questionable here, but in *mahā-māyā*...

Śrīla Śrīdhara Mahārāja: In every position, to understand the positive we require the help of the negative. In every position of our understanding, the line of demarcation of my understood thing, my experience, there must be a boundary line. That is the other thing, the indirect. Indirect means background, so whatever I shall understand there must be something in the background, the line of demarcation of my understanding.

Devotee: Once, Bhaktivinoda Ṭhākura said that, "If Kṛṣṇa wishes, He can make *mahā māyā* vanish."

Śrīla Śrīdhara Mahārāja: _____ [?]
It is a challenge from the side of the *svarūpa śakti* to keep it down.

Devotee: Then, which side will it go?

Śrīla Śrīdhara Mahārāja: It means that it proves the superiority of the *svarūpa śakti* infinitely over *māyā śakti*, and not that if *māyā śakti* was absent, then the...

Devotee: Yes, over *māyā śakti*. It doesn't matter to that, *svarūpa śakti*.

Śrīla Śrīdhara Mahārāja: ...the question cannot arise.

Devotee: That is self-sufficient.

Śrīla Śrīdhara Mahārāja: *Sarvaṁ khalu idaṁ brahma* [Everything that exists has emanated from Brahman, the Supreme Absolute Truth]. [*Chāndogya Upaniṣad*, 3.14.1] *Neho na nastik akiñcana.*

Sarvaṁ is there, *Nāma* is also there, otherwise no such question may come. Toward every stage the direct and indirect.

Devotee: Everything is to be utilised for the service of the Absolute Good, negative side also.

Śrīla Śrīdhara Mahārāja: Everywhere it is represented. Rādhārāṇī's service, and Chandravālī on the other hand.

Haṁsadūta Mahārāja: I see, yea. Just like in the material world, we say, "There cannot be sweet success without great opposition."

Śrīla Śrīdhara Mahārāja: Yes, of course.

Haṁsadūta Mahārāja: We cannot taste the sweetness of victory without opposition.

Śrīla Śrīdhara Mahārāja: Yes, everywhere the opposition.

Haṁsadūta Mahārāja: So the same thing holds true, so what you're saying is the same thing holds true for Kṛṣṇa consciousness. For our endeavour to become Kṛṣṇa conscious there must also be opposition.

Śrīla Śrīdhara Mahārāja: Yes. There must be so many demons in Vṛndāvana itself, the Pūtanā, Aga, Baka.

Devotee: _____ [?]

Devotee:

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
[*ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ*
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility."] [*Caitanya-caritamrta, Madhya-līlā*, 22.100]
[From *Vaiṣṇava Tantra*]

And it is in *madhyama adhikāra* or *uttama adhikāra*? Whether it is applicable in *madhyama adhikāra* or *uttama adhikāra* also?

Śrīla Śrīdhara Mahārāja: _____ [?] There is some second conception other than Kṛṣṇa *bhajan*. He's conscious of the possibility of anti devotion.

Devotee: Then he's always to make some distinction between each and others.

Śrīla Śrīdhara Mahārāja: The distinctive faculty is present there.

Devotee: Even in the stage of *mahā-bhāgavata*? You see, you listen, even in the stage of *mahā-bhāgavata* there is some distinction. Like the other day, this type of discussion going on...

Śrīla Śrīdhara Mahārāja: Distinctive, always distinctive, differentiative. Where there is differentiation and specification, the elimination. Progress means elimination. Progress means something to keep it back, and that is undesirable.

Haṁsadūta Mahārāja: Yes, means elimination, right, something front, something back.

Śrīla Śrīdhara Mahārāja: Something front, something back. Progress means to leave something, and that is less desirable, less sweet. So automatically it proves progress means...

Devotee: Acceptance and elimination.

Śrīla Śrīdhara Mahārāja: Elimination and acceptance.

Haṁsadūta Mahārāja: Positive and negative.

Śrīla Śrīdhara Mahārāja: Positive and negative, always. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Yes, this is very enlightening; very applicable to our positions, condition.

Śrīla Śrīdhara Mahārāja: And there is unifying Kṛṣṇa *līlā*. Suppose I'm taking sweet, then it is monotonous, I want some salt. Then I'm eliminating sweetness and eager to taste salty things. Sometimes I like to taste some acid, eliminating the salt. By the Divine Will of the Lord it revolves in a circle, it may in the highest stage. The progress means it moves in a circle. It may be like that. *Viraha* is very bitter, and *milana* is very sweet. And sometimes *milana* is also bitter as if in *mana līlā*, wants to eliminate another. Ha, ha, reaction...

Devotee: But ultimately everything is sweetest.

Śrīla Śrīdhara Mahārāja: ...as if it is bitter, "I can't tolerate Your *darśana*. You be off or I shall go to live separately." Reaction may come.

Devotee: *Viraha* is sweetest, this *viraha vipralambha*. What is saddest that is sweetest.

Śrīla Śrīdhara Mahārāja: "Our sweetest songs are those that tell of saddest things." There is a verse in English. Whose is it?

Haṁsadūta Mahārāja: I don't know.

Śrīla Śrīdhara Mahārāja: You don't know?

Haṁsadūta Mahārāja: I've never heard this one before.

Śrīla Śrīdhara Mahārāja: "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Haṁsadūta Mahārāja: That's a nice line.

Śrīla Śrīdhara Mahārāja: *Viraha*, *vipralambha*, we're shedding tears but we cannot leave the book away, though we're shedding tears. So much pain but still very sweet. The sweetest things are those that tell of saddest things, *viraha*.

Haṁsadūta Mahārāja: Somewhere it was said, the greatest enjoyment is disappointment.

Śrīla Śrīdhara Mahārāja: Failures makes one great.

Haṁsadūta Mahārāja: What was that?

Devotee: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Sometimes, failure is the pillar to success, and failure makes one great.

Devotee: Sometimes, exceptional case that is.

Śrīla Śrīdhara Mahārāja: He tried his best but the people could not understand him so his campaign failed. Ha, ha, ha.

Devotee: Hare Kṛṣṇa. But if one is completely disappointed then it is very harmful for his life.

Śrīla Śrīdhara Mahārāja: That is disappointment or gain; gain or loss comes at the same level.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So perfect that the separation and the gain, both full, both perfect, *viraha*, *milana* – both enjoyment. In *viraha* He does not desert us. In separation also He does not

leave us. He's such, so great. And where is He, there must be some sort of enjoyment, satisfaction, cannot but be.

Haṁsadūta Mahārāja: Just different taste.

Śrīla Śrīdhara Mahārāja: And particularly for the fallen soul, the attitude of separation, the *sādhana*, the *bhajan*, the cultivation in separation, that is more healthy, more healthy. *Vipralambha* is more healthy to the fallen soul than *sambhoga*. There may be chance of keeping of the material pleasure. Hare Kṛṣṇa. Gaura Haribol. So you are going to *ratha-yātrā*, Calcutta?

Haṁsadūta Mahārāja: Yes. Fourteenth morning.

Śrīla Śrīdhara Mahārāja: Fourteenth morning, on Monday.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday, and Saturday, Sunday...

Haṁsadūta Mahārāja: Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning you'll start from Navadwīpa?

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or last evening?

Haṁsadūta Mahārāja: No, no, morning, Sunday morning.

Śrīla Śrīdhara Mahārāja: Sunday morning?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one day before?

Haṁsadūta Mahārāja: No, same day.

Śrīla Śrīdhara Mahārāja: Monday morning?

Haṁsadūta Mahārāja: No. Today is the twelfth, so tomorrow is the thirteenth, Saturday. Sunday is the fourteenth, so the fourteenth morning, Sunday, we'll start, and that afternoon, twelve o clock, one o clock, it will begin.

Śrīla Śrīdhara Mahārāja: Sunday?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sunday or Monday *ratha-yātrā*?

Devotee: Sunday.

Haṁsadūta Mahārāja: Sunday. Must be Sunday.

Śrīla Śrīdhara Mahārāja: Sunday.

Haṁsadūta Mahārāja: I think so; unless my watch is wrong.

Devotee: Ha, ha. Otherwise his watch will be wrong.

Śrīla Śrīdhara Mahārāja: Monday means the day after tomorrow.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Today is Friday.

Haṁsadūta Mahārāja: Saturday, Sunday. Then I think Monday I'll come back.

Śrīla Śrīdhara Mahārāja: Here it is mentioned in Monday.

Haṁsadūta Mahārāja: Well then I'll have to check again but I think its Sunday.

Śrīla Śrīdhara Mahārāja: *Viśuddha siddhānta* _____ [?]

Haṁsadūta Mahārāja: So what is today, the twelfth or not? Is today the twelfth? Today is Friday.

Devotee: Not the twelfth but the eleventh.

Haṁsadūta Mahārāja: Then my watch is...

Devotee: Yes, so it is wrong.

Haṁsadūta Mahārāja: Wrong watch.

Śrīla Śrīdhara Mahārāja: How to take advantage of the Sunday holiday, they have arranged to make special arrangement on Sunday.

Haṁsadūta Mahārāja: I was thinking it was Sunday.

Devotee: _____ it's called *adhivas*, in our language.

Haṁsadūta Mahārāja: What is Tuesday called?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: What types of fruits are liked by you Mahārāja? You give a list.

Haṁsadūta Mahārāja: Fruit?

Devotee: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Apple, or plantain?

Haṁsadūta Mahārāja: Mango.

Devotee: Mango. Cucumber?

Haṁsadūta Mahārāja: No. Yes I like it but...

Devotee: Banana?

Haṁsadūta Mahārāja: What, is it for now?

Devotee: Yes. He's going to purchase.

Haṁsadūta Mahārāja: Just a little pineapple and mango, that's all.

Devotee: Do you like *miṣṭi dahi*?

Haṁsadūta Mahārāja: Oh yes, I like.

Devotee: *Rasagullā*, *sandeśa*?

Haṁsadūta Mahārāja: No.

End of 80.07.11.A

Start of 80.07.11.B

Haṁsadūta Mahārāja: ...so now there's a lot of political pressure coming from China and Russia. But India is aligning itself with Russia.

Śrīla Śrīdhara Mahārāja: Yes. And China is backed by America.

Haṁsadūta Mahārāja: And China is backed by America, right. So, I noticed one thing that since the disappearance of Kṛṣṇa, the seat of world power has moved gradually west, from India, to Egypt, to Greece, to Rome, to Europe, then to America, and now it is moving to China. At least it appears that way. And the Chinese are now very, and Napoleon said about the Chinese so long ago, he said, 'There lies a sleeping tiger. Better let him lie, because when he wakes he will move the world.' Even Napoleon said so long ago.

Śrīla Śrīdhara Mahārāja: What did he say; Napoleon?

Haṁsadūta Mahārāja: When he was asked about China he said, 'There lies a sleeping tiger. Better let him lie, because when he wakes he will move the world.'

Śrīla Śrīdhara Mahārāja: China?

Haṁsadūta Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: Because of its characteristics or population?

Haṁsadūta Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Population as well as nature; sleeping?

Haṁsadūta Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Sleeping by taking opium.

Haṁsadūta Mahārāja: Opium. But they have stopped that now. The communists have stopped this drug taking, this opium.

Śrīla Śrīdhara Mahārāja: Japan has aroused them.

Haṁsadūta Mahārāja: Yea. Japan and Russia, Russia on one side, Japan on the other side.

Śrīla Śrīdhara Mahārāja: Japan attacked China and oppressed like anything, very cruel. Hare Kṛṣṇa. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: One year, Śrīla Prabhupāda said that he thought that the next great war will be fought in India.

Śrīla Śrīdhara Mahārāja: The next great war?

Haṁsadūta Mahārāja: The next great war will be fought in India.

Śrīla Śrīdhara Mahārāja: India?

Haṁsadūta Mahārāja: Will begin in India, between India Pakistan. Americans will back up Pakistan, Russians will back up Indians. Because they don't want to fight in their own country, they want to fight on some other place, so they think...

Śrīla Śrīdhara Mahārāja: India is also clever, but now the tendency that near about Iran...

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Or that Vietnam or so...

Haṁsadūta Mahārāja: Right. Yea.

Śrīla Śrīdhara Mahārāja: Indira Gandhi she's clever enough, to keep it at a safe distance. But the higher dispensation is in evidence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Haṁsadūta Mahārāja: Hare Kṛṣṇa.Mahārāja, you want to take your rest now, bath, everything?

Śrīla Śrīdhara Mahārāja: What is it?

Haṁsadūta Mahārāja: Fifteen minutes after ten. Ten fifteen.

Śrīla Śrīdhara Mahārāja: After ten? Another fifteen minutes I can stay, easily. Hare Kṛṣṇa.

Haṁsadūta Mahārāja: Rādhā Govinda wants to ask you something. He wants to give you something.

Rādhā Govinda: We were thinking to make a new pair of glasses for you.

Haṁsadūta Mahārāja: Spectacles. He wants to make you some new spectacles.

Śrīla Śrīdhara Mahārāja: New spectacles.

Haṁsadūta Mahārāja: Yea. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That I can see?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Is it possible?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Such improved glass is to be found now?

Devotee: Yes. And nice frame also that stays up.

Śrīla Śrīdhara Mahārāja: I do not want any nice frame, but if improved glass can give, can help in my sight, then that is very welcome to me. There are microscopic glass or telescopic glass, so many glasses now invented.

Devotees: We'll have to get his eyes checked, if you want to improve the glass. We'll have to bring a person here then.

Śrīla Śrīdhara Mahārāja: I asked Dāmodara or someone if any improved quality glass maybe secured anywhere. I told it is in Germany, there's some sort of microscopic glass or telescopic glass. A little sight can be enhanced. And there was one microscopic glass here but they're no longer useful.
_____ [?] Previously that helped me a little, a great deal, now no longer. This glass helped me for a long time. Now it is not useful; very little.

Devotee: We can get another one. Would you like another one?

Śrīla Śrīdhara Mahārāja: But what is its power I don't know. What power may help me? I can't read. Big ___ let me have the glass. Very little. This is quite vague and with the help of the glass I can have some slight connection_____ Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I heard in Germany they've evolved a glass, only a slight vision can be utilised in any way to read and to see.

Haṁsadūta Mahārāja: We have to bring someone to check your eyes.

Śrīla Śrīdhara Mahārāja: Ha, ha. If Kṛṣṇa's willing, then it may come, for His service. Eighty five years old. I may not expect any more any longer, to live an easy life as I did previously. What do you say?

Haṁsadūta Mahārāja: You don't look so old.

Śrīla Śrīdhara Mahārāja: What is his age? Your age?

Devotee: Twenty.

Śrīla Śrīdhara Mahārāja: Twenty. So young, and come to the, very fortunate to the divine feet of Kṛṣṇa, Guru, Kṛṣṇa, Mahāprabhu, in this age, quite young. And his age?

Devotee: Twenty six.

Śrīla Śrīdhara Mahārāja: Twenty six. Mahāprabhu took *sannyāsa* at twenty four. At eighteen He defeated the Digvijayī Paṇḍit; before eighteen. One Mr. Pitt was Prime Minister of England [1783] when he was eighteen [twenty four] [William] Pitt [the Younger], he was Prime Minister of England once, only at the age of eighteen [twenty four]. And Napoleon was general, at how old?

Haṁsadūta Mahārāja: He was very young; twenty eight, something like that.

Śrīla Śrīdhara Mahārāja: That also very young.

Haṁsadūta Mahārāja: Very young. But he didn't live very long. Such men like Napoleon, they're also empowered? Must be. Prabhupāda once said that, 'Hitler was a *śaktyāveśa avatāra*.' I said, 'How is that?' He said, '*śaktyāveśa avatāra* doesn't always mean he does a good thing. He may do something destructive. But no one can do anything great unless he has that power, so he must be.'

Śrīla Śrīdhara Mahārāja: *srimad ujita medava tatta dev ava gatcha tam muhuti amsa* [?]
Wherever you see the intense collection of energy, the will, the divine will backing; otherwise it is not possible.

Haṁsadūta Mahārāja: Even if it is, apparently, bad or evil? That must be energy of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Through *māyā*.

Haṁsadūta Mahārāja: Through *māyā*; indirect, *śakti*. *Māyā śakti*.

Śrīla Śrīdhara Mahārāja: *Māyā śakti*. In Russia, Russia sending his force through China, the opposite; it is necessary for Russia, that America, through China, is sending his force, for Russia. But China is opposite to America but utilising it.

Churchill told, when he took the help of Russia; Russia was a communist country at that time, so when, in the fight against Hitler he had to join with Russia. Then some people told, "You are going to make alliance with the communists?"

"But in the present position, even if it is necessary, I shall have to make alliance with the Satan, with the hell; what to speak of Russia. In such a position at present we are. If necessary we shall have to make alliance with the hell."

So that also may be utilised sometimes.

China and America's ideal; different ideals. But only for the presence of Russia, America had to make alliance with China, to cope with Russia. And Russia also trying its best to make alliance, to keep India nearby, at any cost. Big population these two countries, China and India; first China and next India, the second largest population in India, and resources also many.

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

Who is there in your Laṅkā Maṭh?

Haṁsadūta Mahārāja: Laṅkā Maṭh we have some German devotee, his name is Cakravartī.

Śrīla Śrīdhara Mahārāja: Cakravartī? Bengali?

Haṁsadūta Mahārāja: No, no. He's a German. He's householder with his wife and child. And we have one Tamil boy from Śrī Laṅkā. He has a B.A. in Chemistry. And one American household couple, then some local devotees. So Śrī Laṅkā...

Śrīla Śrīdhara Mahārāja: _____ [?]

End of 80.07.11.B

Start of 80.08.18. A_80.08.19.A

Śrīla Śrīdhara Mahārāja: ...the *gopīs*, they told, "Nārada, Kṛṣṇa once, in Dvārakā, He told that, "I have got a severe headache Nārada, and the medicine is the feet dust of the devotee. Give feet dust."

"No, no, no. You are God, the Absolute. I shall offer feet dust? Please forgive me, excuse me." Then Nārada went to the Queens, Rukmiṇī and others. "Kṛṣṇa is suffering severely from headache, and the feet dust of His devotee will cure it. He has sent me, please give some feet dust from you."

"No, no, no. What do you say Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa Who is God Himself, the Absolute - feet dust; never, never. You are a devotee; you give your feet dust."

Then Nārada was nonplussed. Then he went to Kṛṣṇa.

"Oh, very severe pain Nārada, have you got feet dust?"

"No, none is prepared to give feet dust."

"Oh, is it so? But I am feeling severe pain. Just go to fetch something from Vraja. You go there."

Then Nārada at once went to – by *yoga* process – went to Vṛndāvana.

And, "Oh, How's Kṛṣṇa, Nārada? You are coming, how's Kṛṣṇa living?"

"Oh, at present He's under severe pain from headache, and He wants some feet dust of a devotee. That will be the only medicine to cure Him."

"Oh, is it so? Oh, take feet dust here. Give your feet dust. Take my feet dust. Oh."

Nārada was astonished, astounded. "What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?"

"Yes. We're fully conscious."

"What is that?"

"Eternal hell; we are prepared for that."

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk no gain.

Bhakti Caru Swāmī: But Mahārāja, at the same time, isn't the Guru going to...

Śrīla Śrīdhara Mahārāja: False imitation will also kill. It is mere risking, and the imitation of risking is not – will not save. The real thing within must be there at the same time.

Bhakti Caru Swāmī: Mahārāja, isn't this the understanding that the Spiritual Master is accepting disciples, but he's offering those disciples to his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes, yes.

Bhakti Caru Swāmī: That is the mood of Rāmeśvara Mahārāja also.

Śrīla Śrīdhara Mahārāja: Yes, of course.

Bhakti Caru Swāmī: He's accepting disciples but he's feeling unqualified...

Śrīla Śrīdhara Mahārāja: At the same time, at the command of his Guru he will be prepared to give facility to his disciples, as he gave, at the same time. He must...

Bhakti Caru Swāmī: But I'm not qualified, but my Spiritual Master is qualified, so let me offer these disciples to his lotus feet.

Śrīla Śrīdhara Mahārāja: Yes. But still, I am taking this risk, why? By his order.

Bhakti Caru Swāmī: Order, I see.

Śrīla Śrīdhara Mahārāja: I'm taking this risk. And mentally he should be sincere to that fact, that his Spiritual Master is all – he's nothing. But by the command of his Guru he will sacrifice wholesale, mind, body, everything, *kāya-manosa-vākya*, not only the mind, but the words as well as the body.

Bhakti Sudhīra Goswāmī: So when Mahāprabhu says, *āmāra ājñāya guru hañā:*

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa*

kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

"Become Spiritual Master." Doesn't that mean also, "Qualify as Spiritual Master?"

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahāprabhu is instructing that, *āmāra ājñāya guru hañā*, doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is *vāco vegaṁ manasaḥ krodha-vegaṁ*.

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

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

[*Upadeśāmṛta*, 1]

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Caru Swāmī: At first you qualify yourself to become Guru and then you deliver to the conditioned living entities.

Śrīla Śrīdhara Mahārāja: So, it proves that *āmāra ājñāya*, he must have faith in his command, sufficient faith, and that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary.

Bhakti Caru Swāmī: So it is clear that...

Śrīla Śrīdhara Mahārāja: Otherwise he'll dismiss, he says and that vanishes in the air, and what I shall do?

Bhakti Caru Swāmī: But Mahārāja, isn't this very important in this respect that he has to have the link with his Spiritual Master...

Śrīla Śrīdhara Mahārāja: From grandeur, he may convert from grandeur to plainness, plain method he may accept. But that method should be accepted as it is necessary to draw

maximum attention of the disciple. That is necessary. Then that may not be very much gorgeous, but plain. But roughly, what is necessary for the purpose, that should be allowed, as *kāya-mano-vākya*; not only in word, but also in mind, and also in body.

Bhakti Caru Swāmī: And another important thing to consider in this respect is that the ISCKON, Prabhupāda is the Founder Ācārya of ISKCON.

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Caru Swāmī: ISKCON is Prabhupāda's creation.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Right, so it's very important that we'll put Prabhupāda in the centre.

Śrīla Śrīdhara Mahārāja: So you may create, just as *rūpānuga*, *narottama parivad*, we are inclined to say we are Bhaktivinoda *parivad*, you will all say we are Swāmī Mahārāja *parivad*. In the stalwart, just as in the *vaṁśa*, the *gotra* and *prabhodha* – the *gotra* is coming from the origin, *gotra*. *Prabho* means stalwarts among the descending line, *prabhodha*. So, in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*, Śrī Svarūpa Dāmodara, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Jīva, Kavirāja, Narottama, the selected few coming down. So Swāmī *parivad*, one of the stalwarts in the *paramparā*, the Guru *paramparā*, the spiritual generation. One of the stalwarts is he who spread throughout the length and breadth of this earth. *Pṛthivīte āche yata nagarādi-grama.* We are that *parivad*, we are connected with that *parivad*.

Bhakti Caru Swāmī: That is also one way the devotees are...

Śrīla Śrīdhara Mahārāja: And special respect for him; that may be done.

Bhakti Sudhīra Goswāmī: Yes, so Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

Śrīla Śrīdhara Mahārāja: No. It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once, in Cuttack, you may see from *Gauḍīya*, the *Vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja was celebrated in Cattack Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big citizens are invited including father of Netarji Subash Bosh, Janaki Bosh, was a leading pleader at Cuttack at that time. And many other elites were invited and they're taking seat on the ordinary floor. Of course there was some carpet etc.

Then Prabhupāda in his address told that, "I am being given so much honour, garlands, then worshipping, sandals, flowers, so many things. And many things are being read in my praise. A

beast in the dew garden he will also be ashamed to take such worship amongst so many gentlemen. So many lives are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so many things. And I am not having such bashfulness. I'm not ashamed to take so much honour amongst so many gentlemen. But why am I accepting such honour, such respect? To show that my Guru is deserving this honour, and I am only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is only for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not."

Bhakti Sudhīra Goswāmī: Yes, but then...

Śrīla Śrīdhara Mahārāja: "So on his behalf I am accepting and it is publicly... And though it is a very shameful thing, still, though at heart I am aching, but I am accepting on my behalf to show that my Guru's position is such."

Bhakti Sudhīra Goswāmī: He's accepting, but for example, he won't allow his disciples to call him Prabhupāda, because he's reserving that name for his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see...

Bhakti Sudhīra Goswāmī: So how to make some adjustment?

Śrīla Śrīdhara Mahārāja: When our Prabhupāda passed away, then of course the question of successor came out, and some accepted some Ācārya, some another Ācārya, some no Ācārya, in this way. And now came the question whether that *Oṁ Viṣṇu-Pāda Prabhupāda*, that should be accepted, that should be given as title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, *Oṁ Viṣṇu-Pāda Prabhupāda*; that should be given. It is written in the *śāstra* that the disciple should pronounce the name of his Guru with all these titles, *Oṁ Viṣṇu-Pāda*. But vehement opposition came from the other persons, who are not Gurus. But I continued that it is in the *śāstra* that the disciple must give his all respect to his Guru; it is written. Then gradually, though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely; only with little difference, that Prabhupāda, and this Ācāryapada, then Guru Mahārāja, and these things.

Because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru, Vipin Goswāmī, to Kedarnath Bhaktivinoda, a title. But Prabhupāda told of him as Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate. "That person, he's a Bhaktivinoda?" He could not tolerate.

So, we also did not like that Prabhupāda title should be given to any other disciple Guru, Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swāmī Mahārāja took the title of Prabhupāda, once Bon Mahārāja took the title of Prabhupāda, but with vehement opposition he left it, for the time being. I don't know how he's being dealt now. But about Swāmī Mahārāja when this question of Prabhupāda came, it didn't

disturb me, because the Pran Gopāl Goswāmī Prabhu, the Jati Goswāmī, their disciple is using the word Prabhupāda. "My father, *prabhu pāda*," Vaiṣṇava means *prabhu*, and Prabhupāda, it is less than *Viṣṇu-Pāda*. Guru's name should be used as *Viṣṇu-Pāda*, that is higher, but Prabhupāda is less, a *bhakta*, Prabhupāda.

But there came a voice of opposition that, "Why Swāmī Mahārāja is using the word Prabhupāda, and he's allowing his disciples to use the word Prabhupāda?"

But it did not disturb me anything, because it should be. The disciple will say of his Gurudeva as Prabhupāda, and this is sanctioned by the *śāstra*. It is not much. So Prabhupāda, the disciples may use, but sometimes it is _____ [?] Ācāryapāda, Ācāryadeva, Guru Mahārāja, something like that to be told, because it may not give pain to the other disciples.

Bhakti Sudhīra Goswāmī: Because he wanted to make a book...

Śrīla Śrīdhara Mahārāja: But this is a non important factor, of not much importance.

Bhakti Sudhīra Goswāmī: It's been given a lot of importance in our ISKCON; names, Viṣṇupāda, Ācāryapāda...

Śrīla Śrīdhara Mahārāja: So, one day Parvat Mahārāja told, "In the *śāstra*, big Guru and small Guru. The *mantra* is always the same in the scripture. This *mantra* is for big Guru, and this *mantra* is for small Guru." It is not classified in this way in the scripture. So this should be tolerated and adjusted among themselves.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: One may not disturb the feelings of other God-brothers if he adjusts in that way. Without Prabhupāda, you say Ācāryapāda, it is well and good, it doesn't matter. Hare Kṛṣṇa.

I'm getting tired so next sitting.

...

Your Gurudeva Prabhupāda Swāmī Mahārāja.

My Guru Mahārāja wanted me to go to the West for preaching, but I modestly, humbly refused, that, "I don't consider myself a fit person to preach in the West." Because you see that I can't follow your intonation. So I must listen clearly, then I shall tell. So in this way I told that, "If you order I must go, but I don't think that I'm fit to preach in the West." Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, "I have taken so many. Now it will be your duty to help them. That is also some sort of responsibility I give you."

And in the last time he told, "They want to build a special building for my living...

Bhakti Caru Swāmī: Living quarters in Māyāpur.

Śrīla Śrīdhara Mahārāja: "Living quarters in Māyāpur, and shall ask them to do two compartments, two flats...

Devotee: Side by side.

Śrīla Śrīdhara Mahārāja: "Side by side, one for me and another for you."
"Of course, I shall try to help you, not always, but occasionally." That I admitted. "Sometimes I shall go and stay there with you."

Bhakti Caru Swāmī: Mahārāja, why don't you tell us when you were first going to Māyāpur, when Prabhupāda came with the disciples from America, and you are going to Māyāpur, how you were feeling at that time?

Śrīla Śrīdhara Mahārāja: Māyāpur?

Bhakti Caru Swāmī: Yes. When first, Prabhupāda invited you to come to Māyāpur when he came.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: I remember once you were telling us that you are telling everybody now I could not go to, your Spiritual Master Śrīla Prabhupāda wanted you to go to America, and the West, but you could not go to the West, but now Swāmī Mahārāja has brought the West to your doorstep.

Devotee: Mohamed could not go to the mountain.

Śrīla Śrīdhara Mahārāja: But the mountain came to Mohamed. Of course, now and then I remember that thing and I say. And here also, Swāmī Mahārāja said, "I have taken them to you, near you, and it will be your duty to cleanse them." In this way, of course, he told. "Raw things I have brought to you and it will be your duty to cleanse them, to make them ready."

Bhakti Caru Swāmī: Shiny.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I considered him to be *śaktyāveśa avatāra*. As confirmed in his spiritual journey in the ship...

Bhakti Sudhīra Goswāmī: Jaladhuta.

Śrīla Śrīdhara Mahārāja: ...through the Atlantic, and how he landed there, and the nature of his beginning the movement. How much, what was the interest, dedication to Kṛṣṇa, dependence, and how much he made himself quite empty, for Kṛṣṇa to come down to help him. That is to be felt in him, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated

for the purpose and the divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position, so extensively it cannot but be the divine power embodied in a great intensity and magnitude. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Jai.

...

Śrīla Śrīdhara Mahārāja: Māyāpur Candradoya Maṭh Kī Jai.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Visvavyadi [?] Kṛṣṇa Consciousness Movement, Kī Jai.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

...

Bhakti Sudhīra Goswāmī: So the first question is in the Fourth Canto of *Śrīmad-Bhāgavatam*, in the allegorical story of Purañjana, when the wife loses her husband, Śrīla Prabhupāda compares this to the disappearance of the Spiritual Master. And she says that the world has become overrun with rogues and thieves in the absence of her husband. So Prabhupāda says that after the disappearance of the Ācārya, that irreligious principles, unauthorised irreligious principles are introduced and there's so much disorder and chaos. And it's the duty of the perfect disciples of the Spiritual Master to then recognise in those conditions and establish his mission.

Bhakti Caru Swāmī: [Explains for two minutes in Bengali (?) what Bhakti Sudhīra Goswāmī just said]

Śrīla Śrīdhara Mahārāja: And the common sense also about the history proves like that. Viśvanātha Cakravartīpāda, somewhere in *Bhāgavat-bhāṣya*, also mentioned, and in this country in the *varṇāśrama* system also it is mentioned that when Mahā Guru, that anyone's father or mother disappears, then with that crisis accompanies many disadvantages with them. And it is also common sense, when the extreme misfortune is to lose the company of Gurudeva. And that misfortune never comes alone. It brings in its retinue many small incidents that are detrimental to our progress. And progress means, presupposes progress, and progress, hindrances for a man of real character, hindrances are like some examination. Its purpose is to promote us. So the sincere student, real student, he will pass the examination. Others will fall prey to the failure. So misfortune comes to enhance the beauty of the bona fide and to eliminate the ostentatious attempt. So it is a fact that due to the disappearance of Gurudeva many undesirable things will come, will happen. And *sudhi* [?], a period of *sudhi*, the purification, that will actually take place. And those that are sincere they will be victorious. Such movement is almost sure to come, to befall on the followers.

Bhakti Caru Swāmī: Mahārāja _____ [?]
After the departure of the Ācārya, if Kṛṣṇa wants He can actually avoid, stop this process of misfortune. But in order to give us the lesson...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa willing, everything may happen, but this is the general tenor.

Bhakti Caru Swāmī: _____ [?] Just to show that this was a great sage and pure devotee and that he has left us, Kṛṣṇa imposes this misfortune so that we can understand.

Śrīla Śrīdhara Mahārāja: Ultimately, *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*.

[*pārtha naiveha nāmutra, vināśas tasya vidyate / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

That period of purification helps the sincere, the bona fide; in misery also they come from a misery period with flying colours. And in a general sense some disaster comes, accompanies the disappearance of Gurudeva, or the leader, or something like, it is an ordinary fact it will be. But Kṛṣṇa can do anything and everything by His special, greater power, can do anything. But the general current of events runs in this process.

Bhakti Caru Swāmī: _____ Sarvabhavana Prabhu, he's trying to say that in order to increase the mood of *vipralambha*, Kṛṣṇa makes the arrangement right after the disappearance of the Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes, that may be, there may be that purification, particular purification. Failures are also teachers, not only teaching in the direct method, but indirect method also teaching can work.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What to speak of Gurudeva, even a favourite disciple disappears, that also is a shock to the Gurudeva himself, a shock, a loss. But still, we are to adjust with that. It is Kṛṣṇa's will, and His will is always good. In this way we are to adjust. You see, the guardian is trying to teach the boy to walk, and sometimes he's taking the hand he's helping him to walk, and sometimes he removes his help. "You walk...

Bhakti Caru Swāmī: Alone.

Śrīla Śrīdhara Mahārāja: ...alone." Something like that. That is also necessary, to teach self-help.

Bhakti Caru Swāmī: Mahārāja, and you also said once that, giving the example of Bhaktisiddhānta Saraswatī Ṭhākura, that even an Ācārya tries to find his Ācārya, his Guru, amongst his disciples.

Śrīla Śrīdhara Mahārāja: Yes. He did so.

Devotee: You gave the example of one particular...

Śrīla Śrīdhara Mahārāja: Bhāgavat Janānanda. "Bhaktivinoda Ṭhākura came. I couldn't understand, could not catch." Bhaktivinoda Ṭhākura came in his car, searching for his Guru *darśana*. *Mahā-bhāgavata* Guru is always generally in the company of his guardian Guru. Amongst disciples also he's eager to see that these are all *vaibhāva*, extensions of my Gurudeva.

Our Prabhupāda used to say that, "The whole thing, I should have done, it is my duty to perform, to look after everything. But I can't do so, so my Gurudeva has sent all these persons to help me. The whole thing is my responsibility, to do the whole service, I must do, but I'm unfit, I can't, I'm not able. So my Gurudeva has sent all these faces only to help me in my work." This is the vision, conception. "So they're sent by my Gurudeva to help me in my work. I'm unfit." That sort of conception also is there with Gurudeva, that I'm unable, I'm unfit so they have come to help me. They're sent by my Lord to help me in discharging my duty. That is also possible. Not only possible but in the highest vision it is like that. And Guru lives in Vaikuṇṭham, not much conscious of the mundane world. At that time this atmosphere seems to him like this. "That I'm doing some service of Kṛṣṇa. I'm not fit, well fitted. So Kṛṣṇa has sent all to help me. They're my Guru." *Śiṣya* sees Guru in *śiṣya*, Guru *vaibhāva* in *śiṣya*, in disciple.

Mahāprabhu says, *sanātana mukhe krsna murake sikhaila* [?]
"Kṛṣṇa taught Me through Sanātana."

Another place in Purī, *devaha, bhakti tumi se kaya te more* [?]
Mahāprabhu says to Sanātana.

[About fifty five seconds of Bengali [?] spoken]

He Himself says like this. So that does not harm their absolute position.

Bhakti Caru Swāmī: It increases the sweetness of the absolute position. And to know that the personality of God is so easily accessible to mortals like ourselves.

Śrīla Śrīdhara Mahārāja: *Jñāna-sunya-bhakti, śuddha bhakti*, *śuddha bhakti*, according to our Prabhupāda, the real significance of devotion is to be traced in an event where the Lord is defeated near the devotee. That is the special characteristic of *prema bhakti*. Bhagavān Himself, He admits that, "I'm defeated by My devotee." The most beautiful thing, and that is beauty, this

extraordinary beauty shows the greatness of *prema bhakti*. The *prema* is such wonderful thing that the Lord Himself comes within the fist of the devotee. Ha, ha. *Parajai, ikchata parajai bhagavan* [?]

Bhakti Sudhīra Goswāmī: So yesterday you said that loss of faith in the *paramparā*...

Śrīla Śrīdhara Mahārāja: One thing I should say. Once I asked Prabhupāda, "Sanātana Goswāmī, he, in his *Bṛhat-Bhāgavatāmṛta*, he concludes Vraja *līlā* in a particular way, closed from Mathurā, not took it to Dvārakā. And Rūpa Goswāmī took Kṛṣṇa to Dvārakā, and the *gopīs* also in different forms. What is the cause of this difference? Both Sanātana and Rūpa in very particular cases one is closing in Mathurā and another taking it out from Mathurā Maṇḍala to Dvārakā."

Prabhupāda's answer was, "The *adhokṣaja*, it cannot be ascertained to the extreme degree, nothing. Otherwise why it has been told as *adhokṣaja*?"

Jñāne prayāsam udapāsya, that everything I shall bring within my fist, this attempt is foolish and detrimental to the real knowledge.

[*jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām*
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

We should always be conscious of the fact that He's the Absolute.

yato vācho nivarttante, aprāpya manasā saha / [*ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1, p 522]

Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ. All these things, it is immeasurable. That characteristic we must not forget, that everything, that I, being in the position of a subject, I shall make everything about the God as my object, myself remaining the subject, it is impossible and foolish. And it takes me far away from the real conception of the transcendental substance.

Bhakti Caru Swāmī: That is *māyā*.

Śrīla Śrīdhara Mahārāja: That is *māyā*.

Bhakti Caru Swāmī: *Niyamitta māyā*.

Śrīla Śrīdhara Mahārāja: To eliminate everything, to measure everything, and the attempt to control everything – that I shall be master of everything, this is *māyā*, to make too much of one's own subjective selfish ego. *Namanta eva*, our attitude will be that of always submission to the Infinite. As much as He will kindly make me know, that much is sufficient. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] With this sincere and genuine hankering we shall always be awaiting to understand anything about the transcendental world. Whenever we shall lose this temperament we are cast outside. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, yesterday he said that loss of faith in the *paramparā* is sufficient grounds for removal.

Śrīla Śrīdhara Mahārāja: Honest enquiry is allowed, *paripraśna*.

tad viddhi praṇipātena, paripraśnena sevayā / [*upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ*]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

And the *paripraśnena* will come, will be the outcome of surrender. I am hopeless. I can't ascertain. It is a dire necessity for me, but I can't help myself. With this hankering, and no remedy otherwise, so I shall try most humbly to start enquiry, most modestly, humbly, I shall try to know what is this, what is this...

Bhakti Caru Swāmī: So the mood must be that, I don't know anything, so I must approach a senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: I shall finish knowing about the matter – that sort of attitude will not allow us to enter into the real domain. *Paripraśna*, and another thing, most important thing, and that is also necessary for the service. Service is the only important thing, absolute. What will be necessary to render proper service, that sort of *paripraśna*, enquiry. Enquiry not to satisfy curiosity even, but it is dire necessity for service, for discharging my duty; so that *paripraśna*, and not out of curiosity or philosophical master-ship or anything of the kind. It is only necessary for the satisfaction of the Lord. Reality is by Itself and for Itself. It must be for Itself, for Himself, for His interest this *praśna* is necessary. Not for my astrained [?] purpose. The *praśna* should be, the

enquiry should be made only to satisfy Kṛṣṇa, and the devotee of Kṛṣṇa, for His cause. Not for my cause, if it is independent of His satisfaction. Do you follow? *Paripraśna*. Then He will come. The solution is He. *Samanjasa teja taja kanji* [?]

The proper solution is He, Himself.

Bhakti Caru Swāmī: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa, His *siddhānta*, is He. So He will come, and He does not allow Himself to render service to anybody. Only for Himself, He's for Himself only; then He's reality, then He's Kṛṣṇa. He's for Himself. And anything for Himself, that will have entrance and position in His consideration. Do you follow?

End of 80.08.18. A_80.08.19.A

Start of 80.08.18

Conversation of Śrīla Śrīdhara Mahārāja with ISKCON GBC Representatives.

Dhīra Kṛṣṇa Mahārāja: Recently one of the eleven initiating spiritual masters in ISKCON, Rāmeśvara Swāmī, he has made some changes in the temples in his zone, based upon certain understandings that he has reached by reading Śrīla Prabhupāda's books, on the subject matter of Guru. So he has prepared a fifty page report substantiating the moves which he has done.

Śrīla Śrīdhara Mahārāja: (Bengali) regarding Dhīra Kṛṣṇa Mahārāja's English intonation.

Bhakti Cāru Swāmī: Mahārāja is saying that he cannot understand everything, so if I say, it will be easier.

Śrīla Śrīdhara Mahārāja: (Bengali) re Rāmeśvara Swāmī.

Bhakti Cāru Swāmī: Rāmeśvara Mahārāja, he made some changes in the temple regarding the worship of Guru. That is in the temples there were *vyāsāsanas* for the Gurus and now he removed his *vyāsāsana* from the temple. And this is due to some realisation he got from reading Śrīla Prabhupāda's books, how a Guru should accept worship and how a Guru should behave. (Bengali)

Śrīla Śrīdhara Mahārāja: There are *āsanas* in the temples?

Bhakti Cāru Swāmī: Yes, there are *āsanas* in the altar where the Guru *parampará* is there. But in the temple there are *vyāsāsanas* for the Gurus.

Śrīla Śrīdhara Mahārāja: Does it mean that there are *āsanas* for Gurus and *param* Gurus, everyone?

Bhakti Cāru Swāmī: Previously there was only Śrīla Prabhupāda's *vyāsāsana*. Now, besides Prabhupāda's *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

Śrīla Śrīdhara Mahārāja: For the resident Guru and the other one is for the visiting Guru. That means that there are three *āsanas*.

Bhakti Cāru Swāmī: In Los Angeles there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimizing Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

Śrīla Śrīdhara Mahārāja: Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

Bhakti Cāru Swāmī: That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas* and pictures are there in the altar.

Śrīla Śrīdhara Mahārāja: So this Guru *pūjā* is taking place separately.

Bhakti Cāru Swāmī: I think in Gauḍīya Maṭh this practice was not prevalent.

Śrīla Śrīdhara Mahārāja: No, we used to have just pictures in the altar. So this is one question?

Bhakti Cāru Swāmī: No, the question is coming.

Śrīla Śrīdhara Mahārāja: (Pointing to Dhīra Kṛṣṇa Mahārāja) Whose disciple is he?

Bhakti Cāru Swāmī: He is Śrīla Prabhupāda's disciple. (Then there is a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Cāru Swāmī.)

Dhīra Kṛṣṇa Mahārāja: So you explained what he did. I'll just get to the basic questions first, and the details.

Śrīla Śrīdhara Mahārāja: (Bengali with Bhakti Cāru Swāmī)

Dhīra Kṛṣṇa Mahārāja: These changes, the details of the changes we can discuss later. This has brought a question about the whole position of the spiritual master. Different questions have arisen.

Bhakti Cāru Swāmī: (Bengali)

Dhīra Kṛṣṇa Mahārāja: Now, when we read…

(Bengali)

Śrīla Śrīdhara Mahārāja: In whose zone does Dhīra Kṛṣṇa Mahārāja stay?

Bhakti Cāru Swāmī: He works under Rāmeśvara Mahārāja in his zone in Los Angeles.
(Then Rāmeśvara Mahārāja's zone was described.)

Śrīla Śrīdhara Mahārāja: Is he in his zone all the time or was that Haṁsadūta Mahārāja's zone beforehand?

Bhakti Cāru Swāmī: No, he is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja's zone.

Śrīla Śrīdhara Mahārāja: Is Rāmeśvara Mahārāja initiating there also?

Bhakti Cāru Swāmī: No, I don't think he is initiating there.

Śrīla Śrīdhara Mahārāja: Has Haṁsadūta Mahārāja been removed from that temporary or permanently?

Bhakti Cāru Swāmī: Mahārāja asks if the removal of Haṁsadūta Mahārāja is temporary or permanently?

Dhīra Kṛṣṇa Mahārāja: Of the zone? It's permanent.

Bhakti Cāru Swāmī: Permanent.

Śrīla Śrīdhara Mahārāja: Permanent. Tamal Kṛṣṇa was permanently removed?

Dhīra Kṛṣṇa Mahārāja: From America.

Bhakti Cāru Swāmī: Permanently removed.

Śrīla Śrīdhara Mahārāja: Permanently removed.

Dhīra Kṛṣṇa Mahārāja: So when we read Prabhupāda's books...

Śrīla Śrīdhara Mahārāja: (Bengali) regarding vote being unanimous, majority or what?

Dhīra Kṛṣṇa Mahārāja: Finally it was unanimous, there were some previous votes but finally it was unanimous.

Śrīla Śrīdhara Mahārāja: Unanimous verdict or majority?

Bhakti Cāru Swāmī: Finally it was unanimous.

Śrīla Śrīdhara Mahārāja: (Bengali)

Dhīra Kṛṣṇa Mahārāja: But it's been, officially they say until Māyāpur, and they will discuss further.

Bhakti Cāru Swāmī: That's what I was...

Dhīra Kṛṣṇa Mahārāja: But I'm telling what was unofficial.

Śrīla Śrīdhara Mahārāja: (Bengali) _____ serious step _____ death blow _____ (Bengali)
This has been a very serious mistake. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold step should not have been taken, to challenge the decision of the spiritual master and give a verdict against his will. Do you follow?

Dhīra Kṛṣṇa Mahārāja: I think I got the gist. He said it was a very bold step that they took.

Śrīla Śrīdhara Mahārāja: It has been, to remove the nominated Ācāryas of Swāmī Mahārāja so soon; it has become very deliberate and is almost suicidal, almost suicidal step. It has challenged the very nomination of Swāmī Mahārāja.

Dhīra Kṛṣṇa Mahārāja: That's one of the questions. In Prabhupāda's books he never says that one is Guru by appointment but he says one is Guru by qualification.

Śrīla Śrīdhara Mahārāja: By?

Dhīra Kṛṣṇa Mahārāja: Qualification, not by appointment.

Śrīla Śrīdhara Mahārāja: Qualification and considering the qualification he gave recognition to the Ācāryas, is it not? Independent of qualification, whimsically he appointed did he? Did he do so?

Bhakti Cāru Swāmī: Actually, one of the questions is that whether Prabhupāda really appointed them as Guru. Because so far we didn't find enough proof to confirm that.

Śrīla Śrīdhara Mahārāja: What is the basis of the Ācāryas?

Bhakti Cāru Swāmī: That is Prabhupāda said that they can be *ṛtviks*.

Śrīla Śrīdhara Mahārāja: They can be?

Bhakti Cāru Swāmī: *Ṛtvik*.

Śrīla Śrīdhara Mahārāja: *Ṛtvik*.

Bhakti Cāru Swāmī: Yes, on behalf of Prabhupāda they can initiate.

Śrīla Śrīdhara Mahārāja: During his lifetime. During his lifetime these eleven were appointed as his assistant. They could also initiate during his lifetime?

Bhakti Cāru Swāmī: No, not during his lifetime. During his lifetime they can initiate on behalf of Prabhupāda. But after Prabhupāda left, who will initiate Prabhupāda did not clearly mention. This doubt is coming up now.

Śrīla Śrīdhara Mahārāja: At least that is to be surmised that persons that were allowed during his stay occupied the position of *ṛtvik* or mediator they should have some recognition thereby and previous, they must get the nomination of the Ācāryas *ṛtvik*, but there must be grave reason to remove. It is, of course, removable but not so easily, so easily. Once this has been accepted by the GBC that they have got nomination from Gurudeva in any way or other, they should not be removed so easily, not be removed. There must be grave causes to deal, then they can sit to deal against them and it has been mentioned in the scripture that with the advice of a higher with the help of a higher Vaiṣṇava, with the advice of a higher realised soul, the position of Guru should be challenged. And that is the most deplorable thing in the world, in the life of any man, to change the Guru or to see that his Guru is changed or dismissed or dishonoured. Of course, it is not, can never be permanent, only in the case of Vaiṣṇava *aparādha*, that is the most detrimental thing on this path, without that, any small defects that can be seen in our eyes or felt by our ordinary conception that is not sufficient cause to remove one from the position of Ācārya who has already been selected by Guru Mahārāja. To disbelieve the Guru Mahārāja is going up to such a degree, not an easy matter to play with. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Now that it has been done...

Śrīla Śrīdhara Mahārāja: Now that may be compensated, it is temporary and then to reinstate, to remove the foolishness of the body. Of course, if there is sufficient cause, sufficient cause,

including a sort of dishonour to Guru and Vaiṣṇava, not ordinary differences in the policy of propaganda or preaching. The policy and the process of preaching may vary, that does not matter much, but offence against a Guru and Vaiṣṇava that should be considered as the serious point to remove one Ācārya. Or gross negligence about moral life, something like that, very heavy loss of moral life, that is also not sufficient. That may be a strong cause, but the offence to the Guru *paramparā*, descent line of the divinity, that is generally considered to be the cause of the removal of the Ācārya. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: There are some devotees, they feel that Śrīla Prabhupāda, he is being offended. That, in their estimation the greatest Vaiṣṇava is being offended.

Śrīla Śrīdhara Mahārāja: (Bengali)

Bhakti Cāru Swāmī: (Bengali)

Dhīra Kṛṣṇa Mahārāja: By the, for example the *vyāsāsanas*, we are talking in general, of having *vyāsāsanas* right next to Prabhupāda.

Śrīla Śrīdhara Mahārāja: According to my consideration as I hear, that the grandeur of the Ācāryas, of the *pūjā* of the present Ācāryas, that is undesirable and too much. It's too much and undesirable and that will create some difficulty. It should be modified. The way in which the Ācārya *pūjā* has been established that should be modified to suit the circumstances and adjustment with the God-brothers. A protocol, a spiritual protocol should be evolved which may not be very harmful to the body, to the association, organisation, ISKCON. Because it is a very difficult thing in tackling the fine point of sentiment divine, so very carefully the adjustment in the spiritual protocol should be observed. Not only adjustment with the sentiment of the God-brothers of the Ācāryas, but also the disciples of the Ācāryas amongst themselves, this difficulty will continue. So a very sober and well thought out conception should be evolved by the help of the scripture and the statements of the Vaiṣṇava and their experience considering all these things. Adjustment may help the mission to grow. Adjustment may not be detrimental to the missionary activity. It is a very difficult thing.

Dhīra Kṛṣṇa Mahārāja: In the *śāstras*, we see examples when there is an assembly of great devotees that one of them is elevated to the *vyāsāsana*. We haven't seen any examples of where there are two *vyāsāsanas*. We see Śukadeva Goswāmī is occupying the *vyāsāsana*, or Sūta Goswāmī, and all the other sages who are great exalted Vaiṣṇavas, they are sitting below. So Rāmeśvara Mahārāja wanted to know if there is some example where there can be these two *vyāsāsanas* like that?

Bhakti Cāru Swāmī: (Bengali)

Śrīla Śrīdhara Mahārāja: General honour should be given to the nominated Ācāryas, then ordinary disciples. Then suppose the birthday ceremony of a particular Ācārya, if others come

there then that Ācārya whose birth ceremony is being celebrated, he should be given preference. (Bengali) There is a saying, "On the day of one's marriage, *bara āsana*, that he gets the highest position. His father, his uncle, they also take ordinary seats," but...

Dhīra Kṛṣṇa Mahārāja: But can the seat be taken in the presence of Śrīla Prabhupāda, who is sitting in every one of our temples on the *vyāsāsana*, or should it be done separately?

Śrīla Śrīdhara Mahārāja: Then that Ācārya, he first, all of them first worship his Guru and others, together, and then he will show some respect to the God-brothers, Ācāryas and others. Then he will take the seat of his own for the necessity, to serve the necessity of the day, special, it is a special ceremony, special occasion. And the Ācāryas, the GBC members, the principal persons, they will also show some honour to that gentleman, to the Ācārya, with some garland or something like that. Then they will take their seat. Then the disciples will begin Ācārya *pūjā*. And after Ācārya *pūjā*, they will also show some respect to all others, God-brothers of the Gurudeva. In this way, some sort of distribution of honours, in this way. It is also mentioned in the scripture that when many Vaiṣṇavas are in one place and the Gurudeva is also there, a disciple will bow down, show honour to his Guru in one case, including all *saparṣada, saparṣada* Guru. In this way he will show the respect, the Guru with his *parṣada*, with his friends *paricaraka sahitam* [?]. It is mentioned not, it is difficult that the hierarchy, first the Gurudeva, then who, then who, then who. To avoid all these difficulties they will say with all, Gurudeva with all his friends and servants.

Bhakti Cāru Swāmī: So this worship should not be done every day?

Śrīla Śrīdhara Mahārāja: Every day as I hear that every day the Ācāryas come and the disciples come to worship them, this is, this seems to be too much.

Dhīra Kṛṣṇa Mahārāja: But what about the principle that a disciple must worship his Guru daily?

Śrīla Śrīdhara Mahārāja: Show some respect, of course, does not mean that whenever you meet, show some respect, but *pūjā* in a gorgeous way whenever an Ācārya will come, that gorgeous *pūjā* that will create havoc and disembarkment in the Mission, so much grandeur.

Bhakti Cāru Swāmī: What do you think of the *āsanas* they have in the temple?

Dhīra Kṛṣṇa Mahārāja: *Vyāsāsanas*. Prabhupāda is sitting on the *vyāsāsana* in the *Mūrti* form in every ISKCON temple, either *Mūrti* or picture, and now the standard is...

Śrīla Śrīdhara Mahārāja: The fixed Ācārya Prabhupāda's *āsana* will be everywhere, and the Ācārya of the zone he will also have a permanent seat there and all other attending Ācāryas occasionally they may have one respectable *āsana*. There, they will take their seat.

Bhakti Cāru Swāmī: But I see that in your temp1e you don't have an *āsana* for yourself.

Śrīla Śrīdhara Mahārāja: Myself? No, it is, as we saw that Bhaktivinoda Ṭhākura is doing, Prabhupāda, Gaura Kiśora dās Bābājī, it is going on like that.

Bhakti Cāru Swāmī: Yeah, that is *āsana* on the altar, but what we have in our temple is something *āsana*.

Śrīla Śrīdhara Mahārāja: A permanent *āsana*. I suppose Swāmī Mahārāja introduced such thing perhaps.

Bhakti Cāru Swāmī: Yeah, but a, but is it, say for Prabhupāda we can have an *āsana*, fixed *āsana*, in the temple, but for everyone to have an *āsana*, all to have? Is it good? Lots of people are criticising us for that. Like even in Los Angeles, some Muslims are criticising us, they, the other day they asked Dhīra Kṛṣṇa that...

Dhīra Kṛṣṇa Mahārāja: Sometimes there are eleven *vyāsāsanas* in the temple.

Śrīla Śrīdhara Mahārāja: And the next generation, there will be hundreds (laughing), and then the *āsanas* will go on from the mountain to the sea. (laughing)

Dhīra Kṛṣṇa Mahārāja: Bhagavān Mahārāja and Rāmeśvara Mahārāja, they said after, when they die that they can take it out, fifty or sixty years from now.

Śrīla Śrīdhara Mahārāja: Ah, Oh.

Dhīra Kṛṣṇa Mahārāja: Some devotees feel that there should be, Prabhupāda's *vyāsāsana* is there, he is sitting there in his *Mūrti*, and when the Gurus come before him they are as disciple, they are in the mood of a disciple. So Ramesvara Mahārāja...

Śrīla Śrīdhara Mahārāja: We may be given two things to consider. One thing is that he was Jagat Guru. Jagat Guru, he has some special inspiration, *śaktyāveśa* Avatāra as I like to tell about him. He was *śaktyāveśa* Avatāra, the abode of some special potency of the Lord. Otherwise with whose work would not have been possible, by any ordinary Ācārya, *śaktyāveśa*. So a special consideration for him, it is good. And now another thing in the opposite, *Mat guru si jagat guru* [?], a newcomer, he should be given such understanding that my Guru is not less in capacity of divinity.

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

Śāstra has got no mean *mantra* for a small Guru and a big *mantra* for a big Guru. Do you see?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Guru should be looked at by the disciple with maximum reverence. And to draw the maximum reverence or *śraddhā*, faith, from the disciple, it is not a very easy thing. The maximum faith must be drawn from the disciple so the Guru should not be shown of dwarfed position. *Mat guru si jagat guru. Ācāryaṁ māṁ vijānīyān*. The *mantram* also same, *śāstric* process of honour given also same, so two things should be considered and an intermediate process should be evolved.

Dhīra Kṛṣṇa Mahārāja: Yes, now in Prabhupāda's books he describes Guru, a bona fide spiritual master, as being on the topmost platform of devotional service, *uttama-adhikārī*.

Bhakti Cāru Swāmī: (Explains in Bengali)

Dhīra Kṛṣṇa Mahārāja: *Uttama-adhikārī*, one hundred percent engaged in devotional service, fully Kṛṣṇa conscious, fully conversant in the science of Kṛṣṇa. So he gives so many references in that way. In one place in his sixty volumes of books we find a reference where he says that, "A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate level (*madhyama-adhikārī*) may accept disciples, but it should be understood that those disciples must be on his level and that they cannot advance very well toward the ultimate goal of life under his insufficient guidance."

Śrīla Śrīdhara Mahārāja: (Bengali)

Bhakti Cāru Swāmī: (Bengali translation of *Nectar of Instruction* purport) "One should not become a spiritual master unless he has attained the platform of *uttama-adhikārī*, etc. Therefore a disciple should be careful to accept an *uttama-adhikārī* as a spiritual master."

Dhīra Kṛṣṇa Mahārāja: And in a letter...

Śrīla Śrīdhara Mahārāja: (Bengali) "At one point he is saying that a *madhyama-adhikārī* can become a Guru." So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

Bhakti Cāru Swāmī: Is there any mention of a, Prabhupāda, if a *madhyama-adhikārī* Guru initiates and if there is some fault in him then what should be done?

Śrīla Śrīdhara Mahārāja: He should be abandoned and new acceptance?

Dhīra Kṛṣṇa Mahārāja: This is one of our questions. We have another reference where Prabhupāda says, he says about a person, "He is not a liberated person and therefore he cannot initiate any person to Kṛṣṇa consciousness. It requires special spiritual benediction from higher authorities."

Bhakti Cāru Swāmī: (Bengali then English)

Śrīla Śrīdhara Mahārāja: *Kaniṣṭha-adhikārī* is unfit to conduct the work of Guru. It is final. Only from the *madhyama-adhikārī*, or middle stage, intermediate stage, that is only fit to for discharging the duty of the Ācārya.

When *uttama-adhikārī* comes to take the position of the Ācārya, he has also to come down to the position of *madhyama*, *uttama-adhikārī*. Inspired by the order by the Lord, *uttama-adhikārī* comes down to the position of *madhyama-adhikārī* and then he makes disciples. Because in the *uttama-adhikārī* proper, there is feeling, universal angle of vision that everything is adjusted with the Supreme Absolute. He does not see that a part is revolting. The revolting portion is not seen in his eyes. That everything is perfectly adjusted, this is *uttama-adhikārī*.

And the *madhyama-adhikārī* sees that this is proper adjustment and this is maladjustment, and from the maladjustment they should be taken to proper adjustment. This is *madhyama-adhikārī*. So Guru is always *madhyama-adhikārī*. Whether he comes down from *uttama-adhikārī* or is a bona fide *madhyama-adhikārī.* But it is the duty of the *madhyama-adhikārī* because he sees two things: divinity and non divinity. This is *madhyama-adhikārī*. So the work of Guru is the work of the *madhyama-adhikārī*. Now the *madhyama-adhikārī* also may be of different stages.

We have been told the three classes of Guru. One, from *madhyama-adhikārī*, he is looking at the *uttama-adhikārī* and trying to take from down to up, helping men go from down to up, but he is in, suppose, in the higher stage of mundane plane, but he is fully experiencing the divine plane and he is taking so many from this plane to the higher plane which he can see clearly. And there is another class, one leg is here, another leg is there, both planes occupied, and taking men from here to there. And there is another class, higher class, highest class, he is there one leg and he has given one leg here and taking men from there to there. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Uttama-adhikārī*, from there he puts one leg in this plane and takes men from here to that plane. And the middle class, from here, he is here, but one leg he has put there and taking to that plane.

Dhīra Kṛṣṇa Mahārāja: And what was the other?

Śrīla Śrīdhara Mahārāja: And the lowest class, both the legs here, but he is clearly seeing the highest plane and taking with him the whole to that place. Three kinds of Gurus, roughly, three classes of Guru we may conceive.

Dhīra Kṛṣṇa Mahārāja: Generally speaking though, Prabhupāda says the spiritual master comes from the group of the eternal associates of the Lord, but anyone who follows the principles...

Bhakti Cāru Swāmī: Prabhupāda *bolchen*, "The statements of Bhaktivinoda Ṭhākura are as good as scriptures because he is liberated person. Generally the spiritual master comes from the group of such eternal associates of the Lord. But anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group. The Gurus from natures study...

Śrīla Śrīdhara Mahārāja: And follows cent percent.

Bhakti Cāru Swāmī: "A person who is liberated Ācārya and Guru cannot commit any mistake. But there are persons who are less qualified or not liberated but still can act as Guru and Ācārya by strictly following the disciplic succession." So the main thing is, with the disciplic succession, as long as he is linked to the disciplic succession...

Śrīla Śrīdhara Mahārāja: Link of faith. If that is unchallengeable and permanent then it is a bona fide. The faith, the link is in faith, *śraddhā*, and unflinching *śraddhā*, that is the qualification. The link, the faith, firm faith in his Guru: that is the qualification of becoming a Guru.

Dhīra Kṛṣṇa Mahārāja: But if one deviates doesn't that mean that he doesn't have faith?

Bhakti Cāru Swāmī: If somebody deviates from the strict disciplic succession that means...

Dhīra Kṛṣṇa Mahārāja: His Guru and the predecessor Ācāryas...

Śrīla Śrīdhara Mahārāja: Yes, deviation in the particular case can be overlooked to some degree, some degree, but he may again recoup. It may be possible. That this is deviation in whose sight? That will be the first thing, whether it is deviation or not? Any change in the policy, may not be deviation.

Dhīra Kṛṣṇa Mahārāja: Let me give you an example. One of the requirements to be an initiated disciple is to chant sixteen rounds of *mahā-mantra* daily.

Bhakti Cāru Swāmī: (Bengali) repeats Dhīra Kṛṣṇa Mahārāja's question that it's a deviation.

Dhīra Kṛṣṇa Mahārāja: Prabhupāda said that this was the most important instruction of the spiritual master.

Śrīla Śrīdhara Mahārāja: (Bengali translated): Mahārāja is telling that say for instance Caitanya Mahāprabhu, He said that at least one should chant sixty four rounds, right? But if somebody due to his other activities, engagements and other service cannot chant that many rounds that can be tolerated. Like so, it has to be understood.

Śrīla Śrīdhara Mahārāja: If he is busily engaged in other services, we should not hurry, we should not hurry.

Bhakti Cāru Swāmī: But Mahārāja, Prabhupāda gave us sixteen rounds as a minimum. Like he said that we must, everybody in this line... (Bengali)

Śrīla Śrīdhara Mahārāja: Mahārāja insists on knowing whether it's the only deviation? Is there any further deviation than that? This deviation is not sufficient criteria to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names, but that is not possible because of overwhelming practical devotional service; it's not possible. So the question that I am asking is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth of sincerity and intensity that is being executed. That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration. Mahāprabhu said that, "Until and unless a devotee chants a minimum of sixty four rounds I shall not accept any *prasādam* from his hands."

Bhakti Cāru Swāmī: Śrīla Prabhupāda being a devoted servant and servitor of Lord Caitanya is more merciful than Lord Caitanya Himself and so he recommends only sixteen rounds.

Śrīla Śrīdhara Mahārāja: But at the same time, He said that it is better to chant one *lākh* Names. But generally it is seen that it is not possible for missionaries to complete that many number of rounds. (Actually, Śrīdhara Mahārāja said that it is three *lākh* Names which is better according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura but for missionaries it might not always be possible.) At least four rounds minimum should be chanted so that we see that the *mālā* does not get starved.

Bhakti Cāru Swāmī: But if this is a case of negligence?

Śrīla Śrīdhara Mahārāja: Negligence? If it is a clear example of negligence not due to other engagement of service then we may wait for some time to see the next future stage. May be slothful for some time and again he may have redoubled energy to do the thing. It may be possible.

Dhīra Kṛṣṇa Mahārāja: But Bali Mahārāja did not wait when he was dealing with Śukrācārya. He immediately rejected him.

Bhakti Cāru Swāmī: (Translates to Śrīla Śrīdhara Mahārāja)

Śrīla Śrīdhara Mahārāja: Because the chance is going off forever. He must do or die. Do or refuse.

Bhakti Cāru Swāmī: So in our society also, Mahārāja, there has been some very drastic changes in the mood of some of the Gurus. We can say like for instance these three, the actual meaning of Guru *tattva*, that Guru *tattva* being Kṛṣṇa and whoever is representing Kṛṣṇa, he should be given that respect. Instead of taking it in that way they were thinking that now we have become Guru, we have become perfect. And so whatever we do is perfect. So this mood actually led them to a very great degradation in spiritual life.

Dhīra Kṛṣṇa Mahārāja: Prabhupāda says in the *Upadeśāmṛta*, in his explanations, that if you imitate the behaviour of an *uttama-adhikārī* you become degraded.

Bhakti Cāru Swāmī: Repeats, then - Actually, this Guru was telling everybody, even his God-brothers that everybody will have to accept him as the absolute authority because now he is the Guru. Now this...

Śrīla Śrīdhara Mahārāja: We have to also see disciple or God-brothers?

Bhakti Cāru Swāmī: Even *sannyāsa* God-brothers, everyone. He was even telling that they cannot worship Śrīla Prabhupāda, that, he was telling that they have to worship Śrīla Prabhupāda through him. In other words, they have to worship him instead of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Why? Did your Prabhupāda, did Swāmī Mahārāja declare, give declaration that this devotee was the principal Ācārya?

Bhakti Cāru Swāmī: No, never.

Śrīla Śrīdhara Mahārāja: Then why...

Bhakti Cāru Swāmī: This is the thing, like instead of realising...

Śrīla Śrīdhara Mahārāja: I was told that this devotee demanded that he possessed some special favour of his Gurudeva.

Bhakti Cāru Swāmī: And that special favour led to think...

Śrīla Śrīdhara Mahārāja: So much so as to become the Guru of the Ācāryas?

Bhakti Cāru Swāmī: Yes, that is the way he was feeling.

Śrīla Śrīdhara Mahārāja: Really?

Bhakti Cāru Swāmī: He was telling that he is the way, like Jesus Christ. That he was telling, that I mean, his basic mood of preaching was that now that he has become the Guru he is on the absolute platform.

Śrīla Śrīdhara Mahārāja: Not only he, on the other side also become the Guru, they also become the same position like him, what he will say?

Dhīra Kṛṣṇa Mahārāja: They gave an example that they are all like mangos, but he is the fully ripened mango.

Bhakti Cāru Swāmī: Prabhupāda sometimes used to give the example that anybody who is on the path of this perfected path of disciplic succession, one who is following this bona fide Guru *paramparā*, he is on the perfected path. He might not be perfect right now but sooner or later he will become perfect. Like mango, mango may be green now but in due course of time the mango will become ripe. The same mango, now it is green but tomorrow it will become ripe; so in the same way he was telling that.

Dhīra Kṛṣṇa Mahārāja: I don't want to speak about him, personally.

Śrīla Śrīdhara Mahārāja: That I have, I have reached the stage of a ripe mango in its full position and they are all green mango; that is the claim of (name)?

Dhīra Kṛṣṇa Mahārāja: Previously.

Śrīla Śrīdhara Mahārāja: Something like that. But what are the signs by which he claimed that he's ripe? What signs did he show? That you are such and such, you are unripe green and I am such and such, so I am ripe mango. What is that thing? What that is? The question of faith, *śraddhā*? The symptom of ripe mango and the symptom of green mango, did he say anything about that?

Of course, Swāmī Mahārāja once here he told me when (name) was asked to deliver lecture, he asked me to give attention to his lecture very minutely, "He is amongst all, he has got the knowledge of the Gauḍīya *siddhānta*, more. So please hear attentively what he says."

He asked me and I gave attention. When he took seat, Swāmī Mahārāja asked me, "How did you hear?"

I told him, "I shall say later on."

Another man, he also spoke, "Later on I shall say."

And I heard that what you are saying is all right, only one mistake. That is a history mistake. He mentioned that Tapana Miśra in Benares, he was, no, Candraśekhara in Benares, he took him for Candraśekhara the maternal uncle of Mahāprabhu. Navadwīpa, he mistook, he mentioned Candraśekhara the maternal uncle of Mahāprabhu. This Candraśekhara and that Candraśekhara are separate. This mistake he committed, (name), otherwise what he told, that was quite right. I saw.

But Swāmī Mahārāja told, "Amongst others, he is the most proficient in the Gauḍīya Vaiṣṇava *siddhānta*." He told me, I was there.

Bhakti Cāru Swāmī: Which year was that?

Śrīla Śrīdhara Mahārāja: I can't remember.

Dhīra Kṛṣṇa Mahārāja: 1974, 73?

Bhakti Cāru Swāmī: That must have been early seventies.

Śrīla Śrīdhara Mahārāja: That place, the buildings have been constructed and I was invited there, and perhaps Bhāvānanda has already come. Bhāvānanda took me in the motorcar, and Acyutānanda accompanied that time. Some special consideration for (name) I saw in him, so much I can say in his favour. But that does not mean that he will be the Guru of all the Ācāryas. So much is not possible. In that case (name) would have been the single Ācārya of the whole, that is, that was not the, his conception at least. Not only, he was not declared president of the Ācārya Board, (name) was not even declared the President of the Ācārya Board. Why, he should not claim like that. But he may guide, he may try to draw attention towards his understanding, and some criterion. If I am to give opinion then I must have some materials that (name) says this and the others all told this. Then if I say (name) is right then I can something in favour of (name) or any one I shall have to see their particular example. They differ and who is the right man? I may try to see that. Otherwise, I can't say so.

Bhakti Cāru Swāmī: Now, Mahārāja, there is a doubt in many devotees that a, whether Prabhupāda really appointed them as Ācāryas. Because, should I read this?

These are the final instructions of Śrīla Prabhupāda. In this he said, when asked, "Who would succeed him as the leader of the Kṛṣṇa consciousness movement?"

Śrīla Prabhupāda replied, "All my disciples will take the legacy. If you want, you can also take it. Sacrifice everything. I may soon pass away but they are hundreds and this movement will increase. It is not that I'll give an order, 'Here is the next leader.' Anyone who follows the previous leadership is a leader. I don't make any distinction between Indian and European. All my disciples are leaders as much as they follow purely. If you want to follow you can also lead."

Śrīla Śrīdhara Mahārāja: History will stand witness to it. (Bengali) In other words, in the material form, the history will prove. (laughing) From the material standpoint they will see *itihas saki*, who is right, who is wrong.

Bhakti Cāru Swāmī: (Bengali) You want to show that other thing also, Prabhupāda's discussion with Satsvarūpa Mahārāja? This is also...

Śrīla Śrīdhara Mahārāja: (Bengali) I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering. But here in this book we find Caitanya Mahāprabhu asks Haridāsa Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru under what conditions, once you have accepted a Guru there is no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book.

It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts a Guru. After considering who the actual Guru is, then one places his head at his lotus feet, and once he has placed it at his lotus feet it is very difficult to take it away again. All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting as a Guru.

Here in India before the marriage, before the negotiations, everybody can judge the qualities of the bride and groom. But once the marriage has been completed then it is a point of no return.

Bhakti Cāru Swāmī: Mahārāja is telling that Bhaktivinoda Ṭhākura in a book called the *Hari-Nāma-cintāmaṇi* has explained everything about Ācārya...

Śrīla Śrīdhara Mahārāja: *Nirbhajan* and regular relationship, you'll find it there very elaborately in *Hari-Nāma-cintāmaṇi*.

Bhakti Cāru Swāmī: When you get married, before getting married those people will look at the bride and groom and select and make negotiations. At that time all kinds of testing can go on, but once you are married then it is done.

Śrīla Śrīdhara Mahārāja: In that spirit, none should be easily accepted and dismissed. That should never be in the spiritual life. It is a great disturbance. So before we go to take initiation we should try our utmost and we shall invoke divine mercy to guide me. In all ways I shall try to see that I am not giving my head to any place and every place.

Dhīra Kṛṣṇa Mahārāja: But a newcomer, due to inexperience and lack of knowledge, may be erroneous in his choice.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse.

Bhakti Cāru Swāmī: Sometimes devotees are forced to take initiation also. Like Dhīra Kṛṣṇa Mahārāja was telling me just this morning that...

Śrīla Śrīdhara Mahārāja: Then that must have reaction. It will pay its own coin.

Bhakti Cāru Swāmī: So this is a discussion. Satsvarūpa Mahārāja is asking some questions to Śrīla Prabhupāda on behalf of the GBC and Tamal Kṛṣṇa Mahārāja is also there. So I'll just read from here.

Satsvarūpa Mahārāja is asking, "Then our next question concerns initiations in the future particularly at that time when you are no longer with us. We want to know how first and second initiation would be conducted."

Śrīla Prabhupāda: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating Ācārya."

Tamal Kṛṣṇa Swāmī: "Is that called *ṛtvik* Ācārya?"

Śrīla Prabhupāda: "*Ṛtvik*, yes."

Satsvarūpa Mahārāja: "What is the relationship of that person who gives the initiation and the…"

Śrīla Prabhupāda: "He's Guru. He's Guru."

Satsvarūpa Mahārāja: "But he does it on your behalf."

Śrīla Prabhupāda: "That is formality, because in my presence one should not become Guru. So on my behalf, on my order, *āmāra ājñāya guru hañā*, he is actually Guru, but by my order."

[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Satsvarūpa Mahārāja: "So they may also be considered your disciples?"

Śrīla Prabhupāda: "Yes, their disciples, but consider who…"

Tamal Kṛṣṇa Swāmī: "No, he is asking that these *ṛtvik* Ācāryas, they are officiating, giving *dīkṣā*. The people who they give *dīkṣā* to, whose disciples are they?"

Śrīla Prabhupāda: "They are his disciple."

Tamal Kṛṣṇa Mahārāja: "They are his disciple."

Śrīla Prabhupāda: "Who is initiating, his grand disciple."

Satsvarūpa Mahārāja: "Then we have a question concerning..."

Śrīla Prabhupāda: "When I order you become Guru, he becomes regular Guru, that's all? He becomes disciple of my disciple, just see."

Dhīra Kṛṣṇa Mahārāja: So it appears in this conversation that Prabhupāda is saying that they are Gurus even in his presence and the people they initiated are their disciples and are his grand disciples. Is that possible?

(Bengali)

This point has to be gone over once more. This question about grand disciple has to be clarified. The *ṛtvik* Ācāryas, when they initiate, their disciples become grand disciples of Śrīla Prabhupāda. This is a question to clarify what Bhakti Cāru Mahārāja was reading. And if the first initiation is done by the *ṛtvik* Ācāryas and they come to Śrīla Prabhupāda for the second initiation then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here Śrīla Śrīdhara Mahārāja wants to clarify the point whether Śrīla Prabhupāda is not available for the second initiation. And if the second initiation is also performed by the *ṛtvik* Ācāryas then whose disciples do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciples, but the question is what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma*, the Hari *Nāma dīkṣā*?

Bhakti Cāru Swāmī: (Bengali) Yes, during Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*. Here it sounds like Prabhupāda is saying that actually they are Prabhupāda's disciples. Who is initiating? Who is actually initiating? Prabhupāda is initiating. So his grand disciple because Prabhupāda is giving the order *āmāra ājñāya guru hañā*.

Dhīra Kṛṣṇa Mahārāja: He says, "When I order, 'You become Guru,' he is regular Guru."

Śrīla Śrīdhara Mahārāja: (Bengali) re grand disciples. When he is *prakat*, he's here in appearance, then he's delegated someone to give Hari *Nāma*. And he took Hari *Nāma* from his delegate, his delegated power, man. Then he comes to him, he comes to see Swāmī Mahārāja, whether he will take initiation from Swāmī Mahārāja or he will go back to take initiation from the delegated person? Any such thing occurred during Swāmī Mahārāja...

Bhakti Cāru Swāmī: No.

Śrīla Śrīdhara Mahārāja: No such event.

Bhakti Cāru Swāmī: (explaining to Dhīra Kṛṣṇa Mahārāja) So Prabhupāda was there but he could not initiate so somebody as Prabhupāda's representative is initiating. Now when they, say later on if they have to take second initiation, will they take it from Prabhupāda or will they take it from the *ṛtvik*?

Dhīra Kṛṣṇa Mahārāja: In the other conversation, Prabhupāda first he gives them the right to do first initiation and then he says, "Let me think about second," and then he says, "Yes for second also."

Śrīla Śrīdhara Mahārāja: (Bengali) Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

Bhakti Cāru Swāmī: (explaining to Dhīra Kṛṣṇa Mahārāja) Do you know, Dhīra Kṛṣṇa Mahārāja, once a *ṛtvik* gives Hari *Nāma* initiation then did Śrīla Prabhupāda ever interfere? Like for the second initiation.

Dhīra Kṛṣṇa Mahārāja: No. In this conversation he gives them the right to give second initiation also.

Śrīla Śrīdhara Mahārāja: Second initiation, whom? Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: The *ṛtviks*.

Bhakti Cāru Swāmī: Prabhupāda first gave them the order that, "You give the first initiation."

Dhīra Kṛṣṇa Mahārāja: At the same time, he thought a little bit and he said, "Both."

Bhakti Cāru Swāmī: Then after awhile, after a short time (two minutes), he said, "You can give second initiation also."

Śrīla Śrīdhara Mahārāja: He ordered, but he did not interfere, he did not give initiation himself. But we heard, we heard, we saw that some of the disciples of Prabhupāda [Bhaktisiddhānta] they went away for some time almost leaving Prabhupāda, and there they got some disciples and again joined the Mission. And those disciples were taken to Prabhupāda and Prabhupāda gave them initiation.

Bhakti Cāru Swāmī: That did not happen in our society because Śrīla Prabhupāda appointed the *ṛtvik*.

Śrīla Śrīdhara Mahārāja: *Ṛtvik*, and that is final order then. When he has once appointed any *ṛtvik* and the *ṛtvik* has given initiation during his lifetime, initiation to any person, and when that person has again come to your Prabhupāda, hmm, and he ordered the same person who gave Hari *Nāma*, that give second initiation, and he did not take them personally, this is the case? Then the position of the *ṛtvik*, it gets as good as an Ācārya?

Dhīra Kṛṣṇa Mahārāja: Right. That is what he is saying. Right, that they were Guru then.

Bhakti Cāru Swāmī: He is saying that the position of the *ṛtviks* is as good as the Ācārya's.

Dhīra Kṛṣṇa Mahārāja: Right; and the people they initiated were their disciples, and Śrīla Prabhupāda's grand disciples.

Śrīla Śrīdhara Mahārāja: Not only he gave order but in his presence he wanted them to do that function?

Dhīra Kṛṣṇa Mahārāja: Yes, this is another point. Knowing that he was doing that, making them regular Gurus, he did not say, "You need *vyāsāsana*, you need this kind of worship." He didn't make any special arrangements. Everything went on; there wasn't any special fanfare at that time.

Bhakti Cāru Swāmī: Now he is questioning that although Śrīla Prabhupāda appointed them as Ācāryas, Śrīla Prabhupāda did not say that now you need, now that you have become Ācārya, you need *vyāsāsana*, you need the Guru, this, all this fanfare for the Guru, Śrīla Prabhupāda did not say anything of that sort.

Śrīla Śrīdhara Mahārāja: The *vyāsāsana* question, that is on the question of protocol that should be changed and adjusted according to the policy. For the time being it should be adjusted amongst them, anyhow. Guru, it is very difficult. It is easy for those who have already to adjusted things within their minds. But the newcomers should be given the highest attraction, the chance of attraction physically. I am not clear?

Bhakti Cāru Swāmī: Yes, it is clear. The neophyte, the newcomers you know, they should be...

Śrīla Śrīdhara Mahārāja: Adjust things mentally.

Bhakti Cāru Swāmī: That their Guru is...

Śrīla Śrīdhara Mahārāja: To draw their maximum faith. His Guru should be given the fullest advantage. Otherwise he will think that my Guru is of lower quality.

Dhīra Kṛṣṇa Mahārāja: What happens when the God-brothers do not have faith in their Guru-God-brothers as a bona fide spiritual master?

Śrīla Śrīdhara Mahārāja: That respect should come voluntarily from the Ācāryas. The Ācārya *sabhā*, they must prepare rules and regulations to guide themselves so that the newcomers may not be disturbed. They...

Dhīra Kṛṣṇa Mahārāja: See, even some newcomers have recognised what they feel are deviations in the instructions of these Gurus.

Bhakti Cāru Swāmī: So he is saying that even the newcomers, they notice some deviation in their Guru.

Śrīla Śrīdhara Mahārāja: Of their Guru, in respect of the behaviour of the other Ācāryas.

Dhīra Kṛṣṇa Mahārāja: Or in their own Guru, disciples they see what they feel are philosophical discrepancies with Śrīla Prabhupāda and the predecessor Ācāryas.

Bhakti Cāru Swāmī: Even the disciples, they notice some discrepancies in the philosophy of Śrīla Prabhupāda and...

Dhīra Kṛṣṇa Mahārāja: And in the *Ādi-līlā* of *Caitanya-caritāmṛta* when there is discussion of Advaita Ācārya and his sons, when they had a difference of opinion with Advaita Ācārya they became *asara*, or useless, and Śrīla Prabhupāda says that is the beginning of schism. You can mention Advaita Ācārya?

Bhakti Cāru Swāmī: (explains) Śrīla Prabhupāda says that this is the beginning of a schism, this is the beginning of a separation. That when there is difference of opinion, that when they are not following...

Śrīla Śrīdhara Mahārāja: One thing, sons and disciples are not of equal status. The son of Viṣṇu-Vallabha Narakāsura became *āsura*, son of Viṣṇu. So what should be the main point of consideration? The cultural descents and the physical descents, if we call it such...

Bhakti Cāru Swāmī: But how about the disciples, those who are deviating from their spiritual master's instructions?

Dhīra Kṛṣṇa Mahārāja: What is their; Śrīla Prabhupāda says they have no standing in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: That is a very...

Dhīra Kṛṣṇa Mahārāja: He says that if you have an opinion different than the opinion of your Guru then you are not Guru, you are rascal.

Śrīla Śrīdhara Mahārāja: It is a very risky thing; two or three Vaiṣṇavas together living and disciples of every person should give the maximum respect to his own Guru. But if he sees that Guru one, he seems to be higher, and his Guru is lower, his regard will decrease. But it is a very perplexing and a very difficult thing. The criterion will be of such nature. Suppose one Guru is more educated, another Guru is less educated. But the disciple who appreciates education much, he'll see my Guru is not educated, his Guru is educated; so he disregards his own Guru.

But education and the physical beauty and the other things should not be taken into consideration. The question of faith, faith and service, only that point should be considered. *Śraddhā*, *bhakti*, *prema*, that thing is to be considered and if in that case, if *śraddhā* is real, then by education, or by figure, or by delivering lecture, or any other acts - that should not be considered at all: the question of faith, in regard.

And even if a *śikṣā* Guru is allowed, *dīkṣā* Guru should not be dismissed very easily. But one may take *śikṣā* Guru and he may have respect for *śikṣā* Guru, but *dīkṣā* Guru should not be dismissed if he is in faith, normal faith in the Guru *paramparā*, in Kṛṣṇa, in Gaurāṅga, in Gurudeva. The faith should be considered first thing, *śraddhā*, and not other garments like education, like good physical body, like delivering lectures, like social temperamental, these things are immaterial. The main thing is *śraddhā*.

Haridāsa Ṭhākura was not much educated; Rūpa, Sanātana, highly educated. So a disciple of Haridāsa Ṭhākura, they will run to Rūpa, Sanātana?

They may take, demand education, but the Guru may not be removed. This sort of adjustment should be done. The Guru without education, or without external grandeur, but if he has got strong faith, perhaps greater than that educated man, and he will, he will be doomed disciple?

Dhīra Kṛṣṇa Mahārāja: That is when that faith is there. But we were saying before, if there is deviation, how can you say there is faith? Deviation comes as a result of lack of faith.

Śrīla Śrīdhara Mahārāja: Deviation is a very difficult word, deviation in what standpoint? And who is to judge deviation?

Bhakti Cāru Swāmī: If it becomes obvious...

Śrīla Śrīdhara Mahārāja: Just as we say that this order, that sixteen times counting, that may not be the highest criterion for discharging a Guru.

Bhakti Cāru Swāmī: Not that, but Mahārāja, if it is seen, that a Guru or whoever he is...

Śrīla Śrīdhara Mahārāja: Because that varies, the first thing is whether he is deviated in *śraddhā*, *śraddhā* in his Guru, in Mahāprabhu, and in Kṛṣṇa. And what are the signs to show, to prove that his *śraddhā* has been, has dwindled? We have to prove that his *śraddhā* has been dwindled. Higher proof is necessary, not only formal habit or this or that.

Bhakti Cāru Swāmī: If it is seen that he is more attached to matter than the spiritual endeavour, if he is directly manifesting his attachment to matter more than spirit, then what? I mean this is a direct sign of deviation.

Śrīla Śrīdhara Mahārāja: Then the disciples may wait for some time to study very closely and very steadily. And if he finds that it is real attachment, real attachment and deviation, and he is losing his attraction on the other side, of course then he may be aloof for some time, wait, and then, not that he will do anything abruptly, and when he will be quite confident, he will pray to the Lord, "Please save me from such a disaster." And then he will perhaps get light and he will do according to his own divine consciousness, spiritual conscience or conscience. Not very hurriedly or rapidly, will he do anything, but patiently he will see and study and when he is quite confident that his Guru was, that he has deviated, his *śraddhā* dwindled, and he's more attached to the worldly life than to the spiritual, then of course he will be indifferent for some time and pray to the Lord fervently, "Save me from such disastrous teacher and show me the right way." And he must be sincere to his own conscience and do accordingly. Not very hurriedly and roughly, very patiently, and he will consult with the Vaiṣṇava whom he can regard, and with their help, he will try to get from these clutches and to enter into some other place. But it should not be a very hurried thing, unconsidered thing. In *Hari-Nāma-cintāmaṇi* you will find like that.

Bhakti Cāru Swāmī: Now the question comes, now that Rāmeśvara Mahārāja has removed his *vyāsāsana* from the temple, what should he do?

Śrīla Śrīdhara Mahārāja: Who, Rāmeśvara Mahārāja? I appreciate this to a certain extent that it has become too much so to; as a reaction to that extreme gorgeousness he has taken this path. But Guru's special position, *āsana*, that should be there. Not so very splendidly but somewhat respectfully.

Dhīra Kṛṣṇa Mahārāja: He has one; he has a respectable seat.

Śrīla Śrīdhara Mahārāja: Some respectful position must be given to Guru, some respectful...

Dhīra Kṛṣṇa Mahārāja: Yes, he is taking that.

Śrīla Śrīdhara Mahārāja: But not too much gorgeous. Too much of everything is to break...

Dhīra Kṛṣṇa Mahārāja: But how are the disciples to view the discrimination? They see here is Śrīla Prabhupāda in a very gorgeous setting and here is their Guru in a very...

Śrīla Śrīdhara Mahārāja: You see, my mother is most affectionate to me, not my grandmother. This is nature.

So one should show maximum respect to his own Guru and a little less to his grand Guru, *param* Guru. More respect to own Guru than *param* Guru. My Guru we see form in that link. I shall see my Guru link. The link will be in this way. My Guru is sure to hold his Guru's feet fast. If I

hold him, his feet fast, then I am safe. That is the underlying meaning. It is my duty to hold fast the feet of my Guru that I may not fall down and it is; I fully know that my Gurudeva has held the feet of his Guru fast, so the chain is unbroken. It is not my lookout to see how my Gurudeva is dealing with him. I am confident that my Guru is holding fast. The chain comes in this way. All my power should be engaged to see, to hold my Guru's feet fast, but if that is vulnerable and that particular chain is vulnerable, breaks down, then I shall fall. So in that case, if it is clear that the chain which I have held is vulnerable then of course I shall have to think and to hold any other chain so that I cannot be disconnected from the link coming from upward to this world.

Dhīra Kṛṣṇa Mahārāja: Now in our Kṛṣṇa consciousness movement all of the members are reading the books of Śrīla Prabhupāda. So we personally did not read the books of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, only maybe the *Brahma-saṁhitā*. But in our movement, everyone, even the disciples of these Gurus, they are reading Śrīla Prabhupāda's books. So is he in the position of their *śikṣā* Guru?

Śrīla Śrīdhara Mahārāja: You have to hold your Prabhupāda very fastly and there is no question there.

Dhīra Kṛṣṇa Mahārāja: What about the new disciples?

Śrīla Śrīdhara Mahārāja: But of the new disciples, if they see, they will also hold the feet of their Guru, that will be the first consideration. But this, if that unhappy circumstance appears to become fact by his great misfortune, it is of course none to be blamed. He has come to a wrong Guru. That is also his fate or *karma*, his *sukṛti*. He is responsible for that, to come to a false Guru - his, not any other, not anyone else. So anyhow, if by the grace of the Vaiṣṇava he comes to find that he has done wrong in selection of his Guru then he will deviate, he will be indifferent for some time and consult with other Vaiṣṇavas, and then he will think of changing his Guru. If his clear spiritual conscience urges him, he must accept his inner voice.

Dhīra Kṛṣṇa Mahārāja: What if someone says, "I want to wait for an *uttama-adhikārī* Guru?"

Bhakti Cāru Swāmī: (Explains in Bengali)

Dhīra Kṛṣṇa Mahārāja: They read in Śrīla Prabhupāda's books what the position of the spiritual master is and they feel that these men do not meet that standard.

Śrīla Śrīdhara Mahārāja: Of course, if he feels in his heart, that he should wait for an *uttama-adhikārī* Guru, wait for some time in his selection, but selection is agreed and final. So it does not, when it will take some time, it may not be discouraged, but if he, when he will select, he must select it well. So time he may take if his conscience asks, says, his inner voice asks him to wait, they may wait for some time and see, finish all his inquiries, then he will surrender to a particular personage as his Guru. The *śāstra* will guide. *Sādhu* and *śāstra*, *śāstra*, by *śāstra* select a Guru, and a Vaiṣṇava helps us understand the meaning of the *śāstra*. Both inter helping; *śāstra*

and the *sādhu* help one another. *Śāstra* helps to understand who is *sādhu* and *sādhu* helps what is the meaning of the *śāstra*, both interdependent and inter helper.

Dhīra Kṛṣṇa Mahārāja: Now, Rāmeśvara Swāmī is saying that, "I am somewhere between a neophyte and intermediate level devotee." So one point that Rāmeśvara Swāmī is making in this paper, he is saying that, "I am like the *madhyama-adhikārī* Guru but I'm giving my disciples the *uttama-adhikārī* Guru of Śrīla Prabhupāda as *śikṣā* Guru by reading his books and hearing his lectures. So they have the *uttama* connection."

Śrīla Śrīdhara Mahārāja: Oh, He says that, "I recommend my disciples to go to other Ācārya?"

Bhakti Cāru Swāmī: Śrīla Prabhupāda. "I am a second class Guru, *madhyama-adhikārī* Guru, but I am taking my disciples, I am giving my disciples the *uttama-adhikārī* Guru; that is Śrīla Prabhupāda, through Prabhupāda's books and Prabhupāda's instructions." So he is trying to link his disciples with Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: (pause) If I am to answer this question, I shall have to say that this is a fair and sincere statement, but a little faulty and weak. He should take risk. Not only he will confirm his faith in his Gurudeva and ask his disciples to carry out his words, but he must dedicate himself totally, taking the risk, what is necessary. Only not to show the *śāstric* meaning and other things, and he should also sacrifice himself, even he will have to give his feet for worship, and it will go to Śrīla Prabhupāda. This sort of risk must be taken.

The *gopīs* they told Nārada...

Kṛṣṇa once in Dvārakā, He told that, "I have got a severe headache, Nārada, and the medicine is the feet dust of the devotee, give feet dust."

"No, no, no. You are God the Absolute. I shall offer feet dust? Please forgive me, excuse me."

Then Nārada went to the princesses, Rukmiṇī and others. "Kṛṣṇa is suffering severely from headache and the feet dust of His devotee will cure it. He has sent me; please give something that will..."

"No, no, no. What do you say, Nārada? Do you want to send us to the hell? That I shall offer feet dust to Kṛṣṇa who is God Himself, the Absolute, feet dust? Never, never. You are a devotee; you give your feet dust."

And Nārada was - then he went to Kṛṣṇa.

"Oh, very severe pain, Nārada, have you got the feet dust?"

"No, none is prepared to give feet dust."

"Oh, I am feeling very severe pain. Just go and fetch something from Vraja. You go there."

Then Nārada at once went by *yoga* process, went to Vṛndāvana.

"How is Kṛṣṇa, Nārada, you are coming? How Kṛṣṇa is living?"

"Oh, He is at present under severe pain from headache and He wants some feet dust of the devotee, that will be all the medicine to cure Him."

"Oh, is that so? Then take feet dust; give your feet dust; take my feet dust."

Nārada was astonished, astounded. "What is this? Do you know what the result is of giving feet dust to Kṛṣṇa?"

"Yes. We are fully conscious what that is, eternal hell, we are prepared for that."

So this sort of risk should be taken if one is going to take the position of an Ācārya. He must risk. No risk, no gain.

Bhakti Cāru Swāmī: But Mahārāja, at the same time, isn't the Guru going to accept...

Śrīla Śrīdhara Mahārāja: False imitation will also kill. It is risking, and the imitation of risking will not save. The real thing within must be there, at the same time.

Bhakti Cāru Swāmī: Mahārāja, isn't this the understanding, that the spiritual master is accepting disciples, but he is offering the disciples to his spiritual master?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Cāru Swāmī: That is the mood of Rāmeśvara Mahārāja also. He is accepting disciples but he is feeling unqualified...

Śrīla Śrīdhara Mahārāja: At the same time, at the command of his Guru, he will be prepared to give facility to his disciples as he gave. At the same time he must...

Bhakti Cāru Swāmī: I am not qualified, but my spiritual master is qualified so let me offer these disciples to his lotus feet.

Śrīla Śrīdhara Mahārāja: But still, I am taking this risk. Why? By his order I am taking this risk. And mentally he should be sincere to that path that his spiritual master is all, he is nothing. But by the command of his Guru, he will sacrifice his whole self, mind, body, everything. *Karmana*, *manasa*, *vaca*, not only the mind but the words as well as the body.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu says, *āmāra ājñāya guru hañā* [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128] become spiritual master, doesn't that mean qualify as spiritual master?

Bhakti Cāru Swāmī: Mahāprabhu is instructing that *āmāra ājñāya guru hañā.* Doesn't that *āmāra ājñāya guru hañā* mean that you first become qualified to be a Guru? That is, *vāco vegaṁ manasaḥ krodha-vegaṁ*, etc.?

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

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

Śrīla Śrīdhara Mahārāja: At first you qualify yourself to be a Guru and then you deliver the conditioned living entities. So it proves that *āmāra ājñāya*, he must have faith in His command, sufficient faith, that will be the first qualification, the faith, the *śraddhā*. Then he will take the risk and do the necessary. Otherwise he will dismiss - Oh, he says and that vanishes in the air and what shall I do?

Bhakti Cāru Swāmī: But Mahārāja, isn't this very important in this respect, that he has to have the link with his spiritual master, that very strong link?

Śrīla Śrīdhara Mahārāja: He may convert from grandeur to plainness. Plain, plain method he may accept, but that method should be accepted as it is necessary to draw maximum attention of the disciple. That is necessary. Then that method may not be - most gorgeous but plain, but roughly what is necessary for the purpose. That should be allowed, *karmana, vaca*. Not only word but also in mind and also in body. Another important thing to consider in this respect is that ISKCON, Prabhupāda is the Founder-Ācārya of ISKCON.

Bhakti Cāru Swāmī: Of course. ISKCON is Prabhupāda's creation.

Śrīla Śrīdhara Mahārāja: Yes, so it is very clear, just as Rūpānuga, Narrotama *parivat*, and we are rather inclined to say that we are Bhaktivinoda *paribat*, and you will all say we are Swāmī Mahārāja *parivat*. As the stalwart, just as in the *vaṁśa*, the *gotra*, and the – the *gotra* is coming from the origin, *gotra* means stalwarts among the descending line – so in the line of Mahāprabhu there are principal Ācāryas, just as in our Guru *paramparā*. Śrī Svarūpa Dāmodara, Rūpa, Raghunātha, Jīva, then Kavirāja, in this way Raghunātha, Kavirāja, there, Jīva, Kavirāja, Narrotama, the selected few coming down. So Swāmī Prabhupāda is one of the stalwarts in the *paramparā*, the spiritual generation.

Bhakti Cāru Swāmī: The disciplic succession.

Śrīla Śrīdhara Mahārāja: One of the stalwarts is he who spread throughout the length and the breadth of this earth.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

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

That we are that *paribat*, we are connected with that *paribat*. Special respect for him: that may be there.

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Mahārāja feels that he should not be honoured by his disciples with titles that are equal to those of these stalwart Ācāryas.

Śrīla Śrīdhara Mahārāja: It will be to deceive the disciple. He must have such boldness to attract their faith and transfer it to his Gurudeva.

Once in Kathak, in the sea from Gauḍīya, the *vyāsa-pūjā*, that is the birth ceremony of our Guru Mahārāja, was celebrated in Kathak Maṭh. Prabhupāda was given a throne to take his seat, and so many others, big citizens were invited, including the father of Netaji Subhas Candra Bose. Janaki Bose was a leading pleader at Kathak at that time and many other elites were invited, and they were taking a seat in the ordinary floor. Of course there some carpet, etc.

Then Prabhupāda in his address told that, "I am being given so much honour, garments, then worshipping, sandals, flowers, so many things, and many things are being read in my face. A beast in the zoo, he would also be ashamed to take such worship amongst so many gentlemen; so many elites are here and I am taking the worship. An animal is also ashamed to accept such honour amongst so llid [?] things, and I am not such . . . bashfulness? I am not ashamed to take such honour amongst so many gentlemen? But why am I accepting such honour, such respect? To show that my Guru is deserving this honour. And only on his behalf I am accepting so much honour to me, only to send it to my Guru. This honour is for my Guru. I am nothing without my Guru. I am being worshipped because I have got his words, his advices. I have accepted them so I am being honoured, otherwise not. So on his behalf I am accepting and it is public and though it is a very shameful thing, still, at heart though I am aching, but I am accepting on my behalf to show that my Guru's position is such."

Dhīra Kṛṣṇa Mahārāja: He is accepting, but for example he won't allow his disciples to call him Prabhupāda because he is reserving that name for his spiritual master.

Śrīla Śrīdhara Mahārāja: (laughs) You see...

Dhīra Kṛṣṇa Mahārāja: So how to make some adjustment?

Śrīla Śrīdhara Mahārāja: Our Prabhupāda passed away then of course the question of successor came out. And some accepted some Ācārya, some another Ācārya, some new Ācārya, in this way. Now came the question whether or not that *Oṁ Viṣṇupāda Prabhupāda*, that should be accepted, that should be given, that title to the present Ācārya or not. That was a burning question at the time.

I told, looking at the scripture, that *Oṁ Viṣṇupāda Prabhupāda* that should be given. It is written in the *śāstra* that a disciple should pronounce the name of his Guru with all these titles, *Oṁ Viṣṇupāda*.

But vehement opposition came from the other persons who were not Gurus.

But I continued that it is in the *śāstra* that a disciple must give all his respect to his Guru, it is written.

Then though protesting in the beginning, when those very persons came to take the position of an Ācārya, they used it freely, only with little difference, that Prabhupāda, and this Ācāryapāda, then Guru Mahārāja.

And this thing, because Prabhupāda gave some respect to Bhaktivinoda Ṭhākura, Bhaktivinoda was a title given by his Guru Vipina Goswāmī to Kedarnath Bhaktivinoda, a title. Prabhupāda told then, Bhaktivinoda Ṭhākura, and if any person used that title given by his Guru, Prabhupāda could not tolerate, "That person he's Bhaktivinoda?" He could not tolerate.

So we also did not like that Prabhupāda's title should be given to any other disciple Guru Ācārya. So Ācāryadeva, Ācārya Mahārāja, Guru Mahārāja, in this way we used.

But when Swāmī Mahārāja took the title of Prabhupāda – once Bon Mahārāja took the title Prabhupāda but vehement opposition, he left it for the time being. I don't know how he is being dealt with now. But about Swāmī Mahārāja, when this question of Prabhupāda came it did not disturb me because from Gopāl Goswāmī, Prabhupāda the Jati Goswāmī, their disciple is using the word Prabhupāda like father. Prabhu-pāda. Prabhu means Vaiṣṇava and Prabhu-pāda, it is less than Viṣṇu-pāda. Guru should be, Guru's name should be used as Viṣṇupāda. That is higher, but Prabhupāda is less, a *bhakta*.

But there came some opposition, "Why Swāmī Mahārāja is using the word Prabhupāda, he is allowing his disciples to use the word Prabhupāda?"

But it did not disturb me at all. Because it is, it should be. A disciple will call his Gurudeva as Prabhupāda as this is sanctioned by the *śāstra*. It is not much. So Prabhupāda may use the disciple's names, but sometimes it is, *ki bole*? (Bengali) Ācāryapada, Ācāryadeva, Guru Mahārāja, something like that is to be told because it may not give pain to the other disciples. But this is not a much important factor.

Dhīra Kṛṣṇa Mahārāja: It's been given a lot of importance in our ISKCON; names.

Śrīla Śrīdhara Mahārāja: One day _____ Mahārāja told, "In the *śāstra*, big Guru and the small Guru, the *mantra* is always the same in the scripture. This *mantra* is for big Guru, this *mantra* is for small Guru (laughing). It is not classified in this way in the scripture."

So this should be tolerated and adjusted amongst themselves: that it may not disturb the feelings of other God-brothers if we adjust in that way. Without Prabhupāda you say Ācāryapada, it is well and good. It doesn't matter. Hare Kṛṣṇa.

I am getting tired, so next sitting, your Gurudeva, Prabhupāda, Swāmī Mahārāja.

My Guru Mahārāja wanted me to go west for preaching but I modestly, humbly refused, that I don't consider myself a fit person to preach in the West because you see I can't follow your intonation. So (laughing) I must listen clearly, then I shall tell. So in this way I told that if you order I must go, but I don't think that I am fit to preach in the West. Anyhow, it was stopped and Goswāmī Mahārāja was sent to the West.

And your Prabhupāda also told me, "I have taken so many and now it will be your duty to help them." That is also some sort of responsibility. And the last time he told, "They want to build a special building for my living quarters in Māyāpur and I shall ask them to do two compartments, two flats, side by side, one for me and another for you."

Of course, I shall try to help you, not always but occasionally, that I admitted. Sometimes I shall go and stay there with you.

Bhakti Cāru Swāmī: Mahārāja, why don't you tell us when you were first going to Māyāpur when Prabhupāda came with the disciples from America and you were going to Māyāpur, how you were feeling at that time.

Śrīla Śrīdhara Mahārāja: Māyāpur?

Bhakti Cāru Swāmī: Yes, when first Prabhupāda invited you to come to Māyāpur when he came. I remember once you were telling us that, you were telling everybody, "I could not go to..." that your spiritual master Śrīla Prabhupāda wanted you to go to America and the West but you could not go to the West, but now Swāmī Mahārāja has brought the West to your door step. (Laughing)

Devotee: Mohammed could not go to the mountain...

Śrīla Śrīdhara Mahārāja: (Laughing) The mountain came to Mohammed. Of course, now and then I remember that thing and I say.

And here also Swāmī Mahārāja said, "I have taken them to you, near you, and it will be your duty to cleanse them." In this way of course, he told. "Raw things I have brought, taken to you, and it will be your duty to cleanse them to make them ready." Hare Kṛṣṇa.

I consider him to be *śaktyāveśa* Avatāra, and it is confirmed here, his spiritual, his journey in the ship through the Atlantic and how he landed there and his, the beginning of his, the nature beginning the movement, how he, how much, what was the intense degree of dedication to Kṛṣṇa, dependent, and how much he made himself empty, quite empty to come down, Kṛṣṇa to help him, that is to be felt in, and it is corroborated that Kṛṣṇa worked on his behalf. He was completely dedicated himself to the purpose, and divine force, power, came down to help him. Otherwise it is impossible. It is not a thing of the ordinary level that anyone will do. The highest thing has been taken down to the lowest position so extensively. It cannot but be the divine power embodied and in a great intensity and magnitude. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: (Bengali) The main reason why we came is because there are many devotees, those who are impatiently waiting to hear what you have to say. Now, if you just show us the way. Now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.

Śrīla Śrīdhara Mahārāja: (Bengali) If I have to say something formally from outside, then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a

man you call for a meeting in America or wherever the field is the most important. And in that meeting, the ones, those who are willing to boldly face the situation, participate, the GBCs, those who you feel are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara Mahārāja who are sympathetic. And then in the meeting you record the feeling of different devotees and then with the strength of that resolution you call for their explanation.

"That what you are doing in the name of Prabhupāda, you are not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered. They are becoming very disappointed and they can see that a great loss is going to be incurred by the ISKCON society. The ISKCON society is in danger."

So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved.

"So many devotees are leaving the movement. So many devotees have become half-dead, and so many devotees have already died. And so many are lamenting and we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position. But what is going on is intolerable. It is that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this."

This must be thought out and accepted. So with this idea, you form a committee, make a resolution, and then selectively invite to come. In this way you call for a meeting, pass a resolution and there call for them and ask them, "To readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently."

You can say this in this line. If you are, so many good men, good followers of Swāmī Mahārāja are exhaustibly frustrated then you may do one thing. You may call a mass meeting of the followers and the well-wishers of your Prabhupāda. And there you may discuss the present hopeless situation of the society that, "It is gradually dwindling and dwindling, and it is intolerable to us. We are well-wishers of this mission and it is intolerable, we cannot tolerate any more. So what is the path before us to redress the wrong?"

So invite a general meeting and you also invite some of the GBC members and if possible Ācāryas like Rāmeśvara. And so, and you amongst yourself, consult amongst yourself what to do.

And then give an ultimatum to the Ācārya Board. "Our resolution at the mass meeting of the followers of Prabhupāda is this: that you should readjust your position, or otherwise we shall be under painful necessity to take the line independently, for the we1fare of the whole mission. We cannot be a sightseer, that so many are going astray, and so many dying, and so many are going to be killed and these things. It is intolerable - high time. And you must come to..."

In this way you can, if you feel that the mass will be with you, at least a substantial portion will be with you, and those that are gone astray, that Pradyumna and the others, you may also invite them, the dissatisfied. Before mass meeting, you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

Dhīra Kṛṣṇa Mahārāja [?]: Yes, first selected few meeting.

Dhīra Kṛṣṇa Mahārāja [?]: Definitely, at our Māyāpur meeting next year, there will, some, a meeting also of the temple presidents who are also dissatisfied and...

Śrīla Śrīdhara Mahārāja: There are many, this first, the stalwarts meet first. And then a mass meeting you arrange. And after the stalwarts meeting, meeting of the handful, leading persons among you, you may give some ultimatum to the Ācārya Board.

"That this is going to happen, and it will be, the publicity will be great and it will be to your discredit. So try to come to our terms, consult, consultation and readjustment. But if you have argument then we will be forced to prepare for a mass meeting of our God-brothers and to do the needful."

This process you may take. Before that your group, committee resolution, should be intimated to them and last appeal to their good sense.

"The mass revolted against you. We feel we are also sincere workers, we want to sacrifice our life, and our, we think our life is valuable. So seeing that you are going ostensibly, we see that you are leading astray. We cannot remain impartial viewer, or only a visitor. We have got interest in the Mission; you should know this, and not less than you."

In this way you can do. What do you say?

Bhakti Cāru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Selected meeting and then approach them with a resolution and next mass meeting. If you are prepared for real fighting you can do like that.

Bhakti Cāru Swāmī: I think that it is going to be like this.

Śrīla Śrīdhara Mahārāja: Personal contact. Those that are going independent, hopeless, disappointed, going off, away from the association, you may meet them personally one by one. "Let us come together." In this way a stalwart meeting will be first and then the resolution will be given, notice given to them, and then mass meeting. And there it should be mentioned that, "We cannot be sightseer. We have got life interest in the Mission. We come to save. And if we say that in the name of saving, you are all killers, we cannot tolerate that. We have also got fire, the spark from our Guru Mahārāja."

End of 80.08.18

Start of 80.08.19.B

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja was telling that yesterday...

Śrīla Śrīdhara Mahārāja: Yesterday?

Bhakti Caru Swāmī: _____ [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ he's disconnected.

Dhīra Kṛṣṇa Mahārāja: I wanted to say the whole question. Well, that's the introduction to the question.

Bhakti Caru Swāmī: Yes. Right.

Dhīra Kṛṣṇa Mahārāja: So there are devotees who feel that there's a loss of faith in the *paramparā*. Śrīla Prabhupāda, and as an example, they do not accept Śrīdhara Mahārāja, whose considered to be a representative of the *paramparā* also. We see that there's a lack of knowledge and detachment...

[Śrīla Śrīdhara Mahārāja and devotees speak in Bengali (?) for nearly 7:30 minutes]

Śrīla Śrīdhara Mahārāja: Now the substance of the whole teaching will come to this; that who, the other day my Guru Mahārāja recommended, only two or three years after, his attempt is wholesale failure. So I must search my own heart sufficiently before going to discuss and examine their practices. There may not be any fault, any ulterior motive in me; otherwise I will be the greatest culprit. I must be sincere. I must search myself exhaustively whether my conscience is clear, impartial, and motiveless, no ulterior motive when I'm going to judge a man, whether he's fit or unfit, whom the other day my Guru Mahārāja recommended to be fit approximately. The whole burden will fall to my head. So the searching must be a bona fide one, and sincere. The risk is there. Because there is some authority coming down from above, and I'm going to challenge. So am I in that position; getting some divine, transcendental backing, divine push, do I feel within me? So the ideal is all right, but the application should be very careful because in the back, the recommendation of my Gurudeva is there. And the wholesale – one or two may be easily eliminated, may be, but the whole thing has been rotten within two or three years. A very brave vision. So one must be sure of his own platform where he stands, whether it is a real one. It is a very bold action. If it is real it is very laudable, and it is extremely necessary for the welfare of the world. It is a necessity. It is the importance, there's no question about that. The purification, it is also a duty on me, the purification of the teachings of my Lord, no adulteration should enter there. To see that, it is also my duty, as I am one of the meanest servants of my Lord, the responsibility is also on me, that like a dog, I must bark that the danger is ahead. It is my duty, inherent duty. But still, I must be doubly sure, triply sure, that whom I'm going to eliminate, is he really to be eliminated? A very risky campaign; you see?

Dhīra Kṛṣṇa Mahārāja: In the Fourth Canto of *Śrīmad-Bhāgavatam*, in the sacrifice of Dakṣa, Satī recognised that her father was expert materially speaking, very successful in sacrifice, but because he insulted Śiva, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16], the greatest devotee...

Śrīla Śrīdhara Mahārāja: So, my advice was wait and see. They will dig their own grave, if it such. Swāmī Mahārāja came with a great motive, with great force, and it cannot be conceived

that within two or three years the whole thing will be smashed. So wait and see. They will dig their own gave. And we'll also be disgusted with their misbehaviour. Then it will be easy, and it will be sure, to cleanse the attempt, to cleanse the alien stable.

Dhīra Kṛṣṇa Mahārāja: Now, sometimes Prabhupāda would give the comparison of Guru, *mara*, *vidya*. So if someone feels that my Spiritual Master is being killed by these actions, how can he wait and see, or participate and just pass the knife to those who are cutting the throat of his Spiritual Master?

Śrīla Śrīdhara Mahārāja: If one is so clear in his conception that his Guru is going to be killed, of course he cannot tolerate. He may take the risk. If his clear conscience dictates to him that his Guru is at risk, then of course he cannot stop.

Dhīra Kṛṣṇa Mahārāja: Or the Mission of his Guru.

Śrīla Śrīdhara Mahārāja: To so much extent, so much intensity, he feels urge within of his conscience that, "You don't allow these things to go on in the name of your Gurudeva, your Divine Master." Then he cannot stop him.

Bhakti Caru Swāmī: The present situation Mahārāja, is that it has become more of a cult, it has become...

Śrīla Śrīdhara Mahārāja: In *niti*, *no gamisye gato gachet siddhe kadye saman phalam* [?]
Of course, this is ordinary consideration. When a dangerous campaign has come before you, to take the lead, that is also dangerous, but remain behind. This is ordinary *niti*. And for the brave, and in the case of genius, it won't apply, he must keep the lead. The whole risk he will take on his shoulder, and he'll go forward.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *No gamisye gato gachet siddhe kadye saman phalam* [?]
_____ [?]

Devotee: What is the meaning of the second one?

Śrīla Śrīdhara Mahārāja: If there be any danger then the front man will be in danger and you'll be saved, so always try to remain in the back. Ha, ha.

Bhakti Caru Swāmī: In the background, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is of course ordinary policy. Ha, ha, ha.

[Devotees speak Bengali (?) for just over one minute]

Śrīla Śrīdhara Mahārāja: Deviation may be of two classes; one formal and another internal, external internal. About external modification we shall have to tolerate. My father dies, in the case of a king, when the king dies, the elder brother he takes his seat in the same throne. And it is difficult to see, to tolerate, by the younger brother, and the mother, and other _____ But still, the old must depart. This is *sanātana dharma*, an eternal course of nature, the old will retire and the new will be replaced. This is formal current. And we must be very careful – of course it will wound our head, our heart, that this throne was occupied by my Gurudeva, and now one of my brothers he's installed there, he's taken his seat there. Audacity, revolt, but the *śāstra*, the general regulation, will ask me to take patience – that this is that the old must make room for the new. Because the new generation, the newcomers are there, waiting, for the same atmosphere as you expected and you got, you wanted, about your Guru. The next generation, with the spirit of toleration, you'll have to adjust internally. And the external circumstance will be given facility to the newcomers.

Devotee: But Mahārāja, in the case of when the king leaves, and the son is below a certain age, and the Prime Minister, he's put to look after the kingdom as a protector till the eldest son, or the only son of the king, grows old enough to take charge.

[Devotees speak with Śrīla Śrīdhara Mahārāja in Bengali (?) for 01:10 minutes]

Devotee: I must understand what I am lacking _____ they're not lacking anything. But we're seeing that they're lacking in spiritual realisation.

Dhīra Kṛṣṇa Mahārāja: And his name is Bhakti Rakṣaka, so he's supposed to protect.

Bhakti Caru Swāmī: That he can if they come. But if they don't come to him what can be done?

[More Bengali (?) for two minutes]

Śrīla Śrīdhara Mahārāja: If they were loyal to their King then everyone fills a gap.

[More Bengali (?) for fifteen seconds]

Bhakti Caru Swāmī: Vaiṣṇava behaviour, it's so nice, it's so beautiful, that everybody's attracted by the Vaiṣṇava behaviour. But if there's a lack of Vaiṣṇava behaviour, then automatically others will become disappointed. And mostly that is what is happening. Like, instead of Vaiṣṇava behaviour, like the behaviour is...

Śrīla Śrīdhara Mahārāja: If it is so you all feel then can't help then what to do?

Devotee: Mahārāja, then another point, Prabhupāda said that we should come to you for consultation and advice. Even if we do not have anything to consult, any advice to take, still, seeing your position as a very senior Vaiṣṇava...

Śrīla Śrīdhara Mahārāja: The other party's not here...

Devotee: No, I'm not talking about the other party Mahārāja...

Śrīla Śrīdhara Mahārāja: ...so I'm trying my utmost to plead for them, with some supposition I'm mostly trying to plead their case.

Devotee: On that point also Mahārāja...

Dhīra Kṛṣṇa Mahārāja: You're very generous.

Śrīla Śrīdhara Mahārāja: They may think that Guru Mahārāja had some practical experience in that country, but I had nothing of the line. I am here. I have no practical experience about the manners and customs of those countries. So I may not help them properly. Only with the theological part, and the *śāstric* part I may help them.

Dhīra Kṛṣṇa Mahārāja: But with *śāstra cakṣuḥs*, with the eyes of *śāstra*, you can know even how to act there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, yes.

Devotee: But my point, Mahārāja, if I may humbly...

Śrīla Śrīdhara Mahārāja: *Vedi pasyanti pandita* [?]

Dhīra Kṛṣṇa Mahārāja: ...when Prabhupāda was on the Jaladhuta, this ship, on his journey to America, he wrote two poems, and in one of the poems...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa delegated some special power in him, giving him the capacity to deal with.

Dhīra Kṛṣṇa Mahārāja: One of the poems is called *Mārkine Bhāgavata-dharma*. And in that poem, he's on the boat, he's never been to America, but he gives a perfect description of American people in terms of *Bhāgavata* philosophy, *rajas*, *tamas*, he says the population is overwhelmed by passion and ignorance – quoting the first canto of *Śrīmad-Bhāgavatam*. So once he was speaking this in Los Angeles he started laughing and said, "How could I know what was the condition of the people of your country? I'd never been there." But he gave a perfect description on the basis of *Śrīmad-Bhāgavatam*. So I can understand that Śrīdhara Mahārāja can understand perfectly the situation on the basis of *sādhu*, *śāstra*, and Guru.

Devotee: Another thing Mahārāja, the same point I want to make in a different way is that, even if we don't have any advice to take as concerning the running of the society, but just as Caitanya Mahāprabhu said as one of the *aṅgas* of devotional life is to have *sādhu-saṅga*, and recognising you to be *sādhu-saṅga*, and we all know that Prabhupāda himself, whenever he came here, he himself would come down to see yourself, or he would request you to come there. So that very fact should also inspire every disciple of Śrīla Prabhupāda to come and at least have *darśana* at your lotus feet. But they never do that.

Dhīra Kṛṣṇa Mahārāja: Once in Los Angeles, Prabhupāda was speaking about translation. And he said, "Many can translate," he said, "But only I can comment; and Śrīdhara Mahārāja." So some devotees are asking if he would finish the translation, the commentaries, on the *Śrīmad-Bhāgavatam*, the remaining two and a half cantos.

[More Bengali (?) for about 01:25 minutes]

Śrīla Śrīdhara Mahārāja: We are in the same level he felt, so he might have told like that. Hare Kṛṣṇa.

[More Bengali for about fifteen seconds]

Śrīla Śrīdhara Mahārāja: His sympathy towards me; his sympathetic remark, and his kind treatment with me, that is moving me. Such a great man disappeared so soon, for the disastrous fate of the whole world. His campaign finished. Kṛṣṇa has taken him up. We are nothing to the man on the street. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. My Guru Mahārāja also remarked in my favour sometimes; that poem about Bhaktivinoda Ṭhākura, that first Sanskrit poem that was read by Prabhupāda and accepted very happily.

Devotee: You wrote that poem?

Śrīla Śrīdhara Mahārāja: Yes. And he remarked to Goswāmī Mahārāja that, "At least one man is left behind who'll be able to represent my decision, my conception." _____ [?]

Devotee: Jai, Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja Kī Jai.

Śrīla Śrīdhara Mahārāja: _____ [?] *rūpānuga vicāra* _____ [?] conclude, step by step *rūpānuga vicāra* _____ [?] *rūpānuga vicāra*, step by step, step by step, *Rāmānanda-Saṁvāda*, "*Eho bahya, age kaha ara. Eho bahya, age kaha ara.*"] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59]. In this process the *tatparya*, the meaning will be carried to *rūpānuga* conception of the loving service to Kṛṣṇa. That is the criterion of Gauḍīya Vaiṣṇava Guru. Whatever will come to him, he will adjust them in such a way that it will gradually lead to the acme and there is *rūpānuga* Vaiṣṇavism, *rāga-mārga* Kṛṣṇa *bhajana*. All taking

towards that; this sort of direction he will read from everything, in all the advices and scriptural representation, he'll draw the meaning and will take it to the feet of *śrī rūpānuga* Vaiṣṇava. The conclusion: *Vedaiś ca sarvair aham eva vedyo* [*Bhagavad-gītā*, 15.15], and that *aham* is Vrajendra Nandan, Kṛṣṇa, Vṛndāvana. *Vedaiś ca sarvair aham eva vedyo*.

Śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61], All the *śruti* scripture, revealed scripture, leading towards Kṛṣṇa. This sort of capacity is the real capacity of an Ācārya, to draw from everything. The gist is the *tatparya,* the meaning, leading towards Kṛṣṇa *paryja*, *rāga bhajan*, the loving service of Kṛṣṇa as depicted by Śrī Rūpa, according to the inspiration of Mahāprabhu, the *rāga bhakti* Ācārya, the post was given to Śrī Rūpa, so *rūpānuga bhajan*.

So Prabhupāda, just before his departure, twenty four hours before his departure, he called for me and asked me to sing that song, *śrī-rūpa-mañjarī-pada sei mora sampada*, and I did, I hesitatingly did. My nature is always hesitating, pushing back. Then Kuñja Bābu [later Bhakti Vilās Tīrtha Mahārāja] asked – I am not – as soon as he suggested, I was not a good singer, so I stopped. Then Kuñja Bābu asked Purī Mahārāja, of Kalna, "You sing." He began. Then Prabhupāda was a little disturbed, "I'm not, I don't like to hear the sweet tone of the song." Then they stopped and I had to begin *śrī-rūpa-mañjarī-pada sei mora sampada*. He wanted me to sing that song. That this is the fulfilment of life of every one of us, *rūpānuga*, the conclusion is here, *Bhāgavat* conclusion. The teachings of *Bhāgavat* conclusion is to take everyone to the conception of the loving service to Kṛṣṇa, as depicted by Śrī Rūpa in his scriptures under the direction of Śrīman Mahāprabhu Who has come to distribute Himself. Kṛṣṇa has come to distribute Himself in the garb of Mahāprabhu, and His direction is this.

Dhīra Kṛṣṇa Mahārāja: *Gurūpānuga virudhapa siddhānta dvanta hlādinī* [?]
So he would not tolerate *apa-siddhānta*.

Śrīla Śrīdhara Mahārāja: All should be eliminated. Every other alternative things will be eliminated and the way must go to the feet of *rūpānuga*.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: Of course _____ [?] Two things, one positive another negative; negative *atat*, which is not truth, to eliminate that, and _____ what is truth, we are to culture, cultivate that. These two aspects of the life are the activities of everyone's life. Two things, elimination of the undesirable, and the acceptance of the desirable, every second, every point of life; every second we are to do that. Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: _____ I have more questions. After that one question was answered.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Well, how it's seen in relation to that question. But one point was from yesterday. The lowest level description he gave of a *madhyama adhikārī* was one who has both feet in this world, but who has, he said that he is fully experiencing the divine place. And he said that he can clearly see the divine. So we don't see anyone who practically fits even this lowest description of the *madhyama adhikārī* Guru. So I just want to confirm this.

Bhakti Caru Swāmī: Mahārāja _____ [?]
always experiencing _____ [?]

Dhīra Kṛṣṇa Mahārāja: Fully experiencing, the divine place.

Śrīla Śrīdhara Mahārāja: He's going, it is in his view, he's also going and taking the whole retinue with him.

Dhīra Kṛṣṇa Mahārāja: At most we have some general view.

Bhakti Caru Swāmī: Yes. _____ [?]

Devotee: If none of them fit even this lowest category of Guru, then what is to be done by others who are part of the Society?

Śrīla Śrīdhara Mahārāja: The question will come, that this sort of vision is coming from what section? That is to be examined – the foundation on which you stand, that soil is to be examined. By particular cases, if you like my advice about the decision, then particular cases should be given to me.

Devotee: Particular persons?

Dhīra Kṛṣṇa Mahārāja Yeah.

Devotee: And their personalities.

Śrīla Śrīdhara Mahārāja: The example of personal defects, that this is the objectionable practice in this gentleman. Is it...

Devotee: Bona fide or not.

Śrīla Śrīdhara Mahārāja: Bona fide; any spiritual colour or mundane colour? So this action, we think it to be mundane, but may have any spiritual colour. In a particular case you may put before me and I shall try to understand.

Dhīra Kṛṣṇa Mahārāja: I'm saying that I don't want to embarrass him with any unpalatable details.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: *Kanak*, *kāminī*, *pratiṣṭhā*. Generally, those undesirable activities will come under these three groups. *Pratiṣṭhā* is fine, but wants to take the whole credit within his clutches. Just as you say about Tamal Kṛṣṇa. Tamal Kṛṣṇa says, "I am the person who has received the maximum grace of Guru Mahārāja, and confidence." That is *pratiṣṭhā*, may come in the category of *pratiṣṭhā*. Another is *kanak*, which means money, men and money, the power. He's got unquenchable thirst to acquire money and men and power; master of power. Another is *kāminī*, that he's falling prey to the women charm and mixing beyond the limit. These three classes of complaint may come. And the highest is *pratiṣṭhā*, and there also it may include that he's even excluding Guru Mahārāja, and he's trying to take his position, that he's greater than him.

Dhīra Kṛṣṇa Mahārāja: Like, he once said to one of Prabhupāda's disciples, he inferred that Prabhupāda said that, "You must serve a person, not a concept." So he was inferring that Prabhupāda was reduced to a concept, and he was the living embodiment of this Guru *tattva*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ Tamal Kṛṣṇa Mahārāja _____ [?] You cannot serve a concept. _____ Prabhupāda is not a person, Prabhupāda is only a concept. _____ He reduced Prabhupāda into a concept. And he said, "I'm the person, so you must serve me. You must go through me."

End of 80.08.19.B

Start of 80.08.19.C

Śrīla Śrīdhara Mahārāja: This is not objectionable to the extreme, but partially objectionable, because suppose there are five sons of a father. And the elder son says to the youngest, "You don't know the ways how to satisfy the father. You must, what I shall say you do that to please my departed father. These things were very favourite so offer these things." This sort of advice may be given. If it is in such colour then of course it is innocent. "That I have got more experience about Prabhupāda's nature, so if you want to really do favourite work of Prabhupāda, you use my experience and that will help you a great deal. Don't try to connect direct – connection, relation with him, you'll be deceived. You'll not be able to come to his concrete self. It will be only vague." This sort of...

Bhakti Caru Swāmī: Mahārāja, we heard about the characteristics of a *paramahaṁsa*, that he extracts the nectar, separates the milk from water and he takes the milk. But now we can see in you the manifestation of that quality. Like from, you're always taking the nectar.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bright side _____ [?]
We must be safe – to make our position safe, we shall try our best not to commit any mistake. So we shall try to see the bright side of the other party; that this may be like that. You see...

[02.50 – 05.33: Bengali (?) *ślokas*, and a few English words]

"My Lord, the friend of the other party may say as much as like this something, now please hear that I am cutting everything."

[05.45 – 06.18 : Bengali (?)]

Astray from the path of truth _____ well guarded.

[Śrīla Śrīdhara Mahārāja and Devotees speak more Bengali: 06.23 – 07.04]

Śrīla Śrīdhara Mahārāja: Seniority is not the only criterion.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there's just a few questions left.

Devotee: So you don't want to mention any more as a...

Dhīra Kṛṣṇa Mahārāja: I think when he describes the three kinds of deviations, those general descriptions; we can understand how to apply them, it's very clear, without going into the details of each individual.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kanak*, *kāminī*, *pratiṣṭhā*, mainly. He's satisfied that from these three standpoints they're proving unfit, from these three considerations. That is his opinion?

Devotee: _____ [?] From these three perspectives we can understand, we can analyse. Like if we have to find out some characteristics of somebody, deviation of somebody, then if their deviation fits into one of these three or all of these three, then we know that he's unfit.

Śrīla Śrīdhara Mahārāja: Of course; unfit.

Dhīra Kṛṣṇa Mahārāja: So...

Śrīla Śrīdhara Mahārāja: And in the case of *pratiṣṭhā*, even in everything, the undercurrent idea should not be ignorant. Ostentatiously he may attract *pratiṣṭhā* and wealth etc, he may, but his inner idea is to utilise them in the service of Gurudeva. We must not ignore that undercurrent...

Dhīra Kṛṣṇa Mahārāja: His Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: ...consciousness also.

Bhakti Caru Swāmī: And we have noticed also Mahārāja...

Śrīla Śrīdhara Mahārāja: *Pūjāla rāgapaṭha gaurava bāṅge* [*mattala hari-jana viṣaya range*]

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

The very backbone of our Prabhupāda, *vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā* [from *Vaiṣṇava ke*?] All the glory must come to the feet of my Gurudeva. All, everything, wind up everything and connect it with the holy feet of Gurudeva.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: I've got one last question. If you are the Spiritual Master, senior to them, how can they take the superior position in terms of titles or worship, than you?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja _____ [?] You, you are a Spiritual Master, senior to them. How can they take a superior position or title or worship, than you? _____ [?]

Dhīra Kṛṣṇa Mahārāja: There seems to be a transgression of etiquette.

Śrīla Śrīdhara Mahārāja: Their contention may be that, "What I do, my direct connection is with my Gurudeva. And his direct superior is Swāmī Mahārāja, so on behalf of Swāmī Mahārāja, whatever little they're doing, they're taking everything to the feet of Swāmī Mahārāja." That may be their plea.

Bhakti Caru Swāmī: What if they do not give it to Prabhupāda?

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja is not a mundane figure. He has got his spiritual embodiment and that must be given preference; that conception.

Dhīra Kṛṣṇa Mahārāja: The next question, what he said in his previous conversation with them that was discussed being partially opaque and partially transparent. So if you're opaque, what is going to Prabhupāda and what is coming through him to the disciples? Can you understand? If you're opaque, what goes through to Prabhupāda, and also what is coming through you to them? Right?

Bhakti Caru Swāmī: Right _____ [?]

Dhīra Kṛṣṇa Mahārāja: In his previous conversation with the GBC.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Partially opaque and partially transparent. So then the question arises, "What is going through the partially opaque and partially transparent to Prabhupāda? And what is coming through the partially opaque and partially transparent to the disciples?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ not a mundane figure but he has got a spiritual body.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And that should be considered, whether he's nearer to them or nearer to me?

Bhakti Caru Swāmī: Yes. I remember once you told us – you once told me, that the devotee, whatever he gets, he passes it up to his Spiritual Master.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That is a sign of a devotee. Nothing is mine, but everything belongs to my Spiritual Master. So if we can transfer it to our Spiritual Master it's the sign of our advancement. But the demoniac people are the ones, whatever is offered to the Spiritual Master, they take it for themselves.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That is demoniac.

Śrīla Śrīdhara Mahārāja: Yes.

Devotees: Right. So how to figure out what is... how to judge...what are the symptoms of such a person who instead of giving it to his Spiritual Master, is holding it for himself? What are the symptoms?

Dhīra Kṛṣṇa Mahārāja: That's those three things that he just said.

Śrīla Śrīdhara Mahārāja: That is a very subtle thing, very subtle thing. One should come to his level to cut him closely. Even a small matter also we can find whether he's for himself or for his Gurudeva. But we should have to come to that particular level to understand the real interest of my Gurudeva; whether the real interest is being misused.

[More Bengali (?) 14.46 – 15.58]

What is the nature of that thing? What he likes to – he's taking something from them and in return he must give something to them. What is that thing? And whose return he's accepting their affection, their attraction, their sympathy, and whatever he's giving to them in return, what is the nature of that thing? That subtle thing we are to study. If his own Gurudeva, secretly, the secret transaction, whether Guru Kṛṣṇa or his gross self? Who's the party there who's absorbing things? His gross self or he's a mediator to Guru, Kṛṣṇa, Mahāprabhu?

Bhakti Caru Swāmī: Now that they're failing to show proper respect to you, what we must understand from that?

Śrīla Śrīdhara Mahārāja: [More Bengali, 17.15 – 17.25]

Devotees: That is a mundane conception. Why did Prabhupāda himself come to meet you, or requested you to come over to Māyāpur, and sent his car? Why did _____ [?]

Śrīla Śrīdhara Mahārāja: Of course.

[Śrīla Śrīdhara Mahārāja and Devotees, speak more Bengali, 17.40 – 27.28]

Śrīla Śrīdhara Mahārāja: That was a fact, and that must have been recorded also. I don't know.

Bhakti Caru Swāmī: _____ [?] Dhīra Kṛṣṇa Mahārāja _____ [?]

Dhīra Kṛṣṇa Mahārāja: One question is that in the fourth canto of *Śrīmad-Bhāgavatam*, in the story of Dhruva Mahārāja, it's mentioned that Suniti was his *vartma-pradarśaka* Guru and *śikṣā* Guru. And by dint of devotional service of Dhruva Mahārāja, he took her, she was unable to go back to Godhead, and Prabhupāda mentions there that we can understand that by powerful

execution of devotional service of a disciple he can even take his *dīkṣā* or *śikṣā* Guru back to Godhead. So, the question is, these disciples because they're reading Śrīla Prabhupāda's book, and it appears they have the opportunity to become more advanced than even their *śikṣā* and *dīkṣā* Gurus. Can you understand? And they can take them.

Bhakti Caru Swāmī: [More Bengali spoken, 28.53 – 30.22]

Śrīla Śrīdhara Mahārāja: With an absolute consideration it's possible. Because the previous accumulation of the character of *sukṛti* may be very high quality, and the *vartma-pradarśaka* Guru like Suniti, she may be of the third class Guru – two legs here and vision on Vaikuṇṭha. And the first suggestion may come from the third class Guru and the fundamental previous *sukṛti* is so qualified that with this little suggestion he may go higher than this *vartma-pradarśaka*. And then of course he may attract him towards the high plane. This depends on the previous quality and quantity of the *sukṛti*. Little starting – little opening – gives the force and he may go up higher than the suggestive Guru on the side. It may be possible, rarely. Rarely, it may be possible.

But this *aloka dhana* [?] there are four kinds of *bhāgavat kṛpa*. The *bhakti* comes acquired and mercy, two sides. From mercy, main thing mercy comes down and acquired *bhakti* – two classes. Acquired *bhakti* by *sukṛti*, and mercy when it comes down from the Lord's side, that is unknown and unknowable nature, *ahaitukī*. So when acquired *sukṛti* _____ that mercy *sukṛti* comes down, then the Guru may be crossed over, the third class Guru may be crossed over.

Dhīra Kṛṣṇa Mahārāja: Another question is that in Śrīla Prabhupāda's...

Śrīla Śrīdhara Mahārāja: Just as in the case of Bilvamaṅgala. You know the name of Bilvamaṅgala?

Dhīra Kṛṣṇa Mahārāja: Cintāmaṇi.

Śrīla Śrīdhara Mahārāja: *Cintāmaṇi jayati somagirirgurume, śikṣāgurusca bhagavān sikhi-pichcha-moulih* [*Śrī Kṛṣṇa-Karṇāmṛtam*, 1] Stage by stage, *sukṛti*, first suggestion came from the prostitute. He told that Kṛṣṇa's direction through the prostitute. Anyhow, she was the *nimita*, the outer show, so *Cintāmaṇi jayati*. Then Somagiri *māyāvādī* Guru, he first gave initiation, Śyāmānanda Sṛngha. "Everything is false. Brahma is true." Then spontaneous by chance coincidence grace from Kṛṣṇa came down and took him to that domain. Gradual development we can trace there, even from the meanest position. It is possible sometimes.

Dhīra Kṛṣṇa Mahārāja: In Śrīla Prabhupāda's last will he established the GBC as the supreme managing authority of ISKCON. So, but with the establishment of eleven spiritual masters, it has become in the GBC that actually eleven people are making the decisions and not the full Governing Body. So the non Ācārya section of the GBC is very discouraged and unable to fully execute their voice as GBC members.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]
_____ [?]

Dhīra Kṛṣṇa Mahārāja: So the non Ācārya section of the GBC are either simply agreeing with the Ācāryas, or they, in anticipation of becoming Ācārya themselves, they agree with the Ācāryas.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So Rāmeśvara Mahārāja's suggestion is to extend the...

[Devotee and Śrīla Śrīdhara Mahārāja: More Bengali (?) spoken, 36.37 - 38.47]

Dhīra Kṛṣṇa Mahārāja: Could he please speak in English. This is important question.

Śrīla Śrīdhara Mahārāja: My suggestion was when after the demise, the disappearance of Swāmī Mahārāja, most of his main disciples came to meet me; my suggestion was that during this Gaura Pūrṇimā ceremony, generally you'll have to convene a general meeting and there you particularly follow this idea. That the Ācārya Board and the GBC, that should be a living, dynamic thing. It will be able to extend itself, and also to narrow down, in elimination and addition you will be able to do it if necessary. Just as now there's Tamal Kṛṣṇa's case, and others. Both elimination and addition, keep it open and make it a living one. But...

Dhīra Kṛṣṇa Mahārāja: They're more inclined towards elimination but not addition.

Śrīla Śrīdhara Mahārāja: But not addition. But anyhow, they went away, did not oppose me here, but after going away from me I heard they expressed that, "No. This eleven we must not go against, outside the eleven." That was their considered opinion, and I heard that. But my suggestion was that this body must be a living one. It should eliminate and it should add.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because you are now in such a position that you'll be able to confer, or to delegate your power to your disciple, then why not to the God-brother? With you the succession won't end – your disciple you must appoint to do the work of an Ācārya. So then why do you not delegate your power to a good, fit God-brother to do the work of Ācārya? That was my contention. But they did not accept this idea. "No. We won't go beyond the eleven." That was their decision. And so they go on rather avoiding me. That was the cause of their avoidance and indifference towards me. I think like so. Sometimes they come with particular cases, but not for general advice.

Dhīra Kṛṣṇa Mahārāja: So, if someone is above the advice of the God-brother of his Spiritual Master, it says in Prabhupāda's books, "You're supposed to regard a non envious God-brother as being equal to your Spiritual Master." So if someone thinks that he's above or beyond his advice then he's taking a superior position to his own Spiritual Master.

Bhakti Caru Swāmī: _____ [?]
_____ [?]
So what should be done about that?

Dhīra Kṛṣṇa Mahārāja: What can be said?

Śrīla Śrīdhara Mahārāja: I am told...

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: But therefore one can understand why people question their position.

[Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja: More Bengali (?) spoken, 43.40 – 45.13]

Bhakti Caru Swāmī: The one who thinks that he has superseded his Spiritual Master, he's nothing but a prostitute.

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

End of 80.08.19.C

Start of 80.08.19.D

Śrīla Śrīdhara Mahārāja: _____ [Ten minutes of mostly Bengali (?) spoken]
_____ intolerable for us to look that the whole thing, major portion is going to die. We cannot tolerate this situation, so _____Some remedy must be thought out and must be accepted, so _____ Most orthodox to stick to their power _____ Come and readjust your position, reconsider, otherwise we shall be under painful necessity to make progress independently _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: If you are so many good men, good followers of Swāmī Mahārāja, are exhaustively frustrated, then you may do one thing. You may call a meeting, a mass meeting of the followers and well-wishers of your Prabhupāda. And there you _____ you may discuss the present hopeless situation of the society; that it is gradually dwindling and dwindling, and it

is intolerable to us. We are well-wishers of this mission and it is intolerable. We cannot tolerate it any more so what is the path before us to redress the wrong? So invite a general meeting and you also invite some of the GBC members and even if possible Ācāryas like Rāmeśvara and so, and you _____ amongst yourself, you consult among yourselves what to do. And then give an ultimatum to the Ācārya Board, that our resolution in the mass meeting of the followers of Prabhupāda is this, that you should readjust your position. Otherwise we shall be under painful necessity to take the line independently for the welfare of the whole mission. We cannot be a sightseer that so many are going astray, and so many dying, and so many are going to be killed, and these things. It is intolerable; high time, and you must come to the ready, along with us. In this way you can go. If you feel that the mass will be with you, or at least substantial portion will be with you. And those that are gone astray, that Pradyumna and others, you may also invite them, the dissatisfied. And before mass meeting you can have a selected meeting also, first, and then after consultation you go on to prepare yourself for a mass meeting.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: First, selected few meeting.

Dhīra Kṛṣṇa Mahārāja: Definitely at our Māyāpur meeting next year there will be some meeting also of the temple presidents who are also dissatisfied.

Śrīla Śrīdhara Mahārāja: So there are many. The stalwarts meet first and then a mass meeting you arrange, and after the stalwart meeting, meeting of the handful of leading persons amongst you, you may give some ultimatum to the Ācārya Board that, 'This is going to happen and the publicity will be great and it will be to your discredit. So try to come to our terms, consultation, and readjustment. But if you are adamant then we'll be forced to prepare for a mass meeting of our God-brothers and to do the needful.' This process you may take. But before that your group committee resolution should be intimated to them and last appeal to their good sense. 'The mass mind revolted against you, we feel. We are also sincere workers. We want to sacrifice our life and think our life is valuable. So, seeing that you are going ostentatiously we see that you are leading astray we cannot remain impartial viewers, only a visitor. We have got interest in the mission; you should know this, and not less than you.' In this way you can do. What do you say?

Devotees: Yes Mahārāja. Yes.

Śrīla Śrīdhara Mahārāja: A selected meeting and then to approach them with a resolution and next a mass meeting, if you're prepared for real fighting, then everything you may do like that.

Bhakti Caru Swāmī: I think it is going to be like this now...

Śrīla Śrīdhara Mahārāja: Personal contact, those that are going indifferent, hopeless, disappointed, going off, away from the association; you may meet them personally one by one. 'Why? Let us come together.' In this way, the stalwarts meeting will be first and then the

resolution will be given, notice given to them - and then mass meeting. And there it should be mentioned that, 'We cannot be sightseers. We have got life interest in the mission. We've come to be saved and we say in the name of saving you are all killers. We cannot tolerate that. We have got also the fire, the spark from our Guru Mahārāja.'

Bhakti Caru Swāmī: I think first, Rāmeśvara Mahārāja will try, after this, after he hears this tape, he will try to get the other Gurus to get together and come to you for advice.

Śrīla Śrīdhara Mahārāja: Yes. I'm open to all. But generally I want that both parties will come and I shall try to help that it may not be broken asunder, torn asunder. That is that such a great thing has been done by Swāmī Mahārāja. I love it very much. That a worldwide movement, organisation, that will be broken into factions, I can't tolerate this. So I like that both parties will come and I shall try to find out a middle solution. But the party in power they may not care to come.

Bhakti Caru Swāmī: That's the problem Mahārāja.

Śrīla Śrīdhara Mahārāja: But I am, from long time I'm feeling whenever I have come to disconnection a portion is going dissatisfied, dissatisfaction is growing within the party, I am uncertain and unhappy. But the party in power does not care to come to me. Both the parties come I want that some sort of compromise, or course, helpful compromise, not a formal compromise, helpful compromise may be effected and the united front will be kept up intact. That is desirable, for me at least. I have no time, a long time to live. I am sufficiently old but I don't like to see that Swāmī Mahārāja's great work is disturbed in such a way, so laudable a thing.

pṛthivīte āche yata nagarādi-grama / sarvatra pracāra haibe mora nāma

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

This great maxim undertaken by Swāmī Mahārāja and effectively successful, and that is going to be ruined by internal feud; intolerable. So if both the parties come I shall try my best before I die that it may, I want to see a united front and healthy thing, healthy institution. That is my heart's desire.

Bhakti Caru Swāmī: That's what most of the God-brothers also feel. They feel that whatever Śrīla Śrīdhara Mahārāja says we'll accept that decision.

Śrīla Śrīdhara Mahārāja: Yes. From the core of my heart I desire such, that it may not be broken, it may remain a united front and do the victory over the other religious principles. There

are so many enemies in the name of religion there flourishing. And such a great future will be smashed; it is intolerable.

And specially Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] asked me to go to the west, I could not go, but Prabhupāda has come, the west to me. So I must have got some holy duty to discharge about that, I feel.

So anyhow it may not be broken into pieces. United we stand divided we fall; but if hopeless, then no other alternative. For the sake of the truth we must always side with the truth and not with the falsehood. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
I can feel, I saw that in him. And Swāmī Mahārāja he took the responsibility of that great unfinished work and did wonderfully successful work. And we feel proud for him. We feel pride for his activity. And how can we tolerate in our lifetime within two or three years after his departure it will be broken into pieces. It is intolerable. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: But if for the sake of quality, for the sake of truth, we are to face such situations, can't be helped. Truth is everything. *Satyaṁ paraṁ dhīmahi* [*Śrīmad-Bhāgavatam*, 1.1.1]
Gaura Haribol. Nitāi Caitanya. _____ [?]

End of 80.08.19.D

Start of 80.08.20.A

(Bhakti Caru Swāmī reads a transcript)

Śrīla Śrīdhara Mahārāja: 'There are *āsanas* in the temple.'

Bhakti Caru Swāmī: Yes. There are *āsanas* on the altar where the Guru *paramparā* is there, but in the temple there are *āsanas* for the Gurus.

Śrīla Śrīdhara Mahārāja: Does it mean that there are *āsanas* for Gurus and *param* Gurus everyone?

Bhakti Caru Swāmī: Previously there was only Śrīla Prabhupāda's *āsana*. Now besides Prabhupāda's *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

Śrīla Śrīdhara Mahārāja: For the resident Guru and the other one is for the visiting Guru, that means there are three *āsanas*?

Bhakti Caru Swāmī: There were in Los Angeles, there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimising Prabhupāda's position. That's why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda's *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is, Śrīla Prabhupāda's Guru *pūjā* and the present Guru's *pūjā* used to take place together. But Śrīla Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda's Guru *pūjā* is taking place in the temple.

Śrīla Śrīdhara Mahārāja: Then what about the Guru *pūjā* of your Prabhupāda's Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

Bhakti Caru Swāmī: That Guru *pūjā* is taking place through Śrīla Prabhupāda's Guru *pūjā*. Their *āsanas* and pictures are there in the altar.

Śrīla Śrīdhara Mahārāja: So this Guru *pūjā* is taking place separately.

Bhakti Caru Swāmī: I think in Gaudiya Maṭh this practice was not prevalent.

Śrīla Śrīdhara Mahārāja: No. We used to have just pictures in the altar. So this is one question?

Bhakti Caru Swāmī: No, the question is coming.

Śrīla Śrīdhara Mahārāja: Pointing out to Dhīra Kṛṣṇa Mahārāja, 'Whose disciple is he?'

Bhakti Caru Swāmī: He is Śrīla Prabhupāda's disciple.
Then there's a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Caru Swāmī.

Śrīla Śrīdhara Mahārāja asks, 'In whose zone does Dhīra Kṛṣṇa Mahārāja stay?'

Bhakti Caru Swāmī: 'He works under Rāmeśvara Mahārāja, in his zone, in Los Angeles.'
Then Rāmeśvara Mahārāja's zone was described.

Śrīla Śrīdhara Mahārāja asks, 'Is he in his zone all the time or was that Haṁsadūta Mahārāja's zone beforehand?'

Bhakti Caru Swāmī: 'No. He is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja's zone.'

Śrīla Śrīdhara Mahārāja: Is Rāmeśvara Mahārāja initiating there also?

Bhakti Caru Swāmī: No. I don't think he's initiating there.

Śrīla Śrīdhara Mahārāja: Has Haṁsadūta Mahārāja been removed from there temporary or permanently?

Bhakti Caru Swāmī: Yes. I think it is temporary.

Dhīra Kṛṣṇa Mahārāja: No. It is permanent.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa has also been permanently removed?

Bhakti Caru Swāmī: Yes. He's also permanently removed.

Śrīla Śrīdhara Mahārāja: Was this decided unanimously?

Dhīra Kṛṣṇa Mahārāja: Yes. Finally it was unanimously decided.

Śrīla Śrīdhara Mahārāja: This has been a very serious step. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold steps should not have been taken; to challenge the decision of the Spiritual Master and give a verdict against his will. Do you follow?

…

Śrīla Śrīdhara Mahārāja: 'At one point he is saying that a *madhyama adhikārī* can become a Guru.' So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

Bhakti Caru Swāmī repeats Dhīra Kṛṣṇa's question, that it's a deviation.

Śrīla Śrīdhara Mahārāja insists whether it's the only deviation or is there any further deviation than that? This deviation is not sufficient criterion to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names. But that is not possible because of overwhelming practical devotional service it's not even possible. So the question at hand is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is with what depth, sincerity and intensity, that is

being executed? That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration.

Mahāprabhu said that until and unless a devotee chants a minimum of sixty four rounds, I shall not accept any *prasādam* from his hands.

Bhakti Caru Mahārāja says that Śrīla Prabhupāda, being a devoted servant and servitor of Lord Caitanya, is more merciful than Lord Caitanya Himself, and so he recommends only sixteen rounds.

At the same time he said that it is better to chant one *lākh* names, but generally it is seen that it is not possible for missionaries to complete that many number of rounds. Actually, Śrīla Śrīdhara Mahārāja said that it's three *lākh* names which is better, according to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, but for missionaries in might not always be possible. At least four rounds minimum should be chanted, so that we see that the *mālā* does not get starved. History will stand witness to it. I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book, the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering, but here in this book we find Haridās Ṭhākura asking Caitanya Mahāprabhu the questions, and Caitanya Mahāprabhu answering the questions.

Excuse me, mistake.

In this particular book Caitanya Mahāprabhu asks Haridās Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru, under what conditions, once you have accepted a Guru there's no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book. It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts Guru. After considering it, who the actual Guru is, then one places his head, symbolically speaking, at his lotus feet. And once he has placed it in his lotus feet it is very difficult to take it away again.

All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting him as a Guru. Here in India, before the marriage, before the negotiations, everybody can judge the qualities of the bride. But once the marriage has already been completed then it is a point of no return.

...

This point has to be gone over once more.

This question about a grand disciple has to be clarified. The *ṛtvik* Ācāryas when they initiate, their disciples become grand disciples of Śrīla Prabhupāda?

This is a question to clarify what Bhakti Caru Mahārāja is reading. And if the first initiation is done by the *ṛtvik* Ācārya and they come to Śrīla Prabhupāda for the second initiation, then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here, Śrīla Śrīdhara Mahārāja wants to clarify the point whether when Śrīla Prabhupāda is not available for the

second initiation, and the second initiation is also performed by the *ṛtvik* Ācāryas, then whose disciple do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciple but the question is, 'what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma dīkṣā*?

Bhakti Caru Mahārāja says, 'Yes. During Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*.'

Śrīla Śrīdhara Mahārāja: Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

The sons of Advaita on one side, the three of them became Vaiṣṇavas, and the other three became *smārtas*.

...

Mahāprabhu says to Sanātana, *Babu har bhakti tumi sekhaya chomare* (?)

Mahāprabhu said, 'Sanātana, you have taught Me how to practice devotional service.' When Śrī Caitanya Mahāprabhu was going to Vṛndāvana, thousands and thousands of people were following Him. So Sanātana Goswāmī told Śrī Caitanya Mahāprabhu, 'You're going to Vṛndāvana, You won't get the real pleasure of going to Vṛndāvana with so many people around You.' So hearing this, Śrī Caitanya Mahāprabhu wondered, 'Yes, what Sanātana told Me that is correct. All these hundreds and thousands of people will create a chaos in Vṛndāvana. They'll start breaking and smashing everything in Vṛndāvana, so I won't get any pleasure in going to Vṛndāvana.' Considering this He decided to go to Purī instead of Vṛndāvana and He announced that He will go to Jagannātha Purī instead of going to Vṛndāvana. Due to this instruction of Sanātana He cancelled such a big campaign of going to Vṛndāvana and instead He went to Jagannātha Purī. And then from there, just with one companion with Him, He went to Vṛndāvana.
Ichakritu para jai (?) ...means accepting the defeat by Himself.

Bhakti Caru Swāmī: 'Dhīra Kṛṣṇa Mahārāja was asking that yesterday you told that if somebody is not respectful towards the Guru *paramparā*, if somebody fails to show proper respect to the Guru *paramparā*, then he can be removed from his position of an Ācārya.

Śrīla Śrīdhara Mahārāja: Yes. Then he's disconnected. I was telling that in the disciplic succession, or the *śrauta paramparā*, there is links, like links after links like in a chain. If one becomes offensive to that chain of links, if one becomes disconnected from that link, then that is the primary symptom and he has to be removed. But if there's a little rust in the link then one should wait and see. Then it will have to be considered. That can again become clean. So these worldly considerations – like someone may be a little angry, someone may be a little too greedy, somebody may be a little too arrogant – all these characteristics in the external behaviour, these things can be tolerated and watched for a while.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja was telling that many devotees are waiting. For three years they have been watching and they're clearly noticing that many of the Gurus are failing to show proper respect to Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: By devotees you mean the God-brothers, yes?

Bhakti Caru Swāmī: Yes. They're directly expressing their disregard for Prabhupāda in many cases. Like Prabhupāda gave an instruction that if we have any difficulty then we should come to you. But they're deliberately neglecting that instruction of Śrīla Prabhupāda. And they're directly showing disregard to that instruction of Śrīla Prabhupāda. Isn't this a clear indication that they are becoming disrespectful to the disciplic succession, the *śrauta paramparā*, and thus they're disconnecting themselves from the line of disciplic succession? In the purport of one of the *ślokas* of *Īśopaniṣad*, Śrīla Prabhupāda is saying...

This part of the purport was translated and spoken to Śrīla Śrīdhara Mahārāja. While Bhakti Caru Swāmī was reading that purport, Śrīla Śrīdhara Mahārāja quoted a *śloka*, which means that these kinds of people become attracted by the glamour of the material nature. When Bhakti Caru Swāmī finished translating the purport of Śrīla Prabhupāda from *Īśopaniṣad*, Śrīla Śrīdhara Mahārāja commented, 'They're traitors, and that's why they'll be punished very severely.' Śrīla Śrīdhara Mahārāja quoted a *śloka* that says, 'Never go in the front because if it is successful then you share the result equally with everybody else, but if it is a failure then you're the one to bear the brunt.'

...

Sarvabhavana Prabhu raises a question, that if by any chance some activity taken up by the society somehow or other goes against the instructions and against the *paramparā* of the Guru, then...

Śrīla Śrīdhara Mahārāja: If we go against the instructions of our spiritual master and simply make the present ISKCON set up into cult worship, when instead of distributing the *sanātana dharma* through the books, they simply take up a method of earning money, any method for earning money. They are simply, individually trying to beat their own drums and be the centre of everything.

If you kindly allow me Mahārāja, then I can individually point out the different ways they are doing this.

A slight interruption from outside follows; not included within the tape, in the conversation.

The question by Sarvabhavana was repeated to Śrīla Śrīdhara Mahārāja in Bengali for better understanding, and additional part will be translated right now.

And now Mahārāja, in our case, when Śrīla Prabhupāda left the planet then he just left certain leaders in command although they were not ready for it. And those leaders themselves often agree to this fact.

But laughing, Śrīla Śrīdhara Mahārāja says, 'But anyhow before leaving the planet Prabhupāda did make some arrangements in the form of a GBC Body.'

Sarvabhavana says that, 'But at the same time Śrīla Prabhupāda had more or less pointed out a prime minister to whom we could go to in moments of difficulties, and that prime minister, so to speak, was you Śrīla Śrīdhara Swāmī.'

Śrīla Śrīdhara Mahārāja humbly says, 'Not for protection but rather for taking suggestions when required. He will give suggestions impartially so that the best can be achieved for the society.'

Sarvabhavana adds, 'Mahārāja, until and unless we realise that we need suggestions, how can we approach somebody for suggestions? They're thinking that they're not lacking in anything.'
Sarvabhavana adds, 'And Mahārāja, one of the most important instructions that we received from Śrīla Prabhupāda was to distribute these books. But at the present moment in America not a single book practically is being distributed. But instead they're distributing thousands of records and these records are not songs of spiritual songs, but simply songs so that they can earn some money to maintain the temples. Not only are the books not being distributed even the printing has come to practically a standstill. Prabhupāda has done so many things, so many buildings and things he has established. If we could see that our present leaders were even trying simply to maintain what Śrīla Prabhupāda had done, then also we could understand.'

Śrīla Śrīdhara Mahārāja says, 'That now they're trying to collect more men through an easy method by giving them an opportunity to gratify their senses.'

Sarvabhavana says, 'But Mahārāja, those men who are coming, they're coming for a few days only and then leaving again. And even the disciples of Śrīla Prabhupāda are also leaving.'

Śrīla Śrīdhara Mahārāja: 'How many of Śrīla Prabhupāda's disciples are leaving the movement and they're staying in their own houses and following the principles of *bhakti*? They're not wanting to stay with the present leaders.'

Bhakti Caru Mahārāja then adds, 'Mahārāja, just a few minutes back you were giving the example of the king... in relation to trying to bring out the point of jealousy. When the king dies then the eldest son sits on the throne and his brothers and other relatives are then envious of his position, that the son is sitting in the same throne as the father did. This envious attitude might be seen in five or ten, but that everybody is envious of his position is not possible. And in the beginning more or less all of Prabhupāda's disciples were very tolerant towards them.'

Śrīla Śrīdhara Mahārāja then says, 'That yes, this envious attitude could affect practically everybody around, but then, once the new king comes and slowly through his activities proves his worth, then this problem can be slowly solved. And the new king can with renewed vigour attract the minds of his relatives.'

Bhakti Caru Mahārāja simply translates what Dhīra Kṛṣṇa Mahārāja said in English.

Śrīla Śrīdhara Mahārāja says, 'Yes, it is possible that he might have said it.'

...who would often have discussions with each other and so he realised that we were on the same platform.

Bhakti Caru Mahārāja asks Śrīla Śrīdhara Mahārāja if he was feeling a little tired.
Śrīla Śrīdhara Mahārāja, much affected, as the conversation says, that the memories of Śrīla Prabhupāda is affecting him very much, and actually tears were rolling down his eyes.

Śrīla Śrīdhara Mahārāja says that his Guru Mahārāja commented, 'That at least one person will be left behind to distribute the instructions of Śrīla Bhaktivinoda Ṭhākura. And then when he was preparing to leave the planet, my Guru Mahārāja called me and gave last instructions stating that everything should lead up to and come and corroborate with the conclusion of Śrīla Rūpa Goswāmī. Everything would finally meet and explain the efficacy of Śrīla Rūpa Goswāmī's *siddhānta*. That all the different *siddhāntas* would be taken step by step and ultimately find its beautiful conclusion in *rūpānuga bhakti*. All the conclusions of *Śrīmad-Bhāgavatam* will lead up step by step to the *rūpānuga vicāra*. As it is found in the conversations with Śrī Rāmānanda Rāya where Śrī Caitanya Mahāprabhu says, '*Eho bahya age kaha ara*, [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] that you should go ahead, further, and state what is the actual conclusion of *bhakti*.'

Bhakti Caru Mahārāja says that, 'Dhīra Kṛṣṇa Mahārāja says that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would not tolerate any conclusions which are against the instructions and ideas of Rūpa Goswāmī. He would not tolerate them at all, that all the *apa-siddhāntas* should be done away with. And in that case is it also not our duty to act in that same capacity, or act under the same instructions not to tolerate the *apa-siddhāntas*?'

Bhakti Caru Mahārāja translates Dhīra Kṛṣṇa Mahārāja's question into Bengali for Śrīla Śrīdhara Mahārāja. And then further adds that from the descriptions of the lower, of the third class Guru, none of the eleven, present eleven Ācāryas, fit even into that category. So what are we then supposed to do with this present situation? Not only are both their feet firmly planted in this material world, but also their vision is very much in this material world.'

Sarvabhavana repeats the question in Bengali to Śrīla Śrīdhara Mahārāja.

And in reply, **Śrīla Śrīdhara Mahārāja** says that, 'Yes. I'm simply trying to see the brighter side of it so that we may not commit any mistakes against the other party. We must always see the brighter side.'
Śrīla Śrīdhara Mahārāja says, 'Let me say this in Bengali.'

When Śrīla Prabhupāda disappeared, left this planet, then Vasudeva was made the Ācārya, and then many senior disciples, like Nimi Mahārāja, objected. He said that when a branch is directly connected with the trunk and he's then asked to connect himself with another branch, it that possible? This was the argument he forwarded.

Then I started pleading the case of Vasudeva Prabhu because he was like my elder brother. I said, according to Śrīla Rūpa Goswāmī the service to a devotee is the greatest and it is at the same time service to the Supreme Lord. Although the *bhakta* is only a part, but yet, by serving the *bhakta* even Lord Kṛṣṇa is receiving the service, is being served. By trying to serve the Lord directly the Lord may not be served, but by serving the Lord's devotee, definitely both the devotee as well as the Lord is served thereby. The *śrī rūpānuga vicāra*, according to Śrīla Rūpa Goswāmī is that once you serve the *sādhu*, Guru, Vaiṣṇava, then the Lord is also being served.

So that is how I approached this particular situation, that if an elder God-brother is being served and through him our Guru is being served, then we are being successful in our devotional life. And when the senior God-brother is a favourite of the Lord, is dear to the Lord, then I'm serving the Guru through him and ultimately the Lord Himself. This is the conclusion. My own speculation might say so many things, but this is the actual conclusion of the *śāstras*.

So when I am approaching such a subject I should be very careful so as not to commit any mistake. I should always see the brighter side to avoid any mistake. We must eliminate all the undesirable elements and try to see the brighter side of everything, judging it very exhaustively in order not to make any mistake. And then, even if we fail in that endeavour, then of course there's nothing left for us to do, and there's no recourse to that. Do you understand? We must see all the possibilities from their point of view. We must choose all the possible arguments they might face.

Once, the great learned advocate, Prash Bihari Ghosh, came to the court quite drunk and started pleading the case of his opponent, and the lawyer or pleader of the other side was looking on quite amazed at this thing. He was thinking that this advocate is stating all the facts and points of my client. And then the junior advocate to Prash Bihari Ghosh suddenly reminded him that, 'Sir, what are you doing? You are stating all the arguments for your opponent." The advocate exclaimed, 'Is it so?' And then he started telling the Judge that, 'Your Honour, these are the different points and arguments my opponent may raise. So now I am placing forward my arguments, the points I want to bring to you.' And when he started speaking about the points he originally wanted to say for his own client, then the other lawyer was quite dumbfounded and had practically nothing to say.

So all the arguments that the other party might want to give, we shall discuss that in detail and bring out the salient points so that we might not make any mistakes. We must be aware that we are not influenced by any prejudices, just like they're being influenced by prejudices. We

should be careful not to commit the same mistake. We must be well guarded so that we're not led astray from the path of truth.'

Sarvabhavana questions that, 'Mahārāja, the advice Tamal Kṛṣṇa gives to his God-sister Jadurani Devī Dāsi – she joined much earlier to Tamal Kṛṣṇa and had Śrīla Prabhupāda's association from earlier times and longer.'

Śrīla Śrīdhara Mahārāja says, 'Not everything can be judged according to the time span. Just like Bhakti Caru Swāmī, he came much later and became a very beloved of Śrīla Prabhupāda. Not everything can be judged according to the time factor.'

Bhakti Caru Mahārāja says, 'And now, Dhīra Kṛṣṇa Mahārāja would like to put a question to you.'

Śrīla Śrīdhara Mahārāja says that, 'The controller or the master of *pratiṣṭhā* is Gurudeva, and the master of *kanak* is Śrī Nārāyaṇa Dev Himself.'

Bhakti Caru Mahārāja says, 'Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking a question to you personally.'
Bhakti Caru Mahārāja asks, 'Mahārāja, you are Ācārya and a very, very venerable senior Vaiṣṇava. Then how can these eleven present Ācāryas take titles and worship which is even on a higher platform than you? We are seeing that within a very short time they've started taking big, big titles and big, grand worship within a few days.'
Bhakti Caru Mahārāja asks, 'Mahārāja, previously we had spoken to the GBCs and had given that example about being partially opaque and partially transparent.'

Śrīla Śrīdhara Mahārāja gives the example that, 'When the tax collector of the king is collecting tax and is misappropriating the funds, then the ordinary worker, or the persons who are paying the tax, how can they find out what he's doing with his funds? In order for them to find out, they also have to come to that level, to come to that position, and get insight, get into his activities, then only can it be established that he is misappropriating funds.'

What excuse are they trying to put forward? What sort of attractive features are they trying to bewilder us with; the present Ācāryas; what are the arguments they're placing forward? That we have to find out.

Śrīla Śrīdhara Mahārāja says that, 'Maybe you'll consider that I'm not a fit person to give proper advice. My advice may not be actually according to proper consideration. This question is very difficult for me to answer.'

Śrīla Śrīdhara Mahārāja further says that, 'The other day Jayapataka Mahārāja came to me with the case concerning Jayatīrtha Mahārāja. 'Please let me say what I want to say and clarify this point and then we can discuss further.' Jayapataka Mahārāja came the other day to find out whether all the crying, and singing, and laughing, of Jayatīrtha Mahārāja, whether they were

genuine feelings or not, whether they're genuine symptoms of ecstasy or not. So I said no. First, I gave the scriptural injunction and then I said that Caitanya Mahāprabhu has explained that it is very difficult to (obtain? dishprapla?) 'That I am crying is merely to get name and fame.' This is so on a high platform. Lastly I pointed out that when your spiritual master did not point out, or manifest these symptoms in public, then why is he trying to go above your Guru? At this, Jayapataka was satisfied and he said, 'Yes. It's all right. I have come, I have got what I came for.' This brought out the ultimate point and he did not require any ultimate points further.

Your Śrīla Prabhupāda had earlier approached me to train up some boys, but first he sent them to Bon Mahārāja; disciples like Acyutānanda and Rāmānuja and some others. But Bon Mahārāja he took one away from your Guru Mahārāja and made him into his own disciple. And then he wrote to me, in the name of Govinda Mahārāja, asking me to look after them boys and that letter I still have. So Acyutānanda and Rāmānuja came first and he wanted me to train them up…

End of 80.08.20.A

Start of 80.08.20.B

Devotees Reading Bengali Translation transcript (part 2)

[**Śrīla Śrīdhara Mahārāja**] He always had great trust in me that I will not make a disciple out of his disciple. For this reason he would come to me and also he knew me from earlier years. Pishima had taken Hari *Nāma dīkṣā* from Bhaktisiddhānta Śrīla Prabhupāda and she had come to me for the second initiation. At that time I decided not to give any *dīkṣā* because I thought myself unfit, but yet on the other side there was Bhaktisiddhānta Śrīla Prabhupāda's order to give *dīkṣā pracāra* so I was wavering between these two points. On one side my Guru's orders and on the other side I thought myself unfit and not to give *dīkṣā*. But more or less the point that I did not want to give was more dominant. I went to Śrīpad Nityānanda Prabhu's place and there I felt an urge to give *dīkṣā*. And then reading Śrīla Jīva Goswāmī I came across a point where it's said that I should give what I have. If I don't give what I have then I'm a cheat, short; all these points. And Bhaktisiddhānta Śrīla Prabhupāda was always in favour of *kīrtana* and *pracāra*, all these points. So when Pishima came I had to turn her away. Many people had come, very many nice people had come, but I had to turn them away, all of them. And they all wanted me to become Ācārya.

Mādhava Mahārāja and Keśava Mahārāja would not have become Ācāryas if I had taken up this post of being Ācārya. They all wanted me to become the Ācārya and if I had become Ācārya then they would not have become. Especially Mādhava Mahārāja and Keśava Mahārāja and many others, even Yajava Mahārāja, they started initiating because I did not want to initiate.

So your Śrīla Prabhupāda had great faith in me that I would not try to lure away one of his disciples. I do not, did not want to become a big person. That is not in my nature. I do not want to move around with many people. I'm just satisfied with whatever I have. I'm only concerned

about my high thinking. That is my life, my spiritual thinking is my life; the conclusions of the scriptures, the advices of the *mahājanas*, to relish them and practice them and to discuss them in a small confidential circle. That is the main goal of my life. That's why he used to trust me. That's why he used to send his disciples to me. Because he knew that I will teach them the truth and I will not take them away, unlike many others. That's why he used to come to me. He used to like me and he used to enjoy discussing with me. There are many points in *Bhagavad-gītā*, very subtle points, like I was telling the other day that *śloka*:

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Here, this *upayānti te* is *upa*, is *parakīya*. Once I discussed this point with him and he agreed and he said that at this point there cannot be anything else but the *parakīya rasa* of Braja. He agreed with me and supported me although this was my conception. These four are the four main *ślokas* of *Bhagavad-gītā*. [10.8 – 10.9 – 10.10 – 10.11] *ahaṁ sarvasya prabhavo.*

In my book called *Prapanna-jīvanāmṛtam* which I wrote about thirty years back I explained this as Rādhā-*dāsya*, the servitor-ship to Rādhārāṇī. Here there is a hint of the servitor-ship to Rādhārāṇī.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

Kṛṣṇa is telling that everything has been introduced by Him. Even the service to Him also has been introduced by Himself, 'Has been introduced by My potency which is non different from Me.' With that conception if we want to serve Kṛṣṇa, if we try to serve Kṛṣṇa, then that service is through the submission to the spiritual master, following the spiritual master, following Rādhārāṇī. In *Bhagavad-gītā* in remote connection this link is there. I wrote that.

I was extremely enchanted with the meanings of the scriptures, with the teachings of the scriptures. That's how I used to pass my time, discussing about these intricate instructions inwardly. And along with that I used to do some preaching on the side; and that also in that kind

of circle. When I used to stay next to his house in Sita Kanta Banergee Lane he used to come to me quite often and for a long time we used to discuss about these subjects. There used to be an exchange of understanding. That's why he used to know me quite well. In Allahabad also along with Tapasi Mahārāja I went to his house, gave lectures, and brought him to our Maṭh. Before that he met Śrīla Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] once. One of his friends took him to Śrīla Prabhupāda at Ulṭā Ḍāṅgā and just by seeing Śrīla Prabhupāda he realised that at last the responsibility of spreading the teachings of Śrī Caitanya Mahāprabhu has fallen on the shoulder of such a person who will do something about it, who will spread it all over. Now this responsibility has fallen on a real qualified person. This was his realisation. And then in Allahabad I was the media to attract him to this path. Then in Sita Kanta Lane, Bombay, and many other places I was with him.

When Bon Mahārāja came back from England and we met in Bombay and he had many questions and I started giving the answers to them. Then he commented that, 'Today, Europe has been defeated by Asia.' He saw that after preaching in Europe quite extensively, the doubts, the questions that he had in his mind, I answered them and dispelled his doubts. That's why he commented like that.

I always had a close connection with him and there were confidential exchanges; that's why he used to trust me so much. He had his confidence in me in both ways; he used to trust me in my behaviour and he used to trust me about my spiritual realisations. That's why he used to feel happy to come to me.

Sarvabhavana Prabhu asks Śrīla Śrīdhara Mahārāja, 'Mahārāja, the other day you were telling me that when Śrīla Prabhupāda was inaugurating the Māyāpur temple then you went there along with your disciple Govinda Mahārāja and you made Govinda Mahārāja give a lecture.'

Śrīla Śrīdhara Mahārāja, Yes, and I also gave a lecture, and in that lecture Govinda Mahārāja said, 'He, Śrīla Prabhupāda, considers me like his own son, and he considers my spiritual master Śrīdhara Mahārāja, as his *śikṣā* Guru.' In that assembly Kṛṣṇadāsa Bābājī Mahārāja also was present. Govinda Mahārāja quoted the *śloka*,

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.98]

'Who will believe this at this present time? Through him, Śrīla Prabhupāda has done something that is beyond belief. He has done something unbelievable.' Saying this he said that, 'He loves me like his own son and he considers my spiritual master as his *śikṣā* Guru.' And he, Śrīla Prabhupāda, is so humble that in reply to this he said, 'Whatever Govinda Mahārāja has said is correct. I consider him like my son, and I consider his spiritual master Śrīla Śrīdhara

Mahārāja, as my *śikṣā* Guru.' And then he glorified me by saying Oṁ Viṣṇu-Pāda etc and giving, *Jaya dhani.* He was so humble. And I became a little ashamed due to this.

Bhakti Caru Swāmī asks Śrīla Śrīdhara Mahārāja that, 'Dhīra Kṛṣṇa Mahārāja wants to ask two more questions.
Dhīra Kṛṣṇa Mahārāja asks the question and then Bhakti Caru Swāmī translates it into Bengali; the question about Dhruva Mahārāja and his mother Suniti.
Then Dhīra Kṛṣṇa Mahārāja asks another question which Bhakti Caru Swāmī translates it into Bengali. This question is about the GBCs. The question at last mentions that the GBCs, there's a proposal that the GBCs also should be included as initiating Gurus.

Then **Śrīla Śrīdhara Mahārāja** questions, 'That only the GBCs, not outside the GBCs?'

Bhakti Caru Swāmī says, 'No.'

Śrīla Śrīdhara Mahārāja asks, pointing to Dhīra Kṛṣṇa Swāmī, 'He's in charge of which zone?'

Bhakti Caru Swāmī says, 'He's in charge of Los Angeles temple.'

Śrīla Śrīdhara Mahārāja says, 'I guess Haṁsadūta Mahārāja also has that sort of idea?'

Bhakti Caru Swāmī says, 'Well maybe right now he's thinking that way, but previously they all were thinking alike. That is, none of them really wanted to increase the number of the Gurus. They were thinking that these eleven are all-in-all and they did not want to include anybody else.'

Śrīla Śrīdhara Mahārāja, 'I told them right at the beginning when they came to discuss with me about this after Swāmī Mahārāja departed. Then I suggested that this should be made into a dynamic practice so that every year during Gaura Pūrṇimā some new Gurus can be included. Then the other party, the God-brothers, non initiating God-brothers, will have their confidence on the initiating God-brothers and give their support to them. Otherwise if they maintain some rigid practice then the relationship will be cracked. This was my suggestion but they did not care about that. On the other hand emphatically they said that no, only these eleven that Śrīla Prabhupāda has selected will remain. Outside these eleven they will not include anybody else. I pointed out that if you include some more initiating Gurus that will be favourable. As it is when you all are going to leave then you have to appoint your disciples as initiating Gurus. You have to empower your disciples. So why can't you do that to your brothers? Can there be no qualified person? So better you keep it opened. This practice will be very dynamic. If needed you eliminate some people also from their position of Guru, and include also somebody when he's qualified.'

Bhakti Caru Swāmī requests Śrīla Śrīdhara Mahārāja to speak this in English so that everybody can hear it in his voice and Śrīla Śrīdhara Mahārāja speaks it in English.

Then Dhīra Kṛṣṇa Swāmī asks a question and Bhakti Caru Swāmī translates it into Bengali.

Śrīla Śrīdhara Mahārāja laughs and says, 'So now they don't want to listen to the uncle Gurus. That way they can give formal respect but actually the nephew can supersede the uncle also.'

Bhakti Caru Swāmī says, 'Yes, they may but they do not.'

Śrīla Śrīdhara Mahārāja, 'Actually they have gone or not, that criterion is different in absolute consideration. Relatively they will offer their respects but the nephew can also supersede the uncle, but still he will give him his due respect.'

Bhakti Caru Swāmī points out that Caitanya Mahāprabhu told Vallabhācārya that the one who does not recognise the superiority of the spiritual master, he is like a prostitute. The one who thinks that who has superseded his spiritual master, he is to be considered as a prostitute.

Śrīla Śrīdhara Mahārāja, 'Noticing the realisation of Vallabhācārya, Śrī Caitanya Mahāprabhu said that, but in the line of Caitanya Mahāprabhu, Śrī Jīva Goswāmī he has mildly differed from Śrīdhara Swāmī, like, *tejo-vāri-mṛdāṁ yathā vinimayo* [*Śrīmad-Bhāgavatam*, 1.1.1], this *vinimayo* Śrīdhara Swāmī has translated as implementation, but Jīva Goswāmī did not agree with him. He said that *vinimay* never means implementation or imposition; *vinimay* means transformation. So Jīva Goswāmī differed with him in this respect. But Vallabhācārya, to establish some faulty conclusions, in spite of being the disciple of Śrīdhara Swāmī, has attacked him. That was his audacity. There was no substance in it. That's why Mahāprabhu has rejected him.'

Bhakti Caru Swāmī, 'At least there was some scriptural understanding, but here there is no scriptural understanding.'

Śrīla Śrīdhara Mahārāja, 'I heard from different people that Swāmī Mahārāja has told his disciples that in Bengal, most of the disciples of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, have deviated from his teachings. So know you have to go and reinstate that pure teaching of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. Giving such inspiration he sent them here. Now if that is true, of course I myself have not heard it from him, I simply heard it from others, and in a way I think it is quite possible also, just to encourage them so that they might not have gone this far from that. What they might think that what our spiritual master, the great preaching work that he has done, what he received from the lotus feet of his spiritual master, that is novel and a wonderful substantial potency. And with that he has come here to recapture. And the ones who are in possession of that they're almost dying. So you all must go and give it there. Like when the *brāhmaṇas* fell down in Bengal at one time, then Adisur (?) brought the *brāhmaṇas* from Kanoge (?) and then he re-established the *varṇāśrama* system here, like that. He also has done something like that.

I heard from Kṛṣṇadāsa Bābājī Mahārāja that before leaving this planet, Swāmī Mahārāja requested him to beg forgiveness on his behalf from his God-brothers, that at times he might

have offended his God-brothers while preaching. This he said – I heard it from Kṛṣṇadāsa Bābājī Mahārāja. He said that although he had due respects towards his God-brothers, but still while preaching he might have offended them a little bit; so he should be forgiven.

Like I heard once Akiñcana Mahārāja ask him, 'What your other God-brothers are doing?' So he replied, 'Well, they just eat and sleep and ring the bells.' Hearing this, they became very offended and then they came to me. But my observation is neutral so I said, 'The drum that he's playing, if he accepts you as a player of the bell in that band, then you should consider this to be a great honour.' I told this. My views are different. I saw that he's playing a huge drum, a battle drum, so if you get a chance to play the *kashi*, or cymbals, along with that, that is a great honour to you. This I'm speaking from the absolute consideration.'

Bhakti Caru Swāmī pointed out, 'Mahārāja, if Prabhupāda gave this instruction then he must have given this instruction to all his disciples. Now why, instead of all his disciples, only eleven of them are so hung-up about this? It is not so much of Prabhupāda's instructions; it's a matter of their personal, selfish motives. To guard their selfish motives they have closed their doors and windows very tightly so that no attack can come from outside.'

Śrīla Śrīdhara Mahārāja, 'That's a kind of a policy true, but that cannot be rejected altogether. The way, there was a practice in India before that, 'Do not go beyond the seas because due to the social exchange you might get degraded.' Due to the exchange, instead of benefit, you might become degraded. So make a boundary so that you do not become degraded, the way the Chinese made the wall around their country so that the national culture cannot be degraded or destroyed by any external invasion or influence. It may be something like this.'

Bhakti Caru Swāmī, 'But Mahārāja, the main consideration is that many of Prabhupāda's disciples are leaving the movement. They're quite unable to tolerate all this nonsense any more.'

Śrīla Śrīdhara Mahārāja, 'Yes, the ones, those who won't be able to check themselves they'll come forward, and the ones who are wavering, those who can tolerate a little more, they can wait and examine what actually is Kṛṣṇa's desire for a little longer. The primary consideration is Kṛṣṇa's will.'

Bhakti Caru Swāmī, 'But we are seeing that in order to accelerate Kṛṣṇa's pastimes Nārada Muni is acting in certain ways as if he's acting against Kṛṣṇa's desire.'

Śrīla Śrīdhara Mahārāja laughs and says, 'Yes, the way he caused Kaṁsa to kill the first six sons of Devakī. Yes, the inward feeling should be like that. So if this is degradation then even if he cannot come forward then at least inwardly he would feel that, yes, if there's degradation then let it happen quickly. Let the reaction come quickly. Otherwise it will cause a great damage to many people. Yes, the ones who won't be able to control themselves they will dive into it. Without considering the good, bad, honour and infamy, without considering the future, they will dive into it for reformation. That is also quite possible.'

Bhakti Caru Swāmī, 'Śrīla Prabhupāda is giving an example that if somebody has a boil then instead of blowing that boil it is better to press it and get the poison out. Instead of blowing the boil for temporary relief, the one who is a real well-wisher, he will press the boil and get the puss out. That might cause some pain, momentary pain initially, but in the long run this will be beneficial.'

Śrīla Śrīdhara Mahārāja laughs and says, 'The ones who believe in homoeopathic treatment they will say that instead of making such demoniac attempt give him some medicine and that will cure him.'

Bhakti Caru Swāmī, 'But Mahārāja, it has been seen that homoeopathic medicine does not work with everybody.'

Śrīla Śrīdhara Mahārāja laughing, 'But Hanumān will not agree with that.'
Śrīla Śrīdhara Mahārāja continues. Like once when a drowning man was floating across the Ganges and on the bank a *yogī* was meditating. And one other man saw this drowning man floating by so he dived into the river and rescued the man and brought him onto the bank. And then he told the *yogī* that this man was drowning and you're chanting while sitting on the bank of the river. Then the *yogī* replied, yes, I saw that you are coming, I knew beforehand that you are coming to rescue him so I did not make any attempt myself.'

So there are different kinds of people. The ones who cannot resist themselves they'll dive into it. The ones who are a little sober they'll think that the remedy for this Kṛṣṇa is sending.'

Bhakti Caru Swāmī, 'Mahārāja, I asked you this question because in America there's quite a few devotees, those who are impatiently waiting to hear what you think about all this, what you say about this.'

Śrīla Śrīdhara Mahārāja, 'Yes I know that there are quite a few people, those who are the well-wishers of the movement, they're waiting and seeing, but this is breaking their heart, this damage to the society. From here, from a distance, I'm saying wait and see. But for them this is becoming *yugas* (twelve years or more). The ones, those who are the real lovers of the institution, for them this is becoming intolerable. This is going beyond their limit of tolerance.'

Bhakti Caru Swāmī, 'The main reason why we came was because there are many devotees, those who are impatiently waiting to hear what you have to say. Now if you just show us the way that now this has come to this point and unless some rectification is made, must be done, then they all will get together to do something about this.'

Śrīla Śrīdhara Mahārāja, 'If I have to say something formally from outside then I have to say that among you who enjoy the greatest confidence of all the devotees, through such a man you call for a meeting in America or wherever the field is the most important. And in that meeting the ones who are willing to boldly face this situation, participate, the GBCs, those you feel who are dissatisfied inwardly, call them and call a few Ācāryas like Rāmeśvara who are sympathetic.

And then in the meeting you record the feelings of different devotees. And then with the strength of that resolution you call for their explanation,

'That what you are doing in the name of Prabhupāda, you're all not absolutely infallible. Due to your activities the mass of the disciples of Prabhupāda has become very bewildered, they're becoming very disappointed. And they can see that a great loss is going to be incurred by the ISKCON Society, the ISKCON Society is in danger. So now you all reconsider yourselves and appeal to them to readjust themselves and thus this disaster can be saved. So many devotees are leaving the movement, so many devotees have become half dead, and so many devotees have already died, and so many are lamenting. And we cannot just sit idly without trying to rectify the situation. We ourselves do not want any position, but what's going on is intolerable. It shows that the major portion is going to die. So we want some action to rectify this situation. We want some remedy for this. This must be thought out and accepted.'

So with this idea you form a committee, make a resolution, and then selectively invite some. In this way you call for a meeting, pass a resolution, and then call for them and ask them to readjust their position and reconsider. Otherwise we shall be in painful necessity to make progress independently. You can say this in this line.'

Then Śrīla Śrīdhara Mahārāja himself translates this in English.

End of 80.08.20.B

Start of 80.10.00. A

Śrīla Śrīdhara Mahārāja: ...I consider Tamal Kṛṣṇa Mahārāja more sober, and senior man, and in his consideration I could trace and could see of your experience your departed master, I want to hear what is his _____ around the present situation.

Tamal Kṛṣṇa Mahārāja: My feeling is that Haṁsadūta Mahārāja is a very sincere devotee. He loves Śrīla Prabhupāda, he loves Kṛṣṇa and Lord Caitanya, he loves his disciples, and he loves his God-brothers. And in preaching work there is bound to be sometimes some imperfection. In preaching there will be some – not everything is perfect. In this material world nothing can be done perfectly. So sometimes there is mistake; in him, in myself, in everyone, but the motive is very good. And I personally feel that in a similar situation a few years ago there was one God-brother of ours named Siddha Svarūpa Ānanda Mahārāja who also could not get along with his God-brothers. But Prabhupāda always took his side; our Prabhupāda always tried to protect this devotee, and to have all of us – Prabhupāda's disciples, allow this devotee to continue to function and serve in the best way he could.

Haṁsadūta Mahārāja is many, many, many times a more sincere disciple of Prabhupādas than this Siddha Svarūpa Ānanda was. And Prabhupāda dealt with great compassion and mercy upon this Siddha Svarūpa. And I feel that in this case Śrīla Prabhupāda would deal with great compassion and mercy and protection and understanding for Śrīla Haṁsadūta, because I know that Śrīla Haṁsadūta is teaching his disciples to chant Hare Kṛṣṇa *mahā-mantra*, he is teaching

them to attend *maṅgala-āratī*, he is teaching them *Śrīmad-Bhāgavatam* and *Bhagavad-gītā* philosophy, he is teaching them the standard process of *bhakti-yoga*. And that is actually what is ISKCON. ISKCON means to teach Kṛṣṇa consciousness. The institutions, the buildings, the rules, they're all to facilitate the teaching of Kṛṣṇa consciousness. So we must see, is Kṛṣṇa consciousness being taught? If there is some other thing being taught then it is serious, but if Kṛṣṇa consciousness is being taught, even there may be some other slight impurity also, never mind the impurity. One time I asked our Śrīla Prabhupāda, that _____ [?]

Śrīla Śrīdhara Mahārāja: To certain extent, then I shall ask him to say.

Tamal Kṛṣṇa Mahārāja: One time I asked our Guru Mahārāja, that your God-brother Tīrtha Mahārāja, there is many disagreements with him and other God-brothers, so perhaps he is displeasing Bhaktisiddhānta Saraswatī Prabhupāda. And my Guru Mahārāja said, 'Oh no.' He said, 'Oh no.' He said, 'He has very much pleased our Guru Mahārāja. Our Guru Mahārāja is accepting his service just as Kṛṣṇa accepted the service also of Pūtanā. Pūtanā came – there may have been something impure, but she was Kṛṣṇa's, she came in the gesture of offering service, and Kṛṣṇa accepted the best thing of what Pūtanā came with.'

So then some devotee may not have been perfect in his offering to Śrīla Bhaktisiddhānta. Śrīla Bhaktisiddhānta was such a great Ācārya that he would only see the good in what the person was bringing forth.

So I see so much good in Śrīla Haṁsadūta and I am seeing that and I am not seeing the other things because to me that is more important. That will endure. That is what Kṛṣṇa is seeing. And I think that is what Prabhupāda would see now. I do not see all these other smaller things. They will all, they are unimportant from the eternal consideration. From the eternal consideration these small deviations are not very important; insignificant. So that is my opinion.

Devotee: [Explains in Bengali (?) what Tamal Kṛṣṇa Mahārāja has just said.]

Śrīla Śrīdhara Mahārāja: Now this new gentleman.

Devotee: Gopāl Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gopāl Kṛṣṇa.

Devotee: He's a Governing Body Commissioner for Bombay, Delhi, and Canada, and Western India, and Gujarat.

Śrīla Śrīdhara Mahārāja: What is your idea of the present situation of ISKCON? And how...

Devotee [Gopāl Kṛṣṇa?]: I think basically you have heard what Haṁsadūta Mahārāja has said. The real problem is, the real question for the GBC Body now is whether we should accept what Haṁsadūta Mahārāja is like and let the preaching go on, or whether we have to become very

strict in enforcing discipline. So this is a real thing. Haṁsadūta Mahārāja has always been like he is, so we have to decide whether we're ready to accept him and still accommodate him, or whether we want to enforce a very strict discipline on him.

Śrīla Śrīdhara Mahārāja: Now you have come to pass a particular judgement about the present situation.

Devotee: We have to resolve the present problem.

Bhāvānanda Mahārāja: Mahārāja, it's not that we can pass a judgement because we are not the GBC Body. But from the outcome of our talks here today, then we all have to fly to America and meet with the entire GBC and convince them of our mood.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bhagavān Mahārāja.

Śrīla Śrīdhara Mahārāja: And there?

Devotee: Prabhupāda Kṛpa Mahārāja.

Tamal Kṛṣṇa Mahārāja: Formally Hari Sauri Prabhu.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What is your opinion about the present situation? What do you feel at your heart?

Prabhupāda Kṛpa Mahārāja: I think the main difficulty we have to resolve is what level of authority the GBC can wield on individuals. Our Śrīla Prabhupāda made a society, and because we're all individuals we have our different characteristics, and Prabhupāda accepted all of those, but at the same time kept us within some guidelines for keeping a united preaching front in order to make the preaching effective worldwide as well as in a local way. So we seem to be finding difficulty in getting a balance; how to allow an individual to do his preaching in the way that he knows how, and at the same time to keep a unified front for the preaching work on a worldwide level. So some devotees feel sometimes that that may be disturbed by some activity that Haṁsadūta Mahārāja performed in this last previous year. So therefore the attempt was made to discipline Śrīla Haṁsadūta in a certain way to check those tendencies. But at the same time now, we see practical results that he has become very much disturbed by that. So now we're looking to try to see how we can proceed in the future so that we can accommodate everybody but still keep what's considered a level of respectability or a proper control on the preaching activities; for the Ācāryas and for the GBC.

Devotee: [13:35 - 16:05 Bengali?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhagavān Mahārāja: You have heard everything. Now what's your recommendation?

Śrīla Śrīdhara Mahārāja: And what is your recommendation as the chairman to save the situation? Let me know that. How we can accommodate, adjust in the present circumstances to do the maximum good for the ISKCON and Prabhupāda? What should be your recommendation?

Bhagavān Mahārāja: My feeling is that everyone has come here rendering voluntary service, but because we are such an international organisation, whatever one person does that affects so many people. So therefore, out of respect for everyone, even the Ācāryas sometimes they have to limit themselves, even though philosophically speaking the Ācārya cannot be limited. But because we have a special organisation based on worldwide preaching, we also have to respect certain limiting situations. In this way, Śrīla Prabhupāda tried to give everyone such a feel that they more or less would not interfere with everyone else. He tried to solve the problem by giving everyone a big enough field so they would not interfere with everyone. One of the problems in America, Mahārāja, is that there are ten GBC, so many GBC are there that sometimes you cannot move without bumping into another GBC. And this has led to very much... we can say, like politics, but in one sense it's inevitable in such a small space everyone has so many different ways of preaching. Prabhupāda knew this and therefore he wanted to spread everyone out in such a way they could do what they want without disturbing. Now originally, Prabhupāda wanted Haṁsadūta Swāmī to be in Śrī Laṅkā; that was one of his final – he didn't mean that he should always just stay there. He wanted him to specifically develop Śrī Laṅkā. But he told him also that he could all over and do some preaching activity. However, after Śrīla Pabhupada's disappearance, the GBC put Haṁsadūta in America, and when he got into America, due to his particular personality he started doing some activities which created some controversy. And Prabhupāda also said that certain devotees have tendency to create some controversy where they go. So to try to solve that he wanted to give them some field. Anyway, this is what happened, and er... obviously controversy was created, there was the incident with the guns, and that made worldwide news. And of course we don't take so much publicity serious some times, but the fact is that everyone's preaching work all over the world was affected by such a thing. And the GBC felt that this was some irresponsible activity. But the point where we stand now, he has disciples in America so it is not so practical just to tell him to leave America. What I would suggest therefore, would be that he be given some spot, if he's going to stay in America, some spot where he's not, at least in another state with the same GBC.

Devotee: Explain how America is divided into different states.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Who is he?

Bhagavān Mahārāja: Rāmeśvara Swāmī. And they at the present moment have very great fight.

Śrīla Śrīdhara Mahārāja: And the zone was allotted by Swāmī Mahārāja to whom; both of them?

Bhagavān Mahārāja: Well, Rāmeśvara Swāmī has been there for about ten years...

Devotee: Even during Prabhupāda's lifetime.

Bhagavān Mahārāja: ...and the upper part of that zone has been under changing management for several years, by different GBC.

Devotee: _____ _____[?]

Bhagavān Mahārāja: My feeling, Mahārāja, is that we could at least reach some compromise, at least if he was not in the same state. He has two other states, Washington and Oregon.

Devotee: _____ [?]

Bhagavān Mahārāja: The thing is, if there's going to be two GBC in one state it is very difficult. So at least they must be harmonious. Right now it is too difficult to make some harmony.

Śrīla Śrīdhara Mahārāja: _____ [?] What is Tamal Kṛṣṇa Mahārāja's suggestion? _____ [?]

Tamal Kṛṣṇa Mahārāja: The proposal by Bhagavān Mahārāja is not bad, except there is one difficulty. That in this state which he is mentioning there is an important *āśrama* which is the centre of Haṁsadūta Mahārāja's activities. Therefore if he, if Haṁsadūta Mahārāja is not allowed to organise, to work in that state, then he loses that very important *āśrama*.

Bhagavān Mahārāja: But another one can be acquired.

Tamal Kṛṣṇa Mahārāja: Perhaps.

Bhagavān Mahārāja: That was their plan. Their plan was to get another farm in Washington.

Śrīla Śrīdhara Mahārāja: Let him say, then you will...

Tamal Kṛṣṇa Mahārāja: But I personally think that our leaders must come to a different platform of working together. We must learn to accommodate many different methods of preaching. Jayatīrtha Mahārāja was speaking with me on the telephone three or four days ago,

and he said that if ISKCON is to survive it must be a confederation; a confederation of devotees who all agree on the basic principles of Kṛṣṇa consciousness. Although I agree that the United States is one country and what is done in one place does indeed affect another place, still, I feel that all of the members involved are intelligent persons and if we can deal with each other, if we can extend our trust and love to the next person, that will bring out gradually the best in each person. I feel that we must deal on the platform of Vaiṣṇavas, not just on the platform of managers, or parliamentarians. So I feel that in this case, I have seen Haṁsadūta Mahārāja, I have been with him; his heart is very, very pained and hurt. And I feel that Prabhupāda would bestow his mercy and kindness and compassion in some way on him. Exactly how, that Prabhupāda would be able to know how to do, but he would not chastise him any more; that no more chastisement, no more reprimand. Prabhupāda would deal in such a way that his heart would be pacified. So I cannot participate in chastising in that type of mood any more because that is hurting him too much. And a Vaiṣṇava cannot see another person hurt; it gives him pain.

Śrīla Śrīdhara Mahārāja: What is the purpose of his saying that about...

Devotee: _____ [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: What is your suggestion of how to come to a practical solution? What do you suggest?

Tamal Kṛṣṇa Mahārāja [?]: The situation is very complex, because we're dealing with the disciples of Haṁsadūta Swāmī, with Haṁsadūta Swāmī himself, we're dealing with the God-brothers, and the society, and we're dealing with the disciples of other spiritual masters. The situation has been brought to a level of personal conflict. At the same time the difficulties are mainly on principles, of behaviour, principles of management. Nothing is black and white. Nothing is completely bad or completely good. The basic thing which I see is that Prabhupāda has appointed a Governing Body Commission and told us that no one of us is the absolute Ācārya. That means each one of us should have the humility that Prabhupāda did not think that we are perfect, nor are we independent. Although this will be admitted but in actual practice the tendency is not to listen to our God-brothers, or listen to the Governing Body, and then when we make mistakes we get in trouble and a correction is tried to be made, then we resent that and we revolt to that sometimes.

Devotee: _____ [?]

End of 80.10.00. A

Start of 80.10.00. B

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Haṁsadūta Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāvānanda Mahārāja: Mahārāja, I feel that our GBC decisions that we took last April were much too severe though we didn't understand at that time that the reaction is very, very much chaotic. The result of our decisions reached last April in dealing with Tamal Kṛṣṇa Goswāmī, Haṁsadūta Mahārāja, and Jayatīrtha Mahārāja, has created chaos. And I feel that we be should broad-minded enough to realise that and correct it by returning Haṁsadūta Mahārāja's zone to him, and by allowing him to preach within Kṛṣṇa consciousness and as a member of ISKCON. And I think the whole thing will be settled right there. Because factually, Mahārāja, Haṁsadūta Mahārāja will not accept anything less.

Śrīla Śrīdhara Mahārāja: So acute problem now is about the particular zone being half and half – is it?

Devotee: That is part of the problem.

Śrīla Śrīdhara Mahārāja: Part of the problem.

Devotee: Part of the compromise.

Śrīla Śrīdhara Mahārāja: Particular province; that is one part. And the broad thing is this, that the committee is there, GBC, and the committee has got its rules and understanding, but the nature or behaviour of the committee should be according to the ideals preached by your respectable Prabhupāda. As far as I find as well as my experience of, about the mission, in the practical field some leniency is necessary. Hard and fast rules, very strictly, cannot be applied. So we shall be a little lenient in our dealings. You see justice and sense of equity, or something like that. What is it? Justice and...

Devotee: Mercy.

Śrīla Śrīdhara Mahārāja: Not mercy. In British law, justice we were told, and that should be added by goodness and equity, or something like that. Both combined the practical things should be dealt with. Not only law, law and good sense and equity, both combined can go on. Some particular cases some leniency, and some particular cases strictness. On the whole you should follow the line of your great Ācārya; somewhere slackness, somewhere strict. _____ [?]
Strictness is also necessary and leniency is also necessary, and how that should be dealt, seeing the sincerity of the heart. Of course strictness in the case of _____ insincerity, and in the case

of sincerity the leniency should be expressed. In this way we shall try to manage. There should be some differences because from the beginning, in the _____ we find that when Uddhava says that, "What is the reason that so many variegated opinions in the field of religion, are they equally true alternately or there is some room of comparison?" Kṛṣṇa told that to Uddhava, in _____ "In the beginning this was one and it was given by Me to Brahmā. And then from Brahmā, his ten disciples they heard it and according to their own temperament they accepted it in a modified way, and when in their turn they went to deliver, the differences arose." In this way, *prakṛti-vaicitryāt* and *pāramparyeṇa*.

By succession and by variegatedness of the listener from the same source; in these two ways mixed today there is so many variegated opinions, but the source is one. So it is necessary from time to time that the Lord Himself, or some original Ācārya from that place, asked to readjust everything again. It is the very nature of the soil that it will create some modification. And the *upadeśām*, that is the advice, the *śruti*, *śāstra*, they are there to harmonise, to purify. And the nature is going differently. So some compromise between the two, and where there is sincerity the law should be lenient, and where there is insincerity law will be a little more strict. In this way we should go. That is my general opinion and my experience also about the missionary life for a long time. So come to practical, that is the general, but come to a practical point. When we find that there is a particular province, half of that, that is the place of dissension.

And another I want to know – you say that this gentleman is not abiding by the laws of GBC. But what is the practical example? I want to know one, one or two.

Devotee: Haṁsadūta does not follow the principles of the GBC.

Śrīla Śrīdhara Mahārāja: On what point you decide that this is not according to law, or the order of the GBC, and the particular instance, one or two, I like to hear from you. Anyone may say.

Devotee: I have in four categories. One is illegal activities which risk the good name of our society, one is offences against Vaiṣṇavas, offences against the Guru, and loosening our regulative principles.

Śrīla Śrīdhara Mahārāja: Yes. Offences against Guru, Vaiṣṇava and?

Devotee: Regulative principle loosening _____ [?]

Śrīla Śrīdhara Mahārāja: To break the law, to challenge the law, of the GBC.

Devotees: The spiritual regulative principles.

Śrīla Śrīdhara Mahārāja: Oh, spiritual.

Devotee: So, there was...

Śrīla Śrīdhara Mahārāja: Any complaint of private character that we shall, that I should hear in a very private way?

Devotee: Well his disciples are here.

Devotee: They can go for a few minutes.

Śrīla Śrīdhara Mahārāja: Who is here?

Devotee: His disciples are here.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: So you have to go now. _____ [?]

Śrīla Śrīdhara Mahārāja: I read from *Bible* when Christ was going with the cross on his shoulder, on two sides, men standing to see, and Judas was amongst them. And Christ going with his look down, suddenly, where Judas was, he saw him. And he's going, without caring about the mob, but when Judas was in the line, suddenly, he looked to him. And the look was such that Judas fled away from the place, mad. What was in the look? I tried to assert it and I ascertained that Christ looked at him with such depth of pity that, 'Judas, I'm using you for my luxury, glorious life, example of life, and I am giving you _____ blame on your forehead for time to come, eternal time. I am taking the advantage and I am smearing you with blackness. And I am, at your cost, I am exploiting, I am taking the fame of goodness.'

[*mahā-kṛpā-pātra prabhura*] *jagāi, mādhāi / 'patita-pāvana' nāmera sākṣī dui bhāi*

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

As Jagāi Mādhāi was the witness of the greatness, magnanimous example of Mahāprabhu, they stood black, there, to enhance the greatness of Nityānanda Prabhu. So Christ looked at him like, 'I'm exploiting you to the greatest extent. Please forgive me.' Something like that. So, his sympathy. Anyhow it is _____ [?] Serious, though so grave ostentatiously but it is such in its component. Anyhow, how we can do away with the difference and we can go and meet with as a single man? How it is possible? Bhāvānanda Gi Mahārāja. Jaya Pataka Mahārāja, do you think that what he wrote in his diary that is a serious thing?

Devotee: I think the disciples should still...

Śrīla Śrīdhara Mahārāja: Receive the training in such temperament _____ such apprehension.

Devotee: Mahārāja, I think his disciples should wait to come until we're finished.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. In Vaikuṇṭha, in the march from matter to infinite, that characteristic should be maintained. Phenomenal activities should not discourage us; then we are no longer a member of Vaikuṇṭha, that is, no longer a factor of the infinite. Our object of search is He; so many infinites are under His feet.

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]
[*Bhagavad-gītā*, 10.42]

"Whatever you can conceive is only in My one part."

Just as zero plus zero, zero minus zero, zero into zero, all zero. So also infinite; infinite plus infinite is infinite, infinite minus infinite that is infinite, infinite into infinite is infinite. So infinite is at His disposal, He's above so-called infinite. So Śeṣasajar, Infinite is a plane where He uses infinite as His bed, Śeṣasajar.

Devotee: The problem is that in dealing with inexperienced people if the Ācārya does not control his anger, then that will also affect the inexperienced. Just like Tamal Kṛṣṇa Mahārāja and Jaya Pataka they were saying that this incident in South India; actually they were very afraid that someone would get hurt. Because the telegram came, in telegram form, this person should be killed. So Tamal Kṛṣṇa was expressing very great anx...

Śrīla Śrīdhara Mahārāja: Then, suppose, if you take it seriously then what process we can proceed on _____ [?] will you take this same policy in a body that we are to remove him, eliminate him from the world?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Then you are to take this policy, you will leave him, exclude him. But he will go on externally. Outside you he'll grow. Would that be a happy and prosperous thing to the institution?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Then what should be the better arrangement according to you?

Devotee: The original idea was that for the active managerial area, if he had, if there was no other...

Śrīla Śrīdhara Mahārāja: No, you see, this is out, when this sort of statement is out and it is condemned from the central body as well as ordinary public, so this will also be propagated amongst his disciples and others, so it will devour itself, it will kill itself. This idea will commit suicide because it came out but no footing it had on the outside.

Devotee: Which idea?

Śrīla Śrīdhara Mahārāja: It will be gone. This false plan, it will be out, and when it is out it will lose its gravity _____ [?] insanity. But this is not a grave statement, under policy or something like plan and policy. It is a light thing, a light weight in a peculiar heart. It will have such place amongst you all. But if you do the, take the step, a serious step against it, then it will live outside. That won't be good, I think. And when he himself says that this is a temporary human error of no importance; then let that way may spread, that will may spread amongst you all and necessarily amongst the disciples.

Bhāvānanda Mahārāja: Mahārāja, last night when we were all discussing, Bhagavān Mahārāja, as the chairman of the GBC, and feeling that he has a sense of the mood of the GBC, his suggestion was that if Tamal Kṛṣṇa Goswāmī, and if Haṁsadūta Swāmī, appeared before the GBC Body and said to them, 'My dear Prabhus, I have been offensive, I have made mistakes, and you have dealt with me in such a way that I've realised those mistakes. But now I'm asking you to please be kind to me, be merciful to me, and allow me to take up my duties as before.' He said he felt if they did that, that the GBC as a body would very much be appreciative of that and would immediately institute them in their previous positions.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: [22:28 - 24:00 Bengali ?]

Śrīla Śrīdhara Mahārāja: _____ Tamal Kṛṣṇa Goswāmī _____what misdeed he committed.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: [24:28 - 27:38 - Bengali]

Devotee: I could not understand because he was speaking in Bengali.

Śrīla Śrīdhara Mahārāja: _____ What I understand from Jaya Pataka Mahārāja's statement is that you impressed your disciples that you are the principal man under the GBC and if they take you in that spirit they will be benefited more.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Jaya Pataka Mahārāja: I can repeat in English what I said.

Śrīla Śrīdhara Mahārāja: Yes.

Jaya Pataka Mahārāja: I said that there was, he had many senior God-brothers with him, and these senior God-brothers have a certain way of preaching and distributing books which was influenced by other senior leaders in the movement. And Tamal Kṛṣṇa Goswāmī wanted that in his zone everyone should adopt his particular mood of preaching. And there was some difference of opinion in this preaching mood. So to bring these God-brothers under his control, he was preaching very strongly on the fact that he was Prabhupāda's representative and Guru. And he became over enthusiastic in that line, over-zealous. And there was a tremendous pressure put upon them to accept him as, almost as their Guru. And after some time they...

Śrīla Śrīdhara Mahārāja: And the reaction came and he was...

Jaya Pataka Mahārāja: He was asked if he could go some other place for the time being.

Śrīla Śrīdhara Mahārāja: And he lost popularity.

Jaya Pataka Mahārāja: Yea, there was a revolution.

Śrīla Śrīdhara Mahārāja: And he lost popularity thereby. Do you think like that? That your process of preaching, in reaction came your mis-popularity, unpopularity there.

Tamal Kṛṣṇa Goswāmī: Yes. I think that he has presented it very fairly. What Jaya Pataka has just said is a fair, it is a correct appraisal of the situation.

Śrīla Śrīdhara Mahārāja: It is correct?

Tamal Kṛṣṇa Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Then you have nothing to do about such complaint of Jaya Pataka Mahārāja and GBC.

Tamal Kṛṣṇa Goswāmī: No. I simply want to correct, I have tried within the last six months, or five months, since this incident to appreciate more how my God-brothers are being inspired directly by their Guru Śrīla Prabhupāda, and how they must also fulfil the guidance which Prabhupāda has given to them and is continuing to give them...

End of 80.10.00.B

Start of 80.10.22.A

Śrīla Śrīdhara Mahārāja: ...and in *Bhagavad-gītā*,

dvau bhūta-sargau loke 'smin, daiva āsura eva ca / [*daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu*]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."]
[*Bhagavad-gītā*, 16.6]

tān ahaṁ dviṣataḥ krūrān, saṁsāreṣu narādhamān / kṣipāmy ajasram aśubhān, āsurīṣv eva yoniṣu

["Because those demons are envious, cruel, evil, and decadent, I continually cast them asunder to revolve in the cycle of birth and death, in the wombs of despicable, demoniac species."]
[*Bhagavad-gītā*, 16.19]

Rabi [Rabindranath] Tagore I heard, he made a strong remark. "Oh. One who does not recognise Him he will throw himself into eternal hell." Too much audacity; in this way that gentleman – gentleman or, what is the, that nasty man? Gentle and what is the...

Devotees: Rogue; Gentleman and barbarian.

Śrīla Śrīdhara Mahārāja: That man he has remarked upon Kṛṣṇa. Anyone who is not submissive to Him he will throw himself to eternal hell. Too much audacity, ha, ha, that fellow. He thinks that, "I've got some power." He's master of some potency and power, by concoction, by illusion. Hare Kṛṣṇa. *Brahmavādīs* - these kind - somewhat like so-called Śiva, Rudra, *nirviśeṣa*.

Devotee: Mahārāja, what's the difference between Sadāśiva and Mahā Viṣṇu?

Śrīla Śrīdhara Mahārāja: Sadāśiva, Mahā Viṣṇu; They're of same rank it has been told. Sadāśiva means the Śiva on the Vaikuṇṭha side, crossing the Brahma, that side of Śiva. Śiva means Brahma when *vilāsa*, Brahma added, *vilāsa* in its primary, primitive state, it is Śiva. Above Brahma, Brahma

is *taṭasthā*, marginal plane, and above margin towards Vaikuṇṭha, Sadāśiva. And below the margin this side the *māyic*, *māyādhi pati*, that is Rudra _____ [?]

Haṁsadūta Mahārāja: Now when it's said that Lord Śiva is the...

Śrīla Śrīdhara Mahārāja: And in the middle the *nirviśeṣa*, *nirviśeṣa* when going to *cid-vilāsa*, the land of dedication, that side that Brahma contacts with Vaikuṇṭha as Sadāśiva. And this side of the *māyā* the *saviśeṣa*, that is...

Devotee: Personal.

Śrīla Śrīdhara Mahārāja: Personally from *nirviśeṣa* on the negative side, that is Rudra.

Haṁsadūta Mahārāja: When we say Śiva is the greatest devotee, we see him in pictures chanting *japa*.

Śrīla Śrīdhara Mahārāja: The master of Gauri.

Haṁsadūta Mahārāja: ...where is he...

Devotee: Haṁsadūta Mahārāja is asking, 'When we say that, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16], that Śiva is a great devotee of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: A relative word, *vaiṣṇavānāṁ yathā śambhuḥ*, to attract the demonic spirit we say that Śiva is a great Vaisnava; give the respect, a relative term.

Haṁsadūta Mahārāja: Is that Śiva whose doing this work aware of his great devotion to Kṛṣṇa?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: Is it one and the same person in different moods?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Functional difference.

Haṁsadūta Mahārāja: Functional difference but same person?

Śrīla Śrīdhara Mahārāja: Functional difference makes them different. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ._____Rudra _____ this side. The origin is Mahā Viṣṇu, origin Sadāśiva, then the *māyic* side so many Rudra, according to different functions in the relativity of *māyā*.

Haṁsadūta Mahārāja: Same person?

Devotee: Same person. In the *māyic* side is eleven Rudras but on this spiritual side there's Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: Suppose a judge has been delegated with the power of a district magistrate. The judge side when he sits in the court he's on civil side, and when magistrate the criminal. Something like that.

Haṁsadūta Mahārāja: And when he's at home something else. So different aspects, same person.

Śrīla Śrīdhara Mahārāja: Same person. Similarly a king in the court, king in the harem.

Haṁsadūta Mahārāja: Now another question. Lord Śiva is there in every universe. Lord Śiva, he's acting in every universe throughout the creation.

Śrīla Śrīdhara Mahārāja: That maybe. Śiva is generally one in the whole of the universe.

Haṁsadūta Mahārāja: But there are other universes.

Śrīla Śrīdhara Mahārāja: Their function according to _____ Rudra.

Haṁsadūta Mahārāja: But there are other universes outside of our universe.

Śrīla Śrīdhara Mahārāja: Brahmā is for *brahmāṇḍa*, each *brahmāṇḍa*, and Śiva is for each...

Haṁsadūta Mahārāja: One *brahmāṇḍa*.

Śrīla Śrīdhara Mahārāja: Brahmā is for one *brahmāṇḍa*.

Haṁsadūta Mahārāja: And Śiva for one...

Śrīla Śrīdhara Mahārāja: And Śiva for one universe.

Devotee: *Brahmāṇḍa* and universe is the same?

Śrīla Śrīdhara Mahārāja: No.

Devotee: No? What's the difference?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Devotee: He's saying that when you look at it from the material, from this perspective, it appears the Lord Brahmā, Śiva, and Mahā Viṣṇu, they all are coming out of material nature. But actually it is not. Because since we are looking from the difference of our perspective it appears to be like that. Like the way we look at the sun as a part of this planet although actually... And before that he said that Lord Śiva as Mahā Viṣṇu coming as Sadāśiva is one. But in different universes, or rather different *brahmāṇḍas*, he is...

Haṁsadūta Mahārāja: *Brahmāṇḍa* means universe.

Devotee: This fourteen planetary system.

Haṁsadūta Mahārāja: That's a *brahmāṇḍa*.

Devotee: Yea but Mahārāja is using the expression 'universe' the entire material nature.

Haṁsadūta Mahārāja: I see.

Devotee: The material nature has eight coverings...

Haṁsadūta Mahārāja: Yea, Yea.

Devotee: So in each universe there are different Rudra manifestations and those are coming from Brahmā. But Sadāśiva who is coming from Mahā Viṣṇu, he's one, in Vaikuṇṭha.

Haṁsadūta Mahārāja: Does that mean then he's expanding himself and therefore they're the same or that they're individual entities?

Śrīla Śrīdhara Mahārāja: Not only here but in Vaikuṇṭha also there are many Vaikuṇṭhas.
_____ [?]

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
How can it be accommodated in our intellect? _____ [?] And Paravyoma, there all infinite. But the unique of Vṛndāvana is such – it seems to be limited but it is the parent of so many Vaikuṇṭhas, so many infinites. Many infinites are accommodated in a part of Vṛndāvana. So what is Vṛndāvana, *cid-vilāsa*, *kṛṣṇe vilāsa bhumi* is such characteristic, *acintya*, gradually going towards *acintya*. Just as *acintya* is approaching to human, Kṛṣṇa is approaching to the finite, infinite is approaching to the finite. Then, to finite He's coming as finite, but really He's infinite. So, *aprākṛta* Vṛndāvana seems to be finite towards us, we finite beings, but that finite accommodates many infinites within it; such finite, *aprākṛta*. Infinite approaching to finite, He comes in a posing. So in Vṛndāvana the highest infinite is coming towards finite like a finite. In this way, all infinite, but the posing is finite. That is *aprākṛta bhumi*.

Devotee: He's telling that Vṛndāvana, the area of sixteen *krosa*...

Haṁsadūta Mahārāja: Appears to be finite.

Śrīla Śrīdhara Mahārāja: The highest stage of the approach of the infinite towards finite – Vṛndāvana, *aprākṛta*.

Devotee: From infinite it is extending towards finite, and just an expansion of Vṛndāvana is Vaikuṇṭha.

Śrīla Śrīdhara Mahārāja: The extreme stage of the infinite approaching towards finite – Vṛndāvana.

Devotee: Actually Mahārāja, sometimes it is said that one fourth of the entire nature...

Śrīla Śrīdhara Mahārāja: Approximately.

Devotee: ...is material sky and the three fourths is spiritual sky.

Śrīla Śrīdhara Mahārāja: That is some approximate...

Devotee: So how again it can be measured? Because material is illusory and spiritual is real, so how can we compare, I mean keep illusory and real side by side and try to measure it out?

Śrīla Śrīdhara Mahārāja: Amongst the loyal subjects...

Devotee: Of material nature.

Śrīla Śrīdhara Mahārāja: ...mainly one fourth is abnormal. It's like that.

Devotee: Oh, I see. Can we look at it this way Mahārāja, that everything is actually the spiritual sky? Since everything is coming from Kṛṣṇa, so everything is of a spiritual nature.

Śrīla Śrīdhara Mahārāja: But in deepest vision everything is Kṛṣṇas. Apparently the prison house may be seen cut off from the ordinary peaceful life, but...

Devotee: Yes. Right, right, also in the king's kingdom...

Śrīla Śrīdhara Mahārāja: ...but that is also part of the... for the necessity of the peaceful life those prison houses are necessary. So it is all coming under the same jurisdiction; broader view. Something like that.

Devotee: But then again we can see, as you were pointing out the other day, that actually the projection is from the heart, projection is from inside, like everything's coming from inside; like the material nature although it appears to be external, but actually it is internal.

Śrīla Śrīdhara Mahārāja: Yes. Like a hallucination.

Devotee: Like a hallucination, right. So then again...

Śrīla Śrīdhara Mahārāja: So the connection is not outside but inside.

Devotee: Inside, right.

Śrīla Śrīdhara Mahārāja: *Sarvate krsne murti kalijal mor se leki* _____ [?] Eclipsed vision and liberated vision, *parama mukta*, the degree of liberation, Nārāyaṇa, *paravyoma darśana*, and more deeper vision, everything Kṛṣṇa, Vṛndāvana; in this way. Revelation, extreme revelation, everything is Vṛndāvana.

Jar jar nitya parita krsna svulay tadarani katha devi krsna mayi prapta radhika para devata [?]
Krsnamayi krsna ya untadi bahiray jar jar nitya parita krsna svulay [?]

As if Her eyes are creating Kṛṣṇa. Ha, ha. So much degree engrossed in Kṛṣṇa. Wherever the eye is free, Kṛṣṇa _____ So vision, the eye creates the *rūpa*, in Her case it is such that as if Kṛṣṇa is being born wherever the glance is; something like that. She has got so much control over Kṛṣṇa, Kṛṣṇa is bound to come on Her eye, of course in particular *līlā*. And in *viraha*, She's also seeing Kṛṣṇa in different ways, in different... all mixed with Kṛṣṇa but no Kṛṣṇa, all the paraphernalia but without Kṛṣṇa. *Prema vaicitra*, Kṛṣṇa is just in Her front, She is missing Kṛṣṇa, "Where is Kṛṣṇa?"

...

Śrīla Śrīdhara Mahārāja: ...*taṭasthā*, *apara* and *para-śakti*, in *apara-śakti* also He's all-pervading and *para-śakti* He's also all-pervading; everywhere He's all-pervading. In the Yogamāyā also He's pervading.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Something within and outside - everywhere, pervading.

Devotee: I was trying to look at it this way that *ātmā* can be in the conscious state or can be in a covered state also, in the material platform...

Śrīla Śrīdhara Mahārāja: Covered means misunderstanding, *māyā* covered.

Devotee: *Māyā* covered.

Śrīla Śrīdhara Mahārāja: *Māyā* covered. And Yogamāyā is also a sort of covering.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: Otherwise covering means compartmental; compartmentalism is created in the Yogamāyā also. *Śanta*, *dāsya*, *sākhya*, different groups and then again different individuals in a particular group, sections of sections. In this way that is all, this Yogamāyā is making division amongst them. Amongst soldiers also, _____ all soldiers and particular soldier groups, different groups according to efficiency - in this way sub division, but all with fighting spirit. So Kṛṣṇa *sevā*, everything is there, the different groups, and named *vaicitra*, the variegatedness there to satisfy Kṛṣṇa in different ways, infinite ways.

Haṁsadūta Mahārāja: _____ this atom _____ a small material unit. But we know that everything comes from Kṛṣṇa originally, therefore everything is ultimately living force in different stages of consciousness. So is that atom a covered living force? And within the covered living force is Paramātmā. Is that true?

Devotee: Mahārāja, Haṁsadūta Mahārāja is asking that, 'We know everything comes from Kṛṣṇa, and so everything is actually conscious, but things get covered over by material coverings and when the coverings are too much then they become almost unconscious, the *jīvātmā* becomes almost unconscious. Like the smallest material unit, atom, is it that...

Śrīla Śrīdhara Mahārāja: Material matter; that is the want of Kṛṣṇa consciousness to the extreme. It might be direct or indirect. To understand Kṛṣṇa some non Kṛṣṇa is necessary for us,

to understand Kṛṣṇa. He's Kṛṣṇa, he's not Kṛṣṇa. Otherwise what is Kṛṣṇa? What is *jīvā*? What is the world? The paraphernalia is there. To understand Kṛṣṇa means many things. Kṛṣṇa differentiated from Baladeva. Kṛṣṇa differentiated from Rādhārāṇī. Kṛṣṇa differentiated from Nanda Yaśodā. Kṛṣṇa differentiated from Vṛndāvana. From His disciples. Though Kṛṣṇa and Kṛṣṇa *śakti* both combined creates all these things. And it is eternal but if we are to say creation, then it is created, eternally it is present there in that way. And what is...

Then there is *māyā*; *para śakti*, *apara śakti*, and *svarūpa śakti. Svarūpa śakti* is very nearer materials to Kṛṣṇa, and *māyā śakti* is the furthest *śakti* to – just as background is necessary for a picture, so *māyā śakti* is necessary as the ultimate background where the *jīvā* is also accommodated and the Vaikuṇṭha, everything is accommodated. Just as darkness is necessary to understand light, different shades of light, that Yogamāyā, *svarūpa śakti*, and be darkness when light is absent to us; that is like *māyā*. One helps to understand they're all rather created to help the Kṛṣṇa *līlā*. Understanding of Kṛṣṇa depends on the existence of the non Kṛṣṇa to a certain extent. Non Kṛṣṇa, that is *māyā*. Kṛṣṇa consciousness depends to a certain extent on non Kṛṣṇa background, that He's Kṛṣṇa, he's not Kṛṣṇa. How to understand that? So non Kṛṣṇa is *māyā*. Kṛṣṇa means our master. We are our master. They are - he is his master, we are master of this thing, that thing; all these things are necessary. Ultimately everything is Kṛṣṇa and Kṛṣṇa *śakti, śakti* classified into three, *para*, *apara*, and *taṭasthā*. And then variegated conceptions of various circumstances, time, space, all these things are necessary to make the *līlā*, the activities, and the *rasa*, all tasty, making all possible so many things are necessary for *līlā*. Am I clear?

Devotee: Yes. But I have slight little doubt Mahārāja. Like we have seen that the trees also have life. We have seen that even the mountains have a life.

Śrīla Śrīdhara Mahārāja: Trees here and trees in Vṛndāvana are not one and the same.

Devotee: No. Your talking about *jīvātmā*, the *taṭasthā śakti* coming in the *māyā śakti* is developing some form, some body, is developing some material body. And now we know that even the hills and mountains they're also living beings, *jīvātmā*, but they've developed the body of a mountain. The rocks are also a kind of body, living entity, they've developed a body. But they are *jīvātmās* in a very, very unconscious state. Now when you go to the minutest matter, the atoms...

Haṁsadūta Mahārāja: The smallest unit of matter is an atom, right.

Devotee: Yea.

Śrīla Śrīdhara Mahārāja: If you analyse the nature of atom then you'll find electron...

Devotee: Yea, right.

Śrīla Śrīdhara Mahārāja: ...and then everywhere you will find consciousness.

Devotee: Yea, that's true.

Śrīla Śrīdhara Mahārāja: Some consciousness, then you may come to such realisation when that is also broken, that is broken to pieces and again within that so ultimately we'll find all consciousness.

Haṁsadūta Mahārāja: So the conclusion is that everything is originally living force. The conclusion is that everything, whether it's classified as the *māyā śakti* is living force.

Śrīla Śrīdhara Mahārāja: Yes. Everything ultimately is *śakti, māyā* is Kṛṣṇa *śakti*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ultimately you'll see all Kṛṣṇa...

Haṁsadūta Mahārāja: So that means in...

Śrīla Śrīdhara Mahārāja: A different colour or different distance or something like that.

Haṁsadūta Mahārāja: Therefore in the evolution of eternity, the spiritual evolution, will ultimately bring even the atom to its original Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Kṛṣṇa *śakti*.

Haṁsadūta Mahārāja: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Predominating and Predominated Moiety, two halves, *śakti śakti matur abhiram*. One is enjoying part, another to be enjoyed. Enjoying, enjoying, *ānanda*, and *cit*, *anugati*, subjective and objective, two aspects, and one thing converted into both. In the highest conception, absolute conception, They're one, then mainly two halves, enjoyer and the enjoyed. Enjoyed that is *prakṛti*, enjoyer that is *puruṣa*, and enjoyed that is *prakṛti*, two halves, and again sub-division – infinite, you will find everywhere. The absolute enjoyer is Kṛṣṇa and the absolute object to be enjoyed is Śrī Rādhikā.

Devotee: And in the material platform then we find that ultimately it is *maha-tattva* and *pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* and *pradhana*.

Devotee: *Mahat* and *pradhana*. The covered *jīvātmā* is *mahat-pradhana*.

Śrīla Śrīdhara Mahārāja: *Maha-tattva* is the outcome of *puruṣa prakṛti*, first stage.

Devotee: Yes. Outcome of *puruṣa*.

Śrīla Śrīdhara Mahārāja: When both combined, first stage, you may find there *mahat-tattva* in general, then again bifurcation and differentiation.

Devotee: So how is *mahat-tattva* bifurcating?

Śrīla Śrīdhara Mahārāja: *Mahat-tattva* then *ahaṅkāra*, individual atomic conceptions grow from that general *mahat-tattva*, in this way.

Devotee: But I remember Mahārāja, once you told me that the *pradhana* is a covered *jīvātmā*. When the *jīvātmā* comes into the material nature, a covered condition of that *jīvātmā* is *pradhana.*

Śrīla Śrīdhara Mahārāja: *Pradhana*. _____ Covered consciousness, matter.

Devotee: Covered consciousness or covered *ātmā*?

End of 80.10.22.A

Start of 80.10.22.B

Śrīla Śrīdhara Mahārāja: *Mahat* also the combined.

Bhakti Caru Swāmī: Combined *puruṣa* and *prakṛti*.

Śrīla Śrīdhara Mahārāja: *Prakṛti* and *puruṣa*, this *māyā* the illusion more active. *Pradhāna* is something inert. First, consciousness paralysed, something like, and then suppose when hypnotising, his previous movements stopped, then he's directed to another world to see, to speak something. So first paralysis, the consciousness paralysed as *pradhāna*, then he becomes *mahat-tattva*, he expresses himself through certain ways in the opposite direction, *mahat-tattva* in the worldly sense. Moving, movement is there. And *pradhāna* is ordinary, the mass, the mass supply of this world.
upadhan maya nitya karan pradhana upa alankara [?]

Bhakti Caru Swāmī: _____ *Bhagavad-gītā, tāsāṁ brahma mahad yonir, aham bīja-pradaḥ pitā.*

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ*
tāsāṁ brahma mahad yonir, aham bīja-pradaḥ pitā]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

Śrīla Śrīdhara Mahārāja: *Tāsāṁ brahma mahad yonir*, *mahat tattva*, *ahaṅkāra*. *Tal-liṅgaṁ bhagavān śambhur* [*Brahma-saṁhitā*, 8] *Brahma mahad yonir.* That the original conception of *prakṛti. Prakṛti* is also conscious, personal. *Māyā* is also conscious, has got her personality. Brahma, there is Virajā, this Brahmaloka and Virajā. The Virajā side is *prakṛti*. Brahma means *bṛhat*, the *prakṛti* as a whole, and the icon [?] that is a ray sent by – ray means *bīja*, ray sent by *tal-liṅgaṁ bhagavān śambhur*, ray is the *liṅga* of Mahā Viṣṇu, and that enters into Virajā, and _____ and there, gradually they're mixing and becoming *mahat-tattva* as a whole and then so many particles of *mahat-tattva*, so many *brahmāṇḍas*, in this way bifurcating and expressing themselves into many, many, many.

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Brahma mahad yonir*, that is actually just lower to *jīva* soul, that is Virajā. The *bṛhat tama yonir*, the first place where creation begins is the *bṛhat*, the *jara prakṛti*, begins, _____ material creation begins, the first stage. And the ray is coming _____ the suggestion coming from above to the *prakṛti* as a whole, *apara śakti. Apara śakti* is Brahma; Brahma means *bṛhat yonir* the most original and absolute position of the *apara śakti*. And the suggestion from the transcendental world comes to _____ to move her, and this way the agitation and then the creation begins. *Apa eva sasaja* _____ [?] In *Manu-saṁhitā* we find; the first opponent Virajā, water, and there the *bīja*, where the seed was thrown, and then gradually these things went on. Hare Kṛṣṇa. Hare Kṛṣṇa. Different wordings have been expressed, used, in different places, but the purport should be hit, and harmonised.

Haṁsadūta Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Haṁsadūta Mahārāja: I have a question. Sometimes, not sometimes, I think often, and all the time, that yourself, Bhakti Caru Mahārāja, myself, Śrīla Prabhupāda, and all this company of devotees, that it appears to me that they must have been associated before, and that they will be associated in the future, and this will go on.

Śrīla Śrīdhara Mahārāja: Yes. That is not impossible _____ Just as after leaving the bed one comes first, goes to the bathroom and then washing the face and mouth take something, or goes to the book – a daily routine today, and tomorrow similar, not same exactly but similar.

Haṁsadūta Mahārāja: Similar.

Śrīla Śrīdhara Mahārāja: So in different *kalpa* of Brahmā, things very akin they pose, they run in that way. So this combination, this peculiar combination might have happened again in some other *kalpa*. So there is any difference between any *līlā* of Bhagavān – Śrī Varāha Deva came in white colour – Varāha Deva came in black colour, it is mentioned in different *Purāṇas*. Jīva Goswāmī Prabhu has harmonised, that in different *kalpas*, in some *kalpas* Varāha Deva came many times in many *yugas*, so in a particular in white colour, in another in black colour, this is *kalpa-veda*. Similar, daily routines may be similar but not exactly the same, so...

Haṁsadūta Mahārāja: But on going.

Śrīla Śrīdhara Mahārāja: ...so something maybe as it is.

Haṁsadūta Mahārāja: My point is, but the relationships are on going. They may be different from day to day...

Śrīla Śrīdhara Mahārāja: It might have taken place previously and again in future such combinations, such talk may be again repeated. It is not impossible, with little difference.

Bhakti Caru Swāmī: That reminds me Mahārāja. You wrote about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, that *praṇamāmi ca caraṇāntika-paricāraka-sahitam* [from *Śrī-Dayita-dāsa-praṇati-pañcakam*], that the spiritual master is always with his associates so the associates are always going to be with the spiritual master, all the time.

Śrīla Śrīdhara Mahārāja: Yes. All right. In his previous early days, his father, mother, brother, again when *sannyāsī* so many disciples, in variegated ways we are all surrounded by our associates, anywhere we are we are surrounded by our associates. Brahmā is also surrounded by associates – even the Brahmā.

Bhakti Caru Swāmī: Sometimes I think that there are, the way Kṛṣṇa is the *karṇikā*, the whorl of the lotus, and the petals that are around Him, the same way the spiritual master also is the whorl of the lotus and the disciples are the petals around that lotus, around that *karṇikā*, around the spiritual master.

Śrīla Śrīdhara Mahārāja: In different ways, in many ways, we're all surrounded.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Haṁsadūta Mahārāja once told me before that the relationship with the spiritual master is as such that whenever you come in contact with him; he may be in a different form but whenever you come in contact with him you feel from his heart that here is the person whom is my spiritual master. And he was explaining like how he felt the same way when he came in contact with Śrīla Prabhupāda. So this is not the form but the mood, the feeling of the heart, that here is my spiritual master. He may be in a different form...

Śrīla Śrīdhara Mahārāja: Yes. Then there will also be some gradation. One can easily recognise that he's my master. Some may be new recruit at that time, and some previously engaged so rank between them.

Haṁsadūta Mahārāja: Yes. Sometimes, some devotee, and it has been said that one should not think that he was formally associated with his spiritual master because that means he did not perfect and therefore he's obliging his spiritual master to come again and take trouble to preach in the material world. But I don't feel that way. I feel that, I mean, I feel that way simultaneously but at the same time I must have been there.

Śrīla Śrīdhara Mahārāja: Back to God and back to home. In the first sight you have, "I have found my master...

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and my home, uneasy here. All may not have such experience according to their gradation...

Haṁsadūta Mahārāja: Just like suppose we have a good friend and he comes in a disguise. Immediately we recognise him because we know the essence of his being, his gait, his...

Śrīla Śrīdhara Mahārāja: ...with the element in him and the element in my heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're similar. Birds of the same feather flock together. I have found my friend, my master.

Haṁsadūta Mahārāja: Yes. So that was my... so that's... So this is all right because this was my feeling - not on reason or intellect or something external, but essential.

Śrīla Śrīdhara Mahārāja: Essential, heart to heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Heart to heart relation, not by intellectualism, by reason, or so.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But that is *anurāga*, *raga* connection, the link of love and not satisfaction of the intellect or reason.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That is something else.

Haṁsadūta Mahārāja: That same thing when being in your presence for the first, I'm feeling the same thing; that this is not that you're convincing me by intellect but...

Śrīla Śrīdhara Mahārāja: Friendly relations, with heart.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Response of the heart; that is silent thing, does not speak.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That does not deliver lecture.

Haṁsadūta Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But automatic, spontaneous feeling. That is higher.

Haṁsadūta Mahārāja: Tamal Kṛṣṇa, when we were in Hong Kong before coming here, when I was speaking with Tamal Kṛṣṇa, all the things you spoke yesterday. So Tamal Kṛṣṇa said, 'But suppose you go to Śrīdhara Swāmī and he completely disagrees with you.' I said Śrīdhara Swāmī will not disagree. He will say exactly what I said. And whatever he says, even if he disagrees I will do whatever he says. Because my conviction is that he is cent-per-cent just like Śrīla Prabhupāda. Therefore I'm not even thinking that he may disagree. So this feeling is there.

Bhakti Caru Swāmī: Yes, another thing he mentioned is that, he said that Śrīdhara Mahārāja will not disagree because it is not that we are not speaking on the details but we're speaking with the principle. We're not concerned about the details but we're concerned about the principle and since the principle is the same so the details will also be the same. Ultimately the details will also will...

Śrīla Śrīdhara Mahārāja: ...will each deduce.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I shall take something _____ [?]

Devotees: Yes Mahārāja. Ok. Hare Kṛṣṇa.

...

Haṁsadūta Mahārāja: I mean I see a tremendous amount of our problems are due to this.

Śrīla Śrīdhara Mahārāja: The administration should come between Ācārya and public. Their relation will be between the Ācārya and public. But the Ācārya, they will have duty from the *śāstra*, disciple maintaining. *Śravaṇaṁ* _____ maintaining the disciple, that may be entrusted with the Ācārya board, but the general administration, money matters, book publishing, all these, and the administration body. There should be cooperation. New Ācārya, he may write books, but who will go to publish that? This may come in the board and the board may sanction, "Yes, the publication of this book will be useful," and it will go before the administrative body and they will publish.

Haṁsadūta Mahārāja: Prabhupāda used to say, "I am Marx and you are Lenin. I am writing the play and you are dancing on the stage." He put it like that, "That I am giving the ideas." Marx gave the idea, but Lenin went and executed it.

Śrīla Śrīdhara Mahārāja: Translated.

Haṁsadūta Mahārāja: He executed it. So I find that a tremendous amount of the problems that we're experiencing in our movement...

Śrīla Śrīdhara Mahārāja: The Marx example is bad.

Haṁsadūta Mahārāja: But that's Prabhupāda's example, because Marx gave the idea.

Śrīla Śrīdhara Mahārāja: Hegel and Marx were contemporary, but Marx did not find any student in his class, but Hegel when he delivered lecture we are told that even from outside on the streets also the students stood and heard, they eagerly heard Hegel. Afterwards the time of Marx came, that realist. But in the time of Marx, Marx did not find any number of students bona fide. But Hegel, his contemporary, all the students became attracted by hearing Hegel, perfectionism, ideal realism. I am a devotee of Hegel. Ha, ha.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: His 'Die to live.' And 'Reality is by Itself and for Itself.' Very impressive and effective, by lecturing, delivering lectures in the college assemblies, that 'Reality is by Itself and for Itself.' This helps a great deal, 'For Itself.'

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

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

It helps to understand that, that He is only for Himself. For none, not subservient to any other existence, substance, for then he would be the ultimate. And He's His own cause, Svayaṁbhu, so

He's *līlā-moy*, whatever He's doing it is for Him, to satisfy Him, not any other thing. So For Itself, the Vaiṣṇava *dharma*, For Itself, *ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca.*
Kṛṣṇa santosa siddya _____ [?]
Tamari santosa janmai _____[?]
Artheṣu abhijñaḥ svarāṭ [*Śrīmad-Bhāgavatam*, 1.1.1.] _____ [?]
Absolute, the character of the Absolute must be such, the Absolute. Finite plus infinite is absolute, according to Hegel. Conditioned, unconditioned, both combined is Absolute. *Māyā* and Kṛṣṇa combined is Absolute, *advaya-jñāna*. The *māyā* is also included in *advaya-jñāna*, '*nvayād itarataś*, the *Bhāgavatam* [1.1.1] direct, indirect, both.

Devotee: *Itarata* means?

Śrīla Śrīdhara Mahārāja: *Itarata* means _____ *nvayād* , positive, *itarata* negativity. _____ On both sides, direct, indirect. Positive negative has combined Absolute, *advaya-jñāna*.

Devotee: *Acintya-bhedābheda*?

Śrīla Śrīdhara Mahārāja: _____And Mahāprabhu says, 'Even *māyā* may disappear, it may not harm Kṛṣṇa.' It is such. Here Hegel and Aurovinda have been transcended by Mahāprabhu.
_____ *māyā kṛpa haili* [?] The whole thing, if *māyā* disappears with all His paraphernalia, it does not affect Kṛṣṇa. Suppose all the prison houses are abolished, but the police station may not be affected; something like that. *Māyā* is prison house. *bhuvanāni durgā kara patra māyā* [?] [*Brahma-saṁhitā*, 44?] That is the conception. So, by _____ by administering punishment, *jīva* is purified. That is the position of *māyā, māyā* rendering indirect service to purify through a sort of punishment. As soon as the purification is finished punishment disappears and he's taken to Kṛṣṇa, and punishment's finished _____ [?] Kṛṣṇa. Gaura Haribol. Merely marks [?] are reactionary. We are going to seek happiness, to search after happiness in a wrong way, clearly a mischief monger, seeker _____ [?]
Leading the people astray away from God conception, in other words, whatever is being done is done by the supreme play. So aggravation of the disease may cure the disease, rapidly. That process comes to help him. The opposition party is also helping the main party in a particular way. They're included also in the government. The leader of the opposition party he gives some challenge _____ Kṛṣṇa. And Mahādeva, as far as I think, he's a leader of the opposition party, Mahādeva, Śiva.

mayi nanta maheśvaram mayanti prkrtim vidvan mayi nanta mahesvaram [?]

The master of this *māyā* as a whole, is Mahādeva. Sometimes he sides with the demons, the demonic spirit. The Guru of the demons is sometimes Mahādeva, and sometimes submissive to Nārāyaṇa, and sometimes revolting. The *māyic* world means, 'I am a separate entity, I can live without Kṛṣṇa. I can live without Kṛṣṇa independently.' In two ways, based on renunciation and

based on exploitation, two phases of *māyic* world, illusory life. And Śiva being the master of the whole *māyic* area, he sometimes revolts and sometimes submits to Kṛṣṇa. That is his twofold function, Mahādeva, and a separate *ahaṅkāra*, that 'I'm not within Kṛṣṇa, within His submission area, but I can live independent of Kṛṣṇa. And this belongs to me, that belongs to another.' This idea has come from, springs from Śiva, Mahādeva. 'I'm master of another world.' And all other parts, the revolted world, springs up from Mahādeva, mentally. 'That I am master.' Not Īśāvāsyam. Everywhere, everything is in the possession of Kṛṣṇa, and everywhere there is Kṛṣṇa. He's all in all. We are His servant. The first deviation came in the conception of Śiva, who said, 'No. We are masters also of something, whatever it may be. Not only we are servant, we can be master.' Then we're master, then we came into the world of concoction, imagination, misunderstanding, misconception that we are master. 'I possess this body. I possess this house. I possess this, that.' All, 'I am a possessor, I am enjoyer.' This conception in its first stage we find in Śaṅkara, and then from him so many Śiva, all *mukta jīva* Śiva. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ.*

Jīvas are compared with so many Śiva. But Śiva is twofold, one in the relativity of this *māyā* and the master of the *māyic* world, and the other, the causal world, the *bhakta* Śiva, Mahā Viṣṇu, Sadāśiva. He's more conscious of the superior world and considers himself to be a servant, not a master of this *māyic* world. A twofold function of the Śiva _____ the *mukta jīva* is Śiva, but indifferent and also has connection with this, his view of the *dhuta*. Generally the demons are devotees of Śiva, not Nārāyaṇa. *Daiva āsura eva ca, dvau bhūta-sargau loke 'smin, daiva āsura eva ca.*

[*dvau bhūta-sargau loke 'smin, daiva āsura eva ca / daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu*]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."]

[*Bhagavad-gītā*, 16.6]

The *diti* and the demon, and the *deva*, they're submissive to Viṣṇu, Nārāyaṇa. And *āsuras* are generally sympathetic to Mahādeva and sometimes Brahmā, and always against Śiva [Viṣṇu?] Very rarely _____ for some curse he had to come. And then Prahlād, Bali, several exceptions, mainly *āsuras* are worshippers of Śiva and Brahmā, and they're antagonistic with Viṣṇu. *Dvau bhūta-sargau loke 'smin, daiva āsura eva ca.*

visnu bhakta sidudeva asura _____ [?]

[*dvau bhuta-sargau loke'sminn daiva asura eva ca / visnu-bhaktah smrto daiva asuras-tada-viparyayah*]

["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."] [*Padma Purāṇa*]

[*Gauḍīya Kaṇṭhahāra*, 14.1]

Viṣṇu *bhakta*, they may be less qualified morally in comparison with many of the *daitya*, demons, but they are submissive to Viṣṇu , that is *deva*. Sometimes they're seen, Indra and other gods, seen to be corrupted, seen to be less moral, but they are submissive to Viṣṇu.

End of 80.10.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

102 combined MP3 transcripts from SCSMGLOBAL.

81.01.11. B to 81.09.25.A

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81.01.11. B

Śrīla Śrīdhara Mahārāja: ...to suffer from death, or life in death, death and life, only when we come in Kṛṣṇa consciousness we are living a proper life. Other lives, or life after life in death, or death proper. We should consider that is *vidhipor* [?] to be in *vidhipor* [?] that is a disfigured state; that is death. And to be in our own intrinsic function, that is life. And that only in Kṛṣṇa conception we have that normal life.
Samuveda praditYum [?] Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Necessarily _____ exceptional case _____ Kṛṣṇadāsa Bābājī.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That may be exceptional cases. The general case is, tenor is that, but exceptional cases. Just as in the case of Kṛṣṇadāsa Bābājī. He feels that his tendency is towards *sākhya-rasa*. He, when he sings the song of *sākhya-rasa*, he feels much pleasure there. As much as I can understand, "That my most heart touching feeling from within comes to mix with the *sākhya-rasa*." But still he's going on with that. A special digression in the path may be. Rare case, but generally the way, the Guru *paramparā*, the *mantram*, it is all meant, couched in such a way as to facilitate our progress in the *mādhurya-rasa*. The Guru *paramparā*, all the Gurus, they're of *mādhurya-rasa*, and the *rūpānuga sampradāya* that means *mādhurya-rasa*. Even, I have not seen, but I can't remember where, but I am told that in the commentary of *Bhāgavatam* anywhere Sanātana Goswāmī himself, he is expressing his desire to be *rūpānuga*. Outwardly Sanātana Goswāmī is Guru of Rūpa Goswāmī, but that very Sanātana who is outwardly Guru of Rūpa, he expressed his desire to become *rūpānuga*. It is mentioned somewhere in his commentary.

Devotee: In his own commentary?

Śrīla Śrīdhara Mahārāja: Own commentary. It may be in *Bhāgavatam*, or somewhere. I have not found that myself, or I can't remember, but I heard that he expressed that *rūpānuga*, "I wish to be in this way." It is mentioned. Rūpa Goswāmī was first disciple of Mahāprabhu.

Devotee: Yes, and then Sanātana.

Śrīla Śrīdhara Mahārāja: And then Sanātana, so Rūpa Sanātana. And Rūpa Goswāmī was given the charge of *rāga-bhakti*, and Sanātana especially of *viddhi-bhakti*. And with the help of Gopāla Bhaṭṭa; they took the name of Gopāla Bhaṭṭa, both of them in different places, because for his social status. And also some touch and connection with Rāmānuja Vaiṣṇava *sampradāya*, in *Hari-bhakti-vilāsa* and other places. And because he was a *brāhmaṇa* so for some social requirement they took the advantage of the name of Gopāla Bhaṭṭa. And even Jīva Goswāmī he also says that, "What I give to you in a systematic form, I found these in note papers of Gopāla Bhaṭṭa. Collected hither and thither, scattered. These points that I found scattered and unadjusted in Gopāla Bhaṭṭa's notebook, I have collected them."
_____ [?]

"And I am collecting them in a systematic form and I am representing it to you; taking his name." Because the *brāhmaṇas* may not accept that it's coming from those that are intimately connected with the *yavanas* etc, maybe, for that, he has got Gopāla Bhaṭṭa's connection. And another, that he came from a bona fide Vaiṣṇava School, Rāmānuja, established his *tol*. But the original distribution is from them only, and we understand that predominance. Rūpa Sanātana. A combination of Rūpa for the *rāga-mārga*, and Sanātana in the *viddhi-mārga*; they're masters.

Bhakti Caru Swāmī: Once you told that in our *sampradāya* that usually not only in the *mādhurya-rasa* but they're strictly the followers of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: That not even the other groups also.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Strictly from Rādhārāṇī's group in *mādhurya*.

Śrīla Śrīdhara Mahārāja: Yes, Rādhārāṇī, not only *mādhurya-rasa*, but in *mādhurya-rasa* different camps among that may be divided into three. One is Rādhārāṇī's party, main, and the opposite main party, that of Chandravālī, and then another few small parties in the middle. But we want Her...

Bhakti Caru Swāmī: Exclusively.

Śrīla Śrīdhara Mahārāja: Exclusively, Rādhārāṇī's party and especially the extreme followers of Rādhārāṇī, that is Lalitā's group. And again, in the Lalitā's group Rūpa Mañjarī and that is the principal leader amongst the youngsters.

Devotee: Young maids.

Śrīla Śrīdhara Mahārāja: Young girls. And their facility is; one gentleman asked me, "Why not, why Rūpa and not Rādhārāṇī or Lalitā?" Then I told; our extreme possibility of gain, the highest centre of our gain, is only to be achieved from that point, because Rūpa Mañjarī's position is unique and in one sense it is the highest position. Why? Rādhārāṇī and Kṛṣṇa, when They're engaged in intimate *līlā*, the grown up *sakhīs* they have some difference _____ [?]

Devotees: Some shame; some restriction; reluctance.

Śrīla Śrīdhara Mahārāja: No, not reluctance, some sort of...

Devotee: Reserved, reservations, they don't like to go there.

Śrīla Śrīdhara Mahārāja: Some sort of shyness may be there, but for the young girls not so much shyness. So when They're intimately engaged then these small girls they can approach, but when they're grown up they feel shy to approach. They're in that position so thereby they can have the chance, the young girls, they can have the chance, in one sense the best facility and privilege they enjoy. So that should be the highest centre of the beginners, at least, not only but for, that should be desirable by all, that even in the most confidential stage of the union, only they can approach. So this is the highest centre, should be considered to be the highest centre of our achievement, ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. I have thought like that, in that way, *rūpānuga*.

Devotee: This is how you explained to him?

Śrīla Śrīdhara Mahārāja: In my self enquiry that, 'Why it should be like that?' Then I have come to this conclusion that this is the unique position which is not possible in any other place in the *mādhurya-rasa*, in Rādhārāṇī's camp, and when They're very closely connected, Both of Them, only these get admission, their admission is possible and not others. So this should be the highest point of our aspiration, the *rūpānuga sampradāya*. And when Rūpa she sends her youngest *sakhīs* they can go easily for that purpose, in this way.

Gaura Haribol. High talks but we're not fit for that; high talks. Anyhow, one day we may go to that level. That is our aspiration, highest aspiration, the point of our highest realisation, highest aim, to be there, to be pointed out, to be pinned down there. Our fortune may be tied with that aim, anyhow.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura-Nityānanda.

Nitāi bine bhāi rādhā kṛṣṇa pāite nāi [*Manaḥ-śikṣā*, 1] Everything on the foundation on the grace of Nityānanda and Gaurāṅga, otherwise if the plank is taken out, taken away from our feet, then we shall go down, not knowing where.

Devotee: So our prayer is, *Śrīdhara Mahārāja bine bhāi, nitāi pāite nāi.*

Śrīla Śrīdhara Mahārāja: The Guru and Gaurāṅga. Then if that main support, that energy that is holding us above, if that goes away from our foot we shall go we know not where. So, *Nitāi bine bhāi rādhā kṛṣṇa pāite nāi*, that is the finest structure but the foundation is Nityānanda and then Śrī Gaurāṅga. When we get Gaurāṅga, the whole thing is within our clutches, it's so, both combined, both principles, both authorities combined, and sanctioned from there we may not care for anyone. But Nityānanda Prabhu at the bottom; we must always be thankful to Him. The energy, Baladeva, Nityānanda, the energy, awe in energy, master in Them, and Their grace that will be beautiful. But the plane, the foundation, is also not less important. We must have our gratitude to the foundation first, then the structure is possible. Otherwise everything will fall down, break down. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. This is as we have got conception from our Guru *paramparā*, Gurudeva, _____ followers of Mahāprabhu Gaurāṅga.

Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vasudeva Datta / Ghosh] We have come in touch with such higher conception of our own prospect that if, now we shudder that if Gaurāṅga did not come with all these things of so sweet nature then our life would have been useless. How we could live at all? Now we can have such conception. Otherwise we would have been in darkness, no feeling of any necessity, no conception of our prospect, or our own self, all in darkness that is; that piece of, a sort of *māyāvādā*, and all the atheists.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

We are talking mostly of *mādhurya-rasa* to you. I don't know whether it is the consequence inevitable that Prabhupāda during just before twenty four hours of his *nitya-līlā* he wanted to hear *Śrī Rūpa-Mañjarī* from me, then, is this the cause? That generally I come to place this sort

of talk mostly on the head. My tendency is to draw towards this *rasa*. I don't know whether it is the effect of his last wish to hear from me *rūpa-mañjarī-pada*. Hare Kṛṣṇa. Gaura Hari.

The day when I was given *dīkṣā* initiation by Prabhupāda, Vasudeva Prabhu he asked me, "What sort of Hari *kathā* you heard from Prabhupāda today, in the day of your beginning this life."

I told that Prabhupāda told all these things.

"You are very fortunate," he told, he remarked.

Prabhupāda talked about Rādhārāṇī matters and I reproduced it to Vasudeva Prabhu.

He asked me, "What type of Hari *kathā* Prabhupāda told to you?"

I reproduced, "Prabhupāda told in this way."

"You are fortunate enough."

And my name was Rāmendracandra. Prabhupāda kept it, a little modified, Rāmendrasundara. I asked what is the meaning of Rāmendra I should think, Rāmendrasundara?

"Generally Rāma is Dāsarāthi Rāma" he told "Rāma, Rādhā, Her Master that is Kṛṣṇa." He told, "Rāma Rādhā."

That is still ringing in my ear. And when we were sent to discover the Rāmānanda and Mahāprabhu's Milansthali at Godāvarī, he transformed my name again into Rāmānanda Dāsa. And I feel that I have got most sentimental liking for that place; charm, Godāvarī. And that talk, I find there everything in that discourse, that divine discourse between Rāmānanda and Mahāprabhu, everything, that covers everything of Gaudiya Vaiṣṇava's Theology. Then, you are to go? What do you think?

Devotees: [Laughter.] We'll leave this train.

Śrīla Śrīdhara Mahārāja: Leave this train, ha, ha, ha. You go ... after.

...

Devotee: _____ Prabhupāda _____ with some exceptions _____ [?]

Śrīla Śrīdhara Mahārāja: _____ They want admission. Their fortune is drawn unconsciously towards that direction. Gradually they will find their self cleansed and grow towards that more clear and clear. They will emerge from inside and take the way towards that. Mahāprabhu mainly came for that. The combination of Rādhā Kṛṣṇa, Their general campaign will be to draw Their common servitors. That will be Their interest. And *anusangit* [?]

Devotee: Circumstantially?

Śrīla Śrīdhara Mahārāja: Circumstantially?

Devotee: Or supplementary?

Śrīla Śrīdhara Mahārāja: Auxiliary aim will be to draw other camps around.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
"You can will, but to be effected, that is My jurisdiction."

[*karmaṇy evādhikāras te,*] *mā phaleṣu kadācana*
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

This is the type of abnegation to the highest. The highest conception of renunciation is here. The *māyāvādī's* conception of renunciation, that is not perfect, that is static. But dynamic self abnegation, renunciation when it takes its dynamic character, dedication comes up, comes in. And renunciation makes progress through dedication and it becomes a perfect order when it comes to Rādhārāṇī's camp. *Mahābhāva, rasa-rāja mahābhāva*. "I shall, I want to devour the whole." "But how much you can devour I challenge you to see. I am giving wholesale, in its quality, highest, and your appetite must be quenched." In this way the challenge, *rasa-rāja mahābhāva dui eka rūpa* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.282], consuming and dedicating. And when in its highest degree, both the parties, the negative and positive, when They're separated how tension is created there. In *līlā*, in Yogamāyā, who are to serve Them Both, as if unconsciously that forcibly separates Them then what sort of heat is produced there, the *viraha*; fire, sweet fire that is inconceivable, the fire that is sweet, *viraha*. "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

"Our sweetest songs are those that tell of saddest things." So saddest things also tasteful, how, and that is in its original, causal position, what is that. The sun's ray is so hot here we may feel, but in the sun's original position what degree of heat is there, inconceivable for us. So, order to be placed in Rūpa Mañjarī, that is coming down and that is the most suitable position of our emancipation, our liberated *svarūpa*. There we can get most benefit, we can draw our most desirable things from such distance in such position. All comprehensive, *mādhurya-rasa* is all comprehensive containing in it all the different types of *rasa*, the most comprehensive, accommodating; adjusting and in quality and quantity. That has been told by Mahāprabhu and our Guru *paramparā*. We want to connect our fate, our fortune there. The tuft of hair should be tied to the toe of the foot of our Guru Mahārāja; may drag on. We are to walk on our head, not by foot, because that is a place where the head we should touch, in *śṛṅgāsana*, in the *pūjā*, what

is venerable, we connect our head there. The subjective, super-subjective, super-super-subjective, only with head we can tread over, and not by our foot. Something like that.

Devotees: Heads first, leading head wards.

Śrīla Śrīdhara Mahārāja: Yes. Only by giving our heads, our respects, we can make progress, only giving our head we can enter, we can make progress in that land, that wonderful land.

vaikuṇṭhera pṛthivy ādi sakala cinmaya / māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.53]

The wholesale, the soil is made up of stuff higher than we are. And we venture to enter. And who can get, give us that permission? Only His agents, only through His agents; without their help we are only a mass of clay. Only the grace coming and the lump of clay may be taken there as a living thing, who are so much dependent on Guru Vaiṣṇava. Our existence will be at stake, what to speak of progress.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, _____ [?]

...

Devotee: Balaji, He's actually Kṛṣṇa, because He's Balaji, Balagopāl...

Śrīla Śrīdhara Mahārāja: Yes. But four-handed, ha, ha.

Devotee: Actually His original form was two-handed but due to Rāmānuja's request He manifested two more hands.

Śrīla Śrīdhara Mahārāja: Tried to push two more handed and take Him in Vaikuṇṭha. But He says that, "I am Balaji, and you can't find in Vaikuṇṭha any young things, they're all..."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]. *Ājñajaiva guṇān doṣān, mayādiṣṭān api svakān, dharmmān saṁtyajya* [*Śrīmad-Bhāgavatam*, 11.11.32], to break the law, that should be the main characteristic of a *rūpānuga* Vaiṣṇava. Another thing, important, what I conceived to be, that this *parakīya* principle. I have thought it out in a particular way, that all our previous obligations, *pati, pati* means the husband, he is supposed to

have the whole control over the wife, lord ship, and to disobey him, rather to take out our gratitude from him and to go and to seek comfort or pleasure from other sides, that is to get out from our obligation to all commanding force beyond Kṛṣṇa. That is, all our past activity, they have right to exact their demand from us, our *karma*, *jñāna*, wandering in the world we have incurred so many obligations in so many places. And when that is considered in one side who wants to master on us to exact our loan, our debt, so they're one to get out, to take out their debt from us; and that should be placed as *pati*. They have got their demand to realise from us. So, disobedient to him, to go to Kṛṣṇa's side, to take our free will to that, that is like *parakīya bhajan*. Their total demand on us by the environment, that is one side, and they take free will towards God, to Kṛṣṇa, without any obligation.

Pati vancana [?] Money lender _____ When we have borrowed money, so when obliged to him, so to deal with him, to de-throw him, to overthrow him, to disobey him; it is not publicly possible to get out of the obligation. So from the innermost of our heart we must take it clear for our own innermost free will to take it to Kṛṣṇa. Because by our previous life we have acquired so many anti Kṛṣṇa tendencies that have captured, that has made us captive; anyhow to take the free will out of that unconsciously of them and to dedicate it to Kṛṣṇa. From our present position, if we can do so, it is only possible. Wherever we are, and however in debt we are burdened, with free will we can take out of that obligatory circle and put it to Kṛṣṇa's side, for the inner, our sympathy, our prejudice, our selection, our prayer for that. I'm in the midst of unfavourable environment. The *pati*, the mother-in-law, and the sister-in-law, and the society, even the scripture – all against, all against, I'm deceiving them to take my free will, stealthily and with the help of a particular group I can approach Kṛṣṇa. Always, always.

Devotee: It's so wonderful.

Śrīla Śrīdhara Mahārāja: I think that all the prejudices they represent that, mainly, *arjapatam*, *dhuta*, *sajanam*, the society and the scriptures, mainly, and they include almost everything. They're all on one side, and I must take my free will deceiving them, stealthily. My heart should be dedicated to Kṛṣṇa, my Lord, with Your own agent, take me out. Take me out, and to be bold enough, a little courageously to disobey the past obligations and to approach with our inner most prayer and interest to dedicate as *naividyan,* to the feet of the Braja party, Kṛṣṇa and His own.

Devotee: Mahārāja, now, for a woman it is easy to develop this mood?

Śrīla Śrīdhara Mahārāja: No. It is rather the opposite.

Devotees: (Laugh)

Devotee: I was thinking that as long...

Śrīla Śrīdhara Mahārāja: The mental path is perverted, so it is very difficult, it will be difficult for them because that same perverted thing will come to occupy the position of the genuine; a

more dangerous position. Apparently it may seem that it will be easy, of course to some extent, because Mahāprabhu's *strī śūdra*, those that had no privilege in the ordinary, they have been given more, attached more grace for them. But never the less we should be cautious that this womanly nature of this mundane world, that should not be, that should not have no comparison, that may be mistaken for the womanhood of that plane.

Devotee: Mahārāja, what I actually meant is as long as we have the false pride that we are the males, then we cannot develop this mood.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So we have to give up that tendency, that feeling, that we are the *puruṣa*.

Śrīla Śrīdhara Mahārāja: That means that we are not enjoyer, but we are to be enjoyed. That is negative conception. We are to be handled and we are not to handle, this posing, our passive preference, not active; and active in the sense that to convert all this into active but towards Kṛṣṇa's side - their grace. *Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā* [Rūpa Goswāmī's *cātaka* bird example]. That is open, no claim, as if, but underground the claim is being established there through non claimant attitude claim is being established. As much as non claimant attitude we can develop, automatically our claim is established there so much. The degree of non claimant attitude; that really establishes claim there in that wonderful land, dedication means such. Gaura Haribol. Gaura Haribol. Gaura Haribol.

There we thrive, and here we die. Die to live. Ha, ha, ha. The Hegelian theory, that's a very good thing, Hegel's side. "For Itself, Reality is For Itself," and "Die to live." These two things have impressed me very much, a very general remark, for Kṛṣṇa. All consumer - for Him, everything for Him, a general thing. And Die to Live. If you want to live, you will have to die. Learn to die if you want to live. And to dissolve your ego; to die means to dissolve your ego, and then the covers, one by one; that will be thrown out and the inner jewel that will come with its pristine glory today, finest availability, it will be arranged.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what about the people like Hegel; is it that they have *sukṛti* from their previous birth?

Śrīla Śrīdhara Mahārāja: Yes, might have been, because he could conceive that the ultimate cause, the nature of it is such. It is ontological but it may take shape of a living thing. *Satyam śivam sundaram*, it will take this connection, the *sundaram*. And what is *sundaram*? One day that will come with its full glory. This is *sundara*, nothing else. To become *sundara* becomes beautiful, this must be so. Some hazy expression has come there, hither and there. All His own domain and He is free and autocrat. He can throw a drop of nectar hither thither in many places.

When Acyutānanda went with us to my birthplace, then some educated people there said, "We are so near yet we do not understand Mahāprabhu. How is it that from far away you have come to appreciate? How can you understand it clearly and can see?"

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

That was his answer. The *brahmāṇḍa*, we are within creation, the limit of His creation, and it is said wherever anyone gets such fortune he may come. A few miles of distance, what is that? Even I am repeating, adding, and different casts in the creation. A tree may have *sukṛti* when flowers are dedicated by a devotee to Kṛṣṇa the tree is getting, acquiring *sukṛti* . The milk is given to Kṛṣṇa by a devotees and the cow is getting *sukṛti* . And the dog, he's watching the temple area, working, and it may get some *sukṛti*. *Sukṛti* may be distributed in this way to any and every direction. So many *sak* is dedicated to Kṛṣṇa, the vegetables getting *sukṛti* thereby. In connection with the devotee so many things are acquiring *sukṛti*. The door is open there, but only through the...

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad- Bhāgavatam*, 7.5.32]

The medium of His devotee, that is indispensable, we must have that connection with His devotee. To go to Him the indispensable necessity is His medium, the devotee, the door to enter; it is indispensable.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Yata gatim yatim gatum sahate [?]

"So I can't tolerate any blame against My devotees because their very business, their very tendency, their very existence is to give Me out to the all, and if you blame him you are committing suicide. You are going to kill your own Guru, the source of your own fortune. So Vaiṣṇava *nindā*, Vaiṣṇava *aparādha*, I can't tolerate. Especially I want to serve them but I can't. They won't allow Me to serve them. I want, My inner tendency is to give something. They're giving something, the whole thing. I want to give something in return but I am not eligible for that. But if anyone comes to do that I give Myself wholly to him."

[*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ*]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

That is the theory underlying, that, "I want, I'm always intending to give something to them but they won't accept. And through love I can't do anything. I can't go against them. But if anyhow I find somebody is doing My work, serving him, I cannot but be inclined towards them with much intensity. *Mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ*."

Gaura Haribol. No pardoned souls in the servants, serventing Braja. *Na pāraye 'haṁ niravadya-saṁyujāṁ*. "I declare that I fail. I fail to give you something in return. So I am in debt to you all. The quality of service that you are rendering to Me, it is not in My store to be found that I can give in return, so I remain indebted to you all. Your quality of service is so noble, magnanimous, and great, and of such purest degree, I have nothing in store to give something in response. So I'm indebted to you."

na pāraye 'haṁ niravadya-saṁyujāṁ, sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ, saṁvṛścya tad vaḥ pratiyātu sādhunā

["O *gopīs*, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshipped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."] [*Śrīmad-Bhāgavatam*, 10.32.22]

End of 81.01.11.B

Start of 81.02.22.A

Śrīla Śrīdhara Mahārāja: _____ exhausted _____ [?]

Bhakti Caru Swāmī: Mahārāja is telling that he won't be able to speak much, as it is today he won't be able to speak or give a lecture.

Śrīla Śrīdhara Mahārāja: I feel exhausted. Yesterday I used Disprin, so exhausted, used Disprin tablet, and then also felt giddiness after noon. Anyhow, now a little better but very weak I feel. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: The first thing was that I wanted you to, you quote this verse, and this is the mood of your trying to approach Śrīla Śrīdhara Mahārāja.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
"I want you, I have come here to get you as my assistant in my propaganda, preaching life, your help," but it is suppressed. And externally He's approaching through the channel of the affection which Sārvabhauma naturally had for Him. Sārvabhauma saw Him like a child because Sārvabhauma's father and Jagannātha Mīsra of same time and same rank, and Sārvabhauma's father, and Nilambar Cakravartī, the maternal grandfather, _____ they were classmates.

Sārvabhauma told that, "That in that relationship I look at him with much affection and I want his welfare." He told to Gopīnātha, "But you, some people, a particular section are making much of him and in that way you are going to spoil his future. But he's a gentle, good, and promising child. I shall look after him, just if he can keep up his *sannyāsa*, though it is taken in a very younger age, I shall have to look after his welfare."

In this way Sārvabhauma; and Mahāprabhu also entered in through that channel to conquer his heart. And patiently gave hearing, silent hearing to Sārvabhauma's explanation according to Śaṅkara School, without any opposition.

But when he was asked by Sārvabhauma, "What is this? He's a very bright student and he does not say anything, only silently with much patience he is giving listening, hearing. This is somewhat wonderful, strange." So when he asked, "Whether you understand or not what I say?"

Then Mahāprabhu came out, "Yes. I understand the original *sūtra*, but your explanation I can't follow. This seems rather to be, to cover the real meaning of the *sūtra*."

Then Sārvabhauma was astounded, "What does he say? What I have explained is all wrong, bogus? Then can you explain yourself the *sūtra*?"

"Yes, if you command I can do so."

"Do it."

Then He began to explain and Sārvabhauma was astounded.

"What is this?"

Then anyhow, when the first stage was minimised then Sārvabhauma told, "I have made some explanation about *ātmārāma śloka* of *Śrīmad-Bhāgavatam* [1.7.10]. Do you like to hear that?" To maintain his lost prestige Sārvabhauma told like that.

"Yes. You go on. I shall hear."

Then Sārvabhauma explained in nine different ways, nine meanings Sārvabhauma gave to *ātmārāma śloka*, and thought, "What I have done I have regained my prestige." With this sort of posing; then, still for some courtesy sake asked, "Can you explain in any more line?"

"Then if you order I can try." Then Mahāprabhu there explained in eighteen different meanings that *ātmārāma śloka*. And this perplexed Sārvabhauma.

"Gopīnātha told that he is not a human being, and what I now hear it is not possible for any human being to do in this way, *śloka* background," and perplexed.

Then Mahāprabhu showed him His Godly nature, position.

Śaṅkha cakra gadā padma _____ [?] And then ___ *Sita kunja* _____ [?]

[*pradyumna — cakra-śaṅkha-gadā-padma-dhara / aniruddha — cakra-gadā-śaṅkha-padma-kara*] [??]

["Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.225] [??]
_____ [?]
_____ [?]

Then Sārvabhauma was converted. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ [?]
_____ [?]

I offer my respectful obeisances to the auspicious lotus feet of Tridaṇḍī Jati Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. In the stormy night that has fallen after the disappearance of the transcendental sun of his divine grace A.C. Bhaktivedānta Swāmī Prabhupāda, he has risen like the new moon to calm the waves of dissension and give guidance.

Śrīla Śrīdhara Mahārāja: Sanskrit _____ ke?

Bhakti Caru Swāmī & Śrīla Śrīdhara Mahārāja: 12:34 - *Bhaktivedānta namake* ___15:12

Bhakti Caru Swāmī: Mahārāja is telling that it's very nice and it's correct also, but whether it will be beneficial or whether it will be good for the movement, for the society...

Bhakti Sudhīra Goswāmī: But that's not the idea. I just wanted...

Śrīla Śrīdhara Mahārāja: The publicity may disturb the mentality of some, a portion.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ But part of the ISKCON may be so. But still, to give it publicity may not be very judicious.

Bhakti Sudhīra Goswāmī: Yes. I understand that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So back to the _____ So today is the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and, you can mention how, maybe you can, I think this will be the best thing, if you can just translate this… Prabhupāda once…

Bhakti Caru Swāmī: Prabhupāda _____ [?] Even among our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. Guru Mahārāja ordered us…

Śrīla Śrīdhara Mahārāja: I can't follow. The sound is there.

Bhakti Caru Swāmī: Prabhupāda bolchen. Even amongst our God-brothers we have misunderstanding, but none of us is astray from the service of Kṛṣṇa. My Guru Mahārāja ordered us to execute his Mission combined. Unfortunately we are now separated but none of us have stopped preaching Kṛṣṇa consciousness. Even if there was misunderstanding amongst the God-brothers of my Guru Mahārāja, none of them deviated from the transcendental loving service of Kṛṣṇa. The idea is that provocation and misunderstanding may remain between one man and another, but our staunch faith in Kṛṣṇa consciousness may not allow any material disruption. Please therefore try to be sympathetic with any person even if they differ. The only qualification we have to scrutinise is if one is acting in Kṛṣṇa consciousness as far as one is able to do it.

Śrīla Śrīdhara Mahārāja: Good.

Bhakti Sudhīra Goswāmī: So, and then Śrīla Prabhupāda said that among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity _____ [?]

Bhakti Caru Swāmī: Among Vaiṣṇavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences the cult of Kṛṣṇa consciousness must go on.

Śrīla Śrīdhara Mahārāja: That's very good. But there may be gradation. All may not preach from the same rank, same plane. Some from a little superior, some from a little inferior plane, but they're working to spread Kṛṣṇa consciousness, so it is justified. But all are not of equal level. It should be conceived in this way. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So then read this, and just read up to here. He wrote this in ex purporting the Advaita Ācārya in *Ādi-līlā*, Advaita Ācārya and his sons.

Bhakti Caru Swāmī: There are many disciples of Bhaktisiddhānta Saraswatī Ṭhākura, but to judge who is actually his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master.

[21:10 - 22:33, Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja speak in Bengali]

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura wanted to print as many books as possible and distribute them all over the world.

Śrīla Śrīdhara Mahārāja: Yes. It's good.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahārāja is telling that, "Yes, that's true. And the sign of a disciple is in how much he's been able to grasp the teachings of his spiritual master and act upon those given instructions.

Śrīla Śrīdhara Mahārāja: To understand and to practice.

Bhakti Sudhīra Goswāmī: Yes. So now the point is that, so first Śrīla Prabhupāda is saying there are differences of opinion, but he's distilled as an essential instruction the publishing and distribution of books.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga*, no objection.

Bhakti Sudhīra Goswāmī: So now in our society the God-brothers, initiating or non initiating, they may have some different ideas about how to execute Prabhupāda's orders.

Bhakti Caru Swāmī: [24:52 - 25:33, Bengali ?]

Śrīla Śrīdhara Mahārāja: [25:33 - 25:45, Bengali ?]

Caitanya-caritāmṛta praṇāma mantra _____saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca.
_____ [?]

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
[*śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam*
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca]

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."] [*Maṅgalācaraṇa*]

[26:15 -26:42, Bengali ?] *vaiṣṇavāṁś ca, śrī-rūpaṁ sāgrajātaṁ saha-gaṇa.*
[26:45 - 26:54, Bengali ?] *sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ.*
_____ *lalitā-śrī-viśākhā.* [27:05 - 27:42, Bengali ?]
That is the goal, the destination. [27:45 - 30:52, Bengali ?]

Came through the books, that is of permanent character, it is in black and white, in *śāstra*, the *kaladini* [?] that personal attempt that is local and temporary, but the preaching through *śāstra*, *śāstra* means through books, writing method, the preaching is more permanent and definite. *satam badi madika* [?]

In our speaking we may be a little slack, but when writing something we must be more accurate. The accurate representation and permanent representation of a thing, that is found in the writing things of the scriptures. So to extend, try to extend the scope of the scripture. That is laudable service no doubt.

Bhakti Sudhīra Goswāmī: I should continue? So in the *Bhakti-rasāmṛta-sindhu*...

Śrīla Śrīdhara Mahārāja: In the first stage when there was no script it came from mouth to ear, *śruti*, in the first stage. From heart to heart, *tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1], the first vibration came from heart to heart. Then from Brahmä's mouth to the ear of the disciples, then came the writing, to make it permanent, and to spread through the agent also. The book one can carry, who may not be a Vaiṣṇava, may not know anything, but he may carry the advice from one country to another country, it may be extended for preaching purposes, it is more suitable and helpful. Hare Kṛṣṇa. But still, that will be one thing; it is according to the Supreme Will, the division of labour, the choice of the Supreme. He may choose some for *śāstric* purpose and some for oral purpose. So the superiority may not be decided in this respect, in this matter. The one who is dealing with the *śāstra*, he must be superior to the man who is not preaching through *śāstra*. According to His will He wanted one to do in a particular way and wanted some other to do in a particular way. This sort of thinking we must have. Do you follow?

Bhakti Sudhīra Goswāmī: Yes. Is that like...

Śrīla Śrīdhara Mahārāja: His choice, the choice of the Absolute.

Bhakti Sudhīra Goswāmī: Like Haridāsa Ṭhākura? He's chanting...

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura did not write any book, but his oral preaching, that is also not of less value.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindhu*...

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu, He did not write much, but oral, but His attempt may not be depreciated, the advent of Nityānanda Prabhu, the direct preacher of Mahāprabhu. *bhaja gaurāṅga*, *kaha gaurāṅga* [Worship Gaurāṅga, speak of Gaurāṅga], the first rank by oral attempt, and the next, Rūpa Sanātana, through scripture, next stage. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So, in the *Bhakti-rasāmṛta-sindhu*, Rūpa Goswāmī mentions this general principle of accepting Ācārya, but he doesn't choose to mention the details because they may vary...

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: ...from one Ācārya to another.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: Rūpa Goswāmī, *Bhakti-rasāmṛta-sindhu* _____ [?] Repeat that.

Bhakti Sudhīra Goswāmī: That he says that one should accept the Ācārya, and Prabhupāda mentions that he doesn't go into the details because there may be differences between one Ācārya and the other so he doesn't choose to mention the details but the general principle that one must accept an Ācārya.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Vital points _____ Details non important _____ practised *sambandha* a little difference there may be, but in the main points they will be one and the same, common. What is the *śloka* of Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu*? What is that *śloka*?

Bhakti Sudhīra Goswāmī: I don't know the Sanskrit.

Śrīla Śrīdhara Mahārāja: Because already there's so many groups, *śanta*, *dāsya*, *vātsalya*, *mādhurya*, and there also any mistake? You say, Caru Swāmī. *Vātsalya rasa* and *mādhurya rasa*, they're antagonistic, so they're all pure, and genuine, and natural, and they have got real necessity and position. So even antagonistic preaching has got its room there, ha, ha.

Bhakti Sudhīra Goswāmī: Ha, ha, ha. Yes, but in one place Prabhupāda mentions...

Śrīla Śrīdhara Mahārāja: And there are so many branches, in *vātsalya rasa* also different kinds of branches, not only stale or one thing; in *mādhurya rasa* so many branches and

variegatedness, all serving towards, to Kṛṣṇa, but variegatedness. Just as in the cooked food, the pungent, the salt, the combination of different types.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So Prabhupāda mentions that a disciple, he must execute the order of the spiritual master but not offend other Vaiṣṇavas.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: As much as possible. Sometimes he may also, just as the elder brother may punish the younger. But the good sense must be there, sincerity. He wants the good of the junior and he may chastise the younger brother. "Don't do in that way. Do it in this way." That sort of position, there should be room for that sort of...

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, if well-meaning, then no harm if he punishes some younger, junior. *Na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati* [*Bhagavad-gītā*, 6.40] That is rather a form of affection; punishment is also a form of affection. In *vātsalya rasa* it is used usually, even Kṛṣṇa is not exempted. Ha, ha, ha.

Devotees: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: But sometimes in our society we have the younger brothers who want to chastise the older brothers. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So, then, see, knowing that there is variety and there will be difference in preaching we have to accept that. But in our society, in the practical sense of how to remain unified with the difference, that has become a problem. To allow for difference and at the same time remain unified.

Bhakti Caru Swāmī: _____ [?]
In spite of these differences, how to remain united?

Śrīla Śrīdhara Mahārāja: *Tṛṇād api*...

Bhakti Sudhīra Goswāmī: English.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: The spirit of toleration; that should be spread amongst us. If we want to work in a group, in *saṅkīrtana*, then this sort of qualification is...

Bhakti Caru Swāmī: Essential.

Śrīla Śrīdhara Mahārāja: Essential and inevitable.

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

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

This sort of characteristic should be maintained and given more attention if we want to work in a group. The toleration and humility, humility and toleration, otherwise combined we cannot take up any work, big work, and *amāninā mānadena*, these four qualifications are necessary if we want to go on with *saṅkīrtana*. *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, Jīva Goswāmī's explanation of *saṅkīrtana*. What is *saṅkīrtana*? *Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*; that if you want to go on in that process then these qualifications should be encouraged within the organisation. The spirit of toleration, humility, and the tendency to give honour to others and not to seek honour for himself; especially *pratiṣṭhā*, the hitch is there in *pratiṣṭhā*, in fame, and to maintain one's own position. By attempting to maintain our own position we cannot give position. These sort of things should be educated among the organisation. By seeking position we may not attain position. Sometimes by not seeking but by giving position to others we can get position. So *amāninā mānadena*; the hitch, the main hitch is there, and with toleration and also humility, first humility, then toleration, then giving position to others, and not want for himself. Then we can go together and that has been given more stress...

End of 81.02.22.A

Start of 81.02.22.B

Śrīla Śrīdhara Mahārāja: _____ *mānasa tohār, parama jatane tāhi labho adhikār*. If you really want to go on with *saṅkīrtana* then these four qualifications are indispensably necessary for you.

1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikār*
2) *tṛṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chāri' ahaṅkār*
3) *bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji' anye korobi pālan*

4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāri koro amānī hṛdoy*
6) *kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā*
7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cāri guṇe guṇī hoi', koroha kīrtan*
8) *bhakativinoda kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*
[Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam,* 3]

[1) If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.
2) You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.
3) You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them.
4) In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.
5) When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.
6) Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.
7) Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour - one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.
8) Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possessions of such qualities as these?"]

This attitude should be; we should preach and create such favourable atmosphere so we can go on with *saṅkīrtana*, that is *bahubhir militvā* [*yat kīrtanam tad eva saṅkīrtanam*], the many combined in one campaign we can move.

Hare Kṛṣṇa _____ Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. So the next question is that according to Jīva Goswāmī...

Bhakti Caru Swāmī: Mahārāja, Prabhupāda bolchen, according to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky. _____ [?]

Śrīla Śrīdhara Mahārāja: I want to know the original, *śloka*.

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: It's from the *Madhya-līlā*, Chapter twenty-two.

Bhakti Caru Swāmī: According to Śrīla Jīva Goswāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu.

Dhīra Kṛṣṇa Mahārāja: It's in the purport.

Bhakti Caru Swāmī: Prabhupāda *Madhya-līlā* _____ [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu _____ [?]

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [*āmāra ājñāya guru hañā tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

[03:17 - 04:25, Bengali?]

Sincerity, the dealing must be sincere. As much as I know I must help the others with that knowledge _____ The posterity and _____ previous Ācāryas, they have left their knowledge for us. I have studied. I have got that advantage; facility. But in my turn I am not extending that to others. The flow is obstructed by me. I have no right to do so. I must also transmit what I got from the predecessors; to the posterity I must extend that. That is a natural, good feeling, requires this, that what I have got from the ancestors; previous, I must let, allow to pass through me that knowledge to the posterity. This is quite natural. And if I create obstacle in me I shall commit offence. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Create what; a struggle?

Śrīla Śrīdhara Mahārāja: The knowledge, the flow of knowledge...

Dhīra Kṛṣṇa Mahārāja: Obstruction in me? Yes, then that's offence.

Śrīla Śrīdhara Mahārāja: The knowledge from previous to me to the posterity _____ [?]

Bhakti Caru Swāmī: Predecessors?

Śrīla Śrīdhara Mahārāja: Ah, predecessors. What flow is coming from the predecessors and it must pass through me to the posterity. That is natural, the flow of knowledge. But if I create an obstacle in me then it will be an offence. So, especially the spiritual flow, we must not stop when we get from the Ācārya I must transmit to the disciple. That is quite natural. But the difficulty is

that we seek our own position. Difficulty is the self seeking mood, self seeking. We must be medium; there's no harm. But self seeking temperament, that is to be blamed and that is harmful.

Bhakti Caru Swāmī: That should be avoided.

Śrīla Śrīdhara Mahārāja: Avoided. Otherwise, we all may be Guru. Only if I allow my Guru's flow to pass through me, no harm; he's bona fide, he's fitted to be Guru. Only he's passing his Guru's thing through him, it is Guru's property passing through me. As long as I am connected with my Guru, these things I must allow to pass through me. No harm. But when the self centred, ego centred abolished and self centred nature, then the Guru becomes opaque and that Guru is a nuisance to the world. He's no longer a Guru, who is not a disciple. Who is not conscious of his own Guru, he cannot work on behalf of Guru. His Guru only can do the work of Guru. He must consider him the agent, the medium, then there's no difficulty, no wrong. Otherwise, when he forgets his own Guru, and he gives something which is not come, not received from Guru, then he'll create disturbance.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa,*] *āmāra ājñāya guru hañā tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga
[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

That disciple means to do the service. Everything means that should be taken up with the spirit of service, otherwise then everything is bad. Even beating is service. Hanumān and so many others they created havoc in the world, but they did service. Arjuna, when he fought, he did service, *nimitta-mātraṁ bhava savya-sācin.*

[*tasmāt tvam uttiṣṭha yaśo labhasva, jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham*
mayaivaite nihatāḥ pūrvam eva, nimitta-mātraṁ bhava savya-sācin]

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

Be *nimitta*, agent; be conscious of your agency, that you're agent of a particular person, of your own Guru. Then you go on with the work of Guru; you are quite fit, not any selfish motive; *pratiṣṭhāta*, "I want fame, I want women, I want money." Exploitation, the exploitation, the nature of exploitation as well as the nature of renunciation should be eliminated and everything should be done with the spirit of service. Then we are all well, all healthy. The spirit of exploitation and renunciation; both should be avoided, and the spirit of service, and even crossing the *śāstric* rule, the heart's purity, that is above. And *śāstras* are meant for general persons, but there may be higher souls that are above the consideration of the *śāstra*. *Śāstra* is generally meant for the mass. Of course, there are different rulings for different stages, but still, on the whole, *śāstra* means, 'Whose come to control.' The purpose is to control. That is not used for the free who are

above control, who are naturally posted in that good nature. *Śāstra* is not for them. *Śāstra* is for the general mass, to control them, to train them. And who are above training, cent per cent in the service of Kṛṣṇa, *śāstra* is not necessary there.

Bhakti Caru Swāmī: *Viddhi nahi ya* [?]

Śrīla Śrīdhara Mahārāja: *Viddhi nahi ya - Sarvakam balite viddhi nahi ya* [?]
Above rules of conduct; they can create *śāstra*, their very practises are *śāstra*.

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

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

Dhīra Kṛṣṇa Mahārāja: So previously he had mentioned that if this Ācārya-ship were to be extended, the spiritual characteristic should be maintained.

Śrīla Śrīdhara Mahārāja: The Ācārya's qualification must be there, if it is extended. A non Ācārya cannot do the work of an Ācārya. Ācārya has got special qualification. What is that? The first consideration is that the Ācārya must be submissive to his own Ācārya, he must be faithful to his own Ācārya. That will be the first qualification. He's the servant, and it will depend on the percentage of the submission; how much he is subservient to his own Ācārya. The degree, it will depend upon the degree. There's the difficulty.

Bhakti Caru Swāmī: Mahārāja _____ [?]

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the question is that now, this year, the GBC they may extend the Ācārya-ship. So how will this come that they will recognise a Vaiṣṇava, or that he is under certain standards, and he's making submission to the previous Ācārya? And how will that individual know that he is ready to give *dīkṣā*?

Bhakti Caru Swāmī: Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *śāstra* and *sādhu*, it should be considered from mainly two standpoints, one is *śāstra*, and another is present, reliable, living *sādhus*. And also,

considering the line of Swāmī Mahārāja as he has expressed his will during his preaching time; and consideration and attention should be given to that; his preaching, his nature, his aspirations. This sort of consideration, and *śāstra*, as well as living *sādhus*, *śāstra* is there and living *sādhus*, who are they? Who can be relied, who is not very diplomatic. Diplomacy may be very subservient but diplomacy may not have the primary position. Such *sādhu's* consideration, and also amongst the present Ācāryas and committee their opinion should be given more value who can be relied to have the success of the movement of the whole institution, broad minded, wide viewed. Whose heart is only to extend the genuine activities of the ISKCON with selfless heart, who wants the extension of the genuine flow of the ISKCON, his opinion should be led more importance. With these considerations the Ācārya should be...

Bhakti Caru Swāmī: Nominated.

Śrīla Śrīdhara Mahārāja: ...selected, nominated. The nomination will come from the body, not from the mass, perhaps. But the body should look to the mass mind also, those that are within ISKCON, they should consider their feeling in this function. Sincerity, *śāstric* knowledge, and adherence to Guru, and earnestness to take this divine *upadeśa*, the council to the mass; all these qualifications should be given more importance, in an Ācārya. His inner hankering to give to the people, and his submission to his Guru, and *śāstra*, and also a friendly temperament with the members of the ISKCON; these considerations should be given importance. And commanding temperament, and who is able to capture the educated minds, as well as the masses, all these qualifications should be reckoned.

Dhīra Kṛṣṇa Mahārāja: Now, in the Third Canto of *Śrīmad-Bhāgavatam* [3.4.26, purport], in relation to Uddhava, Vidura, and Maitreya, Śrīla Prabhupāda says, "We should be careful not to transgress the law of *maryādā-vyatikrama.*" [impertinently surpassing a greater personality]

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: *Śrīmad-Bhāgavatam* [20:50 - 21:26, Bengali?]

Śrīla Śrīdhara Mahārāja: That will be a good conduct, or courtesy, to take his permission, consent; that will be a good thing. But a general look is given in *Gītā*, *Bhāgavatam*, *Upaniṣad*; that is *samit paniḥ śrotriyaṁ brahma niṣṭham.*

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

Well versed in the knowledge of scriptures, and who has unconditioned adherence towards a spiritual entity, that should be the real sign of an Ācārya; *śāstra* and the purpose of the *śāstra*;

adherence to both of them, *sādhu* and *śāstra*, and *sādhu śāstra rupaistra tattva.* In *Gītā* also, *jñāninas tattva darśinaḥ*.

[*tad viddhi praṇipātena, paripraśnena sevayā*
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."[[*Bhagavad-gītā*, 4.34]

Some sort of knowledge, who is established in the divinity, and who can express the characteristic of the divinity to others, that is *jñānina*, who have got direct perception about divinity and who can also give vent to that perception to the public. That should be the – who knows and who can make others to know; the real characteristic of divinity. That should be the real sign of Ācārya. And other things; who can mix with the people, with the educated society, who knows different languages of the people, who can write, these are also superficial qualifications. The main qualification is, who is in divinity, and who can spread divinity outside. That will be the intrinsic characteristic of Ācārya. And the external qualification will be…

…

Bhakti Caru Swāmī: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Mahārāja is saying that it's not actually *uttama-adhikārī*. Guru's position is *madhyama-adhikārī* _____ [?]

Śrīla Śrīdhara Mahārāja: He has come down in *madhyama-adhikārī*, because *uttama- adhikārī* does not see anything but in connection of Kṛṣṇa. And *madhyama-adhikārī* sees both Kṛṣṇa and non Kṛṣṇa. So Guru must see non Kṛṣṇa and then he will transform non Kṛṣṇa into Kṛṣṇa consciousness. So *madhyama-adhikārī*, this is the work of *madhyama-adhikārī*, whose conscious of both Kṛṣṇa and *māyā*, and he's clever to take from *māyā*, snatch from *māyā's* clutches and send them to Kṛṣṇa's domain. That is *madhyama-adhikārī*. But it is unquestionable that he may not be tempted to be again caught under the snare of *māyā*. That should be guaranteed.

Dhīra Kṛṣṇa Mahārāja: How is that guaranteed?

Śrīla Śrīdhara Mahārāja: By his movements we are to see, movements, practices, we are to guess...

Bhakti Caru Swāmī: The same thing with a *sannyāsī* also? How he acts, like that has to be...

Śrīla Śrīdhara Mahārāja: What is their plan? The members of the Governing Body should be given that facility or outside Governing Body also Ācārya may be appointed?

Dhīra Kṛṣṇa Mahārāja: It may be outside also.

Śrīla Śrīdhara Mahārāja: Outside.

Dhīra Kṛṣṇa Mahārāja: These are proposals they're discussing.

Śrīla Śrīdhara Mahārāja: They who are considered qualified should be given recognition, independent of the Governing Body and outside Governing Body. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...that is in *Bhāgavatam*, and the Paramātmā, yes, wherever there is *jīva*, his guardian aspect, the Lord, the Bhagavān is also present there without interfering with his freedom. He's watching, He's in the company of *jīvātmā*. His neighbour's shunned him, abandoned him, but indifferent, indifferently watching; *jīva*, that is Paramātmā's attitude. Paramātmā is always *jīvātmā*, but He does not interfere with his activity.

Devotee: How is it determined?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Yes. What, how is it determined what form a conditioned soul first receives when he contacts *māyā*, when he enters material existence, who's to say...

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "When the *jīva* first comes into *mahat-tattva*, what will determine the *rūpa*, his form? The form the *jīva* receives...

Śrīla Śrīdhara Mahārāja: Form? What form the *jīva* takes...

Devotee: What material species of life?

Śrīla Śrīdhara Mahārāja: Material? When *jīva* is within Brahma conception he has got no individual consciousness; only like some national consciousness, something, hazy. But when there is a push from the side of Mahā Viṣṇu, or Sadāśiva, then from *prakṛti*, *mahat-tattva*. Just in the first stage of life it is *bruna* [?] In the womb, the non-differentiated body of the child, non-differentiated body, no body conception; no eye, no head, no hand, no leg, in the womb the first conception of the child, first stage of the child, what is known as embryo; so *mahat-tattva* is a big embryo and from there the child's nose, eye, brain, hair, everything gradually springing up.

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattva's* a big embryo or big womb?

Śrīla Śrīdhara Mahārāja: No. *Prakṛti* is the womb and the first stage of the embryo is *mahat-tattva*. And then from *mahat-tattva* bifurcation begins gradually and so many *jīva* conceptions are coming out. A general ego, *mahat-tattva*, and individual ego is emanating from *mahat-tattva*, in many numbers, in huge numbers. The common conception of all the *jīvas* of all the egos of the *jīvas* is *mahat-tattva*. But individual ego is emanating from *mahat-tattva*. Between the *prakṛti* and... *prakṛti* is like a watery substance, and *teja*, that is consciousness, is mingling, coming in *prakṛti*, in the water, the rays coming into water and there is a commotion and then something is coming, and that is *mahat-tattva*. And then *mahat-tattva* again comes to divide itself in innumerable units, and that is so many *ahaṅkāra* of *jīva*. Then,
Se citra prakṛtermahān ahaṅkara pancatran mahatrāni. The fivefold gist of the creation, and then that fivefold common basic acquaintances and that is again divided, each divided into three, *sattya, raja*, and *tama*. These five into three, it becomes fifteen bifurcated material conceptions. In *tama-guṇa*, lastly the earth, water, fire, air, and ether, this is the grossest outcome, product from *prakṛti*. And the eye, ear, this is the middle, and then the sun, the sound, in this way there's three divisions from *panca tanmatra*. From *ahaṅkāra* the five branches, and every branch has three, then so many, _____ Twenty-four categories we find ultimately. This is *sāṅkhya* philosophy which explains the nature.

Devotee: Does the living entity begin in - all living entities in the - when they come into the *mahat-tattva*, do they all begin from the same species of life, or different species of life?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: When the *jīvas* first come to *mahat-tattva* connection, is it the same...

Śrīla Śrīdhara Mahārāja: Hazy common individual conception, and from *mahat-tattva* then...

Dhīra Kṛṣṇa Mahārāja: Specified.

Śrīla Śrīdhara Mahārāja: Specific individuality springs up.

Dhīra Kṛṣṇa Mahārāja: So then it may be different species, not the same species? He wants to know is it the same species or different?

Devotee: He becomes a Brahmā, he becomes an ant, he becomes a hog, he becomes a bird?

Śrīla Śrīdhara Mahārāja: No. That is the basis first, and there we can have, all possibilities in germinal form there.

Dhīra Kṛṣṇa Mahārāja: All possibilities in a germinal form there.

Śrīla Śrīdhara Mahārāja: In germinal form, in non-differentiated form one cannot detect.

Devotee: That's coming from...

Śrīla Śrīdhara Mahārāja: The possibility of the product which we see, it was there, but in such a meagre conception it cannot be detected. Because, even again, when *mahā-pralaya*, the withdrawal of the creation, complete withdrawal of the creation, and it enters into the stage of *prakṛti* or something like watery substance, the whole thing in a very nutshell is preserved there.

I am told that Japan, they're manufacturing a library, and in a small library they can keep many books.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Many, many books. And the script is such that without microscope it cannot be read.

Dhīra Kṛṣṇa Mahārāja: It's called microfilm.

Śrīla Śrīdhara Mahārāja: Microfilm.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And in a small place a big book is represented.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or something like that. There everything is but undetectable way, in *prakṛti* it is there. But the Supreme Lord He can detect anything and everything everywhere and His dedicated agent. But to ordinary understanding it is beyond any knowledge, any experience. It is in such a germinal form.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We can say, "The possibility," something like that. It is very meagre; cannot be detected. Again when bifurcated, it is generally becoming bigger, bigger, and branching, just as a tree is in a seed. A big tree is preserved in a seed. Every day we see, in our everyday experience we see that non-differentiated and differentiated is springing up.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: It is there, in the tree, in the seed, the tree is there, the possibility of the tree, of course the environment is helping, taking the help of the environment, the seed is producing a big tree. Something like that. It is beyond our knowledge. But so much enquiry about the unessential, non essential, it is a bar to devotion. So Brahmā says:

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[*sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyāṁ*]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad- Bhāgavatam*, 10.14.3]

So *Bhāgavata* discourages this sort of scrutinising knowledge. There's no end. If you take up this path of knowing the *jñāna mārga*, it won't help you to take you to the real place. Faith, faith will help you. It may help you partly, to consolidate your faith, in the beginning of *madhyama-adhikārī*. But you, your real help will come from the plane of faith. Brahmā himself says, *jānanta eva jānantu* [*Śrīmad-Bhāgavatam*, 10.14.38]. "Those that are very proud of their intellect they may know many things, let them boast, those fools. But it is my conclusion, Oh Lord. I do not know anything. You are infinite. Your ways, Your every movement is infinite. So it is rather insanity to go to enquire after Your ways and nature. Submit, submit, submission, and to have Your Grace, to pray for Your Grace, that is the right way to come to our desired end."

Jñāne prayāsam udapāsya namanta eva, and *jānanta eva jānantu*; let them be proud of their knowledge of analysing this thing that thing, no end; there is one particle of sand, if you study for lives together, no end. So don't go that side. That is wild goose chasing. Come direct through the favourite disciple of the Lord, and begin service as much as permission you are given, take up that, and gradually go towards *ānanda-mārga. Sat-cit-ānanda*, *cit* direct to *ānanda*, don't waste your energy in *cit* and *sat*, *sat-cit-ānandam*. You are all desirous of getting *ānanda*, fulfilment, ecstasy, so try to start your journey direct towards *ānanda*, eliminating *sat* and *cit*. But in the way, to certain extent *sat* and *cit* their help should be taken in; only take that much and avoid the rest. No ambition should be fulfilled in their company. But what is your intrinsic demand of you nature, that is for *ānanda*, *rasam*, *sukham*, happiness, so begin your journey direct towards the *ānandam*, Kṛṣṇa. And that is possible through devotion, dedication, through faith. *Śraddhā* means faith, optimistic faith…

End of 81.02.22.B

Start of 81.02.25.B

Śrīla Śrīdhara Mahārāja:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.] [*Abhidheyādhideva Praṇāma*]

Adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama [?]

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"] [*Prema-bhakti-candrika*]

mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Śrīdhara Svāmī's *Bhavārtha Dipikā*, *maṅgala stotram*, 1]

Śrīla Śrīdhara Mahārāja: _____ [Bengali ?] _____ 25.12 minutes] Gaura Haribol.

Tamal Kṛṣṇa Goswāmī: So I'm offering my respectful obeisances unto the lotus feet of my spiritual master, Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Śrī Śrī Aṣṭottara-śata Śrīmad A.C.

Bhaktivedānta Swāmī Prabhupāda. And I am also offering my respectful obeisances unto His Divine Grace Śrīla Śrīdhara Swāmī Mahārāja, who I accept just like my spiritual master. Because as it is stated in the *Śrī Caitanya-caritāmṛta*, that the brother of ones Guru should also be worshipped just like ones own Guru.

Bhakti Caru Swāmī: [25:55 - 26:30, Bengali?]

Tamal Kṛṣṇa Goswāmī: And I'm offering my respectful obeisances unto Śrīla Bhaktisiddhānta Saraswatī Prabhupāda whose appearance day we are celebrating today; because as my grandfather, it is said that the grandfather is even more kindly disposed upon his grandson than the father is upon his own son.

Bhakti Caru Swāmī: [26:55 - 27:43]

Tamal Kṛṣṇa Goswāmī: Although I have never personally associated with Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, I can appreciate his glorious qualities because of the glorious sons that he has produced.

Bhakti Caru Swāmī: [28:04 - 28:18]

Tamal Kṛṣṇa Goswāmī: It is said that a tree can be judged by the fruit that it produces. So the fruit of this tree of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is the most sweet fruit of all.

Bhakti Caru Swāmī: [28:34 - 28:55]

Tamal Kṛṣṇa Goswāmī: Because actually this is the tree of Śrī Caitanya Mahāprabhu.

Bhakti Caru Swāmī: [29:00 - 29:04]

Tamal Kṛṣṇa Goswāmī: Śrī Caitanya Mahāprabhu came as a gardener to distribute the fruits of this wonderful tree.

Bhakti Caru Swāmī: [29:14 - 29:28]

Tamal Kṛṣṇa Goswāmī: He was feeling great anxiety; how to distribute this fruit of love of God.

Bhakti Caru Swāmī: [29:35 - 29:45]

Tamal Kṛṣṇa Goswāmī: The whole world is very much thirsty, but they do not know how to relieve their thirst.

Bhakti Caru Swāmī: [29:52 - 30:00]

Tamal Kṛṣṇa Goswāmī: Like a man in the desert they are seeing only mirages in the form of family, friendship, and society, and they are thinking that these little drops in the desert will quench their thirst.

Bhakti Caru Swāmī: [30:15 - 30:35]

Tamal Kṛṣṇa Goswāmī: But as explained in the *Bhāgavat*, these family members and friends are all fallible soldiers who shall one day perish.

Bhakti Caru Swāmī: [30:45 - 31:00]

Tamal Kṛṣṇa Goswāmī: Our life in this material world is like a great war with *māyā*.

Bhakti Caru Swāmī: [31:08 - 31:14]

Tamal Kṛṣṇa Goswāmī: On account of our attraction for these temporary manifestations of *māyā*, we are lingering here in this material world birth after birth.

Bhakti Caru Swāmī: [31:25 - 31:34]

Tamal Kṛṣṇa Goswāmī: And we are suffering hardly from the pangs of birth, death, disease, and old age.

Bhakti Caru Swāmī:[31:40 - 31:52]

Tamal Kṛṣṇa Goswāmī: So in such suffering condition, we are grasping for some happiness to relieve the suffering.

Bhakti Caru Swāmī: [32:02 - 32:13]

Tamal Kṛṣṇa Goswāmī: But *māyā* only presents false hopes and does not actually give us any real relief.

Bhakti Caru Swāmī: [32:20 - 32:27]

Tamal Kṛṣṇa Goswāmī: In this dark world of material existence there is actually some relief, and that light is presented in the form of *Śrīmad-Bhāgavatam*.

Bhakti Caru Swāmī: [32:38 - 32:50]

Tamal Kṛṣṇa Goswāmī: And in the form of the association of the Lord's pure devotees.

Bhakti Caru Swāmī: [32:54 - 32:58]

Tamal Kṛṣṇa Goswāmī:

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

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."] [*Śrīmad-Bhāgavatam*, 1.2.18]

Only by service to the *Bhāgavata* _____ can we hope to get some relief from the suffering of material existence.

Bhakti Caru Swāmī: [33:16 - 33:44]

Tamal Kṛṣṇa Goswāmī: These great personalities who have come on behalf of Kṛṣṇa are offering us the ripened fruit of love for Kṛṣṇa, love of God.

Bhakti Caru Swāmī: [33:56 - 34:23]

Tamal Kṛṣṇa Goswāmī:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["Pure devotional service is free from all impurities, beginning with *karma* and *jñāna*. In other words, it is devoid of all attempts to attain fulfilment through power and knowledge. *Śuddha bhakti* is the favourable cultivation of service to Kṛṣṇa. In *śuddha bhakti*, pure devotional service, a devotee constantly serves Kṛṣṇa as Kṛṣṇa desires.] [*Bhakti-rasāmṛta- sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

This *bhakti* is free from any thought of fruitive reactions and mental speculations and the desire for mystic perfections through *yoga*.

Bhakti Caru Swāmī: [34:45 - 35:10]

Tamal Kṛṣṇa Goswāmī: These results of *jñāna*, *karma*, and *yoga*, are all to be enjoyed here in this material world, and therefore they are temporary and end in suffering.

Bhakti Caru Swāmī: [35:23 - 35:40]

Tamal Kṛṣṇa Goswāmī: But *bhāgavat bhakti* is enacted on the transcendental platform.

Bhakti Caru Swāmī: [35:45 - 35:50]

Tamal Kṛṣṇa Goswāmī: It is the activity of the spirit soul.

Bhakti Caru Swāmī: [35:56 - 36:00]

Tamal Kṛṣṇa Goswāmī: And as such it can never be checked, *ahaituky apratihatā, yayātmā suprasīdati*.

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

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

Bhakti Caru Swāmī: [36:08 - 36:26]

Tamal Kṛṣṇa Goswāmī: It is expressed when one renders service without any thought of return.

Bhakti Caru Swāmī: [36:33 - 36:42]

Tamal Kṛṣṇa Goswāmī: The mood of the spiritual world is where everyone is rendering service.

Bhakti Caru Swāmī: [36:52 - 37:05]

Tamal Kṛṣṇa Goswāmī: And that service itself is the full repayment, the pleasure of that service is the full repayment for the service rendered.

Bhakti Caru Swāmī: [37:15 - 37:21]

Tamal Kṛṣṇa Goswāmī: Just as Kṛṣṇa gave this message to the *gopīs* after leaving Vṛndāvana, that, "My dear *gopīs*, there's no way that I can repay the service that you have rendered. So you must be satisfied with the service itself."

Bhakti Caru Swāmī: [37:40 - 37:58]

Tamal Kṛṣṇa Goswāmī: But we are very fearful of coming on this platform because we think that when we become the servant of someone else then we shall lose something, we shall be taken advantage of.

Bhakti Caru Swāmī: [38:11 - 38:29]

Tamal Kṛṣṇa Goswāmī: But Śrī Caitanya Mahāprabhu and His representatives in this disciplic succession are coming to show us the example of how becoming the servant of the servant of the servant of the servant, actually we shall achieve all happiness and success in life.

Bhakti Caru Swāmī: [38:48 - 39:10]

Tamal Kṛṣṇa Goswāmī: This is not a temporary message meant for a particular class of people. Mahāprabhu's message is meant for the whole world's society.

Bhakti Caru Swāmī: [39:21 - 39:31]

Tamal Kṛṣṇa Goswāmī: Some people may think that this message is a particular property of a certain class of men.

Bhakti Caru Swāmī: [39:39 - 39:46]

Tamal Kṛṣṇa Goswāmī: But Śrīla Bhaktisiddhānta Saraswatī Ṭhākura has shown that one cannot designate who is a Vaiṣṇava or who is a *brāhmaṇa* merely by birth.

Bhakti Caru Swāmī: [39:59 - 40:11]

Tamal Kṛṣṇa Goswāmī: And is this not actually the same which Śrī Caitanya Mahāprabhu and His associates demonstrated?

Bhakti Caru Swāmī: [40:19 - 40:24]

Tamal Kṛṣṇa Goswāmī: Just as Haridās Ṭhākura was born in a family of Mohammedans but yet he was raised to the highest position of Nāmācārya.

Bhakti Caru Swāmī: [40:34 - 40:50]

Tamal Kṛṣṇa Goswāmī:

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.128]

It does not matter what ones background may be, but if he knows the subject matter of Kṛṣṇa, he becomes qualified as Guru.

Bhakti Caru Swāmī: [41:05 - 41:31]

Tamal Kṛṣṇa Goswāmī: This is the day and age when all people want to become equal, but the problem is they do not know the real message of equality, the real method of equality.

Bhakti Caru Swāmī: [41:44 - 42:05]

Tamal Kṛṣṇa Goswāmī: In the name of communism or nationalism or so many other isms they are trying to raise up those who are lower to the position of higher.

Bhakti Caru Swāmī: [42:17 - 42:28]

Tamal Kṛṣṇa Goswāmī: But their attempts are all failures because they do not know what is high and what is low.

Bhakti Caru Swāmī: [42:35 - 42:41]

Tamal Kṛṣṇa Goswāmī: The highest platform of existence is when the soul is unfettered by the encumberment of this material body.

Bhakti Caru Swāmī: [42:53 - 43:00]

Tamal Kṛṣṇa Goswāmī: Only that movement which aims at liberating the soul from its material covering is actually meant to elevate all souls to an equal position.

Bhakti Caru Swāmī: [43:12 - 43:26]

Tamal Kṛṣṇa Goswāmī: Therefore Caitanya Mahāprabhu and His representatives come with a most important message...

[Three or four voices are heard together here for about thirty seconds]

Tamal Kṛṣṇa Goswāmī:

harer nāma harer nāma, harer nāmaiva kevalam
kalau nāsty eva nāsty eva, nāsty eva gatir anyathā

["In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari."] [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21, from *Bṛhan-Nāradīya Purāṇa*]

Only by this Holy Name, of chanting the Holy Name of Kṛṣṇa, can we actually free ourselves from the suffering of this world, and help others to do the same.

Bhakti Caru Swāmī: [44:34 - 45:02]

Tamal Kṛṣṇa Goswāmī: We were most fallen, most impoverished, with no value at all to our possession, but now I feel that on account of receiving this Holy Name, that we have become the most wealthy persons in the world.

Bhakti Caru Swāmī: [45:21 - 45:44]

Tamal Kṛṣṇa Goswāmī: Our only prayer is to keep the Holy Name of Kṛṣṇa wrapped around our neck and the dust of the Lord's devotees upon our head.

Bhakti Caru Swāmī: [45:54 - 46:15]

Tamal Kṛṣṇa Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ Giri Mahārāja_____ [?]

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja is asking you to speak something.

Giri Mahārāja:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

So, there is a statement in the Vedic literature that one cannot estimate the glories of the Guru.

Bhakti Caru Swāmī: [47:02 - 47:15]

Giri Mahārāja: The original Guru is Śrī Kṛṣṇa.

Bhakti Caru Swāmī: Ādi Guru...

End of 81.02.25.B

Start of 81.02.26.A

Tamal Kṛṣṇa Mahārāja: ...of your pure heart.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Defeated. Hare Kṛṣṇa. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Govinda Mahārāja _____ Nitāi. Yesterday I received one postal parcel from Haṁsadūta Mahārāja, who sent a big oil painting or something like that, or photo. Myself, another two, and Haṁsadūta Mahārāja himself, big photo, by airmail, from California or something like that.

Tamal Kṛṣṇa Mahārāja: Jai. This is a picture of yourself with Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: Taken here. Very big size.

Śrīla Śrīdhara Mahārāja: Big size.

Tamal Kṛṣṇa Mahārāja: What you will do with it? You'll have to frame; are you going to frame it? Very good picture.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Tamal Kṛṣṇa Mahārāja: Haṁsadūta Mahārāja has great love for you. He keeps your picture on his altar.

Śrīla Śrīdhara Mahārāja: Don't know. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Tamal Kṛṣṇa Mahārāja: We had some questions to ask you.

Śrīla Śrīdhara Mahārāja: Yes?

Giri Mahārāja [?]: If, so, the first question is that, what happens to the spiritual master after he leaves this world?

Śrīla Śrīdhara Mahārāja: This is like theosophical question. I think he has given the hint in his own autobiography or something like that, when he was going to America on the journey he expressed his feelings to play with Kṛṣṇa in *sākhya rasa*. _____ [?] When he was passing through the Atlantic he gave vent to his feelings. That may be the salient points in his Vraja *līlā*. He'd spoken like that; in Vṛndāvana, *sākhya rasa*.

Bhakti Sudhīra Goswāmī: He once said in *Bhāgavat*, in his *Śrīmad-Bhāgavatam* commentary in the fourth canto, he said, he mentioned something called *vipralambha sākhya*.

Śrīla Śrīdhara Mahārāja: *Vipralambha sākhya*, of course when he's here, awake in this surface; that is *vipralambha*. And when he departed from this consciousness of worldly preaching

propaganda then he's already there. It is clearly expressed in his sayings there in the Atlantic. Have you got a copy of that? Nimāi. _____ [?]
It is my understanding about his present position he has expressed there himself his eternal position and the acme of his aspiration has been expressed there.

Bhakti Sudhīra Goswāmī: It's mentioned that the associates of Nityānanda Prabhu in *Gaura līlā* are in *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: Yes. In Vṛndāvana also, Balarāma and Kṛṣṇa, and Nitāi Gaur, and his saying is like that. It is almost clear that he comes from that group. And now he's again there. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: You once said that in the later days of Śrīla Bhaktisiddhānta, he had asked for one cottage in Govardhana. And some *pāṇḍā* had seen Guru Mahārāja Śrīla Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: Cottage; yes.

Bhakti Sudhīra Goswāmī: ...saying, "Balarāma, I have come."

Śrīla Śrīdhara Mahārāja: Yes. Balarāma *amargiyaha* [?] And Balarāma with, after that dream he wrote a letter, "I saw Guru Mahārāja in a dream in such a clear way. How is his health now?" And by the time he expired, departed; Guru Mahārāja. And also during his last days he used to tell, *Jani kati varsana dehi govardhana tam* [?]

"O Govardhana, give me shelter adjacent to you." And also he told, I heard in Rādhā-kuṇḍa, "That our superior Gurus, they will live in Rādhā-kuṇḍa, the highest position. And we are not of such high position, but we shall have to go to Rādhā-kuṇḍa only to serve our Gurus, and then we shall come back to Govardhana nearby and there we shall stay, giving honour to the highest position of our Guru. Always this difference should be maintained between the disciple and the master. The master holds the highest position in the highest place of *līlā* he will be there, performing the highest form of service. But we, a little lower, we shall be far away we shall, near but away we shall stay and we shall come and serve them, and again go back. So Govardhana is our position." Our Guru Mahārāja told. "From Govardhana we shall go to Rādhā-kuṇḍa and we serve our Guru Mahārājas, and then we shall come back and stay in Govardhana.

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

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

Always giving respect to the higher position of the Guru and the Rādhā Govinda, I am a little lower, he's big. This should be the position.

Bhakti Sudhīra Goswāmī: Our Guru Mahārāja also he asked in his last days to go to Govardhana on *parikramā*, Swāmī Mahārāja asked.

Śrīla Śrīdhara Mahārāja: Yes. That's good, Govardhana *parikramā*.

Śrīla Govinda Mahārāja: _____ [?]

[refrain] *kṛṣṇa taba puṇya habe bhāi*
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja:

[7] *tumi mor cira sāthi bhuliyā māyār lāthi*
khāiyāchi janma-janmāntare
āji punaḥ e sujoga jadi hoy jogājoga
tabe pāri tuhe milibāre

[8] *tomāra milane bhāi ābār se sukha pāi*
gocārane ghuri din bhor
kata bane chuṭāchuṭi bane khāi luṭāpuṭi
sei din kabe habe mor

[9] *āji se subidhāne tomāra smaraṇa bhelo*
boro āśā ḍākilām tāi
āmi tomāra nitya-dāsa tāi kori eta āśa
tumi binā anya gati nāi

[refrain: I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you.]

[7: O Lord Kṛṣṇa, You are my eternal companion. Forgetting You, I have suffered the kicks of *māyā* birth after birth. If today the chance to meet You occurs again, then I will surely be able to rejoin You.]

[8: O dear friend, in Your company I will experience great joy once again. In the early morning I will wander about the cowherd pastures and fields. Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?]

[9: Today that remembrance of You came to me in a very nice way. Because I have great longing I called to You. I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success.]

[From *Prayer to the Lotus Feet of Kṛṣṇa* written by Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda on board the ship Jaladuta, Sept. 13, 1965] [ISKCON's *Songs of the Vaiṣṇava Ācāryas*, pages 26-28]

Śrīla Śrīdhara Mahārāja: He expressed his own position in the eternal *līlā* there. I conjecture like that. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: And that Sahajal [?] came to his help. He was so earnest in his prayer to Kṛṣṇa so that he may discharge the duty that has been given by his Guru Mahārāja to him that Kṛṣṇa had to come down to help him, His friend, for this propaganda. So *śaktyāveśa avatāra* I take him, I cannot but take him to be so. _____ [?]

Bhakti Sudhīra Goswāmī: *Tava kathāmṛtaṁ.*

Śrīla Śrīdhara Mahārāja:

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad- Bhāgavatam*, 10.31.9]

This is what is necessary and this is universal. Everyone can be only satisfied to the highest degree in his heart by *tava kathāmṛtaṁ*. *Raso vai saḥ* [Kṛṣṇa is the reservoir of all pleasure], and *akhila-rasāmṛta-murtiḥ* [Kṛṣṇa is ecstasy Himself]. His very nature is so sweet. *Mādhuryam eva nu mano-nayanāmṛtaṁ nu.*

[*māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu*
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [*Kṛṣṇa-Karṇāmṛtam*, 92]

Bilvamaṅgala's *Karṇāmṛta*, sweet, sweet, sweet, sweetness personified. *Madhura*, *māraḥ svayaṁ*. "My first sight I thought Kṛṣṇa was the Lord Cupid, *māraḥ svayaṁ*, the Master, the Cupid Who can capture everything." *Madhura-dyuti-maṇḍalaṁ nu*, "No, no, this is not like lust personified which is to be experienced here only, but *dyuti*. This is *cinmaya*, consciousness, *cinmaya*, spiritual substance. This sweetness is spiritual in characteristic I see, I feel, *dyuti-maṇḍalaṁ*. *Mādhuryam eva*, "It is the very gist of all sweetness." *Mādhuryam eva nu mano-nayanāmṛtaṁ*, "What is this? My eyesight is being nectarised. Experiencing nectar pouring on my eyes, eyeballs." *Venī-mṛjo nu mama jīvita-vallabho*, "Oh, He has already conquered my heart. I'm captured, I'm captivated by the sweetness personified." *Venī-mṛjo nu*, "Oh, not only captured my heart but the relation is eternal, a permanent relation. He's *venī-mṛjo nu*, I am converted into lady love, and He's adoring me. He is rubbing softly my *venī*, that is my hair, tuft, or something like that. So I'm kept permanently friendly in divine love, *mādhurya rasa*. I'm already admitted into the divine harem, as if." This is Bilvamaṅgala Ṭhākura's statement.

So *tava kathāmṛtaṁ tapta-jīvanaṁ.* Whatever type it may be; of sorrows or affliction, *tapta*, *loka tapta*, painful, different layers of painfulness; that will be removed by *tava kathāmṛtaṁ tapta-jīvanaṁ*. It will give life to us, hope, that we can... We are not created only to suffer in this mortal world, but the life which can, so rough, can send this painful life of mortality. *Tapta-jīvanaṁ*, that sort of life vitality we have got in our own intrinsic form. *Kavibhir īḍitaṁ kalmaṣāpaham*, the speculationists they say that Kṛṣṇa consciousness only does away with *kalmaṣāpaham*, the sinfulness. But that is only their external acquaintance of Kṛṣṇa consciousness. A sin is nothing in consideration to His purifying capacity. *Kavibhir īḍitaṁ kalmaṣāpaham*, *śravaṇa-maṅgalaṁ śrīmad-ātataṁ, śravaṇa-maṅgalaṁ.* As soon as we come in contact, even in the form of sound only through our ear, our real *śreyaḥ-kairava-candrikā-vitaraṇaṁ* [*Śikṣāṣṭakam*, 1], our real welfare begins to awake. *Śravaṇa-maṅgalaṁ śrīmad-ātataṁ*, with all the resources, *śravaṇa-maṅgalaṁ śrīmad-ātataṁ*, resources of all welfare, it is surcharged full of them, infinitely, *śrīmad-ātataṁ*. *Bhuvi gṛṇanti ye bhūridā janāḥ*, and those that can deal with these things, they who can distribute these things to the world, they are really the givers, they're the benevolent, they're the kind-hearted; none else. *Bhuvi gṛṇanti ye bhūridā janāḥ*, they give enough who gives Kṛṣṇa to us. Others are hopeless and disappointed. Only this sort of transaction should be continued in the world to save the souls from the suffering from the disease of mortal connection. This is like nectar, the nectar divine, *Bhāgavat kathā*. So go on with this transaction, always giving and if you give you will have supply from the higher position. If you are sincere to give it, you will have no want in your capital. The capital will be supplied as much as you can give, rather. You will have connection with the infinite source; go on.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / [*āmāra ājñāya guru hañā tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

"Whomever you find you only talk with them about Kṛṣṇa only." Mahāprabhu says, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*, no other engagement. "Whoever you find, any soul, try to save him from this desert of mortality." *'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa*, "I command you. Don't be afraid. Take the position of Guru, the giver, and give it to all, everyone. *Āmāra ājñāya guru hañā tāra ei deśa*, *Kabhu nā vādhibe tomāra viṣaya-taraṅga*, "And I say that the influence of *māyā* won't be able to capture you as a reaction. I say." *Kabhu nā vādhibe tomāra viṣaya-taraṅga*, *punarapi ei ṭhāñi pābe mora saṅga*, "And you'll find in this transaction Myself in you, backing, *ei ṭhāñi pābe mora*, if you obey My command for distribution to one and all then here you will find Me, that I am there backing you, in this work, *punarapi ei ṭhāñi pābe mora saṅga*."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma Hare Rāma. Gaura Haribol. Gaura Haribol.

So your great master has engaged you; called you all like so many dedicated soldiers. "Do relief work in this world of mortality and death, relief work, relief work."

Devotee: Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Giri Mahārāja [?]: Now, it is said that if some disciples do not go back to Godhead in this life, then the spiritual master will come again and again, until they're all delivered.

Śrīla Śrīdhara Mahārāja: Yes, he may come again and again...

Bhakti Sudhīra Goswāmī: The same...

Śrīla Śrīdhara Mahārāja: But with a little different form, but ultimately he is Kṛṣṇa *śakti*, as Guru, he will come. You will see him the same in different a colour maybe. When, you see, a teacher imparting primary education, he's in a particular shape. When the child's grown up, when he's in higher education, that same teacher who's imparting, the student will see him in another figure. Not that in the figure of the primary teacher, not encouched with that sort of teaching mentality, but a different mentality in different play he's imparting higher education. A little change you will find; in this way.

Bhakti Sudhīra Goswāmī: But the same teacher?

Śrīla Śrīdhara Mahārāja: The same, because God's Will is backing there; everywhere.

ācāryaṁ māṁ vijānīyān, nāvamanyeta [*karhicit*
/ na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[Kṛṣṇa told Uddhava: "Know the Ācārya as Myself. I am the Ācārya. Never envy the Ācārya; never blaspheme him or consider him to be an ordinary man. Because the Ācārya channels the infinite, he is greater than the sum total of all the finite. Thus, he is more important than all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

From different; just as the government from different magistrates continue the government, a little modification, but the higher government is one, and anyhow that same thing is coming from different persons. Something like that. The policy is one and the same.

Giri Mahārāja [?]: Now once, Śrīla Prabhupāda Bhaktivedānta Swāmī, told a story that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, he told his disciples that the spiritual master of Bilvamaṅgala Ṭhākura, who wrote *Kṛṣṇa-Karṇāmṛtam,* that his spiritual master came again in the form of Cintāmaṇi, to give him, to remind him of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Cintāmaṇi, then Somagiri, and then Kṛṣṇa Himself, He came and delivered from Somagiri, a *māyāvādī* guru. First Cintāmaṇi; through Cintāmaṇi, not Cintāmaṇi, but through Cintāmaṇi the guru advised him, excited him; and through Somagiri a little digression; and then Kṛṣṇa Himself.

Bhakti Sudhīra Goswāmī: Cintāmaṇi was *vartma-pradarśaka*?

Śrīla Śrīdhara Mahārāja: Cintāmaṇi *vartma-pradarśaka*? That was *nimitta-mātraṁ bhava savyasācin* [*Bhagavad-gītā*, 11.33]; only an agent. Through her, Guru Kṛṣṇa, He tackled Bilvamaṅgala. Cintāmaṇi - in form she was Cintāmaṇi, an ordinary prostitute, but through her Guru approached Bilvamaṅgala; and then Somagiri – through Somagiri Guru approached, and then when He delivered from the clutches of Somagiri, from *māyāvādā* towards *śuddha bhakti*, then in that case He Himself appeared before him. *Siksa-gurus ca bhagavan sikhi-pischa-maulih* – so, *cintamanir jayati somagirir gurur me*, *siksa-gurus ca.*

[*cintamanir jayati somagirir gurur me, siksa-gurus ca bhagavan sikhi-pischa-maulih*
yat-pada-kalpataru-pallava-sekharesu, lila-svayamvara-rasam labhate jayasrih]

[All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayasri (Rādhārāṇī) enjoys the transcendental mellow of an eternal consort.] [Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*, 1]

There they're also victorious, *bhagavan sikhi-pischa-maulih*, they're all *vaibhava*, that is spiritual extensions of that Divine Master; in that way.

Giri Mahārāja [?]: Now, in the previous life, the same Bilvamaṅgala he had a spiritual master.

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja [?]: Now did that spiritual master, that individual...

Śrīla Śrīdhara Mahārāja: You see, one thing we should not miss; that is that Kṛṣṇa Himself can give Him, not anyone else. Kṛṣṇa, Kṛṣṇa *śakti*, so the first starting must come from Him, He's within. In different forms He's coming. But without Him none can give Him. The devotees can give Him but they're also fully – devotees are fully taken in His potency. So Kṛṣṇa can give Himself. *Krsna śakti denaham tyaga prabaktam* [?] Only the very potency of Kṛṣṇa, the very will of Kṛṣṇa, can give Kṛṣṇa to others. So that internal, fine thread, we must not miss, overlook. He is there. When the real transaction is there then He must be there at the bottom. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Giri Mahārāja [?]: So, in this story that Swāmī Mahārāja told us, he said that Śrīla Bhaktisiddhānta had concluded by saying to his disciples, "You should all finish your business in this life. Do not make me come again to this world." Or he said, "Do not make me become a prostitute. As Bilvamaṅgala's Guru had to come as a prostitute, so you should all go back to Godhead. Don't make me have to become a prostitute to bring you back again."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. A temporary remark; but still, if the Guru comes to the level of prostitute to recruit his previous connected disciples, he's not in the position of a real prostitute; he's *aprākṛta*, only that is a form merely.

Giri Mahārāja [?]: Yes.

Śrīla Śrīdhara Mahārāja: But he's ha, ha, this is only to encourage our *bhajan*, this is a remark only to encourage our *bhajan* in this life. That does not mean that when he comes in the shape of a prostitute he's in the level of a prostitute. He's *aprākṛta* always.

Tamal Kṛṣṇa Mahārāja: Now, as you have explained, that your conclusion is that from hearing our Guru Mahārāja's poem on the Atlantic, that he is in *sākhya rasa*. He has gone back to Kṛṣṇa as a cowherd boy.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: Now, if one of his disciples does not complete, if we do not complete our Kṛṣṇa consciousness in this lifetime, and if we have to come back again...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Tamal Kṛṣṇa Mahārāja: ...in the next life, will our Guru Mahārāja leave again Kṛṣṇa's abode? Or does Kṛṣṇa act through someone else to finish the job?

Śrīla Śrīdhara Mahārāja: Ha, ha. You see, suppose some report has gone to him that some of his disciples are still there neglected, and to take them up it is necessary, some news is going, some wave sent to him. Then he will ask his friend, Kṛṣṇa, "That this sort of news is coming to me. They want me to go there again to take them up. What to do?" Kṛṣṇa's pleasure, He may say, "Oh. You may ask that friend to do this work." "No, no. They want me." "Then what to do? You go again."

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: It is also possible by the will of Kṛṣṇa that in one form he's there in the service of Kṛṣṇa, and that often that is the fact, and in another *mūrti*, another, as if in a body, his double, he went to do the work. It is not impossible. If it is possible for a *yogī* to extend his body in different places, for *bhāgavat-bhakta*, for a devotee it is nothing. It's possible that he's there and he's here, it is also possible. Hare Kṛṣṇa.

And it also allowed we see Narottama Ṭhākura said, "When will Lokanātha Goswāmī take me by the hand and guide me toward Rūpa Goswāmī, Rūpa Mañjarī?" For further developed education or service. *Lokanatha mora hastay* _____ [?]

It is also possible. His Guru Lokanātha is taking him, Narottama, to Rūpa Goswāmī. "Do the remainder, train him." Give it to him and to Kṛṣṇa and Rādhārāṇī. It is also possible. And when it is done the disciple will see that they're all one and the same. No jealousy, "That my Guru of this figure and Guru of that figure, they are different." It may not be so much complaint in the heart of the disciple. They're all one and the same. "He gives him to him, yes." If I have got faith in my Guru he consults me to there for my best benefit. He will go and see one and the same. The same interest, common interest, he will feel in his heart that, "The affection I got from that figure of my Guru, they're also of the same, not less. My Guru is present here."

Isva tattva bheda mani haya aparadha [?] It is written about Mahāprabhu in *Caitanya- caritāmṛta* about Vyenkatta Bhatta, in the South when Mahāprabhu was travelling at that time. Laxshi gopi [?]

One and the same, what one is doing here another is doing there, that is the same *śakti*. So there is also oneness and also difference, but still in *svarūpa śakti* that cohesion, that harmony is always present there. The flow is not treacherous, not jealous; but if there is jealousy then that is of another type to enhance the satisfaction of Kṛṣṇa. That sort of system, and not like jealousy and other differences in this plane.

Tamal Kṛṣṇa Mahārāja: Not envy.

Śrīla Śrīdhara Mahārāja: Not envy. Chandravālī, Rādhārāṇī, different group, but because They promote the satisfaction of Kṛṣṇa to the highest it is planned only for that. That is a separate thing, the competition of love, of dedication competition, not of exploitation, *pratiṣṭhā*. Exploitation is bad and dedication is good; as much dedication that will help others to encourage in the dedication. *Gapara guru sri guli neti dekhatai* [?]

Our Guru Mahārāja used to give this example. When the cowshed is burning, the cow is afraid of the red colour of the fire, then if the same cow she sees the red cloud in the sky, she will be afraid, that cow. "Oh. The burning of the hut we stay in, the cowshed." So, we may afraid of the fire here but not of the reddish cloud there, though it reddish, the colour of the fire, but not to be afraid by that colour of the cloud. That is of another type.

So *Māyāvādīs* are always afraid of some labour. Labour means dissipation of energy. So *cid-vilāsa* they cannot accept. The movement, the dynamic character of the transcendental world they cannot tolerate. "Oh. Whenever there will be dynamic characteristic there must be some dissipation of energy and reaction." They're afraid of this. The dynamic always means, energising means a reaction of labour, dissipation of energy. But in the eternal world the dynamic characteristic can never have any reaction _____ does not bring any depression in its retinue, in the eternal world in the dynamic character. Hare Kṛṣṇa.

Giri Mahārāja: Now, when the spiritual master comes from the spiritual world to reclaim certain fallen souls, is it possible that if he feels his job is very big, that he will bring some other associates from the spiritual sky to assist him in subordinate positions?

Śrīla Śrīdhara Mahārāja: Please again repeat it. What do you say?

Tamal Kṛṣṇa Mahārāja: Sometimes it is said that the spiritual master has eternal associates...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: ...who come with him. Just as Kṛṣṇa comes with His entourage, so sometimes it is said that the Guru also has some eternal associates.

Śrīla Śrīdhara Mahārāja: Maybe. Maybe. Not always. Then, what's the trouble? He may come with his associates. It is not impossible. Hmm?

Giri Mahārāja: No trouble.

Śrīla Śrīdhara Mahārāja: Sometimes he may come with associates also, who are to help them from there. There also he lives in a group and sometimes it may be possible that in a group also he may come.

Bhakti Sudhīra Goswāmī: In *Antya-līlā* of *Caitanya-caritāmṛta*, Mahāprabhu says to His associates, "That repeatedly you'll take your birth, again and again, you will be born throughout

the universe to spread the *saṅkīrtana* movement." And He said, "If you chant Hare Kṛṣṇa then you will never forget Me, or be overwhelmed by anything material."

Śrīla Śrīdhara Mahārāja: Last portion; what does He say?

Bhakti Sudhīra Goswāmī: He says that His associates they will repeatedly take their birth...

Śrīla Śrīdhara Mahārāja: Associates?

Tamal Kṛṣṇa Mahārāja: He's saying that in *Antya-līlā* it is stated by Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: ...that, to His associates, "That you will come again and again to spread this *saṅkīrtana* movement."

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Mahārāja: So what is your question?

Bhakti Sudhīra Goswāmī: So my question is that sometimes isn't the spiritual master's position that he's remaining within this universe to preach the *saṅkīrtana* movement. He may, you were saying, he may go back to Kṛṣṇa, he may also remain.

Tamal Kṛṣṇa Mahārāja: He may take birth again you're saying?

Śrīla Śrīdhara Mahārāja: He may come again. One may be ordered to come again and again. That is not impossible.

Tamal Kṛṣṇa Mahārāja: Kṛṣṇa's will.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whether Gurus here or there he has got some connection with Kṛṣṇa always.

End of 81.02.26.A

Start of 81.02.26.B

Tamal Kṛṣṇa Swāmī: Sometimes it is said, that the spiritual master, when we speak of the spiritual master, we say our eternal Lord and master. Sometimes we address the Guru as our

eternal Lord and master. So eternal means without beginning and without end. Now just like in my own case, I am a very conditioned person and yet now on account of my Guru Mahārāja's order I am accepting disciples. But I cannot say that eternally I was a liberated soul. I feel myself to be very conditioned. How are they to understand that this person is my eternal Guru if at one point he is seen to have been engaged in very ordinary activities?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] That is your point?

Tamal Kṛṣṇa Swāmī: Well I don't know what his translation was, my point is, I'll repeat it again. That taking myself as an example, Tamal Kṛṣṇa, I was a very ordinary person, very sinful, but by the grace of my Guru Mahārāja I have come to Kṛṣṇa consciousness a little bit. And by his order I am giving *dīkṣā* to others. Now it is said that the Guru is eternally the Guru of some disciple, so how is it that I could be eternally someone's Guru, when I was only twenty years ago a sinful person? I can see our Prabhupāda is always in a liberated condition, so exalted, but I am very ordinary. No problem for me, but what about my disciples?

Śrīla Śrīdhara Mahārāja: You see, whether you know this story or not. When Kṛṣṇa in Dvārakā once told that He's attacked with a severe headache and only the feet dust of the devotees can cure it: to Nārada.

Nārada went to so many devotees in Dvārakā , none came up to give feet dust. "Oh! It is impossible! It is impossible. We can't do, we can't go to hell."

So frustrated Nārada came to Kṛṣṇa, "Oh! I am very severely suffering now , severe pain. Have you got any feet dust?"

"No sir. None are prepared to give feet dust."

"Then what I can do?" Nārada was benumbed. "You may try in Vṛndāvana."

At once Nārada intimated to the *gopīs*. *Gopīs* came with feet dust. "Is it He's suffering? He needs feet dust? Oh! I don't know who is a devotee. Take feet dust. Give your feet dust. Here take all these things and go."

Nārada was astounded, "What is the matter? No devotees came to offer feet dust and these people they are doing. Do you know what is the consequence, the consequence of this?"

"Yes, it may be eternal hell. And we don't care for that. If a slight relief is there that is our [only concern]."

So *āmāra ājñāya guru hañā tāra ei deśa* [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128] Mahāprabhu says, "I am fallible, but I am confident that what my Gurudeva has given to me, it is an uncommon and vital, nectarine thing ; and he has asked me to give it to others. It does not matter. I shall take the risk. He has ordered me. I am his servant. He will look after me. That you will take risk."

With this spirit he will approach. "I may go to hell, I may die, but I must carry out the order of my commander." With this spirit he's to approach, and there will be no danger. If this consciousness is maintained. But if he deviates from that connection and goes for self-seeking, this mundane purpose, then he'll be doomed, otherwise no destruction can touch him. This internal spirit should be maintained and that is the qualification, real qualification. "Yes, I am ready to die to carry out the order of my Gurudeva. I feel that this is the nectar and I must distribute to others to save them."

That Rāmānuja's case. There was another, Āḷvār, Purna-prajna kanti or some gentleman [Gosthipurna?] _____ the *mantram* of _____ , the highest type of *mantram* of the Rāmānuja *sampradāya*. Rāmānuja wanted that *mantram* from him.

He told, "If you don't disclose it to anyone then I shall give you."

"Yes." With this pledge Rāmānuja went to him and he gave the *mantram*.

This was already announced and so many people standing outside. "Rāmānuja has accepted this condition and went to his Guru and Guru gave the *mantram*." No sooner Rāmānuja came out the mob was waiting there, impatiently. "What kind of *mantram*? What is this *mantram* of the highest order that will deliver us all?"

"Yes, this is the *mantram*." He gave it out and his Guru called him.

"What do you say? What did you do?"

"I did sir."

"Don't you know what is the result?"

"Yes I know, eternal hell. But your *mantram* _____ it cannot but be fruitful. So let them be saved. I shall go myself to hell."

With this sort of risk then Guru will bless you.You cannot be doomed in anything. So this sort of risk should be taken by the disciple and only on the force, on the basis of that spiritual feeling and he can never be doomed. The eye is there. His God is there. The Guru is there. Then he cannot but be saved. They cannot leave them in danger and relish that that person to carry out our order he's going to hell. Can they tolerate? Are they living or are they dead, our guardians? Gaura Haribol! Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Also I read in the *Bhāgavata* of Prabhupāda explaining that in *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, this *nava bhakti*, that the first seven processes, that is *vidhi-mārga*, and *sakhyam*, *ātma-nivedanam*, that is *rāga-mārga*.

Śrīla Śrīdhara Mahārāja: Hmm? What is the…

Śrīla Govinda Mahārāja: *Śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.*

Śrīla Śrīdhara Mahārāja: *Sakhyam ātma-nivedanam.* They are interconnected. Without *ātma-nivedanam* no devotion is possible. Then in the highest sense the *ātma-nivedanam* in *mādhurya-rasa* only, not even in *sākhya*. But on the whole *ātma-nivedanam* must be there,

without that no *bhakti* is possible. Devotion is impossible without *ātma-nivedanam*. But there is degree. And the highest degree in *mādhurya-rasa*, everything. All sorts of *bhakti* in the highest degree it is to be found in *mādhurya-rasa*. In *vātsalya-rasa* a little less, in *sākhya-rasa* a little less, in this way it is distributed. *Pūrṇa rasa* is *mādhurya-rasa*. *Taṭa-stha hañā vicārile, yei rasa, sei sarvottama.*

[*kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya- līlā*, 8.83]

In his own department they think that they are holding the highest position. But in the absolute consideration if the comparison is drawn, then we see that *śanta* superior, *dāsya* then superior, *sākhya* then superior, *vātsalya*, and the supreme most *mādhurya*; and *svakīya* and *parakīya*. Then there is Rādhārāṇī, gradually. The very origin is Rādhārāṇī. And She is distributing in gradation, all Her extensions, extended self. Serving, She is serving Kṛṣṇa in fullest *rasa*. And whether antagonistic Chandravālī and others, all other *rasa* also springing direct or indirect from Her. *Vātsalya-rasa* is antagonistic to *mādhurya-rasa* to a certain extent. But still it is the outcome. Of course for the understanding to make it clear, the source of other *rasa* is said to be Baladeva. These spring from Baladeva: *vātsalya*, *sākhya*, *dāsya*; they are springing from Baladeva. And the *mādhurya-rasa* Rādhārāṇī. First divided in this way. Then Baladeva is in another form as Anaṅga Mañjarī, she is in the camp of Rādhārāṇī; to attain the taste of the highest quality of *rasa* in *mādhurya parakīya*. He is intermingled. Gradually we have to try and understand.

Bhakti Sudhīra Goswāmī: One question I had was in the *Śrīmad Bhāgavatam*, first canto, Nārada, he says that, "When I chant the glories of Kṛṣṇa He appears on the mirror of my heart, as if called for."

Śrīla Śrīdhara Mahārāja: Hmm, as?

Bhakti Sudhīra Goswāmī: "As if I called for Him. When I chant His glories then He's appearing in my heart as if I called for Him." So Prabhupāda explains in the purport that this is like spiritual television. That Kṛṣṇa is appearing in his description. So that is tantamount, that is like seeing Kṛṣṇa face to face. But associating with Kṛṣṇa personally and directly, that is still different. So when we are chanting Hare Kṛṣṇa, we're hearing about Kṛṣṇa's form in *Śrīmad Bhāgavatam*, some conception of Kṛṣṇa is coming to the devotee. So on the subject of seeing Kṛṣṇa it appears that this subject is very, very broad, beginning with following, seeing Kṛṣṇa in the order of the Guru, and then seeing Kṛṣṇa in the descriptions in *Śrīmad Bhāgavatam*, and then later seeing Kṛṣṇa also.

Śrīla Śrīdhara Mahārāja: You'll have to repeat this, Tamal Kṛṣṇa Prabhu.

Tamal Kṛṣṇa Swāmī: It's more than a question, he is explaining…

Śrīla Śrīdhara Mahārāja: Nārada says that when I chant His name I see Him. Then?

Tamal Kṛṣṇa Swāmī: See Him. And he says in the beginning, in the neophyte stage when we have *kīrtana* and when we hear *Bhāgavat*, we are also beginning to sense Kṛṣṇa and in a completely...when one goes back to the spiritual world, one is with Kṛṣṇa and he's also seeing Kṛṣṇa. So there are different degrees of…

Śrīla Śrīdhara Mahārāja: Of degrees, different plane, of different types, degrees, different degree, depth, intensity. And according to capacity a partial visit, partial sight may also be in *līlā*. Some may see ordinary Kṛṣṇa of Kurukṣetra battle, some may see the Dvārakā Kṛṣṇa, some may see the Mathurā Kṛṣṇa, then Vraja Kṛṣṇa, and they're also different.

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

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

When Kṛṣṇa is entering the meeting of Kaṁsa, different persons are getting different views about Him. The same Kṛṣṇa entering but different classes they are looking at Him, by seeing Him in different ways but they are one and the same Kṛṣṇa. It is also possible. According to their *adhikāra* they are seeing differently. Some seeing foe, some friend, some son, some politician, some kingly. In this way differently. The *yogīs*, they saw the Absolute in this way. There are persons of different categories and according to their own position, they are seeing Him differently. It is also possible. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. Our Guru Mahārāja was kind upon us, so you are kind upon us. I find no difference at all in how you are blessing us.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we were very near, when living together, and we were discussing things, almost from the same platform we were talking with one another. And Govinda Mahārāja was also the witness there, for long time. He had very intimate connection and affection from him.

Tamal Kṛṣṇa Swāmī: When I used to come every year to Māyāpur, my whole purpose in coming was fulfilled when I would be in his association. So similarly, now I am feeling that as I have come here, that my purpose is being fulfilled, whenever I am in your association.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa! Hare Kṛṣṇa! Hare Kṛṣṇa!

Tamal Kṛṣṇa Swāmī: If one goes to a holy place and doesn't take advantage of the association… [of the saintly persons dwelling there, he is to be considered no better than a cow or ass.] [*Śrīmad-Bhāgavatam*.10:84:13]

Śrīla Śrīdhara Mahārāja: This shows the elevation of your heart.

Śrīla Govinda Mahārāja: _____ Swāmī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: …and had much hope in you. He asked me when so many delivered lectures, he asked me, specially, "How do you note Tamal Kṛṣṇa about the *siddhānta*, what he delivered, spoke in his lecture?" Especially asked me for you. I conjecture that he had much hope in you. About *siddhānta*, he had confidence, superior confidence in you, about *siddhānta*, understanding. Hare Kṛṣṇa.

And also I was satisfied in that meeting with your beginning, *vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ*, you began with this. I was very much satisfied, the comprehensive. He has taken up first this *śloka* where everything is there. From the beginning, *śikṣā* Guru, *dīkṣā* Guru, then Mahāprabhu, then Rādhā-Govinda, all, *śāstra* Guru Rūpa Goswāmī, all are present here and he had the knack to come to this *śloka* in the beginning.
_____ [?] This *śloka* is the most comprehensive.

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

You began with this *śloka* and that satisfied me very much. The whole thing has been accepted here to help. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And he told there, "I'd like to...I think of sending Tamal Kṛṣṇa to China, the most difficult task; to confirm on him. _____ means desperate. Who does not care for any

adverse circumstances, he can go forward, without caring for any type of adverse circumstances. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi.
Gaura Hari.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
He [Mahāprabhu] told to Rūpa Goswāmī, and Rūpa Goswāmī after meeting and teaching he wanted to accompany Mahāprabhu Himself to Nilācala, Purī.

Mahāprabhu told, "No, what I say to you, do this. Go to Vṛndāvana on My behalf to work there." [*Caitanya-caritāmṛta, Madhya-līlā*, 19:240-41] So *sada sange āsiyācha tumi*, "You are always with Me."

Only physical company is not real association, but *anugatya*, wherever this body or mental body may be, but if I am faithful serving mood to any person, I am there with him, in *cetan*. In the world of consciousness only our subjugation, our faithful adherence to one soul, that is to be with him. Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: I am at his beck and call, this attitude gives us nearness of a soul, and not this body or any other things. Only submissiveness, only adherence, only faithful submission to any person, that brings us near to him. So *sada sange āsiyācha tumi* He told Rūpa Goswāmī, "You are always with Me. You are always with Me. But now, just you go to Vṛndāvana. And again you may come to Me in Purī, but now go. You are always with Me. That I am in recollection of you and you are also in recollection of Me, so there we always meet. And I am in you, you are in Me."

That is in faith, in *śraddhā*, in our inner conception of prospect. Oneness is there, nearness is there. And the world is of that type. That world, the infinite, in the world of the infinite, only this sort of consciousness, that is nearness or distance there. Not this physical thing. And physically, two bodies, the bug _____ that sometimes lives in the hair ____ the bug in the bed and some insect, one in the hair, what is that?

Devotees: Lice.

Śrīla Śrīdhara Mahārāja: Lice, they are also very near physically. But in consideration of soul, how far they are. So nearness of soul only by adherence and faith. In the infinite, our nearness is that type. Just as from far off through phone we can connect. America and India, through phone connecting, nearness. So nearness may be understood in different ways. Just as the sun is near to the earth, in the case of influence, then the next is moon, or in the case of influence of moon to the earth. In this way they are near or far. So the distance may be measured in different ways.

So in the spiritual world the nearness and the distance is measured like that. And physically by another medium. In this way. Near and far.

Hare Kṛṣṇa. Gaura Haribol. Govinda Mahārāja, _____ [?]

…

Tamal Kṛṣṇa Swāmī: [Our Guru Mahārāja compared his] job to being like a cow. He said that just like a cow is led anywhere and everywhere but their business is to give milk. So I think that we are all like little babies and we require so much milk. So kindly do not mind if our thirst is very great. We are sorry if we tire you, but we are very thirsty, because we are growing children, very young children. So we require to be nourished very much.

Śrīla Śrīdhara Mahārāja: Yes of course, and that is the sign of life. When the baby wants to take food, the vitality, the life is there. And when baby lying and not showing any sign of taking food. "Oh!" Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

…

Svarūpa Dāmodara Goswāmī [?]: …biological signs. That also implies life comes from life. _____ biology will have some kind of scientific implications in the mind of the students in colleges and universities.

Śrīla Śrīdhara Mahārāja: _____ [?]

Svarūpa Dāmodara Goswāmī [?]: Yes.

Śrīla Śrīdhara Mahārāja: _____ Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: So Dhīra Kṛṣṇa Mahārāja is here, and ____ Guru Mahārāja is here _____ Vṛndāvana. And we have some students from San Francisco, _____, he's a scientist. And also we have _____, he's one of our members of Bhaktivedānta Institute, science students. And a few others, they would like to have your *darśana* Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. All welcome.

Svarūpa Dāmodara Goswāmī: So, we were discussing about the theory of biology. So I was wondering whether you could kindly give us some hints about, we want to make a very strong philosophical and scientific presentation of the idea that the original source is a Supreme Person. In other words, the original source has supreme consciousness and supreme intelligence, and everything is coming from Him, and everything is derivative out of that supreme consciousness.

Śrīla Śrīdhara Mahārāja: And that is absolute good and that is autocrat. Law emanating from Him, and He's above law. Hmm? Then it will come to Kṛṣṇa consciousness, autocracy, but absolute beauty. Beauty and love almost of same category, and autocracy there should be there. Law when plurality begins, and when *advaya* in its highest position, there is autocracy. Law emanating from Him. *Eko ham baho syama*. When there is many, necessity of law. Even when unity through love, it is no law is necessary there. In other words, that law is not like the law of this world. That is another law, another law. There is also competition, but law looses its sting, because dedication, the competition of dedication, so law is useless. Sacrifice, not aggrandisement, self aggrandisement, so law is useless there. Hmm? The competition of sacrifice, competition of dedication, dedication.

When Gandhi began his movement here, his *ahiṁsā* movement, British Government was in a very awkward position, because the implication of the law where the force will be applied then law will come. But the passive resistance, no question of force. "I am not opposing the road. I am lying down. You go over me. I'm not giving any opposition. So no application of force, so law does not come, inaction."

So, where there is competition of sacrifice and dedication, law in its own sense can have no application. Beauty is autocrat, is all capturing. Love is also autocrat, all capturing. Eh?

Svarūpa Dāmodara Goswāmī: One of the points that I've been thinking regarding this book is that, somehow this living entity is forced to be within this material body.

Śrīla Śrīdhara Mahārāja: Hmm? Some?

Svarūpa Dāmodara Goswāmī: Somehow the *jīva*, the living entity…

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Goswāmī: The *jīvātmā*…

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Goswāmī: …is forced to stay within this temporary physical body.

Śrīla Śrīdhara Mahārāja: He's not forced. The first starting point is that of free will. We are to accept that. And we are to find out that. Otherwise God will be responsible for his misery.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogaṁ svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not

generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I am not responsible for the suffering of the *jīva*. I am aloof. I am left with freedom. And freedom is their intrinsic qualification. Whatever is conscious, that is free. It depends on the magnitude. *Anu caitanya*, freedom is also *anu*. So vulnerability. And by exercise of their imperfect freedom they come to the world, and not anything forces. And then when he comes in cooperation with *māyā* then the force of *māyā* comes in application first. First starting is free will, then the *māyā* grasps, takes him."

When I give some writing, _____ anyhow, he got something in writing from Hyderabad, and then the police work when they wanted to go away then this _____ Chodary was sent to take police action only some writing because the British told that Indian chiefs they're free, they should accept either India or Pakistan. But they are free to choose, to take their choice. But representative of Nirjan [?] came to Delhi and a sort of writing, a special consideration you will get about other chiefs. Then anyhow entangled and then the police action went on.

So, first consent of *jīva* with free will and then the *māyā* is there. In this way this world transaction begins, and not interference of the Supreme there. The *anu caitanya*, the defective consciousness and the small free will. There are many. Some coming this side, some coming that side, from the marginal plane.

Svarūpa Dāmodara Goswāmī: So at what point the *jīvātmā* begins to recognise he's using a free will in a negative sense?

Śrīla Śrīdhara Mahārāja: Yes. The possibility as there is in the *taṭasthā*, in the germ, possibility of the positive participation, so possibility of the negative participation, endowed with the two functions in germinal form when he's in the marginal position, plane. Possibility of negative and positive. Then by free choice, one side one possibility is taken, is given recognition, and it got a start and the journey began. And then by handling of the *sādhus*, of the divine agents, that can be modified when wandering in the world. Then the positive is tackled and when positive aspect awakens then that gives the chance to go out towards the divine realm.

Svarūpa Dāmodara Goswāmī: That also is dependent on the free will, to…

Śrīla Śrīdhara Mahārāja: Yes. First, free will is there. Consciousness means free will, endowed with free will. Any atom of consciousness, all atoms of consciousness means they're all endowed with free will. Without free will consciousness may not be conceived, and then it is matter, material existence. Conscious spirit means endowed with free will.

Svarūpa Dāmodara Goswāmī: So then it is like to, conclude that when we like to be free from this bondage of this material existence, I must exercise my free will in the right direction, but how?

Śrīla Śrīdhara Mahārāja: But generally when he's here, independent of his free will, the agent, the divine agents help them beyond his consciousness, *sukṛti*. First stage *ajñāta sukṛti*, unknowing acquisition of the favour of the Lord through the *sādhus*.

Just as when the patient is unconscious the doctor is helping by injection perhaps or something like that. Then he comes to consciousness, then the cooperation begins, and the treatment goes on. But when he's unconscious, at that point also treatment is possible.

So when he's engrossed with material consciousness the divine agents they come and utilise his energy in any way for the Lord, and the *ajñāta sukṛti*, beyond his consciousness. Then *jñāta sukṛti*, then *śraddhā*, he comes on the surface, and then cooperation. When *śraddhā*, *sukṛti* when develops into a stage of *śraddhā*, faith, then the cooperation of the *sādhus* and development of the spiritual life proper. Before that underground works and that is *sukṛti*, and that is done by the *sādhus*, the divine agents. Unconscious he is, the patient is unconscious, the doctor is helping, something like that. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: So you have engagement, important engagement there, you are to go. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhakti Sudhīra Goswāmī: So wherever there is Paramātmā there is *jīvātmā*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: So, in *Brahma-saṁhitā* [35] it says, *aṇḍāntara-stha paramāṇucayāntara-sthaṁ*, so in every molecule, or every atom, there's Paramātmā.

Śrīla Śrīdhara Mahārāja: Both *jīvātmā* and Paramātmā, hmm?

Bhakti Sudhīra Goswāmī: So in that condition *jīvātmā* is unconscious.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: Isn't it.

Śrīla Śrīdhara Mahārāja: Yes. Unconscious or mal- conscious.

Bhakti Sudhīra Goswāmī: Mal conscious.

Śrīla Śrīdhara Mahārāja: Yes, maybe. Inattentive towards Paramātmā, engrossed in the exploiting, buried in the exploiting tendency. *Jīvātmā* unconscious of Paramātmā, but Paramātmā is conscious of *jīvātmā*. When *jīvātmā* is going on his own way Paramātmā is

watching and willing good for *jīvātmā* but He's not interfering with his activities in a direct way. In *Gītā* you will find:

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13:23]

In *Gītā* we get the so many signs of Paramātmā near *jīvātmā* in the body. *Upadraṣṭā*, He's overlooking, He's looking stealthily what *jīvātmā* is doing. *Jīvātmā* is unconscious but He's consciously seeing, noting what *jīvātmā* is doing, *upadraṣṭā*. *Anumantā*, anyhow He can oppose, Paramātmā can oppose the actions of *jīvātmā* but He does not, He's indifferent there, indifferent, only looker on. *Upadraṣṭānumantā ca*, what he's doing, He's with His negative attitude He's approving. He's not interfering, *upadraṣṭā*. *Anumantā ca*, *bhartā*, and He's also tolerating him and not withdrawing all help to *jīvātmā*, supplying facilities for the work, *bhartā*. *Bhoktā*, and also a sort of sorrow we may find in Paramātmā for *jīvātmā*, that he's going astray, as if a shadow for the misery of *jīvātmā* is on Paramātmā. He's not satisfied, *bhoktā*. *Maheśvaraḥ*, but if He likes He can interfere and He can stop but He does not. This attitude of God, in respect of *jīvā*, is known as Paramātmā.

Devotee: This attitude of God?

Śrīla Śrīdhara Mahārāja: This function of the Supreme Entity in relation to *jīvā* is known as Paramātmā. He's always with him with friendly attitude but does not interfere with his freedom. That is the attitude of Paramātmā. That function is known as Paramātmā.

Bhakti Sudhīra Goswāmī: In one place, in Prabhupāda's *Bhagavad-gītā* he describes, he quotes some verse from the *Vedas* saying that the Paramātmā…

End of 81.02.26.B

Start of 81.02.28.A

Śrīla Śrīdhara Mahārāja: Sweet and magnanimous. That is the characteristic of Navadvīpa, sweet magnanimity, or magnanimous sweetness. Hare Kṛṣṇa. Hare Kṛṣṇa. Like the other day you'll take some *prasādam*?

Tamal Kṛṣṇa Swāmī: Yes. But first we want to be with you.

Śrīla Śrīdhara Mahārāja: I'm not doing very well, but still I must try to attend you. It is my duty to do so as much as I can; I think imperative duty. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Sometimes, just like Purnacandra, he got Hari *Nāma dīkṣā* from our Prabhupāda, and I think he never; sometimes there are others like him, and then when Prabhupāda disappeared they took their *Gāyatrī mantra* initiation from one of Prabhupāda's disciples. So sometimes they want to know how they should regard their *Gāyatrī mantra* Guru, and they ask the question, "My relationship with my Hari *Nāma* Guru is eternal. Is my relation with my *Gāyatrī mantra* Guru also eternal?"

Śrīla Śrīdhara Mahārāja: Yes, the first importance to *Nāma* Guru, and the second to the initiation. But the *dīkṣā* Guru must have respect, then all other disciples of Prabhupāda. First honour to Prabhupāda, *Nāma* Guru, Guru of Guru, and the second honour to the *dīkṣā* Guru; and the rest accommodating, according to their status, should be accommodated.

Jīva Goswāmī has written that the Name is the principal thing. In the *mantram* also, so many other words, but the Name is the most important. Suppose the Name is taken away and another name is put there, then the whole thing is rotten. In this way he has judged, has given his decision. The Name is all-in-all. In a *Gāyatrī mantram* the Name is there, Kṛṣṇa *Nāma* is there, and so many other words couched, but if Kṛṣṇa is taken away and Śiva is put there, the whole thing will come to Śiva. So the Name is the all important factor, so *Nāma* Guru; even *Gāyatrī mantra* may not be necessary.

jayati jayati nāmānanda rūpam murarer
[*viramita nija dharma dhyāna pujyadhi yatna*
katham api sakṛdāttam muktidaṁ prānināṁ yat
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me]

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."] [*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

_____ [?]

na ca sat kriya, na dikṣe na ca purāścarya manadilate
mantrayam rasana spri hanato śrī kṛṣṇa nāmātmaka

["One need not undergo all the purificatory processes, or follow the six ritualistic ceremonies mentioned in the *Vedas* for pious life; one need not even take initiation into the *Gāyatrī mantra*. If one simply chants the Holy Name of Kṛṣṇa without offence, everything will be successful."] [Jīva Goswāmī]

Anyhow, the Name is the most important, even the *Gāyatrī mantram* may not be necessary, but *Gāyatrī mantram* we accept only to help the *Nāma bhajan*, otherwise it may not be necessary at all. It has been judged in such way. Only the Name can do everything for a person, the full thing. But to help the *Nāma bhajan*, to do away with the *aparādha* and *ābhāsa*, the *Gāyatrī mantra* comes to help us, only this much.

I showed once, in the bigger circle, the Name goes from the lowest to the highest, and the *Gāyatrī mantram* circle is in the middle. From the lowest the *Gāyatrī mantram* cannot go but the Name can go from the lowest portion. And the *Gāyatrī mantram* only goes and finishes up to salvation, emancipation, and then the Name goes with no *Gāyatrī mantram*. This is the *Gāyatrī mantra* and the Names connection. The Name goes from the lowest position where *caṇḍālas*, *yavanas*, everyone can receive the Name, but not all are eligible for the *Gāyatrī mantram*. After the *Nāma* is in a little developed stage then the *Gāyatrī mantram* can be conferred, and the *Gāyatrī mantram's* jurisdiction will be finished when emancipation is attained.

kṛṣṇa-mantra haite habe saṁsāra mocana / kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

["Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa *mantra* one will be able to see the lotus feet of the Lord."] [*Caitanya-caritāmṛta, Ādi-līlā*, 7.73] [Within the Purport: "In the *Anubhāṣya*, Śrīla Bhaktisiddhanta Saraswatī Goswāmī says that the actual effect that will be visible as soon as one achieves transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord."]

In *Caitanya-caritāmṛta* it is found, *kṛṣṇa-mantra haite habe saṁsāra mocana*, to help our emancipation the *Gāyatrī mantram* is necessary, and then *mantram* is finished, its function gone after giving us emancipation. But the Name will continue all along, from the lowest to the highest, the Name is, only Name _____ no mention of any application – I want this, that, only the Name automatic, spontaneous. That will encourage every good will in us, Name, *uddīpana*, but the *Gāyatrī mantra's* function is limited. So the Name is all important. *Nāma* Guru will have the first honour, and next the *Gāyatrī mantra* Guru, then other Vaiṣṇavas.

Tamal Kṛṣṇa Swāmī: How should the devotee who has taken second initiation, should he regard his *Gāyatrī mantra* Guru as a God-brother or as a Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Acintya bhedābheda*. Generally Guru, according to his present stage, but if he transcends, he goes to his previous history, then he will see something like God-brother. But generally in his present stage he will see as Guru, and in the background God-brother; the direct connection Guru and in background is God-brother. And that may be the general estimation.

Tamal Kṛṣṇa Swāmī: And sometimes they ask, "Will my relationship," just as you said, "The Hari *Nāma* continues after the liberated condition." "So does the *Gāyatrī mantra* Guru continue any

activity with the devotee beyond the point of liberation?" In other words, is the relationship with the *Gāyatrī mantra* Guru also to be considered eternal or only the Hari *Nāma* relationship?

Śrīla Śrīdhara Mahārāja: I can't follow. Nimāi?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Tamal Kṛṣṇa Swāmī: Because they may give less importance in consideration.

Śrīla Śrīdhara Mahārāja: Then there, the Name will be in the background, and the other functions of services will come in the front. When you will enter that domain they will give some function there in the service of Kṛṣṇa, and that will be very conspicuous, prominent, and Name will be in the background there, in that position. When you go to a particular group in a particular *rasa*, *sākhya rasa* you say, then he will come under a specific duty, under Subala, or Baladeva, or anyone, and he will be given duties to be discharged. That will have the first importance, and the Name will be in the background. It will help to energise, and there the Guru will be this *Nāma* Guru, and Guru will be in all Gurus, but still there is hierarchy. At the immediate, it is a family life, the Guru's Guru is there, but he'll be under his own boss, and he has got his boss; in this way. But he will receive direction from his immediate higher position; in this way the hierarchy is there and he'll be transformed into that sort of function. The Gurus, their all Gurus, their hierarchy, even I am under some as a servitor, and my immediate duty will be to attend to his orders; in this way. It will be transformed there. Am I clear?

Tamal Kṛṣṇa Swāmī: Oh yes, loud and clear. Another question is that when the *jīva* falls down into this material world from the spiritual world, does he first, sometimes we have heard that his first birth is as Brahmā, and then he takes different types of birth. Then other times we have heard other things. In what type of birth does the soul first take its birth when it falls from the spiritual world?

Śrīla Śrīdhara Mahārāja: That is a broad question.

Tamal Kṛṣṇa Swāmī: Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. You will see it will be of two classes. Generally, *jīva* does not fall down from Vaikuṇṭha, or Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*.

Bhakti Sudhīra Goswāmī: *Brahmajyoti*.

Śrīla Śrīdhara Mahārāja: The product of *taṭasthā-śakti*, that can fill up this *brahmāṇḍa jīva*. From there, from *śivatta* it may come to *brahmatta*, Brahmā, gradually it may come down,

general question. And in higher visions that is also seen that Goloka servitors and Vaikuṇṭha servitors, they're also seen to be within the jurisdiction of *brahmāṇḍa*, but that is only a play, *līlā*. When they come from that plane, that is to be considered as *līlā*. For some time the *vipralambha*, for separation, it is necessary for them, anyhow they come and they go. This is one class. And another class, that ordinary class, comes from that *taṭasthā-loka, brahma-loka*, not from Vaikuṇṭha, not from that area. And there, under *māyā*, the first position will be like that of Brahmā, and then of course according to *karma* they will be mingled and the *karma* will decide their up and down life.

Tamal Kṛṣṇa Swāmī: First will be like the position of Brahmā?

Śrīla Śrīdhara Mahārāja: Deviation, first deviation...

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad- Bhāgavatam*, 4.24.29]

In *Bhāgavatam*, Mahādeva says, Śiva, Mahādeva says, *svadharmma-niṣṭhaḥ śata- janmabhiḥ pumān, viriñcatām eti.* If one discharges his duty of *varṇāśrama dharma* perfectly for one hundred lives, then he attains the post of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*, he comes to the position of Brahmā. *Tataḥ paraṁ hi mām*, then progressing next he comes to my position. What is that? *Mām avyākṛtaṁ*, not very differentiated character, Mahādeva. Brahmā is this side and that side. In the *māyic* side some differentiated character; that is Rudra, and the other side of the *brahma-loka* differentiated character, that is *bhakta* Śiva, Mahā Viṣṇu. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: We want to clarify some details on your description which you have just given. When you say *brahma-loka*, what exactly is that *brahma-loka*?

Śrīla Śrīdhara Mahārāja: *Brahma-loka* and Brahmā, these two things are separate. Brahmā is already a person in the connection with *māyā*. And Brahma, the non-differentiated marginal plane, where you cannot differentiate, but that is the source of many, many; *jīva* soul is a particle, and this plane consists of many particles, and we cannot differentiate them, they're in one and the same plane of non-differentiated character.

Tamal Kṛṣṇa Swāmī: *Brahmajyoti*?

Śrīla Śrīdhara Mahārāja: *Brahmajyoti*, *jyoti*, and *jyoti*_____ [?]

jīva soul means an atom in the *jyoti* _____ and pencil of ray. So the *jyoti*, the *brahma-loka* is a product of so many atoms, of *jyoti* atomic. Many atoms of *jyoti* makes the seat of *brahma-loka*. So generally from *brahma-loka*, and that is a living thing, a growing thing, and from there the supply of the *jīva* soul, *yayedaṁ dhāryate jagat*, in *Bhagavad-gītā*, [7.5]. *Apareyam, para* and *apara śakti*, the world is made of, and *para śakti* that is *brahma-loka; jīva* soul. And *yayedaṁ dhāryate jagat*, and these two mixed, they're just as the gas and the iron machine continuing, the railway engine, and other things, either electricity or gas, and the body of iron and steel, working. So *jīva* soul, that is the conscious atom that is within, and the *apara śakti* _____ that is out, and the machine is working, with the help of these two, *yayedaṁ dhāryate jagat* The *para śakti* is *jīva*, that is *taṭasthā*, and *antaraṅga śakti* is not mentioned here. That is included in Bhagavān Himself.

Tamal Kṛṣṇa Swāmī: So generally the *jīvas* who are here in this world have come from that *brahma-loka*?

Śrīla Śrīdhara Mahārāja: *Brahma-loka*.

Tamal Kṛṣṇa Swāmī: They have no experience as yet of Goloka or Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Because, *yad gatvā na nivartante, tad dhāma paramaṁ mama*.

[*na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ*
yad gatvā na nivartante, tad dhāma paramaṁ mama]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

If *jīva* catches the current, that in-carrying current, then he's not to come back. But they also come back, as in *Brahma-vaivarta-Purāṇa*, etc, the Rādhārāṇī, the Subala, they're playing and they're cursing each other and they had to come here in the *martya-loka*. This is all play, this is *līlā*. They sometimes come here but they're not overpowered by *māyā*. They're senior, but they have come in a form of play here. That is another thing, and this is another thing. Even, it is mentioned in *Bhāgavatam*, Jīva Goswāmī has discussed and decided that in the womb of the mother, in the seven months in the womb, the child can see the Lord. And his one hundred previous births come to his memory at that time, and he promises that in this present birth I won't mix with *māyā* but I shall try to go to You with devotion etc. But, *Janama haila puli maya jali nahai gana lobha* [?]

As soon as he gets out of the womb he forgets everything. There Jīva Goswāmī says that it is not the case with all the *jīva* souls that they must see Bhagavān in the seven months in the womb. Once one can have *darśana* of Bhagavān, he never comes down in this world.

Tamal Kṛṣṇa Swāmī: So they all see or they don't see?

Bhakti Sudhīra Goswāmī: No. Not all of them.

Tamal Kṛṣṇa Swāmī: It is a rare thing. It is very rare to see Bhagavān within the womb of the mother?

Śrīla Śrīdhara Mahārāja: Only particular *jīvas* have got such experience and those that have got such experience they never come down; they will have to go up. Because if that is true that he has got a real *darśana* then *māyā* cannot clutch him, catch him. That is given by Jīva Goswāmī. How is it possible that once you have got *darśana* of Bhagavān; how can you come down? But *janama haila puli maya jali nahai gana lobha* [?] In some cases when the *darśana* is very vague and meagre it may take place. But generally...

Bhakti Sudhīra Goswāmī: He'll come out, he'll take birth.

Tamal Kṛṣṇa Swāmī: In which case?

Bhakti Sudhīra Goswāmī: When it's vague and meagre.

Śrīla Śrīdhara Mahārāja: In that case it may again be covered, and then getting any least chance of help then he'll go up.

Bhakti Sudhīra Goswāmī: But if they go up and they were in the womb of mother, what of...

Śrīla Śrīdhara Mahārāja: I'm talking of the soul; not the body. The body is there. Gradually they will go up and then when emancipated then only they can live without a body.

Bhakti Sudhīra Goswāmī: So they will take birth, but in divine consciousness?

Śrīla Śrīdhara Mahārāja: Yes. Divine consciousness will have superior position, and they won't interfere with the *māyic* world, like Jaḍa Bharata and others. They'll be here but they'll not mix much with the *māyic* affairs. They'll go up gradually with the help of the *sādhu* and *śāstra*, and their internal connections, revealed advice, they'll go up.

Tamal Kṛṣṇa Swāmī: When the *jīva*, when the body dies, not the *jīva*, when someone dies, they are taken to the court of Yāmarāja.

Śrīla Śrīdhara Mahārāja: Yes, not all; there are exceptions.

Tamal Kṛṣṇa Swāmī: And what are those exceptions?

Śrīla Śrīdhara Mahārāja: Exceptions are those that have the chance of entering into *ananya bhakti*, *śuddha bhakti*. There the jurisdiction changes.

Tamal Kṛṣṇa Swāmī: Supposing a devotee who has executed some devotional service but not...

Śrīla Śrīdhara Mahārāja: One who has come in connection with a Guru of *śuddha bhakti*, he won't be produced to Yāmarāja. His jurisdiction already changed. Whatever should be dealt with about him; that will come from Vaikuṇṭha, and not from the judge of this mundane world, Yāmarāja.

Tamal Kṛṣṇa Swāmī: And if someone is under the jurisdiction of Yāmarāja, how long does it take until the *jīva* takes its next birth in the womb?

Śrīla Śrīdhara Mahārāja: That is variegated in different cases. Different cases differently. Generally we may take that within twenty four hours the *ātmā*, the soul, is taken to Yāmarāja. Then with some sort of bail he's released, and then after one year's time his case is taken up. And then he's judged and amount of sin and amount of good action is judged and he's asked, "What will you take first, the *nāraka* or *sargara*? Do you like to enjoy the fruits of your good action first?" Of course, if the amount is great, of any good action or bad action, then he takes up in his own hand, he will go to suffer the results of the bad actions first, and then good actions.

Devotee: In time and space theory_____ [?]

Śrīla Śrīdhara Mahārāja: Time and space theory? A general case, what I say, but there are particular cases which are urgently adjusted in a court; the urgent case may be dealt urgently. Some may take a birth immediately after his death and he enters into a womb. There are also particular cases are many. That Vasudeva says, we find in *Bhāgavatam*, that when Devakī is married and Vasudeva is taking away Devakī to his own house; Kaṁsa is taking the rein of the horses who are conducting the chariot, and on the way there was _____ a sudden sound came from the sky.

"That Kaṁsa, you are relishing so much this occasional joy, taking with such tearfulness your sister to her husband's house. But her eighth child will kill you." Twice or thrice, when this sound came from the sky, then Kaṁsa was enraged and he took his sister by the hair and was about to cut her throat, then Vasudeva came to protect her.

"What is this? You are a hero. Are you afraid of your death? You are not a coward." In this way he began discussion. "Then you have no cause of fear from her, but her child. But I assure you that these children will be given to your hand, you may do away with them, but leave her. She is not going to kill you."

Anyhow, at that time, Vasudeva comes to talk about some philosophical line and says that, "Before one is dead, his next life begins. Before one is dead, his next life begins. How? When he's going to die his previous actions in subtle form, all come in a rush to gather and everyone demands, "The next birth I want." According to the intensity for their priority they come to

propose that, "The next chance I must get." So before the actual death it is determined. And the idea catches him there, "I have got possession." Suppose anger or jealousy or some greed, so many propensities are within. And who gets the first chance, he takes possession of the *ātmā*, and then he dies and he takes him. The idea, he's taking possession of the idea, he goes to some society, his own society, and from there it comes to the physical plane. Suppose there is much anger, his possession, the buffalo mentality takes possession. Very ferocious, the tiger mentality takes possession, and takes him up in the tiger society, and then he comes with a tiger body.

In this way, in the case of Bharata, he went to help the deer, but he left everything in his youthful life, left everything in his kingdom and adopted a life of a *sādhu*, but when he was dying he thought, "If I die, this small deer will also die by, without getting food." Only when he was thinking about that, his soul passed, and he had to become a deer. In that society he had to go. That thinking took him there, and with a deer's body he came out.

Tamal Kṛṣṇa Swāmī: What is that one year bail period? You used the; I don't know the Bengali word...

Śrīla Śrīdhara Mahārāja: Because in the *karma-kāṇḍa* we find under one year in suspension, and during that time the *ṛṣis* in the *Vedas*, *karma-kāṇḍa*, they say, "Try to make some help. He leaves the property and the successor of the holder of the property, he makes some arrangement to help the departed soul, with *piṇḍa dāna*, one year, *goloka piṇḍa.* After one year is completed he's under suspense and help may be arranged for him and then they talk and the final decision. He's taken in that way. Generally in the *karma-kāṇḍa ṛṣi* we find that process. But this is a general case, surmised, they do. But there are particular instances according to the gravity of the situation, and the judge does many things.

Bhakti Sudhīra Goswāmī: When do the hellish sufferings that are described in the *Bhāgavat*, in the fifth canto, when does that, what period does that take place?

Śrīla Śrīdhara Mahārāja: When the sufferings also of different types according to the heinousness of the evil deed, they're classified and sufferings without a physical body. Just as in a dream, we may have a good dream, we may also have a bad dream. In dreams also we may suffer, and in dreams also we may feel pleasure. So without this body, our subtle body, when he feels eternal and intense pain, that is *nāraka*. Not physical body but in mental body.

Tamal Kṛṣṇa Swāmī: Subtle body.

Śrīla Śrīdhara Mahārāja: Mental body with continuous and intense suffering of different type, the different hell, without body.

Tamal Kṛṣṇa Swāmī: How long?

Śrīla Śrīdhara Mahārāja: According to the intensity and magnitude of the action, the judge, the Yāmarāja, the controller, the administrator, he dispenses and he's forced to suffer like that. And in a pleasing dream, as we feel, there is a government; you see, in the mental world also there is a government, just as here there is a government in the physical world, so the body which we find within us in a dream, such a strong body. There is a plane with so many astral bodies and there is a government, and the administration is there, and they're dealt with in that way. That is generally known as *Pitṛ-loka*, or *Preta-loka, Preta-loka*, for departed souls.

Giri Mahārāja [?]: Now, sometimes after a person dies, the family members will invite us to do *kīrtan*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

Śrīla Śrīdhara Mahārāja: Of course, that will help him. In his connection the benefit he may get in that way we perform some _____ and that vibration will go to help him, higher help than in ordinary *śrāddha*, *bhāgavat-prasādam* if we confer. But *kīrtan* – good wishes also can help the departed souls.

Giri Mahārāja: Now, when the soul falls from the *brahma-loka* and takes birth in the material world, now is that soul's eternal *rasa* with Kṛṣṇa in the spiritual world...

Śrīla Śrīdhara Mahārāja: That soul's?

Giri Mahārāja: Is that soul's particular relationship with Kṛṣṇa in Goloka, is that already fixed when that soul falls down?

Śrīla Śrīdhara Mahārāja: You see, that is, everything has got some probability or prospect within him. So if it is the dissection, analysis, then the prospect; just as *svarūpa*, after emancipation one may go to Vaikuṇṭha, and no further. And one may go to Goloka, and there also different *rasa*. Some going to *vātsalya rasa*, some going *sākhya*, or *mādhurya*, some into *śanta rasa*; that is internal position, *svarūpa*, according to that they're classified after emancipation. So also here in the *māyic* world also according to that intrinsic probability they may come down, and where, what, in this way, that way. So first from Brahmā rank he may come down, and he may go down to any extent, and the differentiation will also be there. But still he's got some innate, permanent thing of prospect in him. That will come to decide. Follow?

Giri Mahārāja: Yes. Now, suppose a soul...

Śrīla Śrīdhara Mahārāja: What was your question?

Giri Mahārāja: You answered it. Now, suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world...

Swami B.R. Sridhara Maharaja: In rank, motherly rank, not exactly mother. Mother is Yaśodā, fixed, but in that rank.

Tamal Kṛṣṇa Swāmī: Can you elaborate about that rank? In other words, Yaśodā is Kṛṣṇa's mother, so what do the others who are in...

Śrīla Śrīdhara Mahārāja: They are helping in that camp in different ways, helping her in *vātsalya rasa*.

Devotee: _____ [?]

Giri Mahārāja: Now, just as when Kṛṣṇa comes here, there's so many different households and families in Vṛndāvana. Now, in Goloka are there also many households with parents and children?

Śrīla Śrīdhara Mahārāja: Of course. The whole thing comes here. And also, it is still maintained there, and also as reflection, or rather not reflection, but substantially one and the same, *vaibhava*.

Tamal Kṛṣṇa Swāmī: Expansion.

Śrīla Śrīdhara Mahārāja: Extension comes here.

Giri Mahārāja: Now, when Kṛṣṇa was here, after Brahmā stole the cowherd boys and calves, He expanded into a duplicate set. For one year, some of those elderly, they had the chance of having directly Kṛṣṇa as their son. So does that sometimes happen in Goloka?

Śrīla Śrīdhara Mahārāja: That is *kāya-vyūha*. One can extend one's self in different places at the same time. If even a *yogī*, he's here and he can show himself in some other places also, the same, the double. So in the case of Kṛṣṇa it is not impossible that He may extend Himself in many places in many forms and variegated nature. It is also mentioned in the *Caitanya-caritāmṛta*, that in Dvārakā He had sixteen thousand wives; or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned there, *kāya-vyūha haile nāradera vismaya nā haya*.

[*saubhary-ādi-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya*]

["The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.169]

The *kāya-vyūha* of *yogī*, the extension of a *yogī*, *siddha yogī*, is of a limited character. For example, if he's standing here, his facsimile in another place he will also stand. If he lies down it will also lie. But in the case of Kṛṣṇa, every form can do independently. So in different ways, in different manner, different types, He can extend His *līlā* in any way.

After all, we must think that we are limited, and we are trying to talk of the infinite, unlimited, so with this much modesty we must try to approach the thing. *Adhokṣaja*. Everything may not come within my clutches, but as much as possible, we can guess, we can have a peep, into the approximate characteristic of the Infinite.

Tamal Kṛṣṇa Swāmī: Now, when Kṛṣṇa came here…

End of 81.02.28.A

Start of 81.02.28.B

Tamal Kṛṣṇa Swāmī: ...like this.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And Mother Yaśodā she could experience baby Kṛṣṇa, young Kṛṣṇa, all different ages.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So in Goloka, does she also experience these different ages of Kṛṣṇa, or does Kṛṣṇa remain fixed in one age? And if so then...

Śrīla Śrīdhara Mahārāja: Yes. So, sometimes it has been mentioned that Gokula Kṛṣṇa, that is the original, and it is most peculiar. And Goloka is an extension of Gokula. It is very peculiar. In *prapañca* of *prākṛta*, this is very similar; *prākṛta* – transcendental, and *aprākṛta. Aprākṛta* – the very term has been used to this effect, that very similar to *prākṛta*, very near to *prākṛta*. So to make us, to give us warning – it is not *prākṛta* it is *aprākṛta*. There is every possibility of taking as *prākṛta* this ordinary fallible, mortal thing, so similar. So for the similarity the warning is given – *aprākṛta* not *prākṛta*, but very near to *prākṛta*. So there also the wave from child, to the grown-up, this wave is always moving in a circular way.

In *Bṛhat-Bhāgavatāmṛta* you'll find in Sanātana Goswāmī's writing. He says that Kṛṣṇa *līlā* suppose begins from the birth of Kṛṣṇa in Vṛndāvana. Then He grows up, then the play with the cow boys, then so many things, then Akrura comes to take up there to Mathurā. And after *prabāsa*, then Nanda and Yaśodā there in a very mournful stage they're passing their days. The Kṛṣṇa in Mathurā, they are suffering from separation. In this way some… Then suddenly the will changed, by Yogamāyā. Then the atmosphere came, "Oh. Nanda Yaśodā is there, from a long time they're suffering, they have got no child." This stage previous to the birth of Kṛṣṇa, that suddenly comes again within the will. Then again, Kṛṣṇa and there no child of Yaśodā, then gradually some hope and some offering to the Deities etc, that they may have a child. Then gradually Kṛṣṇa came and Kṛṣṇa goes. Then again Kṛṣṇa goes to Mathurā. All these *rasas*, the

prabāsa, then suddenly change came, just as in a circular way, winter, summer, rainy season, and this autumn, in this way the *līlā* is moving, *bujhite nā pāre līlā kemane 'nitya' haya.*

[*'nitya-līlā' kṛṣṇera sarva-śāstre kaya, bujhite nā pāre līlā kemane 'nitya' haya*]

["Descriptions of Kṛṣṇa's eternal pastimes are in all revealed scriptures. But one cannot understand how they are continuing eternally."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.385]

In this way; and also, Kavirāja Goswāmī has given us to think in another way. The sun is rising here, *balya līlā*, and it is continuing. Everywhere the sun is rising in one place. Here rising, then next second a little far off it is rising. And setting, rising, and noon, is always to be found in any portion of the world. Is it not?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: So also, Kṛṣṇa *līlā* from this *brahmāṇḍa*, it is extended like the sun, the *balya līlā* passed here, and in another *brahmāṇḍa* it is continued, like the sun. *Bujhite nā pāre līlā kemane 'nitya' haya*. *Jyotiścakra-pramāṇe.*

[*dṛṣṭānta diyā kahi tabe loka yadi jāne / kṛṣṇa-līlā — nitya, jyotiścakra-pramāṇe*]

["Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.386]

In *Caitanya-caritāmṛta* we have found, *jyotiścakra-pramāṇe*, it is continued. The morning is everywhere, the noon is everywhere. It is revolving, and in different *brahmāṇḍas*. Now Kṛṣṇa is taking birth, next moment in another *brahmāṇḍa*, next moment another *brahmāṇḍas*. It is always continuing.

Tamal Kṛṣṇa Swāmī: And in Goloka?

Śrīla Śrīdhara Mahārāja: In Goloka also that; it is also dynamic, and must move in a circular way, it is *nitya*. Generally we have got this idea. To be *nitya-līlā*; and not only that, we are to also have a conception of this, that here you can think of the *balya-līlā* of Kṛṣṇa, he can think of the *kaiśora-līlā* of Kṛṣṇa, he can think that Akrura is taking Him away to Mathurā. Here we can simultaneously think we have a touch. So all *līlā* is crossing space and time, and every point of *līlā* is *nitya* and continues. We can think of that and that is something; even *sādhus*, they can't think it. Kṛṣṇa is there _____ is of such characteristic. Everything there I say. And also it is not to be eliminated that there is a continuance; the *balya*, the *paugaṇḍa*, the *kaiśora*, the *acintya bhedābheda* of Mahāprabhu. *Paśya me yogam aiśvaram*.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[*bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ*]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

"I am everywhere. Everything is in Me. I am nowhere. Nothing is in Me. I'm not a mad man. Try to have an estimation of My Self, Arjuna. What am I?" Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Such a bold statement has ever come into the world of philosophy? Ha, ha, ha. "I am everywhere and nowhere. Everything in Me, nothing in Me. Try to ascertain what I am. This sort of straight, simple and most perplexing, and impossible and possible together; I am that." Hare Kṛṣṇa. Gaura Haribol. So,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[*sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Give up your attempt of measuring Him, but through faith try to approach. You are finite, so about infinite, how much faith may you have? A very little, so don't think that you will be deceived, your faith will deceive you. How is the length and breadth of your faith? You are a tiny person. In the infinite anything is possible. So don't be afraid of your blind faith when you come to search for Kṛṣṇa - Infinite. Only faith can take you there and no knowledge. It is clearly stated in *Bhāgavatam*; never approach with the weapon, with the instrument of knowledge. That will deceive you. But faith, *adhokṣaja*, He can come down, and if you doubt, He may not care to come down to you. Open; spread wide your heart to receive Him, and whatever sort of wonders He may come to show you, prepare yourself to be so much, so broad, and wait. What are the waves of the Infinite? What sort of waves come to touch you from the Infinite, the centre of Infinite, of love, beauty, etc? Wait and see. Be clear and open and unbiased. Don't go to measure with your tiny examples of this finite world of nasty nature. Hare Kṛṣṇa. *Tatra laulyam api mūlyam ekalaṁ.*

[*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate*

tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

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

Your hankering only can help you to have touch of that magnanimous divine thing. If you go challenging, He'll not care to come. What is the loss to Him? You are deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Go with your heart willing, but go forward. *Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām, sthāne sthitāḥ śruti-gatāṁ.* Brahmā says, *jānanta eva jānantu.*

[*jānanta eva jānantu, kiṁ bahūktyā na me prabho*
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ]

["There are people who say, '"I know everything about Kṛṣṇa."' Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."] [*Śrīmad-Bhāgavatam*, 10.14.38]

"Those that say that they know something, let them enjoy self deception thereby. But I am reserving, that *manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ*. I could not enter into the very negligent, slight point of Your acquaintance. This is my finding." Brahmā says like that. "These puffed up fools, they may talk about anything. They can know this, they can know that, everything can be known. Those fools, let them dance with their foolish tendencies. But I am sure that no weapon, no instrument, can have any, catch any slight touch of Him. He's always new, always of new characteristic. He's infinite. But finite and Infinite are of opposite characteristics, so how is it possible to let you loose within the infinite?"

I told in Karachi to one President of the Ārya Samāj, when I went there to preach, the Ārya Samāj thought, "We have got a prey. The Vaiṣṇavas are idolaters." They came to attack, and he told me, "If finite can know Infinite, then He's not Infinite." He told like that. And it also came to my mind immediately, "If Infinite cannot make Himself known to finite, then He's not Infinite." Just the opposite; then I gave him a handshake, and said *namas te* and departed. So that is our only solace, that Infinite can make Himself known to finite, and finite cannot know Infinite, so that sort of characteristic of Infinite, His grace, we always foster. That should be our, the money which is necessary for a journey, what is that?

Bhakti Sudhīr Goswāmī: Fare.

Śrīla Śrīdhara Mahārāja: Fare. That should be our fare, our attitude. We have not come to deal with a limited thing. My aspiration is not so base and mean. I have come in the relativity of the Infinite. So my behaviour must be according to that, *bhakti*.

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

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

The negative tendency should be increased to attract the positive, *chaida* [?] "I cannot but want You. I can't stay without the least of Your connection." And thus we are to invite Him. "I am poor, I am mean, I am so and so. There is no meaner fellow than myself." That is the way. Hare Kṛṣṇa.

Our Prabhupada used to give one example. In some fair it is seen that a stand with some bamboo or some post is there and it is smeared with oil, and this ripe plantain fruit...

Bhakti Sudhīr Goswāmī: Banana.

Śrīla Śrīdhara Mahārāja: ...with that banana, so very slippery. And a post is there, and there is a man at the side and he says, "If anyone can climb up, he'll be given such reward." And everyone wherever he catches it he comes down; cannot go up. So it is like that, we cannot go up, we can't go up, *āroha-panthā*, slippery, slippery, slippery; we can come down but we cannot go up. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

So, we are brave enough to deal such things, with such audacity? Ha, ha, ha. But still, the position is there. It is by His grace, the line of His grace. He wants to distribute Himself in a line, so *śrauta-panthā* Guru *param pūjā*. It is exclusively, the necessity is there, the *śrauta-panthā*, Guru *paramparā*. The knowledge and the *bhajan*, everything comes down from Infinite to finite and never from finite to Infinite through *āroha-panthā*. That should be the backbone of our movement always. So whatever we shall go to do, we shall look up to Gurudeva. "If you do it may be done. I am nothing. I am nowhere sir."

Once, I found in the Rāmānuja character, that he had a sitting with a *māyāvādī paṇḍita* for fourteen days, and he came away frustrated, he could not defeat him. And he came to Varadaraja, "What am I? I can't defeat in discussion, for so many days I'm trying to argue. I'm nothing, nowhere, I should not go up with my head erect as an Ācārya of the *samprādaya*." He prayed to Varadaraja temple. And the next day, no sooner had he gone and begun a slight talk, that gentleman expressed his defeat, he clearly saw, "Yes, what you have said I have understood. I am wrong. What you say is right." By His will, that man was defeated.

So devotees are always expectant, upward; by Guru's will. I have got nothing. He may do through me. If I go to assert myself, I'll not only be defeated, but I shall also be lost. But when I shall go to show a proud attitude also in the name of my Guru, sincerely, then it will be *bhajan*. It will help me and others also. As much as I have the tendency of taking power from up, my attempt of the Ācārya will always be to bring things from up, from his Guru and *sādhu* – "By your grace." Always dependant, he can never say I am in possession of the potency, power; no.

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

[I am more sinful than Jagāi and Mādhāi and even lower than the worms in stool. Anyone who hears my name loses the results of his pious activities.] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.205-6]

This is negativity, the conception of the ego of the negativity is so intense that, "I am such. But Nityānanda Prabhu is great, He's Patita-Pāvana. So I have got."

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

"I can claim, because I am the most fallen. I think I realise that I am the most fallen. I have got the greatest claim for Your grace, mercy." [*Gītamālā*, *Yāmuna-bhāvāvali,* Bhaktivinoda Ṭhākura]

That should be the attitude of a real devotee. As mean as one can conceive one's conception of himself, so great he is in the eyes of the devotees, *dainya.* Hare Kṛṣṇa, hankering, *laulyam*, hankering, that is their wealth. The wealth of the devotee is there. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Rāma Rāma, Gaura Haribol. I am proud of the power of my Gurudeva and never of myself. That should be the attitude. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya. Anything else? Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: No. These were our questions today.

Śrīla Śrīdhara Mahārāja: Today? All right; any side questions?

Tamal Kṛṣṇa Swāmī: The babies are full of milk now. We are well fed. We have been fully fed today.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura Haribol. No end. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: In Goloka, the cows are called *surabhi*; they give unlimited milk at any time. So we think you are like a *surabhi* cow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. If you think it may be for some time according to your requirement. If the requirement is stopped then perhaps I may be a dead thing; the river will dry. Ha, ha. The dry bed in the river, no water passing; the source is there, water. It is His will, His will.

Mahāprabhu says to Sanātana Goswāmī, "Sanatana, Kṛṣṇa is very gracious to you. He is sending so many things for you, through Me. I don't understand them, but for you, so many things passing through Me I feel." This is in *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana, "The grace of Kṛṣṇa is flowing through Me to you I feel. I do not know all these things. It's not Mine."

It is also mentioned, *vyāso vetti na vetti vā*.

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

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

The Vyāsa who has written *Bhāgavatam*, he may or may not know. It is coming for the others through him. It is also possible sometimes; sometimes, not always. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa is so independent, *jayuktaho*, all glories to His independence. We are His servants. What responsibility is with us? His things; we are instruments. He may do in His own way. He's willing and things are going on in such a way, and He's willing otherwise and things go on in another way. Everything is a part of His *līlā*, the Absolute is *līlā-moya, līlā*, continuous and irresistible flow of *ānandam*. Only our narrow ego deceives us, the feel of egoism deceives us partake in that universal wave, the flow.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: So we will visit you again soon.

Śrīla Śrīdhara Mahārāja: Yes. Nimāi _____ *prasādam* _____ [?]
Hari *kathā* flow, Hari *kathā*, Mahāprabhu *kathā*, Prabhupāda *kathā*, Swāmī Mahārāja – your Prabhupāda, our Prabhupāda, perhaps we're all under their eye. Their very satisfied to see their things are going on in this way. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Jaya Oṁ Viṣṇupāda Paramahaṁsa-Parivrājakācārya Aṣṭottara-Śata-Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: The other day Tamal Kṛṣṇa Prabhu, today...

Tamal Kṛṣṇa Swāmī: Giridhari Swāmī.

Śrīla Śrīdhara Mahārāja: Giridhari Swāmī. Gaura Haribol. Gaura Haribol.

Giridhari Swāmī: Now we are tied together, this cord and garland has tied us together.

Śrīla Śrīdhara Mahārāja: Ha, ha. It was already tied but only now seen.

Tamal Kṛṣṇa Swāmī: We have vision. We are the blind men.

Śrīla Śrīdhara Mahārāja: Never. Then how can you see the utility, or tastefulness of these things. Nitāi Caitanya.

Bhakti Sudhīr Goswāmī: Mahārāja. They had one other question, which was that, you described that the *mantra* Guru – if you have one Hari *Nāma* Guru and then his disappearance comes, and you take *mantra* from another, you are to regard the *mantra* Guru as *vaibhāva*, extension. So, one question also, is the *sannyāsa* Guru *vaibhāva*?

Śrīla Śrīdhara Mahārāja: Yes. The Guru is one and the same, but there is gradation, importance. And especially when the *Nāma* Guru is Guru of *sannyāsa* Guru, and *Nāma* Guru is the Guru of *mantra* Guru – but the principal is *Nāma* Guru, and then *mantra* Guru, *Gāyatrī* Guru, and then *sannyāsa* Guru. *Sannyāsa* Guru is not given so much importance as we find – of course in particular cases everything will be different, but general. Mahāprabhu took *sannyāsa* from a *māyāvādī* Guru. That was necessary only for a preaching purpose. For preaching convenience, *sannyāsa* Guru was accepted by Him, and red cloth. But that was not very formally important. Of course for Mahāprabhu nothing is of importance because He's superior to everything, but still His practice left us things for learning. So *Nāma* Guru is of first importance, then *mantra* Guru, then *sannyāsa* Guru. But we shall try to see in the same line, in the same respective way they are, respectful way.

Bhakti Sudhīr Goswāmī: Our Guru Mahārāja was telling that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was appearing to him, again and again in a dream, telling him to take *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīr Goswāmī: So when he was describing this to his disciples, he said that Keśava Mahārāja came to give him *sannyāsa*, but he was seeing it that his Guru Mahārāja is come to give the *sannyāsa*, through his God-brother.

Śrīla Śrīdhara Mahārāja: Yes. It is really so, through his inspiration, otherwise he did not come to take *sannyāsa* at all. "The direction of Guru Mahārāja in subtle form; that made me to accept *sannyāsa*, and it is he that gave *sannyāsa* in the subtle sense, that I took *sannyāsa* from Guru." Our Gurudeva took *sannyāsa* keeping the photo of his Guru in front of him.

Bhakti Sudhīr Goswāmī: Gaura Kiśora.

Śrīla Śrīdhara Mahārāja: Gaura Kiśora. But he was *bābājī*, and he took *sannyāsa* for preaching purposes. Fit person to see, in the position of Guru, was not available; he was not satisfied so he had to do like that. Rāmānujācārya also did so; he himself keeping the photo of his – in the place of his Guru he took *sannyāsa* himself, because he could not find such a person to whom he can surrender.

Bhakti Sudhīr Goswāmī: Now, there's one case – there's a man who's a very popular sportsman in the West, and he knew our Prabhupāda for many years. He never took Hari *Nāma dīkṣā*, but for, say, seven years he is accepting Prabhupāda like his Guru. So now, after Prabhupāda's...

Śrīla Śrīdhara Mahārāja: He's an American?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīr Goswāmī: His name is Peter Burwash, he's a tennis player – but devotee. So he accepted Prabhupāda for so many years like a Guru, but he did not get the Hari *Nāma dīkṣā*.

Śrīla Śrīdhara Mahārāja: Hari *Nāma dīkṣā*, or garment, nothing of the kind?

Bhakti Sudhīr Goswāmī: Nothing.

Śrīla Śrīdhara Mahārāja: But mentally he has accepted him as Guru?

Bhakti Sudhīr Goswāmī: Yes. He has Mūrti of Prabhupāda ...

Śrīla Śrīdhara Mahārāja: Worshipping in his own way.

Bhakti Sudhīr Goswāmī: Worshipping in his own way, but our way, the same way.

Śrīla Śrīdhara Mahārāja: Same way? But without *mantram*, only giving flower to...

Bhakti Sudhīr Goswāmī: Doing everything, but no formal *dīkṣā*.

Śrīla Śrīdhara Mahārāja: But *mantram*, where did he get *mantram*?

Bhakti Sudhīr Goswāmī: He chants Hari *Nāma*, sixteen rounds.

Śrīla Śrīdhara Mahārāja: But he did not get it from any person, personal instrument?

Bhakti Sudhīr Goswāmī: So now that Prabhupāda has left, it is very difficult for him to accept one of Prabhupāda's disciple Ācāryas as Guru. So what is his... We think of him as a disciple of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Materially, not formally. But what is the difficulty in him that made him not accept Hari *Nāma* or *diksa*, anything of the kind from Prabhupāda? What opposed him?

Bhakti Sudhīr Goswāmī: That I don't know.

Śrīla Śrīdhara Mahārāja: What sort of mentality came in opposition? Any environment was unfavourable for him?

Bhakti Sudhīr Goswāmī: Yes. That's one part of it.

Śrīla Śrīdhara Mahārāja: And when Prabhupāda departed then perhaps he was very, his earnestness was increased, and he felt that what mistake he has committed? Is it?

Bhakti Sudhīr Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: After the departure of your Prabhupāda, one lady ran from England to here. She told that her father was for a long time in the Police Department of India, and she stayed with her father in Allahabad for a long time. And after retirement they went home, and she heard that Swāmī Mahārāja is doing this and that, miraculously he's capturing many to Kṛṣṇa consciousness. And she had a dream that Swāmī Mahārāja has come and she went to see him, but she could not see him, there in London. Then she was told that he has gone to India. Then she came to India, and coming here, she heard that he had departed. And with a frustrated heart she came to search him, she came here also. And her ways and her picture was that of very much indifference, *vairāgya*, almost like a widow. "I am frustrated. I am so unfortunate. I got a dream. I wanted to see him there but heard that he had left London. I came to India and when I reached here I heard he has gone away. How disappointed and unfortunate lady I am." With much eagerness; then she went to Māyāpur, and what is her fate I don't know. But I saw too much earnestness in her, she's disappointed, the signs of disappointment were very intense.

And this gentleman, now he's mourning, that what have I done? Such is the case. But that does not matter. In future that will be compensated. What we wish sincerely we have it. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So infinite alternatives – alternatives are also of infinite character. Ha, ha. Kṛṣṇa can manage all these opposites, can harmonise all the opposites.
Virudhya samanam tasmin na cit tvam [?] In *Vedānta-sutra*, *virudya samanyam*, opposites can be harmonised by Him, He's such, *tasmin na cit tvam*, it is not wonderful that He can harmonise

both the opposite parties. All forms of opposition is harmonised there. He's such. So what question will you take about Him? Ha, ha, ha.

Bhakti Sudhīr Goswāmī: Ha, ha.

Śrīla Śrīdhara Mahārāja: *Virudya samanyam tasmin na cit tvam* [?] It is not much...

Devotee: Where is that verse from?

Śrīla Śrīdhara Mahārāja: *Vedānta-sutra*. *Virudya samanyam tasmin na cit tvam, virudya samanyam*, that to harmonise the opposites, is not any wonder in Him, *cit tvam* means wonder, *tasmin* means in Him, *virudya samanyam*, *na cit tvam*, it is nothing. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīr Goswāmī: Vasudeva Prabhu says that in Fiji, one lady she had two Gurus who turned out to be bogus Gurus. So now she's chanting Hare Kṛṣṇa *mantra* on the *malika*, but she's telling that she has accepted Śiva as her Guru. So he wants to know how to deal with this. What is her position?

Śrīla Śrīdhara Mahārāja: He wants to know?

Bhakti Sudhīr Goswāmī: Vasudeva wants to know.

Śrīla Śrīdhara Mahārāja: What is his position?

Vasudeva [?]: She won't accept any of our Gurus. She's had bad experience with the Gurus.

Śrīla Śrīdhara Mahārāja: But that is not a laudable position. That is in some imaginary, good imagination; not a practical position. Imaginary plane, *satya-guṇa*, not connection of *nirguṇa*, but *satya-guṇa*.

Bhakti Sudhīr Goswāmī: There is also one verse that Prabhupāda quoted, *sampradāya vihīnā ye mantrās te niṣiphalā matāḥ.*

[*sampradāya vihīnā ye mantrās te niṣiphalā matāḥ,*
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ,
catvāras te kalau bhāvyā hy utkale puruṣottamāt]

["If someone receives a *mantra* from a Guru who doesn't come in a bona fide *sampradāya* that *mantra* will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are

the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."] [*Padma Purāṇa*]

So even if you're chanting, if that *sampradāya* connection isn't there, it's minimised?

Śrīla Śrīdhara Mahārāja: In a bona fide way if I approach then I must have the chance of such connection.

Bhakti Sudhīr Goswāmī: You were telling us yesterday that you may be chanting but if you do not have that connection, it's just on your tongue, or in your ear, it's not...

Śrīla Śrīdhara Mahārāja: Yes. That is that it may be something like imitation, generally, general case.

Bhakti Sudhīr Goswāmī: Hare Kṛṣṇa. There's one other request from Rāmeśvara Swāmī. He is in charge of the artists who paint the illustrations for all of Prabhupāda's books. And he would like to bring them here to speak with you. Because the artists, they used to ask Prabhupāda some of the details so that the paintings are correct. So is that all right?

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If they say to me clearly then I can help according to my capacity.

Bhakti Sudhīr Goswāmī: Especially this book *Brahma-saṁhitā*, they will be painting for that.

Śrīla Śrīdhara Mahārāja: Oh. I told previously, that I do not know that *Brahma-saṁhitā* was translated by Prabhupāda, but I forgot. It was published in Madras and I was present there. I forgot the whole thing due to loss of memory. And I have got a copy also here.

Devotees: [Laughter. Jaya]

Śrīla Śrīdhara Mahārāja: And I was present also at that time when *Brahma-saṁhitā* was translated and published _____ Hare Kṛṣṇa. I forgot. Hare Kṛṣṇa. Gaura Haribol. You like to go now, go away, yes?

Bhakti Sudhīr Goswāmī: I wouldn't say that I like to go, but we're going. Ha, ha.

Śrīla Śrīdhara Mahārāja: Only considering my health?

Bhakti Sudhīr Goswāmī: Yes.

Devotee: We don't want to tire you.

Śrīla Śrīdhara Mahārāja: Yes, do again, tomorrow...

Bhakti Sudhīr Goswāmī: Yes. We're coming again.

Devotees: Hare Kṛṣṇa. Gaura Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Sudhīr Goswāmī: Tridaṇḍī Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktisiddhānta Saraswatī Prabhu kī jaya!
Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Ki Jaya. Gaura Haribol.

End of 81.02.28.B

Start of 81.02.28.C

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I want to hear something from our Dayādhara Prabhu, and what he says. You are already acquainted but he's not acquainted. I can't see; only through ear I can see. Hare Kṛṣṇa. Hare Kṛṣṇa. The sun on the face, that is disturbing.

Bhakti Caru Swāmī: Well, if you want we can move forward.

Śrīla Śrīdhara Mahārāja: Yes, come this side. But still the sun is there. Let Caru Swāmī Mahārāja come this side. It is disturbing my eyesight also, the sun. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dayādhara Gaurāṅga: I was feeling fortunate to come only by your mercy, because it seemed so difficult to get here. It seemed like so many impediments were being put in my way. But on

the way here I was trying to look at the impediments from a higher perspective. And I was looking through the *Gītā* in the fourth chapter, and I think it's the thirty-third verse,

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

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

And I was just wondering – Prabhupāda gives in the purport some indication, but I was still feeling that there was something I wasn't understanding; and of course that's the verse just before, "One should try to approach the spiritual master." And I was wondering about the significance of that. Why is it that Kṛṣṇa's making that statement before He gives the statement – why that *śloka* rather than any other?

Śrīla Śrīdhara Mahārāja: _____ Caru Swāmī. What does he say? You are to say again to me.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: *Śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa / sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate.* Then?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: The *jñāna* or guidance; to get the standpoint that is the most important thing. The standpoint from anywhere and everywhere that may misguide, mislead us. So we must be very much particular to have the direction and the direction is given here.

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

The general guidance He has given. Where should we try to get the standpoint, the measure through which we are to understand? From a real sound, a bona fide source, we must get the standard. The standard to measure truth, or untruth, or anything, the most important thing is the standard. And that must come from a real plane, not a vitiated plane, ordinary plane,

vulnerable plane. *Tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ.* It must come from such a plane where these two qualifications must be – and that is *jñānī* and *tattva-darśi*. A conception of the thing and also the practical benefit, both these two qualifications must be there where from I shall get this standard to measure what is right and what is wrong. And my attitude should also be of such type, *praṇipāt*, *paripraśna*, *sevā*.

Praṇipāt means to surrender to such knowledge. Such type of knowledge is not an ordinary class of knowledge which as a subject we can make it object. But it is a super-subjective thing. So *praṇipāt*, I must surrender, that I want something which is superior to me. I want Him, not an objective thing which I can make the object as a subject, so *praṇipāt*. And also *praṇipāt* means that I have finished the experience of the world outside. I have no other charm for anything in the plane where I have travelled already. *Praṇipāt*, exclusively I am I offering to Your altar, and I want to have Your grace. In this mood we approach the higher knowledge.

Praṇipāt, *paripraśna* – honest enquiry is always allowed, sincere enquiry. Not with the tendency of discussion in the sign of *tarka*, argument, not with argument, but all the force should be concentrated to understand in a positive line. Without giving away the spirit of doubt, suspicion, and all attentively we shall try to understand because it is coming from higher where I am not ever known.

Praṇipāt, *paripraśna* and *sevā*, and this is the most important thing. That I am going to have the knowledge, not because that I can get the help of that plane and I shall utilise that experience for the persons living here. That plane won't come to serve this lower plane. But I must give a pledge to serve that plane. With this attitude I approach that plane and that sort of knowledge. I shall serve Him, that higher knowledge, I shall serve Him. And I won't try to make it serve myself or my lower plane. That idea I won't allow to enter me, in that domain. The knowledge won't come – He won't come to serve this lower plane. It is rather, I shall have the fullest tendency, that if I get that knowledge, I must serve, I must offer myself to be utilised by Him; and not that I shall try to utilise it in satisfying my lower purpose.

Praṇipātena, *paripraśnena*, *sevayā*, with the *sevā-vrati*, that I shall dedicate myself to Him; not that He will dedicate Himself to satisfy my lower animal purpose. So with this attitude I shall seek the plane of real knowledge and to have standard from there, to understand what is what, to have a proper estimation of the environment where we are. *Praṇipātena*, *paripraśnena*, *sevayā*. This is the, the Vedic culture is always only being imparted in this process, and never by intellectual approach.

Our Prabhupāda used to give some analogy. The honey is in a bottle and the cork is there. And the bee has taken a seat on the glass, and it is trying to lick the bottle and foolish people may say that it is eating the honey.

So the intellect cannot approach *ātmā*, spirit. It may think that I have got that, but it is not possible. The barrier is there, like a glass barrier. So intellectual achievement is not real achievement of the higher knowledge, or higher plane. Only through faith, through sincerity, through our dedication, we can approach to be a member of that higher plane if they admit us to enter, if they give the visa. Then I can enter that plane of higher living, of divine living.

So *praṇipāt*, *paripraśna* and *sevā*, these three qualifications the candidate must have before he can approach the truth which is on the higher plane, on the real plane. The plane of truth should be approached with this sort of attitude; humility, sincerity and dedication – we shall

approach. It is always, in *Gītā* it is so, in *Bhāgavatam* also a parallel passage; *śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*.

[*tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam*
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Gurum evābhigacchet, samit:

[*tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyaṁ brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source.] [*Muṇḍaka Upaniṣad*, 1.2.12]

In *Veda*, in *Upaniṣad* also, *sa gurum evābhigacchet*, *samit paniḥ śrotriyaṁ brahma niṣṭham*. *Gurum evābhigacchet*, *gurum eva*, he'll approach the spiritual master, *evābhigacchet* means *samit*, not hesitatingly or haphazardly, he'll go with a clear heart, earnest hankering.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
With full heart he's approaching. Not, as in our Prabhupāda's language, 'Not cutting any return ticket.' He used to say always, "You have come here cutting a return ticket." We're not for that; come for all. So *evābhigacchet*, *sa gurum evābhigacchet*, I have seen and have got full experience of this mortal world. I have nothing to aspire after here. With this clear consciousness you go; the only way to live. This is all mortal. None can live here. To live, that is an innate tendency everywhere. No means to live here, no possibility, so only to live, only to save myself, my life, I'm running to the real shelter with this earnestness, *evābhigacchet*, *samit paniḥ*. The necessary materials the disciple will take, and also he won't go to trouble the Guru, but with his own necessities, with his own bed and baggage and everything he will go with his own necessities. And not to show some kindness to the spiritual master, 'that I have come to you to give you some fame and name etc.'

Evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham - What will be his position? *Śrotriya*, he will be well versed in the *śruti-śāstra*, not ordinary, but revealed truth. Revelation in many shades have been spread in the world from the upper realm. So he must have some knowledge, some spacious, graphic knowledge, extensive knowledge about the revealed truth, revelation.

Śrotriyaṁ brahma niṣṭham, and who is already practising the real life in relativity with Brahma, not with the mundane world. The Brahma means the plane which can accommodate everything, the fundamental, the *homa* [?], the basis of everything, Brahma, which accommodates everything within Him. *Brahma-niṣṭham*, and he's always living in relativity with that; not with any mortal or mundane reference is he living his life. He's always living in that plane. He's doing anything and everything always keeping him in connection with that plane, his whole life, whatever he does, only with that consciousness he'll do. *Brahma-niṣṭham*, in the *Upaniṣad*, and *Śrīmad-Bhāgavatam.*

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

_____ [?]

Whenever he comes to such conclusions, all around there is mortal thing. Everything will vanish. All are shows of deception, so *māyā* means misconception. In the midst of misconception we are living. Whatever conception we have got about the environment are all misconceived ideas and thoughts, not proper conceptions or anything else. From the absolute sense all relative. And the provincial selfishness has been imposed on the environment, and we are living under that, within that.

So, *tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam*, then he will feel the necessity of approaching the Guru, the guide, the preceptor. *Jijñāsuḥ śreyaḥ uttamam*, with the purpose of enquiry what is, *jijñāsuḥ śreyaḥ uttamam*, what is best in the world, *śreyaḥ uttamam*, *mangal*_____ Good, the highest good, what is the highest good for me? With this enquiry, inquisitiveness, he will approach the guide, the spiritual master. *Jijñāsuḥ śreyaḥ uttamam*, highest good, *śreyaḥ uttamam*.

Śabde pare ca niṣṇātaṁ, to whom he will approach? *Śabde pare*, *śruti-śāstre*, *śabda-śāstre*, *śruti-śāstre*, that is he's well versed in revealed truth, *pare ca*, and not only on the precepts of the revealed scriptures, but also he has come in contact with the *drsya-vastu*, the *pare ca*, *śabde pare ca*, who is conversant with the very object of the scripture, of the precepts. Who's conversant with the practical experience, who's established in that consciousness, in that plane. Such a man one should approach for his own relief and to understand what is the highest benefit in the world, and how that is. So this is necessary, this is there, it is real, it is not imaginary, at the same time it is difficult and it must be sought in a real process. Otherwise we shall go in the wrong way and we shall say, "Oh, there is nothing." Ha, ha. That may not be. If you go in a real process then you must come to have an experience of the divinity. Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ will you ask something about your Vedic paradigms?

Śrīla Śrīdhara Mahārāja: Then he's a Doctor of Science?

Bhakti Caru Swāmī: He's a Doctor of Neurophysiology. [Dr. Daniel Murphey, Dayādhara Gaurāṅga]

Śrīla Śrīdhara Mahārāja: Neurophysiology means? Physiology means vitality?

Bhakti Caru Swāmī: Vitality.

Śrīla Śrīdhara Mahārāja: And Neuro?

Bhakti Caru Swāmī: About the brain and mind.

Śrīla Śrīdhara Mahārāja: Brain and mind?

Bhakti Caru Swāmī: Yes.

Dayādhara Gaurāṅga: It's like biology, the study of the body, yes, but the brain specifically, the function of the brain.

Śrīla Śrīdhara Mahārāja: But the subtle aspect of the matter?

Dayādhara Gaurāṅga: The subtle aspect _____ but of course in the mundane field they think that the subtle aspect is coming from the gross. So the subtle aspect...

Śrīla Śrīdhara Mahārāja: Of course, mundane. But just a Swāmī Mahārāja asked Svarūpa Dāmodara, "Just set up, or set down, not fossil fatherism, but soul or God fatherism, fossil fatherism, the fossil is the father of everything. It is moving upward, not, it is coming down. In *Bhagavad-gītā* you must have found,

ūrdhva-mūlam adhaḥ-śākham, aśvattham prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Who knows the real purport of the *Veda*? Who can understand *Veda* in such a way, has got such sort of estimation about *Veda*, he has got some conception of the Vedic knowledge, who says that it's coming from up to down and not from down to up. Matter does not produce soul; it is rather that soul contains in its one negligent portion the conception of matter. Like an eczema is like a disease, the material world exists like an eczema in a wholesome body. This is *Vaidantic* literature. It is a miracle that a stone has produced soul. This is also very wonderful. But they think it is rather easier and more reasonable that soul has produced the conception of stone. In the soul there are many conceptions and one conception is that of stone, that of this, that of that, it is all in the plane of soul, consciousness. It is easy, it is natural. But that stone can produce soul, consciousness, intelligence, all these things, it is rather very difficult and ludicrous

and inconceivable, unreasonable. The [George] Berkeley's theory, that the world is in the mind, and not that the mind is in the world, but that the world is in the mind; something like that.

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit

Only deviation from the truth brings us into this mundane world, deviation from the truth cent per cent. How and where that deviation begins, that is to be thought. But deviation from the truth has taken us into this false area. And another thing I wanted to say to Mr. Svarūpa Dāmodara Prabhu, is that science only goes on increasing the circumference of the mortal world, the world of exploitation. And according to [Isaac] Newton, for every action there is equal and opposite reaction. We must be conscious of the fact. Then all acquisition that is nothing. Like boomerang it will come to zero again. So scientific progress is no progress, it is a progress in the wrong line. It is something like only borrowing money, but it is not money at all. It is only making a loan from the nature, and that will be exacted from us to the *paise*. So it is no gain, no profit; the exploitation to increase the circumference of the exploiting world. Everything is an object and we have vested power from the nature, taking loan, and the loan must be cleared, rest assured. No progress, wrong progress. But the first principle of any living body is to live, to save himself. That is the first principle. That should be the starting point. As in *Upaniṣad* we find:

asato mā sad gamayo tāmaso mā / jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]
[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

This should be the primary tendency of our quest. What are these three phases? *Asato mā sad gamayo*, I am transient, I am mortal. Make me eternal. And *tāmaso*, I am ignorant, in nesience. Take me to science, knowledge, from ignorance to knowledge. *Jyoti gamayo*, from darkness to light. And *mṛtyor mā amṛta gamayo*, that is *ānandam*, enjoyment. From sorrow, misery, guide me to sweet life there. These should be the real principles of life, and any research must be begun here only, in these three phases; to save one's own self and to save the world, and to remove the darkness and to get the light, and to remove the misery and to get the nectar, the sweet, sweet life, these three, *sat-cit-ānanda*, *satyam-śivam-sundaram*. That should be the matter of our search, line of our search; all other false scents, we are wild goose chasing. This scientific research means slaughter, suicidal, this is suicidal, this atomic research is going to prove very soon that science devours himself, itself, it sucks its own blood. This sort of civilisation sucks its own blood and it will live by feeding on the flesh of his own self or own friends or himself. Material scientific knowledge means this, but this is no knowledge. The vital acquaintance of pure, real knowledge must absolve yourself and others, remove darkness bring light, and remove misery and bring eternal peace. That should be the line of our attempt. Any attempt must be approved by these three principles of life. What do you think?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Am I wrong?

Dayādhara Gaurāṅga: No. You're right, you're absolute, but...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This is Guru's property.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Your Swāmī Mahārāja went to say all this to the West. Our Guru Mahārāja came here to spread this sort of knowledge. And we came hankering, hungry; we felt ourselves and came for such things, for our drink. And still I am engaged in that sort of quest; that this is real life. That should be real life to one and all who are in this mundane world. There cannot be any other quest or engagement, nothing of the kind, always. And through *Nāma*, through divine sound, it is easy to begin the spiritual quest, through sound. The most subtle thing met here; the sound. It is very, very easy and very cheap; sound, Name, sound, that is very cheap. Then others, *dabhya yajña*, etc, so many things to be gathered; but sound one can feel and any without any expense one can go on researching through the sound. But that sound must be that of divine character; it must show. Just as homeopathic globule, the outer figure cannot show what medicine is there. So sound, the Name Kṛṣṇa, the one who's delivering, He's will is there within. So Kṛṣṇa from the mouth of a *sādhu*, and Kṛṣṇa from the mouth of an ordinary person is not one and the same. Like homeopathic potency. What's the idea behind the sound? From where its origin is, in Vaikuṇṭha, in Goloka, in what *rasa* the origin of the sound is? That will assert. Gradually the sound will take you there, to that plane, so sound, *vaikuṇṭha-nāma-grahaṇam*.

[*sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā*
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name, the sound, must be Vaikuṇṭha, come from the Infinite world, and not of any mundane origin. That is to be discerned and detected. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Jaya. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. To certain extent I'm able to give some idea.

Dayādhara Gaurāṅga: There's a text in the fourth chapter of *Bhagavad-gītā* also. I'm not sure of the Sanskrit, but it's, "Those performers who know the meaning of sacrifice…" Do you recall that?

Śrīla Śrīdhara Mahārāja: Know the meaning of *yajña*? Sacrifice means *yajña*.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[*tad-artham karma kaunteya, mukta-saṅgaḥ samācara*]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Only work, or sacrifice, that is to be reckoned; other works gone; mere energising faults. And:

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

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

The guardian says, "It must direct towards Me to My satisfaction, otherwise it's not *yajña*." Sacrifice means the sacrifice must be for the Absolute Centre, and not for any provincial purpose or any sectarianism or anything else; it must go to the Absolute. That is real *yajña*. Other *yajnas*, so many, *devata upāsanā*, that will go and come down, come down. So *devata upāsanā* and the *māyā upāsanā*, that is *nirguṇa*, and this is all *saguṇa*; this is under the influence of *māyā*, good and bad here. And *nirguṇa* means that of absolute characteristic, whose value is everywhere. Just as like gold – not dollar, not money, not yen, not rouble – but gold is the common standard. So according to *rasa* the standard must be absolute for which no provincial ideas or sectarianism or anything like that. "So that will be the *devata upāsanā* and not that of Myself." And:

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
[*devān deva-yajo yānti, mad-bhaktā yānti mām api*]

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.23]

Those little-brained persons, their attempt will be futile that goes up and comes down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

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

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

[*na māṁ karmāṇi limpanti, na me karma-phale spṛhā*]
iti māṁ yo 'bhijānāti, karmabhir na sa badhyate

["I am never implicated by the law of *karma* which I have created to fulfil the destinies of the living beings, nor do I ever aspire for the results of action. (Since I am the Supreme Lord replete with all six opulences in full, the paltry fruits of worldly actions are totally insignificant to Me.) One who appreciates this conception of My singular independence from the actions of the beings of this world, and who can thus understand My unchangeable existence - such a person is never bound by any action. By practising pure devotional service, he surely comes to Me."] [*Bhagavad-gītā*, 4.14]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"Only I am the enjoyer of everything. And I am friendly to all. When you can realise that; that I am all-in-all but a friend to all at the same time, so all the misgivings will disappear in you."

My guardian, who is the Absolute Power, is my guardian. My interest is represented in Him. I may not know of my real interest, but He knows it better, so I do not have to be afraid because the management is with Him. Absolute Good is Autocrat. That is the best arrangement. In the Absolute Good, the Autocracy, the freedom must be there, concentrated, then everyone will be benefited because the centre of all absolute power is all absolute good. So no misgivings, no room for apprehension, and then his heart will be full of peace only. *Yajña.*

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

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

All *yajña*, all sacrifice; *yoga* also:

apāne juhvati prāṇaṁ, prāṇe 'pānaṁ tathāpare
[*prāṇāpāna-gatī ruddhvā, prāṇāyāma-parāyaṇāḥ*
apare niyatāhārāḥ, prāṇān prāṇeṣu juhvati]

["Others practice breath-control. Stopping the right nostril and inhaling through the left, they bring the ascending air into union with the descending; closing the left nostril and exhaling through the right, they similarly offer the descending air into the ascending; and lastly, stopping both nostrils, they check both ascending and descending airs. Yet other aspirants of sense-control offer all the senses into the life-air by reducing their food intake."] [*Bhagavad-gītā*, 4.29]

Sacrifice that is promoting welfare, dedication; by dedication we live, we grow, and by exploitation we die, we go down. And by renunciation we come to become a zero, stand still like in deep slumber - renunciation. So both exploitation and renunciation must be given up, and dedication to the centre and to all in the connection with the centre. Everything is friendly to us. I shall not exploit anything and at the same time I must not dismiss anything. Everything is friendly to me. I am to see that.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"I'm everywhere. Only finding that connection, with that angle of vision, try to find that everything is in Me, so you are out of danger." Otherwise, what is non-God; that will take you down; the sense of non-God will take you otherwise. And if you can see the connection of God

everywhere then you are saved. None will be your enemy, no foe. You are in the midst of friends. He's everywhere and everything. *Yo māṁ paśyati sarvatra*, *sarvaṁ ca mayi paśyati tasyāhaṁ na praṇaśyāmi*, not lost. And *sa ca me na praṇaśyati*, he's not lost in My sight and I am also not lost in his sight."

In *Bhāgavatam* also:

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam [*ātmanaḥ bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ*]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

"One who can see always My connection, and accordingly his connection with that thing; My connection and following that, his connection, calculating 'who is he to Me, and accordingly My such connection what will be his connection. In this way he's adjusted. He can adjust with everything. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ, bhūtāni bhagavaty ātmany,* and everything in Me and accordingly in him, how it is adjusted. Then he's saved completely, perfectly."

Otherwise we cannot avoid _____ the Yāmarāja, the punishing judge is there, he won't allow us to take French leave. Hare Kṛṣṇa. Gaura Haribol. So we may meet several times. In the meantime if you arrange to put some questions to ask then I shall try to clear out...

Dayādhara Gaurāṅga: I was wondering...

Śrīla Śrīdhara Mahārāja: One question?

Bhakti Caru Swāmī: No, he was wondering.

Dayādhara Gaurāṅga: Yes. It seems that this *yajña* in one sense it bestows on the performer the benefit regardless. But in another sense the *Bhagavad-gītā* is saying that only those performers of sacrifice who know the meaning of sacrifice... Can you phrase it better?

Bhakti Caru Swāmī: Yes. Anything that is offered to Kṛṣṇa is *yajña*.

Śrīla Śrīdhara Mahārāja: But it is also the custom in the *Vedas* to perform *yajña* and before different types of gods, demigods. But the *yajña* that's performed towards Kṛṣṇa, that is the right type, real type of *yajña*.

Bhakti Caru Swāmī: And that is a *yajña* with knowledge.

Śrīla Śrīdhara Mahārāja: That is truth, but may not be an intellectual scholar, but intuitively if one performs *yajña* towards Kṛṣṇa, guided by his previously acquired tendency of devotion, he'll bring the right thing.

Bhakti Caru Swāmī: It is not a scholarly knowledge, but it's knowing the truth.

Dayādhara Gaurāṅga: _____ to know the meaning.

Bhakti Caru Swāmī: Mahārāja is saying that *yajñas* can be performed even for demigods...

Dayādhara Gaurāṅga: But in that *yajña* one doesn't know the purport.

Bhakti Caru Swāmī: Right, one doesn't know the purport. But only when it's done for Kṛṣṇa then that *yajñas* performed in truth.

Śrīla Śrīdhara Mahārāja: And the conception of Kṛṣṇa should also be proper. The Māyāvādīs and others, they also recognise Kṛṣṇa, but Kṛṣṇa in *māyā*, but *nirguṇa* Kṛṣṇa, that we must have in view, and it is the question of faith which is acquired by previous *sukṛti*.

Bhakti Caru Swāmī: Mahārāja, I just remembered one discussion I had with Dayādhara Prabhu a long time back when we were in America. One day we were discussing about the material nature, like earth, water, fire, air, ether, and then mind, intelligence, and false ego. Now, by means of material science we can somehow perceive these gross material elements, like earth, water, fire, air, ether, *bhūmir āpo 'nalo vāyuḥ khaṁ* [*Bhagavad-gītā*, 7.4] and then we can even understand the existence of mind and intelligence. But how to establish the concept of false ego by means of modern science?

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Śrīla Śrīdhara Mahārāja: That analogy may not be very clear. The false ego means the ego who's receiving and transmitting false information perhaps. Gathering false knowledge, receiving and transmitting what is falsehood. Then that sort of *yantra*, a false machine; receiving false news and transmitting false news. That machine; is it false or is it real? So it is like that, gathering false news and also transmitting false news; what is not wholesome, what is opposite to our real interest. We want to live – a little while ago I told, our innate tendency to live, but it is engaged in false information. What hampers me, it is not correcting that, and not transmitting that. It is deceiving my inner nature, inner necessity, it is working against my inner interest. So this is false. The computer is false; recording false things and transmitting false news. So it is like a computer, the ego. Because it is dealing with falsehood, so it is a false ego.

Dayādhara Gaurāṅga: Duality.

Bhakti Caru Swāmī: *Dwaita*, duality. That false information is a duality of the material nature.

Śrīla Śrīdhara Mahārāja: Duality, that is not very comprehensive. Ha, ha. Duality also may be real duality. Bhagavān and His potency, that is also duality. But this is all false, so not duality it will be acquainted with. It is unreal, one or two or many, the wholesale is false, forgery.

Dayādhara Gaurāṅga: Then what is the process...

Śrīla Śrīdhara Mahārāja: ...to get out of falsehood, false knowledge.

Dayādhara Gaurāṅga: ...the process is for one to approach a bona fide spiritual master.

Bhakti Caru Swāmī: The process is to approach a bona fide spiritual master.

Śrīla Śrīdhara Mahārāja: That is, the *sukṛti* will guide us, faith that comes developed from *sukrti*. The first stage *ajñāta-sukṛti*, then *jñāta-sukṛti*, then *śraddhā*. In *śraddhā* we are on the surface, then we can be found with tendency to search after truth from a true agent. And below that, under the foundation, underground, both *ajñāta-sukṛti* and *jñāta-sukṛti*, that is to be taken up some other day. Some other time I shall take up that thing.

...

Dayādhara Gaurāṅga: ...one point and another point, but that he never comes to the conclusion.

Śrīla Śrīdhara Mahārāja: *Tarkā-pratiṣṭhānāt* [*Brahma-sūtra,* 2.1.11] Only argument cannot reach any conclusion. So *śraddhā* can give us, and no discussion can give birth to any fulfilment in conclusion, no conclusion. *Śraddhā* only can surely take us to a particular plane, and nothing else. The very conclusion, it is so high, only *śraddhā* can reach. Just as only ether can reach the sun, moon, and other stars, and not air and other mediums. So to approach the infinite world only *śraddhā* comes to our relief and nothing else. No knowledge of experience of this world, however bold, it is like _____ there around the globe, the intellect or knowledge, something like that. The atmosphere around the earth, that is limitation, with limited knowledge, because that is drawn from the experience of the earth. It cannot pierce through the domain. But only ether connects everything. So *śraddhā*, faith can connect from the farthest quarter to take us up. That is also in the case of infinite that is also a deeper faith, deeper faith, faith also of different types.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I wanted to ask you one question about *śaktyāveśa* Avatāra. Is it that the individual *jīva* who's acting in the position of a *śaktyāveśa* Avatāra, he descends, or that the *śakti*, this *āveśa*, empowerment, that that is descending?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: I'm saying that a *jīva*, he gets the *śaktyāveśa*, empowerment...

Śrīla Śrīdhara Mahārāja: A qualified *jīva*, not ordinary *jīva*, but a qualified *jīva*; of course as it is required for the purpose, such qualification. Then the particular potency of the Lord, He enters or inspires him. Just as, *tene brahma hṛdā ya ādi-kavaye:*

[*janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ*
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

A current, a flow, comes to him, a flow of supply comes to him and inspires him and makes him dance in a particular way.

Acyutānanda told once, sometimes when he began the work there, then he was compelled to stay with Dāmodara Mahārāja for some time. Dāmodara Mahārāja kept him in a room and went to collect some funds, and one day he had to fast, nothing in the room even to cook. So then he came here. "The Dāmodara Mahārāja has gone. The two or three days of rice etc he gave to me, he's not returning, and nothing, I'm fasting." After one day's fasting he came to me. Then I consoled him, he was very much troubled. "No, no, Kṛṣṇa is dancing." He answered, "Kṛṣṇa is dancing; in His own way He's dancing, and so many *jīvas* they're cast this side, that side, He does not care for us. In this way. He's dancing in His own way and we are pushed this side that side, by the pressure of the pushing of His *līlā*. It does not matter."

Devotee: Mahārāja...

...

Śrīla Śrīdhara Mahārāja: ...Fossil fatherism, and *Vedānta* means subjective evolution.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Objective evolution is the Darwin theory. The stone evolving the consciousness. Matter evolves consciousness. That is objective. What is object, that is existing first, and then by its development, the life coming, the consciousness coming, the intelligence coming from the stone. That is objective. But object is a relative term. Without subject object cannot stand. Subject is the primary substance and then whatever is to be felt, that is only an idea in the subjective ocean. So subject is first. Consciousness is first. And then it develops in the lower line. *Guṇa-pravṛddhā viṣaya-pravālāḥ* [*Bhagavad-gītā*, 15.2]
Prakṛtermahān ahaṅkara pancatran mahatrāni. The object, the gross coming from the subtle, not that subtle coming from the gross.

mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram / [*hetunānena kaunteya, jagad viparivartate*]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

A particular potency, when that is interfered with, or handled by Kṛṣṇa in a particular form as Mahā Viṣṇu, then *prakṛti* begins to move and to produce something. The first product is *mahat tattva* from *prakṛti*, and that is a general individual ego. And then gradually so many plural individual egos are being created, emanating from the general ego. In this way it is coming. From ego comes the experience of this world. Some goes in *tama guṇa* to *rūpa*, and *raja guṇa* eye, and *sattva guṇa* sun, light. In this way; ether, ear, and sound, in this way *raja*, *tama guṇa*, this is being bifurcated and so many complex things. But from subtle gross is coming; that is *vaidantic*. And from gross subtle is being produced; that is something like Darwin's theory. But at the present, *vaijñānī*, they're fond of Darwin's theory; the gross producing subtle, and ultimately stone can produce consciousness. But it is difficult to make them understand that intelligence is more valuable. Intelligence can produce. It is easy for intelligence, consciousness to produce stone; but it is difficult for the stone to produce consciousness, that is more valuable, and the stone is less valuable. So more valuable things can produce less valuable things, but that less valuable things can produce more valuable things; it is difficult to explain. Something like that.

So *vaidantic vicāra*, that consciousness producing everything, consciousness is eternal, and this is not eternal. This is a temporary production. And stone cannot produce consciousness. Consciousness is the eternal subject, pure consciousness, *ātmā*, *sanātana*, *nitya*, that is consciousness. That is not a product but productive, that can produce everything, consciousness. Ether can produce the air, fire, earth; but the stone, earth, cannot produce ether. Something like that.

The *sukṣma*, the subtle, that is more efficient than the gross, *stula*, the gross. This is of secondary importance. The principal importance that is soul, *ātmā*, consciousness; that is of primary importance. That is the real party, party is consciousness. The gross cannot be a party. The starting point must begin from the party, the interested thing. The soul is endowed with interest, but stone has got no interest, no plan, no purpose, no project; nothing of the kind. Plan

and purpose is pervading everywhere and that is the important thing. And according to that the original characteristic of the Absolute should be, the original substance should be calculated. And things of limited attributes and capacity, that cannot be the ultimate cause. Things of unlimited quality and capacity, that should be taken as the cause of the whole. That is reasonable, more reasonable.

Svarūpa Dāmodara Goswāmī: Science is beginning to realise that, slowly.

Śrīla Śrīdhara Mahārāja: Slowly. Science meets philosophy – there are some who think that science is gradually trying to meet philosophy. But in philosophy also there are different kinds of thinkers. There's also Mill, Hume, Locke, etc, and Kant and Hegel, and Berkeley, ideologists. Hare Kṛṣṇa. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: There was a big international science conference in Toronto, in January [3-8]. So I went to participate. There were five thousand scientist from all over the world; so all the scientists were discussing about moral and ethical issues in today's science and engineering studies. So there was very much like a religious tone that the whole scientists were discussing, because they find that this material education, it doesn't lead to something of higher significance.

Śrīla Śrīdhara Mahārāja: The tendency of exploitation cannot help us. That is only borrowing from nature. Science is only borrowing from nature. But there is reaction, the Newton is there, to every action there is equal and extorting power from the nature. And that is you are borrowing and you will have to pay that. So the whole civilisation is like a civilisation of loan, and when we are to repay the loan we'll be bankrupt. And also, this is wild goose chasing, it is unnecessary. The real necessity – you are to begin with this.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]
[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

The beginning will be how to save myself and to save others. We are all threatened with mortality. Every second we are attacked by death, every second we are dying; so many atoms in our body dying. So we are always under the threatening by death. So first principal, first starting must be the point how to save myself and at the same time how to save others. That should be the first problem, the starting point. Not, "How can I increase the circumference of my exploitation and I can lord it over my environment?" That is the wrong starting. The starting should be to save oneself in the fight with the environment. How can I save myself? *Asato mā sad gamayo*, "I am threatened by *asat*, mortality, death. Please guide me towards eternal existence." And the second, *tāmaso mā*, *jyoti gamayo*, "I am ignorant. From ignorance guide me towards light." And *mṛtyor mā amṛta gamayo*, "I am threatened with misery, guide me towards

bliss." These three should be the guiding principal of every life, and it should be normal. And by extending the space of exploitation, that is the wrong way. You will be exploited, surely. Nature won't forgive you. It is all blank cheque. Whatever the scientist are giving to us we are to pay back with interest. That is the very basis of Indian philosophy. And you are to start in that way.

Svarūpa Dāmodara Goswāmī: So this mentality of exploitation...

Śrīla Śrīdhara Mahārāja: To analyse what is the mind, understanding the reason faculty, what really is our need, and we must work up to that to the point, not anomaly, to the point. Our energy should be invested rightly, not wrongly. And what for, what is the immediate need? That is self saving – the first principal of life will be to save ones own self, *asato ma sad gamayo*, and the next, to save others. And then not only saving, but from ignorance to light, *tamaso ma, jyoti gamayo*, light from ignorance – nescience to science, I want to go. But what is science? Science means not just to extend the jurisdiction of exploitation, knowing fully well that there'll be reaction. That is *jñāna papi*. If knowingly one commits an offence, then he's charged with more punishment. So what is it that they're doing? They're suicidal. And it is also clearly proved they're threatening each other with atom bombs, as the highest product of the scientists.

Svarūpa Dāmodara Goswāmī: That's the perfect job of exploitation.

Śrīla Śrīdhara Mahārāja: Exploitation - and renunciation is not the remedy. That is the next question. Then the question of renunciation, the way of renunciation will be our remedy? The first answer may come like that. The Buddhist and the Śaṅkarites, they say, "Yes, renunciation is the remedy. Leave everything." But the Vaiṣṇavas come with a third proposal. "No. It is temporary. If you back the land of exploitation, but one cannot exist without engagement. Only complete renunciation, withdrawal means to resolve to zero, that is not desirable." So the Vaiṣṇavas they say that there is a land of dedication, and that is the normal. Every unit is dedicating. The land is constructed by the unit of dedication and that is our inner *ātmā*. Not mind, not this mundane intelligence, but transcending all these things our real – that is the soul – has got some relationship with the upper and subtler realm, the land of dedication, which begins from Vaikuṇṭha and ends in Goloka. Vaikuṇṭha is the calculative dedication, and bound by constitution and law, and looking at some interest of dedication and calculation. But in Goloka, in that layer it is spontaneous, it is desperate and careless of its own self, so intense, and that is the highest. And by the work and dedication of all, that makes it a very heavenly area. All dedicating, none exhorting so that is the happiness at its highest degree is to be found there, everyone enjoying. All the idle men they meet together then that will be like hell. And all the working men meet together there will be immense opulence. So everyone is dedicating to the highest point. So opulence, or bliss is flowing everywhere. No want. So that dedication is divinity life, and all Kṛṣṇa consciousness, that is beauty not power, but beauty and love that reigns there. The king is that of beauty and love, not forcing, not labour by force but labour of love and beauty. *Satyam, śivam, sundaram* – beauty is controlling, love is controlling, not power. That is Goloka. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, and your Prabhupāda he carried the banner of such creed. Hare Kṛṣṇa. Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Dayādhara Gaurāṅga: That is why desperation is the quality in Gokula, versus calculation, the quality in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Vaikuṇṭha is calculating and Gokula is not calculating, it is spontaneous and irresistible. There the dedication is spontaneous and irresistible; cannot be hindered or opposed, such a natural flow, in its intense form. And concerning that Kṛṣṇa as being in the centre – Rādhārāṇī, Yaśodā, in different *rasa*, there are so many leaders. _____ Then what were you talking?

Dhīra Kṛṣṇa Mahārāja: Well, so you said about *śaktyāveśa* Avatāra, how Kṛṣṇa's empowering him, this *jīva*. So you mentioned about dancing like a puppet.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's dancing, and waves are passing this way that way, and so many things. Dancing means His *līlā*. From the centre the waves emanating, and influencing dancing, others in that *līlā*. And that is especially in Goloka, and here it is very hard and those fortunate they may feel the wave of that dancing. They're mostly *māyā* dancing, Mahādeva dancing, Śiva's dancing is something like _____ an epic, where the Cāṇakya and Candragupta's characters have been given to us. The Śiva is dancing, he wants to dance, but he can't. If he throws his hands upwards then so many planets and stars are being displaced. If he pushes his heat a little towards the earth then the earth is shivering. So the poor Śiva could not dance with his full heart. The Cāṇakya was such a great politician that he didn't find any opponent, so he had much sorrow in his heart. "I don't find a fighter for a proper duel." That was the hint in the beginning of Śiva's dancing, and everything is being topsy-turvy. Hare Kṛṣṇa.

So *śaktyāveśa* Avatāra, *śakti āveśa*, the potency of a particular agent may be transmitted in another. So Baladeva *śaktyāveśa* – sometimes Māhaprabhu showed in His *līlā* in Nadia – *mordanu mordanu* [?] Caitanyadeva, Nimāi Paṇḍita at that time, He says, "Give some wine, give some wine." Baladeva was fond of wine. So the devotees thought, "Why Nimāi Paṇḍita says 'give Me wine, give Me wine? I want wine.'" Then they gradually came to understand that Baladeva is within Him with His potency and it is Baladeva's nature that is displaying *mordanu* [?]. So sometimes some divine potency comes down and tries to keep the *jīva* under his control. And making him an instrument he does in his way, as *śaktyāveśa*. And when he leaves he's there as an ordinary man. That is *śaktyāveśa*.

Paraśurāma, he's a case of *śaktyāveśa*, but after he met Rāmacandra the *śakti* was drawn away by Rāmacandra, Dāsarāthi Rāma. And then after that, Paraśurāma was no longer *śaktyāveśa* Avatāra, and he was defeated by his own disciple (Viśva, Bhīṣma) [?], Paraśurāma. But before that Paraśurāma was undefeatable, when *śaktyāveśa*, the higher potency was there.

So *śaktyāveśa*, *śakti* and *āveśa*, if *śakti* is withdrawn, *śakti* may come, potency may come and potency may go; and the potency coming in his heart occupies him, and through him he works in his own way, in that body. That is *śaktyāveśa* Avatāra. Avatāra means Avatāram, from the higher sphere He's coming down, Avatāram, coming from up to down, that is Avatāra - who are

coming from up to down, Avatāram Avatāra. Then the higher power came down in the lower position and He did His works and then He retired and the previous man is there. Sometimes with the passing of the instrument the power disappears, and sometimes living, just as in the case of Paraśurāma, the living person he retired. It may be.

Dhīra Kṛṣṇa Mahārāja: So, in the Atlantic, our Guru Mahārāja he wrote two poems. In the one poem [*Prayer to the Lotus Feet of Kṛṣṇa*] you discussed the other day about relationship with Kṛṣṇa. But in the other poem [*Mārkine Bhāgavata-dharma*] he said this *śakti nāhi*, that, "I don't have this *śakti* or this potency." And he was praying to Kṛṣṇa, "That by Your potency You can make my words suitable."

Śrīla Śrīdhara Mahārāja: He felt that his Gurudeva had given some responsibility to discharge some duty. And he found within him that that task is a very great one, and he could not think himself fit to discharge the duty, that great task. So fervently he prayed to Kṛṣṇa, "Come to my relief, my dear friend, come to my relief. My Gurudeva has given his acquaintance also, and he has given a burden on me to do this. But I am helpless, I can't do. I crave Your mercy, Your kindness, so that I may keep the order of my Gurudeva." This fervent prayer drew Kṛṣṇa, "Yes. I'm at your back. Don't be afraid."

Kṛṣṇa, maybe Baladeva – Baladeva in this sense is the leader of the *sākhya* group, one thing, and Baladeva is Nityānanda. And Nityānanda has got special favour on the clan. The *suvarna vāṇī* - Nityānanda was very fond of them. Almost all of them accepted Nityānanda Prabhu. And Nityānanda's grace does not know any law or rule.

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra

[*ye āge paḍaye tāre karaye nistāra, ataeva nistārilā mo-hena durācāra*]
[*ataeva mo adhame korilena para*]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."] [*Caitanya-caritāmṛta, Ādi-līlā*, 5.208-9]

No consideration for qualification. Nityānanda's nature is such. Baladeva and Nityānanda have infinite power, masters of infinite resources. He does no care for any law, or whether he's needy or not needy, He may not care for that. He's master of infinite store and He's pushing to this that without caring much whether he's a fit or unfit beggar. That is the general nature of Nityānanda. If there's a slight demand then there'll be no question.

This is my conception. That his earnestness, his helplessness, for the duty, the magnitude of duty was so much, and at the same time his selflessness and earnest prayer, "That I must do, discharge the duty. What hint I got from my Guru Mahārāja to do the duty, I cannot but do it,

but I am unfit." These two things made the higher power move and from there power came, and that power worked within him. And such a tremendous work was possible in his old age and in a short time, heroes work. The magnitude of work is unfathomable because it is not an ordinary thing, not primary things of the religious conception, but of the highest, according to us. The highest thing is so extensively spread, it is almost impossible, and that has been possible by him.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Caitanya Mahāprabhu said, "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya- Bhāgavat*]

Bhaktivinoda Ṭhākura's divine vision could see, "Through reason, through spiritual reason, that what Mahaprābhu gave, it is very easy and very reasonable and very taking. Why would the intelligentsia bar itself by not accepting such easy and available and such higher things? It is impossible for the intelligentsia to deny this what Mahāprabhu has given. In the world of religion, this *prema dharma*, this cannot but be unique and it must be widely accepted, cannot but be, it is intrinsic nature. And it is meant for Kali-yuga." This was the foresight of Bhaktivinoda Ṭhākura.

And Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] took up that thread, to work, and Swāmī Mahārāja, just as you told that Buddhadeva preached Buddhism and Asoka made it widely preached, felt. So Prabhupāda began and Swāmī Mahārāja very extensively and wonderfully he has extended that thing door to door in the world. And through literature also he has spread it like anything. And the people they will come to see, "What is this?" Gradually. Hare Kṛṣṇa.

Svarūpa Dāmodara Goswāmī: Mahārāja, I want to introduce devotees. This is Atreya Ṛṣi, he's from Iran, and he's the GBC for...

Śrīla Śrīdhara Mahārāja: That Arabic *Gītā* gentleman? Atreya Ṛṣi. I have got a copy of *Gītā* in Arabic script. Is it made by him?

Atreya Ṛṣi: No. I have done the Farsi.

Śrīla Śrīdhara Mahārāja: Oh. That may be Farsi. I don't know. But the script is Farsi script?

Atreya Ṛṣi: Yes. It's an Arabic script. *Upaniṣad*...

Śrīla Śrīdhara Mahārāja: I got the copy of *Bhagavad-gītā*.

Atreya Ṛṣi: That is Arabic and that is done by Harikeśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, that is Harikeśa Mahārāja. And you did in Farsi language, *Upaniṣad*. And now...

Svarūpa Dāmodara Goswāmī: Prabhupāda inspired him to preach Kṛṣṇa consciousness specifically in Moslem countries. And also he's a, we are co-directors for this Bhaktivedanta Institute, so we're beginning to work together in San Francisco. So some students and members have come from San Francisco just to have your *darśana*. There are ten of us, and some Vaiṣṇavas from Manipur. So I think we'll be leaving. And I think Bhakti Caru is coming tomorrow. We'll come again with Bhakti Caru. I think we have some duties for other things.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.02.28.D

Start of 81.02.28

Śrīla Śrīdhara Mahārāja: Sweet and magnanimous, that is the characteristic of Navadvīpa, sweet magnanimity; magnanimous sweetness. Hare Kṛṣṇa. Like the other day you'll take some *prasādam*?

Tamal Kṛṣṇa Swāmī: Yes, but first you have, first we want to be with you.

Śrīla Śrīdhara Mahārāja: I don't do very well, but still I must try to attend you. That is my duty, to do so as much as I can. I take it up out of duty.

Tamal Kṛṣṇa Swāmī: Sometimes, just like Purnacandra, he got Hari *Nāma dīkṣā* from Prabhupāda, our Prabhupāda. And I think he never, sometimes there are others like him, and they got, Prabhupāda disappeared, so they took their *Gāyatrī mantra* initiation from one of Prabhupāda's disciples. So sometimes they want to know how they should regard, how they should regard their *Gāyatrī mantra* Guru, and they ask the question, "My relationship with my Hari *Nāma* Guru is eternal. Is my relationship with my *Gāyatrī mantra* Guru also eternal?"

Śrīla Śrīdhara Mahārāja: Yes, the first importance to *Nāma* Guru, second the initiation. But the *dīkṣā* Guru must have respect, then all the other disciples of Prabhupāda. First honour to Prabhupāda, *param* Guru: Guru of Guru. And the second honour to the *dīkṣā* Guru. And to the rest accommodating, according to their status will be accommodated.

Jīva Goswāmī has written, "The Name is the principle thing in the *mantram* also so many other words. The Name is the most important. Suppose the Name is taken away, another name is put, the whole thing is rotten." In this way he has judged a great decision. The Name is all we know. In a *mantram* the Name is there, Kṛṣṇa *Nāma* is there, so many other words couched. But if the Kṛṣṇa *Nāma* is taken away and the Śiva is put there, the whole thing will come to Śiva. So Name is all important factor, so *Nāma* Guru, even *mantram* may not be necessary, *Nāmātmāka, mantra*.

Śrīla Govinda Mahārāja. _____ [?] *Śloka* by Lakṣmī Devī?

Śrīla Śrīdhara Mahārāja: Anyhow, Name is the most important, even *mantram* may not be necessary. But *mantram, mantram* we accept only to help the *Nāma bhajana*. Otherwise it is, it may not be necessary at all. It has been judged in such a way. So the Name can do everything for a person, the full thing. But to help the *Nāma bhajana* to do away with the *aparādha* in the *bhajana*, the *mantram* comes to help us, only this much.

I showed once the bigger from the lowest to the highest and the *mantram* circle is in the middle. From the lowest *mantram* cannot go. *Nāma*, Name can go to the lowest portion. And the Name *mantra* always gives up to salvation, emancipation, and then Name goes, no *mantram*. This is *mantra* and Name's connection. Name from the lowest position, *caṇḍāla*, *yavana*, everyone you can receive *Nāma*, but all not eligible for *mantram*. After *Nāma* a little developed stage *mantram* may be called for. And the *mantra's* jurisdiction will be finished when emancipation is attained, Kṛṣṇa *mantra*. To help our emancipation *mantra* is necessary, and then *mantra* finished. It comes and is gone after giving us emancipation. But the Name will continue all along. From the lowest to the highest, Name is, only Name. No mention of any application. I want this, that, only Name on _____ [?] That will encourage all the good in us, Name, *uddīpana*. But *mantra* is limited, function limited, *mantram*. So the Name is all important. *Nāma* Guru will have the first, and the next, *mantra* Guru, and then other Vaiṣṇava.

Tamal Kṛṣṇa Swāmī: How should the devotee who has taken initiation, second initiation, should he regard his *Gāyatrī mantra* Guru as a God-brother, or as a Guru?

Śrīla Śrīdhara Mahārāja: *Acintya bhedābheda*. Generally Guru, according to his present stage, but if he transcends, he goes to his previous history, then he will see something like God-brothers. But generally in his present stage he will see as Guru, and in the background, God-brother. Direct connection Guru, on his background is God-brother. And that may be estimation.

Tamal Kṛṣṇa Swāmī: And sometimes they ask, "Why my relationship, just as you said, the Hari *Nāma* continues after the liberated condition. So does the *Gāyatrī mantra* Guru continue any activity with the devotee beyond the point of liberation? In other words, is the relationship with *Gāyatrī mantra* Guru also to be considered eternal, or only the Hari *Nāma* Guru relationship?

Śrīla Śrīdhara Mahārāja: I can't follow.

Tamal Kṛṣṇa Swāmī: Do you understand that? _____ [?]
Because they may give less importance in consideration...

Śrīla Śrīdhara Mahārāja: Then there the Name will be on the background and their other function of services will come in the front. When they'll enter the domain, they will give him some function there in the service of Kṛṣṇa and that will be very conspicuous, prominent, and the Name will be in the background at that position. When you enter a particular group in a particular *rasa*, like *sākhya rasa* you say, then he will come and [then have a?] specific duty.

Under Subala, under Subala, Bāladeva, or anyone and he will be given some sort of duties to be discharged. That will be the first important. But the Name will be in the background. It will help. It will have_____ And there the Guru will be this *Nāma* Guru other Guru will be, all Gurus, but still there is hierarchy. At the immediate, it is a family life. The Guru's Guru is there, but he'll work under his own boss, as if he has got his boss, in this way. But he will receive direction from his immediate higher position, in this way the high line key is there and he will be able to transform into that sort of function. The Guru, all Gurus, their hierarchy, I am under some servitor, the servitor and my immediate duty will be to attend him, his orders. In this way it will be transformed there. Am I clear?

Tamal Kṛṣṇa Swāmī: Oh yes, that is clear. Another question, that when the *jīva* falls down into this material world from the spiritual world, does he first, sometimes we have heard that his first birth is as Brahmā, and then he takes different types of births. Then other times we have heard other things. In what type of birth does the soul first take its birth when it falls from the spiritual world?

Śrīla Śrīdhara Mahārāja: It is a broad question. You see _____ [?] It will be of two classes. Generally a *jīva* does not fall down from Vaikuṇṭha, Goloka. Generally the *jīva*, the source of the fallen *jīva* is *brahma-loka*, the *taṭasthā-loka*, the...

Dhīra Kṛṣṇa Mahārāja: *Brahmajyoti*.

Śrīla Śrīdhara Mahārāja: ...of *taṭasthā śakti* that can fill up this *jīva*. From there, from Śivata it may come to Brahmāta, Brahmā, and gradually it may come down: general question. And in higher vision that is also seen that Goloka servitors and Vaikuṇṭha servitors they are also seen to be within the jurisdiction of *brahmāṇḍa*, but that is only a play, *līlā*. When they come from that plane, it is to be considered as *līlā* for some time the *vipralambha*, separation, it is necessary for them anyhow. They come and they go. This is one class. And another class comes from the ordinary class comes from *taṭasthā-loka*, *brahma-loka*, not from Vaikuṇṭha, not from that area. They are under *māyā*, first position will be like that of Brahmā, then of course according to *karma* they will be mingled, and the *karma* will decide their up and down life.

Tamal Kṛṣṇa Swāmī: First will be like the position of Brahmā?

Śrīla Śrīdhara Mahārāja: A deviation, first deviation is *svadharmma-niṣṭhaḥ*.

[*svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām*
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service

is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

In *Bhāgavatam* Mahādeva says, Śiva, Mahādeva, says, "If one discharges duty of *varṇāśrama-dharma* perfectly for one hundred lives then he attains the post of a Brahmā, he comes to the position of Brahmā. Then progressing next he comes to my position, what is that? _____ Not very differentiated character, Mahādeva. Brahmā this side and that side, and my side some variegated character. That is Rudra, *jīva* and the other side of the Brahmaloka, differentiated character that is *bhakta* Śiva Mahā-Viṣṇu. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: We want to clarify some details on your description which you have just given. When you say Brahmaloka, what exactly is that Brahmaloka?

Śrīla Śrīdhara Mahārāja: Brahmaloka and the Brahmā, it is two things separate. Brahmā is already a person in the connection with *māyā*. Brahman, the non differentiated marginal plane where you cannot _____ but that is the source of many. Many *jīva* souls is a particle. And the plane consists of many particles, we cannot differentiate them, they are in one and the same plane, non differentiated character.

Tamal Kṛṣṇa Swāmī: Brahmajyoti.

Śrīla Śrīdhara Mahārāja: Brahmajyoti. *Jyoti*, and a ray of *jyoti* is *jīva*. *Jīva* soul means an atom in the *jyoti*. So the *jyoti*, the Brahmaloka is a product of so many atoms, *jyoti* atomic, *jyoti* atom. Many, many atoms of *jyoti* make the feet of Brahmaloka. So, generally from Brahmaloka and that is a living thing, growing thing, and from there the supply of the *jīva* soul. *Yayedaṁ dhāryate jagat*, in *Bhagavad-gītā*.

[*apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām*
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

Apareyam, para, apara-śakti. *Apara-śakti*, the world made of, and the *para-śakti* there are two; that is Brahmaloka, *jīva* soul, the collective *jīva* soul, and *yayedaṁ dhāryate jagat*. And these two mixed, they are just as the gas and the iron machine continue, going in-, other things, either electricity or gas and the body of iron and steel and working. So *jīva* soul, and that is the atom

conscious atom, that is within and the *apara-śakti*, earth, water, fire, air, water _____ out. And the machine is working with the help of these two, *dhāryate jagat*. That *para* is *jīva*, that is *taṭasthā*, and *antaraṅga-śakti* is not mentioned here. That is included in the, in Bhagavān Himself.

Tamal Kṛṣṇa Swāmī: So, generally the *jīvas* who are here in this world, have come from that Brahmaloka. They have no experience as yet of Goloka.

Śrīla Śrīdhara Mahārāja: But because y*aṁ prāpya na nivartante, tad dhāma paramaṁ mama:*

[avyakto 'kṣara ity uktas, tam āhuḥ paramāṁ gatim
yaṁ prāpya na nivartante, tad dhāma paramaṁ mama]

["That which is described as the 'unmanifest invincible' is proclaimed the supreme goal (by the scriptures known as *Vedānta*), and having reached that, one does not return again to this material world. You should know that supreme destination to be My holy abode."] [*Bhagavad-gītā*, 8.21]

...catches the current; that in-coming current, then he is not to come back. But they also come back. In *Brahma-vaivarta-Purāṇa*, etc. there Rādhārāṇī, Subala, they are playing and - they are cursing each other, and they had to come here, in the Martyaloka. This is all play. This is *līlā*. They sometimes come here, but they are not overpowered by *māyā*. They are sent here, but they have come to, form of play, they have come here. That is another thing. And this is another thing. It is mentioned in *Bhāgavatam*, Jīva Goswāmī has recited, discussed and decided that in the womb of the mother, it is seven months in the womb, he, the child can see the Lord. See the Lord, and its previous births come to his memory at that time. And he promises, "I won't in this present birth, I won't mix with *māyā*, but I shall try to...

Tamal Kṛṣṇa Swāmī: Elevate.

Śrīla Śrīdhara Mahārāja: ...to go to You with devotion, etc." But as soon as he gets out of the womb, he forgets everything. Jīva Goswāmī says not all *jīva* souls; it is not the case with all the *jīva* souls that they must see in the seventh month in the womb Bhagavān. Once one can have *darśana* of Bhagavān, he never comes down in this world.

Tamal Kṛṣṇa Swāmī: So they all see, or they don't see?

Dhīra Kṛṣṇa Mahārāja: No, not all of them.

Tamal Kṛṣṇa Swāmī: It is a rare thing; it is very rare to see Bhagavān within the womb of the mother, rare thing?

Śrīla Śrīdhara Mahārāja: Only particular *jīva* has got such experience, and those that have got such experience, they never come down. They'll have to go up. Because if that is true that he has got a real *darśana*, then he can, *māyā* cannot clutch him, catch him. That is given by Jīva Goswāmī. So how it is possible, they at birth see a *darśana* of Bhagavān, how they can come down? But in some cases when the *darśana* is very vague and meagre it will not take place, but generally...

Dhīra Kṛṣṇa Mahārāja: And he'll come out, he'll take birth, then forget. If when it's vague and meagre.

Śrīla Śrīdhara Mahārāja: In that case, he may again come back. And then, any, getting any least chance of help, then they will go up.

Dhīra Kṛṣṇa Mahārāja: But if they go up, and they were in the womb of mother, what, I don't understand, what...

Śrīla Śrīdhara Mahārāja: When the soul, I am talking of the soul, not the body, body is there. Gradually they'll go up and then when emancipated, then one day they can leave without body.

Dhīra Kṛṣṇa Mahārāja: Oh, so they will take birth, but in divine consciousness.

Śrīla Śrīdhara Mahārāja: Yes. And when that divine consciousness will be held in superior position and they won't interfere with the *māyic* world like Jada Bharata and others, they will be here, but they will not mix much with the *māyic* affairs. They will go up, gradually. With the help of the *sādhu* and *śāstra*, and their eternal connection will be revealed, go up.

Tamal Kṛṣṇa Swāmī: When the *jīva*, when the body dies, not the *jīva*, when someone dies, they are taken to the court of Yāmarāja?

Śrīla Śrīdhara Mahārāja: Most all, there are exceptions.

Tamal Kṛṣṇa Swāmī: What are those exceptions?

Śrīla Śrīdhara Mahārāja: Exceptions that you have the chance of entering into *ānanda-bhakti*, *śuddha-bhakti*. There the jurisdiction changes.

Tamal Kṛṣṇa Swāmī: Supposing a devotee, who has executed some devotional service, but not completely?

Śrīla Śrīdhara Mahārāja: One who has come in connection with the Guru of *śuddha-bhakti*, he won't be produced to Yāmarāja. His jurisdiction already changed. Whatever should be dealt with about him that will come from Vaikuṇṭha, and not from the judge of this mundane world, Yāmarāja.

Tamal Kṛṣṇa Swāmī: And if, if someone is under the jurisdiction of Yāmarāja, how long does it take until the *jīva* takes its next birth in the womb?

Śrīla Śrīdhara Mahārāja: That is various in variegated cases, different cases, different. Generally, we may take it that within twenty-four hours the *ātmā*, the soul is taken to Yāmarāja. Then with _____ it is a sort of bell, it is _____ and then after one year, one year's time, his case is taken up. And then he is judged and amount of sin and amount good action is judged and he is asked, "What you will take first, the _____ Do you like to enjoy the fruits of your good action first?" If of course the amount is great, offering Guru *dakṣiṇā* or _____ then he takes up in his own hand, he will go to suffer the results of bad actions first, and then good actions. _____ [?]

Devotee: Time and space theory.

Śrīla Śrīdhara Mahārāja: Time and space theory? _____ [?]
What they will say is about general cases, but there are particular cases, the urgent case, just as in a court, the urgent case, that may be dealt urgently. Some may take birth after, immediate after his death he enters into a womb, particular cases are many.

That Vasudeva says, we find in *Bhāgavatam* that when Devakī is married and Vasudeva is taking Devakī away to his own house, Kaṁsa, he is taking the reign of the horses, he is conducting the chariot. And the way there was a sudden sound came from the sky that Kaṁsa he was relishing so much this occasional joy, taking with so carefulness for sister to her husband's house, "But her eighth child will kill you." _____ twice. When this sound came from the sky then Kaṁsa was enraged; and he took his sister by the hair and was about to cut her throat.
Then Vasudeva came and protected her. "What is this? You are a hero? Are you afraid of your death? What is this, are you are not a coward?" And in this way he began discussion and then, "You have no cause of fear from her, but her child. But you may, I assure you that the children will be given to your hand. You may do away with them, but leave her. She is not going to kill you."

Anyhow, at that time Vasudeva comes to talk about some philosophical line and says here, that before one is dead, his next life begins. Before the man is dead, his next life begins. How? When he is going to die, his previous actions in subtle form comes to, come all, and - gathered, and everyone demands the next birth, I want. According to the intensity or their priority they come to propose that the next chance I must get. So before the actual death it is determined. And the idea catches him there. Here I have got position. Suppose anger or jealousy or some greed, so many propensities are within and the one, who gets the first chance will take possession of the *ātmā*. And then he dies, and he takes him, the idea is taking position of the idea, he goes to the, to some society. His own society, and from there it comes to the physical plane. Suppose _____ position, the buffalo. The buffalo mentality takes position. The ferocious

tiger mentality takes position and takes him up in the tiger society and then he comes with a tiger body.

In this way, in the case of Bharata, he went to help the deer, but he left everything in his youthful life, left everything in his kingdom and adopted the life of a *sādhu*, but when he was dying he thought, "If I die this small deer will also die by without getting food." Only when he's thinking about that his soul passed and he had to become a deer. In that society he had to go, that thinking took him there. And with a deer's body he came out.

Tamal Kṛṣṇa Swāmī: What is that one year *piṇḍa* period? You used the Bengali word.

Śrīla Śrīdhara Mahārāja: Because in the *karma-kāṇḍa* we find when you are in suspension and during that time the *ṛṣis*, the *Vedas*, *karma-kāṇḍa*, they say, try to make some help. He leaves the property and the successor or the holder of the property he makes some arrangement to help the departed soul. With *piṇḍa dhama, piṇḍa dhama*, one year, one year *piṇḍa*. After one year is completed, he is under suspense, help may be arranged for him, and then these talks and the final decision is taken. In that way, generally in the *karma-kāṇḍiya* we find that process. This is general case, summarised what they do. But there are particular instances according to the gravity of the situation and they judge that main thing.

Dhīra Kṛṣṇa Mahārāja: When do the hellish sufferings that are described in the *Bhāgavata* in the Fifth Canto, when does that, what period does that take place?

Śrīla Śrīdhara Mahārāja: When the suffering, also different types according to the heinousness of what he did. They are classified, and sufferings without physical body, just as in a dream, we may have a dream, we may also bad dream. In dream also we may suffer, in dream also we may _____ So without this body, our subtle body, when he feels eternal and the intense pain, that is *naraka*. Not physical body, but in mental body.

Tamal Kṛṣṇa Swāmī: Subtle body.

Śrīla Śrīdhara Mahārāja: Mental body continuous and the intense suffering of different type, the different hell, without body.

Tamal Kṛṣṇa Swāmī: How long...

Śrīla Śrīdhara Mahārāja: According to the intensity, magnitude of the action, they judge, the Yāmarāja, the controller, the administrator, he dispenses, and he is forced to suffer like that. And in a pleasing dream, as we feel there is a government. You see in the mental world also there is a government, just as here there is government in the physical world, so in the body will feel fine, within us in a dream, such astral body that is the plane of so many astral bodies and there is a government. And they have not yet taken the administration is there, and they are dead waiting that way. That is generally known as Pitṛloka _____ the departed souls, but...

GS: Sometimes after a person dies, the family members will invite us to do *kīrtana*, chanting Hare Kṛṣṇa. Now, will that help the departed soul?

Śrīla Śrīdhara Mahārāja: Of course. Of course that will help him. His connection, the benefits he may get in that way we perform some holy, and that vibration will go to help him, higher help than an ordinary *śraddhā*. *Bhāgavata prasādam*, if we confer. But *kīrtana* also can help departed souls.

GS: Now when the soul falls from the Brahmaloka and takes birth in the material world, now, is that soul's eternal *rasa* with Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: Soul?

GS: Is that soul's particular relationship with Kṛṣṇa in Goloka, is that already fixed when that soul falls down?

Śrīla Śrīdhara Mahārāja: You see that is, everything has got some possibility of prospect within him. So, if it is the dissection, analysis, then the prospect, just as *svarūpa*, after emancipation one may go to Vaikuṇṭha, and no further. And one may go to Goloka, and there also the different *rasa*, some going to *vātsalya*, some going to *sākhya, mādhurya*, some into *śanta rasa*. That is internal position, *svarūpa*. According to that, they are classified after emancipation. So also here in the *māyic* world also, according to their intrinsic _____ they may come down this, that way. So, from - first Brahmā rank he may come down, and he may go down to any extent, any extent. And the differentiation will also be there, but still he has got some innate permanent thing or prospect in him. That will come to decide.

GS: Now suppose a soul...

Śrīla Śrīdhara Mahārāja: What was your question?

GS: Well you answered it. Now suppose the soul has the desire to become the mother of Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: Rank, motherly rank. Not exactly mother. Mother is Yaśodā fixed, but in that rank.

Tamal Kṛṣṇa Swāmī: Now can you elaborate about that rank? In other words, Yaśodā is Kṛṣṇa's mother, so what do the others who are in that rank...

Śrīla Śrīdhara Mahārāja: Helping in that camp in different ways, helping her in *vātsalya rasa*. Cows also, when they see Kṛṣṇa milk starts to ooze out of their udders in affection.

GS: Now just as when Kṛṣṇa comes here, there are so many different households and families in Vṛndāvana. Now in Goloka, are there also many households with parents and children?

Śrīla Śrīdhara Mahārāja: Of course, the whole thing comes here. And also it is still maintained there, and also a reflection, or not reflection but substantially one and same, some extension, *vaibhava*.

Tamal Kṛṣṇa Swāmī: Expansion.

Śrīla Śrīdhara Mahārāja: Extension comes here.

GS: Now when Kṛṣṇa was here, after Brahmā stole the cowherd boys and calves, He expanded into a duplicate set for one year. Some of those elderly, they had the chance of having directly Kṛṣṇa as their son. So does that sometimes happen in Goloka?

Śrīla Śrīdhara Mahārāja: That is *kāyavyūha* – one can extend oneself in different places at the same time. Even a *yogī* he is here and he can show himself in some other places also, they send a double. So in the case of Kṛṣṇa, it is not impossible that He may extend Himself in many places in many forms, a variegated nature. It is also mentioned in the *Caitanya-caritāmṛta* in Dvārakā He had 16,000 wives, or something like that, and He presented Himself everywhere. And Nārada is astonished to see that. And it is mentioned that, *kāya-vyūha haile nāradera vismaya nā haya.*

saubhary-ādi-prāya sei kāya-vyūha naya / kāya-vyūha haile nāradera vismaya nā haya

["The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.169]

The *kāyavyūha* of *yogī*, the extension of a *yogī, siddha yogī*, is of a limited character. For example, if he is standing here, his facsimile in another place he will also stand. If he lies down, it will also lie. But in the case of Kṛṣṇa, every form can do independently. So in different ways, in different manner, different types, He can extend His *līlā* in any way. After all, we must think that we are limited and we are trying to talk of infinite, unlimited. So if this can molest you, we must try to approach the thing. *Adhokṣaja*. Everything may not come within my clutches, but as must as possible we can get, we can have a peek into the approximate characteristic of the infinite.

Tamal Kṛṣṇa Swāmī: Now when Kṛṣṇa came here...

End of 81.02.28

Start of 81.03.01.A

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]
The living entities, those who come to this material platform, generally they're from the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: Then at the same time we heard that every living entity actually has a relationship with Kṛṣṇa in one of the five *rasas*, one of the five mellows.

Śrīla Śrīdhara Mahārāja: Yes. That is the plurality, by analysing *svarūpa*. Just as from *taṭasthā-loka* it is possible to come down here, so also the possibility is there to enter into that domain. The innate identity is within. Yesterday I dealt with this, perhaps with Tamal Kṛṣṇa Prabhu's group. This was dealt with yesterday, that generally from *brahma-loka*. In *brahma-loka* that is non-differentiated unit of consciousness, and with the possibility of bright and dark. Dark possibility takes him this side, and bright possibility… when analysed then it is found that their *svarūpa* is suitable for such and such service in the Vaikuṇṭha or Goloka. So they have go their fixed *svarūpa*, some in Vaikuṇṭha, some in Goloka. In Goloka also there are five *rasas*. So it is within. If one can see into that deep nature, then it may be detected that in *svarūpa* in germinal form there is that, though the origin is in *brahma-loka*. This is the general case. Then there is special capacity of Kṛṣṇa of transformation; very rarely. From one group can be led to another group. From *sākhya rasa* Śyāmānanda Prabhu was transformed into *mādhurya rasa*. Ostentatiously it was seen; very rare.

Bhakti Caru Swāmī: But once you told me Mahārāja that Bhaktivinoda Ṭhākura said that Śyāmānanda Prabhu's actual *rasa* was *mādhurya*.

Śrīla Śrīdhara Mahārāja: *Mādhurya*, it was not detected perfectly by his previous Guru. Of course he has written like that, but also Bhaktivinoda Ṭhākura has written in perhaps *Tattva-sūtra*, that Kṛṣṇa can do anything.

Bhakti Caru Swāmī: Yes. His inconceivable potency.

Śrīla Śrīdhara Mahārāja: So even the experts fail to detect the *svarūpa*, but it was there. And still, Kṛṣṇa's will is supreme. He can even do away with the existence of the *jīva*, though it is *nitya*. It has also been told like that. But it is not very palatable to us. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: _____ [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is asking, "What's the difference between the *svarūpa-siddhi* and *vastu-siddhi*?

Śrīla Śrīdhara Mahārāja: *Svarūpa-siddhi* is the completion of internal realisation, and *vastu-siddhi* is both internal and external – *vastu-siddhi*.

Bhakti Caru Swāmī: In *svarūpa-siddhi* one doesn't have anything to do on the material platform? I'm sorry. In *svarūpa-siddhi* he still has some link to the material platform?

Śrīla Śrīdhara Mahārāja: He may exist on the material platform, but his complete cent per cent engagement will be otherwise. In *vastu-siddhi* he's taken away from here and posted there.

Dhīra Kṛṣṇa Mahārāja: So in the *svarūpa-siddhi*, because of the material connection, are material urges or desires entering the consciousness?

Śrīla Śrīdhara Mahārāja: You see, it may be in the background, the material conception of the world in the background, in *svarūpa-siddhi*. In v*astu-siddhi* there's no consciousness of materialism. Even the material consciousness, that part is also converted into spiritualism – no vision of materialism, even in the background.

Dhīra Kṛṣṇa Mahārāja: So Kṛṣṇa says,

māṁ ca yo 'vyabhicāreṇa, bhakti-yogena sevate
sa guṇān samatītyaitān, [*brahma-bhūyāya kalpate*]

["One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity."] [*Bhagavad-gītā*, 14.26]

So if we engage in *śravaṇaṁ kīrtanaṁ viṣṇoḥ* – isn't that liberating?

Bhakti Caru Swāmī: Just being engaged in *śravaṇaṁ* and *kīrtana*, isn't it liberating? Isn't that process going to liberate us?

Śrīla Śrīdhara Mahārāja: Yes, of course.

Dhīra Kṛṣṇa Mahārāja: So then the devotee...

Śrīla Śrīdhara Mahārāja: Not only liberation – liberation unconsciously takes place, but he enters into the real serving spiritual domain proper. *Śravaṇa kīrtana* helps us enter into the reality, and emancipation or liberation is automatically done unconsciously. When you are making progress in the positive side, the negative side is necessarily going back. Liberation, on the way, it will become _____ Liberation does not mean to get out of a particular thing,

particular idea, but the ideal exploitation and renunciation. That means that everything will come within Kṛṣṇa consciousness, nothing will remain outside.

Bhakti Caru Swāmī: *Svarūpena vyavaṣthiḥ*. To be situated in one's *svarūpa* is *mukti*.

[*muktir hitvānyathā rūpaṁ svarūpena vyavaṣthiḥ*]

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Śrīla Śrīdhara Mahārāja: In *svarūpa mukti* the positive conception of *mukti* is there.

Bhakti Caru Swāmī: And that means relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, with Kṛṣṇa, *kāṛṣṇa*, both, Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa *sambandhiya*, everything connected with Kṛṣṇa.

Bhakti Caru Swāmī: Now Mahārāja, say the spiritual master he is personally situated in one particular *rasa* with Kṛṣṇa. Now the disciples that he takes, are they necessarily going to belonging to the same *rasa* or can the disciples be of various, different *rasas* also?

Śrīla Śrīdhara Mahārāja: May be of different *rasa*, to certain extent under his care. Then we'll say, "That master he has come in this *rasa*." In this way he will find - oneness and difference, *bhedābheda*.

_____ [?] When will you have to go? Ten or...? _____ [?]

Bhakti Caru Swāmī: Mahārāja, if say the spiritual master is in *mādhurya rasa* and his disciple is in *sākhya rasa*, so how the sorting out will take place?

Śrīla Śrīdhara Mahārāja: If the Guru is in *mādhurya rasa*, then it is no difficulty. But if Guru is in *sākhya rasa*, less, then of course a little difficulty arises. But he will see in two ways it may be completed. As we find Narottama Ṭhākura says, "When will Lokanātha take me and he will connect me with Rūpa Goswāmī?" *Kavi hati te diya rupa stane amara ke daran* [?]

The Guru from this *rasa*, my help so far, and next you will get help from this person, or this gentleman. In this way he may take to. In *Jaiva Dharma*, that Vijay, first Brajranatha and Vijay they had some talk with Raghunātha Dāsa Bābājī, and there Brajranatha was completed. And Vijay went to Purī and there he again got that *śikṣā* of *mādhurya rasa* in some other...from there. So it may be that also.

Hare Kṛṣṇa. Gaura Haribol. Jaya Śrīpad Bhaktivedānta Swāmī Mahārāja Ki Jay. Sevā Vṛnda Ki Jaya. Tamal Kṛṣṇa Prabhu Ki Jaya. Hare Kṛṣṇa. Nitāi Caitanya. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Once Mahārāja, you told me regarding that, that how it takes place, and you gave an example. That say somebody is actually in *mādhurya rasa* and he's accepted by someone who's in actually *sākhya rasa*, so then the leader of the group from which group he actually belongs, the leader comes and tells the leader of the *sākhya rasa*, like Lalitā Devī comes and tells Subala that, "Subala, I'm taking this person from your group into my group."

Śrīla Śrīdhara Mahārāja: Yes. It is written in a book, *Śyāmānanda Vilāsa*, or something like that, that Rādhārāṇī proposed to Subala, "I want to take one of your followers into My group."

"Yes, yes. I'm very pleased to sanction. It is very good. It is well and good. He will get the better chance. You do that." In the case of Śyāmānanda Prabhu it has been written like that. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So if the living entity actually came from the Brahman platform, the *brahmajyoti*, that means that he has an unlimited scope when he goes back to the spiritual sky he is open to be situated in any of the *rasas*; as he progresses?

Śrīla Śrīdhara Mahārāja: He may have possibility of entering into any of the *rasas*. But with the development it will be detected properly, where he goes, and where the final settlement is. By the process of development that will be detected where he's finally to be posted in service, his fitness, according to the inner fitness where he's to be posted finally. In the gradual internal evolution it can be ascertained; the fitness. Gaura Hari. Gaura Hari.

Dayādhara Gaurāṅga: Mahārāja, in the development of the body in the embryo, in the first stages of life...

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Caru Swāmī: In the development of the embryo in the womb.

Dayādhara Gaurāṅga: We are to understand that the subtle body pervades the gross body.

Śrīla Śrīdhara Mahārāja: Do you understand that?

Bhakti Caru Swāmī: The subtle body pervades the gross body.

Śrīla Śrīdhara Mahārāja: Yes.

Dayādhara Gaurāṅga: And during embryologic development we see that the gross body takes a form which is first not so definitive. Such as...

Bhakti Caru Swāmī: The gross body develops in such a way that in the beginning it is not definitive.

Śrīla Śrīdhara Mahārāja: The subtle body is there. Suppose when a man is sleeping, then where is the subtle body? Subtle body is there, and it is not growing when in sleep. So the subtle body may remain in its own way. It may also sleep, it may work. But it is told that within seven months or so the subtle body awakens, as it may be said. The awakening of the subtle body in a particular stage otherwise it is in sleeping condition, it may be.

Dayādhara Gaurāṅga: In the development we understand that we get the next form due to the mentality at the time of death in the former form. In the human form at the time of death, depending on your mentality, your desires, you get the next body.

Śrīla Śrīdhara Mahārāja: Yes. There may be so many desires, but a particular desire which is more intense and urgent, that takes the next chance, gets the next chance of birth. There are so many.

Dayādhara Gaurāṅga: So in the development of the next body, is the subtle body supervening that development, or is it coming directly from Paramātmā, or how the gross...

Śrīla Śrīdhara Mahārāja: The subtle body is not with Paramātmā. That is in the subtle world. That is a member of the subtle world. And the gross body, as much developed and fit of its activity, the subtle body is expressed thereby so much. _____ [?]

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja says that say something has to be done through a machine, as long as the machine is not complete the performance will not be there. But as soon as the machine is complete, then only will the performance be done.

Śrīla Śrīdhara Mahārāja: The battery is there but if there's a defect in the machine, the machine is not working fully. The machine is defective but the battery is there.

Dayādhara Gaurāṅga: So how is the machine to work?

Bhakti Caru Swāmī: The body is the machine and the spirit soul is the doer. As long as the body is not complete the spirit soul will not be able to act through it.

Śrīla Śrīdhara Mahārāja: It cannot express itself fully. In that way we may surmise.

Dayādhara Gaurāṅga: So the body is developed and given to the *ātmā*...

Bhakti Caru Swāmī: Now the question he's asking is how the body develops...

Śrīla Śrīdhara Mahārāja: This analogy you may continue to *ātmā* and *sukṣma* body, subtle body. *Ātmā's* position is higher than subtle body. The *ātmā* may be there, and it depends on the subtle body as well as the gross body to express its activity into this mundane world.

Bhakti Caru Swāmī: But Mahārāja, the *ātmā* is not acting in the body, in the womb the *ātmā* is dormant. So how is the body developing, and who is developing the body? Material nature, *prakṛti*?

Śrīla Śrīdhara Mahārāja: *Prakṛti* without the connection of *ātmā* it cannot develop. The soul must have at least some passive connection. Otherwise it is all darkness. *Ātmā* is only light. Any expression presupposes *ātmā*. Any assertion presupposes *ātmā*.

Dayādhara Gaurāṅga: The detail is that in the development, like I said, it's not distinct at first, you may develop a hand embryologically, in the embryo, but it's like a plate. And then with further development the cells die in between and the fingers develop.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: When in different types of species it may go on in a different process, and that does not matter. But in general without *ātmā* nothing can be asserted.

Bhakti Caru Swāmī: Dayādhara Prabhu is asking Mahārāja, how that takes place?

Śrīla Śrīdhara Mahārāja: We are to think in this way, that everything is a concept. Beyond that we can't know anything. It is not possible. The conception, the *ātmā* is presupposed to assert any sort of existence, even darkness. If *ātmā* is not there nothing is there. The very root of conception, how can you assert the existence of anything? So *ātmā* is self evident truth; that *ātmā* should be accepted first in the existence, in the least of existence. Then the other different sorts of existence you can bring in. Otherwise it is not possible. The consciousness you are to admit first. Whatever you'll say that is a sort of consciousness, a sort of concept, even darkness, even ignorance, a particular concept. But it presupposes a consciousness, the assertion. The doubter must be there, according to Descartes. "I doubt." But the doubter is to be accepted? The first principal is self evident that we are to accept *ātmā*. Otherwise nothing can be explained. If I am not there then how can I assert this thing, that thing, so many things? So the first party must be *ātmā*, and then you can speculate many things on this.

Dayādhara Gaurāṅga: So the *ātmā* is supplying the energy for the...

Śrīla Śrīdhara Mahārāja: *Ātmā* means consciousness in the general sense; *ātmā* means consciousness in this case. Not *jīvātmā* or Paramātmā. You are to go on in deep thinking, then Paramātmā or God exists first, then anything. But higher type of consciousness, that must exist first, self evidently, then other things may be attributed within Him.

Devotee: But I want to put one question at your lotus feet. Without the help of soul, proper development of body is not at all possible, is it? Because the development of a dead body is not possible; the soul helps the material body develop, gradually.

Śrīla Śrīdhara Mahārāja: Without soul no development, no function, no activity, nothing is possible.

Dayādhara Gaurāṅga: But consciousness pervades many forms from one celled animals, bacteria, all the way to man…

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: In different places, even in tree, even in stone, *ātmā* is there. Everywhere it may be there.

Devotee: And even in a dead body also? Because a dead body is also a collection of atoms.

Śrīla Śrīdhara Mahārāja: Not that *ātmā*, but in different types, there are so many germs etc.

Dayādhara Gaurāṅga: In the development we see that there's in the cell, the DNA, the chromosomes, they give the cell growth, some direction, a function. But before that determination there's another determination that the scientist finds that is inexplicable. And that determination occurs due to the position of the cell in the embryo. So in order to try to explain to the scientist, to the material scientist, what that controlling factor is for the growth of the form of the embryo – that is my question.

Bhakti Caru Swāmī: _____ I'll speak in English so if I'm mistaken you can correct me. In the cells it's noticed that the growth of the cells are directed or controlled by the DNA, the chromosomes. The chromosome is controlling the growth of the particular cell.

Dayādhara Gaurāṅga: Not the growth, the differentiation.

Śrīla Śrīdhara Mahārāja: That is delegated power.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That may be delegated power from the higher quarter.

Dayādhara Gaurāṅga: Yes. So the *ātmā*, or consciousness...

Śrīla Śrīdhara Mahārāja: The question is that we see that subtle matter is helping to grow the gross matter. You see when we want to capture a *dacoit*, we, with the help of another *dacoit* _____
so something like that. The subtle matter has the power delegated to it and helping there. The immediate centre of development is there, but that is not the ultimate thing.

Dayādhara Gaurāṅga: But that is determining the detail of the development, no, the subtle body?

Śrīla Śrīdhara Mahārāja: You'll see in the computer also there is a guide, though to an ordinary man a computer is independent. But still one guide is necessary to handle the computer. So there may be so many things in our perception, not only that this is the perfect centre, but that may not be the higher centre behind. In this way we are to consider. In the process there are so many stations, so many centres, so many stations. But we are to deal with the ultimate.

Devotee: Subjective evolution _____ [?]

Śrīla Śrīdhara Mahārāja: Subjective evolution, not objective evolution but subjective evolution. This *vaicitra*, this variegatedness, is the result of subjective evolution, in different...

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Guṇa-pravṛddhā viṣaya-pravālāḥ.

[*adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ*
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."] [*Bhagavad-gītā*, 15.2]

From subtle the gross is springing up. *Guṇa*, *pravālāḥ* means branch, *guṇa-pravṛddhā viṣaya-pravālāḥ*. *Visaya*, the colour is coming from the eye; rather, from one thing three branches – the sun, the eye, and the colour. So the ether, the ear, and sound; from common different branches this is springing up from one common thing. From the subjective, from the subtle, it is coming into gross.

Dayādhara Gaurāṅga: So the subtle body is active in a different way in the embryo than after birth?

Śrīla Śrīdhara Mahārāja: It may develop in a different way. But we are concerned with the general thing, not any particular details. That is with the scientists.

Bhakti Caru Swāmī: Can we look at it this way then Mahārāja, that everything is being directed by the spirit soul, like some matter is being controlled by the spirit soul and that matter and the spirit soul is controller of the body. And due to the different consciousness of the...

Śrīla Śrīdhara Mahārāja: A delegated power, the *prakṛti-sthāni karṣati*.

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

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

Lord says in *Gītā*,

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

Some power delegated in the nature, nature is doing automatically, but His sanction is there always. Otherwise not even a straw can move, but delegated power in different places, not direct connection. He says, suppose a criminal is going to be hanged – who is the cause? Is God the cause? He's the cause of everything, but still not the direct cause. The government is not the cause fully. Real cause is the man who committed the offence, murder, and he's going to be hanged. His action is the real cause. But if there is no government then by killing a person he may not be hanged. So he's the cause of his own hanging because he committed murder. That is the main cause. The other cause is that the government is there, the law is there; so, so many causes, the direct and indirect causes. There are so many things in the natural law. His own *karma* here in this jurisdiction his own *karma* is the real predominating cause. And there are others. On the background of a particular event there are five things, in *Gītā*.

pañcaitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni, siddhaye sarvva-karmmaṇām

["O mighty hero, in the scripture known as *Sāṅkhya*, or *Vedānta*, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."] [*Bhagavad-gītā*, 18.13]

...

adhiṣṭhānaṁ tathā kartṛ, karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā, daivaṁ caivātra pañcamam

["With the help of these five factors, all actions are effected: The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller."] [*Bhagavad-gītā*, 18.14]

These five things are considered to cause an event _____ [?]
Direct and indirect cause _____ [?]
Our negligence of the allegiance to the Supreme Authority has taken me here. That is the root cause of all these events. Do you follow? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Negligence and disobedience to the Automatic Supreme Authority; that is the first cause. And then it takes me to the distance and I'm captured by environmental influences and different causes are arising, in this way. I'm coming far from the centre and so many things are surrounding me, and their contribution is to be detected. So many causes we are seeing at present. This is the cause of this event. This is the cause of this assumption. No. This is the cause. But the real cause is to be traced in the beginning. From there I'm degraded to here and now I'm under the – I was first Brahmā, first fall, and then I'm now – my *karma* has taken me to a beast. Suppose a tiger, then I'm engaged with and surrounded by tiger mentality. I'm going to be a tree or creeper, and such impressions are surrounding me. So many things are coming and I am within action and reaction. In this way the case is complex. But it's not that there's no end of this variegated nature I'm to analyse. We are concerned with the main thing. Then by a degradation we may go anywhere and there are so many laws and they're imposed on us. But there's not any benefit by going into details of a particular nature of a particular atom. But we're concerned with the general thing.

Dayādhara Gaurāṅga: Would it be proper to say, due to the abnegation of one's service to the Supreme, one falls to the material plane, _____ and due to his association in the world, he is in a dream like state and the subtle body is then developing the gross body in dream like state.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Due to the abnegation of the service, the living entity gets into a kind of a dream. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
How the transformation of the material conception is springing from the pure consciousness? Is it your question?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: It depends upon; first, _____ [?]
_____ [?]
The matter is not an independent thing of spirit. But when we – in *brahma-loka* we are equipoised in a marginal potency. Then there are so many points of ray in the *brahma-loka, jyoti*, so many electrons, atoms or whatever you say, the unit of consciousness. Consciousness means endowed with free will. Without free will no consciousness can be conceived. So consciousness means free will. A point of consciousness means very meagre free will. By the exercise of its free will it is asserting itself. It may go that side or this side. Some going that side, some coming this side, marginal plane. The free choice is to be traced as the first action of coming into this side; a free choice.

Na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ - svabhāvas [*Bhagavad-gītā*, 5.14]

It is already given in Him, the very nature. But as a result, in consequence we see that some have taken their chance this side. They've not accepted submission but want to dominate. And with the germinal idea of domination he's entering in the world of exploitation. And the consequence of exploitation added to his free will then that is the basis of all these developments in variegated nature. And the first starting point is like that. A conscious unit, and what is material, material unit means the result of reaction of exploitation; exploiting tendency. That is coming, that descent. That is capturing him gradually. And in the process so much variegated development in the world. When it started it was very subtle, very meagre, but the result is such. Am I clear? What do you think?

End of 81.03.01.A

Start of 81.03.01.B

Śrīla Śrīdhara Mahārāja: Free will.

Dayādhara Gaurāṅga: Free will.

Śrīla Śrīdhara Mahārāja: Free will. The starting point is free will, because free will is endowed with consciousness. But free will is vulnerable; it is *anu*. Only free will is absolute with the Absolute. And because this free will is very small, everything is very small, so vulnerability is there. The possibility of committing mistakes is there. So with his first choice he wanted to dominate and gradually he entered the world of domination, and all other things in future are the result of his first action, developed in this way. So the *devata*, the *gāndharvā*, *kinnara*, in different rank, classes divided, and going to the tree, to the stone, everything. In watery bodies,

or gaseous bodies, anything that we find is in that way. The unit is there in that way, we see in that way the world.

Dayādhara Gaurāṅga: So that embryological development is taken under the jurisdiction of...

Śrīla Śrīdhara Mahārāja: But the starting; the party is soul, and from there all these things happen. It will evolve in his mind, or something like that, individually or in a group. It may subside when his work – suppose a donator looked truly at a culprit _____ [?]
_____ [?]
Everything is based upon and depends on experience, knowledge, experienced life. Just as in a dream. Subjective evolution, just as we experience in a dream. In a dream also from the subtle body many things are being seen, many experiences we gather in a dream. It is coming out from the subtle body. So it is – ultimately if we can trace, we will have to see that everything is coming from the centre, and is around Him, surrounding around Him. But the origin, the cause, is in the subject. If you can remove the cause, the subject, nothing remains.

Tamal Kṛṣṇa Swāmī: I wanted to ask that, we see that Kṛṣṇa comes in many incarnations. So just like Nṛsiṁhadeva, and Rāmacandra, Varāha – do each one of these incarnations have Their own planet in the spiritual world? Just like if somebody is a devotee of Lord Rāma here, is there a *loka*, a planet of Śrī Rāmacandradeva in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: They have got Their own Dhāma, own place in Vaikuṇṭha. They're *nitya*, with Their selected group They're reigning there in a part of Vaikuṇṭha.

Tamal Kṛṣṇa Swāmī: Sītā, Lakṣmaṇa, They're all there?

Śrīla Śrīdhara Mahārāja: Yes, yes. Always, eternally They're there, and also we may find in some of the *brahmāṇḍas* They're also reigning now. And the original group is there in Vaikuṇṭha, and that is also extending in different parts of different *brahmāṇḍas*. It is *nitya*, eternal - eternally existent in the infinite world. It never dies, never vanishes, all eternal, *līlā*, *nitya*. Because such ideas, such type of devotion, such type of devotee, and such type of master, is always to be, always stays existing, such stages of devotion; all *nitya*, eternal. The Prahlāda is also eternal. That *līlā* which once demonstrated here, that is going on in some quarter of *brahmāṇḍa*.

Tamal Kṛṣṇa Swāmī: Is it also going on in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: And originally it is in Vaikuṇṭha.

Tamal Kṛṣṇa Swāmī: Nṛsiṁhadeva, with that same form?

Śrīla Śrīdhara Mahārāja: Nṛsiṁhadeva, yes, same form. And rolling, every *līlā* in a rolling system. Just as depicted, Nṛsiṁhadeva came, He tore up, and then the *brahmadi dev* made stop,

and then He gave some boon in Prahlāda– this is a flow, and that flow is in a circular way it is continuing.

Tamal Kṛṣṇa Swāmī: But that Hiraṇyakaśipu, he was here in this *brahmāṇḍa*, but do we find Hiraṇyakaśipu in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṇṭha is also, Hiraṇya, no not Hiraṇya, but Jaya and Vijay.

Tamal Kṛṣṇa Swāmī: But Nṛsiṁhadeva's *līlā* here, we see Him destroying the demon. So is such a demon there in Vaikuṇṭha to be destroyed?

Śrīla Śrīdhara Mahārāja: It is said that just as here we see the Lord, in a portrait, in a picture, in *arca*, so the mundane aspect is shown in Vaikuṇṭha like picture, depicted in a passive way; it is there.

Tamal Kṛṣṇa Swāmī: Can you elaborate.

Śrīla Śrīdhara Mahārāja: The mundane aspect of *līlā*, that is there, just as in *prapañca* we find Kṛṣṇa in Vigraha, in pot, in this way. So the opposite, in *cetana*, the jaw is represented just like some picture or something, not original is possible. Only in a passive way, not active, only to create the background of that *līlā*. As witness of that *līlā* it is only a passive representation is possible there, of the matter. Material things are represented in the conscious world as if in a passive way, as if in a picture. Just as spiritual things also are brought here in a picture, the *chaya*, the shadow. Just as you may present the blackness in the case of darkness; black colour represents the darkness. And white represents the light. In this way the *māyā* is represented there in a passive way, in a pictured way. *Māyā* is not active, *māyā* is there but she's not active in Vaikuṇṭha, but like a *chaya*, like a shadow.

Giri Mahārāja: Now, in the case of demons, in Goloka, actually there are no demons coming to attack Kṛṣṇa _____ [?]

Śrīla Śrīdhara Mahārāja: But demon, that is also like a shadow, because it is related with Kṛṣṇa *līlā*, the demons are related. But they're not actually to be found there. That's all in a picture to show that these things happen there. In this way, like they're in a shadow represented in Goloka.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, "That Lord Nṛsiṁhadeva, He has His half-lion half-man form, and also Lord Nṛsiṁhadeva has His four armed form, *catur-bhuja* Nṛsiṁha, so are They on the same planet?

Śrīla Śrīdhara Mahārāja: Lord Nṛsiṁha with four arms and half-lion half...yes.

Bhakti Caru Swāmī: Yes, but Viṣṇu form, Lord Nṛsiṁha as Viṣṇu...

Śrīla Śrīdhara Mahārāja: And the same case, Muchaku [?] Varāha same case. They have got Their Vaikuṇṭha. Such stages what was shown to this world, those things to be occurred repeatedly, and occurs. It is also in the process of the gradation, it is also a general thing that these circumstances will come. Just as disease and the medicine; disease is there, the medicine is there, so if disease is eternal the medicine is also eternal. So in this way when in the combination of the different activity of the *jīva*, such things occur many times. And Viṣṇu Mūrti comes to relieve. And this is eternal, and this has got some permanent position in Vaikuṇṭha, flowing.

Bhakti Caru Swāmī: _____ [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]
_____ [?]
Where is the difficulty? If Nṛsiṁhadeva is eternal then where is the difficulty?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja actually wanted to know whether the Nṛsiṁha that _____ twenty four expansions of Nārāyaṇa, that Nṛsiṁha, whether – what is the relationship between the half-man half-lion Nṛsiṁha, and with that Nṛsiṁhadeva?

Śrīla Śrīdhara Mahārāja: That original Nṛsiṁhadeva; that is separate figure? This Nṛsiṁhadeva is there, and that Nṛsiṁhadeva came here. It is not mentioned in the *śāstra* that that Nṛsiṁha was of another type, like Nārāyaṇa or so, that is not mentioned. So these Nṛsiṁhas are one and the same. _____ [?]
_____ [?]
Vaikuṇṭha free of mundane relationship, but how the mundane reference is dragged into Vaikuṇṭha, how is it possible? In the lower part of the Vaikuṇṭha, the possibility of these things are connected with the mundane world, and for the relief arrangement is made there. And suppose an officer from England came here to India, and he did some glorious action and he takes the photo of the reception he got here, and there in London in his home those pictures are shown. So this is partially true because this is not original and the first place of occurrence is here and that is mentioned there. But these things are continued, so it is *nitya* there.

Tamal Kṛṣṇa Swāmī: Like a picture there; not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Like a picture. This mundane portion only by picture.

Tamal Kṛṣṇa Swāmī: Not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Not active, this side is not active there. Anyhow, relativity is maintained between good and bad, consciousness and unconsciousness. The relativity we cannot deny. In any way it is to be maintained. So that is powerless; when that comes here all powerful, and when this goes there, it is powerless. [Raghunātha] Dāsa Goswāmī Prabhu

_____ [?] Like a wooden doll represented there, not living. Mundane things cannot be represented there in a living way, but only a reference is drawn there; in this way a relationship.

Giri Mahārāja: Now, in the Kṛṣṇa *līlā* here, the *gopīs* who loved Kṛṣṇa, they had husbands. But in Goloka they may not have husbands? But the same mood of...

Śrīla Śrīdhara Mahārāja: In Goloka also _____ [?] In Goloka only a pictorial representation of the husbands, otherwise *parakīya* is not possible.

Tamal Kṛṣṇa Swāmī: But there are no actual husbands?

Śrīla Śrīdhara Mahārāja: No, not actual, but a shadowy representation, to create some panic into the mind of the *gopīs* so that the intensity in the love, in the *milana*. In *mādhurya rasa* we can have the complete connection and then if it is necessary to enhance that it should be pushed in such a way that it will be very rare and very intense. So such form is necessary to help. So in a pictorial way a shadow of fear appears in the heart of the *gopīs*, "Oh. I have got my husband. How can I go?" All these things should be created in the mind to make it more tasteful, the *milana*.

Tamal Kṛṣṇa Swāmī: It is like a remembrance.

Śrīla Śrīdhara Mahārāja: Remembrance or some excitement in that way. That sort of consciousness is necessary to give it a *parakīya* character. And *parakīya* characteristic is necessary to make it very rare and also risky, so it becomes very much intense. And that is appreciable in the love of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: I have another question. In the *Śrīmad-Bhāgavatam* there are many pastimes involving Indra. There are many different *līlās*, narrations regarding Indra. And many times he gets the good fortune of associating even with Viṣṇu Himself. Even we find in Kṛṣṇa *līlā* Indra's also there. And yet he goes on making so many mistakes. Sometimes he disrespects his Guru, sometimes he...why doesn't he learn. Why is it that he goes on making these mistakes? And yet he's such an exalted person, he's the king of the demigods.

Bhakti Caru Swāmī: Brahmā also.

Tamal Kṛṣṇa Swāmī: How is it possible? He should be a pure devotee. He has so much association with Kṛṣṇa and great souls. How is it he makes these mistakes again and again?

Śrīla Śrīdhara Mahārāja: From two standpoints that may be judged. One from intellectually; we may think, finite, however perfect, in comparison with infinite it is nothing. One thing. Another, the supremacy of Kṛṣṇa to do anything and everything. These two things, He can, to suite His *līlā* He can handle the environment in any way He likes, so His supreme power can do anything and

everything. That is one thing. And another thing from this side, intellectual side, that when we come to deal with the infinite, then a finite thing however greater it is, it has got no position. No position in the *saguṇa līlā*, it is not in *nirguṇa*. Indra, Brahmā, they're conceived in this *saguṇa*, in this *māyic* knowledge, in the area of misunderstanding. The background, the foundation is that of misunderstanding, so futile, however great it is, it is misunderstanding. A small mistake and a great mistake, so all is mistake, mistaken conception, so not much difference from small to great, all is mistake. So even Brahmā is tempted sometimes, even Mahādeva is being tempted. Only in the *nirguṇa* plane Haridāsa Ṭhākura is being saved, but Brahmāis being tempted, he becomes prey to temptation, but Haridāsa Ṭhākura he cannot be tempted. It is *nirguṇa* and *saguṇa*. In *saguṇa*, that is in the plane of misconception, however big a thing is, it is not reliable. From any position any mistake can be committed because on the whole it is an area of mistake.

Tamal Kṛṣṇa Swāmī: But how is it that Haridāsa Ṭhākura cannot be tempted?

Śrīla Śrīdhara Mahārāja: He's in *nirguṇa*.

Tamal Kṛṣṇa Swāmī: What does that mean, "That he's in *nirguṇa*?" I don't understand...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* means exclusively given to Kṛṣṇa, *ananya bhakti*. And this is *saguṇa*, this is going up, and the Brahmā will have to come down again in this vicious circle, going up and down, going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

It is in the zenith, and the next moment it will come here, and the next moment in the last point, in this way evolving.

Tamal Kṛṣṇa Swāmī: But Brahmā, in the Kṛṣṇa *līlā* when Brahmā sees his foolishness and he offers prayers to Kṛṣṇa, at that point...

Śrīla Śrīdhara Mahārāja: Yes. In Kṛṣṇa *līlā* it is shown that Brahmā commits mistakes. And again in Dvārakā he's committing mistakes. How is it possible? One thing is that to show the greatness of Kṛṣṇa, the Infinite, the finite is handled in such a way. For the finite is a play doll in the hands of the Infinite. That's one thing. And here, however great, it is not reliable in this *māyic* world, going up and going down, that is possible here. One mistake one can commit a thousand times in the *māyic* world. But in the *nirguṇa* such things are not to be seen, but only if it is seen anywhere, that is by the direct interference of Kṛṣṇa, that is sometimes seen there.

Giri Mahārāja: Now, we understand that the same Lord Brahmā, he may have come in the form of Haridāsa Ṭhākura...

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: ...so that he could attain this position of pure *bhakti* without any defect. Now how can we transfer ourselves from the platform of making mistakes and being influenced by *māyā*, to the other platform...

Śrīla Śrīdhara Mahārāja: There are many examples like this. The Kṛṣṇa and Balarāma are Keśāvatāra, the *gopīs* are prostitutes of the heaven, so many from the *Purāṇas*, they all come and form a part of Haridāsa Ṭhākura, Brahmā came. Brahmā came to mix with Haridāsa, mingled with Haridāsa as a part of Haridāsa. The Keśāvatāra came and joined Kṛṣṇa and Balarāma, and Kṛṣṇa Balarāma, Svayaṁ-Bhagavān and Svayaṁ-Prakāśa. In this way it has been shown to us from the *mahājanas* and *śāstra* that this occurs in this way. The one is...the lower...the function when magistrate comes, the function of the deputy magistrate enters in him. It's something like that.

Dhīra Kṛṣṇa Mahārāja: Inconceivable.

Śrīla Śrīdhara Mahārāja: When a king comes then the viceroy enters into king; his function. It is something like that. Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very subtle things are being discussed. Ha, ha, ha. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: I have another question, regarding the *devatas*, the demigods. The demigods are said to be devotees of Viṣṇu. They're devotees, they're *devas*, not demons.

Śrīla Śrīdhara Mahārāja: Devotee means not *pukha* devotee, only a little submission.

Bhakti Caru Swāmī: *Karma miśrā bhakta*_____ [?]

Śrīla Śrīdhara Mahārāja: Maybe? Only subjugation to Viṣṇu, and *āsuras* they regard more the moral laws, and the *deva* generally they have some sort of faith in Viṣṇu, the highest authority. But that does not matter that they're all devotees.

Tamal Kṛṣṇa Swāmī: They're not very seriously cultivating Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: And the Kṛṣṇa *bhakta*, *ananya bhakta*, they're a completely separate thing. The very important thing is this. That to understand, to differentiate *saguṇa* and *nirguṇa*; the highest attainment in *saguṇa* equates to zero, and a bit of participation into *nirguṇa* that is

eternal. *Saguṇa* and *nirguṇa* are just opposite. So we are within *saguṇa* and the big in the *saguṇa* attracts us, but that is nothing. That is only moving in a cyclic order; today Brahmā and the next day a worm.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."][*Śrīmad-Bhāgavatam*, 1.5.18]

One cannot want misery but misery comes of its own accord. So pleasure also comes of its own accord. We won't aspire after it, it is not necessary to aspire after pleasure, it will come just like misery. *Kālena sarvatra gabhīra-raṁhasā*. The flow of our *karma*, our activity, is planned in such a way that, Cakravat parivartante duhkani [?]

Misery and pleasure, it is couched alternately it will come, so no development in the illusory world is to be considered to have any value, even a penny, no value, in the *saguṇa* world. The high position in the *saguṇa* world has no value, just as in our dream. And the real progress may be a little bit, in the *nirguṇa*, in the plane of Kṛṣṇa *līlā*, the autocrat absolute flow which is comprehending everything within it, and which in no time and no power can contest it or disturb it. That inevitable flow is underground or overground – that is to mix with that. That is of eternal value, that *nirguṇa*. And a man in the *nirguṇa* plane he may be considered to be a culprit in consideration with the *saguṇalīlā*, but that may not affect.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [*samyag vyavasito hi saḥ*]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

The progress in the *saguṇa* misconceived world is no progress. So one who is participating in the *nirguṇa līlā*, that can never be condemned. That is reality itself. That is the general, original, and absolute flow of *līlā*, and that can never be disturbed or challenged. That *līlā* is going on and anyhow we are to enter into that to have participation in that current. That connection we must discover, that flow, that current, and connect with that. And that is invincible and that is nourishing to the extreme helpful. That is Kṛṣṇa *līlā*. Anyhow we are to, through scripture and *sādhu*.

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

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

The *sukṛti* of different lives, that is the main cause, *śraddhā*, then *sādhu-saṅga,* then only can we connect with that undercurrent plane, invincible, absolute plane, flow. And that is the sweetest of the sweet, *madhuraṁ madhuraṁ*. *Apratihatā*, we are anyhow to come in connection with that; and good or bad:

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.176]

It is all erroneous – good or bad in this world. So when we draw comparison between *nirguṇa* and *saguṇa* that is ludicrous almost. Still, we are in the midst of the *saguṇa*, we can't avoid it at all exhaustively. But the law of that world and the law of this world is completely different.

Devotee: Mahārāja, there are many, many Brahmās. In this universe, there may be one Brahmā who is purest devotee, is it?

Śrīla Śrīdhara Mahārāja: When he's a devotee that question is separate.

Devotee: Just like we can see in *Bhāgavatam*, Brahmā is making his obeisance at the lotus feet of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: All Brahmās are not of equal status. The rank is but the guinea stamp; man is the goal for that. So Brahmā is a rank and man is a devotee. A devotee may have a rank of Brahmā, his case is separate. But generally Brahmā is a rank, a functional god. And a devotee also by chance may be appointed if there's no candidate of Brahmā.

bhakti-miśra-kṛta puṇye kona jīvottama, rajo-guṇe vibhāvita kari' tāṅra mana
garbhodakaśāyi-dvārā śakti sañcāri', vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'

["Because of his past pious deeds mixed with devotional service, a first-class living being is influenced by the mode of passion within his mind and empowered by Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the total creation of the universe."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.302-3]

When not available, then He Himself deputes a person of His own to do the function. That is separate. Gaura Haribol. Gaura Haribol.

Devotee: When Brahmā is our Gurudeva, master...

Śrīla Śrīdhara Mahārāja: That Brahmā is not to be seen like a – who is committing – so Madhvācārya has eliminated those two _____ from *Bhāgavatam*. "That how our Gurudeva can commit mistakes to understand Kṛṣṇa?" But Mahāprabhu did not do so. The supremacy of Kṛṣṇa is unchallengeable. If He likes He can do His *līlā* in such a way to show the importance, "That be careful. Even in the position of Brahmā the error is possible, so be careful."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
For the time being they're making me fit. Afterwards I shall _____ [?]

Dhīra Kṛṣṇa Mahārāja: What did he say?

Bhakti Caru Swāmī: Mahārāja was saying – I was wondering whether he was tired, and he said, "Well I'm a little bit tired but these questions are exciting me, and later on I'll reap the result of this excitement."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. He sees his own with such great affection, and he has got such faith in his own Guru. "I have got his blessing, very great, and I must take it everywhere. Even I shall go to Mahāprabhu to serve Him in a novel way, as inspired by my Gurudeva." That is appreciable from one standpoint. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That is not pride, but sincerely if we take it, it is the real qualification of the disciple.

Bhakti Caru Swāmī: Ācārya *abhimāna*.

Śrīla Śrīdhara Mahārāja: Ācārya *abhimāna*.
Tatastha vicarite jagad samaya bulajen pracare janme meha hone kone ke puja ke valipai sambanda kalite _____ [?]
Akiñcana Mahārāja was there when a gentleman put a question to Swāmī Mahārāja: "That you are preaching in such a grand way. What are the other God-brothers doing?"
"They're all only handling their particular *kasi* [?]

Bhakti Caru Swāmī: Ha, ha, ha. Ringing the bells.

Śrīla Śrīdhara Mahārāja: Akiñcana Mahārāja was there and he was offended. And when this news came to me then I told that in a great way, in a grand way, he's beating the drum. And if in that association he accepts you as a *kasi* man [bell ringer], then you are promoted to the highest position.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: So we will take your leave now, till next time.

Śrīla Śrīdhara Mahārāja: Yes, as you like. Gaura Haribol.

Bhakti Caru Swāmī: Jaya Om Viṣṇupada paramahaṁsa parivrājakācārya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Ki Jaya.

End of 81.03.01.B

Start of 81.03.02.A

Dhīra KṛṣṇaMahārāja: When I came to see you previously, in September, you described that we can conceive of *madhyama adhikārī* in three ways. You gave some examples, about one foot in the spiritual world extending here, etc.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, in Prabhupāda's books, when he talks of *uttama adhikārī* he sometimes speaks in a very broad and general way...

Śrīla Śrīdhara Mahārāja: How it is.

Dhīra Kṛṣṇa Mahārāja: Like he will say, "One who chants the prescribed number of rounds, of *mālā*, and who is always absorbed in thinking how to spread Kṛṣṇa consciousness, that is an *uttama adhikārī*." And then in other places he gives a very high definition of *uttama adhikārī*. So as you said we could conceive of *madhyama* in three different ways, are there different ways to conceive of *uttama*?

Śrīla Śrīdhara Mahārāja: Yes. Now, the three kinds, three types of Gurudeva what I told to you, that is not three stages of Vaiṣṇava but three types of Gurudeva. *Uttama adhikārī* when he plays the role of Guru, Ācārya, *madhyama adhikārī*, *uttama adhikārī* has one leg there and by the

order of Kṛṣṇa another leg here and he does the duty of an Ācārya. And one leg here and another leg put there, *madhyama adhikārī* he also discharges the duty of the Ācārya. And the lowest class of Ācārya two legs here but eyes are there and he's doing the duty of Ācārya. This is the gradation of Ācārya. And the stages according to Vaiṣṇavism, that is another. That is in *Śrīmad-Bhāgavatam*.

arcāyām eva haraye pūjāṁ yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ

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

A lowest class of devotee is this, Vaiṣṇava; and the second class:

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. *Īśvare* is one who loves Īśvara, the Supreme Personality of Godhead; *tad-adhīneṣu* means one is a sincere friend to all the devotees of the Lord; *bāliśeṣu* shows mercy towards *bāliśa*, the innocent and ignorant; *dviṣatsu ca*, and disregards the envious."]
[*Śrīmad-Bhāgavatam*, 11.2.46]

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

...the highest stage in Vaiṣṇavism, according to *Bhāgavata*. And Mahāprabhu gives us three stages of, *nama bhajan akariya vaiṣṇava* [?]

...of another quality; ordinary Vaiṣṇava into three classes, and the *nama bhajan akariya* Vaiṣṇava they've also got recognition in three stages. Even pure Name even once one can utter, he's *kaniṣṭha adhikārī* Vaiṣṇava. And who always utters the Name he's *madhyama adhikārī*. And *uttama adhikārī*, whoever casts a glance to him he feels tendency to take the Name. That is,

yāṅhāra darśane mukhe āise kṛṣṇa-nāma / tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna'

[Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 16.74]

In *Caitanya-caritamrta*, *uttama adhikārī*, the *Nāma bhajana* aspect, the highest Vaiṣṇava is he whoever will come across and casts a glance he will feel to take Name in him. That is the highest type. And who is always taking Name he's *madhyama*. And at least once who has got pure Name on his tongue he's *kaniṣṭha adhikārī*.
Eko krsna nama mukhe _____ [?]
Yāṅhāra darśane mukhe āise kṛṣṇa-nāma / tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna'
This is *Nāma bhajana* characterised in three stages, and ordinary Vaiṣṇavas in three stages, their another standpoint by which the *adhikāra* of the Vaiṣṇava is being expressed to us, *arcāyām eva haraye*.

surarṣe vihitā śāstre harimuddiśa yā kriyā
saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved

["O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema bhakti*)."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.13]

Whose reliance, *śraddhā*, regard, is in *śāstra*, *vihitā śāstre harimuddiśa yā kriyā*, and those rules and regulations that are found in the *śāstra*, in the scripture, he attentively observes all those practices; this is *kaniṣṭha adhikāra*.

laukikī vaidikī vāpi, yā kriyā kriyate mune
hari-sevānukūlaiva, sa kāryā bhaktim icchatā

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.200, from *Nārada-Pañcarātra*]

Whether it is *śāstric*, scriptural practice, or social, or anything like that, every movement is coloured by the faith in God. That is *madhyama adhikāra*. And the last:
Eha yasya hare dasye karmana manasa adhikar nikhila supavastasu [?]
Whatever circumstances there may be, his standpoint is to do according to the... the faith is always guiding him. The faith in Kṛṣṇa is the main guidance in whatever circumstances. *Eha yasya hare dasye.* By body, by mind, by thought, word and deed. In every way he does everything, under whatever circumstances he may be in, from the standpoint of the service to Kṛṣṇa. That is *uttama adhikārī.* So from different standpoints it has been expressed to us what the characteristics are of the stages of a Vaiṣṇava, a servant of Kṛṣṇa, a servitor.

Dhīra Kṛṣṇa Mahārāja: But the *śiṣya*, he will conceive of the Gurudeva as *uttama adhikārī*.

Śrīla Śrīdhara Mahārāja: Yes. Not only *uttama adhikārī*, but he will even see as a special delegation of the Lord, or His Supreme Potency, Lord Himself or His Supreme Potency rather. In *mādhurya rasa* it may be Rādhārāṇī, or Rādhārāṇī's delegation Rūpa Mañjarī. In this way variegated *darśana* is there; in Gurudeva. It varies, according to the progress it may vary, the *darśana* will vary. But generally in the primary stage it is given to *śiṣya*, "See the potency of Kṛṣṇa, Kṛṣṇa Himself, then potency of Kṛṣṇa, then that kind of potency of Kṛṣṇa." In this way it will develop. Do you follow? In the first stage a *śiṣya*, a disciple is requested to see Guru as Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then a little higher, then he will be requested to see His potency. Then a little higher he will be able to see what sort of potency according to His demand; *sākhya rasa* or *mādhurya rasa* or *vātsalya*. This differentiation will gradually develop there. In the first stage Kṛṣṇa Himself, Bhagavān Himself. Why? *Svarūpa-śakti* and Bhagavān one and the same there. No differentiation between *svarūpa-śakti* and Kṛṣṇa; Kṛṣṇa and *svarūpa-śakti* total together. "You should see Kṛṣṇa Himself, with *svarūpa-śakti* within Kṛṣṇa."

Dhīra Kṛṣṇa Mahārāja: In *Bhagavad-gītā* it says, *bhakto 'si me sakhā ceti*...

[*sa evāyaṁ mayā te 'dya, yogaḥ proktaḥ purātanaḥ*
bhakto 'si me sakhā ceti, rahasyaṁ hy etad uttamam]

["Now, I shall deliver that eternal teaching to you. Because you are My devotee and friend, this supreme, hidden path is today revealed by Me to you."] [*Bhagavad-gītā*, 4.3]

...that it is best understood by one who is *sakhā*, Kṛṣṇa's friend, who's friendly towards Kṛṣṇa. So Arjuna is, we have read in the *Gaura-gaṇoddeśa-dīpikā*, that he is Lalitā or Viśākhā from the spiritual world; Arjuna. So in the spiritual world Viśākhā is in *mādhurya rasa*, but here with Kṛṣṇa, in *Bhagavad-gītā*, Arjuna is Kṛṣṇa's friend.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna in Dvārakā *līlā*, but in *Gaura-gaṇoddeśa-dīpikā* if it is mentioned I don't know, then it will be some reflection, a classification of type it may be. Otherwise Lalitā, Viśākhā, in Dvārakā in *mādhurya rasa*, they'll be with Satyabhāmā, with Rukmiṇī, etc, Lalitā, Viśākhā. They'll be there in *mādhurya rasa*, in narrowed down *mādhurya rasa* in Dvārakā. The Lalitā, Viśākhā of Vṛndāvana, they will be represented in Dvārakā in *mādhurya rasa* to help their Mistress, the Rukmiṇī, the Satyabhāmā, etc. And Arjuna may be a sort of similarity may be drawn, not actually Arjuna is such. Something like a classification of that type, the nature, and according to analysing the nature we may classify Arjuna like that. Some sentiment, there are some intelligence predominating, some sentiment predominating, some variegated qualification; in this way there are classifications. So in that way that type may be considered there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The colour and the posing, but they're higher, in *mādhurya rasa* they're already, in *sākhya rasa*, just as in the case of Subala. He's very adjacent to *mādhurya rasa*, and Madhu Mangala a little less, and Sridhama a little indifferent to *mādhurya rasa*. In this way there may be classification. So in Dvārakā *līlā* to represent Lalitā and Viśākhā, there in the *mādhurya rasa* camp there should be their delegation. And if it is written in any scripture that Arjuna is that type, it is a question of type, according to the variegatedness of the attributes.

Dhīra Kṛṣṇa Mahārāja: Now, one question I had was that in the *Caitanya-caritāmṛta*, Mahāprabhu says to Sanātana that every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa. But some of the *Śrīmad-Bhāgavatam* is the statements of Hiraṇyākṣa, Hiraṇyakaśipu, some statements are Śukrācārya, Śiśupāla, so how is it that we become, by hearing that sound...

Śrīla Śrīdhara Mahārāja:

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

["When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.146]

Are you acquainted with this passage of *Caitanya-caritāmṛta*?

Dhīra Kṛṣṇa Mahārāja: I don't know the Bengali.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa, the aim of every letter, the aim and object of every letter is to show Kṛṣṇa. Some direct, some indirect. Direct and indirect, *anvaya-vyatireke*, some showing Kṛṣṇa indirectly and some directly, *anvaya-vyatireke*, so all not in a positive line but in the negative line also showing Kṛṣṇa. Do you find? The character of Hiraṇyakaśipu that is also playing a part to establish Prahlāda and Hari. It is necessary for the background. So in indirect way that also promises to show Kṛṣṇa, Kṛṣṇa *līlā*, the contribution, has got something to contribute in Kṛṣṇa *līlā* in different ways. So indirectly they're showing Kṛṣṇa, *anvaya*. *gauṇa-mukhya-vṛtti*, *gauṇa-vṛtti* and *mukhya-vṛtti*, the principle meaning or the *gauṇa*, ordinary meaning, and the special meaning: *mukhya-gauṇa-vṛtti*, *kiṁvā anvaya-vyatireke*, direct or indirect. Anyhow he's always showing a finger towards Kṛṣṇa. Why was the character of Hiraṇyakaśipu necessary? To establish the greatness of devotion in Prahlāda to Kṛṣṇa so it is necessary. For a structure of a building, bricks and many things are necessary. So in that way it has been told there that everything is Kṛṣṇa in *Bhāgavatam*, they're all helping. Every brick is helping the building. Even what is seen to be false, concoction, that is also true because that is necessary to show Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What is an example?

Śrīla Śrīdhara Mahārāja: Suppose if you go to teach a child, you create a story to give an impression. Then that story, though you concoct, you imagine, still that has got some real value to teach the child; in that way. Even the story may have some value. As in Aesop's fables so many imaginary stories are there, but they contribute some lesson. In that way it has got some value to contribute towards the truth, though imagination. Is it not? Eh?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then it has got value though imaginary. Aesop's fables, *Panca-tanmatra* in Sanskrit, *Hitopadesa*, concerning so many beasts, it has been designed. But the moral is there that helps you and has got true contribution to the cause. So in *Bhāgavatam*, everywhere, the imagination has got real validity, value, because it helps us. Just as, *vishesa visha moshavam* [?] Poison is medicine to poison, *vishesa visham oshavam* [?] One poison can drive away another poison. So we are within concoction, within *māyā*, misunderstanding, and another misunderstanding may come to help me a little bit towards Kṛṣṇa. It is also possible. So whatever will help me, to guide me towards Kṛṣṇa; that is real. So, by *raja guṇa* we subdue *tama guṇa*, and by *sattva* we subdue *raja*. And then by *nirguṇa* we subdue *sattya* and go up. That is also a policy. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes. So then that *nirguṇa* platform we want to be fixed, we want to be constant, like, *māṁ ca yo 'vyabhicāreṇa*, without coming down again.

[*māṁ ca yo 'vyabhicāreṇa, bhakti-yogena sevate*
sa guṇān samatītyaitān, brahma-bhūyāya kalpate]

["One who renders service exclusively unto Me (in My form of Śyāmasundara, Rāma, Nārāyaṇa, etc.) by the path of pure devotion (unadulterated by all spurious attempts based on exploitation or renunciation), and who does not fall down in any circumstances, absolutely transcends these three modes of material nature. One thus come to the level of Brahman and becomes qualified for the cognisance of their internal divine identity."] [*Bhagavad-gītā*, 14.26]

Śrīla Śrīdhara Mahārāja: *Vyabhicāreṇa*, yes, continued. Continued flow is there and we should try to catch, to come in touch of that flow; *nitya līlā*. We should try to connect to and live in that plane of the continued flow underground, surpassing everything. That ethereal flow it is everywhere. The flow of the wind may not be present everywhere, the flow of the wind cannot pierce through the wall. But ether, the x-ray, it can pierce through the wall. So Kṛṣṇa consciousness is all-pervading, and we shall, through our *ātmā*, only our soul aspect can connect

with that fine flow and enter there and identify himself within that flow, to work; Kṛṣṇa consciousness. Kṛṣṇa consciousness is the finest flow, all-pervading, and eternal substance, the *līlā*, and that is a dynamic characteristic there, so many things there.

Dhīra Kṛṣṇa Mahārāja: So the difficulty arises on the relative platform, in the relative world. Some difficulty comes in dealing with the relative world.

Śrīla Śrīdhara Mahārāja: Relativity of the world?

Dhīra Kṛṣṇa Mahārāja: Yes. That sometimes makes for a strong tendency to come down to the material platform and become offensive to...

Śrīla Śrīdhara Mahārāja: Yes, so the *māyā* is also existent; *māyā* is not nothing, it is also existent. The wall is also existent but still x-ray passes through it. If it's not x-ray ordinary ray won't be able to pierce through the wall. So *sādhu* and *śāstra*, scripture and *sādhu*, only the agents of that plane, they can come to us and they may help us to go there.

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

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

We are within *māyā*.

[*daivī hy eṣā guṇamayī, mama māyā duratyayā*]
mām eva ye prapadyante, māyām etāṁ taranti te

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

The *sādhu*, His agent, comes to our relief, to take from the rigid conviction. Our conception in the materialistic world is very strong, may be, but that also can be broken by the *sādhus*.

Went to Calcutta, Caru Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru, yes, he's gone to Calcutta.

Śrīla Śrīdhara Mahārāja: Who else have come here, new persons?

Dhīra Kṛṣṇa Mahārāja: In three days many will be coming.

Śrīla Śrīdhara : Within three days?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Mahārāja is coming and many other GBC's.

Śrīla Śrīdhara Mahārāja: Because there will be a meeting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Important meeting?

Dhīra Kṛṣṇa Mahārāja: Yes. This is a very crucial point for our society in general.

Devotee: They'll come here?

Dhīra Kṛṣṇa Mahārāja: Yes. This is a very crucial time for us, how we can learn...

Śrīla Śrīdhara Mahārāja: Yes; whether this way or that way.

Dhīra Kṛṣṇa Mahārāja: Yes, or together, how we can proceed.

Śrīla Śrīdhara Mahārāja: Yes; whether rigid or flexible?

Dhīra Kṛṣṇa Mahārāja: Yes, but you may have two rigids.

Śrīla Śrīdhara Mahārāja: Two rigid camps?

Dhīra Kṛṣṇa Mahārāja: Some are thinking to...

Śrīla Śrīdhara Mahārāja: Modification is necessary; and some think, 'No.'

Dhīra Kṛṣṇa Mahārāja: Yes, because you said...

Śrīla Śrīdhara Mahārāja: Changer or no changer; two camps.

Dhīra Kṛṣṇa Mahārāja: You said, in October, that Guru's position is a free one. And some are afraid, so many want to extend Ācārya-ship, but there is a fear of anarchy with so many free persons – then anarchy. So that is one fear.

Śrīla Śrīdhara Mahārāja: Yes. So some sort of restriction should be, but life cannot be ruled only by law. Both must be accommodated. The scope to merit must be allowed and there should also be sort of rulings there. Law and vitality; law is there but merit of vitality cannot be checked. They must have proper field; merit must have proper field. In such way we shall, we

should accommodate fair field, there should be fair field. By law, should not check the proper person and only encourage improper one. Both sides; regulation, law is also necessary to be subservient to the natural growth. Suppose a boy requires more food, he will grow, he'll be more strong. If you restrict his food then it will be injustice. According to his capacity he should be given food, he'll gain more strength and do more work. So this sort of provision must be in the law. Is it not? To make a movement quite living.

Dhīra Kṛṣṇa Mahārāja: Yes, but...

Śrīla Śrīdhara Mahārāja: That is my opinion.

Dhīra Kṛṣṇa Mahārāja: ...you have this sensitivity, and Prabhupāda he also had such sensitivity; to know when the person needs growth. But in our Governing Body and this sensitivity...

Śrīla Śrīdhara Mahārāja: But must not be too rigid to government. This facility that is to create a fair field. It must be a living Governing Body and not a mechanical Governing Body but a living Governing Body. That is, just as I told, 'He will grow more, he needs more food.' In this way, something like that, fair field. Facility must be given to the merit.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: As much as possible, our aim should be towards that. That work is necessary. And who will be the general? Only seniority may be reckoned, but always seniority may not do the work. Even the younger man may be promoted to be the general. Just as Rommel was given a position and he cut a very good figure. From the ordinary class he came. He was appreciated generally by the enemy and his own country. Is it not? Have you heard the name of Rommel?

Dhīra Kṛṣṇa Mahārāja: Rommel, yes.

Śrīla Śrīdhara Mahārāja: He had got appreciation from even the enemy quarter.

Dhīra Kṛṣṇa Mahārāja: Yes. That's true.

Śrīla Śrīdhara Mahārāja: He was given facility and he showed his capacity. So the body should be formed in such a way that the fair field is created and then the qualified persons they may have better chance. Otherwise we'll be jealous of one another and the work will be lost. The merit must be given freedom and help. I think it should be like that, a fair field. So they are to take decision on that point in this important meeting.

Dhīra Kṛṣṇa Mahārāja: They will – Rāmeśvara Mahārāja, he has proposed on this question of the extension of Ācārya-ship that the GBC come to take your advice. So for certain they will come to hear from you.

Śrīla Śrīdhara Mahārāja: Yes, they may come. I shall talk to them whatever I feel. I am a third person. I can give some advice according to my experience to them. Hare Kṛṣṇa. Rāmeśvara Mahārāja, and there is Bhagavān Dāsa, this Kīrtanānanda, Satsvarūpa, they're more influential, is it not? Kīrtanānanda, Satsvarūpa and Bhagavān Dāsa, they are more influential.

Dhīra Kṛṣṇa Mahārāja: Kīrtanānanda, he's very aloof from any political dealings. And Satsvarūpa Mahārāja he's also aloof from any such... but Rāmeśvara Mahārāja, Tamal Kṛṣṇa Mahārāja, Bhagavān Mahārāja, Jayapataka Swāmī...

Śrīla Śrīdhara Mahārāja: They're very particular about the administration, and constitution, all these. There are different types of persons. They're more *brahminical*; Satsvarūpa and Kīrtanānanda.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And they're more *kṣatriya*, administrative nature, sober and indifferent.

Dhīra Kṛṣṇa Mahārāja: See, Rāmeśvara Mahārāja, once our Guru Mahārāja he told, he said, "All you GBC, you are like so many children. Therefore I must stick my nose into everything." He said, "But Rāmeśvara Mahārāja he's a little intelligent." So his concern, he wants to extend also this Ācārya-ship. But one problem that the temple presidents are concerned with is they may invite one Ācārya to initiate in their temple and so he will make so many disciples. But then later he may call all the disciples to be with him in some local project. So then the president is worried that, "I will invite some Ācārya to initiate these new men, and then he may take them away later." So this has perplexed them. So Rāmeśvara Mahārāja he has suggested one proposal that there can be extension of Ācārya-ship, but the *śiṣya*, he should remain in that local temple. Unless his Guru, there's some blasphemy, *aparādha*, or if he is going to leave Kṛṣṇa consciousness altogether. Under those circumstances he could go to be with the Guru. But the Guru should voluntarily allow the disciple to remain in the local temple so that it is strong.

Śrīla Śrīdhara Mahārāja: In general the local interest should be attended to, but in particular case even if a Guru likes he may take his *śiṣya*, in a very rare case. But ordinarily, wherever he's recruited he may be deputed there for the service to keep the oneness of the whole ISKCON.

Devotee: This year, who is being elected as President?

Dhīra Kṛṣṇa Mahārāja: The Chairman; on the fifth they elect the Chairman, the Officers of the GBC. So on the fifth they will elect for the following year.

Devotee: Who can be elected?

Dhīra Kṛṣṇa Mahārāja: Different GBC.

Śrīla Śrīdhara Mahārāja: Now the President is Kīrtanānanda?

Dhīra Kṛṣṇa Mahārāja: No. Bhagavān Dāsa Goswāmī, he's the Chairman.

Śrīla Śrīdhara Mahārāja: One year or two years?

Dhīra Kṛṣṇa Mahārāja: One year. Vice Chairman is Jagadisa Prabhu.

Śrīla Śrīdhara Mahārāja: Where is he?

Dhīra Kṛṣṇa Mahārāja: He's the Gurukula Minister.

Śrīla Śrīdhara Mahārāja: He's not an Ācārya?

Dhīra Kṛṣṇa Mahārāja: No. He's *gṛhastha*. The Secretary is Jayapataka Swāmī.

Śrīla Śrīdhara Mahārāja: Chairman, Vice Chairman, and Secretary.

Dhīra Kṛṣṇa Mahārāja: Those are the officers.

Śrīla Śrīdhara Mahārāja: And this year again it will be again new election will take place?

Dhīra Kṛṣṇa Mahārāja: Yes, three new officers.

Śrīla Śrīdhara Mahārāja: And one may be continued if the committee wishes?

Dhīra Kṛṣṇa Mahārāja: I don't think you can continue in this same post two years in a row. You can be another officer but not the same.

Śrīla Śrīdhara Mahārāja: But if the committee likes he cannot keep one, extension is not possible under any case?

Dhīra Kṛṣṇa Mahārāja: Well, currently I don't believe it's possible, but they could do so if they like.

Śrīla Śrīdhara Mahārāja: And that is good.

Dhīra Kṛṣṇa Mahārāja: But this is what I was speaking that we have for Mahāprabhu's service, we have to engage in so many affairs in the material world, so it is difficult with so many dealings to keep our consciousness pure, and keep ourselves free from personal motives.

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.*

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

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]
[*Bhagavad-gītā*, 6.40]

Sincerity is the best qualification; sincerity. Sincerity is purity. Inner purity is sincerity, *śraddhā*.

Dhīra Kṛṣṇa Mahārāja: How do you define sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. Sincerity. *Sara daivay gaura siksa* _____*daivay* [?]
Whoever comes to embrace the teachings of Mahāprabhu with appreciation; sincerity is inner appreciation. And one who has got sincerity he can recognise sincerity in others. One who has got intelligent reason he can appreciate reason in another person. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When he has got that talent he will see the talent in another person. Sincerity can detect and know sincerity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: You quoted this verse once: *mādhavendra-purīra 'sambandha' dhara — jāni*; that you can recognise also the qualities of your Guru Mahārāja.

[*kintu tomāra prema dekhi' mane anumāni*
mādhavendra-purīra 'sambandha' dhara — jāni]

["Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding."] [*Caitanya-caritamrta, Madhya-līlā*, 17.172]

Śrīla Śrīdhara Mahārāja: He's an unknown person but by his dealings Mahāprabhu detected he must have got some association with Mādhavendra Purī. Otherwise such conduct is impossible. The inner eye conjectured that here is...
I generally quote this Norton, there was one Barrister in Calcutta High Court. Arovinda absconded. Did you hear of the name of Arovinda?

Dhīra Kṛṣṇa Mahārāja: Yes. Śrī Arovinda.

Śrīla Śrīdhara Mahārāja: First he was a revolutionary, then he absconded, and Norton, Barrister of the Government Party, he used to read the newspapers, and wherever he found forceful

writing, "Here is Mr. Ghosh. So this article must have come from him so try to tackle the editor of this journal, and there we must get the clue of Aurovinda. Here is Mr. Ghosh, in his writing." Sincerity. Hare Kṛṣṇa. *Śrīpāda dharamādhavendra-purīra 'sambandha.'* Without that such touch, without his touch, such thinking is impossible, thinking of this layer, of this plane, cannot be had anywhere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: One other question I had was, how can we know after the disappearance of our Gurudeva that we are pleasing him; that we will not go astray? Because *māyā* can trick us.

Śrīla Śrīdhara Mahārāja: Your duty is finished when you try to be true to your Guru. You have got a conception of your Guru Mahārāja. You may ask him and stand before his imaginary picture in you and ask, "What way am I to go? Please direct me." And whatever we feel within we will go without being prejudiced by the present circumstances. That will be the highest. Because the conscience that took you to your Guru, that may not betray you. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: After all your spiritual conscience of the spiritual characteristic took you ultimately to the holy feet of your Guru Mahārāja. He won't betray you. Sincerely stand before him, "What am I to do?" And that will be the final decision. And also you must have the love of the institution what he has created. "I see you in one way and the institution you created in another way, a great difficulty in me. Please guide me what I am to do. Follow blindly the resultant conclusions of the committee, or my inner consciousness as I imbibed from your direct advice?" In rare cases, generally we shall try to work combined, but in rare cases when such occasions will come we are to take decision. According to me I must believe my inner sincere conscience.

Atma te prati vidhate [?]
There is a saying of Chanakya Rsi _____the great ancient politician of India; Chanakya.
Tajat ekam kula sartay [?]
This is *niti, niti* means advice. For the clan you should abandon one.
Tajat ekam [?]
One you may sacrifice for many.
Tajat ekam kula sartay [?]
Grahma sartay kulam sarjet [?]
You may renounce for family, to save the family you may give up one of the family, one member, *kula sartay. Grahma sartay kulam tarjet.* And in the case when the whole village and your family differ, you give up the family and stand on the side of the village. Then...
Desa sartay tadid grahmam [?]
When the whole country is one side and your village is on another, then give up the village and stand on the side of the country.
Atma te prasidite brajet [?]

But when the quarrel is between yourself and all others on one side, for your own interest you must give up the whole of the world.

[Give up a member to save a family, a family to save a village, a village to save a country, and the country to save yourself.]

[From *Sri Chanakya Niti-śāstra*, *The Political Ethics of Chanakya Pandit*, 3.10]

End of 81.03.02.A

Start of 81.03.02.B

Śrīla Śrīdhara Mahārāja: ...in the first stages, magnitude; but in the highest consideration, quality. For self interest, to save your own self, your soul, you may sacrifice the whole of the world, universe. There's the question of quality.

Devotee: Quality, not quantity_____ [?]

Śrīla Śrīdhara Mahārāja: ...and so long quantity, but the last decision...*atma te pratibima tad hay* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. _____ Your inner conscience took you, did not betray you, took you to your Ācārya, Guru Mahārāja. You can't eliminate or neglect that spiritual conscience, your inner voice.

Dhīra Kṛṣṇa Mahārāja: And how to ensure that it is not some *manodharma*, some concoction?

Śrīla Śrīdhara Mahārāja: Of course as long as you do not come into conclusion you must follow the general – but if there is a pricking that you can't tolerate you will try to adjust with the opinions of so many. But if such circumstance arises that you can't accommodate the... you can't accept them; in that case it will always be biting, the conscience will be biting you. If such case occurs then we cannot but do the same thing, *atma te pratibima tajit* [?]
I must follow my own religious guide, inner guide. I may not continue to be a hypocrite's life.

Dhīra Kṛṣṇa Mahārāja: But on the spiritual path we place in the highest value *sādhu-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes. Of course we will be always open. If I find that he's in many events it's proved then I must not have over confidence in me; not over confidence. I shall try, "No, to give proper consideration, proper way, their opinion and advice." But in the last resort I am talking like that. We shall try to accommodate them as much as possible and won't believe my own self so much, that, "They're all false, all wrong, and I am right." That sort of pride should not be encouraged. But still, the highest faculty of decision is that I cannot go on as if in a hypocrite's life, an artificial life. The last position will be that. That does not mean that I shall indulge all my sentiments to be Godly and all others are bogus. I don't talk like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What he wants to say is that first conscience has guided you towards the lotus feet of your spiritual master and that can never be wrong.

Dhīra Kṛṣṇa Mahārāja: Who did that come from, that conscience, from Kṛṣṇa, from *jīvātmā*, from *kṛpa-siddha*?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is generally Śrī Guru, generally, *caitya* Guru, the Guru internally, and *mahanta* Guru outside. In the beginning *mahanta* Guru is necessarily indispensable but in higher stages *caitya* Guru comes to our help. In the absence of *mahanta* Guru we can go on with our life accepting the guidance under the direction of *caitya* Guru.

Dhīra Kṛṣṇa Mahārāja: When the Guru appears to us in our consciousness through his instructions, is that *caitya* Guru or our...

Śrīla Śrīdhara Mahārāja: *Caitya* Guru. In the absence of our Guru, whether *mahanta* Guru is living or not; suppose *mahanta* Guru is living and I'm somewhere in a distant place and I have to take a decision immediately. What am I to do? No possibility is there that I get order from him and then do. Immediate action is to be taken. Then I shall ask myself what my Guru in such position wants me to do. I shall do that. So after the departure of our *mahanta* Guru I shall ask myself what my Guru should want me to do in such circumstances. I shall do that. As much as I can conjecture, his advice to me, I shall do that.

Dhīra Kṛṣṇa Mahārāja: And that is *caitya* Guru?

Śrīla Śrīdhara Mahārāja: Yes, *caitya* Guru, then I am sincere, if more cannot be expected from me; he will see, he will look after.

Dhīra Kṛṣṇa Mahārāja: I was thinking, Gadādhara Paṇḍita, he did not want to hear the explanations of Vallabha Ācārya on Kṛṣṇa *Nāma*, because Śrī Caitanya Mahāprabhu said, "I know only Yaśodānandana and another Name of Kṛṣṇa. I cannot know any more Names." But Vallabha went to Gadādhara Paṇḍita and said, "Won't you hear my explanations of Kṛṣṇa *Nāma*?" And he was perplexed. He knew this would not please Mahāprabhu. But he didn't want to disturb Vallabha. So he thought, "Caitanya Mahāprabhu is in my heart, and He knows."

Śrīla Śrīdhara Mahārāja: Other followers of Caitanya Deva were enraged with Gadādhara Paṇḍita. "Why do you give indulgence to this Vallabha who is not faithful to our Master? You are giving indulgence." But Gadādhara Paṇḍita with some tolerant spirit it did not disturb him. He came and talked something though not very pleased, Gadādhara Paṇḍita, but still he was going and tolerating. This is justified when by such tolerance Gadādhara Paṇḍita attracted Vallabha Ācārya, and Vallabha Ācārya became his disciple. So then the meaning of tolerance came out.

Devotee: Vallabha Ācārya became disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. He appreciated *mādhurya rasa*, he entered, got admission into *mādhurya rasa* and took *mantram* from Gadādhara Paṇḍita. So Gadādhara Paṇḍita's toleration came with meaning in flying colours.

Dhīra Kṛṣṇa Mahārāja: Because sometimes because in our society we're all very new to this, that we may make some mistakes in terms of etiquette or may not speak properly...

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

Dhīra Kṛṣṇa Mahārāja: ...so I've taken help from this verse from *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa *līlā* accommodates everything, even mistakes. A mistake sometimes goes upper than right event or deed; it may be.

Dhīra Kṛṣṇa Mahārāja: How is that?

Śrīla Śrīdhara Mahārāja: Whatever pleases Kṛṣṇa that is good. You see Kṛṣṇa wanted Yudhiṣṭhira to just say a falsehood. Yudhiṣṭhira hesitated, and at last when he uttered, *asvatthama hatta iti gaja* [?] Are you aware of the incident?

Dhīra Kṛṣṇa Mahārāja: Yes. He asked him to lie.

Śrīla Śrīdhara Mahārāja: To tell lie. But Yudhiṣṭhira hesitated. But submission to Kṛṣṇa requires whatever He wants. Whatever satisfies Him that is truth. The satisfaction of Kṛṣṇa – that is the final test, and not any event measured by the standard of this world of good or bad. Only the satisfaction of Kṛṣṇa, the highest criteria of *līlā* is there. In Rāmacandra we don't find all these things, *neti* is getting the upper hand. But with Kṛṣṇa *līlā* we find the inner importance eliminating the external rigidity of morality.

You see, Arjuna comes in the day of Karna *vadha* [?] perhaps. Yudhiṣṭhira was insulted by Karna in the battlefield. Yudhiṣṭhira came out and then Arjuna and Kṛṣṇa also came for the rest in the midst of war came for some refreshment. And then Yudhiṣṭhira rebuked Arjuna. "You have taken me and entangled me in this war. I was not very in favour of war. I depended on you and you do not care in fighting sincerely for me. You were there and Karna insulted me. Fie to your Gāṇḍīva."

Then there was a promise of Arjuna that whoever will blame his Gāṇḍīva he will behead him or he'll die himself. When Yudhiṣṭhira blamed the Gāṇḍīva, Arjuna is about to take out his sword, and Kṛṣṇa saw.

"What are you doing fool? Are you going to behead your elder brother to fulfil your promise? What is the value of that promise? Did you not promise a thousand times that you'll make Yudhiṣṭhira your elder brother a king, emperor? Where are those promises? You are only going to carry out one bogus promise and to behead your elder brother? And so many promises are

there in the war field, the battle is continuing in full rage, and you are going to a particular part of your promise you are going to behead your reverent elder brother? Do you think that this is the purport of the moral laws? For such bogus things the moral laws have been created – do you think like that? Eliminating the substance and only taking a part of the form; making much of a mole hill. "I promised like that, I promised like that." Yes, there are eight kinds of death. To praise ones own self that is also a kind of death, so you praise yourself, "You are so big, so big, so big." And that is a kind of death."Then Arjuna…

The purpose, the satisfaction of Kṛṣṇa, of the centre, the absolute good and all consciousness, all knowing, omniscient; His satisfaction that is the highest criteria of every action. And other laws are all subsidiary to that law. Do you follow? There are so many laws, in so many grades, but the highest is that all are leading to the satisfaction of Kṛṣṇa. That should be the highest criteria of everything. Kṛṣṇa *sukha*_____ [?] And He's autocrat absolute, but He's absolute good. That is the justification; absolute good is autocrat. And we all like military camp, all towards the general. No other; all laws concentrated in the order of the general. He knows better than we soldiers.

Devotee: Who can be autocrat? Only the absolute good can be autocrat.

Dhīra Kṛṣṇa Mahārāja: And *yasya prasādād bhagavat-prasādo* [*ŚrīGurv-aṣṭakam*, 8]. Kṛṣṇa and Guru, but how will we know what is pleasing to Kṛṣṇa, without Guru?

Śrīla Śrīdhara Mahārāja: Yes. So I feel so far that it may not be possible to detect what is the nature of His satisfaction. So His agent sent by Him to me, if I carry out his order, his temperament I look out and I read and do, then Kṛṣṇa will say, "I have deputed him. And because I am far away from him so many hindrances, so My deputation is there and his satisfaction is My satisfaction. It is already ordered by Me." That is the general case. By satisfying Guru we can satisfy Kṛṣṇa, because he's in that position by order of Kṛṣṇa.

Devotee: *Jñāna-sunya-bhakti, jñāna miśrā-tahi bara* [?]

Dhīra Kṛṣṇa Mahārāja: So, then I was thinking, to be sincere can also make mistakes. Like this Arjuna Ācārya who was in *Bhagavad-gītā* [9.22] he was *ananyāś cintayanto māṁ, ye janāḥ paryupāsate.*

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."]

Śrīla Śrīdhara Mahārāja: That is possible, rarely, but sometimes by the influence of Kṛṣṇa he's benumbed only to show to the ordinary public a particular picture. The *moha* pardon. By the special will of Kṛṣṇa, Arjuna was covered by misunderstanding. And by doing so, by taking

Arjuna as a misguided disciple He delivered the *Gītā Upadeśa, nimitta-mātraṁ* [*Bhagavad-gītā*, 11.33] Do you follow? Am I not clear?

Dhīra Kṛṣṇa Mahārāja: Yes, *nimitta-mātraṁ*, an agent, an instrument.

Śrīla Śrīdhara Mahārāja: Arjuna was not of that type, but temporarily he was overpowered by the will of Kṛṣṇa to be in such a position. So many things came out from Arjuna and He's going to answer all those questions. Temporarily Arjuna was put in such conditions by the special power of Kṛṣṇa to teach the people at large. Arjuna was transformed into such, taken and forced into being in that position by Kṛṣṇa's will. To make it – Arjuna was forced to take the position of an unlearned man and thereby the public was given the advices of *Gītā*. Arjuna was a *nimitta*.

Dhīra Kṛṣṇa Mahārāja: What of in the case of this Arjun Ācārya who was writing? In this verse Kṛṣṇa says, "*Teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham*, that I come personally. [*Bhagavad-gītā*, 9.22]" And he was thinking that Kṛṣṇa must not come personally; He must send someone else. So he changed the writing.

Śrīla Śrīdhara Mahārāja: That is not this Arjuna; that is Arjun Mīsra, another person, a *paṇḍita*, a scholar.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: A scholar in devotion named Arjun Mīsra in Orissa.

Dhīra Kṛṣṇa Mahārāja: What of his case? He was changing the message.

Śrīla Śrīdhara Mahārāja: Yes. He could not tolerate the idea that my affectionate Lord He will carry on His shoulder or on His head what are the needs of His devotee. He could not tolerate. As Jayadeva could not tolerate the idea though it rushed in his mind that Kṛṣṇa is going to touch the feet of Rādhikā. In these two cases Kṛṣṇa says that, "What I am pushing in your heart, I am there. Yes, I am."
maha-mohan, not *karan-mohan, varan-mohan, bahan-mohan* [?]
He showed it practically. And in Jayadeva's case also He came and wrote, *dehi pada-pallavam udāram* [*Gītā-Govinda*, 10.7]. They're high things. Hare Kṛṣṇa. Gaura Hari.

You will accept some *anukalpa* here?

Dhīra Kṛṣṇa Mahārāja: Well, today's Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī; no *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: I've been trying to fast.

Śrīla Śrīdhara Mahārāja: The whole day, fast?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don't take any *anukalpa*? All right.

Dhīra Kṛṣṇa Mahārāja: Because I was thinking, I'm a *sannyāsī*, I should try to be a little renounced, a little renunciation.

Devotee: He tries to do little renunciation.

Śrīla Śrīdhara Mahārāja: Oh, *sannyāsī*. Ha, ha.

Dhīra Kṛṣṇa Mahārāja: Because you are always saying that beware of renunciation; so do you think this is good or this is...

Śrīla Śrīdhara Mahārāja: Between Scylla and Charybdis, do you know the expression 'Between Scylla and Charybdis?' I am between Scylla and Charybdis. Near Italy in the Mediterranean, Charybdis is a hidden rock, and another there is a whirlpool, Scylla. So when a ship goes through them between Scylla and Charybdis, if it's near Charybdis it will strike against it and will be ruined. And if it comes near the Scylla it will come under the course of the whirlpool and will go down. So it is very difficult to pass through Scylla and Charybdis.

[Charybdis: Greek mythology. A dangerous whirlpool in a narrow channel of the sea, opposite the cave of the sea monster Scylla] [Scylla: Greek mythology. A female sea monster who devoured sailors when they tried to navigate the narrow channel between her cave and the whirlpool Charybdis. In later legend Scylla was a dangerous rock, located on the Italian side of the Strait of Messina] [Scylla and Charybdis, used to refer to a situation involving two dangers in which an attempt to avoid one increases the risk from the other.]
[Oxford English Dictionary]

So this side is *bhoga* and *tyāga*, exploitation, selfish enjoyment, and another side renunciation. Renunciation and exploitation – both are dangerous. Renunciation is more dangerous than exploitation. It is a more powerful enemy. The tendency of renunciation that is more powerful enemy of devotion of Kṛṣṇa than this weak though cheap enemy is that of exploitation. Exploitation is a weak enemy and renunciation is a strong enemy.

Dhīra Kṛṣṇa Mahārāja: So, but, now, so, in the Gauḍīya *sampradāya* we have to take *sannyāsa* for propaganda purposes. But how much renunciation...

Śrīla Śrīdhara Mahārāja: That is sham *sannyāsa*, to capture those that are in the rank of *sannyāsī*. Only for that purpose Mahāprabhu did and even took *māyāvādā sannyāsa* to capture the *māyāvādīs* because they had the power in their hand. At that time the society was under the

control of *māyāvādīs*, mostly. So He took the garb of *māyāvādī sannyāsa*, the Ācārya, and entering within their camp He preached that, "What you are doing is all anti devotion and that is bad. The Buddhistic principles you are trying to enter into the Vedic doctrine, doing great disservice to the society. *Vedāśraya nāstikya-vāda bauddhake adhika*."

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

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvādā* philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

"Really you are delivering the goods of the Buddhistic School under the garb of Vedic fashion. That is more dangerous. You're doing great harm to the society. The *varṇāśrama*, the *Veda*, always leads towards Kṛṣṇa, Kṛṣṇa *bhakti*, positive thing; not negative Brahman."

Dhīra Kṛṣṇa Mahārāja: So how should I know how strict to be with myself?

Śrīla Śrīdhara Mahārāja: What sort of strictness I should observe as a *sannyāsī*? I should devote my maximum energy to Kṛṣṇa and whatever will be favourable to that I'll accept that; if fasting is more favourable. The service of Kṛṣṇa that is more important and what will help me for that I shall do.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Dhīra Kṛṣṇa Mahārāja: When our Guru Mahārāja, at the time of *dīkṣā*, he would request that we follow four principals. No illicit sex, no intoxication, no meat, fish, or egg eating, no gambling. And then he would tell us to chant sixteen rounds, sixteen times. So at the time of initiation of Gauḍīya time of Śrīla Bhaktisiddhānta, what would he request of the disciple, of the *śiṣya*?

Śrīla Śrīdhara Mahārāja: His main object was to chant Kṛṣṇa, to preach Kṛṣṇa, under the guidance of a superior *sādhu*, Vaiṣṇava. Under the guidance of Vaiṣṇava, go on preaching Kṛṣṇa. That is the first thing, most important, others only helping that life. Of course the *mālā* may not fast, that is the *mālā* should not fast, that is some sort of food should be given to *mālā*. That is according to the necessity of the service, if it is necessary to decrease the number you may do. You're doing the *kīrtana* and this is *japa; kīrtana* is superior to *japa*, but don't neglect it but that is the superior – *kīrtana*, Hari *kīrtana*. And do it with utmost power. But to make it valid, pure, guaranteed, you must do it under the direction of a Vaiṣṇava whom you regard. *Kīrtana* is that. And all other duties that are forms of devotion are subsidiary to *kīrtana*, preaching.

Dhīra Kṛṣṇa Mahārāja: *Bṛhat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: *Bṛhat-mṛdaṅga* in writing, and in writing or orally, go on pushing Kṛṣṇa *kīrtana*. Fight with *māyā*. Try to establish Kṛṣṇa consciousness driving away the misunderstanding that "I am God, I am enjoyer, he's enjoyer, country's enjoyer." Demolish all these things. Kṛṣṇa is the only enjoyer and He's such and such. Spread this Kṛṣṇa consciousness.

Once in Janmāṣṭamī day, MādhavaMahārāja, he was Hayagrīva Brahmacārī at that time. Prabhupāda had to go to Mathurā, perhaps to observe the Puruṣottama Mas or something; anyhow, he had to go to Mathurā. And Hayagrīva Brahmacārī he selected to go one day earlier and to hire a suitable house. And when Hayagrīva Brahmacārī was to go that day was Janmāṣṭamī. Prabhupāda asked his own cook, "Feed him with rice."

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī?

Śrīla Śrīdhara Mahārāja: On Janmāṣṭamī day. "He will have to take a tedious journey and his energy will be wasted but he has got that important duty to fix a house there so give him rice." That was his order. But Hayagrīva hesitated and his cook also hesitated, Sajjana Mahārāja. Anyhow the sago and plantain and curd, all these things together he took in Janmāṣṭamī day.

Dhīra Kṛṣṇa Mahārāja: And rice also?

Śrīla Śrīdhara Mahārāja: Not rice.

Dhīra Kṛṣṇa Mahārāja: No, he didn't take, he wouldn't take.

Śrīla Śrīdhara Mahārāja: And if Professor Sanyal were in his position he must have taken rice. He was so much adherent to the – extremely submissive to Prabhupāda's order. He would have said, "Oh Prabhupāda has asked me to take rice. I must take rice." That was his contention, his line of thought. But Hayagrīva hesitated. "No, no. None is necessary. I'm strong enough. I shall do the duty. When Prabhupāda wanted me to eat something in this fasting day, let me have something, *anukalpa*." Then he went on.

So for *kīrtana* purpose; when the first party went to England – Bon Mahārāja, Tīrtha Mahārāja, and Sambit, they could not make any special arrangement in cooking their *prasādam*, the ordinary *prasādam*. Some took *pāraṇ* ate etc, and some vegetable arrangement was there but all touched and not separate arrangement of vegetable or non vegetable, but all connected and mixed together. Some took that touched vegetable, and Prabhupāda approved that.

And once, Prabhupāda was telling in his discussion about western preaching in Bombay. He told that, "There should be a Hindu home established and there will be a Hindu hostel. And there all the Indians should be invited to stay there. And those that are vegetarian the *prasādam* will be distributed to them. And non vegetarians we shall arrange with the hostel and they will serve meat there for them."

Then I protested; that if for the non vegetarians we arrange with the hostel to serve meat into our compound, then there will be a bad name of the mission.

"Oh. What do you say? We must have *vaikuṇṭha-vṛtti*." This expression was uttered by him, *vaikuṇṭha-vṛtti*. "I shall do this, I shall not do this. That won't go. Anything - I am *vaikuṇṭha-vṛtti*."

That was like a lightening shock within me. Vaikuṇṭha, what is the meaning of Vaikuṇṭha? Unlimited, unconditioned; so for Kṛṣṇa I am to do anything and everything. Such mentality I must have. For the purpose of the satisfaction of Kṛṣṇa I must be up to anything. Whatever, for His service is necessary, I must do that without considering any consideration of anything else in this world.

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: So you are of such nature. Preaching, I'm going to preach. *Kabhu nā vādhibe tomāra viṣaya-taraṅga.*

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, [punarapi ei ṭhāñi pābe mora saṅga]

[Sri Caitanya Mahāprabhu told His followers: "Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-129]

"This worldly wave will never be able to touch you if you are engaged in Kṛṣṇa consciousness. You must mind that. *Kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga.* I am giving order and again in the process of discharging this duty you will see Me, that I am backing you."

Dhīra Kṛṣṇa Mahārāja: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Thank you.

Śrīla Śrīdhara Mahārāja: Suicidal squad; in the army there is a department of suicidal squad, is it not?

Dhīra Kṛṣṇa Mahārāja: The kamikazes, in Japan the kamikazes.

Śrīla Śrīdhara Mahārāja: In Japan, with some bombs in their armpits they jumped into the chimney. And thereby, two main navies of the British were destroyed by Japan. Hitler told, "If I

have to learn anything in the military science, the military administration, I have to learn from Japan and none else," after these two incidences of the suicidal. So from that time a suicidal squad was formed by every army. They're always ready by committing suicide they're always ready to perform the service. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So for us, what is that suicidal work?

Śrīla Śrīdhara Mahārāja: If we do,
Premi bhakta viraha chai moritay premi krsna milay sei na pai moritay [?]
So, for the earnestness to render the service, a devotee may risk his life. But He's there, He comes to save him. So at the risk of life one should go forward to serve Kṛṣṇa. Your Prabhupāda wanted to send you to China, to Russia, but they're so demonic they may try to kill.

Dhīra Kṛṣṇa Mahārāja: I went to Russia.

Śrīla Śrīdhara Mahārāja: You went to Russia?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And that Gopāl Kṛṣṇa was sent; that Punjabi, he was sent by your Prabhupāda to Russia.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: India is friendly to Russia, and with that advantage he sent him. Gopāl Kṛṣṇa came here the other day.

Dhīra Kṛṣṇa Mahārāja: Oh, he did? He was here.

Śrīla Śrīdhara Mahārāja: Yes. He came and he seems to be one of the candidates of the Ācārya post.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this meeting perhaps he will put his application, "I am a candidate for the post of Ācārya." Gopāl Kṛṣṇa perhaps: that Punjabi gentleman.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, there cannot be a vote, can there? A vote, say you're going to vote for Ācārya. The majority, you will tell your disciples the majority has...

Śrīla Śrīdhara Mahārāja: In the present case of course the vote has some consideration. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

mukhya-gauṇa-vṛtti, kiṁvā anvaya-vyatireke / vedera pratijñā kevala kahaye kṛṣṇake

["When one accepts Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 20.146]

Every letter in *Bhāgavatam* is Kṛṣṇa. This spacious idea we must foster. The dialectic method is thesis, antithesis, and synthesis. Have you read the German philosopher Hegel?

Dhīra Kṛṣṇa Mahārāja: Little, I've heard a little.

Śrīla Śrīdhara Mahārāja: His method is dialectic logic. Thesis, then antithesis, and harmonising both of them, the greater synthesis. Again one sees that is again thesis, and again antithesis, and harmonising both the greater synthesis. In this way the world is making progress. That is his theory, the dialectic method. The world is progressing in a dialectic method. Whatever there will be there will be some opposite conception, and then the third will come to harmonise both.

Dhīra Kṛṣṇa Mahārāja: That we must do for preaching. For preaching we must do like that.

Śrīla Śrīdhara Mahārāja: Sometimes by God's will it comes to effect like that. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: *Anukalpa*?

Dhīra Kṛṣṇa Mahārāja: No. I think I should fast for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ Venkatta _____ [?]

Dhīra Kṛṣṇa Mahārāja: Venkatta, Vrndavana.

Śrīla Śrīdhara Mahārāja: He was in charge of Gurukula there.

Dhīra Kṛṣṇa Mahārāja: Yes. That's right.

Śrīla Śrīdhara Mahārāja: That Canadian gentleman.

Dhīra Kṛṣṇa Mahārāja: Oh. Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yaśodānandan. He came here by Toofar mail [a train service] in the day of Ekādaśī, and when he reached here during the evening and went to take bath in the Ganges and then *kīrtana*, dancing, and all these things, circumambulation; then I asked him

whether he'll take any *anukalpa*. "But generally I don't do, but if you like then of course I must take *anukalpa*. Your will is greater than fasting." Ha, ha, ha. That was his decision, and he did so.

Dhīra Kṛṣṇa Mahārāja: That's also my decision, because I always want your mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So if you desire that I take some *prasāda* I'll do that.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja– "That maximum energy, you take good food and do good service." That was his maxim. "Kṛṣṇa is not a liquidated party; take *prasādam* full and do full service, maximum service, and whatever is necessary you take it and for the cause of Kṛṣṇa you are to take, not for your own cause. You are Kṛṣṇa's, so if you grow weak, and if you are weak, then the hampering in the service then you'll be loser. I'll also be loser. My soldiers should be well fed and well working." That was his principle.

Half fed soldiers Napoleon told, "One full fed soldier is equal to ten half fed soldiers." Something like that Napoleon told.

End of 81.03.02.B

Start of 81.03.02.C_81.03.03.A

Dhīra Kṛṣṇa Mahārāja: ...say that they're not qualified to be Guru. And they will say that you are saying "Oh. You can be Guru, have two feet here...

Śrīla Śrīdhara Mahārāja: Two feet here and...

Dhīra Kṛṣṇa Mahārāja: So they're saying...

Śrīla Śrīdhara Mahārāja: And the eyes fixed on Vaikuṇṭha.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're of that opinion but they have no eyes to Vaikuṇṭha at all.

Dhīra Kṛṣṇa Mahārāja: And they say that you must be the *uttama* whose acting on the *madhyama* platform. That is the Guru that one must seek out. The *madhyama* Guru he may be some kind of Guru, but who is interested in such a Guru?

Śrīla Śrīdhara Mahārāja: I also had such ideas first, but through transformation I did not venture to make disciples in the beginning, after the departure of Prabhupāda. But I had some transformation through three events. Then I came to take up this work humbly, modestly, in a...

Dhīra Kṛṣṇa Mahārāja: What was that, can I ask?

Śrīla Śrīdhara Mahārāja: The other day it was taken in, such question. Tamal Kṛṣṇa asked, "That I do not consider myself quite fit to do this work. Then should I go on?" And what did I answer?

Dhīra Kṛṣṇa Mahārāja: You said, "*āmāra ājñāya guru hañā*." That by the command of Mahāprabhu and my Guru Mahārāja it is his order.

[*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra' ei deśa*]

["Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128]

Śrīla Śrīdhara Mahārāja: That we must be so much careless if it is possible, that I may go to hell, but I must carry out my Guru's order. So through me the work will go on, may go on. That is one, and another instance, one of *gopīs*, and another instance...

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa's headache.

Śrīla Śrīdhara Mahārāja: And another instance I also quoted. What is that? Rāmānuja. I may go to hell. But this sort of conviction.....into the process into *mantram*, that gives us position to carry out. This is helping, this medicine is – I'm in the curing process, this medicine is helping me. In a similar case the medicine I may hand over to him.

And Jīva Goswāmī says *jñāna śāthya vittha śāthya*. "I have got some money. Another person is suffering, can't pay. If I keep tight that money and he dies fasting without food, then I will be responsible for that, *vittha śāthya*. So *jñāna śāthya* is there. I have got some knowledge. I can help my neighbour but I don't do that, then I'll be responsible, I shall commit some offence against the society and against the cause."

You see, in this world this also came to me. I asked one doctor, "What do you know? Do you know about the disease perfectly? How do you venture to cure, to treat a patient? You have got meagre knowledge. You don't know his body fully. You venture, you are wrong."

The doctor submitted to me, but the reaction came in my mind. Then the whole method of treatment will vanish? All half-knowing, not anyone to be found with full, perfect knowledge, then this curing process should be abolished? It is not possible.

So in the case of all culture one should help others in good faith. In good faith whatever knowledge he has got he must help others with that knowledge and guidance, sincerely. So in that spirit we may take it. Otherwise we'll be blamed.

So with that good sincere spirit we can go on. Wherever, but we must be careful. Whenever a Guru of superior quality is there, I must take to him. Better seed is available. The *kṣetra*, the land, is there, but when better seed is available for the cultivation, no bad seed should occupy. So

when the better Guru is available we must help a person to take to him. I must not go to be a trespasser.

Dhīra Kṛṣṇa Mahārāja: But the Vaiṣṇava he's always thinking himself, *jagāi mādhāi haite muñi se pāpiṣṭha* [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205] he's thinking himself, so he will always want to take someone to the other Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava, the degree of Vaiṣṇavism will take us to almost *akiñcana*, that I am nothing, I am the lowest of the low. But when Ācārya *abhimāna* will flow it will come through the order of Kṛṣṇa, you will have to do it. In that case he wants to do. It is His flow.

Mahāprabhu says, "Sanātana, Kṛṣṇa's grace is flowing, passing through Me to you. I can't understand. Kṛṣṇa is going to grace you, and it is passing through Me, all these words. I don't understand them but it is going, passing through Me, I feel, something like that. My Ācārya's order I am carrying out. Being so low but still I am accepted, ordered by Ācārya to do."

With this necessity, that is not always externally but internally also. The Ācārya asked me, "Go on with preaching, do. You are qualified. If you don't do then why did I give it to you? I spread it so you also spread." If such sincere urge one feels in his heart he must do. If I do not serve the society, whatever I have got with that, then if I think that no, I'll be responsible to my Guru. "That you got so much energy from me and if you keep it within you, four walls within your heart, let them lose to help others." If one comes in this sort of thought he should try. But the difficulty is there that to become a Guru, to capture the position of a Guru, the respect of the Guru, that is one thing, and to discharge the duty that is another stage. Sincerity is necessary in the conception. The conception of course is difficult no doubt. No doubt it is a difficult thing. He will be lost and others will also be lost. So in the name of helping others he will deceive others if he himself is a deceit. So we must be careful. Whether I am eligible to discharge the duty what I have received from my Guru, whether I'm eligible to do good to others.

Dhīra Kṛṣṇa Mahārāja: But you can do that, you can give *śikṣā* also, yes? You can give what you've heard from your spiritual master, your Guru, you can give to others.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So what is the necessity of *dīkṣā*?

Śrīla Śrīdhara Mahārāja: That is also a trap to catch the Guru. You give the *śikṣā* and those that have got your *śikṣā* will say, "I cannot go to any other. Whatever I heard from you I cannot accept anyone to be Guru than yourself."

Dhīra Kṛṣṇa Mahārāja: But you can say, "If you accept me, then I tell you to accept him."

Śrīla Śrīdhara Mahārāja: And if he's sincere, if you accept him, I show you have faith in me, real faith, then I show you to go to that gentleman. He may say if he sincerely believes that he's superior to him, he may say. And if of equal status with the Ācārya then also he's already in the

constitution. "You go to see. I don't want to disturb the constitutional work." In that case also to a certain extent it may be adjusted like that.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But if one says he's going down, how can I recommend this sincere gentleman to connect with him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There at that time he will have to come down himself to take the responsibility of continuing the work of his Guru. It all depends on sincere realisation.

Dhīra Kṛṣṇa Mahārāja: Because some people they came to you and you were telling that you thought yourself unfit and you sent them away, in the beginning.

Śrīla Śrīdhara Mahārāja: Yes. I sent some away. Mādhava's mother, Swāmī Mahārāja's sister came to me.

Dhīra Kṛṣṇa Mahārāja: Pishima. [aka Bhāvinī Didi]

Śrīla Śrīdhara Mahārāja: She had Hari *Nāma* from Prabhupāda and for initiation she came to me. But at that time my mind was hesitating. I sent her to Goswāmī Mahārāja. If I am not going to take up the duty, and he has taken, if you have faith in me, I recommend you to go there. I did, and many I did, in the beginning.

Dhīra Kṛṣṇa Mahārāja: This is another thing. Some people say that in the *Ādi-līlā* of *Caitanya-caritāmṛta*, it says there is one initiating spiritual master and there may be many instructing or *śikṣā* Guru, but one *dīkṣā* Guru.

Śrīla Śrīdhara Mahārāja: For the particular person *śikṣā* Guru may be many, but *dīkṣā* Guru one and the same, in general case. But if he's a bogus one, then he should be left and, *avaiṣṇava*.

Dhīra Kṛṣṇa Mahārāja: But some devotees, they are bewildered. They're thinking that if you can only have one *dīkṣā* Guru then how is it that after the disappearance of Prabhupāda, disciples who have *dīkṣā* from him, Hari *Nāma*, they can take *mantra* from someone else? Isn't *mantra* also *dīkṣā*?

Śrīla Śrīdhara Mahārāja: In considering that he's His *vaibhāva*, extension, he has asked them, His extended delegated power, delegated His will to perform the residue, the duty that is taken up by him. So by submitting to them I am submitting to Him, His order. In this way you may adjust. But if he finds that he's satisfied that he's in the line of former Guru. Otherwise it is also possible that he may not have the second *dīkṣā* at all.

Dhīra Kṛṣṇa Mahārāja: But what if he takes second *dīkṣā* and he sees some conflict between the *mantra* Guru and Hari *Nāma* Guru?

Śrīla Śrīdhara Mahārāja: In that case he should not, after *dīkṣā* or before *dīkṣā*, if he finds any difference then he may not venture very easily.

Dhīra Kṛṣṇa Mahārāja: But what about after? He has taken *mantra* from someone and then he sees some difficulty?

Śrīla Śrīdhara Mahārāja: After taking *mantram* he's in difficulty?

Dhīra Kṛṣṇa Mahārāja: Yes, between Hari *Nāma* Guru and *mantra* Guru.

Śrīla Śrīdhara Mahārāja: If there's some difference at present in his mind, new ideas of difference have sprung up in his heart?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That he's not in the line.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then of course he cannot but be indifferent to his present Guru, in the beginning. That I see difference, he's not in the line, but I have done. Wait and see. That should be his behaviour, wait and see. I do not find encouragement in him to engage in the service with earnestness, it may be. That is of course a disaster, calamity.

Dhīra Kṛṣṇa Mahārāja: It may also be due to immature understanding.

Śrīla Śrīdhara Mahārāja: But those defects should be realised whether they're exterior or interior. The difference what is being detected, that is external, superficial, un substantial. If it is superficial, he should be encouraged that this may be neglected. But if internal, then of course it is a difficult case, and cannot but be indifferent for some time, and then gradually the thing will – time will decide and show what's the matter, and then he's to take such steps accordingly.

Dhīra Kṛṣṇa Mahārāja: Jai. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Finished?

Dhīra Kṛṣṇa Mahārāja: Yes. Thank you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Thank you.

Dhīra Kṛṣṇa Mahārāja: I hope I don't bother you by coming so often.

...

Dhīra Kṛṣṇa Mahārāja: ...written about you in his book, this *Autobiography of a Jewish Yogī*.

Śrīla Śrīdhara Mahārāja: Yes. How has he represented me?

Dhīra Kṛṣṇa Mahārāja: He compares you to a great general, when he met you. And there he tells of the instructions how Śrīla Prabhupāda told him that he regarded you as his *śikṣā* Guru, and that Acyutānanda Swāmī should come here for your instructions. He was in some spiritual difficulty. So he describes the nine months that he was living here and his hearing from you, the many different subjects you would speak about.

Śrīla Śrīdhara Mahārāja: And ultimately, the conclusion?

Dhīra Kṛṣṇa Mahārāja: The conclusion.

Śrīla Śrīdhara Mahārāja: The result of that association has taken him far away from the ISKCON?

Dhīra Kṛṣṇa Mahārāja: No, no. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: The consequence shows this and my association is responsible for that. Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. No. We were, for all these years we have wondered how Acyutānanda Swāmī knows so many things. Everyone has always wondered. And then now we can understand, by you association, where he learned so many things.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: But his conclusion was that your instructions were non different than our Prabhupāda's instructions.

Śrīla Śrīdhara Mahārāja: Not different?

Dhīra Kṛṣṇa Mahārāja: Non different. But at the same time different. This is my understanding. This is the spiritual sweetness of variety. It's non different but at the same time it's different. And I didn't know that it could be like this. Because as you said in your poem to Śrīla Bhaktisiddhānta, about this world is filled with the cheaters and the cheated. So Prabhupāda was the only person that I ever met who did not cheat me, until I met Your Divine Grace also.

Śrīla Śrīdhara Mahārāja: It's corroborated.

Dhīra Kṛṣṇa Mahārāja: And everything that you tell me.

Śrīla Śrīdhara Mahārāja: But in Acyutānanda's writing there is appreciation for me?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is your opinion? You have read, you have gone through that book?

Dhīra Kṛṣṇa Mahārāja: Yes, I've gone through it, and he presents you very nicely.

Śrīla Śrīdhara Mahārāja: All right.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja wrote a letter in his address, in his good name.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "Ask Mahārāja," that is myself, "to keep Acyutānanda in his Maṭh and to give some advice to him."

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Acyutānanda wanted that letter. At that time it was not found.

Dhīra Kṛṣṇa Mahārāja: Yes. He has asked me if I can bring it back to him in America. Acyutānanda Swāmī wants me to bring it to America. Now Bhakti Caru Swāmī has it, so I can take it from him and I'm going to New York, I will give it to Acyutānanda, if you like.

Śrīla Śrīdhara Mahārāja: That letter?

Dhīra Kṛṣṇa Mahārāja: Yes. And we can leave a copy here.

Śrīla Śrīdhara Mahārāja: Caru Swāmī will have a copy?

Dhīra Kṛṣṇa Mahārāja: Yes. I'm also keeping a copy.

Śrīla Śrīdhara Mahārāja: Copy means?

Dhīra Kṛṣṇa Mahārāja: Zerox, photo copy.

Śrīla Śrīdhara Mahārāja: Block? And then that will be given. Copy should be distributed. The original will be with him and the copies should be distributed.

Dhīra Kṛṣṇa Mahārāja: Yes. With who, the original?

Śrīla Śrīdhara Mahārāja: With Caru Swāmī.

Dhīra Kṛṣṇa Mahārāja: Yes, with Bhakti Caru. Yes. All right, then I can give Acyutānanda a copy, because he is putting that letter in his book, he's putting it there.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Acyutānanda does not plan to come to India again? He has no such plan?

Dhīra Kṛṣṇa Mahārāja: Not immediately, no.

Śrīla Śrīdhara Mahārāja: What is he doing? Is he delivering lectures in different universities?

Dhīra Kṛṣṇa Mahārāja: Yes. At universities, and also he's trying to get his book published. Because if you have a book then you can travel around and you can be on television and you can get so many preaching opportunities if you have a book.

Śrīla Śrīdhara Mahārāja: Yes. A better position of a preacher, he has it in black and white. All right. But why *Jewish Yogī*?

Dhīra Kṛṣṇa Mahārāja: That is his humour.

Śrīla Śrīdhara Mahārāja: Jewish *Yogī* is converted into a Kṛṣṇa *bhakta*.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. There is one very famous book by Paramahaṁsa Yogānanda. Do you know Paramahaṁsa Yogānanda? He is a *māyāvādā*, and he has one famous book.

Śrīla Śrīdhara Mahārāja: That is known as *yogada*.

Dhīra Kṛṣṇa Mahārāja: *Yogada*, I do not know. But he's very popular; this book is very popular in the western countries. And his book is called...

Śrīla Śrīdhara Mahārāja: And Rabindranatha wrote against him, that this hot *yogī* had a closer association with the ladies, to teach them *yoga*, that is a blasphemy in the name of Indian

culture. There I saw in the writing of Rabindranatha Tagore, *yogadar*. He had a centre in Ranchi [?] perhaps.

Dhīra Kṛṣṇa Mahārāja: Yes, I think so, it sounds like the man. He has one book called *Autobiography of a Yogī*, and everyone reads it. So Acyutānanda Swāmī has called *Autobiography of a Jewish Yogī* to take from that popularity.

Śrīla Śrīdhara Mahārāja: From that position he will show that Kṛṣṇa is the highest.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Not the charm of *yoga* and the charm of Jewish method of worshipping of many gods. We have left those two planes and I am going, fixing my aim, to the highest, as Kṛṣṇa conception.

Dhīra Kṛṣṇa Mahārāja: Yes, he's showing that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Anyhow, he has chosen that to be the platform where from he's to speak. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Jai. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are to stay here sometime more?

Dhīra Kṛṣṇa Mahārāja: In Māyāpur?

Śrīla Śrīdhara Mahārāja: You are to take *anukalpa*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: As you like.

Dhīra Kṛṣṇa Mahārāja: No, as you like.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja:

mahat-sevāṁ dvāram āhur vimuktes, [*tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam*

mahāntas te sama-cittāḥ praśāntā, vimanyavaḥ suhṛdaḥ sādhavo ye]

["One can attain the path of liberation from material bondage by service to the great devotees. One who wishes to advance in spiritual life must render service to the *mahātmās*. For those who are not interested in advancing in spiritual life, who associate with those fond of women and sex, the path to hell is wide open. The great devotees are equipoised. They do not see any difference between one living entity and another. They are very peaceful, and are fully engaged in devotional service. They are devoid of anger and they work for the benefit of everyone. They do not behave in any abominable way. Such persons are known as *mahātmās*."] [*Śrīmad-Bhāgavatam*, 5.5.2]

I am here just to try and serve you, then the door to Vaikuṇṭha is open.

Śrīla Śrīdhara Mahārāja: You see, service is better than sitting idle. So *prasāda sevā*, if it is service, in a serving mood of course, but at the same time the individual position of a devotee should be considered, should be taken into consideration. The *sahajiyās*, they do not observe Ekādaśī fasting at all. "Oh. We are in Vṛndāvana. No fasting there." But Bhaktivinoda Ṭhākura, Prabhupāda, did not like in the Name; that is *sahajiyā*, in the name of Kṛṣṇa *bhakti* to go on with feeding, feeding the senses. But when necessary for the service of Kṛṣṇa to keep up the body for the nourishment what is necessary in the service of Kṛṣṇa, we don't like by taking to fasting that the loss of energy may not be affected, in this way we are to... Ekādaśī we honour.

Śrīla Govinda Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: If fasting does not hamper your service you may go on fasting. Your Gurudeva perhaps wanted.

Dhīra Kṛṣṇa Mahārāja: Well, see, he did not do this. Our Gurudeva, he would eat something. So I was thinking that I can fast and I do not become weak, but I was thinking that maybe I will start to think that I am greater than my Gurudeva, because he was eating and I was, so...

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: That danger may be there.

Śrīla Śrīdhara Mahārāja: A greater danger, that I am more greater devotee than my Guru. Ha, ha, ha, ha, by observing fast. When you are aware of that danger that won't attack you. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Now I'm completely confused.

Śrīla Śrīdhara Mahārāja: Confused? _____ [?]

Dhīra Kṛṣṇa Mahārāja: So you have to tell me, *śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam*.

[*kārpaṇya-doṣopahata-svabhāvaḥ, pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ*
yac chreyaḥ syān niścitaṁ brūhi tan me, śiṣyas te 'haṁ śādhi māṁ tvāṁ prapannam]

["Now I am bewildered. What is my real duty? Overwhelmed by apprehension for the fall of our dynasty, I am begging You to please tell me clearly which course of action is most beneficial for me. I am Your surrendered disciple. Kindly instruct me."] [*Bhagavad-gītā*, 2.7]

Śrīla Śrīdhara Mahārāja: A small, only a little honour, to show your respect on the both sides.

Dhīra Kṛṣṇa Mahārāja: But at your Maṭha there is no conception of little. They have lost this conception. They're only conceiving the infinite, the unlimited. They have no conception of the finite. So I'll take a little, or try. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: When the Guru is there, the disciples are more free, but when he's departed they should be more careful. The guardian's vigilant eye is not over my head I should be careful. But when the guardian's vigilant eye is there, the son is more free to do this thing that thing because he's there, he's to check.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja, he showed a strict ideal; very eager to show an ideal of Guru without any defect strongly to his disciples. But when he used to come to visit me he used like a child, like a friend. No restriction of the order. Even the disciples, the followers with him, but here he had no independence. He took his bed just on the floor sometimes, and used to take the fired rice, this *pakula* etc. He was quite free in his dealings. But when he's separate he's a very strict Ācārya, observing so many practices so that his disciples may not mistake him to be in an enjoying mood. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Also I'm conscious of that, because this is a question of *śraddhā*. And that is not something artificial. *Śraddhā* comes naturally.

Śrīla Śrīdhara Mahārāja: Natural, spontaneous.

Dhīra Kṛṣṇa Mahārāja: But in the beginning, one may want to tell someone else, "Oh, look what I have found," but they may not appreciate the value. So we have to be very careful. But I think...

Śrīla Śrīdhara Mahārāja: Careful, and as the well-wisher of ISKCON I am also a little careful.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I feel. But still what I feel to be sincerely to be the truth, I cannot deviate from that. That is my difficulty.

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha, ha. Jai.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Who are to put question first? Ha, ha.

Tamal Kṛṣṇa Swāmī: We're very glad to see you again.

Śrīla Śrīdhara Mahārāja: Very? We'll be more glad, but my age and health is not allowing. I should be rather more bright and more cheerful to do this service. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: We find you very bright and effulgent.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha ha. Then there's special eyesight. Ha, ha. Hare Kṛṣṇa. Gaura Haribol.

[*varīyān eṣa te praśnaḥ,*] *kṛto loka-hitaṁ nṛpa*
ātmavit-sammataḥ puṁsāṁ, śrotavyādiṣu yaḥ paraḥ

["My dear King, your question is glorious because it is very beneficial for all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*. 2.1.1]

Śukadeva first invited and welcomed the question put by Parīkṣit Mahārāja, and the second canto of *Bhāgavatam* begins like that. "*Varīyān eṣa te praśnaḥ*, this sort of question should only be made, *ātmavit-sammataḥ*, because from two standpoints the question is judged for its validity, *atmavit-sammatah* and *loka-hitaṁ*. One aspect of the question is *atmavit-sammatah*. Those that know their real intrinsic need by self analysis, it is asked by them, *ātmavit-sammataḥ*. And *loka-hitaṁ*, really, this question will help the good of the people. So Parīkṣit Mahārāja, your question is a bona fide one and I am just going to answer that." In this way *Bhāgavata* began. Hare Kṛṣṇa. *Ātmavit-sammataḥ* and *loka-hitaṁ*. Hare Kṛṣṇa.

Giri Mahārāja: So, we did have one question to begin, and that is, the disciple comes to the spiritual master in any position and then gradually by the mercy of the Guru he's elevated through the modes, the different *guṇas*, rising higher and higher up to the mode of goodness and then finally pure goodness. Now in our various duties sometimes we have to act more like a

kṣatriya or a manager which is more associated with the mode of passion. But on the other hand we're trying to come more to the stage of goodness and then pure goodness beyond any of the material modes. But sometimes in discharging our management duties it seems that we become affected by the mode of passion and that weakens us.

Śrīla Śrīdhara Mahārāja: You please reproduce it.

Tamal Kṛṣṇa Swāmī: Yes. He's saying that in doing daily activities, especially our leaders, we have to act in such a way that it is like *raja guṇa*. Yet when cultivating Kṛṣṇa *bhakti* we want to come to the point of *śuddha sattvic* position. So sometimes our daily functions...

Śrīla Śrīdhara Mahārāja: Yes, yes. What is *nirguṇa*, that includes *rajas, tamo*, and, seems to be, apparently, seems to include *raja, tama*, and *sattva*, but it may be *nirguṇa*. Even killing may be *nirguṇa*, and at the same time, killing and worshipping may be *saguṇa*, formal worship. The very angle of vision, the standpoint, the inner purpose, that is what is the all important factor. You see, if a cent per cent, by the direction, and directed by the Guru's good will, one is going to control, to handle all these things, that may be *nirguṇa*. This chastisement, stricture, all may be *nirguṇa*. It depends on the plane from where he's dealing and for what purpose. The external form is not everything to be judged. Of course I don't say that all the chastisement and all the rough dealings will be *nirguṇa*, may not be, generally it may not be, but it can be *nirguṇa*. The purity of the purpose, the sincerity of the purpose, it depends on that. How he's handling and what for, how much sincere goodness he has got in his heart for the person whom he's chastising. Just as mother's chastising and ordinary enemies chastising is not one and the same; the good will at the back. So only external behaviour is not everything which will guide us to judge the action.

Giri Mahārāja: Yes. Now suppose I go, suppose some sincere lady comes and with all sincerity I want to preach to her, but due to that contact, although I begin will all sincere desire from the *nirguṇa* platform, but after that association...

Śrīla Śrīdhara Mahārāja: Yes. There are crucial points that should be judged from various standpoints. The sincere I shall try to attend, at the same time I shall have to reckon the good of others they may not mistake me, and the position of the person who is going to help, all these things may be taken into consideration. Sometimes a sincere man may be sacrificed for the good of so many. Sometimes it is necessary. And sometimes one's sincere hankering so much that the Ācārya may take the risk to help him. And the Ācārya's position must be substantial; he may not be weak, so that he may not be entrapped. All these things should be considered. But generally *ānukūl* and *prātikūl*, *ānukūlyasya saṅkalpaḥ, prātikūlya- vivarjjanam.*

[*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

According to our own reason and the wish of our friends, we shall take the decision. And there will be victory and defeat at times and we are to take the responsibility of that in our practical life. We may be taught even by defeat, but sincerity, sincere attempt; that is always laudable and victorious.

Giri Mahārāja: Our Prabhupāda has written in his purport to the verse *api cet sudurācāro* [*Bhagavad-gītā*, 9.30] this similar point. I shall read, that, "When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional. As for protecting the body or abiding by the rules of society and state, certainly there are different activities, even for devotees, in connection with the conditional life, and such activities are called conditional. Besides these, the living entity who is fully conscious of his spiritual nature and is engaged in Kṛṣṇa consciousness, or the devotional service of the Lord, has activities which are called transcendental. Such activities are performed in his constitutional position, and they are technically called devotional service. Now, in the conditioned state, sometimes devotional service and the conditional service in relation to the body will parallel one another. But then again, sometimes these activities become opposed to one another. As far as possible, a devotee is very cautious so that he does not do anything that could disrupt his wholesome condition."

Śrīla Śrīdhara Mahārāja: Finished?

Giri Mahārāja: "He knows that perfection in his activities depends on his progressive realisation of Kṛṣṇa consciousness. Sometimes, however, it may be seen that a person in Kṛṣṇa consciousness commits some act which may be taken as most abominable socially or politically. But such a temporary fall down does not disqualify him."

Tamal Kṛṣṇa Swāmī: Have you finished?

Giri Mahārāja: I think so.

Tamal Kṛṣṇa Swāmī: Now what's the point?

Śrīla Śrīdhara Mahārāja: Yes, it is all right.

Giri Mahārāja: So the question is in terms of our lives, what is the meaning of conditional activity?

Śrīla Śrīdhara Mahārāja: Provincial and eternal; eternal function of the innate eternal function of the soul is in the plane of Kṛṣṇa consciousness. And our country consciousness, our social consciousness, they also attach to us some sort of duty. And when they're one and not antagonistic it is all right. And when there's a clash the weak devotee he will follow the provincial and social and political; he'll be prey to that. But a strong devotee he will repulse this political and social and some such obligation and he'll go on with his program of eternal devotion towards Kṛṣṇa, and he'll be ready to suffer.

Just as, take the case of Haridāsa Ṭhākura. Haridāsa Ṭhākura was warned by the Muslims, by the Kazi, "Why, what is this? You are born Mohammedan, in a pure society of Mohammedan School, and you are going to the *kafir* and you are taking the name of their God. I'm warning you, don't do that."

But Haridas Thakura did not care. Then he was punished, whipped...

End of 81.03.02.C_81.03.03.A

Start of 81.03.03.B

Śrīla Śrīdhara Mahārāja: ...whipped, but he did not leave his campaign of Kṛṣṇa *Nāma*. The social, and even the ordinary religious demand came against him. He did not care. But weak-minded fellow, he will submit, "Oh. I must give." So there may be clash and sometimes may not be clash, friendly relation. Now, in a particular case, *api cet sudurācāro, bhajate mām ananya-bhāk.*

[*api cet sudurācāro, bhajate mām ananya-bhāk*
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."][*Bhagavad-gītā*, 9.30]

_____ [?]
_____ [?]

Giri Mahārāja: Now, for promoting, sometimes we have to go to the bank, we go to the market, we go to the printer, we have to do so many things. Are those considered constitutional activities or conditional?

Śrīla Śrīdhara Mahārāja: Yes. Yes. Yes. That is, that it depends upon the strength of the creed of the person whose doing it. It's a personal question, individual case. Sometimes you may take to any false statement, externally. But internally you are right. You are doing for the service of Kṛṣṇa you are speaking a lie, or perhaps to a *dacoit*, to a thief. In this way,

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[*rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.*
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.100, from *Vaiṣṇava Tantra*]

Whatever will help you to discharge your duty you will accept that. And whatever opposes your main progress you must renounce that, *ānukūlyasya saṅkalpaḥ, prātikūlya- vivarjjanam*. This sort of policy we shall accept. Not strictly to the truthfulness in the ordinary worldly sense, neither we shall speak always lie, and we shall think that Kṛṣṇa *bhakti* means lying and thieving, and all these things. We must not indulge in that. And when necessity, suppose some *dacoits* come to attack the temple, if it is possible I may tell a lie and guide them to some other direction, I shall do that, to save the institution and the devotees. Even if that lie takes me to hell, still I may speak the lie. "Oh. Let them be saved, and I may have to reap any result. I take the risk." That lie will also be *nirguṇa*. But if I oppose the sincere good will, that will means service of Kṛṣṇa, according to that we are to adjust in the factor of time.

Good or bad in the conditional world; that may be neglected. Your Swāmī Mahārāja has explained clearly. When the conditional duty comes in clash with the constitutional duty, the conditional duty should be given up, be shunned, abandoned, and we must stick to constitutional duty. That should be our ideal. But a weak minded devotee, a beginner, he may not be so strong, he may yield to the conditional duty. But that is not the ideal, that should not be the ideal. Do you follow?

Giri Mahārāja: Yes. Now, at the end of his translation of *Caitanya-caritāmṛta*, our Prabhupāda made some concluding statements in which he gave all of the credit for whatever he did to his Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: Now I will read a few sentences from there. He says, "I think that His Divine Grace Bhaktisiddhānta Saraswatī Ṭhākura, is always seeing my activities, and guiding me within my heart by his words. As it is said in *Śrīmad-Bhāgavatam* [1.1.1], *tene brahma hṛdā ya ādi-kavaye*, spiritual inspiration comes from within the heart, wherein the Supreme Personality of Godhead in His Paramātmā feature is always sitting with all His devotees and associates. It is to be admitted that whatever translation work I have done is through the inspiration of my spiritual master, because personally I am most insignificant and incompetent to do this materially impossible work."

So the point we want to clarify is that our Prabhupāda says that the Supreme Lord with all of His devotees and associates are situated within the heart. So that seems to indicate that the spiritual master is also one of the associates of the Lord who is seated in the heart along with Paramātmā. So does that mean that the individual spiritual masters, say in our case Śrīla Prabhupāda, he may...

Śrīla Śrīdhara Mahārāja: Paramātmā is, the plane of Paramātmā, that is superseding *jīvātmā*, Paramātmā, but Paramātmā conception is only like a *pita*, like *āsana*.

Dhīra Kṛṣṇa Mahārāja: *Pita*?

Devotee: Position?

Śrīla Śrīdhara Mahārāja: Paramātmā, the realm of Paramātmā, the conception of Paramātmā is lower to that of the position of Gurudeva and his paraphernalia and his worshippable Lord. So beyond the *jīvātmā* and Paramātmā, and we are to, he says that my Gurudeva is the source of all my inspiration, as if he's sitting with his paraphernalia above the Paramātmā sphere. With all his knowledge and love divine is there. And from that source I find the stream of inspiration coming to me and whatever I am writing it is just as a fountain pen, the ink is supplied, so it is passing through me and writings are being produced.This also is in *Caitanya-caritāmṛta*. [Kṛṣṇadāsa] Kavirāja Goswāmī has said:

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

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

"I am an old man. When I'm writing, I'm too old, my hand is shivering. It is impossible for me at this stage of old age to write, but still I myself am wondering how can I write? But still I am writing. So it is not my writing but someone is writing through me."

Sanātana Goswāmī says in *Bṛhat-Bhāgavatāmṛta*, "What is this that I'm a tiny fellow, mean human being, and I'm writing about the harem of Kṛṣṇa? The Rukmiṇī is such and such, Satyabhāmā is such and such, Kṛṣṇa is such and such, Their relation is in this way – what audacity I have got. What am I? A mean fellow of the dustbin, and I venture to write, to describe that. But believe me, this is not my writing. Someone is forcing my hand to write all these things. The externally internal, it is not my writing, not my product. I cannot venture to enter into that sphere, and I am writing authoritatively giving opinion, this servant is such, this servitor is such, this Queen, this here there. Where are they and where is myself? But someone is forcing me to write down all these things."

And even Mahāprabhu says to Sanātana Goswāmī: "Kṛṣṇa is helping you as He's sending so many words to teach you, and they're passing through Me, I feel. But I do not understand them, what is going through Me to grace you."

So it is possible, that is coming down, the inspiration, like inspiration it is coming down and I'm going on. And without that the written thing cannot be pure. That is revelation, that writing is of the type of revelation. It is coming down from some other quarter to this plane to help people like us. So that is all right. Otherwise in such a short time it cannot be possible for that man of old age to produce so many written books on the high thoughts. So inspiration there was. His heart or his mind was empty, and it was only an instrument for the divine agent to use him as their instrument. In this way he produced all these things. It came through him.

Tamal Kṛṣṇa Swāmī: In the field of writing transcendental literatures - in regard to writing transcendental literature, is it permissible to write proper *siddhānta*, bringing out proper conclusions of *śāstra*, in a context of fiction? In the context of fictitious stories, in other words, creating some fictitious characters etc, but these personalities are interacting to produce a devotional teaching. Is that permissible?

Śrīla Śrīdhara Mahārāja: That is not fictitious. The gross world may be fictitious, but whatever is coming from there, that has got some position in more real plane than this gross earth. It is existing in a particular plane and that plane is more true than the concrete world what we feel and live in. So he can do that. And another antagonistic thing I found in you. What do you say? Repeat it.

Tamal Kṛṣṇa Swāmī: I said that...

Śrīla Śrīdhara Mahārāja: Inconsistent, some conflicting.

Tamal Kṛṣṇa Swāmī: I was asking whether...

Śrīla Śrīdhara Mahārāja: When a person is writing, then?

Tamal Kṛṣṇa Swāmī: He may create some fictitious...

Śrīla Śrīdhara Mahārāja: Oh, fictitious. Then whatever when the transcendental contract then he's not writing but he's forced to write; that should be the perspective. He's forced to write. He's absent, when the revealed truth is rushing in, then he's mere instrument cent per cent, not his writing. When he's writing and something is coming then there will be a mixture of both the things.

Tamal Kṛṣṇa Swāmī: Could you repeat that? When he is writing...

Śrīla Śrīdhara Mahārāja: He's writing, his own *abhimāna*, his ego, and also transcendental inspiration, both combined, then that will be a mixed thing and not purely cent per cent pure.

Tamal Kṛṣṇa Swāmī: So is that acceptable or not?

Śrīla Śrīdhara Mahārāja: Partly acceptable.

Tamal Kṛṣṇa Swāmī: So then it seems that what you have just said is different than what you had said at first.

Śrīla Śrīdhara Mahārāja: You see, when Kṛṣṇa inspired Brahmā, *tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1] he referred, and when from Brahmā the different disciples came, modification began. And then there is a jungle in the religious world of different conceptions. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, the modification, and limitation, and the original thing gone, and the sham things are reigning inspired.

Dhīra Kṛṣṇa Mahārāja: But in *paramparā* there should be no material modification.

Śrīla Śrīdhara Mahārāja: *Paramparā*, the opaque Guru, the *paramparā*, the mediums must be pure, otherwise it is sometimes, often it is not pure so difference is there.

Tamal Kṛṣṇa Swāmī: So just like in the *Śrīmad-Bhāgavatam*, all of the narrations are factual, they have occurred.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa says:

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

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] ["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.1-2]

"Again I am rejuvenating that *karma yoga*." Kṛṣṇa says in *Gītā* to Arjuna, "First I told these things to Sūrya, and from Manu, all this. Then in *kala-dharma* it is mutilated and almost vanished. Then again I am speaking it to you." It is in *Gītā, imaṁ vivasvate yogaṁ, proktavān aham avyayam.*Arjuna says,

aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyāṁ, tvam ādau proktavān iti

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed, that You previously instructed these teachings to him?"] [*Bhagavad-gītā*, 4.4]

bahūni me vyatītāni, janmāni tava cārjuna
tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa

[The Supreme Lord said: "O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot."]
[*Bhagavad-gītā*, 4.5]

"I have got many births, and you also the same, but you don't remember but I remember that I descended here many times. And first I told it to Vivasvān, and then from Vivasvān it came to Manu, and then from Manu to others, and in the course of time it is finished. Again I am telling."

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

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

Giri Mahārāja: The fallen souls generally are coming from the *brahmaloka*, or *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes. That is from the marginal land.

Giri Mahārāja: Yes. Now is there any difference between that soul and the souls that are eternally with Kṛṣṇa in Goloka?

Śrīla Śrīdhara Mahārāja: No. It is prohibited to think like that, that once liberated, once entered into Kṛṣṇa consciousness – of course there is gradation. But one who has got the grace of Kṛṣṇa and are of the same rank, no distinction should be continued; that he was in previous life in a conditioned world. To foster that sort of memory, thinking, has been discouraged, then don't do so.

Giri Mahārāja: Now when a soul is eligible to enter the spiritual world, say...

Śrīla Śrīdhara Mahārāja: From conditioned function to constitutional function.

Giri Mahārāja: Yes. Now say that person is going to take the form of a cowherd boy. Now how does he enter the spirit...

Śrīla Śrīdhara Mahārāja: All may not. Some may have their end of their journey in Vaikuṇṭha, some in Dvārakā, some in Mathurā. All may not come to Vṛndāvana to cowherd conception. Even Lakṣmī Devī could not have admission in the cowherd clan – what to speak of others. That is a special...

Tamal Kṛṣṇa Swāmī: The question we want to know is that in Goloka there are cowherd boys, cowherd girls, there are mothers, fathers, everything. So suddenly if one re-enters, if one goes to Goloka in his constitutional position, how does he suddenly appear there? He has father, mother, friends, how suddenly...

Śrīla Śrīdhara Mahārāja: It is – that going cannot be a chance coincidence, but he's to follow a constitutional method to go there. So gradually it will awaken in him. He will have gradual conception of his paraphernalia, or his environment, and he will make progress; not suddenly.

Tamal Kṛṣṇa Swāmī: What about that environment? In other words, when, how, if he goes back to Godhead...

Śrīla Śrīdhara Mahārāja: His *ruci*, his inclination, will, according to his progress, gradually make acquaintances with the paraphernalia. And it will be that he's to be pushed towards that domain.

Tamal Kṛṣṇa Swāmī: If he becomes a cowherd boy, then he has father and mother there, so how…

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: So that father and mother, how did they get him? Has he become... He's not being born there...

Śrīla Śrīdhara Mahārāja: Yes. He will think that, 'I was here' because it is *svarūpa*, 'I was here but my mind was scattered.' Just like a mad man, he forgets his previous acquaintances and as soon as he comes back to his old memory, it's something like that.

Tamal Kṛṣṇa Swāmī: And the father and mother, what do they think?

Śrīla Śrīdhara Mahārāja: They will think that, 'after a long time my son has come into senses and he's recognising me,' and in this way they will take him and he'll see them.

In *Bṛhat-Bhāgavatāmṛta* we find when a new recruit came to Kṛṣṇa, when he's coming on the way, _____ coming back, just at that time one fortunate soul met Him. And Kṛṣṇa welcomed him and firmly embraced him and lost consciousness with him. Baladeva and other cowboys they are more or less puzzled. 'What's the matter?' But Baladeva knew the matter and saved the situation, consoled the fellow. After some time, Kṛṣṇa woke and began to talk with that new friend. "My friend, so long, how could you stand, how could you move without Me?" Ha, ha. And that was His first address to that newcomer. "So long, how could you live without Me, My friend?" So something like that, that *milan*, that meeting, comes into the jurisdiction of eternity. From conditioned it comes into constitutional eternity. As if the point where finite and infinite meets, the position is something like this. The conditioned meets the eternal function. He gets it back. "It was my innate wealth. I lost it." This sort of consciousness arises and compromises the two. Two opposite things compromise in friendly plane in such a way we are told.

Giri Mahārāja: Now, if a disciple leaves the body thinking of the spiritual master, so he will go to where the spiritual master is.

Śrīla Śrīdhara Mahārāja: Yes, of course. If that is of sufficient growth and attraction then he will go. It depends upon the degree of attachment.

Giri Mahārāja: Now, one disciple of our Prabhupāda commented that he only wants Prabhupāda. He doesn't want to be led to any other party or group. Now, if that is...

Śrīla Śrīdhara Mahārāja: Ultimately that depends upon the will of Kṛṣṇa; wherever He will like to send him. There are so many qualified. The king recognises one, "As a General, go to the battle field." Then another one he may send. It may be like that. But still, just as in Vaikuṇṭha, there are sub Vaikuṇṭhas of different Nṛsiṁhadevas, Varāhadevas, so this Gurudeva with his paraphernalia that is also *nitya*. That has got its position in the constitutional; that is not a chance coincidence. That will move. Even here a sound is not lost, it is moving somewhere or anywhere or other. Is it not? A sound when produced it is moving in the atmosphere. The colour, that is also moving even here, but in Vaikuṇṭha nothing is lost. It is there, it is there; in the heart, in the feeling. That is not outside the Vaikuṇṭha. He has got the memory of his Gurudeva, how he came, and it is not abolished or effaced from the infinite. That is there, that picture; that picture is there so it is eternal. But again a new paraphernalia may be created also. The General may be recalled from a particular army. He may be posted in another army.

Tamal Kṛṣṇa Swāmī: But the memory of the first army remains also.

Śrīla Śrīdhara Mahārāja: Yes, the first army that was there.

Tamal Kṛṣṇa Swāmī: That he'll remember.

Śrīla Śrīdhara Mahārāja: The remembrance, he will be, the photo will be there, it will be in the mind of so many that he's our General. So, in Vaikuṇṭha everything is eternal, everything is

eternal, coexistent. Coexistent, it can accommodate, there everything is coexistent. Any difficulty?

Dhīra Kṛṣṇa Mahārāja: You once said that a *mahā-bhāgavata* Guru is in constant association with his Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And sometimes our Prabhupāda was criticised for not going to the *samādhi* of Śrīla Bhaktisiddhānta. And he said that, "He's sitting beside me at every moment."

Śrīla Śrīdhara Mahārāja: Then, what of that?

Dhīra Kṛṣṇa Mahārāja: Well, that seems to indicate that it's just like we're personally sitting with you right now, that kind of association. And generally we think in terms of the instructions; your associating with your Guru by his instructions.

Śrīla Śrīdhara Mahārāja: Yes. In *prapañca* that is – experience through the senses and mental experience may differ. By recollection I may come in association of something and bodily also I can go. But here, what he said, "That I am always with – I see the *samādhi* of my Gurudeva," that is more than mental, transcendental sphere. He's there, and sometimes *samādhi*, sometimes birthplace, sometimes his only *dīkṣā* place; it may vary.

Mahāprabhu says to Rūpa Goswāmī: *sada sange āsiyācha tumi*, [*Caitanya-caritāmṛta, Madhya-līlā*, 19:240] When after the training is completed of Rūpa Goswāmī, Mahāprabhu wanted to come to Nilācala, Jagannātha, to return, then Rūpa Goswāmī proposed, "Please order me to follow You. I can't stand Your separation."

Then Mahāprabhu told: "You are always with Me. Now you just go to Vṛndāvana."

So by our, we can keep company in the spiritual world by – the other day I also told this – by *anugatyam*, by our submission. Soul is near to soul only through submission, in that relationship, and not so much by close physical relation. The other day I told that there are bugs and lice also very close, but they're not very near. Physical nearness is not real nearness. Mental more and nearness of soul, that is more and more real. Hare Kṛṣṇa. Then? On what point it came?

Dhīra Kṛṣṇa Mahārāja: You said yesterday that first we see the Guru as Kṛṣṇa; Kṛṣṇa as Guru. Then intermediate stage...

Śrīla Śrīdhara Mahārāja: Comprehensively, first we see Brahma, then Param Vasudeva, then Lakṣmī Nārāyaṇa; gradual progress, so first we see Guru as Kṛṣṇa when we do not see the differentiated character there. For the beginners it is told that Guru is Kṛṣṇa. Then deeper vision will gradually disclose that Guru is a particular function of Kṛṣṇa. Then more closely the particular function in what channel? The elaborate conception of the function discloses the hierarchy there, in this way. But in the first sight all included in Kṛṣṇa, all Kṛṣṇa, and then Kṛṣṇa's

potency, particular function. He has got many other functions. This is one partial aspect, then details in the partial aspect, that takes us, leads us to the differentiated character into Guru. And according to *rasa* when classified, different groups, so much variegation in details goes to a particular group of servitors in the particular clan. And in the service also there are so many variegations, the food department, then the bed department, then the ornamental department. There are many departments. According to the inner taste one is accepted in a particular place, position. What is hazy and non differentiated in the first sight, in the near and clear sight, it expresses so many differentiated and specified characteristics, clearly, in a particular way.

Giri Mahārāja: Now, some of the same personalities from Kṛṣṇa *līlā* came in another form for the Gaura *līlā*. Now, we have understood that Rāmānanda Rāya, he is Viśākhā.

Śrīla Śrīdhara Mahārāja: We may not say that he came from there to here. That was emptied. It is not. Their two-fold presence rather, you may think like that.

Giri Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is also eternal and this is also eternal.

Giri Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: So two-fold, the double function, a little modified.

Giri Mahārāja: Now, sometimes we hear that Rāmānanda Rāya is the same personality as Viśākhā.

Śrīla Śrīdhara Mahārāja: A corresponding.

Giri Mahārāja: And at the same time we hear that he's also Arjuna.

Śrīla Śrīdhara Mahārāja: Arjuna. That Arjuna's function may be traced there partially. According to the interest and necessity of the person who sees, it is like that. Some may think Rāmānanda is a Governor, some may see his nearness to Viśākhā in temperament; sober and Kṛṣṇa-Rādhikā, not partial to anyone. All these signs may help others to think that he's of the Viśākhā temperament. And Arjuna, that he's endowed with various qualifications among the five – Arjuna. That is given to the ordinary public, a reflection, that he's the most qualified amongst the children of Bhāvānanda, who are of different character. In this way they like to see him, and in that with some sober decision and exceptional qualification and capacity the picture of Arjuna. And that is to be thought.

Giri Mahārāja: But earlier you said that if someone is equally addicted to Kṛṣṇa *līlā* and equally addicted to Gaura *līlā*, that same person may simultaneously take part in both. Now, is it that the

same Viśākhā, individual person, who is there in the Kṛṣṇa *līlā*, the same person is also present in the Gaura *līlā* as Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Rāmānanda has got such impartial temperament towards Kṛṣṇa and Rādhā. Of course, a little more towards Rādhikā, otherwise he cannot be grouped as *sakhī*. He's not *sakhā* to Kṛṣṇa but in the *mādhurya rasa*, still has got some impartial attachment, almost equal attachment towards both the parties. And also the other qualification is Viśākhā, in dancing and singing, etc. They're also there, in partial tendency as well as so many variegated qualifications.

Giri Mahārāja: Now, Svarūpa Dāmodara, Caitanya Mahāprabhu's secretary, he is described as Lalitā. So is he the actually the same person Lalitā, or he has the same qualities and gives the same impression?

Śrīla Śrīdhara Mahārāja: Lalitā's double in Gaura *līlā*; both co-existent. We are to think like that, co-existent.

Giri Mahārāja: I'm very satisfied with this answer. We're all satisfied with your answers.

Tamal Kṛṣṇa Swāmī: When I hear you speak about these subject matters, it reminds me that Lord Brahmā he stole away the calves from Kṛṣṇa, thinking that he could understand what is God. But after he saw Kṛṣṇa manifest Himself as the four-handed Nārāyaṇas, so many times and duplicating Himself in all the cowherd boys, then he said, "Some people may think that they can understand You. But myself I know that I have no understanding what-so-ever of Your unlimited qualities." So when we hear you describe the spiritual world we begin to realise that there's no way that we can possibly grasp the full magnitude of the spiritual world. It's so unlimited.

Śrīla Śrīdhara Mahārāja: On spiritual common sense I take my stand, known and unknown. You see, there is a story here, that a student, asking his preceptor, "When shall I be a *paṇḍita*, I shall have recognition of a *paṇḍita*?" Then the preceptor answered, "When what you have read and what you have not read, both equal to you, at that time you will be a *paṇḍita*, a scholar." Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The preceptor told: "When you have read the portion, and unread portion, both equal to you, you equally understand, at that time you will be reckoned as a *paṇḍita*." Then he went away home for some time and forgot what he read. Then came to the preceptor and told: "You now give me the title of a *paṇḍita*." "Why?" "What I read I forgot and I can't understand, and what I did not know of course I can't understand that so both equal to me."

[Group Laughter]

End of 81.03.03.B

Start of 81.03.03.C_81.03.04.A

Śrīla Śrīdhara Mahārāja: ...I try to connect with Guru Mahārāja. I look after him. And then I have a survey, I consider the past, and also the present, and I utilise my common sense, and then I say, whatever it may be. The background is there within me from the beginning and that background will produce what I say; the background. A general conception I have got about Prabhupāda's *līlā*, his sayings, all recorded to some extent within me, in some way or other. And I moved the whole plane, or background, and whatever comes it must be harmonised. What will come that must have harmony with the whole thing that I have got the photo of from different times. The common thing which will be approved by all the planes I received, in that way I talk. That whatever I shall see, that must have harmony with all I have gathered from the scriptures, from Guru Mahārāja, from his important servitors; a common thing produced like a computer. Ha, ha. In that way, what other can I do? The sum total of the whole spiritual experience of my life; when that is tackled then some reaction comes and that I produce to you. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Devotee: One of our present Ācāryas has had a dream. And in that dream our Śrīla Prabhupāda is coming to him and telling him that at a specific time in the future he will again appear here to direct our movement. So how should we take this? How should we understand this?

Śrīla Śrīdhara Mahārāja: You may not attach much importance; it may be an individual case, and also you may not ignore. Yes, in the Infinite if it is possible, such, God willing it may be so. We don't deny, nor are we very credulous. We are to wait for that time. We won't wait for that time, "So then we shall sit idle, and when he'll come again then I shall begin." That sort of tendency may not come within us. And at the same time I don't think that nothing is impossible in the Infinite. He may come. God willing, Kṛṣṇa willing, that may be, that may occur. It is not impossible. And at the same time, what I told, we may not be, or that I may not be impart anything to you, to make us loser. We should not be indulged in that way. Yes, all well and good if he comes, and he comes and puts the question, "So long, what progress have you made?"

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "Yes, I have discharged this duty. I offer you." With a bold stand you may show the record of your service to him. It is good, no harm, it is laudable.

Giri Mahārāja: Now, Hiraṇyakaśipu, the father of Prahlāda, he took over the planet of Indra.

Śrīla Śrīdhara Mahārāja: Indra's position, he snatched the position of Indra, and he himself became Indra. Then, what about that? Indra means his *adhikāra*, his power.

Giri Mahārāja: Yes. That's right. So now, when Nṛsiṁhadeva killed Hiraṇyakaśipu, did that take place on Indraloka or some place on the Earth planet?

Śrīla Śrīdhara Mahārāja: Earth.

Giri Mahārāja: Because in South India there is some place which is supposed to mark where Nṛsiṁhadeva killed Hiraṇyakaśipu.

Śrīla Śrīdhara Mahārāja: You see, Hiraṇyakaśipu may have his seat on the Earth, and from there he may control even the heaven. He defeated Indra, but that that does not mean he always lived there, but that is a partial statement.

Real statement is this; when Mahāprabhu departed, some saw He entered into Tota Gopīnātha, some saw He entered into Jagannātha, some saw, we find it is described, He went over the sea. In this way the subjective control, not a... the subject can force the object to see in any way He likes. So in variegated way He may show Himself. *Līlā*, Bhāgavat *līlā* is like that. One man is seeing Him and another in the side cannot see Him. It is something like hypnotism. The whole *līlā*, the whole creation, is something like hypnotism, in the line of hypnotism. All this creation rather is in the line more similar to hypnotism than any objective fossil – everything coming from a fossil in a rigid way that cannot be moved – that cannot be described, not like that. The whole thing in the subject, in the universal subject; the background is this. Then we can explain everything, when you take in the character of hypnotism. He's evolving. "And one man seeing Me, another may not see, but are seeing another way." The whole thing is regulated from the centre of the subject, higher subject. So many antagonistic things may also occur.

It is explained by Jīva Goswāmī as *kalpa-veda*. Some say Varāhadeva came in white colour, some say in *śyāma*, black colour. But in different *kalpa* it may be, and at the same time as Varāhadeva liked to show Him to a particular person He can do that. The subjective characteristic and power is such, position is such.

And the other day I forgot to mention to speak to you about one thing. That whether the Hiraṇyakaśipu *līlā* was in Vaikuṇṭha. What is the characteristic of Vaikuṇṭha, or Goloka? Anything and everything may be harmonised, embraced. The heinousness which is here in the mundane sphere; when that is in Vaikuṇṭha that is all right, that is palatable. Nothing. Just as in a drama, dramatic play, when the drama is showing the discord of the different parties, and molestation and killing, hurting, all these things which is very bad in our consideration, when it is shown in a drama, then it is not so harmful. Is it?

Giri Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Practically, no harm is done by the drama, but only a picture of the mundane world.

Giri Mahārāja: Play acting.

Śrīla Śrīdhara Mahārāja: So also, just as Govinda Mahārāja said the other day that, *singha prasena bhavadit* [?] Singha devoured Prasena, killed Prasena, but Prasena also enjoyed and Singha also enjoyed, because no dissipation there exists. So in drama also, one who is aggressing and who is being aggressed, both may be satisfied.

So in Vaikuṇṭha, in Goloka, any type, this is in *līlā*, everything is a pleasing sensation only different plan. But really, nothing, no sorrow can exist there. It is *nitya, ānanda moya*, the plane of ecstasy. Different variegatedness may exist without their sting; especially in Goloka. Everything is good, bad, everything harmonised, good, bad, in our consideration; everything harmonised there and everything is pleasing and *ānandam*.

Even the idea of prostitution, that is also adored in Vṛndāvana. What is very nasty in this plane, *parakīya*, the stealing. Because it belongs to Kṛṣṇa and it occurs to satisfy Him. Whatever will satisfy Kṛṣṇa, that is *līlā*, and that is admirable, and that is pure, and that is all perfect. We are to conceive like that, that undesirable things are also harmonised. Such peculiar nature and position is that of Kṛṣṇa, so perfect. And nothing bad can enter in His connection. Good or bad exists between the clash of the different parties. No party, only one party.

As sometimes we heard after the second great war, America wanted one state world, only one controller, to eliminate the quarrel – there will be one power. We are told like that in a paper, they wanted that the whole world will be controlled by one state, from one centre. Then there will be peace. Something like that, that one centred controller.

And whether it is good or bad, it is measured by His satisfaction, and everything in a dedicated mood. And according to the degree of dedication it will be purer and purer. The competition of dedication – dedication loses its meaning as a loss, dedication is not loss. Dedication in nature it is such it is invulnerable, it is immortal and it is blissful. So the land is of that type.

Whatever filthy example is dramatised there, that is all good; filthy in consideration with the many enjoyers and in such plane of – where the clashes of different interest. But one interest, and dedication to one interest, that makes everything pure; and all else comes accordingly, and not independent. And independence also, there is sometimes quarrel between Yaśodā, Kṛṣṇa, Rādhārāṇī, Kṛṣṇa, but that is convened by Yogamāyā to satisfy Kṛṣṇa. So, the whipping of Yaśodā, because that pleases Kṛṣṇa that loses its cruel characteristic, so also all things like that; they've got no sting. That is Kṛṣṇa *līlā*. You may put an example how that thing may be harmonious, how that thing may not be filthy, everything may be, because that is to satisfy Kṛṣṇa, the only one criterion. And whatever is His *līlā*, He's satisfied that everything is done, *yasmin tuṣṭe* [*jagat tuṣṭam priṇite priṇito jagat*], everything is done. And everything cannot but be satisfied because He's satisfied. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, that sort of thing we shall try to bring within our plane. That plane we must be acquainted with; have some acquaintance with such a plane, the plane of perfection, plane of all harmonising nature. The Kṛṣṇa *līlā*, how it is. Then all other questions may be solved there in the middle. This background we must have, the satisfaction of Kṛṣṇa. Kṛṣṇa *sukata praja* [?] Dedication; all carrying towards Kṛṣṇa, His satisfaction, if He's satisfied then everything is all right. The chastising, the *māna, abhimāna*, all these things may be there, it doesn't matter. The only criterion will be, if you can understand and have a real picture of that, then you'll be able to answer all questions. Adjustment with that point what is necessary, *yasmin tuṣṭe jagat tuṣṭam*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: So, I think we will be going now, and we will return again, within a day or two to come and visit with more questions.

Śrīla Śrīdhara Mahārāja: Yes, you come, you are welcome.

Tamal Kṛṣṇa Swāmī: More persons will come with us each day.

Śrīla Śrīdhara Mahārāja: Maybe. Let them come. I am here to help you through whatever service I can do to you my new friends, who have come to Mahāprabhu's feet to serve. And Swāmī Mahārāja has taken you all here, and my meagre service if it is possible can help you, I'm ready for that. This is my nature. I can't shun, I can't avoid this. My fate, my very existence requires this. You are taking from here and you are spreading to the world at large for their relief and for their good. How laudable and how desirable your deeds are. I should have a peep into that, the plane of your activity. *Jagat kalyan jagat daya* [?], *loka-hitaṁ*, *loka-hitaṁ nṛpa* [*Śrīmad-Bhāgavatam*, 2.1.1] Śukadeva only accepted the question; a man who did not care to have a cover on his body, *ulanga* [?] he says that, "Yes, this question is a real question, for two reasons; *ātmavit-sammataḥ* and *loka-hitaṁ*. So *loka-hitaṁ*, you are engaged in *loka-hitaṁ*. Order supplier, only so many spiritual canvassers of Mahāprabhu, and Prabhupāda, and Swāmī Mahārāja; you have dedicated your life for this holy duty. You are adorable to me, all your attempts. By you, we want to live. Ha. Ha. We can live, our Guru Mahārāja can live, your Guru Mahārāja, Mahāprabhu, we can live here through you all. You're life giving, your attempt to all our clans. It is very laudable. And I can't shirk about this book. Ke?

Devotees: Microphone.

Śrīla Śrīdhara Mahārāja: Happy style you have written the book; the style is simple, and accurate, and profound, in a good style the book is being published. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: This volume, number one, it is describing Prabhupāda Swāmī Mahārāja before going to America. It is his life in India before leaving for America.

Śrīla Śrīdhara Mahārāja: Yes. I heard. There I had to say something, and that, *aprākṛta* and *adhokṣaja*, two stages of spiritual existence; *aprākṛta* is a very difficult thing, it is like *prākṛta*, it

bears the similarity with the mundane, but not mundane. *Aprākṛta bhaumika*, that plane is so comprehensive characteristic it has got that it can accommodate everything what we cannot hope to have sanction from the standpoint of morality even. That also can be harmonised there. So it is a very difficult thing to make general public of generous and religious heart, to understand *aprākṛta*. Not *prākṛta* but seems to be *prākṛta*. The harmonising capacity and duty is of such magnitude that it can harmonise anything imaginable, even immoral things.

But the only criterion is seeking and searching the satisfaction of Kṛṣṇa, none else. Only the centre, and all, and everything, by the spirit of dedication, everything eliminated. Only one aim; satisfaction of Kṛṣṇa, the whole concentration there, and it is adjusted. And little deviation from the satisfaction of Kṛṣṇa, that will make everything topsy turvy.

So the mundane life of a Vaiṣṇava, not mundane, but similar to mundane, life of a Vaiṣṇava should be dealt very carefully and with some caution. Wherever there is any room for criticism we shall be over cautious to guard that portion, special note, that this is not mundane. Otherwise people will misunderstand in general. There is the possibility. This much I had to say about the Autobiography. Even in the case of the Supreme Authority, Kṛṣṇa, what to speak of the Vaiṣṇava; there's every possibility that the people will undermine, and some caution must be given there and stress should be there, put upon that point, that this is not mundane, though similar.That whip in the Biography, now and then, and here and there, that should be repeated, that sort of whip, "Don't take it otherwise, don't misunderstand." This sort of warning should be mentioned here and there when dealing with the life of a person divine. That should be used.

Devotee: Caution.

Śrīla Śrīdhara Mahārāja: Caution, here and there, caution, don't take it otherwise. Hare Kṛṣṇa. Gaura Haribol. Otherwise there will be room for misunderstanding. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. They're dying, they're suffering from disease, they're eating, they're going to latrine. *Nāvamanyeta karhicit, ācāryaṁ māṁ vijānīyān, nāvamanyeta*. Never undermine, *nāvamanyeta*, never belittle him, though there are so many mundane signs there.

[*ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

It is written in *Bhāgavatam*, *ācāryaṁ māṁ vijānīyān, nāvamanyeta, avamanyeta*, *avamanana*, don't go to insult him by misunderstanding. *Nāvamanyeta karhicit na martya-buddhyāsūyeta*, your mental conclusion, don't use there, in the mental plane. The experience of mental plane won't cover it, screen it, *nāvamanyeta karhicit*, never allow the mental experience to screen it. *Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ*. All the good signs are embodied there, good tendencies, all the high substances of variegated nature of divinity, are present there. We are to

show that, *sarva-deva-mayo guruḥ.* Hare Kṛṣṇa. Hare Kṛṣṇa. That should be kept up, maintained, all through. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The world of experience should be kept underfoot, should be crushed underfoot. The experience, always the hammer must be stricken on the head of the worldly experience. Every now and then the hammer must go on the head of the worldly experience. If you want to enter into the domain of the divine, then experience should be left here. It won't help you in any way; rather it will draw you from behind. Your knowledge of experience will draw you from behind. Be clear. Liberate yourself from the disease of worldly experience and try to enter the domain of the divinity. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

And *adhokṣaja*, that is not under any law. Not only made by you but made by any agent. It is already independent. Everything, the soil, the ways, everything is independent, *adhokṣaja*. *Adhaḥkṛtaṁ indriyajaṁ jñānaṁ yena. Adhokṣaja* is the term which is very favourite to *Śrīmad-Bhāgavatam*. Here and there, *Bhāgavata* has always used the word *adhokṣaja*, the expression, always to remind that *akṣajam jñāna*, that is the knowledge of experience, keep it always down. *Adhaḥkṛtaṁ indriyajaṁ jñānaṁ yena, indriyajaṁ*, that is the knowledge of experience that's drawn through the senses, always keep it below.

The warning, *adhokṣaja*, unintelligible, unknown and unknowable, only through faith, and regulated faith, not only that faith means blind faith or something like that, but faith has got its real characteristic. So faith proper, that only can enter there - *śraddhā*: *śraddhāmayo 'yaṁ loka*, in *Upaniṣad*, there is a domain which can only be tackled by *śraddhā*. And what is that *śraddhā*? *Kṛṣṇe bhakti kaile sarva-karma kṛta haya* [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62] If I discharge my duty towards Him, everything is done. That should be the very gist, the life of that attempt, that expression named faith, *śraddhā*. So if we do that, then it will be *aprākṛta* otherwise it will be reckoned as the so many epics here.

Hare Kṛṣṇa. Your illustrious Gurudeva had this infallible aim.

Gaura Haribol. Gaura Haribol. Nitāi Gaura. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In Caṇḍīdāsa we found, which meaning is mutilated and turned into the opposite direction by the so called scholarly fellows of the time.

Suna he manase bhai sabhar upe manase satya tara upara nai [?]

The Bengali passage; the general meaning is, "Oh my brother, human beings. You listen to me. Human species is above all, and there is nothing above."

In *Caitanya-caritāmṛta*, [*Madhya-līlā*, 21.101] the parallel, but more clear.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Sri Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."]

Amongst all the pastimes of Kṛṣṇa, His human pastimes is at the zenith, forms the acme, *nara-vapu tāhāra svarūpa*. It is very akin, very near to human fashion, but not human. We are to strive hard to show it, to maintain this characteristic; humanly but not human. This sort of attempt always be retained, to caution the human mind, they're not human. Our diligence.

Devotee: If an ordinary man appreciates a great soul as human, but does not understand that he's actually beyond human, doesn't he gain benefit, or is that offensive?

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

Dhīra Kṛṣṇa Mahārāja: If a common man, he savours a great Vaiṣṇava, he thinks of him favourably, but he doesn't understand him as a great Vaiṣṇava...

Devotee: He thinks of him as a great man, but still something as the human kind.

Śrīla Śrīdhara Mahārāja: So really, the necessity of the inner eye to recognise the Vaiṣṇavism. A Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand the intelligence of others; but an ignorant man cannot detect who is intelligent or who is non intelligent. Intelligence can understand intelligence; so ordinary people will think: "Oh, it is an ordinary man." But the true Vaiṣṇava, he will understand that he's a Vaiṣṇava. Not by external endeavour, gesture and posture, but by the standpoint, the angle of vision, by that the Vaiṣṇava can understand Vaiṣṇava. An intelligent man can understand an intelligent man.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

[*kintu tomāra prema dekhi' mane anumāni*]
mādhavendra-purīra 'sambandha' [*dhara - jāni*]

["Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding."] [*Caitanya-caritāmṛta, Madhya-līlā*, 17.172]

When Mahāprabhu was travelling in Vṛndāvana, He found a person, Sanoḍiyā *brāhmaṇa*, and He recognised, "Oh, you must have connection with Mādhavendra Purī. Whatever I see in you, it cannot come otherwise. You please express how you have come in connection with Mādhavendra Purī."

Then he came to explain, "Mādhavendra Purī, he came here, he did this, this, and I got his grace."

"Yes. Otherwise this thing cannot be detected anywhere."

Hare Kṛṣṇa. Gaura Haribol.

Satsvarūpa Mahārāja: Should we avoid writing the disappearance of our Śrīla Prabhupāda, or can that be told?

Dhīra Kṛṣṇa Mahārāja: His *tirobhute*, his disappearance, should Satsvarūpa Mahārāja avoid that, not write so much about that?

Śrīla Śrīdhara Mahārāja: You can do that, but with sufficient caution. About Mahāprabhu, so many tales are going on. "He passed in this way." Some say, "In that way." Everything may be true. Like a hypnotist He showed some people, "I am going." Another section saw, "Oh. He is passing there." In this way it is His sweet will to show there passing in different ways to different sections, it is possible.So everything is deception of the sense experience. Whatever is done by them, it is super-experience, so it deceives the experience. The knowledge of experience cannot catch, cannot reach up to mark. Hare Kṛṣṇa. Suffering, taking medicine, passing.

Sītā Devī was stolen. And one devotee in the South, he's fasting, even very indifferent to attend Mahāprabhu, his _____ guest. Mahāprabhu detected, "Why you show so much repenting temperament?"

"I don't like to live any longer here. I am to hear that Lakṣmī Devī was snatched away by a demon. I want to die rather."

Then Mahāprabhu solaced him. "Don't think that way."

aprākṛta vastu nahe prākṛta-gocara, [*veda-purāṇete ei kahe nirantara*]

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.194]

Sītā Devī, everything is all consciousness, spiritual body, and the demon with fleshy hand cannot touch Her. The knowledge can be touched by the flesh, the pure above knowledge. Her body is that of conscious substance, not of this fleshy substance. So flesh cannot touch the consciousness, the soul. So why will it be possible the demon to catch? It is all *māyā*. To teach the *māyic* people in a *māyic* form it is delivered. It is served in that way.

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Śrīla Śrīdhara Mahārāja: ...he cannot see, so what is the possibility of touching, even he cannot see, the demon with fleshy eye cannot see Sītā Devī. Not to speak of touching and catching. This is all a show to teach the mundane mind, to take them gradually upwards.

Then Arjuna coming with the Queens of Dvārakā, the *dacoits* looted them. All *mahā-māyā*. Keśavatāra , Brahmā told two, one white one black hair, giving to Pṛthivi. "Oh. I give it to you. They will incarnate and will relieve you from all your burden of sin – Keśavatāra. And that was Kṛṣṇa and Balarāma, white and black. This is mentioned in *Purāṇa*. It is *mahāmoy*, or what came that merged into Kṛṣṇa and Balarāma. Ke _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's taking some pictures.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. The style of your writing is very taking, touching. I'm impressed to see the style of writing. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there was one question concerning one writing of Śrīla Bhaktivinoda Ṭhākura, *The Bhāgavata*. That he made some statement – do you know the exact words? That the statements in the fifth canto of *Bhāgavatam*, may be imaginary, some of the statements given there about hellish planets to frighten people.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see, Darwin's objective evolution has devoured us, swallowed us. Though externally we reject it, but we hate it, but still the ghost of Darwin's theory has devoured us.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The opposite is true; subjective evolution. Subject controls and orders, "See this," we are to see that. In Viśvarūpa, what do we see? *Paśya me yogam aiśvaram.*

[*na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram*
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

"You see Arjuna." And Arjuna saw that; in the line of hypnotism.

In Kuru *sabhā*, when Duḥśāsana came to bind Him with a rope and put into prison house, then Kṛṣṇa said, "Oh. You will bind Me?" So He showed Himself in such a way that that man was perplexed. And there was Nārada, Vyāsa, Bhīṣma, Droṇa, they began to chant songs in praise of Him.

Then Dhṛtarāṣṭra, the blind man there, he told, "Oh. They're chanting so many praises, seeing You in a particular grand way. I am blind. I can't see. Please for the time being remove my blindness and allow me to see."

Kṛṣṇa told, "It will not be necessary to remove your blindness. I say you see Me."

And he saw; the blind man saw. What is this?

Vyāsadeva saw the whole – all the events of the battlefield, who is saying what words to his opponents, in that whole battlefield, everything is described there. And Sañjaya also could see

through the inspiration of Vyāsadeva, and he's relating everything to Dhṛtarāṣṭra. This we do not see only as literature, only an epic, but truth. It is possible.

"See Me in this way." And I must see. "If I ask you to see Me in this way, you will see." But the next man won't be able to see in that way. So subjective control, the experience, any knowledge of this world - that comes from subjective control, subjective evolution, not objective evolution. Not that the object is fixed and subject is compelled to have the estimation. If we have also got experience here of such kind, that is also, it is fixed for a particular group to see in a particular way they're seeing that. Another group tuned in another way and they will see it like that. It is like that ultimate flow is coming from up to down, not from down to up.

We are to take, Śukadeva, when he was describing *Bhāgavatam*, the Lord showed him the world situation in such a way, geographical position. On the basis of that he delivered. It is fixed to a particular stage of consciousness, but it has got no real background, as a fallible creature having experience, not any background, any stable background. The vision is controlled, the experience, the knowledge, is controlled from up to down, not down to up.

ūrdhva-mūlam adhaḥ-śākham, aśvattham̐ prāhur avyāyam
chandām̐si yasya parṇāni, yas tam̐ veda sa veda-vit

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

Vedic knowledge, revealed truth, is true. Truth drawn from experience is false. What does it mean? So no stable objective characteristic of anything; like that of hypnotism, *paśya me yogam aiśvaram*, and Arjuna had no other alternative but to see that. And he had to pray, "Please withdraw this sort of sight and confer on me such temperament that I can see as I already saw You." He had to pray for that.

And then, just as the *yantra*, the music *yantra*, in this way by making it round we can differ its tune. Tune can be differed by handling; the *yantra* is there, the music machine. So as the switch of the eye is handled in a different way we see different things.

Dhīra Kṛṣṇa Mahārāja: It also seems that sometimes in reading the *śāstras*, in studying *śāstra*, some people in their study they become confused and bewildered and they begin to doubt. And others, the *bhakta*, the devotee, he may see something that is confusing, he doesn't understand, but he remains firm and he continues.

Śrīla Śrīdhara Mahārāja: His *śraddhā*, his faith, helps him to stand in and wait; and this man, he's a prey to the knowledge of experience - he easily dismisses. "It is impossible." And when one is disgusted with the ways, and has got not charm of material aspiration, he will stand and

wait for something new form of happiness that may come or not. *Praṅipāta*, *paripraśna*, and *sevā*.

[*tad viddhi praṇipātena, paripraśnena sevayā*
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Praṅipāta means I have – I heard from our Guru Mahārāja – *praṅipāta* means to bid adieu to all the experience of the material world. That is the meaning of *praṅipāta*, that I have finished this. No charm for any material aspiration – then it makes *praṅipāta*. All my hopes may be granted from up; here, finished. I have taken leave from any sort of prospect from this mundane. I don't want them. If anything else I have come with expectant attitude. I am to receive that. This is finished. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad- gītā*, 13.9] The whole kingdom, the whole imperialism may be offered; I hate it, bad association, mortal association. That association with mortality, disease, all these things, I despise it. So with full attention I have to come to have an opening of my hope, whether it is possible for me to have or not; with this attitude, *praṅipāta*.

Then *paripraśna*, honest enquiry allowed; not that blind faith will take you there, but enquiry must be sincere.

And the all important factor is *sevā*. You want that thing for His satisfaction, not your satisfaction. *Sevā*, dedication, the land of dedication, you want to enter into the land of dedication, and the land of exploitation taken leave of. None can thrive in the land of exploitation. That is loan; exploiting means incurring loan, and we are to repay it, we're bound. For every action there's equal and opposite reaction; it will devour itself, suicidal. The exploiting civilisation is suicidal. It must devour itself. It is all loan from nature. How strongly they show their head raised high, but it is all loan from nature, exertion from nature. And to every *paisa* it should cleared, the debt should be cleared. So all pride and boast are all of negative. No positive contribution comes from this civilisation of exploitation. Exploitation must stop. Exploitation means to exhort things from others, and that must be paid. It is a natural law. So this is nothing. We must enter into the land of dedication and everything will be preserved in the bank. Whatever point I shall dedicate, that will be kept in a savings bank. That will be kept to be utilised by me, though I won't draw any cheque. Only I shall deposit. The land of dedication; a new land, a land of wonder I want to enter, to have admission there. Exploitation is hateful in itself, and dedication is the purest of the pure. I want to be a member of that land, where I shall live. I won't take. So purity, and there, in the land, there is gradation, and that purity has got intensity. Gradation according to the intensity, quality, quantity, in this way it is *vaicitra*, of variegated nature. And on the top, that spontaneous love and beauty, the flow in the kingdom of Kṛṣṇa and the *gopīs*, who, only to remove a little pain, fictitious pain in the headache, they want to contact eternal hell. This type of dedication...

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: In the *Śikṣāṣṭaka* of Mahāprabhu, He says:

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
[*yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ*]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is, that type of love, that never can make us separate from the – that sort of attitude can never make us separate from Kṛṣṇa. The acme of dedication; what does it mean by dedication? Dedication in its highest stage - that is union in separation. Ostentatiously I may be driven away from that, but in heart my faithfulness is increasing in degree. If I am punished, still I adhere to that. That means the connection, the link, has become very invulnerable. Even by separation I cannot be – by dealing any sort of punishment – I cannot be detached. The higher form of unity in the deepest plane, that none can snatch away things from me, if I have connection of such quality. Hare Kṛṣṇa. Hare Kṛṣṇa.

Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā. Stage by stage it is going deeper and higher. *Adarśanān marma-hatāṁ karotu vā, yathā tathā vā vidadhātu lampaṭo.* Even my claim, what is my right, my claim, that is given to others, in my very sight. That also cannot be taken away from that, from my high ideal; the purest object of my ideal. Then when we can acquire such nature then we are relieved to that extent. We come within the jurisdiction of His confidence. When, by dealing in this way also we cannot be separated, then we come in the highest confidence area of the Absolute, of anyone. Gaura Haribol. Gaura Haribol. Gaura Haribol. I am clear? I am not clear?

Dhīra Kṛṣṇa Mahārāja: It's clear but profound.

Śrīla Śrīdhara Mahārāja: Profound of course, cannot but be. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So you said that we want to; we hate the world of exploitation.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: But in *Bhagavad-gītā*, in the fourteenth chapter [22-25], Arjuna and Kṛṣṇa are speaking about what are the qualities of a liberated soul. And Kṛṣṇa says, "He doesn't hate illumination or attachment when they come." He doesn't hate; at the same time. So how are we to despise these things on the one hand...

Śrīla Śrīdhara Mahārāja: Exploitation is hate, and when we are free from exploitation, and posted in the plane of service, dedication, then hate is eliminated and we embrace everything.

Only the spirit of dedication can make it possible to embrace everything. And exploitation, where there's no possibility of exploitation, we hate that. And exploitation, the hatred comes from exploitation. And dedication makes everything a friend. I don't want anything in its turn, so everything will come to me. I don't want to exhort my selfish ideas from anything from the environment. *Viśvam purna sukhāyate.*

The *māyāvādīs* hate, hateful are the renunciationists. They indulge in hatred, but the devotee is opposite. *Karmī* exploits and the *jñānī* hates and the devotee embraces everything, but with reference to the centre that is Kṛṣṇa, in Kṛṣṇa connection, Kṛṣṇa *sambandha*, everything is embraced. "Oh. he's my friend. I can utilise him in the service of Kṛṣṇa." And sometimes the flower will remind me, "Oh. Take me to Kṛṣṇa." That is when I'm fully established in the plane of dedication; everything will help me and remind me, "Oh. Go to go to Kṛṣṇa." All friendly atmosphere - that only can be acquired, that is in devotional spirit, in the spirit of dedication. Hatred can have no room there of hatred. Hatred is in the temperament of the renunciationist, *tyāgī*, *mukti kāmi*; not *bhakta*. *Nirbandhaḥ kṛṣṇa- sambandhe, yuktaṁ vairāgyam ucyate.*

[*anāsaktasya viṣayān, yathārham upayuñjataḥ*
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125]

Everything is in connection of Kṛṣṇa. How can I hate it? Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Sometimes, people, they criticise us; that we condemn everything material.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: They say, "Too much...

Śrīla Śrīdhara Mahārāja: That material means objects of exploitation; that is material. Objects of exploitation; that is matter. And what can be dedicated in the service of Kṛṣṇa; that is not matter. We want to utilise everything for the service of Kṛṣṇa. Not for my diseased temperament, to satisfy my diseased temperament. We don't hate matter, we hate exploitation. We want to help everything in the service of Kṛṣṇa. We don't shun anything, we don't want to leave anything, but we're afraid of exploitation and renunciation, *bhukti mukti*.

Dhīra Kṛṣṇa Mahārāja: But the *madhyama bhāgavata*, he must make some distinction, he can't embrace all.

Śrīla Śrīdhara Mahārāja: Yes, some distinction. That may be captured by the spirit of exploitation. In renunciation he accepts so much that he may not be food of the exploiting

agent, so he keeps aloof from exploitation, in lower *madhyama bhāgavata*. And for the *kaniṣṭha bhāgavata* afraid of the environment, they will encourage the exploiting tendency in him. So, keep away from exploiting agents. That is necessary there. But it is not in the ideal. It is a temporary ailment in our practices, temporary. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, there's a question about how the spiritual master is taking the *karma* of the disciple, because, at first, Hari *Nāma* initiation, he's taking some *karma*, and then in *mantra dīkṣā*...

Śrīla Śrīdhara Mahārāja: What is the criteria of *karma*? Energising, the movement, all movement is not to be reckoned as *karma*; given the stamp of *karma*. What is *karma*? The spirit of enjoyment must be there; then it is *karma*. And if it is offered to the Deity, to the Guru, Vaiṣṇava, it is *bhakti*. *Karma* is not external movement only. The aim, it should be named according to its aim, its object. The dagger may not always be meant to stab; even stabbing when one is going to murder once, even stabbing may be adjusted, may be allowed, to save him.

When I was delivering lecture in Dacca University, one Mohammedan student from the post graduate college, he – I told in every lecture that don't disturb when I deliver lecture, but after the lecture is finished, you are allowed to make any question. So when the lecture was finished one Mohammedan student he rose and put a question.

"Rāmacandra, according to you, is an ideal king. But what is His explanation when He beheaded one *śūdraka*, who was by birth a *śūdra* and he was engaged in penance; what is the justification? Why did He behead *śūdraka*? He was innocent; he was only engaging himself in penance. And because by birth he was *śūdra*, and so he was beheaded by the advice of Vasiṣṭha. How can you justify?"

I told that who is *śūdra*? *Sutadhatu* – it comes from the derivative meaning that one who mourns, he's *śūdra*. Mourning qualification, who mourns, whose absorbed in the mortal world, he has to mourn, lament. Mortal relativity only helps us to mourn. So he was engrossed in mortal achievement, like Hiraṇyakaśipu, Rāvaṇa, who were his predecessors, who were engaged in mortal achievement that has got a reaction. And *tapasya*, what is the meaning of *tapasya*? To acquire power, more potency; he engaged himself to acquire more power to do a disaster, to make supremacy, to spread his supremacy over the world. So killing, and in a vicious way, and as a reaction the havoc will be created as a result of that potency. The capturing the potency in subtle form, and the reaction will come to him also and he'll have to come down. So it is not wholesome from any standpoint, because the object is very mean, to acquire material supremacy. The reaction is inevitable, so it is a disastrous thing, a curse to the country. So that was nipped in the bud. To save both the parties, he was silenced. So, what is devotion and what is *karma*, we are to detect it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Hṛdayānanda Mahārāja, he has a question, that what is the explanation that Rāmacandra has killed Vali, Sugriva's brother?

Śrīla Śrīdhara Mahārāja: Yes, I know. _____ [?]
Rāmacandra gave explanation. It is related by Valmiki there. But we make much of the mundane law and go to judge the Absolute. Anyhow, Rāmacandra gave this explanation. When Vali is going to die, he called for explanation. "I am innocent, *sakha meda.* I did not make any harm to You, Your interest. Even I could do, what You will have to do during a year, during a day I could finish Your object, I could bring Sītā to You. But what wrong You have committed You don't know. I am an innocent, half jungle animal. And You, without any cause, You kill me."

So Rāmacandra says that the administration, responsibility of this world has been given by Brahmā to *suja vaṁśa.* There may be so many mushrooms to take the reign of the government, but that is no sanction from above. But it is Brahmā who placed the responsibility of administration of the whole world to our family. And now, Mahārāja Bharat is in the throne. It is his lookout to see what is happening where. And any person born in the *suja vaṁśa* he has got automatic power of the police; he can take in his own hand the police administrative responsibility and can discharge it. Even without apparent order from the centre. It is there.

So, you have accepted Sugriva's wife. According to your social rule it is punishable by capital punishment according to the rule of your society. The younger can take the wife of the elder; that is allowed in your social rule. But the elder can never take the wife of the younger. And if that is done he should be punished by discharging capital punishment. So I have done it because you have taken Sugriva's wife."

That is one – and another; I had no other alternative to save Brahmā, to kill you stealthily, otherwise Brahmā will be nowhere. According to the provision of the boon of Brahmā, whoever will come to fight with you, face to face, he will be ten times more efficient. And so, I can do, but Brahmā's word will be, his promise will be crushed. So I had to do it in a stealthy way."

Hare Kṛṣṇa. Then ultimately, Vali came to his senses, and he told: "I feel it is my fortune that I die, as I am killed by You. You are Nārāyaṇa. And it is a great fortune to be killed by Your hand. Your hand is always pure. Your only aim, the object, everything, is the purest. So whatever anomaly could possibly have been in me, that is removed when I get punishment from You my Lord. I'm sure that my next chance must have a greater thing beyond my aspiration." Vali himself realised in that way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, but Dhīra Kṛṣṇa Mahārāja was asking about the spiritual master taking *karma* of the disciple. When the spiritual master accepts the disciple and initiates him, then the disciple's *karma* is taken away at that time. Is that right?

Śrīla Śrīdhara Mahārāja: *Karma*?

Devotee: Sinful reaction.

Dhīra Kṛṣṇa Mahārāja: The *karma* of the *śiṣya* at the time of *dīkṣā*, the Guru is taking away his *karma*.

Śrīla Śrīdhara Mahārāja: Of course in some subtle form that sort of responsibility is there.

Devotee: But the Guru is a *jīva*. Is it actually taken by Kṛṣṇa, or does the spiritual master...

Śrīla Śrīdhara Mahārāja: Guru is not a *jīva*, but the Guru ____ comes to enter into *jīva*, it maybe. But when that inspiration, that revelation, that order, that inspiration, comes down in the heart of, Kṛṣṇa to the disciple, he's no longer a *jīva*.

"He will rather aim to the inspiration that is working on behalf of Me; that agent who has come and taken quarter there to deliver him, to take him the Goloka."

The *śiṣya* must look out in that way. I'm not that body, not that mental system, but Kṛṣṇa is working for me, taking His quarter, His position, in that gentleman. Something like that, *ācāryaṁ māṁ vijānīyān*.

[*ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

[Kṛṣṇa told Uddhava: "One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

It is His delegation; His delegated power is there, and I am concerned with that. And that will be the way of the meeting of the two, establishing a relation between the two. The connection will be _____ both the gentlemen will be awake in that current, that feeling, that sentiment, the Vaikuṇṭha current, the soul current, current of pure transaction of giving and taking. In this way, Guru does not take any service from the man for himself, but he sends it to his Guru, and in that way it goes to Kṛṣṇa. So whatever little physical service he accepts, that also he sends to Guru, because in that way he may be encouraged. He's not the recipient. Externally he's the recipient, but mentally or spiritually, he's sending it upwards. And it is the service I take and it makes me fit physically and I can render more help to them. So it is not objectionable, it is fruitful. It is not detrimental, it produces something and of pure character. And that helps everyone. In this way he's to receive. Even at the same time blaming himself that I cannot go on with my worldly life without the help of this or that. He blames himself, but the underlying spirit is that otherwise I shall be unfit and I can't do my bit of service of the Lord, my Gurudeva. And by taking up renunciation I'll be loser and incur loss, not for myself, for the world, and my Guru's service will be hampered. In that spirit he's to take, whatever, everything, for the cause of Kṛṣṇa, for the cause of Guru.

Suppose if there is a manager who's very miserly, and he cannot spend money from the cash, and thereby he may not attend a particular state difficulty and the state is lost. Then he will be responsible to the proprietor. "But why did you not spend? Why are you afraid of spending money from my store? Your miserly habit has resulted in the state being lost. Why should you not spend my money for my interest?"

So, we shall, to render service to Kṛṣṇa, Guru, and Vaiṣṇava, to all the world, I must keep up this mundane body, and I shall, I'm entitled to take something; otherwise miserliness, that is *māyāvādā*, that is renunciation spirit. That will mar my interest. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So that is *yukta vairāgya*. I shall take from the store of Kṛṣṇa to keep me fit and do service. That is Kṛṣṇa's account. If I do not do that, I should be a separationist, I should be *māyāvādī*, a renunciationist. Maximum service I shall try to render to Kṛṣṇa, and whatever is necessary to make me fit for service, I must take it without any hesitation. Otherwise I shall be punishable.

End of of 81.03.04.B

Start of 81.03.04.C_81.03.05.A

[Some of this MP3 is unclear, but clearer on the cassette tape recording 4/5-3-81]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, what about, we have heard that if the spiritual master becomes ill, that is due to the sins of his disciples.

Śrīla Śrīdhara Mahārāja: It may be in some cases, not always, not always. To a certain extent it is there, according to the position of the Guru.
Jiva guru asisya hoile para sri visisya karma phala niya harijan [?]
It is encouraging to know for the disciple, it is encouraging for them. But from the absolute standpoint it depends upon the position of the Guru. And totally it is not wrong. Have to try to underline it. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol!

...

What is the meaning of the word 'thanks'? I always, whenever you depart, at the time of departure this word is always used. But I have not got a very good idea about such word, thanks.

Devotee: Expressing gratefulness.

Śrīla Śrīdhara Mahārāja: Gratefulness.

Devotee: We feel grateful we are given.

Śrīla Śrīdhara Mahārāja: Thanking is an expression of gratefulness. Then it shows, just like gifts, *dhanam. Dhan* presupposes that one is owner, proprietor of a thing. So thanking presupposes the existence of a second party. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: We're a separate party, we get something, and in return express our gratefulness, a separate party. We are all one party of Mahāprabhu. Ha, ha, ha, ha. It does not send good impression in me, my heart, thanking, gratitude.

Devotee: What should be the real sentiment?

Śrīla Śrīdhara Mahārāja: Something like we are highly benefited, or something like that, some expression _____ [?]
_____ [?]
What expression should be accurate and nice? Ha, ha.

Dhīra Kṛṣṇa Mahārāja: One in the position of a disciple, he should try to make some repayment to the spiritual master.

Śrīla Śrīdhara Mahārāja: Repayment to his master?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I say otherwise. I shall say one must not think that his possession of property or person, but they're all properties of my Guru, servants of my Guru. That should be the vision. Even we heard our Guru Mahārāja to say that, "The whole work I should have done. It is my duty to do everything for my master, but I can't do, I am unfit. So Kṛṣṇa has sent so many to help me. They're also my Guru come to help me in my work." So our Prabhupāda used to see his disciples as Guru in the right plane. And he told that, "When I chastise a disciple, that is my artificial temperament." *Pralāpita vakra.*

Mahāprabhu also told to Sanātana, "Whatever I am talking to you it is all My *pralāpa*. *Pralāpa* means a madman's speech. I don't know really the meaning of all these expressions but I feel so much that Kṛṣṇa, to grace you, He's passing, sending these flows through Me. What I say that I know everything and I can teach you, this is My *pralāpa*. That I am superior to you, this is My *pralāpa*. That I am outside Myself, beside Myself."

"But in the real life you are all my Guru, you have come to help me in my futile attempt of service to my Guru or Kṛṣṇa." *Amnayiki* [?] and *vekhivekiki* [?] And by *vekhivek darśana* at least we shall consider these are all servants of my Guru or Kṛṣṇa. I may be a leader, leader of the clan, leader of the group, maybe. My Guru Mahārāja has appointed me to lead this group, but they're not directly under me to serve me. They're the servitors of my Gurudeva or Kṛṣṇa; in that way we are to see. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That will be more real thinking, on the way. Hare Kṛṣṇa. It is awkward to think that they're my servants, or something like my property, *īśāvāsyam*.

[*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat*
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Kṛṣṇa is everywhere. Everything belongs to Kṛṣṇa and His own. I am not still claiming to be, to become one of His own, at the bottom of our heart, but still, what I can do, whatever little capacity I have got I must utilise in the service of Kṛṣṇa as I am ordered or expected by my Guru. That will be the solace and consolation from my activity.

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

...

_____[?]

Śrīla Śrīdhara Mahārāja: Where is that Rāmānuja now?

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: He became a hippy?

Devotees: Ha, ha, ha, ha. I think so. I don't know him.

Dhīra Kṛṣṇa Mahārāja: He was not known by most of the devotees because that was many years ago.

Śrīla Śrīdhara Mahārāja: Yes. He came and within a year he left perhaps. He was not very intelligent but anyhow came, chance coincidence. But Acyutānanda was intelligent. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The Tamal Kṛṣṇa and others they're engaged in the meeting?

Dhīra Kṛṣṇa Mahārāja: Yes, beginning.

Śrīla Śrīdhara Mahārāja: Caru Swāmī, has he come?

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru Swāmī, no he has not returned yet from Calcutta. Today maybe he's coming.

Śrīla Śrīdhara Mahārāja: And Bhāvānanda and, no, Sarvabhāvan, he was sick I heard. You don't know about him?

Dhīra Kṛṣṇa Mahārāja: I don't know if he's recovered from his sickness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Then new friend from Mexico.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, could we ask you a question?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: I hope it is *lokā hita*.

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

Dhīra Kṛṣṇa Mahārāja: But even if our questions may not be *lokā hita*, your answers are always *lokā hita*. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha.

Dhīra Kṛṣṇa Mahārāja: *Lokānāṁ hita-kārano*.

Śrīla Śrīdhara Mahārāja: *Lokānāṁ hita-kāmyayā*.

Dhīra Kṛṣṇa Mahārāja: Caitanya Mahāprabhu, He said, "I feel like a fool. My Guru Mahārāja told Me, '*Tomāra mūrkha*, You're foolish.' So I don't even know what is the proper question to ask."

Śrīla Śrīdhara Mahārāja:

[*prabhu kahe — śuna, śrīpāda, ihāra kāraṇa*] */ guru more mūrkha dekhi' karila śāsana*

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."]
[*Caitanya-caritāmṛta, Ādi-līlā*, 7.71]

mūrkha tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra

[" 'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all *mantras*, or Vedic hymns."] [*Caitanya-caritāmṛta, Ādi-līlā*, 7.72]

In Benares in the assembly of the Māyāvādīns, Mahāprabhu gave His confession like this when they accused, "You belong to our clan. You are disciple of Keśava Bharati. He's one of the members of the Śaṅkara *sampradāya*. You took *sannyāsa* from him. We are here all stalwarts of the *sampradāya* but You don't come to us, You don't meet us. Not only that we hear that You sing and dance and do so many things. And You do not engage Yourself in the serious discussion and meditation of *Vedānta*. What is this? But seeing Your figure, Your appearance, I can't think that You are a hypocrite or a designing man. Your figure expresses as clear as transparent fires, a lustre coming from You. Now we want to know why You do these things, dancing, chanting, and don't do meditation and discussions about *Vedāntic* ontology."

Then Mahāprabhu told that, "My Gurudeva wanted Me to go on chanting the Name of Kṛṣṇa. And he told, in Kali-yuga, general people they're of less merit, they're not fit for the discussion of *Vedānta*, such a profound thing. So go on chanting the Name of the Lord."

"All right, it is not bad to take the Name of Kṛṣṇa. But why do You dance and sing and do all these things?"

Then Mahāprabhu told, "When such sentiments and feelings came in Me I put it to My Gurudeva, 'What is this? When I take the Name of the Lord such feelings and sentiments come in Me.' Then Gurudeva told Me, 'Yes, You are very fortunate that You have got all these signs in Your mind and body.' And with this he quoted passages from *Śrīmad- Bhāgavatam* [11.2.40]."

evaṁ-vrataḥ svapriya-nāma kīrtyā, jātānurāgo druta-citta uccaiḥ
hasatyatho roditi rauti gāyaty, unmāda-van nṛtyati lokavāhyaḥ

[When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.]

"When real devotion descends in the heart of a devotee then these signs must come in him, he will do these things. So You are fortunate enough that You have got that *prema*, Kṛṣṇa *prema*, the fifth end of life, You have got. And I am going on, in this way."

Then the talk of *Vedānta* also came there. And Mahāprabhu told that the real purport of *Vedānta* is not impersonal, it is personal. And He established there that sort, that, "Why do you say that Brahma is the ultimate conception of the Absolute, impersonal. The signs in the *Vedānta*, *athāto brahma-jijñāsā, janmādy asya yato:*

[*janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ*
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the

manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

"Everything coming from Him, everything is allowed by Him; that is preserved by Him, and everything enters into Him. So, these are the signs of *sarviśeṣa*, not *nirviśeṣa*. So many specific and differentiated characters are to be found there. It cannot be impersonal."

In this way there was some talk. And a particular section they were converted.

And then the other day when Mahāprabhu after taking bath in the Ganges, went to see Bindhu-Mādhava, at Viṣṇu Mandir, and there He began to sing and dance nearby the *āśrama* of the Prakāśānanda. Then some students of his intimated that, "Caitanyadeva is dancing there and singing the Name of Kṛṣṇa. If you like to see that, come." Then with all the disciples Prakāśānanda came to the adjacent *devastana* and there he found all these things. And he pressed, and it is told that he left the Māyāvādā School and became a disciple. He entered into Vaiṣṇava theory, that is *sarviśeṣa* Kṛṣṇa is above all. Kṛṣṇa conception of Godhead is the highest.

And some say, we do not admit, that Prabodhānanda who wrote many things about Navadwīpa, Mahāprabhu, and *Rādhā-rāsa-suddha-niddhi* and all, and *Vṛndāvana-sataka*. Śiśir Kumār Ghosh, the Founder of *Āmṛta-Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu] he was of that opinion that this converted Prakāśānanda was Prabodhānanda. And he was so much impressed and he got so much grace of Mahāprabhu that he produced all these literatures. But we are not of that opinion.

Prabodhānanda, in *Bhakti-Ratnākara* we find that Prabodhānanda was the uncle of Gopāla Bhaṭṭa, as a Tamilian *brāhmaṇa* and he was Prabodhānanda. And in Kṛṣṇa *līlā* he's Tuṅgavidyā. So he cannot be *māyāvādī*. One who in Kṛṣṇa *līlā* was so important a figure he cannot be *māyāvādī*, Prakāśānanda, in any time.

But anyhow, the Prakāśānanda lost his position in the Māyāvādā School and entered into the Devotional School of Śrī Caitanyadeva and lived in Vṛndāvana the last days of his life past there taking Hari *Nāma*. He was the leader of the then *māyāvādā sampradāya* of Benares.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, the other day you were saying about the potential state of the *jīva* in the *brahmajyoti*, Brahmaloka. And then also you told about someone being in the spiritual world and reawakening their identity. You said their consciousness may have been scattered. They may have been a little mad and forgetful of their spiritual identity.

Devotee: Like crazy man, like someone whose crazy, delirious, you said.

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, Vaikuṇṭha, you were saying, someone may be looked upon he became forgetful of his position and had scattered consciousness, or was like a madman, temporarily, for a short time. So how can we understand that the *jīvas* they're coming to the *mahāt-tattva* from the Brahmaloka, are they coming from *sāyujya* or *sārūpya*, or can it be…

Śrīla Śrīdhara Mahārāja: I told that two kinds of *jīva* come to this world. One type they're already from Vaikuṇṭha. That is, by the necessity of the *nitya-līlā* of Kṛṣṇa they had to come here, as a part of *līlā*. And another by necessity, constitutional necessity, from Brahmaloka their balance, their stage of equilibrium is disturbed anyhow and movement begins in the Brahmaloka.

Dhīra Kṛṣṇa Mahārāja: So movement begins in the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Ah, *brahmajyoti*, and then, by that influence of the movement, then the free will is started, began to move. But the general movement, the individual, it is *ākṣara*, *ākṣara* becomes *kṣaraḥ*.

[*dvāv imau puruṣau loke, kṣaraś cākṣara eva ca*
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."]

["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

It was non-differentiated, differentiation begins. And then the, because it was really a conscious place, *jyoti* means consciousness, unit of consciousness, so differentiation and movement, that starts individual consciousness there. From unconscious, a plain sheet, when the specification begins, movement begins, then individual conscious units grow. And because it is consciousness it is endowed with free will. And by free choice from the buffer position, from the marginal position, they had to take one side, side of exploitation and side of dedication. By the choice of their free will they start, and in the result we see that some comes towards exploitation and some goes towards dedication. If we are to analyse to the extreme then we are to follow such trend of thought. *Anādi, anādi-bahirmukha*.

[*kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa*]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

Anādi means what has no beginning. Then why, after they enter the land of exploitation they begin to come within the form of thought, space and time? Before time, before the conception of this material time, the movement, so, *anādi. Anādi-bahirmukha*, first, *bahirmukhata, bahirmukha* means tendency towards exploitation. In the beginning the first tendency towards exploitation. And when it enters the exploitation area then it comes within the factor of time and space, of the mundane world, so *anādi-bahirmukha*. In this way some enters this side and some may go towards Vaikuṇṭha. In this way the equilibrium is disturbed and the movement, the dynamic character begins, of this world, in the negative side, that is the side of exploitation, the wrong side, the negative side, that of exploitation. And when they come to exploitation, enters the domain of exploitation, then the giving and taking in the negative land of loan, they really become losers. Apparently they think that by exploitation they will thrive, but really they become losers under the subjugation of the material consideration. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes. But there's one thing that's confusing to me…

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja: …was the other day about saying, you told about someone, Tamal Kṛṣṇa Goswāmī asked about someone entering Goloka or Vaikuṇṭha, some spiritual position. And you said that the others who are already there, they may be seeing that temporarily he was mad. So how is that possible?

Śrīla Śrīdhara Mahārāja: That is another side. When a *baddha-jīva*, a fallen soul…

Dhīra Kṛṣṇa Mahārāja: *Baddha*, conditioned.

Śrīla Śrīdhara Mahārāja:…conditioned soul, enters the unconditional area, then they do not make any distinction. That there the method of thinking is all of eternal. So they think that this friendship, the connection which at present we find within one another, that is eternal, that cannot be, but for some time it was not present, so, 'My friend, you are known to me, then why you were absent for so many days. My heart hankers for your company.' In this way they welcome them.

Devotee: That means that he was there before.

Śrīla Śrīdhara Mahārāja: The eternal aspect, when they meet, they think that we are eternally connected, but why for some time there was a bar between us?

Devotee: So that means before, the living entity was with Kṛṣṇa in the spiritual world, and then some separation…

Śrīla Śrīdhara Mahārāja: Only consider, when the eternal aspect is towards eternity, then that sort of conception comes. "That you were absent, and why? We can't ascertain. For a long time you left Me. How can you go on with your life, leaving Me, your bosom friend?" Kṛṣṇa also tells when a new friend comes after a long time, He says, "You, My friend, why, how you can, and where you can be moving, leaving Me here? I am feeling much pain for your separation. Now you have come it is very good." In this way he's received in that plane because for the eternal, and they think it is temporary. It seems like it was temporary in the eternal time. In the factor of eternal counting it is like that.

Devotee: Our Śrīla Prabhupāda, he explained that originally we were all Kṛṣṇa conscious entities in the spiritual world. But because we were forgetful of that consciousness we came under the jurisdiction of matter.

Śrīla Śrīdhara Mahārāja: Brahmaloka means forgetfulness of a number, a big number forgetfulness, and they're as if reserved in Brahmaloka, the forgetfulness.

Devotee: So originally we were with Kṛṣṇa in the spiritual world.

Śrīla Śrīdhara Mahārāja: The two sections, and in *līlā*, sometimes they manage in such a way that some of them come here, they are not posted in Brahmaloka, not detained in Brahmaloka, but come here also, and then goes up again. That is the part of *līlā*. And another class that comes, that is posted in Brahmaloka for a long time and from there it is coming this side, that side. So in two ways we find that *jīva* goes to Kṛṣṇa, Goloka, and mundane world.

Dhīra Kṛṣṇa Mahārāja: And in the, our Prabhupāda he had one book…

Śrīla Śrīdhara Mahārāja: Just as suppose, the imperial officers they come in the provincial, with some business they come in the provincial area, and goes back. This is one thing. And provincial officers may be promoted to imperial service. Something like that.

Dhīra Kṛṣṇa Mahārāja: Yes. Prabhupāda, he had one book called the *Kṛṣṇa Book*. It is the tenth canto of *Śrīmad-Bhāgavatam* in summary form. And in this one pastime, *līlā*, of Varuna stealing away Nanda Mahārāja, later in that pastime, Kṛṣṇa, He revealed, manifest to the inhabitants of Vṛndāvana the spiritual realm Goloka. And Prabhupāda says there that some of the associates of Kṛṣṇa were His eternal associates who descended with Him. Others, they were new men and He was giving them their first glimpse of the spiritual world.

Śrīla Śrīdhara Mahārāja: You see the *svarūpa-siddhi* and *vastu-siddhi* in our attainment of the highest order we are first to pass through the stage of *svarūpa-siddhi* and then *vastu-siddhi*. But

svarūpa-siddhi is that we attain the fitness of a particular post fully. And *vastu-siddhi*, then we are engaged in that post. Suppose I have passed an examination of a district magistrate, IAS, ICS, that is one thing, that is an eligibility I have acquired. And *vastu-siddhi* means that I am posted in that practically. Then, after *svarūpa-siddhi*, to attain *vastu-siddhi*, for some recruitment, the eligible, the past hands, they get a chance to enter that Vṛndāvana. And there, in the *prapañca līlā* they first participates and after participating first in some *prapañca līlā*, then they are given passports to enter into the eternal *līlā* forever. Am I clear? No.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: For *svarūpa-siddhi* and *vastu-siddhi* and before attaining *vastu-siddhi*, that is eternal service there, these eligible persons they are to participate in the *prapañca līlā* where Kṛṣṇa has come down. In that particular *brahmāṇḍa* he gets the birth, and then after first participation in a *prapañca līlā* of Kṛṣṇa they comes in touch with the eternal *līlā* and then forever they're admitted into His eternal *līlā*, *vastu-siddhi*. So it will be like that. So it is said in that way.

Dhīra Kṛṣṇa Mahārāja: There's one *śloka*, it is in *Ādi-līlā*, *Caitanya-caritāmṛta* [5.36], and *Bhakti-rasāmṛta-sindhu* [1.2.278], and *Laghu-Bhāgavatāmṛta* [1.5.41] of Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Dhīra Kṛṣṇa Mahārāja:

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

So there…

Śrīla Śrīdhara Mahārāja: *Kiraṇārkopamā-juṣoḥ* - Yes. That is a very important *śloka* and that harmonises many things, many opposite things harmonised there. It is said in the *śāstra* that whoever is, that anyone, *kama krodha vaya desa hi chadya dayo nipa bhavo stad gatim gata* [?]

It is mentioned in different places that who is killed by Kṛṣṇa he attains His *loka*. And also, by dint of *bhakti*, they also attain Him. Then the both is one and the same? If by that Kaṁsa, Śiśupāla, Rāvaṇa, Kumbhakarṇa, that was killed by Viṣṇu, they also attained Viṣṇuloka. And those that through the processes of the devotees, they by the process of devotion, they also attain Viṣṇuloka. Is this one and the same? Rūpa Goswāmī says no. Then, how is it said like that in the *śāstra*?

Yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam - in the scriptures we find as if the enemies killed by Kṛṣṇa and His friends, they both attain the same place. But it is not actually the same. It is just as sun's ray and the sun is one and the same, so also, Brahmaloka and Vaikuṇṭha one and the same. *Kiraṇārkopamā-juṣoḥ, ārka* and *kiraṇ*, there is difference. So *ārka* is original body, and *jyoti* is, *kiraṇ* means *jyoti* emanating from the sun. Both have been taken in the broader sense one and the same. So the enemies killed by Viṣṇu they enter into *jyoti*, and the devotees they enter the real zone, home. It is in a general way this statement is like that. *Kiraṇārkopamā- juṣoḥ, kiraṇ* and *ārka*. So *brahmajyoti* and Vaikuṇṭha is taken as one and the same, in this way it has been mentioned like that. But really there's a great difference.

Dhīra Kṛṣṇa Mahārāja: So there in his *bhāsya*, Prabhupāda, he said, he quoted Parāśara Muni speaking to Maitreya and he was saying that, "Do not think that Jaya and Vijaya in every millennium, *yuga*, that they are falling from Vaikuṇṭha to become *āśuras*, demons. We should not think that way." So my question is this, are some Vaikuṇṭha *vāsīs* or the inhabitants of Vaikuṇṭha, is it possible for them to fall into this material contaminated world? This is unusual.

Śrīla Śrīdhara Mahārāja: There may be two things to be considered here. Jaya and Vijaya are Vaikuṇṭha *dhari, dhari* means gatekeeper, and Vaikuṇṭha's gate, outside the gate there is non Vaikuṇṭha…

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: …that is merely Brahmaloka, or Śivaloka. So deviation from that place is not impossible. That is one thing. And another, those that have got some engagement, but the; I told that there are two forms of falling by *līlā*. For *līlā*, like play, just as like Hiranyakas, everything is in Vaikuṇṭha or everything is in Goloka in the broadest sense. But Goloka means all accommodating, that Kṛṣṇa *līlā* accommodates everything but that loses its poisonous habit. Just as a heinous murder is one thing, and when in a play, in a drama it is being shown, it has not got such heinousness. Playfully it is relished by persons, but actually when it happens people will shudder. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a play, when it is found in a play, it loses its sting. So in the *līlā* of Kṛṣṇa everything may be accommodated but no sting will be there. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So everything, to maintain its dynamic character – just as Rūpa Goswāmī says, *ato hetor ahetoś ca, yūnor māna udañcati, aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet.*

[*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*

ato hetor ahetoś ca, yūnor māna udañcati]

[" 'The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl — anger with a cause and anger without a cause.' "] [*Ujjvala-nīlamaṇi*]
& [*Caitanya-caritamrta, Madhya-līlā*, 14.163]

Just as a serpent when he goes, his natural movement is curved, not straight. A serpent never goes straight but in a curved way. So the natural flow of *prema*, of love, is in a curved way. *Ato hetor ahetoś ca*, with cause or without cause, *yūnor*, the lover and the beloved their *māna udañcati*, there sometimes without any cause, so many feelings, sentiments, the anger and earnestness they spring, *ahaitukī*, it is...

End of 81.03.04.C_81.03.05.A

Start of 81.03.05.B

Śrīla Śrīdhara Mahārāja: For the necessity to maintain the dynamic character of the Goloka many things are to be played there. And even killing has got no value of killing. In a portrait you are taking a picture of a murderer but the actual murder is not there. Similarly, in Goloka, whatever is being shown or whatever occurs there, that is not filthy. That is tasteful, that is wholesome. Because the very basis is not of exploitation, it is all of dedication. The competition is there but the competition in dedication that is better, that is better, that is the best competition. So, similarly, everything is present there, the basis is such that everything is well and good and wholesome, because the fundamental plane is that of dedication, not of exploitation, not of selfish play. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are to understand that, the difference between exploitation and dedication, exploiting land and dedicating land.

Harjid Mohamed Marsin we are told, he stealthily threw out money to the poor. There was one in Hoogly there was a Mohammedan chief and he was very benevolent and he helped many poor men. And there were also persons who were poor but do not; they feel hesitation to come to beg. And Harjid Mohamed he arranged, I read in my child book, in infant book that Harjid Mohamed Marsin, he, at night he was out with some money and those that feel shame to beg, he threw some money into his house, ha, ha, ha, stealthily.

So, that is also, stealing, thieving, but that thieving is not, that is admissible, so stealing also admissible. So in the land of dedication everything is admissible, everything is good. And the land of exploitation, everything is bad; the good things are also bad.

The German philosopher Kant says, "No deed can be perfectly good, only," according to him, "good will. Only without good will in this world nothing is to be found as good, only good will."

But we also, we say even good will is also bad in this plane of exploitation. Good will, what standard of goodness we shall acquire? The standard is vitiated so we will also create some bad wave in the world, the land of exploitation. Whatever I shall do that will bring some bad thing in its retinue, cannot but be. I shall attend the bed of a patient, the medicine coming from so many creatures, creepers, or so many animals they are killed in this way. And some diet I am administering, the diet means that is killing so many *jīva*, either in the form of crops, or a creeper, or anything like. So no action can be absolutely good in this plane, in this land of exploitation. *Karma dosa bada iti ke*. Every action is considered to be wrong, or non beneficial, bad, fetching bad effect, every movement here, *karma dosa bada iti ke* [?]

Dhīra Kṛṣṇa Mahārāja: Now, there's one *śloka* in the *Bhāgavat*...

Śrīla Śrīdhara Mahārāja: But is it clear?

Dhīra Kṛṣṇa Mahārāja: [and others]: Yes. Yes. Yes ...there it says:

mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata
[*vaikārikas taijasaś ca, tāmasaś ca yato bhavaḥ*
manasaś cendriyāṇāṁ ca, bhūtānāṁ mahatām api]

[The material ego springs up from the *mahat-tattva*, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds - good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.] [*Śrīmad-Bhāgavatam*, 3.26.23-24]

Śrīla Śrīdhara Mahārāja: I don't follow.

Dhīra Kṛṣṇa Mahārāja: This is Kapiladeva, Kapila Muni.

Śrīla Śrīdhara Mahārāja: In what canto?

Dhīra Kṛṣṇa Mahārāja: Third canto. So, Prabhupāda was explaining that in the beginning there is clear consciousness, pure Kṛṣṇa consciousness, and then the first contamination sprang up, is coming from false ego, *ahaṅkāras*. And he says that we see also in actuality, in actual life that someone is acting in Kṛṣṇa consciousness and then suddenly their behaviour changes.

Śrīla Śrīdhara Mahārāja: Again, repeat it.

Dhīra Kṛṣṇa Mahārāja:

mahat-tattvād vikurvāṇād, bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras, tri-vidhaḥ samapadyata

Śrīla Śrīdhara Mahārāja: What does Swāmī Mahārāja say?

Śrīla Govinda Mahārāja: What's Swāmī Mahārāja's translation?

Dhīra Kṛṣṇa Mahārāja: It's not the translation, it's his explanation. He said that in the beginning there is clear consciousness.

Śrīla Śrīdhara Mahārāja: Clear consciousness.

Dhīra Kṛṣṇa Mahārāja: Pure Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Pure Kṛṣṇa consciousness. How Kṛṣṇa consciousness deviates into *māyā* consciousness?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Mahat-tattvād*, what is the first word?

Dhīra Kṛṣṇa Mahārāja: *Mahat-tattvād vikurvāṇād*.

Śrīla Śrīdhara Mahārāja: _____ [?]
The first development of *prakṛti* in the negative side is known as *mahat-tattva. Prakṛti* developed in the negative side first, that means its name is *mahat-tattva*. Then *mahat-tattvād vikurvāṇād*, when there is movement, first negative possession, extension towards negative world, and then *vikurvāṇād* means there is movement, clear, *mahat-tattvād vikurvāṇād*. Then?

Dhīra Kṛṣṇa Mahārāja: *Bhagavad-vīrya*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā*.

[*mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*
hetunānena kaunteya, jagad viparivartate]

["O Kaunteya, My deluding potency, under My direction gives birth to this universe of moving and stationary beings. And for this reason, that is, since only a created object is subject to destruction, the universe is created again and again."] [*Bhagavad-gītā*, 9.10]

[*sarva-yoniṣu kaunteya, mūrtayaḥ sambhavanti yāḥ*

tāsāṁ brahma mahad yonir, aham bīja-pradaḥ pitā]

["O Kaunteya, Brahman personified as mother nature is the progenitress of all the various bodies born within all species of life, headed by demigods and humans - and I (as the causal consciousness) am the seed-giving father."] [*Bhagavad-gītā*, 14.4]

"*Prakṛti*, I throw My semen, as if, in *prakṛti*, and then the movements and then *mahat-tattva* and then all these developments in the side, in the *prakṛti*."

So *mahat-tattvād vikurvāṇād*, this negative movement, *bhagavad-vīrya-sambhavāt*, and the cause there is *bhagavad-vīrya*, His potency, the potency of the Lord, *sambhavāt*. Then what is the...

Dhīra Kṛṣṇa Mahārāja: *Kriyā-śaktir ahaṅkāras*.

Śrīla Śrīdhara Mahārāja: *Kriyā-śaktir ahaṅkāras*, then this material subjective characteristic is born of that. Material individual tendency to work in this land of exploitation is gradually born from such condition, passing through it. *Bhagavad-vīrya-sambhavāt*, *prakṛtiḥ*, negative first stage *maha-tattva* and from *maha-tattva* then this negative activity, that *ahaṅkāra*, and then it takes the characteristic of this material ego; that is selfish ego, individual ego. And they want to work here in different stages of Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. The *ahaṅkāra* of *jīva* soul is created, the *ahaṅkāra* of *jīva* soul, of the *baddha jīva*, created in this way. That is described, how the origin of this ego of exploitation, that process is described there. He is there, *bhagavad-vīrya-sambhavāt. Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā*, *aham bīja-pradaḥ pitā*. So from there the insinuation comes, then *prakṛti* is disturbed, the balance disturbed, equilibrium disturbed. And then in gradual process it takes up the shape of this material ego, material subjective existence that, 'I want to be master of the nature. I want to possess these things, those things. I want to enjoy.' The ego, the master, *ahaṅkāra*, that is born gradually from that. Equilibrium stage it comes to take in different individual shape of *ahaṅkāra*. That is meant here.

Dhīra Kṛṣṇa Mahārāja: In the *Vedas* there is a statement, *eko baho syam*.

Śrīla Śrīdhara Mahārāja: Yes, *eko ham baho syam aham*.

Dhīra Kṛṣṇa Mahārāja: So, it is saying *eko*, Kṛṣṇa is one and He expands Himself into many. So materially speaking that would seem to indicate some point of generation.

Śrīla Śrīdhara Mahārāja: In Goloka, Vaikuṇṭha, His oneness means, just as *raja*, *raja* means that there is *praja*, there are so many officers, all these things. So Bhagavān Kṛṣṇa means He has got eternal, there is a system of service there, there are many already within one, an organic whole. And in the case of the material world, *eko ham baho syama, aham* means, "My *jyoti*," there the meaning of *aham* is, "the *jyoti* is also Myself, the Brahma is Myself." *Baho syama*, and there was a

movement and they began to take from the equilibrium stage began to take many individual workings of subject, *eko ham baho syama*. In the *prakṛta*, in the material world it is in this way it can be explained, and in Goloka, in the eternal world it is already within the system, *baho, baho* and *eko*.

Dhīra Kṛṣṇa Mahārāja: Now I understand. Yes.

Śrīla Śrīdhara Mahārāja: *Neho nanasti kinchana*, *nana* is there and it is not *nana* because it is harmonised by one thing. *Neho nanasti kinchana*, here there is no many things, there is one thing, because the underlying unifying potency is there so it is not plural, plurality in unity. Though apparently it is many but really it is one, the many is the part of one. So *neho nanasti kinchana. Sarvam kalpitam brahma*, "All that we see it is Brahma." It means Sarva is there and Brahma is there. Śaṅkarācārya left the Sarva and accepted only Brahma, Śaṅkarācārya left *nana* and accepted only one. But Mahāprabhu told that everything what is told in *Veda*, that is to be adjusted. So *eko ham baho syama*, in Goloka the unit is there and it is of variegated nature, an organic whole. And in the material world, *neho nanasti, eko ham baho syama*, that is the Brahmaloka, the balance, the equilibrium is disturbed and in this way the *ahaṅkāra*, many individual material *ahaṅkāra* is created, as it is said here, mentioned in Kapiladeva *uvāca*. One as Brahma, that is in equilibrium almost, then a push, *bhagavad-vīrya*, a push is there and the *prakṛti* began to move and so many individuals came out of Brahmaloka. *Mayādhyakṣeṇa prakṛtiḥ, sūyate sa-carācaram*, and *aham bīja-pradaḥ pitā*, in *Bhagavad-gītā* we find. How from one many is coming? From one many is coming. How? One in equilibrium and when it is disturbed the many is seen, it is differentiated character progressing, and different individual *ahaṅkāra*, ego, is created, infinite number, and then they filled up this, *jaye dam barjati jagat*, and that is entering into the material conception, it is current, making it current.

Dhīra Kṛṣṇa Mahārāja: What happened, you know Vasudeva Datta he prayed to Mahāprabhu to, "Let all of them go free and I will take their *karma*."

Śrīla Śrīdhara Mahārāja: There also, maybe here, the Hegelian theory of panentheism, and this Aurovinda Gosh, his system is also like that, that Absolute conditioned non conditioned and Absolute is realising through this process to a final goal; always moving. Finite is a necessary part of infinite, and infinite's attempt is always to make the finite perfect. This process is going on eternally, Panentheism.

But Vasudeva Gosh what he says that, "All the souls can be released from here and all their sins put on my head, I go to eternal hell. So I can't tolerate the suffering, I can't stand to see the suffering of the *jīva* in this world. So my prayer to You, release all of them and all the sins may be put on my head and allow me to go to suffer on their behalf." Vasudeva Datta.

Then Mahāprabhu answered, "Kṛṣṇa is not a bankrupt party. What you His devotee desires He can fulfil your purpose but He's not bankrupt. Your security is not necessary here, and you are not required to work on their behalf. Without sacrificing you He can liberate them. He has got such capacity."

koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 15.179]

Even if the whole *māyic* system is abolished: no harm of Kṛṣṇa in His *līlā* in Goloka. The whole negative side may be eliminated but with only positive, just as if one time the whole prison houses are abolished, a good country may not suffer. Then again by this statement of Vyāsadeva Mahāprabhu says that: *punah sukha jiva mudya kori ved.*

Then again there will come many culprits and the prison houses will be built again. If all the patients be cured, no hospital is necessary. Hospital necessary only because there is patient, but if all is wholesome and healthy no necessity of hospital. So hospitals can be closed if all patients cured. But gradually in time again a patient may come and the hospital may be required. And I like this.

Dhīra Kṛṣṇa Mahārāja: When Kṛṣṇa was here personally, it is said everyone was liberated. Is that true?

Śrīla Śrīdhara Mahārāja: Rāmcandra took everyone from Ayodhyā with Him, and that was also mentioned in the statement of Haridāsa Ṭhākura. Haridāsa Ṭhākura told: "Oh," in the case of Sanātana _____ "You already promised Vasudeva and both the material and the soul kingdom have all been released because they have heard *saṅkīrtana*, Kṛṣṇa *Nāma* from Your mouth."

But again Mahāprabhu told that, "How this *brahmāṇḍa* will go on? New egos should be invited here to fill up. Material egos from Brahmaloka should again be invited here to take their position. So some will pass away and some will again come to fill up."

Devotee: Newcomers.

Śrīla Śrīdhara Mahārāja: Newcomers.

Dhīra Kṛṣṇa Mahārāja: But what about in the Western countries? Lord Caitanya Mahāprabhu He was here in India, and then in Europe they had, people were living, were they liberated also?

Śrīla Śrīdhara Mahārāja: We may think yes, maybe. If elephants and deer and tigers, they can have, they can catch the influence of the chanting of Mahāprabhu, then what to speak of the question of distance. The vibration is so fine, the vibration, that wave may touch every soul everywhere. Not only one *brahmāṇḍa* but many *brahmāṇḍas* may be purified through the ethereal, that most subtle plane of existence. The vibration may go to help anybody and everybody. *Brahmāṇḍa* not only human sect but so many insects, trees, everything, the finest vibration may reach everywhere like ether. It is not impossible.

Devotee: We were having some discussions in our Temple, in the Mandir. One camp is saying that the living entities he's coming from *brahmajyoti*. And others are saying that the living entity was originally with Kṛṣṇa, Kṛṣṇa conscious, engaged in his relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Both simultaneously true, both simultaneously true. That *līlā*, it is necessary in the *līlā*, in the pastimes of Kṛṣṇa that just as we have a play here, someone hides himself, hide and seek. There is a play of hide and seek. Do you know that?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So in the *līlā* of Kṛṣṇa it may be of that type, hide and seek. When hiding is necessary he comes here and again he goes there like a play, not earned by *karma*. That is one thing.

Devotee: That's a special case.

Śrīla Śrīdhara Mahārāja: A special case.

Dhīra Kṛṣṇa Mahārāja: That's a liberated soul.

Śrīla Śrīdhara Mahārāja: Liberated souls can hide and seek, hide and seek. Like some *līlā* of hide and seek of that nature in Goloka one may come here, for hiding. And that is another thing, and another out of necessity, that is from Brahmaloka.

Devotee: They're saying also out of necessity that they're coming from a relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Innate relation with Kṛṣṇa, that is inevitable and that cannot be denied, that is innate. Innate relationship with Kṛṣṇa of everything can never be denied in any time.

Devotee: But how can it be innate in the spiritual world?

Śrīla Śrīdhara Mahārāja: How?

Devotee: Because I was thinking that in the material world our relationship with Kṛṣṇa is innate, like a seed. This is manifest, but when we were in the spiritual world this was manifest relationship.

Śrīla Śrīdhara Mahārāja: Of different stages, the relationship with Kṛṣṇa is maintained, is established everywhere because it is absolute one, but in different stages; in Brahmaloka stages, in *prakṛti* stages, in Vaikuṇṭha stages, different stages.

Devotee: Because we are thinking in terms of beginning and end sometimes it is not clear.

Śrīla Śrīdhara Mahārāja: A stone is also matter, water is also matter, and air is also matter, but in different stages.

Dhīra Kṛṣṇa Mahārāja: So in Brahmaloka the stage is dormant potential.

Śrīla Śrīdhara Mahārāja: *Taṭasthā*, the middle stage, you may take it.

Dhīra Kṛṣṇa Mahārāja: And that *rasa*…

Śrīla Śrīdhara Mahārāja: *Prakṛti* and Vaikuṇṭha, a pure conscious and material, in the middle, the buffer state is Brahmaloka, or Virajā.

Dhīra Kṛṣṇa Mahārāja: So the relationship with Kṛṣṇa *rasa* in *brahmajyoti* it is in the potential or dormant stage?

Śrīla Śrīdhara Mahārāja: Yes, dormant stage, and undifferentiated character also. Because it is not plain, not clear that who is in which *rasa*, that is all dormant there. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Like seeds, Bhakti Caru Swāmī told me that you once said that, gave the example of seeds, like seed of a mango, seed of an apple, they are all looking like seeds, but until they sprout you cannot tell the fruit.

Śrīla Śrīdhara Mahārāja: May be similar, cannot be differentiated, but when it sprouts then we can differentiate them.

Devotee: But in the spiritual world this differentiation is there.

Śrīla Śrīdhara Mahārāja: Yes, in the real spiritual plane the differentiation is already completed. Living in different *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, their final stage they have attained and from that position they're rendering their service. And here, non-differentiated, unknown who is to be recruited in which group, that is unknown here in the suppressed section.

…

Your zone is?

Rāmeśvara Mahārāja: I'm trying to preach in America.

Śrīla Śrīdhara Mahārāja: America; and in which zone?

Rāmeśvara Mahārāja: Western part, California, and Colorado. Denver: and Hawaii islands.

Śrīla Śrīdhara Mahārāja: Hawaii islands. Japan first attacked America in Hawaii.

Rāmeśvara Mahārāja: Yes. And also, Japan, we're just starting to print our *Bhagavad-gīta* and *Śrī Īśopaniṣad* in Japanese; first time.

Śrīla Śrīdhara Mahārāja: Japan is in whose jurisdiction?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: Japan also?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Not only Hawaii-dwīpa, Hawaii Island, but Japan also included?

Rāmeśvara Mahārāja: My main service to Śrīla Prabhupāda is to print his books.

Śrīla Śrīdhara Mahārāja: Printing books.

Rāmeśvara Mahārāja: I have been assisting him for many years. He gave that as my life's work.

Śrīla Śrīdhara Mahārāja: And in that work you done wonderful.

Rāmeśvara Mahārāja: Very simple work. The wonder is that Prabhupāda wrote so many books.

Śrīla Śrīdhara Mahārāja: Of course. And to publish them, it was shown in the ITV television or something like that how they are being printed, packed, and put on the truck, and they're running. That was shown. Of course I could not see but I heard. My eye sight is very short but they say that these things are being shown there.

Dhīra Kṛṣṇa Mahārāja: Yes, this is under the direction of Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: He was the director there. And it was done very successfully. The book preaching of ISKCON that is a big thing. Our Guru Mahārāja also he liked and he gave the name *bṛhat-mṛdaṅga*. That is *mṛdaṅga* when it sounds it invites the people around, "Come to chant, come to hear, to listen to the chanting of the Divine Name." And books are also going from man to man, house to house, informing them, "These things are occurring, come and join." The sound of the *mṛdaṅga* and the sound of the books - the books are more efficient than that of *mṛdaṅga*, so *bṛhat-mṛdaṅga*. The invitation is more intense and more perfect than that of *mṛdaṅga*, by the books. It will only ask the people:
_____ [?]

One gentleman wrote an article in praise of our Guru Mahārāja that you sent, Prabhupāda, even a daily paper he founded, *Nadiyā Prakāśa*, a daily newspaper. Madan Mohan Madhava, the moderate leader of India told, "What is this, a daily religious paper?"

"But in this mundane world there are so many daily papers. We are told in America that not only a morning paper and evening paper, every hour there is being published news. And Vaikuṇṭha news is thousand times more than the news in this mundane world. And one daily paper you wonder, that daily paper, thousands of daily papers may be continued. So much news may come from Vaikuṇṭha. It may be over flooded this mundane world by Vaikuṇṭha news. That is infinite and this is finite. The ray from the infinite when comes to the finite world: what can it do?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So a spiritual weekly paper, that was the leading paper he had - *Gauḍīya* by name, and that gentleman wrote:

_____ [?]

Generally, souls are sleeping, they're under the influence of slumber of *moha* means *ajñāna*, ignorance, and to rouse them you send your weekly paper *Gauḍīya* from door to door.

_____ [?] And that is the messenger of Vaikuṇṭha, of the infinite world. The *Gauḍīya* comes and pushes the door to be opened and to hear.

_____ [?] In no time, awake, arise, no time. Come forward to go to the Absolute realm. Here you are sleeping in ignorance. What is this? Such a great prospect waiting for you!

_____ [?]

Loudly it announces that, "Come and take the service of Kṛṣṇa, begin the service of Kṛṣṇa. That is its news - the *Gauḍīya*."

Madan Mohan Madhava, the moderate leader, and Hindu Mahasava also in the beginning, he also told that, "Every village should have a centre for your activities."

"But what do you say? I want to establish temple in every heart, in every man's heart I want to establish a temple for the service of the Lord." That was the answer of our Guru Mahārāja. "I want to build temple of the Lord in every heart."

Who else are here, members of Governing Body, in Māyāpur?

Dhīra Kṛṣṇa Mahārāja: Now in Māyāpur? Kīrtanānanda's coming here in five days. Jayatīrtha Mahārāja will come shortly, he's here now.

Śrīla Śrīdhara Mahārāja: He comes from London.

Dhīra Kṛṣṇa Mahārāja: Bhagavān Dāsa Goswāmī, he is here now.

Śrīla Śrīdhara Mahārāja: Bhagavān Dāsa, the South Europe preacher: and that Arabian gentleman?

Dhīra Kṛṣṇa Mahārāja: Atreya Ṛṣi, tonight. He's here now. We just heard that he's here. He has arrived.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And what about Haṁsadūta Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He may come later. He's thinking maybe he doesn't want to come.

Śrīla Śrīdhara Mahārāja: May not come? Then who else? Svarūpa Dāmodara, has he come?

Dhīra Kṛṣṇa Mahārāja: He has come. Then there's Harikeśa, he has not come yet, tonight.

Śrīla Śrīdhara Mahārāja: Expected tonight.

Rāmeśvara Mahārāja: The meeting is just the morning until two; then in the afternoons we have general discussions.

Śrīla Śrīdhara Mahārāja: Bhakti Caru Swāmī Mahārāja, has he come there?

Dhīra Kṛṣṇa Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: That gentleman who came the other day, that Dayādhara, is he here?

Dhīra Kṛṣṇa Mahārāja: No. He's with Bhakti Caru Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, in Calcutta.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That Venkatta Raman or so, one gentleman?

Dhīra Kṛṣṇa Mahārāja: Venkatta, that Sanskrit teacher? He's coming in about one week.

Śrīla Śrīdhara Mahārāja: And Yaśodānandan not to be traced?

Dhīra Kṛṣṇa Mahārāja: He's in America, in New York.

Śrīla Śrīdhara Mahārāja: Not Canada?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And that Pradyumna?

Dhīra Kṛṣṇa Mahārāja: He's in London.

Śrīla Śrīdhara Mahārāja: And his son Anirudha and wife Arundhati? For a long time they're here.

Dhīra Kṛṣṇa Mahārāja: In England.

End of 81.03.05.B

Start of 81.03.05.C

Rāmeśvara Mahārāja: We were thinking of, I have proposed this year, that we would like to print the books written by Śrīla Bhakti Siddhānta Saraswatī and Śrīla Bhaktivinoda Ṭhākura, special edition to give to the universities all over the world. We have facility to distribute to practically every…

Śrīla Śrīdhara Mahārāja: So you are to translate from Bengali into English.

Rāmeśvara Mahārāja: They have written…

Dhīra Kṛṣṇa Mahārāja: No, there are some English books. *Brahma-saṁhitā*…

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā*?

Dhīra Kṛṣṇa Mahārāja: English. The *Bhāgavata.*

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā* translated by whom?

Dhīra Kṛṣṇa Mahārāja: That Gauḍīya Maṭh publication.

Śrīla Śrīdhara Mahārāja: By whom it was translated?

Rāmeśvara Mahārāja: It says, "Commentary by Jīva Goswāmī, translated by…

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's original English work is *Life and Precepts of Mahāprabhu*, and another, *The Bhāgavata Speech*. [*Its Philosophy, Its Ethics and Its Theology*]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: These two booklets of his own writing. Prabhupāda has got, *The Vedānta, Its Morphology and Ontology*, then *Relative Worlds*, then…

Śrīla Govinda Mahārāja: *Harmonist*, *chila* [?]

Śrīla Śrīdhara Mahārāja: *Harmonist*, *Pratika chila* [?], *Śrī Kṛṣṇa Chaitanya*, published, written by Professor Sanyal during Prabhupāda's time. And *Rāya Rāmānanda*, or something like that.

Dhīra Kṛṣṇa Mahārāja: *Rāya Rāmānanda*. But the *Brahma-saṁhitā*, who translated that?

Śrīla Śrīdhara Mahārāja: Who translated, I don't know, maybe by Tīrtha Mahārāja or Professor Sanyal. I don't remember.

Rāmeśvara Mahārāja: Not Śrīla Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: No.

Dhīra Kṛṣṇa Mahārāja: That is not an original English work? That is not original?

Śrīla Śrīdhara Mahārāja: Not original.

Rāmeśvara Mahārāja: It says he is the translator.

Dhīra Kṛṣṇa Mahārāja: Bhakti Siddhānta.

Śrīla Śrīdhara Mahārāja: Prabhupāda did not translate *Brahma-saṁhitā. Brahma-saṁhitā* translated not by Swāmī Mahārāja?

Rāmeśvara Mahārāja: We should bring the Gauḍīya Maṭh edition because it says that Śrīla Bhakti Siddhānta translated it.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ We do not know it. But if I see I can say, the style.

Rāmeśvara Mahārāja: Prabhupāda [Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] said to us that he did also.

Dhīra Kṛṣṇa Mahārāja: He said that he translated it or that you should publish it?

Śrīla Śrīdhara Mahārāja: If I get it I can say whether it is Prabhupāda's [Bhakti Siddhānta Saraswatī Ṭhākura] English or not.

Rāmeśvara Mahārāja: We should get it because…

Śrīla Śrīdhara Mahārāja: It may be by Professor Sanyal, it might have been.

Rāmeśvara Mahārāja: He said we can't change one comment because it's his Guru Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Right, I know, but that's still not saying whether it's done by a disciple and approved by him. So we have to bring the book.

Śrīla Śrīdhara Mahārāja: Nitāi. Gaura Haribol.

Rāmeśvara Mahārāja: We want to distribute these books to all the universities…

Śrīla Śrīdhara Mahārāja: Yes. Good idea.

Rāmeśvara Mahārāja: …in all foreign countries.

Śrīla Śrīdhara Mahārāja: Good idea, very good idea.

Rāmeśvara Mahārāja: The Professors, they're not so familiar with the writings of Śrīla Bhakti Siddhānta and Śrīla Bhaktivinoda, so they're missing a treasure.

Śrīla Śrīdhara Mahārāja: Of course. That should be the right statement of the disciple of Bhaktivedānta Swāmī Mahārāja.

Rāmeśvara Mahārāja: Śrīla Prabhupāda told us that, "If people simply take the books written by the great Ācāryas then at the very least they will get a next human birth."

Śrīla Śrīdhara Mahārāja: Due to their ignorance people do not know, can't understand, so it is not possible for them to give any recognition to those books of so high level. It comes only, the movement is downwards. Only the devotees, by the dint of their devotion, they can take it outside. And of course there is a sanction, grand sanction of Mahāprabhu. "Whomever you meet, you talk of Kṛṣṇa."

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā [*tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

"I'm delegating power, I'm empowering you. Whomever you meet, talk of Kṛṣṇa."

The best friend of all the souls, the best friend. God is friendly, God is guardian, God is friendly, God is everything. The facsimile, supplementary; what is wanting in us, that is to be found in Him. Only by obtaining Him we can be complete. Otherwise we are incomplete. So help all. Only when he will get a little real touch they will come forward, like a hungry man, come forward.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[*andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ*]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says, *na te viduḥ svārtha*, those only are making much of the cover, who does not know that his inner satisfaction it depends on the very inner substance of things, not the outer coating. Outer coating cannot satisfy him. But he's captured by the glamour of the external side, and does not desire to enter within the things. The valuable thing is covered by *māyic* layer, illusory layer. Hare Kṛṣṇa. *Svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ*, making much of the external glamour, and don't try to dive deep into the internal portion of what is seen on the surface. Hare Kṛṣṇa. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: You should ask the question…

Rāmeśvara Mahārāja: This year, you may know that we experienced some disturbance about the position of our new initiating Gurus. So I had some questions, about the position of our Gurus, because Prabhupāda named me also as one of the devotees who would begin initiating. So I've felt a little disturbed that the position of the Gurus was raised above all of our God-brothers, because of too much worship. This is very disturbing to me, that every day our Gurus they're receiving very opulent worship. We all have seats which are in every temple. And it seems to me that many of my God-brothers they are equal or even greater. They can give Prabhupāda's teachings just as well as anyone, but they're not named as Gurus, so there seems too much difference between them and the Gurus. So this has been a big disturbance to me.

Śrīla Śrīdhara Mahārāja: That is a very serious question.
[About thirty seconds of Bengali (?) spoken]
Making much of their position of the Ācārya: that are misusing the position; according to him. But that is a very serious question, and on that point I have discussed, I have given my opinion many times. A system, in brief, a system should be created, or arranged, for the proper adjustment, proper adjustment. Of course it is necessary that Guru will be given a special position to the disciple. For the disciple it is necessary. *Mad guru sri jagat guru.* He's the supreme-most, at least in a particular way. In a particular way he's the best. *Yei rasa, sei sarvottama*.

[*kintu yāṅra yei rasa, sei sarvottama*, *taṭa-stha hañā vicārile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya- līlā*, 8.83]

A relative position, from the relative standpoint the disciple will see his Guru to be the best. And there he will think that the Lord has delegated him to come to me and to deliver me from the clutches of *māyā*. Have some particular affinity there. And there are many Ācāryas, and what should be the behaviour, the conduct of the disciples of different Ācāryas? How? And what should be the behaviour of conduct towards the non Ācārya, God-brothers of the Ācārya? That should be evolved. If the direction is not given by Swāmī Mahārāja, there might be some sign, some hints, but if it is not found there, then we shall have to evolve some rules and regulations for proper adjustment, so that the Mission may not suffer, suffer from the indifference, or negligence, or abhorrence of the non Ācārya disciples of Swāmī Mahārāja.

As you say, there are many qualified disciples outside the Ācārya Board or GBC. It is not impossible, not impossible. So we should seek together and try to evolve that valuable persons that came to serve Swāmī Mahārāja with all their energy and sincerity, that they will go away, it is very regrettable. We should try to save the Mission from that great disaster.

I hear that so many stalwarts, they're going away, being indifferent and going underground, to the unknown quarter; or depressed because they do not see fair field. So these things should not be set aside, but it must be taken in and they should be discussed. Some salient points you should prepare it, a table: that these are the disadvantages, inconveniences, rather the disease entered into ISKCON, and how to treat them?

This is our common cause. We are all interested in ISKCON. We are members. We have given our life, dedicated our life for this Mission. We're interested and we don't like that our God-brothers will go astray, dissatisfied with the management. So try our best how we can evolve some rulings or some sort of laws, rules, which should guide us all, accommodate us all. At the same time it will push the cause of the Mission, of ISKCON. A dynamic as well as accommodating; comprehensive and dynamic Mission we want to have. We have a great field ahead. We must go to the length and breadth of this world with the banner of our Guru Mahārāja Prabhupāda, Swāmī Mahārāja, and combined effort is necessary for that. Nothing we like to loose. We collect all our energy, money, men, and we must go on with the banner of our Prabhupāda. For that unity and fairness in the field that is necessary which will strengthen the heart of all the members of ISKCON.

In this way you may put into the GBC's meeting that such an accommodating and dynamic programme we want to have, we like to have. And without doing that we won't allow you to dissolve your meeting. You come to such conclusion and give us such a programme otherwise we won't allow you to go away from this. But do it, care, provide, to feed all the members, how all can have food, proper food, everyone must have proper food to work on. Evolve such a programme and give us. If you are efficient enough, if you consider yourself to be efficient then give us this thing; that we can march on with the flag with our head erect.

We shall go to capture new and the old already going back. They're driven, they're being driven and we are going. The old, those important members that got grace of our Guru

Mahārāja, they're being discouraged indifferent, and we're going to recruit new persons. Is it not a fact? _____ [?]

But as a friend of your Guru Mahārāja I feel in my heart so I say this. And worldwide, grand common mission, that will thrive like anything. It will touch the heaven and cover the world from; and other planets also. And what is this that old persons they're going back? There may be one or few exceptions, but generally people came with a good and sincere heart and they're feeling discouragement. Some encouraging programme we want to have, so let us evolve. Not a formal meeting for two days, three days. Meeting to satisfy the real necessity of the day; that is a living committee we want, living meeting we want, and not a formal meeting. After one year a formal meeting and some resolution passed and everyone is gone to his own field and doing as he likes.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. _____ [?] I am caught. I am caught in… What I say, but I say, my feeling, I love him, I love Mahāprabhu, I love my Guru Mahārāja, I love Mahāprabhu. And I want to see that the whole:

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

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

And that is going to be fulfilled. And wonderful progress, the step taken by Swāmī Mahārāja, that is wonderful. Rather astounding to me. So we are all _____ we are optimistic, so…

Rāmeśvara Mahārāja: Preaching is going on bigger than when Prabhupāda was here.

Śrīla Śrīdhara Mahārāja: Yes.

Rāmeśvara Mahārāja: More books are being sold now than ever before. We have more temples, more devotees.

Śrīla Śrīdhara Mahārāja: But we hear from some quarters that some, to make money, some awkward things are being sold also.

Rāmeśvara Mahārāja: Sometimes.

Śrīla Śrīdhara Mahārāja: Sometimes. Here or there. Is it true? I don't know.

Rāmeśvara Mahārāja: Yes, sometimes to get money to print books.

Śrīla Śrīdhara Mahārāja: Print books and print books to tempt the people with some naked or such awkward pictures are being sold, only to make money.

Rāmeśvara Mahārāja: No, not such an awkward thing. Sometimes they sell cinema songs.

Śrīla Śrīdhara Mahārāja: I heard from somebody that is also being done. Swāmī Mahārāja, he only by speaking to the people he captured them. But now these fellows they have taken to this sort of occupation.

Rāmeśvara Mahārāja: No.

Śrīla Śrīdhara Mahārāja: They're selling awkward things, making money, and doing whatever they like.

Rāmeśvara Mahārāja: I don't think that is accurate.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I wish that that may be false. I'll be happy if it is false.

Rāmeśvara Mahārāja: But there is some truth. They have sometimes sold record albums with cinema songs, radio songs, which are not Kṛṣṇa conscious, just like some business to get money. And the money is then used to print books.

Śrīla Śrīdhara Mahārāja: And money comes from what door?

Rāmeśvara Mahārāja: Sometimes selling recording albums, phonographic albums.

Dhīra Kṛṣṇa Mahārāja: Some cinema songs.

Rāmeśvara Mahārāja: Radio music. Just like a business.

Śrīla Śrīdhara Mahārāja: So through some other business you get money and you, by the money you try to serve your publication department. But if that sort of business draws the credit of the Mission down, just as we are told that one Yogadar from India…

Dhīra Kṛṣṇa Mahārāja: Yogānanda.

Śrīla Śrīdhara Mahārāja: …about forty years back, or more, he went to America, and he began to teach *yoga* system, especially to the ladies. And there were many scandalous stories about that. And America lost its faith in that man. It was; this hint was given by Rabindranath. In the paper I saw, forty or fifty years back. The Yogadar, one *yogī*, so many *mudras* he wanted to teach the ladies and the scandals came from there. And bad name for the Indian *sādhus*, he acquired, and came back. Hare Kṛṣṇa.

Rāmeśvara Mahārāja: Sometimes they sell candles, and sometimes they sell oil paintings.

Śrīla Śrīdhara Mahārāja: It may not be scandalous, because it is very difficult, that we are going to preach the pastimes Kṛṣṇa, which is very similar to the lust, which is called lust in this area. Very similar, but the opposite, very similar to the licentious society, that Kṛṣṇa's *līlā* in Vṛndāvana, very similar to the licentious and debauch, but it is just the opposite. We are to prove that with all our strength, all the strength of our *nath*, that it is not same, it is just the opposite. How it is opposite, Sumeru and Kumeru, north pole and south pole, these two opposite poles, *kāma anda tamah*. It is the deepest darkness here, sensual pleasure. And to please the senses of Kṛṣṇa, that is the highest attainment of the *jīva* soul. A very difficult task. It is not so easy a thing to impress the people who are of impartial judgement, a very difficult task. So we must be cautious about that.

Devotee: He wants to put some question to the lotus feet of you.

Śrīla Śrīdhara Mahārāja: So you have got more questions.

Rāmeśvara Mahārāja: I have another question. When Prabhupāda was here we had a certain standard, that we were his disciples and every day we would offer Guru *pūjā* to him and we would chant his name in the *kīrtana*. So he allowed us to do that. So now the suggestion has been made that this should also be adopted by the new Gurus. So my feeling is that the new Gurus they are not so great as Prabhupāda, so they do not have to adopt the same standard of daily Guru *pūjā*. That is my feeling. So this is a problem. What should we understand?

Śrīla Śrīdhara Mahārāja: Of course if you are sincere such feeling is laudable, but at the same time the *śāstra* does not say what you say, strictly. Because those that will come, as new recruitment, their faith should be encouraged, their faith we must encourage to increase their faith. And if you limit there, the faith is already wanting, we cannot put faith in anything in the world, and again if you discourage them, we will try to collect maximum faith of the disciples towards Guru. And at the same time you are to look out that the Guru, he, the Ācārya, he also behaves well. It is of course a difficult task, not a mere business. But there should be life, but a living thing, a sincere living attempt there should be. That transaction requires: to draw maximum faith from the disciple, that Guru is almost perfect.

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

Not a small *mantra* for small Guru; lower type of *mantra* to worship lower Guru. There is not provision like this in the *śāstra*. The same *mantram*, the same outlook, according to *śāstra* we must try to have, and especially we say those young, new recruits, their faith should not be bruised, and beg. As much a possible they should be drawn out from the cave of their heart

maximum respect towards Guru, and Vaiṣṇava as well, not only Guru. When they will come to know the real acquaintance of the plane of *vaiṣṇavata* they will not only revere Gurudeva, his own Ācārya, at the same time he will have reverence for other God-brothers, other Vaiṣṇavas also. And they will also, must have regard for them, their God-brothers.

"We are of a special cadre, not ordinary human beings that are, that have already taken this matter be all and end all of life. But we have got such an ambitious programme _____ we are going to the infinite blissfulness. We are proud of our status and of our life. And we shall see like so many gods that are moving within the ISKCON, they have got a special life. They're not men of this ordinary world. Though they're walking on the Earth but still they're walking on some atmosphere. Really their soul is walking in another atmosphere, pure atmosphere, a divine atmosphere." This sort of outlook the newcomers, the new members, must have within their heart; then it will be a living one.

One of our God-brothers he told, he was *gṛhastha*. At that time a good disciple he got, then he took *sannyāsa*, and told that, "This disciple has given me *sannyāsa*. I was *gṛhastha* and this young man he left his wife and has come to serve me whole time, and I am a *gṛhastha*. This impression this impressed me. This knowledge impressed me to take *sannyāsa*, to become *sannyāsī*. My disciple has given the *daṇḍa* to me, the *sannyāsa-vesa*. He's always, being a young man he has come to serve Guru whole time, and still I am *gṛhastha*." Though he was a good condition of Vaiṣṇavism, still he said like that.

So disciples will help the Guru to keep up his dignity. "That they regard me so much, how can I go down. How I can do this thing that thing, what in their consideration I'll be in a degraded position." So they help to keep up the Ācārya in his own temper. And other Vaiṣṇavas, his God-brothers, they will also help them to keep their high temper. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, so just so you know what are the details, so this means in ISKCON temples that every day the disciples they must offer *āratī* to the Guru.

Śrīla Śrīdhara Mahārāja: I heard that but this seems too much to me. In our time I did not have any conception of such.

Rāmeśvara Mahārāja: You should repeat that. Prabhupāda allowed us to do that.

Dhīra Kṛṣṇa Mahārāja: See, this is a point.

Śrīla Śrīdhara Mahārāja: Whenever the Guru comes from outside in the Maṭh all the disciples will come and flock there and have *āratī* and *pūjā*. This sort of fashion we did know previously.

Rāmeśvara Mahārāja: We did with Prabhupāda every day.

Śrīla Śrīdhara Mahārāja: Only formal *āratī* and all these things will that encourage everything, the devotion from the heart?

Rāmeśvara Mahārāja: We wanted to do that for Prabhupāda. We wanted to give that *āratī* to Prabhupāda. He let us.

Śrīla Śrīdhara Mahārāja: If your Prabhupāda established that sort that whenever he comes in a new place in whatever day, suppose after a week he comes to a particular place. And then the *āratī* arrangement and the *puṣpa-añjali*, all these functions took place?

Dhīra Kṛṣṇa Mahārāja: Every day.

Śrīla Śrīdhara Mahārāja: Your Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: See, in all the temples…

Rāmeśvara Mahārāja: Disciples were very enthusiastic.

Śrīla Śrīdhara Mahārāja: No, no. What did your Prabhupāda do?

Rāmeśvara Mahārāja: He let us do it.

Śrīla Śrīdhara Mahārāja: He did it?

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the point is, I want to say it like this; that Prabhupāda he showed one thing, we did something else, and he accepted what we did. For example, when he led *kīrtana*, when he would sing *kīrtana* he would sing *śrī kṛṣṇa caitanya prabhu nityānanda, Pañca Tattva mahā-mantra*, then he would sing Hare Kṛṣṇa *mantra*. He would not chant *jaya prabhupāda*. He would not chant *jaya* anything but *śrī kṛṣṇa caitanya* and Hare Kṛṣṇa.

Now, in nineteen seventy four, when we came to your Maṭh, our men came here, Bābājī Mahārāja was singing *praṇamāmi sadā prabhupāda-padam* [from *Śrī Śrī Prabhupāda- padma-stavakaḥ*], this song of yours, and at the end he started singing *jaya prabhupāda*, *jaya prabhupāda*, *jaya prabhupāda*. So our men they liked that. So we started doing that at all of our temples in every *kīrtana*, every single *kīrtana*.

Rāmeśvara Mahārāja: Every day.

Dhīra Kṛṣṇa Mahārāja: Every day. So then when Prabhupāda would come to the temple we would also sing that for him. Now, until nineteen seventy four, things were not established this way. So that was in nineteen seventy four. And our Prabhupāda he sang many times *Śrī Gurv-aṣṭakam*. He always taught us this song *Gurv-aṣṭakam*. Every day we sing at *maṅgala-āratī* and he sang it many times. Now, in nineteen seventy four, our men…

Śrīla Śrīdhara Mahārāja: The question is, when you did show your best honour to your Prabhupāda, you all enjoyed…

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja:...and no setback in your heart.

Rāmeśvara Mahārāja: No, we liked it.

Śrīla Śrīdhara Mahārāja: But when you say another group of disciples he's showing so much honour to his own Guru, then you're jealous of that. Eh? Is it impartial judgement? Rather, you should think that he's giving his heartfelt honour to his Guru. He sees there the descent of the master in the heart of his Guru and he's trying to give his best honour to him. That will encourage you to give your best honour to your Guru.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: That standard. In this way it will be taught in the Mission.

Dhīra Kṛṣṇa Mahārāja: Here's a point.

Śrīla Śrīdhara Mahārāja: This sort of toleration; at the same time encouragement. He's loving his Guru, he's honouring his Guru, that will excite me to honour my Guru. The Mission's laws and rules will be set in this way; then it will be helpful to all. And not only that, at the same time he will honour his God-brother, God-brother of Guru. They also deserve a sort of honour, and that should also be maintained if we stay within an association. All these things should be promoted. At the same time another, the spirit of toleration, that we are worshipper of Kṛṣṇa. He is the son of Yaśodā, and Yaśodā is whipping Him. Still, Kṛṣṇa is the highest entity. This sort of toleration spirit also should be maintained there. It will regularly be taught to the disciples; the question of sincere heart to heart behaviour, conduct.

Dhīra Kṛṣṇa Mahārāja: Now, Mahārāja, one point. In Los Angeles, as an example, we have disciples of five or six Gurus. Now, every disciple will want that his Guru's name, if we're going to chant one name then every disciple will want that his Guru's name be chanted.

Śrīla Śrīdhara Mahārāja: You see, in Madras, the Guru *parampará*, here we begin from Guru, and then *param* Guru, *pradapata* Guru, in this way up to Kṛṣṇa; beginning from Guru go to the highest Lord, Kṛṣṇa. And in Madras they come down. First Kṛṣṇa and then gradually other Gurus and in the last they give the *jaya* of their own Guru. In this way they...

Dhīra Kṛṣṇa Mahārāja: In which Maṭh of Madras?

Śrīla Śrīdhara Mahārāja: In Madras side, Rāmānuja *sampradāya*. They have accepted this sort of fashion, come from up to down, and when they last go, everyone gives *jaya* to his own Guru, so many disciples of so many different Gurus. In the beginning they're coming all chorus *jaya*, and

then lastly when they give to their own Guru then they utter the name of their own Guru, and *jaya*, and finishes. The fashion is there, that.

And here also if in a body we are to do we start *jaya*, then perhaps not very loudly we shall begin from our Gurudeva, and then when come to Prabhupāda then it is a concerted, joined *jaya*. In this way that may go up.

Otherwise one should begin with his own Guru. It is in *śāstra*, he begins with his own Guru. He has got the spiritual birth from there. All his obligation concentrated there so he must take his name. But there are so many disciples of sections, they will speak little, not loudly, moderate way, and then from the next time he will join together to give the *jaya*.

Dhīra Kṛṣṇa Mahārāja: I understand. I'm talking now of *kīrtana*.

Śrīla Śrīdhara Mahārāja: And those that are not disciples of the present Gurus, they may keep silence, and when the, your Prabhupāda's *jaya* begins, he will join. It may be minimised in that way, harmonised, something.

Dhīra Kṛṣṇa Mahārāja: But I am also talking, I understand that, that's *jaya prema dhani*, *jaya oṁ viṣṇupāda*. But in *kīrtana* everyone will want that his Guru's *praṇāma mantra* is sung, his Guru's name is sung. So the whole *kīrtana* becomes *praṇāmas* and names, and where is the *śrī kṛṣṇa caitanya* and Hare Kṛṣṇa? So I was suggesting that, just like if you chant *Gurv-aṣṭakam* everyone is thinking his Guru, *vande guroḥ śrī-caraṇāravindam*, so in the end of the song, whoever, whatever name you chant may not accommodate all. But if you chant *jaya* Gurudeva then everyone is thinking Gurudeva. And after that, because Prabhupāda you have told us he's *śaktyāveśa avatāra*, his special position, then after *jaya* Gurudeva we can chant *jaya* Prabhupāda. Then everyone's satisfied.

Śrīla Śrīdhara Mahārāja: Yes. I shall go that side.

Dhīra Kṛṣṇa Mahārāja: He wants to go to his other chair.

Śrīla Śrīdhara Mahārāja: These things will be taken in, I shall go…

Rāmeśvara Mahārāja: Tired?

Śrīla Śrīdhara Mahārāja: Until I'm tired, tired or exhausted.

End of 81.03.05.C

Start of 81.03.05.D

Śrīla Śrīdhara Mahārāja:…the sole area of the Ācāryas to guide their disciples. They should order their disciples, "You show honour in such a way to my God-brother." Then the disciple is

bound to do that and there will be no harm for him. It is, the responsibility with the Ācārya, more than the disciples. They should be cautious and they should be moderate in their temperament of taking honour, accepting honour. They'll rather guide and regulate them, "That he's my God-brother, he should also be honoured. Otherwise only honour shown to me that is not real honour. My honour is not my honour. My honour goes to my Guru. And he's also favourite of my Guru. So with me you'll honour them also." That should come from the lips of the Ācārya direct to the disciple. Then the disciple can show such honour to them without affecting his own special honour to his Gurudeva.I'm clear?

Rāmeśvara Mahārāja: I wanted to reduce, because I have disciples in Los Angeles, and I…

Śrīla Śrīdhara Mahārāja: By honouring me you do not honour me. But if you love me, love my dog. So if you want to honour me you must honour my sentiment. My God-brothers are sitting here. If they're not honoured then I feel insulted. This sort of teaching should be given to the disciples at large, to all the disciples. Then they will come to some common level. Otherwise they'll fight with one another. "My Guru is big. I shall show first honour, or the highest honour, and I shall show highest honour to them." In this way the fraction will come.

Rāmeśvara Mahārāja: I wanted to stop my disciples; they were giving me Guru *pūjā* every day. I told them to stop. Then the other GBC they ordered me to start again. They said my disciples will be discouraged and they should be allowed to do it.

Śrīla Śrīdhara Mahārāja: Of course, there is truth to a certain extent there, that they should not be cruel to them. They should be allowed to give the flow of their honour, natural and repeated, a flow must come; spontaneous flow must come. That should be helped.

Rāmeśvara Mahārāja: So even I feel it is too much honour for me I should allow it for their sake?

Śrīla Śrīdhara Mahārāja: If you, yes, if you, as you are sober, so other Ācāryas are also of such temperament that there will be least hitch in the Mission.

Dhīra Kṛṣṇa Mahārāja: Be what?

Śrīla Śrīdhara Mahārāja: The crack will be minimised. Otherwise the crack will come; least hitch.

Rāmeśvara Mahārāja: I have one more question. Sometimes the boys that we…

Śrīla Śrīdhara Mahārāja: And my answers satisfy you?

Rāmeśvara Mahārāja: I'm accepting it.

Śrīla Śrīdhara Mahārāja: At least to certain extent. Then I'm satisfied. To accept in toto it is not possible. To certain extent if I'm able to serve you then I'm happy.

Rāmeśvara Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Rāmeśvara Mahārāja: I take it that Prabhupāda is speaking to us through you.

Śrīla Śrīdhara Mahārāja: Of course, that is your goodness.

Rāmeśvara Mahārāja: Hare Kṛṣṇa. Sometimes the boys that we give initiation to they sometimes have difficulty and they go away. And if they go away sometimes they commit many sinful activities. So the question is; is the Guru obliged to that fallen disciple? If he remains fallen for the remaining part of his life then he must take another birth. So where's the obligation?

Śrīla Śrīdhara Mahārāja: Of course, this should be done, that freedom should be used partially, looking at others also. It is, of course, my affection will guide me to take up the fallen soul. But at the same time others may get indulgence to go astray. So we must be aware of the fact that indulgence in one case that may create difficulty in another case. A serious disease may be taken up in the hospital but it may affect the health of the others, more affected disease, so both sides should be considered and the conclusion should be taken.

Rāmeśvara Mahārāja: Now, another aspect is, the *śāstra* says that the spiritual master will return to save his fallen disciple.

Śrīla Śrīdhara Mahārāja: Of course, if not in this life in other lives.

Rāmeśvara Mahārāja: Sometimes the disciple…the devotee may lose his faith in Kṛṣṇa and in the Guru, so then the spiritual master is still obliged in the next life to save him?

Śrīla Śrīdhara Mahārāja: Of course.

Rāmeśvara Mahārāja: That is always?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa, there is a continuance, the duty ultimately is in Kṛṣṇa, and, *na me bhaktaḥ pranaśyati.*

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

Whatever little is done in this plane that is never lost. So Kṛṣṇa will take care of that. He may send some other Guru to him, or that very Guru. It is His will. But it is sure that once he has got admission he will not be neglected, *na me bhaktaḥ pranaśyati.*

Rāmeśvara Mahārāja: Does that mean that the disciple is guaranteed another human birth, even if he has done sinful activities?

Śrīla Śrīdhara Mahārāja: Even may not in the next birth, but after few births he will get the chance. Anyhow he won't be dismissed, he will get chance.

Rāmeśvara Mahārāja: If some ordinary person he gets some Kṛṣṇa *prasādam*, does that mean he will take human birth?

Śrīla Śrīdhara Mahārāja: It may not always be, after four or five births also he may have a human birth. Anyhow, wherever he may go, the connection will be there, in the universal mind. In that plane it is recorded and that won't be lost.

Rāmeśvara Mahārāja: If someone gives some *lakṣmī* donation for Deity *sevā* or for book printing…

Śrīla Śrīdhara Mahārāja: That is *sukṛti*. *Ajñāta-sukṛti,* then *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*, then *guru-karan*, then *bhajan*, *anartha-nivṛtti*, *ruci*, *āsakti*, *bhāva-bhakti*, *prema-bhakti*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, in this way, by gradation. First *ajñāta-sukṛti*, unknown, the energy spent for the Kṛṣṇa consciousness unknowingly. That will be the first foundation. Next, somewhat knowingly contribution may come for Kṛṣṇa consciousness. Then that will raise me to the plane of *śraddhā* when on the surface I shall search for the Kṛṣṇa conscious people and mix with them and help them and have association of them. And then next I shall find a Guru in Kṛṣṇa consciousness. And then I shall continue my *bhajan* under his guidance. And then the *anartha* will disappear and I shall get proper attraction, real, pure attraction for Kṛṣṇa consciousness. And gradually I shall go up. These are the lowest stages to be traced in the *śāstra*, in this way.

Rāmeśvara Mahārāja: Our movement sells all over the world millions of books. Now sometimes people don't know what these books are.

Śrīla Śrīdhara Mahārāja: And those that are purchasing they get some *sukṛti*.

Rāmeśvara Mahārāja: That is *ajñāta-sukṛti*.

Śrīla Śrīdhara Mahārāja: Yes. That money goes to help Kṛṣṇa consciousness.

Rāmeśvara Mahārāja: And they take the book into their house.

Śrīla Śrīdhara Mahārāja: Yes. They may not read, their predecessors, their posteriors also may read and be benefited. Anyhow, the energy, if it's spent for the books that will help him. Hare Kṛṣṇa.

Rāmeśvara Mahārāja: In *Bhakti-rasāmṛta-sindhu*, it is written that if you keep the *śāstra* in your house it is like having the Deity of Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Of course.

Rāmeśvara Mahārāja: So even if they don't know the value of the book it is some special benefit to have it in their house.

Śrīla Śrīdhara Mahārāja: Yes. It will have its influence. Divine ray, the divine ray it will emit, if we have eye to see. The mind may feel that there must be something holy here, otherwise why my heart feels some holy ideas. It may be like that, in a certain stage of consciousness.

Rāmeśvara Mahārāja: Maybe not in this life but in some future life.

Śrīla Śrīdhara Mahārāja: That depends upon the case of individuality.

Rāmeśvara Mahārāja: But it's never in vain.

Śrīla Śrīdhara Mahārāja: Never in vain.

Rāmeśvara Mahārāja: Our preaching goal is that every man, every human being, he will eat *prasādam* and take a book. Even if he doesn't know what he's eating, and he doesn't know what, we want to give *prasādam* and a book to every human being.

Śrīla Śrīdhara Mahārāja: All good. Stealthily you are entering his heart, to establish a temple of Kṛṣṇa there.

Rāmeśvara Mahārāja: We have now started businesses in America for selling *prasādam*. And every year millions of people are eating the *prasādam* in America.

Śrīla Śrīdhara Mahārāja: Oh, some *sukṛti*.

Rāmeśvara Mahārāja: They don't know it's from the Hare Kṛṣṇa Movement.

Śrīla Śrīdhara Mahārāja: As much as the living pipe will be pure, so much purity will be transmitted into those that will take *prasādam. Prasādam* from *mahā-bhāgavat, prasādam* from *madhyama-bhāgavat, prasādam* from *kaniṣṭha-bhāgavat*, but it must do some good to them. But there's the question of degree. Question of degree will be there.

Rāmeśvara Mahārāja: Even if it's offered to the Deity it could be *kaniṣṭha-bhāgavat* offering.

Dhīra Kṛṣṇa Mahārāja: We can imagine the varieties_____ [?]
_____ [?]

Rāmeśvara Mahārāja: Is it all right to ask one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Rāmeśvara Mahārāja: Earlier today I was told that you were speaking about the original position of the *jīva* within the *brahmajyoti*.

Śrīla Śrīdhara Mahārāja: Yes. That is a very intricate question, very troublesome, and very intricate and puzzling, because this is marginal. What is margin? Neither water nor land, a fictitious demarcation, line of demarcation is so subtle. So *jīva* soul, the *brahmaloka*, the *jyoti māyāloka* is very subtle, and to discriminate, to pass discriminating comments, that judgement there, that is also very difficult and also very difficult to understand also, and to speak verifying it is a thing.

Rāmeśvara Mahārāja: In the *brahmajyoti* can the *jīva* go directly to higher position or must he first come to the *mahat-tattva*?

Śrīla Śrīdhara Mahārāja: This is a complicated question. Not simply it could be answered. Backgrounds there must be prepared and then it can be understood and spoken. It will take some time to discuss on this point.

Dhīra Kṛṣṇa Mahārāja: Some other morning we can come.

Śrīla Śrīdhara Mahārāja: Yes, yes. Yes. As long as I am here you are all free to come me; at liberty to come to me. And what small help I can do for you before my death I won't refuse.

Rāmeśvara Mahārāja: Kṛṣṇa says in *Bhagavad-gītā* that even a small amount of devotional service can save one from the greatest danger.

Śrīla Śrīdhara Mahārāja: Yes. *Svalpam apy asya dharmasya, trāyate mahato bhayāt*.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

That is the poem.

Rāmeśvara Mahārāja: So this *ajñāta-sukṛti*, can this counteract all sinful activity? Some little donation or taking book…

Śrīla Śrīdhara Mahārāja: Yes, yes. That will just begin; help me to begin my life.

Rāmeśvara Mahārāja: But is that sufficient?

Śrīla Śrīdhara Mahārāja: However small but it should be taken as the admission.

Dhīra Kṛṣṇa Mahārāja: But does that qualify for *trāyate mahato bhayāt*?

Śrīla Śrīdhara Mahārāja: It will take time to save you from *mahato bhayāt*, it will take time.

Dhīra Kṛṣṇa Mahārāja: First the beginning.

Rāmeśvara Mahārāja: But my question is this; that suppose there was no *ajñāta*, then for the sinful activities that *jīva* will have to take so many births in degraded species of life it will be a very long time before he gets another human body, very long time.

Śrīla Śrīdhara Mahārāja: Yes. In some cases a very, very long time.

Rāmeśvara Mahārāja: Most cases now, because in the West everything is so degraded. So will the *ajñāta* speed up the coming of the next human body?

Śrīla Śrīdhara Mahārāja: You see; there are opposing tendencies also, towards divinity that is *aparādha*, that is very troublesome, otherwise that Vaiṣṇava *aparādha*. Otherwise other crimes may very easily be removed. Other kinds of offences may be very easily removed. But something like Vaiṣṇava *aparādha*, *Dhāma aparādha*, these things which have direct concern with the divinity, that is a little difficult thing. Jagāi Mādhāi they were great sinners but within a moment everything vanished. But there the remark is that they never committed Vaiṣṇava *aparādha*, so it was very easy to deliver them.

Rāmeśvara Mahārāja: They struck Nityānanda.

Śrīla Śrīdhara Mahārāja: Ah yes, Nityānanda. Will you take some *prasādam*?

Dhīra Kṛṣṇa Mahārāja: Yes, we'll take.

Śrīla Śrīdhara Mahārāja: _____ [?]

Rāmeśvara Mahārāja: Our faith is that if we sell someone a book, then very, this is our faith, that if we can give some *jīva* a book then very soon he will get another human birth. Because Kṛṣṇa says, "Whatever service you have done it's permanent." So he got the book in this life, so he should be able to also get a book in his next life.

Śrīla Śrīdhara Mahārāja: It may be. Because he has got a little touch of the tendency, "That I have got a book I must read and I must see what is contained in that." That sort of tendency may take him in human birth again.

Rāmeśvara Mahārāja: We are selling books with that faith that this will save people from their *karma*.

Śrīla Śrīdhara Mahārāja: Another standpoint, another way of looking, outlook, that our master he's preaching Kṛṣṇa consciousness and we are helping him in one way or other. I may not sell the book but I may cook. I may brush the floor. But my contribution goes to help my master who is doing the preaching of spreading Kṛṣṇa consciousness. I shall get a bit of that. Just as in a big mill, a big factory, one man, the *jaridar* he also gets benefit. When the factory is gainer in that year the *jaridar* will also be benefited. Whatever duty it comes from one, adjusted from one point, from the head to the bottom. So whatever you do, if you are of that consciousness, that I am doing the service of my Gurudeva, then under him whatever will be necessary, I'm supplying water, I'm cooking, I'm doing this, that, gardening, everything will combine and produce some result and we'll get the remuneration adjusted according to our sincerity and capacity.

Rāmeśvara Mahārāja: But my concern is how to help the *jīva* become free from all his *karma*, sinful reactions? So I have been preaching…

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa karmārpanam*.

Rāmeśvara Mahārāja:…that we sell books, and that will help free the *jīva* from his sinful reactions.

Śrīla Śrīdhara Mahārāja: It will depend; your progress will depend as much you are doing the duty consciously to satisfy Kṛṣṇa, Guru or Kṛṣṇa, Vaiṣṇava, the degree, the intensity of your earnestness to satisfy them; that will calculate your progress, or improvement; the degree of hankering, the earnestness, the thirst.

Rāmeśvara Mahārāja: But for the non-devotees, who have so much sinful reaction, so if we sell them books…

Śrīla Śrīdhara Mahārāja: Anyhow, the criterion is the satisfaction of Kṛṣṇa or *kāṛṣṇa*. According to that the benefit should be distributed. The distribution will be according to the satisfaction in any way. Sometimes supplying a glass of water we can achieve a great gain in time of need. So it depends upon the intensity of the earnestness with which we are going to satisfy our Lord. And accordingly, according to the degree of His satisfaction I will get the benefit.

Dhīra Kṛṣṇa Mahārāja: So our Prabhupāda, he told us that this, when he would hear that there was a massive distribution of literatures, that that was the most pleasing, that that would give him life, and that that would please very much his Guru Mahārāja, Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: With this idea if you do the thing there you'll have great justification and you may take it in your heart that Guru Mahārāja is being satisfied by my, this discharge of such duty.

You are to see me again, if not within the meeting time, then afterwards.If you find no resolve within the meeting week then after that you may see.

Dhīra Kṛṣṇa Mahārāja: Jaya. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: He wants to give you Bhaktisiddhānta's garland.

Śrīla Śrīdhara Mahārāja: A garland, he's come here for the first time, he should be given a garland, to honour Swāmī Mahārāja.Already I had some information about you that you do not like to get more honour from the disciples, to exalt honour from the disciples. You are against that system.

Rāmeśvara Mahārāja: I like to distribute books. To me that is the real service. If my disciples…

Śrīla Śrīdhara Mahārāja: But if you want to recruit so many new lives then you are to work in this way also.

Devotee: Mahārāja, Prabhupāda's *māla*_____ [?]

Śrīla Śrīdhara Mahārāja: I can't see. Please accept Rāmeśvara Mahārāja.

Rāmeśvara Mahārāja: Hare Kṛṣṇa. Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya. Rameśvara Mahārāja ki jaya. Dhīra Kṛṣṇa Mahārāja ki jaya. Kavicandra Prabhu ki jaya.

Dhīra Kṛṣṇa Mahārāja: Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
So take some *prasādam*. I shall go to bed now.

...

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the other day you were explaining to me about this verse *eko bahu syama*, that you said first understand what is the *eko*, like *raja*_____ so many associates.

Śrīla Śrīdhara Mahārāja: Yes. The potency is eternal. *Nitya dhāma* is eternal. The question of *bahu syama*, that is only in the case of this mundane world.

Dhīra Kṛṣṇa Mahārāja: *Brahmaloka*.

Śrīla Śrīdhara Mahārāja: *Brahmaloka*. And there *bahu*, the system, Kṛṣṇa means the *raja*, a system, Kṛṣṇa has so many paraphernalia, without, take out the *sakhās*, the *gopīs*, and no Kṛṣṇa. So Kṛṣṇa means with His group, eternally in pastimes, *niyanta kriyata carita* [?]

A dynamic, not static, the static, the equilibrium, one, that is only in *Brahmaloka*, so that is to be applied only for this world, not for the eternal Vaikuṇṭha world. *Eko ham bahu syama*. There already He's *bahu*.

Dhīra Kṛṣṇa Mahārāja: Yes, so that is my point that...

So in your Guru Mahārāja's, Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda, his *Brahma-saṁhitā*, he says that, "There are innumerable *jīvas*, as spiritual particles emanating from the oversoul in the form of pencils of rays of effulgence." And he says, "They have no relation with the mundane world when they come to know themselves to be the eternal servants of the Supreme Lord. Then they are incorporated into the realm of Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: That is the innate acquaintance of the equilibrium. What he says that they're in such stage, by microscopic sight it may be seen their innate *paricar* is like this. When they come to know that they're servant of Kṛṣṇa then try to go that side.

Dhīra Kṛṣṇa Mahārāja: How can they come to know that in the *brahmajyoti*?

Śrīla Śrīdhara Mahārāja: In the *brahmajyoti*, that is by two ways it is possible. Very meagre *sukṛti* and more tendency of *mukti* takes them there, and that meagre *sukṛti* may assert in course of time. And another, that *sukṛti* gathered from lower world, by *sādhu-saṅga*, that may assert. And another things by the special grant by the powerful devotees.

Dhīra Kṛṣṇa Mahārāja: *Kṛpa*.

Śrīla Śrīdhara Mahārāja: *Kṛpa*. They can also enter into that domain and do some help. By these two ways they may come from that equilibrium stage into the cosmos.

Dhīra Kṛṣṇa Mahārāja: Were you saying that the powerful devotees can enter the domain of the *brahmajyoti* or the *mahat-tattva*? To bring them out, they can go in *brahmajyoti* and bring them out?

Śrīla Śrīdhara Mahārāja: That depends upon their capacity, it depends on.

Dhīra Kṛṣṇa Mahārāja: Well then that means that some of them can.

Śrīla Śrīdhara Mahārāja: *Sarvajña*, some of them can, from non-differentiated area they can also find differentiation by microscopic vision. _____ [?]

Dhīra Kṛṣṇa Mahārāja: We're way upstairs, with you.

Śrīla Śrīdhara Mahārāja: Yes. I know. But I thought that I heard his voice. So I need him for a moment. But it does not matter. I want a medicine for my heart…

…

Dhīra Kṛṣṇa Mahārāja: So, now, you said in understanding the *eka* that…

Śrīla Śrīdhara Mahārāja: You see, another example I shall insert. When the demon is killed by Hari, he attains *brahmaloka*, with complete withdrawal and perfect rest in equilibrium stage. But ordinary power cannot detect him there and to take out. Special power, by some ordinance he may be taken out, in the case of Jagāi Mādhāi. In all the cases that is conditional. When Hiraṇyakaśipu was killed by Nṛsiṁhadeva he at once went to that *brahmajyoti*; general law, the one who is killed by Hari, he'll at once come to *brahmajyoti*. But, some by-law was there, he had to come down again as Rāvaṇa and Kumbhakarṇa, those Jaya Vijaya, went there, and after some time, from that equilibrium stage he had to come. So in no-man's-land, buffer state, there also some powerful agency can interfere, in the buffer state, no-man's-land; marginal.

Dhīra Kṛṣṇa Mahārāja: So to go either way…

Śrīla Śrīdhara Mahārāja: So again they retire to that, again Śiśupāla and Dantavakra, because there was conditions, three births, so they're going, entering there for some time, they're again coming. So ostentatiously it is equilibrium but to final vision there is, everything is differentiative character there maybe. Only we can harmonise different statements in this way. What is hazy to me, that is clear to another, higher sight. So something like that. Again, Jagāi Mādhāi we are told, that the same, Śiśupāla Dantavakra, Rāvaṇa Kumbhakarṇa, they again came to help Mahāprabhu's *līlā*, from the same *brahmaloka*.

Dhīra Kṛṣṇa Mahārāja: Jagāi Mādhāi.

Śrīla Śrīdhara Mahārāja: Jagāi Mādhāi. So in this way, in ordinarily what is unapproachable is approachable by the experts.

Dhīra Kṛṣṇa Mahārāja: So then, now *jīva śakti* is coming from *brahmajyoti*. As conditioned souls, *nitya-baddha*…

Śrīla Śrīdhara Mahārāja: *Brahmajyoti* is not independent in itself, an independent entity. It is the marginal position of the two potencies, in-carrying and out-carrying. That is said, the consciousness and unconsciousness, the meeting point. Just like dawn, just like evening, it is something, the meeting position of day and night, something like that.

Dhīra Kṛṣṇa Mahārāja: Twilight.

Śrīla Śrīdhara Mahārāja: Twilight; yes. So *brahmajyoti* means that, it is not an independent state, it depends on sun, depends on Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes. So Kṛṣṇa, what I wanted to know was, considering the *eko*, Kṛṣṇa; that He has His associates, are there some *jīvas* who were never in the *brahmaloka* position?

Śrīla Śrīdhara Mahārāja: You see; the nature of too much discussion that may oppose the faith. Ultimately everything is *adhokṣaja*. Kṛṣṇa, Nārāyaṇa; that is *adhokṣaja*. We must have some respectable, to the, and it is approachable only through faith, *śraddhā*, not by intellectual reason or argument. Argument is necessary to help the intellectual people to certain extent. But if we want that everything must come within my fist it is a drawback for the devotee. So as much as possible we shall try to understand and to explain to others. But at the same time we maintain on the subconscious region that everything is backed by Kṛṣṇa's sweet will, and none can be measured.

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I am everywhere. I am nowhere. Everything within Me. Nothing is in Me. Find what is My position if you can through your intellect Arjuna."

So that warning we must always keep on our brain. Then we shall go to analyse, analyse, analyse. Ultimately we must think unknown and unknowable, and everythings in His hand. He's everywhere, He's nowhere. Everything in Him and nothing is in Him. That means it is *acintya*. Mahāprabhu says *bhedābheda acintya*, it is not within the fist of anyone else. It is the sweet will of Kṛṣṇa. That has been, we are warned, our brain has been warned in such way. We shall try to discuss but we may not too much, too much of intellectualism, that will hamper our faith, may disturb our faith. It may be basis; in the *madhyama adhikāra* it is necessary. And so Bhaktivinoda Ṭhākura says *madhyama adhikāra* is a dangerous one, and by intellectualism, God forbids, we may come to atheism also, from *madhyama adhikāra*. A *kaniṣṭha adhikārī* if he comes in contact with an *uttama adhikārī* he can clearly pass away the space of *madhyama adhikāra*. But *madhyama adhikāra* is a dangerous zone. It is necessary also to consolidate our position.

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 2.117]

Consolidate our faith to certain extent. But at the same time we must know that it should pass to the faith, it should help the faith, it should strengthen the faith, *śraddhā. Śraddhā* can go and can approach infinite. Intellect can never approach infinite, only *śraddhā*. And how much *śraddhā* we can hope to have? A bit: a bit of *śraddhā*. Nothing is impossible in the infinite area. Our basis of experience; how much *śraddhā* we can send to fetch our object? So when we're discussing things, only to understand the *śrauta siddhānta.* The positive things that are given to us, we may try our best to use our experience to know the wholesome character of it. But too much of this thing, that will disturb our faith. The possibility is there. Always we must keep it in the background of our discussion that His ways are unknown and unknowable. I cannot bring Him within our fist. It has got such characteristic. So intellect may not use that characteristic of Kṛṣṇa which *śraddhā* may have, the everything. Kṛṣṇa's jurisdiction is not encroached, should not be encroached. His sweet will is there. That may not be pushed, that may not be cornered, the Kṛṣṇa's sweet will. His independence may not be cornered, pushed to be in a corner. Not that way the intellect should be given indulgence. He's all in all. He can make and mar. He can – this will help *bhakti, śraddhā*, faith. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: So honest inquiry, *praśna.*

[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Tad viddhi praṇipātena, paripraśna is allowed, *paripraśna. Praśna* in some limited circle, only to help the faith. It means the conclusion must come to help the faith, that sort of, only to help corroborate the faith, the questions should be put. With that caution we shall try to know anything and everything, but we should know that we are limited. We are limited and we are going to tackle unlimited. This idea we must not forget in any stage of our discussion.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.Nitāi. Nitāi. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, Bhagavān Goswāmī, he wanted me to ask you a question on behalf of the GBC.

Śrīla Śrīdhara Mahārāja: Bhagavān means the Ācārya of the southern Europe?

Dhīra Kṛṣṇa Mahārāja: Yes. So on behalf of the GBC, what they would like to know, "Sometimes men are coming to this movement, to the mission, and they're taking Hari *Nāma dīkṣā*, *mantra dīkṣā*, and *sannyāsa* initiation also; sometimes they leave." So when a *brāhmaṇa* initiated disciple he may come back, they want to know, "Should there be some time where he should be without the sacred thread and again take the *mantra dīkṣā*? Because we saw that in a case of one *sannyāsī* who left…

Śrīla Śrīdhara Mahārāja: Who goes away and then again comes back.

Dhīra Kṛṣṇa Mahārāja: Right. What should be the status when coming back?

Devotee: Should they again be given the sacred thread and *daṇḍa* immediately or…

Dhīra Kṛṣṇa Mahārāja: There's *brāhmaṇas* and there's *sannyāsīs*.

Śrīla Śrīdhara Mahārāja: That depends upon the sincerity and the length of time etc, considered in different cases may be different. Suppose for a day or two in a particular position he suddenly did it, but at once he came to know and has come. And for the sake of the credit of the propaganda it may be hidden. But when a long time and more apathetic practices, then of course he should be detained for some time. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: What is favourable and unfavourable for the *pracār*, the propaganda work, it should be considered in the light of that. If very meagre that may be forgiven. May not be out in the public, may not be. Because there will be discredit in the institution, those that are coming and going, so that may be neglected, very meagre things. And who are with a long time and serious case, some sort of penances should be imposed there, and then they may be again purified and taken in.

End of 81.03.05.D

Start of 81.03.06.A

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So, since your explanation about the *jīva śakti* in *brahmaloka* I have studied this and it has become I think clear to me, the explanation.

Śrīla Śrīdhara Mahārāja: Very good.

Dhīra Kṛṣṇa Mahārāja: And I found everything that you say I find also in my Guru Mahārāja's books. So I think you know his books better than I do.

Śrīla Śrīdhara Mahārāja: That is?

Devotee: He thinks that you know Prabhupāda's books better than he does.

Dhīra Kṛṣṇa Mahārāja: So, that you cannot see, I think that is a deception, because certainly you're seeing very much.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So he said…

Śrīla Śrīdhara Mahārāja: That is a healthy sign. In that case you will be able to attend his voice through me, his advices through me, if you have that attitude. It will help you meet him through me. That sort of tendency is laudable.

Dhīra Kṛṣṇa Mahārāja: So I found this one sentence in his translation and commentary on the *Īśopaniṣad*, in the verse [16] that ends *yo 'sāv asau puruṣaḥ so 'ham asmi*. So here he says that, "The all-pervading feature of the Lord - which exists in all circumstances…

[*pūṣann ekarṣe yama sūrya prājāpatya, vyūha raśmīn samūha*
tejo yat te rūpaṁ kalyāṇa-tamaṁ, tat te paśyāmi] *yo 'sāv asau puruṣaḥ so 'ham asmi*

["O my Lord, O primeval philosopher, maintainer of the universe, O regulating principle, destination of the pure devotees, well-wisher of the progenitors of mankind, please remove the effulgence of Your transcendental rays so that I can see Your form of bliss. You are the eternal Supreme Personality of Godhead, like unto the sun, as am I."] [*Śrī Īśopaniṣad*, 16]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Bhakti Caru; this sentence.

Bhakti Caru Swāmī: "This all-pervading feature of the Lord – which exists in all circumstances of waking and sleeping, and also in potential states and from which the *jīva śakti* (living force) is generated as both the conditioned and the liberated souls – is known as Brahman. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ source, *jīva śakti* source.

Dhīra Kṛṣṇa Mahārāja: Yes. And he says of the *baddha jīvas*, the conditioned *jīvas*, and the liberated *jīvas*. So you explained that the *jīva* in the *brahmajyoti* he can choose to go into the world of dedication or the world of exploitation.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So then you explained how he's coming into the world of exploitation.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So we have two questions. One question is that you said he is – there is no individual consciousness in Brahmaloka, but then the individual consciousness begins to manifest.

Śrīla Śrīdhara Mahārāja: After *mahat-tattva*. In general, consciousness, general *ahaṅkāra*, begins from *brahmajyoti* when it is transformed into *mahat-tattva*. And then after *mahat-tattva* the individual *ahaṅkāra* gradually springs up.

Dhīra Kṛṣṇa Mahārāja: Now, in *Bhagavad-gītā* [7.27] Kṛṣṇa says, *icchā-dvesa samutthena, dvandva-mohena bhārata*. So this duality of desire and hatred, how can we hate Kṛṣṇa if we have no experience of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not about Kṛṣṇa – everything, to anything, the hatred, the inviting and the dismissing temperament, that brings us to this world, to the world of exploitation.

icchā-dvesa samutthena, dvandva-mohena bhārata

sarva-bhūtāni saṁmohaṁ, sarge yānti parantapa

["O Arjuna, chastiser of the enemy, from the very beginning of the universal creation, all forms of life are overwhelmed by ignorance born of duality based on happiness and unhappiness, which has its origin in desire and abhorrence of sensual predilection."]
[*Bhagavad-gītā*, 7.27]

That is the two principles in crude form awaken in the *jīva*. The hatred, the sympathy and apathy, sympathy and apathy, two sprouts in the beginning and then gradually they come down to mingle with the mundane world . Hare Kṛṣṇa. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes; in a crude form.

Śrīla Śrīdhara Mahārāja: In a crude form sympathy and apathy, just as when a sprout springs up with two leaves, first two leaves. Is it not? Sympathy and apathy, and that gradually helps us to dive deep into this mundane world. And then when retiring again from the world of exploitation…

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

…pierce through Brahmaloka and goes towards Vaikuṇṭha. *Brahma-bhūtaḥ*, again they come to their former position of Brahman, and he already gathered some sort of tendency, *sukṛti* of the Vaikuṇṭha, so this time he does not stop there, but passes through that stage towards Vaikuṇṭha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Now, you said that the *jīva śakti* is coming, is being generated from *brahmajyoti*. Some are coming into the world of exploitation, some to the world of dedication. How does that begin?

Śrīla Śrīdhara Mahārāja: Because, that should be attributed to his innate tendency, or innate nature, which is endowed with free will, free choice. So,

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not

generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

To substantiate that line in *Bhagavad-gītā*, he's responsible for his entering into the land of exploitation; the responsibility is with the *jīva*. How? Whenever the first awakening of freedom, free will, from the non-specified position, all *jīvas* jumbled together, when the differentiative character is growing, only coming with free choice. And by free choice they're going this side or that side. *Jīva* otherwise the Lord will be responsible for their distressed condition. But, *lokasya sṛjati prabhuḥ.*

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ (the Lord)
na karma-phala-saṁyogam, svabhāvas tu pravartate

His innate nature is responsible for that. So the first awakening, the awakening of the free will and the free choice, by chance or something like that. Free means they can go this side or that side, and as the result we see some came this side and some went that side. So free, because consciousness means endowed with freedom. Small, so vulnerable consciousness, freedom, *anu*, *anu prita yukta*, because it is very tiny, his free will also not perfect, imperfect. So some, their free choice, then some we see the result of their free choice when we reckon that some came this side, some going that side. It is unintelligible. And it should be, the responsibility with the free, and freedom is given to him.

One of the political leaders, Śyāmasundara Cakravartī, he asked Prabhupāda: "Why such freedom was granted by the Lord to the *jīva*, when he's vulnerable?"

Prabhupāda told: "You are fighting for freedom. You are freedom fighters; you know the value of freedom. So if devoid of freedom, then that is matter, so that is nothing."

Just as Gandhi told to the British authorities, "We want freedom to do right or wrong."
"You are not fit to have self-government. When you'll be fit, we shall give it to you."
But lastly he told that, "We want to do wrong, to commit wrong, freedom."

So freedom is not guaranteed with only right way. Freedom, the alternative is there, right and wrong. So freedom has got its intrinsic nature and valuation in that position, freedom. Hare Kṛṣṇa.

…

…question of all questions. Hare Kṛṣṇa. Śiva *tattva*, this Brahmaloka, several questions which is very difficult to understand, *bhedābheda*.

…

Nitāi.

Dhīra Kṛṣṇa Mahārāja: So Rāmeśvara Mahārāja had a question that, then can the *jīva* go towards Goloka or only Vaikuṇṭha, when he chooses the land of dedication? Because in *Bṛhat*…

Śrīla Śrīdhara Mahārāja: That will depend upon his innate nature. Some are fated to Vaikuṇṭha, and some to Goloka, and also in different *rasa*. There is constitutional position. They will have their goal there.

Dhīra Kṛṣṇa Mahārāja: And what about Guru?

Śrīla Śrīdhara Mahārāja: Guru, it is told so, that Guru is not a fixed thing. It may take any shape. In the *sākhya rasa, mādhurya rasa, vātsalya rasa*, gradually with the awakening of the mentality of the disciple, his conception of Guru he will see that it is changing. Apparently, he roughly in his first sight the rough estimation about Guru, and when he develops, his internal position develops; accordingly he sees a change in his Guru. So Guru is,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

A very extensive idea is given there, and also gradually the awakening of the soul's inner function will see that Kṛṣṇa is everywhere but He's taking a particular shape of the particular potency to help him gradually and He'll fix him somewhere else.

A star fixed, with John, when Christ was born the star moving, and then just over the sky where Christ was born the star does not move. Before that the star is moving.

So something like that, Guru will be fixed there, at that position. And so many conceptions of Guru, Guru, Guru's Guru, in this way there will be hierarchy, *mañjarī*, *sakhī*, in *mādhurya rasa*, in *vātsalya rasa* also.

Dhīra Kṛṣṇa Mahārāja: In *śanta rasa* also?

Śrīla Śrīdhara Mahārāja: Yes, *śanta rasa* group, there are groups, sands, then the creepers, then shrubs, then Yamunā, then Govardhana, of different types there. And they're all under the administration of Vṛnda Devī. The nature, even the birds, insects,
Yat kinca tina guna api kota kama [?]
The lowest one, that is in the Kṛṣṇaloka.
yat kinca tina guna ki kota mokama [?]
gosthe samasthe hita sadvanam mayam [?]
mukundam daitam lila nikulam phalam [?]
They have got all their contributions, special contributions to the pastimes of the Lord, respective contribution they have got, each, to support the pastimes, the *līlā*.

Dhīra Kṛṣṇa Mahārāja: So then, in *Bhagavad-gītā* when Kṛṣṇa says, "That having once gone to My abode you never return here," even though the *jīva* has his marginal position always, that independence, they never choose to exercise that.

Śrīla Śrīdhara Mahārāja: If he can catch that in-carrying current then he'll have no apprehension of coming back. The current helps him, the Yogamāyā current, all inner current, centre-carrying current is passing around him and helping him, in-carrying current; so no possibility of coming back.

Dhīra Kṛṣṇa Mahārāja: So like you said there's the right to do wrong, there's the freedom to do wrong, but then no-one is doing wrong.

Devotee: The internal potency, in the spiritual sky, everyone has the freedom also to do wrong but they do not do anything wrong. They do not mis utilise their freedom.

Śrīla Śrīdhara Mahārāja: And the possibility, perhaps that is so meagre that in actual position that does not matter. The possibility of the wrongness is there, but it is like shadow, or it is everything of this is represented but like a fixed material substance without any freedom. _____ [?] What is undesirable that is also to be found from there, but it is like a shadow, lifeless thing. So the *māyā* is also represented there, but in a shadowy position without active function, passively. It is present there in passive nature, not active. Just as a spiritual potency is passive here in this *māyā*, so this is represented there in a passive way.

Devotee: *Māyā* means *mahā-māyā*?

Śrīla Śrīdhara Mahārāja: *Mahā-māyā*?

Devotee: Also presented spiritually.

Śrīla Śrīdhara Mahārāja: As possibility, alternative background, in this way, and not any active part. The nature of *līlā* requires this.

Devotee: Mahārāja, Adridan Prabhu had a question.

Śrīla Śrīdhara Mahārāja: Adridan Prabhu, for the first time he comes here?

Devotee: No, this is the second time.

Śrīla Śrīdhara Mahārāja: Second time.

...

Devotee: Mahārāja, you were saying that the living entity who does *tapasya* and attains the *brahmajyoti* and after attaining the *brahmajyoti* he's already realised the pains of the material

world, so why does he make the choice to come back rather than go straight to Vaikuṇṭha from there?

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: It's a verse, *āruhya kṛcchreṇa*.

Devotee: *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ.*

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."]
[*Śrīmad-Bhāgavatam*, 10.2.32]

Śrīla Śrīdhara Mahārāja: *Paraṁ pada* means, up to Brahmaloka.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *Tvayi asta-bhāvād*, because his fate is doomed that he cannot accept the possibility of the existence of the land of dedication, so no other alternative. And that is not only a negative phase, that is a positive phase; that is crime. As soon as he thinks, I'm told by a Vaiṣṇava, wherever he attains that, 'I am the absolute, I hold the absolute position,' then he's a criminal and hurled down for that, from there. That occupies the position of the supreme, though it is not very clear. But the throne of the king, to be disloyal, that is a great crime. Approaches, in the egoism, in his egoism, 'I am the supreme most,' thereby immediately a criminal summons comes to him; "You have such audacity so you are not eligible for Brahmaloka _____ the indifference, this is the land for indifference. Go down." It is corroborated from Mahāprabhu's talk with Rāmānanda, *'sthāvara-deha, deva-deha yaiche avasthiti.'*

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.257]

It means, who wants enjoyment and works accordingly, they get *deva-deha*, the body of enjoyment in the subtle world. And *mukti*, who aspires after *mukti*, which means emancipation, given identification *sāyujya-mukti*, he has to go to the *sthāvara*, the body of Himalayas or something like that, *sthāvara-deha*. He wants *susukti*, oneness. But from the Vaikuṇṭha law, according to Vaikuṇṭha law this is a very great, conspiracy, and very bad tendency to occupy the throne of the Absolute. So the nature does not tolerate this idea, this despair, idea, so he's thrown down. Though *samādhi*, minimum consciousness he may have. He may be a hill, mountain, or a big tree, or something like that. He may not like to participate into any specified differentiated world. So go and sleep for long time.

When the serious crime is committed then we are put in a cell, disconnected by any persons, solitary cell, so punishment, solitary cell, go and sleep, disconnected with the living, moving world. That is the punishment for those that seek *mukti* and of that type that "I am *so ham*, I am He." That is a crime, *so ham*. You are so little this is a camouflage, blaspheme. You see that you are so limited, so conditioned, and you say, *so ham*. Disloyalty: and a sort of punishment.

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

That was the conclusion Rāmānanda answered to Mahāprabhu.The tendency for liberation; that is also of different kinds, so a particular kind is punished in such a way. *Ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ.* [*Śrīmad-Bhāgavatam*, 10.2.32] In this calculation there is error, *aviśuddha-buddhayaḥ*, his calculation is wrong. So he calculates that in this way I capture that country, my enemy, but somewhere some defect in the calculation, programme, so formally a crashing defeat he has to undergo. Something like that. Nitāi Caitanya. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: So then is it true that at this moment souls may be coming from the *brahmajyoti* into this world?

Śrīla Śrīdhara Mahārāja: It is true. It is true. Always this may, it is always happening, continuing. Some passing away and some again entering here, like a river, water passing and water coming: current.

Devotee: So Mahārāja, at the *kalpantu* [?] when all the living entities are withdrawn, then where are they situated? Then they're in *susukti*...

Śrīla Śrīdhara Mahārāja: General slumber.

Devotee: General slumber. Now *mahā-pralaya*, after the *mahā-pralaya*, all the living entities are withdrawn from *mahat-tattva*, and they're in *susukti*...

Śrīla Śrīdhara Mahārāja: Only *prakṛti* and Brahman, and no differentiated character in *prakṛti*. All in germinal form and in *prakṛti*, it is resolved in *prakṛti*.

Devotee: Now those living entities, or *jīvātmās*, do they go back to *brahmajyoti* or…

Devotee: Mahā Viṣṇu.

Śrīla Śrīdhara Mahārāja: No. Within the area that is Virajā. The representative character of *prakṛti* is like water, it is Virajā, it is called Virajā – *prakṛti*. They're in Virajā. And just as the Buddhists, their *nirvana* is in Virajā. They do not recognise Brahman. The eternity of Brahman, eternity of consciousness they do not recognise, within their programme. So their last reach is in Virajā, last stage, the primitive stage of *prakṛti*, Virajā, and then Brahmaloka, the *jyoti*. *Prakṛti* represented by water and consciousness represented by light, *jyoti*.

Devotee: Now, Mahārāja, *māyā's* coverings, the seven layers of covering of *māyā*, now what is the relationship between those coverings of *māyā* and Virajā?

Śrīla Śrīdhara Mahārāja: Virajā, they're all included in Virajā, but sub-division you may take it.

Devotee: Now, what are the seven coverings Mahārāja?

Śrīla Śrīdhara Mahārāja: That I do not recall. You will convene that, but we find in *Bṛhat-Bhāgavatāmṛta*, you are passing through *prakṛti*, there are also seven seats, layers. We are to pass through Virajā. And Bhumi, these are all products of *prakṛti*.

Devotee: Now, Bhu Devī, the layer of Bhu Devī, the first layer, the deciding...

Śrīla Śrīdhara Mahārāja: That may be kept there in subtle form.

Devotee: And she's worshipping Lord Viṣṇu as Varāhadeva. In next layer she's worshipping Kūrmadeva.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: _____ [?]
Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha _____[?]

Śrīla Śrīdhara Mahārāja: Aniruddha, Pradyumna, Saṅkarṣaṇa, Vāsudeva; maybe in that way.

Devotee: These layers of *māyā* is also a part of Virajā.

Śrīla Śrīdhara Mahārāja: Part of the?

Devotee: The coverings of *māyā*; the seven coverings of *māyā* is a part of Virajā.

Śrīla Śrīdhara Mahārāja: Ah, part of Virajā.

Devotee: Now, Dhīra Kṛṣṇa Mahārāja was asking that, "Do not the living entities merge in the body of Mahā-Viṣṇu at the end of *mahā-pralay*?"

Śrīla Śrīdhara Mahārāja: It is not merging, also merging, because they have got their *anga-jyoti*, and some may form according to that *anga-jyoti* the lustre of a particular stage of Viṣṇu. It is possible. Mahā-Viṣṇu and Sadāśiva, almost one and same; they are fated to stay there.

Devotee: So now we have to understand that Virajā is also a part of Mahā-Viṣṇu.

Śrīla Śrīdhara Mahārāja: Virajā, not part of Mahā-Viṣṇu.

Dhīra Kṛṣṇa Mahārāja: Mahā-Viṣṇu is lying in Virajā.

Śrīla Śrīdhara Mahārāja: Yes. Kāraṇārṇava, He's there, Kāraṇārṇava, Mahā-Viṣṇu. And what do you say?

Devotee: Virajā is also a part of Mahā-Viṣṇu, that's what I said, but actually what I meant is that Virajā is coming out of Mahā-Viṣṇu, the sweat of Mahā-Viṣṇu.

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu. Of course if we push on to analyse more, then we may see like that. The Virajā *prakṛti* is inseparable, of *jyoti*, Viṣṇu, Mahā-Viṣṇu, of Sadāśiva, a part. A part of Him means inseparable connected, the *śakti-śaktimān*, the owner and the potency, *Puruṣa prakṛti*. We can think like that.

Devotee: Now this reminds me of another thing that you told us before Mahārāja, that once you were explaining the different living entity's relationship with Kṛṣṇa is due to his origin being some associate of Kṛṣṇa. Like some living entities, those who are in *sākhya-rasa*, they're the effulgence; they're coming from the bodily effulgence of Subal.

Śrīla Śrīdhara Mahārāja: Yes. And they will go there. That is also stated. *Jyotika*, *Anga-jyotika*, they are, it is mentioned, within the halo, within the group, within the halo. Some groups are personal, and some satellites, different satellites. *Upagraha, graha upagraha*; some centre and so many *graha*, and one *graha* may have *upagraha*. In this way they're serving their group, and also in their *anga-jyoti* there are also so many. It is also.Hare Kṛṣṇa.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Bhagavān Dāsa Goswāmī, the Chairman of the GBC, he wanted that we ask you one question, on behalf of the GBC members.

That Kīrtanānanda Mahārāja, he has established one temple in his New Vṛndāvana. He has many temples there. He has one temple there; it is called Prabhupāda's Palace. Some people call it the Taj Mahal of the west. So in that temple there is a Prabhupāda Mūrti, only, no other Deity but there's the Prabhupāda Mūrti on the altar, a replica, duplicate, identical. Now recently they

have begun to worship Prabhupāda in the aspect of a king, *raja*, like a king. So they're putting crowns on his head and some *mukut*, crowns, and some jewellery, jewels, *mālās* of jewels around his neck, and there's plans for him to be holding a sceptre, *raja daṇḍa*.So some devotees they like this, to worship Prabhupāda in that way. Other devotees are feeling some – differences.

Śrīla Śrīdhara Mahārāja: Anything written there?

Dhīra Kṛṣṇa Mahārāja: I don't understand, written?

Śrīla Śrīdhara Mahārāja: Any writing to guide, to understand this sort of *raja daṇḍa*, what does it mean?

Devotee: Any explanation?

Dhīra Kṛṣṇa Mahārāja: I don't know.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: I don't know.

Devotee: Outside it says, "This is the Palace of His Divine Grace...

Dhīra Kṛṣṇa Mahārāja: Oh, of the palace; yes. I thought he meant of Prabhupāda why he's wearing a crown or why he's holding a sceptre.

Śrīla Śrīdhara Mahārāja: [About sixty five seconds of Bengali (?) spoken]
No picture set in the walls there?

Dhīra Kṛṣṇa Mahārāja: There are pictures on the ceilings. Not on the altar.

Śrīla Śrīdhara Mahārāja: _____ single statue?

Dhīra Kṛṣṇa Mahārāja: Single statue.

Śrīla Śrīdhara Mahārāja: _____ standing or...

Dhīra Kṛṣṇa Mahārāja: Sitting; like on *vyāsāsana*.

Śrīla Śrīdhara Mahārāja: *Vyāsāsana*, with *raja daṇḍa*. Some sort of explanatory passages should be; that sort of script should be kept there to guide the people, "That he came to rule the religious world and established the kingdom of love in the religious world above all." This sort of guiding script should be there. Otherwise I don't see any harm. That he's a king, in what plane, which plane?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"To attract people in this royal form, style he presented. He came and ruled, established a centre here, and from here he ruled the world of religion, and established that divine love that is the highest. He's the king of the Ācārya who established so spaciously, broadly, widely, established an empire of the divine love." So from that vision, "As an emperor he came to conquer, veni vidi vici, ["I came, I saw, I conquered" - Julius Caesar] he came to conquer America and established here the first centre, and from there the whole world was conquered." This idea, like a king; "Like a king he conquered the world, and his first seat it began from America, and he gave a dignified position to the world of love divine."

Devotee: That place is known as Nava-Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Nava-Vṛndāvana. Nava-Vṛndāvana: from Nava-Vṛndāvana. Nava-Vṛndāvana. Hare Kṛṣṇa. His activity; that figure and activity, some steps of explanation should be given to help the public to understand his situation.

Dhīra Kṛṣṇa Mahārāja: Now, what about in general, because, I'll explain this, in every one of our temples we also have a *vyāsāsana* and a similar *Mūrti* of Prabhupāda.

Śrīla Śrīdhara Mahārāja: I don't think that it is complete, but the idea it started here, and it will be perhaps modified. The king does not exist by himself. He has his general he has got his Guru, his following. They also may be in the paraphernalia may be, established there to help that. But a singular figure, solitary figure has *daṇḍa, raja* means his company. We are always worshippers of the Lord with company. That is the fashion, the etiquette of the Gauḍīya *sampradāya*, but not *ekala vasudeva*. First *ekala vasudeva* in the beginning of theism, then comes Lakṣmī Nārāyaṇa, then gradually developing in *rasa*, Rāma, Sītā, Dvārakeśa, then Svayaṁ-Bhagavān Kṛṣṇa. But *ekala vasudeva* in the first conception, primitive conception, the paraphernalia...

End of 81.03.06.A

Start of 81.03.06.B

Śrīla Śrīdhara Mahārāja: ...that also should be added to that; in my opinion.

Dhīra Kṛṣṇa Mahārāja: In some picture form.

Śrīla Śrīdhara Mahārāja: In picture, anyhow. People at large should be guided in such a way that, "He came and he conquered. He conquered the *jīva* souls and converted them into the general Goloka life, that, with the help of this and that." Some guiding writings should be there

and also some helping agents. And also it is desirable that there should be the pictures, at least pictures of his Guru, Gurudeva, Bhaktivinoda Ṭhākura, Prabhupāda, etc. He's not one, not single; in a group. But he's holding the main figure. And the Guru's must also be in some respectable position there. That is my opinion.

Bhakti Caru Swāmī: Pictures are there. In the Nath Mandir, there are big pictures of Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda Ṭhākura, Gaura Kiśora Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh! At least some sort of account should be put in black and white. "He's so and so and so, and he was a king, his attitude like a king to conquer this world of – this gorgeous America, to take it towards the loving domain of Kṛṣṇa." Some such guidance should be there to guide the people. "He's so and so."

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, "Now, in all of our temples we have Prabhupāda's deity, Prabhupāda's life size *mūrti*. And now, what should be the general mood of worshipping Prabhupāda?"

Dhīra Kṛṣṇa Mahārāja: The others they may also want to begin to put the crowns and the jewellery also. Or should this be exclusive?

Śrīla Śrīdhara Mahārāja: This is, as regards my opinion, I don't like it in all the *āśramas*. In a particular case in America it may be shown like that. But there are other Ācāryas, and deviation from that line that will be crossing the lineage given by our revered predecessors. We should not cross that line. But in a particular case the account of his activity, that was depicted there, that may be allowed; but in every temple to represent him as a kingly person; that I don't like. It should be in order of the Ācārya *paramparā*. That will be respectable. This is my opinion.

Dhīra Kṛṣṇa Mahārāja: Yes. So that means that this special case becomes like a memorial. It's not the temple in the standard sense.

Śrīla Śrīdhara Mahārāja: Just like a memorial.

Dhīra Kṛṣṇa Mahārāja: With activities and explanations.

Śrīla Śrīdhara Mahārāja: "And he came and conquered and transformed them into devotees from the military and *vaiśya*, from the business, the trading and military America, he established a religious kingdom here." Something like that.

Dhīra Kṛṣṇa Mahārāja: One of the GBC's question is that our Prabhupāda used to caution us not to change anything, and not to introduce anything.

Bhakti Caru Swāmī: Not to introduce anything new. Prabhupāda always wanted that we continue with the traditional path.

Śrīla Śrīdhara Mahārāja: It is there and he came to express them here. That will be the general idea of every, in the process of our worship, our temple, in the form of worship. But in a particular place, Nava-Vṛndāvana established by him, he's represented as a king, Vṛndāvana founded by a king, with some explanation it may be retained, that form. Why in such a kingly form, royal form, he's represented here? With some explanation of that it may be.

Dhīra Kṛṣṇa Mahārāja: Once, some of his disciples, Prabhupāda's disciples said to him when he was dressing, they were observing him dressing himself, his clothes; and one of his disciples said, "Śrīla Prabhupāda you look like a king."

And he looked up and he said, "I'm much more than that."

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Prabhupāda.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda, when he was dressing him that...

Bhakti Caru Swāmī: No. Prabhupāda was putting on his clothes, putting on his *dhoti* and *kurta*, Prabhupāda himself was putting on his clothes, but he was very majestic in his way, so some of his disciples commented...

Śrīla Śrīdhara Mahārāja: Gorgeously wanted to dress him gorgeously?

Bhakti Caru Swāmī: No. The way Prabhupāda was dressing himself...

Dhīra Kṛṣṇa Mahārāja: His manner.

Bhakti Caru Swāmī: [About twenty seconds spoken in Bengali [?]

Śrīla Śrīdhara Mahārāja: [About fifteen seconds spoken in Bengali [?]

Bhakti Caru Swāmī: Mahārāja is saying that to dress him up like a king is like lowering his position.

Śrīla Śrīdhara Mahārāja: To come in a lower position.

Dhīra Kṛṣṇa Mahārāja Yes. That is what some disciples will feel by this.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In a Sanskrit epic, drama perhaps, we find that Candragupta has gone to visit Cāṇakya, his Guru. And there the Cāṇakya is sitting on an ordinary public mat. And just on his head there is _____ [?]

Bhakti Caru Swāmī: Umbrella?

Śrīla Śrīdhara Mahārāja: Not umbrella _____ [?] Where so many cow dung made fuels deposited there, on the head of Cāṇakya. And Candragupta with his crown and that diamond dress he fell flat on the feet of Cāṇakya. And the same time the _____says, *Aho pasya rajadi raja mantena vaibharam* [?]

"Oh, you see what is the majesty, opulence of the minister of the emperor of India, he does not care for a farthing." And he addresses Candragupta, 'O *vishala*,' not king. *Vishala* means Candragupta's birth came from a maidservant, so he used to, that is in Sanskrit they're known as *vishala*, so he used to address as *vishala* Candragupta. So spirited man was Cāṇakya and indifferent, without caring for a farthing from the empire, but he had such intelligence and political brain that Candragupta had to go his feet. But the man is so poorly, living such a life of the poorest of the poor, but he was such dignity, mental dignity.

So Swāmī Mahārāja told, "I am more than that. That is, I'm the Guru of the king."

Bhakti Caru Swāmī: And Prabhupāda used to give the example of Cāṇakya as the ideal *brāhmaṇa*.

Śrīla Śrīdhara Mahārāja: Without caring for the *kṣatriya*, independent of *kṣatriya* valour.

Bhakti Caru Swāmī: Although he was the Prime Minister of Candragupta but he used to live in a hut. And he used to survive, he never used to take any money...

Śrīla Śrīdhara Mahārāja: And everything dependent on his intelligence, the whole thing. And Candragupta continued war against Alexander, and repulsed Alexander _____ [?] Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.And also it is a little different, no charm, no word of the devotion. What touch of devotion is there? And there will be another anomaly here, that in Vṛndāvana who is the king? The king in Vṛndāvana, kingly style is in Mathurā, *aiśvarya pālaka,* but Vṛndāvana is this _____ this ordinary plain living, a place of plain living, simple living. There the gorgeous thing will be little improper from the standpoint of *rasa*.Hare Kṛṣṇa.

In the talk of Svarūpa Dāmodara and Śrīvāsa in Purī you'll find *Herā-pañcamī*, the Svarūpa Dāmodara when giving impression to Śrīvāsa Paṇḍita.

Śrīvāsa Paṇḍita he praised about the opulent majesty of Lakṣmī Devī. "And what your *gopīs*, they're only this creepers and flowers from the jungle, what is their property, their majesty? And

my Lakṣmī Devī she has got so much dignity. And your *gopī* has got no dignified acquaintances."

Then Svarūpa Dāmodara went on to speak. "The *kalpa-taru, kāmadhenu*, who are in possession of such, easily can produce any moment, but they hate."

And Swāmī Mahārāja told that, "I'm superior to that kingly garment. I'm more than that." So Vṛndāvana...

Dhīra Kṛṣṇa Mahārāja: And you told us that he gave a hint in his poem on the Atlantic about the *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: *Sākhya rasa*; yes.

Dhīra Kṛṣṇa Mahārāja: So whether this is some kind of *ābhāsa*?

Bhakti Caru Swāmī: *Rasābhāsa*.

Śrīla Śrīdhara Mahārāja: *Rasābhāsa*.

I'm trying to find out means how I can support. My tendency is towards that. One thing is done there with so much earnestness, and how it can be defended. With that spirit I'm thinking. Hare Kṛṣṇa. Vṛndāvana. Nava-Vṛndāvana. Hare Kṛṣṇa.

[About one minute conversation with Śrīla Govinda Mahārāja in Bengali [?]

Nava-Vṛndāvana was founded in Dvārakā, but there also the majestic colour was eliminated.

Dhīra Kṛṣṇa Mahārāja: We also have, the temple where I'm residing in Los Angeles is called New-Dvārakā.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told me, "New Delhi, Newcastle, if that can be, why not New-Vṛndāvana? I have started New-Vṛndāvana."

Anyhow they have to come across such expressions and search after the meaning. What are they? Why they are here? So some clue.

[About two minutes fifteen seconds in Bengali [?]

...and that sweet recollection we do not want to part with totally. That was the cause. And the queens also felt that in their heart that, "Kṛṣṇa is always absent in Dvārakā." Real Kṛṣṇa, they could not meet. They felt like that. "He's somewhere else, indifferent." Dealing in every possible way with them, but they felt that, "This is all a mechanical thing." Real Kṛṣṇa was in Vṛndāvana, He could not be accommodated in Dvārakā. That was the complaint, who wanted to mix with Kṛṣṇa most intimately, their remark is like this, "That we could not find real Kṛṣṇa, real man within Him, always an artificial person." That was the Kṛṣṇa in Dvārakā.

So whether Swāmī Mahārāja will be in that royal dress in royal Swāmī Mahārāja, if he's so, "These ignorant children, these innocent children, they're dressing me like that. What can I do?" He will allow him. With something like that spirit he'll accept.

Dhīra Kṛṣṇa Mahārāja: Yes, I think so.

Śrīla Śrīdhara Mahārāja: Of course it will help in one way that he came and conquered America. This insinuation, this sort of encouraging and useful impression will be spread. A king, he worked here as a ruler, as if, converted, established his kingdom here in America. Not in the political sense but in the highest spiritual sense he established his kingdom here in America, and from here throughout the world. A partial representation of his conquering character, wonderful conquering character. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja _____ [?]

Dhīra Kṛṣṇa Mahārāja: The mission is for preaching in the western countries, the mission, Bhaktisiddhānta Saraswatī Ṭhākura, the mission's for the English speaking countries.

Śrīla Śrīdhara Mahārāja: Yes. What about that?

Bhakti Caru Swāmī: Yesterday when we were coming here in the car, Harikeśa Mahārāja he was trying to remember, once Prabhupāda told him about Tulasī Mahārāṇī, how Tulasī Devī and the pastimes between Tulasī Devī and Śālagrāma-śilā. So I told him the story as far as I knew, that Jalandarāsura, in order to kill Jalandarāsura, Nārāyaṇa took his form, and then Tulasī Devī cursed Nārāyaṇa, "That You will become stone." And Nārāyaṇa told then, "Ok. You will become a tree, and without your leaf My worship will not be complete." Now where is this found Mahārāja, this is mentioned in which *Purāṇa*?

Śrīla Śrīdhara Mahārāja: I don't know. Tulasī. You will try to find it in *Viśva-Kośa* or *Sarva-kalpadruma*, the place you may find in there, reference of Tulasī. I think it should be put there.

Bhakti Caru Swāmī: Now is it that Vṛndā Devī became Tulasī Mahārāṇī? Vṛndā and Tulasī?

Śrīla Śrīdhara Mahārāja: Similar.

Bhakti Caru Swāmī: Similar. Who was the wife of Jalandarāsura? Tulasī or...

Śrīla Śrīdhara Mahārāja: Tulasī.

Bhakti Caru Swāmī: Tulasī. Not Vṛndā. Vṛndā Devī to Vṛndāvana. Now this pastime, where did it take place? Did it take place in the spiritual sky or in this *Bhumandala* ?

Śrīla Śrīdhara Mahārāja: That was in *Bhauma*, in the subtle *Bhauma* world.

Devotee: As in higher planetary system.

Śrīla Śrīdhara Mahārāja: *Deva* and *danava*, where *deva* and *āsura*, both is accommodated. *Bhauma* and also they've got astral body and they live and move in that way _____[?] Hare Kṛṣṇa. Sometimes in gross body, sometimes in subtle body they can live _____ [?]

Bhakti Caru Swāmī: Mahārāja, What's the difference between Tulasī Devī and Vṛndā Devī? You said they're similar, but that means they're not same.

Śrīla Śrīdhara Mahārāja: Tulasī, Vṛndā Devī is comprehensive, Tulasī a partial representation. Vṛndā Devī she leads, to help the *līlā*, she leads the whole Vṛndāvana; that is the trees, the season, the birds, the monkeys, all under her control. From the background she helps all these things to help the *līlā* of Kṛṣṇa.

Bhakti Caru Swāmī: And who's Bhakti Devī?

Śrīla Śrīdhara Mahārāja: Bhakti Devī, the personality in devotion at large, Bhakti Devī. Bhakti Devī may be Yogamāyā in one sense, one aspect, covering the whole Goloka and Vaikuṇṭha. Yogamāyā, the in-carrying current towards the centre: that is Bhakti Devī. Dedication, *bhakti* means dedication, Bhakti Devī, Yogamāyā. And if we want to have, to conceive His highest personality then we shall have to go to Rādhārāṇī, combines all *rasa* and the highest degree of *bhakti sevā, prema sevā*, as emanating from Her, everything. Bhakti Devī.

Bhakti Caru Swāmī: It is said Mahārāja that Bhakti Devī has two sons, they're *karma* and *jñāna*.

Śrīla Śrīdhara Mahārāja: That is in the lower conception, the lower conception of *Purāṇic* stories, *karma* and *jñāna*. *Bhaktim karmani karma yoga jñāna* [?]

That is we find in *Caitanya-caritāmṛta*, in that case Bhakti Devī, the dedication is the first principle which covers and sustains the whole portion of creation; not only creation, existence. And *karma, yoga, jñāna*, these are in the outskirts in the opposite party. These, unconditioned and conditioned, and within conditioned there is *karma, jñāna* and *yoga*; they're within that area. And from *śuddha bhakti* the land of *bhakti* proper, and in the shadow, in the *vyatireka*, indirect, background, there is *karma, yoga, jñāna*. So they're dependent. They're son of Bhakti Devī. In the broadest sense it may be thought they're dependent on, they may not have any absolute existence, only dependent but reckoned in the indirect, *vyatireka*, not in the substance proper, *karma, yoga, jñāna. Bhaktim karmani karma yoga jñāna* [?]

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

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

That is in Vaikuṇṭha proper. But *karma, yoga, jñāna, jñāna* generally guides to *mukti, yoga* also like so, and *karma* the good sense to work for Kṛṣṇa, *karma yoga*. But that is not pure *bhakti*; that is in the opposite side; that is indirect conception in the conditioned area. *Sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate.*

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

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

Then,

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

So crosses the area and then, *bhajate, śraddhāvān bhajate*.

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

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles.

Gradually spiritual emotions manifest and intensify; then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

So this is outside the area of *bhakti* but they're dependent on *bhakti* otherwise if the positive side non existent then negative we cannot think of. In that way it is dependent on *bhakti* we may say so. Hare Kṛṣṇa.

...

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, two times you have chastised me in a very sweet way, that too much intellect and too much analysis; that is a bar to *śraddhā*, and that is our access for understanding Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Of course, of course it is.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa]: ["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

So giving up our attempt to know Him, very hatefully, and our submission, our submissive faith in Him, that will give us the real help. Because, when we exercise our intellect to analyse Him, to know Him, His ways, this and that, we hinder the spontaneous flow. We engage ourselves to investigate as a subject into the transcendental and thereby our attention is to scrutinise, to know about Him, and by that time it cannot be ready to welcome the spontaneous flow that may come to me. Diverted in a wild goose chase, which is impossible. Which is unknowable, I go to know Him. Immeasurable, I go to measure Him. And through faith only He comes to make myself known, I'm absent there. I am with my subjective tendency, and associate myself with my subjective characteristic, which is only applicable, or meant for places below me, phenomenal, not transcendental. And phenomenal capacity I'm dragging towards transcendental.

And the way of having intimacy with the transcendental, only through submission to allow Him to come, His flow within me, and that flow will arouse me, awake me, and say, "Oh. I'm such and such." His *katita,* His subjectivity may not be covered by my subjectivity. The subjective character of the object may not be a bar of the real subjective character to disclose Himself, to come down and disclose Himself. That is the *śrauta-jñāna*, "I am so and so, I am such and such."

My attention is drawn towards scrutinising the character uselessly to try to know Him.

So Brahmā says, *jānanta eva jānantu*, "Those giant intellect, they may be, they may think that they can know anything. And I have known many things about the transcendental reality. They may make boast of that, those foolish persons. Let them boast, 'I know, I know Him.' But how can you know Him? His ways may always differ. Not a fixed thing like any object of this world. His has got no fixed characteristic, generally. He can show Him in any way as He likes. He's always free. Infinite characteristic He has got."

So to apply my tiny subjectivity, subjective character, to apply and to try to know, that will be futile, and that will be a hindrance to His coming down in my heart and reveal that, "I am such and such."

jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ

["There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."] [*Śrīmad-Bhāgavatam*, 10.14.38]

"In my empirical attempt I have seen that I could not know anything of You."

Empirical means inductive process. Only deductive process, we await for the deductive process; that He will come to me. Deductive not ascending method. The knowledge may go from the lower part to the higher, and you won't be fulfilled. Only negative, you are negative power, you'll invite. All your energy should be engaged in concentrating you to invite. The faith in the character of invitation, hankering, earnestness, all negative characteristics a *jīva* should have and that will be fruitful, effective, and the attempt will be crowned with success. *Manaso vapuṣo vāco vaibhavaṁ*. Complete surrender. The conclusion is that can never be known; transcendental truth can never be known by any subjective attempt. That negative side is necessary, the quality of the negative side, that is invitation, earnestness.

"Cannot do without You. I am in want. I have no qualification. You are Patita-Pāvana, You are deliverer of the fallen. I am fallen." So to develop the negative side; "I am the most fallen, fallen of the fallen, fallen I am." So the appeal must go to Him, *dainyam*, that, "I am needy, I am needy, I am needy."

"I have got intellect. I can understand You." All these attempts will be futile when we shall go to apply erroneously on Him. It may be applied on the ordinary natural existence. So,

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome

and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

The real path of our good is devotion, dedication, and leaving that way if anyone follows the path of knowing, *kevala-bodha-labdhaye*, they want some knowledge about the Absolute, *kleśala eva śiṣyate*, the result will be only labour. In the comparison, *sthūla-tuṣāvaghātinām*, where there is in the paddy, if there is husking but no rice is there, only the paddy husking, that *tuṣā* husking, the cover of the paddy if we husk then no substance comes from within. *Sthūla-tuṣāvaghātinām*. If we press the paddy which is not with its substance within then the labour will be its reward and no rice will come out. *Sthūla-tuṣāvaghātinām*. Our consequence, our fate will be just like that, if we want to have any definite knowledge about Him.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

That is another; that is in relation to *karma* they work. By dint of your *karma* do you think that you can control the Absolute mind? Never, even *nirañjana niskalanka,* the faultless knowledge cannot have any reach into the domain, what to speak of your *karma*, these material works in any form if you do it, it won't reach there. *Naiṣkarmyam apy acyuta-bhāva-varjitaṁ*. If it is not connected with *acyuta-bhāva*, the service of Acyuta, then the *jñāna*, *na hi jñāna sarasi pavitra na vidyate* [?]

That pure in its existence, the knowledge, that is unfit to get the intimacy of the Lord. What to speak of the *karma*. In this way in many places it has been told to us. "Don't try to make Him the object of your experience. That is impossible. Only crave for Him, crave. And showing, and realising fully that you are very mean and you are very meagre, small and insignificant, and the Lord should have pity on you due to your insignificance." So in this way, the way of approach to Him, this is *the* way, and not to make master over Him, "I can know. I can understand His ways." But that will be the main...

End of 81.03.06.B

Start of 81.03.07.A

Śrīla Śrīdhara Mahārāja: ...in ancient times when _____ used to go to trade with Fiji and they're constructed some Hindu temples. And they proposed him to take the charge of that concern, I heard from him.

Tamal Kṛṣṇa Swāmī: They proposed our Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: When was that?

Śrīla Śrīdhara Mahārāja: Your Guru Mahārāja he told me about Fiji.

Tamal Kṛṣṇa Swāmī: Oh, he told you. Prabhupāda told him.

Śrīla Śrīdhara Mahārāja: The Fiji people they wanted to hand over something there to him. What that is I forgot. Fiji is where, near America, West Indies?

Tamal Kṛṣṇa Swāmī: No, near Australia.

Śrīla Śrīdhara Mahārāja: Then it is not so. Then is there any centre in West Indies?

Tamal Kṛṣṇa Swāmī: There is. But I think Prabhupāda was talking to you about Fiji. He was talking about Fiji.

Śrīla Śrīdhara Mahārāja: Fiji. Maybe.

Tamal Kṛṣṇa Swāmī: We have the Deity there of Kṛṣṇa Kaliya.

Śrīla Śrīdhara Mahārāja: Oh yes. Fiji, the Kṛṣṇa Kaliya. Not Kaliya Damana, Kṛṣṇa. Yes, Fiji. I remember.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Any Indian?

Tamal Kṛṣṇa Swāmī: Yes, Indian.

Śrīla Śrīdhara Mahārāja: What part you belong to?

Devotee: Gujarat.

Śrīla Śrīdhara Mahārāja: Gujarat people are Kṛṣṇa *bhakta* by the grace of Vallavacari. Vallavacari's preaching was very wide in Gujarat. That Goswāmīns; I met in Bombay one Goswāmī. He had many disciples. There was the case of Nathadwara. Are you acquainted with that, the Nathadwara Mahanta, Nathadwara, near Chitor [?] or something like that? There was a case against the Goswāmī. He married one Muslim byjee [?] that Goswāmī, and there was a case.

And I was at that time in charge of Bombay Maṭh. I met one gentleman who was his solicitor, the Goswāmī's solicitor. Er, what was his name? A man of position, he told all these things. His wife supported, that Bakhills [?], or barrister maybe, his wife supported the Guru. "The Guru is Bhagavān, he may take a Muslim lady, married. What harm is there?" And her husband was very much against. We took the part of the husband and the wife went away. She tried her best to support the Guru, Nathadwara.

_____ [?]

And that was Śrīnathji, the Deity of Mādhavendra Purī. That was in Govardhana and then gradually went there. When for fear of Mohammedan invasion, they, Govindaji, Madan Mohan, they went to Jaipur state, and this Śrīnathji went Chitor [?], Nathadwara, when Aurangzeb wanted to demolish the *tīrtha* in Vṛndāvana.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:The people there they're very earnest to hand over the charge of the temple to him, and he expressed his desire to establish a centre there. This much I heard.

Tamal Kṛṣṇa Swāmī: This Deity of Śrīnathji, is there a Rādhārāṇī also? Is Rādhā also there?

Śrīla Śrīdhara Mahārāja: I can't remember. Govinda Mahārāja _____ [?]
Because the Vallabhi *sampradāya* they do not care much for Rādhārāṇī. According to them, what that Gokul Goswāmī wanted to impress on me, that Virajā, Yamunā, principal servitors according to their opinion, not Rādhārāṇī.

Śrīla Govinda Mahārāja:_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

_____ [?]

They, of course generally they adore *vātsalya rasam*. They're *upāsaka*, worshipper in *vātsalya rasam*. But we are told that Vallabacari he took *mantram* from Gadādhara Paṇḍita in Purī, in *mādhurya rasa*, *dīkṣā* he got from Gadādhara Paṇḍita. But his followers do not admit that. And they maintain that Virajā rather belongs to the group of Chandravālī, the anti-group of Rādhārāṇī, Virajā. Virajā and Yamunā. The Gokul Goswāmī, one of the *mahants* of that *sampradāya* in Bombay, he stressed on this, "That by the grace of Yamunā *gopīs* are only getting the grace of Kṛṣṇa. Whenever after the *rasa* is broken, and only when they went to Yamunā, by the grace of Yamunā, then again they could come near Kṛṣṇa. That was his point, line of argument at that time. So I conjectured that they were followers of Yamunā or Virajā and nearing to Chandravālī group. But that should not be because there is a difference of opinion amongst them. Some accept that Vallabacari took initiation from Gadādhara Paṇḍita in Purī, but the majority do not recognise that. "No. We have got our own from Vallabacari."

Tamal Kṛṣṇa Swāmī: We have a number of questions to ask. Satsvarūpa Mahārāja has a number of very nice questions to ask you. He's over here.

Śrīla Śrīdhara Mahārāja: Satsvarūpa Mahārāja, he's an important man in your group.

Tamal Kṛṣṇa Swāmī: Very, very important.

Śrīla Śrīdhara Mahārāja: Yes. He's giving the biography. Your Gurudeva has accepted him to express him to the world through the biography.

Tamal Kṛṣṇa Swāmī: Yes. Prabhupāda said only he should write that biography.

Śrīla Śrīdhara Mahārāja: And his style of writing is also very nice. I have gone through a portion, of course beforehand. The other day I got a copy. That Paramahaṁsa's father, he told me that, "The biography is out and I found there your name," he told me.
And in what connection?
"That you announced that, "I believe he's *śaktyāveśa avatāra*."
Yes I did.
"In that connection your name is mentioned in that biography."

Tamal Kṛṣṇa Swāmī: In many other connections also.

Śrīla Śrīdhara Mahārāja: Maybe. But that gentleman told. Nitāi.

Satsvarūpa Mahārāja: I have one question about chanting, *japa-mālā*. Our Śrīla Prabhupāda has given us many duties to preach in the world. So sometimes when trying to concentrate on *japa-mālā*, instead of hearing the Holy Name I think of all these different duties I have to do.

Śrīla Śrīdhara Mahārāja: Our Prabhupāda was also of that type. *Kīrtana*, chanting, preaching, *kīrtana* means preaching, not only loudly pronouncing, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*.

And Mahāprabhu came with *saṅkīrtanam. Yajñaiḥ saṅkīrtanam praye. Saṅkīrtana* will form the principal part. *Yajñaiḥ saṅkīrtana-prāyair, yajanti hi sumedhasaḥ*, in *Śrīmad- Bhāgavatam* [11.5.32] we get about Mahāprabhu. Mahāprabhu came with *saṅkīrtana*. *Saṅkīrtana* means *bahubhir militvā yat kīrtanam, sango śakti kalau yuge*. This age of Kali, and the combined efforts will be fruitful; so *saṅkīrtanam*.

And Prabhupāda came to preach, and so there was the difference between those so called *bhajana-siddha sahajiyā*, they're only – once, about Kṛṣṇadāsa Bābājī, Prabhupāda's remark, "Kṛṣṇadāsa Bābājī is a good man, man of character, but his tendency generally towards *Nāma-bhajana*."

Tamal Kṛṣṇa Swāmī: Your God-brother?

Dhīra Kṛṣṇa Mahārāja: Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: God-brother, Kṛṣṇadāsa Bābājī Mahārāja, yes. He was in Balihati. He did not like to do any other service but he's always very inclined to take Name in the *mālikā*. _____ [?] I was in charge of Delhi Maṭh at that time. I had intimacy with Kṛṣṇadāsa Bābājī. I wrote to Prabhupāda, "If you permit I like to take Kṛṣṇadāsa Bābājī here in Delhi Maṭh."

Prabhupāda wrote; that letter is here, "If you can bring him there and make him help you in the work of preaching, then you'll be doing the friendly service, real friendly service to him. I don't recognise that in the jungle of Balihati only to count the beads of the Tulasī *mālā* that is *kṛṣṇānusilan*." *Balihata jangali bati avasiya tulasi malika arkarsan kṛṣṇānusilan nahe* [?]
That was his expression. "The sitting in the jungle of Balihati, only to draw the Tulasī *mālikā*, that is not *kṛṣṇānusilanam*, the cultivation about Kṛṣṇa, I don't recognise that."

There are so many things. So *kīrtana* means preaching, *śravaṇaṁ kīrtanaṁ*, that *kīrtana* is not *uchay*, *ucharanam* [?], but that is preaching regularly, and when it is preaching that must have to fight with the opposition party, wholly, opposition, it is a fight. *Kīrtana* means a fight. Divine vibration will be created and that will fight with the ordinary vibrations that are floating in this world, in the subtle, and also in the gross waves.

Satsvarūpa Mahārāja: So because preaching is so important our Prabhupāda...

Śrīla Śrīdhara Mahārāja: So, I'm coming there, so Prabhupāda told that, "Tulasī, it may not fast." The minimum advice was, "You must at least once do some service in the *mālikā*, *upabāsa*, the *mālikā* should not fast, that is. And as much as you will be able you preach."

And once: one of the big *mahant* of Urupi Maṭh, Utaradi Maṭh, in Madras we had a talk with him. He also told that, "Sometimes I preach about Madhvācārya and this *bhakti* cult, and I do not get any time for *sandhya*, *gayātrī*, *japa*, all these things, book reading."

We supported him. Our Guru Mahārāja is of such type. The Hari *kathā* is not of less importance than the s*andhya mantra japam*. It is rather a more living thing, more living.

Tamal Kṛṣṇa Swāmī: Preaching is more living.

Śrīla Śrīdhara Mahārāja: Preaching is more living. When we are preaching, we are talking, preaching, automatically the maximum control we must have from all our nerves. But otherwise, we may be going on counting, I may be absent minded. But when I'm talking about Kṛṣṇa to a person, to a body, or something like that, then I must be all-attentive, otherwise I may talk irrelevantly.

Tamal Kṛṣṇa Swāmī: So true.

Śrīla Śrīdhara Mahārāja: So automatically the whole attention will be concentrated when I shall talk about Kṛṣṇa. So preaching, and writing, that is, more accuracy is necessary than speaking, so writing also *kīrtana*, the cultivation more intensely thereby, so Kṛṣṇa *kīrtana*. *Kīrtana* means, I told the other day, in the Bar Library once that, "Gauḍīya Maṭha has declared totalitarian war against *māyā*, and all other existing conceptions of religion, and authority is *Śrīmad-Bhāgavatam* and Mahāprabhu." The divine love is the supreme-most summum bonum of life of every *jīva*. That is the summum bonum, the highest attainment. Beauty and love: that is controlling the whole thing, and not power. Not power but beauty and love, and that is Kṛṣṇa, that is Vṛndāvana at the highest position. The absolute conception, the conception of the absolute is that of Reality the Beautiful and love divine. And that should not be misconceived that lust is love. It is at the same time this difference should be clearly realised.

[*ataeva kāma-preme bahuta antara*] *kāma — andha-tamaḥ, prema — nirmala bhāskara*

[Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

The long space of dedication is there, the acme of dedication only there is love, the Braja Vṛndāvana love. And preaching is *saṅkīrtana* and preaching is the real service of Kṛṣṇa, and not counting beads. But because we have taken and it is ordered by Mahāprabhu and Gurudeva to chant the Name, counting the beads, I must do my duty to that *mālikā*.

"That *mālikā* may not fast." That was the word of Prabhupāda, *mālikā upabāsa nā* _____ [?]

But if I engage myself in preaching, that is I am feeding, Kṛṣṇa feeding everybody, still particularly because that job other things will be done. But there is no doubt, should not be any doubt that if I engage myself in the preaching work in the *sevā kaga* then I am not really obeying the orders of Mahāprabhu, "Take *lākha Nāma*." That is provincial sayings, *lākha Nāma*, as we're always engaged in the service of Vaiṣṇava.

tāte kṛṣṇa bhaje, kare gurura sevana / māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

[By worshipping Kṛṣṇa and rendering service to the spiritual master, one is liberated from the illusory world of *māyā*, and attains the lotus feet of the Lord.]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.25]

Sevā, that is, the spirit of service is the all important factor; all important factor.We're not told that the *gopīs* they always count the *Nāma*, the Tulasī bead, but how they possess the highest position in the jurisdiction of the service of Kṛṣṇa. So Kṛṣṇa *Nāma*, Kṛṣṇa, He will help us greatly and most cheaply towards Vṛndāvana, *Nāma*. Its importance is there, that like a special train it carries us to the goal without stopping in any other station. We're only taking the Name without any formal petition, 'give me this, that, that.' No *kāmana*.

Tamal Kṛṣṇa Swāmī: Express train.

Śrīla Śrīdhara Mahārāja: Express train, or special train, only it will go to Vṛndāvana, non stop, the Name. This *anyābhilāṣa*, *karma*, *jñāna*, all these aspirations are not there. "I want Kṛṣṇa. I do not know what is good, what is bad. I want Kṛṣṇa." Something like that.

Tamal Kṛṣṇa Swāmī: How many *mālās* did your Guru Mahārāja ask his initiated disciples to chant each day? Set number?

Śrīla Śrīdhara Mahārāja: General, at least four times, if in proper health, at least four times. Then generally, the general recommendation was at least twenty five thousand; that is sixteen beads.

Dhīra Kṛṣṇa Mahārāja: Sixteen rounds.

Śrīla Śrīdhara Mahārāja: At least four times, minimum. And then when you have got no work you may do one *lākh*.

Tamal Kṛṣṇa Swāmī: So would he give *dīkṣā* for four times? If someone could only do four times, would he give someone *Hari Nāma dīkṣā*, your Guru Mahārāja? If someone was only doing four *mālās* a day, would your Guru Mahārāja give him *Hari Nāma dīkṣā*?

Śrīla Śrīdhara Mahārāja: *Hari Nāma dīkṣā*?

Dhīra Kṛṣṇa Mahārāja: At the time of *dīkṣā*, he would ask sixteen, or how many?

Śrīla Śrīdhara Mahārāja: No consideration, no consideration. Formally he must do something, counting; no rigid limitation. But what he wanted from us that intense engagement in the service, under the guidance of Vaiṣṇava. Hari *sevā*, *vaiṣṇava anugatye hari sevā*: because the all important factor, what I was just going to say, the, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.*

[*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[Therefore, (because the name of Krsna is identical with Krsna Himself, and is beyond the realm of sense experience) the name, form, qualities, associates, and pastimes of Krsna are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Krsna reveals Himself to the purified senses of that devotee.] [*Bhakti-rasāmṛta-sindhu*, *Purva-vibhaga*, 2.234]

Only by increasing the number we cannot achieve the goal. *Sevonmukhe hi*, by increasing the quality, not quantity. But what is the quality? *Sevonmukhata. Sevonmukhe hi jihvādau svayam*

eva sphuraty adaḥ. There are so many sayings in the *śāstra* to encourage *Hari Nāma* in different ways, but Śrī Rūpa Goswāmī is giving a central thought there. He says, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Our *indriya*, physical or mental, they're not eligible to come in touch with the *aprākṛta*. The Name is *aprākṛta*, Vaikuṇṭha, another plane. So *ataḥ śrī-kṛṣṇa-nāmādi*, *nāma*, *rūpa*, *guṇa*, *līlā*, nothing about Kṛṣṇa can be even touched by our *indriyas*, the senses, physical senses or mental senses. But, *sevonmukhe hi jihvādau*, but when we are *sevonmukhe*, we are in serving attitude, proper serving attitude, *svayam eva sphuraty adaḥ*, He comes down of His own accord. Then this tongue can pronounce Kṛṣṇa. Otherwise only the *akha*, that is the letter, the physical sound, mundane sound. The tongue, this hand, all these, our mundane things cannot come in touch, but intervening something is necessary to connect this body with the *aprākṛta* and that is *sevon mukhata*, our earnest desire to serve Him, to satisfy Him. That must come in connection.

The bulb won't light if the connection of the electricity is not there. So, and if electric connection is ready then if you push the switch then the bulb will be lit.

So the Name may come in the tongue, and in the ear, in the mind, in the writing, but the *sevon mukhata*, the connection we must have from Vaikuṇṭha to this mundane world. What is that? That is *sevā*, *bhakti*, a function of serving attitude. That can only connect this physical world with Vaikuṇṭha, Vṛndāvana.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

He'll come out of His own accord. He'll come down, to your tongue. Then your tongue will be able to take the Name of Kṛṣṇa. Otherwise this is _____ bogus firing.
_____ [?] The Name, *nāmākṣara bahiraya batu nāma kabu naya*.

[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name. This is explained in the *Prema-vivarta* of Jagadānanda Paṇḍita, a book which is full of the philosophical conclusions of Kṛṣṇa consciousness. It was published and edited by Śrīla Bhaktivinoda Ṭhākura.]

Devotees: Misfire.

Śrīla Śrīdhara Mahārāja: Misfire is when it loses its aim, is it not that? Without bullet, firing; firing without bullet – that is misfire, without bullet?

Dhīra Kṛṣṇa Mahārāja: Oh, blank?

Śrīla Śrīdhara Mahārāja: Blank, yes, blank sound.

Dhīra Kṛṣṇa Mahārāja: Makes the sound but no bullet.

Śrīla Śrīdhara Mahārāja: The sound but no bullet. Just like that, the Kṛṣṇa, only the tongue depth Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Chanting without service is like firing a gun without any bullets. Just the sound, that's all.

Śrīla Śrīdhara Mahārāja: Hearing also, so Kṛṣṇa; that must be surcharged with serving temperament, that is, the tendency to satisfy Kṛṣṇa, otherwise that sound is bogus, only imitation. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. It is not to be taken by *indriya. Atindriya*, transcendental, supra-mental, transcendental; so ordinary sound in the mundane world cannot be the Name of Kṛṣṇa. Or even the ear cannot hear the Name. If that mediator, that is the serving attitude is not there, then ear cannot, but earnestness to satisfy the Kṛṣṇa's will, in that temperament, that is mediate between Kṛṣṇa and the ear, through the mind. Then only Kṛṣṇa *Nāma* will enter this ear. So, *ataḥ śrī-kṛṣṇa-nāmādi*, so Kṛṣṇa *nāma*, *rūpa*, *guṇa*, *līlā*, everything is not physical, it is *aprākṛta*, only through *sevonmukhata* it can come down to this mundane world; everything.

Our Guru Mahārāja laid highest stress on this, the *sevon mukhe*. Without *sevon mukhata* everything will be bogus, all imitation. And people will say, "Oh, there is no Kṛṣṇa. These are hypocrites. They're only dancing and making noise. Not surcharged with that spirit of *sevon mukhata*."

Then coming in direct contact with Kṛṣṇa everything will be all right. So *sevonmukhata*, the *sevon mukhata* to practice how to attain *sevon mukhata*, the Vaiṣṇava *sevā*, Vaiṣṇava is doing service, and imbibe from him, do, practice how to attain the way, how to attain the serving attitude, serving attitude, *sevon mukhata*, *bhakti*, *śraddhā*, *śraddhā*, *bhakti*. And *sādhu* will come to the great help in such stage. Under the control, under the order of *sādhu*, you practice yourself to give yourself. Self abnegation is necessary. Self dedication is necessary. And the positive thing you will get from the *sādhu*. And try to, with self abnegation, try to dedicate yourself.

In the beginning, you see if we get pen and paper it will not be fruitful. But in the beginning some stone is given and on the earth we are to practice writing. So, in the beginning we must try to practice, how I can be put in the way of serving, how can I earn serving attitude, dedicating habit. Of course that is innate in me, that is my hope, it is my innate function, but this is covered, *anyābhilāṣa*, *karma*, *jñāna*, these layers have covered it. It is my innate wealth. This is solace, consolation. And if I try, and the *sādhu's*, the Vaiṣṇavas will help me, and I must; just as, here is an expression, *chidiya hadasa* [?]

At least give some trash to anybody, and practice giving. One who is miserly, one says to him, "Give some ash to others and practice your hand to give, in the beginning."

So anyhow, that is high thing; we must practice *sevon mukhata*, to give ones own self to the connection of Kṛṣṇa. Don't be afraid that I'm not attaining the highest form of service, the *Nāma bhajana*. I'm asked to brush the *mandira*, and all these rough things what an ordinary man can do. Don't be afraid of that thing, that formal, but serving attitude is necessary to acquire.

In any way, self-giving, selflessness, and self-forgetfulness, as it is told, I am told by, the Socrates in the Christian theology, the Socrates was, his case was self-sacrifice, that of self-sacrifice. And Christ, His case was self-forgetfulness. The self-forgetfulness, self- sacrifice: self-forgetfulness, and to what purpose? The positive connection will be that under Vaiṣṇava. Under the order of Vaiṣṇava you go. He'll connect with the, he'll have connection that and under his direction you begin the – then through him you can get the connection of that plane. And your energy may go to that plane by his grace, his mediation; so *sevon mukhe hi jihvādau*. So our Guru Mahārāja he practically, as we saw, he laid ninety per cent stress in serving attitude, in preaching, whatever it may be.

Tamal Kṛṣṇa Swāmī: Can we ask another question?

Śrīla Śrīdhara Mahārāja: Yes.

...

Devotee: Women, they're good preachers as their brothers...

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: ...therefore sometimes even a *sannyāsī* in ISKCON he will give council to women, sometimes even about problems such as their marriage. But while doing this service sometimes there remains in the devotee an impression of contact with the women. This is not desirable yet we cannot completely renounce their association.

Śrīla Śrīdhara Mahārāja: These are all practical questions. Theory and practice, these must combine. And carefully and well meaning characteristic will get the victorious glory.

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

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]
[*Bhagavad-gītā*, 6.40]

The general will be; the general recommendation may come in this way. We cannot avoid the association of women completely. In somehow or other if we come out, if we do not come out then also in our mind it is there. And how successfully to take out the thorn from within, that is the big problem. Not only outside but the enemy is within. And that is more dangerous. Then not only formally but materially, if actually, we can get rid of the women consciousness when I can realise that everything is meant for Kṛṣṇa. *Nirbandha kṛṣṇa sambandhe*. So renunciation is no solution. Still we do not dismiss this point of renunciation totally, especially for the beginners. But at heart we must think that renunciation is no solution.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Otherwise the women conception will draw me always towards that conception of enjoyment. The enjoyment; that is *bhoga*: that is exploitation. Our Guru Mahārāja has written,

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

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

Tṛṇād api sunīcena he explains, *bhokta dharme sunicata mine* [?] In the function of an enjoyer there cannot be found any *sunīcatā*, humility. That aggressing mood, before exploitation is aggressing. *Sunīcatā*, the humility is absent there. When one is aggressor he's not humble, not modest.So the danger is within. We must be conscious of that. Not formally to show to the people that we are all *sādhus*, that won't do, that won't help us really. The solution we must face. And still, especially for the beginners, we shall be alert that no objectionable mixing. But we must try to change the relationship of exploitation. The trouble is there. The danger lies there.

So, you see, that is the case of Saubhari Ṛṣi in *Bhāgavatam* [9.6], he, in Yamunā, in some places, by his *yoga* power he dived deep and there he was going on with his *yoga*. Then he, the first, the fish, Garuḍa, he wanted to hunt that place and took fish, Garuḍa eating, Garuḍa ate fish from that place.

And the fish in a body approached Saubhari Ṛṣi, "That you are here and Garuḍa comes and eats us."

Then Saubhari he cursed, he threw a curse that, "If Garuḍa comes this side again he'll be killed, or he'll be doomed."

Then when Garuḍa came to know this he avoided. He showed sympathy against, Garuḍa was devotee, showed sympathy against the devotee, to the fish. Then a reaction came. He did good to the fish, and those fish they were more familiar and thankful to the Ṛṣi and they're coming and playing here and there. And perhaps the fish touching his penis created some excitement. Then whole yoga was lost. He came out of the water and went to the king, "Give me fifty princesses or a hundred princesses," as a reaction.

So by avoidance is no solution. This is Vaiṣṇavism. Everything, I must relate everything to the environment in the interest of Kṛṣṇa. That is real selflessness. So however dangerous the victory may be we must have to attain that. That should be our outlook, should be our aim. And to attain that aim that *yukta-vairāgya* we shall; not too much of anything. Not free mixing, neither

non-mixing. Neither hate nor welcome. A middle path we are to accept in this point. Because when we must work in the society, then we can't divorce society completely; mix. If I cannot learn to see a girl as my sister, or daughter, or mother, in such way, only whatever I shall see a womanly character only I want to enjoy, that is really not progress. Whenever I shall come, at least when I shall see the combination of the beasts or birds that will also disturb me. So the solution is to see that everything is meant for the satisfaction of Kṛṣṇa, and I am also a servitor, and I am not an enjoyer. And it is difficult; it is very, very difficult. But we are out to attain that result, to drive the enemy finally, to become the cent per cent servitor of Kṛṣṇa. *Īśāvāsyam*.

[*īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat*
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything is meant to obey His order, to satisfy Him. And then another reaction, wave of satisfaction will come in me, and that will be divine joy and ecstasy.

End of 81.03.07.A

Start of 81.03.07.B

Śrīla Śrīdhara Mahārāja: ...we cannot conquer, we must solve the attack. The disease we can, by setting aside the memory of disease we cannot drive the disease. The disease should get recognition, and real treatment of the disease must be faced.

So Kṛṣṇa *kīrtana*, Kṛṣṇa must be between the two. Kṛṣṇa must be between the two; whenever I shall mix with anybody, only about the talk of Kṛṣṇa. Even it is said in the *Ṛg Veda*, the first *mantra*,

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

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

This is the *Ṛg mantra*, the first *Ṛg mantra*. Whenever you approach to do any duty you must think of your identification and their environment, "Who are you?" You are going to take up some work, some duty, you must think, "Who are you?" You will think this, that the eye of Viṣṇu; eye like a sun is over your head, the *viṣṇo paramaṁ padaṁ*, His holy leg is on your head, and

that is like an eye, just like a sun on your head. So under guardian's great vigilant eye you are doing this thing, so you cannot do any wrong. The guardian's eye is the watching eye. His searching eye is overhead. With this idea we take, do all the duty.

So Kṛṣṇa must come between, if I talk to anyone, if I associate, and we have any relation anywhere, bring Kṛṣṇa. In Kṛṣṇa's cause I am doing. In this way I can get rid of the danger of *anyābhilāṣa*, *karma*, and *jñāna*, *yoga*, etc, and we can take bath in the *rasa* of Kṛṣṇa.

So avoidance is no solution, and making too much of anything that is also not Kṛṣṇa. That is enjoying in the name of religious, in the name of religion, in the name of Kṛṣṇa I'm going to enjoy. That is very dangerous and very objectionable. That is not only artificial but that is deception, self deception; and to deceive others also.

Tamal Kṛṣṇa Swāmī: Dishonest.

Śrīla Śrīdhara Mahārāja: So according to ones own capacity, generally we should take caution against that private meeting, in a...

Tamal Kṛṣṇa Swāmī: In a lonely place.

Śrīla Śrīdhara Mahārāja: Ah, in a lonely place, lone meeting, a solitary meeting, that should be avoided, by all. But when we are many, then we may mix with them; general case. General recommendation may go in this way. That solitary meeting should be prohibited, sometimes.

Tamal Kṛṣṇa Swāmī: Sometimes if they have to ask us a question then we can have our secretary or another *brahmacārī* with us.

Śrīla Śrīdhara Mahārāja: Ah, sometimes a lady disciple she may have to talk to her Guru, some private *anartha* or these things, she may want some private visit to tell something to Guru sincerely. But the Gurudeva, according to his capacity, *madhyama adhikārī* Guru, according to his own capacity he will arrange that. And whenever it will be possible, he will, one or two ladies also can accompany him, at least in the light he may meet, others may not hear, but others may see their talk. He's talking, she's talking to Gurudeva that, "This is my difficulty." He may not like that others may know, so Guru may advise, and other people may see but cannot hear. This sort of private meeting may be arranged.

Satsvarūpa Mahārāja: Very satisfying answer. May I ask one more question?

Śrīla Śrīdhara Mahārāja: Yeah, yeah. Hare Kṛṣṇa.

Satsvarūpa Mahārāja: Lord Caitanya has said that we should have no desire for liberation but want to serve birth after birth. But my question is, is there any conflict between this desire to serve birth after birth and the desire to go to Kṛṣṇa's abode and not return?

Śrīla Śrīdhara Mahārāja: I can't follow.

Tamal Kṛṣṇa Swāmī: He said that Lord Caitanya said...

Śrīla Śrīdhara Mahārāja: What is the..

Tamal Kṛṣṇa Swāmī:

[*na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye*]
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."]
[*Śikṣāṣṭakam*, 4]

"Birth after birth I come. I don't mind to take birth again." But at the same time the devotee is praying to be with Kṛṣṇa again. So is there some conflict? That come birth after birth, he doesn't mind to come birth after birth...

Śrīla Śrīdhara Mahārāja: Only Kṛṣṇa *karma*, other desires should be eliminated, and only Kṛṣṇa *karma* should be retained.

Devotees: What is Kṛṣṇa *karma*?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa *karma* means the service of Kṛṣṇa. Kṛṣṇa *karma*, the desire for Kṛṣṇa: desire not to enjoy, not any other thing but desire to serve Kṛṣṇa. That all should be eliminated, only the desire to serve Kṛṣṇa, that is to be maintained.

And here Mahāprabhu says that, *janmani janmani*, He says that, "In the beginning I may not expect that only desire will abolish all My *janma*. I must, according to My *karma*."
Nija karma guna desi gesi janma pi [?] "I maybe, may have to go here and thither in many according to my previous karma, but I want to serve Kṛṣṇa." That is, this *lakha*, this end may not forsake me in any time, wherever I may be.

kīṭa janma hau yathā tuwā dāsa, [*bahir-mukha brahma-janme nāhi āś*]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."]
[From Bhaktivinoda Ṭhākura's *Mānasa Deha Geha*, *Śaraṇāgati*]

Kṛṣṇa connection only to be desired; we shall desire only one thing, and that is, non desire means *sāyujya-mukti*, that is *samādhi*. Without having any desire that maybe *samādhi*. Only service of Kṛṣṇa will be there, service of Kṛṣṇa, will be there. And if I do not get physically then union in separation, but Kṛṣṇa consciousness, hankering for Kṛṣṇa, must be present, otherwise it will be the result of renunciation, that *samādhi*, like sound sleep. Kṛṣṇa consciousness: that is the

earnestness to serve Kṛṣṇa. That one thing can never be eliminated. We must want that, that only one desire. That is no desire. When all desires of exploitation and renunciation vanishes, then that inner function awakens. That is our inner function, inner tendency, that cannot be eliminated.

Tamal Kṛṣṇa Swāmī: I have a question.

Śrīla Śrīdhara Mahārāja: Yes. Clear?

Satsvarūpa Mahārāja: Well, what if a devotee asks us, "Should I desire to go to Kṛṣṇaloka?" Then should we reply, "No, just the service of Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: No. Wherever, at least if I'm not eligible to go to Kṛṣṇa, at least Kṛṣṇa's connection, His devotee's connection I must have in any form or other. I can't leave that. Any, the least connection of Kṛṣṇa, I must pray for, otherwise I'm lost, some connection of Kṛṣṇa; at least His devotee. *Kita janma hau*, I may have, according to my *karma* the birth of an insect, a worm, but my prayer is that I may be in connection of a devotee of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: Even if we don't go to Goloka, as an insect life, then its o.k.

Śrīla Śrīdhara Mahārāja: Association of Kṛṣṇa, then I'm gone, I'm dead; if disconnected and no connection with Kṛṣṇa then I'm gone. So a connection I should always desire of the highest good.

Satsvarūpa Mahārāja: Is the desire to go to Goloka tinged with some liberation, or tinged with the idea of salvation?

Śrīla Śrīdhara Mahārāja: That is to desire that *sālokya*, *sārūpya*, *sāyujya*, these are, though for serving facility it is wanted, still it is a lower *bhakti*. The highest is, "Wherever You are pleased to put me I'm satisfied with that." That is the highest. But conditional devotion must keep on your side, that is some condition, conditional. That is of a little lower order. *Sārūpya*, *sālokya*, *sāmīpya*, *sārṣṭi*, some sort of desire, means self pushing, pushing the self towards Him, selfishness. But wherever, what, full, "I am under Your full control. Whatever You like to do, if You are satisfied, if You like to throw down to the hell, yes, do that. I'm ready. By Your order I can do anything, make or mar."

mārobi rākhobi yo icchā tohārā, [*nitya-dāsa prati tuwā adhikārā*]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[From *Śaraṇāgati*, *The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"You have every right over me." Such quality devotion, dedication, is necessary.

Tamal Kṛṣṇa Swāmī: Not even to desire to go back to Kṛṣṇaloka.

Śrīla Śrīdhara Mahārāja: "If You are satisfied by removing me, yes, I..." But thereby he gets the highest plane of connection. Actually, such kinds of devotee, they're of the first rank, the suicidal army, suicidal squad.

Satsvarūpa Mahārāja: Why are they called that?

Śrīla Śrīdhara Mahārāja: They're up to any sacrifice for the country, so the highest confidence they should enjoy of the countrymen.

Tamal Kṛṣṇa Swāmī: Suicide squad. Some of the kamikazes in Japan they even give their life, so that's the highest honour.

Śrīla Śrīdhara Mahārāja: Highest sacrifice, prepared for the highest service of the country, so they get the highest honour, and highest respect, as well as order. Sacrificing to Kṛṣṇa rather we live, otherwise we die. As much as we can sacrifice for Kṛṣṇa we are so much highly revered; characteristic we acquire. In fact it is this.

Devotee: Just like Hanumān.

Śrīla Śrīdhara Mahārāja: Eh?

Tamal Kṛṣṇa Swāmī: He said, "Like Hanumān."

Śrīla Śrīdhara Mahārāja: Hanumān's in the middle. You see Sanātana Goswāmī, a gradation; he first goes to Prayāga, a *brāhmaṇa*, *zamīndār*, he has come there and spending much money, giving to the poor, to the *brāhmaṇas*, to the *sādhus*, all these things, feeding public. And lastly he's chanting the Name of, Hari *Nāma saṅkīrtana*.

Then Nārada came to him, "You are very fortunate *brāhmaṇa*. You have done so magnanimous works, feeding *brāhmaṇas*, feeding poor, everything, the *sādhu*, and giving so many things to others. Very high ideal I find in you."

"What do you say? You just go to the king perhaps of Purī. Here, he has arranged in such a way that *mahā-prasādam* is being distributed to so many every day. Thousands and thousands of people are being benefited thereby. And so much grand *upāsanā* is going on in the temple; all these things."

Then Nārada went to there, and he praised the Mahārājah. "Your life is very successful. You are so big being a king you are doing so many things and especially the *prasāda* distribution to the people in such a magnitude is impossible. Nowhere we find it." He praised.

"Oh! What do you say *sādhu*? You just go to Indra. You'll see how fortunate he is. What fortune I have got?"

The *Bṛhat-Bhāgavatāmṛta*, have you not gone through?

Tamal Kṛṣṇa Swāmī: No, we have not.

Śrīla Śrīdhara Mahārāja: Then he came to Indra and began to praise him; sing in his praise. "Indra, you are very fortunate. Upendra, Bhagavān Viṣṇu has come as your younger brother. In your area so many worshipping festivals are going on, this, that."

"Oh! What do you speak? I'm attacked by the demons and my wife is also sometimes disturbed. And what is – what fortune you find in me? Brahmā is really fortunate. He's the master of this whole *brahmāṇḍa*. He has come direct from Viṣṇu, and Viṣṇu sent a *Veda* through him." All these things: in praise of Brahmā.

Then he went to Brahmā, and again began to talk in his praise. Then Brahmā told, "What do you speak? You don't know of Mahādeva, Śiva? I am so very busy in the worldly concerns. Every time complaints are coming from the *brahmāṇḍa* I have to solve that, and no time to worship my master, Kṛṣṇa. Only of course He gave *Veda* to me for the good of the people, but I myself do not know the real purport there, what to speak. Mahādeva, He's indifferent to the worldly life, and He has given Himself exclusively to Viṣṇu, to Nārāyaṇa. And there also in the *śruti* there are so many hymns in the praise of Mahādeva."

Then he went to Mahādeva and he began to chant many things from Rudra *śruti* and to eulogise Śiva. And Śiva was, "What do you say Nārada? I thought that you had some real knowledge. But what have you come to say to me? What am I? I'm nothing. I'm opposing Viṣṇu in many times. He has put me in such duty that sometimes in supporting my disciples I go to fight against Him _____ I get. So I have nothing of the real devotion in me. Of course, I like Prahlāda. He has got *śuddha bhakti*. He does not want anything, then it will be trading.

[*nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ*
yas ta āśiṣa āśāste,] *na sa bhṛtyaḥ sa vai vaṇik*

[Prahlāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."] [*Śrīmad-Bhāgavatam*, 7.10.4]

"And even in such repression also he maintained his devotion, devotional character. I appreciate, admire him."

Then Nārada went to Prahlāda. Prahlāda says, "Oh Gurudeva, you have come to praise me. What is this that you have begun, to talk so many things in my praise? I am your small disciple. You should not be so much apathetic to me, cruel to me. What devotion I have got? Of course, I, by your grace, sometimes I want Him but I am not, I have not got the facility, the chance of serving Him direct. Hanumān, he's really fortunate I see because he's engaged so much."

Karma miśrā, *jñāna miśrā bhakti*, up to Mahādeva. Then *śuddha bhakti* from Prahlāda then *śuddha bhakti*, *śanta bhakti*, *śanta rasa* in Prahlāda: submission, but exclusive submission but not active service. Active service began *dāsya rasa* from Hanumān, in a clear way.

So Prahlāda he showed Hanumān. And Nārada Devaṛṣi went to Hanumān. "Rāma, Rāma, Rāma, Rāma."

Hanumān leapt up and embraced Nārada. And both began to shed tears and "Rāma, Rāma." "Who is making me hear this, my favourite name Rāma, Rāma?" In this way: for some time.

Then Nārada began to praise Hanumān. And Hanumān told, "Devaṛṣi, what do you say? Of course there was a time when I got the facility, the chance of serving my master Rāmacandra. But Prabhu has gone, leaving me here. I am here in this Kalaluvan. I only live to suffer the pangs of His separation. But how happy are the Pāṇḍavas? Recently my Lord Rāmacandra has come here as Kṛṣṇa, and how friendly He is to the Pāṇḍavas. Sometimes I think that. And when I think that, their fortune, I feel much encouragement." In this way he went.

Then Nārada went to the Pāṇḍavas, and he began to, "You are all so fortunate that Kṛṣṇa is so friendly to you, always as if He's in your service. Whenever you're in danger, only, no sooner He's present before you and diminishes all the troubles." In this way Devaṛṣi went on.

Then Yudhiṣṭhira Mahārāja told, "What do you say Devaṛṣi? My one sentiment is this, that seeing the example of the Pāṇḍavas, us; none will come forward to worship Kṛṣṇa. None will come forward for Kṛṣṇa *bhajana*. They'll say, 'Oh! The Pāṇḍavas were very closely connected and their whole life they're in trouble.' So people will think that Kṛṣṇa *bhajana* means life long trouble. None will come this side. That comes now and then in our mind."

Then Nārada told, "What do you say? Just the opposite; if any adverse circumstance comes to Pāṇḍavas that means it is the *dhauta*, *dhauta* means messenger; that is really the messenger to speak to you that Kṛṣṇa is coming. Pāṇḍavas before, the danger of Pāṇḍava is just the messenger to say, to express, that Kṛṣṇa's coming. Your danger means that, Kṛṣṇa is coming, and everything is removed."

So Pāṇḍava Yudhiṣṭhira told, "Yes, we know Kṛṣṇa He favours us. We're not qualified though. But the Yadavas, how they are fortunate, Krsna is always in their midst, and they're under His guidance, direct connection. They're very happy." In this way began to praise the Yadavas.

Then Nārada went to the Yadavas. Yadavas said, "Yes, of course we have some sort of fortune. We have come in connection with Kṛṣṇa. But we this, we that, and we also suffer, and sometimes stolen and this, that. But Uddhava, he's, amongst us he's the real devotee and favourite of Kṛṣṇa. We admit that."

Then went to Uddhava. Then Uddhava says to Nārada, "Devaṛṣi, have you not gone through *Bhāgavatam*? Did you not find my *śloka*, my prayer there?"

āsā maho caraṇa-renu-juṣām aham syām,
vṛndāvane kim api gulma-latauṣadhīnām
[*yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā,*
bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

"That is my sincere, that was my sincere prayer, and what am I when in comparison with those."

In this way it is established.

Once I was in Madras, there is, have you gone through Madras?

Tamal Kṛṣṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: The *mambalam* [?] the new town has grown on the side. And there, Śaṅkarite *brāhmaṇa* came and he chanted *Bhāgavatam*, orally, whole thing in his memory, and explained. And some of our friends wanted us to see him. We went to see him. Then after some silence then I asked him, 'Who is the greatest devotee, according to you?'

He told, "That Catuḥsana." He told.

Tamal Kṛṣṇa Swāmī: Catuḥsana. The Four Kumāras.

Śrīla Śrīdhara Mahārāja: Sanaka, Sananda, Sanātana, and Sanat Kumāra.

I kept silence.

He wanted to know, "According to you, what is your opinion?"

I told, 'The Catuḥsana is the lowest.'

"Then who will be the highest?"

I told this *śloka*, to Uddhava of Kṛṣṇa. *Na tathā me priyatama ātmayonir.* What to speak of Catuḥsana, *ātmayonir*, Brahmā. *Na śaṅkaraḥ na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān.*

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

This is in *Bhāgavatam*. He knows it better. This is just from the mouth of Kṛṣṇa, Svayaṁ-Bhagavān. In the gradation of the list of the *bhaktas*, His *priya*, Uddhava is the highest. *Na tathā me priyatama ātmayonir*. "Brahmā, Mahādeva, Saṅkarṣaṇa, *Śrī*, not only Myself. You are more than Myself, more favourite, more beloved than My own self Uddhava." This is His saying. And that Uddhava says,

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

Then, the *gopīs*, they are the highest, hold the highest position.
And did not utter any more; logically proved, through *Bhāgavatam*.

Then, you go and take something. It is ready there. What's the time?

Tamal Kṛṣṇa Swāmī: It's about nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. After taking food also you may come, if you like, another one hour. I may be at your disposal.

Devotees: Jaya. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Hare Kṛṣṇa. Only once I went there, Purbanda [?] Dvārakā and Purbanda [?] that Kirti [?] Mandir, the Gandhi's *mūrti* and _____ Purbanda [?] Hare Kṛṣṇa. Udharma [?]

There's one thing I may say in this connection, that Gaura Kiśora Bābājī Mahārāja, Prabhupāda's Gurudeva, he was told by a gentleman that, "One Sambhu Bannerjee, disciple of Bhaktivinoda, he has married. He was a bachelor, now he has married."

And Bābājī Mahārāja told, remarked, "That does not matter, he may have married. But ask him to decorate the lady, and serve him [her], as if serving the *gopī*, for the service of Kṛṣṇa. He may take this, such attitude, it does not matter."

Tamal Kṛṣṇa Swāmī: Decorate the lady? Decorate his wife and serve her as if she's a *gopī*?

Śrīla Śrīdhara Mahārāja: Serve her, as thinking that she's a *gopī*. She's meant only to serve Kṛṣṇa. And he will help her too, for the service of Kṛṣṇa. In this attitude she must see.

So in connection of the previous question, how we should mingle with the women, that we must not deviate, that everyone is a servant of Kṛṣṇa. That temperament we should always

maintain. Nothing, none is meant for me. Everything is meant for Kṛṣṇa. I shall mix, and we shall help each other, with that spirit, that universal spirit may not be absent in us, in all our doings. We should try to maintain this universal current that everyone is meant to…

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [*durāśayā ye bahir-artha-māninaḥ*
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

…that the end of everyone is to be connected in the service of Kṛṣṇa, and we must help each other. With this spirit we shall mix with anyone and everyone. Everything we come in connection with we must do our duty in this spirit that how I can help him to serve Kṛṣṇa. In this wide and broad and deep plane we are to work, we are to live and move.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

The furthest corner we must see the connection of Kṛṣṇa. And as much as possible I shall try to promote, to help it for the service of Kṛṣṇa. And thereby I shall get more grace from Kṛṣṇa, *yo māṁ paśyati*, or in *Bhāgavatam*,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere I shall try to find its connection with Kṛṣṇa, and in pursuance of that, following in that connection, how I should deal with him, the secondary. The secondary connection, my connection with everything; first his connection with Kṛṣṇa, then I shall calculate what my connection should be with him, with it, secondary.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhaktivedānta Swāmī Mahārāja ki jaya. Jaya Śrīpāda Tamal Kṛṣṇa Prabhu ki jaya. Śrī Satsvarūpa Mahārāja ki jaya. Dhīra Kṛṣṇa Prabhu ki jaya. Vyasadeva Prabhu ki jaya. Bhakta vṛnda ki jaya. Gaura premanande. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: We finished the *prasāda* very quickly. In expectation of seeing you again we couldn't...

Śrīla Śrīdhara Mahārāja: Yes, yes. Seeing but hearing.

Tamal Kṛṣṇa Swāmī: We ate so quickly today.

Dhīra Kṛṣṇa Mahārāja: The microphone, this is how we also hear you.

Śrīla Śrīdhara Mahārāja: In my last days Prabhupāda is giving me chance of talking about Him. I was told by many of my friends, God-brothers, that I can preach well to the educated society, especially. But I was not of that temperament, the preaching temperament. So they have this complaint against me.

My Prabhupāda also wanted me to go to the west for preaching. But I denied, showing that I'm not fit, for two causes. One, just as you find, that I cannot understand the pronunciation, the intonation, of the westerners. That is a defect in me. And so, and another, that I have not the temperament of mixing intimately with them. So, if you order I must go, but I don't think that I'll be successful in preaching there.

Then another God-brother, Professor Sanyal, the author of *Śrī Kṛṣṇa Caitanya*, he afterwards told me, "Do you know why Prabhupāda wanted you to go there?"

"Why?" I asked.

"Because: you won't be converted by them."

I told, "Of course, yes. I can never be converted by anybody. My firm confidence I have got. What I have learned from Prabhupāda about Mahāprabhu and Kṛṣṇa, none in the world can convert me in its faith. This much faith I foster in my heart. And so Prabhupāda wanted.

Bon Mahārāja went and he came half converted, leaving his *daṇḍa*, and giving up his *śikhā*, perhaps many things, imitating dress, imitating from there he came back. And he came first: I was in charge of Bombay Maṭha at that time. I went to receive him from the ship. And Herr Schulze [aka Sadānanda Dāsa] and one Baron, two German gentlemen came with him, with red dress.

Then Swāmī Mahārāja was present there. He was doing business at the time. And in the round table we took our seats.

I asked Bon Mahārāja about the preaching results.

And in course of his statements he told, "Oh! They ask so many questions that cannot be answered."

I challenged, mildly, told, "What are the questions that cannot be answered? I want to hear from you."

Swāmī Mahārāja, I am here, Bon Mahārāja that side, Schulze here, Swāmī Mahārāja here, and Prabhupāda is here. And he used to put questions and I used to answer his questions. Then he was silenced.

Swāmī Mahārāja spoke aloud, "Here, Europe is defeated by Asia." That was his loud expression. "Europe is defeated by Asia."

What he told to Svarūpa Dāmodara, "Though you have come to beg here, come for begging, can't you give something to them?"

That was, he told me himself.

I asked him, "Can't you give something to them?"

"What can I give to them?"

"Yes, materially they can help you. They're in a position to give you. But spiritually they're poor. And you can help them in spiritual matters."

In that way Svarūpa Dāmodara was attracted. Hare Kṛṣṇa.

What *prasāda* you take...

Tamal Kṛṣṇa Swāmī: We took *puris*...

Śrīla Śrīdhara Mahārāja: ...I also take a bit of it because my faith is, Mahāprabhu grants *prasādam* for you. So earnest you are in your *bhajana*, come far away, in the land of Mahāprabhu, surely He's arranging *prasādam* for you. And I like to take a bit. And my Mahāprabhu had some connection with America. Of course, from the beginning, intuitively I had some sympathy with the Germans. For America a mixed nation: from many countries.

Tamal Kṛṣṇa Swāmī: Plenty of Germans in America also, German Americans.

Śrīla Śrīdhara Mahārāja: German, oh, a portion, German American, French American, this way. And mostly English, is it not British, main population?

Tamal Kṛṣṇa Swāmī: It's a big mixture now. Nowadays everything is there, Africans, Jews...

Śrīla Śrīdhara Mahārāja: It is a mockery. That Eisenhower he was a German, and he was the general to crush Germany. His fate was like that.

Anyhow, my Mahāprabhu has connection with America.

When I came here I wanted to establish Mahāprabhu's Vigraha. The carpenter who generally prepares Vigraha for us, I asked him to give a figure, a Mahāprabhu Mūrti to me, and I asked him, 'How much you want for that, for your labour?" I knew that he already supplied a Vigraha and took thirty rupees.

Tamal Kṛṣṇa Swāmī: Thirty rupees?

Śrīla Śrīdhara Mahārāja: Thirty: and he told, "Thirty, forty; whatever you like."

I proposed to him, 'I shall pay one hundred and one, and you engage all your merits and you collect and you try to make my Prabhu as beautiful as you can. That is my request to you.'

Then he told me, "Yes, I shall do that, but then I must have some time."

At that time during the war period, it was in nineteen forty five, the war finished almost, and American firms are working in Calcutta; in the vicinity of Calcutta_____ [?]
And he was engaged in his service there, in that firm. He told that, "I am in service there. I shall take the necessary wood there and there in my leisure time I shall do the service. And then I shall get ample time to my heart's content, I shall do service in such a way that Mahāprabhu comes as beautiful as possible."

"All right, you do that."

Then Mahāprabhu was actually, got a figure; took figure there. And then when He came here from Calcutta side, I went to, he informed me, I went to the station, and from there I took Mahāprabhu. So Mahāprabhu, in His *prakata* service, He had some connection with American firm. I can't but…

End of 81.03.07.B

Start of 81.03.07.C_81.03.08.A

Śrīla Śrīdhara Mahārāja: …Whoever it may be, we leave our, abandon our flesh connection, and we come to establish new connection with those that come under the banner of Mahāprabhu. They're our own. And in the physical sense, they're our own, and that is left. The culture is everything. The inner man is his culture, his culture, his faith rather. So according to faith we are gathered together.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, today is the disappearance day of Jagannātha dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes. Jagannātha dāsa Bābājī, Rasikānanda, Gaur deva Goswāmī, and that of Mādhava Mahārāja our God-brother.

Tamal Kṛṣṇa Swāmī: Today, yes, that's right, one year ago.

Śrīla Śrīdhara Mahārāja: Yes. Mādhava Mahārāja disappeared two years ago, this day. And Jagannātha dāsa Bābājī, the *veśa* Guru of…

Dhīra Kṛṣṇa Mahārāja: Bhaktivi…

Śrīla Śrīdhara Mahārāja: To certain extent, but Gaura Kiśora Bābājī's Guru was Bhāgavat Bābājī. His *veśa* Guru was Jagannātha dāsa Bābājī.

Dhīra Kṛṣṇa Mahārāja: What does *veśa* mean?

Śrīla Śrīdhara Mahārāja: *Veśa* means he took initiation from the Goswāmīns, and went to Vṛndāvana and took *sannyāsa*, the so-called *bābājī sannyāsa*. Gaura Kiśora Bābājī took from Bhāgavat dāsa. And Bhāgavat dāsa was the *veśa śiṣya*, that *bābājī śiṣya* of Jagannātha dāsa Bābājī. And Bhaktivinoda Ṭhākura, he came in connection with Jagannātha dāsa Bābājī. Jagannātha dāsa Bābājī had one favourite disciple in Amjarduray [?] in the Burdwan District. Sometimes there he used to stay. And Bhaktivinoda Ṭhākura had connection there. And we are told that he got, took *veśa*, from Jagannātha dāsa Bābājī.

Dhīra Kṛṣṇa Mahārāja: Did Jagannātha dāsa Bābājī tell something to Bhaktivinoda Ṭhākura about preaching in the west?

Śrīla Śrīdhara Mahārāja: I can't remember. Jagannātha dāsa Bābājī. I can't remember. He was very, very old. One hundred and twenty five years we are told. Bhaktivinoda Ṭhākura recommended Prabhupāda to take Hari *Nāma* from Gaura Kiśora Bābājī. And through his recommendation he came to him and got Hari *Nāma*. Gaura Kiśora Bābājī did not make many disciples.

Tamal Kṛṣṇa Swāmī: How many?

Śrīla Śrīdhara Mahārāja: Maybe three, four, five, like that, maybe. Some say Prabhupāda is his only disciple, but in Rādhā-kuṇḍa I saw a gentleman who also claimed that, "I am a disciple of Gaura Kiśora Bābājī. I lived there, I served him." Nandavin Kṛṣṇa, he told. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: In the *Śrīmad-Bhāgavatam* there is the narration which you repeated to us, there is the story of Chitraketu. So Parvatī, she cursed Chitraketu and for this she was chastised a little bit by Śiva. Chitraketu however he did not mind…

Śrīla Śrīdhara Mahārāja: Unaffected, went away.

Tamal Kṛṣṇa Swāmī: Śiva said, "Just see the nature of Chitraketu, how exalted." So Chitraketu Mahārāja was unaffected but his wives, he had many wives, naturally they must have been very much affected because after all he was their full shelter, and now he was to be sentenced to a very unfortunate birth, in their eyes. So how were they able to avoid committing offences, how the wives of Chitraketu were able to avoid committing offences against Parvatī? They might have become angry that, "Why Parvatī has unfairly cursed our husband?" If they had that mentality then they might have been guilty of some offence since Parvatī is such an exalted personality. So my question is on behalf of the wives of Chitraketu. "What should their mentality have been?" Because Chitraketu is like their Guru and their Guru has been cursed.

Śrīla Śrīdhara Mahārāja: Then, what was the result?

Tamal Kṛṣṇa Swāmī: Well, the result is that…

Śrīla Śrīdhara Mahārāja: Any conclusion is given there, no?

Tamal Kṛṣṇa Swāmī: It doesn't mention very much I think about the wives, to my remembrance. No. The wives are not mentioned. What happened to them is not mentioned, therefore I'm asking you, what could have been their fate now that their Guru *pati* has been cursed. How did they react to this?

Śrīla Śrīdhara Mahārāja: One is worldly position, another is spiritual position. When coming in clash then worldly connection will have to be defeated. If their affinity is, reverence to Chitraketu is in the worldly plane, then that cannot contest the spiritual position. That Guru, the Chitraketu was Guru of those wives, but that mostly in the worldly sense, not in the spiritual plane. So that won't be cared for them. Parvatī has got some position in the spiritual world, and that they may not have. If they may not have that strength in the spiritual plane, there is chance of them being defeated. This *prakata sambhanda*, the worldly reverence, respect, but in the spiritual plane that will be more true, more lasting, and durability there. Anything coming in clash will have to be broken. That is the general opinion should be; decision. The material consciousness when it comes in connection with the spiritual consciousness, the material consciousness must be defeated, must be broken if there is any clash.

Dhīra Kṛṣṇa Mahārāja: The wives of Kāliya, they must have had some spiritual vision.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: Because they were appreciating that Kṛṣṇa had blessed their husband with His lotus feet, even though He was smashing him.

Śrīla Śrīdhara Mahārāja: They came to approach Kṛṣṇa in a serving mood it is told. They got the chance of approaching Kṛṣṇa in a favourable mood. Hare Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: In the *Bhāgavata* there is the story of Durvāsā Muni and Ambarīṣa Mahārāja. So can you elaborate on the nature of Ambarīṣa Mahārāja, how he was able to remain so tolerant and in the face of such difficulty. That even he felt it to be his own offence although he was completely free from such offence.

Śrīla Śrīdhara Mahārāja: Something, due to his *kṣatriya* nature, and also sense of *varṇāśrama* duty, religious duty, *atiti.* "Durvāsā is my *atiti*, so it is my duty to satisfy him. I did wrong. I did wrong." He was already in a critical position and put the question to the assembly of his *brāhmaṇa* advisers.

Then the *brāhmaṇa* advisers advised him that, "You take only a drop of water that can be contained in the *kuśa* grass."

He took it. So he was satisfied that from the direction of his own conscience he was clear that he was not killed. But as regard social customs he thought he is guilty. He's put into the crisis by the supreme will so he may have to suffer though partially. But he was a devotee and though not of high order but his stability was unquestionable. And also the nature, the habit of the *kṣatriya* feeling has some contribution there. The *kṣatriyas* are careless of their body. They do not care for death, as in the case of Karṇa and Paraśurāma.

Do you know the story of Karṇa and Paraśurāma? Karṇa, the friend of Duryodhana, and he, you may know that he was the son of Kuntī before marriage. So he was left in the current of the Ganges in a pot, and one *suta*, a charioteer, he took him and he was childless, he gave this child to his wife and he was nourished there, Karṇa.

Though he came from a *kṣatriya* school but he knew that he was *suta putra* not *kṣatriya*. But he went to Paraśurāma, the intrinsic temperament was to get training for a *kṣatriya*, and he went to Paraśurāma to be taught. But Paraśurāma's custom was that only *brāhmaṇa* and *kṣatriya*, without *kṣatriya* he won't teach anyone less. Karṇa gave his acquaintance as a *brāhmaṇa* and Paraśurāma trained him, taught him the lessons of the weapon throwing, all these things.

Then, one day Paraśurāma is sleeping on the thigh of Karṇa. And Indra, who was always against Karṇa, he had partiality towards Arjuna his son, some say that Indra in the form of a worm, he came to bite Karṇa and blood flowed. And when that blood that flowed touched the body of Paraśurāma he woke up, and told, "What is this?"

Then he was perplexed, "Oh, it is some worm coming out of the earth and has bitten me and the flow of blood."

"But so much flow of your blood and you don't interfere me, don't ask me to awake. What is this? This much patience a *brāhmaṇa* may not have. You must be a *kṣatriya*. Only *kṣatriyas* may have such tolerance, patience. *Brāhmaṇas* can never have. So say you are not *brāhmaṇa*."

Then he had to confess. "Oh, then, I am a *suta-putra*." Something like that he told.

Then he threw a curse that, "You have deceived me. Whatever you have learned from me won't come to your help when you'll really be in danger."

So that *kṣatriya*, they have some natural patience, they don't be afraid dying of any physical tolerance. So Ambarīṣa, that *kṣatriya* habit helped him. "I won't shirk. I face the danger, whatever may come on my head." And also, he was a devotee, pure devotee, but of lower order, not very higher order. We know it from Sanātana. "Ambarīṣa used to do the service in his hand, and temple," all these things, told that "Ambarīṣa is a general devotee. Above them there is Prahlāda." In this way the gradation went on.

But Ambarīṣa - and that was, the argument taken in by Nārāyaṇa in Vaikuṇṭha. "You are a *brāhmaṇa*, Durvāsā took all this in his favour, two points - I'm a *brāhmaṇa*, I'm a *tyāgi*, *sannyāsī*. And Ambarīṣa he's a *gṛhastha*, householder, and he's *kṣatriya*. And you are showing partiality to him and you are Brāhmaṇyadeva, we learn from the scripture you are Brāhmaṇyadeva. You must give some prejudice towards our side, to the *brāhmaṇas*. But we don't see you doing the justice."

Then Nārāyaṇa also put in His turn. "Oh, you are a *brāhmaṇa*, you are a *sannyāsī*, but when you went to burn Ambarīṣa he did not fly away, but what about you? You are making so much of your body consciousness that when Sudarśana came to attack you then you are fleeing the three worlds. And you say that you are more closer towards your *brāhmaṇa* and *kṣatriya* but what you say in the consequence Ambarīṣa honoured My *vrata*, Ekādaśī. To honour Ekādaśī means to honour Me. He did it. And you also did it. In the Yamunā you found that the time is passing away. You also took some water to keep up the *vrata*, took *pāraṇa*. And you were displeased with him because he observed My *vrata*. You are his *atiti*. He did not take any real food but only taking a drop of water he showed respect to Me. The Ekādaśī *vrata* is My *vrata* and you also observed it. And where is his fault? He gave respect to Me and you were angry with him. And also that was sanctioned by so many *brāhmaṇas* of your race, and he's a culprit? So you'll have to go to Ambarīṣa and the decision cannot be taken in My court."

He went to Brahmā, he went to Mahādeva, all sent to Viṣṇu, and Viṣṇu, Nārāyaṇa also said like that, "You will have to go to that same Ambarīṣa, you have committed offence there."

"You are making me so, insulting me, it is rather insulting to go to him."

"No, no. You go there. You will find the magnanimity there."

Then Durvāsā had no other alternative but to come to Ambarīṣa. And Ambarīṣa standing still like a criminal, something like that offending person he is standing there. "I have done so wrong that the *brāhmaṇa* is displeased with me. And what is this? Sudarśana came and drove the *brāhmaṇa* to what direction I don't know. But all these troubles due to my connection, so I am a criminal." Like a criminal he was waiting there and as soon as Durvāsā came and no sooner he has asked any forgiveness, Ambarīṣa was ready beforehand. And he gave praise to Sudarśana *cakra*, "If I have done anything good in my life in the service of the Nārāyaṇa, Oh Sudarśana, You release this *brāhmaṇa*. Don't trouble him. This is my request, this is my prayer to You. At the cost of all the merits in my life I pray to You, You please release this *brāhmaṇa* from troubling him."

Then Sudarśana stopped. Then Durvāsā went to praise: *aho ananta-dāsānāṁ:*

[*aho ananta-dāsānāṁ, mahattvaṁ dṛṣṭam adya me*
kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"Wherever he is moving, Oh, what to speak of the servants of the Ananta of Nārāyaṇa. They're so magnanimous yet we *brāhmaṇas* we are fond of austerity and collecting some subtle mystic power and to trouble the ordinary people at large. This is our qualification. But these whoever he be who has got connection with Nārāyaṇa, they're so generous, so magnanimous. No purity can be compared with *bhakti*, devotion of Nārāyaṇa." In this way he began to preach.

But again, Durvāsā had to come against Pāṇḍava, here, there, everywhere, that Durvāsā is taken in for cursing. He's a man of cursing, a *brāhmaṇa*, who is reputed for, notable for his cursing. Everyone was to be afraid of Durvāsā for his cursing.

Tamal Kṛṣṇa Swāmī: Why is he like that?

Śrīla Śrīdhara Mahārāja: He comes in the shadow of Rudra, Mahādeva, Vayankara, Mahādeva, Śiva. He's born in partiality from the potency of Śiva, Rudra, Vamsa, destruction, some fated connection with destruction, Dibyara. In Sukhadara also we see his case.

In Draupadī's, but to a devotee of Kṛṣṇa whatever unfavourable, ultimately they come to prove the dignity of the devotees. Draupadī, only a negligent portion of *sak*, that was in the pot, and Kṛṣṇa came, urgently. "Give some food Draupadī, I am very hungry."

And yes, flow from the eyes of Draupadī. "What You say, only for food that we are in danger. Your Pāṇḍava, Your *sakhī* Draupadī, all will be turned into ashes just now, only for want of food. And You ask to eat something from me. Nothing left. I have by some arrangement of the unfavourable _____. Today we are in such danger that I have taken my food and everything finished as it was ordained by the sun."

But before Draupadī takes her food, the food in the pot won't be finished. But after Draupadī has taken nothing will remain. And that was the case there.

That is…*vilolar lankar* ?, oxymoron or something like the opposite mixing.

"That we for food that, I am hankering, I am craving Your presence and You want food. What is this? You know everything and still You want food. No food, no, You please see. If You search, nothing remains."

"Something may remain. You search your pot."

Then Draupadī searched and found a speck, a negligent portion of a *sak*, vegetable, leek.

"Oh give Me that, give Me that." And He took it.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

"I am satisfied." And in such a plane He's standing He expressed His satisfaction, all were fed, especially the Durvāsā with all his disciples.

So they went away, fled away, especially in fear of Bhīma. "That if we go, if we cannot take any food, the Bhīma will not leave us, but punish us, so go away, go away."

So Durvāsā's curse to the Pāṇḍavas has taken the Pāṇḍavas to a pristine glory, glorious position.

So in the case of *bhakta* it is so. Dangers come but only to enhance their beauty, to glorify them, whatever. This is the very nature of the devotion to Kṛṣṇa in that way. None can, nothing can predominate over it. But what humility they show, that is natural. But opposition cannot come in touch with them from other side. So Vaiṣṇava *aparādha* in that plane we may not commit any anomaly. That is to be very carefully detected and we must be very careful about that, that who are my well-wisher, I may not do any wrong towards them.

Yatak karti jnatam katum saha te tad vidam [?]

The Vaiṣṇava's are your guardian, your well wishers, so be careful not to do any wrong towards them. Otherwise to the ordinary persons, ordinary plane, you may not be very particular, they won't harm you. But be alert that in your plane, the important plane which you are able to come in, from that plane obstructions may not come to you to trouble you. Be

careful about your own plane, because they're your well wisher and if you do any wrong to them that will be very bad. And that will bring in turn big disaster. Be careful about Vaiṣṇava *aparādha*.

And Vaiṣṇava *aparādha* is only - the Vaiṣṇava's; that is another thing, Vaiṣṇava *aparādha*. All other misdeeds may get relief from the grace of the Lord but not offences to the Vaiṣṇava. That is a peculiar thing. All the deeds may be forgiven by the Lord but in the case of His own He does not take the law in His own hand, He gives it to him who is offended to decide. That is a peculiar position of the Supreme.

Vṛndāvana dāsa Ṭhākura says, "The thorn enters in a particular way in your body and only through that it can go out, not through other parts."

So the Vaiṣṇava's they consist the body of the Lord, as if as it is. So if anything wrong is done to a particular place of His body, there should be given some medicine, some nursing, and not in other parts. In this way - Vaiṣṇava *aparādha*. The Vaiṣṇava can only forgive what wrong is done to him or her, not even the Lord cares to do that. That is a peculiarity in Him.

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

So we may be saved from offences against a Vaiṣṇava. Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: Hare Kṛṣṇa. We will return now to Māyāpur Dhāma now.

Śrīla Śrīdhara Mahārāja: Yes.

Tamal Kṛṣṇa Swāmī: And come again, tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow. Of course, some of you are coming, either you or he, some coming every day. And I pray to the Lord keep me fit to meet you.

Tamal Kṛṣṇa Swāmī: We are also praying like that. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Nava Yauvana Prabhu.

Śrīla Śrīdhara Mahārāja: Comes from?

Dhīra Kṛṣṇa Mahārāja: He's from San Francisco, with Atreya Rsi Prabhu. He's working with him.

Śrīla Śrīdhara Mahārāja: That Atreya Rsi came here?

Dhīra Kṛṣṇa Mahārāja: Yes, with Svarūpa Dāmodara. Nava Yauvana Prabhu, his interest is in *Ayurveda*.

Śrīla Śrīdhara Mahārāja: *Ayurveda.* And Prabhupāda, your?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And how long is he in connection with this ISKCON?

...

Question? Come closer.

Nava Yauvana Prabhu [?]: Kṛṣṇa says in the third chapter [3.37] of *Bhagavad-gītā*, *kāma eṣa krodha eṣa*, that lust and lust alone is the enemy. And then a few *śloka's* later He says that by regulating the senses one can conquer his enemy.

Śrīla Śrīdhara Mahārāja: And by way of regulation He asks us to have an acquaintance with the nature of soul, then all these will be turned into ashes.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

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

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

[O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust.]
[*Bhagavad-gītā*, 3.43]

Who is not easily accessible, we cannot trace where he lives, but suddenly comes and after looting, disappears. *Durāsadam.* But the way to conquer them is to analyse what is the senses, what is the position of our senses. Then what is the position of the internal king of the senses, the mind. And then, what is intrinsically the acquaintance of the faculty of judgement, the *buddhi*, reason. Then, with the help of the reason to try to find out the background of the reason, of the judgement, of the decisive faculty, the background - what is that? That is only a pencil of ray and its nature is diabolically opposite to the world of experience. In *Śrīmad-Bhāgavatam* there is an example that in the moonlit night the cloud has covered the moon. And the cloud is seen by the light of the moon but the cloud has covered the moon.

na rarājoḍupaś channaḥ, sva-jyotsnā-rājitair ghanaiḥ

ahaṁ-matyā bhāsitayā, sva-bhāsā puruṣo yathā

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."]

[*Śrīmad-Bhāgavatam,* 10.20.19]

The example is drawn from *Upaniṣad*. So, the *ahaṅkāra,* the mind, the senses, sense consciousness, the mind and the intelligence, all combined forming a system has covered *ātmā*, the moon. But they are seen and it is possible for them to act only because there is light, because of the *ātmā*, the moon. So, by the help of the reason we shall try to catch what is above that and we shall be able to see that it is *ātmā*. We may come in direct connection with *ātmā*, and conception also, however hazy it may be. Then the whole thing of the material aspiration will turn into trash and you will be able easily to conquer all the charms of this world. The Lord says here. Only anyhow you try to have the superior conception of your *ātmā*. You are so and so. And these base things have come to entrap you. How dignified position you are in there, that you are, *raso 'py asya, paraṁ dṛṣṭvā nivartate:*

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

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

Their charm will be vanished when you come in contact slightly with the dignified position of your own soul. And what to speak of the Supersoul, Paramātmā, and not to speak anything of Nārāyaṇa and Kṛṣṇa! So much ecstatic enjoyment is that side, only when come, it is within you, though it is far away at our present conception, but still it is with us, the *jīvātmā*. And try to concentrate even for a second there and we'll find how dignified position, and whose are these thieves, the reason, the mind, the senses, all are thieves and *dacoits* taking you where? In the land of misery, by some intricate conspiracy. That will seem to you.

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

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

Our senses they're superior in comparison with all the things we experience around. Without senses nothing is of any importance to us. Suppose this touch, the eye and then the vision, the ear, devoid of all then no conception of anything external, the world is nothing to us.

Again the central figure of the senses is mind. He is calling me, "Oh, I was unmindful. I did not hear." The sense is here but because I was unmindful I did not hear him. I did not see, unmindfully. So mind is in the centre. And mind is *saṅkalpa vikalpa*, the two functions of mind, "I want this, I don't want this. I want this, I do not want that." This is mainly the acquaintance of the mind.

Then *buddhi*, from mind we are to go up to *buddhi*, reason. What is that? *nischiankar* [?] "Oh, mind wants that but it will have such reaction, don't go that side." The *buddhi*, the intelligence will, the faculty of judgement will give me precaution, "Don't go, don't hear what the mind says, don't obey." That is intelligence.

Then, if we go up, surpassing intelligence, and search after what is the backing of intelligence, the function of intelligence is making possible, what is that background, then we'll be able to see, "Oh, this is myself proper. And all outside extension in the material world, they are material coating. I may leave them and with the *ātmā* I can go up somewhere else. This atmosphere is not at all necessary to me, it is harmful, it is a coating, a garment which is thrust on me to come in connection with this bad environment.

We are leaving this here, and my soul proper with that realisation I can go to a higher direction, towards Paramātmā, by going up. This is coming down and that is going up. Going up from *ātmā* to Paramātmā and His environment, and passing Brahmaloka I am to go to Śivaloka and Vaikuṇṭha. Then when in Goloka, then I am in complete, my return journey is complete there, so to say.

Svarūpe sabāra haya, golokete sthiti - the domain of love and beauty and extreme dedication. That is innate and that is very easy at the same time. And this is all laborious and artificial. Whatever we are doing here, we are in connection with, whatever function and activity is all artificial. And we shall find there that is only natural in our innate conception. *Svarūpe sabāra haya, golokete sthiti.* The beauty, or love, similar, our intrinsic hankering for that, that is *svarūpe*. We may know or may not know but our innate hankering to come to beauty and not force. Some of us may think that force is a greater attraction, but if our analysis is perfect then we shall come to know that power is not the final resort of our hankering. Its final thirst is for beauty and for love. And that is found in the land of the highest dedication. We must pay for that, dedication. Dedication means paying. We pay and pay, and go up and up, and we shall reach the land of spontaneous dedication and love and beauty. That is Kṛṣṇaloka. That is Goloka. Goloka means a full sphere, a solid circle, not only circle in the plane, but a solid like a ball, Goloka. Goloka means ball. That is four right angles, solid four right angles, right angled figure, in a circle. That is Goloka; a globe. Hare Kṛṣṇa.

End of 81.03.07.C_81.03.08.A

Start of 81.03.08.B

Devotee: …but *māyā* is presenting a trap in the form of offering relationship which is not pure, which is not loving.

Śrīla Śrīdhara Mahārāja: That is, *māyā*, that is my own *karma*. That also emanated from me with my cooperation. With my helping she has taken me so far. We wont forget that first my consent took me to this illusory world. None else is responsible for that but my tiny freedom, free will of curiosity took me here, of colonising spirit. That colonising, that *māyā* proposed for a good colony here to me and I was entrapped. 'Oh. I shall offer so many enjoyment, enjoyment, I came to enjoy and colonise in this new land, and I am captivated in the colony.' My prospect was wrong, my conjecture, my free plan was wrong design. I am captured.

Dhīra Kṛṣṇa Mahārāja: Is that like getting married?

Śrīla Śrīdhara Mahārāja: Getting married?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: May be something like that, married. That is of course a major presentation is there. But there are many who even does not like to marry, the renunciation, the *mukti vādi*. But they're also not of normal position, does not want to marry, but they want dissolution in the Brahmaloka there, that is eternal sleep. No marry question there, but apathy towards the cooperation with the loving principle, the loving nature. No cooperative will there in the slumber, but not marrying.

But rather, the marrying in the opposite. To be married with Kṛṣṇa, and marry means to serve, not only enjoying tendency, but in any combination, in any *rasa*, with the spirit of service. The service, the dedication, that is the criterion to take us up. *Hatvāpi sa imāḺ lokān na hanti na nibadhyate.*

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*
hatvāpi sa imāḺ lokān, na hanti na nibadhyate]

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."]
[*Bhagavad-gītā*, 18.17]

The cooperation, otherwise we can destroy so many worlds, so many globes, I may not be caught as a criminal. The inner participation is as an instrument of Their universal will I do I have no responsibility for that, whether it is good or bad.

Dhīra Kṛṣṇa Mahārāja: In the end of Prabhupāda's *Bhagavad-gītā As It Is*, in the very last sentence he says, "When you attain Kṛṣṇa consciousness then the *jīva* attains his normal

condition in the pleasure giving potency." So I've always understood pleasure giving potency was *hlādinī śakti*. So does the *jīva* in pure Kṛṣṇa consciousness have some connection there?

Śrīla Śrīdhara Mahārāja: Hmm? So *jīva*?

Dhīra Kṛṣṇa Mahārāja: The *jīva* in pure *śuddha bhakti*, is there some connection with *hlādinī śakti*?

Śrīla Śrīdhara Mahārāja: Yes. The spirit of dedication can only take us there, *bhakti. Bhakti*, *prema bhakti*.

bhaktyāham ekayā grāhyaḥ [*śraddhayātmā priyaḥ satām*
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."]
[*Śrīmad-Bhāgavatam*, 11.14.21]

We can only go there through *bhakti*, not by *karma*, *jñāna*, *yoga*, anything of the type. *Bhakti* can give there, *bhakti* means dedication, *sevā*, the tendency of service can only lead us. The higher company, the company of a higher entity than myself if I want, only through service I can connect with him. I cannot enjoy him. Is it not? Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: If I want any higher connection I can only connect with him in the way of service. I cannot, if I want enjoyment that must be of lower status. I shall have to compel it according to my sweet will then I shall have to enjoy. But higher company, which is superior to me in intrinsic position, if at all I want his company, only through service. That is by satisfying him I can go to him. My connection with him depends on his will, not that of mine. So only if we can, if we like to go up, only we can do that through the connection of service, not of enjoyment, nor of renunciation or indifference. Do you follow the scientific basis of the service?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Any connection with the higher entity is possible only when I want his satisfaction. He wont care to satisfy me. It is my earnestness to meet him. He's in higher position. But if he's satisfied he may call in, then I can enter, otherwise not. So without serving spirit, no progress on the upper realm is possible at all. Only practice of shadow exercise, taking the Name of Kṛṣṇa, but without the spirit of serving attitude it will be only labour in the mundane world, mundane sound.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee."] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga*, 2.234]

Kṛṣṇa *Nāma*, *rūpa*, *guṇa*, *līlā*, *kṛṣṇa-nāmādi*, Name and the sound, then the colour, the picture. Then the *rūpa* and *guṇa*, His quality, qualification. And the *līlā*, His pastimes. All *aprākṛta*, of higher type. And, *sevonmukhe*, when we are in serving attitude He comes down. He comes down within our heart and then from there to tongue, there to eye, there to feeling, touch. In this way we can have His experience.

Dhīra Kṛṣṇa Mahārāja: But doesn't it say, *sevonmukhe hi jihvādau*, beginning with tongue.

Śrīla Śrīdhara Mahārāja: *Jihvādau*, *jīva*, *jihvādau*, in *jīva*, the sound in *jīva*, and the picture in eye, in this way. *Svayam eva*, of His own accord, *sphuraty*, He reveals, He comes down. The subtle energy comes to fulfil, to connect with gross and He subdues the gross and the Name dances in the tongue. But the electric connection is there, then only, otherwise it is all imitation. And *crores* of lives we may imitate without any fruit. *Nāmākṣara bahiraya batu nāma kabu naya.*

yadi karibe kṛṣṇa-nāma sādhu-saṅga kara [*bhukti-mukti-siddhi-vāñchā dūre parihara*]

["If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, *yogīc* perfections or miracles."]
[From Jagadānanda's *Prema-vivarta*]

Only with the help of the *sādhus*, the devotees, we may imbibe, but something like electric connection. That may connect with the higher place. And if He pleases to come down to connect with this body then this body can work, can show *bhakti*. Otherwise all imitation. The imitation wont take us there. So *sādhu-saṅga*, the dynamo is necessary to move the fan, to light the light bulb, that is *sevonmukhatā*, serving spirit, that is *bhakti*. Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa. Christians, they want to relate to God in an enjoying mood. In other words they see God as order supplier.

Śrīla Śrīdhara Mahārāja: Sometimes, "Oh Lord, give me my bread." These are lower habits. That may be trap also to capture the ordinary people, 'that you will get bread, come here.' And then they may educate about His higher qualification. It may also be possible. To entrap them such offer may be added, 'Oh Lord give me my bread.' But that is not everything, there are other advices also. So we must do justice to the *Bible* also. And where we differ in the spiritual conception we shall fight there, not only in all places, not in every...

A good faith, by His sacrificing spirit Christ has drawn from the material world, "There is God, there is something like God. Come to Him. Try to come to Him." Then what is the conception of the God, then we shall come to differ. He says that, 'Father-hood.' We shall say the, Son-hood and this consort-hood, not only father-hood. Not only always in the transcendental hazy world but we can have as concrete as in His own plane. In this way. Hare Kṛṣṇa.

Devotee: One purport in that chapter, third chapter of *Bhagavad-gītā*, Prabhupāda says that by recognising the urgency of Kṛṣṇa consciousness, in that way one can regulate the senses. By understanding, or feeling the urgency of Kṛṣṇa consciousness one can begin to regulate his senses. So I'm wondering how to increase that feeling of urgency for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That *sādhu śāstra kṛpa*. The scripture is there, and the living scripture is *sādhu*. Only by keeping his company through serving spirit we can imbibe power from him, and my consciousness may be raised up. Confidence must be increased. *Śraddhā*, faith, must be increased. How? Where there is faith, higher faith, I am to imbibe from there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. They're all hearing, they're hearing all, they have no questions? You are representing them all? Eh?

Dhīra Kṛṣṇa Mahārāja: They may also have some questions.

Śrīla Śrīdhara Mahārāja: They may have.

Devotee: Yes, I have one question Mahārāja. The *karma*, when a devotee falls away, so many devotees, not so many but a lot, fall away and um, I don't understand how the *karma* for a fallen devotee works. Prabhupāda writes in the fifth canto that it is different than an ordinary materialist.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: Sometimes some men they're leaving the mission of Kṛṣṇa consciousness movement. They fall away. So Prabhupāda explained that that is different than an ordinary *karmī*, someone who is a materialist. That what happens to him, that's different than what happens to a devotee.

Śrīla Śrīdhara Mahārāja: Again repeat it.

Dhīra Kṛṣṇa Mahārāja: Like Nārada Muni says, *tyaktvā sva-dharmaṁ caraṇāmbujam harer.* On that subject...

Śrīla Śrīdhara Mahārāja:

tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi

yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."] [*Śrīmad-Bhāgavatam*, 1.5.17]

Generally we are, a course of duty has been attached to us, to leave to him but very slowly, and have indirect connection with the Lord. Mostly what is the mood of our inner nature we are engaged in that, recommended to engage us in that duty. But only having a very little and remote connection with God. But there, what's the consequence? That *sva-dharmaṁ*, means *varṇāśrama dharma*. That is *dharma*, *artha*, *kāma. Dharma*, *artha*, *kāma. Kāma* means sense pleasure. *Artha* means to make money, that is to make the sense pleasure permanent. The money, if I spend the money I can attain, I can purchase sense pleasure of the tongue, of the touch, of the ear. I can go to the music. I can go to the conception of it. So money means which can purchase sense pleasure. And then *dharma*, duty, that is to distribute sense pleasure to others. All material to others. What is the result? That I'm keeping it in the bank, in the time of necessity I shall draw the money, something like that. I am given to this and that, but I am keeping it in the nature, and after my death as reaction that will come to me again. In this body or beyond this body my ego will have them returned as reaction, whatever I'm giving to others. But in terms of sense pleasure, all, *dharma*, *artha*, *kāma*, whole thing concerned with sense pleasure. And then the opposite is *mokṣa*, renunciation, to dismiss all sense pleasure in different forms, in giving to others, or in preserving, or in experiencing, the sense pleasure.

Then, here Devarṣi Nārada says to Vyāsa that, "What have you taught so long to the world, that is making much of the sense pleasure. Either in direct sense pleasure or to reserve it in form of money, or distributing sense pleasure to others in the environment, *dharma*, *artha*, *kāma*. And *mokṣa*, and you're speaking something to get out of it, but not of any positive gain. Withdrawal from sense pleasure does not mean eternal bliss, but there is eternal bliss. And you have deceived the whole humanity from the throne of the great Ācārya. You have done downright wrong."

In this way Nārada chastises Vyāsadeva. Then Vyāsadeva came to senses, what to do.

Tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha. "You are very much particular, they must improve in a gradual process, otherwise if they march quickly there's possibility of falling down, keeping the enemy behind. But if he falls at all what does it harm? And what is the good in this running in the vicious circle, going up down, up down, like a wheel. A portion of wheel is going up and next moment it is coming down, and next moment going up. It is eternally coming up and down, up and down. What is the utility of going up when you have only to come down in the next moment?"

So if for trying to come out of this vicious circle he takes ambitious step, and in consideration of the improvement in the illusory he holds come contemptible position, it does not matter. What little he has earned that is the real thing and that will help him really. And this imitating

and false imaginary going up and down for eternal time, it has got no value at all. So one who has given up his householder life, takes to *sannyāsa*, but he could not keep that life of continuous Kṛṣṇa *bhakti* and Guru *bhakti*, Guru *sevā*, *bhakta sevā*, falls down, again comes to take wife and house, only the time between for few days what he did that is *nirguṇa*. That is not to be compared with any loss and gain of this world. What he'd acquired for five days or one year that is another thing quite different from the gain of this mundane world. That is *nirguṇa* and that will remain permanent.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

A little bit of that higher quality thing will help him greatly in the journey of his eternal life. But these things going up and down eternally, this has no value at all. Going up no value, again coming down, going up means next moment coming down. This sort of up and down has got no value. But in their consideration a man who took *sannyāsa* he could not keep, then again he became married and the society rejected him. "Oh, he's a *vāntāsi*; he's fallen, he went to fulfil his ambition but he could not keep the purity of life. He has fallen down, so he should be abhorred." But that has no meaning in this case. What he has done to take the risk, and if you cannot do, whatever small you can do, you do in the right way, that:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

The service of this quality can save you from a great dreadful future, so, *tyaktvā sva-dharmaṁ caraṇāmbujam harer* meaning that.

Dhīra Kṛṣṇa Mahārāja: So, now, Yudhiṣṭhira Mahārāja, he had to see hell.

Śrīla Śrīdhara Mahārāja: Yudhiṣṭhira Mahārāja. Yes.

Dhīra Kṛṣṇa Mahārāja: He's a great devotee.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: He had to see hell. So...

Śrīla Śrīdhara Mahārāja: Sometimes what is taught counting Yudhiṣṭhira or Arjuna that should not be taken defect in their life.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sometimes to teach others it is like a drama.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So in that example what is taught we shall take that. Yudhiṣṭhira Mahārāja, that truth, this, Kṛṣṇa is above truth, above law. Previously, just a few minutes ago I told that, that Kṛṣṇa is above law. His sweet will is above law. The law is given by Him to suit a particular stage of our life, and we must apply it to Kṛṣṇa. When Kṛṣṇa's direct order asks us to do something, the *śaraṇāgata bhakta* devotee will do that without giving any importance to the law which is also given by Him for the lower section. So to speak what is truth, what is truth, that is to be analysed, that is to be understood first. Kṛṣṇa's word is the highest truth. Truth, everything means to satisfy Kṛṣṇa, not other things. His satisfaction, what lives to the satisfaction of Kṛṣṇa, the Absolute Authority, that is truth. And all other truths have been evolved to take us to the stage where we can do cent per cent for the, always for the satisfaction of Kṛṣṇa. Truth. That much value should be given to the law. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To you, but not to them, to all? Eh?

Dhīra Kṛṣṇa Mahārāja: To everyone.

Śrīla Śrīdhara Mahārāja: Very good.

Dhīra Kṛṣṇa Mahārāja: So, in the same way, we have to satisfy Guru and his orders.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So if we become disobedient to the orders and the vows that we have accepted in the service of Guru, what is our fate?

Śrīla Śrīdhara Mahārāja: But we must understand the Guru properly, what he says. If we understand Guru by saying such he wants this thing from me, and I must do that. But if I think that by saying this he wanted to mean so much, I shall do that. I must be sincere to understand the direction of my Guru. Do you feel?

Dhīra Kṛṣṇa Mahārāja: I don't understand.

Śrīla Śrīdhara Mahārāja: The Guru ordered a particular thing. One thinks that he, by this order, he wants this thing. Another in his heart thinks no, he meant this. The difference in the understanding of the meaning, then, what to do? But sincere of course, not artificial, sincerely.

Suppose he says, 'fetch some water from the pond.' I went there then, 'this is not all right. There is another good water is here.' So water, one takes that bad water, knowing bad water he took it. The Guru ordered. Another thinks, he wanted it for drinking, but this drinking water, man passing by it will be better. I shall take that. In this way it may differ.

Dhīra Kṛṣṇa Mahārāja: Yes. But what if he says at the time of *dīkṣā* he says, "You do not take any intoxication, *māda*." And then the disciple he becomes overwhelmed by material connection and he takes intoxication.

Śrīla Śrīdhara Mahārāja: Yes. Then, intoxication, to judge it in very subtle way, I shall say, there are many planes. One may feel in the, who can carry out the order in the different, higher planes also, the leaving of intoxication that is an external qualification. That is not very important. You see, because if there be men who do not recognise Kṛṣṇa but free of intoxication, we wont care for him. At the same time, a man who has got some habit of intoxication and he has got some faith in Kṛṣṇa, we shall admire him. Devotee has got real faith in Kṛṣṇa but this bad habit, that will go, that will vanish in no time. But free from intoxication, but an atheist may be free from intoxication, we shall avoid him totally. But this man we shall think to be better.

Dhīra Kṛṣṇa Mahārāja: So how do we distinguish the *prākṛta-sahajiyā*? They're taking intoxication, mixing illicit, *asat-strī-saṅgi*; we don't want to associate with them, do we?

Śrīla Śrīdhara Mahārāja: Yes. So, if I've got the inner eye we can see. The Vaṁṣī Dāsa Bābājī, he was a bona fide devotee, recognised by our Prabhupāda. But to deceive others, deceive the crowd, he used to smoke sometimes, and sometimes he used to throw the external skin of the fish.

Dhīra Kṛṣṇa Mahārāja: Scales, fish scales.

Śrīla Śrīdhara Mahārāja: Outside his *āśrama*, the people may not come. To avoid the crowd he used to sometimes do these things. So, we shall have to know more intimately, what is this. Whether it is his imitation to keep us aloof from the ordinary mob, or his attraction is for the food of that intoxication. So that we shall have to...

Dhīra Kṛṣṇa Mahārāja: So if it is clear...

Śrīla Śrīdhara Mahārāja: ...but generally we shall try to have both external and internal, both lives pure. Internal and external, both pure, that will be good for us. We shall always seek such company. But we shall at the same time we may think that there are men who, whose intoxication is of no value, but little superfluous position, but he has got high realisation, mind, realised mind, and so it is possible, may be. But generally we Gauḍīya Maṭha people we shall always, the external and internal purity we try to keep up.

Dhīra Kṛṣṇa Mahārāja: There was this poet, Gosh, the Bengali poet, and he made some stories about Kali-yuga in the time of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bengali poet, Gosha. Oh, Girish Gosh, the dramatist, the renowned dramatist. He made one drama about Caitanyadeva, and wanted Bhaktivinoda Ṭhākura to open that drama. But Bhaktivinoda Ṭhākura hatefully dismissed him. "No. I'm not going in connection of this..." Also one *vesya*, prostitute, he was selected to play the part of Caitanyadeva, that one Vinodini by name, one prostitute he was to go on with the part, that is, he will play in the form of Caitanya. And he wanted Bhaktivinoda Ṭhākura to open, because it is drama and he's showing over the life of Caitanyadeva. Bhaktivinoda Ṭhākura, "This imitation, awkward imitation I don't want to come in touch."

Then Rāma Kṛṣṇa Paramahaṁsa, he went to see that drama and appreciated that lady very much. So much so that in the next day he went to see that Vinodini, that prostitute. "Oh, you did the play very impressively."

And she was very ashamed. "No, no, no."

"One can arouse devotion in the heart of so many by shedding tears, all these things, when playing for Caitanyadeva. She's not an ordinary person." In this way Rāma Kṛṣṇa eulogised him.

But we are not a party to that. We don't recognise that. Bhaktivinoda Ṭhākura hatefully avoided this sort of imitation _____ wont help our real progress. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: *Utpātāyaiva kalpate, śruti-smṛti.*

Śrīla Śrīdhara Mahārāja:

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

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

[*Bhakti-rasāmṛta-sindhu*, 1.2.101] & [*Śrīmad-Bhāgavatam*, 11.1.15, purport]

Śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ. With our neglecting the advices of *śruti*, that is *Veda*, *smṛti*, so many scriptures that come out of other *smṛti*. *Smṛtis* are the scriptures compiled by the *Ṛṣis* on the basis of the *Vedas* to apply our daily life, *śruti-smṛti*. *Purāṇādi*, so many stories of good persons have been related in some historical way, that is *Purāṇa*. *Śruti-smṛti-purāṇādi-, pañcarātra*, there is another scripture coming from the Śiva, Śiva followers, as *pañcarātra. Nārada-pañcarātra* is there, *sattvic*, *rajasic*, *tamasic*, *pañcarātra*. They have come with some recommendation for our higher life. If we neglect them and create ourselves a new path and show any extreme devotion, that is only an *utpāt*, a disturbance, a great disturbance to the world, that should be thought and dismissed. That is the purport of the verse.

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

Extreme, and new type devotion towards the Supreme, which is not sanctioned by the previous Ācāryas, that should be summarily rejected by one who wants his real good. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Since the time of Mahāprabhu and Ṣaḍ Goswāmīs, how is it that this deterioration took place so quickly, in such a short time?

Śrīla Śrīdhara Mahārāja: Generally we shall think that good things are very rare. The scarcity in this mundane world, there should be scarcity of the good thing, that will be normal. That will be normal, that in the mundane world there should be scarcity, rarely to be found. High things, higher substances are rare, not so cheap here of course in this mundane world, and it is cheap in its own domain. So *kala dharma, kala dharma*.
Kalo pasam _____ [?]

That was inaugurated in a particular, the first part of Kali by Mahāprabhu. And we shall try to guide ourselves according to the direction intrinsic acquaintances with the place, not any imitation or show. That we wont try to deceive ourselves, self deception should always be eliminated. Then of course we may hope good future. Self deception should be avoided.
Kapatata hoile du pravise premerapur [?]

Self, we are, if we can save ourselves from self deception then we are sure to enter very soon into the domain of love. Self deception, *kapaṭāta*. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Jaya. Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: ___ sat sevā vṛnda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Ānanda sevā vṛnda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura-premānande hari bol!

Devotees: Jaya. Haribol.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja...

End of 81.03.08.B

Start of 81.03.10.A

Śrīla Śrīdhara Mahārāja: _____ he's Kīrtanānanda Mahārāja?

Kīrtanānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yourself. I am told that you are a little indifferent to the worldly affairs. This reminds me of the speaker of *Bhāgavatam*, Śukadeva Goswāmī. His qualification was his,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
[*tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān*
yasya śraddadhatām āśu, syān mukunde matiḥ sate]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] - ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."]
[*Śrīmad-Bhāgavatam*, 2.1.9-10]

Śukadeva is addressing the assembly of the best intellectual giants of the time, authorities of different departments in the *śāstric* knowledge; authorities.

atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [*utathya indrapramadedhmavāhau*

medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir,] *dvaipāyano bhagavān nāradaś ca*

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.]

[*Śrīmad-Bhāgavatam*, 1.19.9-10]

All these were present in the assembly of Parīkṣit Mahārāja. And dying, Parīkṣit Mahārāja is sure to die after seven days, so the assembly is of a very grave nature. And all the stalwarts they have come to console Parīkṣit Mahārāja. The great exponent of the all sects of religious schools, helper, and he has been cursed by the *brāhmaṇas* whose culture and to cultivate he supported best, and the curse has come from that quarter. So at heart they're very much aggrieved and came to give consolation to the Mahārāja, Parīkṣit, who was noted for his religious temperament. And he's cursed to death. So the stalwarts of the religious world all assembled there.

And Parīkṣit Mahārāja submissively put the question. "Sure death after seven days, within seven days, how can I utilise my time? You are so many authorities, by the grace of the Lord fortunately have assembled here. I'm at your disposal. Help me that after death, after this sure death, I may attain blissful life."

Then, they're, according to their stages of realisation they're advising. Some say *yoga*, some recommend *tapasya*, some *dānam*, in this way.

But Parīkṣit Mahārāja again, very humbly told, presented that, "You of course give some unanimous verdict so that it will be easy for me to follow your advice."

Then they were consulting and discussing within them, but differences are going on in their opinion.

At that time Śukadeva Goswāmī appeared. A young man of sixteen, without any dress, quite naked, but a good figure, beautiful, and stout and strong. Like half mad he's entering the assembly. And some boys were behind then and they're throwing dust and this and that, like just as to a madman.

The whole assembly stood up with respect. The boys disappeared. And they all conjectured that, "This must be that Śuka, about whom we've heard but we've not the chance of seeing him. Perhaps that boy has come?"

So all stood in respect, and then they could recognise. Vyāsadeva was there; then he was welcomed, and unanimously he was put into the chair of the speaker.

Then all the gentlemen, the leaders of the religious India at the time, they unanimously told that, "We are all very eager to hear from him, this boy, this young youth. Mahārāja, you are greatly fortunate, and your fortune has attracted him. And let us all hear you put questions to him, and let us all hear submissively. We have got a very good chance. We want to hear him. We are waiting for long, what's his realisation we want to know. Because in his eyes even there's no distinction of a man and woman; the women do not care to cover themselves. The women never

see anything in his eyes that they feel necessity of covering themselves. Such is his vision, which is not fixed in any worldly plane. No charm of any worldly things has he got in his heart, his eyes, his everything, is meant for some transcendental thing. So what is his realisation we are very eager to know. Put questions to him."

So Śukadeva Goswāmī also he gave his own acquaintance, or expressed his position, "What am I?" *Pariniṣṭhito 'pi nairguṇye*. I was regularly trained in transcendental knowledge. I'm established there. But, *uttamaḥ-śloka-līlayā gṛhīta-cetā*, but my attention has been forcibly snatched towards some higher cosmos, above the transcendental impersonal conception."

Generally transcendental is known to the philosophers of this world to be impersonal. It is something like zero, infinite and zero is of the same characteristic. So where we cannot have any entrance as a subject for investigation, the subject has got its stand far below, and we have some conjecture of some hazy thing, the *jīva* soul. So only cloudy, like a sky, infinite, blue, something, so the spiritual sky is also seen like an infinite blue sky, that is Brahman. It is non-differentiated, non-specified, infinite space, which we cannot have any experience of, practical experience. *Nirguṇa* - that is the summation of all negation. The positive experience is confined only to this world, to us. This ear experience, this eye experience, this touch experience, sum total of these experiences and something drawn from that in the mental world; that is our property here. That is *saguṇa*. And all these experiences fail to have any conjecture of that background. So it is *nirguṇa*, summation of all the experiences are absent there. The positive knowledge of our experience is absent completely there. So that is *nirguṇa* we are told.

Pariniṣṭhito 'pi nairguṇye, "I am well established there." *Puri, sampurna rupena.* "Perfectly, I'm established there, in connection, always in connection of what you call negation of all these positive things we experience in this world.

Uttamaḥ-śloka-līlayā gṛhīta-cetā rājarṣe. But Oh prince, this is my real stage what I give vent here to. *Uttamaḥ-śloka-līlayā*. Something extraordinary, higher, wave, current, has carried me to some other world. And that cannot be a part of this world of experience. *Uttamaḥ-śloka-līlayā, uttamaḥ* _____ no nescience is to be traced here, no nescience, no darkness, no ignorance; that I'm sure. That is all light, all knowledge; that sphere, all below. That is rather the foundation is all pure consciousness. Nothing of the mundane to be traced here, *Uttamaḥ* _____ Beyond the boundary of all conceptions of ignorance: misconception. *Uttamaḥ-śloka-līlayā*_____ *śloka* means *carita*, conduct. A flow of life is to be traced there which cannot be compared with anything of this mundane jurisdiction, a higher conception of life, rather, the highest conception of life, *śloka*.

Gṛhīta-cetā rājarṣe. I'm captured totally by the charm of that sort of life, that sort of pastimes; that sort of flow of nectarine activity, I have come in connection with. *Gṛhīta-cetā rājarṣe*. Forcibly carried my mind, my understanding has been forcibly carried and engaged there. I can't come away, come down from that charm, the land of that charming land.

Ākhyānaṁ yad adhītavān. Then, I had to come to my father. Before this he tried his best to take me to that direction, somewhat, but I didn't care. Then again I shall have to come to my father, that Vedavyāsa, and to be a regular student I had to study about the ways and nature of that higher entity.

Gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān, tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān. You are a great personality, having, you deserve to have the highest prospect of life. You're suitable to that. *Mahā-pauruṣiko bhavān*. The highest end, you are fortunate enough to receive that sort of highest attainment. *Tad ahaṁ te 'bhidhāsyāmi*. I shall just try to give you the news, my experience about that transcendental *līlā* of the Reality the Beautiful of divine love, *mahā-pauruṣiko bhavān*."

With this introduction he began to deliver his lecture. He's continuing for seven days. Seven days different questions, answers, and Kṛṣṇa *līlā* was established. And all the religious authorities of the time, they all very submissively gave their ears to the teachings of Śuka Goswāmī, that is *Śrīmad-Bhāgavatam.* Kṛṣṇa *līlā*, it is meant for whom? The *līlā* is transcendental. Though it has got much similarity with the lustful movements of this world, but it is just the opposite.

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

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

ataeva kāma-preme bahuta antara / kāma – andhatamaḥ, prema – nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

The soul in bondage, their aspiration, mostly, men for the women, and women for the men: because they find there the most of the food of the senses. The major portion of our senses is to be found there, so natural attraction is there. The whole *prakṛti*, even in the trees, even in the beasts, even human beings, everywhere we find. But this is a perverted reflection, and just opposite. *Kṛṣṇendriya-prīti-icchā*. Just as *suveru* and *kumeru*; South Pole and North Pole: just opposite. One is desperately searching after sense pleasure, and another the opposite. The highest dedication one can command for the satisfaction for the centre. Provincialism, selfishness, extended selfishness, but in the infinite extended selfishness has got no value. So I am self-interested, or I may be interested for the family members, or village members, or society, or the country, or at least the whole globe, or whole solar system, but that is only an infinitely small part. Small part; in comparison with the infinite existence it has got no value. So what is the conception of the whole? We must dedicate everything, even an atom in our energy should go to the centre, and no less than. And what sort of centre? In *Bhagavad-gītā* we find, Kṛṣṇa says to Arjuna,

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-

Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"What more I shall go to enumerate Arjuna to you? I am here, I am there. This is in Me. Everything is Me. Know in a nutshell whatever you can conceive is in My one part."

The conception of Infinite; we read in *Māyā's Essay*, "Everywhere there is centre, nowhere circumference." Infinite: something towards that. So whatever, the smallest energy I can command, it must be directed to the centre, who is representing the whole infinite, rather, so many infinites in His one part; towards that. Then how to connect with that farthest conceived reality? It can come only down, *śrauta-panthā*; never by empirical method, but deductive method. He can come; we cannot go. We can only submissively accept that way; that is by our free will, and free will must be guided by *sukṛti, ajñāta-sukṛti, jñāta-sukṛti*. Then it comes to the level of *śraddhā* that is faith proper. *Kṛṣṇe bhakti kaile sarva-karma kṛta haya.*

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

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu*, *śāstra*, Guru, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

If I serve the centre everything is served, and perfectly. Otherwise if I serve anything, that is like an understanding between two *dacoits* or two thieves. Not more than that. Misguided, they combine; make treaty, something like that. So the centre of welfare of the whole that is to be detected, otherwise our energy will be lost. How is it possible? Is it possible at all? Some men, unknown and unknowable, just as in mathematics this is to the nth term to enter infinite, recurring, goes to the infinite, nth term, so unknown and unknowable.

I told several times before; I was questioned by an Ārya Samaji leader, "That if finite can know Infinite He's no Infinite."

And I could tell, by the grace of my Guru Mahārāja, That if Infinite cannot make Himself known to finite then He's no Infinite.

So in that direction the connection may come, from the direction of the Infinite. And we're to catch that. And His agents only can help us to catch the thread. And this is in a nutshell what's the matter.

I was told that our Kīrtanānanda Swāmī is not much interested in the, even in the administration of the ISKCON. He's indifferent, to this, the worldly transaction between ISKCON and the world. Not very earnest to that, but he goes on in his own way. And still he's one of the strongest supporters of the ISKCON. But he has come here today. He's the President of the ISKCON I'm told; is it not? He has come to see me because I have got some friendly connection

with his great Guru Mahārāja. Now, I'm also told that serious sittings are going on to discuss the important affairs of the internal management of ISKCON. But I don't understand how he has made his time to come here, in the midst of such grave engagement, serious engagement. Still, he has come. And I would like to hear something from him. I am told that perhaps by his earnestness Nava-Vṛndāvana has been created there. Is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And like prince, like a king, he has represented his Gurudeva there, I was told, and very valuable. Of course, it is sincere common sense that everything that will be considered of high value must be given to the feet of Gurudeva, of the God, and Gurudeva. It is because so long our mind is captured by the charm of this beauty of this world that all should be dedicated to the God, and to the Guru. And thereby we can get relief; we can get release from the charm of those bright things in this world. Everything what is considered to be good must be devoted.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [*Bhagavad-gītā*, 9.27]

Karmārpaṇa, varṇāśrama dharma; the next higher, *kṛṣṇa-karmārpaṇa*, but *varṇāśrama dharma*, that is, dedicates everything to Kṛṣṇa, but indirectly. Then in the Rāmānanda Rāya dialogue: *Eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] "This is also superficial. Go deeper."

Then Rāmānanda Rāya told, *Kṛṣṇa-karmārpaṇa-sarva-sādhya-sāra*. "We must be fully conscious that all the activities of *varṇāśrama* have got direct connection with Kṛṣṇa, not indirect."

ite tat karma phalum sri krsnaya samapita astu [?] That is indirect way to see the nose in this way. But direct, everything is meant to satisfy Kṛṣṇa. With that consciousness we march to discharge any sort of duty in this world, with Kṛṣṇa consciousness at heart; *kṛṣṇa-karmārpaṇa*. So everything what is considered to be charming, and what is considered to be beautiful and good, must be devoted to the service. Then only we can get out of the charm of those things, the utilisation of the present environment, for the service of the Lord. And then we can cross successfully this world and go up towards a more conscious area, spiritual area, soul area. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyam.

I asked Swāmī Mahārāja to construct a temple where the whole Gauḍīya Vaiṣṇava philosophy will be demonstrated. I had a mind to construct such temple here but that was too much for me in my purse. I could not do it. Then when I was told that he will build a temple there I humbly put my desire. "I wanted to do so, according to *Bṛhad-Bhāgavatāmṛtam* of Sanātana Goswāmī

the whole structure of Gauḍīya Vaiṣṇava philosophy will be represented there in the Mandīr." Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, in a spiral way, in this way. Then,

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya]
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya

tabe yāya tad upari 'goloka-vṛndāvana'
['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

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

To show by demonstration that such is the structural position of Gauḍīya Vaiṣṇava theology. And from there Kṛṣṇa has come down in this *prapañca*, in this world, very kindly to give us the clue, how we can enter, how we can be lifted up there, in the highest place. And in a scientific way that should be dealt with. One who will come to have the *darśana* of the temple, he will go back with an idea of the whole structure of all the religious conceptions ever come into the world; and the development in a scientific basis.

What is Bhūrloka, the land of experience of the five senses? Bhuvaḥloka, without this body, the mental experience world, and there is also classification. Svaḥ, Mahā, Jana, Tapa, Bhuvaḥloka, Pitriloka somewhat, Pretaloka, and Devaloka, Savaloka, and Mahāloka, above Devaloka, Brghu, *prakṛti rsi dhama*, then Satya, Tapa, in this way. There is Brahmā in the Satyaloka, Catuḥsana, Satyaloka. Then Virajā, the highest position what the Buddhist's wants to attain, *prikiti lay*. And above that Brahmalay, that of Śaṅkara, ends there, finishes. Then Śivaloka, *bhakta* Śiva. Vaikuṇṭha, the land discovered by Rāmānuja, given to the world, Vaikuṇṭha. And Paravyoma. And there are so many Vaikuṇṭhas for so many types of the different phases in *līlā* of Nārāyaṇa, in the centre. Then above, Ayodhyā, Rāmacandra, *vātsalya rasa*, first beginning, then Dvārakā, Bahuvalav, then Kṛṣṇa, Mathurā, and again in Mathurā sphere there is Vṛndāvana, Govardhana, Rādhā-kuṇḍa. How, from what standpoint it is being higher and higher conception? This is to be depicted.

And he accepted this plan and asked his followers to go on constructing such a temple. But I'm too old. He could not see. And perhaps I may not see.

But anyhow, your combination is greatly encouraging, and what you are doing is a very big thing, beyond our expectation. We could not think even so much success as was attained by my revered God-brother Swāmī Mahārāja. So much so that I cannot think him but *śaktyāveśa avatāra*, some higher power came and inspired him and worked for him. Otherwise as a tremendous action in the plane of such high degree of theology can never be expected to happen. So some super, higher, divine force, power, worked in him; no doubt: no doubt.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

...

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [*Bhagavad-gītā*, 6.47]

Wealth of the, from the so high, from the highest plane was taken in and distributed so lavishly in the world. That is a supernatural activity, supernatural power. Gaura Haribol. And you are all, you all represent him, before me. So I am so happy, and think me fortunate, that I'm surrounded.

As Bhaktivinoda Ṭhākura told, that, "In the near future the Europeans, the white men, will also join these black men here under the common banner of Śrī Lord Caitanya and go on with Kṛṣṇa *kīrtana*."

And Prabhupāda our Guru Mahārāja began and half done, or done in such a great magnitude by Swāmī Mahārāja, which is unthinkable by us. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal.
Gaura Haribol. Nitāi. Gaura Haribol.

Kīrtanānanda Mahārāja: I've just come here to hear. I've not come to talk. I'm just very grateful to you for reminding me of Prabhupāda, and enlightening me further about His Divine Grace.

Śrīla Śrīdhara Mahārāja: He wants to be reminded of your Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: He said you reminded him of Prabhupāda.

Śrīla Śrīdhara Mahārāja: Yes. I am reminding him about his Prabhupāda. His Prabhupāda, perhaps [nineteen] forty four, when he was in business, whenever he had some money in his hand, *Back to Godhead*.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: An issue of *Back to Godhead* came to us; and every now and then, "Oh! Let us go and attack Jawaharlal [Nehru] and Gandhi. What are they doing? Why not they're doing, if really they want to do good to the people why do they not take the line of Mahāprabhu, of Gauḍīya Maṭh? They're wild goose chasing, and getting so much name and fame. Let us go and attack."

And he wrote letters now and then, some replying some no reply. But he used to go on pushing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. And he had to fight with his worldly life also; not only property, but also the characteristic of his family, not very favourable.

Yasyaham anuga nami hari kseta tad dhana sa nahi [?]

To attract him wholesale towards His own, He, Kṛṣṇa, arranges in such a way that the environment may not be favourable for this worldly life. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Original thinking also he had in the business life. He created from oil some medicine for injection. He told me that, "I went to some doctor, 'Please canvas my degardine [?]' or something like that. 'It can be injected for, in the case of _____ cod liver and other oily medicines are used for purpose, a cough, so it can be in case_____'

The doctor said, 'Oil can never be injected.'

'Yes, I know that oil cannot be injected. But you see the milk can be injected but ghee cannot be injected, but ghee comes from milk. So the oil cannot be injected but oil has got its fundamental position and from there it may be prepared so it can be injected and it will give the result of cod liver oil.' Something like that. So that was his original conception to give oil into the plane of injection. Hare Kṛṣṇa. Chemist. Hare Kṛṣṇa.

And when he was an agent of Kartick Boshe, PC Raya, that company, Bengal Chemicals, he came in connection with Prabhupāda, his Gurudeva, really. Before that only a cursory view with his friend he saw Prabhupāda in Calcutta once only for an hour or so. But actually he came to connection with his Guru from Allahabad.

And just before that, this Tapasvi Mahārāja at present in Chaitanya Maṭh, then he was the Maṭh commander of that Allahabad Maṭh. And I went there for a visit, for some devotional activity, and he took me to Swāmī Mahārāja, Abhaya Caraṇāravinda. Then I arranged for *Bhāgavata-pāṭ*, in one evening. And also our *prasādam* was also taken there, it was so arranged.

His father was living, Gaur Mohan, he was very happy to see us. And that was the connection day, permanent connection to Gauḍīya Maṭh, from that time.

And perhaps in [nineteen] thirty three or so [21st of November, 1932] when the foundation stone was laid by Sir [William] Malcolm Haley, the Governor of [United Provinces] Allahabad, of the Rūpa Gauḍīya Maṭh lecture hall, that year he [Abhaya Caraṇāravinda] took initiation. Guru

Mahārāja coming back to Allahabad from Vṛndāvana after Vṛndāvana *parikramā* finished, at that time he took initiation and came in closer connection.

Then he went to Bombay, left the service life, and independently took the business life, and in Bombay. There also I was in his connection. Then left Bombay, came to Calcutta, and there was also next door neighbour, his sublease we were with four rooms, first floor. And ground floor his laboratory. So closer connection I had with him than any other God-brothers, and discussions also about *Bhagavad-gītā* and the Gauḍīya Maṭh principles, Mahāprabhu, all these things.

And lastly he took the, he wrote a letter from Allahabad to me, "I'm disgusted with human society." On a postcard.

But that is missing. I'm searching but I don't have that postcard.

"I'm disgusted with human, rather the birds and the beasts they seem to be very friendly to me, but the human society."

Then he took *sannyāsa* and devoted him completely, totally, to that *Bhāgavata* translation. And gradually the Prabhupāda's inspiration came and he went to your land.

Prabhupāda sent his men to London, to England, but he wrote in *Gauḍīya*, "That *Mārcinaloka,* the American land has not yet been tried." He wrote it in the weekly journal *Gauḍīya* I remember, "That *Mārcinaloka,* the land that is American land is not yet attempted for Mahāprabhu's service."

Gaura Haribol. Gaura Haribol. And Prabhupāda expressed his heartfelt desire that Māyāpur, the land of Mahāprabhu, must be ornamented with gold and diamond.

Once, one of his old disciples, when he engaged himself in digging Gaura kuṇḍa, he...

End of 81.03.10.A

Start of 81.03.10.B

Śrīla Śrīdhara Mahārāja:...acquired some land for the Gaura *kuṇḍa*, he made arrangement or some exchange in another land next to it, where Nitāi *kuṇḍa* is now, just on the east side.

Then Prabhupāda told him that, "I asked you to purchase the land, not to interchange, because that land what you are offering for interchange that is also necessary for my future purpose." In this way some hot discussion came, meeting was a little hot. And Prabhupāda told, some very transcendental sentiment came in him, and he told, "The land of Mahāprabhu. This is the temple, all, all ornamental, transcendental, and decoration with gold, diamond, etc, super consciously higher materials. I shall discover the whole of the *Dhāma* and express it, make it before the eye of the persons. And even so much, that why should I get money? If I can have a brick of the temple I can sell it. I can by selling one of the bricks of the temple I shall get immense money, *crores* of rupees. And with the help of that I shall restore the whole *Dhāma* and I shall show to the people that what sort of *aiśvaryam*."

Dhīra Kṛṣṇa Mahārāja: Opulence.

Śrīla Śrīdhara Mahārāja: "Opulence and majestic view the land, the Gaura *Dhāma*, has got." Feelingly he's told so much. I can't understand that why he'll sell one of the bricks. "I shall sell a brick if necessary and I shall get *crores* of rupees and from that I shall construct and do all these things." He hoped, madly he expressed such desire. "I want to; with golden colour I want to express the land of Mahāprabhu Śrī Caitanya Deva. What was He? *Rādhā-Govinda-milita-tanu*. The lustrous expression of the land of love and beauty, and who was so magnanimous He came to distribute Himself to the people at large. That highly valuable thing: that was arranged to give to the people at large. So magnanimous, so kind; and that must be brought into the consciousness of the people that they may have such prosperous prospect, and they can attain that. And that is being distributed from here." He's feeling transcendental feeling. Gaura Haribol. Gaura Haribol.

pahile dekhiluṅ tomāra sannyāsi-svarūpa, ebe tomā dekhi muni śyāma-gopa-rūpa
tomāra sammukhe dekhi kāncana-pañcālikā, tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."]

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.268-269]

Then Mahāprabhu had to divulge, to speak out His own *svarūpa*.

gaura aṅga nahe mora - rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.287]

Rādhābhāva, mahābhāva, rasa-rāja, mahābhāva-dui eka rūpa. [*Madhya-līlā*, 8.282]

Rasa-rāja, the king of all ecstasy, and *mahābhāva*, the greatest hankering for the *rasa*, by dedication, rather, the greatest dedication personified to draw that *rasa*. Both combined, *rasa-rāja*, *mahābhāva. Mahābhāva, mahākula*, the greatest possible hunger, hunger to devour the *rasa*, to taste the *rasa*, and infinite source of *rasa*, ecstasy, *anāndam*, beauty, is there. Both combined; the positive and the negative, the tasteful and the taster in highest degree are represented in one, Mahāprabhu. And *sva-bhajana vibhajana*, then turns the thing in this way that He's searching Himself. He's very eager to taste His own sweetness and beauty. Kṛṣṇa. Kṛṣṇa. The outer part is Rādhārāṇī searching, and the inner part the *rasa-rāja* whom He's searching, *sva-bhajana vibhajana*. Jīva Goswāmī says. And that He likes to distribute around, towards four sides. He's drawing and distributing, milking the cow and distributing the milk, *sva-bhajana-vibhajana-prayojanavatārī*. This is the necessity of His incarnation. This was the *prayojana*, the necessity of His own.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you mentioned how our Guru Mahārāja he dedicated himself to the *Bhāgavat* translation. So sometimes it is said that the Ācārya should make a literary contribution. Sometimes Prabhupāda told us that in regards to the Goswāmī literature that we were not qualified to hear such confidential talks. And that maybe in a few generations of *bhaktas*, of children, and their children Kṛṣṇa conscious, their children Kṛṣṇa conscious, that we might have some qualified devotees who could read such literatures, or translate them. So a question comes that the Ācāryas in our society, what will be, what their view should be on literary contribution? Because our Guru Mahārāja he also made some sixty volumes of books.

Śrīla Śrīdhara Mahārāja: Yes. Then you also amongst you who are qualified they may go on translating them and taking them to the public in different languages. That also he has arranged. But we don't think that the higher literature, for the higher souls, highly realised souls; that may not be propagated in a very broader way. That is meant only for the selected few who can go up to mark, up to that mark and can have entrance to discuss and to think and to work according to that high direction. For the general recruitment: that *śraddhā* for Mahāprabhu and *śraddhā* for Kṛṣṇa consciousness. The *mādhurya rasa* especially and *parakīya*, these two planes may be misunderstood by the general people. So it is beyond our conception that we can live with God as wife or mistress. Wife may be possible to somewhat we can accommodate, but mistress of God that is impossible. The conception of Godhead and the conception of His mistress at the same time, it is impossible to conceive for the ordinary intellect. So that should not be brought in very largely to the people. It should be kept for the selected few only. That in the stage of Uddhava,

āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

The *mādhurya rasa*, the wholesale dedication, to the all-capturing attitude of the Supreme Beauty, then when that is also to be increased in intensity, the *parakīya* has to come in. That is very, the meeting should be very rare, then only it will be more intensified, the *milan*, and says the background.

Uddhava told, *svajanam ārya-pathaṁ ca*, whom we consider to be our own kith and kin, our own intimate friend, at the cost of the, for the sacrifice of their relationship, that is one. Another *ārya-patha*, and those ways that are recommended by the stalwarts, the leaders of the religious society, that also should be given up. So much risk, who will come forward to prove such risk,

the bad name and even the least help we can expect from our nears and dears, all eliminating, taking the fullest risk to cast towards something who is an autocrat, but beautiful.

So such degree of sacrifice was considered to be the highest even to Uddhava, the greatest of the devotees whom Kṛṣṇa Himself in His own words describes that, "You are dearer than My life. What to speak of Lakṣmī, Baladeva, Śiva and Brahmā. You are dearer than My own body Uddhava." And that Uddhava says in that high way about the Vraja *gopīs*.

So that is not to be dragged in to the ordinary intellect or religious feeling; should not be. But that will be *śrutibhir vimṛgyām*. The *Vedas* are only showing that that is in this direction, but cannot express, the *śruti*. The highest works of revelation, they also only from a distance shows with finger. "The Kṛṣṇa *līlā*, the highest *līlā*, is on this side. We can't express that." This is the attitude of the very revealed scriptures of the highest order, where we should not venture to take the whole thing in this mundane world. We keep it on our head.

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

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

The very tenor of the preaching of our Guru Mahārāja was this. He used to worship the path, the way of *rāga*, that highest love. He did not try to bring them down here. Always keep up on your head the *rāgapaṭha*, the way of love to attain Him, the divine love. And you tread all possible stages of land with *pūjā*, with respectable attitude to saying about the Supreme. And always keep this highest form of love affairs that is the *rāga*, divine love, on your head. Otherwise if you think you have got that you are gone, you are doomed. It is not so cheap. It is not so cheap. Don't try to make it very cheap. It is very difficult.

He once told, there was one scholar, a Doctor, I forget his name, in the Dacca University. He used to teach the Sanskrit literature to the post graduate students. And one lady, one girl, was a student of that M.A. class, post graduate class, and that gentleman, that Doctor, he was a good scholar, renowned scholar, he used to teach the books written by Rūpa Goswāmī, *rāga-mārga*, *Ujjvala-nīlamaṇi*, etc. And Prabhupāda put objection from here. "What does he think? This is not for the school students. The highest religious preachers they cannot hope to have entrance in that domain. And what are they making, taking it in that way?"

Then it so happened that that gentleman had to marry that girl. Then from such stage he came.

Then one day our Guru Mahārāja was saying in that connection that, "These fellows do not want to understand the dignified position what Rūpa Goswāmī has told. It is above all religious sentiments." So much so he came with some example.

sri rupa manjari sakhi patita pures _____ [?]
bimba dhare kartam anagata patrika vaya _____ [?]

This comes from [Raghunātha] Dāsa Goswāmī Prabhu about Rūpa Goswāmī.

That father and son, Guru and the disciple, they will sit together and they will discuss these high points. And that is of what level? The *śiṣya*, the disciple, Raghunātha dāsa Goswāmī, his attitude was to see Rūpa Goswāmī as his Guru, in *rāga-mārga*. But his statement about his Guru, in this *śloka*, what is this? *Sri rupa manjari sakhi* [?]

She friend, you, Rūpa Mañjarī, that child, that is girl, who helps the Rādhā Govinda *līlā*, that *mañjarī*, so Rūpa Mañjarī is the leader, and her assistant girl, Dāsa Goswāmī, he's Rati Mañjarī.

"I see that there is some, on Your lip there is some mark, so how has it come? The *suka pakhi*, the parrot, taking it as a *bimba phal*, some red fruit, some scratch created by the parrot's beak; otherwise it may be possible that your husband is not here. It might have been possible that if he's here then he may create this scratch. But he's not here and you are not loose character. You are famous for your chastity; then why this mark in your lips?"

bimba dhari katham anargata bati gaya [?] "Your *bata*, your husband has not come here. So why this?"

simata suka punga bena [?] "Is it created by the parrot?"

In this way, in a figurative way, putting to his Guru, Rūpa, who is considered to be his Guru, and he's talking about him in such a way. So in what plane the *śiṣya* and Guru can talk of this? He's showing, his aim is towards Kṛṣṇa. "That you have got the favour of Kṛṣṇa. Kṛṣṇa has kissed you." That is the viewpoint. And she puts the question in such a way. And to whom: to his Guru. So it should be, our mind should be kept in such a stage, in such a sphere, that this *rasa* can be used. The *śiṣya*, the disciple is talking to his Gurudeva about Kṛṣṇa's *līlā* in such a way. So in such a level one should go. The father and son, the Guru and *śiṣya*, they can talk easily and happily and without any miss-feeling they may talk. From that sphere it should be handled. It is not in this mundane sphere, that Rūpa Goswāmī's *Ujjvala-nīlamaṇi*, or these things to be taken down.

Pūjāla rāgapaṭha gaurava bāṅge. With grandeur he tread this world, and always showing up, that, "My Guru and *rāgapaṭha* is above my head, far. And I'm a servant of them, and I'm doing the spade work. No man's work," he used to say, often, "No man's work. Spade work, the ground work, I'm doing. I'm doing the ground work. That one day that *rasa* may be taken here, prepare the ground."

So our service will be of that characteristic, always keeping it high and invisible, in the transcendental world. The acme, the zenith, of realisation we shall only allude; show finger, that this side. It is unapproachable, but still it is, and it is the be all and end all of all of us. The highest fate is being decided there, the highest attainment. Yet it is transcendental. It is whimsical. Not that it is under our whim. It is autocrat. It is despot. But still it is, and it is the highest. This should be our attitude when we shall move and live in all the length and breadth of the world. Only we shall try to prove it from this side, that side, and not any direct. It is impossible. It is *adhokṣaja*. *Adhokṣajam indriyaṁ jñānaṁ yena*. By very nature it is such that it will keep everything under Him, *adhokṣaja*. *Avāṅ-manaso gocaraḥ*. It is transcendental, but it is, that should be our trend. This is such and such, so and so. It cannot be described. Only He can describe Himself.

Sanātana Goswāmī says that, "I am a fellow of the mundane world, and I am writing about the affairs of the harem of Kṛṣṇa. The Satyabhāmā, the Rukmiṇī, their nature is such and such. What audacity I have got? I have entered and I am dealing and describing about the nature of the consorts of Kṛṣṇa. Who am I, a man in the street? But it is not that I write it. Someone is forcibly making me write. I am only holding the pen."

So in this way it can come down only; we cannot go up and fetch the thing and show it here. When that, He likes, He comes anywhere and expresses Himself. This characteristic we must not forget any moment; that it is His will, through His sweet will He can come. But we may break our head but we can't venture to approach that land. Always His coming down is our connection. We can hanker and hanker and hanker. *Śraddhā*, faith, faith, and then He will have grace and He may come down, then we can have some experience whatsoever. This relationship we must not forget any time, that it is His sweet will. But at the same time we are to, we must be told, that in my case it is so, but not in the case of my Gurudeva, neither is it the case of other higher Vaiṣṇava.

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."]
[*Śrīmad-Bhāgavatam*, 9.4.63]

There are also His statements; the statement of the Lord is there. "I am under the clutches of My devotee. What they make Me do I cannot deny." His sayings are also there.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]
["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.5]

"See the peculiar, mark the peculiar position of Myself. Everything is in Me. I am everywhere. Nothing is in Me. I am nowhere. *Paśya me*, just mark the peculiarity. I'm not a madman that I'm

contradicting My own statement. This is My peculiar position. If you can understand, understand this, I am such and such."

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

"This is My peculiar position. I am everywhere, still, none can see Me."

Hare Kṛṣṇa. In my young days I was with some feeling wanted to see God; with some, this indifference to the world came. One of my learned brothers, he, to discourage my, that sort of temperament he's saying that, "If there be any God where is He? He's to manage this great world. There are so many stars whose light has not yet reached this land, and the speed of light is so many miles in a second - the capacity of going, light year. So great this universe and if there be any God then He has no time to care for this small world."

But I told that, 'Can you say, show a part, that God is absent here?' My answer was to him, 'Is there any part where God is not? Everywhere He is. So He may be far, He may be near, the nearest. So everywhere He is. If we have got eye to see then we can see He's everywhere.'

Tad dūre tad v antike [*Śrī Īśopaniṣad*, 5]. He's far, far away, He's nearest of the near. So still transcendental, *adhokṣaja* – it is His will. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

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

"If Gaura did not come to walk on this earth then who will inform us, make us know the nature of the highest position of the divine love, and especially about Rādhārāṇī, Whose sacrifice knows no bounds for the service of Kṛṣṇa?"

I have got another thing I may tell you. I think that I'm able from *Gāyatrī* to take out the meaning of Rādhā Govinda *līlā*. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] *Veda-mātā Gāyatrī*, the mother of all the revealed truth has been told is within this formula of *Gāyatrī*, *brahma-gāyatrī*. If we have, if we can see the deeper meaning there, we see that there is *Rādhā-dāsyam*. It wants to teach us the service of Rādhārāṇī. That is *kīrtana, gānat trāyate*, by singing we can get liberation, and liberation to the utmost that means *svarūpena vyavaṣthiḥ*, to Goloka, our identification of the function to get back the function in Goloka, in the highest, innermost corner of our heart. And *kīrtana*, and *vaṁśī dhani* that sets us right and puts us in the proper

service, so *gānat trāyate. Trān* means liberation, complete liberation means to come in the position where I can get the opportunity of rendering my best service to Kṛṣṇa, to Rādhikā. So liberation in its fullest sense means that, *svarūpena vyavaṣthiḥ*, and by *Gāyatrī*, by chanting, this formula, we can hope to have such realisation, realised position, that is found in *Gāyatrī*.

I have also written a verse about the meaning of *Gāyatrī*, such meaning of *Gāyatrī*. *Bhargo*, *bhargo* means the land of dedication, *svarūpa-śakti*, *nemita jagat*. *Devasya*, Kṛṣṇa *līlā mayī purusesya sundara* and *līlā mayī, deva. Deva* means *līlā mayī* and *deva* means *sundara*, beautiful as well as *līlā mayī*, Who is playing, His is playful and beauty and playful habit. And *bhargo*, *bhargo* means the whole territory of dedicating service. And that is the extension of Rādhārāṇī, Her other half, the negative half; Positive and negative. So *Gāyatrī* points out that sort of goal, end, to each and every one of us. That is *Veda-mātā*. That is in a nutshell the whole contents, the whole truth of the *Veda*. "Go to the beautiful. Go to the love." And that is the desired end. The be-all and end-all of all, everyone, we can't deny, none can deny. We may not have it but still we can't deny it. It is of such position.

Nitāi Caitanya Dayal. Nitāi came to give Gaurāṅga, and Gaurāṅga came to give *Rādhā-dāsyam*, Rādhā Govinda. And our Gurudeva came to give Them all to the world. And your Prabhupāda gave it to the world at large, beyond India, the whole world. So we bow down to those great personalities here.

End of 81.03.10.B

Start of 81.03.10.C

Śrīla Śrīdhara Mahārāja:...it is general. It is desirable that an Ācārya...
my opinion, and another thing...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, can you say that again because I wasn't recording? Can you say it again? Repeat, "It is desirable...?"

Śrīla Śrīdhara Mahārāja: It is desirable _____ [?]
It is desirable that in such a great mission the Ācārya will be a *sannyāsī*.

Dhīra Kṛṣṇa Mahārāja: Now, another question is that it is said that the Guru is above discipline, disciplinary action.

Śrīla Śrīdhara Mahārāja: Yes. But this is applicable in relation to the disciples. In the zone of disciples, Guru's position is unchallengeable. But the Ācāryas among themselves, with their friends of equal position, they can discuss and may evolve some laws, by-laws, for their movements.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Especially when it is in a particular mission. And when there is a combination of many Ācāryas to meet in one place, some laws and by-laws should be there. And that should be dealt by, within the presence, almost the same plane, and especially not amongst the disciples. That sort of discussion should take place privately, amicably and within the persons of same plane of understanding and so. Because when we live in an association some laws and by-laws are necessary for conduct.

Devotee: We are seeing that sometimes there is not so much secrecy and sometimes things become publicly known. So it is very…

Śrīla Śrīdhara Mahārāja: Of course it is known, it maybe known, but still our aim will be that towards secret, amicable settlement amongst the equals. There should be some sitting, some consultation, but it is desirable that consultation will be friendly, discussion will be friendly, and with the object of adjustment. And above head there will be the direction of Gurudeva and the scriptures, and other Vaiṣṇavas, *mahājanas*, over the head, Guru, *mahājana*, and *śāstra*. And the friends, they must discuss how they will live and move in their ways, because there are many and they are within an organisation. I think that it is to evolve some rules and laws and by-laws, should be evolved suiting their harmonious relationship. But these things as much as possible should be kept away from the disciple section.

Who is here? And what will be sign of a new Ācārya? _____ [?]

Who can understand the meaning of the scripture and who can help others to accept those advices of the scripture. And who himself respectfully accepts those advices in his own life, he's an Ācārya, general. The general qualification of an Ācārya will be this - he will be able to understand the meaning of the scripture, and he will be able to preach it to others. And he has got the ability to accept them, accept those advises by the people, and who himself has regard and lives accordingly. These three phases, qualifications, we should desire to see in Ācārya, we should expect to see in Ācārya.

Dhīra Kṛṣṇa Mahārāja: At what point should someone expect to begin to give *dīkṣā*?

Śrīla Śrīdhara Mahārāja: That is, the main thing is he has understood the thing and he's accepting sincerely. To live a life according to that *upadeśa*, that is advice, that principle. Who has understood the principle of the mission and who has accepted it, and who will be able, who can be expected to live accordingly. Three things must be there.

Devotee: Is this a personal decision or something that is coming down?

Śrīla Śrīdhara Mahārāja: Then the connection, he's a bona fide student, he should get admission. *Dīkṣā* means admission. *Dīkṣā* means recognition. Recognition should be given to a qualified person. And what are the qualities? That he sincerely comes to, he has understood our principle, and sincerely he has come to accept this creed. We shall help him, by recognition. And then he will have the same, and he will grow.

Dhīra Kṛṣṇa Mahārāja: That's for the *śiṣya*. But what moves a man to give *dīkṣā*?

Śrīla Śrīdhara Mahārāja: *Dīkṣā*, that is the qualification of Guru, Ācārya, that the one who has got sincere realisation, *śabde pare ca niṣṇātaṁ:*

[*tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam*
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Who has got real, sincere, realisation about the transcendental truth, and also who can prove it to the public with the help of the scriptures, that truth, *śabde pare ca niṣṇātaṁ*. Who has got practical experience and also theoretical knowledge about the scripture. *Śabde pare ca niṣṇātaṁ*, then, *śrotriyaṁ brahma niṣṭham*, in *Upaniṣad:*

[*tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham*]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

And in *Gītā*: *jñāninas tattva darśinaḥ:*

[*tad viddhi praṇipātena, paripraśnena sevayā*
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Jñānī and *tattva darśi*. If he gets inspiration from above that you can distribute it to others then he will come up to take the position of Ācārya. And he must have this qualification - that he's established in that faith and he can prove the superior characteristic of his faith from the scripture to others. With the help of *śāstra* he will be able to prove to the public that this is higher life. And he himself believes that and is established in that form of life.

Devotee: A devotee, he is generally thinking that he has no qualification himself. He does not desire himself this position. So is it wrong to want to give *dīkṣā*? Should a man think: "Well…

Śrīla Śrīdhara Mahārāja: The Vaiṣṇava characteristic is that he's connected with Infinite. Knowing has no limit. So as far as he will make progress he will find himself helpless and he will find that he knows nothing. But still he will be confident, like Newton, "That I am more learned than all of you, because you say that I have finished learning. And I think that I am only touching the ocean of learning only in one part. So I am more learned than you all." In this way he will think that I know nothing, because who is to be known, He is of such Infinite character. So this is more true than what they say. So I can request them to take my conception. In this way he may take the line of preaching the transcendental truth.

Devotee: He may desire.

Śrīla Śrīdhara Mahārāja: Do you follow?

They say, "There's no God."

But I feel the existence of God. I feel that I am helpless, I am dependent, and the Absolute is there.

But they say, "No Absolute. We are absolute."

So these are all foolish. Though I know that I am very meagre, still, I hold greater position than these fools who say, "I am God." So, I am in a position to help them. "Don't be so proud as to think yourself God. God is great. God is great, great, great - in this way." Then, that will be his position, his attitude, and he can go to preach. "The God is Infinite and we are finite. You are not God." In this way, where he finds any inspiration in him, "What you feel that is true and that will help you and that will help all," then he will extend that knowledge to all, "That be helped. Come to realise the truth and help yourselves." With this spirit he will do, but in a congregation, in an assembly, in a mission, that personal will has got no, has got some value, but not full value, because in a friendly circle, "You do this duty. This is a common duty. And you do it better. I may not do." In this way. But if anyone feels in his heart that he cannot do, carry out the order of my Guru well, I can do it well more." Some sincere feeling, then he will try to be in that position, to acquire that position of Ācārya and will go on in the service of his Gurudeva.

Dhīra Kṛṣṇa Mahārāja: Now, another question is, sometimes, there are many Gurus, initiating Gurus, and their disciples may be being trained or under the care of other God-brothers.

Śrīla Śrīdhara Mahārāja: But there should be common guiding rules. The God-brothers should try to help them in such a way that they may not loose their reverence to the Gurudeva. That may be promoted, the reverence to Gurudeva, that should be promoted and in this way the God-brothers will have sense of responsibility there. And also that there are so many disciples of so many Ācāryas are mixing together and their faith may not be disturbed, "That your Guru is of lower order. My Guru is of higher order." These things should not be indulged there. So laws and by-laws, something will be there. And if it is found that anyone is boisterous and not caring for these rules then he should be chastised. And there should also be some punishment for him,

warning, and punishment, so that there may not be chaos in the mission. If we want to go together we must have some rules of conduct so that we may live together and we can live well, helping each other. We are dedicating units, so not disturbing elements. Of course we shall, we are, we must be given to understand that we are all dedicating units. We must not come to fight with each other. Submissively and modestly there is the law of Mahāprabhu, the great:

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

["One who knows himself to be more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly."] [*Śikṣāṣṭakam*, 3]

These things must be repeatedly preached, *tṛṇād api sunīc*, I must not be so rigid that I may not accommodate others. *Taror api sahiṣṇunā*, if still some aggression towards me I shall try to tolerate. And *amāni*, I never seek any fame from the environment, and still I shall be always ready to give honour to all. With this attitude we should march on our way. This maxim should be given very broader circulation, and that to become Vaiṣṇava, to become, we must have some discipline and discipline of this type. And it comes from no more personality than Mahāprabhu Himself. So we must have all, more or less according to our capacity, undergo, give respect to these rulings of Mahāprabhu. In a congregational movement especially it is required, *tṛṇād api sunīcena*.

Bhaktivinoda Ṭhākura in his *Śikṣāṣṭakam* translation says:

1) *śrī-kṛṣṇa-kīrtane jadi mānasa tohār, parama jatane tāhi labho adhikar*
2) *tṛṇādhika hīna, dīna, akiñcana char, āpane mānobi sadā chāṛi' ahaṅkār*
3) *bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji' anye korobi pālan*
4) *jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-sukha pāsaribe*
5) *hoile-o sarba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāṛi koro amānī hṛdoy*
6) *kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā*
7) *dainya, doyā, anye māna, pratiṣṭhā-barjan, cāri guṇe guṇī hoi', koroha kīrtan*
8) *bhakativinod kadi', bale prabhu-pāy, heno adhikār kabe dibe he āmāy*

[1] If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.

[2] You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.

[3] You should practice forgiveness like that of a tree, and giving up violence toward other living beings you should protect and maintain them.

[4] In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.

[5] When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.

[6] Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times.

[7] Humility, mercifulness, respect towards others, and the renunciation of desires for fame and honour — one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord.

[8] Weeping, Bhaktivinoda submits his prayer at the lotus feet of the Lord: "O Lord, when will You give me possession of such qualities as these?"]

Saṅkīrtana means *bahubhir militvā yat kīrtanam*. Many combined, a joined, chorus *kīrtana*. That means it presupposes all these qualifications in the members. Who are they? *Dainya*, he will be humble. Humility must be in him, humble, *dainya, doyā.* And he will be sympathetic to others, *doyā. Anye māna,* especially he will honour others. And *pratiṣṭhā-barjan*, he won't care for his own name and fame. These four qualifications we must have if in a combined many we are to go on with *saṅkīrtana*.

Dhīra Kṛṣṇa Mahārāja: Now, every disciple has his own temperament.

Śrīla Śrīdhara Mahārāja: Of course.

Dhīra Kṛṣṇa Mahārāja: Now, the Guru, he has one temperament. His disciple is under the care of a God-brother who has another temperament. So the Guru may become a little disturbed that the disciple is developing the temperament of the other.

Śrīla Śrīdhara Mahārāja: Of course, yes, there are difficulties, I don't deny, that it is very smooth and very easy. But still if we successfully want to go on with the movement in a combined way then some sort of check there should be. All cannot be let loose. There should be some check. And to check there should be some common laws and by-laws. And there may be some teachers engaged also who will look about the conduct of the disciples in general, some inspector. In every camp he will go and he will hear such complaints and give soberly advises to them. If such department is opened it won't be bad, because in a variegated nature there may be so many complaints. Some impartial judges should make a circular movement, and they will hear about such cases and they will help to minimise and compromise and pacify and to maintain the peace of the movement - internal peace. To maintain internal peace some well conducted character, officer may be engaged, a Vaiṣṇava of course. It should not be useless, I think. It will help the movement of the mission smoothly to go on.

Dhīra Kṛṣṇa Mahārāja: So there's another question that also, you mentioned before there may be addition and elimination. So at what point is one to be eliminated?

Śrīla Śrīdhara Mahārāja: Eliminated, the general, main point will be when he loses his faith in Guru and *sādhu* and *śāstra*. Gurus and religious society and in the scripture, if so, God forbids, if such things happen, he should be eliminated, summarily, who has lost the faith, he should be eliminated. Then how can he be maintained, to what purpose? He has lost his faith. The capital is

the faith, really, the faith in Guru, the faith in Vaiṣṇava, faith in scripture, Mahāprabhu, Kṛṣṇa, all these things. If the faith is gone the man is gone. He can no longer be taken in the group.

Devotee: How is it demonstrated when someone will lose faith in his Guru?

Śrīla Śrīdhara Mahārāja: Lose character?

Devotees: How is it demonstrated - that one has lost his faith in his Guru?

Śrīla Śrīdhara Mahārāja: Of course, who has got faith, by his movements, by his ways and his activities it may be detected by those that have faith. Suppose he has clearly revolted against Guru, he's preaching against Guru, he's preaching against scripture. "What I say that is everything." "Oh, you are moving in a novel way." "Yes, I have got inspiration from the upper, beyond the Guru. I do not like, I am not compelled to imitate the practices of my Guru." In this way, if he leaves his Guru and Mahāprabhu and others then he will be considered that 'you do not have faith in the creed so you should go out and do according to your own creed, your own faith.'

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

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

We find in the sayings of Bhīṣma, one of the twelve *mahājanas* in the Vaiṣṇava School. *Guror apy avaliptasya*, if he is seen clearly in a fallen stage, very sensual, and preaching politics or sociology, or this thing that thing, and sometimes giving blame to the spiritual agents, in this way, if it is explicit then he should be eliminated, rejected.

Devotee: It has to be some very grave thing.

Śrīla Śrīdhara Mahārāja: Very grave and very gross. But it is impossible to maintain, when to maintain him that is to give slap to the Guru and Vaiṣṇava, then we can retain them.

Dhīra Kṛṣṇa Mahārāja: Sometimes, our personal feelings about our own temperament may be so great...

Śrīla Śrīdhara Mahārāja: That should be, the others will come and minimise and, temporary excitement about feelings may have a clash between the two and after some time that will be minimised and they will be friendly again. That should be tolerated to certain extent and that should be managed that if that is a standing then they should be given, different priests may not be allowed to work together, a little separation. In this way it may be managed. Exiting

temperament, that is no disqualification. But we must try to manage in combined, and maybe managed to be a little distant between the two who have not worked together, in different planes, the feeling may be changed, or something like that. But if he has sincere earnestness to preach and qualification of that sort for the propaganda of his Guru, Guru's dictum, then he should not be eliminated. Some eccentricities may be tolerated, if the main thing is there.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To err is human but to forgive is divine. A difference amongst many and that is most natural. But the adjustment is divine and admissible, that should be the ideal. If we want to work together, the God-brothers who have come from different quarters with different temperaments, from different countries, different ways, so we'll have to give some provision, toleration, there should be room for toleration. Otherwise so many of different countries, different nations, different societies, different faiths, they have come to work together. So differences there may be there, it is not a miracle. So we must be prepared to work together with differences. But differences of minor nature should not be cared much. The main thing we shall give importance and there we shall try to meet because they have got that common ground when they have come to one person with a particular temperament. They've all come, they're all charmed and they're all sympathetic and they're all attracted for the temperament and for the creed, for the preaching what Swāmī Mahārāja gave. So there must be some common ground. And there must be some differences. So, if we want to work in a mission, we shall have toleration and also unification, and what I said, some superintendent may have a circular tour to examine what are the petty troubles amongst the different zones. And that man will be of impartial and of tolerant nature, and have some good faith in the cause of the mission. That should be allowed to make tour, two or three or four or five, to keep up the peace, the internal peace and order, liquidity. That will be a good thing.

Devotee: Hare Kṛṣṇa. I was thinking today, this morning, how Mahāprabhu, He's very desirous that this movement expands, and therefore He actually wants many Gurus to come forward.

Śrīla Śrīdhara Mahārāja: Yes. In Mahāprabhu's time also, many Gurus worked on His behalf. Advaita Prabhu, Nityānanda Prabhu: then others also, Gadādhara Paṇḍita, Narahari Sarakara Ṭhākura.

Dhīra Kṛṣṇa Mahārāja: Paramānanda Purī.

Śrīla Śrīdhara Mahārāja: Paramānanda Purī, we don't find any disciple of Him, that in future. Gadādhara Paṇḍita, Advaita Prabhu, Nityānanda Prabhu, and Sarakara family, and many others, they are disciples, main disciples. And then again, Śrīnivāsa Ācārya, Narottama Ṭhākura. Narottama Ṭhākura's Gurudeva, he did not accept any disciples but at last anyhow accepted only Narottama. And Narottama Ṭhākura in his turn in the whole nearest world he over flooded the whole of Manipur. That came under the banner of Narottama Ṭhākura.

Devotee: He had many disciples in Manipur?

Śrīla Śrīdhara Mahārāja: The Manipur, extensively Manipur accepted Narottama Ṭhākura very ardently and extensively. Gaura Haribol.

Devotee: So we should be thinking, in the GBC that somehow or other it is good that we expand the number of Gurus, it's a good thing?

Śrīla Śrīdhara Mahārāja: Expansion, not very lavishly, but must have some provision for extension. And the fit persons should be accepted to show the dynamic character of the mission and then there will be hope, or prospect. And the people may wait and may not leave the mission, 'that we have got no prospect, no hope here, so let us go and seek our fortune elsewhere.' So, some openness there should be, the bona fide person may be accepted, even after the departure of Guru Mahārāja. Because we shall have to, if we want to continue, then after when we are old sufficiently we are giving it to our disciple section. So why we cannot on principal we cannot extend it to our brothers? And already we are many. The number may be increased so many of the qualified God-brothers they will have some hope, they will stick, they will render service, they will be kept in. We must get chance of to my heart's content to give it to the world. That is not to hanker for the chance - that is not always *pratiṣṭhā*. That I want position, not that. The sincere necessity within the heart also may be there, the feeling of necessity that, "I must do something of higher service towards my Guru. I can do." So that sort of feeling must be encouraged. Such broad basis there must be in the mission. This is my opinion.

Devotee: Our Śrīla Prabhupāda said, "As the need arises."

Śrīla Śrīdhara Mahārāja: Yes, the need arises; the numbers of soldiers should be increased. Now they are doing. The military expenses are increasing day by day, every year, increasing military expense to fight with the opposition. Hare Kṛṣṇa. Hare Kṛṣṇa.

So need of spiritual soldiers are not only not wanted but we want it, from village to village, everyone, every place should be hunted and approached. "Take the Name of Kṛṣṇa and come under the flag of Mahāprabhu, and Swāmī Mahārāja said let's go to every village, every man approach. This is life, it shows life, the vitality of the mission."

Dhīra Kṛṣṇa Mahārāja: You said something very interesting in August, that you talked about, you always say something interesting, but in August you said, Narottama *parivad*, and you said, "We are rather inclined to think ourselves as Bhaktivinoda *parivad*."

Śrīla Śrīdhara Mahārāja: Yes, we do it.

Dhīra Kṛṣṇa Mahārāja: Now, I thought this was very interesting because your Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: You say, "We are all Bhaktivedānta *parivad*."

Dhīra Kṛṣṇa Mahārāja: We will say that, but your Guru Mahārāja he instilled in you this feeling that we are Bhaktivinoda *parivad*. So we have thought that in our mission that the mood should be instilled in all the disciples, we are Bhaktivedānta *parivad*. That's correct?

Śrīla Śrīdhara Mahārāja: It is not making much. It is quite fit, proper. He was such a big personage that we will say that, "We are Bhaktivedānta *parivad*." It will be befitting, according to me, my understanding.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Thank you very much.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Take some *prasādam*.

Devotees: Yes. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
Caru Swāmī has not come yet?

Dhīra Kṛṣṇa Mahārāja: No, not returned.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta. And Haṁsadūta he's not coming. It is definite?

Dhīra Kṛṣṇa Mahārāja: No, it appears so.

Śrīla Śrīdhara Mahārāja: He won't come I'm told. He does not like to come.

Devotee: Maybe he will come at the end, we're hoping.

Śrīla Śrīdhara Mahārāja: Maybe. But all have come except him?

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: We are hoping that he will come.

Dhīra Kṛṣṇa Mahārāja: We told him that we're speaking to you and there is so much wonderful taste of Kṛṣṇa consciousness. So we're appealing to him in that way to come. Because Haṁsadūta Mahārāja he loves very much to hear from you.

Śrīla Śrīdhara Mahārāja: But Jayatīrtha has come?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Bhagavān dāsa also come. All else, all others come. What do you think, how do you think about that atmosphere; no admission of any Ācārya is possible?

Dhīra Kṛṣṇa Mahārāja: Perhaps, not immediately.

Śrīla Śrīdhara Mahārāja: Not immediately.

Dhīra Kṛṣṇa Mahārāja: They want to extend…

Śrīla Śrīdhara Mahārāja: They accept the *niti*, the law they may accept. Some other thing hereafter they take up the thing practically.

Dhīra Kṛṣṇa Mahārāja: Yes. There is just one case…

Śrīla Śrīdhara Mahārāja: But one case is Bhāvānanda, he has been given recognition after Prabhupāda, is it not?

Dhīra Kṛṣṇa Mahārāja: Bhāvānanda? No.

Devotee: He was made GBC afterwards.

Śrīla Śrīdhara Mahārāja: After the departure of Prabhupāda?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There is a precedent there.

Dhīra Kṛṣṇa Mahārāja: There is one case Mahārāja where there is a, you know Satsvarūpa Mahārāja, he is giving *dīkṣā* in the zone of Adikeśava Swāmī. So there are many people in the zone of Adikeśava Swāmī who would like to take *dīkṣā* from him. And Satsvarūpa Mahārāja he is not inclined to make more disciples there. He was feeling, "They are all developing the temperament of Adikeśava Swāmī…

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja:…and I would like that my disciples develop my temperament." So now, in this case, the GBC, or the Ācārya board, they may be a little perplexed.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Then God willing we hope there may be peace and everything may be adjusted, we pray to Him. Such a big organisation; of course these difficulties also maybe of big nature, but still we shall have to hope, cannot but, we can

hope. We hope that God gives peace and proper direction to the management, to the administration. Let such a big thing go on in the name of Mahāprabhu and help the world at large.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Haribol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Now you take *prasādam*.

Devotee: Now we don't want to take *prasādam*. By talking to you, hearing you, we have no desire to take *prasādam*.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: Because it is fulfilling us enough, it is filling us.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. This is one side. That is another side.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Hare Kṛṣṇa.

End of 81.03.10.C

Start of 81.03.10.D

Śrīla Śrīdhara Mahārāja: ...and his zone is?

Dhīra Kṛṣṇa Mahārāja: He's originally from Germany, and his zone is in South America.

Śrīla Śrīdhara Mahārāja: South America, where?

Devotee: Columbia and Ecuador.

Śrīla Śrīdhara Mahārāja: And he is?

Dhīra Kṛṣṇa Mahārāja: Keśava Bhāratī Mahārāja. He's American and he's preaching in France, in Europe; oh, in Italy.

Śrīla Śrīdhara Mahārāja: Italy; I'm told that is under Bhagavān Dāsa, the South Europe.

Dhīra Kṛṣṇa Mahārāja: Yes. He's a GBC. Bhagavān Dāsa is GBC of South Europe, and Ācārya.

Śrīla Śrīdhara Mahārāja: Oh, both; and he is?

Dhīra Kṛṣṇa Mahārāja: *Sannyāsī* preaching in Italy.

Śrīla Śrīdhara Mahārāja: Preaching there in Italy, Italy and Germany.

Dhīra Kṛṣṇa Mahārāja: And Gopīpurāṇadana Dāsa, I wanted to bring him to meet you. He is translating *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Oh, translating *Śrīmad-Bhāgavatam*. Took up the thread of Pradyumna, Pradyumna began, is it not? And he has left. Pradyumna, he wanted to begin the work of *Bhāgavatam* translation but he has left it, and you are engaged less. Yes, translate *Śrīmad-Bhāgavatam*. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Who else have come there, newly, in Māyāpur?

Dhīra Kṛṣṇa Mahārāja: In two days I think some devotees are coming from America and South America.

Śrīla Śrīdhara Mahārāja: And Canada?

Dhīra Kṛṣṇa Mahārāja: And Canada also.

Śrīla Śrīdhara Mahārāja: That Subāl Vilāsa, the manager of Tamal Kṛṣṇa, he is in Canada. He gave a letter to me, "And I shall also go very soon."

Devotee: Yes, he's in Chicago now.

Śrīla Śrīdhara Mahārāja: He was in Chicago but his business was in Toronto and perhaps he is there. Or, in the letter, he may again go back to America.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, do you want to mention this idea that he would look at some of this work?

Devotee: So we've done a little of _____ [?] We have almost enough for one volume, we have five chapters finished. So is it possible that maybe you can look at what we've done and make some judgements whether it is good enough?

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: He wants to say that they have translated five chapters of this eleventh canto. And if they could bring some of this to you and you could hear it and make some, give your comments, opinion.

Śrīla Śrīdhara Mahārāja: Opinion. If anywhere you have got any doubts you may refer to me and I can try to make it understood.

Devotee: Not just on technical things, the problem is whether…

Śrīla Śrīdhara Mahārāja: Some points, if you've got any doubt you make a list of them and come to me and I shall try to explain that. Have you got a list?

Devotee: No. My papers are in Calcutta but I can bring on Friday.

Śrīla Śrīdhara Mahārāja: Yes, conveniently you can do.

Devotee: But just generally the doubt is whether we're not very spiritually qualified, technically we may be able…

Dhīra Kṛṣṇa Mahārāja: He's saying that there's one general doubt about the qualification of the translator.

Śrīla Śrīdhara Mahārāja: If I can hear, the general, how you have caught the plane from which the translation should be made, I shall try to examine that from your writings, to find out what angle of vision you are looking at, then… Hare Kṛṣṇa. The angle of vision: that is the main point.

Devotee: I know it is not very high. We're just trying to copy, take from the commentaries…

Śrīla Śrīdhara Mahārāja: When you are selected of course, it is their responsibility and they must have imparted some inspiration in you. They have selected you for the service. So your Prabhupāda must have grace for you that you may do the work successfully.

Gaura Hari bol! Gaura Hari bol!

It is not our merit that we can deal with *adhokṣaja* realm. But His gracious inspiration, that only can help us to deal about Him. It is unknown and unknowable. That characteristic is always there. Still, by faith, by devotion, a devotee can perhaps live and move in that plane, the plane of grace. It is not a matter of right that they can stay. That is the primary acquaintance of that plane. But of course that has got a sort of right, the right in the affection and the grace also.

Devotees, they find a sort of right. Not for him but for the others, Guru, Vaiṣṇava. *Mayi te teṣu cāpy aham*, in *Bhagavad-gītā:*

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

His relation to other things is, He may be there, may not be. But that is not in the case of His devotees. In their case, *mayi te teṣu cāpy aham*, "They're in Me, I am in them." That is the exception; *svarūpa-śakti*. He cannot do away with *svarūpa-śakti* - that is His own. Without *svarūpa-śakti* His existence cannot be conceived. So *taṭasthā-śakti* and *apara-śakti*, they may be eliminated if necessary but *svarūpa-śakti* is in His constant company, so *mayi te teṣu cāpy aham*.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9. 4]

All these statements are about the *taṭasthā loka* and this mundane world, but not about *svarūpa-śakti* and the devotees.

sādhavo hṛdayaṁ mahyam, sādhūnām hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

[The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.] [*Śrīmad-Bhāgavatam*, 9.4.68]

"They do not know anything but Me. And I am also in My turn do not know anything but them." That is the relationship with the devotee and the Lord. The Lord of love cannot frustrate any devotee. He says: "Uddhava, you are more favourable to Me than Myself." That is the position of the devotee to Him, near Him. Hare Kṛṣṇa. *Ahaṁ bhakta-parārdhīno:*

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

["I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their

hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

He says to Durvāsā: "What do you think? You are neglecting Ambarīṣa. But it is not negligible, by necessity. I am always with him. He is always with Me. And you Durvāsā, you are a *tyāgī*, *yogī*, *brāhmaṇa*, and houseless. And he maintains a kingdom, an empire. But still, he's more favourite. You will have to go to him for forgiveness. I can't do it. That case, if I take the case in My own hand for judgement it will be insulting to him. I honour, My devotees should be given such honour as others should give to Me. Rather, more honour should be given to My devotees then I will automatically be honoured." Ha, ha, ha. "Automatically, if My Name is honoured, respected, then I'm automatically respected before. But if you give respect to Me and neglect My devotees I am not satisfied. Your respect is not so much intense. It is vague. It is deceptive character. But if you honour, if you love Me, love My dog. There they do not know anything but Myself." *Kathaṁ tāṁs tyaktum utsahe:*

[ye dārāgāra-putrāpta-prāṇān vittam imaṁ param
hitvā māṁ śaraṇaṁ yātāḥ, kathaṁ tāṁs tyaktum utsahe]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

"How can I leave that, abandon them? They do not know anything but Myself and I also in My turn do the same thing."

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

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the object to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

"In any way you approach Me I shall respond similarly. This is My general conduct. But a special case also; sometimes I deceive people. *Bhakti*, they want *bhakti*, but I give them *mukti*. I don't give them *bhakti*." *Muktiṁ dadāti karhicit sma na bhakti-yogam.*

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary

servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

"Anyhow he wants *bhakti* from Me. To give *bhakti* means to give My own self. But when I find that he's not fit, not so sincere, though anyhow he has come to beg devotion, to aspire after devotion, devotion means to sell Myself for that. But when I can't rely then I say, Oh, you take *mukti* and go away. At the same time there are other cases, sincere devotees, but do not know how or what to pray."

sei mukha ami vigya [?]
krsna bhuli ami bhaje male visay shuk ami vigya sei mukha vishay kana _____ [?]
In the case of Druva.
stanadi ladi tapa sisti druvam tam prapta dham deva muni gudyam
_____ [?]

"I came to recover the kingdom but now I don't want anything now I have got You. I went to seek some glass but anyhow, fortunately I have got the diamond. Now I cannot throw out the diamond and again want the glass."

"No, no, Dhruva. You will get kingdom. You will get Me also."

"All right. I like it."

"Yes. If you like so, it may be today."

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

Devotee: I have a question in this regard. It's said that the Lord wants that His devotee is glorified. He likes that. So I have a question - when we worship Kṛṣṇa we worship Him very opulently. We put crowns on Kṛṣṇa, we put jewellery, the best cloths, the best food, the best temple, all the best for Kṛṣṇa. Now my question is whether if somebody is Vaiṣṇava Ācārya representing Kṛṣṇa in preaching His message, and is he in a good position, if he takes a lot of opulence for himself also, since he's the devotee of Kṛṣṇa, if he represents himself also in a very opulent environment personally, whether this is a very good representation towards the public, to those who don't know Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Has he finished? What does he say?

Dhīra Kṛṣṇa Mahārāja: So, he's saying that we…

Śrīla Śrīdhara Mahārāja: In the name of Kṛṣṇa we collect so much money and resources for personal satisfaction?

Dhīra Kṛṣṇa Mahārāja: No. No. He's saying that we will give to Kṛṣṇa, we will offer to Kṛṣṇa crowns, *mukuts*, jewels, so many nice clothes. So also, Kṛṣṇa's representative, the Guru, we will offer him so many nice things, the disciples they may offer. But how much should he accept,

because at some point the public may be disturbed? So how does the Vaiṣṇava Ācārya decide what is the limit of such opulent offerings from his followers?

Śrīla Śrīdhara Mahārāja: *Ānukūlyasya saṅkalpaḥ:*

[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six divisions of surrender are to accept those things favourable for devotional service, to reject unfavourable things, the conviction that Kṛṣṇa will give protection, to accept the Lord as one's guardian or master, full self-surrender, and humility.]

[C*aitanya-caritāmṛta, Madhya-līlā*, 22.100 - quoted from *Vaiṣṇava Tantra*]

What will help him to render the maximum service of Kṛṣṇa; that should be accepted, by Ācārya, or a Vaiṣṇava, anyone according to their own respective position; whatever will be necessary. He must be sincere. And a Vaiṣṇava and Ācārya - here, Ācārya means superior Vaiṣṇava - generally we may take it. But everyone won't want anything. To want anything for himself, for his sense pleasure, that is non Vaiṣṇava life, Vaiṣṇava thought. He accepts everything for the service of Kṛṣṇa. Even this body, this mind, that is also dedicated for the service of Kṛṣṇa. And whatever I accept from others for the service of Kṛṣṇa, and because I shall have to render service, so for winter I want some warm cloth. Because I must render my quota of service to Kṛṣṇa I want food, I want water, only to maintain this body and do the service.

And service may be of different kinds - ordinary service and dignified service. The position of the Ācārya, sometimes of the preacher, they may have, require some position, otherwise ordinary people won't care to hear them. So a platform is necessary. At the same time it should not be so much as to raise jealousy in the people that they will say, "Oh, this man is only a worshipper of resources and money and jewels." This; such sort of misunderstanding should not be given to be indulged in the people. So carefully we are to handle. And when it is necessary we must have a grand garment, and when necessary then naked I may approach. Śukadeva, the naked young man, he could address the whole religious intelligentsia of India at the time.

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: A naked, sixteen year-old boy. So, according to the circumstances we have to adjust. Dignity may be necessary but too much of everything is bad. Hare Kṛṣṇa. May bring reaction to the public, that, "We can't gather a morsel to keep our body and soul together. And this man is lavishly expending money like water, throwing money in the water." At the same time we are to teach the people that if we learn to give everything to the Lord, then our want will vanish. Give it to the Lord. Whatever energy you have got, try to give it towards the centre, whatever it may be.

Sītā Devī when in forest life, she offered Dasaratha, her father-in-law, _____ [?], the kingdom of Badukar [?], sand. Sand, instead of rice she offered sand. *Bhāva-grāhī- janārdanaḥ.* Not the things outside but the sentiment of the heart; that goes to Kṛṣṇa, not the external things. If you have you must offer, but if you don't have, with a small thing…

Duryodhana wanted to feed Kṛṣṇa with very rich dishes. Kṛṣṇa refused and went to the abode of Vidura. And Vidura by begging he took some *kool* [?] *Kool* means a part of rice which is generally eliminated from food - that is the negligent part of rice that is set aside. And that was cooked for himself and he offered to Krsna, Kṛṣṇa took it refusing the rich dishes of Duryodhana.

And Raghunātha Dāsa Goswāmī refused his father's money, which he sent for his food purpose. And what the cows could not eat, he took that and washed it with immense water. And the inner substance that was left, that was not rotten, with some salt he took it.

Mahāprabhu went there and one day He took and remarked, "So sweet *prasādam* I have never taken."

Then what is *prasādam*? The will of Kṛṣṇa.

Another day He told to Sārvabhauma Paṇḍita, "You see these are the wonderful *prasādam*, how wonderful the taste. We all know the general, physical taste of these things. But why such wonderful taste has come here?"

Gaura Hari bol!

Devotee: I am personally quite disturbed in my spiritual understanding because when I joined the movement I saw Śrīla Prabhupāda preaching just the same way you are preaching right now. And he has specifically ordered all his disciples to dedicate at least fifty per cent of all our energy into the book distribution so people can read about Kṛṣṇa. And nowadays, after Śrīla Prabhupāda has disappeared I am seeing that so much energy is dedicated towards the glorification of the new Gurus. And the message of Prabhupāda, the book distribution, is in some places stopped altogether. And people say, 'We cannot worship Prabhupāda in this way because there's no money.' But on the other side they're using money in such big amounts for things which Prabhupāda never did, like very fashionable motor cars, and so many other things.

Śrīla Śrīdhara Mahārāja: Yes, I follow.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: Gadādhara temple, Gaura-Gadādhara temple, of this Champahatta. Previously his predecessors they are the *simise* [?] of the temple, and they gave it to our Guru Mahārāja. And he's a disciple of Prabhupāda, my God-brother, he's in charge at present in the service of Chappahadi [?]

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: From his young days, from his youth, he's serving our Guru Mahārāja. Though he's in white dress but still from the age of sixteen or so he's engaged in the service of Guru Mahārāja and at present he's in charge of Champampat [?] Maṭh.

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: This is something personal. My Guru Mahārāja wanted me to improve my dress, twice. First he told once, "Improve your dress."

It is my nature to live plainly.

Again he told me, "Improve your dress. Otherwise the people at large they may not give importance to your words, your preaching."

But still, ha, ha, I was, ha, ha, my habit is like that, plain living. At the same time he also chastised many for their *vilasita* [?], of their luxury. But he wanted me to be otherwise.

So we see differences of temperament in different devotees. But if the spirit of dedication is pure then it may not affect much. But still, we must accommodate ourselves, adjust ourselves with the environment so that the work began by our Guru Mahārāja may not be hampered. That should be the aim, that the work of the mission may not be hampered, that should be the object, everywhere. So if it is necessary, when it is necessary to show grandeur to the public, to attract, to bend down their head, it may be accepted. But when it will arouse only jealousy in the public heart it should be avoided. We must try to draw their attention in whatever way will help us. Generally *yukta-vairāgya*; the middle path: that is good.

So your trouble, of course I follow. A sort of dignity must be maintained, but that does not matter, as you say, that no money in the case of propaganda, but there is money to show in competition the dignity of the Ācārya. But do the Ācāryas follow the same policy, same principle, in the case of all the Ācāryas, or some try to compete with each other?

Devotee: There's competition.

Śrīla Śrīdhara Mahārāja: Competition?

Devotee: Yes.

Devotee: Imitation. Imitation of our Prabhupāda, because...

Śrīla Śrīdhara Mahārāja: Prabhupāda was a man of simple style, simple life.

Devotee: But we offered him the best that we could. So now there's the same idea that they should imitate Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Imitation, sometimes if necessary they may show themselves in higher opulence than Prabhupāda. It does not matter. Just as your Prabhupāda, he came in such a position, in such a circle, that he could show more rich position than his Guru. But everything, to the inch, to the atom, it was meant to establish the glory of his Guru. If it's in that spirit no harm. And whether it is necessary or not, whether for personal dignity or to raise the dignity of the whole mission, that is the point. And how it should be managed in what items, what percentage of money should be used, these are to be considered of course. And if the GBC is there and all the members of GBC are not Ācāryas, and outside GBC there is also so many stalwarts, well-wishers of the mission. They must have some opinion in that.

Devotee: They're all disturbed. There's many, many devotees disturbed by the same thing.

Śrīla Śrīdhara Mahārāja: I told to him previously that collect some opinion of the big personages of the mission and then you make a programme, you will prepare, and put it to the GBC that, 'These are the general complaints against Ācāryas and against GBC. You please consider. You are our representatives so we put it to you. Guru Mahārāja has left confidence and trust in you, so you consider properly and do the needful. Otherwise so many of us will be under painful necessity to go on in our own way according to our spiritual conscience. We have got some conscience which took us to that great Guru. We cannot disbelieve that conscience within us. That inner voice we cannot ignore. The inner voice, the conscience that took me to my Guru, I can't ignore the sincere urge of that conscience. I shall have to retire from you all. And we, so many, want to combine ourselves and that may go against you.' I told to you at that time...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...and you made so many copies and distributed.

"What can I do? The conscience is within and we cannot disbelieve our conscience. We must be thankful to our conscience that took me to my illustrious Gurudeva. Some understanding I can demand at least. And there are so many of such stages. You may be superior elder brother but that does not matter. You should help us understand your position; otherwise we cannot follow you blindly. And not only one or two, there are so many and they're not all less qualified. They have got some status. So give some importance to our common voice."

In this way, mildly, with humility you approach them for some consideration. And if it is not possible because, for this, that Pradyumna, that gentleman in the beginning he made a list of eighteen points and showed it to me. "These are general complaints against the present government, GBC, these are the," he showed. But none, many sympathetic internally, but externally none ventured to support him perhaps. And gradually so many important hands that I am acquainted with they went far away one by one. That I see, I feel, I am sorry for that. They are all sincere souls who came to render their service for ISKCON but this sort of management, the present form of management was not very palatable and they had to go far and far from this present working centre. And many discouraged still maintaining and some disconnected already. And they're good souls, I'm personally known to them, some of them at least.

Devotee: Some eighty to ninety percent of our Śrīla Prabhupāda's disciples have now disconnected.

Śrīla Śrīdhara Mahārāja: Eighty or ninety disconnected?

Dhīra Kṛṣṇa Mahārāja: Yes. That's in Prabhupāda's lifetime, and after, combined.

Śrīla Śrīdhara Mahārāja: Who has disconnected in the lifetime of Prabhupāda, we are not to consider them. But after the departure of Prabhupāda, there also so many may be disconnected because they could not observe, accept the principles and observe the regulations. That is also not to be counted. But who wanted to be within the mission and wanted to serve their utmost for their whole life, if their heart is disturbed, that is to be reckoned and considered and reconsidered why they felt discouraged, they're still feeling discouragement? They should be helped.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They may have something to say in their favour, "That our position, the public naturally thinks that these present Ācāryas, their importance and their value is not so great as that of the founder." So, they will minimise, they will try to look at us with some lower mentality. So they may not think like that so we are to show the dignity of the position of the Ācārya, but they are not of lower standard - to attract their disciples." Otherwise, newcomers, new coming disciples, they will have a defeatist mentality, "That our grand Gurudeva was a supernatural figure, but these fellows they are not up to that standard." So, *ācāryaṁ māṁ vijānīyān:*

[ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

The Ācārya should be seen not inferior, but the delegated power of Kṛṣṇa, the Supreme Entity. To maintain that dignity, reluctantly we are to show this grandeur of the position. And as much as I can gather, I must accept that facility as it is given to me.

There is Bhagavān Dāsa, he's in opulence. Men and money, perhaps he has got the maximum. And he will try to show that, "I get the major portion of favour and grace of my Gurudeva."

In this way the competition is coming, but give and take. He has got the facility perhaps of the zone. Together it is collecting more money and more men. But at the same time he should be sympathetic to the other Ācārya God-brothers, that their position, that will be magnanimous tendency and practice. The other God-brothers may not be shown, may not be viewed of less

importance. This is give and take. The affection they show, it will be happy if we work together, then we must have sympathy for each other; in a family… Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Kavicandra Prabhu.

Śrīla Śrīdhara Mahārāja: Kavicandra Prabhu, from where?

Dhīra Kṛṣṇa Mahārāja: He's coming from America, he's going to Japan.

Śrīla Śrīdhara Mahārāja: And the other two?

Dhīra Kṛṣṇa Mahārāja: Katvanga Dasa, from Germany.

Śrīla Śrīdhara Mahārāja: He came here previously?

Devotee: No.

Śrīla Śrīdhara Mahārāja: And this gentleman?

Devotee: Bṛhat śloka Dāsa from New Vṛndāvana.

Śrīla Śrīdhara Mahārāja: You live in Vṛndāvana?

Dhīra Kṛṣṇa Mahārāja: New, Nava Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Oh, Nava Vṛndāvana.

Devotee: As a *pūjāri*.

Śrīla Śrīdhara Mahārāja: Nava Vṛndāvana. He's a *pūjāri*, priest…

End of 81.03.10.D

Start of 81.03.12.A

Śrīla Śrīdhara Mahārāja: A favourite place of Swāmī Mahārāja, Nava Vṛndāvana. "There's New Delhi, Newcastle, why not New Vṛndāvana? So every advantage I must take up from the world and utilise it for the service of Kṛṣṇa."

That was his grand outlook. Everything should be converted to help the Kṛṣṇa consciousness, and nothing should be left to plead for *māyā*, the misunderstood aspect of the world. Misunderstood is suicidal thing, misunderstanding, that means a suicide.

Misunderstanding always commits suicide. That is not desirable, should not be desirable by anyone; wild goose chasing; that should not be given indulgence under any circumstances. Always try to crush it, and establish Kṛṣṇa consciousness of any type, however small degree it may be. It is truth, *satyaṁ paraṁ dhīmahi* [*Śrīmad-Bhāgavatam*, 1.1.1]

"My friends, all come, let us go on with the cultivation of the real truth. Otherwise frustration will be disappointment, if you don't search after truth that is disappointment will be our be all and end all. We don't want it, it is sure. So come all under this banner."

And Mahāprabhu says, "Not only cure yourself from the disease of misunderstanding, but oh, come for you, the highest blissful life awaiting. Come with Me. I shall take you there; that Vṛndāvana. Vṛndāvana, go there. Apparently it is giving everything, but really to get everything; dedication, service, ostentatiously it seems to give, but really to have higher thing in return, that is *sevā*. That is service. That is dedication. So dedicate yourself for the whole truth and you will find the backing of the whole truth in you. And what point there can be any nothing?"

So, *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]
[*Bhagavad-gītā*, 6.40]

There may be so many disturbances externally and internally, and patiently you must deal with them, and ask my conscience and my self. Whatever the sincere answer we get from them I must go on with that. *Caitya* Guru; when *mahanta* Guru is there then we shall work under his direction. And when he's absent we shall try to understand how far we can obey them, thinking that they're appointed to lead the mission, so no, suddenly I shall do something against them. But if it is impossible to adjust with them I shall have no other alternative but to be sincere to my own conscience, spiritual conscience. I shall try, I shall crave for higher guidance. But if I can't get such direction which is, which can corroborate with my inner voice then I'm to take another course. Cannot but be; I can't be insincere to my own self. Sincerity should be maintained at any cost. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.* The Lord will help me. God helps those that help themselves. He will help me if I am sincerely in search after Him. Even there may be some misunderstanding but that will be cleared easily. From my position I am to think. A boy may not be expected to perform the service of an experienced man.

Milton says, "Doth God exact day labour light denied?" In his sonnet, Milton, "Doth God exact day labour light denied?" He was blind in his last days and at that time he's praying to the Lord.

"I feel some inner urge to produce some literature. But for that I am to write I must have my sight. But you have taken away my eyes. I am stark blind. How can I produce literature?" But anyhow he did; the *Paradise Lost* when he wrote he was stark blind. Hare Kṛṣṇa. Then *Paradise Regained* also was written by him, but that is not very famous.

Gaura Haribol. He was a Puritan. The Catholic, then Protestant, and Protestant again two divisions, Presbyterian and Puritan; and Puritans again sub-divided, and one class was Independent.

When in I.A. class we are to study Milton's Sonnet. The Stopford Brooke's, Milton, one Mr Stopford Brooke he wrote about Milton. Raleigh's Shakespeare, Raleigh wrote about Shakespeare, criticism, commentary; and Stopford Brooke, the famous commentator of Milton.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

But Milton's theistic temperament cannot be supported. Cannot be supported; his idea of theism, we could not support it, even from childhood. Hare Kṛṣṇa. Gaura Haribol.

He was an Independent man. Rather, Wordsworth was a favourite to me among English poets, Wordsworth. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was wondering, I was reading the *Caitanya-caritāmṛta* and Mahāprabhu's travels to South India, so when He returned to Purī in the evening He was telling to His associates and followers of His travels.

Śrīla Śrīdhara Mahārāja: Yes. The Sārvabhauma, "I went to the south and found many Vaiṣṇavas, but not one equal to you, of your type." That means, "What degree of theism that I'm preaching that is never to be found anywhere." Indirectly He's saying to Sārvabhauma this. "Only Rāmānanda gave Me great pleasure. Except that of Rāmānanda, all I found, they're Vaiṣṇavas, so-called, of lower type. I could not find a Vaiṣṇava of your type." Sārvabhauma's type, and Sārvabhauma means the other day he was an atheist and was converted by Mahāprabhu and got some Vaiṣṇavism by His grace. So He's praising Himself, in other words, indirectly. "I cannot but, this type of devotion to Kṛṣṇa is not found anywhere, only except Rāmānanda Rāya. He could respond. I'm satisfied with his representation."

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

The loving Kṛṣṇa, the conception of Kṛṣṇa to be the highest, Vrajendranandan to be the highest: as He showed to the father of Gopāl Bhaṭṭa, Venkata Bhaṭṭa Prabhu.

"Why? Yes, Venkata Bhaṭṭa, your Lord whom you worship, that is of a grand style. His grandeur is so great, magnanimous, as your present Ācāryas are. But My Lord whom I worship is only a cowboy, wanders in through the forest, on the back of the cowherds, a cowherd."

"No, no. Why do you think in that way? He's also Nārāyaṇa, or comes from Nārāyaṇa and Kṛṣṇa, Nārāyaṇa and Kṛṣṇa one and the same thing. Why do you think yourself unfortunate in that way because You have attraction for Kṛṣṇa and not for Lakṣmī Nārāyaṇa?"

"But Bhaṭṭa, I have got a doubt in My mind."

"What is that?"

"The Lakṣmī Devī: how she did aspire after *rasa*, a part of pastimes of Kṛṣṇa, a cowboy? What is this? She's in opulence, in so much grandeur she is, but still she had some aspiration for the *rasa* pastimes of that cowboy. What does it mean? That that sort of ecstasy is wanting in Nārāyaṇa? And what harm is there? Lakṣmī, she wanted to have taste of different types of pastimes of her husband, Kṛṣṇa and Nārāyaṇa are one and the same. So she had some aspiration in her heart for the participation in the *rasa līlā* of Kṛṣṇa. That is not to be blamed I think."

"Yes, if You say so, I may take up. But something more I find there."

"What is that?"

"She did not get any admission into that *rasa*, disqualified, and she again began a life of penance to purify herself so that she may have entrance into that plane. So Lakṣmī Devī's disqualified, what is this? And she began her penances for long, long time, but still she's not given any admission. What is this?"

Bhaṭṭa was perplexed. "Yes, that is to be thought. I can't follow. Yes, I do not enter into the depth of this pastime so much."

...

Then, Bhaṭṭa was a little perplexed, "Yes, it is puzzling. Lakṣmī Devī's declared disqualified and she had to make penances and still it's not heard that she had got admission. It is perplexing trouble."

Then Mahāprabhu told, "It does not end there."

"What more?"

"The more we see that the Daṇḍakaranya Ṛṣis, analysed in the *śruti*, they get entrance, the ordinary soul, they get entrance, and Lakṣmī Devī is not allowed to enter."

Then Bhaṭṭa's perplexion, he was completely puzzled. "I don't understand; that in this, so many puzzling matters, I could not understand, I am rather puzzled. I cannot differentiate what is right and wrong. And You know all these subtle affairs. You are not an ordinary man I think. This is only tricks that You are playing with me to make me understand that Kṛṣṇa's position is superior to that of Nārāyaṇa. That Lakṣmī Devī who has every command over Nārāyaṇa camp, she is turned down and not accepted to enter. And the others are entering, getting entrance, the *śruti*, so many *śrutis*, and the Daṇḍakaranya Ṛṣis that wanted Rāmacandra to enjoy. This is of course a serious thing. Please educate me. I am Your disciple. Take me as Your disciple and be clear to me."

Then Mahāprabhu came to make him understand that.

siddhāntatas tv abhede 'pi, śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-, rūpam eṣā rasa-sthitiḥ

[Venkata Bhaṭṭa continued, "'According to transcendental realisation, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.'"]

[*Caitanya-caritāmṛta, Madhya-līlā*, 9.117]

Both are one and the same, but when, as the *rasa*, the ecstasy is concerned, Kṛṣṇa embodies more *rasa* and higher quality. Both, though both of Them are one and the same, and when Kṛṣṇa becomes Nārāyaṇa He comes under constitutional position. And when Nārāyaṇa, He's Kṛṣṇa, Svayaṁ-Bhagavān, *akhila-rasāmṛta-murtiḥ*. He's an extravagant in dealing with *rasa*, anyone and everyone to quench His thirst He's throwing *rasas*, all sides.

Prodigals favourite, misers pensioner.

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

Devotee: This morning we were discussing about Vidura. I was wondering, what is his relationship with Lord Kṛṣṇa? Is it *sākhya rasa* _____ [?]

Śrīla Śrīdhara Mahārāja: Vidura is shown in *dāsya rasa*, mainly, and with a bit of *sākhya*, in connection with the Pāṇḍavas; mainly *dāsya rasa*: and also *śanta*, *dāsya*, and a little bit of *sākhya*, in connection with the Pāṇḍavas, a little confidence there. And for *dāsya* he's hankering, but not engaged in continuous service, so *śanta*.

kṛṣṇa! tvadīya pada-paṅkaja-pañjarāntam, adyaiva me viśatu mānasa-rāja-haṁsaḥ
prāṇa-prayāṇa-samaye kapha-vāta-pittaiḥ, kaṇṭhāvarodhana-vidhau smaraṇaṁ kutas te

["O Kṛṣṇa! Please allow my mind to immediately yield to Your lotus flower like feet, just as the flamingo enters into the labyrinth of the lotus flowers' stems. When at the moment of my last breath my throat becomes constricted by the action of the bodily humours air, bile, and phlegm, how will I be able to remember You?"] [*Mukunda-mālā-stotra*, 33]

Kulaśekhara Āḷvār. Alalanatha, Ala means Āḷvār, and Āḷvār means *parṣada bhakta*, eternal devotees who are surrounding the Lord, Nārāyaṇa, *parṣada*. Āḷvārs in Tamil it is Āḷvār. And it has come in Orissa as Alalanath. So Kulaśekhara Āḷvār, he was one of the best Āḷvārs, in the first century, first AD, AD century. He was the King of Keral. And this *Mukunda-mālā- stotram* in Sanskrit he has composed very beautiful verses, and this verse is one of them. *Kṛṣṇa! tvadīya pada-paṅkaja-pañjarāntam adyaiva me viśatu.* "No time. I have no time. Immediately grant me to enter into the cage of Your lotus feet. Allow the gander of my mind to enter into the cage of Your lotus feet. I can't trust any future. In old age when the cough, the mucus will gather to choke my throat I won't be able to take Your Name, Kṛṣṇa Kṛṣṇa. So no time; immediately allow me. Take me within Your lotus feet."

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prāthyaṁ mama bahu mataṁ janma-janmāntare 'pi
tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu

[O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds.

But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.] [*Mukunda-māla-stotra*, 5]

Hare Kṛṣṇa. Hare Kṛṣṇa. *Ahaitukī bhakti*, these are, these prove *ahaitukī bhakti*, causeless devotion. 'I want service of Kṛṣṇa, not to serve any purpose to be traced within me.' It is quite natural. Everything else is unnatural. Only to serve Kṛṣṇa, that is the innate nature of my soul: or myself. Anything else all unnatural, and they're all like garments.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

They're all covers. 'I want this and that,' *anyābhilāṣ*, unscientific whims. And *karma* is regulated in some scientific attempts to enjoy; regulated by the scripture, but it is enjoyment, mostly. And the *jñāna*, to become a rebel; that, 'I can't enjoy, that is the demon of reaction is there, I can't enjoy. I'm not happy. Give up everything, everything. Give up everything.' That equates to zero; just as we are in our sound sleep. 'Don't awake. If you awake, the company of a second thing will pollute.' A hateful temperament it encourages for the *jñānīs*. 'Whenever you come in contact of a second thing you're lost, so withdraw; complete withdrawal.' The cynic; 'There cannot be anything in this world whose company will improve you, whose company will at least not allow you to degrade, to go down, no.' Completely pessimistic, no optimism there.

But the Vaiṣṇava, they're optimistic. 'We're misled, misguided; anyhow we have come to enjoy. And we're in the trap. Enjoyment is not healthy, not wholesome. But there is a normal life, happy life, blissful life, and that is a life of dedication; just the opposite. And renunciation is no solution, that is _____ And constitutional dedication, dedication regulated, that is in Vaikuṇṭha, in Nārāyaṇa _____ and in the domain of Kṛṣṇa, no limit of dedication. It is spontaneous. It is unlimited. There is competition of dedication. And it is irresistible. The innate function of continuous and irresistible dedication, that is discovered, then it is irresistible and it is spontaneous and there is competition in dedication. And that is the acquaintance of the highest function of *jīva*. There, the *jīva* in its highest position, giving, giving, giving, to the centre. All the flow of his energy going towards the centre, and there it is coming in reaction to adjust others according to their deservation. It is coming from the centre, the distribution, reaction. But this is, every unit is only sending energy towards the centre, the current towards the centre, dedication. And from the centre it is coming out again to bless the whole universe according to their deservation, the capacity and position. Hare Kṛṣṇa.

Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat. "So unconditionally send everything to Me."

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

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

"Blindly dedicate everything towards Me, the centre. And it is My lookout to dispose of your energy, how to deal with that, for what purpose. That is My lookout and not yours."

...

Caitanya Dayal. Mahāprabhu came with this idea of Kṛṣṇa consciousness here about four hundred and ninety five, or six years ago; ninety five years ago. Gaura Sundara. Gaura Sundara. With this message, the Kṛṣṇa and Rādhārāṇī combined, They came jointly to give admission, chance, to every soul, into Their harem, into Their private room of service; gave it to all, one and all, offered it to one and all. "Their highest innate desire to be satisfied; to grant, so that they may come to their highest attainment, the innermost nectar of the pastimes of Both of Us, they can be able to taste Us." That sort of _____ [?]

anarpita-carīṁ [cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

Which has never been offered to the world here before, *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau;* that is the speciality of the magnanimity of all the Avatāras, Mahāprabhu. Both jointly came to give entrance into the innermost *līlā*, pastimes.

But dedication is the first thing. We must not forget. Imitation will ruin our future. We must be cautious very, very much. It is very similar to the lust, very similar, but that is a danger. That is a danger. We must avoid that. So the *bhakti*, *sevā*, this Hari *Nāma*, this *kathā*, the *līlā*, but everywhere the common factor is serving attitude, *sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.] [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga,* 2.234]

Otherwise all blank, misfire, blank fire. We must be very cautious in this matter, that there must be the spirit of dedication underlying. Otherwise mere form won't help me; it will rather take me down. Dedication, dedication, dedication; no worldly interest or any interest in my experience I shall find there. But dedication not to a prostitute, not to a shop of wine; we must be cautious of that, the dedication to the purity, to the highest. Like Ramakrishna Mission, and others, this Nobel Prize lady, in India, Calcutta, Mother Teresa; all misguided, they're helping the flesh and blood, by helping the flesh and blood. There is no dearth of flesh and blood, flesh and blood. It is the enjoying mood of the subtle body. They're all waiting, standing, to enter into flesh and blood.

When I was in charge of Madras Maṭh one pleader came, "Oh. You don't do the service of the patients, like Ramakrishna Mission. Suppose you have come to preach to everybody, but if one dies then you miss him, you can't help him. So we must help the body and soul together, and then you'll preach, give Name."

I told to him that, suppose there is a famine. I have got some food. I am distributing that. And people around me, so many, and if one flies, runs away from the place, then stopping the distribution of the food should I run after him, to fetch him, to catch him, so that I may give some food to him, and the others are waiting?

"No, no, no. And we also see like that."

So many flesh and blood always on my, in a throng, in a crowd, and I cannot find time to distribute Hari *Nāma*. Why should I run, leaving this giving up Hari *Nāma* I should run after a person? And he's dead. And where he's going? And I shall follow him? And a loss of time is it not?

"Yes, what you say."

So something like that. The bodily existence is undesirable. Still it will continue according to my *karma*. So *varsansi* _____ [?] this is only a garment, a fleshy garment. But we must deal with the inner person, the inner man, the inner soul. We must put some injection there.

When in Madras, then one education minister was some Redi [?]. We wanted to preach in his jurisdiction, and we went to him for a letter of recommendation. "We shall go to your district to preach there about Mahāprabhu."

Then he told me, "Oh. First you learn Tamil then you'll go there. Otherwise they're all Tamil speaking people; you do not know Tamil. Bengali, Sanskrit or English, that won't help them: first thing."

I told him, suppose I'm going by the side of a tank, and I see that a man is drowning, then I shall go to learn Tamil and then...? Or anyhow, by gesture, posture, I shall try to make them understand that he's drowning? So we see such cases around us. Anyhow we shall try to find a mediator, the language translator, with his help we shall speak what we have got to speak to them, we shall transmit. So there are so many common errors.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Then another gentleman, when our Guru Mahārāja went there, he wanted a procession and went to the leader of the Boy Scouts. "We are making arrangements of so many things, band party, this *kīrtana* party, and other things. We want that your boy scouts will also join with us."

"No, no, no. We are engaged in social work only; not religious."

"But we are also doing social work."

"No. You are doing religious work."

"I suppose human species; there are cow species, dog species; so many species. You are helping the dogs, keeping them dogs you like to help them. But if it is possible the dogs can be converted into human beings, if such programme is possible, the dogs will no longer be a member of the dog society, they'll be transformed into a member of the human society, then that sort of service you won't accept? Why not? So our case is such. We are also doing some service to the society, but we don't like that they will be under limitation. They will be taken to some higher form of life. Perhaps you believe you have faith in God. So if our programme in the social service is formed in that way you have no objection."

"No, no. Then it will be better."

"Yes. We shall go."

Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

So while preaching we had to answer many positions, and to answer many questions, and do our work. By the grace of our Gurudeva, none, I remember, whether of ancient type, philosopher, or modern type scientist, could defeat us. Bhaktisiddhānta Saraswatī, our Gurudeva, the master of the decision of the Bhakti School, the judge, the supreme judge, who knows all the laws and ways of the Bhakti School.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: I think we should go now.

Devotee: Thank you very much. We...

Śrīla Śrīdhara Mahārāja: And our Kīrtanānanda Swāmī came yesterday, did not speak anything, he did not come out, only came in disguise and fled away, ha, ha, but did not speak a word. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. He's in a position of the President. He should be much sober and less talking. His commitment means high degree, highest degree; the value of his opinion and his speech, it should be sober and less.

"Give thy ears to all but none by tongue." Do you know the *King Lear*? His father is teaching the son, in Shakespeare's *King Lear*. "Give thy ear to all, you will hear everything, but none by tongue, don't speak a word to anybody. Don't ever commit. By word, speaking, you commit, there is commitment. But hear everything, but don't speak anything, give your opinion on anything. Don't commit my son."

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Badrinārāyaṇa Prabhu is in Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Caru Swāmī; not yet come?

Dhīra Kṛṣṇa Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: And Sarvabhāvana is he free from fever, or don't you know?

Dhīra Kṛṣṇa Mahārāja: Very sick.

Śrīla Śrīdhara Mahārāja: Very sick?

Devotee: Chicken Pox.

Śrīla Śrīdhara Mahārāja: Chicken Pox. Oh, that does not matter; and then others?
Hare Kṛṣṇa Hare Kṛṣṇa. Rāmeśvara Mahārāja is here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Svarūpa Dāmodara is also here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And important sittings are being continued, at intervals.

Dhīra Kṛṣṇa Mahārāja: Yes. Today the full, the GBC meetings, full body: that has begun today. Before that it was partial, so sometimes they could come here, like, now it is full meetings for three days.

Śrīla Śrīdhara Mahārāja: Full meetings, all the members must be present?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Confidentiality in a closed room?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And sitting after sitting until the conclusion is reached?
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Then Mahārāja, there are many devotees who also feel that whatever conclusions the GBC Body comes to that we should accept, whether we...

Śrīla Śrīdhara Mahārāja: You see, no conclusion...

Devotee: ...give the harmony we need to push forward Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: You see; united we stand. From long time I'm hearing complaints against him. But my general opinion, wait and see. Don't make yourself the first revolt, rebel. If there is – whatever happens that is God's will, through God's will, but if a reaction is sure to come we can't avoid, or we may not be the party to that. But anyhow I must stand by my own spiritual consciousness, spiritual conscience, cannot but do so. So we shall try in that way. I don't want to disturb others. I don't know how far I am fallible and infallible, but still, what I think to be the best, I cannot but do that. I cannot be a hypocrite for all the life. I can wait for some time, but the whole life I cannot go against my own consciousness and that is spiritual. That should be the position. We must save our self. But we may not be party because I'm not above faults, not above ignorance, in perfect knowledge. So it will be sober to wait and see what leads to what.

And in the mean time there are persons who are of my temperament. I can mix with them, and humbly we may try, "That these are our complaints, and if good and well that should be removed because that is not my individual case but the case of many well meaning disciples of Guru Mahārāja, God-brothers. So you should consider these points and do the necessary and save us. We don't think that we are insincerely, to fulfil some other evil purpose...

End of 81.03.12.A

Start of 81.03.12.B

Śrīla Śrīdhara Mahārāja: ...that our thinking is the highest, of highest type. But anyhow you are all, you are going to help other people at large, but we are already in your fold. Don't neglect us. Don't neglect us. Or deal properly with us. We are already in the fold, and you are going at large to collect men, and you should do so. And we are also eager to help you in that matter but we have got this sort of weakness in our mind. Please, you stalwarts, you are given the confidence of guiding the ISKCON, the responsibility put on your head by Guru Mahārāja, so do justice to his disciples. That is your God-brothers. Don't neglect this. We are well-meaning, not any mala fide object we have got."

In this way you should move to them to draw their sympathy and have justice; not only for one but for many. Being disregarded and uncared for they're going far, far away. That is not desirable. They should be given a chance and they should be utilised in services from their respective position. It will be laudable.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, since I came here in August there's been a lot more open communication with the GBC and the devotees. I think things have improved very much since that time.

Śrīla Śrīdhara Mahārāja: Very good, very good, hopeful, that is hopeful. And you will try to point out those points to those that are feeling discouragement; that the things are improving. So wait, and in the near future with more energy we'll be ale to do the service of our Guru Mahārāja in a combination. So wait and see.

Dhīra Kṛṣṇa Mahārāja: Because one thing we see is that once our Guru Mahārāja Prabhupāda he wrote in the *Bhāgavatam*, in one purport, he said, "Anyone who thinks that he can practice Kṛṣṇa consciousness outside of our society," he means in the western countries, especially, he said, "He's living in a great hallucination."

Śrīla Śrīdhara Mahārāja: Who's living in hallucination?

Dhīra Kṛṣṇa Mahārāja: The person who thinks that he can be Kṛṣṇa conscious, separately. He thinks, 'I will go away from the mission, the Kṛṣṇa consciousness movement, and I'll be Kṛṣṇa conscious separately.'

Śrīla Śrīdhara Mahārāja: In other words, who will think of leaving the ISKCON, this organisation, he'll be in fool's paradise, is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "So always be under the guidance of the committee whom I appoint for the welfare of the whole institution." So generally then try to follow, but if it is impossible for anyone, they have no other alternative but to follow his own conscience.

Dhīra Kṛṣṇa Mahārāja: Yes. But we see, my point is that we see...

Śrīla Śrīdhara Mahārāja: Wait and see, whether...

Dhīra Kṛṣṇa Mahārāja: What you're saying is true...

Śrīla Śrīdhara Mahārāja: Sometimes when one is climbing the mountain, or hill, sometimes going up and sometimes a little down; again going up and a little down. In this way action reaction things go up, so maybe a little setback and then again they may – the committee, the combined opinion may come in favour of the God-brothers.

But in the living organisation, the newcomers, that element cannot be neglected. We have got something to do in our own mind, but those newcomers they should be given facility in outer practices. We can go on mentally. We have got some sort of experience within. But the

newcomers, the external practice is indispensable to teach them. But they should be under the guidance of the Guru and the friends of the Guru.

Yesterday as I recommended, some inspector should move to set right the conduct of the newcomers to their Guru, Guru God-brothers, and as well as the core disciples of different Ācāryas. And a sort of by-law should be evolved and that should be taught in the big mission. It is a complex thing; many nationalities, many different ages, different nationalities, different previous religious colours, with so much variegatedness. So it is very possible that they will differ from one another. It cannot be neglected, this, and we should try to put them, set them properly in their conduct. There should be a department for that.

What's the time? I feel fatigued.

...

...knowledge may be encouraged, under this *bhakti*.

Karma mukham eka bhakti yoga jñāna [?]

Jñāna, yoga and *bhakti*, they may contribute something when they're guided mainly by *bhakti*, by devotion, by the spirit of service, by the impulse of service. Under them, some sort of *jñāna, yoga* and *karma*, they may help us. And,

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

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

And a spontaneous knowledge will come in its full purity only when He comes down to your heart and shows to you that, "I am such and such." Then only, knowledge about Him is possible, when He wills, He wills, He likes to make Himself known to you, that knowledge is real knowledge. Otherwise your conjecture of so many lives, meeting in the same plain, that is all misconception.

Dhīra Kṛṣṇa Mahārāja: So, there's one point in our philosophy...

Śrīla Śrīdhara Mahārāja:

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 2.117]

Just as, suppose, to attain God it is not, to do His work this English language may be necessary, may not be necessary. But it is necessary when I'm going to teach an English man,

whose language is English; then I shall have to learn English to deal with him. So when one is a Bengali literate man, *nyāya*, *tarka*, if I want to talk with him, to convince him, to convert him, then some knowledge of logic and *nyāya* I must learn to talk with him. Otherwise it is not necessary. So also when a man is proud of his knowledge, then to stop him, to convert him, to keep him down, to make him submit to attend to my words, I require some sort of knowledge. So knowledge may be used in the service of the Lord, under certain conditions.

And *siddhānta baliyā citte nā kara alasa*, Kavirāja Goswāmī says, and Mahāprabhu says, "Don't sit idle and think that to be illiterate, to be foolish, that is the only condition to get His grace."

Knowledge must come to serve me, to help me, for the adjustment of my position in a secure way. To meet the negative tendencies that may spring up in me, to stop them, that sort of knowledge is necessary to a certain extent. But real thing may not come through knowledge. It is only through submission and waiting and to show sincerely to Him I am really qualified because I am the most insignificant, I am the bona fide person for Your grace, because I am the most wanting person. In this way, that will be *dainyam*, *ātma-nivedanam*. Only through *śaraṇāgati* we can expect to have Him. And *śaraṇāgati*, *dainyam*, first thing is humility, and sincere humility. *Purīṣera kīṭa haite muñi se laghiṣṭha. Jagāi mādhāi haite.*

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

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Mādhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish. I am a person of the worst type, but the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha and Govinda. There is no qualification in me but all is the grace of Nityānanda Prabhu. It is shameful to speak about one's own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityānanda Prabhu. So fallen am I but Nityānanda Prabhu has given me all these things: Vṛndāvana, Rūpa, Sanātana, Govinda, Mahāprabhu, Raghunātha Dāsa and so much else. It is all the gift of Nityānanda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: 'Yes I have such things.' If I do not say so then I shall be an offender to Nityānanda Prabhu's grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things."]

[*Caitanya-caritāmṛta, Ādī-līlā*, 5.205-6]

But,

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

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

The sincere helplessness, the realisation of one's helplessness, the *tṛṇād api sunīc, dainyam, ātma-nivedanam*, and necessarily I cannot stand myself, I'm not such an entity that I can stand independently on my leg. I must seek some shelter, by whose grace I can live only. So *ātma-nivedanam* will naturally come from – the tendency of *ātma-nivedanam* will naturally come from within, because I cannot stand independently. I'm so insignificant. So I want some shelter, *ātma-nivedanam*. Then, *goptṛtve varaṇa*, when I get some assurance I must ardently and sincerely accept Him as my guardian, *goptṛtve varaṇa*.
Avasyase laksene krsna visvase varan [?]
And I must first have such intrinsic tendency that He will protect me. I am not shelter-less, nor helpless. He's my guardian. He cannot but save me, help me. So I foster such idea. I maintain such idea.
Dainya atma-nivedan goptrve varan avasyase lakse krsna visvase paran [?]
bhakti anukul matre karye sikha bhakti pratikulya-vavarjan adhikar [?]
And to accept what is favourable to the life of a devotee, and to forsake, to abandon what is anti, unfavourable to the life of a devotee, to abandon that. That should be the characteristic of a real devotee. Hare Kṛṣṇa. Hare Kṛṣṇa.

Finite wants Infinite, so the quest will be very strange, must be, not an ordinary thing. Finite wants to have Infinite. Necessarily works only through submission, only through fervent prayer, only to show that, 'I'm helpless. Without you I can't go on, I can't do, I can't do.' So that will attract His kindness, His pity, and then my object may be fulfilled. No other way, no other way. Just to present before Him in a naked way that, 'I am such and I'm the most needy.' The fervent appeal that, 'I'm the most needy so I have come to seek Your help. Without that I cannot be saved. I cannot live at all.' Such sincere craving: that is the real qualification of a devotee in any form or other. He may be a good scholar but this tendency must be, must have the upper hand. He may have many qualifications in the worldly sense, but still, if the leading feeling is such, then he'll get grace. Not that all that are graced by the devotion of the Supreme Lord they're poor in all respects in comparison with the worldly men. They're highly talented, highly resourced, full men. They also get the grace of the Lord. But still, at their heart they're very humble, and they think themselves nothing, *akiñcana*.
Akincanasya bhagavad bhagavan dantasya param padam _____ [?]
'I have nothing to boast. I have nothing. If I analyse myself I see that I have nothing. I'm the most needy.' I'm the most needy: that must be the leading feeling of the devotee, whatever qualification he may have. He may be a Brahmā, he may be Śiva, any position he may hold, but still, to attract the attention and the grace of the Lord, that needy characteristic there must be predominating, otherwise cannot attract Him. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, as a necessity for preaching, Rāmeśvara Swāmī he wanted me to put one question to you. That the Bhaktivedānta Book Trust they're publishing one book called *Reincarnation*, and he says that the western rational mind, that we need to describe to the western rational mind how the soul is being transferred from one body to the next, how the soul is entering into the semen of the father?

Śrīla Śrīdhara Mahārāja: Into the?

Bhakti Caru Swāmī: Entering into the semen.

Śrīla Śrīdhara Mahārāja: Semen, from someone, oh. These are to satisfy the curiosity of the scientists, yes?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But when *śraddhā* springs from *sukṛti* he may not care to come in all the details. If you go to analyse then no end; approximate knowledge will help you sufficiently to take the path of devotion and dedication, and go to analyse the scientific characteristics no end, no end. It does not come through that. Through that way the knowledge of the Absolute never comes. It comes from an independent way that is *sukṛti*. It comes from the *nirguṇa*, the *nirguṇa* only; the *nirguṇa* approaches the *nirguṇa* and takes him to the *nirguṇa*. This *guṇa*, *satya*, *raja*, *tama guṇa māyi*, misunderstanding in any stage cannot lead to even *satya guṇa*. In its highest position it is *satya guṇa. Satya guṇa* also cannot lead us to *nirguṇa*. So it is said, *ahaitukī apratihatā.*

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

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

And what is that? How it originates? *Ahaitukī apratihatā*. It is causeless, meaning its cause cannot be traced in this mundane, in the world of *guṇa māyi*, this *māyic* misconceived world. It is beyond. *Sukṛti*, that's coming from the agent of the Lord, *bhakta*, and that when accumulated sufficiently, then only, truth can disperse ignorance. Not a part of ignorance can dispel ignorance – truth. So *nirguṇa* can save us and take us to *nirguṇa*, from all shades of *saguṇa, māyā*, misunderstanding, misconception. You see, so when the Lord says,

api cet sudurācāro, bhajate mām ananya-bhāk
[sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"*Sudurācāro*, in consideration of this *māyic*, this misconceived standard of morality, *api cet sudurācāro*, most disqualified he may be considered from the standpoint of the purity of this world. But *bhajate mām ananya-bhāk*, but his exclusive tendency can be found towards Me, a spontaneous flow towards Me, avoiding any other direction. *Sādhur eva sa mantavyaḥ*, he should be considered as *sādhu* because *nirguṇa*, that flow, that is to be considered. Other things, now it is here, it will vanish next moment. The *satya guṇa* takes to the highest position of Brahmā, the next moment the wheel will come here. The concocted good or bad, that is only moving in a circle. It is now holding the highest position, only next moment he's coming back, he's coming down."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

So any development in the misconceived area is no development. But in the consideration of *nirguṇa*, a little improvement, that is of infinite value. That won't leave you. That won't be destroyed. *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva*.

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

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

All these advices make us to have a faith; that my consideration cannot be taken into comparison with any worldly good or bad.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

The good in a dream - in a dream, a good dream a bad dream both false. Do you follow? So, in this illusory conceived world, good or bad has got no value. And to save anyone from this charm of this enchantment, or this glamour, that help must come from *nirguṇa*, from the

Vaiṣṇava, from the scripture of the *nirguṇa*, that is *Bhāgavatam*, *Gītā*, all these things, which springs from *nirguṇa adhikār*. We must be all attentive towards that, that *nirguṇa* can help us, snatch away our soul in bondage in the *saguṇa*. The *nirguṇa* agents will come and snatch away the soul from the bondage of misconception. And no *saguṇa* agent can do it successfully. He's captive himself. So the help must come from *nirguṇa*. And from here the emptiness of *guṇa*, that in spite of so much possession of power here I am most insignificant because this thing has got no value at all. Such aggrievement of heart makes him fit for *nirguṇa*, when he comes to know this is all futile. The possession, *sapna samsthita* [?] I possess in a dream, so it has got no value. So when he earnestly prays for the help from the *nirguṇa* world, from the proper cent per cent truthful world, then that comes to their help. And no *saguṇa* is qualified to help any *saguṇa*. That will be in his own way.

Deception for deception, *chari chari mastata bhai* [?], deception for deception. One blackmailer is exchanging his things with another blackmailer. Two thieves are exchanging things. None is the real owner, so blackmailing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Again perhaps tomorrow some friends will come. I feel exhausted.

So Charu Swāmī won't be here tomorrow morning? You'll have to go to Calcutta?

Bhakti Caru Swāmī: If I'm here Mahārāja I will possibly come but I might have to go to Calcutta tomorrow morning.

Śrīla Śrīdhara Mahārāja: Anyhow, Dhīra Kṛṣṇa Prabhu, he's here, constant. Hare Kṛṣṇa.

...

Hare Kṛṣṇa. Gaura Haribol. *Vaiṣṇavānāṁ yathā śambhuḥ* _____ name is a name of Mahādeva, Śiva. And *Śrīmad-Bhāgavata* [12.13.16] has given recognition to Śiva as one of the principal devotees of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And also Keśava Bhāratī Mahārāja has come, from south Europe. He was here yesterday; from south Europe, Italy.

Śrīla Śrīdhara Mahārāja: South Europe, Italy.

Dhīra Kṛṣṇa Mahārāja: What's your name Prabhu?

Devotee: Nagaraja.

Śrīla Śrīdhara Mahārāja: Nagaraja Prabhu. That is a non name to me I think, Nagaraja. Did he come here previously?

Nagaraja Prabhu: A couple of days ago.

Śrīla Śrīdhara Mahārāja: Yes, Nagaraja, *paramahaṁsa*, four stages of the *sannyāsī*, the first portion, *kuṭicaka*, *bahudaka*, *kuṭicaka* means when one is within a cottage. Does not like to get

out of the cottage, and always being in the cottage he goes on with his meditation, thinking, Kṛṣṇa *Nāma, kuṭicaka*. And *bahudaka*, when he comes out to preach, goes anywhere and everywhere, and takes *daka* means water, *hudaka* means water. *Bahudaka* means various kinds of water he takes, he drinks, and moves here and there always. In the length and breadth of the world he may move and go on with preaching about his own Lord of the heart. Then *haṁsa, haṁsa* means one who is eligible to take the important things from ordinary. In the *śāstra* there are many kinds of advices suiting to different natures of people. And the *haṁsa*, just as the duck [swan] can take out the milk from water, so he is able to take the gist, the important thing, leaving aside the ordinary, unnecessary thing; that is *haṁsa*. And *paramahaṁsa*, who is expert in such work, he's always in *sāragrāhī*, essential things. He's always within essential things and non essential things cannot come near him, *paramahaṁsa*.

parahaṁsa-varaṁ-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padaṁ, praṇamāmi sadā prabhupāda-padam

[O Śrīla Prabhupāda, all the great *mahā-bhāgavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the lotus toe tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.] [Śrīla Śrīdhara Mahārāja's *Śrī-Śrī-Prabhupāda- padma-stavakaḥ*, 10]

You are all Bhaktivedānta *parivar*, the Bhaktivedānta group, *parivar* means group. You are all Bhaktivedānta *parivar*, Bhaktivedānta group.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Dayal. Dayal Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, this *praṇamāmi sadā prabhupāda-padam*, when did you write that?

Śrīla Śrīdhara Mahārāja: Just after the departure of Prabhupāda. When Prabhupāda was living only one poem about Bhaktivinoda Ṭhākura was written by me and Prabhupāda appreciated very much the argument there. In Bhaktivinoda Ṭhākura's poem I wrote,

lokānāṁ hita-kāmyayā bhagavato bhakti-pracāras tvayā
granthānāṁ racanaiḥ satām abhimatair nana vidhair darśitaḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato māhātmya-sīmā na tat

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6]

A comparative study of development in the theistic conception, that was represented, and Prabhupāda liked it very much, appreciated.

yad dhāmnah khalu dhāma caiva nigame brahmeti saṃjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

Brahman conception of the Reality, then Paramātmā conception, and Nārāyaṇa conception; Brahman conception by the *jñānīs*, Śaṅkarites, Paramātmā conception by the *yogīs*, and ordinary *bhakta* they have got Lakṣmī Nārāyaṇa conception. But surpassing that you give up the higher conception of Kṛṣṇa consciousness; and Kṛṣṇa is so and so, such and such. That was shown in those hymns. Hare Kṛṣṇa. Hare Kṛṣṇa.

Both poetry and philosophy combined. There are many books in the world which have got poetry character. But there are many that have got philosophical, ontological character. And ontology and poetry combined, such books are very rare in the world, both poetry and ontology. *Śrīmad-Bhāgavatam* contains both in its superior quality, both *kavyam*, that's poetry, beautiful poetry there; and also the ontological representation is also of the highest type. And in *Caitanya-caritāmṛta* both poetic and ontological side we find in its high degree.

Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

We are talking, talking and talking, but about mortality. Just as it is written in *Bhāgavatam* [2.3.20], *dādurikeva sūta*, the frog also makes noise, and what is the result? That serpent gets the clue that there is the frog and the serpent comes and devours him. So all our talking is of that nature. We are only, mis chattering [?] that is all mortal. Theism, the subject of our talking, speaking, is all mortal and we are being mortalised. By all our efforts we are only helping us to be fodder of the god of death. Mortal, by every movement, we are, the matter is mortal, and we are, being soul, we are only cultivating about chewing all things that are mortal. And identification is growing in its condition and dragging us to the mortality, and we are being prey of mortality.

Kṛṣṇa consciousness is just the opposite. To speak about Kṛṣṇa, try to see Kṛṣṇa, try to move in Kṛṣṇa in all affairs, and not only will you be above this mortal area, but you will be able to enter into some positive world, of Kṛṣṇa, the Reality the Beautiful. Reality, the harmony, beauty and harmony and love, all similar and almost same: divine. Divine means dedication, at the bottom, the foundation is dedication, not of exploitation, in the midst of which we are plodding.

Exploitation, exploiting one another here, we live; our very life is possible only when we devour our neighbours. So nasty form of life we have got at present that without creating disturbance into the environment we cannot live. Without food we cannot live, go on, and food means so many lives to be killed. So living in this plane, that is a nuisance thing, very nasty. Without disturbing the environment we cannot maintain ourselves; a very nasty thing.

So we all must promise to leave this land where we are living at present. And we shall try to enter into another land where we can give, we can help others, where our living may not create any disturbance to the environment; such land, a land of dedication. Here, everyone, every unit is an exploiting agent, cannot but be. But there, everyone is a dedicating unit. And its acme is in Goloka, in Vṛndāvana, the zenith of dedication, dedicating tendency. It is spontaneous and it is irresistible rather, irresistible, *ahaitukī* and *apratihatā*. Spontaneous, that is causeless, no cause, naturally. It was, it is, and it will be. And spontaneous, and *apratihatā*, nothing can make or mar. It is of such nature. And that is the position of our innate nature, really.

And the agents of that land come here to recruit us to that holy land. And the duty fell on the head of Swāmī Mahārāja to go to you all in the wide world, to carry this news to you. And you are attracted by his words, and so many of you have gathered. Our joy knows no bounds to see you here. The land of Mahāprabhu, where from it began, the flow; though it is eternal, but in this mundane world, such flow in its brightest colour came, began from Māyāpur. So with what thankfulness, and what contribution from our heart we shall try to see that land, the birthplace of such flow. Not only to save us, but to crown us with the highest success of life eternal. Not a particular life. This is not only for human beings, a handful of animals, but it is meant for all, even beasts and trees, stones. It is so light, and so fine, that it can pierce through the four walls of stone, and can enter like x-ray, everywhere. Any movement, the wave that is created in Kṛṣṇa consciousness: that will pierce through everything. No hindrance, *apratihatā*, it can go to help. There may be difference in degrees of intensity, but it is sure that it is passing to the – it comes from Infinite, and it is working also in the plane of Infinite. No limitation it cares for; it does not recognise any limitation at all. It is Vaikuṇṭha. *Kuṇṭha* means calculation, limit. The talk of the unlimited, in its characteristic, it is also so, none can limit it, check it, hinder it, oppose it;

apratihatā. It may not be felt; it may not be measured, by the knowledge of our senses. But it is there and it is progressing.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Any new figures have come?

Dhīra Kṛṣṇa Mahārāja: Yes. More and more are coming every day now. Later on today I think some more devotees will be coming from America, South America, and perhaps Canada...

End of 81.03.12.B

Start of 81.03.12.C

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, many of the devotees here right now, they're presidents of different temples in ISKCON around the world. So after the GBC meetings there's also a temple president's meeting, in which the GBC resolutions they will be presented to the temple presidents as a body. So one thing that will be presented is that the decision concerning the extension of Ācārya-ship: so it has been decided that it will not be extended.

Śrīla Śrīdhara Mahārāja: It won't be extended?

Dhīra Kṛṣṇa Mahārāja: Yes, and some of the reasons...

Śrīla Śrīdhara Mahārāja: It is decided in the GBC.

Dhīra Kṛṣṇa Mahārāja: First the Ācārya board then the GBC.

Śrīla Śrīdhara Mahārāja: Then the GBC, the decision is final?

Dhīra Kṛṣṇa Mahārāja: Yes. They're saying indefinitely. That means for no specified period of time, because...

Śrīla Śrīdhara Mahārāja: Because it is not the proper time for further extension?

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: No necessity.

Dhīra Kṛṣṇa Mahārāja: Right. But they were thinking, many of them were thinking when they went into the Ācārya board meeting to extend, but taking the last year into consideration, because there were some difficulties on the level of Ācārya, they were thinking that now is not the proper – there is not the right atmosphere in our society for extension. And that those who were to be considered as candidates for Ācārya that there was some political motive there, or

political dealing, with some political concern; so they wanted to make it free from such political concerns. So they have thought to not extend at this point.

Śrīla Śrīdhara Mahārāja: So that decision has already been taken, the important decision. Yesterday such a resolution was taken, only yesterday?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And unanimous, that verdict was unanimous?

Dhīra Kṛṣṇa Mahārāja: Finally. It's actually, it may be like half and half in terms of how people feel, but the verdict is unanimous.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Someone may be willing to forego their personal feelings for the sake of being unified as a body.

Śrīla Śrīdhara Mahārāja: Oh. Let us wait and see the result, the consequence. Anyhow, unity is desired; unity and progress, what is desirable.

...

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Conservative, Liberal, Labour; so many parties: in India there are many parties in the political world, but in England, Conservative and Liberal, and then came the Labour party. Three parties we find there. And in America the Democrat and the Republic, two parties. But the people outside they say there's very little difference between the Republic and Democrat. They look like almost the same. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is a famous saying about the definition of democracy by Abraham Lincoln: "Government of the people, by the people, for the people."

I used to, when I was in charge of Madras Maṭh, daily class I used to advertise in the paper for the daily class. Government of the people, it is true, of the people. And government for the people, it is also tenable. But by the people is untenable. The mass is ignorant. So vox populi is not vox dei. Where is this mentioned? [16th century: from Latin, literally 'the people's voice.']

Vox populi is not vox dei. The voice of the people is not the voice of God. It is a general saying, "the voice of the people is the voice of God." These are all unguided, mistaken people. What value may be there in their voice? They're all fallen, not up to standard of thinking. They're being the fodder of death, their movement, so how can they take us to our desired goal?

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd *mantra*]

That is the innate and principle of life: to save ones own self, to become immortal, and to become, out of ignorance, and to become happy. Our very existence is being threatened every second here where we live. And it is also threatening to cover our knowledge. And it is always offering, threatening to swallow us with misery. The misery is threatening to swallow us every second. These are our standing enemies. We must fight with them in a scientific way, how to get out of these three born enemies of us, who are always threatening, our very existence, our very knowledge, and our very sense of happiness, feeling. Hare Kṛṣṇa. Hare Kṛṣṇa.

So the God conception has come in this world. The ideal, above, in the transcendental realm, even superseding our imagination, how to be happy. The area of happiness is the area of God. Satan may not enter there, may not have his influence over Him. So Godly life, that again, what is the conception of God proper. There is also possibility of comparative study from this side, and that is our conjecture from here. But in reality there is such position and such place. And they're not idle, God is not sitting idle. He's also sending His messiah, messenger to this world to recruit, from different positions to different stages of theism. And there is also gradation.

In the political dominion status a sort of independence, then different conceptions of political emancipation; so also the general emancipation has various conceptions. And according to our hankering and demand of our sincere soul we come to similar class.

There is a possibility of comparison, *taṭasthā*, both relative and absolute consideration. Everywhere: both kinds of knowledge, relative and absolute. The absolute holds the supreme position, but relative is there and must be there.

Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Then, any question?

Dhīra Kṛṣṇa Mahārāja: You don't have any questions?

Śrīla Śrīdhara Mahārāja: No question?

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

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

[*Śrīmad-Bhāgavatam*, 11.20.30]

All the questions disappear when we get the solution proper. *Bhidyate hṛdaya-granthiś*. Which is almost impossible, unthinkable, such solution we get from *Bhāgavatam*. Such a stage is possible. What is that? *Bhidyate hṛdaya-granthiś*. All the ties are unloosed, in the heart. The heart is full of different ties. I tie myself with this idea, this idea, that idea, thousands of ideas I am tying with that. I want. I want. I like it. I like it. I like it. All the ties are unloosed at once. Such knowledge may descend in us. At once, all the ties all unnecessary, so many ties are all

unnecessary. Unloose it, unloose it. They're rather enemy. Let them, we thought that they're friend and wanted to tie me with him. Unloose, unloose, unloose. They're not friends, all enemies. *Bhidyate hṛdaya-granthiś*. All the ties of the heart are broken off.

Chidyante sarva-saṁśayāḥ. This is in the stage of activity, *karma, bhidyate hṛdaya-granthiś*, and in the layer of knowledge, *chidyante sarva-saṁśayāḥ*. There are so many doubts, doubts after doubts. All doubts cleared. Just as the mist disappears, so all doubts cleared.

I thought how it is possible, in the beginning. It is impossible. In the beginning I thought that there the sayings of *Bhāgavatam*, when Gauḍīya Maṭh came to say this, something like this, "That this is the truth and nothing can be, no other conception of truth may be absolute. This is the absolute". Then how it is possible? But in my childhood I had some knowledge of *Bhāgavatam*. This *śloka* came to my mind. Yes, *Bhāgavata* says there is such stage. It is possible. *Chidyante sarva-saṁśayāḥ*. Free from all doubts, there may be such a stage that we're free from all doubt. Then also *Upaniṣad* came:

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

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

tad viddhi jnasasya tad eva brahman [?] Enquiry is good: but enquire like a proper man, in a proper scientific way. That enquiry, search, search for a particular thing which equates to search after everything. Come to search that thing which will solve all your problems. Searching after this, searching after A, searching after B, searching after C, dismiss all these mad ideas. Search for one thing which will satisfy everything. It is possible. *tad viddhi jnasasya* [?]

Yasmin vijñāte sarvam evam vijñātam bhavati. If we know that point everything is known. *Yasmin prāpte sarvam idam prāptam*. If you get that thing everything is got. Is it possible? Yes, it is possible. And when we come to such faith, then there is real faith. It is *śraddhā*. It is known as *śraddhā*, in Sanskrit language. And perhaps it may be, the similar word in similar meaning as faith, in English, *śraddhā*. It is possible. There is the central truth. If I know that, everything is known. If I get that, everything is got. *Yasmin prāpte sarvam idam prāptam - tad viddhi jnasasya* [?]

If you want to be a student you study such a thing of absolute characteristic, of the grand characteristic; not partial, but search for the whole, the conception of the whole. That is, it takes us to such understanding, the one ruling the plurality. One unity, the oneness of the whole, and from one point the whole of our conception is being controlled and ruled; that idea. The one in whole and the one is the master of the whole. And if I be acquainted with that one the whole is under me.

Our Guru Mahārāja, in Bombay, in answering some question he told, "That suppose a lady, a girl, is very poor, but if she's married to a prince, the prince has everything, and through her matrimonial relation she can have command over the kingdom of her husband."

This is something like that. Kṛṣṇa is the paramount power and we have got some intimate relationship with Him then everything comes within our jurisdiction through Him, through His love, and my love towards Him. Through that affection everything may come within my *adhikāra*, within my power, or something like that. So in this way we can know. We can know, we can have, everything. And also, we may not think that to have everything means under us. That means exploitation. It is not that. That is the tendency is to serve. In that world exploitation is unknown. I will get chance of serving so many, with so many assistants also.

Our Guru Mahārāja used to say, "The whole duty which I find in this mission, I should do it. It is mine, but I can't do. So Kṛṣṇa has sent so many assistants to me. But the responsibility is mine."

So this sort of spirit must arise in the heart of every servitor. "The whole thing, it is my duty, I should do the whole. It is the service of my Lord, my loving Lord, and the whole responsibility is that of mine. But because it is not possible, so Kṛṣṇa has sent so many helping hands to me." In this way everyone will try to accommodate the service of everything. Just as at present in our crude form of mentality we want master-ship over everything. In the land of exploitation, generally, our innate nature will be to be masters of all infinite, that everything will obey me. The whole world will obey me. But just the opposite; I shall serve the whole world. That is, the opposite is in our innate nature, to serve all. And such a world is there.

And Kṛṣṇa is the leader there. Rather, He's the predominating – if such representation is possible, and the predominated aspect, half, is Rādhārāṇī. Predominating and predominated, but both of dedicating stuff. But formally one is predominating half and another is predominated half.

Proton or neutron or something like that; what is said? In the centre of the electron, electron is just like a solar system, and there, all atoms are moving, electrons are moving in atom, and in the middle the both combined, the neutron and proton perhaps, one negative and one positive.

But the half, moiety, our Prabhupāda used to use this word. Predominating Moiety and Predominated Moiety; two halves. Formally, predominating, aggressor, Kṛṣṇa, and to be aggressed, Rādhikā, in its highest form possible, dedication. So Rādhārāṇī's lookout is, "All the services of Kṛṣṇa is Mine alone. I take so many only to help Me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And Gurudeva according to the stages of the devotees are seen in various planes to play his part. And ultimately enters into Rādhārāṇī, and Her group, and in *taṭasthā-vicāra, amnaya vetirek.*

These services are planned to – the anti party is necessary, the opposition party is necessary to enhance the degree of services. It is performed by Yogamāyā. Different groups, competition of services. We are to hear, and vague impression we may receive in our young, lit, the photographic plane, according to its capacity are deep or vague, so the picture may have some

impression within our heart according to the awakening. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: I have a question. If one devotee is desiring or hankering after the responsibility of taking on disciples, does that mean he's unqualified to be a Guru, a spiritual master?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: His question is that if someone is hankering after the responsibility of accepting disciples, does this mean that – is that to be interpreted as a disqualification?

Śrīla Śrīdhara Mahārāja: It depends, it is laudable, but it depends upon the purity of purpose, sincerity. Do you follow?

Devotee: How will that be understood?

Śrīla Śrīdhara Mahārāja: That is, at his risk he can do. There's the *śāstra*, the *sādhu*, then the right. His ultimate decision with his conscience. If he's sincere he's all right. But if other elements are mixed in that desire, the *bhukti*, *mukti*, *pratiṣṭhā*, mainly *pratiṣṭhā*, name and fame, then he will have to take the risk and reap the result accordingly. Otherwise, on the whole, it is a good thing. But at the same time it may be tested in that way, if he thinks there are superior Ācāryas and if he weighs the good of the disciple he may carry him to that Ācārya. But if he finds there is none to help him, and I can help him to certain extent, sincerely, then he should go at once to help him. Otherwise he'll be a criminal. One man is drowning and I can rescue him, I must come forward. But there is possibility that in going to rescue him I may also drown. Then he'll bring another gentleman, "Oh. Stronger man, help him, he's drowning." So the purity of our purpose, that is the highest response with which we are to judge it.

Hare Kṛṣṇa. Gaura Sundara. Gaura Haribol.

A patient is suffering, and I know something of treatment, I shall come forward to help him. But a better doctor is available, then I shall try to help him in that way. Otherwise I shall go with my sincere desire to help him. It's something like that. I have got – I had a disease, I got medicine from my Guru Mahārāja, and I think that I'm improving, my health is improving, I'm getting out of the disease. That medicine I may recommend in the case of another similar patient. But there also, it is mentioned in *Hari-bhakti-vilāsa*, when one rushes to take the responsibility of deliverance, and when there is another, higher man, to deal with the case, he'll be criminal.

Anyadhikari ācārya, bhatta mani, nimbadhikari _____ [?]

A better doctor is available, but for my trade, for my selfish purpose, I run to, rush to take the patient in my care; that will be criminal. But none to help, then whatever little knowledge I have got I must utilise that for his betterment. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If purities purpose is there, that is invincible. None can defeat him, or make any harm of him. Hare Kṛṣṇa. Sincerity. Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, the situation may also arise where a group of senior devotees, some of whom may be qualified themselves to take on this responsibility, may desire that some other specific personalities be chosen to be able to deliver the...

Śrīla Śrīdhara Mahārāja: A *jīva* soul's personal opinion, I think this decision is unhappy and injudicious. The decision of the GBC is unhappy and injudicious, it seems to me. And the consequence will be that many independent Ācāryas will spring up, will stand up, as a result of this bigoted policy. This is my personal opinion. And I wanted to save the ISKCON from such reaction. But they should be accommodating and expanding. They should expand themselves. They're doing it in a particular way, that making disciples, the expansion. From outside the ISKCON, with some little knowledge we have got in my life, with all sincerity I wanted to help the ISKCON that the organisation with its prestige they can go on for some time, safely. But the Divine Will we must work in its own way.

In Hegelian language, the thesis, antithesis, synthesis. Whenever anything happens some opposite happenings occur. And then again greater synthesis is the outcome in future. So we must submit to the inevitable. We shall have to submit to the inevitable. Hare Kṛṣṇa. Hare Kṛṣṇa. Sometimes what we do not do, willingly, voluntarily, we are forced to do that, with some punishment. Not always, let us see what way the Divine Will goes, Divine, the sweet will of Kṛṣṇa; what way He passes. Let us wait and see. Hare Kṛṣṇa. Hare Kṛṣṇa.

I am – my heart aches to hear that many important persons have already become indifferent and many vanished. That gentleman whose reaction is very deplorable, I was known to him, that Pradyumna. First he came with eighteen points complaining against the present GBC and the Ācārya board. "I represent the general body of the non Ācārya, non GBC members. They're moving in this way and there are eighteen points of objection from us against them."

I saw that many of them were not objectionable, but I asked him, wait and see. Many of my friends I advised only wait and see. Don't do anything hurriedly. Hurriedly you'll have to repent. Especially when your Guru Mahārāja Prabhupāda – so many sincere and good friends whom I cannot mention but with little difficulty in my mind, with some pain in my mind. According to me they're all sincere devotees came. But they could not have any room within the fold of ISKCON and disappeared. And some of them are prey to reaction, prey to reaction I'm told.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: United we stand, divided we fall. That is providence. What I can do? Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So accommodating nature would have been better according to me. But what – the Kṛṣṇa's will, we must submit to that, submit to that. And thereby we won't be losers, we won't be losers. His will, His will goes this side. It may be pleasing to me. In this way we shall try.

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

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

And also the last *Śikṣāṣṭaka śloka* of Mahāprabhu,

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

His sweet will may move this side, that side, in my favour, against me, still, I must submit to that supreme absolute will. Hare Kṛṣṇa. Hare Kṛṣṇa. Let us hope that their decision may help the ISKCON, by the will of Kṛṣṇa, it may not bring any disaster in the organisation. Let us hope and pray. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. ISKCON is a newborn child, a newborn child. There may be many child enemies, so we shall pray to the Lord that the child may grow to be a strong young man, and do the desired service of its founder, Bhaktivedānta Swāmī Mahārāja. Gaura Haribol. With these good wishes we shall pray to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]
[*Bhagavad-gītā*, 6.40]

With a great campaign, the highest campaign the world has ever seen. The expansion of the creed of love of the Absolute in the religious sky. So its expansion, its happy movement is to be

wished and prayed for by all. Mahāprabhu's grace may reach to every corner of the unknown corner of the world, and so many souls may receive that nectar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

End of 81.03.12.C

Start of 81.03.12.D

Devotee: ...that the Vaiṣṇava philosophy would indicate that any senior, sober, disciple of Śrīla Prabhupāda should be able to accept disciples, rather than just by some appointment.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying there's a feeling among many devotees that among the senior disciples of Prabhupāda that they should be allowed to accept disciples.

Devotee: And it shouldn't be based on appointment.

Dhīra Kṛṣṇa Mahārāja: And it should not be based on appointment.

Śrīla Śrīdhara Mahārāja: They may think from their standpoint, 'If we allow one, the two will come, then many will come, everyone will say that I must have otherwise I will revolt.' From their standpoint if I am to think, so they may think like that, in this way. 'If one opening then many opening we'll have to endure. With recognition of two or three this year, then next year many will flock together, 'we want', and then the threatening will come. So we must stand rigid. We have got a good position now that our Prabhupāda has recommended this and there is no explicit saying from him that extend yourself gradually. So we are in strong foundation at present. But if we come down to take any other advantageous position then we may loose our position for all. And now there is eleven, then there will be a hundred, and we cannot be able to quench the thirst of the ambitious persons. So we are in *durga*, in a fort, that Prabhupāda has sanctioned only these eleven. We must not get out of the fort. That will be dangerous for us.' That may be their position at present, they think, 'This is political.' And according to me this is also political stand; stand in a firm position within the fort, given by Prabhupāda. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: They're thinking that later more can be added, but right now in our society...

Śrīla Śrīdhara Mahārāja: No. They'll be put in fire, when one is going to die, then he'll think, 'I must have nomination from my disciples, in my place.' There they'll come before the test. When one is departing, at that time his spontaneous desire will come to find his successor from amongst his disciples. And the real fight will begin at that time. He won't like to give nomination

to God-brothers, but perhaps one of his disciples, to keep his name eternal. And there the real test will come at that time. Hare Kṛṣṇa.

Suppose if one of the eleven severs his connection with them, then what will they do? To keep up the number full, eleven, they will take in another new person, or not? Then ten will be the number. The eleven as spoken by Swāmī Mahārāja that will lose its character, so eleven must be, so one God-brother should be taken in, or ten will work?

There will be difficulties, so independent action will be necessary, but if not now, a little later it may be. But only the difficulty is that so many sincere souls they're going away from the organisation. And they cannot keep their position while single and they're going down. That is our sorrow. Otherwise it does not matter whether eleven Ācāryas or one Ācārya. It does not matter. But those that have come under the banner of Swāmī Mahārāja, if they lose their purity of life, then that is to be mournful. Only this much, this is what is aching me. I knew some of them personally. Hare Kṛṣṇa. Hare Kṛṣṇa.

And I advised them all, wait and see. Don't go to take any adverse steps. Wait submissively. And maybe, just as too much grandeur, and in competition to show the position of every Ācārya that he commands more men and more money. This is undesirable. Rather, if the competition would have been otherwise, one is helping another in his gorgeousness, according to the qualification, that would have been a more happier thing, more happy thing.

But after all, His will, will go on. And that is our solace. Our consolation will be that. It may not suit or please me, my heart, but I cannot expect, I should not expect, that everything, all events will satisfy me, they're only to satisfy me. No. His will should be satisfied at any cost and every cost. So patiently we shall have to take what happens, practically. We won't allow ourselves to be perturbed much as to do something which will go against this decision. Though not with full heart, still, we shall try to accommodate with it. That attitude should be better according to me. But when God wishing it will be – it may take another way any time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our solace will be, His will may not be challenged or may not be opposed. Let us try to be happy with the decision. And He will see. Hare Kṛṣṇa. Hare Kṛṣṇa. We should not allow ourselves to be identified with the disturbing element. It may go against the organisation built up by Swāmī Mahārāja. So toleration: that will be laudable, according to me. Wait and see.

There is a saying: *suhasya sigram aso misra kalo harmam* [?] When Rāvaṇa was killed, informally, and his life, still he was living but he was sure to die very soon, at that time Rāmacandra sent Lakṣmaṇa: "Go approach Rāvaṇa and ask him some advice about *rāja-nīti*, political conduct." He had long experience, *cuda-yuga*, fourteen *yugas*. So Lakṣmaṇa went to Rāvaṇa and asked advice how to conduct the kingdom, "What policy should we accept?"

Rāvaṇa told one thing: *suhasya sigram aso misra kala haranam* [?] "What is good we should do it immediately, and what is bad we should take time, we should take time after time." *kala haranam* [?]

And he also gave example from his life. "When Śurpanākha, my sister, came and reported to me that her nose and ears had been cut by Lakṣmaṇa, knowing fully well that to enter into war with Rāmacandra that is not an easy task. That is bad. Still I hurriedly took up and I am going to be finished. I am almost finished for that. But I had a good plan also in my mind, that this salty

sea must be replaced by the milky sea. *Ksiyo sarga* [?] We are around with the sea of salt, but there is a sea of milk. I must change. I could do it, but, *kala haranam* [?] Yes, I shall do, I shall do. In this way I lingered and I could not do that good thing. Because it was a good thing on the whole and I did not take it immediately so I could not do it. And this bad thing immediately I took up and I am dying now."

So *suha* [?] things which are good, *primavesi* [?] from the *primaves* [?] view, what is good we must do immediately, and what is undesirable we shall wait for that to take any action against it. Wait and wait. Then perhaps if my plan is good it will come out naturally. After a little time it may come naturally.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Gaura Haribol. Gaura Haribol.

What's the time now?

Dhīra Kṛṣṇa Mahārāja: It's nine thirty five.

Śrīla Śrīdhara Mahārāja: Nine thirty five?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And today you came here, you reached here what time?

Dhīra Kṛṣṇa Mahārāja: At eight o clock.

Śrīla Śrīdhara Mahārāja: Eight o clock.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So one hour and a half engagement with you; and sometime before you with these friends.

Dhīra Kṛṣṇa Mahārāja: Yes. So I think we'll take your leave now.

Śrīla Śrīdhara Mahārāja: Yes. You may take leave now.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedanta Swāmī Mahārāja ki jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda ki jaya. Sevā Vṛnda ki jaya. Sevā Vṛnda ki jaya.
Gaura Haribol. Gaura Haribol. What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "By your mercy we can become free from this political consciousness and become Kṛṣṇa conscious."

Śrīla Śrīdhara Mahārāja: Yes. That we want from our heart, whole of my heart, that I want you all to be happy with Kṛṣṇa consciousness, and also you can spread it. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: I was thinking, your name is Bhakti Rakṣaka, so we have the *bhakti-latā-bīja* must be protected from Vaiṣṇava *aparādha* and *Nāma aparādha* and by your kind advices you're protecting us from these serious offences.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Let God decide in our favour, what you say, we may be saved from Vaiṣṇava *aparādha* and other *aparādha*. That is the highest interest of us all. Nitāi. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Haribol.

End of 81.03.12.D

Start of 81.03.13.A

[About thirty five seconds with Śrīla Śrīdhara Mahārāja and Śrīla Govinda Mahārāja in Bengali conversation]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, the devotees they also want to give some *dhan*.

Śrīla Śrīdhara Mahārāja: What are they? Nitāi Gaura Haribol. Nitāi Caitanya.
Hare Kṛṣṇa. Hare Kṛṣṇa. What is your point?

Dhīra Kṛṣṇa Mahārāja: So can we ask you some questions about paintings for *Brahma-saṁhitā*?

Śrīla Śrīdhara Mahārāja: Yes. Do it.

Dhīra Kṛṣṇa Mahārāja: Sometimes we would ask questions, the artists would put questions to Prabhupāda on the details, and he would think that, he would describe this sometimes as teasing, that these questions would tease him, because sometimes they may be a little intricate. So we hope not to be too intellectual about it, but if we can ask the questions simply or clearly and you could give some advice.

Śrīla Śrīdhara Mahārāja: Yes. Let me hear then I can say.

Dhīra Kṛṣṇa Mahārāja: [To another devotee] This is my own list, you have yours.

Devotee: The first painting that we want to do is in the first verse and the second verse there is description of Gokula Vṛndāvana as thousand petal lotus with Kṛṣṇa in the centre. And in the twenty sixth verse there is description of Lord Brahmā's meditation on the thousand petal lotus of Goloka Vṛndāvana with Kṛṣṇa and Rādhārāṇī and the *gopīs*. So we want to do one painting of the Goloka Vṛndāvana planet with Rādhā Kṛṣṇa surrounded by the *gopīs*. So...

Devotee: Do you have the exact questions written down, did you write them down?

Dhīra Kṛṣṇa Mahārāja: _____ I just have these little extra comments that Rāmeśvara Mahārāja made.

Devotee: So it is described that Rādhā Kṛṣṇa are seated on a divine throne, and the whorl of the lotus flower where They are seated is described as a hexagonal figure. So we were wondering, what is the meaning that it's a hexagonal figure, the whorl of the lotus?

Śrīla Śrīdhara Mahārāja: I am sorry that we are not to enter into the discussion of such higher and subtle position of the *līlā* of Rādhā Kṛṣṇa. That is not to be brought into public. And that is the distinction of Gauḍīya Maṭh and the *sahajiyā* section. They're trying to imitate all these things. But we are not, we have no faith in imitation. It will come in individual case and it will awaken in an irresistible way when the programme of the *sādhana* stage is finished, it will come automatically, spontaneously. We are believers in that. Not to know the form already, and then we'll reach there, that is not the policy accepted by Guru Mahārāja Prabhupāda.

pūjāla rāgapaṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

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

Bhaktivinoda Ṭhākura also said, "Stick to the rulings of the class you are fit for, then you'll see automatically."

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

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

[*Caitanya-Candrāmṛta*, 88]

Strictly stick to Gaura *līlā*, Mahāprabhu, and you will find automatically within your heart that the *rādhā-rasa-sudhānidhi* is flowing. Don't attempt directly to have it.

Vaiṣṇava, heta mālī sece nitya śravaṇa-kīrttanādi jala [?]

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

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

[tāhāṅ vistārita hañā phale prema-phala, ihāṅ mālī sece nitya śravaṇādi jala]

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world; the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.155]

It will come automatically, spontaneously. Not intellectually you are to approach that. That will give you a bad prejudice. Not only that, a harmful prejudice and you will have to have more energy to do away with that layer of misunderstanding. So our Prabhupāda did not allow these things. Do your duty in your plane, what you deserve, and that will come naturally. That is his instruction all through, not only temporarily, but all through. Don't go to be a disbeliever and very eager to see the final result. Don't do like that, for then you will get *māyā* instead of Yogamāyā. He knows it fully well, She knows it fully well, when you are to be taken in to the confidential area, and that cannot be acquired by any other thing but His sweet will - the flow of Her sweet will, or His sweet will. Try to have the natural thing, not any thing of imitation or any reflection. Reflection and shadow, these two kinds of misconceptions may come there. Reflection is more dangerous. In Hari *Nāma* also it has been stated like that. Reflection and

shadow, both are misguiding. And we are to cross that. In our way that sort of temptation may come, but we must not think that everything will come within the fist of our intellect.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Mahābharata, Bhiṣma Parva*, 5.22] & [*Skanda-Purāṇa*]

Which is inconceivable, don't take it under the jurisdiction of reason. When it will be extended to you, you'll be astounded only to find a peep into that. *Na tāṁs tarkeṇa yojayet*. Don't try to drag that into the zone of reason. This is autocratic in its nature. It may come in one shape to you; it may go in another shape to another gentleman. It is so expansive and so free in its nature. It is infinite. Rather the Infinite is the base of those pastimes. And always prepare yourself, hanker, but don't make it an object of experience.

When Mahāprabhu also talked about that as if in a trance; as if in a trance He's giving description of His wonderful experience of Kṛṣṇa *līlā*. Several times we found that sort of deep *līlā*, the higher *līlā* of Kṛṣṇa, to be related by Mahāprabhu Himself. Govardhana *līlā*, and the *Jāla-keli* when He jumped unconsciously into the ocean and for few hours carried by the *taraṅga*, waves of the sea, He was carried to Chakra *tīrtha* from Sagrada. The *Jāla-keli* of Kṛṣṇa He has described how it is.

And also in Caṭaka-parvata, no end to His *līlā*, when His body was transformed like that of a – pumpkin, then also He described the *līlā*. But the nature of that description, not any book produced thing, it cannot be taken into black and white; it's such thing.

So we received caution, often, that don't try, it will come automatically. Go on with the programme that is given by *śāstra* and Guru. And it will be; if you have such a possibility of fortune then it will come to you. Not a matter of experience and it can be given to this and that – not to be tackled in such a way.

Yathā yathā gaura padāravinde. Engage your full attention in Gaura *līlā* and that will come automatically within you. From indirect way it will come to you, from higher domain. When He will be pleased it will come down, for some time to give you experience and you will simply be astonished – "What is this?" Then again when gone, it is drawn, you will have nothing to lament. A living thing - try to come to get, to hope. We cannot make it the object of our, such higher thing. An ordinary man's conduct with his intimate friends, that is very hard to get. And the secret *līlā* of the Supreme Lord, how we can dare to enter into: and especially publicly. That is not possible. Externally we can try to have, to give some description of the outer possibilities, and not actual thing. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So they can do something general.

Śrīla Śrīdhara Mahārāja: We won't venture to enter. In general...

Dhīra Kṛṣṇa Mahārāja: Like lotus flower.

Śrīla Śrīdhara Mahārāja: Lotus flower representing the idea of beauty, softness, all these things, lotus flower, and in different petals representing different platforms of *rasam*. In this way, such way we can take it, beauty, softness. No mundane ideas should be drawn there; only a distant similarity. But categorical difference there should be; there will be always.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Even we were not allowed by our master to read the books where they're described – *Govinda-līlāmṛtam*, and even *Stava-Kusumañjalī*, even *Ujjvala-Nīlamaṇi* – he did not allow us to study and discuss it. Rather, he would have been feeling very much disturbed if he heard that someone is interfering with those higher *līlās* in those books. He did not like it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one question I had on that subject...

Śrīla Śrīdhara Mahārāja: *Duṣṭa-phala karibe arjjana.* [*Kalyāṇa Kalpataru, Upadeśa* 18] Bhaktivinoda Ṭhākura is giving warning that you'll get only a bad result if you venture to cross the line; a bad effect will come to you, *aparādha*. From the lower position, as *anartha*, the steps are shown. *Śraddhā, sādhu-saṅga, śravana, kīrtana*, then *anartha-nivṛtti*, undesirable things will vanish altogether, *anartha-nivṛtti*. Then *ruci*, then *āsakti*, then *bhāva-bhakti*, the sprout of real devotion; then *prema-bhakti*, and *sneha, māna, praṇaya, rāga, anurāga, bhāva, mahābhāva*. By such steps we are to approach there. Hare Kṛṣṇa.

Once Prabhupāda remarked – how you will take it I don't know. One gentleman, of course he was a senior; he wanted to discuss these things with Prabhupāda, and he laid much stress to that. And ultimately he left the association of Prabhupāda and lived a secluded life. But previously he did much service to the mission; that gentleman.

Prabhupāda remarked, "Oh. His true life, he's married with Kṛṣṇa and she has got a child." Something, such remark Prabhupāda made. He was a man, but taking him as a *gopī* he wanted to culture about the life of the *gopīs* and to intimate connection of Kṛṣṇa and *gopī* in this way he wanted to culture intensely and Prabhupāda remarked in that way. "Oh. He has turned into a lady, a *gopī*, and after coming in contact with Kṛṣṇa she produced a child."

Gaura Haribol.

And another time, the Guru Mahārāja of Prabhupāda, Gaura Kiśora Bābājī, he was in a hut near the Ganges. Another disciple of Prabhupāda, Kṛṣṇa Caitanya or something, he imitated, leaving Prabhupāda, he imitated Prabhupāda's Gurudeva, Gaura Kiśora Bābājī, and constructed a tiny hut nearby and imitated his *bhajan*, Hari *Nāma*, and the *alocana*, the discussion of Narottama Ṭhākura, all these things, and observed strict *vairāgyam* in his physical life.

Gaura Kiśora Bābājī remarked one day, "That only by entering the room of labour..."

When a lady gives birth to the child she's in a room, is it not? In a special room, here that is called *atudhar* [?] *atu* means *rogi* [?]_____ [?] "So if a lady enters into the room of that

labour and shows, imitates some pain of giving birth to a child; then child won't come by imitation of the sound. There are many things before, many important previous events there must be, then the child will come. Only imitation won't give birth to a child." That was his remark to that gentleman.

So *śuddha-sattva*, you must come in connection with what is known as *śuddha-sattva*. First *viśuddha-sattva, nirguṇa* world, *śuddha-sattva* means *nirguṇa; sattva-guṇa* and *viśuddha-sattva* – coming in connection with that *nirguṇa*; then only you may try to approach the subtle happenings or events there. So not to satisfy curiosity – where fools rush in angels fear to tread, fools rush in where angels fear to tread. So in this spirit we must approach the whole thing. At the same time we may not be, by God's grace, disbelievers. 'So give me, I shall judge the whole thing to the details; then I shall accept what you say.' There are many things below. The charm and reasonable-ness of that is enough to convince a person to come this side, and they should be left high above our head. So very cautiously we are to handle all this *līlā*, especially *mādhurya-līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Yes, the other day I was thinking, when I'd joined the mission for about a year, Prabhupāda arranged for one full month *Kārtika-māss* to preach in Vṛndāvana, and asked the Mahārāja, Bharati Mahārāja at that time, to "Explain the seventh canto, the story of Prahlāda, not of Rādhā Kṛṣṇa, or Yaśodā, or anything of Vṛndāvana. But preach *śuddha-bhakti* of Prahlāda first. They're all rife in business as *sahajiyā*. Just try to make them understand that enter into the domain of *bhakti*. What about Kṛṣṇa *līlā*, that is far, far above."

So in Vṛndāvana they rather wondered, 'What is this? In Vṛndāvana they're explaining *Bhāgavata* leaving the tenth canto, only seventh canto, Prahlāda *līlā*, the lower portion of *bhakti*."

That was wonderful and strange. Again I found later on when Prabhupāda himself he gave lecture between Rādhā-kuṇḍa and Śyāma-kuṇḍa. There is a boundary line. Have you gone there – Vṛndāvana?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa and Śyāma-kuṇḍa and there is a boundary, and there Prabhupāda used to explain for a few days, and *Upadeśāmṛta* of Rūpa Goswāmī, that was read by him and explained. Not about Rādhārāṇī, not about Kṛṣṇa, that *Upadeśāmṛta*, the basis. His attention was always towards the basis and the fruit will come of itself. Pour water into the root, pour water into the root, and fruit will come of itself. So he himself he explained sitting in the middle of both Rādhā-kuṇḍa and Śyāma-kuṇḍa and he explained not only *Bhāgavatam* but *Upadeśāmṛta. Upadeśāmṛta* you know?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That substance of Mahāprabhu and the language of Rūpa Goswāmī. What are they?

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

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

All these things:

kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā [bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā]

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [*Upadeśāmṛta*, 5]

All these; in this way; and last is:

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

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

This is the last *śloka* in *Upadeśāmṛta*. That was explained by Prabhupāda. Not even anything of *Govinda-līlāmṛtam*, or Viśvanātha Chakravartī's *Śrī Kṛṣṇa-Bhāvanāmṛta* - these things were left. So our training was in that line, *pūjāla rāgapaṭha gaurava bāṅge.* That is always on our head, that the prospect of our life's future, life after life. It cannot be finished. We shall rather foster the hope, the pure hope that we shall, may be taken in one day in that camp, with this idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the *Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Goswāmī he's making reference to *Govinda-līlāmṛtam*, *Ujjvala-Nīlamaṇi*, these other confidential selected works. How are we to take that?

Śrīla Śrīdhara Mahārāja: These three chapters were generally – we were not allowed to enter into of *Caitanya-caritāmṛta*, the *catudas*, *adi-catudas*, and *madhyam-līlā* of Rāmānanda Rāya – to certain extent where the *līlā* portion of Rādhā Govinda is mentioned then we had no entrance into that *līlā. Adi-catuda* or something like Svarūpa Dāmodara and – of course when *parayana* is going on we read, go on reading, making *parayana*. But not to enter into details of discussion about that thing; three chapters...

Dhīra Kṛṣṇa Mahārāja: What do you mean by *parayana*?

Śrīla Śrīdhara Mahārāja: *Parayana* means from the beginning to chant the whole book; finish the whole book. That is *parayana*.

Dhīra Kṛṣṇa Mahārāja: Continuous reading.

Śrīla Śrīdhara Mahārāja: Then we went on reading, but without giving any particular attention to the *līlā* of the highest order of Rādhā Govinda. That was barred. Don't try to come into details there. That will come automatically when the time will be. Don't make it a discussion of the public. Don't take it in the public eye.

So much so, Prabhupāda once while in Vṛndāvana, he had got a *bala bandhu,* a friend of his childhood, one attorney there. And he came to see him, so he went to give a return visit, Prabhupāda, to his boyhood friend. Then he saw – this Paramahaṁsa Mahārāja was with him at that time, now Paramahaṁsa Mahārāja is at Calcutta, Mahānanda Brahmacārī previously, he was with Prabhupāda. And he went to give the return visit, and when he's told 'he's upstairs' and he went there and saw the Pran Gopāl Goswāmī he's explaining *Bhāgavatam*, *rasa līlā uday.* Prabhupāda just bowed down his head and he came away, immediately came away.

Then his friend came, leaving that *rasa līlā uday* there going on, explanation. His friend also came down. "Yes, the *rasa līlā* is going on in the explanation. And you did not take your seat at all and you just bowed down your head and coming down. What is the matter?"

"Our Guru's order is such, that if you attend *rasa līlā* explanation you will commence offence; that will be offence to attend *rasa līlā*. So I can't stand there, even for a second. I had to come back. This is my Guru's order, so *aparādha*."

So for us, such a strict behaviour he has shown. And we also do that, especially myself. So many other places: the *jhulana līlā*, the *rasa līlā*, they show by dolls. I never do that. What's true to my understanding of my Gurudeva's will or his words I don't make any show of *jhulana* or *rasa līlā* of the type. I find in my heart that this was not desirable by Prabhupāda. But in so many Maṭhs I see at present, I hear also that they're doing that. But I strictly abstain from that sort of showing, the *jhulana līlā* or *rasa līlā*; that is too high for us, I considered. I must be true to my hearing of the words of my Gurudeva if I want my realisation and not my position. The position or some sort of popularity to attract people by such show and to make money or to make a favourable field for preaching, they may do like that. But I don't do. I don't want popularity. Nor

any position of a higher Ācārya. I am a student, still I am a student, I consider myself to be a student, a faithful student. What I heard from my Gurudeva I try my best to stick there, to keep my position there as I heard from him. I don't want to mutilate that in any way to suit my purpose. I try not to do that. So – of course, for big propaganda they may take different ways as they think they're now free. But I'm not a member to do so, to go on in such a way. I try because – ha ha...

When Prabhupāda offered me to go to the west and I told simply that "I don't consider myself fit to go there to the west, I won't be able to show success there for such defects." Two defects I showed.

The some of the *sannyāsīns* they showed much reverence to me, "What is this? So many persons there to take and you lose this chance, you don't, you neglect to take advantage of such a position that you'll be a world preacher. You have no hankering for that?"

I told, "Yes Mahārāja, I have no hankering for such position. My only humble ambition is that I may be reckoned as a sincere devotee of Mahāprabhu Śrī Caitanyadeva. No other ambition I have in my mind, to become a world preacher and so on."

So in my nature I'm such and such, I want truth, and I hope, I crave for the mercy of the Vaiṣṇavas, and you all, that I may not have that ambition, but to be the humblest, most humble servant of the Lord, I may not be misguided. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

I may engage myself in the lower form of service. *Tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho*. My faith may be so firm, and may be of such quality, that the least offer of His service, of divine service, may satisfy me. I may not be ambitious to run high, to get the chance there in the higher officer class, with my lowest connection with the divinity I may go on satisfied with my life. Gaura Haribol.

Pāda-dhūlī – Mahāprabhu says, "Just consider myself as a dust at the feet of You, Kṛṣṇa." What is that *śloka*?

ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Consider me to be one of the dusts that is in Your feet." That may be our guidance. That is too much. Our faith should come to such a great – in quality – that we may be satisfied to become a dust in His feet. Then, by His sweet will it may happen, anything. But our humble aim should be to have the least connection of the divinity real. Not a concocted Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapaṭha gaurava bāṅge.* Very sweet, the *rāgapaṭha* is on the head, the *rāgapaṭha*, we are servants of the *rāgapaṭha*. We are in *viddhi mārga*, under *śāstric* rule. We must live and move under *śāstric* rule and always keep the *rāgapaṭha* on our head.

Once Prabhupāda, while in Rādhā-kuṇḍa, one *panda*, he in his talk made aside remark that, "We are *brāhmaṇas* in Braja. We can bless [Raghunātha] Dāsa Goswāmī."

And Prabhupāda was perturbed by such haughty remark. "Dāsa Goswāmī is the highest Ācārya in our Gauḍīya camp. And that fellow he says that he's able to bless Dāsa Goswāmī. And I'm to hear that?" He left taking food, he won't take food. And he remarked, "If I was an ordinary *bābājī* I wouldn't care and would leave the place. But I'm running with the motor car here, like an Ācārya. I have got the responsibility, moving here in the pose of an Ācārya that I shall protect the *sampradāya*. I shall brush the dust, the undesirability from the *sampradāya*. In a motor car I am running on the Vṛndāvana. How can I tolerate such remark against my Guru?" He left food. "No. I won't – if no *praticar* – arrangement for any relief or something like that – is made by me I won't take any food. I can't take any food."

And Prabhupāda's fasting so we're all fasting. Then one influential person when he heard the news he came and he anyhow managed to take that *brāhmaṇa* and he begged pardon. "Excuse me. I'm an ordinary man, a fallen fellow. I do not know the greatness of Dāsa Goswāmī. He came in a caste of a *śūdra* family and I'm in a *brāhmaṇa* family. With general inclination I made such remark. But now I find that I committed mistake. Please forgive me."

Then of course it was minimised and Prabhupāda took food and we also took food.

Pūjāla rāgapaṭha gaurava bāṅge. Gaurava bāṅge. Always his posing was like that of a protector, or not only protector, but a servant protector of the *sampradāya*. He himself remarked, he said, "Bhaktivinoda Ṭhākura had taken a pose that 'I am a *jarudar*, the *jarudar* means who rubs away the dirt. The Nityānanda Prabhu's *Nāma-hatta*, and I am a *jarudar*. One with a broomstick in his hand he brushes the dirt, clears – he's *jarudar*, sweeper..."

End of 81.03.13.A

Start of 81.03.13.B

Śrīla Śrīdhara Mahārāja: ...[Śrīla Bhaktivinoda Ṭhākura] told that, "I'm the sweeper in the *Nāma-hatta* of Nityānanda Prabhu."

And Prabhupāda told that, "I'm one of the sticks in the broomstick in the hands of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura is *jarudar,* the broomstick in his hand. I'm one of the sticks."

And if he's sincere, if this remark is sincere, if we take it sincerely, and not imitation or not any false assumption, if his sincere liking is for that then we are to measure, this is the unit with which we must construct our body and then we shall hope to enter, venture to hope to enter into Vaikuṇṭha, in Goloka, in the camp of the Vraja *vāsīs*. So:

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

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

This is not a figurative word, not ornamental thing, but this is real, substantial. If we think like that, in what level should I come, should we take ourselves to be qualified to enter into the domain of the Lord, in Goloka? Not least ambition; cent per cent dedicative agent. Meanest of the mean, with this idea; this is the qualification to enter into that domain, what is required of us. Gaura Haribol. Gaura Haribol. *Tṛṇād api sunīcena, taror api sahiṣṇunā*, because in cent per cent humility there cannot be any trace of enjoying spirit. No aggression is possible. The meanest of the mean, that is to eliminate fully the aggressing nature. Aggressing nature cannot be present there only. Enjoyer must be aggressor. The aggression is a property of this world, of exploitation. And dedication of this quality is necessary for the entrance of that domain. This is reality; otherwise all concoction, all imagination. If this is imagination then that is also imagination. If this is concrete reality then to them Goloka is reality. In that plane they will come in contact with Goloka, in such subtle and fundamental plane they will come in contact with that thing really. Otherwise this is all in fool's paradise, to live in fool's paradise. Gaura Haribol. If we have faith in this then that is real to us, otherwise we'll be given the ambition to live in fool's paradise. Nitāi Caitanya Dayal. Nitāi Caitanya. Gaura Haribol. I think I did something to give vent to the feeling of my Gurudeva today; his position, to clear his position, I did something today. Gaura Haribol.

pūjāla rāgapaṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

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

This is enough, *tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho.* This is not a figurative thing. This is not mere poetry. Mahāprabhu says:

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

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

This is not ornamental thing only, this is reality. This is reality. To become ostentatiously mean is really to become eligible for the higher service. So selflessness, so self-abnegation is necessary

for a unit here of the lower order to enter into that domain, so self-abnegation is necessary; then we can come into that plane. There is a plane undercurrent, undercurrent plane, and if we really want to contact with that, we shall have to be such finest of the fine, in our [mood] and no demand. In this negative way we are to transform ourselves; then we can have touch of that plane where we can come. The least exploiting speck of the ambitious life won't take us there. This is another thing, *pratiṣṭhā. Pratiṣṭhā* means that is self establishment; or what is that?

Dhīra Kṛṣṇa Mahārāja: Aggrandisement.

Śrīla Śrīdhara Mahārāja: Aggrandisement, no, *pratiṣṭhā*, the hard stability, to be stable, to be immortal, to be invincible. Not self giving but self establishing tendency, *pratiṣṭhā*; 'I must stay. I must live.' If necessary I must die for the interest of Kṛṣṇa.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

A suicidal soldier: "For the cause of the country if necessary I must die. I must efface myself, I may be effaced. If it is necessary my very existence may be effaced if it is necessary for the satisfaction of Kṛṣṇa." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. My very existence may be effaced if it is necessary. Such temperament, such selflessness of such degree is necessary to find out that plane; so subtleness. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Mahāprabhu. Kṛṣṇa. Kṛṣṇa. Let us be blessed by the, by Prabhupāda Saraswatī Ṭhākura. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Tridaṇḍī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gandhi told once, that gentleman, "Gandhi kī jaya. Mahatma Gandhi kī jaya." Then they're singing glory to a particular form. If I go away from that position, they'll go, "Down with Gandhi, down with Gandhi." So it does not concern me," he says. Gaura Haribol. Gaura Haribol. So that *jaya* goes to somewhere else. All glory to Guru and Gaurāṅga.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: All glory to Guru and Gaurāṅga.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. You are helping me to take out from my inner heart so many beautiful and so many valuable things. It is through your help that these old memories are again becoming fresh to me. I'm forced to take out those things from the inner nature of my previous life which I got from my Gurudeva, the wealth – again I show, I got the chance of seeing that treasury. I was given the opportunity, by this recapitulation what I heard from the divine feet of Gurudeva.

Gaura Haribol. Gaura Haribol. Gaura Haribol. What's the time?

Dhīra Kṛṣṇa Mahārāja: We should go now. It's nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. But are you dissatisfied?

Dhīra Kṛṣṇa Mahārāja: No, no. I'm always satisfied.

Śrīla Śrīdhara Mahārāja: By this connection the valuable thing; and this is what is our education what I got from the divine feet. I just sincerely put it to you all. It is such.

Gaura Sundara. Gaura Haribol. Gaura Haribol. *Pūjāla rāgapaṭha gaurava bāṅge.*

He told me, "We must not go and live in Rādhā-kuṇḍa." Our, one day in the, near Lalitā-kuṇḍa, the Śvānanda-sukhada-kuñja is there and there the first story, and he told, "A second story is necessary, but I won't be able to live there."

I told that, If you don't live in the first floor, then who will live there? What is the necessity of further construction?

"No. You don't know. Better persons will live there, Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī Mahārāja, they will live there. And we'll live in the ground floor and we serve them, and we come and live on ground."

Again he told, "I shall live in Govardhana. Rādhā-kuṇḍa is the highest place, the place of our Guru Mahārāja, our Gurudeva. They will live here in closer connection with *līlā*. And we are not fit to live there. We shall live Govardhana, a little far away, because we shall have to come and serve our Gurudeva, so we must be, but we must not live in closer connection with them. We are not fit."

Pūjāla rāgapaṭha gaurava bāṅge, the whole tenor of his life was such, *pūjāla rāgapaṭha gaurava.* "That is high, high, and from below we are to honour that. To establish in the whole world this sort of posing that that is too high."

One day in Allahabad, perhaps that very year Swāmī Mahārāja was initiated, in Malaka, in a park when he was speaking he told, "I'm out to give *miydarn.*"

Miydarn means to wrestle, a challenge to wrestle. Wrestling, what is it? *Miydarn*, that in a meadow, two fighters. Just as that one who became Mohammedan from Christian?

Dhīra Kṛṣṇa Mahārāja: Mohammed Ali.

Śrīla Śrīdhara Mahārāja: Mohammed Ali. What is that, the wrestling?

Dhīra Kṛṣṇa Mahārāja: Boxing.

Śrīla Śrīdhara Mahārāja: Boxing. "I'm ready to fight with any person, for the, to show that the highest position is occupied by my Gurudeva, Bhaktivinoda Ṭhākura, Gaura Kiśora Dāsa Bābājī Mahārāja, Mahāprabhu. Let anyone come to fight with me to decide. I'm ready." That he told. "I'm ready to give *miydarn* to anybody and everybody. Let him come and fight with me. I want to establish the throne in the highest place, of my Gurudeva."

Gaura Haribol. Gaura Haribol. *Pūjāla rāgapaṭha gaurava bāṅge*. Nitāi Caitanya.

Then: this garland?

Dhīra Kṛṣṇa Mahārāja: Jaya. Hare Kṛṣṇa. That stick – bring that stick.

...

[Inaudible from 16:40 to 47:03, the end]

End of 81.03.13.B

Start of 81.08.09.A

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī in conversation until 01:45]

Bhakti Caru Swāmī: [Dhīra Kṛṣṇa Mahārāja] He came at a quarter to twelve.

Śrīla Śrīdhara Mahārāja: Direct? From where?

Dhīra Kṛṣṇa Mahārāja: I'm coming from – I started in Los Angeles. And then I went to visit Haṁsadūta Mahārāja in San Fransisco. Then from there I went to see Jayatīrtha Mahārāja in London. And then from there I went to Delhi and I got the *raja dhani* express, and then I came to Calcutta to see Bhakti Caru Mahārāja. And now I've come here to see you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Actually my purpose was to come here and see you, but I've seen so many on the way.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: He's saying that his actual objective was to see your lotus feet...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Caru Swāmī: But on the way he met so many people.

Śrīla Śrīdhara Mahārāja: So many, they're all well?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja met Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. He met him.

Śrīla Śrīdhara Mahārāja: Yes. But he was not very favourable to him? Hare Kṛṣṇa.
Tomorrow morning, no, today, morning, Vidagdha Brahmacārī, he came here. He went to Calcutta. You did not see him?

Dhīra Kṛṣṇa Mahārāja: No. I didn't see him.

Devotee: [Twenty seconds of Bengali [?]

Śrīla Śrīdhara Mahārāja: His visa is expiring so he had to go to somewhere and then come again. First he told he may go to Nepal. Today he told he's going to Malaysia. Hare Kṛṣṇa.
So Jayatīrtha Mahārāja is doing well there?

Dhīra Kṛṣṇa Mahārāja: Yes. I spoke to him at length, and especially about Your Divine Grace, and we had a very mutually enlivening discussion.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But I think it will be a delicate situation with him.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: And, he's in delicate situation there?

Dhīra Kṛṣṇa Mahārāja: Yes. And I think the other Ācāryas and GBC they should deal with him in a very magnanimous way, to not disturb this delicate condition.

Śrīla Śrīdhara Mahārāja: Yes. I hope they will adjust the situation, favourably manage. What about his disciples – of Jayatīrtha Mahārāja – are they favourable or some difficulty there: with his previous disciples, any difficulty, in England?

Dhīra Kṛṣṇa Mahārāja: On some levels there may be. The ones who are first initiated Prabhupāda, second initiated Jayatīrtha Mahārāja, there may be some doubt.

Śrīla Śrīdhara Mahārāja: Hesitating mood?

Dhīra Kṛṣṇa Mahārāja: Yes. And some of the God-brothers were disturbed.

Śrīla Śrīdhara Mahārāja: What is their opinion? When they've once left *sannyāsa āśrama* then he should not be regarded as formerly? This is their mentality?

Dhīra Kṛṣṇa Mahārāja: Yes. One point they were, that I heard them say, that they did not want to hear that this is some kind of *līlā*. And generally when such a thing occurs there comes doubt about turning over newcomers to such a person.

Śrīla Śrīdhara Mahārāja: If he's accepted *sannyāsa* and leaving that and again accepting?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's making trifle.

Dhīra Kṛṣṇa Mahārāja: Like whim.

Śrīla Śrīdhara Mahārāja: Of course there is such example amongst our previous God-brothers during the time of Prabhupāda, *sannyāsa* was taken up and again – or *sannyāsa* was given to him and he, afterwards as an Ācārya he got recognition in the society. The Parvat Mahārāja was in Udala. First he was Purī Mahārāja, and then for some reason or other the *sannyāsa* was taken off. Again, he was given by Prabhupāda himself. The name was changed. He was Parvat. Previously Purī Mahārāja, became Parvat Mahārāja. And of course he preached. And after the departure of Prabhupāda he was accepted as an Ācārya by other devotees of Prabhupāda. *Sannyāsa* has got formal value, but to a Vaiṣṇava the valuation is according to the degree of devotion, not in accordance with the dress, the garment, external. It is a formal thing; still it has got some value in the society, ordinary society, outside.

Anyhow, Jayatīrtha Mahārāja, is he firm in his position, or he's also wavering, hesitating? What did you find?

Dhīra Kṛṣṇa Mahārāja: Well, I find that he still wants to internally pursue some realisations about Rādhā Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And externally?

Dhīra Kṛṣṇa Mahārāja: Externally, no.

Śrīla Śrīdhara Mahārāja: Externally, what does he want to do?

Dhīra Kṛṣṇa Mahārāja: He wants to continue to work on in the society as best as possible, but he has some internal inclinations and he feels that the society in general is too discouraging in that regard. He feels that the society is discouraging too much.

Śrīla Śrīdhara Mahārāja: So, what to do?

Dhīra Kṛṣṇa Mahārāja: Well, he intends to go on to the best of his ability in his – go on working in his service.

Śrīla Śrīdhara Mahārāja: As a *sannyāsī*?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet his former wife, or son?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What will be the percentage of his followers there who are hesitating, in hesitating mood?

Dhīra Kṛṣṇa Mahārāja: I can't say.

Śrīla Śrīdhara Mahārāja: Can't say. The general estimation: half, no, more than that?

Dhīra Kṛṣṇa Mahārāja: It's difficult for me to say. I was only there for two days.

Śrīla Śrīdhara Mahārāja: But what is the attitude of the administration, ISKCON, to discourage him? What is the attitude of the ISKCON administration?

Dhīra Kṛṣṇa Mahārāja: Well their attitude...

Śrīla Śrīdhara Mahārāja: Against him or to reinstate him in his former position?

Dhīra Kṛṣṇa Mahārāja: They want to reinstate him in his former position.

Śrīla Śrīdhara Mahārāja: Really want?

Dhīra Kṛṣṇa Mahārāja: Well, they want to give the benefit of the doubt. And they have made some objection to his attributing some credit to yourself.

Śrīla Śrīdhara Mahārāja: That sort of weakness is also on the part of ISKCON because they wrote a letter to me to interfere with this case; a long letter by the instruction of Bhāvānanda Mahārāja and written by Jayapataka Mahārāja, requesting me to advise and to help in this matter. And I did so. And fortunately I could convince him, both of them, even his wife also, that once he has taken the position of a general with such high rank, he should not come back. It will be a bad name to ISKCON as well as Swāmī Mahārāja. So anyhow they agreed, and I replied to the letter of Jayapataka Mahārāja to my best understanding. I tried my best according to my best understanding to reinstate in his former position. And now it is your duty to adjust him with your institution. Something like that. And they also came, Bhāvānanda and Jayapataka, and Caru Swāmī knows, he might have heard. What is Haṁsadūta Mahārāja's opinion?

Dhīra Kṛṣṇa Mahārāja: Well, he thinks it was a very glorious act by Your Divine Grace to save Jayatīrtha Mahārāja. And he feels quite differently than the other Gurus and Ācāryas. They are afraid that by devotees hearing of Your Divine Grace's wonderful activities and your preaching that many people will be attracted to you. So this has created a fear in them. Whereas Haṁsadūta Mahārāja, he told me that he feels that if he did not pass on Your Divine Grace's instructions to his disciples in the forms of these tapes that I've recorded, that it would be the greatest cheating, that he'd be holding back from them the greatest benefit. And he does not feel threatened.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: [about fifty seconds spoken in Bengali [?]

Śrīla Śrīdhara Mahārāja: _____ A relative consideration or absolute consideration. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ.*

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is one stage.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*, a *śloka* in *Bhagavad-gītā*. And the absolute consideration,

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

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

This is absolute, "Give up everything. Come to Me direct." That is revolutionary way. And this is relative, "Stick to your own clan. Don't leave them." The national conception, nation consciousness and God consciousness: society consciousness and God consciousness. God consciousness is absolute, and society consciousness if that hinders the development of God consciousness that should be left away.

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

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

What to speak of ordinary things, even Guru, the spiritual guide, in the case of Bali Mahārāja. Then *sva jano*, in the case of Vibhiṣana, the *sva jano*, the own relative. Then *pitā na sa syāj*, in the case of Prahlāda, father. Then in the case of Bharata: mother. In the case of, *daivaṁ na tat syān,* in the case Khaṭvāṅga, he left off other gods, demigods. And in the case of the *yajña patnis*, they left their husbands in order to, their endeavour to reach the Absolute Personality.

The society we need only to help us. But if our affinity to the society it keeps us down, then that should be given up, and we must march on. Every time I mention these two things - the absolute consideration and the relative consideration, when they come into clash, the relative must be given up, and the absolute should be taken. So if my inner voice, my spiritual conscience does not, cannot decide that this sort of company will really help me, then I shall be under painful necessity to give them up, and to run away towards my destination, which my spiritual conscience will guide to that direction. Otherwise it will be hypocrisy and it will check our real progress. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate

na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

If we're sincere in our attempt, none in the world can check me, or deceive me. Only we ourselves can deceive us, none else. We must be true to our own self and true to the Supreme Lord. We must be sincere. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, my spiritual conscience has directed me to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Caru Swāmī Mahārāja _____ [?] Unfortunate and injudicious _____ [?] I'm not wholly one with ISKCON. I have got some independent consideration.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: ISKCON as well as Prabhupāda.

Bhakti Caru Swāmī: Mainly Prabhupāda. So that although you were very good friends and you were friendly even before Prabhupāda took initiation and after, and even after...

Śrīla Śrīdhara Mahārāja: And I considered him as *śaktyāveśa*, but still there are some points of difference.

Bhakti Caru Swāmī: So I was wondering Mahārāja, what is the difference?

Śrīla Śrīdhara Mahārāja: Points of difference may be, as far as I can guess, he had attraction for the *sākhya-rasa*, but mine is towards *mādhurya-rasa* – one thing. Then, this is the main thing; then he came to me for consultation several times. I gave him the idea of building, the plan of building the temple here according to *Bṛhat-Bhāgavatāmṛtam*. He accepted. Then when he was very seriously ill in America he gave a letter to me, "What to do? Should I die working here, or I shall go back to India?" I plainly told him, No. You die working there. He asked my, searched my opinion, and what I told he accepted. Then, he consulted with me some other points also, about the preaching, how it should be done. But of course he dismissed other God-brothers but he did not make any unfavourable remark about me. I was open to him always with my views.

Dhīra Kṛṣṇa Mahārāja: I have...

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja found two very valuable things. One is the letter that Prabhupāda wrote to Jaya Govinda, who came at first with Acyutānanda Mahārāja. There Prabhupāda has directly written to him that how you are the most reliable...

Dhīra Kṛṣṇa Mahārāja: Competent.

Bhakti Caru Swāmī: ...competent and most reliable person to take care of Prabhupāda's disciples; and Prabhupāda's disciples can come to you for instructions.

Śrīla Śrīdhara Mahārāja: Jaya Govinda or Rāmānuja?

Dhīra Kṛṣṇa Mahārāja: There were three of them, Jaya Govinda, Acyutānanda, Rāmānuja.

Śrīla Śrīdhara Mahārāja: Oh, there were three?

Dhīra Kṛṣṇa Mahārāja: Jaya Govinda, maybe he didn't come. But this is a letter that Prabhupāda wrote Jaya Govinda, he wrote a similar letter to Acyutānanda, because there was some difficulty with Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. And that fellow was Jaya Govinda...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...who took *sannyāsa* from Bon Mahārāja.

Dhīra Kṛṣṇa Mahārāja: No, no. That is Ṛṣikeśa.

Śrīla Śrīdhara Mahārāja: Oh. Ṛṣikeśa. Then, Jaya Govinda, what did he do?

Dhīra Kṛṣṇa Mahārāja: We don't know what he did.

Śrīla Śrīdhara Mahārāja: He came here?

Bhakti Caru Swāmī: No, he didn't come.

Śrīla Śrīdhara Mahārāja: He didn't come; but a letter was given to him.

Dhīra Kṛṣṇa Mahārāja: Right, because he was in Vṛndāvana with Acyutānanda Mahārāja. And in that letter Prabhupāda says that, "If you're going to accept *śikṣā* Guru you must go to one who is actually practising spiritual life and one who is competent to act as such." And then he says that yourself, "You are the most competent of all of his God-brothers." And then he says, "I accept him as my *śikṣā* Guru; what to speak of the benefit that you will get from his association."

Śrīla Śrīdhara Mahārāja: In his lecture in Māyāpur he plainly told it, perhaps that has been taped...

Bhakti Caru Swāmī: Yes, he's found a tape also, Dhīra Kṛṣṇa Mahārāja...

Śrīla Śrīdhara Mahārāja: There he told, after the lecture was delivered by Govinda Mahārāja, my disciple – Govinda Mahārāja told in his lecture that, "He looks at me like a child, like his child, and he looks at my Guru Mahārāja as *śikṣā* Guru." And after that when he delivered his finishing lecture he accepted totally, "That what Govinda Mahārāja has told it is true. I look at him as my child. And I look at his Guru, Śrīdhara Mahārāja, as my *śikṣā* Guru." And he gave "Jaya Oṁ Viṣṇupāda" in my name; beginning with "Oṁ Viṣṇupāda" which is generally done only to Guru. Of course I could not take it very happily but still he told it.

Dhīra Kṛṣṇa Mahārāja: So, since I'm a disciple of his, how can I accept any other conception or opinion?

Śrīla Śrīdhara Mahārāja: But I always wanted to, as I told you all, that wait and see. And there is the constitution, the ISKCON, the body, so we should not neglect it if it becomes weak, then there will be a loss to the whole ISKCON, whole mission, and division, all these. So try if we can, if ISKCON can accommodate you all and a little generously: that I wanted. But if it is not possible in particular cases: then what to do?

We have already done that. We tried our best to follow the combined attempt after Prabhupāda. But when that was not possible, gradually we had to come out in different paths and to go on with our own way, because we could not neglect our conscience.

At the same time, it is found, it is written in *Hari-bhakti-vilāsa*, and common sense will also say so, that when a man of superior realisation is there, the inferior must not stand in the way of his preaching. They should rather help them. Strictly if we follow this spiritual law – and this is common sense also, because higher seed should be distributed to all and everyone available should have the chance of getting that higher instruction. Instruction means realisation, like homeopathic globule, externally we cannot recognise what potency is there. So *mantram* and *Nāma*, externally, physically, it cannot be detected what is that. Only the man who gives it, his realisation is the potency with the sound. So when higher potency in the Name or in the *mantram*, whatever, is available, really, then everyone should try to utilise himself in that way. That is common sense and the *śāstra* is also there.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, you are that personality.

Śrīla Śrīdhara Mahārāja: So still we shall: *No vidya vedam yam eva jnanam karma sanginam* [?] The others will also be allowed to go on in their way.

Dhīra Kṛṣṇa Mahārāja: Yes. They can go on.

Śrīla Śrīdhara Mahārāja: In their way, different stages, different strata, there should be, but still the gradation is there. And we find that Narottama Ṭhākura and his Guru was Lokanātha Goswāmī, he's also a *parṣada* of Mahāprabhu, contemporary. But Narottama Ṭhākura says:
Kavi lokanatha more hati ya duriya rupa manjari sampadi samarpan [?] Something like that. "When my Guru Lokanātha he will take me by the hand and he will offer me to Śrī Rūpa, Guru, Mañjarī?" So *taṭasthā-vicāra*, the absolute consideration is there, and especially our Guru *paramparā*.

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

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."] [*Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana, and then Narottama, and then Viśvanātha [Cakravartī Ṭhākura], then Bāladeva [Vidyābhūṣaṇa], Bhaktivinoda Ṭhākura, mostly they have no body connection at all, but only the connection in the line of a spiritual flow, of the same order and intensity and height. The *śikṣā* Guru *paramparā* is *śikṣā* Guru not *dīkṣā* Guru; that is only a physical current. Physically they had no connection. But only through the flow of the spiritual knowledge, that has come from here and there, there, then degree of future knowledge, spiritual knowledge; that is to be accepted. And they're all *mādhurya rasa*.

When I was initiated, Prabhupāda, at the time of initiation, he told something about Hari *kathā*, that is the pastimes of God. Then, I was a newcomer. When I came out, Vasudeva Prabhu, he was conversant with *siddhānta*, with spiritual knowledge, *śāstric* knowledge, he asked me, "What did Prabhupāda say after your *dīkṣā* initiation?"
I told that such and such things were told by him just after *dīkṣā*.
He told, "You are a very fortunate one."
Because Prabhupāda told me at the time of *dīkṣā* about Rādhārāṇī's group: so *mādhurya rasa pasanga.*

And also when Prabhupāda was passing away he took me from my bed and asked me to chant a *kīrtana, śrī-rūpa-mañjarī-pada*. The *rūpānuga-sampradāya*, just to the very point, where we should stick: if we take our stand in that point that is the centre of the whole Gauḍīya Vaiṣṇava knowledge, or education, or spiritual wealth – *rūpānuga bhajana*.
Even the *sakhī*, in *mādhurya rasa* the *sakhī* they cannot enter were Rādhā Govinda are united privately. But the *mañjarī*, that is their age is a little down, lower, so they're allowed there. They could be allowed. Younger section, younger batch is allowed. And that is the highest *rasa* when it is produced in Their private union the *mañjarī* they can have some taste, not even the *sakhīs*. So the highest point of our attainment, our aspiration, is there, *rūpānuga*. Rūpa Mañjarī, she's

the leader of all the *mañjarīs*, and there the highest quality of the union *rasa* to be found, so *rūpānuga-sampradāya*.

We had the fortune. And Prabhupāda was very much pleased with one of my Sanskrit poems about Bhaktivinoda Ṭhākura. So much so that he told to his disciples, other disciples, that, "Bhaktivinoda Ṭhākura has himself made him to write this poem."

And in another place he told that, "After me there will be a man who will be able to deliver my understanding, or teachings."

That is, anyhow, came to my fortune. And when, in the beginning also, just before *dīkṣā* also he told,

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

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

Because I came from a high *brāhmaṇa* family, and a scholarly family in Sanskrit, so he took me like that. "If a man of your position comes to preach about Mahāprabhu then it will be easy for the ordinary public to accept the teachings of Mahāprabhu."

But I looked at him, with his attitude, it appeared to me that how eager he is to preach the doctrine of Mahāprabhu that a small thing he's appreciating so much for his help. Really, that was the thought in me at that time; that even a straw he's taking and considering it's of great help to him. This is the high degree of earnestness in him to preach about Mahāprabhu. That was my conception at the time, and not that I came from a big family, or educated, or this and that. My heart at that time – only his eagerness, earnestness, has got no limit to preach about the doctrine of Mahāprabhu. So whatever little he thinks he gets for his help he considers it to be a very big thing. Anyhow, I had some reputation during the time of Prabhupāda that I could understand his things and I could give delivery to them, better, generally. Gaura Haribol.

Swāmī Mahārāja he also knew all these things. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The long and short is this. I do not want to disturb the ISKCON Movement but I cannot deny myself. That is the position of mine. And I don't like any disturbance may be created in the Mission of Swāmī Mahārāja by me. Because I was not very eager to preach in my whole life of a preacher: so that was not a very big tendency in me to preach. I don't like to come in hitch with

such a big world-wide movement. I don't like to be a party to stand against. It is my good will. But still I cannot deny myself, that what I understand to be the best, I, if necessary I must say that, vaguely. That is my position: whatever it may be. But I don't like to create any disturbance, not to give propaganda of any other God-brother, what to speak of Swāmī Mahārāja who has shown such a wonderful propagating capacity in the world. I don't relish that thing. But still, the difficulty is that I cannot deny myself. What I am, what I know, I should say that, cannot be untrue to myself. That is the position at present.

So some adjustment would have been better, but, such as, I tried my best to reinstate Jayatīrtha Mahārāja to his old role of a *sannyāsī* to save the good name of ISKCON. And I also for that sent him to Katwa, where Mahāprabhu Himself took *sannyāsa*, for his inspiration and impression that he can be firm in his future life. That is one thing. And another thing that...

End of 81.08.09.A

Start of 81.08.09.B

Śrīla Śrīdhara Mahārāja: ...from the form. I also asked him; give a letter to the *sannyāsa* Guru, Kīrtanānanda, 'That I am again coming back to the role you've given to me. Please accept.' But Jayatīrtha Mahārāja is a very frank man, not very diplomatic, so what he felt sincerely in himself he gave vent to that, and that created the trouble.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: I wanted to avoid that.

Dhīra Kṛṣṇa Mahārāja: But already, I spoke to him, and he said that he'll – he won't pursue that any more, just privately he'll have some appreciation but not publicly.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ publicly _____ inwardly, privately, he may have some appreciation.

Śrīla Śrīdhara Mahārāja: Of mine?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And publicly he's connected ISKCON – and that is what I wanted, and there will be a smooth activity with the ISKCON in harmony I thought it. But things are going otherwise. Vidagdha Mādhava this morning he told that Rāmeśvara Mahārāja has ousted you from his zone, in an insulting way. Is it true?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He used the words, "Kicked him off." I could not detect. Nimāi told me, "Vidagdha Mādhava told Rāmeśvara Mahārāja kicked him out." I could not understand why it is so.

Bhakti Caru Swāmī: Because the situation is such that Rāmeśvara Mahārāja's position itself has become very...

Śrīla Śrīdhara Mahārāja: Position?

Dhīra Kṛṣṇa Mahārāja: Well, he and I had a meeting in which we agreed that I would come and speak to you for your advice.

Śrīla Śrīdhara Mahārāja: Advice on which?

Dhīra Kṛṣṇa Mahārāja: In my personal case, how I should continue. Then the day after I left he called for a meeting of all of his God-brothers. And he wanted to explain to them what his feelings about you were.

Śrīla Śrīdhara Mahārāja: What is his feeling about me? What is that? Any respect or hate?

Dhīra Kṛṣṇa Mahārāja: Well, he says that he's respectful, but he believes that there are some...

Śrīla Śrīdhara Mahārāja: He's creating some disturbance.

Dhīra Kṛṣṇa Mahārāja: That's one thing that sometimes you create a disturbance; and there's some differences between you and Prabhupāda...

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: ...and we should be very careful of that. See, many devotees in Los Angeles are discontent with the activities of the Ācāryas and GBC. So by hearing your instructions they became more satisfied and wanted to give them the benefit of the doubt. But then in different ways they began to speak against you.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: And some of the leaders began to speak against you.

Śrīla Śrīdhara Mahārāja: So they will ask people not to come to me. I'm not going anywhere to do anything against them. I'm sitting here. But people are coming and according to my conscience what I have to say to them I'm saying. I'm not an aggressor.

Dhīra Kṛṣṇa Mahārāja: So then, this disturbed many of the devotees who are appreciating your instructions, because...

Śrīla Śrīdhara Mahārāja: Is it going against Swāmī Mahārāja what I...

Dhīra Kṛṣṇa Mahārāja: Not according to them. See, there's a difference of opinion.

Śrīla Śrīdhara Mahārāja: But what I said, and you all taped, but was there anything which is going against the preaching of Swāmī Mahārāja? I don't think like that.

Dhīra Kṛṣṇa Mahārāja: No one thinks that.

Bhakti Caru Swāmī: It's only just them. And actually many of the God-brothers started to see things from a different perspective after...

Śrīla Śrīdhara Mahārāja: Last time also I told them, they wanted me, what they will do, I shall give ditto to that. Then I told them, "Do you think that I'm under your committee?"

"No, no, no, no. That type we cannot do."

The day before yesterday also the same thing; they said, "We had a meeting and in our meeting we accepted the principle that the Ācārya numbers may be increased. But we did not receive any inspiration this year for extension. But this was not told to you, so we are told that you remarked that our decision is injudicious and unfortunate."

"Yes, yes, I did remark in such way, because I want to clear my position to you now, that I'm not one wholly with ISKCON, and even not wholly one with Swāmī Mahārāja. I have got my special consideration and inclination and thinking. And with other God-brothers also I differ in many ways. So everyone has got his special characteristic and I also have such. So what you think to be *śrauta-panthā*, your meeting, unanimous verdict, what you think that is the right thing coming down, I'm not bound to pronounce the same thing that it is infallible. The meaning is like that."

Dhīra Kṛṣṇa Mahārāja: Yes. But see, there are many devotees who feel that what you say...

Śrīla Śrīdhara Mahārāja: "According to my consideration your combined decision was a faulty one." Then, I did not say so clearly but that was my real opinion. "Because you have come to a common, unanimous resolution, so everyone will have to give ditto to that? I'm not a party like that. I have got my independent opinion and independent realisation and suggestions. I'm a separate person; even separate in many ways from your Guru Mahārāja, what to speak of your combination. That is my point." Some special consideration everyone may have got his own...

Bhakti Caru Swāmī: Now, one of the accusations of Rāmeśvara Mahārāja against Dhīra Kṛṣṇa Mahārāja is that he's saying that Dhīra Kṛṣṇa Mahārāja is trying to remove Prabhupāda from ISKCON and put you as the Ācārya.

Śrīla Śrīdhara Mahārāja: I, you got my letter? I replied, I don't want to create any party there in competition with ISKCON. Only those who are led astray, disappointed, dejected, if any help to them from my side will be beneficial, I'm ready for that only. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes. Right. Though I did not suggest that you be the Ācārya for ISKCON. He's making propaganda like that.

Śrīla Śrīdhara Mahārāja: So why should I not do that minimum thing? That those who came under the banner of Swāmī Mahārāja and dejected they're going away, and we should see to them indifferently? I don't like that they will go away. Some help to them, and that is also in connection with ISKCON and not independently. But if ISKCON wants to cut off the connection, then what can I do? I may try as it will be arranged by the Supreme Lord.

Who will come for help I shall try to do whatever is possible for me, a poor man sitting in a place, not moving hither and thither and moving the world. I'm sitting in one place, and you all come and put questions, I go on answering, and you tape and you preach, and now the difficulty.

Dhīra Kṛṣṇa Mahārāja: Because, you told me not to proceed in the mood of competition but relief.

Śrīla Śrīdhara Mahārāja: Yes, relief work, quite so, I ordered relief work.

Dhīra Kṛṣṇa Mahārāja: Right, but it got to the point of where they're saying that my relief work is competition.

Śrīla Śrīdhara Mahārāja: What to do? You all combine and settle.
[Bengali (?) conversation with Bhakti Caru Swāmī for about one and three quarter minutes]

Bhakti Caru Swāmī: Mahārāja is telling that Jayatīrtha Mahārāja thought that Rāmeśvara Mahārāja is your good friend, but he's been disappointed.

Dhīra Kṛṣṇa Mahārāja: Yes. Mahārāja, I also do not want to create any disturbance in ISKCON, but also, I cannot deny yourself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What about Dayādhara Gaurāṅga, what's he doing there?

Dhīra Kṛṣṇa Mahārāja: He's with Haṁsadūta Mahārāja and he's...

Śrīla Śrīdhara Mahārāja: No difficulty?

Dhīra Kṛṣṇa Mahārāja: No, not that I know of.

Śrīla Śrīdhara Mahārāja: Going on smoothly in work?

Dhīra Kṛṣṇa Mahārāja: Yes.

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

Bhakti Caru Swāmī: _____ Jai Oṁ Viṣṇupāda paramahaṁsa _____

[Bengali (?) conversation with Śrīla Śrīdhara Mahārāja for about three minutes]

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja, he wants to try and contact Pradyumna, because of your desire to see him.

Śrīla Śrīdhara Mahārāja: Yes, I wanted to see him.

Dhīra Kṛṣṇa Mahārāja: Also, Yaśodānandan Mahārāja he's going to California next month, and the devotees are saying that he's going to begin giving *dīkṣā*.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Yaśodānandan.

Śrīla Śrīdhara Mahārāja: Yes. But will they give any recognition to him?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No. But he will start independently?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What was the previous name of Yaśodānandan?

Dhīra Kṛṣṇa Mahārāja: Always Yaśodānandan. Before *sannyāsa*?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Yaśodānandan, same name.

Śrīla Śrīdhara Mahārāja: No, no, his previous name?

Dhīra Kṛṣṇa Mahārāja: Oh, really, Yolander (?)

Śrīla Śrīdhara Mahārāja: No, no. Nimāi?_____ [?]

Nimāi: _____ some Bill?

Śrīla Śrīdhara Mahārāja: Some Bill? In *Ānanda Bāzzār Patrikā* one gentleman wrote about Yaśodānandan, and with some previous name as some Bill. He met him in Ayodhyā and Benares also and he was very much impressed with his company.

Yaśodānandan, I liked him very much. He came once to me, and his practices and his sentiments and his ways I appreciated much, that Yaśodānandan. I can't forget him.

[The remaining eleven and a half minutes are in Bengali (?)]

End of 81.08.09.B

Start of 81.08.10.A

Dhīra Kṛṣṇa Mahārāja: Five hundred dollars.

Śrīla Śrīdhara Mahārāja: Five hundred dollars.

Bhakti Caru Swāmī: [About thirty seconds in Bengali [?] The whole work is going to cost about ten thousand dollars, and once they start the work, you know like they have to have certain...

Śrīla Śrīdhara Mahārāja: What about that lady who gave a letter, sent a letter to me, through one gentleman, one Mr Astana. Where is she?

Dhīra Kṛṣṇa Mahārāja: Well, she's in Los Angeles right now.

Śrīla Śrīdhara Mahārāja: In the zone of Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. She was formally in Haṁsadūta Mahārāja's zone, and she was inclined to take *dīkṣā* from Haṁsadūta Mahārāja. But then the GBC they removed him and that created a big disturbance for her. And she began to have doubts near-about everyone; of Ācāryas. So sometimes she was interested that I should give her *dīkṣā*. But I'm not doing that, I'm not inclined to do that. And so she knew that I had some attachment for you, so she was interested to take *dīkṣā* from you. But first I advised her to hear your tapes. Because up to that point, sometimes she was wanting one Ācārya for Guru, sometimes another, sometimes another, sometimes another. So to make sure this was serious, I told her for, to continue listening to your instructions for six months.

Śrīla Śrīdhara Mahārāja: Adopt firm faith. Hare Kṛṣṇa.

The other day I told that I'm not one with ISKCON, and not even one with Swāmī Mahārāja. That does not mean that I am bigger than Swāmī Mahārāja. Swāmī Mahārāja is a very big man

of world renown. And I am an insignificant person. None knows me. And you all have got some touch with me, that also in connection of Swāmī Mahārāja. He's like a sun and I may be compared with a glow worm. In a corner I'm sitting. And what boldness and pushing character and huge capacity he conquered the whole of the world. So much so that I cannot but see that divine potency came down to work on his behalf. So tremendous and wonderful service he has shown to his Guru Mahārāja and to the world. He spread nectar, distributed nectar like water. And what we are doing, in a corner taking a seat? And because he had some affection with me so you all come to me.

And still, everyone has got his special thinking and consideration, as you amongst your God-brothers also have, we also amongst our God-brothers we are also so. No two things are exactly equal and identical. All have got some special characteristic.

And I do not like to come in a fighting field with the followers of Swāmī Mahārāja. I've no such capacity and no such energy, and still now old. When I was young a remark came from my Guru Mahārāja that, "You are an ease lover." His remark was to me. "That means you have capacity to render service but you are not pushing, not forward. You like to waste your energy in idleness." Something like that. His words were, "You are an ease lover."

When he offered me to go to the west, and I told that I don't think myself fit to preach in the west, for two reasons. One, I can't follow their intonation, this pronunciation. And second, I'm not fit to mix with their society and their ways and behaviours. So you will send me at the expense of huge money and I shall not be able to produce the desired result. Of course if you command I must go. But this is my humble submission to you.

Then he left me and sent [Bhakti Sāraṅga] Goswāmī Mahārāja to the west.

And Professor Babu one day, Niśikānta Sānyāl, the writer of the *Śrī Kṛṣṇa Caitanya* book, and editor of *Harmonist* at the time, he told, "Do you know why Prabhupāda wanted to send you to the west?"

I told, no I don't know.

"You won't be converted there. The others that are going every time are a victim to their conversion instead of converting them."

I told, yes, it is sure, none can convert me. In this world none can take me and snatch me away from the divine feet of Guru and Gaurāṅga. I'm sure there. I can challenge.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, after I left Los Angeles, well before I left, I had a meeting with Rāmeśvara Swāmī and we both agreed that I could take some advice from you on what I would do. So after I left he called for a meeting of his God-brothers, and at that meeting some of these God-brothers began to express their doubts to him about his spiritual qualifications.

Śrīla Śrīdhara Mahārāja: Whose?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara Swāmī. Because previously you mentioned about *upabāsa* and not making the *mālā* fast; but in his case it has been fasting for many years. So they said that, "This is one reason why we have some doubt or lack of enthusiasm to preach on your behalf."

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: I heard it from my Guru Mahārāja that the *mālā* must not be allowed to fast. _____ [?]

Bhakti Caru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Some uneasiness there.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: There are some other things also which they feel uneasy about. So anyway they expressed their feelings to him openly. And he became very enraged, and he said the proof of his *sādhana* is his enthusiasm for preaching Kṛṣṇa consciousness, organising Ratha-yātrā festival, publishing books, and he attacked his God-brothers very strongly. So he made it known to them that they could just begin to leave Los Angeles if they were not prepared to help him there spreading Kṛṣṇa consciousness; that better they go somewhere else.

Śrīla Śrīdhara Mahārāja: What is the number of the God-brothers there? And what is the number of his own disciples, in Los Angeles?

Dhīra Kṛṣṇa Mahārāja: Well, the total number of God-brothers I believe is seventy, seven zero.

Śrīla Śrīdhara Mahārāja: Seven zero, God-brothers number. And his disciples; thousands?

Dhīra Kṛṣṇa Mahārāja: No; disciples, in equal number. Los Angeles has a large concentration of God-brothers in the movement. More and more in our ISKCON society around the world...

Śrīla Śrīdhara Mahārāja: Was it under Haṁsadūta Mahārāja formerly?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Always under Rāmeśvara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Before him, Jayatīrtha, before Rāmeśvara Swāmī. But for the last, Rāmeśvara Swāmī has been there for eleven years, but not always as GBC. He was GBC since nineteen seventy six.

Śrīla Śrīdhara Mahārāja: Now, what is the issue?

Dhīra Kṛṣṇa Mahārāja Well, it's that generally in our society that there's a question about the position of the God-brothers, that perhaps they're envious of the Gurus...

Śrīla Śrīdhara Mahārāja: The God-brothers are in residence of that place, or they come from other provinces? What are they?

Dhīra Kṛṣṇa Mahārāja: In Los Angeles they're residing there.

Śrīla Śrīdhara Mahārāja: Their home is there?

Dhīra Kṛṣṇa Mahārāja: Yes, but they have come originally from other places.

Śrīla Śrīdhara Mahārāja: Originally come, and there they're posted in some service?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They're posted by Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Or Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: All?

Devotee: Or! Not all, or.

Śrīla Śrīdhara Mahārāja: All the God-brothers...

Dhīra Kṛṣṇa Mahārāja: Not all, either by Swāmī Mahārāja or Rāmeśvara.

Śrīla Śrīdhara Mahārāja: What is the percentage? Swāmī Mahārāja took some there and Rāmeśvara Mahārāja also.

Dhīra Kṛṣṇa Mahārāja: I would say mainly Rāmeśvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Mainly, majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now he says that you must vacate your position and I shall bring new faces there.

Dhīra Kṛṣṇa Mahārāja: Yes, in certain cases, yes.

Śrīla Śrīdhara Mahārāja: That is the affair to look after by the GBC. What can you do there? As you were in the manager or president, you were the president at that place? Administration was with you? But now you are removed from your position there?

Dhīra Kṛṣṇa Mahārāja: Well, he has asked that I not return, that I should not return to Los Angeles, and I should not return to America.

Śrīla Śrīdhara Mahārāja: He's not the authority to say so, what GBC wants you to do.

Dhīra Kṛṣṇa Mahārāja: Well, he's GBC, local GBC. Generally there's a GBC rule that you require three GBC's to remove a president. But I'm tired of fighting. I don't want to fight any more. If he wants me to go I'll go.

Śrīla Śrīdhara Mahārāja: But if others want you to remain there, the majority of the GBC, if they want you to remain there to go on with your service, but you don't think that they will come in your favour, the other GBC?

Dhīra Kṛṣṇa Mahārāja: Some may, some may not.

Śrīla Śrīdhara Mahārāja: Anyhow you do not like to give any fight in this matter?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: And the GBC they think that I'm a trouble maker.

Śrīla Śrīdhara Mahārāja: Then? Perhaps you have friendship with Haṁsadūta Mahārāja who is the next door neighbour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You can join with him and help him.

Dhīra Kṛṣṇa Mahārāja Jaya.

Śrīla Śrīdhara Mahārāja: What's Caru Mahārāja's suggestion?

Bhakti Caru Swāmī: Yes Mahārāja. Actually Dhīra Kṛṣṇa Mahārāja wants to stay here now.

Śrīla Śrīdhara Mahārāja: Yes, temporarily he may stay here.

Dhīra Kṛṣṇa Mahārāja: You see, Haṁsadūta Mahārāja, I spoke to him, like you're saying, maybe he should be my GBC. And his advice to me was, if he was my GBC, his advice is that I should come and stay here with you and record your discussions because many devotees have requested me to put them in a written form; to put the discussions in a written form.

Śrīla Śrīdhara Mahārāja: What discussions?

Bhakti Caru Swāmī: The tapes _____So Mahārāja is saying that that is already done.

Dhīra Kṛṣṇa Mahārāja: But they want me to put all of them; and Haṁsadūta Mahārāja would like me to do that also.

Bhakti Caru Swāmī: Just this morning Dhīra Kṛṣṇa Mahārāja was telling that after he left Rāmeśvara Mahārāja's zone, he went to Haṁsadūta Mahārāja and he felt that Haṁsadūta Mahārāja is his GBC now. And then Haṁsadūta Mahārāja told him to come here, and tape, ask questions to you and tape the answers, and put them in writing, and keep them for the future generations.

Śrīla Śrīdhara Mahārāja: That should be his life long duty? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And what is your opinion?

Bhakti Caru Swāmī: Well, as a matter of fact I discussed with Haṁsadūta Mahārāja about that, and when I was there Haṁsadūta Mahārāja liked the idea very much. And then I rang up Dhīra Kṛṣṇa Mahārāja and I persuaded him to come back with me to India. But at that time Dhīra Kṛṣṇa Mahārāja felt that he should stay there for a little longer, and then gradually...

Śrīla Śrīdhara Mahārāja: When is Haṁsadūta Mahārāja expected here?

Bhakti Caru Swāmī: In about two months. So actually this we already discussed before, and my point was, actually both of us, Haṁsadūta Mahārāja and I agreed, or rather realised, that somebody should ask you the questions in English so that you give the answers in English also. That becomes more preferable.

Śrīla Śrīdhara Mahārāja: But I do not feel myself fit always to hear in English and also to speak in English.

Bhakti Caru Swāmī: Yes, but you understand Dhīra Kṛṣṇa Mahārāja's intonations.

Śrīla Śrīdhara Mahārāja: For that drawback...

Bhakti Caru Swāmī: You understand Dhīra Kṛṣṇa Mahārāja's English and Dhīra Kṛṣṇa Mahārāja also understands your English; so that solves all the problems.

Śrīla Śrīdhara Mahārāja: Of course practising; not all but somewhat. Now and then, I'm a fellow who got the remark from Guru Mahārāja as, "Ease lover." So any constant duty to take up it is difficulty constitutionally for me. Now and then I...

Dhīra Kṛṣṇa Mahārāja: Whenever it's possible.

Bhakti Caru Swāmī: It's not that there's going to be any pressure on you. Like whenever you want to speak you speak. And Dhīra Kṛṣṇa Mahārāja will ask you questions and will tape them.

Śrīla Śrīdhara Mahārāja: Of course sometimes now and then, when I'm in the mood.

Bhakti Caru Swāmī: Yes, right. Actually Dhīra Kṛṣṇa Mahārāja used to tell me when I was in Los Angeles that he would very much like to stay in Navadwīpa at your lotus feet. And he wanted to...

Śrīla Śrīdhara Mahārāja: Of course, for the time, temporary stay here.

Bhakti Caru Swāmī: Yes. This would be for two or three months.

Śrīla Śrīdhara Mahārāja: That is of course good, but to take it as permanent duty, that to take tapes from me and to preach, to supply it to the preachers, of course the idea is good. If Mohamed does not go to mountain, mountain coming to Mohamed. I did not go to the west, but in my last days Prabhupāda is wresting something what he deposited with me, to take it for the west. I can't deny. As much as I can do I shall do. But Dhīra Kṛṣṇa Mahārāja then he wants to retire from the practical field?

Bhakti Caru Swāmī: Not exactly; only for the time being.

Śrīla Śrīdhara Mahārāja: For the time being.

Bhakti Caru Swāmī: Yes, because knowing Dhīra Kṛṣṇa Mahārāja, I know that he's such a big preacher that he cannot become a *bhajanānandī*.

Dhīra Kṛṣṇa Mahārāja: See, Mahārāja, I'm accused of being a trouble maker. When I'm mixing with my God-brothers, the GBC they feel that I'm...

Śrīla Śrīdhara Mahārāja: Generally they're afraid of you?

Dhīra Kṛṣṇa Mahārāja: I create disturbance.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And dissidence against the policies of the GBC, so I thought maybe for a brief time I should remain here.

Śrīla Śrīdhara Mahārāja: Yes. For the time being you may stay here, as you like. But what I understand in you, that you should visit those that are dejected, disappointed, and to have relief work with them.

Bhakti Caru Swāmī: Rescue them.

Śrīla Śrīdhara Mahārāja: To rescue them, to help rescue, to organise them so that they should not leave the movement of Swāmī Mahārāja or Mahāprabhu or our Guru Mahārāja. This Divine Movement may not be lost, to keep up the standard. These, my words, may be used to enliven them and to keep them within the fold. You may visit here and there, and the leading persons like Yaśodānanda and others, whether Pradyumna, who are some stalwarts of Swāmī Mahārāja. They're going away, hither thither, like a ship without a rudder, being scattered in different directions; to connect with them and to encourage them in their service to Guru, Gaurāṅga, Swāmī Mahārāja, our Guru Mahārāja, Bhaktivinoda Ṭhākura. And come now and then here and take the necessary directions. So mainly theoretical and practical, both sides, to collect some things and to distribute to the patients. To collect medicine, that is not enough.

I've also done so, using my life from Guru Mahārāja, I am rather devoted to that, a selfish idea. I tried to collect most, but not to push them outside. That was my nature, to improve myself. Even now when I chant different *ślokas* of *Bhāgavatam*, *Caitanya- caritāmṛta*, all these things, I try to catch new light from there; and I do, new light, new adjustment, new harmony, in the line of Guru Mahārāja and Mahāprabhu. I want to enrich myself. That is the tenor of my life, rather than to help others. This is the main tendency in my life.

But there are others also, what little they know they want to distribute to others. That is also a useful nature, whatever little, they want to distribute to others.

Caru Swāmī _____ what is your nature, to collect or to distribute?

Bhakti Caru Swāmī: I'm totally unqualified Mahārāja. I'm no good for anything.

Śrīla Śrīdhara Mahārāja: Then, you want to increase your qualification? You're very busy with that? Have qualification for distribution, or what qualification you're in need of? Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: My qualification is sense gratification _____ [?]

Śrīla Śrīdhara Mahārāja: Then, why you are here? Do you think that we're of the same nature? Birds of the same feather flock together. Ha, ha, ha. Now you're defeated. Ha, ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also, Rāmeśvara Swāmī criticised me that I spend too much time with the *śāstra*, and do not engage in enough practical service.

Śrīla Śrīdhara Mahārāja: Of course, they're of that temperament, they're very eager to help others, even risking their own self. But if they're in the real plane it is well and good. We should appreciate self-forgetfulness. He's forgetful of his own improvement. He's busy with what he's got from his Gurudeva to give to others. That is a good qualification. But really, where he's standing, in what plane he's standing, that is the all-important thing. He's very eager to distribute, but distributing what? Is it the standard what his Guru Mahārāja kept? If he's there of course it is admirable. He's eager to distribute the nectar what he collected from Guru Mahārāja to others is a laudable thing. We appreciate that.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

But generally, that is not a cluster of external formalities; the real spirit, to have, *bhaktiḥ pareśānubhavo viraktir, anyatra*. These three things we must have within us. Our serving attitude should increase, we must have some conception of other about the real truth, and we must be simultaneously indifferent to the worldly things. These three points are the criterion of whether one is in the plane of devotion or not. A proper conception of the Absolute we must have, and our indifference to the worldly things must remain there, and our earnestness for the service must be present within us.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as a hungry man when he's taking food the three things simultaneously occur there. The hunger is removed, uneasiness, and also by every morsel he gets strength, and his uneasiness removed, and hunger also removed, and he finds strength; three things. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*. Satisfaction, strength, and no hunger, hunger lessened.

So it's laudable he's energetic to preach the advices of Mahāprabhu. What more can be expected from any man, that he's an agent of Mahāprabhu and Nityānanda Prabhu? Well and good. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, there are some devotees they feel that we have wandered away from the things that were introduced by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That depends on their understanding the real thing.

Prakāśānanda abused Śrī Caitanyadeva. "That You have taken *sannyāsa* in our *sampradāya*. Why do You not read *Vedānta*? We are told that You chant, dance, and take *prasādam* without observing *vairāgyam*, that indifference to the food. What is this? We can't follow."

So, according to their conception, *Vedānta*, the discussion on *Vedānta*, this Brahman, Paramātmā, all these things, that is the standard of religious life. So it depends upon the proper conception of what is theism, what is reality; the Brahman conception, the Paramātmā conception, the *Bhāgavata* conception, and Kṛṣṇa conception. *Brahmeti paramātmeti, bhagavān iti śabdyate*

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

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

Some, they're satisfied with the Brahmans conception, they think, "This is enough that we are out of the worldly, like the exploiting agents. We are; we have worked liberation from the hands of exploiting agents. That is enough."

Some of them think, the *yogīs*, that, "We can hear the inner voice. That is enough."

But the devotional school they want some service by dedication, crossing the plane of exploitation, as well as renunciation or indifference; the active dedication and service. And in the beginning with the help of scripture, and also excitement, that awe, grandeur, all these things, power, that is in Nārāyaṇa. And when they can understand that love is the real essence of life; without that we can't, we should not exist. Love is such a precious innate wealth that the very life we should deny if we do not have that most precious inner wealth as love to Kṛṣṇa, to the Absolute. And He's love consumer, the Absolute, He's beauty, He's beauty consumer. Affection, beauty, love, harmony: that is the highest thing to ever come to the conception of this world.

In the last scripture of Vyāsadeva He gave it through *Bhāgavatam* to the world. "The very gist, the highest goal of life is here, to have connection with Kṛṣṇa conception of the Absolute."

Now, who has come to realise things in such a plane, then to them, even the servitors in Vaikuṇṭha, that is the servitors of Nārāyaṇa, they seem to be of very lower status.

Dās Goswāmī, Raghunātha Dās Goswāmī, who is called to be the Ācārya, the distributor of *prayojana-tattva*, what is the summon-bonum of life, the highest attainment is *prayojana*, is *prema*, and he's the authority in that department. He says:
Selidi parola hadi paravyomi divi pheli [?]

"If I have got much affinity towards the scriptural service then I should be thrown down to Paravyoma. I won't be allowed to take my position in the land of freedom where spontaneous love is the queen, and who is regulating the whole thing. The Queen of love, She will throw me down in Vaikuṇṭha, "Go there, do your duty according to scripture, according to calculation, according to the new excitement created by grandeur, awe, reverence, all these things, go there. Here only the simple, the plain, the spontaneous service, hearty service of the Lord reigns here, and we are in the midst of that plain thing. And we do not care for any other thing, but only for the object of our love. That is our guide; that is our *śāstra*; that is our everything. We do not know anything more and we do not want to know anything more."

So the gradation is there, and of course one, what he has got, he can only give to others, what he knows himself he can give to others. In that sense we have nothing to say. Our eagerness to help others that is well and good, but at the same time we must not neglect to detect the quality of things that we are eager to distribute.

Suppose we are distributing some medicine, but if some medicine of higher quality has been invented then what should we do? If we neglect to distribute that sort of medicine then we'll be responsible for that: so something like that.

strī-putrādi-kathaṁ jahur viṣayiṇaḥ śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-Candrāmṛta*, 113]

When Mahāprabhu came with His ecstatic love to give to the people that Divine Love of Kṛṣṇa, all other preachers of different camps they lost their taste in their own business; all were for the time being they had to stop their engagement and to look at the manners of Mahāprabhu. "What has He taken here to give us?"

In Macbeth, "The wine of the spirit of life is drawn." When Duncan was murdered by Macbeth, Shakespeare writes, "The spirit of life is drawn. He was such a good man, innocent, and very affectionate to his subjects. And he was murdered? Then what is the necessity of living in this world? To live here has got no value. Such a good man he can be murdered?"

So the general negligence to the life of this world came at that instance.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

So I'm a peace loving man. Don't try to take, to drag me into the battlefield. I'm of a ministerial habit. I'm rather a minister than a king. That was told to me by Mādhava Mahārāja, "That you can give us good advices but you cannot work as a king." My God-brother Mādhava Mahārāja told me. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. "You have got foresight. You can give good advice. But you cannot take up anything at your hands direct and to go on with the programme." Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is also not in a fighting mood. He's also...

Śrīla Śrīdhara Mahārāja: _____ [?]

The followers of Swāmī Mahārāja who have got affection for me, you combine yourselves and do whatever you think good. I'm ready to help you theoretically.

Bhakti Caru Swāmī: To us it seems that the most important thing is to get the association of your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. What is there? Nitāi. Nitāi. Nitāi. If you think so you may extort from me. Just as Dās Goswāmī says, "I was blind, I was unwilling, but Sanātana Goswāmī was so kind with me that he tried his utmost and forced me to drink the nectar."

Dhīra Kṛṣṇa Mahārāja: *Vairāgya yug*?

Śrīla Śrīdhara Mahārāja:

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
[*kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*]

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [Ragunātha Dāsa Goswāmī's, *Vilāpa-kuṣumāñjali* 6]

"Not only blind but also unwilling, and I was forced to take as if the medicine...

End of 81.08.10.A

Start of 81.08.10.B

Śrīla Śrīdhara Mahārāja: So I am unwilling and you come and force, exact from me if you find anything good. What is very akin to your master's gift, if you find that what you have already got from your spiritual master, similar things are to be found here, then of course you may come and try to snatch it and distribute to the world. You have got that right.

Bhakti Caru Swāmī: We are situated in Dās Goswāmī's position, and you are situated in Sanātana Goswāmī's position.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Bhakti Caru Swāmī: You are forcing us to relish the nectar.

Śrīla Śrīdhara Mahārāja: But you are active. I am passive here. I'm reluctant...

Dhīra Kṛṣṇa Mahārāja: That is deception.

Śrīla Śrīdhara Mahārāja: ...and you are coming to me. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: We're active like monkeys.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Goswāmī: A monkey is also active.

Bhakti Caru Swāmī: Whatever you are giving us is spiritual, so the activity cannot be perceived in the material plane, but in the spiritual plane the activity is going on Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They say like that, even my senior God-brothers they're of the opinion, when they listen to me they say it's as if they're listening to Guru Mahārāja. Some sort of peculiarity is in my chanting, my statement; the nature of my delivery about the spiritual thing. I think perhaps I always talk from above the plane of knowledge, *jñāna. Bhakti* transcending *jñāna*: that is knowledge, sphere of knowledge, of consciousness. That is my tenor, that never on this side, on the side of this exploitation. Exploitation, renunciation, and dedication; I'm always awake that I must be on the land of dedication, crossing renunciation; a positive. Renunciation is negative. This is the negative side, it is *abscissa*, and then the positive side, the land of dedication, the plane of dedication. It must be of that characteristic. Perhaps

that is the tenor of my speech about the Absolute. So they say that, 'as if we are hearing from Prabhupāda.' And when Prabhupāda was also present, then also many senior *sannyāsīns* after hearing Prabhupāda's lecture they took me to their room and asked me, "What has Prabhupāda said? Just repeat it." And I did as much as I could, and they appreciated. It is Prabhupāda's grace, Mahāprabhu's grace: something like that.

But Prabhupāda was mortified, or sorry that 'ease lover' with the remark 'ease lover.'

He asked the editor of *Nadiyā Prakāśa* at the time was Śramaṇa Mahārāja, who is Ācārya in Māyāpur now: I sent an article for *Nadiyā Prakāśa* from Bombay about Bhaktivinoda Ṭhākura. And Prabhupāda told him, "If you can print such articles in your paper, the standard of your paper will be higher." That remark also Prabhupāda made about my article.

Bhakti Caru Swāmī: And he also told you that, about you he said that, 'he's leaving his spokesman behind,' in you.

Śrīla Śrīdhara Mahārāja: Yes. He left the word to Goswāmī Mahārāja. "I'm satisfied that my words will be, my advices will be here after," after going through my poem about Bhaktivinoda Ṭhākura.

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

["The effulgent, non differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 7]

Prabhupāda took that, 'he would not sell my things in a black market very cheaply. He knows the standard, after crossing Brahman, Paramātmā, Nārāyaṇa, then Kṛṣṇa.' *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana' 'kṛṣṇa- caraṇa'-kalpavṛkṣe*.

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

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

And then there is the Goloka, then *mādhurya-rasa*, and then *Rādhā-dāsya*, the highest end of the whole Gauḍīya *sampradāya*, the *Rādhā-dāsya*. That was represented in the last stanza.

śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā:* that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, verse 9]

And was very beautifully, and the adjustment was very nice, *śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ*, these are the qualifications of *Rādhā-dāsya*, sanctioned by Gaurāṅga. And appreciated by, and that is thoroughly known by Svarūpa Dāmodara, and appreciated by Sanātana Goswāmī. And it was distributed by Rūpa Goswāmī and Raghunātham. Raghunātha tasted it and again developed it. And Jīva Goswāmī came to protect it from others that it may not be mixed with other alloyed things. So protection from the scriptures and reason was given by Jīva Goswāmī, and Baladeva, others, *jīvādyair*. And that was prayed [for] by Uddhava, and Brahmā, Śiva, and others. That was, they showed their respect from far away, the *Rādhā-dāsya*. And you, Ṭhākura Bhaktivinoda, you can, *aho*, what to speak, what wonder, that you can distribute that very thing to all. You are so great. The Rāmānuja, Madhvācārya, they're Ācāryas of the Bhakti School, Devotional School, but their strata, their plane, is lower. And what you have given that is the highest and its acquaintance is like this.

So step by step the development was shown there. Though it is *kavya*, poem, but still, as in *Śrīmad-Bhāgavatam*; both, the *tattva* and *kavya*, poetry as well as argument, this ontology, poetry and ontology mixed together. So *Bhāgavat, Śrīmad-Bhāgavat* is of that type, both poetry as well as ontology.

And in my style also, poetry as well as ontology is mixed, not only poetry, but ontology is there, and poetry is also there. That is the characteristic of my Sanskrit verses. And *Premadhāma-deva-stotram* it is also both the ontological aspect as well as the life of Mahāprabhu has been given there it is found.

In *Caitanya-caritāmṛta*, in *Śrīmad-Bhāgavatam*, also, they deal with this, both poetry as well as ontology, the presentation combined.

So Prabhupāda was very much satisfied with my writings.

Dhīra Kṛṣṇa Mahārāja: In one of your writings you have mentioned the spiritual identity of Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and Gaura Kiśora Dāsa Bābājī Mahārāja. [Asks another devotee] "Do you know that poem I'm talking about?"

Bhakti Caru Swāmī: Mm:

kamala-priya-nayanam, guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam

[sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam
lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam
guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam]

["O Dayita dāsa, preoccupied with intimate service alongside the Lord's closest servitors, you are residing on the banks of the Saraswatī River, seated inside a simple grass hut in the beautiful garden known as Svānanda-sukhada-kuñja. Always standing just before Śrīmatī Lalitā Devī within a group of Mañjarī servitors (as Nayana-maṅī Mañjarī) you are deeply absorbed in devotion's inward current. In the gardens of Vraja you are intimately disposed to Śrīmatī Kamala Mañjarī (Śrīla Bhaktivinoda Ṭhākura), the closest object of your affection, and your singing of the divine qualities found in Guṇa Mañjarī (Śrīla Gaurakiśora) weaves a tent inviting Lord Hari to reside there. On your auspicious appearance day I offer my obeisances unto the tips of your lotus feet in the association of your dear most servitors. O Gurudeva, you are the favourite object of King Vṛṣabhānu's daughter, Śrīmatī Rādhikā."]

[*Śrī-Dayita-dāsa-praṇati-pañcakam*, verse 4, from *Śrī Kīrtana Mañjuṣā*, p 33-4]

Śrīla Śrīdhara Mahārāja: Yes. *Vraja-kānana-bahu-mānana-kamala-priya-nayanam*. Kamala means Bhaktivinoda Ṭhākura, Kamala Mañjarī, *bahu-mānana-kamala*, and very favourite to Kamala Mañjarī. That is Bhaktivinoda Ṭhākura. And who is always trying to enchant the good qualities of Guṇa Mañjarī [Gaura Kiśora Dāsa Bābājī Mahārāja] and thereby he's constructing as if a room where Hari can live, Kṛṣṇa can live _____tent. So *guṇa* means thread, thread means *guṇa*, and also *guṇa* means quality, so with the *guṇa* of Guṇa Mañjarī, by the chanting the qualities of Guṇa Mañjarī, his Gurudeva, with that *guṇa* he's preparing a tent where he's asking Kṛṣṇa to live there; that within the fist of Guṇa Mañjarī his Gurudeva. That is mentioned

there. And also in *sujanārbuda* [first word of the first verse of *Śrī Śrī Prabhupāda-padma-stavakaḥ*] I have mentioned:

vipulī-kṛta-vaibhava-gaura-bhuvaṁ, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-[gaṇārpita-gaura-padaṁ, praṇamāmi sadā prabhupāda-padam]

[O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpura Dhāma, and you have openly declared the nature of Śrī Gaurāṅga's mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura's holy feet in the hearts of your deserving servitors. I eternally offer my respects unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda.] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 5]

Then,

cira-gaura-janāśraya-viśva-guruṁ, [guru-gaurakiśoraka-dāsya-param
paramādṛta-bhaktivinoda-padaṁ, praṇamāmi sadā prabhupāda-padam]

[O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga's devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kiśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.]
[*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 6]

Though You are eternal master, the general of the Gauḍīya camp, *cira-gaura-janāśraya- viśva-guruṁ*, and the universal Ācārya, *guru-gaurakiśoraka-dāsya- param*, still, we see in you the serving mood about your Gurudeva, Gaura Kiśora. Being so big, still you hold the mood of serving your Guru, *dāsya-param*. And *paramādṛta- bhaktivinoda-padaṁ*, and great reverence for the holy connection of Śrī Bhaktivinoda Ṭhākura we observe in you there also; and in some other places also. Hare Kṛṣṇa. Hare Kṛṣṇa. *Taṭasthā-vicāra*; and relatively he was more connected with Gaura Kiśora, relative consideration: but from absolute consideration he had more attraction for Bhaktivinoda Ṭhākura, than that for Gaura Kiśora Dāsa Bābājī Mahārāja.

Bhakti Caru Swāmī: That's from the absolute.

Śrīla Śrīdhara Mahārāja: The absolute consideration. These are very subtle things, very subtle things.

Sanātana Goswāmī he says in *Bṛhat-bhāgavatāmṛta* when he's writing about the Queens of Dvārakā, "Rukmiṇī is such and such, Satyabhāmā is such and such; these are such." Then he says at the time, "A man, a fellow like me, a fellow of the street like me, now he has sat down to deal with so many higher ideals. How much audacity I have got, that what I am, like a worm or insect,

and I go to judge the position of Satyabhāmā, Rukmiṇī and others, who have so much loving affection and gives to Kṛṣṇa, all these things. But this is not mine. Someone I feel, someone has got hold of my hand and pen and is forcing me to write all these things. It is not mine. What audacity I may have that I'm going to give a comparative study of the affectionate service of the great divine Queens of Kṛṣṇa. Who am I? But someone is forcing my hand to write all these things. In this way it is possible."

[Kṛṣṇadāsa] Kavirāja Goswāmī also says,

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

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

It is cent per cent true. This is not a hyperbolic expression. They're forced to write from above. There is such potency and it is possible that connection with them. These are very higher things. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, considering that I'm just a *mleccha* from the western countries, what audacity I must have to even think I can understand something about Sanātana Goswāmī or these great spiritual personalities. So sometimes I wonder.

Śrīla Śrīdhara Mahārāja: _____ what audacity?

Dhīra Kṛṣṇa Mahārāja: I was saying like he's saying, that Sanātana Goswāmī is saying that Satyabhāmā...

Bhakti Caru Swāmī: _____ Sanātana Goswāmī _____ what audacity; that I'm a man from the street and I'm writing about...

Śrīla Śrīdhara Mahārāja: Going to deal their...

Bhakti Caru Swāmī: Comparing between the Queens of Kṛṣṇa in Dvārakā. So in the same mood Dhīra Kṛṣṇa Mahārāja also is feeling that after all I'm a *mleccha* and what an audacity that I'm trying to understand Sanātana Goswāmī and Rūpa Goswāmī and all these elevated personal associates of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So perhaps that plenary force is acting within you. Ha, ha, ha. Hare Kṛṣṇa. Of course: *yam evaiṣa vṛnute tena labhyas.*

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

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

We're all discussing all these things; is it a very easy thing for others to talk in such matters, leaving – there are so many things for our enjoyment in the world of exploitation, leaving all these...

When I came to Prabhupāda first, in Calcutta, there the *Upaniṣad* was being explained there, Urupi Paṇḍita, there was one Paṇḍita from Urupi, from Mādhva School, he was explaining, Prabhupāda was also one of the audience, and myself, and Kalna Purī Mahārāja, and one or two more. At that time I thought, "What is this? The Calcutta is a town of mundane business, full of so much noise, with mundane business and activities. And that ancient *tapovan* what was cultivated in ancient India in the *tapovan* we are told, and that in the busy city of Calcutta, that thing is being dealt with. That high order that was cultivated in the ancient *tapovan* of India amongst the *ṛṣis*, and that thing is again being repeated here in this busy city of Calcutta of mundane business." That thing made me wonder. So whenever and wherever the *kathā*, that is the chanting of the qualities; that is well and that is good.

No yatra, vaikuntha kathā suda paka _____ [?]

However outwardly purer the atmosphere may appear, but if there is no talk about Hari, that must be rejected like anything. The talk of Hari, that is the criterion of the highest plane, Hari *kathā, sudapara,* the nectar of *nirguṇa*, that Kṛṣṇa. Because the surrender is at the extreme point there, the absolute autocrat, and love begins there, love begins.

As in the Hindu system of marriage, one wife sacrificed, and then there is a possibility of appearance of love. Otherwise a mutual contract, as in the marriage of the Christians and the Mohammedans; a contract, equal partnership. No room of love there. The sacrifice must be in one part, then the question of love and affection appears.

The highest sacrifice of the highest degree only exacted in Goloka, in Vṛndāvana, so the question of love can come there only. No sacrifice, no affection, no love; according to the degree of sacrifice, dedication. Dedication is the foundation of love, of the structure of love. Without dedication no love can stand over. The highest, the greatest autocrat, and the highest dedicating agent: Rādhārāṇī, *mahābhāva svarūpiṇi*. Gaura Haribol. Gaura Haribol.

Rādhikā, why *Rādhā-dāsyam*? We are wanted to dedicate and dedicating highest ideal is Rādhārāṇī, in all respects, *mādhurya rasa*, and *parakīya*, endangering all His achievement. She is approaching to be fodder of the greatest consumer, autocrat, Kṛṣṇa. The dedication in its zenith is there only. And Her company in any way, a slight company, or Her connection, will purify us. Our adherence should go that side. That should be considered the highest wealth. Gaura Haribol. Gaura Haribol. Gaura Haribol. And Mahāprabhu came only to prove, to show, to prove to the world the highest dignity of Rādhārāṇī.

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

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

Those that are closely connected with Rādhārāṇī it is their statement. "Our heart's nectar has been taken out here by Mahāprabhu, our greatest admirer, our canvasser." Vāsudeva Ghosa, one of the *sakhīs*, "What we possess in our bosom is so valuable and Gaurāṅga has come to establish in the market that our heart's wealth is of the highest type of wealth. If He did not come to express this to the world then how could we live? Our life would have been impossible if the greatness of our Mistress had not been shown, placed in such high standard. Then how could we bear our life?"

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: You said once that for someone to change their *rasa* that that's very rare.

Śrīla Śrīdhara Mahārāja: Very rarely, but it's possible.

Dhīra Kṛṣṇa Mahārāja: So when Mahāprabhu came and,

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

With this *mādhurya rasa*, was He giving opportunity for *jīvas* to be promoted to *mādhurya rasa* - because He's distributing those sentiments?

Śrīla Śrīdhara Mahārāja: He came mainly to distribute *mādhurya rasa*. And automatically other *rasa* are there because they're living on *mādhurya rasa*. They're all dependent on *mādhurya rasa. Mādhurya rasa* is the *mukhya rasa* and *ādi rasa*. In both these important ways *mādhurya rasa* has been described. It is the first original *rasa* and it is the combination of all the *rasa*, the *mādhurya rasa*, independent *rasa*. All others are like satellites, *vātsalya, sākhya*, they're only depending on this transaction, *vilāsa*.

So Mahāprabhu came to give the original, the principal thing, and all others automatically got their justice. And so His *sampradāya* is known as *rūpānuga*. Rūpa Goswāmī is exclusively in *mādhurya rasa*. Our *sampradāya* is known as *rūpānuga*. That exclusively we are, we profess that we are in *mādhurya rasa*. Then there may be some *vatikrama*, exceptional cases, but mainly the *rūpānuga*. The Mahāprabhu came and *rūpānuga*, all this means that all are, *grahak*, purchasers, seekers of *mādhurya rasa*, mainly. There may be several exceptional cases, but the general tenor is this, *mādhurya rasa, rūpānuga*, because it is *rūpānuga*. Our Ācārya Guru *paramparā* is *mādhurya rasa. Vātsalya rasa* eliminated, even Nityānanda Prabhu. Nityānanda Prabhu is not in the list of Guru *paramparā*. The Svarūpa Dāmodara, Rūpa, Sanātana, Raghunātha, all in *mādhurya rasa.* Ācārya, more or less, *mādhurya rasa*.

So mainly our *sampradāya* is that of *mādhurya rasa*, taking towards *Rādhā-dāsya*, generally, but *Rādhā-dāsya* presupposes other *rasa*. The *mādhurya rasa* presupposes all other *rasa*. There must be *vātsalya rasa*, must be *sākhya rasa*. Krsna means such a group, not Kṛṣṇa alone, He must have His paraphernalia, mother, father, others, all these things. But *mādhurya rasa*, though it is covered in disguise, but it is the main current is there and all other *rasas* are subsidiary, are helping His *līlā* with *mādhurya rasa*. They also cannot be eliminated. They also must be there. But they're living on *mādhurya rasa*. The principal thing is *mādhurya rasa*, and to help the transaction of *mādhurya rasa* all other *rasas* are necessary, to do their quota, to contribute their quota.

Dhīra Kṛṣṇa Mahārāja: So *śanta rasa* of Goloka must be different than *śanta rasa* of Vaikuṇṭha.

Śrīla Śrīdhara Mahārāja: Yes of course different.

Dhīra Kṛṣṇa Mahārāja: So they're helping to promote *mādhurya rasa*?

Śrīla Śrīdhara Mahārāja: Yes, they're also helping. Just as Rādhārāṇī says in Kurukṣetra, "Though He's that Kṛṣṇa, I'm that Rādhā, but My mind is always running towards Vṛndāvana."

The *anukul parivesh*, the favourable environment, the Yamunā, the trees, the sand, all these, the birds, the *moira*, all helping, they have got their particular contribution to the *līlā*, in different times. They're all helping; otherwise Vṛndāvana *līlā* is not possible. So everything has got its special serving value.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, our Guru Mahārāja, he introduced the Ratha-yātrā of Jagannātha in the western countries.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I was thinking that eleven years ago I first saw that. Naturally I had practically no idea of the spiritual significance, but by somehow coming in contact, like Rūpa Goswāmī says,

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

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

Śubhadā, it is so auspicious that it seems that after some time you are drawn into some understanding of such things. As our Guru Mahārāja gave *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: This is all that *sukṛti*. Anyhow having some connection with the transcendental *nirguṇa*, transcendental wave. You all have some connection with transcendental wave previously, and wherever you are it has kept you, it has taken you, floating above very near to such thought, of the Vṛndāvana plane, coming near to the Vṛndāvana. The underground activity of previous lives was there. And that has taken you floating just near were Swāmī Mahārāja began his preaching. That nearness to the capacity of acceptance of his words, that sort of merit was already within you, and in variegated nature, and that has taken you to appreciate. Otherwise it is not possible; *nirguṇa*, connection with *nirguṇa*. Gaura Sundara. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, I was reading *Śrīmad-Bṛhat-Bhāgavatāmṛta* and I was wondering one thing. Both the Madhvi *vipra* and Gopa Kumāra, in the beginning they didn't have any knowledge about Vṛndāvana or...

Śrīla Śrīdhara Mahārāja: In the beginning?

Bhakti Caru Swāmī: They did not have any understanding of the spiritual nature, but still they were interested and that's how they were approaching the spiritual world. When I was reading that I was wondering whether this knowledge about the spiritual nature that beforehand if we have the knowledge whether it will stand as an obstruction?

Śrīla Śrīdhara Mahārāja: You see; they had some previous connection with things, acquaintances with things of *nirguṇa* world, of the hazy world. Otherwise how when they're connected in their gradual improvement in a place and after experience of some time it does not have any charm? Then the occasion comes from the higher. One agent comes in their connection and he's taken to that place. And again after living, passing some time in that plane he feels unsatisfied. Then some connection from upper agent comes there and he goes there. What does it mean? That the background is such that though they're going gradually externally, but some backing, some healthy backing is there that wherever he's led he's not satisfied. Then again...In this way in the highest position only they could get their fulfilment; that *sukṛti* in the background that was there.

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

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

From there it has begun, but how *śraddhā* is produced? *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ.*

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

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

[*Bṛhan-Nāradīya Purāṇa*]

That we meet a proper *sādhu* it is not a chance coincidence but it is the result of the previous *sukṛti*. What is *sukṛti*? Our connection with the plane of service, dedication, and not of this land of exploitation or renunciation: that is called *sukṛti*.

Dhīra Kṛṣṇa Mahārāja: So in the same way it is our causeless good fortune that we have got your connection and association.

Śrīla Śrīdhara Mahārāja: _____ Swāmī Mahārāja, and now he's departed and you have come here, and he also told about that in some way or other. Anyhow we're connected and this talk is going on. Talk is going on; the praise of Rādhārāṇī which proves the highest attainment. Anyhow we're as in such a way that we have got the advantage of, we're forced to talk about Rādhārāṇī and Her greatness and all these things. There may be so many engagements, but anyhow by Their grace we are engaged in the topic of the highest order to our realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *Prema-rasa-sīmā, rādhāra mahimā, jageta jānāta ke*? Dedication, dedication, *bhakti* means dedicate, *para-bhakti. Mad-bhaktiṁ labhate parām.*

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Brahma-bhūtaḥ*, attained a spiritual position fully placed on spiritual plane, *brahma-bhūtaḥ*, that has crossed the mundane and has got his identification with Your conscious unit. And *prasannātmā*, a sort of self satisfaction is there. *Na śocati na kāṅkṣati*, in reference with the mundane loss and gain; indifferent. *Samaḥ sarveṣu bhūteṣu*, considering the worldly persons they're neutral, not contributing any mundane help to any other person, *samaḥ sarveṣu bhūteṣu*. And they're all equal in soul consideration. In conscious consideration they're all unit of soul, *samaḥ sarveṣu bhūteṣu. Mad-bhaktiṁ labhate parām*, then he's in a position to go to the, to My real affectionate love quarter, *mad-bhaktiṁ labhate parām*. He gets My higher devotional service. They're eligible, from this position they're really eligible to search, or to advance towards the land of My dedication, of My devotional service, *mad-bhaktiṁ labhate parām*."

The *bhakti* is always above the land of renunciation. We must take it for granted always that it is *cinmayi*, never mundane, *bhakti*. Dedication to the country, dedication to the society, to the nation, to the family, this is all extended selfishness.

For a few years I joined the Gandhi Movement of non-cooperation, and then came to Gauḍīya Maṭh, then I had to fight with the same people, people of same nature. And my weapon was 'extended selfishness.' That was a very helpful weapon, the extended selfishness, to identify with the country. To identify with the body, bodily comforts, then extend it to the family, to the village, to the clan, then to the country. But there's clash between the greater units. Hindustan,

Pakistan, then Europe, Russia, they fight with one another. The clash is inevitable, only extended selfishness. The lover, the patron, philanthropist, all extended selfishness.

Nothing less than identification with the Infinite can get us proper relief. And no number of finite can make infinite. So from the beginning the plane of infinite should be taken up. 'I shall begin from here by extending the area of our activity we shall reach one day to the infinite,' that is not possible, because no number of finite can make infinite. So from the beginning that comes from higher to lower, *śrauta-panthā*, the method of descent, of deduction, deductive method, and we are to submit to that. And He's trying to give Himself, to reveal Himself. We must connect with Him. We must sell our head there. That is the only way, *śrauta-panthā*_____ And that depends upon *ajñāta-sukṛti, jñāta-sukṛti*, then *śraddhā*, that if I do my duty towards that Wonderful One my duty is done to the whole, and more than that.

"Whatever you can conceive that is in My one part; I'm such."

So begin there, not any part. No part can be any important part in Him; always transcending, transcending. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: So Mahārāja, in *Bṛhat-Bhāgavatāmṛta* again, you were saying that when Gopa Kumāra was going through the eight layers of *prakṛti*, outer layers of *māyā*, in the causal layers of *māyā*, then he was getting rid of his physical concept. Like the earth, water, fire, air, ether; and then *ahaṅkāra, mahat-tattva* too, and then ultimately *prakṛti*. So in that layer only he got rid of his false ego, or the mundane concept of his identity. And then from there he started to develop _____ [?] So does that mean that unless and until we go through those veils of *māyā* and...

Śrīla Śrīdhara Mahārāja: Sometimes unconsciously we pass over that. By the help of *sādhu-saṅga* and *saṅkīrtana*, all these things, his progress is such; unconsciously he'll pass those very subtle different stages of *māyā*.

Just as *śatapatra vedhaḥ nyāya*, the hundred lotus petals that are pierced by a needle, it takes no time, and unconsciously only within a very short time the whole is penetrated. But if we finely analyse we find a hundred. So something like that; unconsciously we may pass through, different stages.

Dhīra Kṛṣṇa Mahārāja: You quoted that verse, once you quoted that verse of Prabhodānanda Sarasvatī...

Śrīla Śrīdhara Mahārāja: If we walk our progress is very slow, but horse riding quick, and aeroplane in no time we pass so many provinces. Something like that.

What do you say?

Dhīra Kṛṣṇa Mahārāja: You quoted a verse once...

End of 81.08.10.B

Start of 81.08.10.C

Dhīra Kṛṣṇa Mahārāja: ...Ṭhākura, *yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ.*

Śrīla Śrīdhara Mahārāja: *bhaktiṁ kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ.*

[yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]

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

[*Caitanya-Candramṛta*, 88]

If we put the coin somewhere the ticket comes from another position; something like that. If we put our energy to Mahāprabhu we find that I have got ticket to Vṛndāvana. Mahāprabhu is nothing but combination of *rādhā-bhāva-dyuti-suvalitam* [possessing the colour of molten gold like that of Śrīmatī Rādhārāṇī.] And ostentatiously He's an Ācārya, but who is that Ācārya? If we come in closer contact, real contact with Him, we shall find out who is the Ācārya.

There is one *śloka* of Narahari Sarakara Ṭhākura. He says, he's more addicted towards Braja *līlā* than Gaura *līlā*, he says, "I don't admit Your *sannyāsa*." Addressing Mahāprabhu, "I don't admit You as a *sannyāsī*." *gopinam kucha kum kumino nijitam kim vasa* [?]

"Where have you got this saffron colour of your cloth?"

He says, "It comes in connection from the *kum kum* of the *gopīs*. It is remarkably present there. And You feel to be a *sannyāsī*. I don't admit that. So our approach is like that. You are in disguise. You are that *lampat* [?]"

What is the English?

Bhakti Caru Swāmī: The common English would be womaniser.

Śrīla Śrīdhara Mahārāja: Woman hunter.

Bhakti Caru Swāmī: Debauchee.

Śrīla Śrīdhara Mahārāja: "And You are a notorious debauch of Vraja and now You have taken the garb of a *sannyāsī*."

Ha, ha, ha, something like that. Hare Kṛṣṇa. Gaura Haribol. Talking too much in this mean mouth. Gaura Haribol. Gaura Haribol. Gaura Haribol. Jaya Nitāi. Jaya Nitāi.

Bhakti Caru Swāmī: Prabhupāda used to give the example of stepping into a lift. If we try to climb a hundred story building then it's very strenuous. But if we get into the lift then we just shoot up.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, yes; *sādhu-saṅga*.

Bhakti Caru Swāmī: There is a very high building in New York called...

Dhīra Kṛṣṇa Mahārāja: Empire State Building.

Bhakti Caru Swāmī: No, that World Trade Centre; it's one hundred and forty stories. And there's a lift that goes straight up to the ninetieth, or hundredth story in one shot, it doesn't stop anywhere. And it takes only a few seconds.

Śrīla Śrīdhara Mahārāja: And Mahāprabhu took like in a lift to *Rādhā-dāsyam*, to the highest quarter, lift smoothly. So many things without our notice passed, by step by step, *āroha-panthā*. That is very shortly depicted in *Bṛhat-Bhāgavatāmṛtam*.

Bhakti Caru Swāmī: Mahārāja, when we hear you, then all these troubles outside and involvement in the struggles seem to be such a waste of time. Isn't it, like fighting on trivialities just to... When we hear from your lotus mouth, then we notice that all this involvement in the material platform...

Śrīla Śrīdhara Mahārāja: Are being cleared.

Bhakti Caru Swāmī: ...is such a useless waste of time.

Dhīra Kṛṣṇa Mahārāja: And are cleared.

Bhakti Caru Swāmī: Yes. Then there's no taste left to be involved in it.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And that was perhaps in the case of Jayatīrtha Mahārāja and his wife. The wife's weeping and in the midst of that she was ready for the sacrifice. And sometimes when encouraging words she was smiling. And again weeping and smiling. A good lady: of good heart. "You are my daughter; you're daughter to Swāmī Mahārāja, my niece, like daughter to me. If any trouble you may come here." Ha, ha, ha. Anyhow she was...

Bhakti Caru Swāmī: She asked me to send some of your nectar from your lotus mouth.

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

[Two minutes spoken in Bengali [?]

Day of departure of Rūpa Goswāmī Prabhu, so you must come then the day after tomorrow; this is for Rūpa Goswāmī. Where is that Pramāṇa Swāmī?

Bhakti Caru Swāmī: _____ Mexico, Venezuela_____ [?]

Śrīla Śrīdhara Mahārāja: _____ they want already appointed. He gave hope that he will spend _____ and remain, medium. _____
Some of them they're of an indifferent mood to Haṁsadūta Mahārāja, in England?

Bhakti Caru Swāmī: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah, Jayatīrtha Mahārāja.

Bhakti Caru Swāmī: Jayatīrtha Mahārāja is in an unfavourable situation right now because...

Śrīla Śrīdhara Mahārāja: He's in uncertain position now?

Bhakti Caru Swāmī: Devotees there might have had some... But I think that is only temporary.

[About fifty seconds spoken in Bengali (?) with Śrīla Śrīdhara Mahārāja]

Śrīla Śrīdhara Mahārāja: But the reaction came in some other form. Anyhow, He's willing, Kṛṣṇa's will, wish, sweet will of Kṛṣṇa. *Mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ.*

[akiñcanasya dāntasya, śāntasya sama-cetasaḥ
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ]

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."]
[*Śrīmad-Bhāgavatam*, 11.14.13]

If we can live in that plane, all the waves that will come to us cannot but be favourable; every wave carrying favourable news. Only to find out the plane of our stand, what is necessary really for us, to that plane. To find out that plane where to take our stand properly. Then the harmony,

the plane of the highest harmony, when all discord has been eliminated; properly adjusted. Proper adjustment has no complaint, no complaint – or complaint only self-centred.

Rādhārāṇī says, *more durdaiva vilas tarkena dosa nai* [?]

By this great *viraha*, separation, She says: She's taking this vision, angle of vision, that, "Nothing to complain about from outside, from His side; it is only something within Me is showing like a magic what is undesirable, *amora durdaiva vilas*. [?] That was so near, so loving to Me, and now He's cruel; how is it possible? It is only evolving from Me no doubt."

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

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

Intact original thinking welcomed. Just as the serpent does not go straight, but his natural progress is crooked. So the wave of the Divine Love, the wave of love also goes in a crooked way. *Ato hetor ahetoś ca, yūnor māna udañcati*. So the *abhimāna*, the different sentiments arise from the hearts of both the parties without cause, sometimes no cause, that sentiment, but because of that crookedness it is natural, it must come.

Bhakti Caru Swāmī: Loving anger?

Śrīla Śrīdhara Mahārāja: Loving, anger? It is emotion or sentiment. *Bhāva-dyuti*, what would be the English synonym, *bhāva* and *dyuti*; *bhāva-dyuti-suvalitam*?

Dhīra Kṛṣṇa Mahārāja: Emotion.

Śrīla Śrīdhara Mahārāja: *Bhāva* means emotion? Rādhārāṇī is represented only by Her emotion?

Bhakti Caru Swāmī: Effulgence.

Śrīla Śrīdhara Mahārāja: Effulgence is a *kānti*, and *bhāva* means...

Dhīra Kṛṣṇa Mahārāja: Sentiment.

Śrīla Śrīdhara Mahārāja: Mood. But Rādhārāṇī may have different moods in different times so She Herself is not...

Bhakti Caru Swāmī: Loving – the mood of Her loving.

Dhīra Kṛṣṇa Mahārāja: *Rādhā-bhāva-dyuti-suvalitam*.

Śrīla Śrīdhara Mahārāja: *Suvalitam naumi kṛṣṇa svarūpam*. What is that? Heart and halo: or nature and lustre. *Bhāva* means She Herself, Her existence, both *bhāva* and *dyuti*. Her very nature, and the *dyuti*, the out-coming lustre, the relative wave out-coming from Her nature. Nature or heart; what will be the most appropriate thing? *Bhāva-dyuti-suvalitam*. The mood may be a flickering thing, in different time different moods. But *bhāva* means Her real existence, Her nature. And halo, heart and halo, heart and nature may be used as synonymous, no?

Bhakti Caru Swāmī: What about Her being?

Śrīla Śrīdhara Mahārāja: Being.

Bhakti Caru Swāmī: Very existence.

Śrīla Śrīdhara Mahārāja: Very existence. *Satya*. And what is out-coming, the fruiting, the foam. So ordinary people who are not connected with this sort of Gauḍīya ontology, it will be difficult for them to translate properly. "That won't appeal to us, their translation." That is the difficulty. Hare Kṛṣṇa. Hare Kṛṣṇa. All right, then I shall let you go now. Take something.

Bhakti Caru Swāmī: The radiance of Her being.

Śrīla Śrīdhara Mahārāja: Yes, radiance, being and radiance.

[About thirty seconds of Bengali [?]

"My friends, what is the acquaintance of your Guru, any writing or any life? Nothing, and you say, 'My Guru is a big fellow.' What is this?" Ha, ha, ha, ha.

...

Garbhodakaśāyī, Kṣīrodakaśāyī, and one, the smaller, is a *jīva daṇḍa*, representing the *jīva*, the soul, who is taking that *daṇḍa*, accepting. So we should consider we should give divine respect to the *daṇḍa*. Is this the first time you come here, no?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: First time?

Akṣayānanda Mahārāja: Yes. I saw you speak once.

Śrīla Śrīdhara Mahārāja: You saw me?

Akṣayānanda Mahārāja: Once you spoke, that was during our festival.

Śrīla Śrīdhara Mahārāja: Where, at Māyāpur?

Akṣayānanda Mahārāja: Yes. Our Guru Mahārāja was there and you were speaking something. Only that time I had your *darśana* Prabhu. But Venkatta and myself were anxious to come to meet you for a long time.

Śrīla Śrīdhara Mahārāja: I'm known to him, though I can't see now clearly, only vague. Having conception for the faces is not sufficient to recognise you.

Who is in charge of the Vṛndāvana Gurukula now?

Devotees: Dhanudara.

Śrīla Śrīdhara Mahārāja: A disciple of Swāmī Mahārāja, or a new Ācārya?

Venkatta: [Bharati Mahārāja] Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Dhanudara. I did not hear his name, or did not see him.

You have collected Hindi?

Akṣayānanda Mahārāja: Yes. My Guru Mahārāja ordered me to learn Hindi.

Śrīla Śrīdhara Mahārāja: Putting *Gītā* in Hindi language, a *gṛhastha*, what is his name? Do you know? He came to see me.

Akṣayānanda Mahārāja: Rajiva Gupta.

Śrīla Śrīdhara Mahārāja: Rajiva Gupta, maybe.

Akṣayānanda Mahārāja: But he's from Delhi. He has done our *Gītā* into Hindi. His name is Rajiva Gupta.

Śrīla Śrīdhara Mahārāja: Rajiva Gupta, he came here.

Akṣayānanda Mahārāja: Yes, yes. We met him just before coming here. He's a good friend of mine also. We told him we were coming to see you. He said, "I wish I can come."

Śrīla Śrīdhara Mahārāja: He's also your God-brother, Rajiva Gupta?

Akṣayānanda Mahārāja: He did not receive initiation.

Śrīla Śrīdhara Mahārāja: No, not even one, Hari *Nāma*?

Akṣayānanda Mahārāja: He did not receive Hari *Nāma*. But he considers that he received. He considers that, although he did not receive. He's very nice.

Śrīla Śrīdhara Mahārāja: In Vṛndāvana, have you come in connection with Oudh Bihārī [Lal] Kapoor?

Akṣayānanda Mahārāja: Dr. Kapoor?

Śrīla Śrīdhara Mahārāja: Professor Kapoor?

Akṣayānanda Mahārāja: Yes, yes, Oh yes, I know him.

Śrīla Śrīdhara Mahārāja: You know?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Where is he now?

Akṣayānanda Mahārāja: He's there still, he's in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was a man of Allahabad, and he was Professor to Agra College. He wrote; he got Doctorate writing on the philosophy of Śrī Caitanya Deva. And Professor [Nisikanta] Sanyal was one of the examiners. Professor Sanyal, the writer of *Śrī Kṛṣṇa Caitanya* in English. He was professor of history, good scholar, professor of Ravenshaw College, and head examiner of Patna University: Professor Sanyal. He was one of the examiners of Kapoor ji's doctorate.

Akṣayānanda Mahārāja: I had great fortune I could stay in Vṛndāvana for about three or four years. At the beginning of that temple my Guru Mahārāja had made me a manager there, so I stayed there three or four years.

Śrīla Śrīdhara Mahārāja: For long time you were there.

Akṣayānanda Mahārāja: Yes. I was very fortunate.

Śrīla Śrīdhara Mahārāja: You were initiated what year?

Akṣayānanda Mahārāja: First initiation was nineteen seventy one, Hari *Nāma* initiation.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: In London, in seventy one. In seventy two I got *sannyāsa*.

Śrīla Śrīdhara Mahārāja: You come from England?

Akṣayānanda Mahārāja: New Zealand.

Śrīla Śrīdhara Mahārāja: New Zealand.

Akṣayānanda Mahārāja: New Zealand, near Australia.

Śrīla Śrīdhara Mahārāja: Yes, New Zealand.

Akṣayānanda Mahārāja: Below.

Śrīla Śrīdhara Mahārāja: Newly discovered island. And France is trying atom bomb there, near New Zealand.

Akṣayānanda Mahārāja: Is it? Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The whole world is fodder of atom bomb. At present the threatening of neutron bomb.

Akṣayānanda Mahārāja: Yes, I heard about it also.

Śrīla Śrīdhara Mahārāja: What is the difference between atom bomb and neutron bomb?

Akṣayānanda Mahārāja: Neutron bomb will not blow the building. The neutron bomb will kill the people but it will not break the buildings.

Śrīla Śrīdhara Mahārāja: Oh. That is something like death ray, only kills the life and not the structure. That is neutron bomb. The man will be killed, the house, building, everything will be there. The bed will be there, the box will be there, everything there. Only life gone and the body began to be rotten. Neutron bomb. Then who will be victorious he will come and enjoy all those things. He'll have to remove the dead bodies, and to fill up with his own men. Ha, ha, ha.

Action, reaction, the plane of exploitation. This is a suicidal civilisation. The whole civilisation is rotten to its bottom, exploitation. Exploiting the nature for the apparent good of the human society, but its incurring loan from the nature, and it must be paid back to the farthing, with interest. Because they do not believe this so they won't be able to have any French leave. They will have to clear the debt. The nature is there, and with the computer calculation. So this civilisation is no civilisation: anti civilisation. The whole thing is a rotten one, a camouflage, a

treachery, treachery to the soul world, to the living world. The whole civilisation is treachery, suicidal treachery.

Plain living, high thinking, to make the best of a bad bargain: that should be the policy. Anyhow, we have already come here, we are to utilise our time and energy is such a way that with least exploitation we can get out of this world, least exploitation. And of course another real solution has been given in *Bhagavad-gītā*.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."]

[*Bhagavad-gītā*, 3.9]

The *karma* that is your energising here, that will surely bind you down with the environment. But only if you tackle it in some other particular way then you may be relieved of that; *yajñārthāt*, if you do it in the spirit of *yajñā. Yajñā* means sacrifice. What sort of sacrifice? Not sacrifice for the country, or for your own, for society, not that.

"For nothing less than the Infinite that is Myself."

Viṣṇu, *yajño vai viṣṇu. Yajñeśvara* is Hari Who is the Absolute owner of everything. Only connect Him and there is proper connection, not only imaginary connection. Real connection you must have with Him then whatever you do it won't bind you down with any result whatsoever. Even so, *hatvāpi sa imāḺ lokān, na hanti na nibadhyate.*

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḺ lokān, na hanti na nibadhyate]

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

There is a plane if we stand here and we can destroy the so many planets, *brahmāṇḍas*, we remain unaffected. *Na hanti na nibadhyate*, he does not kill and he has got no reaction to suffer. Because a pure agent he's doing of the Absolute, pure agent of the Absolute he's doing. When one has got _____ his personal, or selfish ideas, thoughts, exhaustively, then if he works, where does it get his inspiration? If coming from the centre, and centre inspires him to

activity, and he does. So whatever he does as cent per cent agent of the Absolute centre, so he will not have to undergo any result of his action, whatever nature it may be of. So,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara
[*Bhagavad-gītā,* 3.9]

"You do, do it for Me."

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"You are created to work only, and you are not created to enjoy its fruit. Your constitutional position is such that you will work. You are potency. Your duty is to assert, to exercise your power. But the result is with Me."

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

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

"So don't look at the result of any activity, only do everything as imposed on you, duty, with the sense of duty go on doing. And beware, you must not sit idle. That is your greatest enemy. *Mā te saṅgo 'stv akarmaṇi*. But I'm afraid that you may have some apathy to activity; then you are doomed. You have gone to the world of annihilation as renunciation, inconclusive and destruction, *mā te saṅgo*. You should work and for Me, that is your position and Mine. And don't be afraid of that. Why? I am your friend. I am your guardian. I am your well-wisher. Everything is in My control. I am the enjoyer of everything. But you are My own, you are My friend, so you must not apprehend for your future prospect, in any way. It won't be hampered. Rather it will be improved when it is in My... so no apprehension. Go on, work on My behalf _____ and thereby you'll be best benefited. If you adopt that policy you'll be best benefited. In other words you'll adapt intelligently utilise Me for your good. That is the best sort of intellect."

Śrī-kṛṣṇākarṣiṇī ca sā, this is the extraordinary power of devotion, that devotion can, *kṣetra-hari prema bhajana*, devotion can force the Supreme Lord as a loving friend. Devotion can convert the Autocrat into a loving friend of everyone if he takes the path of devotion. The

devotion has got so wonderful power. *Śrī-kṛṣṇākarṣiṇī ca sā, kṣetra-hari prema bhajana*. It can make Hari, the Absolute Good *prema bhajana*, to be very loving and affectionate to you, it can convert Hari through your – it can take and force Him to favour you, to make friendship with you, and to work in your favour. This is the capacity of devotion, *svarūpa-śakti, prema*. The highest stage of devotion: that is *prema*. The *prema* is so powerful, extraordinary power in Her hand that She can force the Autocrat to work on behalf of those of His beloved, the servant's servitors. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema dhana*, this is the natural fortune we have got, but if we march on to get master-ship over the world, the reaction demon will come and will break my neck, and drink the blood there. Ha, ha. And *bhakti*, she can give infinite at your hand, within your fist. Gaura Haribol.

Kṣetra-hari prema bhajana, Rūpa Goswāmī's *śloka* from *Bhakti-rasāmṛta-sindhu*.

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

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

The highest benefit that we get from *bhakti* is that she can draw, attract Kṛṣṇa, the Autocrat's sweet will, and attract Him for our benefit. *Śrī-kṛṣṇākarṣiṇī ca sā*. That is her highest gift to us, *bhakti*; Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu*, *The Science of Devotion*.

In Bihar, you generally preach in Bihar?

Akṣayānanda Mahārāja: Myself?

Śrīla Śrīdhara Mahārāja: Yes. Or U.P., the whole of the Hindi knowing country?

Akṣayānanda Mahārāja: Most of the Hindi speaking area I've been.

Śrīla Śrīdhara Mahārāja: Then what is your zone?

Akṣayānanda Mahārāja: I've been to Rajasthan. First I was in Vṛndāvana; that includes Rajasthan, U.P., M.P., also Bihar. Now I've been also to Maharasthra. Like that. Nilācala I did not go yet. Punjarb I did not go. But I've been in India for eight years, but I could not spend much time in Navadwīpa. But now I'm very fortunate, very lucky, I can come here.

Śrīla Śrīdhara Mahārāja: Of course. Navadwīpa is considered by the high order devotees to be the highest place of theism of absolute love. Both Śrī Rādhikā and Govinda combined, and They're about to put Their dearest thing to the public. With this idea both the parties They have got Their the best wealth and They have come to distribute that for the public.

"Come this way. You will get the highest thing, what We taste Ourselves. And the same dish you can have. Oh people, you can have the taste of the same dish that We relish, the *prema, prema* of the highest order, *prema* and love, taste, *raso vai saḥ*."

The *Upaniṣads* say, the *rasa*, or *ānandam*, or *sundaram*; that is controlling really the whole creation or non-creation. Everyone wants *rasam*, none can say, from the atheist to the highest order of theist, everyone wants *rasa*. But what is *rasa* proper? A man taking wine, he's also for *rasa*. A *guṇḍā*, a rowdy, he's also working for *rasa*. One is attacking another animal for *rasa*, satisfaction. But what is that *rasa* in its real form, its real status? *Rasa*, that scientific gradation takes us to *mādhurya rasa. Śanta, dāsya*, *sākhya, vātsalya, mādhurya*. And does not stop there, and even approaches from *mādhurya rasa* to *parakīya mādhurya*, what is found only in Vṛndāvana. *Parakīya*, to make it very rare and risky. *Parakīya* is more intense than ordinary *mādhurya rasa* due to its peculiar position. It is very risky and rare, and at the cost of any other prospect of life, the name, fame, of the society, the affection of the near and dear; we risk anything and everything for particular *rasa* and that is *parakīya*. Of course it is in *mādhurya* plane but more intense and more tasteful.

And that peculiar thing has been given by Mahāprabhu Śrī Caitanyadeva to be the best attainment of our life, best attainment. That is very peculiar. *Śrīmad-Bhāgavatam* and other *Purāṇas* have given already some clue, but openly to us declared and more broadly by Mahāprabhu and His followers to be the highest. And the difficulty that crossing the moral rules; if we consider really the charge is on our side, not on the side of the Lord, because everything absolutely belongs to Him, and not to us. Some say this is a funny thing. We consider the *parakīya* that is a very filthy one, filthy thing. But if we can analyse its real characteristic then we'll be found that we are culprits. We go to claim that, 'This is mine. Kṛṣṇa is aggressing to take it, to snatch it from me.' But He's the real owner. He's stealing the...

[The last minute of this recording is unclear]

End of 81.08.10.C

Start of 81.08.12.B

Śrīla Śrīdhara Mahārāja: Any question?

Bharati Mahārāja: Mahārāja, Rūpa Goswāmī, he was the Ācārya of *sambandha-jñāna* or *abhidheya*?

Śrīla Śrīdhara Mahārāja: Ācārya of *abhidheya*. *Sambandha* is Sanātana and *prayojana* is Raghunātha Dāsa and *abhidheya* is Rūpa Goswāmī, who is Ācārya. How to attain, how we can reach to the highest goal, the means to the end: that was mainly given by Rūpa Goswāmī. And what is the end; that was rather given by Dāsa Goswāmī, Raghunātha Dāsa. And what is the

position, place and position and purpose of our life and our relation with the environment: that is given mainly by Sanātana Goswāmī. *Sambandha, abhidheya, prayojana*.

And Jīva Goswāmī has given us a protection from the public and from the scholar's side, to create some adjustment, how the scripture step by step takes us there. "What my Guru Rūpa Goswāmī has pronounced to be the highest thing, how the *śāstra* comes to prove that." To the scholarly people Jīva Goswāmī has given so many explanations. *Śāstra* and reason supplied to support this Gauḍīya *siddhānta* by Jīva Goswāmī: and Baladeva Vidyābhūṣaṇa afterwards, *Vedānta* Ācārya, the author of *Govinda-bhāṣya* on *Vedānta, Brahma-sūtra.*

And *parakīya rasa* has been mostly dealt with by Rūpa Goswāmī. And Sanātana Goswāmī both *viddhi* – that is the scriptural law abiding devotion, as well as a tinge of *anurāga* – free love; that is given by Sanātana Goswāmī. And purely the free love as the way to attain the Absolute in its highest position; that has been shown and proved by Rūpa Goswāmī.

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

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

[*Upadeśāmṛta*, 9]

Rasa. In Christianity we are given father-hood of Godhead, but here we are given not only son-hood of Godhead but His fullness, consort-hood of Godhead. We are to realise that, because parents are also servants, a particular kind of servant in filial service, filial affection. That is really a service we can't ignore and we have no necessity to ignore. And the Lord must be in the centre, not in the circumference. "He's the Creator, He's the Father, He's above all. He's in the verge." No. He's in the centre. He's always in the centre.

And our central thought is really in what is called here lust. Our centre of all our being is love and affection, not knowledge, neither energy. So, He must have His central position in the domain of love. From there He will control everything. The controlling office of the whole must be in the domain of love, not in power, neither in knowledge. We are to realise that. If we can realise that then we'll understand what the Gauḍīya Maṭh, what Mahāprabhu, what *Bhāgavatam* has given us, what sort of wealth given to us.

If we understand this *jñāna karma*, the energy and knowledge, they're of lower importance. They're rather a cover of real life, not a part of real life, this faculty of knowledge and energy that is rather a cover. And love is our real life, and these two they will be subservient to love and

beauty. This is the situation of the world in reality. We are to understand that, then we'll understand what is devotion, what is *bhakti*. Otherwise we'll become *sahajiyā* – that is imitationist, we shall go on with a fashion, wearing this *tilaka*, the garb, and all these things. But if at heart we can really realise what is the position of real love. And this faculty of knowing things that is luxury, a fashion, which is impossible. The finite can never measure the Infinite, it is sheer folly, *jñāna*. And *karma* is an enemy, it is, any *karma* is digging your grave. The energy by which you want to thrive here, that is digging your grave, if it's not connected with the Absolute. And *jñāna* means a ludicrous thing. You finite, you want to get the Infinite in the fist; a ludicrous attempt. Only the method of love, through which the Infinite will be inclined to come to you by *śaraṇāgati*, and that is the only realistic attempt of our development. And all else is absurd and injurious; a madman's gesticulation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bharati Mahārāja: Mahārāja, what is the situation when there is *pracāra* without *ācāra?* What is that categorised as?

Śrīla Śrīdhara Mahārāja: *Ācāra* is necessary for the preacher only to help them to come to sympathise us according to their *adhikāra*; that is their position. To advanced persons *ācāra* may not be necessary. But to the juniors *ācāra* is necessary to show some external behaviour to attract them. That is necessary, only for the attraction of the public *ācāra* is necessary; for *pracāra ācāra* is necessary. Otherwise they will think that, 'They're all – according to their own whims they move, they have not got any secured or any controlled life. There may not be real truth, good,' so they will misunderstand.

īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Srimad-Bhāgavatam*, 10.33.31]

Īśvarāṇāṁ vachaḥ satyaṁ, the leaders of the higher order, what they say that is true, *vachaḥ satyaṁ. Tathaivacharitaṁ kvachit*, but their conduct is not always the same, *tathaivacharitaṁ kvachit*, sometimes. Always try to follow what they do, their advice, but don't try to imitate their conduct, *ācāra*, always, *charitaṁ kvachit,* there sometimes according to their own advice. *Teṣāṁ yat svavacho*, the *ācāra*, the conduct which is one and the same as their advice, *buddhimāṁs tat samācharet*, an intelligent man will accept them only.

So *ācāra*, when he has realised the higher state he may not be very ardent to follow the conduct of the lower stage. But when he'll come to advise me, he will say what is necessary in my position. But he himself may not accept the same thing as his own conduct. He's above that.

He's above that. He's finished that class, study of that class, and he's reading in a higher class. And when a student of that class comes he gives study of his level.

So *īśvarāṇāṁ vachaḥ satyaṁ*, their advice, because he knows that he's giving advice to a particular section, he will always give in a proper line, advice, *vachaḥ satyaṁ. Tathaivacharitaṁ kvachit*, but their own practice is not always with their advice. That they themselves may go to higher position, no necessity of that sort of practice, *tathaivacharitaṁ kvachit. Teṣāṁ yat svavacho*, of the conduct which is corroborated by his advice. *Buddhimāṁs tat samācharet*, an intelligent man will accept them, *buddhimāṁs tat samācharet*.

...

...be very eager to publish, circulate this book. So no translation of the local scholars is coming up to mark. If you please do it it will be better... Hare Kṛṣṇa.

...

...and previously to start your English medium school here yourself?

Bharati Mahārāja: Yes. That was back in March. I was trying to find some way to stay here at that time, and so that was the only service I could think of offering. You had told me that the Gurukula was *upa-śākha*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bharati Mahārāja: So I dismissed the idea. So now I have one person from England, he has replaced me in Vṛndāvana. He has taken my place in the Gurukula. So now I have time to devote to the translation. And a few of the Ācāryas they're interested in the *Caitanya-Bhagavāt*, and other such works to be published. So Akṣayānanda Mahārāja and myself were talking to Bhakti Caru Mahārāja and his.....that there were some rooms next to your Maṭh here, which I think Acyutānanda Mahārāja used previously. There were rooms...

Śrīla Śrīdhara Mahārāja: Rooms?

Dhīra Kṛṣṇa Mahārāja: Yes, where our Guru Mahārāja was staying in this house nearby.

Śrīla Śrīdhara Mahārāja: Oh yes, that house.

Bharati Mahārāja: So he said to inquire as to whether those rooms maybe still available or maybe they're being rented out to some other *gṛhasthas*.

Śrīla Śrīdhara Mahārāja: Yes, Caru Swāmī Mahārāja already proposed that we can preserve that house for our necessity whenever it will come. So we shall take that house...

Bharati Mahārāja: So Gaura Kiśora Dāsa Bābājī his *Jīvani* we have also completed in English.

Śrīla Śrīdhara Mahārāja: Oh, Gaura Kiśora Dāsa Bābājī Mahārāja's *Jīvani*, Life.

Devotee: Yes.

Devotee: Paramahaṁsa Gaura Kiśora.

Bharati Mahārāja: So with your blessings we would like to undergo this here in Navadwīpa.

Śrīla Śrīdhara Mahārāja: Yes, these are very happy and fortunate undertakings.

Bharati Mahārāja: Actually the last four or five days we have been travelling.

Śrīla Śrīdhara Mahārāja: From where, from Vṛndāvana, via?

Akṣayānanda Mahārāja: Bombay.

Bharati Mahārāja: Bombay.

Śrīla Śrīdhara Mahārāja: From Vṛndāvana to Bombay.

Bharati Mahārāja: Then to Delhi. Then we went to Mathurā to see Nārāyaṇa Mahārāja. Then we went to Vṛndāvana. Then we went back to Delhi. Then we came here. Our minds have become a little disturbed. We could only think of your shelter. And then Dhīra Kṛṣṇa Mahārāja read this letter to us last night which Śrīla Prabhupāda had written in nineteen sixty nine. So this reaffirmed in our minds that we should undergo this. But first we can do nothing without your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes. Swāmī Mahārāja had much affection for me. And he also told me that I have taken these gentlemen here and it will be your business to look after them. He told me also several times.

I see that my Guru Mahārāja wanted me to go to the west, but I could not go at that time somehow or other. But he's so merciful that he's taken you all to me here. He won't let me go off from his command. What he said, what he wanted to get from me, he must get it done by me, my Guru Mahārāja.

Yes, I'm living, old man, and gradually feeling that I am withdrawn from the other world. Memory and other capacities are vanishing day by day. But still as much as possible it shall be my very life to cultivate about these things, or to imbibe from our Guru Mahārāja and thought to be things of the highest type, to distribute it to the other fortunate and proper souls. That must be a fortune itself.

I asked Jayatīrtha Mahārāja to send Pradyumna's son to me if he can find him there, because it is that Pradyumna Swāmī, perhaps is a Swāmī or white clad?

Devotees: No, *gṛhastha*.

Śrīla Śrīdhara Mahārāja: *Gṛhastha*, Pradyumna Dāsa Adhikārī, he gave me a paper where eighteen points of complaint against the GBC. He brought me a paper with eighteen points, "That these are our complaints against the present management." According to that, and he told that, "This is not only mine alone, but this is the complaint of many of us. And as we look up to you as well-wisher of our institution, I have come to you that please try to keep us within the fold, and ask them to be a little liberal and to accommodate all of us." By proper consideration to these eighteen points he gave to me.

And accordingly I wrote a letter to Tamal Kṛṣṇa to his zone in America.

But Tamal Kṛṣṇa replied that, "No. Works are going on very well, progressing with greater progression. And those that are complaining against their number is very few."

Perhaps the letter may be with me.

"So I can't go now, leaving the field. When I shall go to Navadwīpa during Mahāprabhu's Birth Ceremony I shall meet you and explain the things, what are there."

He came but he did not meet me at that time.

Then things went worse. Then I found a position – that very Tamal Kṛṣṇa and Haṁsadūta Mahārāja, and some other gentleman, they're receiving some check from the controlling agency. Then they came here. And anyhow I asked the authority and they also came to me and I effected a compromise.

"The question of faith not of harsh administration, so if any difficulty arises you internally manage it, and don't give it any publication, and don't want them to stand as culprit just at the door of your court of justice. Then the whole thing will bring some reaction to the whole institution. Today this man is unfit, another will be tomorrow unfit, though the recognition of your Divine Master will have no value to the eye of the public, so minimise this private compromise." And that was effected somehow. Tamal Kṛṣṇa, Haṁsadūta ...

Devotees: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja perhaps was not present at that time? Was he here?

Dhīra Kṛṣṇa Mahārāja: Yes, but he was the third person to be dealt with by the GBC.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja has also visited me later on. The complaint against him was that he's showing so many emotions and disturbing people; all these things. "That is it real *śakti* _____ *bhāva*, all these things?"

No, can never be. This is rather the shadow, misguiding things that come in our mind.

Then Jayatīrtha Mahārāja listened to that. And at that time these gentlemen forced the role of *sannyāsī* on him. And he of course accepted. But he could not keep it.

When that question again came to me I told I can't say anything before I meet Jayatīrtha Mahārāja himself personally. Then I was told Jayatīrtha Mahārāja has come to Purī on pilgrimage.

And Jayapataka Mahārāja gave a long letter to me, 'that such are the conditions at present.'

Then I told that as a third man I shall approach the thing without any bias or prejudice from any party. So I want to get him here as an independent person, not on your behalf.

And that was done. Caru Swāmī brought him here. I wanted his wife also. She also came with her boy. Then I tried my best to convince them, once you have taken the position of *sannyāsa* – of course that is the highest and real position of the preacher – you should not go back.

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

It is written in *Caitanya-caritāmṛta*, and your Guru Mahārāja, though you as a householder, still he gave you, empowered you to go on to make disciples, go on preaching in that way as an Ācārya position. But that was all right. But once when you have accepted the position of a *sannyāsī*, now if you go back it will be detrimental to the cause of the ISKCON. And that will bring a slap in the name of your great Guru Mahārāja. So you must come back as soon as possible without much advertisement.

And he told that, "He had some hesitation but he was forced to a certain extent to take *sannyāsa*." But he had in mind that Guru Mahārāja gave him a particular position, and also the Ācārya-ship of a particular zone, "And now I have taken *sannyāsa* whether it will be helpful for me or not. So this hesitation made me weak and I again connected with my former wife."

But anyhow I think whenever once accepted, right or wrong, you must not go back: to keep up the purity of the name of your great Guru Mahārāja, and also of the institution. Before it goes to wide publicity you accept that *sannyāsa*. You give a letter to your *sannyāsa* Guru Kīrtanānanda, "That I have again decided, I'm convinced by Śrīdhara Mahārāja, and I'm again taking the robe, as I think you will sanction it. In anticipation of your sanction I'm taking *sannyāsa*." To keep impression I asked him to go just to Katwa, the place of *sannyāsa* of Mahāprabhu Himself, and there you take the *sannyāsa*, it will add to the gravity. It will be easy for you to keep up the *sannyāsa*. You will get inspiration and force from there, because Mahāprabhu took *sannyāsa* from here. You surround and you bow down there and accept the robe again. And you get some letter to your *sannyāsa* Guru to keep up the formality. It was done. Caru Swāmī and some others from this Maṭh accompanied him, and took *sannyāsa* satisfied.

And here, of course beforehand, I convinced his wife also. What is best, you consider. You are sacrificing for Kṛṣṇa, for your Guru. You have come out to sacrifice everything for Kṛṣṇa and that to get Him in return. You have come out for that?

"Oh yes."

Before marriage you joined Swāmī Mahārāja's Movement.

"Yes."

You want Kṛṣṇa and if you sacrifice the best thing then He must look after you. In this way she was convinced and through weeping and also smiling, with both contradictory emotions she gave consent.

The boy cried aloud, "My father is becoming *sannyāsī* again."

No, no, he's a general. The fight is going on with Kṛṣṇa consciousness and *māyā* and he's a soldier. He has come as a general to fight. And when you're grown up you will also be a soldier and perhaps a general also, to fight with *māyā*. We're all soldiers of Kṛṣṇa to fight with *māyā*. We're all out ofhome. No place of showing any weakness or affection against that. Anyhow the boy was encouraged. Mother also encouraged the boy. I gave her a garland for on the neck of the boy who was very much young. Anyhow, such things happened in such a way.

I gave a reply to the letter of Jayapataka Mahārāja. He wrote that under the instruction of Bhāvānanda Mahārāja I am writing to you. I told that I tried my best, and what I have done to my best understanding he has accepted *sannyāsa* again. And now the next thing depends on you to adjust with your administration; in this way.

But I am told that the lady went straight to London, and Jayatīrtha Mahārāja went to Hawaii, and from there to America perhaps, and told Rāmeśvara with my name…

Caru Swāmī _____ Rāmeśvara Mahārāja is an intimate friend of Jayatīrtha Mahārāja. But I heard that Rāmeśvara Mahārāja, and again Jayapataka and Bhāvānanda came to me, "Jayatīrtha Mahārāja is preaching that, 'I have taken *sannyāsa* from Śrīdhara Mahārāja. I don't care much for this administration,' and he told it to Rāmeśvara Mahārāja. And Rāmeśvara Mahārāja is giving vent to this feeling of him that, 'he has taken.'

But no, of course materially he might have taken *sannyāsa* from me, because through my inspiration he was induced to take *sannyāsa* again. But formerly I asked him to get the permission of Kīrtanānanda, his former Gurudeva. So you do not make much of these material things, you try to give a colour of the formal things and try to hush up for the good name of the institution. Don't make much of the formalities. If necessary I shall also request him, that don't preach that I am your *sannyāsa* Guru. I helped you, but at the same time I told you repeatedly that you take permission from your previous *sannyāsa* Guru. So for the good of the good name of the institution you admit that. And this is the position now.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before I left Los Angeles, Rāmeśvara Swāmī he gave me some questions that he wanted me to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: Well, one of the questions, he wanted to know that in your Maṭh who would be the next Ācārya? One of your younger God-brothers, or one of your own disciples?

Śrīla Śrīdhara Mahārāja: Generally I think one of my disciples. That is the general case. But in special case the position may be taken by any God-brother. But in the general case the disciple. That is the order. But if such proper disciple not found in particular case then I or anyone may take either God-brother or disciple of any other God-brother, he may put in the chair. It's the quality we give real importance.

Dhīra Kṛṣṇa Mahārāja How would they know to take that position? You would tell them, or they would have some realisation, or...

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Your disciple.

Śrīla Śrīdhara Mahārāja: That is up to me. And if possible before my passing away I shall give the name that he may do the work of an Ācārya after me, it may be.

Dhīra Kṛṣṇa Mahārāja: Did Śrīla Bhaktisiddhānta Saraswatī Ṭhākura designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: Ācārya from whom?

Dhīra Kṛṣṇa Mahārāja: Śrīla Bhaktisiddhānta, before his leaving this world, does he, did he designate anyone as Ācārya?

Śrīla Śrīdhara Mahārāja: No. Before, oh, no. His last words are there. He told, "Form a governing body and go on with propaganda."

Then he asked one of his disciples whom we thought to be next to him in *siddhānta*, in the theological knowledge. And he asked, "Is he here?"

"Yes, he's here; Vasudeva."

He asked him, "That Rūpa, Raghunātha, the words and advices of Rūpa, Raghunātha may be continued. You are to look after."

That was told in our presence to that gentleman who was – there were two main, one publication that is *Harmonist* and *Gauḍīya*, and the editors were Nisi Kanta Sanyal and Sundarānanda Vidyavinoda. And he was at the back of them, this Vasudeva Prabhu. And he was requested to see that the words of Rūpa, Raghunātha, their advices may not be stopped, "You are to look after that."

Then he told, taking the name of Bharati Mahārāja, "The Bharati Mahārāja may look after the mission, look after this mission."

But we did not take it that he's an Ācārya, but that he may not create a parallel institution. We thought like that.

Then he told, "I am indebted to Professor Sanyal, Bhakti Sudarka Prabhu."

Then he told, "Form a governing body, but Kuñja Bābu will manage as long as he lives." That was one sentence in his last words. "Form a governing body, but Kuñja Bābu will manage," latterly [Bhakti Vilās] Tīrtha Mahārāja, "manage as long as he lives."

Dhīra Kṛṣṇa Mahārāja: Did that mean separately from the governing body?

Śrīla Śrīdhara Mahārāja: He means that intelligence excels that of all; this was about him, he should be respected. We took it from this that Kuñja Bābu was managing during Prabhupāda's lifetime, he was really managing the whole institution, so he should be respected. But he was a *gṛhastha* and we were *sannyāsīns*. He had some drawback. He was educating his brother, educating his son. And he was building, he was a very poor man, and he was still in the service of the postal department, he's building *pukka* house in his native place. So many complaints against him we heard. But he told that, "He should manage as long as he lives, and he should be respected."

As he did not select anyone as his follower Ācārya, so there were differences of opinions amongst us. And there were many ambitious *sannyāsīns*, they were very eager to go on as Ācārya themselves. And this Kuñja Bābu management they're in one party. Then a clash began, generally two parties, one accepting Vasudeva Prabhu as Ācārya, I was along with them. And another, those that wanted to be Ācārya themselves, and with Kuñja Bābu. There were three trustees, Kuñja Bābu, Paramānanda, and Vasudeva Prabhu, whom we wanted to make Ācārya. One trustee one side and two trustees another side. So there was a case in the high court, so we read the will, so many things happened. But afterwards we found some defect in Vasudeva Prabhu and we could not accept them any longer, and many of us came out. And after some days...

End of 81.08.12.B

Start of 81.08.12.C

Śrīla Śrīdhara Mahārāja: ...was requested to effect a compromise between the two contesting parties, and I did so successfully. The management was divided into two. Kuñja Bābu was pressing with Caitanya Maṭh as head, and another party had Bagh Bazaar as head. So many Maṭh's were, the *sevā* was divided, and things are going on. Now also some trouble.

In his last words Prabhupāda also told, "Love and rupture. There may come anything, but it must be for Kṛṣṇa. It does not matter whether it is love or rupture, but that must be for Kṛṣṇa."

Dhīra Kṛṣṇa Mahārāja: So he knew, perhaps he knew.

Śrīla Śrīdhara Mahārāja: Yes. So when we went to the court the lawyers also sometimes told, "Being religious persons you have come to the court."

I remember I told that pleader, that we are not *sādhu* of that order who by fear of *māyā* runs to the mountain and enters a particular cave and go on with meditation. But our Guru Mahārāja was a type, has created a type of *sādhu* who will fight with *māyā*. Wherever there's the strong centre of *māyā* we shall attack and we must destroy that centre of *māyā*. That is our tact, totalitarian war we have begun with the illusory energy that has captivated so many souls. So we are not afraid of any law court or anything; everywhere that principle. There are so many political shades; they're also fighting with each other, but you don't see anything wrong there. But we also, we're very realistic in our thought. We say not *sādhu* of that theoretical type. So many of my brothers they're suffering with this misunderstanding and we must help them. And whatever trouble will come on our head we must take it. We do not care for any, whether it is quarrel, or it is any peace, or anything else even. Whatever is necessary to take on our head, for the service of Kṛṣṇa, for the service of Guru, to spread the real truth we must do, whatever may come. And according to our *karma* the environment is coming to us but we must not be a coward to fly away from the battle. If I'm sincere nothing can deceive me in the world. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.*

[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

Self help, if I really want to help me, none can deceive me. Only I can deceive myself, and none else. So if I'm sincere that I'm doing, I may be wrong, but still I must shake off the influence of that error if I'm sincere. *Saroye gaura sikha bujare* [?] Simplicity is never defeated. Whatever is coming we must fly away from that position and go on with all sincerity.

You see, when the Mohamedans attacked this Māyāpur, your Caitanya Chandrodaya Maṭh, so many people in the public, they with a loud voice created, "Oh. They are Vaiṣṇava? They have come from foreign lands to follow the advices of Śrī Caitanya Deva."

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

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

"What are they doing instead? They're firing on the people at large, all these things."

No. What they have done they have rightly done it. Why *tṛṇād api sunīcena*? *Tṛṇād api sunīcena* to whom? You are all madmen. *Tṛṇād api sunīcena* that must be to a standard society, to the Vaiṣṇava. All the general public, they are, we consider them to be mad, and so that *tṛṇād api*, the standard is not according to their choice. The standard is according to the normal persons, that is the Vaiṣṇavas. You are all abnormal thinkers. What do you know about the real standard, what is *sunīc* and what is *sahiṣṇunā*? To become *sunīc*, to become humble, to Guru, Vaiṣṇava, I cannot but oppose who is coming to attack my Gurudeva, my revered Deity. You are coming to attack and to damage my Guru, my Vaiṣṇava, my Deity, and I shall be *tṛṇād api sunīcena* to you or to my Deity? So that may be imitation of the *sahajiyā*, imitationist, *tṛṇād api sunīcena*. But *tṛṇād api sunīcena* is really that we must be humble, modest, to the fact, to the truth, and do accordingly. So it may lead to fight.

Dhīra Kṛṣṇa Mahārāja: Some of our devotees feel that in a similar way we're in a similar situation as Gauḍīya Maṭh previously. And due to the activities and behaviour of Ācāryas they don't feel that they can preach to the public on their behalf.

Śrīla Śrīdhara Mahārāja: You have come to fight as a soldier, to save your country, or whatever, your people, or your own honour. War, your environment does not depend on your whim. It will be; it will appear like anything. You are to face that. Whatever complex may be the war field, the battle field, as a soldier you are to approach them. Otherwise you have no real faith in your own cause. There is so much fight amongst us but we have not left the real field, preaching the creed of Mahāprabhu, in spite of all the differences.

When I came here first, leaving the main association of Prabhupāda, one gentleman, one engineer, he put a question to me.

"You call yourselves Vaiṣṇava, but you are quarrelling with each other, with your own persons whom you say are God-brothers, you are quarrelling with them. And a man was killed also when the local *gundwallah* they attacked your party, anyhow, one was killed. And you are murderer."

In this way he attacked me.

I told him in the beginning that that is not murder. What is murder? What is *hiṁsā*? And what is non *hiṁsā*? Do you know it?

"Yes, we know."

And have you gone through *Bhagavad-gītā*? One may kill the whole universe and he does not do anything. *Hatvāpi sa imāḺ lokān na hanti na nibadhyate*.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḺ lokān na hanti na nibadhyate]

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."]

[*Bhagavad-gītā*, 18.17]

Can you understand this position? One can kill, destroy the whole universe, still he does not do anything. Do you know? How is it possible? And then don't pronounce high words that we are committing *hiṁsā* and all these things.

And then, you see, you are worshipping the Deity Kali, and how is her posture? She's killing so many persons, and a garland of their heads on her neck, and you worship that Deity.

Or you worship Śiva, Mahādeva, and He's the destroyer of the world at the time of doom.

Then you may go to Rāmacandra. He also conducted war and killed so many.

You may go to Lord Kṛṣṇa. He has also murdered many.

Then who is not a murderer, will you tell me?

Then Nārāyaṇa He also comes as incarnation and kills so many.

Then what is killing, what is not killing, you are to understand that. When I put so many examples, the Kali, the Śiva, the Rāma, the Kṛṣṇa, all killers, and we are worshipping one of Them. And then, you are worshipping a killer, and you're abusing me that I have killed. Then please try to understand what is killing and what is not killing. Then that man was silenced.

So there may be disturbances, rather, we may say it should be, disturbance must come, because my most beloved Guru has withdrawn from amongst us. And should we like to live peacefully? Such a great curse, as it may be felt, is thrown on my head. And should I like to live peacefully? In its retinue disturbance must come, and we are to undergo them, but we must remain sincere and we must face the difficulty in a proper way. That has come to train me to go on in the right direction. What I have received from him I understood in a rough estimation. Now the things have come in such an order that I'm to scrutinise me in my every position within me to analyse, *ātma-samika*, self analysis has begun. What I have got from him, I'm under trial. In what way have I received it, properly or only showily? The time has come to purify me, whether I'm a real student, a real disciple, or only in face, only in confession, I'm his disciple? What is the position of a real disciple? Should I leave the society then what is the depth of my creed? In what attitude have I accepted his teachings? How deep rooted is it in me? The fire is there, come to test me, that whether I can stand – my acceptance is real or it is a sham, imitation; this fire will prove that. So we must not be afraid of any adverse circumstances. *Sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam.*

[yadṛcchayā copapannaṁ, svarga-dvāram apāvṛtam
sukhinaḥ kṣatriyāḥ pārtha, labhante yuddham īdṛśam]

["O Pārtha, such a battle, present of its own accord like the open gates of heaven, can be gained only by the most fortunate warriors."] [*Bhagavad-gītā*, 2.32]

Kṛṣṇa says in *Gītā*, "The battle that you have faced, a happy *kṣatriya* he hankers after this."

So a bad workman quarrels with his tools. Stools. The *karma*, my *karma* has now come to face me, to surround me, and I can't avoid that. It is the result of my own *karma*. It comes from within me, and I must not quarrel, I do the proper dealing with that. We are to scrutinise what we thought we understood more accurately and find out within me, where am I? What is my real

need? And how much my hankering is for the real thing? All these things will be expressed, has come into publicity now. So this is a real field of *sādhana*. My *sādhana*, my advancement needs all these difficulties. Otherwise we may not know what is progress, what is non progress. We can go on blindly, and we can patch up everything, and we can give it to others, and we may turn to be hypocrites. So to purify our own selves it is necessary.

And God has no error. He's commanding the environment. It is not my responsibility. The responsibility of the environment is not on me. My responsibility is only with me, and the environment is at the hands of the Lord. He has not done any wrong to me. If I'm sincere then I have to adjust myself with this environment and to put my real faith before Him. By my stand in any circumstances in the battle my patriotism will be examined, be put to test, whether I'm a real soldier or not. Anything may come, but I'm to face them, I'm not to forget my Lord, my Guru, my Gaurāṅga, Rādhā-Govinda, under any circumstances. Under any unfavourable circumstances I must stand with my head erect. 'Yes, I'm a servant of that clan, that *sampradāya*. Everyone may leave me. I shall stand single." With this attitude we must go on, whatever may be the circumstances.

Then the recognition may come in my favour, "That yes, under such trying circumstances, he's there." They may be pleased with us. How much selfish, or that *anartha*, in what person, which is necessary to be eliminated, this mental, this *karmana vasana*, this *karma*, *jñāna*, *anyābhilāṣa*, how much it's mixed with the real faith? That must come out and that must be eliminated in different ways. So *na hi kalyāṇa-kṛt kaścid, durgatiṁ*, if we want real good within us, none can hinder me. With this spirit we must move.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

What is what, we'll be able to understand, what is what.

Even Christ, He told, "One of you will help me to be caught." Judas was amongst the ten. "So amongst ten followers there is one who will in this night he will help to hand me over to the enemies." Even it may be possible. "Even the Peter, that you will also deny Me thrice before the cock crows."

"No, no, no. I can't neither."

No pride of a devotee the Lord tolerates: surrender, complete surrender.

"No. I'm Your firm servant."

That ego also must not stand. The Peter, who is the leader, he was also exposed. So a devotee is only a tool in the hands of the Lord.

There is one story, a Nawab, he has advertised to recruit the sycophants. Sycophants you know? Previously in the court of the kings, some sycophants, whatever the Nawab will say he will give ditto to that, flatterer. He advertised, "I want some flatterers." So many applications came. Then he had an interview, and he asked, putting questions to them. "You'll be able to do your duty do you think properly?"

Then he says, "Yes, I shall do. I shall be able to do the duty."

Then in this way he's putting questions to different persons. And then to one man, "I think you won't be able to do."

All say the same, "No sir, I shall be able to do."

Only one told, that when Nawab says, "You'll be able to discharge the duty of a flatterer?"

"Yes, I shall do my lord."

"I believe you won't be able."

"I also believe like that."

"No, no, no. You'll be able. You're the fittest."

"Yes, I'm the fittest."

"No, no, I doubt."

"Yes, I also doubt."

And those that told, "I will be able," continuously, "No, I'll be the fittest," they were all dispersed, rejected.

So our soul must have such flexibility in the service of the Lord. No ego whatsoever, of course in the external sense. Then when we have our permanent ego within the soul entering that domain, that position is a separate thing. But of this material ego, that must be dissolved cent per cent. And that may have different type, different colour, but when put into the fire it will be burned into ashes.

Only when Arjuna, when Droṇācārya was the weapon master, *āstra* Guru, of the Pāṇḍavas, then one day while testing the progress of the disciples he put one show, one artificial bird on the top of a tree, and said to his disciples, asked his disciple to put an arrow into the eye of that artificial bird. One by one he's asking his disciples to come for the aim. Yudhiṣṭhira came.

"Fix yourself to hit that bird."

"Yes."

"Are you ready?"

"Yes."

"What do you see?"

"I see the bird."

"Nothing else?"

"Yes, I see the tree."

"Nothing else?"

"Yes, I see all."

"Go away."

Then another disciple: "Hit the bird. The eye of the bird should be marked by your arrow, fix and make your aim. What do you see?"

"The bird."

"Nothing else?"

"Yes the tree also."

"Oh, go away."

Then Arjuna was taken in.
"Prepare yourself."
"Yes my lord I have done."
"Do you see the bird?"
"Yes I see."
"The tree?"
"No."
"The whole of the bird?"
"No."
"What do you see?"
"Only the head."
"The whole of the head?"
"No."
"What do you see?"
"Only the eye."
"You can see nothing?"
"I can see nothing."
"Yes my boy; put up the arrow."

So we shall have that sort of aim in our life idea. Do or die. Whatever the circumstances may come to frighten me I won't be frightened. If my own, they seem to be enemy, does not matter. My own is only He. He cannot tolerate that any other will be a partner of Him. He's the Absolute. He's the Absolute owner of mine. He does not tolerate any partnership there.

In this way what – I'm what my spiritual conscience took me, or what I must follow that what I understand, my aspiration. Friends may be converted into foes, and foes may be converted into friends. But I must stick to my ideal. By His will, friends may turn into foes, and foes may turn into friends. But in my progress, some elimination and some new acceptance, it must be. If there is progress real, then some sort of elimination and some sort of newcomers. It must be. It can't be avoided, if I'm progressing. If I'm of a progressive nature then there must be elimination and must be new beginning, new friends. It can't be stopped, in our realisation.

When we begin our education in the school, or class, so many, all may not pass, they fall back. And we are to make new classmates. And again go up, new classmates, new classmates, and old classmates may fall back. It is quite natural. But it does not mean that we are envious of them. We're sympathetic; we shall try our best to help them. But still, it may happen that I can't help. But this is the nature and this cannot but be the nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Kṛṣṇa. Gaura Haribol. Nitāi Caitanya Dayal.

Is this to discourage you? That our friend may not remain friend all along, is it discouraging?

Akṣayānanda Mahārāja: This gives us life. We're getting new life.

Śrīla Śrīdhara Mahārāja: This is the truth in life and we cannot but face that.

Akṣayānanda Mahārāja: You're giving us life.

Śrīla Śrīdhara Mahārāja: But at the same time we must not be non sympathetic. Always we must be sympathetic to our friends, our environment. But we cannot ignore the fact that His, Lord's dispensation we can't avoid. We must take it on our head. His dispensation is above all. With this we are to march on: what to do.

And we cannot – a bad workman blames his tools. We cannot put blame on the circumstances or any one of us; in this way no complaint. It has come out of the development. It is necessary, it is necessary development, unfoldment, it has come, and we do accordingly, adjust accordingly, according to the new development we are to adjust. But we must be friendly to all, not animosity to anyone. That should be our attitude, sympathetic, that of sympathetic, not of apathetic.

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

The creed of love, so no apathy has any room. Sympathy for all, and sometimes sympathy, love, produces cruelty. When our guardian comes to control, to rebuke us, that is also a product of love, and not of jealousy or anything else. When parents, our mother, our well-wisher comes to chastise us that is the outcome of affection, not always of *hiṁsā*.

Dhīra Kṛṣṇa Mahārāja: Is there any mistake that one can make that can't be rectified in this life?

Śrīla Śrīdhara Mahārāja: Yes, yes. If you say that in different planes of life mistakes are committed. In *karma-kāṇḍa* the *prāyaścitta* is there. This was put by Parīkṣit Mahārāja to Śukadeva and he's answering, in that Ajāmila's case. Then that Ajāmila's question came here, incident. *Prāyaścitta*, that he has injured a person, suppose he has killed a cow, and some penances are there. That is he should feed other cows, or feed some *brāhmaṇas*, this and that, to create some good reaction which may meet that bad reaction and minimise it. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some bad wave has been created, then again to create some good wave so that this wave may...

Bharati Mahārāja: Equalise.

Śrīla Śrīdhara Mahārāja: ...embrace that and finish it. That is *karma-kāṇḍa*, *prāyaścitta*. Then a question was raised against it. Once I had done something wrong. I made something, some antidote; I'd taken some poison and then again some medicine. But the tendency to commit that offence again is not removed, so this penance is ultimately nothing. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat*.

[kvacin nivarttate 'bhadrāt, kvacic carati tat punaḥ
prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat]

["Sometimes a person refrains from sin, but in time he again commits the same kind of sin. Therefore, I consider atonement (in the line of *karma-kāṇḍa*, or in the calculation of worldly deeds) to be as futile as an elephants bath. (The elephant is habituated to immediately rolling about in the dust after taking a dip in the river)."] [*Śrīmad-Bhāgavatam*, 6.1.10]

An elephant is given a good bath, his body is purified. Then whenever, as soon as he comes out of the tank he's taking dust and throwing over his body, *kuñjara-śaucavat*, the bathing of the elephants like that. Done something wrong, made some penance, that is removed, and again committing the same thing, again committing the same thing. So this sort of penance has got no meaning, *prāyaścittam atho 'pārthaṁ, manye kuñjara-śaucavat.*

Then Śukadeva Goswāmī told, "This is *karma-kāṇḍa prāyaścitta*, and there is *jñāna-kāṇḍa prāyaścitta*. What is that? *Tyāgena satya-śaucābhyāṁ, yamena niyamena vā, aghaṁ mahad api, veṇu-gulmam ivānalaḥ.*

[tapasā brahmacaryyeṇa, śameṇa ca dameṇa ca
tyāgena satya-śaucābhyāṁ, yamena niyamena vā
deha-vāg-buddhijaṁ dhīrā, dharmmajñāḥ śraddhayānvitāḥ
kṣipanty aghaṁ mahad api, veṇu-gulmam ivānalaḥ]

["Austerity or one-pointed attention, exclusive celibacy, subjugation of the internal and external senses, charity, truthful speech, cleanliness, sensual discipline (*yama*) headed by non violence, mental regulation (*niyama*) headed by regular utterance or concentration on *mantras* - by the strength of such practices, faithful liberationists (*jñānīs*) who know the mysteries of religion drive away even the most grievous sins committed in thought, word, or deed, as bamboo clusters are destroyed by fire."] [*Śrīmad-Bhāgavatam*, 6.1.13-14]

This is compared to *hāsthī-snāna*, the bathing of the elephant, useless, futile; this *karma prāyaścitta*. Then *jñāna prāyaścitta:* by penances, by repentance, by taking the vow, and all these mental adjustments, readjustments, so that the tendency within to do the same mischief may be removed. And the example was given as a *veṇu-gulma*, the cluster of bamboos. The *veṇu-gulmam ivānalaḥ*, when in a bamboo cluster, if we put fire into that the whole shrubs are cleared. It is like that *jñāna prāyaścitta*. But Parīkṣit Mahārāja thought that again when the rainy season will come those – now it is all cleared, all put to ashes, but again it will come up because the root is under the earth. Then Śukadeva Goswāmī came with a third class of *prāyaścittam* reaction.

kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

There is another section, very rarely to be found, they do, clear all the reactions, results of their misdeeds only by taking refuge of Vāsudeva, *nīhāram iva bhāskaraḥ*. And the example he gave, when the sun rises, all the drops of dew vanish, just like that. When Vāsudeva, the God consciousness, the consciousness of Vāsudeva arises in our mind, all sinful tendencies are automatically removed, and never to return again. As long as the sun is there no drop of dew can come. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So your question is, how to clear off our misdeeds, our past misdeeds, how to? Was that your question? If I have done something wrong, now how to make them removed, is that your question?

Dhīra Kṛṣṇa Mahārāja: Well I was thinking more specifically that on the devotional path – like before, you were saying that we have to go ahead according to our sincerity. But we may make mistake, we may be right, we may be wrong. So what I was saying, if you're wrong...

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja talk in Bengali for about thirty five seconds]

Śrīla Śrīdhara Mahārāja: When I'm going, I'm making progress, I may commit some mistakes, but how in my future life I can avoid those mistakes – is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or I can do anything which can remove, which can purify me from the wrongs of those mistakes, is it, no?

Dhīra Kṛṣṇa Mahārāja: Or at least to proceed correctly. On the basis of your sincerity you went on and you made some mistakes. Now you want to get back on the right...

Śrīla Śrīdhara Mahārāja: You see, that is a very broad question, and that question, whether it will help you or not I don't know. The finite is going to meet the Infinite, and commitment of error it is its nature. So the real thing is this. As much as he'll be able to make progress really,

he'll think that he's committing more and more offences. You see, *purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhāi haite muñi se pāpiṣṭha.*

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

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

"Whatever, I can't do it well. I'm not up to standard." You see, this is the very nature of the negative thing, to attain that, that is our progress, that stage, to be always careful. "To do everything, I can't do anything. I must have offended. This is not perfect." The progress will be in that line. And that is the nature of the negative substance, always faulty, *aparādha*. "I'm unfit."

Rādhārāṇī Herself says, "I'm unfit to do any service to Kṛṣṇa. It is His grace that He accepts it, but I'm unfit."

That is the very nature, but that must be sincere, not imitation. Imitation is our enemy.

In Purī I met an experienced headmaster, one Paraśurāma Patanaya, touching with Brahmo religion, Rabindranatha etc. He came to us, myself, Bon Mahārāja, and Mādhava Mahārāja, and others. "Can you get God? Is it possible that one can get, one can see God?"

Yes, it is possible. So we are out to find out God, to see Him. Our own dress: that is the evidence.

"Yes, I want to see God. How? What qualification is necessary to see God? Say to me. I'm ready to do that, whatever is necessary."

We told *śaraṇāgati*. I told the *śaraṇāgati*, that is, by that qualification we can see You, we can get Godhead.

"Yes, I'm *śaraṇāgata*. You take the test. There's the ocean, and if you ask me to jump into the ocean I'll do that. But if you give me God I'm ready for that. Whatever you say I shall do that. I'm *śaraṇāgata*."

It was I that told him, what you say that's just the opposite to *śaraṇāgati*. One who's approaching to *śaraṇāgati* he will feel from his heart, core of his heart, that I can't become *śaraṇāgata*, I can't become. And you say, "I'm ready," that is just the opposite.

So this is so, a very hard nut to break. Progress means to feel that I'm nothing. I'm nothing. He's all in all. My Guru is so great, Vaiṣṇavas are so great, but I am the most unfortunate, most tiny person. I've no qualification. We are told that that is the sign of progress towards that land.

But there is one thing, *ācārya-abhimāna*, this is all negative, real, but a negative posing. But when any attack will come to my Guru, to the Lord, furiously...

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Śrīla Śrīdhara Mahārāja: ...from somewhere else, such *abhimāna*, such ego will appear. But ordinary, that is the negative; that is *ācārya-abhimāna*. In my Guru Mahārāja's, in Prabhupāda's words, that is *pralāpa. Pralāpa* means delirium. This is like a delirious position. But a healthy position is that I have nothing, I am none. But some delirium will spring up when such opposition will come.

Mahāprabhu says He's unknowing also: "Sanātana, I feel that Kṛṣṇa is passing though Me to grace you. What I say, this is My *pralāpa*. I'm talking, expressing delirium. It is not known to Me. But at the same time I can feel from the inner-most of My heart that Kṛṣṇa is going to grace you through Me, though My advice, My words. So much I can feel, but I'm speaking in a delirium. I don't understand all these things."

Our Guru Mahārāja also told once, "This is my *pralāpita vakra.* When I think that 'I'm in a position, I can do this, that, I am something', that is a concocted position, not a real one. Really, the Guru, 'I am servant of all my disciples.' That is the attitude of Guru, they're servants. 'You say a flower is being offered to the feet of the Lord, just as the flower we take on the head. So many living souls they have been offered by the process of *dīkṣā* to the Lord, and they're all my Guru, my respected things. I can't take them as holding a lower position.' This is the real angle of vision of the Ācārya. 'What I have offered to the Lord, to Kṛṣṇa, they're things of my respect and worship.'

But, *ācārya-abhimāna*, 'No, I am their master. I shall teach them.' This is a sham ego, this is. What the Guru says, chastises his disciples, controls, all normal, *ācārya-abhimāna*, a posing given by the Lord for the time being, 'Be a master and control them, whip them, or abuse them.' This is a posing, this is temporary, put to a devotee to take the position of an Ācārya. But in his real position, in his intrinsic position he says that, 'I am most insignificant, meanest of the mean.' But when the Lord wishes to get some service of the Ācārya then He inspires him for the time being with that sort of ego, 'And you control them. You are big and they are low and you must look after them, their welfare.' That sort of ego has been given to a particular devotee and then he becomes Ācārya. That is a foreign thing, *ācārya-abhimāna* is a foreign thing. That is not innate. But that sort when that is got by inspiration so he does not commit anything wrong there, because it comes from the Lord direct. So *hatvāpi sa imāḺ lokān na hanti na nibadhyate:*

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḺ lokān na hanti na nibadhyate]

[He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences.]

[*Bhagavad-gītā*, 18.17]

If he kills the whole universe he does not kill anything. So all this abusing, controlling, chastising, he's not the recipient. It is the Lord's special will has done this; these are the things.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya.

[Bharati Mahārāja and Śrīla Śrīdhara Mahārāja speak in Bengali for about one minute]

Bharati Mahārāja: Mahārāja, maybe you can speak English because Dhīra Kṛṣṇa Mahārāja he's recording.

Śrīla Śrīdhara Mahārāja: Oh, English. Some fifty years back perhaps when Prabhupāda had a tour through Vṛndāvana, coming back he stroked his forehead by the palm. "I could not see a real Vaiṣṇava in Vṛndāvana Dhāma. It is my misfortune." In this way he pressed his palm on the forehead. That is the sign of disappointment, despair.

Again when, [nineteen] thirty-three, he continued the Braja-maṇḍala *parikramā*, at that time in his weekly paper he wrote that, "No real Vaiṣṇava in Vṛndāvana. And who is supposed to be the leader of all those *sahajiyās* in Vṛndāvana, he may be considered to be a *kaniṣṭha-adhikārī*." That Ramakrishna Dāsa Bābājī, who was at that time considered by them to be Siddha Bābājī Mahārāja. And Prabhupāda told that he's only *kaniṣṭha-adhikārī*, a lowest division Vaiṣṇava. He was a *brāhmaṇa*, he had austerity, a spotless character, well-read in the Vaiṣṇava *śāstra*, but he was considered by Prabhupāda only the third class devotee, that Ramakrishna Dāsa Bābājī. Who was considered at the time in the whole of Braja-maṇḍala to be *siddha-mahātmā*.

Once I, coming from Bombay via Vṛndāvana, stopped in Vṛndāvana for some time, for a few days. That was in the summer, Nṛsiṁha-caturdasi day. I went to visit that Ramakrishna Dāsa Bābājī, that the whole Braja-maṇḍala thinks him to be *siddha bābājī* and our Guru Mahārāja considers him of the third order. I went to trace the difference, what is he? Two or three days continuously I went in the afternoon to his quarters. Before him, two or three disciples perhaps, reading *Bhagavāt*, and he's giving advice, explanations, now and then. I am looking at him and also thinking of my Guru Mahārāja, Prabhupāda. I thought that he's a man.

In the meantime I heard one of his disciples told there was another *bābājī* of reputation, Pran Kṛṣṇa Dāsa Bābājī. Then one told that, "Pran Kṛṣṇa Dāsa Bābājī was saying that I have completed my fiftieth, some years in Vṛndāvana."

Then that is deriding his position and that, Ramakrishna Dāsa Bābājī could not tolerate, perhaps. He remarked, "Oh, he came here when he was fifty-five. Before that he was a *gṛhastha*. And now his age maybe such and such, and have lived here a long time. But I came here when I was fifteen years of age and I am staying here so long."

I found as if he could not tolerate the fame of the other *bābājī*.

Bharati Mahārāja: What was the other *bābājī's* name?

Śrīla Śrīdhara Mahārāja: Pran Kṛṣṇa Dāsa Bābājī. They've all gone now.

Then I sometimes put my attention on him and to think of my Guru Mahārāja. "What is he and who is he?" I came with conclusion that this gentleman is trying hard to attain a particular thing. With much great austerity and abstention, strictly following the scriptural rules, the practices as Rūpa and Sanātana inaugurated. He's trying hard to go on in that way. And when I looked at our Guru Mahārāja I came to the conclusion he is a resident of that land and come down here to give something to the world. That was my conclusion. And from here in an ascending method he's trying his best to go up. And he has come down to fulfil some order, that was his own thing he has come to give to the world. And this gentleman is trying his utmost to achieve, finish, a previously chalked out path, trying to get the thing.

He did not recognise this thread ceremony to anyone and everyone which was inaugurated by Guru Mahārāja. Guru Mahārāja wanted to create Vaiṣṇava, *daiva-varnāśrama*, thereby to help both the parties. The society at large they should not think that a true Vaiṣṇava is below *brāhmaṇa* standard. And those that will come to be Vaiṣṇava they must think that they're crossing the stage of *brāhmaṇaism* and then going to be Vaiṣṇava. This gulf of the middle stage: that was supplied by Guru Mahārāja. A Vaiṣṇava is always above *brāhmaṇa*. So, the *sahajiyā*, they have to think that they're above *brāhmaṇa*, such *abhimāna*, such impression they must have. A Vaiṣṇava is not below *brāhmaṇa*. And the society will also begin to think the Vaiṣṇava is always above *brāhmaṇa*. *Viṣṇu-jñāna* is always above *brahma-jñāna*. Brahma is the last position of this world, and Viṣṇu, His place is not below Brahma, *sattva-guṇa*, but *nirguṇa*, *guṇātīta,* consider themselves above Brahmaloka and above *brāhmaṇa*. These things our Guru Mahārāja wanted to preach, both amongst the Vaiṣṇavas as well as the public.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117]

& [*Bhakti-Sandarbha*, 117]

But those *sahajiyā bābājīs* they could not tolerate this idea, so they're hypocrites. They do not understand what is real Vaiṣṇava. That Ramakrishna Dāsa Bābājī who was considered to be the *siddha-mahātmā, siddha-bābājī* in the whole of Braja-maṇḍala, he ridiculed this idea. *jenow deta hai sa koi* [?]

He remarked about our Guru Mahārāja, *jenow deta hai sa koi.* He was born from *raga putana.* He came from *raga putana brāhmaṇa* family. He could not tolerate this idea that one who has come to enter into Vaiṣṇavism, whatever caste he may come out. "Before having Vaiṣṇava *dīkṣā* he must have that *brāhmaṇa*." So he could not tolerate that he was, to anyone he's conferring sacred thread and misusing the use of sacred thread, that was his complaint. So he could not understand the real purpose of what Vaiṣṇavism is.

But they were giving this *kaupīna* to anybody and everybody. *Kaupīna*: that is a higher emblem. That was given by Mahāprabhu to Sanātana Goswāmī and that is continued so far downward, *kaupīna*.

Then one of us put a question to a bona fide follower of that Ramakrishna Dāsa Bābājī, "Whether sacred thread is superior or *kaupīna* is superior? *Kaupīna* is compulsory to a *bābājī*, so whether *kaupīna* ceremony is superior or sacred thread ceremony?"

Then, he could not but express that *kaupīna* is higher.

"Then, when our Guru Mahārāja gives sacred thread to persons, you complain against, you raise complaint. But you are giving that *kaupīna* which is higher, you consider, to anyone and everyone. What is this?"

And they can't say anything.

"We consider that *kaupīna* giving, *kaupīna* ceremony is higher, and sacred thread ceremony is lower. So first sacred thread ceremony, then after that the *kaupīna* ceremony will come. That is the sign of the fifth rank. The sacred thread are the fourth rank - *catuh-tarsana* _____ *sannyāsa*. But anyhow *brāhmaṇas* the *catuh-varna*, and the fifth, higher *varna, paramahaṁsa*. That is *paramahaṁsa* means that *kaupīna*."

So, he could not tolerate that the real Vaiṣṇava is above a real *brāhmaṇa*.

Vaiṣṇava *viṣṇu-jñāna*, Viṣṇu means there is service. Brahma means withdrawal from this world, *brahma-jñāna;* one who has withdrawn from the charm of this mundane world and who is engaged in consideration of Brahma. But who is engaged in the service of Viṣṇu, who is above Brahma, his position is higher.

Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate [*Hari-Bhakti-Vilāsa*, 10.117]

A *vedānta-vit* may be considered to be a *brāhmaṇa* but Vaiṣṇava is superior.

In the whole of Vraja-maṇḍala such conception was absent, and Prabhupāda could not recognise them as Vaiṣṇava proper. This is the conception of Gauḍīya School, the speciality. They have imitated the dress of a Vaiṣṇava *paramahaṁsa* as Rūpa and Sanātana etc, imitated, but they do not realise the real purpose of the principle of Gauḍīya Vaiṣṇava.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So, the form does not give us Vaiṣṇavism but the real material which is necessary, we must have to acquire that. What is Vaiṣṇavism proper we are to understand and we are to acquire it. And we must have this audacity that these *brāhmaṇas* as created by Prabhupāda, they consider themselves to be servants of the real Vaiṣṇava. That is fourth *āśrama*, and that is fifth, *paramahaṁsa*. Vaiṣṇava means always *paramahaṁsa*.

I told one of his bona fide followers of Ramakrishna Dāsa Bābājī, who was considered to be the *siddha-mahātmā*, "That we consider ourselves as *sannyāsīns, brāhmaṇas*, ourselves to be the servants of the real Vaiṣṇava, or the real *bābājī*."

He was very much pleased.

Then I told, "At the same time we don't consider you to be the fifth class *bābājī*."

Then, "Oh, this is atheism."

Again, "No, this is theism proper."

So that is the position of the *bābājī* class and the Gauḍīya Maṭh claim. The Vaiṣṇava is always above *brāhmaṇa*. And they are afraid of the *brāhmaṇas*, the *goswāmīns*, the *gṛhastha goswāmīns*, the *brāhmaṇas*, general *brāhmaṇas*. Because we find in the writings of [Raghunātha] Dāsa Goswāmī Prabhu:

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
[svamantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

"I offer my obeisances to all these, *bhūsuragane* means *brāhmaṇa* and *sujane* means Vaiṣṇava." Dāsa Goswāmī offers his obeisances to all. But from the position of a *paramahaṁsa* he says: *yat kinca tena guna mukti gatam kam gosthi samastam gitam* [?]

"I want to confer my obeisance to all, even the insects, the birds, the beasts, shrubs, everything in this world."

So in that spirit he offered his obeisance to the *bhūsuragane*, the *brāhmaṇas*. That does not mean that *bhūsura*, ordinary *brāhmaṇa* is superior to Dāsa Goswāmī, to a Vaiṣṇava proper. The Vaiṣṇava is always *nirguṇa*, and *brāhmaṇa* is just in the verge of the *saguṇa* and the *nirguṇa* world. This is his location. But the substantial difference between the Gauḍīya Maṭh and the *Bābājī* class. They're fictitious, their conception of Vaiṣṇavism is a fictitious one, not *nirguṇa*

proper, because they're afraid of locating the position of a Vaiṣṇava, they're afraid to put it above *brāhmaṇism*. That is their weakness, and there is the difference, so we do not have any respect for them. That is a hypocritical, imaginative *bhajana*, not real.

Dhīra Kṛṣṇa Mahārāja: So after Gaura Kiśora Dāsa Bābājī Mahārāja, practically there may not be any proper *bābājīs*.

Śrīla Śrīdhara Mahārāja: Proper *bābājīs*, and there was one Vaṁśī Dāsa Bābājī Mahārāja, how, by the dint of their previous life they were real Vaiṣṇava.

Dhīra Kṛṣṇa Mahārāja: So your Guru Mahārāja, in the beginning he was chanting for some time three *lākhs* daily...

Śrīla Śrīdhara Mahārāja: Three *lākhs*. And sometimes we are told in one month he finished *crores*, hundred *lākhs* in a month, he did so in his life previous to his preaching inspiration. First he had reluctance to come into the public life, that preaching life. Bhaktivinoda Ṭhākura wanted to entrust him with Yoga-Piṭha Mandeer service, but he hesitated, our Guru Mahārāja.

Then Bhaktivinoda Ṭhākura gave him impression, "Then what do you know, want? Do you feel the responsibility of the service of Mahāprabhu that is a burden? Then do you like to be a *nirviśeṣa-vādī*? That you want this *mukti* of their conception, you consider the service to be a disturbing thing, and go on with your *bhajana*?"

Then that put our Guru Mahārāja in a hesitating mood, and then he was thinking what to do, how to begin the life of preaching, Bhaktivinoda Ṭhākura wanted him to do so. At that time, suddenly carried by the wind, a part of the book of *Caitanya-caritāmṛta*, a leaf, came to him. And he found there Mahāprabhu is asking Sanātana Goswāmī, "Please do these four-fold services for the society." *Lupta-tīrtha-uddhāra*, [*Caitanya-caritāmṛta, Antya-līlā*, 4.80]
sadacar govardhana [?] Then?

Bharati Maharaja: *Bhakti śāstra pracār, vigraha pūjā, pratistha.*

Śrīla Śrīdhara Mahārāja: Then Guru Mahārāja took it that this is the will of the Divine. "I shall have to take up these services." And he was thinking to begin such life.

At that time Gaura Kiśora Dāsa Bābājī Mahārāja passed away. And then Kuñja Bābu, later on [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, he met him. And he could recognise that he will be able to help him a great deal. Guru Mahārāja's nature was that of a philosopher, not a mixing temperament with the public. But Kuñja Bābu supplied that. He could mix with the public and anyhow he could bring persons to Prabhupāda and Prabhupāda could speak about *śāstra*. So this combination gradually grew this Gauḍīya Mission. The material help of Kuñja Bābu and the spiritual, the father and mother of the Mission, the core founders of the Gauḍīya Maṭh, the practical material side service that was done by Kuñja Bābu, and the spiritual service.

Prabhupāda wanted one, once he told in Benares, I heard it direct from his lips. "I want only good audience. And Kuñja Bābu has done that best of the lot." In other words, "Amongst all my disciples Kuñja Bābu has served me best by taking near me a good audience. I only want a good audience, proper audience, I want nothing else in this world. And in that direction Kuñja Bābu has helped me greatly." I heard with my own ears in Benares, from his mouth.

That is the difference between the *sahajiyās* and the Gauḍīya Vaiṣṇavas, that Vaiṣṇavism is *nirguṇa* and Brahmanism is in the last plane of *saguṇa* world. Brahma is the verge of *saguṇa*, and the basis of *nirguṇa*, and the *nirguṇa*, from Brahma the *nirguṇa* world begins. That is the world of service, the world of dedication. And Brahma is:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

That is positive, Vaiṣṇava *dharma* is positive, and Brahman means withdrawal from the negative side, that is Brahmanism. Positive participation to the highest acme, that is Vaiṣṇavism. That Nārāyaṇa *parsanaya* [?] and Kṛṣṇa *parsanaya* [?] two-fold. The lower half Nārāyaṇa *parsanaya*, and the higher half Kṛṣṇa *parsanaya*. In Vraja the highest conception of service. The gap is filled up by Gauḍīya Maṭh.

Bharati Maharaja: Mahārāja, there was one story in the *Sarasvatī-jayaśrī* of some persons in Navadwīpa, *smārta-brāhmaṇas*, and they were trying to show defects in the Gauḍīya *sampradāya* by stating that the Gaura *mantra* was not bona fide. So Bhaktisiddhānta Saraswatī Ṭhākura came with the *Caitanya-Upaniṣad* and defeated those persons. Do you know about that story?

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*?

Bharati Maharaja: Yes. *Caitanya-Upaniṣad* he used to show that the Gaura *mantra* is coming from the *Vedas*, the *Atharva-Veda*.

Śrīla Śrīdhara Mahārāja: That maybe, that is not a very known incident, not broadly known. But *Caitanya-Upaniṣad*, Bhaktivinoda Ṭhākura found it out from *Atharva-Veda*, a part of *Atharva-Veda* as *Caitanya-Upaniṣad* and it was published, that *Caitanya-Upaniṣad*. Have you seen it?

Bharati Maharaja: Yes. I have a copy.

Śrīla Śrīdhara Mahārāja: *Caitanya-Upaniṣad*, a part of *Atharva-Veda*. But that has not wide recognition amongst the public. And we find, in *Bhakti-Ratnākara* when Narottama Ṭhākura installed Śrī Vigraha *sevā* of Mahāprabhu in his own house in Kheturi, then he invited all the stalwarts of the then Vaiṣṇava *sampradāya*. And Śrīnivāsa Ācārya he was given the leading part, and he installed Gaura Mūrti and he worshipped Them.

And then he was asked that, "In what *mantram* you have worshipped this Gaura Mūrti here?"

He told that, "I have worshipped in Kṛṣṇa *mantra* inauguration, the *bija-mantra*, Krsna *bija-mantra* I have worshipped," to his friend circle.

These are things which we understand with a little boldness, the value of *mantram*.

Once I was challenged by a friend of our own school, "That the names of the *sannyāsīns* and others are not found in previous *śāstra*."

I answered to them, "That what we find created by the present authentic Ācāryas, *mantram*, that created, that is given to us by the authentic Ācārya, that has got not less value than those that were previously seen by the *Ṛṣis*."

My point of argument was such that if we consider *Śrīmad-Bhāgavatam* and the teachings of Mahāprabhu to be the full-fledged theism, and in *Veda, Upaniṣad*, we find the conception of the Absolute in a very crude form, undeveloped form, and the *Ṛṣis* are not creator, they're seer. *Mantram* is *nityam*, eternal. They pass through their mind so with the spiritual eye they could see, they are seer only, onlookers. "The *mantram* is passing through me." Just as Mahāprabhu told when teaching Sanātana, *drusta* [?] not *srusta* [?]. The *Ṛṣis* are not *srusta mantram* but *drusta*. *Drusta* means it is eternal, it is from the eternal world, it is coming down here and they're the first onlookers. So it comes from them, *Ṛṣis*.

And the undeveloped stage of theism those *Ṛṣis* they are seer and they are supposed to be the creator, and now also in the case of full-fledged theism who can really understand the higher dignity of this full-fledged theism? What *mantram* comes from them is not of less importance. These persons are more than *Ṛṣis*. Am I clear?

Bharati Maharaja: The *Ṛṣis* are *drusta* [?]

Śrīla Śrīdhara Mahārāja: Suppose something has come from Bhaktivinoda Ṭhākura, or Prabhupāda, or some such respected Vaiṣṇava Ācārya, they have got inspiration of giving that sort of thing to the world for the propaganda. So it has got its value. Not only it is not unreal but a greater value. Because (ordinary she?) they're appreciator of crude conception of theism, that is conception of Brahma, Paramātmā. And Bhagavān and Kṛṣṇa, the highest form of development of theism, and who can conceive Him, recognise Him, understand that that is the highest conception of theism, so any *mantram* or anything like that, if inspiration is coming through there, that is more valuable. That has got more authenticity. Otherwise what are they? They are worshippers, they are preachers, they are appreciators, they have devoted them to the highest cause, they have got no foundation, no particular position in the plane that he can feel things of the highest order within their heart and give it out to the public.

So any bona fide devotee of Mahāprabhu, if he thinks in his heart that, "This sort of thing, this sort of *mantram*, and other things that are necessary for Gaura *līlā*," and he has expressed that, then that is more valuable than ordinary *śāstra, Veda, Upaniṣad*, etc,. That is my conviction. Otherwise we can't say that this is full-fledged theism, this is highest form of theism, and those that can appreciate this highest form of theism their position is nothing? Their position is not serious? So our conviction in the highest form of theism, that is to be doubted if we could not give such position to the espouser of the highest form of theism, if we shrink to give that sort of respectable position to the present Ācārya.

Sanātana Goswāmī he says that, "When writing this *Bṛhat-Bhāgavatāmṛta*, someone is forcing me to write this. It is not I who is writing. I have no audacity, such audacity that I can enter into the harem of Kṛṣṇa and I can compare - Rukmiṇī's such, Satyabhāma is such and such. What audacity have I got to deal with them? But someone is forcing me to write."

Kavirāja Goswāmī says this, *ekam sada kayam maya madan mohan* [?]

"It is true, cent per cent true." So the present Ācāryas they're not of less position than the former *Ṛṣis*, but they have got greater position. And they have to give to the public to deal with higher conceptions of theism. So they're Ācāryas of higher order, the present, though modern, we may think them to be modern, but at the same time if we think what Mahāprabhu gave, what *Bhāgavatam* has given, that is the developed condition of theism, than given by *Upaniṣad*, *Veda*, in the previous limited age. If we really realise this then we must give the position of the propounders, the Ācāryas of the full-fledged theism to that importance. Otherwise we are all hypocrites...

End of 81.08.12.D_81.08.13

Start of 81.08.13.A

[Śrīla Śrīdhara Mahārāja and Bhakti Caru Swāmī talk in Bengali and English for about six minutes but almost inaudible by a loud *kīrtana* downstairs]

Śrīla Śrīdhara Mahārāja: Of course, everything should be used according to the necessity of the service, not for personal account. He has chastised many for such superfluous luxury. Ha, ha, ha, at the same time he asked me twice to improve my dress, ha, ha. First told it, but I'm habituated to a very simple life. Second time again he told me, and with some reason. "That if you do not improve your dress, then to whom you will speak, they will consider yourself to be a bogus, non important person." In Bengali he told,

[About fifty five seconds spoken in Bengali]

Hare Kṛṣṇa. In Bombay, he was so much enraged that he expressed that, "I did not like to come to this way of preaching, but I was rather forced to accept this path. And now I have to suffer for all these things." Sometimes in excitement he told like that.

And some other time also he told, "The whole thing, it is my duty to discharge all the services, but they have come to help me. They're my Gurudeva." In this way.

Rādhārāṇī wants to do all the services of Kṛṣṇa. She's not satisfied by discharging, and She says that, "I'm unfit, so I want help of so many. But the whole responsibility is on My shoulders."

In *Bhakti-rasāmṛta-sindhu*, there was a *śloka*, I don't remember that *śloka* now. The purport is that a servitor, he says that, "Kṛṣṇa, I'm Your servant, and it is my right to serve You in all ways and I don't allow any Vaiṣṇava to come between and to take up Your service. Even if Baladeva, or even Lakṣmī Devī Herself comes to take Your service, I won't allow Them. I shall do it direct."

This *Bhakti-rasāmṛta-sindhu*, when that edition was prepared by Rāma Gopāla Bābū, my God-brother, M.A. B.A., well read man, he told that, "What is this? A Vaiṣṇava, he should be very modest. Only under the direction of the Vaiṣṇava I shall serve you Kṛṣṇa. I cannot render any direct service to You. That should be the attitude. But why this opposite attitude that I won't allow even Baladeva, Mahā Lakṣmī to serve You, it is my duty."

Then I read this *śloka* and found out the angle of vision, I told him, here the angle of vision is a little different. He wants to say that, "They should also be served along with You. They're *sevā-tattva* not *sevāka*. Yourself, Baladeva, Lakṣmī Devī, and Vaiṣṇava, They are not servants. They are Your favourite, Your devotee. Only serving it is my duty that I shall serve. I shall ask Them, 'No, You are not servants. You are masters here. You all sit down here. Myself alone are Your servant and I shall serve you all. You all take your seat peacefully." With this spirit he's saying this *śloka*.

So a real servant he thinks that all other servants that are the higher, superior Vaiṣṇava, they should also be served along with the Lord. His paraphernalia also should be served. And the whole burden, the responsibility of service is with me. That should be the - of the higher devotee. Not only I shall serve the Lord, but with His paraphernalia, the whole group, I alone am serving. So we should think like that.

So Prabhupāda told like that, "The whole duty, it is mine only, but I can't do, I'm unfit. So these my Gurudeva's they have come to help me in this way also."

One *amnayaki* [?] another *vetivek* [?]

The Vaiṣṇava in his natural temperament he will see that the whole responsibility of the whole service will be with him, and the disciples are also Gurudeva. They're *vaibhāva*, they're extension, extended self of his Guru, so they're also reckoned as Gurudeva. This is *amnayaki* [?] the direct conception is like that. But the indirect conception, *pralāpita vakra*, when a special inspiration of

an Ācārya spirit is present in him, at that time he wants to chastise the disciple. "Here I am *pralāpita vakra*." It is mentioned in Prabhupāda's letter also.

And Mahāprabhu Himself says in Sanātana *śikṣā*, "What I'm saying to you Sanātana, this is all, I can't, I don't know their meaning, and I'm only a mediator, I'm in delirium. What I say to you it is delirium to Me. I can't understand what I say; like delirium, something. From the depth of My heart I conceive this much, that Kṛṣṇa is very much gracious to you, and many higher things are passing through Me to you. You are being benefited by those things, but they're passing through Me but I can't feel them."

Abuses his disciple or any sort of punishment, then he's not in, he's in mood, which is particularly supplied by the Lord by His special will, *pralāpita vakra*. And when normal they say that, "They're all my Gurudeva. They have come to help me. I am unfit, so they have come to help me. Kṛṣṇa has sent them. My Gurudeva has sent them. They're all the extended self of my Gurudeva. Gurudeva has sent them to help me in my service to Kṛṣṇa. So I must have respect for them."

So Prabhupāda used to address Prabhu, all, a Mahārāja, Apṛakṛta Prabhu, Prabhu, Prabhu, almost all, he used Prabhu to the disciple. Hare Kṛṣṇa. Haribol.

Bhakti Caru Swāmī: [Speaks for about fifteen seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. There is gradation, in the devotional school also, everywhere the gradation is there.

In this occasion I remember one thing. When Prabhupāda began his early life of a preacher he had a disciple named Vaiṣṇava Charan, came from the neighbourhood, ordinary class, labour's class. He was given Hari *Nāma*, and taking Hari *Nāma*, Hare Kṛṣṇa, Hare Kṛṣṇa. And at the same time one gentleman came to visit Prabhupāda, and Prabhupāda was talking with him about Mahāprabhu and Hari *kathā*. And that person, that Vaiṣṇava Charan, Vaiṣṇava dāsa, he was at the top of his voice he was chanting Hare Kṛṣṇa.

Then Prabhupāda asked him, "Don't disturb me, don't shout. I'm distributing and serving Hari *kathā* to this gentleman."

Then he answered, replied, "You are shouting. I'm going on with Hari *Nāma*." He was, "Hare Kṛṣṇa, Hare Kṛṣṇa," loudly, and he told Prabhupāda, "You are shouting. I'm taking the Name of Kṛṣṇa, I don't shout. What you are speaking that is not *Nāma*, Name, and ordinary words you are pronouncing, so you are shouting."

[Speaks for about fifty five seconds in Bengali]

Bhakti Caru Swāmī: [Speaks for about fifteen seconds but inaudible]

Śrīla Śrīdhara Mahārāja: "Their shouting will give inspiration to me for writing. It will be source of inspiration...

Bhakti Caru Swāmī: No, they're _____ [?]

Śrīla Śrīdhara Mahārāja: "And they're my Prabhu's children, and they're shouting, they're rejoicing, so that will give me impetus rather, the source of inspiration for writing. It won't disturb me but rather it will give impetus to me for my service, for my duty."

Bhakti Caru Swāmī: That's a very nice way to look at it.
[Speaks forty five seconds in Bengali]

Śrīla Śrīdhara Mahārāja: Ha, ha. When Mahāprabhu...
[about one minute and twenty five seconds spoken in Bengali]
Internally that is all nectarean. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābharata, Bhiṣma Parva*, 5.22]

Which is not to be found in this world, this ordinary, the production of this nature. Transcendental, unknown and unknowable, inconceivable; but still that is and that is the real substance.

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

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

Some awakened there, and some ordinary people awakened here: in the sense experienced world, and God sense experienced world. Transcendental: that is infinitely more powerful and blissful. Gaura Haribol. *Rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate.*

[*viṣayā vinivartante, nirāhārasya dehinaḥ*

rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

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

Mad-bhaktiṁ labhate parām.

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

To get out of the duality of this world, *daṇḍa*, good or bad? Bad and good, both is erroneous, *māyā*, both false; the conception of good also false, the conception of bad also false.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

There, just the opposite _____ that is real. False things, bad things, cannot have eternal existence _____ that must have such durability. And an ordinary thing cannot claim that sort of attribute. *Ajo nityaḥ śāśvato 'yaṁ.*

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."]
[*Bhagavad-gītā*, 2.20]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[Bhakti Caru Swāmī and Śrīla Śrīdhara Mahārāja talk in Bengali (?) for about two minutes and thirty five seconds – with Śrīla Śrīdhara Mahārāja quoting *ślokas* at the end]

Śaraṇāgati, the last reach of knowledge, if healthy, must come to *śaraṇāgati*, cannot but come to *śaraṇāgati*, knowledge proper. Otherwise,

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4]
& [*Caitanya-caritāmṛta, Madhya-līlā*, 22.22]

Hare Kṛṣṇa. *Kevala-jñāna, kevala-bodha-labdhaye*, any attempt, the knowledge for knowledge, no, *śreyaḥ sṛtiṁ bhakti*, it must come to the feet, take us to the feet of the devotion.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

[”How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva*, 2.22]

Rūpa Goswāmī he says *jñāna* means generally leads to *mukti*, and *karma* means to *bhukti*, enjoyment and renunciation. But Rūpa Goswāmī Prabhu says where those two she ghosts are sitting, the divine lady of *bhakti*, she does not like to come to take her seat there with those two she ghosts, *piśācī*. Gaura Haribol.

bhukti-mukti-spṛhā yāvat, piśācī [*hṛdi varttate*
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 2.22]

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [*Śrī Caitanya Saraswatī*]

Straight, clear, *nikhila-bhuvana-māyā-chinna-vichinna*, cutting asunder into pieces, *nikhila-bhuvana-māyā*, the pleasure of misconceptions of the misconceived world, and *vibudha-bahula-mṛgyā*, and so many scholars who put their heads together to find out different remedies from the bondage of this mortal charm, but that is nothing but illusion. It has been proved, yes, has thrown a death knell to all the speculations of different kinds of liberation, emancipation.

Bhakti Caru Swāmī: Mahārāja, what is the root, what is the meaning of this *mṛgyā*?

Śrīla Śrīdhara Mahārāja: *Mṛgyā* means *anusandriya*, searching, *vibudha-bahula-mṛgyā*. *Śrutibhir vimṛgyām*, in *Bhāgavatam*.

āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Mṛgyā, anusandriya: searchable. Different scholars they're trying their utmost to find out a path to get out of the entanglement of this world. But *bhaktisiddhānta-vāṇī* has thrown atom bomb to that. The atom bomb has been the finishing touch, final.

Bhakti Caru Swāmī: Totally devastated.

Śrīla Śrīdhara Mahārāja: *Śithilita-vidhi-rāgārādhya-rādheśa-dhānī.* And to worship the devotion which is guided, directed by the rules and regulations according to scriptures: that has been discouraged. And the spontaneous love which is shown in the service of Śrī Rādhikā, and Her beloved, *rādheśa-dhānī*, the abode of that thing is his, his words are the abode of that thing, *vāṇī*. *Śithilita-vidhi-rāgārādhya-rādheśa-dhānī*. The Lord, Rādhikā, are being worshipped with pure loving line or so, and this is, his words are abode of only that truth. *Rādheśa-dhānī, dhānī* means Rādhā, the abode of *rādheśa*. And that *aradhana*, and that is also, *Śithilita-vidhi-rāgāradhana*, this service through love, *anurāga*. And that service of Rādhā Govinda. And that is the whole purport of all his sayings, statements. And this is *bhaktisiddhānta-vāṇī. Vilasatu hṛdi nityaṁ*, and always let that play in my heart, that tendency, *vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī.*

Gaura Haribol. Covering the whole *siddhānta*, these three lines.

Bhakti Caru Swāmī: When did you compose this Mahārāja?

Śrīla Śrīdhara Mahārāja: Long ago. Perhaps some thirty years back or so. At least twenty five years.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: If you go to Bombay you may try to meet that gentleman, Asthana, that Ami Asthana. He's known to our Dhīra Kṛṣṇa Mahārāja and more intimately with this Venkatta Rāma Prabhu [Bharati Mahārāja], who is intimately connected with him. Before coming here he used to visit ISKCON, their Bombay Maṭh. Hare Kṛṣṇa. Hare Kṛṣṇa.

[About thirty seconds spoken in Bengali]

Mahāprabhu met there _____ Pandharpur. Mahāprabhu met Śrī Raṅga Purī and got the information that Viśvarūpa, Mahāprabhu's elder brother, the place of His departure there, Pandharpur; that is Śaṅkarāranya. [Vitchal and?] Śaṅkarāranya the same, one and the same.

Bhakti Caru Swāmī: Mahārāja, Bhadridharan Prabhu is asking, whether Tukārāma is a pure devotee?

Śrīla Śrīdhara Mahārāja: I do not know all the *abhaṅgs*. Tukārāma's songs are known as *abhaṅgs*, is it not? I've not gone through all of them. But I'm told that Tukārāma was the disciple of Mahārāṣṭa *brāhmaṇa*, one who was very closely connected, rather disciple to Mahāprabhu. He met in Benares. It is mentioned in *Caitanya-caritāmṛta*, Mahārāṣṭa *brāhmaṇa*, who took Mahāprabhu to the assembly of Prakāśānanda, that Mahārāṣṭa *brāhmaṇa*, in his house, in some place of Sald [?]. And that Mahārāṣṭa *brāhmaṇa* was the preceptor of Tukārāma. Satrendranath Ṭhākura, the second eldest brother of Rabindranatha, he made some discuss about Tukārāma, and he has put this question. It is mentioned in Bhaktivinoda Ṭhākura's *Life and Precept of Mahāprabhu* that Tukārāma was the disciple of a Mahārāṣṭa *brāhmaṇa*, and he, Tukārāma, used to tell about *Caitanya-caritāmṛta*. Perhaps that *brāhmaṇa's* name was Raghava Caitanya, Mahārāṣṭa *brāhmaṇa*. And he was preceptor of Tukārāma. So Tukārāma must have some pure devotion in his heart. But if any deviation from the purity I can't say without examining his particular songs. The criterion of pure devotion is this, that he must have real honour and affinity towards the devotee.

[*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ*]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

Within his jurisdiction of his devotion: not only Godhead alone, but Godhead with His paraphernalia. The Lord is not alone. The Lord is always with *svarūpa śakti*, His group of

servitors. When that is present in any song or any statement, there the *śuddha bhakti* will be, otherwise that will be contaminated by *māyāvādā*. 'We respect Kṛṣṇa, but His paraphernalia not *nitya*, and not *pūjā*, not to be honoured, and eliminating them we can worship, satisfy Kṛṣṇa alone.' This idea is anti *bhakti*. So to test pure devotion we should put that criterion, whether Kṛṣṇa alone, Kṛṣṇa means, *raja* means with all His paraphernalia. *Raja* is not alone in any time. So Kṛṣṇa means with all the groups of His servants of different types. That Kṛṣṇa is real Kṛṣṇa. Only Kṛṣṇa alone that is Kṛṣṇa concoction, imagination, is not realistic. Hare Kṛṣṇa.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: That is of lower order.

Bhakti Caru Swāmī: Lower order. I was saying that there's a saying that, "By hook or by crook you should fix your mind on Kṛṣṇa." And Mahārāja is saying that's of lower order.

Śrīla Śrīdhara Mahārāja: And Kṛṣṇa means with His paraphernalia.

Bhakti Caru Swāmī: Associates. Mahārāja, in *Jaiva Dharma*...

Śrīla Śrīdhara Mahārāja: Just as father means the son, the wife, the group. So Kṛṣṇa, the relative term, Kṛṣṇa is attracting, attracting whom? The paraphernalia, the friends of the attraction, the servitors, they must be there with Kṛṣṇa. Kṛṣṇa is never alone.

What is the question?

Bhakti Caru Swāmī: Mahārāja, why are the Deities of the Goswāmīs are just Kṛṣṇa?

End of 81.08.13.A

Start of 81.08,13.B.1

Bhakti Caru Swāmī: He's reminded about the GBC resolution that one should get the permission of the GBC to come to you.

Akṣayānanda Mahārāja: So remind him.

Bhakti Caru Swāmī: Some other senior devotees in the temple...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: [About one minute and twenty five seconds spoken with Śrīla Śrīdhara Mahārāja]

Śrīla Śrīdhara Mahārāja: Your will is the important thing, and not the hired money.

There is a *brāhmaṇa* who's mentioned in Jīva Goswāmī's book, quoted, a *brāhmaṇa*, a Jain, perhaps one *brāhmaṇa* he used to mentally... *devata*, Nārāyaṇa also, but mentally. So many things he mentally did, Lord. One day when he was going to offer this *paramānna* [sweet rice] suddenly a thought came in his mind that it's too hot to offer. Then mentally also, he put his finger into that imagined *paramānna*, whether it is too hot or tolerable. But he found the *paramānna* actually there, he's in meditation, there was a blister in the finger, the *paramānna* was so hot. But all imagination, but between imagination and the thing imagined, there is a relation, and imagination becomes too strong that it can produce things. All subjective, the will, our desire, that is the primary thing. What do you say?

Bhakti Caru Swāmī: One day, once something happened in GBC, they imposed some restriction on Haṁsadūta Mahārāja. So Haṁsadūta Mahārāja's comment was that, "If somebody comes and tells me that Kṛṣṇa has come here, He's in that street corner, so do I have to wait for the GBC's instruct order, or should I just run to Kṛṣṇa?"

Śrīla Śrīdhara Mahārāja: GBC exists to promote devotion.

Bhakti Caru Swāmī: Right. Not to restrict it.

Śrīla Śrīdhara Mahārāja: Not to destroy, or to hinder, or to oppose it.

Bhakti Caru Swāmī: You said a very wonderful thing during the GBC, when some of the GBC came last October, you pointed out that the laws should be there to enhance the devotion, not to curb devotion, not to restrict or check the devotion.

Śrīla Śrīdhara Mahārāja: To promote, not to destroy.

Bhakti Caru Swāmī: Right. In the material platform the laws are there to restrict, but in the spiritual platform the laws are there to enhance.

Śrīla Śrīdhara Mahārāja: The law will stand as a servant, to help, not as a master.
_____ says, *sedu te pramadi hade paravyoma pade phili* [?]

"I'll be thrown down in the world of law, by the will of law I'll be thrown down there, from the country of free love."

Bhakti Caru Swāmī: Does Paravyoma here mean Vaikuṇṭha Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṇṭha Nārāyaṇaloka, Goloka, just lower portion of Paravyoma, and higher portion is Goloka and the lower portion of Paravyoma is Vaikuṇṭha Nārāyaṇaloka

sedu te pramadi hade paravyoma pade phili nahi jai vas vraja puri [?]

Vraja is spontaneous free love, no law, no necessity of any law. Law is serving from far away the *vrajavāsīs*. They've got their own law that is quite right. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.08.13.B.1

Start of 81.08.13.B

Dhīra Kṛṣṇa Mahārāja: Rādhāramaṇa, Gopāl Bhatta Goswāmī's Deity.

Śrīla Śrīdhara Mahārāja: No Rādhikā there? No Rādhārāṇī on the side of Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What have you seen, Caru Mahārāja?

I saw, _____ in Karoli alone, and Rādhārāṇī in another room, and when the devotees want to see Them combined they are to pay something and then Rādhārāṇī is taken to Madhanmohan. They're living separately, in Karoli; that is a fashion there. Other places only Govinda, and They're alone. I did not see like that.

Bhakti Caru Swāmī: I remember in Vṛndāvana, Govindaji's temple there's both Rādhārāṇī and Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: In Jaipur.

Bhakti Caru Swāmī: He's saying that he heard that They have been brought in later; Rādhārāṇī was brought in later on.

Śrīla Śrīdhara Mahārāja: Where, in Jaipur, or in all these temples?

Bhakti Caru Swāmī: Jaipur. Yeah, all these temples.

Śrīla Śrīdhara Mahārāja: Jaipur may have some particular case. When I visited Jaipur, I found the priest had made his *tilaka* in this way, this flat way. I asked him, he's a Bengali *brāhmaṇa*, they worship; the priests are all recruited from Bengal because the *saivaite* is from Bengal. I asked him, "What is this, that you have taken this *saiva tilaka*?"

He was perplexed and avoided me. I could understand, did understand then, that they're under control of the king who is influenced by the *smārta*, so they're compelled to do in that way. The *smārta* conception of Kṛṣṇa, they give recognition to Kṛṣṇa, but not to the *bhakta*, the devotees. 'They're all *māyā*.' That is, Kṛṣṇa alone, they want to worship. And they think the *gopīs*,

Yaśodā, Nanda, Vasudeva, all, they're all *jīva*, devotee, but not Kṛṣṇa's constant companion. Nitya *līlā* they do not recognise.

The Krsna means the eternal Kṛṣṇa, and the devotees are also eternally connected with Him. This is Vaiṣṇava conviction. And the *smārta* conviction is, 'the Kṛṣṇa represents Brahma, and He's *advaya*, alone. And He descended here and made connection with the human beings. He may be of higher order, but they're not eternal friends to Him.' This is the consideration of the *smārta* or *māyāvādā*.

Bhakti Caru Swāmī: Mahārāja, this reminds me that when Śrīla Sanātana Goswāmī got Madanmohanji, when Madanmohanji came to Sanātana Goswāmī He did not come with Rādhārāṇī, He was just alone. When he found...

Śrīla Śrīdhara Mahārāja: That Madanmohan was being worshipped in Amili [?] but only Madanmohan, and no Rādhārāṇī. Then Rādhārāṇī was brought after...

Bhakti Caru Swāmī: Manifested.

Śrīla Śrīdhara Mahārāja: Manifested later on.

Bhakti Caru Swāmī: But Mahārāja, another thing is that...

Śrīla Śrīdhara Mahārāja: That might have been under the influence of the *smārta*, so they might have done like that.

Bhakti Caru Swāmī: In *Jaiva Dharma*, Bhaktivinoda Ṭhākura is telling that a pure devotee does not worship the Deities in the temple, he worships *manosek radha govinda siva karune* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

arcāyām eva haraye, pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

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

That the *kaniṣṭha adhikārī*, the devotee of the lowest order, they...

But their *manasa pūjā*, their *bhāva pūjā*...

Nearer approach to Govinda... proper. Not only their help in the physical plane is not necessary for them.

When I came to Gauḍīya Maṭh first I found only Mahāprabhu's Śrī Mūrti there. I asked that, "This Śrī Mūrti, is it out of *dāru* or *śilā* or earth?"

They were very much enraged with me and told, "Don't look like that. It is *sākṣād mahāprabhu*, Mahāprabhu Himself. You must try to look like that. And don't take this material connection with your visit, in this way."

Then I put the question, that if He's *sākṣād mahāprabhu*, Mahāprabhu Himself, then why a junior devotee amongst you worships Him? Why not the highest amongst you, your Gurudeva, he's not with Him? That was my question. If Mahāprabhu Himself is present here then the highest amongst you... he must... but he's in the upstairs and your *sākṣād mahāprabhu* is on the outdoor room. What is the matter?

Then the answer came. "He's also with Mahāprabhu. In his heart he's always in the company of Mahāprabhu, and that Mahāprabhu is within his heart. It is clearly shown there. And that sort of Mahāprabhu is of higher order than this Mahāprabhu."

Then also I told, it may be like that.

Then of course we are encouraged to see this Mahāprabhu, this Arcā Mūrti, ignoring our eye experience, to try, of course it is good. But the *bhāva pūjā* within the heart, that shows *madhyama adhikārī*. A higher realised soul; the *sannyāsīns* are generally expected, with *prasādam* also, the ordinary people when it will take to the temple and offer to the Deity then take out that *prasādam* then it is *prasādam*. But the *sannyāsīns*, without connection of the temple they offer mentally to the Lord and take that *prasādam*. And the *mahā-bhāgavata*, he neither has connection with the temple, nor in mental offering, but whatever comes to him he says that, "My Lord is sending to me today this for my food. This is *prasādam*." No necessity of any formality. But this is mental formality with the middle class, and the gross formality is to be observed from the third class. But otherwise they may not have real, deep conception about the divinity. That's how they should begin life.

Just as when a boy begins to write he wants some big pen, and sometimes on the ground he's requested to write down the letters, and when grown up then some rough paper and with bamboo or some other pen; and when higher, then of course with the pen and fine paper.

And to begin with because our attention is addicted and is always engaged in gross things, so the Lord has come – if He wants to come to us He has to come in that gross plane, in His *arcā*, *paravyuha*, *vaibhava*, *antaryāmī* and *arcā*. And most graciously He comes to our gross level to take us up from that plane to the subtle, and more subtle. That is the process to help us. Hare Kṛṣṇa.

Bhakti Caru Swāmī: That reminds me Mahārāja, in the beginning when I was with Prabhupāda, one day I told Prabhupāda, "Whenever I go to Calcutta I feel very much tempted to eat sweets from the shops."

Then Prabhupāda said, "Well, it's all Kṛṣṇa, I mean eat, there's no harm, eat, it's Kṛṣṇa *prasāda*."

But I said, "But Prabhupāda, I go to the shops and eat sweets."

Then Prabhupāda said, "Well after all, everything is Kṛṣṇa *prasāda*. Everything has been given by Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Anyhow to connect ourselves with that divine connection, anyhow to be near to that connection. Kṛṣṇa *smṛti*, that is to be roused within us any way or other. Wherever I'm posted I must begin from there.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

In the lowest class when there is affinity to many filthy things, even the *śāstra* and *mantra* and *sādhu* come to that lower level to lift them up gradually.

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

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

By instalments they're to give advices to us, gradually, with gradual development. To our lowest level, by the will of Kṛṣṇa, the *sādhu* and *śāstra* have to come to take up. "Oh. *Manu-saṁhitā* says take this fish, this meat. Don't take that fish, that meat, because if you do that you will get many diseases that will come and attack and disturb you." So they also come to restrict him to take him in the way of restriction in a gradual process. Then *Manu-saṁhitā* says, *pravṛttir eṣā bhūtānāṁ, nivṛttis tu mahā-phalā*.

[na māṁsa-bhakṣaṇe doṣo, na madye na ca maithune
pravṛttir eṣā bhūtānāṁ, nivṛttis tu mahā-phalā]

["It may be considered that meat-eating, intoxication, and sex indulgence are natural propensities of the conditioned souls, and therefore such persons should not be condemned for

these activities. But unless one gives up such sinful activities, there is no possibility of achieving the actual perfection of life."] [*Manu-saṁhitā*]

"But all I have given provision here for your food, this is when you cannot shake yourself and which is impossible for you to check your, to think of being independent of these allurements. But don't think that this is as pure as the renunciation of these mundane foods. *Nivṛttis tu mahā-phalā*, if you can give them up you will have a great achievement is waiting for you if you can check, control yourself from the greed of all these foodstuffs. *Nivṛttis tu mahā-phalā*. Then again you'll come that *nivṛtti*, mere renunciation has got no value at all. You must connect with the highest divinity otherwise it won't fetch any real value to you, this *tyāga*. This *prasāda* you must take. In this gradual process they're arranging for our good."

Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, this reminds me of another incident. In Vṛndāvana I used to cook for Prabhupāda, and Prabhupāda wanted me to get some vegetables. And one of the vegetables was the bitter melon, korola [?] And he asked me to get Balan sak [?], korola, kumru [?], begoon [?] and munda [?]. Then I went to the market and got, I bought...

Śrīla Śrīdhara Mahārāja: Purchased.

Bhakti Caru Swāmī: But then when I came back I told Prabhupāda that I got all the vegetables.

Then Prabhupāda asked me, "Tell me what have you got."

And so I started telling him one by one after the other, I got the spinach, I got the radish, I got the pumpkin, I got eggplant. And then I remembered that I forgot to bring a korola, I forgot to bring the bitter melon. And those days Prabhupāda was not feeling very well. And I knew that if I told Prabhupāda that I forgot to bring the korola he'd be very angry. So I...

Śrīla Śrīdhara Mahārāja: Suppressed.

Bhakti Caru Swāmī: ...I lied to him. I told him, and I got the korola. And I thought that I'll just send somebody to the market and get some korola.

And then Prabhupāda told me, "Ok. You bring all the vegetables."

Śrīla Śrīdhara Mahārāja: "You give me?"

Bhakti Caru Swāmī: Yes. "Bring them here so I'll show you how to cut them."

Then I immediately ran out. And there was a boy who used to work in the guest house, so I told him that, "You immediately take the cycle and immediately go to the market." Well first of all I went to the kitchen and looked around for if they had any korola, if they had any bitter melon.

Śrīla Śrīdhara Mahārāja: In their stock.

Bhakti Caru Swāmī: Yes, in their stock, but they all said there was no korola. And then I sent this boy to the market on the cycle and told him that immediately you get it. So in the meantime I was waiting outside the gate for this boy to come back. And at last he comes back and tells me that there's no korola in the market. At that time I was totally, and then I felt that now I'm finished. Now I have to go and tell Prabhupāda that I've lied to him. And now he'll be extremely angry with me and he'll chastise me and then he'll feel very bad. And anyhow I felt totally surrendered and then I started praying to Kṛṣṇa, "Kṛṣṇa, You are the only hope for me."

Śrīla Śrīdhara Mahārāja: Come to my relief.

Bhakti Caru Swāmī: I kept on praying, "I don't mind if Prabhupāda chastises me or whatever he does with me I don't care. But I'm very much concerned about his health, and if he gets angry then it will be...

Śrīla Śrīdhara Mahārāja: Excitement will cause, damage his health.

Bhakti Caru Swāmī: Yes. And thinking that I felt very, I became totally numb.

Śrīla Śrīdhara Mahārāja: Perplexed.

Bhakti Caru Swāmī: Yes. And then I started walking back towards the kitchen, and then I saw that right on the veranda on the way back to the kitchen there's one bitter melon lying on the floor. And I just pounced on it, picked it up and ran, and then I took all the vegetables. And I just kept on praising Kṛṣṇa that, "Kṛṣṇa, You're so merciful."

Śrīla Śrīdhara Mahārāja: A miracle.

Bhakti Caru Swāmī: And I still don't know Mahārāja how, what to think of this. And then I went to Prabhupāda, and by that time it was quite late, Prabhupāda was already having his massage. So I went and told Prabhupāda, "I brought the vegetables." And so Prabhupāda said to cut this like that, and I started cutting according to his instruction. And then at last I picked up the bitter melon and I asked Prabhupāda how I should cut the bitter melon. And Prabhupāda looked at me with a smile and said, "Yes, bitter melon." And the way he said it I knew Prabhupāda knew what happened.

Śrīla Śrīdhara Mahārāja: "But I had to manage it on your behalf."

And to keep up your prestige, just as Arjuna to Hanumān, "They say, we are told, that in Treta-yuga you are to construct a bridge to go to Laṅkā. And with the help of trees and stones and so many awkward things, there was not good such a good archer who could construct a bridge only with the arrows."

Then Hanumān replied, "Oh. You can't conceive the matter. If these stones were so heavy, the bridge constructed by your arrows, that cannot stand, that will go down."

Then Arjuna told, "It is impossible. If I construct a bridge with my arrows, none can break it down; no pressure."

"Then let us go and see."

Then Arjuna constructed with arrows a bridge. And Hanumān he took so many stones with him, even tied to his _____ the hairs on his body. And he's going, and with the pressure the bridge is going down, but not finally broken. In this way he passed. Then Hanumān, anyhow, some sort of, the bridge was somewhat damaged but it could not be broken completely. Then Hanumān was a little defeated.

Then Kṛṣṇa, coming to Arjuna, He says, "What have you done? I feel much pain on My head."

"What's the matter?"

"When Hanumān was passing with his weight your arrow bridge is going down. Wherever it's going down I'm putting My head there. And wherever Hanumān puts his foot I put My head there, below. So anyhow he passed. Arjuna of course he promised that, 'If my bridge is a failure then I won't live, I shall die.' So to save you I had to take so much trouble." Then Arjuna, what he will say? Nonplussed, or something like that. "But for your earnestness and your repentance and all these things, I had to secure anyhow this cover for you, to keep up your prestige."

In *Yoga śāstra* it is mentioned that *astheya*, when one can practice the subtle, check the subtle form of greediness, perfectly has checked, then he comes in a stage whatever he wants, that thing automatically comes to him. Just as when one does not speak any falsehood, any lie, then whenever he speaks anything that cannot but be true, *bhak-siddham.* Whatever he speaks that comes to be true, *siddha bhak*. Then *astheya*, when no greed, it has been practised within, then whenever he wants anything that will come to him automatically; this is the nature, natural arrangement of *prakṛti*. So *prakṛti* what we see to be a rigid, inert and dead thing, it is not so actually. It is all conscious, and conscious and reasonable hand behind it, so all these are possible. One who does not speak lie, whatever he speaks that comes to happen. One who does not want anything, if he wants anything that must come here, *astheya*. The *yogī* willing something.

Paramānanda Prabhu, Prabhupāda's personal assistant and the most senior disciple, a boy disciple, he was travelling in a train with Prabhupāda, Bhaktisiddhānta Sarasvatī Ṭhākura, towards Haridwar. Then Paramānanda Prabhu felt hungry and he asked Prabhupāda, "I'm hungry, I want some *halava*."

Then Prabhupāda told that, "Perhaps that may not be available here. Yes, in the next station let us try, if we can get that, we shall purchase."

Then there was a *yogī* in that carriage with Prabhupāda, talking about devotional things and *yoga*. "Oh. What does he say, that boy?"

Prabhupāda told that, "He wants some *halava*, he's hungry."

"Oh. Yes, is it?" Then he put his hand outside the carriage, through the window and took – "Take this, it is *halava*. You take it."

So this *siddhi*, this may be arranged. And the devotees, they do not want this, but still they wait to serve the devotees, such *siddhi*. *Muktiḥ svayaṁ mukulitāṇjali sevate 'smāṇ, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ.*

[bhaktis tvayi sthiratarā bhagavan yadi syād
daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitāṇjali sevate 'smān
dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]

["O Supreme Lord, if our devotion (*bhakti*) for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *mukti* (salvation or liberation) will wait to serve us with open arms. What to speak of *mukti*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire (*dharma, artha, kāma*), and their negation in the form of liberation, because *mukti* will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet."] [*Kṛṣṇa-karnāmṛta*, 107]

They're always waiting whenever a devotee wants to get the chance to serve them. Devotees very rarely they may take such course, on account of Kṛṣṇa's service. 'That these newcomers have come to serve Kṛṣṇa. He will be discouraged. He'll be unsuccessful in his attempt." So Kṛṣṇa's managing to help a junior devotee.

Then all right, I want to take leave of you now. It's too late.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 81.08.13.B

Start of 81.08.14.A

Dhīra Kṛṣṇa Mahārāja: This one is from Bhakta Prīya Dāsī. She's one of Prabhupāda's disciples in Los Angeles.

Bhakti Cāru Swāmī: Mahārāja, Bhakta Prīya Dāsī _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja, what's her identity?

Dhīra Kṛṣṇa Mahārāja: She distributes Śrīla Prabhupāda's books and she also collects donations for the temple.

Bhakti Cāru Swāmī: Prabhupāda *śiṣya* _____ [?]

Śrīla Śrīdhara Mahārāja: That lady who wrote a letter for initiation?

Dhīra Kṛṣṇa Mahārāja: No. This is her friend. This is Prabhupāda's disciple.

Śrīla Śrīdhara Mahārāja: Oh, Prabhupāda's disciple.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: _____ [?]

"Dear Śrīla Śrīdhara Mahārāja, Please accept my most humble obeisances at your glorious lotus feet. I have been listening to the tapes of some of your conversations with our Śrīla Prabhupāda's disciples and I find great enlivenment in Kṛṣṇa consciousness by hearing the transcendental exchanges between yourself and the devotees. By the purity of your instructions I become very much inspired to continue in the service of our Guru Mahārāja, with tolerance and perseverance. So I beg that you kindly accept this offering as an expression of gratitude for your concern and eagerness to help us in this mission. Thank you very much. Your servant: Bhakta Prīya Dāsī."

Śrīla Śrīdhara Mahārāja: Then a suitable reply _____ [?]

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Also, there's another letter. This is from a boy who had first initiation from Prabhupāda.

Bhakti Cāru Swāmī: _____ [?]

"Dear Śrīla Śrīdhara Mahārāja, Please accept my obeisances. All glories to Śrī Guru and Gaurāṅga. Please let me introduce myself. My initiated name is Dayal Dāsa Adhikārī. I received Hari *Nāma dīkṣā* from Śrīla Bhaktivedānta Swāmī in nineteen seventy seven after hearing about him and reading his books since nineteen seventy two. Now I'm twenty five years old and have a

wife and two children. Daily I chant the prescribed number of rounds and visit the temple of Śrī Śrī Rukmiṇī Dvārakādiśa. Accordingly, I associate with His Holiness Dhīra Kṛṣṇa Swāmī who is known to you. And from him I have heard of your exalted qualities. I have also gotten from him many tape recordings of conversations with you, and I have developed strong faith in your words, just like my Gurudeva Śrīla Prabhupāda.

So I have an important question which I do not trust in any other hand but your own. One day in January nineteen eighty one, I found in a garbage heap, of all places, an original copy of the *Gāyatrī mantra* that was given by my Gurudeva. So I asked my wife who received the *mantra* initiation from Prabhupāda, before she had met me, how to chant it, and in this way I began to chant. However, I was not initiated with this *mantra*. Nor have I ever worn a *brāhmaṇa* thread. I have understood from your Divine Grace on a tape recording, the purpose of *Gāyatrī* and the importance of the Hari *Nāma*. What is my position now with *Gāyatrī*? Please instruct me in this matter, because I'm in doubt. Should I go on chanting the *mantra*? Perhaps by your mercy I could receive the *mantra* in the proper way. But whatever you say I will accept that.

I'm reluctant to inform you that I, as of yet, am not a very successful dollars and cents man, being new at household life and would have to borrow money to come to India although that is what I want to do. I'm saying this only because of my responsible position as a family man. Please instruct me.

Your insignificant servant, Dayal Dāsa Adhikārī."

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Kāma Gāyatrī, not this *Brahmā Gāyatrī*? There is *Brahmā Gāyatrī*, *Brahmā Gāyatrī* is another thing; that is meant for the *brāhmaṇas* only. And Prabhupāda [Bhaktisiddhānta Sarasvatī Ṭhākura] used to give that only to the male persons.

Bhakti Cāru Swāmī: I don't know what kind of *Gāyatrī* a woman gets.

Śrīla Śrīdhara Mahārāja: Ordinary *Gāyatrī*, *Brahmā Gāyatrī* and...

Dhīra Kṛṣṇa Mahārāja: It's all the same thing, seven...

Akṣayānanda Swāmī: Similar.

Śrīla Śrīdhara Mahārāja: That's *Kāma Gāyatrī*.

Bhakti Cāru Swāmī: _____ [?]

Akṣayānanda Swāmī: *Brahmā Gāyatrī*, Guru *Gāyatrī*, Gaura *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Yes, Guru *Gāyatrī*, Gaura *Gāyatrī*, and *Kāma Gāyatrī*– three, three *Gāyatrīs*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Not for the ladies necessary, *Brahmā Gāyatrī*.

Bhakti Cāru Swāmī: Mahārāja is saying that usually the lady doesn't get the *Brahmā Gāyatrī*.

Śrīla Śrīdhara Mahārāja: *Brahmā Gāyatrī* is only given to the male persons. Only sacred thread ceremony: that is *Brahmā Gāyatrī*. Kṛṣṇa *Gāyatrī* – what Swāmī Mahārāja introduced I don't know, but *Brahmā Gāyatrī* only on the ceremony of sacred thread it is there.

Dhīra Kṛṣṇa Mahārāja: He never gave sacred thread to the ladies.

Bhakti Cāru Swāmī: Prabhupāda first told me that the *Gāyatrī*, the *brāhmaṇa* initiation is only for, it's more or less like a formality. And Prabhupāda actually pointed out that – actually I was there and Prabhupāda was talking to some other person, that other person was asking Prabhupāda, "Why you are giving *brāhmaṇa* initiation to the *yavanas* and *mlechas*?"

Śrīla Śrīdhara Mahārāja: Non *brāhmaṇas*.

Bhakti Cāru Swāmī: So Prabhupāda said, "I'm giving them *brāhmaṇa* initiation; I'm giving them the *brāhmaṇa* thread so that rascals like you do not commit an offence thinking that they're anything less than a *brāhmaṇa*." [Group laughter] And Prabhupāda pointed out that, "Their position is much higher than a *brāhmaṇa*."

Śrīla Śrīdhara Mahārāja: Yes, than *brāhmaṇa*. To show to the society, to adjust them in such position, this secret thing has been taken out, that they're already *brāhmaṇas* then they're Vaiṣṇava. They cross the threshold of *brāhmaṇism*; then they can reach the Vaiṣṇava stage. So the competition is only with the male. The women they generally do not get sacred thread, so no *brāhmaṇa Gāyatrī* or thread is necessary for them.

Bhakti Cāru Swāmī: So Mahārāja, he wanted to know, first of all what is his position...

Śrīla Śrīdhara Mahārāja: And what sort of *Gāyatrī*, that I want to know first. Is it *Brahmā Gāyatrī* or *Kāma Gāyatrī*?

Dhīra Kṛṣṇa Mahārāja: He found a paper with all the *mantras*.

Bhakti Cāru Swāmī: *Brahmā Gāyatrī*, Guru *Gāyatrī*, Gaura *Gāyatrī*, and *Kāma Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa *Gāyatrī* is of two kinds. Kṛṣṇa *mantra*, *Kāma Gāyatrī*, and for *arcana* purpose another set, Kṛṣṇa *Gāyatrī* and Kṛṣṇa *mantram*.

Dhīra Kṛṣṇa Mahārāja: He found what Prabhupāda would give to his disciples, he found that.

Śrīla Śrīdhara Mahārāja: _____ [?] *Arcana conite* [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Cāru Swāmī: _____ [?]
Mahārāja is saying that if he's willing to take second initiation from his Divine Grace then there's no objection.

Śrīla Śrīdhara Mahārāja: No objection. But I am afraid of the disturbance that may be created.

Dhīra Kṛṣṇa Mahārāja: He doesn't live in the temple.

Bhakti Cāru Swāmī: He doesn't stay in the temple Mahārāja, he lives outside.

Śrīla Śrīdhara Mahārāja: Oh, then no trouble.

Dhīra Kṛṣṇa Mahārāja: With him there's no disturbance.

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: So how should that be done?

Bhakti Cāru Swāmī: You're the contact.

Akṣayānanda Swāmī: Just tell him that Guru Mahārāja has no objection.

Dhīra Kṛṣṇa Mahārāja: But does he want him to come, should he come here?

Bhakti Cāru Swāmī: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Say it in English.

Bhakti Cāru Swāmī: Oh yes. Prabhupāda used to give the *Gāyatrī mantra* many times in a tape. In a tape, the disciple used to hear the *mantra* in a tape and used to receive the *upavita* from a representative of Prabhupāda, usually the GBC.

Śrīla Śrīdhara Mahārāja: The *ṛtvik* system, representative, *ṛtvik* system.

Bhakti Cāru Swāmī: So Adridan Prabhu is suggesting that maybe you can also make a tape so that many willing disciples can get the initiation of the *Gāyatrī mantra* from you that way from all over the world.

Śrīla Śrīdhara Mahārāja: That I may think out. Hare Kṛṣṇa. I shall appeal to Guru Mahārāja and if I get inspiration in that way, if it be necessary, necessity of the time, then I may come to that conclusion hereafter. I can't say now.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.
Then, you are to start by nine o'clock or what?

Bhakti Cāru Swāmī: Yes Mahārāja, around nine, nine thirty.

Śrīla Śrīdhara Mahārāja: Or eleven? All right.
In *Marga Kavya* [?] *Marg* [?] was a Vaiṣṇava *kavi*, his epic is known as *Sisupal Avagni* [?] Bāladeva Vidyābhūṣaṇa has quoted one of his verses on his commentary on *Vedānta*, to clear the position of Brahmā and Nārāyaṇa in this sense.
chayistha syam nitya baditam pura tatas _____ [?]

When Kṛṣṇa, Balarāma and Uddhava met in a conference, at that time Devaṛṣi Nārada was seen coming through the sky. First They saw a mass of light is approaching towards them. Then gradually could recognise that there is a figure within the mass light. Then a male figure, and lastly the Devaṛṣi Nārada has come.

So in the first hazy conception of the spiritual realm only a mass of light something Brahman, then Brahmapura, the figure, the Vasudeva, then Lakṣmī Nārāyaṇa; in this way the deeper and deeper vision will express that there are so many things there. And in that mark there is one *śloka*, *vanapti kala pita ei pi yogya tanum* [?]

He's praising about *sādhu-saṅga*, the association with the devotees, *sādhu*.

The first line I fail to remember. Anyhow, the meaning is that when we come in contact of a saint, *sādhu*, it tells our – merit, or what is this – for three stages of our life. As a result of our past good activity I'm able to meet a saint, and when I'm discussing with him at the present that will also produce the good result, and it will help me in future also. So past, present and future, three stages of time is concerned with our association with the saints, and, *sat-saṅgaḥ śevadhir nṛṇām.*

[ata ātyantikaṁ kṣemaṁ, pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām]

[O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society.] [*Śrīmad-Bhāgavatam*, 11.2.30]

And with the transaction what we get in their connection, that is the most valuable thing, and that is the fulfilment of life to its highest degree. *Sat-saṅgaḥ śevadhir nṛṇām*.

And another place in Rāmānuja *sampradāya* it is mentioned, in one dark night, three Āḷvārs by chance met in a place. They did not know each other but they heard of their name. Then they began to talk in the dark night and then gradually they came to understand that they are those three renowned saints of that time anyhow met together.

Then one questioned, "We are three here, but do you feel the presence of a fourth one?"

Another answered, "Yes. The fourth one is here."

Fourth one means the Lord Himself. They're talking about Him and by that He's also present there, the fourth one. Three are talking and talking about the fourth so the fourth must necessarily be present there. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Once I asked...

Śrīla Śrīdhara Mahārāja: And *kīrtana*, Mahāprabhu, Mahāprabhu recommended *kīrtana*, *bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*. When many we meet to talk about the Lord: that is *saṅkīrtana*. And that was recommended especially in the Kali-yuga. Others are more or less powerless. What's the reason? In *kīrtana, saṅkīrtana*, generally the influence of the environment comes to disturb us, to disturb our attention for *kīrtana*. But when we're all engaged in *saṅkīrtana* we try our best to collect all our attention and energy to apply in the case. We are rather compelled to collect and maximum energy to attend. Especially when one is telling or another putting questions the depth of the cultivation is appreciable and cannot but be intense. It commands the maximum energy from all, the hearers and the speaker, *saṅkīrtana*.

nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam* 4.2.41 & 4.30.35]

That intense presence of Him, not only Vaikuṇṭha, in the consideration of eternity and infinite, *vaikuṇṭhe, yogināṁ hṛdayeṣu vā*, "When in ascending method one is attempting to reach Me, to catch Me, these are less productive, *yogināṁ hṛdayeṣu vā. Mad bhaktāḥ yatra gāyanti*, "But where more than one they're in the attempt to bring Me down, to make the object of their talk, I'm attracted more there, that place, *mad bhaktāḥ yatra gāyanti*. Surrendering themselves, there the layer of surrender, that brings Me down, attracts Me down more than anything, surrender, *śaraṇāgati*. Everything they have offered. They're empty, and I go to fill up the empty pot, cannot but. They have made them empty for Myself and I cannot but be thankful to go and fill up their emptied heart."

Hare Kṛṣṇa. Gaura Haribol. What do you say?

Bhakti Cāru Swāmī: It just reminded me once I asked Prabhupāda, actually I told Prabhupāda that I wished to be with him when he first went to America and he was all alone, struggling so hard. And then Prabhupāda told me, "I was never alone." He said, "Kṛṣṇa was always with him."

Śrīla Śrīdhara Mahārāja: It is very clear when I read his...

Bhakti Cāru Swāmī: Biography.

Śrīla Śrīdhara Mahārāja: Journey, yes, journey to America I was sure that Kṛṣṇa came to his help, and Baladeva, Nityānanda came to his help. He could not have stayed but to have Them. So empty handed, empty hearted, only with the Name of Kṛṣṇa, the adventurous journey he undertook. Certainly, surely, Kṛṣṇa was on his head, in his heart, Guru, Kṛṣṇa.

Bhakti Cāru Swāmī: Mahārāja, yesterday while we were coming here, Adri asked a question. He was asking that Prabhupāda is *nitya-siddha*, which means Prabhupāda came down from the spiritual sky. Then why, at times Prabhupāda spoke about his previous life, that he was a very pious doctor in his previous life.

Śrīla Śrīdhara Mahārāja: Pious doctor, in his previous life.

Bhakti Cāru Swāmī: Pious doctor.

Dhīra Kṛṣṇa Mahārāja: He said one astrologer told him that.

Bhakti Cāru Swāmī: Oh, I see. He said that Prabhupāda said that one astrologer told him that.

Śrīla Śrīdhara Mahārāja: Told like that, because his natural knowledge was chemistry?

Bhakti Cāru Swāmī: In that life he committed one sin and that's why he had to come here.

Dhīra Kṛṣṇa Mahārāja: To get some medicine for someone he killed a snake, to get some venom to administer.

Śrīla Śrīdhara Mahārāja: And for that?

Dhīra Kṛṣṇa Mahārāja: Well he said for that he had to take birth again.

Śrīla Śrīdhara Mahārāja: As a doctor?

Dhīra Kṛṣṇa Mahārāja: Yes.

Bhakti Cāru Swāmī: No, as Prabhupāda, in this life.

Śrīla Śrīdhara Mahārāja: This life? No, no. That must be pushed in the background. His brightest duty awaiting him to spread this doctrine of love, begin. He's a doctor not only of this physical, to remove and cure physical disease but the disease wholesale. *Hṛd-rogam āśv apahinoty acireṇa.*

> *[vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

He came to remove the heart disease of so many in the world. That was his; that is the purpose.

Akṣayānanda Mahārāja: Kṛṣṇa sent him.

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Bhakti Cāru Swāmī: If Prabhupāda is *nitya-siddha* so how come...

Śrīla Śrīdhara Mahārāja: And one important point I want to clear in this occasion. That for the devotees when it is necessary that they should come to discharge some divine duties, the life of any time that is merely a plea. Just as C.I.D, he may take any garment, any shape, any duty, but his main object is to watch, something like that. When they come to this world of mundane surface, they come with variegated plea, by the will of Kṛṣṇa. But that matters little; not important thing. Reality is there and this is only a sham dress for the time being. It does not matter.

Bhakti Cāru Swāmī: Even if he came as a doctor...

Śrīla Śrīdhara Mahārāja: You see the Pāṇḍavas and other *parṣada* of Kṛṣṇa in different type, someone begging, someone's enraged, someone's killing, so many things, but this is somewhat worldly. And all to show to the people that these things have got no value. This is all *māyā, satya-guṇa, raja-guṇa, tama-guṇa*, all *māyā*. A sacred life according to the standard of this world: that is *satya-guṇa*. That is also false. And the Ratnaka Dasu's life, that is *tama-guṇa* in the very beginning, that is also false. When the light comes, darkness of any density may disappear in a moment. So this matters little in the case of the *nirguṇa*, the *bhagavan māyā dhaya,* Yogamāyā. Whenever Yogamāyā wants, Mahāmāyā retires. In the jail law, as I say, in the prison there is a particular law for the jailers, for the culprits. But whenever one officer of higher sphere, anyone comes to visit the prison house, wherever he goes the prison law retires: the Yogamāyā, *prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā*.

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

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

Ātma-māyayā – Kṛṣṇa says, *prakṛtiṁ svām adhiṣṭhāya*, by controlling, not by fighting even. Wherever this higher law goes the lower law retires, forced to retire, and no exertion, no fight is even necessary for that to remove. So when that *nirguṇa* has control:

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

What he's doing that is perfectly right, cent per cent. You may see some black things in the life of a *sādhu*, but if he's real *sādhu*, if he's *nirguṇa* position, then what you see that is only concoction, that has got no value – cent per cent he's doing right. So this *māyā* is a negative space. It has got no value when any positive thing comes back to it. So taking this form of Ratnaka Dasu's case, the Jagāi and Mādhāi's case, the next moment previously he was a great demon and the next moment after then he's a great sage. This is His will, divine will. The final phenomenal conception has got no position before divine will. Infinite divine will in one place and this self condemned misconception is in the other side of the battle. What can *māyā* do to Kṛṣṇa and His person? So in any form, in any way they may come. The *śāstra* asks us not to look at those backgrounds.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Kṛṣṇa consciousness is absolute. It does not depend. Still because we have got some weakness here, so if we find Guru in a high family and his figure is a beautiful one, *janma*, *aiśvarya*, and he has neglected opulence, like Buddhadeva, kicked out the kingdom, *janma aiśvarya, śruta*, and he was a great scholar, this may help us, to the disciples that has got such negative value, all these things.

[janmaiśvarya-śruta-śrībhir, edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai, tvām akiñcana-gocaram]

[Queen Kuntī Devī prays: "O Kṛṣṇa! Those who are intoxicated by false ego on account of their good birth with respectable parents, great opulence and wealth, great learning and high education, and personal bodily beauty, cannot cry out: "Govinda!" or "Kṛṣṇa!" with sincere feeling. Only those who have no charm for anything material within this world can chant Your Holy Name in purity."] [*Śrīmad-Bhāgavatam*, 1.8.26]

Otherwise Kṛṣṇa *bhakti*, the devotion of the Supreme Lord, divinity does not care for any such grandeur of this false world. Am I clear?

Devotees: Yes Mahārāja.

Bhakti Cāru Swāmī: Right at that time the answer that came to my mind was, yes, Prabhupāda came in his previous, I mean before he came as a doctor, but we don't know if maybe in another *kalpa* that Kṛṣṇa sent him. Then he went back and again he came this time. It's not that he came...

Śrīla Śrīdhara Mahārāja: You see, we are told when circumambulating Braja Mandal, in Varsana there was a camp and Prabhupāda was delivering lectures. We were all sitting around hearing. He told at that time, "Up to my Gurudeva the Guru *paramparā* is coming down, and up to my Gurudeva we must not look at them as *sādhana siddha, nitya siddha*. Gurudeva is never *sādhana siddha*." Because, *sākṣād-dharitvena samasta-śāstrair,* Gurudeva and ordinary Vaiṣṇavas' position is different. In Ekādaśī Gurudeva is given *ana prasādam*, that *bhogam,* not other Vaisnavas. So to the disciple, Kṛṣṇa, Baladeva, Rādhārāṇī... His own necessity is represented there.

Just as the affection for the child in the mother reaches the highest position: and not the grandmother and others.

So by the special arrangement of the Lord the maximum well wisher of a disciple is found in Guru and that is not..., that is maximum purest and by order of Kṛṣṇa he will have to present there, work on His behalf. So Guru should never be seen as *sādhana siddha*, up to, from the line, from the beginning Guru must not be seen as *sādhana siddha*. He's *nitya siddha*. Otherwise it will, *bhoga*, will disregard. Because we are asked to see Guru as Kṛṣṇa Himself or His representation, His double, delegation is there. We are to see that. We must come in that connection. Then only our *bhajan*, our *sādhana*: then that will have real impetus. We're nearest to perfection. With this idea my progress will be more and more increased and intense. Something tampered, the truth which has reached to me there is some dirt there; some certain percent of dirt is there? No. The truth is _____ just at the door, graciously to take me in, to take me up. That is, the *śāstra* asks us to see things in that way. And what the *śāstra* says that is not false. That is true. We cannot come up to mark. That is our defect.

sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

To the Vaiṣṇava, *mukunda-preṣṭha*, because they know that the Kṛṣṇa *śakti* of the highest type, the function of Guru is there: not Kṛṣṇa Himself, so *mukunda-preṣṭha*. The most favourite of the Lord has come as Guru to me. I am just adjacent to the highest purifying dynamo, so I cannot but be purified. Ha, ha, ha, ha. This sort of idea must come within us to help our progress really.

Devotee: _____ Dāsa Goswāmī Prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: By the will of the God, it is transferred.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a complicated case. You see, [Raghunātha] Dāsa Goswāmī had his first *dīkṣā* from Yadhunandana Ācārya, a *gṛhastha*, when he was *gṛhastha* himself, first. Then he used to, he came to exemplify the, according to the change of the *śiṣya*, Lord He takes different kinds of form to help him in different classes. Then he went to Mahāprabhu. Then Mahāprabhu handed him over to Svarūpa Dāmodara. We may say that ordinary *śikṣā* Guru we may take Yadhunandana, the *vartma-pradarśaka*, the beginner, the canvasser, something like *ṛtvik*, representative. Not Guru proper but his representative came as Yadhunandana and helped him, helped him in a right way, otherwise he could not be attracted by the charming personality of Mahāprabhu. He approached Mahāprabhu. And Mahāprabhu we may take as Rādhārāṇī, in the garb of Rādhārāṇī, Kṛṣṇa in the garb of Rādhārāṇī. He was there, charmed. And Rādhārāṇī placed him to Svarūpa Dāmodara, Lalitā, Lalitā Devī, handed over to Lalitā Devī. Then, but we trace that Dāsa Goswāmī's tendency is always towards Mahāprabhu. Though Mahāprabhu deputed Svarūpa Dāmodara, again he approached Mahāprabhu and told that, "I can't understand why You have taken me, snatched me here from my family...

End of 81.08.14.A

Start of 81.08.14.B

Śrīla Śrīdhara Mahārāja: "Give definite direction to me."

Then Mahāprabhu He told something in a nutshell. "Do this and don't do this." And He told, "What I do not know Svarūpa Dāmodara knows it for certain, elaborately. So I have rightly deputed him to train you on My behalf." So again He put the hand of Dāsa Goswāmī into the hand of Svarūpa Dāmodara.

Then of course he went on with his *bhajan* in a very stern manner. Sixteen years after that, after the disappearance of Mahāprabhu he left. "Anyhow I'd like to have a view of Vṛndāvana and then I will rather try to finish my life. No more prospect to be seen in my future life." But when he came to Vṛndāvana he found Mahāprabhu there in Rūpa and Sanātana. And all his plans disappeared. He found that Mahāprabhu is there, and especially he was attracted to Śrī Rūpa. The internal connection of the sympathetic cord he found with Rūpa.

Thereby we are taught that passing through so many ups and downs in the life of a *sādhaka* he at last comes to Śrī Rūpa and there he thinks that he has reached the station, desired station. What is this *rūpānuga sampradāya*? Mahāprabhu named this *rūpānuga sampradāya*. First disciple of Mahāprabhu is Rūpa Goswāmī. Though Rūpa Goswāmī took formal initiation from Sanātana Goswāmī, but Mahāprabhu met Rūpa first and second Sanātana. So Rūpa Sanātana, not Sanātana Rūpa.

Bhakti Cāru Swāmī: Who was originally elder Mahārāja out of the two brothers?

Śrīla Śrīdhara Mahārāja: Sanātana. But Rūpa Sanātana because first recognition of Mahāprabhu with Rūpa received and then next Sanātana, so Rūpa Sanātana.

Now what is the real meaning of the *rūpānuga sampradāya*? You are to hear it, mark it very attentively. The *mādhurya rasa* is the total *rasa*, and the most intense of all *rasa*, all accommodating. Twenty four hours engagement of service with Kṛṣṇa is only possible in *mādhurya rasa*. And there is possibility of reaction: that is leisure, that *ālasyam*, that tiredness in all other *rasas*, even in *vātsalya rasa*. Sometimes the mother may think, father may think, "I am too much tired, I shall do the arrangement of feeding a little after." *Ālasyam*. But in *mādhurya rasa*, there is no *ālasyam*, no reaction.

Then, now the difference between Rūpa the *mañjarī* and Lalitā the *sakhī*, these are of course things of the very higher order. We should not have audacity to enter into these subtle points. Still what we understand only when that question has come to me about Raghunātha Dāsa and by divine arrangement I am going to say.

When Rādhā Govinda is lonely in union, the *sakhīs* of the higher order does not approach that place, but the *mañjarīs* can go. The junior *sevākas* they can go to perform any service necessary there because due to their lesser age, they are allowed. And the higher friends of Rādhārāṇī they keep some respectable distance. So when Rādhā-Govinda are alone in union, there the highest quality of *rasa* is to be found in Their *līlā*, and that is approachable to the juniors. That is to the *mañjarīs*, not to the *sakhīs*. So, the highest attainment is to be located in Rūpa, the leader of that group, that junior group who has got the special advantage of the special service in that stage, so, *rūpānuga*. Wherever we are we shall have to accept that that is the acme of our fulfilment; that point. And through Dāsa Goswāmī – that not only through formal Guru, then,
kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya [?]

First we may be attracted by the highest peak of the Himalayas. Then when approaching, we see so many other beautiful peaks. So we are attracted by Kṛṣṇa in general, then from Kṛṣṇa, we come to a proper Vaiṣṇava, proper location according my necessity of my innate nature. In this way, from Mahāprabhu then to Svarūpa Dāmodara, and with permission of Lalitā he comes to

Rūpa, and the point of Rūpa, that is the place of our highest attainment. And that has been shown in the *līlā* of Dāsa Goswāmī Prabhu.

Sri rupa manjari sakhi pratita pariva sen pumsa pravasya pranam hite [?]

These are the *ślokas* written by him, and he has been accepted as the Ācārya of *prayojana tattva*. The Ācārya of *prayojana*, what is our highest necessity, that is in his hand, in Dāsa Goswāmī, the *prayojana* Ācārya. But the whole thing must be approached with the mood of divinity, where there is the land, the plane of dedication. And nothing of enjoyment, spirit of enjoyment, pleasure: must not enter, then that will keep us down in this plane of mundane relativity. The divinity to the extreme, it reaches there, the zenith is there, Śrī Rūpa Mañjarī. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Cāru Swami: Mahārāja, who are the Ācāryas of *sambandha* and *abhideya-tattva*?

Śrīla Śrīdhara Mahārāja: *Sambandha* Ācārya we are told is Sanātana Goswāmī. He has given us a graphic description of the environment, who am I? He put this question to Mahāprabhu.

'ke āmi,' 'kene āmāya jāre tāpa-traya', ihā nāhi jāni -- 'kemane hita haya'
'sādhya'-'sādhana'-tattva puchite nā jāni, kṛpā kari' saba tattva kaha ta' āpani'"

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] ["Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.102-103]

Mahāprabhu gradually gave him the description of everything in details, what is what? Who are you? *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'* [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108] In a nutshell, in one word, the slave to Kṛṣṇa: the slavery.

When this European style people they accused Gauḍīya Maṭh, "They're preachers of slavery." So when [Herr] Schulze [aka Sadānanda Dāsa] came to Dacca University a lecture was arranged, and Prabhupāda selected the subject, "Gauḍīya Maṭh stands for the dignity of the human race." Not for slavery. It is not a very easy thing to get the service of God in the form of Kṛṣṇa. So, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. Nitya-dāsa* means, "born slave, born servant." That is slave. That was like clarion call. In a high voice that was declared first, *jīvera 'svarūpa' haya*, with such pride, and magnanimous pride, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Such a dignified position the *jīva* soul has got. But now in the garb of a master he is the slave of *māyā, ajñāna*, ignorance. But his real position, innate position, he has got inseparable in the position of such a great order. The Kṛṣṇa has got His Autocratic power over them. So fortunate they are. So fortunate, so close connection with Kṛṣṇa the *jīva* has got in an innate stage.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'
[kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa]

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.108 & 117]

But at present it is not found. It is in his prospect he is such, but in his present position he comes from the line of demarcation, the marginal potency, and so his entrance into *māyā* has been possible at all. Otherwise, it would not have happened. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*, adaptability of both sides is within him, '*taṭasthā-śakti' bhedābheda-prakāśa'*, something common and something different, everywhere of course. In this way, Mahāprabhu began.

And Sanātana Goswāmī asked, put question after question and got answers and he gave about the conception about the environment, and the position of the *jīva*, Bhagavān, who is who. That is *sambandha*.

And Rūpa Goswāmī generally deals with the *abhidheya*, the means to the end. How to attain our desired position? That is *abhidheya. Abidha* means *abidhan*, dictionary – *abidha abidhan*, the natural meaning of the word. What comes naturally from the *Veda*, from the *śrauta* words; what flows naturally. *Veda* means what do you want to do? What do you want us to do? That is *abidheya: abidha, abidheya*. What is their natural implication of the *śruti* that has been extended to us by Kṛṣṇa? *Abidheya*, that is He wants that, "Do this, and come to Me." That is *abidheya*, so *abidheya* Ācārya, the means to the end, *sādhana*. Rūpa Goswāmī has elaborately given, described about the way, "By step by step in this way you come."

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

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

Gradual process to enter into our long missing link: *prema, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva.* This has been graphically described by Rūpa Goswāmī in details. "This is the way, and in this plane, do this, and then next step, next step, this way, this way, you can come to the highest." That has been given by Rūpa, the means to the end, how to come to the desired goal.

And *prayojana-tattva* – the Dāsa Goswāmī, he's *prayojana*, because he has clearly and boldly asserted that our necessity is not so much with Kṛṣṇa, as with His highest servitor. Because generally we come from *taṭasthā-śakti*, we have got a limited prospect, and limited prospect to its highest degree takes us to the highest servitor, eternal servitor in *mādhurya rasa* to Rādhārāṇī. That is the general show, and in other *rasas* to the highest operator of that service.

So in Rādhārāṇī, he declared boldly, "Kṛṣṇa, I do not want You if I do not find Rādhārāṇī there. I want rather Rādhārāṇī. Two phases of meaning there. I cannot really give You the supply of the highest type of service. So, what is the necessity of going in the front rank? I was wandering in the street the other day, and I have got such audacity that will come nearest and venture to render service to You? There are permanent servitors there, how high and of what a high quality service there? I must admit that. If I am really liberated and really I am graced, then I must understand my real position. I must not cross the original and higher servitors. That will be a fault in me, and that will be suicidal. That will defeat its own object. So, my highest goal will be to help the real and eternal servitor who is taking that great charge of serving You in a high way. That is the thing. And also our necessity, we are the serving group, so the serving master, that is our group, our leader naturally, so I must accommodate with the serving leader. That is, I am not hankering after direct service of You but the serving leader, I must try to earn the confidence of her or of him who is the leader. Then I am seeking, searching Your proper service, and not otherwise, it would be self seeking in some form or other."

So he boldly declared that Rādhā *dāsyam,* Rādhā *kiṅkarā* is the highest end, should be our summum bonum of us, Rādhā *dāsyam*. There is Rādhā *dāsya*, or Yaśodā *dāsya* in *vātsalya rasa*, or Nanda *dāsya*, the leader of every camp, the highest leader; that should be more concern real, the point of attention should be there. That he told, and then gradually came to Rūpa, the leader of the juniors. That he depicted there. And this has been clearly, *bakārināpi* ____ explained in Dāsa Goswāmī's *śloka – āśābharair-amṛta-sindhu-mayaiḥ kathañcit.* When Prabhupāda used to explain this stanza, this *śloka*, his figure was transformed into like a phantom.

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

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."]

[Śrīla Raghunātha Dāsa Goswāmī's*, Vilāpa-Kusumāñjali,* 102]

[From Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 39]

Dāsa Goswāmī's appeal to Rādhārāṇī, "*Āśābharair-amṛta-sindhu-mayaiḥ.* From long time I am cherishing the hope, this sweetest hope, *amṛta-sindhu-mayaiḥ*, my *āśā* is compared with the ocean and that ocean of nectar. From far away I am fostering such a hope, of nectarine ocean, *kathañcit kālo mayātigamitaḥ kila*, that I shall come to serve You, I shall get the privilege of serving You. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. Anyhow, I am

dragging myself with this great infinite and sweetest hope, that I shall get the chance of serving You, of Your service of Your divine feet. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit kālo mayātigamitaḥ*. But now I think I have come in the last verge of my hope. No longer I can contain myself. No longer I can live, I can breathe any more. To the last minute or last circumference of my hope, I have reached, my master. *Kila sāmprataṁ hi tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me.* If You won't be satisfied with me and accept me, then I no longer can stand, or sustain my life. Anyhow, I have dragged to the last moment of my life. *Prānair vrajema ca varoru*. I have come to the final conclusion that of what use is this Vraja? What is the use of my life if I cannot reach this my sweetest goal of my dream, then what is the use of my life further, dragging, dragging, dragging on life? *Prānair vrajema ca*. What shall I do with this great Vraja Dhāma of such a renowned acquaintance? *Vrajema ca varoru*. Oh beautiful footed, *bakārināpi*. And even what should I do with Kṛṣṇa? I don't want Them. The whole concentration – You will serve Kṛṣṇa, You have got that capacity, it is natural, and if I serve You, I utilise myself to serve You so that that service through You may pass to Kṛṣṇa, that will be the highest attainment of my fortune."

He declared it, Dāsa Goswāmī. And still now, that is the highest point of our achievement for the whole Gauḍīya *Sampradāya*. He is the *proyojana* Ācārya, Dāsa Goswāmī. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. Gaura Haribol. And by the grace of you all, by the necessity, Prabhupāda is drawing things. Gaura Haribol. And I cannot but remember that he wanted me to go to the West.

Dhīra Kṛṣṇa Mahārāja: To tell everyone about Dāsa Goswāmī. He wanted you to perhaps deliver this conception that you are carrying for the benefit of the people of the world.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhakti Cāru Swāmī: To spread this knowledge about the Goswāmīs, Prabhupāda wanted you to go to the West, to give them the knowledge.

Śrīla Śrīdhara Mahārāja: Anyhow, and the credit is to Swāmī Mahārāja. Gaura Haribol.

Bhakti Cāru Swāmī: And Prabhupāda wanted to bring everybody here to you.

Akṣayānanda Swāmī: Your speaking is going to the West. We know *sādhu* by how he speaks.

Śrīla Śrīdhara Mahārāja: That is by the grace of Swāmī Mahārāja it is going.
Kalidāsa says in *Raghu-vamsa*, _____ [?]

Kalidāsa says when he is approaching to describe about the Raghu *vamsa*, that, "I am a man of small literary experience and that great Raghu *vamsa*, so many stalwarts have sprung there, and I am going to describe about them with my least wealth of poetry?" He says that, and many *ślokas* are devoted for that purpose. There is one,

athova kritavordhore granthe sminn purva suribhih [?]
mono vajra somuthenesutresye vostune gotih [?]

Or, I may think like that, that previous renowned *kavis* like Valmiki and Vyāsa, they have given a description of Raghu *vamsa* and they have made my, the path of my entering into that secret description easy. How? *Mono vajra somuthenesutresye vostune*. In a *mani-mālā*, the *mani* [jewel] is a hard thing, and the *sutre*, the thread cannot enter, pierce it, but *vajra*, means that iron needle, it has already made a hole through it, and now the thread is going, passing easily through it.

So, Swāmī Mahārāja was like a *vajra*, the hard thing has been, he has prepared a hole and like a thread, I am passing through that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He was so simple. He was so great and so simple at the same time. Anyhow, Mahāprabhu has done, or Gurudeva has done through him a tremendous inconceivable thing.

Bon Mahārāja who could not tolerate all these things because he was first in charge to go to the West and he could not get the desired success, but the other day, when coming from Māyāpur, Bon Mahārāja told, "*Acintya*." He did not want to give recognition, but from his mouth, the word came out, "What he has done, this is *acintya*, it is inconceivable. So, it is divine."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: "It is inconceivable what he has done, what Nityānanda Prabhu, our Prabhupāda, Baladeva; has done through him, that is inconceivable."

He himself told here, that a merchant of Bombay told him, "So many stalwarts approached, went to America, this Yogananda, Vivekananda, so many, Rabindranatha, but you have put ink into their mouth." He himself told me [laughs].

_____ [?]

And ink, black as well as with burning pain. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. _____ [?]

Bhakti Cāru Swāmī: Bhadri Daran Prabhu _____ whether one can have two *rasas* in the spiritual world.

Śrīla Śrīdhara Mahārāja: It is not seen generally. Transformation is possible. In the first stage it may not be detected finally. You see, this is a great problem to us, and also a great guidance to

us. Anyhow, we have come to a group which is explicitly the group of *mādhurya rasa*. The Guru *paramparā* you say, the *mantram* you see, not of *vātsalya rasa*, but to *mādhurya rasa*. All the *mantram* leading to *mādhurya rasa*. *Mādhurya rasa* is all accommodating *rasa*, and that was mainly given by Mahāprabhu and Śrī Rūpa, so Rūpānuga *sampradāya*, and the *mantram* what we get, is all *rasa* combined, that is and to help that *rasa*, the service of that *rasa*, other paraphernalia has been created. *Ādi rasa* and *mukha rasa*, two *paricaya*, denominations of *rasa*, they are identical. *Ādi rasa* means most original *rasa* is *mādhurya rasa*, and *mukhya rasa*, the principle *rasa* is *mādhurya rasa*. And the [origin] of all *rasa* is found there. And our Guru *paramparā* all in *mādhurya rasa*, and the *mantrams* that are given to us are all *mādhurya rasa*, so that is the real *rasa*.

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

What was not given previously Mahāprabhu come to give it, that *Rādhā Govinda milita tanu,* They Both come to jointly give the type of Their divine love for the public. If you have such qualification, you can come up to this, the highest quarter. That was the necessity of the coming of Śrī Gaurāṅga here to distribute that. Gaura Hari. All others are subservient, helping the service of that *rasa* of Kṛṣṇa. So, in our childhood, when not sufficiently developed, we may be here and there, but ultimately, we shall mostly we are to go there.

Bhakti Cāru Swāmī: The different individuals will have their respective *rasas*, but the original mood, the objective, is to enhance the *mādhurya rasa*, support the *mādhurya rasa*. Say somebody is in *sākhya rasa*, but he is in Mahāprabhu's movement, he is trying all the time...

Śrīla Śrīdhara Mahārāja: Yes, there is also an instance, not only that, but greater than that. Mahāprabhu tried to convert Murārī Gupta, but He could not, then He left. "Very strongly your innate function is towards Rāmacandra." But still, Murārī Gupta had some respect for this.

Then also, Sanātana Goswāmī he tried his best to take the father of Jīva Goswāmī, Anupama, he was a devotee of Rāmacandra, to take him in to Kṛṣṇa *līlā*, but they also failed. So there are: the trial that has got some value, even by Mahāprabhu and Sanātana.

That is not a chance coincidence or a flickering, false attempt. So it is possible, and at the same time there is such strong nature that cannot be converted. That faith, that thing, is in the *jīva*. The both sides have been pleaded here.

Bhakti Cāru Swāmī: Mahārāja, it has been clear now, in a way that Prabhupāda was in *sākhya rasa*. So that means that...

Śrīla Śrīdhara Mahārāja: At least temporarily he has showed like that. What he has expressed there in that journey, here it is almost clear that he liked that sort of *līlā* best. But it may be that he might have suppressed purposely. It also cannot be denied, maybe. That is one thing. _____ [?]

There may be such possibility. He has said that Rādhārāṇī was his Gurudeva. His Gurudeva was Rādhārāṇī. But he himself posing like that that *mādhurya rasa* should not be distributed in the first instalment. That may be in his view.

And another, that is one, another point I miss, there is another point I am going to say. One thing, I miss that point what I wanted to say. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Sorry Mahārāja.

Śrīla Śrīdhara Mahārāja: And because that *pracāra* was helped mostly by Nityānanda, Baladeva; so influenced by Their tendency, mood, he might have for the time being may have that posing. And another thing... _____ [?]

Bharati Mahārāja: Mahārāja, you previously said that Bhaktisiddhānta Sarasvatī...

Śrīla Śrīdhara Mahārāja: Ah! Another sign that he showed affinity towards *sākhya rasa* is, in Vṛndāvana, he has installed Baladeva, Kṛṣṇa Balarāma, and Nitāi Gaura: a type of *sākhya rasa* preference. But that also may be with the previous idea: that generally, by, "Influenced by Nityānanda, Nityānanda and Baladeva has helped me to preach the *līlā* of Kṛṣṇa in such a broad way," so in gratitude he might have placed that Vigraha.

But our Guru Mahārāja did not place, then Pañca-tattva in other places, otherwise the pure *mādhurya rasa*, Mahāprabhu, Rādhā-Govinda. Everywhere he installed Mahāprabhu, both combined and Rādhā-Govinda separately. *Naumi kṛṣṇa svarūpam*.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

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

But Guru Mahārāja, though preached exclusively this *mādhurya rasa*, Bhaktisiddhānta Sarasvatī Ṭhākura, but with great precaution._____ What is not that thing he perhaps used

ninety per cent of his energy to preach that this is not *mādhurya rasa*, the negative side. To clear away the negative side, he had to spare in his words, "gallons of blood" to be spared to teach that this is not that *rasa. Neti neti*, this is not that thing, this is not that thing. And whatever he did, that *pūjāla rāgapaṭha gaurava bāṅge.* His whole life in a nutshell is expressed in this, his own expression, "The *pūjāla rāgapaṭha*, the my *sampradāya,* the very nature of my *sampradāya* is this."

pūjāla rāgapaṭha gaurava bāṅge, mattala hari-jana viṣaya range

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

Pūjāla rāgapaṭha gaurava bāṅge. The whole tenor of his preaching expedition, the *pūjāla rāgapaṭha gaurava bāṅge*, the *rāgapaṭha* is above, on our head. That is the goal. We are to go there. But before that you have got charm for many things, the grandeur. You try to learn that what is at present charming to you, utilise that for the service of that great domain of love. The majesty, the awe, the wealth, the reverence, everything what is grand to you, what attracts you most, all these, put into the service of that Lord of love and beauty. The absolute is beauty and love, harmony, autocrat, and everything should be sacrificed for Him. Learn this! Whatever you come in connection with sacrifice into the fire to establish that the Lord of love. For His little satisfaction, all this grandeur may be put into the fire. Learn this. Don't try to attempt to get that thing in your hand, within your fist. This was the whole tenor of his preaching.

End of 81.08.14.B

Start of 81.08.14.C

Śrīla Śrīdhara Mahārāja: ...the *bābājī* _____, that is to be revered. Don't go to take up the *kaupīna* and imitate Rūpa and Sanātana. Then I shall give a blow. Become a *sannyāsī*, *varṇāśrama*. And they're above your head. You try to think like that. Prepare yourself in that way. Then one day you'll easily reach the desired end. Don't keep these enemies behind, they will draw you back. Put all them for the service." That was his nature. *Pūjāla rāgapaṭha gaurava bāṅge*.

And his desire, earnest desire was, "All the wealth in the world must be taken into Māyāpur. The Māyāpur will be decorated with gold and jewels of the world. Mahāprabhu, was so magnanimous He has done so much for this world that all the highest things in the world must come in gratitude and they will be left under His feet. Everything charming must be snatched and must be put into the feet of Mahāprabhu. Such great giver, none in the world, in the history of the world has given, has shown such magnanimity, *mahā-vadānyāya avatāra*. None thought so much for the *jīva*, for the welfare of the *jīva*, and none has come with such news of higher prospect of the *jīva*, has come to give the highest nectar to the *jīva*. The greatest of all the givers and donors and of things of highest quality: Mahāprabhu. The whole world, all the scholars, all

saints, they must come to worship the feet of Mahāprabhu. He has done so much for this fallen world of *māyā*, of ignorance. All our attention must come to the feet of Mahāprabhu." That was his heart's desire and tendency.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Swāmī: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Mādhurya rasa* main, the principal thing, and surrounding that other *rasas* they're not, cannot be excluded. They're necessary to foster this *mādhurya rasa. Mādhurya rasa* also wants that other *rasas* must be there. Otherwise *mādhurya rasa* cannot stay alone. So gradually they will be arranged in so many camps - it will be, but it will be mainly in the middle. Just as Grand Trunk Road and so many roads, this way that way, subsidiary. The *mādhurya rasa* is the main thing, *mukhya rasa, ādī rasa*, the *samaha* of all *rasa*.

But in absolute consideration it has been described, the *vātsalya rasa* is present there, *sākhya rasa* is present there, and *dāsya rasa* is present there, and *śanta rasa* also is present there, and not only present: of course, very – too much audacity – in *taṭasthā-vicāra*, absolute consideration we are to think, the mother serving the dish to the son, and the wife serving the dish to the husband. What will please most? We are told that the *mādhurya rasa*, the *vātsalya* in *mādhurya rasa*, that will be more pleasing. So the *śanta rasa niṣṭha*, the servant is doing, is giving a service to the master, and that same service when given by the wife that will be more sweet. In this way, all *rasa* not only in the physical, in the measurable sense, but in qualitative difference, it is highest in *taṭasthā-vicāra*, not neglecting, disrespecting other *rasa*.

But formally, Rādhārāṇī every day when She gets up Her first duty is to go and to touch Her forehead on the feet of Yaśodā. Her first duty when She awakes from, Her first duty, we find from *Gopāl-Tāpanī* by Jīva Goswāmī, first duty, anyhow She runs and anyhow She touches Her forehead to the feet of Yaśodā. Then She begins other work. This formal respect is such. Gaura Haribol. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also, Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu* describes the *priya-narma*, like Subala.

Śrīla Śrīdhara Mahārāja: They're in *sākhya rasa*, there is a particular group. There is difference in every personal character. Then Subala, and Madhumaṅgala, mostly Subala is the friend who has got direct connection with *mādhurya rasa*. So much so that *bhāva – mahā bhāva* is only reserved in *mādhurya rasa*, no other *rasa*. But Subala sometimes attains that *bhāva daśa*, *bhāva – mahā bhāva. Mahā bhāva* is only for Rādhārāṇī. And *bhāva* in *sākhya rasa* only reserved for Subala, because that friend has connection with *mādhurya rasa*. He can attain up to *bhāva* stage it has been described there in *bhāva* portion, in *Caritāmṛta* we find that, *Bhakti-rasāmṛta-sindhu, Ujjvala-nīlamaṇi*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Na. And I've already said that *mādhurya rasa* presupposes all other *rasa*. It is dependent, all correlated. Everything is gold but still if we are to differentiate there is the possibility, room of differentiation sufficiently. Still, the peculiar thing is this, that Yaśodā won't admit that *mādhurya rasa* is better than her. She won't admit. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha haṣā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya,caritāmṛta, Madhya-līlā*, 8.83]

She won't admit. "What? I can chastise. I can rule them, whatever I like. I am all in all. Who is she?" *Yei rasa, sei*. Subala won't like...

Bhakti Cāru Swāmī: But can *sākhya rasa* say that same thing?

Śrīla Śrīdhara Mahārāja: Yes. Every *rasa*, every *rasa*, he's the supreme in his own position and dignity. "I don't want that." That is the peculiar nature of Kṛṣṇa.

Bhakti Cāru Swāmī: Actually Mahārāja, in *saṅkīrtana* movement, in Mahāprabhu's pastimes all the associates of Mahāprabhu, those who are in *sākhya rasa*, they're with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: They have more attraction, that Dvādaśa Gopāl, they like more Nityānanda Prabhu as their leader. "Mahāprabhu is too stern, too strong. Nityānanda Prabhu is very magnanimous. We like Him very much. He's our leader. And the connection with Mahāprabhu, Śrī Nityānanda Prabhu will see how to arrange, how to adjust with Him. We want Nityānanda Prabhu." That will be their temperament.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi
[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 1]

So the benevolence of Nityānanda Prabhu in the primary stage it is highly necessary. The entrance, eliminating Nityānanda Prabhu, if anyone wants to enter into *mādhurya rasa* that is mere dream, imagination, *heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi.* Don't run like a madman towards Rādhā Kṛṣṇa, *kāṛṣṇa*, ignoring Nityānanda Prabhu, then everything will be bogus. Baladeva: the very basis.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe
[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, verse 3]

The primary sanction must come from Baladeva and Nityānanda. He holds the key to enter into Braja. First have entrance and then go according to your innate necessity. But mainly the key of the whole is in the hand of Baladeva and Yogamāyā. Hare Kṛṣṇa.

They are all correlated. Who are we to discuss about Them? Only through the *śāstric* representation we come to try to enter, to touch a drop. Mahāprabhu Himself says, *tomāya cākhāite tāra kahi eka 'bindu'.* When He teaches Rūpa Goswāmī Mahāprabhu Himself says, "Only one drop I am, an ocean." *Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu.* "Endless ocean of *bhakti rasa*. Only a single drop of that I am trying to give it to you."

[*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindu'*]

["The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.137]

Then in another place: "*Eka-bindu jagat ḍubāya*." [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] "This one drop is sufficient to cover, to inundate the whole of the world."

Then that is infinite. Infinite taken from infinite, infinite remains: or add infinite, that same infinite. Infinite is such. Just as zero, zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So infinite, infinite into infinite is infinite, plus infinite is infinite, minus infinite is infinite – all infinite.

So Kṛṣṇa says, "Whatever you can [conceive] that is in My one part."

And infinite Anantadeva is His bed, and He's lying on infinite. So what can we speak about? Who are we? *Eka-bindu jagat ḍubāya*. Who are we? *Na prema-gandho*.

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

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

Bhakti Cāru Swāmī: The only thing we can feel Mahārāja is that we must have done something very good in the past because we are receiving the mercy from your lotus feet. We are hearing all these transcendental pastimes.

Śrīla Śrīdhara Mahārāja: It maybe it is like mockery. If the Lord is wishing everything is *mukam karoti vācālaṁ*.

[mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

If He wants to speak through me He can do it. I can't, I can't. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

According to the *śrauta*, the calf can draw milk from the ovum, so according to *śrauta*.

Mahāprabhu says when Sanātana Goswāmī asked Him that, "I heard that You gave eighteen different kinds of explanations of the *ātmārāma śloka* of *Bhāgavatam*. I had a mind to hear that from Your lips, divine lips."

"Oh. You want that? But what I told to Sārvabhauma, it was by the influence of Sārvabhauma that those meanings, explanations, different, came. Generally I have no different explanations in My mind, in a general time. But only with the attraction of Sārvabhauma so many meanings came out. Let Me attend, try, what meaning I may find within for you." Then began and then sixty one or two types of explanation came from *ātmārāma śloka*.

Then Sanātana Goswāmī told, "What You have done this is impossible: only possible for You. You are *Veda mayi Mūrti*. You are that person whom the whole *Veda* wants to make known. So You can do anything and everything."

Mahāprabhu told in return, "Why Sanātana you are praising Me so much unnecessarily? I am a man of tiny capacity. But don't you think that *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself? Every letter in *Bhāgavatam* is Kṛṣṇa. Every letter can be explained in infinite ways because it is Kṛṣṇa. So what of these sixty one or two types of vision about the particular *śloka*, it is infinite. It is Kṛṣṇa Himself, the *Bhāgavatam*."

Hare Kṛṣṇa. Gaura Haribol. Such are the ways we have come to.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, isn't this why Kṛṣṇa consciousness is so nice even from the beginning, that even if you're given a drop of the infinite, that's also infinite, isn't it.

Śrīla Śrīdhara Mahārāja: Infinite you find, yes.

Dhīra Kṛṣṇa Mahārāja: So even in the beginning.

Śrīla Śrīdhara Mahārāja: Beginning, middle, end, all nectar, according to the stage of devotees.

And we are told that one man could not sleep, but some gentleman requested him, "Go and seek to hear *Bhāgavatam*, then you may get sleep." He went to do that and he actually – sleep came. Because he could not enter into it, it was not – it was like a burden to him, he cannot come, but drowsiness that came to relieve him.

And Swāmī Mahārāja also told, "In America, one gentleman he tried his best, he used all sorts of medicines and other practices, but could not sleep. Then one gentleman told him to go to the Hare Kṛṣṇa Movement, you may get sleep. That man came and he got sleep." Then he helped in many ways, your institution, I heard from him.

Bhakti Cāru Swāmī: In Punjab, Mahārāja, once I heard one man speaking, he was giving *pravacaṇ* but at the same time he was giving many stories also. So he was telling that when Vibhiṣana, when Kumbhakarṇa died, then Nidra Devī went to Lord Rāmacandra and told that, "Vibhiṣana was – Kumbhakarṇa was my only...

Śrīla Śrīdhara Mahārāja: Ha, ha. "Where is my shelter?"

Bhakti Cāru Swāmī: "And where's my shelter now that You've killed him?"

So Rāmacandra blessed her by saying that, "Wherever the *Bhāgavata-pāṭ* is going on you can...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha._____ So *Bhāgavata* is so precious and so not available easily – *Bhāgavatam*. Because Kṛṣṇa is all in all, we are nowhere, no position. The *Bhāgavatam* means that. *Kṛṣṇas tu bhagavān svayam*.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."] [*Śrīmad-Bhāgavatam*, 1.3.28]

Everything belongs to Him, He's the autocrat. It is very hard to digest this principle. Everything belongs to Him. Even Rabindranatha, *par vaikunthe tade* [?]
"Then nothing left for us to enjoy?"

That in some poem of Rabindranatha perhaps it is, *par vaikunthe tade* [?]

"Nothing left for the *jīva*, for us?" He could not tolerate. Everything for him.

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

I pointed out to one gentleman that: _____ [?]

He admits *caran*, he admits *dhula*, but he does not admit other limbs and other colour, or life, or anything, then he'll become converted into Vaiṣṇavism. So he only admits *caran* and *dhula*. This is _____ not only half, admitting a part, and not the whole. He has not the courage to accept the whole, but only *caran* and *dhuli*. And other things, the heart, the hand, the head, where do they go – of the Lord? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. *Anuraga anu raya ca* [?]
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal. Nitāi Caitanya.

Bhakti Cāru Swāmī: Dhīra Kṛṣṇa Mahārāja _____ [?]

Devotee: Jai Oṁ Viṣṇupada...

End of 81.08.14.C

Start of 81.08.17.A_81.08.18.A

Dhīra Kṛṣṇa Mahārāja: ...Mahārāja went to Bombay.

Śrīla Śrīdhara Mahārāja: When, yesterday?

Dhīra Kṛṣṇa Mahārāja: Around, two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And he's to come back?

Dhīra Kṛṣṇa Mahārāja: He should be back on Saturday.

Śrīla Śrīdhara Mahārāja: Saturday, all right. And Sarvabhavana Prabhu is here?

Dhīra Kṛṣṇa Mahārāja: No. He's in Calcutta. He said that he wanted to come to see Your Divine Grace on Wednesday.

Śrīla Śrīdhara Mahārāja: Wednesday. Wednesday evening or?

Dhīra Kṛṣṇa Mahārāja: Sometime Wednesday.

Śrīla Śrīdhara Mahārāja: Wednesday. Wednesday means day after tomorrow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are doing well?

Dhīra Kṛṣṇa Mahārāja: Me?

Śrīla Śrīdhara Mahārāja: Your health is quite fit now?

Dhīra Kṛṣṇa Mahārāja: My physical health, but my mental health is quite disturbed.

Śrīla Śrīdhara Mahārāja: Disturbed?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Meeting, after meeting whom?

Dhīra Kṛṣṇa Mahārāja: Well, I called America, and there I found out that Rāmeśvara Swāmī was saying some things which have caused me a lot of grief.

Śrīla Śrīdhara Mahārāja: Oh, has caused me some grief. He does not want you in his zone?

Dhīra Kṛṣṇa Mahārāja: That's part of it.

Śrīla Śrīdhara Mahārāja: And then, more? He, Rāmeśvara Swāmī is passing his unfavourable remark against Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: I think that's in the past. Now he's passing unfavourable remarks about me.

Śrīla Śrīdhara Mahārāja: He's against you?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To what effect? If he does not like you, then what can he do? What harm he can do to you?

Dhīra Kṛṣṇa Mahārāja: Well, really, no harm. If I'm sincere about cultivating Kṛṣṇa consciousness then no harm can be done.

Śrīla Śrīdhara Mahārāja: Yes. You won't care for any harm of the mundane world. But the present social status, any harm he can do – in ISKCON?

Dhīra Kṛṣṇa Mahārāja: Well, yes, he can do a lot.

Śrīla Śrīdhara Mahārāja: He can ask the committee to expel you from ISKCON? Can he?

Dhīra Kṛṣṇa Mahārāja: Yes. He could do that, but...

Śrīla Śrīdhara Mahārāja: The committee can do that. He can't do it alone.

Dhīra Kṛṣṇa Mahārāja: Yes, but there's other things that he can do.

Śrīla Śrīdhara Mahārāja: He may recommend to the committee that, "He has done such and such mischief so he should be expelled from the ISKCON." At most he may try to do like that. Then what will happen, God knows, Kṛṣṇa knows. Any fresh news from Haṁsadūta Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No. Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No news from him either.

Śrīla Śrīdhara Mahārāja: No news. Then Tamal Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: He's in Los Angeles right now with Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: And he's supporting Rāmeśvara Swāmī?

Dhīra Kṛṣṇa Mahārāja: I haven't heard anything first hand.

Śrīla Śrīdhara Mahārāja: Then, let us see what happens. Hare Kṛṣṇa. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: But, I've been accused of trying to destroy my Guru Mahārāja's movement.

Śrīla Śrīdhara Mahārāja: According to you, how in way they are moving that is not exactly in the line of Guru Mahārāja, you think like that?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In a very gorgeous way, they're moving, living and moving in a very gorgeous way.

Dhīra Kṛṣṇa Mahārāja: Not just gorgeous.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: See, our Guru Mahārāja was very accommodating. The same people that he was able to accommodate, it appears that they're not able to accommodate. And sometimes I don't even expect them to be able to accommodate everyone: because our Guru Mahārāja was a special person.

Śrīla Śrīdhara Mahārāja: Ultimately the will of the Lord will act. So we need not be afraid of any situation whatsoever.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There will be always clash between the relative and the absolute consideration, cannot but be. This is one stage, *sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ.*

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

And this is relative consideration. And the absolute consideration:

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

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

Wherever I shall get intense Kṛṣṇa consciousness I must keep company there. And because I may not go down so I shall try to maintain my position with the present association of good thinking. Gaurasundar. Gaurasundar.

You are to take something now? Any sugar water or anything else?

Dhīra Kṛṣṇa Mahārāja: No. Your words are very soothing to me. After my journey your words are the most soothing.

Śrīla Śrīdhara Mahārāja: Where is Bhāvānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He's in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes, he's in Vṛndāvana, and will be there up to Swāmī Mahārāja's Janmotsav.

Dhīra Kṛṣṇa Mahārāja: Yes, and then he's coming here for that, to Māyāpur.

Śrīla Śrīdhara Mahārāja: And you won't go to join Janmotsav in Vṛndāvana?

Dhīra Kṛṣṇa Mahārāja: I don't know. I was thinking maybe to go.

Śrīla Śrīdhara Mahārāja: Yes. And you are in India, then of course it will be good if you can join Janmotsav ceremony.

Dhīra Kṛṣṇa Mahārāja: In Vṛndāvana or Māyāpur?

Śrīla Śrīdhara Mahārāja: Janmotsav generally takes place in Māyāpur, is it not?

Dhīra Kṛṣṇa Mahārāja: Well, we have...

Śrīla Śrīdhara Mahārāja: Virahotsav there, in Vṛndāvana.

Dhīra Kṛṣṇa Mahārāja: Oh, I see.

Śrīla Śrīdhara Mahārāja: Janmotsav perhaps will take place with grandeur in Māyāpur, nearer to Calcutta, his birthplace.

Dhīra Kṛṣṇa Mahārāja: Yes, I see.

Śrīla Śrīdhara Mahārāja: And the place of his departure is Vṛndāvana, so in Vṛndāvana Maṭha his Virahotsav will be observed with grandeur. Gaura Hari.

So Bhāvānanda Mahārāja will come soon before Janmotsav?

Dhīra Kṛṣṇa Mahārāja: He will come. On Janmāṣṭamī he will be in Vṛndāvana. The next morning he will fly from Delhi to Calcutta to here, to Māyāpur.

Śrīla Śrīdhara Mahārāja: On that very day, Janmotsav, here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Jayapataka Mahārāja, he'll stay here?

Dhīra Kṛṣṇa Mahārāja: He's in Gohati, and he's coming to Calcutta tomorrow, and he'll be in Māyāpur also.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you suggested that I perhaps should work with Haṁsadūta Mahārāja, as GBC. But if I – Bhāvānanda Mahārāja is the chairman – I have some feelings that if I tell him that I will work with Haṁsadūta Mahārāja that he'll be very disturbed by that.

Śrīla Śrīdhara Mahārāja: Then what is his opinion?

Dhīra Kṛṣṇa Mahārāja: He thinks that I should travel with him.

Śrīla Śrīdhara Mahārāja: With Bhāvānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes. And maybe like go all over the world, Australia, this place that place.

Śrīla Śrīdhara Mahārāja: Now, what he's doing, your secretary, Svarūpa Dāmodara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He may be in Bombay.

Śrīla Śrīdhara Mahārāja: Now?

Dhīra Kṛṣṇa Mahārāja: Yes. I'm guessing.

Śrīla Śrīdhara Mahārāja: And Cāru Swāmī Mahārāja he's also going to – went to Bombay.

Dhīra Kṛṣṇa Mahārāja: Yes, for some meeting there.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Adidaran Prabhu is at Calcutta now?

Dhīra Kṛṣṇa Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: And Soshimenon [?] do you know him? No? One Soshimenon, one officer in the Switch [?] Electric Board, you don't know him.

Dhīra Kṛṣṇa Mahārāja: No, I do not know him.

Śrīla Śrīdhara Mahārāja: Subarga Prabhu is at Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And another Indonesian gentleman some Brajendra Kumar.

Dhīra Kṛṣṇa Mahārāja: He's in Calcutta.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, pretty much wherever I would be sent, wherever the GBC might want me to go, because my opinions are controversial they will take it as some disturbance of the devotees there.

Śrīla Śrīdhara Mahārāja: Consult with Cāru Swāmī Mahārāja. What is his opinion? What does Cāru Swāmī Mahārāja say?

Dhīra Kṛṣṇa Mahārāja: Well, we have our feelings privately that we don't think things can go on the way they are very much longer. We are known to be persons who have connected themselves with your Divine Grace and we're not willing to abandon that connection. We do not want to abandon that connection. We will not abandon your association regardless of what the GBC say.

Śrīla Śrīdhara Mahārāja: Who, yourselves?

Dhīra Kṛṣṇa Mahārāja: Myself and Bhakti Cāru Swāmī.

Śrīla Śrīdhara Mahārāja: And Sarvabavana?

Dhīra Kṛṣṇa Mahārāja: And Sarvabavana.

Śrīla Śrīdhara Mahārāja: Then what about Venkata Raman? He's also of that type.

Dhīra Kṛṣṇa Mahārāja: Yes. And I guess Haṁsadūta Mahārāja also.

Śrīla Śrīdhara Mahārāja: Haṁsadūta Mahārāja, and perhaps Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: See Mahārāja, Jayatīrtha Mahārāja, they could deal with him in such a way by social pressure to make him abandon. I don't think he will but they try like that.

Śrīla Śrīdhara Mahārāja: Oh, they may try.

Dhīra Kṛṣṇa Mahārāja: See, I have a letter from our Guru Mahārāja saying that you are his *śikṣā* Guru, that he accepts you as such.

Śrīla Śrīdhara Mahārāja: Yes. Several times he expressed like that.

Dhīra Kṛṣṇa Mahārāja: Yes, so many times.

Śrīla Śrīdhara Mahārāja: So many times, and exactly he did behave with me like that.

Dhīra Kṛṣṇa Mahārāja: Right. I've listened...

Śrīla Śrīdhara Mahārāja: He was my junior, he was junior to me. And generally I was the cause to take him to the Maṭha from Allahabad and many – much of his time he spent with me at Calcutta when I had a centre there, just by the side his, just, his laboratory was ground floor and first floor, four rooms we hired; and there with the very close connection.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So the point is Mahārāja that since I have his instructions and letters and tape recordings, and even I prayed to him very earnestly and sincerely to know and he appeared to me in a dream, as I wrote you in the letter. So how can I think any other way? I can't change that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And whatever it means to continue your association I'm prepared for that, whether it means with the Society or without the Society.

Śrīla Śrīdhara Mahārāja: _____ [?] You go and take rest.

Dhīra Kṛṣṇa Mahārāja: I can't eat and I can't rest. I cannot eat and I cannot rest. My mind is reeling.

Śrīla Śrīdhara Mahārāja: Why? So pray to the Lord. Pray to the Lord, "Give peace to my mind."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, today on the way to see your Divine Grace, on the inspiration of what you said the other day I was reading the first chapter of *Bhagavad-gītā* and the second chapter of *Bhagavad-gītā*. And never before did these chapters, especially first chapter, mean so much to me. But when I was reading it today I was deriving a great inspiration from that, because I feel like that. Just like there's this verse:

gurūn ahatvā hi mahānubhāvān, [śreyo bhoktuṁ bhaikṣyam apīha loke
hatvārtha-kāmāṁs tu gurūn ihaiva, bhuñjīya bhogān rudhira-pradigdhān]

[It is better to live in this world by begging, without taking the lives of our great, noble elders and teachers. Otherwise, by killing them we shall only live in this world to enjoy their wealth and properties tainted with their blood.] [*Bhagavad-gītā*, 2.5]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I'm thinking my Godbrothers they're superior to me, they're Gurus, so I don't want to fight with them. But it almost seems inevitable. For me to act in any other way is sheer hypocrisy.

Śrīla Śrīdhara Mahārāja: All right, take rest now.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And take something. Then again we shall meet tomorrow. I shall go to take rest.

Dhīra Kṛṣṇa Mahārāja: All right. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: _____ [?]
Requires high pronunciation, high voice. Nitāi, Nitāi, Nitāi.

Dhīra Kṛṣṇa Mahārāja: I was thinking Mahārāja that even here in Navadwīpa Dhāma these sounds of *māyā*. So we are living, Akṣayānanda Mahārāja, Venkatta, we're staying downstairs on our level and having to hear this *māyāic* sound. And then I was thinking that you're in elevated position of Kṛṣṇa consciousness but you have to hear these sounds also.

Śrīla Śrīdhara Mahārāja:

Amnaya vitilay karvyang yasya sarvatra sarvada [?]
Padyamna brahma puliya caitanya dhuli [?]
Taru dhani caitanya dhuli pusti kari [?]
Amnaya itarata [?]

Bhaktivinoda Ṭhākura in his *Bhajana-lālasā* he says, even today if we find any person, any *brāhmaṇa* of demonic temperament, we are to take it as sustainer of the *līlā* of Mahāprabhu. Not direct but indirect way, direct and indirect, everything contributing to the cause of the Absolute by direct or indirect.

Just as opposition party in the parliament. Opposition party leader, he also gets some pay from the government. Has got recognition, the opposition has also got recognition.

This is the way of His *līlā*, but it is *līlā* when autocracy is maintained in the centre. By His *līlā* it has been so arranged. We are to harmonise in that way. The autocracy is there, but His *līlā* is there and the nature of His *līlā* at present is of this form, we are to take it. So opposition is not against autocracy because that is His decision – *līlā. Līlā* means above all reasoning – spiritual... _____ [?]
Nitāi. Nitāi. Nitāi. *Līlā* – only subjecting and objecting: so *līlā*.

Darwin's theory also chance coincidently evolving in a way. How, none knows. Stone producing, fossil producing everything in a wonderful way; how it will move it is not known to anybody, evolution.

But ours is subjective evolution, not objective. Evolution from the side of the subject, from the conscious world, and above that, that is beauty, harmony, love. That is evolving Itself or Himself in this way, or Herself in this particular way. Not from finite to infinite but from infinite to finite. The movement of the waves are not from finite towards infinite, but from infinite, infinite is the data, and from infinite waves are coming towards the finite world. They say finite will produce infinite. But we say infinite has produced finite: necessary for its activity, relationship. *Āmnāya*, that is the positive and negative, both here and there. *Svarūpa-śakti, śakti* is negative, *śaktimān* positive, asserting. Predominating Moiety and Predominated Moiety. Predominating half and Predominated half, in the words of our Guru Mahārāja. The combination – Nimāi _____ [?]
Mahāprabhu is the combination of Predominating and Predominated Moiety.

Bharati Mahārāja: Mahārāja, once you were explaining how Kṛṣṇa's pastimes in the material world defeat the pastimes in the spiritual world.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. Gokula is the source of Goloka. Gokula is in *prapañca* but that is original, and Goloka is its production, a peculiar thing. And my assimilation was there in this way, that *aprākṛta, prākṛta-vat*, very lively to mundane, that is Kṛṣṇa *līlā*. And in this mundane area it can be played best, Gokula. Goloka is Gokula's *vaibhava*. It has been written, I am told but I've not seen in writing anywhere but I'm told from long time that it has been mentioned by Bhaktivinoda Ṭhākura and perhaps *Brahma-saṁhitā* or something that Goloka is Gokula's *vaibhava*, the extension of Gokula, Goloka. Goloka is, which we think to be in the original position, and Gokula its extension in this *prapañca*. But it is a very peculiar thing. *Nitya līlā* is there and here is also *nitya līlā*. *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*.

But suppressed, anyhow it is extension in *prapañca* here. That *prapañca*, the extension is better than the original. It comes like that. How it is possible? But that is its extension it has been told. So it can be thought out in this way.

The original conception of the drama is in town, but when that drama wants to show the village play, when that is taken to the village it becomes very beautiful, very nice, perfect, village paraphernalia. So the mundane is not very skilfully shown there with the elements of infinite. In the finite world, the play of the finite things have been shown to its perfection: something like that. Otherwise how to harmonise Gokula? Goloka, it is so beautiful.

In [Edmund] Burke, we studied, we read, perhaps, it was mentioned perhaps in *Burke's Speech of Conciliation.* For example it was mentioned there – generally the custom is that the lord is *upadi* – what is *upadi*? Title, the title lord that is conferred on a person and his successor they become lord. The Burke quoted one instance, the grandson was so qualified that he was conferred the title of lord. And so his father and grandfather they automatically became lord. Just like that. Ha, ha, ha.

The production is so important here that this is thought to be the – excelling the original play in the Goloka, Gokula, due to its real mundane position. It may be like that, Gokula. Gokula is the origin of Goloka. Gokula, that means Vṛndāvana here, that is the origin and the Goloka is its extension. Is it inconsistent? Inconsistent. But by the will of Kṛṣṇa everything is possible. That of wonderful strides: His every activity is wonderful: nothing to say. By His special will it may be. Gokula, Goloka. I'm not finding it in writing in any place, but I heard, first from Vasudeva Prabhu and then from one or two gentlemen, that this has been mentioned, Goloka, Gokula. Perhaps the origin is *Brahma-saṁhitā*. Have you got it anywhere?

Dhīra Kṛṣṇa Mahārāja: I've read in *Brahma-saṁhitā* and there Śrīla Bhaktisiddhānta says that generally it is thought that Gokula is the original, I mean Goloka is the original and Gokula is the extension.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Then he says but there are some who say that Gokula is the original and Goloka is the extension. He makes a reference like that.

Śrīla Śrīdhara Mahārāja: Yes. You have got it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How to harmonise? *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*. And Gokula, not only in this *brahmāṇḍa* but there are many *brahmāṇḍas* where there is Gokula, and all may be the photo of the original. But here we are told that Gokula is the original and its reflection goes to the scrutiny, to the...

Dhīra Kṛṣṇa Mahārāja: Satellite.

Śrīla Śrīdhara Mahārāja: Satellite, man made satellites, reflection going to that and from there it goes to any place. Hare Kṛṣṇa. Origin, origin, that may be, that may be, by another example.

Just as Yaśodā says, "He's not God. He's my son. He's my son. I don't like that anyone will say that 'He's not my son, He's God Himself. I don't want to hear that.'"

Something like that. The thought may come from that. Sweet, sweet home: there's no place like home. So as we are in this Gokula we are or Vṛndāvana, this *jñāna sunya bhakti*, the blind faith, blind form of devotion, according to their – "No, this must be the original. We don't care to know about Gokula, where it is." This may be the outcome of *jñāna sunya bhakti, jñāna sunya bhakti*. "We do not know where is what, what is where, but this must be the highest place." That is the firm faith in a stage of *jñāna sunya bhakti*. "We do not care to know about *taṭa-stha*, right, the relative is so."

[kintu yāṅra] yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya,caritāmṛta, Madhya- līlā*, 8.83]

Sarvottama, the *vātsalya rasa*, "No, no, *mādhurya rasa*, I don't care for it. How can it be better than myself? I don't admit it." In this relative position also it can be asserted like that with firmness. "This must be the highest position where we are. We do not care to go, enter into calculation and controversy. We assert that this is the original, and if there be anything that must have to be extension." It may be assertion from that *jñāna sunya bhakti*, that blind love, may come even from that, and that must have some value.

Bharati Mahārāja: So there's a spiritual relativity?

Śrīla Śrīdhara Mahārāja: Spiritual?

Bharati Mahārāja: Relativity.

Śrīla Śrīdhara Mahārāja: Relativity, yes, relativity.

Bharati Mahārāja: Spiritual relativity.

Śrīla Śrīdhara Mahārāja: But that is un-flickering firmness to take ones position in his particular duty. "It's my duty."

Like Casabianca [1826. Felicia Hemans. *The boy stood on the burning deck*.]
That blind discharging necessary temperament of duty. He says, "Everything, I don't know any general or so, but my patriotic feeling inspires me to think that it is my duty to oppose the enemy." Something like that. "Though I'm a soldier but if a general calls me back I won't budge an inch. I must fight to my death. I'm a soldier. If a general says to come back I won't observe." With such firmness just as one soldier may do his quota of his duty towards the mother land. It may be something like that.

"My firm faith where we are, where is my child Kṛṣṇa, I find that must be the highest place. I won't, in the whole of the universe I don't admit that there should be any higher place than this. If there be they must be servant of this place, subordinate to this place." This sort of assertion in blind love, *prema*, may be. So that value it may fetch – the expression.

Bharati Mahārāja: Mahārāja, in Gokula, we see in the pastimes like Kaṁsa and Pūtanā, but in Goloka Vṛndāvana we sometimes read that they're in the same form as there but in *citra* and *vicitra*.

Śrīla Śrīdhara Mahārāja: Yes.

Bharati Mahārāja: So that means they're inanimate, they're not moving?

Śrīla Śrīdhara Mahārāja: There they get the second hand existence. The positive side is holding principal position and opposition very inactive there, we are told, yes.

Bharati Mahārāja: Like statues?

Śrīla Śrīdhara Mahārāja: It is there, what is, in some passive form. We are told the opposition is not very powerful there in the original place. And here it is shown more active and powerful, play.

Bharati Mahārāja: Mahārāja, what is the difference between *parikar* and *pāriṣada* ?

Śrīla Śrīdhara Mahārāja: *Parikar* and?

Bharati Mahārāja: *Pāriṣada*.

Śrīla Śrīdhara Mahārāja: *Parikar* may be of a greater circumference, it may be, *parikar*. *Pāriṣada* who are closely connected *parikar. Parikar, pāriṣada*. Generally the force of the word as we find in use in this way: *pāriṣada* closer and *parikar* more extensive.

Bharati Mahārāja: Persisting?

Śrīla Śrīdhara Mahārāja: More extensive, not even – *parikar*.

Bharati Mahārāja: Mahārāja, the other morning you were discussing about Nidra Devī but you didn't finish. We stopped because of time shortage.

Śrīla Śrīdhara Mahārāja: Why? What?

Bharati Mahārāja: What her actual function is in the spiritual world.

Śrīla Śrīdhara Mahārāja: Nidra Devī. There is a conception of rest, a type of rest. Nidra Devī.

Akṣayānanda Mahārāja: Is she a *śakhi* or *gopī*? Did she take the form of a *sakhī* or *gopī*?

Śrīla Śrīdhara Mahārāja: Nidra Devī, she may be in the group of Yogamāyā. She is to help, Nidra Devī is to help the *līlā*. And that is in charge there to manage suitably. To control the paraphernalia is the duty of Yogamāyā, and Bāladeva. Bāladeva and Yogamāyā, Devī then must be under Yogamāyā. And Yogamāyā has got different functions to create favourable

circumstances for the *līlā* of Rādhā Govinda and others, so one of her functions will be this *nidra*, the rest, a form of rest, a very intense form of rest, Nidra Devī. That is just like separation, separation when awake, and another form of separation like *nidra*, rest. And that may be like a reflecting glass, sometimes while sleeping there is also dream, and in dream also union and separation, just as a reflection, like that, a reflection of rest.

End of 81.08.17.A_81.08.18.A

Start of 81.08.18.B

Śrīla Śrīdhara Mahārāja: There is dream also in sleep and there also a sort of *līlā*, play, pastimes, in *nidra*. That may be compared with reflection in other restful condition.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, we see that different Ācāryas in their *tikas* they give different conceptions of *śuddha-sattva*.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: Some, maybe that was, I'm not sure, maybe Baladeva Vidyābhūṣaṇa, that *śuddha-sattva* takes on the form of *sandhinī-śakti*, transformation of *śuddha-sattva* is *sandhīnī*.

Śrīla Śrīdhara Mahārāja: *Sandhinī*, and then?

Bhāratī Mahārāja: Yes. And *sandhinī* has two functions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: One is existenal potency and the other is the *vaicitra*, or the variegatedness. But then we see again that Śrīdhara Swāmī he says that *śuddha-sattva* is Vāsudeva realisation. How do we judge?

Śrīla Śrīdhara Mahārāja: So generally whatever realisation that Śrīdhara Swāmī has said, that is the general conception. And more particular we shall find in Baladeva [Vidyābhūṣaṇa]. Śrīdhara Swāmī is a follower of *śuddha-advaiti*. Rāmānuja *viśiṣṭādvaiti*. Madhvācārya *śuddha-dvaiti*, and Nimbarka *dvaitādvaita*, and Mahāprabhu *acintya-bhedābheda*. But *śuddha-sattva* is the general conception, he simply says Vāsudeva. Vāsudeva conception is just after Brahman conception, Paramātmā conception, Vāsudeva, then, more developed then Lakṣmī-Nārāyaṇa. In Vāsudeva conception there is no *śakti*, no potency clear. But greater attention will disclose that there is potency, Lakṣmī Devī before Nārāyaṇa. The *śuddha-sattva* generally begins after Brahmaloka. Uncontaminated, the consciousness uncontaminated with material conception, that is *śuddha-sattva*. From there begins really the *nirguṇa*, that is the conception *nirguṇa*, *śuddha-sattva* and

nirguṇa, synonymous. Positive thing and consciousness, not misconceived world finishes there. Then we enter *śuddha-sattva*, we get the glimpse of the reality. Then that is pure consciousness, pure understanding. But the beginning is Vāsudeva, Lakṣmī-Nārāyaṇa, in this way. And that is all extension of Baladeva. Baladeva is the *aṁśi* and they're all *vilāsa*, *śuddha-sattva*. And now, what was the point?

Bhāratī Mahārāja: I was wondering how this can be adjusted, how you adjust these two different opinions?

Śrīla Śrīdhara Mahārāja: Not two different, one Baladeva Vidyābhūṣaṇa says that?

Bhāratī Mahārāja: He says the *śuddha-sattva* transforms into *sandhinī* potency.

Śrīla Śrīdhara Mahārāja: And master is Baladeva.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Baladeva's potency is *śuddha-sattva*, and he says that is Vāsudeva. And Vāsudeva is the extension of Baladeva. Though Vāsudeva is Kṛṣṇa when only consciousness is concerned, because Kṛṣṇa cannot be eliminated from anywhere, from anything else, in the beginning, when we come to that land, that plane, it is Vāsudeva. Vāsudeva, but when Vāsudeva, a part of Vāsudeva, a particular function of Vāsudeva is to be traced, then it is seen as Baladeva, it is not direct from Vāsudeva proper, but it is His second Baladeva, it is His extension. We separate Vāsudeva from Baladeva, when? Then Vāsudeva is *icha śakti pradhan*, and Baladeva is the serving, fulfilling the *icha śakti*, the will of Kṛṣṇa. That is taken as Baladeva. Am I clear?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then the Vāsudeva what we see in the beginning after crossing Brahmaloka, the Vāsudeva conception, that is really extension of Baladeva. And Baladeva should be differentiated from Kṛṣṇa in the upper stage, that: *icha śakti pradhan.* The master of willing is Kṛṣṇa, He, and Baladeva is the first supplier of His will. He's only facsimile, a next conception.

Bhāratī Mahārāja: Śrīdhara Swāmī also says that *śuddha-sattva*, which is Vāsudeva realisation, instead of saying *sandhinī* he uses the word *cit-śakti*, which is the same as *sandhinī* but he uses *cit-śakti* as the synonym.

Śrīla Śrīdhara Mahārāja: Only roughly when we,

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]
[*Bhagavad-gītā*, 7.19]

The first hazy, personal conception, first we have some impersonal conception of the whole conscious element. Then, when more attentive we are to find that it is personal. The first conception of personality in the ocean of consciousness, that is Vāsudeva conception. Then when more and more we are attentive to look at that thing, then so many differentiation comes in our vision, ideal.

So many, the Naraki, Nārāyaṇa, then His Saṅkarṣaṇa, Pradyumna and Aniruddha, according to the difference of the functions so many representations of, or delegations, or agents are found, gradual development. But from the chaos we are moving towards the cosmos, in this way, the gradual development. So Baladeva in the higher position in intense cosmos, and hazy, the first beginning we see Vāsudeva, as a whole, endowed with personality, not an inert conscious substance like Brahman. That is Vāsudeva. And Vāsudeva is to be seen in differentiated character, then also we shall see many things there. First Lakṣmī-Nārāyaṇa and His paraphernalia - Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. Vāsudeva in a particular form is there. Then Saṅkarṣaṇa, Pradyumna, Aniruddha. And then again *chavish* Mūrti in Vaikuṇṭha, that is found in Paravyoma, and then crossing that we are to enter into Ayodyā, Dvārakā conception, Mathurā, and then Vṛndāvana. Deeper and deeper conception will divulge all this realisation.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! *Acintya bhedābheda*.

Bhāratī Mahārāja: Mahārāja, what is the *svarūpa-śakti*, is that the *hlādinī śakti*, is that coming from the *hlādinī śakti* or when does the *svarūpa-śakti*...

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti*, the *sat-cit-ānanda*, *sattva-sandhinī*, *ciram-sat-pradhana*, Vāsudeva, but everyone is conscious there, common, and the *hlādinī* Rādhārāṇī. *Sat-cit-ānanda, ānanda* is the central integer. Most original and complete thing is *ānandam*. So *hlādinī* should be the main thing in the *svarūpa-śakti, ānandam*. But each one of them is more or less present in another, but principal, *ānandam* is principal but that presupposes also consciousness as well as existence, and generally existence then consciousness and then *ānandam*, *rasa mula*, that fulfilment of bliss.

Bhāratī Mahārāja: And *svarūpa-śakti* refers to *bhakti-śakti* or what?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* extended up to Vaikuṇṭha and just above even Śivaloka, *bhakta* Śivaloka, Sadāśiva, he's also included in the boundary of *svarūpa-śakti*. Just after Brahmaloka the activity of *svarūpa-śakti* begins and it ends to Vṛndāvana, Rādhā-kuṇḍa, more intense, fine; valuable, in this way the gradual development. That is the original and it is the *vaibhava*, extension coming, rather becoming of lower intensity, lower valuation. In this way it ends in Brahmaloka.

Dhīra Kṛṣṇa Mahārāja: In *Jaiva Dharma* Bhaktivinoda Ṭhākura says that the *jīva-śakti* is part of the *svarūpa-śakti*.

Śrīla Śrīdhara Mahārāja: *Jīva-śakti* is part of the *svarūpa-śakti*. *Jīva-śakti* is the marginal. Part of the *svarūpa-śakti* may be… *māyā-śakti* is almost non-existing thing, but *svarūpa-śakti* is what is really existent, and *māyā* only a negative misconception of *svarūpa-śakti*. So to be a substantial position that must be connected with *svarūpa-śakti*, a part of *svarūpa-śakti*, infinitesimal. Just as sun and its ray. So *svarūpa-śakti* is the sun. Jīva Goswāmī has said in *Tattva-sandarbha*, by the example of sun,

suja tat mandala tat vaikatta jiva pariksa rupena catuhvyuha advaiya jnana avidyate [?]

Advaiya jñāna, one undivided whole, may be first seen in classification as *suja tat mandala* [?], and then *kirana* [?], and *tat pariksite maya* [?], this world, and *kiran* [?] is *jīva*. That is some original, smallest facsimile of the original thing, but it has got its real position. So we may consider the *svarūpa-śakti* which is really existing. *Svarūpa-śakti* is really the *suja tat mandala* [?] Then the ray emanating from *svarūpa-śakti*, that is *jīva*, and that may be considered as a part of that *suja mandala*. Just as the dust of the earth, the dust is not the earth, and still, the dust is the smallest part of the earth, in this way. The dust is nothing but the earth. Hare Kṛṣṇa. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, each energy has a different function, so *sat*…

Śrīla Śrīdhara Mahārāja: But we must remember *acintya bhedābheda*, different but not completely separated, some sort of dependence on the higher. A part of the higher and also harmonising the other lower, a relative position, everywhere there is relative position, producing something and product of something, so both sides of the relationship. And that is governed by law and which comes from the sweet will of the Autocrat, in this way, *acintya bhedābheda*.

Nothing we can fix in its own position, that Einstein's theory, always changing. It may change by the influence by the will of the Autocrat, so *acintya bhedābheda*. We can't see a thing that this is such. Something in dilution in its future must be added to that. Just as Einstein says at present, take the photo of a thing, and one year after take the photo, it will be different, not exactly the same thing. So this sort of merging must be kept in our mind, they are ever changing.

So there also, *vilāsa* is there, and the Supreme Will is there, His control is always there. So we cannot fix anything. We must work under a living master so it may change any moment. With this idea in our hand then we shall go to describe the characteristic of anything else. Not fixed thing like *māyā. Māyā* is also flickering. So we are to deal with a higher thing as He will give us, send us the conception, the revelation. It may change. It is not a limited object that we must keep under our subjective control. We must not go to think it like that. Still, a sort of idea about the paraphernalia what we want to go in, some idea we may have. But at the same time we'll think that He can change His position if He likes like a magician. He's showing something to one and something to others, simultaneously. That sort of freedom is with Him, with *svarūpa-śakti*. The *svarūpa-śakti*, that world has reserved the right of showing herself differently to different

enquirers. This must be taken in hand before we venture to approach to know about her. Her freedom more than us, we cannot be investigator, she may not allow us to be investigator of His harem, or His internal affairs. With this caution we must try to move there. A delicate thing, it is her sweet will. She may help me to know or may not, may close the door, not to be known. So our intellectual investigation, and to give a particular form, and to broadcast that to the public; all may be falsified.

"I am not such. You have described Me as such and such but I'm not such thing, a new thing."

Reserved; the right, that freedom. So intellectual investigation about all these things, the audacious investigation, attempt that we are to get about the thing, that is not very happy. By Their grace, if we have that primary conception that her position is such and such, very modestly and keeping her prestige, we shall go to enter into her rule, into her formation and anything and everything. Otherwise it will be something, a facsimile, you will be deceived, you'll be shown a false second. That characteristic must always be maintained in our lives, that "She's free, she's subtle."

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva*, 2.22]

Where there is the aspiration of salvation or exploitation, she feels shy to come to that place to be discussed. So very touching, and thereby we should know, touching, her prestige, her sentiment, also to be considered.

Once, Prabhupāda in his office room, he was enquired about the beauty of Rādhārāṇī. Any, from particular quarter, "The Lakṣmī Devī is very beautiful and Rādhārāṇī is less than that." In somehow or other such question came to him. And he could not tolerate that. He wanted to describe the beauty of Rādhārāṇī. But as he was in the position of an Ācārya he can't say to the public the physical beauty of Rādhārāṇī, he can't say, so there was a clash between the two. He will try to establish the superiority of the beauty of Rādhārāṇī in one current, and another attitude, that it won't be expressed to the public, he can't do that. Two forces clashed, and he lost his consciousness and fell from the chair.

So to deal with those things which are very subtle and very honourable sentiments, that is not an atom in a dead body we analyse with so much study. It should not be treated like that. Hare Kṛṣṇa. Hare Kṛṣṇa. With due respect, honour, love, service, we should approach to know about the very secret, very mystic, higher sentiments. With due respect and serving attitude we should try to approach. Automatically or spontaneously it may come with revelation in my heart in any time it may come. If we do our duty and wait for the time when it will come out of its own accord we are to know, "I am such and such. Do this do that." Think like that nature. Not in the

laboratory we should take all these things and show to the public the benefit of that, not like that.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: One practical question, nothing theoretical. I think that I know that I will remain here with you in your temple but I feel that there will be some pressure coming from our Maṭha, about me staying here. But still I am determined to remain. So what is the attitude that should be taken?

Śrīla Śrīdhara Mahārāja: Then I think it is better to consult among yourselves. There is Charu Swāmī and others here and they have got knowledge of the ISKCON and also something about me. So you consult among yourselves what will be the better.

I am a poor man with my own position. Then that big affair of propaganda what contribution may come from me? I am with my own, however small, independent Maṭha, with my own thoughts and ideas and aspirations, I am here.

But my good will was that who came to join Swāmī Mahārāja, if some of them are discouraged by the present behaviour of the ISKCON, they should be helped as far as possible to be reinstated in their spiritual consciousness under the flag of Mahāprabhu, Kṛṣṇa. A good will, there is a good will from me and to translate that into action I have got no such power, I'm an old man. And what program you should take you should consult among you. I of course told previously that if the present administration be very orthodox, very determined in their, very self-sufficient you think, so you meet the other stalwarts that are outside the committee and find a way.

"What should we do? We are others, we are also interested in Swāmī Mahārāja, but we can't keep our interest in this present administration. Then what should be our duty? We should combine and try to live outside ISKCON under the banner of Swāmī Mahārāja. We want to live outside the present administration which we cannot accommodate."

That path may be taken. This I may recognise. Meet one another, especially the leading and qualified persons, and then you consult with them and come to some conclusion.

"Because the administration does not care for us, so should we go astray, or we must live under the banner of Swāmī Mahārāja, according to our capacity and thinking?"

I thought you must not go astray. You that have got love for Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa but you can't place some active confidence in the present administration, you meet and you combine yourself and go on with some activity. Of course you won't try to come in collision with them as much as you can but that is inevitable. Sometimes after you are compelled to do that also, that is the nature. But in the beginning you try to work as peacefully as possible without giving the least hindrance to them.

In this way you meet one another and think that, "We also want to live and improve our life according to the light which has, which we have received from Swāmī Mahārāja about Mahāprabhu, Kṛṣṇa, etc. We cannot commit suicide. We must be true to our own conscience

and own faith that has attracted us to such a great thing, which he realised. And we should have to discharge our duties to my friends who are more or less suffering with the same disease with us."

That may be, but you are to consult. I am an old man and I am not ambitious enough, but what little I have got I am at your disposal. This is my way of thinking.

Dhīra Kṛṣṇa Mahārāja: So, Mahārāja, I was thinking, when I return to America to meet with these devotees who are outside. But one problem I anticipate is that amongst those that are outside there's also so many differences of opinion. So...

Śrīla Śrīdhara Mahārāja: Yes. Everyone has their different way of thinking, but common maximum should be taken, and if in that case my interference may help you, I am ready to do that.

Dhīra Kṛṣṇa Mahārāja: Aha, very good.

Śrīla Śrīdhara Mahārāja: And at present, in the practical field, what I see, if you find there are some who won't take any initiation from the ISKCON eleven, and they have some regard for me, you may ask the ISKCON people, "You are eleven. At least give recognition to Śrīdhara Mahārāja to be one of you, at least you can grant this much. Though he's separately existing, he's independently existing, but you may give some moral sanction to him that he may be one of you. So from anyone's zone if anyone is desirous of getting his help then you don't take it as the action of your enemy. If there is some saying in his favour from your own Gurudeva, so at least you can accept him of the status at least one of you. This much you do in your spirit of toleration so there may not be a big crack between the two. But practically it is such that there are so many who come to this creed but unfortunately they cannot have any faith, cannot have any regard for one of you, but he has got faith in him. Then at least you can do this. If you don't do that then we shall have to find our own way."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they may be afraid that you will put them out of business.

Śrīla Śrīdhara Mahārāja: I am beginning a business?

Dhīra Kṛṣṇa Mahārāja: No. If they allowed people to take *dīkṣā* from you then no-one would want to take *dīkṣā* from them.

Śrīla Śrīdhara Mahārāja: Wherever you are going there are so many,

kala jani dijya vilaja patra hiya [?]

The world is a very big thing, so many corners are there. It may not be so. Of course there may be such apprehension, that once let loose, the gate opened, they generally may have, especially the thoughtful persons, they may have attraction.

"Why such a special arrangement is made? But you will have to give a pledge that very temperate we should be in our dealing. Only that will be we won't canvass for him, for Śrīdhara

Mahārāja, then only what will be unavoidable I shall only take them to him. We shall take them, then only to him, in the case of unavoidable case. And generally we won't canvass in his favour." Something like that is possible.

Dhīra Kṛṣṇa Mahārāja: I've suggested…

Śrīla Śrīdhara Mahārāja: Anyhow if you consult amongst yourselves. You know the position there, here, everything. I do not know all these things in details, but in general…

Akṣayānanda Mahārāja: I just want to stay with you. I only want to stay with you. I want to stay here. If possible, if you will allow me, as far as you will allow me then I would like to stay here. What they may do I do not know. For some time if you allow me.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Then you are to consult amongst you.

Akṣayānanda Mahārāja: I will not disturb them.

Śrīla Śrīdhara Mahārāja: Consult with Caru Swāmī Mahārāja. He's conversant with the position here and also there, and from long time he is here. Some of you may stay here, some may work there, and how, what is your present number, all these things should be considered and that should be done. And if you who are to stay here, I am of opinion that you must have to go on in your own way. Your habits of taking *prasādam* etc., is different from the habits of the Indians. So you must have your own place where five, six or ten, you can live there in your own way, freely. That is, another centre, subordinate, in connection with this.

Dhīra Kṛṣṇa Mahārāja: Yes. Like this house where you let our Guru Mahārāja stay there.

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: This house, where Bhakti Caru…

Śrīla Śrīdhara Mahārāja: Yes. Maybe there, or even in a greater form if you gather more friends in your company, then another place, or any place in Madhyadwīpa. No centre has yet been established just on the other side of the Ganges. Some land, and you may have your own place there, and you can go on accordingly, your physical habits, so that you can facilitate your service, the capacity of your service more and more. And of course any moment you will come and go. I may not, or my presence also, if possible I also may go sometimes. It may be run in this way, of course if more of you are interested in this thought, this kind of thinking. Now of course what he says, you may stay here, three, four may stay here temporarily. But if you, if it grows then you will have to have a proper place that suits you, your habit, and your nature, and your food, and other things should be done in such a way because your body is not to starve but to serve. It will be utilised in service. That is the creed and not by starvation to try to reach the desired end. But full-fledged service, not only showing through penance our own affinity for the

God. But we march like a total war with all our sentiments, feelings, *kāya-mano-vākya*, thought, word and deed, we shall march to Kṛṣṇa, full-fledged. Not the mind or the conscience or anything debilitating the body and other things, no, the wholesale march towards Kṛṣṇa.

So when Swāmī Mahārāja asked me, "I'm very unwell. What do you say? Prabhupāda is not here. I want your advice. I have got some respect for you. Whether I should die working here or I shall return back to India?"

I told, seeing and examining the things I am of this opinion that Prabhupāda has given you that land for your activities in this old age. So I think you should work there, you should die there working. And then your body will be taken here. That will be a greater propaganda for the Gauḍīya Maṭha. And he accepted that.

So wholesale march, 'die to live,' Hegel's words, 'die to live.' To have a proper life we shall have to die, and nothing left, with everything we shall serve and die. "To die in harness." There is an expression, proverb.

Dhīra Kṛṣṇa Mahārāja: "To die in the saddle."

Śrīla Śrīdhara Mahārāja: To die in harness, that is to die in fighting, die in harness. Not a flying man, to die in harness. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

When Caru Swāmī comes here, Sarvabhavan, and you all put you heads together and think out what should be the future course of your activity and service.

I may give some suggestion according to my experience and my consideration and my...

End of 81.08.18.B

Start of 81.08.18.C_81.08.19.A

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
I'm eighty six, only two months left till I'm eighty six to be filled. How long I may stay is uncertain. If necessary then Prabhupāda may keep for more time. So he knows what to do.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
I do not know why I am living. So many of the intimate friends they departed. I am living.
Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just as in our Guru Mahārāja's old age, Kṛṣṇa gave him so much opportunity for preaching, so I think also...

Śrīla Śrīdhara Mahārāja: And he did wonders, inconceivable wonders, inconceivably wonderful. What in ten years of his last time, was devoted to produce a miracle, simply a miracle. Not only ordinary things, there may be many receivers, many persons to purchase, to take it, sell and to

purchase, may be customers of things of very lower order. But things of the higher order, the purchaser's their number will be very few.

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

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

Purchasers of this principle; of this type of surrender to the Lord, is very rarely to be found in the world. And anyhow he has found you all, large numbers, so many, from the unexpected quarter.

And Prabhupāda of course mentioned before his departure, "We have made attempts in England in Europe, but Mārkine Molark is left aside." In *Gauḍīya* it is left in his article, The Mārkine Moluk, this was his expression, "Mārkine Moluk has not been approached yet. We have hope for Mārkine Moluk."

And Swāmī Mahārāja did that. Hare Kṛṣṇa. And his approach was a different one, with simplicity, with unassumed ordinary line, approach, to the masses. He simply began this *kīrtana* and chanting Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. And the travellers in the square they thought him to be one of the hippies and surrounded him. Acyutānanda was one of them. And then when they surrounded and began to talk in a ridiculous way he handed over the books to them.

Acyutānanda said that, "After seeing *Gītā* and *Bhāgavat* we were wonder struck, astounded. Oh, this hippy is not a hippy of ordinary type." Acyutānanda told that his father was fond of *Gītā*, Acyutānanda's father, but that was of Śaṅkara School. "But that could not satisfy me, but when I got this *Gītā*, of personal God, it touched me, my conscience and I feel it." Hare Kṛṣṇa. He was a graduate of the music college, or something like that, Acyutānanda, who came here first.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya.
So, you have not taken anything, as yet?

Dhīra Kṛṣṇa Mahārāja: Yes, we have taken.

Śrīla Śrīdhara Mahārāja: Taken something? You?

Akṣayānanda Mahārāja: Yes.

Devotees: Everyone. Yes. We have taken.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya.
After Jayatīrtha Mahārāja has left, no trace about him, no news from him?

Dhīra Kṛṣṇa Mahārāja: Not since I was in England. I met with him personally.

Śrīla Śrīdhara Mahārāja: Oh. Why?

Dhīra Kṛṣṇa Mahārāja: Well in India you don't get news so much.

Śrīla Śrīdhara Mahārāja: Oh.

Akṣayānanda Mahārāja: Takes a long time.

Śrīla Śrīdhara Mahārāja: There was one gentleman, Pramāṇa Swāmī…

Devotees: Yes. Yeah.

Śrīla Śrīdhara Mahārāja: …the self-made Ācārya.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: But he has got his hold and so many disciples, he also came here.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: And he also expressed much satisfaction hearing from me.

Akṣayānanda Mahārāja: Yes. There's another self-made Ācārya also in Behar.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda; a *sannyāsī*?

Akṣayānanda Mahārāja: He's a Godbrother, I don't think he's a *sannyāsī*, no.

Śrīla Śrīdhara Mahārāja: But he got twofold *dīkṣā* from Swāmī Mahārāja?

Akṣayānanda Mahārāja: Yeah. Rādhā-Govinda.

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. And another in Punjab, but he has gone.

Akṣayānanda Mahārāja: He has gone.

Dhīra Kṛṣṇa Mahārāja: And there is another in South America, Viraha Prakash Swāmī. He works with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Oh, with Pramāṇa Swāmī.

Dhīra Kṛṣṇa Mahārāja: They have divided the country of Venezuela in half.

Śrīla Śrīdhara Mahārāja: Amongst themselves.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The zone has been divided amongst them.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Yaśodānanda Swāmī, his previous name was some Bill?

Dhīra Kṛṣṇa Mahārāja: No, I don't think so.

Śrīla Śrīdhara Mahārāja: But in *Ānanda Bazaar* it was mentioned one Yaśodānanda name one, and then Mr Bill, Mr Bill.

Dhīra Kṛṣṇa Mahārāja: He has a French name. He is a French-Canadian. So his name is Yolander.

Śrīla Śrīdhara Mahārāja: But what we find the philosopher Mill, there is an empirical philosopher whose name was Mill, from England perhaps, the atheistic philosopher, Mill, a noted philosopher, Mill, of the atheistic school, no-God school.

...

So what is necessary for your proper diet you must...

Dhīra Kṛṣṇa Mahārāja: Yes. Everything is being arranged.

Śrīla Śrīdhara Mahārāja: I think curd, potato and bread; that will suit you most and [peepa powder?] You are generally accustomed to that sort of diet.

...

Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, yesterday, Govinda Mahārāja and I were speaking and we were talking about our Guru Mahārāja as *śaktyāveśa-avatāra*.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And so he mentioned that you had said previously about Baladeva, Nityānanda Prabhu, *āveśa*.

Śrīla Śrīdhara Mahārāja: Yes. That is the Guru-tattva, generally Guru-tattva is Baladeva and Nityānanda, in general. So for propaganda work They're in the highest office for propagation, generally. So I took it that, especially Nityānanda Prabhu had some special recognition from the section from which Swāmī Mahārāja has come, special grace for that particular section, Nityānanda. It is mentioned in the scripture we find. And *pajar gauranga*…

Dhīra Kṛṣṇa Mahārāja: What section?

Śrīla Śrīdhara Mahārāja: That Suvar Navanik [?] They're the most favourite section of Nityānanda Prabhu, it is mentioned in the *śāstra*, *Caitanya-Bhāgavat*. So I thought that Nityānanda Prabhu's in charge of preaching about Mahāprabhu's glory. And so I took it that Nityānanda Prabhu must have some special delegation in him in his last days, which helped him to inundate in such an inconceivable magnitude in the whole of the world. But that does not mean that he was nothing before such delegated power came in him, that he was nothing. That delegation may come in a proper place. Just as in other *śaktyāveśa-avatāras* the *śakti* accepts a particular place, and he'll not, anything and everything, an ordinary thing, must be proper to receive that. That is one thing. Another, to preach, that when that delegation consideration has come, so without delegation he has no value his own, that is some wilful propaganda, and that will defeat its own object. What is that thing? Does it mean that one where the delegation will come he should be some empty or some bad thing? This supposition is mischievous and that will, of those that will take out of my statement of delegation, they will be mischief for their own people…

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: …by falsely propagating in this way, that that was his purpose. It will be very difficult to arouse faith in man, and this sort of statement will diminish the faith, will prepare the field for the atheists. So this is suicidal propagating that line. And *sākhya-rasa* is also not to be neglected. [Raghunātha] Dāsa Goswāmī, who is thought to be the highest, to hold the highest position of *mādhurya-rasa, prayojana* Ācārya, he himself says:

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

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

I consider that I am not fit for that confidential service, my Lord. You may engage the higher servitors in Your confidential group, while I may serve in the lower level."] [*Vilāpa-kusamāñjali*, 16]

What does it mean? Fools rush in where angels fear to tread. Is it an intellectual field, that we can pass resolution, we can pass remark in any way we like in our fashion? Dāsa Goswāmī, who is supposed to be posted in the highest position of the *prayojana-tattva*, the Ācārya of the *prayojana*, in *mādhurya-rasa Rādhā-dāsya*. He says that *dāsyāya te mama raso 'stu, and sakhyāya te mama namo 'stu*. "I'm trying to put, to show my reverence to the *sākhya*, and I want, I crave that my real earnestness may go for the *dāsya-rasa*." Is it a thing to play?"

Rādhārāṇī Herself She wants that, "My attention is always to serve, but because Kṛṣṇa wishes to enjoy Me He enjoys, but My mark, My ideal is always to serve Him."

So service is _____ [?] the *śanta-rasa*, the…

priyonam manayo rajan nevitar viseshey lakha [?]
naigranyatha ramante sma gunar no karan hare [?]

This is *śanta-rasa*, in *Bhāgavatam*.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

These are examples of *śanta-rasa*. This is very rarely to be found. We must go to that plane and then we should deal with things. So *dāsya* just the opposite. The *mādhurya-rasa*, even Rādhārāṇī Herself She says that, "Always My tendency is to serve Kṛṣṇa, towards *dāsya-rasa*, *dāsya-rasa*." Then, what of *dāsya*, then *sākhya, sākhya-rasa* is only a very small thing? What is this?

sakhyāya te mama namo 'stu namo 'stu
[nityam / dāsyāya te mama raso 'stu raso 'stu satyam]

"From a distance I want to show my respect to *sākhya-rasa*, and *dāsya-rasa* I really want."
That should be the tendency of a real devotee. And to disregard all these things, as they seem to play like a ball, play ball, all these things.

…

Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: So, as Govinda Mahārāja and I were discussing, he gave this one example of Vashu.

Śrīla Govinda Mahārāja: [speaks Bengali (?) for about fifty seconds]

Śrīla Śrīdhara Mahārāja: In Mahāprabhu also we find, sometimes, Mahāprabhu Himself, there was such *āveśa*, sometimes by the influence of Baladeva, "Give Me wine, give Me wine," in *Caitanya-Bhāgavat* we find that Mahāprabhu sometimes He showed different inspired stage. When He was captured by the feeling of Baladeva, then He says, "Give Me wine, give Me wine, give Me wine." They gave some Ganges water. "You take it." Sometimes even He was inspired with the feeling of Pradyumna.

sekha pran jaya nityananda prabhu kari bap krsna rakhi ven pran [?]
eve pran tri bole jata balaram [?]

Mahāprabhu inspired by the feeling of Pradyumna is uttering like a madman. "I can't stand. I can't take rest from dancing mood. Some inspired power is making Me dance like a madman, I have gone, I can't take rest." In this way He says. *bap krsna rakhi ven pran* [?]

"By the inspiration of Kṛṣṇa anyhow I was saved. But when inspiration has come from Balarāma, now I am gone, I can't contain Myself but dancing, but I feel too tired."

That was His_____ that sort of feeling of maybe Baladeva, *yata balarāma*. He's; *yata* means elder brother or father, so Pradyumna's *yata* is Balarāma. So Mahāprabhu is attacked by that feeling of Pradyumna, *abhimāna*, and He says, *yata balarāma*, is almost killing me. So inspiration may come in different times for different purpose. Even Mahāprabhu Himself has shown that so many inspirations of different types coming to Him and going away. These are the transcendental laws, or will of the Lord, in other words. So *śaktyāveśa*, it is not a thing for the play of the child, for the children, childish play, that *śaktyāveśa*. Very belittled and very much mortified that the remark *śaktyāveśa* that is being used in such a mean way, *śaktyāveśa*, a childish thing. Hare Kṛṣṇa. Hare Kṛṣṇa. And *dāsya-rasa, sākhya-rasa*, having all these very cheap, and we can decree and dismiss, anything at our sweet will. A poor conception of the real reality: that can make us audacious to pass such remark. Hare Kṛṣṇa. The love of power, the love of power is making mad to take any path or the other. But that will be suicidal, that will dig its own grave.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is clear that our *sampradāya, rūpānuga sampradāya*, and that *sampradāya*, that *mantram*, the *mantram*, all show that it is wedded to *mādhurya-rasa*, the *ādi-mantra*, and the selection was coming to Prabhupāda, *rūpānuga*. The Guru *paramparā*, all *rūpānuga, mādhurya-rasa.* But for the propaganda work some temporary delegation for the time being to be, to inundate the whole country, that came in my mind. They may not care for

that, they may not care. It is my consideration, I gave it out. If anyone may think in that way they may do, however it is. I am not forcing it towards the unwilling batch. It is my special estimation that something might have happened, like that.

When I came to take my shelter here I thought that I am going to take my permanent shelter in Navadwīpa Dhāma, but Navadwīpa Dhāmeśvara is Nityānanda Prabhu. So I must go to Him first. Not the place of Mahāprabhu, I went to Ekacākrā first, to seek His permission, that, "I like to pass the last days of my life in Navadwīpa Dhāma. Please, You give permission, otherwise my attempt will be futile." So I went to Him and invoked for His permission, and as if with His permission I came and settled here. Dhāmeśvara is He. Though my aspiration is innately towards *mādhurya-rasa*, but still I went to Nityānanda Prabhu to give me admission here, that the rest of my life I may pass.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi
[From Narottama Dāsa Ṭhākura's *Manaḥ-śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Mahāprabhu. And by the grace of Mahāprabhu we can enter into *mādhurya-rasa* and Rādhārāṇī, all these things. That is our way chalked out by our spiritual masters. And we have got great regard for that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And sometimes I've heard it said that if you similarly, if you want to get the mercy of Nityānanda Prabhu you should approach the Jagāi and Mādhāi.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That the deliverance of Jagāi and Mādhāi, that is also who have no *acāra*, no *vicāra*, neither real conception of divinity, nor any holy practices, pure practices. And that was all delivered in a great number. And there it attracts us to think of the presence of Nityānanda Prabhu. Nityānanda Prabhu's presence, why? There were so many who had no such pure *acāra* and *vicāra*, they were taken direct to the higher position. So the potency, the great mercy of Nityānanda is to be located there. So what I have said that is also corroborated, as you say, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He himself told me, Swāmī Mahārāja, that, "I have taken them from a country where no question of any food restriction, or the consideration of purity or impurity of food, nothing of the kind, and also that of sex. So from that we have come then to you all. So much I have done and you must give attention to them properly. You must not be unmindful to them." Because he told me that I can't deny, not only once but several times he repeated this to me, "I have done so much and you must be sympathetic to them. They are recruited from such

lands. They have no consideration of all these things." So this is from Nityānanda, this shows that Nityānanda's presence in him. Anyhow, it was suggested in my mind, they may take or not take, it doesn't matter, what to do? Hare Kṛṣṇa. I am innocent and sincere in my remark in that way as I have conjectured, I could conjecture.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes our Guru Mahārāja used to chant the verse,

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So, can you explain what that verse means?

Śrīla Śrīdhara Mahārāja: Yes. *Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale*, the real purport of Śrī Caitanyadeva was established by whom, in this earth? He's my Gurudeva. *Śrī caitanya mano'bhīṣṭaṁ*, what Śrī Caitanyadeva wanted to do in this earth, *mano'bhīṣṭaṁ*, he reminded to do in this earth, *caitanya mano'bhīṣṭaṁ. Stāpithaṁ yena bhūtale*, and that was propagated in this world. What Śrī Caitanya willed, and that was translated into action in this world by whom? That is Gurudeva, *mano stāpithaṁ yena. Svayaṁ-rūpa*, this is in the line of *mādhurya-rasa. Svayam-rūpa*, Rūpa Goswāmī, *svayaṁ-rūpa*. *Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale / svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ.* "When," about that Rūpa Goswāmī, "will take me, will attract me near his feet?" That is the literal meaning. "What Caitanyadeva wanted to do, that has been done by Rūpa Goswāmī. And when that day, fortunate day will come when he will attract me near his feet, Rūpa Goswāmī?" The *svayaṁ rūpa*, that does not mean *svayaṁ rūpa* Bhagavān Kṛṣṇa. The propagation is not His business.

[About fifty five seconds of Bengali (?) conversation]

Dhīra Kṛṣṇa Mahārāja: Who composed that verse?

Śrīla Śrīdhara Mahārāja: Who composed? As far as I remember by Narottama Ṭhākura.

Govinda Mahārāja says that the reading is not *svayaṁ rūpa*, Rūpa himself, *svayaṁ rūpa* means Rūpa himself, but *svayaṁ rūpa*, this *rūpa*, that *rūpa*, that is *sva-ayaṁ rūpa*, that *rūpa*. *Śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale*, that *rūpa* who has installed here the, what are desired by Śrī Caitanyadeva, when such *rūpa* will take me near his feet, draw me to take my position near his feet. That is the verse.

[About one and a half minutes of Bengali (?) conversation]

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

Nityānanda's duty is to take ordinary persons to Gaurāṅga. And Gaurāṅga came to take them to Braja *līlā*. *Yathā yathā gaura*: Nityānanda Prabhu preached about Gaurāṅga. "You could not reach so high, you just come to Gaurāṅga. That will be the easy thing." Anyhow He tried His best to take persons to the feet of Gaurāṅga. And then you will get it.

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

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

[*Caitanya-Candrāmṛta*, 88]

"Automatically you'll be led to Rādhārāṇī." Prabodhānanda says. Mahāprabhu asked Nityānanda Prabhu, "Go and preach about Kṛṣṇa in Gauda-deśa, Bengal." But Nityānanda Prabhu came and He began to preach about Śrī Caitanyadeva, not Kṛṣṇa direct, short cut. "Anyhow come to Gaurāṅga and the rest Gaurāṅga will see for you."

Bhāratī Mahārāja: Mahārāja, in *Caitanya-Bhāgavat* it says that when Lord Caitanya sent Him, there were twelve persons with Him, twelve *pracāras*.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: *Dvādaśa pracāra*, with Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: *Dvādaśa* Gopāla, they were assistants, there *Dvādaśa* Gopāla in Braja. Nityānanda as Baladeva and other *śakhya-rasa* group in Vṛndāvana, they came here and they're known as *Dvādaśa* Gopāla, twelve intimate friends of Nityānanda or Baladeva. With their help Nityānanda began to preach here.

Bhāratī Mahārāja: Mahārāja, where is that verse *dāsyāya te mama raso 'stu*?

Śrīla Śrīdhara Mahārāja: It may be *Vilāpa-kusamāñjali* [16] perhaps of Śrīla Raghunātha Dāsa Goswāmī. This verse is made by Raghunātha Dāsa.

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

"I am not up to mark of serving the Lord in the confidential way of *śakhya*. That is higher. That is too much for me. My aspiration is anyhow to get a position amongst the servants of the Lord. I pray that my real, my sincere tendency be towards the service of a servant, and never to such a higher degree as to render confidential service to the Lord. I have no such audacity." So *śakhya-rasa* he says, "Who is he?" Who is considered to be the Ācārya of the highest *mādhurya-rasa*, the *prayojana* Ācārya. That's Raghunātha Dāsa Goswāmī, he says that, "I pray that I may not have any audacity to come into the confidential service of Kṛṣṇa. But I pray that my sincere flow may go to the ordinary servant group, that I pray, *raso 'stu satyam*, that my attraction really may go to there in the lowest rank."

Dhīra Kṛṣṇa Mahārāja: Yes. And Mahārāja, Uddhava, this, *āsā maho caraṇa-renu-juṣām aham syām*. So he's praying, *gulma*, to be like a creeper, or…

Śrīla Śrīdhara Mahārāja: He aspires after a birth of a creeper or shrub in Vṛndāvana so that automatically the feet-dust of the *gopīs* may come over them.

āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Gaura Haribol. Nitāi Caitanya. Nitāi.

End of 81.08.18.C_81.08.19.A

Start of 81.08.19.B

Akṣayānanda Mahārāja: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.*

Śrīla Śrīdhara Mahārāja: *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*.

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

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

Akṣayānanda Mahārāja: What is the explanation of that?

Śrīla Śrīdhara Mahārāja: Explanation? He says, "I am neither a *brāhmaṇa*, *nāhaṁ vipro na ca nara-patir*." *Varṇāśrama*, He's discarding *varṇāśrama* _____ *varṇāśrama dharma*, leaving, abandoning, leaving away the *varṇāśrama dharma* going up. "I am neither a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya*, nor a *śūdra*. My identification is not with any of them. Then I'm neither *brahmacārī*, nor *gṛhastha*, nor *vānaprastha*, nor *sannyāsī*. *Varna* and *āśrama*, four *varna* and four *āśrama*, I am none of them. But what is my real identification? I am a person who has got the highest sincere aspiration for the servant of the servant of the servant of the servant. That position, of whom, *prodyan-nikhila-paramānanda- pūrṇāmṛtābdher*, that conscious ecstatic embodiment who can command the whole of the universe, whole infinite, that absolute ecstatic joy embodiment, *prodyan-nikhila- paramānanda-pūrṇāmṛtābdher*. That sort of, who is He? The *gopī-bharttuḥ:* the master of the *gopīs*, the *paramā* of the *gopīs*, lover of the *gopīs*. *Pada-kamalayor dāsa-dāsānudāsaḥ*, I am the servant of the servant of the servant."

I told once that this is like a telescopic system in Vaikuṇṭha. A telescopic, mainly, generally a spectacle, it comes between the seer and the seen, the spectacles. Generally it may be thought that it will hamper the sight, but it improves. So in telescope so many glasses are placed. Apparently it may be thought that so many glasses must disturb the real sight, but no, that helps that. They help them. So as many glass, so far we can see. So, master, master, master, master, guardian, guardian, guardian, they take something and from them, some distance, they give some assistance, the many guardians will help me from far off, very fine thing, they will help me to bring in my sight. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, *gopī-bharttuḥ pada-kamalayor dāsa-dāsā*, then *dāsa*, his servant, his servant, his servant, his servant I want. He says that this is the real clue to take advantage of the telescopic system. So much, the *kṛpa*, the grace of the first, second, third, fourth, so many Gurus, the *kṛpa*, that will come from so many Gurus that will help me. So don't go up but try to go down, then you'll be benefited much. That is the direction. In the Rāmānuja section also there is a,

vrtya vrtya tavichar ca vrtya vrtya ca vrtya para lokanatha [?]

The real devotees who know the real clue, they don't want to go up. They really realise that to go down, to become the servant as much as I can go down I will get greater benefit. This is a peculiar thing in Vaikuṇṭha. In the land of exploitation we want to be master, but the land of service, mainly the land of service, so we must not be afraid of the service. The serving, that is the real nectarine, serving, service of real quality, total quality. Here, service are all relative things of exploitation, partial exploitation in different ways. But there, the land of pure service, and service is the capital. So, like a contractor, as many business's he can capture he may make more money, more gain. So as many masters we shall be able to gather, we might be so rich, and so much gainer we will be, as many masters we shall have. And here the opposite, as many servants I shall get, I will be able to do many works through them. But there, the opposite, as many masters I shall get I shall derive benefit from so many directions. My income will come from so many directions. Service life is like the opposite thing to be understood, to be felt, the service. From the feeling of exploitation we cannot have a real conception of what service is. Service is life giving. That is beneficial. That is not a burden. That is real health, that is sustainer, service. So, their competition that I shall become servant of the servant of the servant, in this way, this is not insane, this is not show, neither this is a fashion of polite modesty. It is the reality. That by serving we thrive, and receiving service we go down. So Vaiṣṇavas generally do not allow anyone to serve them, but they're eager to serve, but not to give their service to others. That is the very nature. The gain is there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svayaṁ rūpa*, *svayaṁ* - this, that *rūpa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svayaṁ rūpa* means Rūpa Goswāmī himself. *Svayaṁ manasa ayam, svayaṁ rūpa* _____ [?] Hare Kṛṣṇa. Nitāi. Nitāi.

Swāmī Mahārāja, when he's just coming down from the plane and going away, so many newspaper reporters surrounded him and put many questions, and one of them I remember. "You are selling, your mission is maintained by the output of the sale of your books," or something like that. "How you get the money to maintain your mission?"

He simply told, "Yes."

"And you sell the body and live on that, sell the books and live on that."

"I am giving you books and you are giving money to me. In this way I go on." Ha, ha, ha, ha. He did not come to the point of selling. That *brahma-vidya* is taken into market for sale. He avoided that. "I am giving you books and you are giving money."

In this way it is going on, so simple things, the simple thing is this. What I say sincerely, as I think, as I have heard from Guru Mahārāja and accordingly collected from the books, and if you have any attraction for that, you will love me. What I say, if that attracts anybody then he will be affectionate to me. Easy thing, no other complication should be taken here. What I say, if you think it, it is the desired thing what Swāmī Mahārāja told, these sayings are also of similar nature. What he says, this is also of similar nature. The words that attracted us towards him, the meaning contained in his words which attracted us, we find the same thing here. So this is our place of attraction. A simple thing, whoever will take, will appreciate, the subject is not of mine, my Gurudeva's. And he will say it is from his Gurudeva, in this way, Gaurāṅga.

We came to Gauḍīya Maṭha, why? Attracted by the charm and the realistic spiritual substance of the subject matter and as it was dealt by our Guru Mahārāja attracted us, no other things, attracted by the spirit of his advice, we joined the mission. And as long as he lived that was, of course, we also read scriptures also, but the standpoint we get from him, and in that light we tried to understand, and we did understand. This is our impression. That he gave us the key to the scriptural safe, the key to the almirah where spiritual books are, Guru Mahārāja gave us, supplied the key. So with that standpoint, that angle of vision, we've gone through other scriptures also. And we are satisfied, we are attracted more and more, and now we are doing that thing. Scripture is there and different interpretations are also there, from Śaṅkara, Rāmānuja, this, that, many. But the angle of vision that was given in the line of Mahāprabhu by our Guru Mahārāja, that attracted us really. And we are his servants. And we are his servants, or servants of the servant, etc.

That is, nothing else, I am there, and it is their words, Vaikuṇṭha *śabda*, the *Nāma*, Name, Name means sound representation of the Lord. Through sound, the sound is the medium, and *śravana-kīrtana*, the medium of sound. What news comes to my heart, that has captured me, that has taken me, and in consonance with that I shall move. Anyone who will come to help in that way, in that journey, he's my friend, and who hinders, he's no longer so. The main thing is the response of my heart to the sound aspect of the Lord, the *artha*.

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

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

I sometimes tell that when Aurovinda he absconded, Aurovinda, he was the founder of the Revolutionary School of India in the beginning. And one Mr Norton, there was a case, Aurovinda is not found, then Norton was pleading in the high court. "Where is Mr Aurovinda?" He told in a

newspaper when he found any article, "Here is Mr Aurovinda." He told. "Here is Mr Ghosh. This writing cannot but be of him."

So sound, that style of the sound, the meaning, that can locate us where we are, what are our interests, the *artha*, for which we are out - the charming representation of the Lord through sound. Gaura Haribol. The friend and foe, so many, the father, mother, son, so many kinsmen, they become enemy to a religious man. And who are unknown, he may be friend. That is the acceptance and elimination, progress means this, that acceptance and elimination, that is *goti*, progress means that. Elimination of the environment, then only when finally settled, then fixed circle there. The Guru, they all come to help me, and by, as an order supplier I may work there. And I shall think if I am utilised in the post of order supplier I have attained my destination, I have come to such a position here.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi Caitanya.

Bhāratī Mahārāja: So Mahārāja, our *sukṛti* determines our inner interest.

Śrīla Śrīdhara Mahārāja: *Sukṛti* is of two kinds, first *ajñāta-sukṛti* then *jñāta-sukṛti*, and *sukṛti* makes us float on the surface and helps us to recognise the proper thing. That is it comes from *nirguṇa* and it helps us to make us understand what is *nirguṇa*, unconsciously draws us towards that, first unconsciously then consciously draws us towards *nirguṇa. Saguṇa* means the local provinciality. *Nirguṇa* means of infinite consideration. The finest and most fundamental plane is *nirguṇa* and I want to be a member of that plane. The wave I shall receive and I shall respond, that is in *nirguṇa*, to live and move in the *nirguṇa* plane, to receive the instruction and to do accordingly in the *nirguṇa* plane, giving up all local prejudice. Kṛṣṇa *vaṁśī*, that sound will make us cry, make us dance, make us sleep, everything. The intimation of that plane, wave of that plane, then I am *nirguṇa*. I have no selfish suffering or enjoying; all enjoying, all enjoying, plane, the joyous plane, *nirguṇa*, and no responsibility of my own. Purely, wholly, harmonised, or adjusted with the universal will, that is Kṛṣṇaloka. Without caring for laws and rules even, nothing but Kṛṣṇa's satisfaction, just to obey the direction of that wave, no consideration of anything else. That is *nirguṇa*.

Guṇa means disease, *sattya, raja, tama, bhava-roga*. This is a diseased part of the world, this *brahmāṇḍa*, that is, disease generally may be classified as sprung up from exploitation or renunciation. Exploitation and renunciation, then service, constitutional according to law, and then automatic, actuated by the motive of love, that is *nirguṇa*, the highest plane of Braja. Uddhava aspires after that, and there also the highest quarter is that of the *gopīs*. So much sacrifice, so much intensely that none could catch or accept the *nirguṇa* will of Kṛṣṇa.

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

In Rāmānanda Rāya, the last step by step approaching towards the highest, the last, "I do not know anything, only actuated by the motive. By the attraction I am guided. I do not know right and wrong, nothing of the kind."

Just as Swāmī Mahārāj told, "We are giving books, they are giving money. Kṛṣṇa demand coming, I am supplying. I do not know anything else. I do not want also to know anything else.

His demand, my supply, I am only conscious of this fact, nothing else. I don't care for anything else. His *vaṁśī milan*, I am madly running; these two things, I am not conscious of myself or the paraphernalia, favourable or unfavourable. The call - I am running, I don't know anything else."

The absolute position is such, the autocratic rule in its highest conception. The autonomy is such intense, such intense autonomy and autocracy. That is desirable or *advaita, advaita-advaya* in its highest conception will be like that, and *vilāsa-advaya*, a dynamic *advaita, advaita* not static equilibrium, but moving, dynamic *advaita. Advaita* and dynamic, that is like this. Call, 'yes, that is *advaita*.' No difference between the caller and the supplier, minimum demand, that is *advaita*, *advaya-jñāna*, dynamic. And the real plane of satisfaction, joy, ecstasy, whatever you may say, is there. That is the depot, the absolute depot of *ānandam*, *saṁtoṣa*, satisfaction, relief, whatever it may be called. The depot, *ānandam*, of beauty, beauty behaves in its own land in such a way, the law of beauty is such, it does not care for anything else. Capturing, capturing, that is the only capacity, attribute of beauty, and the captured are mad. Whatever is wanted, it does that, autonomy, *advaya-jñāna* in its highest position, highest degree.

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

[Speaks Bengali (?) for about twenty five seconds]

Without Nityānanda everything is vacant. Ha, ha, ha. Bāladeva's position is such. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. Nitāi. You don't know who gave you birth, ha, ha, ha, something like that, you don't know your mother who has given you birth. So to be indifferent to Nityānanda is like that. Without Nityānanda, no admission in the...

[Bengali (?) conversation for about twenty seconds]

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.
_____ [?]

...may not be known to anyone only conjecture. Śrauti Mahārāja may know that. I am not sure but he has got some extended study of all these *Purāṇas*, beyond them, So he may know that.
_____ [?]

Vedaiś ca sarvair aham eva vedyo [*Bhagavad-gītā*, 15.15], that line. *Veda mata Gāyatrī* must lead to Kṛṣṇa. With this basis, this foundation, I have tried to evolve the meaning of Brahma *Gāyatrī* to Kṛṣṇa conception _____ [?] *Rādhā-dāsya*, that is the object of *Gāyatrī*, *Rādhā-kiṅkarā*.

Devotee: There's something in the *Tattva-sandarbha, Ādi-Purāṇa*?

Śrīla Śrīdhara Mahārāja: _____ *Prapanna-jīvanāmṛtam* [?]

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-vinirṇayaḥ

gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra. Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa Purāṇa*]

Śrīmad-Bhāgavatam is *Gāyatrī bhāsya*, so what *Śrīmad-Bhāgavatam* has given as the conception of our highest duty that must be within that thing. *Artho 'yaṁ brahma sūtrānāṁ*. About *Śrīmad-Bhāgavatam* this has been related, *artho 'yaṁ brahma sūtrānāṁ*, the meaning of *Vedānta-sūtra. Bhāratārtha-viniṛṇayaḥ*, and the real meaning of *Mahābhārata* has been drawn to be such, the *Śrīmad-Bhāgavatam. Gāyatrī bhāṣya rūpo 'sau, Śrīmad-Bhāgavatam* is the elaborate explanation of *Gāyatrī*, so *Gāyatrī* has to come to the line of *Śrīmad- Bhāgavatam*. In *Garuda Purāṇa* it is mentioned. *Vedārthaḥ paribriṁhitaḥ*, and all the meanings from the *Veda* have been given here in full-fledged form in *Bhāgavatam*. So:

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

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

The full-fledged form of theism in *Śrīmad-Bhāgavatam* is drawn from the *Vedas*. So in the line of *Bhāgavata* the *Gāyatrī* must come. And the highest gift of *Bhāgavatam* is *Rādhā-dāsya*, *gopī-dāsya*, and that must have to come from *Gāyatrī*. So in that way it has been evolved. In *Prapanna-jīvanāmṛtam*, you have got, and just on the cover you will find that in *śloka*.
_____ [?]

Śrīla Govinda Mahārāja: _____ [?]
gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi _____ [?]

Bhāratī Mahārāja: Śrauti Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: May know, because he had extensive study, more than myself, only he has got.

Bhāratī Mahārāja: He's in Yaragram [?]

Śrīla Śrīdhara Mahārāja: Yaragram _____ [?]

Anyhow his place is Yaragram. You could write a letter to him.
_____ [?] Five months younger.

Devotee: Only months?

Śrīla Śrīdhara Mahārāja: Months _____ [?]

Bhāratī Mahārāja: He's Guru Mahārāja's relative?

Śrīla Govinda Mahārāja: Nay, a God-brother. In Chapahatti Gaura-Gadādhara Maṭh, Gaura-Gadādhara Maṭha, he's the Maṭh commander, in charge.

Śrīla Śrīdhara Mahārāja: Maṭh commander, in charge, of the service of Gaura-Gadādhara.
_____ [?]

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ___ *citram vedānta-sūtra*. The credit is there, the credit of the Absolute is here, *vidya syamanyam*, to harmonise the opposite, *tasmin na citram.* That is not wonderful, not strange there. It is His nature. By nature He's so, that He can harmonise the opposites of different natures and different stages. *Bahu* and one, many and one, plurality and unity, plurality means diversity. _____ [?] *santam śivam advaitam*.

Peace, cooperation, no, mutual help not cooperation. *Santam*, peace first, next *śivam maṅgalam*, and then *advaitam*, in one, vanishes. This is Brahma formula, the Brahma *dharma* formula is this - *santam śivam advaitam* - first peace and then *maṅgalam*, and then *advaitam*, nothing, all..., *santam śivam advaitam*. Ours is *satyam, śivam, sundaram*, truth and goodness and beauty, progressing. Beauty is the original, then the outcome, the goodness is there, all goodness is beauty, harmony. In English terms *ānandam* means harmony. *Satyam* that is the conception of truth, truth developed into *śivam*, into *maṅgalam*, that is auspicious, good, and then *sundaram*, charming. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The eye is opened by Gurudeva, see, the standpoint, the angle of vision, is supplied by Gurudeva, angle of vision, standpoint, standard bearer. That is everything. Everything is there but the only necessity is to get the angle of vision, how to see.

There is no objection for any eating, but learn how to eat, that is *prasāda-sevā*. Otherwise you'll be in bondage, you'll be caught in the net. Learn how to eat, *yajña-viśeṣa*, if offered to

Kṛṣṇa take the *prasādam*, the process of eating. Otherwise you will be caught in the net if you devour anything. It is not a place of anarchy that anyone will devour anyone. It is not a place of anarchy. The stern rules of the environment always watching over you. And you cannot do but eating, *jīvo jīvasya jīvanam* [*Śrīmad-Bhāgavatam*, 1.13.47], one *jīva*, one animal must devour another animal for the upkeep of his body. It is unavoidable, to eat is unavoidable, for living. But learn how to eat. So not to eat, that is not the conclusion, the necessity is how to eat, learn it. How to live, because living is painful so do away with the life, no, learn how to live, that is necessary, that is the constructive way. That is Vaiṣṇava thinking.

And Buddhist and Māyāvādī thinking, "Do away with the life, existence, because life is painful and also leading to the pain, continuous pain. So do away with the life."

But Vaiṣṇava Ācārya's say, "No, life is happy, only learn how to live. Everything is all right. You set yourself accordingly." This is specially the direction of *Bhagavad-gītā, yogaḥ karmasu kauśalam*. Just learn what is the *kauśala, kauśala* means the art of solution, *kauśala*, the skilfulness, the art of skilfulness, the art of handling wisely, wise handling, *kauśala. Yogaḥ*, learn *yoga*, the secret mystery of life, then you will thrive.

[buddhi-yukto jahātīha, ubhe sukṛta-duṣkṛte
tasmād yogāya yujyasva, yogaḥ karmasu kauśalam]

["A person who is not motivated by desire to enjoy the fruits of their action rids them self of both good and bad deeds within this very life. Therefore, engage in the path of selfless action, since such *buddhi-yoga*, or equilibrium in selfless action, is certainly the art of action."] [*Bhagavad-gītā*, 2.50]

End of 81.08.19.B

Start of 81.08.20.A

Śrīla Śrīdhara Mahārāja: Only one? Ha, ha, ha, ha.

Devotee: To begin with.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: In the transcendental world, especially in Goloka, the language spoken is Urbhasi [?] and in one section or the other section, in Mahāprabhu's section. So where is Sanskrit Mahārāja, to be found?

Śrīla Śrīdhara Mahārāja: Sanskrit is also there in both places. In Navadwīpa so many Sanskrit scholars, Mahāprabhu Himself Sanskrit scholar, and in Vṛndāvana also Garga Muni and others, and in Mathurā they're all Sanskrit scholars.

Devotee: But Kṛṣṇa cannot understand Sanskrit – in the sense of that in His particular *gopa līlā*.

Śrīla Śrīdhara Mahārāja: *Gopa līlā*, He might have heard partially, but then He studied from Sandīpanī and others. But that is in Mathurā *līlā*. In Vṛndāvana *līlā* mainly _____ but some communication with Sanskrit *paṇḍits* also there.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. We may think *aprākṛta*, that is broader, wider, so when Vṛndāvana, that is the broadest, the widest, we think, so everything must come within, the Sanskrit will come within *vraja-bhuli*. The grandeur is within the plainness of Vṛndāvana. In every respect that should be the origin. So Sanskrit is the product, we may think in that way.

Bhakti Caru Swāmī: This is a real revolutionary concept Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. It cannot but be. That must be the origin. Just as we have our Vedic culture here, and tradition, and the present European *paṇḍits*, the scholars, they say, "No. First the origin of civilisation from Misha, or Babylon, or here, there," the empirical scholars they're of particular opinion. But our opinion, we do not accede by that. So also, when we once accept that *aprākṛta* is the origin of everything, so whatever is there it may be so plain, the grandeur of Vaikuṇṭha, that is there within.

In Svarūpa Dāmodara and Śrīvāsa Paṇḍita's talk, in Herā-Pañcamī day there, *Caitanya-caritāmṛta*, [*Madhya-līlā*, 14.214-229], Śrīvāsa Paṇḍita is speaking in favour of Vaikuṇṭha; the so many grandeur, so many things. Svarūpa Dāmodara says, "Don't, you are Nārada temperament Śrīvāsa. You appreciate more about Vaikuṇṭha, and majesty, grandeur there. But don't you know, can't you remember that Vṛndāvana, they do not like this *ratnam*, but it is there and suppressed. Where it is, the poor they adore much the gold and the jewels, but those who have got enough jewels and gold, they like the flower and the leaf, all these natural, simple things. So that is suppressed there. *Kalpa-vṛkṣa*, then *cintāmaṇi*, all these things, anything can produce anything there, the original place."

So once we admit that to be the original position, by deduction everything will come. Whatever gorgeous or dignified, everything must come from there. What is there, that is the acme. By mathematics, by logic, we are think, regulate our thoughts in that way. What do you say?

Dhīra Kṛṣṇa Mahārāja: I was just wondering, is that Śrīvāsa of Pañca Tattva?

Śrīla Śrīdhara Mahārāja: Yes, Śrīvāsa of Pañca Tattva.

Dhīra Kṛṣṇa Mahārāja: So how is he – he's in Pañca Tattva with Mahāprabhu and he has so much appreciation for Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: That means, he's Nārada, and then you can say he's pleading for others to understand. He's pleading from the opposition party to make it known to the public. You may take it in that way. Hare Kṛṣṇa.

Devotee: _____ *Prapanna-jīvanāmṛtam* _____ [?]

Bhakti Caru Swāmī: Ultimately _____So unanimously and quite spontaneously you came to one title, that, The Nectar of Surrender.

Śrīla Śrīdhara Mahārāja: Nectar of Surrender or Surrendered? Nectar in the life of the surrendered people, *Prapanna-jīvanāmṛtam, Prapanna-jīvane-āmṛta*, those that have come to take refuge, this will be like nectar to them. That was my conception previously. It will be nectar to whom? Those that have surrendered, it will be nectar to them. Otherwise, ordinary people may not...

Bhakti Caru Swāmī: It will be poison to them. Give up this, give up that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. It will be nectar in the lives of who have surrendered. There the real *adhikārī*, there, it is meant for them.

Jīva Goswāmī has written in his book _____ *savatopita* [?], "Those that have got faith in such, in *Veda*, in *Bhāgavatam*, they're to read this book. Otherwise, I put a curse, so those that have no faith in this they must not come to read my book." Jīva Goswāmī has written in such a way. "You won't come, you unbeliever, you won't come to touch my book," in this way. "You are unbelievers, it is not meant for you – sealed. Only who has got faith in such and such things, it is only for them. You are discarded, you ordinary public discarded, *savatopita* [?], you must not touch my book. You will understand it otherwise."

This is also a custom. At least if one comes, ventures to read, with some caution he'll come. The curiosity will be more – "Why he says so?" *Adhikarī- nirmnay*, who will come to read the *Veda* with *adhikāra, adhikāra*, if we have got no – attained the standard, then it will misunderstand, mutilate, all these things.

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

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

Śaṅkarācārya also says, just before *athāto brahma-jijñāsā*, "What is the meaning of this *athā*?" Śaṅkarācārya says.

Rāmānuja also says *athāto brahma-jijñāsā. Athā*, "What is the meaning of *athā*? *Athā* means *anantaram*, after this; after which, one has attained this *śama, dama, titikṣā*, all these. One who has controlled his senses, and his mental speculations, *śama, dama*, who has got a very tolerant and persevering spirit, *titikṣā*, and something, they will come to study this book."

In *Uttara-mīmāṁsā* of *Vedānta* Vedavyāsa has written, "*Athāto brahma-jijñāsā. Athā* means *anantaram*, after this; after which, after he has acquired such particular qualities, particular grade, then he will come to study this. Not for ordinary people, they will misunderstand, misinterpret, mutilate, and trouble will be created in the society. So for social benefit I say that only such persons will come and they will have proper clear understanding and then they will preach that to the public in inspired particular instalments and they'll be benefited, the public, so *athāto*."

Rāmānuja says, "No. *Athā* does not mean that. *Athā* means after finishing the *Pūrvva-mīmāṁsā* of Vyāsadeva, of Jaiminī, *Pūrvva-mīmāṁsā* and *Uttara-mīmāṁsā*, after one has finished the course of *Pūrvva-mīmāṁsā*, that is *niskarma varṇāśrama dharma*, then he will come to understand the study of this *Uttara-mīmāṁsā*. Then it will be beneficial to him. He has finished successfully the *karma adhikāra*, and then he will come to enter into the *jñāna adhikāra*." That is what Rāmānuja says.

And Baladeva Vidyābhūṣaṇa says, "Whoever he may be, this, whether *karmī* or *jñānī*, whoever he may be, *athā* means he must have *sat-saṅga, sādhu-saṅga*. From everywhere he has got the proper association of a proper *sādhu*, he's entitled to study this book, qualified to study this book, he will understand the real meaning."

In this way, so everywhere there's consideration for *adhikāra, yogyatā*.

Devotees: Fitness, ability, aptitude, qualification.

Śrīla Śrīdhara Mahārāja: Qualification, the standard of qualification he must acquire and then he will come to tackle this plane. And he will have healthy association.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare.

Akṣayānanda Mahārāja: Our Guru Mahārāja used to say, "*Athāto*, now that we have come to the human form of life, after coming to the human form of life."

Śrīla Śrīdhara Mahārāja: Only human form of life is not sufficient. *Sat-saṅga, sādhu-saṅga*, *sad-guru caraṇāśraya, sādhu-saṅga. Sādhu-saṅga*, anyone, one who has got the grace of a *sādhu, ya'o paḍa bhāgavata vaiṣṇavera sthane*.

[*"yāha, bhāgavata paḍa vaiṣṇavera sthāne / ekānta āśraya kara caitanya-caraṇe*]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

Even a *brāhmaṇa* is not qualified to read, to enter into *Bhāgavatam*. Mahāprabhu says, "Go to a Vaiṣṇava and then you will get the real standpoint of *Bhāgavatam* from him, how to approach *Bhāgavatam*."

Here was one Devānanda Paṇḍita, a *brāhmaṇa* of noted scholarship, he used to, *udarpana*, he was a professor of *Bhāgavatam*, and many used to come to hear from him *Bhāgavatam*. Śrīvāsa Paṇḍita he was an expert in the explanation of *Bhāgavatam* here in Kuliyā. The [Bhakti Prajñāna] Keśava Mahārāja's Maṭh is named after them, Devānanda Gauḍīya Maṭh. Devānanda, he was a scholar of *Bhāgavatam*, but he had the standpoint from the Śaṅkara School.

So Mahāprabhu, suddenly, one day, "Oh, here that Devānanda Paṇḍita, he...

Bhakti Caru Swāmī: He gives lectures.

Śrīla Śrīdhara Mahārāja: "He teaches *Bhāgavatam* to the students, so many students, but he himself does not know the real purport. He's spreading poison in the name of *Bhāgavatam*. I shall go and tear up his books." One day suddenly inspired with such spirit Mahāprabhu ran.

And Śrīvāsa Paṇḍita, and others perhaps, stopped Him. "No, no, that won't be well in You, anyhow."

Then one day Mahāprabhu met Devānanda Paṇḍita and told, "You teach *Bhāgavatam* to the students, but do you know it, what is there in *Bhāgavatam*? What nectar is there, you yourself do not know."

So in a very base, ridiculous way Mahāprabhu told,

Prabhu kahe pari purna _____ [?]

"One who has fed full belly, when he goes to the latrine – while passing stool he gets some relief. But you do not get that sort of pleasure also. That sort of pleasure also you do not get. What nectar, what taste, is there, and you mean fellow with mean mind you approach the *Bhāgavatam* and you teach in such a filthy way. What do you know about *Bhāgavatam*?"

Then, some other time, Vakeśvara Paṇḍita, Mahāprabhu's intimate devotee, he came and stayed – ah, what I wanted to say - Śrīvāsa Paṇḍita came one day to hear *Bhāgavatam* from Devānanda's *tol*, school. Then Śrīvāsa Paṇḍita when hearing *Bhāgavatam*, he's pronouncing the *śloka*, Śrīvāsa is understanding in his own way, and so many feelings coming, sometimes tears, sometimes shivering.

And Devānanda Paṇḍita asked his students, "Oh. That man has come to disturb us with all these lower sentiments, take him up, take him out."

So his students took Śrīvāsa Paṇḍita from there and left him outside.

And that enraged Mahāprabhu.

And anyhow, that Vakeśvara Paṇḍita he came to his house, who was the first disciple of Mahāprabhu. And he was the first successor in Rādhā Kantha Maṭha Purī, Vakeśvara Paṇḍita. After Mahāprabhu's departure Vakeśvara was in charge of that place where Mahāprabhu lived twenty four [twelve] years. Gambhīrā, Kāśī Miśra's Maṭha, Rādhā Kantha Maṭha. And that Vakeśvara Paṇḍita came here previously, and he had a private talk and Devānanda was converted.

"Yes. I did not know that such meaning may be in *Śrīmad-Bhāgavatam*. We were influenced by Śaṅkarācārya, the Brahman is all-in-all, and these are all *saguṇa, māyā*."

So when Mahāprabhu, after five years of *sannyāsa*, He came again to visit this Navadwīpa Dhāma, this Kuliyā, Vakeśvara Paṇḍita, [Devānanda Paṇḍita] fell on His feet, "I committed great offences."

Devotees: Devānanda Paṇḍita.

Śrīla Śrīdhara Mahārāja: Devānanda Paṇḍita. And Mahāprabhu, "Yes, you committed offences so much, not about Me as you have committed to Śrīvāsa Paṇḍita. Go and beg forgiveness from him. You will be absolved from your offences." Mahāprabhu told him.

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

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

[*Caitanya-Bhāgavat: Antya*, 3.541]

The Cāpāla Gopāl and many others that gave so many bad remarks about Śrī Caitanyadeva's Movement, they all came, "I could not understand Your outstanding personality and superiority, so I, we did much wrong against You unknowingly, unconsciously. Please forgive us."

"Oh, no, no, no, you've no offence, I say go away."

Gaura Haribol. Gaura Haribol. So *adhikāra, Bhāgavatam* also, and *sat-saṅga*, even a *brāhmaṇa* may not have a proper position to understand and to teach scripture. Only *sādhu-saṅga*, a good teacher, a good teacher is necessary to understand the *śāstra*.

Mahāprabhu asked Raghunātha Bhaṭṭa also, he was living in Benares, son of Tapana Miśra. Tapana Miśra was a devotee and scholar also. When Raghunātha Bhaṭṭa went to visit Mahāprabhu in Purī He told, "Don't marry, serve your parents, they're Vaiṣṇavas, and when they pass away you will go to Vṛndāvana and live with Rūpa and Sanātana. In the meantime you read *Śrīmad-Bhāgavatam* from a Vaiṣṇava teacher. *Ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta, Antya-līlā*, 5.131] Get the real standpoint, how to approach, what is the theme, what is its end, all these things. They will be able to give you real direction in your study."

So Baladeva Vidyābhūṣaṇa comes to say that, "He may be anyone, but he comes to a proper Guru, guide, then he's got the capacity to enter into the meaning of the book, of the scripture."

Akṣayānanda Mahārāja: Then it's said,

eka bhāgavata baḍa - bhāgavata-śāstra / āra bhāgavata - bhakta bhakti-rasa-pātra

So what is *bhakti-rasa-pātra*?

Śrīla Śrīdhara Mahārāja: Two *Bhāgavatas*, *bhakti rasa pātra* means the *sādhu*, one who is living the life of a *Bhāgavata, bhakti-rasa-pātra*, pertaining to Bhagavān. The book and the man, living scripture is *Bhāgavata*, Vaisnava is *Bhāgavata*. *Bhāgavatu bhakta bhāgavata*. So *Bhāgavata* is person and *Bhāgavata* is scripture, both.

eka bhāgavata baḍa - bhāgavata-śāstra, āra bhāgavata - bhakta bhakti-rasa-pātra.

[One of the *bhāgavatas* is the great scripture *Śrīmad-Bhāgavatam*, and the other is the pure devotee absorbed in the mellows of loving devotion.] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.99]

Akṣayānanda Mahārāja: What is the meaning of *bhakti-rasa-pātra*?

Śrīla Śrīdhara Mahārāja: *Bhakti-rasa-pātra* – a person who is filled up, a pot filled up with *rasam, raso vai saḥ, ānandam, pātra. Pātra* means person as well *pātra* means pot, two meanings of the word *pātra. Pātra* means the pot, glass, container; and he's also container, *pātra vecti*. *Deṣa-kāla-pātra*, the space, time, and person, *deṣa-kāla-pātra*, three factors of the world. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Devotee: _____ *Prapanna-jīvanāmṛtam* _____ [?]

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛtam, āmṛtam, prapanna-jīvane āmṛtam, prapanna-jīvane āmṛta svarūpam*, those that have surrendered this is nectar in their life. The nectarine in the surrendered life, nectarine in the souls surrendered, surrendered souls nectarine; it will sustain them like *āmṛtam*.

Bhakti Caru Swāmī: To those that have surrendered.

Śrīla Śrīdhara Mahārāja: To those that are surrendered, it is nectar to them. And they will live eating this. This is their food. If they go on doing it their life will be sustained as the food like *āmṛtam* to them.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, what inspired you to compose *Prapanna-jīvanāmṛtam*?

Śrīla Śrīdhara Mahārāja: When I came out to live alone, leaving away the association of the disciples of Prabhupāda I came to live alone I felt some sort of helplessness within me. And then I found that *śaraṇāgati* that is the indispensable necessity in the life of a devotee. I have left, or anyhow I am excluded from the company of Prabhupāda's association, I am helpless, but *śaraṇāgati* may come to my relief. So especially I came to think that what is *śaraṇāgati*? *Śaraṇāgati* will be the basis. And Bhaktivinoda Ṭhākura's *Śaraṇāgati* impressed me most, when I came to its connection.

ṣaḍ aṅga śaraṇāgati haibe yāṅhāra / tāṅhāra prarthanā śune śrī nanda-kumāra

["The youthful son of Nanda Mahārāja, Śrī Kṛṣṇa, hears the prayers of anyone who takes refuge in Him by this six-fold practice."] [*The Songs of Bhaktivinoda Ṭhākura*, p1]

"If I want Nanda-kumāra then I must have this six-fold *śaraṇāgati*." And I wanted to culture that. So I heard as much as, in that time, after coming from Maṭha, in my Maṭha life, I recollected them, as well as consulting with *Hari-bhakti-vilāsa, Śaraṇāgati*, Jīva Goswāmī Prabhu's *Bhakti Sandarbha Śaraṇāgati*, and Rāmānuja *sampradāya Śaraṇāgati*. And then I tried to collect them and to put them in a particular way as I thought best, and then began to write this book, that this may help others who will come in such position as mine. That was the reason. This question I was never asked so far. You have asked today. And I say what led me to compose this book.

Bhakti Caru Swāmī: New questions mean the possibility of new nectar Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: *Nicari sapna bangal* [?]

Śrīla Śrīdhara Mahārāja: I heard of Rabi [Rabindranath] Tagore's noted poetry but I have not gone through that.

Bhakti Caru Swāmī: It's more a nationalistic feeling...

Śrīla Śrīdhara Mahārāja: The orthodox, he blamed the orthodox system.
Hare Kṛṣṇa. Hare Kṛṣṇa. *Nijari sapna bangal* [?]

Bhakti Caru Swāmī: _____Rabindranatha Tagore, he had command of the language _____ [?]

Śrīla Śrīdhara Mahārāja: _____he could describe beautifully anything he touched; *kavi*. But Kalidās is also a notably, renowned *kavi*, but he's not Ācārya, his life was a filthy one we're told. So Rabi Tagore he may be a poet, but what is given to us that is not acceptable.

Professor Sanyal, our Nisikanta Sanyal, the writer of *Śrī Kṛṣṇa Caitanya*, a very blind follower of our Guru Mahārāja, and very strong, he was first follower of Rabi Tagore. Then when he came

to this School, in his diary he noted, "One who does not sincerely believe in a particular creed and he goes to write, eulogise that thought, he's a hypocrite." So, and he rejected Rabi Tagore from there. Hypocrite, *kapaṭā*, deceit, he's a deceit, *banchak*, deceiving agent is he who does not, who has no faith really in that creed but he's writing many things in its favour. So we must be very careful about them. He does not believe what he says, he does not believe it in itself. The man and his word is different. We must not believe such man. We should be rather very much careful when we shall meet him. What he says he does not believe that. He's a hypocrite; double dealing. That was found in his diary.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. _____ [?]
One Doctor came for treatment when I was a patient. "You have come, you have passed so many days in your red cloth, what have you got?" He wanted.

Bhakti Caru Swāmī: He's asking you?

Śrīla Śrīdhara Mahārāja: Hmm.

Bhakti Caru Swāmī: He had the audacity to ask you.

Śrīla Śrīdhara Mahārāja: "Have you got anything? You are passing so many days with red cloth."

Yes. I have, I may think that I have got so much as to say with boldness that what is written by your Rabindranath Tagore, all false.
[Group laughter] _____ [?]
The highest position in the culture of the present day, everything wrong and filthy, so much I have studied.

Bhakti Caru Swāmī: He must have been quite shocked. _____ [?]

Śrīla Śrīdhara Mahārāja: One of my friends in previous life he came to see me, "What have you got? Have you seen God?" In this way: straight question.

No, I have not yet seen, as you may think, to be seen.

"Then what have you got? So many days you have passed?"

I also told him that, your Vivekānanda and Ramakrishna, they've got nothing, and what they've said is all false. This I have understood.

Then he was very much depressed and went away.

That their sight, what they say, "That this is God, I have seen God," all these things are false, and nothing. That is *saguṇa*; that is *māyā*. That is not seeing.

Once, an important thing, while Calcutta Maṭha was in a hired house, Ulṭā Ḍāṅgā, at that time, in the beginning of the Maṭha, we came, perhaps that year or one year ago I'd come, joined the Mission, the day of appearance of Bhaktivinoda Ṭhākura was observed with some festival, and some *pandal* was to be erected on the street, and there meetings were going on. One

respectable *zamīndār* was taken by one of our, that Goswāmī Mahārāja, one of our God-brothers, was invited and he came to hear. And he asked Prabhupāda, our Guru Mahārāja, "I have got a very private talk with you."

Then it was in a dark night when it was arranged, two chairs were given a little far off, and Prabhupāda went there and that gentleman also, sat closely. Anyhow, I managed to take position little far in the dark night. That Prabhupāda may not be left alone, that was also my thought in the mind, and also, 'what does he say?' a curiosity.

Then that man taking his head possibly nearest distance to Prabhupāda's ear; "Have you seen God?"

Then Prabhupāda's answer was, "What is the good of saying that I have seen or I have not seen? As long as you do not know how to see, what is called, 'to see the Lord', you do not know, you cannot get any benefit by my mere statement that, 'I have seen or I have not seen.' You are blind to both the things, to both. First thing you should learn how to see God. You must get that sort of eye to see the God. Without that my statement, any man may say, 'I have seen.' Then, what of that to you? You may be deceived. 'I have not seen your God what you have concocted within you as God.' That may also misguide you."

So Prabhupāda's trying to see.

And he's repeatedly, "Have you seen, have you seen?" in this way.

And Prabhupāda is always sticking to his own point, "That will be of no good to you. You should know what is God and how to see, what is His sight; all these you must study yourself. Otherwise you'll be deceived by any man and every man by the mere statement that has got no value." In this way.

And our Mādhava Mahārāja, he was Hayagrīva Brahmacārī first, and then Mādhava Mahārāja, and his cousin-brother Nārāyaṇa Mukhergee, both of them first went to visit Katwa to see Mahāprabhu's Mūrti, and from there he came to see Māyāpur and went to see Prabhupāda.

Prabhupāda seeing two young men of fair complexion, he asked them, "Who are you? Where did you go?"

They told, "We went to see Katwa, to have *darśana* of Mahāprabhu's Vigraha there."

I heard from Mādhava Mahārāja.

Then Prabhupāda stressed, "Have you seen, could you see Mahāprabhu?"

"Ordinarily we have seen. But the way he was putting his question and pressing, 'Have you had *darśana*?' That raised some questions within us. Then he means something else, the real sight. Then yes, we have seen that as ordinary men are seeing. That is not seeing proper. If we want to see Him then we must have to get such eye and go to Guru."

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
[cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

"All these things he came in with, teaching. And then at that time we went away, but again we came with the proper seeing, how to see Him properly."

And then Hayagrīva Prabhu, he was Herambo Banerjee, once, as he told, he was working in a private European company, and suddenly by reading the book of Śaṅkarācārya he had some intense indifference to the worldly life and ran to Haridwar and went far up into the hills and stayed three days and nights there under a tree, and ate some bael fruits. Then he told to me, "I heard a sound. Go away, you will get *sad-guru*, the real Guru you will get, you go now." Then I came back, and generally I have come here." Consequently he told, this Mādhava Mahārāja. Herambo Banerjee, Ganeśa, and then Hayagrīva Brahmacārī.

Hare Kṛṣṇa. So how to see, the eye is necessary, the eye, *divya darśana. Divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram.*

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

That is another consideration. Arjuna had higher eye, but *divya darśana* to Arjuna had to come lower, in the lower strata then to have that sort of *darśana*. That is not the highest *darśana*. *Divivya* Kṛṣṇa, that is the highest *darśana*, and *vaṁśīdhari* more higher, more higher. So *divya darśana*, the *darśana*, the seeing of a lower type what Arjuna had to undergo, another *darśana*; though it is said there, *sudurdarśam idaṁ*, then that is in another side.

sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama
devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ

["Oh Arjuna, the chance to see Me as you are now seeing Me before you is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human-like form of truth, consciousness and beauty."] [*Bhagavad-gītā*, 11.52]

Dṛṣṭavān asi, present tense. When Arjuna could not tolerate that *divya darśana* he told, "I can't bear. You come to that in my level as I had experience of Your *darśana*."

Then He became *catur-bhuja* first and then *deva-bhuja*.

dṛṣṭvedaṁ mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana
idānīm asmi saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ

["O Janārdana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned."] [*Bhagavad-gītā*, 11.51]

"Now I have come to my normal position, *sa-cetāḥ*, *saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ*."

Then Bhagavān told, *sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama.* "Generally we may think that *divya-rūpa* that is very rarely to be found."

End of 81.08.20.A

Start of 81.08.20.B

Śrīla Śrīdhara Mahārāja:

[śrī bhagavān uvāca]
[sudurdarśam idaṁ rūpaṁ, dṛṣṭavān asi yan mama]
devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ

[The Supreme Lord said: O Arjuna, the chance to see Me as you are now seeing Me before you, is very, very rarely attained. Even the gods constantly aspire for a glimpse of this human like form of truth, consciousness, and beauty.] [*Bhagavad-gītā*, 11.52]

But interpreters say, "No, that *divya rūpa* that is applied to that *divya rūpa*, because *dṛṣṭavān asi, asi* means present tense, not *dṛṣṭavān*, that is past tense. *Dṛṣṭavān asi*, that is, "What at present you see Me, that is two handed figure." *Devā apy asya rūpasya, nityaṁ darśana-kāṅkṣiṇaḥ*. They can't, they generally say that *catur-buja*. And that *divya rūpa*, the whole thing within Me, that is a troublesome *rūpa* of Me. So that is not natural: naturally some unnatural. That is like to play the part of a magician. Everything is in Me. You see this, this, this, this." That is not *aprākṛta*. That is full of majesty of different types mixed together. So *dṛṣṭavān asi, aprākṛta rūpa, divya rūpa*. That is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya- līlā*, 21.101]

Of all His pastimes, that is very near to human, human life, human type; that is the highest. Rather, the human life has been created after His highest form of playful life. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: It has been created after, I mean...

Śrīla Śrīdhara Mahārāja: Model is there and the human society has been created after that model. The original, highest form is there. Kṛṣṇa. Kṛṣṇa. Gaura Hari.

Bhakti Cāru Swāmī: God made man after His own image. The Christians say.

Śrīla Śrīdhara Mahārāja: Yes. God made man after His own image. Hare Kṛṣṇa. And the Vṛndāvana *līlā*, ha, ha, most ordinary, most human, more than that even, like a debauch, *guṇḍā*. Stealing, lying, doing anything and everything, in a sweet way. Without that the servitors of those *rasa* they can't stay. Perhaps if He did not steal and did not make such boisterousness or so Yaśodā will die? *Audata,* roguery - impertinence? That was though externally Yaśodā is enraged, but otherwise if that impertinence is not there Yaśodā could not live. Such is her constitution. She's made of that stuff. There is a pleasure in toleration of the impertinence of the child. That is in *vātsalya rasa*, an important part of *vātsalya rasa* is there. Hare Kṛṣṇa.

...

Nimāi is absent? _____ [?] Gaura Haribol. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: Mahārāja, I was reading yesterday in the *Paramātmā Sandarbha*, descriptions in the *Paramātmā Sandarbha*, of how the living entity sees in the dream, dreaming state, in *svapna* he also sees. So what is that medium? What is the medium by which one sees in a dream? What kind of eye is that?

Śrīla Śrīdhara Mahārāja: The medium, is everything, the subtle body within, the subtle, the mental body, the mental system within, *sūkṣma-deha*. There is not only see, that eye, the ear, everything is there, the touch, everything is there. In our subtle body everything is there, what we find in the flesh and blood, it is there, everything. It is more akin than this external body. It is more perfect than this external body, the mental system. Everyone has got that system.

There is world, there is government, and Yāmarāja is the judge. A government is there. Without this physical body the mental body can live and move. And there is a region where there are different stages of mental body, living independently of this physical, the good and bad, of course within the area of *sattya, rāja, tama*, in this *brahmāṇḍa*, the mental body what we say ourselves.

And Rāmānuja says that our dream is not a false thing. There also we live many lives. In dream we feel pain and pleasure and thereby many of our *karma* is finished. Just as by this physical life by suffering bad *karma* vanishes, and by feeling pleasure, *puṇyam*, merit finishes. So also in dream, in a bad dream we feel some pains and some of our previous bad *karma* finishes. And in good dream when we're happy there also the *puṇyam* is finished thereby. That is life and that is real in this sense, in the mundane sense. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyam, in those stages, where are they? Not in the physical plane but in the mental plane. The world is there, mental experience.

Bhakti Cāru Swāmī: Janar, Tapar, Mahar, this is all mental experience?

Śrīla Śrīdhara Mahārāja: Yes, up to *sattva-guṇa,* Satya-loka*, sattva-guṇa*, the *guṇa-māyī*, the misconception according to its degree, it extends up to Satya-loka, up to Brahmā, Satya-loka. And then the negative side finished in Virajā, in *prakṛti*, and then the beginning of the other plane, Brahmaloka. And then Śivaloka, Vaikuṇṭha-loka, of variegated types. And then above, Ayodhyā, Dvārakā, Goloka, Dvārakā, Vṛndāvana, gradation is always going on up to Rādhā-kuṇḍa, Svayaṁ-Bhagavān, *rasa*, Govardhana *līlā*, Rādhā-kuṇḍa, according to the degree of the ecstatic joy. The standard of measurement will be *rasam, rasa, ānandam*. International measure is gold, they have got their own coins, dollar, pound, rupee, rouble, all these things, but international standard is gold. So *rasa* is the standard by which we can measure what is, that is the universal standard, *ānandam*, by which we are to measure what high what is low.

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

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

[*Upadeśāmṛta*, 9]

In this way: gradual improvement in *rasa. Raso vai saḥ. Akhila-rasāmṛta-sindhu. Rasa* is controlling the whole universe, seen, unseen, *rasa. Raso vai saḥ*.

Hare Kṛṣṇa. Nitāi Gaura Gadādhara.

Bhakti Cāru Swāmī: These higher planetary systems which are within this *brahmāṇḍa*, our existence, or the living entities existing within those planets, they all have *sūkṣma* body?

Śrīla Śrīdhara Mahārāja: Yes, even the trees, even the stones have their *sūkṣma* body, but not awakened sufficiently. The degree of awakening is there, different.

Bhakti Cāru Swāmī: No, the living entities on these higher planetary systems, they are already living on those planets in their *sūkṣma* body, not in this gross body of flesh and blood.

Śrīla Śrīdhara Mahārāja: Yes. We are told that Pitṛloka, generally the departed souls from the human body, if they under special order have immediate next birth they will live in Candraloka. Pitṛloka is Candraloka, and there day and night is one fortnight. So Pitṛloka, they may rest there. They do not want such food. So these *kishikaja,* all these calculations is not necessary for them.

They live on their pension what is sent from this world towards them, that *bhava*. The *sūkṣma-deha* lives on some mental pension.

Bhāratī Mahārāja: *Piṇḍu*?

Śrīla Śrīdhara Mahārāja: Mental pension. One mentally sending something that goes there and they live on that food. Pitṛloka, they live, generally they're located in Candraloka, in the moon. Just as one ghost may live in a particular tree, ghost says, "I'm living there in a particular tree," that mental affinity. So in general the Pitṛloka they live in Candraloka though Candraloka is not favourable for the souls with flesh and body, not a favourable place to live, but without this body only the mental body can live there. And live means only a mental association, their living means mental association. And they can also communicate amongst them, they're so many, the society, they can also communicate with them. Just as in Theosophy, the Theosophists they say that devoid, without this body so many souls can live, are living. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: They're living off the *piṇḍu* offering?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, by *piṇḍa-dāna*, they're offering here and the impression going to them. He's doing some deed, giving something, and the mental impression is there, and that is going to feed him, to connect. He has got that mental body and the mental impression is their food, not this physical thing. And if he offers to a good person then that will create greater effects there. So after offering *piṇḍa* that is given to good persons here; or even at least to the cows, they're innocent, not mischievous. Cows are the, amongst all the beasts cows are considered to be the most innocent birth, innocent form of birth. And after that they come to live in the human birth, it is supposed, the souls. After finishing their animal course, the last point they come to be cows and bulls. And then the ordinary course finished they come to get a chance in the human form to begin the free will action. But there they have got no free will, all work on intuition, so they do not acquire any merit or demerit. They're only suffering or enjoying the result of their former action. But only new action begins only in the human birth, especially in India, Bhārata-varṣa.

Bhāratī Mahārāja: So they're also subjected to starvation, hunger?

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: In Pitṛloka.

Śrīla Śrīdhara Mahārāja: In the Pitṛloka?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They may do sometimes, and they may die also. Because when that is finished – by transformation, may be transferred, this, this, there, somewhere else. That is not a permanent thing. That is, must be interval of time.

Akṣayānanda Mahārāja: If someone in the heavenly planets, their *puṇya*, if in the Svaga, somebody's *puṇya* becomes...

Śrīla Śrīdhara Mahārāja: Svaga is that of *puṇya*, when finished, generally he may come here to get another chance of doing good or bad...

Akṣayānanda Mahārāja: It is said they come...

Śrīla Śrīdhara Mahārāja: And even in a special case he may be hurled down to another section if his *pāpaṁ* is more intense. He may not always be allowed to come here where there is freedom of action, not always, but generally they may come.

Akṣayānanda Mahārāja: They say they come in the rain.

Śrīla Śrīdhara Mahārāja: Rain, yes; that is another thing. When *pāpa* and *puṇya* finished, they get the chance – the ordinary *pāpa puṇya* what was ripe, that is finished, they're thrown into the sky and with rain they fall, adopting, with some physical adopting connection they come here and they connect themselves mentally with some crops. In this way the crops with the food come to the male persons and they enter into the womb and then come with a body. That is also a particular process, but not always, there are exceptions also. Hare Kṛṣṇa.

Bhāratī Mahārāja: They're thrown into the sky, after dying.

Śrīla Śrīdhara Mahārāja: His association; that is their inclination or association with their, when they left in the chaos then gradually their *sūkṣma karma* evolves and takes to the particular, not always with human section but so many animals also. But with that first association with the gross thing and with that association they come to enter into different stages of this physical life. It is not unreasonable. Hare Kṛṣṇa.

Devotee: Generally the living entities go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Generally the living entities they go to the heavenly planets to get the results of their pious activities.

Śrīla Śrīdhara Mahārāja: Yes, by some pious activity they go up.

Devotee: And what about the result of their sinful activity? They go to the hellish planets? What about their sinful activity? I mean...

Śrīla Śrīdhara Mahārāja: Sinful? Must be classified either pious or heinous...

Devotee: But they're doing both sinful and...

Bhakti Cāru Swāmī: _____ [?]
They're committing both pious and impious activity.

Śrīla Śrīdhara Mahārāja: He says neither pious nor sinful, do you mean to say that?

Bhakti Cāru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] ...in the lower creation...
_____ [?] Without the physical body, only mental body...
_____ [?] Without this physical body one can feel pain of different types. That is *nāraka*. _____ [?] Ha, ha, a waste of energy. Hare Kṛṣṇa.

Bhakti Cāru Swāmī: Yes Mahārāja, it is a waste of energy to simply photograph some tree or some landscape. But when I'm doing it of a transcendentalist then it is *bhāgavata-sevā.*

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: What's that verse? *Ei baro karuna koro, vaisnava gosai.*

Śrīla Śrīdhara Mahārāja:

ei baro karuna koro, vaisnava gosai, patita pavana toma bine keho nai.
jahara nikate gele papa dure jay, emona doyalu prabhu keba kotha pay.
gangara parasa hoile pascate pavan, darsane pavitra koro ei tomara guna.
hari-sthane aparadhe tare' hari-nama, toma-sthane aparadhe nahika paritrana.
tomara hrdoye sada govinda-visrama, govinda kahena, mora vaisnava parana.
prati janme kori asa caranera dhuli, narottame koro doya apanara bali'.

[O Vaisnava Goswami, please be merciful to me now. No one except for you can purify the conditioned souls. Where does anyone go to find such a merciful personality by whose mere audience all sins go far away? After bathing in the waters of the sacred Ganges many times one becomes purified, but just by the sight of you, fallen souls are purified. This is your great power. The holy name delivers one who has committed an offence to Lord Hari, but if one commits an offence to you, there is no way of overcoming it. Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaisnavas are always in My heart. I desire the dust of your

holy feet in every birth I may take. Please consider Narottama dasa Thakura yours and be kind upon him.] [*Prarthana* – Narottama dasa Ṭhākura]

[*Gauḍīya Kaṇṭhahāra*, 3.40]

Gaura Haribol. Gaura Haribol. Nitāi Caitanya. _____ Nitāi. Nitāi. Gaura Haribol.

Akṣayānanda Mahārāja: ...we find that, which scripture?

Śrīla Śrīdhara Mahārāja: Perhaps in some *Upaniṣad* it is.

Akṣayānanda Mahārāja: I see, I see. I was curious.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Only give statement. No reason or rhyme there we find, because it is meant for the higher level where no possibility of any deception. For whatever is told, they the listeners take it as full truth, no doubt, no position of doubt, because there is no possibility of any deception. In that highest civilised plane the *Upaniṣad*, "You say this, this is this, and yes, it is that." No *tarka*, no reasoning, no doubt, nothing of the kind because the plane is such, this deception is unknown there. So *Veda, Upaniṣad, na tāṁs tarkeṇa yojayet*.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva*, 5.22]

Don't take your doubt and reasoning to that higher stage. This is unnecessary there. Only plain speaking, fare dealing, no trial of any, none wants to deceive, it is unknown there. So *Upaniṣad* he says in that plane, *Veda, Upaniṣad*, no rhyme reason. But when it came in lower level then of course the *smṛti* came, the *Purāṇa* came, to advise like friends, "Do this, you'll be benefited. Such man did that, he got this result. And he did bad things and a bad result. So my friend don't." This is like *Purāṇa*. And *smṛti* to apply the truth in our everyday life *smṛti* comes to our help. *Manmate atardhi.* And *kavya* it comes like the affectionate wife. "Do this, it will be good to you." Very sweet form *kavya* comes to advise us. It is the *Veda. Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet.* It does not come into the jurisdiction of doubt and reasoning and all these things. Don't drag all these filthy things to that sphere.

I told in one lecture, the mother is giving a sweetmeat to the hand of a child, her son. "Oh, it may be poison within, here, there may be poison. I must examine, go to the laboratory." Then this is a very harsh civilisation, deplorable thing. Affectionate and fair dealing is unknown. And there the *tarka*, the *vichar, yukti*, doubt, examination, inspection comes there: a filthy life. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Cāru Swāmī: Mahārāja, in Vṛndāvana, Rādhārāṇī is in charge of the Vṛndāvana Dhāma. She's the Dhāma _____ Now, in Navadwīpa Dhāma, Mahārāja, who is _____ [?]

Śrīla Śrīdhara Mahārāja: Here, Nityānanda Prabhu we may take, Nityānanda Prabhu.

Bhakti Cāru Swāmī: Balarāma, Lord Balarāma expands Himself into the Dhāma. The Vaikuṇṭha Dhāma is an expansion of Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Balarāma's facsimile that is Saṅkarṣaṇa, you may say. Balarāma is in Goloka standard, Balarāma, and His *vaibhava*, extended self, His delegated self in Vaikuṇṭha.

Bhakti Cāru Swāmī: And He Himself expands into the Goloka Dhāma.

Śrīla Śrīdhara Mahārāja: Goloka.

Bhakti Cāru Swāmī: Lord Balarāma.

Śrīla Śrīdhara Mahārāja: Yes. Goloka, Vṛndāvana, everywhere, but *sandhīnī*, that underground.

Bhakti Cāru Swāmī: *Sandhīnī-śakti.*

Śrīla Śrīdhara Mahārāja: And always active; only in *mādhurya rasa* passive. There, Rādhārāṇī's *vaibhava* having full play, and Balarāma passively, Yogamāyā, Balarāma and Yogamāyā of similar function. Both of Them combined conducting that, about the arrangement of the stage.

Bhāratī Mahārāja: Mahārāja, what is the position of Subhadrā?

Śrīla Śrīdhara Mahārāja: Subhadrā? In Bhadrā's position in Dvārakā, not in Vṛndāvana. There is one *sakhī* of Rādhārāṇī named Bhadrā. There are many *sakhī's* and Subhadrā name may also be found there. That is another thing. But what we find in Jagannātham, in Arjuna *patni*, that is within the Dvārakā *līlā*. Bhadrā is sister to Kṛṣṇa in Dvārakā *līlā*, nothing to do in Vṛndāvana.

Bhakti Cāru Swāmī: She's sometimes referred to as Yogamāyā, Subhadrā Devī?

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Cāru Swāmī: No, isn't she?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Cāru Swāmī: No, she's not that?

Śrīla Śrīdhara Mahārāja: When I used to write *Prapanna-jīvanāmṛtam* I had to think very deeply, and at that time I came in this position, that who; what will be the relation of Baladeva and Yogamāyā? I found within myself that Baladeva must be master of Yogamāyā. But I did not find it anywhere in the scripture. But anyhow, after calculating in the environment, analysing, I came to that they must have some connection. Yogamāyā is also making arrangement about Kṛṣṇa *līlā* and Baladeva is also doing. So Their relation must be very intimate. And perhaps Yogamāyā must be as if the wife of Baladeva, Balarāma. That was, that conclusion came to me. But then later on I found that Jīva Goswāmī he has also expressed such opinion, that Yogamāyā and Baladeva, similar. And Vṛnda Devī also very akin to them there conducting the affairs, Yogamāyā. Yogamāyā especially in the female circle, *śakti*, Balarāma, and Baladeva in the outer rather, male circle, something like that. But they two are the second layer. First layer only feeling His own ecstasy.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite `hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

And when extension begins we find the Balarāma and Yogamāyā. They're making arrangements for that transaction of Kṛṣṇa. *Rasāmṛta murtih rasa*, He's tasting Himself. *Rasa* is tasting Himself. *Cit rasa*, not this mundane *rasa*, the subject, and *rasa* is object. When *rasa* is Himself the subject, the highest subject, He's tasting Himself. *Sukha-rūpa kṛṣṇa kare sukha āsvādana.* Then it will gradually extend itself, or Himself, and we find Baladeva, facsimile of Kṛṣṇa. And Baladeva and as direct approach to Baladeva to the *mādhurya rasa*, is in the science of *rasa* it is not admissible, so He should extend Himself as Yogamāyā, His special potency Yogamāyā is going to perform. And another representation, delegation of Baladeva is the younger sister of Rādhārāṇī, Anaṅga Mañjarī.

Bhakti Cāru Swāmī: Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes. Baladeva as Anaṅga Mañjarī, He is there participating in the service of Rādhārāṇī. And Yogamāyā is managing externally, management in the hands of Yogamāyā, we find that way.

Bhakti Cāru Swāmī: Anaṅga Mañjarī is actually an expansion Balarāma, or a manifestation?

Śrīla Śrīdhara Mahārāja: Manifestation, His representative in that *rasa*, for that particular way. With that *abhimāna* of Balarāma He cannot enter, the science of *rasa* does not allow, the laws of

rasa, fine importance. So He has to go there as Anaṅga Mañjarī. We are told there. And as Yogamāyā potency the management department, extension, that is meant by Yogamāyā. All second hand, first hand Kṛṣṇa, then second hand helping Kṛṣṇa *līlā* from outside.

Dhīra Kṛṣṇa Mahārāja: But didn't Balarāma return to Vṛndāvana and dance *rasa* with the *gopīs*?

Śrīla Śrīdhara Mahārāja: Yes. That is separate. That is the group is a separate one.

Devotee: A separate group of *gopīs* were there.

Śrīla Śrīdhara Mahārāja: A separate group of *gopīs* with whom Baladeva, Balarāma showed *rasa*. The Goswāmīs, their interpretation and inner understanding says Balarāma makes *rasa* externally, but He's making *rasa līlā* of Kṛṣṇa within His heart. Ha, ha. Within His heart He's making *rasa* of Kṛṣṇa. His position is such, the wholesale dedicated position, dedicated personality to be faithful cent per cent to the central satisfaction.
_____ [?] His very constitutional position is such, He cannot do otherwise. That is His very nature, intrinsic nature. So all leading towards the satisfaction of Kṛṣṇa, the key is in His hand. Ha, ha, ha. And the master is autocrat. Ha, ha.
"But don't be jealous of Me. I am friendly to you. You are all My own. Don't be afraid."

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

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

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"Your anxiety will subside when you come to understand that everything is in My hand and you are My friend, and not foe. I'm in friendly relation with you all. But I'm all in all. Then you will find real peace at your heart. I'm all in all, but I'm your well wisher, I'm friendly to you."

When you come to realise this then you will get real peace. Otherwise you will have worry and no finishing of worry. The worry will finish only then, that who is controlling the whole, my

interest is represented there for favourable consideration. He's my friend. My representation is there, the cause is there, so no any miss-justice, no apprehension of any misdeed, miss-justice. Then only we can find peace within us. *Bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram.* The great master of all that we can conceive, *sarva-loka- maheśvaram*, and *bhoktāraṁ yajña-tapasāṁ*, and He's the recipient of everything, to the farthing, goes to Him only. And He's friendly to me. *Suhṛdaṁ sarvva-bhūtānāṁ*, not only myself but all real interest represented there in His consideration. *Jñātvā māṁ śāntim ṛcchati*, he can only attain real peace in heart. That my interest is insured in the highest quarter of management; then only, "Yes, I have no worry, no anxiety."

Gaura Haribol. Gaura Haribol. Gaura Haribol. But we find so many signs of impressions, anxiety, worry, in the *līlā*. That is something else. That is something else. It should not be reckoned with the life of this plane. And that will come under this category:

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

That union in separation: that is the highest form of union. Union in separation: that is the highest form of union. That cannot be assailed and challenged under any circumstances. *Bhitare ānandamāya, bahye viṣajvāla haya.* Apparently the painfulness but the inner position is more ecstatic intensity. *Bahye viṣajvāla haya, bhitare ānandamāya*. The whole thing is like this. We are to understand and follow it with particular attention, intelligence, and really only to be intelligible by faith only, *śraddhā, buddhi-grāhyam atīndriyam.*

[*sukham ātyantikaṁ yat tad, buddhi-grāhyam atīndriyam*
vetti yatra na caivāyaṁ, sthitaś calati tattvataḥ]

["The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul."] [*Bhagavad-gītā*, 6.21]

No precedence will come to prove, but faith can only go; no verification. No verification but faith alone can enter that domain. Infinite, if our faith, how much capacity our faith, tiny people as we are, how much is our faith? What may be impossible in this universe that our faith will be deceived that is a very tiny measurement, our faith, how much expansion we may boast to have? The infinite. So why should we be very miserly in our faith? That is suicidal. Faith will go first then the research comes. In this world also the faith goes, the intuition goes first then comes the research in this mundane world. So faith, unbridled faith must be allowed in all those:

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva*, 5.22]

Verification, *tarkeṇa yojayet*, reason must be allowed to enter there. It will fail to enter, gross becomes, makes mastery over grosser things, of his experience. There may be so many planes where he cannot venture to peep into it, their reason, drawn from several mundane affairs, reason. So *śraddhā*, *śraddhā*, *grāhya, śraddhāmayo 'yaṁ loka, Upaniṣad* says, where no rhyme and reason can be applied, that *Upaniṣad* says, *śraddhāmayo 'yaṁ loka*, there is a plane where only your *śraddhā* can enter into, and nothing of your other parts, however efficient you may think them to be, *śraddhāmayo 'yaṁ loka. Rūpa mayo 'yaṁ loka*, the ear cannot demand to enter into. And *śabda mayo 'yaṁ loka* the eyes cannot hope to enter into that. So *śraddhāmayo 'yaṁ loka*, it is the jurisdiction of *śraddhā*. The other senses or intelligence based on that experience they cannot...

End of 81.08.20.B

Start of 81.08.20.C

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Caitanya.

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

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

At the reach, the zenith of *śraddhā*, how it can be wonderful as Gaurāṅga has taken it down. And we are getting a taste of it and thinking, 'If I could not have a chance of tasting such nectarine substance how could we live? One cannot live, one should not live without such things. When such things are existing, such degree of nectar existing, and if devoid of that in life

it is most undesirable. Gaurāṅga has with His most intensified faith He has come down with a great thing _____ [?] How I could live if I could not get a connection of such wonderful sweetness. Hare Kṛṣṇa Hare Kṛṣṇa.

Devotee: Who said this Mahārāja?

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghosh.

_____ [?]

When after *sannyāsa* Mahāprabhu came to visit this Nadia, again Vāsudeva says.

_____ [?]

The whole population of Nadia ran madly to have a glimpse of that Gaurāṅga of their former experience. They madly ran after Him.

_____ [?]

So so much filled up with ecstasy they can't leave, they can't move. Very painfully they're making progress. The feeling has almost paralysed them.

_____ [?]

They thought, 'How long and such days passed away that they're deceived with such *darśana* of Gaurāṅga, the former of His students.

_____ [?]

And their eyes were fixed on His dress and His limbs, so grossly they forgot themselves.

_____ [?]

And Śacī Devī when she heard that her Nimāi after *sannyāsa*, five years after, He has again come here to visit her, she ran after and taking on her lap.

_____ [?]

"You are a boy of my lap. You're so and so now."

_____ [?]

A dead body has again got the life. Something like that to Śacī Devī and other devotees.

_____ [?]

Vāsudeva Gosh told that, "Such is the scene when Gaurāṅga came to visit once again after His *sannyāsa*. The scenery of the place was such. All dead bodies were as if they got knew life and stood and to do something. Hare Kṛṣṇa. What intensity of love has been expressed in his, the Vāsudeva Ghosh. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Like my stanza,

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣaṇam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

["When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices

repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."]

[*Prema-Dhāma-Deva-Stotram*, 34]

When He came to this Koladwīpa the actual happenings were such. Nitāi. Nitāi.

When I read in *Chaitanya-Bhāgavata* that Mahāprabhu when visited this Navadwīpa after *sannyāsa*, five years passed, then people ran to see Him in such a mad way that so many jungles were all cleared, everywhere there is path, no jungle. The Ganges water filled up with human heads, all swimming close by. None can even dive because four or five hands come to his relief. So thickly the Ganges water is set with human heads. And so many boats are also carrying so many children and old people.

And so I thought how it was? But at the time of Gandhi, such a great throng I saw, then I thought that even to see Gandhi so many people may be attracted. Then how, what degree of attraction really was when Mahāprabhu came after His *sannyāsa* in Navadwīpa. How, with what great degree of attraction when this Gandhi can attract people in such large numbers, because only for his *ahiṁsā*, and that is also to the political purpose. And for the highest purpose, the great and most intense dedication, that came with Mahāprabhu then how, what such high degree of attraction came here, down. How mad the people were to see Him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Also Mahārāja, there's a verse by Prabodhānanda Sarasvatī:

vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ, sparśo 'pi mama nābhavat

[Śrīla Prabodhānanda Saraswatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāñga, but alas, my fate was not to get even the slightest touch of it."] [*Caitanya-candrāmṛta*, 46]

Śrīla Śrīdhara Mahārāja: *Sparśo 'pi mama nābhavat.* It is a plain thing. That is the very nature of the devotees. That is, as much conception of the infinite as you have, your insignificance to that degree you must feel within yourself. Do you follow? Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The infinite conception, the question of relativity. When you can see a bigger thing then relatively you cannot but think that you are so very infinitesimal. Your look is for a great thing and in comparison to that you are smallest. Do you conceive this?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When you are seeing the ocean you see how tiny you are in relation to the great magnitude of ocean and water. You are very insignificant. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that you apply in this case. One who is looking at the great thing whether in size, or knowledge, or love, when you are standing at the relativity of the verge of the great thing, in consideration of that you should think that, 'I am very poor, I am very low.'

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

[I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool. Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.] [*Caitanya-caritāmṛta, Ādī-līlā*, 5.205-6]

[Kṛṣṇadāsa] Kavirāja Goswāmī himself says for him, "That I am so mean." When he has seen so much pure and higher thing, in comparison to that he says, "What is this?"

Mahāprabhu says, *prāṇa-pataṅgakān vṛthā*, [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]
"I am an insect. My life is like an insect. I'm going on with it."

dūre śuddha-prema-gandha, kapaṭa premera bandha, seha mora nāhi kṛṣṇa-pāya
[*tabe ye kari krandana, sva-saubhāgya prakhyāpana, kari, ihā jāniha niścaya*]

["Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.46]

"So pure and natural love of ocean I see before Me, spread, and I am not getting even a drop of it. I'm so unqualified. Why? I am a hypocrite. I really do not want, not that I don't deserve, I don't want it. My life is unfulfilled, unfulfilled. I have come near such a vast and beautiful thing and I am not allowed to touch even, to get even a drop of it. I am so low, so unqualified. Why? Because I am a hypocrite. *Kapaṭa premera bandha.* Still I think that I am great. I'm a big thing, *pratiṣṭhā*. *Sva-saubhāgya prakhyāpana*. Even at this plane I can't leave vanity, false vanity. *Sva-saubhāgya prakhyāpana*. I want to display that I have a great achievement of Kṛṣṇa *prema* and I am shedding tears for that and this is not real shedding, *kapaṭa*. Still I am addicted to My lower self, self-centred, self-centring is not being dissolved. Still I am self-centred. I am a seeker of My own fame. So I am not being allowed to partake into that ocean of nectar."

So in that relativity they cannot but see themselves meanest of the mean. As much as coming in connection with the higher reality, conscious of higher reality, then relatively they are compelled to think themselves the meanest of the mean. That is the truth. That is the law of nature. So devotees of the higher order they are seen always to say that everyone is getting the chance but I do not get the chance. I cannot avail myself for getting this situation.

Narottama Ṭhākura, "Jagāi Mādhāi, up to the standard of Jagāi Mādhāi culprit, what standard of the culprit Jagāi Mādhāi? They are getting released, and they're getting the nectar, and only I Narottama am outside. I can't touch the thing."

The nature of the appreciation of the highest makes himself to think to be of lower position. That we find from the practices and sayings of the great men. That is the question of *tṛṇād api sunīcena, taror api sahiṣṇunā*, and without that, that is a qualification also, if we do not have that sort of qualification that is the earth. Of course earth means not artificial. If we are not ready to think ourselves lower we cannot come in connection with the higher.

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

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

Your attitude for the search will be such; that you are almost unfit in the search for where you want to go, want to begin. So unqualified you are. This is the qualification for the finite to approach the infinite. If you think that you are something that is a disqualification in your search after infinite. In other words it is such.

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

You will take the name of the Lord, divine sound, but the process is such, you must be mindful to that. Otherwise your search will be in vain. Your attempt will be lost. What will be the attitude? *Tṛṇād api sunīc*, the meanest of the mean, to think you're humblest of the humble, and sincerely. *Taror api sahiṣṇu*, your forbearance must not have any limits. 'That so many days, so many ages I have past. I don't get.' Be sure that you have come to search infinite, so no time limit, ha, ha, and no vanity, that you will make master over that thing. This qualification must be given up in the beginning. *Amāninā mānadena*, your highest enemy is your self-seeking nature, that you are something, you have got some greatness in you. That sort of vanity must be left out. *Amāninā*, you must not seek any honour to you, no reward, *amāninā. Mānadena*, at the same time you must be modest in your dealings to all others, then your *amāninā* is genuine. If you do not like to give the honour to others then your self-seeking will be there, it will be traceable. But when you give honour to others but don't want it within you, then you will be qualified to make search after Govindam, to the Centre, the Infinite, the Absolute. Then a

qualified student if you can give up all these bad prejudices, these unfavourable prejudices, if you come to search after the Absolute then you must have such qualifications, otherwise you'll fail. So, we find that the great devotees they're always condemning themselves like anything, extremely, what we cannot conceive even of, for ordinary persons.

Purīṣera kīṭa haite muñi se laghiṣṭha, Kavirāja Goswāmī who is the giver of the highest conception of the truth, he says, *purīṣera kīṭa haite muñi se laghiṣṭha*, "I am worse than the worm in the stool." *Jagāi mādhāi haite muñi se pāpiṣṭha*, Jagāi and Mādhāi in the case relativity of Mahāprabhu, they have been considered to be the worst sinners. I am more than that. My sins are so graphic I may not be engaged. *Mora nāma laya yei tāra pāpa haya*, I'm such a great sinner that whoever will hear about me, the dirt, the sin will enter into him, in the relativity of my name. I'm such a great sinner. My sin is with my name also and the one who once hears my name, the sin will enter into him, *yei tāra pāpa haya*. And *tāra puṇya kṣaya*, his good qualities will vanish. And *mora nāma laya yei*, if anyone positively takes my name then he will commit sin. Such a worse type of person I am. But, the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha, Govinda, all these things He has given. Nothing in me but all in Nityānanda Prabhu."

And by this he wants to express his highest gratitude to Nityānanda Prabhu. "It is shameful to speak about one's own life, but still I do this. Why? If I do not do that then I shall be ungrateful to the great magnanimity of Nityānanda Prabhu. So fallen am I and Nityānanda Prabhu has given me all these things, the Vṛndāvana, Rūpa, Sanātana, then this Govinda, Mahāprabhu, all these things, Raghunātha Dāsa. It is all gift of Nityānanda, unconditional gift. I've no qualification, so I mention that, yes I have got. If I do not say, then I'll be an offender to Nityānanda Prabhu's grace, so I am compelled to say, confess that I am so and so, but by the grace I have got these things."

Sparśo 'pi mama nābhavat, Prabhodānanda Saraswatī, all these, they're all of such common feelings, conceptions. "It is there. I see, I feel, so many persons are looting, but I am deprived, I am deprived."

Rādhārāṇī Herself says: "Kṛṣṇa is qualified in every way. I can't blame Him in any way. Still He is so cruel to us all. He left Vṛndāvana. We are all feeling extreme pain. This is My *durddaiva-vilāsa*. I cannot accuse Him in any way."

This is union in separation.

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

It is a peculiar type of achievement when one who has got the thing they say, "No, I have not got." This is the special characteristic of the Infinite. One who has got possession of it he says, "No, I have got nothing." The characteristic of Infinite is such. And when he says that, "I have got." He has not got. It is such, because it is a statement from the negative for the Positive. The negative who cannot assert at all but can attract only, negative. Assertion is with the Positive only. So the negative can hanker, he can express his own reality in the negative characteristic, and degree of want. He or she can express her position in the degree of want. The measurement is just the opposite, minus, the measurement is in the negative side, minus, the depth of necessity, depth of attraction, but not of gain. Positive can only assert that ,"I am purer."

Devotee: That's wonderful Mahārāja, such a beautiful land.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. But your beautiful attraction is to take all these things out, the negative - positive. This has come to my mind some few days back. This must be explained in the present language of sounds.

Dhīra Kṛṣṇa Mahārāja: Yes. So Mahārāja, it's one thing for such great personalities as Kavirāja Goswāmī to make these statements, but for men like ourselves, ha, ha, we actually are like that, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That will be our standard in the front, the ideal, that will be our Guru Mahārāja. But we must not assume that, 'I am Kavirāja Goswāmī.'

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is another type also, in *Caitanya-Bhāgavat*. Vṛndāvana dāsa he is praying, he's trying his utmost to describe the greatness of Mahāprabhu, magnanimity of Mahāprabhu and Nityānanda. Then he says, "After appealing to the people at large in such a modest way I am putting to them. Like I touch your feet, I hold your feet. You please come and appreciate." _____ [?]

After so much appeal, fervent appeal, to ask them, to requests them to appreciate, for appreciation of Gaura and Nityānanda. "Do it, it will be your benefit. Whatever any position you are, whatever class of sinner you are, you please, you try to come. Connect with Gaura-Nityānanda. You'll be blessed, you'll be saved, you whole hankering will be fulfilled." Still, after so much entreat and appeal, if anyone wants to blame, criticise and blame Nityānanda and Gaurāṅga, I want to kick on his head." This is also a peculiar sentiment coming in the heart of the devotees.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And how to explain that? That so many superficial critics they're saying, "Kavirāja Goswāmī has appealed in such a modest way, and this Vṛndāvana dāsa he has

such vanity, his vanity is so much. He's so proud that he wants to kick the head of those who do not have faith in Gaura-Nityānanda, 'they're most impertinent,' all these things."

But when I came to Gauḍīya Maṭha I heard a peculiar interpretation from Prabhupāda. Prabhupāda told that the most sinful and heinous, Nityānanda Prabhu has come to their relief, by this statement. Do you follow? By this expression, one who has got no other way but to fly away, to come to the divinity. Nityānanda Prabhu has opened a way to them. By his punishment, Kṛṣṇa's special attraction will be drawn towards them. "That My child has beat him, or damaged him so," and gives some grace. Am I clear, no? Kṛṣṇa's attraction will be there because His child, His devotee has done something wrong, apparently, so He'll come to compensate for that.

So His play in the fashion, taken to task, mildly, and also beating, punishment, if punishment is given by His devotees to a public man, Kṛṣṇa's special attention will be drawn to that man to compensate in the way of compensation, and he'll be benefited. He has tolerated. Vṛndāvana has given punishment, dishonoured them, they're mortified. So they must be taken in, some special case will come for them. So by this statement Vṛndāvana Ṭhākura has opened, to the worst, the gainer also, the door to enter into Kṛṣṇaloka. That sort of impression we got from him, from the standpoint that there cannot be any filthy thing in the devotee, whatever they do. By that way they get some connection with Kṛṣṇa. Some connection is established. When mother, ultimately no revenge, when mother chastises her child, then child may cry, then mother may come and take him on the lap. So no permanent apathy or jealousy or any, no spirit of revenging in that side; in any connection, in way she wants to take him. That does not mean that wilfully we should offend the devotees and try to take, avail myself of that advantage. That will be *nāmāparādha* _____ We shall go on sinning and say, "I take Name and that will go." It will be that type of *aparādha*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, today I stop.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Devotee: Jaya Om Viṣṇupada...

...

Devotee: ...you were taking rice and some neem leaves cooked and...

Śrīla Śrīdhara Mahārāja: Twenty-three.

Devotee: At the age of twenty-three.

Śrīla Śrīdhara Mahārāja: Austerity I observed too much.

Devotee: So that was very much surprising to Dhīra Kṛṣṇa Mahārāja and myself...

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: ____that...

Devotee: _____ [?]

Devotee: We would like to hear from you Mahārāja how that Nityānanda Prabhu has actually asked you to come and initiate here.

Śrīla Śrīdhara Mahārāja: After Vāsudeva Prabhu I was asked by some leaders, leading members of our mission to take position of Ācārya. But from the beginning I had no such impression within, inspiration. But when I left the mission and came to stay alone, there was always some sort of hesitation in me, that Guru Mahārāja did not like *nirjjana bhajan*, the separate life. He liked *kīrtana*, *saṅga*. And if I live in a *saṅga* that means I preach, then many newcomers will join. And who will go to initiate? They asked me to take the charge of initiation but I did not feel any inner inspiration for that. So anyhow, I was passing my time. What to do? I do not feel any urge for that.

Then when from Vṛndāvana I came to take my permanent residence here, this *aparādha-bhañjan-pāṭ* Koladwīpa. Then I thought that I am going to take my shelter in Navadwīpa Dhāma permanently, but Dhāmeśvara is Nityānanda Prabhu. I must visit His birthplace, going to Mahāprabhu's birthplace, but before that I must go to Nityānanda Prabhu's birthplace, that is Ekacākrā _____ and beg His permission. So that if He's propitiated then I will be, possibly, live in Navadwīpa Dhāma there, safely. Otherwise it will not be possible, impossible. So I straightly went before I came here I went straight to Nityānanda Prabhu's birthplace. And whenever I fell there with that prayer, 'That You are Patita Pāvana, Saviour of the Fallen, and I crave Your mercy, and You grant please my stay in that, permanently I may have my shelter there in Navadwīpa Dhāma, in Koladwīpa." In this portion I already fixed, this portion, Gupta-Govardhana. I fell flat and with that prayer, at once some urge came in my mind, "You seek, pray for the grace of Nityānanda Prabhu as Patita Pāvana, but you are apathetic to *patita*. How can you hope His sympathy?" So this suddenly sprang in my mind. "Nityānanda Prabhu is Patita Pāvana but you do not like to extend your helping hand to others. So how can you expect His grace, His mercy?" That sort of strong impression came in my mind. Anyhow I put my petition to Him and came here. And our Prabhupāda's nature is always pressing me. He's against *nirjjana-bhajana*, but I am going to do that.

Anyhow, I came here, and by two rupees monthly rent I took one room here, nearby, and stayed there. Daytime I began to read the *śastra*, scripture, and from evening I used to take the Name, one *lākha, eka lākha Nāma*. And after it is finished I went to bed. And only once I cooked something. And I took Giridhara with me from Vṛndāvana, in a small throne I put Him in place in the room and I used to offer Him daytime and then took some *prasādam*, and the evening something or other. In this way I was passing my days. I came unknown in this place, but

gradually my Godbrothers searched for me and found out myself, and began to come now and then. And some began to stay with me, they won't go. In this way I passed some time.

At that time also when going through the books of Jīva Goswāmī I found that he has written that those that have money but do not spend it for the Lord, he's *vittha-śāthya*. And so, those that know something, have some knowledge, and some experience about *bhakti* and Kṛṣṇa and devotees, if they do not like to help others they're *jñāna-śāthya*, they commit *jñāna-śāthya*.

At the same time, I had in memory of my early days that in a story of *Purāṇa* it was mentioned that one *brāhmaṇa* was big scholar, but he did not help others, or give others his, he did not give education to anyone. So in the next life he was a mango tree and so many beautiful fruits all over the tree, but not even a bird taking that, not touching, untouched. Then, one who saw in the way to God, Anantadeva, he asked this question, "What is this?" Another two also, "He was a great *paṇḍita* but he did not instruct and give his share of learning to anybody. He was so miserly in his scholarship so in the next birth his position is such." That also came to mind. Then I thought...

End of 81.08.20.C

Start of 81.08.21.A

Śrīla Śrīdhara Mahārāja: ...did not try in a broader scale to preach and to make disciples, but anyhow I shall keep it open. If anyone comes then I shall try to keep him or to initiate or to educate him in the spiritual line in a minimum way. With this spirit I took my position here. That Nityānanda Prabhu, that sort of inspiration there came in me, that...

Devotee: Indirectly.

Śrīla Śrīdhara Mahārāja: ... whose Patita Pāvana, and you must try your best to help those that are fallen, in your consideration. That sort of inspiration I got from there, Nityānanda Prabhu. And also, something: that if a doctor, a doctor is not omniscient, but should he not try his best to cure a patient? As much as he has got his capacity he must try to help. Otherwise the world will at standstill. If everyone says, 'that if I've got complete, full knowledge, then only I can approach another to help,' but that is not possible in this world. Everyone has got some relative position, so everyone will try his best to help others according to his own capacity and position. That also came in my mind. So I began in a narrow and mild way to help. Not reluctant altogether but not any big attempt, because it is mentioned also in *Bhakti-rasāmṛta-sindhu: bahu sisya na kaivay, bahu grantha kalābhyāsa varjan, mahārambha.*

[bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam
vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā]
[Bhakti-rasāmṛta-sindhu, 2.79.76]

These temples and all these things, a big scale: that is prohibited in *Bhakti-rasāmṛta-sindhu*. That also, when our Guru Mahārāja delivering lectures on *Bhakti-rasāmṛta-sindhu*, the sixty four kinds of devotion, then I marked that this is prohibited in *Bhakti-rasāmṛta-sindhu.* But he's doing the same thing. In a big scale he's making propaganda, and money he's spending in a great quantity to construct the *mandira* and other temples and other things, so *mahārambha*, which has been prohibited by Rūpa Goswāmī, our Guru Mahārāja has undertaken all those things. What does he say when this point comes in and he will have to discuss over that point? Then I found that in one or two words he explained the whole thing. He told that, "This is a point of personal question. One man can manage a kingdom, an empire, and may find leisure. Another man cannot manage a family and he does not find any leisure to manage the family. So it is a particular case and particular capacity, according to which it will be great or it will be small, a question of personal capacity."

Bhakti Caru Swāmī: Mahārāja, when you were in Vṛndāvana, then Lord Nityānanda appeared to you and asked you to come here? In your dream, is that right?

Śrīla Śrīdhara Mahārāja: I don't remember such things. I have, from before I went to Vṛndāvana, I had a mind that I shall, I won't stay in Vṛndāvana. That is for the higher. And I am of lower order. So *aparādha-bhañjan-pāṭ* in Navadwīpa, the fallen, they should take shelter under Mahāprabhu. So I shall take my shelter here, not in Vṛndāvana. That was a pre-conclusion in me, so I had that thing in mind and I don't remember that I had any such dream.

Bhakti Caru Swāmī: But you had, Nityānanda Prabhu at one time appeared before you in dream and asked you to start initiating. You had mentioned that sometime.

Śrīla Śrīdhara Mahārāja: He appeared before me and asked me, that sort of inspiration I got when in the birthplace of Nityānanda Prabhu, that I remember. Thereby I took it that Nityānanda Prabhu wants me to begin initiation. Hare Kṛṣṇa. I realised that by the grace of Nityānanda Prabhu we can get the grace of Mahāprabhu. No other alternative for us, the fallen souls, especially for the beginners.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi
[from Narottama Dāsa Ṭhākura's *Manaḥ-śikṣā*, 1]

By the grace of Nityānanda we shall get the grace of Gaurāṅga. And by the grace of Gaurāṅga we shall get the grace of Rādhā-Govinda. That is the general way, the Grand Trunk Road.

Even what is foretold by Brahmā, *karam kati kati kam kam* [?]

Hare Kṛṣṇa. He was a renowned *jyotiṣa*, our Guru Mahārāja, and according to his calculation he says that *sarasvata pandika*, that is the real calculation, real basis. But he adhered to Hiram

Bachi because Bhaktivinoda Ṭhākura has accepted that. So *mahā-jano yena gataḥ sa panthāḥ*, we must follow *mahā-janas*.

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

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

Śraddhāmayo 'yaṁ loka. Our intellectual calculation and other things, that falls, should fall lower. And *śraddhā*, with the help of *śraddhā*, faith, we must follow the directions and practice of the devotees. We have seen by his conduct, the rhyme, reason, all these of the mundane calculation. Above that there is *śraddhā, śraddhāmayo 'yaṁ loka*. And his loss and gain; that is of different type. *Tat te 'nukampāṁ*, [*Śrīmad-Bhāgavatam*, 10.14.8]. None can make any loss on them, impart any loss on them. That comes to be like a test and comes in a flying colour from that sort of danger, has come to serve them. Kuntī Devī, she's asking for dangerous position.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

She's inviting adversity, so that, "In adversity our prayer will be more intense to the Lord and He will come. So adversity is our friend, and happiness may be rather foe."

So *śraddhā* is independent of anything. All the hindrance of different times they rather come to help in indirect way; comes to serve. There is such conception of life, *tat te 'nukampāṁ*. It is considered from the standpoint of eternity.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

hato vā prāpsyasi svargaṁ, jitvā vā bhokṣyase mahīm
[tasmād uttiṣṭha kaunteya, yuddhāya kṛta niścayaḥ]

["Oh son of Kuntī, either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom. Therefore get up and fight with determination."] [*Bhagavad-gītā*, 2.37]

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
tato yuddhāya yujyasva, naivaṁ pāpam avāpsyasi

["Do thou fight for the sake of fighting, without considering happiness or distress, loss or gain, victory or defeat - and, by so doing, you shall never incur sin."] [*Bhagavad-gītā*, 2.38]

The calculation of the immediate fruit of our action, result, that makes us coward; ha, ha, hesitating. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Visuddha-siddhānta* _____ [?]

I read an article in *Sajjana-Toṣaṇī* written by Prabhupāda. There, he showed why he has accepted Hiranbachi Paṇḍita, because Bhaktivinoda Ṭhākura accepted that. Though he mentioned there the calculation of this *Visuddha-siddhānta* from the standpoint of the present calculation cannot be rejected. But still, he for himself he accepted Bhaktivinoda Ṭhākura. That beyond calculation, *mahā-jano yena gataḥ sa panthāḥ, śraddhāmayo 'yaṁ loka.*

Gaura Haribol! Gaura Haribol! Prabhu?

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Your necessity, demand? Gaura Haribol!

Dhīra Kṛṣṇa Mahārāja: In what respect?

Śrīla Śrīdhara Mahārāja: What respect? A general enquiry: the general interest.

Parīkṣit Mahārāja, when he put the question to Śukadeva, Śukadeva accepted: "Yes, it is a real question." *Kṛto loka-hitaṁ nṛpa ātmavit-sammataḥ.* Because two inherent signs of enquiry is here. One, it is *ātmavit-sammataḥ*, it not irrelevant question, a relevant. Why? *Ātmavit-sammataḥ* as well as *loka-hita*, two aspects. It is a general question. It is necessary for every one of us, the solution of this, the answer of this question will contribute, help to all of us here. And also, this question, *ātmavit-sammataḥ*. One who has got proper knowledge of his own self, he will accept this, 'yes, it is not irrelevant but relevant.' *Ātmavit-sammataḥ*. One sanctioned from the subjective region, another is for the good of the whole public. So such questions are real questions of universal interest. The solution of that will help the whole of the enquirers, not only any partial aspect, and not only any provincial solution, but the absolute solution, which will help solve the problems of the whole. It is the question that should be asked by anyone and everyone in this world."

varīyān eṣa te praśnaḥ, kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ, śrotavyādiṣu yaḥ paraḥ

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"You have asked what is the *śrotavyādiṣu yaḥ paraḥ*? We are exercising our senses in this plane, but what will be the most beneficial to us? We are receiving things from outside to meet the demand of our internal self. But what will be the best utility of our senses? Which things we should indent within us for our best interest?" That was the question. "Always we are accepting something from the environment for the inner interest. Now how should we utilise our senses, the channel of our knowledge, utilise that it may help best my inner interest?" That was the question. Then he told, *varīyān eṣa te praśnaḥ*. "Yes, your question is bona fide, *esa te prasnah varīyān, kṛto loka-hitaṁ nṛpa*, it will solve not only your problem but it will solve in general the whole problem of the whole world, *esa te prasnah*. This is *the* question to be solved, the only question." *Varīyān eṣa te praśnaḥ, kṛto loka-hitaṁ nṛpa, ātmavit-sammataḥ."*

Now, the population here, they have got no perfect knowledge. They do not know what is what. So their enquiry may be of faulty character, so one may think that the public are always wrong. The mass is ignorant, so any question of the mass that may be a mere supposition. The demand of the majority may be erroneous. The vox of populi is vox dei, it cannot be admitted. So the intrinsic purity of the question, that is also necessary.

And so he says *ātmavit*, "Though rarely understand their own position, they will accept also. Their sanction also we shall get in this sort of question. 'What is my best benefit? How should we utilise our senses to draw knowledge from the environment so as it will help me in the best way? *Ātmavit-sammataḥ*. Passed by the subject committee of the higher section who are above faultless knowledge, infallible, they will also sanction, 'Yes, it is a relevant question.' So from two sides, from the up and from the down, both sides will accept your question as relevant. I am going to answer them and you try to hear."

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ
[apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh King, there is no end of ways by which we can utilise our senses. Thousands of engagements there are in which all the senses are busily engaged and no leisure they find. *Nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvaṁ,* but they're mostly all engaged in search of those that do not know the real necessity of his real self, who does not know his own want, who

does not know his home. He's travelling in a foreign land and satisfying his curiosity, aimlessly working. *Nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvaṁ*, no diagnosis but very busy in treatment, that is to be found in the world. *Ātmavit-sammataḥ*. *Apaśyatām ātma-tattvaṁ*, this is important thing, *ātma-tattvaṁ*. The normal understanding has accepted this, not by the majority of the abnormal thinkers. That is *śrauta-panthā*, the necessity of the revealed truth. That must come from the perfect realm from God Himself. So here, he's established in the indispensable necessity of the *śrauta-panthā*, the method of revelation. It must come from the perfect realm, from *sārvajñā*, from the quarter of omniscience it must come. So, *apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām*, the thousands of engagements we find in those that are unconscious of their own real interest. They're very busy but very busy about nothing." *Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām*.

nidrayā hriyate naktaṁ, vyavāyena ca vā vayaḥ
divā cārthehayā rājan, kuṭumba-bharaṇena vā

[The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.]
[*Śrīmad-Bhāgavatam*, 2.1.3]

What we see if we look around, *nidrayā hriyate naktaṁ*, two things, either sleep or *vyavāyena*, playing with women, the night passed in these two ways. *Nidrayā hriyate naktaṁ vyavāyena ca vā vayaḥ*, and *divā cārthehayā rājan*. The daytime, *ārthehayā*, in search of money, *kuṭumba-bharaṇena vā*, or by serving the mere relatives, *kuṭumba-bharaṇena vā.*

dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ, paśyann api na paśyati

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

Dehāpatya-kalatrādiṣv, ātma-sainyeṣv, our own group is with those that we can exploit, *ātma-sainye*, those that supply our sense enjoyment, sense pleasure, we are surrounded by them. *Dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api*, we are fully engrossed in their interest and only live for my own sense pleasure. *Teṣāṁ pramatto nidhanaṁ, paśyann api na paśyati*, so much engrossed in that sort of false duty that we have not the leisure to find out my own death that is drawing near towards me. *Nidhanaṁ, paśyann api*, seeing also not seeing. It is a plain thing, everyone is going to the jaw of death, I see, but still I can't see, I do not see, I don’t care to see, I do not mind to see. This is the peculiar position I hold now. The final danger is approaching and I am sleeping over that. I won't care to take notice of that, that great danger. What can be more strange then this? *Paśyann api na paśyati*. You say that you have no time, only seven day’s time. But that does not matter at all. Seven day’s time is enough. Only what is necessary is your particular attention for the solution. Only a moment is enough.

kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha
[*varaṁ muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ*]

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and mountains, hills, they are living years and years, ages after ages, but no benefit. So what is the necessity of, no question of the longevity, or question of time. *Varaṁ muhūrtaṁ viditaṁ*, what is necessary, that attention to one's own self. 'What am I? What is my?...' That sort of attention, our attention should be drawn to our own real interest. That is the thing which is to be it, that should be it. And no question of time, there's enough time. Seven days is enough, the necessity. *Varaṁ muhūrtaṁ viditaṁ haṭate śreyase yataḥ,* that the peculiar necessity is this that how our attention can be drawn towards the reality. That is what is necessary. *Muhūrtaṁ viditaṁ haṭate śreyase yataḥ*. And then and there our real interest will be satisfied. Only by *sādhu-saṅga* that is possible, with the association of the higher souls, highly realised souls.

khaṭvāṅgo nāma rājarṣir, jñātveyattām ihāyuṣaḥ
muhūrtāt sarvvam utsṛjya, gatavān abhayaṁ harim

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There is precedent in the history. Mahārāja Khaṭvāṅga, he had only one moment left in his longevity, and he so perfectly engaged himself forever. He gave himself without any reservation. He surrendered to the feet of the Lord and he got the desired end, *muhūrtāt, gatavān abhayaṁ*, he got Hari, *abhayaṁ*. What is, who is Hari? When we get Him, no apprehension, no fear, nothing of the kind, no undesirability, that is what Hari means. Hari means *sat-cit-ānanda*, the eternal existence, and the perfect consciousness, and also the fulfilment of life in ecstatic joy. He got that in a moment, in a moment.

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

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

So the problem is how we can surrender, giving away our attraction, our ignorance, about our own interest. How we can jump into the absolute good, the ocean of our real interest. That is the problem. So questions should be of such character, general character, general character

there's only one question, *ānandam brahmano vidvan*? It is admitted by all, the maximum happiness we want. From the tree, from the stone, to the demigods, *ṛṣi*, *muni*, everyone, maximum happiness, that is the only thing to be aspired after. And how to attain, what is He? That is to be discussed, conceived. What is He? What am I? And what is my end, and how to reach the goal? What is the destination, and how to reach the destination?

Sambandha, abhidheya, prayojana, under three heads the Vedic scripture has discussed the whole problem. Who am I, where am I, and then what is my best benefit, and how to attain that goal? *Sambandha, prayojana* and *abhidheya*, three things, under three heads to be discussed. The general question: the question of everyone. It's not any partial thing, not any sectarian or provincial, nothing of the kind, no such questions can come against this campaign. What the Gauḍīya Maṭha people of Mahāprabhu began His expedition against *māyā*, misunderstanding, that of general demand in the world. Of course, to the conscious, to the saner section. The insane people they're not up to standard, standard is not with the insane, but the saner section. They all will welcome the movement that is inaugurated by Swāmī Mahārāja over the whole globe. And our Guru Mahārāja began that attempt to attack *māyā*, illusion, illusory energy, and to devastate and smash it.

This is *kīrtana*, this is preaching, this is Hari *Nāma*, and with this Mahāprabhu came here. "Don't fly away, run away for the fear of *māyā*, misunderstanding." Ultimately it is misunderstanding, ha, ha, and you want reality so why should you be afraid? Your basis is a real one. You are standing on fundamental reality so you should not be afraid and run to the jungle and to the cave, and there also you will be always afraid that *māyā* is entering here, not as bold soldier of *saṅkīrtana* party. Fearlessly wander through the length and breadth of the water, or the world and chant about Kṛṣṇa, truth, truth, and *māyā* won't venture to approach you. That is misunderstanding. By the repetition of your Kṛṣṇa consciousness, and also in generating the truthful consciousness with the help of Kṛṣṇa consciousness, you'll be able to do away with all the infectious. By throwing disinfecting substances you'll drive away the infection all around. That will be your duty. Be agent of disinfecting batch who are throwing around the medicine of disinfecting the infectious area. Go on with that. If you disinfect all around then infection may not approach, can't approach you, because you are disinfecting all around you. So how infection will come to attack you? Others will also be saved at the same time.

Devotee: What necessity?

Śrīla Śrīdhara Mahārāja: Only one necessity, the necessity of Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness, and our end, our object is *prema. Prema* means to acquire more energetic tendency to spread Kṛṣṇa consciousness, higher and higher, of higher. *'Dāsa' kari' vetana more deha prema-dhana.* And what is that *prema* which will help me more intensely to engage myself in my service? *Prema* means that, to serve, and *prema*, to get the remuneration as *prema*. And what is the nature of *prema*? That it will excite me more and more for the service, so in a circular way it will move. What I get as remuneration, what is that? That is a tendency to produce service to the object of my reverence. That is *prema*. It is not a separate thing. That will help me more

and more towards the service. So it is continuous, it is dynamic. And I have acquired *prema* now that I am a king I shall enjoy that, no necessity of service, it is not this. Such stage will never come. It will promote the speed and quality of the service. That is *prema*. Love will actuate us more and more towards the service of the object of our love. So service will acquire *prema*, and *prema* will induce us to service.
Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
That's a negative side of life. _____ [?] Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Śrīla Govinda Maharaja: _____ [?]

Śrīla Śrīdhara Mahārāja: Locana dāsa Ṭhākura.
veshya paradar lasuda chayadar _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Direct hit in the soft sentiment: the fine sentiment. Hare Kṛṣṇa. Hare Kṛṣṇa. In Baladeva and in Nityānanda Prabhu the next to Kṛṣṇa and Mahāprabhu, in the next stage we see a peculiarity of opposing, of opposition also, sometimes. The next lower stage of Kṛṣṇa is Baladeva. And here also, next lower stage of Gaurāṅga is Nityānanda. Their confidence is so strong that only the first layer of deviation, but sometimes They're opposing, ha, ha, opposing. Baladeva is seen to oppose Kṛṣṇa openly, sometimes. Nityānanda Prabhu also is seen to oppose Mahāprabhu.

Devotee: Dandabangal.

Śrīla Śrīdhara Mahārāja: Externally. Dandabangal. Kala Kṛṣṇa dasa ke? Service there.
_____ Kṛṣṇa *Nāma* _____ [?] Jagāi Mādhāi _____ [?]

Devotee: *Rāmacandra līlā te la kunta sniya te* _____ [?]

Śrīla Śrīdhara Mahārāja: Opposition _____ [?]

End of 81.08.21.A

Start of 81.08.21.B_81.08.22.A

Śrīla Śrīdhara Mahārāja: ...father, the king, who has got no real consideration. In this way: Lakṣmaṇa.

And next layer, second layer, Baladeva also is behaving, in Vṛndāvana *līlā* also, one day Baladeva gave a slap to Kṛṣṇa, and Kṛṣṇa is putting it to Yaśodā. "Dādā [brother] has beaten Me, Baladeva, Dādā, has beaten Me, mother."

Then Baladeva was much perplexed, and then going to a little distant, "Yes, I did it My brother, and does it look well that You put that to mother, against Me? Does it look well? How can You put it as a complaint against Me, to Our mother?"

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] "Yes, I did, but should You complain that to Our mother? I'm Your elder brother, I have done something, I have exercised My little right over You, and why should You make any complaint against that? That is very bad."

Ha, ha, ha, ha. Hare Kṛṣṇa, Hare Kṛṣṇa. He has got that capacity, that right. That right is given there; up to that layer the right has been bestowed, extended.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa has taken the greatest risk and He jumped into the Yamunā where that Kāliya *nāga*, the great demonic serpent, that was there. "And that Kṛṣṇa is gone." All the friends, including all, *gopīs* also, they fainted. "That Kṛṣṇa has jumped into that poisonous area, lake." So they all fainted, for the separation.

And Baladeva, "No, no, don't be afraid. Don't be afraid, that He will be ended. None can end Him. He will come soon, after doing the justice necessary there, He'll come."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare. Hare. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Gadādhara.

Bhakti Caru Swāmī: Mahārāja, Madhvācārya, he's explaining the *śloka*,

anta-kāle ca mām eva, smaran muktvā kalevaram
[yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ]

[If one remembers Kṛṣṇa, Nārāyaṇa, at the time of death, one is certainly eligible to return immediately home, back to Godhead.] [*Bhagavad-gītā*, 8.5]

That at the time of death one must think of Lord Nārāyaṇa, then only can he reach the abode of the Lord.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: But then, Rāmānuja, he said that it is not necessary at the time of death to think of the Lord. It is entirely up to the Lord.

Śrīla Śrīdhara Mahārāja: Huh? It is?

Bhakti Caru Swāmī: It is entirely up to the Lord. If throughout our life we have served the Lord then it is the duty of the Lord, and it His responsibility to take us, not necessarily just at the time of death that He has to take us.

Śrīla Śrīdhara Mahārāja: Ah, the view of the same thing from different standpoints. What is the difference you find?

Rāmānuja says that if we go on with our duty, discharging our duty while living, then we may not care for our last moment. That will automatically come. That is also true.

And what Madhvācārya says, that is a particular case, the particular cases. Even, one, if do not observe such purity during whole life, still, at the time of his death, if he's reminded or anyhow he gets, he will be, the next chance, or chance of the next birth he will get a benefit, in the next birth. Then he'll be able to go on with – so it is also effective.

What Rāmānuja says if one, if a *śuddha bhakta*, whole time he's going on with *bhajana* and in the last moment he, if we find that he's unconscious, it does not matter. He has taken the pill. It is the lookout of Kṛṣṇa Himself. So whether he's conscious, in the case of a *śaraṇāgata bhakta*, this *uttarāyaṇa*, the death in the *uttarāyaṇa*, or unconscious death, won't affect, because he's surrendered. And who are surrendered, Kṛṣṇa has taken their charge. So in whatever way, when and how, any way he goes, it is the lookout of Kṛṣṇa and His own. He need not care for anything else. Only he will stick to *śaraṇāgati*. That is a great thing.

And what Madhvācārya says here, and also the general purport of *Gītā* is that that if you do not do for the whole life, at least try to do it in the time of your death, just before your death. Thereby you will get a better chance in the next birth. *Tyajaty ante kalevaram, taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ.*

[yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ]

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on that object."]
[*Bhagavad-gītā*, 8.6]

He'll get a better chance in the next life and there he will get the good chances and will increase his *bhajan* and will do, will better his life; in this way.

anta-kāle ca mām eva, smaran muktvā kalevaram
yaḥ prayāti sa mad-bhāvaṁ, yāti nāsty atra saṁśayaḥ
[*Bhagavad-gītā*, 8.5]

Rāmānuja has given stress on *śaraṇāgati*. One surrendered, and acceptance of the God, necessary acceptance of the God, and he's not within...

ye tu sarvāṇi karmāṇi, mayi sannyasya mat-parāḥ
ananyenaiva yogena, māṁ dhyāyanta upāsate
teṣām ahaṁ samuddhartā, mṛtyu-saṁsāra-sāgarāt
bhavāmi na cirāt pārtha, mayy āveśita-cetasām

["But those who offer their every action unto Me, take refuge in Me alone, think of Me constantly in pure devotion unadulterated by exploitation or renunciation, and who thus worship and adore Me - O Pārtha, I swiftly deliver those devoted souls from the deathly ocean of material suffering."] [*Bhagavad-gītā*, 12.6-7]

"Who has left everything in Me, I do on their behalf. He does not want. He need not care for anything else, *śaraṇāgata*."

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

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

"I have reckoned him as one of My family, one member of my family, and I take such interest over him. So he need not take any special attention for himself. He will go on with his duty in *śaraṇāgati* and service. That will suffice."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

...has given much importance on *śaraṇāgati, prapatti. Prapatti*, of course of two kinds according to them, *prapatti, mārjjāra-nyāya, markaṭa-nyāya. mārjjāra-nyāya*, the calf of the, what is it?

Devotee: Kitten.

Śrīla Śrīdhara Mahārāja: Kitten, means ... kitten, it does not do anything. Mother does everything for it. Where to remove, the mother catches on his neck and takes here and there.

This is *mārjjāra-nyāya*; everything dependent on the mother. And *markaṭa-nyāya*, the monkey, the small monkey, or the monkey cub, what is it?

Devotee: Baby monkey.

Śrīla Śrīdhara Mahārāja: He catches on the mother and the mother takes him here and there. So Deśikācāryya he preached about this *markaṭa-nyāya. Jīva* has got some responsibility. He at least must catch the mother, and the mother will take here and there.

And the Teṅkalai, the followers of the Śaṭhakopar, that is the original, and [Vaḍakalai followers of] Deśikācāryya came with some modification. Their opinion is, "No, *śaraṇāgati* is like *mārjjāra-nyāya*, he won't do anything. Everything will be done by the superior part, the guardian, Kṛṣṇa, Govinda, Nārāyaṇa." He'll do anything. It won't do anything, like the kitten. This is *mārjjāra-nyāya*, this is *śaraṇāgati*.

Śaraṇāgati is of two types, this *mārjjāra śaraṇāgati* and the *markaṭa śaraṇāgati*.

"No. He has got something. He has got his free will, *jīva*, and he must stick to, and the rest will be done by the Supreme Entity. He must accept, he must come forward, and then he will come and see." This is Ācārya, Deśikācāryya, *ātmā-tattva*, comes from Ācārya family, it comes from Deśikācāryya.

Deśikācāryya and the Vidyaranya, and Aksabya. Aksabya Tīrtha from Madhva School, Deśikācāryya from Rāmānuja School, and Vidyaranya from Śaṅkara School; three stalwart scholars from three groups, they were contemporaries. Sometimes they had to take seat for discussion in different places, and especially the two opponents, the Madhvācārya and Śaṅkara. And Rāmānuja School went to be mediator.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Rakṣiṣyatīti viśvāsaḥ* – that is a part of *śaraṇāgati*, a stage of *śaraṇāgati. Rakṣiṣyatīti viśvāsaḥ*, so much confident that, 'He will protect me from any danger.' He runs to...

Devotee: Yamunā.

Śrīla Śrīdhara Mahārāja: ...knowing that it will be mischievous, I may be injured, but still it will be done, that, my guardian is there. He will save me." It reaches to such, *śaraṇāgati* reaches to such zenith, high, to such height, that he, not only, 'That He will save me, if I go on in a real, right way, no, I shall risk, and He will come to my relief.' This, with audacious and aggression...

Bhakti Caru Swāmī: That is possible on a very high platform.

Śrīla Śrīdhara Mahārāja: Ah, very high class. It is found only in the – it may be found in all shades, a particular mentality. One who has, the ordinary soldier that has got confidence in his general, they may take the risk of entering into the camp. 'The general is there, he will come and devastate them.' It may be found in many places, in many stages of life, but here also, that sort

of confidence not in the world, but in the highest quarter; that sort of confidence. "Whom do we care?" So much indulgence they enjoy, so much confidence they enjoy, so much faith, 'He's their protector.' That they do not care, and run hither and thither, go to catch the snake, to catch the tiger...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yamunā pani.

Bhakti Caru Swāmī: Mahārāja, the Yogamāyā potency, she's arranging for all the *parṣadas* and associates of the Lord, so that perfect *līlā* is performed by the Lord. For example, all the *gopīs* that that they're married, actually they're not married but by the arrangement of Yogamāyā they're married.

Śrīla Śrīdhara Mahārāja: Couching, it's couched in such a way.

Bhakti Caru Swāmī: So this relationship of Śrīmatī Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: For the necessity of Kṛṣṇa, this is arranged by Baladeva and Yogamāyā. For the necessity of Kṛṣṇa and Rādhikā this arrangement is made by Baladeva and Yogamāyā, intuitively, almost intuitively. Automatic arrangement according to the necessity, to intensify the transaction of the love of the very highest degree, such arrangement is necessary, of the environment is necessary. And it is done by the potency that is Yogamāyā, backed by Baladeva.

Devotee: _____ [?]

Bhakti Caru Swāmī: So Baladeva Prabhu is belonging to the *sandhini* potency.

Śrīla Śrīdhara Mahārāja: Ah, the Master of *sandhini, sandhini śakti mat tattva*, and *śakti* is known as *sandhini*, and He's the Master of that potency, *sandhini*. That is to make the Master of the environment. And to help Him, Yogamāyā and assistant Vṛnda Devī; she also has got a function of that nature, especially the animal and bird, trees, that section. Assistant of Yogamāyā, and her activity concerned with the birds, the beasts, the trees, etc, including apparently inanimate, or half inanimate, irrational section. And rational section is managed by Yogamāyā. Of course the backing is of Baladeva Prabhu. Hare Kṛṣṇa.

Bhakti Caru Swāmī: In both cases?

Śrīla Śrīdhara Mahārāja: Both cases. The facsimile of Kṛṣṇa, Baladeva, He understands the nature, the necessity. And Yogamāyā also, necessity from the side of Rādhikā and the *gopīs*, and harmoniously the things are done. Hare Kṛṣṇa. These are subtle things.

Bhakti Caru Swāmī: But Mahārāja, if one is thinking about the different pastimes of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Huh?

Bhakti Caru Swāmī: If a devotee is thinking, trying to remember the pastimes of Kṛṣṇa, then does that come into the category of imagination, or...

Śrīla Śrīdhara Mahārāja: That'll depend upon the realisation of that devotee.

When I first joined, or not joined, trying to join Gauḍīya Maṭh, the day of Janmāṣṭamī, I attended so many lectures of the *sannyāsīns*. I was told, or at least I heard repeatedly, *ajay janma*, the birth of the... unborn, and birth of the unborn. That subject they're dealing with.

And they told that, "Today, at midnight, Kṛṣṇa will be born, and in the heart of the devotee, the *śuddha-sattva*, heart of the devotees."

Then the daytime lectures over, gap in the middle, and then again at twelve o clock there will be *kīrtana* and *Bhāgavata-pāṭ*. All went away. I took my seat just near the door of Prabhupāda. There is only one roof, second story, no, first floor, and there Prabhupāda used to live. In darkness I am sitting just near the door of Prabhupāda. Kṛṣṇa will be born here in his heart, as I am told, in the heart of the devotee Kṛṣṇa will take His birth, this noon time [midnight], midday. Then I took my seat there. I may have some influence of that and I began to think that Kṛṣṇa is being born, Kṛṣṇa is coming. With this attitude I passed there.

Then one gentleman came, "Oh, who is here? Who is here?"

I am.

"Why you are here?"

I'm not a member of the Maṭh, coming from outside, I'm so and so, I'm...

"Why you are here?"

I'm sitting and thinking of the birth of Kṛṣṇa.

"No, no, no. You should not... none is here. Again you may come only when the *Bhāgavata* will be explained, at twelve o clock you may come."

Then perhaps I had to go downstairs and wait and come.

So, what was your question?

To think, that depends upon the realisation of the devotee, the heart.

Though He's *nitya*, Kṛṣṇa is *nitya*, and not only His birth and every pastime is eternal.

Just as sunrise is eternal, in the general sense, sometimes here, sometimes there, sometimes there, the twenty four hours in any place or other the sunrise is taking place.

So though Kṛṣṇa is eternal, His every *līlā* is also eternal, and always, every moment it is taking place. So, in the heart of the devotee when they're attracted to a particular *līlā* when that is going on that is reality. Every *līlā* is reality. And when a devotee's attention is attracted by a particular *līlā* it is real. And who is imagination, in the case of imagination, that is the question of *adhikāra*. One who has not come in the *śuddha-sattva*, it is imagination in his case. That may be in *sattya-guṇa, raja-guṇa*.

Bhakti Caru Swāmī: He has to come to the platform of *śuddha-sattva*?

Śrīla Śrīdhara Mahārāja: Yes. Then he will come to the plane of reality.

Bhakti Caru Swāmī: But sometimes a devotee might, due to the process of chanting, at a particular given moment, come to that platform.

Śrīla Śrīdhara Mahārāja: Yes, that flow may come, automatically, *janma-līlā, rasa-līlā*.

Bhakti Caru Swāmī: In any other *līlā*.

Śrīla Śrīdhara Mahārāja: Any *līlā*, going on always, his attention will be attracted towards that particular part of the *līlā*: it may be.

Bhakti Caru Swāmī: Because sometimes a *līlā* is not fully explained in individual details, all are not fully explained any way, in any *śāstra*, or he's not read of it, but that is coming in the mind in a particular sequence; that this *gopa* did this, and this cow went this way, and then they came...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Today we dissolve the meeting now.
Gaura Haribol. Gaura Haribol.

...

...save ones' own self and also to help others.

Hegel ____ says, the idea is the first, and then the movement of the mind and the body. _____ Ideal Realism: or something like. First we conceive to do anything and then the movement begins, of the mind and... so idea leads us, and the idea is all important. What sort of things do we follow, the body, the mind, towards everything we follow, what sort of idea?

The idea of Kṛṣṇa consciousness, conception, consideration, that has been told to be the highest ideal. Absolute good, absolute beauty, autocrat absolute infinite, we must live in His relativity. Vaikuṇṭha, in its fullest conception is Goloka. Vaikuṇṭha has no *kuṇṭha*, that is, no limitation. That is Vaikuṇṭha. The conception of the infinite when it comes to be congruent with Kṛṣṇa consciousness: that has been considered to be the highest end, highest goal. The Absolute, the Autocrat, and the Beauty, the Good, the Beauty, *ānandam, raso vai sah, akhila-rasāmṛta-murtiḥ*. All conceptions of *rasa* harmonised. Different varieties of *rasas*, they're given harmony by Kṛṣṇa conscious conception of the Absolute. *Raso vai sah, akhila-rasāmṛta-murtiḥ.* The peculiarities, that has got some appearance; that is not mere abstract. At the same time not to be intelligible by the, by our present senses, present senses. So *divya-darśana, divyana-bhuti*, divine awakening must be made, and we must have the help of the *sādhus*, that is His agents,

bona fide agents. There may be many sham agents also, pseudo agents, the *sahajiyāism*, imitationist. We must go to the genuine agent. And with the help, with the grace of him, we'll gradually attain our end.

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
[mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

["Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Prahlāda Mahārāja says, "So long ones' mind may not have touch with the divine feet of the Lord, *anarthāpagamo yad-arthaḥ*, for which the elimination of the undesirable elements that are within us is necessary, and for that purpose it is indispensable to get the help of His devotees, the agents, *anarthāpagamo yad-arthaḥ. Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*, so our divine life does not really begin as long as we do not come to the feet of a genuine master; there it begins. Real progress, real life, towards divinity begins when we get recognition of the supreme through His agent."

This is a monopoly of the orthodox system. God is for everyone. Why should some mediator be necessary at all? He's open to all. We all belong to Him. Only if we sincerely want Him, He will come direct. That may be a conception of a part.

...

Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one verse here from *Bhakti-rasāmṛta-sindhu*, and you were talking about impostors.

Dhīra Kṛṣṇa Mahārāja: Imitation.

Bhāratī Mahārāja: Imitation, *sahajiyās*, there's a saying in the *Bhakti-rasāmṛta-sindhu*, there's one verse, it says, *dhana-śiṣyādibhir-dvārair*...

[dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate
vidūratvād uttamatāhānya tasyāś ca nāṅgatā]

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 12.128]

Śrīla Śrīdhara Mahārāja: *Dhana-śiṣyādibhir, dhana* means wealth and *ṣiṣya* the disciple. *Dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate:* that is not considered to be *śuddha-bhakti*. That is what is done by our representative. That is not *śuddha-bhakti*. I do not do it myself, I give some money, to help *śuddha-bhakta* and other holy duties, to help, money. And men, I supply men. I do not do it myself. I ask my *ṣiṣya* to do the worship, the *kīrtana*, all these things, and I myself do not do. But that is not *śuddha-bhakti*, to send representative to perform the function of devotees, practices of devotees. For the sender, the giver, he's not practising *śuddha-bhakti*.

...

So, Ambarīṣa Mahārāja, he did, by his own hand he cleansed the temple and other devotional activities, giving the responsibility of his government to the ministers. But he did not give any representative for the service of the temple of the Lord. That he did in his own hand. And he gave representative for the government of the country. So one should do it himself, not by any, through any representative; that is, *dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate.*

Devotees: *Vidūratvād uttamatāhānya tasyāś ca nāṅgatā.*

Śrīla Śrīdhara Mahārāja: *Nāṅgatā*, no *āṅgatā*, it is not to be recognised as the part of *śuddha-bhakti.*

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bharampur edition.

Bhāratī Mahārāja: _____ *śaithilya* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śaithilya* - slackness.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]
[*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Ādi sabdena śaithilya tai tadi [?]

That is by [Viśvanātha] Cakravartī Ṭhākura and others. The *ādi*, what is *ādi*? *Jñāna, karma*, *anyābhilāṣa, karma, jñāna. Ādi* means 'so many others.' *Ādi śaithilya ta*, is one of them, slackness, negligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, before, you were talking about idea, the idea stage, according to Hegel. And sometimes we've heard that the *bhakti-latā-bīja*, that the *bīja* is like a conceptual stage, some idea stage.

Śrīla Śrīdhara Mahārāja: The idea, intuitively it comes, beginning from *sukṛti*, *ajñāta-sukṛti, jñāta-sukṛti. Bhaktyā sañjātayā bhaktyā.*

[*smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim*
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is its own cause, and nothing else. So *nirguṇa* comes from *nirguṇa*, and no *saguṇa* can produce *nirguṇa. Nirguṇas' guṇa-titha*, *guṇa* means *badi*, disease cannot produce health. Removal of the disease is health proper. This way we must think, that *nirguṇa* is healthy position, and *saguṇa* is diseased state, *sattya, raja, tama*, three kinds of disease, mainly. So *nirguṇa* must come from *nirguṇa, nirguṇa* can produce it. So *nirguṇa* when within the diseased stage, suppose one is in delirium, from the sober section the beginning of the treatment must come to his help. So those that are in misconception, misconception cannot help proper conception, so it must come from the proper conception world. So first *sukṛti, ajñāta-sukṛti*, anyhow or other he's utilised for that purpose, *nirguṇa*, then gathers *sukṛti*. And when sufficient it produces *śraddhā*, and when *śraddhā* that comes over the surface then his conscious cooperation begins. Before that when the patient has got, when the patient is senseless, there is also treatment, injection and all these, and after some treatment the consciousness awakens and the cooperation with the patient it may go on. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So when fully engrossed in *māyā*, misconception, anyhow, some interference of the *nirguṇa* will come in him, his energy will be utilised by them in any way, the *sukṛti*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
[kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.83]

Sādhu-saṅga, and then when *sukṛti: sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ.*

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

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

From unknown accumulation of *sukṛti*, that is some connection with *nirguṇa*, that arouses what is *śraddhā* within us, and with *śraddhā* it comes upon the surface. Then he can cooperate with the doctor. Then conscious movement towards the God is begun. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes, and then at what stage *bhakti-latā-bīja*...

Śrīla Śrīdhara Mahārāja: Yes, then he first goes to *śravaṇa-daśā*, the stages after *śraddhā* maybe divided into five, *śravaṇa*, then *varaṇa*, then *sādhana*, then *āpana*, then *prapanna*, five stages. First stage *śravaṇa*...

Dhīra Kṛṣṇa Mahārāja: Hearing.

Śrīla Śrīdhara Mahārāja: Hearing, the stage of hearing, listening to the agents of the divine. He feels pleasure to hear, gets some hope, anyhow...

Dhīra Kṛṣṇa Mahārāja: Does that include reading?

Śrīla Śrīdhara Mahārāja: Yes, reading also. *Śravaṇa* from the *sādhu* more powerful, and then also he reads similar things. In this way, after *śravaṇa-daśā*, then he begins his practical stage. He takes initiation, gets recognition from the agent of that domain. And then has a regular life. *Varaṇa-daśā*, after *śravaṇa* then comes *varaṇa*, the acceptance. There that is first to listen, then to accept the creed practically, to come within the regular life.

Dhīra Kṛṣṇa Mahārāja: Is that official acceptance, at *varaṇa*...

Śrīla Śrīdhara Mahārāja: *Varaṇa* means to accept.

Dhīra Kṛṣṇa Mahārāja: Officially, like *dīkṣā*?

Śrīla Śrīdhara Mahārāja: Officially? Ah, yes, *dīkṣā*. There's the *dīkṣā*, the *guru-karan*, the recognition through the Guru. He gets admission into the party through Guru, gets recognition of Kṛṣṇa through His agent: that is Guru, *dīkṣā*. Then *sādhana* begins proper. *Sādhana, śravaṇa*, *kīrtana*, etc., really begins after *dīkṣā*, after *guru-karan*, this *sādhana-daśā*. Then comes *āpana-daśā*, that realisation, self-determination, *svarūpa-siddhi*...

End of 81.08.21.B_81.08.22.A

Start of 81.08.22.A

Śrīla Śrīdhara Mahārāja:

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

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

Ādau śraddhā tataḥ sādhu-saṅgo', then that is *bhajana-kriyā, śravaṇa, kīrtana,* etc. Then *anartha-nivṛtti*, undesirable elements gradually die out, *anartha-nivṛtti. Tato niṣṭhā*, then real adherence begins to the cause, *anartha-nivṛtti. Niṣṭhā rucis tataḥ, niṣṭhā- nairantaryya*, a continuous flow of life of that thought, continuous, *niṣṭhā* means continuous. Continuity comes when undesirable things disappear from the mind, then continuity begins, *niṣṭhā*. Then *ruci*, real taste awakens, *rucis tataḥ. Athāsaktis*, then that taste becomes more intense, and it is named as *āśakti*. Whenever a little _____ comes in the memory, in the continuance, then of course he feels *prema*, that is *āśakti, tato bhāva*, then *bhāva-bhakti*, just like the bloom, flower, bloom, what is it, the primitive stage of a flower?

Devotees: Bud.

Śrīla Śrīdhara Mahārāja: Bud. Then the bud of devotion, *prema*, comes. After that *bhāva-bhakti* then *prema-bhakti* begins.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, did you say *athāsaktis*...

Śrīla Śrīdhara Mahārāja: *Athāsaktis tato bhāvas*.

Dhīra Kṛṣṇa Mahārāja: That he feels if there's some discontinuation in the *niṣṭhā* that he feels pain?

Śrīla Śrīdhara Mahārāja: If continuation is a little slackened he feels pain. Then it comes to the stage of *āśakti*. Then *tato bhāva*, that bud condition, and then *prema*, that is blossoming. And then *sneha, mana*, division in the *prema, sneha, mana, rāga, anurāga, bhāva, mahā-bhāva. Bhāva* goes to *sākhya-rasa* only to show all that are connected. And *mahābhāva* otherwise *bhāva* in *vātsalya-rasa* and *mādhurya-rasa*, general, and *mahā-bhāva* only reserved for Rādhā Ṭhākurāṇī, that is we are told the stages of *bhakti*.

Dhīra Kṛṣṇa Mahārāja: But you were saying that the *rāgānugās* they get some taste of that *mahā-bhāva*?

Śrīla Śrīdhara Mahārāja: Taste of *mahābhāva*, but quantity is small. That quality can descend to that position.

Bhāratī Mahārāja: Mahārāja, you said *sādhana* then *āpana*...

Śrīla Śrīdhara Mahārāja: *Āpana-daśā* then *prapanna-daśā*. This *āpana-daśā* means realisation, and then *prapanna*, that he can give to others, *prapanna-daśā*. There are two things, two classes, that *vastu siddhi* is also *prapanna. Svarūpa siddhi, āpana*, and *vastu siddhi, prapanna*, *prakista lokena apna,* finalised, finally entered into the group.

Dhīra Kṛṣṇa Mahārāja: Now Mahārāja, is that possible while in this present body? Because once I heard our Guru Mahārāja explain, *tyaktvā dehaṁ punar janma, naiti mām eti*, so explaining *mām eti* he said that Sanātana Goswāmī has said that, "This means that first one is transferred to that universe where Kṛṣṇa's *līlā* is going on."

[janma karma ca me divyam, evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna]

["O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth in this material world. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (*hlādinī-śakti*) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me."] [*Bhagavad-gītā*, 4.9]

Śrīla Śrīdhara Mahārāja: Yes. He can come only by His direction, not for his own fault he's to come back. But he may come when desired by the Lord, "Go and..." as He Himself comes. So, under His direction he may also be sent here, to do good to others, *prapanna, mām eti*. He may come here as an Avatāra comes. In this way he may come here.

Dhīra Kṛṣṇa Mahārāja: Who?

Śrīla Śrīdhara Mahārāja: *Prapanna, mām eti*, who has finally achieved that stage...

Dhīra Kṛṣṇa Mahārāja: Matured.

Śrīla Śrīdhara Mahārāja: Finally, he also may come, not for his weakness, but when sent by the Lord, to fulfil some purpose, just like Avatāra.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja said that, "There, in that universe where Kṛṣṇa's pastimes are being enacting, that one would serve as an apprentice."

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Svarūpa siddhi* and *vastu siddhi*, when one attains the stage of _____ *siddhi*, then *āpana*, then from *āpana* to *prapanna*, it is said that when Kṛṣṇa has descended in any *brahmāṇḍa*, he's transferred there. And he gets chance of participating in that *prapañca līlā*, and after participation there practically with the company of the *gopīs*, it is finalised, and he is *vastu siddhi*, that is *prapanna. Prapañca līlā... svarūpa siddhi pare prapañca līlā* _____ The first participation, when he comes in this world, and after participation, that is as a probationer, and then service becomes permanent.

Dhīra Kṛṣṇa Mahārāja: Yes. So, what I wanted to know; is it possible for one who is in the conditioned state, *nitya baddha*, to progress to this state of...

Śrīla Śrīdhara Mahārāja: Unconditioned.

Dhīra Kṛṣṇa Mahārāja: But to the point of *prapanna*, in this lifetime, before giving up this body?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Possible, but not all cases, in special cases, in one life one may achieve that *svarūpa siddhi*. It is possible, but not very cheap.

Dhīra Kṛṣṇa Mahārāja: Yes. Was that the case of Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Bilvamaṅgala? Yes, we consider it, if we do not take it that he came to teach us. There are so many Āḷvārs that come, and in their activity also, so many mundane _____ is to be seen, but that is all show, only to help us, to take us from the lower position to the higher. They play the part of the *baddha jīva*, but really they are *mukta*. So not only in all cases should we think that from *baddha* he has come to be *mukta*, the final stage. In Jagāi Mādhāi's case: *'patita-pāvana' nāmera sākṣī dui bhāi.*

[*mahā-kṛpā-pātra prabhura jagāi, mādhāi / 'patita-pāvana' nāmera sākṣī dui bhāi*]

[Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita Pāvana, "the deliverer of the fallen souls."]
[*Caitanya-caritāmṛta, Ādi-līlā*, 10.120]

It has been told, *mahā-kṛpā-pātra prabhura jagāi, mādhāi*, who were said to be the standard sinners, that were saved by Mahāprabhu. They're also told, that, *'patita-pāvana' nāmera sākṣī dui bhāi*, they came to play the part of the witness that such *pāvana*, that such purification is possible, to help us. The purification from such a wretched position to attain the highest end, that is possible by the grace of the Lord, by magnanimous personality. They stood as witness, we are told. Jagāi Mādhāi, first they were in Vaikuṇṭha, Jaya Vijaya; and then Hiraṇyākṣa Hiraṇyakaśipu, Rāvaṇa and Kumbhakarṇa, Śiśupāla Dantavakra, again they have been taken from Brahmaloka, to become Jagāi Mādhāi. That shadow, that idea.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, in the seventh canto of *Śrīmad-Bhāgavatam*, Yudhiṣṭhira Mahārāja he says that, "I cannot believe that some unflinching servitors of Kṛṣṇa that they would fall from Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: Yudhiṣṭhira Mahārāja, when he heard about his cousins, who were they in that birth, Śiśupāla and Dantavakra, when he heard that they were associates of Viṣṇu, he said, "I cannot believe that they could fall from Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: The underlying perhaps is this: that temporary degradation, conditional degradation is no degradation. Do you follow?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: One officer has committed something wrong, and he is suspended for some time. That suspension is not dismissal. The service is there. Something like that.

They came with conditional; "After three births you will be again reinstated." And because they were in the service of Nārāyaṇa, Nārāyaṇa's sympathy was there. Only to keep the formal

respect of the *Ṛṣis*, they were asked to accept extraordinarily that sort of show. And they were again reinstated in that former position. So, really, they were not helpless at the time of their fall, they were in Nārāyaṇa's presence, His sympathy was with them. It was external formality they were to observe to keep the respect of the *Ṛṣi*. But internally when they had acquired the sympathy of Nārāyaṇa:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

_____ to give respect to the words of the *Ṛṣis*, they were made to act that sort of play. That is the underlying meaning.

Dhīra Kṛṣṇa Mahārāja: Now, should we think that generally, this is the case with the *jīva*, the *baddha jīva*?

Śrīla Śrīdhara Mahārāja: In some cases it may be thought, and also in the general cases it is such depth of vision may have in some quarters of the devotees, whose vision is very deep and far-reaching, because Māyā herself is a conditioned thing, *māyāic-vilas*. As much as long as it may be, still it is not infinite; a part of infinite, but it is finite, finite, the *līlā*, the finite. So, in consideration with infinite time, long ages have got no value. Long ages, long, long ages, has no value in consideration with the infinite. In consideration, you see, everything is relative. All visions more or less relative. So a human life a hundred years, and there may be an insect, in one hour so many generations. The Brahma-yuga, Videya-yuga, then this ordinary ego, all relative calculation. So when *māyā*, is conditional, only time calculation of this world begins when we are, the *māyāic* ego, we come within the form of thought, time, space, person, these are the forms of thought, comes from ego, this ego, of the non eternal aspect, the familial aspect. Am I clear? No?

...

Jīva's connection with this *māyāic* world is called *anadi. Anadi* means beginning less. But *anadi* has been explained in this way: "Why it is *anadi*?" Because after he enters the, this phenomenal world, then he comes within the factor of space, time, space begins, time begins. It is a form of thought. When the whole world, whole creation is dissolved, it enters into the mind. Do you see, the land, the solid, enters into liquid, liquid enters into heat, heat enters into gas, moisture, and moisture enters into ether, and ether enters into mind; the object of thought. So subjective evolution enters into thought, ego.

Devotee: Mind to intelligence, to...

Śrīla Śrīdhara Mahārāja: Ah... Mind to intelligence, intelligence to ego, then no experience, no world of experience; again, when creation begins, *prakṛtermahān, mahato ahaṅkara, ahaṅkara pancatran mahatrāni*, in this way the gross things come, and they enter into the subtle, into the, they're all mental forms. So, the participation of the soul in this material world has been called as *anadi*, which has no beginning, because it effects before he enters into the factor of time and, this *jadiya kāla*. So when one can see that this is limited, however lengthy it may seem to the victims of *māyā*, still, it is a limited thing. So in their consideration it may be like that.

The *jīva* is engaged in the pastimes of the Lord, and as reaction there they have got sleeping tendency, and in sleeping they're having a dream, and in that dream they may be seen to act in different ways in this world. And the dream finished and they awake and say: "I am at home, back to God, back to home. There is I." It has been also told. But such vision will be rarely to be had.

The most spacious, whatever is indirect, that is always cooperating fully with the direct; it is servant of direct, it has got no independent value, only helping the direct. The indirect is always meant only to help the direct; not otherwise. So they will see the negative also within positive, something like that, that this sort of negative, not in *svarūpa-śakti* negative. That is *mahā-bhāgavata*, who does not, who cannot see anything but Kṛṣṇa, anything but Kṛṣṇa, *svarūpa-śakti*, always awakened in *svarūpa-śakti* area. To become conscious of *māyā-śakti* it is generally coming in *madhyama-adhikāra*, who can see *māyā*. In the first stage, not *māyā* to do any mischief to them, but doing mischief to others; in this way. *Para-duḥkha-dukhī*, no pain in himself, but he's affected by the misery of others.

Direct and indirect, Kṛṣṇa and *māyā*; the *māyā* is to help Kṛṣṇa in the fullest sense, when they come to realise that, that this is, has got no status to oppose Kṛṣṇa, but is playing at the hand of Kṛṣṇa, to serve His own purpose, as a doll in His hand. In that, when the vision is extended so much, to the fullest, they say, "What's the matter? It is epic only. That is nothing." And when already we are in *māyā* we do not find any end of *māyā*. We tiny souls, no end of *māyā* _____ according to angle of vision, according to the position, so all relative view, conception, we may think out. Hare Kṛṣṇa, Hare Kṛṣṇa.
Teji nasam naro saya vande sarve yo yata [?]

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

Teji nasam naro saya vande sarve yo yata [?]
A great, nothing to be blamed, no blame can affect them. A man may be so great that little anomaly may not affect him.

Vande sarve yo yata [?]
Śukadeva Goswāmī says, "Just as fire can eat everything, and digest," something like that.

Teji nasam naro saya [?] Another example, what I did?
Teji nasam naro saya, vande sarve yo yata [?] Another example I cited, forgot.

Dhīra Kṛṣṇa Mahārāja: You said, the official, when an official... makes a mistake...

Śrīla Śrīdhara Mahārāja: No, no, this example, *vande sarve yo yata* [?] another example I got in my mind, but I missed it, *vande sarve yo yata* [?]
They're so strong that *māyā* cannot do anything, effect less, for them.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering, in the *Bhakti-rasāmṛta-sindhu*, in the chapter on neutral love of God, *śanta-rasa*, in the end of the chapter, Rūpa Gosvāmī gives Bilvamaṅgala Ṭhākura as an example. So, I couldn't understand that. I thought he was an example of someone in *mādhurya-rasa*, because of his book *Kṛṣṇa-Karṇāmṛtam*, but he's...

Śrīla Śrīdhara Mahārāja: What has Rūpa Gosvāmī done?

Dhīra Kṛṣṇa Mahārāja: Given Bilvamaṅgala Ṭhākura as an example of *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: Then?

Dhīra Kṛṣṇa Mahārāja: But I thought he was an example of *mādhurya*.

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Bilvamaṅgala Ṭhākura and Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: *Śanta-rasa*.

Dhīra Kṛṣṇa Mahārāja: Give me that pink book, *Nectar of Devotion*. So here, in this *Nectar of Devotion*, our Guru Mahārāja's summary of *Bhakti-rasāmṛta-sindhu*, he says, "Śukadeva Goswāmī, Bilvamaṅgala Ṭhākura, their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state."

Śrīla Śrīdhara Mahārāja: Last part.

Dhīra Kṛṣṇa Mahārāja: He said, "Their giving up of the impersonal conception of the Absolute Truth and taking to devotional service are the best examples of devotees being situated in the neutral state."

Śrīla Śrīdhara Mahārāja: *Ātmārāma*, neutral state, they're, from *nirviśeṣa* they have entered the realm of *saviśeṣa, śanta-rasa*.

Prayano mano rajan nivrta vidhi sevita nadgunasta avantesna guna nata guna harih.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses." - "That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Of course from *nirviśeṣa*, the conception of *nirviśeṣa*, Brahman, he came not only to Vasudeva conception, or Nārāyaṇa conception, they came, they went forward to have Kṛṣṇa conception in their appreciation. Now, they're considered to be in *śanta-rasa*. That is a difficult thing, difficult thing, that Śukadeva Goswāmī has given us so many things, even *rasa-līlā*, *gopī-gītā*, Rādhārāṇī's *līlā*, Kṛṣṇa's pastimes with the, His friends, *vātsalya-rasam*, but still, he's not considered to be, generally to be established in the highest position of the *rasa* world, Śuka. For some purpose, that *rasa* was preached through him, but that does not mean that he has entered there and he's established there. For the particular service, purpose of the Lord, through him it was given to the world, given to the world. Just as *pralapita vacra*, he does not know, though all these higher thoughts passed through him, but still, he was a peon, of those higher thoughts, delivered letters. But he himself had no permanent settlement in that highest quarter. We do not hear about that.

We see in *Caitanya-Bhāgavat*, Mahāprabhu is asking Śrīvāsa, "That what type of devotion you think this Nara, My Advaita [has]?"

Śrīvāsa Paṇḍita told, "That like Śuka and Prahlāda."

Mahāprabhu was enraged. "Śuka is a boy, the other day. You put My Advaita in the same rank." He was enraged. "He's of higher type."

So Śukadeva who gave the *Bhāgavatam*, it was necessary because, to, the intellectuals, the so-called learned, to convert them Śukadeva was used, but...

And Bilvamaṅgala has been called Śukadeva, Śuka, of the similar nature, Bilvamaṅgala, Līlāśuka, his name. He also came from that *māyāvādā*, *svanandasuka, singasana* _____ [?]
And he went far up to appreciate and give to the world his fervent poetries about Kṛṣṇa *līlā* to the public. But he's more concerned with Kṛṣṇa than the *gopīs*, Kṛṣṇa than the *gopīs*.

So, they were utilised by Kṛṣṇa to give it to the public for the facility of their conviction, that such man who was a sinner, then who was a *māyāvādā jñānī*, and then he was again converted into Kṛṣṇa *līlā*, then Kṛṣṇa *līlā* must be above this *jñāna* and others, and it is practically helpful such a sinner is converted overnight. So to give these teachings to the world to help the public, for the necessity of the devotional – for preaching facility, they have been utilised by the higher power, what he himself does not possess. We are told like that. Though many things unknown to them have been delivered through them; *vyāso vetti na vetti vā*, just as there is a saying, "The Vyāsa has given everything but he may not know the real purport."

Dhīra Kṛṣṇa Mahārāja: Yes. But I thought that he said *aham vetti śuko vetti*.

Śrīla Śrīdhara Mahārāja:

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

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

[*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

Dhīra Kṛṣṇa Mahārāja: But he says "*śuko vetti*, he knows." Now we're saying he does not know.

Śrīla Śrīdhara Mahārāja: Yes. That is from one plane. This is talk of Śiva himself, but Śiva's knowledge is also limited. The knowledge, who is the author of this *śloka*, his realisation is also limited. From his standpoint he says like so: *Aham vedmi śuko vetti, vyāso vetti na vetti vā*. The higher knowledge can make the lower as an instrument, to serve its purpose. Something like that.

Aksayananda Mahārāja: There is another problem. In the *Caitanya-caritāmṛta* we read that *śanta-rasa*, that *bhakti* has not really begun, in *śanta-rasa*.

Śrīla Śrīdhara Mahārāja: *Bhakti* means service not begun.

Aksayananda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So it has been translated as neutral. Not really neutral, but prejudiced in favour of the *vilasa*, of the service, but not actual service there. Prahlāda has been told to be the example of *śanta-rasa*. Prahlāda himself says: "I only think, I keep in my memory, but actual service not to be found in me. That fortunate man is Hanumān. You go Devarṣi, go to him, to Hanumān. He does actual service of the Lord." And Hanumān also sent to...

Dhīra Kṛṣṇa Mahārāja: Pāṇḍavas.

Śrīla Śrīdhara Mahārāja: Pāṇḍavas, the *sākhya-rasa*, the *dāsya-rasa* then *sākhya-rasa* is better than *dāsya*. Then Pāṇḍavas says to Yadava, *vātsalya-rasa*, then Uddhava, *prema-nistha vātsalya-rasa*. *Jñāna-bhakti-paramāḥ premaika-niṣṭhās tataḥ. Karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas.*

[karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Śrī Upadeśāmṛta*, 10]

Devotion mixed with material achievement; that is the lowest. Devotion mixed with pure consciousness; that is next higher stage. Then, independent of material; that is the influence of

exploitation and renunciation, that sort of devotion to be traced, *karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ*. That is the type of Nārada, *jñāna-sunya-bhakti-paramāḥ, jñāna-vimukta-bhakti-paramāḥ.* He's more appreciable of *bhakti* and dis-appreciation in the world of exploitation as well as of renunciation. The example is Nārada, *jñāna-vimukta-bhakti-paramāḥ, premaika-niṣṭhās tataḥ.*

Then exclusively attentive towards the *prema-bhakti*, that example is Uddhava, connected with Braja, that is the highest stage of devotion, *tebhyas tāḥ paśu-pāla- paṅkaja-dṛśas.*

Then the highest stage, *paśu-pāla*, the *gopīs* as general, though *gopī*, in Braja, *paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā*, and amongst them also, Rādhārāṇī is unprecedented. Her devotion, Her service, has got no parallel. In this way it is the way of development of devotion. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śukadeva, who has given the whole of *Bhāgavatam*, including everything, he says he's a mediator. So the position of Bilvamaṅgala Ṭhākura. It has been detected by the great Ācāryas.

Aksayananda Mahārāja: So the tendency is neutrality.

Śrīla Śrīdhara Mahārāja: Neutral, something like that. Śukadeva, after finishing his lecture he again entered into the non-differentiated class. _____ [?]

Very strongly he pleaded the position that *bhakti* is higher than *jñāna*. That was what was necessary there, in the example by Śuka and his delivery, that the *jñāna*, the renunciation school was downed, finally, and then the structure grown up. And that came within him. It was necessary that it should come, *śuka-mukhād amṛta-drava-saṁyutam*.

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

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

That got in such a broader scale it came and with the experience of Śuka in the details of the renunciationist school, the *jñānīs*, that it was able to clear vigorously the doubts of the *jñānīs* and to establish the truth of *Bhāgavatam*, *bhakti*, *prema-bhakti*. So he was used for the purpose, Śukadeva.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, but in *Kṛṣṇa-Karṇāmṛtam*, Bilvamaṅgala Ṭhākura he says that he was initiated into the path of Brahman realisation, "but now I have become misled by a naughty boy who is very cunning, and who is very much attached to the *gopīs*, and who has made me His maidservant." So he's saying that he's become the maidservant.

Śrīla Śrīdhara Mahārāja: Not maidservant but maid's servant.
Dasi krta gopa vadhu vicena [?]

The Sanskrit is not *dasa krta, dasi krta*. _____ [?]
The swans have been done white by whom? _____ [?]
There is a technique in Sanskrit grammar. _____[?]
Who was not a slave, to make him slave, so *dasi krti*, in Sanskrit also it is like that.
So not necessarily that maid of the *gopīs*, but he may be having recognition of that of a servant, *dasi krta*, may be a *sakha.*

And he gave description mainly about Kṛṣṇa, and including the *gopīs*. That is also found in his statement, and fervently.

Dhīra Kṛṣṇa Mahārāja: Who is the first author to present this; Rūpa Goswāmī's conception?

Śrīla Śrīdhara Mahārāja: To...?

Dhīra Kṛṣṇa Mahārāja: To present in written form, where, the Gauḍīya *siddhānta*, in which writings does that first occur?

Śrīla Śrīdhara Mahārāja: In [Raghunātha] Dāsa Goswāmī we find, in Sanātana, in Jīva Goswāmī mostly we find. Jīva Goswāmī he gave commentary to Rūpa Goswāmī's writings. Jīva Goswāmī himself he was his direct disciple and he was brought _____ [?] He was under the care of Rūpa Goswāmī, he grown up, grew up. So Jīva Goswāmī and Dāsa Goswāmī. Dāsa Goswāmī took the *rasa* side and Jīva Goswāmī the *śāstric* aspect; *śāstric* aspect explanations by Jīva Goswāmī. And the ecstatic aspect was given by Dāsa Goswāmī, to certain extent. And [Kṛṣṇadāsa] Kavirāja Goswāmī has also given, with quotation also, the meaning of Rūpa Goswāmī. _____ [?]

Aksayananda Mahārāja: Some pseudo, modern, so-called Vaiṣṇavas, they say that the Goswāmī *Grantha's* are not necessary. What is the cause of this disease? Why do they...?

Śrīla Śrīdhara Mahārāja: Because they can't tolerate their elimination from higher type of devotion.

End of 81.08.22.A

Start of 81.08.22.B

[the same as the MP3 dated 81.08.22.A]

Start of 81.08.22.C

Śrīla Śrīdhara Mahārāja: Jealousy.

Akṣayānanda Mahārāja: They're envious.

Śrīla Śrīdhara Mahārāja: Envious. And also, some of them cannot accommodate themselves with the selection of Mahāprabhu, with Mahāprabhu and Rūpa Goswāmī, the gradation. They say, some think Chandravālī group in *mādhurya rasa* the Vallabha *gosthi*, the Vallabha School, especially in Gujrat. They think that Chandravālī as Yamunā she represents the highest form of service. Gokula Gosai, once I visited him in Bombay. He tried his best to impress that Yamunā holds the highest position in Mathurā in *mādhurya rasa*, because after *rasa, rasa līlā*, when it is dissolved, they found Kṛṣṇa when they went to the banks of Yamunā. That was his argument. The Yamunā holding the principal position in *mādhurya līlā* of Kṛṣṇa, that is their... and not Rādhārāṇī. But in different *Purāṇa* also, and *Bhāgavat* suppressed the...

anayārādhito nūnaṁ, bhagavān harir īśvaraḥ
[yan no vihāya govindaḥ, prīto yām anayad rahaḥ]

[The Vraja *gopīs* said: "O my friend! Leaving us aside, Śrī Kṛṣṇa has gone off to a secluded place with a particular *gopī*. She must be truly expert in worshipping (*anayārādhito*) Him, for He was so pleased with Her service that He has left us all behind."] [*Śrīmad- Bhāgavatam*, 10.30.28]

One *pradhana gopī* and He's not one with Yamunā; She's not one with Yamunā.

Bhāratī Mahārāja: One of the things of what Mahārāja was saying, sometimes it is stated by the so-called devotees that the Goswāmī *granthas* no longer serve any purpose. They serve no purpose because they are so abstract.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And what about *Bhāgavatam*? *Śrīmad-Bhāgavatam* serves all purposes. That is not to be understandable by the public. So *Śrīmad-Bhāgavatam* has no meaning of its existence?

Akṣayānanda Mahārāja: No, they say the *Bhāgavatam* is all right. They accept the *Bhāgavatam* but they say the Goswāmī *grantha*, they are too far, too abstract, too far advanced, so what is the use for us.

Śrīla Śrīdhara Mahārāja: So what is the use of the post graduate classes? What is the use of research scholarship? That is too far. What is the necessity of a Newton or an Einstein? That is too high.

There is one scientist in the beginning of the invention of electricity, one Faraday scientist, when he showed his experiment to the scholars of the day one lady put a question to him that, "After all what will be the benefit of all your experiments and your inventions, what benefit the general public will derive from it?"

Then the Faraday told, we read it in *Discovery of Gregory*, that, "Madam, will you tell me the utility of a newborn babe." That was the answer of Faraday. "A newborn babe, when he will grow up then you will get the benefit, appreciate."

So, the high things not for the public, but those that have appreciation, those few that can appreciate in those higher study, by their movement that high things come in different ways to this plane. And it creates such *sukṛti*. And that *sukṛti* one day will prepare them for that higher, to receive that higher thing, that is *satya kathā*.

They will say, "The Kṛṣṇa, Svayaṁ Bhagavān what is the utility?" Or to the public, public, as Ramakrishna Mission, "Whether God or Kali or Kṛṣṇa or Allah: all equal."

That is very palatable to the ordinary public, the primitive God-conception.

"And you say Kṛṣṇa is the highest, he says God is the highest, what is the utility of all these troubles stating that my realisation is the highest."

That also may be stated by a particular group. Should we go to tolerate that? Only those that consider much favour of denotation they will say like that, the majority, the quantity. But quantity cannot satisfy all. Those that hankers after qualitative, comparative higher things, they will eliminate everything and go forward for that thing. This is discouraging, the gradation. The qualitative highness: that should be hankered by all. This is all apathetic. In the political field we tolerate so many sections, so many sections of different political conceptions, shades. But in religious school, "Oh! Why so? Only one suffice." That is Ramakrishna Mission. They're idle, idle in religious realisation. That sort of reckless brain who has got no sympathy for religion at all, they will say like that.

Bhāratī Mahārāja: Reckless brain.

Śrīla Śrīdhara Mahārāja: That is apathetic, generally. They do not want any comparative study in religion.

Akṣayānanda Mahārāja: They don't want any movement. They don't want any progress.

Śrīla Śrīdhara Mahārāja: They want movement only for the belly. The belly is everything to them, the belly people, the belly servants, slaves of physical senses. They are free physical senses. We are just opposite. *Kāma* dāsa, not Rāma dāsa. They are all *kāma* dāsa, slave to the sensual pleasure. They cannot tolerate the gradation in the religious thought, qualitative difference. But in their political opinion they can tolerate so many shades of political conception. And they fight with each other, the follower of Locke, the Marxists, then the communists, then so many divisions in the communists.

Bhāratī Mahārāja: Mahārāja, this sort of question arises also because like in my own personal experience, in my personal studies, *Hari-Nāmāmṛta-Vyākaraṇa* etc. I have always been discouraged. No one has ever encouraged, it has always been discouraged. And it has actually been said that it is a useless endeavour.

Śrīla Śrīdhara Mahārāja: Yes. We are one with them, the study, *jñāna-sunya-bhakti*. The real thing what is necessary to work, to use our energy for the service of the Lord. By that process only we can go up. And not by satisfying our intellectual necessaries. An illiterate man can achieve a higher position in the realm of devotion, where a literate man may not be.

But when by the command of the Lord we engage ourselves in the literary culture, just as Mahāprabhu asked Rūpa, Sanātana, of course they had their knowledge already acquired, and to utilise that for the service of the *sampradāya*. He also asked Raghunātha Bhaṭṭa: *ya'o paḍa bhāgavata vaiṣṇavera sthane:* "Read *Bhāgavatam* but from whom who knows the real purport of it, Vaiṣṇava, *bhakti*." [*Caitanya-caritāmṛta, Antya-līlā*, 5.131]

Only Jīva Gosvāmī is the exception whom we see that He made study. He studied independently before he joined Vṛndāvana. He left his home and then went to Benares. Benares was the city of all sorts of learning at that time. And he studied different *śāstram*. And then he joined Vṛndāvana. And there under the direction of Rūpa, Sanātana he utilised his previous acquired knowledge into the service of the *sampradāya*.

So, when we get inspiration from up, to study, that study is devotion. Otherwise when I have got a whim within for me to study, to acquire scholarship, that may not be *bhakti* proper, *śuddha bhakti*, because my energy must be utilised by the higher agent, higher agent, a Vaiṣṇava. Energy must be spent to satisfy the higher world. Then it will be *bhakti*, it will be devotion. My mental imagination it may be *sukṛti* but it won't be *śuddha bhakti*. If I want to be, if I have a mind to help the *sampradāya* in a scholarly way, but at your own risk you must go on with your study, and thinking. When it is accepted, he's connected by the higher agent, then it will be considered as devotion, otherwise not. It is empirical attempt with some sort of good ambition, imagination. But this is not pure *bhakti*, pure devotion. Pure devotion is to carry out the orders from the high, from the higher. The waves are coming to catch that and then to do accordingly.

Once when I joined the mission, I wanted to read the books of the mission, even including *Bhāgavatam*, but I did not find any encouragement from the authority. Then I was sent with a party to Benares, Nemi Mahārāja, well read. Not highly scholar but in ordinary way he could explain *Bhāgavatam* and other *śāstra* very well and to impress on the public, including the scholars of ordinary type. In Benares perhaps in Ahulabhai [?] *ghat* or something like that he used to explain *Bhāgavatam*. I was with him. And his lectures from *Bhāgavatam* were very capturing.

At that time Nemi Mahārāja told me that, "Kuñja Bābu does not tolerate any good for other servitors. If I get order from Prabhupāda to construct a Maṭh of our own here I can do it."

And I saw that it was not impossible. If he gets such encouragement then he can construct, he can purchase a place of our own and construct temple and quarters, he can do.

So I wrote direct to Prabhupāda, that, "The propagation, the *Bhāgavat* lecture here is going on in a very good way and people are much impressed. And that has also encouraged the preacher Nemi Mahārāja. And he says that if you ask him to erect a Maṭh of our own in this

place of religious importance then he can do. I think at this nick of time of you order him then we may have a place of our own, a preaching centre of our own in this important place where so many religious schools are represented in Benares."

I got no – I wrote to Prabhupāda but the general secretary Kuñja Bābu he replied that, "I, we already know that Nemi Mahārāja is a good preacher. You try to collect your necessary equipments from him for preaching." And no mention of the proposal which I sent to Prabhupāda.

Then when Prabhupāda, a little after Prabhupāda went there and he suddenly one day told me that, "What is the necessity of *karma-kāṇḍa*?"

First I could not understand. Why Prabhupāda said so, what is the necessity of doing *karma-kāṇḍa*?

Then again he went on, "That if a Vaiṣṇava says to a person 'Oh, bring some flower,' and he is taking that flower – 'No, no, no flower, take the water.' And if he says that, 'No, accept this flower, you have already ordered me to bring flower, I am taking it. You take it.' To say so, such, will be *karma-kāṇḍa*. He may cancel his own desire. He is free. A Vaiṣṇava is free. He ordered already to take flower. And if you take flower and try to force it on him, that will be *karma*. You must throw it off and bring water. So any desire to thrust on the higher authority: that is *karma-kāṇḍa*. The authority, the Gurudeva, what he receives from high, that, 'do this,' he then ask his followers to do that. And then that will be *bhakti*.

Once that Schulze, that German, first gentleman who came to join our mission, Herr Schulze [Sadānanda dāsa], he told Prabhupāda that, "We are accustomed to do anything with a program, so sometimes before three months we fix some program and then we do accordingly. But here at least I want one week's notice to prepare myself, where to go, what to do, at least one week before."

Prabhupāda told, "I get information five minutes ago. How can I inform you a week ago?"

Dhīra Kṛṣṇa Mahārāja: In advance.

Śrīla Śrīdhara Mahārāja: That was his... So our Nisikanta Sanyal told, I said to you the other day, that, "When you are requested by a Vaiṣṇava to write, to read any book, that will be devotion. But when of your own accord you will go to read a book, that won't be, that will be *karma* or *jñāna*." Something like that. So unconditionally and unqualified surrender to serve the direction which is coming [from] up, that is *bhakti*, and all else imitation and eliminative, that we should understand. So *vaiṣṇavera ānugatya, sādhu ānugatya*, everywhere you will find this warning.

In *saṅkīrtana* you are taking the Name, as a *saṅkīrtana* party. Bhaktivinoda Ṭhākura says, "At least one must be a *śuddha bhakta* there." The *saṅkīrtana* party is going, but at least one *śuddha bhakta* must be the leading, otherwise it will be *nāmābhāsa, nāmāparādha*, or something like that.

So connection with the divinity, that is, descending agent, the bona fide agent who has got connection, who can receive impression, who in his heart so many waves of the wish of the

desire of the Lord striking in whose heart, and he says, 'this should be done.' And we must connect with such centre and then do to get *bhakti*. Otherwise it may be imitation *bhakti*, imitation *bhakti*, devotion.

Our attraction for knowledge, curiosity to satisfy my inner curiosity, that I must know what is what about the *bhakti* before I accept this, or I must get some fame when delivering lectures, that must be a scholarly one, so many fleeting desires may make it filthy, pure devotion.

The surrender, and what You order I receive I do act on it. I do not know what is good and bad. I do not know what is good and bad, a direct order. And when the Guru is living I am far away. No time to ask him. I must take some immediate. Then I shall try to think that in such position what my Guru used to direct me. As much as I can conjecture I do accordingly. In this position what my Gurudeva would ask me to do. As far as I can conjecture at the time I shall do accordingly. I shall try to get some sort of order from him that he might have said this thing in such condition, as far as I can conjecture I shall do that. The criterion of *bhakti* is that what we do, the starting idea must come from above, irrespective of the action, what it may be, whether to go to the temple, or to beat a man, it does not matter. It must have the upper connection. That is *bhakti*. It is independent of the *guṇa, tri guṇa, satya, raja, tama. Ahiṁsā - satya guṇa, hiṁsā - raja guṇa*, sleeping and idleness - *tama guṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa.

So we must have our fixed aim towards the high. It must come from there. I cannot waste my energy in any engagement what is considered good or bad from my consideration. That will spring up in the relativity in this *māyic* world. We must be careful, very much, that whether I am catching a wave, the wave coming from the finest plane, or a gross plane. The thought that actuates me, excites me to act, whether that is, which plane it comes, from the higher finest plane, can I catch that, the news of that wave, can I read? If I can read waves of that plane, the meaning of the waves of that plane, all right. We should always watch, the wave of the plane coming from what sort of plane. That helps me to begin my activity, from what plane it comes, the order. And my services will go, that is to be recorded in that plane. And that will help me qualitatively in a very extraordinary manner. So for the qualitative improvement we shall disown our present environment, even including the mental sphere. Try to get the insinuation from the highest possible plane and I must give my bowed down head to that and not to the external environment of any kind in consideration of me, good or bad.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

Clear in answering your...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you are so clear, that you are leaving us with feelings that we want to surrender.

Śrīla Śrīdhara Mahārāja: _____ [?] So our eagerness will always be to serve wishes of that plane, in the highest plane of Kṛṣṇa *bhakti*. That is very, very, very rarely to be found in this mundane world. We shall be eager to catch the _____ [?] that telegraphic language of the highest plane. We must try to catch and be subservient to that. That should be our nature of quest and utilisation of our energy. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in the absence of my spiritual master, when I wanted to get that pure direction, I've come to your Divine Grace to get such direction, because I am well aware I may make a mistake. So I don't trust my own judgement.

Śrīla Śrīdhara Mahārāja: That you can do in your own risk. That I think that this is in the line of my spiritual master, and those that demand that we are in his path they cannot represent so subtly, but grossly, not up to mark. Everyone must move in his own risk, own risk. You have joined Swāmī Mahārāja's camp, to one's own risk, leaving the present society and present religious faith, everything you have left. At your own risk you have, so also appreciation and risk. *Sarva-dharmān parityajya:*

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

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

That is *bipravik* [?], revolutionary, more or less revolutionary. That is the highest way of attaining any higher thing. And that we may not go down, so many barriers are there. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ.*

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

You must give respect to your... *Ke*?

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

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

this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

Hare Kṛṣṇa. *Samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa.*

[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya
'aprākṛta' deha bhaktera 'cid-ānanda-maya'
dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāṅra caraṇa bhajaya]

[Śrī Caitanya Mahāprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā*, 4.191-3]

He has got no engagement. Another, rejecting previous engagement, entrance into new; that is of two types.

Bhāratī Mahārāja: Examples of that Mahārāja.

Śrīla Śrīdhara Mahārāja: Vacant, sometimes vacant, he had got no religious life at all, he came to a *sādhu* and began; one section. Another, he is disgusted with his former religious conception and comes in contact with a real *sādhu* and leaves his previous engagement and enters into that. *āśraya anya rahiti* [?] He was not reckoned in any particular *āśraya*, either a Christian or a Mohammedan or a *Pañcapasi*, or nothing. From atheism, he had no religious conception. He began first with this conception. Another, comparative study he found it nothing then entered into it. Two types may come here. One with open mind, and another leaving his previous prejudices, enters into new, that two types.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, that's very broad or general. Previously he may have been a Christian or, and then he comes to the...

Śrīla Śrīdhara Mahārāja: When he reads comparatively he feels more attraction for this and then leaving his previous prejudice of religion he comes to accept this truth. And another, has no religion, he did not, he had no religious engagement or conception or anything of the like, when he comes to, in the vicinity of this sort of conception he accepts.

Dhīra Kṛṣṇa Mahārāja: Now, is that within Kṛṣṇa consciousness also?

Śrīla Śrīdhara Mahārāja: Not, generally it is not that; in a general way it has been stated that one who has got, who is entering into Kṛṣṇa consciousness, and then also within Kṛṣṇa consciousness there also the selection and elimination of guide. That is also allowed in special cases, we see.

Dhīra Kṛṣṇa Mahārāja: Yes. Because sometimes you have said that there's three stages of conception of Guru. That in the first stage seeing Kṛṣṇa, in the intermediate stage seeing the potency, function, and then again in the third stage it becoming more defined.

Śrīla Śrīdhara Mahārāja: In a particular group of potency.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. That is the first attracted by general Kṛṣṇa consciousness and then when that is more intense they can find there are so many servitors there also. And gradually when progressing he finds his attraction for the particular group, and particular type of service. In this way finally he is posted in a particular place for his service, in this way. To serve Vaiṣṇava, one who has attained the service of a Vaiṣṇava, Guru or a Vaiṣṇava, that is *tadīyatā*. That is a deeper kind of devotion. To serve the Lord that is a general and hazy thing. And to serve His devotee that is more intensive position. So that is higher position, *tadīyatā. Tadīya* means... Rāmānuja *sampradāya* has given much stress in *tadīya, tadīya sevā*, that is *bhakta sevā*. *Mad-bhakta-pūjābhyadhikā.*

[ādaraḥ paricaryāyāṁ, sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ]

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [*Śrīmad-Bhāgavatam*, 11.19.21]

Then the:

[*ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ*]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

To that stage, if we, without *śaraṇāgati* in the beginning we cannot attain that stage also, *tadīyatā*.

Bhāratī Mahārāja: So what is the *asida*?

Śrīla Śrīdhara Mahārāja: *Tadīyatām*.

Bhāratī Mahārāja: Service to the Vaiṣṇavas?

Śrīla Śrīdhara Mahārāja: Service of a Vaiṣṇava, that also presupposes *śaraṇāgati*. So *śaraṇāgati* is a fundamental thing, avoiding that we cannot attain any course of devotional life, it is most fundamental. Wherever you go, in which side for your engagement you must enter through the door of *śaraṇāgati*. That is what is meant here.

If I belong to Him, underlying this conception there is *śaraṇāgati*. Otherwise I can't attain this position that I belong to Him, I am His own. But must first enter the door of *śaraṇāgati* then you can get that sort of self conception, that sort of realisation that you are His own. But before that you must enter through the door of *śaraṇāgati*. Otherwise no entrance is possible on the higher plane without *śaraṇāgati*; help of *śaraṇāgati*.

I have attained, I have, Sad Guru I have got. You must have practised, or invited, welcomed, some sort of *śaraṇāgati*. Then only you could come to him. Without the temperament of *śaraṇāgati* you cannot approach even the first agent of the domain. So *śaraṇāgati* is such a general and fundamental and expansive position in the relation of the devotional world.

I care for my Gurudeva, I don't know anything else. I'm a servant of Vaiṣṇava. I don't want anything. With that spirit, with that power, strength, I can go on. I do not care for the *śāstra*, this and that, anything. If anyone says such, shows his deep and strong confidence in Vaiṣṇava that is of a good achievement no doubt. But it is mentioned that to have that position you have had to cross the threshold of *śaraṇāgati* if we analyse the subtle point, the thought, then you have come here. The *śaraṇāgati* you could not eliminate. That is the underlying meaning of the expression there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: So tomorrow we will spend...

Śrīla Śrīdhara Mahārāja: Tomorrow, I can't say whether I'll be able to have a sitting tomorrow. Tomorrow Janmāṣṭamī you may stay here. But day after tomorrow after finishing your *pāraṇa* you must go to Māyāpur to attend the function of the appearance celebration of your Guru Mahārāja. Is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 81.08.22.C

Start of 81.08.25.A

[Very unclear MP3 in places, but a transcript was previously available]

Śrīla Śrīdhara Mahārāja: The spiritual conception of the high level is flowing from this peak to that peak; from that peak of mountain the Ganges is coming in a zig-zag way. You see what is Ganges? Ganges water is passing this side and going to some other place. That water is not Ganges water. Other water from Sāraswatī maybe is entering Ganges water, and the demarcation line is also there in the beginning. Then if I take that water, is it Ganges water? It is just coming from the other River Sāraswatī? Then what is Ganges water? How are we to take it? This is Ganges water? It must go to the order of the Lord. This Ganges water, Ganges water just passes from a channel to another side, and if I see that Ganges water is passing through this channel to a lake, I take that water, is it Ganges water? One river is flowing, entering into Ganges, and that water, if I take, is it Ganges water? Physical eye?

The saying is there, whatever will be in the bed of the Ganges, the current, the bed of the Ganges, that water is Ganges water. [And what] is flowing out of the area of Ganges, that is not considered as Ganges. And when the other river's waters enter into the Ganges, it will be Ganges; whatever water is within the (jul ion?), that is Ganges water. That will purify. The purification is not congruent with the water which I feel and I see.

The order is there, the spirit is there. The order, the sanction: that is the proper thing. So, the Guru *paramparā*, the very gist of Guru is *śikṣā*. Wherever it is to be traced, there is Guru. One who has got that eye, that transcendental eye, the divine eye, he will see the Guru is coming here, Guru there, Guru. One who is possessing that knowledge, that love, of that type, that purity; there is Guru. Otherwise the Guru *paramparā* means body *paramparā*, the continuation of so many bodies together. Then the caste *brāhmaṇas*, the caste Goswāmī's, they will continue, because body after body they are getting that *mantram*. But the *mantram* is dead there, so living *mantram*, living tendency for the service of higher type, wherever it is to be traced, we shall find that there is the Guru. One who has got that sort of eye awakened, he'll see where is Guru.

Devotee: Can the spiritual master change the *śāstra*?

Śrīla Śrīdhara Mahārāja: No. He can take out the real purpose from the *śāstra*. There is no necessity of changing any *śāstra*. It is a question of the inner meaning.

Devotee: How far it is justified, we are wearing this *kashaya vastra*, which is not in Vaiṣṇava conception?

Śrīla Śrīdhara Mahārāja: Yes, then Mahāprabhu not only took *kashaya vastra*, [the saffron dress of a *sannyāsī*] but he even also took *sannyāsa* from a Māyāvādī, but what for? Then Mahāprabhu was a Māyāvādī? What for?

The living man can adjust himself for the cause. A general, he must be up to date, but he may have sincerity and awareness and the capacity, training, and he may be a general and he can mould his army in his own way just as Napoleon did. He must be, it is not an imaginary thing, not a fairy tale, but the practical thing is there, and one who can understand; when Napoleon

first began his war against Austria, France and Hungary was at that time when Napoleon was made general. The Austrians were gaining ground. France was going back. Napoleon came and then the whole thing changed.

Then the Austrian king, he called for his generals. "For so long you were making progress, but what is that? Now you are coming back?"

The generals told that, "The new general has come on the other side, and he does not know the real policy of war or battle."

The king told them, "What do you say! He does not know the laws of war, and he is gaining and you know the rules and regulations of the battle, and you are being defeated. What is this? How is this?"

[They said, "The general] tactics in battle are that one should attack the weak portion, but that man he attacks the strongest point, and so we cannot manage, and so he does not follow the old laws of the war, battle. Such is the matter."

One who can feel what is divinity, for the preaching purpose he may adjust himself with new things. So, the reality must be real thinking, the thought, the spirit must be there. For Mahāprabhu, what was His necessity of taking *sannyāsa*? He took that red cloth, and took *sannyāsa* to suit the purpose of His preaching. We have to take that.

Our Guru Mahārāja also took that position. His foresight was that if, "If we are to preach, if I really want to preach, I must take the help of the *varṇāśrama dharma*. They [the *bābājīs*] are all imitating Rūpa and Sanātana and doing what is very nasty things in their practice and copying Rūpa and Sanātana in their dress." Guru Mahārāja declared that, "Dress is not so cheap. First you become *sannyāsī, varṇāśrama*. In *varṇāśrama*, the fourth stage of life is the *sannyāsī*, and that dress [of the *bābājī*] is the dress of the Guru of a *sannyāsī*. First become *sannyāsī* and observe the rules and regulations of *sannyāsī* and keep those *bābājīs* on your head. And you are all imitationists, you are all debauchees, and taking the dress of that highest position of Guru and dis serving the whole society, degrading his name, and spoiling everything. So the *bābājī* dress is the purest, is the highest, that of *paramahaṁsa*. So, first become *sannyāsī* and practice accordingly under rules and regulations, and try to show your respect towards Rūpa and Sanātana and their dress." That was his idea.

Devotee: For preaching purposes is it permissible; suppose someone started to preach with long hair and a long beard? Under the Gauḍīya Vaiṣṇava philosophy it is o.k.?
[The devotee asking the question has long hair and a long beard]

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Particular - but that was not the custom, neither with the *sannyāsī*, nor with the *bābājī*.

Sanātana Goswāmī had a full beard and Mahāprabhu ordered that, "Go take him to a barber and remove the beard and hair."

And *sannyāsa* and *bābājī* both, they do not keep such things, so, we do not like to keep. But during *cāturmāsya*, for the *vrata* it is mentioned in the *śāstra*, we keep hair and beard for the *cāturmāsya*, otherwise generally not. But still, it is not so that if one keeps long hair and long beard he cannot be a Vaiṣṇava.

There was one Vaṁṣī Dāsa Bābājī, an independent Vaiṣṇava. Our Guru Mahārāja also gave respect to him as a Vaiṣṇava, but he had this big beard and he did not shave at all. He was very negligent, not as a fashion, not fashionable, he did not allow any barber to shave, but he was a respectable Vaiṣṇava. Even our Guru Mahārāja had respect for him; Vaṁṣī Dāsa Bābājī.

As for yourself, if you keep this only to satisfy the Muslims for the purpose of your service, that if your go there you can collect money, and you can render good service to your Gurudeva, and for that purpose you have kept for the safety of your vocation as well as your person...

Devotee: Oh yes, I have kept it only for that purpose.

Śrīla Śrīdhara Mahārāja: If someone does that for the time being, suppose for the service if it is necessary, one can have a dress of a *gṛhastha*. A gentleman's dress; even in our Prabhupāda's time, the suit was also used sometimes by his disciples. And some was clad in white dress, though they were Vaiṣṇava of high level, but still they were white clad, because they had to approach so many officers and higher things. So that was suitable.

Devotee: Just like Tamal Kṛṣṇa Mahārāja in China.

Śrīla Śrīdhara Mahārāja: To fulfil the purpose of the Gurudeva of that type, living type, to carry out his orders suitably, he can take any dress. It is the question of purity of purpose, a question of the heart.

Devotee: The purpose of a *tridaṇḍī-swāmī* is it during the time of *Bhāgavat* time, there is *sannyāsa*?

Śrīla Śrīdhara Mahārāja: *Tridaṇḍī-sannyāsa*, we find it was in the *śāstra, Purāṇa*. Rāvaṇa, when he came to steal away Sītā Devī, he came as a *tridaṇḍī*. Arjuna, when he met in disguise, he had the *tridaṇḍī-veśa.* So *tridaṇḍī-veśa, tridaṇḍī-sannyāsīs* in *Bhāgavat* also. The Avantī *brāhmaṇa* he took *tridaṇḍī-veśa* and Kṛṣṇa is relating the story to Uddhava, *tridaṇḍī*. *Tridaṇḍī-sannyāsīns* were well respected in the society at that time. And also from the *Jyotiṣa* we find that Bṛhaspati when strong, he takes *tridaṇḍī-sannyāsa*. There are so many *sannyāsīns*, but *tridaṇḍī* seems to hold the highest position of all *sannyāsīns*. And in Rāmānuja *sampradāya* - the *eka daṇḍī* we find in the Śaṅkara School - and in the Rāmānuja *sampradāya* we find *tridaṇḍī*. And our Guru Mahārāja reasoned that Prabodhānanda he was a *tridaṇḍī-sannyāsa*. And also here and there, some other *tridaṇḍī* we see, but extensively in the Rāmānuja *sampradāya*. And in our *sampradāya*...

Bhāratī Mahārāja: Nimbarka?

Śrīla Śrīdhara Mahārāja: In Nimbarka *sampradāya* _____ *tridaṇḍī-sannyāsa*, I don't know.

Devotee: They have no *sannyāsa* in Nimbarka.

Śrīla Śrīdhara Mahārāja: Nimbarka. And Vallabha *sampradāya* also, no *sannyāsa*.

Bhāratī Mahārāja: And Viṣṇuswāmī?

Śrīla Śrīdhara Mahārāja: Viṣṇuswāmī, Śrīdhar Swāmī, there *swāmī*, there *sannyāsa*, but not *tridaṇḍī-sannyāsa* as far as we know.

Now our Guru Mahārāja, he inaugurated *tridaṇḍī-sannyāsa* extensively in our *sampradāya*. He filled up the gap; the *brāhmaṇa's* thread and the *daṇḍa*. After *varṇāśrama dharma, varṇāśrama dharma* is but a step to Vaiṣṇava *dharma*. From the scriptures to show that *varṇāśrama dharma* can only plan to observe *sanātana dharma*, to carry out that form of theistic life, and then above this, Vaiṣṇava *dharma*. *Brāhmaṇa dharma* vanishes, and Vaiṣṇava *dharma* begins. So, to show that; to preach that position to the society, and to the pseudo Vaiṣṇava, he supplied the gap and filled up another step. And after collecting the qualities of the *brāhmaṇa* and *sannyāsī* and then you can aspire to have the position of the *bābājī*. That is *paramahaṁsa*, the *paramahaṁsa veśa*, the dress of the Guru of the *sannyāsīs*; *pañcama-āśrama*.

Akṣayānanda Mahārāja: But our Guru didn't accept *bābājī*.

Śrīla Śrīdhara Mahārāja: And those *bābājīs* are not accepted as *bābājīs* proper. They have deviated. Only physical dress cannot keep them in the position of *bābājī*.

The mere imitation of Gaura Kiśora Dāsa Bābājī Mahārāja, the Guru of our Guru Mahārāja, lived very simply in a hut, sometimes in a *dharmaśālā*, and when he was living in a hut on the Ganges bank, another man he came and constructed a similar hut by his side, and he began to live there. Gaura Kiśora Bābājī Mahārāja gave respect to him and that man he also demanded something like that from the people; in this way. But one day, Gaura Kiśora Dāsa Bābājī Mahārāja remarked that, "That if a lady enters into the labour house and shows, imitates some sort of pain, as if giving birth to a child, will child come by that mere imitation?"

Do you follow? Am I clear? She must have some child in her belly, in her womb. Then naturally the pain will come and the child will come out. But without any pregnancy, if she imitates the pain of giving birth to a child, will the child come? That is a ludicrous thing.

So, only to imitate the dress of a *bābājī*, that cannot give the position of a real *bābājī*. So before you take the dress of a soldier or a general, you will have to learn what is battle, what is fight, how to handle so many weapons. You must learn them, but only the dress of a soldier does not make one a soldier. So also you must acquire the inner attributes of a *bābājī*, of a high type of Vaiṣṇava. Only mere dress cannot make you *bābājī*.

So many *bābājīs* are in Vṛndāvana, in Navadwīpa, but our Guru Mahārāja did not recognise any of them. He put his hand to his forehead, "Such a sacred land, Vṛndāvana; I came, but it was my own misfortune that I did not see a single Vaiṣṇava here." That was his disappointment. "Not a single Vaiṣṇava in Vṛndāvana I find here. That is my misfortune." That was his statement in Vṛndāvana. So Vaiṣṇava is not by garb first of all, must be by his internal realisation. And those who have got the real eye to see the internal realisation, they won't care for any external dress, only if a man takes the dress of a *vidvan*, a *paṇḍita.*

tavaty ashbhate mukham yavat kinchit na bhasate.
[A well-dressed fool goes unrecognised until he speaks.]

But only the dress of a *paṇḍita* will not make him a *paṇḍita*. A real *paṇḍita*, when we have a talk with him, he will detect whether he's a real scholar or not, and not by dress. So Vaiṣṇava can also be measured by a Vaiṣṇava. Vaiṣṇava can see who is Vaiṣṇava. He has got that eye, what is the criterion of a Vaiṣṇava. He has got the eye; that sort of *divya jñāna, divya dṛśti* which he can feel that, "This is a Vaiṣṇava, Vaiṣṇavaism." Otherwise only the encasement of a Vaiṣṇava, the outer show; the *tilak, mālā* and dress, that cannot make anyone a Vaiṣṇava.

Śrīla Govinda Mahārāja: _____ Baladeva Vidyābhūṣaṇa, Bhaktivinoda Ṭhākura, Jagannātha dāsa Bābājī Mahārāja, _____ [?]

Bhāratī Mahārāja: _____ Baladeva Vidyābhūṣaṇa and Jagannātha dāsa Bābājī.

Devotee: I met this guy yesterday, a white *bābājī*.

Devotees: Hiranyagarbha.

Devotee: Yes, Hiranyagarbha, and he told me that he is a disciple of...

Śrīla Śrīdhara Mahārāja: It is unfortunate that he has gone out of the line...

Devotee: He told me that he is a disciple of Bhaktivinoda Ṭhākura's son.

Śrīla Śrīdhara Mahārāja: He is making much of the form. But whether this is Ganges water, only about the pot, he is looking after that, but not the thing within the pot.

Devotee: I asked him to come here and talk with Śrīdhara Mahārāja.

Śrīla Śrīdhara Mahārāja: He won't come here.

Akṣayānanda Mahārāja: He won't come here; he's afraid.

Śrīla Śrīdhara Mahārāja: Formerly he used to come here, so I knew him, so when I heard that he is such and such, I told some of my acquainted persons, "Please request him to come to me." But he does not come. He's afraid of coming.

Akṣayānanda Mahārāja: If our Guru did not take *bābājī*, then we also could not.

Śrīla Śrīdhara Mahārāja: What to speak of him, he has taken that sort of dress from Lalitā Prasād, we do not recognise Lalitā Prasād also. He is the son of Bhaktivinoda Ṭhākura. We know our Prabhupāda and Prabhupāda has written about Lalitā Prasād that his affection to Bhaktivinoda Ṭhākura is mostly the father and son relation, and not so much of Vaiṣṇavism. He has written an article in *Gauḍīya*, our Guru Mahārāja, and we can understand that. Bhaktivinoda Ṭhākura's inner purpose, what it was, that was taken out by our Guru Mahārāja, and preached to the world. But Lalitā Prasād was an imitationist more or less. So what to speak of Hiranyagarbha, Lalitā Prasād we do not recognise, Lalitā Prasād.

Akṣayānanda Mahārāja: If our Guru Mahārāja, if our Guru did not, if our Guru was in *sannyāsa*, then we could not accept a higher *varṇa* also. That would be forbidden. If our Guru is *sannyāsa* then we could not...

Bhāratī Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Imitation is not a big thing, but to have the real thing within, we want that. We came for that. The real teaching of *rūpānuga*, the comparative study, we are particular with that, to appreciate that, to enter into the depth of the reality within, not so particular about the dress. Dress we shall do according to the purpose of preaching; suiting to the purpose of preaching, and not to show to the public that I am a Guru, I am a *sādhu*, not for that. We are fighters, soldiers; we have taken such dress of a soldier to fight with the world.

Devotee: In preaching we are practising *viddhi bhakti*, shall we achieve that...

Śrīla Śrīdhara Mahārāja: *Raga-bhakti* is far, far above. It is not a very ordinary thing to be sold in the market. Those who say that 'we have got *raga-bhakti*', we hate them; they are enemies of the *sampradāya* of Mahāprabhu. *Ragapatha bhakti* is so cheap? There are so many signs of the ordinary man, the scent of the beast is in him, and he says he has attained the *raga-bhakti*? Only to destroy them, the Gauḍīya Maṭh has come; to destroy those imitationists of *raga-bhakti*. They are enemies of the *sampradāya*.

Bhāratī Mahārāja: So, they also give another false argument that there's a hundred year difference from Bāladeva Vidyābhūṣaṇa to Jagannātha dāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Yes, we know it fully well. Swāmī Mahārāja also knew it fully well. It is not unknown to us. But I told that we are followers of the thought, not of the body.

Bhāratī Mahārāja: Madhusudhana Dāsa Bābājī, wasn't he after Baladeva Vidyābhūṣaṇa?

Śrīla Śrīdhara Mahārāja: Madhusudhana Dāsa Bābājī had connection with Jagannātha Dāsa Bābājī.

Bhāratī Mahārāja: He was his Guru?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Then what is the meaning of initiation, Mahārāja?

Akṣayānanda Mahārāja: That means *śikṣā* is more than *dīkṣā*.

Śrīla Śrīdhara Mahārāja: *Dīkṣā* means to impart the real knowledge and sentiment from one to another. And that must be of the real type. Homeopathic globule; only the outer, nothing can be known by the outer physical plane, but the potency is within. So, the *mantram* and other things, the potency within, what type of thought or sentiment is imparted through that sound, that should be the important thing. The Māyāvādīs have same *mantra*, Māyāvādīs are also taking the Name, but that sort of Name will vanish in Brahmaloka. They won't be able to cross that Virajā. That is throwing the thunder. When the Māyāvādī takes the Name of Kṛṣṇa, our Vṛndāvana dāsa Ṭhākura says that his praise, his taking the Name, his devotional characteristics are all just like thunder to the holy body of Kṛṣṇa. Not any soothing effect. Gauḍīya Maṭha, they deal with reality, not with the frame, that is Gauḍīya Maṭha, what is what in the thought world. Step by step, the adjustment; that we want. We are not enchanted, we are not captured by the form, mere form. The development in the thought and the step by step gradual development into the thought. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya.*

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

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

What is *paravyoma*, *tabe yāya tad upari 'goloka-vṛndāvana'*, all these things.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā

preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

[The *gopīs* are exalted above all the advanced devotees because they are always totally dependent upon Śrī Kṛṣṇa, the transcendental cowherd boy. Among the *gopīs*, Śrīmatī Rādhārāṇī is the most dear to Kṛṣṇa. Her *kuṇḍa* is as profoundly dear to Lord Kṛṣṇa as this most beloved of the *gopīs*. Who, then, will not reside at Rādhā-kuṇḍa and, in a spiritual body surcharged with ecstatic devotional feelings (*aprākṛta-bhāva*), render loving service to the Divine Couple Śrī Śrī Rādhā-Govinda, who perform Their *aṣṭakālīya-līlā*, Their eternal eightfold daily pastimes. Indeed, those who execute devotional service on the banks of Rādhā-kuṇḍa are the most fortunate people in the universe."] [*Upadeśāmṛta*, 10]
[Śrīla A.C. Bhaktivedanta Swāmī Mahārāja's translation]

This gradation, what is Virajā proper, what is *brahmaloka* proper, what is Śivaloka, what is Vaikuṇṭhaloka and then what is Ayodhyā, what is Dvārakā, what is Mathurā, the realistic view of the whole gradation.

na tathā me priyatama ātmayonir [*na śaṅkaraḥ*
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

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

"What is the position of Brahmā? *Na śaṅkaraḥ*, Mahādeva? *Na ca saṅkarṣaṇo na*, Baladeva? *Śrī*, Lakṣmī? *Naivātmā*, as you are My favourite, Uddhava."

Step by step. How it is possible? We have to follow the spirit; otherwise from Jāhnavā up to Vipina Goswāmī, from whom initiation was taken by Bhaktivinoda Ṭhākura, from Vipina Goswāmī, from Jāhnavā to Vipina Goswāmī, so many ladies are there, unknown ladies. Through them the *mantram* came to Vipina Goswāmī and from him, Bhaktivinoda Ṭhākura came. But we take Bhaktivinoda. Should I go to count all those ladies in the *paramparā*? What was their realisation? The realisation, we are slaves of the truth. What is flowing, the current, the pure current, we are told, we are beggars of that. We have no charm of any form.

You see, I generally quote an instance when Aurovindo Ghosh - you know his name?

Devotee: Aurovindo Ghosh of Pondicherry.

Śrīla Śrīdhara Mahārāja: Of Pondicherry. He was almost the founder of the revolutionary movement in Bengal. When in nineteen twenty eight or so, when a case was going on in Calcutta High Court against him, a big barrister, one Mr. Norton. Aurovindo he absconded, and Norton, when the case was going on Aurovindo was not to be found anywhere. That Norton told, whenever, however, in whatever paper he found - Aurovindo's English was very good

English. He stood first even; his training was in England from the childhood, and he knew English very well, even better than an English man, good English he could speak. Norton said, in any magazine or any paper, or whenever any article, he could detect, "Here is Mr. Ghosh." By Aurovindo's writing, whenever he read, he could say, "Here is Mr. Ghosh. In this writing you are to trace where from this article is coming." So, by the spirit we can judge who has written it; not by the name, whose writing.

So there is an internal thing and those that cannot see that internal truth, they will make much of the external cover. We are not one for that. Ordinarily, so-called Vaiṣṇava's, so-called *goswāmīs*, they are hated by the general *smārta brāhmaṇa* section *varṇāśrama*. And we came from that stock. Because we have some earnest inclination for the teachings of Mahāprabhu, for His personality, we came, being attracted by the purity and the intensity of the *śikṣā* of Mahāprabhu that we found in Prabhupāda. Only by that degree of intensity of theistic conception we were attracted. We have no charm for the fashion, these *bābājīs,* the *goswāmīs*, and other *vairāgis*; they are hated in the society. And Guru Mahārāja has come; now they have got some position, relatively. But they left Mahāprabhu and indulged in so many debauchery activities and tradery. The *goswāmīs* are all traders. They are making money. The real spirit we want; so we are not deviated, and these _____ may not touch us. The dogs will bark. We take it like that. Dogs may bark, but it has no importance, a dog barking. Because they make much of the outer thing, they have no real purification of their heart to accept the pure thing, to discriminate what is purity, what is *prema*, how pure it is. Brahmā and Mahādeva, they also aspire after that thing. First understand what degree of purity is that thing. These fellows, they are not only imitation, but they want to exploit Mahāprabhu and not to serve Mahāprabhu. They are the worst enemies. They are traitors; they have taken the garb of Mahāprabhu's *sampradāya*, and they are saying something else. This is cheap marketing; they are selling these adulterated things extensively for less money, very cheaply. They have no inner necessity to have the purest thing for them.

pūjāla rāgapaṭha gaurava bāṅge, [*mattala hari-jana viṣaya range*]

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

Being of such a high order, our Guru Mahārāja never seemed to be so. "I am a servant of the servant of the servant of the Vaiṣṇavas." That was his claim. And, "They are my Guru, they are so high. First come and practice all these things, and then one day you will hope to reach there. It is not so easy, so cheap."

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

[Out of many millions of liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.] [*Caitanya-caritāmṛta, Madhya-līlā*, 19. 148]

Bhāratī Mahārāja: Mahārāja, Caitanya Mahāprabhu, He did not give actually *mantram*, he just gave *śikṣā*, isn't it?

Śrīla Śrīdhara Mahārāja: It is said that Vakeśvara Paṇḍita was His *mantra śiṣya*. We find in *Gaura Candrodaya*, a Sanskrit book written by an Oriyan devotee named Govinda Dās. Prabhupāda also quoted, *govinda vacana jani hoi gauranga vani aprakat kali sara katha*. There is eleven verses; *Upadeśāmṛta* and composed in Sanskrit verse by Rūpa Goswāmī. There Prabhupāda has written, and I have gone through that book published by Gauḍīya Maṭha, *Gaura Candrodaya*.

Bhāratī Mahārāja: *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: In *Upadeśāmṛta*, Prabhupāda has mentioned one book, *Gaura Candrodaya*, or something like that. And composed by an Oriyan scholar, whose name is Govinda Dās. By him it is written, a book; *Gaura Candrodaya*. There it is mentioned that when Mahāprabhu departed, the devotees consulted within them who is to be made Ācārya of the Rādhā Kanta Maṭha, where Mahāprabhu lived. They consulted, and Vakeśvara Paṇḍita was selected. And he was the first Ācārya of the Rādhā Kanta Maṭha there, and his disciple was _____ candra. _____ [?]

[The following is from a previous transcript]

In this way it is mentioned.

Devotee: Rūpa and Sanātana Goswāmī, did they have any *mantra śiṣyas*? Wasn't Jīva Goswāmī a *mantra śiṣya* of Rūpa Goswāmī?

Śrīla Śrīdhara Mahārāja: Yes, and Rūpa Goswāmī was the *mantra śiṣya* of Sanātana, Sanātana Goswāmī was the *mantra śiṣya* of Vidyāvācaspati. Vidyāvācaspati's brother was Sārvabhauma. That is formal.

Devotee: Was that actually *dīkṣā* or *śikṣā*? Between Rūpa and Sanātana; they got *mantram*?

Śrīla Śrīdhara Mahārāja: They got *mantram* from their Guru – *mantram*; but what *mantram*? Mahāprabhu Himself got *mantram*, but according to His order, Sanātana Goswāmī has selected another *mantram* for the Gauḍīya Vaiṣṇavas. Mahāprabhu got the *dvādaśaka mantram* [twelve syllables] from Īśvara Purī, but when ordered by Mahāprabhu to consult the the Vaiṣṇava *śāstra* and try to preach what the real conduct of a Vaiṣṇava should be. "And I bless you that Kṛṣṇa will guide you to compile a Vaiṣṇava *śruti*," and Sanātana Goswāmī did that accordingly, and he has collected the *aṣṭadaśaka mantra* [eighteen syllables] for us, and that is now in use. It is continuing in the *sampradāya*, and not the *mantra* that Mahāprabhu received from Īśvara Purī. But by the order of Mahāprabhu, this *mantram* came through Sanātana Goswāmī, this *mantram*

came, *aṣṭadaśaka*, and that is continuing and someone also amongst the Goswāmī's, they go on with that *dvādaśaka mantra* of Mahāprabhu.

End of 81.08.25.A

Start of 81.08.25.B

[The start of this MP3 is the same as the end of the MP3 dated 81.08.25.A,
and also almost inaudible]

End of 81.08.25.B

Start of 81.08.26.A

Śrīla Śrīdhara Mahārāja: You are depressed and disappointed _____ [?]
With what immediate motive you are going to Bombay, Er, America?

Dhīra Kṛṣṇa Mahārāja: America?

Śrīla Śrīdhara Mahārāja: Yes. What will be your next program, immediate?

Dhīra Kṛṣṇa Mahārāja: Well, see, Mahārāja, before I left there were some devotees, they wanted to know the results of my speaking to Your Divine Grace. So I wanted to return to America and meet with my God-brothers and God-sisters, and explain to them some of the instructions that you've given, some of your advice. And find out, move amongst them and find out more specifically what they're interested to do for their own Kṛṣṇa consciousness and to spread Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: What is the present attitude of ISKCON and Dhīra Kṛṣṇa Mahārāja's present feelings? What is the attitude of the present administration towards you? They can't see it with sympathy, is it?

Dhīra Kṛṣṇa Mahārāja: Towards me? Well, I think that they think that I am a potentially dangerous individual.

Śrīla Śrīdhara Mahārāja: That will, your endeavour may encourage...

Dhīra Kṛṣṇa Mahārāja: Dissension.

Śrīla Śrīdhara Mahārāja: ...the hesitating to go to side with you. Those that are hesitating, they are already disconnected. Perhaps for them if they are organised then there may be a difficulty. And those that are hesitating they will also have got some footing.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Such apprehension is not, may not be imaginary only. But what to do! If you want to save the disappointing element, to enliven them with the words and thought of Mahāprabhu, then of course this dissension is to be tolerated. But unnecessarily; no hitch is not desirable.

Dhīra Kṛṣṇa Mahārāja: What is not desirable?

Devotee: Hitch _____ [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Be very careful. That is the institution founded by your Guru Mahārāja, our revered Swāmī Mahārāja. So we must try our best not to disturb them, as much as possible. But at the same time we cannot be only idle onlooker to those that are going away and astray from the path of Mahāprabhu towards which after life after life they have got the chance, after how many births, innumerable births.

In the words of our Guru Mahārāja, a soul in bondage is in the ocean. And he is coming towards the shore. And again to push him to the ocean, that is most cruel and heinous. After long and long time fighting with the waves of the ocean, _____ one is anyhow coming home, coming to the safe position. And again to push them, or they are going to the ocean to take them in. That should be the great service.

And Guru Mahārāja he came to do that. Bhaktisiddhānta Sarasvatī Ṭhākura in his last words he told that, "I have given, I disturbed many, I have given anxiety, created anxiety to many ordinary hearts. But to my best understanding I have done it rightly, because for the distribution of the highest thing to them it was necessary. It was not my personal interest that I gave to many in the world such anxiety. But for the saving of the people I was under painful necessity to give anxiety to a certain portion of human kind, mankind. I could not but do it."

So with this idea in our heart, we are under painful necessity to save those that came under the flag of Swāmī Mahārāja, to attain the highest peace. With this spirit you will march on. I also approve your going to America for the purpose.

There is a proposal here, as I told previously to you all, that a centre for you may be established on the other side of the Ganges in Madhyadwīpa. In Madhyadwīpa is vacant, no Maṭha has been built there. Prabhupāda had will, wish, to establish in every *dwīpa*, nine islands,

in every island to establish one centre, Mahāprabhu's *sevā*, *pratiṣṭhā*, but the Madhyadwīpa still empty. So, if you all agree, then we may try to secure a plot on the other side of the Ganges, in Madhyadwīpa, to acquire some land. And there, perhaps in the beginning it will be given to understand that's in our interest, but really it will be for you. That is the Swāmī Mahārāja people that have been neglected, that cannot; if they're treated harshly they may have an independent centre here. And our, those two gentlemen, our Venkatta Prabhu [Bhāratī Mahārāja] and the Akṣayānanda Mahārāja, and another gentleman, are very eager to do this. So to select land for fitting our purpose, should we go forward? What do you say Caru Swāmī Mahārāja?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Prabhu and yourself, you consider it seriously. Mostly it will be for the, for those that are neglected by the present ISKCON, and have got real interest for Mahāprabhu. It will be a bold step. In the beginning it may be begun in my name, but the object is such. In my connection it may be begun. That may not trouble them. But it is meant for such, they will have got an independent footing here when it is necessary; if you think necessary, whether it will be judicious to begin with now. He has got much enthusiasm in the matter.

Dhīra Kṛṣṇa Mahārāja: We were thinking actually Mahārāja, that foreseeing that in the future some separate place it would be necessary.

Śrīla Śrīdhara Mahārāja: Maybe.

Dhīra Kṛṣṇa Mahārāja: It may be.

Śrīla Śrīdhara Mahārāja: And if you like, if they come in terms, you may amalgamate also.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: You have got a respectable position here. If necessary, when time may come, when it may be amalgamated with ISKCON, doesn't matter. But they have got some sort of shelter here. With this object should we move forward? You consult within you.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, actually we've been consulting amongst ourselves quite a bit, and we'd come to a similar conclusion.

Śrīla Śrīdhara Mahārāja: All right. Discuss among yourselves and... Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then what about your Bombay meeting? What was the object of the present meeting there?

Bhakti Caru Swāmī: The object of the present meeting was, actually Mahārāja it was a conference to glorify Prabhupāda; and it was an eight day long, or nine day long program. But just to give it a public appeal, the conference was named as *'Karma*, *Jñāna*, and *Bhakti'*.

Śrīla Śrīdhara Mahārāja: What is the relation between them, or to harmonise them. *Karma* means do for Him. *Jñāna* inquire what is about Him. And *bhakti*, that *karma* is no *karma*. In service the external feature of *karma* is present. And also when *sambandha-jñāna* reaching in the comparative study the *jñāna's* position, the position of the knowledge is also there. It is already spiritual. But a third plane has been invented or discovered, has been discovered where the external conception of *karma*, or the misconception of *karma* vanishes. And what we think to be the proper nature of knowledge, that also vanishes and *jñāna-sunya-bhakti* is discovered - comes in.

[From here the recording speeds up, so it is a little unclear]

Na jñānam na ca vairagyam. Just as in intuition, when one is doing intuitively, a reflex action, without consciousness things are being done. Instinctively in our reflex action no voluntary exercise of any knowledge is necessary, in intuition also. But things are done not less important than the calculation of knowledge, consciousness. Such plane is there, automatic. Just as to push a car or train this oil and gas necessary. So *prema*, they are trying to get energy from sun ray, today's scientist, more cheap and automatic. So the *prema* supplies the fuel there. And without calculation and without the weary or tiredness of labour, endeavour, reaction of labour, that is done. No fatigue and neither calculation. Automatic the _____ is *prema* love. *Naiṣkarmyam āviṣkṛtaṁ*, in *Bhāgavat*, the conclusion *śloka* of *Bhāgavat*, what is the gift, the seed? After the whole *Bhāgavat* then a seed is given. What is here under seed?

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam*, 12.13.18]

In the conclusion Vyāsadeva said, "What I have given here *naiṣkarmyam*, *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*, we shall have to labour then to produce our desired result, *naiṣkarmyam*. So the *jñānīs* they are in search of something disgusted with the life of labour and live. Labour and live, that is a dishonourable life. Always do and then enjoy. That is a dishonourable life. So *naiṣkarmyam*, the scholars, their request is a life where the previous labour has been eliminated from that life. And also one can live happily. But they come to a destructive position of *sāyujya-mukti*. They have buried themselves in the conscious world."

But *Śrīmad-Bhāgavatam* says, "No, I shall give you a life where no weariness of labour, no reaction of labour, *naiṣkarmyam*, but the act, the result of the labour you will enjoy there,

naiṣkarmyam āviṣkṛtaṁ. And *jñāna-virāga*, they'll be subservient to you. Such a thing I am giving here."

Śrīmad-bhāgavataṁ purāṇam amalaṁ. Purāṇa means prehistoric, and also *purāṇa* means which can supplement, give fulfilment, *purāṇam amalaṁ*. Make it perfect, anything perfect, filled up. *Bhāgavatam purāṇam amalaṁ, amala purāṇa*, purest of the pure, things are being distributed here. *Yad vaiṣṇavānāṁ priyaṁ*, very favourite to the Vaiṣṇava temperament.

Yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate, a particular type of knowledge what is accepted and followed and searched by the *paramahaṁsa. Haṁsa* means *sāru-grahi*, who can eliminate unnecessary and collect necessary. That is the nature of swan, who can eliminate the water, if water and milk mixed together, swan will take up the milk and water will remain. So that is *haṁsa*. *Paramahaṁsa* is very expert in that activity, *paramahaṁsa, sāru-grahi* and the proper necessity, higher thing you can take from anywhere and everywhere eliminating the undesirable, the reactionary. *Pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*. This is a particular type of knowledge, not ordinary knowledge of the empirical school. But it is a peculiar type of knowledge, *pāramahaṁsyam ekam amalaṁ jñānaṁ. Paraṁ gīyate*, it is praised by the experts to be the highest type of knowledge, *jñānaṁ paraṁ gīyate*.

Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. Naiṣkarma means to get out of the disturbance of labour, the reaction of labour. That is *naiṣkarma*, in this sense, *naiṣkarmyam*, free from the reaction of labour, *naiṣkarma. Naiṣkarma* means, it does not mean the cessation of labour, but the undesirability in the labour, that is eliminated here. The tedious element of labour, that is eliminated, but not the movement eliminated. *Vilasa* is not eliminated, but in *vilasa* the dissipation of energy and so one becomes tired and suffers from a reaction, that is eliminated, the poison eliminated. And the nectar section of the labour, that is retained, movement is retained. Movement retained and weariness eliminated. *Naiṣkarmyam āviṣkṛtaṁ, tatra jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ.*

Bhāratī Mahārāja: Last line? *Tac chṛṇvan su-paṭhan*...

Śrīla Śrīdhara Mahārāja:

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
[tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]

How it was possible to get out of the reaction of *jñāna, karma? Bhakti-sahitaṁ*, because devotion has got the principal part there, *bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ, sevā, bhakti sevā bhajan. Tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*. If one can very carefully attend that, listen to that, *chṛṇvan su-paṭhan*, and makes a regular study, study of that thought, *su-paṭhan vicāraṇa paro*, and he discusses it with the *sādhus* and any doubt may be removed, *vicāraṇa paro. Bhaktyā vimucyen naraḥ*, and then he gets the real acquaintance of devotion and automatically he has all bondage shaken off. Then what was the beginning?

Devotee: *Karma, jñāna, bhakti.*

Śrīla Śrīdhara Mahārāja: *Karma, jñāna, bhakti.* The undesirability in the movement. *Karma* will be there. The movement will be there, and the undesirable portion of it is eliminated. *Jñāna* will be there, that is spiritual. But only by trying to control everything within our fist, this final, impossible attempt: that is eliminated.

And the proper way, *praṅipāta, paripraśna, sevā*, *sambandha jñāna*, the knowledge which is based on *praṅipāta, paripraśna, sevā*, that is not eliminated to know. That is the proper knowledge which takes us to the final thing, which has got the consciousness that I am finite. I am going to know infinite. And the real principle is there that to satisfy infinite that He will come in me, descend in me and I shall know. This sort of knowledge has been admitted. So the misconception of real *karma* and real knowledge that is eliminated. *Karma* means *vilasa*, movement that is retained. And *jñāna* also for the regulation of the service activity, that is also to be retained. And service, *bhagavān bhajanīya-sarva-sad-guṇa viśiṣṭha* [From Jīva Goswāmī's *Bhakti-Sandarbha*], our fulfilment of life in the service of the Lord. It will reach us in that plane where one will find that by serving we have come to such a great thing, great substance, that by serving Him we shall get fulfilment of our life - at every step we shall feel that, that my life is being successful, getting fulfilment more and more only by serving Him. Such a great magnanimity, noble substance is found. By giving my everything to Him, I'll become a gainer and gainer more and more. In such a plane it will take us. Then everything is good.

upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ [*Bhagavad-gītā*, 4.34]
yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ [*Bhagavad-gītā*, 3.9]
bahūnāṁ janmanām ante, jñānavān māṁ prapadyate [*Bhagavad-gītā*, 7.19]

...

[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge.] [*Bhagavad-gītā*, 4.34]

...

[yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of

devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

...

[bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]
[*Bhagavad-gītā*, 7.19]

...

The pure, the real *jñāna* will lead to the proper place, to the service, that is real *jñāna. Jñāna* is not to be condemned; *karma* is not to be condemned in its real spirit. But at the present, the form which has captured us with the satanic idea of enjoyment and renunciation, that should be eliminated. The spirit of renunciation, cutting off connection with everything, cutting off connection with the environment, the knowledge that encourages us to cut off connection with the whole of environment thinking it is all bad, that is eliminated. And *karma* when it is for selfish, whether small or extended selfishness, any part, that is eliminated. But *karma*, go on, movement is encouraged and knowledge proper, that's also encouraged. But not leading to exploitation or renunciation. That is two enemies, *karma* and *jñāna*. So the elimination of these two we may utilise. Rather, that is necessary. That is replaced by devotion, love, highest fulfilment of life. With the discovery of a particular plane where whatever we do for that higher thing we are benefited, we are improved and we feel at every step the inner fulfilment of inner gratification of our own self. Gaura Haribol.

Bhakti Caru Swāmī: I heard somewhere, I don't exactly remember where...

Śrīla Śrīdhara Mahārāja: So it will be, *karma* can; the looker: at the same time, a greater definition, *karma, jñāna, anāvṛtam*. The connection must be kept with that, the real definition of *bhakti, karma jñāna anāvṛtam*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

And *Nārada-sūtra , sarvopādhi-vinirmuktaṁ:*

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Pañcarātra*]

Upādhi is selfish, selfish cover. And the two phases, the exploitation and renunciation. Renunciation also selfish. Exploitation is selfish, it is clear. Renunciation also selfish because divorcing the environment. Environment, no connection, so that is also selfish to cut off everything, to seek ones own imaginary comfort. So that is also selfish. So devotion that is only impartial, non selfish, and an organic attempt; and real devotion is the organic function, otherwise also partly selfish. Now, what you were going to say?

Bhakti Caru Swāmī: Yes, so I heard Mahārāja somewhere, that these six sons of Devakī and Vasudeva that was killed by Kaṁsa...

Śrīla Śrīdhara Mahārāja: Six or seven?

Bhakti Caru Swāmī: First six sons, they were representing the *sad-darśana*, the six branches of Vedic philosophy, that after that _____ [?]

Śrīla Śrīdhara Mahārāja: Well and good. If anywhere it is mentioned I do not know. I think I might have heard somewhere, but I can't recollect where, when, I have heard it. It may be in some *tikā*, Viśvanātha, or somewhere, may be. I don't remember that. Hare Kṛṣṇa. This is not objectionable.

Bhakti Caru Swāmī: Kaṁsa is representing false ego, *ahaṅkāra*.

Śrīla Śrīdhara Mahārāja: *Ahaṅkāra* _____ Atheism.

Bhakti Caru Mahārāja: _____ [?]
He pointed out that what Guru does like that the demons that Baladeva is killing one after the other like Dhenukāsura. Dhenuka is symbolising ignorance.

Śrīla Śrīdhara Mahārāja: _____ [?]
Bhaktivinoda Ṭhākura's *Śrī Kṛṣṇa-saṁhita* _____ [?]
All of you must go through it. There you will have materials that are based on the present reasoning ground; *Śrī Kṛṣṇa-saṁhita*, in Bengali and in Sanskrit also, by Bhaktivinoda Ṭhākura, a very useful book. And *Caitanya-śikṣāmṛta*, to preach in the western countries, *Caitanya-śikṣāmṛta* is more useful than *Jaiva Dharma. Jaiva Dharma* is meant for the Indianised people, those that think in Indian way, Indian philosophy. And the western philosophy has been dealt in comparison in *Caitanya-śikṣāmṛtam*.

Bhakti Caru Swāmī: Actually Prabhupāda also wrote *The Teachings of Lord Caitanya*, one book which is giving all the teachings of Lord Caitanya, Caitanya Mahāprabhu's teachings to Sanātana

Goswāmī, Rūpa Goswāmī, and Sārvabhauma Bhaṭṭācārya. This way like all the teachings of Caitanya Mahāprabhu have been presented in that book.

Śrīla Śrīdhara Mahārāja: In an English book?

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: That O.B.L. Kapoor, he was research scholar, got doctorate, and Professor Sanyal, was one of the examiners of three. He was a student of philosophy. And he has based his research only on the direct teachings of Mahāprabhu.

"Goswāmīns there from the *ṣāstra* they've collected in support of Mahāprabhu's line."

And he said, "I have given the materials, my materials is what is the direct advice of Mahāprabhu. And where have you got? There is only eight *ślokas* and some other, about fourteen *ślokas* direct come from Mahāprabhu, and some stalwarts of Jagannātha etc."

"Where do you get direct?"

"I have my basis of *Caitanya-caritāmṛta, Caitanya Bhāgavata*."

Then I told, from Mahāprabhu, Sanātana Goswāmī, and Sanātana Goswāmī, Rūpa Goswāmī, they have given all the philosophical side.

"But no I have only collected from *Caitanya-caritāmṛta*. That is given by Kavirāja Goswāmī. There he has given this *upadeśa* to Sanātana, Rūpa, or indirect way you get from Kavirāja Goswāmī. In our line wherever from it may be but when there is mention that Caitanya Deva mentioned, He says that can be taken as coming direct from Him." In this way he has, this is the basis of his doctorate. That book also you may look over: O.B.L Kapoor.

[*The Philosophy and Religion of Śrī Caitanya*] O.B.L Kapoor. [Oudh Bihārī Lal Kapoor, aka Ādikeshava Dās, disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Gaurāṅga Dās Bābājī]

And Nisikanta Sanyal's book [*Śrī-Kṛṣṇa-Caitanya*] of course during the time of Prabhupāda it was written, and Prabhupāda saw it. But there, only one mistake. In Madras, a professor of Rāmānuja School, he, where it is mentioned what is the teachings of Rāmānuja, he perhaps read that portion and he came with, "This is not the conception of Rāmānuja, what you have told." Then Sanyal has to accept that, "Yes, yes, it is a mistake." So in some portion he admitted, 'this is a mistake.' His distinctive *advaita*, or something like this, he has given the name of Rāmānuja dāsa. The objection came there, that this should not be the proper translation of Rāmānuja dāsa. It should be like that, the name should be like this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja wanted to seek for your advice or to have the confirmation from Your Divine Grace about his plans when he goes back to America. He is thinking of working with Atreya Ṛṣi Prabhu who is that Iranian gentleman. He is the GBC of San Francisco and he is very sympathetic to all of Prabhupāda's disciples, those who are not really feeling very comfortable.

Śrīla Śrīdhara Mahārāja: Anyone whom you think to help your cause, you may take his help.

Bhakti Caru Swāmī: And actually Atreya Ṛṣi Prabhu is very friendly with us also, with Dhīra Kṛṣṇa Mahārāja, and he is a very nice devotee.

Śrīla Śrīdhara Mahārāja: Well and good anyhow we have got the news of...

Dhīra Kṛṣṇa Mahārāja: Mahārāja, as I have made all these recordings of Your Divine Grace I wanted to know or seek your permission if I could take the philosophical portions and...

Śrīla Śrīdhara Mahārāja: And collect them and publish.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may do, Hare Kṛṣṇa, for the benefit of the people.

Dhīra Kṛṣṇa Mahārāja:

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

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

[Śrīla Śrīnivāsa Ācārya, *Caitanya-caritāmṛta, Madhya-līlā*, 1.33, purport]

This will be for *lokānāṁ hita-kāriṇau*, for the worlds benefit.

Śrīla Śrīdhara Mahārāja: *Loka hitam ripau lokānāṁ hita-kāriṇau*, Śrīnivāsa Ācārya's composition. _____ Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee:

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanaṁ
rāma-rāma-gāna-ramya-divya-chanda-nartanam

Śrīla Śrīdhara Mahārāja:

yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣtaraṁ
prema-dhāma-devam eva naumi gaura-sundaram
...
[*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanaṁ*
rāma-rāma-gāna-ramya-divya-chanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣtaraṁ
prema-dhāma-devam eva naumi gaura-sundaram]

["The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing, "Rāma Rāma" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [*Premadhāma-deva-stotram*, 22]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, one other thing. I was wondering, there is a class of devotees who are being produced who have attachments for our Guru Mahārāja and for Your Divine Grace also. So this is kind of a new breed of *bhakta* who have equal devotion for Prabhupāda our Guru Mahārāja and Your Divine Grace. So is this all right?

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Common thing they have got, so many, ninety-five percent or more common.

Dhīra Kṛṣṇa Mahārāja: It's that five percent?

Śrīla Śrīdhara Mahārāja: In some places he also exceeding my position and thinking also in the preaching affairs, so many tactics he did in his ways, inhuman action. So in that respect he is so great, so big. And I cannot stand before him. In some internal way we have had a little, it is not difference really but little distinction, distinctive. Every man has got his inner distinctive characteristic. Amongst you also there are so many, a little, *bedabeda acintya*. Hare Kṛṣṇa. It is in His hand.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābharata, Bhiṣma Parva*, 5.22]

Supernatural, beyond nature, that is the common sign of *acintya*. And not to be, that won't come to our own subjective jurisdiction, *acintya*. That is there but not within our jurisdiction, but as a subject we can control it to make the object our thinking. But when He makes any contact we understand. That is *adhoksaja*.

End of 81.08.26.A

Start of 81.08.27.A

Śrīla Śrīdhara Mahārāja: ...incarnation of Satyabhāmā in Dvāpara-yuga. He [Jagadānanda Paṇḍita] went to Vṛndāvana. Mahāprabhu gave some instruction. "Do this, don't do this. And as long as you remain there you should be under the guidance of Sanātana Goswāmī." Then he went, and the instructions were like this. *Vṛndāvana jaibe nā rahiha cira-kāla*. "You go to Vṛndāvana but don't remain there for long time." *Govardhane nā caḍiha dekhite 'gopāla'*. "To have a look of the Gopāla of Madhavendra Purī don't go up over the Govardhana."

[*śīghra āsiha, tāhāṅ nā rahiha cira-kāla*, *govardhane nā caḍiha dekhite 'gopāla'*]

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 13.39]

And, *vrajavāsī gan dui haite saman koive* [?] "You should give respect to the *vrajavāsī*."
Tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā. "But don't imitate their practices. And as long as you stay there, stay under the guidance of Sanātana." These were the instructions.

[*dūre rahi' bhakti kariha saṅge nā rahibā*, *tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā*]

["Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behaviour and practices."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 13.37]

And one day Jagadānanda Paṇḍita found Sanātana Goswāmī came to visit him when he was going just to put the pot for cooking purpose into the oven. At that time Sanātana came to know things are from him. And at that time Sanātana Goswāmī had a red cloth around his neck, like a turban. Jagadānanda Prabhu was much delighted to see that red cloth and asked, "It must be of our Mahāprabhu, the red cloth, have you got from Him?"

"No, no, this I took from one Mukunda Sarasvatī, a *sannyāsī* of this part."

"Oh, you have put his garment, his cloth on your head, and you are the leading disciple, follower of Mahāprabhu." He could not tolerate, and with that cooking pot he went to strike on his head.

Then Sanātana Goswāmī with folded palms, "Yes, Paṇḍita Ji, what I wanted to see, your exclusive love towards Mahāprabhu, what I wanted to see by the grace of God, Mahāprabhu, I have seen it now. I have seen with my own eyes the intensity, exclusive love of Mahāprabhu. My life is fulfilled. I am very fortunate that I have got such an exclusive and intense love towards Mahāprabhu."

Then by this time Jagadānanda could realise, Prabhu could realise that his excitement was too abrupt, and awkward. So he felt shy and kept silent. "No, no, no, I mistook. Who can tolerate this? You are one of the main followers of Mahāprabhu and you have got respect for another *sannyāsī*, Māyāvādī, whose red cloth you have put on your head as a turban. I could not tolerate, please forgive me." In this way the things ended.

Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha, ha.

Touchy. Just as some of us, of our section, cannot tolerate that you say 'Prabhupāda' to your Guru Mahārāja. There is a section within us. Though they cannot tolerate, their sentiment does not allow. Because Prabhupāda gave such respect to Bhaktivinoda Ṭhākura, he could not tolerate that anyone have that title of Bhaktivinoda Ṭhākura. One gentleman, Priyonath, some gentleman, Priyonath, his Guru gave him the title of Bhaktivinoda. Prabhupāda could not tolerate that, and wrote articles against him. "He is so and so, he is so and so, he's Bhaktivinoda." In this way!

So this question of sentiment may be some time, some places; impatience. Although we find that Prabhupāda, an ordinary title for Gurudeva, Prabhupāda Atula Kṛṣṇa, Prabhupāda Pran Gopāla Goswāmī, that is the practice here. The *śiṣya* and the public in general also they say, 'Prabhupāda Atula Kṛṣṇa Goswāmī, Prabhupāda Pran Gopāla Goswāmī, Prabhupāda _____ Goswāmī, that Prabhupāda title is almost given to all the respectable Ācāryas of the Gauḍīya Vaiṣṇava School, Prabhupāda. And we also called Prabhupāda, but other followers of Prabhupāda they did not take this title, following the sentiment of Prabhupāda towards Bhaktivinoda Ṭhākura.

Sometimes Bon Mahārāja, for some days he used to take that title Prabhupāda from his disciples. So there was a voice of protest raised against him. Sakhī Caran, Bhakti Vijaya, who constructed the big temple at Yoga-pīṭha, and many things he did, he told me, "Bon Mahārāja has become Prabhupāda nowadays." Ha, ha, ha. In a taunting tone he remarked it before me.

And that is an ordinary title. And every Ācārya they use this. But though we are practised in a particular way but we cannot ignore the outside environment totally. Maybe that does not matter. That Guru, Oṁ Viṣṇu Pāda, all these things, Goswāmī, all these things have been applied in the case of the Ācārya. In the beginning it was a terrible thing to enter into initiation for us, after Prabhupāda. Then though anyone ventured to initiate, the others said, "He won't be, he should not use Oṁ Viṣṇu Pāda." They came to me that, "He's using Oṁ Viṣṇu Pāda."

I said this is *śāstra*. What you are to do? Before one takes the name of his Gurudeva, he should use Oṁ Viṣṇu Pāda before that. It is the *śāstra*. So they are doing according to *śāstra*. You can't prohibit that, protest that. If he's a Guru then the disciple must have such respect. Then gradually everyone, daily, more and more, the number increased and everyone allowed his disciples to use this title and to give *jaya*. But in the beginning it was a horrible thing for the disciples to hear.

Once after giving initiation Yājāvara Mahārāja came to a place where myself, this Hayagrīva Prabhu, that is Mādhava Mahārāja, and other senior God-brothers, who were senior to Yājāvara Mahārāja, and whom Yājāvara Mahārāja respected, they are leaving. I proposed, with disciples, I proposed that Yājāvara Mahārāja should be given a respectable position amongst us because he has taken his disciples with him. So there was one, in that room, there was one *chokie* [?] and I proposed Yājāvara Mahārāja should be given his bed on that *katiya chokie* [?] and we shall all lie down on the floor.

But Hayagrīva Prabhu, that Mādhava Mahārāja, he was then Hayagrīva Brahmacārī, he told, "No. That never be allowed. That one who will make disciples he should consider himself as a servant of all other senior Vaiṣṇavas. In this way he can only..."

That is not possible, there is his disciple. Disciple, they are newcomers. Their sentiments towards their Gurudeva that is our duty to nurture them. That may not be disturbed. So we should give respect to his Gurudeva though he is a colleague and junior to many, still to help the disciples in their devotion we shall try to do that.

And that was done. But Mādhava Mahārāja protested, then Hayagrīva Brahmacārī. Then after, Hayagrīva Prabhu he was pressing me to take the position of Ācārya but I denied. 'No, I am not going to take position, I am not going to give initiation, as long as I do not find an internal urge for that.'

Then Hayagrīva Prabhu he himself began to make disciples. He was Mādhava Mahārāja, before he goes to take *sannyāsa* from Vaikhānasa Mahārāja he came to me, fell flat, I was in the hut there, and begged permission. "I had a mind to take *sannyāsa* from you Mahārāja, but I can't leave Māyāpur, Caitanya Maṭha. And you are so much against Kuñja Bābu. So I can't take *sannyāsa* from you. But you may help to select my name of *sannyāsa*."

I suggested two names. Bhakti Dayita I like; Dayita is mentioned in the name of Prabhupāda, so Dayita, Bhakti Dayita. And either Dāmodara or Mādhava, that you ask your *sannyāsa* Guru, he may select any of them. Then he went away, took *sannyāsa* and then began to make disciples.

Then one day I went to, Hydrapur, where he was living and I found that a very big *āsana* he has prepared for himself to take his seat and he is going on with his *tilaka*. And when we visited that place, we don't find any space to take our seat. Then I asked, what is the matter? I told that Yājāvara Mahārāja should be given a preferable position and you refused. Now, what is the matter? You have taken the major portion, you have occupied of the floor with this gigantic *āsana* and we don't find any space to take our seat anyhow. Ha, ha, ha, ha.

So this is *abhimāna*, Ācārya *abhimāna*. Ācārya - relative consideration makes us to adopt in a particular way, Ācārya *abhimāna*, the *abhimāna* of a disciple, the relative posing, that is necessary to fulfil our purpose. It is also allowed both in the *śāstra* as well as in the social custom. The *śruti śāstra* also says *pita mata maha guru*, not the grandfather, grandmother; the nearest obligation that should be considered to be the highest. Kṛṣṇa. Hare Kṛṣṇa.

A difficult thing to adjust properly with relative and absolute position: consideration; absolute consideration and relative. Generally we shall accept the relative position but keeping at the background the consciousness of the absolute calculation. Absolute calculation is always superior. But that is risky. Relative position generally helps us not to get down. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35] this is the type of relative position.

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.")] [*Bhagavad-gītā*, 18.46]

Wait and see. Don't go forward, don't go forward. Keep up your own position. Just in the battlefield, keep your own position, strongly, mind it. But when you get chance to make any progress you should not lose that. But you must be sure. Otherwise, leaving the former position you are going to take a new position, that is risky. But progress is necessary. It is indispensable that you must make progress. So risk you must take, but the risk you take in such a way that you don't lose your former position.

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

For defensive necessity occupy the former position, that is helpful. But still we must have our tendency to make progress. So:

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

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

That is our goal. That absolute consideration is our goal. And the relative position, that is for our safety. So, progress is necessary, but very carefully we must go ahead, so that I may not lose my former. When *śikṣā* Guru. Our Guru Mahārāja's movement was rather revolutionary, more than defensive in character. Bhaktivinoda Ṭhākura's writings mainly very sober and slow progress, but slow and steady. What we find in his books that is not any bold step to be taken. That is not recommended there. So *gṛhastha āśrama, gṛhastha āśrama* he has recommended mostly. The *āśrama* of the *tyāgi*, that is risky. Bhaktivinoda Ṭhākura's tone through all his books, it runs like that. But our Guru Mahārāja's, that is revolutionary. Take and accept anyone who has got the least attraction for Kṛṣṇa or Mahāprabhu and give help. So this mission, *sādhu-saṅga* was arranged in so many centres. The *sādhu-saṅga* is the only most valuable thing that can help us in our progress. So he arranged for *sādhu-saṅga*, opened different centres, they can live and cooperate between them and go on, march on _____? *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja.* And Swāmī Mahārāja also more risky and revolutionary.

...

...used this colour, purchased from market. Do not take any trouble of rubbing that red stone and get the colour desired. Hare Kṛṣṇa. I am more of conservative nature. Only, Mahāprabhu took me out from that great ideal.

Bhakti Caru Swāmī: What do you think of us?

Śrīla Śrīdhara Mahārāja: The lofty ideal of Mahāprabhu has taken me out from my conservative nature. On the strict He has taken me, strict. Many new things had to absorb. But still I think that I have come in the forefront of the liberals.

Astradristi - vedai pasyanti pandita [?] One must have the eye of scripture. Ordinary people, it is perhaps in Manu or somewhere else.
Pasu pasyati gandhena [?]
The animals they see by their nose, by the scent.
Vede pasyanti pandita [?]
The Vedic scholars, spiritual scholars, they will see through the eye of scripture.
Raja pasyati karnadbhya [?]

The king sees things through his ears. Ears means through the detectives, the informers. The king sees things not by his eyes but through his ears, that is by his detectives, his informers. And,
Chakra van tari jana [?]
Ordinary people see things by their eyes.
So, *Vedai pasyanti pandita* [?] the *paṇḍit: Panda vedu jara budhi* [?]
Whose understanding drawn from this scriptural knowledge, they are *paṇḍit*. *Panda vedu jara budhi* [?] The understanding that has been influenced by the learning of the scripture; he - that is *panda*. And who is possessor of that understanding, he is *paṇḍita*. So *Vedai pasyanti pandita. Paṇḍita* should see through the scripture, through the spectacle of scripture. So, that devotee also try to see things and to deal with them according to the rules and regulations of the scripture, not by their prepossessed sentiment or old *saṁskāra*.

And Mahāprabhu's ideal impressed me very much. Although born in a very strict *smarta paṇḍita* family, still I could shake off all these things, because my attraction for Mahāprabhu, by His grace, was very intense.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ Translated *Gītā* in Farsi, who is that gentleman?

Devotee: _____ [?]

Dhira Kṛṣṇa Mahārāja: Ravanari did it in Arabic.

Śrīla Śrīdhara Mahārāja: I have got a copy here, I was presented. What is his name?

Bhakti Caru Swāmī: Ravanari.

Śrīla Śrīdhara Mahārāja: Ravanari. Where is he now? Not in Russia?

Dhira Kṛṣṇa Mahārāja: Mahārāja, the other day you said something that impressed me very much. You said if we try to thrust something upon higher authorities that that is *karma-kāṇḍa*.

Śrīla Śrīdhara Mahārāja: What did I say?

Bhakti Caru Swāmī: The other day you said something that impressed him very much.

Śrīla Śrīdhara Mahārāja: What is that thing?

Bhakti Caru Swāmī: That if we thrust something on the higher authority then that is *karma-kāṇḍa*.

Śrīla Śrīdhara Mahārāja: Yes. The origin of the motive must not be the centre within us. That must come from Hari, Guru, Vaiṣṇava. And we must carry out. We should not be the creator of the wave of command, commanding. But we must carry out the news that comes through the wave from higher, Hari, Guru, Vaiṣṇava. We are only to carry out order and not to make any order. And when one has got the license of that centre of carrying out, he can order. While God that sends license from God, "Yes, whatever you think, I will be at your back. I have got constant connection with you and I supply the wave to your centre, permanently." Instructions of permanent character and from that capital you will be able to transmit wave to others. Am I clear?

Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That must come, the command must come from the centre, from the higher position; and the carrying out of that command from the lowers. The nature of harmony requires this system of control, harmony. The centre is one, to command, *advaya-jñāna*. That is absolute autocrat, *advaya-jñāna. Advaya-jñāna* means the dictation from a particular quarter and carrying out according to the degree of capacity by different centres. Then the result connected with the absolute.

So I must not venture to command anything to anybody, but if I have received that sort of command from upper region, then I can transmit them only. I may be a transmitter, but not absolute creator of any desire of any will. My heart may be a sub-centre but not absolute centre. There are so many sub-centres; reliable sub-centres. They have got always the capital there and I can draw from them. Maybe in Gurudeva, Rādhārāṇī and Baladeva they were permanently and at present also there may be recognised centres of command and I can communicate with them and carry out their orders. In that way we can keep our connection with the higher authority, the absolute. We are very eager to keep our connection with the absolute harmony. Then we must be always eager to have direction from the up and do accordingly. The thing by its necessity of harmony requires this sort of conduct within us. A Vaiṣṇava must be of that nature.

Amita vaisnava vivad ji haili amanina habe pratistha saji lila dusay _____ [?]

You will have to go down; and to go up, the carrying out of the orders of the higher authority, always that sort of tendency.

Tomar kinkar apane jani sada imam tadi [?]

Setting aside my own sentiment I'll always look up with earnestness what order I may get from the up. That should be my guide, the guide of anyone in the centre. And that will keep up the harmony and unity of the organisation that's part of a particular system, to keep up the health of the system; that is necessary always.

Bhakti Caru Swāmī: Mahārāja, when a person like, when a very elevated devotee like Bhaktivinoda Ṭhākura speaks like that, what should we think?

_____ [?]

Śrīla Śrīdhara Mahārāja: He is setting the example for us. That should be the attitude and he is also of that attitude, that means always hankering, increasing his hunger to get direction from up at every position. And it is infinite. So every centre is with that hankering. And there is also Ācārya *abhimāna* where some money is already deposited with some condition, spend it for this purpose. Then as if his own money, he is distributing, that is Ācārya *abhimāna*. A direction, a box of direction, so many slips of direction within a box, we may think like that some deposited direction. 'You do this,' then he is going straight forward with those directions. The insinuation, the inspiration at his heart is always coming, 'do this, do this, do this.' Like an aggressor he is going forward and forward, Ācārya *abhimāna*, and by doing that he is internally really carrying out the order of his. So rationally he is moving but internally he is connected with the higher. The assertion in one side and the begging in the other side; ha, ha, begging from the higher power and distribution to the lower section; that should be the duty of every man in the mission, *kīrtana*.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

"If you stick to this business then I will supply the capital to you. You be sincere to your dealings."

The current is always there, it is a dynamic thing. The current is always, the wares, the dynamo, or all these things, must be healthy, wholesome. No want of current. The mediator must be all right. The current is infinite.

Bhakti Caru Swāmī: Mahārāja, sometimes we notice that some devotees they are very friendly with us, but their Kṛṣṇa consciousness is not very developed or very strong, in line. But since they are nice to us we tend to become also nice to them.

Śrīla Śrīdhara Mahārāja: They may not be relied upon with work of responsibility but they should be given facility to serve.

Bhakti Caru Swāmī: But if that kind of persons are in very high authority? If a person like that, if say one leader or some leaders...

Śrīla Śrīdhara Mahārāja: So, unqualified person in a higher post that means there will be injury in the action, harm in the action, activity. Improper man in a high position that is injudicious and they will have to reap the results accordingly. Weak persons with good will but not steady, not

strong enough, not firm, they cannot be relied with permanent responsibility. But short period activity, chance of service should be allotted to them, and under vigilant eye. We can do good to them in that way, help them in that way. Always under vigilant eye they should be kept and they should be helped in that particular way. Their good will should be utilised and their flickering - ness should not be encouraged, relied on. That should be the nature of our help to them. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: When we see that some leaders are like that, then to what extent we should try to rectify them, or should we just wait for the time?

Śrīla Śrīdhara Mahārāja: Generally we should try give some time, we must wait. But when we shall find that that is doing a practical mischief in the whole system, then we should try to consult with friends of our own nature and try to evolve some way how to deal with that. We must combine of same thinking, similar thinking. And we shall try. Otherwise that infectious disease, that will spread and that will make harm more to the whole system.

So a well-wisher of the system, he, after waiting for some time he must express it to the persons of common thinking, "That this is the matter. Please examine. I may be faulty, but I have got such suspicion or doubt. You please try to see whether it is true or not."

Then if he says, "Yes, it is true, we are sorry it is true," then you may consult, or the two may consult, then the three, four, in this way. Then when sufficiently gaining ground he may ask the person, "My brother, you are doing this, but this is producing bad effect in the whole of the system. Be careful."

And any higher authority in comparison with him it may be taken to his notice that this poison has entered in this particular part of the body and how to deal with that. As a faithful member of the administration of the system I must have some duty of that nature for purifying the whole, my environment. I must be under necessity to try my best, leaving the result to the Lord. If He wills; otherwise then a good man may be eliminated from the whole thing, whole system.

Bhakti Caru Swāmī: Mahārāja, sometimes some devotees tend to think that history repeats itself. And whatever has happened to Gauḍīya Maṭha, the same thing might happen to ISKCON.

Śrīla Śrīdhara Mahārāja: Maybe. Everyone will die but still we must take the precaution. We call for doctor, we use medicine, that is also not an imagination. That is also reality. If I die, I must die with treatment and taking help I shall die. That does not mean everyone is dying whenever attacked by a disease I shall be idle. That is not the...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Bhakti Caru Swāmī: At times it so happens that even when one brings the doctor but the patient does not want to take the medicine.

Śrīla Śrīdhara Mahārāja: Then the well-wisher will try his best to use the mission, to compel him to take the medicine. And that depends upon the relationship between the two. His nearer

persons they cannot, helplessly, only onlooker, that he is neglecting himself, can't tolerate. But a distance related, he may not care. But a closer friend, intimate friends, they won't allow him to die without taking the help of the doctor and the medicine. They can't do so.

End of 81.08.27.A

Start of 81.08.27.B

Śrīla Śrīdhara Mahārāja: ...in *mādhurya-rasa* they won't approve. They try to force him to take medicine. That should be their nature, nature of affinity must come to such a degree. "We can't allow you to go on without medicine." That is possible only in the case of indifferent school. That is Māyāvādī or renunciationist. They may take such attitude, but not devotees.

Bhakti Caru Swāmī: They may become flabbergasted, Mahārāja, then what should we do? We want to rectify the, we want to save the situation. But then again, if we try to do that then immediately they'll brand us.

Śrīla Śrīdhara Mahārāja: We shall pray to the higher authority and what inspiration we should get in our sincerity, sincere heart, we cannot but do that. We can't give up our own conscience, that inner voice. We should fervently pray to him, "Please guide me properly." Wait, until we get such inspiration, "do this," we may not be very indiscriminate and very rough and very abrupt in our dealings, may not be very quick; a little slow we may be. Hesitation may force us to be slow to take our step.

As Rāvaṇa told, *subashya sigram asalisya kala haranam* [?] "If I think that this step will create some disturbance into the environment, I shall wait and see. And when I shall see that this is the auspicious result it will bring, then I may be quick in my action."

Straight and bold we must be always; straight, sincere, sincere, straight, bold. Otherwise the poisonous environment will swallow me up.

Rabi [Rabindranatha] Ṭhākura _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: To give indulgence I do rightly by, but I give indulgence, not give indulgence but I patiently forbear what wrong is going around me without protesting, without taking any action according to my position and capacity. I may protest but according to my capacity to save my own self I must take some step around me. Otherwise I will be affected. So I have got some duty towards my environment and society. That is a part of my selfish interest. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...was too much delayed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Govinda Mahārāja was wondering whether his English was correct, what he said was correct?

Śrīla Śrīdhara Mahārāja: At least conveying his purpose, meaning.

Bhakti Caru Swāmī: And he asked Śrīla Śrīdhara Mahārāja. So Śrīla Śrīdhara Mahārāja said that, "Just you speak and then only it will become correct, perfect." Then he said that, "Am I also speaking correctly?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Not correct English.

Bhakti Caru Swāmī: Mahārāja, everyone appreciates your English in America. They feel that it's so eloquent, and it's so rich; that your selection of words are so meticulous and so pure.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Caru Swāmī: ...to find out the real meaning of the words that you use at times.

Śrīla Śrīdhara Mahārāja: Generally the selection of word that is happy with me.

Dhīra Kṛṣṇa Mahārāja: Sometimes we have to look in the dictionary.

Devotee: Philosophical words.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I am told that the nature of my delivery is like that of my Guru Mahārāja. And whenever I deal with a particular thing, always new, not mere formal. Our God-brothers they say, "When I attend your lecture we think that we listen to the lecture of our Guru Mahārāja."

Bhakti Caru Swāmī: The other day Mahārāja, I was telling Dhīra Kṛṣṇa Mahārāja that sometimes a very good chess player, _____ you don't know what move he is going to take. The same way when we ask a question, we don't really know what kind of answer is going to come from you. And when the answer comes we get totally amazed that we never even dreamt of that kind of answer. It is so new, so fresh.

Śrīla Śrīdhara Mahārāja: Guru Mahārāja's grace. At his last time, he took me in such a central position and placed me there that standing from that position I look around and I get a clear conception of what is what. Gaura Haribol. I can survey from that position, what is where. Gaura Haribol. That is the secret of my speaking.

Bhakti Caru Swāmī: He has empowered you, Mahārāja.

Śrīla Śrīdhara Mahārāja: Might have been, might have been that also.

When he gave me initiation, he told in such a way, I was asked by one of my senior Godbrothers, "What did he say during the time of your initiation?"

He said such and such thing.

"Oh, you are very fortunate." That was the remark.

Then when I got *sannyāsa*, Bon Mahārāja was present there, many others also. Bon Mahārāja remarked that, "Prabhupāda has got a high satisfaction by giving you *sannyāsa*. So much satisfaction we did not find in any occasion of other *sannyāsīns*. He is highly satisfied conferring *sannyāsa* to you."

That is one thing. The selection of words: that is something like intuition. When I am coming to Gauḍīya Maṭha, but not enlisted, only negotiating in that condition, they are thinking a suitable term, Prabhupāda was there, other members also, senior English knowing members were there; the exhibition, religious exhibition, what should be the proper name, they are searching for. I am an outsider. Some say 'spiritual', some say 'religious', but Prabhupāda does not accept. I told 'theistic', the word came from me, 'theistic exhibition'. That was accepted. I am a stranger at that time. So selection, it is intuitive, selection of words, got in my nature from previously; the proper selection of words.

Then also in Allahabad, once Prabhupāda was delivering a lecture, I was sitting by his side, a Kanada lecture. Then Prabhupāda used the words, the 'least-common-multiple'. For example, he quoted these words 'least-common-multiple', that may be compared with this. And just the opposite, that may be compared with the other thing.

And I prompted, that 'greatest common measure'. Ha, ha, ha, ha. Least-common-multiple – greatest-common-measure. My pronunciation of measure, that was Bengali pronunciation and Prabhupāda's pronunciation was of English type.

Measure? So Prabhupāda says, "What do you say?"

Least-common-multiple, greatest-common-measure.

"Oh, measure, measure. You are very clever. I am collecting this word from you," he told. Ha, ha.

Śrīla Govinda Mahārāja: Swāmī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Europe is defeated by Asia. Swāmī Mahārāja, in an argument, Bon Mahārāja put so many arguments that, 'they cannot be answered'. But I like to hear what questions cannot be answered. Then he reluctantly went on with the arguments which he had to

face there. And I began to answer them. Then when Bon Mahārāja could not speak anything more, Swāmī Mahārāja was present in that round table conference, myself, Bon Mahārāja, that Madhusudana Mahārāja, [Herr] Schulze, all around the table, then Swāmī Mahārāja told, "Here, Europe is defeated by Asia."

[Herr Schulze later became known as Sadānanda Dāsa, a German born disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura]

Bhakti Caru Swāmī: Europe was represented by Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja, and Schulze was very attentively listening to the argument, discussion. Later on Schulze told, "I was attracted more by the book [*Śrī Kṛṣṇa Caitanya*] of Nisikanta Sanyal, Professor, than that of Bon Mahārāja."

And before that he appreciated my articles in *Nadiyā Prakāśa*, our Guru Mahārāja. And also that Bhaktivinoda Ṭhākura's *stotram*, that was much appreciated by him. That is the only Sanskrit production during the time of Prabhupāda. And that was highly appreciated by him. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: *Śrī-rūpa-mañjarī-pada*_____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes we've heard that in the Kali-yuga that the *saṅkīrtana* movement will be prominent for ten thousand years. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It may be, might have been mentioned in *Purāṇa*, anywhere, but always depending on the sweet will of the Lord. And in which *kalpa*, that is also to be discussed, we must ascertain. There are many things mentioned in the *Purāṇa*, meaning a particular *kalpa*, a day of Brahmā. That may not be, that may not hold true in other *kalpas*. *Se Varāha kalpa, Sam Varāha kalpa* - there are so many *kalpas*. And one may hold true in a particular *kalpa* not to be applied in another *kalpa*, though we must not be discouraged by that.

Bhakti Caru Swāmī: Prabhupāda said, I remember that, "Satya-yuga will be established in Kali-yuga for ten thousand years."

Śrīla Śrīdhara Mahārāja: After, ten thousand years.

Bhakti Caru Swāmī: I mean, in Kali-yuga, in the middle of Kali-yuga, the Satya-yuga will come for ten thousand years.

Śrīla Śrīdhara Mahārāja: Just as the *antadasa* [?] within *dasagruha* [?] *antadasa* [?] also, so *aprantadasa* [?] also. So in the Kali sometimes there is also up and down. In some portion of Kali, the less sin, that it may be considered Satya, Tretā, Dvāpara, Kali, in that way, subdivision. Just as

Satya, Tretā, Dvāpara, Kali, so in each *yuga* there is also subdivision, and then also within that, sub-subdivision. In that way things move. So it may be like that.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, when I spoke to Bhāvānanda Mahārāja yesterday.

Śrīla Śrīdhara Mahārāja: Yes, about?

Dhīra Kṛṣṇa Mahārāja: Well, he was asking me what I'm going to do about going back to America. So I told him, in San Francisco, I also work speaking in Universities, giving lecture and he approved of this idea of being there.

Then he told me that in terms of dealing with yourself, with Your Divine Grace, that he wanted to be very careful so that devotees in our society would not offend you, that we should not create any situation where they become offensive towards you, because that would be very detrimental for their spiritual lives.

And he had one question that he also wanted you to clarify, was when Jayapataka Swāmī and Bhāvānanda Mahārāja came here and they read you this paper that was prepared by the GBC, at one point you said that if they were to reject a man from being an Ācārya, that they may say that we do not recognise the mercy of our Guru Mahārāja is within you; that we do not recognise the mercy of our Guru Mahārāja within you.

Śrīla Śrīdhara Mahārāja: Within me?

Dhīra Kṛṣṇa Mahārāja: Yes: to a man who is a candidate for Ācārya.

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: Someone may be nominated to be Ācārya, but he may be rejected by the Ācārya Board. And you said that they may say to him, 'we do not recognise the mercy of our Guru Mahārāja within you.'

Śrīla Śrīdhara Mahārāja: 'They can't feel that the mercy, that is the grace Guru Mahārāja came to distribute to the world, that is absent in me.' They told like that?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: 'They can't see the mercy of Guru Mahārāja in me', what does it mean?

Dhīra Kṛṣṇa Mahārāja: No. The Ācārya Board, someone may come to be nominated to be Ācārya. So they have to accept or to reject. So there was a point of rejecting someone. And they say that you have said on this tape that the Ācārya Board, they may say to this man, this candidate, the nominee, that 'we do not find the mercy of our Guru Mahārāja within you, so we

have not accepted you to be a part of the Ācārya Board'. So Bhāvānanda Mahārāja thought that this is too harsh, it might be too much arrogance for the Ācāryas to tell another man that.

Śrīla Śrīdhara Mahārāja: You have got no mercy of Guru Mahārāja within you.

Dhīra Kṛṣṇa Mahārāja: Right. Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What does Bhāvānanda Mahārāja say? He says that when he is to cancel one continuing Ācārya from his post...

Dhīra Kṛṣṇa Mahārāja: Not a continuing, a candidate.

Śrīla Śrīdhara Mahārāja: Formerly the vote was prepared to cancel two.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: When they are to cancel anyone or to accept anyone, then their lookout will be whether he can trace Swāmī Mahārāja's grace in them, in sufficient quantity. Then they can take him. And where they do not find that grace, they should reject. That I told. That is the criterion, the criterion of making Ācārya or rejecting will be that whether Swāmī Mahārāja's grace sufficient is found in him, that he will be able to do the work of Ācārya.

Dhīra Kṛṣṇa Mahārāja: Yes. Right. So the key word is sufficient. You said grace sufficient.

Śrīla Śrīdhara Mahārāja: Yes, sufficient.

Dhīra Kṛṣṇa Mahārāja: Because that is all he wanted to clarify.

Śrīla Śrīdhara Mahārāja: Sufficient to hold the honourable position of Ācārya, that sort of grace, the minimum grace may be any disciple.

Dhīra Kṛṣṇa Mahārāja: Right, not that if a man is rejected that he has no grace.

Śrīla Śrīdhara Mahārāja: Yes, sufficient deviation from the grace we received direct from Swāmī Mahārāja. When he has himself appointed Ācārya anybody, as Haṁsadutta and Jayatīrtha, then when they wanted to reject them, the board, they must be confident that Swāmī Mahārāja has withdrawn from them the delegating power that he conferred upon them, must be sure about that before they oust them from the board. And also when he will take anyone within the Ācārya Board, they must have to detect that Swāmī Mahārāja's grace is there in sufficient quantity to

help him to distribute to the others, keeping proper faith in his holy feet. What is necessary. That I might have said.

Dhīra Kṛṣṇa Mahārāja: Yes, but sometimes they have thought that our Guru Mahārāja's grace is in this particular man. But for the society or the organisation we find certain things objectionable so we'd like him to separate.

Śrīla Śrīdhara Mahārāja: His external behaviour.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Grace is there but behaviour is so unmannerly that he could not be kept as a cooperating member in the board.

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: Then what will be the decision? That is his question?

Dhīra Kṛṣṇa Mahārāja: Sometimes.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So in that case _____[?]
The grace is there, the devotion is there in intense quantity, but his behaviour is such that we cannot tolerate them. That is, his behaviour, his conduct cannot be harmonised in the board. In that case I think...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
He should be allowed if sufficient grace of Swāmī Mahārāja of an Ācārya is found in him. But his behaviour may not be harmonised in a system, then he should be left to work on independently. Independently you may go on with your help to the society independently. We cannot have your cooperation. There is much difficulty that you can't move with a body, you can go on independently with your service to Guru Mahārāja. That may be the solution, especially in the case where Guru Mahārāja has given direct appointment.

Dhīra Kṛṣṇa Mahārāja: Yes, now this is an important question, that...

Śrīla Śrīdhara Mahārāja: But there should be some understanding that one party may not abuse another; a spirit of toleration.

Dhīra Kṛṣṇa Mahārāja: Right. Now, you know Satsvarūpa dasa Goswāmī, his ex-wife, former wife, she was Prabhupāda's first lady disciple. And around one year ago she left the society.

Śrīla Śrīdhara Mahārāja: Faith?

Dhīra Kṛṣṇa Mahārāja: Not the faith but the society ISKCON.

Śrīla Śrīdhara Mahārāja: Why?

Dhīra Kṛṣṇa Mahārāja: Because she believed, she was known to be philosophically, she knows philosophy. So she objected to the Ācāryas as appointed Ācāryas of Prabhupāda. Because Prabhupāda, he told us many times that his Guru Mahārāja Śrīla Bhaktisiddhanta Saraswatī Ṭhākura, he never named anyone as Ācārya. So she and many other devotees they think that since Prabhupāda's Guru he did not name anyone, how could he name someone? And if this created so much of a disturbance in Gauḍīya Maṭha, why would our Guru Mahārāja do the same thing, the opposite of what his Guru Mahārāja did? In other words, Śrīla Bhaktisiddhanta did not name anyone as Ācārya.

Śrīla Śrīdhara Mahārāja: Clearly.

Dhīra Kṛṣṇa Mahārāja: And Prabhupāda told us, he said, "He left word, who is Ācārya he will come out." Those were his words. He once said in a lecture, he said, "Our God-brother Professor Sanyal he was doing very nicely during our Guru Mahārāja's time. But after his disappearance, his departure," he said, "Professor Sanyal he became a party man." And he said, "And he wanted to post one of his pet fellows onto the position of Ācārya." And then he said, "But my Guru Mahārāja never designated anyone as Ācārya. He said, 'who is Ācārya, he will come out'."

So the point that these devotees feel very strongly about, they object to the concept that Prabhupāda, our Guru Mahārāja, appointed his disciples as Ācāryas. They do not accept this. They think it is a contradiction.

Śrīla Govinda Mahārāja: *Ṛtvik*, as a *Ṛtvik*?

Dhīra Kṛṣṇa Mahārāja: *Ṛtvik* they accept, but not...

Śrīla Śrīdhara Mahārāja: So she says that Guru Mahārāja did not make any Ācārya definitely.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But he used some as his helper Ācārya, *Ṛtvik*. Now the question after the departure of Guru Mahārāja will come whether the Guru Mahārāja's line should be continued or not? Then if the unanimous verdict is that it must be continued, but then continued only informally or in a formal way? That is *dīkṣā, mantram, sannyāsa*, all these things should be kept up, or all disorganised preaching of his name and other things? Then the

question will be solved and known in a particular form in which he used to preach. Then the third question will come, then who will be the Ācārya: one or many? Then if the answer comes, 'one Ācārya cannot manage the whole thing so we may have an Ācārya Board,' that is to be a serious conclusion we are to take; whether one or many?

Dhīra Kṛṣṇa Mahārāja: But she believes that only a *mahā-bhāgavata*, an *uttama-adhikārī* should act in that position.

Śrīla Śrīdhara Mahārāja: That is, if it is available, it is well and good. Otherwise, the *madhyama-bhāgavata* who cannot stop his activity of preaching, by his intrinsic inspiration, his urge, he feels urge to propagate, then he cannot be checked, should not be checked. We are to detect whether that urge for preaching is for to acquire the fame, or some position, that is also fame, or money or something else. If it is true that he wants to spread this Kṛṣṇa consciousness he should be recognised as an Ācārya. Recognition should be given, should be allotted to them who have got sincere enthusiasm to spread Kṛṣṇa consciousness in the line of Swāmī Mahārāja. A fair field should be.

If Swāmī Mahārāja's case is justified, Prabhupāda did not give recognition to Swāmī Mahārāja in a clear way that he will become Ācārya, but why Swāmī Mahārāja has taken that interest in himself? Because he had love, sufficiently intense for Prabhupāda, he could not check the urge for preaching and he came in the battle, in the forefront, in a pushing way. If that has got justification, then this Ācārya will feel urge within himself to go on with the work of Swāmī Mahārāja ahead. They should not be checked. They are justified, thereby. Their internal feeling, that is their justification. So they should be left free to go on with their sincere propaganda, their attempt, their enthusiasm. Only we should try to detect whether that energy, the source of energy is something else than Guru Mahārāja, than Kṛṣṇa consciousness.

Dhīra Kṛṣṇa Mahārāja: What if there is a mixture?

Śrīla Śrīdhara Mahārāja: A mixture? Generally there may be mixture in *madhyama- adhikārī*, but if the better portion is Kṛṣṇa consciousness then he may be allowed. And if there is urge, then that will be his own certificate; sincere urge for propagation of Kṛṣṇa consciousness. That should be the; but the sincerity, that in a fair way that should be judged.

In other words, when one is engaged to spread Kṛṣṇa consciousness in the name of Swāmī Mahārāja but he does not cross the limit of good and moral practices, he may be allowed. The sincerity first and the second his formal practices of good behaviour necessary for the Ācārya and the *sampradāya*: flesh eating, meat eating, wine drinking, and also too much attraction to the ladies, all these things should be considered.

The knowledge of the scripture may not be very, reach everywhere. But the sincere following of Swāmī Mahārāja's dictation must be present there. That is, Kṛṣṇa consciousness should be traced there. That should be the first consideration, then the fair dealings with others.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] ...too much *nyāya*. The days have changed from that of Mahāprabhu. So in consonance with the progress of the time we may deal with the ladies for their help, but the unfair mixing must not be tolerated, unfair mixing. Whereas Kṛṣṇa *kathā* between the Ācārya and disciple, it may be lady, or it may be boy, or anyone it may be, the Kṛṣṇa result between them, that is the protection. The dealings will be only about Kṛṣṇa consciousness, surrounding, Kṛṣṇa consciousness surrounding the dealings. So ladies may not be left, excluded from getting the benefit of Kṛṣṇa consciousness and of preaching. They will also, may have chance. But whether the lady Ācārya should be appointed or not, that may come in future. Whether a lady devotee, for the facility to propagate amongst the ladies, whether such qualified lady Ācārya should be accepted or not, that may be a question of controversy. But I think that, for the sincere thinking person wherever there is Kṛṣṇa consciousness, there is purity, and wherever the sincere urge for propagation, the sanction must be there. That should be the fair field. Here also previously Jāhnavā Devī and others, _____ Ṭhākurani, they did that sort of function of the Ācārya. _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there were some lady Ācāryas?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: There were previously.

Śrīla Śrīdhara Mahārāja: Yes, very rarely. The number can be counted on fingers, lady Ācāryas.

Dhīra Kṛṣṇa Mahārāja: Whenever this question would arise our Guru Mahārāja he would always quote the verse:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.128]

Śrīla Śrīdhara Mahārāja: Wherever Kṛṣṇa consciousness is present and wherever Mahāprabhu consciousness, that is to preach:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

That is not mere Kṛṣṇa consciousness, but that is Mahāprabhu consciousness; Kṛṣṇa consciousness with Guru consciousness, Mahāprabhu consciousness. And Mahāprabhu says that, "Whomever you will find, talk about Kṛṣṇa, nothing else. You won't be lost. You have no fear to be lost. I am there."

This wide command, but everywhere, the test is sincerity must be there, sincerity, not any imitation. Imitation is the greatest enemy to this, imitation. *Anyābhilāṣa, karma, jñāna*, there may be so many things of temptation and if we are prey to that we are lost. *Madhyama- adhikārī;* so higher type of *madhyama-adhikārī*, no apprehension, because, to preach means to go and mix with those that have the contamination of enjoyment and renunciation in all these things, *anyābhilāṣa, karma, jñāna*. So he must be strong enough to fight with them.

Anyone may be a general, but he must have the capacity, the merit, to become a general. Napoleon came from the ordinary section. Then Rommel, Hitler's general, he came from the very lower position, and he got much appreciation of his position, appreciated even by their enemies. Achinlake [?] or Montgomery, who was the leader in that war, he kept Rommel's portrait in his camp.

One asked me why he used to keep the portrait of Rommel within his camp.

I answered, the look at the face and to conjecture what policy he may take to draw from it. He kept it that this man in such case, what sort of diplomacy and policy he may accept in this war. To get inspiration from his portrait he used to keep.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

Where matter is present, form may be sacrificed. When material is sufficiently present, the form may be sacrificed.

End of 81.08.27.B

Start of 81.08.27.C

Dhīra Kṛṣṇa Mahārāja: One of the questions I've heard devotees ask, they've heard your example of the Guru with one foot in Vaikuṇṭha, one foot here; three categories.

Śrīla Śrīdhara Mahārāja: Yes, three, like that; three categories.

Dhīra Kṛṣṇa Mahārāja: But they want to know? Is that your example, or is there some example in the *śāstra*?

Śrīla Śrīdhara Mahārāja: _____ [?]
Two feet in Vaikuṇṭha and taking, recruiting from here, that is *mahā-bhāgavata*. When, by the special will of the Lord he's requested to do this service, he does. *Mahā-bhāgavata* is qualified, there cannot be any doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then generally the *madhyama-bhāgavata*, the Ācārya appointed from *madhyama, madhyama-bhāgavata* section mainly. Why? They have got the vision of differentiation. All is not within Kṛṣṇa consciousness. Someone out, outside Kṛṣṇa consciousness, this is; both things in his view, Kṛṣṇa consciousness and non Kṛṣṇa consciousness. And it is necessary. The non Kṛṣṇa consciousness should be converted into Kṛṣṇa consciousness.

So *mahā-bhāgavata*, when he comes to take up this duty he has forcibly given by Kṛṣṇa some prejudices. "You see there is non Kṛṣṇa consciousness. And do your duty."

And it is natural with the *madhyama-bhāgavata* that there is non Kṛṣṇa consciousness and that must be converted into Kṛṣṇa consciousness. That is *madhyama-bhāgavata*. So *madhyama-bhāgavata* should get appointment, an Ācārya. It is clear from that.

Then, the *madhyama-bhāgavata* may be of two types.

One from one leg here, one leg there, he's also considered to be the *madhyama-bhāgavata*, in the middle stage. One leg here, one leg there, means he has got realisation of the truth, of Kṛṣṇa consciousness, but not fully acquired the *svarūpa-siddhi*, on the way to *svarūpa-siddhi*.

And who has got two legs here, he's also *madhyama-bhāgavata*, his attention is drawn towards them. He's neglectful of his position here. He does not make much of his position here. The attraction is there. But he has not fully escaped from the influence of *māyā*. Still, though weak, still he may be, his attempt should be laudable that he wants to help others. He's willing to take others along with him, a laudable position. Now, this is the *yukti*, and *śāstra* we may find...

Dhīra Kṛṣṇa Mahārāja: What is *yukti*? Example?

Śrīla Śrīdhara Mahārāja: What I told, when he's here, he has got mundane touch but he depreciates this completely but he's fully attending this spiritual realisation, appreciating and engrossed there. But he has not even completely disassociated his mundane nature, but he is conquering, he's gaining battle after battle and moving towards the Kṛṣṇa consciousness. That is, he has got good will, he's of *goṣṭhyānandī* type. When just before we're finally disassociated with this world, and take leave of this world finally and enter there, two types – *goṣṭhyānandī* and *viviktānandī* [aka *bhajanānandī*]. One class does not care for others. They're very particular for their own release. And there is another class by nature who does not like to go alone but he wants to go with so many associates there. Very particular nature in that stage we find, Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛta*. In *premārurukṣu*, in that stage, two types, *goṣṭhyānandī* and *viviktānandī*. The *goṣṭhyānandī* type has got a natural inclination not to go alone but to take many with them. And now from the *śāstra* reference we may find,

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]

[*Bhakti-rasāmṛta-sindhu*, *Purva-vibhaga* 2.200, from *Nārada-pañcarātra*]
[*Gauḍīya Kaṇṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta, Antya-līlā,* 13.113, purport]

Whatever duty we may accept, whatever activity we may accept as our duty in the spiritual life, it may be *vaidiki* and *laukiki*. It may be, it may, the inspiration may come from the scripture, *vaidiki* and *laukiki, vapi yakriya kriyate mune*. And the duties that come from our social life, the problems that come from social life, the both, everywhere he should do according to his own spiritual consciousness.

In the *kaniṣṭha-adhikārī*, one may not care of his social life. He will go to the temple, worship there, strictly following the rules of the scripture, but when outside temple, he may do anything and everything. To his relation with others, he may not deal spiritual way, any other way. But scriptural dictations have got influence over him partially there. And as regards his dealings with others, he may not have any spiritual principle.

But *madhyama-adhikārī* is he who applies in his ordinary life also, whom I should make friend, what sort of trade I should accept for my livelihood, and how we shall select friend amongst the public, whether devotee or non devotee or anyone. This is, social life is also affected and controlled by his spiritual principle. Then he becomes *madhyama-adhikārī*. When he adopts such form of life then he can help others, he's fit to help others. He won't be affected by the foreign unfavourable association because he has already practised and settled in that form of life how to deal with others and keep up his spiritual vitality. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So he has practised in that way, so he can be eligible to initiate, to help others, because he has already transformed himself in his dealings to outside environment. He can keep up by fighting with the agents of *māyā*. He has already proved that he has kept up his spiritual position fighting and adjusting with the unfavourable environment. So he can be relied. And he may be given, may be entrusted with the duty of Ācārya.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You will go?

Dhīra Kṛṣṇa Mahārāja: I am going tomorrow morning.

Śrīla Śrīdhara Mahārāja: Tomorrow morning, all right. So *madhyama-adhikārī: the* classification of *madhyama-adhikārī*. *Kaniṣṭha-adhikārī* cannot be relied to be an Ācārya because his spiritual life is only confined in the temple and in particular, behaviour of himself.

But *madhyama-adhikārī* there is already a transformation, wholesale, total transformation from ordinary life into spiritual life. So he should be considered fit with dealing the unfavourable environment. And he will fight and he will take in, make progress in his spiritual campaign. And really by such person the world is benefited. Who is above, disassociated themselves from this

mundane world, they generally do not come to ache their head, but when specially requested by the Lord they come. Otherwise they do not care for the mundane world.

And the *kaniṣṭha-adhikārī* has got very little. And he's busy to purify himself and he may not care for the others, for the environment. But it is the duty, general, of the *madhyama-adhikārī*, that who is transforming his social position in this world into spiritualising, he will be the fittest man to do good to the world.

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad- Bhāgavatam*, 11.2.46]

This is in *Śrīmad-Bhāgavatam*, the description of the *madhyama-adhikārī*, what is the sign of a *madhyama-adhikārī*, in *Bhāgavatam. Īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca*, who has got love and affection for the Lord, for Kṛṣṇa, *Īśvare. Tad-adhīneṣu,* love for God and friendship with the devotees of the Lord. And, *īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca*, and those that are ordinary, simple men, to extend grace to them, and inimical vision towards the atheist, to the enemy of the spiritual thing. These are the items or the factors of his conduct, of a *madhyama-adhikārī*. That his love towards the Lord, his friendship towards the devotees, and to the ordinary public his attitude is to convert them, to make good to them. So it is only *madhyama-adhikārī* who holds the fittest position for Ācārya. He abhors the atheistic anti section, and he extends his grace, his kindness to the ordinary people, and he has got friendship with the devotees of the Lord, and he has got extreme love, attention, and obligation to the supreme authority. So that *bāliśeṣa*, the ordinary people he's eager to extend his help. So this is *madhyama-adhikārī.* He holds the fittest position of an Ācārya, and not *kaniṣṭha-adhikārī*, nor *uttama-adhikārī, uttama-adhikārī:*

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is known as an *uttama-bhāgavata*, one situated on the topmost platform of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere he sees the connection with the absolute, with Kṛṣṇa. So no room to request anyone, 'that be devotee'; there's no room. He sees that he has got that connection with Kṛṣṇa. I am rather unfit to render my service to Kṛṣṇa. That is in the case of *uttama-adhikārī*, so no question of a general preaching tendency to be there. That is only confined to the *madhyama-adhikārī* who is established there and also seeing non God area. The non God area he wants to, he's eager to convert the non God area into God area, Godly area. That is the tendency with

madhyama-adhikārī. And it is natural. So he should hold the position of an Ācārya. But there is also gradation in *madhyama-adhikārī*, that sub-gradation, gradation, sub-gradation, and we are to consider it amongst ourselves.

Dhīra Kṛṣṇa Mahārāja: Are there gradations of *uttama-adhikārī*?

Śrīla Śrīdhara Mahārāja: Or course, gradations, only because that is a positive world. Only get complete liberation from *māyā*. That does not mean that he has got the highest position there. So a progressive thing is there. There are so many *rasa - śanta, dāsya, sākhya, vātsalya*, each *rasa* they are also groups according to quality, and in the group also the leader and servant succession there is.

Dhīra Kṛṣṇa Mahārāja: These *āśraya-vigraha* like Subala...

Śrīla Śrīdhara Mahārāja: Yes, the *mula āśraya*, we may consider them to be in final position.

Dhīra Kṛṣṇa Mahārāja: But they are not *jīva-tattva*?

Śrīla Śrīdhara Mahārāja: No. They always come from *cit-śakti, svarūpa-śakti*. The *svarūpa-śakti*, from the innermost part of *svarūpa-śakti* has produced them, if you speak at all of their production.

Dhīra Kṛṣṇa Mahārāja: Yes. Right.

Śrīla Śrīdhara Mahārāja: They're eternal, but the deeper *svarūpa-śakti*, more intense, intense. The intensity of *svarūpa-śakti* is not always the same. Nearer to Kṛṣṇa more intense, and far from, that is less intense. In this way we are to understand. Anyhow they are caring always for Kṛṣṇa. They do not care for the men here in the mundane plane. This is the concern generally with the *madhyama-adhikārī* devotees. They think that this is good and it should be their intending method that I am tasting, it is very tasteful, give it to others. Preaching means that. I have used this medicine, which has cured me from such disease, I must give it to others, recommend it. "Take this medicine. It will help you."

Dhīra Kṛṣṇa Mahārāja: This Māyāvādī, Swāmī Muktānanda, he was in Los Angeles and he gave example that when you eat something very nice, you become silent. So I gave this example that you have said. When you eat something very nice, immediately you broadcast to the person next to you, oh, this is so...

Śrīla Śrīdhara Mahārāja: If there is anyone whom you love, you cannot partake, cannot but give it, extend your helping hand. But you are selfish people and so you are punished to enter into the grave, spiritual grave. You like the cessation of the nectarine flow. You have no knowledge that the flow may be nectar. All flow, all movement is mundane; you are suffering from that disease, that hopeless disease like cancer. That wherever there be any movement, more than

many, there cannot be harmony. You are seeking harmony, seeking oneness, you have to enter into grave. Outside the grave you cannot find any harmony, any beauty. Your beauty is to be reduced into cipher. In other words, you are an atheist of the highest order because you do not believe in the tastefulness of the highest nectar, *sat-cit-ānanda. Ānanda* is not to be, cannot be tasted. We cannot partake to taste of that *ānanda*. The highest position to cut off cessation with the whole environment, with *ānanda* even...

Dhīra Kṛṣṇa Mahārāja: So, once the *jīva* is atomic *cit-śakti*, atomic portion of *cit-śakti*, once the *jīva* is enlightened by *cit-śakti* and *hlādinī*, this *ānanda*, can he ever give that up?

Śrīla Śrīdhara Mahārāja: Give up?

Dhīra Kṛṣṇa Mahārāja: Can he, once he's tasted the full...

Śrīla Śrīdhara Mahārāja: So through the *sādhu*, so *sukṛti*, or by *sādhu* association, a slight injection of that higher type of *amṛtam* he can't forget, and gradually it draws him to that side.

Dhīra Kṛṣṇa Mahārāja: But when he is established in that side?

Śrīla Śrīdhara Mahārāja: Established?

Dhīra Kṛṣṇa Mahārāja: In the spiritual world, when he is established in his *svarūpa*, can he give that up? Once the *jīva*...

Śrīla Śrīdhara Mahārāja: We are told, very rarely it has been found that even from *svarūpa-siddhi* one may deviate for the time being.

Dhīra Kṛṣṇa Mahārāja: But what about *vastu*?

Śrīla Śrīdhara Mahārāja: But never from *vastu-siddhi*. From *svarūpa-siddhi* also, deviation is possible sometimes. But from *vastu-siddhi*, never, no fall is possible.

Dhīra Kṛṣṇa Mahārāja: Right, so the other day you told me that some section of *mahā-bhāgavata* they view the *nitya-baddha jīva*, that it is part of *līlā* that he has come here.

Śrīla Śrīdhara Mahārāja: There is a section...

Dhīra Kṛṣṇa Mahārāja: But that is their vision.

Śrīla Śrīdhara Mahārāja: Deepest vision, they say this *baddha* also temporary, *nitya-līlā*. *Māyā's* function is conditional. The *svarūpa-śakti* is eternal from His all aspect. But the *māyā-śakti*, suppose, the hospitals and the prison houses may be closed sometimes, may be closed, no patient, no culprit, so it may be closed, but the government in the country cannot stop. The

country, the movement in the government of the whole country that may not stop, but the prison houses and the hospitals may sometimes be stopped. So this *māyā* may seem sometimes in a non working position. So they say the limit of *māyā, māyā* and when also it is working, it is working indirectly to help *svarūpa-śakti*, only for the time being.

Dhīra Kṛṣṇa Mahārāja: But those *baddha jīvas*, they were not in *vastu-siddhi*?

Śrīla Śrīdhara Mahārāja: Just as when an affectionate mother is punishing a child, and suppose she is putting the child in a room and under lock and key. The temporary onlooker may think that is under lock and key forever. But a wise man, only for a minute or two the mother will come and unlock and take the child in her lap.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So temporary vision, the conjecture, the supposition of temporary vision, that is something else. And long sight, far sightedness may divulge some other truth. So something like that. "Oh, that is suffering in the *māyic* jurisdiction. That is for a limited time. We will again be allowed to participate in this. Kṛṣṇa is there and He is merciful, so no vindictiveness in Kṛṣṇa." So none can be reckoned as lost forever, it is only for the time being. Affectionate punishment is dealt to him. When one has got such sort of vision that Kṛṣṇa's grace is unlimited and His eye is everywhere, so the punishment only can be temporary and not outcome of any vindictiveness. So it may be neglected because he's in the boundary of Kṛṣṇa consciousness. Kṛṣṇa is attending him. Kṛṣṇa's consciousness has never separated from him, it is there. The guardian's eye is there. So his suffering may be apparent and temporary. So everyone any way or other serving Kṛṣṇa. That is in his connection, that sort of extension may be in his view. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Giving stress to the particular type of vision. Then why my interest is greater than Kṛṣṇa? He is everywhere. His guardian's eye is present with him. What sort of help he will need from me? Kṛṣṇa is there with His graceful heart, more than anyone? So why should I go to think about him? That may be the type of vision of a particular section and which cannot be eliminated at all. At the same time, and they're seen concerned more with the infinite wave of vision. And those that have got little limited form of vision, "No, no, he is suffering. I must go. Kṛṣṇa will back me to help him. I can't tolerate his suffering." That is of relative wave, *madhyama-adhikārī*. So nothing is completely to be eliminated. But generally we must do according to our own position. We must be sincere to our own feeling and thereby we shall thrive. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes, so our own position.

Śrīla Śrīdhara Mahārāja: Yes, our duty from our own position, we must not feel that we have got the vision of that *mahā-bhāgavata* and do accordingly. That will be hypocrisy. From our plane we must select our duty and do accordingly. Am I clear?

Dhīra Kṛṣṇa Mahārāja: Yes, that's clear.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Caitanya.

Dhīra Kṛṣṇa Mahārāja: And also, the other day you said something, that when we go to analyse the spiritual world it is not like some dead thing, that when you go, it's the same. But each time, it's a living thing.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes a living thing. And it may show infinite character to me, always new thing, ever new. It is ever new, it is independent. I am dependent. As it will disclose to me, I am bound to see that only, not more. If we approach the infinite, the characteristic of infinite truth is such, it is all super consciousness, made of super consciousness element. The element is like that. They are not fixed material. Or even this material thing, that also by analysis may show many phases. That also cannot finish; what to speak of spiritual substance.

So, that I shall know everything, ultimately that is a foolish thing, and that is untenable in the spiritual world where we shall live within the atmosphere of infinite. Only it may be applicable to this mundane world, that also to certain an extent. Analyse the atom, electron, and then again analysis of electron may come sometime after, so no end.

Aṇor aṇīyān mahato mahiyan; [*Kaṭha Upaniṣad*, 1.2.20], the smallest of the small, and the biggest of the big, everywhere He is. Still I must have some earnestness to do good to others according to my standard. And there is gradation also. Consideration of good and bad is there. They are in different planes.

Dhīra Kṛṣṇa Mahārāja: Isn't real good to others...

Śrīla Śrīdhara Mahārāja: And the highest plane, the most fundamental plane of everything is good. Everything is good. And until and unless we reach that plane of thinking, of living, we shall have to deal with all these relative good and bad. Each one in his position in that highest plane he thinks I am, I hold the best position.

Yaśodā won't admit that Rādhārāṇī She holds superior hold, She holds superior hold over Kṛṣṇa. "No, I took Her the other day as my daughter-in-law. Can She cross my control? Never. I have got the complete hold on my child."

So in this way, in relative position, everyone thinks, "I hold a very favourite position, a most suitable position I have, I have held." That temperament there.

Dhīra Kṛṣṇa Mahārāja: On Janmāṣṭamī I was reading the *Śrīmad-Bhāgavatam* tenth Canto of our Guru Mahārāja and one place describes the appearance of Durgā, Yogamāyā, but as Durgā Devī, when she appeared as the daughter of Devakī. You know that portion, where...

Śrīla Śrīdhara Mahārāja: Devakī or Yaśodā?

Dhīra Kṛṣṇa Mahārāja: Yaśodā.

Śrīla Śrīdhara Mahārāja: Of Yaśodā, eight handed.

Dhira Kṛṣṇa Mahārāja: Yes. So in that purport our Guru Mahārāja said, "The Lord appears and the Lord's energy appears, together." And then he explained in the purport. He said, "Therefore we chant Hare Kṛṣṇa and we are praying to the energy, Hara, Hare, the energy of the Lord to please engage me along with You in the service of Kṛṣṇa." So he is saying that Hare Kṛṣṇa, we are praying to Kṛṣṇa's energy, Rādhārāṇī, to please engage me in...

Śrīla Śrīdhara Mahārāja: Yes. Rādhārāṇī. Hara means Rādhā, but not the same with that *astavidya* Durgā. She may be considered to be a particular shadow of Rādhārāṇī.

Dhīra Kṛṣṇa Mahārāja: Right. But so he was just pointing out that we are praying to Rādhā to engage us in Kṛṣṇa's service which is being conducted through Her. So it appears, we cannot approach Kṛṣṇa directly. But we can approach Rādhārāṇī directly like that?

Śrīla Śrīdhara Mahārāja: Also, coming in details, when we go to Rādhārāṇī, we do not eliminate Kṛṣṇa, but to get Kṛṣṇa in a better way we go to Rādhārāṇī. So also when approaching to Rādhārāṇī, then also in a proper channel we must approach Her. So the consideration of the *sakhī* and the *mañjarī* comes in front. Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes. Yes.

Śrīla Śrīdhara Mahārāja: You go to Rādhārāṇī to have Her direct approach is not possible for ordinary souls like us. We must go through. And according to Her consent, I should be properly placed, located in my befitted service, amongst the *mañjarī*, *sakhī*, etc. I should be adjusted. And from that position only, that my fitting position only, I will be able to draw my best benefit from the whole, of Kṛṣṇa from Rādhārāṇī only, when properly located. And that will be most beneficial to me, my proper location, *sambandha-jñāna*. From there where I can show my best service, render my best service and I can draw my best remuneration.

Dhīra Kṛṣṇa Mahārāja: So then, the best position for the aspiring *jīvas* is the third position.

Śrīla Śrīdhara Mahārāja: Third, what is that?

Dhīra Kṛṣṇa Mahārāja: Not directly to Kṛṣṇa, first position; *mañjarī*, second position.

Śrīla Śrīdhara Mahārāja: *Sakhī*, Rādhārāṇī second position is direct potency, second position. And then the *sakhī* there, and then *mañjarī*, fourth position, under *mañjarī* fifth position.

Dhīra Kṛṣṇa Mahārāja: To assist them.

Śrīla Śrīdhara Mahārāja: One, two, three, four, five. From Kṛṣṇa it may be generally the fifth position – in *mādhurya-rasa*, and so also in other *rasa* also that sort of hierarchy. And according to our innate capacity, the service will be drawn most from me and my remuneration will also go, get, I shall go in a maximum way, in a particular, that is *sambandha-jñāna*, proper location. *Sambandha-jñāna* means proper location, consequently.

Dhīra Kṛṣṇa Mahārāja: So sometimes these spiritual personalities like Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, Prabhupāda, they are coming to this world and giving service...

Śrīla Śrīdhara Mahārāja: Sometimes they are delegated superior power by the will of the Lord.

Dhīra Kṛṣṇa Mahārāja: And then they give so much service to their disciples while they are here.

Śrīla Śrīdhara Mahārāja: Some delegation capacity may come, may descend in any position and can give him the power to do as His representative whose delegation he is, that is possible. Especially in Gurudeva we are to see the highest delegation, we are ordered. And with that capital, Kṛṣṇa is present there in Gurudeva. That Guru also *dīkṣā* and *śikṣā*, different types of *dīkṣā* Guru, *vartma-pradarśaka* is also considered a Guru. Then *Nāma* Guru, *bhāgavata dīkṣā*, then this *pañcarātra dīkṣā*, then *sannyāsa dīkṣā*, all these, and *rāga-mārga dīkṣā*, there may be so many *śikṣā* Gurus also there. But as special delegation, simultaneous delegation, Kṛṣṇa may delegate power for one disciple to one Guru, and for another disciple another Guru. His special will, delegation may differ in this way, and He will be present there. Of course if the hierarchy is a genuine one, not imitation, not concoction. The genuine place, that should be the policy. That is the policy.

End of 81.08.27.C

Start of 81.08.27.D

Śrīla Śrīdhara Mahārāja: So, Pramāṇa Swāmī is coming from Vṛndāvana. Today I came to know, Caru Swāmī Mahārāja came, he told that from Bhāvānanda Mahārāja he heard that you were in Vṛndāvana, you were there. He phoned you to your own seat, but he did not get there. Only yesterday he heard from Bhāvānanda Mahārāja that you were at Vṛndāvana. Gaura Haribol. Gaura Haribol.

Devotee [Pramāṇa Swāmī?]: Viraha Prakāśa Mahārāja he wanted to go and see Bābājī Mahārāja, Niṣkiñcana Dāsa Bābājī Mahārāja, he wanted to go and see him.

Devotee: Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja. He went to visit him? Then, how he is doing? A little better?

Devotee: Nice. Yes, his health is much better now.

Śrīla Śrīdhara Mahārāja: He is writing letters now and then to me. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. I forgot about Viraha Prakāśa Swāmī Mahārāja.

Bhakti Caru Swāmī: He came here once, Mahārāja.

Śrīla Śrīdhara Mahārāja: His zone is?

Bhakti Caru Swāmī: He's in South America, along, with Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: Nearby?

Bhakti Caru Swāmī: Yes, very near to him. Both of them together, they started initiating disciples. And now they are a little separate from ISKCON, but very much maintaining Prabhupāda's mission.

Śrīla Śrīdhara Mahārāja: It seems to be inevitable. Independent enterprise seems to be inevitable gradually. So, though they have taken exception to my remark; that the verdict of the GBC was...

Dhīra Kṛṣṇa Mahārāja: "Unhappy and injudicious."

Śrīla Śrīdhara Mahārāja: Injudicious and unfortunate. Only with a view of such future inevitability, I remarked in such a way. It would have been judicious and fortunate only by expansion, by proper and economic, not very liberal, but considerate expansion, the situation could be saved, at least for years to come. That was my idea, inner idea. So I thought it injudicious: and so division is not desirable so unfortunate. That was the basis of my, foundation of my, that stern remark.

Bhakti Caru Swāmī: Mahārāja, it is unfortunate that some people cannot understand that a *mahā-bhāgavata* is *tri-kāla-darsi*.

Śrīla Śrīdhara Mahārāja: *Mahā-bhāgavata* is not very cheap in this plane. In this plane it is not very cheap. One should not have the audacity, ha, ha, thinking in such a way, *mahā-bhāgavata*. Gaura Haribol.

Bhakti Caru Swāmī: Yes, Mahārāja, it is not cheap. That is why there is only one in the entire universe.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Let us aspire after the best. First truth, then organisation!
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.
The Vṛndāvana *utsava* ceremony has been performed with great success.

Devotee: Yes, very nice.

Śrīla Śrīdhara Mahārāja: You did not go to Bombay? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: What about that Caitanya Pāda, that Italian gentleman?

Dhīra Kṛṣṇa Mahārāja: Yes. He wanted *dīkṣā* from Mahārāja. Did you ever find him again?

Devotee: He's in Vṛndāvana. He was going to Europe. He's leaving India.

Śrīla Śrīdhara Mahārāja: He's in Vṛndāvana. He wanted to go to France, I was told.
Hare Kṛṣṇa. Gaura Haribol. No news about Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Not yet. We are going to call Europe. Bhakti Caru Swāmī is calling Europe to find out something.

Śrīla Śrīdhara Mahārāja: What about Svarūpa Dāmodara Mahārāja, in Manipur?

Bhakti Caru Swāmī: He is most probably still in Manipur, Mahārāja.

Śrīla Śrīdhara Mahārāja: Mostly he is staying at Manipur?

Bhakti Caru Swāmī: When he comes to India mostly he's spending time in Manipur because he has started some construction work there.

Śrīla Śrīdhara Mahārāja: But he is meant for other sort of construction, not this brick construction. There are so many for that work. Swāmī Mahārāja wanted him to construct a building over the tomb of Darwin.

Devotees: [Group laughter]

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Who is he?

Devotees: Akṣayānanda.

Bhakti Caru Swāmī: Mahārāja, you were just saying that truth first, then organisation.

Śrīla Śrīdhara Mahārāja: Yes. Organisation is necessary only to spread truth to the people for their benefit. Mere organisation has no value. When organisation is distributing something healthy to the atmosphere: that organisation is to be welcomed. Otherwise if any organisation fails to distribute truth, then it fails, it commits suicide, it fails to do its proper duty. There may be so many things, the political organisation, social organisation, there are many. But party are those, understanding, they may appreciate, but we rather want that _____ mission as soon as they vanish, it is good for the country, for the people at least.

Once I, when Prabhupāda was living, something like thirty four or so, nineteen thirty four: in Kulan [?] I told one gentleman follower of Ramakrishna Mission, "Big, big signboards there 'Sevā Āśrama Mission', all these things, the signboards are so many, big size. But if auditor goes there, then they will prove themselves to be bankrupt."

No capital, false capital, big signboard but capital is a false thing, a hoax, not real wealth, welfare. They have got no reality to distribute to the people, but bogus, Māyāvādā. Giving an evil diet to the patients, bad diet to the patient, that is their business. Where is the patient? The patient is within. The soul is the patient. And they are helping the body, independent of the interest of the soul. Without caring for the interest of the soul, they are serving the body. And with that indiscriminate help, the body is going more and more against the interest of the soul.

We generally do not organise help for the *guṇḍās*, but for the students, for the social workers, we organise help. But never for the *guṇḍās* who are misguided. So generally all souls are misguided, they are living the life of a misguided one. And indiscriminate help to them without changing their direction, that is to push them towards the hell. What is not the proper goal, to push that side, towards the dangerous part; so indiscriminate help in this plane is no help at all. First he must have the *sambandha-jñāna*, the good direction, the proper conception of the destination, proper. And then help will be of any use to him. Otherwise, no destination, only a whimsical group, a whimsical push may not help anyone in the way of progress, that whimsical push, no progress.

In Madras one Bakil [?] asked me, "That first you help the patients and keep the life and body together. Then you will talk with him about the truth, about Hari, about Kṛṣṇa consciousness. But if he dies, to whom you will speak?"

I told, suppose there is a famine. I have got some food. I am distributing then, and so many surrounding me, innumerable, and I am distributing food. Someone runs away from that place. Should we stop the distribution and run after him to catch him or I shall continue because there are so many, and stopping that should we run after him? So many living souls and some dying, dying, so I must not run after the dying and to bring him back into the body, stopping my distribution of the nectar, so it is like that.

Their first thing, what they conceive to be truth that is untruth, not truth. And the second, the process that they have accepted as the means to help the people: that is also wrong, so wholesale is wrong. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. No diagnosis but very busy for treatment and diet giving. Diagnosis is the most important thing. What is amiss with us, what should be our best interest, summum bonum of life; that should be first settled, and then the question of help will come next. Whether help or not help, where is the guarantee? He's to settle, this is help and this is non help. Progress must be towards the right direction. And what is that right direction? Maximum exploitation, skilful exploitation, irregular exploitation and regular exploitation: that is *karmī*. And then renunciation, the opposite thing, renunciation: exploitation and renunciation, two opposites. But a third thing must be found to conciliate the appearance of the both. But really the thing is something else.

Caru Swāmī Mahārāja asked me, "That in Bombay, to attract the ordinary public, we gave the name of our movement that to harmonise *karma*, *jñāna* and *bhakti*, only to canvass the generally public this has been outwardly given, announced. That we want to harmonise *karma, jñāna, bhakti*, how it is possible?"

I told of course the appearance may be kept, but in spirit that must be a quite different thing. *Karma* means energising, but not for us but for the Supreme Lord. *Jñāna* means searching: searching which? Not for Paramātmā or Brahman even. Nor for collective exploitation of nature as by science of present days, and nor for Paramātmā, neither for Brahman. But, even not for Nārāyaṇa conception of the truth, but, not for power, absolute, but for beauty absolute, love absolute. *Śrīmad-Bhāgavatam* has: *āviṣkṛtaṁ, jñāna-virāga-bhakti- sahitaṁ naiṣkarmyam āviṣkṛtaṁ.*

[*śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ*
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam*, 12.13.18]

Jñāna, virāga and *bhakti, sahitaṁ naiṣkarmyam āviṣkṛtaṁ, tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ*. And ultimately by our sacrifice, our surrender, our devotedness, we attain *vimuceta, vimukti, visesa mukti*, the highest type of salvation or emancipation, in the

positive attainment, not with only the end of the negative conception. Only to get out of the negative side, that is not real emancipation or liberation. To enter into the positive, safest position, that is your real self determination, in term of Hegel. And *svarūpena vyavaṣthiḥ* in *Bhāgavatam* [2.10.6]*, mukti*, the conception of *mukti, hitvānyathā rūpaṁ*, what is otherwise, what is not in the inner existence, but, what is not within our elemental existence but a foreign thing thrust on us, *upādhi*.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
[*hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate*]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

So, *ānyathā rūpaṁ*, that is which is otherwise, which is just like a disease, undesirable foreign thing has come to cover me. That is *upādhi*. That is *ānyathā rūpaṁ*. Successfully eliminating that, we must come to our positive, proper position in the world of love and beauty. It is a very important thing, that power is not the ultimate controller, but beauty. The control of beauty is very sweet and that is normal and that is natural. And power, awe, reverence, grandeur, these have all become stale when *Bhāgavatam* has come with Kṛṣṇa conception of Godhead. The Nārāyaṇa conception has become stale, so to say. That beauty and love and harmony: that is the highest thing ever discovered.

Śrī Caitanya Deva gave us that, Vṛndāvana has given us that, and Śrī Kṛṣṇa consciousness. Our Guru Mahārāja, Swāmī Mahārāja widely has given to the, announced to the world, the wide world, that Kṛṣṇa conception, that is the conception of beauty, harmony, love, that is at the bottom or the universal cause, the conception of the absolute, not anything else. Not anything else. So, with that fundamental conception we may find a relief. We may feel that we are out of danger, we are no longer going to be a victim of power. The power in Vaikuṇṭha, the grandeur, the power, the awe, reverence, that may not be inner hankering of any substance. The beauty, that is a hopeful assurance of our highest position, charming.

So Bhaktivinoda Ṭhākura foretold, "That when the world scholarship will be able to understand the worth which has been given by Śrī Caitanya Deva, all religion will: must vanish, cannot stand. When the conception of the Absolute is identified with beauty and love, all sorts of different conceptions cannot stand in competition. All will embrace, 'I want beauty, ultimate beauty, ultimate harmony, ultimate love, loving each other. If that is possible, then I don't want any other proposal.' We must run towards there, the general intimation will take us. All other religious conception is compelled to vanish. The scholars, it cannot [but] appeal to the highest thinkers, highest class of thinkers." He viewed with his divine eye, the eye of his divine knowledge, or sojourn, maybe called. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

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

This is not a vain declaration. There is basis, intellectual as well as intuitive foundation it has got. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Govinda Mahārāja_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
One direct disciple of Gadādhara Paṇḍita was Vāṇīnātha. He established that Maṭha, Vāṇīnātha, established that Gaura-Gadādhara. And Bhaktivinoda Ṭhākura he was fond of Gaura-Gadādhara worship. In his *samādhi*, near Godruma, and also Nṛsiṁha Mandir in Yoga-pīṭha Māyāpur, Gaura-Gadādhara, in two places Gaura-Gadādhara. And Prabhupāda also installed Gaura-Gadādhara, Gadai-Gaurāṅga Maṭha at Balihati Daka, Prabhupāda established there.

Bhakti Caru Swāmī: Mahārāja, that is a complete *mādhurya* conception, Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Yes, and more than that. That is rather separation, union in separation, Gadādhara Paṇḍita as Rādhārāṇī's *bhāva*. But though he was the possessor of that wealth, that was taken up by Mahāprabhu and he stood empty. Stood empty and following Mahāprabhu as if his heart has been stolen by Him, but he cannot shun Him, cannot leave Him. Wherever Mahāprabhu is going he is running like a poor man, all his wealth has been stolen. With a vacant bag, not vanity bag but vacant bag he is running in pursuance of Mahāprabhu wherever He goes. That is his position. We are told that service in separation of the both, that has got greater importance than when the party is in union. They are pulling them. But when they are separated, they are feeling a great pain and the service is necessary at that time to its utmost character. So where we find that the greatest wealth Gadādhara Paṇḍita, Rādhārāṇī, Her *bhāva*, the very purport as if it is told by Mahāprabhu, snatched by Mahāprabhu, that is Kṛṣṇa and She is bereft of all Her property, like the poorest of the poor She is standing. So it is so pitiable and pathetic that it demands service. And the service will be of the greatest value. In that state the service will draw the greatest remuneration, little, small service will earn much of the divine dollar.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura-Gadādhara. Gaura-Gadādhara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in *Antya-līlā*, of *Caitanya-caritāmṛta*, there's a section where Gadādhara Paṇḍita is compared to Rukmiṇī.

Śrīla Śrīdhara Mahārāja: Yes, that is the outer aspect. Outer aspect, his *bhāva* has been taken, emptied. Rukmiṇī means *dakṣiṇā*, not *bhāma. Bhāma* type, that is little aggressive in nature, and fights with the lover. And *dakṣiṇā* type tolerates everything whatever comes, only with a defensive attitude he stands. That is *dakṣiṇā*, that is in Rukmiṇī. So when the spirit of Rādhārāṇī

of that opposing nature was drawn out by Mahāprabhu, then the remaining is compared like that of Rukmiṇī, a passive seer, without any power to assert, only onlooker. Onlooker: and bearing everything, a very pitiable condition, to awaken kindness and sympathy from everyone. What is he and what is she and what is her position now? And how her lover has taken up everything from her, looted everything from her, and is a pauper, as a beggar wandering in the street, so, so much looted. Rādhārāṇī when looted to such a degree by Kṛṣṇa, then that becomes Gadādhara, the pitiable figure, to draw sympathy. So, the wealth of course cannot go forever. She is the owner, proprietor, cannot be far off. After a long time, that must come to Her again, one day. And those that are helping Her in Her day of distress, they will get how much remuneration at that time, when She will get back all Her property.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, in that case, Mahāprabhu's relationship with Viṣṇu Prīya Devī and Lakṣmī Prīya Devī as His wedded consorts...

Śrīla Śrīdhara Mahārāja: They are Gaura-Nārāyaṇa, that is in Vaikuṇṭha, that is concerning Yuga-Avatāra, not with Rādhā-Kṛṣṇa, not of that layer, that plane. It is connected with Yuga-Avatāra, and externally. But Gadādhara is representing the higher layer, higher plane, and they represent the potency of Vaikuṇṭha, of Yuga-Avatāra, but with a connection with that higher thing. But mostly Vaikuṇṭha conception, Yuga-Avatāra. Lakṣmī Prīya Devī, Viṣṇu Prīya Devī.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Gaura Nāgar is not accepted by the bona fide school of Śrī Caitanya Deva's followers. There is a clash. Gaura Nāgarīs. They think Gaurāṅga as Kṛṣṇa is given in *Bhāgavatam*. But Vṛndāvana Dāsa Ṭhākura and others, [Kṛṣṇadāsa] Kavirāja Goswāmī and the Goswāmī's, they have rejected that sort of idea to be thrust on Gaurāṅga. That *brāhmaṇa*, He's an Ācārya, He has come to do the work of the preceptor so not a *nāgara*, not an exploiter of the girls, as we find in Vṛndāvana. It cannot tally, cannot be proper, there is a hitch, the position of an Ācārya, and at the same time to play the part of a debauch, that can't come together. The law of *rasa* won't allow that. It is *rasābhāsa*.

When one has entered the temple to worship the Deity, his wife may go there to help in serving, the *naivedana* and other things to help the worship, and not to make any, to cut any joke with her husband in the temple. That will be *rasābhāsa*. Do you follow? A particular mood, though husband and wife, but when husband is engaged in worshipping of the Deity in the temple, wife may go there but she will help him with the materials and other necessary things. But she won't cut any jokes with her husband, or any merrymaking, cannot be possible there.

So like that, Mahāprabhu has come in a serious mood to distribute the divine love to the world and with the Divine Name of the Lord, Kṛṣṇa consciousness to spread, so He will have to take a position of a preacher, a reverent position. So these two things cannot go together. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But you told us though of Narahari Sakur Ṭhākura and his conception.

Śrīla Śrīdhara Mahārāja: Yes, there are three sections amongst the devotees. One, looking at, charmed more by Kṛṣṇa *līlā*, another more by Gaura *lila*, another keeping the balance. The school of Narahari Sakara, they are more fond of Kṛṣṇa *līlā*. Their vision, "That we don't recognise you to be a *sannyāsī*. You are that Kṛṣṇa of Vṛndāvana. We know you better. Here You have only got the garment, You have wrapped the garment of a *sannyāsī*, it is Your external acquaintance. But really who are You, we know well. So we don't like this forced, this forged identity, we are not going to admit to that." That is their temperament. Rather they feel much pain, "What necessity that you are practising penances as a *sannyāsī* doing so much hardships, not taking food and rest, bed properly. Our heart is aching. You don't care for that. How can we tolerate all these things?" That will be their nature and complaint to Mahāprabhu. "It's all sham."

Bhakti Caru Swāmī: Jagadānanda Paṇḍit had a similar mood.

Śrīla Śrīdhara Mahārāja: Jagadānanda Paṇḍit also Satyabhāma, though in Dvārakā conception. But he could not give up that tendency of reactionary mood against Mahāprabhu.

He, in those days, three hundred miles from here to Purī, a big water pot filled up with *candana*, what is applied on the head, and keeps the brain cool, he took it, sandalwood oil, he took it from Bengal to Purī. And offered very modestly, "That I have taken it and if Mahāprabhu would graciously accept this." And he's appealing to His servant Govinda, "Govinda keep it there and at times you will help by pressing this oil on the head and Mahāprabhu, He cannot sleep and He talks like a delirious man. So this sort of oil will help Him a great deal. I have taken it from Śivānanda, it is a genuine thing and you take."

Mahāprabhu overheard that, "What is this?"

"Jagadānanda Paṇḍit has got a full pot of *candana* oil and his request is that You should take it now and then, a smear on the head, then You will have a sound sleep and may help to Your health."

"No, no, no. This sandal oil, this will emit a good scent and how the people they will remark on Me, 'That this *sannyāsī* he has kept a woman. He has got luxury, this good scented oil he puts on his head.' I can't do that. Rather it is my advice, take it to the temple of Jagannātha and there it will burn, the light will burn with this scented oil and you will get a good benefit thereby. Govinda, remove it from My room."

Then Jagadānanda Paṇḍit when it was given up by Govinda, he took it and just coming in the front of Mahāprabhu, he smashed it on the floor. And the whole oil spread there. And then he straight went to his room and closed from inside and took to bed for three days.

After three days when Mahāprabhu heard that Jagadānanda is fasting continuously these three days from the time when he has broken the pot here. Then what to do, after the fourth day Mahāprabhu went Himself to him. "Jagadānanda, Jagadānanda, rise, open the door. Open the door. Today I shall take *prasādam* cooked by your own hand. I will not take anywhere any *prasādam*. I am going, and I shall come at the proper time and I shall take My food here today, cooked by your own hand."

Then what to do, Jagadānanda had to rise up, raise up his body and he cooked.

And Mahāprabhu came with Govinda in time, _____ and took *prasādam* and remarked, "Oh, very sweet. Dishes are today very, very sweet. The cooking in a hot temper perhaps becomes

more sweet." Remarking this, then, "You must take your food now, I shall go. Before I leave the place, I want to see that you have taken food."

"No, no, no, Prabhu may go. I shall take food. Of course, I must take food."

Then Mahāprabhu said, "Govinda, you take your seat there and when he has finished his eating you will inform Me. You sit there, I am going."

That is *bhāma-bhāva* of Satyabhāma. Like Satyabhāma it was there.

And Gadādhara Paṇḍita just opposite: when Svarūpa Dāmodara tried to excite him, "Mahāprabhu is so much enraged and He's remarking on you so harshly, why do you not also repeat the same thing to Him?"

"No, no, no, how can I do that...

End of 81.08.27.D

Start of 81.08.27-

Śrīla Śrīdhara Mahārāja: ...and Kṛṣṇa disappeared. What is this? General heart of devotees he holds there. And Bhaktivinoda Ṭhākura has given his opinion in this place that, "Kṛṣṇa was little aloof only to enjoy the attitude of Rādhārāṇī at that, under such circumstances, He was enjoying that." Harmonising things are there. So in Yaśodā and all the first class servitors, there cannot be any fault, they're perfect in their service. But still if we find any deviation that is to produce some, another *rasa* for the taste of both the parties. This way it will be seen to be harmonious.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So you are all my very precious friends. Prabhupāda wanted me to preach in the west. But my fault, for some fault on my part, deceived him, but he is so gracious. And also through Swāmī Mahārāja I get you. And anyhow my talk, my voice, my, what little I know about Kṛṣṇa consciousness that is going out _____ [?]

Bhakti Caru Swāmī: That also is not fault Mahārāja. That is also to increase the mellow. To make everybody to taste another kind of mellow you have got from the pastimes.

Śrīla Śrīdhara Mahārāja: The publicity. *Ahaitukī kṛpa sindhu*. It is in *Prapanna- jīvanāmṛtam*, the ocean of causeless mercy, the Vaiṣṇava. So exacting from me the service of Mahāprabhu for the world at large, so very intimately connected friend you are of mine, all of you, all of you, helping my service a great deal. So I am very much thankful. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, we are the ones who are very much thankful to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: That is the nature of this plane, ha, ha, everyone thinks that he will be benefited; he's benefited, he'll be thankful, the very nature. And that is a very peculiar and mystic nature.

Bhakti Caru Swāmī: That reminds me Mahārāja, during the last Māyāpur festival, Gaura Pūrṇimā festival, when everyone used to come here, so one day you were telling Satsvarūpa Mahārāja when he came, you told him, he said, 'thank you,' and you said, 'why are you saying thank you.'

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Caru Swāmī: He said, 'thank you,' to you, but you replied, you asked him, 'why do you say thank you? As if by saying this 'thank you' you are creating a distance.' But it is our...

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the custom, the courtesy of the society.

Bhakti Caru Swāmī: But you pointed out that since we are in the same *sampradāya*, and this is, we must accept it as natural gift. And I also understood that when the father gives something the son doesn't say thank you, usually. But when a distant people give something, then...

Śrīla Śrīdhara Mahārāja: Then they thank you, it is our custom. But there perhaps...

Bhakti Caru Swāmī: Even there, they say thank you to the father and mother.

Śrīla Śrīdhara Mahārāja: Thank God, no, they will thank God, thank God. In the Brahmo fashion here. _____ [?]

Devotee: _____ [?]

Bhakti Caru Swāmī: "We are compelled, or we are obliged to you."

Śrīla Śrīdhara Mahārāja: "We are under obligation to give you thanks because you are supplying so many things for our enjoyment." This is the relation between God and the *jīva*. It is the Brahmo fashion. I am His, I am His own; I am not a second party that I shall show courtesy towards Him, courtesy. That I am getting some benefit from Him, I am another independent separate party.

Hare Kṛṣṇa. I am hearing, listening to *Bhāgavata* and *kīrtan*, everything. I am a slave. The whole profit will go to my master. I am not a party; I am not an independent party. I am His own; I'm His slave. Whatever He wants to do through me the beneficiary is only one, not a second beneficiary, *advaya-jñāna* means the beneficiary is one. It is *līlā*, and we are part of that. We are not independent beneficiaries. That should be thought out, *advaya-jñāna*. This is the pure, harmonised absolute, conception of purely harmonised absolute; that only one beneficiary in the universe. It is His *līlā*, everything to satisfy Him, every movement, every existence. Existence,

movement, and also different expression of satisfaction, all included within Him, the only beneficiary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[About 1:50 minutes of Bengali (?) conversation]

Once, to construct a temple in Purī, Goswāmī Mahārāja collected money from the King of Mailbunj [?], the chief of Mailbunj Mahārājah. Estimation at that time was fifteen thousand, and eight thousand, advance he gave. He took the money and gave it to Prabhupāda. But there was, the whole money was expended in the exhibition of Māyāpur. The Māyāpur position for the, one competitor in [blachin?] Māyāpur, he began to propagate in such a way that Prabhupāda felt necessity of showing the splendour of Māyāpur at that time. And the whole money was spent there. And the Mailbunj also inquired, 'What about the temple?'

At that time Goswāmī Mahārāja explained. "Vaiṣṇava, we have given something for food, but he was so thirsty he has taken a glass of water and not milk." A glass of milk was offered, milk water or sugar water, but for, he took something else. That was, he was thirsty. More necessity was there. So it has been transformed. And we must rely his heart, his attitude, Kṛṣṇa *sevā*. He knows his best how to utilise. So we don't have to repent for that, or to get any explanation for that. He's more...

Once, when I came here in the beginning, first I came to Māyāpur. I saw many gentleman has sent money order and Parvat Mahārāja is receiving them for the service of Mahāprabhu. And that touched me very much, that how fortunate they are. At the birth time of Mahāprabhu they are giving some contribution for the service of the Great Lord.

And when I was posted in Kurukṣetra I used to come to Delhi and collect funds, four *annas*, eight *annas*, one rupee, two rupee, in this way for the service of Kurukṣetra Maṭha. But that time, the Gaura Pūrṇimā, Mahāprabhu's birth ceremony drawing near, I laboured hard and collected... You are going away?

Devotee: Yes. I'll be coming back.

Śrīla Śrīdhara Mahārāja: ...hard, and collected twenty-five rupees more for what was necessary for Kuruksetra. And privately I remitted that to Māyāpur.

There was one senior man with me in Kurukṣetra. He told, "This time you seem to be too much reduced, fatigued." Anyhow when the coupon came back, it came to his hand. He said, "Oh, you have sent twenty-five rupees there. You did not say to me."

"I was afraid that without your permission I sent it. So I hesitated to say to you at that time."

Then a letter came from Prabhupāda. And he told that, "What you have sent for the birth celebration of the birth ceremony of Mahāprabhu has been taken for the service of both Nityānanda Prabhu and Mahāprabhu," he told.

Then when I came back there I was told that Prabhupāda told that, "This money has got a very great value. It has come, money is small, the quantity is small, but it has come when the necessity is great; necessity is great."

When one is thirsty, then the valuation of the water increases. So, "Thy necessity is greater," that Sidney case, in the battlefield, Sidney, a big man, and ordinary soldier, when only one glass of water was taken in the battlefield for Sidney. He was a rich man and a good scholar and he is dying in the battlefield. And he wanted a glass of water. And anyhow it was managed only one glass of water. And at that time a soldier more wounded he, "I want water." He gave it to him. It has been an example: Sidney. So according to the necessity: the valuation of water.

So Prabhupāda told that, "Twenty-five rupees is not much, but the necessity for small quantity was very great at that time." So the twenty-five rupees met a great necessity. And Prabhupāda told, "This money, who has sent, with great energy and attention, he has collected this money. So the small quantity satisfies a big necessity. That is to judge." And he told that, "You sent it for Mahāprabhu. I utilised it both for Nityānanda Prabhu and Mahāprabhu." And he wrote it to me. Hare Kṛṣṇa. It is for *sevā*, not for any conditional gift.

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

Bhakti Caru Swāmī: Mahārāja, what do you think of Atal [?] Kṛṣṇa Goswāmī?

Śrīla Śrīdhara Mahārāja: Atal [?] Kṛṣṇa Goswāmī, a formal Goswāmī, he translated, no, he published one edition of *Caitanya Bhāgavata*; an ordinary Goswāmī.

Devotee: Yati Goswāmī.

Śrīla Śrīdhara Mahārāja: Yati Goswāmī. I attended one of his lectures when I was in Calcutta. Rādhā-Govinda Pal, Rādhā-Vinode Pal, one of the umpire in the second great war, after. Rādhā-Vinode Pal, a good lawyer and he was engaged in the committee to decide the international _____ in the _____ and other, the, perhaps this side, eastern war field, three judges, one from India, another two _____. He told that Japan has no, he has not committed any crime. If he would have been victorious then he would have tried you as criminal war mongers. For this independent judgement he got international position, the Rādhā-Vinode Pal in Calcutta.

The Kṛṣṇa dasa Pal statue, you know? Kṛṣṇa dasa Pala, Harrison Road and College Street Road, there is a statue Kṛṣṇa dasa Pal. His family, Kṛṣṇa dasa Pal, then Rādhā-Caran Pal, his son was Rādhā-Vinode Pal.

In his house there was a meeting, Ato [?] Kṛṣṇa presiding, and Svarūpa Ghosh _____ and Śyāmasundar Cakravartī, they delivered lectures. I was at that time living nearby. I went to attend their lecture. I heard a sober, mild tempered man delivered lecture, not excited. But his later action has frustrated me totally. When: before his death he gave twenty five thousand or something, or more than that, some rupees for the hospital; not for the propagation of Mahāprabhu's advice.

Bhakti Caru Swāmī: Ke Mahārāja?

Śrīla Śrīdhara Mahārāja: Ato [?] Kṛṣṇa Gowāmī.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hari dāsa Goswāmī, a once big scholar, at present living just on the Kaliyadaha, Hari dāsa Goswāmī, a scholarly man.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh, he has come from that family. I do not know. I knew Dāmodara, he was a good scholar of *Vedānta* and *Nyāya*. He read *Nyāya* from Navadwīpa and *Vedānta*, he is a good scholar. He has got a book on *Vedānta* also, the Rādhā-Ramana Dāmodara.

Another gentleman was Kṛṣṇa Caitanya. He was not a very good devotee but not anti Gauḍīya Maṭha. Another Guṇamali, three, and another Madhusudan, Sārvabhauma. Bhaktivinoda Ṭhākura gave him the title Sārvabhauma. There was a big meeting in Midnapur and Prabhupāda his *Brāhmaṇa Vaiṣṇava* _____ that book, the lecture, on the basis of that lecture and that lecture was given where Madhusudan Goswāmī presided. He was a good scholar and also related to Gauḍīya Maṭha. Others, present generation I am not acquainted with.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: Sometimes we do that in order to force him to listen, and to attract the public. For these two reasons, that he will also get some idea and he will try to correct himself, as well as to take this advantage of his good position and then draw the audience. For two purposes to do it, *anukulyasya sankalpa*. _____ Test of the people, ordinary people to spread that, that it not much spread. But to convince people of the highest thing, to so many, number. The highest quality, when connotation increases, denotation decreases, connotation increases. And connotation decreases, denotation increases. But the highest connotation has been distributed so widely, the denotation circle is so wide it is almost impossible. So impossible has been made possible by Him. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja, do you have any questions?

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja is going for some long time. His separation we shall feel here very keenly; though short association but still impression is deep.

Bhakti Caru Swāmī: Very sweet also.

Dhīra Kṛṣṇa Mahārāja: Sometimes, when I am in the west, I feel your separation very intensely.

Śrīla Śrīdhara Mahārāja: Necessarily, because you have got much affection for me, extraordinary affection.

Bhakti Caru Swāmī: Dhīra Kṛṣṇa Mahārāja is always singing your glory, Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He sent a letter _____; that is one, another point _____ These quotations from the scriptures that showed his position of affection for me.

Bhakti Caru Swāmī: Their big complaint about Dhīra Kṛṣṇa Mahārāja is that he did not manage. Although he was the president of Los Angeles he did not manage, but he was always sitting in his room and talking about your teachings, talking about Śrīla Śrīdhara Mahārāja's teachings.

Śrīla Śrīdhara Mahārāja: In a paper I saw, perhaps in *Ānanda Bazaar*, this India sent ambassador to America, but what is that? Swāmī Mahārāja is the real ambassador of India to America. So something like that. What he was doing that was the real management, thinking of the highest topics within him, and the thought wave spreading outside.

Vivekānanda mentioned in one place I heard, I read from when I was in college, in *raja yoga* perhaps. He of course told about Pariha, one Pariha *bābā*. That Pariha *bābā* and such *sādhus* they bring things from a very, very high plane to the ordinary psychic plane. And the Jesu and Mohammed, all these people they take from the plane of Parhia *bābā* and then they take those things to the market here in the mundane plane. So from the highest plane to take down to certain level, and from there to spread things to the external world: the mercantile method. So higher thought may come in the higher level, and from there also it may come. So high thinking. That is from the highest quarter to take the thing to the ordinary plane. And the *ṛṣis* of that plane they may also take them to the public market here. So high thinking, that is also preaching in other words, thinking also preaching to certain extent, to move a particular, to take the wave of movement in a particular layer.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

[Śrīla Śrīdhara Mahārāja finishes speaking at about 27:15, then *kīrtans*]

[*Śrī Śrī Gurv-aṣṭaka*,
Pañca Tattva Mahā-mantra,
Śrī kṛṣṇa-caitanya prabhu jīve dayā kari',
Śrī Śrī Prabhupāda-padma-stavakaḥ.]

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Start of 81.08.27.E

Śrīla Śrīdhara Mahārāja: ...the toleration would be the better for me. I can't venture, that does not look well, that I do not like, that is bad that I shall assert myself. I shall make some remark over the advices and the consideration of Mahāprabhu. I can't do that."

In spite of Svarūpa Dāmodara's speaking Gadādhara Paṇḍita did not come out with that temperament of chastising Mahāprabhu.

In the case of Ballabhvācārya it was so. Ballabhva Bhaṭṭa, Ballabhvācārya.

Bhakti Caru Swāmī: Because he agreed to listen to Vallabhvācārya's *bhāsya*.

So Mahārāja, Gadādhara Paṇḍita although Rādhārāṇī Herself, but still had a different mood, but that inlying mood which is not expressed in any *līlā*, gave Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Yes, that is two corresponding, Rādhā Kṛṣṇa, and when in Gaura *līlā*, Ācārya *līlā*, that's the *līlā* of distribution of the *prema*. Then Gaura-Gadādhara, converted into Gaura-Gadādhara, both converted. Kṛṣṇa to Gaurāṅga with the *bhāva-kanti* of Rādhārāṇī, and Gadādhara the man standing by His side, like a *niṣkiñcana*, who has lost everything. Just like a facsimile, only a cut case, only the pot without the spirit. But Mahāprabhu had so much inner attraction for him that exceeds that of all His paraphernalia, Gadādhara.

gaura prema maya tanu pandit gadādhara [?]

As a love of Gaurāṅga personified we find in Gadādhara, not such a degree of love to Gaurāṅga is found anywhere. And then Svarūpa Dāmodara, then Rūpa, Sanātana, and then that *mādhurya-rasa* direction, and in other side Nityānanda Prabhu, His *vātsalya* there, Śacī, Jagannātha and Advaita Prabhu, Śrīvāsa Paṇḍit, They also have respect for Mahāprabhu, devotion, but another type. Not so deep from the standpoint of love but respectful attachment, with some colour of love. Hare Kṛṣṇa. So our Guru *paramparā* is in that line.

I'm told by Dāmodara Mahārāja that this Hiranyagarbha, Nadiyānanda, and also one man who married, Pāṇḍu, they have gone so far that they have left Lalitā Prasād also, and they're very near to that Tinkori Gosai, whose highest qualification is that she had a dress, she dressed in this canvas, not cloth but canvas dress, and canvas dressing has made him so famous to the foolish that they have found everything in the canvas. The canvas dress, that surpasses everything in a Vaiṣṇava *sannyāsī*.

The foolish people, they have not got the inner eye of appreciation, what is what, they will have to take shelter under external calculation. What is the criterion, standard of *vairāgyam*, the positive, no idea of positive attainment, what sort of thing it is. Only by external abnegation or wilful self assertion, wilful self assertion by physical privation. These are the charm for the foolish people of those that are born to be deceived. Hare Kṛṣṇa. Hare Kṛṣṇa. Physical calculation. Gaura Haribol. Gaura Haribol.

The *Nāga sannyāsīs* they do not care even for a cloth, they're all naked. Should that be the standard? They should be Guru to this Tinkori Gosai? He and his truth want of canvas but they do not care even for that, so they should be Guru to this gentleman Tinkori Gosai. Tinkori, the name is also very appropriate.

Bhakti Caru Swāmī: Yes Mahārāja, completely impersonal and appropriate.

Śrīla Śrīdhara Mahārāja: No name, name has got no sign of a Vaiṣṇava dāsa, Vaiṣṇava dāsa. Tinkori.

Dhira Kṛṣṇa Mahārāja: What does that mean?

Śrīla Śrīdhara Mahārāja: Three, what is *kori*?

Bhakti Caru Swāmī: *Kori* is, you know, these shells, small shells which were used...

Dhira Kṛṣṇa Mahārāja: Little conch shells they used to pay money...

Bhakti Caru Swāmī: Right. *Tinkori*.

Śrīla Śrīdhara Mahārāja: The wealth is that three shells, that is *satya, rāja, tama*. _____ [?] Fourth part, he he he he, will vanish, will fly away. Nitāi Caitanya. Barbella.

Bhakti Caru Swāmī: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would, because he being an expert astrologer would calculate certain plans and then go to Śrīla Bhaktivinoda Ṭhākura, and then Bhaktivinoda Ṭhākura would say something which might be against, or not corroborating with his calculations, but that Bhaktisiddhānta Saraswatī Ṭhākura would follow the instructions of Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. He had got respect. The *śraddhā* is more than calculative truth. Bhaktivinoda Ṭhākura followed the calculation of P.M. Bachi, he followed. And as an astrologer Bhaktisiddhānta Saraswatī Ṭhākura he held that the *Visudha Siddhānta* type of calculation, that may be true in the material sense. But still he did not observe that, because Bhaktivinoda Ṭhākura has accepted that P.M. Bachi, he followed the calculation of P.M. Bachi, in Ekādaśī, Janmāṣṭamī and all other things.

The *śraddhā* is more true, the *mahājana, mahājanas acaran*, the practice of *mahājana* is more valuable than our human calculation. The physical truth, or the material truth has not got so much value, after all it is based on false attitude of mind. So this truth should not be given a greater respect than the *arcaran*, the intuitive practices of the pure devotee. That intuition of a pure devotee should be given preference than this truthful calculation of the ordinary persons here. Faith has got no connection with the actual so called reality of this world. It is completely independent, *śraddhāmayo 'yaṁ loka*. There is a world which is guided only by faith. Faith is everything there and that is of infinite nature, all accommodating, all accommodating; the world of faith. Everything may be true there by the sweet will of the Lord. And here the *advait* [?] calculation, that has got no value. It is inconclusive, can be destructive in its ultimate goal, so it should be rejected, rejected. Which, the knowledge the materialist that can come under the fallible calculation of the exploiting souls, that has got no value what-so-ever, what-so-ever. But

in the world of Infinite, there, faith is the standard only, only standard to move hither and thither. Just as the compass is the only director in the infinite ocean. When they cannot see, the shippers [sailors] cannot see anything else, the compass is the only guide, like that. In the world of Infinite:

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

[O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings.] [*Śrīmad-Bhāgavatam*, 10.2.31]

In *Bhāgavatam*, only our guide like compass, the footsteps of those great personages that have travelled on the way, that should be our only guide. That this way is marked by the holy footsteps of those that have gone to the highest quarter, that is our, *mahā-jano yena gataḥ sa panthāḥ*.

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

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

So Yudhiṣṭhira Mahārāja also says, *veda vibhina srutaya vibhina naso _____ dharmasya tattvaṁ nihitaṁ guhāyāṁ*, the real secret is concealed in the mysterious cave, *guhāyāṁ. Mahā-jano yena gataḥ sa panthāḥ*, the broad line chalked out by the tread mark, by the foot mark of those that are going to the divine world. That is our surest guide. Only that should be our surest guide. All else may be eliminated because calculation is fallible, and after all, justification comes from the Absolute Infinite, so any form of justification can come anywhere, any time. With that broadest view, that is, Vaikuṇṭha means no limitation. We are in the boat, floating in the boat in the infinite ocean, so anything may come to help and to non help. With this, with good faith, only faith, good faith, only our optimistic good faith, that may be our leader, Gurudeva. *Mayānukūlena nabhasvateritaṁ, guru-karṇadhāram, guru- karṇadhāram.*

[*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram*
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā]
[*Śrīmad-Bhāgavatam,* 11.20.17]

The Guru is the guide. In the infinite ocean I have floated my small boat and the destination is uncertain to me, inconceivable to me, but it is conceivable to my Gurudeva, a Guru, *guru-*

karṇadhāram. And I am going with that faith, sincere faith in me, I'm going. So, *mahā-jano yena gataḥ sa panthāḥ.*

Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam [*Śrīmad-Bhāgavatam*, 10.2.31]. A horrible ocean with so many waves and so many sharks and other, *timingila*, what is that? Whales and other things full of danger. *Bhīmam adabhra-sauhṛdāḥ, nidhāya yātāḥ sad anugraho bhavān*. That their footsteps are our only hope, we are to depend on that only for our relief, that so many light houses, their footprints, so many light houses in the infinite ocean, to guide us to that place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Faith, *śraddhāmayo 'yaṁ loka*. The hope in the Infinite, Infinite, Vaikuṇṭha, Vaikuṇṭha means Infinite. But *śraddhā* contains within it good faith.

Cape of Good Hope, there is in the bottom of Africa the Cape of Good Hope, took turn, Vasco da Gama or someone.

So *śraddhā* means surcharged with some good hope in the Infinite. Vaikuṇṭha is Infinite and *śraddhā* is only, it is to draw the attention of the Infinite to me. The only way is *śraddhā*, by *śraddhā* we can attract the Infinite and nothing else, *śraddhā*. And when it gets a definite form through *bhāva* it comes to be *prema*, love divine, *śraddhā*.

Columbus he floated his ship in the ocean and gradually anyhow went to America, got the land, good hope. Hare Krsna.

The cosmos there, after crossing Vaikuṇṭha we may find the cosmos. Hare Kṛṣṇa. Spiritual cosmos and *śraddhā* the light in the darkness, only *śraddhā* can guide when we are, *patik* means traveller, we are traveller in the infinite. The hope that I have heard that this is the way to that place, that will keep our heart enlivened, *śraddhā*, hope. *Viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma.*

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

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

No risk no gain, greatest risk greatest gain.

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

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

"I am everywhere. Not a room to be afraid of. But only to come to that plane, that I am your friend, I am everywhere, I am all in all, and you are My own."

These are the, *pathiyo* means? The money necessary for the journey, what is that?

Devotees: Fare.

Śrīla Śrīdhara Mahārāja: Fare. This is our only fare for the journey.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: We were just discussing this - in the car we were discussing when Rāya Rāmānanda at times displayed the mood of Arjuna, and also at times he was Lalitā *sakhī*...

Śrīla Śrīdhara Mahārāja: Viśākhā.

Bhakti Caru Swāmī: Ah! Viśākhā.

Śrīla Śrīdhara Mahārāja: Viśākhā *sakhī*. He was more known to us as Viśākhā *sakhī*. But superficially he had some representation of Arjuna, amongst the... Mahāprabhu could detect that.

Bhavānanda had five sons, and Bhavānanda Pathanayak, and that Vānīnātha and Gopīnātha, Rāya Rāmānanda and another two. [Kalānidhi and Sudhānidhi]

So Mahāprabhu told him that, "You are My eternal friend. Bhāvānanda is Pāṇḍu. And his five sons they're Pañca-Pāṇḍava, of similarity, and Rāmānanda is very close and intimate friend to Mine, like that of Arjuna." That is an external impression of Mahāprabhu was given. But really Rāmānanda's internal acquaintance is that of Viśākhā. Hare Kṛṣṇa. That is temporary and external, fleeting sentiment of Mahāprabhu, to see him in that manner, Arjuna, closest amongst those five, Arjuna, *sākhya-rasa*. Mahāprabhu dealt with Rāmānanda a little respectfully, outwardly. Outwardly He used to see him with some respect, some difference, so *sākhya*; but internally with *sakhī*, as *sakhī*.

And Svarūpa Dāmodara and Rāmānanda Rāya, both of them were, used to console Him when the great flow, indomitable flow of love in separation arose in the heart of Mahāprabhu and ostentatiously disturbing Him. These two friends they tried their best to console Him, Mahāprabhu, by diverting His mind towards different directions, and sometimes giving impetus to His own line of thought, and sometimes taking Him towards other direction, as circumstance, according to the circumstance they could read. They tried their best to give Him relief of the outwardly painful gesture and movement of Mahāprabhu, Svarūpa Dāmodara, for twelve years continuously.

When Advaita Prabhu almost dismissed Him, "That no longer You have got any necessity to stay in this world." Advaita Prabhu declared to Mahāprabhu,

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula

bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula

[Tell our Prabhu, who acts as madmen do,
that everyone has lost their sanity,
And rice once high in price has no value.
In love of God, half-crazed humanity
neglects this world and all they once held dear;
tell Him a madman brings this to His ear."]
[*Caitanya-caritāmṛta, Antya-līlā*, 19. 20-1]

In a mystic poem he sent it to Mahāprabhu through Jagadānanda Paṇḍit. Mahāprabhu read it and became unmindful. Svarūpa Dāmodara marked it and he took it, "Please hand it over to me." He read through it, Svarūpa Dāmodara, and Svarūpa Dāmodara told; who was the knower of everything, here Svarūpa Dāmodara is asking, "What is the real meaning of this poem?"

Mahāprabhu saying in a vague way, answering the meaning, "I don't know what is the real purport of this poem, but I guess that Advaita Ācārya is very conversant with the ways of the *śāstra, śāstric* conduct of the Deities. And in the *śāstra* generally we find, first inviting, invocation period, and then for some time to keep Him, to serve the purpose. And when that is fulfilled, then departure, no longer can we keep with our general adoration spirit. That is bid adieu. The purpose for which You came here, You descended here, that is finished. Now it is better for us to retire."

sarsad urgam sastra tepavor, avaham, stithi and *visajya* [?]
"I don't know what is the real meaning, but I may guess something like that."

Then Svarūpa Dāmodara was unmindful, "Oh Advaita Ācārya, he's bidding adieu to us all."

But after that also Mahāprabhu stayed for twelve years more and that mood was not approachable by the ordinary public. That was the high separation mood, with Kṛṣṇa, to the greatest degree and different types is displayed, both physically, showing physically or mentally. Twelve years continuous, like fire, a life of fire, that was exhibited, like fire of separation. That was shown, and what is not to be found elsewhere. So much intense feeling of separation with God, the God separation spirit can be so intense to such a degree to produce so many symptoms in the body and the mind and in the movement, that is unknown to the world.

Somewhat we get it's acquaintance from the life of Rādhārāṇī, Rādhārāṇī we get. But there also we do not find so many, complete evolution, that is to say in the pangs of divine separation, so much degree of evolution we do not find anywhere, for all times, continuous and high intensity. Love; divine love. So much sacrifice, so intense sacrifice at the altar of the All Beautiful. So much appreciation for the Absolute Beautiful! So deep attraction never seen anywhere in the history of the world, not even in any scripture it is mentioned like that, any of the oldest scripture. No witness is found, and that was found the other day, only four, five hundred years back. And that is written in the books and that is verified by so many onlookers of genuine

persons, men of standard thinking, eye witness, Rūpa, Sanātana, Raghunātha, Svarūpa Dāmodara, Rāmānanda and so many others, all so many eye witnesses.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, when our Guru Mahārāja would translate the verse,

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me

[O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever.] [*Śikṣāṣṭakam*, 7]

He would always say that, "Oh Govinda, feeling Your separation I'm feeling a moment to be twelve years or more." So this word *yuga* he would always translate it as twelve years. So that's not detectable in the Sanskrit as far as I know, so I always took it that it had something to do with these twelve years of Mahāprabhu.

Śrīla Śrīdhara Mahārāja: It is also current in vocabulary, *baro bature eka yuga* [?]

It is told. One *yuga*, twelve years, in some sort of conception, the *yuga* has been taken as twelve years. Then this Kali-yuga, Dvāparā-yuga, Satya-yuga, they have got their separate standard, but generally twelve years consists a *yuga*. That is also current in the society, twelve years. *Yugāyitaṁ nimeṣena*. Any *yuga*, any amount of time, *nimeṣena*, unlimited. *Cakṣuṣā prāvṛṣāyitam*. "Eye shedding tears of rainy season. The rainy season produces so many flood, inundate. My eyes are doing the same thing it seems to Me." *Śūnyāyitaṁ jagat sarvaṁ*. "The visible are being invisible to Me, absent, so much absent minded to the present paraphernalia I can't see anything. Wherever I cast My glance I see nothing. So much internal attraction towards the centre, the mind is attracted to some other direction in such a degree of intensity. Seeing I can't see anything, looks are vacant." *Śūnyāyitaṁ jagat sarvaṁ. Govinda-viraheṇa me*. "Because I feel as if Govinda has withdrawn from Me, withdrawn from Myself, so I experience such a peculiar type of existence in Me. The whole thing is withdrawn, no interest, all interest is drawn towards Govinda to such degree that I am a stranger to My present environment. I have nothing, no consciousness, gone somewhere else towards Infinite."

Gaura Haribol. Gaura Haribol. When there is a drought, the rivers, the tanks, lakes, all dried up, such a drawn of water towards the gas world, nowhere a drop of water, something like that. The charm is drawn so extensively that all empty, every department seems to be closed and empty. The general attraction drawn from here, attention wholesale taken off, the wholesale attraction of all the senses, mind, etc, everything.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me

And at times when a little slackened, then full of water, flood, *yugāyitaṁ nimeṣena*. When come in the relativity of His meeting it seems the gap is like so many *yugas*. "I have lost the meeting consciousness long, long ago, a faint remembrance, recollection. Left so far in the back.

I had some union but I have left it so far in the backward direction, come so far off, so far off." *Yugāyitaṁ nimeṣena*, "A gap of time unlimited, a faint recollection I had once, but is then gone forever perhaps." So much degree of disappointment and despair. This is the standard of Infinite world, standard of Infinite. This is rather taking towards, to have some experience of the standard of the Infinite world. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam*. Just as light years, we measure the distance of the planets by light years, so also here the Vaikuṇṭha temperament is being measured by such standard.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
The audacity to deal with things so great and beyond our jurisdiction.

Bhakti Caru Swāmī: You're being very merciful Mahārāja. You are actually drawing us to that platform Mahārāja, although we have no entry into that platform, but by your mercy...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So maybe for the time being for you people, it may be for your benefit I may be handled in such a way. Ultimately I don't know, maybe. You have come from so far and with so much eagerness, that *gatney ganga* [?] Ganges water will ooze from the wood. Hare Kṛṣṇa. Gaura Haribol. A cooling atmosphere has come.

Bhakti Caru Swāmī: I was just thinking Mahārāja that this must be Vaikuṇṭha. You have brought us to such a platform Mahārāja that the material world has completely receded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Forgotten, ha ha. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, would you like to take some rest now Mahārāja? Of course we are willing to continue further but I was just concerned about you.

Śrīla Śrīdhara Mahārāja: When I come outside on the surface I feel of course of the want of rest. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. But you are also going tomorrow. He will go, and you are also going. But this friend will remain for some time, to engage us in their service. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
_____ [?] We may stop today.

End of 81.08.27.E

Start of 81.08.28.A

Bhakti Caru Swāmī: We were listening to that tape on Guru *paramparā* and there was one question still in my mind which was not clarified, there was that somebody made the mention

that the difference between Baladeva Vidyābhūṣaṇa and Śrīla Bhaktivinoda Ṭhākura was for almost a hundred years. That's not my question. My question is that Jagannātha Dāsa Bābājī Mahārāja and, before Jagannātha Dāsa Bābājī Mahārāja...

Śrīla Śrīdhara Mahārāja: We shall have to forget the material consideration there in the spiritual line. We see:

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

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

Pāramparyeṇa and *prakṛti-vaicitryāt*. Here the spiritual current is always to be disturbed and interrupted by the material flow. So to keep up the chain, to keep up the continued current when an interception is seen between, the truth is coming when it is interrupted by material flow, mixed, tampered, then again from there to reinstate in its former position the purity intact. So that attempt is always being made. It is a living thing, not a dead thing. So, the vigilant eye is always there. Whenever necessary to keep the current pure and in good flow, force, then help comes from upwards.

[*arjuna uvāca*]
aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyāṁ, tvam ādau proktavān iti

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?"] [*Bhagavad-gītā*, 4.4]

Arjuna, *aparaṁ bhavato janma*. Kṛṣṇa told that, "What I say to you today I told it to Vivasvān many, many years ago. Now, by the influence of the material conception that has been contaminated and again I say the same thing to you today." Kṛṣṇa told.

So here the material consideration is always tampering the spiritual current. The purity is being disturbed. So sometimes Kṛṣṇa has to come Himself, sometimes He sends His person, and in its former and pure state it is again established. So from time to time it is necessary that the purity should be kept up.

So the intelligent person, suppose when we are writing a history, then the main figures in the history we note. And those not so much qualified, they are set aside. And we take the dynasty from number one, then two, three, number four, number six, in this way we record in history: because they are negligible. So we are to admit by the influence of *māyā* when that is sufficiently covered and disturbed and mutilated, then to rejuvenate it, to make it, to take it to the standard of the previous purity, attempt now and then is made from the spiritually

interested people, or the Lord Himself. So the continued thing we cannot expect here without any tampering or interception. It is not possible.

So the real thirsty persons, thirsty for spiritual truth, they like to see the line of pure heritage, where it is to be found. And they connect together and say that this is our current. Not always this bodily succession; sometimes here two, three generation again. Just as Prahlāda and his son, he's a demon, then his son Bali he's a devotee, in the physical line also we see such interception. And in spiritual line also we see some influence affected, affected by the influence of *māyā*.

So experts, just as - suppose a scientist has researched some truth, then after few generations one comes and takes up that thread of Newton and continues his researches. Then after few generations another man comes and takes up that thread and goes on. Then if we are to understand the real channel through which the particular research is being in progress, electricity or gravitation or any natural law, one has contributed something. After Galileo began and then Newton came, then may be a gap, and from Newton, Einstein took up. In this way there may be a gap, but still that thread is continued here. An intelligent man will see it was begun in a particular person and then it came to here and then came here. That will be the proper line of research, in this world also.

So in the spiritual line, who, they are guided by the *saṁskāra*, only mental concoction, they do not understand what is real spiritual truth. For them the physical continuation, that is Guru *paramparā*. But those that have got their spiritual eye awakened, they say, "No, no, what was there in number one Ācārya, and that is not found in the second or third, again that we find the same thing of standard purity we find in the fourth Ācārya." So in this way who has come to contribute that real channel, the channel is one. The Gauḍīya, Mahāprabhu's channel at least one.

Baladeva Vidyābhūṣaṇa's contribution to the *sampradāya* is not less important. He may be of other *sampradāya* in the physical sense. But his contribution especially to attract people, the *Vedānta-bhāṣya*, that cannot be neglected for the students of the posterity. So his contribution has been utilised, considering the degree and the essence of the, and the purity of the thought in the spiritual line.

So they are our Guru, *śāstra* Guru. *Śāstra* Guru, *śikṣā* Guru, *dīkṣā* Guru, *Nāma* Guru, all taken together and a real line has been given to us, for our, to save us, to do real work. That is to keep up the flow of the real truth of that highest type to this world, so that policy has been adopted. Wherever we have found any contribution; that is by the will of Kṛṣṇa, the highest contribution to the line, wherever we have found we are taken them together. The *śāstra* Guru, the *śikṣā* Guru, the *dīkṣā* Guru, the *mantra* Guru, *Nāma* Guru, they are taken as they are our Guru, they are all our Guru.

Just as we give respect to Rāmānuja and not to a *sahajiyā* in the physical sense who is in the line of Mahāprabhu, who is mutilating. He's tampering, mutilating and enveloping the real teachings of Mahāprabhu. They are not considered, though physical sense they are in the line of Mahāprabhu and Rūpa, Sanātana etc., but when we go to judge the very spirit of the thing we see that they are nowhere; only a physical imitation, line of imitation, line of physical imitation. On the other hand we find Rāmānuja has got substantial contribution to Vaiṣṇavism. Madhvācārya has given sufficient contribution to Vaiṣṇavism. Nimbarka has done. So we accept

them also according to our necessity. And we reject so called physical current keeper because what is found there that is all mutilated and tampered.

There is a proverb, *nakay kar nami sesha kar* [?] Whether the nose is more useful or my breath is more useful? The intelligent section will say that the breath is more useful than the nose. To sustain the life, the neck may be cut but if the breath continues one may live. So the breath, we consider breath with more importance than the nose.

For the physical form, what should we do with the physical, they'll misguide people to different direction from the truth, away from the truth. So we won't go to consider the body connection in the Ācārya-ship. It is a spiritual current and not a body current. And only the important question that whether a disciple of a true devotee, can he be non devotee? Non devotee we admit that. Because we see it and Lord Himself says that:

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

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

By the influence of this material world that current is damaged. It is admitted. It is admitted. So, *yadā yadā hi dharmasya, glānir bhavati bhārata*. So some in the line, in the line, some are affected and may be led astray, so physical current continuation is not safe to be accepted. Only the spiritual, the current of knowledge we are to trace. And wherever we get, even Rāmānuja *sampradāya*, even Madhava *sampradāya*, Nimbarka *sampradāya* we take them for our own interest. As much help as we get from them substantially, we accept that, and we reject our own.

A political leader, a son may be a political leader, it may not be. He may collect some successor there; a political leader succession. It may be accepted. And his own son though brought up in the favourable environment he may not be that. A doctor's son may not be doctor.

So in the disciple order also there is possibility, and it is admitted that they all may not come of the same standard, there is possibility. Then if it is possible, they should be rejected. And it is found somewhere else substantially that may be taken in.

After Baladeva Vidyābhūṣaṇa, he was very akin to Madhava *sampradāya*, but when he came in connection with Viśvanātha Cakravartī Ṭhākura, he showed much interest towards Gauḍīya Vaiṣṇavism. And he has also written something on *Bhāgavatam* and Jīva Goswāmī's *Sat-sandarbha* he has given commentary. And that enlightened thought we get for the contribution of our *sampradāya*. That is a valuable thing. We cannot dismiss him. He's our Guru.

Wherever the devotion and the correct consideration about Mahāprabhu, our Guru is there. Who is our Guru? Not in the physical form. But the embodiment of the pure thought and understanding which Mahāprabhu imparted to save us here. Our Guru is to be traced there. Baladeva Vidyābhūṣaṇa's contribution that comes, gives light to help us on *Vedānta* and *Sat-*

sandarbha and *Śrīmad-Bhāgavatam* and so many others: we practically receive encouragement and light to support the line of Mahāprabhu. We can't reject him from the order of our Gurudeva. He's our Guru. Wherever there is devotion, there is Guru, there is our Guru. We must regard. At the same time if my own bodily near person he does not give recognition to my Guru, to my understanding, to the service of Mahāprabhu, I am to eliminate him. So the *śikṣā* Guru *paramparā*, Prabhupāda has given in this way.

The light: that extraordinary light of the flow of love and support for the same, where do we find? I must bow down there. That line may be in a zig zag way but still that is the line of my Gurudeva. In this way it is accepted. We want the substance, not the form. We are out of the social and so many other shackles. Out for which? For the truth, for the truth absolute, and wherever I shall find that I must bow down my head. And if a connection is made by any *mahājana*, that, "This is the line where you will find your thirst quenched, the line is in this zig zag way." I must accept that for my own interest. If I love me I have to love those that have done much for us. We are not worshippers of form, but the substance, the current of the substance coming that way, I must try to go that way to reach my goal. Why? This is jealousy, this is blind tenacity to stick to the physical, to make much of the physical thing, material thing. We must make us free from the material contamination and try to understand the spiritual, the valuation, the value of spiritual truth. That we should be always prepared for that. What is necessary, what way my interest will work I must follow that. I am not a servant of A, B, C, D, etc. I am a servant of Mahāprabhu. In which way, I may have to turn this way, that way, that way, but whatever will be favourable to me I must go through that to my Lord. Wherever I feel the presence of my Lord in intense form I must be attracted from that side. We are out for that thing and not for any fashion or form, formality; that will hamper our cause.

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

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

Wherever we shall find Him we must run to that direction. The direction may not be always straight. It may be in a zig zag way. If Kṛṣṇa comes that side I must run. Again He appears this side, I must run that side. My interest is with Him. Not that, "Why Kṛṣṇa appeared here and why He is appearing there? There must be a doubt, doubtful thing. So I must go this side?" If I have got real appreciation, the capacity of appreciating the real thing, proper thing, I must go that side. If I am blind that is another case. Then I must have to suffer for my inability. But ability of any person, capacity of any person who can understand things, so much insight he has got, he will run towards wherever he will get some help. A boat is passing through the current and finds it in danger then from whatever side the help may come he must run to that, in this way. So, it does not create any difficulty in our case because in the beginning we broke the shackle, *janmaisvarya sruta sri*, and came being attracted by that particular light. So wherever, in the beginning it has been decided finally, charmed by the intensity of degree of divine love, so wherever I am saved there.

We are worshippers of Nārāyaṇa. We are worshippers of Śiva. Then should we stick to that? When we are given to understand the special superiority of Nārāyaṇa and then of Kṛṣṇa, and then from Kṛṣṇa of *Gītā* to Kṛṣṇa of *Bhāgavatam*, should we not try to go that ward? I have read *Gītā*. I like the speaker of *Gītā*, that Kṛṣṇa. Then when *Bhāgavatam* is given to me then should I stick to that *Gītā* Kṛṣṇa or should I try to go to *Bhāgavata* Kṛṣṇa, Kṛṣṇa given in *Bhāgavatam*? That is our fate. If we have our interest there we must run to that side.

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

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

In this way Gopa Kumar in *Bṛhat-Bhāgavatāmṛta* from his *kamaksha mantra*, from there how he is leaving something and making progress, this side that side. From there *karmī brāhmaṇa*, then one king devotee, then from Indra, then from Brahmā, then to Mahādeva, then from him to Prahlāda, then to Hanumān, then Pāṇḍava, Yadhava, how in this zig zag way he is passing. How he is passing - sincerity of his quest. His thirst is not being quenched. He is going this side, that side, that side, that side, and going. So Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*, Pāṇḍava's Guru *paramparā*, Mahādeva's Guru *paramparā*. Where are they? They have got their own Guru *paramparā*. Someone, he's himself Guru, Brahmā, Mahādeva, they are creator, they are creator of a line of Guru *paramparā*. Passing them also! Why? The search is not quenched until he goes to Vṛndāvana. So *Bṛhat-Bhāgavatāmṛta* has given us the line of Guru *paramparā*, of our quest, of our search.

If we are sincerely searching after the truth, real, then wherever I go that may be a contribution to my experience for further preaching in the future. But I am going there with all sincerity that my thirst may be quenched there. But I find that it is not quenched; some uneasiness. Then connection comes. I go somewhere else thinking that here my thirst will be quenched. But gradually I find, no, dissatisfaction, want for something else, then go to some other. So many Guru *paramparā* traversing, crossing, and I am going ultimately to Braja *līlā* of Kṛṣṇa as given by Mahāprabhu. So not the fashion, not the form. If we want the real truth then wherever it will be found:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta Madhya-līlā*, 8.128]

Father may not be my guardian. Sometimes my guardian may be my uncle. My uncle may be my guide, not the father. It is possible. The line of interest, that is to be considered. That has got the most importance. Hare Kṛṣṇa. So *śikṣā* Guru *paramparā*. I am thankful to those that are helping my spiritual understanding in the real sense, not in a formal way. In the real sense; who is untying the entanglement and seeing me right and quenching my thirst of inner understanding or satisfaction, he is my Guru. In this way their contribution, I live on their contribution of these all. They are all my *śikṣā* Guru. And again the main line; so many; all the Vaiṣṇavas are more or less *śikṣā* Guru. My spiritual life may live on their contribution, more or less. But that is of course a main line. And that should be accepted in a general way, but all the Vaiṣṇavas they are our Guru.

But not the opponents, not the imitationists, they are rather enemy, *asat-saṅga*. That will take me away from the real path of my understanding and progress. Gaura Haribol. We must ask our own sincere heart from whom I get really the benefit of spiritual life and progress. My heart, my sincere conscience, that will be the best judge, not form.

In an earthen pot there was Ganges water, and in golden pot there was ordinary water. What to select? A case like that, the *brāhmaṇa* took Ganges water in the earthen pot. Then the contained, not the container, but the contained substance, that should be given real importance.

I am not this physical body. My own identification should be challenged if I am much addicted to the physical Guru *paramparā*. My identification should be challenged. Who am I? This physical body? This physical ear? So if I am spiritual, then spiritual sphere I shall have to look with spiritual eye, and whoever will come on my front as they are following the path of Mahāprabhu, I must pursue them, pursue them. Hare Kṛṣṇa.

Yudhiṣṭhira Mahārāja is going ahead *mahaprasan*. Even Draupadī, Arjuna, Bhīma, they all fell. But the dog is going, following him. So we may see in the path of the journey towards our spiritual goal many may fall down. But still we shall try to go to the goal. And whoever will be new company, with their help I shall go. Some may be eliminated, even he was in *madhyama-adhikārī*. *Madhyama-adhikārī* Guru may be sometimes eliminated when he falls down. It is not a happy thing but even it may occur, that my *śikṣā* Guru going ahead, taking me, but he fell down. Then with fresh energy and invoking the help of the Lord I shall have to go on. Even such disaster may come in the journey. But still we must not cow down ourselves. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes alone and sometimes with company, anyhow we must go. And the *sukṛti*, first *sukṛti* and then my *śraddhā*, my faith, that will guide me. The faith, the quality of faith; faith is a general term, *śraddhā*. But *śraddhā* may be defined into different classes, section. The high form of faith: that will be my fare in the way, *śraddhā*. Sometimes I may find co-workers and sometimes I may have to go alone. What of that. I cannot but go to the goal, because I shall have the grace of so many unseen Guru. There are others also are working, their ideal will inspire me, though physically I am not seeing any companion, any follower with me, but the inspiration of the unseen Gurus, that will be my fare. They will inspire me to go on in the journey. And my own sincere hankering for the truth, that will be my real guide. Guru *paramparā*. Who is Guru?

Guru is a body or Guru is *vairāgya* like Tinkori Gosvāmī? Or Guru is only a formal thief, hypocrite, who is showing the appearance of a *sādhu* and within he is doing something other. Who is Guru? That exclusive guide, devotion, guide to Kṛṣṇa, to Mahāprabhu. He is my Guru, whatever he be.

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.128]

"Rāmānanda, why do you shrink away? That I am a *sannyāsī*, you are a *gṛhastha*. You are always hesitating to answer, to reply to My questions what I ask. That from your position it does not look well to advise something to a *sannyāsī brāhmaṇa*. Don't hesitate. You know it best. So you don't hesitate, you bestow, you confer, you give it to Me. Have courage." In this way Mahāprabhu is encouraging Rāmānanda. *Kibā vipra, kibā nyāsī, śūdra kene naya*. "By the grace of Kṛṣṇa you have got that capital. Show it, show it. Give it to Me. You are a real capitalist. I have come to preach to the world that you are the capitalist of this high spiritual world. And that must be utilised for the good of the public. Don't hesitate. Don't shrink. Come out."

Rāmānanda said, "Yes, it is Your capital deposited with me and You have come to take it from me today. It is Your thing. I understand. And You press and push me to take it out. All right! I am a mere instrument used by Yourself. Whatever You want to say me I am ready to say." In this way Rāmānanda is going on.

But is Rāmānanda in a line? But still we were so much indebted with Rāmānanda Rāya in one sense. But he's not in Guru *paramparā* still. But he's more than many Guru of us who are in the *paramparā*. Rādhārāṇī is not in Guru *paramparā*. Should we dismiss Her?

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma. Hare Rāma.
Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Who is Guru? And who is him, the Guru? At first there be Guru and then the question of *paramparā*. The first question of importance is who is a Guru, and then a chain of them coming down, the light coming down. The support, the knowledge in support of the divine love coming down. Where should we find in support of that? I must bow down my head to those places and make my progress. Not a formalist, but a materialist, substantialist, not a fashionist, not imitationist, but a realist, realistic thinker am I. That should be my temperament.

_____ [?]

Alexander [the Great] went to a fair with his father. There was a knot in the rope and there is written, 'Who can cut it, who can untie this knot, he will be the king in the future, a great man.'

Alexander asked his father, "What is it Papa?"

"This is a knot fixed here. And it is written whoever will unloose it, he will be a great man in the future."

"Oh, I do it." He took the sword and cut it off. It is clear? The formality is not kept. The man stood by the side. He came out. "Yes, he will be a great man. It cannot be untied otherwise."

And also in the case of Napoleon, one gentleman, some proposed an egg, "Can you keep on the nail, this egg?" Napoleon pushed it and a portion broken, then he put, "Yes, I have kept it."

This is practical knowledge. The formality shaken off, left off, and the realistic view took and immediately put the egg on the nail. And Alexander also cut the Gordian knot. It is a famous thing. That cannot be untied, unloosed. That is practical thing. And sticking to formality, then he's gone. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Yesterday you were talking about Vakeśvara Paṇḍita being the one and only of Mahāprabhu who received...

Śrīla Śrīdhara Mahārāja: I got in *Gaura Candra Daya*, a Sanskrit book written by one Govinda Dāsa, an Oriya poet, perhaps there. And it may be found in *Bhakti Ratnakara* also. I don't remember. Govinda Mahārāja _____ [?]

Bhakti Caru Swāmī: You were saying that Bhaktisiddhānta Saraswatī Ṭhākura had written one *śloka* or line in preface or introduction to some book, maybe...

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Ṭhākura, he gave reference of one book to some other purpose. _____ [?] That is in an introduction to *sādhana* part, that is *Upadeśāmṛta*. There the name of that book mentioned. And in that book I think I might have found that reference. That Vakeśvara Paṇḍita was direct disciple of Mahāprabhu and he was given the position of Ācārya, succession of Mahāprabhu there in Rādhā Kanta Maṭha. Or it may be in *Bhakti Ratnakara*, or maybe *Amiya Nimai Charit* of Śiśir [Kumār] Ghose. I can't recollect exactly. But I have found. _____ [?]

Bhakti Caru Swāmī: Anybody has any questions? Mahārāja is asking!

Śrīla Śrīdhara Mahārāja: Anybody? Dhīra Kṛṣṇa Prabhu has failed.

Bhakti Caru Swāmī: No. He has a question Mahārāja, but he's waiting, he's giving others a chance before he asks his own questions.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. So he wants that his record won't be a monopoly of him.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... a variegated nature.

End of 81.08.28.A

Start of 81.08.28.B

Dhīra Kṛṣṇa Mahārāja: Mahārāja, many times when our Guru Mahārāja's disciples have taken to the study of Sanskrit, we could say in most of the cases, that they later became very offensive to our Guru Mahārāja. And in many cases also they came to reject him. So sometimes Prabhupāda, our Guru Mahārāja, said that a little Sanskrit is very dangerous.

Śrīla Śrīdhara Mahārāja: A little Sanskrit, or a little learning, *alpavidyā bhayaṁkorī*, scanty learning is always dangerous, *alpavidyā bhayaṁkorī*.

bahu-grantha kalābhyāsa vyākhyāvāda-vivarjanam
[vyava hāreha pyakārpaṇyaṁ śokādyavaśavartitā]
[Bhakti-rasāmṛta-sindhu, Madhya, 2.79.76]

It is also recommended by Rūpa Goswāmī that only to try to have a taste hither and thither in many scriptures. A slight knowledge collected from many schools of conceptions, to collect that, it is dangerous for our progress because they will draw to their own interest. So, they will create disturbance in the progress.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So curiosity to know. Hankering for the truth, that is laudable. But when one has got the real path, real ideal, if after that he also moves hither and thither to get experience of this thing and that thing: that will of course hamper his cause. *Bahu-grantha kalābhyāsa*.

We must keep it in mind that the highest thing to go, highest thing that can help us to go to that, our desired goal is service, not knowledge, service. That is to make progress in the realisation of our negative nature. That I am in want, I am in want, I am in want of something. The negative characteristic. So much so that is *śaraṇāgati*, that is *dainya*. "I am the most needy." The progress must be in that line. That is a healthy line. The general feeling will be, "I am the most needy." And that will attract the positive side. And then only I can know Him. Otherwise by reading, or by searching, or satisfying curiosity, inquisitiveness, that is not the way. Only to try to increase the feeling that, "I am the most needy, I am the most needy." Then He will be attracted to help you and you will be able to know as much as He likes, and in any way He likes to take you in with Him and you will be able to understand. His nature is such.

Sevāya. Praṅipāta, paripraśna, sevā. Paripraśna is allowed, sincere inquiry to Guru. But the main thing will be the dedicating tendency, surrendering tendency. That is the real wealth of *śakti*, the potency. Purity of the potency always consists in its submission to the possessor of the potency.

So for preaching purpose, some *śāstric* knowledge is necessary. That is another thing. One who feels himself inspiration of preaching, to help that he may consult different *śāstras* even it

may be necessary the *śāstra* of the Māyāvādīns and others as Śrī Jīva Goswāmī had to do. To refute the Māyāvādī scripture he had to study their scripture, their books also to refute, for the purpose of refutation. But he felt some insinuation within him that he'll have to discharge a duty which will require all this knowledge. A particular service was put on his shoulder. He had to do that.

Otherwise, in the general case of a devotee, self giving through a Vaiṣṇava to that domain: to give up the energy. The energy should be utilised for the service of His interest, for the interest of the Lord, anyhow. Anyhow; that is our real position, that we should be utilised for His sweet will. That is our normal position. And there we live. We live properly there in giving up our selfish tendency to serve the sweet will of the absolute. Our real position requires that only, mainly that. And that may have different colour in different particular positions. But the main thing that is necessary from us that we should dedicate, we should march towards Him only with the help of the attitude of faith that He is my master. I can't do anything independently.

Even when we begin our life: *ādau arpita paschad kriyeta*. Śrīdhar Swāmī says. We are listening to *Bhāgavata*, but if it is to be *bhakti* proper, devotion proper, that *śravaṇa*, that hearing of *Bhāgavatam*, if it is to be *bhakti* proper, devotion proper, then the idea must be there that what benefit I derive from such hearing, the benefit will go to my Lord, Kṛṣṇa, not myself. That I will be enlightened, and I will do greater service, even not that. Everything, I am doing it on behalf of my master. Wherever and whatever we are doing we get any benefit, the beneficiary is only one. He is the beneficiary. With this idea we move and do anything and everything. The beneficiary is He. So for His interest I must work. What He wants me to do, I shall do that only, and not to fulfil my personal ambition.

But if I got such inspiration within me that He wants me to make a preacher and such equipment. If I am to fight then equipments necessary for that, dress also necessary for that. So when real inspiration I had that I must go on with preaching; of course the weapons I must have to collect. With that spirit we are to read and not read, whatever; to hear from here, there, collect anything, money, for the purpose, but must be for His account. That must be guaranteed first; whether that is on His account or something else. That is the main thing to be judged. For His satisfaction I am doing. It is a plain thing. The *tithi*, the satisfaction, *līlā*, requires that everything, every movement should be done, to be normal, for His satisfaction. Whatever it be any form or appearance does not matter. The only criterion: is it for His satisfaction? The criterion of the absolute is there only.

As Hegel says, "For Itself. The Reality must be By Itself and must be For Itself." We are to accommodate that within us. He is not for any other thing to satisfy. Everything is done for His satisfaction. He is the end. Then it is all right. Then it is in the harmony. Then it is beautiful. Then it is love. Love means sacrifice for the beloved. So the beloved divine, for the absolute. Everything should be done to satisfy the absolute master, my owner, my creator.

I saw in some paper once, a man is designed and destined by God. Designed and destined. The creation and the future: both in the hands of the Absolute. So in any way we belong to Him cent percent. That consciousness must be aroused within us. And all our activity must be guided

by that principle. Whether it is to satisfy Him as much as of course I can conjecture, I can understand, I can feel, I can conceive as much as. Whether I am doing for Him, will it satisfy Him or something else; my country, my society, my parents, my colleagues?

And sometimes when from a distant view we cannot ascertain in a realistic way what is in this position what would really satisfy Him, I may take the help of my superior, similar brother who has got more progress than myself. I can consult him. I take his help when due to distance we can't have real conception what would satisfy Him really. Then we can consult the similar, superior friends. When such a friend he asks me, "You read this book. You will get some material that will help you in your way. Collect fare, the journey is long. Try to secure fare from this, that, in this way." But that will also only to enhance to help me on my way. So service under the direction of a superior Vaiṣṇava is more desirable than to search direction from any book. But when we do not have such guide, then we shall have to consult so many authentic books of the Vaiṣṇavas, to collect energy, fare, in my journey. The *mahājana*, the *śāstra, śāstra* is also Guru, a kind of Guru, *śāstra*.

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

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

To be sure that my activity will be in the line of service. To insure me I shall consult a fair progressed Vaiṣṇava, and if that is not available or not reliable, then the reliable books of Goswāmīs, Gurudeva, to read books from Gurudeva, then Goswāmī, and *Bhāgavatam*, *Gītā*, all these devotional scriptures we should have to consult. But with the spirit of service that should be always kept in mind, that sacrifice, dedication. The whole plane is that of dedication. No exploitation, nor renunciation. Exploitation, the self aggrandisement, that is exploitation, *pratiṣṭhā. 'Labha', 'pūjā', 'pratiṣṭhādi' upaśākhā.*

[*'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana'*
'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa]

["Some unnecessary creepers growing with the *bhakti* creeper are the creepers of behaviour unacceptable for those trying to attain perfection, diplomatic behaviour, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers."] [*Caitanya-caritamrta, Madhya-līlā*, 19.159]

That must be avoided. That is more dangerous. In the plane of dedication if I want, have tendency of exploitation making myself big; that will be very detrimental. Faithfulness of a servant must always be maintained and kept, protected, very scrupulously. None can deceive me, none can check my progress, except myself. So I must scrutinise, analyse my own inner

temple and brush aside any undesirable thing found there. *Guṇḍicā-mārjana* as Mahāprabhu showed, *Guṇḍicā-mārjana*. There are many types of undesirability within. So that should be brushed aside. And then we must make progress closer to our Lord for service. Rather He will take me closer, closer for the quality of my service. So generally service must be the spirit of everything, whether study, or collection of money, or collection of men, the serving spirit: that should be kept intact always. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, in the *Prapanna-jīvanāmṛtam* there is one verse [1.20] where it says Kṛṣṇa does not distinguish who is *yukta* or who is *āyukta*. Kṛṣṇa does not distinguish, discriminate, who is fit or who is not fit. *Yukta-āyukta* it begins. I don't know the whole verse.

Śrīla Śrīdhara Mahārāja: Yes. *Yuktāyuktaṁ, yajñā-ayajñā parityajya* – the full *śloka*?

Akṣayānanda Mahārāja: I don't remember.

Śrīla Śrīdhara Mahārāja: Perhaps Kṛṣṇa is so magnanimous, so generous that sometimes He is seen not to recognise the fitness or unfitness of the devotee. And He lavishly bestows His devotee, He is so generous, sometimes it is seen. *Yuktāyuktaṁ parityajya*, then next? The context is necessary. *Yuktāyuktaṁ parityajya*. Sometimes it is a prayer of the devotee. That is also a sort of qualification.

jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā--sāra
[*karuṇā nā hoile, kāndiyā kāndiyā, prāṇa nā rākhibo āra*]
[*Gurudeva Kṛpa Bindu Diya*, *Bhajana Lalasa*, 11, by Śrīla Bhaktivinoda Ṭhākura]

"Oh my Lord if You come to consider whether I am fit or unfit, then I can't stand. So please give up that in my case and accept me in Your service."

Akṣayānanda Mahārāja: It begins *viraha-vyādhi-santapta*.

[*viraha-vyādhi-santapta-, bhakta-citta-mahauṣadham*
yuktāyuktaṁ parityajya, bhaktārthākhila-ceṣṭitam]
[*Śrī Śrī Prapanna-jīvanāmṛtam,* 1.20]

Śrīla Śrīdhara Mahārāja: *Viraha-vyādhi-santapta*.

Akṣayānanda Mahārāja: _____ I can't read it very well. Where's Govinda Mahārāja. You read it, kindly. We don't have the eye piece.

Śrīla Śrīdhara Mahārāja: *Viraha-vyādhi-santapta*.

Devotee: *Viraha-vyādhi-santapta-, bhakta-citta-mahauṣadham*.

Śrīla Śrīdhara Mahārāja: Ah! That is one thing.

Devotee: *Yuktāyuktaṁ parityajya, bhaktārthākhila-ceṣṭitam*.

Akṣayānanda Mahārāja: *Bhaktārthākhila-ceṣṭitam*.

Devotee: *Ātma-pradāna-paryyanta*...

Śrīla Śrīdhara Mahārāja: *Pratijñāntaḥ-pratiśrutam*.

Devotee: *Bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam.*

[*ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam*
bhakta-premaika-vaśya-sva-, svarūpollāsa-ghoṣitam]
[*Śrī Śrī Prapanna-jīvanāmṛtam,* 1.21]

Śrīla Śrīdhara Mahārāja: *Ghoṣitam*. Hare Kṛṣṇa. The devotees they appeal to Kṛṣṇa, "That there is a department of Yours of causeless mercy. Please enlist my name in that department. If you come to examine me and my fitness I must fail. I have got no hope. So please, *jogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā-sāra*, Bhaktivinoda Ṭhākura says. The appeal, that, "Take me in that, that *ahaitukī kṛpa*, causeless mercy. That is my only hope. Otherwise I am undone." That is the nature of appeal of the devotee. And He does so, Kṛṣṇa does so. It is seen sometimes that He has done like that. So these are the different ways of the prayer of the devotees and the line in which Kṛṣṇa accepts His devotees of different types, in different ways. That is mentioned there. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Ātma-pradāna-paryyanta. Even He has offered Himself, *pratijñā*. He has promised that, "I can give Myself to the, I can sell Myself to the devotees."

And Mahāprabhu says about Vasudeva Datta, "The Vasudeva, he has got so attraction for Me that he can make Me a mercantile property. He can sell Me anywhere and I cannot but be sold." _____ [?]
"I am his property. If he likes he can sell Me to others."

Just as there is one story, Nārada approached Satyabhāmā in Dvārakā. There is a very good vow, that of *swami dhan vrata.* If one can make a gift of her husband then that is a very great gain she may have. Satyabhāmā was enchanted. "*Swami dhan vrata* is such a great thing, then I shall do."

Then that was arranged by the will of Kṛṣṇa. Nārada's proposal, and there was a function, and Kṛṣṇa was put, no, Kṛṣṇa was the thing to be given up, and Kṛṣṇa took His seat. And Satyabhāmā

with *mantram* she made a gift of her husband. And after the function is finished then the gift must be given to some *brāhmaṇa* or some other person. Then to whom to give? Nārada is the best person, devotee, *brāhmaṇa, devata*, given to him.

And Kṛṣṇa is going behind Nārada. "Where do you go? You have given Me, made a gift. I am now property of Nārada, not of yours any longer. I am going."

"Oh! No, no, no. That can never be tolerated. I could not understand the meaning."

In this way: "Then what to do?" She began to cry. "I didn't know. I am a foolish woman. You have managed to manipulate me in such a way, I am deceived. Then what to do?"

"Then there is of course another way."

"What is that?"

"If you can give *ratna lanka*, gems, jewels, etc., of the same weight with your husband then that will do. You can keep Him."

"Oh, then I am relieved. As much jewels and ornaments and gold necessary I shall collect and put on the weighing machine, scales, and put Kṛṣṇa one side and another side."

Satyabhāmā puts so many golden ornaments, jewels, etc., but it is up, and Kṛṣṇa is more heavy. Nothing can be done. So everything she had in her possession all put there but nothing. Then she began to cry again. "I am undone. What to do?"

Then attracted by her wailing, Rukmiṇī and others they also came. "What's the matter in your harem?"

"So and so I have done."

Then Rukmiṇī came to her help. "Yes, so if you take off all those jewels and other things. In a Tulasi *patra* put His name, Kṛṣṇa, this name in Tulasi *patra* and put it there."

Then that became heavier. The name is greater than whose name it is. Sound is more benevolent, the sound aspect of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. From what point this story came?

Bhakti Caru Swāmī: You were explaining that *dhan*...

Śrīla Śrīdhara Mahārāja: *Ātma-pradāna-paryyanta-, pratijñāntaḥ-pratiśrutam*.
To sell, "Vasudeva Datta, he can sell Me in any market if he likes. I am so much his own."

So Bhagavān is so much dear and near of His devotees, helpless in the presence of His devotee. This is the peculiarity of devotion. So devotion is so great. *Śrī-kṛṣṇākarṣiṇī ca sā*. The last and the highest result of devotion is this: they can attract Kṛṣṇa and make Him his own.

Gaura Hari. Big talks in small mouth: so many big talks in the mean mouth.

Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: That is the nature of the Absolute, Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. *purva sudivi* [?]

It is already told by our predecessor and we are repeating that. What harm? It is their greatness. Who are ourselves? Gaura Hari.

Bhakti Caru Swāmī: It is our great fortune that such small souls can get...

Śrīla Śrīdhara Mahārāja: Yes, so much hope has been given to us, the smallest creature. So much hope, so much prospect has been shown to us, so mean we are. Gaura Haribol. Gaura Haribol. Still we do not try to accept that *bhakti mārga*, that *rāga mārga*, so wretched we are.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you had mentioned the *Guṇḍicā-mārjana*. And in one verse our Guru Mahārāja is quoting Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And he says that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura explained that even though one may become free from the desire for fruitive activity that sometimes the subtle desire for fruitive activity comes into the heart.

Śrīla Śrīdhara Mahārāja: It is mentioned in the *vivriti* that Mahāprabhu first collected these bigger pebbles, etc. And then something like sand and others, the small desires, fleeting, of small importance desires; next He collected that, and then washed with the water, that Guṇḍicā. In the mind also: that reflection in the mind. By doing that we can cleanse our mental temple! By cleansing, Mahāprabhu pointed out thereby, thereby physically you are... First He collected little bigger pebbles, conquered, and then this *baluka*, the sense substance fine, so many fine fleeting desires. Desire maybe, is classified into two sections, very subtle and small, and little bigger and gross. So first the gross elements removed and then the subtle elements removed. And then it was washed. By doing that one can cleanse his own, the temple of his own heart; and the repercussion is there.

And now, so, the *karma* has been analysed into different stages, *prārabdha* and *aprārabdha*. *Prārabdha* - which is ripe and then attached to be finished in this particular body, life, and *aprārabdha* - which is deposited to be enjoyed or suffered in future life. And that also divided into three sections: *Kūtaṁ*, *bījam*, *phalon-mukam*, the very primitive layer that cannot be detectable, cannot be differentiated. All thickly and in very small figure they are as if consisting a sheet, a plane. We can't discern what is there. And then like *bīja* and then *phalon-muka* we can understand this is the result of that particular *karma*, bad *karma*, this is for good *karma*. That is only floating. And the next life they will have chance. So the *sukṣma* and *stula*, the gross and subtle; generally it may be divided into two. First the gross things should be removed. And then the subtle should be attended to. And they will be cleansed. And then through *śraddhā* the whole thing will be washed, the temple. And thereby we can help our own temple of our heart, of our soul. It is done thereby. It is mentioned there.

Dhīra Kṛṣṇa Mahārāja: So our Guru Mahārāja quotes Śrīla Bhaktisiddhānta as saying that one of these subtle desires is that one often thinks...

Bhakti Caru Swāmī: One often thinks of conducting business to improve devotional activity.

Śrīla Śrīdhara Mahārāja: That is the smaller layer?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*. Devotional: that can be?

Bhakti Caru Swāmī: _____ He often thinks of conducting business to improve devotional activity.

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Caru Swāmī: Then, however, the contamination is so strong that it may later develop into misunderstanding, described as *kuti-nāṭi*, fault finding, and *pratiṣṭhā*, the desire for name and fame and for high position. *Jīva-hiṁsā*: envy of other living entities._____ and *kāma* and *pūjā*.

Śrīla Śrīdhara Mahārāja: They do not want to leave us so easily but they in a very small shape try to remain with us and showing some connection with our devotional characteristic. Though they are not main but they do not leave the *bhakti-latā. Bhakti-latā* is our main attempt, main endeavour, that we dedicate our self for the Lord. But though not give much resistance to that *bhakti-latā* still they do not leave her connection.

Upa-saka, that trading of *bhakti - pratiṣṭhā, labha, pūjā*. He's in the field of devotion, in the field of a preacher. But still he may maintain some little fleeting desires, desires which will hamper the real progress. That is *upa-sakha*. So that should be cut off. He'll be conscious that though not making much injury, but still they are taking their food from the real *latā* and making it weak. *Upaśākhā* means parasites, like parasites in the main creeper of devotion. They suck blood from there and grow. So they should be cut off. So for the healthy growth of the creeper of devotion, that is *upaśākhā*, should be cut off. That though we are in the field of a preaching agent still some small petty difficulty of exploitation or renunciation, some small particles may still be seen around our devotional activity. So we shall be very careful to shake them off, *upaśākhā*, *cedan.*

And the greatest enemy to our progress will be Vaiṣṇava *aparādha*. So in the case of Vaiṣṇava *aparādha* we, not only when they are come, then we shall take the step necessary. No. He will give a big fencing so that Vaiṣṇava *aparādha*, like elephant, if Vaiṣṇava *aparādha* like mad elephant enters into, it can uproot the creeper even. So be very careful about Vaiṣṇava *aparādha*. That is the greatest enemy to the progress, especially of a beginner, a beginner of the journey in this domain. So have a good fencing against Vaiṣṇava *aparādha*. And this *upaśākhā* they will harm less, but still they will hamper your progress. So shake off them, cut off them, and help the main creeper to make its progress fairly and safely towards the feet of the Divine Lord. That is the meaning there. *Kuti-nāṭi, jīva-hiṁsā*, the small thing they surround and they won't go unless some step is taken against them. Like parasites they, whatever the creeper draws his food for her own growth, they suck from her body and they live. So be careful of these small undesirable things, *anartha*. Take care. That is the warning, the warning against the healthy growth.

Bhakti Caru Swāmī: Prabhupāda is saying that gradually in this way, one desires to become a reputed devotee, or Avatāra.

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*. That Balu Brahmacārī, the Jaga Bandu, Ramakrishna. Ramakrishna is not in the path of a devotee, he's a *jñāni*, and more than that he jumbled together the whole thing in one and says, "This is the highest thing."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pratiṣṭhāśā*, the thirst after fame: that is the worst and greatest enemy of a Vaiṣṇava. And that can be done away with only by the submission in the holy feet of Gurudeva. *Pratiṣṭhā*, *kanak*, the owner of *kanak* is Nārāyaṇa. The proprietor of *kāminī* is Kṛṣṇa...

End of 81.08.28.B

Start of 81.08.28.C

Śrīla Śrīdhara Mahārāja: *Pratiṣṭhā*, is *āśraya vigraha*, Baladeva and Rādhārāṇī, *pratiṣṭhā*. Their property, or, what is it? Their share. Gurudeva, all the *pratiṣṭhā*, the fame, must go to Gurudeva, because for him whatever I have got only due to his mercy. So, only by strict adherence to the holy feet of Gurudeva one can be victorious over this *pratiṣṭhā*. All credit, if I have got something, even the smallest, that is due to the grace of my Gurudeva. The Guru Tattva, the claimer, the claimant of *pratiṣṭhā*. He is, the glory of Kṛṣṇa, he's only distributing to the world. The whole credit is to him, the Guru Tattva, *āśraya vigraha*, *mula āśraya vigraha*.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

Rādhārāṇī and Baladeva in different departments, the whole credit must go to Them because from Them only the glory of Kṛṣṇa, the greatness of Kṛṣṇa is being spread to the world. So the *pratiṣṭhā* must go to Them only. And the *kanak*, the master of everything, *aiśvarya*: as under the command of Nārāyaṇa. And the sensual pleasure, so to say, in the divine realm, that is only for Kṛṣṇa conception. That Svayaṁ-Bhagavān, He's the master of this pleasure, or property, or whatever we may say: *kāma*.

Kāmināra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava." Prabhupāda says in his *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava Ke*? Who is a Vaiṣṇava?]

[*Mahājana-racita gītā*, Bhaktisiddhānta Saraswatī Ṭhākura] [*Gauḍīya Kanthahara*, 3.24]

One gentleman came to ask Prabhupāda, "What is the meaning of this part of your poetry? *Kāminīra kāma, nahe tava dhāma*. What is that?"

"What is written there it is so."

"Kṛṣṇa is the only enjoyer of all the lady conception?"

"Yes."

"Then who are we?"

"We are trespasser, and for that we are punishable to a great degree. So it is only, He's the master, He's the owner, the enjoyer, absolute enjoyer, none else. *Kāminīra kāma, nahe tava dhāma*."

And what we find in Vṛndāvana and others that they are getting child, shedding children, in so different sections of the animals also they are enjoying their wives. But it is so arranged that they are doing that only in heart for Kṛṣṇa, for Kṛṣṇa's sake, to give excitement in Kṛṣṇa. Anyhow, the paraphernalia is designed to promote the satisfaction of Kṛṣṇa, otherwise they cannot have any place in the Vṛndāvana area.

Yat kinca tina guru matikam gosti samasata lila [?]
Sadvarnam mayarm mukunda daitam lila na kulam param [?]

All planned, designed, to promote the satisfaction of Kṛṣṇa. And they have composed the paraphernalia, necessary for Kṛṣṇa's pastimes. Otherwise they cannot have the spirit of aggrandisement; have no place there. They cannot get a peep into that transcendental area. That is all eliminated here in the land of exploitation. Then renunciation, then *śāstric* control area, and then automatic love. But to enter there the criterion is this, that it is only a contribution for the satisfaction of Kṛṣṇa, not for any personal end. That is already left there in this mundane world. This cannot be taken up there. So all in a dedicating mood, it is necessary for the *līlā* of Kṛṣṇa, to promote. It is planned in such a way in Vṛndāvana.

Akṣayānanda Mahārāja: Mahārāja, sometimes a *mahā-bhāgavata*, because he is a great preacher he may be surrounded by opulence, *aiśvarya*, very much, but still we know that he is *mahā-bhāgavata*, because he creates many Vaiṣṇavas, like a *cintāmaṇi*.

Śrīla Śrīdhara Mahārāja: If he is a real *mahā-bhāgavata* then whatever he does, he does for the satisfaction of Kṛṣṇa. These things cannot tie him down.

Akṣayānanda Mahārāja: Yes. My question is, then if his followers also behave in such...

Śrīla Śrīdhara Mahārāja: Imitationist will die. Sincerity will save. If it is really for Kṛṣṇa, as Puṇḍarīka Vidyānidhi; outwardly he showed his life was full of luxury, but inwardly he was wholesale dedication to Kṛṣṇa. So sincerity is the criterion. If he's sincere, true to himself, then he's all right. And if it is an imitation he will die, he'll be killed by that. So:

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

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.31]

In *Bhāgavatam* it is said, "The great personages what they say, that is always acceptable; but their practice, not always." When, whatever we find their practice and advice consonant, combined, an intelligent person will accept that as price only, that practice only. And not all practices. His adjustment with the paraphernalia may be of higher angle of vision. So his advice to a particular person there is consideration of the position of that man whom he is giving his advice. So that is a safe thing, to accept their advice, but not always their practice. We cannot imitate that. So it is a warning of *Śrīmad-Bhāgavatam* to ordinary persons, seekers after truth. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: But as lesser devotees, as general devotees, we may not distinguish. Perhaps we are not fit.

Śrīla Śrīdhara Mahārāja: Of course, one who cannot distinguish, that is not a credit. If internal awakening is there, the capacity of distinguishing also be present there. And if ignorant, man will have to suffer. For the *sukṛti* will come to our guide when we are ignorant. Then when that takes to the surface, real *śraddhā*, that will show us who is real *sādhu* or not, how to do it. We will be able to understand, to decipher the letters, decipher the script. Hare Kṛṣṇa. He will be able to read when his consciousness has risen above the level. He will be able to decipher the so many scripts that are unknown to the ordinary person.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Śrī Gurudeva. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Durgatiṁ tāta gacchati. If we are true nothing can harm us. That should be our main...

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

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]

[*Bhagavad-gītā*, 6.40]

You are bankrupt.

Dhīra Kṛṣṇa Mahārāja: Yes Mahārāja, I am bankrupt.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Another phase!

Dhīra Kṛṣṇa Mahārāja: It's only by your association that sometimes some spiritual questions come, out of even a stone. Mahārāja, these verses that you sometimes quote like, *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*, we've never heard explanations like this. That was a verse that I would never quote. I would never use that verse. But until you explained and you have used it in so many ways then the whole world of that verse is revealed.

Śrīla Śrīdhara Mahārāja: *Uddhared ātmanātmānaṁ, nātmānam avasādayet*. [*Bhagavad- gītā*, 6.5] God helps those that help themselves, of similar thought, with heart within and God overhead, two sides.

That *mārjjāra-nyāya* [the maxim of the cat], and *markaṭa-nyāya* [the maxim of the monkey]. We are rather believer in *markaṭa-nyāya*. And *mārjjāra-nyāya* is for the, may be kept for the highest. But in our level the *markaṭa-nyāya* will be more helpful to us. We want our own cooperation. We must try to find out our own unit, what sort of unit I am. The quest is necessary in our position. Self search, self analysis we can't eliminate.

Daya hrsikesa hrdisthati na yato smi karo me [?]

That is the highest conception of thought. When selflessness final: not only selflessness but self surrendering attained very higher stage. Then one can say, "Whatever You make us to do I do only. I don't know what is good or bad." That is the highest stage. "I don't know anything. Whatever You like to do with me I cannot but do that." That is a stage. But in the *sādhaka* stage it is always necessary, the self analysis. "Where is my self? What is my self? How can I utilise it for the service of the Lord? How can I utilise it for the service of my Gurudeva?" Always I must be alert to watch the movement of my own self. Can't neglect or be indifferent to it, its existence, its endeavour, its tendency I should not ignore, always must be alert.

uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We are our own enemies or we are our own friends. And so, *na hi kalyāṇa-kṛt kaścid*, [*Bhagavad-gītā*, 6.40] who thinks sincerely, he can never be doomed. Who is true to his own self, he must attain victory. He will guide himself in a proper channel. Whether his own or he is the

slave of his senses, that is the main question. *Kanak, kāminī, pratiṣṭhā*. Whether yourself, your soul is its own possession, or is the creature of the sense pleasure and fame hunter, or in this world popularity seeker and power seeker. Sense pleasure and power, the money, men: men means popularity or fame in this mundane world.

Fame we want, *vaiṣṇavī pratiṣṭhā*. What is the real meaning of *vaiṣṇavī pratiṣṭhā*? That the recognition from my guardians that, "He's a good devotee, he's a good servant." I must aspire after the recognition of my real guardian, real well wisher. I must have aspiration that what they like me to be, I must try to be so. According to their liking I shall prepare myself. That sort of *pratiṣṭhā*, that is some recognition, that will be healthy for us, that recognition from the higher guardians. I may aspire after that.

And nothing, no applause from these mundane, mad persons! What value they have got of their opinion, a mass opinion, or this mass applause? They are already misguided souls, mad. They don't know what is good or what is bad. And their evaluation, and their applause, that is only a negative charm for me, to take me astray.

Hare Kṛṣṇa. *Vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā, tāhā nā bhajile labhibe gaurava.*
[From Bhaktisiddhānta Saraswatī Ṭhākura's *Vaiṣṇava ke*? Who is a Vaiṣṇava?]
[*Gauḍīya Kanthahara*, 3.24] [In 236 of the collection of Śrīla Śrīdhara Mahārāja's *ślokas*]

If you slip from that plane you will have to meet a dangerous zone.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Bilvamaṅgala Ṭhākura was saying, Mahārāja that, "What do I care if the entire world rejects me. What do I care if the entire world applauds me, if You do not accept me. And what gain is there in the entire world...

Śrīla Śrīdhara Mahārāja: That is exclusive devotion, *ananya bhakti*, no care for anything else but the whole attention hit only one point, Yours. But that is a primary stage. It is a primary stage. When we have more consolidated position there then not Kṛṣṇa in general, but His devotees will be our better shelter. That shows higher realisation.

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā matāḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

"They have got definite position when they are adjusted with My devotees. And when they are only thinking of Me, they are in a hazy position, not properly located."

They are just a candidate outside seeking for some service, but when they're posted in a particular department and at a particular _____ then he's more consolidated and realistic

position. *Mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā matāḥ*. More realistic position when they are adjusted amongst His devotees of a particular group. Their position is ensured.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

_____ [?] ...yesterday, that you are already booked, but today I hear to know you have changed your mind.

Dhīra Kṛṣṇa Mahārāja: Yes. I would always like to stay situated at the lotus feet of Your Divine Grace, but there are some devotees...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Not only near me, but what you got from your Guru Mahārāja, you see that in me so you have got attraction for me. So you are sitting tight by your Guru Mahārāja. What do you say, Sarvabhavana Prabhu? Am I not true?

Dhīra Kṛṣṇa Mahārāja: Yes, this is the truth.

Śrīla Śrīdhara Mahārāja: The charm, a drop of charm you got from your Guru Mahārāja that has drawn you here in search of similar things, similar drops.

Bhakti Caru Swāmī: In fact, Mahārāja, we can feel the mercy of our Guru Mahārāja at all times. Because it is because of his mercy that we are able to come to your lotus feet and hear you speak. If it was not for him we would be completely worthless.

Śrīla Śrīdhara Mahārāja: He had faith in me and he also requested you as well as myself to look after. And by divine dispensation I see that I am in that particular position that I shall have to do something, though my nature is not very...

Devotees: Conducive? Outgoing?

Śrīla Śrīdhara Mahārāja: No, very near adopting. My nature is not very favourable for preaching, but sometimes...

Akṣayānanda Mahārāja: Not very social?

Śrīla Śrīdhara Mahārāja: Not social, but not very pushing, dashing, but always peace loving. As my Guru Mahārāja remarked, "You are ease lover." Guru Mahārāja's remark on me was, "You are ease lover. In other words you do not try your best to do away which you have got, to distribute that to the world. You are of reserved temperament, not a very helping temperament, helping to others. That means that you have got qualification but you do not like to extend it to others." That was his remark.

Anyhow in his last breath he was very congenial, favourable to me, and his last graceful conduct has made me almost unique, unique position. The highest form of divine service he

tried to impart to me. But whether I could receive it or not I don't know, how much I could receive his grace. But he's sure what he wanted to distribute by his transaction of the service of Rūpa Mañjarī, that is the highest thing in our *sampradāya, rūpānuga*.

Even Narottama Ṭhākura says, he is aspiring when his Guru Lokanātha, "Will take me by hand and place me in the hand of Rūpa Goswāmī." *Lokanatha mor hateti dure samapan keli* [?] "My Gurudeva Lokanātha, when he will be gracious enough to hand me over to Rūpa Goswāmī? That is the highest place of our aspirations, spiritual aspiration."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, you said sometimes that, "You could not go to the mountain, but the mountain has come to you."

Śrīla Śrīdhara Mahārāja: Yes, something like that. I am compelled to say so. I did not go. He wanted to send me but I didn't go anyhow. I did not get the fortune of going there but my benevolent Gurudeva, he did not leave me thereby.

"Yes. All right! You may remain here and I shall take them, at least to take my thoughts true, I must take some of them to you and keep my words to be true."

Gaura Haribol. It's a wonderful thing!

Akṣayānanda Mahārāja: Many will be coming. We think many more will come to you.

Śrīla Śrīdhara Mahārāja: May, if I live.

Śrīnivāsa Ācārya went to see Gadādhara Paṇḍita and Mahāprabhu asked Gadādhara Paṇḍita to help study of *Śrīmad-Bhāgavatam*. So Śrīnivāsa Ācārya, Gadādhara Paṇḍita was waiting. Śrīnivāsa Ācārya anyhow reached there and Gadādhara Paṇḍita asked him, "Go and fetch a good copy of *Śrīmad-Bhāgavatam*. My, mine is lost. The *aksara* has been hazy by the tears of my eyes. You can't, you won't be able to read it. The letters have been half washed. So, get a fresh book."

He went away to fetch a fresh book and when he reached there, already passed, Gadādhara Paṇḍita passed away. But though he left the world, but his good will was there. And through Mahāprabhu's command Śrīnivāsa Ācārya, automatically, he was the best scholar of the *Bhāgavatam* of the day, Śrīvāsa Paṇḍita. Because Mahāprabhu willed and Gadādhara Paṇḍita willed it so, anyhow it was effected there.

So, many may come. I may not, I may be withdrawn. Ha, ha. What? He knows it well. Or if He likes He may keep me for time more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

All the colleagues are departing day by day. And I am living a solitary life almost, almost a solitary life. Many a time I think of them. These past days were such and such glorious, and now almost darkness approaching. But still, the presence of you all in so many numbers, that has created another form of light and hope that Mahāprabhu is there.

[Raghunātha] Dāsa Goswāmī, after the departure of Mahāprabhu, left Puruṣottama kṣetra, went to Vṛndāvana with aggrieved heart that Svarūpa Dāmodara and Mahāprabhu Himself, Gadādhara Paṇḍita, they all departed, the darkness came down. He went to Vṛndāvana with a broken heart. But there he found Mahāprabhu in Rūpa and Sanātana. "Here is Mahāprabhu. So energetically and enthusiastically they are carrying out the orders of Mahāprabhu." Such intense way that he found Mahāprabhu is here in a living way. They are distributing Mahāprabhu to the world. So Mahāprabhu is here. He could not die. Though he thought that, "I shall do away with my life," but he could not do, because, "Here is Mahāprabhu." In the living, enthusiastic attempt of the direct service of Mahāprabhu he found there. And not only that, the disappointment was removed and he himself began his new life there, and has given, composed so many verses, and given the highest jewel to the *sampradāya*. Ke?

...

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, when I first came here, you told me to collect medicine and then distribute medicine; not simply be a collector of medicine. So I would like to stay here collecting, but I am feeling that I should also begin some distribution.

Śrīla Śrīdhara Mahārāja: Yes, side by side.

Dhīra Kṛṣṇa Mahārāja: Yes, and then I'll return for more collection.

Śrīla Śrīdhara Mahārāja: All right. Utilise me.

We heard from our Prabhupāda that, "I cannot do it myself. So many friends have come to me to help me in the discharge of my duties. I should do all these things myself, but because I am not fit for that, Kṛṣṇa has sent so many friends to help me in that action."

That is the real conception of the Vaiṣṇava, at least our Guru *varga*. They gave us to look at things in this way. When they look to the real plane, then find that everyone has got a separate, sacred soul. By construction everyone belongs to Kṛṣṇa only and none else. So they have come to help under different garb, the different colour they have come to do the service of their Lord. The *svarūpa-śakti* is engaging them of different status to help her duty, in the discharge of her duty to serve Kṛṣṇa, to serve Kṛṣṇa, *līlā*, to partake into *līlā*. Everything is for Himself, Hegelian language, "For Itself, for Itself, for Himself. Everything is for Himself." So, that is sacrifice. Sacrifice everything for His satisfaction. That is the main current of thought and purity. The highest type of purity is there, the surrender to the Autocrat. And when the Autocrat is the absolute good, beauty, love, harmony, *ānandam*, and don't be miser to deal with Him. You will be deceived there. Wholesale giving: not giving exactly, realised that we are His property, to see that, to look at that. That He's our master, He can make or mar. He's in a position to do anything He likes with us: such a master.

mārobi rākhobi yo icchā tohārā, [*nitya-dāsa prati tuwā adhikārā*]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

The surrender of such quality can save us, give us eternal life and healthy life. When we live under such, we breathe in such atmosphere, that He has got full right over us to make or mar, *mārobi rākhobi.* Such quality, not sacrifice the surrender to realise that we are, we belong to Him. And the realisation must be of such degree of purity. Purity, and that will be the degree of holiness will also increase accordingly, purity and holiness. Purity and holiness: of same order. Ordinary purity is not purity proper. It must come to the standard of holiness, divinity, the purity. Hare Kṛṣṇa.

Tat paratvena nirmalam. Purity is *nirmal*. *Tat paratvena*, as much as we realise that we are meant for Him, according to that degree the purity will increase. *Tat paratvena nirmalam*. Devaṛṣi Nārada said: *Sarvopādhi-vinirmuktaṁ*, what is otherwise, that must be banished, *vinirmuktaṁ. Tat paratvena nirmalam,* an innermost understanding that we fully belong to Him, as a type of slave, the purity is there, as much adherence. As much as faith in Him, that is the standard of purity. *Tat paratvena nirmalam*, whatever thing has got such standard of position; so much that is pure and divine and holy, perfect.

[*sarvopādhi-vinirmuktaṁ*], *tat paratvena nirmalam*
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."]
[*Nārada Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu Pūrva-vibhāga*, 1.10]

It does not mean that that realised position is an abstract one. Not that. *Hṛṣīkena hṛṣīkeśa-sevanaṁ*. All your constituent parts of your spiritual body: that will be utilised. They are not your enemy. The enemy is in the nature of engagement, not in those that are doing some function, not there. They should not be eliminated at all. But only the nature should be changed. Everything will be gold. From iron it will be converted into gold. From mud it will be converted into gold. But everything will be retained; only the nature to be changed.

bhayaṁ dvitīyābhiniveśataḥ syād, [*īśād apetasya viparyyayo 'smṛtiḥ*
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

The dreadfulness is only with; the danger is only with *dvitīyābhiniveśa*, conception of a second interest; conception of separate interest from that of the absolute centre, absolute good. That is to be eliminated; nothing else. Everything will be kept intact and utilised to its fullest satisfaction, fulfilment. Everything has got its fulfilment, real fulfilment, highest fulfilment. Only the connection should be established.

When Prabhupāda went to Madras he found in a list of books there, *Long Missing Link* and he asked us to gather that book, collect that book. What is this book, *Long Missing Link*? The very expression is a very sweet one. Then when the book was presented, given to him, after reading two or three pages, "Oh, it is not what I meant. It is not the same thing, long missing link." Long missing link is a very sweet expression. What in constitution we have got, but we don't find in our present consciousness of so called real life. The link is very sweet. I am repentant that I have missed it long, long ago. Bearing a hope also: of conciliation also.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Ready.

Śrīla Śrīdhara Mahārāja: Ready? *Prasāda*? Then take *prasādam*. Nine o'clock.

Jaya Oṁ Praṇāmas...

End of 81.08.28.C

Start of 81.08.30.A

Śrīla Śrīdhara Mahārāja: _____ at first the selection will be in, of *rasa*, in *rasa* also different group, of services. In *mādhurya-rasa* there are so many groups of service, the cooking department, the bedding department, the ornamental, and so many, the newly department, so many departments. First, the choice of *rasa*, and then the department of particular service in particular department. Then the leader of that department, hankering for her help: that will come. And gradually the connection will be outside helper. At that time of course such guide will also be available to you, and you will make advance towards the, its real...

...

Bhaktisiddhānta Ṭhākura, what did he say?

Bhāratī Mahārāja: That he was honeycombed with faults.

Śrīla Śrīdhara Mahārāja: Where is it mentioned?

Bhāratī Mahārāja: That our Śrīla Prabhupāda had mentioned.

Śrīla Śrīdhara Mahārāja: Where?

Bhāratī Mahārāja: I don't know where he had heard that from.

Śrīla Śrīdhara Mahārāja: Any letter or his *prabhanda*, essay, article?

Bhāratī Mahārāja: When he was speaking he said.

Śrīla Śrīdhara Mahārāja: And recorded by whom? Where have you found? In *Gauḍīya*?

Bhāratī Mahārāja: No. It was just in a lecture he gave.

Śrīla Śrīdhara Mahārāja: In a lecture?

Bhāratī Mahārāja: Yeah, he had mentioned that.

Śrīla Śrīdhara Mahārāja: Who has noted that lecture and where you have found it?

Bhāratī Mahārāja: It's on one tape.

Devotee: Tape, tape recording.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda's lectures taped...

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! Your Prabhupāda. Oh! What did he say? Then Bhaktisiddhānta Ṭhākura, you say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I have not come direct in connection with such expression from our Prabhupāda, but still, I may guess some sort of explanation from this expression. It may be, that in my heart, in my heart, or in me, not a simple cell, one, but variegated nature of sin, or crime, and they have got their own compartment. So many varieties of crimes in me, and with their compartment it is a complicated thing, my heart, the abode of complicated sins, not one, or two or three, so many cells, and they're containing different kinds of sin, crime, etc. That is meant by, may be meant by that expression; that my heart is like a honeycomb. So many quarters, different cells there, and so different types of sin are living in, so encased, different encasement; compartments. So many compartments and different types of sins are living there. Hare Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. So the heart may be compared, ones mind may be compared with a honeycomb, a beehive. Beehive, honeycomb means beehive?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Different types of pleasure, there is, *madhu* means honey, so different types of pleasure is quartered in those cells and my different nature wants to taste of that honey of different infinite nature of sense pleasure, mainly sense pleasure, honey. And of variegated nature and so many; and I am like a bee, I'm tasting them, of different types of sense pleasure. *Dharma, artha, kāma:* all these things. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Gadādhara.

Ha, ha, ha. Honeycomb. We read *Addison's Spectators*. Do you know the name of the author [Joseph] Addison, English man? [1672-1719, essayist, poet, playwright and politician] *Addison's Spectator*, in I.A. class we had to read that book *Addison's Spectator*. There, different types of character were mentioned, and one type of character his name was Honeycomb. Roger's, Sir Roger, a small *zamīndār*, then Honeycomb was a man of seeking very light pleasures, seeker of light pleasures, not, never in any...

...

...keep it in our mind. The environment is not blind. Ha, ha. His vigilant eye, and the vigilant eye of my Gurudeva, is always there, always there. So I may not be discouraged about my promotion. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Devotee: I heard from Venkatta [Bhāratī Mahārāja] yesterday that you have said that there are a few very difficult subject matters of understanding in Vaiṣṇava philosophy. There is Guru *tattva*, *Dhāma tattva*, and Śiva *tattva*.

Śrīla Śrīdhara Mahārāja: Śiva *tattva*, yes. Guru *tattva*, *bhedābheda*.

sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, [*vande guroḥ śrī-caraṇāravindam*]

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

In the beginning the Lord is Guru. And gradually when we find differentiative character then we come to conclusion, the most beloved servitor of Him, it is His function in every *rasa*. In *vātsalya rasa* the highest ideal, the *sākhya rasa* the highest ideal: in different departments different ideals also. The highest servitor in the particular department, He really does the function of Guru, in every *rasa*. That we'll come to know when by our nearer approach. But

generally we are to take on the Lord is Guru. That is a hazy conception of Guru, the Lord, *sākṣād-dharitvena samasta-śāstrair.*

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"I am there, Ācārya, I am your Ācārya. And then it will be found I am in your Ācārya. Then, My particular function is there. And what particular function? According to your inner capacity, the highest member of that department, he will be your Ācārya, you'll see."

Gradually when we'll go nearer and nearer, we have got, we should have, the specific nature of Guru, when greater progress. In the beginning the Lord, including His *svarūpa śakti* representative. In many places in the *śāstra*, Bhagavān: Bhagavān means with potency, but that is not mentioned. Kṛṣṇa mentioned, Viṣṇu, Nārāyaṇa, without potency. Then clear vision will disclose that there is the potency. Then further progress we'll see potency's importance, towards me is more important than He Himself. So this is Guru *tattva*, Guru means God in many places God is Gurudeva. Then again, we are to understand, "No. His potency of higher type is Guru." In this way, the complicated thing.

And Śiva also: sometimes he's a devotee, he plays the part of a good devotee, and sometimes revolting, the master of *māyā*, and encourages so many demons against Viṣṇu by giving them boons. In this way: *binya binya* [?] Different aspects, combination of different mentality.

And *Dhāma*, the full of favourable things for the service, but ostentatiously, outwardly we see so many anti things there, anti things. The Braja *Dhāma*, or Navadvīpa *Dhāma*, of our ideal, there will be all serving, loving, serving, concentrated towards Mahāprabhu, Gaurāṅga, _____[?] But here we find so many anti devotional groups, and they are always ridiculing the Vaiṣṇava, in this way, all these things. Still they're *Dhāma vāsīs*. We are taught to show our general respect for the *Dhāma vāsīs.* But what, this is the nature of the *Dhāma vāsīs*? How to harmonise with that? How to harmonise with that? In Navadvīpa *Dhāma*, of our ideal, how sweet, how generous, how divine it should be, and what we practically meet. Still, we cannot neglect it altogether. We took the dust of *Dhāma* on our head. But so many men, so many animals are coming, the dog is coming to bite me, and the man is coming to chastise me, the rickshaw *wallah* always charging, blaming me. This we find ostentatiously is the nature of *Dhāma*. How to make, how to adjust this *Dhāma* with that *Dhāma*? Then what is this? In this way we have adjustment, the adjustment we are to reach. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Just like the swan, *haṁsa*, he would just...

Śrīla Śrīdhara Mahārāja: *Haṁsa. Diva vivam bumam yat* [?]

From water it will take the milk. When we shall reach in a particular plane, suppose, Gaura Kiśora Bābājī Mahārāja, Guru of our Prabhupāda, Guru Mahārāja, he, half clad in a bearded, nasty appearance, out for *bhikṣā*, so many children after him throwing some dust and also saying something ill: "What *bābājī*, where do you go?" In this way belittle him.

And he says, "Kṛṣṇa, You are at the bottom of all these disturbances. I'm going to Yaśodā and I shall file a petition against You."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "That with these games You have come to disturb me. I'm just going to Yaśodā." So this is harmonised in his statement, how. How?

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

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

That is also eliminated, *ātma-kṛtaṁ vipākam*, eliminated. Fully established in Braja *līlā*, and what is coming against him he's adjusting in that way. "You are at the root of all these things. I'm going just to Yaśodā and I'll lodge a complaint against You. You have been too turbulent."

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. This adjustment we come to know from them.

Nitāi Gaura Haribol. Nitāi. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Ke?

Devotee: Kṛṣṇa Balarāma Prabhu.

Śrīla Śrīdhara Mahārāja: Where is that Madan Mohan Prabhu?

Devotee: He's gone to take bath in Gaṅgā.

Śrīla Śrīdhara Mahārāja: His hair cutting finished?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Nine to nine thirty, that will be the real auspicious time.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.
I have got a poem for Gaura Kiśora Bābājī Mahārāja.

sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhukarīm aṭantam
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam

kvacid-vrajāraṇya-vivikta-vāsi, hṛdi vraja-dvandva-raho-vilāsī
bahir virāgī tv avadhūta-veṣī, namo namo gaura-kiśora tubhyam

kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kiśora tubhyam
...

[The full poem]
[*Śrī Śrīmad Gaura-Kiśora-namaskāra Daśakam*]
[Homage unto Śrī Śrīmad Gaura Kiśora Bābājī Mahārāja]
[Composed by Śrīla Śrīdhara Mahārāja]
...
(1) *guror guro me paramo gurus tvaṁ, vareṇya! gaurāṅga-gaṇāgragaṇye*
prasida bhṛtye dayitāśrite te, namo namo gaura-kiśora tubhyam

[O Divine Master of my Divine Master, my most venerable preceptor, you are supremely worshippable in the group of the foremost associates of Śrī Gaurāṅga. May you be gracious upon this servitor surrendered unto your loving servitor (Dayita Dāsa). O Gaura Kiśora, again and again do I make my obeisance unto you.]
...
(2) *sarasvatī-nāma-jagat-prasiddhaṁ, prabhuṁ jagatyāṁ patitaika-bandhum*
tvam eva deva! prakaṭī-cakāra, namo namo gaura-kiśora tubhyam

[O worshipful one, you alone revealed my Lord and Master, who is renowned throughout the universe as Śrī Bhakti Siddhānta Saraswatī, and who is the only friend of the fallen souls of the world. O Gaura Kiśora, again and again do I make my obeisance unto you.]
...
(3) *kvacid-vrajāraṇya-vivikta-vāsi, hṛdi vraja-dvandva-raho-vilāsī*
bahir virāgī tv avadhūta-veṣī, namo namo gaura-kiśora tubhyam

[Living in solitude at Vraja *Dhāma*, your heart was absorbed in the most secret pastimes of the Divine Youthful Couple of Vraja, whilst externally you maintained the strictures of a renunciate; and sometimes you appeared to transcend all recognised strictures. O Gaura Kiśora, again and again do I make my obeisance unto you.]
...
(4) *kvacit punar gaura-vanāntacārī, surāpagā-tīra-rajo-vihārī*
pavitra-kaupīna-karaṅka-dhārī, namo namo gaura-kiśora tubhyam

[Sometimes you roam about the edge of Gauravana (the boundary of Śrī Navadvīpa Dhāma), wandering along the beach near the banks of the Gaṅgā. O Gaura Kiśora, who dons the holy loin-cloth and carries the mendicant's water-pot, again and again do I make my obeisance unto you.]
...

(5) *sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhukarīm aṭantam*
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam

[Ever singing the holy name of Śrī Hari with great ecstasy and accepting alms from house to house like a bee collecting honey from flower to flower, you are the great soul unto whom even the demigods bow to. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(6) *kvacid-rudantañ ca hasan naṭantaṁ, nijeṣṭa-deva-praṇayābhibhūtam*
namanti gāyantam alaṁ janā tvāṁ, namo namo gaura-kiśora tubhyam

[Becoming overwhelmed with love for your worshipful Lord, sometimes you dance, sometimes you cry, sometimes you laugh; and again, you sing aloud. The people profusely offer their respects unto you, O Gaura Kiśora, and again and again do I make my obeisance unto you.]

...

(7) *mahāyaśo-bhaktivinoda-bandho!, mahāprabhu-prema-sudhaika-sindho!*
aho jagannātha-dayāspadendo!, namo namo gaura-kiśora tubhyam

[O friend of the glorious Ṭhākura Bhaktivinoda, O matchless ocean of the nectar of loving devotion for Mahāprabhu Śrī Caitanyadeva, O moon that received the grace of Vaiṣṇava Sārvabhauma Śrī Jagannātha, O Gaura Kiśora! Again and again do I make my obeisance unto you.]

...

(8) *samāpya rādhā-vratam uttamaṁ tvam, avāpya dāmodara-jāgarāham*
gato 'si rādhādara-sakhya-riddhiṁ, namo namo gaura-kiśora tubhyam

[Completing the great holy vow of Ūrjja-*vrata*, you selected the day of the awakening of Śrī Dāmodara to achieve the cherished treasure of your internal identity as a *sakhī* devoted to the service of Śrī Rādhikā. O Gaura Kiśora, again and again do I make my obeisance unto you.]

...

(9) *vihāya saṅgaṁ kuliyā-layānāṁ, pragṛhya sevāṁ dayitānugasya*
vibhāsi māyāpura-mandira-stho, namo namo gaura-kiśora tubhyam

[Forsaking the company of the residents of Kuliyā town to accept the service of your servitor Śrī Dayita Dāsa, your divine presence is now found in a holy temple at Śrī Dhāma Māyāpura. O Gaura Kiśora, again and again do I make obeisance unto you.]

...

(10) *sadā nimagno 'py aparādha-paṅke, hy ahaitukīm eṣa kṛpāñ ca yāce*
dayāṁ samuddhṛtya vidhehi dīnaṁ, namo namo gaura-kiśora tubhyam

[Although I remain deep in the mud of offences, I (a fallen soul) am begging you for your causeless mercy. Please be gracious and deliver this soul bereft. O Gaura Kiśora, again and yet again do I make my obeisance unto you.]

.....

A poem: to Gaura Kiśora Bābājī Mahārāja. Nitāi Caitanya.

sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhukarīm aṭantam
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. *Guror guro me paramo gurus tvaṁ*. At last,

vihāya saṅgaṁ kuliyā-layānāṁ, pragṛhya sevāṁ dayitānugasya
vibhāsi māyāpura-mandira-stho, namo namo gaura-kiśora tubhyam

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

Devotee: We have to accept you as *madhuri rūpa*. (The form of sweetness)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. That is, all rights reserved by Guru Mahārāja. It is his. He may extend, he may withdraw. Everywhere it is the very nature of Vaikuṇṭha *sampāda* is such. The wealth of Vaikuṇṭha is like that, flickering, so we should be very careful to keep up. That is not mine. This belongs to my Gurudeva: in this way. Then he will extend it in me, it will keep extended in me. Otherwise it will be withdrawn at any moment. So fine, so subtle, so sensitive, this sort of feeling or conception or experience, what you may say, it is very sensitive, very sensitive. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So the safe position is, "No, it does not belong to me, it belongs to my Gurudeva, and he has extended for the time being to me. I am to look after." That is the key to keep up that position, to keep up us in that level.

Our Guru Mahārāja told, "The highest form of service, our Guru Mahārāja, Bābājī Mahārāja, Bhaktivinoda Ṭhākura, they discharged this sort of duty, of higher type. And we are to follow their direction. Even we do not venture to stay very near. We shall do the service, the allotted service, and then we shall come back, and in some lower position we shall stay. We cannot stay along with them, along with our Gurudeva. So attend our Gurudeva, their highest position in Rādhā-kuṇḍa, and we must come, a lower level, little, or nearby, because we have to attend their command, so we must be at available distance, near in Govardhana." Govardhana, we shall take our stand and always be eager for the call that may come any moment from Rādhā-kuṇḍa, for particular, to help particular service. But we shall always select our position of living in a lower standard, not in the same plane with them. Them means Gurudeva, our Guru, Vaiṣṇava.

pūjāla rāgapaṭha gaurava bāṅge, [*mattala hari-jana viṣaya range*]

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

That is the key to success. Always keep it at respectable distance over our head, *rāgapaṭha*.

sakhyāya te mama namo 'stu [namo 'stu nityam]
dāsyāya te mama raso 'stu [raso 'stu satyam]
[*Vilāpa-kusamāñjali,* 16]

"I sincerely pray for the servant's duty, not that of a confidential nature which is discharged by the friendly section."

We should understand the real purpose of this attitude. That is a very paying business, very practical solution. *Pūjāla rāgapaṭha gaurava bāṅge*, a very happy expression, and a very useful expression also: *pūjāla rāgapaṭha gaurava bāṅge*. Very sweet, very, very sweet: *pūjāla rāgapaṭha gaurava bāṅge*. The whole tenor of our Guru Mahārāja, of the nature of his service is here. Not only for him, but he has extended to all.

"Come under the banner of such nature of thought about the divinity, and your success is ensured, and your position will be safely secured."

Gaura Haribol. Gaura Haribol. _____ Nitāi Caitanya. Nitāi Caitanya.

Bhaktivinoda Ṭhākura said, "The divine feet of Rādhā Govinda, the sole object of our service, where is his real position? Just on the head of my Gurudeva. Just on the head of my Gurudeva, above Gurudeva. That non differentiated Guru from Kṛṣṇa, and inseparably connected also with Gurudeva. There are many. The Māyāvādīs, they worship Guru, but not the Lord. There are many who make too much of Guru, eliminating Gaurāṅga, and others. But ours is the creed that Gurudeva, and on his head; that *yugala*, or Mahāprabhu there, on his head. He's the highest servitor; *Mukunda preṣṭha*. The final conception of Guru as *Mukunda preṣṭha*, *Gaura preṣṭha*, *Rādhā preṣṭha.* That is the final conception. He's always on the head of my Gurudeva. Very near, and holding the respectable position. The highest position in Him, or in Her, that is there only I can see that. I want to see that Kṛṣṇa. Not arādhā Kṛṣṇa. Even without Guru, I don't want to see Kṛṣṇa, or Rādhārāṇī, without my Guru. If Rūpa Mañjarī, I am there, without Rūpa Mañjarī I won't approach Rādhārāṇī directly, or Kṛṣṇa without Rādhārāṇī. In this way our thought; that will be healthy thought, a wholesome progress. Otherwise a very hazy and very hurried progress is no progress. One will have to retard, retardation, the prey of retardation, and misfire. We'll miss the object of our adoration. So very carefully, always with the guidance of our Gurudeva on our head and heart, we shall try to move. Just as in *Bhagavad-gītā* it is mentioned always, "Don't be too hurried, don't be too slow, in every case. Don't take food much, and not also less, so *yukta*.

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

That is the key to success. Not haste, and not too slow. That should be our motto of life.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi, Gaura, Gaurāṅga will keep up on the standard, on the layer, on the plane, by repetition of Gaurāṅga, with the memory of Gaurāṅga, we can float on the plane. And by Nityānanda, by taking His grace in our memory, we can also float us in the jurisdiction of Gaurāṅga. So it is necessary now and then, to invoke Their mercy, so that I may be allowed to float on the surface where I am at present. It is Their mercy that can keep me afloat in this plane of thought, because it is Their property. *Jīva vibhinnāṁśa*. As a matter of right, the *jīva* cannot demand all these resources; a matter of right. That is by Their grace. The adopt-ability is with the *jīva*. As *jīva* has got adopt-ability in the *māyic* world, the world of exploitation and renunciation, so *jīva* has got the adopt-ability, the *jīva* soul. And this is extended, and he adopts within himself. Thinking that, ''This is the property of my Gurudeva. Any moment it may be withdrawn if I commit any offence; may be withdrawn. By most, by great fortune that I have got the chance of serving this divine personified, of love, beauty, etc."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabu says, "Generally the meaning of the *Bhāgavata ślokas*, and its details may not come to Me, naturally. But when excited by the audience, their *ruci*, then it comes."

So the environment has got a very important part to play, for which Rādhārāṇī hankers. "I have got that Kṛṣṇa here, but I am not satisfied, rather dissatisfied. That Vṛndāvana is necessary. The Vṛndāvana has got his part to play. Without that We are nothing. We are only mourning our past days in Vṛndāvana."

Vṛndāvana is necessary. The paraphernalia has an important part to play in everything. In our discussion, or meditation, or preaching, or expression, the height of thought all depends on the environment.

It is mentioned somewhere that Kṛṣṇa was requested to repeat His advices of *Bhagavad-gītā*. He told, "No, I can't deliver it now. That paraphernalia of Kurukṣetra, that drew out *Bhagavad-gītā* from Me. And now, it is not so easy for Me to express it again here, to repeat. The circumstance is necessary."

So, *Gītā* has got its peculiar paraphernalia, environment, everything, *Śrīmad- Bhāgavatam*, all. Kṛṣṇa is not alone. He is with His *parṣada*, His *Dhāma*.
Sva parsada sviya dhama saha avatari. Dham saha. [?]
Raja means His general, His minister, His palace, all these. Hare Kṛṣṇa. Time is up.

Devotees: Śrīla Śrīdhara Deva Mahārāja ki jai!

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

...

Myself also, because the words, not my command; master of me. What I told you, it is not under my command. It's also above me, transcendental, I also...

Once Prabhupāda told, when he, from Vṛndāvana he came to Gaya. I was with him, and he went to, invited, went to a big man's place there, and delivered Kanada lecture. And so beautiful, new things came out, that I was feeling very much disturbance that I cannot note them. So much so, that I could not attend his lectures also deeply. Only I felt much disturbance to get a pen and paper. Then, I felt very much uneasiness, because I could not note those words. Then I came out.

And Guru Mahārāja told, his word was to me, "You are *gober gaṇeśa*." That is Gaṇeśa made of *gober. Gober* means cow dung. Not a real Gaṇeśa composed of earth. (Laughs) *Gober Gaṇeśa*. "You could not note these things, these thoughts which came. Even I felt necessity of going through them afterwards."

What thought? He gave explanation of that particular *śloka* of...

*Satya vratam satya param satya yoni*_____[?]

That person whose house he went to visit, he was some *satya upasak*, they're technically known as the section who worship *satya*. Then what is the conception of *satya*?

Mahāprabhu, and Rādhā-Govinda, Navadwīpa, that is the highest conception of *sattya. Sattya* means, not an abstract conception of law and rules of some transcendental type. *Sattya* is such. What is the relation of Kṛṣṇa and this *sattya*? That he was to explain. And he told that the thoughts that came at that time, he also wants to see it, what was inspiration, what was revealed in his heart at that time. He wanted to see. That was unknown to him. At least he said like that, told like that. "That they are stranger to me, but they passed through me, and I want."

So fine, then I had both sentiments. I was very much mortified that I could not note them, at the same time, I had some inner satisfaction that I could appreciate those points. Those extraordinary higher points which were delivered then, I was very much disturbed that I could not note them. So, I had the capacity of appreciating the highness of those higher sentiments. That was my satisfaction. There is some inner element in me that can appreciate so much high, what our Guru Mahārāja also wants to have in them, to consult in the second time. That was my satisfaction here, and at the same time I was mourning all through that I could not keep it for the public. And what our Guru Mahārāja also wanted to, I also wanted to see them again, what came through, passed through me.

So, we are an instrument. It is the property. It may not stay in a particular plane always. By our negotiation, it may care to come down, and to particular persons, very rarely to be found, few and far between. Gaura Haribol. That is, in other words, it is the wealth, it is the property of our Gurudeva, and never mine, ours. That should be. *Pūjāla rāgapaṭha gaurava bāṅge*.

End of 81.08.30.A

Start of 81.08.30.B

Śrīla Śrīdhara Mahārāja: ...the ear engagement and eye engagement.
_____ [?]

Devotee: ...something about the four *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*, yes. *Sānketyaṁ, parihāsya, stobha, helanam*. *Sānketyaṁ*, when we handle one thing and another thing comes out of that. That is meant, meaning goes to another place. We hit in one place and the sound is in another; in this way. *Sānketya*.

And that is the famous case of Ajāmila, *sānketya nāmābhāsa*. Ajāmila first hit his son, his last son, he was playing when Ajāmila was half unconscious, in his coma stage. Suddenly he found three awkward and dangerous figures before him, and they had put a thread or a rope around his neck and drawing it. Then he suddenly opened his eyes and found, or in a mental vision. He was frightened, and could remember that a little while ago, his son, youngest son named Nārāyaṇa, he was playing, so his first attention was drawn to his son.

"He may come and save me from the hands of these furious figures." But suddenly it came to his mind, "What that little boy will do with these furious figures?"

Then helpless, and at once, from the name Nārāyaṇa, the sound, from that sound the God Nārāyaṇa, Lord Nārāyaṇa came to his mind. He began thinking of his son Nārāyaṇa, but, he cannot cope successfully with these dreadful figures, so it took him to the Lord Nārāyaṇa. And as soon as his heart touched the feet of Nārāyaṇa, the sound Nārāyaṇa, the Lord Nārāyaṇa is meant, no sooner, four persons came down, these *parṣada*. They are four *deva-dūta*, Vaikuṇṭha *dūta*, from the plane of Vaikuṇṭha, four came down. Their appearance very soothing, and awe-inspiring, and was sympathetic. As soon as those four came down, the atmosphere changed from dreadfulness to a peaceful atmosphere.

They challenged these three representatives of Yāmarāja, "Why are you here?"

They told: "The last moment of Ajāmila drawing near, and he was a very grave sinner, worst sinner, and we have come to take him to our lord so that he may receive proper punishment there."

"What do you say? Didn't you listen just now to his pronunciation of the name of Nārāyaṇa?"

"Yes, we heard."

"Still you are waiting here; for what purpose?"

"Yes, he has taken the name Nārāyaṇa, what does it matter? A great magnitude of sin whole life he has committed and of various, serious types, and only once Nārāyaṇa, what is that there?"

"O you fellows, you do not know the *śāstra*. Do you know what is *pāpa*, what is *puṇya*? Do you know?"

"Yes, we know."

"Then what is *dharma*? *Veda pranihito dharma*. What is written in *Veda* for us to adopt; that is *dharma*. Then, have you not found that if one can take the name of Nārāyaṇa, he's absolved from all the sins of his previous life?"

"No, we don't know that."

In this way, a sort of fight went on between the two, a debate, and they were vanquished.

In a commanding tone they told, "Go to your master and inform him, that he has pronounced the word Nārāyaṇa anyhow. So his jurisdiction has changed. Whatever little sin he may possess, even now, the jurisdiction has changed. Now, that will be considered in the court of Nārāyaṇa, not here in your master's jurisdiction, *karma-kāṇḍa.* It is finished. Go, and tell him, you do not know all these things."

Then they went away and told their master.

Master said, "What they have said it is all right. But such cases are very rarely found, so we did not feel it necessary to teach you all those things, very rare case. If further you find in future such persons, you please show my *namaskāra*, my respect to them."

Now, all these things, this talk, the argument, all, this Ajāmila heard. And when the Yāmadūtas were gone, the Viṣṇudūtas also went up.

Then he was left alone, "What is the matter? I was a *brāhmaṇa's* son. I used to do these holy practices, but suddenly my mind fell into a trap, and I deviated from my former life, into a life of a debauch. And for a long time I committed so many offences and sins, crimes, that has got no end. Now in my last days only I took the name of Nārāyaṇa, and such a wonderful thing happened. So, Nārāyaṇa is there, religion is there, devotion is there, everything is there. No longer am I to participate in my former life."

He arose and started direct to Haridwar. Speaking nothing to the family went straight to Haridwar. And there he began [chanting] Nārāyaṇa, Nārāyaṇa.

The emancipation, the liberation by only one Nārāyaṇa, *nāmābhāsa*, the sinful tendencies of his whole life disappeared, and he got *mukti*, but not any engagement in the service of Vaikuṇṭha, not *bhakti*, simply *mukti*, liberation. Liberation from the negative side: but not any positive merit so that he may be taken into the internal portion of Vaikuṇṭha. He went to Haridwar, and there began to take the name of Nārāyaṇa and when time came, those four persons, Viṣṇudūtas, came to him with a chariot, and took him there in Vaikuṇṭha, it is mentioned in *Bhāgavatam*.

So *nāmābhāsa* means this is *sānketyaṁ*. The son was the excitement, the cause of excitement to him to go to Vaikuṇṭha conception of Nārāyaṇa. This is *sānketyaṁ*. And this is liberation, *ābhāsa mukti*, not *bhakti*, not *sevā prāpti.* One may not gain any serving engagement, but only emancipation from the negative side, the sinful, exploiting nature, released, *sānketyaṁ*.

Parihāsya. One thing I should say in this connection, that *nāmābhāsa*, if we take any way it will produce *nāmābhāsa*, there is no guarantee. Sometimes it may be, sometimes may not be. It depends upon the sweet will of the Lord. It may come in a way, or it may not come, maybe crime, offence, *nāmāparādha*. Because *sānketyaṁ - parihāsya*, in a sporting mood to, in a mild way, to ridicule any person, *parihāsya*, in a laughing. One is going on with Hare Kṛṣṇa, another gentleman may remark, "O you are a great devotee. Suddenly you have turned to be a devotee, and you are taking Hare Kṛṣṇa Hare Kṛṣṇa?" Not out of his own necessity, but only to cut a

simple joke to his friend, he says so. "You are a great devotee I see, always saying Hare Kṛṣṇa, Hare Kṛṣṇa." *Parihāsya*.

Sānketyaṁ, parihāsya, stobha. Stobha may be an awkward imitation; says Hare Kṛṣṇa [as] "Hori Keeshna, Hori Keeshna." In this way:

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Negligently imitate, very negligently with figure of awkward shape: "Heri Kisna, Heri Kisna," very negligently make imitation of a devotee, and despise, may be *stobha*. Another meaning also is that in music we may sing Gaura Nitāi, Gaura Nitāi; that is also called *stobha*, sometimes.

And *helanam; helanam* means without any attention, no attention, only through slack habit. Suppose one is rising from the bed and yawning: "Hare Kṛṣṇa," in this way, yawning. Not devotedly, attentively, or any spontaneous, automatic without attention, some intuitive, some reflex action. That is *helanam*.

And also sometimes to take the name hatefully, that is also meant. Because the example is given such: Once a Mohammedan, he was attacked by a boar, a swine, and he suddenly cried out aloud, *Haram Haram* [abominable, abominable] *Haram* means that boar, hog, swine. *Haram Haram - Ha* means sometimes vocative term. *Rām* means Rāmacandra. *Haram*, total, *Haram* means that hog, but Ha Rama when disconnected it means, "O Rāma." So by Ha Rama it maybe Ha Rāma. This came to his mind, though hatefully or fearfully *Haram Haram*, being afraid of the boar, *Haram Haram*, but there was *nāmābhāsa* in that particular *yavana, mleccha*, Muslim. There was also *nāmābhāsa*. But so many they are saying *Haram haram*, but it is not always *nāmābhāsa*. In particular case it so occurred that in that case it became *nāmābhāsa*, and the Muslim he got liberation. It is written in *Purāṇa*. They are eye witness. They could see, and they have recorded it, that only by *haram*, that is for the hog and he got liberation. In this way, *sānketyaṁ, parihāsya, stobha*, and *helanam.*

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
[*bhrguvara naramatram tarayet krsna nama*]

[The holy name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the holy name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion.] [*Hari-bhakti-vilasa,* 11.234] & [*Skanda-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 17.41]

Either with faith or *hela*, with indifference, with indolent nature, it might have been pronounced. In such cases we find sometimes that one gets the advantage of *nāmābhāsa* and attains liberation. *Nāmābhāsa-mukti.* It can sever our connection with the negative side. But it can give the passport, but not the visa. Not admission to enter into the realm, that is reserved for the agents of Vaikuntha, that is *sādhu*. It is reserved for them to enlist and to issue visa. This is *nāmābhāsa. Stobha, helanam*, four kinds of *nāmābhāsa*. Hare Kṛṣṇa.

sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Hariṇāmāmṛta-vyākarana*; when one is playing the *mṛdaṅga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

Anyhow it must have connection with Vaikuṇṭha, *nirguṇa*, must come in connection with the relativity of the infinite, of the Absolute. If any connection with this mundane, that is *aparādha*. Any achievement, any aspiration connected with this mundane world, the land of exploitation, then *aparādha*. But *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ*, must have connection with Vaikuṇṭha, *kuṇṭhasane*. That is infinite, *nirguṇa*. Some connection anyhow must come, touch of *nirguṇa*, then it effects liberation. Otherwise it will be *aparādha. Vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ,* and then *śuddha-nāma. Śuddha-nāma.*

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat kartuṁ na śaknoti pātakaṁ pātakī janaḥ

["Simply by chanting one Holy Name of Hari, a sinful man can counteract the reactions to more sins than he's able to commit."] [*Bṛhad-Viṣṇu Purāṇa*]
& [In *Śrīmad-Bhāgavatam*, 6.2.7, purport]

The negative side, negative entanglement is nothing to one who has got some taste for the Vaikuntha *Nāma*, *aśeṣāgha-haraṁ viduḥ. Nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ / tāvat kartuṁ na śaknoti pātakaṁ pātakī janaḥ*. One has not the capacity to do any amount, any quantity of sin, which only one Vaikuṇṭha *Nāma* can wash away. Only a flash of a second of Vaikuṇṭha *Nāma* can do away with all the charm of this sinful world. The world of exploitation, give and take, the world of to eat on loan, to enjoy on loan, on debt, here. Enjoyment means to incur debt in the world. *Aśeṣāgha-haraṁ viduḥ*. Hare Kṛṣṇa. Hare Kṛṣṇa.
_____ [?]

He cut jokes; one *brāhmaṇa* cut jokes with Haridās Ṭhākura.

When Haridāsa Ṭhākura told that, "The only real consequence of taking the Name, real Name, one gets *bhakti*, service, in Vaikuṇṭha, and by *nāmābhāsa*, not pure Name, but only by *nāmābhāsa* one can attain *mukti*."

Then the *brāhmaṇa* boy, he could not tolerate this idea. He told, "What does this fellow say? *Mukti* is such a great and high thing."

Koti janme brahma jnane, brahmasmi brahmasmi vedanta anusidan [?]

[koṭi-janme brahma-jñāne yei 'mukti' naya / ei kahe, — nāmābhāse sei 'mukti' haya"]

["After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this man says that one may attain it simply by the awakening of a glimpse of the holy name."] [*Caitanya-caritāmṛta, Antya-līlā,* 3.194]

"*Tat tvam asi*, I am Brahman. If by *crores* of lives, if we meditate in this way, hurriedly we can attain emancipation. And this fellow, this Mohammedan chap, he says that only by *nāmābhāsa* one may get that *mukti*."

So Haridās Ṭhākura said, "But it is written in the *śāstra*, you who are known to *śāstra*, you have got any knowledge of the scriptures, you may _____ [?]

Haridās Ṭhākura quoted one *śloka*, and tried to substantiate his own version to prove.

But that *brāhmaṇa* boy, his name perhaps Gopāla or something, he became furious and abused him very much.

Then Haridās Ṭhākura he felt pain and came away.

And that *brāhmaṇa's* son was - a great curse came down, came upon him, and within a few days he was attacked with leprosy because he insulted a *śuddha-bhakta*, Haridāsa Ṭhākura in such a way. It is written there, *Caitanya-Bhāgavat* perhaps.

So *nāmābhāsa*, the slight tinge, slight connection, a hazy connection of the Lord and His magnanimous Name may do away with all our sins of innumerable lives. It is possible. So great, and this is so meagre. So the Lord says:

daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

"In comparison to you, the *jīva* soul, the *māyā* is immensely powerful, so you cannot fight with *māyā*, in direct hitch. But *mām eva ye prapadyante*, if you come to take refuge, if you

surrender to Me, the *māyā* will be afraid of Me, but *māyā* won't care for you. If you go to give a fight with her direct she won't care."

But, so it is in *Gītā*, the direction has been given to us.

"Come to Me, and *māyā* will automatically go away. I'm infinite, she's finite, and you are a molecule of finite. So, your real way will be to come to Me and not to begin coming in connection with a direct fight with her. That will be your waste of energy. But you take this process, and in no time, and without much energy you will come smoothly from out of *māyā*, illusion, misunderstanding, misconception, and you will get a proper conception. A little you advance towards the proper conception, misconception automatically goes away, vanishes; can't stand. So *māyā* means misconception, and the proper conception is with Me, *Īśāvāsyam. Īśāvāsyam:* that is the very gist of the proper conception. Everywhere, My presence is there. I am everywhere, I am all in all, I am your master, I am the master of *māyā* also."

So very little of such knowledge is enough to drive away the misconception, the misconceived experiences may vanish very easily. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja, are there also different stages of *dhāmābhāsa*?

Śrīla Śrīdhara Mahārāja: Just as *nāmābhāsa*, *Dhāmābhāsa*. *Nāma*, *Dhāma*, *kāma*. Everything may have... *ābhāsa* means as a hazy connection, hazy estimation. Not a proper estimation, not having a view of anything with differentiation, discrimination, distinction, but a haphazard, vague impression of anything, that is *ābhāsa*. *Dhāmābhāsa. Dhāmābhāsa*, which is not *Dhāma* proper, but has got some remote connection with *Dhāma*, that may be considered as *Dhāmābhāsa. Dhāma* proper is where devotion begins, and just this side, the beginning, where the vague appearance or perception of that *Dhāma*, and not proper conception, that may be *Dhāmābhāsa*. Brahmaloka we may say to be *Dhāmābhāsa*. Brahmaloka may be something like *Dhāmābhāsa*. Just outside *Dhāma*, not *Dhāma* proper. *Dhāma* means where the divine service begins. Just before we can enter, we are admitted into *Dhāma*, only the verge, the halo of *Dhāma*. That may be called – although such term we have not yet found in any place, any scripture, *Dhāmābhāsa*. But still, *Dhāmābhāsa* may be told to be located like that in our estimation. Not the proper thing, but a ray, a halo, the outward hazy expression of a particular thing, that is its *ābhāsa*. *Rūpābhāsa, Guṇābhāsa, ābhāsa*. Just as the evening may be considered to be the *ābhāsa* of night, and morning the *ābhāsa* of the day, sunrise: not the proper beginning, but just before the beginning. This stage: that may be called *ābhāsa. Rūpābhāsa, ābhāsa*.

Akṣayānanda Mahārāja: Mahārāja, Lord Caitanya prays: *Nāmnām akāri ḅahudhā nija- sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ.*

Śrīla Śrīdhara Mahārāja: *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ.*

[*nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ*
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ]

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Akṣayānanda Mahārāja: What is the condition?

Śrīla Śrīdhara Mahārāja: That my previous activity, that the accumulation of *nirguṇa* or *sukṛti* is poor. *Bhagya* means *sukṛti*, accumulated previous *sukṛti, durdaiva*. *Durdaiva* means the circumstantial nature is not allowing, the circumstance, the environment. 'You are ready to extend Your grace, Your kindness, but the environment, the circumstance as I have acquired by my previous endeavour, previous life, is not allowing me to accept that, to get that. Not any blame can be put on Your side. Your every action is faultless and full. But if I do not get, the fault must be, the defect must be in my part. You are perfect. You are gracious. You are affectionate. There is no defect on Your side. But still, I do not get, it is due to my own defective position.' Must be searched out. Must be searched more accurately, where lies the seed of that misfortune. This should be our guiding star, when we start in the way of devotion, always blaming myself, and none else. Then the dawn of good fortune will come in no time.

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

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

Don't try under any circumstances to put blame to others. Not even to speak of the Lord, not even to any persons. The whole charge, whole responsibility, take on your shoulder, your head. And then you will get a short cut road, the shortest cut. In no time you will be absolved from all difficulties. That is the key of Vaikuṇṭha, the key to Vaikuṇṭha. 'The whole filthy things within me, the Vaikuṇṭha vision is very nearer. I am to be blamed. I am surrounded by perfect.' That can help us most, because that sort of experience from four sides will enter me and purify me. And if we are habituated to see blame on the other, that will come again in me. Just as there is a proverb, if we spit upwards, it will come on me. So if we want to put blame on others, the reaction will come within me again. So we are asked not to see anything bad outside, but everything within you: and that will help you the most to purify you. Because He is present

everywhere and no mistake in Him. No want of justice in Him. He is perfect. He is all right. If anything wrong, that must be in me.

Gaura Haribol, Gaura Haribol Gaura Haribol, Gaura Haribol.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna...
Nāmnām akāri bahudhā nija-sarva-śaktis, niyamitaḥ smaraṇe na kālaḥ.
Mamāpi, durdaivam īdṛśam ihājani.

In Bhaktivinoda Ṭhākura's Bengali translation:

[1] *tūhu doyā-sāgara tārayiti prāṇī, nām aneka tuwā śikhāoli āni*
[2] *sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-vicārā*
[3] *śrī-nāma-cintāmaṇi tohāri samānā, viśwe vilāoli karuṇā-nidānā*
[4] *tuwā doyā aican parama udārā, atiśoy manda nātha! bhāga hāmārā*
[5] *nāhi janamalo nāme anurāga mor, bhakativinoda-citta duḥkhe vivhor*

[1] O Lord, You have brought Your innumerable holy names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.

[2] You invest all Your energies in Your holy name, and on the chanting of Your holy name You have not placed any consideration such as time or place.

[3] Your holy name, which is like touchstone, is non-different from You. You have distributed Your holy name throughout the creation, and that is the essence of Your kindness.

[4] Such is Your great mercy O Lord, but I am extremely unfortunate.

[5] My attraction and love for the holy name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Bhaktivinoda Ṭhākura's Bengali translation of *Śikṣāṣṭakam*, 2, from *The Songs of Bhaktivinoda Ṭhākura*, p 133-4]

"Your grace is so infinitely spacious, *tuwā doyā aican parama udārā, atiśoy manda nātha! bhāga hāmārā,* but from my side, no qualification to draw Your grace towards me. That is the difficulty."

Gaura Haribol. Gaura Haribol, Gaura Haribol. Nitāi. Nitāi.

Who is there? O, Viraha Prakash Swāmī. Nitāi. Nitāi. Vyenkatta Prabhu. Akśayānanda Mahārāja. Mahāmuṇi has no connection with anyone of you? He's full in himself!

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, once, Bhaktisiddhānta Saraswatī Ṭhākura, he had said that he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: With fault, *dosh*; honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Fault?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Honey come?

Bhāratī Mahārāja: Honeycombed with fault.

Śrīla Śrīdhara Mahārāja: He will honey come?

Bhāratī Mahārāja: No, he was honeycombed with fault.

Śrīla Śrīdhara Mahārāja: Honeycome, what's the meaning of honeycome?

Bhāratī Mahārāja: Honeycomb is like *momashi* [?] *momachi* [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: I've heard the word but I can't remember the real meaning.

End of 81.08.30.B

Start of 81.08.30.C_81.08.31.A

Śrīla Śrīdhara Mahārāja: ...describing them. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Cowardly papers! Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Maybe you could elaborate on one point. If we find fault in another person or in some other personality, if that will eventually come back to us?

Śrīla Śrīdhara Mahārāja: Yes, that will come back to us. Connection with faults, through that connection the influence, the contamination will come here. But like a guardian if you want to remove it affectionately, it may not come.

Bhāratī Mahārāja: I read, Śrīla Bhaktivinoda Ṭhākura he had mentioned that *para doṣa anu sandan* as being one of the parts of *prajalpa* or unnecessary talk.

Śrīla Śrīdhara Mahārāja: Generally *prajalpa* or idle talks, the subject matter of idle talks generally becomes *para doṣa anu sandan*, finding fault with others. That is generally the subject matter of our idle talk, *para doṣa anu sandan* - finding faults with others, in others. But when a

guardian he tries to analyse his affectionate child or disciple, the fault, and to point out it to them for correction and with a sympathetic and graceful eye, then it may not come to him, but he is pure enough. When any nurse is going to attend an infectious disease, patient, the infection may naturally come in us, but if he's well guarded it may not come to him. And he's conscious of the poisonous nature of the disease and he's very careful that he tries to remove that poison from the body of the patients. And with guarded mind and dress, so the poison, infection may not come to him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, there was one thing I heard once, that the chanting of Hare Kṛṣṇa and *Śrīmad-Bhāgavatam*, these two things must be taken together. And that the chanting of Hare Kṛṣṇa alone, that will have some effect, but without the *Śrīmad-Bhāgavatam,* that knowledge must be there.

Śrīla Śrīdhara Mahārāja: Not only *Bhāgavatam* then that presupposes *bhakta-Bhāgavatam* also. *Sādhu-saṅga*, *Nāma kīrtana*, *sādhu-saṅga*, want of *sādhu*, living scripture, then that passive scripture, *sādhu-saṅga hari-nāma ei matta jai*.

[sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."] [*Śrīmad-Bhāgavatam*, 6.2.14]

So with the association of the *sādhu*: when *sādhu* is not available then of course with scripture, *śāstra*. *Ke*?

Devotee: Paraśurāma.

Śrīla Śrīdhara Mahārāja: Paraśurāma. And there are that Kṛṣṇa Balarāma?

Akṣayānanda Mahārāja: No. Viraha Prakaśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Are they gone to market?

Devotee: Yes, gone to market.

Śrīla Śrīdhara Mahārāja: Paraśurāma did not go?

Devotee: No, he's here.

Śrīla Śrīdhara Mahārāja: Only those two?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. To take Name under the guidance of a *sādhu*, a man of higher realisation, then there may be so many obstacles, oppositions, difficulties on the way, and with his help they may be removed. So the guidance of the *sādhu* has been advised to be indispensable almost. But when *sādhu* is not available then *śāstra* comes. Mahāprabhu says:

sādhu saṅga, nāma-kīrttana, bhāgavat-śravaṇa
mathurā-vāsa, [*śrī-mūrttira śraddhāya sevana*]

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 22.128]

That is *dhāma-vāsa. Śrī-mūrttira śraddhāya arcan, śreṣṭha ei pañca aṅga*.

[*sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāṅcera alpa saṅga*]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.129]

And if only one to be accepted then *Nāma kīrtana; kīrtana* means to chant loudly. That presupposes that with some, with a company, to someone I am saying, or in congregation, *saṅkīrtana*. Jīva Gosvāmī Prabhu has given the interpretation of *saṅkīrtana, bahubhir militvā yat kīrtanam tad eva saṅkīrtanam*, not alone, but in a group. To talk about Kṛṣṇa, that is *saṅkīrtana*. And Bhaktivinoda Ṭhākura also warns, "Don't join any type of imitation *saṅkīrtana*. At least one leading man must be there who is a *śuddha bhakta*. There is cholera and the great epidemic. Some people they want to go on with *Nāma saṅkīrtana*; that is *aparādha. Nāma*, Bhagavān, they want Hari to remove away all these inauspicious things from the world. *Sakām*, that is *aparādha*. A *śuddha bhakta*, a pure devotee must not associate with him when such a *saṅkīrtana* is going on. So at least one pure devotee must be in the group then one can join that *saṅkīrtana*." In this way Bhakivinoda Ṭhākura has warned. The guidance must take place under *śuddha* devotee, pure devotee, that *nirguṇa*. Who does not want anything mundane but the grace of Hari. That type of vibration must be present there. And that will help me in my subtle-most plane of self, my *nirguṇa* aspect, and awaken then.

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

So, Pramāṇa Mahārāja, may we stop here today? Are you going tomorrow?

Pramāṇa Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: When?

Pramāṇa Mahārāja: In the morning, about eight o clock, nine o clock.

Śrīla Śrīdhara Mahārāja: Nine o clock train. So in the morning we can have another sitting.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. You'll go to Calcutta direct?

Pramāṇa Mahārāja: Yes, and then to Delhi.

Śrīla Śrīdhara Mahārāja: Tomorrow you must go...

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ... or you can wait tomorrow also? [Background laughter] Hare Kṛṣṇa.

Pramāṇa Mahārāja: My desire is to go so that I can come back very soon.

Śrīla Śrīdhara Mahārāja: Oh! You'd like to come very soon.

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's hopeful. Ha, ha. Gaura Haribol. That Jayatīrtha Mahārāja also told the same thing, "That whenever I feel any weakness, at least after a month I shall be here, and gather strength and go." But no trace, no letter, no trace. What he is doing? He's a little weak minded man perhaps, as I hear, I am told. Let Mahāprabhu save him. He has taken *sannyāsa* in the holy place where Mahāprabhu accepted His *sannyāsa*, Katwa. Gaura Haribol. Gaura Haribol.

Pramāṇa Mahārāja: I promise you a weekly report.

Śrīla Śrīdhara Mahārāja: Yes. Weekly report, oh, every week you will send a letter?

Pramāṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right, let us see. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Paraśurāma Dāsa: Mahārāja, can I ask you something?

Śrīla Śrīdhara Mahārāja: Yes, yes. Gaura Haribol.

Paraśurāma Dāsa: My Guru is Śrīla Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: He is Paraśurāma?

Devotees: Yes.

Paraśurāma Dāsa: So, in Berkeley I have heard many things against my Guru: statements, criticisms. So my position I feel is very weak. Now my faith has been shaken.

Śrīla Śrīdhara Mahārāja: No, he's a very good man. And devotion I found in his heart, unshakable. So if you have any respect for me, you don't be suspicious about him, he's a good man, and in the line of devotion.

They, Jayapataka Mahārāja wrote a long letter to me. "Such and such things have happened. I consulted Bhāvānanda Mahārāja, he told me to consult with you. And what is your opinion about the things that have happened in this way." Elaborate letter.

I told through a person that I don't like to say anything before I meet him, I want to know what happened. So again I had some world news. "What is your opinion in such?"

"He wanted *sannyāsa*, and ultimately, we have not forced, but reluctantly we gave *sannyāsa*."

Still I told that I want to hear from him first without making any remark.

Then anyhow, through Caru Swāmī, Jayatīrtha Mahārāja was taken from Purī here direct. And his wife and child, son, were left in Calcutta. I heard from him and I also wanted his wife and son to be here. And they were also brought here. I consulted, what's the matter?

I had some apprehension that Swāmī Mahārāja as a *gṛhastha* delegated him for Ācārya position. So he might have thought that the ISKCON, the present managing committee has thrust on him and in some un careful moment he has accepted that. But that should not be continued. What Swāmī Mahārāja has given, my Gurudeva, I must stick to that. I enquired, I found that something like that there. So I told him, anyhow when once you have taken up this role of *sannyāsī*, the Ācārya proper, so many Ācāryas mostly are *sannyāsīs*. And you have, in any way you have once accepted *sannyāsa* you should not go back formerly. To go back, that won't look well.

So he told, "What is your opinion?"

I said, that you must, once accepted, you must retain that. Then, otherwise it will be to put a bad name in the ISKCON, that is your blaspheme of your illustrious Guru Mahārāja, your Prabhupāda. Then he agreed.

Then I had to convince his former wife also. She's a good lady. She also told in details what happened. And I asked her, did you come before your marriage?

"Yes."

To come to satisfy him?

"Yes."

You came to get the grace of Lord Kṛṣṇa?

"Yes."

Then you are to, for Swāmī Mahārāja, you are to sacrifice your best beloved object for the cause of Kṛṣṇa consciousness, I think. And Kṛṣṇa will look after you. He's not a bankrupt, not bankrupt, so He will look after you. You sacrifice, give him up for fighting. He's a general, one of the big generals, fighters in Kṛṣṇa consciousness. I heard he has got a good name in his propagation. So it must not be taken back.

In the beginning of course she wept, shed tears. But anyhow felt encouragement through my words and advice. The boy also shed tears, cried. I also encouraged him, and the mother, and they finally accepted my advice.

Then I asked, this came in my mind, that you give a letter to your previous *sannyāsa* Guru Kīrtanānanda Mahārāja and in anticipation and you go to Katwa where Mahāprabhu took *sannyāsa*. So Caru Mahārāja and Govinda Mahārāja, I sent them with him, went straight to Katwa. And there after taking bath in the Ganges there in the place where Mahāprabhu took His *sannyāsa*. The place is located there. It is marked. There he took again his former *sannyāsa* dress.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja? Oh, I mistook, I'm going in another way. Haṁsadūta Mahārāja is also a good man. He's very sincere and he's very firm in his faith, unflinching adherence to his Gurudeva, Swāmī Mahārāja. But he may not always be of the same opinion with the present GBC or Ācārya. That difference may not be a very grave thing, that he will be undermined. I don't think like that. He's a good devotee. Those that are doing such, so, they are committing offence. You never undermine, think lower about your Gurudeva. He's a good devotee. If you have got any faith in me, you must stick very firmly to him.

Paraśurāma Dāsa: Mahārāja, what is the position of the disciple who has heard blasphemy of their Guru and his faith is shaken? What should he do?

Śrīla Śrīdhara Mahārāja: That sort of association should be avoided. Some others also came to me beforehand. I asked them not to mix with them. Still they come to spread poison. You must avoid as much as possible, otherwise leave the place.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa, Hare Kṛṣṇa. Two disciples came here Rahugana, Rādhā Govinda. Haṁsadūta Mahārāja, a great thinker and very bold. He revolted, and Bhāvānanda Swāmī, Caru Swāmī, and Tamal Kṛṣṇa came to me and I gave something on tape requesting him to deal very mildly with these three. And they went there and some compromise was effected, I heard. Gaura Haribol. You may not mind or attend all those criticisms against your Gurudeva. You try to avoid that. And you may write to Haṁsadūta Mahārāja also, "What I am to do here? I am dealt in such a way." Any other God-brothers you have here, or are you alone?

Paraśurāma Dāsa: There is Mahāmuni, who is staying here.

Śrīla Śrīdhara Mahārāja: Mahāmuni is here.

Paraśurāma Dāsa: Yes.

Devotee: But with you?

Paraśurāma Dāsa: No, not with me.

Śrīla Śrīdhara Mahārāja: He does not know you? He's not acquainted with you, Mahāmuni?

Paraśurāma Dāsa: Yes, we are God-brothers, we know each other from Berkeley.

Śrīla Śrīdhara Mahārāja: Oh, you know each other. Hare Kṛṣṇa.

Paraśurāma Dāsa: I'm wondering now Mahārāja, if I should take up some service in Vṛndāvana with the Gurukula, or if I should stay longer and hear from you, for purification of all these criticisms?

Śrīla Śrīdhara Mahārāja: You write to your Guru Mahārāja, and what he directs, what direction you get from him, you do accordingly. You write direct to him, and what he wants you do, you will do that. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: According to our imperfect considerations, we think we should leave this morning. What is your consideration?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can spare, you can, you have no time, you may do.

Devotee: What about your plane reservation?

Śrīla Śrīdhara Mahārāja: *Śravaṇa, kīrtana*, both things together simultaneously should continue, to attain the place of propaganda that is also necessary.

satataṁ kīrtayanto māṁ, yatantaś ca dṛḍha vratāḥ
namasyantaś ca māṁ bhaktyā, nitya-yuktā upsāsate

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [*Bhagavad-gītā*, 9.14]

To receive and to distribute: both equally important.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The sale of Kṛṣṇa consciousness, to purchase and to sell. To collect and to distribute, the current, the current business of Kṛṣṇa consciousness; that is what is necessary. Preaching makes us fit to hear. While preaching we face many new problems and then hearing will be more perfect, to enquire especially on those points and newly regard. So constant thing, *śravaṇa, kīrtana, śravaṇa, kīrtana,* the rolling business, that is more fruitful, rolling business. Take and give, take and give, be mediator. The river with current, the current water is more pure, more pure, current water. So the current should be kept always. Not stagnant but current. To listen, ever new, and to distribute also, to preach, to speak, if it is current, it is a living thing, and it will show its ever new characteristic. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

[*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ*
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Always it will seem to be a new thing, thing of new colour, never stale, never stale, *nava-yauvana*, always showing new phases, new phases. It is not a finite thing. The infinite characteristic will be maintained. *Ānandāmbudhi-vardhanaṁ*, almost antagonistic, *Ānandāmbudhi*, the ocean of joy and again that is increasing every moment. And then, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, at every step we experience new joy. New type, ever green, ever new, always progressing: as if always progressing. How infinite can make any progress, where is the room? But still its nature is such, always progressing, showing new and newer phases, always. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal.

So divine, for preaching, that is also not to be ignored. We must do that. That will help us again to collect capital. The *kular*, the need, the hunger, should be kept up, should be maintained, hunger, to hear, to indent, hunger, to indent goods. And preaching, the distribution, that will help us a great deal for indenting new goods. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: If we can engage them at least in *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa*. His will, we don't know. We must attempt our best. This is in our side. We look to our faith and leaving the rest to Him. He's infinite, and He is benevolent, gracious. He will look after that. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ.*

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

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."]
[*Bhagavad-gītā*, 6.40]

If we are sincere, the backing must come. We don't know, none, no Vaiṣṇava says that, "I am chanting *śuddha Nāma*." They'll all say, "This is *nāmāparādha*." Not always *nāmābhāsa* even. "What capacity I have got? I am the meanest of the mean." Gaura Haribol. Gaura Haribol. Gaura Haribol.

avatāra nāhi kahe – 'āmi avatāra', muni saba jāni' kare lakṣaṇa-vicāra

["An actual incarnation of God never says, 'I am God,' or 'I am an incarnation of God.' The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the Avatāras in the *śāstras*."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.354]

Avatāra, the incarnation of the Lord, when He comes here, He does not say, "I am Avatāra," generally. But the *ṛṣis* are there according to the calculation of the *śāstra*. "This time one Avatāra should come, we find in scripture, so He's Avatāra. These are the signs of Avatāra found in Him." It is the duty of the Ācāryas to say that one is Avatāra or not, from the *śāstra*. It is already given by the Lord.

A Vaiṣṇava does not say and cannot say that I am a Vaiṣṇava. He says, "I am trying to become the servant of a Vaiṣṇava." So much he can assert, practically, "I want to be a servant of a Vaiṣṇava, Vaiṣṇava dāsa. My aspiration, my highest end to become a servant of a Vaiṣṇava, I want that, nothing else. So many disturbances in mind, they are opposing me to reach my goal that I shall be a servant of Vaiṣṇava, so many obstacles there." That will be the real line of thinking of a true Vaiṣṇava. We are told also like that and we feel also like that. Hare Kṛṣṇa. We will always keep in mind that we are going to deal with the infinite, the absolute. Absolute. So whoever will assert that, "I have got it," that is a very doubtful, bogus thing, we may take it safely. Those that assert themselves to be big, we must be suspicious about him. Because the very nature of things requires:

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

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

[*ayi nanda-tanuja*] *kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau*
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Just consider me, very kind of You to consider me the dust in Your feet. *Vibhinnāṁśa*."

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

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

"Not direct part, *vibhinnāṁśa, taṭasthā-śakti*, I am a particle in Your marginal potency. So like a dust in the feet. Not even the similar, an atom of the flesh, not that. Not the flesh of the feet, not *sajatiya*, but *vijatiya, vibhinnāṁśa*, as a dust of the feet. Please consider me to be so. My highest ambition is there."

That is the direction we get from our masters. Try to think in this way if you want to approach and make a real progress towards the absolute. You must couch your endeavour in such a way. Then you will be able to hit the point. Gaura Haribol. Gaura Haribol. Gaura Haribol. But imitation always should be avoided. Without sincerity everything is bogus. Sincerity must be there, whatever _____ [?]

Be simple, be unassuming, be sincere. Then everything will be bogus, to imitate that I am a *sādhu*, then it's gone. Don't try to imitate, copy. But really try to be so and don't try to copy the external movements of a *sādhu*. The inherent, the inner thing try to reach and try to acquire the innermost thing. Try to enter into the heart of a Vaiṣṇava and not his figure nor dress. It is difficult of course to enter into the heart of a Vaiṣṇava. There is the temple of the Lord. And try to connect with and get a drop of nectar which is within the heart of a Vaiṣṇava, that *rasa*, a drop of that *rasa* of high quality and divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol. *Raso vai saḥ, rasaṁ labdhānandī bhavati.*

[*raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati*
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [*Taittirīya Upaniṣad*, 2.7]

After all we want pure *rasa, ānanda*. That is our quest. And we are told that is in the service of the *rasa* Himself. *Rasa* is a person, *akhila-rasāmṛta-murtiḥ*. Everyone is in quest for *rasa*. The status of *rasa* is the highest. So if we are person, we have got subjective existence, *rasa* has got His super-subjective existence. He is a person. He is *akhila-rasāmṛta-murtiḥ*. He is Kṛṣṇa. *Rasa* is Kṛṣṇa. There cannot be *rasa* in any other place but in Kṛṣṇa, the highest conception, the source. The fountain head of all *rasa* of different type is only in Him. So, by nature of our construction, we have to search after Kṛṣṇa, *kṛṣṇānusandhāna*. That will be the type, the nature of a normal person here, *kṛṣṇānusandhāna*. Just as *brahma-jijñāsā* in *Vedānta*, in *Vedānta-sūtra* we find *brahma-jijñāsā*, enquire after the supreme cause of this world. Search what is the supreme cause.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [*tad brahma tad vijijñāsa*]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [*Taittirīya Upaniṣad*, 3.1]

Where from all has come and where it is maintaining its existence, how, by whom, and ultimately where do they enter after death. That is Brahman, the most fundamental plane. Where from everything is springing up and remains and then enters. That is Brahman. Enquire after the prime cause, the all-accommodating, *athāto brahma-jijñāsā*, the *bhrihatama*, the biggest thing, all accommodating.

And Mahāprabhu replaced that, *Śrīmad-Bhāgavatam* replaced that with *kṛṣṇānusandhāna*. That *brahma-jijñāsā*, that is a dry thing. That is only the exercise of your thinking faculty, jugglery of reasons. But leave that away! Begin *kṛṣṇānusandhāna*, your heart's thirst quenched to try to quench the thirst of your heart, *kṛṣṇānusandhāna. Rasa jijñāsā. Raso vai saḥ*. The things acquired by your reason won't satisfy you. The *jñāna*, the knowledge cannot quench your thirst, really. The *rasa*, the *ānanda*, that is a separate thing. So instead of *brahma-jijñāsā*, you accept *kṛṣṇānusandhāna*.

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.15]

That should be the way of our march, slogan. "Kṛṣṇa, where is Kṛṣṇa? I want to...

My real want has been discovered and it is to get the service of Kṛṣṇa, and no *brahma-jijñāsā*, nor Paramātmā *ānusandhāna*. The *yogīs*, they're trying to enter into the details in the minutest part of the world, *aṇor aṇīyān*, what is controlling the whole from within. That is the object of quest of the *yogīs*, what is controlling from within, Paramātmā. And the *jñānīs*, from where everyone is coming, and everything is coming, and everything maintained, and again everything enters, what is that thing? That *bhuma vastu,* Brahman. And devotees, they want, what my heart, what is the demand of my innermost heart? I want to satisfy that quench. I do not care to know where am I, and what is controlling, but I really want to quench my thirst for *rasa*, for *mādhurya*, sweetness...

End of 81.08.30.C_81.08.31.A

Start of 81.08.31.B

Śrīla Śrīdhara Mahārāja: ...search after *rasa, ānandam*, beauty, charm; and not calculative knowledge like Paramātmā. *Nahi gopi yogesva pada kamala tomar dhani kori paibe santosh* [?]

The *gopīs* are saying to Kṛṣṇa in Kurukṣetra: "Anyhow You want to control us by quoting the scripture which is meant for the *jñānī* and the *yogī*, but we are not that type. Please excuse us. You know it fully well we're not that type of *jñānī* and *yogī*. We're servants. Service is our life. So if you kindly manage to come within us and accept our service, then only we may be satisfied. No other alternative for us. So if You like to save us then You must come to our – in close connection and to accept our hearty service of Yourself. That is the remedy. No other remedy we have got. You are recommending of course we are hearing. But that is all outer ear exercise. Something like that. It is not hitting the target, real point."

So they're, *kāhā kṛṣṇa prāna nātha* [*Caitanya-caritāmṛta, Madhya-līlā*, 2.15], the search after *rasa*, and neither for knowledge, nor who is the controller of this world, to know that, *kṛṣṇānusandhāna*. And also to teach others to come in the same camp of *kṛṣṇānusandhāna*. Don't misdirect you. The proper direction of the *śāstra* is this. Mahāprabhu, *Śrīmad-Bhāgavatam* has taught us what to beg, what to pray, what to want. They have taught us, "You want this thing, pray for this. If you beg, beg for this thing, not for any other thing, *kṛṣṇānusandhāna*." We want nothing but Kṛṣṇa, nothing but Kṛṣṇa, even not Nārāyaṇa.

When the *gopīs* were wandering in search of Kṛṣṇa, Kṛṣṇa to play a particular mood He took the shape of Nārāyaṇa. The *gopīs* gave respect to Nārāyaṇa. "Oh, He is Nārāyaṇa, yes we respect you. We honour you Nārāyaṇa. Please be gracious and grant our prayer that we may get the grace of Kṛṣṇa. By Your grace we want the association of Kṛṣṇa and not Nārāyaṇa." When they find Nārāyaṇa, they give their *namaskāram; namaskāram* - outward respect and prays from Him that, "Be gracious and grant us our company, association with Kṛṣṇa."

So the Vaiṣṇava, the student of *Bhāgavat*, and the followers of Mahāprabhu, their fate is sealed only to go in a particular direction in search of Kṛṣṇa. They won't want anything else but Kṛṣṇa. This is the... *Bhāgavat* has been described as the ripe fruit of the tree of *Veda*. The *Veda* has produced out of own accord, the fruit. What is that? *Rasa*. Bhāgavat Kṛṣṇa, Svayaṁ Bhagavān Kṛṣṇa, Brajendra Nandan. That is the ripe product of the tree of *Veda. Veda* means revealed truth embodiment. And its inner current is producing the fruit. And the fruit when ripe it is *Bhāgavatam*. So the natural gift of *Veda* is Kṛṣṇa, Svayaṁ Bhagavān, natural gift. But we out of our own prejudice we try to get something from the *Veda*, the tree. The animals they try to chew the leaf, someone they will cut the wood. But the real natural product of the *Veda* is producing *akhila-rasāmṛta-murtiḥ. Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti*.

[*yato vācho nivarttante, aprāpya manasā saha*
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1]

The natural gift of the *Veda* they're giving, the highest revealed truth is Kṛṣṇa, *raso vai saḥ, śraddhāmayo 'yaṁ loka*. Through your faith you can get that *rasa* of the highest order. That is the gift of all the *Vedas*. And *Veda Mata, Gāyatrī*, she also aims at that very object. I have tried my best to show that sort of meaning from *Gāyatrī, gānāt trāyate*. By chanting which we can get liberation. And what is the definition of liberation? *Svarūpeṇa vyavasthitiḥ*, and to engage ourselves in our innermost duty. That is what *Gāyatrī* is directing towards. And the Kṛṣṇa *vaṁśi*, that is also doing the same thing. In the highest place we find proper adjustment.

"Be ready for My service. That is the sound. The sound gives impression or inspiration to anyone and everyone. Come to My sweet service, engage yourself to My sweet service."

That is the call of the flute of Kṛṣṇa. And *Gāyatrī, Veda Mata* who has produced the *Veda*, there also the same thing in the seed; and that is in the fruit. What is in the seed, that is in the fruit, and in the middle the *Veda, Smṛti, Vedānta*, and *Bhāgavatam* at the top.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

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

Vyāsadeva says in the introduction of *Śrīmad-Bhāgavatam*. "What is this? What is the necessity of this new book you are giving to the society? This is *nigama-kalpa-taror galitaṁ*

phalaṁ. Nigama means *Veda* and that is compared with a tree. And this *Bhāgavatam*, its natural ripe fruit comes of its own accord. Not anything pressed, forcibly attached with that. But of its own accord the tree is giving the fruit and the fruit is ripe and it is *Bhāgavatam*. So the juice you drink, *bhāgavataṁ rasam ālayaṁ. Muhur aho rasikā bhuvi bhāvukāḥ*. Oh! If you have real thinking capacity, a normal hankering, you must come to drink this *rasam*. This is the natural product of the *Veda*, *kalpa-taru*."

We say this *Gāyatrī, gānāt trāyate*. If you chant the *Gāyatrī mantram, trāyate*, you will be liberated, emancipated, and the positive conception of liberation is *svarūpa siddhi*, self-determination. And in self-determination you must come in connection with Kṛṣṇa in different *rasa* to get your assured and attached service. And thereby you can imbibe the real juice to make your life fulfilled. Your fulfilment of life is there. Everyone's fulfilment is connected there. All your attempts otherwise they are all fruitless labour, fruitless labour only. Only utilise your energy in the proper way to make your life successful. It is for all; this advice from the revealed scriptures to all of us.

Śṛṇvantu viśve amṛtasya putrāḥ. Oh you sons of nectar, of nectarine ocean, sea, please listen to me. You are born in *amṛta*, you were born to taste *amṛta*, and you must not allow yourself to be satisfied by anything but *amṛta*. So anyhow, misguided for the time being, but awake, arise, and search for *amṛtam*, that nectar; that satisfaction. *Oṁ*, a big yes. Yes, what you are searching, that is! Don't be disappointed. Don't be disappointed. What, the inner search in you all, that exists, the *Vedas* say, the revealed scriptures they say, they assert, declare, announce, that is existing. What is the common search of all your hearts, that is existent, surely that is existing, and your thirst will be quenched, *śṛṇvantu viśve amṛtasya putrāḥ*. You are really meant by construction, you deserve. So don't be afraid, don't be cowed down, *amṛtasya putrāḥ*. In your being that thing is given, already it is there. You can never be satisfied anywhere else but with this thing. So prepare yourself to take your, to receive your long search, long missing *amṛtam*. In the full form, full quality. No other business, no other engagement should we have but *kṛṣṇānusandhāna. Kṛṣṇānusandhāna*.

Our Guru Mahārāja declared total war against this *māyā*. He used to say one thing.

"The *māyic* reason, what strength is there?" He used that *murgi tang* [?]

The leg of a cock, apparently seems very strong, the leg of a cock, but how much strength may be there? Only the cock moves in such a gesture, posture, that his leg is very strong. So the *māyā* is also moving with that sort of vanity. "I have got much power." But in comparison with Kṛṣṇa consciousness what power she may possess? So don't be afraid of *māyā*.

Śṛṇvantu viśve amṛtasya putrāḥ. With that grand tone, divine tone, the call comes from that quarter, from the divine quarter. "Awake, arise. Search for your fortune, and you cannot but have that. It is your birthright." *Svarupa gata sampat.* It is the wealth of your own soul. So it is there, the relativity of the highest divinity, it cannot but be within you. You are His creature. You exist in His connection and relativity. So you must have some connection or other within you. So don't be afraid of your present position. Don't be disappointed! In this way you are to preach to the world at large. All come, you all want *rasam*, *ānandam*, *ānandaṁ brahmaṇo vidvān*. All the *ānandaṁ* differentiated, personified in Kṛṣṇa in Vṛndāvana, and that is very magnanimously

being distributed in Navadwīpa. So come, it will be better to come and flock together in Navadwīpa. And we get the ticket, then we may go to Vṛndāvana, and in Navadwīpa also we'll find that there is the Vṛndāvana *rasa*. The diet with some medicine applied, it is given here, easily digested.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Dayal.
Gaurasundar. Gaurasundar. Nitāi. Nitāi. Gurudeva. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa.

...

_____ [?]

Bhāratī Mahārāja: Mahārāja, you were talking about *sajātīya* and *vijātīya*.

Śrīla Śrīdhara Mahārāja: *Sajātīya*, *sagata* and *vijātīya*, three sorts of distinction. *Sagata* means Kṛṣṇa, Balarama, then Nārāyaṇa, the Avatāra of *sagata. Sajātīya*, the *svarūpa-śakti jīva*, and *vijātīya* is *jīva, vijātīya māyā*. Just as tree *sagata*, the branch, the trunk, the leaves, the different *sagata. Sajātīya*, difference from any other trees, and *vijātīya*, the stone, earth, distinction from that of a tree: in this way *sagata*, *sajātīya* and *vijātīya*. These three class of difference we are living in the midst of.

Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar.
Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[Bengali (?) conversations for about 1:15 minutes]

...

Bhāratī Mahārāja: Mahārāja, maybe you could elaborate on how it's necessary to get the mercy of Navadwīpa *Dhāma* before Vṛndāvana *Dhāma*.

Śrīla Śrīdhara Mahārāja: First we must try to approach Nityānanda Prabhu. He's the Lord of Navadwīpa *Dhāma*. To secure any ticket, His permission is first necessary. And there are others also. Advaita Prabhu, Śrīvāsa Paṇḍita, so many others. There is another group who comes from Narahari Sarakara Ṭhākura, but mainly Nityānanda Prabhu.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, [*dharo nitāi-caraṇa du 'khāni*]

["It is by Lord Nityānanda Prabhu's grace that we may be allowed to worship Rādhā and Kṛṣṇa in Vṛndāvana."] [From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, from *Prārthanā*]

Who is the real conception of Mahāprabhu here. Rādhā-Kṛṣṇa combined in Navadwīpa, Śrī Gaurāṅga. Only Rādhā-Govinda combined, distributing Themselves, engaged in distributing Themselves, that is Gaurāṅga. The innermost existence of Gaurāṅga is that. And the outer and partial representation of Him, that gives Hari *Nāma*, Kṛṣṇa *Nāma*, Yuga Avatāra and this is Avatārī. Avatārī Gaurāṅga and Avatāra Gaurāṅga. Avatāra Gaurāṅga who distributes Kṛṣṇa *Nāma*, the Name to the world, and every Kali-yuga He comes once. And Avatārī Gaurāṅga combined,

Rādhārāṇī, only once in the whole day of a Brahmā, not every Kali-yuga of the *jīva* section; that Svayaṁ Bhagavān. Kṛṣṇa also comes once in one day of Brahmā, Hare Kṛṣṇa, which is known as *kalpa*. *Yuge yuge kalpe kalpe*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, that's the same personality, Avatāra and Avatārī?

Śrīla Śrīdhara Mahārāja: Partial representation, limited function; there cannot be any cut-up, separate connection, separate existence, functional limitation.

Bhāratī Mahārāja: Mahārāja, there was one statement in *Gauḍīya-patrikā*, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, he had mentioned that one has to go through the medium of Tulasī Devī to enter into Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Bhakti Devī.

Bhāratī Mahārāja: Tulasī Devī.

Śrīla Śrīdhara Mahārāja: Tulasī Devī. That's general. In the *mādhurya-rasa*, in all *rasa* also, the relation will be that of respect, reverence, but in *mādhurya-rasa* that will be very intimate in another way. Tulasī Devī, her general help, that is most expansive, expanding. Nārāyaṇa, Gaura, Kṛṣṇa, all, Nṛsiṅgha. The general help we can have from Tulasī Devī, and particular in Vṛndāvana, *mādhurya-rasa*. She is naturally connected with Nārāyaṇa. And the relation with her was established in the nature of Kṛṣṇa. The Kṛṣṇa within Nārāyaṇa accepted her. Because she had her husband but she was accepted by Nārāyaṇa, in her intimate service, and that is possible only in Kṛṣṇa, *parakīya*. So that sort of connection within, and external acceptance of Nārāyaṇa and His boon towards her, that, "Your grace will spread My devotion to anywhere, everywhere. Who will have respect for you, he must get passport in My domain." Hare Kṛṣṇa.

Bhāratī Mahārāja: Tulasī is like *aṅgas prakāśa* of Lakṣmī Devī, plenary portion of Lakṣmī Devī?

Śrīla Śrīdhara Mahārāja: It may be. Lakṣmī Devī, and more than that is some respect. Lakṣmī Devī could not enter in Braja *līlā* proper. But Tulasī Devī could do so. And it is mentioned in some *Purāṇa*, Rādhārāṇī Herself says, when She's questioned by someone, "How have You got so much attraction for Kṛṣṇa?"

Rādhārāṇī told, "For a long time I served Tulasī Devī, for a long period of My life, even in different lives. So by her grace I have come in connection with Kṛṣṇa."

That is spoken by Rādhārāṇī Herself. You will find in *Garga Saṁhitā* or somewhere else. So Tulasī is given that respect also by Rādhārāṇī. Hare Kṛṣṇa. Her fortune that circumstance forced Kṛṣṇa to enjoy her, demand her inner service.

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

Bhāratī Mahārāja: Mahārāja, there seems to be a contradiction in *Prapanna-jīvanāmṛtam* that in one sense it says that one does not have to be perfect in the different *aṅgas* of *bhakti*, but if he surrenders those different *aṅgas* will automatically be attained.

Śrīla Śrīdhara Mahārāja: What is it in Sanskrit?

Devotees: *Śravaṇa-kīrttanādīnāṁ* [*Prapanna-jīvanāmṛtam*, 1.40]

Śrīla Śrīdhara Mahārāja: *Śaraṇāgati*. No other process of service can be perfect. Without *śaraṇāgati*, there cannot be real entrance into the domain. So it will be all more or less show. *Śaraṇāgati* is the very life, very essence of devotion, so that must be present in every form of services. Without *śaraṇāgati* that would be mere imitation of service and not devotion proper, it will be a lifeless activity. *Śaraṇāgati* is the first condition.

Bhāratī Mahārāja: So the Sanskrit says:

śravaṇa-kīrttanādīnāṁ, bhakty-aṅgānāṁ hi yājane
akṣamasyāpi sarvvāptiḥ, prapattyaiva harāv iti

["Everything is accomplished by surrendering unto the lotus feet of Śrī Hari, even for one who is unable to execute the integral practices of devotional service based on hearing and chanting."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 1.40]

Śrīla Śrīdhara Mahārāja: What is the Bengali?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If one is not able or has not the opportunity of doing other services, different forms of service to Kṛṣṇa, but only you have got *śaraṇāgati*, you will get everything in the future, *śaraṇāgati* will give everything. *Śaraṇāgati* is the basic thing, substance in devotional world, the most fundamental. The whole structure of devotional school is on *śaraṇāgati. Śaraṇāgati* may produce them, but without *śaraṇāgati* they may not stand, *ātma-nivedanam*. Without *ātma-nivedanam*, Prahlāda Mahārāja: *svātmārpaṇaṁ nigamasya satyaṁ.*

[*dharmārtha-kāma iti yo 'bhihitas tri-varga*, *īkṣā trayī naya-damau vividhā ca vārtā*]
manye tad etad akhilaṁ nigamasya satyaṁ, *svātmārpaṇaṁ sva-suhṛdaḥ paramasya puṁsaḥ*

["Religion, economic development and sense gratification — these are described in the *Vedas* as *tri-varga*, or three ways to salvation. Within these three categories are education and self-realisation; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the *Vedas*, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Viṣṇu to be transcendental."] [*Śrīmad- Bhāgavatam*, 7.6.26]

The whole gist of the Vedic advice is *svātmārpaṇaṁ*, you give yourself wholly, dedicate yourself to the Lord. And that is the substance of all the devotional activity, give yourself, *ādau arpyeta paścād kriyeta*.

[*sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta*]

Śrīdhara Swāmī also in his commentary about:

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

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

If it is already dedicated to Him then this *śravaṇaṁ kīrtanaṁ* they will get recognition as *bhakti*, otherwise everything is bogus. The *śravaṇa kīrtana*, if I hear to fulfil my own mundane purpose then it is no longer *bhakti*. If I make *kīrtana*, chant, preach, tell Hari *kathā* to make some money, then it will not be *bhakti*; Whatever I shall do it is for Him. That sort of bond forced aside will be accepted then whatever will be on that basis, that will be recognised as *bhakti*. It is the foundation where *bhakti* stands. Without *śaraṇāgati* all *karma*, all *jñāna*, all *yoga*, anything else, not *bhakti. Bhakti* means the result will go to the Lord, to my Lord. I am His slave, *nitya-dāsa*. I am His slave. I have got no independent personality, to keep any independent property. I am wholly His servant. Whatever I shall acquire, everything, the owner is He.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108] *Nitya dāsa* means eternal servant; that is slave. He can, He has got the right to make or mar, to do anything with me as He likes, according to His sweet will. So with this feeling, whenever we shall make a *kīrtana* or *śravaṇa*, or *smaraṇaṁ, pāda-sevanam*, that will be devotional activity. But if that is withdrawn everything gone to the hell. The plank of the stage where the dancing stage, if that is taken off, the whole thing gone. So *ādau arpyeta*. *Śaraṇāgati* means self-dedication. And then the activity of the man of dedicated self will become *bhakti*, will be reckoned as *bhakti*. Whatever he'll do, he does on behalf of Kṛṣṇa. He must cite Kṛṣṇa, not separate interest.

bhayaṁ dvitīyābhiniveśataḥ syād, [*īśād apetasya viparyyayo 'smṛtiḥ*
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord.

This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

Conscious of separate interest has made us different from Kṛṣṇa. And the common interest that He has all interest with Him then only it will be *bhakti*. And if that is gone, everything is gone. *Śravaṇa, kīrtana*, they are only mere forms, not life. But in order to have a living devotion, *śaraṇāgati* must be there. *Śaraṇāgati* means exclusive connection with Kṛṣṇa, exclusive identification with the interest of Kṛṣṇa. And if Kṛṣṇa is not seen, so Guru, Vaiṣṇava, in this way, self abnegation to the extreme and then self surrendering according to the degree, one will be benefited. Gaura Hari. And that will have peculiar different characteristic also. *Śanta rasa, dāsya, sākhya*, and in different *rasas* also subdivision, in this way they will be located there. So it is mentioned that without *śaraṇāgati*, all the formal activities, they will lose the very life of therein and it will be something else than *bhakti*. Self-dedication, the land, plane of dedication that is that. Plane of exploitation, plane of renunciation and plane of dedication. The land of devotion. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, we feel that if we surrender unto you, if we can please you in some way; that our spiritual master will also be pleased.

Śrīla Śrīdhara Mahārāja: Yes. *Yasya prasādād*. Not only in my case; it is written in *śāstra*.

yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 8]

It is found in *śāstra*. The criterion is there, here in this world the criterion will be there. By satisfying our Gurudeva we will satisfy Him. And if Gurudeva is dissatisfied with me, then He is surely dissatisfied. Hare Kṛṣṇa.

In the *Purāṇa*, there is; I don't remember where it is mentioned; a good example has been given. The Lord is the sun, Kṛṣṇa is the sun. And the Guru is the water around and the *śiṣya* is the lotus. If Guru withdraws, then the very sun will dry, will burn the lotus. And the lotus will be cheered as long as the water is supporting and circumambulating the lotus. The sun's rays will cheer the lotus, will help, will grow, will give vitality to the lotus, but as long as the lotus surrounded and posted in water. But water withdrawn then the very sun ray will burn it; on the land. That is the position of Gurudeva. It has been depicted nicely.

yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi

dhyāyan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam

But Guru may be seen in different *rasa* of different types. So no, not much differentiation should be made. According to the awakening of my heart he is infinite potency, he is changing his mood, figure, etc. The Guru is there, my guide to the Absolute, who is my guide to the Absolute, to Kṛṣṇa, Guru is there.

Isvara tattva bheda na haya aparadha [?] Within Nārāyaṇa there is Kṛṣṇa, we may think, but difference in function. Nārāyaṇa, Lakṣmī, *gopī*, distinction and non-distinction *bhedābheda, acintya* is there. *Isvara tattva bheda na haya aparadha* [?]

Lakṣmī, the *gopī*, when they are in the form of Lakṣmī serving Nārāyaṇa, and the Lakṣmī in her inner heart when they have got the position of the *gopīs*, they are serving Kṛṣṇa in a particular way. So there is a continued connection between them, a different distinction and non-distinction. Both should be maintained, simultaneously. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But to the formal we should have our respect, but not that we should ignore the inner substance. Relative and the absolute, going all together: consideration. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Sva dharme nidhanaṁ śreyaḥ,* and *sarva-dharmān parityajya.*

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt*
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

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

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

We have to harmonise both of these great teachings.

Bhāratī Mahārāja: Mahārāja, we are feeling that by rendering some service to you, that that inspiration will increase.

Śrīla Śrīdhara Mahārāja: If you feel it sincerely within your heart, automatically it will be done. None can resist. If the feeling is real none can resist. Internally it will function, always not to show externally. Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa.

End of 81.08.31.B

Start of 81.08.31.C

Śrīla Śrīdhara Mahārāja: You feel it within you; your sincere heart will be the guarantee there. Hare Kṛṣṇa. So now, today, we stop. Again we hope we shall meet again.

Devotee: We'll be meeting every day Mahārāja, and every night, I'll be watching this.

Śrīla Śrīdhara Mahārāja: Internally you may do. Hare Kṛṣṇa. Gaura Hari.

Devotee: Yes. Physically I have to go.

Śrīla Śrīdhara Mahārāja: *Anuraga annamaya ca* [?] Hare Kṛṣṇa. Only to return again.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: "Your grandfather is there. Though I breathe my last here, don't be discouraged. Your grandfather is there to back you." That was the assurance of Swāmī Mahārāja to his disciples at the time when he thought that he was going away from the world. So much seriously his assurance was like that.

Bhāratī Mahārāja: Grandfather is always much more merciful.

Śrīla Śrīdhara Mahārāja: Sometimes more merciful. Raghunātha [dāsa] Goswāmī found Mahāprabhu again in Rūpa, Sanātana. Mahāprabhu departed and highly disappointed he left Jagannātha Purī and went to Vṛndāvana. "After having a *darśana* of Vṛndāvana I shall finish my life." So much so he was in severe pain by the departure of Mahāprabhu. But he could not do so, but more energy he found in himself to live and to work. He found Mahāprabhu is there in Rūpa, Sanātana, in His advice, in His command. Mahāprabhu is there, he found. He could not die. But not only lived, but lived and produced so many things for us, as he has been selected to be the *prayojana* Ācārya. The goal, he has expressed, given us the highest destination. The summum bonum of our life has come from him, *Rādhā-kiṅkarā*.

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.
Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Gadādhara.

...

Śrīla Govinda Mahārāja: They will try to come in Guru *pūjā*.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. Nitāi Caitanya. Dayal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...connection with Mahāprabhu. Śacī Mātā.

[*jagannātha-mīsra-ghare bhiksa ye karila,*] *apūva mocāra ghaṇṭa tahan ye khaila*

["As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Mīsra, where he took lunch. He even remembered the taste of an unprecedented curry made of banana flowers."] [*Caitanya-caritāmṛta, Madhya-līlā*, 9.296]

One *sannyāsī* of up country he was guest in the house of Śacī Devī and he tasted that *mocāra ghaṇṭa*, the preparation of the plantain flower curry. And he got such extraordinary taste there. Then when he was in Pāṇḍarpura in Mahārāṣṭra and he met Mahāprabhu. Mahāprabhu went wandering through the southern countries and went to Pāṇḍarpura and there met with that Raṅga Purī who told that, "Your elder brother Śaṅkarāranya, he breathed his last here in this place." Mahāprabhu got the information there, Śrī Raṅga Purī. And he told, "Once with our Gurudeva Mādhavendra Purī, we were guest in the house of that Jagannātha Mīsra. And Śacī Devī, Your mother, she prepared, cooked that curry of that plantain flower so nicely that we can't forget that taste." *Apūva mocā-ghaṇṭa tahan ye khaila. Śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan*, Bhaktivinoda Ṭhākura writes in his divine fashion: [In *The Songs of Bhaktivinoda Ṭhākura, Gītāvalī*, p 76]

śacīr aṅgane kabhu, mādhavendra-purī prabhu, prasādānna korena bhojan
khāite khāite tā'ra, āilo prema sudurbār, bale, śuno sannyāsīra gan

(1) ["O brothers! Whenever Mādhavendra Purī took *praśada* in the courtyard of Mother Śacī, he became overwhelmed by uncontrollable symptoms of ecstatic love of God. O assembled *sannyāsīs*, just listen to this."]

"Sometime Mādhavendra Purī with his disciples was guest in the house of Jagannātha Mīsra and they were taking *prasādam* in the compound. And when taking that *prasādam* some wonderful flow of divine love awakened in his heart. *Khāite khāite tā'ra, āilo prema sudurbār*. He could not check so the divine *prema* rushed in his heart. *Sudurbār, bale, śuno sannyāsīra gan*. Then they began to address the *sannyāsī* disciples there."

mocā-ghaṇṭa phula-bari, dāli-dālnā-caccari, śacī-mātā korilo randhan
[*tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan*]

(2) ["Mother Śacī prepared and cooked varieties of *prasāda*: semi-solid delicacies made with banana flower, a special *dhal* preparation, baskets of fruits, small square cakes made of lentils and cooked down milk, among others. Seeing her pure devotion, Lord Kṛṣṇa Personally ate all the different vegetable preparations which were just like nectar."]

"What are you taking here, that has been prepared by our Mother Śacī Devī. *Tā'ra śuddhā bhakti heri', bhojana korila hari, sudhā-sama e anna-byañjan.* And because it has been cooked

by her, and showing her heart, the heart of the cooker: Hari is attracted. And He has taken the first taste of all these things. So I feel that it is more than nectar. So sweet I have never experienced in my life; *sudhā-sama e anna-byañjan*."

yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
[*kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'*]

(3) ["O brothers! Everyone come and eat the *prasāda* of Lord Hari and chant His Holy Name! All the results that the mystics obtain by executing *yoga* will be obtained today by taking the Lord's *prasāda*. The entire universe glorifies the *prasāda* of Lord Kṛṣṇa. Lord Śiva dances in great joy on obtaining that *prasāda*."]

"What the great *yogīs*, what is their attainment, *yoge yogī pāy jāhā*, by only enjoying such things by our physical senses we can attain that thing. By great austerity and self control and directing him, pushing his mind towards the higher substance, higher inquiry, the attainment of the *yogī*, that can be easily had, got by us, only if we can enjoy the taste of this transcendental *prasādam*, substance here. And *yoge yogī pāy jāhā*, what they do not get with so much austerity you will get by enjoyment. It is such. *Āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi*. So go on chanting the name of Hari and take *prasādam*."

Nachi agai akaila suna [?] There is another, Vasudeva Gosh, he said that, "What should we speak about the greatness of Mahāprabhu, Śrī Caitanya Deva? He simply asks us to sing and dance, with all our heart and we will be turned into gold from iron. What a new method and wonderful method He has introduced here that only by rejoicing we shall reach the goal and no penance, nothing of the austerity and all these things we are to undergo for our great goal. Only by singing and chanting and this praying and dancing we shall go, we shall walk to the Goloka. What a new form and sweet form of *sādhana* the great Gaurāṅga has introduced in this world." *Nachi agai akaila suna* [?] "Everything, all the iron will be converted into gold."

yoge yogī pāy jāhā, bhoge āj ha'be tāhā, 'hari' boli 'khāo sabe bhāi
kṛṣṇera prasād-anna, tri-jagat kore dhanya, tripurāri nāce jāhā pāi'

"Be fully conscious to this fact. That Kṛṣṇa *prasādam* we very rarely find the mention of the greatness of the *prasādam* of Kṛṣṇa. *Tri-jagat kore dhanya*. It is not only my version, but it is broadly accepted. Only I am drawing your attention to that. And *tripurāri nāce jāhā pāi'*. And Mahādeva himself, Śiva himself, he once danced getting the taste of this *prasādam* once in Kailaśa he used to dance. Such a fortunate thing we have come across here. If we can only be awake to the fact. Śrī Raṅga Purī told it to Mahāprabhu. "That *mocā-ghaṇṭa* we tasted there, we can't forget that taste."

Gaura Haribol. So Navadwīpa has got its special charm that He can dance you and through merrymaking it can help you to reach the highest goal of your life, from the most ordinary plane. Gaura Haribol. Gaura Haribol. Gaura Haribol. And I have selected especially the *aparādha-*

bhañjan-pāṭ where Mahāprabhu has been most magnanimous, magnanimous to the extreme for the fallen, and absolved them from all sorts of offences. This is *the* place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Here I stop today.

[*Pranams*]

...

Śrīla Śrīdhara Mahārāja: ... to attend it.

Devotee: In London.

Śrīla Śrīdhara Mahārāja: In London _____forty five minutes, at most one hour, they can't tolerate the theological lecture and thought, etc., in London. The first information came from there to here, to Prabhupāda.

Devotee: _____ [?]

Bhāratī Mahārāja: We can sit here for hours. We are thinking all day, when will we be able to sit the next time?

Śrīla Śrīdhara Mahārāja: The whole time, your thirst is not being quenched at all. But it is increasing, progressing. _____ [?]

No theology and no conception for any religion has given out, that twenty-four hours engagement with God. It is never to be found anywhere, but in Gauḍīya Vaiṣṇava, *aṣṭa-kālīya-sevā*. The *aṣṭa-kālīya-sevā* that has been designed, or that has been rather brought to light, that twenty-four-hours engagement in service of the Lord is possible for the *jīva*. It is never to be found anywhere in any theological conception of the world. That was told by Herr Schulze. [aka Sadānanda Dāsa, a German disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura] Perhaps he's no more. His father was a monarchist, he told. Hare Kṛṣṇa. He was master of eight languages, he told. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Bhāratī Mahārāja: There's one *śloka* you mentioned yesterday, that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura had mentioned explaining *satyam, satasya jonim* [?]

Śrīla Śrīdhara Mahārāja: When Brahmā is chanting praise of Kṛṣṇa just before His birth there perhaps this *śloka* occurs. *Dasamas kandha bhagavat* [?] Just before the appearance of Kṛṣṇa, Brahmā with other gods had come and going on with the hymns in praise of the Lord. There the first *śloka*, that is this *śloka*. _____ [?]
What do you ask about this?

Bhāratī Mahārāja: What was the – yesterday when you were explaining that there are some persons who are worshippers of *satya*, are they impersonalists?

Śrīla Śrīdhara Mahārāja: That particular section, there are, and found in Gaya. They are not very particular about their creed. So he invited Guru Mahārāja to his house. And there, what is the true conception of *satyam, satasya satyam. Satya* is the basis, so we have to know much more about the proper conception of *satyam*, truth, what is truth. *Vedyaṁ vāstavam atra vastu śivadaṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] *Vāstava-vastu*, reality, truth; the truth is personal. Truth is autocrat. Truth is absolute good. These things to be added to understand the real nature of truth, *vedyaṁ vāstavam atra vastu śivadaṁ tāpa-traya, vāstava-vastu: satyam* means *vāstava-vastu*. Reality, *vāstava-vastu*, two kinds: the substance of two kinds, the existence of two kinds. *Vāstava*, real and unreal, that is *māyic*, misconception, finite aspect of the truth. That is also truth. *Māyā* is also *nitya*. The *vāstava-vastu*, there conditioned and unconditioned, means absolute. Absolute according to Hegel, Absolute conditioned and unconditioned, finite, infinite combined, Absolute. Not infinite in itself is sufficient. There should be finite also in relativity.

Bhāratī Mahārāja: *Rta satyam*.

Śrīla Śrīdhara Mahārāja: *Rta satyam*, two kinds of truth. One truth, *rta*, according to me, which can be deduced from the truth. _____ [?] The data is there, and in geometry the theorem is there and there may be deduction. The truth, different conception of truth: that can be deduced from the data of the basic truth. That is also *satya*. Which can be deduced from the basic truth: that is also true. *Rta satya, rta* is also *satya* but a particular kind of *satya*. *Rta* means *gata* [?] which we can go, we can reach, which can be gone. Or in other words which can be produced from basic truth, which can be deduced from the basic truth; that is also true. *rtam satyam param brahma purusam krsna pungalam* [?]
_____*visvarupa*_____ *rta satya netram* [?]

Two eyes of the Lord, *rta satya netram* [?] He sees through, that is, He comes to our contact with these two processes, and the consideration of finite and infinite. Through these two aspects we come into His connection; not only through finite, finite and infinite both, the deduced truth and the fundamental truth. Because the fundamental truth is there, and also what He creates, the variety, that which is created by Him: that is also truth. The truth created, anything created by truth, anything constructed in truth, the *vilāsa*; that is also truth. And different differentiative characteristic over the fundamental base, that is also true.

Bhāratī Mahārāja: *Netram* here is meaning observing?

Śrīla Śrīdhara Mahārāja: *Netram*, yes, *netram* means observing. The instrument process by which we observe, we come to have a conception of a thing, understanding of a thing. A particular instrument through which we can come in contact with the outside world: *netra*.

Bhāratī Mahārāja: That was also in Viśvanātha Cakravartī Ṭhākura's commentary. He was giving that *rta satyam* as being *priya vani*. [?] *priya vakyam* [?]

Śrīla Śrīdhara Mahārāja: *Priya vakyam* ? *rta satya* ?
_____ [?] *Rta* means *priya*, he says?

Bhāratī Mahārāja: That synonym was given.

Śrīla Śrīdhara Mahārāja: What is there?

Bhāratī Mahārāja: I don't have the book; it's downstairs.

Śrīla Śrīdhara Mahārāja: *Rtyam satyam param brahma purusam krsna pungalam* ____ [?]
I understand that the meaning of *rta* is also *satya. Rta* means *satya, satya rta*. But when the two simultaneously produced, then two different kinds of *satya*, truth, two kinds of truth, one *satya* and another *rta*. That Cakravartī Ṭhākura says what is *prīya*, what is sweet, truth as well as sweet, is *ānandam. Satyam ānandam, rasam, satyam ānandam*. And *cit, rta satya netram, netra mano buti cit* [?] *Satya, netra, netra* means conception by which we conceive, and *rtam ānandam*. Also what I like to say, *rta*, what is deduced in *satya*. The structure which we find on the foundation of truth, that is *sat-cit-ānandam*, that may go, *vilāsa*.

Bhāratī Mahārāja: Foundation.

Śrīla Śrīdhara Mahārāja: The structure which is standing on the foundation. Substance, then knowledge, and then *ānanda*; it may come to similar conception.

Bhāratī Mahārāja: As a background.

Śrīla Śrīdhara Mahārāja: Mere impersonal, not its impersonal foundation. *Rta satya netram* _____ [?]
In other words it may be *rta satya netram, Ṛg Veda*, sound. *Vede pasyanti panditah*. So, our vision and destination will be through *Veda*, revealed truth, *rta satya netram. Satya netram* and *rta netram* can be seen by one who sees, has got two eyes. *Rta satya netram,* two eyes, one through *Veda, śāstra*, and one direct perception, a *sādhu. Sādhu, śāstra*, who can be approached, who can be seen by two eyes, or who has got these two eyes: he sees by these two ways or instruments. *Vede pasyanti panditah, rta satya netram. Satya netram* and *rta netram. Satya, sat, sādhu*, we can see Him through *sādhu*. And we can see *rta* as if it is *śāstra, Veda*. Both *sādhu* and scripture, these are the two ways by which He can be seen. *Rta satya netram*. We can approach Him through scripture as well as through *sādhu* direct, *sādhu śāstra, rta satya netram*. That may be another interpretation.

And Cakravartī Ṭhākura says *rta satya netram*. He has got two eyes, one really the justice, another mercy. Both justice, He sees us not only with the conception of justice, with the attitude of justice, but also He has got another eye, that of mercy. That also may be a good interpretation. *Rta satya netram*, which can attract mercy, deduced from the fundamental truth: which can attract mercy by deduction, which can produce mercy in Him. So, not with the eye of affection, but the eye of justice, according to the circumstance He's to distribute justice. That is not with vindictiveness but with mercy. And *rta, mahā-jano yena gataḥ sa panthāḥ*.

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

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

The real conception of the heart of the *sādhu* that is the fundamental conception of truth, and what has been produced by it as *śāstra*. That is also, through that also we can see Him. Through the practices of *sādhu, sādhu-ācaraṇa*, and *śāstra-upadeśa*, who can be seen by these two, *rta satya netram*. Hare Kṛṣṇa. Hare Kṛṣṇa. And also justice and mercy, He sees everything with justice and affection. That is mercy. Nitāi Caitanya Dayal. Gaura Haribol.

Bhāratī Mahārāja: *Nihitam ca satyam*.

Śrīla Śrīdhara Mahārāja: *Nihitam ca satye*. Who is accommodated in *satya. Sat-tasya-satya*, Who is the foundation of reality and who also has got his basis, has accepted *satya* as his basis. *Nihitam ca satye*. Standing on truth, the support of the truth in one side: at the same time he's standing playing on truth, *nihitam ca satye. Sat-tasya-satyam*. _____ [?]
That is taking a stand, placed on *satya*. He has accepted *satya* as his *āsanas*, as the plane where he is standing, or playing, support: in this way. *Satya* cannot stand without him and he has also taken stand on *satya*, on truth. That is the cause and effect of the truth, he's cause of the truth as well as he's the effect of the truth: both sides. *Nihitam ca satye*_____ [?]
means the pot: *satya* is the pot, and the substance within the pot is he: in this way. *Nihitam ca satya*, placed on truth. He's placed on truth. He has got; He has taken His seat on truth. *Nihitam ca satya*.

Bhāratī Mahārāja: Śrīla Viśvanātha Cakravartī Ṭhākura gives a synonym as being *antaryāmī*, because *nihitam* is meaning hidden, *gupta*, as Paramātmā.

Śrīla Śrīdhara Mahārāja: Paramātmā *rupena*, anyhow, *nihitam ca satye*. Then *satya*, what is *satya* here? Paramātmā has been placed where?

Bhāratī Mahārāja: As *nihitam, nihita*.

Śrīla Śrīdhara Mahārāja: *Nihita* means placed, has taken position on. Where? *Satye*, what is the conception of the truth there? He's not in this body.

Bhāratī Mahārāja: Hidden.

Śrīla Śrīdhara Mahārāja: Hidden in *satya*, He's hidden in truth. What has Jīva Goswāmī said there?

Bhāratī Mahārāja: I'll have to bring the literature, the book, from downstairs.

Śrīla Śrīdhara Mahārāja: And Śrīdhara Swāmī?

Bhāratī Mahārāja: There's only the Viśvanātha Cakravartī edition I have, here.

Śrīla Śrīdhara Mahārāja: He of course consulted both Śrīdhara Swāmī and Jīva Goswāmī. *Nihitam ca, nihitaṁ guhāyāṁ*: _____ [?]

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

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

It is placed, it is reserved in the cave of mountain. So Cakravartī Ṭhākura said that it is in the cave of the heart of the *jīva*. Who is *nimita*, who is placed there as Paramātmā. All right. He's there, but he says, "In the shape of Paramātmā, in the *guha, rdaya guha*. The cave of the heart as Paramātmā He's there, *nihitaṁ guhāyāṁ. Dharmasya tattvaṁ nihitaṁ guhāyāṁ*, so, *mahā-jano yena gataḥ sa panthāḥ. Nihitaṁ guhāyāṁ*, placed, *guhāyāṁ, nihitaṁ guhāyāṁ*. And here, *nihitam ca satye*, secretly placed in truth. What will be the explanation? *Nihitam ca satye*, means He's placed over truth, *satye*, truth. *Satya-vratam*, what He says He keeps it, *satya-vratam*, He keeps His vow of truth. *Satya-param*, He's above truth, *satya-param. Tri-satyam*, He's truth in _____ [?] three ages. He's true for all ages, the past, present, and future, *tri-satyam*. Or in three *guṇas, satya, rajas, tamas*; everywhere He's truth, *tri-satyam, tri-loka. Tri-loka*, that is this mundane world, and the spiritual world, and the *taṭasthā-loka*, everywhere is true, *tri-satyam. Deśa, kāla, pātra*, *kāla-vibhāva, deśa-vibhāva, pātra-vibhāva: pātra* and *pārṣada, nitya-pārṣada*, and *nitya-baddha* and *mumukṣu*. Everywhere is available and true for all, *tri-satyam. Tasya-param, satya-param, tri-satyam*. Then?

Bhāratī Mahārāja: *Satasya-yonim*.

Śrīla Śrīdhara Mahārāja: *Satasya-yonim*, He's said to be even the cause of *satya. Satya* is springing up from Him, *satasya-yonim. Nihitam ca satye*, again He's deposited with truth, He's moving the truth as the ground of His play, *nihitam ca satye*. And *satyasya-satyam*, again, *satyasya-satyam* is the very gist of truth, the very life of truth, *satyasya-satyam, saresa-saram*, truth of the truth, the very essence, the very gist about truth, *satyasya-satyam*. And *rta satya nitram*, then two kinds of eyes He has got: ordinary meaning, *rta* and *satya*, these two are His eyes, *rta* and *satya*. One I think one of justice and another of mercy, that may be *rta* and *satya*, as impartial estimation, and another, the possible, equity and [bosence ?] Justice and equity and [bosence?], practical, impartial and practical, theoretical and practical; two kinds of, in two ways He sees things...

End of 81.08.31.C

Start of 81.09.01.B

Śrīla Śrīdhara Mahārāja: Ke? Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, we see that when we read, that Navadwīpa Dhāma is a more merciful aspect than Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So, in the case of Jagannātha Purī, how is that adjusted?

Śrīla Śrīdhara Mahārāja: Jagannātha Purī that is compared with Dvārakā and Kurukṣetra. Mahāprabhu in Navadwīpa is more magnanimous.

Akṣayānanda Mahārāja: Yesterday you told that story how that man had a previous *saṁskāra*, bad *saṁskāra*.

Śrīla Śrīdhara Mahārāja: *Baddha*, yes.

Akṣayānanda Mahārāja: That he was thinking to enjoy with Durgā. He was trying to enjoy Mother Durgā, that man, that story you told.

Śrīla Śrīdhara Mahārāja: O yes, that Brahmānanda Bhāratī. Māyāvādī sort of that type, Sanātana Gosvāmī has written that when one has just attained his freedom from the clutches of *māyā*, then Durgā Devī in a very beautiful form comes and prays to him.

"Why are you going away? You stay here. I shall try to serve you, to satisfy you." So that sweet charm is the last snare of *māyā*, and when one can cross that then he can enter, eligible to enter Vaikuṇṭha. The last trap of *māyā*; the *māyā* personified in a beautiful figure offers her service, charming service of exploitation, of enjoying mood. "Why do you go? I'm ready to supply all what is necessary for your enjoyment. Why do you enter into the land of service?"

The last, the last bullet: sweet bullet.

Akṣayānanda Mahārāja: Our *saṁskāra* is also very bad, our *saṁskāra*. Jagāi Mādhāi. So we could come here we are very fortunate.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes. And I selected anyhow this position. The most extended form of mercy was shown here in Kuliya Prakash in this Govardhana area. I anyhow with this consciousness I took my position here to come within the greatest circumference of His magnanimity. May be included where it is most extended.

Devotee: Magnanimity?

Śrīla Śrīdhara Mahārāja: *Aranyata*, *audārata*, *dayā*, *mahā-vadanyāya*, Mahāprabhu.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Where can we refer to that about Sanātana Goswāmī, mentioning about Durgā Devī coming?

Śrīla Śrīdhara Mahārāja: *Bṛhat-Bhāgavatāmṛta*.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So Mahārāja, there's various types of Gurus, formally; *Nāma*, *dīkṣā*, *sannyāsa*, maybe *śikṣā* Guru, so many different types. So how is respect adjusted to these different personalities?

Śrīla Śrīdhara Mahārāja: Yes. That is both formal, that is relative, another absolute, that is material; that is independent. We cannot but according to the capital we get we should be indebted according to the quality and quantity of what knowledge of devotion we shall get. We cannot but go on in that way with that calculation of our gain. The degree, the quality, the quantity of our acquisition of our gain, love, we cannot but be forced to give our recognition, our thankfulness, our gratitude, our whole heart. We cannot be insincere. Whenever we'll get, I must,

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

It is His will. According to the gradation of dispensation, and according to the gradation of my higher light and acceptance and practice, that will come, informally. Formal structure also we may give formally, and the informal recognition will be there, that is the absolute consideration, cannot but be. Especially in the *parakīya* Goloka, the formal respect to the ordinary married husband. And the whole heart that is a show: the whole heart drawn towards Kṛṣṇa cent-per-cent. But still some shackle. That is another thing. That is a special (leansed?) in *sādhana* also.

What our previous *saṁskāra*, previous tendency in the mind; that may be considered with the married husband. They have got some demand on us. The soul is there and his mental impulse is there, on the whole, and the mental impulse that is forcing the soul to abide by his direction. Then the whole mental impulse maybe considered as husband, the external demand. But soul is free. His transaction with the Supersoul, Kṛṣṇa, Paramātmā, Kṛṣṇa, there is freedom. But the *saṁskāra*, the tendency acquired by the previous lives they won't allow the soul to go away.

"First clear the debt to this nature as a whole and then you'll go out. You're within debt. You have enjoyed so many things from this plane and you are going out, deserting us. We have many things to realise from you as you had loan here."

So that may be compared with the formal, the husband. "Husband, he has got that claim over me."

But *parakīya* internally they say, "Oh!" Establish connection with the Lord: "Outwardly you posses everything in me, but my inner self you can't see. You can't have any demand there. I'm going on with that connection."

In this way also there is an adjustment in our *sādhana*. In our *sādhana* that is also a process. The *saṁskāra* allows him to do anything he likes, but he may not get the very internal substance what I am, really I am. That I know. Offer to Kṛṣṇa, the innermost of my heart. There Kṛṣṇa will come. And I am under bondage. I'm their prisoner, prisoner of this house, because I've got so many debts here. I was an exploiting agent. So much debt I've already incurred and they won't allow me to go out of this, of that jurisdiction. So ostentatiously I'm in their possession, but I take my inner soul's separate through *ruci*, through my inner intention I connect with the Lord, the subtle-most of the subtle. I sign that side. And external man may be in the obligation of *māyā*.

Akṣayānanda Mahārāja: That means not by *sādhana* but by attitude.

Śrīla Śrīdhara Mahārāja: By the surrender to that by attitude, attitude of the inner-most attitude. And externally, hypocritically, "I am Yours. I'm at Your disposal. You may do whatever You like with this external form." But the inner man is absent there. He's in another place. And the formal things are going on. "Whatever You like You may do with this body. And I'm also doing some duty to You, all these things." But all absent-minded activity, all dead, the machinery movement. The soul is gone elsewhere. That is also. And for the *śaraṇāgata* he's most like that, surrendered soul.

Akṣayānanda Mahārāja: There's a question. If we may be a preacher, we may be so called *para-duḥkha duḥkhī*, can that also be material?

Śrīla Śrīdhara Mahārāja: No, the spiritual consciousness cannot be material. *Para-duḥkha duḥkhī* means this fasting cannot, half clad, half fed, that is not *para-duḥkha duḥkhī. Para-duḥkha duḥkhī* in its real sense that, "He's apathetic to Kṛṣṇa." That is the source of all his sorrow. So that sort of *duḥkha* is recognised here, *para-duḥkha duḥkhī*. Not that, "He's a poor man so give some money. Or, he's a diseased man give some doctor." Not that sort of *duḥkha*. It is meant that, "He's devoid of Kṛṣṇa, in the clutches of *māyā*. Sometimes he's becoming an Indra, Chandra, Vayu, no position, sometimes the lowest, trees, creatures, all these positions." That inner poverty of ignorance and misuse of his own self - that is the disease there. And that draws the sympathy of the *sādhus*. That sort of misery, *para-duḥkha* means that type of *duḥkha*, separation of Kṛṣṇa. That is the *duḥkha* and *sādhu* is attracted by that plenary misery and not the external consequences there. So not like Ramakrishna Mission, they're going to do away with the misery externally without caring for what is the real cause of all these miseries.

And *para-duḥkha duḥkhī* is, even a king who is master of so many things, he's also *duḥkhī*. Sanātana Goswāmī's diagnosis of misery will be in him also, though externally he's a very rich man, wealthy man, he's a big scholar, he's master of many things of this *māyic* world, he's also a poor man. So that sort of *duḥkha* he wants to remove, that devoid of Kṛṣṇa consciousness that is the real *duḥkha*. Everything, he has got in *svarūpa* everything, but little disturbance in the brain, and that disease in the brain that should be removed. Then he'll find everything there under the holy feet of Kṛṣṇa. Everything is there in *māyā*, all wealth is there, only the disease in the brain, wandering in the street, sometimes in a cool garden, sometimes in a desert place, does not matter. The real misery is in the brain, that *duḥkha*. Sanātana Goswāmī felt sympathy for that *duḥkha*, that want of Kṛṣṇa consciousness; that is the misery, and his heart cried only for that. Not for this external, ordinary opulence of *māyā*, etc. Devoid of Kṛṣṇa consciousness they're *duḥkhī*, they're sufferer. We may be king, or a scholar, or anything, everyone else, a leader, and with great glory, but still he's a man suffering from misery of [lack of] Kṛṣṇa consciousness. That sort of *dosa*, or sorrow, and he wanted to make remedy of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So Kṛṣṇa says in *Gītā*,

na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ
[*bhavitā na ca me tasmād, anyaḥ priyataro bhuvi*]

["There is no one in this world of human society more dear to Me than he (who explains the secrets of *bhakti* to the devotees), nor will there ever be one more dear."] [*Bhagavad-gītā*, 18.69]

He says, "Who tells this *kathā* to My *bhakta*, he is most dear to Me."

Śrīla Śrīdhara Mahārāja: In *Bhāgavata* also, *bhūridā janāḥ*. "Who is the best giver, or giver of enough, who talks about Me." *Bhuvi gṛṇanti ye*.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

"The great givers are those that give My connection, My relation, who can distribute to the people, they're the real givers, benevolent."

Who can give the whole, He's the infinite, infinite beauty, infinite *ānanda*, infinite *rasa*; those that try to give Him, Kṛṣṇa, to the world, they're the best, the maximum givers. Otherwise all poor persons things, all hypocrites, hypocritical transaction, "No, no, no, what is good and he's

giving and taking," all mechanical matter, mechanical, transaction of the machines. Without knowing what they are themselves, the earth, what is really good or bad, as engaged by *māyā*, a slave of *māyā*, and making transactions of this thing and that thing, agents of *māyā*. And *māyā* means devoid of truth, and where there's no truth there's no *ānanda*, no *rasam*. The real givers are those that can distribute Kṛṣṇa consciousness to the world. They're the real party. Transaction is also here, otherwise all sham and all false, false giving. _____ [?]

Who are making transaction of different things other than Kṛṣṇa consciousness, both of them will go to hell, one who is giving, one who is taking, both will go to hell, to the lowest position of suffering. Kṛṣṇa is the substance, *vāstava-vastu*, others are *avastava*, false dealing. They who are dealing with Kṛṣṇa they're dealing with right things, true things. All else, their transaction is all false, concoction, so that is *māyā*. The land of *māyā* is misery. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: In the *Gītā* Kṛṣṇa says: "He who tells this to My devotee is most dear to Me. He who tells this knowledge to My devotees is most dear to Me."

Śrīla Śrīdhara Mahārāja: Yes. "I'm the Ācārya."

Akṣayānanda Mahārāja: Why does He say, "He tells it to My devotees?"

Śrīla Śrīdhara Mahārāja: "To My devotees" of lower order, and who tells he's of higher order...

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...*madhyama-adhikārī*. He's telling to the *madhyama-adhikārī* to help the *kaniṣṭha-adhikārī*. Where is it in the *Gītā*? Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. *te 'pi yānti parāṁ gatim*.

[*māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim]

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

...

kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."]

[*Bhagavad-gītā*, 9.33]

[*mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam*]
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

Gaurasundara.

...

[From this section of the recording it is uncertain who is speaking to Śrīla Śrīdhara Mahārāja due to the gradual increasing speed of the recording]

...

Devotee: Mahārāja, sometimes there's a feeling that I'm going to preach but I don't have enough weapons. My weapons are very limited.

Śrīla Śrīdhara Mahārāja: But when a superior Vaiṣṇava wants me to do that, then with that, whatever capacity, whatever weapons, whatever _____ I shall do his, I shall obey his order, and gradually I'll get the next higher stage, position, by the higher Vaiṣṇava's command. That will be the test here. What should I do? I may ask from whom I have reverence for, "What to do?" He may say begin in a mean way, in a poor way, but by His will the equipment and capacity will come in no time if He really wants me to do the service. He's everywhere and He can do anything. I have got my limited capacity so I must give that to Him.

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

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

Whatever you have you give, you offer that for Him, whatever you have. You begin from there. Whatever capital you have got you begin with that trade. You begin your trade with whatever capital you have got. Then by divine will it may reach to be great, like Himalaya.

Of course, wait for some_____ favourable circumstances, wait and see.

What is the purport of the *śloka* you are searching for?

Devotee: I have some trouble reading the Bengali.

Śrīla Śrīdhara Mahārāja: Any Sanskrit?

Devotee:

na ca tasmān manuṣyeṣu, kaścin me priya-kṛttamaḥ

bhavitā na ca me tasmād, anyaḥ priyataro bhuvi

["In human society there is no one who pleases Me by his actions as does he (who preaches the glories of this *Bhagavad-gītā*: the Hidden Treasure of the Sweet Absolute), and (in the future) there will never be one more dear to Me in the whole world than he."] [*Bhagavad-gītā*, 18.69]

Before that there's also one *śloka*.

ya imaṁ paramaṁ guhyaṁ, mad-bhakteṣv abhidhāsyati
bhaktiṁ mayi parāṁ kṛtvā, mām evaiṣyaty asaṁśayaḥ

["One who recounts the glories of this most hidden of all hidden treasures to My devotees - such a person, attaining supreme devotion for Me, will reach Me without a doubt."] [*Bhagavad-gītā*, 18.68]

Śrīla Śrīdhara Mahārāja: "This is My secret advice, or instruction, and who will distribute it to others they'll be much benefited and come to Me very soon." That is the purport. "There is also something; that the high secret in the *sādhana*, the gradation there is in the *sādhana*. So what I say here, the *śaraṇāgati muna sādhana*. This basis of surrender through *sādhana*, that is most efficacy it has got, and who will say to other class of devotees the *śaraṇāgati* is the very soul of all services. You'll get impression about that to other class of devotees, by distribution, by doing good to others, he'll get promotion very soon to My inner most quarter, inner most."

Kīrtana, just as when we swim in the water we push the water back and go ahead; *kīrtana* is something like that. In jet plane also I'm told that devours air, wind, in the front, and with some petrol or something it pushes in the back very forcibly and goes ahead. So *kīrtana*, to imbibe from Guru and to give a push to the outside world it can get us some progressive energy. What I get I also, then more we get more we can eat from there and more we can push this side. The higher capitalist; we are middle capitalist, middle trader, as much as I can sell the higher capitalist he will give supply. "Yes! He's selling in a big way, extensive way, so give, supply him." That is the process: *kīrtana*. Whatever you get you caste it aside. That pleases the capitalist. The original capitalist is very much pleased when He sees that, "What I'm giving to him he's_____"

There's another story in *Purāṇa*. Once Nārada he's going, roaming through a place. Some beggar, perhaps a poor *brāhmaṇa*, he's suffering very much from poverty. He came to Nārada. "You please Devarṣi, I'm suffering very much from poverty. My *karma* does not end. With a family I can eat one day and another day I cannot eat. What to do? Can you manage one thing for me? You are going to Vaikuṇṭha always seeing Nārāyaṇa. Please ask on my behalf that in my life whatever, in the whole life whatever amount of money has been allotted for me, may be given in one day in a fashion. In one day may I not get the whole allotment of my life. Then please try to do that. Then I shall finish the whole life's resources and then fast and go away."

Then again Nārada met him. "Have you asked on my account and told the Lord?"

"Yes. He said something like five rupees in the whole life you are to get."

"So please arrange that I can get."

"Yes, yes. You will get that. Whenever you'll awake in the morning you will find under your pillow that five rupees."

He took it. And the day after he removed his pillow and found five rupees. He took that thing, and marketed, the whole money was spent. And he invited many of his neighbours and finished the whole thing, by marketing, and wife cooking. And in this way he finished the whole capital.

Now the next day, "Now we have to fast, my whole life's income finished, now I have nothing to do but fast." But with some curiosity he removed the pillow, saw again that five rupees. "What is that?" That also he took and went to the market and finished the whole thing, invited the neighbours. Next day also he removed another five rupees.

Then people in the locality thought, "This man, living from hand to mouth, could not collect even his own food, and he's _____ [?]

Anyhow he's going on, happy with that.

Then another day he met Devaṛṣi Nārada.

"How are you doing *brāhmaṇa*?"

"Very well: very well."

"Why; how?"

"Whatever I get I distribute to the others, and these things I cook and _____ Then again I find_____ I can't understand how it is possible."

Then Devaṛṣi says, "Oh! I have understood. It was meant for you, but you distribute to others. So for that labour, you and your wife you can get food, because she cooks and you market, some labour, and you distribute. So as a wealth of that work _____ five rupees constant _____ [?]

Whatever we get from the Guru we'll distribute to others. So the capital continues to come, it's such a thing.

"He's a proper appreciator of My nature. So much so it cannot check him to give it to others. In his appreciation for Me is such genuine and intense, he cannot but distribute to the environment."

So by that pushing the water, or the air of the jet plane _____ The current, the understanding: that is pushed aside, behind. *Śravaṇa, kīrtana*, so not only *śravaṇa* or only *kīrtana*, but *kīrtana* means *śravaṇa*. One who will attend *śravaṇa*, *kīrtana* is compulsory for him. When he's going to preach he cannot but feel the difficulties of preaching. Many things will come. New problems will come. So he'll have to face new things. And then when he'll hear from the higher source_____ [?]

So when we do *kīrtana*, it is of a particular knowledge, practical knowledge, we're out for the collection of money. And the collection of money, that is also a constituent part of *kīrtana*. Because people won't care to hear you, but if they're to pay money then they're attentive to listen to you. And then they're benefited because their energy will be used in the service of the Lord. And when money, to part with, they cannot but give some attention to you, and thereby

kīrtana, and then gradually enquiry will come from them. "Give some dollar. You have got less in your understanding. At least you're in the consciousness of your inner want." And whenever anyone comes to read *Bhāgavatam*, or to hear a *sādhu*, then that one day that truth will be attempted, that, "I could not answer that person really, but outwardly I gave some answer, but my inner self was not satisfied with that answer. But what is the real answer of that? I'm Your expectant. And when sufficient will come You'll just scatter that thing...
_____ [?]

Śravaṇam kīrtanam, both combined, the rolling business, *śravaṇa*, *kīrtana*. I told to Dhīra Kṛṣṇa Prabhu, the rolling business that pays more. The capital is not kept standing, it's rolling, capital rolling. That pays us most. Gaura Haribol. Gaura Haribol. What's the time? Nine thirty. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Finished, is it?

Devotee: The other day we were discussing one verse...

Śrīla Śrīdhara Mahārāja: ...and it is mentioned that *māyā* should exist_____ that hospitals may not be closed altogether; something like that...

[The recording is too speeded up from here to make an accurate end to the transcript]

End of 81.09.01.B

Start of 81.09.01.C_81.09.02.A

Śrīla Śrīdhara Mahārāja: ...I heard this story, perhaps in nineteen twenty one.

Another gentleman, one day he gave lecture, we attended, he came back from Haridvar and Hṛṣikeśa also. He's also standing on the bench in the square addressing students and so many are talking. Many men standing on the bench, then they began to deliver lecture, and so many students out of curiosity they flocked there. So one day, that man is full of that white leprosy, coming back from Udbard [?] and other *tīrtha*. He told, in quest of whether the God is or not, whether the Lord is or not. With this idea he went to consult some *sādhus* there, a mile or two off, up there Udbard I met one *sādhu* coming down from the hill. And I fell flat under his feet and then asked him, "Have you seen God? Can you see Him?" This was my question.

"Yes. I have seen. Yes. He is."

"Can I see?"

"Don't you see?" In this way he cried aloud. "Don't you see Him?" In such a tone he cried aloud, "Don't you see Him all around? A flash of light came within me. I thought your unity in the consciousness of the birds, trees, everything is within one common flow of *ātmā*, I found in my heart. Then I was a little calmed."

And he went on in his own way. One gentleman gave a lecture like that. So many lecturers they're of different types.

Another gentleman, perhaps a Brahmo, he's delivering lectures, ridiculing *sanātana dharma*, the *sandhya, vandhana*, all these things. I used to perform *sandhya*, coming from a *brāhmaṇa* family, used to do that.

Then he referred to some Viṣṇupādi. "Viṣṇupādi is a place there in Haridwar, Viṣṇupādi. And the founders of the *sandhya mantra* they say *ganga tui viṣṇupādi.* They say that the Gaṅgā is coming from Viṣṇu Pādapadma, from the sweat of the foot of Viṣṇu the Gaṅgā is coming. But they do not know that there is Viṣṇupādi, there is a place near Haridwar and the Gaṅgā flowing nearby. And only for that Gaṅgā's name is Viṣṇupādi. But not from there, not she had her birth in Viṣṇu Pādapadma. But it is for that place and coming by that Viṣṇupādi place so its name is Viṣṇupādi and she does not come from the sweat of the holy feet of Viṣṇu. This is all ornamental. This is lie. It is false." In this way he gave.

But I put a question to him, ha, ha, ha. The Gaṅgā, the Bhāgīrathī is passing, and it is known as Hoogly River. From Hoogly, the lower portion is said to be, the river's name is Hoogly. So should we mean that that is the, that should be the name of that. Because Hoogly is there so we say Gaṅgā to be Hoogly River. But should we think that Ganges has no other origin far above? Then what is the matter, it is passing through Viṣṇupādi so Gaṅgā will be... Some people may think that Viṣṇupādi. From Viṣṇupādi the name of Gaṅgā may not come, but from Gaṅgā the place may be Viṣṇupādi. That also may be. That gentleman did not say anything. He did not reply. There is a place on the side on the banks of the Ganges whose name is Viṣṇupādi. And how can state that he's coming up from Visnu pādapadma, that cannot be. The Hoogly name, from Hoogly downwards it is Hoogly. But on the upward Ganges is that also Hoogly?

Hare Kṛṣṇa. So, I retire now. Gaura Haribol. You are making tape? No?

Akṣayānanda Mahārāja: Yes. We are told often that the Guru and *śiṣya*, if the *śiṣya* is not successful in this life we are told that the Guru will return by taking another *janma*, another birth. So I want to ask does he personally take another *janma* or does Paramātmā *rūpa* manifest?

Śrīla Śrīdhara Mahārāja: Anyhow the relation will continue, continue. And whether that particular soul who was delegated in the previous life he will come, he will be sent or not, no guarantee. But anyhow the disciple will have consciousness of that. He will see that my former Gurudeva may be in different forms. Not unknown. He will see that I am known, not unknown, to my master. He was my Guru. He knows everything. But external form may not be similar, similar.

Suppose a disciple may come in a particular country, in a particular sect. The Guru may also come in a particular country, in a particular sect, particular education. That may be, may be. The *śiṣya* will come, the disciple will come to exactly the same position? That may not be. And the Guru will also come in that fixed position? That also may not be. But they will be able to recognise one another, each other. My Guru, he knows about my previous life. And the disciple will also feel that he knows everything about me. I am beginning in the same place.

So, with such broadness we are to look at our Guru Mahārāja, so in this way it is *sākṣād-dharitvena*, not only the person but plus something else, Guru *tattva* means. And that manipulation is by the Lord or His *svarūpa-śakti*. But anyhow no disturbance will be about the past.

Akṣayānanda Mahārāja: They say, I don't know if it is correct, but they say that the Guru, because his disciple was not successful he may not return to the *Dhāma*, to the back to Godhead. But he may remain in this, in the *brahmāṇḍa*. That question…

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: They say that the Guru may not return back to Kṛṣṇa. He may not go. He may remain in this world. In that way…

Śrīla Śrīdhara Mahārāja: If that is the case then no Guru can return to Kṛṣṇa any time because the continuation of the disciple will remain.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So he will have no leisure any time in his life. But it may not be so.

Akṣayānanda Mahārāja: No. That is why I was …

Śrīla Śrīdhara Mahārāja: He may be, sometimes he may be deputed himself, or others also may be deputed in that case.

Akṣayānanda Mahārāja: Right.

Śrīla Śrīdhara Mahārāja: But the inner instruction and inner feeling will be such, the paraphernalia, that they will have no trouble for that. Officer may change but the function will go on smoothly. _____[?]

…

Bhāratī Mahārāja: You were saying he doesn't necessarily, the Guru doesn't necessarily remain. The Guru may return back.

Śrīla Śrīdhara Mahārāja: The Guru may return. The *Nāma* Guru, *mantra* Guru, *sannyāsa* Guru, they're all Gurus, but we must see something common in them, and so the expression, so the statement about the ontological aspect of Guru, the *sākṣād-dharitvena samasta-śāstrair*, [*Śrī Śrī Gurv-aṣṭaka*, 7] "I Myself."

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27]

"You should consider, you should look for there Myself. I am there. I am your Guru. In My different types of *śakti* or general recruitment in any way, I am Guru. It is My function to take you up. In different place but still I am there. I am there. I am there in My *mādhurya- rasa śakti* or *sākhya-rasa śakti*, *vātsalya-rasa śakti*, or *dāsya-rasa śakti*, in a general way also."

Sometimes one may be recruited by Rāmānuja *sampradāya*, then maybe again converted into Kṛṣṇa *sampradāya*, Gauḍīya *sampradāya*. It is also possible. So internal link we are to...

Akṣayānanda Mahārāja: Then if they say that, 'he will come back, come back,' that is a mundane conception, a wrong conception.

Śrīla Śrīdhara Mahārāja: The main thread, the main thread. Not always, almost, to the beginners it is safe to say that he will come back. But ultimately we see that even that one may be transferred into another section, another section. This zigzag way also may reach according to the detection of his inner, unfolding of his inner necessity the departmental change may occur.

Or he will see the change in his own Guru. In the first sight he saw his Guru of one type. Then again in progress he will see the same Guru, he may be another thing found in their new thing, new thing. 'I could not detect so much depth in my Guru in the beginning. I saw him such and such, but now I find that he's something more and more.' In this way unfolding, here unfolding and there also unfolding.

So *āveśa*, *śaktyāveśa*, Guru is something like *śaktyāveśa*. But is it chance coincidence all these *śaktyāveśa*? And that is permanent *śaktyāveśa*, always, the *śaktyāveśa*. According to the necessity of the situation and by the will, by the dispensation of the Lord, they will be connected but they won't feel any disturbance, due to His presence within.

Who will quench the evolved progress of one's heart, unfolding of heart, a new demand, new thirst, and that will be quenched by whom? He's Guru, he's Guru, and he will have not any scrupulousness or anything else. The internal thirst is being satisfied. And there is my Gurudeva. The unfolding, gradual unfolding, and the attendance of the same from the upper side, there is Guru, there is Guru. Guru, guide, with my progress, guidance of different type will be necessary for me. New guidance, new guidance, with the progress I shall be taken into different planes and new types of guidance, new life will be acquired, in this way.

But the main thread, the *raso vai saḥ*, the pure *rasa*, pure ecstasy, and that will, *hṛdaye nābhya nujñāto*, my inner heart will approve. Heart will approve, cannot but approve, cannot but approve. 'Yes. I want this. I want this. This is my fate, this is my fortune,' in this way. Otherwise, if any soul, *madhyama adhikārī*, he's once appointed as Guru, and so many disciples, and he will come again and again, he can't enter into *nitya-līlā* any time.

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: That cannot be. But anyhow, who will be connected, here, both parties will be satisfied, because of His presence. So He says *ācāryaṁ māṁ vijānīyān*. It is not meaningless. It has got sufficient purpose, *ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.* Don't go to limit the Ācārya, don't limit Ācārya. So He says *ācāryaṁ māṁ vijānīyān, nāvamanyeta*. "You have come up, so the Ācārya whom you first meet perhaps you have surpassed him, first meeting of the Ācārya. *Nāvamanyeta*, don't see less in him, don't see him of lower position, *nāvamanyeta*. I was there, I was there. In a primary teacher I was there. As a schoolteacher there also I am, college teacher, so *nāvamanyeta*, don't see outside. I am your guide, in different forms I am your guide." So, *ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.* "He has got special characteristic than an ordinary general Vaiṣṇava, Ācārya. For you, I am there." Hare Kṛṣṇa. "*Mayānukūlena nabhasvateritaṁ*, backing so many Ācārya, so many Ācārya, I am at the back, working through them, *mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā.*"

[*nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram*
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā]
[*Śrīmad-Bhāgavatam,* 11.20.17]

"They're like helmsmen in different boats, Ācāryas. And I am the favourable wind helping so many boats to make progress."

Bhāratī Mahārāja: Don't limit the Ācārya, don't limit.

Śrīla Śrīdhara Mahārāja: "Don't limit. Try to see him in the same level with Me."

Akṣayānanda Mahārāja: In the *Bhāgavatam* our Śrīla Prabhupāda, he wrote something in the purport in connection with the story of Dhruva Mahārāja, the third canto. He said Dhruva Mahārāja was very, very strong and he could take his mother back to the *Dhāma*, back to Godhead. So our Prabhupāda wrote, "If I have one strong disciple then he can take me back to Godhead." So we find this statement very mysterious.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Dhruva's Guru was his mother, his mother was *vartma-pradarśaka*, first guide. Just as Cintāmaṇi in the case of Bilvamaṅgala, so through her also that Kṛṣṇa, that Ācārya, *vartma-pradarśak*a. Then Dhruva came out pressed by his mother, first start from mother. Next from Nārada, then by dint of his *bhajana* when he attained the place, then again he took his *vartma-pradarśaka* Guru, mother. She was still left perhaps. So *vartma-pradarśaka* Guru, a very rare case we find that also, the *vartma-pradarśaka*, who gives the first start, to the *kaniṣṭha-adhikārī bhakta*, gave first start. But we are to consider the past life of Dhruva and also his mother. Dhruva in his past life he had some more progress and now in this life his mother, who was arranged by the Lord to give some starting, and then he adopted the

path of *bhajana. Nimittam*, his mother was *nimitta*, starting. But both of them have previous life and previous progress in the proper direction.

Primary teachers, first they may deal with an extraordinary scholar in the beginning. Then he passes, and again have - the other day I told to someone that in [Edmund] Burke [1729-1797] we read that the grandson was so much qualified that he was conferred the title of lord. And to make him lord his grandfather was also to be made lord. So lord, the title comes from up to down, but here, from down to up. The grandfather, he was given recognition of lord and then father and grandfather. But first the grandson, he got the title of lord by the dint of his capacity. There was a case we read from Burke Conciliation, that American war. Hare Kṛṣṇa. Impeachment of Warren Hastings, these are the American Taxation Conciliation, in the Parliament, the Burke was a very good player, advocate, or barrister, something like that, he pleaded. And in B.A. class we had to read those things.

So it may be because by previous arrangements the less qualified he may give push to a more qualified person, when young. And then, in return he also may help him, help him. So Guru, he, he means that God consciousness in different sections and different places. From different directions one may receive help.

...

Akṣayānanda Mahārāja: *Cakhu-dān dilo jei, janme janme prabhu sei*. [*Śrī Guru-vandanā*, 3] [He who has given me the gift of transcendental vision is my lord, birth after birth.]

Śrīla Śrīdhara Mahārāja: Whenever any difference we are to see the common thread, sometimes. Absolute will have the better consideration than the relative position. Both Absolute and relative consideration, and without that, then no progress is possible. Absolute and relative, both considerations must go side by side, side by side. Absolute has the primary position, and relative temporary, suiting to the purpose of time, space, and person. So in the longest journey of my life, and my greatest interest, we are already given, the keeps, the connection of the Absolute, always, always. So there is unity. Even in a Guru when he says, this ordinary Guru. The *śāstra* also has kept up that link.

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

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

[*Śrīmad-Bhāgavatam*, 11.3.44]

It is unable, if I say that don't eat fish, meat, etc, he won't come into the fold. But our policy is that they must come, so give some laxity. In the *śāstra* and Guru also there, similar Guru, similar *śāstra* is there, but hoping that they will take the way of that progress. So, so much generous, the *śāstra*, the *śāstra* is in the lowest, to the lowest generation, lowest section, and the Guru also similar is there, similar Guru and similar *śāstra*, similar *sādhu*. In this way the *śāstra* extended to

the lowest plane to take up in the gradual process. The *śāstracar*, he has got in his mind that in this gradual process some provision they must be given, otherwise they will fly away. So they should be taken up in the gradual process. The universal mind is there. And that sort of consciousness is in the mind of the *Ṛṣi* that has prepared that *śāstra*, and Guru, *lakham*, all these things.

loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad- Bhāgavatam*, 11.5.11]

You take wine, but under some condition, if you offer it to the particular *devata* and then take. You take meat and fish but don't take all sorts of meat, all sorts of flesh. And try to keep up without animal food on such day, and such day, such day. And by instalments they're taken up. *Vivāha vyavaya*, don't go freely to the women but you marry a wife and try to keep your enjoyment there only, in this way only restricting. Then, when he'll be a little grown up, no more, my son, enough has been done.

panca so dhan bhanam bajet palit latesu bhutanam nemitestu maha phalar [?]

The real progress awaiting you from such position and its nature will be such and such. When grown up little then that sort of duty will be attached to him. The *śāstra*, and *sādhu*, that is Guru, and is going to the extremity of the sinful area. Otherwise they will have no chance of coming up. But the disciples of *sādhaka*, in general they'll take up from their own plane and to go up. And there also they will find such Guru, such *śāstra*, all in the middle. Just as we see our jurisdiction of the light, very much intense we can't see, and very meagre we can't see. Sound also, very intensified sound we can't hear, and very less we can't hear. So we work in the relative position. But we are told to stick to the Absolute thread contained within, to understand the whole thing.

Ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit. Don't undermine. *Na martya-buddhyāsūyeta*. Though you see some mundane characteristic there, sleeping, eating, all these things, but don't undermine, undermine. Then you'll be loser. Just as in the Ganges water, in the Śrī Mūrti, no stone, no wood, no watery substance, but it can purify, Ganges water can purify what, the water aspect? No. Another aspect, and that analysed ultimately we see the order of the Lord, His order that it will purify. The will, the purifying power, comes from His will, His will

backing. So Absolute backing we shall try to find everywhere, and also the relative position we can't sacrifice, then we'll have to go to *nirviśeṣa*. He, with all His system, paraphernalia of different nature, characteristic, we want to have both, *śakti* and *śaktimān*. In no case we can sacrifice *śakti*, either of them.

When [Raghunātha] Dāsa Goswāmī says that, "I do not want Kṛṣṇa if Rādhārāṇī is not there. I want rather Rādhārāṇī." Then who is Rādhārāṇī? Who is Rādhārāṇī? She's full of Kṛṣṇa. Ha, ha. "So I want Rādhārāṇī?" So Kṛṣṇa is there, and in different relative positions He becomes, to the particular persons, sweet, sweeter, sweetest, in this way gradation is there.

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

Bhāratī Mahārāja: We are feeling our Guru Mahārāja's presence within you.

Śrīla Śrīdhara Mahārāja: It maybe for you. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: There are five principals for devotion, for *bhakti*, and one of the principals is residing in the *Dhāma*.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Is that for general devotees or just fortunate devotees?

Śrīla Śrīdhara Mahārāja: General means *madhyama-adhikārī*, who can discriminate.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Kaniṣṭha adhikārī* cannot discriminate the various positions.

Hare Kṛṣṇa _____ [?] Nitāi. Nitāi. Nitāi. Nitāi.

"Religion is proper adjustment." Our Guru Mahārāja used to tell now and then, "Proper adjustment." Proper adjustment, *sambandha-jñāna*, then the function will come accordingly, and the necessity, the destination, will be fixed on that, *sambandha-jñāna*. Sanātana Goswāmī is the Ācārya of *sambandha-jñāna*. Who is who, who is who, who am I, where am I, what am I? All these things, why I am troubled, what's the real purpose of my life?

Nitāi Caitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The adjustment with the Absolute and the relative, nothing can be sacrificed, adjustment of the Absolute and the relative. And one thing we must always keep in mind, that we can't investigate all these subtle, higher knowledge as a subject. But according to the degree of our, our *śaraṇāgati*, surrender, the truth will come down to make Himself known to me. That thing we must always remember in our mind. Otherwise there will be some imitation, imitative spirit will be created. It is not under the jurisdiction of intellectualism. That is rather dangerous. Intellectualism is dangerous. That will help us to think that as if we have got the thing. It will be negligence to the infinite characteristic, the infinite aspect of the Lord. *Adhokṣaja*.

Sometimes I asked Prabhupāda, that Rūpa Goswāmī, he closes Braja *līlā* in one way, and Sanātana Goswāmī in another way. And both of them got their instruction from Mahāprabhu. Why this difference? Guru Mahārāja told, "Why it has been called *adhokṣaja*?" Ha, ha, ha. *Adhokṣaja* cannot be harmonised within our intellect. *Acintya bhedābheda*, *acintya bhedābheda*, both may be true simultaneously, *acintya*.

Vāsudeva-nandana, Nanda-nandana, the Ācārya harmonised the two children and then one entered into another. Baladeva is having *rasa*. The Ācārya explained the Baladeva made *rasa* of Kṛṣṇa in His heart. Externally He's seen to participate in the pastimes of the *gopīs* direct, but internally He's enjoying, He's making Kṛṣṇa to enjoy that *rasa* in His heart. He's not the enjoyer Himself. These are the harmonising instructions of the upper house. This is the way we shall harmonise. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, the different animals, and trees, insects, in the *Dhāma*...

Śrīla Śrīdhara Mahārāja: They're wholesale *cinmaya*, they're not under bondage, but posing, difference of posing. Particular type of service and they have got fullest satisfaction in that plane of their service. They imbibe the best blissful internal feeling thereby and do not want any other. In their relative position they are fully satisfied there, fullest aspect. Just as in other *rasas*, *sākhya*, *vātsalya*, *yei rasa, sei sarvottama.*

[*kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya- līlā*, 8.83]

He thinks that, "What I get, this is the best. I do not like to interfere in another. What I draw, this is the best position I have got." *yei*, in *vātsalya*, *sākhya*, etc, *śanta-rasa* is also like – there'll be different types. The trees are there, the *baluka*, the sands are there, so many animals and beasts are there, the birds are there, trees, creepers, but still the qualitative difference.

Uddhava, Uddhava, Dwārakā, the highest, he wants to aspire after the birth of a creeper in Vṛndāvana. Qualitative difference in *śanta-rasa*, Dwārakā also there is *śanta-rasa*, but the *sākhya-rasa*, highest type of *sākhya-rasa* in Dwārakā aspires after the *śanta-rasa* service in Vṛndāvana, when he has got a little peeping in the atmosphere of the type of quality of service in rendering in Vṛndāvana. He's the highest in a particular plane but he has got this absolute consideration. Though relative position, he's satisfied there, but absolute always supersedes, otherwise the unity, the connection of the whole, so everything will be dislocated and disorganised. So absolute consideration is possible from every position, from their own position they realise the supremacy of Vṛndāvana though he's satisfied there. A *taṭasthā-vicāra*, that is also there, *yei rasa, sei sarvottama. Taṭa-stha hañā vicārile, āche tara- tama* [*Caitanya-caritāmṛta, Madhya līlā,* 8.83]

So it's a difficult thing, relative and absolute, and the absolute has always got the better hand, superior hand. *Sarva-dharmān parityajya*, everywhere, absolute consideration, this Guru, *śikṣā* Guru, all these things.

Narottama Dāsa Ṭhākura has his Guru Lokanātha, but still he aspires after, "When the day will come when Raghunātha will take me by my hand and will guide me to Rūpa Goswāmī? You give some engagement here in your camp. You will surrender me to Rūpa Goswāmī."

The absolute consideration underground!

Bhāratī Mahārāja: So the animals here in Navadwīpa are liberated.

Śrīla Śrīdhara Mahārāja: Liberated? Yes, liberated, and one who can see that in his Navadwīpa eye...

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Śrīla Śrīdhara Mahārāja: ...Rūpa Goswāmī Prabhu.

rādhā-mukunda-pada-sambhava-gharmma-bindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham
devim gunaih sulalitam lalitam namami

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [*Lalitāṣṭakam*, 1]

Her nature: *rādhā-mukunda-pada-sambhava-gharmma-bindu*, if a drop of sweat is found in the holy feet of Rādhārāṇī and Govinda, she can't tolerate that. And with the earnestness of million times intensity she comes to remove that drop of sweat at the feet of Rādhā-Govinda. That has been shown to be the direction where and in what intense degree of service and love she is living, her abode. Her abode is located where? It is the domain of love. And according to the intensity the gradation is there, and her quarter located in such a place. Rūpa Goswāmī Prabhu gives a glimpse of that. That so earnest, so eager in her rendering service to the Divine Jewel, that a slight necessity makes her a million times expansion, expanded, to do the service,

to attend the service, small service, and so much eagerness for a small service, such a magnitude of eagerness. That is Lalitā Devī.

Rādhā-mukunda-pada-sambhava-gharmma-bindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām, uttugga-sauhrda-visesa-vasat pragalbham. She's a little aggressive in her nature, but that is due to her too much intensity of love towards Them. A little forward, more forward, as if she's less modest, a little haughty it may seem. But what is the reason? She can't tolerate any drawback or any mistake in rendering the service. So sometimes her humility seems to be crossed, but that is due to the infinite intensity of the love towards Them, *pragalbham. Devim gunaih sulalitam.* But Rūpa Goswāmī says, "*Gunaih sulalitam*, we do not see the roughness, but that seems to us very mild and soft. Her little haughtiness seems to us to be softness. So humility, such is her internal wealth. *Lalitam namami.* Let us show our obeisance to her." Today is her birthday we are told from the scriptures. *Yam kam api vraja-vani.*

[*yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami*]

["I offer *praṇāmas* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

When she's roaming about the streets of Vṛndāvana, so many are coming with petition in hand, "Please enlist my name in the service of your group. I want to have admission in your group." Not only that, she's taken immediately and also canvassing wherever she goes, canvassing, "Come, join our group to do service to my Lord and Lady." So everywhere, she's also requested, and she's also requested, and she's also requested for the service of the Divine Pair. That is the nature of Lalitā Devī.

More we are told about her that she's a little more inclined towards Rādhārāṇī than Kṛṣṇa. Rādhārāṇī She sometimes cannot represent Her side out of Her humility, but before that, Lalitā Devī, she goes ahead to get the superior understanding for Rādhārāṇī's party, from Kṛṣṇa. Of course, that is the very deeper layer, deeper plane, of the Divine love affairs between Rādhā-Kṛṣṇa. That is too high for us. Still, we are told like that.

pūjāla rāgapaṭha gaurava bāṅge [*mattala hari-jana viṣaya range*]

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

Our direction from Guru Mahārāja, "Don't tackle all those fine things of the domain of love roughly. Stand a respectable distance and try to view them with greatest, with utmost respectful reverence." Very fine, very subtle, very soft and susceptible is the plane of the divine love of such

high degree. So fools rush in where angels fear to tread, keep always in your mind. Otherwise in the name of real love you will acquire something else.

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus, become glorified one hundred-fold, as Their crown-jewels."]

The very key to have entrance into that plane, to try to see, to look at them on the head of one's Guru Mahārāja. Then it will see that thing very brightly, "It is on the head of my Gurudeva." This is the secret that has been given to us by Bhaktivinoda Ṭhākura. Try to see it at the head, over the head of your Guru Mahārāja, then it will shine very brightly to you, *guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. So don't be very aggressive in nature, there in that spirit you will be loser. *Pūjāla rāgapaṭha gaurava bāṅge.*

Lalitā Devī is a very beloved of both of Them, the Divine Couple, but she's a little more tending towards Rādhārāṇī, *Rādhā-dāsya*. And our line of devotion goes through that. Different lines to approach Kṛṣṇa, even in *mādhurya-rasa* also, different. But through Rādhārāṇī, if we want to go to Kṛṣṇa we approach Kṛṣṇa in the side of the service of Rādhārāṇī, then our desired leader we can try to have Śrī Lalitā Devī. And then next position, Rūpa Goswāmī, from Rūpa through Lalitā towards Rādhārāṇī, that should be our, that way has been demarcated for us by our well-wishers. And we must consider it very soberly and sincerely and we shall try to learn how we should deal with them. They are all our Guru or guide, they're all our guide. If we have aspiration for a drop of that divine nectar of that intensity then we are to follow such course in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Then any question? Gaura Haribol.

Bhakti Caru Swāmī: What is Viśākhā Devī's position in our line of...

Śrīla Śrīdhara Mahārāja: Viśākhā Devī's a little inclined, she's impartial mostly, more sober and sometimes a little inclined towards Krsna. That is her position. And she's very expert in playing music with musical instruments and also singing, all these things. Viśākhā Devī.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Rūpa Mañjarī, Lalitā's line is.

Bhakti Caru Swāmī: Mahāprabhu *līlā* to Svarūpa Dāmodara Prabhu.

Śrīla Śrīdhara Mahārāja: Ah, Lalitā Devī, Svarūpa Dāmodara. Lalitā Devī's *avatāra* is Svarūpa Dāmodara.

Bhakti Caru Swāmī: Mahārāja, why didn't Rūpa Goswāmī take initiation from Svarūpa Dāmodara Prabhu?

Śrīla Śrīdhara Mahārāja: Mahāprabhu asked Svarūpa Dāmodara Prabhu to connect with Rūpa Goswāmī. Rūpa Prabhu, Rūpa Mañjarī has got direct connection also with Rādhā-Govinda in particular service. We are told when Rādhā-Govinda are alone the *sakhīs* may not have entrance there, for their grown up age, capacity. But the *mañjarīs* they are of less age so they have got free entrance in that position. At that time they get the chance of direct service. And the leader of the *mañjarī* class is Rūpa Mañjarī. So Mahāprabhu, *rāga-mārga*, the *rāga-mārga* He direct made connection with Śrī Rūpa, and also asked Svarūpa to be connected with him, "Whatever you know you please favourably distribute it to Śrī Rūpa." That was His request. So in Guru *paramparā* also we find:

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

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

[This is the sixth verse, of eight, from *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. *Songs of the Vaiṣṇava Ācāryas*, p 90-2]

Bhakti Caru Swāmī: Mahārāja, the other day I was just wondering, Rūpa Goswāmī and Sanātana Goswāmī had a brother, Anupama, and Anupama was a Rāma *bhakta*. So what is their relationship, like in the spiritual sky, what is the relationship between Anupama and Rūpa Goswāmī and Sanātana Goswāmī? They are in Mahāprabhu's *līlā* and he's in Ayodhyā *līlā*, Rāmacandra's *līlā*, so do they have the same brother relationship?

Śrīla Śrīdhara Mahārāja: That external relationship of brotherhood. Just as Murari Gupta he was also amongst the *pārṣada*, paraphernalia of Mahāprabhu, but still he maintained his natural serving function to Rāmacandra, but with some tinge of Gaura *līlā*. So, some influence of Kṛṣṇa *līlā* had in Anupama, but mainly his attitude towards Rāma worship. Rāmacandra means *niti*, too much addicted or...to morality, scripture, *vidhi-bhakti, maryādā*. That is something, some want in the quality of surrender. Kṛṣṇa *līlā* demands maximum surrender, especially in Vraja *līlā*, maximum surrender. And Kṛṣṇa also,

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

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

The corresponding grace of Kṛṣṇa comes also in that intensity. So that is Svayaṁ-Bhagavān and the paraphernalia also must get that benefit that they're more wealthy, they also receive the most.

Bhakti Caru Swāmī: Can we also look at it this way Mahārāja, that from Rāma *līlā* ... they...

Śrīla Śrīdhara Mahārāja: Murari Gupta also had some connection with Gaura *līlā* and he has described Mahāprabhu's *līlā* also. But Mahāprabhu graciously showed him that He's Rāmacandra, so *abheda*. But still he's seen to stick to that Rāma *līlā* of Gaurāṅga knowing it fully well that Gaurāṅga is not less than Rāmacandra. Just as the relative devotees, *yei rasa, sei sarvottama.*

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya- līlā*, 8.83]

The *vātsalya-rasa* group thinks that, "I am gainer of the highest type." *Sākhya-rasa* group they will also think that, "What I get, the bliss in my service, and that is the highest. Kṛṣṇa loves me most." This is a relative position and that can be applied here also.

siddhānta-tas-tva-bhedo 'pi śrīśa-kṛṣṇa-svarūpayoḥ
resenot-kṛṣyate kṛṣṇa-rūpameṣā raṣasthitiḥ

["Although Nārāyaṇa, the Lord of Vaikuṇṭha, and Śrī Kṛṣṇa are one and the same, on the basis of the fact Śrī Kṛṣṇa exhibits the super excellence of conjugal mellow, He is considered to be superior. In Him alone do all *rasas* find their final and absolute expression."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.32]

Though it is not quite different, the same in different pastimes, the particular affinity, or *yogyatā*, ability, to serve in a particular position, that is the call. And the great hierarchy of adjustment, everywhere there should be some servitors or other, must be, *advaya-jñāna*, the harmony, the adjustment with different stages and different nature of servitors. But there is the gradation. And though that *taṭasthā-vicāra*, the absolute consideration is there, that does not mean that it should encourage us to be particular about the, or indifferent about the services of the lower order. We should not, we should be careful against hating and undermining the other servants, servitors in their respective position. That will be an offence to my Lord. We must not disregard those that are engaged in the services of different layers. That will hamper our own cause. Rather, our tendency will be opposite. We shall be hankering after the services of the lower nature. That is the nature and law of that.

Rādhārāṇī, She says, "By the grace of Tulasī Devī I came in contact with Kṛṣṇa." Though She's in the best eternal contact with Kṛṣṇa always, but still She says, "By Tulasī Devī's grace I have attained such position." That sort of,

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

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

Mahāprabhu, this primary statement has got a very deep and deeper, deepest value. That pride cannot take us to hold a high office. But always our tendency and sympathy will be for lower services.

Rādhārāṇī Herself says, "My hankering is always towards the service of the divine feet. I want to serve like a maidservant. But because Kṛṣṇa wants to enjoy Me in another way, only to be the fodder of His earnest desire, I offer Myself in any way He likes. But My tendency is to serve His feet." That is Her nature. And that is the nature of the whole hierarchy. And that is the beauty.

Bhakti Caru Swāmī: Mahārāja, that we must aspire for the lowest service, so does it mean that we should aspire for the *śanta* or the *dāsya*?

Śrīla Śrīdhara Mahārāja: That will, easy jurisdiction, that is from a particular position to come to a relation, and easy as itch. That will be their aspiration, confined to. And sometimes even they say about *vaṁśī*, "That we are jealous of the position of the flute." So it goes like that sometimes. That is the key to success. Humility, with *tṛṇād api sunīcena, taror api sahiṣṇunā*, that is *śaraṇāgati*, that is the key to success. That will enhance the negative character of life, which can draw Kṛṣṇa maximum. Always towards, the tendency to go to,

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

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

That nature has been expressed in [Śrīla Raghunātha] Dāsa Goswāmī. "*Dāsyāya te mama raso 'stu*, my real internal sincere tendency must go to the lower side. I'm unfit." And that increases the *yogyatā*, qualification, that increases, the qualification, this quality. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu's *śikṣā* is that, *tṛṇād api sunīcena*. A long-standing prospect is there. *Tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ.* That attitude will make you; will draw for you the greatest benefit. Don't

try to go up but try to go down. And that is the key to success of that domain. Humble of the humble, humility of humility.

Bhakti Caru Swāmī: Mahārāja, we see that Nārada Muni is going everywhere. Sometimes he's in Vṛndāvana, sometimes he's in Vaikuṇṭha. Sometimes he's here.

Śrīla Śrīdhara Mahārāja: Everywhere.

Bhakti Caru Swāmī: What is Nārada Muni's original position? What is his relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: *Jñāna-vimukta-bhakti-paramāḥ* [established in non-calculative devotion], that has been, there his position is located. *Jñāna-vimukta-bhakti-paramāḥ*. He has crossed...

Bhakti Caru Swāmī: *Jñāna* platform.

Śrīla Śrīdhara Mahārāja: ...the utility of knowing that the subjective tendency, as a subject we shall make Kṛṣṇa object of our knowledge. That has been crossed. And devotion, service, is the only thing by which we can really come to His connection. *Jñāna-śūnya-bhakti* [non-calculative and knowledge-free unalloyed devotion], and with some connection with Vraja *rasa* but from a respectable distance, as shadow.

Bhakti Caru Swāmī: Is it somewhere between *śanta* and *dāsya*?

Śrīla Śrīdhara Mahārāja: *Śanta*, *dāsya*, a different, *śanta, dāsya*, and with a tinge of *sākhya*, *mādhurya* and *vātsalya*. He can approach those, but his real position is *śanta dāsya. Dāsya* somewhat, not compulsory, but free, and having connection with broad jurisdiction he can approach anywhere and everywhere with some particular purpose. Hare Kṛṣṇa. Nitāi. Nitāi.

Bhakti Caru Swāmī: It's so difficult to make out these transcendental relationships of the devotees of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course, it is of infinite character. So we must not forget that we are going to deal with infinite, *adhokṣaja*, infinite as well as *adhokṣaja*; our master hand. We are in the position of their objective existence. They're subject type, super subject. It is our audacity that we go to discuss about Them. But only being an instrument in the hand of our Guru or our guides that we venture to do so, to give some glimpse of the upper realm to attract people of fortunate type.

Atikrāntaṁ akṣsajam, indriyajaṁ. Avāṅ-manaso gocaraḥ, [the mind is full of misconception], we must not forget all these things, then everything is gone. *Adhokṣaja, Śrīmad-Bhāgavat* is very fond of using this expression *adhokṣaja*. Why? The *Bhāgavat* has come to deal with *aprākṛta rasa* which is very similar to this world, these things. So this warning has been repeatedly used there,

adhokṣaja, *adhokṣaja. adhaḥkṛtaṁ atikrāntaṁ akṣsajam, indriyajaṁ jñānaṁ yena.* Don't mix with your sense experiences. By very careful, very particular care you should take. Don't mix this with your worldly incidents. Warning here and there always repeated, *adhokṣaja. Yato bhaktir adhokṣaje:*

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

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

Be fully conscious that what you are going to deal with, that is not *māyā*, it is a fifth thing, a thing within the four walls, it cannot be limited, never. It is independent nature, it is vague, it can show you in variegatedness. So, you are seeing in a particular way. Don't think He's confined there only. He may take another shape. In this way, so be very careful that you are going to deal with a thing who is independent absolute. Ha, ha. So you can't make you forcibly enter into the cage of your knowledge, any particular concept you can't catch Him. He's independent and absolutely independent nature and infinite in nature. Still, *tomāya cākhāite tāra kahi eka 'bindhu', - pārāpāra-śūnya gabhīra bhakti-rasa-sindhu.*

[*prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana*
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu']

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.] [The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.136-7]

"No limit. Like an ocean of *rasa*, only a drop I am try to introduce to you, with a drop, *eka-bindu jagat ḍubāya*." [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] A little after He says, "This one drop is sufficient to cover the whole world, to inundate the whole world." It is a drop of infinite. A part of infinite is also infinite. So with this respect, this, the primary stage, this sort of conviction is a plane where we are to stand and then to enquire. This data, the deduction must come out of such data. Hare Kṛṣṇa.

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

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is

freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha Upaniṣad*, 1.2.20]

In the primary stage all these things to be dealt with: unknown and un knowable.

avidya avikema pasup tavi vasam vita [?]

The scholars have described Him like this and that is not lie, false. But still, a construction on the opposite side is there whose imitation we find in this side. *Vilāsa, cid-vilāsa*, like *jara-vilāsa* the *cid-vilāsa*, a great structure stands on the other side and it is only approachable through serving attitude, dedicating, surrender. The positive, the world of service, that is the real plane, *svarūpa-śakti*. And this plane, of aggrandisement, of exploitation, that cannot be the be-all and end-all of the existence. Exploit others and live, that is suicidal in itself. The civilisation, the science is increasing the circumference daily of extortion of power from the nature, making loan from the nature and that must be paid back to the farthing. To every action there is equal and opposite reaction. The civilisation wholesale is a negative one, negative one, it is on debt, debt from the nature, and it must be paid back. Every action, reaction, the exploitation, *jīvo jīvasya jīvanam.*

[*ahastāni sahastānāṁ, apadāni catuṣpadām, laghuni tatra mahatāṁ, jīvo jīvasya jīvanam*]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

To keep up one body, thousands of bodies are to be sacrificed; then only one body can stand. This is a filthy conception of life, it is suicidal in itself. This is no civilisation, no life, a hateful aspect of the life that at the cost of other beings we are to maintain us. Whatever we shall go to maintain, thousands of lives to be sacrificed for that: a hateful conception of the life.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

The land, the plane of exploitation, then the plane of real renunciation, a negative reactionary plane, and then the positive plane of serving, of dedication, that is really civilised position, civilised position, to serve and live, serve and live. And in the beginning, the lower part, with consideration, but spontaneous and unconsidered enterprise in the service of love, that consequently holds the highest position in our conception. And that is Goloka Vṛndāvana. That is Kṛṣṇa consciousness, exhaustively, everyone is exhaustively, finishes himself, as if, in the service of the paraphernalia with Kṛṣṇa as the king. And that is most laudable and most higher form of life. Without any consideration, exhaustively to give one's own whole towards the Absolute Good, Absolute Adjusting Principle.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

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

To put food in the stomach, that is real health for the body, and not to put food in any part of the body. To pour water into the root of the tree, that is proper service of the whole tree, and not to pour water on the branches and the leaves, ignoring the root. That is anti harmony, anti existence, *sat-cit-ānanda. Satyam-śivam-sundaram*, the real conception of the truth is such, and to cut off the root of these fundamental principles, if we do not accept the plane of dedication, and dedication spontaneous. And that is real interest of our, of every unit in the organic whole is there. The real fulfilment of every unit, whatever we'll find, and wherever we find it, the fulfilment is in its highest sacrifice, and thereby it thrives also highly. That is the teachings of Mahāprabhu and *Bhāgavatam*. Give more and have more, not only in quantity but in quality, must be conscious of the quality. *Ahaituka*, causeless, without any calculation of any gain, give yourself, desperately, be desperate for giving yourself, giving yourself, and you'll be gainer also in that line. Give and have.

End of 81.09.05.A

Start of 81.09.05.B

Śrīla Śrīdhara Mahārāja: Ha, ha. What to speak of the lower creation, misguided, but giving must be to the highest centre. That thing of course is the only condition. Giving, that is Kṛṣṇa consciousness: and give to the real centre and you will have also consequently, corresponding with. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa consciousness, to receive the highest, valuable thing...

Bhakti Caru Swāmī: Mahārāja, Bhaktivinoda Ṭhākura _____[?]

"In the common place books of Hindu religion in which the *raja* and *tamas guṇa* have been described as the ways of religion, we find descriptions of a local heaven and a local hell. The heaven _____ anything on earth, and the hell as ghastly as any picture of evil. Besides this heaven we have many more places where good souls are sent up in the way of promotion. There are eighty-four divisions of the hell itself, some more dreadful than the ones which Milton has described in his *Paradise Lost*. These are certainly poetical and were originally created by the rulers of the country in order to check the evil deeds of the ignorant people. We are not able to understand the conclusions of philosophy. The religion of the *Bhāgavat* is free from such a poetic imagination. Indeed in some of the chapters we meet with descriptions of the hell and heaven and accounts of curious tales. But we have been warned in some place in the book not to accept them as real facts but truth as inventions over all the wicked and to improve the simple and ignorant."

Śrīla Śrīdhara Mahārāja: _____ [?]

Misconception, the whole thing is false. It is a part of that false, illusory, and that has got also its efficacy in the illusion world. But when we are dealt with the real truth, we are concerned to deal with the real truth, everything is like a dream. In that way we are to harmonise.

Bhakti Caru Swāmī: Then what is the position of Yāmarāja?

Śrīla Śrīdhara Mahārāja: Yāmarāja, his position in this world that has got that sort of reality. The whole world is like a dream, a misconception. The part also will be misconception, but the real truth will be here when it has got anywhere any connection with the real world, *sādhu-saṅga* transaction, that is concerned. That is real in unreal. That has got connection with the real self of the soul. Soul is consciousness in the world of pure consciousness and this mind in the mental world of false ego, whatever is connected with that, in this aspect, that is all false.

Bhakti Caru Swāmī: And that's why it is said that one who has taken shelter of the Absolute Truth, for him there is no question of...

Śrīla Śrīdhara Mahārāja: No question of jurisdiction changes. Not under the jurisdiction of Yāmarāja, who has come in slight connection with the Absolute. A part of the false, that is also false, extremely false. But that has got its negative utility, so you can say.

Mādhava Mahārāja: Does it mean that the whole description of the universe by Śukadeva Goswāmī in fifth canto is imagination?

Śrīla Śrīdhara Mahārāja: That is imagination in this way. That he is saying about this world and the whole world is like that. That is in one way. If we are connected with this enjoyment or renunciation, exploitation and renunciation, that is false. And the Infinite has got accommodation of everything in Him. In that sense it is true. Everything is true only when having connection, everything is there. That is infinite. So finite cannot produce anything which is not in the infinite. It is rather a shadow, or a perverted reflection of the whole truth.

Bhakti Caru Swāmī: Mahārāja, I remember once you pointed out that the description of the universe, the basic description is that it is *chotada bhuvanatha markana* [?]

Śrīla Śrīdhara Mahārāja: Then I shall come to the foundation. When Mahāprabhu said that Śaṅkara has already denied the existence of this perverted reflection, but Mahāprabhu told that, "We cannot dismiss it summarily, because if it does not exist, then why you have come to preach, that this is not that?" In that way it has got its existence. But in consideration of the real world which is created by the help of *svarūpa-śakti*, there it has got no place. But in the relativity the conditioned has got a position with the unconditioned. So *māyā* is existing. In that sense it is true, but it is false in that it cannot give you the desired result you are searching after, is all false.

Bhakti Caru Swāmī: Prabhupāda used to say that, "This material nature is real, as a reflection, but it is not real as the reality."

Śrīla Śrīdhara Mahārāja: Reality, *avāstava-vastu*, _____ [?]

Unreal substance and real substance, if we are to say like that. Misconception, I think it is mine, but really it is not mine, it belongs to the Absolute. Everything belongs to Him. But we say, this is mine, and we are quarrelling with each other. This is mine. Really this is another's property. And we are fighting with each other. And so many things are coming out of that fight. And the difficulty is that the soul is connected with this mock fight. Otherwise it has got no value. But the dust of spirit very infinitesimal part of the spirit reality, that is entangled, so we are concerned with this mock fight. Otherwise nothing remains. All based on misconception. Just as magicians play, it is false, but still we are perplexed by his tactics. That is also true, in that way, magician, the hypnotiser; that proves they can show what is not real, and we cannot deny that for the time being.

Mādhava Mahārāja: Mahārāja, what is the basis of our realisation of any particular thing that is within our consciousness. In other words, we make the material world real for some reason, we make Kṛṣṇa real for some reason. What is that basis?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Bhakti Caru Swāmī: He's saying, "We make the material nature real, and we make also Kṛṣṇa real. But what is the basic criterion that makes sometimes the material nature real and sometimes makes us feel that Kṛṣṇa is real?"

Śrīla Śrīdhara Mahārāja: Only everything is Kṛṣṇa and His belongings. But we, and including our own self, but when we say something other than Kṛṣṇa, the difficulty arises thereby. Separate interest. The growth of the, consciousness of separate interest, that is at the root of all these evils. *Advaya-jñāna*, we are one with Kṛṣṇa, and whenever the seed sprouts that I have got some separate interest and not included in the interest of Kṛṣṇa that is the root of such mal conception, mal view.

bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [*Śrīmad-Bhāgavatam*, 11.2.37]

This has been; the diagnosis has been given in this way. This universal disease of concoction of false conception: fool's paradise. We are living in a fool's paradise. And the very seed, very

beginning as we can trace is at the inception of a separate interest. The first deviation from *advaya-jñāna* is the conception of separate interest, the necessity of separate interest, takes me off. And so many, including Mahādeva, Śiva: wholesale, if we deal it in the character of wholesale, then Mahādeva is the first rebel. From whom this ego of separate interest is to be seen, separate interest, _____ the master of the *māyāic* world is Mahādeva, sometimes voluntary submission and sometimes revolting temperament. So in that way we are all atomic Mahādeva. We want to be master of something. And because that is not true, be possible in fact, so in our concoction only, in our dream only we can satisfy the hankering of that lower self in us.

Akṣayānanda Mahārāja: Śiva means auspicious, *śiva mane maṅgal*, so his rebelling is also auspicious?

Śrīla Śrīdhara Mahārāja: Two aspects he has got, one other side, another lower side. The whole *taṭasthā-śakti* has been covered by him, Śiva. He has got that aspect of a devotee and also as a supporter of the demonic power. The two aspects we find in him. And we may have a good compromise there, that after giving indulgence to the demonic power he creates their confidence in him and ultimately he may try to lead towards the devotion of Nārāyaṇa. He's giving indulgence to the demonic power at the bottom of his heart maybe his good will. That these demons will have confidence in him and ultimately he will lead them to the Vaikuṇṭha, to the service of Nārāyaṇa. Maybe it is at the bottom of his heart. So Śiva from this side, he's master of *māyā*, not servant of *māyā* like us, master of *māyā*. But still he has got connection with *māyā*. Most of his engagement is with *māyā*. So that is not a very happy position. He also sometimes complains to his master, "Why You have granted me such a position? Sometimes I have to go against You to encourage the demons. But this is my fate. This is my fate that You have given me such nasty service." He mourns sometimes. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Mādhava Mahārāja: Mahārāja, I don't know if you have answered my question exactly as I was asking it.

Śrīla Śrīdhara Mahārāja: This is Mādhava?

Akṣayānanda Mahārāja: Mādhava.

Śrīla Śrīdhara Mahārāja: Your question?

Mādhava Mahārāja: My question was; what is the element that makes us perceive something as real?

Śrīla Śrīdhara Mahārāja: What's real, what is the element? That is, the *śāstric* name is *śraddhā*, faith, and that is the developed stage of *sukṛti* by *sādhu-saṅga*. Those that are in the real plane, in the *nirguṇa* plane, *guṇātīta*, beyond creative world, world of creation, the *guṇātīta nitya jagat*, the agents of that world have come to establish some connection in our soul. The deepest

element, what we think to be us, our soul. The connection with *sādhu* it produces something which is faith and that faith can see. *Śraddhāmayo 'yaṁ loka*, there is a world which is only approachable by faith. Just as colour by eye, sound by ear, so there's a world only faith can see; faith can feel it, and no other senses. So that faith, that is the real function of soul and that is awakened by the agent of Vaikuṇṭha, of the infinite world, that is *sādhu*. That is *sukṛti*, *ajñāta sukṛti, jñāta sukṛti*, then *śraddhā*. And by *śraddhā* the *sādhu-saṅga*, the association with the *sādhu* increases, and transaction of the culture of the reality that takes place, and gradually makes us to be fully conscious that where we are living this is all transient, this is of enemy type. And friendly element, my home, is elsewhere, that is located to be in the world of pure consciousness and pure bliss.

Mādhava Mahārāja: Is that the same process by which the materialist, material person, sees this world as real?

Śrīla Śrīdhara Mahārāja: No, no materialist. Independent of all material, that is done by the; that injection is given by the Vaikuṇṭha, by the Viṣṇu *parṣada*, in our soul proper, and that arouses *śraddhā* in us. That is the function of the soul, not of this material ego or senses, independent of that. When a patient is in a swoon the doctor sees him and he injects, and then consciousness comes, and then he can cooperate with the doctor. "That I have such and such, and such and such." But before one patient can cooperate with the doctor, the doctor has got also something to do, when the patient is unconscious. So when one is fully engrossed in our material engagement the *sādhus* from other plane, like doctor, injects something. And that is the cause of our reawakening in our soul interest and consciousness of the soul.

Mādhava Mahārāja: [asks Akṣayānanda Mahārāja] Can you ask the question a little differently?

Akṣayānanda Mahārāja: The question I think Mādhava wants to ask, he says that as a devotee we have *śraddhā*, faith, but the materialist...

Śrīla Śrīdhara Mahārāja: The first awakening in a soul in bondage that is named as *śraddhā* and that is outcome of *sukṛti*. And *sukṛti*, that help, independent of him comes from outside, from the Vaiṣṇava. Vaiṣṇava *sādhu* creates *sukṛti*, independent of the individual and when that is sufficiently accumulated it produces *śraddhā*. Then cooperation with the doctor begins.

Akṣayānanda Mahārāja: But those who do not cooperate, they may say...

Śrīla Śrīdhara Mahārāja: At that stage the help may come only from the doctor's side by his own knowledge. No cooperation with this patient, but still the doctor through his *śāstra*, the knowledge of his books, he begins treatment.

Akṣayānanda Mahārāja: We accept that, but the materialist will say that we have got faith in something else. We have got faith in this world.

Śrīla Śrīdhara Mahārāja: Everyone may have some faith. The *guṇḍās* will say that we have got faith in *dacoiting*. The mere statement has got no value. Anyone may have given any statement, what is that? The innocent persons, the mad may be of different type, but that is madness.

Akṣayānanda Mahārāja: Yes, another type of madness.

Mādhava Mahārāja: One time Śrīla Prabhupāda asked us to prove that matter comes from life, using chemistry. I didn't know how to start.

Śrīla Śrīdhara Mahārāja: Yes, matter comes from life, that Berkley's theory that everything is concept but nothing. The conception of matter, that is within consciousness, not that the mind is in the world, but that the world is in the mind. Before you assert anything, the consciousness, it presupposes consciousness. They say the fossil, what is fossil? It is hard, it is black, it is so. But that is only a stage of consciousness. Consciousness pre-exists everything. Whatever you'll say that this is there, what is that? That is a concept. This is black, this is white, this is hard, this is soft, all these, that is mental stages only.

If you press the eye you will see something else. What does it come from? Is it existing outside? So not this fossil evolution of Darwin, but we say just the opposite. Evolution from inside of consciousness is the cause of showing different things of the world. The evolution within and not outside evolution, what we ordinarily think: this is *Vedānta*. Not from imperfection to perfection, but a part of the perfection seems to be imperfect. Imperfect is producing perfection, this is a ludicrous thing. Rather it is more reasonable and easy to conceive that a part of the perfection is anyhow imperfect. We see, it is shown by us to be imperfect. That will be easy, more reasonable thing. We have to accept something, data of some type or else, the stone, the fossil, where does the fossil come from? And then fossil can produce the infinite. What is this foolish idea?

The fossil, the body is showing so many wonderful things to the doctors. How it has been built. How the brain has been built, it is producing consciousness, intelligence and wonderful genius is in the brain. The producer is only a material thing. But that wonderful thing which we find in the brain, the thought of a genius, that cannot remain independently. We say that really exists, that wonderful thing, the source of all wonders; that is existing. We must take data. The starting point must be the wonderful thing. And then so many things are sprung, if we analyse the atom we will be in wonder. Everything is wonderful. Only we give limitation to a particular atom. This is this, this is wood, that cannot be that. But again analyse the constituent parts of wood or a stone, you will see wonder. So Infinite is everywhere. Perfection is everywhere. Only we have produced a thing, our mind, and that is the trouble. The limited thinking of limitation, the nature we have acquired, that is the puzzle. And how to meet that question, that is to be solved.

Devotee: That's a very nice concept Mahārāja, that in everything there's perfection and eternity.

Śrīla Śrīdhara Mahārāja: But we are not ready to admit that, that is the puzzle. Wherever we are, from the biggest, from the lowest, everything is wonderful. But we won't admit that. We'll go to the fossil only, the fossil is producing everything. What is that fossil?

Mādhava Mahārāja: Mahārāja, these are philosophical arguments. But how can we prove to the scientists that matter comes from life?

[Group Laughter]

Śrīla Śrīdhara Mahārāja: _____philosophical topics.

You see, the Faraday told, when in the beginning of the electric generation, one lady asked after a few pieces of paper was moved by a wave of electricity; when it was generated first by Faraday, the lady asked, "What will be the utility of this Faraday?"

And he said, "Mother, do you say to me, tell me, what is the utility of a new born babe?"

What was your question? I forgot.

Akṣayānanda Mahārāja: He said, "These are all philosophical arguments."

Śrīla Śrīdhara Mahārāja: Philosophical, but death, is that philosophical?

_____ [?] The death is there to frustrate your all other things if you don't go to take shelter in philosophy. The philosophy can only face the greatest enemy death. The death on not a particular thing, of the whole world, the sun, the moon, the globe, everything will vanish. Science also tells us so. Still if we want to live, philosophy will help you to live, to have an eternal life and eternal peace, only philosophy can give you. And never all these sciences and all the glamour of this life, they're all enemy, deadly enemy, all leads but to the grave, the Gray's Elegy.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[*Elegy written in a country churchyard*, 1751]
(Thomas Gray, 1716-71, English poet)

A grave is true and to deal with the grave's problems philosophy only will relieve us. Otherwise, all finished. Philosophy also gives us hope that you live a peaceful life. These are false enemies around us, tempting, "Live. I shall help you." This is *māyā*.

[Laughter]

Bhakti Caru Mahārāja: Mahārāja, once you told me how to convince the scientists. You once pointed out that the material scientists are simply concerned about the objective nature. They don't care about the subjective nature, but the Vedic philosophy leads them to the subjective nature.

Śrīla Śrīdhara Mahārāja: Yes, that is transcending death.

Bhakti Caru Swāmī: Transcending death, yes, and then ultimately the Vaiṣṇava philosophy leads them to the point when the so called subjects become the object in relation to the supreme subject. The living entities, the subjects, the living entities, the *ātmās*, they become objects to the supreme subject, Paramātmā.

Śrīla Śrīdhara Mahārāja: Supreme subject, yes, it is *taṭasthā* and that is over, over *jīvātmā* -that is super-subjective realm, and we are to take shelter in that world. Just as when there is war in a particular country, he's taking shelter of another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Caru Swāmī: Any more questions Mādhava Prabhu?

Mādhava Mahārāja: When you said that the world is in the mind, isn't that idealism?

Śrīla Śrīdhara Mahārāja: Idealism, Berkley's idealism, not that we are in the world, but world is our mind. Of course mind here we are not concerned. The mind is also the world. The soul is living in the soul region, and the mind, ego, everything, that is there, the basis is there. The soul withdrawn, nothing remains. Here also, life gone, the body will perish. So this neutron bomb or something, you'll take off the life, the structure will be there. This atom bomb will destroy the structure of everything. But we are to death-ray that will only suck the life out. And the whole structure will not be disturbed. So, soul withdrawn, nothing will remain. The party is soul. That is reality. And this is in the misguided soul, a misconception like a dream in a person, so example like that. The party is the soul, he is in concern. And if the soul is returned, the consciousness nothing remains, all darkness. And that cannot exist independently. So that is created by his revolting attitude, his unhealthy attitude.

Just as a man who is in a diseased condition he pronounces so many delirium. The disease is the cause of delirium, and not that delirium is existing outside. The cause, if you want to remove delirium, you must deal with the patient. His brain needs medicine. The world of delirium vanishes. So soul has got some disease and his world has come as delirium, and collectively also this world. Just as in our dream we may meet our friend and also our foes, with hard substance and water in a dream, so also collectively so many misguided delirious persons are being connected or disconnected.

Suppose, before this creation; as the scientists say, what was the first thing, where this concrete world was living? According to us this concrete world and where it was living before creation. First there was a sun, or ether, then it sprang up from the fossil everything has come, the consciousness has come, the same thing again.

Bhakti Caru Swāmī: Mahārāja, the other day I was listening to a tape of Śrīla Prabhupāda and Prabhupāda was pointing out that the way the dream is a reflection of the reality. Like when you are awake we're collecting many, many informations from this nature, and during our sleep, in dreams, those reflections are projected and we experience the dream. The same way when we analyse this nature we see that this nature also is like a dream and this nature is a reflection of the absolute nature.

Śrīla Śrīdhara Mahārāja: And much more. I met one *Vedāntist* he says, just in a dream, we see in a dream that I have entered a garden and so many trees standing, and it seems to be that trees are standing there from long time: it is already existing. But really it is only created by the brain only at that time. But we think that we have entered a jungle or hills and everything or water, but previously they were existing; in dream we feel that. But that is created then and there. From the mind it is created then and there. But we feel already existing, we have come in the garden, we have come in the tank. That was already existing here, we think in our dream, but really it was only created, creating its own atmosphere, environment. It is like that.

Bhakti Caru Swāmī: So Mahārāja, then one question came to my mind, is that who is actually supplying the informations of the spiritual sky? Like we're...

Śrīla Śrīdhara Mahārāja: *Sādhu*, *śāstra*.

Bhakti Caru Swāmī: No, that...

Śrīla Śrīdhara Mahārāja: That is the beginning Kṛṣṇa told:

kālena naṣṭā pralaye, *vāṇīyaṁ veda-saṁjñitā*
mayādau brahmaṇe proktā, *dharmo yasyāṁ mad-ātmakaḥ*

[The Supreme Personality of Godhead said: "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."] [*Śrīmad-Bhāgavatam*, 11.14.3]

"I transmitted through Brahmā the nature of real truth concerning Me. And from Brahmā, *śrauta* knowledge is knowledge, so the knowledge of revelation that is accepted. All this is false, a product of false experience, they have been rejected. So only *pramāṇa* is *śrauta pramāṇa*, that is coming from outside this illusory region. That should be accepted as *pramāṇa*, revealed truth. And never any knowledge which is based on any experience of this false world that cannot be reckoned at all as *pramāṇa*."

From outside the knowledge of reality was transmitted from Kṛṣṇa to Brahmā, Nārāyaṇa to Brahmā, and from Brahmā then it came but it was mutilated in many ways for the unfair nature, different nature of the disciples it was mutilated. And some inductive method also sprang up

like mushrooms, so there is a jungle now. But if we want reality, the help must come [from] outside this illusory world. *Mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ.*

"I first told to Brahmā, the creator of this world, that this is truth. And he wanted to preach that. Gradually it was modified by the ignorance of the locality, and now so many variegatedness there."

Bhakti Caru Swāmī: Mahārāja, I was thinking, I mean I had one question at the time that...

Śrīla Śrīdhara Mahārāja: Light can remove darkness, but darkness cannot create light. On the whole, this is the line of thought.

Bhakti Caru Swāmī: Mahārāja, in our dream we have all the experience, information in our mind, or in our brain of this nature. Now when you consider this nature to be a dream, then where from the informations are coming? Is it Paramātmā is supplying the information according to our desire? Our experiences in this mundane world is actually a dream. But the informations of these dreams are coming from the spiritual nature or the absolute nature?

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
I draw the conception about Him, that is to be blamed. And not that the tree will exist.
_____ [?]
The ideal of tree, ideal of difference in our experience, that is not to be blamed, that is not faulty. Only with what attitude I am looking at them, that is false and so the whole thing is false. My world of experience is false. My experience of a tree is false. But tree has got its utility. Just as in *Dhāma*, we see so many _____ trees, beasts, human figures. But when our real eyes will be awakened we'll have the *darśana* of a real *Dhāma*. Just as a map, a world map, and with map we are to study about the world, of the country, or a village, map...

End of 81.09.05.B

Start of 81.09.05.C

Śrīla Śrīdhara Mahārāja: ...of the real thing which is represented in the map. Otherwise it is only a book. *Gīta, Bhagavad-gītā*, if no awakening we cannot see the advice of *Bhagavad- gītā*. Only to a mad man, a foolish, or to a beast, it is only paper and ink. And important, the *līlā, śāstra*, what is it? So the interest, the degree of the inner awakening and connection with the real aspect, that is there. Vigraha, that is also like that, Vigraha. Ganges water, all these. That is they're there, but only misguided we are, we can't derive our real interest from them.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."] ["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the River Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-līlā*, 17.55-56]

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

["That very personality who stole My heart during My youth is now again My master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *Vetasī* tree. That is my desire."]
[from Śrīla Rūpa Gosvāmī's *Padyāvalī*]

Exciting towards that, towards reality, they're all futile thing, exciting.
_____ [?]

nārāyaṇam ayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāminī-mayam

[A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇam ayaṁ*). Everything is an expansion of Nārāyaṇa's energy.] [Within *Śrīmad-Bhāgavatam*, 7.7.55, purport]

So according to the interest we draw the apparent interest, compelled by local interest; another vocabulary, our vocabulary of enjoyment we thrust into the creation of the Lord. The spectacle is to be blamed, not the thing. It may show me in different ways.

sarvatya krsne murti kari janmal se dekhi te kai kal ja akhila mor [?]
andi bhuta cakra yar visaya duli te karmone se para tattva pai duti se [?]

It is He and His paraphernalia, and covered by all prejudiced spectacles we are seeing things as if they're mine, or belongs to a party that are friends of mine; in this way. But really it is all:

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
[tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Only difference in the stages of our interest of different kinds, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, and different sub-planes in the plane of enjoyment or exploitation shows different colours of the things around. And the wholesale *māyā* removed, everywhere it is He and He only. And the conception of the law removed... ...everything is receiving his impetus of activity from Kṛṣṇa consciousness, it is Vṛndāvana. No consciousness of this body or the mind or the country conception, the nation conception, the globe conception. All crossed: soul to Supersoul all deeper soul enters there. Everything you will find there.

Yaḥ kaumāra-haraḥ sa eva hi varas, [Śrīla Rūpa Gosvāmī's *Padyāvalī*] goes to Vṛndāvana, Rādhārāṇī and Kṛṣṇa. Is that false? Is that poetry? This is a poetry, this imagination. Only our deeper nature, only our self identification, everything depends self determination, who am I? Hegel's language, self determination: that is the end of all of us, self determination, *svarūpa-siddhi.* Who am I, my deeper self? My mind, or my intelligence, or more than that? Where am I? Who is my real self? Who is the real party in me? Whose interest? My eyes interest, ears interest, or mental interest or the interest of my intelligence? Going inner, inner, then self interest, self determination, *svarūpa-siddhi.* That is to be attained. I must enter, I must get back my proper self. And in His connection I will come in the environment and see the world, what is it?

I am given some wine or some poison then I am besides myself and I am seeing things. And no sister, no mother, actuated by my animal motive, I am seeing a thing all for enjoyment. The crude tendency of lust, that is mustering everything, then I'm seeing what? Then when sober I am seeing so many things changed. In this way go deeper, deeper, and find who you are, what is your interest, and try to see the paraphernalia according to your interest. Self determination and you'll see things opposite as you are seeing it now. And that how, that may be affected. How can I go back to my self determination, proper? How to find out my own lost self, long missing link, long lost self? We may talk like that. How to find, or get back? And by His interest then we shall try to go back to home, back to God, back to home.

For a madman, only his brain disease should be removed, and he will find his home, his wealth, his everything is there. Only disorder in the brain, so disorder in the mind and the self diseased, *bhava roga*, this is a kind of disease. The central disease is *bhava roga*, the spirit of enjoyment. Spirit has made, separate interest has enticed me and has made me mad, and I'm roaming. And that disease should be removed. And the doctors must come outside. And by result the disease removed I'm quite at home: self determination. So many entanglements, questions, questions, all will finish at one stroke. When the brain disease is removed I am quite well. Everything is there. Like such nature.

Bhakti Caru Swāmī: *Bhidyate hṛdaya-granthiś*.

Śrīla Śrīdhara Mahārāja:

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

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

That is somewhat, again more:

svarūpe sabāra haya, golokete sthiti:
[*muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*]

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Mayi dṛṣṭe 'khilātmani, with my interest: first with me and my first environment, then different environments; with all. How? God save me from our friends. Our charm for this material world of enjoyment should vanish. That is the trouble, to save us from the friends. That is the question. We love them. That is the enemy within. The enemy is within, that I have got attraction, I love this paraphernalia, I like them, that is the enemy. And those that do not like to enjoy there is also another mania of renunciation. They do not admit the reality, that a part and parcel of the whole, he has got respective duty for the whole organic, service, a life of service. Mere renunciation, *dharmagat*, a strike: that is no solution.

The real engagement we must have got. And all engagements are not bad. The engagement in the positive side, that is life giving. The whole thing may be conducted but the standard is *sukha, rasa*, quantity and quality. The quality of *rasa*, that is to be judged. *Raso vai saḥ*. Here also *rasa*, and there also *rasa*, but the difference in quality of *rasa*. By stealing also we can get a sort of pleasure. And by making gifts to all, we also feel a sort of pleasure. But there is a distinction. This is also *rasa* that is also *rasa*. This is extraordinary; this is gross, filthy. Then qualitatively *rasa* will be improved, it will be purer. Then it will reach to the acme of Kṛṣṇa consciousness, surrendering everything for Him and spontaneous service reinstated. That distributes the highest type of *rasa* in quality and quantity. That is the main conception underlying all this. *Akhila-rasāmṛta-murtiḥ*. All different types of *rasa* is harmonised in that Personality of beautiful goodness. Our goal will be that. This *Bhāgavatam* says and Mahāprabhu says. And our heart will also approve when we shall have the touch of that thing in any way or other.

Hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata, Manu says. *Vidvadbhiḥ sevitaḥ*, which is not current in the ordinary person, but those that are well experienced in Vedic *śāstra*, Vedic knowledge, that the knowledge which is transmitted from outside for our help, for our relief. One who is experienced in that sort of knowledge, *vidvadbhiḥ sevitaḥ*, and they follow the rules of life, that sort, *sevitaḥas. Sadbhir*, and those that have accepted those Vedic rules practically in their life, not only the exponents of the Vedic truth, but also those that are practising that truth,

that advice of the *Vedas*, *sadbhir. Nityam adveṣa-rāgibhiḥ*, and their external nature will be that they do not care much for the duality of this *jay para jay*, the *sukha-dukha* what we meet in the ordinary life, they do not care for that, *adveṣa-rāgibhiḥ. Hṛdayenābhyanujñāto*, and what will get the approval of the innermost heart, of your innermost heart's approval, that thing you should know as real religion.

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

...

That is also *lakṣaṇa*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

[Bengali (?) conversations for about nine and a half minutes]

...

Mādhava Mahārāja: Someone asked me a question about the *Bhagavad-gītā*. In the eighteenth chapter Kṛṣṇa says: *Īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati*, "That you surrender," Kṛṣṇa was telling Arjuna that, "You surrender to the Supreme." In the next verse He tells him that, "The Supreme is controlling everyone and that Arjuna should surrender to the Supreme," as if Kṛṣṇa Himself were not the Supreme, as if He were speaking of a third person.

Śrīla Śrīdhara Mahārāja:

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā
tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
tat prasādāt parāṁ śāntiṁ, sthānaṁ prāpsyasi śāśvatam

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."] ["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.61-62]

That is Kṛṣṇa's function. Paramātmā we may think represents one of the functions of Kṛṣṇa, and the immediate superior to *jīva*, in the rank of Kṛṣṇa, rank of Nārāyaṇa. So He asked him, "Try to find...

...

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13.23]

"Your immediate Master is there in your heart to guide you. You try to connect with Him... "Surrender to Him. Then He will... "Rightly... "With the concern of these worldly affairs, so come, go through the proper channel. My connection with you is something else. I say you go. He is also My representation, representative, but rather try to find Him and His direction. Then you will find peace. That local God who deals with local affairs, go to Him; that is entailed. I as a friend advise to you go and follow His direction and you will get your peace thereby. *Tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata, tat prasādāt parāṁ śāntiṁ*. [*Bhagavad-gītā*, 18.62] Then you will have a peep into a particular world which is independent of this world of good or bad, superior or inferior, as you say. Droṇācārya Ācārya, Bhīṣma, my Guru, and you are not feeling encouragement to hit them. So you will come over the surface of this world duality if you can have His direction. It will give you immediate relief of this duality of good and bad in this world: take you above the calculation of good and bad of worldly sense. Accept His guidance that will be safe to you."

Hare Kṛṣṇa. Gaura Haribol.

Tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata, tat prasādāt parāṁ śāntiṁ. "You'll be able to rise above the consideration of good and bad of this world and exclusively devote yourself to His direction. That will be helpful to you to get out of this worldly entanglement."

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."] [*Bhagavad-gītā*, 13.23]

"His function we can experience in these different forms, *upadraṣṭā*, He's observing everything you are doing. He is deputed there, by Me it may be called, for that purpose. *Anumantā*, and willingly or unwillingly He can check you but little indifferent in His, indifferently He's watching your movements in every detail. *Upadraṣṭā, anumantā*, and He is indifferently giving approval, not always very satisfied or dissatisfied, anyhow approving your free actions. *Bhartā*, and He does not leave you but He accepts, continues in your guardianship. That position He has got. Though you do not obey always inner direction but still He does not leave you. He continues to be your guardian, *bhartā*. *Bhokta*, and also He has to feel something about you. If you follow His direction, He will be happy and if you ignore Him, He will be little disturbed, *bhokta*. *Maheśvaraḥ*, but He has got His special power to force you to do anything and everything, but still He does not use that special power over you. But still He's there within your heart. That is My particular function in every *jīva*. Just as the sun, without considering any gratitude or ingratitude of the world, he goes on giving light. So *hṛd-deśe 'tiṣṭhatam*, that is My one function who exists in all the hearts of all the *jīvas* that are to be found anywhere, *Īśvara."*

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

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha Upaniṣad*, 1.2.20]

All-pervading aspect, *aṇor aṇīyān*, the smallest of the small. Everywhere He's residing inside. "The highest plane where everything is standing that is Brahman, and the smallest all-pervading space, that is also My aspect. That is also Myself, the smallest of the small, *aṇor aṇīyān*. All-comprehensive and all-pervasive aspect, Brahman, Paramātmā: the infinite of the infinite and the knower of the knower. This is My two aspects in the relativity of the world thought."

And there is another, *bhajanīya*, a new awakening in the soul. Here we are accustomed to enjoy anything and everything, to utilise anything and everything, whatever we come across, to our interest. How I can utilise this thing for my purpose, of such pleasure. Whatever we see, we connect with that.

But the Lord's nature of existence is just opposite. Whenever He's seen by anyone, he wants to sacrifice for the pleasure of Him, *bhajanīya, guṇa-viśiṣṭha*, that is Bhagavān. The conception of that substance when we come in His connection we want to give us all to produce His satisfaction. That is the characteristic of Bhagavān. And that is developed to the highest in Kṛṣṇa, *bhajanīya*. Here whatever we see we want to enjoy, the excitement we feel for enjoyment, but the God's position is just the opposite. Whoever comes in His connection he wants to make Him enjoy. That is just the opposite aspect of this world. *Bhajanīya guṇa-viśiṣṭha*. He's my Lord and I am to supply His enjoyment. Such nature He has got, attractive in all respects. That is just the opposite aspect of the world: *bhajanīya guṇa-viśiṣṭha*, Bhagavān.

And Paramātmā is like this, indifferent guardian, everywhere in every *jīva* He's there dictating, not forcing, but He can force. *Prakṛtis tvāṁ niyokṣyati* ["By your nature, you will have to be engaged in warfare."] [*Bhagavad-gītā*, 18.59] *Kartuṁ necchasi yan mohāt kariṣyasy avaśo 'pi tat* ["Compelled by the work born of your own nature, you will act all the same."] [*Bhagavad-gītā*, 18.60] "With a special power He will come and engage you in this fight, if you fail to cooperate in the last moment. But you can't avoid, the force is there. But it would be better for you to obey Him consciously. You ask your inner guide."

Hare Kṛṣṇa. Hare Kṛṣṇa. Today we may stop here. *Jai Oṁ Viṣṇupāda*...

End of 81.09.05.C

Start of 81.09.06.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: (Leads *bhajans*)

[*Śrī Rādhikā-stava* (from *Stava-mālā*), by Śrīla Rūpa Goswāmī]

rādhe jaya jaya mādhava-dayite, gokula-taruṇī-maṇḍala-mahīte.
dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.
vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhe.
karuṇāṁ kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.

["O Rādhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness, You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhe, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhe, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me."]

05:32
.....
05:38

[*Śrī Rādhāṣṭaka*, 2, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

[1] *birajār pāre śuddha-parabyoma-dhām, tad upari śrī-gokula-bṛndāraṇya nām*
[2] *bṛndābana cintāmaṇi, cid-ānanda-ratna-khani, cinmoy apūrva-darasan*
tahi mājhe camatkār, kṛṣṇa banaspati sār, nīla-maṇi tamāla jemon
[3] *tāhe ek swarṇa-mayī, latā sarba-dhām-jayī, uṭhiyāche parama-pābanī*
hlādinī-śaktir sār, 'mahābhāva' nām jār, tribhuvana-mohana-mohinī
[4] *rādhā-nāme paricita, tuṣiyā gobinda-cita, birājaye parama ānande*
sei latā-patra-ful, lalitādi sakhī-kul, sabe mili' bṛkhe dṛḍha bāndhe
[5] *latār paraśe prafulla tamāl, latā chāri' nāhi rahe kono kāl*
[6] *tamāla chariya latā nāhi bāce, se lata milan sada-kala jace*
[7] *bhakativinoda milan dõhār, nā cāhe kakhona binā kichu ār*

[1] Beyond the Virajā River lies the pure spiritual sky, or the Vaikuṇṭha world, and above that Vaikuṇṭha realm lies the divine abode known as Goloka Vṛndāvana.

[2] The land of Vṛndāvana is made of spiritual gems and is therefore likened to a mine of fully cognizant and beautiful jewels. This transcendental realm is certainly a wonderful and extraordinary sight. Within that abode, where everything is fully conscious, resides Lord Kṛṣṇa, who is compared to a charming *tamāla* tree (which is considered to be the best of trees and possesses colour like that of a sapphire).

[3] Upon that blackish tree has appeared a beautiful golden creeper. Her name is Mahābhāva, due to being the essence of the pleasure-giving *hlādinī* potency. She is the conqueror of all realms, the supreme purifier, and the enchantress of Śrī Kṛṣṇa, who is Himself the enchanter of all the worlds.

[4] She is also known as Rādhā, whose friends, headed by Lalitā, are compared to Her leaves and flowers. The creeper, meeting with all Her friends, firmly embraces that blackish tree named Govinda, and having satisfied His heart, remains there in great ecstasy.

[5] At the touch of the creeper, the *tamāla* tree blooms; but without Her embrace He can no longer exist.

[6] The creeper, without the company of that *tamāla* tree, is also unable to live. Therefore She always prays for Their meeting.

[7] Bhaktivinoda desires nothing else but the meeting of this divine couple, Rādhā and Kṛṣṇa.

...

08:42

...

[*Śrī Rādhāṣṭaka,* 3, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

[1] *ramaṇī-śiromaṇi, bṛṣabhānu-nandinī, nīla-basana-paridhānā*
chinna-puraṭa jini', barṇa-bikāśinī, baddha-kabarī hari-prāṇā
[2] *ābharaṇa-maṇḍitā, hari-rasa-paṇḍitā, tilaka-suśobhita-bhālā*
kañculikācchāditā, stana-maṇi-maṇḍitā, kajjala-nayanī rasālā
[3] *sakala tyajiyā se rādhā-caraṇe, dāsī ho'ye bhaja parama-jatane*
[4] *saundarja-kiraṇa dekhiyā jāhār, rati-gaurī-līlā garva-parihār*
[5] *śacī-lakṣmī-satyā saubhāgya bolane, parājita hoy jāhāra caraṇe*
[6] *kṛṣṇa-baśīkāre candrāvalī-ādi, parājay māne hoiyā bibādī*
[7] *hari-dayita rādhā-caraṇa prayāsī, bhakativinoda śrī-godruma-bāsī*

[1] Śrīmatī Rādhārāṇī is the crest jewel of all the young women. She is the beloved daughter of King Vṛṣabhānu and is very fond of wearing blue coloured garments. Her very pleasing complexion conquers the beauty of cut gold, Her locks of hair are nicely arranged, and She is the life and soul of Lord Kṛṣṇa.

[2] Śrīmatī Rādhārāṇī, who is very learned in the science of *rāsa*, is artfully adorned with jewels, nicely decorated with *tilaka*, and covered with a beautiful corset. Her breasts are adorned with valuable gems, and Her eyes are anointed with black collyrium. Thus She appears as sweetness personified.

[3] Give up everything and become a maidservant at the lotus feet of Rādhārāṇī. Just worship Her and serve Her with great care and attention.

[4] Beholding Her effulgent rays of beauty, Rati, Gaurī, and Līlā abandon all their pride.

[5] At Her feet the good fortune of Śacī, Lakṣmī and Satyā is defeated.

[6] The *gopīs*, led by Candrāvalī, are all staunch competitors of Rādhārāṇī for Kṛṣṇa's favour. Yet they all accept their defeat by Śrīmatī Rādhārāṇī, for She alone controls Kṛṣṇa.

[7] Ṭhākura Bhaktivinoda, a resident of Godruma, always endeavours for the lotus feet of Śrīmatī Rādhārāṇī, the most beloved of Lord Hari.

11:05

.....

11:12

[*Śrī Rādhāṣṭaka*, 1, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

[1] *rādhikā-caraṇa-padma, sakala śreyera sadma, jatane je nāhi ārādhilo*
rādhā-padmāṅkita dhāma, bṛndābana jār nāma, tāhā je nā āśroy korilo
[2] *rādhikā-bhāva-gambhīr, citta jebā mahādhīra, gaṇa-saṅga nā koilo jīvane*
kemone se śyāmānanda, rasa-sindhu-snānānanda, labhibe bujhoha eka-mane
[3] *rādhikā ujjvala-raser ācārya, rādhā-mādhava-śuddha-prema vicārya*
[4] *je dharilo rādhā-pada parama jatane, se pailo kṛṣṇa-pada amūlya-ratane*
[5] *rādhā-pada vinā kabhu kṛṣṇa nāhi mile, rādhār dāsīr kṛṣṇa sarva-vede bole*
[6] *choḍata dhana-jana, kalatra-suta-mita, choḍata karama geyān*
rādhā-pada-paṅkaja, madhurata sevana, bhakativinoda paramān

[1] He who has failed to carefully worship the lotus feet of Śrīmatī Rādhikā, which are the abode of all auspiciousness; he who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful lotus flower named Rādhā...

[2] ...who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep-how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively.

[3] Śrīmatī Rādhikā is the exemplary teacher of the brilliant mellows of conjugal love. This pure love between Rādhā and Mādhava is worthy of discussion and contemplation.

[4] He who cherishes the lotus feet of Śrīmatī Rādhārāṇī with great care obtains the lotus feet of Kṛṣṇa, which are like priceless jewels.

[5] Without taking shelter of the lotus feet of Rādhā, one can never meet Kṛṣṇa. The Vedic scriptures declare that Kṛṣṇa is the property of the maidservants of Śrī Rādhā.

[6] Having abandoned wealth, followers, wife, sons, and friends, and having given up materialistic activities and speculative knowledge, one should become absorbed in the sweetness of service to the lotus feet of Śrīmatī Rādhārāṇī. This is Bhaktivinoda's solemn declaration.]

14:18

.....
14:30

[*Rādhākuṇḍataṭa-kuñjakuṭīra*, from *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

rādhākuṇḍataṭa-kuñjakuṭīra, govardhanaparvvata yāmunatīra
kusumasarovara, mānasagaṅgā, kalindanandinī vipula-taraṅgā
vaṁśīvaṭa, gokula, dhīrasamīra, vṛndāvana-taru latikā-vānīra
khaga-mṛgakula, malaya-bātāsa, mayura, bhramara, muralī-vilāsa
veṇu, śṛṇga, padacihna, meghamālā, vasanta, śaśāṅka, śaṅkha karatālā
yugala vilāse anukūla jāni, līlāvilāsa-uddīpaka māni
esaba choḍata kāhā nāhi yāu, esaba choḍata parāṇa hārāu
bhaktivinoda kahe, śuna kāna, tuyā uddīpaka hāmārā parāṇa

["The grove-dwelling on the banks of Rādhā-kuṇḍa,
Govardhana mountain, the banks of river Yamunā;
Kusuma-Sarovara lake, Mānasa-Gaṅgā River,
The rolling waves of Yamunā, daughter of the sun;
Place of the rāsa dance, and Gokula, the gentle breezes,
The trees, vines, and Vetasa palms of Vraja;
The birds and animals, the sweet air of spring,
The peacocks, bumblebees, the flute's sweet song;
Flute, horn, His footsteps, range of clouds in the sky,
Season of spring, the moon, the conch, hand-cymbals;
I know all these things are nourishing
the pastimes of the Divine Couple,
I can feel they arouse the holy pastimes of the Lord;
I can never leave all these things so dear to me,
Without them I know I shall surely die;
Hear me, O Kāna, says Śrī Bhaktivinoda:
You are the only light of my life."]

18:18
.....
18:20

[*Śrī Rādhāṣṭaka*, 8, from *Gītāvalī* by Śrīla Bhaktivinoda Ṭhākura]

rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'

umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.

"If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."
(*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131)

21:33
.....
21:34

[*Bhakti-pratikūla-bhāva Varjanāṅgīkāra*,
renunciation of conduct averse to pure devotion, song 4.]
[From *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

āmi to' svānanda-sukhada-bāsī, rādhikā-mādhaba-caraṇa-dāsī
duṅhāra milane ānanda kori, duṅhāra biyoge duḥkhete mari
sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane
je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'
rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari
śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha
rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana
bhakativinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane

[I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.

At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.

I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.

I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.

Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.

I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.

Nor do I find any pleasure in conversing with those who are opposed to Rādhā.

Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

24:50

.....

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

.....

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

.....

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

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

.....

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."]

.....

dīvyad vṛndāraṇya kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrī śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

["I constantly meditate upon that Divine Couple Śrī Śrī Gandharvvā-Govinda, who are seated upon a wonderful throne highly decorated with brilliant jewels. They are sitting within the illustrious forest of Vraja, beneath a mind attracting desire tree, accompanied by Their dedicated servitors such as Śrī Rūpa Mañjarī, Lalitā Devī, and other intimate servants like the *priyanarma sakhīs*."]

.....

radhavan namaste dinam dante yar te punat puna [?]
srimad rupa padam bhoja suji dui syam janme jan [?]

.....

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

.....

mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[*Bhavārtha Dipikā, maṅgala stotram*, 1]

.....

26:40

[Bengali (?) and *ślokas* _____?]

End of 81.09.06.A

Start of 81.09.06.B

Śrīla Śrīdhara Mahārāja: [Bengali _____ [?] 11:37 *Bhajans.*

Siddhi-lālasā, by Śrīla Bhaktivinoda Ṭhākura

[1] *kabe gaura-vane, suradhunī-taṭe, 'hā rādhe hā kṛṣṇa' bo'le*
kāṅdiyā beḍābo, deho-sukha chāḍi', nānā latā-taru-tale
[2] *śwa-paca-gṛhete, māgiyā khāibo, pibo saraswatī-jala*
puline puline gaḍā-gaḍi dibo, kori' kṛṣṇa-kolāhala
[3] *dhāma-bāsī jane, praṇati koriyā, māgibo kṛpāra leśa*
vaiṣṇaba-caraṇa- reṇu gāya mākhi, dhori' avadhūta-beśa

[4] *gauḍa-braja-bane, bheda nā heribo, hoibo baraja-bāśī*
dhāmera swarūpa, sphuribe nayane, hoibe rādhāra dāsī

[1] O when, O when will this soul chant in Gaura-forest on the Ganges' banks the Holy Names "Rādhā" and "Kṛṣṇa" renouncing all the body's joys and drenched with all the tears I've wept amidst the herbs, beneath a tree?]

[2] When, at some outcaste's home shall I give up all thoughts of caste and beg to share with him humble *prasādam* and drink the water of the Saraswatī? Along the banks, my voice choked with my ecstasy I'll chant "Kṛṣṇa" in great delight.]

[3] And when will I bow down before a *dhām-bāsī* and beg from him a drop of mercy; when O when will I smear my body with the dust from a Vaiṣṇava's holy feet and wear the *avadhūta's* cloth?]

[4] Then I shall see no difference in the forest of Gauḍa and Vraja, and I will be transformed into a resident of the *dhām*. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.]

[*Siddhi-lālasā*, by Śrīla Bhaktivinoda Ṭhākura]

.....

13:33

Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma

[1] *jaya rādhe, jaya kṛṣṇa, jaya vṛndāvan, śrī-govinda, gopīnātha, madana-mohan*
[2] *śyāma-kuṇḍa, rādhā-kuṇḍa, giri-govardhan, kālindī jamunā jaya, jaya mahāvan*
[3] *keśī-ghāṭa, baṁśī-baṭa, dwādaśa-kānan, jāhā saba līlā koilo śrī-nanda-nandan*
[4] *śrī-nanda-jaśodā jaya, jaya gopa-gaṇ, śrīdāmādi jaya, jaya dhenu-vatsa-gaṇ*
[5] *jaya bṛṣabhānu, jaya kīrtidā sundarī, jaya paurṇamāsī, jaya ābhīra-nāgarī*
[6] *jaya jaya gopīśwara vṛndāvana-mājh, jaya jaya kṛṣṇa-sakhā baṭu dwija-rāj*
[7] *jaya rāma-ghāṭa, jaya rohiṇī-nandan, jaya jaya vṛndāvana-bāsī jata jan*
[8] *jaya dwija-patnī, jaya nāga-kanyā-gaṇ, bhaktite jāhārā pāilo govinda-caraṇ*
[9] *śrī-rāsa-maṇḍala jaya, jaya rādhā-śyām, jaya jaya rāsa-līlā sarva-manoram*
[10] *jaya jayojjwala-rasa sarva-rasa-sār, parakīyā-bhāve jāhā brajete pracār*
[11] *śrī-jāhnavā-pāda-padma koriyā smaraṇ, dīna kṛṣṇa-dāsa kohe nāma-saṅkīrtan*

[1] All glories to Rādhā and Kṛṣṇa and the divine forest of Vṛndāvana. All glories to the three presiding Deities of Vṛndāvana —Śrī Govinda, Gopīnātha, and Madana-Mohana.

[2] All glories to Śyāma-kuṇḍa, Rādhā-kuṇḍa, Govardhana Hill, and the Yamunā River (Kālindī). All glories to the great forest known as Mahāvana, where Kṛṣṇa and Balarāma displayed all of Their childhood pastimes.

[3] All glories to Keśī-ghāṭa, where Kṛṣṇa killed the Keśī demon. All glories to the Vaṁśī-vaṭa tree, where Kṛṣṇa attracted all the *gopīs* to come by playing His flute. Glories to all of the twelve forests of Vraja. At these places the son of Nanda, Śrī Kṛṣṇa, performed all of His pastimes.

[4] All glories to Kṛṣṇa's divine father and mother Nanda and Yaśodā. All glories to the cowherd boys, headed by Śrīdāmā, the older brother of Śrīmatī Rādhārāṇī and Anaṅga Mañjarī. All glories to the cows and calves of Vraja.

[5] All glories to Rādhā's divine father and mother, Vṛṣabhānu and the beautiful Kīrtidā. All glories to Paurṇamāsī, the mother of Sāndīpani Muni, grandmother of Madhumaṅgala and Nāndimukhī, and beloved disciple of Devarṣi Nārada. All glories to the young cowherd maidens of Vraja.

[6] All glories, all glories to Gopīśvara Śiva, who resides in Vṛndāvana in order to protect the holy *dhāma*. All glories, all glories to Kṛṣṇa's funny *brāhmaṇa* friend, Madhumaṅgala.

[7] All glories to Rāma-ghāṭa, where Lord Balarāma performed His *rāsa* dance. All glories to Lord Balarāma, the son of Rohiṇī. All glories, all glories to all of the residents of Vṛndāvana.

[8] All glories to the wives of the proud Vedic *brāhmaṇas*. All glories to the wives of the Kāliya serpent. Through pure devotion they all obtained the lotus feet of Lord Govinda.

[9] All glories to the place where the *rāsa* dance of Śrī Kṛṣṇa was performed. All glories to Rādhā and Śyāma. All glories, all glories to the divine *rāsa* dance, which is the most beautiful of all Lord Kṛṣṇa's pastimes.

[10] All glories, all glories to the mellow of conjugal love, which is the most excellent of all *rasas* and is propagated in Vraja by Śrī Kṛṣṇa in the form of the divine *parakīya-bhāva* [paramour love].

[11] Remembering the lotus feet of Lord Nityānanda's consort Śrī Jāhnavā Devī, this very fallen and lowly servant of Kṛṣṇa sings the *saṅkīrtana* of the Holy Name.]

[*Śrī Vraja-dhāma-mahimāmṛta, The Nectarean Glories of Vraja-dhāma*]

.....

Gaura Hari Haribol. Gaura Hari Haribol.

Gaura Nityānanda bol Haribol Haribol. Gaura Gadādhara bol Haribol Haribol.

_____ [?]

20:36

Jaya Oṁ Viṣṇu-Pāda...

22:10

[Bengali (?) and *ślokas*, until the end of the recording]

End of 81.09.06.B

Start of 81.09.10.A

Bhāratī Mahārāja: ...we went to the Sonar Mandir and we met the *pūjārī*. Very nice man! And he has proposition of raising one *lākh* and then they would give the Mandir for our usage... One *lākh* and they would give us the property there, Sonar Mandir.

Śrīla Śrīdhara Mahārāja: They'd sell?

Bhāratī Mahārāja: Yes. So he proposed that we raise between us one *lākh* rupees, and then he could use that, that could be used for purchasing temple and property.

Śrīla Śrīdhara Mahārāja: What about the money that was deposited in the bank more than a *lākh*?

Bhāratī Mahārāja: That he does not know.

Śrīla Śrīdhara Mahārāja: So Vinodini wants to sell the mother's temple?

Bhāratī Mahārāja: Yes. I think it's mainly her sister's husband is interested.

Śrīla Śrīdhara Mahārāja: Her sister's husband.

Bhāratī Mahārāja: He left with that intention, of raising funds for that purpose.

Śrīla Śrīdhara Mahārāja: For that golden plate covered temple?

Bhāratī Mahārāja: Yes. Very beautiful: very beautiful place.

Śrīla Śrīdhara Mahārāja: That is very cheap, one *lākh*, very, very cheap.

Bhāratī Mahārāja: Yes, very cheap. Mahārāja, maybe you could describe the history of those three temples the Anu Prabuj Mandir and Sonar Mandir.

Śrīla Śrīdhara Mahārāja: On the northern side of this temple Ranu Temple there is Anu Maṭha temple; that is old. And on the eastern side of this Ranu Temple there is the King's Temple; Ranu's husband's temple. Three Manipuri Temple's there.

Bhāratī Mahārāja: So the King of Manipura he first came to Navadwīpa. Then he built for his Queen later, the Rani Mandir was built later.

Śrīla Śrīdhara Mahārāja: Yes; latest. First Anu Mahāprabhu then Queen's temple, then Rani when the King married again the Rani came away from the King and she wanted to devote her whole life in the worship to the Deity. And with her own fund she constructed this temple. The King gave some opposition but could not oppose successfully. Anyhow Rani established. _____ [?] These ordinary things in Vraja, then to cultivate the religious conception in other place: outside Vraja.

Bhaktivinoda Ṭhākura when he first discovered the birthplace of Mahāprabhu, according to the divine dream, in order to establish it in the public opinion he organised fairs with many shows and display and plays and festivals. And there the dancing of the birds etc, was shown, and many other things.

Then one man asked him, "Have you discovered this birthplace of Mahāprabhu to show to the people the dancing of the birds?"

He told, "Yes! To be fortunate enough to see the dance of the birds in the *Dhāma* of Mahāprabhu, that is a great fortune, we consider. That I am there with the consciousness of the *Dhāma* to remain there as an ordinary resident, inhabitant, that is considered to be a great fortune."

And also [Raghunātha] Dāsa Goswāmī told in Vṛndāvana: "In Vṛndāvana, to speak ordinary things of the family matters that is more high, higher and higher, than to talk about religious things in other parts of the country. Adjustment, the deepest adjustment, I am one with the Vraja *vāsīs*. I am one of them. I have a permanent resident here."

This consciousness: all the talk:

Yat kinca tina guna tikatham gosthe samasthan rtam [?]
sadva nanda mukunda dvaitam lilam purnam purnam [?]

"Whatever has got any accommodation in the area of Vraja, Vraja *Dhāma*, automatically everything in a serving mood, in serving force. Otherwise they cannot have any entrance into that plane at all. Anyhow to secure a position within that area must be the greatest fortune. Otherwise none can never secure any position there. Everything there, consciously or unconsciously engaged in the service of Kṛṣṇa, supporting His *līlā* somehow or other, in *Dhāma*."

And our deepest position can help us to feel that, the truth underlying. No_____, no wave will have any clash. *Maya santusta manasa sadva sukham maya desa* [?]

All the waves that will come to us they will bring only good news. Only we fail to understand we are in such a plane of contest, but if you dive deep, *nirguṇa-bhūmikā*, then the *nirguṇa* plane, *satya*, *raja, tama,* three waves, that is clash of interest. Separate interests are engaged in clash, in different planes. *Guṇḍā, guṇḍā*, and the ordinary politician, politician and the *sādhu, sādhu*: contest in the three planes *satya, raja, sādhu, sādhu satya* approximately; politician, politician, *raja*. And the *guṇḍā*, *guṇḍā*, rowdy, rowdy, boisterous, that is *tama*. But if we dive deep, in the deepest plane if we can take our stand, then we shall see that everything is bringing good and auspicious news to us, the harmony. Then all this fight will seem to be business mockery like play, mock fight. These fights will appear to us as mock fight, not real fight. Because the interest for which the fighting is going on, that is baseless. And the suffering that is also temporary and not intense, not any permanent value, so the *ātmā* is not damaged by any external fighting. All this will help us to think that this is mock fight going on so we won't feel any disturbance for that. Kṛṣṇa is enjoying, all these mock fights, are enjoyed by Kṛṣṇa. And we also must partake into, take share in His enjoyment. It will come in that light. Hare Kṛṣṇa.

...

Bhāratī Mahārāja: Mahārāja, sometimes we see that three things are mentioned together. Sometimes we see that three different *tattvas* are mentioned together. That is *Śrī, Śrī tattva, Bhu*, and *Līlā tattva*. So what is the *siddhānta* of the Goswāmīs on those three?

Śrīla Śrīdhara Mahārāja: Yes. *Śrī, Bhu, Līlā* is considered in the case of Gaura Nārāyaṇa. Śrī Lakṣmī, *bhu śakti* Viṣṇu Prīya and by *līlā Dhāma*: in this way they are serving Gaura Nārāyaṇa. It is told like that. *Śrī, Bhu, Līlā. Sandini, samvit*, and *hlādinī*, general *līlā* by *hlādinī*. *Jñāna bala kriya ca* in *Upaniṣads. Samvit, jñāna*, thinking, *bala*, willing; and *bala kriya ca, hlādinī,* feeling: thinking, feeling, willing; three potencies generally we find in the relativity of the infinite existence. Three phases - *sat, cit, ānanda. Satyam, śivam, sundaram*. The basis, the foundation, and the enjoyer and the enjoyed; the background and the pastimes of enjoyer and enjoyed. Predominating and Predominated Moiety, negative, positive, predominated, predominating: and the background Baladeva. In this way everything is analysed. *Advaya-jñāna*, when first we, for our, *asvadam* means for our understanding, when we want to see by analysis, then we come to analyse Him in three aspects. Thinking, feeling, willing, *jñāna bala kriya ca; sat, cit, ānanda, satva* representative of fossil, and the background. Though all conscious and he thinks of the enjoyer who wants to enjoy, and what is to be enjoyed, what he is searching for, the enjoyment, *rasa, raso vai saḥ*, three aspects of the one absolute whole. First division we find it in three ways, three forms to understand. Hare Kṛṣṇa. *Śrī, Bhu, Līlā*. Śrī Lakṣmī, *Bhu* Viṣṇu Prīya, and by *Līlā śakti* for the pastimes the whole paraphernalia has been... Hare Kṛṣṇa. *Śrī, Bhu, Līlā.*

Bhāratī Mahārāja: So *Bhu* is taken as Lakṣmī Prīya.

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya, as far as I remember the *Bhu śakti* represented by Viṣṇu Prīya. *Śrī, Bhu. Līlā*, the ground on which the play is shown, paraphernalia, the environment, comes from *Līlā*, the environment. Hare Kṛṣṇa.

Bhāratī Mahārāja: Viṣṇu Prīya's help is in which way; assistance in what way? The *Bhu śakti's* assistance is in what way? These three are assisting, so *Bhu śakti* - the assistance there is in?

Śrīla Śrīdhara Mahārāja: Yes, assistant, to help in direct, indirect way, for the propaganda work. By separation, by accepting the show of the pangs of separation she helped a great deal for the propaganda. Her attitude, her ideal helped a great deal. Her penances, melted the hearts of many and did away with the jealousy or antagonistic feeling about Śrī Caitanya Deva, especially in this locality in Bengal, and thereby facilitated the preaching of Nityānanda Prabhu possibly here. So her character contributed much to propagate Mahāprabhu's Mission. Gaura Hari.

As a *sannyāsīn* He wandered the length and breadth of India and she pained up in one place was so intensely she used herself in the worship of Hari *Nāma*, Mahāprabhu. That also had a very valuable contribution, especially to the locality which was fully surcharged with anti spirit of Śrī Caitanya Deva. The whole *tantric*, the furious type of *tantric upāsanā* was in vogue here in this locality. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

So in order to understand that Dāsa Gosvāmī's words that, "Speak ordinary words with the ordinary rural people of Vṛndāvana that will give us much more, draw for us, collect for us, much more spiritual wealth than to be engaged in other parts of the world with deep engagement in the talk of religious thoughts and others."

Bhāratī Mahārāja: That's very encouraging.

Śrīla Śrīdhara Mahārāja: Yes! Very encouraging, encouraging and also very far reaching knowledge is necessary, far reaching, *aprākṛta. Prākṛta vat no tu prākṛtam.* It is like very low nature of the creation world, but still it is the acme of the highest position of the theological world. Very rural, ordinary, *prākṛtam, prākṛta vat*, but not *prākṛtam*: the opposite. The highest reflected in the lowest position.

So much so that Mahāprabhu, He's advising Jagadānanda when he's going to Vṛndāvana. "Go there, always remain under the guidance of Sanātana Gosvāmī. Don't try to mix with the Vraja *vāsīs* very intimately. From a distance you will show honour to them but don't go to mix with them very intensely."

dūre rahi' bhakti kariha saṅge nā rahibā, tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā
[*Caitanya-caritāmṛta, Antya-līlā*, 13.37]

"Don't accept their habits of living."

For us: such instructions given to one of His *parṣada bhaktas*, Jagadānanda.
In *Caitanya-caritāmṛta* warning is given.

paścimera loka saba mūḍha anācāra, tāhāṅ pracārila doṅhe bhakti-sadācāra

["The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.89]

Rūpa, Sanātana preached there good practices. And they were very stupid and they did not know what real conduct should be. Hare Kṛṣṇa.

[From 23:00 Bengali (?) conversations until the end of the recording]

End of 81.09.10.A

Start of 81.09.10.B

[Bengali (?) spoken until 04:08]

Śrīla Śrīdhara Mahārāja: *Nirguṇa, guṇātīta*, the most important thing to realise. What is *nirguṇa, guṇātīta*, play, the subtle-most plane in the conscious world. *Nirguṇa* positive, and this is the negative aspect we are getting experience of, negative side. Only to take our stand in the positive plane and that is *nirguṇa*. No complaint whatsoever, difficulties all superficial. And all what we are taking so seriously, that will be seen in the spirit of play, no sting. When we shall

get the touch of that plane, this is such a truth of such characteristic that all these fighting ways should appear to us like play, *līlā*. Because the loss which are counting in so seriously here by the fighting, by the clash, we shall be able to see that there is nothing, futile, equating to zero, which is so grave to us;

Jai para jai mana [?] This duality... *Mana praman jai para jai sukha duhkha* [?]

That is of zero power, of zero effect, so it is all play. That will come in comparison with the reality of the plane where we took our stand, and according to the comparative study of own soul's real interest. When we shall find our real interest this will be almost negligent, to the utmost. So both loss or gain, that will be like a play, a play value, nothing else, so meagre, so ludicrous. These serious things, one country is devouring another country, so many wailing, and perhaps the whole globe will vanish, then again created. Then all will be like a play, no value, no importance. We are giving much attention to the object for which the fighting is going on so we are serious here. But having a stand in that plane, in comparison with that, this will be nothing, compared to this, ludicrous. So that *nirguṇa-bhūmikā*, the plane of that *guṇātīta*, the plea of all subdivisions, the play of *satya*, *raja, tama*, the creation, the sustenance, and destruction. When we shall come in connection with a matter which is free of creation, maintenance, sustenance and destruction, then this will seem to be a ludicrous thing, to partake with serious heart in these matters. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Anyhow, to get our position in that plane. That is so sure, so true, so friendly, and so life giving, and so beautiful, charming, that this will be like trash. That is what is necessary for us. Gaura Haribol.

[Bengali [?] spoken for about three minutes nineteen seconds]

...

Bhāratī Mahārāja: Mahārāja, there's one question that came up...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Tell the question.

Bhāratī Mahārāja: The question was, we know that Gaura-Gadādhara was Śrīla Bhaktivinoda Ṭhākura's favourite Deity. So the question was, what is the relationship: or we may say *rasa*, between Gaura and Gadādhara, is there some relationship there, or is that symbolic? _____ [?]

Śrīla Śrīdhara Mahārāja: *Prema-vaicittya* _____ [?] Separation, union: union in separation. Physically _____ [?] Not physical but in the physical sense. Though both of

them present, wife and husband together, but some vow is there so they cannot enjoy mutually. Something like that.

The vow, They're separated, but still Gadādhara stands in the position of the spirit of Rādhārāṇī, spirit of Rādhārāṇī, in separation. But They're avowed here not to, that sort of *sambhoga*. Pure spiritual *sambhoga* that is as pure as anything. Highest purity is there. No filthiness, no filthy character of any enjoyment is there, but still the *līlā vilāsa,* it is like that. Sometimes in the case of Rādhārāṇī, Kṛṣṇa also, *prema-vaicittya*, both of Them closely existent, but still some memory of separation is so intense that They are feeling, though They are together feeling so much pain of intense separation. That is *prema-vaicittya*.

Once it is mentioned Kṛṣṇa is there, Rādhārāṇī is there, *sakhīs* are there. Rādhārāṇī sees Her image in the body of Kṛṣṇa. It is so transparent, the body of Kṛṣṇa. Rādhārāṇī's image is being seen there. And Rādhārāṇī thought, "Oh, there is another lady who's boldly connected with Him." So She is very much enraged in jealousy and Her attitude is like that.

Then Lalitā comes and she said, "That is not another *sakhī*. That is Your reflection on His body."

Then She became satisfied.

Separation in union that is *prema-vaicittya* is Gaura-Gadādhara, may be something like that. *Mādhurya-rasa*, but the vow has been taken. Just as in the temple, both husband and wife they are engaged in the worship of the Lord in the temple. What is their attitude? Not husband and wife, but one engaged in worship, another is giving supply of the materials of worship, with another mood. Something like that, Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, in Lord Caitanya's pastimes, were there any *parṣadas* which were *sādhana-siddha*? _____ [?]

Śrīla Śrīdhara Mahārāja: It is told Sārvabhauma [Bhaṭṭācārya] and some others. Sārvabhauma has been accepted as *sādhana-siddha*, and a few others, Prakāśānanda [Sarasvatī] also, those that were converted, in His *sannyāsa līlā*.

Bhāratī Mahārāja: Haridāsa Ṭhākura?

Śrīla Śrīdhara Mahārāja: Haridāsa Ṭhākura maybe, but he's told as Brahmā, some devotion he had. Only through curse he came in the Yamunā Kula because he stole away cows in Braja *līlā*. So he had to come to the _____ [?]

Akṣayānanda Mahārāja: But his *avatāra*, his incarnation as Haridāsa Ṭhākura seems more glorious than Brahmā.

Śrīla Śrīdhara Mahārāja: Yes, more glorious position he held.

Akṣayānanda Mahārāja: Although he came as a curse, but it was more glorious.

Śrīla Śrīdhara Mahārāja: Higher. Just as in the case of Nalakūvara and Maṇigrīva. The trees *tamil arjuna*, there was curse and they came to be tree and then gloriously came out, by connection with Kṛṣṇa. _____ [?] So many instances are there. The curse has become boon in connection of Kṛṣṇa.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... from there, and these two with atom bomb and the General pressed ahead, German, Hitler's Germany. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: In the seventh canto Prahlāda Mahārāja says, "We cannot have any enemy. I have no *satru*." So in the real sense, it is impossible to have an enemy. As in *nirguṇa* there can be no enemy.

Śrīla Śrīdhara Mahārāja: No enemy, but still there may be some conception of enemy that is for the service of Kṛṣṇa. Enemy consciousness is also there, antagonistic, but the conclusion is to satisfy Kṛṣṇa. Rādhārāṇī's greatest enemy is Chandravālī, the competitor. And amongst the *rasa* there is also a spirit of animosity, *vātsalya rasa* and *mādhurya rasa; vātsalya rasa* is always jealous that *mādhurya rasa* people are capturing my son, taking Him away from me. They have conquered a major portion of the heart of Kṛṣṇa. _____ [?] But now there is separate interest and that interest is better so they are by nature the *vātsalya rasa* and *mādhurya rasa* _____ [?] it has been told, like that, but that only to fulfil the desire of Kṛṣṇa, for the interest of Kṛṣṇa. So it is pure, purest of the pure.

Akṣayānanda Mahārāja: So when Lord Caitanya told Jagadānanda Paṇḍit, "Do not come too close to the Vraja *vāsīs*. But that _____ is there.

Śrīla Śrīdhara Mahārāja: Superficially, though He is advising to Jagadānanda really it is for us. To warn us that they may not be scrupulous to keep their physical practices but we should not imitate them externally.

Akṣayānanda Mahārāja: Yes. Prabhupāda has written that the Vraja *vāsīs* have a relation of *vātsalya* but Jagadānanda Paṇḍit's relationship was different. Therefore close association would have been unfavourable.

Śrīla Śrīdhara Mahārāja: Not all *vātsalya*, but mainly *vātsalya*.

Akṣayānanda Mahārāja: Meaning generally. Would that have been in the enmity of different *rasas*?

Śrīla Śrīdhara Mahārāja: In the Vraja *vāsīs* section many times they are not all followers of Caitanya Deva. Nimbarka, Viṣṇuswāmī, other people also are there, followers. So Jagadānanda was very much intolerant as he went to strike Sanātana Gosvāmī with the cooking pot. Intolerant that Sanātana Gosvāmī would associate with any Māyāvādī *sannyāsī*, could not tolerate; so very eccentric.

"So he would create some havoc. No spirit of toleration. He quarrels with Me here, he won't care anybody there. For his own interest he will create quarrel there. So always be under the guidance of Sanātana. He is a sober man. He knows how to deal with whom in that place. So he is My entrusted leader there. You must remain under his guidance. And generally I ask you not to mix closely with the Vraja *vāsīs*. Then your intolerance will pick quarrel there."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: Mahārāja where can we find the reference to that about, you said that Rūpa Goswāmī had said it is higher to speak about ordinary matters in the *Dhāma* than religious matters outside?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Goswāmī. "To talk about ordinary matters in that atmosphere, that is greater to me than any religious talk outside. And that will help us to couch, to form our mentality in a particular way, will make us intimately connected with a particular form there; that will come, will be of great help."

The pot will be good and the substance within we may keep it. The pots, to secure a good pot, to keep the butter and something else, that is a great achievement, something like that. And if we have got that deep vision then we can see Kṛṣṇa in them. But if not so, still that adjustment, that environment to be acquainted with, that is a great gain. That must be the spirit of his talk, ordinary talk. And also it gives the peep into the eternal *līlā* of *Dhāma*. The background if you may feel or may not feel, but in the background there is the Braja *līlā*, the *nirguṇa* plane, there is backing, this *prapañca līlā*. There is that thing. So anyhow after all this would be.

Bhāratī Mahārāja: Mahārāja when you say *Dhāma vāsī* do you mean the general residents or the residents such as the Six Goswāmīs?

Śrīla Śrīdhara Mahārāja: It includes everything, that is we want to try follow the ideal, giving away the surface of our experience. When we use that word, really, the meaning underlying is that we shall try to find out who is *Dhāma vāsī*, what is *Dhāma vāsī*, what is *Dhāma*? *Dhāma vāsī* that means trees, creepers, the animals, the human, all, *Dhāma vāsī*.

Yat kinca kita kum _____ [?]

Everything *Dhāma vāsī*, that is to remind us that in the real plane, we are showing the mask, the real plane, to hit the ideal conception of the deepest plane, the word is used for. We shall try to find out *Dhāma vāsī*. Not superficially, my mind, my senses may not allow, but the

consciousness must be in the background of my experience with the surface. In the deeper position there is that *Dhāma*, that corresponding vision is there, but I can't see. But still according to *śāstra*, according to the words of *mahājanas*, I am to see that underground there is such thing here. At least with this idea, with this respect we must approach them. Everything, even a dog, even a jackal, even a bird, what to speak of human beings there: the ideal in the background; to remember that we are told of *Dhāma vāsī*. I may not see, I may not have immediate experience, but still this is surcharged with such atmosphere.

_____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Bhāratī Mahārāja: He is adjusting Hanumān also.

Mahārāja, it seems to be from our previous *saṁskāra* there are different impressions left in the mind. So the hardest impression to cross over is the impression which was left from *strī saṅga*. That is the hardest impression. So when that impression comes and one is reminded then one should immediately take the Name? Or what is the..

Śrīla Śrīdhara Mahārāja: Eh? I don't follow.

Bhāratī Mahārāja: From previous *saṁskāra* there are different impressions which are left in the heart, in the mind. So the deepest impression of the *baddha-jīva* is sex desire.

Śrīla Śrīdhara Mahārāja: Attraction for sense desire, yes.

Bhāratī Mahārāja: So to cross over that should one simply...

Śrīla Śrīdhara Mahārāja:

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

Regard has awakened of Kṛṣṇa. *Nirviṇṇaḥ sarvva-karmmasu*, indifferent to all other activity. *Veda-duḥkhātmakān kāmān*, he really realises that all the activities of this world ultimately they produce the fruit of misery, *duḥkha*, or sorrow, affliction produced by all activity here, *veda-duḥkhātmakān kāmān. Parityāge 'py anīśvaraḥ*, but cannot be master of the situation, *parityāge*,

cannot give them up fully, *parityāge 'py anīśvaraḥ*, he's not master, he can't control the situation, *parityāge 'py anīśvaraḥ*.

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

["But the *śraddhā* or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."] [*Śrīmad-Bhāgavatam*, 11.20.28]

"Then what should he do at that time? *Tato bhajeta māṁ prītaḥ*. He'll try, he should try his utmost, as much as he can gather with maximum affection, attraction, he'll try to direct towards Me, *bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ*. And more firm and firmer determination he will attend to the cause, to come to Me. *Duḥkhodarkāṁś ca garhayan*. This should be the attitude. He will abuse himself to the highest degree, intense degree. 'What I have done? I am trying to achieve the purest of the pure, and such filthy things continuing in me.' He will abuse himself like anything. 'I am a beast. I am a hypocrite.' In this way the fire will be burning, fire burning within him, *duḥkhodarkāṁś ca garhayan*, blaming, abusing himself, to the utmost. *duḥkhodarkāṁś ca garhayan*."

Proktena bhakti-yogena _____ [*Śrīmad-Bhāgavatam*, 11.20.29]

To pass under such circumstances for the time being, for the span of time that burning stage, helplessly he is doing something, a misdeed. And then a reaction comes. Again doing such thing a greater reaction is coming of painfulness within repentance, in this way. But he won't give up the position of going up. Just as: *Bhau astkrta padanam bhau* _____ [?]

A child when he begins to walk sometimes he falls down. Still again with the help of the barrier where he falls, with the help he again comes up and begins walking and again falls and again come up and begins walking, in this way.

proktena bhakti-yogena bhajato mā 'sakṛn muneḥ
kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [*Śrīmad-Bhāgavatam*, 11.20.29]

Then very soon he will find that all those evil tendencies have been done away with. They're gone. They are finished. When?

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

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

He will come to such a stage.

tadā rajas-tamo-bhāvāḥ, kāma-lobhādayaś ca ye
ceta etair anāviddhaṁ, sthitaṁ sattve prasīdati

["As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy."]
[*Śrīmad-Bhāgavatam*, 1.2.19]

After a great fight they will have to retire if in this time with the association of the good, of the *sādhu*, and those books. Anyhow the *bhakti* practices must not be given up or slackened. With more attention they will follow that system of practices. And gradually one day, gradually he will find that they are retiring, those enemies they have accepted their defeat and going away. And then he will find peace. _____ [?] And when he will come to see the presence of the Lord _____ [?] The tidings of the Lord coming, surrounding him from every direction, and they will vanish. They are strangers after all. They are not rightful residents of the place, of the heart or mind, so they will have to go away. Such a broad and wide conception of the faith, of *śraddhā*, Kṛṣṇa is there, devotees are there, and they are not a product of imagination, but reality. And when they come to realise the position, the reality of the reality, when they come in touch with the reality of the soul, Super-soul, Kṛṣṇa consciousness proper, then they will go. But it is not very easy to get out of their contact. So;

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

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

A stage, first *sādhu-saṅga*, then *śravaṇa, kīrtana, guru karaṇ, varaṇa-daśā*, in *bhajan śravaṇa*, *kīrtana* etc, *sādhu-saṅga, bhajana-kriyā, tato' nartha-nivṛttiḥ*. And the result of that *bhajan* the *anartha*, undesirable things, will go away. This is the consequence, inseparable consequence or result of our *bhajan*. And our *bhajan* will take the realistic characteristic. *Śravaṇa kīrtana* and other duties which we are to undergo now, when it will come to realise its real position, touch the reality, the region of imagination _____ [?] the reality, then *anartha-nivṛtti. Niṣṭhā*, the next higher stage is *niṣṭhā nairantaryya* which means continued memory of Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness. _____ [?]

Just as when oil is poured, a continual flow, not drop by drop but a continual flow. So the Kṛṣṇa consciousness will remain always in some form or other. Then *anartha-nivṛtti*, the complete retirement from the hands of undesirable feelings. Then *ruci*, *niṣṭhā*, *ruci*, then real taste of Kṛṣṇa consciousness will grow. After continuing *anartha-nivṛtti*, then *niṣṭhā* means continued Kṛṣṇa consciousness, Kṛṣṇa feeling, then the real taste for Kṛṣṇa consciousness will grow. It will grow into *āśakti*. When even sometimes it is of less intensity we shall be very much disturbed. "Oh!" Then *asakti*, then *bhāva*, then *prema*, then *sneha, mana, rāga, anurāga, bhāva, mahābhāva*. In this way it's developing in the spiritual relationship excluding the plane of body consciousness, or mind consciousness, or reason which is applied in the loss and gain of this transient world when all gone.

Bhāratī Mahārāja: Very difficult.

Śrīla Śrīdhara Mahārāja: Of course.

Bhāratī Mahārāja: Not very light.

Śrīla Śrīdhara Mahārāja:

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5]

& [*Caitanya-caritāmṛta, Madhya-līlā*, 19.150]

It is very rare.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul

and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

It is very difficult of course. Very, very, very, very, very difficult, otherwise, *sahajiyāism*, the imitation school, they imitate Kṛṣṇa *līlā*, Vṛndāvana *līlā* within their flesh and blood, in the region of flesh and blood. Hare Kṛṣṇa.

Bhāratī Mahārāja: Sometimes it is seeming almost impossible.

Śrīla Śrīdhara Mahārāja: Dāsa Gosvāmī has said, (*bart path*?), those thieves that fall on the way, what is the name? Thieves or dacoits that fall on the travellers, when a man is travelling from one country to another there are some thieves or some *dacoits* that jump on him and snatches his wealth, bandits, plunderers _____? (*bart path*?) means street, who jumps on the street, who jumps on the travellers; *kāma, krodha*, they are like (*bart path*?). He is walking towards the road to Vaikuṇṭha. And they are waiting here and there and sometimes jump on the stranger. When such danger will come, Dāsa Gosvāmī he asks us to cry aloud for the help of the *sādhus*.

End of 81.09.10.B

Start of 81.09.10.C_81.09.11.A

Śrīla Śrīdhara Mahārāja: ...then one should cry for the help of the *sādhus* because they're posted to protect, the *sādhus* that will come from the spiritual world to the mundane world, to spiritual world coming and so many *sādhus* are given charge to protect the travellers. So he will cry aloud, "I am going to be plundered, please protect me. Give me protection!" With utmost fervour there, he's with all his nerves to the extreme, "I won't be allowed to be plundered by you. Oh, you saviours on the street, come, I am a prey to all these plunderers of the nasty type. Please protect me, give protection." And the *kāma*, *krodha*, the *lobha*, they are jumping. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. There are so many artificial ways also.

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[*mukunda-sevayā yadvat, tathāddhātmā na śāmyati*]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] *Śrīmad-Bhāgavatam*, 1.6.35]

The practices of *prāṇāyāma* and the other *āsanas* they may help us to a slight degree, but ostentatiously, superfluously. But the deep seed will be eliminated, that can be done only by taking Mukunda in the throne of our heart, taking Him, taking Kṛṣṇa, feeling Kṛṣṇa in our heart.

Mukunda-sevayā yadvat, tathāddhātmā na śāmyati. But with artificial means if you go on *prāṇāyāma* for the time being this *kāma*, *krodha* may seem to be of little less power, but that is not a permanent cure. Then when that is gone again it will come. It is temporary relief it may give us from the hands of this *kāma*, *krodha. Yamādibhir, yama, niyama, āsana*, etc, the *yogīs*, the *jñānīs* they accept this as to quench the inner thirst of the material world, and go on with _____ and go on with *dhyāna*, *dhāraṇā, āsana, samādhi*, etc, and with some outward practices, they guard here. But the devotees, they have no faith in that. That is artificial. They only want to invite Vasudeva in all phases of life, and permanently set away with them.

Bhāratī Mahārāja: Mahārāja, in the beginning we are supposed to follow. But it seems that there is a point when there is imitation and then following because we have no qualification; then if we try and follow then there is actually some type of imitation there. So what is the difference between the...

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhāratī Mahārāja: At what point does *anukaraṇa* become *anusaraṇa*?

Śrīla Śrīdhara Mahārāja: *Anusaraṇa* means sincerity and *anukaraṇa* only for *pratiṣṭhā*, to copy, to imitate, to copy *anukaraṇa*, to imitate. Without inner purity only to imitate things outwardly, to get the glory of a *sādhu* or something like that, to imitate. And *anusaraṇa* means to attain it from within the heart, sincerely, *anusaraṇa* means sincere progress, and *anukaraṇa* means artificial.

So it has been practically experienced that responsible services can help us from falling to the prey of those *kāma, krodha* etc. The faith first, *śraddhā*, *sādhu-saṅga* and *śraddhā*, and deep engagement with the duties attached by the master, deep engagement: especially engagement for the mind, not only for the body. Mental engagement only you can get by responsibility. Some responsible service is given to the disciple. He takes it up in his brain, and he cannot but think that 'my mind is engaged there, generally.' So no chance the mind gets for thinking about the other world. So, deep engagement and with the responsible service, that in the physical sense that helps us a great deal. *Sādhu-saṅga, sad-grantha* really they will be of help.

But practically serving, *paripraśnena*, *sevāya*, as much as we are able to engage ourselves in the deep responsible services, they will come and peep and go back. "No time, he is deeply engaged, he has no time to be enticed to give attention towards us." In this way they will have to retire, then coming twice, thrice, five times. "Oh, no time, no attention he has got to spare towards us. He is very deeply engaged," they're flying away. So *sevā*, and also not even physical but mental *sevā*. Mental, that means responsibility only can capture the mind. With responsibility, the mind is compelled to think about that, otherwise mind may be free and the body is working, labouring, to engage the mind in intense service that is responsibility. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotees: *Jaya Oṁ Viṣṇu-Pāda*...

...

Śrīla Śrīdhara Mahārāja: In an ordinary country there is the country and also capital. The capital where the existence and the position of the king is more fortified, more intense, more strong, than in the ordinary country. So the Lord is everywhere and concentrated existence in *Dhāma*, like capital. So with our eye opened, we can feel that, the special characteristic of *Dhāma*. Everywhere we shall see His presence, and especially in *Dhāma* with particular intense strength. That should be the calculation, with the awakening of the real eye, we can feel, we can appreciate, otherwise those that have got no eye, no question of *Dhāma*. And in the *Dhāma*, there is also already the hierarchy. They're all in serving attitude. Whether birds, beasts, the worm, insect, trees, everything, their contribution is towards the divine pastimes. They are all contributing unit and nothing in their heart or their gesture, posture, their movement; nothing but to help the pastimes of the Lord. *Dhāmera svarūpa, sphuribe nayane.*

[*gauḍa-braja-jane, bheda nā dekhibo, hoibo baraja-bāsī*
dhāmera svarūpa, sphuribe nayane, hoibo rādhāra dāsī]

["I will see no difference between the inhabitants of Vraja Bhūmī and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī."] [*Siddhī-lālasā*, 1, in *Śaraṇāgati*, from *The Songs Of Bhaktivinoda Ṭhākura*, p 54]

Otherwise it may apparently seem to us like anything, like a jungle, like ordinary things. The Ganges water, the purity is only with them who have got that *śraddhā*, otherwise to other's eye ordinary water. Vigraha, Śrī Mūrti. Śrī Mūrti of Jagannātha in Purī, the awkward figure, half hand, half feet, the eyes like that; but Mahāprabhu hours and hours standing and He's shedding tears. None could take Him back from the place. What He used to see there, Mahāprabhu? That figure to our eye. So according to the depth of the vision of our inner eye we come to that plane where the *Dhāma* is, Vigraha is, Gaṅgā, purifying Ganges water, only *śraddhāmayo 'yaṁ loka*. Just as, _____? No eye, what will do the glass? [Without eye, what good is a mirror?] In glass we find the reflection but the eye is absent. What you will see in the glass?

So the eye, the *śraddhā*, is necessary. According to the *śraddhā* the differentiated character of *Dhāma* with other places will come, will manifest in his sight, disclose its real acquaintance. Everything depends on *śraddhā*, faith. Faith is the effective thing, no other. To have our connection, if we want to have any link with the moon, or the sun, an ordinary instrument won't do. But some plenary thing, something like electricity or so, that can give connection with the sun, with the moon, all these things. In that plane we are to approach. So only by the help of the plane of *śraddhā* we can approach the infinite. If we want at all then by the help of the eye, or the nose, or ear, or mind, or even by intelligence, reason, we cannot hope to come in connection with that finest plane, the fundamental plane of the existence of this world. The finest plane which is underlying this creation, if we like to have any connection, then only through *śraddhā*, we can hope to establish any connection, or investigation, or of anything of the kind, *śraddhāmayo 'yaṁ loka*, through faith. Then there is a question against it, that credibility, blind faith, faith may be blind, yes. When there is the qualification of blind, then non blind faith is also

there. By the help of that healthy faith...blind faith is diseased faith, but by real faith, healthy faith, we are to connect with them.

On the one hand, we are limited, what experience we may have, that is also limited and how much faith we can accumulate, to have. Infinite, when I am going to establish any connection with the infinite, there is infinite possibility, but faith, can be how much. Its source is a finite thing like me, and how much more he can imagine. His imagination must also have a limit. But the infinite even crossing the limit of any sort of imagination it exists. Infinite is so spacious, so great, so big, that our imagination also fails there. How much we can imagine? We are born and brought up in a cell. Our experience also limited. Our imagination is also limited, so imagination also cannot be so much extended, cannot take infinite character. We must be conscious that we are going to connect our relationship with the infinite, and our greatest imagination is only a point there. I cannot finish it. So imagination should not stand in the way. How much we can imagine? We are atomic existence. How much may be the length and breadth of our imagination? That is also very poor in comparison with the infinite, so we must not be allowed to be afraid of our imagination. More than imagination we cannot have any conception, cannot imagine so broad, so big the infinite is. So we must not be cowed down by that blind faith or all these things.

More than that, infinitely more than that there exists. So faith can only help us to that direction. And when we have some connection then it is told, the key is with Him. To know Him, the key is not within us, within our hand. The key to make Himself known is in His hand. And when He will open the door we can enter. And as much as He likes to make us see, we can see that much only. So we have to first accept before we approach and expect to know Him, we must prepare ourselves with this attitude. *Adhokṣaja*, because He does not allow us to enter into His domain He is not existent? Maybe! What harm He has got for that? We are loser, so *adhokṣaja* realm.

Rāmānuja introduced this to Śaṅkarācārya. "Because you cannot enter as a subject and make it an object of your investigation so you are refusing that I don't accept such thing to be existent. What does it mean? You foolish, you may be satisfied with your imaginary tendency. But really there is a domain and when He wants to take us in within His jurisdiction we can have some sort of experience. That is *adhokṣaja*."

Śrīmad-Bhāgavat has always warned us with this expression, *adhokṣaja*. He is *adhokṣaja*, transcendental, supramental. We cannot enter that domain as a subject, as knower, as an investigator. But as much as He allows us, how much knowledge He allows us to know, we can know that only. Still we have to admit that there is such a realm. That is super subjective, we are subject and that is super subject. The *jīva caitanya*, the soul is not the final existence.

Socrates he told, "The soul is immortal. The soul can live independent of matter. It is an independent unit, soul," Socrates told. It is independent of matter and not production of matter. And the soul is not the final substance. Just as in comparison with matter the soul's position, so

soul is considered like matter and his knower Supersoul is there, Paramātmā, and onward, subjective realm, onward, more and more. They are masters. We cannot be master there. We can be servant only. If we want to enter into the highest position we shall accept the position of the slave of the slave. Then only we can get the chance of entering into that domain. It is not unreasonable. The matter, the gas, the sky, the ether is the limit of existence. Some people may think like that. Some people may say, earth, water, ether, some say ether and electricity that is the limit of the existence. "But no, soul is there," Socrates told.

Soul, existence transcending matter, of all its phases, so also that human soul that is only a particle of the gross side of the absolute: more finer, Supersoul is existing, and so on. Just as in the material creation so many stages there are, earth, water, also stone, the wood, so many things, the gold: so there also in spiritual substance, there is also gradation in that.

Generally too in the lower part Vaikuṇṭha, and the higher sphere is Goloka, the land of love. Knowledge, that may be divided into three classes, *sat, cit, ānanda*. The objective existence, the subjective existence like *caitan, jīva* soul, and another fundamental categorical different thing *ānandam*, or happiness, or ecstasy. That is not only *cit*, not only subjective, but fulfilment of the subject. That is *ānandam*. That is full in Himself, *ānandam*. And that is the main element to be found in Goloka. The knowledge is rather subservient there. The knowledge, *jñāna, anubuddhi*, perception, experience, may be transcendental, but that is also subservient, subdued. And the automatic flow of *ānandam* that is the real characteristic of the Goloka section, the beauty, the harmony, *jñāna sunya bhakti. Jñāna* does not play any part there. Something like intuition. Intuitively they move and full of ecstasy. No movement by calculation. *Sambhanda jñāna*, intuition. *Sambhanda jñāna*. How and where from it comes they may not care to know. They are an instrument in the hands of that *ānandam*, *ānanda mayo vilāsa*. That is Goloka.

This we are told. If we have got faith, then we shall take the trouble of making a journey towards that. The faith should be the guide. The greed, *laulyam*, our attraction, our feeling of necessity for that thing, *śraddhā*: that goes ahead. "Yes, I want that," then I begin. Just as Hegel said, "The idea approaches first, then the action." So *śraddhā*, "Yes I want that thing." Then I shall take the trouble of approaching towards that. So there is, we are told that the highest position is such that is intuitive labour of love there, *vilāsa*. And that is the conception of the highest quarter where one can find the best happiness, or ecstasy. One who has got attraction for that then he will take the trouble of accepting and going to that place.

That is given by *Bhāgavatam* and Mahāprabhu, this is the *satyam śivam sundaram*, the land of beauty, *satyam* - the conception of existence, *śivam* - the land of good; and *sundaram* - the land of beauty. *Śivam* means *maṅgalam* - that is which is safe of mortality that is *śivam*, unassailable existence. Assailable existence, mortal existence, that is also that energy, the material energy that also exists. But there is a land where no death, that is considered to be *śivam, maṅgalam*. And *sundaram*, the positive life of attraction. One aspires to live such life. Life worth living that is *sundaram*. The land is there in the highest quarter.

Mahāprabhu He called us for that, and *Śrīmad-Bhāgavatam* also. There is a soil and you may be a child of that soil if you find yourself, analyse yourself deeply, you will find that you are a child of that soil. You are not created for this land where you are always suffering from apprehension of this and that uncertainty; apprehension and uncertainty always troubling you. You must cross, go up, and you will find the *śivam*, no apprehension. But the positive life, if you really like to have then you are to go, to enter into the area of Goloka, the land of beauty, the land of love. No consideration of calculation, no necessity of any reasoning, nothing else. No fraud, no deception can ever be dreamt of there in that land. So calculation, reasoning; they have got no place at all there, automatically all good, all beauty, all fulfilment there. It is the general conception. Then for His satisfaction Yogamāyā has designed it in such a way that they are also afraid of missing Kṛṣṇa; Kṛṣṇa also afraid of missing Rādhārāṇī, or Yaśodā, all these things. This is designed to maintain the pastimes there. Not out of necessity, but as a fashion it is maintained, for the purpose, not for want.

_____ [?]

Bhakti Caru Swāmī: Just now, what we heard from your lotus mouth that Kṛṣṇa *līlā* is not a necessity but an actual fashion. This is a most revolutionary concept. It's so wonderful! That actually Kṛṣṇa is not in need of anything, not even the pastime, actually.

Śrīla Śrīdhara Mahārāja:

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati

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

Rūpa Goswāmī gives this example: the serpent goes by crooked, zigzag; that is nature. So in the land of *prema*, the *māna*, *abhimāna*, all these, that is the nature, a fashion, and not out of necessity, that is the way, that is *vilāsa*.

Bhakti Caru Swāmī: Mahārāja, the last time that you commented on Lalitā Devī's appearance day you were saying that how Lalitā Devī goes out in the streets of Vṛndāvana, like with her pen and paper and...

Śrīla Śrīdhara Mahārāja: Canvassing right and left. "Come and join my camp. I shall give you engagement in the service of Rādhā-Govinda." That is infinite. Ha, ha, ha.

Bhakti Caru Swāmī: So Mahārāja, for an aspirant, for somebody whose aspiring for devotional service with such a thought that, "Yes, I can enrol myself in that particular...?" Can he have such an *abhimāna*, that does he...

Śrīla Śrīdhara Mahārāja: Of course, otherwise why that exists. That is infinite, no limited room that says, "All the vacancies fulfilled. No, don't force any new servants." It is not like that.

Bhakti Caru Swāmī: No, but I was thinking that if it is on the part of the aspirant...

Śrīla Śrīdhara Mahārāja: Oh yes, only...

Bhakti Caru Swāmī: *Drstam*, whether he's, precocity, *drstada.*

Śrīla Śrīdhara Mahārāja: *Drstada*, that is audacity, impertinence.

Bhakti Caru Swāmī: Audacity, yes. Is it an audacity for him to aspire to go and ask to be engaged in this *mādhurya-līlā*?

Śrīla Śrīdhara Mahārāja: Cannot but, necessity _____, necessity, do not care all these things. Internal necessity has no law. When anyone finds in him, mechanically, unconsciously he will go and appeal, "Enlist my name," can't resist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: This question was actually troubling me a lot Mahārāja. After hearing that it was such a wonderful idea. How wonderful all these great devotees of the Lord are, actually wanting simply to take them to the engagement.

Śrīla Śrīdhara Mahārāja: No want of facility on that side. Caitanya Mahāprabhu said,

tuyā dayā aichena parama udārā, atiśaya manda nātha bhāga hāmārā

["Whatever may be lacking is on My part. There is no defect on Your side."]

"The want, whatever it is in My part. In the other side there is no fault."
It is said by the Ācārya.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but My great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

"I don't find any taste for You. It is hard like rock. No taste. So unlimited grace on Your side. But I am so mean, so low, so hard."

But these things also cannot come without the relativity of that. Such thought cannot come. When really in the relativity of that world then also such thought comes, "Oh! So much grace." He is feeling that grace. And feeling unqualified in himself and the fortune has begun there, we may take it. Necessity is the mother of invention. The *śraddhā* has come, *śraddhā* showing on his front, such a great prospect and he is very eager to attain that but he fails. But that failure is also in one sense participating in a particular position. He is already in the relativity, otherwise he cannot say such statement, make such statement. Hare Kṛṣṇa. That is infinite, whatever you want to attain but still unsatisfied because that is infinite.

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

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

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

Very successful in His attainment: no. "I have not got it in My possession, because it is impossible to get Him in possession."

But possession also is there in the negative sense. Negatives possession of the positive, that is of that nature. "I am so negative, and so much positive She can attract. As much negative characteristic is found in a particular place, the attraction for the positive is so much there. That is the underlying truth.

So Rādhārāṇī says, "I am in the highest need of Kṛṣṇa."

So much feeling of the necessity of the absence of Kṛṣṇa not to be found anywhere as in Her heart. And that satisfies Kṛṣṇa. He wants, setting aside all demands He comes to satisfy the demands of that heart where it is in the highest degree. Is it natural or not natural? Dedication. We are the unit of the aspect of the Moiety of dedication and not of fulfilment. Fulfilment is a stagnant thing. That is a qualification in the limited world. With the unlimited such attitude that won't go, can't go, with the unlimited. There fashion is like that. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. *Kṣudhā*.

Bhakti Caru Swāmī: Unquenchable thirst.

Śrīla Śrīdhara Mahārāja: Unquenchable thirst, and a drop very sweet, very, very sweet, a drop, very, very sweet, unquenchable thirst.

In Madras one gentleman put question to me. "Your highest ideal is Caitanya Deva but He has a dangerous conception. Always mad with want of something and crying and rubbing face in the wall. So intense madness for the want of Kṛṣṇa: that is a dangerous thing to us. We are rather afraid to take that ideal for our life."

upadiya visala hai vitara ananda maya krsna premi adbhuta carite [?]

That the extreme hankering for the truth, that in itself, that is *ānandam*. That I want only truth, nothing else, that is *ānanda*, not possessed by any unessential thing, that is the negative characteristic, that is nature. And there is the highest fulfilment there, the negative aspect, the intense feeling of negativity. That is the highest attainment in its fullest position. Fulfilment of life is there, *śakti*, necessity, negative.

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

Bhāratī Mahārāja: So Mahārāja, that negativity means humility?

Śrīla Śrīdhara Mahārāja: Humility begins from humility.

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

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

Produced goes to that negativity, humility, but not humility in the relativity of the, this exploiting world, but in relativity of that dedicating world. Not clear?

Bhāratī Mahārāja: What is the highest concept...

Śrīla Śrīdhara Mahārāja: Humility not measured by the standard of the misguided souls, but by the standard of the Vaiṣṇava, humility. Whatever it be it must come from the normal standard, the measurement, and never by the standard supplied by the misguided souls, so many patriots, so many politicians, so many humanitarians, no. Not by their standard, but the standard must come from the normal position, from the land of dedication. Not by land of renunciation or exploitation or extended exploitation. Hare Kṛṣṇa. *Ke*? _____ [?]
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Also Mahārāja, humility in the spiritual world means that I am the person who needs Kṛṣṇa the most. Is that...

Śrīla Śrīdhara Mahārāja: Humility, that I am nothing, I am nothing, humility. Why should I seek honour? What quality I have got that I shall think that I have got a position? What position I have got? No position.

Bhaktivinoda Ṭhākura says, "The *tṛṇād api*, the _____ [?] the grass has got its some position, but I am *vikṛta*, I'm misguided. Not any real position of a straw I have got, *vikṛta*, misguided, that is...

Bhakti Caru Swāmī: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, and mad, I'm aside myself. The grass has got some...

End of 81.09.10.C_81.09.11.A

Start of 81.09.11.B

Śrīla Śrīdhara Mahārāja: ...negative value, not any positive value of a straw, because *vikṛta*. With my intelligence I'm going against my interest. The intelligence is there but this is misguided, going opposite, but *tṛṇā* is there, cannot move, but I can move in the negative side, so I'm in more humiliated position than a straw in fact. What I have got that's only to misguide me, but *tṛṇā* has got its fixed position there, he's not going in the wrong way, so I'm lower than that *tṛṇā*. In this way. Whatever I got as my property that is all to harm me. In the worldly sense I may hold a superior position than a grass, than a tree, but what of that? They're all misusing, rather, used for my injury, benefit, against me, against my interest. So I'm in a lower position than the *tṛṇā*, than the straw.

I have got weapons and I am armed, but armed to suicide, to commit suicide. It is better that arm should not have its – a mad man if he's got a dagger then he's dangerous. He will be saved if the dagger is snatched away from the mad man. Any time he may put on his head, on his eye, he's mad.

Akṣayānanda Mahārāja: What does Śrīla Bhaktivinoda say about *taror api sahiṣṇunā*?

Śrīla Śrīdhara Mahārāja:

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

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

That also may be seen in that same light. That *taror*, he is to forbear his former action, to have guard against result of his former activity. But we, must have guard, we must be alert, not only

of the former but also present. In the present moment also I may commit some wrong, so my position is more dangerous than a tree. Tree is only reaping the result of his previous action, but my position, not only previous to tolerate the bad reaction of a previous life, but also to guard myself against my present mal activity. So more forbearance is necessary, position is more dangerous than a tree. Am I clear? Do you understand?

Devotee: _____ [?]

Akṣayānanda Mahārāja: I asked the question, what did Śrīla Bhaktivinoda Ṭhākura say that was regarding *tṛṇād api*, and what did he say again regarding *taror api*?

Śrīla Śrīdhara Mahārāja: *Taror api sahiṣṇunā*.

Akṣayānanda Mahārāja: Mahārāja said that the tree is suffering on account of its past activities. I may perform sinful activity now, so I'm worse than a tree.

Śrīla Śrīdhara Mahārāja: The present activity I also have to forbear, to check them, so more careful in my attitude of forbearance, more dangerous position. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. We are in such a position, what is my preference, what is my special attainment, that is going against me.

...

Bhakti Caru Swāmī: Śrīla Viśvanātha Cakravartī Ṭhākura he says that *smaraṇaṁ* is of prime importance as a devotional service to the Lord, above even *kīrtanaṁ*. Or is it subservient to *kīrtanaṁ*?

Śrīla Śrīdhara Mahārāja: There are some of the opinion because *smaraṇaṁ* is exclusively connected with consciousness, concerning subtle part of our existence, so that should be the most effective form of *sādhana*, the means. But our Guru Mahārāja, and Jīva Gosvāmī Prabhu, and also Kavirāja Goswāmī Prabhu, laid stress on *kīrtanaṁ*, especially for the beginners. Guru Mahārāja says in, *duṣṭa mana! tumi kisera vaiṣṇava?* [From *Vaiṣṇava ke? 'Who is a Vaiṣṇava?'*]

kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava
[*Gauḍīya Kaṇṭhahāra*, 3.24]

Nirjjana bhajaṇ, smaraṇ, exclusively devoted to one's own self, unconscious of the environment one may go on with his *smaraṇ* within, but that is not at all possible for the beginners. *Kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava.*

And Jīva Gosvāmī Prabhu says: *Anyangam yajane ke* [?]

kirtanakhya bhakti-samyoga-naiva [part of verse 13.41 in *Gauḍīya Kaṇṭhahāra*]

If other forms of *sādhana, śravaṇaṁ, kīrtanaṁ, smaraṇaṁ, pāda-sevanam*, all these, but they must be subservient to *kīrtana*. That is the purpose, and the preaching of Mahāprabhu, because in Kali-yuga especially *kīrtana* has got its own characteristic. Śukadeva Gosvāmī says:

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

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

[*dvāparīyair janair viṣṇuḥ pañcarātraiś ca kevalam*]
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [*Muṇḍakopaniṣad*]

kṛte yad dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ
dvāpare paricaryyāyāṁ, kalau tadd hari-kīrttanāt

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

When it is mentioned about the incarnation of Mahāprabhu in *Bhāgavatam*:

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair [*yajanti hi sumedhasaḥ*]

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [*Śrīmad-Bhāgavatam*, 11.5.32] [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

Yajña means sacrifice, dedication, which is *saṅkīrtana-prāyair*, the principal thing which is *saṅkīrtana. Yajanti hi sumedhasaḥ*. So in this Iron Age *kīrtana* has got its own special privilege granted by the Supreme Lord, so *kīrtana*. And Mahāprabhu's speciality is there, by preaching, by *kīrtana*. He conducted Hari *kīrtana*, inaugurated Hari *kīrtana*. So *kīrtana* has been accepted by our Guru Mahārāja, Jīva Gosvāmī and others. And to write, that is also *kīrtana*. Writing is also within the jurisdiction of *kīrtanaṁ*, assertion, to preach, to take it to others. So, just as to be engaged in answering the questions of the environment, so there is automatic concentration which is very rare in this *yuga*. Concentration, when one is making *kīrtana* he cannot but be all

concentrated, all attentive, automatically, otherwise he cannot talk irreverently. So intuitively he must be all attentive. And for that, *kīrtana* has been recommended to be the highest form of *bhajan*, especially in Kali. All ages, especially in Kali. Mahāprabhu also said, and five forms, just as nine forms in *Śrīmad-Bhāgavatam:*

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

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

Mahāprabhu says five amongst them principal.

sādhu saṅga, nāma-kīrttana, bhāgavat-śravaṇa
mathurā-vāsa, śrī-mūrttira śraddhāya sevana

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā *Dhāma*, and faithfully worshipping the Deity."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 22.128]

bhajanera madhye śreṣṭha nava-vidhā bhakti, `kṛṣṇa-prema,' `kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarvva-śreṣṭha nāma-saṅkīrttana, niraparādhe nāma laile pāya prema-dhana

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrttana*. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.70-71]

So *Nāma-saṅkīrtana* has been considered *saṅkīrtana, kīrtana* has been considered to be the best thing. It is decided by the Ācāryas. And especially that is given by our Guru Mahārāja and the basis is also in the *śāstra*. But Viśvanātha Cakravartī Ṭhākura, if he has mentioned anywhere that way that will mean only that this *kīrtana* has got the relativity of the material environment, and the *smaraṇaṁ* is independent of the material consideration. From that point he might have recommended that *smaraṇaṁ* is the highest. But that is not accepted in the general way; his special opinion.

Bhāratī Mahārāja: Mahārāja, at the time of BaladevaVidyābhūṣaṇa there was one person whose name was maybe Kavirāja Purī.

Śrīla Śrīdhara Mahārāja: Kavirāja Purī?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I don't know, there was one Rūpa Kavirāja.

Bhāratī Mahārāja: Ah! Rūpa Kavirāja. Yes. I'm sorry. He had that misconception.

Śrīla Śrīdhara Mahārāja: He had some: I don't know much about him. I am told that he has been discarded from the line of *mahājana*. He has been stamped as *boti-bari*, he considered himself to be very big and so eliminated from the *sampradāya*, in general, *boti-bari.* There was another, Rūpa Kavirāja, and there was another in Orissa, one Jagannātha, *boti-bari* Jagannātha. They thought themselves too much, than the general Vaiṣṇava of the time could think that. *Boti-bari* Jagannātha, he was a contemporary of Mahāprabhu Himself. And his tendency goes towards *māyāvādā*. Thought himself too much, and had no respect for the existing Ācārya of that time. Kṛṣṇa.

Bhāratī Mahārāja: This Rūpa Kavirāja was placing more stress on *smaraṇaṁ*.

Śrīla Śrīdhara Mahārāja: Maybe.

Bhāratī Mahārāja: Viśvanātha Cakravartī he was called to defeat him on these points.

Śrīla Śrīdhara Mahārāja: He quoted Rūpa Kavirāja?

Bhāratī Mahārāja: No. He did not quote him, he quoted from his commentaries on the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Who, Rūpa Kavirāja?

Bhāratī Mahārāja: No, no. Viśvanātha Cakravartī quoted from the third canto *Bhāgavatam*, *tikā*, and he defeated him.

Śrīla Śrīdhara Mahārāja: Whose *tikā*?

Bhāratī Mahārāja: His own *tikā*.

Śrīla Śrīdhara Mahārāja: He has quoted whom?

Bhāratī Mahārāja: Himself. Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: Has quoted from where?

Bhakti Caru Swāmī: From his own *tikā* of *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Where has quoted?

Bhakti Caru Swāmī: Mahārāja, this Rūpa Kavirāja was claiming that *smaraṇaṁ* was on a higher platform of service than *kīrtanaṁ*. So then the assembled Vaiṣṇavas they requested Śrīla Viśvanātha Cakravartī Ṭhākura to come and defeat Kavirāja Purī on this point. So when the discussion was going on Viśvanātha Cakravartī Ṭhākura he defeated Kavirāja Purī by quoting from his own *tika* of the *Bhāgavat*.

Śrīla Śrīdhara Mahārāja: How?

Bhakti Caru Swāmī: I don't know what...

Śrīla Śrīdhara Mahārāja: What was his point?

Bhāratī Mahārāja: He did not divide them. He showed that they were a process, they could not be divided.

Bhakti Caru Swāmī: *Kīrtanaṁ* and *smaraṇaṁ* cannot be separated at any stage. It is at different stages.

Śrīla Śrīdhara Mahārāja: *Aruduhkha* and *aruruha* [?] When just attempting to climb up to the highest plane there are two kinds; one *goṣṭhyānandī*, another *viviktānandī* [aka *bhajanānandī*]. Those that follow the course of *viviktānandī*, separate *bhajan*, exclude, secluded *bhajan*, they take to *smaraṇaṁ*. Without mixing with the environment they keep a secluded life and go on with their *smaraṇaṁ*. And another *goṣṭhyānandī*, who are engaged always in *kīrtana*: two divisions there.

But it doesn't prove that one is superior to another. Two types, just before attaining the highest plane of *paramahaṁsa*: that is the *uttama-adhikārī*. The *pracāra*, the *kīrtana* confined in the *madhyama-adhikārī.* And just before attaining to that plane of *uttama-adhikārī* where all activity stops, two sections, *goṣṭhyānandī*...

In *Caitanya-śikṣāmṛta* perhaps Bhaktivinoda Ṭhākura has clarified in this way, *premārurukṣu*, two sections amongst the *premārurukṣu*, who are just climbing up to the final position, crossing the *madhyama-adhikārī* and reaching to occupy, or to be introduced, or to be placed on the plane of *uttama-adhikārī*. 'Everyone is going on with his own *bhajan*. Only I cannot do that.' He's busy about himself. Just before that two sections are *bhajanānandī* and *viviktānandī*. *Viviktānandī* they generally like secluded life and go on with *smaraṇaṁ*. And those that are of *goṣṭhyānandī* type they go on with *kīrtana*, preaching, and also attain the highest position without coming to the school of exclusive *smaraṇaṁ*.

And Guru Mahārāja clearly said that *smaraṇaṁ* in lower position that is injurious. We should take to *kīrtana. Kīrttana prabhāve, smaraṇa haibe, se kāle bhajana nirjjana sambhava.*

And the Sahajiyā School they are more fond of *smaraṇa* than of *kīrtana*. They are followers of *smaraṇa*. Lives a secluded life and within their mind they go on with recollecting their own age, their identification with a particular *sakhī*, her duty, and how her place of attendance of a particular *līlā* under the guidance of a particular *sakhī*, in a particular place in Vṛndāvana, all these things. They are required to go on meditating by their so called guru. That is the process amongst the Sahajiyā School.

But we do not admit that. It is all false imagination, like that. They are not fit for the plane. They have not got real *sambandha-jñāna*, what is what. Only they go on with the habituated repetition of a particular mental speculation. And *anartha-nivṛtti*, other progress based on that cannot be affected by it. What they think is their achievement that is mere concoction. They are not aware of the facts, this Virajā, Brahmaloka, Vaikuṇṭha, Goloka, all these. They are, *pukura-curiwāle* [pond thieves] *pukura-curi*, _____? Just as to steal away a tank, *pukura-curi*, _____? That is self deception, something like, we think it to be so, *smaraṇaṁ*.

Bhakti Caru Swāmī: Trying to steal a pond, you know it's not possible, because it doesn't belong to anyone. How can you steal a pond?

Śrīla Śrīdhara Mahārāja: So just as Gaura Kiśora Bābājī Mahārāja told when he went on with *smaraṇaṁ*, and there was another *bābājī* who constructed a *kuṭīra*, cottage nearby and he also went on imitating Gaura Kiśora Bābājī Mahārāja, *mādhukarī*, and sitting, and meditating, and wearing such cloth, in this way the imitation. Then once Bābājī Mahārāja remarked, "That one, if a lady enters into the room of pain, labour room, she cannot produce a child. Only by imitation, simply entering into the labour room a lady cannot produce a child. There are many things before that."

So only imitating the *paramahaṁsa bābājī* the *bhajana* cannot come, cannot be effected. *Śuddha-sattva*, must have connection with the real plane. And then all those speculation like things may come in.

nā uṭhiyā vṛkṣopari, ṭānāṭāni phala dhari', duṣṭa-phala karibe arjjana
[*Kalyāṇa Kalpataru*, *Upadeśa*, 18]

Bhaktivinoda Ṭhākura said, "That without taking the labour of climbing in a tree, if one wants to draw the fruits then what sort of fruits you'll get there? You must have to go up through the tree and then you can touch the fruit."

Otherwise it is only your imagination, a mad man's feat. So *śuddha-sattva*, there is really so many planes. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā. *Brahmāṇḍa bhedi yāya.*

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

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

Mahāprabhu says that creeper of *bhakti*, that grows and rises up to Goloka and she had to cross these planes, first to cross Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloka. *'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'.* They do not care to know what is the conception of Paravyoma, what is Virajā, what is Brahmaloka and what is *brahmāṇḍa*, they do not care to know. But only whenever they go to such guru they get some *mantra* and go on meditating. But in such stage, if he goes on meditating Rādhā-Govinda *līlā*, instead of Rādhā-Govinda *līlā* he will rather entangle with the ladies and gents of this world and he will be entangled into the domain of lust and will have to go to hell instead of going up to Goloka.

Charma mansa maya kama prema chid ananda dhama [?]

So imitation is not success, it rather degrades, imitation degrades.

Devotee: Mahārāja, *kalpanā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Kalpanā* is something like imagination.

Devotee: *Kalpanā*, imagination _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *kalpanā* _____ [?]

Devotee: *Kalpanā*, _____ [?]

Śrīla Śrīdhara Mahārāja: *Kalpanā* _____ [?] imagination. Ideal, thinking, meditation, mental exercise, *kalpanā*.

Bhakti Caru Swāmī: Mental exercising _____ [?]

Śrīla Śrīdhara Mahārāja: No. Mind is another thing. Mind is not, *śraddhā* is connected with soul, and mind with matter - *ātmā* - mind is material, *khaṁ mano buddhir eva ca,* part of material potency.

bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
[*ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*]

["My deluding potency in this world is divided into eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā*, 7.4]

This is the production of the material potency and *jīva* is the production of *parā-śakti*, the principal potency and *svarūpa-śakti* is higher than *jīva*. And mind *manodharma*, mental speculation, that has got nothing to do with truth. That is drawn from the material world, the world of misconception, so mind is full of misconception, no truth. *Avāṅ-manaso gocaraḥ*, mind cannot reach to the stage of feeling the truth, of the perception of the truth proper. It is only related to mundane things, as exploitation.

Bhakti Caru Swāmī: But pure mind is a product of *śraddhā*?

Śrīla Śrīdhara Mahārāja: Mind cannot produce, just as fossil cannot produce life, so mind cannot produce *śraddhā. Śraddhā* is original, fundamental thing. When he awakens, mind vanishes. Just opposite in relation. Just as darkness cannot produce light, light comes darkness vanishes. So truth comes, real pure consciousness comes, mental speculation vanishes. It is concerning to misconception, mind. It is an element of the *aparāśakti. Khaṁ mano buddhir eva ca*, subtle and gross. Gross is *vaicitra mano bhaum*, and subtle *man buddhir ahaṅkāra*. They are of material. And the soul is transcendental and *svarūpa śakti bhajana goloka vaikuṇṭha*, that is supra transcendental, on the other side of the soul. Not in the lower side where the mind is to be located. Mind comes out of the false ego and it is made of exploitation, exploiting tendency. *Aher rday mora mana vrndavana.* "My speculation is on the other side." Mahāprabhu says. "Not this mind."

Bhakti Caru Swāmī: Yes. There's another mind, Mahārāja, which is the pure mind which is produced...

Śrīla Śrīdhara Mahārāja: Pure mind, that should not be told by mind. Mind words should not be used in that way. Then everything will be there. The senses also there in the Goloka, so many things, but this thing is not that thing.

Bhakti Caru Swāmī: No, because this is a product of *śraddhā*. But the other is a product of sense exploitation.

Śrīla Śrīdhara Mahārāja: Sense exploitation. So this mind we have to get relief of, the exploitation, we are surrounded by such poisonous thought.
Tato bhave mano nasa sadve mano nigraha loka nanta [?] (In Tiranya Upakan?)
All the *sādhanas* are common in this, that the mind should be destroyed.
Mano nigraha loka nanta [?]
There may be different phases, forms, types of *sādhana*, the means to end, but they're one in here that mind should be finished, *mano nigraha loka nanta* [?] Should be checked!

Bhāratī Mahārāja: Mahārāja, you were talking about *kīrtana.* In *kīrtana* Bhaktivinoda Ṭhākura shows in the *Śikṣāmṛta* there are different types of *kīrtana*, five types. So one type is *japa*. So

then Rūpa Goswāmī showed that there are three types of *japa*: *mānasika*, *vācika*, and *upāṁśu*. So which is proper for us, and which has the greatest effect?

Śrīla Śrīdhara Mahārāja: *Upāṁśu* means only no sound, but movement of the lips, that is *upāṁśu*.

Bhāratī Mahārāja: Whispered, yes.

Śrīla Śrīdhara Mahārāja: And there is sound and *upāṁśu* and the lips also not moving: three kinds of *japa*. Which is the superior, you say? If it is real then what goes to the internal side that will be superior. But that must be of genuine type, must be *japa*, not imitation. Our attention should be always to the lower side. If we can perform that in a real way, then the promotion cannot be checked. But without being qualified if we are very eager to go upward there is tendency of fall down, falling down. So:

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

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

That sort of temperament should always be followed in the case of *bhajan*. *Dāsa-dāsā nehudāsaḥ dehinam.* [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80] Always try to stick to the lower duty. Promotion is inevitable. But eagerness for promotion: that is enemy. That is for *pratiṣṭhā* and *pratiṣṭhā* will undermine the whole thing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Prabhupāda says that is only, the imitation comes from the attraction for *pratiṣṭhā*: that I want to hold the superior position, to get some name. But that is the great enemy. Don't be the prey of that type of *pratiṣṭhā*, eagerness to hold the higher, superior position. *Dainyam*, rather to go down, that is the healthy sign of a devotee.

Bhāratī Mahārāja: Mahārāja, we see in the *Hari-bhakti-vilāsa* that sometimes the *mahata* of chanting silently is there. Then we see in other places that the *mahata* of chanting very loud, as in the case of Haridāsa Ṭhākura is very great. So what is the adjustment?

Śrīla Śrīdhara Mahārāja: But what do you think?

Bhāratī Mahārāja: Loud.

Śrīla Śrīdhara Mahārāja: Only to know the meaning theoretically that won't help you much. Try to carry the spirit of the thing, the spirit of the truth. When it is real, it is laudable. We are to differentiate between imitation and real, the sham and genuine. That is the main thing. And how to trace that, whether it is genuine or it is adulterated? We must always be very attentive, all attentive towards that, the genuineness of the thing. So when it is backed by the *sādhu*, by Guru of very high type, then you can do anything and everything, by his support, whatever you do, *kīrtana* etc. And when this meditating has been praised, has been called more efficient, maybe in a particular case, if you go to chant, the opposition will be so great you'll be nowhere, you'll turn to be an atheist, if you have got no sufficient support to fight against the odds. In that case it may be so. Don't venture to attack the enemy when your position is weak, in that case. But when backed by so many generals, so many ammunitions etc, you must march on. That will help, *kīrtana*. But *sādhu-saṅga*, the real thing is *sādhu-saṅga*, the association with the higher power. Otherwise nothing has got any value. *Sādhu śāstra*, your stand must be on the real plane, and the cultivation of real thing, that is *the* importance, always. And to keep up the reality of the *bhajana*, whatever is necessary as *sādhu-saṅga* for the weak for the *sādhaka* and for the scripture and knowledge. *Sādhu śāstra, kṛpa*, then *kīrtana*, that will be the best preaching.

So Vṛndāvana dāsa Ṭhākura says one feeds himself, another feeds thousands and feeds himself. Who is the greater? *Kīrtana* means he is cultivating himself as well as at the same time he is helping so many to cultivate. But when you have got no capital of your own if you go to preach then you will meet such opposition that will be *asat-saṅga*, and the bud will be nipped. In that case only *kaniṣṭha-adhikārī* without backing you do not go to attack others. *Kīrtana* means to preach, to attack others, in another way. So you will be turned into an atheist, don't venture, *kaniṣṭha-adhikārī*.

Āpana-daśā, śravaṇa-daśā, varaṇa-daśā, sādhana-daśā, āpana-daśā, then *prapanna- daśā*, then you can preach independently. Otherwise only with the help of some *prapanna-daśā* you can go to preach. Hare Krsna.

Our connection with the reality, and we have some absolute conception of the reality, and from that from that position we can never be moved, removed. Some such stable position, that is what is necessary, invulnerable, sure position, what is what, *sambhanda-jñāna*.

Then the differences that we find in the writings of the Ācārya, what will apply where, we shall be able to understand and harmonise. Under what circumstances has this been advised to be taken up, and under what circumstances the other thing has been advised to be taken up: some practical knowledge. Everything about Him is good so we must not make ourselves very busy to understand technical things, the *smaraṇaṁ*, the *bhajan*. What is really necessary - we must do the *bhajan, śravaṇa, smaraṇaṁ, kīrtana*, and sitting here and to know every details, then we shall begin *bhajana*, this is all idle talks. Mainly *kīrtana*, that has been given in the age of Kali, inaugurated by Mahāprabhu, by *Bhāgavatam*, and many other things. Go on, *kīrtana* but *sādhu-saṅga*.

sādhu saṅga kṛṣṇa nāma ei matta jai,
vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ viduh
[*Śrīmad-Bhāgavatam,* 6.2.14]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Because we are weak, and when one is irresistibly placed in a position, and can never be removed from his position, he can go on with himself alone, and he will create so many helpers and march in a batch, just as our Guru Mahārāja did. First he began to chant himself alone, almost, then gradually so many gathered nearby, and the whole batch marched on in different ways.

One day he told to an attorney _____ [?] in Calcutta, "First I began singly, myself, and now five hundred men have come to talk the same thing on my behalf, within this ten years or so." Hare Krsna.

End of 81.09.11.B

Start of 81.09.11.C_81.09.12.A

Śrīla Śrīdhara Mahārāja: Hare Krsna. Hare Krsna.

Bhāratī Mahārāja: Mahārāja, this morning you were talking about humility. So what is like the perfection of humility in our practical devotional service? Practically, what is the perfection of humility, for the *kaniṣṭha-adhikārī*?

Śrīla Śrīdhara Mahārāja: Ha, ha. May be of different type in different persons, so he has to think out his own way, the humility. And not to encroach on the rights of others, humility, and also he should not be such as to kill one's own self, humility. It must be natural.

Once when we entered the present Bagh Bazaar Maṭha, there was a festival from the hired house. The Deities came in the chariot, and singing and dancing, then Deities were removed in the temple and then *mahā-prasāda* distributed. At twelve or at one o'clock we went to take, went to bed, and my bed was just nearby the bed of Professor Sanyal. He was very humble.

Then in the morning that Professor says to me, very slowly that, "Last night I felt so much weakness that I thought that I was dying. I thought that I shall rouse you."

I was just on his side.

"Then I thought no! Why should I disturb Vaiṣṇava? He is so tired today, and taking rest, let me wait. And when I waited a little then I got, I gained some strength. And then I did not disturb you. But now also I am very weak."

Very slowly and very sober, he was speaking these things. He was dying and he did not rouse me, only being afraid of disturbing my rest. When I heard in the morning from his lips, of course very gently he put it, but it came to me like thunder.

I at once went to Prabhupāda and informed him that such is the case. "That gentleman was dying last night but he did not disturb me."

They also knew, Prabhupāda and other Vaiṣṇavas they also knew that that man was of such type. So at once they took attention and they called for a doctor, took serious steps.

So sometimes that sort of humility I think it is dangerous. Because his life is a valuable property to Guru Mahārāja, not only of himself, he is not concerned with only his interest, but he should live in the interest of his Gurudeva. So I could not relish that sort of, appreciate that sort of humility. So everything must be of real characteristic, with some connection with reality. I am thirsty. I won't request any Vaiṣṇava, "Please help me with a glass of water." Or something like that. Then my disease may continue and there will be penny wise pound foolish. So common sense should be utilised always. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Akṣayānanda Mahārāja: When our Guru Mahārāja was in Vṛndāvana, Śrīla Prabhupāda, he was lying on the bed, before he left he could not eat anything. Practically not even one glass of water. But I marked anyone who came, any visitor, he would always say, "Give them *prasāda*." Even in that condition, he himself could not eat.

Śrīla Śrīdhara Mahārāja: He wanted to travel the whole of Vṛndāvana, *parikramā* in bullock cart. But Kṛṣṇa Dāsa Bābājī Mahārāja's help was sought and he came and anyhow he could stop him from that dangerous campaign in that serious condition of health.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

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

Bhāratī Mahārāja: So Mahārāja, you said that we should always take the humble...

Śrīla Śrīdhara Mahārāja: Everything, *bhajan* of different forms, everything is good, *śravaṇa*, *kīrtana, smaraṇa,* anything in connection with the Lord. We are not blaming anything. But according to our capacity, our position, what will be most effective, the consideration and discussion only about that. But we must remember that we should not neglect: that will be to, committing offence. 'The *smaraṇa* and other *bhajan, pāda-sevanam* they're of lower order.' We must not be, boast proud enough to condemn them in such a way. But still very cautiously and not only to satisfy curiosity, but when necessity will arise, then only we shall have to approach to test the superiority of looking about Śukadeva, about Ambarīṣa, all these things. But we must not venture to take it up as a play. They are all serious things. To take one Vaiṣṇava over another, to consider, that is not a very light thing; very subtle points. They are devotees and to place one above another with our rough necessity, we must not try to do that. It is not an academic thing. As a professor we shall coach the students with some theoretical knowledge of these things. It should not be accepted in that line. The practical side we shall always be conscious of. They are all great. And where am I? And I am going to make decree and dismiss over whom? There should be some limit to our adventurous audacity. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Sarvabhavana Prabhu was relating last night that you had said once that humility is accepting no position. Humility is also seen in not being willing to accept position.

Śrīla Śrīdhara Mahārāja: Yes. Then?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is all right. What do you say now? I am still sticking there, no position, because a servant has got no independent position. His position is always under the command of the master. His position is of infinite possibility, humility. He is most humble to his master, not to the *guṇḍās*. His main position is humility, humility must be towards whom? I am humble, I am lower than the lowest, to whom? Towards my master, towards his own, Vaiṣṇava, I am humble there.

So Hanumānji when it is necessary to burn _____ Laṅkā his humility is not disturbed. He is as humble as anyone in carrying out the order, the interest of Rāmacandra. Wholly given, wholly surrendered. Humility in other words is surrendering. Humble, otherwise no opposition to the instruction, to the command of the master. He's related to Vaikuntha, to the upper section. Humility: not to the ordinary street drone or tiger and serpent. Humility does not mean, does not drag them into relativity, the serpent, the tiger, the jackal. But relativity to the Vaiṣṇava, that is the real plane where he takes his stand. So he's concerned with them. And humble means he does not resist. Whatever comes he only goes to carry out the order. He's humble. He possesses humility, without opposition he knows to carry out, *sunīcatā*.

No prejudice, not sitting on a seat of prejudice; humility. Generally we think humility to the outside world, but the meaning is not that. To the standard thinking person, they are misconceived, they are mad. Not humility in the standard of madness, to the mad people, the mad man has got no standard of his own. These are all misconceived to be mad. So humility means, has got a standard, and standard we must have from a standard world. Do you follow? No?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Prabhupāda has interpreted humility. The humility is absent where there is enjoyment, the spirit of enjoyment, aggression. Enjoyment, exploitation means aggression. There cannot be humility. Do you follow? Only cent percent service: there is humility. There is no humility when there is exploitation and renunciation. These two are in opposition with the normal nature of the world. These are all misconceived. They are enemy. They are a challenging element to the normal reality. Do you follow?

Bhāratī Mahārāja: Yes. That brings another – we understand that line...

Śrīla Śrīdhara Mahārāja: And the spirit of exploitation and spirit of renunciation, both of them are revolt against the proper, smooth working of the truth. So they are all misconceived. And

real humility must be in relativity with the truth, full aspect, and not with the misconceived world, the standard not of the misconceived, the madman. Follow?

Bhāratī Mahārāja: Yes. What about spiritual aggression, for competition? There is a competitive spirit amongst two persons who are doing the same thing, then where is the place for humility there?

Śrīla Śrīdhara Mahārāja: There is humility if it is really service: because its object is the centre and inspiration, cooperation, direction from there. As he feels he does so. He is connected with the Absolute Centre. So they can be arranged by Yogamāyā. He is not responsible. The necessity from the centre, as he told in the morning: fashion, not necessity.

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

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

It seems to be crooked. But it is not crooked. It is very nature. It is necessary only for the variegatedness of the services of Kṛṣṇa. From there: designed from up. They are not responsible for that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: So we must not infringe on the property of others. There may be competition but we should not infringe on the property of others.

Śrīla Śrīdhara Mahārāja: Our duty will always be to dedicate ourselves more and more intensely and as we shall be interfered with the higher agency we shall do. We must keep ourselves ready always for that. The handling from the upper house we shall obey cent percent. No; without any hesitation. That is our duty. Whatever will be asked of us to do we shall do.

In a war field if the general asks a particular battery to go in the first battle, they say, "Why not the second one should be ordered, commanded to go, why should we go first? We shall die and the last battle they will rejoice the victory. Why should we go first?"

What do you say?

Bhakti Caru Swāmī: That is not dedication.

Śrīla Śrīdhara Mahārāja: The military will shoot you then and there. Ha, ha, ha. That is my consideration of the above, decision from the above. And it is not left on you, battalion number

one, two, or three, or four who will go, it is not... Only the highest brain, they have the command. The complaint against that highest command, that means to die, to be done away with immediately.

Bhakti Caru Swāmī: So Mahārāja, then when the Pañca Pāṇḍavas were on the *mahāprasthāna* Arjuna had followed the instructions of Kṛṣṇa ditto, whenever Kṛṣṇa said shoot, he shot, whatever instructions he received. But we have seen in one case Yudhiṣṭhira did not follow the instructions ditto of Lord Kṛṣṇa. But all these people fell before Yudhiṣṭhira. Why did Arjuna have to actually fall down?

Śrīla Śrīdhara Mahārāja: That is not the criteria of the highest devotion. Yudhiṣṭhira's achievement that was for another thing; and the devotion proper is not connected there. That is some *sattva-guṇa* mundane affairs. The Yāmarāja, the dog went on, but Arjuna had to fall, Bhīma had to fall. The test was something else, connected with mundane world. And they went to Sarga, what is that, not the highest thing of achievement. That is only a show of the outer case of the Pāṇḍava. But real Pāṇḍava as *sakhā* to Kṛṣṇa, that is separate. They already saw there Duryodhana and others they're there. What are they? After death they are all having their good position, honoured position there; they met. Yudhiṣṭhira went with his own body and found what, that *sattva-guṇa deho*.

To die in the battlefield for a *kṣatriya* he is rewarded by heavenly life, and they were there. And Yudhiṣṭhira went to that place keeping his body, and others could not, already reached. But the plane was *sattva-guṇa*, somewhat like that, Sarga, and not Vaikuṇṭha, nor Goloka, nor Dvārakā, nor that Mathurā etc. That is *aprākṛta*, not, it is *sattva-guṇa*.

Double, that Keśava Avatāra, the white and the black hair of Brahmā he gave it, "This will go and save you from the horrors of the sinfulness you are suffering from."
_____?

But Kṛṣṇa and Balarāma came. They took up those two robes but they are only... *Bhuvalankar* Avatāra not Svayaṁ-Bhagavān Avatāra of Vṛndāvana, that is another thing.

So also it has been seen in many cases, the outer case is something else, and the inner man is another thing. He also absorbs the lower personality. Just as when the viceroy comes, the *rasapati* comes to Calcutta, then the *rajuphal's* function absorbed in him, if he likes. When the king comes to visit the colony, all the officers, their power really vanishes in him. Whatever he wants done that will be done, by everyone, their own respective personality dead. So when higher power descends in the lower case, the lower case has got no value. Then when retires the lower case has been left, and the higher case goes up. *Ke*?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi... Vanquished; ha, ha, ha.

Bhāratī Mahārāja: Ha, ha, ha, ha. Mahārāja, sometimes you speak very sweetly and then other times it seems very cutting.

Śrīla Śrīdhara Mahārāja: Very harshly, sweetly and harshly, enraged.

Bhakti Caru Swāmī: As soft as a rose petal and as hard as a thunderbolt.

Śrīla Śrīdhara Mahārāja:

vajrād api kaṭhorāṇi, mṛdūni kusumād api / lokottarāṇāṁ cetāṁsi, ko nu vijñātum īśvaraḥ

["The hearts of those above common behaviour are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.73]

It is of course mentioned, harshly, when some attack is on the person of a Vaiṣṇava, some injustice on them, temper may be hot. And I am also being a party to that. I am entangled. Committing some offence against them, so easily irritated. Why should I not stop in the beginning? I am carried so far as to disturb their honour. That is the cause of irritation. Hare Kṛṣṇa. Hare Kṛṣṇa. And the responsibility is mine and I am dragging you up to that distance. _____ [?]

...

We want to come to an adjusted position, former position, that if I have committed any offence when dealing with so many subtle things about the great personages, any offences, Nityānanda Prabhu, please take those off and keep me in my normal position as I have got from you all: *aparādha*. *Aparādha naho kama* [?] Perhaps Kavirāja Goswāmī. "I'm dealing so many great things...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: To deal with so many, such character of so high type, with so much audacity, we should beg to be excused, to be pardoned to Nityānanda Prabhu, *patita-pāvana*. *Adoṣa-darśī*, He does not take any offence generally. Nitāi. Gaura Hari. Gaura Hari. Fools rush in where angels fear to tread. Where angels fear to tread, like a fool may rush in, in the subtle-most, in the very realm of sentiments of the high order, he's told that to beg to be excused.

The *siddhānta*, *apa-siddhānta*, that hits, that strikes, any *apa-siddhānta* taken to Mahāprabhu He felt much disturbance. So Svarūpa Dāmodara heard first, then he would send it to Mahāprabhu. Otherwise Mahāprabhu was disturbed in a very cruel way. *Apa-siddhānta* hits the final cause of the higher thinking persons.

Namadati tatas kandi yata bhadati bhadata [?]

Haridāsa [or Jaḍa Bharata?] told, "I do not feel pain on my shoulder when carrying the palanquin, but you grammatically _____ [?] That is striking more. That is more injurious to me; that break in the law of grammar. That is a great shock to me, and not the pain from carrying you on my shoulder. That pain I do not care for."

So subtle beating is there in the high sphere; in the higher sentiment they may be offended. So this is not curiosity and necessity, and with all humility, with all respects to them we shall try to enter into that plane without disturbing any plant or any person who is roaming in that sphere. Otherwise it will be pure intellectualism and not Hari *kathā*.

Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa...

End of 81.09-11.C

Start of 81.09.12.A

Śrīla Śrīdhara Mahārāja: So that will be the authentic history of his life, especially the earlier, the major portion of his life. Last days may not be mentioned there. But he came in a big family, famous family, in the *kāyastha* family, Datta, Upadi. And the Vivekānanda also came out of the same family, Hartcolla Datta, Calcutta, famous family of substantial name and fame. But his maternal uncle's house was at Ula where Lalitā Prasāda has constructed Maṭha, Prabhupāda's younger brother Lalitā Prasāda.

Bhāratī Mahārāja: Bir Nagar.

Śrīla Śrīdhara Mahārāja: Bir Nagar, near Bir Nagar there was a big village named Ula and the Mustafi were the landlords there. And they were the mother connection of Bhaktivinoda Ṭhākura. His father became poor and he was born and brought up in Ula. And he studied in Kṛṣṇa Nagar College, School, College, in Kṛṣṇa Nagar.

Then, of course he had some exceptional talent. He came in connection with the then educated society amongst the students. And especially there was one Mr. Da, Christian missionary who established Scottish Church College. He remained in his connection. He was encouraging the young Bengalis at the time, attracting most of them towards Christianity. And many, _____ [?] and others, they became Christians.

Bhaktivinoda Ṭhākura once, there was some association and some journals were also published from that association. Bhaktivinoda Ṭhākura also contributed one essay, but Da Sahib [?] was displeased with him. He told that, "It is atheistic temperament, so I don't expect it from a young man of your type. Here we have tried to prove that everything is coming out of blind nature. There is God."

Anyhow, gradually he had close association with the Brahmo Society. They are supposed to be advanced in culture, followers of Ram Mohan Raya. And his first friend was the eldest brother of Rabindranatha, Dajendranatha Tagore was his very intimate friend, in this way.

He had to accept some service for livelihood, and government service he got, and posted in Orissa in the position of SDO, in charge of some sub-divisional officer. And sometimes he was also posted as an inspector of the Purī Jagannātha temple to supervise so that there may not be any corruption, all these things.

At that time he came in connection with *Bhāgavatam* when he was engaged in the service of the Jagannātha temple. And tried to read it, then he was gradually captured by *Bhāgavatam*, and the life of Śrī Caitanya Deva and *Caitanya-caritāmṛta*, all these things, from Purī, came in connection.

The Brahmo Association expected much from him because he was of scholarly character; could write well, argue well. But coming in contact with *Bhāgavatam* when he was serving in Dinājpur he gave his speech on *Bhāgavatam*. There he separated himself completely from the Brahmo School and he was seen to side with the Vaiṣṇava School of thinking, Vaiṣṇava, Mahāprabhu. And gradually he read these *śāstras* also and wrote many books of the Vaiṣṇava *śāstras*.

Then after retirement when he wanted to go to Vṛndāvana, to live there, to pass the rest of his life there, he got a dream, and repeatedly, to find out, to discover the proper birth place of Śrī Caitanya Deva. He could not neglect that dream. And again he entered into service in Kṛṣṇa Nagar. And there the records of the local place he used to consult. And then by the help of the records, as well as inspiration, he discovered the birth place at Yoga-pīṭha, Māyāpur. Then, more interested, he visited the whole Navadwīpa Maṇḍal and from the old scriptures also he gave a description of the old and modern of the whole *Dhāma* of Mahāprabhu. And established a *sabhā*, a committee, association, committee, so that the *sevā pūjā* of that place may continue: and lastly he handed it over to our Prabhupāda.

Prabhupāda was his: his first son was one Anada Prasād, the second was Rādhikā Prasād. Anada Prasād by first wife, he had two wives, married twice, Anada Prasād only one son and first wife died. Then by second wife Rādhikā Prasād, then Kamala Prasād, then Bimala Prasād, our Prabhupāda, fourth. Anada Prasād, Rādhikā Prasād, Kamala Prasād, Bimala Prasād. And then Balada Prasād, Lalita Prasād, Virya Prasād, _____ Prasād, eight sons and two, three, four daughters, perhaps.

But Bimala Prasād from the beginning had given to the devotion of Mahāprabhu and was of very independent spirit, did not mind to read, continue his study systematically. Went to Sanskrit College, up to Sanskrit College he continued his study, but he had a spirit always to fight in favour of Vaiṣṇavism with anyone and everyone. And that sort of fighting spirit was the cause of leaving his college. And then home study, including *jyotiṣa* also. And whenever any opportunity he had he used to discuss in favour of Vaiṣṇavism with anyone and everyone; could not tolerate if anyone says anything against Vaiṣṇavism, as Gauḍīya Vaiṣṇavism.

So once he challenged Íśvara Vidyāsāgar [a famous Sanskrit scholar of the time], then Rabindranātha [Tagore], in papers also, and through writing, and Charan dās Bābājī: in many places.

So, so much so, Bhaktivinoda Ṭhākura felt little disturbance: "What will be your future? You're aggrandising, do not follow a particular system in your life."

He answered: "Don't be anxious for my future. I will manage anyhow."

Then he went to visit the South, places of pilgrimage in the South, just as Mahāprabhu did, and gathered many ancient Vaiṣṇava information, and in *Anubhāṣyam* [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's commentary on *Śrī Caitanya-caritāmṛta*] he recorded...

End of 81.09.11.C_81.09.12.A

Start of 81.09.12.B

Śrīla Śrīdhara Mahārāja: ... service of Māyāpur, and hesitatingly he accepted that in the beginning, but to his last moment he conducted the service very faithfully. And in that matter, from the physical standpoint Kuñja Bihārī Vidyābhūṣaṇa, lately [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, helped him a great deal. And gradually many scholars also came around him and with their help he started this movement. He got inspiration to preach and he did so up to the last moment of his life.

Bhaktivinoda Ṭhākura's other sons, they're not, Lalitā Prasād somewhat inclined towards Mahāprabhu's line, others indifferent mostly.

Then, when Bhaktivinoda Ṭhākura passed away, Bimala Prasād, he arranged a condolence meeting in a public hall and many respectable gents were invited. Amongst them Vipin Pal, then the Principal of Metropolitan Schools, some Scottish _____ [?]

The leading personages of that time spoke very highly about Bhaktivinoda Ṭhākura. "He gave new thought to the society in general. His articles were of original character, not stereotyped things. His investigations about Vaiṣṇavism have exceeded all the modern Ācāryas."

Śiśir [Kumār] Ghose, "The seventh Gosvāmī. We heard of six Gosvāmīns in the time of Mahāprabhu but Bhaktivinoda Ṭhākura's writings have proved that he holds the seventh position amongst the Goswāmīs. So extensive and original writings he has left for us about the teachings of Śrī Caitanya Deva."

In this way Bhaktivinoda Ṭhākura left the world. And his literature, he's in his literature, present forever, systematic. On scientific basis he has delivered suitable to the modern age, his writing has given us about the teachings of Mahāprabhu and *Bhāgavat*. Our debt at his holy feet has got no end.

Prabhupāda was, though Prabhupāda took initiation from Gaura Kiśora Dāsa Bābājī Mahārāja as suggested by Bhaktivinoda Ṭhākura, but still he held Bhaktivinoda Ṭhākura as his real Guru, substantially. Formerly only by the order of Bhaktivinoda Ṭhākura he took Gaura Kiśora Dāsa Bābājī Mahārāja as Gurudeva. Bhaktivinoda Ṭhākura selected for him. But what we have found in him he knew that Bhaktivinoda Ṭhākura is Guru from the internal consideration, we find. His outside and inside was filled with Bhaktivinoda Ṭhākura and Bhaktivinoda Ṭhākura not in the physical sense but in the spiritual sense.

He installed many Maṭhas with the name of the Deity as Vinode Vilāsa, Vinode Rāma, Vinode Ānanda, Vinode Pran. So he saw through his Gurudeva Bhaktivinoda Ṭhākura. His attempt to approach Rādhā-Govinda and Mahāprabhu is inconceivable without Bhaktivinoda Ṭhākura's intervention in him. He was full of Bhaktivinoda Ṭhākura.

I think I attempted to write something about Bhaktivinoda Ṭhākura and that was the key of his affection towards me, I thought. Because I tried to give publicity of the greatness of Bhaktivinoda Ṭhākura's character to the public in a systematic way, so his attention was drawn to me. It is my own feeling.

One who is a little attached to Bhaktivinoda Ṭhākura he can give him everything for that. That was his spirit. So he thought to be indebted in Bhaktivinoda Ṭhākura's holy life, Bhaktivinoda Ṭhākura.

So much so he saw Rādhārāṇī and Gadādhara in him, the highest ideal of Guru *tattva*. In Gaura *līlā* Gadādhara in *mādhurya rasa*; and in Kṛṣṇa *līlā* Rādhārāṇī.

He also told once, "That if we rise a little higher and look up, then we shall find Rādhārāṇī in Gurudeva. If we raise our head a little and try to find, then we shall find it is the Rādhārāṇī who is doing the function of Gurudeva from the back, channels, position of instrumentality. But really, the source of grace, the Guru is coming from the original source of service, of love. So he used to see Bhaktivinoda Ṭhākura in that light.

sākṣād-dharitvena samasta-śāstrair, [*uktas tathā bhāvyata eva sadbhiḥ*]
kintu prabhor yaḥ priya eva tasya, [*vande guroḥ śrī-caraṇāravindam*]

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

We are asked to see Gurudeva not opaque but transparent. Transparent to such a degree that through him in the highest end first conception of service, can be seen, can be had there, we can get there. If we are earnest then we shall find the highest link from the very source, original source. So we are requested not to see Guru as limited, limited in his ordinary personification, but transparent mediator of the highest function in his line. If only our vision is deep we can see that, according to the depth of the *śraddhā*, our vision, of the disciple, the Guru's will, the Lord is there. The Guru *tattva* is a peculiar thing, very peculiar, very noble, very broad, wide and very deep. So we are warned against thinking Gurudeva was with mortality. So Prabhupāda used to, in his ideal conduct he has shown it to us, how much earnestness one may have for Gurudeva. We have seen in his practices and ways, advices. (Goodbye *kaniṣṭha*?) Bhaktivinoda Ṭhākura was wholesale awake in him, everything for Bhaktivinoda Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nine o'clock?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would openly criticise Íśvarachandra Vidyāsāgar.

Śrīla Śrīdhara Mahārāja: Yes, Vidyāsāgar, though he was a young boy. Vidyāsāgar wrote in his book, "*Īśvara-nirākāra-caitanya-svarūpa, Īśvara-nirākāra*, without any figure and He's a mass of consciousness."

So he went to him, the boy, he was a boy, went to him, "What have you written here? You say Īśvara and then say *nirākāra*. Where have you got it? Īśvara, the creator, the master, and He is *nirākāra*. Where have you got Īśvara is *nirākāra*? He has got some sort of *ākāra* [form], *cidākāra* [transcendental form], *nirākāra caitanya svarūpa*. Only mass of consciousness but without any figure, and He's the creator. Where have you got?"

In this way challenged. But he was very young. Vidyāsāgar may not care. But still he did his duty. That was his temperament. He will give some challenge. Without that, whenever there is something wrong against the creed of Mahāprabhu, he must go and give some challenge. Otherwise he could not find peace in him.

"That I have done my duty, I have given up position. When it came to my consciousness, I have done something; that is satisfaction, that I opposed it."

Hare Kṛṣṇa.

Bhāratī Mahārāja: No compromise.

Śrīla Śrīdhara Mahārāja: No compromise, protest. "Whatever you say I protest it. I represent a particular party that does not recognise your thought."

Hare Kṛṣṇa. Rabi [Rabindranātha] Tagore wrote articles in some book, in disguise, and Prabhupāda also protested that in a name that also in disguise, protested, went on protesting his writings. Gaura Sundara. Gaura Sundara. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, where did you spend most of your time with Śrīla Bhaktisiddhānta Saraswatī Ṭhākura? You spent some time with him, personally?

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Ṭhākura? Yes. In the later portion of my life I got chances to live with him, now and often. Perhaps he used to like to take me with him. Many persons used to come to visit him, and to talk with them in a respectable way, to represent his teachings to them, he used to keep me with him. And when he used to, later in his life, he used to speak something, his memory faded, so some appropriate *ślokas* from the scriptures in what line he is going, saying, that should be supplied. Very few of us we could do that; one, Vasudeva Prabhu, myself, and sometimes Śrautī Mahārāja; very few. That one, he's going on in a particular way and he's searching some *śloka* in support of his speech. So we used to supply that, what is necessary to help his speech in the line in which he is going on. The appropriate proofs from the scripture, that is to be supplied to him. In that case Vasudeva Prabhu, then next myself could help him in that way in his later days.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhaktivinoda Ṭhākura when he began the service of the *Dhāma* and Mahāprabhu, to attract the people, attract the public to accept his discovery that this is *Dhāma*, he had to do many

things. Sometimes, that was a lonely place at the time, in a meadow is a temple, not temple, then the *pukha* building and there Mahāprabhu. And generally cooks, *brāhmaṇa* cooks, did not stay there for a long time. In a lonely place they were afraid, and the Mohammedans are very nearby. So to continue the service he had to undergo many undesirable things. That is this *gangica*, sometimes he had to prepare *gangica* by his own hand for the cook, *gangica*, that intoxication, he had to prepare, otherwise the cook would flee away. So many things, respectable persons had come. He had to make arrangement for their tobacco, and many other things.

Our Guru Mahārāja also did, to the extreme. When [Sir John] Anderson, the Governor [of Bengal], he was invited to Māyāpur, at that time, of course the arrangement was made with the Calcutta Hotel to bring appropriate food for him, including meats and other things. The hostel man was invited to make arrangement for the dishes of the Governor and his paraphernalia. Anyhow he had to do.

And in foreign preaching also when he told about that, I modestly protested, that the meat dishes, non vegetable dishes, if served in the Maṭha compound, then there will be a blame on the mission.

"No, No. Thousands of births ago I have decided all these things. We have to do anything and everything for the service of Mahāprabhu." That was his answer. "*Vaikuṇṭha vṛtti*, no *kuṇṭha*, no limitation. Anything I am prepared to do for the service of Mahāprabhu, for the propagation. The grace of Mahāprabhu should be distributed in the length and breadth of the whole of the world. And for that anything should be done. No stone unturned. Physical connection is no connection. We shall try to save our internal purity. That is all."

Hare Kṛṣṇa. Gaura Haribol.

And Swāmī Mahārāja also did the same thing, took the risk of external contamination with filthy things to save so many souls from that habit of impurity, impure diet. He had to go to the place of that atmosphere, anti atmosphere, to save them. The house is on fire so if one likes to deliver them, to save them, the inhabitants, then he must take some risk, of some abscess, some boil in his body, if he wants really to save them, to enter the house which is already on fire to save the inmates of the house. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Śrīla Ṭhākura Bhaktivinoda he was also, he had a great vision for the world.

Śrīla Śrīdhara Mahārāja: Yes. He saw in his divine eye that *prema dharma*, the religion based on divine love, that is so self evident in character. "That the intelligent people cannot keep them away from such conception of pure religion as the highest love, *prema.* The fine intellect cannot but detect the purity in the love in the religion in its highest conception. So the western thinkers if they are not much prejudiced, they cannot but appreciate the doctrine of divine love as given out by Śrī Caitanya Deva. So I'm sure that in the near future many of the western scholars they will come under the flag of Śrī Caitanya Deva." And he delivered such lectures here and there.

One gentleman Hiran Datta, was a good scholar, a theosophist when he came to preside over a meeting in Bagh Bazaar Temple, some public meeting. When one Mr. Barchard came with [Bhakti Saranga] Goswāmī Mahārāja while returning from England, Hiran Datta was president of meeting. He told, "When we were students of City College, Bhaktivinoda Ṭhākura delivered a lecture there to this effect. That in near future the western scholars will come and join with the *saṅkīrtana* under the banner of Mahāprabhu. I see it plainly, clearly." He told that, "I am the witness and I am seeing the beginning of that; that the western scholars are coming. I heard the lecture in my young days. And in my older days I saw the evidence. It is going to be true. I am very much glad for that."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi.

Akṣayānanda Mahārāja: You had the *darśana* of Ṭhākura Bhaktivinoda at that time?

Śrīla Śrīdhara Mahārāja: No. He left the world nineteen fourteen. I joined the mission nineteen twenty six. After twelve years. Hare Kṛṣṇa.

There was one Parvat Mahārāja who lived at the next house where Bhaktivinoda Ṭhākura in Godruma he used to pass his old age. He told there was only a partition wall between the house of Parvata Mahārāja and Bhaktivinoda Ṭhākura at Surabhi-kuñja at that time he was living. From about three o'clock he woke up, in his last days, and took the Name of Kṛṣṇa, Hare Kṛṣṇa, this *mahā-mantra* at the top of his voice. He told that as if he's calling some man who is far away. He's calling a person. With this spirit he was pronouncing the *mahā-mantra* as if he's calling a person, calling someone. Hare Kṛṣṇa, at the top of his voice. But we could think how a human being can do such things continuously? And wandering in the garden, and there was a cement chair and when he could not stand, he took his seat there for some time. And then again walking and chanting at the top of his voice, Hare Kṛṣṇa, Hare Kṛṣṇa, just as calling some person with such animation in the voice, life-full voice, the person he is calling, with this spirit. Not in a formal way but a material hankering he is calling for the Lord.

Hare Kṛṣṇa. Gaura Haribol.

And I heard from another source, Rāma Gopāl Vidyābhūṣaṇa, an M.A.P.L. [?] He told, "Once we went to visit him, that a government officer, an educated man, he has become Vaiṣṇava *Bābājī*. We went to see him. And some amongst us asked him, 'please speak something about Kṛṣṇa *Nāma*."

He stopped for a little, "Oh, you want to hear about Kṛṣṇa. You want Kṛṣṇa *Nāma*?" In this way he continued for some time. "Kṛṣṇa! You are so fortunate. You have come to hear Kṛṣṇa *Nāma*." Then the consequence of such inquiry had such influence on his body and mind, that as it is written by him in the poem:

[*Śrī Nāma-Māhātmya*, *The Glories of the Holy Name*]
[By Śrīla Bhaktivinoda Ṭhākura]

(1) *kṛṣṇa-nāma dhare koto bal*
viṣaya-vāsanānale, mora citta sadā jwale, ravi-tapta maru-bhūmi-sam
karna-randhra-patha diyā, hṛdi mājhe praveśiyā, variṣoya sudhā anupam

[What power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, just like a desert scorched by the rays of the sun. The Holy Name, entering the core of my heart through the holes of my ears, showers unparalleled nectar upon my soul.]

(2) *hṛdoya hoite bole, jihvāra agrete cale, śabda-rūpe nāce anukṣan*
kaṇṭhe mora bhaṅge swara, aṅga kāṅpe thara thara, sthira hoite nā pāre caraṇ

[The Holy Name speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.]

(3) *cakṣe dhārā, dehe gharma, pulakita saba carma, vivarna hoilo kalevara*
mūrchita hoilo man, pralayera āgaman, bhāve sarva-deha jara jara

[Rivers of tears flow from my eyes, perspiration completely soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discoloured. My mind grows faint, I begin to experience devastation, and my entire body is shattered in a flood of ecstatic emotions.

(4) *kori' eto upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare*
kichu nā bujhite dilo, more to' bātula koilo, mora citta-vitta saba hare

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad by having stolen away my mind and all my resources.]

(5) *loinu āśroya jā'r, heno vyavahāra tā'r, varnite nā pāri e sakal*
kṛṣṇa-nāma icchā-moy, jāhe jāhe sukhī hoy, sei mora sukhera sambal

[Such is the behaviour of Him in whom I have taken shelter. I am not capable of describing all this. The Holy Name of Kṛṣṇa is independent and thus acts on His own sweet will. In whatever way He becomes happy, that is also my way of happiness.]

(6) *premera kalikā nām, adbhuta rasera dhām, heno bala karaye prakāś*
īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya kṛṣṇa-pāś

[The Holy Name is the bud of the flower of divine love, and is the very abode of astonishing mellows. Such is the power He manifests that when His Holy Name starts to blossom a little

further, it then reveals His own divine form and qualities. Thus my heart is abducted and taken directly to Kṛṣṇa.]

(7) *pūrna vikaśita hoiyā, braje more jāya loiyā, dekhāy more swarūpa-vilās*
more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kore sarva-nāś

[Blossoming fully, the flower of the Holy Name takes me to Vraja and reveals to me His own love-dalliance. This Name gives to me my own eternal spiritual body, keeps me right by Kṛṣṇa's side, and completely destroys everything related to this mortal frame of mine.]

(8) *kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy*
nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera udoy

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.]

[Thus ends *Śaraṇāgati* by Ṭhākura Bhaktivinoda, translated by Dasaratha-suta dasa]

Cakṣe dhārā, dehe gharma, sweat, *pulakita saba carma, vivarna hoilo kalevara, mūrchita hoilo man*, the mind unconscious. *Pralayera āgaman, bhāve sarva-deha jara jara. Kori' eto upadrava*, creating so much disturbance. *Citte varṣe sudhā-drava*, nectarean current in the heart, *more ḍāre premera sāgare*, and puts me into the ocean of ecstasy of love. *Kichu nā bujhite dilo, more to' bātula koilo*, could not make out anything, can't feel about the circle environment, *bātula koilo. Mora citta-vitta saba hare*, I lost myself in that sort of thought.

premera kalikā nām, adbhuta rasera dhām, heno bala karaye prakāś
īṣat vikaśi' punaḥ, dekhāy nija-rūpa-guna, citta hari' loya kṛṣṇa-pāś

more siddha-deha diyā, kṛṣṇa-pāśe rākhe giyā

kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani,
nitya-mukta śuddha-rasa-moy, nāmera bālāi jata

"Many things I can't remember. All these stages were displayed in his body and mind. I saw with my own eyes." Simply he inquired. He came to hear. "You are so fortunate. You have come to hear Kṛṣṇa *Nāma* from me. Kṛṣṇa! Kṛṣṇa!" In this way he entered into another domain. And so many feats and expressions came in his body and mind; convulsions, tears, all these things." That I heard from an eye witness.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Before Bhaktivinoda Ṭhākura's appearance the Vaiṣṇava tradition was very much neglected.

Śrīla Śrīdhara Mahārāja: Very few *śuddha* Vaiṣṇavas were to be found before Bhaktivinoda Ṭhākura. But he came and modernised, and adjusted the religion in a modern garb and so it was easy for many regardful students to come and accept the *śuddha* Vaiṣṇavism. It was molested, widely, in a wide way by the so called followers. The real ideal was eclipsed and so for the inquisitive it was difficult to have real entrance and real attachment for Gauḍīya Vaiṣṇavism. Especially the *bābājī*, the Vaiṣṇava from any caste and they could marry. And only taking Name and no other practices or real earnestness for the truth. Anyhow dragging on with their life and mixing with no pure practices, nor pure habits as especially in the name of religion, mixing with women. That brought in return a hate for them in the society. And those *goswāmīs* that took up the initiation as their trade because they had such low connection, low association, they lost their honour in the general society of the gentleman. The *goswāmīs, bābājīs*, they lost their prestige in the society because of their imitative character. But Gauḍīya Maṭha came out with the real spirit of the religion and also pure practices subsequently following. So the attention of the educated inquirers after truth, their attention was drawn by Gauḍīya Maṭha and they flocked together.

Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhāratī Mahārāja: After one hears about great personalities like Ṭhākura Bhaktivinoda we feel very insignificant. We have no existence. After hearing about his life we feel as if we have very little importance.

Śrīla Śrīdhara Mahārāja: Which was insignificant?

Bhāratī Mahārāja: No, we feel _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! You think yourself very insignificant?

Bhāratī Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Not insignificant but useless.

Śrīla Śrīdhara Mahārāja: We can utilise, we can do our might, contribute our might as much as possible for the service of Bhaktivinoda Ṭhākura. That means the service of Mahāprabhu, and that means the service of Kṛṣṇa, and that means the service of the whole universe, wherever there is life, and that service to my own soul, my Gurudeva, everything. It includes within its harmony, everything remains. What Bhaktivinoda Ṭhākura gives us, we shall find:

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

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

The broadest thing, broadest conception of our duty, including myself, the whole of the world, the Lord, everything.

End of 81.09.12.B

Start of 81.09.15_81.09.19.A

Akṣayānanda Mahārāja: ... but we are told that when Nanda Mahārāja comes that Droṇācārya enters into him, enters into the personality of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: We are told that's stated in *Gaura-gaṇoddeśa-dīpikā* that the same personality of Droṇa enters into the personality of Nanda.

Śrīla Śrīdhara Mahārāja: Then, what for?

Akṣayānanda Mahārāja: We wanted to ask that.

Śrīla Śrīdhara Mahārāja: Why does the ultimate come to such idea? But what does he want to prove by it? What is the necessity that Droṇa will enter into Nanda?

Bhāratī Mahārāja: This idea came from possibly the Kṛṣṇa...

...

Śrīla Śrīdhara Mahārāja: The necessity to prove that Droṇa was in Nanda. Some reference there must be. What is that?

Bhāratī Mahārāja: Must be from *Kṛṣṇa-Sandarbha*, something there.

Śrīla Śrīdhara Mahārāja: Why it was necessary to prove that. What is the circumstance? I want to know that; with Droṇa.

Bhāratī Mahārāja: Well Mahārāja, sometimes before Kṛṣṇa's appearance...

Śrīla Śrīdhara Mahārāja: Is he that Droṇa, Dron means that fighter Droṇa?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Now *dron* means a kind of crow. What is Droṇa?

Bhāratī Mahārāja: No, the personality Droṇācārya.

Śrīla Śrīdhara Mahārāja: Droṇācārya, it is mentioned?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I want to see that portion. Droṇācārya entered into Nanda, why it was necessary to prove, where it is mentioned. I want to know that and then I can answer. Droṇa. I recollect some sort of expression I came in connection, not very important, but still maybe Droṇa, Nanda; Droṇācārya, Aśvatthāmā.

Bhāratī Mahārāja: Well Mahārāja, before Kṛṣṇa appeared there were many prayers which were offered to Kṛṣṇa and weren't...

Śrīla Śrīdhara Mahārāja: Like?

Bhāratī Mahārāja: I think He heard Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Oh! *Brahmā-stava:* all the *devatas* with Brahmā, their leader.

Bhāratī Mahārāja: Yes. So some of the demigods were instructed to take birth so that Kṛṣṇa's *līlā* could begin, or making arrangements for that, so did some of those demigods enter into other personalities? Yes?

Śrīla Śrīdhara Mahārāja: Yes. They were asked to enter into different personalities to help His *līlā*. So the general Kṛṣṇa *līlā* is of sweet nature, not of fighting. So where there is fighting that is to: opposing with the environment. Then the gods, the demigods in those, they came out with their function, to discourage the disturbances, to rid the disturbance, opposition. It was the function of the demigods. And the Kṛṣṇa *līlā* with His mates that was always playing, singing, dancing with the sweet side of the *līlā*, pastimes, that was in Vṛndāvana. But the *āsura* killing and the other meeting with the unfavourable circumstances, that is all done by the demigods.

...

You don't remember the reference of Droṇa and Nanda?

Bhāratī Mahārāja: Nārāyaṇa Mahārāja had mentioned that coming from the *Kṛṣṇa- sandarbha*. So I would have to find the reference.

Śrīla Śrīdhara Mahārāja: *Kṛṣṇa-sandarbha* it must be but in what occasion it came? Why it was necessary? What aspect of Droṇa was found in Nanda? That is to ascertain first, why it was necessary that Droṇa entered in Nanda. _____ [?] Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, when the demigods...

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhāratī Mahārāja: What would be the relationship when one personality would enter into another personality: that would be, they would reside within the heart? _____ [?]

Śrīla Śrīdhara Mahārāja: That is just as one light absorbs another light, something like that. No physical, the mental, greater thing absorbs the lower thing. Just as the air or fire can absorb; a small fire is absorbed in the bigger fire, something like that. Just as in a particular idea. A philanthropist when he takes the position of a politician for some time, that politician is present in a philanthropist. A learned man he accepts the position of social work for some time, that dedication, something like that. That idea is present in the greater idea; a smaller idea has been accepted for the time being. Such way, it is there.

Bhāratī Mahārāja: Mahārāja, how do we adjust that we see that Arjuna and Prahlāda Mahārāja they comprise Haridāsa Ṭhākura personality?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja and Haridāsa Ṭhākura they are in the case of forbearance. Prahlāda had to undergo, to demonstrate the, our submission to the Lord. The external punishment, his external torture may come and that was accepted. So in that case we see similarity between Prahlāda and Haridāsa Ṭhākura who was also tortured by Kazi and others in different ways. But in spite of that torture, he stood firmly in his position. So the ideal that the devotees of Kṛṣṇa, of Hari, sometimes they are to pass many worldly torture. In that aspect Prahlāda Mahārāja and Haridāsa Ṭhākura in that point they're one and the same. They firmly stick to their principle of devotion in spite of the unfavourable environment, so much so to the torture of the highest degree. In that respect they are one, Haridāsa Ṭhākura and Prahlāda. And Arjuna, Prahlāda is compared with Arjuna, where?

...

Nitāi. Nitāi Gaura Haribol. What Nārāyaṇa Mahārāja mentioned about Droṇācārya and Nanda, what was the necessity to mention that Droṇa was within Nanda, what was the necessity there?

Bhāratī Mahārāja: He was giving different examples of different personalities who entered into others during Kṛṣṇa *līlā*. So the question arose, what was the relationship?

Śrīla Śrīdhara Mahārāja: The example.

Bhāratī Mahārāja: And relationship, what would that be?

Śrīla Śrīdhara Mahārāja: Just as the function of lower officer is absorbed in higher officer, something like that, functional, a functional question, a function.

Bhāratī Mahārāja: And then he had mentioned in the *Gaura-gaṇoddeśa-dīpikā* that Arjuna and Prahlāda, those two personalities contributed to Haridāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Prahlāda is represented there. And Arjuna, Arjuna is found in Rāmānanda Rāya, Viśākhā and Arjuna, the two functions were seen in Rāmānanda. But Arjuna in Haridāsa Ṭhākura, that's a new idea coming to me, Arjuna. Who is that? Haridāsa Ṭhākura, Arjuna, Haridāsa Ṭhākura rather Brahmā, Brahmā and Prahlāda, not Arjuna.

Akṣayānanda Mahārāja: I think that's a mistake.

Śrīla Śrīdhara Mahārāja: Yes. Brahmā was there. Brahmā Haridāsa. He is known as Brahmā Haridāsa. It is said that the Brahmā stole away the cows and the calves and the cowboys to test who is Kṛṣṇa. So for that offence Brahmā had to come in the Muslim School to take birth. But a formal, but materially Haridāsa Ṭhākura's position is not lower than Brahmā.

A fallen stage: just as Yamal-Arjuna. Two sons of Kuvera they were engaged in merry making after drinking and cursed by Nārada, "Go and be *sthāvarā*." Which means non moving life, trees. And came as Yamal-Arjuna in Kṛṣṇa *līlā*, and they cried, wailed, repented, and tried to pacify Devaṛṣi Nārada, and blessed with that curse was blessing for them.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, at the end of the Yadu dynasty when the Yadu dynasty was to be destroyed, after the destruction also some personalities returned back and the divisions within were seen. So, like you said, it is a matter of function, some purpose there.

Śrīla Śrīdhara Mahārāja: Yes. Function means that idea and that sometimes takes form in a subtle plane or sometimes in the gross plane, as is necessary. They may stay in their formal position, also their function may be transferred. The gods that entered into them, they are present in their position also, when their function was extended there. It does not mean that the gods that entered into them, they disappeared here. Not always like that. Sometimes when curse or something, obeying. So their function is also there and also their spirit, their function is transferred there. The particular type of function is transferred, a representation.

Gaurasundar. Here we end. Try to finish that translation.

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: ... our consciousness, that will help a great deal to do away with the anomalies we have got. It will help to proper adjustment, consciousness, relativity, that can come, new addition, new light, new progress, new self analysis.

Akṣayānanda Mahārāja: But we could not get that without Vaiṣṇava, *sādhu-saṅga*.

Śrīla Śrīdhara Mahārāja: To be awake in search of our real self, real interest, that is what is the most urgent necessity of everyone, self determination, the attitude of self determination, the

intuitive search for self determination. The peace, the love of peace, without self determination, that is a drawback, disqualification. There must be difference in quality of peace, the gradation. What is the ideal of real peace? Ordinary peace conception is a stagnant one, *śanta-rasa*, only finder of peace; they're followers of *śanta-rasa*, peaceful life.

Akṣayānanda Mahārāja: But no service, service?

Śrīla Śrīdhara Mahārāja: Service is another thing. Die to live. Something like that. Dedication. It is in the appearance of giving something, giving the whole thing. But really he becomes a gainer in that risk. A risk, a risk for the absolute; that is the capital for gain, that I shall risk everything for the Absolute cause, for His satisfaction. And that reaches acme in Vṛndāvana. They risk everything for the satisfaction, for a slight satisfaction of the Supreme, they are ready to sacrifice everything they can conceive to possess.

Oxymoron, what is oxymoron? A rhetoric expression! Apparently what seems to be injurious, it seems to be wrong, but really we find there is the truth. Oxymoron: a sort of *alaṅkāra*, rhetoric expression, oxymoron.

When in I.A. class we had to read Milton, Stopford Brooke's Milton, criticism on Milton's works by Stopford. Then we were required to read out all this.

[Stopford Augustus Brooke (1832 - 1916) was an Irish churchman, royal chaplain and writer. He was born in the rectory of Glendoen, near Letterkenny, Donegal, Republic of Ireland]

Oxymoron. *Bhauma* means *jyotiṣa*, the outward expression of the pure conscious world, spiritual world, a hazy view of the spiritual cosmos. Then after we cross the threshold we shall find the cosmos. But with the nature and intensity of our sacrifice, our degree of our dedication, we'll be allowed to enter into the internal nectarine movement.

When we eliminate that idea we become imitationist, *sahajiyā*. So we must be very careful about that. The mundane, this is a reflection, perverted reflection. Here also we can get everything but it is perverted reflection. Even Māyāvādī they may not have any aspiration of the worldly enjoyment, but taking the Name of Hari, Kṛṣṇa, Rāma, and have some sentiment, feeling, shivering, then that tears etc, may have. But that is also a kind of reflection, not the real plane because he has already committed himself to the creed that Nārāyaṇa or Viṣṇu or Vaikuṇṭha everything this side Brahman within the jurisdiction of mundane area.

In *Hari Nāma Cintāmaṇi* we'll find that they may also show some sorts of devotional signs in their body and mind, but their creed has sealed their entrance into Vaikuṇṭha proper. Vaikuṇṭha is this side, Brahmaloka *nirviśeṣa*, that is their creed. So they're fixed, though *sahjiyāism* may not be there, but still their devotion is not of pure type. Because *sattva-guṇa*, it may be in the jurisdiction of *sattva-guṇa* at most. That is within misconception. They have not real faith that across the conception of Brahman, on the higher, deeper vision, there is Vaikuṇṭha, Goloka, etc. They can't understand about the real nature of dedication, self dedication.

By dedication we come in the relativity of another perfectly different world. And dedication is better than abnegation or renunciation. Renunciation of the evil that is good, but that is destructive, that will lead us to the zero conception of everything. And by accepting and searching and attaining our inner self as unit of the world of dedication we find a new world

before us, new land. That they can't believe. The Māyāvādīns cannot put faith in that, that if we are wholesale converted, our innermost self is a member of the plane of dedication, they can't believe that.

Akṣayānanda Mahārāja: Mahārāja, can the Māyāvādīs be - in some cases they cannot be converted to Vaiṣṇavas, never?

Śrīla Śrīdhara Mahārāja: Yes. Very rarely, very rarely, and there's the two cases seem to be clear, in Śukadeva and Bilvamaṅgala. Their future was bright. Śukadeva almost he was lost in the Brahman conception. He had a real touch of the spiritual world. Connection with spiritual world was a reality in him. But he could not believe there may be any further progress within that. He was satisfied with that.

pariniṣṭhito 'pi nairguṇye, [*uttamaḥ-śloka-līlayā*
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] – ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Then by the gracious and incident, intention and helping attitude of Vyāsadeva anyhow he was converted. But he was a good student, bona fide. So *Bhāgavata* came through him specially to have a position, to give position *Śrīmad-Bhāgavatam* to the scholars including the Māyāvādīns and *yogīns* etc. Śukadeva was accepted as the proper medium to place it properly over the Māyāvādā thought. He was well versed in Māyāvādā *vicāra*, he was rather settled there. And anything coming, passing though his consciousness to this world, that cannot but be approved by the Māyāvādā arguments. So he was chosen to be the deliverer of *Bhāgavata* view, of *Bhāgavata* School.

And Bilvamaṅgala also started his life with the Māyāvādī conception. Then by the sudden inconceivable grace of Kṛṣṇa we see him converted suddenly into pure devotional life. So one of his names is Līlāśukha, Bilvamaṅgala's another name is Līlāśukha, a type of *śukha*. His pastimes, the example in his life was shown as that of *śukha*, Līlāśukha.

Just as if enemy has got a very close relation he can partly play of the greatest enemy, like Vibhiṣana, like ordinary brothers come from the same womb, same mother. The closer person if he is opposed, he can do the greatest mischief. So *jñāna*, the *karma*, the energy of the enjoying world cannot oppose devotion so much as *jñāna*; almost child of the same plane can stand in opposition of *bhakti*.

Bhāratī Mahārāja: There's one verse in *Upadeśāmṛta* describes the different gradations in the *Dhāma*: *vaikuṇṭhāj janito*.

Śrīla Śrīdhara Mahārāja: Yes, two comparative gradations, one in respect of the place, another person.

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

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

That is one. And another is:

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

Concerning person and concerning the place, side by side, development in the worker and the place of working; a devotee and the plane of devotion. The gradation has been given there. By such adjustment we come to know what is what in the world of devotion, if we can properly adjust ourselves with these advices, *Upadeśāmṛta*. Then another is: *yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ*, another *śloka:*

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

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

So the highest praise of Rādhā-kuṇḍa. But here it is mentioned *snātur*, one who has taken bath in that Rādhā-kuṇḍa. But our Guru Mahārāja he gave light that *snāna* means not to dive this physical body, but your soul must have got a bath there, in that *kuṇḍa*. So physically you are to honour. Don't jump into the water you see. But you can take a drop on your head and think yourself you are purified. The *snāna* means not physical bath. It is the bath that is to be coloured with that tinge.

Akṣayānanda Mahārāja: Our Guru Mahārāja forbade it, to jump in. Our Guru Mahārāja said it is forbidden to jump in. He would not allow.

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread.

Akṣayānanda Mahārāja: Yes. He said it would become *nāraka-kuṇḍa*, if we go there.

Śrīla Śrīdhara Mahārāja: Not to consider it to be of physical utility, Rādhā-kuṇḍa, Vṛndāvana.

rādhā-padāṅkita dhāma vṛndāvana yāra nāma [t*āhā yena āśraya karila*]

["He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively."]

[*Śrī Rādhāṣṭaka* - from *Gītāvalī*, *The Songs of Bhaktivinoda Ṭhākura*, p 118 – 9]

Whose name is Vṛndāvana? Where there are the footprints of Rādhārāṇī. The conclusion of everything goes to the highest consciousness of spirit as well as service. All the meaning, analyses, commentary, must go to that one direction; anyhow the direction will go to that side.

Hare Kṛṣṇa. Hare Kṛṣṇa. Rāma Rāma.

Whatever is done, for whose interest? Not the form of the practices but the object for which it is being done. That will purify, that will justify, or act. It may be thieving, it may be murder, does not matter. But for what purpose, having connection with the happy pleasure of the Absolute Sweet Will, or have connection with some lower plane? Whose agent you are? That is to be considered. That you are working as an agent, that must be first condition, and not for your interest. And whose agent you are; king's agent or queen's agent? The queen's agent surpasses even the king's agent. *Rādhā-dāsyam*, whose agent you are. That will be *amṛtam* and that will be poison, some agency of *māyā* senses, the poison producing, an unproductive Māyāvādī. And a nectar producing devotion. Reaction, what reaction will bring, the movement you are starting, the wave you are starting, what will be the reaction? It will be ascertained that you are connected with whom? The conception of Absolute; what is your conception about the Absolute? That will come in question.

Bhāratī Mahārāja: Mahārāja, there were two points you made yesterday which I thought I will ask again today. And one of those was that you were describing the *śloka*, *māṁ hi pārtha vyapāśritya:*

Śrīla Śrīdhara Mahārāja:

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Anyone from any place however deplorable position he may be considered to hold anyhow...

End of 81.09.15_81.09.19.A

Start of 81.09.19.B

Śrīla Śrīdhara Mahārāja: ...prove himself to be sufficiently strong.

"My slight connection can dissolve the all filthy... It does not matter anything. Only My connection is enough. My slightest connection is enough to remove the most filthy environment."

That is the inner meaning. Kṛṣṇa consciousness is disinfecting, of such high quality that no dirt can stand if it comes in His connection, cannot but be purified.

māṁ hi pārtha vyapāśritya, [*ye 'pi syuḥ pāpa-yonayaḥ*
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim]

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

"In any way: by constitutional method or unconstitutional method, in any way. If he has slight connection of Mine in any way."

So broad-hearted, He says. And again we are told:

'kṛṣṇa-nāma' kare aparādhera vicāra, [*kṛṣṇa balile aparādhīra nā haya vikāra*]

["There are offences to be considered while chanting the Hare Kṛṣṇa *mantra*. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi- līlā*, 8.24]

That what about Gaurāṅga, and what more about Nityānanda? Then will it transform ourselves to be atheist, that none can purify me? What will be the answer? That Kṛṣṇa says such. Then we are told that Gaurāṅga is more generous. Then again we are told that Nityānanda is infinitely more generous. But still we are left impure. What is the solution? Only one answer is given hither thither.

Durdaiva vilāsa, amara durdaiva nami ihājani nānurāgaḥ [*Śikṣāṣṭakam,*2]

"The slightest cooperation that is demanded of me I am in lack of that. Still I am under trial."

That is the general conception of the servants of the Vaiṣṇava.

Bhāratī Mahārāja: Mahārāja, there was one conception which yesterday you were talking about how the *strī* can become the most qualified servant.

Śrīla Śrīdhara Mahārāja: *Strī* means the conception of negative self. *Strī* with the conception of women, the negative relation is there. But if it is used for a filthy thing that would be more filthy, and when it comes in the connection with a higher agent then it would be more.

That is a, suppose there is a student who is very credulous, whatever is said to him, he takes it as truth. But when he's under a bad teacher, then easily he will swallow up all the erroneous advices. But when he comes into the connection of a higher educated man, he will easily accept the advices that come from the higher professor. So credulity, earnestness is good, but earnestness misplaced that is disqualification, and if properly placed it is high qualification. Something like that. The negative attitude is good, but negative to a bad positive, then negative

is in a most deplorable condition. And when the negative relativity is a higher thing then it will benefit more, than ordinary hesitating receiver. That is the purpose.

Striyo vaiśyās tathā śūdrās [*Bhagavad-gītā*, 9.32]. In this world that *strī* mentality, the credulity, easily, the tendency which easily falls to the prey of anyone, that sort of mentality when it comes in connection with the rogue, that is a very deplorable condition. But when again that comes in connection of a higher agency, then it will be benefited that much. That sort of mentality: that easily they can accept; *striyo vaiśyās tathā.*

Śūdra also, *śūdra*, serving mentality, cannot have no independent thinking, *śūdra*. Generally who are of such nature that when they are given some work, they do that. But cannot, whether bad or good, they cannot ascertain. Only you order, they can do that. He is ready to do his labour and not direction. That mentality, *śūdra* mentality, only labour and not director. But when director, the mentality of dictator that though apparently seems to be superior, but in Vaikuntha where service is necessary, the dictatorship mentality, that will hamper his progress. Rather the mentality of serving, following the direction of dictator, that will help him there, as a servant. So *śūdra* mentality will be helpful, because there we are not to master but to serve, we are to obey and not to command. That will be their general temperament, to serve, to obey. So *śūdra* mentality will be. But this *śūdra* mentality is not that *śūdra* mentality. Not same but similar. Just as *kāma* and *prema* similar, not same, opposite, but similarity they have got, in that way. Service, *śūdra* means service giver, and *strī* means only the mentality to make herself object of enjoyment, not enjoyer, that sort of thing. Similar not same, rather the opposite.

[*ataeva kāma-preme bahuta antara*] */ kāma - andha-tamaḥ, prema - nirmala bhāskara*

["Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.] [*Caitanya-caritāmṛta, Ādi-līlā*, 4.171]

One holds the highest position, surrender to the highest. And surrender to the lowest; that is most miserable. Surrender is good but surrender proper. Surrender to the high. That is appreciable. And surrender to the low that is deplorable. Kṛṣṇa, Rāma, and *indriya*, the satisfaction, to follow the dictation of our base sense pleasure; that is the worst type of life. And at the same time to be subservient to the highest pleasure of Kṛṣṇa's sweet will, that surely will be the highest position. *Kāma - andha-tamaḥ, prema - nirmala bhāskara*, opposite, this is the bitterest and that is the sweetest, most filthy and most pure. Opposite, Sumeru, and Kumeru, southern pole and northern pole.

Akṣayānanda Mahārāja: Mahārāja, in *śanta-rasa* without service there is a danger of Māyāvādā contamination, or are there some very elevated devotees in *śanta-rasa*?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Māyāvādī almost similar or sometimes same.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

[Lord Brahmā and the other demigods said: "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Whenever it is found there a Māyāvādī is going to take as if the position of the throne of the Lord, for that crime he is hurled down with a great force and he comes to be in the lowest position of this created world. Like a hill or earth, something like that.

In Rāmānanda discussion, Mahāprabhu, Rāmānanda Rāya:

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.257]

Who aspires after enjoyment, that is *sagar*, *deva-deha*, and *mukti vāñche*, and one who aspires after salvation, *mukti*, liberation, his position is to go *sthāvara-deha*. Very similar, in *samādhi* no conception of environment, and in the fossil also no conception of environment, so similar thing. Sometimes he actually goes there. The reaction is such. To abhor, to try to frustrate the *līlā* of the Lord, to go to the concentration camp, the rebel. The rebel is sent to the concentration camp. "Go, live in the fossil, as a fossil. No consciousness there, whatever you want, no consciousness of the environment."

Ye 'nye 'ravindākṣa vimukta-māninas, that thinks himself to be liberated of the highest type. *Vimukta-mānina, viśeṣa mukta*, not ordinary liberated but liberated, the highest among the liberated, thinks themselves. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ.* But there is great error, great misconception, very big misconception of the very wide type, like that of a criminal, *aviśuddha-buddhayaḥ. Āruhya kṛcchreṇa paraṁ padaṁ*, by dint of their free activity and energy with great labour they come up to the highest position of liberation, *paraṁ padaṁ. Tataḥ, patanty adho*, from there they are forced to come towards the lowest position.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[*mām upetya tu kaunteya, punar janma na vidyate*]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [*Bhagavad-gītā*, 8.16]

Go to the highest, if you cannot catch the current higher then you will have to revert; come down. And a big you are to come down, little later it may be. But you can't catch the inner

current. The external current won't allow you to stay here and to create stagnancy forever. So some sort of move will come and you will be hurled down. And that does not matter for you. You do not like any consciousness of environment, so deep sleep, and to become a fossil, similar thing. And the underlying object is that such a, the revolt, the rebel of such a highest type cannot be tolerated. They should be put by the universal administration in the cell, in concentration camp. "I am Lord of everything." That is a crime. Ultimately they have come under the jurisdiction of type of crime. "I do not care even their administration. I challenge the administration. I am all in all." This is a sort of crime when it is viewed from the respect of the whole. They are considered to be criminals, the rebels. So they have got some sort of punishment for the wholesome of the Absolute.

Bhāratī Mahārāja: Mahārāja, when you say they approach the throne...

Śrīla Śrīdhara Mahārāja: Yes. *So ham*, when this audacity comes to this *so ham*, "I am the Absolute," then in subtle consciousness that is a great offence, a great crime. And so the punishment in that form comes on his head. And he's sent down to be fossilised. So that is not unreasonable if you consider from the standpoint of the goodness of the whole absolute region. So I am not master but I am only enemy of recognition of the real master. That also comes within the jurisdiction of crime. Do you follow? I don't like to encroach on the right of anything else. At the same time I do not care for any higher authority. So from the absolute standpoint, that is also a crime, and crime of the high order. And so the punishment is due. And they are sent to the concentration camp to become fossil. Activity totally stopped. Begin your life again, your chance again given to you. Go, begin from there. This is not injustice. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. What is the force which causes them to fall?

Śrīla Śrīdhara Mahārāja: Nature, *māyā, prakṛti*.

Akṣayānanda Mahārāja: If *kaniṣṭha*, neophyte devotee...

Śrīla Śrīdhara Mahārāja: Mahādeva, Śiva, they are the master of the buffer state.

Bhāratī Mahārāja: Buffer?

Śrīla Śrīdhara Mahārāja: Buffer state, no man's land. Buffer is an English word. Between two countries there is a space, no man's land or buffer state that is called, the marginal position which is not under the control of anyone. Just as between France and Germany there was a land which was under some international control for some time.

Bhāratī Mahārāja: Something like the iron curtain. That's a division between West and East Germany. There's a division. No man's land.

Śrīla Śrīdhara Mahārāja: Now Berlin, crossing the Eastern Germany portion, they're to enter into Berlin, the westerners. The Berlin has got, in demand of both the parties, but the area around Berlin that is under Eastern Germany. So there is a road through which one is to pass Eastern Germany and then enter Berlin. Berlin also divide into two now.

But before this there was one, after first great war the shar [?] was between France and Germany and that had some international control. And it was mentioned after ten years or so there would be privy sight, vote, and the people, both French and German both population is living in that area. Then after ten or fifteen years there would be a privy sight, that is vote, and if you vote for Germany it will be under the rule of the Germans, but if you vote for French then it will come under the rule of France.

But when Hitler came in power, when England was busy for the coronation of George the sixth perhaps, in that time Hitler occupied Rhineland which was arranged to be under German administration but no military will be posted there, Rhineland. But he entered military into Rhineland.

Then next he came to handle the shar [?] and the vote came on his favour, Hitler's favour. That also came under him. Then he took Austria, he himself and one Sulsnik. Sulsnik went to see him, Hitler, and he was made prisoner. Then Hitler stood for the vote in Austria, he was an Austrian, Hitler. Then he got the vote himself. Then Austria was added to Germany.

Then he came to interfere with Yugoslavia. The portion of the German population was given to the Yugoslavian after the first great war. Then they had a wall against Germany but through Austria no defence wall. So Yugoslavia at that time most reluctantly Chamberlain came to understanding and a portion of Yugoslavia was given to Hitler.

Then he came to the Danzig question. "The Danzig is my harbour and I want a corridor through Poland to reach that harbour." At that time they came to interfere, "That we can't." Then Hitler attacked Poland, and Poland lost. There was a treaty with Russia at that time. Russia took eastern portion of Poland and western portion came to Hitler.

And then the world war began. France was very eager to declare war previously but England only kept him stalled, then came and they were crying for America's help but America did not come very easily.

Then Hitler one by one - first Poland, then he took next summer through Denmark and Norway he captured. Next month war of Flanders: the whole Belgium as well as a part of France. That was taken up within a month by blitzkrieg, and the next year perhaps he came to capture France. And there was one Mister Peinte, military general. Then Peinte _____ naval general, they met and made peace with Hitler, "That don't devastate our land." To perish France from the eminent destruction, they came to some understanding.

And there that British was in a very clumsy position because French navy and British navy side by side in different harbours to release the Germany. Now France ordered the French navy to separate himself from the British, a very peculiar. Churchill ordered, "Destroy, if French navy does not come to combine with us, destroy them." In some ports the destruction came in some port. They flew away.

Darla [?] he went to South French Africa, and there he was murdered by some British. _____ anyhow some _____ he wanted to have his visit and put his dagger into the neck of Darla and Darla was killed instantly.

Then Peinte was there, the general of land soldiers. Hitler captured but not disturbed.

Then England thought, "Now my turn...

The grand horse, great mercy of America come but was too late, getting too late. If you do any _____ we'll be lost. Hitler knows the value of time," Churchill told, praised his enemy, "He knows the value of time."

And at that time, First World War there was Wilson, President. And this time Kennedy, or who was the dictator, President of America, I forgot?

Bhāratī Mahārāja: Churchill came later no?

Śrīla Śrīdhara Mahārāja: Churchill was in England. Roosevelt. Churchill wanted to meet Roosevelt in the Atlantic. And at that time he didn't find any man in England to be his successor for a few days when he'll meet Roosevelt in the Atlantic privately. Then he called one Mr. Smut from Africa, Southern Africa and placed General Smuts in his place, in his position. Churchill was the dictator of England at that time. No law, all laws were withdrawn, only the absolute rule of the president. Smuts was installed in place of Churchill. And Churchill, we wondered, that not anyone was found in the whole of England to replace Churchill only for few days. But General Smuts he was taken in from Africa to take the position of Churchill. Anyhow, they met. America of course came to save England.

But there was another, perhaps the greatest mistake in Hitler's life. One of his generals was Hess. He was cultured about this astrology. He told, "If we go towards western side we'll be victorious."

But Hitler told, "Though we have got a pact of non aggression with Russia but they're _____ we can't trust them, can't believe them. So if we jump over England with all our powers then if Russia comes from the back side we'll be nowhere." So Hitler decided to attack Russia and that was the greatest, the grave decision and dangerous decision in his life.

Hess, at that time Hess in a plane he jumped in England, and tried to make any peace. But Churchill was strong enough. He put him straight into the prison. "I don't believe Hitler."

So no truce was possible. But anyhow Hitler thought that, Russians also at that time they were going on increasing their air positions just in the western frontier. So that also excited Hitler. "And if we jump to conquer England then Russia will suddenly jump on us."

...

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

Bhāratī Mahārāja: You were saying Hitler was excited seeing the Russians were increasing their air? History class.

Śrīla Śrīdhara Mahārāja: Then Hitler wanted that Crete. There was one island. He wanted that his supremacy over that island Crete which was in the mouth of Dardanelles [Strait]. "The British will, if I attack Russia, then the allied force will go through Dardanelles Channel to help Russia." So Crete was in the possession of the allied power. So he had to take risk to capture that island Crete. And through gliders, that was a wonderful thing. They're in full possession. The British holds, the French and all, in full possession of that in military power. But Hitler wanted to go to

the Crete shore, he had to come to Greece, to conquer Greece, and then Crete. So he ordered for the conquer of Greece, this side. Grecian soldiers fought bravely but they fell before the mercenary warfare of Hitler. Hitler honoured the Greece generals. He allowed them to keep sword with them.

At that time also he used one expression, "Napoleon in his time he told there will be no walls, but if walls comes in your way you cross over something like Napoleon told: But I say if walls stands in your way, you blow it out. We are in such haste we can blow up the house." In this way anyhow he came, sometimes blown over.

Then attacked Crete. Crete in fullest _____. When Greece was captured then they put all their forces in Crete. But Hitler wanted to capture that. And first gliders and this wax man, from the human figure but made of wax. That parachute coming down. And they think that soldiers are coming so they began to shoot. And then in the middle of wax man one or two gentleman, real men came down. In this way so intensely he sent planes that are shot, again coming, and shot again coming, wax man, and real men and in this way he landed and from the navy also from this side captured Crete. And allied party had to retire wholly.

Then Crete captured then he attacked Russia. In the beginning he could not but blitzkrieg Russia, vast country. His blitzkrieg failed. Within the first week of the month he's to arrange, mobilise, and the second week, third, fifth, sixth of the month he attacked. And he finished almost within two weeks. This Norway, this Belgium, the Flanders, and France attack, all was of such characteristic. Within two weeks, war finished, in such a way. But Russia was a vast country. The generals failed, the blitzkrieg failed. And they had also used defensive arrangement, Russia, big tanks and many weapons. And their factories, on the eastern side near _____ so beyond the reach of Hitler's planes. In this way they could not break through the defence line.

Then next year, one year lost, next year the general was changed, and one Mr. Bock he was given the responsibility of breaking the line of Russia. And Bock I noticed, he anyhow broke the line. And immediately two hundred miles he marched in the inner country, that General Bock.

Then Russians were disturbed. Stalin cried aloud, "The hateful enemy has entered our homeland and we must, all of us must oppose him." In this way I found that Stalin cried aloud.

And Hitler told, "I want Stalingrad." Perhaps that was a good centre of weapon producing factories. "Stalingrad I want." But Stalingrad far off from Germany, so to capture Stalingrad all Hitler's resources were spent away. He tried his best, he captured Yugoslavia, Greece, Austria, and all the factories. They were producing ample ammunitions for his purpose.

But still, and Americans came. They came to supply Russia with everything, even shoes, dress, food, and everything.

And Japan, he joined Hitler only in the fight with British and Americans in this side. With America and British, Japan came to fight with, but he did not, he was silent about Russia.

According to me that was one blunder. If at that time when Hitler went to Stalingrad, if Japan also attacked Russia from the other side, then Russia succumbed altogether. Then the direction of war might have been changed. But Japan was aloof, in that side.

There was an understanding that, "I shall only keep the British and Americans with my resources. I won't be able to, at the same time, to disturb Russia."

Anyhow, then came, Japan was very strong, and he declared, Japan declared, "That I am prepared for a war of hundred years. I have got so much resources and ammunition." And

Japan's word, that was also marvellous. In the Philippines every small island, they are capturing like reeds, Japan soldiers are, one by one reeds and they are destroyed like anything. But still they are going on capturing one island after another and in this way the whole Philippines were dispossessed, Americans were dispossessed.

And the two British big navies were destroyed with a suicidal army with bombs in their armpits direct jump from aeroplane into the chimney, and two big navies they were destroyed in this way. So British had to withdraw from that portion.

Hitler told, "I have got to learn something from Japan...

End of 81.09.19.B

Start of 81.09.20.A

Śrīla Śrīdhara Mahārāja: Perhaps his quarters are at Chanchilla, Chanchilla Hospital, Misra, Dr. Misra, eye specialist. Chanchilla has got a Maṭha, there is a centre in Chanchilla, Devānanda Maṭha has got a centre there, Chanchilla.

Devotees: Oh! Sounds the same!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.
Trivikram Mahārāja he's in charge, he lives there in Chanchilla Maṭha.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Then, how far your translation?

Bhāratī Mahārāja: Well, we are waiting for Govinda Mahārāja to come, so we can use those books in the room.

Śrīla Śrīdhara Mahārāja: Otherwise?

Bhāratī Mahārāja: Otherwise it's finished.

Śrīla Śrīdhara Mahārāja: The whole?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The whole is finished?

Bhāratī Mahārāja: Everything is done, yes, it's completed, I have some questions I'll ask you when they come, we're proof reading, as we type, when the questions arise, then I will ask.

Śrīla Śrīdhara Mahārāja: Any question?

Bhāratī Mahārāja: Um, I was just doing translation of the *Sat-sāra-kriya*-dīpikā and Gopāla Bhaṭṭa he's showing very nicely, he's discarding *pitṛ* and *devata* worship. In the beginning he's showing that. So what is the, we still see in Vṛndāvana that persons are doing *pitṛ* there, doing *śrāddha* to the *pitṛs*.

Śrīla Śrīdhara Mahārāja: Generally the *gṛhastha* Vaiṣṇava, for the social cause, formally they perform those rites, but not, this is for the *Vaidantic* Vaiṣṇava. *Ānanya saran*, those that have taken refuge exclusively, taken shelter under the holy feet of the Lord, they do not do anything else, but everything for the service of the Lord.

ananyāś cintayanto māṁ, [*ye janāḥ paryupāsate*
teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham]

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

But those family men who are feeling obligation for their sons or their wife and other things, only *pitṛ deva* should be eliminated, that will be hypocrisy. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They cannot give up, those that are:

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

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

It is for them that they will leave other gods, *pitṛ devo*, everything. But one who has got his attraction towards the son, towards wife, towards society, and he gives up *pitṛ devo*, that is a hypocritical action. So he should, a man of that status who is providing for the wife and he should also contribute something to *pitṛ devo*, generally the *gṛhastha* he does so. Prahlāda Mahārāja did *śrāddham* for his father and everywhere it is mentioned in *Bhāgavatam, Purāṇam*. But *pulasaya, niskama*, as a social duty he observed. But materially I am feeling obligation for my children, for my wife and only about *pitṛ devo* I have got no duty; that is anomaly. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Akṣayānanda Mahārāja: That comes under the *pañca mahā yajñā*?

Śrīla Śrīdhara Mahārāja: Yes. But as much as one can avoid, so those that have given up everything and devoted themselves for the service of Kṛṣṇa, and Kṛṣṇa and *kāṛṣṇa*, Vaiṣṇavas, they should not do all these things.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

["Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."] [*Śrīmad-Bhāgavatam*, 11.5.41]

Who has given up all obligations for all sorts of discharge of duties, he who has eliminated, *deva*, *deva ṛṇī*. A man is born with five or six kinds of debt, *deva ṛṇī*. We are indebted to the air, to water, to rain, so many natural things, that is *deva ṛṇī*. We are from childhood, when from our birth, we take help from the environment, that is *deva ṛṇī*, we are in debt to the nature.

Devarṣi ṛṇī, we from our very birth, we take the advantage of the knowledge which has already been given for us to the society. The *ṛṣi*, the research scholar, this electricity and others, the scholars have discovered many things and we get the facility of that, and the knowledge, the letters, all these things already given by the society. Society means especially the scholars, *ṛṣi ṛṇī*, that is *ṛṣi ṛṇī*, *devarṣi*.

Bhūta, bhūta ṛṇī, we get from plants, the vegetable kingdom, the animal, the milk, and so many other things, the dog protecting, so *bhūta* means ordinary animals.

Devarṣi, devarṣi bhūta, āpta, especially the relatives, nears and dears, they also we cannot but accept their help, the relatives, *āpta, āpta* means relatives, kinsmen, *bhūtāpta*.

Nṛṇāṁ, and generally from the human society we get something, this rice producing, cloth producing, and these things.

Bhūtāpta-nṛṇāṁ pitṛṇāṁ, and we get something also from the *pitṛ*, the fathers they have left some property for us, and gave birth to our body, in this way, *pitṛṇāṁ, pitṛ matṛ ṛṇī*. In our childhood they bring us up, in this way we are indebted to father and mother.

Pitṛṇāṁ, devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan, he*, na kiṅkaro*, this is the general obligation, but a man who is exclusively devoted to Kṛṣṇa, he is not indebted to anyone. *Na kiṅkaro nāyam ṛṇī ca rājan*. Who?

Sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam. One who has given up all his duties and taken up refuge under the holy feet of the Lord, he is not liable to any debt to anyone. Only he who has completely surrendered to the feet of the Supreme Lord, he is not indebted to anybody. Otherwise when we are living we are awake in the social position, the *jīvātmā*, he of course is obliged, he has got obligation to so many. But when one has dived deep, to see only that all superficial agents of Kṛṣṇa, Kṛṣṇa is the all in all, He's all in all, and they are all His servants, so the whole energy he can devote, he will devote to the master, won't care for any *devata* or anyone from: they should be considered as agent of Kṛṣṇa. So he does not feel obligation to anyone, but only to Kṛṣṇa, when one has gone in the plane of deep understanding.

devarṣi-bhūtāpta-nṛṇāṁ pitṛṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

This is one thing, that what we should do, if we do not do that, the devotee, then he does not commit any sin, *ananya-bhakta.* There are *viddhi* and *niṣid,* two sections in the duty, some say this we must do and this we must not do. *Viddhi*, the ordinary, we should do all this duties, and *niṣid* we must not do all these things. So this is about *viddhi*, generally we should do this, but the *ananya-bhakta* Kṛṣṇa if he does not do that thing, he is not to be blamed, no charge can come on him. And that is *niṣid*.

sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

["One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidently commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin."] [*Śrīmad-Bhāgavatam*, 11.5.42]

What one should not do if Kṛṣṇa *bhakta* does that, then no penance for him, no punishment for him. There are two aspects, two sides. Do you follow? What we should do a *bhakta* is not doing that, if he is *ananya-bhajan-bhakta*, exclusive devotee, then what one should do, if he does not do that, he's not to be blamed, no charge can come. And another side these should not be done but *ananya-bhakta* if he commits that thing, outwardly, but he cannot be punished. What is that? *Sva-pāda-mūlaṁ bhajataḥ priyasya, tyaktānya-bhāvasya. Ananya bhakta*, he has given up everything, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* [*Bhagavad-gītā*, 18.66)]. *Tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid*. But if anyhow any wrong deed is found in him he is not to be punished, because what is to be his jurisdiction changes what punishment is to be given to him or not, that is on the hand of the Absolute. But the society, the king, and the law of the country must not go to interfere with him. This is more difficult. So:

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"If anything to do I shall do it. He has exclusively taken refuge under My feet and I have taken his charge. If he commits something wrong, it should be taken generally by My inspiration, insinuation, so none should come to interfere with him. It is My duty to look after

him. *Api cet sudurācāro, bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ*. When I have accepted, things does not belong to anyone, everything belongs to Me. So if he commits any wrong in the eye of the society, the society thinks that, that thing belongs to ABCD, so they are wrong, he's doing all right. And that may be in two stages, one in the stage of a *sādhaka*, and another in *siddha*, when he's *siddha* he's committing the perfect thing. Who is he that he's doing wrong? But he does not wrong, make any wrong. And the *sādhaka* may commit but that may be forgiven by Me, and you have nothing to do, to come and interfere in the matter."

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Not completely.

Bhāratī Mahārāja: What is that in relationship to *niyamāgrahaḥ*, *niyamāgrahaḥ*?

Śrīla Śrīdhara Mahārāja: Yes, *niyamāgrahaḥ*, two fold meanings, *niyamāgrahaḥ*, too much, too much affinity to abide by the law, and that is one side. And another aspect, *niyama āgrahaḥ*, does not accept any law at all, not willing to abide by any law, *niyama āgrahaḥ. Niyamāgrahaḥ* - both bad, two aspects bad: the middle side, *yuktāhāra-vihārasya*.

[*yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu*
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

We should go, follow, the middle path, the easy path, not extreme. *Niṣiddhā*, one should not steal it, but the *ananya-bhāk* devotee he's seen to steal it. He's stealing some flower and taking away and offering to his Deity, but he's stealing flower. Then how should he be dealt with? Stealing, that is crime, the society, the *śruti* law that we will come to accuse him, "That why you have stolen?" Then he may say, "I have not stolen. It all belongs to Kṛṣṇa. For the service of Kṛṣṇa I am taking it." That is his vision, if sincerely, then he's not to be punished.

"One who is stealing because for My purpose, if he steals something for My purpose that is not stealing, because his vision is so deep he sees everything belongs to Me. He is doing rightly. So *niṣiddhā koronay* what is forbidden by law, by social society, and even by the *śruti śāstra*, but if he's really sincerely exclusive devotee to Me, none should come to interfere with his apparently misdeeds."

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: "From the absolute standpoint he's seeing and the relative standpoint cannot come in clash, and if it comes cannot stand. That is *nirguṇa*, his movements are *nirguṇa*, true from the sense of *nirguṇa* plane. But this *saguṇa*, there gradual from *tama* to *raja* then *sattva*, then going *nirguṇa*, if they encroach upon the right of the *nirguṇa*, who are My direct servants, then they are wrong, their relative vision is wrong. He's in the absolute plane, whatever he's doing considering Myself to be the unchallenged master of everything, he's right and they are wrong. That this thing belongs to A, that it belongs, this woman belongs to that gentleman. This is all contract amongst you, but from the absolute sense that has got no position."

Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: "Everything belongs to Me and one who does work only, only backed by My consciousness, he's doing right."

So that is little hard thing to digest for the society! Ha, ha, ha, ha.

Bhāratī Mahārāja: Yes. They also try to find fault in Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Kṛṣṇa.

Bhāratī Mahārāja: Kṛṣṇa stealing...

Śrīla Śrīdhara Mahārāja: Yes, "Kṛṣṇa stealing, and Kṛṣṇa coming to the wives of others, that is wrong, He should be punished." Eh ? (laughter) They are more than Kṛṣṇa.

The Mary, the mother of Christ, she was the wife of Joseph someone, eh, but it is told that Mary got child from God's inspiration, not from the husband.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So in the, practically to digest all these things; of course such devotees are very rarely to be found, and generally a devotee should not venture to do all these things because it will create disturbance in the society.

Bhagavān, Lord says, Kṛṣṇa: *loka-saṅgraham evāpi, sampaśyan kartum arhasi.*

[*karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ*
loka-saṅgraham evāpi, sampaśyan kartum arhasi]

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."] [*Bhagavad-gītā*, 3.20]

Only looking at the welfare of the ordinary people, one should not go to do that, generally, then there will be chaos in the society and they will be doomed.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

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

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [*Bhagavad-gītā*, 3.21]

utsīdeyur ime lokā, na kuryāṁ karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

Loka-saṅgraham evāpi, sampaśyan kartum arhasi [*Bhagavad-gītā*, 3.20] To save the ordinary society, we sometimes abstain from doing lawless things. Looking at the benefit of the ordinary people we should go according to general law. Kṛṣṇa. Kṛṣṇa.

Bhāratī Mahārāja: This morning we were talking about you had said, one day before that the devotee can even murder, murder and steal for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Anything because the centre, the vibration coming from the Absolute, if it is so.

prakrteḥ kriyamāṇāni, guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā, kartāham iti manyate

["All the various activities are in every way carried out by the (senses activated by the) modes of material nature. But a man deluded by identifying himself with his body and its extensions thinks, "I alone am accomplishing this."] [*Bhagavad-gītā*, 3.27]

They should be punished. So *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66)]

Yudhiṣṭhira did not accept the direction of Kṛṣṇa, to tell a lie to Droṇācārya, 'that Aśvatthāmā is dead,' he hesitated.

When Droṇācārya told, "I don't believe You, but if Yudhiṣṭhira says that Aśvatthāmā is dead, because I know that Aśvatthāmā is immortal, but if Yudhiṣṭhira says that Aśvatthāmā is dead then I'll believe."

Then Kṛṣṇa asked Yudhiṣṭhira, "Say it, tell!"

Then he hesitated, then again pressed, "Yes! Aśvatthāmā is dead, but it is an elephant."

There was one elephant named Aśvatthāmā. Aśvatthāmā means who cries like *aśva*, means the horse. The horse, what is the technical word, the sound of the horse?

Bhāratī Mahārāja: Neigh, neigh.

Śrīla Śrīdhara Mahārāja: Neigh.

Bhāratī Mahārāja: Uh huh.

Akṣayānanda Mahārāja: Whinny.

Bhāratī Mahārāja: Whinny, neigh.

Śrīla Śrīdhara Mahārāja: That one Aśvatthāmā when he was born, he gave sound like the horse, so Aśvatthāmā. So one elephant was also named in that way, he cried like a horse, that elephant, so Aśvatthāmā. "Aśvatthāmā is dead, but it is an elephant." And Kṛṣṇa arranged in such a way, "Aśvatthāmā dead, it is elephant," and at that time the drum was sounded loudly, and that could not enter the ear of Droṇācārya. Only first portion he attended, "Aśvatthāmā is dead, Yudhiṣṭhira said," then he was besides himself. And in that position Arjuna cut off the rope in the bow, and that bow one end was here and another in Droṇācārya's head, was disturbed.

And at that time Dhṛṣṭadyumna approached and beheaded Droṇācārya. He was born to kill Droṇācārya, Dhṛṣṭadyumna, in a sacrifice by Drūpada. Drūpada and Droṇācārya they are perhaps class mates, but somehow or other they had some antagonistic feeling. Droṇācārya when he was training to the Kauravas and Pāṇḍavas, Guru *dakṣiṇā*, at the time of Guru *dakṣiṇā* he wanted, attack Drūpada, and Drūpada was attacked, disturbed.

At that time Drūpada he also managed to arrange a sacrifice, *yajña*, "That Droṇācārya, this retaliation I shall take."

So from the *yajña* Dhṛṣṭadyumna came out, to kill Droṇācārya, Draupadī's brother. And Dhṛṣṭadyumna beheaded Droṇācārya.

Arjuna was very much displeased when Dhṛṣṭadyumna was going to kill him, to behead him, Arjuna cried out, "Take him, take the Ācārya to my side, capture."

But he did not care, he beheaded. And Arjuna was very much enraged and began to rebuke Dhṛṣṭadyumna. Dhṛṣṭadyumna was also excited and went to attack Arjuna. The disciple of Arjuna was Sātyaki, he came from the Yadu *vaṁśa*, Kṛṣṇa *vaṁśa*, he went to attack Dhṛṣṭadyumna.

Then Kṛṣṇa told, "What you are doing? Still the enemy party is strong enough and you are quarrelling within yourselves." And He cast a glance to Bhīma, "Separate them."

Bhīma came between separated them, Dhṛṣṭadyumna and Arjuna, forcibly.

And then Sahadeva came with a serious lecture. "What are you doing? The enemy is at your head and you are mad in your internal quarter, you are so excited, and all these things."

Then everything was calm again.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When an exclusive devotee, he will cross the social law and do something wrong, so if he takes any advantage from the society he also must be prepared to get the punishment also, without any grudge, from the *nirguṇa* plane. Not only ostentatious in our eye, that is an enjoyment, he will approach that, but punishment also, which is in our eye, he won't avoid, he will with a smiling face he will accept the punishment. *Jai para jai mana paman* [?] Even death with smiling, that is given by Kṛṣṇa. The death offered by Kṛṣṇa, everything coming from Kṛṣṇa. When sweet meat is here 'that is Kṛṣṇa' and when a bitter thing, 'oh no,' that is hypocrisy. Hare Kṛṣṇa, Gaura Haribol. Everything comes from Him and that is sweet, whatever the formal valuation of it may be in the misconceived world of *māyā*. Hare Kṛṣṇa.

Rāmacandra, when the proposal came that He will be installed tomorrow morning, His temper is sober, not very much cheerful. And when He got the news that His father has entered into an obligation, an understanding with His stepmother, already committed, then also in that if He wants to oblige, obey His father's will, then He will have to go to the forest. His temper is also just as it was when He had the proposal of sitting on the throne, the temperament is not disturbed. He's only following the duty. "The father's will I am to observe." To sit on the throne or to go to the forest, banishment, the temperament is same. Only:

karmaṇy evādhikāras te, mā phaleṣu kadācana
[*mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi*]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"I am only come to discharge My duty, in the face of duty in the worldly sense it may be very joyous and it is maybe very sorrowful, it does not matter, it is My duty, is to obey My father, obey the law. I'm doing that." He's only present there, "How to ascertain what is My duty and to do the duty."

And whatever, in the eye of the people, ordinary, ordinary people in the world of misconception, it is laudable or deplorable, we may not care about that. *Jai para jai*. What is the value of a mad man's dancing or crying? They are mad, under misconception, sometimes crying, sometimes dancing; no value. So he's in relativity of something else, we are to take it. He's in the relativity of something great, so these things matter very little to him. *Raso 'py asya, paraṁ dṛṣṭvā nivartate.*

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

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

He does not, the ordinary, this worldly *rasa* has got no value in him, he's mad in another type of *rasa*, transcendental *rasa*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaurāṅga. Nitāi Gaurāṅga.

Akṣayānanda Mahārāja: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Some devotees say if you take Kṛṣṇa *Nāma* at the time of death then you can go into Goloka Vṛndāvana, and if you take Rāma *Nāma* you cannot. So I want to substantiate that.

Śrīla Śrīdhara Mahārāja: The inner conception that is responsible. The Rāma, when he's pronouncing the word Rāma, if he means for Dāsaratha Rāma his attraction will be there, Ayodhyā, if Paraśurāma he is attracted to another place, and if Rāma means Rādhā-ramaṇa Rāma he will go to Goloka, the inner meaning.

Akṣayānanda Mahārāja: Of the devotee.

Śrīla Śrīdhara Mahārāja: Of the devotee, that will guide him.

Akṣayānanda Mahārāja: Very nice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.
When I had my... my name was Rāmendra Candra, so he gave Rāmendra Sundara.
I asked, "What should be the meaning of Rāmendra?"
Then he told, "Rādhā-ramaṇa Rāma. Rāma means not Rudhi, Dāsarāthi Rāma."

So I asked him, "What should I think of this, about the meaning of Rāma?"

Then he told, "Rādhā-ramaṇa Rāma."

And then it was again transformed into Rāmānanda dāsa, when I was selected, when we go to discover the place on the Godāvarī, where Mahāprabhu and Rāmānanda met. Bon Mahārāja, myself, Hayagrīva Brahmacārī, etc, five, we five, in the first party went to discover that place, and *pādapiṭh*, to establish, install footprints there of Mahāprabhu. Then my name was changed from Rāmendra Sundara to Rāmānanda dāsa.

Akṣayānanda Mahārāja: That's wonderful.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So I am very much attracted in the divine discourse of Mahāprabhu and Rāmānanda. I find everything there. The whole teaching is covered in that talk. From the lowest *varṇāśrama*, from *varṇāśrama* up to the highest *Rādhā-dāsyam*, we find there, and even Mahāprabhu in His full fledged conception. *Rasa-rāja mahābhāva*, this aspect of Mahāprabhu was never expressed anywhere, only there in the Godāvarī. On the banks of the Godāvarī He showed to Rāmānanda who was He, Both combined, the highest, two halves combined, *rasa-rāja mahābhāva*. We don't see anywhere, that sort of revelation, self revelation of Mahāprabhu. Godāvarī, sometimes it is called Gotami Gaṅgā. Some say that Kṛṣṇa River after Godāvarī, there is one big river, on the _____ perhaps, there is Kṛṣṇa. Some say that is Gotami Gaṅgā, or some says this Godāvarī is Gotami Gaṅgā.

Akṣayānanda Mahārāja: How did you find the place?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How did you locate that place?

Śrīla Śrīdhara Mahārāja: Yes that place was located, approximately; we enquired there, on the banks. When Mahāprabhu met Rāmānanda, Rāmānanda was the Governor of that province, deputed by Pratāparudra the Emperor of Orissa, who was ruling that province, Andra Province, under Rāmānanda. And when he came to take bath thousands of *brāhmaṇas* followed him. We thought from that that must have been some big festival from the nature of Rāmānanda's taking bath in Godāvarī. And that place must be some holy place, holy ground. Then we found that there is Gospada Ksetra, the holy place detected on the bank. There is an embankment, by the government, they did not allow any construction inside, so just on the side of the embankment, we tried to find one land.

Then one gentleman came to, made a gift of a small land there, one Rāma Candran, on other side of river, from Raja Mahindri. Whose land is nearby we went on in our enquiry, and found this is a small plot, this belongs to a particular gentleman, his name is Rāma Candra, he lives at Raja Mahindri. We approached him, and he, out of his own accord, he came to make a gift of that land to us.

And there the small temple was constructed and installation of the footprints took place. Prabhupāda accepted that and he made the first worship there, and that was open to all. Then

again that was declared a Maṭha and the Śrī Mūrtis were placed there. In that small temple first, only footprints, then now some other temple they have made for the Deities.

And then nearby there was one acre, or two acres of land perhaps. I was in charge of Madras Maṭh at that time. I had some money in the temple fund of Madras. And when I was told that the nearby land is going away, it is being purchased by another gentleman, then with that information I came there and anyhow managed to get the half portion of that and add it to the small plot. Now perhaps that area is in the possession of Rāmānanda Gauḍīya Maṭh. Hare Kṛṣṇa. And also one small building with veranda, that was constructed by me, the first building there, from some collection of the Ello, the district town of Godāvarī, West Godāvarī District Ello, from there I collected funds and constructed one room. Before that we lived in a hut there. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, in the *mahā-mantra* the Hare, Hare is a name of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: It is according to your *adhikāra*. When one is firmly established to conceive Rādhā-Kṛṣṇa at the back of everything, *svayaṁ-rūp* and *svayaṁ-rūpa*, They are at the bottom of all sorts of conceptions of all things good, then only that sort of meaning will come, and nothing else. Otherwise for the beginners, for Hare one may take Nṛsiṁhadeva, Rāma, this Daśaratha Rāma. And the Kṛṣṇa that Kṛṣṇa also, of different type, there is one Kṛṣṇa in Vaikuṇṭha, Who is the *vaibhava*, about twenty-four, first Nārāyaṇa, then four, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, four *vyūha*, and everyone has five again. Then there is also one Kṛṣṇa in Vaikuṇṭha, then Kṛṣṇa, Dvārakā, Mathurā, all these things, this type, but the highest type, highest...

End of 81.09.20.A

Start of 81.09.20.B

Śrīla Śrīdhara Mahārāja: ...the side of Rādhārāṇī. That is the highest conception of Kṛṣṇa. When one cannot come below from that plane he will see only Hare Hara, nothing else more, Hara Kṛṣṇa, Rādhā Kṛṣṇa. Rādhā Kṛṣṇa completely, perfectly installed in *mādhurya-rasa* and holding the highest position of that *darśana*, they cannot come out. He comes out only for the interest of that party, he can come anywhere and everywhere, but his interest is under lock and key there, on the behalf of his service of that quarter he may come, he is there, he represents that plane. Then Hara means Rādhā, who can even snatch the attention of Kṛṣṇa, Hare Haran, Haran, Haran means to steal, to steal, one who can steal, the most expert in stealing. Who? Who can steal the mind of Kṛṣṇa even. She is Hara, the Haran, the stealing in its highest capacity is Rādhārāṇī, and Kṛṣṇa who can attract most, eh, in the absolute sense They're Both represented there. They can't deviate from that consciousness, they go on Rādhā Kṛṣṇa, Rādhā Śyāma, cannot think, cannot but think anything but that that level, he can't come down from the interest of Rādhā Kṛṣṇa, he cannot allow himself to be out. Hare Kṛṣṇa. That is the position of our highest aspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Hara can, you said, according to *adhikārī*, according to *adhikārī* one is perceiving.

Śrīla Śrīdhara Mahārāja: That sort of meaning will, will awake in one's mind, it will be awakened. It is in the inner function and it will be discovered by *sādhana*. The cover will be removed and it will spontaneously come up from the core of our hearts in the spiritual sense. He can't contain, he can't but, he can't help, in such a way the meaning will spring up from the fountain of our heart, won't be able to avoid. That is the root of the highest source of the meaning. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: At the same time I feel that I cannot express myself correctly, fully.

Bhāratī Mahārāja: Mahārāja you were saying there would be, according to ones *adhikāra* there would be different conceptions.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: According to ones *adhikāra* there will be different conceptions.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So is that conception also there for Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Uh?

Bhāratī Mahārāja: Different conceptions of Rādhārāṇī are also there?

Śrīla Śrīdhara Mahārāja: Yes, differs. Lalitā Devī looks after the interest of Rādhārāṇī more than that of Kṛṣṇa. Viśākhā, almost neutral position, there are others who are more interested with Kṛṣṇa's interest. In the highest section it's like that. And from different section also different *rasas*, the conception of both always, difference is always, *bhedābheda, acintya, acintya bhedābheda*, continuing all through. No two things is one and same, congruent, *bhedābheda*, and that is *acintya*. That should be, that should run all through everywhere, distinctive, differentiated, always. Even Rādhārāṇī in Vṛndāvana, Rādhārāṇī outside in Kurukṣetra, different: Kṛṣṇa also, in Dvārakā, in Mathurā, all different mood, nature. But in comparative study, the highest conception we are to enquire and understand. *Taṭa-stha, yei rasa, sei sarvottama*.

[*kintu yāṅra yei rasa, sei sarvottama / taṭa-stha haña vicārile, āche tara-tama*]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya līlā*, 8.83]

Everyone in his own position, he finds that, "This is the highest. I do not want more." But sometimes when there is any clash, then they come to realise under the painful necessity, they have to realise, "No, he, his position is greater than that of mine." But not always, temporarily to admit! So the *tara-tama*, superior and inferior in *rasa, śanta, dāsya, sākhya, vātsalya, mādhurya*. But the general conception, even of the *śanta rasa*, "That we hold the very happy, we hold happy position, the happiest, because I don't want another position."

The Yamunā, *baluka,* the trees, the creepers, the birds, they are all full in their own position, they conceive like that. That is the arrangement of Yogamāyā, by the will of Baladeva and Kṛṣṇa, for the interest of the *līlā*. But *bhedābheda* always, that is the absolute standpoint, *acintya* and it must not be harmonised within our brain, but some sort of remote idea we can have.

Hare Kṛṣṇa. So whenever we shall venture to talk about those things with very carefulness, and respect, we shall try to approach. And we must think we are going to deal with a living thing, not with a dead body, that we are analysing in the, in the, what is, the anatomy?

Akṣayānanda Mahārāja: Laboratory?

Śrīla Śrīdhara Mahārāja: Laboratory, we are analysing and being a subject there, object there analysing, not with that spirit. But we are going to talk about our masters. I do not know whether I shall be taken in any time in future. But only because I have heard from a source which I respect most sincerely, only I go to that. And what little taste I can derive I do, that is my wage; that is my wage.

Kasi kadi ani kori apani chay krsna nama koreye kori man prambam [?]
Kavirāja Goswāmī _____ [?]

Make me dance like anything, now he stopped dancing, my dancing inspiration, now I sit idle. The necessity of the environment; in the form of environment things come to us and excite and take something from us, exacting something. Hare Kṛṣṇa, Hare Kṛṣṇa.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[*prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣaṁ*]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [*Skanda Purāṇa*] & [*Mahābharata, Bhiṣma Parva*, 5.22]

What is unthinkable we are engaged to talk about that, what is unthinkable, un-knowable, unthinkable, we are engaged to talk about that thing; unthinkable.

mukam karoti vācālaṁ [*panghum langhāyate girīm*

yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram*, 1]

When he's not qualified to speak anything through his mouth, but he's transformed into a *vācā*, means who speaks much.

Bhāratī Mahārāja: Talkative.

Śrīla Śrīdhara Mahārāja: Talkative, he is transformed into talkative one, his internal inspiration made a dumb talkative. *Mukam karoti vācālaṁ panghum langhāyate girīm*. One who cannot walk, he jumps over the mountain, made to jump over the mountain. *Ghāyate girīm, yat kṛpā tam*. The central energy in the form of grace can do anything and everything.

Mahāprabhu Himself says, "What I tell you Sanātana I do not know what is that thing. Only this much I feel that something is passing through Me to you. And I'm also feeling simultaneously that you are very fortunate to be recipient of that flow, Sanātana."

Kṛṣṇa is such. *Vyāso vetti na vetti vā*.

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

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

[*Caitanya-caritāmṛta, Madhya-līlā*, 24.313]

Whatever He wants to do, that is done. Śukadeva was the great exponent of *Bhāgavatam*, but it is not found that he is in the highest position of Kṛṣṇa *līlā*. What he is delivering through his mouth, through tongue, so many high things have been transmitted through his tongue, but he may not have his stand in that plane. We don't find that Śukadeva has got his permanent position in Rādhā Kṛṣṇa *līlā*, in the *mādhurya rasa*, in a particular *sakhī* also.

And also we find in the *Caitanya-Bhāgavat*, when Mahāprabhu asked Śrīvāsa Paṇḍita, "What type of devotee, you think about Advaita Prabhu, My Advaita, My Nara?"

Śrīvāsa Paṇḍita said, "Like Prahlāda and Śuka."

Mahāprabhu was excited. "Eh! What do you say? The Śuka and Prahlāda, they are child of the primary school, the student. You compare My Nara, My Advaita, who has got connection with the high *līlā* of Mine only you compare to Śuka and Prahlāda."

But what Śukadeva has given to us through his mouth that is unfathomable. He's delivering *acintya bheda sa*, he's going on, if things were coming through him flowing in a natural way. What he has got delivered through his nectarine tongue, that has no comparison in the world ever, anywhere. But still he's considered in that way, from the general position of his previous consideration, Śukadeva. *Yagamo vikra visatam* [?]

After giving delivery to all these things he went away along with the beggars to nowhere. He did not care to meet Vyāsadeva his Guru, his father and Guru, and his Guru Nārada, they're in the meeting. He did not care for that. He chose to be unseen. He came from unseen and entered into again, untraceable, solitary life, but there was his Guru, Param Guru, he did not care. Hare Kṛṣṇa. So he was selected as some machine, loud speaker, something like that. Inspiration came only to help, that *Bhāgavata* is above *Vedānta*, above *jñāna*. The *jñānīs, yogīs*, they formed the major portion of the audience, so Śukadeva was necessary. *Śuka-mukhād amṛta-drava-saṁyutam*.

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

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

To them, to the audience at large, and it was proved that *Bhāgavat* is more than this non differentiated *nirviśeṣa-vādī*. Śukadeva was necessary, Śukadeva was necessary. That must come from him then those fellows will have some regard. At least they won't care, "Oh, we know all these things, from *Padma-Purāṇa*, from *Brahma Vaivarta Purāṇa*, we have seen all those things. What is there more?" But when coloured by the *brahma-jñāna* of Śukadeva Gosvāmī it was delivered, with rapt attention they gave their hearing, ears, to *Bhāgavatam*. So:

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [*Śrīmad-Bhāgavatam*, 2.1.9]

Gaura Haribol. Nitāi Caitanya.

Bhāratī Mahārāja: So Sūtadeva Gosvāmī also was *brahma-vādī*?

Akṣayānanda Mahārāja: Sūta?

Bhāratī Mahārāja: Yes, Sūta, later.

Śrīla Śrīdhara Mahārāja: Not so much.

Bhāratī Mahārāja: Not so much.

Śrīla Śrīdhara Mahārāja: He had no such position, a big position in the society, only his father, he was entrusted by Vedavyāsa, Vyāsadeva, with the *Purāṇa*. The *Purāṇa* section was given to his father. He read the *Purāṇas* and he was expert in the explanation of *Purāṇa*, his father. But it is not found that he had any particular creed, he was included in the particular creed of *nirviśeṣa*, *brahma-jñāna*, or *yoga*, or anything else, but *Purāṇa*. But his special characteristic was as *śrutidhar*, once heard fresh he could keep it in memory, *ugraśravā*. Whatever he heard he did not forget that, that was his qualification. He attentively heard, kept the whole thing within him, and again he vomited the whole thing there.

Akṣayānanda Mahārāja: Mahārāja, in Caitanya *līlā*, who is Śukadeva Goswāmī, in Caitanya *līlā*?

Śrīla Śrīdhara Mahārāja: The persons of the *parṣadas* have said Kavirāja Goswāmī. But he is of another type. Just as Arjuna, Rāmānanda, is combined of Arjuna and Viśākhā *sakhī*, so Kavirāja Goswāmī is Kasturi Mañjarī there and also Śukadeva's work. Śukadeva's specialty was the *rasa* and philosophy, ontology and poetry, of course spiritual, combined. And in Kavirāja Goswāmī we find those two, ontology, *tattva vicar* philosophy as well as poetry, the *alanka*, the *kabha, rasa*.....*caritāmṛtam*. In *Caitanya-Bhāgavata rasa* may be there of some order, but no ontological aspect represented there about Caitanya. Ontology as well as *rasa*.....that we find in *Caitanya-caritāmṛta* and *Bhāgavat*. Rūpa Goswāmī also we find *rasa* and philosophy, poetry and philosophy, ontology. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, in the different *tikās,* the different *tikās*, like Baladeva Vidyābhūṣaṇa, and Viśvanātha Cakravartī, they are also representing a different...

Śrīla Śrīdhara Mahārāja: Yes, little difference there, Baladeva tending toward Madhva School, more connection with the Madhva School. Viśvanātha Cakravartī he of course in the Gauḍīya School. But Bhaktivinoda Ṭhākura has detected some anomaly in Viśvanātha Cakravartī when he praised much the Māyāvādā Ācārya, author of *Advaita Siddhi*, that Madhusudan Sarasvati. Outwardly he accepted *Bhāgavat* but in the conclusion on the basis of *Bhāgavat* he wanted to prove Māyāvādā. So he is more dangerous and a greater enemy. But Cakravartī Ṭhākura has mentioned his name with some respect. That Bhaktivinoda Ṭhākura could not tolerate. "Ultimately he is a Māyāvādī, *jīva* and Bhagavān are one and same, and outwardly he is enchanting so many devotees of lower order towards him. He's more dangerous, *vedāśraya nāstikya-vāda*."

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

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā*, 6.168]

So he should not be given any recognition. But Cakravartī Ṭhākura has given some respect to that Madhusudan Pada, Sarasvati Pada. Viśvanātha Cakravartī Ṭhākura, he did not, perhaps he has left it for his predecessor and successors, that work for Bhaktivinoda Ṭhākura, to detect that fine point.

Bhaktivinoda Ṭhākura was very keen in his analysis of the previous exponents, Tulasī dās, Mira Bai, they are rejected from *śuddha-bhakti* school. But generally people think that they are devotees of the higher order. But they are not accepted by Bhaktivinoda Ṭhākura, Prabhupāda. They want to cross, to ignore the whole *svarūpa-śakti* department, and want to connect themselves direct with Kṛṣṇa, which is impossible. That is concoction, cannot but be concoction. Ignoring the whole eternally existing *svarūpa-śakti* system, the whole system ignored, and they want to have direct connection with Kṛṣṇa, which is impossible. So they are in *māyā*, misunderstanding, misconception, there. That is maybe *sattva guṇa*, not *nirguṇa. Nirguṇa*, who has got real *śuddha-bhakti* connection, they must be awake to the real fact that the hierarchy is there, the eternal servitors of different *rasas* there. And there is the hierarchy and he must have some position, location there, anywhere in that system. The system, but the whole system ignored by these fellows, so this cannot but be concoction. They're deceived. With all these feelings, dancing, etc., they are all baseless, baseless, ignorance, the non recognition of the *svarūpa-śakti* and so it is fictitious, cannot but be fictitious.

Bhāratī Mahārāja: Mahārāja, where is Viśvanātha Cakravartī giving recognition to this Madhusudana, which place is it?

Śrīla Śrīdhara Mahārāja: I don't remember. Some *Bhāgavata tikā* or his *tikā* maybe. I found in Bhaktivinoda Ṭhākura, in *Jaiva Dharma, Caitanya-śikṣāmṛta*, somewhere perhaps it may be mentioned by Bhaktivinoda Ṭhākura. Madhusudana Pāda in his *Gītā tikā,* in commentary in *Gītā* and *Bhāgavata* somewhere he has mentioned perhaps.

Bhāratī Mahārāja: Some people in Vṛndāvana, they were saying that this Madhusudana Sarasvati was the same persons as Viśvanātha Cakravartī.

Śrīla Śrīdhara Mahārāja: No.

Bhāratī Mahārāja: They were saying he is exactly the same.

Śrīla Śrīdhara Mahārāja: Never, their words are there, and who can eye, who can read, who can understand the meaning, it cannot come from them, an ordinary imitationist *bābājīs*, who are not concerned with the real thing, but a process of imitation only.

Akṣayānanda Mahārāja: The general people are mad for Mira Bai, and...

Śrīla Śrīdhara Mahārāja: There was one Ramakrishna *bābājī*, he's considered, by all the Vraja *vāsīs* in general that he's *siddha mahātmā.* But only Prabhupāda discarded him.

Then he had one disciple, I met both, Ramakrishna *bābājī* also, and when I went to Kadivan, Kaila [?] the place of Lokanātha Goswāmī's *bhajan stal*, Sakhī Bābu gave money and I constructed the *bhajan-kuṭīra*, for which one *bābājī* came to our Prabhupāda in Rādhā-kuṇḍa, "That the *bhajan-kuṭīra* of Lokanātha Goswāmī Prabhu is ruined and please reconstruct the same."

And Prabhupāda gave him hope, but Prabhupāda departed in the mean time.

Sakhī Bābu reminded me, "That when the man in charge of *bhajan-kuṭīra* of Lokanātha Goswāmī, some _____came to Prabhupāda and Prabhupāda gave consent to rebuild it. If you do," he asked me, "I shall give you the money."

I consented, I went there and reconstructed the building and put also a marble in the name of Caitanya Sarasvata Maṭha and mentioning the name of Sakhī Bābu, who supplied the money. That place, at that time was under some direct disciple of Ramakrishna *bābājī*, Rādhāramaṇa.

Bhāratī Mahārāja: In Bangladesh? Bangladesh, this place is in Bangladesh?

Śrīla Śrīdhara Mahārāja: Yes, Maimansing [?], his birth place was Maimansing, he's perhaps B.S.C. Past or failed I do not remember, perhaps he could not pass B.S.C. examination, but anyhow he was a good scholar and he had got variegated capacity, he could capture men, by talking and so many qualities. That gentleman, that Ramesh dās Bābājī, he was in Kaila, in that *bhajan sthali* when I reconstructed the place. Then they are generally apathetic, we are red clad.

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [*kona pravāsīre dimu, ki kāya uhāya*]

["This saffron cloth is unfit for a Vaisnava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā*, 13.61]

So we were red clad. They were reluctant to accept us amongst them, and we also did not care for them as the imitationist. Anyhow the reconstruction of the room, the *bhajan-kuṭīra* should be done, we are going on. Then I told him one day that, "We take this red cloth, the *sannyāsī varṇāśrama* and to prove that *bābājī* they are more than that. They first become *sannyāsī*, and then he may be promoted to the position of *bābājī*."

He was highly satisfied.

"The Prabhupāda our Guru Mahārāja, filling the gap, from any position, don't venture to accept the position of a *bābājī*. It is the position of the Guru of the fourth *varṇa*, that is *sannyāsīns*. So *bābājī* we consider to be the position of the Guru of the *sannyāsī*."

He was highly pleased.

And at the same time I told him when, "But we do not consider the present imitationist, that they are holding the proper position, they are false, hypocrites."

Then he was infuriated, and then he was, he told me, "You are an atheist."

"Yes so called atheist we are, as regards the *bābājī's* position of the present Vṛndāvana area." Then I came out finishing the work.

Then I heard from Kṛṣṇadāsa Bābājī, he was there in Nandagrama, that, "That gentleman, one, the *varnie*, the sweeper, a sweeper's girl of very young age used to come there to sweep and all these things, and this *bābājī* he used to help her with some cloth or this that. And outwardly he showed himself that he's a girl, it's his girl, he's the father and she's the daughter in that way outwardly, he anyhow that was the act, his propaganda. His propaganda was that, he is the father and that small girl is his daughter, and she comes and sweeps the place of Gosvāmī Mahārāja, Lokanātha Gosvāmī's place, so I beg from some _____and other man a cloth to her or this to her, this. At last that gentleman was caught red handed there with that girl. Then he was forced to leave the place."

But that gentleman he could not tolerate that we are *sannyāsī, bābājī* is our Guru, higher rank, but at the same time we do not consider you to be worthy of that position."

He was very much infuriated. Then he left the place and went straight to Mathurā, and he was an educated man, he began coaching students, a private tutor. He took the vocation of a private tutor, gave up begging, as *bābājī*, he was in such a position.

And I am told that at that time he met Keśava Mahārāja, he met Keśava Mahārāja and the same question arose and Keśava Mahārāja told him that, "Whether you complain that we give this sacred thread to anyone and everyone."

That was their complaint. "That anyone and everyone will come and the Gauḍīya Maṭha will confer sacred thread on them, and the red cloth."

Then Keśava Mahārāja put a question to him, "Whether sacred thread is superior or the *kaupīna* is superior?"

Whoever comes to them, they give *kaupīna*, and makes him *bābājī*.

So Keśava Mahārāja put this question, "We are lavishly giving this sacred thread to anyone and everyone, we admit that. And you give *kaupīna* to anyone and everyone, without much consideration. What is the superior?"

Then he cannot but say the *kaupīna* is superior than sacred thread. He's compelled to say that.

"Then we give sacred thread, that is of inferior quality to anyone and everyone lavishly, and you give that higher symptom, that *kaupīna* to anyone and everyone, then who does greater wrong to the society?" He could not say anything.

Akṣayānanda Mahārāja: Trapped, he was trapped.

Śrīla Śrīdhara Mahārāja: "The *kaupīna*, we consider *kaupīna* to be the higher. What Śrīmad Mahāprabhu gave to Sanātana Goswāmī that is the highest thing. Anyone should venture to

take that garb, but first become *brāhmaṇa*, get the, acquire the qualification of a *brāhmaṇa*, that you come really to give your importance to the *caitan*, to the consciousness. Then in the higher, more high position, he will get exclusive remembrance of Rādhā-Govinda, that is the highest thing. The *kaupīna* is only for that form of life. And for the ordinary, that spirit is above matter. First accustom yourself to think like that, the spirit's importance is always above that of matter. Come to this stage, consolidate your position there, and from that position you try to go up in the highest position of spiritual conception. Without omitting this then it will be imitation, the material things you will mistake as spiritual; that means to imitate. That is the highest position of the spiritual, not material. And you are smearing mud on the body and say that it is nectar. That we can't admit. It is a wholesale false forgery." So:

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117]

The steps we are to cross consciously, these are the steps on the way. And from here, and you are dreaming of that thing and thinking you are all *siddha mahātmā*. We hate it. You are blasphemy. You are all blasphemy to Mahāprabhu and His *sampradāya, kalonka*.

Bhāratī Mahārāja: I was feeling, I was staying in Vṛndāvana, and it was like desert because there is no *sat-saṅga*. In Vṛndāvana I could find no *sat-saṅga*.

Śrīla Śrīdhara Mahārāja: Yes, Prabhupāda told once, "That I came to Vṛndāvana," in this way, he pushed his forehead, "I came to Vṛndāvana, such a great place. My fate, I could not see one Vaiṣṇava here, I could not find a single Vaiṣṇava here, it is my misfortune." In this way he struck his forehead.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja _____ [?]
Yesterday the bus must have come to Māyāpur, Saturday, the bus trip. I thought some may come here from there, Calcutta, Māyāpur, bus trip, with the bus trip must have come, and this morning I expected anyone may come here, but none come.

Hare Kṛṣṇa, Gaura Haribol, Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Jaya Mahārāja. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya...

End of 81.09.20.B

Start of 81.09.21.A

Śrīla Śrīdhara Mahārāja: ...that his loving temperament is also old, so something is being snatched. Kṛṣṇa.

Akṣayānanda Mahārāja: I had one dream. I met Prabhupāda and I was telling him about you. And he was enjoying. I told him, in my dream I told him all my life I have used the word 'thank-you', thinking it was very great. And then I told him what you said, everything in detail, and he was laughing. He said, "You know Brahmo-Samāja?" I said I heard from Śrīdhara Mahārāja. It was a very nice dream, very vivid. I was reporting.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I was so shocked to learn about this, to learn about the meaning of 'thank-you.' I got a shock.

Śrīla Śrīdhara Mahārāja: Shocked? Why?

Akṣayānanda Mahārāja: Because I thought it was such a good thing, and I didn't understand previously. Everyone will say. In our country... It's not proper, not nice, I had never thought in that way.

Śrīla Śrīdhara Mahārāja: That is a custom, but I don't hear it. Because it seems to me underlying position the thank giver is such of separate party. He gets something, in place of some sacrifice he's getting, trading, a business. But this benefit to me, I am not included in you. *Sambandha-jñāna* _____ [?]

Akṣayānanda Mahārāja: When I went to England it reminded me that if walking in the street by accident somebody will collide and then collide, that was premeditated. So I expected we will collide and then say excuse me. But they will say first excuse me and then I am going out of my way, this attitude. It reminded me of that. In our western countries people are so much violent actually. The nature is so... Sometimes we cannot imagine how we could come to this path because our background is so bad.

Śrīla Śrīdhara Mahārāja: Cover of independence, freedom. Freedom is a thing which seems to be above God, some slave mentality, very afraid of slavery. But we preach rather slavery. We are in favour of slavery. Really we preach for slavery, but not slavery to anything else but the whole, not for any part, but slavery, faithfulness to the whole.

In the military department faithfulness perhaps the first thing required, is it not? No independent consideration. In the military department blind obedience, blind obedience. Only hesitation *bas* bullet, in military department. There we can appreciate slavery.

But conscious, not blind, *jñāna-sunya-bhakti* blind, slave of love, not of impotency, is the acme of higher realization. Rather that is the highest fulfilment of freedom, highest fulfilment of proper freedom, slavery, to the Lord of love.

What to speak of *jīva* soul. Even the Absolute love is so enchanting and so peculiar substance that Kṛṣṇa also, the Absolute is also eager to become slave to the devotee, *bhakta-parārdhīno* [*Śrīmad-Bhāgavatam*, 9.4.63]. The most charming thing that *svarūpa- śakti, hlādinī-śakti*, specially the *śakti*, the potency, the negative. The negative means some respect is lord of the positive. But ways and means is separate. Positive is aggressor and negative is attractor. Aggression is a type of energising and attraction is also a type of energising, but opposite, opposite, *acintya bhedābheda*.

Nimāi, He has got highest appreciation for *acintya bhedābheda.* A very strange expression. Anything can be backed by *acintya bhedābheda* and the dignity is maintained. Dignity of the highest is maintained there, and the expression is given. Not to put the unlimited in a limited cage, in the cage of limitation, not to put the unlimited. Respect is fully maintained of the Absolute, *acintya bhedābheda*, all most comprehensive at the basis of *sambandha-jñāna*. *Sambandha-jñāna*, who is who, what is what, where I am going, all these fundamental questions, if we are to solve. The most accommodating ground is *acintya bhedābheda, bhedābheda* and *acintya*. There's the rub, *acintya*, all right reserved. Gaura Haribol. And it is very wholesome, healthy for the soul. Whatever you say, your statement whatever it may be, but *acintya* is reserved for the Absolute. So you may be saved from committing any offence when you are making any statement. By making any statement you are going to make infinite finite. You are making a statement and you say about infinite, but what you say that is a finite thing. But the *acintya* that will save you, the honour is given to there.

Once in Bombay Maṭha I got a Mohammedan book written by one Mohammed Ali, erudite scholar, I heard his name for years. He's, in that book now and then he's mentioning the name of Mohammed. And whenever Mohammed this name is mentioned, "Peace be unto you," all the time. Mohammed, "Peace be unto him. Peace be unto him." Whenever, wherever taking the name, "Peace be unto him." To take his name means to disturb him. The underlying thought is that such a low person is audacious to take the name such a great person to dishonour him. So, "Peace be unto him." I may not disturb him, to take the name.

One gentleman from Navadwīpa Dhāma, a good scholar, a graduate, a high officer from Calcutta, company; he came to complain to me against his elder brother. "He always takes the name of Rādhā, Rādhā, Rādhā, every now and then always Rādhā, Rādhā. Rādhā, She may not be disturbed thereby? Always taking, if anyone takes my name always then I must feel very disturbed. But Rādhārāṇī does not feeling disturbed?" He came to me to lodge a complaint against his elder brother.

I told him, Rādhārāṇī's permission of course to a limited circle and Hare Kṛṣṇa for the wider circle it is for the benefit of them it is already sanctioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Mahārāja, *svarūpa-śakti* is the same as *hlādinī-śakti*, same thing?

Śrīla Śrīdhara Mahārāja: *Svarūpa-śakti* is a combination of *sandhīnī*, *saṁvīt*, and *hlādinī*, but some aspect, some leading, predominating. In some *rasa sandhīnī-śakti* predominating, somewhere *saṁvīt* predominating, and somewhere *hlādinī* predominating. But in the comparative study when we can understand the predominance of the *hlādinī* we appreciate that to be the highest thing in *śakti*. Everything is accommodated there if we are to have a very subtle view then *śanta*, *dāsya*, *sākhya*, *vātsalya*, everything is included there, presupposed.

Ānanda pradhana, asundara pradhana, classified into three phases, *sat-cit-ānanda, sandhīnī*, *saṁvīt, hlādinī, satyam, śivam, sundaram*. One whole may be classified into three sections. But if we enter into ontological discussion in details then we shall have to admit that *saṁvīt* is greater, is better than *sandhīnī*, because the *sat, satyam* existence is there. And something more than it is spiritual *cetan*, conscious. And mere *saṁvīt* may not be conscious, something like fossil, mere *satya*, existence. Mere existence does not give any full acquaintance of the thing. But when conscious, the existence is presupposed and some feeling is there. It is more added, connotation increases. Then consciousness may be there but satisfaction may not be present there, existence there. When in consciousness existence is presupposed. But *ānandam*, or satisfaction, ecstasy may not be present there. But in the layer of ecstatic joy, beauty or love, *hlādinī*, they are both, the other previous two phases, existence and feeling, consciousness is presupposed. And something more and that is *ānanda. Ānanda* presupposes both things, consciousness as well as existence. But existence may not include consciousness, or consciousness may not include joy. So in that sense *hlādinī* occupies the first position. But *anubhāva*, the feeling, the experience, want to experience that beauty, that must be there, must be there. In that sense Kṛṣṇa, the *saṁvīt*, He has got His position. Without consciousness no feeling of *ānanda* is possible. But *ānanda* means already consciousness. Kṛṣṇa is consciousness, main consciousness feeler, feeler, and is satisfaction from *hlādinī*, full. And the arrangement of the platform of the paraphernalia, environment favourable, that is arranged by *sandhīnī*. The stage and the player and the stage and for which the play is meant, that *ānanda*, three things are necessary in the play, the environment, and the player, and the object of play, necessity for play.

Bhāratī Mahārāja: Mahārāja, *maṅgalam* and *cit*?

Śrīla Śrīdhara Mahārāja: Generally, because generally *satyam, śivam*. Where is mortality there we cannot feel side by side *maṅgalam*. Where there is death, death cannot go together with *maṅgalam*. So transcending death, existence transcending death, there we find *maṅgalam, satyam, śivam*. Śiva means *maṅgalam*. And *maṅgalam* if properly followed we can find there that *maṅgal* is beauty, love, *prema*, in its full feature. Not only not death but positive ecstasy!

Maṅgalam is via media transcending death but may not have overflow of love or beauty. But it is above death so it is considered *maṅgalam*. *Śreyaḥ-kairava-candrikā- vitaraṇaṁ.*

[*ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ*
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

When we are independent of the relativity of the mortal world, we acquire the position of *śiva*, that is *maṅgalam*. Then there's, *Śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū- jīvanam*. We are in a position to contact with the higher sphere, to be gainer from that company. So *śiva*, that is emancipation from death, from the jaws of death, that is *śiva*, in general. Unassailable existence, permanent foundation, then there we have a structure of our life, entrance into the *svarūpa-śakti* and everything is there, *sundaram*. *Sundaram* is the capitalist real and others are beggars, more or less. The worst of beggars he cannot arrange for his own food. Then the second class of beggar though they have amassed much money, they again want more and more. *Crores* and *crores* they wants these, he's also beggar. And *sundaram* of course he's also a beggar, but beggar of the positive immediate transaction. Always begging, unsatisfied. He's getting and unsatisfied. The satisfaction in the process of begging itself, that is *sundaram*. They don't say that we are satisfied. That is only rather possible in Brahmaloka, in Śiva, satisfaction, and not that we taste that. Śiva is also in want, in want.

Then the question is, if everyone is in want but in want of what thing? That will come into question. Everything in want. In an organic whole every part is in want, in demand of the cooperation of the other. So it is natural, every part in an organic whole, a living organism, every part wants the cooperation of the others. But healthy organism and unhealthy, dying organism or no organism: by renunciation no organism. And this perverted organism, the hankering and dependence on the other parts, but motive is bad, exploitation. And the higher section pure organism is there, but the nature of dedication. That will be the difference. Perverted reflection, the organic whole for selfish thirst, to quench selfish thirst of exploitation, or there, the noble thirst for dedication. Every part wants to dedicate for others. That will be the main difference. Or in the middle nothing, no consciousness, *sāyujya-mukti*.

Bhāratī Mahārāja: Mahārāja, sometimes *svarūpa-śakti* is also considered *bhakti-śakti*?

Śrīla Śrīdhara Mahārāja: Yes. *Svarūpa-śakti, bhakti-śakti*; same, *mahābhāva*, the negative, the attraction for dedicating to the central whole, the nature will be such. *Bhakti* means that. *Svarūpa-śakti* means that. But the nature of the whole system is that of dedication. Dedication, and there the key of fulfilment, dedication, that is natural. Exploitation, the opposite, that is artificial and injurious. And real fundamental life should be that of dedication. That should be the normal. We are cast towards the abnormal section of the negative existence. That is the consideration.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti, bhoga, bhukti and *bhakti*. *Bhukti, mukti, bhakti. Bhoga, tyāga, sevā*, three phases, abnormal, normal, and marginal, between the two, *abscissa*; positive, negative, and *abscissa*, margin, anyhow. Hare Krsna. Happiness not in taking but in giving. By giving we thrive, and by taking we die, we perish. That is the principle. If we are to live in a cooperative society, everyone should be contributor, then the cooperative society will thrive. But in a cooperative society if everyone is drawer, that will perish no time, very soon. So healthy life is that of dedication, contribution: not of absorption. That is *bhakti* cult. *Bhakti* cult is based on such consideration. More you give, more you have. And more you take, more you lose. Is it not?

_____ [?]

You are told that I am speaking neither Bengali nor English. What I say you please listen to. What does it mean? That the wave that is coming, it is hitting direct your heart, the soul. So independent of the language it can work.

_____ [?]

Akṣayānanda Mahārāja: Many times in India Prabhupāda would speak Hindi and most disciples would go away. He said, "Do not go away; stay." I would always stay. I could not understand but I got greater satisfaction just to hear the sound, although I could not understand.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Some power is generated, electric generation. And that spreads itself. And it touches, works in its own plane independently.

Mahāprabhu when in Jhārikhaṇḍa path from Vṛndāvana, the tigers, the elephants, the deer, they began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. The medium was language? When Mahāprabhu danced and chanted Kṛṣṇa and so many animals also began to dance and chant Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. No language. Independent of the language. It can work in another plane, the innermost heart, who has not come in connection with any language of the sort.

Bhāvānanda Mahārāja told when he was first recruited, the chariot is going and circumambulating the chariot chanting Hare Kṛṣṇa *mahā-mantra*.

Tamal Kṛṣṇa met him, "What is the matter? Do you know Kṛṣṇa?"

"Who is Kṛṣṇa?"

"Have you come across *Gītā*, *Bhagavad-gītā, Bhāgavatam*?"

"No, no, what is *Bhāgavatam*? What is *Gītā*?"

Whatever he says, "No."

Have you heard the name India?"

"Yes I have heard."

"There Kṛṣṇa came as God," in this way was talking.

Then, "But I could not understand anything but the chanting is going on, and enthusiastically. And I entered into that circle and began to dance and chant. And then I fell down, fainted. When I awoke I was taking Hare Kṛṣṇa, Hare Kṛṣṇa. Then with some water perhaps on the face and some nursing I awoke and I found that I am going on with the chanting Hare Kṛṣṇa, Hare Kṛṣṇa. I was converted." Bhāvānanda Mahārāja meeting ____ program. He told this in the meeting there.

Hare Krsna. Hare Krsna.

When Mahāprabhu was in Vṛndāvana, one Rajput young man came to Him in Imlitalā perhaps. "I have come."

"What do you want?"

"I want to be a servant of the Vaiṣṇava, Vaiṣṇava dāsa, Kṛṣṇa dāsa. My inner tendency makes me to come out in search of Guru. I want to offer myself at his feet. I come for that, and I think You have attracted me. Please accept me as Your slave, Kṛṣṇa dāsa."

We are told that he preached in the Murdarn [?] district in Punjab. There are many Gauḍīya Vaiṣṇava, the Kṛṣṇa dāsa he preached that side.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

_____ [?] *kṛṣṇa tāre kare pāra*.

kṛṣṇa, tomāra haṅa' yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

["One is immediately freed from the clutches of *māyā* if he seriously and sincerely says: 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.33]

sakṛd eva prapanno yas, tavāsmīti ca yācate
abhayaṁ sarvadā tasmai, dadāmy etad vrataṁ mama

["It is My vow that if one only once seriously surrenders unto Me, saying, "My dear Lord, from this day I am Yours," and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.34]

37:57 - 43:00 Bengali (?)

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Dayal. Dayal.

Nirmala durdaiva name nahi anurag [?]

Tuṅhu doyā-sāgara tārayite prāṇī, nāma aneka tuwā śikhāoli āni.

[O Lord! You are an ocean of mercy, and so You have brought the teachings of the glories of Your unlimited Holy Names to deliver all souls.]

Sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā.

[You have conferred all Your power upon Your Name. And there are no rules governing the appropriate time or place for chanting the Holy Name.]

Śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoili karuṇā-nidānā.

[The Holy Name is a *cintāmaṇi* gem, a divine touchstone, and is non-different from You. Out of Your kindness for all souls, You have distributed Your Holy Name throughout the universe.]

Tuwā doyā aichana parama udārā, atiśoya manda nātha! bhāga hāmārā.

[This is Your mercy, O Lord, You are supremely kind. But, O Lord, I am most wicked and unfortunate.]

Nāhi janamalo nāme anurāga mora, bhaktivinoda-citta duḥkhe bibhora.

[I have never known any attraction for the Holy Names. And so, the heart of Bhaktivinoda is filled with sadness.] [Bhaktivinoda Ṭhākura's *Śikṣāṣṭakam*, song 2]

To dive deep in despair, that is the sign to come in relativity to the divinity. *Viraha*, in one sense *viraha* is a positive thing, it is no non-existent. It is existent. *Viraha*, union in separation, union proper and union in separation, another _____ [?] Infinite embraces everything. Those that are not conscious of infinite they are also accommodated.

End of 81.09.21.A

Start of 81.09.21.B_81.09.22.A

Śrīla Śrīdhara Mahārāja: Union in separation, that is proper union with the infinite. And to come in concrete union, that depends upon Him, that is very rare. So *jīva*, jurisdiction of the reach of the freedom of the *jīva* is union in separation. Not the question of intensity. In *sādhana* also union in separation, *bhāva bhakti* also, *prema bhakti* also, union in separation; this is a common ground for the *sādhaka*. But if gone deeper found when real union takes place at least once, then the separation will be very, very intense, very, very intense. It'll also have no limit, type in different *rasa*. The degree depends on that classification of union. The deepest union is possible only in *mādhurya-rasa*. That makes one mad, almost mad, *mahābhāva*, a madness in the highest sanity, mad insanity. In the highest form of sanity, there is madness. It is opposite, *mahābhāva*.

[Bengali (?) for approximately thirteen and a half minutes.]

"Please take me along with Him. I can't tolerate Your separation."

When Rūpa Goswāmī Prabhu was taught in Allahabad, in Prayāga, confluence of Yamunā and Ganges _____ [?] "Please take me along with You. I can't tolerate Your separation."

Mahāprabhu told, "You are always with Me and what I say you do that then it will really be your presence with Me."

It meant that to be physically near is not properly near; nearness in the mentality. If we want to have association with a superior then only by obeying them we can retain our position nearby. Not by any other physical or mental way. Only as a waiting servant, whatever the instruction comes, ready to do that. That is the means to be in the association, spiritually, nearness of distant, not in the sense of miles in the physical plane. That is calculated by *anugatam*, submission. Submission is the way of measurement whether he's near or far. The measurement is, the unit is of such character.

Sada sange acar tumi punascar ascay nilacale [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Physically far away, spiritually very close. And physically very close, but physically near, but spiritually may be far off. To live in the same plane! Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, I have one question from the *Caitanya-Bhāgavat*. So in the *pratha madyai* [?] there is descriptions of *Madhya-kaṇḍa*. So in one verse it is being described about *maha-laki* [?] So it says:

madhya kanday rukmini veshay narayana nachilin sthana pilo sarva bhakta gane [?]

So in the v*ibriti*, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he has written:

Rukmiṇī devī maha laki ar sri krsna vaidhi padi mahishi, then*, tini jagat mata* [?]

Now the question is, then Śrīla Bhaktisiddhānta Saraswatī Ṭhākura writes:

Darana poshen lila moy paramata, atta tatta armatri tatta armatrito vitra parkas kori [?]

So I couldn't really figure out how to express that into English. He says:

Darana poshen lila moy paramata [?] That's all right, then the next line:

Atta tatta armatri tatta vitra parkas kori [?] So exactly what that implies?

Śrīla Śrīdhara Mahārāja: A mixture of two planes. Generally Rukmiṇī is connected with Dvārakeśa. But Paramātmā is Kṣīrodakaśāyī. Gaura-Nārāyaṇa when He came to preach the *yuga dharma*, Hari *Nāma*, that is the duty of Kṣīrodakaśāyī, Paramātmā. Paramātmā is always in connection of the *jīvātmā*, to supervise his activity, and watch, and inspect him as guardian, though indifferent. But always the guardian's eye, vigilant eye is there, and that is Kṣīrodakaśāyī.

And Vṛndāvana dāsa Ṭhākura he has expressed his opinion that Mahāprabhu was Avatāra of Kṣīrodakaśāyī. That is Gaura-Nārāyaṇa. But Kṣīrodakaśāyī Viṣṇu is Paramātmā. And for the nurturing, for the sustenance of the *jīva's* interest Kṣīrodakaśāyī is entrusted, His function. So Kṣīrodakaśāyī and Paramātmā have got some interest to help the *jīvātmā*. This is the general rule, general way.

Now, how Rukmiṇī who is connected with Dvārakeśa comes in this field that is the difficulty. And there is of course, Nārāyaṇa came with His own potency. But they should not command any

respect in that *līlā*. Viṣṇu Prīya, Lakṣmī Prīya already gone, disappeared, Viṣṇu Prīya was there. But she was not in position to become mother to all these *parṣada* devotees, for the purpose of this, for the interest of the *līlā*. It was not possible to take her, for her to take the position of the mother ostentatiously.

And because Mahāprabhu had some connection within from that Kṛṣṇa Avatāra, so from there some delegation came from some higher level. It was not practical for Viṣṇu Prīya to do the part, to play the part of the mother of the devotees. So because she was connected with Kṛṣṇa *līlā* in this special Avatāra, special Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa, so for necessity the potency from the higher level came to help.

And *vātsalya* cannot be traced in Lakṣmī Devī in Vaikuṇṭha. Lakṣmī Devī, she has got not any son or daughter, so no filial affection is displayed there, in Nārāyaṇaloka. So necessity in Dvārakā; Rukmiṇī is mother of Pradyumna etc., so that potency of Kṛṣṇa had to come down to play the part of Viṣṇu Prīya because circumstance did not allow her. She was too young, and the ordinary environment was not favourable to accept her as mother in this play.

So to give a divine characteristic, crossing Lakṣmī Devī because no filial affection there, so Mahāprabhu had to connect with the Dvārakā potency and Rukmiṇī Devī had to appear in that arena. And Mahāprabhu Himself took her garb and also some display of her majestic affection, affection mixed with having the body of some *aiśvarya* so that people in general have some respect for the same.

So Rukmiṇī, is shown that though He's playing the part of Gaura-Nārāyaṇa but unconsciously, consciously sometimes yet He's more than that comes to the field. Unknowingly, only following His sweet will, the potency of higher plane are coming to help Him in His *līlā*. He wanted to perform a particular type of *līlā*. And it was not possible within the jurisdiction of His present form of the order of Nārāyaṇa, so Kṛṣṇa *līlā* had to give, supply some potential energy to come down and perform the *līlā* smoothly.

And also Mahā-Lakṣmī is superior to Lakṣmī Devī. Sometimes Lakṣmī Devī in Vaikuṇṭha also is called Mahā-Lakṣmī, but still Rukmiṇī Devī's position is higher than that of Lakṣmī in Vaikuṇṭha. It is *aiśvarya* and that is nearer approach to Svayaṁ-Bhagavān. Dvārakā position of Kṛṣṇa is superior to Vaikuṇṭha.

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

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

Madhu-purī, Vaikuṇṭha and Madhu-purī midway there is Ayodyā and Dvārakā. So as Mahāprabhu is concerned with Kṛṣṇa and not with Rāmacandra so much, so Dvārakā potency came to help Mahāprabhu in His Gaura-Nārāyaṇa *līlā* where *vātsalya-rasa* was thought to be necessary. *Vātsalya-rasa* is not to be found in Vaikuṇṭha. *Vātsalya-rasa* begins from Ayodyā, Dvārakā, Braja, for necessity of *vātsalya-rasa*. And so it is not found in Vaikuṇṭha. From a higher region it had to descend to help His *līlā* for the time being. So it was the function of Paramātmā for the welfare of the *jīva*.

Rukmiṇī Devī is above Kṣīrodakaśāyī and Lakṣmī-Nārāyaṇa, Mahā-Lakṣmī. Or she may be called Mahā-Lakṣmī. But *vātsalya-rasa* is there which is not found in Kṣīrodakaśāyī, nor in Vaikuṇṭha Nārāyaṇa. So *vātsalya-rasa* means to go higher. And when that higher connection will come to this lower by the special will of Śrī Gaurāṅga who is within Kṛṣṇa and without, *yuga* Avatāra, Kṣīrodakaśāyī. Do you follow the ontology?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are to adjust. King came to visit a place of a district magistrate. Local people gave an application to the king which is under the function of district magistrate, "Please help us in this way." But the king found that magistrate jurisdiction is not here. So he used some special power. And above magistrate, from above function, he, because he's a king he is not limited to the power of magistrate so he utilised his free will and what is not in the jurisdiction of the magistrate he did that for the application of the local people. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Something like that, because he was king. So Mahāprabhu as He was Kṛṣṇa, He easily could invite Rukmiṇī in the field where Rukmiṇī was not necessary. Do you follow?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In this way it was managed. Do you follow?

Akṣayānanda Mahārāja: Yes.

Bhāratī Mahārāja: So He's showing two functions, potion...

Śrīla Śrīdhara Mahārāja: *Dharana* potion - that is to look after the welfare of the *jīva*. And that is the function of Kṣīrodakaśāyī, the Paramātmā.

_____ [?]

Where *māyā* and *jīva* is concerned the function of Paramātmā is there. Here Mahāprabhu what He is doing there, that is with the connection of *jīva* and *jagat, māyā*. So it is the function of

Paramātmā. But He came to help the *jīva* in the function of Paramātmā, but what He wished He did not find in the jurisdiction of Paramātmā. So He went to Vaikuṇṭha but Vaikuṇṭha has got no filial affection, so He had to go to Dvārakā and from there invite Rukmiṇī within Him; and to finish the function. That was *anyataka*, that was a drama He was playing. Hare Kṛṣṇa.

Bhāratī Mahārāja: So the *atta tatta*?

Śrīla Śrīdhara Mahārāja: What is the spelling? What is the meaning?
_____ [?]

Bhāratī Mahārāja: I think it means extensively on a wide spread way. It says...

Śrīla Śrīdhara Mahārāja: Extension; *atta tatta* means extended. It extended itself, Paramātmā, _____ extended himself to _____ and so it was not found in Vaikuṇṭha, He had to go to Dvārakā. *Atta tatta* for His extensive characteristic _____ When _____ that extension was necessary for motherly affection to foster them, so He had to go to Dvārakā, next nearest *vātsalya-rasa*. To take *vātsalya-rasa* from the store of Dvārakā, because it was not in Vaikuṇṭha, nor in Kṣīrodakaśāyī, Lakṣmī Devī. That is Lakṣmī and she has got not *vātsalya*, no son, no child. So, because *vātsalya-rasa* is necessary towards _____ it was extended to _____ and so _____ in the nearest store was in Dvārakā so Rukmiṇī had to come. Really the function of Paramātmā, but when _____ was necessary towards_____ nurturing, sustaining, so He had to go beyond Vaikuṇṭha to Dvārakā, the nearest store of *vātsalya-rasa.*

Bhāratī Mahārāja: So we can, in the English, in the second line it says: *Nachilan stana pilo bhakta gan* [?] So Lord Caitanya enacted as if He was feeding them.

Śrīla Śrīdhara Mahārāja: In the form of Rukmiṇī Devī, in the dress of Rukmiṇī Devī, He danced there. And whether His form of Rukmiṇī was genuine or not, to prove that perhaps, "Yes! I'm really Rukmiṇī." And to prove that He invited the devotees to take, to suck the breast. "I am Rukmini."

Bhāratī Mahārāja: But He kept His own form.

Śrīla Śrīdhara Mahārāja: And this is not only a show. There is substantial reality there, to produce confidence, to arouse confidence and strengthen in the heart of His devotees that He has got that supernatural position. When Caitanya Mahāprabhu, Gaurāṅga willed, He really, He could take the body of Rukmiṇī herself and not an ordinary imitation show.

Bhāratī Mahārāja: Mahārāja, why is Lord Caitanya sometimes referred to as Gaura- Nārāyaṇa?

Śrīla Śrīdhara Mahārāja: Generally Gaura-Nārāyaṇa because of the Yuga Avatāra. Every Kali-yuga there comes generally one Avatāra to preach Kṛṣṇa *Nāma saṅkīrtana*, at every Kali-yuga.

But in twenty eighth *yuga*, once in a day of Brahmā, that Rādhā-Kṛṣṇa combined comes in that order. And Yuga Avatāra absorbed in Him.

Bhāratī Mahārāja: There's one other thing that came up here Mahārāja. There is one *līlā* here where Caitanya Mahāprabhu, He accepts the *tandula* [?] So two types of rice are there, there is *siddha* and also *atta*. So *atta* means hot but heated.

Śrīla Śrīdhara Mahārāja: *Siddha* means _____, *atta* means which is not boiled. From the paddy, the white rice is taken up, and the husk removed, without boiled. And the *siddha* means what is boiled once, then it is dried in the sun and then the husk removed, it is *siddha*. Generally here in Bengal and Orissa and perhaps Sind, they accept this boiled rice, *siddha chal*. That is more easily digestible, and also a little bigger in size, easily digestible. And the *atta*, which is not boiled but un-husked rice, small in figure and that is little, *gurupak*, not very easily digestible. So, but that is considered to be the purer type.

Bhāratī Mahārāja: So this is in Bengal, they use mostly *siddha*?

Śrīla Śrīdhara Mahārāja: *Siddha*.

Bhāratī Mahārāja: I saw they're boiling before.

Śrīla Śrīdhara Mahārāja: But in U.P. and others, other parts in Madras, they use *atta*. They hate this boiled rice *siddhajal*.

End of 81.09.21.B_81.09.22.A

Start of 81.09.22.B

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: So there's one other thing that came up here.

Śrīla Śrīdhara Mahārāja: Where is the letter? It's with you?

Bhāratī Mahārāja: I gave it to him, Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi?

Bhāratī Mahārāja: Yes. There's another thing here, it says:
madha kande caitanyer avasese patra brahma durlava narayani paila matra [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu, out of His own accord gave some *uchistam* perhaps *tambul*, chewing gave Nārāyaṇī, a small girl of Śrīvāsa Paṇḍita or his brother. Nārāyaṇī was his girl, daughter of perhaps Śrīvāsa of Śrīvāsa's brother.

Bhāratī Mahārāja: His brother, *bratris patri*.

Śrīla Śrīdhara Mahārāja: Brother yes, mother of Vṛndāvana dāsa, Nārāyaṇī. Mahāprabhu out of His own accord gave some *uchistam* to her. Not very accessible by Brahmā himself, Nārāyaṇī got that fortune.

Bhāratī Mahārāja: Yes. The only trouble was *avasesa*.

Śrīla Śrīdhara Mahārāja: *Avasesa* means *uchistam*, remnants. And out of His own accord Mahāprabhu gave her that *uchistam*, a small girl.

Bhāratī Mahārāja: Mahārāja, what is the Rāmānandi *sampradāya*? That is a branch...

Śrīla Śrīdhara Mahārāja: Of Rāmānuja. Deviation is there. Rāmānuja *sampradāya*, they are strictly worshippers of Lakṣmī Nārāyaṇa. But the Rāmānandi they select the Sītā-Rāma the most revered Deity for their worship. Ayodhyā is the centre of the Rāmānandi, and they are more given to some *vairāgya*, and they're opposed especially to Śaṅkarite.

Śaṅkara School also created some *naga, sannyāsī*, when necessary to fight first with the Buddhists, then perhaps with the Vaiṣṇava. And the Rāmānandi they have got also *naga*, half-soldier. And they are also very eager to fight with Śaṅkara School, or others, to establish the dignity of Rāmacandra, Sītā-Rāma.

But Tulasī dāsa is considered to be a member of Rāmānandi *sampradāya* who are especially a devotee of Rāma-Sītā, they are called Rāmānandi. They have also *Vedānta tika*. From *bhāṣyam* Rāmānanda perhaps, or someone in their generation, composed from *bhāṣyam* on *Vedānta*.

But I did not read it direct, but I saw in Bhaktivinoda Ṭhākura perhaps from *Jaiva Dharma* that they foster within their heart *mukti* to be the highest, *mumuka*, want *mukti*. Whenever through worship anyone attains *mukti, mukti* is superior than *bhakti*. So their *bhakti* is gone. It's not *śuddha-bhakti.* But ordinary people they may not think like that. But still some of the Ācārya of that *sampradāya* has connected the *sampradāya* with that, *mumuk*, *mukti*, wants *mukti*. At least they want *mukti* for the service of Rāma-Sītā. That also may be.

But the Gauḍīya Vaiṣṇava doesn't care for *mukti* even. "Whatever You like, wherever You want, You like to post me doesn't matter. I want Your service, *bhakti*. And service of You or Your devotee. Wherever You place me, it matters little." That is Gauḍīya *sampradāya*.

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [Bhaktivinoda Ṭhākura, *Śikṣāṣṭakam*, 4, page 136 of his Songbook]

"You may put in hell. I won't care for that. But Your connection through devotion, that is my only demand, not for any local posting."

But there are some who want that after liberation, "I must have Your, liberation, after that Your service." Conditional, that is also to be found somewhere.

But the *gopīs*, the Vraja *bhajan*, there's no room for any condition: unconditional dedication to the Lord. "Yes, hell, I'm ready to go for Your service if it is necessary. I'm ready."

Service, serving spirit of that degree is to be found only in Vraja. In Gauḍīya *sampradāya*, not any condition.

Bhāratī Mahārāja: So they are originating from the Rāmānuja *sampradāya*, the Rāmānandis?

Śrīla Śrīdhara Mahārāja: Rāmānuja. And from Rāmānanda another *sakhā* as *kavis*, the disciple of Rāmānanda. "We were by caste and he created another *sampradāya*." There are so many.

Akṣayānanda Mahārāja: He's very popular.

Śrīla Śrīdhara Mahārāja: _____ [?] So many branches mixed with Śaṅkara and Vaiṣṇava together, Tukaram in Maharastra, so many divisions, subdivisions, *prakṛti-vaicitryād, pāramparyeṇa*.

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

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

[*Śrīmad-Bhāgavatam*, 11.14.8]

Cannot but deviation to accommodate their forced to accommodate deviation.

Akṣayānanda Mahārāja: What was Tukarama's position?

Śrīla Śrīdhara Mahārāja: *Pāramparyeṇa* and *prakṛti-vaicitryād*. Due to the variegated nature of disciples and then successors and disciples, disciples, disciples that is also *prakṛti-vaicitryād.* So the Lord has to come down here to set right what is already modified, polluted. To set right, to put it in its former glory and purity, He himself comes.

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

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

And sometimes sends His own man, "Go and set right everything there." Already polluted, *prakṛti-vaicitryād* and *pāramparyeṇa*, so again to put in its pristine purity, original purity He had to come now and then.

Akṣayānanda Mahārāja: Mahārāja, what is the position of Tukarama?

Śrīla Śrīdhara Mahārāja: Tukarama we are told that he was the disciple of a Mahārastrian *brāhmaṇa* who was connected with Śrī Caitanya Deva at Benares. Not any authentic report, but from outside we gather that Tukarama took initiation from a *brāhmaṇa* and he heard from him about Caitanya Deva. That is mentioned in some _____, in some song of Tukarama. Caitanya the name is found in his songs. From there some research. The elder brother of Rabindranatha, he was the first ICS of India, Satendra Tagore. He wrote a book about that, that Tukarama was in the line of Caitanya Deva. It is mentioned in Bhaktivinoda Ṭhākura's writings that Satendra Tagore mentioned that Tukarama was in the line of Caitanya Deva. It is found in Satendra Tagore's writings, who was the first ICS and elder brother of Rabindranatha Tagore. I found it in Bhaktivinoda Ṭhākura's writings.

Bhāratī Mahārāja: Rabindranatha Tagore had many brothers which were famous writers?

Śrīla Śrīdhara Mahārāja: Yes, he is the fourteenth amongst his brothers and sisters, he is last. And the first is Dvijendra, and second was Satendra. In this way there were so many brothers and sisters and the last, and fourteenth was Rabindranatha. So Rabindranatha once opposed, some said that in the last days, in the old age, the son may not be so fit. An old man's son may not possess good health, a good brain. So Rabindranatha opposed, "I am the last son, my father's fourteenth son, but am I am less qualified?"

Hare Kṛṣṇa. So it depends upon *brahmacārī*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Bhāratī Mahārāja: In Rabindranatha Tagore's family, there were also many other famous poets, within his family?

Śrīla Śrīdhara Mahārāja: Yes, somewhere among brothers. One of his sisters Sadnukumari, she wrote many things. Then Dajendranatha also wrote some articles, eldest brother, and Satendranatha also. Then one brother Savandranatha he had more artistic endeavours, making dolls, artist he was to produce some dolls etc.

His father was Davendranatha and Rabindranatha's grandfather was Darukanatha, Prince Darukanatha. He was very favourite to Queen Victoria. So much so that there was a talk I heard from Swāmī Mahārāja that Edward the seventh, the son of Victoria, his face cutting and Darukanatha's face cutting was very close. The face cutting of Darukanatha's figure and the Edward the seventh, the son of Victoria, most very similar, and Darukanatha had very closer connection with Victoria. So some have got, in a particular section there was rumour that

Dharukanatha had very closer connection with Queen Victoria. I heard it from your Swāmī Mahārāja Prabhupāda.

Prince Darukanatha, in a very high style he moved, a moneyed man, and in England also he holds great respect and his company was _____ [?] A big man of England at the time, aristocratic family, his style was also like that, Prince Darukanatha.

His son Davendranatha he was religious minded, and he entered Ram Mohan Raya's Brahmo-dharma, mixed Hindu and Brahmo, mixed we find in Davendranatha, and in later days more Brahmo than Hindu. And then Rabindranatha, all came, Davendranatha, the founder of Balpour _____ [?] Davendranatha, Rabindranatha's father. And sometimes he went there and he sat in penances in Amala Kuñja. Many things he did in the type of previous *ṛṣi tapovana*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja*:* What was it *satyam, maṅgalam, advaitam*, who had said that?

Śrīla Śrīdhara Mahārāja: Their *mantram* is *santam, śivam, advaitam*. Rabindranatha told, the other day I found in paper, in his last time he requested some of his brother's wife or something like that, "You please, in the last moment help me to recollect the *mantram, santam, śivam, advaitam*." That was their *mantra, santam, śivam, advaitam, advaitam* is the last, and *śivam* not *sundaram*, charming.

Advaita, that is merging in *advaita*, means whether an organic whole or non differentiated whole? Whole, *advaya jñāna*, it is admitted by all spiritual thinking men, *advaita*. But what is the proper conception of that *advaita*? Other things remain or everything vanishes into a non differentiated oneness? Then how from that position have all these things sprung up? That is also like a fossil, spiritual fossil; *advaita*. If we do not admit that this organic whole, it is *nitya*, non differentiated static, the *nitya*, the eternal is only static. Why it should not be dynamic, why the eternal substance should not be a cosmos, a harmonised whole? *Advaita* means organism, one organic whole, a dynamic harmony. That should be the conception otherwise the dynamicity springs up from staticity. That is the original where from the motion comes, and that as if no consciousness. Where from this consciousness comes? The same difficulty, the fossil then this Brahman.

Why shouldn't I accept that what they say this is product, but that productive characteristic is eternal? If we want to something eternal we must have to accept. But why shouldn't I accept that the dynamic organic whole, what is produced, why that is not eternal? And higher things, the product is of higher nature and the lower nature can produce higher things, and this is permanent, and the higher things cannot be permanent? Things of higher conception that cannot be permanent, that cannot be eternal? Only when the question of eternity will come we must have to go to the static conception, either to fossil or to Brahman, the spiritual fossil. From equilibrium the movement comes. Why not movement is eternal? In the present day, rather I find that nothing can remain static in the sky, higher sky. Everything is moving. If a sputnik is to be sent, that is always moving, cannot make it fixed, difficult to make it fixed. So dynamic character, that is natural, outside the world. So dynamic characteristic: that should be the eternal thing, the essence of everything, and the static rather a diseased condition, paralysed condition

of the dynamic. Dynamic is the original. And static is a paralysed condition of the dynamic. It is artificial. It is the disease. And the dynamic is health. That is the basis of Vaiṣṇava *dharma*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The original thing must have to be static, and must have to be of very lowest order, and whatever good, whatever higher, that must have sprang up from that fossil. This is a bad type of mentality.

But the revealed truth always helps in this. There is God. "Let there be water. Let there be light." There was light, there was water. The truth rather, in this way, the truth lies. By His order things come into existence. Not that this is producing God, fossil is producing God. God is not producing fossil. _____ [?]

Replacement by God, self-sufficiency, that is not laudable, *kudha*, hunger is necessary. I am full fed, full belly. That is not a healthy sign. Hunger is healthy sign. Always we want more progress. That presupposes progress. Hunger means progress. "I'm unfit, I'm unsatisfied. I want more and more." Spiritual thirst must be traced within. Not stagnant. Hare Kṛṣṇa. "I'm hungry, I want more food, from Your grace. Mahāprabhu, I want more and more." *Eho bāhya āge kaha āra* ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.51-313] More and more.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Hare Kṛṣṇa.

So today I like to take leave of you. Nitāi Caitanya. So are you satisfied to hear the news that came from Dhīra Kṛṣṇa, or it is disturbing? What do you think?

Devotees: It was expected.

Śrīla Śrīdhara Mahārāja: He is going to establish an independent centre there for the activity independent of ISKCON. That means a battle is being created there, going to be created.

...

What type of ghost?

Bhāratī Mahārāja: I don't know. It came and putting pressure, holding me very tight on the floor, against the floor, holding down. I could not get up.

Śrīla Śrīdhara Mahārāja: You laid down perhaps on the back?

Bhāratī Mahārāja: Maybe, possibly yes.

Śrīla Śrīdhara Mahārāja: Maybe, and your hands on the breast.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the cause.

Akṣayānanda Mahārāja: Yes, I mentioned that.

Bhāratī Mahārāja: Ah, yes.

Śrīla Śrīdhara Mahārāja: This weight, in the dream that is mental body, this consciousness of this weight on the breast, on the heart, that gradually develops into that thing pressing. When you'll awake you will find that the hand is there. So you are to be careful about the habit of putting any weight of the hand even on the breast when sleeping. Better to sleep on the side, left side after food, of course on the right side then heart is under relief. The heart is left side, left side pressure may come, of course when old and when right side heart is in the upper position, no pressure. But we are told that on the left side after food, the digestion becomes easier, becomes easy. I also experience sometimes that hand on the back lying and with hand on the chest, then some sort of dream that someone is pressing. Then when awake found the weight of the hand, and heard also several times such stories. Hare Kṛṣṇa.

Bhāratī Mahārāja: So that's not ghost?

Śrīla Śrīdhara Mahārāja: Never, in the area of Mahāprabhu, what ghost can enter. He would be afraid of coming. Of course there are ghosts in the *Dhāma* also of different type. When I came here to live, the cluster of the bamboos that was a notorious place for the ghosts. Even the _____*wallah* they were much afraid to pass under this bamboo cluster. They used to say that bamboos are lowered and when passing over it suddenly jumps up and cast him in any way the ghost is arranging all these things, so many stories. I came, I never found anything.

Our Maṭha also, in Dacca Maṭha in a hired house very easy rent, get a ghost haunted house in _____ [?] only fifty rupees monthly rent. That was a notorious place for ghosts.

Even the college hostel, the college students accepted that as their hostel. But one night found that they were boiling meat in a cauldron. And they found that the cook's head is pushed into the cauldron, in the boiling cauldron, and they left all.

But our party rented that very cheap, no ghost. But, something, a ghost haunted place because outside the broad jungle road of the town, city and the other side so many houses around and in the middle dilapidated condition, jungles, so many rotten things were there, dilapidated, a very favourite place for the ghost to live there. Such was the thing, we the other side. So many houses around, and the middle portion is the more nasty of the nasty, so very favourable position of the ghosts who lived there.

Bhāratī Mahārāja: Mahārāja, jeanies?

Śrīla Śrīdhara Mahārāja: Jeanie and the ghost also same thing is it not?

Bhāratī Mahārāja: Jeanie is not a female?

Śrīla Śrīdhara Mahārāja: When *guṇḍā*, independent of this physical body, that is ghost. That type of mental person, free of this physical body, flesh and blood; that may have that position. And sometimes the *yogīs* of the bad type, they also have got some *siddhi*, and when they leave this body and for some punishment, cannot enter in any high place they remain as ghosts.

Bhāratī Mahārāja: Mahārāja, in Māyāpur I saw something very strange. There was light close by coming down to the ground. Not so fast, but relatively fast, and then after some distance from the ground, disappeared. I saw several times.

Śrīla Śrīdhara Mahārāja: That may be some un-extraordinary feats of nature. So many gas, so many rays, so many animals there are who emit a sort of light, all these things generally found. A kind of jackal when they open their mouth, the saliva that is like light in the night, so many beasts like the jackal type if they open their mouth there is light. And when close the mouth, no light. There are so many types of insects and animals that can emit light, just as this glow worm. So there are many similar things. Even there may be some creepers that show light in darkness. That is to be mostly found to be in the hill area. The creepers can emanate light. In the *Gandharbas* it is mentioned _____ *śāstra* Kavya Kalidās, that from the light of the particular creeper the *gandharba* they utilized that for their own friendly purpose. The creeper emanating light, phosphorous. From the ground also sometimes phosphorous things are seen in a particular way, in the form of light, phosphorous. So in most places we are misguided by the peculiarity of natural incidence. But still there are ghosts, I don't deny that.

Bhāratī Mahārāja: But in the *Dhāma* the ghosts are fewer?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Bhāratī Mahārāja: I saw there was one Muslim man and this Muslim he said some *mantra* and he held one stick and the stick was taking him to one, to find a thief, to find one *chor*. There was a *chor* who had taken some money.

Śrīla Śrīdhara Mahārāja: Oh, to catch, some stick, yes, that is also possible. It is also shown in our Maṭha. I was not eye witness, I heard. There was one God-brother. He could show all these things. By *mantram*, he fasted the whole day and in the evening, Mādhava Mahārāja and so many others bold and cunning persons they were present when those feats were shown to the Maṭha people. Two bamboo sticks were given to a gentleman and they put it in this way, bamboo stick, and he put *mantram* and some offering, in this way, and do this, do this, he began to order and these two gentleman were forced to go to a particular side, to find out the man and where the thing is hidden. He forced these two persons. They were unwilling but they were drawn forcibly towards a particular place and found that that thing was there and he took it in the public. Then he asked the man who placed the thing there, "Go fetch him, catch him." He went to them. That I am told, they're reliable, this Mādhava Mahārāja, and so many others they were eye witness there. _____ [?] does not matter. Subservient, so many things, nothing is impossible. Everything, whole power is there of different type and different nature and there may be subsidiary, so many, this hierarchy. *Samantra tantric*, what is it in English?

Bhāratī Mahārāja: *Samantra tantric*?

Śrīla Śrīdhara Mahārāja: The lower, the master over them, *zamīndār*, *zamīndār*, in this way the *samantra* emperor. The emperor under him so many chiefs, under them so many land owners, under them so many big ranks, in this way, by gradual process the power is also distributed in that way in various lines. Amongst soldiers also there are ranks. Amongst the police there are also ranks. Amongst CID there are also ranks. So in every phase of creation, good or bad, there may be some hierarchy: system, and of variegated nature. That under *māyā*, and under ordinary god, under some *sādhu*, this is *siddha*. Śaṅkarācārya etc, they also wanted seeker of power, *prākāmya*, *īśita*, *aṇimā*, *laghimā*, *vyāpti*, all these *siddhis* necessary for them to display over the society and to get some special benefit for that. Only real Vaiṣṇava hate them all.

No yoga siddhi na puna brahma na napravestam nacapa varestam [?]
naca va siddhi na pumam varamva samanjasa vidha kamsi [?]

"I don't want anything but your grace."
"Oh, all harmonizer, I want Your grace. I don't aspire after all these things."

The plane of the heaven, not the post of the Brahmā, the creator, or the position of the absolute emperor, absolute ruler of the whole world, or the supremacy over the underground animal or subterranean region what is unseen at present to our senses. I'm renouncing at present or which is acquired by the *yogīs* the authority over the nature, different phases of nature, or not cessation of rebirths, *mukti*, I won't come in this world again, I must not be born again, stop of my birth I don't want. Only I want You. Who are You? Who harmonises everything, the master of everything and who has harmonised everything, accommodated everything, I want Him, all harmoniser, that is the Absolute.

Vṛtrāsura says as Citraketu who by curse came to be in the birth as Vṛtrāsura and when retiring from the life of demon, for the last time he's again praying to the Lord. "I want this."

Na jata vaka vimatam stanyam vatsya kulata [?]
Priyam pri eva visamya mano virindaka kadikam [?]
"My mind is very eager to be united with You my master. How?"
Na jata vaka vimatam [?]
Just as the small cubs of the birds when their wings are not grown, they hanker after the presence of their mother when she will come and put some food into their beak. The earnestness which they look after the path of their mother, the young birds.
Stanyam yatha vatsya kulata [?]
All the animal cubs they hanker after naturally, intuitively, for their mothers.
Priyam pri eva visamya [?]
Or the lady lover she awaits for her beloved who is long away from her, with earnestness she awaits his union. In such a way my mind is mad to meet You my Lord.
Mano virindaka kadikam [?]
O lotus-eyed Lord, my mind is very eager to have Your *darśana*.
Citraketu, who was the classmate of Mahādeva: in the class where the teacher was Saṅkarṣaṇa. Śiva and Citraketu they are both students in the School of Saṅkarṣaṇa, their Guru.

And Parvati once put curse on him. The story is in *Bhāgavat*. Do you remember?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Here I take leave of you.

End of 81.09.22.B

Start of 81.09.23.A

Bhāratī Mahārāja: ... maybe can be elaborated on with Bhaktisiddhānta Saraswatī Ṭhākura *bibriti*, so it will be clear. Some things are not so clear. So I was wondering.

Śrīla Śrīdhara Mahārāja: Yesterday I spoke about that Rukmiṇī *nityam*. I want to hear that *bibriti* again. _____ [?] Kṛṣṇa.

Bhāratī Mahārāja: *rukmini devi maha laksmi o sri krsner, sri krsner vaida patni mahishi*, [?]
tini jagat mata dharan poshan lila moi paramatma ata tatta o ata tatta vya tito, ata tatta. [?]

Śrīla Śrīdhara Mahārāja: *tini o paramatma, jagat matrito*, then?

Bhāratī Mahārāja: Then it says *ah tatatto*.

Śrīla Śrīdhara Mahārāja: No Just before that.

Bhāratī Mahārāja: *Dharana poshana lila moi, paramata*, then dash.

Śrīla Śrīdhara Mahārāja: *Paramātmā*.

Bhāratī Mahārāja: Yes, *Paramātmā*, then dash.

Śrīla Śrīdhara Mahārāja: *Parama toi moi.*

Bhāratī Mahārāja: *Paramātmā*.

Śrīla Śrīdhara Mahārāja: *Paramātmā ata tatta*.

Bhāratī Mahārāja: *Ata tattva o matrito vriti prakash kori*. [?] Then,
tini vatsalya vichara sva asrito gana ke' dude pan kori acha nay. [?] Then he says:

krsna mata krsna pita krsna dhana prana, ei jana sri krsna shako lilar akhar, [?]

thag boliya shakale sri krsna ke matri sajai pari ganit o bushita koriya [?]
thar nikat hoite je nija bhoga moi seva grahan koriben ei ruk nai, [?]
krsna adoka adhokshaja bastu sutrong naswar jagateir sevika rupini [?]
jnana ner heyata take sparsa koritei samarta hoina. [?]

Śrīla Śrīdhara Mahārāja: All right.

Bhāratī Mahārāja: So there's one thing I would like you to say. Last night you were talking about the social lineage, Nilambar Cakravartī and his relationship with Śacī Devī, then Vasudeva Sārvabhauma, if you could give a synopsis of their family. If you could give a synopsis of their family social positions that would be very helpful.

Śrīla Śrīdhara Mahārāja: What of that?

Bhāratī Mahārāja: So Nilambar Cakravartī, he was an associate of Vasudeva Sārvabhauma?

Śrīla Śrīdhara Mahārāja: Nilambar Cakravartī was classmate of Viśārada, who perhaps father of Vasudeva Sārvabhauma. What is written here?

Bhāratī Mahārāja: Yes, that he's the father. *Shistine mahesh, maheshvara, visharader putra o gopinatha bhatta acharya shallok chillan* [?]

Śrīla Śrīdhara Mahārāja: Vasudeva Sārvabhauma, Vasudeva Sārvabhauma.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was brother-in-law of Gopīnātha Ācārya and he was son of Mahesh Viśārada.

Bhāratī Mahārāja: Yes, and Nilambara Cakravartī?

Śrīla Śrīdhara Mahārāja: He was classmate of Viśārada, Sārvabhauma's father, Mahesh Viśārada.

Bhāratī Mahārāja: Acha, I see, so Śacī Mātā in relationship?

Śrīla Śrīdhara Mahārāja: Nilambara Cakravartī's daughter.

Bhāratī Mahārāja: Acha.

Śrīla Śrīdhara Mahārāja: Śacī Mātā.

Bhāratī Mahārāja: Ah huh, I see.

Śrīla Śrīdhara Mahārāja: So Sārvabhauma told that, "Nilambara Cakravartī is classmate of my father, and Śacī Devī, Nilambara Cakravartī's daughter is in social relation, my sister, and Nimāi is my sister's son, my sister's son. I am His maternal uncle. He's my nephew, maternal nephew, my sister's son. And He's very beautiful, and He looks like a genius and I have much affection on Him.

But you Gopīnātha, you tell that he is the incarnation of God. He's a good boy. You are making some conspiracy to eat his head." (chuckle) "He's a good boy, a young genius and very beautiful to see, and I have got much interest on him because in my father's connection, social connection, he's my sister's son. I want to look at him in the eye of a guardian. But you fellow, you are making too much of him, that he is incarnation of God, and you want to spoil his life." (chuckle) That was the nature of the audacious statement of Sārvabhauma to his brother-in-law, to his sister's husband, Gopīnātha. Hare Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, there is another thing here which...

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: In English what this would be? It's describing Svarūpa Dāmodara before Svarūpa Dāmodara his *brahmacārī* name is given here.

Śrīla Śrīdhara Mahārāja: Puruṣottama Ācārya, Puruṣottama Ācārya was his previous name, before, Svarūpa Dāmodara, Puruṣottama Bhaṭṭa Ācārya. In Navadwīp, he had much appreciation of Nimāi Paṇḍit, Mahāprabhu. Puruṣottama Bhaṭṭa Ācārya, his previous name. But though in his early *līlā* of Mahāprabhu, we don't find much mention about Puruṣottama Bhaṭṭa Ācārya, but later on we are told that Puruṣottama Bhaṭṭa Ācārya was closely, perhaps from a distance with some awe and respect, he was watching the *līlā* of Mahāprabhu, Nimāi Paṇḍit, *bālya-līlā*. When Nimāi Paṇḍit took *sannyāsa* then he could not tolerate it. He ran to Benares and took *sannyāsa*, but he was half mad, after the whole ceremony of *sannyāsa* finished he ran away, so his name remained as Svarūpa. Svarūpa is the title of *brahmacārī*. Prakāśa, Caitanya, Svarūpa, Ānanda, these are symptoms, prefixes are added in the name of a *brahmacārī*, Prakāśa Ānanda, Nitya Svarūpa, Kṛṣṇa Caitanya and Prakāśa Caitanya, Ānanda, Prakāśa, Caitanya, Ānanda, Svarūpa, these four, these are part of the name of *brahmacārī*.

Sometimes Nityānanda Svarūpa also told, Nityānanda was not a *sannyāsī*, but He was a *brahmacārī*. But He performed Vyāsa *pūjā* in Śrīvāsa Aṅgan. There some say that He was a *sannyāsī*, but there He had no special garment either for *sannyāsī* or *brahmacārī*. He was very independent spirit. Hare Kṛṣṇa.

Bhāratī Mahārāja: So Mahārāja, it says here that, before Svarūpa Dāmodara met Lord Caitanya, he had desired to take, what is called *yoga-pata, yog-pata*.

Śrīla Śrīdhara Mahārāja: *Yoga-pata*.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is a sign of a *sannyāsī, yoga-pata*, he did not accept, before that he fled, so the name Svarūpa remained, that of a *brahmacārī*, the sign of *brahmacārī*, Svarūpa. *Yoga-pata* means *kaupīna, vaiba*, the *sannyāsa*, a form of formality of a *sannyāsī*, he did not accept he fled away, half mad. Because his heart was burning for the separation of Mahāprabhu, he was not normal thinking. So when *sannyāsa* function half done, he ran away. (chuckle) His Guru was some, is Caitanyānanda, or someone who is Guru, where he was taking *sannyāsa* in Benares, but he couldn't stand the whole function, he ran away.

And he met Śrī Caitanyadeva after two years, in Purī. Mahāprabhu welcomed him, "You have come Svarūpa, I have got two eyes back, I see through your eye." *Bhāla haila, andha yena dui netra pāila.*

[*tumi ye āsibe, āji svapnete dekhila / bhāla haila, andha yena dui netra pāila*]

[Śrī Caitanya Mahāprabhu said, "I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision."]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 10.122]

"I feel that I have regained My two eyes, lost eyes, I have got, you have come."

Sākṣāt mahāprabhura dvitīya svarūpa. Just a double: facsimile of Mahāprabhu.

[*kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa*] */ sākṣāt mahāprabhura dvitīya svarūpa*

[Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.] [*Caitanya-caritāmṛta, Madhya-līlā*, 10.111]

saṅgīte — gandharva-sama, śāstre bṛhaspati [*dāmodara-sama āra nāhi mahā-mati*]

[Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 10.116]

His scholarship can be compared with Bṛhaspati, the highest, biggest scholar in heaven, Bṛhaspati. And the *saṅgīte*, in singing line, may be compared with Gandharva, who are very expert and notable for their singing capacity. So in song and in, as well as in scholarship, he was unique, in the *sampradāya* of Mahāprabhu. And in Mahāprabhu's *parichay* in the fourteenth *śloka*, which is the basis from which we know who Mahāprabhu was, that comes from Svarūpa Dāmodara. It is quoted in *Caitanya-caritāmṛta*, the whole structure, steel frame of the Caitanya *līlā* supplied by Svarūpa Dāmodara.

Kavirāja Goswāmī has quoted, who is Nityānanda *tattva*, who is Gadādhara, who is Caitanyadeva, who is Śrīvāsa Paṇḍita, all these things, Advaita. The whole structure is given by Svarūpa Dāmodara, and that is followed by all, Sanātana, Rūpa, then Kavirāja, Lokanātha, they have accepted that. Advaita was such and such, Mahā Viṣṇu, Nityānanda as Baladeva, Caitanya, *Rādhā-Govinda-milita-tanu*, Gadādhara, Rādhārāṇī emptied, _____ the whole thing. The basic acquaintance of Caitanya *līlā* comes from Svarūpa Dāmodara. And the structure has been formed on that foundation: that is Svarūpa Dāmodara, everything in Gaura *līlā*.

And Lalitā in Kṛṣṇa *līlā*, who is the guardian, who thinks herself the only guardian of Rādhārāṇī. Even she does not care for Kṛṣṇa, her affection, blind affection towards Rādhārāṇī. Even sometimes she gives stricture to Kṛṣṇa. "You don't know how You should treat my mistress, how great She is, how great affection She has got for You, You do not know that. You come to compete with Her? Who are You?" (Chuckle) In this way she chastises sometimes Kṛṣṇa Himself, such position she holds, and such great affection she bears for Rādhārāṇī, her guardian. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: So it says here that Svarūpa Dāmodara, *gaudiya vaisnava sampradaya ek matra mallik*. [?] For this reason, you've explained. It's very nice.

Śrīla Śrīdhara Mahārāja: *Viśwambara priyaṅkara*, *śrī-svarūpa dāmodara*.

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

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)." [From Śrī Bhaktisiddhānta Saraswatī Ṭhākura's *Śrī Guru-paramparā*, 6]
[From *Songs Of The Vaiṣṇava Ācāryas*, p 90-3]

Then comes in the routines. *Ya mitra rūpa sanātana eho gaurāṅga*, *svarūpera bhāṇḍāra*. It is also, Śrī Gaurāṅga *līlā*, the store, that is in the store of Svarūpa Dāmodara. *Teṅho thuilā raghunāthera kaṇṭhe.* He extended something to the throat of Raghunātha. *Tāhāṅ kichu ye śuniluṅ*. "Whatever I have got, a few drops from my Guru Raghunātha, I am going to describe it, elaborate that here." Kavirāja Goswāmī says. *Gaurāṅga svarūpera bhāṇḍāra*. "Gaurāṅga is in the store of Svarūpa, and from his *bhāṇḍāra*, the storehouse, he gave something to Raghunātha. And from Raghunātha, my Gurudeva, I got something, and now that, oh my beloved listeners, readers, I am going to contribute to you a part of that." So *svarūpera bhāṇḍāra*. Svarūpa Goswāmī, he knows everything about Gaurāṅga, he is the master, the master Ācārya.

[*caitanya-līlā-ratna-sāra, svarūpera bhāṇḍāra, teṅho thuilā raghunāthera kaṇṭhe*
tāhāṅ kichu ye śuniluṅ, tāhā ihāṅ vistāriluṅ, bhakta-gaṇe diluṅ ei bheṭe]

["The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 2.84]

Bhāratī Mahārāja: Mahārāja what was the, Rāma, Rāmānanda Rāya, Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Viśākhā, *sākhya-rasa*, they are friends.

Bhāratī Mahārāja: Says that the father of Rāmānanda Rāya, Bhavānanda.

Śrīla Śrīdhara Mahārāja: Son.

Bhāratī Mahārāja: Father.

Śrīla Śrīdhara Mahārāja: Father was Bhavānanda.

Bhāratī Mahārāja: Paṭṭanāyaka.

Śrīla Śrīdhara Mahārāja: Bhavānanda Paṭṭanāyaka, *kāyastha*, Orriya *kāyastha*. Bhavānanda had five sons, the second perhaps is Rāmānanda, second or third, something like that. Vānīṇātha he was, like a servant he attended Gaurāṅgadeva, in many ways he served, Vānīṇātha. And Gopīnātha, he was a manager of a particular state of Pratāparudra. Gopīnātha, Rāmānanda, then that Vānīṇātha and there are another two [Kalānidhi and Sudhānidhi]. Nitāi Gaura-Gadādhara.

Bhāratī Mahārāja: Mahārāja, what, if one compares the *Caitanya-caritāmṛta* with *Caitanya-Bhāgavat*, I had read in Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *Vibrti* that the *Caitanya-Bhāgavat* is like the first half.

Śrīla Śrīdhara Mahārāja: First half, generally the *Adi līlā* the first half has been given by *Caitanya-Bhāgavat* elaborately, and the second half, he did not describe. That was mainly Purī centred, and he remained here, so he did not get much information, he did not like to interfere with that Śeṣa *līlā*. Only what short sketch he heard, he only gave, he only wrote about that. And his conception about Caitanyadeva and His *līlā*, of course he has given a statement very fluidly and very emotionally, but as regards the *siddhānta*, the ontological aspect of Śrī Caitanyadeva's teachings, it is not to be found very accurately there. But *Caitanya-caritāmṛta* we find the real *siddhānta*, the ontological aspect of Śrī Caitanyadeva, we find there. That is more valuable to us.

There is another book, *Caitanya Maṅgala*. That is also a little more sentimental. And sometimes going to help, so much so that, it was to help that Gaura Nāgarī *vada*. So he eliminated that portion.

And there is also *Bhakti-ratnākara*, which was written after two hundred years of Śrī Caitanyadeva. There also we find a tinge of Gaura Nāgarī *vada*. So we are not to follow that side there.

...

_____ [?] Nitāi Gaura-Gadādhara. Nitāi.

Very hot huh, in the morning sweating, body sweating.

Bhāratī Mahārāja: Mahārāja, there was one word here which Vṛndāvana dāsa Ṭhākura has used, he is describing Nityānanda Prabhu, it says, *sesa kande nityananda maha malla raya*.
So this *malla*?

Śrīla Śrīdhara Mahārāja: *Malla*, wrestler.

Bhāratī Mahārāja: Wrestler, *achar*.

Śrīla Śrīdhara Mahārāja: He does not care for anyone, a very desperate follower. He's roaming half mad here and there, and requesting people to take refuge under Śrī Caitanyadeva, to join the camp of Śrī Caitanya. *Bhaja gaurāṅga, kaha gaurāṅga*. And fearlessly, the *smārta-paṇḍit* they were very inimical to Him but He did not care. He showed that, "I have got infinite strength. I won't care for you, or a fig for you." Very boldly He used to wander through the length and breadth of Bengal, especially on two sides of Ganges defying the *smārta-paṇḍit* and the *tantric*. So *mahā madhurai*, He was just as a big wrestler does not care for anybody, fearlessly He roamed everywhere. So Nityānanda without caring, the great enemies of the *smārta* and *tantric*, the two sections influential in the society at the time. They were very much against Śrī Gaurāṅga, but Nityānanda cared fig for them. With fearless look He used to roam here and there and preaching, "Give up everything and come to join our camp. And don't be afraid of the society, and those social leaders, you need not care a fig for them. I am here." In this way, with such attitude He preached.

Mahāprabhu sent Him to Bengal. "Nityānanda You don't remain in My company, Bengal is there. The worst place, I also failed, I also ran away from Bengal. But without You no one will be able to help the Bengalis, so You select that as Your zone."

The most atheistic, the *nyāyaics* were there, *nyāyaics* means atheist, mostly atheist, the *nyāyaics*, and Navadvīpa was the capitol of the *nyāyaics*, of whole of India at that time. *Nyāyaics* as logicians, logicians, "Yes there may be a maker of this world, someone, some Īśvara, but what are we to do with him? _____ [?] "When we find this world, must have, there must be one who has created this world, this much we can admit from logic, but nothing more. There is a creator, when the created thing we see, someone must have created. Then there may be a creator of this world. That much, no more we find from our logic."

The *nyāyaics* they are a kind of atheist, intellectual atheist, and the *tantric* the oppositionist, direct oppositionist to Vaiṣṇavism. "The potency is everything, *māyā* is all, and your Kṛṣṇa, Nārāyaṇa, all created by, they all come from *māyā's* womb, from the womb of *māyā*." *Māyā* is everything; that is the *tantric*.

And the *smārta*, the *karma-kāṇḍi*: "The *karma* is everything. As we shall do, we shall reap the result. What devotion will have to do here? As you do, you will get the results accordingly. So don't go hither thither, stick to your *karma*, duty. We have come to discharge duty, and strictly adhere to that duty. Wherever you have come you have got some duty, in relation with the paraphernalia, and go on discharging your duty, that is all. And if there be any God, he is bound to give you fruit according to your *karma*, so *karma* is everything."

Isvara the *karma phala prayojan* [?] "He gives, he joins particular result to particular *karma*, that is His duty."

Karmanga bhuta [?] "But you will be dealt according to your *karma*, so be attentive about your duty, nothing else, more concerned, your highest concern is with your *karma*. If you do good *karma*, Īśvara is bound to give you good result, if you do bad *karma*, he is bound to give you bad result. So he is a secondary position, *karma* is the primary thing." This is *smārta vāda*.

Bhāratī Mahārāja: The *Tantrics*, they use *agama* what is their *śāstra*?

Śrīla Śrīdhara Mahārāja: Yes *agama*, that is *Tantra śāstra, agama*, _____ *Veda*. That mainly comes from Śiva, the plane of renunciation. "If we secure power, acquire power, then who is my mother, she will be my wife, come under my control." *Bhama, ma bhama, Bhama* means wife.

Bhāratī Mahārāja: *Bhama* meaning which...

Śrīla Śrīdhara Mahārāja: Wife.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "When I shall become Śiva, by following the path of *yoga* and this *tantra*, I shall attain the position of Śiva. When I shall attain the position of Śiva, then the *prakṛti*, the *māyā*, will be my wife, my servitor, master of *māyā*, Śiva. When I shall attain liberation, then *māyā* will be subservient, her position will be subservient. Now I am fallen in a trap, in her trap she's interfering, handling with me like anything, like mother, I come from her."

...

[From 31:10, Mostly Bengali (?) spoken, with a little English]

Śrīla Śrīdhara Mahārāja: That is nature of the healthy body, to be hungry, satisfaction is *māyā*, limited, connection with infinite means more and more, _____ [?]

End of 81.09.23.A

Start of 81.09.25.A

Śrīla Śrīdhara Mahārāja: _____ [?] I can't ask you to go away with your_____ [?]

You are a *sādhu*, boy minor, mother crying and family?) crying. I'm also much disturbed. And being a *sādhu* you say you won't ask me to go away, to come to us." But this is your vision. But my vision is this, that a *jīva* is in the ocean, up and down with the waves, and going down gradually. And anyhow he has come to the shore. And again I shall push him into the ocean. We consider his eternal life. This time he has come to you, but he has his eternal chain of life, birth and death and only he can be saved. Back to God, back to home, he's coming home and I shall push him into the ocean of this death and birth. _____ [?] I can't be so cruel. Do you feel?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So who wants to come under the banner of Mahāprabhu but cannot put faith in the present Ācārya. We are not going to take away, to entice that are going to ISKCON. But that won't go to ISKCON but wants Kṛṣṇa consciousness and Mahāprabhu, we want to help those souls if possible, if necessary. He may come. How can we say, "No, no, we won't." That is the spirit. Kṛṣṇa is above. Mahāprabhu is above. Swāmī Mahārāja is also above. Let them judge. Whatever will come we shall have to do. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: So yesterday in the second chapter of *Caitanya-Bhāgavat* there was one explanation about Lord Caitanya's older brother, Viśvarūpa. So I was wondering, Viśvarūpa is also taken as a non different form of Balarāma? How does that coincide with Nityānanda Prabhu? What was Their relationship?

Śrīla Śrīdhara Mahārāja: Yes. Balarāma means His function was not exactly so high as that of Nityānanda, so He was absorbed by Nityānanda, He entered into Nityānanda. Nityānanda's activity and importance in the service of Lord Gaurāṅga was great in magnitude, and Viśvarūpa's connection is less powerful. It may be of the type of Saṅkarṣaṇa. Nityānanda Prabhu and Balarāma of Vṛndāvana, Balarāma of Dvārakā, Balarāma of Vaikuṇṭha, the Saṅkarṣaṇa, different division, have got difference also as in the Personality of Kṛṣṇa. So that is of a little lower type and He entered into Nityānanda, finished His function.

Here also He had some connection with Bala Gopāla, not direct. That Kasi [?] *vipra* case, for the third time his arrangement was to cook _____ and again to offer it to Bala Gopāla. But He did not have the chance of looking at these pastimes, arranged from distant. And then when the *vipra* offered to Bala Gopāla they were all very eager and busy to keep Gaura Gopāla in a confined room. But without their notice Gaura Gopāla came out and took the *prasādam*. And _____ *vipra* when he came, Gaura Gopāla showed him His position, that of Kṛṣṇa in Vraja, all these things, and he was benumbed with joy. That his *īṣṭa-devata*, the ideal of the Lord for which he is passing his days has come before him, and in this present vision and he found his mission is successful.

But Viśvarūpa's function was to connect, but He could not present Himself in that area, so little distantly He arranged this. We do not find He has got inclination, intense inclination towards Kṛṣṇa *upāsanā*, but we do not find any clear shape of that *upāsanā*, nor in the line of Śrī Caitanya Deva, as He inaugurated. Only He wanted that Nimāi may not stay at home and go on with household life, but He must come out and become a *sannyāsī*. In a dream He appeared

before Nimāi and asked Him to follow Him in the path of *sannyāsa*. But not any positive instruction that, "You must engage Yourself in eternal *bhajana* or *kīrtana* of Kṛṣṇa." That we don't get from Him in a definite and positive way. For the negative side He is helping Him. So the lower phase of Nityānanda we may find in Him, in Viśvarūpa. Śacī Devī, She got a vision, in Nitāi She saw Viśvarūpa once, Viśvarūpa the elder brother of Nimāi.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Viśvarūpa is Saṅkarṣaṇa but Nityānanda Prabhu was a little higher, holding higher position. *Anga angsi*, in this way, *angani. Anga*, Nityānanda *angi* and Viśvarūpa is *anga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Bhāratī Mahārāja: So Viśvarūpa stayed in the background, most of the time.

Śrīla Śrīdhara Mahārāja: Yes, background, not in direct help in the direct *līlā* of Mahāprabhu.

Kṛṣṇa.

...

To help the spiritual, subservient, must be subservient to the spiritual ideal, socio-political. Of course we cannot avoid society and a sort of politics, but that must be subservient to the pure spiritual ideal. And it is difficult to stick to that principle throughout the life. We must be a bona fide student, otherwise we are influenced by the environment and enters into the socio-political life of the structure by personal or in the group. That is a danger. And the cause is *pratiṣṭhā*. That is the greatest enemy to a devotee. The greatest enemy of the devotee is *pratiṣṭhā*, self consideration, *pratiṣṭhā*, *so ham vicāra*, *pratiṣṭhā*. "I want to establish myself in a separate glory."

My glory is in my surrendering in the slavery of Kṛṣṇa, Guru, Kṛṣṇa. Surrendering in slavery, in promoting the negative aspect of my life, and never any positive. And who is established there, in the normal, negative feeling of his highest ideal, he can, on the behalf of his master, he can interfere with the positive activity of this world. But his head already one with his master. Only he can assert, he can chastise, he can control.

That is considered to be *pralāpita vakra*, that is madness in Gurudeva. That is not, Gurudeva says, "I am not normal here. When I am inspired by my Lord to control, to correct, to assume the subjective activity, I am abnormal. My normal identification is only in the service, cent percent. But when I am to take some *pūjā* from the disciple, to assert in a particular way, to chastise and to fight with the society, that is all abnormal function. That is not mine. That is only by inspiration. I cannot but do that, and that is not my action, power, from up." That is the idea, *pralāpita vakra*.

Mahāprabhu Himself said, "Sanātana, I am teaching you so many high things, but this is not Mine. They are only passing through Me I feel. What I say I am just like a delirium, what I say to you. But I can't check, He's passing, Kṛṣṇa is passing through Me. Apparently I am speaking, but in fact it is not so. What I say I don't know. I'm talking deliriously."

And our Prabhupāda also mentioned in a letter to our Kuñja Bābu [Bhakti Vilās Tīrtha Mahārāja], *pralāpita vakra*, when he is giving advice to Kuñja Bābu in a particular way, "I am *pralāpita vakra*," to a disciple, to correct him, to chastise him, *pralāpita vakra*. "I am asserting

myself. I can't serve Kṛṣṇa. I can't follow the advice of Mahāprabhu. I am burned wholesale inside." That is the normal position, the negative position, crying, burning. "I can't get service. I can't do it to the point." The burning desire for the service in connection of the infinite; such should be the attitude of a servitor. "I can't do, I can't. I am helpless. How I shall be able to do?" The hankering in the background to do: but the unfitness on the surface. "I am unfit." That will be the inner feeling of a true servitor of Kṛṣṇa, Mahāprabhu. Gaura Haribol. Gaura Haribol. "I want more, I want more."

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

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

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

"Not even a speck, a particle of *prema* in Me, a particle of divine love, not yet I have got." The highest ideal is of such nature. "Not even a drop of that nectar of divine love I have in Me. And I am going mad. All is imitation. All these feats that I show as a player that I have got love for the divinity, this is all play, a false play."

Gaura Haribol. That is the road we are to make progress for. On that road we are to walk. No tinge of satisfaction, no possibility. Burning for, burning. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, once you were explaining the nature of *bhakti*. You said that *bhakti* is such that we can see it in others but we cannot detect *bhakti* in ourselves.

Śrīla Śrīdhara Mahārāja: Yes. In two ways we can conceive. We can see that it is there in others, his activity, his nature, his practices, shows that he has *bhakti*, confidence in Kṛṣṇa. But I don't feel that in me. But he can see in others. That is one thing.

Another thing, in him from the negative side, whenever he's asked, "Why do you go on in the false chase? You're engaged in a false chase, wild goose chase. When you don't get, why do you go that way?"

Then he will be furious. "Don't talk with me, to leave this." *Visaya kathā*. What is not connected with the Lord, if any topics, he won't be able to tolerate that, "But say about Kṛṣṇa." If you talk about any other thing he can't tolerate. "No! I want to hear about Kṛṣṇa." That will be - in that way if you think that you have got no love for Kṛṣṇa then you hear all these things what is not Kṛṣṇa. "No, no." Then he'll be furious. "I won't _____ You say about Kṛṣṇa." That is the point of measurement, something from the indirect side, indirect evidence. And direct you feel, "Oh, there is *bhakti* here, but only I failed to achieve."

habe krsna bhajan kore ei mātrā... [?]

He sees that everyone, they're obeying Kṛṣṇa. Only I am the rebel. As much as he approaches the *mahā-bhāgavata-adhikāra* so selfish that, "Everyone has got, I can't get." That sort of selfishness good in indirect way, "I can't." He wants more and more. So much is given to him but still, "I am earnestly in demand. I want. I can't live without more food." That is the nature, *mahābhāva*. "I can eat so much and you are giving only this, a point. How I can be satisfied?" But your hunger has got no limit. Foodstuff is very small quantity. They are satisfied with a little morsel of food. They are thinking that, "Yes I have got enough." But you want more and more, unquenchable thirst you have got. That is the peculiar thing of *mahābhāva* _____ [?]
Hungry, in the infinite, hungry, to eat everything. Eat means serving, we must not forget, that in the form of service. "I want to serve everything, the whole service it is my responsibility to offer, to actually do the whole service of Kṛṣṇa, otherwise I can't live. The whole service must be given to me. If you want to allow myself to You I can't."

The ant and elephant, the difference must be observed between ant and elephant. If in elephant standard you give to ant standard food, if you distribute to the elephant, elephant will go on, he'll be finished.

So Rādhārāṇī is elephant standard eater and all else almost ant standard eaters, so *sevān*, small. One *lākh* of elephant food, one *lākh* of ant may be fed by that. Hare Kṛṣṇa. Hare Kṛṣṇa.

But in the soil of infinite there is no question of any want. No want. As much as you can you take to be satisfied, your fullest thirst, or hunger, so to hanker more that is the qualification. No question of want there. So increase your hunger, thirst. Go on increasing hunger, thirst, go on increasing thirst to drink nectar. No question of want. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta*, *Antya-līlā*, 15.19] "One drop is sufficient to quench the thirst of the whole world," Mahāprabhu said. This is a partial acquaintance of the infinite, that the one drop is enough to satisfy the whole. And the most voracious eater is *mahābhāva svarūpini*.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Qualitative dependence?

Śrīla Śrīdhara Mahārāja: Qualitative difference must be there also quantitative difference in Rādhārāṇī. The lower quality food and the less quantity may satisfy ant, but in the case of elephant not only quantity but quality should also be improved. The comparison of an elephant may not be of such type but in the case of the Vaiṣṇava world both quantity and quality. Higher hunger is not in quality but in quantity also, otherwise higher earnestness can't come, only not quantity but quality, quality. To maintain hunger of that standard, high standard not only quantity but quality is also necessary. Hare Kṛṣṇa.

Just as if you want to have a big construction. Small construction may be earthen, or maybe wooden, but big structure if you are to construct then the quality of the stuff is necessary, some iron or other hard stuff is necessary to have a big construction. The earthen construction may break down, wooden construction may stay for some time. In this way, the greater, the higher, both quality and quantity, otherwise it cannot be, durability will be challenged.

Bhāratī Mahārāja: So Mahārāja that taste is according to *sukṛti*?

Śrīla Śrīdhara Mahārāja: Yes, *sukṛti*. Normally the *sukṛti* begins, but in the way it may be changed, modified. In *sādhu-saṅga*, Bilvamaṅgala started with some *sukṛti*. That in the beginning was not very good quality. But on his way he came across the greater ideal when he was on the way, walking, it came.

So law is there and also sweet will is also there, not only of the Supreme but also of His servitors. They're free. It is difficult to chalk out any final line of action when so many free agents are concerned about that. Otherwise their freedom will be checked.

So it is difficult like in a mathematical way to calculate that this rocket must reach the moon; in such a way by calculation. But when hampered we are to detect another planet in particular sight. Oh, attraction for that, there was a fault in our calculation. Another body is attracting so the paths were not straight. By method of residue they are to find out another planet. It must go this side. The attraction, this that, calculation must go, chalked out the way, in this way. But when we see that it is not gone in that way then another body is attracting, interacting in the way.

So also there are so many *sādhus*, they have got their independent will. They come across and from there they, the passenger may get some more help. The quality may be improved. So the material final calculation is not possible in the case of the spiritual independent world where so many good spirit wills are travelling, wandering hither, thither also and their motive is to help the passengers always, Kṛṣṇa travellers.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja you often describe that the diseased condition is when one considers he has already attained the object; this is a diseased condition. Ones hunger has already been fulfilled. So you said that is the unhealthy position. Just like this man came, he said, "I am *paramānanda*." And you were saying that this is a diseased condition, to think you are filled up, satisfied.

Śrīla Śrīdhara Mahārāja: Yes. Satisfied, not in want. Who came here? "I am *paramānanda*. I am fulfilled." Oh, this Batchi, "I am in full ecstasy." That is a diseased condition. "I am hungry." That is rather a healthy sign, a sign of health.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavatam* there is that one verse:

vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame
[*yac-chṛṇvatāṁ rasa-jñānāṁ, svādu svādu pade pade*]

["We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment."]

[*Śrīmad-Bhāgavatam*, 1.1.19]

Śrīla Śrīdhara Mahārāja: Oh. *vayaṁ tu na vitṛpyāma, uttama-śloka-vikrame*. No end of satisfaction. Not that we are disgusted, *vitṛpyāma* does not mean that we are disgusted with all

these topics, but our thirst increasing more and more, as much as we hear about these things, thirst increasing. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So without *sādhu-saṅga* we could not get that taste. They say *svādu svādu pade pade*, but we could not get...

Śrīla Śrīdhara Mahārāja: *Svādu svādu pade pade*, as much we taste so much we hanker and again supply again the new taste, new taste, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, [*Śikṣāṣṭakam* 1], ever new, not stale. *Svādu svādu pade pade*. At every point we are having a new satisfaction; a satisfaction of new type.

Akṣayānanda Mahārāja: Without *sādhu-saṅga* we cannot get that? It's not possible.

Śrīla Śrīdhara Mahārāja: *Sādhu-saṅga, grantha-saṅga*, sometimes within when discussing about the *śloka* or any word of *sādhu* within also maybe evolved. *Sādhu-saṅga*, not only externally but internally also we can have *sādhu-saṅga*, or *caitya* Guru as you may say, *sādhu-saṅga* may be internal. I am saying of a *sādhu*, I am thinking, a new light may, one may permit. And then *śāstra* also, I'm thinking about the meaning, new revelation may come.

Bhāratī Mahārāja: Mahārāja, once you described that *caitya* Guru, he is the impression which the spiritual master has left within ones heart.

Śrīla Śrīdhara Mahārāja: That may be the guide. My Gurudeva said so. I could not understand that, but by recapitulating within me, now unfolding new light, *caitya* Guru. The Guru when I am associating him in my mind, internally. *Caitya* Guru - Guru that is within me. When I am having association of my Guru, a thought of relativity. This is so then it must be so and so. In this way out of the law of relativity many things will come from within. In our inner nature also we pray to Gurudeva and he also may send new light to me. The *śāstra* also can do so.

Citasta, that is within. *Cit* means pure consciousness. From there it comes, not through eye, not through ear. Without the help of the external senses, from within, from higher self, it may come down to me, verify the further advices of our Gurudeva when he delivered it to you, in book or his talk. In this way so many things we realise. So many new things we may realise in the line. But we must be cautious also that it may not spring from any mundane desire.

bhukti-mukti-spṛhā [*yāvat, piśācī hṛdi varttate*
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu*, *Pūrvva*, 2.22]

Neither from exploitation, nor from renunciation stage, it must be serving plane. And that also not conditional serving, not very worshipful and awe inspired service of Vaikuṇṭha, but spontaneous, automatic, for love, for sacrifice, not for any gain in return. All the stress must be

put there. Which I got from my Gurudeva and *śāstra* that test must be there. It may spring from my lower nature, how to differentiate from them. So sometimes I may put to our confidential associates, "I got this sort of insinuation, revelation from within. It is revelation or it is some old remnant of any sleeping desire? What do you say my friend?" We can test it, if there is any doubt there, any suspicion, any hesitation, you may put to test to those whom we rely on, so *sādhu-saṅga. Bodhayantaḥ parasparam*.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
[*kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca*]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

They'll say what is *dadāti*, *guhyam ākhyāti pṛcchati*.

[*dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati*
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Upadeśāmṛta*, 4]

By that it will be consolidated, purified, and the journey will be a safe one.

Bhāratī Mahārāja: So then you said when the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: Yes. Decreases, quality increases, *bodhayantaḥ parasparam*, same cycle will be limited and more limited, the quantity will decrease. And the scripture also, not ordinary, higher scripture only can help you in that stage, and a few friends only can help you in that stage. So quantity decreases in this way.

Gaura Haribol. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Haribol.

Have you taken anything, *pāraṇa*?

Devotee: Little.

Devotee: I was reading in *Bhagavad-gītā* the *karma* of the living entity has no beginning, so how something that is temporary, is not eternal, can be without beginning?

Śrīla Śrīdhara Mahārāja: *Karma* has got its beginning but that does not come within the jurisdiction of the world of limitation. Because when *jīvātmā* by the exercise of his free will out of curiosity he first enters into this *māyāik* land, from then he came as a factor of this limited world.

So his participation is beyond the beginning of this limited world. So it is said, *anādi. Anādi* means it does not come within the jurisdiction of this limited world, thought of limitation. First participation then entrance into the world of consideration... ...form of thought. First participation and then come within the calculation. Calculation is not possible in the eternal world, in our way. So he came within the jurisdiction of our calculation after participation. So it is, beginning is before, *anādi*, before this finite relativity, the conclusion of this mundane sphere. The eternal thing is entering into a final area. So *anādi* means it could be traced previous, previous history unknown in this mundane world.

An American enters into India, and the CID is keeping his history, directions, and his report to the government. From his entrance when he landed here from that we can give his history, but he may have his history beyond entrance into India, in America. That is unknown. Something like that. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you say, "In this world," you mean in this *janma*?

Śrīla Śrīdhara Mahārāja: In this *janma*?

Bhāratī Mahārāja: Yes, in this lifetime.

Śrīla Śrīdhara Mahārāja: Yes. The history may begun _____ in Bengal, and in Punjab can be traced, but in Russia it may not be traced, something like that. This *janma*, the *sūkṣma-deha* that is within the book of Yāmarāja it may be found. In his previous life he was there, there in this way, under jurisdiction, this life of flesh and bone, and this mental body, from one body passing into another body. That is within the record of the provincial secretariat. That is also mundane, but subtle and gross, and different grosses. The birth number one, birth number two, three, four, but that is within the jurisdiction of the material agents, inspectors. And only the soul, the eternal soul which has entered here and getting so many dresses, before entrance into the jurisdiction of India, what was his nature of life or activity that is unknown. So that is *anādi*, his entrance is...

End of 81.09.25.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

102 combined MP3 transcripts from SCSMGLOBAL.

81.09.25.B to 81.12.31.C_82.01.01.A

81.09.25.B / 81.09.26.A / 81.09.26.B_81.09.27.A / 81.09.27.B / 81.09.27.C_81.09.28.A / 81.09.28.B_81.09.29.A / 81.09.29.B / 81.09.29.B_81.10.02.A / 81.10.01.A / 81.10.01.B / 81.10.02.B / 81.10.02.C / 81.10.02.C_81.10.03.A / 81.10.02.D / 81.10.03.B_81.10.04.A / 81.10.04.B_81.10.05.A / 81.10.04.B_81.10.05.B / 81.10.05.C / 81.10.05.D_81.10.06.A / 81.10.06.B / 81.10.06.C_81.10.07.A / 81.10.07.B_81.10.08.A / 81.10.08.B / 81.10.08.C / 81.10.08.D / 81.10.10.A / 81.10.10.B / 81.10.12.A / 81.10.12.B / 81.10.19.A / 81.10.19.B / 81.10.28_81.10.30.A / 81.10.30.B / 81.10.30.C_81.11.01.A / 81.11.01.B / 81.11.02.A / 81.11.02.B / 81.11.02.C_81.11.03.A / 81.11.03.B / 81.11.03.C_81.11.05.A / 81.11.05.B / 81.11.05.C_81.11.06.A / 81.11.06.B / 81.11.07.A / 81.11.07.B_81.11.09.A / 81.11.09.B / 81.11.09.C_81.11.10.A / 81.11.10.B / 81.11.11.A / 81.11.11.B / 81.11.11.C_81.11.12.A / 81.11.12.B / 81.11.12.C_81.11.13.A / 81.11.13.B / 81.11.13.C_81.11.14.A / 81.11.14.B / 81.11.14.C_81.11.15.A / 81.11.15.B / 81.11.17.A / 81.11.17.B / 81.11.18.A / 81.11.18.B / 81.11.18.C_81.11.21.A / 81.11.23.C / 81.11.24.A / 81.11.25.B_81.11.26.A / 81.11.26.B / 81.11.26.C_81.11.28.A / 81.11.28.B / 81.11.28.C / 81.11.29.A / 81.11.29.B / 81.11.30.A / 81.11.30.B / 81.12.01.A / 81.12.02.A / 81.12.02.B / 81.12.03.A / 81.12.03.B_81.12.04.A / 81.12.04.B / 81.12.09.A / 81.12.09.B / 81.12.12.A / 81.12.12.B / 81.12.13.A / 81.12.13.B / 81.12.13.C_81.12.14.A / 81.12.14.B / 81.12.16.B_81.12.19.A / 81.12.21.A / 81.12.21.B_81.12.22.A / 81.12.22.B / 81.12.22.C_81.12.23.A / 81.12.24.B_81.12.27.A / 81.12.27.B / 81.12.27.C_81.12.29.A / 81.12.29.B / 81.12.29.C_81.12.30.A / 81.12.30.B / 81.12.30.C_81.12.31.A / 81.12.31.B / 81.12.31.C_82.01.01.A /

Start of 81.09.25.B

Bhāratī Mahārāja: ...Comet.

Śrīla Śrīdhara Mahārāja: Comet. Coming within the vision of the scientist, their telescope, and again passing away_____? So only looker acquaintance we may have with anything and everything.

bahūni me vyatītāni, janmāni tava cārjuna / tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa

["O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot."] [*Bhagavad-gītā*, 4.5]

"I know everything, but you do not know Arjuna. I know everything. I'm everywhere. I know everything. But it is not possible for you to come to My level and to know anything and everything. Bahūni me vyatītāni, janmāni tava cārjuna, tāny ahaṁ veda sarvāṇi. I know everything always. Na tvaṁ vettha parantapa. You may think that you can control so many enemies, but still you are not above limitation. You don't know everything."

Nitāi. Nitāi.

"Infinite is in My own part. I transcend infinite. That is My position, I can transcend infinite."

[athavā bahunaitena, kiṁ jñātena tavārjjuna]
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [Bhagavad-gītā, 10.42]

"No limit can be imagined in My concern, or consideration, so don't, so namanta eva, jīvanti."

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

"The enquiry must be stopped and only submission, submissiveness that will help you most. You have been given your quota, your sphere. You utilise your energy there only. That will be the best production you will have. Jñāne prayāsam udapāsya namanta eva. You surmise towards infinite good as I transmit to you about the outside knowledge. Submit; accept that and go on with your duty in your own sphere. You will have maximum benefit there, only if you confine within your limit. And placing confidence in Me or in My saying, My statement. Jñāne prayāsam udapāsya, hatefully give up to measure anything and everything, to swallow everything to put in your own belly. It is impossible. Why you will fight with your own shadow? Loss of energy! Give up that impossible attempt. Submit, put faith and go on with your duty. And then you will come in contact, you'll be calm and you'll feel My presence. And that will satisfy you enough. Namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām. Through the agent of Mine, try to be in My connection and that will be the maximum attainment to yourself."

Don't forget that you are limited, and there may not be many unlimited. Unlimited is one. All limited, but their progress according to their submission, is faith, śraddhā. Not by their audacious attempt to know anything and everything. In a particular sphere that may work in the material sphere. But in the sphere of soul, Oversoul, Supersoul they are left, they cannot enter, they cannot enter even, cannot conceive even of such fine planes where so many wonderful things are existing. Impossible for them to guess, to imagine even, in the subjective, in the higher plane, plane superseding reason, there are so many wonderful things.

"You want to go, 'No, no, don't confine Me to this mundane, the material.'"

Through the eye experience, ear experience, nose experience, and tongue experience, touch experience, in this jurisdiction you will plod, in the clay, in the mud. You may make any progress you like there. But if you keep in your heart the existence of the higher types of world, region, subjective, super-subjective, super-super-subjective; this method won't be of any action there, can't even imagine. Only through submission you may get touch. That is the way, when, yam evaiṣa vṛnute:

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

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

When the higher existence will call for you, you will enter, dancing. Dancing you will enter the call, when come for you, from that sphere. Yam evaiṣa vṛnute tena labhyas. You won't be able to know how can you go there, how can you climb up there. Or the whole sphere, the whole court come to you, to your house. Or, you are crossing so many barriers of foolish protection, all these things and you are passing there. You won't be able to conceive even, if call comes from higher region. Your connection with them will be so easy, that no difficulty. And that can be done only through faith. So many qualities have been given in ordinary soul and the faith is the most qualified for the higher form of capacity, or vṛtti.

Bhāratī Mahārāja: Medium?

Śrīla Śrīdhara Mahārāja: The faith is the highest endowment in you through which we can come there in the connection of the finer and finer type of _____ [?] By mental speculation, or by engaging your reason, your reason only drawn from these material experience, what more, if pressed, what more you can produce. But only faith, you are very much afraid that faith may be blind. But in the infinite it is impossible to have any blind faith. You may not even conjecture even a point of that. So many things may exist there. So don't think that your faith will misguide

you. And faith does not mean that ordinary credulity. Faith has got also its qualification, its definition. To accept, to understand, to feel, that there is one by whose connection everything can be connected. It comes to have a conception of a central truth of the highest controller, that sort of faith. There is not only plural, but there is one and many. Not only many, but there is one also, that sort of faith, a general thing. Innumerable absolutes cannot exist. Absolute must be one. And He must harmonise all this polarity and diversity. So to be conscious about the one, of oneness, and that must be central, that must be the highest, it is automatically everything. Kṛṣṇa. Kṛṣṇa. Sraddha mayam loka. Yam evaiṣa vṛnute tena labhyas.

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

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

Then: asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo.

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]
[Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

This should be the central point of our search, not disorganised anomaly, or aimless search, to go towards centre, centre. I am a part, I have got my connection with the whole. And what is that connection? I want to know for my own interest. Otherwise I am self forgetful, self negligent. I shall be of suicidal type existence, I shall have to admit. Hare Kṛṣṇa. Gaura Haribol.

Devotee: The absolute within the relative truth.

Śrīla Śrīdhara Mahārāja: The absolute must have some connection with the relative. Absolute and relative, relative not outside absolute, is it not?

Devotee: It's part of the absolute.

Śrīla Śrīdhara Mahārāja: When you say that it is absolute then anything and everything must have got connection with the absolute. So a connection is there. Absolute covers everything, nothing outside absolute. So some connection is there. Partial representation it may be called so, for the Absolute, āṁśa, svāṁśa, vibhinnāṁśa, in this way svāṁśa, vibhinnāṁśa the shadow of the Absolute. Svāṁśa the Avatāra of the Absolute, vibhinnāṁśa jīva and the reflection is the world of the Absolute. In this way it has been continued. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we relate to the Absolute?

Śrīla Śrīdhara Mahārāja: Our relation through His agent, through the agent of the Absolute we can only have connection with Him.

Once I went for preaching in Karachi. One Ārya Samāj leader came to me and told: "If finite can know infinite, then He's no infinite."

I also answered, "If Infinite cannot make Himself known to finite, He's no infinite."

He got a handshake.

So that is our direction. Yam evaiṣa vṛnute tena labhyas. We cannot approach, but He can come down. We cannot go up but He can come down and take me up. That is the principle underlying the path of devotion. The main idea is that. He loves me, He may take me in that domain but I can't go independent of Him. That is the idea. Maintain always that goal. Everything within His hand, but He says that He's my guardian, He's my friend.

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

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

And then:

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, [jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"I am friendly to everyone, to anyone and everyone I am friendly relation so don't apprehend your harm from My side. You can have faith in Me." That is His general direction. "I am not your enemy, nor your antagonistic, nor your evil wisher, but your well wisher. You take it, then you will find peace."

Wherever you'll be, my guardian is represented in the highest quarter of the administration. He'll look after my interest so I have got no trouble in my life. He's there. Everything in Him and He's my friend. So I shall not have fear for anything wrong about me, I can go on cheerfully discharging my duties.

yataḥ pravṛttir bhūtānāṁ, yena sarvam idaṁ tatam
svakarmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from

whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all).”] [Bhagavad-gītā, 18.46]

And by gradual process I will make progress towards the right, towards the truth. Then one day I feel within me sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. I am very eager to meet Him. He’s so near, He’s so great, He’s so loving. I can’t wait but to be united.

“Give up all your duties and surrender towards Me and I am everywhere. I shall trace that sort of mentality in you. I’ll come down for your help or send some agent to take you up towards Me.”

That is His attitude and declaration. Gaura Haribol. _____ [?] I feel tired.

...

Pratyakṣa, parokṣa, aparokṣa, adhokṣaja and aprakṛta. Knowledge of experience, sense experience of one’s own and the knowledge not by experience, not by own but by other’s senses, parokṣa. Knowledge recorded from the experience of others than the person who is concerned, parokṣa-jñāna. There was war, the atomic energy, all these things, by, through newspaper we come to understand many things, which is not our direct sense experience, but the sense experience of others than ourselves, second class. Third class, aparokṣa anu buddhi, just as in sound sleep. Almost no experience but still a sort of experience is there. When one comes down from that stage he says that, “I slept very happily.” Sukha moha satsam, in Upaniṣad. “I slept happily,” so a sort of experience gathered from that region, aparokṣa anu buddhi.

The yogī and the jñānī when they enter into samādhi they also have similar experience, vague, non differentiated, un ascertainable, a sort of experience very, very vague, but still that is a sort of experience. It has been recorded in the Upaniṣads. Aparokṣa anu buddhi. Neither the product of one’s own sense experience, nor the product of any other sense experience; independent of sense experience.

Śaṅkara School says that, “Here is the limit of knowledge. Not beyond that.”

But Rāmānujācārya says that, “No, there is the fourth, the turiya, the knowledge of the fourth plane is possible, adhokṣaja realm, by the realm super subjective. We cannot be a subject in that plane. But when the subject has got some experience on me I can feel that the higher type of knowledge has descended in me, in my conscious area, and I can feel some strength, strange feeling, which cannot be experienced in this world. A new type of knowledge we come in connection with. When that withdraws, the final subjective experience, that is withdrawn, we are nowhere, can’t help. That is adhokṣaja, Vaikuṇṭha jñāna. That can descend in our area of knowledge, and that can withdraw out of its own accord. So we cannot but admit possibility of such knowledge, that is transcendental knowledge. Transcendental means not non differentiated always. It is knowledge of differentiated character. But it supersedes all our efforts. According to its sweet will it comes down to the knowledge of our area and withdraws. Very subtle, very fine,

very independent in its nature: but still it is there. It is a part of the truth, we can't deny that. So that is adhokṣaja."

And Śrī Caitanyadeva from Bhāgavatam says there is a fifth class, fifth plane that is aprakṛta. This adhokṣaja, this character is grand and wonderful, not similar to knowledge of this world of our experience. It has got a peculiar, dignified position, master of the movement, and showing many astonishing symptoms, and independent symptoms of its own. But aprakṛta is very similar to this mundane, but still above that, the fourth dimension, Vaikuṇṭha, Paravyoma, the power, show, grandeur, awe, reverence, such dignified movement is not there. But very similar to this mundane knowledge, but that is the supreme most quarter.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [Bhagavad-gītā, 9.11]

Aprakṛta: that is found in Vṛndāvana, humanly. The līlā of the Lord.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

And the human section has been created only after that ideal. That is the highest quarter, very simple and very plain, and no dignity, awe, reverence, power showing, all these things, command. That is the highest position of the world. From that position the whole movement is commanded. That is love and beauty, no grandeur, no awe, reverence, no forcing rules, regulations, all these things. Very similar to this human life, aprakṛta, and the process to attain that, that is also very simple. Only attachment, only greed for that, only want within us for that, hankering, earnestness, that is necessary only to have that position.
Lohita janme pai uttisya jahi pai [?]

Only genuine search and genuine earnestness, that you want that, only qualification. That is śraddhā. So it is very difficult on one side to put our faith that that is the highest position, jñāna-sunya-bhakti. No grandeur of the constructive world, nor subtle vanity for the renunciationists. But very plain, homely: only living ordinary life of ordinary style. Only the viewpoint is just the opposite, is changed, rather the opposite. Sense centred and that is centre centred, God centred. Interest is different. Central interest and extremity interest, that is the difference, the opposite,

everything always very plain, simple thing, so: kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa.

To understand this, to have real attraction for this, it is very rarely we can have faith in such things. Awe, reverence, grandeur, power, it is easy to put our faith there. But ordinary simple things, to put faith there it is difficult, aprakṛta, kevala. Kevala means non differentiated, differentiation and non differentiation, kevala. That knowledge is so spacious that everything is harmonised there. That can, that understanding will work at every corner, everywhere. Just as gold may have its value in every country, every province: something like that. In all detail, even stealing, and fighting, snatching, all these things are also harmonised with the highest purity everything can be... Not only selflessness is there. It is a play, it is a show. The selfish object is not present there on one side, on the positive, the God, the absolute interest is to be traced everywhere. Only that is the difference.

So dirt is not in the form, but all filth, filthiness is in the spirit, in the object. The form is not to be blamed. The form of our movement is not to be blamed. Only the object is to be blamed. The object is pure, is all pervading nature, then the form also must, cannot but be pure. Stealing is bad because one party is becoming loser and another party gainer, apparently, so it is bad. But if stealing is for the interest of the whole, then the poison is removed. So, every action, good or bad in our consideration, in the standard of our present calculation, that is eliminated. Whatever is done if that is for the benefit of the whole, and if possibly more than that, then all the activities are stainless, no poison there. No suffering, no reaction. But still the whole detailed characteristic of every movement is maintained, aprakṛta.

So Kṛṣṇa He's stealing, He's doing so many things which would be apparently objectionable to the social law, to the interest of that. But that is only not bad but that is the greatest thing for all, to understand that. That is Vraja līlā, Kṛṣṇa līlā, to enter into Vraja līlā, to be accommodated with this sort of knowledge and spirit and habits and aspiration. If we can adjust with that, then we are fit to have entrance into Vraja līlā. Otherwise laboured imitation, that will bring its reaction, a reaction, aparādha.

laukiki vaidiki vapi yakriya kriyate mune / hari-sevanukulaiva sa karya bhaktim-icchata

[O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari.]

[Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.200, from Nārada-pañcarātra]

[Gauḍīya Kaṇṭhahāra, 13.82] & [In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport]

It does not matter what type of work I am doing. Every work may be for the service of the Lord. Everything may be utilised, only the standpoint of such heart. Our centre going feeling is what is necessary, through śraddhā, faith. _____ [?] To throw one's own self into that sort of wave of knowledge, Vraja līlā. Sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. We are very busy with rules and regulations and generally that is calculated on the limited consciousness, limited experience of good and bad, of some extended area. The laws and the rules they're product of our local experience, a little less or a little extended, mainly, but not Absolute.

Hare Kṛṣṇa. Laukiki vaidiki vapi. By form calculation, it may be a śāstric activity as arcanaṁ, vandanaṁ, all these things. Or laukiki, to deal with another person to purchase a thing and so many troubles on the way may come, some quarrel with rickshaw wallah, and quarrel with the seller. Everything may be recorded in the jurisdiction of devotion, everything. It has been said, the mahā-bhāgavata he's passing urine, passing stools, that is also bhajan within. That is also not waste of time. It is possible. It is possible, the wholly harmonized person whatever he does that has got relation to his bhajan. Taking food, why? To make him fit for service. And going regularly to the latrine, that will also be helping, have contribution to the health. That will be utilised in the service cent per cent. In this way, everything, no loss of time, no loss of energy, cent per cent on His account. It may be possible. Not to reject a portion and dedicate another portion to the God and some kept for him or others, not that. Wholesale conversion: cent per cent time utilised in service, laukiki vaidiki vapi yakriya kriyate mune.

īhā yasya harer dāsye, karmaṇā manasā girā
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate

["Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence."] [Bhakti-rasāmṛta-sindhu, 1.2.187]

Then he's no longer in bondage. "All the efforts of him meant only to satisfy Him."

Gaurasundar. Gaurasundar. Gaurasundar.

Bhāratī Mahārāja: Mahārāja, you said on the spiritual plane that jñāna plays a more as in the background, jñāna. There is no calculation.

Śrīla Śrīdhara Mahārāja: Jñāna means automatic, sambandha jñāna. A child when he's dealing with his father or mother, he always does not bring the knowledge that she's my mother because she's feeding me, I came from her womb, all these calculations are not present. It is in the background. And as the result of that background he's treating with his mother in a particular way. And the brother another way, father another way, the sambandha jñāna. Not to calculate that movement, it is already adjusted in such a way, the result of adjustment, the knowledge is in the background. And actuated by knowledge he's dealings are being conducted. Sambandha jñāna, jñāna, not every movement that he's calculating. That is left in the background, and his position is rather in the intuitive position. Just as the digesting, we are not conscious of the stomach affairs, how it appears, the heart affairs, they're going on with their work that is in the background. And in the forefront so many other things are to be thought and done. So sambandha jñāna, what is what, and accordingly the function between them will work automatically. Automatic knowledge will back the activity, the movement, spontaneous.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Yaśodā, she is seeing her child, small, so many ṛṣis and gods, demigods, she's seeing, looking with great veneration, greater veneration, and asking many things from them so that her child may not be endangered in any form, in this way. But the centre of her affection, the whole

affection is concentrated to the child, and that is the valuable thing. Not that the respect is going, given to Śiva, to so many ascetics, "Give some grace so that my child may go on, may live long, may have good health." So there are so many gods, so many sādhus, she collects benediction from them for the good of her child. But that misconception that they're bigger than my child, they're holding bigger position than my child...

End of 81.09.25.B

Start of 81.09.26.A

Śrīla Śrīdhara Mahārāja: ...is intense, most intense here. Everything, all her movements are controlled by that feeling, the centre of interest, centre of interest. Centre of interest that is the highest thing to her. So what is our centre of interest, that should be changed; centre of real interest. Or to give position to this, that, one, two, ABCD, that is very trifling thing. Interest, heart's quench, heart's thirst to be quenched, the thirst of the heart, where located. That is all important. We may give respect to so many outsiders. That has not got much value.

Sonhood of Godhead, Sonhood of Godhead, so also consorthood of Godhead, that is rather our centre, the consorthood of Godhead. We're closest, we're nearest, and we get most in the consorthood of Godhead. Less than that, Sonhood of Godhead. Consorthood not husbandhood. Husbandhood in Dvārakā, and consorthood may be rather used for Vṛndāvana, consort, parakīya also included in consorthood. And husbandhood in Dvārakā. And Sonhood in Mathurā, but that is also having parakīya touch.

"Some say the Gopāla is not my child. I don't like it. I know fully well that He's my child. There are so many, there's a rumour, 'No, no. Devakī's child is He.' And they're my enemy. I can't tolerate them. The Garga Ṛṣi came, as sent by Vasudeva, to make, to give name to my child, and the words he said something I don't know. A rumour has been spread that Vasudeva sent his child here. What are all these things? I don't like. Why do these people, they're very envious of my position, they can't tolerate that I've got such a beautiful child, so all these rumours and speculations are roaming about the environment."

This sort of parakīya, not with apprehension that, "He may not be mine." That draws the affection more intensely, parakīya.

And in sākhya also in Vṛndāvana, "Some say that Balarāma and Kṛṣṇa, They have connection with Mathurā. They may not stay with us. How shall we pass our days if Kṛṣṇa Balarāma They may not remain with us? I shudder for the scene. No, no, that we don't admit. They're our friends." Climbing on the shoulders and sometimes giving a slap and getting slap. So closely connected how can they?

Kṣatriya Mathurā, what to speak of God, etc. Though they see that Govardhana was carried over and supported by His finger, sometimes they tend to say, "The Hill You did not keep up alone, carry alone. We also supported so it was possible for You to keep that Hill up. You alone could not bear the, bear so much burden, so much weight. We also helped." In this way.

And what is false, what is real? We must say that this is the highest form of reality. How? How? That this is the centre, this is the highest plain of truth, this parakīya, and not that svakīya. Only through mantram, or only a particular form, that cannot make anything of one's own. The highest degree of affection, that should be the real criterion to judge who is who's. Who is who's nearest friend, that is to be judged by the degree of the intensity of the attraction between _____ [?] and not by any form. The law of gravitation, the law of attraction, that should be the highest consideration if we go to explain the nature of cosmos. The cohesion, integrity, solidarity, the attraction, that should be given the most importance in our calculation, all others subsidiary. Gaura Haribol.

Whom I love, he's my own. Whether formally I get him or not does not matter. That is the nature of Vaikuṇṭha dealings, infinite relationship. In the infinite that should be the measurement of our closeness or nearness or farness, distance, whom I love best, whom I have got affection for most intensely. That should be the criterion of our judgement. Who is who, near or distant?

Gaura Haribol. Gaura Haribol. And the transaction between them will also be only through their affection. By a form I may be near to England, to America, but a village one mile off that may be far to me, distant. I get the form through relationship with something else I immediately can connect with the distant place, that is near to me. And the village, a man, I shall have to arrange a rickshaw, and two hours time it will take, that will be far. So the affection, that is, that makes us near. In that plane we are nearer. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, that's a very high platform, advanced. Very advanced platform you're describing. You're describing a very advanced platform.

Śrīla Śrīdhara Mahārāja: Advanced, philosophy.

Bhāratī Mahārāja: So what is, when we're praying to Kṛṣṇa in that way, where is the spiritual master? What is his position? We're praying through him?

Śrīla Śrīdhara Mahārāja: Yes. Through – actually it is in a general way, but when we shall come to particular things then of course here Kṛṣṇa means Kṛṣṇa's group, whole system. Then when it will come in details to our personal question for a man of our stage, or workers for the unit of our stage: then the mediator. Direct approach and connection is not possible, so only through mediator we can get Him nearer. Otherwise we cannot feel Kṛṣṇa, what is Kṛṣṇa.

Kṛṣṇa in His group, the mādhurya-rasa He has got His paraphernalia, otherwise Kṛṣṇa is nowhere. Kṛṣṇa is seen always in a relative position, either in the friendly circle, or in the consorthood, or in the filial affection. Kṛṣṇa means, presupposes His own group, for us. We cannot have any direct connection with Him. In sākhya-rasa also the Śrīdam, Sudam, so many must be there. Then the rasa is playing there and we can taste there. In vātsalya-rasa Nanda, Yaśodā, the first group, and the transaction is there and we can feel. We have got secondary position. In mādhurya-rasa also, in all the rasas, the group, the first group always there eternally, otherwise not a full play of His pastimes is to be found. It presupposes in particular rasa He's, it

presupposes that so many others to make that rasa, that līlā possible, is already there within Him. That is also calculated within Him in different rasas.

And we are onlookers and we are order carriers of them, in this way we can. Our approach must be always through some. And Kṛṣṇa in every rasa that is in His own group, not alone, never alone. So if we want to have alone then we shall have to see Him as a master, far away, not easily approachable. It is not approachable by us independently, always through Guru on different times.

And sometimes also it will be better to get a hierarchy of Guru, according to our position it will be best for us. So it has been said rūpānuga-sampradāya, the Rūpa, Lalitā, Rādhārāṇī, and then Kṛṣṇa. In vātsalya, in all the rasas, something like that. Our interest will be best dealt when we, according to our position we shall approach in a proper channel to a particular post, not exerting. Sometimes of course we may have to connect with the first agent, but there is a hierarchy of agency and generally second or third position we shall connect, then our interest will be best represented, so rūpānuga. And in other rasas also something like that.

The eternal agent is there and to see we shall select some other by whose recommendation we can go to the first agent of a particular rasa. So our Guru, our immediate agent will be our Gurudeva who has been sent to recruit us. There we must go and gradually we'll be able to see that what I saw in him first he's not confined there, but according to my development I shall see that Guru is also developing, developing to me, or rather, I am getting more improved position so that to find his higher self.

My eyesight that was under cataract and the eyesight is improving and I'm seeing the doctor more as he is. And when my eyesight was not very clear, vaguely I used to see him. So also with Guru, first I thought rather just as a student he sees his teacher in the beginning very small acquaintance, and as much as he gets more education he can understand how much education his teacher has got, he can appreciate, in this way. According to our internal development we'll be able to see the higher and higher position and aspect of Gurudeva. In different births also it may continue. Hare Kṛṣṇa. Hare Kṛṣṇa.

So rūpānuga-bhajan, ours is rūpānuga. Narottama Ṭhākura he says: "When my Gurudeva Lokanātha Goswāmī he'll be propitiated with me and take me by my hand, take me to Rūpa Goswāmī, 'that please give some engagement to this girl,' Rūpa Prabhu, to Rūpa Mañjarī. When my Guru will hand me over to Rūpa Prabhu, 'please give engagement to this servitor,' when he'll take me there?"

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So śraddhā, faith: automatic attraction. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you said once that one should not limit the Guru.

Śrīla Śrīdhara Mahārāja: Nothing is limited. Ha, ha, ha, ha. Nothing is limited. The part of infinite is all infinite. Limitation is māyā. Sand has got no limit, a particle of sand, analyse, analyse, analyse, atom, electron, proton, neutron, again go on analysing, no end. So to see limited that is in illusion. So see everything as infinite, so everything is greater than you. Ha, ha. Or everything

representing infinite. The part of infinite is infinite. So don't go to analyse in the way of knowledge, then no end of enquiry, be asādhan vṛtti.

The function of taste will have no chance in any time. You'll go on enquiring and enquiry will go to infinite, so the taste function that won't get any chance. So give up enquiring habit and begin your tasting sense. Through faith, engage yourself in your tasting, department of taste, ānandam, not much of cit, sat-cit, not much of consciousness, but consciousness, what consciousness wants to show. Consciousness wants happiness. Wherever there is feeling that is hankering for happiness, pleasure, ecstasy. So try to have connection with ecstasy as soon as possible. Don't lose your time, much time with consciousness. Sat-cit-ānandam, hlādinī. Try to approach as much as possible direct to hlādinī. Then sat-cit in the existence and the consciousness of the existence they will waste your time _____ [?]

You go to study the nature of fossil, the fossil will keep you engaged life after life. You won't be able to come out of the fossil fashion, fossil idea; mania, so give up fossil. Come to consciousness, spirit, and if you go to make research in the spirit only that will take you lives together, no end of searching. So you will have no time to utilise, to come in association direct with happiness, that is the hlādinī, ānandam, or beauty, or hlādinī. So as much as possible _____ [?] Try to have closer connection with the third, satyam, śivam, sundaram, the very central existence, the central substance of the whole existence, the very gist that is sukham, ānandam. And then surrounding it there is conscious, cit, and surrounding it there is solid existence, something. Enter into that as soon as possible, directly, keep direct towards that through śraddhā, through faith. Approach as quickly as possible towards the centre, satyam, śivam, sundaram. Sat-cit-ānandam. Willing, thinking, and feeling, through feeling we get ānandam. Ānandam is the raso 'py asya, raso vai saḥ.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[Śrīmad-Bhāgavatam, 7.5.31]

Those unfortunate sections they do not diagnose their own heart, that it is hankering for happiness, maximum happiness, and where it is located. They make much of the cover of things than the substance within the cover. They're very unfortunate people, Prahlāda Mahārāja says. Ye bahir-artha-māninaḥ, makes much of the over cover. But what is within most valuable, go and search, connect with that. That is very difficult here, the apparent side attracts us and we don't find any leisure to go leaving and find the higher substance, real substance. That is the

difficulty in this world, making much of the coating, the dress, the garment, and not within _____ [?] reality _____ [?] Gaurasundar. Gaurasundar.

Bhāratī Mahārāja: Mahārāja, the quotation you often use, satyam, śivam, sundaram, who has given that?

Śrīla Śrīdhara Mahārāja: In Upaniṣad, I forget in what Upaniṣad it is, but it is a famous expression in Upaniṣad, satyam, śivam, sundaram: and sat-cit-ānandam. Hare Kṛṣṇa. Ānandam, sundaram, and prema, the love, beauty and ecstasy all similar thing, same almost: third plane in the general calculation. Hare Kṛṣṇa. Hare Kṛṣṇa. Charm, real charm is there.

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

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vasudeva Ghose]

If Śrī Caitanyadeva did not appear, then what would be about our fate? We could not know the real purpose, the real gist of it. There is Rādhārāṇī, there is Vṛndāvana, Vraja, Kṛṣṇa. Then how could we live if once connected then how could we live if we did not have connection with these happiest things? And that Śrī Caitanyadeva has brought out.

Oh, you're feeling disturbed. Should we go inside the room?

Bhāratī Mahārāja: No problem.

Śrīla Śrīdhara Mahārāja: No problem. Nitāi. Nitāi. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: It's very difficult to start to taste. The propensity is there to always enquire; enquiry, that is always there.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: But then afterwards, to make the taste come about it's always difficult. Sometimes the taste is not there.

Śrīla Śrīdhara Mahārāja: Taste?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ruci.

Bhāratī Mahārāja: Yes. It's not coming. Lower taste comes.

Śrīla Śrīdhara Mahārāja: I asked Prabhupāda, our Guru Mahārāja, once when I came newly, one evening about seven, eight, I went to his room and found alone. With my praṇāmas I asked him, 'How, eliminating the undesirable things within me I can approach as much, as quickly as possible towards the goal. Anartha-nivṛtti, the elimination of the undesirability, anartha, no

artha, no prayojana, which is not necessary, to eliminate the unnecessary elements within us, how it is possible, to go on, to advance quickly?'

Then he told, replied: "Anartha-nivṛtti, the successful elimination of the undesirable elements in us; that is the result of a particular action. What is that?"

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

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

So sādhu-saṅgo, bhajana, tato' nartha-nivṛttiḥ. So we are to give our more attention towards bhajan, sādhu-saṅga, Guru karan, then bhajan. Bhajana means śravaṇa-kīrttanādī, under the direction. Everything may be karma, everything may be bhakti, everything may be jñāna.

When Bhāgavat explanation is going on I am attending, but my listening to Bhāgavat may be many things. Variegated result it may bring for me. Suppose if I've got any aspiration for any worldly things, "Oh, I'm attending Bhāgavat class. Bhagavān will be propitiated and it will be easy for me to get that." With this spirit if I attend Bhāgavat class it will be karma-kāṇḍa.
But if we want to have knowledge, the tattva, jñāna, the ontological side there, I'm satisfied and I shall be able to distribute amongst the scholars and I shall get some position thereby, with this idea if I listen, attend the Bhāgavat class I shall acquire jñāna, the knowledge is my objective.

But devotion, it will be under the category of devotion, the Bhāgavat-śravaṇa, only when whatever benefit I will derive from this action it will go to Kṛṣṇa, not to myself in any way. He's the receiver. He's the master. Just as an animal, a cow, or a horse, whatever he has got, he can earn, by his health, or by any way improvement, it brings something for the master, not for him.
Vikṛta vishar vasho [?] I am slave. Whatever I shall earn my master will get that thing. I have not got independent separate interest or existence. I'm totally his property. So with this idea one should attend Bhāgavat class. And whatever he'll do this should be the underlying attitude or spirit, that whatever I do the benefit will go to my master, my Guru. Kṛṣṇa means, Kṛṣṇa is distant. My Guru will be the owner what I acquire. So nothing, no result I should digest, karma-phala, the phala is only – belongs to Him.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

It is a general thing. Clear, general advice is given in Bhagavad-gītā, but it is very, very difficult actually to observe. Karmaṇy evādhikāras te, mā phaleṣu kadācana. "So I won't work," that is renunciationist, jñānī, māyāvādī. And the devotee they feel encouragement, "Oh, the result for Kṛṣṇa and work for me." They will feel encouragement with this idea, with this principle. Mā te saṅgo 'stv akarmaṇi. Not as a reaction he'll become idle, not that.

"Karmaṇy evādhikāras, You are My slave. You must work. Because you are not the owner so you will, karma _____ [?] that is strike, that will be reactionary. So karmaṇy evādhikāras te, I am bhokta, you are My potency. I am enjoyer, and you are energy. Your position, your constitutional position is to satisfy Me. And My constitutional position is to be satisfied by your labour. This is the constitutional position."

It is very difficult to be adjusted in such an intrinsic position, so bhakti is there, it is to be found, sudurlabhaḥ. Who will run to sign this bond? The whole – I am to labour and He's to enjoy the fruit of the labour. Such sort of abnegation, such sort of sacrifice, sacrifice I'm giving something and He will give gratitude to me, and I shall feel proud, "I'm giving things so much." But to sacrifice his own position eternally, "That I am none, I am only to labour, and He's to enjoy." To sign such a deed, such sort of emptiness, such type of sacrifice, abnegation, that is very, very, rarely to be found. That is the very rare plane.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

The degree of such type, sacrifice of such degree of such type, is very rarely to be found in the world. The wholesale, and that is the truth, that is constitutional position of everything, so that is natural. All diseased condition, all has got reaction. But this has got no reaction, being health promoting, this position. But who will come to admit such position in the constitution, in the whole? Sacrifice of such nature, and broad heartedness, such sacrificing spirit, where should it be found?

Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr. So never entangle with the consequence of any action. Mā te saṅgo 'stv akarmaṇi. There is the ditch, the danger, that when such fact will come to your notice about the environment you will stop working. "Why should I labour?" Don't - such curse may not come down on your head, I'm afraid. Mā te saṅgo 'stv akarmaṇi. Never approach that dangerous pit, akarma, that, "Because

I'm not to enjoy why should I work?" That dangerous alternative, never allow you to go that side. Then the māyāvādī, "I'm not master."

"There's no taxation without representation." That was the Washington, slogan of Washington during the American Independence War. "No taxation without representation."

"If I'm there in the highest position I shall pay tax. And another he will manage and I shall give money for his management, his power mongering, one is power mongering and I shall give food to that power mongering of a particular person, never." So māyāvādīs are of such nature. "If I am so ham, if I am at the highest position then I can admit that sort of philosophy of the world. But if I'm not represented in the highest position, I'm only a slave, I won't accept that. I'll never accept that philosophy." That is the trouble. I won't call a spade a spade. I shall call a spade a hoe.

So we must approach towards that sort of knowledge, that whatever I shall do, my master will be owner of that. With this creed we shall do anything and everything, and that will be devotion. And there will be degree also, intensity. The prema comes out of that. And this sacrifice, die to live, Hegel says, "Die to live." Don't be afraid of dying. You'll be able to live there, real life, die to live. I like Hegel very much. "Reality is by Itself and for Itself." A very liberal world: Reality, that must be by Itself and for Itself. He's not for you. You are for Him. This attribute you must have to give to the Reality. He exists to fulfil His own purpose, then what sort of Reality He is. He's self existent and exists for Himself, not subservient to any other. This must be in the prime cause, otherwise it is not a doll of your play, reality. And die to live, self determination means die to live. Learn to die, then you'll find that you are to have a proper life, real life. Don't be afraid to sacrifice. Die. Gaura Haribol.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

Mahāprabhu announced to Sanātana Goswāmī. There are so many controversies about the real position who is jīva, jīva soul. He declared, kṛṣṇera 'nitya-dāsa' means plain, eternal servant, that is plain...

End of 81.09.26.A

Start of 81.09.26.B_81.09.27.A

Śrīla Śrīdhara Mahārāja: ...small thing that to become a slave to Him, that will go to hell. "It is better to go to hell," Milton says, "It is better to reign in hell than to serve in heaven." The Satan told, "Better to reign in hell than to serve in heaven." As opposite, Kṛṣṇa dāsa, the real dignified position, that is real position of yourself, the most dignified, that is to be one with Kṛṣṇa, of one interest. He'll look after you. As much as you are given to Him, His concern is to look after you, to that degree. This is really theism. The nature of theism is such. There is faith, but faith in what? That is all imagination. When it comes in reality, in transaction of real giving, the self will shudder. "Oh!" Then what degree of faith you have got for Him? It's a fashion, a faith of a fashion of faith. Gaura Haribol. Gaura Haribol.

karmaṇy evādhikāras te, mā phaleṣu kadācana

mā karma-phala-hetur bhūr, [mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Don't entangle with the result, because it is in the hand of the Infinite. Your contribution is infinitesimally small, and you want to control the whole infinite by your small contribution. That is so foolish. Remove this folly from you forever, that your smallest contribution that will control the whole infinite. Such a fool you are. So never think of the result. The result is the resultant of so many forces in the world. So karmaṇy evādhikāras te, mā phaleṣu kadācana, never in the consequence of your contribution of the point of labour. Mā karma-phala-hetur bhūr. Never connect yourself with the result. Do your duty. Never connect with the result. Mā te saṅgo 'stv akarmaṇi. That does not mean that you'll disconnect with karma, with contribution, with your duty, because the result is not within your fist. Never go that side; great danger. This is devotion. The very basic principle of devotion is here.

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

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

"It is Me who is the enjoyer of everything in this world. I am that principle who can absorb the whole production of the whole infinite. I am so and so. But I'm your friend. Don't be afraid that an injustice may come to you."

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ [śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

Only when in this attitude you can live in peace, can find peace, appropriate to your position you'll get the maximum. That is the clue; that is the key to life. Do you follow? Any unreasonability?

Bhāratī Mahārāja: No. Sometimes the Maṭha Commander will use this; he will say that, "You are slave and you have to do what we say, no questions asked." So what is the case there?

Śrīla Śrīdhara Mahārāja: Then that is a relative and absolute consideration always. If he's in a right superior position then it is all right, but if he's a bogus then we are to avoid. We must appeal to my clear conscience, with my sincere understanding within, my master within, caitya Guru. Something, if he's a hypocrite, he's not sincere, true to his thought and word, then I shall avoid. And if we find that he's true then of course I shall approach more intensely towards his direction that this is the nectar. Where shall I go to get such guidance to take me up to the higher sphere? That is a boon if I go to get guidance, real guidance, proper guidance. That is to be very fortunate in our life to get a proper guide. No other higher fortune can be conceived than to have a good guide, real guide. That is our best wealth in life, sādhu-saṅga. Sat-saṅgaḥ śevadhir nṛṇām. Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām.

[ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

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

For a moment if we can come in contact with a real sādhu it is like jewels in this world. It is a jewel if even it is for a moment _____ [?] very rarely to be had. Śevadhir means jewel. Sat-saṅgaḥ śevadhir nṛṇām, kṣaṇārdho 'pi, proper guidance, the trace of my home. I'm wandering like a madman hither thither. Proper direction towards my home: one who can give, he's my real friend. That is the real jewel in the world, that intimation for my home. To take my own real position, desirable position, that guide. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, what is the proper conception of kartabya buddhi?

Śrīla Śrīdhara Mahārāja: That will, the responsibility is in him according to his stage. He will gather from scripture, from sādhu, all these things, and adjustment. Otherwise what can be there? He's responsible ultimately for him, his free will, his previous experience, his sincere hankering, that is acquired by previous activity, that sukṛti, knowledge, bhakti. Bhaktyā sañjātayā bhaktyā [Śrīmad-Bhāgavatam, 11.3.31] Bhakti produces bhakti. Nothing else can produce bhakti. Bhakti can produce bhakti. So whatever little experience you have got in every point of life we are facing such problems as you are. In whatever line you'll want to approach to make progress, what you say that will be the common difficulty, and you cross.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If I'm sincere to myself none can do any harm to me, for long time. And a small time also because something was anomaly with me so I'm detained for some time, my progress is detained for some time, you take that way. I want, if I'm sincere, none can oppose in this world. He's there, His vigilant eye is everywhere. So bad agents, good agents are also there, under Him.

Dāsa Goswāmī says: "When we're in grave danger cry aloud for the help of the Vaiṣṇava, the sentinel appointed by the Lord." Ata padi beti kori [?] The going, travelling through your way and there are so many _____ [?] Who falls on the travellers and robs them?

Bhāratī Mahārāja: Thieves, rogues.

Śrīla Śrīdhara Mahārāja: The other day you told. Not only rogue, rogue indifferent, they're plunderers on the way. When plunderers come to rob you they will cry for help from outside. So kāma, krodha, lobha, moha, mada, mātsarya, and so many other things to disturb the traveller one is going towards the domain of Kṛṣṇa. Then he'll cry at the sentinels, the Vaiṣṇavas are there and they will come to help, the Vaiṣṇava, the Guru, Vaiṣṇava. By their: if we cry aloud for their mercy they will at once, their ideal will come within our heart and help to do away, to drive away all those undesirable elements that hinder our progress.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. [Bhagavad-gītā, 6.40] That light should always be kept in our heart. If I don't like to deceive me none can deceive me. There is the Lord for every party. That free will is given to me and the misuse of that is in the bottom of all sorts of danger. Otherwise He's there, He won't allow others to rob me unlawfully. With my participation, cooperation, whatever little it may be, that is at the bottom of all defects, free will.

So, the sādhus, in advanced stage, they only blame their own self. They don't waste their energy to blame others, no time, only blaming his own self. "You are so magnanimous, so great, but I am so low." That is the tenor of their thought, general tenor. "I am lowest of the low, and you are greatest, noblest of the noble." That is the royal road to approach for the Vaiṣṇava, sādhu.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

... for the satisfaction of departed generation. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, Kṛṣṇa and Kṛṣṇa's pastimes, they're usually considered mādhurya-līlā. So Caitanya Mahāprabhu audārya-līlā, so what is the specific difference or characteristic?

Śrīla Śrīdhara Mahārāja: Mādhurya-līlā means pastimes within a limited circle, and when that is planned for distribution on the outside then the colour of audārya comes. The mādhurya within

and the attitude of distribution, that is outside, added to that, audārya. Audārya not independent of mādhurya, the mādhurya is there, distributing what? The highest thing, when the attitude of distributing the highest thing that is audārya. And that is also eternal, every pastimes eternal. With the eternity everything is eternal, not bound in particular time. It's coming from eternity and will go on for eternity. Only limited circle we are very inquisitive to know the birth and death because we are accustomed with that thought. But in the land of eternity it is astonishing that how a thing is born and again dies. There is no question, that everything is eternal, no question of death. Death is a strange thing there – end, beginning and end unknown to that land, that plane. We are very eager to cast in it our historical experience within the history.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Our Guru Mahārāja told once that, a boatman in ancient time, generally they are trading, walks with the big boats that are used for trading purpose. So those that are in charge of that sometimes they had to, with the rope, with the help of the rope tied with the mast, they used to draw, two or three drawing when the boat is passing against the current, they were engaged to draw the boat. Then one of them has got some thorn within his foot. He thinks, 'If I become rich then I shall pave the way, make the way pukha so that no thorn can penetrate in my sole. I shall arrange to for the pavement of the road where we are to draw.' But he can't conceive that if he becomes rich then the drawing won't be necessary at all. The drawing of the boat, this sort of labour would not be necessary if he becomes rich. No question will be of drawing but in his present position he thinks, 'If I become rich once then I shall construct the ways by which to draw the boats, so that no thorn can enter into the sole.' But he can't conceive that if I become rich then no necessity will be. So there are so many problems here, when we attain that position these questions won't arise at all. This is only meant for this mundane.

Another he told that one who is born in the darkness of a prison house, then when grown up he's there in darkness, everything to be seen with the help of light. Then a man coming from outside, "Oh you come, I shall show you the Sun."

"Yes, let me take the lantern."

"No, no, to see the Sun no lantern is necessary."

"You are befooling me. Nothing can be seen without the help of the lantern. What do you say, fool? I don't like to be fooled by you."

Then will snatch him from there and forcibly take him. "See the Sun."

"Oh! Is it so?"

Something like that.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one

of the parties hasn't got the eye to see what is self evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

Ātmā parijñāna-mayo, full of light, self effulgent ātmā, it does not require the help of anything else to study, to understand that, him. Parijñāna-mayo _____ [?] A mass of light, mass of consciousness, parijñāna. Vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ. So the ātmā exists, soul exists, and some say not exist. Why this question is here? Hy astīti nāstīti. Surely it is absent, it does not exist. Another says it exists surely. Hy astīti nāstīti bhidārtha-niṣṭhaḥ vyartho 'pi. This is useless. Why? Because it is confined in a particular section, vyartho 'pi naivoparameta, this is useless, still, this sort of contention, quarrel, won't cease. Why? Vyartho 'pi naivoparameta. It has got no end, it will continue. Some say, 'No, it is.' And some say, 'No, it is not.' It will go on. Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. Only for those, that section, who has deviated from My consciousness as well as his own consciousness, self consciousness: God consciousness as well as self consciousness. To them the question of whether it is or it is not. But those that are in self consciousness they will be conscious that ātmā is there, and those who are in God consciousness, they will also see that there is God and there is soul. Just as those that have no eyes, so many insects without eyes... _____ [?] Lengthy, has got no sense, only touch, no eyes...

Devotee: Earthworm.

Śrīla Śrīdhara Mahārāja: Earthworm. For them no Sun, there is no Sun for them, no eyes no Sun, no eyes no Sun. Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. Deviated from God consciousness and necessarily self consciousness: for them the question, the doubt. But those who are already in God consciousness and self consciousness there's no question, no quarrel amongst them, within that society. So a particular group, they're quarrelling, those that have no idea at all, no experience.

So a man who is born and brought up always in darkness and habituated to see everything with the help of the light, to him the Sun he'll say, "Oh, we must take the light to see the Sun." It will be in his case. But those who are already there it will be ludicrous to those who are in that self consciousness or God consciousness. They feel Him, experience, direct experience.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

Jīva Goswāmī has quoted all these things in Sandarbha. This is the medicine for the atheists. If the atheist has come to argue and make argument then this is the weapon.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. "Deviation from Me first, and the effect of that, consequence of that, deviation from self consciousness, sambandha-jñāna, eliminating Me to see one's own self that is not the complete estimation or vision of him, partial, not proper."

So by the light of the Sun we can see ourselves also, and the outside. Knowing is possible. If He withdraws Himself then nothing can be seen, nothing can be felt. No experience is possible if He withdraws. If Sun withdraws everything is dark, of course if there is no Moon or stars or any other light. And also, other lights, the source is the same, that of the Sun. One, I have produced the candle light, I have produced such light, but light as a whole can only show us. So light can show.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Generally jīva comes from Brahmaloka, taṭasthā-śakti. You have read in Bhagavad-gītā? "Jīva soul is My paraśakti and the world is aparaśakti." The combination of both has given us this world. Within the jīva-śakti and outside the aparaśakti, combination of two potencies has made this world to us.

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [Bhagavad-gītā, 7.5]

This material world is meant, the paraśakti, the principal potency has entered into the lower potency and making it moving, has made it a moving one.

Devotee: _____ Brahmaloka?

Śrīla Śrīdhara Mahārāja: Ah! Its original position is Brahmaloka, taṭasthā-śakti means.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇaloka is far above. Brahmaloka and Śivaloka, Vaikuṇṭhaloka, in this way, Ayodhyā, Dvārakā, Mathurā, Vṛndāvana, gradation, gradually up, up, going up. According to the degree of rasam, ānandam, it is measured. What is high, what is low, it is measured by the standard of ānandam, both in quantity and quality. Raso vai saḥ, rasa, sukha, ecstasy, ānandam, the utility of anything, or the superiority of anything should be measured by that standard only. It is universally admitted that we all hanker after ānandam, rasam, sukham. None will say that, 'I don't want happiness,' no one. Everyone is trying hard to get maximum joy. This is admitted by the extensive section. So in whatever way one is moving he thinks that, 'Joy I shall _____ Better

joy I shall get from here.' But they're erroneous, may be error, and so the reaction. Proper guidance is necessary how we can get the joy of highest quality and quantity. And the measurement, measure has been considered accordingly. This material happiness is trifle so it is rejected, and spiritual only pertaining to jīva soul of the lower type of spirit, that is also limited. And higher type of spiritual existence can emanate highest quantity of joy and of higher quality also. So the question of Brahman, the Paramātmā, Nārāyaṇa, Vasudeva, Rāmacandra, Dvārakeśa, Mathureśa, Yogeśa, Nandanandan, Rādhikāramaṇa, in this way it goes. Those that are exclusively given for scientific search of rasa, they come to flock together by the expert of that department. "I want rasa. Raso vai saḥ. I want rasa, pure, purest rasa. Highest type of rasa I want." So the elimination and acceptance; sādhana means elimination and acceptance of the new and rejection of the old, the progress of sādhana means that.

Bhāratī Mahārāja: Mahārāja, the jīva-śakti is from taṭasthāloka?

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So what determines what rasa the jīvātmā develops?

Śrīla Śrīdhara Mahārāja: Jīvātmā by his free adopt-ability he can develop while entering into māyā, this plane of exploitation, a lower type of rasa, that is vikṛta, that is a rasa: vikṛta means? What is vikṛta?

Devotees: Perverted.

Śrīla Śrīdhara Mahārāja: Perverted, yes, perverted, and with the cooperation of his own free will if he moves with that of renunciation then some weak self experience of his own soul, and when merged into that then nothing remains. And similar, just as he has got adopt-ability he – plane of exploitation, he can adopt the serving attitude also, get the influence of the plane of dedication, and thereby if he goes he will thrive. A different type of rasa he will feel and make progress, in this way. Adopt-ability, the consent, first participation is only consent, and then he's helped by the upper or the lower agents. In this way the connection and development, and once entered lives together goes on in that wild goose chasing here and proper search there.

Bhāratī Mahārāja: So the jīvātmā is normally śanta-rasa in Brahmaloka?

Śrīla Śrīdhara Mahārāja: That is not considered śanta. Śanta means positive association with the higher; that is śanta. But no such association he has got in Brahmaloka. In Brahmaloka almost like sāyujya. Self consciousness not awakened there, very feeble, not workable: only through push, very few self consciousness freedom, very meagre. Anyhow there is the two opposite things, exploitation and dedication, and the meeting place is there, very fine, the marginal potency. And we are told that from there general jīva comes.

Bhāratī Mahārāja: Mahārāja, we also hear that the spiritual body is eternal.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So when does that - that means that it is already developed also in Brahmaloka.

Śrīla Śrīdhara Mahārāja: Of course. Brahmaloka as a whole is eternal. Here also māyā is eternal, the particular potency undeveloped, that is also eternal. The possibility, finite is eternal, infinite and finite both combined makes absolute; that is eternal. Māyā is eternal, the śakti, but the development is not eternal, in one sense, that is changing, but this changing is also eternal. So in that sense everything is eternal: limitation within unlimited.

Bhāratī Mahārāja: The spiritual body which the living entity develops, does that begin from Brahmaloka?

Śrīla Śrīdhara Mahārāja: Real spiritual body does not depend on the development of the jñāna. It depends on the real development in the eyes of dedication, real jñāna is almost impossible. For a speck, for a drop, to get the knowledge of the whole, that is impossible. Only it can give its own quota to the contribution in the activity of the whole, participation, so jñāna-sunya-bhakti. That is a futile attempt. That is also a disease. That is also a tendency of a particular disease. Jñāna is also a class of disease to the soul, because he runs after phantasmagoria. What is impossible he's running after that. Being a particle he wants to hold the whole within his mouth. It is impossible - wild goose chasing. So jñāne prayāsam udapāsya, hatefully we must cast away our spirit of searching about knowing about the whole. That is useless attempt. It is impossible. So don't waste your time in quest of the whole knowledge. Whatever little is necessary you get that and go on with your service. By service you thrive, not jñāna, seeks to be master of the environment, but it is not possible. You cannot be master of your environment: never.

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Śrīla Śrīdhara Mahārāja: ...that much, and beyond that if we try that you'll be subject and everything will be your object, that is impossible, and that will be considered to be a disease that cannot be treated, that has got no treatment, jñāna.

So the devotees are much afraid and cautious about jñāna than karma. Karma is already self contained, ordinary labour; that is self hated. Easily that can be eliminated, that position is exposed very sure. But jñāna holds the dignified position over karma, so jñāna is the powerful enemy to bhakti, so we must be very careful about the enemy named jñāna.

Jñāna means tyāga, jñāna-tyāga, it becomes, wants to be master of the environment, everything, wants the key in his hand, everything, does not care for anything else but only for the key. Something like that. He does not want anything but the key, the master, he's indifferent.

"I have finished you, to know you, the objective side, the lower aspect of the world. I have finished, I have nothing, no charm for you." Infinite is untouched, and finishing only hateful part, where he boasts, "I have finished everything, nothing to do." So that is suicide. Knowledge is suicidal, most pessimistic, pessimism, nothing good. "As a subject I have examined everything in the environment. I found nothing with whom I can associate." That will be the conclusion, and then finally retires, again entering that Brahmaloka. But if any opposite connection will be higher then he's hurled down to go to the lowest position. Jñāna, so jñāna is not our friend.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a finer enemy, gross enemy and fine enemy, subtle enemy, knowledge. I am, I shall, the karmī also, "I am monarch of all I survey." And the jñānī will also say, "I know everything. Nothing is there. I know everything, no charm is there." That is, the super charming world is there and we can only participate there through bhakti, through serving attitude, by dedication. That is eliminated, the reality is eliminated, that is, the higher existence is eliminated, and by examining lower existence they finish their campaign and there is nothing, there is nothing. But really, the higher aspect is eliminated and the knowledge cannot but do that, because as a subject we cannot have any entrance there, so it is as nothing. I maintain my subjective characteristic. The jñānī wants to maintain his subjective characteristic everywhere. "I must know, then I shall admit, whether it is or not." That sort of attitude is a bar for the entrance into the higher super subjective sphere, so he's deceived thereby. The tendency to know anything and everything that is a bar for higher standing.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Praṇipāt, that is the worldly knowledge finished. "I have come to you for something else, new, what is not in the world of experience. I have finished the world of experience, there is nothing charming, so praṇipāt." If then with all attention I have come, with eliminating all sorts of hesitation I have come with full attention whether to enquire whether there is anything, and paripraśnena, honest enquiry. And the real thing is sevā, through sevā we can only enter into the domain of higher knowledge, sevā. Adjust to die, to die as we are, not die by fasting by the belly as the jñānīs do, commit suicide. But die, why, what for? To live, die to live, sevā.

"That's so charming I want to become, I can't but be in the connection of that. For that I want to be a slave, to banish my liberty forever. At last history finished. I want to die. I want to die, why? I want to live. And the jñānīs death that is a physical death, artificial death of the worldly life."

The ahaṅkāra, the ego, the gross ego must be dismissed forever. The ego, to live, that ego, the ego of a slave of the highest authority: that is what is necessary. So much faith, so strong faith that service is better than enjoyment, it is possible. It is possible practically that service is more paying than to become king of this material world.
No narka vristam no narkarestam no sarvabhauma no sadi patram [?]
No proposal of any supremacy of any type, no service is so sweet. You're so sweet and Your service also is so sweet that nothing can come in comparison with that. I have no charm with that any offering of this world of experience but only _____ my mind is mad to taste the nectar of the service of Your holy feet, the Divinity. And there we can live. After dying the living will come in their gradation, śanta, dāsya, sākhya, vātsalya, mādhurya, classification and then progress. That is the real world and this sort of world of misery cannot be all in all and any perfect conception it may have. It is suicidal. Any attainment of here that has got end, it's suicidal.

There was one good scholar, Rajen Sing [?], a good philosopher. In the last days he was mad. Intellectualism led him to be mad; the intellectual achievement for the jñāna. I told that one philosopher in Germany, Nietzsche, he was something like half mad.

Hare Kṛṣṇa. Praṅipāta, paripraśna, sevā. This is the Vedic knowledge, or the knowledge of Upaniṣad, Veda, which is revealed, which comes from up down here for the help of the jīva. Always:

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Muṇḍaka-Upaniṣad, 1.2.12]

Then in Bhāgavatam,

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."]
[Śrīmad-Bhāgavatam, 11.3.21]

In Gītā:

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Here in India the Vedic Institute they imparted education with serving spirit. The students used to come to Gurukula, they used to make service to Guru, including his family.

Even Kṛṣṇa went to fetch wood from the forest by the order of the wife of His Gurudeva Sandīpanī. "Get some fuel for us." And she used to cook for the students.

So service, imparting Vedic education, the Guru he takes that as a service. He begs from rich men but doesn't take anything as remuneration for imparting the knowledge. Out of his own accord he's giving the knowledge what he has acquired from his own Guru. In the similar way he's also delivering that knowledge to the disciples – not anything in return. The śiṣya, the student, they will also go, they will take food from the Guru's family and the Guru's wife as mother she will feed them. And whatever is her requirement she asks as her son, "We need fuel. You will have to get some fuel my son from the forest."

Kṛṣṇa and Sudama went and in that day rain profusely and a river between the Gurukula and the forest, there was a river so overflowed They could not come back to their [Gurukula]. For the night they had to pass in the tree anyhow. And then when the morning came, next morning, then Guru went in search of them and he's calling, "Kṛṣṇa, Sudama," and then they came out with so many bundles of fuel on their head, coming.

Kṛṣṇa asked Sudama, "Do you remember My friend?"

When in Dvārakā He's a King, Sudama went to see Him and Sudama thought, "He's making so much, showing so much affection, He must not have recognised me."

Then to remind him, "Yes I have recognised you My friend. Do you remember that night when we went in search for fuel and passed in the tree the whole night. And in the next morning our Gurudeva Sandīpanī went in search. Do you remember?"

Then he thought, "Oh! He has recognised me. Still He's making so much for me, showing so much affection, so much care for me."

So even the Lord when He was in Gurukula there He showed that the study should be made along with the serving spirit, otherwise Vedic truth won't come down to you. If you want really to have, to study the Vedic knowledge, want to get, then service must be with the search, then that will come down within you. Satisfied by your serving tendency, that higher knowledge will come down within you and you'll be able to get that, otherwise not. Intellectual feats, that won't allow you to enter into that holy domain. Intellectualism has got no entrance into that domain. Only the gentlemen can have entrance, passport there, gentlemen. Who? Who won't go to exploit that land, rather to serve the interest of that land, they will be given passport there, not otherwise. The guṇḍās are not allowed to enter that domain. Automatically they can't.

Hare Kṛṣṇa. Gaura Hari. Nitāi.

Bhāratī Mahārāja: Mahārāja, there was in the second chapter of the Chaitanya-Bhāgavat, there was a mention that Lord Nityānanda Prabhu that He would serve as the servant of audārya-līlā. He would act as the servant to propagate Caitanya Mahāprabhu's audārya-līlā.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: So that was to benefit everyone in a general way, one of its functions?

Śrīla Śrīdhara Mahārāja: Yes, according to their capacity or fortune. He will – the professor is delivering lectures, but the students will receive according to their capacity. He in general wants to distribute through his writing, but according to their respective capacity they will, some will read it to write a thesis and to get some name in the university. And some only to criticise against his writing. And some fortunate souls will find light and dedicate himself for the whole of his future. So many class sections of students, of hearers, prakṛti-vaicitryāt and pāramparyeṇa, prakṛti-vaicitryāt – the section of the same will be taken differently.

Brahmā, he explained that, "You are Brahman, you are that soul, that ātmā." There was one āsura he understands this body, he says, "You are, this body is that ātmā." Some say, "Oh! He's meaning my inner self. I am that ātmā." In this way amongst the students the understanding of different type: it is a general fact.

So Vṛndāvana dāsa Ṭhākura he's distributing that nectar of Caitanya's life, but,

Amara durdaiva nami nahi anuragah [?]

tuyā dayā aichena parama udārā, atiśaya manda nātha bhāga hāmārā

["Śrī Caitanya Mahāprabhu says: "Whatever may be lacking is on My part. There is no defect on Your side."]

_____ [?] According to our purity of purpose we shall be able to understand.

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

When Bhagavān comes down here Himself so many seeing Him in different ways, the Śiśupāla, the Kaṁsa, and the Nārada, the gopīs, their vision of different ways. We can't deny that, the realisation cannot be same, and should not also be same. By nature, the gradation, the hierarchy should be there, so no injustice, no partiality. Die to live, ātma-nivedana, ātma-nivedana fully, give yourself fully, give and take.

One gentleman told me when I joined the Maṭha, he's my elder brother, God-brother, I'm making praṇāma daṇḍavats to him, he's also returning daṇḍavats.

I asked him, "Why you are showing hypocrisy?"

"Why?"

"I think you to be superior so I'm bowing down to you. And you certainly do not consider me to be holding higher position than you, so your daṇḍavats towards me that will be hypocritical, artificial."

"No, no. It's not so very easy to bow down," he told. "It's not a very easy thing to bow down."

I was silenced. I saw the object, the meaning within I detected. Yes. Namaskāra is not a very easy thing, to give one's own self by daṇḍavat surrender it is not an easy thing. Really it is the greatest thing to offer one's self to the higher. Only who can make that offering, the degree of offering.

A man, he gives his word, he can't take it back, rather he can give his life, but can't take his word back. There are so many even, "Oh! I did not, at that time I did not calculate that this will be the result so I withdraw." For this excuse me – that will be in ordinary case. But there are cases when word once given that won't be broken, rather he will give his own life but won't go back, such type is there. So giving is very difficult thing, self giving. We can give what belongs to us, but that is false giving. Nothing belongs to us. Īśāvāsyam. Only self giving is giving proper, self offering is proper offering. Otherwise all that I falsely think that this thing belongs to me, nothing belongs to me, what should I – this is all false. The false ego, that is also difficult to give away, what to speak of the real self within. "I'm Yours!"

kṛṣṇa, tomāra haṅa' yadi bale eka-bāra, māyā-bandha haite kṛṣṇa tāre kare pāra

["One is immediately freed from the clutches of māyā if he seriously and sincerely says: 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service."] [Caitanya-caritāmṛta, Madhya-līlā, 22.33]

The simple thing, to die to live, simple thing, "I am Yours, Kṛṣṇa I am Yours." Then the māyā, the illusion will run away from you, run away. "I am Yours!" The depth of this expression it depends upon. "I am Yours! I belong to no one, but I am Yours wholesale my Lord. Please accept me." Kṛṣṇa, tomāra haṅa' yadi bale eka-bāra. Only once: "I'm Yours, I surrender unto You."

"Yes, I accept."

Only that is what is necessary within us, nothing else, sakati, prapatti, prapanna, surrender; that is necessary.

Devotee: Prapanna-jīvanāmṛtam.

Śrīla Śrīdhara Mahārāja: Yes. That was a big thing in me at that time, that this is the key to heaven, key to heaven, so I shall have to deal this. I searched where anything is written about prapatti, Hari-bhakti-vilāsa, Ṣaṭ-Sandarbha, and other books, and collected those in one place, as much as I could, that this will help most the prapatti. That was my idea, the entrance to the Divinity, the gate is surrender. With this idea I collected. Hare Kṛṣṇa. This is the necessity, the only necessity of every one of us, conscientiously, the śaraṇāgati, nothing else is necessary, everything:

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [Bhagavad-gītā, 6.22]

There is such substance that when we get that we don't want anything, no necessity of any aspiration for any other thing. There is such thing. Yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ. No gain can be considered superior to that. This is the highest, the positive insinuation, feeling is there. And if we are placed there in that, in connection of that, then no misery of, however greater degree it may be, it can disturb me. No misery can disturb me. And no happiness can take me away, can move me away from that, and no misery can trouble. There is such kind of gain possible.

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate

There is such a thing.

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

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

All doubts, suspicions, solved, removed, no doubt, all solved. The wholesale solution, all the entanglements are untied. I want nothing. So many ties already existing, "I want this, I want this, I want this," all untied. I want nothing. Bhidyate hṛdaya-granthiś. Our heart is full of so many ties with so many aspirations, but all untied. I, by mistake, I made connection, I wanted, made a tie between me and that thing, that if I get that, if I can tie him to me then I'll be satisfied. No, no. These are not necessary, all redundant, all the ties untied. Bhidyate hṛdaya-granthiś, chidyante sarva, all doubts finished, removed. No. This is the truth. This is the what I wanted, what I am searching, all through this is the thing. Chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi, and the previous activities, reactions, that is all also exempted. Mayi dṛṣṭe 'khilātmani.

"No necessity, I am everywhere."

Everywhere, the fulfilment, the perfect, is seen everywhere, so no duty, no feeling, no perception of any duty to anyone. He's there. The guardian is everywhere to take care of everything. Only what is necessary, I must connect me with the guardian. The guardian is everywhere. He's taking care of everybody. So I have nothing to do, only that I may not be detached from this knowledge of this position. The relationship with this knowledge or this association I may not be detached again, so I must go deeper and deeper into that. No other business, no other engagement is necessary. That will be the only - to enter into. And then when

under the full complete direction of Yogamāyā I will play in her hand. I will have to play in her hand. There is also vipralambha, there is sambhoga, all these things, but that is all Yogamāyā. Everything is supplying that highest, higher type of rasam there.

It is possible. And the Gauḍīya Maṭha stand is here. Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. No mundane wealth is necessary, and no alternative proposal of religious conception may be, may exist, than that of Bhāgavatam or Mahāprabhu, Caitanya. This is the unique. Nothing is necessary. All else eliminated. This is the standard.

Sarva-dharmān parityajya, mām ekaṁ [Bhagavad-gītā, 18.66] the Absolute call, the Absolute call to all, not to the particular section: Absolute call to all. "Come! Mām ekaṁ śaraṇaṁ vraja – Not more absolute than Myself."

And no repentance, no reaction. I thought, is it possible? The Gauḍīya Maṭha people they are their own canvasser. They do not care for anybody. What they say that is the Absolute Truth. Is it possible to think that this is Absolute and no other alternative? It is impossible almost. Then the Bhāgavata śloka already I had connection came to my mind. Bhidyate hṛdaya-granthiś. Bhāgavata says that it is possible. Chidyante sarva-saṁśayāḥ. The most dangerous thing, chidyante sarva-saṁśayāḥ, all the doubts are cleared. How revolutionary! Is it possible? The whole doubts, so many infinite doubts may exist in one's mind, and all will be cleared, is it possible?

The Gauḍīya Maṭha people say like that. I can eliminate them, I can deny them, but I cannot deny Bhāgavatam. There in an authentic tone Vyāsadeva is giving proclamation, chidyante sarva-saṁśayāḥ, it is possible, no doubt will remain. There is such a stage. Oh! They're one with that standard of Bhāgavatam, that Badarikāśrama, that Śukadeva Goswāmī told at Naimiṣāraṇya, the very gist of all the Veda and Gītā etc. The same standard they're representing. So entered with more confidence and gradually imbibed that sort of slate and now I am speaking on their behalf, as agent, converted fully.

The personality of Mahāprabhu and that Śrīmad-Bhāgavatam, the last product of Vyāsadeva. Śrīmad-Bhāgavata is the last gift of Vyāsadeva after Gītā, Mahābhārata, Vedānta, Purāṇa, everything. Still there was some want, and Nārada came and gave the final touch, and Vyāsadeva came with Bhāgavatam. And Mahāprabhu took that and inaugurated practically in the world. And Gauḍīya Maṭha is trying to, with knowledge or nectar of the highest type, to distribute to the world. And Swāmī Mahārāja went throughout the length and breadth of this world and attracted people like you all to such faith. It is a great pride to us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

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

The Upaniṣads are also there. "There is something, if we get that everything is got. If we know that everything is known. If we get that everything is got." In Upaniṣad we also find the same echo: tabe brahma jijñāsa. So enquire after that most universal and most general thing, not any part, this part, that part, that part, that part, innumerable parts. That is waste of energy, chasing after so many partial things. Try to catch the centre. What is that?

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

The key, the one who represents the whole, the central, the commanding figure, try to get that person. And when such faith grows within us it's called śraddhā, śraddhāmayo 'yaṁ loka [Bhagavad-gītā, 17.3]. The senses of your experience, the erroneous things are supplying your eyes, nose, ears, that are supplying to you, all false information. False information and that is stored in your mind, a depot of false information. Dissolve that thing, the bureau, the depot of false information must be dissolved. It is possible, the whole in one, and one in whole, through śraddhā.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever."] [Bhagavad-gītā, 10.8]

"Through love they come forth, when they come to understand that I am the very root of everything. Ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate. I am the root, I am the Master of everything. Then they come with spontaneity, sincerity, curiosity, love, earnestness, all these, iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ."

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [Bhagavad-gītā, 10.9]

"They find everything...

End of 81.09.27.B

Start of 81.09.27.C_81.09.28.A

Śrīla Śrīdhara Mahārāja: ...any name, fame, nothing of the type. They feel that everything they want that is in Me."

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [Bhagavad-gītā, 10.10]

"To this particular section I give a particular type of highest attainment of Me, and that is in Vraja, crossing the morality and other so called truths of this world, anything else. And Absolute connection with Me, even crossing the śāstra, the scripture, and the samāj, the society, and the tradition, the usage, give up everything. I am overall. Vaikantic. Exclusive devotion to Me, that is the highest. Not dependent on the scripture, or the society, or the so called Guru, guide, etc. Absolute connection with Me, not actuated by innate connection, not actuated, drawn by any quarter, it cannot be useful. The source is Mine only. Myself is the source, and get that independent connection. Not any dependent, that by scripture, by the advice of a particular gentleman, by sādhu, not this type which is dependent on any other source that is very favourite to Me. Direct connection with Me. Come to this section that is parakīya is what is called in Vṛndāvana. If you cross here, if anything, if any conception of so called religion stands in your way give up that religious idea. Come to Me. My connection with you is such, no law can enter between My connection of you and Myself, no law."

In a particular family, law enters when the unity is slackened, and when unity in a family is there, no law. Who is eating more, and who is earning more, no question. But when the love, the tie, the affection is slackened, then, Oh! You give only this amount, but your wife and so many children are taking food. I'm giving so much amount, but only myself and my wife, so you will have to go, the law will request, the question of law will come. But when there is unity no law.

"So no law between the relation between you and Myself," the Lord says.

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

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

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order

to engage in My devotional service is the best of honest men (sādhu).”] [Śrīmad-Bhāgavatam, 11.11.32]

“He’s the saint of the saint, the king of saints. Who? I have My order in the scripture, and sadācāra, it is by My will it is done. But still if one crossing that law comes to Me he’s My greater devotee. That is meant, that law is meant for ordinary persons, gradually to take them in. But one who has understood Me and his innermost connection, then the law is useless for him. That is to promote ordinary public to take Me. It is meant for that lower necessity.”

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

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

It is for the child of the spiritual warning the laws have been, different types of law there are, that is for the child. But for the highest grown up no law, rather, they’re rather, their practice, that should create new law to the world. _____ [?]
I’m doing real service to that domain, otherwise I’m wandering at my sweet will. That is a particular outcome within my mind, from within my mind. May not be too much selfishness there. But what is the guarantee of service? The domain of service is something positive thing and this is also the negative or positive something, māyā, error, the world of error, māyā, and the world of truth. And between the two the withdrawal from the world of error that is qualification, but neglecting the world of service to go on visiting then that is punishable, according to the law of Vaikuṇṭha, but we’ll be loser there. So what is necessary, not only to cut off connection with our mundane tendency which we find in our mind, but also to be reinstated in the positive service of the Lord. That is the all important thing, to be engaged in the real service of the Lord. And not we should take a French Leave from both the sides.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

And that is very rarely to be had, only through the connection of a real sādhu, a real agent, otherwise I can’t help to, I can’t have any connection. Where is the guarantee that what I shall do that will be for the satisfaction of the Supreme Lord? What is the guarantee? I may, in my mental concoction I may think, ‘Yes, I have got, I am doing, it is for the satisfaction of the Supreme

Lord.' It is not such an easy thing. That is a positive thing. That does not depend upon my imagination. So to have the company of a real sādhu, the real agent, who is cent per cent established, installed in that plane, and whose wholesale activity is for the Supreme Lord, nothing else, to secure his order, his will, how we can serve him, that is the very most precious thing in the life, only to become a slave to that real agent of the Supreme Lord. Because it is a positive thing, it is not a thing of our imagination at large. A positive and fixed thing with fixed law, fixed nature that can be known and considered, and felt, it has got its peculiar nature, peculiar existence. It's not mere concoction, not mere opposite of the world life. So a positive connection of the real life I must ... Mahārāja says... ...the gist of all the advices given in Gītā and in different times and places of śāstra can be summarised in one: Svatmam pranam .....nigamatsaram..... [?]

All the, the whole substance of all the advices given in different places in different times, it is this, he has to sacrifice one's own self, that is to die. Die to live, self abnegation, self offering; but self offering where? It must be guaranteed that it is for Kṛṣṇa, not any other thing. That is very rarely to be found, rarely to be found, sat-saṅgaḥ śevadhir nṛṇām.

[ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

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

And without that door, that is the only door of Vaikuṇṭha, to go through sādhu. Prahlāda Mahārāja in Bhāgavatam says, in two places:
Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat [Śrīmad-Bhāgavatam, 7.5.32]
Rahūgaṇaitat tapasā na yāti [Śrīmad-Bhāgavatam, 5.12.12]
There was one king by the name of Rahūgaṇa. He went to see Kapiladeva in a palanquin, and the palanquin bearers, one was sick, and Jaḍa Bharata, Bharata Mahārāja – the King Bharata, when he had affection for a small deer at the time of his death he thought that, "If I die, the cub, _____ this deer will be devoured by some jackal or so," and just at that time he died. And with that thought he died he got the body of a deer. Then he, as his previous penances he could maintain the memory of his previous life.

"I am so and so, in my previous life. But just at the time of death because I died with the memory of the deer cub so I got the birth of a deer."
This memory he had. So he did not mix with other deer, and he kept him close to the āśrama of the rsis, and he used to hear the Vedic explanations and all these things, and used to take the (utistham? Remnants?), of the yajña. Then he became a brāhmaṇa, Bharata by name, and he could remember his past lives. And here also, for fear of mixing with others at the time of death if their memory again comes and determines his future birth he did not make any association with any of their environment. _____ [?] So he kept himself silent. He did not talk to anybody. Ordinary people used to think that he's an idiot.

_____ [?]

Once he was used to keep vigilant eye to their lands, so many crops, "You go and stand and try to drive away the crows and the birds and other beasts that come to damage the crops."

He was standing there, and when one of the carriers of the palanquin of the king was sick, that man was taken from the roadside. And palanquin going on, and he's particular not to disturb any animals on the way, so here and there ants and other insects are there and he does not put his foot on them so that they'll be killed. And he was very strong also. So he's not putting his steps regularly, and the palanquin is also moving up and down, this side, that side.

And the King told, "What's the matter? Why don't you carry smoothly my palanquin? So much jerking."

"Oh! This new man, he's responsible for this."

Then to this Bharata Mahārāja, "Do you feel any pain on your shoulder, gentleman, new man. Do you feel pain for carrying me?"

Then he answered in another way. "Who carries whom? You are carrying me or I am carrying you?"

Then the King was puzzled. "What sort of answer comes from him? Physically he's carrying, in other ways, by engaging, by taking his energy I'm getting debt to carry out. So this is not normal. He came down from the palanquin. "Are you that Kapiladeva whom I'm going to meet?

"No I'm not."

"Who are you_____ [?]

And then Jaḍa Bharata came out with this:

rahūgaṇaitat tapasā na yāti, [na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam]

["O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahaṁsa stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [Śrīmad-Bhāgavatam, 5.12.12]

"Which you are searching after, that cannot be had by all these methods. What are they? Tat tapasā, not by penance. Na yāti, nirvapaṇād, not by shaving one's head, that is taking the sannyāsa āśrama. Gṛhād vā, or managing the household affairs strictly according to the direction of the Vedas. Na cchandasā, neither by continuing the study of the Vedas and scriptures. Naiva jalāgni-sūryair, or there are persons who make penances with the relation of Sun, the fire, or water, just as Vidyadeva did sometimes in winter, or to make, dived under water. Then sometimes when the yogīs on the fire at noon under the heat of the Sun, and also lighting fire around their body in some acute stage they try to maintain their attention towards the desired end, jalāgni-sūryair. Vinā mahat-pāda-rajo-'bhiṣekam, only one gate, and that is the service of the mahat, the proper agent of the high. That is the only way." This was said by Bharata.

And you know that in Kurukṣetra, in tanistha, Mahadeva's tanistha, and Badra Kali is Devī there, tanistha there in, very near, close to Kurukṣetra, Badra Kali. And once the dacoits they wanted to sacrifice a human being and then go to dacoit, to plunder, so that the deity will be in favour of them and they'll get, exploit much money, much wealth.

So Bharata was taken to that Badra Kali and to be sacrificed there. Bharata did not resist. He's established in the absolute movement of the highest plane. "The will of Kṛṣṇa, He's the Absolute. He's seeing everything. And if He's ordained then I shall have to face such death, so why should I resist." In this way.

Then when they just, the dacoits just put the sword on his neck, then Badra Kali, she came out from her figure and snatched the sword and killed the dacoits and he was let lose.

_____[?] rahūgaṇaitat tapasā.

And there is another in Prahlāda Mahārāja.

naiṣāṁ matis tāvad urukramāṅghriṁ, sprśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, [niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [Śrīmad-Bhāgavatam, 7.5.32]

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
[adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām]

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [Śrīmad-Bhāgavatam, 7.5.30]

Our attention towards Kṛṣṇa it is very, very rare. Matir na kṛṣṇe parataḥ svato vā, how it can be effected - to take our mind, our attention, in the feet of Kṛṣṇa. It is a very, very difficult thing. It cannot be done by others, nor by one's own self, even not by the combination of one's own self and other outsiders. Matir na kṛṣṇe parataḥ, by the help of the public - other than one's own self, parataḥ. Svato vā, or by dint of his own capacity, svato vā. Mitho 'bhi, or by the combination of the two – self and outsiders. Mitho 'bhipadyeta gṛha-vratānām, if they're all classified under; they're labouring under the jurisdiction of gṛha.

No grham grha nityam grhame ichate [?]
The house is not proper house, rather the wife is the house.

Grhini grhancha may [?]
Only for the thirst for a wife house is necessary, otherwise one can take rest in any place, in any veranda of any gentleman.
No grham grha nityam grhame ichate [?]
So if we think deeply then we see that grhime is grha proper. She makes us to live in a particular place or particular room for particular paraphernalia. Only our necessity for her that is responsible for our living in a house.

Those that have got such correlation with such centre of life they cannot evolve in any way to the Supreme Lord, gṛha-vratānām. Why? Adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām. Their fated movements cannot but be this, adānta-gobir, their guide is their senses, go means indriya, adānta-go, uncontrolled senses. Adānta-gobir viśatāṁ tamisraṁ, they are their guide, the senses, and they will enter more and more into the density of the darkness of ignorance, the exploitation and reaction. Viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām. Just as the animals, the cows, they devour some food and again take it from the stomach to the mouth and again swallowed and again taken into the mouth again chewing, that is their way. There's no end, always sometimes a little tyāga, sometimes a little more intense enjoyment. In this way, this side, that side, entangled with the food of the senses. This is their jurisdiction. Adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad- Bhāgavatam, 7.5.31]

These unfortunate people they can't realise that the real svārtha, the real object of their satisfaction is in Viṣṇu _____ [?] The all pervading spirit, that is their real important necessity, not any other thing. Then they may come, they make much of the cover and not the inner substance. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Those unfortunate souls they make much of the coating, the cover, and not the substance within the coating, they can't hit.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

Just as one blind man cannot guide another blind, andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ, so their fate is like that.

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
[mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [Śrīmad-Bhāgavatam, 7.5.32]

So long one's mind can't come in touch of the holy feet of Urukrama, of that wonderful stride, one of wonderful stride, cannot come to touch that holy feet, so long, naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ, for which the removal of the undesirable element in him is necessary. Anartha, which is not necessary that is within him and as long as that part is not being removed he cannot come to the – near the feet of the Holy Lord. Naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ, for which this is necessary, artha means necessary, to remove the undesirability in him, undesirable elements in him, anarthāpagamo yad-arthaḥ. Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat. And what is the positive thing required? Mahīyasāṁ pāda-rajo-'bhiṣekaṁ. As long as he does not come to the holy feet to take bath in the water or the dust of a person of the holy feet of a divine person, pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat, he cannot meet his guide, surrender himself to the feet of a real agent of the Lord. That is the only way to enter into Vaikuṇṭha.

So to get guidance, to secure guidance of a person who is living cent per cent life of devotee, and from him the – whatever order will come, only that, and to gather Vaikuṇṭha energy into him and to do away with his previous acquired energy from the mundane world, to destroy that, this is the only process to go into the higher realm. So leaving that chance, that disconnecting the order of his – disregarding the order of Guru which the direction through him is so valuable, neglecting that he's going, this stereotype fashion of tīrtha when travelling into here and there, that may be satya guṇa, not very intensely filthy, but that has got no connection with the Vaikuṇṭha vastu. That is for the lower, for the, one who comes to learn a language, ABCD, something like that tīrtha varṇam. But neglecting the guidance of the professors and teachers to go on in such excursion, that is punishable. I had some sort of awakening of search from that event and gradually I found that it is such. It is really valuable thing to engage one's own self under the direction of a man who has got no other motive but wholesale converted into the Kṛṣṇa consciousness, cause of Kṛṣṇa, service of Kṛṣṇa. That is very rarely to be found, and to disconnect that, or to slacken that, that is misfortune for the person.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So practically we find that under the direction of a Vaiṣṇava to go on with our activities disassociating ourselves with our own propensity, internal or external, so long acquired by us of unlimited type. Birth and death, birth and death, we have

gathered prejudice and colour from this mundane, subtle or gross, it is very difficult to get out of that. Only by indenting fresh and divine energy within us that we can drive them_____ [?] No other way. By coming in connection with the positive we can get out of the negative. And by entangling or by dealing with the negative side in many various ways we cannot get out of the negative. We may deal with the negative side in various ways, but that won't give us any escape. Only the connection of the positive can get us out of the entanglement of negativity. This is told by the whole of the Vaiṣṇava śāstra. So,

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."]
[Śrīmad-Bhāgavatam, 11.3.21]

Tad vijñānārthaṁ sa gurum evābhigacchet, and not to go for the purpose of trade, to give and take, ābhigacchet. Finally you'll go there for final, and not to come back. With this idea you must go to Guru to be effective in his campaign. So, gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham.

[tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Mundaka-Upaniṣad, 1.2.12]

And not a Guru in the fashion of the day. But he has got his quality as given in the śāstra, śrotriya, must have knowledge of the śāstra as well as he must be established in both practice and knowledge, both, śrotriyaṁ brahma niṣṭham. He must have his own conduct, his own practice, what he says, what he preaches, śrotriyaṁ brahma niṣṭham. And in Gītā also:

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

That jñānī and tattva darśi, he has felt and he knows and he has got feeling – direct touch of the same thing. To such person we must go and surrender, not to come back again, with this idea. Then gradually we shall be taken in the transcendental realm. There we can live. Yad gatvā na nivartante, tad dhāma paramaṁ mama.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ
yad gatvā na nivartante, tad dhāma paramaṁ mama]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"And very beautiful and worth living is My dhāma, My domain, My abode is very healthy and beautiful and sweet, to live there. And none can come back from such place. None have got any desire to back out if once they can enter into My abode. It is so beautiful, so sweet and so pleasing, from all directions."

That is theory of the theory, imagination of the imagination. Who will go for this wild goose chasing in these days of scientific realistic view? Ha, ha, ha, ha. Only the mad!

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said to Rāmānanda Rāya: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya- caritāmṛta, Madhya-līlā, 8.291]

"I am mad and you are also mad, so we are getting on with this transaction."

Otherwise so many conscientious, so many judicious people, they're living in the world of reality, and going to the Moon, and taking news from the Sun, and so many planets, Saturn etc, and so boastful there. Who will care, "Where is God?"

The Yuri Gagarin, the first man from Russia who went into the sky, space, beyond the attraction of the earth, and when he came down one old woman asked him, "My son, you went so, so high. Have you seen God there?" According to her saṁskāra, her mental tendency, she asked like that. "You went so high, so high, you must have seen God there."

Then Gagarin answered, replied, "God is the horse that draws our carriages here." That was his answer, the Gagarin's answer. "The Bhagavān – the God, the force of your imagination, we find here that that His force is only drawing our carriages."

That was his answer. I got it from the paper. So atheistic is the present age of this ugra scrutiny, they're boasting, but, aliti patanai jo mati pichai [?]

But death is standing there firm and devouring everything. And also which they can't refuse that, "Not only I shall devour you, but your Sun, Moon, your Earth, everything I shall devour."

And they can't, they're silent there. They're silenced by their threat, by the threat of the time, "That I will devour everything." But yes, you will devour everything, we can't deny. But the fools they won't try to find out a plane within him which is free from the jaw of death. It is within. Just as eye, the mental eye, the eye of the reason, they're different, so also the soul is there which is untangle able, which is free from the sting of this material mortal world. That element within and that is ourselves subject, but this won't enter the brain of these fools.

And if slightly touched in any scientist, they're also helpless, repents, "Why have I helped, I have given the atom bomb in the hands of so many demons?" Einstein repented. "I have, by my research I have given the atom bomb into the hands of these demons. God forbid."

But what of that? Soul is immortal, Socrates he paid for that, simply he told that soul is immortal, that was his, that was against the religious conception of the time, so he had to give up his life. And Christ also...

End of 81.09.27.C_81.09.28.A

Start of 81.09.28.B_81.09.29.A

Śrīla Śrīdhara Mahārāja: Sat saṅga. sādhu-saṅga Kṛṣṇa-Nāma. If we take the Name the serving attitude must be there. Serving means die to live, to throw ones own wholesale for the existence of that.

Mr. Gandhi, he risked his whole life in every point of his action, but he did not die. But his attitude was such, "Whatever I told, I am to maintain that." The whole of his life was ___ something like that.

So we shall take the Name. What for? I am taking the Name of the Lord, what for? To get some name and fame of a sādhu, no! Kanak, kāminī, pratiṣṭhā, not for money, not to attract any women, never to attract the popularity. But I am ready to give, to sacrifice myself wholesale for whom I am searching, for whom I am taking the Name. With that much attitude we shall take the Name. It is not lip deep. But the whole life within the fist I shall give, for the satisfaction of whom I am searching. The whole of my energy, the whole I shall take the risk of my whole thing for the satisfaction of the Name. Now we must approach with this attitude. Whole thing is guaranteed. The pursuit, the attempt is backed by my whole energy, whole life, whole prospect, everything. With this attitude I shall have to search for a drop of Vaikuṇṭha nectar. Otherwise it is useless.

Die to live. Sacrifice, sevā. Sevā means death. Sevā means to give ones own self to a particular purpose. The sevā of Kṛṣṇa means this. This mal self, this mundane, this concocted self, it is very valuable? It is not valuable thing. You'll be saved. Try to be saved of your, this sham self you are in. This is not a very laudable thing. It is a mortal thing, and the depot of many reactions. So get rid of this centre, as soon as possible get out of it, and enter into the land of confidence and goodness and fairness and sweetness. Try to enter that. You must be sincere and wholesale. Your campaign must be wholesale not partial, taking one step ahead and three steps back, not such hesitation. Clear. Hare Kṛṣṇa. Otherwise you are a finite and you want to get the advantage

of the infinite. No shame. You are very small and only a part of that small you will sacrifice and your aspiration, I shall get the whole. It's a fun, a very good trend. It is not so easy.
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Haribol. Nitāi. Nitāi. So:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
[sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[Therefore, the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee.] [Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234]

If only our superficial senses is engaged in Kṛṣṇa's cultivation, this is nothing. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. That is not Name, that is only nāmākṣara bahiraya batu, [From Jagadānanda Paṇḍita's Prema-vivarta] only mundane sound. Your tongue can produce mundane sound. That is not Kṛṣṇa. The Name to be Kṛṣṇa, Kṛṣṇa has to come down there. Don't be self deceptive, 'that taking Name I am a great sādhu.' It is not like that. Kṛṣṇa has to come down in the form of the sound on you. He is spiritual, He is transcendental. So sevonmukhe - your surrender, complete surrender towards Him will attract Him, and He'll graciously come down, come down to grace you, in the Name, in your arcana, when performing your duties. And in every step He will come. When you are wholly giving yourself in Him, then He will accept you. He will embrace you. He'll be within and without you.
Sarvatya krsne ute kali yanmar seva kita bai ja rakhita mor [?]

He's everywhere, but those that can see Him only whose eyes are clear, not captured by any prejudice from selfish end or ordinary things. Not captivated by the prejudice. All prejudice cleared. Eye will directly see the highest power or highest principle underlying all, whatever things.
Sarvatya krsne ute kali yanmar sevā kita janma rakhita mor [?]

The tendencies for exploitation and renunciation so many units of that plane like so many dust has blinded our eyes and we can't see Him, can't see Him.
Karma karvasya karmini mayo jagat [?]

Those that are most lustful they find where is beautiful lady. They only reckon that. The world of their knowledge is revealed through ladies.
Bu pasyanti dana mayo jagat [?]

And greedy people they are always busy in their minds, "Oh, there is there is Bilva, there is Tata, who are the moneyed men, the Ford, and this in the world. They are only thinking about the moneyed men because they love wealth most. They are always engaged with the money people.
Dhira pasyanti narayana mayo jagat [?]

And those that are out of their outer influence, they're liberated from other influences they'll find, "Oh, this is the kingdom of Nārāyaṇa, who is the support and who is the guardian of the whole of the world. We see His hand everywhere. Without His direction nothing can move. They may boast that I have got such power, I have got beauty, I have got wealth. All false. The real

backing spirit is Nārāyaṇa, all pervading, all knowing principle, all good. This is temporary, the vision, the feeling aspect. Our prejudices of so many types captured us.
Gaura Haribol. So whatever process you do the most important tenor of our movement should be that if we want a guarantee that it should be for the satisfaction of Kṛṣṇa then the agent through him I am doing. It is his genuine character. It depends on that. If the agent, he is a false man then my whole energy is lost. But real agent then I must be gainer through him. Connecting through him if I connect with Vaikuṇṭha then my actions will be valued. Otherwise we may be the loser, aparādha. Nāma aparādha, sevā aparādha, arcana aparādha, so many aparādhas. It is also written in the scriptures. Service not properly done, then we are sure to commit some offences against the Deity, either satisfaction or giving some trouble.
Aradhana aparadhana apa krista [?] A hateful type of handling that holy process, aparādha. Nāma aparādha, sevā aparādha, it depends upon the satisfaction for whom we are doing. So we must be careful, must not be over confident in our previous acquisition. So much I have acquired. My progress is so much and I must not be satisfied _____ my self-certificate, I should not be satisfied with self certificate, success, satisfaction, certificate of my own.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu Himself said, "I am taking the Name, I am showing so much feats, shedding so much tears, in the Name of Kṛṣṇa. But why? It is all false."

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

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

"My shedding tears, that is only to show, to canvass others that, you see, I am such a great devotee."

So much so, you are to disbelieve your own self that you are a devotee: and very careful, very, very careful. Gaura Haribol. Gaura Haribol. Koṭiṣv api mahā-mune.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā] koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

In any way, Kavirāja Goswāmī, Narottama Ṭhākura they also – "We see the whole world is absolved from the sin, but I am neglected, I am left, I am the exception. I am so low, I am so ill fated. I am rejected from such most benevolent infinite līlā, I am rejected. I could not utilise this great fortunate wave."
This should be the real tendency of a real Vaiṣṇava who has come in real relativity with the infinite. Whenever finite as much as he comes in connection with the infinite his temperament cannot but be so. It is not imitation, imitation won't do, the real feeling, cannot but be.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

"I am empty. I don't get anything." That will be the temperament. "I feel emptiness within me. I can't get, my life is frustrated. My life is going to be frustrated. Neither I get a drop of the grace of the Lord and the world of course I have left, both sides gone. I have no alternative. Lord, if You don't accept me, I am undone. Please make me the servant of the servant of the servant of the servant. Give a remotest connection to me. Graciously give some remotest connection of You. And don't leave me my Lord. I can't tolerate."

The craving, the heart felt, heart rending prayer must come to the Vaiṣṇava for the Lord. Onlookers, they will find that he has got the peep of the fortune. The charm for the world outside fully eliminated from that person, from the heart, fully empty. And very near future that will be filled with the nectar of the grace of Kṛṣṇa.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [Bhakti-rasāmṛta-sindhu, Pūrvva, 2.22]

The desire for enjoyment and also for renunciation, mukti, no engagement, free liberation; they are compared with two ghosts, piśācī, two types of ghosts. So long how you can dare to expect that bhakti, real heart of Kṛṣṇa will descend in your heart? Those demons are there, and the noble lady of devotion, she will come to here, to sit on, lie on the same bench with these demons. How can you expect that? Have you freed yourself from all these nasty things that you dare to invite the lady of Kṛṣṇa bhakti to come here? Hare Kṛṣṇa. Gaura Haribol. Today, here I stop.
...
Devotee: Mahārāja, how important is vānaprastha?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa bhajan is independent of any form of life. Mahāprabhu says:

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī (brahmacārī) na ca gṛha-patir (gṛhastha)
no vana-stho (vānaprastha) yatir vā (neither sannyāsī, fourth āśrama)
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

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

eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment."] [Caitanya-caritāmṛta, Madhya-līlā, 22.93]

Very beginning, varṇāśrama dharma is just the beginning. Then gradually improvement and we are to go up to the absolute service of Kṛṣṇa, without consideration of any law or any form; only service, Kṛṣṇa saṅtoṣa.

yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

Whatever we'll do, we think, we speak, everything should be for the service of Kṛṣṇa. That is the standard of devotion. And mere form, that may be favourable a little, not always. So the spirit, even crossing every formality what is required of us, our absolute attraction for the service, for the beauty. No law has got any status there. In the beginning they have got some sort of utility. But when a little advanced, we do not care for it, for anything. But only sādhu-saṅga, this adherence to the saint of similar type, a little better than me, guide, that rāga-bhajana, who are in that path, that divine love and attraction, that is the only way. That is the only thing which can guide us. Laulyam api mūlyam ekalaṁ, the only price is our laul, means our earnest desire, nothing else.

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

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

Rāmānanda Rāya says to Mahāprabhu, "Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate, anywhere you find it but try to purchase with any price. What is that? The pure

inclination towards the service of Kṛṣṇa, the innermost tendency to want Kṛṣṇa, to get Him, to have Him: the earnest desire to have Him, that desire; a point, a drop of that desire of the divine attraction anywhere you find it, try to purchase with any price. Kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ, you acquire it. Kuto 'pi labhyate, anywhere, it may be from a bad, or a brāhmaṇa, or anyone, does not matter about the form."

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a brāhmaṇa, a sannyāsī, or a śūdra, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [Caitanya-caritāmṛta, Madhya-līlā, 8.128]

Wherever there is a drop of that love divine. Only try to get it. And what is the price? Earnest desire for it, no other price, only earnest desire, laulyam api mūlyam ekalaṁ. Only price is earnest desire. Mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate. It is not to be purchased by any money, anything which is acquired by so many formal practices by crores of births. Substance is necessary and not the form. Form is; we can adore, only that much as it may connect me with that thing. That is not necessary, so:

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

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

"All phases of duty you perceive, perfect, give up. At once try to jump in Me, rsabdi, in the ocean of nectar. I'm the ocean of nectar. Try to jump."

That is the direct teaching. So our addiction to this or that, the vānaprastha, the sannyāsa, and the gṛhastha, that very little value they have got for that. Earnest desire. Earnest desire: that is to be acquired anyhow. That is bhakti proper. Bhakti proper is this.

Otherwise the jñāna to know about Kṛṣṇa, just as Ramakrishna said that in the almanac there is written that this year so much rain is expected. So much rain will come this year. It is written in the almanac. But he says if we squeeze the almanac, does a drop of water ooze out of it?

So the śāstra is like that. Something like that. The śāstra says this, this, do this, do this, do this. That does not mean that the śāstra will give us. First the direction will be so much better, but we practice, we are to do, do actually. So helpless when one is by searching this method, that method. In practically come in connection with the service of a Vaiṣṇava, service, but where? Whom to serve? I can't come in connection with Him direct. Whom I can serve? The Vigraha is there, then the śāstra, all these superficial. More real we find in Vaiṣṇava, in his heart. The Kṛṣṇa conception, the Kṛṣṇa as He is, knowledge or love whatever that may be, we find in living condition in the heart of a Vaiṣṇava which is regulating all his activity towards Him, towards His service. So there is animated more than the Vigraha, than the tīrtha, than the śāstra. Direct connection of Kṛṣṇa we find in the consciousness of a Vaiṣṇava. Where from he's regulating all

his activity, withdrawing him from the worldly attraction and guiding him towards some direction what is unknown and unknowable. Towards that direction he's moving. He's making him move in a particular direction what is not to be traced by any loss or gain of this world. What is that thing? What is that thing?

nāhaṁ tisthāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada

[Kṛṣṇa says to Nārada Muni:] "I am there. I am even not in Vaikuṇṭha, even not in the heart of the yogīs. Tisthāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā. But where My devotees are singing with pleasure about Me, I am owner, I am there."] [Śrīmad-Bhāgavatam, 4.2.41 & 4.30.35, purports]

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [Bhagavad-gītā, 10.9]

In Rāmānuja sampradāya there is an incident, in one night three Āḻvārs, three devotees, parṣada devotees, descended their contemporary, in a temple for some occasion perhaps they have gone. But they do not know each other, know one another. In the darkness one talking, another also hearing, it is very sweet to him. Then the third also joined there. And they are talking but they do not know one another. Might have heard the name, that devotee, this devotee, this devotee but in dark night they have met, three met together, natha yogī, buddhi yogī, and someone. Then after talking between them, one questioned.

"We are three here, but do you feel the presence of a fourth person?"

"Yes, I feel the presence of a fourth one."

Then it is meant, about whom they are talking, that the Lord is here.

"In our talking, in our conversation, He has come here and He's hearing our talk. The fourth person has come here."

So only attraction, pure spiritual attraction, nothing can be pleasing to one but Kṛṣṇa, Rādhārāṇī, the gopīs, all this. The very innermost part of the heart is taken possession by the thought of Kṛṣṇa and His group, and His līlā, His name, His paraphernalia. That is what is necessary.

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [Bhagavad-gītā, 18.65]

"You Arjuna, you are the most favourite devotee. I promise at least I won't deceive you. You are My friend. I won't deceive you at least. So I say clearly that I am everything, I am everything. I won't deceive you My friend. Man-manā bhava, so always mind Me, mad-bhakto, be My devotee, serve Me, man-manā bhava mad-bhakto, mad-yājī, if you sacrifice anything, do it for Me. Mad-yājī māṁ namaskuru, or at least you may show respect to Me. Man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru, mam evaiṣyasi, so you are sure to enter into Me, to come to Me, you may think it well, mam evaiṣyasi, Myself alone you will come to. Satyaṁ te - this is the truth, pratijāne - I promise you; priyo 'si me - you are My favourite. The truth is this - do everything for Me, attend Me, always think of Me and you are sure to come to Me."

This is the plain truth. The thinking, the engagement, the life of engagement is attraction for You, attraction for Him, how to, where to get, how to secure it from the devotee. Superficially from the scripture, but substantially from the devotee. The influence, the catching, from the devotee, recording. Within their heart, within their endeavour, but all though, all pervading through all their activities, there is a particular attraction that is divine thing and I want that, the subtle of the subtle, the structure, the nerve structure within. That can move the bodily activities. That can help to do, the body to do its function, that inner energy in the devotee, what makes him to do it what we do not find in the world, no attraction for the sense pleasure, no attraction for fame, name, money etc., but something else. Kṛṣṇa. We must follow their path. So He says: Mad bhaktanam ca ye bhaktas, te me bhaktatama matah.

[ye me bhakta-janah partha, ne me bhaktas ca te janah]
mad bhaktanam ca ye bhaktas, te me bhaktatama matah

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [Ādi-Purāṇa] & [Laghu-Bhāgavatāmṛta, 2.6]

"Who comes to serve Me direct, they are not real devotee to Me. But who is really devotee of My devotee they are My real devotee." What's the meaning? "If you love me, love my dog. His love for Me is so intense that wherever you find any external connection of Me he engages himself fully there, fully there."

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhakta sevā, Vaiṣṇava sevā, Bhāgavat sevā, Guru sevā, then Vigraha sevā, Nāma sevā, the Name. In Kali-yuga especially the service of the Name has been recommended in a general way. But it is mentioned:

sādhu saṅga kṛṣṇa nāma ei matta jai / [vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."] [Śrīmad-Bhāgavatam, 6.2.14]

Sādhu saṅga, to climb up the real plane where we can take the Name proper - Vaikuṇṭha, vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun. It is true that infinite magnitude of sin maybe removed by one Name, but that must be vaikuṇṭha nāma aśeṣāgham haraṁ. Unlimited sin may be dispersed, dismissed, but vaikuṇṭha nāma grahaṇam, that Name must have its characteristic of Vaikuṇṭha, that unlimited, eternal, plane of eternity.

...

Not only the physical sound. So sādhu-saṅga, Name must be taken from Gurudeva, and with the sādhu it should be chanted. Nāma saṅkīrtana, that is to preach the Name. To preach the Name, and what is the Name? The ten offences against the Name, and the four ābhāsa means something shadowy expression of the Name that should be eliminated and the real Name which is one and same with the Lord, that Name should be taken. Nāma bhajana that is a sādhana, means kīrtana, going on, the greatness, the magnanimity of the Name. Name Himself is so charming. Name is the Lord Himself. In this way you go on. Nāma kīrtana. And thereby we can be saved from the external contamination of the forces of the world of karma and jñāna, exploitation and renunciation, the bhukti mukti spṛhā - two kinds of great enemy to devotion, the tendency to exploit and the tendency to renounce, the opposite. A third thing is necessary and that is constructive. And that is full in itself, perfect. Neither these two, the negative and the renunciation of the negative, that cannot be a real positive. Positive is not mere withdrawal from the negative side. That is not positive. Positive has got its own characteristics. So we must come in connection with the positive. Positive, sat-cit-ānanda, satyam, śivam, sundaram. We must connect ourselves in all phases, whatever is possible for us. That is vānaprastha.

gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke narottamo māge tāra saṅga
[Songs Of The Vaisnavas Acaryas, p 75-80]

It does not matter much whether one is a householder, or one is a sannyāsī. It does not matter much. But how much he has intensely engaged himself in the service of the Lord: that is to be seen. Even a gṛhastha he may be above sannyāsī. During the time of Mahāprabhu so many gṛhastha devotees were also there but gaura may, tan may, that is a form. But the real spirit is all Gaurāṅga, something.

We found in our young days when joined the non cooperation movement of Gandhi, there are so many volunteers who have left everything, but when police raid is coming they are flying for fear of their life. But we found gṛhastha like C.R. Dasa, and others, with all the whole of their families they are giving resistance to the police attack. He's a gṛhastha. He sends his only one son to the prison. His daughter, his sister and his wife, all gone to police custody. And Gandhi - 'I envy your situation.' But he was a gṛhastha. He was living with all. But when in working out the program he's not less than one who has left everything and dedicated wholly to the cause. He's afraid, but a family man is not afraid, not getting back. So service is necessary. In whatever position he may be, does not matter much. So the gṛhastha he's in that posing, but when necessity will come he will sacrifice the whole for Kṛṣṇa.

There is Haris Chandra. In his plane he was a king but for the truth as he could conceive he left everything, everything, for the cause he loved. So wholesale dedication, preparedness for the dedication of the whole, it does not matter in what posing he is living there. The internal

hankering, the fire within, the dedication within, that is necessary. May not be found in a sannyāsī, but may be found in a gṛhastha, or vānaprastha, brahmacārī, anyone. The substance we want and not the form much. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

The fire within, agor, the fire burning for the separation of Kṛṣṇa...

End of 81.09.28.B_81.09.29.A

Start of 81.09.29.B

Śrīla Śrīdhara Mahārāja: ...can't sleep, can't take food, in this way, so intense, the separation is so intense. Dead of night He's trying to get out of the house, all closed. How He jumped unconsciously the walls of the house and He came and fell in the front of the temple, Jagannātha temple, and fainted. What degree of separation? It is not possible for us to conceive what degree of separation, feeling was there. Sometimes rubbing His face against the wall, can't get out of the door.

Hare Kṛṣṇa. Gaura Haribol. Rādhārāṇī, Her separation with Kṛṣṇa. Her separation:
Acinam nayanam bhavanda sukrtam tapasya ksayatu _____ [?]

Some sakhī is representing the separation pain of Rādhārāṇī to Kṛṣṇa in Mathurā. In this way, acinam nayanam bhava [?]

"Previously continued flow of tears we found in Her, in Rādhārāṇī for Your separation, Kṛṣṇa, continuous flow, no gap. But now it is not found in Her. Anyhow She had managed to distribute to Her friends. They are weeping like anything. But it is not to be found, not to be traced in Her any longer."
nayanam bhavanda tapasya ksayatu [?]

"And She got some temperature in Her body but now that is gone. That is transferred to Her inmates, sakhīs, friends She has_____ [?]"
Danyam nasta nasesa tattva purijane [?]

"And His attendants they are now saying many things. What is our ill fate? We are to see all these afflictions, all these things. Undesirable talks of mourning is found amongst Her attendants. It was in Her previously but then She has managed to leave them in Her now."
Cinta guru bopita [?]

"She had also deep thought, what will be about His fate and Kṛṣṇa will never come, He's doing there, so many thoughts within Her we found, but no trace. That is Her superiors are burdened with that cinta. Oh! That the girl won't live. She will pass away very soon. What will be the fate of this Braja? If she passes away Kṛṣṇa won't come here again. This sort of thought has been distributed to Her superiors."
Badya sa kidoney vrati braja te sa sarsay baram kidyate [?]

"Only little what is remaining in Her we see that is a hard breath in Her, bleeding heart. And only day or two and that will also disappear. Now, you remain happy here for your misdeed. Your misdeed is the cause of all these things, but She has managed to relieve You. No complaint

will come against You any more. Silently She's passing away, keeping You safe. You remain and enjoy with Your own, and She is silently passing away." Her pangs, pains of separation, Rādhārāṇī.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Dayal Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Hare Kṛṣṇa.

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

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

Prahlāda was requested by his father, "Please tell me what progress you are making in your Gurukula study. What have you learned to be the best?"

Prahlāda answered. "I think the best study is this, to know, the best knowledge is this; that to hear, to chant, to serve, all these to Viṣṇu, that is the highest utility of the time of everyone in this world."

tat sādhu manye 'sura-varya dehināṁ, [sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]

[Prahlāda Mahārāja replied: "O best of the āsuras, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest (vana). More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 7.5.5]

"That I considered. This I have learned."
And the trouble began from there.

"Yes, Viṣṇu is my enemy eternally. And who has taught you that to cultivate love of Him in different ways that is the best understanding of human life?"

Hare Kṛṣṇa. Hare Kṛṣṇa. The torture began. So we should also be prepared for that torture. Torture, that will increase our enthusiasm in indirect way. Anything may come. Anything may come. Go on. Gaura Haribol. Gaura Haribol. Gaura Haribol. But where is that to be found, that impetus? That intense tendency to serve Kṛṣṇa is very rarely to be found. Nowhere! Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Unknown and unknowable, in this way transcendental.

Aurobindo says supramental. _____ [?] Began to construct the figure of Śiva, Mahādeva. But the product we see that he has constructed a figure of a monkey instead of Mahādeva.

Bhaktivinoda Ṭhākura has said that, "India is the best place in the world. Within India Bengal is the best. Then in Bengal, Navadwīpa is the highest."

And Aurobindo also has imitated him. Aurobindo says, "India is the best in the world. And Bengal of course is the best amongst the place in India, and the Hoogly district is the best in Bengal."

Then I thought, why he selected this Hoogly? Eliminating Navadwīpa why he selects Hoogly? Then I remembered, recollected the birthplace of Raja Rāma Mohan Rāya the founder of Dāmodara Maṭha. I thought, oh, only for that he has selected Hoogly to be the best, Hoogly district, best in the world, because the birthplace of Raja Rāma Mohan Rāya.

C.R das [?] made a good cabin to Rāma Mohan Rāya as well as Rabindranatha, C.R das [?] His father was a Brahmo but he returned to Hinduism and he told his friends, "If you write something about me then please describe me as a servant of a Vaiṣṇava." That was his temperament. Good man, sincere man. But not a Vaiṣṇava of the gosha, pure type, but ordinary type, some respect for Vaiṣṇava.

And Bipin Pal was revolutionary, extremist, and the first in the violence. He could not accommodate with Gandhi movement but he was closely connected with C.R. dāsa. And C.R. dāsa he published a paper admiring name Nārāyaṇa. And Bipin Pal was engaged as the editor of that Nārāyaṇa Patrikā. When as college student we read that Nārāyaṇa Patrikā, we found Bipin Pal's explanation of Bhagavad-gītā etc. And Bipin Pal gave a lecture in the viraha meeting in University Hall Calcutta. There he mentioned that, "Śrī Kṛṣṇa Saṁhitā made by Bhaktivinoda Ṭhākura has taken my faith back in Vaiṣṇavism, Śrī Kṛṣṇa Saṁhitā, when I read Śrī Kṛṣṇa Saṁhitā." He was pure Brahmo type, "but that Śrī Kṛṣṇa Saṁhitā has created faith in Vaiṣṇavism. Bhaktivinoda Ṭhākura's book Śrī Kṛṣṇa Saṁhitā. I came back to Vaiṣṇavism."

That was the lecture of Bipin Pal. We appreciate that, that he had appreciation for Bhaktivinoda Ṭhākura's writing, to certain extent, anyhow.

Bhaktivinoda Ṭhākura's spiritual conception, a very scientific as well as deep, and simple and fervent, accurate, Bhaktivinoda Ṭhākura, modernised, so many things we find in the writings of Bhaktivinoda Ṭhākura. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, Kṛṣṇa Saṁhitā, that was written after Bhaktivinoda Ṭhākura retired, after his retirement?

Śrīla Śrīdhara Mahārāja: That I can't say. Śrī Kṛṣṇa Saṁhitā. May not be, I don't know exact, Śrī Kṛṣṇa Saṁhitā. What conception, the high type of realised conception Bhaktivinoda Ṭhākura has given to us, we should not conceive him that this knowledge is acquired by him in his present life. Though it may seem from the ordinary events of life, but that we shall take that this is the natural growth of the jñāna sunya bhakti. A fashion, that is a fashion that in Bhaktivinoda Ṭhākura in the childhood he had some other tendency, this, that, he married twice, all these

things, that should not stand in the way of his being the eternal servitor of the Lord. That is, as a fashion that has been. Otherwise such intensity and such depth of the feeling cannot come abruptly. So Prabhupāda has seen him as the facsimile of Gadādhara Paṇḍita. Gaura Kiśora, Svarūpa Dāmodara, and Bhaktivinoda Ṭhākura as Gadādhara. So graphic, spacious, all comprehensive and deep knowledge and experience has been given by him, is impossible. At least śaktyāveśa; that means inspired, the inspiration of that type, that quarter.
Nitāi Gaura-Gadādhara. Nitāi. Nitāi. Nitāi.
...
amūny adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa
anātha-bandho karuṇaika-sindho, hā hanta hā hanta kathaṁ nayāmi

[Bilvamaṅgala Ṭhākura says: "O Hari, O guardian of the shelter-less, O one and only ocean of mercy, how will I pass my unblessed days and nights without a glimpse of You?"]
[Kṛṣṇa-Karṇāmṛtam, 41] & [Caitanya-caritāmṛta, Madhya-līlā, 2.58]

Bilvamaṅgala says, "How can I pass these barren days my Lord?
_____ [?]
Adhanyāni dināntarāṇi, hare tvad ālokanam. "Without Hari, without having a peep of Your vision I can't stand, adhanyāni dināntarāṇi, these unfortunate days it is very difficult for me to pass. Adhanyāni dināntarāṇi, hare tvad ālokanam antareṇa, anātha-bandho karuṇaika-sindho. But You are friend to the helpless and You are ocean of kindness, grace. Karuṇaika-sindho, hā hanta hā hanta kathaṁ nayāmi. Consider how I can pass my days my Lord without You." Bilvamaṅgala Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
The normal temperament of a normal person will be here, such. This should be the stage of a normal person here. Separation of course, that is encouraging. That will be encouraging if we find such person always feeling separation of the Lord. Anything else, that should be considered abnormal and dangerous, abnormal and dangerous.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, sometimes when you talk about the absolute and relative consideration you say that the relative consideration must be there, but one must not become influenced by the environment.

Śrīla Śrīdhara Mahārāja: The environment of the mundane world. That does not mean that we won't seek any environment of the spiritual realm. In the spiritual plane the environment contributes much.

Even Rādhārāṇī She says that only Kṛṣṇa cannot satisfy Her without the environment, "So I don't want such Kṛṣṇa."

The devotees of Rādhārāṇī they say, "Only Kṛṣṇa, that is nothing to us if we do not find Rādhārāṇī on His side."

So environment has a great contribution. And there everything, every unit of environment will help me to promote my attention towards Kṛṣṇa. That is all desirable, that is very desirable. But here just the opposite, the perverted reflection, the environment takes to take me away from Kṛṣṇa here in this plane. This is the opposite. This is perverted reflection. Environment always tries to take us out of Kṛṣṇa. And there, all pushing me towards Kṛṣṇa, so environment is healthy there. But here just the opposite; in the plane of exploitation and renunciation.
Gaura Haribol. Gaura Haribol.
Here saṅga means asat-saṅga and there sādhu-saṅga means promoting towards my cause. And here taking me away from the cause, saṅga, asat-saṅga - just the opposite here. Perverted reflection, reflection of the above but perverted.
Gaurasundar. Gaurasundar. Gaurasundar. Gaurasundar.
So must not be maladjusted. The expression should be properly adjusted.
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Caitanya. Nitāi Caitanya Dayal.

asat saṅga tyāga - ei vaiṣṇava ācāra / [śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra]

["A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa."] [Caitanya-caritāmṛta, Madhya-līlā, 22.87]

The practice of a student of Vaiṣṇava School is only one. What is that? Asat saṅga tyāga, to renounce environment. That does not mean that the sādhu is also eliminated if he's found. Śtrī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra. Two types of ācāra; one is śtrī saṅgī, that is saṅgī that are attached for sensual pleasure, and another, kṛṣṇābhakta, who has not attraction for Kṛṣṇa but engaged in any other errand. Bhukti kāmī, siddhi kāmī, devata kāmī, all these who are not devotee of Kṛṣṇa, that is to be eliminated. This is the only practice. We shall be careful about our practice, the caution against these two, that is the sense pleasure and also those that have no inclination towards Kṛṣṇa. He may be a scholar, may be a yogī, may be a tyāgi, all these things, but not a devotee of Kṛṣṇa, they should be eliminated.

Anyābhilāṣa, karma, jñāna, fleeting desire, organised desire and jñāna means who are busy to know Kṛṣṇa, to finish Kṛṣṇa, busy to measure Kṛṣṇa. Jñāna always wants to measure Kṛṣṇa. Kṛṣṇa or environment, they may not say the word Kṛṣṇa, but measure the environment jñāna, to know, to be master of the acquaintance of everything. That is jñāna, the false errand, that I shall be the subject and everything should be the object of my knowledge. The wild goose chasing, impossible, to run after phantasmagoria, in the expression of our Guru Mahārāja, to run after phantasmagoria. Will o the wisp, phantasmagoria, will o the wisp, and there is another expression for that. It is impossible to be master of everything, to know everything. Only one knows everything, there is only one.

[bahūni me vyatītāni, janmāni tava cārjuna]
tāny ahaṁ veda sarvāṇi, na tvaṁ vettha parantapa

[The Supreme Lord said: "O Arjuna, chastiser of the enemy, both you and I have passed through many births previously. Due to My position as the supreme controller, I am able to remember all those births, whereas you, a living being of finite consciousness, cannot."] [Bhagavad-gītā, 4.5]

It is not your business to know everything by constitutional position. It will be your folly if you to attempt to know everything, bring everything within your consciousness. Jñāne prayāsam udapāsya.

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

_____ [? ...which expresses hatefulness, and _____ far away, two adjectives given for dismissal of the knowledge. Namanta eva, through faith only to submit, through submission, with the nature of submission.

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

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

It is very difficult to conquer ones fame here, above faith, prestige, it is very difficult, pratiṣṭhā, position, love of position. Easily this attraction for the females, attraction for the money, that can be easily dismissed. But hankering for ones own position, to give up that, that is the very difficult thing, the prestige, the position: that is innermost enemy. And you cannot offer him so long the service of the Vaiṣṇava.

"Yes I may accept somewhat, hesitate in the service of God at least, but the service of the Vaiṣṇava, that is to _____ to come to such a lower settlement. To become a servant of a Vaiṣṇava that would be the be all and end all of my life? I can't accept that idea, can't accept that idea. I may accept service under the Supreme Lord anyhow I may manage. But to become a servant of the servant of the servant of the servant of the servant, what is this? A fun? Should a man stoop so low as to become the servant of the servant of the servant of the servant of the servant, what is this?"

Gaura Haribol. Pratiṣṭhā, position, prestige, the consciousness of prestige and position, the greatest enemy. Rādhā-dāsyam, slave, to embrace the idea of a slave, ludicrous thing, that can be an ideal of the hope to become a slave, to classify oneself in the position of a slave, to Kṛṣṇa. And this does not end there. Become a slave of the slave of the slave of the slave. This is most ludicrous thing. Gaura Haribol.

"Let them accept this mean settlement. I won't. So 'ham. I am biggest of the big. I am biggest of the big. I am he, so'ham. Śivo'ham, I'm the master of māyā. Śivo' ham, the master of māyā."

Once Jawaharlal [Nehru], I saw in paper, went to Haridwar and found a sādhu coming, approaching. And the sādhu told, namaste śiva namaste, no śivaya. And Jawaharlal also pronounced namah śivaya. Both of them are Śiva, master of Pārvatī, Durgā, Māyā, both of them are master of māyā, śiva. Namaste, namah śivaya.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Transcending mortality, that is maṅgalam. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: A good fellow, good in comparison with the world of mortality, the first reach, or the first place beyond the limit of mortality, that is _____ Mahādeva, Śiva, all these things. But then Sadāśiva, from Śiva we have to pass to sundaram, the land of sundaram. This is only Śiva, śreyaḥ-kairava-candrikā [Śikṣāṣṭakam, 1], because out of mortality. This present enemy is devouring, śiva, the middle position, maṅgalam. But what is maṅgalam? That is not differentiated in its full characteristic there, only out of danger. Then, to be out of danger does not mean that it is in the highest safe position. Not only safe but engaged in the most desirable thing, relative, śiva.
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya Dayal. Nitāi Caitanya. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Once one of my God-brother was, one Kumar Sudendra Nārāyaṇa Rāya, M.A., Pragu [?] Pragu title was given to him by Punjab University. He was a rich man, annual income was, net income was three lākhs, zamīndār of Darmpur [?]. He took Hari Nāma from Guru Mahārāja. Once Guru Mahārāja went to Ceylon, upper side, and that gentleman already he also went there but _____ When Guru Mahārāja was passing with his inmates in a car, of course the rainy season there, the mud, and the Sudendra Nārāyaṇa Rāya he was out for a walk and he met on the wayside Guru Mahārāja and he at once fell flat in the road in the mud.

Then the inmates of the motor car of Prabhupāda they told, "What do you do in the mud, the hole?" He has got rich dress, this shawl and other rich dress, "and you fall flat smeared with mud, what do you do?"

He told, "Only we have only one thing, to make prostration, praṇāma to the Vaiṣṇava, we can't do anything else. But there I shall be miser? Only praṇāma is our wealth, everything. And there if I shall be miserly and quarrel what will be my fate, so praṇāma, namanta eva, that is our only resort."

...

When Mahāprabhu had a talk with one Mathurā brāhmaṇa, Raghupati Upādhyāya, on His way back from Mathurā, Raghupati Upādhyāya, perhaps in Allahabad or so, in their talk, one śloka we find there, śyāma eva param rūpaṁ.

"What is the highest conception of the figure?"

Then the answer was, "Śyāma, śyāma eva param rūpaṁ."

"And what is the highest place of His worship?"

Purī madhu-purī varā, "Mathurā maṇḍala is the highest place where to worship Him."

Vayaḥ kaiśorakaṁ dhyeyam, "What is His age we should, will be befitting for our service?"

"Kaiśora: that new youth."

Ādya eva paro rasaḥ, "In what sort of rasa we shall try to serve Him?"

"That is ādya, in mādhurya rasa."

śyāma eva param rūpaṁ, purī madhu-purī varā
vayaḥ kaiśorakaṁ dhyeyam, ādya eva paro rasaḥ

["The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa's fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow."] [Caitanya-caritāmṛta, Madhya-līlā, 19.106] [From Padyavali, 82]

Mahāprabhu said that, "You have taught me a good lesson, kaiśora, the new youth of Kṛṣṇa."

Nitya kaiśori nitya kasyiti [?] We are not going to worship old Kṛṣṇa, of Mathurā or Dvārakā. We are fond of worshipping Kṛṣṇa in Vṛndāvana, a new youthful life, kaiśorakaṁ dhyeyam. And kaiśori, all His companions are also of new, new youth. That is the highest point of beauty. Hare Kṛṣṇa. Hare Kṛṣṇa. That is new youth, kaiśori, only the idea of eternity is akin to that conception, nava-yauvana, everywhere, in māyā also. What is eternal, the idea is like that, nava-yauvana sankar, new youth, progressing, not full-blown, blossoming.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu Gaurāṅga Hari. Gaurāṅga Sundara.

We should not be afraid of our youth, but we should adore our youth, but that will not be engaged in pleasure seeking, but supplying pleasure to the Lord. Utilisation not renunciation our end, utilisation of the highest good, so energy in its fullest command we want to have. Nitāi Gaura Haribol. All youthful in Vṛndāvana, youthful, but well planned, well managed, and well aimed. Well idealed. Where to do it? Fading, a dying thing, never, worshipper of full energy, to the extreme, but it is absolute good.

Our Guru Mahārāja told there is one proverb: Aparay guru sedi me dukhi se dolay [?]

When a cow or a bullock he is out of hut, when it is in fire, the cow shed is in fire and the cow has come out, out of fear of the fire, seeing that red colour there. And when the cow sees that a red cloud is in the sky, she's afraid. "Oh! Perhaps that is fire. It will come to attack me, to burn me."

So he told the māyāvādīs are suffering from that disease. That red cloud: that is fire. So energy, opulence, they are afraid of, the renunciation. Wherever there is opulence, there is youth, there is beauty, they are much afraid, because they are the worshipper of the negative side. They are afraid. If they go to enjoy, then the reaction will come and kill him. But Vaiṣṇava they know the utilisation of everything for the service of the Lord. So they are not afraid of anything good. All good, all beauty, all attractive, have everything and they will be...

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Śrīla Śrīdhara Mahārāja: ...the memory of Kṛṣṇa. Kṛṣṇa Himself is master here. So everything must not attract us, but attract us for the service of Kṛṣṇa. In this way we must be adjusted with the environment. That is necessary. Not to eliminate beautiful, not to eliminate anything which is good in our consideration, but from the bottom of the heart the foreign element of exploitation and renunciation will vanish, and the innate tendency will be awakened to utilise anything and everything for the service of Kṛṣṇa.

vana dekhi' bhrama haya – ei 'vṛndāvana' / śaila dekhi' mane haya – ei 'govardhana'

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.] [Caitanya-caritāmṛta, Madhya-līlā, 17.55]

Wherever a mountain, "Oh, Govardhana." Wherever a jungle, "Oh, this is Vṛndāvana." Excites Him. That is what is necessary. Everything will remind me, excite me in the service of my Lord. Viśvam purna sukhāyate. The whole world will be of the highest pleasure to us when we shall get such adjustment in our soul's position, such adjustment; no reaction.

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

No elimination. Religion is proper adjustment. Our Prabhupāda always used to say this word. We are maladjusted. We want to be properly adjusted. That is what is necessary. Not to renounce anything and everything. That is not the solution. Adjustment is solution. It is created for nothing? It is not, it is created for fulfilment. Only maladjusted we are, so we suffer. But we are properly svarūpena vyavaṣthiḥ, Śrīmad-Bhāgavata's [2.10.6] definition of the answer of mukti, muktir hitvānyathā rūpaṁ, to give up what is otherwise with us, like a disease, foreign thing has come, muktir hitvānyathā rūpaṁ svarūpena vyavaṣthiḥ. Hegel's theory, self determination, mukti means self determination. What is my proper location in this world, to get that, that is mukti, svarūpena vyavaṣthiḥ, firmly settled in my proper...

...undesirable forces of nature and to move freely without caring for anything else, that is artificial. There are so many like me. There must be some relation, mutual relation, and that is something which will represent the whole, what will be my relation with that whole, absolute whole. I am a part. That is all their silenced, the salvationist school are silent there. After mukti so many, what will be the relation between those mukta souls, and what will be their relation with the absolute environment? There they are silent. So it is not final solution, mukti. Final solution we must have to be our position in the relation of the absolute whole. Then it will be final. We cannot divorce us from the absolute whole around us. We must have some position in relation to the Absolute. That must be founded and subtle understanding and it must have some position in relation. Self determination, we cannot eliminate the environment. The Absolute, that means Lord, God.

In reality the slavery to the Absolute, that it should be our real position. Otherwise we are not so meagre, we cannot come to such a helpless position. We are connected with the Absolute. We can't deny that. At the same time our position is not very desirable, then we cannot come under such unfavourable environment forces. So if I get a post of a slave there, that will be the maximum for us. And there I can enjoy. My maximum fated enjoyment I can get there only. Not very big, then why should I be here? If I was a big position then why should I be here? And so many insects, so many worms, so many in the creation, they're all absolute, so many absolute, so many infinite? Ludicrous! All right, today I want to leave it here.

...

Proper meaning of the sound, of the word, that is necessary, the substance, the spirit. Only the physical aspect is represented there in nāmāparādha, but not the real Name. That is all spiritual. So this was misunderstood as nāmākatari ?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Oh! Nāmākṣara bahiraya comes out, bahiraya comes out, nāmākṣara, the letters in the Name, the sound of the letters in the Name, but nāma kabu naya, it is never the Name real. It is in Bhaktivinoda Ṭhākura's writing Prema-vivarta, made by Jagadānanda and edited by Bhaktivinoda Ṭhākura. That is full of Gauḍīya siddhānta, that booklet, Jagadānanda Paṇḍit. The notes collected by Jagadānanda Paṇḍit that is been given the shape of a book. The name is Prema-vivarta. Prema-vivarta is the name of the book. There this passage you will find, nāmākṣara bahiraya batu nāma kabu naya. It should not be thought to be the Name, should not be thought to be the Name proper in any time, ever, kabu. Rāma Rāma.

Bhāratī Mahārāja: So Mahārāja, even in nāmābhāsa, it's depending on Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes, that is also ākṣara to somewhat, to some extent, the sound aspect, the outer aspect, but the inner representation of the Name is not there. Nāmābhāsa, this side the mukti, it can give us mukti, liberation, the emancipation for the negative side. But there also we cannot trace participation in the positive, so Name is not present there. Name is a positive thing. And to get the touch of it we must enter, have admission in the positive world. And when we are already in the negative side how can we get the touch of the Name? So mukti, may give

liberation but not participation in the devotional realm. So proper Name is not to be found there also.

Mukta-kulair upāsyamānaṁ. "A particular group of the liberated souls they want to worship the Name, not all. Mukta-kulair upāsyamānaṁ, paritas. So many liberated souls are found to worship Him, to respect Him around all the sides of the Name." Rūpa Goswāmī says. Rūpa Goswāmī's śloka:

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Nāmāṣṭakam, 1]

Sanātana Goswāmī's śloka: viramita nija dharma dhyāna pujyadhi yatna [Bṛhad-Bhāgavatāmṛta, 1.1.9], that is by Sanātana Goswāmī.

Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta. Rūpa Goswāmī says nikhila-śruti-mauli ratna, not in all the śrutis the Nāma-hatta, the greatness of the Name may be found. Not in ordinary śruti. Nikhila-śruti, the whole of the śruti if you study then you will find the very spirit of it. Nikhila-śruti-mauli, mauli means the head, mauli ratna. Ordinary people may not find when they will study the śruti. But there are sāragrāhī, those that can collect the real substance, the real purpose from the vast writings, they will be able to detect.

The whole purpose of all the main śruti, the principle sūtra in the śruti, they are giving hints. Śruti means śabda, śruti, that can be grasped by the ear, śruti, śabda. So the śabda, all the sounds, the revealed truth sound, sound that has come from up, there they naturally say to us that through sound only you can approach the reality. Otherwise they are suicidal.

If śruti does not say by sound only you will get the thing, then what is the necessity of Veda? That is only sound embodied. So if we can trace the very real characteristic of the śruti, we shall say the principle śruti are saying that by sound, by the cultivation of sound you can get the Lord. So we have come only through sound, śabda-paramāṇam. The sound can give deliverance of the reality. Śruti cannot but say so, otherwise śruti will be ineffective. They're only a jungle of sounds. Śruti means Veda which we can receive through the ear; that is sound only. The sound is Absolute. "So we have come to declare to you that through sound only you will attain the highest end."

So the main sūtras of the śruti informs us nikhila-śruti-mauli, mauli means from the principle śrutis, ratna-mālā - and there like so many gems or jewels and that is forming a necklace and by the lustre of the principle śrutis it is shown the feet of the Holy Name. Ratna mālā, dyuti nīrājita, nīrājan means ārātrika, just as by the light we make nīrājan, the ārātrika to show the ordinary people more clearly the figure of the Lord. So the principle śrutis they are helping us to have this conjecture of this perception that by sound only we can have the Supreme Lord. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī says that, "It is the business of the śruti if we give more attention then we'll find the principle śrutis are only trying to show, just as like ārātrika, the paṅca-dwīpa is trying to show you the figure. Generally you can see the Śrī Mūrti but with the help of the dwīpa you can have a particular conception of different parts of the body of the Lord. So the principle śrutis we will find that they are trying to show, nīrājan, to show by their shika, by their flame, their light, flame of light the nīrājita-pāda-paṅkajānta, the lower portion of You, the Name. That is leading us to help, to have a conception of the remotest part, the vague conception that Name is everything." Dyuti nīrājita-pāda-paṅkajānta, ayi mukta-kulair upāsyamānaṁ. "And those that are really liberated, they are all around and adoring You, and pleasing You, we shall see." Paritas tvām hari-nām saṁśrayāmi. "And I take refuge to the conception of the figure of Hari Nāma in this spirit, this spirit. Kṛṣṇa Nāma is not found in Veda. Why should we take Kṛṣṇa Nāma? Is it in Veda? Some will come and say. Rather sometimes it is mentioned as the name of āsura is Kṛṣṇa in Veda. So Kṛṣṇa Nāma is not in the Veda. Why should I take the Name?"

śyāmāc chavalaṁ prapadye, śavalāc chyāmaṁ prapadye

["By the help of black (śyāmā), we shall be introduced to the service of the white (śavalā); by the help of white (śavalā), we shall be introduced to the service of black (śyāmā)."] [Chāndogya Upaniṣad, 8.13.1]

Śyāma is there. Śyāma and śavalā, śavalā and śyāma. Śyāma is considered to be Kṛṣṇa and śavalā Śrī Rādhikā. In Veda we find śyāmāc chavalaṁ prapadye, śavalāc chyāmaṁ prapadye. By the help of Śyāma we shall be introduced to do the service of Śavalā and by the help of Śavalā we shall try to be introduced in the service of Śyāma. We shall take help of both the parties, śakti-śaktimān, Śyāma and Śavalā. Śavalāc chyāmaṁ prapadye. Śavalā means white generally, śyāma means black and white, black and white Kṛṣṇa-Balarāma and also Kṛṣṇa-Rādhārāṇī. That has been interpreted by the Ācāryas. So śyāmāc chavalaṁ prapadye, śavalāc chyāmaṁ prapadye, we find there.

And Rūpa Goswāmī says that, "Only superficial study of the Veda it will frustrate you. But if you with a positive mind by the grace of the sādhu, Ācārya, mahājana, you go to look out then find the principle śruti is there, they are only persuading us, or leading us towards the conception that the whole object of all the sounds are towards that central sound. They are all so many parts come to distribute the tidings of the absolute realm but their centre, there must be a centre, the higher centre. And the principle sounds they are all emitting light like torch to show that we have got a central centre, central sound and that represents the whole and it is Kṛṣṇa. And so many liberated section they are sitting all around to show their respects to that central sound from which all the mantram of the Vedas has emanated to give some idea of that absolute centre, sound aspect of the centre. There cannot but be." This is Rūpa Goswāmī's argument.

"All these branches of śruti, sound, they are all sound, so many sounds they must come from a central position. And they cannot but direct to a proper eye that we have got a centre, fountain. And go, start, run towards that direction. You will find everything is there. In our source you will find everything. We are all representing things partly, we are so many branches, we represent so many parts. But we have got a centre, we have got fountain. And the reading of them you go in this direction. And you will find that sound is sufficient. Sound can sufficiently satisfy you, the sound aspect. And through that you may be introduced to other aspects of that sound. So Name first, first important, and Name is not less, it can represent the whole, the Name, Kṛṣṇa Nāma."

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Nāmāṣṭakam, 1]

"I take refuge under You, that grand central sound who has given cohesion to all the sounds in the revealed scripture." That is the meaning.

And Sanātana Goswāmī says: viramita nija dharma dhyāna pujyadhi yatna.

jayati jayati nāmānanda rūpam murarer, [viramita nija dharma dhyāna pujyadhi yatna
katham api sakṛdāttam muktidaṁ prāninām yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me]

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma rupaṁ murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."] [Bṛhad-Bhāgavatāmṛta, 1.1.9]

Let the ecstasy in the service of the Divine Name be victorious. Jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna. Anyhow if we come in contact with that sound nāma rūpa murarer then all other activities are paralysed, have no necessity, viramita nija dharma. First, all the duties, sense of duty paralysed, they're abandoned, no necessity. So many variegated duties they have no necessity at all if I can get the service of the Name, viramita nija dharma. Dhyāna, and meditation, dharma means this business engagement of the karmī in the world, and dhyāna means retired from this physical world and making meditation within. Trying to exploit anything in the internal world: that is also stopped, paralysed. Cessation puts a stop, dhyāna, viramita nija dharma dhyāna pujyadhi rūpam.

And the Rāmānuja section they are making arcana in the Vaikuṇṭha, Lakṣmī-Nārāyaṇa. That will also be stopped, no necessity. If you get the real grace of the Divine Name then you will have to retire from all the phases of these different types of worshipping, the dharma, dhyāna, pūjā. Dharma means this duty, varṇāśrama dharma. Dhyāna means the jñānī, yogī, covering them, and the pūjā covering also Rāmānuja sampradāya, after mukti in Vaikuṇṭha.

The Name will take to the perception of the Goloka, and you will have to retire completely from all these phases of your life divine. To do any work, even it may be for Kṛṣṇa, then the dhyānam, the internal meditation and calculation and other things and pūjā, we respect the service of them. Only the Name can stop all these. You will have no other mind. You can't give any attention to any other thing. So much sweetness you will find in taking the Name. When you really come in contact with the sound aspect of the Absolute then all other endeavours, enthusiastic and endeavouring attempts in you will be paralysed, they can't do.

kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare;
kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare

[While causing such an ecstatic disturbance, the Holy Name showers liquid nectar on my heart and drowns me in the ocean of divine love of Godhead. He does not allow me to understand anything, for He has made me truly mad and has stolen away my heart and all my wealth.]
[Śrī Nāma-Māhātmya, 4, from Bhaktivinoda Ṭhākura's Śaraṇāgati]

Priya atya bada vitya more bai ei [?]
Pralayera āgamana, bhāve sarvva-deha jara [Śrī Nāma-Māhātmya, 3, from Śaraṇāgati]
All other functions paralysed. You can't attend them, you are only taking the Name. Then when again that Name will allow you to do other services you'll do that. Name has such power, potency, such high degree of potency that it will stop all other branches of services and charm you.

[jayati jayati] nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna
katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma rupaṁ murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."] [Bṛhad-Bhāgavatāmṛta, 1.1.9]

In Rūpa Goswāmī we find tuṇḍe tāṇḍavinī, "When it comes down and captures the tongue, the lips, so strongly it controls and engage them in the movement by taking Name, like a mad, tongue is mad, lips are mad, so much has power descended in them. Tāṇḍavinī ratiṁ vitanute tuṇḍāvalī. And there comes also a feeling that only one tongue and one mouth is not sufficient. Thousands of mouths are necessary. One mouth is not sufficient to take the Name. Tuṇḍāvalī-labdhaye, karṇa-kroḍa-kaḍambinī. When it captures, enters the ear and captures it, in such a

great force the current comes in the ear, one thinks that karṇa-kroḍa, only two ears are not sufficient. Crores of ears I want to attend the current that is coming, the sweet current that is entering into my ear. Two ears that is nothing, crores of ears are necessary. It is like a flood it is coming, pushing within me through the ear, so sweet, so sweet. Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām, cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ. As it goes to capture the heart, the centre of all the senses; then whole thing paralysed, paralysed.

Pralayera āgamana, bhāve sarvva-deha jara [Śrī Nāma-Māhātmya, 3, from Śaraṇāgati]

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām, cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ. Wherever it touches, that sweet aggressor, wherever it touches, the whole thing captures in such intensity that all others are ignored. Prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ, no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī. I can't know, I can't say, I fail to express by how much and what sort of quality of nectar is in the Name of Kṛṣṇa. Only these two letters. If these two letters can contain how much and of what high quality sweetness there that it plays like this, wherever it goes its nature is like that. So aggressive, sweetness is so aggressive in its nature. Wherever goes captures it, whole thing, nothing remains."

That is in Vidagdha-Mādhava perhaps. Rūpa Goswāmī writes.

[tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth."] [Vidagdha Mādhava, 1.15]

Kṛṣṇa. Kṛṣṇa. _____ [?] Nāmākṣara bahiraya batu nāma kabu naya (sete nana katoli mata naya geta ?) nāmākṣara bahiraya batu nāma kabu naya: Prema-vivarta śloka. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Bhāratī Mahārāja: Mahārāja, Bhaktivinoda Ṭhākura in maybe Śaraṇāgati there is one śloka, a song, where he describes how the Nāma comes from inside and then comes...

Śrīla Śrīdhara Mahārāja:

hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;
[kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara, sthira haite nā pāre caraṇa]

["The Holy Name speaks from within my heart, moves on the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body violently trembles, and my feet move uncontrollably."] [Śrī Nāma-Māhātmya, 2, from Bhaktivinoda Ṭhākura's Śaraṇāgati]

The whole thing is described there very beautifully. Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama.

[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama]

["How much power does the Name of Kṛṣṇa possess? My heart constantly burns in the fire of worldly desires, like a desert scorched by the sun. The Holy Name, entering within my heart through the holes of my ears, showers unparalleled nectar upon my soul."] [Śrī Nāma-Māhātmya, 1, from Bhaktivinoda Ṭhākura's Śaraṇāgati]

"Just like a desert, hot with the sun ray. This is my, my internal mind, condition is like that, a desert and the sun ray connection. So my heart is like that, my whole mind.

Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama. Because by the desires of mortal things by nature they cannot satisfy, because by their nature they are mortal, they are death producing, separation producing, death producing. It is their nature. And not one or two, thousands of such death producing things have taken shelter in my mind. And so it is always burning in the subconscious region.

Viṣaya-vāsanānale, mora citta sadā jvale, ravi-tapta marubhūmi sama; karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama. When this is my condition, anyhow through my ear from sādhu, Guru, the Name of Kṛṣṇa entered into my heart, Kṛṣṇa, with its infinite prospect. Karṇa-randhra. Anyhow entered through the hole of the ear and entered into, and reached the plane of my heart, my consideration. And there with the hope of some peculiar nature with infinite auspicious possibility, with such news it touched my heart. Karṇa-randhra patha diyā, hṛdi mājhe praveśiyā, variṣaya sudhā anupama. A nectar of new type, new hope is aroused by that sound.

Hṛdaya haite bale, jihvāra agrete cale. Then by force it comes from the heart towards the tongue, forcibly comes. I am not to make any attempt for that, that in the tongue by my endeavour I am producing the sound. No. From the heart, what came from the heart of the sādhu through the ear entered my heart and that forcibly came to my tongue and began to dance. That is Name proper. It descends from higher regions. It cannot be produced in the material form of this tongue. Its source is above. And through the agent it comes and the way through the ear to the heart. And from heart it gets some sympathy, and then forcibly it comes out on the tongue and begins to dance. Hṛdaya haite bale mena balapool bak. With great force, hṛdaya haite bale, jihvāra agrete cale, it comes to the end of the tongue.

And śabda-rūpe nāce anukṣaṇa, and that sweet sound began its dancing. Kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara. The real feats of the Divine Name have been described,

how it should do. If a living Name, a real Name, then its ways should be such. Kaṇṭhe more bhaṅge svara, the voice choked sometimes. Then shivering in the body, sthira haite nā pāre caraṇa, the legs cannot stand idly. Cakṣe dhārā, sometimes tears flow in a current. Dehe gharmma, sweats on the body. Pulakita saba carmma, the hairs stand on their end."

Bhāratī Mahārāja: Goose bumps, stands on their ends.

Śrīla Śrīdhara Mahārāja: "Vivarṇa haila kalevara, sometimes changes of colour is found in the body of white, red, etc. Mūrcchita haila mana, pralayera āgamana, sometimes no trace we can get of the mind, or consciousness, a fall in swoon. Mūrcchita haila mana, pralayera āgamana, bhāve sarvva-deha jara jara, and the whole body and mind is as if it is being attacked and troubled in the shivered influence in variegated nature.

Kari' eta upadrava, citte varṣe sudhā-drava, those apparently it may seem that so many troubles are created in the body and the mind, but in the real heart it is pouring a particular kind of strange juice, sweet juice in the very centre of our conception, consideration. Citte varṣe sudhā-drava, more ḍāre premera sāgare, and sometimes he thinks that I am in the ocean of nectar. My whole feeling, the feeling of my existence just within an ocean with nectar in it, liquid. More ḍāre premera sāgare, kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta, I am besides myself, can't understand where am I, what is this, what is about me. Kichu nā bujhite dila, more ta' bātula kaila. Almost made me mad. Am I a madman? Where is my past experience, my sober seriousness, sobriety, gravity, where are they, what am I? Wholesale converted by a foreign thing, a doll in the hand of so much a great force and also very affectionate. I can't ascertain how it is possible by the great in this unknown environment, inexperienced before. Kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare. And at last I found that I am captivated, of inner out, whole thing has been captured by a particular sweet force. I can't help but be a prey to such a sweet force or power.

Lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala, I can't give any description properly. Whom I came to take shelter under as my guardian and at His hand I'm dealt in such a mercilessly and some despotic way, but still I feel that everything is very pleasing beyond my experience. What is this? Balite nā pāri e sakala; kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala. I can't stand any more. I am fully captured and let my fate go anyway. I can't come out. I am fully captivated in the hand of a sweet friend I think but my whole independence gone. I've no way but to surrender. I'm under such condition. Balite nā pāri e sakala. I cannot give, unable to give any description of what is my position really. Kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala. Now I found that He's autocrat, whatever He likes to do He will do. No help. Icchāmaya, yāhe yāhe sukhī haya, and now in ways when it is not possible for me to give any resistance then to surrender, in whatever way He's pleased let me also cooperate with that, otherwise what can I do, I am helpless. Sukhī haya, sei mora sukhera sambala.

Premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa, sometimes I find that is very love concised like a blossoming flower. The love is in a very suppressed and condensed form I find, kalikā. Adbhuta rasera dhāma, and very wonderful streams of sweet approach coming from its current. It contains so many sweet variegated nature of current within it.

Adbhuta rasera dhāma, hena bala karaye prakāśa, and wonderfully expressing Himself in different ways...

End of 81.09.29.B_81.10.02.A

Start of 81.10.01.A

Śrīla Śrīdhara Mahārāja: ...introduced their word extensively, and spaciously, and necessarily, and that is the key. Hare Kṛṣṇa.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni
[From Narottama dāsa Ṭhākura's Manaḥ-śikṣā]

And those that neglect Nityānanda they can't come to Mahāprabhu with real heart. And it is my thinking that Narottama Ṭhākura he wrote this poem against the followers of Advaita School. They're puffed up with their śāstric knowledge and did not give importance of, to Nityānanda. And this is written, sei paśu baḍa durācār, vidyā-kule ki karibe tāra.
The trace of high dynasty, high lineage, and also scholarship of the scriptures, they're all futile if they do not have real attraction for Nityānanda. The scholars who recognise Mahāprabhu Caitanyadeva, but do not recognise Nityānanda, there was a section at that time who could not appreciate Nityānanda Prabhu but he had respect for the bhakti cult, scripture, and also came from high family, so many. And Nityānanda Prabhu was more concerned with the different fallen so called lower classes of varṇāśrama. He was more connected. So Nityānanda Prabhu had much respect then from the society. Narottama Ṭhākura especially wrote these pastimes. Without Nityānanda Prabhu's grace, your scholarship, your lineage, high family connection, won't be of any use. I warn you. And Nityānanda's grace, that is the real foundation to have Caitanya līlā. And then of course Gadādhara Paṇḍita and the others, that Rūpa, Sanātana, Svarūpa Dāmodara, and the central figures in Mahāprahu's līlā. The master of all the Ācāryas of the great Gauḍīya family is Svarūpa Dāmodara. He has given the steel frame. Fourteen points he has given, and that is the steel frame on which the whole Gaura līlā tattva has been described.
Kavirāja Goswāmī has quoted in Caitanya-caritāmṛta, who is Nityānanda, who is Gadādhara, who is Śrīvāsa, who is Mahāprabhu? All coming from Svarūpa Dāmodara, and Sanātana, Rūpa, Jīva, everyone has taken, has accepted that, very substance, all important śloka he has given, he has acquainted us, who is _____ and who is Nityānanda, Gadādhara, Śrīvāsa, Advaita, who are they. That is universally accepted by mahājanas of Gauḍīya sampradāya.
Svarūpa Dāmodara, posterity in descendants of Advaita vaṁśa, they're half and half, six sons, half came to Gauḍīya Vaiṣṇava, half to smārta. The first half went to smārta. And the last half, the Acyutānanda, the last son, youngest, and Kṛṣṇa Miśra Gopāla, they came under the flag of Mahāprabhu. And the others they left, they accepted _____ [?] the greatest scholar of smārta section at that time. They were also qualified men but followed the cause of smārta karma-kāṇḍa. And many of the Advaita School, whether you have come to know or not, they think that Advaita Prabhu is Kṛṣṇa, and Mahāprabhu is Rādhārāṇī. Their conception is something

like that, a particular section. There are so many scholars they, of course in taking the name of Mahāprabhu they get so many disciples, but still, when they begin to explain Śrīmad-Bhāgavatam they do not give any respect to Mahāprabhu, but Rādhā-Kṛṣṇa direct. This Ānanda Gopāla Goswāmī and other renowned explainers of Bhāgavatam, they used to go on in that way. And Narottama Ṭhākura warned them, gave warning. "If you don't have any recognition for Nityānanda Prabhu, rest assured that you'll be lost." Sei paśu baḍa durācār. He's an animal and he must be pronounced as a culprit in the garb of a follower of Mahāprabhu Caitanya Deva. So Nityānanda Prabhu's sandhinī-śakti, Baladeva, representing Baladeva. And crossing Him it is not possible to have entrance, admission in that layer, in the sphere of Mahāprabhu as well as Rādhā-Govinda, Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛḍha kari' dhara nitāir pāy

se sambandha nāhi yāra bṛtha janma gela tāra, sei paśu baḍa durācāra
nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra

ahaṅkāre matta hoiyā nitāi-pada pāsariyā, asatyere satya kari māni
[nitāiyera karuṇa habe braje rādhā-kṛṣṇa pābe, dhara nitāi-caraṇa du'khāni]

[nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa
narottama baḍa dukhī nitāi more kara sukhī, rākha rāṅgā-caraṇera pāśa]
[Narottama Dāsa Ṭhākura's Manaḥ-śikṣā]

["The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarean goal.

A person who has not strived to receive any blessed connection with Nityānanda Prabhu or His invaluable wealth, which is ecstatic love of Godhead, becomes materially entangled and his intelligence is misused for animal propensities. Compared to the higher life of divine taste such a life is considered wasted. Those who do not know the great fortune of taking the Name of Nityānanda as well as those who deliberately ignore Him become more and more intoxicated and addicted to mundane happiness.

Without a connection to the eternal blissful nature of Nityānanda Prabhu what real protection can the satisfaction of mundane education or boast of heritage give in this insecure mortal world? Being maddened and bewildered by false pride, such persons forget their eternal relationship with Nityānanda and do not attain the great solace of His lotus feet and thus accept illusion as reality. My friends, if Nityānanda Prabhu gives you mercy, only then can you attain the service of Rādhā Kṛṣṇa, the Divine Couple of Vraja, therefore firmly embrace His lotus feet and

beg Him for it. Please know that the shelter of the lotus feet of Prabhu Nityānanda are eternally true and the giver of transcendental fulfilment. One who engages in the loving service of Nityānanda with perfection is understood to have attained that plane of eternal truth and fulfilment. Therefore always pray and hope for the shelter of Śrī Nityānanda Prabhu's lotus feet.

Narottama says: "O merciful Prabhu Nitāi, I find myself very unsatisfied because I have an endless hankering for more of the taste of Your nectarine grace. So please satisfy this need of mine and make me very happy by keeping me close to Your lotus feet, ever smeared with the hue of divine ecstasy."] [Narottama Dāsa Ṭhākura's Manaḥ-śikṣā]

In this way the song is progressing of Nityānanda's kṛpa, His grace. It is indispensable, at least in its first stage, and after sākhya within Him, and in vātsalya, and in mādhurya rasa He's withdrawing friends from that sort of rasa, for the necessity of the rasa, confidential, heart's confidential.

Gaura Haribol. Any question? Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Bhāratī Mahārāja: Mahārāja, you said two days ago that the Guru can only be defeated by his son, or I think it was his father. What was it? Disciple.

Śrīla Śrīdhara Mahārāja: Yes. There is a saying:
Sarvatya vijayam ichet sisyat utyat para jayam [?]

It is desirable that one will attain victory at every place, but only defeat to his own son, and to his own disciple. That is, the disciple will be greater, greater merit and resources and prospect, all these things. The glory, that will enhance his position. It's also said that one's merit is of past lives is just by his son. But what type of son he has got, that will show the merit of his previous birth.

So the Guru sincerely wills that his disciple may surpass him even in his serving to his Lord. He will expect more than himself, more service, that he may be, may have greater position in the circle of the eternal servitors than he. That is the, such affection the Guru has towards śiṣya, such well wisher Guru is of a śiṣya, of a disciple. He gives him.

Mahāprabhu gives everything what He knew to Rūpa Goswāmī. And again He's asking, while in Purī, "Yes, he's a proper person to propagate devotion, so I have given My everything to him. And I request you also to, whatever you have got, to transmit, to give it to him."

So Guru loves his disciple, empties, self emptied, he makes him empty and feels pleasure by giving everything to the disciple. Such is the nature of the affection what Guru feels to his real disciple. This is the principle, and it is true. The disciple, then how the disciple will take it in his turn? He should give more respect to him than the Lord, Kṛṣṇa. He's abiding by the order of Guru. So Rādhā-dāsya comes from that. He'll be servant to his immediate master. He does not know the real purpose of his Absolute Lord, Kṛṣṇa. He's more faithful to his master, the well wisher, the greatest well wisher. Whatever he will require him to do, he'll do that. Because through him he can expect that, not by crossing Guru one will go to Kṛṣṇa. Never. By the principle of Guru, personally change according to his own progress. And by outside figure may think that the Guru's position of his construct, the vision, conception of Guru, will always be of

that type. Make him vacant to give his all to the disciple, and disciple also in his turn will give wholesale on his divine feet. That should be the highest conception of the pure divine relationship with the Guru and śiṣya. And in the physical world also, son and father. Hare Kṛṣṇa. And in the case of Kṛṣṇa also He says:

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

"I can do anything and everything for My devotees."

It is also mentioned in many places of the scripture.
Sisya lagi bhakta lagi akarya karam [?]
Even what is blameable the Lord does it for His devotees, it is mentioned.
Bhakta lagi akarya karam [?]
In the case of breaking His own promise to keep up the promise of Bhīṣma. And Bhīṣma leaving the fighting, with folded palms he seeks to praise Kṛṣṇa. "How, what sort of devotion and affection You have got for Your devotee? I am a lowest type of devotee, or even not so. But to keep my prestige, my promise, You have left Your promise that You won't take any weapon in this war of Kurukṣetra. But You have taken it because I promised that I shall force You to take weapon today in my fight. And You have kept my promise and left that of You. So merciful, so affectionate, to a mean, so called servant of You." That was Bhīṣma's statement.
Bhakta lagi akarya karam [?]
This is the nature of love. Love is such. _____ [?] The great and small, their relation of love, great and small, no distinction. High and low, no distinction. That is the peculiar nobility in the substance of love. That is real love, no distinction. The biggest comes to be servant of the lowest. Gaura Hari. This is bhakti, this is love.

[17:10 - 19:00, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: So today I stop here. I have come to the acme of the talks today.

Akṣayānanda Mahārāja: The answers come, without asking question you give answers, even if we do not ask a question. If we think, we still get the answer.

Śrīla Śrīdhara Mahārāja: Yes. These questions have taken me to such a position, such a plane, that Kṛṣṇa is all in all, and He's represented also in everywhere to the extreme. So we need not be afraid of risking everything for His service. Whatever small we risk, but what we get that is

infinite, and infinite to such a degree. To such a degree, being finite we can have, as if, the possession of the infinite in such a degree. This is given by Mahāprabhu and His servitors to us. This news, such hope has been given, has come to our door. Gaura Haribol. Gaura Haribol.
By the grace of Mahāprabhu, Mahāprabhu says, He Himself, that entity, He says that, "I am in such position. Ahaṁ bhakta-parārdhīno. I am dependant on My devotee."
_____ [?] He has this sweet relationship between the servant and the master, man and master, such sweetest and sincere most relationship what Śrīmad-Bhāgavatam and Mahāprabhu gives us. This sort of, the most highest prospect of jīva is where slavery, outwardly, but mastership of the absolute in reality.

Gaura Haribol. Gaura Haribol. Ahaṁ bhakta-parārdhīno, hy asvatantra. In Prapanna-jīvanāmṛta [1.21] I have mentioned perhaps the last achievement for the jīva of the prapanna, ātma-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam. He has given understanding. He has promised that, "I dedicate wholly to the interest of My devotees." This assurance is there, so much, those that surrender to Him, for them, His assurance is, "That as I am, I give it wholesale to you." Ātma-pradāna-paryanta-, pratijñāntaḥ-pratiśrutam. Those that have surrendered themselves they get the promise of such prospect, so much. So much promise they get in return of their surrender. Surrender is so powerful. Apparently, for the time being, feels that I'm self effacement, but really it gets in return the Absolute in its contribution. So much powerful thing this surrender, śaraṇāgati. And this is the only medicine that can be applied on the absolute, which can bring us to us, to cure our disease. What more? Gaura Haribol. Gaura Haribol. I may not commit offence on the feet of the Lord, forgive me.

Dayādhara Gaurāṅga: We are always coming with empty vessels and you are always fulfilling.

Śrīla Śrīdhara Mahārāja: Our Prabhupāda, when there was Parvat Mahārāja, when after rasa līlā, when Rādhārāṇī left that and Kṛṣṇa when found that Rādhārāṇī is absent in the rasa, suddenly He found and then He left the rasa and went in search of Rādhārāṇī. And when He met Her then following Her for some time and then Rādhārāṇī told: "I am too much tired. If further I'm to go You must carry Me. I can't walk." Then Kṛṣṇa disappeared, for the time being.
And Parvat Mahārāja, one of his old disciples, of Prabhupāda, asked: "What is this, why Kṛṣṇa left Rādhārāṇī when She asked that take Me wherever You like I can't walk any more? Then He disappeared. This is showing negligence."
Then Prabhupāda was enraged. "What point of devotion you find here that you have come to ask question." He was enraged.
I was nonplussed, that Prabhupāda without trying to give some answer to this question he flew into a temper, what's the matter? Then he stopped. Then I thought, Bhaktivinoda Ṭhākura when explaining the meaning of this passage he must have given some point of understanding. Prabhupāda avoided totally, he could not tolerate that any disregard from Kṛṣṇa towards Rādhārāṇī he could not tolerate at all. He just dismissed the point of discussion, so much excited.

Then I found Bhaktivinoda Ṭhākura has written, "Only to enjoy the situation that if Kṛṣṇa disappears at that point how Rādhārāṇī will move. And what sort of nature comes in Her, to enjoy that, Kṛṣṇa was just in the background, to enjoy. He did not leave Rādhārāṇī, it is not

possible, but only He hid Himself to satisfy His curiosity that what She does when suddenly abandoned. That was His meaning, and not to neglect Her, and this is the meaning. But Prabhupāda could not tolerate the idea. Also I found when, there is a song of Bhaktivinoda Ṭhākura.

āmi to svānanda-sukhada vāsī.
[Śrīla Bhaktivinoda Ṭhākura sings, "I am a resident of Svānanda-sukhada-kuñja."]
[From page 32 of The Songs of Bhaktivinoda Ṭhākura]

That that song that is a point that, "I can't tolerate the participation, I can't look with pleasure the servitors of the camp of Candrāvalī, Śaibyā, etc. Because their sight excites in me the idea that they want to take Kṛṣṇa from the camp of Rādhārāṇī making it dark perhaps."

rādhikā-kuñja āṅdhāra kori' loite cāhe se rādhāra hari.

["Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom."] [From page 33 of The Songs of Bhaktivinoda Ṭhākura]

Whenever that was, twice it was sung, rādhikā-kuñja āṅdhāra kori', they want to snatch away Kṛṣṇa making the kuñja of Rādhārāṇī dark, Prabhupāda receives a shock, electric shock, just like he's receiving a shock. It is intolerable that Rādhārāṇī's kuñja, camp, is dark, and Kṛṣṇa is absent and He has gone to please another than Rādhārāṇī. It is intolerable, inconceivable to him. But Bhaktivinoda Ṭhākura has written in his taṭasthā statement, impartial statement what was the fact. But he cannot, in his relative position he can't tolerate thus he receives a shock. Rādhikā-kuñja āṅdhāra kori'. Such is the sentiment of the devotees.
Here I stop. Jaya Oṁ Viṣṇu-Pāda...

End of 81.10.01.A

Start of 81.10.01.B

Śrīla Śrīdhara Mahārāja: ...Yudhiṣṭhira Mahārāja told: "No. When there is a fight with the outsiders we are one hundred and five brothers. We five and Duryodhana hundred. When any fight, any...

Akṣayānanda Mahārāja: Disagreement.

Śrīla Śrīdhara Mahārāja: ...any quarrel with the outsiders we are one. And when there will be quarrel within, amongst us, we are five, they are hundred."

So when the fight with the atheist we shall encourage the demigod worshipper. There is fight with the karmī and jnānī we shall encourage the jnānīs. And then where is fight with Śaṅkara and

Rāmānuja we shall encourage the Rāmānuja, we are one with them. And when a fight with Gauḍīya and Rāmānuja we shall eliminate Rāmānuja, fight with them and we shall go to keep the prestige of the Gauḍīya. In this way.

Even the fight is between Rādhārāṇī's camp and the camp of Chandrāvalī, there is also a fight. But that is a loving fight, and that is to please Kṛṣṇa, not useless, nor selfish. The object is to please Kṛṣṇa, otherwise none can stay in that plane. That is the selfish, that the jealousy is already eliminated, jealousy as we understand, that is already eliminated before we enter Vaikuṇṭha. And that is another type, like, similar to jealousy, but not jealousy of this type that is found in this plane. That is devised, designed, by Yogamāyā for the satisfaction of Kṛṣṇa, to create more intensity in the pleasure of Kṛṣṇa, that has been designed and devised.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I have a question. Our Śrīla Prabhupāda, Swāmī Mahārāja, he used to speak very much about varṇāśrama dharma and even he would speak of his vision of establishing it in the West, in the Western countries. And sometimes it's difficult to see it in relationship to the bhakti mārga. Can you comment in this.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Just as seen, the safe basis in the discussion of Rāya Rāmānanda when Mahāprabhu put a question, "How Kṛṣṇa, what is, what should be our end of life? And what should be the means to attain that end?" The beginning of that, first question of Mahāprabhu Śrī Caitanyadeva was of this type, that, "What should be our highest end, and how to attain that?"

Rāmānanda came with his answer, inspired by Śrī Caitanyadeva.

varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of varṇa and āśrama."]

[From Viṣṇu-Purāṇa, 3.8.9]

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all."] [Bhagavad-gītā, 18.46]

"The first approach beginning of a theistic life is here, that we should adopt the physical fashion of our life in the model of varṇāśrama. On that basis we shall try to discharge our duty, what is recommended in the varṇāśrama, connecting it with the satisfaction of Kṛṣṇa. That should be the first beginning."

Then Mahāprabhu told, "Eho bāhya, āge kaha āra." This is superficial, go deeper."

[prabhu kahe, — "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"]

[The Lord replied, "This is external. You had better tell Me of some other means."]
[Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Then Rāmānanda came with next step, next higher step. "One who is fully conscious of doing everything for Kṛṣṇa, not a captive of, or not being a prey for the local duties. The interest of local duties will be given less importance, and more importance should be given to the satisfaction of Kṛṣṇa, kṛṣṇe karmārpaṇa."

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

"To devote the result of everything to Kṛṣṇa, that must have the principle characteristic in one's character."

Then Mahāprabhu told, "Eho bāhya. This is also superficial. Go deeper."

Then he came with karma-tyāga.

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

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

"Take risk, give up all sorts of duties surrounding you, and exclusively devote for the service of Kṛṣṇa. Eho bāhya, āge kaha āra. Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. He has taken refuge in the feet of Kṛṣṇa and left, disregarded all sorts of duties entangling him. Eho bāhya. Because still he's in the relativity of this mundane world so his attempt is not pure so much." Then he says, this karma-tyāga, then:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad- gītā, 18.54]

"Then jñāna miśrā bhakti, the bhakti must come above from the relativity of this mundane world and it will take the shape of meditation. That is the main materials will be of consciousness and not these material things. It takes the shape of conscious type, jñāna, dharana, yoga, etc, Brahma-bhūtaḥ, he has come to know that I have no interest with this world of matter. I myself am a part of consciousness, so whatever I'm to do I'm to interfere, handle with this consciousness. And the material interest is fully eliminated, brahma-bhūtaḥ. Prasannātmā, and now he's little calm in his temperament because his charm for the material loss and gain is forever left. But he will have to enter into the domain of devotion. He's still, his position is in Brahmaloka, only a conscious unit independent of matter. He's nothing to do with matter but he's himself a conscious unit, and, mad-bhaktiṁ labhate parām. From there he will have to go to the realm of, domain of devotion."

Mahāprabhu says, "Eho bāhya, āge kaha āra. This is also superficial, go ahead."

Then Rāmānanda Rāya came:

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

"In whatever position materially, outwardly, he may be, but if he has got some taste, real taste in the words of the real sādhus who are in communion with the personal God, a devotee, any connection and any attraction for him, and he likes to keep their company and hear from him: whatever his external position in this material world does not matter."

Mahāprabhu says, "Yes, here you are. Here it begins. The positive connection is present here through the sādhu of the Lord. Not the withdrawal from the negative side by method of induction or deductive way, ascending way. But if he's got some connection, some attraction, passed transaction through the real agent of the Lord. Yes it is. I see the speck of devotion here, whatever, neglecting his external conscience. Then, yes, it is, and go further."

Then he came to dāsya bhakti, and that is Nārāyaṇa, this Gaura bhakti.

And then He told, "Yes, it is, go further."

In this way he came to sākhya bhakti, to vātsalya bhakti.

And, "Yes, it is good." First, "This is superficial." Then He says, "It is." Then says, "It is good. Go further."

Then he came to mādhurya rasa, and then to the special type of service as is found in the camp of Rādhārāṇī.

Then He said, "Yes, it is the highest. Can you think anything more than it?"
Then Rāmānanda was astonished. "I have got something in mind but I don't find there will be anybody to ask that stage. But it peeps sometimes in my mind there maybe another higher stage." And saying this Rāmānanda came with his own poem.

pahilehi rāga nayana-bhaṅge bhela, [anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

[" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.'] [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

That the hint of the incarnation of Śrī Caitanyadeva Himself.
And He put His hand on his mouth, "No further, stop here."

Union in separation, that is more powerful. This sort of devotional service requires compulsory condition that milan is the end and who even cannot care for that, who is trained in his separation he can be combined. And that is only found in Mahāprabhu. Then He put His hand, "Stop there, it is there."

Hare Kṛṣṇa. Bhaktivinoda Ṭhākura told, after finishing his pilgrimage, I heard from the lips of Prabhupāda, when he put me in Kurukṣetra Maṭha and then planned to show an exhibition of Kṛṣṇa and Rādhārāṇī during solar eclipse there. He told, most astonishing, and very earnest I attended. "Ordinarily, those that are, that love Vṛndāvana, they're all buha, empty minded." That

was, I with very earnest care I found that in. So long I hear that Vṛndāvana is the highest place, and even the milan, those that are emancipated, that are liberated. Without liberation none can aspire after to live in Vṛndāvana. And now he says, "Only," the buha means empty, "only the spiritless, gist-less persons they have hankering for living in Vṛndāvana. A real devotee wants to live in Kurukṣetra." With all attention I tried to hear. Then he told, "Bhaktivinoda Ṭhākura after travelling all through the places of pilgrimage, he came to conclusion that, 'I'm planning that I shall construct a cottage near the bank of Brahmā-kuṇḍa and I pass the last days of my life there." Why? "That is the most important place to render our service. So we shall try to develop our heart for the service fitting to that place." Why? "Where Rādhārāṇī met Kṛṣṇa during solar eclipse.

"I am that Rādhā and He's that Kṛṣṇa, but the environment is unfavourable."

So She was at Her highest degree of separation. The separation reached to its extreme stage.

"He's there, I'm here, but We can't come together."

So Her disappointment and hankering reached the highest stage at that time. And when the Āśraya Vigraha is at the highest, in the prema of highest degree, service is more important, value of service increases to the highest degree. The servitors of Rādhārāṇī, they, Rādhārāṇī wants nursing at that time, maximum, so when Rādhārāṇī is in such condition the valuation of Her service reaches to the highest degree. So I must cultivate that in me, taking my position in Kurukṣetra, vipralambha, in its highest degree. We must prepare ourselves to console our master, Rādhikā. She's in most need of nursing there in that service. In this way things are going on.

Perhaps I'm not clear very much? Gaura Haribol.

Water's valuation increases according to the necessity of the thirst. So service also, more valuable when the necessity is in its highest degree. Our master is Rādhārāṇī, and She's in highest need, in highest degree of pain. So service at that time will fetch more value for us.

Do you follow, no?

The Sidney, there was one Sidney, in the battle of France, he was a gentleman coming from rich family. An English man perhaps came to fight in the French line. He was wounded, and he wanted a glass of water, before dying. Anyhow one glass of water was managed to take for him, to be taken for him. When he's going to take that glass of water, another soldier, "I want water."

"Thy necessity is greater than that of mine." He handed over the glass to the ordinary soldier. And he was perhaps General and honourable soldier, and he died.

I studied in English when something like... "Thy necessity is greater than mine." So value of water is calculated according to the necessity. Otherwise what is the value of a glass of water in the ordinary time? The necessity increases the value.

So the Āśraya Vigraha in Her highest need, if anyone can render a small service that is much valuable, most valuable thing. So we are to prepare ourselves for that, to help in that condition. Highest type of fighter in the time of the greatest need they will come to relief, trained in such a way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Nine fifteen.

Śrīla Śrīdhara Mahārāja: Nine fifteen. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.
Any more enquiry? Thirst quenched?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe
[From Narottama Dāsa Ṭhākura's Manaḥ-śikṣā]

Bhaktivinoda Ṭhākura says that Kṛṣṇa appreciates, Kṛṣṇa has appreciation more for our affection. But we should try to follow His orders. Our attraction should be towards the rules and regulations. A fine point to detect. Kṛṣṇa's appreciation for rāga, anurāga, of love and affection. But we should think that I'm not in such a position that I have got love for Kṛṣṇa. I shall rather take to observe the rulings that are given in the scriptures for our conduct. Our attraction, our tendency will always be that we don't hold that high position. We're of lower order, and we must try, go and weigh, the directions of the scriptures so that that high thing of love and attraction may go for Him. That is very rare. We can't hope to possess that thing within us. So viddhi, the devotee will always try to adore the viddhi that is given in the śāstra, to do the service of the lower rank. But they will come, and the higher agents they will come and demand, "No, no, no. You must not attach yourself with the lower thing. You must come up, and you must take up your charge and duty in this higher rank."

[Raghunātha] dāsa Goswāmī says:

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam
[Vilāpa-kusamāñjali, 16]

"I sincerely pray to Lord that my attraction be for the servants, service of a servant, and not a friendly confidential service. I rather show my respect to that sort of service, confidential service."

The service of a sakhā, of a friend, no much labour. But sometimes to take Him on the shoulder, and sometimes to climb on His shoulder. Sometimes equal, the Lord and the sakhā, they're all equal, of equal platform, they're moving in such a way. But at heart they're mad for His company, but in the outside activity they're almost of equal plane, abusing each other. Sometimes they go and fetch the cows, in this way, equal.

But Dāsa Goswāmī says: "No, I don't venture to climb up on that plane to serve Kṛṣṇa. I rather want to serve from the lowest rank. My rasa, my attraction should go to that sort, and I want to respect the higher position of a sakhā for Krsna."

So viddhi, as instructed in the scripture, 'do this, this,' we shall try to apply that sort of conduct within us. And then, by that pressure our affection will rise up and up. And the recognition will come from upper house and so much so that we will not avoid that and we will be taken up. But our tendency will always be that I'm unfit. I'm unfit. To increase my fitness. My real internal tendency will be that I am so low I am unfit for the service. That must be at the bottom of our activity, services. Hare Kṛṣṇa.

These are like _____ [?] A small type of medicine which in particular cases gives us a grand result. Something like that. In the practical life this will be of great use, these sorts of small directions from the experts. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So I began, nitāiyer koruṇā habe, braje rādhā-kṛṣṇa, I began there. So to make our foundation invulnerable we take refuge to the feet of Nityānanda always. And the foundation will be strengthened the more the construction will be able to rise up. The foundation of devotion comes from Nityānanda Prabhu. Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. Though apparently it may seem that Nityānanda and Rādhārāṇī They're opposite. Nityānanda is, as Balarāma is with Kṛṣṇa, Rādhārāṇī can't come there. And Rādhārāṇī with Kṛṣṇa, Balarāma cannot go there. The clash in the nature of rasa, vātsalya, this sort, as a guardian, and They must be free. But still, at the background, Balarāma is there. So in Nityānanda, in the magnanimous, Mahāprabhu is distributing the highest rasa to all, graciously without any bounds, if we want to have His mercy we concentrate all our energy towards the feet of Nityānanda. And the foundation will be strengthened and it will be possible for us to have a high structure over that...

End of 81.10.01.B

Start of 81.10.02.B

Śrīla Śrīdhara Mahārāja: ..."Sometimes emanates some sort of colour or figure and disappears. Adbhuta rasera dhāma, hena bala karaye prakāśa; īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa. A peculiar type of colour and figure in so many charming aspects are shown as if to my eyes within. Citta hari' laya kṛṣṇa-pāśa. And forcibly takes me to surrender at the feet of that altar.
[From The Songs of Bhaktivinoda Ṭhākura, p 60. Śrī Nāma-Māhātmya 6, Śaraṇāgati]

Pūrṇa vikaśita hañyā, vraje more yāya lañyā dekhāya more. And sometimes it shows itself in the full-fledged form, this Vṛndāvana, the Braja līlā, Rādhārāṇī, all these, and takes me there. I find that I am in the midst of paraphernalia, peculiar, very sweet, and very loving paraphernalia I find myself there, sometimes. Dekhāya more svarūpa-vilāsa. And shows that, 'See I have got so many things, this is your home. So many things they are also here. I am not any mere imagination. But concrete reality you will find, an environment very favourable and sweet and

you also are to live here.' Vraje more yāya lañyā, dekhāya more svarūpa-vilāsa. And also I see there that He is also dealing in different ways with them, in different rasa, pastimes, so many I see. Svarūpa-vilāsa; more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā. And also find that I have, as if another body has emerged from my previous one, and that is to be located, that have got a permanent place here also, as service, a new life there I find. _____ e dehera kare sarvva-nāśa. And then I find ultimately that my previous things are all gone, consideration of my past life and experience, the whole vanished. And this is true. This is my real life here. This is proper. And that was a sham thing and that vanished. [Śrī Nāma-Māhātmya, 7]

Kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani. And then also I find that to take the Name that gives new encouragement and new prospect and new hope, cintāmaṇi. And whatever we want, we have got our internal demand; that comes from that Name. If we take the Name all our internal hankerings are fulfilled. Cintāmaṇi, akhila-rasera khani, nitya-mukta śuddha-rasamaya. It is eternal. It is the purest of the pure, śuddha, and it is full of ecstasy. Nāmera balāi yata, saba lay'e hai hata, tabe mora sukhera udaya. Now I find I have been converted whole, wholesale converted. Now my innermost hankering is this. That whatever is against this sweet Name, that may vanish at all eternally from the world. Nāmera balāi yata. If anything is in any position in opposition to this sweetness, the sweet life, and if anything in opposition that may vanish, and if it is necessary I may give my life to make it disappear from the world. Then the others will be able to enjoy it and that free will. All the opposition for such attainment it may go forever and if necessary at the cost of my life, others may enjoy in such absolute joyous life in the world. No hindrance may come to their fulfilment of life. This udaya, it has got no other second, not second, so everyone may come here. And if necessary the opposition I can sacrifice myself to finish the opposition if any there. All can smoothly, peacefully, and without any opposition, any danger may enjoy such absolute sweet and blissful life." [Śrī Nāma-Māhātmya 8]

Bhaktivinoda Ṭhākura in Śaraṇāgati, the end Śaraṇāgati song says like that.

Kṛṣṇa. Kṛṣṇa. Hare Hare. Prabhu, feeble attempt, what can I do? It is rather aparādha, bak aparādha. The explanation is so vague, meagre, and misrepresenting that is almost offence to real explanation of the greatness of the Holy Name. What to do? Helpless! Ha, ha, ha. Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.
Namanta eva jīvanti.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

We see by our experience, wherever they are that does not matter. If they submissively give their ear to the flow from the mouth of His agent that is coming towards this world, they are successful.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [Śrīmad-Bhāgavatam, 1.5.12]

What to speak about the gross karma, that has got connection with this mundane, this gross matter. Even this pure soul culture is also not fruitful, naiṣkarmyam apy acyuta-bhāva-varjitaṁ, if it is divorced, no connection with Acyuta. The soul culture, it is not matter, but soul, matter and soul, jīva soul. You are not giving indulgence in the cultivation of the material things outside, gross. But even you culture ātmārāma within your soul, you culture only with the spirit, that is also not good, will not be good, if it is disconnected with Acyuta, the Paramātmā, group. The jīvātmā group that is ātmārāma, ata, the Brahma conception the yogī and Paramātmā conception and that is not sufficient. The God conception, that is the Godhead conception, Kṛṣṇa conception, if devoid of that this mere soul conception is useless.

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
[teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām]

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

Avoiding the path of devotion which really brings good for us, if one engages himself completely to understand and analyse and understand what spirit is, soul, the subjective substance, what is that, object and subject, the sat is subject, the cit. Kevala-bodha-labdhaye. Only the abstraction, what is soul proper, what is caitan, what is consciousness, śreyaḥ sṛtiṁ, leaving away the devotion, the submission to the highest entity. Kevala-bodha-labdhaye, teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām. His attempt will be like one who is husking only the husk but not the paddy. It will be of such effect, only cit, but not ānanda. Ānanda is not there.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ

andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad- Bhāgavatam, 7.5.31]

Prahlāda says: The inner aspiration, inner thirst is for the substance, the contents, not the container. Cit means only with a feeling, but feeling of what? Feeling of ānanda! Ānanda is not there. Only feeling can be analysed and analysed there. And what will be there? That will be just like husk. The spirit is not there. The spirit, the ānanda, sat-cit-ānandam. Ānanda is the proper thing, that is to be tackled, and not the cit, the consciousness who can feel the ānandam. There is an element within us that can feel ānandam. We are not the business to acquire the feeler without ānanda, ānanda must be there. Otherwise we shall collect only feeler. What to feel? The feeling of the ānandam, that is the main thing we are to deal.
So naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam [Bhāgavatam, 1.5.12] That jñāna, the mere consciousness has been in comparison to matter, it has been praised like anything. But if it is devoid of Acyuta connection it is fruitless. And also kevala-bodha, only if you want to go to analyse the consciousness and to understand what consciousness is, that will also be a fruitless labour, because consciousness is useful only to get ānandam. To feel ānanda feeling is necessary, and if no ānanda, what is necessity of feeling? Then it is better to become a fossil. That feeling and the good thing to feel is absent. What is there? Śreyaḥ sṛtiṁ bhaktim udasya [Bhāgavatam, 10.14.4], jñāne prayāsam udapāsya [Bhāgavatam, 10.14.3], there are so many things, acyuta-bhāva, ānandam, sat-cit-ānandam. Nitāi Gaura Haribol.

Bhāratī Mahārāja: So Mahārāja, kaniṣṭha, madhyama, uttama adhikārī they all have a different conception of the Name. What is, kaniṣṭha adhikārī's conception is very vague?

Śrīla Śrīdhara Mahārāja: Yes, very vague, only the Name bhajana, Nāma bhajana. Mahāprabhu says, that is in the bhajana section, not in the sādhana, but in siddha-daśā. There is the gradation and Mahāprabhu has given the comparative study there.

yāṅhāra darśane mukhe āise kṛṣṇa-nāma / tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna'

[Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa."] [Caitanya-caritāmṛta, Madhya-līlā, 16.74]

A real Name, if you hear once, you may think to be a Vaiṣṇava, you can take him. Nirantara, when you find a person who is always chanting the Name, then you will take him to be the madhyama Vaiṣṇava, the middle. And yāṅhāra darśane mukhe āise kṛṣṇa-nāma / tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna.' And if you can find anyone by whose sight Kṛṣṇa Nāma comes within you, Kṛṣṇa Nāma enters within you and forces you to take the Name, he's the highest devotee in the world of the Name worshipper. And there is another classification.

kṛṣṇeti yasya giri taṁ manasādriyeta, [dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā]

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [Śrī Upadeśāmṛta, 5]

It is also this idea, general idea given by Mahāprabhu to Rūpa Goswāmī, and Rūpa Goswāmī has given us in Sanskrit śloka in this form: kṛṣṇeti yasya giri taṁ manasādriyeta. If you find the Name of Kṛṣṇa in the mouth of anyone, in the tongue of anyone, then you will adore him mentally, not physically. 'Yes, good, his faith will be good,' appreciate. You will give appreciation, 'Yes he's doing well.' Bhaktivinoda Ṭhākura, he gives a commentary here, very, very important.

saṅga-doṣa-śūnya, dīkṣitādīkṣita, jadi tava nāma gāya
mānase ādara, koribo tāhāre, jāni' nija-jana tāya

["Oh Lord, I will mentally honour and consider as my brother one who avoids bad company and sings Your Holy Name, be he formally initiated or not."] [From The Songs of Bhaktivinoda Ṭhākura, p 44. Śaraṇāgati, 5.1]

If you find the Name of Kṛṣṇa on the lip of anybody but if he has not any bad connection, company, bad association, then only you can appreciate, give appreciation. Mentally you can show some sympathy. But if he has got any direct dusaṅga, bad company in taking Name, it is of opposite nature. Just as Nitāi-Gaura Rādhe-Śyāma. They're already wedded to some bad ideal, so that sort of name cannot produce until and unless that association gone, they cannot be adored. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Saṅga-doṣa-śūnya, dīkṣitādīkṣita. May not have proper course, admission in the line, through a proper agent, may not. But soon he may come there, come to that stage. But without having dīkṣā proper, in a proper place, if you find the Name of Kṛṣṇa in anybody you can appreciate. But, Saṅga-doṣa-śūnya, this is the particular note of Bhaktivinoda Ṭhākura.

Kṛṣṇeti yasya giri, giri means in the word, in the mouth, gir means vāṇī, if one is pronouncing so many words and you find he's chanting Kṛṣṇa, then, you may adore him. Dīkṣāsti cet praṇatibhiś ca, and you will only bow down to him when he is diksita, that he is accepted by the agent of the Lord. That he has got Name in his ear and heart, he's acceptable. The Divine Name has been distributed in him, diksita. Already by dīkṣā Kṛṣṇa has accepted him as His devotee through His real agent. Then you will bow down, because the seed has come within his heart. Kṛṣṇa has come to capture his heart. In the temple of his heart Kṛṣṇa has descended. So you must show respect by bowing down your head. Kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca, if dīkṣā in a proper place then you can show your praṇāma, prostration to him. Śuśrūṣayā bhajana-vijñam ananyam anya, and if you find exclusive devotion, he has directed the current of his whole life towards this you feel, then you will try to have his company always. Always, incessantly, whose bhajana, whose connection with the divinity is incessant, without gap, you will try to mix with him to fulfil your own purpose. _____ [?]
Then you will try to serve him who has got incessant connection. Śuśrūṣayā bhajana-vijñam ananyam anya-nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā, and you will try to do anything and everything for him if you find that he has completely devoted and merged in the taste of the sweetness of the Name of the Lord and His līlā etc., he's there. And not any exertion to dismiss this world of material: no connection with this. Madhyama adhikārī, one who is always serving, he may have some consciousness of this mundane nature. But this gentleman, the paramahaṁsa, in his view, there is nothing but Kṛṣṇa bhajana, he's engaged. And even if you fortunately find such a person who has got no relativity of non Kṛṣṇa, then you will attempt your best to be of any service to that class of devotee, no consideration. If fortunately you come across such a great man who's independent to the relativity of this mundane world and wholesale cent percent merged in the service of Kṛṣṇa, if by your fortune you meet such a rare sādhu, then you will try to do anything and everything for him. Īpsita-saṅga-labdhyā, this is the thing which is in my search, what I am searching I have got that. So with this much intensity of your earnestness you will fall, you will merge, you will throw yourself into service of him, the very rarely to be found. I have found anyhow in my life once, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.
Dayal Nitāi. Dayal Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: This is how we feel in your association Mahārāja. In your association we feel this way, nindādi-śūnya. _____ [?]

Śrīla Śrīdhara Mahārāja: No, no. I'm blaming so many. I'm in the relativity of the mundane world only blaming so many. What I got no trace but for blaming purpose I am very, 'This is not, this is not,' there, very expert. Ha, ha, h, ha.

Bhāratī Mahārāja: Ha, ha, h, ha. But you are always nirapekṣa, Mahārāja, we see.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. By the grace of the Guru and Vaiṣṇava that may be, that nirapekṣa, may not have any prejudice for any mundane thing. But only the guidance of my

Guru that may be like the pole star in my heart, that star that I have got from him I can move, live and give whatever only according to that. This is my aspiration. I want that. Hare Kṛṣṇa. May not be led astray by any bribe, kanak, kāminī, pratiṣṭhā, the bribe; the nirapekṣa. The attempt, by the grace of all the Vaiṣṇavas may my attempt be nirapekṣa, may not be prejudiced for any other things but the interest of Him.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 1.10]

Sarvopādhi-vinirmuktaṁ, anyābhilāṣa, karma, jñāna, and also viddhi bhakti, viddhi bhakti also. Seva prati hoila paravyoma deli feli [?]

[Raghunātha] Dāsa Goswāmī says, "If you have much attraction for the viddhi bhakti, laws and rules, śāstra, then you will be thrown down into the Paravyoma in Vaikuṇṭha and you won't be able to keep up your position in Vṛndāvana where it is spontaneous, no necessity of any scripture or direction is found."

My transaction with Kṛṣṇa and Kṛṣṇa bhakta, what law should come and decide between them? A law will say, 'Oh you do this much, you don't go this way, this way.' What is this? With whole heart as much as I command I must give it to my Lord, and to those that are running to serve Him in that nature. No law, no scripture, no good will of the environment of the social party."

Svajanam ārya-pathaṁ ca [From Śrīmad-Bhāgavatam, 10.47.61, the verse beginning āsā maho]. So called relatives, and also, ārya-pathaṁ ca, the ways that have been recommended by the Vedas, śāstra, 'You should do this, you should not do that,' that may be in the case of worldly matters. But in our dealings to Kṛṣṇa 'you do this and don't do that,' we shall do with the whole of our energy, as much as we can command. That is spontaneous, that is automatic. But we must not think our self very high that we have got that spontaneous flow. So in our position we must try to give some respect.

pūjāla rāgapaṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

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

Always we should keep that on our head. We shall traverse, roam about in the śāstric area, but our Gurus, our superiors, our aspiration always keep in the head. And that is all automatic, all spontaneous, no law there.

But I am not raised to such a big position, so I shall have to show some respect for the scripture etc., but not all, having consistence with the raga, the command of our Guru. Certain

extent somewhere looking at their aspiration we shall break the law, and sometimes told 'no.' Hereby I myself taking the undue independence from the society and from the scriptures. So I must not venture where I am concerned.

But in their case the whole of our appreciation will be for that. And they are not under these ordinary rulings. Thereby we will be able to understand what is what. Otherwise we shall think that everything is, the sahajiyā, the imitationist, 'We are already there, and whatever we do that is all right. In the name of Kṛṣṇa we shall do anything and everything and say, 'Oh, take it in Kṛṣṇa's account.' Then I shall have to go to hell. Ha, ha.

So we must be pūjāla rāgapaṭha gaurava bāṅge. I must retain my connection with the śāstra society as far as possible. And always appreciation, and reverence, and love will be that over law and social area. We shall try to appreciate that. If we may not put ourselves in that practice but our appreciation always be beyond law. Kṛṣṇa is above law. Kṛṣṇa, Kṛṣṇa bhakta, really, they are above law. But I am not yet in that category. That should be our general temper, pūjāla rāgapaṭha gaurava bāṅge.

So one copy you may send to Astana today, in an envelope. You can put one letter also...

...

How do you fare there, live there in that house?

Devotees: Fine. Very nice.

Śrīla Śrīdhara Mahārāja: No trouble.

Devotees: No, no. Very fine.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Devotee: Mahā-mantra also represent Kṛṣṇa or...?

Śrīla Śrīdhara Mahārāja: Yes, according to the realization. When one will have absolute attraction for Kṛṣṇa līlā, that is the supreme most, above law, then that Rāma, the inner meaning of the word Rāma will go to Rādhāramaṇa Rāma.

There is only one centre where the source of all the forces accommodate in one. Some say that is Brahma, some say that is Paramātmā, some say that is Nārāyaṇa, and in Bhāgavatam, Caitanya Deva School, and Nimbarka, others say, that that centre is Kṛṣṇa.

So that is the source, ultimate source, the spring of everything, all power, all beauty, all existence. The beauty is the centre, the beauty. The love is the centre, not power, not inert indifferent base of consciousness; neither the all-pervading aspect. The Paramātmā which pervades everywhere, that aspect, that aspect of the cause which we find that it is everywhere within, that is Paramātmā. And which is all-accommodating. Everything is within Him. That aspect is Brahma, Brahma which embraces all sorts of consciousness; that is Brahma. And now

not only permeating aspect, or containing aspect that is the real position of the absolute cause. But absolute cause must be the object of all movements. In Hegelian philosophy, 'By Itself and for Itself.' For Itself, He exists for Him, not for others. So we exist for Him.

So Bhagavān means bhajanīya. Not only He holds us, not only He permeates through all of us, but He is to attract us, to give us fulfilment by His service. Then the ultimate cause comes in a position of Nārāyaṇa, Puruṣottama. And when the decision comes again that is there any understanding between us that this much we shall give to Him and that much we shall get ourselves? Or He is the absolute master and everything of us belongs to Him and we are in His possession. He can make or mar, or He can do anything with us. Such connection He has got that the cost of our existence He may be gratified.

When we accept that absolute position of Him and then we can find that He is love and He is beautiful and then we come to understand the prime cause of the whole. Everything ends in the conception of Kṛṣṇa. So the remotest connection of the meaning of every word takes to Him, and if we go to make any meaning in the midway that will be partial.

So all the meaning of all the words – Mahāprabhu when He came from Gaya He expressed Himself. Then He began to give explanation, even to the grammar, vyākaraṇa-sūtra, that. "Everything is Kṛṣṇa. If any scholars there be in Navadwīpa they should come and discard My explanation."

Everything, dhātu sūtra, what is dhātu? Dhātu means potency. Whose potency? The ultimate cause! So to go, to sleep, to move, whatever, that is Kṛṣṇa śakti, the origin of that coming from Kṛṣṇa, the śabda coming from Kṛṣṇa. All words, its meaning cannot but show that its ultimate source is from the ultimate centre. So every word meanings...

_____ [?]

... horse...rein-less, if the meaning of every word is allowed to go on this rein-less then it will go to Kṛṣṇa. Ramaṇa, Rāma, Ramaṇa, the Ramaṇa in its highest sense you will find only in Kṛṣṇa, in Vraja līlā, not so much in Rāmacandra. Rāmacandra is Ramaniya, very beautiful. When one looks at the figure of Rāmacandra they are charmed, but Kṛṣṇa is more charming. So Rāmacandra and Kṛṣṇa one and the same but only posing: Kṛṣṇa posing as Rāma, He's charming, His ways, figure, dealings, all charming, but Kṛṣṇa is more charming, the centre of the centre. In this way we are, when that Rāma, ordinarily we may take the Rāma this Ayodhyā Rāma, Dāsarāthi Rāma, but if we have got, if we are acquainted with the highest plane of life, the subtle-most plane of life and then we'll find that the centre of all charm is in Kṛṣṇa. Rāmacandra is also represented there.

Even there is differentiation in Kṛṣṇa rūpa. The Vraja Kṛṣṇa is greater than Dvārakā Kṛṣṇa. Once it is represented in śāstra that Dvārakā Kṛṣṇa when He has come to see His own portrait of Vraja Kṛṣṇa He is charmed there. "Oh, how beautiful I was. Now I am not so beautiful."

Differences in Kṛṣṇa also, so what to speak of other incarnations of Him, in this way the gradation is there. We may think Rāma, Dāsarāthi Rāma, Hari, sometimes Nṛsiṁhadeva, but in the ultimate sense it will come that Hari, it is not Hari it is Hara. In the vocative it becomes Hari, lata becomes late, mala male in vocative case. So Hara, who can capture, who can snatch the highest position of a snatcher, that is in Rādhikā we find. Why? She can snatch the mind of Kṛṣṇa also, what to speak of others. So Hara means Rādhā. In the highest sense of Haran and stealing,

snatching, attracting, Hara is Rādhā. Hare Kṛṣṇa Rādhā Kṛṣṇa. And Kṛṣṇa attracts everybody, and this Rāma who can please everybody. And Kṛṣṇa, the Rādhāramaṇa Rāma who can please even Rādhikā, He's the holder of the supreme position of attracting and pleasing everyone. In that sense we'll go to enter into Kṛṣṇa līlā then we find Rāma Kṛṣṇa, Rādhā is Hara and Kṛṣṇa will also attract us, in this way. They cannot deviate from that plane to any other plane. Plane of Rāmacandra that is mixed with morality, _____ this prkriti ranjanam _____ all these, but absolute transaction with lava and especially parakīya inconceivable that is found in Kṛṣṇa Avatāra. And when once can enter into that plane he is charmed there, he can't come down to see other things from other planes. This is the central and highest position. Gradually we are to come to know that.

Today we stop here. Nitāi. Nitāi. Nitāi. Gaura Haribol. Your book is finished, translation?

Bhāratī Mahārāja: Finished, yes now the typing is going.

Śrīla Śrīdhara Mahārāja: After typing that may be sent to Caru Swāmī _____ [?]
...

He wanted me to go to the west but I hesitated, 'I won't be able to show any success there. If you command, I must go. But as my own conception, consideration, I say that I won't be able to show any success there. I can't understand their words, their intonation, this is a difficulty. And another thing, I am not very open to mix with them, with their habits. So without mixing with them familiarly how can I hope any success in the activity of those persons? So consider this and order.'

Then he sent someone else, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga was sent by him there.

And there was one Professor Sanyal, he told to me, "Why Prabhupāda wanted to send you there, do you know?"

"No, I don't know."

"Because who are going there; instead of converting them, they are being converted, and you won't be converted."

End of 81.10.02.B

Start of 81.10.02.C

Śrīla Śrīdhara Mahārāja: Where are these gentlemen, this Venkatta Raman, [Bhāratī Mahārāja?] _____where? Where are they?

Aranya Mahārāja: Akṣayānanda Swāmī, he's got some ear infection.

Śrīla Śrīdhara Mahārāja: So he's keeping there.

Aranya Mahārāja: I think so, and Venkatta he should be coming.

Śrīla Śrīdhara Mahārāja: And Venkatta's brother he has gone to Māyāpur? Don't know?

Devotee: Yesterday he went to Māyāpur. He's back today.

Śrīla Śrīdhara Mahārāja: Came back?

Devotee: He's back.

Śrīla Śrīdhara Mahārāja: And today this morning you have not seen him?

Devotee: Yes, we have seen him.

Śrīla Śrīdhara Mahārāja: All right. Nitāi Gaura Haribol. Who is he?

Devotees: Vṛndāvana dāsa.

Devotee: Mahārāja, tell us something about Kuntī Devī's teachings. I don't know much about.

Śrīla Śrīdhara Mahārāja: Kuntī Devī, her famous saying is this, when the Pāṇḍavas were to be reinstated in their lost property, then Kṛṣṇa was going away to Dvārakā, and the posture, the gesture of Kṛṣṇa was such that Kuntī Devī was dis ascertained [?]

"You come in the court other times always but with some tendency that You will have to come back again. But this time we are out of so many dangers in life and now we are installed in our throne, and now You are going and we'll have no other necessity of You again. With this posture You are going away, and my heart's troubled." Kuntī Devī told. Then she told:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."] [Śrīmad-Bhāgavatam, 1.8.25]

Her famous saying: "Let my dangers come always, we may be in danger always, in which we had some assurance that You will come and rescue us from such difficulties. We don't want the comfort of being the master of abused property, we don't like, can't appreciate. Rather, for eternity we want to be in danger, where, whenever necessary You came to our rescue. So that is my prayer, eternal prayer, that danger may visit, difficulty may visit us always so that we can have Your darśana, Your attention, Your sympathy, Your grace. That is far more better than these ordinary worldly difficulties of life. Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro. In whatever

position of life, and whatever difficulties may come to visit us, we won't care, we want You, not any relief from the worldly troubles, the least of that."

So the pure devotee should not put any condition with his service, that, "I want to be close to You, I want to have sufficient resources to serve You. Sāmīpya, sālokya, I may be, may have settlement in the plane where You are, where I will be able to render my service to You." No condition. "At Your sweet will, whatever You are pleased to do with me I submit to that. The consideration to You wholesale. Nothing exists for me, no condition, just a service I want. I can't give that away. I want Your service. That is my prayer. But Your touch, Your connection, but without any interference to Your independence, Your independent decision, in whatever way. But You must accept me as Your, as one of You in Your family."

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [From The Songs of Bhaktivinoda Ṭhākura, p 136. Śikṣāṣṭakam, 4.7]

"If You are pleased to send me to the hell I'm taking, I'm ready, I'm Yours. This consideration I only want that I belong to none but You. And You may like to do whatever You like, no condition. But Your connection I can't give up. That is my only prayer: Your connection."

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[Śaraṇāgati 3.3, From The Songs Of Bhaktivinoda Ṭhākura, p 13]

"You may keep me, You have got, just as a slave You have got right to kill me also. But I want my mental adjustment in that way that You have the right to kill me, if You please. I accept that. But to give up Your connection I won't like, I won't tolerate."

That will be the prayer of highest form of devotion, no condition.

kīṭa-janma hau jathā tuwā dās, [bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."] [Śaraṇāgati 3.5, From The Songs Of Bhaktivinoda Ṭhākura, p 13]

"Even I can have a birth of a worm, but only that my connection may be with the devotees, at least in the house of the devotee. There I may be placed under their foot and may die, does not matter. But Your connection, slight connection, removed connection, I may not be deprived of that. That is my only prayer."

And that praise was very close and in greatest confidence. "As much as I can give to Him, so much nearer are we to Him, by surrendering, by surrender." The criteria of surrender is such that no condition. There are certain factions that want sālokya, sāmīpya, sārūpya, sārṣṭi, [sāyujya], there are five kinds of liberation. Sālokya: in the same plane with Him, Vaikuṇṭha, sālokya. Sāmīpya, near about Him. Sārūpya, the same figure, catur-bhuja, four-handed, and that colour just like Nārāyaṇa, sārūpya. Sārṣṭi, and of equal resources also, you can handle that in your service sufficient resources, sārṣṭi. And last, sāyujya. According Māyāvādī the sāyujya is the highest for them, but for the devotees that is the worst, sāyujya. So these five kinds of liberation in Vaikuṇṭha. And there are two kinds of sāyujya, one Brahmā sāyujya, another Īśvara sāyujya. Generally the jñānī, their consideration is to get Brahmā sāyujya, "In the hazy ocean of consciousness, I may be drowned, no trace. No trace about me, anyone may have." And Īśvara sāyujya for the yogīs, the Paramātmā.

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [Bhagavad-gītā, 18.61]

Vasudeva. They want to merge themselves into the ray, in the lustre of the body of Vasudeva. Then according to the devotee class that is more lamentable. Why? He has come to have the conception of Īśvara, Vasudeva, without beginning to serve Him he wants to be one with Him. Getting such a higher chance, then this lamentable position, that is more deplorable.

The Vaikantik devotees: Ekanta bu vishyate [?] The kevala, kevala bhakti, those that have appreciated, they are very intelligent, they think, 'Whatever condition I shall attach I shall be looser.' He's my well-wisher cent per cent. Then should I know better than Him? Never! Leave everything to that well-meaning guardian and He will do for me whatever He thinks best and thereby I'll be most benefited. They're very intelligent. Gaura Haribol.

Once during solar eclipse ceremony Kuntī met Kṛṣṇa in Kurukṣetra, and Vasudeva also, they met Vasudeva, and asked him: "My brother, you don't keep any information of us? We are so distressed by the ill behaviour of Kaṁsa. No, by Duryodhana, he's manipulating in such a way. We are placed in _____ and we are going to be banished, self-banishment, and eating by begging, in disguise, so many troubled conditions we are passing our days, and you don't keep any news, like to keep any connection with us."

_____ [?]

Then Vasudeva says: "My dear sister, don't think, don't have misconception, think otherwise of us, what is our position. The belaying Kaṁsa, his ill-treatment is played to the extreme and we

have not got our own choice of life. We're afraid of him; we're moving hither and thither, no normal position that I shall keep any information of you. You don't worry for that."

Parisash sarve bayam yate dishan diyan [?]

"Not only myself but so many like us, their life is hopeless, they're very much afraid of that thing _____ and only for their own safety they're running hither thither."

There is one: Deva klivaya kama nayan [?]

"We have got no independence in our movement. We are rather dolls, play dolls in the hands of _____ Deva klivaya kama nayan [?]

"Dolls to play at the hand of the devata _____ dancing forces. So we have not got a normal peaceful position that we shall take information, keep regular information of you my sister. Don't think otherwise Kuntī Devī."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Sometimes I was in charge of Delhi and Kurukṣetra Maṭha, about [nineteen] twenty seven to twenty nine. That time I had to go to Simla [?] I passed through of course Ambala [?] and Chandigar [?] I remember. But where is Jalandar [?] I went to Pathila [?] also once and Narbar [?] another time. These places I already visited when I was in that side. But on which side Jalandar?

Devotee: Jalandar is towards Pakistan, towards Amritsa, about sixty miles from Ambala further on.

Śrīla Śrīdhara Mahārāja: No train connection?

Devotee: Yes, on the main line.

Śrīla Śrīdhara Mahārāja: Main line, going to Calcutta?

Devotee: No, going to Amritsa, Lahore.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I visited Ambala city and _____ many a time. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, we use, the Gauḍīya Maṭha, uses astrology for some purposes. Is this to be used by devotees, or should one avoid such things?

Śrīla Śrīdhara Mahārāja: It is mentioned in the astronomical and astrological books also that when one is out to seek his spiritual fortune, not walking in the chalked-out line of the general mental sphere, the _____ calculation, is nothing to do with them. It is mentioned, those that have accepted the path of renunciation, or devotion, that is so powerful that the ordinary – this is the result of karma, and that can be calculated by the astrology or astronomy, the consequence of karma. But who has taken drastic measures to get out of karma, either exclusively taking the way of yoga, or jñāna, or devotion, this may not be applicable in their case. It has been told. Still, the finer brain they may have some remote connection, remote shadow, they can get from that. And that is very rare, who, on the shadow can know what is in the substance. But generally the warning is given in the books _____ [?]

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

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

One who has taken that path, karma has nothing to do with him. It is the centre control, he's connected there, so He will be all in all. Not only for the devotees, there is a saying:
Kṛṣṇa bhakta vidhi hai bhagavan vidhi kalan kadi kanka [?] If a devotee of Kṛṣṇa becomes of a little progressive condition he can cut asunder the writings of Brahmā the creator even.
Hare Kṛṣṇa. _____ [?] Nitāi. Nitāi. Nitāi.

Aranya Mahārāja: I've heard it said that Hitler he was a better man than Churchill, by our Śrīla Prabhupāda. And I'd like to – maybe you could explain that a little bit.

Śrīla Śrīdhara Mahārāja: You want to make enquiry into politics?

Devotees: (Laughter)

Śrīla Śrīdhara Mahārāja: A side issue. But I could appreciate Hitler. The German nation that is my intuitive tendency. I appreciate the German nation as well as Hitler also, because he was against democracy. I'm also against democracy. The mass is ignorant and they will guide. The intelligentsia, the experts, must guide the nation. That is...

End of 81.10.02.C

Start of 81.10.02.C_81.10.03.A

Śrīla Śrīdhara Mahārāja: ...come forever under the Holy Feet of Mahāprabhu, to take shelter. And I expect to my most ability, most determination, that none will be able to convert me to any other place than that of Mahāprabhu. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...still I stick – for my future life any longer, almost finished this life, keeping strictly in the feet of Mahāprabhu. Eighty six years finished almost, only few days left. And Mahāprabhu was four hundred and ten years older. Jada sata sad sak [?]
And mine is _____ [?] ten years, four hundred ten years.

Bhāratī Mahārāja: Did our Śrīla Prabhupāda come to you first for sannyāsa?

Śrīla Śrīdhara Mahārāja: Huh?

Bhāratī Mahārāja: Did he approach you first?

Śrīla Śrīdhara Mahārāja: Who?

Bhāratī Mahārāja: Our Swāmī Mahārāja, our Prabhupāda. Did he approach you for sannyāsa or was that first to Keśava Mahārāja?

Śrīla Śrīdhara Mahārāja: I can't recollect it definitely, but some say he did not perhaps propose practically, but he might have come with that purpose but apprehended something, because before that Sakhī Bābu came to take bābājī-veśa from me.

Bhāratī Mahārāja: Oh, Sakhī Caran.

Śrīla Śrīdhara Mahārāja: Sakhī Caran, but I refused. I told, he lived here for some time, and at that time I lived in a hut, and no latrine, no bathroom, all these things. And there was a pit and two pieces of wood given there and with some surrounding thing, and we used that as latrine, and took water from this well.

And he slipped there, and got injury. An old man and fatty body, and got some fever and he asked me, "Don't inform my family."

I told I can't. Your life is valuable, so money, the family is also very submissive to you. And here no nursing, no treatment, how you can do?

He said, "No I have come. I have left my family and I have come to remain permanently in the Maṭha. I won't go back."

But I did not allow that. Your life is valuable. You have done so many services in Vraja-maṇḍala and Gaura-maṇḍala, Prabhupāda, etc. And more you will do if you live more. I won't allow you to take bābājī-veśa and remain here and undergo so many penances, a life full of penances. He was little mortified. I informed his family men. They came and took him.

And many came to take sannyāsa from me but I didn't give consent but give sannyāsa to them, so many of my God-brothers. So perhaps he came here with that motive and hesitated to put it before me, the family concern, the business, all these, maybe, you may think something. I don't think that he put it to me practically. But I am told that he came with that view and perhaps he had some conversation with me and asked whether he will take sannyāsa or not, and what I don't remember what he said.

Then I heard once that he took sannyāsa in Mathurā from Keśava Mahārāja. And Keśava Mahārāja himself he took sannyāsa from me.

First Goswāmī Mahārāja, the founder of Gauḍīya Saṅga, he took sannyāsa from me. And the third sannyāsa from me took that Keśava Mahārāja. And then many, many big men came to take sannyāsa from me but I, my conscience would not allow, to give sannyāsa to them. I don't know. At least consciously I refused him, I can't remember. I think I didn't. But he might have supposed, conjectured that I may not be in favour of his sannyāsa life, under such circumstances. He might have supposed like that.

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

Bhāratī Mahārāja: Sakhī Caran stayed here for how long? Sakhī Caran Prabhu he stayed here for how many days, how many months? He was here how long, Sakhī Caran?

Śrīla Śrīdhara Mahārāja: Two, three months perhaps, not more.

Bhāratī Mahārāja: I saw his samādhi in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes, in Rādhāramaṇa _____ [?] But that is a very, that was of impertinence, both for the Goswāmīs, the proprietor, the present owner, and also for his sons. By money, by bribe, they put him just near Rūpa Goswāmī. And Jīva Goswāmī could not allow that. His own samādhi is there because he has respect for Rūpa Goswāmī his Gurudeva, his samādhi is alone; also many, Kavirāja Goswāmī, Jīva Goswāmī, all outside, this side. And this man managed to pay some money and put the samādhi of Sakhī Caran in along with Rūpa Goswāmī.

Bhāratī Mahārāja: And Bhugarva Goswāmī.

Śrīla Śrīdhara Mahārāja: That is anti spirit of Jīva Goswāmī, they have done against the will of Jīva Goswāmī. I don't – I'm a peculiar man, I don't think that they have done right, they have done wrong. Sakhī Caran was not a devotee of that type, of Rūpa Goswāmī type. Kavirāja Goswāmī and Jīva Goswāmī they are outside. They ventured, the man was bribed and his son was inconsiderate so the position was selected near Rūpa Goswāmī. That has been done wrong, according to me – and impertinence and that is offence. I have got that peculiar mentality here also. Keśava Mahārāja put a Vaiṣṇava on the outside on the gate. That is very impertinent, the Vaiṣṇava put on the gate like a doorkeeper. What is this? They should be worshipped, their figure. This is what we have learned from our Prabhupāda.

Tasmai deham tato bhajam sata pūjā yaja yaham [?]

Who we consider to be Vaiṣṇava they should be worshipped, like Him, sometimes more important than Him, He says. And we put them as gate keeper. What is this?

Akṣayānanda Mahārāja: Therefore your name becomes Bhakti Rakṣaka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Unavoidable, there are infinite classes of species there and according to karma jīva has to, soul has to wander in the different stages of life. So many trees, creatures, stones, then insects, worms, birds, so many things, infinite, and according to karma we are to wander through them. This is the basis of general knowledge. And to acquire a human birth, that is a great thing, very rare opportunity. And within that, again the company of a real sādhu, sādhu means who is after eternity, who lives in eternity, Vaikuṇṭha, sādhu. There are so many sādhus, though they have taken the dress of a sādhu, but deals with mundane affairs. "Oh, you want the disease should be removed, take this medicine, take. The human body, the disease will be removed. Oh, you are suffering from the attack of a bad planet. Oh, I'm giving this kavach, it will be changed." In this way, taking the robe of a sādhu but their dealing engaged in mundane achievements, they're not sādhu proper. Sādhu-sat. Sat means which is eternal.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Up to Brahmaloka, that is only being dissolved and creation and dissolution, passing through creation and dissolution. And the world which is above creation and dissolution, eternally, a bona fide sādhu has got engagement with that plane.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"That is My sweet abode. If one can enter there, they have not to get away from that position. That is very beautiful and very sweet place. Those that have got liking for Me and they come to live in that plane. And others they are moving, going up down, up down, ābrahma-bhuvanāl lokāḥ. Brahma means taṭasthā, that marginal, which is created by apara-śakti. And those jīva that unfortunately enter there under the clutches of that influence of exploitation, they exploit and then again they are exploited. In this way they are moving, going up and down."

So only in human form it is possible to get out of this vicious circle. And so when one attains this human species he should not have any other business but only to try to get out of this entanglement. That will be the most intelligent and considerate step to take in his life. And to promote that, only that favourable company is necessary, favourable. It is a general reason, that to nurture a newly acquired thing, when a seed is planted then some watering and other:

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

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

...to know more about the nurturing of the creeper, śravaṇa-kīrttana-jale, to listen and to reproduce, kīrtan means to reproduce. When we are engaged in reproduction, there we cannot but be all attentive because we cannot speak anomaly, irrelevant. So consciously or unconsciously we must have to be all... ...of eternal character, not lip deep something, that originating from the pressure of the flesh or any other thing in the material world. Sound must be traced as its basis, foundation, as spiritual. The inspiration must come, the waves must start from a spiritual plane, so that the sound must have, and we are to get that from Gurudeva, and then to go on cultivating that sound. Not with the help of the mind or the body but the real culture within the soul through faith, śraddhā. Śraddhā grajam. Only our faith can touch that world. Avāṅ-manaso gocaraḥ, beyond the jurisdiction of our mental thinking, or our eyes, or any senses, ears, senses, but śraddhā graja, only our faith.

You see everybody mostly they have got their ear, their eyes, but they have no faith in the Śrī Mūrti or in the Divine Name. So it is beyond the area, the jurisdiction of our physical senses we can easily imagine. So one who has got faith, he runs after the sound of kīrtana, Kṛṣṇa Nāma, or the Śrī Vigraha of Kṛṣṇa. It is the faith within that asserts through the sound, through the senses, but it is not within the jurisdiction of our eye, our ear, or something like that. The interest in the depth beyond the realm of the jurisdiction of the eye, nose, ear, etc., even the mind, everyone has got a mind but they are not running to see Śrī Mūrti. Everyone has got eye.

But Mahāprabhu when He is visualising Jagannātha, tears running like a river current from His eyes. Who is seeing Jagannātha, only the eye? No! An eye we have got but not so much tears. Why? So the seer is the faith, the ātmā whose function is faith. Faith is resting with soul, a soul's function, and not mind or reason. Reason, there are so many materials in the mind under reason, they play the part of a judge within his jurisdiction that is supplied by the mind, the world of experience. There he can pass, judge what is good or bad. That thinks that is mundane reason acting in the mundane relativity.

So buddhi jñāna buddhi is beyond that, only faith, śraddhā. When that is within us, we run to a sādhu, we are pleased to see a sādhu. We are pleased to see the Deity. We are pleased to hear the chanting of the Name. That is a deep feeling within us and not our external senses. So the main culture must be within and with the help of the sādhus who has got his faith sufficiently awakened in him. Only his company will help me. So wherever that will be available – where money is necessary, and we run to America, to England, to Iran to acquire money, to earn money. So also here spiritual progress is necessary, wherever it will be found I must run there to get that, to acquire that. A simple thing, because it is there anyhow I want that thing so I must have to go to that place where it will be found in opulence. It is dire necessity for me. So how externally I am opposed, my position is... ...wherever it will be the company of sādhu will be

available, adan pradan. Guhyam ākhyāti pṛcchati, sat-saṅga, generally in these six ways we can make saṅga.

[dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting prasāda; and offering prasāda are the six symptoms of love shared by one devotee and another."] [Upadeśāmṛta, 4]

Dadāti pratigṛhṇāti, to give something for the service of a sādhu and to take his prasādam, whatever he gives, to take, accept that, to give and to take, dadāti pratigṛhṇāti. Guhyam ākhyāti pṛcchati, and the feelings of one's innermost heart, the feeling, that should be conveyed to the sādhu. 'Yes, my feeling is now such and such.' And pṛcchati, guhyam ākhyāti pṛcchati, and also he will ask and put questions what will be necessary for me, for my good in this stage, 'Please advise,' guhyam ākhyāti pṛcchati. And bhuṅkte bhojayate caiva, and to help, to serve sādhu in his feeding, in his life going, what is necessary to keep up his life, to supply that, and bhojayate caiva, and to get the remnants from him and thereby to continue one's life. In these six ways generally we accompany the association with a sādhu, generally observe, or occur. Sādhu-saṅga, give and take, give and take internally, internally, externally, wherever be my position, to give and take, give and take. By taking we get higher thing from him. And raw materials we supply and we get ready made things from him. In this way I can improve my position.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

[ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ]
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām

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

Even for a moment we get the real association of a sādhu that may turn the direction of one's life, śevadhir maha-malavan, a very valuable gem, sādhu-saṅga. That is very valuable help we can get. What he gives that is far more valuable than anything in this world. This is all mortal. They have got the gem, diamond, or money, or any kingdom, it is not valuable to all. May be valuable to a particular class of human thought, thinking, particular class. There are so many things in the creation, this is nothing to them, so has got no general value. But that ānandam, śukha, such sweetness that has got a general value. It maybe it is necessary, even the tree, even the creeper, even the stone, in whatever position the seeker may be if he gets that he will highly satisfied - that general ānanda, śukha, happiness.

yasmin prāpte sarvam idam prāptam bhavati

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

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [Bhagavad-gītā, 6.22]

If we get a little of that we think that no other thing but this can satisfy me! "This is the thing for which I am striving so much, lives together. Now I have found the object of my search." Hare Kṛṣṇa. Hare Kṛṣṇa. Higher things we can get only with the connection of service, by offering ourselves... ...have to come to the association of things of lower nature. But if we want the association of things of higher type then we must offer ourselves for the service of that same. This broad thought we must keep always in mind. That cannot be utilised like a servant to me. But I shall offer to be a servant of Him if I really want His association. Only through service I can be connected with Him, for His interest I shall work. His interest will be valuable than that of mine. He was living a higher life.

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

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

It is our fortune that we in our constitutional position we have got a position of slave to Kṛṣṇa, slavery. The freedom, the free will be astounded to hear the word slavery. Slavery – a hateful thing, slavery. But Kṛṣṇa is such that slavery is the highest attainment for us in His relation. That is not easily to be got.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Necessity of variety of service, but His connection should never be cut off. Whatever should be done in His connection whether it may be in the form of love or rupture, love and rupture must be on His account. One monkey is devastating Laṅkā and putting it on fire. Apparently it is a very cruel deed but it has got connection with the absolute necessity, so it is laudable. It is laudable, we are to understand how. This is not the party. Those that are being disturbed by such action of cruelty they cannot stand as a party against the Absolute. So they will also be benefited if they are cruelly treated. Those that are cruelly treated for the service of the Absolute they are also getting some benefit, thereby. Absolute is so perfect and so full in its characteristic, absolute good. So both love and rupture. Whatever may be the outward appearance of the work but if it has got real connection with the absolute it is the good. Anyway we must be connected with Him, connected with Him, with the absolute centre, absolute centre. We must carry out the orders of the absolute plane, the wave.

Hare Kṛṣṇa. Hare Kṛṣṇa. Live in the eternity; always live in eternity, not any connection with the limited idea, or fulfilment of life. There you will be able to find that the conception of the centre is that of Kṛṣṇa, the absolute love, purity, knowledge, love, everything is there, beauty there, satisfaction. And His paraphernalia also is very wholesome and favourable, eager to take us, to help us. All desirable things to be had there in Goloka, and still it is like mundane, outward similarities, rather this world has been created after the ideal of that highest thing. So it is said somewhere:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Of all the pastimes of Kṛṣṇa, this human class of pastimes is the highest. The human beings have been created after the ideal of Kṛṣṇa. That is eternal. And this is subordinate and subservient, and that is original. Not that that has been created after the ideal of this. But nothing has been created after that ideal. So it holds an advantageous position.

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

Devotee: Does Yogamāyā also sometimes control Kṛṣṇa, just like Rādhārāṇī controls Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes. Yogamāyā's position to manage the environment so that it will produce some favourable paraphernalia for the pastimes of the Divinity. It is managed by Baladeva. Baladeva's potency is Yogamāyā. And it, He handles directly to manage the environment for the pastimes of Kṛṣṇa, to produce a favourable atmosphere. So for the interest of Kṛṣṇa but apparently it may seem that it is independent. But really all her attempts are actuated by the motive of pleasing, creating a favourable atmosphere for the pastimes of Kṛṣṇa. In that way: Yogamāyā. Yogamāyā, sometimes to please, to intensify Their bliss, as if, sometimes she has to create separation of Both the parties, to create more earnestness. So apparently it may seem it is going against the will of Kṛṣṇa, but really it is, whatever she is planning that is for the gratification of Kṛṣṇa and nothing else. That is Yogamāyā, and generally under the direction of Baladeva, handled from behind.

Akṣayānanda Mahārāja: Is there a personality of Yogamāyā?

Śrīla Śrīdhara Mahārāja: Yes, personality, Baladeva's potency. Baladeva also meant through the Svayaṁ-Bhagavān, Svayaṁ-Rūpa, Svayaṁ-Prakaśa, Vaibhava-Prakaśa, Baladeva, the facsimile of Kṛṣṇa meant to help the pastimes of the highest will.

Just as a manager is created by the proprietor to help his activity, his power, the whole power is with the proprietor, but proprietor delegates his power to the manager, to the dewan, to the Prime Minister or someone, to help him in different form.

So Kṛṣṇa, Baladeva is nothing but Kṛṣṇa, Kṛṣṇa's delegated power of less authority than that of Kṛṣṇa, but meant to help the līlā of Kṛṣṇa pastimes, management. And Yogamāyā is the direct potency of Baladeva. Because to handle with the other potencies so feminine form was necessary, mainly to handle with the mādhurya-rasa they are all of lady temperament so Yogamāyā as the potency of Baladeva of lady temperament to help to manage them befittingly, Yogamāyā. Yogamāyā is joining everything towards Kṛṣṇa, supplying everything towards Kṛṣṇa, and Mahāmāyā is taking everything, carried in-carrying current and out-carrying current. Yogamāyā is in-carrying current, taking everything, pushing everything to the centre, the central satisfaction, the central joy or ecstasy, whatever we may call it, is always trying to contribute towards the centre, and Mahāmāyā taking away from the centre.

Ke?_____ [?] We should be engaged for His purpose. Nothing should be left back. The wholesale action will be totalitarian war.

Devotee: I'm sure with your blessing I think it's possible.

Śrīla Śrīdhara Mahārāja: To capture all the centres_____ [?]

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

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

The standpoint of life under different circumstances has been dealt with here in Bhāgavatam. Dharma means duty. Hy āpavargya, it is meant to help the proper liberation. Dharma, duty, has been fixed to be discharged in such a way that automatically it leads to our liberation proper, dharmasya hy āpavargyasya. Nārtho 'rthāyopakalpate, but it is being misused for some other purpose. What is that? It is misused to earn maximum money. Duty, duty has been arranged in such a way that we can earn maximum money, artha. What is artha? To acquire some energy, to store some energy, whenever necessary I can convert into sense pleasure. That is artha. So duty should be arranged in such a way that it can work out liberation, get out of this entanglement. So śāstra has ordained in such a way our duty. But we don't do that, we misuse it for the purpose of collecting material energy. Nārtho 'rthāyopakalpate, nārthasya dharmaikāntasya. Dharma, artha, kāma, moksa, the four fold ends of life. We find it in our society, dharma, artha, kāma, moksa.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ

["All dharmas (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [Śrīmad-Bhāgavatam, 1.2.9]

And nārthasya dharmaikāntasya, the money, the stored energy, that has been advised to be used to help to discharge our duty, not to purchase maximum sense pleasure. Artha it is there, true, but artha it is meant, artha should be utilised only to help our duty and not for sense pleasure, dharma, artha, kāma. Nārthasya dharmaikāntasya, the only end, only object of our money will be, energy will be to help to discharge our duty. This is the dictation of the scripture. But we don't do that. Then what is another thing? Nārthasya dharmaikāntasya, kāmo lābhāya.

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

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

Dharma, artha, kāma. What is the purpose of kāma? It has been given to us by the śāstras, dharma, artha, kāma. This is also a particular end. But its object should be to receive the help of the material energy through our senses as much as it will keep my health fit, kāmasya nendriya-prītir. The object must not be sense pleasure. Kāma means _____ our connection with the material object through our senses, but only to keep up this body fit. This will be the object of kāma means our acceptance of the material energy, through the senses. That is the object, but not indriya-prītir, not sense pleasure. But we approach things through the senses only to enjoy sense pleasure. But that is not the purpose of the śāstra, scripture, scriptural dictation. Kāma means sense pleasure not sense pleasure but our connection to accept the help from the material world through our senses to keep our body fit. And with our good health we shall earn money. The money should be utilised to discharge our duty. And the duty should be fixed in such a way that it can get relief for us from the present atmosphere.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ
[Śrīmad-Bhāgavatam, 1.2.9]

kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ
[Śrīmad-Bhāgavatam, 1.2.10]

And we must draw help from the external world through the senses to keep our...

End of 81.10.02.C_81.10.03.A

Start of 81.10.02.D

Śrīla Śrīdhara Mahārāja: ...misfortune for the nation. Experts must be given their preference. And also...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I like these three things very much. Hitler wanted to – wanted the ladies to go home and produce, give good children. He wanted that they should give up their service and go to family life. And that is according to Arya samskrti, Vedic samskrti. So, and the good children will fill up the nation. And also he wanted that sterilisation of the diseased person, they won't marry and they won't produce diseased children and fill up the country with disease. Only for sense pleasure one will marry and produce children: that should not be the ideal. Priya veda naivida [?] Marry only to get good child. Priya veda naivida [?] And also: _____ [?] In Bhāgavatam – not for sense pleasure one is to marry, but the real ideal is to get good children, the good posterity. So anyone and everyone to satisfy his sense pleasure he'll be allowed to marry and they will guide and the experts will be fool to play at their hands, this cannot be the real ideal of a particular nation, or any family, or anything, country. Guidance must come from high, not democracy.

Brahmā, it is mentioned when Rāmacandra has killed Vali, and He killed it from, unseen by Vali, apparently like a coward. Vali could not see Him, but from private position He threw the weapon to Vali and Vali was dead. And Vali's wife came with curse. "You have done such and such things, in this way so many things."

And Rāmacandra gave His explanation, and that is to be noted to be a very subtle thing. Rāmacandra told, it is found in Valmiki Rāmāyaṇa, that, "The responsibility of the government of this globe as given to the Solar Dynasty by Brahmā himself. So we may consider the Solar Dynasty they are the ruler of the whole globe, because that was delegated by Brahmā himself, the creator. And now Bharata he's on the throne. And there's also a provision thereby that anyone born in the royal family he will take up the position of a policeman in his hand. Anyone born in a royal family he's a born police. And so as because I'm born in the Sūrya vaṁśa, Solar family, Solar Dynasty, so I have got intrinsic power to do My duty according to the police, as a policeman. And you have committed an offence which is, which should be given capital punishment. According to your social law if you take the wife of your brother you should be punished with death. That is the law. But because you have accepted the wife of Sugriva so you are punishable by capital punishment. And once you have got that judgement you can be killed in any way the government may like, so I have killed you without notice, without any notice to you, because you are already a victim of capital punishment. This is My justification."

So the responsibility from up, and not from down; of course cooperation is allowed from the subjects. The King may consult the subjects, their opinion, and do accordingly. But the

government, as Mr Abraham Lincoln told: "Government of the people, by the people, for the people." In America who declared this first?

Devotees: Abraham Lincoln.

Śrīla Śrīdhara Mahārāja: Abraham Lincoln. That gentleman, he's very famous for this basis of democracy. The ideal democracy is based on this principal: "The government of the people, government by the people, and government for the people."

We admit, when I was in Madras, the Gandhi Movement, all these things, generally I advertised in the newspaper the subject, this subject, "The government of the people, for the people, but not by the people." What does he know what is the real interest of the people. Government of the people, for the people, and government of the people, but not by the people; but by the higher authority who knows more than the ordinary mass can expect to do. That is our idea. Hare Kṛṣṇa.

Churchill was a strong man, that is of course unscrupulously strong, firm, in his resolution. Chamberlain had to go when Churchill came. And without Churchill when Bamsi [?] was to meet with Roosevelt in unknown quarter of the Atlantic then General Smarts was invited to take his position. None was found in the whole of England, his substitute was considered General Smarts who was in Africa, South Africa. He went there, he took his position, then Churchill went to have an interview with Roosevelt, important interview, and in an unknown quarter _____ [?] Very strong man, Churchill, very strong, resolute.

At that time Gandhi declared that, "Quit India: British quit India." That movement was started in India at that time.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] "British quit India." That was his slogan.

Churchill told that, "At this time we have got the number of our military men are in the highest degree in the history so we do not care for the Gandhi slogan." But that was proved futile.

When Achindalek [?] or Mantegomayi [?], who was in charge of the military department of the East, when he went away he told, "We have to go only for one man, Mr Gandhi, who's so brave, and who has infused the bravery in the whole of the India, and for that we are to go away."

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Vidagdha Mādhava Prabhu wants to say something: where is he? You want to say something?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: What is that?

Vidagdha Mādhava: When it appears to be inauspicious, say there's some inauspicious situation, if one is remembering Bhagavān Kṛṣṇa above and within the heart, is he protected? Can he overcome that inauspiciousness?

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The quality and quantity of your remembrance – it depends. And smaraṇa, there may be different types of remembrance, and also of quality, and also quantity: considering that we can expect to have the desired result. Hare Kṛṣṇa. Nitāi.

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

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

Vidagdha Mādhava: So as long as one doesn't have so much potency...

Devotee: _____ [?]
...
Vidagdha Mādhava: Mahārāja, could you tell us something about the war, and how, what a devotee's attitude is, and how he could prepare for such devastation?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. That is out of control. One may try his best to save him, and at the same time going on taking the Name of the Lord. And at the same time more than that, how to save the devotees at least higher than, holding higher position than him.
Vaisnava rakha [?] artha rakha [?] and Hari-Nāma: and also śāstra rakha [?]
We must not, while dying we must not forget to serve sādhu and śāstra, Deities, all these things, and if necessary we must give our life, that is to die in harness. You know, 'die in harness?'

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not flying away from the battle. When the danger approaches we must die fighting. And our fighting that is for the service of anything which is in connection of the Lord, Mahāprabhu.

Vidagdha Mādhava: Mahārāja, many people are going out to the country and establishing farms away from the cities so they can survive the war. The devotees, they should not make such preparation?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When fighting begins you must leave the country?

Akṣayānanda Mahārāja: He says devotees are going to the country, leaving the city.

Śrīla Śrīdhara Mahārāja: Oh! To the villages, rural quarters!

Akṣayānanda Mahārāja: Yes, preparation.

Śrīla Śrīdhara Mahārāja: Yes, if that is possible, one may do that. To avoid the dangerous spot you may go to the more safe position, with all these properties: that means the Deities, the scriptures, and devotees.

laukikī vaidikī vāpi, [yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]
[Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.200, from Nārada-pañcarātra]
[Gauḍīya Kaṇṭhahāra, 13.82] & [In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport]

In a human way, what we do for our favourites, our nears and dears, and only retain and in place of these fleshy kinsmen we shall try to do our duty towards the Divine Connection. That will be the difference. Hare Kṛṣṇa. Hare Kṛṣṇa. We won't be very eager to give up our life. We

must be in our duty. But if life goes away, it may go, how can I stop it? But we shall try to live and in the service of our respectable objects, our master. We must not desert our master, at the cost, for the fear of losing this flesh and bone.

Vidagdha Mādhava: Mahārāja, some say the war is close, and others say it's not so close.

Śrīla Śrīdhara Mahārāja: It maybe, death individual or total death, in mere quantity every day it is coming and so many are being removed. And only to prepare against that we are trying our best. Death: Grhiti mukeshu _____ [?] That the lord of death has caught me by the tuft of my hair and only by a jerk he will take me up from this life. Thinking this, one should attend seriously in his spiritual duties. This moment I may die. Then what steps should be taken for that? I'm doing that. I shall engage myself most intensely in the service of the Lord. And let the nature discharge his duty. I shall be attentive in my duty. I shall give all attention to my duty, discharge my duty. And the death: let him be allowed to do his duty according to the law of nature. That cannot be avoided. This is sure.

But if I can save my position in this life it will help me for increasing more intensely my spiritual wealth. So I want to live, I want live, and because the human life is valuable and here we can acquire more eternal spiritual wealth, so I shall try to live. But if it is inevitable we can't help, we shall be taken away discharging my duty. I won't allow myself to forget in any time, even by the dread of death, but I try my best not to forget Kṛṣṇa, kāṛṣṇa, Kṛṣṇa and His own. I won't, I'll try my best to keep up that memory during the time of my death. This body will vanish but the mental system with those wealth full with the memory of Mahāprabhu and Kṛṣṇa, that will remain. That the atom bomb cannot destroy.

Death is inevitable we know, everyone knows that it will come, but before that as much as I can amass my desired end of life I shall try. What other alternative they may have, anything? No other alternative. I have come for the highest valuable wealth and I go on with that engagement. And let the apathetic force do their duty in their way. And if Lord wishing, desiring, I may not die: and also I may die, I do not care for that...

End of 81.10.02.D

Start of 81.10.03.B_81.10.04.A

Śrīla Śrīdhara Mahārāja: ...jijñāsā. Who am I? Where am I? What am I? What will be my best benefit? All these discussions!

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ

["All dharmas (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore,

according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [Śrīmad-Bhāgavatam, 1.2.9]

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

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [Śrīmad-Bhāgavatam, 1.2.10]

We must enquire, where am I, and how I can get rid of the present limitation? How can I liberate me and what is my highest prospect? It is, this chain has been devised for such purpose in our life, but generally we find the opposite. My duty is such, not for to liberate from this unfavourable environment but it is to earn money and money is utilised for sense pleasure. And dharma, that is also generally used to distribute that sense pleasure amongst this environment: that is dharma. What is dharma? To distribute money or food, that is sense pleasure. That is the food of the physical body. And not to enquire, brahma-jijñāsā, from whom:

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [Taittirīya-Upaniṣad, 3.1]

Not that brahma-jijñāsā, who is around me, who is controlling me, my fate, where am I, and what is my highest prospect? What is the means to that highest goal? All these enquiries they are stopped going on. Earning money and acquiring sense pleasure, and maximum distributing that to our family or to the society, sense pleasure, distribution of sense pleasure. We are satisfied there, these three candidates, physically our duty is done. But no diagnosis, treatment is going on, helping others what he needs.

The patient says, "Give some bad diet, I like that."

I'm supplying that. I don't care that this will enhance his disease. I don't discriminate. I'll supply then the patient dies. That is our inconsiderate help, done by Ramakrishna Mission etc. The guṇḍās are given organised help, without changing their direction he's going to the hell. "Oh! You're too tired? I'm giving some help, oh go, be little haste to go to the hell." They don't care to change their direction, "That don't go that side. Come this side, then I'll help you, come this side. Come this side, you are soul, come towards God. I am helping you." That is discriminate help.

Indiscriminate, whatever he's doing does not matter, "I'm making social work independent of anything else." What is that? And help to whom? Who is the party, this body, or mind, or the

soul within? Who is the party? Whom to help? Who is the party to receive the help? And what is the disease? To save this mortal coil, only to save the mortal coil to help the man within.

Sometimes it may come in such an acute position that by killing a man may be helped, otherwise he's going to do such a great mischief that if he commits that he'll be very badly, in very bad position, stop him before he does such nuisance.

...

...for the help, because soul is immortal; help the soul.

...

This body, of course human body is well and good if it is utilised.

...

Vaiṣṇava aparādha or Bhāgavat aparādha, if cannot be opposed, kill him, so he may not go to be prey of that most heinous disaster in his future life. Stop him. Hare Kṛṣṇa. Hare Kṛṣṇa. By killing also we can serve a man, we can serve him really, sometimes. So this extreme view we can take to detect and to analyse who is the party, what is good, how one should be helped, what consideration should get preference. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Bhāratī Mahārāja: That may be anti social.

Śrīla Śrīdhara Mahārāja: Yes. Socially, society of the ignorant and of the dacoits, guṇḍā society, what's a society, when society there is a standard, absolute standard, and what's near to the standard of life then that society should have recognition.

There is vox populi and vox dei: some say vox populi is vox dei. We don't care for that. That is wrong. 'The voice of the people is the voice of God.' Never! Mass is ignorant. Human beings: there are other sections they may hold majority here; the trees may be majority. They will say that the human section they're losing, they're consuming oxygen. No, that is opposite. The human society that are cutting us off – all these things, making bad treatment, they should be banished from here. They're majority, the majority here is ignorant.

One German philosopher – "Mass is ignorant."

So, even Jinnah [Muhammad Ali] told, before Lucknow Congress: "Brute majority, the brute majority; that will decide the fate of the nation."

"The voice of populi is the voice of God."

Never! They're ignorant, they do not know. Then what is the necessity of the leaders in the religious field? Why did Jesus come? Mohamed come? Śaṅkara come, leading. The genius, they come and lead the masses generally and so many are their followers. What is this? Mass is ignorant. Experts should be adored in every field, and also in the field of religion, the experts, they should be adored, they should be followed. We should take their ideal. But vox dei should be vox populi, so no question of Bible, Koran, or Veda, if the voice of the people is voice of God. They differ at times and the voice of the God will also differ. No truth eternal. There cannot be any eternal truth, and no necessity of relation through the Veda, through the ṛṣi, the experts, through the mahājana, the great men, the revealed truth. This is atheism.

Society if they follow the direction of Veda, the religious experts, revelation, the revealed truth, then the society will be saved. What society? They're all fallible creatures. Every day they can find that they're committing so many mistakes. They're infallible directors of the society, and

ludicrous. Dekhi diti tini avastaya [?] Three stages are found in every day in a person and he says, 'I am the leader.' Repenting his own activity, and he's a leader. What a society! Society should be guided by great men.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Caitanya-Bhāgavat. Whom we find in one day three stages, in three stages, and he says that, 'I am the leader of the society.' This is a fun. _____ [?]

Caitanya-Bhāgavat perhaps! No stability in him, found, in three parts of day, he gives opinion of three varieties, and he says, "I am the leader. Accept me."

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

...

That will all be dissolved and vanish, will go away.

Bhāratī Mahārāja: So in the Bengali you have:
Tomar naney amar bhagavat das nama rupa candan lek lupta hoi jale [?]
So in the name of liberation...

Śrīla Śrīdhara Mahārāja: Only positive attainment. That will vanish. I shall be forced to come in the marginal position, neither this side nor that side, just in the marginal position. That is what is favourable to banish that, neither _____ [?] mukti, the liberation. Liberation, that is imaginary line, imaginary position, not anything positive. So whatever little positive connection I have got with me I have to dissolve that, abandon that, because I'm mukta, mukta-vimukta, liberated from anything and everything. I can't participate, then I'm in bondage with that. But I have got my attraction for the prasādam, for the ornaments, for the avasesh,

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (māyā)."] [Śrīmad-Bhāgavatam, 11.6.46]

With the remnants that are offered to the Lord, with the help of that I shall get my bhakti devotion towards the Lord. And if I'm a follower of mukti proper then I shall have to leave all these things also. So go away, go away; don't try to pollute me. Hare Kṛṣṇa.

Bhāratī Mahārāja: So when you say bhakti here you're saying:
amar bhagavat das nama rupa candan lek lupta hoi jale [?] So this Bhāgavat here means my Lord?

Śrīla Śrīdhara Mahārāja: Amar bhagavat das nama, that I am the servant of Kṛṣṇa. This name will go away, vanish. I have got connection; I am a servant of Kṛṣṇa. I can't remain that because I'm mukta from every aspect. And the candan also, the stamp is there, I'm Bhāgavat dāsa. The stamp I shall have to give up, that I'm Bhāgavat dāsa. This stamp is there, the Tulasī mālā, this candan, _____ [?] all these things.

One of our God-brothers, Bhaktivinoda Ṭhākura's disciple, Prabhupāda's sannyāsī, Tīrtha Mahārāja, used to tell that, "If in the municipal area any dog moves hither thither without a...

Devotees: Tag. Collar.

Śrīla Śrīdhara Mahārāja: ...leather collar, then that is shot. Then the servants of the municipality will shoot that dog. So with this _____ [?] we have got this Tulasī mālā, that we are servants of Kṛṣṇa. Then no one will venture to harm us. And without this Tulasī mālā we may be shot down like the dog: who belongs to none. So I won't leave this valuable leather collar, this Tulasī mālā. _____ [?] From Padma-Purāṇa.
_____ [?] "Whomever you'll find with such signs, leave them." Yāmarāja says to the dūtas. "Others you take to me."
_____ [?]
"Fetch them towards me who have not got such signs on their body." He's ordering his dūta.
_____ [?]

Bhāratī Mahārāja: Mahārāja, there's another śloka here.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: Yāmunācārya, one śloka...

Śrīla Śrīdhara Mahārāja: _____ [?] Those that are after mortality, asat _____ [?] which is not existing, which is imaginary, asat, and from that you come which is not good, which is, the asat people means that are not honest, those that are running after transient pleasure, selfish pleasure, asat.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] means ordinary, other than, other than Your devotees, that is _____ [?] Your devotees and other than that _____ [?]

Bhāratī Mahārāja: Of these two, devotees and non devotees.

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: Of those two, I see.

Śrīla Śrīdhara Mahārāja: "Anyhow I want Your association in any form or other, even the servant of the servant of the servant of You. And others who are not connected with You I don't _____ [?] that ordinary people, I don't want to be a good position even equal to that of a Brahmā, the creator. Even I'm offered to have a position like that of a Brahmā with connection of the ordinary people I don't want that. But I want to be even the birth of an insect or worm in the room of Your devotee."

kīṭa-janma hau jathā tuwā dās, tuwā bahir-mukha brahma-janma nāhi āś

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."] [Śaraṇāgati 3.5, From The Songs Of Bhaktivinoda Ṭhākura, p 13]

...

Bhaktivinoda Ṭhākura's another poem, mānasa, deho, geho, yo kichu mor, [From Śaraṇāgati 3.1] there.

"I want to be, if by the course of the law of karma I in future to have any birth anywhere in Your creation, then this is my prayer that any birth I may have, even that of a worm or insect, I've no objection. But only my prayer to avoid the company of those that are apathetic to You. Even an honourable position like that of Brahmā is offered to me I don't like it." Kīṭa-janma hau jathā tuwā dās. "I prefer the birth of a worm in the room of Your, in the house of Your devotee. And: bahir-mukha brahma-janma nāhi āś, and even the position of a Brahmā I like to reject. I have no taste for that. What to speak of other higher birth. Even the man who is the creator of this mundane world, bahir-mukha brahma, I do not want his position even."

That is śuddha-bhakti. Real devotion is there. And another striking point, Yāmunācārya he was almost Guru of Rāmānujācārya. Rāmānujācārya's life perhaps you don't know? Yāmunācārya he was Guru of Rāmānuja we may say, though perhaps Rāmānuja did not meet him. Yāmunācārya was good scholar and he was continuing the study in a tol, in a school, of Gurukula.

Then at that time one King came and he gave an announcement. In the King's name some announcement was given out that, "My court paṇḍita he wants to know if there is any scholar to discuss with him about the teachings of the scriptures, Veda, etc. Then he may accept this." A golden thing was sent from door to door, a golden _____ [?] gourd or something, a golden...

Bhāratī Mahārāja: Ornament?

Śrīla Śrīdhara Mahārāja: Not ornament, a fruit _____ [?]

Bhāratī Mahārāja: Pumpkin.

Śrīla Śrīdhara Mahārāja: Pumpkin like, that thing was sent with declaration that, "Hold this. If anyone is there who ventures to discuss about the meanings and purpose of the Vedic School."

Then Rāmānujācārya's Guru avoided that, "No, I won't go."

That Yāmunācārya was there. His name was _____ [?] something was his name, he told, asked his Gurudeva to take the challenge. "You keep up this."

"No, no, no, I get some money from the state. That he's all in all in the state, he's the appointed paṇḍita of the King. If he wants he may stop my, stop the money what I get every month to keep up the school, so I won't like to disturb that gentleman."

Then Yāmunācārya told... _____ [?]

Then Yāmunācārya told, "No, I want to take the challenge. You are my Gurudeva, and when I am here you will sign that you are not fit to discuss with him, I can't tolerate that. I must go to discuss with that raja, the scholar of the raja."

Then he could not calm him so it was taken and Yāmunācārya went to the court. And there was already a rumour spread that a boy is coming to discuss with the court paṇḍita, so many scholars gathered also. "What's the matter? The boy will come to such a big scholar to discuss things with him?"

Then Yāmunācārya is going, and in the harem the Queen is there and the King also there. There is a talk between them. The Queen says, "Alam bhayu [?]" "Now he has come." And they set a bet on the future proposition that if he, if this boy be victorious, the Queen took the side of the boy Yāmunācārya that, "This boy he must be victorious in this fight."

Then King told, "No, it is not possible. My court scholar he's a great paṇḍita, he's a great scholar. What this boy will do?"

Then, "Suppose if this boy he'll be victorious, what you will give?"

Then the King told, "My daughter I shall marry with him, and half of the kingdom I shall give to him."

"Yes, surely he will do, be victorious."

Then the sitting for discussion. He was very much enraged that this boy has come and taken the challenge, he cannot do because he has already given announcement that whoever will come he will talk with him, so can't avoid. But still he feels much insult that, "I have so many scholars. All are afraid of me, and this boy has come to insult me." Then when they sat together the court paṇḍita he asked a question. "Will you be able to answer my questions?"

"Yes. I shall try."

"I put three questions to you."

No, the court paṇḍita told, "Have you come to discuss and to defeat me?"

"Yes I have come."

"Put any question. I shall cut it asunder."

"I put three questions to you. One," then Yāmunācārya put this question. "One question, I say that your mother is not barren, who cannot produce child, your mother is not barren. You are to prove that your mother is barren; this is one.

The second, the King I say the King is pure in character, our King is of pure character. You are to prove that he's impure.

The third, the Queen is a chaste lady, I say. You are to prove that she's adulterer."

So how he'll be able, he can't say anything, sweat came in him. Three questions put. Then after some time, and men and other scholars they're waiting with _____ baited breath,

breathless they're waiting. Then the court paṇḍita, the raja paṇḍita he came with a thunderous voice, "Can you answer these questions?"

"Yes."

Then the excitement grew to the extremity. "How he will be able to put these questions?"

Then he quoted from – their pramāṇa, that is proof, must be given from some scripture or so otherwise it won't be accepted. He quoted one that: "If the son of a lady is worthless then she may be condemned, called barren. One who has produced a son like you who is so boastful and who has got no real sense, she may be considered to be a barren lady. _____ [?] valueless child, producing a valueless child, the mother is accused that she's barren. It is mentioned in such Purāṇa."

What to do?

"Next, the King is not pure, he's sinful."

"Can you prove?"

"Yes. King is impure."

"Why?"

Again quotation from scripture: "King is receiving taxes from the subjects and thereby with these taxes their sin is going always to the King. And he performs yajña and other activities, thereby he's becoming, he's purifying himself. But because the tax comes always and with that sin comes to the King and so he may be considered to be impure, for the sin of the subjects." And quotation given; can't refuse.

Then the third and most terrible: "The Queen is not a chaste lady."

All are waiting with breathless attitude.

Then he told that, "There are so many gods always living with the Queen, er, with the King, eight gods or so they're always living."

Mahati devatara raja nava rupena tisthati [?]

"There are some eight gods they're always with the King. So when the King meets his wife the gods are also there, so in that sense, in the sense of chastity what we conceive, that is disturbed."

And that was accepted. "Yes. We can't deny that." So he was subdued.

Priti vadi vancar [?] Then, another title he got, priti vadi vancar [?] Yāmunācārya.

Then there is another point. _____ [?]

When he was asked perhaps by the King before they began the discussion, "Then you boy, will you be able to come into dispute and discussion with this big paṇḍita?"

When the King put this question to Yāmunācārya then he answered:

_____ [?]

"Oh, you lord of men, I may be a young man, a very young child, but:

_____ [?]

But my knowledge is not, my sarasvati, my voice, she's not a girl:

_____ [?]

The poison, the venom of a small serpent, is it not sufficient to kill a person?

_____ [?] A very small serpent _____ [?] the son of a serpent, the venom of the son of a little serpent, is it not sufficient to kill a man? So I may be a boy, but my knowledge is not like that of a boy. So I think I shall be able to fight with him."

And when the fight finished the Queen came and asked the King, "Keep your promise, I want to give my daughter to this boy, and half of the kingdom you must give to him."

Then it was done. And for some time he was engaged in – he was in the line of Vaiṣṇava thought, some time passed he's engaged in that, in the pleasure, in the marriage, and the king royal life.

Then one old devotee, he was very fond of a particular vegetable, sak, and one follower of Rāmānuja section used to supply that vegetable every day to him, to his cook. He's now a King.

Then one day he asked the cook, "Where do you get this kind of vegetable every day? It is not found during the whole time of the year. It is rarely found."

"One sādhu, he takes this vegetable for you. How he has known that this is very favourite vegetable to you?"

"Then please ask him, 'What does he want?'"

Then he asked the sādhu, the cook...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Then that Yāmunācārya asked his cook, "Who gives this kind of supply: my favourite vegetable?"

He told that, "One sādhu."

"You ask him, what does he want from me?"

Then he asked. And he told, "I want to meet him once."

And that was granted, and when that sādhu met him he began to weep, cry.

"What is this that you are such a great hope of our, future hope of our sampradāya. Now you are such a big, extraordinary scholar and you are now enjoying the kingdom, and our sampradāya sustains a great loss. The other party, that is Śaṅkara School and others, they're encroaching on our prestige, and you are sleeping, engaged in..."

Then he gave some assurance, "I shall, yes I shall...

Bhāratī Mahārāja: Sarvabhavan _____ [?]

Śrīla Śrīdhara Mahārāja: Oh, in a car? All right! But Caru Swāmī perhaps he's gone to Bombay.

Then from that time Yāmunācārya he again returned to work for the Vaiṣṇava School and for śaraṇāgati we find very high thoughts from him about Kulaśekhara Āḻvār as well as Yāmunācārya.

In one poem he has written: "O Lord, now I think I'm abnormal consciousness. I pray to You that only engage me in Your service, or service in Your department, service of the servant of the servant of the servant. This is my, I'm surrendering to You. I'm writing this bond now. And if in future, I'm in full normal conscious now, but my future may not be guaranteed. If in future I want no, no, I want something, You please won't care that. Whatever I'm praying for me this please

sanction. This is eternal. This is for forever. I don't know in future. I may pray something else, but don't give that, don't give that. This is my final prayer. I'm fully in normal conscience now. And that should be considered as abnormal if in future I want anything else."

In this way many things we find, the real sign of śaraṇāgati in his writing.

And in last time in Śrī Rangam when he was going to depart he asked for, called for Rāmānuja. Rāmānuja was then a rising scholar at that time, he called for Rāmānujācārya.

"I want to meet him."

But when Rāmānujācārya reached that place he'd already passed away. He could not speak...

End of 81.10.03.B_81.10.04.A

Start of 81.10.04.B_81.10.05.A

Śrīla Śrīdhara Mahārāja: _____ [?] Then he found that three fingers are closed in this way. There is a custom in that land is to count anything; we do in this way, but the fashion there, one, two, three, in this way. Then Rāmānuja found that three fingers are closed in this way, that three questions he had; "Questions means he had to tell three things to me. What he could have told me?" He conjectured, conceived, Rāmānuja. "I find that three things are necessary for our sampradāya, for our clan, indispensably for the propaganda of Vaiṣṇava religion. One, the real commentary of Vedānta: Śaṅkara has given but our sampradāya has got no commentary of our own. I shall prepare, write a commentary." One finger: that bent finger was erected, disclosed.

Ke? Abhimaṇyu! Gaura Hari.

Then another, Rāmānuja, another thing: "Śruti, the arcana padyati, that is very necessary to keep up the sampradāya. I shall prepare one from the Veda and Purāṇa collection, compilation." Another finger was disclosed. And the third – first the commentary of the Upaniṣads, and then that of Vedānta, and then one arcana grantha, three things, and all were astonished to see how the fingers, closed fingers were disclosed again. And then with great joy, victory, and Rāmānuja was accepted as the sole leader of the whole Vaiṣṇava sampradāya at that time, from that time.

Yāmunācārya, his poems were very authentic, and the subject of śaraṇāgati, surrender – how to surrender to the Lord, how one, what is required to surrender, what things are necessary, if one wants to surrender to the Lord? The test is there. If you can accept all these conditions in your relationship with the Lord, then of course you may be considered that you are surrendering, śaraṇāgata. The authority in śaraṇāgati's conception: Yāmunācārya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: So Rāmānujācārya took sannyāsa from Yāmunācārya at that time?

Śrīla Śrīdhara Mahārāja: Not Yāmunācārya: that is another thing.

After Rāmānuja there were two Schools amongst Rāmānuja sampradāya, one Teṅkalai, another Vaḍakalai, afterwards. Up to Rāmānuja there was only one. Those that give more

importance to the advices of the first Ālwār, who came from rather an untouchable section, his name was Śaṭhakopar, his sayings are considered to be of the highest importance in that School, in Tamil language. Those that have got greater reverence for them that is Teṅkalai.

And then Deśikācāryya, one of the scholars in the Rāmānuja School, he laid more stress in the Vedic School, Veda, Upaniṣads, Purāṇa, etc. And secondary in that Śaṭhakopar, so that section is known as ācārya sampradāya. During the time of Rāmānuja they both were one, then the subdivision between the two.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya! Jagat Guru Śrīla Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya! Śrīla Prabhupāda kī jaya!

Śrīla Śrīdhara Mahārāja: Jaya! Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīmad A.C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vrnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura premānanda Haribol!
Now, what's the news? Caru Swāmī started for Bombay?
...
Bhakti Caru Swāmī: Mukundamālā Prabhu, also from Los Angeles. And Kaśirāma Prabhu, he's also from Los Angeles. And especially all of them have heard your tapes very much.

Śrīla Śrīdhara Mahārāja: From Dhīra Kṛṣṇa Mahārāja?

Bhakti Caru Swāmī: From Dhīra Kṛṣṇa Mahārāja, so they're very keen to have your darśana at your lotus feet.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. All right! You're coming direct from Calcutta?

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. You are to take anything?

Bhakti Caru Swāmī: Yes, that we will take.

Śrīla Śrīdhara Mahārāja: Prasādam. And they're well? Dhīra Kṛṣṇa Mahārāja and, they are coming, when they reached India?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: And today?

Bhakti Caru Swāmī: Today's the fourth of November.

Śrīla Śrīdhara Mahārāja: They're travelling through tīrtha or where?

Bhakti Caru Swāmī: Actually they specifically came to have your darśana Mahārāja, and then they will go to some other place. They'll go to Vṛndāvana for Prabhupāda's disappearance and...

Śrīla Śrīdhara Mahārāja: They will go?

Bhakti Caru Swāmī: Yes. On the first of November, so they want to be here for your appearance day, for your Vyāsa-pūjā day.

Śrīla Śrīdhara Mahārāja: But they reached India, and so long where they were staying?

Devotee: He's staying with Bhakti Caru Swāmī.

Bhakti Caru Swāmī: In Calcutta they stayed a few days and then they went to Purī Dhāma.

Śrīla Śrīdhara Mahārāja: Oh, Purī. All right! Like flowers, mālā means the garlands, the garland, so many valuable flowers. That is all śaraṇāgati. They are all disciples of Swāmī Mahārāja?

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Śaraṇāgati. Hare Kṛṣṇa. Dhīra Kṛṣṇa Mahārāja is also expected to come here?

...

Mṛdaṅga, this is small mṛdaṅga with kīrtana, and the vibration in a limited circle. But bṛhat mṛdaṅga praise can send the sound, visualised sound to the farthest corner of the world and can produce permanent effect. That is also saṅkīrtana in a different form. Gaura Haribol. Gaura Haribol.

...

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert

in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

What does he say?

Bhakti Caru Swāmī: He's quoting from your talk Mahārāja. You were explaining this praṇipātena, paripraśnena sevayā and you were saying that the absolute knowledge is to be served. He was quoting that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And we can't utilise that for ours, to serve us.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Yes, that is the idea. Higher knowledge can't come to serve the lower knowledge. No benefit thereby. That is offence against the higher knowledge. Only we can connect with them with the spirit of service. The Hegelian philosophy, 'Reality is for Itself,' never subservient to any other thing. Then that will hold the supreme most position. The higher knowledge, higher thing, if we really want only in the spirit of service we may be connected with them and never otherwise, never otherwise.

Surrender, and the position, the relation with that also will be to the degree of surrender. Otherwise we won't be able to enter into that domain. Surrender. No prejudice should be carried from behind. All prejudices, that praṅipāta, with the attempt of praṅipāta all old prejudices should be left out. Then paripraśna the inquiry is, only will be genuine when we can give up all our past prejudices. Then the real inquiry, bona fide inquiry only will begin. Praṅipāta, the prejudices, the past experiences of life, they will be dismissed, and then pariprasna, the inquiry will be honest, paripraśna.

And then the bond; "If I get You, I am to surrender. I am to serve, and never to utilize for my base purpose of life." That will come, take us in real connection of the higher knowledge, or love, or beauty, or anything of our inner aspiration. It is within us. Birds of the same feather flock together. Samase lavagenti_____ [?] That sort of thing, a drop within us, so it is possible for us to venture to go that side, svarūpa, svarūpe sabāra haya, in the innermost function of our soul we may find that that is our home. That is our home, and we are wandering in the foreign land, this consciousness of the foreign ways and ultimately our illusory concoction, māyā. Only Kṛṣṇa is reality. Kṛṣṇa with His paraphernalia: that is only reality. And this is all deviated consciousness from the truth, deviated conception from the truth. And so it does not stay, it is mortal. And that is a boon indirectly, that it vanishes. Bad things which are not real, which are not good, that vanishes. That is a boon for our life. If we get chance to get reality, once attained, we are not to lose.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

The Kṛṣṇa Himself, when He says this word I think that it is so sweet that Kṛṣṇa Himself also impressed with the sweetness of His own dhāma, own paraphernalia, paramaṁ mama.

"My dhāma is param, it is honourable, and it's desirable, and very sweet, My dhāma, tad dhāma paramaṁ mama."

What to be in the consideration of us, Kṛṣṇa Himself feels that His dhāma is a param dhāma. His domain is very desirable and very beautiful and very sweet. Yad gatvā na nivartante - if one can enter once, no possibility of being discharged from that position, the eternal, the nature of eternity requires such. Gaura Haribol.

Then Mukundamālā Prabhu, and another?

Devotee: Kaśirāma, and Gurutama_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Servitors in the bṛhat-mṛdaṅga, bṛhat pracāra, service, any lip deep chanting, that is not chanting proper if it is not surcharged with the spirit of service. Surrender is the beginning of service. We are to enter into the realm of service through the gate of surrender, then we will be advised what to do. And they will utilise us. So need of the Vaiṣṇavas, the guides there. It is a great need to have a Vaiṣṇava. Why? They will guide us. They have got experience of that field. They can guide us.

The Lord says, "Who are My servants, they are not real servants. But who are servant of My servant, they are real servants."

That means that. In reality, we find the guidance of the Vaiṣṇava can introduce us in that new land. And that will be more fruitful for our purpose. So Vaiṣṇava, Vaiṣṇava.

In the beginning we may think, in the crude state, "That why so much mention about the Vaiṣṇava? I want the Lord Himself. And they, the sādhus, Gurus, they always take Vaiṣṇava in the middle. Between myself and between God, the Guru, Vaiṣṇava, Guru also may be tolerated to such an extent, but Vaiṣṇava, Vaiṣṇava, always so much importance given to the Vaiṣṇava."

To come between us, it seems to be undesirable in the beginning. But as much as we grow we will find the stress is given for the real benefit of the newcomers. Without their guidance, we are unknown. Of course by God's will they are appointed to guide us. But their guidance is essentially necessary for our, _____ for every purpose of service. They are not enemy, they are not trespassers between us.

But as I gave some instances, that the glass, the glass spectacle, apparently it is a barrier between the sight and the seer, the eye and the sight. But it enhances our sight, though apparently it is a barrier between the two. And also in the telescopic system, so many apparent trespassers between the thing to be seen far away and here, but they enhance our sight, so many telescopic systems, so: tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya. A very important thing to guide us, as many guardians I shall have over my head, the finer vision will pass through one, two, three telescopic system; that is far things which are very distant that will come near by the help of so many glasses between the two. Which is considered by the ordinary people as so many barriers, but they are to enhance the sight, so: tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre
mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Śrī Kulaśekhara's Mukunda-Mālā-stotra, 25]

In the land of exploitation, if there are so many servants that may not disturb me, so many servants I have got to command, but just the opposite there, so many guardians, there are so many well wishers. In this way we shall try to have view of them, so many guardians and well wishers. As many guardians I shall have there, I will be free of any fear. So many guardians, so many well wishers I have got so I don't care anybody. So in that light we are to see the Vaiṣṇavas, the sādhus. Of course in real plane, I am not talking of the sham, the imitationist, but in the real sphere, case is such there. Hare Kṛṣṇa. Hare Kṛṣṇa.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

It will attract our service for that plane. Gaura Haribol. Gaura Haribol. The subjective plane, just as here, within the matter, now the most graphic and most original force have been invented or discovered: perhaps electric current, is it not? It is the most basic and fundamental forces. Of all forces we can find here, the most all pervading force, even it can work in the moon, in the sun, only electric current, is it not? What is that, it comes from the ethereal plane. That is

the most precious and most powerful force ever discovered. So also in the subjective realm, this is in the objective. In the objective plane, the most fundamental and powerful plane of forces is discovered as electricity, atomic, something like that.

So in the subjective realm the most fundamental and deepest plane, that of beauty and sweetness and love, not of power, not of knowledge. Not of knowledge and not of power but of beauty, but of love, most extensive, most powerful, forceful, and most original plane, in the subjective realm.

And we are only a member of the subjective world, the soul. The soul is a member of the subjective world, not of the objective. And the subjective, super subjective, super super subjective, the highest plane is Goloka. Full sphere, Goloka means solid circle. Not plane circle. Hemisphere is Vaikuṇṭha and full sphere is Goloka, a solid circle, from the centre, equally distributed.

Here of course our conception of a circle is a limited thing to us, but it is infinite and the rasa is distributed in such a way – the full fledged theism, in other words. Theism means the realistic existence. Atheism, nothing, that is a pessimistic view, nothing. Our desire, the inner desire may not be fulfilled. Atheism, there is nothing to satisfy my inner thirst.

But theism, yes, theism means Oṁ, Oṁkāra. The meaning of the Oṁkāra, the praṇava is yes, positive. Veda in the very seed form is Oṁ. Oṁ, what it the meaning of Oṁ? Oṁ means yes; in one word, what is your inner inquiry, that is, in one word the Veda, the revealed truth, the seed of the revealed truth says, "Yes" in one word. What is yes? What is your innermost hankering for, that is. Then what is that? Then the revealed truth from the Upaniṣad, Veda coming, this is by stages, this is so, this is so.

tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Mundaka-Upaniṣad, 1.2.12]

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

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

The gradual process to reach that goal: the innermost inquiry within your heart. It is, how it is? It is such and such, it is such and such. And in this process you are to come, you are to reach there, all these things. Theism means Oṁ, yes, existence, existence, in one word, it is, it is. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Rūpa Goswāmī has described Oṁ, as in three syllables, as representing Kṛṣṇa, Rādhārāṇī, and the living entity.

Śrīla Śrīdhara Mahārāja: Ah u ma, Kṛṣṇa, Rādhārāṇī and?

Bhakti Caru Swāmī: Living entities.

Śrīla Śrīdhara Mahārāja: Paraphernalia.

Bhakti Caru Swāmī: Paraphernalia.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: I forget the śloka. Do you remember the śloka?

Śrīla Śrīdhara Mahārāja: Ah u ma when analysed.

Bhakti Caru Swāmī: Actually how do we relate to that Mahārāja, because Oṁ to us was always a Māyāvādī impersonal representation...

Śrīla Śrīdhara Mahārāja: So Kṛṣṇa, the knowledge is there, full knowledge is there. And the aspiration of the knowledge, that is ānandam, sundaram, that is there. The potency is there.

śyāmāc chavalaṁ prapadye, śavalāc chyāmaṁ prapadye

["By the help of black (śyāmā), we shall be introduced to the service of the white (śavalā); by the help of white (śavalā), we shall be introduced to the service of black (śyāmā)."] [Candogya-Upaniṣad, 8.13.1]

Jñāna bala kriya ca. Thinking, feeling, and willing, feeling, thinking is there, Kṛṣṇa is there, feeling is there, and willing, Baladeva, the paraphernalia. Baladeva, Yogamāyā, sandhinī śakti, paraphernalia, the environment, Kṛṣṇa, Rādhārāṇī and the environment, three things necessary. And that is perverted reflection here. But in the reality, these three substances analysed, advaya-jñāna analysed, we find these three things eternally. The potency, the hlādinī, the sandhinī, is the paraphernalia, sandhinī; and hlādinī, Rādhārāṇī, She is the very perfect seed, from the taraṅga, the waves are coming. She is the root, hlādinī. And samvit, the enjoyer is there, Kṛṣṇa, in these three, ah u ma.

And here in the perverted reflection ah means Brahmā, u Viṣṇu, and then ma, Mahādeva, paraphernalia of destruction. Stristi stiti pralaya, ah u ma in this perverted relation, relatively, and there in the eternal, in that way. Jñāna bala kriya ca, thinking, feeling, willing: the enjoyed, the enjoyer, and where and what for the enjoyment, Hare Kṛṣṇa, paraphernalia. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Bhāratī Mahārāja: Jīva Goswāmī also gave another definition of Oṁ in Bhakti-sandarbha.

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: That Vṛndāvana Dāsa Ṭhākura he was talking about the different devotees which appeared in Navadwīpa which are Avatāras. And he referred to Jīva Goswāmī saying that Jīva Goswāmī explained Oṁkāra as being the embodiment of all the different Avatāras. The different Avatāras, their origin is from Oṁkāra.

Śrīla Śrīdhara Mahārāja: That analysis from the different layers. All the Avatāras in Oṁ, guṇa Avatāras, then this śaktyāveśa, they may be classified under these three heads, ah u ma. Some are creative faculties, some sustenance, and some withdrawing, in this world, in reference to this world. They are under this jurisdiction. In all different functions, the main is this, sandhinī, hlādinī, samvit, that is the central analysed of the spiritual prime cause, advaya-jñāna. And then according to the necessity in the gradation this may be applied in different position, in different way. All branches somehow or other from these main three branches of advaya-jñāna, in different perspective, different plane of view.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.
_____ [?] When did we begin? Eight?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then where they will stay? In that house?

Bhakti Caru Swāmī: _____ [?] They have put their luggage downstairs, where Mahārāja and Venkatta Prabhu was staying, below you here, just in this room.

Śrīla Śrīdhara Mahārāja: No, they're in that house.

Bhakti Caru Swāmī: No. They have shifted over so we have our luggage in that room right now.

Śrīla Śrīdhara Mahārāja: Where? Here?

Bhakti Caru Swāmī: In the previous room, yes.

Śrīla Śrīdhara Mahārāja: There's a patient there perhaps?

Bhakti Caru Swāmī: No. That is in the big room Mahārāja.

Śrīla Śrīdhara Mahārāja: Of course, if you manage, if you like you can do that.

Bhakti Caru Swāmī: No, in the big room...

Bhāratī Mahārāja: Mahārāja, where is the example of the monkey and the cat, śaraṇāgati?

Śrīla Śrīdhara Mahārāja: Markaṭa-nyāya and mārjjāra-nyāya.

Bhāratī Mahārāja: Where is that coming from, Rāmānuja?

Śrīla Śrīdhara Mahārāja: Rāmānuja. The Rāmānuja, when they divided into two, the Teṅkalai and the Vaḍakalai. Vaḍakalai means those that give more importance in the Vedic scriptures and the Teṅkalai those that give important stress in the Tamil scriptures.

Bhakti Caru Swāmī: Āḷvārs.

Śrīla Śrīdhara Mahārāja: Āḷvārs, coming from, beginning, that Śaṭhakopar, Nammālwāra. So they, the Tamilians, the Tamil School, that is the Teṅkalai, they give more stress to mārjjāra-nyāya. That mārjjāra means this cat, cat's dealing with her cub, kitten. The kitten does not do anything. But where to move, what to do, the mother cat she takes, catches by the neck and moves here, there wherever she likes removes. The kitten she does not, he does not do anything, no attempt to be seen on his part. Whatever the mother does, for removal, for eating, feeding, all these things. That is mārjjāra-nyāya.

And the markaṭa-nyāya, the cub of the monkey he catches on the body of the mother. And the mother takes, removes here, there, wandering. But the duty of the cub is to catch the mother's body.

So the Vedic School of Deśikācāryya they say, "You have got free will oh jīva, you have got something to do, śaraṇāgati. You have your own part to play, it is maybe very small, but still you have some part. You are endowed with free will and you must have to utilize your free will."

And the Teṅkalai system they say, "No, we have nothing to do. Only we think that we are His, and whatever is necessary He will do on our behalf."

So this is the difference of the two schools.

The Deśikācāryya, the Vedic School they say that, "Some action for free will is there. Your acceptance, your consent is necessary. The rest will be done by the Lord. But your consent, your free will acceptance, something, whatever, however meagre it may be, but it must be there, your consent."

And the Teṅkalai, "No, we have nothing to do."

But our consideration is nearing this, Vaḍakalai School, the Vedic School, Deśikācāryya. That jīva has got something to do, the cooperation, the consent, otherwise how the jīva can have this samshar. Then everything is His līlā. If you have nothing to do then everything is God's līlā, His līlā and they are all dolls to play in the hand of the Lord. This is in the highest stage in the highest realized position. That stage is to attain, but to begin to acquire that stage, he gives jīva independence. Because jīva is a part of the subjective world, so naturally he is endowed with freedom. There can be no consciousness where there is no freedom. But a very particle, the freedom is also very small. But spirit and no free will that can't be. So in the service, the freedom is maintained, otherwise vilāsa, that cannot be maintained, in the Goloka also. Everyone, they're mostly actuated by the feeling, by Yogamāyā, by the love, by hlādinī. But still they have got their meagre personal consideration and that is influenced by all the good environment, favourable environment they're within. Otherwise their name, their līlā, their service, everything is their particular, how it is possible? So individuality in the atomic energy is also to be maintained all

through, and we do not deny the influence of the environment also. But still the environment cannot devour the personal character or existence of anything and everything.

Gaura Haribol. Gaura Haribol. So now we may stop: nearly ten?

Devotee: Yes, nearly ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. You are to look after them on our behalf.
...
Devotee: In the west now they are using so many means to collect money for pushing on Kṛṣṇa consciousness. I wanted to know, a lot of these means seemed to be, when Śrīla Prabhupāda was on the planet, they weren't exactly being used, now there is...

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:...preaching purpose there, the means is justified by the end. But if there is any impurity in the end, in the object, then the whole thing is wrong. Otherwise there is purity in the purpose._____ [?]

If anyone commits sin that crosses the moral law, but if it is for the satisfaction of the Absolute Will, it is all right, because the law has been created only to promote our attention towards the Supreme. In any way if our energy is utilised for the satisfaction of the Absolute we are benefited, knowingly or unknowingly. If it is used for the satisfaction of the Supreme Entity, then whose energy is being utilised knowingly or unknowingly he will be benefited. But if in the name of the Absolute it is not such then of course there will be some difference.

Laws are meant only to promote our faithfulness to the Supreme. Laws are not meant to discourage our affinity towards the Supreme. Lawless law, those are lawless laws which promotes, which helps us to forget the Supreme Authority and fix our attention to any other object; whether the liberation of the country, or the satisfaction of a particular society, all these things, as hospitals and other altruistic activity. Altruistic activity independent of faithfulness to the Supreme Entity may not be encouraged, that is not to their highest benefit. Only bodily service, physical service cannot be taken as service of the soul. Soul's interest may be different than the interest of the body. So body service cannot be accepted as the service of the proper party that is soul. Soul service depends on the service of the Absolute, Paramātmā. That is soul's real interest. So if that is done independent of all other necessities of life then it is justified, whether consciously or unconsciously _____ [?] diplomatically or _____ [?] anyhow, if it is meant for the Absolute, according to the purity of the purpose, the purity of the activity.

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

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

All sorts of conceptions of duty, all conceptions of law, or worldliness, everything may be cancelled for His satisfaction. He's such, He's above law. Law made by Him. He's not under law. Law has been planned only for the people that are going astray, where there is possibility of going astray, the necessity of law is only there. But those who are naturally lawful, and the highest law is we should be faithful to the Supreme Authority. That is the highest law. And all other laws must be subservient to that. Other laws should be rejected. They will promote only hateful faithlessness and at the same time a sorrow, pain, misery for the people, ultimately. Am I clear? Do you follow?

Devotee: Yes. When Śrīla Prabhupāda was present, he always stressed so much that all our maintenance and temple construction should be based on the sales of his books. He gave the formula fifty per cent for publishing books, and fifty per cent for maintenance and temple construction. But now...

Śrīla Śrīdhara Mahārāja: That's good, publishing the book and selling it and to make money thereby. That is good. But it should be used for the service of the Supreme, not for any personal name, fame, or position, or any other mal purposes. That should be the lookout and that is difficult to differentiate and understand.

End of 81.10.04.B_81.10.05.A

Start of 81.10.04.B_81.10.05.B

Devotee: We can see that if one has faith in the order of the Guru then Kṛṣṇa will reveal to him the way and means to carry out...

Śrīla Śrīdhara Mahārāja: You can apply to the rules of the scriptures there on and judge accordingly. We shall have to, the departmental knowledge of the scriptures, and to put to test whether the attempt of a particular man is really pure devotion or not, by his other activities we are to judge. In the Name of God he's making money, collecting money, and he's using in such and such purposes, and whether these purposes are at all connected with the services of God or not, that is to judged in particular cases. In particular cases it may be judged. The money is being spent in this matter, whether it is meant for the service of the Lord, or to satisfy the pleasure of some ordinary persons not connected with devotion. _____ [?] particular cases to be dealt particularly. But generally this is the law; if it is meant for the service of the Lord then it is justified. If not, no risk. Whatever is done for the satisfaction:

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

Whatever is sincerely done for the service of the Supreme Lord that may not have any bad effect! Sincerity of purpose is to be judged everywhere.

Devotee: If Kṛṣṇa's being satisfied then automatically the devotees also should be satisfied?

Śrīla Śrīdhara Mahārāja: Hmm?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But the devotee must attain such stage that he can appreciate the satisfaction of Kṛṣṇa, Kṛṣṇa saṅtoṣa, Kṛṣṇa is satisfied. And whether He's satisfied or not satisfied, the devotee must understand, must follow, he must attain such a stage as to perceive whether Kṛṣṇa is satisfied or dissatisfied.

Devotee: So sometimes they give this example of Rāmānujācārya employing the different thieves to collect money for the purpose of building and constructing a temple, and they utilise this example for their own purposes. Which as you stated before can be justified or not justified according to their purity.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: [Laughs]

Śrīla Śrīdhara Mahārāja: Yes, so medium was there, and when that function, that service was finished then the medium through whom their, the money of the dacoiting was engaged in the service, he did not like it, or Ranganatham did not like it. So they were killed rather. They were utilised, yes. An instance is there. Ha, ha, ha, and you feel that such things are happening now?

Devotee: Like we're thinking like that.

Śrīla Śrīdhara Mahārāja: When Bhaktivedānta Swāmī Mahārāja was the connecting link between Kṛṣṇa and all these various activities that was justified. Now that anything new can come and these fellows should be drowned into the river...

...

They may come here to leave a posterity which as soon as he will leave this world will be wholly forgotten. May not be work up to the standard as he did. But at the same time we should not think that his separation has left the whole thing, they're useless and of opposing energy. May be of deviated character, of lower character, not so much purity of purpose may be there, but the wholesale is wrong and should be caste into the ocean, or fire, we need not think like that.

Bhāratī Mahārāja: Mahārāja, you were once giving some very nice insight about Bhaktivinoda Ṭhākura's tolerance, his explanation of tolerance.

Śrīla Śrīdhara Mahārāja: Explanation of?

Bhāratī Mahārāja: Sahiṣṇunā, Bhaktivinoda Ṭhākura, you were giving some examples about his sahiṣṇunāta in relationship to being lower than a grass in the street. Tṛṇād api sunīcena _____ [?]

Śrīla Śrīdhara Mahārāja: Tṛṇād api sunīcena. If I think of myself rightly then I shall think that tṛṇā may be of very meagre and mean position, but still it is, it has got a true position, true conception. But what about me, I am negative representation, vikṛta. A man may be of small intelligence, but a madman is lower than the man of scanty intelligence. So: jara satya in the consideration of material position the tṛṇā has got a lowest conception, but what am I? I am vikṛta satya, abnormal. That has got a normal position, normal position in the lowest circle. And what about myself, I'm not normal I'm abnormal, so what I'm to do? Do you follow?

Bhāratī Mahārāja: Mm!

Śrīla Śrīdhara Mahārāja: Vikṛta-svarūpa, abnormal. So abnormality is lower than a normal lower position. That is a negative side. It has got some positive position, lower position but positive, tṛṇā. And this is on the negative side, misguided. I've got freedom but misguided freedom, that is a cursed attainment. That sort of interpretation he has given.

Ha, ha, the necessity has no law. Almost the whole day I'm engaged, still you have come; your necessity has no law. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ke? _____ [?]

Devotee: Mahārāja, we see that in America especially Śrīla Prabhupāda always would judge how well our movement was going on by the amount of books being distributed. But now in America book distribution is not doubled as Prabhupāda wanted it but it has become half. So how are we to understand...

Śrīla Śrīdhara Mahārāja: ... you say that it is...

Devotee: Half.

Śrīla Śrīdhara Mahārāja: Retardation and...

Bhāratī Mahārāja: Slackened.

Śrīla Śrīdhara Mahārāja: Slackened _____ [?] But we may try, we may contribute our quota, we may try our best, but our power is limited. Still, such aspiration is laudable. Such dissatisfaction that the progress is not made considerably as it should have been so we are unhappy: that is good meaning, good temperament. But what we can do?

utsāhān niścayād [dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati]

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [Śrī Upadeśāmṛta, 3]

Our business, our endeavour should be that the progress may not be, the speed may not be lulled, may not be retarded, eventually may not come there. We shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

We can make contribution in the activity, the endeavour, but the consequence is in His hand, the hand of the Lord. Adhikāra.

Bhāratī Mahārāja: Entitlement. Entitle.

Śrīla Śrīdhara Mahārāja: We have got no power in our authority over that. We are powerless there as regards to consequence. We are concerned with our quota of contribution for the cause.

...

...vetti [?] but vetti is third person singular. But in another way first person singular it may be produced by the grammarian persons. Generally it seems like it is erroneous, aham vetti, but the grammarians they have anyhow produced that word in the first person and that has got its explanation there. I forgot. Aham vedmi śuko vetti. But the śloka runs:

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

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

_____ [?] Gaura Haribol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]
[Bhakti-rasāmṛta-sindhu, Purva-vibhaga 1.2.200, from Nārada-pañcarātra]
[In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport] & [Gauḍīya Kaṇṭhahāra, 13.82]

Both the scriptural as well as the social activities and conducts, all may be included in devotional activities. Only the purpose is to be considered. The ordinary talk that may be devotion; and if misinterpretation followed then scriptural discussions may not be devotion. So where real devotion is we are to trace very minutely. The only criterion, whether it is meant for the satisfaction of the centre or not: the criteria, Kṛṣṇa priti, Kṛṣṇa saṅtoṣa, that is the only criterion. And form may be sacrificed.

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

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

Pravacanena, expert in explanations of the different meanings of the scriptures, na medhayā, sharp memory can catch the meaning of the words very closely, correctly. Bahunā śrutena, vast study even of the revealed scriptures. Yam evaiṣa vṛnute, all right reserved. Whomever He'll select I shall go to him. His sweet will. His sweet will, that is the criteria, to satisfy Him, to satisfy Him by anything and everything, and then by His consent you may come. He has not got

objective existence. We shall be very careful always. It's subjective, subjective, but we as subject we shall lead Him and bring him within our clutch: never. Never!

Our position will be always as the bird cātaka, who does not take a drop of water from the ground. Only they drink water with their face up, the drop coming from the cloud, and they won't take any water whatsoever _____ [?] always with their mouth towards the sky and praying for a drop of water. But drop of water, rush of rain may come to satisfy him, or a thunder may come to perish him, to finish him. Viracaya mayi daṇḍaṁ, Rūpa Goswāmī says.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [Śrī Śrī Prapanna-jīvanāmṛtam, p 118]

This is the sign of the ananya-bhakti, exclusive devotion, the standard. Viracaya mayi daṇḍaṁ. "It is Your pleasure, sweet will. You may punish me, or, dayāṁ vā, You may grace me. But whatever You do I have no other alternative but to come at Your feet and pray for my good, for Your grace. No other alternative I have got. Whatever You'll like you'll do with me. But all the same to me, only to come to You and pray for Your grace, dayāṁ vā. Gatir iha na bhavattaḥ kācid anyā mamāsti, nipatatu śata-koṭir, the thunder may come instead of a drop of water, nirbharaṁ vā navāmbhas, or opulence of rain may come to satisfy me."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha Prabhu, after a long time. Where did you go? Nepal or Bangladesh or any other place, Malaysia _____
...
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

But the Cātaka, that particular kind of bird has no other alternative but to go on praying, praying, praying. This is just a parallel śloka or poem, that of Mahāprabhu, the last śloka of the eight śloka of Mahāprabhu, Śikṣāṣṭakam. Viracaya mayi daṇḍaṁ, this is that:

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [Śikṣāṣṭakam, 8]

"You may embrace me, or if I try to catch Your feet You may reject me, You may throw me down. But whatever You like You may do, pinaṣṭu mām. More than that You may do even. Marma-hatāṁ karotu vā, adarśanān. You may be indifferent to me. To punish, to throw me by the kick, that is rather better. But Your indifference is more dangerous. That also You can do. Adarśanān marma-hatāṁ karotu vā. Even more You can do. Yathā tathā vā vidadhātu. On my eyes You may adore another, showing me, showing me You may adore another person. That will be more intolerable. You can do it, whatever You like You can do." Yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ, Mahāprabhu says, Rādhārāṇī says, "Still, You are My only master. You are all in all in Me, whatever You do or You think of Me, make arrangement, but I have no other alternative."

Yes! The standard is here. All ananya bhakti, vaikantic bhakti: what is vaikantic bhakti ananya bhakti; I'm a drop of such type of bhakti, bhakti of such quality, it moves Kṛṣṇa, the heart, His heart, like anything, the earthquake in His heart, can create earthquake. This type of bhakti this is from Rādhārāṇī: Mahāprabhu's last śloka. And the parallel śloka by Rūpa Goswāmī: the cātaka, a particular bird – either lightning, thunder, or a drop of water: "I won't go to take water. There may be flood, still, the water it is poison to me."

Ananya bhakti; that is what is necessary for the infinitesimal for the Infinite. Infinite and infinitesimal, the relation should be such where near about the Absolute Himself. Just as the intensity of heat just near the Sun how much, and the intensity of heat here, it is inconceivable for us! So near about Kṛṣṇa the intensity of love, the nature, the quality, is of such sort, such sort. And our aspiration, our ideal, will be guided by such feeling that our goal, our destination is that side. That side our destination lies. We shall prepare us for the same. Die to live! Hegel. Die to live. Don't be afraid of giving yourself, distributing yourself. You can live only if you die as you are at present in your gross constitution. That is mukti proper. That is mukti the positive, salvation, liberation, that is real liberation. Svarūpeṇa vyavasthitiḥ. There is also Hegel: "Self determination." What is necessary the end of our life: self determination.

In the words of our Guru Mahārāja: "Proper adjustment: religion is proper adjustment." We are to be adjusted with such idea and ideal about the Absolute Good, about the Absolute Sweetness, the Absolute Knowledge, Absolute Beauty. Our attitude we shall cultivate ourselves to such way as to achieve that end. We are not subservient to this or that ABCD, the valuation of that X or whatever that thing it means like this. Then we can expect to come to Kṛṣṇa, to Mahāprabhu, to Bhāgavatam. With such capital we must approach.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

The misers have got no place, ha, ha, ha. The capital must be brought out, ha, ha, ha, wholesale, ha, ha, ha, not partial, ha, ha, ha. The wholesale demand, ha, ha, ha, wholesale demand, Kṛṣṇa. Nārāyaṇa may be satisfied with a part, but Kṛṣṇa is very clever, not part but wholesale thing. "Wholesale I want." The beauty, the charm of the beauty is of the type of wholesale. It charms every natha, the whole system it attracts, draws. Power cannot do so, ganga cannot do so, reverence cannot do so, but beauty, the innermost thing, He can attract. The whole thing can capture, the charm of beauty, nothing remains. So Reality the Beautiful, Reality the Beautiful.

Gaura Hari. Mahāprabhu came: "I want to take you all to that domain of the land of beauty. Nothing will remain to get. I have devised the means, I have discovered. Or you may think I am He. I have come to take you in My own abode. I'm not alone. We Two have come." Rādhā-Kṛṣṇa-milita-tanu. We Both of Us have come to take you in Our harem."

Something like that. Gaura Haribol. Gaura Haribol.

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

Vāsudeva Datta Ṭhākura says: "Oh! After I have got a taste of that wonderful thing, now I feel if I could not have that thing then how I could live, how could I sustain my life? It would have been simply impossible to live. Such things are there wonderful and I am deceived out of that. It's a horrible life. My fulfilment is there and I'm roaming about hither and thither. A horrible deception of māyā, that is."

Union in separation, prema-vaicittya, in another kind of separation. He's there, and also, oh, something, something else comes between the imagination then I'm nowhere. My anti party has captured Him, prema-vaicittya. None is there, only concoction, and that horrible separation feeling aroused, in different types. And that is only meant, only defined, devised, or designed, to make ever new, always new, to keep up the novelty that is necessary by Yogamāyā, the intervention of Yogamāyā. It is managed in such way, the separation.

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

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

Just as the serpent's course is zigzag, not straight, a natural movement of the serpent is in a crooked way, not straight way. So the ways of love is such. So we may not have to think that there is some misdeed in the part of the one or both. It is the very nature. It is Yogamāyā, it is effected to think ever new. Without separation union may not be very sweet, so it is intervened in that way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya.

When have you reached Māyāpur?
...

Mahāprabhu. Die to live: a sweet death. Ha, ha.

Vidagdha Mādhava: I have some question Mahārāja.

Śrīla Śrīdhara Mahārāja: Question?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Yes, you may put it.

Vidagdha Mādhava: I was reading some of Śrīla Bhaktivinoda's Jaiva Dharma...

Śrīla Śrīdhara Mahārāja: Hmm?

Vidagdha Mādhava: Bhaktivinoda Ṭhākura has written Jaiva Dharma, and in Jaiva Dharma he's recommending in the Kali-yuga all the devotees become householder devotees. So I've heard it is useful, and I've also heard it is a waste of time, simply a waste of time. But now in Jaiva Dharma Bhaktivinoda Ṭhākura says it is useful, it is something like a school. Is that possible?

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura, if we study deeply we find that he laid stress on gṛhastha dharma, because to keep up the purity of character in the life of renunciation it is very difficult, in a general sense. So he told that gṛhastha, you adjust yourself in such a way that you may not have to go to undesirable life in the sense of morality. That will be, create a discredit to the followers of the sampradāya of Mahāprabhu. And especially the bābājī class after taking the robe of a tyāgī, a renunciationist, he keeps women with them. So he has cautioned against those. Instead of keeping the purity of the life of renunciation he will enter Vaiṣṇavism and keep some woman in a plea of religion and spoil the whole thing, and even it will be detrimental for the posterities for the good men to enter into the sampradāya. So rather, be married and keep a healthy life there and try your best to make progress towards the ways of Rūpa, Sanātana, and Mahāprabhu, and others, tyāgīs. Don't create any havoc of disturbance in the name of Mahāprabhu.

And our Guru Mahārāja – that is the constitutional method – but our Guru Mahārāja he came with a call of a revolutionary movement. He managed to open different centres and by the association of the sādhus everything may be possible. Centres of so many associates under the guidance of a bona fide person, he will get the chance of wholesale dedication, because this chance of sādhu-saṅga and engage oneself wholesale for this purpose is very rarely to be found. First, the human life is very rare. Then our real taste to the Vraja līlā, Mahāprabhu līlā, that is also very rare. And when those that have come to nurture that and to guide that without losing any time and any energy you must try to devote yourself, you take the risk, take the risk. Just as in Śrīmad-Bhāgavatam we find Devarṣi Nārada he's telling to Vyāsadeva:

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [Śrīmad-Bhāgavatam, 1.5.18]

And before that:

tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."] [Śrīmad-Bhāgavatam, 1.5.17]

This śloka, Devarṣi Nārada says to Vyāsadeva, ten ślokas, Devarṣi Nārada gave ten ślokas, the outlines. "Think it and elucidate into Bhāgavatam." The outlines, ten ślokas he gave to Vyāsadeva. Then there is one śloka and very minutely you are to notice this. There you will find the explanation, and the meaning of what Bhaktivinoda Ṭhākura says, and our Prabhupāda, the difference.

Tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi. Man is moving in this cycle, cyclic order, going up, down. Tyaktvā sva-dharmaṁ. By previous activity as the result of the works of his previous life he has occupied a particular place in this, going up and down, this circle, circular movement. Exploitation means getting loan, and then we have to come to be exploited, to clear the debt, in this way.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Going up and down, up and down: now Devarṣi Nārada says, tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato. Sva-dharma means present duty. He took the risk, little bold, and left his present position, the discharging of the present duty he left for higher life, but he could not maintain his higher position, he fell down.

Devarṣi says; Nārada says, "What is the loss of him? No loss! Tyaktvā sva-dharmaṁ, the present safe position he left and took risk for better position, but could not maintain that better position he fell down." Devarṣi says: "What is the harm there?"

Why? Tyaktvā sva-dharmaṁ_____ leaving one's own present duty, caraṇāmbujam harer bhajann, he risked himself for exclusive service of the Lord, bhajann apakvo, but without attaining, before attaining a safe position he fell down. 'Tha patet tato yadi, yatra, in that case, kva, where is the yatra kva vābhadra, what is the, ābhadra means undesirable, unholy things there? What are the things we can expect there in that, from that position from his fall? After he took a position risked him and he could not maintain and he fell down. Then what is the bad there? No loss. Why?

End of 81.10.04.B_81.10.05.B

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Śrīla Śrīdhara Mahārāja: ... position. No risk, no gain, no risk. This varṇāśrama dharma... after married life one may be saved in the naitic vichar [?] from the standpoint of the moral judgement maybe there. But from that position you must live to get the, try to get the service of Kṛṣṇa. You must risk. Svadharma, by attending his own duty from his own position: that is a stereotype thing. He'll get a better position and again he'll go up to Brahmaloka and then he's to come down in that cakra, that vicious circle. He must try his best to come out of that vicious circle.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So, no risk, no gain, for sādhu-saṅga, for exclusively he has engaged himself, but he could not maintain, he falls down, for the time being. Some sort of bad name came to him, society rejected him and he had to undergo some painful situation and position. But whatever he has done, that:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

That thing is accumulated there, and he will get the chance again there. By observing the moral rules we can hope to get happiness, a happy position in the course of going up and down, it may be a favourable position, or a little happy position. But: then the next śloka: kva

vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ. That nothing we can get by maintaining that position, we must take risk. And then, just as a child, when he begins to walk, he must take the risk. But sometimes he will fall down, but if he does not take the risk of walking for fear of falling down, then no time he will be able to learn walking. He will be only flat. So take some risk. And if you fall down and get some pain in the limb, it cannot but be avoided. So:

tyaktvā sva-dharmaṁ caraṇāmbujam harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."] [Śrīmad-Bhāgavatam, 1.5.17]

Then: tasyaiva hetoḥ prayateta kovido, the next śloka, na labhyate yad bhramatām upary adhaḥ, upary and adhaḥ.

[tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā]

[Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Patala]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.] [Srimad-Bhagavatam, 1.5.18]

Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ. Crores of times, from infinite, time immemorial, I am only moving, going up and down. So that is a futile thing. What is - to maintain position in that sort of vicious circle, what is the benefit there? So we must take a leap, we try to come out of that circle, circular movement. Hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ sukhaṁ. For only temporary happiness that comes automatically, we do not want any pain or misery but still it comes. So happiness also, pleasure also will come automatically as the pain and misery comes. In course of time it is so set that we do not want pain, still pain comes. So we may not want happiness, still happiness will come in course. It is arranged in such a way. The law of life is wandering in such a way. Up and down, and pleasure and pain, they're moving like that. So for pleasure or happiness for the mundane, we must not care for that. We must take risk. We must take leap. And if something in the consideration of the worldly good or bad, I am abused, does not matter. So what is necessary, to take the leap for the nirguṇa from saguṇa movement, we must come out to the nirguṇa world, association, to take the advantage of the sādhu-saṅga.

So our Guru Mahārāja managed, established a centre where sādhu-saṅga, śāstra-saṅga, what is necessary for a life of a devotee to take him towards the highest goal, he has made arrangement and called everyone, "Join here; try."

But if like a child you have to fall for few times maybe, does not matter. Don't be afraid. Like a child learning to walk, one or two falls may occur, you don't be afraid of that. Whatever you will acquire for the time being that is a very high, valuable thing. That cannot be had here and there. So for name and fame, good name, and for a peaceful life, don't lose the chance. That was revolutionary. When people cannot earn freedom of the country in a constitutional method, they take the revolutionary path. They are prepared to incur a loss, a risk. Still they want to go towards the goal, the freedom.

Our Guru Mahārāja created such, so many centres to give chance for rare things, the sādhu-saṅga. Without sādhu-saṅga, sādhu-sevā, one cannot go there. So he created so many places where sādhu-saṅga, Vaiṣṇava anugata sevā, what is indispensable to march towards that and gave a call to the general public. "Come, whatever little you can acquire there that is incomparable with any acquisition of this mundane world. So for sādhu-saṅga and for this sort of advantage of so much facility, we must take risk. And how many days, what period of time we can utilize, that is of infinite value, it will fetch something, some coin of the infinite character. And this mundane flickering, this to be king, this is nothing." For this purpose the justification of the renunciation:

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

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

"In whatever position, svanisthita, in whatever position you are, come towards Me. I shall protect you, in some way or other."

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [Bhagavad- gītā, 9.30]

"When one comes exclusively to My feet, I look after him. For the time being, on the eyes of the ordinary person he may hold a lower position. But that does not matter. I am there. I take care of them, and I assure them that they must come to Me, after some disturbance on the way."

So no risk, no gain. I am getting sādhu-saṅga. I am getting whole time cultivation about the Lord, knowledge of scripture, then I must run. Otherwise what is mere renunciation, what is the value? After renouncing:

[ye 'nye 'ravindākṣa] vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ

āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

So moral purity has got no eternal stability, so we must take risk for this.
...
śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

Cowed down by this sort of advice, but sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja, [Bhagavad-gītā, 18.66], just the opposite advice, and that also comes from the Lord and that is in the conclusion of Gītā. "Come on, I shall see." This sound will enter whose ear and touch the heart. They'll come out, with risk, will be able to take the risk.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

Karnani sadhya sangati sādhu sanga sādhu sanga [?]

So give benefit of the association of the holy persons which is very, very rare to be found here. By the strength of that our Prabhupāda invited all to come and join, to get the most rarely found gem, sevādhi, sat-saṅga, sevā, the direct association and service of the sādhu.

"Without that, no possibility of going that side, so I'm making arrangement of that sādhu-saṅga which is the very key to the door. So give up everything and take this chance. It does not matter if for some time you are still and then again you will, and in this way also only progress is possible towards that. So whose heart will be brave enough to take this opportunity, they will come without caring, without anything. The gṛhastha life, that is a waste of time, they will think, that will be waste of time. The energy will be wasted for maintaining the children and the wife and so many practices with the relatives, all these things. I have come wholesale, to give wholesale to Kṛṣṇa only under the guidance of devotee. If Kṛṣṇa is necessary then why should

we lose such a great chance, great opportunity? So direct approach towards Kṛṣṇa. Die to live. Learn to die if you want to live a real life."

Hare Kṛṣṇa. Hare Kṛṣṇa. I won't care. In future whether I cannot maintain my position in the future, for thus I shall lose the present, so valuable present. I shall lose in apprehension of my uncertain future. Then I shall engage it in wasting for maintaining this and that; for the society, for the wife, for the children, for so many things. Why should I go to lose my energy? I shall try my best. The Lord is there, the sādhus are there. They will look after. I must have confidence in them.

Guru Mahārāja he made so many centres. And what is very rarely to be found, that is necessary, what is indispensably necessary, sādhu-saṅga, he made arrangement for that. Whatever you'll do, the whole thing will be utilized in the service of Kṛṣṇa, under the guidance of a bona fide sādhu. Whatever you'll do, the whole thing will be converted, and you'll get the value of everything because under His guidance. You'll be a gatekeeper, only a gatekeeper, then also you'll fetch some money of Goloka, you will earn. Whatever you'll do, you'll serve the cows, you will do some vegetable, that sort of energy that will go to satisfy Kṛṣṇa. Evolve such a policy and such place giving chance. Every part of your energy may be utilized for the purpose of Kṛṣṇa. Such a great advantage of going there you will lose. So, this is revolutionary way.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, [mokṣayiṣyāmi mā śucaḥ]
[Bhagavad-gītā, 18.66]

"Pāp may come, the sin may come, by chance; but, I am there, If you have some practical faith in Me. I am not a dead thing." Hare Kṛṣṇa. Hare Kṛṣṇa. "Those that are risking for Me and I will be cold for them, towards them. Don't think My nature to be of that type. The little gratitude that you find in the human society, or even in the animal society, the feeling of gratitude, thankfulness, that is also wanting in Me?" Hare Kṛṣṇa.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill fated."] [Bhagavad-gītā, 6.40]

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Swāmī Mahārāja, Śrīla Prabhupāda, he mentions that in the sixth canto in the story of Ajāmila when he is delivered by the Viṣṇu-dūtas, Prabhupāda mentions that Kṛṣṇa He is seeing, or hearing, that this man called upon My name so how can I neglect him?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is not a very serious case and not very apt, that nāmābhāsa. In his previous life he had some remote connection with Nārāyaṇa. Then after that, of course, he had a fall, in that ordinary stage of life of varṇāśrama. And also in his last time he got some help from that. But this is more intensive and more useful, more direct relationship with Kṛṣṇa. That is a very remote connection that Ajāmila had, ordinary thing. He got nāmābhāsa and attained liberation. Then after that he went to Haridvar and began sādhana in a positive direction and then he attained Vaikuṇṭha, by sādhana. Nāmābhāsa affected only liberation in him.

But that is not desirable in our camp. We want to avoid both nāmāparādha and nāmābhāsa also, in coming in connection with the positive devotion with the help of the devotees of that world. This is handling, interfering the negative aspect so that we can get out of it. But here our Prabhupāda, Swāmī Mahārāja, they are trying to give something of the positive and calling for that, to accept that, by sādhu-saṅga. Sādhu-saṅga is the most valuable thing, that association with the sādhu.

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

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

[ata ātyantikaṁ kṣemaṁ, pṛcchāmo bhavato 'naghāḥ]
saṁsāre 'smin kṣaṇārdho 'pi, sat-saṅgaḥ śevadhir nṛṇām

["O sinless ones! We therefore inquire from you about that which is supremely auspicious for all living beings, for in this world association with saints – even for a half a moment – is the most valuable treasure in human society."] [Śrīmad-Bhāgavatam, 11.2.30]

In so many places the importance, the stress is given in sādhu-saṅga, the association. We are wandering, uncared for from eternal time. And to get the slightest connection with the positive that is of the greatest value in our life engaged in negative movement. If any positive connection is most valuable thing, even it may be a speck, it will aggrandize itself, accumulate, it will develop itself gradually and will take me forcibly, that source, the association with the sādhu. And through sādhu I shall come in association with the scriptures and then I will surely go towards the positive land. The most important thing in one's life is to get association of the Vaiṣṇava, the agent, to come in contact with a real agent. To find out a real agent and then through him we are to negotiate about our higher life, spiritual life.

Devotee: So we have come here to find a real agent – so we are coming here.

Śrīla Śrīdhara Mahārāja: Yes, anywhere. You have come to Swāmī Mahārāja. He has given you the first start, first connection, touch. And then it is possible for you to come here. First acquaintance, first news, and in a very big magnitude, great magnitude, he has spread throughout the length and breadth of the world. Whatever small but of the highest type of the ideal: that came from Vyāsadeva in his last day, in his last advice. And for which Mahāprabhu came here. That thing he has spread length and width of the whole globe. And also in a powerful way, not in garb of a dazzling and desirable thing of the worldly sense, but in pure type, in a naked way. Not dressed by any worldly garment he has delivered it. Hare Kṛṣṇa. Hare Kṛṣṇa. A wonderful thing that Kṛṣṇa has done through him. He's the owner, He's the proprietor, He's the absolute giver.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

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

"My so favourite Name: that will be given to all, every nook and corner of this world one day." And it is His will; king's will, king's desire, sweet will, he wants to give Him. Hare Kṛṣṇa. Hare Kṛṣṇa. Love and beauty!

Vidagdha Mādhava: Mahārāja, our Swāmī Mahārāja gave us token austerity for cāturmāsya, yoghurt fast, spinach fast, milk fast, for four months, token fast. So I am noticing this month...

Śrīla Śrīdhara Mahārāja: That is of less important thing.

Vidagdha Mādhava: That's my question that it's not the real thing.

Śrīla Śrīdhara Mahārāja: The real importance should be given that is self giving. These are so many methods to promote that self giving. Ātmā-ruci, ātma-nivedanam. That is the real thing, the real capital, and all these, they are devised only to help ātma-nivedanam. Svātmārpaṇaṁ nigamasya saran [Śrīmad-Bhāgavatam, 7.6.26] Prahlāda Mahārāja says in his advice. So many advices are given in so many places by so many scriptures. But the very gist of them is svātmārpaṇaṁ, give yourself. Only to effect that all these advices have been devised in different ways suiting to different environment, but the very substance for everything svātmārpaṇaṁ. Just as the ghee is poured into the fire, so put yourself into the fire, Kṛṣṇa kāṛṣṇa. Un- grudgingly give yourself into the hands of the sādhu, and Mahāprabhu, Gaurāṅga.

"Only doing some penances, this and that, this is all less important thing. The meaning is you must bring out your capital, the whole capital, yourself. Not satisfied by any part contribution of you, this or that. The wholesale I want, transaction of such things, give and take. Prema, love; that is not satisfied with penances, or this thing or that thing. I want your heart, wholesale; the transaction of the heart, wholesale transaction. Not any like a miser to spare one paisa, or two

paisa, or ten paisa; not question of that, the wholesale business. If you give the heart, you'll get the heart in exchange, the transaction in such way."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says in Sanātana Goswāmī's case: "If body is necessary in a second I am ready to give My body crores of times. Even a body is also nothing."

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

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

"I am ready to sacrifice My body crores of times in a second. But that is futile. This body is nothing, a lump of flesh. Only bhajan, svātmārpaṇaṁ, that is what is necessary to get Kṛṣṇa, the grace of Kṛṣṇa; not this body even, what to speak of other things."

Penances, a little bodily pain or some mental pain, that is nothing. The wholesale, as you are. It is His, already it is His, and it has been snatched from Him for your infinite trouble, for folly, you have snatched it from Him. So with repentance you are to give back His own thing to Him with much penance, and much repentance. 'What have I done? I am Yours. I could not find that. And I have gone to acquire some benefit in a foreign land. Wholly I belong to You, Your slave. That is my position. And I revolted. And I am punished for my revolt, in sufficient way. Now I come back. Forgive me for my treachery, for my folly, and accept me Prabhu.' In this way! Advaya-jñāna, unlimited ecstasy, and we are all beggars of ecstasy of that quality. And I must come to ecstasy personified – with that, 'That I went to wander in the foreign land for higher ecstasy. But I have been punished very properly, proper punishment.'

Vidagdha Mādhava: Artha, kāma, dharma, mokṣa.

Śrīla Śrīdhara Mahārāja: Artha, kāma, dharma?

Akṣayānanda Mahārāja: Dharma, artha, kāma, mokṣa.

Śrīla Śrīdhara Mahārāja: Dharma, artha, kāma, mokṣa. Yes!

Vidagdha Mādhava: So I read somewhere these are legitimate desires and that our Swāmī Mahārāja's father saw fit to see him become gṛhastha. So he made some arrangement for Prabhupāda, our Swāmī Mahārāja. But on the strength, according to this writer he said

according to Hindu psychology one becomes sick of body and mind if one does not attempt to fulfil these legitimate desires in some way. Is that correct? Is that false?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: It is the general way that has been recommended in the scriptures.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [Śrīmad-Bhāgavatam, 11.5.11]

Adhikāra praśna.

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

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

Veda and mahājana has generally accepted the path that according to ones capacity he'll be given the way of truth - according to his capacity he'll be asked to contribute his duty. That policy has been adopted in the Vedas and by the ṛṣis. That considering his present position he will ask him to do a portion of duty. Otherwise he will not be able to do anything. His progress will be marred. So, loke vyavāyāmiṣa-madya-sevā, generally the Veda has come to ordain, to make rules for different stages.

It will say to the lowest part, "You cannot but take fish, meat, etc, so don't take all kinds of fish, all kinds of meat, but confine yourself only to certain." Gradually, taking him into restriction: in a gradual process.

Then, "And also you cannot but keep yourself alone without the help of a woman, otherwise you will create some disturbance in the society. So keep one in a particular process and you will satisfy your carnal desires and within particular rulings and restrictions. And gradually you will come up. If not allowed then a disturbance in the society it will create havoc." So it is providing that you may take a woman.

And then, vyavāyāmiṣa-madya-sevā, and more, wine, wine also, you cannot but take wine, intoxication. You cannot think of your life without intoxication; so only in some yajña, some particular process, you'll take wine.

And also meat in such a way, you give it, you sacrifice it to a particular god or goddess and distribute it amongst so many in society with particular mantram and then it will not be much harmful to you. Accept this process.

In the case of taking a wife, and in the case of taking the meat, do in particular way then it will be less injurious to you. How? Just as in the case of meat eating they say that you have sacrificed to a particular god and with particular mantram. The ṛṣi is there, you and distribute to the society. And in this process, accepting this process of mantram, ṛṣi, etc., if you do then your merit will be distributed, will be, the merits of all that are taking the meat their merit will be given to that animal. His body you are taking and your merit will be given, transferred to him. And he will get a lift. So the killing question will not be very big. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So in this process if you cannot but live without meat, come through this process. Then you will be less damaged, your cause. So also keep a woman and supply her food, lodging etc., and also only for the purpose of creating a child and certain with restrictions you go on. And then it will be less injurious to your cause. So also in wine also. Offer it to the deity. The deity will also have to be concerned in connection, and the merit will be; whatever bad effect, that will be distributed amongst many. So you'll be less injured. So this process has been utilised in the ordinary course. But there is a special case, in the case of nirguṇa bhakti even.

nīca-jāti nahe kṛṣṇa-bhajane ayogya, sat-kula-vipra nahe bhajanera yogya
yei bhaje sei baḍa abhakta – hīna, chāra, [kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra]

["Birth in a low family is no disqualification for the execution of devotional service. And birth in a family of brāhmaṇas is no good qualification. Anyone who takes to devotional service is exalted, whereas a non devotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family."] [Caitanya- caritāmṛta, Antya-līlā, 4.66-67]

But this is another, that only through sādhu-saṅga the nirguṇa may be distributed. It is a special line, that is varṇāśrama you can come after mukti. Dharma, artha, kāma, mokṣa, vimukta-māninas. And again you may have to go back. In this happy course in sattva-guṇa if you cannot catch the company of a real sādhu, nirguṇa, Kṛṣṇa bhakta, then you are to go back. You may

come in sattva guṇa, in ordinary sense, in a good life, but goodness of the mundane world is not to be compared with nirguṇa. A goodness in the negative side, sattva, raja, tama, it is a good position in the lowest matter, relative good. But absolute good is separate thing and that is recruited only through the sādhu. Not by this sort of dharma, artha, kāma, mokṣa, only with the company of sādhu. From a lowest position one may go. The dharma vāda, coming in contact with Nārada he achieved the end, whereas so many brāhmaṇas of the highest type they could not do anything. So this is good and bad in the relative and negative side, good and bad. This sort of...

Next moment it will come in the bad position, no guarantee of any good, and that good also in guṇa māyā within the miscalculation area, misconception, māyā.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

Only they feel like that, this is not real good, but nirguṇa is real good and to get its connection and to be improved, get development, that way is another. A worst man of this guṇa may have connection with that nirguṇa. A bad... can be... any qualification for the wholesale truthful area. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what was your question? Dharma, artha, kāma, mokṣa: without that? That is all saguṇa. And mukta, that liberation, from the relativity of this misconception, that is also in the relativity there, until and unless it has any positive connection with the positive world. Mere liberation does not mean to attainment...
...says, definition of mukti... is not mere liberation from the negative side but fullest participation in the positive service...

...in the ordinary scripture, that is to get out of the negative side only, vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ [Śrīmad-Bhāgavatam, 10.2.32] After mukti then we are to enter into the positive life. So muktānām, all the muktas they may not have any connection with Nārāyaṇaloka.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5]

Crores, millions of mukta one may have entrance of the service world of Nārāyaṇa. So don't plod within the ordinary karma-kāṇḍiya scriptures and advices of the dharma śāstra. In Bhāgavat, Prahlāda Mahārāja says:

prāyeṇa veda tad idaṁ na mahājano 'yaṁ, devyā vimohita-matir bata māyayālam
trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ, vaitānike mahati karmaṇi yujyamānaḥ

["Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājnavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas – especially the Yajur Veda, Sāma Veda, and Ṛg Veda – their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa."] [Śrīmad-Bhāgavatam, 6.3.25]

Prāyeṇa veda tad idaṁ, the Bhāgavat dharma, Prahlāda Mahārāja says, "What I say, this Bhāgavat dharma it is unknown to the great personages of the religion giving world, who are mahājano 'yaṁ, who are mahājanas, the great personages, great leaders of the karma-kāṇḍa world, they are not aware of this fact, this Bhāgavat dharma, na mahājano 'yaṁ, devyā vimohita. Who is mahājana? Śrīdhara Swāmī says:

Manyadhi manu atri visnu hari yajnavalkya _____ [?]

The founders of all these siddhi śāstras, karma-kāṇḍa, they are not aware of this Bhāgavat dharma, nirguṇa dharma. So what to speak of ordinary persons. Karma-kāṇḍa, the wholesale within māyā, all misconceptions...

End of 81.10.05.C

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Śrīla Śrīdhara Mahārāja:

prāyeṇa veda tad idaṁ na mahājano 'yaṁ, [devyā vimohita-matir bata māyayālam
trayāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ, vaitānike mahati karmaṇi yujyamānaḥ]

["Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yājnavalkya and Jaimini and other compilers of the religious scriptures cannot understand the transcendental value of performing devotional service or chanting the Hare Kṛṣṇa mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas –

especially the Yajur Veda, Sāma Veda, and Ṛg Veda – their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the saṅkīrtana movement; instead, they are interested in dharma, artha, kāma and mokṣa."] [Śrīmad-Bhāgavatam, 6.3.25]

Mahājana means manyadi. Manu, Atri, Manyati, Viṣṇu, Hari, Yājnavalkya, they're the founders of so many Śrūti Schools. They do not know anything about this Bhāgavat, that is nirguṇa dharma, pure bhakti dharma, śuddha bhakti dharma, what to speak of ordinary persons. Devyā vimohita-matir, the Māyā Devī has benumbed them, their understanding, bata māyayālam. Trayāṁ jaḍī-kṛta-matir, the three guṇas, sattya, raja, tama, tri guṇa; tied tight by these three ropes of sattya, raja, tama. Madhu-puṣpitāyāṁ, and they utter so many sweet words to the unfortunate people, good or bad, pāpa, puṇya, all these, everything is futile. In the long run, no value they have got; no eternal value. What is the time now?

Akṣayānanda Mahārāja: Five minutes to ten.

Śrīla Śrīdhara Mahārāja: So I may stop today here. Do you follow? Not clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, and taken again. Gaura Haribol. Gaura Haribol. Gaura Haribol.
...
_____ [?]

One Govinda dāsa, Vaiṣṇava kavi, when Mahāprabhu is walking through the banks of Ganges, and wonderful golden kalpa-taru means the tree which can give us whatever we desire, that is kalpa-taru. Whatever is wanted from it, it gives away immediately. The golden kalpa-taru He's wandering as if on the banks of the Ganges and the whole environment has been enlightened. There is a flow of lustre around. Kavi nama hema kalpa taru [?] When looking at Him it seems, it appears in the heart of the devotees, "Who is moving here?" Infinite magnanimity, kalpa-taru, whatever is wanted He gives at once, infinite magnanimity. And throwing His lustre all around He's moving here on the banks of the Ganges. Kavi nama hema kalpa taru sancaru sula duni teja yo [?] Ke? Who is he?

Devotee: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma. Kaśirāma dāsa kahe suni punya vada [?] The author of Bengali Mahābhārata is Kaśirāma dāsa. He is the famous Kaśirāma. Only on the way to Katwa there is a village named Singi; there was his birth place, Kaśirāma.

Rabi, Rabindranath eulogises him. he kasi kovi su kuli tomi punya van [?]
"You have got a good prestige in the line of the poets of Bengal." Kaśirāma dāsa.

Kaśi is a noted place for Śiva, Śiva worshippers. And Śiva himself, he's a devotee of Rāmacandra. And it is mentioned in the Purāṇa that whenever anyone dies there Śiva comes himself to him and puts the Name of Rāmacandra in his ear, helps him to go towards the feet of Rāmacandra. Śiva himself gives the Name of Rāma.

At Rāmeśvara in the south, two sorts of interpretation!
Rāmacandra says, "You are My Lord, Rāmeśvara Śiva you are My Lord."
And Mahādeva says, Śiva, says, "No, no. You are my Lord."
Rāmeśvara Īśvara so Rāmeśvara.
That is the interpretation of the Sanskrit word. Rāmeśvara means Rāma is the Lord of whom, He's Rāmeśvara.
"No, no. Rāmeśvara Īśvara, Rāma's Lord."
Rāmacandra says, "Rāma's Lord you are."
"No, no, no. Rāma is the Lord to him, he is Rāmeśvara. You are my master, my Lord, Rāmeśvara."

Rāmacandra came here to play the part of unknown self, externally, without self consciousness.
In Nṛsiṁha Avatāra, at the time of Prahlāda, some, when He came out from the pillar with a violent sound, at that time, perhaps one brāhmaṇa lady she was with full grown child in her womb, the child slipped away suddenly from that sound He did. That roaring sound, she could not tolerate and some convulsion in her body and the child came out. So the brāhmaṇa gave a curse, "Whoever is the cause of this untimely birth of my child must lose self consciousness." That was, and Nṛsiṁha.
Then next came Rāmacandra as without self consciousness. The inner heart He knew, whatever, but He played the part of a self unknown man, so Rāmacandra, nara-līlā, as if He does not know that He is the Supreme Entity. That consciousness set aside to give respect to the words of the brāhmaṇa. So here He worshipped Devī and worshipped Śiva, all these things, we see from in His character, conduct.

So Rāmeśvara, Śiva is very fond of Rāma Nāma, Mahādeva. And in his jurisdiction whenever anyone dies he comes there himself and puts the Name of Rāma to his ear. And of course he attains Vaikuṇṭha, Ayodhyā, Rāmacandra.

Kaśi Rāma, Kasiśvara Rāma. _____ [?] Kaśirāma.

Guruttama, another, to whom Guru is the uttama of Krista, excellent, uttama krstanam, tama, superlatively. Guru is the highest to whom, he's Guruttama. Not that he himself is the highest type of Guru, not that meaning, that ordinary comes that. Guru nama uttama. There are so many Gurus and he is the best amongst them. Gurutama dāsa it is all right, the most superior Guru who gives Kṛṣṇa bhakti or Mahāprabhu bhakti. Of all the different types of Gurus that Guru holds the supreme most position. And he's dāsa, he's servant. Guruttama dāsa. Guru is uttama.

To him he is Guruttama. Guru is all in all, holds the best position. The supreme position in his heart is Guru, he's Guruttama dāsa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Then, who has got any question?

Bhāratī Mahārāja: There's question from Prapanna-jīvanāmṛtam. In the fourth chapter there is a śloka by Raghunātha Dāsa Goswāmī. After the śloka you have also given a Bengali verse. Maybe that is by Bhaktivinoda Ṭhākura?

kṛṣṇa-vārttā vina āna, 'asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari
[śrī-kṛṣṇa-viṣaya mati, jīvera durllabha ati, sei veśyā mati laya hari]

[Anything but Kṛṣṇa's message, know as falsehood such a passage,
such a harlot is so very dangerous:
devotion to the Lord Śrī Kṛṣṇa, rarely gotten by the jīva -
that harlot steals away this consciousness.]

[Bengali poem by Śrīla Bhaktivinoda Ṭhākura]
[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

Is this Bhaktivinoda Ṭhākura's writing, poem?

Śrīla Śrīdhara Mahārāja: Yes. What is other than kṛṣṇa-vārttā, not in connection with Kṛṣṇa, you know it for certain that that is asat and that is unnecessary to you. You know it for certain that what has no connection with Kṛṣṇa, that is bad, asat, non existent. Know it for certain. That is the criterion of asat, to you, to a devotee of Kṛṣṇa, whatever has no connection with Kṛṣṇa that is bad. And she has been given the name as veśyā, the prostitute. What is the function of the prostitute? She entices away the mind towards her direction. By her charm she wants to entice one's mind towards her, so that is like veśyā, she wants to keep away from Kṛṣṇa. So don't, hate him, learn to hate him, whatever is not in connection with Kṛṣṇa. We are concerned exclusively with Kṛṣṇa, cent percent. So any deviation you consider like the hateful prostitute. 'Asad-vārttā' bali' jāna, sei veśyā ati bhayaṅkari. And she has her dreadful aspect. You must be aware. I warn you, ati bhayaṅkari. Then, mukti-nāme śārddulinī.

[śuna mana, bali he tomāya,
mukti-nāme śārddulinī, tāra kathā yadi śuni,
sarvvātma-sampatti gili' khāya]

[O dear mind, please hear my prayer:
And if you hear the presentation of the tigress liberation,
all the soul's good prospect she'll devour.]
[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

And there is another tiger, that is called mukti. She will devour you like a tiger; your self consciousness, your individual consciousness will be dissolved in coming in his connection. He will devour you.

Mahāprabhu already told in Caitanya-caritāmṛta we find, jagara like a big serpent. What is the name? Python, he will come with his mouth open, mukti, and will devour you wholesale, that mukti, sāyujya-mukti. Don't go that side. And here is mukti background. The tiger will come and eat you up, so bhukti-mukti and asad-vārttā, both sides being full of danger and you must be careful very much about them.

Bhāratī Mahārāja: Then he says,

tad ubhaya tyāga kara, mukti-kathā parihara, [lakṣmī-pati-rati rākha dūre
se rati prabala ha'le, paravyome deya phele, nāhi deya vāsa vraja-pure]

[Both temptations please abandon, and not to speak of liberation,
curb attraction for the Lord Nārāyaṇa;
by attraction to that plane, to Vaikuṇṭha you'll be hurled down -
denied the chance to live in Śrī Vṛndāvana.]
[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

Śrīla Śrīdhara Mahārāja: Mukti? So both sides, both aspects, both alternatives and give it up altogether. Then?

Bhāratī Mahārāja: Lakṣmī-pati-rati rākha dūre.

Śrīla Śrīdhara Mahārāja: Oh! And another warning! First this charm of the transient world, asad-vārttā, and the second - first the charm of exploitation - and the second the charm of renunciation, and the third charm yet remains for Lakṣmī-Nārāyaṇa; for inclination towards viddhi-bhakti, towards scriptural devotion, law, power, reverence, awe, all these things, gauram, maryādā, respect. Give up all these also, you will have to if you want to come to Kṛṣṇa bhakti, only spontaneous, automatic; no consideration of any law, or any society, or any power thing, or anything else of that type. Spontaneous, automatic, innate, actuated by love: no law. The source, the propensity comes, the fountain of energy is only love and nothing else. If you like that Kṛṣṇa bhakti is of that type. Even Nārāyaṇa bhakti you are to set aside. Because there is that viddhi, the scriptural dictation, and there is awe, reverence, power, grandeur, all these things. Don't seek any grandeur. It is very plain. It is the jungle, the flower, the tails of the peacock, and some other homely and which is available in the forest, simple things. Be trained to adore them and not allow yourself to be attracted by any grandeur, the diamond, the gold, that respectful situation, all these things. The homely, simple, almost a jungle life, so plain; plain, plain living, try to adore, and that of Vṛndāvana, very simple and plain. No show of grandeur or anything like that, splendour, or anything like that, aiśvarya. Lakṣmī-pati-rati rākha dūre, se rati prabala ha'le, paravyome deya phele. You have got least attraction for the grandeur and pleasure, then you will be cast down into the plane of Paravyoma in the sphere of Nārāyaṇa. You won't be able to

maintain your high position in the plain thinking and of the land of simplicity and homely atmosphere, paravyome deya phele. Then?

Bhāratī Mahārāja: Then:

vraje rādhā-kṛṣṇa-rati, amūlya dhanada ati, tāi tumi bhaja cīra-dina
rūpa-raghunātha-pāya, sei rati prārthanāya, e bhaktivinoda dīna-hīna

[Love for Rādhā-Kṛṣṇa in Vraja, bestows the most precious treasure;
adore Them in your heart eternally;
Rūpa-Raghunātha's feet, for such devotion, does entreat
this Bhaktivinoda, bereft, in all humility.]
[Śrī Śrī Prapanna-jīvanāmṛtam, 4.27, p 73-74]

Śrīla Śrīdhara Mahārāja: "My earnest request if you want to keep your mind really in the service of the Holy Feet of Rādhā-Kṛṣṇa then these are your necessities, the cautions. The cautions are given in this way. Don't misunderstand it." And Bhaktivinoda Ṭhākura says: "This we can get only by the grace of Rūpa-Raghunātha. So I pray fervently for the grace of Rūpa-Raghunātha. Keep me steady, fixed in this idea of simplicity and grandeur-less service to that of Rādhā-Govinda, Rādhā-Kṛṣṇa. And the awe, reverence, or the mukti, or the exploiting tendency may not divert my attention any day. This is my prayer to Rūpa-Raghunātha, my Gurudeva."

Gaura Haribol. Gaura Haribol. This is the highest attainment of our object of our life.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

se rati prabala ha'le, paravyome deya phele, nāhi deya vāsa vraja-pure

Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Ke?

Devotees: Kaśirāma.

Śrīla Śrīdhara Mahārāja: Kaśirāma, and there?

Devotees: Guruttama.

Śrīla Śrīdhara Mahārāja: Guruttama, and he?

Devotee: Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mukundamālā dāsa. Mukundamālā. What is the meaning of Mukunda? Mu ku da. Mu means mukti, the seed of mukti – the words not coming in my mind. Mu represents mukti, ku – kutzit [?], which makes the mukti look awkward. Ku means bad, a particular thing which can show the liberation as awkward thing, mu ku. And that thing, who can

give that thing He's Mukunda. Mu ku dadadi ya, Mukunda dadi. What is mu ku, that thing which can blame, which can show the awkwardness of mukti. That thing is prema. And who gives that He's Mukunda. And Mukundamālā, Mukunda-mālā stotra, that Kulaśekhara's stotra, that is known as Mukunda-mālā stotra. Mukunda mālā: Mukunda keeps as His garland that stotra mālā. So many gems in the garland, and Mukunda adored that. He set it around His neck, Mukunda-mālā stotra. And the devotees are very happy to see the Lord with this Mukunda-mālā stotra.

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

Devotees: Same. Ha, ha, ha, ha. He moved a little closer. Guruttama: coming a little closer.

Śrīla Śrīdhara Mahārāja: Come from there to here. Changed your position? Ha, ha, ha.
See how helpless am I, ha, ha, ha, disturbing you in causeless manner.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Gaurasundar.

Devotee: I always understood that renunciation means to utilize everything in the service of Kṛṣṇa. So especially in the western countries there is very much opulence, so many times this opulence is utilized in Kṛṣṇa's service to attract the living entities or people to Kṛṣṇa consciousness. So in the midst of all this opulence it seems almost like a paradox to live a very simple life because this opulence in the west especially brings a lot of complexities, a lot of entanglement with this material world.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]
...
Śrīla Śrīdhara Mahārāja: This is individual case. What is vairāgya? Vairāgya, though there is a general law, but still it must be applied in individual cases in different ways. What is vairāgya to another, what is vairāgya to Rāmānanda Rāya that may not be vairāgya to Raghunātha Dāsa. Rāmānanda Rāya, he can handle the most tempting things for the service of Kṛṣṇa. He has showed his ideal in that way. But that is not to be accepted as general direction. And Raghunātha Dāsa he has showed the extreme vairāgya abnegation, very strict. That is not possible for an ordinary soul. So the general rule to renounce everything that is not vairāgya. Real vairāgya is to handle everything for Kṛṣṇa. But in a particular case where that is not possible, that will tempt his own self towards that, he'll try to be aloof and indifferent from that sort of family, as much as he can manage, he'll do.

Suppose rich food is necessary for great labour for the service, some sort of rich food, some ghee, and milk may be necessary, if we are to labour much for the service of the mission of Kṛṣṇa. But if one is a patient he cannot digest milk, what should he do? Then he'll do accordingly and he must be satisfied with that sort of service.

So general law as well as special law for the individual, we are to adjust according to our capacity. The general, the highest law is that don't leave everything, anything, but try to utilize

everything for His service. That is the highest law. You are a servant. You are to serve. And so many objects through which you are to serve. And it does not behove, look well that you will be tempted; what is to be offered to Kṛṣṇa, seeing that you'll be tempted to use it for your own pleasure. If it is so, you are not a standard servant, servitor.

The highest type of servant, he will handle everything for Kṛṣṇa. But he won't feel any tendency to exploit that, to enjoy that. That is the highest standard. Then, but if one is not in that highest plane, then he will adjust accordingly so that he may not have to be entangled in the land of exploitation. At the same time we should be careful that we may not enter into the group of renunciationists, that this is bad, that is bad, everything is bad. But because I cannot utilize them in the service of Kṛṣṇa, I am disturbed. So I think that is bad, that is bad. That hateful temperament, that is also dangerous. So renunciation is bad, exploitation is bad. To use everything for the service of Kṛṣṇa, that is the highest model, but we must adjust ourselves so that I may not be entangled into that, accordingly. Am I clear? No?

Devotees: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Individual case should be different, according to his own capacity. But the highest ideal, to utilise everything, nothing is bad. Everything may be utilized in the service of Kṛṣṇa. If we can do that, we are the real servant, real servitor. But if we are unfit, and either the enjoying spirit comes in the way, that will be bad. I shall try to avoid that. And at the same time I shall think that there is nothing bad in that thing, the bad thing is in me. So that is not hateful, the environment is not to be hated. The hated thing is within me. And that must be eliminated. Then I'll be viśvam purna sukhāyate.

I shall see everything is meant for Kṛṣṇa and I am also meant for Kṛṣṇa's service. Until and unless I realize that sort of position I must be careful in discharging my duty towards my Lord, that I may not tamper on the way, may not be a thief. So carefully I should handle, thinking that it is meant for the service of Kṛṣṇa. And when that day will come when I'll feel enjoyment that seeing that everything is for Kṛṣṇa and my inner enjoyment lies only in that stage, in that feeling, that everything is mine.

Just as a mother she may not eat a thing but she feels pleasure feeding her child. Feeding her child she feels pleasure. So one who loves another he'd rather give a thing to him or her and find pleasure, rather than taking it himself. So it is possible.

Kṛṣṇa sukhe śuka, by seeing the pleasure in Kṛṣṇa we will be happy. That should be our model, that we do not want any independent pleasure for us, but our quest will be always to draw pleasure from the pleasure of Kṛṣṇa. Serve Kṛṣṇa and I shall find that He is happy, then I will be happy. My happiness will be dependent on the happiness of Kṛṣṇa or kāṛṣṇa, Vaiṣṇava, Kṛṣṇa or Kṛṣṇa's servitors. That should be our ideal. Our happiness will always try to have its source in the happiness of the Vaiṣṇava and Kṛṣṇa and not independent. That should be the position, safe position, happy position, and that is normal. And this is abnormal, to exploit a thing, to try to enjoy a particular thing and otherwise to cast it off, hatefully, that it will cause injury to me. Both these are artificial. Only natural, that the happiness of my master will sustain me, my happiness. That should be the normal position.

Kṛṣṇa sukhe śuka, Guru sukhe, Vaiṣṇava sukhe śuka. We should be happy looking, tracing the happiness of Guru, Vaiṣṇava, Kṛṣṇa. That happiness will be purest happiness, pleasure, that pleasure. Kṛṣṇa sukhe śuka - the happiness that depends on the happiness of Kṛṣṇa and His own; we are safe there, and we have attained our best position, otherwise independent search for gratification that is condemned for a Vaiṣṇava. Always in an organic whole and the centre will be our life of attention. Everything, the centre and the near connected with the centre. That will be the quest of our all goodness.

Devotee: I have another question.

Śrīla Śrīdhara Mahārāja: Your points satisfied, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We may hear, but we hear and hear, and then we shall realise, come to realise.

Devotee: The standard set by Caitanya Mahāprabhu as a sannyāsī we see that in the Caitanya-caritāmṛta Lord Caitanya would not even associate with Mahārāja Pratāparudra because he was a king, someone who is involved with women and wealth. So we see, this is along the same lines, that these things are great obstacles on the path of advancement, associating with people who are very much entangled with women and wealth. So also again in the West, there are many people who are very much wealthy who we are making an endeavour to preach to. To what extent should we preach to these people?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]
...
Śrīla Śrīdhara Mahārāja:

[niṣkiñcanasya bhagavad-bhajanonmukhasya, pāraṁ] pāraṁ jigamiṣor bhava-sāgarasya
sandarśanaṁ viṣayiṇām atha yoṣitāñ ca, hā hanta hanta viṣa-bhakṣaṇato 'py asādhu

["Alas, for a renunciate who desires to completely cross over the ocean of mundanity and engage in the divine loving service of the Supreme Lord, to ogle a materialist and a woman is more wicked than drinking poison."] [Śrī Śrī Prapanna-jīvanāmṛtam, 4.11]

That is the problem. And we are asked to wander door to door, and even to see the prostitutes also and try to help her, the risky position. What is the justification? Is it?

Devotee: That's the question.

Śrīla Śrīdhara Mahārāja: This you want? That's the question? That is also that individual case. If one is continuing his own bhajana individually in a secluded life, he'll be very careful of that. But this is, as I told just beforehand - give up the danger, avoid the danger to keep it distant, but no solution. The final solution will be to handle everything for the service of Kṛṣṇa. The highest type of vairāgya is there. But that also will depend upon the individual capacity. You will meet, you have to be sincere first, then you'll go to give something to others, Kṛṣṇa kīrtana. Kṛṣṇa will be with you, and your earnest desire will be always to give Kṛṣṇa to him and not to take his worldly things in return. That will be the main bhajan. You won't accept it. But still the money and other things, what you will take on behalf of Kṛṣṇa you will connect with your Gurudeva, sādhu, and Kṛṣṇa, and you will be the mediator, generally.

For the final solution, these things are necessary, that the soldiers will not always be kept within the fort. To be posted within the fort, that is very safe. But soldiers must come out and work, wander, toward the length and breadth of the country. And then the safety of the land will be proved.

So for solitary sādhana, that is when one is a sādhaka, when he's leading his individual life, he'll be very careful of that. But when under the guidance of a great propounder of the Lord who is empowered, and has delegation, delegated power to give something to the world, and as his agent we can approach one and all.

And there also individual question, if one says, "I feel much disturbed to approach the women, approach the sick," then he should inform it to his master and ask, "What should I do? Should I approach them? I feel so much weakness."

There are so many diseased patients. And the nurse and the doctor should approach them for their healing, for the help of those patients. But if any particular soul, he has got some weakness that, "Should I venture to nurse a TB patient? I am so weak in health."

Then perhaps the agent, the master will say, "No. You are so weak, you should not go to attend that particular type of patient. Another man will go. I will send there."

Such arrangement may be made in particular cases, individual cases. But generally the solution is only there; to approach everyone and also to be able to pass all sorts of variegated temptation. That I must have to see that it is not for me. It is for Kṛṣṇa. This practice should be effected in any and every corner of temptation. Without that the solution is not complete. The complete solution requires that we shall try every point of temptation and try to find out that this is not a ghost but this is my friend. The apprehension that is a ghost, he'll come to attack me; that must be cleared. He's my friend, he's not the ghost. So I feel some individual temptation, by weak points there, so that must be solved. Until and unless that is solved I am incomplete. But that must be solved. That the highest point of temptation; that should not tempt me. It is for Kṛṣṇa. Otherwise I am imperfect. I am not a reliable servant. I am a traitor. I have come to serve Kṛṣṇa but in the meantime I take it in the path midway. So in order to become a bona fide servant of Kṛṣṇa, it requires that I shall handle everything and I shall feel pleasure.

"O it will, it is so good it will produce pleasure in Kṛṣṇa, in Gurudeva, in Vaiṣṇava."

Such faithfulness we must have to acquire. And only for fear of...

End of 81.10.05.D_81.10.06.A

Start of 81.10.06.B

Śrīla Śrīdhara Mahārāja: ...I shall remain; being a soldier I shall always try to remain within the fort. Then I am not a soldier. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But still we shall be careful as I told. That I am a weak man before going to attend the TB patient, or a serious patient, if I feel some weakness I shall intimate to my master that, 'For the time being you may change my field of working, of service!' But I shall have to keep it in mind. I must have to be sufficiently strong that I shall be able to attend that serious patient also. He may be a prostitute, he may be a dacoit, he may be a wealthy man. I shall approach him for the service of Kṛṣṇa. Must be bold enough, healthy enough, and I must not be a trespasser in the middle, on the way, taking things to Kṛṣṇa on the way I shall take it, and I shall become a traitor, unfaithful servant.

[anyathā swatantra kāma-anrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga]
kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga

["If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one's advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends."] [Śrī Prema-bhakti-candrikā]

Narottama [Dāsa] Ṭhākura says, the negative side, the temptation side, and the positive side the guardians. Narottama Ṭhākura says if we have got the favour of a great personage then what can these trifle temptations can do to me? Can't do anything! If my guardian is very careful, very strong, very judicious, and I am working under him then no temptations can do any harm to us. That is the key of life, success. Hare Kṛṣṇa. Hare Kṛṣṇa.

Generally, according to our capacity we shall try to move. That is the general thing. But at the same time we shall keep in our mind that to attain our highest position it is necessary that I shall, I should be able to deal with all these serious things also, the most serious. Otherwise some defect within. The wholesale conversion must come within me, that I am a servitor and not master. That is not only in this case, in the case of fame also, name and fame. That is the subtle most dangerous enemy; name and fame, pratiṣṭhā. That highest enemy, the highest and subtle at the same time, the pratiṣṭhā, to take the name, the credit, to one's own self and without giving it to Gurudeva. The greatest enemy is there. And it is very difficult to detect it.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kanak, kāminī, pratiṣṭhā, three classifications: kanak, kāminī, and pratiṣṭhā, fame, female, and money. No f in money.

Devotee: Profit?

Śrīla Śrīdhara Mahārāja: Profit. Beginning with f, wealth beginning with f.

Devotee: Fortune?

Śrīla Śrīdhara Mahārāja: Fortune is a comprehensive that includes everything, not money only.

Bhāratī Mahārāja: Mahārāja, pratiṣṭhā, how do we detect that within ourselves?

Śrīla Śrīdhara Mahārāja: That is internal perception. Our continuous thankfulness to Gurudeva, that is coming from upward, I have got nothing. I have got no position. My present position depends always on the mercy of my Gurudeva, to be able to remain on that plane of thinking. It may be withdrawn any moment from me, may be withdrawn. It is not a fixed thing in me. Not as a matter of right, but only extended grace in me. The moment it is withdrawn, I am nowhere. It is all His svarūpa-śakti. I am taṭasthā-śakti, no capital. I am working on the capital of my master. I have got no capital of my own, to realize that. Without his help, without his grace, I am in darkness. My fate is dark. As long as he extends his grace in me I can see. Light is withdrawn, the eye is helpless. It is the position to realize such a position that by my birth, it is my birthright that I am taṭasthā-śakti, a marginal potency. And whatever I found that the gracious extension of svarūpa-śakti in me. It is their wealth. The wealth, the property belongs to them, to my Guru, Vaiṣṇava, their property. But at the same time, those that are faithful that never occurs, such cruel activity can never be seen anywhere. They are rather busy to extend their circle. And they never withdraw. That is our solace, our consolation. But not as a matter of right I can demand, no demand, no challenge. Challenging spirit towards the Vaiṣṇava must be eliminated forever. We are living on their grace. Prasād ubaje [?] Ucchiṣṭa-bhojino dāsās, we are entitled only to taste the remnants left by the Vaiṣṇava.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās, [tava māyāṁ jayema hi]

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy."] [Śrīmad-Bhāgavatam, 11.6.46]

And in Gītā:

yajña-śiṣṭāśinaḥ santo, mucyante sarvva-kilbiṣaiḥ
[bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt]

["Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin."] [Bhagavad-gītā, 3.13]

Only remnants we are to take and live on that. Para bargo jivevi [?]

Just as the custom and the law of the Hindu law, bhaja, sanskriti [?] the position of the females, no right is given to them. The whole right with the man, nothing with the women. But by their affection and serving spirit, they hold the key to the whole respect, the respect of the son, the affection of the husband, they enjoy like anything. But externally no right is given to them in the law or in the society. But the ladies they hold a peculiar and very venerable position in the eyes of the society. The mother, the wife, the daughter, but no right has been given to them by law.

pitā rakṣati kaumāre, bharttā rakṣati yauvane
baddha ke suto ruke nastri satan meyatmyat

Manu says, in early age the father will protect them, in youth the husband will protect them, and in old age the son will protect them. More than gods they draw respect from the society; more than goddess, but externally, no right.

This whole potency holds such a position to Kṛṣṇa. It is His but by the power of affection, not any external right. They do not care for that. But only through affection and loving service they command the whole family, the potency side, aspect of Kṛṣṇa. They don't want any right; no force, no power. But the subtle most power, the power of affection, power of love, the power of service, that is considered to be the highest power ever known to the world. Give up your legal power, or any physical power, won't care for that. So śakti is such.

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

Very laudable is it, very tasteful? I feel proud when I say all these things.

Asutos Mukerji was wanted by the government to go to England several times but his mother did not allow. So he told, repeated, "My mother does not allow me to go to foreign lands, I can't go there." So many instances here, the mother controls the son. Taking the feet dust of the mother, they can do anything and everything; they feel like that, the affection, the love, where power fails.

So Mahāprabhu says, "To give this and that to God that is self deception. Give love, love of Kṛṣṇa prema. That is anything and everything; that is all in all. Instead of spending money, giving your physical force, all these things, love is the real essence of any existence and offer that to the Lord, and through that come to the plane of love. The plane of love that God has around Him, Kṛṣṇa has around Him, God is there, Kṛṣṇa. God takes the form of Kṛṣṇa in the plane of love and that is the most fundamental and most subtle plane, behind all this apparent creation of different nature. So come to that plane. Try to penetrate into that plane, where God is Kṛṣṇa and

the paraphernalia is Vṛndāvana. Anyhow try to have admission there in that plane. The most happiest form of life you will find there."

Mercy is more beautiful than justice. We cannot blame justice. Justice is justice. How we can move? We cannot think of blaming the spirit of justice. How can we blame? But there is mercy over justice, we can't deny that. But who can extend mercy over justice, He must have such power that He can compensate, has power of compensation, then He can give mercy. So such aspect of the Lord, that is through love, affection. There we want to live anyhow. Mahāprabhu came to show that is the plane for which you try to live.

And Bhaktivinoda Ṭhākura told that, "In no time the intelligentsia of the world will come to understand that this is the highest conception of our attainment, of all humans, even for other creation also. The intelligentsia cannot be misguided for long by so many other propositions of the highest attainment of man, of partial attainment. This Christianity, this Islam, this Buddhism, and so many things are going on in the name of religion, in the name of the highest solution of our life. But what Mahāprabhu has given, very soon it will be detected by the intelligentsia of the world. And all will flock under the banner of Śrī Caitanyadeva and they will sing the glory of Mahāprabhu and Kṛṣṇa." What do you think?

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. And Prabhupāda began that. And Swāmī Mahārāja has actually, that well begun. And you are all to complete that mission. We are almost finished, our generation.

Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, can you tell us how you happened to meet Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: For my case I may say when I was a student of fourth year class suddenly I met a boy, I was in the fourth year and he was in the first year. My inclination was of twofold nature, when I came in association of the college students in the hostel. Before that I heard about some appreciation of the East Bengal students, their sacrifice for the country, etc. That was told to me by one of my cousins. So the hostel where generally the East Bengal students lived, we also took our seat there. And I found two sections of students. One section, when there is any patient and other physical needs, they run to meet that. Another section who are engaged in meditation and taking names, sandhya, etc., but they hate to attend the patient, etc. But one boy I found he is engaged in two departments. He engages himself in meditation, in sandhya, etc., taking the Name, singing the praise of the Lord; as well as if any patient is there

he forgets his class and study and attends the patient. That attracted me towards him. And I tried to mix with him. When one morning we were going to the jungle for cleansing mouth, you take brush from the branches or so, in course of talk he told suddenly about his father, "That that gentleman was of this type."

I protested. "That gentleman," you use for your respectable father, you say, "that gentleman." _____ [?]

Then he told, "Yes, I should not have mentioned in that way, in your presence. But ultimately it is really so. Only in this life I have come to him. Where I was in previous lives? Only he is a gentleman to me, I came in his house and in this life only."

That anyhow touched the fine chord in me and I began to think, yes it is right thought. Everyone almost stranger, the father, mother, brother, in this house, everything has temporary connection and I am wandering in the eternity. That sort of impression came in a very intense form, and the whole world was just like empty, fully empty.

At that time, that boy anyhow connected me with the life of Mahāprabhu. The Amiya Nimai Charit and Lord Gaurāṅga, the writer of Lord Gaurāṅga and Amiya Nimai Charit in Bengali and Lord Gaurāṅga in English, Śiśir Kumār Ghose, the founder of the Amṛta Bāzzār Patrikā, he gave me them and with my empty mind I drank fully the life of Mahāprabhu with much pleasure and my attraction came towards Mahāprabhu therein.

Before that of course, I think that on previous life, also some attraction. My mother's connection, we found there was connection with Mahāprabhu. But father's family, they were anti Gaurāṅga. Smārta, śakta, nyāyic, this logician, and they were goddess worshippers, śakti worshippers and strictly smārta; that is the good sat-karmī smārta means. But anyhow I had the connection with Gaurāṅga. Then I wanted a good connection with the devotees of Gaurāṅga later on. I searched also for such a sādhu to accept as my Gurudeva but I was not satisfied. Anyhow then I went to study law at Calcutta, then joined the non cooperation on movement of Gandhi, leaving the college. Then after about six years, the movement lulled, temporarily stopped. I of course joined only temporarily, because my fate I thought that it is already tied with Mahāprabhu, so I cannot give anyone my whole life energy. So temporarily I did that. And I was in search of a Gurudeva.

The Founder of Bharat Sevā Āśrama, Prananda, of same age, that boy was in his connection so I met him also, but he was a karmī. He tried his best to take me within his fold. I asked him, no, my head is already sold to Gaurāṅga Mahāprabhu.

He told that, "Yes, I also recognize Gaurāṅga Mahāprabhu to be the highest. First the vairāgya, the indifference, renunciation of Buddha, and then the discussion of the Vedānta of Śaṅkara, the jñāna acana, and the highest is prema of Śrī Caitanyadeva. Otherwise that prema will be misunderstood by the ordinary section." That he told.

I of course was very much pleased to hear that, but I put him this question. You say that first Buddha, and then Śaṅkara, and then Caitanyadeva. But Caitanyadeva did not say that if you want to come to Me, come through Buddha and Śaṅkara and then to Me. He has not said. He said wherever you are take the Name, with the company of the sādhu, and you will come to Me. He does not say you first become Buddhist and then become Śaṅkarite, and then you'll come to Me. He did not say so.

So he was silenced.

I asked him if you have some siddhi, you please say where my Gurudeva is.

Then he gave some idea, "Go to that gentleman."

By his request I went there but I did not find him present, that Haranath.

Then one day I found there is a placard and there will be a one month festival in Gauḍīya Maṭha, at number one Ulṭā Ḍāṅgā Junction Road, near Parisnath temple. I went to visit that place. Gauḍīya, they must have some connection with Śrī Caitanyadeva. And found yes, they are very educated men and gentlemen's association, well studied in scripture, and also very good practices. In our family of course no intoxication, and so many pure practices were there. I found it there also. And also what attracted me most, deep knowledge of scripture. I had some study, but still I felt that I'm in lower position about the knowledge, as the knowledge is concerned about the Gītā, Bhāgavat, and Mahāprabhu etc. That attracted me. I began to go there gradually and to hear. And gradually I'm inspired. There were some objections in the beginning. And after I found that they are true, my conception is wrong. In this way by hearing, hearing, hearing. I had in the meantime some opportunity came to my life, family, and I entered exclusively in the Maṭha.

The śāstra, whenever anything is told to them if it is in the scriptures, very carefully they come to listen to it. But if it is coming from Arovinda, Vivekānanda, Ramakrishna, Gandhi, Brahmo, summarily rejected. "No, no, no time to lose. No time to waste to hear all these things." But any reference to any scripture, "Yes, what do you say? You tell it." That attracted me most; found that they're devout appreciation in them for the scripture, for the ṛṣi what was in me perhaps in sleeping position and that has come thereby. Gradually I found real meaning of Bhagavad-gītā, Śrīmad-Bhāgavatam, for which already I had great appreciation and reverence. I found that they are not outside this. And Caitanyadeva is the highest authority, and Caitanya-caritāmṛta, all these things. Then I entered into. And what misunderstanding I had gradually cleared and I was converted.

So much so that even the senior men used to tell me, "What Prabhupāda has said, please repeat it." And I repeated, reproduced what I heard from Prabhupāda to them. And they were satisfied. In this way I came to such a position that generally the educated section began to say that, "Śrīdhar Mahārāja can represent the things very well."

And when [Herr] Schulze [Sadānanda dāsa] came, he also repeated the same thing. "In very concise form, the very substance he can represent without any excitement. There are some when they say something they show signs of excitement. But in a sober temperament he can deliver the very substance with less words."

That was, my appreciation generally came from others. But I was not very pushing, not forward, rather, hanging behind. That was my nature. Not to go ahead. But like a play from the back, not in the front. That was my nature, I'm keeping back. And I am more busy for my own realization, what are the meanings of the different ślokas of Bhāgavatam, Caitanya-caritāmṛta. I may remain here but generally I meditate on the meanings of the śāstra ślokas and get some new illumination also sometimes and understand the meaning of the higher things. In this way I am passing my days.

Swāmī Mahārāja, I first came across him in Allahabad when he was the agent of Kartick Bosh and Bengal Chemicals, and then in Bombay Maṭha also I had his company for long time. But real

company of him I had in Calcutta after departure of our Guru Mahārāja. I opened a centre there. And he was living in a building and on the ground there was a laboratory. And on the first floor, four rooms, I took, sublease from him and stayed there for some time. And he used to come almost every day and we had discussions about the meanings, teachings of Bhagavad-gītā generally. And surrounding other things also, but mainly on the basis of Bhagavad-gītā he had discussions with me.

And this Govinda Mahārāja was there all along. And Hari Charan for some time also, a newcomer at that time. Govinda Mahārāja was very much liked by Swāmī Mahārāja. As he mentioned that, "I saw him as my child." Ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. That is my connection, entrance and the living in Gauḍīya Maṭha.

After forty three years once I went back to my native place, stayed there for four nights, then came back. Now of course they are constructing a building there in commemoration.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

The Śrīmad-Bhāgavat is the last gift of Vedavyāsa who is generally the master of the givers of all the scriptures, including the compilation of the Vedas, systematically to classify them. The whole thing generally comes from him. But his last gift is Śrīmad-Bhāgavatam. And Mahāprabhu took the teaching of that Bhāgavatam and distributed to the length and breadth of this humanity, human kind. And fortunately we have come within the fold of Him. And in our own meagre ways we are trying to live a life thereby, waiting our death. Hare Kṛṣṇa. Hare Kṛṣṇa. So many illustrious persons that we found as our friends in this circle, one by one they have departed and very few remnants we are still continuing. In the last moment you are so many newcomers of so many variegated nature are present here. It is a miracle to me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, yesterday you were going to tell us what 'thank you' means.

Śrīla Śrīdhara Mahārāja: Oh, thanking! Then, have you explained that, my viewpoint to them?

Bhāratī Mahārāja: Not really.

Śrīla Śrīdhara Mahārāja: Thanking, when you express such feeling to any other that, 'thank you,' what is at the bottom, what is at the root of such expression as, 'thank you?' Expression of gratitude, 'thank you,' it presupposes a background of the person who gives thanks, his separate interest. My interest is helped in a particular way, so I feel gratitude, I thank you. I have got my separate interest, separate position.

But that should not be the nature of a devotee. I have got no separate interest. I hear if I can receive anything as grace, or a ray of knowledge, anything, that rather I shall try to absorb me in that one whole interest. So I have no words. I only feel that I am being one with the person whom presently I am going to thank.

I have got my separate interests, separate individuality, separate position, and I gain something from the other party, I thank them. So thank God. There is in Christianity, perhaps in the Bible thank God, such a word is to be found there, thank God. It is current with the Brahmo School here, Rabindranath and others. He has given so many benefits to us, this air, the earth, to live on the food, so we are bound to thank Him. Thanking means maintenance and development of some individual case of life.

But we don't want to have any individual position. We want to merge, in another sense, in the interest of the Lord. So thanking - when I hear, get some knowledge from a Vaiṣṇava Guru if I say thanks for that - No, rather I want that you will attract me more to be one in your family. Engage me. I shall be fortunate if you absorb me as one of your servants, in the section of your servitors. I want that. Our mentality should be that. I am receiving some benefit and showing my gratitude to him, I am a separate entity - No, I rather want I may be one, feet dust - please make me the dust of Your lotus feet. We must go down to that position; instead of expressing our feeling of gratitude with our head erect.

That's what I told the other day to some of you. Thanking, it does not hear well, at least in our ear, thanking. What gratitude I may show in exchange of what I receive from the agent. No magnitude of gratitude can be ever found in the world, so no question of thanking. Rather it will increase our inner earnestness to become, as I told, the feet dust, the dust of the holy feet. That should be our hankering. Hearing the news of my home, I shall be eager to go to the home like a madman. Not separate interest, one interest, common interest. It hears such in my ear, but I do not know really what is the derivative meaning of the word 'thank.' As I generally come to know the spirit, on that basis I am talking with you, thank.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In our childhood we read in perhaps thirteenth year or so:
ekam api akaram yas tu guru sisyenivedaye _____ [?]
From Hitopadesa or some quotation: though we find that only one word the Guru gives to his disciple, ekam api akaram, one word, one lettered word, a word of one letter, ekam api akaram yas tu guru sisyenivedaye, confers that to the disciple. _____ [?]
In this broad, and this wide world, there is nothing by giving which he may clear that debt.
_____ [?]
He can clear the debt of that, only one word, one lettered word. That I read in fifth class.
ekam api akaram yas tu guru sisyenivedaye _____ [?]
It can liberate from that loan, so such valuable one word may be there. All the resources of the world can't be compared with that. There is such possibility of life, such prospect we may have in this world. And that comes from the revealed truth. The whole system is saying that you are...

End of 81.10.06.B

Start of 81.10.06.C_81.10.07.A

Śrīla Śrīdhara Mahārāja: ... all enemy, but take this mantram and everything will be converted into your friend. Ha, ha. Such a change will come. One lettered,

ekam api akaram yasta guru sisyena _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. What's the time?

Devotee: Nine twenty five.

Śrīla Śrīdhara Mahārāja: Nine twenty five. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

Devotee: Mahārāja, can you tell us something about Dvārakā.

Śrīla Śrīdhara Mahārāja: Dvārakā is a position of Kṛṣṇa, is above Ayodhyā, and between Ayodhyā and Mathurā. Vaikuṇṭhāj janito varā madhu-purī [Upadeśāmṛta, 9]

Lakṣmī-Nārāyaṇa is in Vaikuṇṭha, in the plane of worshipping with splendour and grandeur, Lakṣmī-Nārāyaṇa. Ayodhyā is better than that Vaikuṇṭha Lakṣmī-Nārāyaṇa. Why? In Vaikuṇṭha no father, no mother, neither of Nārāyaṇa nor of Lakṣmī Devī, They are at the extremity, not in the centre. The vātsalya rasa service, sākhya rasa, mādhurya rasa in the real sense may not be found there. So half type of rasa is to be experienced there. Raso vai saḥ, rasāmṛta-murtiḥ, rasa svarūpa bhagavān, sat-cit-ānandam, ānanda murtiḥ man. But this variegated nature of ānanda is not to be found in Vaikuṇṭha.

So if we go to Rāmacandra in Ayodhyā we find vātsalya rasa there, but mādhurya rasa is not distributed there extensively. Eka patni, Sītā only, Rāmacandra's affectionate wife. And niti the pressure of law is there, Rāmacandra under the pressure of law, narrowed down.

So from there we'll have to go to Dvārakā, there also we find that Kṛṣṇa in different rasa is being worshipped. The devotees have got a broader chance of serving Him in different ways. And He is more free, not a play in the hand of the laws of the world. Raja prakrti ranjana. That He is to sacrifice even His heart and truth, to the false opinion of His subjects. So He's more free there in Dvārakā. And we can serve that free master. And the prospects are also of variegated nature and extensive.

From there we are to come to Mathurā maṇḍala Vṛndāvana. The Kṛṣṇa there we find more comprehensive, more free, autocrat, and free from the contamination of the grandeur of politics, all these things. Vidagdha-Mādhava and Lalitā-Mādhava, more given to conjugal life than the state politician we find Kṛṣṇa in Vṛndāvana, and more accessible. And intense transaction of love and affection predominating in that place and the full five rasas can be sought and got, of course of a serving attitude there. And there is a very extensive distribution of that. And He is in full youth, and rising youth. That is the highest position of energy of any type and that of free love.

And something is added there as parakīya, parakīya, "That not in my possession, not belonging to me." Couched with this sentiment. "My son, but there is some doubt." Some say, "No. He's not your son," to Yaśodā.

And as the consorthood also not their own lawful husband but, patim patinam paramam parastat, the husband of the husband, the master of the master, master of all. To have connection with that and still a shadow is maintained that He's not your lawful master. So the meeting will be very rare and pressed by so many unfavourable circumstances. Only heart's connection whenever meeting the most intensified because their meeting is very rare, very rare and also blameable by the society and also by the scripture. Still can't help, so, most intense and the purest of the pure affection, only affection, only love, even crossing all the existing opinions of the higher, lower, everyone.

So Bhāgavata says, Mahāprabhu says, Goswāmī grantha, they with scientific arguments they are proving that this sort: the love is most intensified only under this condition and if that is connected with the Lord we may be the gainer in the highest sense, highest degree, that is in this way. In Vṛndāvana also there is gradation. In mādhurya rasa there are many, in rasa līlā etc; that is also a general position.

Then selected group in Govardhana: that is greater, their wider expression of the heart to heart in Govardhana. And in Rādhā-kuṇḍa, that is the highest position, when only Rādhārāṇī with Her own confidential group She approaches to serve Kṛṣṇa. And Kṛṣṇa in His full fledged love comes to cooperate with Her service.

In this way the development in the theistic area has been shown to us, and we are fortunate enough that we can appreciate in our gradual process these things, given by Mahāprabhu in Bhāgavatam, and in Goswāmī śāstra. If one has got śraddhā, faith, sincere, then they can appreciate and understand and feel and hope for realization of such acme of one's prospect. Hare Kṛṣṇa.

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

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

This śloka is there, the gradation, hierarchy, how things are developing. Sat-cit-ānanda, then ānanda, ānanda also develops in this way. Self-giving, according to the degree of self surrendering one can hope to attain the highest quality of taste of the love in Kṛṣṇa; in the absolute rasa, according to the degree of surrendering. The surrendering reaches the highest quality when it crosses all the opposition that comes out of the environment and even from the ordinary objection of the so called good association. Just like śāstra, and samaj, the guardians,

the family well wisher; they also cannot appreciate their support, rather they are of inimical nature crossing all those to surrender to whom? Not to any ordinary member but to the centre of the centre. Adherence, crossing all sorts of considerations of laws and rules, free surrender to the highest centre. To show faithfulness to the king even crossing the laws of the country. There is law, but if anyone crossing the law, existing law, does some service to the king then he is considered to be in the highest confidential circle.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu)."] [Śrīmad-Bhāgavatam, 11.11.32]

"He is the best of the devotee who - the laws in the śāstra I have given for general persons but who can cross so called laws that are meant only for the general public and comes to Me at the risk of being a violator of the law, comes to My service, he is considered to be the highest type of servitor."

The king is above law. The Supreme Lord is above law. The law is meant only for the ordinary type of people, law is necessary. When there is normal thinking there is no necessity of law. In a family there is generally no law, but when the unity of the family decays, then necessity of law. So also, law means in a vitiated plane, law is necessary; in the plane of affection no necessity of any law. So after crossing, without caring for any law - law only binds us so that we may not be lead astray. But when I want to go to the good side, then the law should help me. And law has also got its limit of jurisdiction, and even crossing that I shall go to my Lord, to my master. Why should come, any law? Law will come to excite me in my service, to impress me in the service of my Lord. That is hateful to them, automatic attraction; the innermost attraction for the highest purity. That is the highest qualification, automatic qualification, does not want any recognition from the outside people; that is its own reward. The internal highest attraction, the most intense attraction for the truth, for the absolute good, that is its own certificate. It does not want any certificate from the outsiders, so independent. But it must be for the absolute good. That is to be warned all along from the lower, whether progress is good, but progress in the wrong direction is not good. Progress in the right direction, that is appreciable, that is good, that is wholesome, and our progress towards the absolute, that should be of absolute nature. Not dependent on anything else. That is quite fitting.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma Hare Rāma.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Any question?

Devotee: I had one question about Jaya and Vijaya. Because they are outside...

Śrīla Śrīdhara Mahārāja: They are taṭasthā, that vaikuṇṭha dhara [gate keepers] That is a vulnerable position in itself already, one thing. And more than that even in Goloka we find they are casting curse to one another and coming down here. It is mentioned in Purāṇa as a play; that should be taken as a play.

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

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

But there is no venom. Just as in a drama, in a play, one is abusing another, another is killing, but it is all show, only līlā. It is like that, in the highest plane, these things but no venom, all enjoyment. Like a drama. Drama is meant to produce enjoyment, and the feeling of misery that also may be enjoyable. You see our sweetest songs are those that tell of the saddest things. So we can enjoy the painfulness also. Some was innocently but falling, suffering from some pain. We enjoy, because it is backed by morality or goodness, then we enjoy. So much painfulness, so much misery, but the background is a religious one, suffering for the truth. Suffering for the country's cause, as we generally think we appreciate. So much suffering for the good of the many, for the good of the country we enjoy. And sometimes we are enticed to take that position, that that sort of suffering I want. Suffering for such a good cause I want that suffering, I want to partake in that, to share that. So there is some underlying happiness otherwise why one feels the tendency to share the joy of a suffering person, because it is backed by truth.

So whatever is to be found in the plane of Vaikuṇṭha, the joy is there because it is the perfect plane where everything is a show. Just as a drama is shown for the gratification of all, so also that automatic, dynamic movement in the līlā only producing happiness of different types, varieties. Not always eliminate-able; just a little pungent, we want to taste, sometimes it seems a little more, but still we can't leave it. Similar things! But ultimately it produces happiness, happiness, so painful sceneries can produce happiness, here. There, no question; all happiness.

In the question of Jaya and Vijaya they're just on the verge of the gate of Vaikuṇṭha. But they came, and their re-installation was guaranteed. That is also a part of līlā. No harm. We may have no apprehension that our safety is in danger that if from the gate of Vaikuṇṭha one may be enticed, there is some room for retaliation so how that can be a prospect for us all. No such apprehension is to be made there. The guardian's vigilant eye is there. So to endanger oneself under the vigilant eye, guide of the guardian, eye of the guardian is not painful. That comes within the jurisdiction of līlā, and not karma, not action. Not enjoying or suffering, above that. There is a stage of feeling which is above enjoyment and suffering, nirguṇa. Just as in a drama. That is līlā. Not for necessity but automatic.

All right, we may stop here today.

...

Śrīla Śrīdhara Mahārāja:...with much repentance and to accept another. Hare Kṛṣṇa. Then other considerations there may be, that pressed by, influenced by friends I had to do for tactful propaganda, made me to submit to such a place. I could not get sufficient time to judge for my own benefit; abruptly, anyhow it happened. There may be so many things to consider. But on the whole it is not a very happy thing. And I should be blamed for that. My fate, my previous karma, sukṛti, or anything, that took me to a place to give the highest respect and now I find that he should not be given any respect. He will not be held responsible but the disciple will be mainly responsible, his fate, his fortune, he is exploited in such a wrong way. He should have to repent for that. And not to believe his own self, so abruptly, why I was lead to such a position? That is very unfortunate, most unfortunate that I was mislead. It is to be considered like that. The very subtle and very delicate point is concerned, the most delicate point rather there in the progress of one's spiritual life. Such a great disaster may not come anywhere and everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

...

Gaura Haribol. Gaura Haribol. In Hari-Nāma-cintāmaṇi, Bhaktivinoda Ṭhākura mentioned about to give up one's present Guru and to take up, to select another. Do you know that, have you come across that?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Have you got Hari-Nāma-cintāmaṇi with you?

Bhāratī Mahārāja: I have it, but it is not here with me. It's at the place where we are staying. I can bring that sometime.

Śrīla Śrīdhara Mahārāja: You have to show it to him. He was asking a question in connection with that. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Rāma.

Bhāratī Mahārāja: Jayadvaita Mahārāja also he feels very warm, he has a very warm compassionate attitude towards all the devotees and he speaks very highly of you.

Śrīla Śrīdhara Mahārāja: How has he come to know about me?

Bhāratī Mahārāja: Well, I played some tapes in Vṛndāvana to him and also Bhakti Caru Mahārāja brought him here, this past festival.

Mahārāja, was this Prapanna-jīvanāmṛtam published by our Śrīla Prabhupāda previous to his going to America?

Śrīla Śrīdhara Mahārāja: Of course, Prapanna-jīvanāmṛtam long before it was published. I can't remember exactly, but it was [nineteen] forty three or forty four perhaps. And Madhāv's mother she paid out the money for that, Pisima paid for that, the whole payment was made by her.

Hare Kṛṣṇa. Nitāi Caitanya. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, our Śrīla Prabhupāda he helped print it in Calcutta? What part did he play in having it printed? How did he help in printing the book?

Akṣayānanda Mahārāja: In which way did Swāmī Mahārāja participate to print your book?

Śrīla Śrīdhara Mahārāja: This book?

Akṣayānanda Mahārāja: Yes. Prapanna-jīvanāmṛtam.

Śrīla Śrīdhara Mahārāja: No, he had no connection at that time with the book.

I was living in a hut there, where at present the cooking room, the kitchen, there was a hut, cottage. I was living there. And one boy came from Kulna District, he helped me a great deal for the compilation of this book. And mostly I had to labour to publish this book. There were two or three more gentlemen lived at that time with me, one Nṛsiṁānanda Brahmacārī, and another, Āśrama Mahārāja. It was published in [nineteen] forty three or four, and they left me by [nineteen] forty nine. Hare Kṛṣṇa. Collection, compilation by myself and that boy helped me in copying the ślokas. And for the printing matters that Nṛsiṁānanda Brahmacārī he took some pain to print, the press work and proof reading. Śrauti Mahārāja also helped him proof read. He was a good proof reader this Śrauti Mahārāja. He is still living in _____ [?] He's a good scholar in Sanskrit also. Hare Kṛṣṇa. Books, all Sanskrit, pure, Śrī Kṛṣṇa-saṁhita, Tattva-sutram, Amnaya-sutram, but not with tika, commentary! Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I have one question. We read that a devotee who is not perfectly pure he can attain the pole star or Dhruva-loka planet. It is stated in Bhāgavatam that Dhruva Mahārāja became the perfect devotee and that the Dhruva-loka is supposed to be a spiritual planet within the material universe. So I want to know, what is the nature of the devotional service, what level of purity or what level of devotional service is there in the Dhruva-loka planet?

Śrīla Śrīdhara Mahārāja: What is his question?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That cannot be the service of a very higher type. What stage of devotion we find in Dhruva we may expect that that sort of service is being rendered there in Dhruva-loka. But when we have to calculate, according to degree of intensity, or from this standpoint of quality, the bhakti of Dhruva that was considered to be lower in comparison with that of Prahlāda. Dhruva, he had some object when ordinary aspiration for worldly things, or when he enters into bhajana. But that filth was eliminated at last. But that is the stage of a beginner in śuddha bhakti, not of the very highest stage.

Sthana vilasi tapasi sthito ham tam prapta van deva mohindra gucham [?]

Carcha vichinyam adhivinya ratnam svamin cadatcho smin varam no vatchi [?]

When he began his penances to satisfy Nārāyaṇa according to the advice of Devaṛṣi Nārada his motive was to get back the kingdom of his father.

But Dhruva says: "When I found You just before me I feel such a charm of Your personality that no longer I have got any aspiration for any kingdom etc. Because I came to search for some glass and now I have fortunately got some gem, some diamond, so I no longer want that glass for which I began my penances."

So he was reckoned as a devotee of Nārāyaṇa, but may be classed to that of śanta-rasa, no trace of service of any clear type is seen in his life.

Prahlāda also says that, "I am also engaged in śanta-rasa."

The next higher is manifested from Hanumān Ji, dāsya-rasa, and then sākhya-rasa and others upwards. So Dhruva Mahārāja he is a novel devotee of śanta-rasa, the beginner class. So there, under his influence the bhakti, unalloyed devotion's first stage is to be found there. We can expect such thing. Hare Kṛṣṇa. Gaura Haribol. Do you follow?

Devotee: Yes.

Bhāratī Mahārāja: Mahārāja, you once said that if we accept Kṛṣṇa then automatically we must accept Balarāma, we must accept Rādhārāṇī, and so many other personalities. So if we accept our Guru Śrīla Prabhupāda, then it seems very natural that we would accept his close associates also. I was hoping maybe that you could elaborate on that.

Śrīla Śrīdhara Mahārāja: Yes. But the associates may be of different classes, eternal associates, and also beginners from this life. So degree of affinity towards him, accordingly, they will be classified. The associates should be considered to be associates so long as he is within the bound of his attraction and affection, and when his associates they are seen to deviate from that position they should be helped. And in spite of that if they go away, they should be rejected. It is a living thing, not a dead one, stereotype. But generally we should try to maintain this, that he has got his associates and he is full, one with them. That should be our nature of thinking. But if we find unfortunately that associates are being disassociated in quality, then to maintain the real high position of Guru as well as the purity of our faith we have to deal accordingly, the principle.

He is great; he has come with a mission, and that mission that is the centre to measure him. That test should be put here and there. And those that pass that test they'll be thought, otherwise the whole thing may be rotten. The eternal associates, no deviation can be expected there. But temporary associates, the newcomers, there may be some defects and we shall do justice to that, looking at the real ideal for which Guru Mahārāja came here to save us. That should be our position. Am I clear?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Guru Mahārāja means something; he came what for, what to give? And if we can realize his gift for which we have all come around him, then according to the degree of

that gift, the greatness of the gift, we shall regulate our behaviour amongst us. Whom to be kind and whom to show devotion, veneration, affection, in these ways we will be adjusted amongst his paraphernalia. Someone we are to revere, some we have to be kind, with some we are of the same rank, in this way we shall mix. The standard will be his advice, his words, his instructions and his idea. That will be the standard of our behaviour. It is a living thing, not a dead one. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. He came to open our eyes, to see things for our own.

Bhāratī Mahārāja: Mahārāja, it seems that you had described once before that as the quality increases then the quantity will decrease.

Śrīla Śrīdhara Mahārāja: This is a general law. Denotation increases and connotation decreases. Connotation increases, denotation decreases.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
[yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ]

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [Bhagavad-gītā, 7.3]

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5]

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Śrīla Śrīdhara Mahārāja: ... he's going on connecting, having connection with Him. Wherever he goes, whatever he does, He's present, Paramātmā.

Ya sudaya supana sadaya sakhayam samana vrkhi purususya yati [?]
Eko archi vipralam arti sādhu anya aranya vipalena guhyam [?]

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."]
[Bhagavad-gītā, 18.61]

His representation in a passive form is present everywhere. But that is indifferent, watching, sākṣi, a witness of his deeds, watching. Not left exclusively, but does not interfere with his free will. And another arrangement He's coming Himself and sending sādhus and so many things as in the śāstra has been posted here and there anyhow to attract his attention back to God back to home.

"Come home My boys, come home. So many placards are there like śāstra and so many agents are also moving. Come home."

But the free will is there and that is the rub. Some say in disappointment, "What? Why He has given such dangerous free will to us, by misusing which we are under eternal suffering? Why He has given? He's omniscient, all knowing, then knowingly that we can misuse, why He has given such a thing in us. Then the misuse of which why the guardian has given the dagger in the hand of an infant that he may stab himself?"

But the question is that without, devoid of free will then it is a material thing, matter. Free will has got, free will is a very valuable thing and with the help of that he can taste the rasa. The tongue has given to taste sweet also, not only to bitter things. If tongue is devoid of tastefulness then the sweetness also he'll not be able in any time to enjoy. And because we are only touching bitter things into the tongue we are abusing the creator. "Why he has given the tongue and we are tasting these bitter things?" But at the same time we must be - to taste the sweet things the tongue is necessary.

So in the service free will is necessary for the serving purpose of the Lord. And temporarily only coming in connection with bitter things we shall abuse the creator. "Why he has given?" Some bad things are disturbing my ears, so we should not think that the ear should be abolished. The eye should be abolished because I have to see some undesirable sight. Because eyes are given the prospect is that we shall have to see such a charming beauty – for that purpose eyes are given to us. If eyesight is withdrawn then we are left like a stone. So free will is the very gist of everything, the eye, the ear, so many things, that our free will, soul, free will, and that is snatched away then we are reduced to stone. That is not desirable to anyone. Everything has got its bright side and for that it has been created, it has been given to us, and by misuse we suffer and by good use we thrive. Gaura Hari. Gaura Hari.

And it is there and now we are to solve on this basis, and trying to find out the bright side of things, then we shall find that everything is good. Everything is good, cent per cent good. We are only to be taken in that plane where from we can find the real harmony, the real adjustment, the advaya-jñāna. The whole thing is a happy one. Finite is to prove the infinite. Bad is necessary to prove the good. In this way, finite, infinite, both existing, the māyā, the false, and the truth.

Truth and falsehood: falsehood exists only to prove the value ability of the truth, to prove that, falsehood is necessary. Something like that! Conditioned, unconditioned! Darkness is there to prove light. So ignorance is there to prove knowledge.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi Gaura.

_____ [?]

Devotees: That is the way to healthy, wealthy and wise; early to bed early to rise, healthy and wealthy.

Śrīla Śrīdhara Mahārāja: Early to rise and early to bed, that is the way?

Devotee: To healthy and wealthy.

Śrīla Śrīdhara Mahārāja: To health and wealth. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [Śrīmad-Bhāgavatam, 10.31.9]

The sweetest thing, and to talk about Him, to cultivate about Him, that means to taste of the sweetness.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of avidyā (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [Śrī Upadeśāmṛta, 7]

Syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā, the Name, His conduct, His every connection is really very sweet like sugar candy, sitāpy avidyā-, pittopatapta. But they may not be felt sweet in our present tongue, or present ear, or present eye, because it is polluted by the effect of bile, pittopatapta. If influenced by bile then if you put sugar into the tongue it will taste bitter. But the sugar candy _____ but the application of sugar candy only is the greatest relief of their disease of bile, attack from bile. No other medicine.

Devotee: Jaundice.

Śrīla Śrīdhara Mahārāja: Jaundice. _____ [?]

But that sugar candy tastes bitter, but that sugar candy is also the only medicine. If you take that sugar candy, in the beginning it will taste bitter, and gradually by its gradual application the bile will be removed and it will taste sweet. So Kṛṣṇa's connection seems to be bitter in our present stage attacked with māyā, but that is the only medicine, that Kṛṣṇa's connection anyhow to apply. Then gradually when the disease will be removed we shall feel the sweetness of the thing. Syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu, kintv ādarād, with regard, with śraddhā, with faith we shall go on applying that though apparently though for the time being it is bitter, still to suck that and then gradually find now it becomes sweeter and sweeter gradually. Kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī, it will remove the very root of the disease, it is such. By the help of the doctors, or by well-wishers, nurses, it is applied, through affection, and then we get out of the disease.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. For the time being we may stop here.
Gaura Haribol. Gaura Haribol. Gaura Haribol.
...

A mentality of hankering divine connection, for your cause I may receive inspiration from above. Inspiration!

Bhāratī Mahārāja: Mahārāja, we read that Hari-Nāma-cintāmaṇi last night and those points were found.

Śrīla Śrīdhara Mahārāja: What point?

Bhāratī Mahārāja: That you were making _____ [?]

Śrīla Śrīdhara Mahārāja: That is found? _____ [?]
...have come, you were introduced to them _____ [?]

Bhāratī Mahārāja: No Mahārāja, actually not. They came late last night.

Śrīla Śrīdhara Mahārāja: So any new news with them? _____ [?]
...
Bhāratī Mahārāja: There's subtitles it says:

Kono sthane guru tyāga koro te habe [?]
Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]
Pratame chillin tini sat guru pradhan harinam aparādhe hoiya hata jñāna [?]
Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas [?]
Shay guru chare śiṣya sri krsna krpay sad guru ladviya puna śuddha nama gaya [?]

Śrīla Śrīdhara Mahārāja: You've explained it to them?

Bhāratī Mahārāja: Yes. Last night we talked about this.

Śrīla Śrīdhara Mahārāja: About that. Then any question?

Bhāratī Mahārāja: Yes. This verse here was the most interesting one.
Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas [?]

Śrīla Śrīdhara Mahārāja: Gradual development in the lower direction.

Bhāratī Mahārāja: So this is...

Śrīla Śrīdhara Mahārāja: The beginning, first beginning is with the...

Bhāratī Mahārāja: Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]

Śrīla Śrīdhara Mahārāja: Oh! The madhyama Guru, madhyama-adhikārī, the Guru of middle stage, when he comes in connection with bad association, the association with the atheists, or some Māyāvādī scholars, or strī saṅga asat sādhu, anyone, by bad association he may come down. And so many things are to be traced in him and gradually he will come down to such a stage. In that case of course the śiṣya who has got sufficient sukṛti he can save him. Very rarely such things happen and it is most unfortunate. But still we may consider it to be fortunate when he gets out of that and comes to the real source again. Then forgetting all his past history he's to begin with new life. To save one's own self, necessity is the mother of invention. Necessity has no law. We may be misguided in the worldly sense also, in many places we may be misguided, and to awake from that association and to help us in a proper way. Of course this possibility is at every step. We are living beings, we are independent, we are endowed with free will, so free action, free decision is necessary at every step. And that is also uncertain what step I should take that it may be guaranteed that it will take me towards the right goal, right destination.

So it is necessary to select a guide. And sometimes if the – in the selection of the guide there is also some error, that is also misfortune. But again our internal, innate fortune helps us, comes out to help us again to be aware of the guide when you are walking to some tīrtha or some holy place. So if the guide on my way he may be influenced by bad motive then I'm to save in that case also. Of course which is very risky, still, self protection, self saving is indispensable so we are to do that. Before, previously I put my whole faith to one and I'm to withdraw from that and to take another independent guide. But still if necessity arises we cannot but do that: in this way. I shall consult it to be doubly sure. We must consult it whether – because I may be fallible – I am fallible rather, the śiṣya, the disciple considers himself to be fallible, and so he will consult with another expert guide.

"What to do? I am perplexed. I think that I should not keep any faith in my present guide. Perhaps he has become otherwise, his mentality has changed. Anyway I can't, I'm seeing so

many signs around that I'm not able to put faith in that guide any longer. Please advise me what to do."

In this way the intimate friends should be consulted. We may not put much faith within us. After consultation with so many intimate friends whom I can put confidence in, then by their assurance and with also my internal voice, inner voice, my conscience, with all sincerity praying to the Lord that, "Please save me and give me another guide." With the help of our friends we shall again try to cast ourselves. Confidence is necessary, śraddhā is necessary, guide is necessary. It is inevitable. Once I'm deprived of confidence, I'm betrayed, that does not mean that my whole life is to suffer from that betrayal. There must be good sense all around and the main power around, the higher power around is always eager to help us. So with all sincerity we must accept to our best understanding any other guide and to go on. Progress cannot be checked, and that is not desirable also, so we must go onward, even if necessary changing our guide on the way. From the practical life also we can gather such experience.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Any other question within this?

Devotee: Yes. Some devotees in America they would say on this point that they cannot understand how if the Guru is sākṣād-dhari, then he no longer be sākṣād-dhari. How can he stray? Then he was never Guru to begin with. They are saying like that.

Śrīla Śrīdhara Mahārāja: When we adjust in this way that Guru is within also, caitya Guru, and outside the mahanta Guru. But in our worldly life we also meet such things. In Bhāgavat also warning is given already:

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

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

One who cannot save me from the greatest danger of the association of this mortal life, they apparently, ostentatiously, they may be in a position of our best regard in their own departments. But still my eternal life and the interest of eternal life there may be many dangers... _____ [?]

Gurur na sa syāt sva jano na sa syāt, so from here we can detect the underground possibility of changing Guru, and that may not be attributed to that side. We may try to apply it to my own weak side. It is due to my defect I have been connected with a mala fide idea. Anyhow by my sukṛti it is a test, we may take it as a test of sincerity in my progress towards the Divinity. So we may rather try to accuse our own fate, our own self, and that side there is a test of the Lord. So the gurur na sa syāt, when, this is admitted in Bhāgavatam and in many places, then there may be such instances in the practical affairs. So our faith in Guru also in this position it is clear that

our faith in Guru should not be blind. Faith, the śraddhā, faith is not intrinsically a blind faith. Faith may be awake. It may be wakeful to its interest always, making progress.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

In Bhāgavatam it is mentioned in another place. Just how should we measure my progress towards the divine world? They say: bhaktiḥ pareśānubhavo anyatra viraktir, these three things must remain with me always while I'm making progress towards the divine soil. What are they? Bhaktiḥ pareśānubhavo anyatra viraktir, and an example is given of the mundane world. When we are hungry we take food, and when we take food three things occur simultaneously. What are they? Prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo... Nimāi _____ [?]

Tuṣṭiḥ puṣṭiḥ kṣudapāyo, when we are hungry we feel uneasiness, so by every morsel we take the uneasiness is removed, tuṣṭiḥ. Puṣṭiḥ, then when hungry we feel weakness. By every morsel gradually that weakness is removed. And kṣudapāyo, when hungry we feel a pain like something for eating more, and that earnestness for eating that also disappears, by step by step by every morsel.

So also when ordinarily we are in the progress of our spiritual life on the way we shall have three things experienced by every step, and carefully we are to measure. We are to feel for ourselves that whether we are making progress or not. This is the criterion. What are they? Bhakti, our attraction will, should increase with acceleration, bhakti. Pareśānubhavo, and we must get a sort of conception towards which I am approaching. First hazy then more clear, more clear, more clear, a sort of conception towards which I have more and more finer and accurate conception. I must receive as much as I shall progress, pareśānubhavo.

Anyatra viraktir, and withdrawal from the environment what was very tasteful to me, that won't have any taste for me, anyatra viraktir. My attraction for non God, for the world, that will decrease. That won't come to – if that sort of topics comes in I shall feel disturbed. No! So: bhaktiḥ pareśānubhavo viraktir, three things there must be when we are making journey. So these are tests and we must be wakeful, so sākṣād-dharitvena though, but still there is such possibility. We must not make too much faith in my experience, my knowledge which is gathered by the worldly experience. We must be alert always. So when some shock comes to me from the unexpected quarter, if we are wakeful to our real internal interest we must be awakened.

And then we shall consult with others. So many passengers are there, walking, so many companions, we may consult with them, that, "I have got that little, no confidence in the leader. What do you think? Am I wrong or am I right? You please also look at this."

In this way we are to examine us and to do the necessary. The Guru within, the caitya Guru, he also cannot be neglected. And if one is sincere the caitya Guru must come in time to make him careful, give him warning. It is possible because the transaction of so many that are all free. And because the Gītā says:

"I am everywhere. I am nowhere. Everything is in Me. Nothing is in Me. Please mark the inconceivable mystic position of Mine with this world. I can be there, I can withdraw also."

Such is the saying of His position anywhere and everywhere. So the free choice, the possibility of free choice not gone forever, but though we submit to Gurudeva that must be a conscious and healthy submission. Otherwise there may be so many misguided sorts, in different departments there are leaders, and in that particular jurisdiction they are seen to put much faith in the leader, political, social, and in other bad activity also. So everywhere there is leader. So this broad idea we must have and that is to our own interest and there is also so many sayings in the śāstra to give us caution that our progress may not be blind. Our own self is dearer than every connection with the environment for my interest. And ultimately the all-seer, all-omniscient Lord is there.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

"O my Lord, You may do anything. You have come to test this little servant." Thus I am very much afraid, so consultation with the friends and other Vaiṣṇavas that we are to fix our future path of our journey. Ke? _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?] Any more question on the point?

Devotee: I remember one thing I noted that by listening to your tapes that you will – on this one tape you were saying that Śukadeva Goswāmī he had this conception of this, he saw the universe in the way that he described in the Bhāgavatam. Yet the materialist he sees subjectively the way the material scientists do. So in the same way if one tries to see the spiritual plane as it's described in the Bhāgavatam then it's to be understood that he comes to that platform even if he sees the faults...

Bhāratī Mahārāja: If there's one question at a time. It's too complicated.

Devotee: Is that a complicated question?

Bhāratī Mahārāja: Yes. You have to ask one very clear question.

Devotee: In other words, there's so much, it seems that it's so subjective to only see the fault in a Vaiṣṇava, to reject the Guru, it's so subjective. So many people who have the same conception they will come together...

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

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Generally, the sign of deviation may be of three classes. First thing, if I can detect that my Gurudeva he's losing gradually his attraction for his own Guru, one.

And śāstra upadeśa, what he previously what he expressed, his advices, quoting the scriptures, and quoting the advices, words of his own Guru, that is becoming gradually absent in him, his attraction, his feeling on the higher aspect, then that is pratiṣṭhā. Kanak, kāminī, pratiṣṭhā, these are the three tests to be put everywhere, whether one is a sādhu or not, or what degree of sādhu he is, the measurement will be pratiṣṭhā, kāminī, kanak, three, grossly. The first, the deviation of his higher Gurus, that should be detected, then, that is pratiṣṭhā. Then, more tendency to amass money, and not to spend the money. Money may be collected but that must be distributed for the service of the sampradāya, for the Lord, for propaganda, but not much attention to – for distribution, to utilise it in the service of the Guru and sampradāya, Vaiṣṇava but amassing money, second.

Third, attraction towards the ladies. Of course he may come in connection with money and women and also with pratiṣṭhā. Pratiṣṭhā means his own, the honour to him from the disciples; that is also necessary. But only to, for the purpose of divine object, divine Name, not for himself. But if we can detect that for his personal cause, interest, and not for the cause of the sampradāya he's utilising these things, then we can be, we should be careful. In the beginning we may neglect some occasions, some instances we may ignore. But if we find that more – then we are to inspect that carefully. And we are to put to persons similar to my position and after consultation and we can put it to the higher sources, other Ācārya also, who are reliable. Then if we find that, 'Yes, what appeared to me first in a very small way, yes that is really, that is real and that is injurious and of big magnitude and he's going down.' Then to save myself I must try to take steps which may save me from that epidemic contamination. I shall try to save me. And also I can try to save others who fell prey to such exploitation like me. That will be with all sincerity.

But there is possibility and it is mentioned in the śāstra and also practical examples are also there. So we must not make progress in a slumber. But we must go forward with our eyes opened always opened, because we must be confident that eyes more and more will be able to appreciate higher things, not only to finding faults with him. We shall keep our eyes towards the Vaiṣṇava, towards the Guru, not only for fault finding tendency there be, but new things must come to astonish us about the ways, their astonishing ways. There will be many things will be in that:

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ

āścaryavac cainam anyaḥ śṛṇoti, [śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[Bhagavad-gītā, 2.29]

End of 81.10.07.B_81.10.08.A

Start of 81.10.08.B

Śrīla Śrīdhara Mahārāja: ...new wonder, ever new. Even it is written in Gītā only for the human soul. "You are, diving deep in the material experience of material things, but you come in contact with the slight conception of your own soul you'll be astounded. "Oh! Such sweet and such wonderful things may exist, and I am such, my soul, myself, is of such higher standard creation. Then what to speak about Paramātmā, Bhagavān, Kṛṣṇa and His paraphernalia? Hare Kṛṣṇa. So we are not thieves, we must with our eyes open we must make progress. We won't allow ourselves to be closed eye, making progress, not like that. Because where I am going, I'm approaching, that is above all test, all doubts.

Just as the other days I told I heard from Guru Mahārāja, that one boy is born in a dungeon within the prison house, and another man from outside coming to him and asking him, "Oh, come out to see the sun."

He will take the light from there; that place.

"Oh, you want to see the sun?"

"Yes, and let us take the light."

"No, no! Light is not necessary to see the sun."

"Eh? Am I a fool? That you will say and I will put confidence in that word. Nothing can be seen without the help of the light."

Then he will take him forcibly out: "See the sun!"

He'll be astonished. "Oh!"

So we are making progress towards that direction, why we should not make progress with not closed eye. So much wonder to come in contact of that we cannot conjecture, we cannot suppose even, surpassing all our feelings of wonder, stranger, more stranger, more strange, it will come. Not only the adbhuta rasa, not only strange, this is its character, but sweeter, powerful, more powerful, more sweeter, more beautiful. In this way we are to appreciate, so with open eye, with open mind, we shall go. Not like a thief. Gaura Haribol. Hare Kṛṣṇa. Anything? Clear, am I clear?

Devotee: Very clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: I have a question, in regard to – what is the most important qualification for one who's attempting to write transcendental literature.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: In every case it is prayojana, to be sincerely linked, to have the link with the upper story. To set aside one's own experience. Experience also may be used as example, but our faithful adherence to the higher source, that should be the attitude. We should pray, just as when we go to read any scripture I show respect, we worship the books, then we open the book and begin to read.

Praṅipāta, paripraśna, sevā, if we want to come in connection of the higher zone then our attitude should be that of praṅipāta, paripraśna, sevā. Praṅipāta, that is surrender, and paripraśna the keen understanding, our utmost earnestness to catch the thing, paripraśna. And sevā, I am doing it not to glorify myself but as a duty to my Gurudeva and the sampradāya and the Lord. That sort of temperament will keep connection; will connect with the higher sphere. Self abnegation and earnestness to know, praśna, that living earnestness for new things, and also to be utilised for Him, and not to fulfil any purpose of this mundane zone.

So with that mentality one should try to write, that we may be an agent only. Through Him the power we'll get, that knowledge will descend. He will try to make a hateful agent a mediator of the two, not black marketing. From this real source to take and to distribute, not black marketing. Hare Kṛṣṇa. That should be the attitude of a writer, of a speaker, in every transaction of the higher sphere, our attitude of a mediator, transparent mediator.

"The Guru is opaque and transparent," it has been said by our Guru Mahārāja, "Opaque Guru and transparent Guru." Opaque Guru the trader: the Yati Goswāmī and vaṁśa paramparā, opaque Gurus continuing a trade in the name of becoming a transmitter. _____ [?]

...

... Kṛṣṇa is nowhere, it is in Gītā:

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [Bhagavad-gītā, 9.4]

"I am everywhere." Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni. "Everything in Me." Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. Paśya me yogam aiśvaram [Bhagavad-gītā, 9.5]. "Your ordinary intelligence cannot understand; acintya."

So Mahāprabhu kept the word acintya-bhedābheda because the connection depends on His sweet will. He's free of the free. Absolute freedom is only with Him.

Vidagdha Mādhava: But Mahārāja, if someone is trying to develop śāstric vision he wants to see Kṛṣṇa everywhere. Kṛṣṇa has entered into every atom and He's also pervading in the Brahman aspect. So how do we see that He is not in everything?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He's adhokṣaja and you are being a finite of the finite you cannot comprehend, you cannot have the audacity to comprehend everything within your fist. The first condition is this, that you are going; the finite is going to measure the infinite. There should be a limit, up to nth term, mathematics going many steps finished, then up to nth term, recurring, something like that. As much as He will, His existence is of such nature that when He selects you to make any part to be known by you, then you can know, otherwise you are helpless. That is your position, or that is our position. Such things exist and if you have such faith in you then you have got śraddhā and only through that faith you can connect with Him, otherwise we are atheist. Atheist means self deceived. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You can't finish, that you can know the whole thing. The first condition, He's adhokṣaja and you are finite, I am, we are finite, and how can we be bold that we shall know every detail of Him, bold enough. It is audacity. That is foolishness. That is suicidal, to think like that. So Bhāgavat has given warning in many places.

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

The curiosity you have to banish that you will know so many things and you will make Him the object of your trade, that whenever you want He will come and he will help your trading. Trade in God is not possible. Only when He makes Him to distribute Him through you, through me, then that is possible, otherwise not. The whole thing is within His fist, the whole

independent. And that is desirable. And any innocent person should admit that. Should admit that, "Yes, we are finite, and the infinite, so I must have some limit and my hankering for Him, my faith, and His independent step towards me, everything depends on that."

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

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

Such things exist in our infinitely higher position with higher merits infinitely. And we can connect only through faith, śraddhāmayo 'yaṁ loka, and not reason, not knowledge drawn from experience of worldly things. Adhokṣaja. If we can have some faith for that higher unknown and unknowable transcendental, then we shall come to have enquiry how we can be utilised for His purpose and get out of this non faithful environment contamination.

My master is Absolute. That should encourage my campaign about my quest, my search, my service, give me impetus to my serving attitude that He's Absolute, He's infinite. And I must try to avoid any connection with all the finite matters. I should rather hate the finite things.
Enough, enough done of finite things from so many births in the past, enough done with this, with our association with things that are mortal, that can come in our control. We have become king, we have become Indra, the king of the whole world, Brahmā, so many positions we have already experienced we are told. So masters of this mundane world, that position we also experienced and again we are here, and again we may have to go to the life of a worm or an insect. In such uncertain possibility of our degraded position we are in the midst of.

So our all attention should be to remain in the connection with the highest, which is invulnerable, immeasurable, whose sweetness, knowledge, everything is immeasurable. To keep connection in the association of such centre we shall try to maintain our position, unknown and unknowable. But with some comprehension that is good and beneficial.

Paripraśna, honest enquiry, which is really necessary for my present spiritual purpose. And also when I'm in the sampradāya I shall have to educate others with that, about that, so with honest sincerity we may enquire into the meaning of the scripture.

But u-jñāna [?] and ati-jñāna [?] in Upaniṣad _____ [?] That our attempt to make Him the _____ [?] criminal, prisoner, we won't try to make Him prisoner of our own particular cell of knowledge in the brain. We should not attempt like that. All we shall know and all we shall – the more we know, the more we'll know about His infinite character, so our attitude should be that of:

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

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

"I'm smaller than smaller." The conception of the bigger relativity will necessarily help us to think ourselves to be the smallest of the small. And only through faith we can connect with Him, nothing else, no knowledge. Karma, jñāna, futile, yoga, any ascending attempt is sure to meet with failure, ascending method. So:

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog flesh eating out caste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

Only through devotion, only through dedication, and dedication; that 'die to live.' Śrīdhara Swāmī has given the important explanation.

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

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

I'm listening to Hari kathā, about Him, but my attitude will be that what benefit I shall draw from such listening, who will be the owner of that? Who will be the beneficiary? Not myself but my Lord. I am a slave. I'm in no position of beneficiary in me. Then it will be bhakti, devotion, a part of devotion. It will have recognition to be devotion that whatever I receive I'm not beneficiary. He will be beneficiary. The good or bad it will go to Him, the śravaṇa, kīrtana, every action for His satisfaction. I may die, I may live, it does not matter. And the highest risk we find that when gopīs were asked to give their feet dust for the head of Kṛṣṇa when He played with some tactics.

"That take some feet dust of a devotee and that will cure My headache."

So such self abnegation and such degree of self surrendering, we have nothing, a slave to such a degree. If we accept such creed then we may be allowed to enter into that higher domain. Otherwise we shall enter and we shall loot, begin looting there. So such degree of slavery is to be, that bond should be signed within the heart. We must mind it, we must be

reminded at every step. So dedication and dedication of such degree is necessary, and not by calculation that is in the beginning and spontaneous in Braja. We have come in connection with such noble life, conception of such nobility, self abnegation of such degree, such news, so noble a life, selfless life. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. And there we gain most, ha, ha, ha. There, in that position we are the highest gainer, we are told by the experts of the world, of that world. Ha, ha, ha. Gaura Hari.

So not only direct dāsya to Kṛṣṇa – those that can dedicate to such a degree, to make them beneficiary, that is another, that kiṅkarā, Rādhā-kiṅkarā, higher than that, Kṛṣṇa-kiṅkarā. Rādhā-kiṅkarā is higher than Kṛṣṇa-kiṅkarā, because who has dedicated most to the Kṛṣṇa to dedicate they're not in direct contact with Kṛṣṇa, that fetches us the highest valuation, we are told by our masters. Rādhikā Madhavasan. Our aspiration is there, tied there in their feet, of their Guru. Servitor of the servitor of the servitor of the servitor; in this way the progress comes.

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

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

The dignity, such dignity in life to such a degree of self abnegation, self surrendering, self dedication, of different degree, classification, quality, all these things, Mahāprabhu has taken down from that highest quarter of the globe to here. And those who have got inner appreciation for this they say: "Oh! If Mahāprabhu did not come with the news of all these things, how could we live?" He's a child of that soil, so says: "Without this how could I live?" Just as a fish will say: "Without water how can I live?" So a child of that soil he says: "How could we live if Śrī Caitanyadeva graciously did not bring the news about the real sustaining point, sustaining drop of our inner life? Wonderful!"

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: We have heard it said by our Guru Mahārāja that yourself and himself were the only two people qualified to translate the Śrīmad-Bhāgavatam, and give commentary on the Śrīmad-Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Yes, he had such confidence in me. He was my intimate association and we had many discussions, when I lived at Calcutta just as his next door neighbour, so much discussion, he had such faith in me, by the grace of the Absolute finishing such a great work: now he's above. I'm left here.

Devotee: That's our fortune. That he had such faith it's only right that we should have such faith also.

Śrīla Śrīdhara Mahārāja: Yes, he had some faith in me. Hare Kṛṣṇa. I can't deny that.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. And in his last days also he expressed that, "Two quarters side by side will be built there, and you will live in one and in the next I shall live."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Birds of the same feather flock together.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: A common interest has drawn us near. Our common attraction has brought us nearer, closer. Gaura Haribol. Gaura Haribol.

Devotee: So there's still a lot of the Śrīmad-Bhāgavatam to translate and purport on.
[Group laughter]

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja told, his remark to me: "Ease lover." You are extorting things from me.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That is deposited perhaps with me. You have come. Perhaps it was meant for you all, don't know. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. What's the time?

Devotee: Five past nine.

Śrīla Śrīdhara Mahārāja: Five past nine.

Devotee: Could you tell us something about service, doing sixteen rounds in a day, and selling some books, is that enough to achieve Lord?

Śrīla Śrīdhara Mahārāja: Anyhow to try to increase our inner affinity towards the cause. So when external services are absent we can go even more counting. And when very busy in the service may be less, that does not matter much. But serving, service is necessary and which may increase our serving tendency. The Name is advised in a general way, "Take the Name." Name, to count Name:

[aghaccit-smaranam visnor-bahvayasena sadhyate]
austhaspandana-matrena kirtanatu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the kīrtana of the Holy Name of Viṣṇu, and therefore kīrtana is the topmost process of devotional service."] [Hari-bhakti-vilāsa, 11.453] &

[Gauḍīya Kaṇṭhahāra, 17.19]

To take the Name within, that is less important. And if our, the vibration is in the lips then it will be more, of higher type, that is utilisation, the vibration created around, more useful. And then, chanting in high sound, that will be more helpful to help the environment, so many, the vibration. And in the form of the book, that is Nāma-mahāta. Counting Name that is a difficult thing, that is cultivation about the Name, about the sound. Through the sound means which is one with substance, the meaning of the sound, to cultivate about that, anuśilana. That may be in the beads, that may be in preaching, and even by medium of the distribution of the books. That is also, that is preaching the noble position, the unique, purifying position of the Name. When I'm delivering lecture, or when I'm writing an article, enhancing the nobility of the Name, the higher purifying tendency of the Name, that is also kīrtana, Nāma-kīrtana. It is going to propagate the greatness of the Holy Name. So that is also chanting, chanting, though the purpose, the real object is to be marked, and where I am engaged. If I'm very busy in other services of the Name, the counting may be reduced to, in a lower position, that it won't be of any bad effect there. Anyhow to engage Nāma-kīrtana, taking Name, to keep me engaged with the Divine Sound. Through Divine Sound we can easily enter into the domain of the transcendental realm, passing knowledge, then worship, love, etc.

Namna namnasya anta kala sudha tama vekam suri teja nama rupa sash bhuva tas bhavati
Tato rupa sash bhuvane [?]

Then:

Gunanam suranam suriteja gunay parikar vaisistham jayate tato līlā atat paro lilayam pravesha [?]

So for a beginner that sort of rules that you must take. You are engaged in the worldly affairs you must take at least so many rounds. You must make time at least for this. But when one's fully engaged in the purpose of the truth, to spread the greatness, the purpose of the Name, the scripture, only this formal counting may not have any great importance in his life. He's the wholesale here within the Name, they're doing service of the Name. And the counting also must be of a serving tendency there must be, otherwise there will be aparādha, there will be ābhāsa, so many possibilities there. Anyhow to go on deep into the service of the Divine Sound, to spread the Divine Sound, and to stop this mundane sound which is the medium of so many busy activities of this mundane world. The mundane sound flow waves should be, transformed, should be, not transformed, should be replaced with the waves of Divine Sound. They're full of mundane sound, but Divine Sound must take place throwing them off, the mundane sound, and the benefit will get everywhere where there is animation and with little faith.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Mahārāja, isn't the purpose of the process to chant the Name purely? Doesn't that mean that we should chant a prescribed number of rounds or endeavour to chant as much as possible the Holy Name?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No! Not to increase the number of counting in the beads. That is a stereotype dead thing. But the living counting and so many other signs will be shown. It is not limited within the physical sound that my lips produce. It has an extensive and infinite innate acquaintance of that Name. Only that counting, and that bead, and that particular sound that my tongue produces, it is not limited there. It holds within it the whole transcendental world we may see. It will give us connection with that. The medium sound we shall try to go in, to enter, into the domain, rūpa, guṇa, līlā, so many...

...

... sufficiently.

Devotee: Only problem is, this you see, I'm not that much qualified to read the scripture or Sanskrit words, you know, so I thought maybe this chanting is more important for a illiterate man like me.

Śrīla Śrīdhara Mahārāja: Chanting, and gradually it must have life; a living counting will take us closer to the substance, not only the external sound in the cover. The substance within, the Name, nāma, rūpa, guṇa, līlā, within the sound, and we must be acquainted with, introduced with all the full Name. Eh?

Devotee: We are not to increase the quantity, but to increase quality.

Śrīla Śrīdhara Mahārāja: Ah! Quality!

Devotee: And if at the same time quantity and quality we can feel, that is all well and good, isn't it?

Śrīla Śrīdhara Mahārāja: No! That depends upon the sweet will of the Lord, on the direction from the up. Haridāsa Ṭhākura he concentrated to the counting more, but Rūpa, Sanātana, Raghunātha, not so much concentrated to the counting. As directed by the above it will be of such importance. Not equal in all cases. To show example to different types of men, different ideas have been set here. But we appreciate more the services of Rūpa Sanātana than that of Haridāsa Ṭhākura. But Haridāsa Ṭhākura's example is also necessary for a particular group.

Devotee: For the conditioned souls.

Śrīla Śrīdhara Mahārāja: And we do not think that the gopī's in Vṛndāvana they're always counting the Name of Kṛṣṇa.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: One Name is sufficient to make them mad.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: More than that!

Devotee: That's the difference between goṣṭhyānandī and bhajanānandī.

Śrīla Śrīdhara Mahārāja: Goṣṭhyānandī and bhajanānandī, that is in the sādhana stage. Then after entering there as type and nature of service is distributed then to go on with that. To discharge one's own quota of duty, that is full in itself in different departments there. Different departments of service, and particular departments also, there are so many sub divisions. Now to be posted in a particular serving office, there he gets the most, he or she, meant for him. Different groups, śanta, dāsya, sākhya, vātsalya, mādhurya, and there are divisions of divisions, so many. And may want much water, but my thirst for one glass, that is, I do not need more, then there'll be disease, reaction. Akarsananta yajaya śakti [?] The infinite boundless sky and the birds are flying according to their capacity. According to their heart's necessity they can fly, and then take rest. Hare Kṛṣṇa. Hare Kṛṣṇa.

Eka-bindu jagat ḍubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19]. Mahāprabhu says to Rūpa Goswāmī, "The boundless ocean of nectar divine, and one drop I am giving to you." Then He says, "This one drop is sufficient to inundate, overflow the whole of the universe."

So the point of infinite is infinite. It is of such nature. An atom of infinite is also infinite. The quality is such, transcendental quality is such, the autonomy is such.
Angani bhava mad gatya pasan samatya nilaya [?]
Israel is a small country but his connection with [America...

End of 81.10.08.B

Start of 81.10.08.C

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: No Mahārāja, actually they came late last night.

Śrīla Śrīdhara Mahārāja: So any new news with them?

Akṣayānanda Mahārāja: Any news to report about_____ [?]

Devotee: They're coming from San Francisco.

Śrīla Śrīdhara Mahārāja: San Francisco. And that is the zone of?

Devotees: Atreya Ṛṣi.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi. Is he an Ācārya or GBC?

Devotee: GBC.

Śrīla Śrīdhara Mahārāja: GBC. In whose jurisdiction: who is the Ācārya of the zone?

Devotee: There is no particular Ācārya in his zone.

Śrīla Śrīdhara Mahārāja: No Ācārya only GBC.

Devotee: Only GBC.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi, that is that Persian gentleman?

Devotee: Persian, yes.

Śrīla Śrīdhara Mahārāja: And is it he who translated Bhagavad-gītā?

Devotee: No.

Śrīla Śrīdhara Mahārāja: In Arabic language or in Farsi?

Akṣayānanda Mahārāja: Arabic it was translated, who translated?

Śrīla Śrīdhara Mahārāja: Any fresh news of the place? How long you are from there?

Devotee: Just about one week.

Śrīla Śrīdhara Mahārāja: Only a week. When you came here, first in Bombay or Calcutta?

Devotee: From Calcutta. We came down last night on the train.

Śrīla Śrīdhara Mahārāja: Last night. They're all well there?

Devotee: They're all well, yes. Dhīra Kṛṣṇa Mahārāja he's...

Śrīla Śrīdhara Mahārāja: Oh! You have connection with Dhīra Kṛṣṇa Mahārāja?

Devotee: Yes. I'm very much good friends with him. I've listened to eighteen of your first tapes, then nineteen, then I listened to eight of the second group of tapes. And then I had to come so I couldn't finish listening to them.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja's śiṣya?

Bhāratī Mahārāja: Ah! Swāmī Mahārāja's śiṣya. Isn't it? You've taken from Prabhupāda?

Devotee: Yes, both initiations.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] [Group laughter]

Devotee: Dhīra Kṛṣṇa Mahārāja has found a very nice – they're buying a temple, they're getting a new temple where they can preach. Many devotees are going to come.

Śrīla Śrīdhara Mahārāja: _____ [?] What is his name?

Devotee: This is Raghavendra.

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu. That is another gentleman.
_____ [?] All disciples of Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So he has started one independent centre for preaching, the Dhīra Kṛṣṇa Mahārāja, is it?

Devotee: He's going to start. He's in the process of getting a building. He has a very big building in mind, very big building.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.

Devotee: Dayādhara Gaurāṅga is here.

Śrīla Śrīdhara Mahārāja: He has come?

Devotee: Yes, just arrived.

Śrīla Śrīdhara Mahārāja: Then, let him take seat also.
Now you may begin about that Hari-Nāma-cintāmaṇi you were telling.

[The following is also in the transcript dated 81.10.07.B_81.10.08.A]

Bhāratī Mahārāja: There's subtitles it says:

Kono sthane guru tyāga koro te habe [?]
Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]
Pratame chillin tini sat guru pradhan harinam aparādhe hoiya hata jñāna [?]
Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas [?]
Shay guru chare śiṣya sri krsna krpay sad guru ladviya puna śuddha nama gaya [?]

Śrīla Śrīdhara Mahārāja: You've explained it to them?

Bhāratī Mahārāja: Yes. Last night we talked about this.

Śrīla Śrīdhara Mahārāja: About that. Then any question?

Bhāratī Mahārāja: Yes. This verse here was the most interesting one.
Vaisnave vidvesh kori charinama rasa krami krami han artha karmaner vas [?]

Śrīla Śrīdhara Mahārāja: Gradual development in the lower direction.

Bhāratī Mahārāja: So this is...

Śrīla Śrīdhara Mahārāja: The beginning, first beginning is with the, tabi?

Bhāratī Mahārāja: Tabi jadi ei rup gatana kabu hoi asat sange guro yogyata hoi koi [?]

Śrīla Śrīdhara Mahārāja: Oh! The madhyama Guru, madhyama-adhikārī, the Guru of middle stage, when he comes in connection with bad association, the association with the atheists, or some Māyāvādī scholars, or strī saṅga asat sādhu, anyone, by bad association he may come down. And so many things are to be traced in him and gradually he will come down to such a stage. In that case of course the śiṣya who has got sufficient sukṛti he can save him. Very rarely such things happen and it is most unfortunate. But still we may consider it to be fortunate when

he gets out of that and comes to the real source again. Then forgetting all his past history he's to begin with new life, to save one's own self. Necessity is the mother of invention. Necessity has no law. We may be misguided in the worldly sense also, in many places we may be misguided, and to awake from that association and to help us in a proper way. Of course this possibility is at every step. We are living beings, we are independent, we are endowed with free will, so free action, free decision is necessary at every step. And that is also uncertain what step I should take that it may be guaranteed that it will take me towards the right goal, right destination.

So it is necessary to select a guide. And sometimes if the – in the selection of the guide there is also some error, that is also misfortune. But again our internal, innate fortune helps us, comes out to help us again to be aware of the guide when you are walking to some tīrtha or some holy place. So if the guide on my way he may be influenced by bad motive then I'm to save in that case also. Of course which is very risky, still, self protection, self saving is indispensable so we are to do that. Before, previously I put my whole faith to one and I'm to withdraw from that and to take another independent guide. But still if necessity arises we cannot but do that: in this way. I shall consult it to be doubly sure. We must consult it whether – because I may be fallible – I am fallible rather, the śiṣya, the disciple considers himself to be fallible, and so he will consult with another expert guide.

"What to do? I am perplexed. I think that I should not keep any faith in my present guide. Perhaps he has become otherwise, his mentality has changed. Anyway I can't, I'm seeing so many signs around that I'm not able to put faith in that guide any longer. Please advise me what to do."

In this way the intimate friends should be consulted. We may not put much faith within us. After consultation with so many intimate friends whom I can put confidence in, then by their assurance, and with also my internal voice, inner voice, my conscience, with all sincerity praying to the Lord that, "Please save me and give me another guide." By the help of our friends we shall again try to cast ourselves. Confidence is necessary, śraddhā is necessary, guide is necessary. It is inevitable. Once I'm deprived of confidence, I'm betrayed, that does not mean that my whole life is to suffer from that betrayal. There must be good sense all around and the main power around, the higher power around is always eager to help us. So with all sincerity we must accept to our best understanding any other guide and to go on. Progress cannot be checked, and that is not desirable also, so we must go onward, even if necessary changing our guide on the way. From the practical life also we can gather such experience. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Any other question within this?

Devotee: Yes. Some devotees in America they would say on this point that they cannot understand how if the Guru is sākṣād-dhari, then he no longer be sākṣād-dhari. How can he stray? Then he was never Guru to begin with. They are saying like that.

Śrīla Śrīdhara Mahārāja: When we adjust in this way, that Guru is within also, caitya Guru, and outside the mahanta Guru. But in our worldly life we also meet such things. In Bhāgavat also warning is given already:

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt

daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum

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

One who cannot save me from the greatest danger of the association of this mortal life, they apparently, ostentatiously, they may be in a position of our best regard in their own departments. But still my eternal life and the interest of eternal life there may be many dangers... _____ [?]

Gurur na sa syāt sva jano na sa syāt, so from here we can detect the underground possibility of changing Guru, and that may not be attributed to that side. We may try to apply it to my own weak side. It is due to my defect I have been connected with a mala fide idea. Anyhow by my sukṛti it is a test, we may take it as a test of sincerity in my progress towards the Divinity. So we may rather try to accuse our own fate, our own self, and that side there is a test of the Lord. So the gurur na sa syāt, when, this is admitted in Bhāgavatam and in many places, then there may be such instances in the practical affairs. So our faith in Guru also in this position it is clear that our faith in Guru should not be blind. Faith, the śraddhā, faith is not intrinsically a blind faith. Faith may be awake. It may be wakeful to its interest always, making progress.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]
[Śrīmad-Bhāgavatam, 11.2.42]

In Bhāgavatam it is mentioned in another place. Just how should we measure my progress towards the divine world? They say: bhaktiḥ pareśānubhavo anyatra viraktir, these three things must remain with me always while I'm making progress towards the divine soil. What are they? Bhaktiḥ pareśānubhavo anyatra viraktir, and an example is given of the mundane world. When we are hungry we take food, and when we take food three things occur simultaneously. What are they? Prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo... Nimāi _____ [?]

Tuṣṭiḥ puṣṭiḥ kṣudapāyo, when we are hungry we feel uneasiness, so by every morsel we take the uneasiness is removed, tuṣṭiḥ. Puṣṭiḥ, then when hungry we feel weakness. By every morsel gradually that weakness is removed. And kṣudapāyo, when hungry we feel a pain like something for eating more, and that earnestness for eating that also disappears, by step by step by every morsel.

So also when ordinarily we are in the progress of our spiritual life on the way we shall have three things experienced by every step, and carefully we are to measure. We are to feel for ourselves that whether we are making progress or not. This is the criterion. What are they? Bhakti, our attraction will, should increase with acceleration, bhakti. Pareśānubhavo, and we must get a sort of conception towards which I am approaching. First hazy then more clear, more clear, more clear, a sort of conception towards which I have more and more finer and accurate conception. I must receive as much as I shall progress, pareśānubhavo.

Anyatra viraktir, and withdrawal from the environment what was very tasteful to me, that won't have any taste for me, anyatra viraktir. My attraction for non God, for the world, that will decrease. That won't come to – if that sort of topics comes in I shall feel disturbed. No! So: bhaktiḥ pareśānubhavo viraktir, three things there must be when we are making journey. So these are tests and we must be wakeful, so sākṣād-dharitvena though, but still there is such possibility. We must not make too much faith in my experience, my knowledge which is gathered by the worldly experience. We must be alert always. So when some shock comes to me from the unexpected quarter, if we are wakeful to our real internal interest we must be awakened.

And then we shall consult with others. So many passengers are there, walking, so many companions, we may consult with them, that, "I have got that little, no confidence in the leader. What do you think? Am I wrong or am I right? You please also look at this."

In this way we are to examine us and to do the necessary. The Guru within, the caitya Guru, he also cannot be neglected. And if one is sincere the caitya Guru must come in time to make him careful, give him warning. It is possible because the transaction of so many that are all free. And because the Gītā says:

"I am everywhere. I am nowhere. Everything is in Me. Nothing is in Me. Please mark the inconceivable mystic position of Mine with this world. I can be there, I can withdraw also."

Such is the saying of His position anywhere and everywhere. So the free choice, the possibility of free choice not gone forever, but though we submit to Gurudeva that must be a conscious and healthy submission. Otherwise there may be so many misguided sorts, in different departments there are leaders, and in that particular jurisdiction they are seen to put much faith in the leader, political, social, and in other bad activity also. So everywhere there is leader. So this broad idea we must have and that is to our own interest and there is also so many sayings in the śāstra to give us caution that our progress may not be blind. Our own self is dearer than every connection with the environment for my interest. And ultimately the all-seer, all-omniscient Lord is there.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear

one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

"O my Lord, You may do anything. You have come to test this little servant." But I am very much afraid, so consultation with the friends and other Vaiṣṇavas that we are to fix our future path of our journey. Ke? _____ [?]
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
_____ [?] Any more question on the point?

Devotee: I remember one thing I noted that by listening to your tapes that you will – on this one tape you were saying that Śukadeva Goswāmī he had this conception of this, he saw the universe in the way that he described in the Bhāgavatam. Yet the materialist he sees subjectively the way the material scientists do. So in the same way if one tries to see the spiritual plane as it's described in the Bhāgavatam then it's to be understood that he comes to that platform even if he sees the faults...

Bhāratī Mahārāja: If there's one question at a time. It's too complicated.

Devotee: Is that a complicated question?

Bhāratī Mahārāja: Yes. You have to ask one very clear question.

Devotee: In other words, there's so much, it seems that it's so subjective to see the fault in a Vaiṣṇava, to reject the Guru, it's so much subjective. So many people who have the same conception they will come together and agree.

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

Bhāratī Mahārāja: _____ [?]

Devotees: Just simplify it.

Devotee: How do we know when we're being so much subjective, how can, is there any real objectivity in making decisions like this?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Generally, the sign of deviation may be of three classes. First thing, if I can detect that my Gurudeva he's losing gradually his attraction for his own Guru, one.

And śāstra upadeśa, what he previously, what he expressed, his advices, quoting the scriptures, and quoting the advices, words of his own Guru, that is becoming gradually absent in

him, his attraction, his feeling on the higher aspect, then that is pratiṣṭhā. Kanak, kāminī, pratiṣṭhā, these are the three tests to be put everywhere, whether one is a sādhu or not, or what degree of sādhu he is, the measurement will be pratiṣṭhā, kāminī, kanak, three, grossly. The first, the deviation of his higher Gurus, that should be detected, then, that is pratiṣṭhā. Then, more tendency to amass money, and not to spend the money. Money may be collected but that must be distributed for the service of the sampradāya, for the Lord, for propaganda, but not much attention to – for distribution, to utilise it in the service of the Guru and sampradāya, Vaiṣṇava but amassing money, second.

Third, attraction towards the ladies. Of course he may come in connection with money and women and also with pratiṣṭhā. Pratiṣṭhā means his own, the honour to him from the disciples; that is also necessary. But only to, for the purpose of divine object, divine Name, not for himself. But if we can detect that for his personal cause, interest, and not for the cause of the sampradāya he's utilising these things, then we can be, we should be careful. In the beginning we may neglect some occasions, some instances we may ignore. But if we find that more – then we are to inspect that carefully. And we are to put to persons similar to my position and after consultation and we can put it to the higher sources, other Ācārya also, who are reliable. Then when if we find that, 'Yes, what appeared to me first in a very small way, yes that is really, that is real and that is injurious and of big magnitude and he's going down.' Then to save myself I must try to take steps which may save me from that epidemic contamination. I shall try to save me. And also I can try to save others who fell prey to such exploitation like me. That will be with all sincerity.

But there is possibility and it is mentioned in the śāstra, and also practical examples are also there. So we must not make progress in a slumber. But we must go forward with our eyes opened always opened. Because we must be confident that eyes more and more will be able to appreciate higher things, not only to finding faults with him. We shall keep our eyes towards the Vaiṣṇava, towards the Guru, not only for fault finding tendency there be, but new things must come to astonish us about the ways, their astonishing ways. There will be many things will be in that:

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[Bhagavad-gītā, 2.29]

[End of transcript dated 81.10.07.B_81.10.08.A]
[Continuing with transcript dated 81.10.08.C]
[Also found at the beginning of 81.10.08.B]

Śrīla Śrīdhara Mahārāja: At every step it will show wonder, new wonder, ever new. Even it is written in Gītā only for the human soul. "You are, diving deep in the material experience of material things but you come in contact with the slight conception of your own soul you'll be

astounded. "Oh! Such sweet and such wonderful things may exist, and I am such, my soul, myself, is of such higher standard creation. Then what to speak about Paramātmā, Bhagavān, Kṛṣṇa and His paraphernalia?" Hare Kṛṣṇa. So we are not thieves, we must with our eyes open we must make progress. We won't allow ourselves to be closed eye, making progress, not like that. Because where I am going, I'm approaching, that is above all test, all doubts.

Just as the other days I told I heard from Guru Mahārāja, that one boy is born in a dungeon within the prison house, and another man from outside coming to him and asking him, "Oh, come out to see the sun."

He will take the light from there; that place.

"Oh, you want to see the sun?"

"Yes, and let us take the light."

"No, no! Light is not necessary to see the sun."

"Eh? Am I a fool? That you will say and I will put confidence in that word. Nothing can be seen without the help of the light."

Then he will take him forcibly out: "See the sun!"

He'll be astonished. "Oh!"

So we are making progress towards that direction, why we should not make progress with not closed eye. So much wonder to come in contact of that we cannot conjecture, we cannot suppose even, surpassing all our feelings of wonder, stranger, more stranger, more strange, it will come. Not only the adbhuta rasa, not only strange, naturally it's character, but sweeter, more powerful, more powerful, more sweeter, more beautiful. In this way we are to appreciate. So with open eye, with open mind, we shall go. Not like a thief. Gaura Haribol. Hare Kṛṣṇa. Anything? Clear, am I clear?

Devotee: Very clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: I have a question, in regard to – what is the most important qualification for one who's attempting to write transcendental literature.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: In every case it is prayojana, to be sincerely linked, to have the link with the upper story. To set aside one's own experience, experience may also be used as example, but our faithful adherence to the higher source, that should be the attitude. We should pray, just as when we go to read any scripture I show respect, we worship the books, then we open the book and begin to read.

Praṅipāta, paripraśna, sevā, if we want to come in connection of the higher zone then our attitude should be that of praṅipāta, paripraśna, sevā. Praṅipāta, that is surrender, and paripraśna, the keen understanding, our utmost earnestness to catch the thing, paripraśna. And sevā, I am doing it not to glorify myself but as a duty to my Gurudeva and the sampradāya and the Lord. That sort of temperament will keep connection; will connect with the higher sphere, self abnegation and earnestness to know, praśna, that living earnestness for new things, and also to be utilised for Him, and not to fulfil any purpose of this mundane zone.

End of 81.10.08.C

Start of 81.10.08.D

[This also starts on page two of the transcript dated 81.10.08.B

Śrīla Śrīdhara Mahārāja: ...make a hateful agent mediator of the truth. Not black marketing. From this real source to take and to distribute, not black marketing. Hare Kṛṣṇa. That should be the attitude of a writer, of a speaker, in every transaction of the higher sphere, our attitude of a mediator, transparent mediator. "The Guru is opaque and transparent," it has been said by our Guru Mahārāja, "Opaque Guru and transparent Guru." Opaque Guru the trader: the Yati Goswāmī and the vaṁśa paramparā, opaque Gurus continuing a trade in the name of becoming a transmitter. _____ [?]

Vidagdha Mādhava: Vidagdha dāsa!

Śrīla Śrīdhara Mahārāja: Oh! Vidagdha. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Anything?

Vidagdha Mādhava: In yesterday's Śrīmad-Bhāgavatam the verse stated – Kṛṣṇa: "Everything is within Kṛṣṇa, but Kṛṣṇa is not in everything."

Śrīla Śrīdhara Mahārāja: Ah! "Nothing in Kṛṣṇa and Kṛṣṇa is nowhere!" It is in Gītā:

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [Bhagavad-gītā, 9. 4]

"I am everywhere." Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni. "Everything in Me." Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā, mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ. Paśya me yogam aiśvaram [Bhagavad-gītā, 9. 5]. "Your ordinary intelligence cannot understand; acintya."

So Mahāprabhu kept the word acintya-bhedābheda because the connection depends on His sweet will. He's free of the free. Absolute freedom is only with Him.

Vidagdha Mādhava: But Mahārāja, if someone is trying to develop śāstric vision he wants to see Kṛṣṇa everywhere. Kṛṣṇa has entered into every atom and He's also pervading in the Brahman aspect. So how do we see that He is not in everything?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He's adhokṣaja and you are being a finite of the finite you cannot comprehend, you cannot have the audacity to comprehend everything within your fist. The first condition is this that you are going; the finite is going to measure the infinite. There should be a limit, up to nth term, mathematics going many steps finished, then up to nth term, recurring, something like that. As much as He will, His existence is of such nature that when He selects you to make any part to be known by you then you can know, otherwise you are helpless. That is your position, or that is our position. Such things exist and if you have such faith in you then you have got śraddhā and only through that faith you can connect with Him, otherwise we are atheist. Atheist means self deceived. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You can't finish, that you can know the whole thing. The first condition, He's adhokṣaja and you are finite, I am, we are finite, and how can we be bold that we shall know every detail of Him, bold enough. It is audacity. That is foolishness. That is suicidal, to think like that. So Bhāgavat has given warning in many places.

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

The curiosity you have to banish that you will know so many things and you will make Him the object of your trade, that whenever you want and He will come and He will help your trading. Trade in God is not possible. Only when He makes Him to distribute Him through you, through me, then that is possible, otherwise not. The whole thing is within His fist, the whole

independent. And that is desirable. And any innocent person should admit that. Should admit that, "Yes, we are finite, and the infinite, so I must have some limit and my hankering for Him, my faith, and His independent step towards me, everything depends on that."

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

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

Such things exist in our infinitely higher position with higher merits infinitely. And we can connect only through faith, śraddhāmayo 'yaṁ loka, and not reason, not knowledge drawn from experience of worldly things. Adhokṣaja. If we can have some faith for that higher unknown and unknowable transcendental, then we shall come to have enquiry how we can be utilised for His purpose and get out of this non faithful environment contamination.

My master is Absolute. That should encourage my campaign about my quest, my search, my service, give impetus to my serving attitude that He's Absolute, He's infinite. And I must try to avoid any connection with all the finite matters. I should rather hate the finite things. Enough, enough done of finite things from so many births in the past, enough done with this – with our association with things that are mortal, that can come in our control. We have become king, we have become Indra, the king of the whole world, Brahmā, so many positions we have already experienced we are told. So masters of this mundane world, that position also we experienced and again we are here, and again we may have to go to the life of a worm or an insect. In such uncertain possibility of our degraded position we are in the midst of, so our all attention should be to remain in connection with the highest, which is invulnerable, immeasurable, whose sweetness, knowledge, everything is immeasurable. To keep connection in the association of such centre we shall try to maintain our position, unknown and unknowable. But with some comprehension that is good and beneficial.

Paripraśna, honest enquiry, which is really necessary for my present spiritual purpose. And also when I'm in the sampradāya I shall have to educate others with that, about that, so with honest sincerity we may enquire into the meaning of the scripture. But u-jñāna and ati-jñāna in Upaniṣad [?] That our attempt to make Him the criminal, prisoner, we won't try to make Him prisoner of our own particular cell of knowledge in the brain. We should not attempt like that. All we shall know and all we shall – the more we know, the more we'll know about His infinite character, so our attitude should be that of:

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

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

I'm smaller and smaller. The conception of the bigger relativity will necessarily help us to think ourselves to be the smallest of the small. And only through faith we can connect with Him, nothing else, no knowledge. Karma, jñāna, futile, yoga, any ascending attempt is sure to meet with failure, ascending method. So:

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog flesh-eating out caste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

Only through devotion, only through dedication, and dedication; that 'die to live.'
Śrīdhara Swāmī has given the important explanation.

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

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

I'm listening to Hari kathā, about Him, but my attitude will be that what benefit I shall draw from such listening, who will be the owner of that? Who will be the beneficiary? Not myself but my Lord. I am a slave. I'm in no position of beneficiary in me. Then it will be bhakti, devotion, a part of devotion. It will have recognition to be devotion that whatever I receive I'm not beneficiary. He will be beneficiary. The good or bad it will go to Him, the śravaṇa, kīrtana, every action for His satisfaction. I may die, I may live, it does not matter. And the highest risk we find that when gopīs were asked to give their feet dust for the head of Kṛṣṇa when He played with some tactics.

"That take some feet dust of a devotee and that will cure My headache."

So such self abnegation and such degree of self surrendering, we have nothing, a slave to such a degree. If we accept such creed then we may be allowed to enter into that higher domain. Otherwise we shall enter and we shall loot, begin looting there. So such degree of slavery is to be, that bond should be signed within the heart. We must mind it, we must be

reminded at every step. So dedication and dedication of such degree is necessary, and not by calculation that is in the beginning and spontaneous in Braja. We have come in connection with such noble life, conception of such nobility, self abnegation of such degree, such news, so noble a life, selfless life. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And there we gain most, ha, ha, ha. There, in that position we are the highest gainer, we are told by the experts of the world, of that world. Ha, ha, ha. Gaura Hari. So not only direct dāsya to Kṛṣṇa – those that can dedicate to such a degree, to make them beneficiary, that is another, kiṅkarā, Rādhā-kiṅkarā, higher than that, Kṛṣṇa kiṅkarā. Rādhā kiṅkarā is higher than Kṛṣṇa kiṅkarā, because who has dedicated most to the Kṛṣṇa to dedicate they're not in direct contact with Kṛṣṇa. That fetches us the highest valuation, we are told by our masters. Rādhikā Madhavasan. Our aspiration is there, tied there in their feet, of their Guru. Servitor of the servitor of the servitor of the servitor; in this way the progress comes.
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

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

The dignity, such dignity in life to such a degree of self abnegation, self surrendering, self dedication, of different degree, classification, quality, all these things, Mahāprabhu has taken down from that highest quarter of the globe to here. And those who have got inner appreciation for this they say: "Oh! If Mahāprabhu did not come with the news of all these things, how could we live?" He's a child of that soil, so says: "Without this how could I live?" Just as a fish will say, "Without water how can I live?" So a child of that soil he says: "How could we live if Śrī Caitanyadeva graciously did not bring the news about the real sustaining point, sustaining drop of our inner life? Wonderful!"

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: We have heard it said by our Guru Mahārāja that yourself and himself were the only two people qualified to translate the Śrīmad-Bhāgavatam, and give commentary on the Śrīmad-Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Yes, he had such confidence in me. He was my intimate association and we had many discussions, when I lived at Calcutta just as his next door neighbour, so much discussion, he had such faith in me. By the grace of the Absolute finishing such a great work: now he's above. I'm left here.

Devotee: So we are feeling, if he had such faith then it's only right that we have such faith also.

Śrīla Śrīdhara Mahārāja: Yes, he had some faith in me. Hare Kṛṣṇa. I can't deny that. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. And in his last days also he expressed that, "Two quarters side by side will be built there, and you will live in one and in the next I shall live."
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.
Birds of the same feather flock together.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: A common interest has drawn us near. Our common attraction has brought us nearer, closer. Gaura Haribol. Gaura Haribol.

Devotee: So there's still a lot of the Śrīmad-Bhāgavatam to translate and purport on.

Bhāratī Mahārāja: _____ [?] [Group laughter]

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja told, his remark to me: "Ease lover."
You are extorting things from me.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Deposited perhaps with me. You have come. Perhaps it was meant for you all, don't know. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. What's the time?

Akṣayānanda Mahārāja: Five past nine.

Devotee: Mahārāja, could you tell us something about service, doing sixteen rounds in a day, and selling some books, is that enough to achieve Lord?

Śrīla Śrīdhara Mahārāja: Anyhow to try to increase our inner affinity towards the cause. So when external services are absent we can go even more counting, and when very busy in the service, may be less, that does not matter much. But serving, service is necessary and which may increase our serving tendency. The Name is advised in a general way, "Take the Name." Name, to count Name:

[aghaccit-smaranam visnor-bahvayasena sadhyate]
austhaspandana-matrena kirtanatu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the kīrtana of the Holy Name of Viṣṇu, and therefore kīrtana is the topmost process of devotional service."] [Hari-bhakti-vilasa, 11.453] & [Gauḍīya Kaṇṭhahāra, 17.19]

To take the Name within, that is less important. And if our, the vibration is in the lips then it will be more, of higher type, that is utilisation, the vibration created around, more useful. And then, chanting in high sound, that will be more helpful to help the environment, so many, the vibration. And in the form of the book, that is Nāma-mahāta. Counting Name that is a difficult thing, that is cultivation about the Name, about the sound. Through the sound means which is one with substance, the meaning of the sound, to cultivate about that, anuśilana. That may be in the beads, that may be in preaching, and even by medium of the distribution of the books. That is also, that is preaching the noble position, the unique, purifying position of the Name. When I'm delivering lecture, or when I'm writing an article, enhancing the nobility of the Name, the higher purifying tendency of the Name, that is also kīrtana, Nāma-kīrtana. It is going to propagate the greatness of the Holy Name, so that is also chanting, chanting. Though the purpose, the real object is to be marked, and where I am engaged. If I'm very busy in other services of the Name, the counting may be reduced to in a lower position that it won't be of any bad effect there. Anyhow to engage Nāma-kīrtana, taking Name, to keep me engaged with the Divine Sound. Through Divine Sound we can easily enter into the domain of the transcendental realm, passing knowledge, then worship, love, etc.

Namna namnasya anta kala sudha tama vekam suri teja nama rupa sash bhuva tas bhavati
Tato rupa sash bhuvane [?]

Then:

Gunanam suranam suriteja gunay parikar vaisistham jayate
tato līlā atat param lilayam pravesha [?]

So for a beginner that sort of rule that you must take. You are engaged in the worldly affairs you must take at least so many rounds. You must make time at least for this. But when one's fully engaged in the purpose of the truth, to spread the greatness, the purpose of the Name, the scripture, only this formal counting may not have any great importance in his life. He's the wholesale here within the Name, they're doing service of the Name, and the counting also must be of a serving tendency there must be. Otherwise there will be aparādha, there will be ābhāsa, so many possibilities there. Anyhow to go on deep into the service of the Divine Sound, to spread the Divine Sound, and to stop this mundane sound which is the medium of so many busy activities of this mundane world. The mundane sound flow waves should be, transformed, should be, not transformed, should be replaced with the waves of Divine Sound. They're full of mundane sound but Divine Sound must take place throwing them off the mundane sound, and the benefit will get everywhere where there is animation and with little faith. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Mahārāja, isn't the purpose of the process to chant the Name purely? Doesn't that mean that we should chant a prescribed number of rounds or endeavour to chant as much as possible the Holy Name?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No! Not to increase the number of counting in the beads. That is a stereotype dead thing. But the living counting and so many other signs will be shown. It is not limited within the physical sound that my lips produce. It has an extensive and infinite innate acquaintance of that Name. Only that counting and that bead and that particular sound that my tongue produces, it is not limited there. It holds within it the whole transcendental world we may see. It will give us connection with that. The medium sound we shall try to go in, to enter, into the domain, rūpa, guṇa, līlā, so many...
...
I'm not clear, sufficiently?

Devotee: Only problem is, this you see, I'm not that much qualified to read the scripture or Sanskrit words, you know, so I thought maybe this chanting is more important for a illiterate man like me.

Śrīla Śrīdhara Mahārāja: And gradually it must have life. A living counting will take us closer to the substance, not only the external sound in the cover. The substance within, the Name, nāma, rūpa, guṇa, līlā, within the sound, and we must be acquainted with, introduced with all the full Name. Eh?

Devotee: We are not to increase the quantity, but to increase quality.

Śrīla Śrīdhara Mahārāja: Ah! Quality!

Devotee: And if at the same time quantity and quality we can please that is all well and good, isn't it?

Śrīla Śrīdhara Mahārāja: No! That depends upon the sweet will of the Lord on the direction from the up. Haridāsa Ṭhākura he concentrated to the counting more, but Rūpa, Sanātana, Raghunātha, not so much concentrated to the counting. As directed by the above it will be of such importance. Not equal in all cases. To show example to different types of men, different ideas have been set here. But we appreciate more the services of Rūpa Sanātana than that of Haridāsa Ṭhākura. But Haridāsa Ṭhākura's example is also necessary for a particular group.

Devotee: For the conditioned souls.

Śrīla Śrīdhara Mahārāja: And we do not think that the gopī's in Vṛndāvana they're always counting the Name of Kṛṣṇa. [Group laughter] One Name is sufficient to make them mad. [Group laughter] More than that!

Devotee: That's the difference between goṣṭhyānandī and bhajanānandī.

Śrīla Śrīdhara Mahārāja: Goṣṭhyānandī and bhajanānandī, that is in the sādhana stage. Then after entering there as type and nature of service is distributed then to go on with that. To discharge one's own quota of duty, that is full in itself. In different departments there, different departments of service, and in particular departments also there are so many sub divisions. Now to be posted in a particular serving office, there he gets the most, he or she, meant for him. Different groups, śanta, dāsya, sākhya, vātsalya, mādhurya, and there are divisions of divisions, so many. And may want much water, but my thirst for one glass, that is, I do not need more, then there'll be disease, reaction. Akarsa nanta yajaya śakti [?] The infinite boundless sky and the birds are flying according to their capacity, according to their heart's necessity they can fly, then take rest.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Eka-bindu jagat ḍubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19] Mahāprabhu says to Rūpa Goswāmī, "The boundless ocean of nectar divine, and one drop I am giving to you." Then He says, "This one drop is sufficient to inundate, over flood the whole of the universe."

So the point of infinite is infinite. It is of such nature. An atom of infinite is also infinite. The quality is such, transcendental quality is such, the autonomy is such.

Angani bhava mad gatya pasan samatya nilaya [?]

Israel is a small country but his connection with [America...

[End of the duplicate transcript dated 81.10.08.B]
[Continuing with the transcript dated 81.10.08.D] [Almost inaudible]

... America gives him a high position. One eliminating America if he wants to see Israel then it's very easy, but _____ [?] So a point supported by the infinite, an atom supported by the whole of infinite, so infinite is infinite, atom is infinite, of the atom. Angani bhava mad gatya [?] Cohesion, integration, sympathy, unity, is of such characteristic, especially the noble, great land. Gaura Haribol. Gaura Haribol. Gaura Haribol. Bhūmiś cintāmaṇi, in Brahma-saṁhitā, the very earth where we stand there we may think that is cintāmaṇi, whatever you will wish immediately supplied, bhūmiś cintāmaṇi. He's kalpa-vṛkṣa, that is also told. How much you can want, you can plan, you can desire, the environment is supplying automatically more than that. That will be the nature of that plane. Bhūmiś cintāmaṇi, vṛkṣa, kalpa-taru, kāmadhenu_____ [?] Sufficient, more than enough. We can't hanker so much that is ready to be allotted for me, can't finish. It is Vaikuṇṭha. It is infinite. No limitation, no narrowness, we are told. Back to God, back to home. Home is such prosperous, such resourceful, but still, while we are here that is the top thing. That is the problem.

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

_____ [?] There's one poet here, Svapna Diyagara [?]

"My native land, sweet, sweet home, that is a land of my dream and I want to get my birth there and then I may die also there. It is so sweet for me."

So if it is imagination, concoction, still we aspire after that, such ideal, and we may be born there, and we may die there, we may live there. _____ [?]
Idea! Love for country, and even enthusiasm for so many, sacrificing for their everything, and what is that. The love of the whole, love for whole, is that a lower, to be inferior to the love of a particular country? That will be a dream of dreams, to sacrifice everything for the country, for the nation. We understand that at least to such an extent. Then, for the infinite, what sort of sacrifice we should – and that will be our waste of energy? Identify our interest with that of the whole, not of any extended part, extended selfishness, nationality, country, all extended selfishness. Identify the whole, not less than, anything and everything, not for any part however greater. Gaura Haribol. Gaura Haribol. What is the conception of that infinite? Mahāprabhu told, "That is beauty, that is charming, beauty, love _____ [?]

End of 81.10.08.D

Start of 81.10.10.A

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. So Venkatta Prabhu were... and?

Devotee: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma.

Devotee: Vṛndāvana dāsa.

Śrīla Śrīdhara Mahārāja: Vṛndāvana.

Devotee: Mukundamālā dāsa.

Śrīla Śrīdhara Mahārāja: Mukundamālā.

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu.

Devotee: Garuttama dāsa.

Śrīla Śrīdhara Mahārāja: So come nearer. Hare Kṛṣṇa. Hare Kṛṣṇa. Who will begin?

Devotee: I have a question. I'd like to know, it's said that everything...

Śrīla Śrīdhara Mahārāja: Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Gaura Haribol. So, what's your question?

Devotee: We try to accept everything that our Śrīla Prabhupāda has told us...

Bhāratī Mahārāja: Very slow!

Devotee: And we understand that Guru, śāstra, and sādhu, but some things when the Guru speaks, sometimes he's not speaking of spiritual topics. Sometimes he's making a comment about politics or history, something like that. Then is it required to accept everything that the Guru says verbatim, literally?

Śrīla Śrīdhara Mahārāja: You'll have to represent.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Both, sādhu, śāstra, Guru, all, they deal purely in spiritual matters, and to make us understand that spirituality they sometimes give examples concerning political and social and other instances, to help us to understand. So that sort of value we must take from his social and political talks. Only to make us intelligible they come to say about politics. But politics actually is also included, sociology also included, within the religion. Independent of spiritual conception nothing may remain, in the Kṛṣṇa consciousness at least, it includes everything. And whatever is favourable to Kṛṣṇa consciousness it is true to that degree. And in higher stage it will be seen that the whole thing is true. In the middle stage it may seem that it is different. We are to differentiate the spiritual side from the material side. But in the higher stage we shall see that whatever is contributing anything to the spiritual truth that is true all in response. You can't follow?

Devotee: I understand what you're saying.

Śrīla Śrīdhara Mahārāja: During Ratha-yatra Mahāprabhu dancing before Jagannātha and He was singing an ordinary poem from a particular epic. The meaning of that poem is that there is one lady who before her marriage she met one boy and enjoyed him on the banks of some river and there was some jungle. But that lady is again married to that same man. And the lady says, "That in my, before marriage I met the person and he's my husband now. And the night is also beautiful with full moon, and so many flowers scents also around. But my mind is always being attracted to that child play with my husband before our marriage, attracting me to the bank in the jungle of that river." This is the meaning of the poem. And Mahāprabhu singing that when chanting that poem when dancing madly before Jagannātha. Only Svarūpa Dāmodara understood the real purpose of His chanting. Rūpa Goswāmī came there that year and he took the gist of the poem and then he composed another poem with the meaning of that poem, the abstract of that poem, the parallel, the real thought he took from the reflection and he composed a śloka. And that runs in this way:

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

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

That Mahāprabhu though outwardly He's chanting that ordinary śloka, in an epic, but His meaning is towards this, that when Rādhārāṇī has come in contact in Kurukṣetra for the time being with Kṛṣṇa, She thought, it is Her thought, priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas. "O My friends, in this Kurukṣetra I have met My beloved. Tathāhaṁ sā rādhā tad idam. I am that same Rādhā and He is the same Kṛṣṇa. But My mind is always snatching Me to the environment of Vṛndāvana. I can't enjoy My beloved here. Antaḥ-khelan-madhura-muralī-pañcama-juṣe, mano me kālindī-pulina-vipināya spṛhayati. At the banks in the jungle on the banks of Yamunā My mind is always running towards that. Though Kṛṣṇa is there, I am also here, and We can see one another, but still I don't feel – I feel very much uneasiness. My mind is always taking, running towards that."

This was the real purpose Mahāprabhu felt and He danced madly. But outwardly He was using only as a show a poem which is found in the ordinary epic book. Do you follow? So:

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."] [Caitanya-caritāmṛta, Madhya-līlā, 17.55]

When one is completely established in his spiritual svarūpa then whatever he sees here in the external environment that only takes him forcibly to the spiritual consciousness, this only gives some sort of excitement. Any forest, Vṛndāvana comes in his memory. Any hillock, Govardhana comes, and at once that loving pasture pastimes of the Rādhā-Govinda. Only a hint is suffice to take him, the whole līlā to him.

So, we may take the help of these worldly things, but our mind should be directed with the slight help that we'll get there from example. It should be pushed towards the spiritual realm. To make it clear they give some examples of this material world. So it is necessary, and really, this has got such value, the pure spiritualist no other value he sees in anything but in connection with Kṛṣṇa. All things are nothing to him. It is giving some excitement, some hint, and that is the real value. No other value it has got for him. It is only meant, it is only created to give some hint to the truth, and all else, misconception. The conception of the exploitationist and of the renunciationist, their estimation about the environment all false! Can't you follow?

They're misunderstanding. Only Kṛṣṇa consciousness, one who is established in Kṛṣṇa consciousness, his perception, his surveying about the environment is true cent per cent. And others, standing in the land of exploitation, or in the principle of renunciation, their estimation about the environment, their looking, their knowledge, everything is false, because that is misunderstanding of a particular thing which is not real. Īśāvāsyam, everything is meant to serve Kṛṣṇa. That is the full truth. Any deviation from that, misunderstanding! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And you all? Do you understand?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The fullest estimation of the whole must be, or cannot but be in the interest of Kṛṣṇa and His līlā. All others, thrust on them, they're not meant for that. Bhāgavata [1.1.1] says: artheṣu abhijñaḥ svarāṭ. The meaning of every incident, every existence, He knows only fully well. What we estimate that is false, partial, not full estimation, full knowledge of anything, even of a dust, of a grass, a blade of grass, all misconception because calculated for our interest as individuals or group. Everything calculated in the interest of Kṛṣṇa; that is it's true.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena [bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as

his quota, and one should not accept other things, knowing well to whom they belong."] [Śrī Īśopaniṣad, 1]

And we are to conceive anything and everything in accordance with that. How Kṛṣṇa, what is the, how Kṛṣṇa has tasted the thing I must follow that, pursue that. Not I am tasting as a master of anything, whether sweet or bitter, anything else. Everything, come in consonance with the real conception. That Hegel said, "For Itself, the Reality is for Itself." Kṛṣṇa is for Himself. Everything is for Him, to fulfil His purpose, and that of none else. But to have such conception, and also, prasādam means in accordance with that conception the local conception they are true. Subtle points, but it is not unreasonable, quite reasonable. The partial conception must be in consonance with the universal conception. I can't go against that. I can't clash, have any clash. So the conception of the devotee: suppose Kṛṣṇa has taken some prasādam and we must not have any independent taste of that prasādam. We shall think how Kṛṣṇa has tasted it, accordingly, with that memory, that remembrance, we shall take the taste of a curry or anything else. Do you follow?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So every, all our attempts should be regulated, should be contained in this way, tena tyaktena bhuñjīthā, whatever I shall do, just having consent, and consonance, and submission. In this way our position should always be in every respect our attitude will be such, not independently, not to neglect. Independent exploitation or whimsical renunciation, both artificial and bad, injurious for our selfish end: good, individual goodness.
Tyajya sishtasana santo musyanti _____ [?] Only by having a look, a mind of estimation, estimating in such a way about the environment, that Autocrat Absolute, His position, and we are His slave. With the eye of a slave we must look at anything and everything. That should be the proper estimation of the environment. "I am independent. I can enjoy. I can dismiss." These are all artificial forms of life, disconnected with the absolute will and administration. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Yes, any more?

Devotee: If somebody accepts that everything is for Kṛṣṇa but they have this, many people have different conceptions of Kṛṣṇa, even if they accept Bhagavān realisation as the topmost, still they have different realisations of Kṛṣṇa. And, how does one get the proper realisation of Kṛṣṇa? Just like when people read our Śrīla Prabhupāda's books they come up with so many different things. It's hard to know which devotees are on track and which are not.

Śrīla Śrīdhara Mahārāja: Who is he? I forgot his name.

Bhāratī Mahārāja: Raghavindu.

Śrīla Śrīdhara Mahārāja: Raghavindu. What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Leaving aside the question of the devotee, then outside that, how you'll explain them, about the different considerations and realisations of different persons? How are you to explain, setting aside the question of the devotee?

Devotee: Setting aside the question of the devotee?

Śrīla Śrīdhara Mahārāja: Independent variety, variegatedness.

Devotee: _____ [?]

Devotee: Right! They say to do different things _____ [?]

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Amongst atheists also there is classification. Classification and high and low that is everywhere we are to see. And that is eternal. Eternal difference there will be, one thing. And the – how the Kṛṣṇa consciousness originates? What do you think about that? God consciousness, theism, how it comes to a jīva soul, how does it come?

Devotee: Descending process.

Śrīla Śrīdhara Mahārāja: The general feeling, general consideration of theism, how does it come to a man? What do you think about that?

Devotee: It comes from up to down.

Śrīla Śrīdhara Mahārāja: I've explained here many a time that sukṛti, ajñāta-sukṛti, jñāta-sukṛti, then śraddhā, then sādhu-saṅga, then bhajana-kriya. In this way it develops. The first stage of development coming in contact with devotion proper, by this nirguṇa we are wandering in saguṇa, in the land of misconception we are wandering. And proper conception may come to me through a proper agent, by chance coincidence, when any agent of the nirguṇa world. But Kṛṣṇa consciousness is the cent per cent proper consciousness, true consciousness. And we are labouring under misconception. And when any agent from that plane comes to contact with me and I'm utilised by him, thereby I gather a sort of, a drop of that land of that nirguṇa, that is transcendental. And that is accumulated and then produces śraddhā in me. Then with consciousness comes over the surface and finds, captures him, 'that I have got some particular regard for the Supreme, Kṛṣṇa, Nārāyaṇa, thereby.'

When a patient has no knowledge he cannot cooperate with the doctor. But doctor should try him independent of his cooperation. Then when his knowledge comes back, then the patient

can cooperate with the doctor. But when he has lost his consciousness, everything depends on the doctor.

So when we are completely devoid of Kṛṣṇa consciousness, at that time the Vaiṣṇavas there, the agents of the transcendental realm they're moving hither thither_____ [?] And by their connection we get some injection, unknowingly. And that supplies the subconscious help. And when that is sufficiently accumulated it takes us to the surface and we search after sādhu. And generally, according to the nature of the injected medicine I will have to love the servitors of particular school. And this is general.

And also it is seen that, suppose when I was, I had no knowledge and a doctor came and gave some wrong injection, not proper injection, then I may develop a sort of knowledge but that is flickering, not durable. Then again a good doctor may come and give some other injection. There I may come in the normal health and cooperate. It is also possible.

So from the beginning one may, a soul may have sukṛti towards Kṛṣṇa and otherwise when moving hither thither in the wrong way then also by the company of the sādhu he may change his direction for other direction towards Kṛṣṇa, on the way.

Bilvamaṅgala we find he first went to a Māyāvādī sādhu _____ [?] took initiation there, but by the special grace of Kṛṣṇa he was converted into Kṛṣṇa consciousness fully. Śukadeva also had some tendency towards nirviśeṣa Brahman, but by the grace of Vedavyāsa he was taken in towards Kṛṣṇa līlā.

And there may be many such type, and there may be so many karmīs, they also may be turned by the help of some sādhu on the way. And from the beginning some may have their particular kind of sukṛti that came from the Kṛṣṇa bhakta. They will straightly go to Kṛṣṇa eliminating other ideas which are non Kṛṣṇa. In many ways it may happen, it may be effected. But sukṛti, ādau śraddhā, śraddhā just on the surface, that we search after a thing by getting which I can get everything, by knowing which I may know everything. If I've got such a faith in me then I've got śraddhā, I get śraddhā. And then I shall search for such company, favourable company where if I get a particular one thing the whole thing is known, if I know one whole thing known, get one whole got. Such faith occurs within us we find, then it is śraddhā, and with the help of that śraddhā we go to particular camp and there gradually we get help to go on, advance, ādau śraddhā. And before that:

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

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

Previous sukṛti, that unconscious help from the agents of Kṛṣṇa that are moving all around to help jīva soul, this is the arrangement of Kṛṣṇa. "Move, go there and try to help those that are wandering in the wilderness, in darkness." So independent of us we get some help by the grace of the Vaiṣṇava and then we gather some subconscious capacity and we come in a stage to judge what is wrong and right. Then consciously we keep company with the sādhu and then we develop our bhajan and gradually we attain the _____ [?] that is the real course.

Gaura Haribol. Gaura Haribol. Nitāi.

Devotee: I have one question. In the Caitanya-caritāmṛta it is said that the Vedas describe three things, abhidheya, sambandha and prayojana. And it says also that there are three Deities presiding over these different aspects of knowledge, Govindaji, Madana-mohana and Gopīnāthaji. I was hoping that you could explain this.

Śrīla Śrīdhara Mahārāja: Where do you come from?

Devotee: Where do I come from?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles. Why I can understand your voice clearly? But generally I can't, I fail to understand the intonation of so many. Have you received dīkṣā?

Devotee: Yes. I took first initiation from Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Then I took second initiation from Rāmeśvara Swāmī.

Śrīla Śrīdhara Mahārāja: Rāmeśvara Swāmī. Oh! You are Mukundamālā dāsa?

Devotee: Yes. I'm Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mahāprabhu took initiation from Īśvara Purī and in his, that mantram that dīkṣā mantram, only the last portion was there, that Gopīnātha, gopī-jana-vallabha, last portion.

But Mahāprabhu advised Sanātana Goswāmī, when He advised to prepare a book, Hari-bhakti-vilāsa, for all these affairs, He told that aṣṭa-dvādaśakam mantra, this is twelve lettered. And Mahāprabhu Himself asked Sanātana Goswāmī to describe the greatness more magnanimous and clear type of mantra, aṣṭa-dvādaśakam, composed of eighteen letters. And Sanātana Goswāmī has given, recommended that to us.

And our Guru Mahārāja he's following that, though in the lineage of some of the Yati Goswāmī, still it is found that they're following that Mahāprabhu mantra, that twelve lettered.

Here Sanātana Goswāmī has given us the detailed necessity, analysed and given us the detailed necessity. Sambandha, that is Kṛṣṇa and Madana-mohana synonymous, only attraction, mainly attraction. And then in the next stage to fulfil the purpose of all his sensibility, to capture, hold it, cooperate, that is the second. First to attract and then to cooperate with all sorts of faculties within the jīva by Kṛṣṇa, and the third stage, not only that temporarily but to keep him under His care for eternity. It has been differentiated in three parts.

The sambandha, first to come in the recognition, recognised as a relationship with Kṛṣṇa, that is the first stage, sambandha-jñāna, that Madana-mohana or Kṛṣṇa. In that stage we are to look at Him like that. And the second, Govinda, go means indriya, and vinda, all the senses, all the knowing faculties of us, they search after their fulfilment. And that fulfilment of all the knowing faculties is supplied by whom? Wholesale, nothing left. And the Govinda, go, indriya, indriya means senses require something for their satisfaction in the spiritual aspect of our life, and that is done by Govinda. Ke?

Devotee: Śaṅkara.

Śrīla Śrīdhara Mahārāja: Śaṅkara _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That aspect of the Lord is Govinda _____ [?] Who takes possession of our enjoying and satisfying, that aspect of the Lord. And also go means Veda. We find from the Veda the positive answer of our internal search. We want to be satisfied. We are dissatisfied, want to be satisfied wholesale, and Veda says, "Yes. That sort of arrangement there is." From Veda and from indriya, go vinda.

And the third is gopī-jana-vallabha, we are converted into the ego of gopī and attracted by Kṛṣṇa. In its highest stage we may feel that we are similar temperament with the gopī and then we are permanently taken, accepted in that relationship forever, gopī-jana-vallabha, as eternal friend of the gopīs. In that way we can feel Him, eternal shelter under His holy feet.

So three aspects expresses three types of developed stage of bhajan! Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sambandha, abhidheya, prayojana. Sambandha means general who is who, come in conclusion of the settlement of that affair. Then abhidheya, the transaction between the two parties, fulfiller and fulfilled, of the internal search. And third, to have a permanent abode under His care. It is divided into three parts, sambandha, abhidheya, prayojana. What is prayojana? The highest necessity to secure a quarter under His guardianship forever: that is our prayojana. And bhakti, sambandha, abhidheya, and prayojana; that love, to get secure that sort of love of Kṛṣṇa that we may have a permanent shelter under His care there forever.

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

Bhāratī Mahārāja: Mahārāja, could you relate one story about Viśvanātha Cakravartī. He was not able to understand the Gāyatrī mantra, one half aksha [?]

Śrīla Śrīdhara Mahārāja: Kāma Gāyatrī, yes. What is that?

Bhāratī Mahārāja: I think he had performed some tapasya at Govinda-kuṇḍa...

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa. What is the point you want to mention?

Bhāratī Mahārāja: If you could relate the story clearly, the incident.

Śrīla Śrīdhara Mahārāja: Do you remember that?

Bhāratī Mahārāja: No, I do not remember that. No one's ever...

Śrīla Śrīdhara Mahārāja: But remember the story?

Bhāratī Mahārāja: I've read it but never heard it spoken.

Śrīla Śrīdhara Mahārāja: I also can't recollect it at present. It will take time to recollect. I have also read, gone through that Kāma Gāyatrī _____ [?] Kāma Gāyatrī.
So, that may be an external grammarian problem. It is mentioned that the number of the words will be such, fixed, but if you say I find that it crosses the limit of the number. How it can be? Kavirāja Goswāmī has given, mentioned about the number of letters in the mantram. But when ordinarily we are reading that mantra we find that one is, one letter super... it's more in that. Then he, that it cannot be that Kavirāja Goswāmī has given false representation, but we find actually the letters number is more than that, what he has written. Then he was, in a dream, he got inspiration that according to the particular grammar, Sanskrit grammar, the law after such a letter that is silent. Something like that.

Bhāratī Mahārāja: One half more.

Śrīla Śrīdhara Mahārāja: That should be silent, considered not to be pronounced, something like that, a question of grammar. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gadādhara.

Devotee: You mentioned before about the twelve letter mantra, that Caitanya Mahāprabhu, Caitanya mantra, and then you said that there was an eighteen letter mantra that Sanātana Goswāmī gave. I'm not exactly clear on which mantra that was, they were.

Śrīla Śrīdhara Mahārāja: Eighteen lettered, aṣṭa-dvādaśaka mantra recommended by Sanātana Goswāmī, inspired by Mahāprabhu. But Mahāprabhu Himself got only twelve lettered mantram from Īśvara Purīpāda, only latter portion, eliminating the first two, the conclusion. But it presupposes the first two parts; that is presupposed. But Mahāprabhu advised Sanātana Goswāmī to clearly mention about the first two parts also of general devotees, and Sanātana Goswāmī did so. And we follow that path. Hare Kṛṣṇa.

Devotee: So that mantra...

Śrīla Śrīdhara Mahārāja: It is mentioned in Hari-bhakti-vilāsa.

End of 81.10.10.A

Start of 81.10.10.B

Devotee: ...God brothers or God sisters by hearing spiritual instructions from someone other than their spiritual master, dīkṣā spiritual master, and what should be the attitude of the dīkṣā giving spiritual master when he sees his disciples are advancing by hearing instructions from a śikṣā Guru?

Śrīla Śrīdhara Mahārāja: What is his name?

Devotee: Guruttama dāsa.

Śrīla Śrīdhara Mahārāja: Guruttama. That will be of two kinds, taṭa-stha, absolute, or apekhi, or relative. Absolute will have the better hand everywhere, that absolute consideration. But there is a relative position also and formally and generally we come in contact with that. The general consideration is the brother and son, brother nephew, as we find in the external world, so such respect should be given, such differences should be maintained. That the brother of my Gurudeva, so he should be given some respect, the brother of Gurudeva, Guru's God brother of one's own Guru, he should be given such respect. And he also in his turn should show some affection to help him in a general way so that he may un prejudicially whether he may have exclusive devotion towards his Guru: won't try to take him away, to attract more attention towards him than his Guru. These things should not be done by the God brother of the Guru. Fair dealings generally should be maintained, the difference, respect. But the special consideration, the absolute consideration: wherever there the intense pure devotee is to be traced, he's Guru. That is the absolute consideration. That is of course dangerous. Even a śiṣya may hold a greater position than Guru; it may also be seen like that. He has come to accept for formal purpose.

īśvara-purīke dhanya, korilen śrī-caitanya, jagad-guru gaura mahāprabhu

[Śrī Caitanya Mahāprabhu, the spiritual preceptor of all the worlds, made Īśvara Purī greatly fortunate by accepting him as His spiritual master] [From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's Śrī Guru-paramparā, 5] [Songs of the Vaiṣṇava Ācāryas, p 90]

Mahāprabhu took initiation from Īśvara Purī. But who is Mahāprabhu and who is Īśvara Purī? The Lord Himself, Kṛṣṇa accepted Guru as Sandīpanī. Mahāprabhu accepted sannyāsa Guru as Keśava Bhāratī. Formal things we are shown. Then we should give some respect to Īśvara Purī but not more than Mahāprabhu. We may show some respect to Keśava Bhāratī but not more than Mahāprabhu: to Sandīpanī but not more than Kṛṣṇa.

The absolute consideration and the formal, both there, and so absolute consideration even... We find that after the departure of Mahāprabhu the Purī Rādhā-Kānta Matha where Mahāprabhu resided for long time, twenty four years, that was given to Vakreśvara Paṇḍita, and his disciple was Dhyānacandra, disciple of Vakreśvara Paṇḍita. After Vakreśvara, Dhyānacandra, he was the Ācārya of that place. He had one disciple whose name was Gopāla. But Dhyānacandra used to take Hare Kṛṣṇa always, incessantly, only when he entered the latrine he stopped.

Then one day Gopāla, his disciple, asked his Gurudeva, "What is this? You take, repeat mantram always, but when you enter the latrine you stop it. Then do you think that it will be impure while you are in the bathroom, in the latrine? What is that?"

Then excited, and the meaning in Dhyānacandra, "Oh! What you have told it is all right, that my saṁskāra, that my understanding was not proper." _____ [?]

"No regulation to take any Name. Always we can take. Suchi asuchi no vicara, purity, impurity. So you are my Guru from today. I receive instructions from you."

So Gopālaguru, the name Gopāla was transformed into that of Gopālaguru.

So the Guru takes some hint from the disciples, so many instances may be there.

So that is the, but we must have such eye, then we can, a formal respect must be given until and unless he's expressly against Vaiṣṇava, commits Vaiṣṇava aparādha, otherwise formal respect. But real heart's regard should be given according, though it is very difficult but if one can find according to the intensity of the pure devotion in the heart of that person, whoever he may be, whoever he may be. But generally we shall follow some protocol, spiritual protocol.

Mahāprabhu, when He had that famous talk with Rāmānanda, then he said: "Who are You and what am I? I am a man, a governor, viṣayī, dealing with politics, and śūdra in the caste, and You are brāhmaṇa-sannyāsī. And You are enquiring and I am answering. This is a fun. So many great things are being dealt and You have given me the post of answering there as an Ācārya, and You are playing the part of a disciple. What a fun it is."

In that connection Mahāprabhu told:

kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a brāhmaṇa, a sannyāsī, or a śūdra, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [Caitanya-caritāmṛta, Madhya-līlā, 8.128]

What is the wrong here? Who has got proper knowledge, who possesses that knowledge, the love of Kṛṣṇa, he's Guru. Ostentatiously he may hold any position. He may be a gṛhastha, may be a śūdra, or may be a brāhmaṇa or sannyāsī, whatever position he may hold, but he has got that fire, that wealth in him, in his heart, he's Guru. He can deliver the real goods. He's Guru. Guru should be located there where Kṛṣṇa consciousness is in intense form to be seen. There we shall try to see the throne of Guru. Kibā vipra, kibā nyāsī, śūdra kene naya, yei kṛṣṇa-tattva vettā sei guru haya. The quality and quantity of Kṛṣṇa consciousness wherever found, there is my Guru, the absolute consideration, taṭasthā-vicāra.

In the case of different rasa also, permanent, śanta, dāsya, sākhya, vātsalya, mādhurya, there also everyone in a particular class thinks that his is the highest. But still there is a possibility of decision that mādhurya rasa is the highest, next vātsalya, next friends, sakhā, sākhya rasa, then dāsya rasa, then śanta rasa. The gradation is there, but everyone in his position he's fully satisfied: "I have got the highest attainment, fully satisfied."

[kintu yāṅra] yei rasa, sei sarvottama, taṭa-stha hañā vicārile, āche tara-tama

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [Caitanya-caritāmṛta, Madhya līlā, 8.83]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Our Guru paramparā is that of śikṣā Guru paramparā, realistic position, eliminating the formal one. Wherever, according to the degree of Kṛṣṇa consciousness, the intensity of Kṛṣṇa consciousness, the line coming in zig zag way. Narottama Ṭhākura is there. His Guru Lokanātha Goswāmī is not there. He's connected with Kṛṣṇa dāsa, the kīrtana Guru paramparā, śikṣā Guru paramparā. Our Guru Mahārāja accepted that. The hearing necessary not with a beautiful ear, or beautiful eye, but sight is necessary, all important is the sight not the eye. Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: One thing that many of the western devotees seem confused about is that they think that if one receives the Hari-Nāma mantra from a lesser Guru that that mantra has less effect or potency. They sometimes say, "How can you receive love of God from someone who does not possess love of God?"

Śrīla Śrīdhara Mahārāja: Yes, but what is love of God we must have the eye to see that. We must not, may not commit error there. Some may think where there is weeping, shivering, there is devotion. Some may say where there is scholarship and can explain every question, answer rightly, properly satisfying us, there is proper Kṛṣṇa consciousness. Some may say, O, in eating, moving, and our spiritual etiquette, very strictly observing, there is Kṛṣṇa consciousness. So it should be detected rightly. Everywhere it may be. Some may be negligent of the outer forms,

more attention may be given to the scriptures, more attention to the practices – may also differ in this way. But the internal fire to be detected very carefully and _____ [?] We must be sure.

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all."] [Bhagavad-gītā, 18.46]

"Don't leave you position. Retain your position, present position and go on fighting with the environment." Then says, "Leave your position, jump, come to Me. There may be some danger, I am there, protector, I am there, so take risk."

So both kinds _____ [?] sacrifice, constitutional method and revolutionary method. The absolute consideration, that teaches us to depend on revolutionary method. Time is short, human birth is uncertain. Association with the sādhu I have got, come near. I must take the risk. That may be consideration to some. And some may say no, to take risk, I'm doing well with the present peacefully, slowly but surely I'm moving towards higher direction. I should not venture to risk much more. Who knows that I may be misguided if I leave my present safe position, consolidated position? That also may be, it will come to a particular clan to be applied in particular cases according to internal resources acquired in his previous life. That will guide us. At the same time:

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt [kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If we are sincere then of course we'll be victorious. No risk no gain, that is also there. And don't be hurried and over ambitious. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: What does it mean to be over ambitious?

Śrīla Śrīdhara Mahārāja: When one is captured by pratiṣṭhā, over ambition. Fame, name, that sort of, generally that is over ambitious. Something else: not the call of the real development in the divine Lord, not sometimes. Position: that may seduce us to be over ambitious. We must be cautious about that, very, very cautious. That is the greatest enemy, it is told, it can snatch, take away the position of _____ [?] most heinous thing.

When one will discharge duty of an Ācārya he will do it the spirit of serving his Gurudeva. "I'm fulfilling his orders. I'm serving." He will be in the service, he'll not be, he'll tolerate the worship of the śiṣya but he won't keep it, the money, he'll at once transmit to his Guru. "It is his due. It is not due to me." Such transparent Guru, and that is the nature of the Vaikuṇṭha substance, that is all transparent. _____ [?] humility there, receiving much but not tampered.

Just as the collector of the money of the king, the king's collector, he collects money from the subjects but he does not keep with him, for sometime he may keep but it is meant for that transmission.

The honour is due to Gurudeva, Baladeva, Nityānanda Prabhu, main Guru, Rādhārāṇī, it is His due, Her due, not mine, I am servant working on His behalf. Not only conscious of the lower side but he will be more conscious of the higher side, fully awake to the interest of the service of his Gurudeva. That will be the healthy thing. Then no pratiṣṭhā can enter there.

tomāra kinkara apana jani guru nahi mani tahi [?]
tomara ucchistha bhada jada renu sada uskar bati badi [?]

The Gurudeva's attitude, his ideal, his attitude towards his own Guru will be the example to teach the conduct to the śiṣya, "That I'm dealing in this way to my Gurudeva and you will also learn to do that." And he will omit the higher portion and only receive the worship of the lower. That will be bad, pratiṣṭhā. That is pratiṣṭhā.

Once, the Vyāsa pūjā of our Guru Mahārāja took place in Kattack Maṭha. There Mr Sanyal, one senior professor, he had many educated friends. And many educated persons of high rank got invited in that assembly and they all came, including perhaps the father of Subash Bosh, Janaka Bhosh, he was a leading pleader of the place, that Kattack.

Then the worship of the holy feet of Guru Mahārāja began, and after it's finished our Guru Mahārāja gave a speech and he mentioned: "There are so many gentlemen here, and just on their face, I'm taking the venerable worship of a particular section, they're worshipping my feet. Even an animal of the forest feels ashamed to do such things. So many gentlemen and in their midst, that particular section is worshipping my feet. I'm not ashamed. A paśu, even a beast also may feel ashamed in such behaviour, conduct. But am I holding a lower position than a beast of the jungle? No. Why should I then be receiving all this honour and digesting it, silently. I am to state, I believe firmly that the holy feet of my Gurudeva should be worshipped in this way. That is my justification, that the whole honour must be given to the holy feet of my Gurudeva. He deserves, he's in such position in the relativity of this world that he deserves. And if people come to worship his feet they will be benefited to the extreme. I'm only receiving them to show that my Gurudeva holds really such position to worship in the whole world public. I have got that

faith that he's so great, so big, so noble, by worshipping his feet all this honour should go to his feet. I'm only an agent working on his behalf. It may be taken in this way." So he told that, "A beast of the jungle that also may feel shame by what is being done in this assembly. I'm taking their worship and they're worshipping, what is this? Have I no sense? I'm crossing the bounds of general courtesy, social courtesy, I'm taking, as so many are seeing that, and they're men of position in the society?"

The internal adjustment and the Gurudeva with the higher sphere, that is worth accepting. Externally the honour must have higher attention, higher attention drawing by the honour. By contributing their pratiṣṭhā, their individual prestige, honouring, worshipping, and contributing their individual prestige or pratiṣṭhā to the pratiṣṭhā of Gurudeva. And he's all good, sending it to his Gurudeva through the line, that Kṛṣṇa consciousness. And that may thrive by feeding more all this small pratiṣṭhā. Pratiṣṭhā of Guru who distributes Kṛṣṇa consciousness, he should be gloriously propagated in the whole of the world for his benefit. That he told. Nitāi. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, how should the Guru treat his disciples in the presence of his own God brothers? How should his disciples be instructed to act towards his own...

Śrīla Śrīdhara Mahārāja: He'll ask the disciple to give general respect to his God brothers. But if one is, if Guru is in a right path and if any of the God brothers preach against him then he will try to avoid him. Be indifferent first and then to actively for the good of the disciples he will dissociate with him. Not only for his own prestige or fame, but for the interest of the disciples, for the interest of the real cause, if any disturbing element, jealous of the position of Guru's position he cannot tolerate. He thinks of his physical prestige. Always we must – it depends on the intrinsic inner reality. All sorts of external behaviours depend on the inner reality, inner purpose, purity of purpose, and understanding the real thing. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, it is very difficult to distinguish between when the Guru is defending his, the spiritual position of his disciples and when he's...

Śrīla Śrīdhara Mahārāja: So it will be judicious to wait and see, not to take any hurried step. Difficult of course. We must be sure as to the best of our understanding, then we are to take such step. Must be sure: to the best of our sincere understanding. Very subtle and very fine plane of understanding to decide. Hare Kṛṣṇa. Hare Kṛṣṇa. So in the beginning whenever any gentlemen came to me saying against the present administration of ISKCON I advised them wait and see. Wait and see. Now when it is more conspicuous then I have advised them to start with a relief work, but not to come in clash with the present administration, to avoid it as much as

possible. But at the same time to start a relief work for those that are going away from under the banner of Mahāprabhu and Swāmī Mahārāja. They should be helped. But in the line of relief work, not coming, as far as possible, avoiding any clash with the present administration thereby. That is my general advice. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Must be constructive, if any programme independent we have that must be constructive always. It's not desirable to be destructive in any way. We must try to avoid the destructive line, and only in the constructive line if we can do some good to those that are being disappointed, we may go on with that sort of practice.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: In the Śrīmad-Bhāgavatam Pūru Mahārāja had four sons, Pūru Mahārāja he had four sons, and it is compared to the four types of disciples that the spiritual master has. Could you explain these four different types of disciples?

Śrīla Śrīdhara Mahārāja: It may be, but I have not come in direct contact with that passage. What sort of example is written there I don't know.

Devotee: The first disciple, it's said of the four types of disciple, the first...

Śrīla Śrīdhara Mahārāja: Druhyu, Anu, Pūru, Śarmiṣṭhā, Turvasu. Five sons, two by his first wife Devayānī – who, Pūru Mahārāja?

Devotee: Pūru.

Devotee: No, it was Yayāti Prabhu, Mahārāja Yayāti and Devayānī.

Śrīla Śrīdhara Mahārāja: Yayāti, Yayāti had...

Devotee: Mahārāja Yayāti, he was cursed and became old, so he wanted his sons to take his old age, so he went to...

Śrīla Śrīdhara Mahārāja: So all rejected, Pūru came forward...

Devotee: Jai.

Śrīla Śrīdhara Mahārāja: ...to take his infirmity...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...his old age. And he, after some time he installed Pūru in the throne and went away for penances in the forest, that is. Then you say that Pūru had four sons?

Devotee: No. There is one śloka that describes the different kinds of sons because of the four sons only Pūru would take...

Śrīla Śrīdhara Mahārāja: The last son was, youngest was Pūru ...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...and he came forward to obey his father's order.

Devotee: But the others disobeyed.

Śrīla Śrīdhara Mahārāja: But amongst them Yadu is also there, in whose line Kṛṣṇa Himself came, the Yadu. Yadu was his eldest son.

yaduṁ ca turvasuṁ caiva, devayānī vyajāyata
druhyuṁ cānuṁ ca pūruṁ ca, śarmiṣṭhā vārṣaparvaṇī

["Devayānī gave birth to Yadu and Turvasu, and Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru."] [Śrīmad-Bhāgavatam, 9.18.33]

By second wife three sons, and by first wife two sons, the eldest was Yadu in whose line Kṛṣṇa has come. And the Pūru, last son, youngest, in whose line Dusanta come, Bharata has come, son Bharata, Dusanta son, Kaurava, Yadava and Kaurava. But what is mentioned...

Devotee: But Pūru he was lamenting that he had not acted sooner, because he said, "A good son he will do the will of the father even before the father asks." So like that his question is he wanted some understanding.

Śrīla Śrīdhara Mahārāja: Yes. That is in the general, moral, and social way, of this life, not spiritual. Spiritual Prahlāda left his father, did not obey.

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

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

The extreme advice is there for a student of spirituality. But that is a general, social fashion, social custom, that son must obey his father. Rāmacandra did without caring what, whether it was just or unjust. He thought, "I am, when My father wanted to give Me his throne I was prepared to accept. But now instead of that he's incurred some loan, some obligation to My mother, and My father must satisfy that, he must keep his own promise, and I'm concerned

there, I must carry out the order of My father." And He went to the forest. Instead of taking forcible possession of the throne He went to the forest. "And I must obey the will of My father. When it will give Me the throne I shall welcome that order, and when it requires that some loan should be cleared I won't take that; that cannot be." His obligation also was not satisfied, as his son, successor. Successor's duty when it will inherit the curse and move the loan, both curse and the loan He must inherit. So Rāmacandra thought rightly, "That I must go to satisfy the obligation of My father to My stepmother," and went straight to the forest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: I had one question.

Śrīla Śrīdhara Mahārāja: "Much may be said on both sides." There is one saying of Sir Rodger in Adison, an Englishman. So when we consider the rare quality of our gain then we must be very urgent in our decisions in life. At the same time when, I'm not, I'm fallible, I may commit mistake, thereby I shall have to wait and see. At the same time we must be conscious, what chances there are really in my life, so we must not sleep over our interest. So both sides should be considered, and according to the sincere internal decision one will do the choice of his heart. Gaura Haribol.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ [tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

He may not have some ulterior purpose, whatever step we take, may not have consciously any ulterior purpose. But for our inner most sincere satisfaction we shall accept that, may be fallible for the present, but ultimately I shall be satisfied if I'm sincere. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati.

Devotee: Where is that śloka from that you just quoted?

Śrīla Śrīdhara Mahārāja: Bhagavad-gītā. "If you are good the environment cannot deceive you. I am there." Lord says.

Devotee: I had one question. In the Brahma-saṁhitā there is one śloka:

goloka-nāmni nija-dhāmni tale ca tasya, devī maheśa-hari-dhāmasu teṣu teṣu

[First there is Devī-dhāma, then Maheśa-dhāma, and above Maheśa-dhāma is Hari-dhāma; and above all is His own home, Goloka.] [Brahma-saṁhitā, 43]

So I was wondering if maybe you could explain the position of Maheśa-dhāma.

Śrīla Śrīdhara Mahārāja: Devī-dhāma, the dense portion of ignorance, of misconception, that is Devī-dhāma. And the vague misconception, that is Maheśa-dhāma, not fully liberated from misconception, but not so much dense ignorance is there, that Brahman-dhāma. A little portion of this mundane, the misconception, and then nirviśeṣa, no misconception, then vague conception of the Vaikuṇṭha, that is on the whole marginal position, that is Śiva-dhāma. And the highest portion of Śiva-dhāma is Sadāśiva. He's a devotee of Nārāyaṇa, Rāma. Maheśa-dhāma, and then Nārāyaṇa, Vaikuṇṭha-dhāma. Just below Vaikuṇṭha-dhāma Maheśa-dhāma. Maheśa-dhāma twofold. On the Vaikuṇṭha side there is devotee, devotee Maheśavara; and in the lower, this misunderstanding, the māyāic side the Rudra, he's the, he challenges the authority of Nārāyaṇa sometimes.

Devotee: So that is taṭasthā position? So Maheśa-dhāma the lower part, that is taṭasthā?

Śrīla Śrīdhara Mahārāja: Taṭasthā. Yes. The sum total of the misguided souls is represented by Maheśavara. Dvitīyābhiniveśa [Śrīmad-Bhāgavatam, 11.2.37], the starting from Maheśavara of dvitīyābhiniveśa, separate interest, conception of separate interest begins from Maheśavara. The sum total of those that possess separate interest, Śiva is the emblem of that, Maheśavara. And that in its higher realisation he tries his best to serve, show serving attitude to Nārāyaṇa, Maheśavara. Between the two, the marginal position, Mahādeva, nearer the Vaikuṇṭha touch of devotion, or influence of devotion, and far from Vaikuṇṭha this side the master of this world of misunderstanding. Dvitīyābhiniveśa, sometimes goes to fight with Nārāyaṇa in favour of his disciples who are demons. Opposing Nārāyaṇa, fighting in favour of his own disciples sometimes, and then he comes and repents: "Why have You created me like that, that I can't retain my own position as Your servant, and some challenging spirit comes within me and I go against You? You have given me some peculiar position my Lord. It is very untenable...

End of 81.10.10.B

Start of 81.10.12.A

Śrīla Śrīdhara Mahārāja: ... "attending the cows."

Devotee: Looking after that.

Śrīla Śrīdhara Mahārāja: "Looking after that."

Devotee: Kata bane chuṭāchuṭi bane khāi luṭāpuṭi, sei din kabe habe mor.

["Running and frolicking in the many forests of Vraja, I will roll on the ground in spiritual ecstasy. Oh, when will that day be mine?"] [From Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda's Prayer to the Lotus Feet of Kṛṣṇa, 8, written on board the ship Jaladuta] [From Songs of the Vaiṣṇava Ācāryas, p 27-28]

Śrīla Śrīdhara Mahārāja: Kata bane, that he's remembering and just giving description of that līlā in sākhya rasa running hither thither in the jungle and chuṭāchuṭi bane khāi luṭāpuṭi...

Devotee: Bane khāi luṭāpuṭi.

Śrīla Śrīdhara Mahārāja: And sometimes kissing the ground and rolling hither thither, in this way all these things meant.

Devotee: Sei din kabe habe mor.

Śrīla Śrīdhara Mahārāja: "And I aspire after that day when I shall again be along with You all." Then?

Devotee: Āji se subidhāne tomāra smaraṇa bhelo, boro āśā ḍākilām tāi.

["Today that remembrance of You came to me in a very nice way. Because I have a great longing I called You."] [From Songs of the Vaiṣṇava Ācāryas, p 27-28]

Śrīla Śrīdhara Mahārāja: Āji se subidhāne, "Now today in this favourable line the course of līlā has come in such a position that I've got this opportunity to call for You so fervently. This arrangement, by the arrangement of the provident I have come to such a position. And I again fervently appeal to You for the success of my – this mission. But I have got the direction from my Guru Mahārāja – hopefully, I hope that he must fulfil my desire."

Devotee: Āmi tomāra nitya-dāsa tāi kori eta āśā, tumi binā anya gati nāi.

["I am Your eternal servant and therefore I desire Your association so much. O Lord Kṛṣṇa, except for You there is no other means of success."] [From Songs of the Vaiṣṇava Ācāryas, p 27-28]

Śrīla Śrīdhara Mahārāja: "I have demand on You because I am eternally a slave to You, so I have got the demand and with that demand _____I put this petition to You my Lord."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "And I have no other alternative than to secure Your help to discharge the order of my Gurudeva which is at present imminent, urgent on me to satisfy."

[From Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda's Prayer to the Lotus Feet of Kṛṣṇa, written on board the ship Jaladuta, in 1965] [From Songs of the Vaiṣṇava Ācāryas, p 26-28]

So here I detected that after finishing his duties he aspires after the eternal life, and he expresses his highest choice to mix Kṛṣṇa with sākhya rasa. Highly he's appreciating that sort of rasa in Vṛndāvana with Kṛṣṇa and playing with Him in such a free and enjoying sort of way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So it may be this. I cannot think that but his inner-most aspiration what he has expressed in such a beautiful way that that sort of pastimes in the sākhya rasa and he's partaking in sākhya rasa in Vṛndāvana in such a peculiar way, sweet way, again I shall get that. It gives some hint that he likes this most. That I wrote, have given, I told that his aspiration is for sākhya rasa, maybe. And again that he has mentioned his Gurudeva as Rādhārāṇī and by his will he has come, it may be that he has suppressed for some purpose his mādhurya rasa participation. For some purpose, that it is very, very rare and very valuable. It should not be disclosed to the ordinary public newcomers. So he took the pose of giving this sākhya līlā general to the disciples. It also may be. But anyhow, for the temporary we may think that he may be there and we can go ahead with that idea, keeping the mādhurya rasa passing on the highest above our head, we can go. And also, I do not want to discourage those that have got internal affinity towards mādhurya rasa that their Gurudeva was – cannot satisfy their mādhurya rasa thirst. It cannot be said like that. Whenever there is hunger for that mādhurya rasa particularly been awake they will, Kṛṣṇa is there and He will manage, give solution for that. And so it has been said that:

sākṣād-dharitvena samasta-śāstrair, [uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 7]

"It is Me who is your Guru, who is your Guru is this common thread, don't miss, don't forget that I am there, in whatever form, in delegated form, in different rasa, but don't forget that sākṣād-dharitvena samasta-śāstrair, in different rasa. First, My internal direction as the finest thread within, My direction, My grace is being distributed to different types of agents. My hand is there. And it is safe to think Guru of any stages as My presence is there."

You must be alert and awake to this fact that the highest divine hand is to be traced here formally. His ordination – and direction – is to be traced there. He is there, and with any modification. The dāsya rasa Guru is there also, the Guru is He. And sākhya rasa, mādhurya rasa,

all rasa, He's there, but with different modified position with, association with different potency, but He is within. So this has been, in different lives also the direction:

ācāryaṁ māṁ vijānīyān, nāvamanyeta [karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[Śrīmad-Bhāgavatam, 11.17.27]

Don't deviate from this thought, nāvamanyeta karhicit, na martya-buddhyāsūyeta, even you may find many mortal practices in him, worldly practices in him, still you must not disregard him. Na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ. You'll try to find that all the good qualities of all the gods ever known to you are present there in any form or other. So we must have some look about, try to have such an estimation, look towards the view. Hare Kṛṣṇa. Who was the...

Devotee: Raghavindu.

Śrīla Śrīdhara Mahārāja: So this is my position I explain to you. Now, any sub issue?

Devotee: That's a very wonderful answer Mahārāja, great answer, relishable.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I have dealt from all respects, all sides.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Any other from any quarter? Gaurasundar. Nitāi. Nitāi Caitanya.

Devotee: Mahārāja, in the United States there's a paper circulating by some devotees and they're saying that the Guru, the Ācārya, must be established, or at least aware of his rasa with Kṛṣṇa.

Devotee: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: In whose zone?

Devotee: Is this paper being circulated? Well, we saw it in Los Angeles but that's not the origin.

Śrīla Śrīdhara Mahārāja: Who is the Ācārya of that zone?

Devotee: Rāmeśvara Swāmī.

Devotee: But that paper is being circulated throughout America, in many zones.

Śrīla Śrīdhara Mahārāja: And your name is Mukundamālā?

Devotee: No, mine is Raghavindu.

Śrīla Śrīdhara Mahārāja: You come from that zone?

Devotee: Recently, yes.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Of course, theoretically, of this question, it is right. But from the practical standpoint the question will come in this way. That the awkward realisation of one's own inner self, that is of infinite character, and the realisation, as I already told, three classes of Guru. One class comes down from that realm to this plane to take for recruitment. Another class, second class, one leg here another leg there, and he takes persons from this plane to that plane. And the third class, both legs here and only the eyes are fixed on that place and taking them to that plane. So the third class Gurudeva his eyes are fixed to his proper place but not yet realised.

In other words, in the stage of realisation of a devotee we are to discriminate, and he will also do. All Gurus, or one who speaks about the greatness of God around, he's Guru in one form or other. You see, the most spacious form, Guru is he who talks about Kṛṣṇa, and especially with a desire to help the environment he's doing knowingly, unknowingly. So Guru he begins from, the position of Guru begins from there. Only who has realised that Kṛṣṇa is all in all in us, we should love Him, and he's talking that to his environment outside, he's doing unknowingly, unconsciously, he's doing the work of... So we may be if we consider, that if we trace ontologically then Kṛṣṇa is there and he has begun the work in the lowest level by such people. And then gradually they recruit them for his own Guru, for a real sādhu, vartma-pradarśaka Guru. And then that Guru he may be, according to the fortune of the newcomers, he may be one of those three types.

And the last type he's fixed, eyes fixed on the real plane and he wants to take them home to that plane. There, if he's sincere, not making any trade in Guru-ism, then he's also a real Guru, and sincerely helps, and he's bona fide in his attempt. He's not a hypocrite. He's studying himself and at the same time making, giving training to other students also.

So, if we like to, three things in fairness, then we shall have to understand in this way with sincere heart we are to – who is who? Who is transmitting the news of Kṛṣṇa to me, he's Guru, he began from there. Only, not only I want, but others may be benefited. This tendency when comes with our attraction towards Kṛṣṇa the Guru-ism is there, begins there. And that gradually develops and comes to the highest form.

Sincerity is necessary and no tradery Guru. And the Guru sincerely of the lower stage, if we can say so, eliminating the, overlooking the thread within, that of Kṛṣṇa's will, he will take them

to the higher person, to go there. It is also mentioned in Hari-bhakti-vilāsa that when a higher Guru is available, if anyone makes disciples without taking him to that higher Guru, then he commits offence. It is mentioned there.

When brāhmaṇa is available, of course in the real sense, then non brāhmaṇa if he goes on with disciple making, then he'll be, he'll commit offence against the devotion interest.

So, the bīja means seed, higher seed. If seed of higher type is available and the lower type of seed is sown in the ground, that is bad economy. Higher type of seed, higher potency of seed for medicine is available, and for some selfish purpose I'm selling this bad type of medicine, that is offending thing.

This may be applied in such case. He always, selflessly, without any selfish view, this narrow and filthy view of predominating and getting one's own glory, fame, or any other purpose, if one goes on insincerely with this business, makes it a business, that is bad. And sincerely helping to take anyone to the holy feet of Kṛṣṇa...

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

...he's doing the right thing. And whenever he's open, always open, he himself is also a disciple. A real Vaiṣṇava he's always a disciple. He wants to learn more and more. No limit, infinite, no limit. He poses himself to be a disciple of his Guru. So he, whatever good things he gets, he should give it for the service of his Guru, or higher type of Guru. In this way that will be ____ and not.

But one question in the practical position will come, that if one has got sincere and firm faith in his own Guru he may think that, "I'm not fit. As there are so many signs of Guru in the śāstra, I'm not fit. But still my Gurudeva has ordered me to do this service for his satisfaction." And if he in the name of his Guru if he recruits, and he gives mantram, but he's firm and sincere to discharge the order, obey the order of his Guru he will be justified.

But if there is hypocrisy then he'll be lost. For his selfish purpose if he does such a, wants to go to begin business, the business of such a great, holy, valuable property, valuable wealth, he wants to make play with fire, he'll be doomed.

But if he's sincere that, "I do not know much, but I do it only by the order of my Guru," his relation with his Guru is proper and sincere. But such cases are very rarely to be found.

One brāhmaṇa used to read out Bhagavad-gītā in Śrī Rangam and he did not know to, knowledge of Sanskrit, or pronunciation rightly, nothing, and people ridiculed all around. But he did not leave. By the order of his Guru he went on reading, though so many persons ridiculing him.

Mahāprabhu asked him: "These so many men are showing ridiculous attitude towards you but you go on chanting the poems of Bhagavad-gītā. What's the matter?"

"I do it thereby I carry out the order of my Gurudeva, simply. He has ordered me and I discharge my duty. And as long as I do I can see that Kṛṣṇa is a charioteer in the chariot of Arjuna, He's there, chariot driver. It's wonderful to see."

"Yes, you are doing rightly."

So sincerity there must be. Knowledge is infinite. Everything is infinite. But still some workable sincerity we must have when we are discharging the duty of the agents of the Divinity, of the purity. Our attempt must be pure, sincere, and of divine character.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati, [Bhagavad-gītā, 6.40]

_____ [?] Gaura Haribol.

Are any of you acquainted with this gentleman?

Devotees: No.

Śrīla Śrīdhara Mahārāja: He was well acquainted with your master, Swāmī Mahārāja. Hare Kṛṣṇa. Gopāla Bābū is his name. He's a resident of this Navadwīpa Dhāma, and he was a relation in my former life. His mother has accepted Mahāprabhu's creed. And he also helps a great deal for the administration of this Maṭha. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, I just wanted to clarify something you were saying. I was wondering, you said that it would be dishonest for someone to not take someone to a higher sādhu, and that would be spreading a lower seed which you said is not good economy. Then you...

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: This is in general case, but when that is practically not possible then he comes to help him. But generally this is the law.

Devotee: But what if he's...

Śrīla Śrīdhara Mahārāja: And it is quite reasonable, like I have given an example that good seed is available to get good crops, but I know that so many seeds are there, but bad seed for my own special interest I distribute to them. If I do that, I do wrong to the society. Do you follow?

Devotee: Yes. But what if I feel that I've been ordered?

Śrīla Śrīdhara Mahārāja: This is general.

Devotee: The order is there to be Guru.

Śrīla Śrīdhara Mahārāja: But when good seed is there I know but it is not possible to get that seed here or to take him to that position. So for temporary purpose he may engage him so because he may not go astray. For the time being to keep up in the line he may do. The sincerity and purity of purpose should always be considered in this direction. We must go on, not with selfish view, but with the – with some pure and healthy and practical divine direction. In good faith we shall do anything and everything, to help him, and not to make any trade. To come to preach means to take people towards Kṛṣṇa. That will be the only interest. The point of interest will be there, and not to, on the way to make some business. That should not be, to get some self interest other than the interest of Kṛṣṇa and Vaiṣṇava. That should not be practised, or even imagined, even planned, we must not plan also such things. Always keep us clear that I'm not going to make any trade, base trading, mundane trading, but the purity of purpose is necessary that, 'I want to help him, taking him to Kṛṣṇa bhakti as pure as possible.'

Devotee: Mahārāja, I have a question. Prabhupāda has spoken. Śrīla Prabhupāda has spoken in his books: "By transcendental knowledge one can remain...

End of 81.10.12.A

Start of 81.10.12.B

Śrīla Śrīdhara Mahārāja: Question by whom?

Devotees: Kaśirāma.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Requires proper guidance for the proper object.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You see, generally people go to study scriptures, but according to their own prejudice they collect meaning thereby.

Devānanda Paṇḍita was here, one scholar, good scholar, and he used to teach Bhāgavatam to many students, but he did not know for himself the real standard of knowledge given to...
So Mahāprabhu once told: "I shall tear up his books."

And He also advised Raghunātha Bhaṭṭa Goswāmī, son of Tapan Miśra, who was, Tapan Miśra met Him in Paridpur District in his early life. Then he went to Benares with his family to live there permanently, and his only son, Raghunātha Bhaṭṭa, came to see Him in Purī, to see Mahāprabhu. And Mahāprabhu asked him: Ya'o paḍa bhāgavata vaiṣṇavera sthane, [Caitanya- caritāmṛta, Antya-līlā, 5.131] "Go and study the Bhāgavatam from a Vaiṣṇava who knows the real standpoint of the advice that is given in Bhāgavatam."

So, it is very difficult to have the standpoint. According to the Māyāvādīs they also explain Bhāgavatam. The Bhagavad-gītā has got many kinds of appreciators, even from the revolutionist, and up to the Vaiṣṇava, all revere Bhagavad-gītā, but with different types of interpretation. So our real guidance is our sukṛti, the quality of our śraddhā. Our śraddhā within, that guides me, independent of my consciousness. And then when my consciousness rises, is raised to a certain plane, then we can use our free decision and can differentiate from right and wrong, and in the right also different degrees of rightness. All these things possible, not only what is right and wrong, and what is right also there is gradation. And the higher form of right, type of right, we are to understand according to our internal capacity and fortune, and it is created by the quality of sukṛti from which my spiritual life has begun.

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

Many sections have got reverence and they also worship Kṛṣṇa, but in different ways. But Mahāprabhu gave, He also gave so many types of Kṛṣṇa service, śanta, dāsya, etc. And there are so many who openly profess to admit and follow the Kṛṣṇa consciousness principle. But there are very few who can appreciate rightly and follow in the strict sense demanded by the śāstra and sādhu. The gradation there different there must be always distinction. It is in the whole system. Distinction is a natural thing, and when the distinction is not of equal order, of equal position, there must, differentiation there is and there is qualitative difference, we must have to admit. And that is by our sincerity of purpose.

On the other hand the sanction of the Supreme we are to go up and higher. We cannot eliminate gradation, in every place, and every creed, everywhere, the distinction, the superiority, inferiority, they're always in any form of life, in any circumstance. We are to admit that. And our eagerness should be always to appreciate the superior, and to be kind to the inferior. In the infinite, it's a journey of infinite, it's a journey towards infinite. And our attitude will be to regard the higher advance and to help the lower, be kind there. That should be our temperament always. And gradation, distinction, we'll have to admit always, and without any jealousy. And that is the nature, and that is for our good. Think it in this way. There are so many guardians, so many superiors, so I am safe. They're all selfless, always ready to help others. So we must not be jealous of any superior position held by so many. So many guardians, so many masters, they're

all eager to take care about spiritual life. So in this way we must regard, out heart broader and broader as much as we advance in our higher stage. Hare Kṛṣṇa. Hare Kṛṣṇa. Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: More clearance is necessary? Repeat the question again.

Devotee: The question was, by mere academic knowledge one is sometimes confused by...

Śrīla Śrīdhara Mahārāja: So the standpoint must come. Academic, the ascending method is fallible. The descending method we are to accept. The whole thing in a nutshell is represented like this, avaroha-panthā, the revealed line, the truth coming through the process of revelation. So one man who is posted in that position, that current, one must go to him. In the ascending method various interpretations there may be, but they thrust their own standpoint on the books. So we shall have to accept that Guru paramparā so the paramparā is there to help us to certain extent. The association is there to help us and we are to accept that process of the revealed truth, line of the revealed truth, succession, proper channel that is coming through and I am to go there for my fulfilment of life. So: Ya'o paḍa bhāgavata vaiṣṇavera sthane, sādhu-saṅga, sādhu-śāstra, we must have to read the scriptures only from a sādhu who is established in the truth which is given in the śāstra. Śābde pare ca niṣṇātam.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [Śrīmad-Bhāgavatam, 11.3.21]

He will have knowledge of the scriptures as well as he has got some conception, perception, of what is in the śāstra, some realisation of the meaning of the śāstra. It may be partial but still some right in his realisation of the meaning of the śāstra proper. Only he can be Guru. And intellectual knowledge cannot guide us, not a practical life, practical life and in the proper line. Hare Kṛṣṇa. The Guru paramparā, the signs of the Guru wherever, in Upaniṣad.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Muṇḍaka-Upaniṣad, 1.2.12]

In Bhāgavatam: śabde pare ca niṣṇātaṁ.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

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[Śrīmad-Bhāgavatam, 11.3.21]

In Bhagavad-gītā:

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

You must got to him and to find out what is the proper meaning we shall try to know from him, a bona fide person who is able to explain śāstra. Not anyone and everyone. He's already in the way, has got some knowledge of the reality which is explained in the śāstra. Hare Kṛṣṇa. Anything in this connection: more?

Devotee: Some devotees they say that Swāmī Mahārāja, Śrīla Prabhupāda's books, that they are more than śāstra, they are Guru, śāstra, and sādhu combined. Is that so? Swāmī Mahārāja's books, the books of Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: There may be degree and gradation, but the whole character of the Guru should be like that. The śabde pare ca niṣṇātaṁ.

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

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

By knowing which we can know anything, by getting which we can get anything. What is that, you please try to know that. That is the main, that is the backbone of our spiritual quest. So when he's in the proper line he has come to know something by knowing which he can know everything. The example also has been given, just as water is poured in the root, the whole tree

fed. Food put into the stomach, the whole body is fed. So the general cause of the whole universe is Brahman, is Kṛṣṇa, and if you know Him you can know everything. If you get Him you'll get everything. This is the general characteristic of the spiritual knowledge. And when one's really on that path he has got knowledge of that quality, that type, but there may be gradation. So any Ācārya he's expected to know anything and everything because his transaction with the central thing, central principle of the whole existence of the world. So he's expected to know anything, even the scripture, the purpose of the scripture. But there may be according to their vigour there may be gradation. But they're supposed to know anything and everything. They're out to culture, to cultivate only about that thing, by knowing one, many things known. That is the backbone of the spiritual knowledge. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yasmin vijñāte sarvam, to have faith in such principle that is śraddhā, faith means that. The very definition of faith, śraddhā, requires this sort of faith. There is one Centre by knowing Him I can know everything. By getting Him I can get everything. If one has got such faith, others will say that this is madness, this is ignorance, this is insanity; the other so called sane men of the world will say like that. By knowing one thing everything is known; is it possible to think? This comes only from the section of insanity. But really who has got such faith, that knowing the centre we can know everything, by getting Him we can: yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat. And the example is given, if I put food into the stomach the whole body is fed. So the Lord holds such position to this infinite world. And to know about Him is to know about all. But no finish, and His experience also has no finish, only rising up, up, up. Gradation! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Gaura Haribol.
Any other question?

Bhāratī Mahārāja: Sometimes it seems that Bhaktisiddhānta Saraswatī Ṭhākura would consider Bhaktivinoda Ṭhākura more as his Guru than Gaura Kiśora Dāsa Bābājī. Why is that?

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura was all in all in him. Under his direction he came to accept Gaura Kiśora Bābājī Mahārāja as his dīkṣā Guru. But he considered Bhaktivinoda Ṭhākura as śikṣā Guru; the formal and informal. But Bhaktivinoda Ṭhākura was all in all with his whole life. He had more attraction for Bhaktivinoda Ṭhākura, and by Bhaktivinoda Ṭhākura's order he came to take dīkṣā from Gaura Kiśora Bābājī. And he used to see Gaura Kiśora Bābājī non different from Bhaktivinoda Ṭhākura. By his order he came to accept him, and also at the same time, he looked with that respect that came from Bhaktivinoda Ṭhākura and that must be of that order, of that highest degree. So with that respect he used to see him so not in deviated position.

Akṣayānanda Mahārāja: Why Śrīla Bhaktivinoda did not initiate him?

Śrīla Śrīdhara Mahārāja: There's a general custom that one should not take initiation from the father. That sort of custom is here in the spiritual line.

Akṣayānanda Mahārāja: Mahārāja, Śrī Caitanya Mahāprabhu says:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128]

So we have to understand that order as though everyone should become Guru.

Śrīla Śrīdhara Mahārāja: Guru of that degree who cannot take the whole responsibility, and giving some clue, some news, good news to you, distributing good news to you. Then when he has found in practical way then you may go there, and there you will be, have real thing. I'm only an agent, to carry the news to you. If I have got good taste in him, with this medicine I'm feeling that I'm in the process of curing. You are also suffering from that particular disease, and the medicine I used and I feel well, and I want to give this medicine there. In this way: medicine is there. and if you want, can prepare the medicine, I say yes come to me I shall give you the medicine.
So according to their capacity. Everyone will carry the news of Kṛṣṇa towards anybody and everybody, but when he appreciates that this is good, this is a duty, if he's sincere he'll say. But he may not be bold enough to take the charge of curing the patient and say go to that doctor. I'm using his medicine and I'm feeling well. So I say to you, recommend, go there. That will be his attitude in the lowest position. But when he's in the position to make the medicine himself, and original advice, then he may take the responsibility of curing him.

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

...

Devotee: There's one śloka:

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

So prātikūlya-vivarjjanam, that we reject what is unfavourable, but you've also said that on the Absolute platform everything is good.

Śrīla Śrīdhara Mahārāja: Yes. Prātikūlya-vivarjjanam, this is in the stage of a sādhaka. The prātikūlya-vivarjjanam, when that is in the highest stage of realisation, when the prātikūl is also harmonised we say we can see some contribution, a sort of contribution from that. In some way or other it is helping the cause.

Just as the opposition party helps the party in power to reach into the proper conception, but by opposition, to make us more attentive and to analyse the thing from different standpoints and find out if any defect is there or not.

But, just as a weak health may find anything and everything to be disturbing his health, but more and more one is healthy he finds from the environment less resistant powers. Many things, there may be many kinds of germs: in a healthy body they cannot produce any bad result, but in a weak body easily they can produce some bad result.

If it develops to the extreme he can find that one who is in perfect position nothing can dissuade him from his strongest purpose or principle of going. No effect they can have. The opposition cannot have any effect, but comes to examine, to test, and to give the glory passing the examination. The examination is undesirable to those who have possibility of failing. But who won't fail any examination he will welcome to acquire more glory. So the final adjustment that within the harmony of His devotees, he has got connection with Kṛṣṇa, farthest it may be, but still it is connected with Him. It will help.

To a patient some – to a patient perhaps the ghee may do some harm, but when healthy that ghee will contribute to his health. Something may harm when in our weak position. The stronger position, that will contribute to our growth. It is possible.

So Infinite accommodates everything in Him. Kṛṣṇa is stealing, but stealing is bad, but when Kṛṣṇa is stealing food from the room of His mother Yaśodā the devotees think it very sweet. Why? Everything belongs to Kṛṣṇa. He's stealing His own thing. It is not stealing at all but only in a posing of stealing. So it is not stealing, it is also harmonised by satisfying so many, satisfying, but it is not real stealing in His case. In His case it is not stealing, not breaking the law of morality, no encroachment on others property, because everything belongs to Him. This is only a play, only a show, so it is harmless. And also it gives pleasure to the heart of the devotees, "that which belongs to Him, He's only showing a fashion of stealing as if of others property." That is līlā, pastimes.

A madhyama-adhikāra when we're in the middle stage, the elimination and acceptance, he'll go; but when we reach the final goal no elimination or acceptance. I'm in such a particular place and there no elimination is necessary. Acceptance of everything is helping me. But on the way so many things to eliminate and so many things to accept; something like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Not clear?

Devotee: Clear.

Śrīla Śrīdhara Mahārāja: Somewhat. Hare Kṛṣṇa. Hare Kṛṣṇa. So today we may stop here.
Gaura Haribol. Gaura Haribol. Jaya Oṁ Viṣṇu-Pāda...

End of 81.10.12.B

Start of 81.10.19.A

Śrīla Śrīdhara Mahārāja: ...the Divine Dispensation. In this way we are to take it.

When finally Kṛṣṇa in His last Dvārakā līlā when everything is divorced, the withdrawal of Yadu vaṁśa, then so many disasters together. Baladeva one side, He's in meditation. One serpent came out of the mountainside into the ocean. Yadus winding one another, they began to kill each other. And all wailing, the ladies are wailing like anything. The husbands at one stroke wholesale by mutual fighting they disappeared. Vasudeva, Ugrasena, the old section, they are also benumbed seeing the matter.

But Kṛṣṇa is running hither and thither and giving consolation, keeping His temperament all right. Running hither, "O, don't do this. Try to take it as His Divine Dispensation. Don't break down." In the highest degree of separation - in cool brain He's running to help this side, that side, that side. So in whatever...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I'm, it may come, even it may come they may engage themselves fighting with one another. In the way they're moving I think that that time may also come. But you do not try to express, that also untimely, and also, don't leave them. Don't leave them. The policy should be to make the best of a bad bargain, to make the best of a bad bargain. It may be that evil may come out, but still we shall try to keep our temperament, and also to help the going also. Our attitude should be like that. To the last moment when a body, when a man is dying we must not leave them knowing fully well that he will die. No leaving, try my best to give my help.

So those that are seen to divert from the standard point, still we shall try our best to help them. Spiritual death: I'm not talking of the physical also, if spiritually they seem to deviate from Swāmī Mahārāja's ideal, our attitude will be that to go on helping them, then purity will again come. But we shall try to hold the ideal with firm hands, the banner with firm hands, for which we have come out. We have not come out for any organisation, or opulence of money, etc. The ideal has attracted me and I shall follow the ideal, at any, under any circumstances. We are out for the beauty of the thought, for the beauty of the ideal, for the beauty of the fulfilment of life. And we must not give it up at the cost of death, poverty, anything else. That should be our guiding star. Then we shall try to help the others for the same, for the same, but the inevitable will come. I can't help.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

You can't sit idle. You try your best for the best fulfilment. But the inevitable will come, to happen. I shall try my best to the last moment to help them, cooperate, constructive. I must not be, must not allow myself to be a party to some destructive element. I'm constructive, helping. So that should be the normal ideal of a standard spiritualist, I think.

Mādhava Mahārāja: So then your advice is that we should try to form a group so we can execute our devotional service...

Śrīla Śrīdhara Mahārāja: _____ of same temperament, sajātī-yāśye snigdhe:

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare]

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."] [Bhakti-rasāmṛta-sindhu, 1.2.91] & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

...whom we can talk with confidentially, and by mutual help, by mutual cooperation we can live and thrive.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. As long as it's possible you try to keep up the connection. Don't take the responsibility of separating yourself. You try to cooperate as much as you can, as long you can.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: And when it will be impossible it will be better that they will reject it, but I don't ask you to leave the ideal. The purity of purpose, that has attracted me, what has attracted me to Swāmī Mahārāja, the ideal. If I leave that I shall die. I shall commit suicide. The light, the finer light that has attracted me, that star I cannot leave. And I can also try my best to keep connection with my fellow brothers who came also for the quest of that light. But if he deviates I won't. At the same time I won't be very eager to cut off their connection. I try my best, but my first thing is my ideal of life, and the second, those that came for the same ideal, not

otherwise. We have got connection, so many connections we had in our previous life, but this company means for the ideal, and if one deviates from the ideal I must do my duty towards him, according to that, that I may not deviate.

Mādhava Mahārāja: We have been trying for the past four years...

Śrīla Śrīdhara Mahārāja: And we should keep in mind,

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

He's there, omniscient, He's to help me so we must be sincere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What did you say?

Mādhava Mahārāja: I said we have been trying for the past four years, since Prabhupāda disappeared from our presence, we've been trying to make some compromise. But now we see their minds are not changing. They're becoming more determined.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow, I can't advise you to give up the ideal for which you and they also came, but of different mentality.

Kṛṣṇa says in reasonable way, that in the beginning, when Uddhava asked Him: "So many differences in the conception of religion, from where it has come? Are they equally true alternately, or they are great and small?"

So Kṛṣṇa told: "In the beginning it was one, and I told it to Brahmā the creator, and the subject matter was Myself. But when Brahmā told his disciples, according to their capacity they received, and when they gave delivery of that advice, instruction, in turn, there some modification, not same thing. Same thing went to the ear of ten persons, and when they reproduced it their difference was found. So prakṛti-vaicitryāt, according to the capacity of the hearer, listener, some modification, and then from generation to generation more modification, then so many differences in the religious world."

So differentiation must come to effects, to effect, happen, it is inevitable. Differentiation, difference, is inevitable, we can't avoid it. But still, in that stage we shall try, that some of equal temperament, nearer temperament, nearer mentality, we shall make a group, then we'll be, our life will be easy, and our work will also be smoothly done. So company is necessary, but company must be suiting the purpose, the ideal. Ideal is all in all, Kṛṣṇa, Gurudeva, what he said, by which he attracted me that is my first thing. And the group that are following that ideal strictly they're my own friends; close intimate friends. And those that are deviating we want good for them but we can't take them, or everything as it is. We shall try to help them, not to desert them: that should be our policy. Ke?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Guru and the ideal, what I heard, what attracted me to him, that is my first concern. And next, who are nearer _____ [?] in that level _____ [?] and as one deviates from him, as much he's so much far away from me. Still I should try to be sympathetic towards that. This should be the underlying principle of all our conduct, individual or general. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: So Mahārāja, there's another question that comes. Bhāvānanda Mahārāja, he has the same idea, we should all cooperate. We may have some differences but everyone should cooperate. And he also has a lot of respect for yourself. He respects you in his heart I'm sure. But he's under some political pressures, so for that reason he's not so open to come here and see you for Hari kathā. We know that.

Śrīla Śrīdhara Mahārāja: Yes. Whoever will come to me I'll say the same thing. I have got a great and bitter experience also after the departure of our Guru Mahārāja. Forty four years I'm passing through that experience, long experience amongst the dealings of the God brothers and also disciples of the God brothers. I've got some experience. And also I've got some idea about the principle for which Guru Mahārāja came here to preach: so the experience, from his words, and after his departure.
So, two things necessary, the ideal as well as the organisation, but the ideal has the first and importance, and the organisation the next. That is relative and Absolute, the same thing which is, when there will be a clash between the Absolute and relative we must serve the Absolute, we must take side of the Absolute. I can't be a traitor to myself, which attracted me I can't be traitor to that idea. If I feel that I'm committing wrong that is another thing. But as long as I think that yes, this is the ideal, I shall try to keep up, the nearest distance from the ideal. And organisation is for that, and not at the sacrifice of the ideal we shall lick at the feet of the organisation. But organisation for higher purpose then it is well and good, otherwise it will do some disservice to the world. We shall try our best to keep the organisation under the principle – under the

principle, under the truth of our conception, try our best always. And through that organisation we shall be able to do good to the public and with facility. But if organisation deviated from the ideal that organisation will be _____ [?] The ideal is the first thing and the organisation the second. Organisation must be faithful to the ideal.

Kṛṣṇa jñāna, Kṛṣṇa and His knowledgeable thing is one and same. Kṛṣṇa Nāma and Kṛṣṇa is same. Kṛṣṇa jñāna and Kṛṣṇa is one and same. Kṛṣṇa līlā and Kṛṣṇa one and same.

Devotees, even crossing brāhmaṇas, so many kṣatriya, vaiśyas, any devotee of Kṛṣṇa he should honoured, he should be respected, irrespective of any other position, independent of any other function. According to the intensity of the connection with anyone with Kṛṣṇa he should be respected. That should be the Absolute consideration of things. Not that one is a big scholar, or a big organiser, or big diplomat, or a big financer, they will be ostentatiously some honour, but not at the cost of the ideal, of the high ideal. They should be all, must be subservient to the ideal, ideal of Kṛṣṇa. They should be servant not master.

Bhāratī Mahārāja: So Mahārāja, Bhakti Caru, he has spoken with Bhāvānanda Mahārāja at length the last few days.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja is very simple man.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He has tendency of speaking the truth, an open man.

Bhāratī Mahārāja: So Bhāvānanda Mahārāja had asked Bhakti Caru Mahārāja...
...to have the visiting devotees from America stay in Māyāpur, because he felt that it would be better for the Society – relative consideration – it would be better for the Society if the devotees stay in Māyāpur, when visiting.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: Bhakti Caru Mahārāja... [?]

Śrīla Śrīdhara Mahārāja: _____ Ke [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
That you stay here, but because about Swāmī Mahārāja, our Guru Mahārāja had some reverence for Śrīdhara Mahārāja so you can go and hear from him, but you stay here. And your problem will be; if not yours, but some others also, that if we stay with them in their association, then our hearing will not be very, of perfect nature. The contamination of that place that will arrest our progress." So you may take, some may think to take extreme step, those very lovers of the ideal,

and if they think, "I think Dhīra Kṛṣṇa's position is such. He has got so much confidence here that he's a desperate man now. He could not...

He told that: "If I'm allowed to remain with your association I must be allowed to speak the truth. But if you come to interfere there I leave your association. I like my ideal the best, open, it is open. At the cost of anything I shall try to follow the highest ideal. That is the be all and end all of my life."

So in that case we don't want, from his position we say that I don't want to abandon your company, but I want to keep the standard. You come to the standard, I with you one and same, but if you deviate from the standard what I realise I can't indulge in that. It is a question of adjustment, personal adjustment; individual adjustment.

Once in our Maṭha, Gauḍīya Maṭha, it so happened, I was one side and the Governing Body anyhow by the majority they passed a resolution. And the Secretary told me, whom I had some reverence, told me, "You are compelled to obey the decision of the Governing Body."

I told, a little harshly, and offensively, to that remark, "That I, ha, ha, ha, I pass urine to your Governing Body."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I want to have the service of the Lord ..... whose direction I shall be able to go further to that higher destination. That is the only aim in my life. And what I shall do with your Governing Body and so many properties under the management of Governing Body? I don't want them at all. Why do you show to me the Governing Body, the majority of the resolution of the majority of the Governing Body? I don't care a fig for that. That was my remark. And still I am there, still I am there. Even, so many friends wanted me to become Ācārya. I thought, there were many senior brothers...

...service of Mahāprabhu and Kṛṣṇa. Governing Body has control over so many centres, under it. I have got not least temptation for that. I don't want so many centres or wealth, permanence and the properties that are under Governing Body. My only earnestness is to go towards Mahāprabhu under the guidance of a Vaiṣṇava. What Governing Body will help me for that? Only true Vaiṣṇava I want. That is my only necessity. Under whose direction I shall be able to go further to that higher soil. That is the only aim of my life. And what I shall do with your Governing Body and so many properties under the management of Governing Body? I don't want them at all. Why do you show to me the resolution of the majority of the Governing Body? I don't care a fig for that. That was my remark. And still I am there, still I am there. Even, so many friends wanted me to become Ācārya. I thought, there were many senior brothers amongst them who selects me to be the Ācārya, but it will be difficult for me to manage with them, and I won't be able to do work under their majority rule, so I refused.

One Mādhava Mahārāja's group, Yājāvara Mahārāja, another Keśava Mahārāja's group; I gave up their proposal. No. I won't go to be Ācārya of your group. So many senior God brothers were there in both the groups. But I'm an idealist all through my life, and I'm out for that and I shall try my best up to my last breath to maintain that inner most sincere seeking purity for the same. That is my, this is my nature, acquaintance. So I'm an extremist in this matter, not to give up the

ideal at any cost, at any cost, at any price. I must not go to sell them, to make trade on my ideal fulfilment. I'm that extreme type.

So you consider yourself what to do personally. Because I'm not going to experience the personal difficulties what you will have to do in future, near. So at your own risk you are to, you must look to your own heart, the depth of your heart, what you are to do, or not do. To be or not to be? Hamlet! That is the question. To be or not to be? The challenge is there.

And it is clear to me, we are out for which, not for a, as I told several times, when we joined Gauḍīya Maṭha it was not so very organised richness. But we were not attracted by any glamour of the Maṭha but only the ideal, the highest ideal that attracted. And to be sincere to our own self, to be true to our own self, we must stick to that, to that sort of mentality and boldness and desperate consideration.

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

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

Any trouble, the relief will come from above, otherwise we are to suffer. We are ready, we are out for suffering and putting our hope on the above. Our help from other parts we don't want to take, any pity, any kindness, we are not out to beg, but the grace from above. If I have a drop of grace from that quarter I shall consider myself to be fulfilled like anything. And if so many offerings come from other places I won't accept, I shall be indifferent to them. Not loss or gain of this world I'm to adore. But I shall hope that my guidance which came from above, that may not abandon me in any, under any circumstances. We should try to take our stand there. That is my ideal, my dream, my everything. _____ [?] I can say so only to all, that not at the sacrifice of the high ideal. Few and far between, not, it is not very easy, it is not available to have in every birth, everywhere. Very rarely such connection we may have and it may not be disconnected at any cost. That is our understanding. And for individual case you are to apply for your own self what you are to do. Hare Kṛṣṇa.

Organisation, organisation for what? Of course, when many persons assemble all may not be of equal standard, so some sort of deviating tendency may be found there. But the leaders, the stalwarts, they will, their nature should be always to give more value for the ideal. And it will take them up, to draw them upward, the ordinary masses. They may fall down. All may not come for the high spiritual purpose. Some glamour, some...

Bhāratī Mahārāja: Grandeur?

Śrīla Śrīdhara Mahārāja: Not grandeur. As the principle of the hippie, by which they're attracted, by, without principle, by external temporary or accidental glamour you may say. Without consideration, without sober deliberation, whatever he finds he jumps to swallow, that sort of temperament. Many may come with that idea also, that idea.

So, there is a story – Hare Kṛṣṇa. Hare Kṛṣṇa. There is a story, one sādhu he anyhow secured a disciple. "Come to me, within one year I shall show you God." Then he took along the man with him and he gave laddhu, puri, etc, many things.

Then one year past, the disciple asking his so called guru, "Gurudeva, you told that after a year you will show God to me. But more than a year past and you are not showing God to me. What's the matter? I hesitated to put this question to you, but now I can't tolerate."

"You fool, you are eating laddhus and puris and so many palatable things, so much and for so long a period. Do you think that God is more tasteful than this? This laddhu, puri, is He more than that, you fool?" That was the answer.

So, we are to deal with substance, substance. The glamour also, external temptation, that may be also utilised for the truth. It may be utilised, but if the real thing is absent the whole thing will begin to rot, will be rotten. Material, this Sai Bābā and so many things are going on, Maheśa Bābā, all these things.

Gauḍīya Maṭha has something that's standing alone to refute all different traits of religious principles. And we are to understand that, its real position, where it transcends from other proposals of spiritual nature. That adjustment, our Gurudeva used to tell many a time, "Religion is proper adjustment." We shall meet different conceptions of spirituality, and where, how far they come for the common ground, and where to pass over them. With different proposals there are of so many religious conceptions.

Mahāprabhu Lord Caitanya, and Śrīmad-Bhāgavatam, the last book, holy book of Vyāsadeva, Bhāgavatam, surpassing all different conceptions of religion. And where and how, that we are to imbibe and accommodate within us and do accordingly. I may not lose, I shall try to keep others up, but not to take me down.

bhārata-bhūmite haila manuṣya-janma yāra / janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [Caitanya-caritamrta, Adi-lila, 9.41]

Mahāprabhu says: "Fortunately you have got a birth in this land of Bhārata-varṣa, the land of highest culture, ancient, eternal. First fulfil your life, your hankering, and then go to help others."

Hayam asidya katham anyam sadayet [?] One who has not seen the truth, how can he venture to show others to see the truth? So fulfil your own life and at the same time with the help of the higher, keeping your connection with the higher, go to help others. Otherwise the both of you – one is drowning in the water, and if not well equipped to go to rescue him, both of you will die, going down, drowned. Hayam asidya katham anyam sadayet [?] You have it first and then you give it to others. That must be in the connection of Gurudeva. _____ [?]

Birhandiy [?] was a great doctor, Birhandiy was a genius. He was such a genius we are told, he was _____ [?] or something, in England when he went to study, and at the time of his examination he was presented a patient covered, body covered. And the professor asked, "What sort of patient is this? You say."

He told that, "It is a case of pox."

So he was in the diagnosis cases he was considered as failed. Then when Birhandiy heard that he came to the professor. "Why sir I don't get the pass mark?"

"Oh, you committed mistake. That was a case of influenza. It was taken from the hospital for your test and covered."

"No, no sir. I don't commit any mistake in diagnosis. That must be a case of pox."

Then the professor phoned the hospital, that influenza ward. "Oh, how that patient suffering from influenza is doing now?"

The nurse answered, "No, no, sir, the pox has come out. He's removed in that department."

Then the professor, "How did you detect?"

"I get a scent. Through scent I can understand the patient, the disease."

He was astonished.

And that Birhan Raya [?] once also went to – this is side issue – to see Gandhi when he was taking a fast of twenty one days, after fifteen or so days fast he went to visit him, and after examining he passed a remark, that Birhan Raya. "The physicians of the future time will have to admit that the cause of vitality is not within the body always, but can be without the body. Outside the body the cause may remain to make a body live." That was one of his remarks.

And another time when so many refugees from Bangladesh came in a very extraordinary flow and the government was not able to manage them, they're all...

End of 81.10.19.A

Start of 81.10.19.B

Śrīla Śrīdhara Mahārāja: ...the government was not able to manage them. They're all sitting here, there, lying, suffering from heat disease, infectious disease." In this way Birhan Raya told. "This is the land of Śrī Caitanyadeva. Is there none who can get relief to these suffering and dying persons, so many? The government has failed to console them in such days of their extreme misery."

That Birhan. And when he was dying, he was heart specialist, and perhaps up to eighty years he lived. When he was dying Radhakrishnan came to see him. Jawaharlal [Nehru] was aching at that time, he could not come. They loved him much. Birhan Raya told, he consulted doctors with full consciousness, they told, "For certain, this injection perhaps will be fittest at this stage."

"Yes," Birhan Raya told, "Yes, that is the medicine and you may inject, but who will receive the injection he's not present. The medicine, there must be some vitality within who will receive the

medicine and apply it in its work: he's absent. So who will utilise your medicine, he's absent, he's no longer." Injection was given but succumbed.

So this example from where – what I was talking, that this example was necessary? The receiver is not here.

Mādhava Mahārāja: You were talking about the refugees from Bangladesh.

Śrīla Śrīdhara Mahārāja: No. That is side issue. Before that. I came to Birhan Raya only for that, then as a side issue two incidents were mentioned by me.

Akṣayānanda Mahārāja: Para-upakāra, helping others, bhārata-bhūmite.

Śrīla Śrīdhara Mahārāja:

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

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [Caitanya-caritamrta, Adi-lila, 9.41]

...

Proper recipient must be, the well doer must be there, then he can do good to others: something like that perhaps. To utilise the organisation, the organisation is there but to utilise the organisation some spiritual hand must be there to utilise it, the inner man to utilise, or all is useless. Useless: utilisation for what purpose?

Once, while in Vṛndāvana parikramā, in Kamavana, so many volunteers also drawn to help the parikramā organisation and there was some quarrel between the volunteers. Prabhupāda was in a solitary camp, and we are three, four, sitting around him. And Bon Mahārāja he was delivering lectures to minimise the quarrel amongst the volunteers.

And there he was saying: "Many good organisations are there in the world. We don't claim that as an organiser we are of best quality. But that organisation they're serving very lower causes. And you have got the chance to serve the cause of the very higher order. That is the speciality here, you have got chance. But mere organisation – organic perfection may be seen anywhere, but the speciality of the organisation that the highest truth is being imparted through this organisation. This is its fortune. This is the thing to be proud of, the quality."

Quality is very rare. Quantity we are in the midst of, that is ample all around, quantity of many things. But our progress means quality not quantity. Quantity to be eliminated and quality to be searched and to earn to have, quality. We are all out for quality. And wherever we are quantity is everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

It will be good, and to keep up the prestige of Swāmī Mahārāja also if you work harmoniously: prestige. But at the same time, what for he came to you, that should not be ignored. That is my...

cooperation, work together that is well and good, but not at the cost of the principle. That is my last word to you all, and you are to do according to your own individual judgement, you are to take step.

Hitch, clash, quarrel, that is not desirable, not desirable, but if it is unavoidable at all for the upkeep of one's own proper life we can't avoid.

Ātmā sei prati vintare [?] There is a saying of Cāṇakya [Paṇḍita], the renowned politician of ancient India. He was living during the time of Alexander [the Great], and Candragupta [Mahārāja].
Tad adekam kula sharte [?] A general education for the society: "We shall reject one to save our family."
Grama sharte kulan tad ete [?] "For the interest of the whole village I may even give up my own family."
Desha sharte tadit gramam [?] "And if necessary for the good of the country I shall leave my village."
Ātmā sei prati vintaret [?] "But to save one's own self one should even sacrifice even, leave the whole of the world to save one's own self." Ātmā tei prati vintaret [?] "The whole world may be left if it comes into clash with one's own selfish realisation of selfish purpose."

So I'm greater to me than the environment. I want greater environment only for my improvement, and to eliminate previous environment.

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

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

That is the motto. "The present environment may not have any fascination for you. Go ahead, go onward, onward, towards My direction." No risk no gain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

"Yes, my judgement is on the whole, yes, I'm, we're very eager and we like it also to work together with our God brothers, but my friend not at the sacrifice of the high ideal for which we have come out." That idea should be kept. Some elimination if necessary we may tolerate. But if for the organised unity so many high cultured souls they become indifferent to the organising people, then what good should we derive out of our special love for the organisation? Let us come and see.
I asked that consult the so many stalwarts that are dissatisfied with the present administration and then you meet together and you form some resolution, put that to the administrating party, 'that so many important persons are being indifferent and going away from the organisation, and they're all good. So modify your administration in such and such way and accommodate all the higher personalities of sincere hankering for the truth.'

And if they do not do, then you can form a separate organisation and go on with the teachings of the truth as you have heard from Swāmī Mahārāja: a separate organisation. You should not neglect though the stalwarts that came.

"And more recruitment at the cost of the so many stalwarts sincere that came to serve Swāmī Mahārāja, and to have some man power or money power, that is not the desired thing for our mission. It came by the word, by the beauty of the instruction, the men and money came, and we shall try to keep up that standard. It will automatically come, not at the sacrifice of the highest principle. We can't tolerate that. That is our vitality. That is our vitality. We can't live without that. So with folded palms we pray to you, consider this and keep us along with you. We'll be so much happy. But our heart is burning seeing so many things that are going against the ultimate desire of our Guru Mahārāja. How can we see with our own eyes such deviation, and still indulge in encouraging that going away from, flying away from the principle. We can't tolerate that."

With all sincerity you talk with Bhāvānanda Mahārāja, "You come to save us. We're not eager to erect some anti movement or anti organisation to fight with you. That's not at all within us. We can't tolerate to look that the body is going down from the ideal. That is our inner pain. So you are also a man, though chairman of the organisation, but as a sincere devotee we appeal to your heart. And if we are misguided, help me, instruct me. If we are misguided we are to mend us, eager to mend us. We have got no other ulterior motive to stand against you or to cut off your connection, no. If for the principle which is necessary we can't help so we're indifferent because we can't help."

Hare Kṛṣṇa. You can approach in a body also. Bhāvānanda Mahārāja is the present chairman. "You come to our relief. We're a particular group and our ideals are such and such. You consider. We have not come here to play the part of enemy of Swāmī Mahārāja's organisation. Not come to stand against the organisation created by our Guru Mahārāja, not come for that purpose. But the present circumstances forcing us, and if we commit mistake please correct us. We are not very eager for our personal prestige, or power seeker we are, never. We want sincerely to make, continue our search after Kṛṣṇa, kṛṣṇānusandhāna, we want to search where is Kṛṣṇa. Kāhāṅ kṛṣṇa prāna nātha vrajendra.

[kāhāṅ mora prāna nātha muralī-vadana / kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana]

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [Caitanya-caritāmṛta, Madhya-līlā, 2.15]

The life of our life, the existence of our existence, the aspiration, the object of the highest aspiration where is He? We are eager to go towards that path, that way, if possible to find Him, or very nearer friend of Him.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The nose and the breath, the breath is more important than the nose. With the nose if we take the breath it is well and good, but breath is indispensable. If we are to spare one, the nose may be rejected, but breath we can't leave. Such, the organisation is good, but the breath,

taking of breath, that chance must be there. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You have not taken your breakfast? Is it not?

Mādhava Mahārāja: I'm taking so much breakfast.

Bhāratī Mahārāja: Many things are ānukūl to stay in the society because of facility. There is facility for extensive preaching. And then other things are prātikūl.

Śrīla Śrīdhara Mahārāja: So you calculate and _____ this is the capital and this is the balance, plus, minus.

Akṣayānanda Mahārāja: Debit, credit.

Śrīla Śrīdhara Mahārāja: So much credit and so much debit, and considering the two, what will be. You must want some gain. You do like that, that so much benefit I get if I stay with the organisation, and so much loss I have to incur if I stay with the organisation. And what will be the balance? According to the balance you are to do, take your action. That is common sense.

Mādhava Mahārāja: Mahārāja, where should one place the emphasis? Should the emphasis be more on preaching, or more on personal development?

Śrīla Śrīdhara Mahārāja: Preaching is necessary, indispensable for personal development. Preaching is not another thing. Mahāprabhu told, Bhāgavat told, that preaching is the highest help to one's self realisation. Kīrtanam means the reproduction, to receive and to reproduce, kīrtana. A sincere man when he's reproducing he will get something new, push from inside, inspiration, also. So kīrtana has been considered to be the highest method because you cannot but be all attentive when you are reproducing something to others. Within when you are trying meditation, even when attending some lecture, śravaṇa, you may be absent minded. But when you're talking to someone you cannot be absent minded. All attentive otherwise you cannot talk irrelevant. So the internal culture reaches the extreme when you are reproducing. And you already heard, received, you are to reproduce that if you are properly making, taking to kīrtana, you can't talk at random. You must be all attentive. And every fibres of your body and mind will be engaged unconsciously. So the cultivation is the most advanced stage in kīrtana. And also the environment which would have come to attack you, that is also being disinfected by kīrtana, and many others also being fed, not only feeding yourself, but at the same time they're also being fed.

Offensive for offensive: the last stage in Russia perhaps, Hitler and Russia war, the defensive could not give the desired result, the defensive. So offensive for offensive, that method was taken up in the last period of the war, offensive. So Kali, the environment is offensive and if you

are passive they will try to enter you and you may not be, utilise your full energy for meditation, may be absent minded. And offensive for offensive, the environment is unfavourable and you try to make your surroundings also, create things that will fight with one another. The offensive for offensive, and you will be all attentive, that is the best opportunity automatically we get in kīrtana.

So kīrtana, is not for the, the greatest enemy is pratiṣṭhā, that is one's own prestige, one's good name, fame. We shall be careful about that. Kīrtana, all our activity if we want that it will be bhakti proper, devotion proper, then the recipient will be, the result of my activity will go to my Lord and not to me. That should be the tenor, the very life of all our activity. Whatever I'm doing, the gain what I, the benefit what I derive from my activity, my Lord will get that and not myself under any circumstances. That is the thread that must be there. That is bhakti proper, not individual recipient character should be maintained, to make it devotional activity. We shall always be awake to that fact.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr,] mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

The result, ha, ha, that is that Hegel, "Reality is For Itself." Not only He's omniscient but He's all enjoyer. We are to accommodate that with that ideal, He's all enjoyer, only all enjoyer is He. And we are all materials to promote enjoyment to Him. That is our constitutional position, and that is our liberated self, otherwise we're under illusion, labouring under illusion. We are to tolerate this, that He's the only enjoyer, everything to satisfy Him everything is meant. And we are all making encroachment of different ways and so we suffer. His position is such that He's the enjoyer of everything. Everything exists to satisfy Him, and we are also. Our existence also to satisfy Him, then it is advaya-jñāna, then it is Absolute One. There are so many share holders – no! Ha, ha. Not separate person to get enjoyment, it must be connected, that is the highest, most important thing. "For Itself, Reality is For Itself." So die to live, die to live, self determination, that is to die as we are at present, we are to die, and the golden friend from within will come out, that of a cent per cent servitor of the Lord. He's the only enjoyer. We are to realise that fact, to swallow that bitter however that may be that bitter pill, that He's the enjoyer, wholly. Otherwise only lip deep admittance that, 'Yes, He's all in all, He's the Absolute.' Only intellectual confession won't do. From the heart we must accept the fact that He's the all enjoyer and we are all fodders to fulfil His desire, and we must find our satisfaction in that position of us. Die to live. And He's for Himself, He's not subservient to any other thing in the world. Then He's God, then He's Kṛṣṇa. So we are out for the greatest fight ever one can have and think and dream of. We are soldiers to fight out that cause. Hare Kṛṣṇa.

Mādhava Mahārāja: So one has to make a certain amount of preparation before he can preach. One has to prepare himself to a certain degree before he can preach.

Śrīla Śrīdhara Mahārāja: Yes. To maintain his position, right position, then he can distribute, so śravaṇa kīrtana. And if one is sincere the caitya Guru is there. The mahanta Guru may not be present always, so caitya Guru is there to help him, only he will have such sincerity of heart, proper seeking, proper search for the Truth Absolute. Then wherever in scripture, in the words, instructions of a sādhu he will just catch that and keep it, the highest jewel in his heart. "Oh. He's such. I shall consider myself most successful and helpful if I get the chance of dying in this battle." Ha, ha, ha. But really I do not die. A good soldier he will not care about the circumstances, but if call comes he will jump to give his life. Die to live. So wholesale death, what we are.

Edei kori sarbanas [?] Bhaktivinoda Ṭhākura says, "The new body will spring up from the fire of service." Edei kori sarbanas [?]

And what we consider at present to be our very nearer enclosure that will all vanish. I shall have a new life in that domain, back to home, back to God, svarūpa-sundarn, and that is like a minor sleeping within the heart. That is also here within me, that is now, with morphine injection we swoon. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare. Hare Rāma.

So this is fight, fight for invisible, are you prepared for that? And whether I will have the chance of seeing Him very soon that is also uncertain. But still His news is such things there are and if I live at all I must live for that, otherwise life has no charm for me. The alternative dismissed in this way. If I have Kṛṣṇa I want to live, if not, or Kṛṣṇa bhakta, Guru, devotee, I shall live, otherwise life is tasteless. I don't want to live any more.

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

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Devotee: Śrīdhara Mahārāja, it is said, nikuñja-yūno rati-keli-siddhyai, [Śrī Śrī Gurv-aṣṭaka, 6], that the spiritual master is engaged in the most confidential service of the gopīs. Is that true for every Guru, or is it in special cases?

Śrīla Śrīdhara Mahārāja: So the Guru tattva has been given to us to be seen that, "I am there. I am there."

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

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

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

The highest thing present there without your consciousness. The guidance comes from Kṛṣṇa. He's in the back, so everything is true there. So we are told that Kṛṣṇa's will, delegation, we are not to forget, that Kṛṣṇa's delegation, His will is at the back of this relief work for us. So as much as I'll be awakened I'll be able to trace the inner wealth and the inner gradation, progress, in Him. And He may even change this external figure, but the internal thread of distributing Kṛṣṇa bhakti, that will remain all along.

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

Why this has been given to us, though we find a devotee? Always by the devotee He does the work. Still He says in śāstra, "I am there giving respect for Me."

In Ekādaśī general devotees they're not offered this anna-prasāda, but we can offer that to Gurudeva only. We can bow down to Gurudeva, even in the front of the Deity, but we do not do so to ordinary Vaiṣṇava. This is the special characteristic of Gurudeva. Because in śāstra it is told that, "When My delegated power descends to take the devotees to Me, like a thread within." And externally He may – a primary teacher, or an ordinary teacher, or a specialist doctor – according to my development He will adjust accordingly. It is His business. None can give Him without He Himself, so His will is there. He can only give Him, no other, but the devotees. So devotees they come to take me up. And wherever there's Guru, duty of Guru, we are told to give respect to that form, the Supreme. Then as much – there is another secret – as much as we make progress we are going to be located properly, then according to His order we see a particular group of servitors and there finally we are adjusted to have the eternal serving order.

Kavi sri caitanya madhi kori vrnda daya kavi ana pai vaisnava pada chaya [?]
[Raghunātha Dāsa Goswāmī ?]

First negotiation with Him, and this He sends Guru, and gradually, in the conclusion also, He puts up with His confidential servitor group. "Go on serving Me with the help of them." The last posting is like that.

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

Devotee: Since Lord Caitanya was teaching how to understand mādhurya-rasa...

Śrīla Śrīdhara Mahārāja: How to?

Devotee: He was elevating the conditioned soul to the point of mādhurya-rasa.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Akṣayānanda Mahārāja: Mādhurya-rasa; Lord Caitanya teaching mādhurya-rasa.

Śrīla Śrīdhara Mahārāja: Mādhurya-rasa, selected few. When He was chanting about mādhurya-rasa in Śrīvāsa Aṅgan only selected group. And to the ordinary people that Hare Kṛṣṇa Mahā-mantra, the general thing.
Antaranga kari sange kari rasa sadhan [?] And Bahirange sange kari krsna sankirtan [?]
Amongst the public, Kṛṣṇa saṅkīrtana – selected group, few...
...

Talking about the highest attainment of rasa, mādhurya-rasa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. In Bhāgavatam it is also said: 'rudro 'dvijaṁ viṣam. If one is not Mahādeva, if he drinks poison, he's sure to die. But Mahādeva took the poison and ultimately it came like an ornament in his throat, Nīlakaṇṭha, that ornament, 'rudro 'dvijaṁ viṣam.

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

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] [Śrīmad-Bhāgavatam, 10.33.30]

After giving description of the rasa-līlā Śukadeva gives a warning: "That what I told, this is the higher attainment, but one must be, must make himself fit to accept it, otherwise they misunderstand, he will mistake, and they will have to die. Samācarej jātu manasāpi. Even mentally, by imagination one must not venture to approach such things, manasāpi. Anīśvaraḥ, who is not master of his own, who is slave of his senses, they must not venture to come to such degree of confidential pastimes of the Lord. Then: _____ mauḍhyād, and if out of foolishness, ignorance, if they come in contact they will have to die. Vinaśyaty ācaran mauḍhyād yathā. If due to ignorance they anyhow come to partake in it, even mentally, they will have to die, a spiritual death. Vinaśyaty ācaran mauḍhyād. How? Yathā 'rudro 'dvijaṁ viṣam. If one is not Śiva and he takes poison, he's sure to die. But Śiva after drinking so much poison only he was ornamented, Nīlakaṇṭha.

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

We must have self analysis what we are, where we are, and what is the nature of our aspiration, clear knowledge and with the company of the sādhu always.

Once, when the first starting of Bengal Chemicals here in Bengal, in India also first, P.C. Raya, the famous chemist, and Kartik Bose, a good doctor and organiser, they started Bengal Chemicals: that was the first medicine factory in India. Now Bombay and Madras, so many places, but then that was first. And according to their book knowledge they went to prepare some medicine. But to their astonishment they found that it is only smoke it is producing, but none of the desired medicine. Then, stopping that, Kartik Bose he ran to Kunava [?], the British firm, near Calcutta, with motor. I heard it from Swāmī Mahārāja. He ran to Kunava [?], and there was the British firm. He took him to their own factory, and with their help they came to produce

the desired medicine. Otherwise only smoking – that was produced. So practical knowledge is necessary, is very urgently necessary, that can help us, the practical knowledge. They were scholars. P.C. Raya, he was a renowned chemist. He had some research also, Dr. P.C. Raya. And that was in Allahabad, through Swāmī Mahārāja they opened the...

End of 81.10.19.B

Start of 81.10.28_81.10.30.A

Śrīla Śrīdhara Mahārāja:...very shortly he will get that thing. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] The Vedas are only searching for Him. Yogendra durgama gati [?] And the great yogīs cannot have any trace where He's residing. So: Sastavi navastar [?] sudurlabha bhagavata hi loke, the real devotees are very rarely to be found in this world.

[aksnoh phalam tvadrsa-darsanam hi, tanoh phalam tvadrsa-gatrasangah
jihva phalam tvadrsa-kirtanam hi,] sudurlabha bhagavata hi loke

[O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world.] [Hari-bhakti-sudhodaya, 13.2] & [Gauḍīya Kaṇṭhahāra, 3.47]

We may not contact with a sham thing, we must be very much cautious. We may not make real progress but we may not take anything for something, one thing for another thing. That is tama guṇa. In tama guṇa, the nature of tama guṇa is said in Bhagavad-gītā, he takes something instead of another thing. That is the sign of tama guṇa. There is selection but wrong selection. Wrong selection is the nature of tama guṇa. And the raja guṇa, little higher, it cannot ascertain. And sattya guṇa can hit the right thing. That is the distinction. So this tama guṇa influence that urges us for wrong selection. Selection, we can't wait for any selection, selection must be done: very asahiṣṇunā, unforbearing, so wrong selection comes out of that temperament without giving the real value to the real thing. That's the greatest enemy. We should wait and we should get, we should have a mind to – proper price for the proper thing. That sort of attitude we must have.

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

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

That is also, teaches us, wait and see, taror api sahiṣṇunā, not like a voracious eater, whatever I shall get I shall swallow it, whatever it may be, without considering what is. Hare Kṛṣṇa. That impatient patient: a patient who is very impatient in taking his diet.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

I feel a little more tired today, perhaps for that afternoon engagement yesterday.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Caitanya Dayal. Nitāi Caitanya Dayal.

Bhāratī Mahārāja: Mahārāja, we are feeling like you are protecting us. We feel that you are protecting us – our future.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: We depend on you, on your grace.

Śrīla Śrīdhara Mahārāja: Whatever topics are coming I am going on to say something according to my knowledge and my experience. Śāstric knowledge, knowledge drawn from, we have heard from our Guru Mahārāja, and experience I have got during his stay and after his departure. I'm sincerely trying to put that for your consideration, so much, nothing more.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And I feel always that what Guru Mahārāja wanted from me I did not mind much for that. In my last days he's rather exacting from me some sort of use, from his side. That is my reward. I consider that to be my reward, that in old age, very feeble condition, but still I'm utilised by him, unexpectedly surrounded and snatched from the, what little experience I have got in my life coming in connection with that divine master. That is my own reward. I'll be satisfied with that. Gaura Hari. Just before my demise I'm forcibly engaged in kīrtana.

He was very fond of kīrtana our Guru Mahārāja. We saw he couldn't, can't speak, still if anyone came he cannot but speak. I saw, we saw it with our own eyes, if anyone comes.

Once in Bombay one Marati [?] gentleman came to hear from him. "Who is sādhu?" That was his question.

He was very tired and he asked me to answer. I began with this śloka of Bhāgavatam:

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

["My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them."] [Śrīmad-Bhāgavatam, 9.4.68]

I began with this śloka but he was not satisfied. He took it from me and began to talk about sādhu. But I thought that I was misunderstood. I...

...

Devotee: The following is a darśana of His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī recorded on October thirtieth, nineteen eighty one.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Jaladhi means seven, jaladhi means sagar, sapta sagar, so the emblem – ishu [?] means five, panca van, ishu means van, ishu represents five, and jaladhi seven, seven, five. Then the Veda, four. And conquesta vana gadhi [?] it is a custom that will be just opposite. The four will come, jaladhi seven, ishu means five, and veda means four. Cari veda, panca van, sapta samudra. And that will be best opposite, it is a custom. So the four, five, seven, four hundred fifty seven, this is the custom.

Akṣayānanda Mahārāja: All right. Venkatta could not understand this, and I also of course couldn't.

Śrīla Śrīdhara Mahārāja: Everywhere in Sanskrit, not in figure but in this sign, the sound, representing...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In every śloka you find that is the custom.

Akṣayānanda Mahārāja: Yes, very nice.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Three eyes of the, Mahādeva and...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Indicates four, five is vana [?] panca sad [?], then six is etoo [?] the seasons, seven, samudra. Also same thing, eight, vasu, asta vasu, nine, nidi, nava nidi, ten, direction. Indra, Ekadas, Rudra...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Different signs there are. Yuga also four, Veda four, Yuga, Satya, Tretā, Dvāpara, Kali, that is also accepted as four. Guṇa also as three, sattya, raja, tama: guṇa may be used for three. In this way there are different words which carry the meaning of that...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Who are you?

Devotees: Kaśirāma dāsa.

Śrīla Śrīdhara Mahārāja: Kaśirāma.

Devotee: _____ [?]

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

Akṣayānanda Mahārāja: So another question: different subject.

Śrīla Śrīdhara Mahārāja: In Imlitalā I wrote a few ślokas there in the stone, it is put there. Then there was one thing, none can explain the meaning in that place.

And one Sakhī Bābu who reconstructed that position, that present temple, he told that when Mahāprabhu visited this place, when Govinda Mahārāja from Badarikāśrama he halted in Vṛndāvana, he asked, "What year Mahāprabhu visited this place?"

And Govinda Mahārāja told, "Gurudeva has, or, Mahārāja has composed these Sanskrit ślokas – it must be mentioned there." Then he pointed out, this is the time.
Ratnesu vedaneti [?]

There it was mentioned, ratnesu vedani, what is the meaning of this ratnesu? So many paṇḍitas they also come; can't understand ratnesu vedaneti. Ratnesu generally they take the seventh vivakti [?] in plural number, devasu, narasu, ratnesu, but ratna and esu, ratnesu, they can't follow that. Ratnesu vedanite [?]

The four, five, and ratna means nine, nava ratna. Then he pointed out that this is it, this is the time when Mahāprabhu visited here, ratnesu vedanite.

Akṣayānanda Mahārāja: Same principle here.

Śrīla Śrīdhara Mahārāja: In the – always generally this custom – in Rāmānanda Rāya, Godāvarī, there is: Goravadhi yadi yuga āśrama yuge gauri yuga āśrama yuge [?]

Yuga means four, āśrama means four, āśrama - catur āśrama, brahmacārī, gṛhastha, vānaprastha, sannyāsī, four āśramas there are four, yuga there are also four, Satya, Tretā, Dvāpara, Kali. Yuga āśrama yuge, four, four, four. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: This, in the translation of Caitanya-caritāmṛta by our Guru Mahārāja, on the verse:

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

["One should know the instructing spiritual master (śikṣā guru) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [Caitanya-caritāmṛta, Ādi- līlā, 1.47]

In the tattvarja he has written that: "There are two kinds is śikṣā guru, one is the liberated person fully absorbed in meditation in devotional service: and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions." Two types, one who's absorbed in meditation in devotion – another who gives instruction; that means we can...

Śrīla Śrīdhara Mahārāja: Within and without – from within who guides, that is also śikṣā Guru, by comparative study etc, dictates, dictation from within, for proper guidance, that is caitya Guru, the Guru that has got his position in our citya, in our heart. And śikṣā Guru, this is one, and another, second, the mahanta Guru who is fully established services of the Lord, he may be entrusted to take our direction of services from him: śikṣā Guru, dīkṣā Guru, they also represent Kṛṣṇa.

Devotee: Mahārāja, Bhaktivinoda Ṭhākura has mentioned in his Vāṇī Vaibhava, antaraṅga and bahiraṅga Guru, that is the same?

Śrīla Śrīdhara Mahārāja: Antaraṅga and bahiraṅga?

Devotee: Hmm, antaraṅga Guru and bahiraṅga Guru.

Śrīla Śrīdhara Mahārāja: Antaraṅga Guru and bahiraṅga Guru, I want to, little more further step, what does he mean to understand, to follow. It may be another conception also, antaraṅga and bahiraṅga. Inner dictator and dictator from the outside, but that may include not even that śikṣā Guru, in the case of that avadhūta, fourteen [24?] Gurus. Everyone gives suggestion to him as a Guru. "I learn this thing from that bird. I learn this thing from that beast. I learn this thing from the ant." That is chavish [?] fourteen Gurus, the avadhūta, in Bhāgavatam [beginning at 11.7.25] it is mentioned. He receives instruction from the nature also, suggesting something.
Suppose the bird cātaka who does not take water from the ground, but always expecting a drop from the cloud. This will give suggestion to us that we won't take anything but what is given by the Guru, Vaiṣṇava, I must take that and nothing from anywhere else. And so many things when the mind is: māyā santuṣṭa-manasaḥ, sarvāḥ śivamayā.

[sadā santuṣṭa-manasaḥ, sarvāḥ śivamayā diśaḥ
śarkarā-kaṇṭakādibhyo, yathopānat-padaḥ śivam]

["For a person who has suitable shoes on his feet, there is no danger even when he walks on pebbles and thorns. For him, everything is auspicious. Similarly, for one who is always self satisfied there is no distress; indeed, he feels happiness everywhere."] [Śrīmad-Bhāgavatam, 7.15.17]

When He's within he says everything is helping him to direct him towards the final end. He can read in a particular position, the sādhaka, almost a siddha, they find that everything is conducting him towards his desired end, whatever.

Mahāprabhu when dancing madly in the front of Jagannātha Deva, He was chanting an ordinary śloka, or ordinary poem, epic, but the suggestion there He's taking and becoming mad in devotion. So all the reading of the environment – there is a particular stage when all will show towards Kṛṣṇa, 'go towards this.'

Just as here in the land of exploitation whatever we see we try to get some sort of service from him, even a tree, even a beast, whatever we see, how to exact something from him. That is our lookout always, how to get some benefit from whatever I come across: exploitation, exploitation. And renunciation means everything is apathetic, everything is disgusting. Whatever I come across I become disgusted, that is bad, that is bad, that is bad. Everything is bad, uncongenial. That is the basis of the spirit of renunciation. We feel disturbed by anything and everything. And exploitation, we want to get some benefit, derive some sort of benefit from whatever we see.

And when established in the realm of service everything is helping him, 'go, do this service, do this. I'm doing, you also do.' That is in Vṛndāvana – that is really to live in Vṛndāvana, in Navadwīpa, where everything is – 'I'm serving Kṛṣṇa, you also do your duty.' That sort of instruction, that sort of wave will come to my plane of heart. 'We are doing, you do. We are doing, you do,' giving suggestion, a push towards my serving temperament. To be in Goloka, to be in Vaikuṇṭha, that means subtle plane has come there, atmosphere, their attraction, they're all carrying to the centre.

In a mob, if I stand, by the push I can go, I have to go, go forward. Sometimes in a crowd, if I stand in the midst of a crowd I'm bound to go ahead because the whole crowd is moving forwards, I have no other alternative but to move forward.

So that current towards Kṛṣṇa, to the service, everyone will help me. 'Come along with me, we are doing.'

And here, the land of exploitation, everything, everyone is exploiting tendency, whatever he'll find. Even the Deities also, that is also being exploited. 'Give something. I'm giving some one rupee bhoga to You, You give me a thousand rupees to favour me that I may get a good business. I'm giving something,' the trading even with the Deity, with Nārāyaṇa. Because this is the land of exploitation we do not know anything but exploitation.

So exploitation, renunciation, and service, - there are also submission in them, in all these, mainly three stages. The exploitation, moral exploitation, and immoral exploitation: and the serving that is also according to some śāstric order, and spontaneous, automatic in Goloka. There is generally two divisions there. But exploitation, renunciation or abnegation, and then service, dedication, devotion, three planes of life. Hare Kṛṣṇa. Hare Kṛṣṇa.

So bahiraṅga Guru that are coming to help me from outside, Guru, they're, Guru means guide, they also help me to go towards my desired end. They're also doing the duty of Guru to me. They're exciting me, 'go, do this, do this. We are doing, you also do. Come with us.' Bahiraṅga Guru, and from within also, my urge from within, 'you are still, sitting idle, do your duty. It's high time.' That is inner Guru. 'And this is all transient. Try for the eternal good,' that internal inspiration. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, here also it's stated that the dīkṣā Guru is representative of Śrī Madana-mohana Vigraha, and śikṣā Guru is representative of Śrī Govindadeva Vigraha.

Śrīla Śrīdhara Mahārāja: Where do you find?

Akṣayānanda Mahārāja: This is in the purport, tatpariya, by our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: It is mentioned so far as I know that Madana-mohana sambandha, Govinda abhidheya, and Gopīnātha prayojana. Sambandha tattva Sanātana Goswāmī and his Lord of worship is Madana-mohana; that gives us sambandha. And Govinda, that is, that worship was given by Rūpa Goswāmī, and he's the Ācārya of abhidheya, the means to end. And Gopīnātha, that is also reckoned as the, amongst one of the three Deities to be worshipped by the Gauḍīya. Gopīnātha, that is, gives us assurance to, and shelter for our whole life as gopī. So he's prayojana Ācārya, prayojana tattva. It's mentioned in that way. But here, where do you, read it out. I shall say.

Akṣayānanda Mahārāja: Here it says, "The initiating spiritual master is a personal manifestation...

Śrīla Śrīdhara Mahārāja: Initiating and who gives the Name, that is also included in initiation, bhāgavati dīkṣā?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So bhāgavati dīkṣā, Harināma and mantra, both?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Initiating master, he?

Akṣayānanda Mahārāja: Is a personal manifestation of Śrīla Madana-mohana Vigraha.

Śrīla Śrīdhara Mahārāja: Yes. Then?

Akṣayānanda Mahārāja: Whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva Vigraha.

Śrīla Śrīdhara Mahārāja: Where have you found it? What is the source?

Akṣayānanda Mahārāja: That's not given.

Śrīla Śrīdhara Mahārāja: Where is he saying this?

Akṣayānanda Mahārāja: This is in the tatpariya to that śikṣā-guruke ta' jāni, kṛṣṇera svarūpa. In the tatpariya.

Śrīla Śrīdhara Mahārāja: Śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa. Then: anything else there, no other?

Akṣayānanda Mahārāja: Yes there is, a long tatpariya. The translation: "One should know the instructing spiritual master to be the personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord." [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

Śrīla Śrīdhara Mahārāja: So Kṛṣṇa and Madana-mohana one and the same. Śikṣā-guruke ta' jāni, kṛṣṇera svarūpa. Dīkṣā Guru means Madana-mohana. And the abhidheya, what is that? Govinda? What is that?

Akṣayānanda Mahārāja: He says [in the purport of Ādi-līlā, 1.47]: "Śrīla Sanātana Goswāmī is the ideal spiritual master, for he delivers [one] the shelter of the lotus feet of Madana-mohana. [Even though] one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme [Personality of Godhead] Lord, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Goswāmī."

Then he says: "Śrī Govindajī acts [exactly] like the śikṣā-guru by teaching Arjuna Bhagavad-gītā. He is the original preceptor, for He gives us instructions and an opportunity to serve Him."

Then he says: "The initiating spiritual master is a [personal] manifestation of Śrīla Madana-mohana Vigraha, whereas [the] instructing spiritual master is a personal representative of Śrīla Govindadeva Vigraha. Both of these Deities are worshipped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realisation." Then he says...

Śrīla Śrīdhara Mahārāja: So it comes to that line.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sambandha, abhidheya, and prayojana.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The Gopīnātha ultimate; and instruction in the middle how to go on with our service that is from Govinda; and Madana-mohana you get a general conception of the whole and to attract, direct, where should I be, gathered, what is our ultimate connection with whom – that from Madana-mohana.

That means the highest power in the world discovered ever is charm, charming beauty. And Madana-mohana Who can even charm the Madana, here in the land of exploitation the principal cause of the whole movement is the principle of lust. To be united, the men and women will be united, and that is the object of the highest conception of pleasure. And we all undergo so many variegated nature, the remote aim is to have some of that sort of enjoyment. That is the engine which is moving this whole structure, to be united. Men and women will be united and thereby some different sort sense pleasure. All the pleasure is intensifiedly collected there, and anyone

who is taking pain of doing so many things, the object is to that pleasure. That is the perverted reflection of the above.

So there also in Rādhā-Govinda milan and that sort of pleasure just the opposite, the Kṛṣṇa kāma, Madana-mohana, Who is charming even this Cupid, Cupid of this world. This is the lowest kāmanda tama, the extremely opposite thing here, the dense darkness; and that is the dense light, the nirmala bhaskara, that is the purest. To dedicate for the satisfaction of Kṛṣṇa, the centre, the love; and this is the opposite for sense pleasure. So ultimately the highest force is the charm. The charm of loving nature and beauty: that is there, and here also the opposite.

Now that sort of attraction in a vague way, that is the cause of attracting, taking us to that land to be united with Kṛṣṇa in that mādhurya rasa, the kāma, the aprākṛta kāma and the prākṛta kāma. Then, we cannot feel or not, the main attraction of the two poles, south and north pole, the attraction. So when we cross the marginal line and put in the area of Vaikuṇṭha, that sort of attraction, knowing consciously or unconsciously, draws us that side: that is sambandha. That makes us – that is the very basis of the calculation of all other relations around. That is the main attraction for which we adjust and readjust and this way we move that side: sambandha jñāna. The cause of the relationship with that land is that main attractive power, Madana-mohana. Madana-mohana, His name is Madana-mohana. Kṛṣṇa means attraction, absolute attraction. And what is that absolute attraction? That is Madana in the nature of the last of this natha Madana-mohana, that is prema. Madana-mohana represents the prema. So that main attraction, consciously or unconsciously we are drawing towards that. That is sambandha. And I'm adjusted and readjusted in that while making advancement on that way. So the main thing is that Madana-mohana.

Then Govinda comes to be the presiding Deity of our duties. 'Do this, do this, do this, then you'll make progress,' abhidheya. Abhidheya means 'means to end.' How you will make progress? Utilise your senses for His satisfaction, in this way, that way, that way, in details and go ahead. And that attraction, Madana-mohana, that is the beginning. And Govinda will help you to go ahead, eliminating something and receiving something, in this way utilising your senses, your brain, your intelligence, your body, mind, word, and utilising in this way go ahead. This is Govinda's position.

And Gopīnātha, when you have reached your desired position, to give you shelter within His camp, to keep you for eternity. There with Gopīnātha you are a gopī and He's your eternal master, and He gives you permanent shelter. That is prayojana. He will take the charge of you for eternity, look after you as a guardian, and you will be under His care forever. That is Gopīnātha. Prayojana.

In these three aspects the Lord approaches us, or accepts us. So we find special characteristic in three phases. Though one, but in three phases He comes to our help: so Madana-mohana, Govinda and Gopīnātha. And in our mantram also we find Kṛṣṇa, Govinda and Gopīnātha. Kṛṣṇa represents Madana-mohana in the mantram. The mantram which we get from Gurudeva, there also Kṛṣṇa, Govinda and Gopīnātha, and Kṛṣṇa represents Madana-mohana. And Govinda is there and Gopīnātha is also there in the mantram. Kṛṣṇa, Govinda, Madana-mohana. And Madana-mohana is not mentioned but Kṛṣṇa representing Madana-mohana in the mantram, so Kṛṣṇa and Madana-mohana one and the same. That is, attractor, simple attraction. And then the detailed action how we can adjust us with the attraction, and we can make progress. That is

Govinda. And when reached our goal for permanent guidance, shelter, the arrangement is made by Gopīnātha. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta told that Gaura Kiśora Dāsa Bābājī was a mañjarī?

Śrīla Śrīdhara Mahārāja: Yes. Guṇa Mañjarī.

Akṣayānanda Mahārāja: What mañjarī?

Śrīla Śrīdhara Mahārāja: Guṇa Mañjarī.

Akṣayānanda Mahārāja: And that he also saw Rādhārāṇī in his Guru.

Śrīla Śrīdhara Mahārāja: Yes, he told. Did you find it anywhere?

Akṣayānanda Mahārāja: No, but you told Pradyumna once.

Śrīla Śrīdhara Mahārāja: Yes, but that is, he told just in this way: "If we can look at it with higher angle of vision we see him Rādhārāṇī." Because he's Guru:

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

"He's my Guru. Guru's function in the nearest way I find him this Gaura Kiśora Bābājī. But if I with mādhurya rasa touch I enter into her heart, into his heart, we find he's worshipping in the mood of Guṇa Mañjarī in the camp of Rādhārāṇī. Then if we want to take it in a broader light, ācāryaṁ māṁ vijānīyān, the connection coming from the up, then we can see the full mādhurya rasa. Mañjarī is a partial representation, but by the arrangement, by the law of Kṛṣṇa that Guru is myself, so with that said, if I follow that sort of outlook then we can have the mādhurya rasa in full fledge it is there for me. For me, the whole, the perfect rasa, not part representation: ostentatiously he's a part representation of mādhurya rasa, but as the śāstra says, ācāryaṁ māṁ vijānīyān, so you don't think that your Guru is partial representation, but the representation of the whole. But in this particular mood I look on her that he's not a mañjarī. In the most ordinary he's Gaura Kiśora Bābājī Mahārāja. Then more internal vision I find Guṇa Mañjarī. Then again with the consonance of the śāstric order that he's not partial representation but for me he's full representation within him, in his inner, I can find Guru's full, perfect. Whatever my want, it is not wanted there, it will come from Him, because at the background Kṛṣṇa. Kṛṣṇa means mādhurya

rasa, the highest, the most magnanimous position is that of Rādhārāṇī. So if I look with a high expectation then I can find Rādhārāṇī in her."

That was his explanation, we took in that way.

He told, plainly, "If I look with a head a little higher standard I find Rādhārāṇī. That full eight rasas, naiyika. Rādhārāṇī represents all the aspects of eight naiyikas in Her, and all else more or less partial representations. And if I try with a broader look I want towards Her I find that the whole of the eight kinds of naiyika rasa is present there for me, by the special grant of Lord Himself."

The Guru to the śiṣya is a full thing not any partial mediator, though as a mediator he's concise, but mediation may come through him as the will of the Supreme. The full may come at His will. So subjective cause we shall always remember.

Paśya me yogam aiśvaram [Bhagavad-gītā, 9. 5] "Arjuna, what am I? Look at Me! I'm not that Kṛṣṇa of you, your friend. Now you see so big."

It is His will. So no under law, we can't bring Him, we can't bring the Infinite in a cage, however big, bigger it may be. You see, no bigger cage can accommodate Infinite. As our habit we want to know everything with boundary line: 'This is this, this cannot be that, this cannot be that, this is this.' We're habituated to think like that. But in the case of Infinite, no boundary, no circumference, all centre. Everywhere there is centre, nowhere circumference. We're approaching that, we must not forget that. So in an atom He can show Himself the full, full representation in an atom, through an atom He may see.

The vijñānī, the scientists, they're going to analyse the atom, a very limited thing...

End of 81.10.28_81.10.30.A

Start of 81.10.30.B

Śrīla Śrīdhara Mahārāja: ...going towards Infinite, no end. No end of analysis. Then they're faced with Infinite knowledge, even when they're going to analyse an atom. They're forced to face the infinite aspect of the thing, beginning with an atom analysis. That is connected with Infinite. They will be surprised. The relativity of the atom the Infinite is backing. Something like that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi. Nitāi. Gaura Nitāi. Gaura Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, Bhaktivinoda Ṭhākura divides the brahma-bhūtaḥ stage into two platforms: the svarūpa gatar and the vastu gatar. Could you explain the difference between these two?

Śrīla Śrīdhara Mahārāja: Svarūpa gata relating to himself and vastu gatar relating to the environment, svarūpa gatar and vastu gatar?. And that is also vastu siddhi and svarūpa siddhi. Svarūpa siddhi to realise the ideal in full, and vastu siddhi actual realisation with the

environment: one more or less theoretical, another more or less practical. One by determination, by plan, ideal: another actual participation there.

Suppose some I.C.S. Officer he has passed practical examinations, everything he's passed, he has attained the position of an I.C.S. Officer in full. Then he's given a particular post and comes into practical experience. The theoretical qualification he has attained by passing the examination, then he's given a post to act in that way. When he's acting in his position in the service practically he's doing those duties what he got in his training time to the fullest extent. Something like that.

That theoretical realisation to the full and then to be utilised in the practical life, that is svarūpa siddhi and vastu siddhi. Vastu siddhi by sādhana, by his śravaṇa, kīrtana, all the methods he has just reached the highest point of his life. Then it has been seen vastu siddhi, a process, when his realisation is full. Then where Kṛṣṇa in particular brahmāṇḍa having His bhauma līlā he gets a birth there, in the gopī section, and comes in the prapañca līlā of Kṛṣṇa. And then he gets recognition in the eternal līlā of Kṛṣṇa.

Some theoretical qualification attained, engaged in practical participation of the service. And it has been explained to us that this begins in this plane when Kṛṣṇa has descended and performing His līlā, and he gets a chance there. Suppose a select committee of selection: something like that, and then he's put in the service in fact and he goes and gets engaged himself. Final, theoretical realisation, then beginning practical life. That is in both, in svarūpa siddhi and vastu siddhi; that means something like that.

But your, in every rasa, in sākhya rasa, vātsalya rasa, śanta, in every rasa it is like that, not only in mādhurya rasa but every rasa. When first svarūpa siddhi, theoretical realisation finished, and then practical engagement in the līlā. A little difference, appointment of the service, to make fit oneself and then get the appointment: this is the difference.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, since Kṛṣṇa's descending through the Guru, as revealed to the disciple through the Guru... um...

Śrīla Śrīdhara Mahārāja: And Guru means sad-guru we shall say, not trader, not opaque Guru, transparent, real Guru.

Devotee: Is it, will the disciple of a madhyama-adhikārī Guru achieve the same result as a disciple of an uttama-adhikārī Guru?

Śrīla Śrīdhara Mahārāja: Of course. There may be a little difference, but according to his previous sukṛti we may recover the differences. Sincerity – that may be compensated gradually if we are sincere – just as the connection of Guru we may have by the arrangement of the Absolute, so also, after – in my case that madhyama-adhikārī Guru will give this instruction rightly. And also he may retire and I can have – just as in a birth I may have, I may meet one Guru, in another birth I may meet another Guru, but in substantial measurement it is all and same, may be some

difference in form. So even in this life also it may be that after some instruction from a particular Guru I may get another śikṣā Guru where I can learn more. Ke? _____ [?]

It may not be impossible, because that Guru is one, ācāryaṁ māṁ vijānīyān [Śrīmad-Bhāgavatam, 11.17.27]. Our sincerity and His grace, that is one and the same thing. His grace, simultaneously there may be Guru, we see. Simultaneously many Gurus are doing the work of the Ācārya, duty of the Ācārya. But He's within, everywhere.

In Mahāprabhu's time also, so many Ācāryas, they had their disciples, but everyone is to look at his own Guru as he's the Supreme. He's the most well wisher of mine, my guardian. But everywhere there is ācāryaṁ māṁ vijānīyān.

So many mothers may simultaneously exist to represent their own good of their own sons, own children, and that every mother is the centre, the highest centre of affection to every child. Ācāryaṁ māṁ vijānīyān. His grace may be deposited in that manner. But still there may be some difference though the maximum – not all mothers not equal, and the accomplishment of all the mothers are not equal. But still, generally we expect the maximum affection of the child is within his mother. That is the general way. But there may be taṭasthā-vicāra, this is relative, but the taṭasthā-vicāra from the absolute standpoint there are so many differences in the qualities of the mothers, in training, in intelligence, in affection, there may be. But according to their previous sukṛti they will come to particular mothers.

Always we are faced with these two things, relative and absolute consideration. Relative also necessary and absolute is also there devouring the whole, accommodating whole. All comprehensive, the absolute consideration, but still we cannot ignore the relative position and nature of things distributed. This is general common sense.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Would it be considered an aparādha if a disciple sees his initiating Guru as a madhyama-adhikārī and wants to seek an uttama-adhikārī as śikṣā Guru? Would that be considered an aparādha?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "If we see our Guru as madhyama and we want to find another, uttama-adhikārī, will that be Guru aparādha?"

Śrīla Śrīdhara Mahārāja: You see, there are so many who takes, so many – Gaura Kiśora Bābājī Mahārāja, the Guru of our Guru Mahārāja, he took initiation from, as gṛhastha, from Advaita Goswāmī. But when, as if he surpassed his own Guru, his Guru was a gṛhastha, but he felt urge that he must devote himself fully for the service. Went to Vṛndāvana and took bābājī-veśa from another Guru of that type. In the strict sense he left this Guru by taking another Guru. There is a contest among the Goswāmīns that gṛhastha Guru can give his tyāgī Guru, a gṛhastha Guru, a Goswāmī, he can give the dress of renunciation to one's own disciple, gṛhastha disciple. Gṛhastha Guru gṛhastha disciple, and the disciple wants to take the dress of renunciation, bābājī-veśa, vaikantic bhajan, the gṛhastha Guru when he's representative of God he may give, otherwise it will be Guru tyāga. But the Bābājī class they don't recognise that, "No. You are

gṛhastha. How can you be the Guru of the tyāgī, bābājī?" So they're forced to leave this Guru and go to bābājī Guru, tyāgī Guru, and there take that bābājī mantram. These things can go on under their guidance. So this is also a custom, Guru tyāga, it is not Guru tyāga because the real purpose is there.

Sometimes, as Jayatīrtha Mahārāja recommends, in the case of Mukundamālā, "I shall ask Rāmeśvara that he himself will send this Mukundamālā to you. I shall ask him to do this path; that he cannot put śraddhā in him, so it will be, it will look well if he sends himself to you. I shall try for that."

So sometimes the gṛhastha Guru will say, "You want to take tyāgī you go and take initiation of the sannyāsa mantra there." That is well and good. But sometimes they oppose, but still the custom is like that. The Bābājī and the Goswāmī they have got a difference to certain extent in this affair. So if by previous, as the result of previous karma one first comes to a Guru, just as this vartma-pradarśaka, he gets something like ṛtvika, and canvasses and makes him fit to a certain extent, and carries him to his own Guru, "Take initiation here." But that is also a function of Guru, that function of recruiting. And Guru has also come to recruit. So recruitment, the service of recruitment may be distributed to certain – when parties are sincere there is no difficulty. But there is possibility of differences, and there's the rub.

Devotee: There was one proposal that the ISKCON initiating Gurus that they're madhyama-adhikārī so one may take initiation, dīkṣā, from madhyama-adhikārī.

Śrīla Śrīdhara Mahārāja: You see, that is also, trouble, many things. Suppose in ISKCON, in general big geographical zone, but in a particular zone he cannot have his respect for the zonal Ācārya but for another Ācārya. His inner tendency he can't check, inner choice, he has got choice by hearing the words of an Ācārya of another zone. From one zone a man sincerely has liking for the Ācārya of another zone. Then if he's forced to take this Ācārya of his own zone then some difficult position with the disciple. So free choice, that will be good in one sense, and zonal administration that will be disturbed. So these are the practical difficulties in the management, with relative and absolute, free choice and custom, law, custom and free choice. Free choice and social law come in clash in every stage. They are to meet that difficulty, artificial life to be rejected, to be abolished, then free choice will be given amongst them. But that cannot be allowed for the geographical zonal, but in the mental sphere if we independent of the geography we consider the mental, we give superiority to the mental system, then it comes in clash. So there is facility of the administration, of the constitution, and difficulties also there. So in their own system such difficulty is there, and so one must be of wide thinking, to deal as much as natural he should be allowed to take. Take the part of more natural, that will be healthy. And much more of laws, regulations, committee, all these things, that will be artificial, more or less artificial, and idolatry. Form worshipper, making too much of that. That is also necessary to certain extent but not to the extreme, not to the extreme.

One and different, acintya bhedābheda, bhedābheda, always this motto to be respected, bheda, bhedābheda, and acintya, not within hard and fast rules, then it is again a machine. Natural and mechanic machine, rules and law, must go side by side. And it should be applied with a skill,

with more understanding, and widely with more understanding and intelligence. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Artificial, laboured, and natural. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, yesterday you were saying that the time and space can expand and contract.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha.

Devotee: So that is experienced by more advanced devotees, but the sādhaka he may also experience this?

Śrīla Śrīdhara Mahārāja: That is for particular cases, maybe. There is the sweet will of the Lord. The most needy, sometimes His attention is drawn to that, and sometimes some qualified also may be ignored. We cannot interfere with His independence.

"Why You have shown mercy in his case and not in the case of mine?"

We can't take Him under law. That is not śaraṇāgati. When we put such question before Him then we deviate from the position of śaraṇāgati: not even we can be enlisted into the primary class. So what is the spirit of śaraṇāgati?

"If You come to consider, calculate, I have no hope. I'm such a mean fellow. If You come to calculate right and wrong I have no hope. So I have come to that school of You where only the mercy will be my hope. Only I want Your mercy, but You come to examine me I've got no hope."

That is the primary necessity in our śaraṇāgati, in our surrendering. Surrender means that. Surrender does not allow you to think that, "Why You have shown grace on him and not on me?" That is anti surrendering temperament. No calculation! "If You come to calculate I have no hope. So some causeless mercy, if You can show some grace to me then I have that hope. I have come to that department of You all by surrendering. So anyone may have His voluntary mercy, I may not have. If I hesitate but think about the justice then I'm already cancelled from the list, my name will be struck out from the register, book." Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: This is very hard, very disappointing.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: One of the finest points in śaraṇāgati, what is surrender, what should be the quality of surrender.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[From Śrīla Bhaktivinoda Ṭhākura's Ātma-nivedana, 3.3]

So with this sort of understanding, this basis, we shall go to surrender. The surrender, calculation is not allowed in that department. Causeless mercy, the department is that of causeless mercy. May be extended to one and not extended to me, A.B.C. I have nothing to complain of the same. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then what more, the thunder, bolt from the blue. To become śaraṇāgata, to surrender means to give all, leave all the prospects, to be so emptied, no prospect, to be fully emptied, and then to surrender. Not a least application, a least mention in the petition; clean slate surrendering means, surrender. Complete dependence, to make or mar, to admit the right to make or mar. To admit that right in my master that, "I'm slave. I want be a slave."

Mahāprabhu says: Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108] "That is your constitutional position."

Will you go to, have you got that boldness to admit that, that you have got a full right of your master on you, so much boldness? "Yes, my master has got fullest right on me. I'm ready to go to the eternal hell, if a little pleasure in him." This tale we see is very sweet to your ear, but to accept I suspect is harder, horrible. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.' No risk no gain, whole risk whole gain. Such confidence, free, clear, bold choice; are you ready for that? Kṛṣṇa is not like a sweetmeat! Gaura Haribol. Gaura Haribol. So cheap, so dear! Everywhere, nowhere!

"You all belong to Me."

We don't care for you. We are inhabitant of that land now. But really, we have got every right of Him, by constitution. We must be bold enough to call a spade a spade. That is the truth, and Mahāprabhu says that to us. That you are a spade, then don't say that it an axe. It is a spade, a spade. What is what!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, in Goloka Vṛndāvana there are some personalities, as I understand it, engaged in neutrality or śanta rasa. But Lord Caitanya says that unless one – He did not consider

devotional service to begin until dāsya rasa. So how is it that śanta rasa can be present in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says...

Śrīla Śrīdhara Mahārāja: Śanta rasa and dāsya rasa?

Akṣayānanda Mahārāja: Yes. How...

Śrīla Śrīdhara Mahārāja: Śanta rasa is passive and dāsya rasa a little active in a particular way, active, and śanta rasa is passive.

Devotee: Lord Caitanya did not accept devotional service to begin until the stage of dāsya rasa.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, until we come to dāsya, then there is no bhakti, there's no sevā.

Śrīla Śrīdhara Mahārāja: This is also passive, in passive way, the taru, the creeper, the tree, the sand, the water, in Vṛndāvana, that is all cinmaya, caitan, that is all spiritual substance, but posing in that way.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

Caitan means endowed with – that is conscious and endowed with freedom.

The siṁhāsana, the throne, they're all vaibhava of Baladeva. The throne, this camara, this umbrella, serving in a passive way, extension of Baladeva, the potency of Baladeva they are. Whatever is necessary there in Vaikuṇṭha as materials, the servitors of different types, all conscious units, and extensions of Baladeva, in Vṛndāvana, Nityānanda here.

Devotee: Didn't Lord Caitanya say that devotional service began with dāsya rasa?

Śrīla Śrīdhara Mahārāja: A little better, the śanta, the dāsya is a little better, and then confidential service that is more better than the servant's service. And vātsalya rasa, filial service, that is better than this friendly service. And mādhurya rasa sevā that includes everything and that is considered to be the highest because the service of every element is present there, and in quality also it becomes superior to all.

When the servant brings a glass of water to his master, and wife she brings a glass of water to her husband – externally the same thing, but internally it gives more pleasure to the husband, than the, the wife's service is better than the servant's service. But externally only water affair!

So in mādhurya rasa – the vātsalya rasa prepares food to offer to the son, and mādhurya rasa also prepares food for the husband, but the mādhurya rasa service is more sweet. So all the service of all the rasa in the touch of mādhurya rasa becomes more qualified, it is samaha, all the rasas are within it, and also more sweet. So it is madhura, means sweet. Ke?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our Atreya Rsi he asked me not to deal with these things, to disturb the ISKCON Movement.

Devotee: Śrīla Prabhupāda has also dealt with these things in his books.

Śrīla Śrīdhara Mahārāja: But our Akṣayānanda Mahārāja said that though you say these with much caution you say. Not without caution, necessary caution. But our way is such, the mantram, the Guru paramparā, all so much show that this is the way to our destination. But when we shall grow more and more in our experience, in our purity, we shall have to go though by this path to that temple, in this way we shall.

I'm very strict, than other God brothers. I do not exhibit any julan yatra or rasa yatra in the temple, but so many temples they do that.

Our Guru Mahārāja also, in kārtika-mas in Rādhā-kuṇḍa and Vṛndāvana, he chanted that aṣṭa-kālīya-līlā composed by Bhaktivinoda Ṭhākura, but I do not do that. Instead of that I Kṛṣṇa satanam, Gaura satanam, and also only eight ślokas of Mahāprabhu, and that Damodara stotra, and that Rādhe jaya jaya, that one Rūpa Goswāmī śloka. I'm very strictly confined to lower level, than even Guru Mahārāja gave a little higher, but I'm very strict about that.

But still he asked me to be more sober and more considerate. Not to inaugurate the mādhurya rasa into the field of ISKCON and disturb them, because it is clearly in the Guru paramparā and in the mantra, so can't avoid. So he mildly asked me not to give attention to that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: If we only sit – if you do not speak, if we only sit here, still we consider ourselves most fortunate.

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

Akṣayānanda Mahārāja: The most fortunate.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya Mahāprabhu. Dhāma Govardhana especially.
Kuliyā prakāśe prabhu śrī kṛṣṇa caitanya ami nahi jani kahe te.

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

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

The most merciful place Mahāprabhu appeared here. All the sinners of the highest type they were absolved of their sin, offences here in Kuliyā prakāśe, after sannyāsa when He came once to give a visit here. At that time whoever approached they got forgiveness. So I've selected this place, this Govardhana Kuliyā, the most magnanimous to the extreme one, and Nityānanda Prabhu also passing along both sides of the Ganges.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Come under the flag of Gaurāṅga Mahāprabhu. The least, by spending least energy the maximum gain you can hope, coming under His flag, and most natural and highest attainment, that you can't dream of even." He's wandering from door to door, Nityānanda Prabhu, and with request and entreaty, heartfelt request, "Come." Shedding tears, "You don't know what things are going," from door to door, "what valuable things and in what little price, small price, high things are going away." From door to door, "to accept, take it, take it, very cheap but high, highly valuable." Nityānanda Prabhu, from door to door. The prema, the love, the highest charm of the Lord, the land of beauty, the highest realisation of all the conscious world, and that has come to visit from door to door. "Accept it, accept Gaurāṅga, and I give admission card, I'm distributing admission card to you. Keep it, keep it, you will find the benefit to the utmost gain to you."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.
What's the time?

Devotee: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Then, should we retire here, or any question? From whom: or all in thinking mood?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: That qualification of surrender that has shaken our brain?

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: Shaken head: surrender.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

Can you accept that you are eternal servant, you are slave of Kṛṣṇa? And Kṛṣṇa is so dignified that even slave has got the highest position and He's such that it is not, He does not shrink to serve His slaves also. So great, so magnanimous!

ahaṁ bhakta-parādhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

"As if I am not independent, I feel My tendency to serve My devotees in such a way that I'm not independent, I'm under their direction. I feel like that."

This is known as bhakti, devotion, śrī-kṛṣṇākarṣiṇī ca sā. Bhakti, the dedication, the devotion, is such wonderful type, thing, than jñāna, that knowledge. Knowing everything that is very charming, to know everything. 'I'm master of everything, I know everything. That means I'm almost master of everything.' But this consciousness, slavery, is highly above that. The real knowledge becomes as if servant to you, if you follow this path of surrender, śaraṇāgati. The Infinite comes within the fist of the finite. Can you imagine? Is it imaginable? That has been given by Mahāprabhu in Bhāgavatam. The plane is of such type. The biggest general in the clutch of a beautiful, loving girl – the paramount king commanding whole force may be in the clutch of a girl. We are told that someone was, dictator Napoleon, Julius or some lady.

Devotee: Bonaparte.

Śrīla Śrīdhara Mahārāja: Bonaparte, he was, I forgot the name of the lady.

Devotees: Caesar.

Śrīla Śrīdhara Mahārāja: No, no.

Devotee: No, the girl of Napoleon, wife of Napoleon.

Śrīla Śrīdhara Mahārāja: One lady, not Julius, not, some lady she had some influence over Napoleon. [Josephine?] So prema, love is a thing of such superiority, can control the whole...

End of 81.10.30.B

Start of 81.10.30.C_81.11.01.A

Śrīla Śrīdhara Mahārāja: ...to the world of the highest value is love, charm, charm. So if you want that, śrī-kṛṣṇākarṣiṇī ca sā [Bhakti-rasamrita-sindhu, Purva, 1.17], the Kṛṣṇa, the Autocrat, is controlled by love and by nothing else. Love is such, prema is such, it can control the Autocrat, the Absolute Autocrat. He also can be controlled. This is the clue. And that has been, Mahāprabhu came with that idea, to distribute that. He may be Master of the Master, come in this way, this path will lead you somewhere, from where you'll be able to control the Master of the Masters; a little of that, that quality, prema. Pancam purusyat [?] Śiva viriñcira vāñchita, the creator and destroyer of the world, they also aspire after a drop of such thing, Brahmā and Śiva. Śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli.

[emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatālas. Frightened by the power of such holy saṅkīrtana, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga."]
[Bhakti Nandan Svāmī's Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7] [Collection of verses, 147]

It falls like in a flow, that nectar which the creator of the world, the masters of creation and dissolution, they're the masters of this visible world. The masters of creation and that of

dissolution, they also aspire after a drop of such thing, śiva viriñcira vāñchita ye dhana. Such graceful incarnation Mahāprabhu came.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So today I may stop here. Nitāi Gaura Haribol.
Jaya oṁ viṣṇupāda śrīla bhaktisiddhānta saraswatī goswāmī prabhupāda kī jaya!

Devotees: Jaya!

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

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sevā vṛnda kī jaya!
...
Śrīla Śrīdhara Mahārāja: ...comes to the physical plane, and then as a reaction comes to the human body: that is karma-phala.

Took the idea from radio, that there was one lama who is a refugee in India from Nepal, the Dalai Lama, he's delivering lectures in Darjeeling or speaking somewhere else, saying that: "The misery does not fall from the sky, nor it grows from the earth, but it is our own karma."

Buddhist Lama, may be depending on nature, karma, automatic. But there is some autocratic authority above that they do not admit. The Buddists cannot accommodate; everything within this nature, the law of nature. But transcendental power absolute, which can design and destine, it is above, that is not admitted there. But law of karma, transmigration of soul, that is admitted.

Indian atheism admits mostly transmigration of soul, and the individual consciousness in every creature, even in the animal and vegetable world. Everywhere there is soul and transmigration: two things, though they're atheists but they admit these two things.

And though theist, still Christianity and Islam, they do not believe in transmigration, nor in individuality in the animals and the trees and vegetable kingdom. Even that is better in the eye of the theism, theistic view.

Devotee: Kaśirāma.

Śrīla Śrīdhara Mahārāja: Kaśirāma. Hare Kṛṣṇa. Hare Kṛṣṇa. Ke?

Devotee: In Bhāgavatam, first canto, this verse:

tat sarvaṁ naḥ samācakṣva, pṛṣṭo yad iha kiñcana
manye tvāṁ viṣaye vācāṁ, snātam anyatra chāndasāt

["We know that you are expert in the meaning of all subjects, except some portions of the Vedas, and thus you can clearly explain the answers to all the questions we have just put to you."]
[Śrīmad-Bhāgavatam, 1.4.13]

It explains that Sūta Goswāmī was very learned in the Vedas, but there were some portions of the Vedas that he was not familiar with. Could you explain that, how he was qualified to speak, but he was not familiar with some portions of the Vedas?

Śrīla Śrīdhara Mahārāja: That is told by Śaunaka – who, who is the – whose version? Śaunaka Ṛṣi? The statement of whom?

Devotee: Yes, I think Śaunaka.

Śrīla Śrīdhara Mahārāja: Śaunaka, yes. They're orthodox brāhmaṇas, they're of the opinion that other than the brāhmaṇas – brāhmaṇas, kṣatriya, vaiśya – these three sections are allowed to read the Veda, to study Vedas. The śūdra section they're unfit to understand the real purpose of the Vedas, so they're barred from studying, study of Veda.

So he's saying that, "We want to hear from you the Purāṇic tales, Purāṇa, Mahābhārata, that is approachable by everyone, even a śūdra. So we admit you to be the authority of the knowledge of Purāṇa. We won't hear from you any Vedic doctrine. You have no – that is beyond your jurisdiction. So chāndasāt rte, only accept that of Veda, we consider you to be the well-versed in the knowledge of everything. So we ardently like to hear from you."

That is the purpose. The Bengali is there, no? That is, the Veda, the Śruti, is to be understandable only by the dvija, those who get sacred thread, dvija, brāhmaṇa saṁskāra, brāhmaṇa saṁskāra is necessary before one is given admission in the study of Veda. That was the custom. Śūdra and antyaja, the out-caste, the last caste and the out-caste, they're not considered eligible for the study of Veda. That meaning is mentioned here. They can't understand the real purpose. Do you follow?

Devotee: Yes. Was Śaunaka considered from the lower caste?

Śrīla Śrīdhara Mahārāja: Śaunaka never comes from the brāhmaṇa family so he's not to hear any reference of the Veda from Sūta Goswāmī because he did not belong to any dvija section, brāhmaṇa, kṣatriya, vaiśya. These three are allowed to study Veda, not the śūdra. And the underlying principle, the śūdra that are too much engaged in the mortal world, they cannot understand the real spiritual purpose of things, because they're very deeply engaged with mortal things, śoka, the reaction of which is to lament. Lamentation is the reaction of our too much attraction of the mortal wealth. Ke?

Devotee:_____ [?]

Devotee: Sūta Goswāmī was not of the dvija class?

Śrīla Śrīdhara Mahārāja: No. His father, Romaharṣaṇa [Sūta], he was Ugraśravā, his father was Romaharṣaṇa, he was a direct disciple of Vedavyāsa. And Vedavyāsa only gave him the right of the Purāṇa. The Purāṇa was entrusted to Romaharṣaṇa Sūta. Romaharṣaṇa Sūta, the father of this Ugraśravā [Sūta Goswāmī]. It is also mentioned there that the Purāṇa section was entrusted to Romaharṣaṇa, the father of Sūta.

Devotee: There are eighteen Purāṇas, six in the mode of goodness, six in tama, six in raja.

Śrīla Śrīdhara Mahārāja: Yes. Mainly divided into three, but really, Bhāgavata is not sattya, above that, nirguṇa, but still it is generally reckoned among the sattvica Purāṇa.

Devotee: I've heard that Gaṇeśa promised Vyāsadeva that he would write as long as Vyāsadeva spoke.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Gaṇeśa would write about...

Śrīla Śrīdhara Mahārāja: Mahābhārata.

Devotee: That is Mahābhārata only?

Śrīla Śrīdhara Mahārāja: Yes, in the case of Mahābhārata. There a special writer was necessary, expert was necessary. Ordinary books many could record, write. And that was sixty lākhs of śloka, so a specialist was necessary for that purpose to write. And he was going like automatic, he will say and one will write, in this way the revelation will come to be recorded. In the form of impulse it was reserved in the mind of Vedavyāsa, pushing to come out. And to record some specialist was necessary and Gaṇeśa was offered and he accepted that. It is told that Gaṇeśa had less memory, so the writing was invented only for him and in his time. Before this, the sharp memory, they could carry everything in their brain, memory. But Gaṇeśa, being elephant headed, less memory, man, god: and so it was necessary to evolve the writing system, and he was expert in that, writing.

Devotee: Śrīdhara Mahārāja: in the fourth canto of the Śrīmad-Bhāgavatam in the chapter about Mahārāja Purañjana it is stated there that when the spiritual master leaves the planet, the Supersoul, the Paramātmā, manifests Himself before the sincere disciple to give him instruction. Could you explain that!

Śrīla Śrīdhara Mahārāja: That is, Paramātmā means caitya Guru. Mahanta Guru and caitya, two, mahanta Guru external and caitya Guru inside, and Paramātmā instruction and caitya Guru:

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

So the process of revelation to the qualified disciple comes from above. From outside, there is also that link, and inside also there is link. Only yesterday or day before we were talking about those things:

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

["One should know the instructing spiritual master (śikṣā guru) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [Caitanya-caritāmṛta, Ādi- līlā, 1.47]

And Swāmī Mahārāja's quotation in that connection one read out. There, Guru external and internal Guru. It was discussed the other day in details. Paramātmā means internal dictator, and if Guru is God Himself, then no harm, with a little deeper vision we see that it is coming from Him. Caitya Guru and Paramātmā, we may take as one and same. Inner voice; according to the purity of our consciousness we can detect inner voice, caitya Guru. More grossly, covered, mahanta Guru is indispensable. In developed condition, the caitya Guru, one can catch the dictation of caitya Guru, inner voice, may be of Paramātmā, and even from above. Sometimes, perhaps in dream, or in some trance, or otherwise, another Vaiṣṇava, previous Gurudeva, Mahāprabhu, they can also appear and give some instruction. It is also not impossible.

Devotee: One time, one of the present...

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told: "If I die here don't be disappointed. Your grandfather is there." He told, is it not? Have you heard?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I have heard that he gave consolation to his disciples in America when he was seriously ill there. "Your grandfather is there. Don't be disappointed. He will help you. He will come and help you." That is in that way from internal push. "What I'm doing it is not only – don't limit it to my duty, but it has got its root higher above, and they're conscious of the fact that the truth is being distributed in the length and breadth of this world. And it has got design, higher, and so I go away and then some other help will come surely to you, won't be stopped." That was his idea. That was his idea that, "I did not come, it is not an accidental event that I have come to you. Just as when fighting goes on the front fighters they may fall down, but at the back there is supply. So also, it is designed, not an accident for which I have come to you."

Devotee: One time, one of the present ISKCON Ācārya's had one disciple who had a dream that his Guru came and gave him some instruction in the dream, but the Guru himself was not conscious of this event. Is this the Supersoul working?

Śrīla Śrīdhara Mahārāja: That depends upon the condition of the two – particular position of the disciple. All dreams are not true. And in dream his own Guru appeared and gave something, and Guru refuses, 'No, I did not.'

Devotee: Guru said he was not conscious of that. But he understood it to be the working of the Supersoul because the dictation in the dream...

Śrīla Śrīdhara Mahārāja: So circumstances, we must be aware of the circumstance and then we can pass any opinion, otherwise not. What sort of dictation, and under what condition, and what is the subject of that dream? These things should be supplied; then we can say something, give some opinion; though it is not impossible. It was necessary for the higher agent to give something from the form of the Guru, it also may be necessary. Ke?

Devotee: _____ [?]

Devotee: ...explain how the pursuit of music is an impediment in one's advancement of devotional service.

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

Akṣayānanda Mahārāja: He says, sangeet is impediment, obstacle, baddha in bhakti, he wants to know why.

Śrīla Śrīdhara Mahārāja: It is, it can help, but it is difficult to utilise in devotion. Generally, that tempts us to this physical pleasure, sense pleasure, so it is baddha, obstacle. Because it has got more power to attract the heart, the inner: the inner self is attracted by the music, the sound. Sound is most effective and it can enter into the very subtle plane. So if it carries poison it can do a great harm. At the same time if it can carry nectar it will also help us in that extent. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You?

Devotee: Yes.

Devotee: Because our Swāmī Mahārāja was...

Śrīla Śrīdhara Mahārāja: Most effective it comes from Goloka, Kṛṣṇa's flute, the origin, most powerful. If that is misused, a great offence: and if it is for utilisation it will also help us to a great deal, the sound.

Śrīla Govinda Mahārāja: _____ [?]
...
Śrīla Śrīdhara Mahārāja: Religion is proper adjustment. Things are there, only adjustment and readjustment, that is what we are to do according to our general conception of the whole, sambandha jñāna. Details should be explained by the general consciousness, general knowledge. According to formula we are to explain the branches, the details, so that it may not clash with others existing, it must come in the system, in harmony with the system, current system. It may not clash with any other courses that are already current, it may not clash. If new laws are to be introduced it must be done with this consciousness that it may not clash with other existing laws. So you are to look out with a broad view and a perspective of the environment, and then to go on to solve the problem; may not be antagonistic with the laws existing in the environment, by-laws. Sambandha jñāna: that is the source of all replies of all questions.

Once, one of my senior God brothers, our Guru Mahārāja was living at that time, he asked me to explain the beginning, somewhere, "You explain this śloka; few ślokas."

He gave it to me. I asked him, I want if consultation with dictionary is necessary I should be allowed with?

"Yes."

Then I gave, once consulted dictionary and I gave the explanation.

Then he told, "Nowhere in Śrīmad-Bhāgavatam there will be anything that you won't be able to explain. You'll be able to give meaning to any passage in any place of Bhāgavatam." He remarked.

So central knowledge, universal knowledge we must be well known to be. So details you'll be able to reach from the conclusion if the general principals you have in your hand. You'll be able to deduce the true things because this cannot be that. The Method of Residue – Method of Residue do you know? One who knows the movements of the planets but suddenly finds that one planet he should move in this line but little deviation in the path. How? According to the law, according to the calculation based on that law it can't, it must come through this line, but little deviation. What's the reason? Then with powerful telescope found there is another planet and that is attracting it for the time being, so the little deviation.

So in this way new things are discovered. It should go in this line, but why this – that general view, this vyatikram, this exception only can come keeping the real interest, this advaya jñāna, the bhedābheda, all these things, the general laws should be kept there, and keeping them intact you are to evolve. What the satisfaction of Kṛṣṇa, the law of the prema, the division, all these things must be in the background when we'll have to come to a new conclusion. This cannot but be this. And if it is that then you are to verify with no disturbance to the existing

environment. It will be deduced from the environment. The general knowledge about the thing and that is clear, should be clear and infallible.

Gaura Haribol. Gaura Haribol. In other words, that is the grace from upwards, in reality, His will, divine will, ultimately... Ke? _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, Kṛṣṇa has three individual separate energies, saṁvīt, sandhīnī and hlādinī. I've been told that those are divided into three further divisions, cit, jaiva and jara.

Śrīla Śrīdhara Mahārāja: Jaiva is taṭasthā, the margin of the two: jara, misconceived cit: misconception cit is the original: jara is the misconception of the same: and jīva is the margin between the two, cit, acit, margin, but mainly very weak cit.

Devotee: So saṁvīt, that is represented as jñāna.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So jaiva jñāna: what is an example of jaiva jñāna?

Śrīla Śrīdhara Mahārāja: Jaiva jñāna is a vulnerable knowledge, very small quantity and quality, defective. Proper conception and misconception, between the two this jaiva jñāna. Taṭasthā, bhedābheda prakāśa. Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa. In a nutshell the definition is this.

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

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

The universal standpoint it comes that he's a subordinate of the centre, the cit jagat, of the truth, but kṛṣṇera 'taṭasthā-śakti', the last point of cit jagat, cid means right conception, wrong conception of the cit. So the last verge of the proper conception of the cit jagat, and just near the misconception: that is jara. So it is very weak, the cit is very weak. The proper conception is very weak, before he comes he's transformed into misconception, a vague conception. Proper conception is being converted into misconception, and the last point is jīva. And coming into details some are nearer to misconception. There are so many dust consciousness, and some nearer to misconception, some nearer to proper conception, to detect, to come into details in that.

If we want to be very fond of analysis, but without going to that knowing the thing through śraddhā we can get, "Oh, we can get that intuition within us. It need not go into the analysis of so many things." The practical knowledge – when we take some food, or it is not possible always how much protein, how much carbohydrates, how much this or that, we generally take, we'll get

the fruit. So though śraddhā we can pass all these scrutinising. We'll be tempted that we want sweetness, we want ānanda, we want beauty.

Only the main question, whether we want to be a monarch or a servant of the higher? To master in the hell or to serve in heaven, we are to make choice between these two.

Milton says, from the mouth of Satan, "It is better to reign in hell than to serve in heaven."

But ours is the opposite, "It is better to serve in heaven than to reign in hell."

And the Satanic idea, "It is better to reign in hell than to serve in heaven." That is coming from the mouth of Satan.

But the opposite we are to deal with. The reign has got reaction, and the service has got its nectarine reaction. So the fools will select to reign what is almost impossible, what is suicidal, no foresight. But to serve in heaven, service in form, but really it will get highly qualified things as its own, association, but always all master and he's servant. But they're allowed to enter into the higher and higher sphere as a servant, what one cannot think when he's reigning. He's reigning on the plane of stools _____ [?] And maybe a worm but in nectar.

Devotees: [In the background, downstairs possibly] _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Devotee: Śrīdhara Mahārāja, there's symptoms, pure devotee exhibits symptoms like when he hears Kṛṣṇa's Name he may have standing of hairs on the body, shivering, so forth, but these external symptoms...

Śrīla Śrīdhara Mahārāja: That is of two kinds, one artificial another real. The artificial to be avoided: that we acquire only through the hankering for fame, we want that imitation, to get pratiṣṭhā, fame from these foolish people that I'm a devotee. Nisarga piscila sante tada viyasa pare vicara [?] The sham signs are of two kinds. Generally acquired by previous karma, some have got that type of temperament, natural temperament, easily can shed tears, and easily can astonish, or something like that. And there is another class that by – they can learn. Advyasa pare vicara [?] By practising we can acquire that sort of physical signs. Nisarga piscila [?] Naturally – piscila means very soft hearted. piscila sante tada vyasa pare vicara [?] An artificial practice by two methods we can show such signs in the body. That is imitation. That is bad. That must be avoided. It is mentioned in Bhakti-rasāmṛta-sindhu by Rūpa Goswāmī. So we are to, as much as possible we are to avoid that, the external signs.

Devotee: But generally...

Śrīla Śrīdhara Mahārāja: From your section also the complaint came against Jayatīrtha Mahārāja, that he shows so many signs and he preaches himself to be of the highest plane. Jayapataka came and wrote letter also. I discarded all these things. That can never be. That is high and high. Mahāprabhu showed that. There was one, this Rāmadāsa Bābājī, very miraculously he could imitate all those things, discarded very hatefully by Prabhupāda, Guru Mahārāja. And we know,

and so many mistakes in the siddhānta and the character-less-ness there, all are showing such feats. That is all imitation and that should be considered as direct offence to the higher Vaiṣṇava, nitya puruṣa. That the highest thing I'm imitating here to exploit their good name, then I'm a blasphemer in the society, sampradāya. That should not be encouraged in any way. When, that stage is very high and when that will come it will be irresistible, and generally that does not come in the human section, baddha-mukta...

End of 81.10.30.C_81.11.01.A

Start of 81.11.01.B

Śrīla Śrīdhara Mahārāja: ...sign when one attains bhāva bhakti. Then sneha, mana, pranaya, rāga, anurāga, bhāva – very little bhāva generally in mādhurya rasa, it is mainly within the right of, within the existence of Rādhārāṇī, and to distribute it to some others, of higher nature. In sākhya rasa only Subal and others that have got some connection with mādhurya rasa, they get this bhāva. It is mentioned in the scripture what sort of bhāva may come to what stage. In other stages, dāsya, sākhya, ordinary sākhya, ordinary vātsalya it cannot be found. Generally it comes in mādhurya rasa in high standard, and to certain extent vātsalya rasa, and rarely in the sākhya rasa, only with few. And in dāsya rasa, bhāva may not be traced, won't have any bhāva, get those expressions. Not to that degree the intensity of love comes as to produce bhāva. It has been mentioned in details in the books in the science of devotion. So it should not be indulged in. We cannot purchase it from the market. Hare Kṛṣṇa.

Devotee: But since the Vaiṣṇava does not want to exhibit those symptoms then how does one detect the pure Vaiṣṇava? How does one detect who is on the highest platform?

Śrīla Śrīdhara Mahārāja: The judgement, the decision, not by the physical feats. They're all deception of imitation. How other things we can recognise? There must be some intrinsic:

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

By this: anyatra, viraktir, and some real conception about the Absolute, and also earnestness for the service. When one enters a particular science then he can know who is an expert of that science or not. An artist cannot know the progress of science. So as a bona fide student of a particular school he'll be able to understand what is what in that department. He must be bona

fide student and his study must be with – from a Vaiṣṇava, true Vaiṣṇava. The standpoint must come from that side. And it is eligibility, that is faith, bhagya, that sukṛti:

kona bhāgye kona jīvera 'śraddhā' yadi haya, [tabe sei jīva 'sādhu-saṅga' ye karaya]

["If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees."] [Caitanya-caritāmṛta, Madhya-līlā, 23.9]

To come to wild goose chase, the concrete things, as you have done, concrete things, prospects you have left, and you have come to know which is almost unknowable. You can spare sufficient time for this, what is so vague, so abstract, so unknowable; leaving these concrete things of enjoyment in the world. Why? How? And that also to be examined, to be tested and rejected: so many students may send their application, but all – their general examination and by the elimination, selected few, of particular study. So also the faith, generally you have left your attachment for the concrete thing and come for the abstract. And again, what sort of abstract, and what mundane touch you have in your mind, in your aspiration, that is to be examined. In this way selection is always selection of the purity of purpose.

So to become slave, are you ready to become slave to your ideal, highest ideal? How much you are to sacrifice? Eternal slavery: have you got so much faith for your ideal to make it high? That show will be the test thereby. How far, what is the intensity of your reverence for the ideal? What is your price, eternal slavery, are you ready to pay such money to purchase your ideal?

How bold, how sacrificing, dedication addiction degree? The men of that plane they will come and examine, and will give you visa from door to door from different zone. "With this desire you can go up to Vaikuṇṭha. Then with this you can come with more sacrifice to Ayodhyā, Dvārakā, Mathurā, Vṛndāvana." In this way the zonal visa will be granted to you by examining how far you can be able to render service in that intensity which is demanded from that quarter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Mahāprabhu says: "If for the devotion of Kṛṣṇa it is demanded that in a second you are to undergo crores of times killing, you may kill crores of times in a second, or in a minute, that is not proper price. Deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye."

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

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

To give our life, unity of sacrifice, says if it is demanded that for Kṛṣṇa it is necessary that you will have to give your life crore times I'm ready for that. But that is not the line. All our attraction is only considered in this body, our attraction for enjoyment depends on this body. And our

attraction in this mortal world centred in this body and this may be sacrificed crores of times. One is ready. But that also does not take us to that domain. This standard we are to think in the beginning that what sort of sacrifice is real sacrifice. Not to dismiss our attraction for the mundane wholesale, but our positive appreciation for the serving life. Go slow, but sure. Śravaṇa kīrtana; that has been recommended from that quarter: "This is the only path to come here, not by showing your heroism of a mortal type."

So surrender; that has been told the lowest is surrender for the positive. Sham surrender for material end we find in the soldiers. They also do not care for physical death, but, what for? In any form or other some mundane, most for fame, in the relativity of the mundane world! Or mad – when he's mad he can also – does not know what is good or bad, they do anything and die. Ignorance and necessity of the mundane, master-ship or fame, but connecting with this mundane world. But our aspiration and the purity of the aspiration, for the ideal, our higher ideal in the land of dedication, that should be considered to be the unit which is required from us for our ambition. Śraddhā, adau śraddhā, and that comes from sukṛti, independent of us, ajñāta sukṛti, by the grace of the other world. Bhaktyā sañjātayā bhaktyā.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [Śrīmad-Bhāgavatam, 11.3.31]

Bhakti cannot be produced by anything mundane. Bhakti only can produce bhakti. It is ahaitukī, it is causeless. None can produce bhakti, but bhakti himself can extend. So the cause is in the upper world, not here: and cannot but be. So we are to utilise that. Smallest free will: that can try to utilise their grace. So very cautiously and relying on the Vaiṣṇava from our inner most sanction of heart we are to surrender to the Vaiṣṇava. Vaisnava ran kai kari kori [?]

Professor Sanyal he took this point so much that won't do anything without the order of a Vaiṣṇava. Once in, that was sometimes thought too much, but he was so strict. Train from one place accompanied by the Vaiṣṇava if he'll have to go to another place: all got up in the train, he's standing, because no Vaiṣṇava has ordered him to come in the carriage, he's standing there. Too much! But anyhow he had such, that Professor Sanyal he was a good scholar, head of the examination of a particular university, but he had so much adherence to that, 'without the order of Vaiṣṇava I won't move an inch.' That was his general motto of life: the Vaiṣṇava.

When from the hired house in Calcutta, Maṭha was transferred in the present own house by bhajan, May, the Deity was carried in the chariot and it was placed in the new temple. Then the uttsav, the feeding of the devotees and the public, till at least one o'clock at night we went to take our bed. Mine, newly entered that night, so anywhere anyone spread his bedding and slept:

my bedding was just near the side of the bedding of Nisikanta Sanyal, the writer of Krishna Caitanya, and Editor of Harmonist. Anyhow, at night he felt some time that he's dying.

In the morning he told me, very slowly, "Last night I felt just my heart is failing. And I thought that I should awake you, arouse you. But I thought that very much tired you are, I should not disturb a Vaiṣṇava from his rest. The whole day and night, half night, he worked and he's so tired and sleeping. I should not disturb him. Let me see whether this crisis goes away. But anyhow it went away, but I'm feeling very weak."

I knew that man is very serious, not an ordinary man. Immediately I told to Prabhupāda Guru Mahārāja that Professor Sanyal was saying this. They also knew that he won't say anything in colour. Immediately doctors were arranged. So going, dying, still he won't like to disturb, an ordinary person, disturb his sleep, rest, so acute, serious man, and won't do anything if not ordered by a Vaiṣṇava.

And he also told me, he was my senior, a little senior, he told me particularly once that, "If I read Bhāgavatam or Caitanya-caritāmṛtam of my own accord, it won't be bhakti, it will be karma or jñāna. But if Vaiṣṇava orders you to read, to go on with the reading, that will be devotion."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Otherwise you are reading to acquire knowledge. To acquire knowledge, it is not service. To acquire knowledge to keep our position high, it will help you to deliver lecture, and you will have appreciation – this is all mundane. But strictly the whole of your energy will be spent only by the direction of the up, then it is service, then it will be service. Not for your interest, that you will be the judge of your own crime. You won't go to occupy the position of a judge in your own case. You are to practice, that you may not take part in giving the order in what way you will utilise your energy. It must come – quite disinterested you will be – and it must come from above and you are to serve. In this way you are to practice within. It must be for other's interest. And when you will be judge of your own offence you will always give judgement in your own favour. That possibility is there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Self abnegation, to the extreme, and it should be weighed not according to my consciousness but it should be judged – the judgement must come from the other side. Whether I'm dedicating or in the form of dedicating I'm enjoying, going to exploit, the very subtle point, because exploitation in the higher plane may not seem in the gross plane to be exploitation at all.

In the beginning this karma-kāṇḍa, the capitalists they give much money but with the far sight that they will – more than that money they will draw. In the beginning capitalist are distributing money, taking out the money from their own path. But the object is that in future thousand times more money he will draw from the zone. So ostentatious self distribution is no self distribution at all. So it should be judged from another quarter. So it is difficult.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

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

The standard where Mahāprabhu Himself says: "I'm crying, shedding tears so much, it's only for the fame, 'Oh, you see I have got Kṛṣṇa prema, love for Kṛṣṇa. To attract people towards me I'm shedding tears. This is all artificial.'" Mahāprabhu Himself says to raise the standard where for us – 'Don't be make believe, meaning, I'm a devotee.'

Amita vaisnava ei buddhi hoile amani naha goyami [?]
Pratiṣṭhā sayasi hrdaya sadusi hoi boni ganu yam [?]
Tomara kinkara apani mani va sadovi mani taji [?]
Tomara uccistha pada yada renu sada niscara pada ji [?]

Always live in the relativity of my Master, Vaiṣṇava dāsa. I can do anything and everything, but by the order of Vaiṣṇava. Superior, always connect you with some higher dictator. This way you go, safe, you are safe with this principle that I'm doing under the guidance of a Vaiṣṇava, and never independent. That sort of attitude we shall develop within us. Our independent thinking, original thinking, must be buried for all.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If I do not deceive myself none can deceive me.

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

Purity, quality not quantity, quality in the surrender, the way of surrender, surrender more, more, to the – that is, 'Die to live.' Self determination, and the way of self determination is to die to live. Everything for Him, otherwise He cannot be Absolute. Everything. I'm searching for the Absolute and everything is for Him, For Itself. It is His. And I must submit to that law faithfully that everything is for Him. We are for Him, not He's for us. Everything for Him, I'm also for Him.

The Māyāvādīs they cannot flourish here in their foresight when they find that we can't flourish here and they enter into a cell of suicide. But they can't tolerate that everything is for Him. We are also for Him. We are for Him, this is not for us, they can find that out, that all we

survey it is not for us, we can't thrive here, in their campaign that, 'everything is for me, for us.' They can find that clearly that, 'nothing for me so I must go and enter into suicidal self.'

But there is something, 'Everything for Him, I'm also for Him,' they can't take in their brain that broad idea. That is the difference between the Vaiṣṇava and the jñānī. Jñānī can realise that we cannot thrive in the mortal environment: this much, the negative side. But the positive side, the optimistic side, that there is something and everything is for Him, not for me, and there I thrive, in that land, that plane. And, 'Die to Live,' this is selfish admonition, svarūpa siddhi, this is mukti, liberation proper is there, 'Die to Live,' self determination. By death, as much, not only this flesh, the internal body of different layers, sukṣma deha, we are to give up everything. And also in the cit, this Vaikuṇṭha conception, then also there are differences, this Rāmacandra conception, Dvārakā conception, we're to pass through those layers also in the purely spiritual plane, to enter, to sacrifice more. To risk more, and character of wholesale and it finds path in the mādhurya rasa, twenty four hours engagement. That is the highest. Even vātsalya rasa cannot give twenty four hours. Only in mādhurya rasa it is possible, twenty four hours engagement. It may be harsh, it may be very cruel, but it is there mentioned in the śāstra. And we also get some conjecture, idea. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In mādhurya rasa also, in Dvārakā and svakīya there is also not fully present, but only in Vṛndāvana. And it is peculiar that in parakīya which is not possible, not available always, but internal intensity is so great that in separation there is union. So drawn, heart is so drawn, that union in separation cannot dismiss union. So thick, so intense, and so mixed, inter mixing, that even separation cannot do away with union. So inter mixing in the fullest sense. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Rādhe jaya jaya mādhava-dayite. Rādhe jaya jaya mādhava-dayite.
[From Śrīla Rūpa Goswāmī's Śrī Rādhikā-stava]

Gaura Haribol. Gaura Haribol.

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

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

Devotion means love, and love means highest sacrifice, self forgetfulness. Self forgetfulness in the service of Kṛṣṇa Who can draw most, attract most. There, to reach that plane, that plane of self sacrifice, of self forgetfulness in the service of the Divinity. Die to live. Everything is for Him. He's the cause of everything. It is by Itself and it is for Itself. Very small words, very small sounds: By Itself, Reality must be by Itself and for Itself. The Infinite meaning is within, this is the, By Itself and for Itself.

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

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

Yajnesa hari sarva yajnesa_____ [?] To realise that, then you'll find peace proper.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, [jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"I'm not a cruel king, but I'm friendly to you. I'm all in all but I'm friendly to you all. Don't forget this, and you are to adjust with this fact. Then only you can get peace proper. You come to the fact and adjust with the fact, truth, and then you'll get peace."

"Oh, my interest is represented in the Absolute control of everything in this world. Why should I bother? Why should I bother?"

"And I shall go to promote, to make his hand strong if it is necessary."

If we get that chance to help His work, His service: that is service if He utilises me in any sort of service. This is the Absolute current of the world: the current, the progress, whatever, the Absolute current. We're in the opposition party: as an independent unit we form opposition party of the Absolute current. We want to create our separate current in our separate kingdom, and also combined, or maybe engage us in a clash with different current and different units here. But to join in the Absolute current, to be agent of that current, that is what is necessary for us, for the peace and harmony, and for the fulfilment of our life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?] Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. _____ [?] is sleeping? Hmm?

Devotee: Yes.

Devotee: Śrīdhara Mahārāja, in our preaching we have to preach that one should accept a Spiritual Master, a Guru. So should we recommend someone specifically or just preach about the principle of taking initiation from Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "When we do pracāra we have to, with newcomers...

Śrīla Śrīdhara Mahārāja: We are fortunate if we get guidance, direct guidance of a Vaiṣṇava, in every step. In every step we should consider to be our highest interest and to seek and get the opportunity of practising that I'm a servant. I'm not dictator. To take the position of a dictator is very risky. Always we shall be eager to get the position of a servant. But at the same time, as much as we can tend the purity of whose – about the dictator, that my own judgement of course cannot but be absolute in that position. Selection of my Master, that is voluntary, that depends on me, as much as I can do according to purity I must be sincere to select my Master. As much as I can detect devotion proper in him, not any designing for any mundane purpose; to whom I cast my fate. And it is a fortune if I can get such under whose direction I will continue all my energy, I'll engage my whole energy under his dictation. Let me have a fine touch with the higher entity. I shall consider to be blessed if I get a real guide. The whole fortune is concentrated there, and utmost sincerity in getting that, such higher dictation. Service, but service of Kṛṣṇa, service, these two things: first thing service, and service of Kṛṣṇa, not of Satan, or any other mediator.

So internal purity of purpose and selection out of that. The conscience that took me to my present Master whom we appreciate so much, I cannot neglect that conscience, summarily reject his dictation. At the same time I must not put too much faith in my own judgement. I shall try to verify in anyhow sincerity will guide me, my sincerity.

Na hi kalyāṇa-kṛt kaścid, [Bhagavad-gītā, 6.40] Because my Guardian is fully awake, is looking after everything. None can deceive me if I'm sincere towards Him. We must have such sort of faith in us. His eye, Guardian's eye is over me. So if I sincerely select some Master under whom I'm working, and if He's wrong then very soon that will be set aside, because the Absolute Guardian's eye is always over us to protect from misguidance. Acceptance of the Masters: at the same time, purity of the purpose, two things. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Is acceptance of sannyāsa Guru on the same level as dīkṣā Guru, or śikṣā Guru?

Śrīla Śrīdhara Mahārāja: That depends upon the Absolute consideration. A relative question; anyone may be greater than another, but a relative question. Nāma Guru is principal, Name, and then dīkṣā Guru to help him. And sannyāsa Guru for preaching purpose. And this is the general

calculation from the limited standpoint. But from Absolute consideration, who holds the higher position in the Absolute consideration, he's bigger, he's greater, higher.

The vartma-pradarśaka Guru, the Nāma Guru, the mantra Guru, sannyāsa Guru, and the śikṣā Guru, independent of them as my friend also may give some instruction. And that is also not to be eliminated, śikṣā Guru. No mantra connection but giving and taking. What defect is in me I am informing him and he's also giving some instructions: 'Do this.' That is also a sort of Guru, helping, helps us, of different type. And our gratitude will also be proportionate. I'll be able to understand when I can feel that plane, that what sort of help, and what type, and what magnitude I got from what agent, I'll be able to feel that, that this much benefit I got in my progress from that quarter. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

Sanatana mukhe krsna more sikhaila [?] As the first question arose, he does not know through him, superior agent can manage to give, to transmit some advice to a person. That the mediator may not know, sending something through a peon. The higher agent sending through a peon, give just delivery to that man. It is also possible.

End of 81.11.01.B

Start of 81.11.02.A

Devotee: ...and one GBC man, Atreya Ṛṣi he will come. He's from Iran, so he'll represent the Muslim faith who have been converted to sanātana dharma, so this way they will be preaching.

Śrīla Śrīdhara Mahārāja: Now Caru Swāmī is engaged in that meeting for how many days?

Devotee: I do not know. He's very busy.

Śrīla Śrīdhara Mahārāja: Very busy; and the meeting is taking place in Grand Hotel? Where, in hotel?

Devotee: I think so, one big conference.

Śrīla Śrīdhara Mahārāja: But you don't know how many days it is advertised to take place? You don't know?

Devotee: I'm not sure, Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know anything of Sarvabhavana Prabhu?

Devotee: He will come either on Wednesday...

Śrīla Śrīdhara Mahārāja: Evening or Thursday morning?

Devotee: ... or if he can't come on Wednesday he'll come at the latest by Sunday.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Then do you know anything who are present in Vṛndāvana utsava, do you know?

Devotee: I did not hear any news from Vṛndāvana.

Śrīla Śrīdhara Mahārāja: You did not hear any ready news.
But do you know anything about Haṁsadūta Mahārāja, he's coming, to India?

Devotee: No, I did not hear anything specific.

Śrīla Śrīdhara Mahārāja: Dayādhara?

Devotee: No, I do not know.

Śrīla Śrīdhara Mahārāja: Only Atreya Ṛṣi is coming?

Devotee: I heard he was coming.

Devotee: Some of them should be here about the fifth. They're expecting some of the GBC men to come here on the fifth.

Devotee: Eighteen. They expect eighteen GBC men to come to Māyāpur and eight of the Gurus are supposed to come to Māyāpur to see the work on Prabhupāda's Samādhi.

Śrīla Śrīdhara Mahārāja: All right. They'll have a meeting here and will consider the present situation.

Devotees: [Laughter]

Śrīla Śrīdhara Mahārāja: It is natural: should take place. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. So Caru Swāmī he may not be expected this week here. He told that he will come here this Monday, but for the present engagement, busy engagement there, I think he won't be able to spare time to come here for the time being.

Devotee: That's possible. I'm not sure. He did not say he was coming today.

Śrīla Śrīdhara Mahārāja: All right, let me, let us see. Akasha prabhava prabhavata vat [?]
Fruit falling from the sky, we shall try to reckon things in that way. Everything connected with Infinite. Hare Kṛṣṇa. Depending, learning to depend on the will of Kṛṣṇa. Not much calculation of

our human brain, either individual or a group. Generally according to our understanding of the scripture and the practices of the great personages we shall chalk out. But as regards the result we shall always be open that anything may come. Mā phaleṣu kadācana, karmaṇy evādhikāras te.

[karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Engage yourself always, but don't connect yourself with any consequences. Never go to connect yourself with the consequence. What will be the result of so many things, and above all, the Supreme Will. That is the fact. So don't bother uselessly and waste your energy. Full attention you try to give to the duty and not to the after effect of what the result, the duty will acquire. Duty cannot acquire any result, any consequence, any fruit. But it is graced, grace, prasādam. Whatever comes from the Infinite wave that should be considered as grace. And what we should do, that with the spirit of service, not with the result of tradery, trade, na sa bhṛtyaḥ sa vai vaṇik.

[nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik]

[Prahlāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something un beneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."] [Śrīmad-Bhāgavatam, 7.10.4]

We shall do anything and everything with the aim of serving the Infinite. With clean hands we shall go on doing work, with clean hands. Not contaminated by any consequence. Service and prasāda corresponding: what comes from the infinite environment that is prasāda, grace. I have no claim in that. And what I am doing also with no claim, no application with that. No expectation even. Simply, it has been attached to me as my duty. I am doing. No future fixing. That will be māyā. We shall try to live under the sky. Free. Hare Kṛṣṇa. Then heart will find a relief.

Asankalpa jayit kamam [?] Sankalpa means parikalpana, this pancana parikalpana, five years plan. And also sometimes we may be allowed to make plan, but with this provision, full knowledge that whether it will reach its goal, that depends wholly on the Divine Will. With that we may plan. Suppose a meeting is organised, we shall try and we shall in the press also, notices are also circulated, there will be a meeting and some persons will deliver lectures. We will go on,

but with openness that any hindrance may come and may stop. Still, we shall go on with the sense of duty. It is my duty I am doing. And God willing it will be successful, so God overhead. Try to live in the eternity, in the relativity of eternity, Vaikuṇṭha vās.

So misconceptions come from the Māyāvādī School. 'When everything depends on Him then where is our quota, our duty?' The Vaiṣṇava School they gave that work, the conception of service. That is the nature of the service. Without any definite result one can work with full energy, fullest energy. It is possible. The future is uncertain, still, the work is earnest. Rather the opposite, the whole concentration in the work, not in the future result.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

Don't be discouraged because you have no demand, no right in the result, so don't be discouraged. Mā te saṅgo 'stv akarmaṇi. A great warning, necessary warning, or everyone will be discouraged, that when we have no part to take in the consequence, why should we labour? That is not a very small point, not insignificant. So immediate warning is there. Mā te saṅgo 'stv akarmaṇi. This misfortune may not come down in you, to stop the work. Go on working. In the cooperative system, so many labourers are engaged, they will do their duty and things are going, the production going hither thither. Then in time the remuneration is coming to him, in coin. He is giving in the form of energy and when it is coming to him as coin, in time, proper time it comes to him. Hare Kṛṣṇa. Hare Kṛṣṇa. So don't be miser to devote your energy for the system, where you are at present. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Karmaṇy evādhikāras te, mā phaleṣu kadācana. "Here it is omitted. The result, that is under My disposal. Only the negative side has been told here, not the positive. It is Mine."

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

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

"It is Mine. Ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca. This selfless work I enjoy, for My enjoyment. And proportionately it is distributed to any and every point, separately existing all over the universe. But it is better for you to think that it is wholly Mine, wholly Mine. And when I distribute the result to you, you cannot have any claim. It is pure distribution. That is grace. No reason, no justice you should try to bring in there. But mercy you may think. It is so free that you may consider it to be mercy. Don't expect any justice: 'that I am giving so much labour and I must get that, the law of justice that will ordain in this way.' Never! You engage

your energy; you give your energy free. And what I shall give in return that will be free, not under the consideration of justice."

Service and grace, mercy! Open, clear, the account is always clear. No demand, mutual demand. Such transaction, that is freedom proper, the conception of real freedom is there, real freedom. A dynamic selflessness: not a static selflessness like Māyāvādī. Selflessness means sound sleep or something like that, self effacement. Selflessness does not naturally come to self effacement, but it is of dynamic character, selflessness. Self giving, self surrendering, selflessness and self giving: towards what? Giving to the centre, to the Absolute, that sort of selflessness is what is demanded from every point, from every worker, every labourer. Only there the happiness of freedom can exist, freedom. Happiness of freedom can only exist there. Labour, energy utilized by intelligence that can produce something. Foolish labour may not flourish. So, dedication of our labour freely to the highest intelligence: that will fetch more. So without any miserly habit we can dedicate. We shall in get in ample quality, which cannot be imagined by us even so.

'Dāsa' kari' vetana more deha prema-dhana. "Please accept me as Your slave, and give my salary in terms of love, that I can acquire real love for You and Your own and everything that belongs to You, so love, that more and more I can dedicate. Give me salary in form of love. Love means more giving spirit, self distributing spirit, spirit of self distributing. Intense inspiration of self distribution: that I want as my salary. Not seeking any comfort, but to be more dynamic, not static. To become more dynamic, such salary I want. The capacity of my giving may be increased. That should be my salary." 'Dāsa' kari' vetana more deha prema-dhana. Prema means self giving, self distribution, the tendency to distribute oneself. Self distribution, self surrender and self distribution with self surrender. With the basis of self surrender, self distribution begins. 'Dāsa' kari' vetana more deha prema-dhana. So to pray to get love, prema, what does it mean? Oh. You want something. But what is that something, if analysed, that is more intense inspiration to give, so defeats its own object.

Mā phaleṣu kadācana. But that phala, that fruit has been transformed into love, with the more interest to serve. That is not ordinary fruit. The Vaiṣṇavas they want service, more hankering for service. And the salary, more worth and more earnestness for service. They want that sort of salary. So this is the universe the Vaiṣṇavas have discovered. But it has been given down to the experience of the senses of the Vaiṣṇavas from above through revelation. There is a domain of such conception. And if you like you can come by this, such and such way, you may come; so much self abnegation. There is a domain, a country where such persons live. If you would like to be a resident of that land, then come; then come. Calculative in the lower portion, Paravyoma, and beyond calculation, automatic, that is Goloka. Gaura Haribol. And it cannot calculate how much one can sacrifice.

rādhā-mukunda-pada-sambhava-gharmmabindu-
nirmmañcanopakaraṇe kṛta-deha-lakṣyām

[Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. "How has it come there? We are

circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!" So she is furiously chastising herself, and wants to immediately take birth one lākh (100,000) times - with that force she comes to remove that drop of perspiration from the lotus feet of either of the Divine Couple. If the least difficulty is seen in the serving area, the Lord's Associates can't tolerate it in any way, and such eagerness, self abuse and earnestness is found in them.] [Lalitāṣṭakam, 1]

The hint of a particular standard has been given. When Lalitā Devī finds a drop of sweat on the foot of Rādhā-Govinda, she furiously engages herself to remove that sweat. "How it has come there? We are circumambulating Them that no, least pain can enter into this domain to trouble Them. But how without our notice this sweat has come? There must have been some plane, sweat, sweat, gharmmabindu." So she's furiously chastising herself and wants to take at once, gharmmabindu, nirmmañcanopakaraṇe kṛta-deha-lakṣyām, one lākh of bodies. With that force she comes to remove that drop of sweat on the foot of any one of Them.

Such eagerness and such self abusing: and earnestness. The least difficulty seen in the serving area they can't tolerate it in any way. With so much earnestness they run.

[sanātana,] deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,

["My dear Sanātana, if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation."] [Caitanya-caritāmṛta, Antya-līlā, 4.55]

Mahāprabhu said: "To attain the service of Kṛṣṇa, crores times just now I want to die, to embrace death."

This sort of unit is used there, in that domain. Earnestness, eagerness for service, self dedication, self distribution of such high type, such noble type: inconceivable. So self sacrifice is nothing, that is only a unit, and on a developed plane the structure is built there. Sacrifice, for the country, for the society.

Some years ago I found in a newspaper that: "What is the difference between an ordinary thief and a congressman?" In the paper that gentleman told that, "Thieves first steal then go to jail, prison house: and the congressman just the opposite. In the time they were freedom fighters first and then went to jail, put to jail by the British government in the prison house. And now they are stealing. Stealing first and prison next: and that is general. But here so called patrons, they first finish their prison life and now they are looting, that is the difference." Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: I asked him, the Indian man.

Devotee: Yes, yes.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: So our patriotism, sacrifice for the country, comes to such a reactionary position, social service, service for the country, service for humanity.
_____ [?] There is a proverb:
_____ [?] "Mullah can run up to the Mosque, not beyond."

Devotee: In Vaiṣṇava raja what is the duty of a citizen Mahārāja?

Śrīla Śrīdhara Mahārāja: Duty if a citizen? To work under the guidance of a proper Vaiṣṇava. That should be the duty. The guidance must come from such high level, higher plane. Such aspiration, this is the conception of Vaiṣṇavism proper. If we can understand then we shall try to be guided under such high conception. The dictation should come. And then we may hope that we may reach one day that plane, taking up that thread. If we have real eagerness for such life, if we consider that this is the highest form of life, the noblest form of life, it is what is found in Braja, this aspiration will gradually take me there. Lobhita janme pai ucchistha vadi yar [?] The greed, the earnestness, the taste, that will give the real birth, and gradually take me that side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Lobha, śraddhā means lobha in other words. Śraddhā when a little grown it is considered laulyam api mūlyam ekalaṁ.

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

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

"I want that sincerely." That is the price, my earnest desire for the thing, sincere earnest desire for the thing, that is the price. No other price it can be purchased by. Earnest desire! "Yes, I want that. I can't live without that. I cannot live in such plane. If it is possible there is such a plane, noble plane of life, I must go there. I can't tolerate this atmosphere where everyone is exploiting his brother, environment, in any way or other. I want to get rid of that life."

The candan is dissipating itself and distributing sweet scent. You know candan? When rubbing, disappearing, self dissipation, and in the form of scent it is mixing itself in the atmosphere. That sort of risk every member is ready to take. Whatever, for the least happiness, pleasure of Kṛṣṇa we are ready to contract for eternal life to go to hell: that sort of reactionary conception there. The indirect is also helping the direct in such a way. It is possibility, any

eventuality, any possibility for my future risk. Not only present I am taking the risk but I am taking my future also in this way, under the risk, and want to go more rapidly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, did the gopī's husbands know that their wives were meeting with Kṛṣṇa? And if so, were they disturbed by that?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The gopī's husbands, did they know that the gopīs meet with Kṛṣṇa? Are they in knowledge the gopīs are meeting with Kṛṣṇa? And if so, if they have got knowledge, do they feel any trouble?

Śrīla Śrīdhara Mahārāja: Coming to details, that is too much for us. But still, sometimes they get such information and also try to punish his wife or anyone, his wife or sister or anything. But ultimately that vanishes in some way or other. It is managed by Kṛṣṇa's special will in some way. Sometimes with some fight and hitch and sometimes by illusory energy that doubt is cleared.

Kṛṣṇa-Kali: once Rādhārāṇī's sister-in-law, Kutila, she called her brother, "You don't care, you don't believe me? But now come, I shall just show you, you can see with your own eyes that your wife is with that boy."

And he went there, and at that time Kṛṣṇa became Kali. And Rādhārāṇī used to worship Kṛṣṇa. And the husband saw and then he chastised his sister. "What do you say? I see that she is worshipping Kali."

Then that lady, his sister, what could she say? Kṛṣṇa-Kali: in this way.

And some other way, also it is mentioned that He had to kill in Kordvan [?] the husband of Tulasī perhaps. In Kordvan, Kṛṣṇa killed him, that āsura. Anyhow, it is managed, it is something illusory, like a dreamy consciousness. Any shape, as just in a dream, anything can take any shape, any time, free. So it is sometimes like that we have heard. But we may not venture to enter that plane very boldly. When we shall be able to live in that plane it will be clear to us. But it is said like that. Many ways it may be used, in different ways. Hare Kṛṣṇa.

Devotee: Mahārāja, I'd like to enquire about when the Lord is saguṇa or nirguṇa. What is the difference between nirguṇa and saguṇa? When He's saguṇa or when He's nirguṇa - in form and without form?

Śrīla Śrīdhara Mahārāja: Saguṇa means misconceived ideas. That is saguṇa, of different stages. A gross misconception, and slight, more slight, but it is under misconception. And nirguṇa, what is true, under all circumstances, and all the times, past, future, present: that is nirguṇa, that unassailable wave. Absolute means that can't be changed: can't be challenged or changed, Absolute wave. The Absolute Good He's having His play in a particular way. And all other non

absolute individual waves if come into clash with that will be broke into pieces and it will be nowhere, evaporate.

Suppose a big storm is coming and you want to create some opposite current of the air, by any machine or your ..... That will be carried on nowhere. Nothing can oppose that. So Absolute power's playing is like that. And that is not ordinary force but the highest type of force, the noblest type of force: highest good. So, only to mix in that harmony, to dance with the harmony of that higher wave, that is what is necessary. And that is really pleasing. And to come in clash with that Absolute plane, wave, that will be fruitless and that will bring misery to us. Something like that you may think.

The Absolute will is playing, and it is Absolute will and Absolute good. That is playing in His own way. And if you come in contact you cannot but come. If in that harmony if you can you can dance, it is all right. You will find pleasure, highest pleasure. Otherwise if you can create any wave against that Supreme wave that will be finished in no time and you will feel pain.

Any challenging wave cannot be tolerated or cannot release that Absolute wave. That is going on. And that is the ecstasy itself you may think, līlā, ānandam, the charm, the beauty. The highest thing we can conceive, it is of that type. The highest good of our aspiration is that type. Not undesirable: it's desirable. And it is our diseased eye that cannot see that, our diseased mind that cannot appreciate that. That is the conception.

So not only give up your own individual creation of any selfish wave, but come in consonance of that wave. Adjust yourself fully with the movement of that wave. That is what is necessary. Then you will find that is a happy wave and you'll merge in that happy wave. That is what is necessary.

End of 81.11.02.A

Start of 81.11.02.B

Śrīla Śrīdhara Mahārāja: That is nirguṇa. The guṇa that can never be opposed. With so much force, in every way. So much goodness, so much force, so much intellect, in any way, it is the supreme. It can never be challenged. To challenge is to misconceive. The whole basis of any challenge of that wave, that is mere misconception. Because consciously none ventures to oppose that and lose his everything. So it is misconception of ones selfish nature. Ke? Hare Kṛṣṇa.

Devotee: Can a devotee be a yogī?

Śrīla Śrīdhara Mahārāja: A yogī comes to be devotee. When a devotee wants to become a yogī, he's not proper devotee. But a yogī when he's leaving the yoga and trying to enter into devotion, at that point may be seen. But then a devotee comes to be a yogī, then he's coming down. He's falling. What is the difference between a yogī and a devotee? What do you think, the difference?

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
[śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]
...
The highest acme of knowledge is to self surrender. Surrender to the Supreme. And in a yogī,

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] [Bhagavad-gītā, 6.46]

But: yoginām api sarveṣāṁ, mad-gatenāntarātmanā, śraddhāvān. Ādau śraddhā. In the devotional school the primary necessity is śraddhā. And these yogīs ultimately after so many feats, they have come to that plane of that śraddhā. Śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ. Then he is recognized as to be the highest. Otherwise not.

nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama

["Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] [Bhagavad-gītā, 11.53]

Devarṣi also says,

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (yama, niyama, etc)."] [Śrīmad-Bhāgavatam, 1.6.35]

We generally consider the negative side, that by yama, niyama, all these practices we can stop, we can get relief from the hands of our enemies, that kāma, krodha, lobha, moha. But that is only temporary. Devarṣi Nārada says in Bhāgavatam, yamādibhir yoga-pathaiḥ. By prāṇāyāma and other processes we can acquire temporary control over our senses, but not permanent. And

by bhakti, whatever we get, that is permanent, kāma-lobha-hato muhuḥ, mukunda-sevayā yadvat, tathāddhātmā na śāmyati. And also in Ajāmila _____ [?]

kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [Śrīmad-Bhāgavatam, 6.1.15]

Only by a very drop of devotion, one can do away with all that is necessary for penances, to get out of the mood of doing mischief to the environment. But the yoga, or the repentance, and other processes of getting out of this sinful mentality, that is all temporary. For the time being it may do, it may help in controlling the negative propensities, not permanently. But what we acquire from the higher plane, that is śraddhā, that is permanent progress, that never:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

This karma-yoga, the proper basis of devotion, karma-yoga, to give up the phala and as a duty to take up the work. That is the basis of bhakti.

karmaṇy evādhikāras te, mā phaleṣu [kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Only it is not karma-yoga, it goes, yukta āsīta mat-paraḥ.

[tāni sarvāṇi saṁyamya, yukta āsīta mat-paraḥ
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā]

["By the practice of perfect devotion to Me, the bhakti-yogīs bring their senses under proper control. One whose senses are controlled is truly intelligent."] [Bhagavad-gītā, 2.61]

"It is meant for Me. Don't go to capture the result of your duty. That is meant for Me. It is Mine. And you are also Mine. So what you can produce that is also Mine. And don't try to escape from that happy consideration, happy prospect of you, this way, that way. Think that I am Absolute Good. No apprehension will be there. Absolute Good, I am autocrat but I am good."

A good guardian can rule the subordinate child, or minors. He knows my best interest more than myself, more than I know. So such sort of noble thinking must come within us. Not only we must disbelieve ourselves, but at the same time we have to put faith in some higher object. Then we can go to the line of Vaiṣṇava. Helplessness in ones own self, but no faith to be put anywhere, that is Māyāvādā. No faith in our present life, and at the same time no faith outside also. But the Vaiṣṇava, they have no faith in their own present self, but they cannot leave away the faith in such a holy and noble thing. They seek where to put faith, and find, 'Yes, we can put faith with the Absolute. It is reality, it is not concoction, not a dream.' That he comes to realize, coming in connection with sādhu, first by sukṛti, then by śraddhā. Gaura Haribol. Gaura Haribol.

Devotee: In order to develop śraddhā among the public...

Śrīla Śrīdhara Mahārāja: If one has got developed faith in Him, then he will be in a position to develop it amongst the public, according to his capacity. He does not know what is faith, how can he spread it to others?

bhārata-bhūmite haila manuṣya janma yāra / janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Asida katha majam sadayet [?] When one is plodding under ignorance, how will he be able to remove other's ignorance? But he can do with considerable faith under the guidance of higher persons. If he has got partial faith, with partial faith he can begin work under the guidance of a faith of a grown up faith.

Devotee: Mahāprabhu was doing in some places something like that. Mahāprabhu He shown to Murārī Gupta the form of Rāmacandra. So many ways, some places...

Śrīla Śrīdhara Mahārāja: Yes. Rāmacandra, Kṛṣṇacandra, very akin, in the same plane, of different type, but the plane is the same, almost.

Devotee: But by showing only Murārī Gupta got more faith on Him, Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes, but still he could not remove himself from the circle of service to Rāmacandra, there. But some connection he got about Mahāprabhu. But still he's sticking to the service of Rāmacandra.

And the father of Jīva Goswāmī, Anupama, he had also a similar case. Sanātana Goswāmī and Rūpa Goswāmī tried their best to take their brother in the service of Kṛṣṇa.
Parama madhu brajendra kumar [?]
But he prayed to them, "No, if you have grace in me, please grace me that I can engage myself more and more closely towards the side of Rāmacandra. I can't come away from that."
Just like Hanumān.
Sri nathi janaki nathi abhedi paramatmi _____kama locana [?]

Not only here but in Kṛṣṇa līlā also. The vātsalya-rasa people, they can't come from there, to join mādhurya-rasa. Or the friend section they cannot come out of there, to join vātsalya-rasa. In this way, yei rasa, sei sarvottama.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [Caitanya-caritāmṛta, Madhya līlā, 8.83]

But that is the differentiation in the positive world. Not much harm, but they are in the positive, but there is gradation amongst the servitors in the positive. But still that is something. That is not nothing, or that is not illusory something. But that is something. That is nirguṇa, but nirguṇa has got also different intensities in the wave. And according to the intensity, different types of rasa, quality also may differentiate, intensity, not only quantity there is quality also.

Devotee: Śrīla Śrīdhara Mahārāja, there are yogīs and jñānīs also there in the Absolute, in nirguṇa, in Goloka?

Śrīla Śrīdhara Mahārāja: No, no. Yogīs, jñānīs not nirguṇa. Yogīs, jñānīs, they naturally may come to Brahmaloka, not further. That is within the passport area, yogīs, jñānīs. But when it comes in connection with devotion then the visa begins. It is this side, yogī and jñānī. It is higher, up to Tapa, Jana, Satyaloka. And their highest end is to get nirvana. Some brahma nirvana, yogī, Paramātmā nirvana, sāyujya. Paramātmā, jīvātmā, one and the same. The jñānī nirvana rather the oneness with the all accommodating conception. And the yogī nirvana with the all pervading conception, Paramātmā, aṇor aṇīyān. As much as we shall analyse, within that the Lord is there. Whatever small, within that the Lord is there. He's everywhere. He's accommodating everything and He is residing in everything. The yogīs, they enquire after the Paramātmā, Who is within everything, that side, that aspect. And the jñānī, the all accommodating sphere, everything coming from the circumference: and yogīs, the centre. Something like that. But that is within this māyāic area. Sāyujya, when they reach their highest goal they think themselves one with them, sāyujya mukti. But with śraddhā we can cross that land and enter into the land of devotion. That is more subtle and more tasteful and more..... what is in your hand? That mālā? Do you follow. They are reaching Brahmaloka. That is āroha-panthā, climbing up by gist of the own force, own power. Climbing up, ascending method. The yogīs, jñānīs, ascending method. He's the subject and all around is objective world. He's the subject. And with śraddhā we are to enter into the

super subjective world with the spirit of service. New life begins there. And that comes from within. That is more subtle than the yogīs and jñānīs can expect them or can feel them to be.

Devotee: Are there any yogīs and jñānīs who have acquired visa to enter?

Śrīla Śrīdhara Mahārāja: If they feel in any - generally it is not possible to dissuade them from their object. They are firm there. but if they meet a powerful devotee, then they can. Just as Śukadeva. Anyhow, coming in contact with his devotee father Vyāsadeva, he was taken in from the jungle with some śloka, infused the new idea. And he says, "From nirguṇa I have come to saguṇa, brahma-jñāna. In the case of Bilvamaṅgala, we find, in anyway with some wonderful interference they come back from that plane to the plane of the devotee. That is very particular and special case, but generally the current they catch takes them to nirvana.

Devotee: What about Durvāsā Muni?

Śrīla Śrīdhara Mahārāja: Paramātmā nirvana, and the Paramātmā this brahma-nirvana and Paramātmā nirvana. Durvāsā yes.

Devotee: Durvāsā Muni, he was a yogī, but he had entrance to Vaikuṇṭha, he could go there.

Śrīla Śrīdhara Mahārāja: That is not that Vaikuṇṭha. Just as an Indian can see American Consul in Delhi. Like that. In brahmāṇḍa there is Kṣīrodakaśāyī Avatāra. And he met there, and not Vaikuṇṭha proper. Bhu Vaikuṇṭha rather, that is known as Bhu Vaikuṇṭha. There is an American Ambassador house here in India. You can meet, American means there. Something like that. Bhu Vaikuṇṭha. Vaikuṇṭha extended here in a particular place. Like Kṣīrodakaśāyī samudra [?] There under the guidance of Brahmā and Śiva, the gods are also meeting there Nārāyaṇa. And they are making petition, "That by the cruel dealings of the demons we are driven from the heaven and we are undergoing so many pains. You come to relieve us." In this way they are going to Viṣṇu. That is in Bhu Vaikuṇṭha, not Vaikuṇṭha proper. The Catuḥsana they can go, they are śanta-rasa bhaktas, from Satyaloka. Sometimes they can go to have darśana of Nārāyaṇa and then come to Satyaloka. No attraction for this world, but small attraction for Vaikuṇṭha. From that borderline they have some passport to cross the borderline to go some and then to come back. That sort of passport the Catuḥsana has got, some.

Devotee: Is Jesus Christ considered a Vaiṣṇava or a yogī. Would you consider him a great yogī, because He performed many mystical yoga tricks, like walking on water.

Śrīla Śrīdhara Mahārāja: That is another thing. He was a devotee. But He performed only to attract some attraction of the public. He showed some miracles.

Mahāprabhu also did some at some times. He embraced Sanātana Goswāmī, the body was purified like anything. The whole troubles over his body, so many itches and oozing, the pus oozing, that was immediately cured.

There was one Kustha Vipra in Śrī Kurmam, a devotee, he was with leprosy of the extreme type. And he was very eager to have darśana of Mahāprabhu, but Mahāprabhu went away. And that man fell senseless, "Oh, Mahāprabhu came and He did not give me darśana." And Mahāprabhu went away about a mile, he ran from that place and embraced that Kustha Vipra Vasudeva, and his leprosy was cured. Not only, but a good figure, beautiful figure, immediately. That is another. Then also when this Amogha was dying of cholera, and Mahāprabhu touched him.

_____ [?] In this way.

Then Advaita Prabhu's son, Gopāla, also.

One Bhod Ācārya, Bhoda scholar. He was an Acarya and had many disciples in Andhradesh. He had a great discussion with Mahāprabhu, and they managed to offer some mahā-prasāda to Mahāprabhu, but really there was some meat or other filthy things. But a big bird suddenly came and took the plate. Then that plate was thrown down onto the head of the Ācārya, and he fell. And the disciples surrounding him began to wail.

Then Mahāprabhu said, "You say, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa and your Ācārya will come up."

And they did so, and the Ācārya came up.

All these things, many things Mahāprabhu showed. That is from that plane to attract ordinary people. Sometimes they show to the foolish people that sort of, something like miracles.

Devotee: I heard that the gopīs were previously Ṛṣis who got the desire to become gopīs.

Śrīla Śrīdhara Mahārāja: The original gopīs are always eternal, but some foreigners are also allowed to join there, the subordinate group. The Śruti, the Daṇḍakaranya Ṛṣis, by their special prayer they are taken in. When they accepted that gopī mentality, gopī bhajan with most earnestness, they were allowed. They got siddhi by the grace of the Lord and were allowed to enter there. By the grace of Rāmacandra the munis. And the Śruti also by their prayer which was heard by Kṛṣṇa and taken in, they joined. At they same time Lakṣmī Devī from Vaikuṇṭha, she can't enter into that area. So, only through a particular process one can attain, and not taken his own particular position he can enter, but he must accept the change, the process. He must accept the change. And anyone may be changed.

The inner self is there and the outer encasement must vanish, and then one will find that he is gopī and he will find necessarily I am in that plane, and her duty also, her or his duty. The inner type of him may be a sakhā or sakhī, or vātsalya rasa, or servant, in many stages of service. And according to his inner acquaintance he will go there.

Devotee: That's in eternal Goloka?

Śrīla Śrīdhara Mahārāja: Eternal Goloka, Vaikuṇṭha Goloka, some may be stopped in Vaikuṇṭha also, in the service of Lakṣmī-Nārāyaṇa. And some may be stopped in Ayodhyā as servitors of Rāmacandra. Some may, as within, some may reach up to Dvārakā, some to Mathurā, some to Vṛndāvana. And there very different orders of servitors. Gradation is there.

Devotee: What is the difference between Satyaloka and Tapaloka?

Śrīla Śrīdhara Mahārāja: Tapaloka the penance is principle, then that is Tapaloka. And Satyaloka, the sattva guṇa in its highest form, self abnegation it the highest form, Satyaloka. And then above Satyaloka, on the other side of Brahmaloka, there is Śivaloka and Vaikuṇṭhaloka. Subtler and subtler and more subtle conception. From misconception to proper conception. These are all stages, when one is avoiding misconception and going to proper conception. And in the proper conception area there is also different gradations. According to the degree of sacrifice he can accommodate within him, quality and quantity, both. Just as here according to ones knowledge and ones energy: ignorance and science and nescience, and then energy more or less. So many variegated creations we find, but ultimately some knowledge and some ignorance, so variegated. So there also service of different quality, both quantity and quality. According to that classification, according to quality, classification, gradation, infinite.

Devotee: Are Brahmaloka and Satyaloka the same?

Śrīla Śrīdhara Mahārāja: Brahmaloka proper, that is the abscissa, no man's land, sāyujya mukti, sound sleep. When one looses his own individual identification, that stage, such stage of the soul for some long time. But it is not permanent, but for a long time he will have to sleep a sound slumber, Brahmaloka. Vimukta-māninas, they think that, 'We are in the highest stage of life,' vimukta-māninas. Tvayi asta-bhāvād aviśuddha-buddhayaḥ. But because they do find any attraction for the higher thing, they will have to come back ultimately again in this world. He cannot catch the opposite current, then this current will again bring him down. But for the time being for a long period, he will, if you may say so, enjoy the sound sleep.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

Devotee: Śrīla Śrīdhara Swāmī, in the Caitanya-caritāmṛta, Madhya-līlā, in the twentieth chapter, Sanātana Goswāmī is speaking with Caitanya Mahāprabhu. And Caitanya Mahāprabhu says,

ei-mata brahmāṇḍa-madhye sabāra 'parakāśa', sapta-dvīpe nava-khaṇḍe yāṅhāra vilāsa

["Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on."] [Caitanya-caritāmṛta, Madhya-līlā, 20.218]

Śrīla Śrīdhara Mahārāja: I've already told that Kṣīrodakaśāyī, this mandar in Badrinārāyaṇa, and about the American Consul, in Delhi, in Calcutta, in provinces, in this way here and there. So here

also God sends His representation of different type in different places. In Mandari Madhusudan. Somewhere this, somewhere that Avatāra, somewhere another Avatāra, in this way perhaps it is mentioned.

Akṣayānanda Mahārāja: Mahārāja, when our Guru Mahārāja was translating Bhāgavata there was some conversation with yourself regarding the sun and moon. The moon is closer or the sun is closer?

Śrīla Śrīdhara Mahārāja: Yes. I showed one direction that is not in consideration of physical distance, but I think it will be better, the distance of influence. Influence. Just as we may see in the political, Russia is nearer to India than America, err, than Pakistan. Pakistan is very near, close by, but we may say that Russia is nearer to India than Pakistan. So how? The nearness, calculation of the friendly relations or influence. So I like say that we may take in that way, not in physical distance. Suns influence over the Earth is first, next that of Moon, next that of Mars. In this way perhaps we may proceed. I gave some hint in that direction. So if we are challenged we may take this course. But my ultimate basis of argument is that it is subjective. It is like a hypnotist. As the Lord showed Śukadeva at that time, it is described like that. He might have showed that sort to anyone and everyone. And sometimes, one in particular, and it is in His hands. Subjective control: not the objective will control us to see a thing, but the subject as He likes can make a show like a hypnotist. That is my view. So everything can be explained. The higher seer is controlling us to see anything. A man here, "Oh you see Me, I and this." Another man won't see. The subjective control, like that of a hypnotist. Viśvarūpa darśana in Bhagavad-gītā. What is it? "Arjuna you see this. I am so and so." And Arjuna is seeing that. "I can't see it more." "Yes, I am." Closing. So it's not that the object is controlling the experience of the subject, but the super subject is controlling the experience of the lower subject. That is my understanding. Everything is controlled by the higher.

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
[chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit]

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas."] [Bhagavad-gītā, 15.1]

The root is above, not from the fossil. The fossil will control me to see him as fossil always, no such base law, such a mean law I am ready to accept.

Devotee: If some argument comes, how do we describe that the moon is nearer?

Śrīla Śrīdhara Mahārāja: Moon, not in the physical measurement of distance, but influence. The greatest influence, in the line of influence, Sun is the nearest to Earth. And in the line of influence Moon is the next, and so on. Otherwise, Swāmī Mahārāja he pointed out to the west

that in every nation we find Sunday, Monday, this that order, why that? Why that? The Sunday, Monday, Tuesday, in this way the order, it is found in every nationality almost. There must be something.

Devotee: They say that it's because God created the world in seven days. The Christians say that the reason why it's Sunday then Monday is because God created the world in six days and then He had to rest.

Śrīla Śrīdhara Mahārāja: Still, why Sun first?

Devotee: They have no answer to that.

Śrīla Śrīdhara Mahārāja: The Sun has got most intimate connection with Earth, near, but near in what respect? Nearest from the standpoint of influence. The greatest influence Sun has got, the Sun, the ray, heat, that is nearest to the Earth in intensity, that is in influence. It has got greatest hold over this Earth, the Sun. So Sun is nearest. Sun means not that lump, but Sun means Sun's rays, Sun's heat, light. So nearest, that is more influence the Sun has got over the Earth first, and next the Moon. That also we can experience, nearest. The second influence over the Earth the Moon has got. And in mass we are told in the physical also sense nearest to the Earth. Some sort of influence that must imbibe, have to imbibe.

Devotee: That means when we talk about influence whether we won't take up like Māyāvādī.

Śrīla Śrīdhara Mahārāja: Eh? What's Māyāvādī?

Devotee: Because we're not giving much importance for the Deity, only influence we are getting.

Śrīla Śrīdhara Mahārāja: The influence is also matter, it is also material, the light, heat, that is material thing. And here I'm not talking about the spiritual. But it is material, only subtle or electricity, more powerful than any force ever found. But that is far away, hitherto, now it is found that is very near.

Devotee: Our Swāmī Mahārāja said that, "The astronauts they did not go to the Moon but they might have gone to the planet Rahu."

Śrīla Śrīdhara Mahārāja: It may not be always. It may be that they are misguided in their way of calculation, the method of calculation. Not that Moon, the Moon which has got the influence over the Earth, not that Moon.

Devotee: There's more than one Moon?

Śrīla Śrīdhara Mahārāja: That may be, many Moons there may be, in different: infinite number of Moons there may be. There is some pinda what is getting light from the Sun and focussing that

to another material body, that is a Moon. Earth has got this Moon and there is another method of calculation. It is all relative. If we consider the Sun to be fixed, then Moon and other planets moving in a particular way. But if we don't consider the Sun to be the centre, if I consider the Pole Star to be the centre, and then how the progress of moving? We take a photo. Then what will be the effect. Sun moving, this moving, this moving, and then, from that consideration, that this Moon may not be some planet to this Earth. Its movement, describing the path, that will be another thing. The Earth's way another, Sun's way another. But because we fix the Sun as the centre we take the picture, we find that this is moving around, this is moving around. But if the centre is changed, and the movement accordingly, then a new picture of chaotic order will come in the calculation. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. What do you say? Do you follow?

Akṣayānanda Mahārāja: So then what is the original point?

Śrīla Śrīdhara Mahārāja: The relative and dynamic also, we have to learn of all these things, dynamic. Suppose, there is an example also, that one ship moving, and there is the mast. And one ant is climbing up the mast. What is the resultant of the mast, of that ant? It is moving, the Earth is moving, and the ship also moving, and the ant is also moving. So what will be the real part, locus, of the ant? So in this way, in relation to the Earth, or relation to the Sun, so it will vary. No location. So according to the centre, so many moving, and according to centre we can chalk out some way. If the centre is removed, then the photo, the line of movement will be different. Remove the centre then your photo of the path described by them cannot but be different. So the Sun with this, the whole solar system is moving around the Polar Star, Dhruvaloka. Because Dhruva and Prasini, Dhruva and this Earth, Polar Star and the Earth almost continue in the same position. So if Polar Star we take as the centre, the Earth will seem to be stand still. And the Sun and other planets are moving. So if one says the Earth is not moving, we can't discard it. Because if we take the Polar Star, Earth maintaining same position always, the Earth is fixed. Though moving, everything is moving, but in that relativity.

Two trains parallel, going, and that window man and this window man, equal speed, their position is unchanged, not moving. So all relative, no end, only standpoint varies. So Sun, not only, but globe what is, we don't know, but Sun's rays, Sun's heat, that is very nearer, having the most influence over the Earth. So Sun is described as nearer to the Earth. And next the Moons influence on the Earth. Then the Mars, in this way. Let them calculate in what respect they have more influence accordingly over the Earth. Let the scientists invent, discover and then to come to challenge to us. And this is somewhat relative, mundane. But my stand is in the extreme cause, that the subject, He's controlling to see, this lower subject. Higher subject is regulating

the lower subject, what to see, what to not see. And not the fixed objective world, that is controlling the seer.

I heard that recently one French scientist discovered that the colour is not outside but it is in the eye. In ours also creation, sāṅkhya philosophy, that it is coming, the pañca tan-mātra, then it is bifurcated as eye, as light, and as colour. The Sun, the light...

End of 81.11.02.B

Start of 81.11.02.C_81.11.03.A

Śrīla Śrīdhara Mahārāja: ...one thing divided in three ways. And so also, ear to receive, and sound, that is tama guṇa, and this is raja guṇa, and ether, sound, and ether is tama guṇa, and sound raja guṇa, and sattya guṇa, this ear. In this way, eye, light, and colour. Without light we can't see the colour, the rūpa, figure. So coming from the same source in these three ways, so also, ether, sound and ear, coming from the same source: just as branch off, viṣaya-pravālāḥ, in Bhagavad-gītā [15.2]. From the seed, sprout is coming, then the trunk, then branches, then leaves, in this way, ūrdhva-mūlam [Bhagavad-gītā, 15.1], the root is above and it is coming, creating things coming down, and the cause is above. So Bhagavad-gītā says, who gets such conception he knows properly Veda. Yas taṁ veda sa veda-vit, he's veda-vit, he knows the real purpose of Veda who knows it well that the cause of this world is above, not down.

[ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit]

["The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas."] [Bhagavad-gītā, 15.1]

Do you understand? Partially! Something!

Devotee: Something!

Śrīla Śrīdhara Mahārāja: And you? Here?

Devotee: Partially.

Śrīla Śrīdhara Mahārāja: _____ [?] That is my satisfaction.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, the scientists they're trying to send different vehicles to other planets. Is that possible that they can by some space ship or by some physical means go to another planet?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Is it possible to reach other planets by the space ship or the machine?

Śrīla Śrīdhara Mahārāja: The yogīs may go visit there.

Akṣayānanda Mahārāja: By machine.

Śrīla Śrīdhara Mahārāja: By machine? I don't know that. You ask the scientists.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Whether by machine one can, by mental body one can reach anywhere by the process of yoga.

Devotee: When they ask...

Śrīla Śrīdhara Mahārāja: The Russians came some five or six years ago, some scientists came to India to find out from the yogīs that, "With more speed of electricity that mind can go, the speed of the thought can go most fast. And in that process if I want to go to Moon or any other stars, we are sending our sputnik, that word, a mechanic, through the mind can we contact with that process?" But they told now we failed to understand. It's not possible, never, point blank. Some eight Russian scientists came to visit India. Mano javit [?] Mind is the most fast traveller. Nothing can go with more speed than mind. So with the possibility of the help of the mental speed we can reach to any star object of our need or anything. That was their point of investigation, but anyhow they failed, I was told in newspaper. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, after the Śukadeva Goswāmī spoke Bhāgavatam, what did he do then?

Śrīla Śrīdhara Mahārāja: That is not mentioned. Yadami vikrama sartam [?] He came from unknown quarter and again mixed in the unknown. When he came from unknown direction, and also when that function was finished he mixed himself with the beggars that gathered there in great number. Entered into the mob and hid himself there. The father was there, his Guru, and the Nārada Goswāmī was also there. But he came only to finish some function to give the Bhāgavata truth, as interpolated by the Divine. It was inaugurated you must take name in the middle yadivar, such a highest thing. That is devotion percolated by knowledge, cid-vilāsa. Transcendental cosmos was percolated by spiritual, by consciousness spirituality that he came.

Devotee: When Dakṣa had his head cut off and got the head of a goat, he still maintained his same mentality. So is it understood that the mind is simply a reflection of the heart: from that example?

Śrīla Śrīdhara Mahārāja: But by the law of miracle when a goat's head can be put into the human body then other things also may be managed from that subtle power. Not only Dakṣa, but Gaṇeśa had the same fate, not only Gaṇeśa but Hayagrīva, Nārāyaṇa, that also fits in. But subtle power may transfer quality of this to that and manage. Not only that, when Nārāyaṇa comes in the shape of Varāha He's not limited in Varāha, mastiska [?] Or as fish, Matsya Avatāra, Nṛsiṁha Avatāra, but supernatural knowledge can exist, can come down in any instrument. He can work through any instrument, the Matsya, Kūrma, because that is not in the physical, in the case of Nārāyaṇa. And here also that Supreme Will may work and can show wonder. Higher will is the cause, not the material. That shows the efficacy of the higher existence. Subtle powers are master of the gross, and not gross is master of the subtle. Supreme Will may do it.

Gandhi used to live in a cottage, and big men wants to see him he comes to live in that thereby. The superior intellect or superior morality or all other which is big, just as human intellect that can control the lion, the elephant, the mammoth, so finer thing can control the gross lower thing.

So in the Supreme Will, by law, by the special power reserved in Mahādeva, can, that made it possible, in the case of Dakṣa. Exceptional, there may be exceptional in the law of creation, that is also wonderful. Why B should be after A, not C? That is the first arithmetic arrangement we are accustomed to accept. But the officer, organiser, higher will can organise things otherwise. We are accustomed to write from left to right, but Arabian system just the opposite. So organisation may be affecting in various ways.

The will, the penance, after all, sweet will of the Lord is above all, can make or mar, and do anything and everything. The cause is given as such, and as much as that is transferred in a particular way they can use that sort of power there. Only distribution of power, distribution of power in nature there is. The judge can pass order of hanging a person, and the magistrate may not do so, but he can keep and he can punish him by laws, so distribution of power. Everything is possible with the Absolute Will and that is distributed according to the gradation, and so anything may happen anywhere.

But that all proves that spirit is above matter, spirit is guiding, not the matter. Forcing, matter has produced spirit so matter is controlling spirit, not that conception. Spirit is always above matter, over and above matter in all consideration. So the miracles may come. What is not according to the general law of the matter, when we see that to be effected then we think, 'what is it, how is it?' But sweet will is above. Then we, our expectation will be wide, 'Yes, anything may happen. Some sort of necessity was there and the highest dispensation has done it. Everything is possible." A dead man is again, may have life: so many miracles.

Devotee: One time someone asked Swāmī Mahārāja, "Why do you not perform miracles?" And Swāmī Mahārāja said that, "Actually, changing these persons...

Śrīla Śrīdhara Mahārāja: To show miracles means to deceive people: a deception for deception. When sometimes it is necessary one may take to that course, deception, "I'm a higher deceiver than you, so submit to me."

Devotee: Like that Sai Bābā.

Śrīla Śrīdhara Mahārāja: Sai Bābā: and another hypnotist, P.C. Shakar [?] I exposed him, 'That you are a hypnotist and no spiritual background. You are a great deceiver.' Exposed him!

Devotee: What if influence are just growing [?]

Śrīla Śrīdhara Mahārāja: No. After that it is falling away I heard, after P.C. Sakhar I exposed him.

Devotee: I have gone just one year before, his place, I have seen very shoes near about ten square kilometre whole of āśrama. [?]

Śrīla Śrīdhara Mahārāja: That may be, not impossible, because the purchasers of that quality, what he's distributing the purchasers are also self deceivers.

Devotee: But even the scientist are rushing _____ [?]

Śrīla Śrīdhara Mahārāja: Self cheater, the cheaters they're making crowd around them. They like to know something of cheating the people by some offering of this mundane. So people should be educated what to desire. That is the first thing, what to desire, the siddhi, or to give up all the siddhi, to be master of siddhi or to be saved from the hands of siddhi, what is desirable? One wants to establish a kingdom, and another like Bharata they're very busy to leave, to get away from the influence of a kingdom. There are different strata. One is busy to acquire some, someone wants to purchase some poison, perhaps to kill some bird or insect, or sometimes to kill him, wants poison. Another he will avoid the shop of poison. Why? Different aim of life; one purchases poison, another avoids poison. Why: type of different layer. So besides this the mastership over the globe, that is poison. Bhāgavata says:

Na narka pristham na ca para nistham na sarvabhauma na rasadi patram [?]

Any relation with matter, that is dangerous, whether as a master or as a servant; anyhow to be, to remain in the relativity of mortal things that is dangerous, we must dismiss that wholesale, that will be, then they are also Māyāvādī. But not this mean fellow. But Vaiṣṇava's not only wants to get out of this mortal area but to enter into a safe and healthy position. That is another thing, as a servant. 'It is better to,' Satan says, 'it is better to reign in hell than to serve in heaven.' But Vaiṣṇava says, 'It is better to serve in heaven than to reign in hell.' The opposite! Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: As a yogī you want to make master of this material thing, transient, mortal, what will disappear wholesale in the time of pralaya. Then where will be the position of that Sai Baba when this whole globe will vanish, the whole solar system, the whole creation will vanish? Then what effect this Sai Baba will be able to produce? Benefit to the...

Devotee: But he's also making people chant the Hare Kṛṣṇa mantra. Sai Baba, in his āśrama this Hari Nāma is going on twenty four hours.

Śrīla Śrīdhara Mahārāja: But Hari Nāma, what sort of Hari Nāma? That imitation Hari Nāma! Hari is not there, only this illusory imitation of sound.

Akṣayānanda Mahārāja: Namaskāra.

Śrīla Śrīdhara Mahārāja: The spirit is not – namaskāra bahiray, only imitating sound, but Hari is not the sound. Sound is a stage which is produced by ether, ordinary sound. But the Name is not the sound that can be produced by two lips or tongue. A machine also can produce sound. The Hare Kṛṣṇa can be produced by the gramophone also. The physical sound, but spirit, life, ātmā, Paramātmā, above that: that sort of thing must be present there. Only the bottle and the label, that is not all the thing, but the contained, the substance contained there may be a poison or may be honey. But honey is all in all and not the bottle.

Devotee: Achar. A preacher when he has to see other category of life other than Sai Baba or a Māyāvādī, a Vaiṣṇava can go and see them, or Vaiṣṇava can go only for preaching?

Śrīla Śrīdhara Mahārāja: Vaiṣṇava will go, can visit anyone and everyone, but according to his capacity. Vaiṣṇava may visit Sai Baba not to become his disciple, but if he can make himself his disciple or the disciple of his Guru he can visit.

Mahāprabhu met Sārvabhauma to conquer him, Prakāśānanda to conquer him, and not to become disciple of them.

Our Swāmī Mahārāja sometimes encouraged me: "Let us go to see Gandhi, Jawaharlal [Paṇḍita Nehru] and convert them." Now and then he used to encourage me, "Let us go." Of course when he was in business, at that time, many a time he'd try to provoke me, "Let us go, why not? We must capture, break down."

So, with the object of capturing them, to convert them, we can meet anyone according to our own capacity. But not to be converted by them, not with so weak a man that may be converted he will avoid that bad association, that the māyā may capture him through that agent, a weak must not go. But a strong man he will go.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then he will try to have good company. By their association to increase his own strength, where he is, so that he may destroy and demolish the anti party. That sort of capacity he must develop in him sufficiently.

Devotee: It's like our Akṣayānanda Mahārāja he drove out Rajneesh from Poona.

Śrīla Śrīdhara Mahārāja: Yes, he's so powerful. Who is that Rajneesh? I did not know much about him. Now I hear his name. The other day I found in the paper that the real Rajneesh was killed two years or three years ago, and imitation Rajneesh was there, and now he's driven to America. There was an article found in Ānanda Bazaar Patrikā within a month or so there was an article. The real Rajneesh he was murdered two or three years back, before, and the imitation now he has been driven away to America.

Devotee: Yes. Maybe it's possible.

Śrīla Śrīdhara Mahārāja: And what is his creed? He tried to utilise the sense experience for the higher realisation, is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The sum total? The sahajiyā, the baula, they're also almost of same opinion.

Akṣayānanda Mahārāja: He wrote a book, Sambhoga Sei Samādhi.

Śrīla Śrīdhara Mahārāja: What samādhi?

Akṣayānanda Mahārāja: Sambhoga Sei Samādhi.

Devotee: From Sex to Super Consciousness.

Akṣayānanda Mahārāja: Sex to Samādhi. Number one rākṣasa!

Śrīla Śrīdhara Mahārāja: There is a school of that type not only that, this baula, the tantric also. The tantric they also try to utilise all these mundane purpose to such an end that it will take me above.

But Kṛṣṇa, the reality is dead to them. By this empirical method, ascending method, they can go. The grace may not come, that will come down, Kṛṣṇa's grace will come down in Guru pāramparyeṇa, it is not admitted by these fellows. Not by devising any method, or tactics, dexterity, they will be able to catch the sarvatantra satantra, Who is independent of the independent, the Absolute, by some jugglery! Just as one man told that, "Śaṅkara's philosophy is intellectual jugglery, fruitless jugglery." Śrīmad-Bhāgavatam tusarva artamam [?]

[śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye] kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

So their finding means, devising means of different types to reach to the highest goal. And the highest goal is something else, mundane, where the jīva soul can become master. He must come down, adhokṣaja, without His permission, without His recommended process, none can enter there. So that should be the clear, high road towards that, by submission to that sweet will, that will be the only way to go to. He's independent. None can force Him to come within his laboratory. He's independent, Absolute Independent. And the only method sanctioned by Him can take him there towards Him. When He wants to make Himself known, only through that process He can be approached. Otherwise without giving importance to His will anyone can go and see and take Him within his fist, what is this? Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So śrauta-panthā, avaroha-panthā; that must be accepted. His Sweet Will, will come and accept who will go there with His consent only, that is the road to go to Adhokṣaja, to the Absolute Good, Absolute Will. Not any means devised by any brain that can control Him to accept them as His servant or anything else. This avaroha-panthā, this yoga, avaroha-panthā, all these are avaroha-panthā, inductive method. But deductive method, descending method, adhokṣaja:

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

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

Whomever He will accept he can go in there in His land, not anyone at their free will. He's such, yam evaiṣa vṛnute tena labhyas, super subject, when He allows others, lower subject to approach in His own sphere they can go, with the spirit of service; with no other object. Only with the spirit surrendering wholesale, recruitment and disarmed, wholesale disarmed, and when taken the faith of absolute surrender they can be allowed to enter that domain, and never otherwise. Not to explore, not to become monarch in a particular higher island to colonise. Yam evaiṣa vṛnute tena labhyas.

tad viddhi praṇipātena, paripraśnena sevayā

[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Never otherwise! Hare Kṛṣṇa. Then I retire here.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

_____ [?]

Akṣayānanda Mahārāja: We think you are always in Divinity. That is why we came because we're not.

Śrīla Śrīdhara Mahārāja: In different sphere, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The vyāsāsana, a particular type of mood, to talk from vyāsāsana, to be in a surrendered position where the proper inspiration, dictation may come: particular mood. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Our Guru Mahārāja told once, "When, from vyāsāsana one is faced with the śloka of Bhāgavatam:

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[Śrīmad-Bhāgavatam, 11.17.27]

Ācāryaṁ māṁ vijānīyān, should he pronounce this śloka, or being afraid, frightened, he will go, he will fly away? Or he will have to face to explain the real meaning of this śloka? Ācāryaṁ māṁ vijānīyān. "I am Ācārya. I am God. I am ācāryaṁ māṁ vijānīyān. You know your Ācārya as God Himself. So I am in the position of the Ācārya, so am I God? Should we face this problem of explanation or fly away? Ācāryaṁ māṁ vijānīyān, a relative position."

In another time he told in Varṣāṇā, when circumambulation of the whole of Vraja maṇḍala. "Our relative position of a disciple requires that the paramparā up to my Gurudeva it is not kaniṣṭha adhikārī but that the whole thing down intact up to this." We are asked to have such notion about Guru.

Then by the line of descent, not diminished, gradually! The highest Guru, Brahmā, then another, Nārada, little diminished śiṣya, disciple, so a little inferior to his Guru. So the third also inferior to the second, fourth also inferior to the third, this should not be thought. Ācāryaṁ māṁ vijānīyān, this thread within, that good will of the Supreme backing the whole thing. So to the disciple, relatively, they will have such perspective consideration. He will try his best, 'That I have

come to the highest intensity.' That will help him to imbibe the faith, encourage his faith. Fault finding with Guru, that will be suicidal, suicidal for the disciple. This is the general thing; that generally we should have such faith to develop, because as much as I am eager, sincerely to come to God, the cooperation from His side is not defective. To the fullest extent He has come down to cooperate with me, my sincere hankering. No defect can be there. I want Him and He also comes to meet me. If I'm sincere He's also more than that. I'm eager, He's also more eager to meet me. There cannot be anything wrong in His part. He's omniscient. He's omnipotent. I'm approaching not to a blind thing, and not a tinge of ingratitude may be there. So seeing that He's come to the fullest extent to sympathise with me I'm guided to a particular Guru and by his internal direction, and also he has come to cooperate with me. With best sincerity he has come. That should be our attitude.

But from, this is relative, we shall try to take the benefit of this, but for my previous offensive activity if any disaster may come in my way, and then it is mentioned everywhere, especially in Hari-Nāma-cintāmaṇi – the greatest misfortune ever we can conceive is to find fault in Gurudeva, is actually due to my ill fate, my ill fortune it has occurred before me. And that is also, and that offence gone, that period finished, I may feel by my previous sukṛti another sort of light, another sort of light by previous sukṛti, that I have done wrong. I have done wrong. And at the guidance there is also Guru, that śikṣā Guru, or in any way, that is also a branch of the current of the Lord, same Lord. Helping me to detect some sort of defect whom I previously took to be perfect, such disaster, it may not occur, we shall wish that such disaster may not occur in anyone's fate. But still, if it is the fact, then with the help of another Guru we may seek the judgement of the present Guru. It is mention in Hari-Nāma-cintāmaṇi. With the help of another Vaiṣṇava if such light awakes in my mind that I'm so tolerant, forbearing. Still I find anyhow the Guru is showing, that may be a test to me also, he's showing his practice does not harmonise, is not in proper adjustment with his own voice and the voice of the śāstra, and the voice of other Vaiṣṇava, or other Ācāryas. If such sort of new suspicion and awakening we find, we are to verify from the Vaiṣṇava. And then when it should be clear I shall have to replace me in some other line. But that is not desirable, and that is very rarely found in anyone's case. And that is sometimes the result of some inconsiderate and almost hurried faced selection, with some hesitating mind, with some pressure from outside also, ulterior purpose. That sort of ill choice, wrong choice, might have occurred. In that way we are to take it, because I cannot march on blind. The scriptures, the Vaiṣṇavas, other, they're in broad daylight and I cannot march with my eyes blind, or closed. Gaura Haribol.It is real, and it is not supposition, on the way and the goal what I'm desired to make advance towards, that is not the way of suspicion. The broad daylight as if we shall march seeing everything more clear, thousand times clear than we live and move here in this plane. Bhidyate hṛdaya-granthiś [Śrīmad-Bhāgavatam, 11.20.30] it must untie all different forms of desires ever fostered and placed in my heart, within my mental system, that the whole ties will be untied. I don't want anything, so untie, I don't want it. I want nothing. Bhidyate hṛdaya-granthiś. Chidyante sarva-saṁśayāḥ, all my doubts must be cleared. This is the, and that cannot but be this, chidyante sarva-saṁśayāḥ. At least I'm in the line of progress that my doubts are being cleared gradually, chidyante sarva-saṁśayāḥ. All suspicion clearing light I'm getting gradually. Kṣīyante cāsya karmāṇi. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Where is he going?

Devotee: I'll be right back. I have to go do something.

Śrīla Śrīdhara Mahārāja: Ke?

Devotees: He'll be back he said. Coming back, some duty.

Śrīla Śrīdhara Mahārāja: Chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi. All the past acquired tendency, or attraction for this mundane plane will vanish. Mayi dṛṣṭe 'khilātmani, and the real master of the real world will appear before me, on my eye, what is what. Mayi dṛṣṭe 'khilātmani, what is what, that harmony, that unity, that conclusion, that beauty, charm, our innate hankerings will all find satisfaction in that one plane. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari...

End of 81.11.02.C_81.11.03.A

Start of 81.11.03.B

Akṣayānanda Mahārāja: We try to serve Guru and Kṛṣṇa, Vaiṣṇavas. And other side due to purva saṁskāra the tendency to offend like that, kuñjara-śaucavat, elephant's bath, [Śrīmad-Bhāgavatam, 6.1.10] So two battles are there: how to...

Śrīla Śrīdhara Mahārāja: That is, we shall try to use our free will only to connect more and more with the positive side.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [Śrīmad-Bhāgavatam, 11.20.27]

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

["But the śraddhā or pure attraction he has acquired for Me is of eternal nature. It cannot be subdued or cut off by any mundane or ordinary attempt. Despite undergoing so many sufferings, he goes on remembering Me. His thinking, aspiration and earnestness is for Me, and the more he is compelled to suffer from the pressure of the environment, a firmness in Me becomes more and more sure, and finally, invulnerable. And by standing the test of all these trials, he will stand - stand and grow beyond the jurisdiction of these mundane forces. The more pressure comes from outside, the more firmness he feels in the necessity of My help to him."] [Śrīmad-Bhāgavatam, 11.20.28]

proktena bhakti-yogena bhajato mā 'sakṛn muneḥ
kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [Śrīmad-Bhāgavatam, 11.20.29]

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

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

In ekadas again this śloka occurs, bhidyate hṛdaya, it is in the first canto and also in the eleventh. Jāto-śraddho mat kathāsu. "One who has got some faith in Me, mat kathāsu, nirviṇṇaḥ sarvva-karmmasu, and in wholesale dealing he does not want any connection of the world, no charm, nirviṇṇaḥ sarvva-karmmasu, in the general sense. The general resolution of his mind to leave them and come ahead, go ahead. Veda-duḥkhātmakān kāmān, he knows fully well that if I indulge myself into exploiting habit, veda-duḥkha, it will produce some misery, some reaction sure to come. Veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ. But sometimes things seem helpless, can't control, 'py anīśvaraḥ. Mat kathāsu, nirviṇṇaḥ sarvva-karmmasu, veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ.

Tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ. But they have no other way to be recommended, but with more intensity to tread to the same course. No other alternative. Only this ananya-bhakti, the exclusive devotional path: that is the only relief, no other. So, tato bhajeta māṁ prītaḥ, try his best to increase his positive activity as much as possible. Tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ. With more firmness and more perseverance he will try to follow the same course. That is the only way. No other alternative. The exclusive way he has, the maximum beneficial way he has got, so he'll try to with whole energy to devote to intensify his journey towards the positive. Śraddhālur dṛḍha-niścayaḥ, juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan. As long as he cannot shake off all these previous habits he will have to tolerate, forbear. Tān kāmān duḥkhodarkāṁś ca. And that will produce some misery and he will have to suffer, to take it in his back. Duḥkhodarkāṁś ca garhayan.

Proktena bhakti-yogena bhajato mā 'sakṛn muneḥ, kāmā hṛdayyā naśyanti sarvve mayi. Then gradually the day will dawn, he will find one day that they're retiring, that after trying their utmost, now they have failed and they're going back. Proktena bhakti-yogena bhajato mā 'sakṛn muneḥ, kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite. "Gradually I shall come down in the plane of his heart and everything will be pleasure. The night of the hail and storm that will go away, and the dawn will be clear, sun will rise. That is seen."

This is in one's own case. But if he finds such a case in the Vaiṣṇava, superior than he, then Jīva Goswāmī Prabhu has told that there may be some misconception also. In one's own case he will deal with himself with this idea, and in another case, especially if he's considered to be a higher Vaiṣṇava, he's advised that there may be another thing, another outlook. What is it? Sometimes in a Vaiṣṇava of higher realisation some anartha abruptly is seen to come, to appear, but that is to increase the speed of his progress. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some undesirable things, events, take place, and repentant fire of great intensity came there and push him towards the higher: more higher region. Just as a rocket is thrown, the background gets a very great push. Is it not? Do you follow?

Akṣayānanda Mahārāja: Correct. Yes.

Śrīla Śrīdhara Mahārāja: If you want to take a lift, some pressure in the back side, so sometimes in the case of Vaiṣṇava, it also may be seen, that something, little wrong anyhow appeared in his heart and a great fire of reactionary type made him help to a great progress. "What am I? How this came to me?" From that sometimes is seen in a Vaiṣṇava of higher type, so we may not misread that, misread that. That is not really – that is really a part of progress. By the Lord's wish for greater promotion sometimes apparently it comes there. But that should not be reckoned as setback. That should be included in the improving line. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Jīva Goswāmī Prabhu has mentioned this. Be careful about to judge Vaiṣṇava character. There may be by the wish of Lord such event also.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Mahāprabhu. Gaura Mahāprabhu.

And sometimes it is also possible that we can't understand his ways. We think it otherwise. So we are warned not to venture to discuss about the practices of a Vaiṣṇava.

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

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [Śrī Upadeśāmṛta, 6]

Akṣayānanda Mahārāja: Upadeśāmṛta.

Śrīla Śrīdhara Mahārāja: Upadeśāmṛta. Dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair. If we find a Vaiṣṇava he has got a disease, why? He's a perfect man, the Gurudeva's considered to be perfect. Why he suffers from disease? One Vaiṣṇava, why he's blind? Why he's lame? Why he's not perfect if he's favourite of the Lord Supreme? Then why this sort of defect shall be? Svabhāva-janitair vapuṣaś ca. And also easily irritated and chastising giving strictures to the disciples. Or one has got particular taste for particular food. Why these things should be? These trifles may disturb our mind. That Rūpa Goswāmī gives us warning. Dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair. Physical or mental, doṣair, any defect if you detect in a Vaiṣṇava, don't reckon it as this mundane defect. Don't consider those things to be mundane, polluting.

gaṅgāmbhasāṁ, prākṛtatvam iha bhakta-janasya paśyet, gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair, brahma-dravatvam apagacchati nīra-dharmaiḥ.

The example is given of this Ganges water. The Ganges water if we touch it we are purified by the order of the creator. It is told that if we touch we're purified; we need not take bath, nīra-dharmaiḥ. But if we find that there is some dirt there, budbuda, the fermentation, foam, budbuda-phena, and paṅkair, and mixed with mud, then that water can't pure you, if you think, but it is not so. The dirty Ganges water can purify you. That purification what will be effect to you that is not of mundane type. That is of another type. So the dirty character cannot force the Ganges water to lose its purifying, that purifying in another plane. So this trifling thing that Vaiṣṇava is little ill, he is fond of a particular food, or he's engaged with a particular man, he cannot do his duty properly, by these things a Vaiṣṇava cannot be judged. In another plane his activity, his purifying tendency is being spread and transmitted in another plane, in the highest plane, in the plane of the causal region. So we are to take that, not the external feature should be identified with the internal things. In an earthen pot the pure water may be. In a golden pot a poisonous water may be, may stay. So by the external activity we can't judge the internal man. Internal signs must be found to judge him: defect in that plane must be found and not defect in this plane. Hare Kṛṣṇa. Hare Kṛṣṇa.

So many parṣada bhakta were gṛhastha with Mahāprabhu and others, and they were giving birth to child, so they came in connection with the women, so they're suffering under the lust propensity. We should not take like that. We are so low in our nature that we cannot conceive that without lustfulness one cannot produce child. The ideal is high. Bhajami grha mediyam [?] Bhāgavatam says, oh, Gītā says: Prajanaś cāsmi kandarpaḥ.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [Bhagavad-gītā, 10.28]

"Where only production is necessary, as kāma, I am there. Not hrte, not for sense pleasure. When for sense pleasure two united I'm not there. Only necessity of producing child I'm there."

That is as pure as anything. The attitude is to be blamed. The exploiting tendency is to be blamed, not the activity.

karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt

["One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent yogī and factual executor of all works."] [Bhagavad-gītā, 4.18]

When one can detect no action in action, and in absence of action there is action, who can detect in such a way, he's really a man of reason or proper intelligence. Do you follow? No?

Devotees: Yes. Yes. No; very hard to understand that verse of the Gītā.

Śrīla Śrīdhara Mahārāja: In Gītā, anaśakta, if we're anaśakta, if we have not special exploiting tendency then I'm an agent cent per cent of the main power.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḺ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [Bhagavad-gītā, 18.17]

He may be an agent to kill the whole universe but he does not do anything. Cent per cent agent of the Absolute Force, that Absolute Wave, playing in the Absolute Wave cent per cent: it is possible. Faultless activity is possible.

Kant said; the German philosopher Kant, "That no action can be completely pure, only good will."

But we shall say, so called good will is also impure here in the mundane world.
So any action, the standpoint of service, and standpoint of renunciation, and standpoint of exploitation should be judged. Anything may be, every action may take place from the plane of exploitation, and plane of renunciation for retiring purpose and gradually it will vanish. And the highest plane only by the, to carry out the Divine Will of the Lord whatever he's doing, nirguṇa. That is nirguṇa. Everything may happen, but not only selfless, but from self surrendered plane, any inspiration comes carrying out His order. It is difficult but still it exists. It may be difficult but it is there, and that is our highest thing of attainment. Not this vilāsa, not movement should be rejected; movement, dynamic character, it may seem to be equal with the exploiting energy, but it is not so. The current coming from the Absolute Centre and obeying the order, that is automatic, that is nirguṇa: colourless, faultless of any selfishness. Any crookedness is not to be found there. The clear, automatic, purest wave, all good, Absolute Good, the origin is Absolute Good, the wave coming and you are a unit of that plane. So that is the land desired, desirable, our most desirable thing is that. Nothing is bad but the attitude, the poison within. That poison should be driven – everything may remain – the poison should be removed from within.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

To serve the Vaiṣṇava, to serve Guru, to serve the Lord, we will be up for anything, even we shall take the risk of going to hell, ha, ha, and contacting for eternity. So much risk, but the whole concentration for the centre. So it is nothing, it is safe, no apprehension practically, but so much risk gives us promotion to the highest quarter of the servitors.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja he wanted to hear, very fond of hearing from me. But I told him, śravaṇa and kīrtana, not only śravaṇa, śravaṇa-kīrttana-jale karaye secana.

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

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

To receive and to reproduce, that is what is naturally necessary, śravaṇa kīrtana, to receive, to hear, and to chant, to receive and to reproduce, to distribute; two things together. Only taking goods from the higher capitalist and stock it, that was not Mahāprabhu's idea. Distribute it. Your goods shed must be vacant, so get supply and give supply. The current, that will be more helpful for one's progress, will be acquainted with the market, and to face different type of demands, and accordingly to get selected goods from, that this is the demand of the market. I want such

things. So the stale character will be eliminated thereby, up to that living business. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Sundar. Gaura Sundar.

Devotee: Śrīla Śrīdhara Mahārāja, Droṇācārya, he was a brāhmaṇa, but he held a grudge against Mahārāja Drupada. So how is that possible, that a brāhmaṇa can hold a grudge?

Śrīla Śrīdhara Mahārāja: Brāhmaṇas are not free from grudge. You see in the Purāṇa so many brāhmaṇas they are throwing curse to this man, that man. So that higher type of brāhmaṇa he may not have. Durvāsā, he's also throwing curse to a Vaiṣṇava like Ambarīṣa Mahārāja. So brāhmaṇas are not free from – they're approaching to the renunciation, to the plane of renunciation, but not fully attained that.

What to speak of them, even Catuḥsana, they went to visit Vaikuṇṭha - Lakṣmī Nārāyaṇa, and when Jaya Vijaya, the gatekeepers, they opposed, and they threw curse upon them. And Nārāyaṇa came out, but they acquired some power so curse must take effect. But Nārāyaṇa He gave stricture, mild stricture to the Catuḥsana, to the brāhmaṇas, who were brāhmaṇas of higher type, and in the tinge of devotion; there also it came. But sometimes it is required to help some līlā of Nārāyaṇa. In the Vaiṣṇava School... Ke?

That may be of two types. Somewhere they're utilised as instruments of the Supreme Will, there they're faultless. And sometimes that previous tendency is still pursuing that man. So particular cases should be judged in particular way, individually, cases should be judged individually. Sometimes for universal play it may be necessary, and sometimes the past tendency of exploiting the environment is not yet finished. Hare Kṛṣṇa. Gaura Haribol.

Droṇācārya was insulted by Drupada perhaps in his previous life so he took the advantage. Droṇācārya was a poor brāhmaṇa – I don't remember completely, but as much as I remember, Aśvatthāmā, his son, for some milk, he had no milk to give to Aśvatthāmā, and some rice powder with water prepared like milk was given to Aśvatthāmā and very satisfied began to dance, "That I have drunk milk."

And that caused some pain in the heart of Droṇācārya, and he approached his classmate Drupada, "That I'm very poor. My son can't drink a little milk. So if you help me to certain extent."

But Drupada anyhow dismissed him.

And he had that grudge. "A poor brāhmaṇa, I approached my kṣatriya friend, he's a king, but he dismissed me without considering the least. He could not understand my inner pain."

So when, after, when he came to Bhīṣma for some engagement, service, and Bhīṣma knew him previously. Droṇācārya was a disciple student of Paraśurāma and Bhīṣma also got training of weapons from Paraśurāma. They knew one another. So Bhīṣma kept him as the training master of the Kaurava Pāṇḍava, gave engagement. And when both the Pāṇḍava Kaurava they acquired satisfactory knowledge in fighting then they offered, "We want to give some Guru dakṣiṇa."

Then Droṇācārya, "How I'm to utilise this then, this Guru dakṣiṇa?" The memory of the misdeed, misbehaviour of his former classmate Drupada came in his mind, and he ordered them, "Just go and capture the kingdom of Drupada for me." And they went and captured successfully. Arjuna was there so they were successful. And perhaps – as much as I remember, took Drupada as captive to Droṇācārya.

Then Droṇācārya told: "What is this? You did not spare a farthing to purchase a little milk for my son, and today I'm the king and you are ousted. What's the fun? Anyhow, as a brāhmaṇa I don't want your kingdom, you go and take it. I have given you some lesson, I've taught you a lesson."

Perhaps that's the story. _____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ [?] Nitāi. Nitāi. Nitāi.

Devotee: Many devotees in the west are interested in astrology. Can you say something about the benefit of astrology for devotees, or whether that's not beneficial?

Śrīla Śrīdhara Mahārāja: Astrology has nothing to do with devotion, but one who has already acquired that knowledge he may utilise it for preaching purpose, that is to capture people with that, just as yoga siddhi. So people may be attracted by them and then he will – just as Tamal Kṛṣṇa Mahārāja is going to China to open a hostel for the students, and gradually to enter into the mind of the people. So through the astrology one can enter into a particular mind with the plea of astrological knowledge, otherwise astrology has nothing to do with the pure devotion, or any other knowledge. But that may be utilised for the purpose of recruitment – if it is already there.

Vaiṣṇava of lower order, that may be a temptation also, it may be harmful. By the knowledge of astrology he may come to such association that may lead him astray, to money, or women, or fame, take me away. Kanak, kāminī, pratiṣṭhā, by exercise of that too much if it's not controlled to serve the Vaiṣṇava, the sampradāya, then it may snatch him away from the path of devotion if in preliminary stage. That is, if I ride on a horse and can't control, then the horse may take me away, here, there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Hari. Gaura Hari.

Devotee: Is it of any use for a devotee to know what his future holds through astrology?

Śrīla Śrīdhara Mahārāja: No. Vaiṣṇava transaction is independent of astrology. The astrological calculation cannot always cover the Vaiṣṇava life, their dependent, their movement, their fortune, cannot reflect. With the previous karma the future prospect drawn in the astrology that also may be cancelled, by that wonderful new development. They do not care for the astrology because the previous karma, it is according to the calculation of the previous karma, but that may be ignored. So there is a saying,

kṛṣṇa bhakta haya yadi balavāna, bidhīra kalama kāṭhi kore khān khān

[Lord Brahmā says: "If a devotee of Śrī Kṛṣṇa is very powerful, he can easily cut into pieces that which is written down as his destiny."]

If a strong devotion appears in a devotee then he can cut asunder the laws and rules of the creator even. The favour on the person of a king may take him independent of the law in the administration. The law always does not apply always on a person who is a favourite of the king

himself. That is another way. That casts a shade in the future that such nature, such class of past can produce this future. The calculation is of the previous activity. That casts some shade, shadow, on his future – that is astrology. But that past wholesale can be removed and demolished in a particular case of a Vaiṣṇava life – life of a Vaiṣṇava, can be ignored. Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani.

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

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

Previous karma that vanishes, diminishes, according to the degree of devotion. No new karma of those and previous karma also destroyed by the power of dedication. When the karma itself is removed then its forecast, its future production, is also removed with it. Do you follow?

Devotee: Yes.

Devotee: At the time of initiation, dīkṣā, the spiritual master, does he not take all the karma, the past karma of the śiṣya?

Śrīla Śrīdhara Mahārāja: He takes like – court of wards state [?] Do you know it? State when incumbent it is given to the government. Do you know this? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: When, suppose, a province, United States, a particular province that is not working smoothly, properly, in debt, or in miss-management, then the centre captures it.

Devotee: Oh yes, I understand.

Śrīla Śrīdhara Mahārāja: Takes it, the responsibility, and the responsibility is taken by the centre and the previous staff allowed to work on, the basis. The whole management, the whole administration staff not cancelled, only the leaders. The managing capacity of new nature passed through them.
...
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, when Draupadī first saw Karna, she had some feeling apparently that Karna was her son, but she didn't approach him.

Śrīla Śrīdhara Mahārāja: Who? Kuntī?

Devotee: Kuntī! Excuse me! When Kuntī first saw Karna...

Śrīla Śrīdhara Mahārāja: Some intuition, intuitive impression.

Devotee: But she didn't approach him to reveal. Can you – is there some reason why?

Śrīla Śrīdhara Mahārāja: Some social difficulty. Ha, ha, ha. _____ [?]

You see, nirguṇa things, what is nirguṇa, we cannot find fault with them measuring from the standard of this mundane world. It may come in any form, in the lowest form, in the lowest standard. A devotee may take birth in the lowest section, even may take birth in the animal section, but still it may be nirguṇa. So they're all parṣada, the Kuntī, Pāṇḍava, they're taken down here from Goloka. They're in the relativity of the pastimes of Kṛṣṇa Himself, so their activities should not be judged. That is jñāna-sunya-bhakti. They come to play – suppose a king's son he's selected by the drama party to play the part...

End of 81.11.03.B

Start of 81.11.03.C_81.11.05.A

Śrīla Śrīdhara Mahārāja: ...like that. And the Kuntī, Pāṇḍava, they're all eternally related to Kṛṣṇa līlā, so their practices and activities, though it seems to fit the lower standard of the society, but it is not so. Kuntī showed that before her marriage – of course, you know the fact about the birth of Karṇa?

Devotee: Yes, about the boon, and Visvasvān coming.

Śrīla Śrīdhara Mahārāja: Kuntī Devī she got – it is shown as līlā of this mundane type that she got some mantram that with pronouncing that mantram, whomever she will invite he will come to her. Then in her curiosity, to satisfy curiosity, to test whether the mantram is real or not, she invited the Sun [god], and the Sun came.

But Sun told that, "You have invited me so I want to enjoy you."

And Kuntī Devī was afraid, but she could not avoid because she invited by the mantram. So they were united and Kuntī gave birth of a child, and he was Karṇa. But before her marriage the Sun came. Anyhow she managed to give his birth and privately managed through her maidservant to put him in a safe position, she floated him in the Ganges water. She did not kill the child, the baby, took him for prestige, but left for fate. Left the child to live on his fate, by chance he may live, so she left him.

And the child in that pot floating came to a particular place and he was taken up by one lady who was the wife of a charioteer. She took it and found that beautiful child and she kept and nurtured, and then boy was grown, the Karṇa-suta, suta-putra.

And now, Kuntī Devī generally did not know whether that child is living or not. But when she found Karṇa she felt some sort of intuitive attraction, and there were some signs also similar to her body.

Once Yudhiṣṭhira Mahārāja also told, when after the death of Karṇa when Kuntī Devī asked his son, "You offer some śrāddha ceremony, something for Karṇa, he was your eldest brother."

Then Yudhiṣṭhira Mahārāja told: "What is this mother? You did not say it previously. Then we should not kill our elder brother. Rather, we shall ask him to take the throne, and I did not take the throne. I won't. He should have been the king, our elder brother. And I throw a curse in the dynasty that hence they won't be able to keep any secret in their mind." It ended there. And Yudhiṣṭhira expressed at that time, "When I marked the foot of Karṇa it looked to me similar to that of my mother, your foot and Karṇa's foot almost similar. I had some sort of doubt, suspicion, but I thought no, it may be chance coincidence."

Queen Kuntī also privately once met Karṇa and told, "Don't go against my son. You are my first child. And in such occasion I could not keep you with me, I had to leave you. But the fact is this."

Karṇa knew it, he refused her request, "No. When you were so cruel to me as to leave me and float me to the Ganges, you have done such wrong towards me so I won't accept your proposal. Especially I have given hope to Duryodhana and I must side with him in the battle, and he's also fostering that same hope, "The Karṇa is on my side." I can't frustrate him, disappoint him at this moment. So I promise to you that now you are mother of five children, five sons, and you will always remain the mother of five sons. I shall have to fight with Arjuna – I may die or Arjuna will die, I shall kill Arjuna or Arjuna will kill me. So anyhow, five sons will remain. That much I can say. I won't attempt for killing other four sons of you."

There it was in that way.

Kṛṣṇa also privately met Karṇa when He went for peace to Duryodhana. That, "Karṇa, perhaps you may know or may not know, I know, that you are the eldest brother of the Pāṇḍava, so don't side with Duryodhana. You come this side and the fight may be avoided and you'll be the king in that party. Yudhiṣṭhira Mahārāja he will forsake throne for you, he's so religious, so virtuous, you come."

Karṇa told, "No. I can't be a coward. I have encouraged Duryodhana for this fight and perhaps mostly he depends on me for his success. In the last moment I can't frustrate him. Don't entreat me in that way. Don't try to tempt me." Karṇa answered.

Then anyhow, that birth in her girl stage forced her for the considering the social position of the day to leave this child. And what is your answer, your question now? Why Kuntī?

Devotee: Why she didn't approach Karṇa at that time, at that particular time when she first saw him?

Śrīla Śrīdhara Mahārāja: When Karṇa was performing penances in a particular place, Karṇa Prayaga, on the way to Badrinātha, Kuntī met there Karṇa and requested, but Karṇa refused. And Kṛṣṇa also approached, Karṇa refused. Gaura Haribol. Hare Kṛṣṇa. But we're not to judge the objectionable characteristic in these events of Karṇa or Draupadī.

ahaila draupadi kunti tara mandara tari tata panca karna sanitya parta mahasana [?]

From ordinary standard the life of these five ladies are objectionable in character. But the guardians of the society they are giving the circular to the social persons, "That don't go to find fault with these five ladies by their external activity. They're as pure as anything. If you rather take their name you will be purified. The external activity is far from their inner mentality. They have come here to play the part."

As I told previously, the prince is playing the part of a sweeper, by the will of the Supreme Master. This is Ahaila. In her case, perhaps you do not know, Ahaila was the wife of Gottam, the Guru of the deva Indra. Anyhow Indra approached her. Ahaila was innocent, in the garb of Gottama, Ahaila was innocent, but she was cursed by her husband to become a stone, and she had no other alternative but to accept that misfortune, fate. But she was pure, cent per cent. But she had to suffer for fault of others, of higher agents.

Or like Draupadī, five husbands she had to accept, but as the dispensation of the higher authority, not by her choice. It was her sacrifice to accept such order. That in sacrifice the purity is not hampered in any way but it is increased. Draupadī, Kuntī.

And Kuntī's case to – by the order of Pāṇḍu, her husband, and also to verify the influence of the mantram of Durvāsā she did so. So she's not to be contaminated in taking her in connection with the filthy exploiting lustful environment. Kuntī.

Tara, Tara was the wife of Bali, but she, when Bali died she was, as the social custom, she had to marry Bali's brother Sugrīva. But Tara, she's not responsible for that, accepting second husband. It is the social custom of the day. She was as pure as, chaste as previously, life.

Mandadari also in a similar condition after the death of Rāvaṇa as their social custom she was, as the custom, she was accepted by Vibhiṣana to be his queen. So that does not harm the purity of, chastity of Mandadari. She was as pure, as chaste as before.

So though ostentatiously these five ladies are seen to accept a second husband but they are as pure of the highest type as we can ever conceive. So much so that if one can take their name after leaving their bed they will be purified by coming in contact with. So they're internally pure, but they had to accept the life of apparent impurity by the order of higher sanction, higher authority, but at heart they're more than ordinary purity.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitai.

Devotee: Is there some karma left to go through all these things, for these ladies? They came from Goloka Vṛndāvana and still they have to go through these things. There was some karma left, from previous?

Śrīla Śrīdhara Mahārāja: No karma, the līlā pertaining to Kṛṣṇa that is considered as nitya-līlā, eternal thing going on that way come here. That is one thing. And sometimes, not in these cases, but in similar cases we find that some souls under the influence of karma they also enter there and absorbed. Avatāras, there's the function when the governor comes to see and visit a district, the function of the magistrate is absorbed in him. Whatever he will order the magistrate he's compelled to carry that. No independence there for the magistrate. Something like that, the power is absorbed.

So when the parṣada they descend, so many, they, it is said in scriptures that some prostitutes of heaven they were absorbed in the gopīs. And different order of Avatāra was absorbed in Kṛṣṇa. The Yuga Avatāra Kṛṣṇa was absorbed in Svayaṁ-Bhagavān Kṛṣṇa. Mahāprabhu as Yuga Avatāra Mahāprabhu absorbed in Svayaṁ-Bhagavān Mahāprabhu. Sometimes it has been described in the Purāṇa in such a way, they absorbed.

So, there was a question in Kṛṣṇa Balarāma līlā that once Brahmā when the Earth intolerant of the burden of sin went to Brahmā, "Absolve me, save me, I can't tolerate so much sinfulness on my surface. Just give some relief. The demons must be done away with."

So Brahmā tore out from his head two hairs, and he gave, showed that, "The two Avatāras are going to take birth on your surface and They will do away with the demons, Bhū-bhāra-haraṇakāri, Keśāvatāra."

And some say that the birth of Kṛṣṇa Balarama is only from Brahmā's hair, so how They can be Svayaṁ-Bhagavān or Nārāyaṇa? But that is apparent thing. It is absorbed in that. In this way some things are absorbed there.

So the Moon had to come down for sixteen years in this Earth and that entered Abhimanu the parṣada of Kṛṣṇa, entered there. And other things were also of that type. When Svayaṁ-Bhagavān with His own group comes to show the pastimes here, some other incidents also put to enter that program, and that is finished there. The Purāṇic experts have dealt with things in this way.

Some say that Kṛṣṇa is always playful, but when He's seen to kill the demons it's the function of Nārāyaṇa to deal with the demons. Kṛṣṇa is always a playful and singing personality, undisturbed by any violence. But the different functions of Nārāyaṇa They have to do this, to remove the difficulties of highest type when it's to be done, by Them.

When the king goes to visit a particular place he's at ease, at least he shows like that. But the police or military, it is their duty to keep up the peaceful atmosphere and remove the disturbing element. It is their function. And the king, he does not care for his safety. The others, of lower existence, that is to manage for the safety of the free movement of the king, free play of the king.

Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The definition of a sādhu is given in Padma-Purāṇa, that one who has dedicated him and his whole paraphernalia to Kṛṣṇa, and he finds pleasure in the singing and talking about Kṛṣṇa, hearing about Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: And whatever apparently belongs to him that is all surrendered _____ not only a sādhu is a surrendered soul. But sometimes he may be seen that he has not surrendered himself but whole of his paraphernalia surrendered by him. "Whatever Kṛṣṇa may

think He may do anything. If He takes my son: yes, it is His will." He's not affected. Takes his money, wealth, "Yes, it is His will: He has taken." In this way apparently he may be in possession of many things, but everything is dedicated, and he himself also. And his real nature is always to hear and to chant about Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: There his whole attraction is kṛṣṇānusilāna, to hear and to chant and to do anything for Him, His bidding, but he has got his paraphernalia, but whole thing dedicated to Kṛṣṇa, in his free judgement. No special attraction for anyone, any member of the paraphernalia, either house, the money, the son, the wife, or fame - if some ill-fame comes to him, "Yes, it is given by Kṛṣṇa." Everything he takes it is surrendered to Kṛṣṇa – he's sādhu. Not that only with a kaupīna he's moving through the world, on the surface. The external renunciation: that is not the real sign of a sādhu.

With a kingdom, like Ambarīṣa, with whole kingdom he was a surrendered soul to Kṛṣṇa. When Durvāsā went to burn him he did not shrink back. "Yes, if I'm an offender I must be burned." He took that firm position there, faced opposition unhesitatingly he stood there. "If it's Kṛṣṇa's will to burn me He may burn." Na chacar pandandi par [?] But when Sudarśana came to burn Durvāsā he fled like anything, here, there, this, that, but Ambarīṣa the surrendered soul. "If it is the Divine Will let it be done." So with whole kingdom he's a devotee. And the sannyāsī with only his kaupīna not surrendered he's flying here there.

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

He's afraid. He's a prey of fear.

Devotee: So there's no room for politics in religion.

Śrīla Śrīdhara Mahārāja: Politics: that may be ostentatiously diplomacy, yes, may be. Politics but must be interest cent per cent for Kṛṣṇa. Whatever you can utilise in the service of Kṛṣṇa that is devotion. It may be politics, it may be thieving, stealing, it may be dacoiting, it may be murder also.

Devotee: Love and rupture.

Śrīla Śrīdhara Mahārāja: Whatever, but one condition, wholesale cent per cent for the interest of Kṛṣṇa. The criterion only that. He's requesting Yudhiṣṭhira, "Tell lie." Yudhiṣṭhira hesitating. "Tell lie." So above law, His will, His play, sweet will, and because He's the Absolute Good everything is justified. Because we're ignorant we cannot see the beauty, the goodness, in His behaviour or His play, His movement. _____ [?] All right, I may stop here today.

Devotees: Jaya oṁ viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: ...more than wonder, it is almost impossible. So I say, I like to say rather, that śaktyāveśa.

Devotee: Mahārāja, about that yesterday's paper in Russia. There was one line in yesterday's paper that in Moscow they were chanting in a square, I don't know the name of the square. They were chanting Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Oh! It entered in Moscow?

Akṣayānanda Mahārāja: Yes. It says, "Taken by storm."

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told me that when he visited Moscow, and perhaps he had an interview with Brezhnev or _____ [?] or some gentleman, "That they told that we don't want that any conception of religion should be dealt with here."

Swāmī Mahārāja told, "I told them that – they told that we don't to honour any instruction of any gentleman – but Swāmī Mahara told, "You are following the instruction of Lenin, you do, and I want simply to say what Kṛṣṇa has asked us to do. So when you are taking Lenin you may hear what Kṛṣṇa has said."

"No, no, no. You will talk about religion. Lenin will talk about our value."

In this way, anyhow after his visit I find with wonder that they have taken away that law, 'that none will be able to lead any religious life.' That law withdrawn and now everyone is free to go on with his religious principle, that after Swāmī Mahārāja visited the place the law was overturned against religion there. And now I first hear that kīrtana is also allowed, Hare Kṛṣṇa. In the paper perhaps I also heard, saw, that a tendency towards Hare Kṛṣṇa Movement in Russia. And they're trying how to check that. That was out in a paper I think. They want to check, of course with all other tendencies, there some other tendencies also they found in the youngsters, and one of them is towards Hare Kṛṣṇa Movement inclination. The reaction is sure to come – today or tomorrow. Hare Kṛṣṇa. Everyone is moving in a circle, in a circle, even, laya pralaya, sṛṣṭi-sthiti-pralaya [Brahma-saṁhitā, 44] All circular movement, short or long, either short circle or longer, bigger circle, in a circular movement, everything we find. Hare Kṛṣṇa.

34:00 to 36:25, Bengali [?]

...

Śrīla Śrīdhara Mahārāja: Everyone wants to come to it, to serve, to enhance, with the spirit of enhancement, enhancing, not to enjoy. Enjoying mood is very lower, animal consciousness. You must rise above animal consciousness. And renunciation is destructive. And dedication is really constructive world.

Devotee: Renunciation destructive?

Śrīla Śrīdhara Mahārāja: Renunciation destructive, that is mukti, ultimately to renounce everything, then to be resolved in a zero. Why? Renunciation means, tyageti mukti. "I renounce everything." No relativity, nothing to see, nothing to hear, all the connections of the environment cut off, suṣupti, just like suṣupti, sound sleep. Samādhi is like that, no consciousness of the environment, "Then I'll be polluted in the company of that."

Dṛśya-darśana-drāṣṭā – tripuṭi-vināśa, [Śrī Śrī Prapanna-jīvanāmṛtam, p xix], the seer, sight, and seen. The seen enters into the seer, and seeing so tripuṭi-vināśa, the object, the subject, and the transaction between them, both comes to one point, sāyujya mukti, so complete renunciation, it is destructive.

Renunciation of the abscissa, of the negative side, comes to abscissa, a marginal point. Then we must make advancement towards the positive, but with opposite temperament. We shall withdraw from the negative and come to abscissa, and then we are to make – begin our progress towards the positive. What is positive? Which is more valuable than my own self, super subjective realm – I'm subject, I'm taṭasthā śakti, cetana, very lower subject, subject that has got very lower capacity, and there is higher capacity, subjective world, adhokṣaja.

Why do you stop? From fossil you are coming to the mental, to the consciousness, and don't stop, you must produce other side towards the Infinite, ātmā, jīvātmā, Paramātmā, then Nārāyaṇa conception of Kṛṣṇa. In this way it is going to the Infinite. So jīvātmā is sprung up from the taṭasthā śakti, marginal potency is jīva. Then the positive world is left there from Vaikuṇṭha, from Śivaloka proper, from Śivaloka, Vaikuṇṭhaloka, and upward. We are to enter into that domain. That is the positive, eternal, that has got no death. This is mortal side, it is illusion, misconception, māyā means misconception, so we must withdraw from the misconception totally, and then proper knowledge, what is what, there we are to enter into, adhokṣaja. Adhakrta indriya jnanam yena. The substance which has, adhakrta indriya, who is existing above the knowledge of sense experience: our senses, eye, nose, etc, my mind, they have got experience of a particular thing, that is mortal world, that is a substance which transcending this world of experience is existing. In Bhagavad-gītā you might have found:

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

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

And in Upaniṣad a parallel passage _____ [?] Leading towards ātmā, Upaniṣad, _____ [?] It is common, Gītā and Upaniṣad, indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥmanasas tu parā buddhir. Then Gītā says, buddher yaḥ paratas tu saḥ, you are that. And Upaniṣad says, buddher ātmā parantapa. The great ātmā is above your reasoning faculty. So if we march that way, then the ātmā, above intelligence, the ātmā, and then Paramātmā, in this way the unexplored area is towards that direction, higher, subjective. That is super subjective area, and jīva is taṭasthā, between the two. So withdrawal from the negative side, that is not the wholesale attainment, the fulfilment of life, and that is renunciation, complete withdrawal from the negative side and to take position in the abscissa, that is renunciation complete, sāyujya mukti.

And then everything will be different by that of a servitor and we may be allowed to enter into the positive realm of service where every unit is a dedicating principle. Here, every unit is consuming, consumer, enjoying unit. And there, every unit is a dedicating one, wholesale. Without that no existence is possible in that land, that plane, all dedicating, giving but do not take, in this way. Here, always want to consume, all consumer, jīvo jīvasya jīvanam [Śrīmad-Bhāgavatam, 1.13.47]. All consumer here, want to consume, wants to live at the cost of others. "I'm king of all I survey. I want to live, and I want that everything will be at my beck and call." But there, the opposite, so many guardians, all guardians. I'm servant, and everyone considers him to be so.

Here, the combination of all enjoying principle, and there, all serving principle, everyone. And there is a gradation in quality, quantity. So without serving attitude none can enter into that domain. Just the opposite camp! That is in carrying current, the current is carrying Yogamāyā, carrying towards the Lord, and here, out carrying current, taking us away from the God, from the God conception of the centre. But there the whole current is tending towards the centre, Kṛṣṇa consciousness. And all the units there, they're very eager to catch under the influence, with the help of that current to make their advance towards the centre. Another peculiar land where everything is a dedicating unit, and none wants any absorvation from the environment, all giving.

Putting, saving money in the bank, and no cheque, no withdrawal, always giving, giving, that is, our ātmā means that. Ātmā is an atom whose very nature is such, to give and not to take. And with that atom from Vaikuṇṭha the whole land is constructed. Everything is there. Cetana, that consciousness, plus service – and here, consciousness plus exploitation, enjoyment, everyone is busy to enjoy. And there, everyone is busy to serve, the Divinity, nobility, the land of nobleness, and dignified land. None wants to take anything. And they think that is their highest end, to become a slave, of the beautiful Absolute, the competition for that, to become a slave.

Who can dedicate: Hegelian theory, "Die to live," Hegel's another thing, "Die to live. If you want to live properly, you will have to die as you are at present."

End of 81.11.03.C_81.11.05.A

Start of 81.11.05.B

Śrīla Śrīdhara Mahārāja: ...the alloy will be driven. Die to Live. Your present ego will have to go, and internal golden ego will come out. And that will really be the member in that sphere, that Vaikuṇṭha Goloka. In Vaikuṇṭha there is some calculation, the grandeur, awe, reverence, power. And in Goloka it is spontaneous and very plain, simple, beautiful, and sacrifice, the degree of sacrifice is in its highest reach there in Goloka. Competition is there, but just opposite competition there: Yogamāyā, and this is Mahāmāyā, the out carrying current and the in carrying current. Gaura Haribol. Gaura Haribol.

A vast land and this is just a small portion. Just as in a country there are so many prison houses and their position is very meagre. So, the main is under the good control of the government, the prison control is in a very less position, holds a very small position. So also māyā - only those that rebel, it is for them only, such a small portion occupied. And the vast portion is normal, with normal life, filled with normal... tripad vibhuti and this is ekapada vibhuti. _____ [?]

Caitanya-caritāmṛta, he says that, "I can't see well, memory is not very sharp, still I am going. I don't know how it is possible." _____ [?]

Something like my stage, it is coming to be similar. Eyes lost, memory also slackened. But anyhow you relish my discourse, you all. Gaura Haribol. Gaura Haribol.

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Mukam karoti vācālaṁ. God works wonders, adbutkrama, Urukrama is the name of Vāmandeva. Adbutkrama also His name, that of wonderful stride. His every step produces wonder, Urukrama, adbutkrama means wonder. So mukam karoti vācālaṁ, one who can speak, He can speak through him. Gaura Haribol.

Where is that chaddar? That turiya? Now catching cold! [Laughter] When young in age are also swimming in this pool, continuously [Laughter] for hours together, swimming, even in winter season, and now? [Laughter]

The Wordsworth's poem is there: Old man plundered by fair and shinning wealth, something will be spared what is needed not. Miser's pensioner. Youth is prodigals favourite and old age is miser's pensioner. Perhaps in his poem Daffodils or something like that, or Lesser Celandine? There is a flower which generally when hail and storm comes it closes itself and when sun shines it opens. But once Wordsworth was passing by the street where on the side that lesser celandine or perhaps a type of flower, he found there, and hail and storm came but the flower is exposed to the nature, not closed.

Then he says, "I found that flower and muttered within myself, what is this? When hail and storm it closes and any amount of hail and storm it can tolerate, forbear. But now it is exposed,

it won't close. What's the matter? Then it came to my mind that, Oh, it is old and it has got no capacity of closing, exposed to the nature."

And that came to draw this moral, that young, many superfluous energy which may not be necessary at that time. Their favourite prodigal, who gives anything to anyone without caring for any, whether it will be finished or not, but whatever comes it will be prodigal. And miser who generally does not want to give anything to anybody, his pension, no work, still he is to pay. So his condition is very peculiar, helpless. So old age is miser's pensioner. He won't get anything. But young age prodigals favourite. So the conclusion: "Old man from your fair and shinning youth if something could be spared that is needed not and if that may be added in your old age it will help, be better."

[The Lesser Celandine]

[1] There is a flower, the lesser celandine,
That shrinks, like many more, from cold and rain;
And, the first moment that the sun may shine,
Bright as the sun himself, 'tis out again!

[2] When hailstones have been falling, swarm on swarm,
Or blasts the green field and the trees distressed,
Oft have I seen it muffled up from harm,
In close self-shelter, like a thing at rest.

[3] But lately, one rough day, this flower I passed,
And recognized it, though an altered form,
Now standing forth an offering to the blast,
And buffeted at will by rain and storm.

[4] I stopped, and said, with inly-muttered voice,
"It doth not love the shower, nor seek the cold:
This neither is its courage nor its choice,
But its necessity in being old.

[5] "The sunshine may not cheer it, nor the dew;
It cannot help itself in its decay;
Stiff in its members, withered, changed of hue."
And, in my spleen, I smiled that it was grey.

[6] To be a prodigals favourite - then, worse truth,
A miser's pensioner - behold our lot!
O man, that from thy fair and shining youth
Age might but take the things youth needed not!]

[English poet, William Wordsworth. 1770-1850]

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when should a devotee accept disciples?

Śrīla Śrīdhara Mahārāja: When he feels that it is necessary for the service of his Guru; and upward, the Lord, Guru, Vaiṣṇava, sampradāya. When he feels bona fide urge within him that, 'you are to do that, on behalf, for the satisfaction of your higher agencies.' Not to satisfy his own whim, to get fame, name, money etc., kanak, kāminī, pratiṣṭhā. The highest is pratiṣṭhā, fame, position, prestige. Not for that, but for the service of the upper Guru. Urge, if he feels within him, he may do sometimes even reluctantly he has to begin. And gradually of course he becomes accustomed to do that. But the starting must be with this sincere and fair motive. Not for himself, but for the service of his Guru, and for the benefit of the public. If he is confident for the benefit of the public he feels an urge from within him that they should be helped, for the satisfaction of my Gurudeva, to continue his ways.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. And also in the background he will find, 'I was a patient, I have used this medicine, diet, and I feel better, out of disease gradually, and I'm sincerely confident that this will help him as it did myself,' that sort of background, and then that urge.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya Dayal. Nitāi Caitanya. Mahāprabhu.

Devotee: Mahārāja, can women become Guru?

Śrīla Śrīdhara Mahārāja: Yes, if she sincerely feels that she can help others, she may be. There are so many. Jāhnavā Devī, wife of Nityānanda Prabhu, she began extensively this spiritual movement. And there are many of them, can become.

Devotee: She must be in the renounced order of life?

Śrīla Śrīdhara Mahārāja: Of course somewhat, a gṛhastha, when gṛhastha she may initiate gṛhasthas. But generally it is not found that the ladies will take the robe of renunciation; that is red cloth or something. But they deal with, they may have respect even of the sannyāsīns but they remain as gṛhasthas and may continue gṛhastha śiṣya.

Akṣayānanda Mahārāja: Mahārāja, did Śrīla Bhaktisiddhānta give that bābājī-veśa to anyone?

Śrīla Śrīdhara Mahārāja: Yes, some, but that was, we find, that was considered something like vānaprastha. Who were bona fide in their life of renunciation, but not very fit to preach, but bhajan could go on with, such people got bābājī-veśa from him. In Vṛndāvana, no bad tendency, good character and good earnestness for speaking the Name, but not fitness to preach, to

approach the public, generally, such few persons were given bābājī-veśa in old age. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Did Bhaktisiddhānta Mahārāja use a vyāsāsana? Did he have a vyāsāsana in his temples?

Śrīla Śrīdhara Mahārāja: Not permanent, the day of vyāsa-pūjā of course. Not permanent vyāsāsana as I hear the present Ācāryas of ISKCON they have introduced. I don't know whether in Swāmī Mahārāja's time that fixed vyāsāsana was there.

Devotees: Yes: generally. Most established temples had one fixed vyāsāsana for Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: So they are following in that order. But our Gurudeva did not have any vyāsāsana, fixed thing. But whenever he would come everyone must go and offer some flowers for worship, this fashion also was not present that time. Of course he has come from a particular place, those who are not engaged in the service outside they will gather and have daṇḍavats. And he will retire into his bedroom in chair. They would have one special room and there the bedding and the chair and the floor – there offered our obeisances. And sometimes one may sit there for some time and after offering obeisances would come back. No permanent establishment to show any respect.

Akṣayānanda Mahārāja: There was one of our God brothers, he was a gṛhastha, and he was told by doctors that he will die very soon, within one or two years, so our Guru Mahārāja gave him this bābājī-veśa. He was an American and he was the only person he gave this dress. Then later he was told by other doctors that he would live. So he went back to his family.

Śrīla Śrīdhara Mahārāja: Oh. Back to his family!

Akṣayānanda Mahārāja: Yes. He came to Māyāpur or Vṛndāvana and he was told, ordered by Guru Mahārāja to chant one crore and all this, eat only once, and so on.

Śrīla Śrīdhara Mahārāja: Make the best of a bad bargain. The standard will be lowered, but still considering his future he can't follow up that standard. So don't go astray completely, as much as you can do you do. Sometimes that is a discouraging incident in the organization. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, Lord Rāmacandra He took the vow of ekapatni vrata. So we see in society that there are generally more women than men. And it is a fact that every woman should be protected, either by first her father, then husband, then eldest son. So how are we to compensate for the excess amount of women who won't be protected if each man is only to take one wife?

Śrīla Śrīdhara Mahārāja: This is general recommendation for the good of the society. In Manu it is: pitā rakṣati kaumāre, bharttā rakṣati yauvane – bhartta ke so ko loke nastre_____ [?]

Ladies should never be allowed to live an independent life. The father will be her guardian in her childhood, and the husband in her youthful life, and in old age the son will protect her, give protection. This was the law in Manu in the Hindu society, in general. And we appreciate that.

Where's the rub? Where is the difficulty? Generally they need protection; otherwise if the society has no such control then they will be prey to any man and every man. That would be chaotic and free play of sensuality. Is that – can be adored, or respected? What is this? This is the life of the jungle. So, and constitutionally they're such that they can't protect them. Man is the aggressor, woman aggressed party. So if both let lose then the man can control the woman easily. So special protection must come from the – if civilised, the men will come to protect their chastity, otherwise let lose it will be like a jungle, there will be free play of sensuality. Is it desirable at all for any society, respectable society? The reality needs this, that free choice, that no protection of the women, the men and women they will be prey to sensuality. To check that the guardian's strong hand should control them. They're weaker section. Sometimes against their will they're forced to accept their lot, fate. So protection is necessary.

Not only so it is mentioned in some Yajnavalka or Seti [?] the social law that when the test whether a country has got good government, the test will be this, that if a young lady decorated by the ornaments, jewels, can live under a tree at the night, and none attacks her, then we shall say that the country's governed well. You see? Passing the night under the shade of a tree, a young lady well ornamented, well decorated, if she can pass her night safely under a tree, then real good government is in that land. That is the test of a good government. Such standard was in India.

Devotee: But we see that the women in the west they do not want protection.

Śrīla Śrīdhara Mahārāja: One, because they do not give much value in their chastity, they do not attach so much importance.

Devotee: So then should polygamy be allowed?

Śrīla Śrīdhara Mahārāja: Polygamy, generally it is allowed and explained in this way. That a good son, good child we want, independent of sensual pleasure. So the ladies they will have general inclination to get a good child. So good seed is necessary for the land, cultivated land, and good seeds good crops, and bad seed bad crop. So unqualified persons should not be allowed only for sense satisfaction to marry and produce diseased child. Qualified children the country will aspire after, and so men of good health and good mind, they should be allowed to produce many children by many wives. It is for the good of the country. And only that union object only should be to produce good child, and not for sensual pleasure. That is the idea. Prajana na ratae [?] In Gītā: prajanaś cāsmi kandarpaḥ.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [Bhagavad-gītā, 10. 28]

"I am lust there only when there is necessity to produce a child, good child, not for sense pleasure."

In Bhāgavata: Prajaya na rote [?] For child and not for – rote means sense pleasure. It is a degraded position of the mind to lose one's power, vigour. Sense pleasure, there's a reaction for both the parties, their health, mind, intellect, everything is lost. So that cannot be promoted, cannot be encouraged, that sort of union for pleasure. It has got no far fetching good consequence, it is rather degrading to hanker for what is carnal desire. That is even found in the lower section of animals. Higher section like lions and others they are not prey to that sort of sense pleasure. So that cannot be encouraged in any way, for physically, mentally, morally, religiously, that should be avoided as much as possible.

And only when there is necessity Vyāsadeva is coming and producing a child. The purity of purpose even it may not care for marriage, as it was in ancient times. That marriage ceremony also was not necessary if the mass has got such a degree of control, they won't misuse. If such time is possible that none will misuse his energy, and no spirit of aggression, no law is necessary, no protection is necessary. The movement is free, just as it was found in Tapovan generally, in the circle of the ṛṣis, it was they may be free, everyone had self control. And undesirable, only when some inspiration comes to produce a child then only they will – prajanaś cāsmi. Otherwise they're all brahmacārī, intact, only to do the duty, as if to discharge the duty they will do it with the spirit of doing some duty, and not for sense pleasure. That may not be practicable but this ideal is there, the full self control. And waste of energy and sense pleasure, to become a victim of sense pleasure like a beast, is that a life?

Akṣayānanda Mahārāja: Where is that Tapovan?

Śrīla Śrīdhara Mahārāja: Scattered here and there in the bed of Himalaya and so.

Devotee: So we see now that the society is so over-run with varṇa-saṅkara, so what would a Kṛṣṇa conscious government do to rid itself of this varṇa-saṅkara? How would they control it, or I mean rid themselves of it?

Śrīla Śrīdhara Mahārāja: That is more wide view, from more wide view, anyone come to, this is sattya guṇa arrangement, in the guṇa māyā jagat. And Mahāprabhu said: "None is disqualified, even an antyaja is qualified, a brāhmaṇa unqualified, another, nirguṇa movement." All vitiated here from top to bottom, the whole thing is sinful, more or less. From the consideration of the nirguṇa plane the brāhmaṇa holding the highest position, highest control, the master of his own senses, but if devoid of devotion to Kṛṣṇa he's also a worst rebel. From broader view these differences are neglected, and anyone who has got śraddhā, real śraddhā while wandering

through these cycles of different birth and death, wherever we find a little śraddhā in the lowest or in the highest, we accept them. So not much importance is given on this sattvica guṇa, in the relativity of good and bad: sattvica, the morality, the purity of exploitation in the world, that is good, but if it's not connected with Kṛṣṇa consciousness, then the good bad, everything is bad. Because the man on the top, holding the position in the top place he will again have to go to the lowest position. Do you see?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No permanent position: temporary good position, but that will lead him again to the lower position. So when the consideration comes for the eternal relief, with low and up, no much considered difference. Sometimes the lower may have greater chance.

[32:20 - 33:10 [?] ...then, sādhana-daśā, to go on with the sādhana, the processes, for realisation, śravaṇa- kīrtana, sādhu-saṅga, śravaṇa-kīrtana _____ [?] etc., then āpana-daśā, then he can feel within himself that he has reached the desired position, āpana-daśā. Then prapanna, then he may feel tendency within himself to distribute it to others for their good, prapanna.
_____ [?]
To one's own satisfaction he'll listen, praṅipāta, paripraśna, sevā – higher knowledge...
_____ [?]

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

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

Higher knowledge, superior spiritual knowledge... [34:38 - 36:15 [?]

[tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Muṇḍaka-Upaniṣad, 1.2.12]
...
Śrīla Śrīdhara Mahārāja: Did you not meet Acyūtānanda at that time?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Acyūtānanda is expected I heard here.

Akṣayānanda Mahārāja: Not certain – a rumour.

...

Śrīla Śrīdhara Mahārāja: One brahmaratri was entered into that night. Time and space can be controlled by handling the consciousness. Normal time, when one goes, the unit also varies, if one goes to Satyaloka, a moment there when he comes back a yuga finished. It is unit, the human hour, in one hour there may be worms or insects where a thousand generations finished within one hour of human life. The unit of time is/can be measured very meagrely and be the standard, or like hypnotism, the control from the subjective centre, the big and small, all relative. According to the longevity the division of the time, bigger and smaller. What is small to Brahmā it is big to us.

One brahmaratri was entered in rasa līlā. In one night it was managed that one brahmaratri was entered there, still, for the gopīs it seemed that within a moment the whole night finished, this life. The intensity of happiness was of such a degree that start and finished, "When we began just now and it's finished. What is this?"

But from the absolute measurement Śukadeva says one brahmaratra was entered within. Still the relative consciousness dismissed that. "No: the smallest period of time this night." So all control, like hypnotiser, subjective control. Do you understand? Fossil is not the controller, object is not the controller of experience, but just like hypnotism the Super Subject is controlling the whole thing, what to see, what to feel, what to hear. Not anything fixed from the objective world. But as the Super Subject wants me to see, I cannot but see that, to hear them, to experience them.

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyayam
chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit

["The Supreme Lord said: The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the Vedas."] [Bhagavad-gītā, 15.1]

The veda-vit, Veda means the knowledge transmitted from above to the lower, the revelation, the knowledge of revelation. That is the truth. The knowledge of experience has no value; it is all concoction, or illusion, misunderstanding, plane of misunderstanding, misjudgement. So no knowledge of experience can be relied on for – in connection when we are to judge anything in the connection of reality. In the connection of reality, no knowledge drawn from our experience can be utilised because it is all misconception. Only real knowledge can come down from the quarter of normal understanding that is through the Veda. So śrauta siddhānta, śruti, and all these pramāṇa evidences cancelled. Do you follow?

Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta. Amala-pramāṇa, āmnāyaḥ, anumāṇa, pramāṇa, śabda-paramāṇa. All cancelled when the śabda-paramāṇa stands, in the case of understanding about the reality, consideration about reality, all these are cancelled, because it is

drawn from the world of misconception, māyā. Mā – yā, 'what is not that.' Māyā means mā – yā, yā means ye and mā means no.

Devotee: Could you please explain the māyā Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?] Mahā-māyā, one of the greatest hoax.
_____ [?] Measured knowledge: Infinite characteristic.
_____ [?] Iron, what is this?
_____ [?] We are given some stand on the environment and in our vocabulary we continue that sort of knowledge in that place.
_____ [?]
The conception of a particular thing what is true in my society that is not true in another society. What is poison to me that is nectar to another! The oxygen is our life and the oxygen is poison to tree. So about oxygen we have recorded something, but the tree world they will record something else. In this way this thrust, stamp on the environment that is not a reality. That is all relative calculation interest, so miyate anayat, the knowledge by which we measure things, but everything has got infinite capacity, quality, direction; inconceivable position, that is reality. And we put some partial interested opinion in them that they're such, but they're not such. Independent of my selfish interest they have got their independent value. What is that? So miyate, this māyāic knowledge experience of this world all cancelled, does not stand in the plane of reality, real calculation. That is śabda. That means the infallible region, their record of their acquaintance and when that is extended to us we must rely on that, and won't rely on knowledge of our own experience.

In another case - gradation of knowledge: pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta, five stages of knowledge coming. Pratyakṣa, some direct sense perception: parokṣa, experienced by others, not by me; that is parokṣa: aparokṣa, has been told as being like sound sleep, samādhi – we have got a sort of experience _____ [?]
I slept a good sleep, I slept happily. But at that time I have got no knowledge, but when we come down I say, I assert that I slept very happily. So a sort of particular knowledge was there, otherwise how can when I come I can assert, that has been told as aparokṣa buddhi by Śaṅkara School and others.

Then the Rāmānuja comes and says that the fourth stage of knowledge and that is adhokṣaja. Adhakrta indriya jnanam. There is a transcendental knowledge which supersedes all knowledge of experiences. In other words, super subjective knowledge. When that fine and subtle knowledge comes down in the plane of my existence, my soul, I can trace it, I can feel it, I can understand. And when it withdraws I'm nowhere. Finer knowledge can descend in my gross consciousness and when that withdraws itself I can't have it, adhokṣaja. Adhakrta indriya jnanam yena. Sense experience knowledge...

End of 81.11.05.B

Start of 81.11.05.C_81.11.06.A

Śrīla Śrīdhara Mahārāja: ...transcendental. We are subject and this is the objective world. We gather knowledge of them as experience, pratyakṣa, parokṣa, aparokṣa, up to that. And the knowledge of fourth dimension that is more subtle, more higher, but made of consciousness, superior consciousness, that may come. _____ [?]

Higher knowledge may come down within our gross consciousness, and when that knowledge withdraws, only the memory I can detect. "Oh! I got some sort of wonderful experience in me, some revolutionary thing, and that's gone, very sweet and more broad in its capacity. But now I don't feel it in me. That's withdrawn." That is adhokṣaja, Vaikuṇṭha. Then, next higher stage...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Adha means lower _____ [?] Sense experience, which is higher than sense experience knowledge: Jīva Goswāmī: Adhakrtam indriyam jñāna yena. The particular knowledge which can make this knowledge of experience lower to it, adhokṣaja, adhakrtam indriyam jñāna, the knowledge of experience has been pushed down. That is in superior position. There is a knowledge that is more independent, that can connect this knowledge, but this knowledge cannot connect that without His sanction, adhokṣaja. And the highest portion, Mahāprabhu says, Bhāgavatam: kevala jñāna or aprakṛta, means to give us warning, that don't accept that as this mundane: similar to mundane but not same, meaning Kṛṣṇa Goloka līlā, nara-līlā, Bhagavān. Four-handed, fifteen-legged, that this is we have not experienced which is easy for us to accept that as higher knowledge.

Devotee: Vaikuṇṭha rasa līlā.

Śrīla Śrīdhara Mahārāja: In Vaikuṇṭha, but in Goloka we find only human form of experience, life, everything. That is very near to this mundane conception, but it is the supreme-most.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Nara-līlā, this is so perfect that He comes within this lower experience, but still, it is not of that type. His extension, His capacity, His control, is so powerful that it can take the shape of this mundane, but not mundane, but play as mundane.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam

paraṁ bhāvam ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [Bhagavad-gītā, 9.11]

"I'm the Master of everything, but still when I come down, ordinary people can't understand Me. They take Me as one of them."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Aprakṛta – prakṛta vāt na tu prakṛtam, like mundane but not mundane, so un-mundane, something like that, non-mundane, there is every chance of reckoning it as mundane, but it is not so. Aprakṛta not prakṛta. And Bhāgavata also told, kevala, kevala means the wholesale knowledge.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Caitanya-caritāmṛta and Mahāprabhu mentioned aprakṛta, prakṛta vāt _____ [?] Not mundane, is non mundane.

Devotee: Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, and aprakṛta.

Śrīla Śrīdhara Mahārāja: Adhokṣaja and aprakṛta, fifth stage of knowledge. Hare Kṛṣṇa.
Today I stop here. Gaura Haribol.
...
Devotee: ...the conception of Puruṣa prakṛti, just like.

Śrīla Śrīdhara Mahārāja: Puruṣa prakṛti. Misunderstanding, that is the cause, direct cause of the world of creation, and the background is supplied by the Puruṣa. What is seen, that is not, that is wrong, so real conception is not to be had here. Illusion, the background is real but the angle of vision is wrong. Angle of vision is wrong, that is māyā – the māyā exists, the error exists in the angle of vision, but the background is all right, it is not nothing, only misconception. Misconception means the knowledge drawn that is false but something in the background that is real. Mistaken, one thing taken for another thing; a rope taken for a serpent...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But there is _____ [?] the mirage, we think water, the background is there, that is all right, but only the judgement that is wrong, conception, angle of vision is wrong. Hare Kṛṣṇa. Māyā nimitta kārana. This can be applied only in the case of the worldly experience. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Māyā nimitta kārana.

Śrīla Śrīdhara Mahārāja: Nimitta kārana, māyā withdrawn, then the right things will come to your vision.

Devotee: _____ [?] When you're making a pot, where is that ultimate nimitta kārana?

Śrīla Śrīdhara Mahārāja: That is the conception _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nimitta kārana _____ It can be pushed then the necessity of the human beings. Though it is stated that the kumbaka [?] and the rods, all these things, cakra, they're also helping, and upādānā coming, earth coming, that is upādānā, coming from another quarter. But really if we trace it more exhaustively then we shall find the necessity of the human beings. That is the reason, the nimitta kārana, why it's created, constructed, because the human society feels the necessity of such form.

Devotee: But if the māyā is nimitta cause, what is the upādānā cause?

Śrīla Śrīdhara Mahārāja: Upādānā from which the – that being created, or that being drawn – which is used for the purpose.

Devotee: Achar. How far the God, God is the upādānā cause, that I can't understand. Why God is upādānā cause?

Śrīla Śrīdhara Mahārāja: Because He exists only truly.

Devotee: Achar.

Śrīla Śrīdhara Mahārāja: His existence is the fact, and what we think to be the world, that is the concoction of our mistake, misconception. The other day, yesterday I told that we thrust our necessity on the environment and abuse that. Māyā, miyate mā - yā, what is not, that is, we are in the midst of a particular conception of the environment which is not really so. For our special interest we thrust on the environment that sort of needy misleading...

Devotee: Māyā also a creation of God!

Śrīla Śrīdhara Mahārāja: Of course, everything created by God, or we may think coexisting with Him.

Devotee: But what is the need of māyā?

Śrīla Śrīdhara Mahārāja: That is automatically the effect of the outcome, or the vulnerable free will of the jīva. The world exists, just as the prison houses exist on the evil desire for the encroachment on other's property. If that misdeed is absent, prison house is absent. If disease is absent, hospitals are absent. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No disease, no hospital. No sin, no crime, no prison house. And why, what is the reason of the crime? The vulnerability of the free thinkers. Why free thinking is vulnerable? Because it is very meagre, small, aṇu cetana, aṇu sadinaka, limited freedom, limited free will limited, limitation of free will. That is the cause of this world. No misuse of free will, no world.

Devotee: The world is also māyā.

Śrīla Śrīdhara Mahārāja: Yes, this is māyā. Prison houses are necessary. Kala kuti, Durgā Devī is kala kuti, in Brahma-saṁhitā [44] it is mentioned: chāyeva yasya bhuvanāni vibharti durgā. Kala kuti, prison keeper. Why prison? Because there is vulnerability in the choice of freedom, encroachment on other's property. Otherwise no world is necessary. But because it is possible so prison houses are there.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [Bhagavad-gītā, 5.14]

The circumstance needs it. Circumstance of what type: the vulnerable free will are encroaching on another's life. And conceived as another; and that is māyā. Māyā means mā yā, self interest independent of absolute interest. That is the cause, self seeking, and that also in a manner which can encroach other's interest. That is desperate self seeking, that is the exploiting nature, just the opposite, exploitation means under māyā.

Devotee: Exploitation means under māyā.

Śrīla Śrīdhara Mahārāja: Yes. No māyā no exploitation. Exploitation, and if we go ahead a little more and renunciation also, both exploitation and renunciation is under māyā, that is self seeking. That is to separate one's self from the organic whole. That is a revolt against the organic whole.

_____ [?] Jīva enters into – say, he may start out of curiosity and then comes in the factor of time and space in this mundane world.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The time and space, factor of our thought – beginning then enters into this space of physical time and factor. Beginning means first rebel, revolt and captivated. Very fine things!

Once in Purī one gentleman he was the honorary secretary, honorary president of, the honorary officer in insurance company or so, he came to Prabhupāda, our Guru Mahārāja and put such question, this question. "Why, what, how, the life in bondage began: how first started? Who is responsible, either God, or māyā, or jīva? Three factors, God is, His power, His paramount power, and the māyā is there which takes, comes to capture the jīva, and the jīva is independent, so we are told. Then how it was begun? Why the first cause of such beginning that jīva's contact with the world? Jīva is told free, God of course is Absolutely Free, and the māyā is there and the māyā is playing with us, but when first start, who is responsible?"

_____ [?]

And Prabhupāda answered him, and that gentleman can't understand, follow, and in various ways he's pushing on. Prabhupāda was very much, apparently, feeling disturbance and he was very weak, heart trouble. Then I, and a few other persons of our Maṭha including Professor Prabhu Nisikanta Sanyal, writer of Śrī Kṛṣṇa Chaitanya, Vasudeva Prabhu, who was made Ācārya. Then Mādhava Mahārāja, Hayagrīva Prabhu, and many others were present. I was also there. I could not tolerate this. I offered obeisance to Prabhupāda and asked his permission: "That he can't follow your arguments, statements. Please order me to answer his questions."

Prabhupāda did happily he did, "Yes, you may talk with him."

I caught that man. Proof by exhaustion, in philosophy, is it not? Have you gone? Proof by exhaustion, do you know? Are you not acquainted?

Devotee: No.

Śrīla Śrīdhara Mahārāja: That method I took up. That one by one let us try. Suppose if by the pleasure of God, God is the cause, then what is the next step? What it will be? The jīva is suffering from misery and God He's the cause of the suffering of the jīva: do you adjust it that He's omniscient, He's omnipotent, and He's all benevolent, and He's the God, and He's seeing the fun when so many jīva souls they're under misery, they're suffering like anything. And He can also deliver them but He does not do seeing the fun. Can you accept that conception with Godhead?

"No, I can't."

Then, He may not be the cause of the suffering of the jīva.

"Yes."

And that if māyā – I can't give the statement exactly what I gave there, but with my faint memory whatever...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: If māyā is the cause then so many other questions come. The māyā is more powerful than jīva and God. Māyā is torturing the jīva and omniscient God He's seeing the fun. No justice in the world. God is aloof, and māyā is attacking and torturing the jīva. Is that the position of the God? Is that God perfect one? Then, few other steps also I explained. After this, this will be this, this will be this.

"No, that cannot be accepted."

The sufferer, he's responsible for his own suffering, and this happens in this way. I explained to him that if we leave the responsibility on the shoulder of māyā, these are the difficulties. On the shoulder of God, these are the difficulties. The cause of the suffering of the jīva, of the soul, must be within him, and how it begins in this way, first start of free will. In the beginning it is like that of curiosity, and then when you connect once with māyā then māyā gets some influence over it. In this way, God does not come to interfere with the freedom of the soul. Consciousness means endowed with freedom. But jīva is a particle of consciousness so his freedom is also a particle, vulnerable. So vulnerability of the free will of jīva soul, that is the cause, the first starting, and then māyā comes. Just as when one begins any intoxication, first starting is something like curiosity, and then the intoxication gets some position, some impulse is created, momentum. And then his freedom is not, he loses his freedom. The free will of the jīva gradually comes into the clutches of māyā, losing its own free choice.

That man admitted that.

And this is in the clear introspection of the sādhaka it can be seen, the very subtle-most thing, the starting that cannot be detected by ordinary consciousness. So they have given:

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [Bhagavad-gītā, 5.14]

It is by nature of the existence of things they happen to come in this way automatic: encroachment and consequence.

Devotee: But this question – I cannot understand. When māyā surrounds the jīva, and also God, jīva is now independent, the māyā surrounds jīva.

Śrīla Śrīdhara Mahārāja: Jīva is independent, yes. at the side of jīva. Jīva is taṭasthā śakti, kṛṣṇera taṭasthā śakti, marginal potency. In carrying, out carrying, and the meeting point is jīva, buffer state, taṭasthā śakti, meeting point, meeting plane, of both the opposite potencies, that is taṭasthā, there lies...

Devotee: Jīva never dependent?

Śrīla Śrīdhara Mahārāja: Dependent? No. That is because it is a part of consciousness it is endowed with free will.

Devotee: Is endowed with?

Śrīla Śrīdhara Mahārāja: Free will! Free will eliminated it will be matter, the iron, stone, no consciousness. Consciousness means endowed with free will. Devoid of free will no consciousness there can be.

Devotee: Is it possible for jīva to be dependent?

Śrīla Śrīdhara Mahārāja: Dependent? Dependent, he's always independent. Independent sometimes subdued. Independence is always there otherwise he cannot return from one side to another side. His salvation, liberation, would have been impossible if he had lost the independence forever. Independence is there but it is surrounded with other power, another foreign force. When in intoxication it is overpowered by some other force, but still independence within, otherwise he cannot get out any time.

Devotee: Māyā is also the intoxication of jīva, just like...

Śrīla Śrīdhara Mahārāja: Yes, like intoxication, misunderstanding. Intoxication, that is the spirit of exploitation, want to exploit, want to enjoy. To want to enjoy and want to service and between the two complete renunciation.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We tend to exploit, miscalculation leads us for exploitation, miscalculation. 'That we shall be able to thrive there on the soil, let us go and establish a colony there. I shall thrive thereby.' This miscalculation, misunderstanding is the cause.

Devotee: So jīvan mukta then is not out of this māyā?

Śrīla Śrīdhara Mahārāja: That is, jīvan mukta means of different types there may be.
Vastava buddhi śuddha nahi krsna bhakti vineer [?]
Real devotion is, real liberation is within the area of Yogamāyā, that is after mukti. Mukti proper only to withdraw from the negative side: that cannot be mukti proper. Self determination, the positive side, to be reinstated in its highest possible prospect in the service of Kṛṣṇa, that is the perfect conception of mukti, or liberation. Only withdrawal from the area of māyā, that is not enough. That cannot give us the real position of a liberated soul.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [Śrīmad-Bhāgavatam, 2.10.6]

The definition of mukti given by Bhāgavatam, svarūpe sabāra haya, golokete sthiti, to be reinstated in the proper function in relation to the service of Kṛṣṇa, that is mukti, a positive attainment.

Just as when there is a disease temperature, temperature gone, but that does not mean that full health has been recovered. So he's out of disease, but to get the healthy position that is something more, positive attainment.

So mukti proper means something positive, not only withdrawn from the negative side. That is not proper mukti. Self determination, mukti means self determination, to be reinstated in the function in the eternity which is designed for me. To be active in the serving system, that is mukti proper, the positive actual meaning of the mukti, to get, to be reinstated in proper health, not only absence of temperature. There it may begin, but then positive progress and to attend to the highest position possible for highest prospect, to be reinstated in the highest prospect which is possible for him in his constitutional position. But these are not the things which are very important for our real progress of life. _____ [?] Śraddhā, faith, in the Absolute Good, faith in the bright side of the life, that is bright side of the life, to have the faith, and to work for that. _____ [?] Only who is well versed in the law of the country, he can give up crime, it is not true. Criminal mentality is another thing, independent of the knowledge of the law of the country. Knows the law fully well, but still he's a criminal, he can't but commit crime. So this knowledge cannot save us. That is something else. What do you say?

Devotees: Yes. It's fact!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Some of the best criminals are the most knowledgeable of the laws, therefore they know how to...

Śrīla Śrīdhara Mahārāja: They know how they can utilise the law in their favour of exploitation. The capitalists they also maintain many lawyers to support their exploitation. So knowledge of the law has nothing to do with the purity of our life and achievement. Hare Kṛṣṇa. So real thing is sukṛti, it is traced in this way, first ajñāta-sukṛti, ādau śraddhā, when it is the good faith comes over the surface of our mind, consciousness, that of this type:

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

tad vijyi jnasa tad eva brahma

There is a particular thing, if I can know that I shall know everything. If I get that I shall get everything. It is possible. It is not impossible, it is possible.

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

This central faith or central achievement is true.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

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

If we pour water into the root of the tree, whole tree is fed. If we put food into the stomach, whole body is fed. Such things are possible in our achievement of knowledge. If we can know the central truth, the whole is known. To get that I have some good relation with Him, I can have good relation with all. This central existence is possible. When such knowledge awakens in one's mind he gets faith, śraddhā.

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

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

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

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

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

[By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

However wonderful this may be but this is true. This is possible. When such awakening of faith comes within one's mind then he gets śraddhā. And what is the cause of the śraddhā that can produce such faith? Sukṛti.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

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

Generally such faith comes when we come in contact with a real sādhu, a bona fide sādhu. And how such connection is effected? That pūrvva sukṛti, what is that sukṛti? That is divided into two sections, ajñāta, jñāta. In the first stage ajñāta sukṛti, unconsciously I get my energy utilised for the service of the Supreme. I do not know, but my energy is utilised, and as reaction gets something from nirguṇa, from the cent per cent truth conception, the conception of cent per cent truth. My energy is connected there with that without my consciousness by the sādhus. I have created, constructed a garden, flowers utilised by a sādhu for the service of Kṛṣṇa. I do not know anything but because my energy was utilised... _____ [?]

...

...a patient unconscious, then outsiders come, some injection, some sort of medicine applied, then he gets his consciousness. Then the doctor will consult, "What is the matter? How is your pain? Where is it?" Cooperation, before cooperation unconscious help necessary for the patient who has lost his consciousness, and then, partial consciousness with his cooperation the treatment continues.

So in the first stage unconsciously some connection comes to him from the nirguṇa. Nirguṇa means guṇatita, satya, raja, tama, triguṇa – this is negative side, this is diseased, satya, raja, tama, triguṇa. Nirguṇa means nirbadi, guṇa means badi, māyā, satya, raja, tama, three divisions, stages of māyā, that is disease. Normal, healthy, that is nirguṇa, nirbadi, from that perfect harmonised world, from there some agent comes and utilises my energy without my consciousness, and that as a reaction I get something.

And when that thing's accumulated to certain degree then comes jñāta sukṛti, or with half consciousness we cooperate with the sādhu and acquire more. Then when that sukṛti is collected to a particular stage, it is named as śraddhā. That is, there is something, if we can get that, all my want will be removed. My real fulfilment I shall achieve. This sort of consciousness arises, awakens in one's mind, and that is śraddhā. And when that śraddhā, that sort of faith arises in one's mind he then tries his best to connect him with so many...

End of 81.11.05.C_81.11.06.A

Start of 81.11.06.B

Śrīla Śrīdhara Mahārāja: ... they're trying in that line to improve their lot, approaching towards that.

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

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

There is such a thing if we can come in connection with Him, then bhidyate hṛdaya-granthiś, so many ties within us, karmana-vasana, 'I want this, I want that' and I tie myself with a particular desire. Then all the ties are all untied, released. 'I do not want anything.' All the ties, so many ties with so many things all cleared. Bhidyate hṛdaya-granthiś, thousands, lākhs of granthiś there in the heart all untied. 'I don't want anything.' Then, chidyante sarva-saṁśayāḥ, suspicions, doubts, are innumerable, all cleared. All the doubts cleared, it is impossible almost, but it is true, doubts cleared, chidyante sarva-saṁśayāḥ. Kṣīyante cāsya karmāṇi, and the sufferings, good or bad in this world which was in store for me, I must have to undergo, that also finished. Mayi dṛṣṭe 'khilātmani, when that truthful aspect of the thing we come in connection with.

Just as dara, we see, I take, there is a tree, I may take it as a ghost, and so many plans, purposes, how to get relief of that and these things, how to get. But when that is found, 'No, that is a tree, that is my father standing there,' the whole thing vanishes, plan, purpose, design, activity spirit, gone. So the whole necessity, engagement, calculation, vanishes, when we can see that the environment I'm not to fight for but I'm to embrace as my friend. It is not my foe, it is my friend. The whole management: that is my friend, friendly management, and only my apprehension from the friend as foe. And that clears everything vanishes. So, ādau śraddhā tataḥ sādhu-saṅga:

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

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

When that śraddhā, there is a, one if they can connect with Him, nothing will be necessary any more, it will be of utmost satisfaction. Then I go to the sādhu who are after such searching, and with their influence I begin my life of searching, kṛṣṇānusandhāna, athāto brahma-jijñāsā. In

Jaimini, dharma-jijñāsā, what is our real duty. And Vedānta, brahma-jijñāsā, who is the most accommodating thing, my biggest thing? Who? Why? What is the characteristic of the all accommodating thing, this brahma-jijñāsā, bṛhata?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bṛhata, who can accommodate everything in it, that is Brahman. And Paramātmā Who is present everywhere, aṇor aṇīyān, minutest of the minute, Paramātmā within, searching within Antaryāmī, the subtle most existence within, within atom, within electron, and most accommodating Brahman. From where I came to here: Brahman? Yasmin vijnante sarvam idam.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! Dharma-jijñāsā, duty, what is my duty. Vedavyāsa Vedānta is brahma-jijñāsā, Who is the all comprehensive entity, brahma-jijñāsā. And Mahāprabhu's kṛṣṇānusandhāna: Kaha jal kaha tan_____ [?] Then the searching, Kṛṣṇa means searching who is the enjoyer, not accommodating element, nor all permeating, nor all accommodating aspect of the environment. But who is my owner, who is my enjoyer, for whom I am created, who will fulfil my whole aspiration? For Itself, in the words of Hegel. For whom I am created, who can fulfil my existence, to search, the development towards that. He's all in all, not the all accommodating space, nor the all permeating atom. But my highest need is to fulfil whose satisfaction I am created. I can get the corresponding satisfaction only in that plane. Bhokta ami bhoga ama bhokta ke [?] Who is my enjoyer, kṛṣṇānusandhāna, Kṛṣṇa conception of the ultimate reality is who can enjoy. The rasa, raso vai saḥ, akhila-rasāmṛta-murtiḥ, rasa is in the enjoyment, not in the enquiry who is the ultimate, vidura kasthaya. Most accommodating or most subtle permeating, Paramātmā and Brahman, but the transaction in the fulfilment of taking and giving bhoga, in that we as a sisti karta, generally we go to Nārāyaṇa, and as the enjoyer if we want for the fulfilment of our everything.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"Everything for Me, you are for Me, you are My own."

And He's my friend. To seek for a friend, not for the geographical expression of the environment, but to find a friend, find a friend of universal interest in this world.

Mahāprabhu taught that. "Search after friend, not for duty, and nor for knowledge, not for karma, nor for knowledge, but for your friend you search."

Bhāgavata teaches us that. Purāṇa generally teaches us that. Search for a real friend. The search of your heart, not for brain, brain's satisfaction, nor for the satisfaction of the muscle, karma, or brain, but heart, the most important. And try to satisfy your heart, search for the heart for heart. There is heart, noble heart, and try to search for the higher heart to help your tiny heart. Your inner most necessity is to satisfy your heart, not brain.

So science cannot satisfy you. Without this civilisation, scientific civilisation of grand characteristic one can find satisfaction in a hut, in plain living fully satisfied. Science means exploitation of the nature, and to get a loan from the nature, and they will have to clear the debt. To every action there is equal and opposite reaction. So this civilisation that is incurring loan, debt, no contribution, all negative contribution: movement in the negative, progress in the negative side, this civilisation.

So plain living, high thinking, as it was in the yuga of the ṛṣi, in the day of the ṛṣis in India, plain living. Ṛṣis, they tried to search something grand and beautiful, but beauty was not so much laid stress on. But when Bhāgavata came by the instruction of Nārada Goswāmī, and from Bhāgavatam, Mahāprabhu took it to be the highest goal of all animation.

"You don't know you are searching after love, loving heart. Loving heart can satisfy you: affection and not knowledge."

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

Give up hatefully the quest after knowing things of your environment. But try to fulfil your thirst, your heart, your hankering for rasa, for ānandam, for beauty, for love, for charm, for harmony.
Westerners have used the word harmony, some philosophers, in place of beauty and love. They say harmony is beauty, harmony is love. And discord is the opposite, undesirable. So beauty, reality the beautiful. Martineau, the European scholar Martineau, who has written the Ethics, one book Ethics written by Martineau.

The reality the beautiful. Satyam, śivam, sundaram, we want sundaram. Mahāprabhu says jñāne prayāsam udapāsya, knowledge is not necessary at all for the fulfilment of our life. Only through śraddhā we can attain everything, our earnest hankering desire for rasa. Rasa is the only thing for which, knowingly or unknowingly, every one of us are earnestly praying. That is rasa, not knowledge, not energy. Neither energy nor knowledge, neither power nor knowledge, but the rasa, satisfaction, ecstasy. That is our...

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad- Bhāgavatam, 7.5.31]

Prahlāda Mahārāja says, bahir-artha-māninaḥ, we're making much of the cover, and not which is within the cover, sas, substance within the cover. We are enchanted by the glamour of the cover only, of everything, but we must penetrate into the substance which is contained in the cover. That is Viṣṇu Who is permeating everything. What is His nature? How loving and affectionate He is for us? His sympathy, His love, His sacrifice, all these things we shall try to discover, and accordingly to fix our path what way we should select and make progress on.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. So jñāne prayāsam udapāsya, jñāna-sunya-bhakti, Eho bahya. When the, independent of knowledge, our devotion which has eliminated any calculation, only through faith, Mahāprabhu was, "Yes, it is here." Faith is not frustrated, because the all consciousness atmosphere is present.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If you are sincere the all consciousness is ready to help you. You may not be afraid. So śraddhā, jñāna-sunya-bhakti, śraddhā, go on with...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Jñāna-sunya-bhakti, jñāne prayāsam udapāsya, when he, that is, jñāna-sunya-bhakti means he wants to offer himself, not to take the advantage of his knowledge of the environment, as a subject. Jñāna means he is laying stress on his subjective position, and bhakti is anti jñāna. Become object, to be a doll in His hand. He will handle you. You try to become a doll in the hand of the Supreme Power, objective, become passive, no active attainment, 'that I shall gather what is really useful to me. I know everything.' Don't indulge in that sort of attitude within you. Surrender to the Absolute Knowledge, Absolute Affection. Then, you as a subject you cannot come in touch with Him. He's adhokṣaja, He can come to you but you cannot go up to Him. You are very gross consciousness, you cannot make the subtle consciousness as the object of your sense; but finite...

Once in Karachi one Ārya Samāji leader came to me while preaching that side: "If finite can know Infinite He's no Infinite."

I answered, 'If Infinite cannot make Himself known to finite He's not Infinite."

Just opposite, so He can come but I cannot go to Him. This is the fact. I'm of lower stuff. So to attract Him towards me, that is surrender, devotion, negative side, to increase the negative side of our aspect so that the positive feels attraction and comes down to embrace me, to accept me. That is the path of devotion, to invite Him.

"Come to my lower level. I can't go to the higher level where You are." So the search of the higher for the lower will be of such nature. "I am very low. I hold the lower position. And You are so high. You can come, You can purify, You can take me, You can utilise me for Your higher purpose. I am otherwise, I am helpless, neglected. Be pleased."

That is the path of bhakti and that can help us really to come in connection with the Superior Existence, and not by knowledge, 'That I can bring everything within and make prison within my area of knowledge.' We can't make Him prisoner, to keep, to catch, and to keep within the cage of our knowledge. It is not possible at all. So the path of devotion can only help us. He's so high and so infinite in every respect, so great, and we are so small. So the mercy, sympathy, love, grace, that is the only plane through which we both can come together.

What do you say Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes, very nicely put, beautiful.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Mahāprabhu came with such news to us, so take His Name and think you're most meanest of the mean. You desire immediate help otherwise I'm gone. Try, not artificially but sincerely feel your helpless position, and also try to intimate it to the centre Who is Infinite Love, sympathy. That is the most plain way to attain our fulfilment, most simple, no artificiality. No science is necessary here. Heart's earnestness! "Help me."

Devotee: Heart's earnestness! A beautiful concept, heart's earnestness!

Śrīla Śrīdhara Mahārāja: Earnestness of the heart, automatic, spontaneous, and you will be taken within His family life.

"No, no, My boy, you are not so low. You are My own. You are My own."

Hare Kṛṣṇa.

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

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [Śrīmad-Bhāgavatam, 11.29.34]

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa bhajaya

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] – ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."] [Caitanya-caritāmṛta, Antya-līlā, 4.192-3]

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate, "I accept him as My family member."

The gopīs also in Kurukṣetra: "We are not jñānīs, we are not yogīs, we are not karmī, that You give consolation that we may take that path and pass our time, kill our time. We are not to be dismissed by that sort of cunning attempt of You. We have already lived a life as Your family member, and nothing less than that can satisfy us. You remain sure we can't be deceived by any other offer, however dazzling and charming You may send to us."

Gehaṁ juṣām api manasy udiyāt.

[āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām api manasy udiyāt sadā naḥ]

["The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [Śrīmad-Bhāgavatam, 10.82.48] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

"Our demand is fixed, and we want You as a family member in Vṛndāvana. Nothing less can satisfy us, we are such and such. We are in Vṛndāvana. We are plain thinking persons, half

savage, but we understand this as the highest point of our interest, to have You amongst us as a family member. And neither an abstract meditation and nor the temporary relief worker in the mundane activity of self elevation; neither karmī nor jñānī. We have got the taste of getting You within our family life. We can't forget that any time."

And Kṛṣṇa says: "That rest assured I am yours, because the whole world of different sections, saints, they think that they're fortunate if they can come in My connection. Everyone thinks that he's fortunate if anyhow he may come in connection with My affection. And that man, or that person, or that entity I am, I think it My fortune that I came in your connection. I consider Myself to be fortunate because I came in connection with you, so simple, so surrendering, so loving, so self forgetful, you are. I can't forget you. I thought that I'm really fortunate that I came in your connection. The world thinks if they come in My connection they're fortunate, and such am I that I think that I'm fortunate that I got your connection. So I'm always yours. My appreciation for you is to such intensity, so rest assured. Only to minimise or remove some trouble in the earthly affairs I am waiting here. I am always with you."

That was His secret advice or response to the gopīs. And they came back:

Se śloka suni radha kandila sakha baddha krsne prapte priti te haila [?]

Rādhārāṇī could understand this purpose of the saying of Kṛṣṇa and She thought that, "Kṛṣṇa is fully Mine. He's within My affectionate zone. I need not bother Myself for any imaginary despair or disappointment. He's Mine, wherever He is He's Mine."

With this faith, Rādhārāṇī came back from Kurukṣetra to Vṛndāvana.

And Mahāprabhu in Jagannātha taking from Kurukṣetra to Nava-Vṛndāvana, to Guṇḍicā Mandeer with that spirit, taking Kṛṣṇa from Dvārakā, "Dvārakā Kṛṣṇa we take Him to Vṛndāvana."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

In Dvārakā Kṛṣṇa constructed, just as Swāmī Mahārāja, 'New Vṛndāvana,' so Kṛṣṇa constructed a 'New Vṛndāvana' in Dvārakā, within the area of Dvārakā, in the pattern of Vṛndāvana. And sometimes to, for His internal peace He used to walk in that garden that was built in the model of Vṛndāvana. To find His internal peace He used to walk in that Vṛndāvana. And so perhaps Dvārakā is mentioned there. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Lord Caitanya told Vāsudeva Datta, "That simply by your desire any living entity can be given love of God, or liberation." Can we also develop the same potency as Vāsudeva Datta?

Śrīla Śrīdhara Mahārāja: What is his...

Akṣayānanda Mahārāja: Caitanya Mahāprabhu told Vāsudeva Datta, "That by your desire anyone can get Kṛṣṇa prema." So can we also become as powerful as Vāsudeva Datta? Is it possible for us to become as powerful as...

Śrīla Śrīdhara Mahārāja: Powerful?

Akṣayānanda Mahārāja: Yes. Śakti shali, as Vāsudeva Datta, that by our desire others will also get Kṛṣṇa prema, is it possible? He's enquiring.

Śrīla Śrīdhara Mahārāja: It depends on the intensity of devotion of a devotee.

Mahāprabhu told, "You can sell Me anywhere if you like. You have tied Me with your door of affection so much that like ordinary property of sale you can sell Me here and there. I'm so much indebted to you through your serving attitude. I'm your own. Whatever you like you may do with Me."

That type of devotion was found in Vāsudeva Datta. And that is also, there are also superior type of devotion we can understand of Caitanyadeva. But that was a peculiar type of devotion in Vāsudeva. We can trace his special desire, sympathy, for so many suffering souls at large.

And Haridāsa Ṭhākura also came to help Him.

Mahāprabhu told that, "Vāsudeva, if the whole world is released, then do you mean that the world will be non existent forever?"

Then, it was told that previously Rāmacandra also took the whole of Ayodhyā with Him, but again Ayodhyā was filled up by the supply from the Causal Play.

So Haridāsa Ṭhākura says, "When You have chanted Kṛṣṇa Nāma," Haridāsa Ṭhākura says to Mahāprabhu, "You Yourself are chanting the Name of Kṛṣṇa and whoever is fortunate to hear that, that sound enters in the ear of whatever the man be, however sinful, and he may be conscious or unconscious, stone, trees, and so many, everyone will be released. And then again the supply will come from the sukṣma, this Brahmaloka, the taṭasthā plane, it will come to take place, to fill up the vacuum."

Mahāprabhu told then, "Kṛṣṇa is not bankrupt. When a devotee of your type has sincerely filed a petition to Kṛṣṇa to release all the existing souls, they must have to be released. He fulfils the desire of His devotee. It is His nature. And you offer that you'll have to go to eternal hell for their relief, but He's not so bankrupt that for this little grace He will have to show He will take help from you as reaction by sending you to hell He will have to release all these souls. It is not such. A finite within infinite, what is its position? Nothing! A drop in the ocean – one drop taken up, we can't understand from where it is again filled up. So the Infinite will is such. When you want it, they've already been released. But still, the surrounding has again filling it up instantaneously. Instantaneously the vacuum is filled up. It is the manner of the Infinite. So what we finite will go to calculate by applying our logic or mathematics? Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ paripraśna – enquiry is always allowed. Enquire! Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

End of 81.11.06.B

Start of 81.11.07.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: …No, I think he outwardly told something, but I think his return is definite.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: I still think he's firm.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol! Gaura Haribol! Gaura Haribol!

The standard of realisation, the quality, that is all important, that should be kept. Not only the magnitude of preaching, but what we are preaching. The quality cannot be ignored. It must be kept up, the standard high, and true as much as possible. The true conception, the clear conception for the thing, that must be kept up. Kṛṣṇa. Kṛṣṇa. Gaura Haribol! Gaura Haribol!

Once, during the time of Akbar, a Mogul king, very generous, many Hindus also joined him but only Pratap Singha the Nawab Niwar [?], he did not submit to the Mogul. Then one day Pratap Singha was single handed fighting out of, Akbar was very powerful, extensive kingdom, and Pratap Singha only a chief in Raja Putana. Mamsingh and other chiefs of Raja Putana also

joined, even Pratap Singha's own brother, he also sided Akbar. But Pratap Singha with single handed fight he fought with Akbar.

One day it happened so that when he was, he had his camp in a hill and his wife prepared some bread, and one, this forest cat came and took away the bread, forest cat living in the forest, forest cat came and took away the bread. And the prince, the son of Pratap Singh had to fast that day. Pratap Singh was away in the, with the soldiers here and there, and when this news reached him, 'that my son is fasting because his bread is taken away by some forest cat, and no other food stuffs remained in the house, within the camp.' Then he felt some weakness in him.

Akbar, he's offering to make peace, truce, to make truce, time to time. He was generous man, but his paraphernalia was very vindictive to Pratap Singh. But at this moment Pratap Singh felt a little weakness and he wrote a letter to Akbar. "I am ready for truce, or peace."

Then, when the letter reached the hand of Akbar, Akbar, "Should we believe that this is his letter? He's such a fighting man of independent spirit, indomitable."

Then one of his ministers, Mohammedan ministers, Haydi [?], he told that, "It must be planned by any of his enemies. He can't write this letter for peace, so it's not him, an enemy has sent this letter to defame him."

In the meantime that Mohammedan gentleman he wrote a private letter to Pratap Singh that, "Such a letter has come in your name. I do not believe. But still if it's really yours, I advise you to withdraw, to deny, that this letter is yours if any weak moment you might have written this. Because the future Raja Putana will have to come to you for the seed to sow in the soil of Raja Putana. Other chiefs are all polluted, they're below the standard. And you have kept the standard up with your, single handed with the flag."

That letter he wrote to Pratap Singh and he recovered. From the temporary depression he recovered. And again with the roaring of a lion he began. We find in history.

So the quality, the quality, there are different classes, someone, they aspire after quantity more, their nature is that, the quantity. But hankering after quality, the improvement, that is more desirable, svalpam apy asya dharmasya, trāyate mahato bhayāt:

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

Higher things, very small, can give us more, small things can give more. As much higher as it is it is accommodating in another way. The gold in small quantity can give many things. So the platinum perhaps, the most precious thing in the world at present is platinum. A small dust or speck of it is worth much gold. Gaura Hari. Gaura Hari. Nitāi. We appreciate quality more than quantity. Connotation not denotation, connotation increases denotation decreases. Denotation increases, connotation cannot but diminish. _____ [?] Substance, when you say substance, everything is included. Then living bodies, stones, earth, eliminated. Then animals,

then trees etc, eliminated, then rational animal, only human beings, animals, insects, worms eliminated. Then wise men, ordinary rational men eliminated. Connotation increases denotation decreases. Quantity decreases quality increases, and if quantity is to increase then you are to sacrifice the quality.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [Bhagavad-gītā, 7.3]

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5]

_____ [?] Gaura Haribol! Hare Kṛṣṇa.

My thirst is always for quality, quality, peculiar nature for quality. So number must decrease, number of friends, companions, cannot but decrease if we are to appreciate quality most the number of our companions necessarily decrease.
Gaura Haribol! Gaura Haribol! Nitāi Gaura Haribol! Nitāi Gaura Haribol!

Devotee: Cāṇakya Paṇḍit has said that one moon is better than many, many stars, because many stars do not give much light, but one moon can dispel…

Śrīla Śrīdhara Mahārāja: Ekas candra tamo hanti natha ta raja _____ [?]

Devotee: So you're like that moon.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol! Nitāi Gaura Haribol!

I rather hate, or feel beneath my dignity to stand against Swāmī Mahārāja's campaign. I'm very _____ [?] Susceptible, or something like that.

Devotee: Sentimental.

Śrīla Śrīdhara Mahārāja: Not sentimental _____ [?]
Sensitiveness, I'm very sensitive. Feel distressed that Swāmī Mahārāja's campaign that will be affected in any way by me. My sentiment is that. At the same time I find it my duty if anyone

comes for real help, if I have that capacity then I cannot but help him. And especially those that cannot stand the present administrative system of the ISKCON, if necessary to help them, that is my idea.

Swāmī Mahārāja himself also requested me, not only once but several times that, "You are to look after." I did not think at that time that I shall survive him, so I did not give any, much attention to his words then. Repeatedly he told, "You are to look after them. I have taken them this side." And his plan was also that, "I shall, they're constructing one quarter here, suitably, and I have asked them, another quarter just side by side for yourself and you will have to stay there. When I shall go abroad you are to take care."

I told, it's not possible always but sometimes I shall go and stay there with you.

Anyhow, our Guru Mahārāja wanted me, and it is natural that what we have got in us to help the newcomers with that. That should be our duty, and only fair duty, not like that I shall become an anti centre. I'm afraid of that. That is my nature always. That is my very nature through childhood. Still I maintain that nature. Gaura Haribol! Gaura Haribol! Gaura Haribol!

So I have asked anyone who came with that sort of object that my work will be, help will be of a relieving nature, to start a relief work, not a fighting campaign. Those that are disappointed, going away dejected, depressed, try to help them. Come so far, nearer, near Mahāprabhu and Gurudeva, his teachings, Bhāgavatam, and they will go away? In that case I shall try to come to take them back. "Don't go. Come under the banner of Mahāprabhu." In such position, relief work. And they should also try. At the same time consciously or unconsciously their standard cannot but improve. What do you think?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: They say, "Some of us are going, are disassociating with us, what for? They're not satisfied. Their enquiry is not satisfied within us." So if we are to take them back then you must improve our quality also. They'll have to try to keep up the quality, and the internal feud they avoid. Anyhow, His will, will be done. What do you say Aksayānanda Mahārāja?

Aksayānanda Mahārāja: Yes, by your grace.

Śrīla Śrīdhara Mahārāja: His will, will be done, God's will, Kṛṣṇa's will. Hare Kṛṣṇa. I'm an old man, infirm, can't see, can't see, can't sing more. Hare Kṛṣṇa. Anyhow passing my days, waiting for my last day. What do you say?

Devotee: Your vision goes much beyond the body.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! Ha, ha, ha, ha. Encouraging me!

Devotee: Ha, ha, ha, ha. You're encouraging us.

Śrīla Śrīdhara Mahārāja: Ha, ha. Like to encourage everyone!

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

"Even take the risk of the responsibility of a position of a Guru for Me to help others."

So begin and continue the relief work here. Amṛta, śṛṇvantu viśve amṛtasya putrāḥ. Of what standard you are created for? And where you are plodding in the mud?
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Gaura Haribol! Gaura Haribol!

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

If Mahāprabhu did not come, who could show the highest standard of realisation and the greatness and nobility of Rādhārāṇī? What can be the standard of sacrifice? Love means sacrifice. The very gist, the very life of love is sacrifice, and sacrifice becomes so intense and so sweet it takes the shape of prema, love. By sacrifice we thrive. By enjoying we lose.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Tyāga _____ [?]
Tyāga will be destructive and withdrawal from the negative side, but participation in the positive, what is life for something, or everything only created for renunciation? Or the whole existence is hateful, that we shall dismiss the whole paraphernalia and I am the purest and everything is hateful, to be hated? If I come in connection with the environment I will be polluted: this is a negative side. But in the higher life the circumstance, the environment will purify me. All Guru, all liberated, all noble. And I am only an insignificant man. And they will all, the whole environment will feed me, will come to feed me. There is such a soil. I want to live in that as a servant. To serve in heaven, is better than to reign in hell. And the no reigning, no serving, that is an abscisa, a stage of death. Gaura Hari. Gaura Hari. Bhoga, tyāga, sevā, synthesis, three planes of life, that of enjoyment, that of renunciation, and that of service. Enjoyment also karma, vikarma, immoral activity and moral activity. And sevā also, calculative service and automatic, spontaneous service, the highest. Pratyakṣa, parokṣa, aparokṣa, adhokṣaja and aprakṛta, or kevala.

In Madras, I have told them perhaps, one Satyavan Tīrtha of Madhva School, big Ācārya. Myself, Bon Mahārāja and Hayagrīva Prabhu [known later as] Mādhava Mahārāja. Mādhava Mahārāja was white clad brahmacāri, we went to meet that gentleman Satyavan Tīrtha, mahanta of Utaradhi [?] Maṭha. In the course of our conversation it came that Śrī Mūrti, he told that, "Within Śrī Mūrti there is God." We told that Śrī Mūrti wholesale is God.
devi vigraha grayam nesyari vidyate kacit [?]

That He, the possessor of the body, and the body possessed, no distinction can be maintained there in the case of Śrī Mūrti.

But then he maintained, "No!" And unfortunately he gave out that, "The Śālagrāma is there and if we strike it with a club then it becomes, it is reduced to powder."

Then we put our hands into the ear, covered our ears with our palms. Then there was a current of wonder we experienced.
There are so many Barristers, Advocates, Professors, especially those that are within their Madhva School. And they suddenly found, "What is this? Our Gurudeva has uttered such expressions that these gentlemen they cannot forbear that, they are stopping their ear, covering their ear. What filthy talk, expression, might have been uttered by him?" So astonished.

And this man was also puzzled. Then the discussion began. He told that, "Madhvācārya himself has told like that, this that."

Then I could remember one śloka of Bhāgavatam and I thought that meaning in the favour of such argument that śloka can be utilised.

[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram]

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [Śrīmad-Bhāgavatam, 12.13.11-12]

Apparently it seems that Bhāgavatam is supporting the conclusion of Vedānta, so called Māyāvādī Vedānta. Sarva-vedānta-sāraṁ yad. Here in the conclusive śloka Śrīmad-Bhāgavatam says, Vyāsadeva, "What is the gist of all Vedānta? Sarva-vedānta-sāraṁ yad. What is that? Brahmātmaikatva-lakṣaṇam. Apparently it seems ātmā means jīvātmā and brahma, so ham. Brahmātmaikatva-lakṣaṇam, ātmā and brahma of equal sign, equal nature, equal status. And that is the very gist, very substance of the whole of Vedānta. Sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam vastv advitīyaṁ. And that is one absolute whole, vastv advitī. Tan-

niṣṭhaṁ, pertaining to that, kaivalyam, the, kaivalyam means oneness, the consciousness of oneness, kaivalyaika, that is the very prayojana, prayojana means, prayojana, that is necessity, that is, that sort of continuous one whole conception, that is what is real need of us." Apparently, this is the śloka.

And once, I'd only joined recently Gauḍīya Maṭha, and then Prabhupāda was, one gentleman, one old gentleman came with this śloka to Prabhupāda. With this śloka, this supposed Śaṅkara philosophy, with the conclusive śloka of Bhāgavatam that supports Śaṅkara philosophy. I was, I had joined Gauḍīya Maṭha perhaps, but I had some Sanskrit knowledge, I could understand. That man, with the basis of this śloka came to argue that the Bhāgavat also supposed so ham. Brahmātmaikatva-lakṣaṇam vastv advitīyaṁ.

Then Prabhupāda suddenly told, "Oh, you are not that man, that man, who criticised Bhaktivinoda Ṭhākura in his Śrī-Kṛṣṇa-Saṁhita?"

Then he was a little perplexed. "No, no. I said only this. I said only this. You please take seat I'm coming just."

Prabhupāda went up and took Bhāgavatam, a piece of Jīva Goswāmī's tika. "You please attend. I am explaining. It is not mine. What Jīva Goswāmī says you please hear." Prabhupāda began explaining.

I found two things different here. Sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam. Brahmātmaikatva-lakṣaṇam. Ātmā means Paramātmā.

Prabhupāda, "Jīva Goswāmī says it is not jīvātmā it is Paramātmā."
atma devi vidu viresh sadar paramatmani [?]

The meaning of ātmā is Paramātmā also. Why Paramātmā? In the beginning Bhāgavat has already promised: brahmeti paramātmeti bhagavān iti śabdyate:

[vadanti tat tattva-vidas-tattvaṁ yaj jñānam advayam
brahmeti paramātmeti bhagavān iti śabdyate]

["Great seers of the truth understanding the nature of Supreme Knowledge have described that non dual truth in three ways: as Brahman, Paramātmā and Bhagavān."] [Śrīmad-Bhāgavatam, 1.2.11]

The conception of advaya-jñāna, of one whole, the jñānīs, they take it a Brahman conception, all accommodating aspect. The yogīs, they take that the prime cause is the all pervading thing, Paramātmā. And the devotees, they take Him as the enjoyer, Bhagavān, aisadya maysisthi gata [?] Advaya-jñāna is conceived by these three different sections like in three different ways, so really it is not ātmā. Brahman, Paramātmā, Bhagavān. This Bhagavān is proved perfect and He's embracing the true conception of Brahma and Paramātmā, all accommodating and all permeating. With this, that is advaya-jñāna, Absolute, finite and infinite plus Absolute. Conditioned and unconditioned both combined, Absolute. It is said like this. And it is not my version, it is, you see Jīva Goswāmī has written. And you appeal to your common sense in the beginning that was the data and that has been established and Bhāgavatam says in the conclusion, "I have established this, the Brahman, Paramātmā, Bhagavān, three aspects of the one whole." And Bhagavān is the superior conception which includes the two other functions.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

[This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [Śrīmad-Bhāgavatam, 12.13.12]

Then there is another word, niṣṭha. This is advaya-jñāna, one whole, and tan-niṣṭhaṁ, kaivalyam, and the spontaneous and continuous knowledge pertaining to that, niṣṭha. Niṣṭha means adherence, adherence to such conception of the reality, tan-niṣṭhaṁ. Kaivalyam means continuous, not tampered or …

Akṣayānanda Mahārāja: Uncorrupted.

Śrīla Śrīdhara Mahārāja: Uninterrupted, continuous, to remain in continuous consciousness of such, about the consciousness of such real absolute, tan-niṣṭhaṁ, pertaining to that. So a second thing is existing, who will be, who will get that niṣṭha to such, he's separate, that is one thing. Then with the basis of this śloka I challenged him. But he did not admit, he's this side that side. Then I gave him one example.

When Kṛṣṇa disappeared and the blood through the arrow and that entered into His sole, any blood oozing?

He said, "Yes."

But what is that blood? We saw with our eyes that blood oozing. Is that blood a material blood?

He said, "No."

Then why, why? If that blood is not material but I experience with my fleshy eye that it is material blood. So what we say about Śālagrāma that when broken it comes to pieces? That is also my material vision. That is not real. I won't allow me to understand, to deviate from that higher conception of things. devo dehi vidha puram [?]

Into the material standard, to see that there are so many particles of stone, that is my offensive vision. He was stopped there. That kaivalyaika-prayojanam, I won't allow me to deviate from my continuous faith that this cannot be pertaining to the Supreme Nature of the Absolute: that cannot be. My sense is deceiving me, just as in the case of the blood oozing from the sole of Kṛṣṇa. That man could not say anything. So kaivalyaika-prayojanam, we don't believe our mundane senses. Always we should keep the standard in our faith that this cannot be this, this is this. This māyā is coming, intervening, trying to disturb my faith, of Kṛṣṇa. It may bring this, this, that, that, but we must not allow our standard to be lowered. Keep up the faith. This cannot be. It is śāstra.

Just as the Muslims they don't admit, the orthodox Muslims, that the Russia and America is going to the Moon. And the Moon is held in very venerable position by the Muslims. "No, no, we don't believe that, that they have gone to that Moon."

Swāmīji Mahārāja also disallowed. So faith, this is local experience, local experience. We have got the world of our experience, and a worm and an insect it has got also the world of theirs, from generation to generation that civilisation is going down. Every section they have got their own civilisation, and coming down. So what value that civilisation has got to human civilisation, scientific, non scientific, so many conceptions in different civilisations. We must not allow to deviate, to come down from the faith, because:

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān,
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ.

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

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

Kṛṣṇa is entering the arena of Kaṁsa for the fighting, and different sections are having different impressions of Him. One says that a thunder is approaching, "Oh, paraṁ tattvaṁ yogināṁ." The maternal devotees say, "Oh, here is my child, very affectionate child." In this way, only one thing is estimated in different ways there. It is His will, yam evaiṣa vṛnute.

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

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

One man can see, another man cannot see. When Kṛṣṇa is showing Viśvarūpa to Arjuna, all others could not see that. Sanjaya could see by the inspiration of Vyāsadeva and he is describing the thing. But others, they're all blind to that thing. So it depends upon the subjective sweet will what to show, what to not show. So we must keep our faith up in a standard that His sweet will can express Him and the world in any way He likes. Subjective control, that of a hypnotiser, that all experiences depends on a hypnotist, the key is in his hands. What to see, what to not see, "See this, no, no, you are seeing this." "Yes, I am seeing that." So the whole experience is of that type.

_____ [?] What do you find? _____ [?]

What is in Bengali script, and language, that will be open to you. Extensive literature of Bhaktivinoda Ṭhākura, Caitanya-caritāmṛta, Caitanya-Bhāgavat, Caitanya-mangala, Bhakti-Ratnā-kara, so many literatures in Bengali, original, that original works about Mahāprabhu.

Akṣayānanda Mahārāja: We are very anxious to read that.

Śrīla Śrīdhara Mahārāja: Yes, anxious. So this is not loss of time to you?

Akṣayānanda Mahārāja: Not at all, greatest value.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.
Hare Kṛṣṇa. Gaura Haribol! Gaura Hari. Gaura Hari. Gaura Hari.
_____ [?]
They should do. They should not show indifference or negligence.
_____[?]
If he finds anything for such adherence to this place, then of course he's free…

Devotee: To do whatever he likes.

Śrīla Śrīdhara Mahārāja: Everyone is such. That's not bad. What they're doing they should do that. Paternal affection, paternity, son of the same father, they must try to live together. It is laudable.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Laudable. But at the same time they should keep the standard, the dignity, of the paternity. What do you say? Don't allow themselves to lower their standard of living for which they're out. They have left their country, their associates, their culture, so many things they have sacrificed. For what? And that must be given the first preference. What do you say? What for, we have joined ISKCON, what for? We must want that, we are mad for that, and we want to be, to continue more and more mad. Madness we want to increase.

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: _____ [?] a Bengali song _____ [?]
If I can reach the standard of madness for the truth, then I shall show my ecstasy of joy by _____ [?] in this way, a sign of the reflexive action.
Hare Kṛṣṇa. Gaura Haribol! Gaura Haribol! Gaura Haribol!

āmi - eka bātula, tumi - dvitīya bātula, [ataeva tomāya āmāya ha-i sama-tula]

["I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

Mahāprabhu says, "I am a type of mad and you are another." Ataeva tomāya āmāya ha-i sama-tula, yourself and Myself, we are of same rank. You want to enquire about the truth. You are so mad, so intense in your quest, and ordinary people they will think us to be in the class of madness, they'll group us, they'll say, 'What is this? These fellows are led astray. The common standard of our happy life they're ignoring in such a way, trampling under their foot. They're mad persons.' Not to be intelligible by the ordinary intellectual section of the public, āmi - eka bātula. You are a second bātula. You have left the Prime Ministership of the _____ [?] and are running after phantasmagoria." Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Our Guru Mahārāja wrote, Who is Crazy? He wrote one article, Who is Crazy?

Śrīla Śrīdhara Mahārāja: Crazy? Yes! In Gītā:

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

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

What is night to a particular section that is day to another section and vice versa.

Arovinda told when he joined first in the revolutionary movement in Bengal, and when he was taken for trial in Calcutta High Court, three letters came out at that time what he wrote about his wife, to his wife. And Arovinda's father-in-law was Dewan of Barada State and so he wrote three letters to his wife. There he mentioned that...

End of 81.11.07.A

Start of 81.11.07.B_81.11.09.A

Śrīla Śrīdhara Mahārāja: ...success, but you may consider Myself to be a madman. But if you possibly can embrace this mad expedition you may join Me. But otherwise you will seek for yourself. If I can come out successful then world will take Me as a genius, but what about success? I have not been able to enter into the real activity so long, what about success; it's long away, far away. So you may express Me as mad, and if you don't like to become mad with Me then you take your position safe and independent."

So mad, so anyone who has got a great ambition and began his life, he may consider himself to be mad in the eye of the public, mad, madman, so mad in different sphere.

And Mahāprabhu He also told Himself as madman, āmi - eka bātula. "And you are the second mad. You have come to meet Me, to have a training in madness."

Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol! Ei bhrama prasat priya_____ [?]
In another time Mahāprabhu says in Benares in the meeting of the great Māyāvādī scholars.
patai kandai madhai kante [?]

Then when coming in contact with Mahāprabhu, the leader of the Māyāvādī sannyāsīns, Prakāśānanda, he had, he could not but sympathise towards Mahāprabhu, seeing His open figure. "There is nothing artificial in Him, so simple, unseen simplicity found there, and great, magnanimous, noble feeling within the body."

He could not un detect it, so impressed by that he came to His place and taking by His hand, "Why do you take Your seat here? You come and take Your seat along with us."

Then with much earnestness and respect, he put the question. "You are here in Benares. We belong to the same rank. You have taken sannyāsa from Keśava Bhāratī. He's our section. But You don't meet us. What's the matter?"

"I am, that Bhāratī School is considered to be a lower one so it does not look well that I shall take My seat along with you, so I am a little far."

"No, no, no, another thing I put," he put, "We don't think that you are a crooked or hypocrite seeking something else. But very plain, simple, dignified and nobleness in Your appearance we find. One question I want to ask. Why do You leave Vedānta, the study and discussion of Vedānta? And You indulge in singing and dancing. What are these things? Please explain. You are not a trader. I feel there must be some good foundation. Why do You do that?"

Then Mahāprabhu told that, "My Guru gave Me this Name of the Lord and asked Me to go on." hasai kalai morai [?] "I continued taking the Name. Automatically it came to Me and that forced Me to dance and to chant. I do not do it wilfully. Then I took to some self control and went to My Guru. 'What is this? You gave Me this mantram and I am going to be mad day by day by chanting.'"

[prabhu kahe – śuna, śrīpāda, ihāra kāraṇa] / guru more mūrkha dekhi' karila śāsana

[Śrī Caitanya replied to Prakāśānanda Sarasvatī: "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."] [Caitanya-caritāmṛta, Ādi- līlā, 7.71]

mūrkha tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, - ei mantra-sāra

["'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras or Vedic hymns."] [Caitanya-caritāmṛta, Ādi-līlā, 7.72]

In this way, "Now, when I found Me to be besides Myself I went to My Guru again, 'What is this that these thing are coming irresistibly in Me? I can't contain My sober temperament. Then My Gurudeva told that, 'You are a very fortunate soul. This is the real consequence of taking the Hari Nāma in a proper way. It is mentioned in Bhāgavatam."

evaṁ vrataḥ svapriya-nāma-kīrtyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati loka-vāhyaḥ

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."] [Śrīmad-Bhāgavatam, 11.2.40]

"He told me the very real success of taking the Name You have got, You are so fortunate. And I am also fortunate that I have got a disciple of Your status." But I do not do it with any motive but automatically I can't check all these things. Unmādan-nṛtyati loka-vāhyaḥ."

Then Prakāśānanda put some questions concerning Vedānta.

Then Mahāprabhu came out with His real colour. "The Vyāsadeva, only to give a successful opposition to the non Vedic, so many logician's books, logical books, to meet with that, to face with that danger of the atheism He composed this Vedānta-sutra. This is full of devotional meaning." In this way He began to explain. "The Vyāsadeva, Nārāyaṇa Himself, He has given us, to take us to the school of devotion. But it has been, the Śaṅkara, the great scholar Śaṅkara by the order of Nārāyaṇa, he gave some misconceived commentary, not proper." In this way He began to explain the Upaniṣad and the Vedānta-sutra. All the exposition of Śaṅkara was cancelled and the positive meaning was supplied therein.

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [Śvetāśvatara-Upaniṣad, 3.19]

He has got no hands and feet but He can go and He can hold, He can catch. Paśyaty acakṣuḥ, He has not eye but He can see. What does it mean? That here, this prakṛta, this fleshy, not eye of flesh and nerve but real eye He has got. That is cinmaya, conscious eye He has got, conscious hands, conscious legs, everything He has got but all made of spiritual stuff and not mundane. That is the real purport. In this way He gave the positive explanation of Vedānta and Upaniṣad.

Then they were nonplussed. Then there came a check in the flow of the Māyāvādā preaching. And it is told that Prakāśānanda after all left everything and accepted the devotional cult, Prakāśānanda. Unmādan-nṛtyati loka-vāhyaḥ, makes one mad, the intensity of the ecstasy makes one mad. Hare Kṛṣṇa.

evaṁ vrataḥ svapriya-nāma-kīrtyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati loka-vāhyaḥ

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."] [Śrīmad-Bhāgavatam, 11.2.40]

He does not care for the popular opinion that how they will take it. They say, "Oh, this man is mad." He does not care, does not allow to take care of such adverse opinions.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Nitāi. Nitāi. _____ [?]
...

Every drop is infinite. Infinite minus infinite is infinite. Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate.

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

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

_____ [?]
Everywhere centre nowhere circumference. Gaura Haribol! Gaura Haribol! Gaura Haribol!
_____ [?]
Everywhere there is centre and nowhere circumference. You get the idea of the infinite from this.

Gaura Haribol! Gaura Haribol! Gaura Haribol!

[About eleven minutes of spoken Bengali [?]

Only seventeen lākhs income of the Jaipur state and he has already committed one lākh to pay to Andra University, as requested by Radhakrishna. Radhakrishna was not rastra puti [?] at that time he was Vice Chancellor. First I met Radhakrishna with Bon Mahārāja when he was in Calcutta University, a Professor of English. Then he became Vice Chancellor after Asutosh he left Calcutta University and the Andra University when separated from Madras. Radhakrishna he was an Andra brāhmaṇa so they requested him to take the charge of that new University in Andra. And Radhakrishna could influence this Jaipur Raj to contribute one lākh of rupees every year. And he was a very benevolent man of great type, good type, and he agreed.

That new dewan _____ he was a young man, newcomer just from London, he was in charge of the whole state.

When Jaipur Raj he signed in our cheque that: "I want to contribute what is necessary for the construction of the Gauḍīya Maṭha temple at Madras, I want to supply the money."

And at the same time he requested me to meet the dewan. I tried to avoid but he repeatedly requested. "The money is in his hands, he's in direct connection with the revenue, so he will have to manage to pay. I can only theoretically give some order."

Then I had to meet him when I could not avoid. When I faced him he opposed outright. "What do you say Swāmījī? We are poor people, ādivāsī, half fed, half clad, and if anything remains after the expense of the administration then I shall, I like to spend it for their help, those poor men. And I shall have to give money for Madras fund? If you could construct a temple here then also somewhat I can, I could consider. That he will find a place of recreation, it may be utilised for them. You will construct a temple in Madras town and these people will be exploited for that. I'm the last man to pay for this. This Raja, what does he know about this state management? The other day he was wandering in the street, that Radhakrishna. And some other men made a conspiracy, and the real owner was the queen of that late Raja, and she was anyhow managed to go back to her father's house in Lucknow. And this man, a puppet, has been selected as king, declared by the government, they managed to do this. And he does not know anything about the state management. I can't hear. Rather I am very much perturbed that I shall have to pay one lākh of rupees from seventeen lākhs for the University. I feel much disturbance for that."

He flatly refused. Then I thought, what I thought I have faced the right thing. Now what to do? Internally I am praying very fervently to Gurudeva. I am a worthless creature. I am spoiling the whole thing. The Raja has donated and the dewan is opposing. What is this? Praying internally, and outwardly I caught him. As it came to my mind I quoted this śloka of Śrīmad-Bhāgavatam.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [Śrīmad-Bhāgavatam, 10.33.39]

I started with this śloka and put this argument: that you want to help them, we also are very eager to help the same persons. But your way of approach is different, and ours also, in another way we want to help. This, the power of aspiration, achievement, greed for things, this has been diagnosed in Śrīmad-Bhāgavatam by Śukadeva Goswāmī as heart disease, kāmaṁ, "I want this, I want that, I want this."

sahasra nityati sata sastra laksana sate _____ [?]

In this increasing succession it goes up. So it is the heart disease, it has been diagnosed as that by the great author of Bhāgavatam, exponent of Bhāgavatam, Śukadeva, heart disease. When I was a hog I devoured, swallowed, a hillock of stools, but hunger not appeased. When a birth of an elephant I devoured a whole jungle, but my hunger is not appeased. So many

persons have amassed money, buildings, in great, but their hunger is more and more increasing to exploit to get more. So it is heart disease. And when, the only cure, is when we can conceive that everything for the service, meant, created for the service of Kṛṣṇa, the whole, to the highest degree. The vraja-vadhū, the damsels of Vṛndāvana and their nature of service to the highest intensity of dedication, if one can learn and adjust, then he may be cured eternally, finally, for this aspiration - "I want this, I want that, I want that," for this terrible disease. I put so fervently and internally I was praying for my ineligibility that, "My Gurudeva I fail here."

So anyhow that man was moved and somewhat his eyes where wet with tears.

He told, "Swāmījī, I believe in God."

I told, your eyes are evidence to that.

"Yes, I shall pay your money."

Then I told to Mahārājah that yes, your dewan is prepared to pay the money. He was also very cheerful. And then when he sent the first cheque, I was not in Madras, I was in Bombay. His cheque to my name went to Madras Maṭha, and from that it was directed to Bombay Maṭha, where I was staying at that time. I got the cheque and others also wondered that, "What is this? Five thousand cheque: that is running after you?" Ha, ha, ha, ha. Then with one of my God brothers through him I sent a cheque to Guru Mahārāja, and then Madras Temple was begun. In this way things went on really. Hare Kṛṣṇa.

That is a notable thing that it came to me that strongly I put forward. Of course, taking in my name that when I had the birth of a hog, or birth of an elephant I devoured jungles and hills of stools, but hunger is not appeased. It is, the way to appease the hunger, it has been called the disease, heart disease. And to cure the heart disease - "That everything belongs to Kṛṣṇa." And with such intensity and eagerness we are to render service to Him. And a little bit of that will cure our heart disease. Vraja-vadhūbhir idaṁ ca viṣṇoḥ, unqualified surrender, and most intense type of service, like homoeopathic dose, one drop is sufficient to quench all the thirst in a man for anything in this world. High degree of self dedication towards Kṛṣṇa. The central man of acceptance, he's of such type, and the jīvas also of same nature. And that transaction if for a moment one can give his touch in his heart, he's cured of the disease of devouring this and that and anything, forever. That is the medicine. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: The only medicine. One drop, one drop of that high type of serving attitude, if any jīva comes in connection with our heart, the whole heart is transformed into another. Śukadeva Goswāmī says, heart disease, hṛd-rogam āśv apahinoty, very easily and very soon, apahinoty, hatefully he can reject that this is a disease, not to be first origin had, "I want more, I want more food, grow more food."

Devotee: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Haribol! Gaura Haribol! The consumer, to be in the position of a consumer. We are a child of the soil of infinite, Vaikuṇṭha, not grow and then eat. Ha, ha. Ample, infinite resources, and when that land is a land of dedication everyone is giving,

none is consuming, taking. The spirit is such. And what he's taking, that is also as prasādam, a different type of acceptance of taking, not a life drawn from ideas of this world. There one gives to get back more, alasa, alakanka, and there, gets clear, never to have any claim with that gift. That is service, and done thankfully, not only thankfully but with heart's inner most satisfaction, thinking himself so much graced.

Service is their own property, natural property, service, not enjoying, service. Dāsa' kari' vetana more deha prema-dhana. The idea we are to enquire after. What is this? Dāsa' kari' vetana more deha prema-dhana: the remuneration in terms of love. What is love? That more intense tendency to serve: that is prema, intense tendency, inner most intense tendency to serve and serve. Increase the degree of serving spirit. That is my remuneration. That is my remuneration for my service. That is prema. Die to live, Hegelian words, die to live. And He's for Itself. You are for Him, everything for Him, not for any other but Him, for Him, and, die to live.

_____ [?] Suitable, die to live, and He's by Itself and for Itself. Revolutionary, only few words, but most revolutionary.

Devotee: Die to live.

Śrīla Śrīdhara Mahārāja: Sādhana mane, you are to die as you are at present. The ahaṅkāra, the ego, must be dissolved to the final. What you are at present that must be dissolved, the ego, die. As you are you have to die, and a new self will emerge from within. The golden self will emerge from within, and the external coating, or dirty coating, that will be finished. If you want to have a life of proper living, or for want of proper living, you will have to give up the mode of your present living. Die to live. And He is by itself and for itself. _____ [?]

Now we disperse the meeting today. We want to close. Gaura Haribol! Gaura Haribol! Gaura Haribol! Gaura Haribol! Nitāi Caitanya.

...

bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan.
[A poem from Śrī Caitanya Bhāgavata]

The culmination of saṅkīrtana! ...extensive necessity is represented in rasa and ecstasy, in anāndam, beauty. Everything is seeking for that, in every stage of our life. None can deny that I don't want happiness, pleasure, but only difference of classification, a difference in quality. Connotation increases, denotation decreases. Connotation to be increased and elimination at the same time, of the lower order. In this way the progress culminates in mukhya rasam, which is the gist of all rasa, the highest standard of all rasa. Complete self surrender, complete self surrender can only take place in mādhurya-rasa. In other stages, partial, for the object of our fulfilment must be only there. Otherwise we must be satisfied with partial attainment or fulfilment, though we may think there that this is the best relative position.

The difficulty is always to adjust between relative and absolute knowledge, and relative and absolute achievement. All through, the relative, provincial, local, and central, and the central must have the better hand. Central knowledge, achievement, otherwise we'll miss the hit. What for? Die to live. Ha, ha. We will have to die at every step for better living. And Reality is for Itself, the Hegelian philosophy and basis. Reality is by Itself and for Itself. He is, Hegel told, 'it,' but we

like to tell it, 'He.' He is for Himself. Otherwise He's not absolute reality. He'll be subservient to another, and he will be more important. It must be, here lies the spirit in Vaiṣṇavism. Reality is always for Itself, for Himself.

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

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

"Everything culminates in Me, for My enjoyment."

And that enjoyment must be complete and perfect, with dedication. Dedication is not wrong, because 'die to live.' You will have to die, with all our evil tendencies we are to die. Then only we can expect to reach that highest standard of sacrifice, wholesale sacrifice, nothing less. And that is only possible in mādhurya rasa. And we are told that twenty four hours engagement with the Supreme Lord is only possible in mādhurya rasa, nowhere else, not even vātsalya rasa or friendly rasa. That is the rasa, adi rasa, mukhya rasa, principal, including all rasa. Not only quantitatively but qualitatively included. A servant is serving...

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Śrīla Śrīdhara Mahārāja: ...so it is such.

pūjāla rāgapaṭha gaurava bāṅge, [mattala hari-jana viṣaya range]

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

_____ Guru Mahārāja, always to show reverence to the plane of love, highest love, we don't find trespasser there, that is _____ but our aim will be there, and we should consider ourselves to be in the lower _____ always, and here always showing respect to that highest peak. The summon bonum is there. We are not fit but we must have our attention fixed there, fixed there, what is what, sambandha jñāna. Who am I? _____ [?]
That does not mean that I shall run at the peak and I devour and finish everything. That is not to be, in any time. It is infinite. Gaura Haribol. Gaura Haribol. Pūjāla rāgapaṭha gaurava bāṅge. So much so Dāsa Goswāmī himself says that:

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

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

[Vilāpa-kusamāñjali, 16]

What to speak of mādhurya rasa, he says that, "Even the sākhya rasa I want to show my reverence. And I shall try my best to stick to the dāsya rasa, the layer of service. I'm a servant. Kṛṣṇa always gives first regard to the raga. But the servants, servitors, they will always show their earnest for law, for viddhi. I'm not fit for working in the way of pure love. I must, according to śāstra, I must go on." That will be the tendency of individuals who is – but my Gurudeva he's in the highest position. He's there. And for his service I must venture to enter that domain. And after service I come down and I must place myself in a position befitting me. But my Guru is there, and I can't be disconnected with him. Anyhow I shall have to go and serve him. And he's serving in the highest position. And to serve him, Gurudeva, Vaiṣṇava, I shall have to enter there, awe-fully, with awe and reverence, anyhow, and then I shall come down and stay in my own place.

That was the ideal of our Guru Mahārāja. "They will stay in Rādhā-kuṇḍa but we must come a step lower to take our shelter in Govardhana, and where from we can every day go have the service finished and then come back to Govardhana, a little lower position."

And that spirit will save me. That sort of tendency will keep me fit and safe. Pūjāla rāgapaṭha gaurava bāṅge. The spirit of loving service, that should be kept always on the head, and a little lower I must take my position, because I cannot leave off my connection with that highest position. My Gurudeva is there. In this way this is the strategy of high spiritual life.

_____ [?] I may be posted in nearby for his closer service.

Tai śiṣya tava thakur sarva da nara eva pūjā ka [?] This strategy was given by our Gurudeva. Always remain under the guidance of Gurudeva, Vaiṣṇava; you'll be safe. Otherwise any, you may go to the lowest position, you are not safe. His connection is indispensable, the connection of your Guru. At the same time your Guru holds the highest position, supreme position, you must keep that in your mind always. He does not hold any lower position. He's the best of the servitors. His position is unique.

Devotee: That is very clear.

Śrīla Śrīdhara Mahārāja: And I am a servant. He has accepted me. It is indispensable for me to serve him...

...

... as his father, so flesh connection, and you have gone there to purchase very cheap thing – valuable thing from the black market you have gone to purchase.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

Don't you know where to enter there, that bhajan, how the highest position it is? The land is more valuable than the stuff you are made of, the land of Guru, and no servant. Nothing under your foot: this is not so easy a thing, but still it is, there is. We are theistic not atheistic. It is there. It is with our Guru Mahārāja. According to our capacity he's giving us by instalment. As much as we'll be able to improve our condition he'll give more and more higher things. We are in diseased condition so rich dishes is not fit for us. As much as we shall improve ourselves then rich dishes may come to us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

08:22 - 11:08 Bengali [?]

Śrīla Śrīdhara Mahārāja: ... approaching, in the way of black marketing, and you are to reap the result of your own actions. What can I do?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Twenty one days fasting, in Delhi, in the house of _____ Birhandra [?] went to see him, and Birhandra passed a remark, I saw in the paper, Birhandra told: "Hereafter, the physicians have to learn that the sustaining point of life is not within the body but outside also." That was the remark of Birhandra. "That may be located outside the body also, otherwise it is not possible that twenty one days fasting in which way the Gandhi is observing he can live more, but something else is giving his vitality."
_____ [?] The physician from here by meditation he can remove the disease of a man who is a thousand miles away.

Devotee: Not only that_____ [?]

Śrīla Śrīdhara Mahārāja: Transmission of magnanimity, mental force.
tapasyati sarva apara samsara samudya tari [?]
This un crossable devotion of death and birth one can cross easily.
samutida badhi samula kari [?]
The disease which has come in its ripe position, instantaneously that can be removed, totally cured.
samula kari, asesa janma dhuta parva nadhi [?]

In a second it can destroy the seed of all the sinful births and deaths of his whole life. That is so powerful. Not only antiseptic but life giving, in all planes it may work, not only in higher plane but physical plane, everywhere His ways are unrestricted. He's Hari. But generally the devotees they do not want to use His energy for these lower purposes of life. They want to get higher and higher and higher. Even mukti, the liberation also they don't want, they all aspire liberation, that

also they abhor, the devotees. "Wherever I'll be posted that does not matter, but only my sincere connection with You. I can't tolerate that any link between me and You will be cut. Only the link, long missing link, the link with You, that may be retained. You may post anywhere. I don't care for that, even in hell, even in the beast and vegetable kingdom, wherever, only please keep up the link of Your grace towards me."

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [Śikṣāṣṭakam, 4, from The Songs of Bhaktivinoda Ṭhākura, p 136]

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa gāi

["Whatever birth I may obtain due to the faults of my previous worldly activities, I pray that I may sing the glories of Your holy name birth after birth."] [Śikṣāṣṭakam, 4, from The Songs of Bhaktivinoda Ṭhākura, p 135]

I may be in hell and suffering, but within, the link, and don't disconnect there. That is my vitality.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The animal saw, detected, that any poison enters the body, the body itself constitutionally is of such nature that it tries to remove the poison. The body, the constitution itself, tries its best to remove the poison. Now, to do that in that process, what does it want, the body wants? It is expressed by his symptoms. So such things should be, such help should be given to it that can produce such system in the body. Sama saman samayate [?] That is the line of his thinking. Sama saman samayate [?] The body itself is trying its best to remove, and to do that in that process he's showing some symptoms, and that, accordingly can produce that symptom, that should be dealt with, applied. And that will help the very system who is already trying his best to cure, to remove the poison. That is one thing. And the sukṣma, that is another thing, the fine dilution.
Aṇor aṇīyān mahato mahīyān [Kaṭha Upaniṣad, 1.2.20] The Brahman aspect and the Paramātmā aspect, two aspects, all permeating and all embracing, all accommodating, big and small, two sides of the representation of the Lord; the fine efficiency, not only in the all accommodating circumference but in the all-pervading centre. So he took that Paramātmā aspect, aṇor aṇīyān mahato mahīyān, the Paramātmā aspect, the fine, try the fine, and the fine force being out today, atomic energy, electronic energy. The force is not only contained in the big but also in the smallest portion, as Paramātmā line, Brahman line and Paramātmā line, both sides. Hare Kṛṣṇa. Hare Kṛṣṇa. All permeating and all embracing, all accommodating.
Brahmata brhata bima prihata sukha [?] Aṇor aṇīyān mahato mahīyān.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Satakoti aniyan_____ [?]

Devotee: So Mahārāja, I find, at least in my own case, I have no conception of the goal, and I have no emotional connection. I'm coming from an atheistic background, non believing, and my only connection is my Guru Mahārāja, and with him I have some little bit, although insincere...

Śrīla Śrīdhara Mahārāja: Have you got any aspiration, that is rasa, sukha...

Devotee: Yes. The aspiration is also coming from...

Śrīla Śrīdhara Mahārāja: None can say that I do not want happiness. But what is happiness proper? You are to start from there – what is happiness proper, which is controlling the whole, His position must be superior to all.

Devotee: I have some understanding of that.

Śrīla Śrīdhara Mahārāja: Yes, I'm coming to that, that why the happiness is not to be traced in the objective side, and why it is in the subjective side? I only want to make it clear to you, who is demanded by every atom in the world, happiness, raso vai saḥ. Everyone wants, from atheist to a theist, always, everyone wants maximum happiness. We can't deny that. Now, what will be the position of that happiness? Everyone wants Him so is it an objective thing, or its position is superior than all the seekers? What does your common sense say?

Devotee: It must be superior.

Śrīla Śrīdhara Mahārāja: It must be superior.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then if we are person then He's super person.

Devotee: Yes. It is common sense.

Śrīla Śrīdhara Mahārāja: Super-person and rasa, if those two things, super-personality and embodiment of rasa, that is reality the beautiful, charm, and it is given by Bhāgavatam. Not force, not power, nor awe, reverence, but beauty controlling the whole. Attraction gives cohesion, shape, among the molecules, atoms, the attraction combines them and gives the colour, the figure, all these, only this fine force of attraction. So also that akārṣṇa, kārṣṇa, that attraction when living, that is love, attraction endowed with life, vitality, living, that is love. And love attracting everything and giving movement of dynamic character. His dancing, līlā, and He's all-attractor, so go towards Him. That is as a scientific calculation we must be nearer the centre of attraction, the centre of beauty and love. That is a scientific thing, not unscientific.

Devotee: Yes. Scientific, it is common sense, there is some understanding, but what is the emotional connection? Emotional connection is not there.

Śrīla Śrīdhara Mahārāja: Emotional connection we should try to...

Devotee: It is there with the Spiritual Master.

Śrīla Śrīdhara Mahārāja: Emotion may be misleading. Mostly emotionality is misleading, so we must be careful and guard against the emotionality to enter into the domain. As duty we should try to discharge our services in the colour of duty, and if emotion comes we shall keep it aside.

Devotee: But isn't love emotional?

Śrīla Śrīdhara Mahārāja: Yes, love is emotion, but emotion won't be allowed to lose the sense of duty, service.

There is an occasion, the Dāruka once was fanning Kṛṣṇa, and then he considered his fortune – "How fortunate am I that I have got this facility of fanning my Lord." And some tears came and sentiment came and some sort of paralysis in his hand and the fanning was disturbed, then he's cursing himself. "What is this sentiment that is discouraging my service, stands in the way of my service." He's cursing his own sentiment.

So sentiment may come, but we won't encourage them, we should discourage that; that we shall mind to the duty, to the service. And automatically those sentiments should be in such way handled they will come under our leg and give a push upwards. The sentiments will give push upwards and they won't be allowed to come and cover and dissuade from our duty and service. In that way they should be used.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We can find there is a list of the mantram. The mantram we get from the Guru Mahārāja there is a list, gradual process. We may not be immediately fit to reach that goal, but the goal is there, at least distant view we must foster in our mind that we are to go so high, so far. A seed of that I must foster that my line is there, my fate, my fortune, is connected with so high. With that idea we shall go and we shall not try to hurry, go make progress hurriedly and fall and die.

Devotee: So chanting of the mantram has to be beyond...

Śrīla Śrīdhara Mahārāja: Of course, with much self control, that I do not understand. It is given to me. That is, when grown up I shall be able to. So many documents, I'm a minor, father gives so many documents, when I shall grow up then I shall look at the documents and find out where is what, something like that. I'm a minor but my father has given me so many things in documents and I must verify according to the document I must discover my property, in that way, I'm now a minor. But I must have some intuitive knowledge within me that in these documents I have got property. When I shall be major I shall have them. That sort of faith must be within us, though minor, must be conscious of my high future only through the documents, something like that. The mantra, the Guru paramparā, we must not be cowed down our self. Gaura Haribol. At the same time we must think that I'm a minor, but still with this hope, the prospect is there, and I may be somewhat conscious of the fact in these documents. Gaura Haribol. Gaura Haribol. Nitāi

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What about that Dhīra Kṛṣṇa Prabhu?

Devotee: Dhīra Kṛṣṇa Mahārāja, he's well. He went for bringing some of his goods from Los Angeles, and he's planning to open a new centre.

Śrīla Śrīdhara Mahārāja: Independent of ISKCON?

Devotee: Not necessarily, I'm not sure how independent, but he wants to cooperate with me, he's saying, and he wants to start his centre in, near San Francisco. We discussed it, I offered...

Śrīla Śrīdhara Mahārāja: San Francisco is in whose zone?

Devotee: My zone.

Śrīla Śrīdhara Mahārāja: You are President?

Devotee: I am GBC.

Śrīla Śrīdhara Mahārāja: Ācārya or President?

Devotees: I am – GBC Mahārāja.

Śrīla Śrīdhara Mahārāja: GBC _____ [?]

Devotee: Not all GBC is Ācārya.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No Ācārya? Then if anyone...

Devotee: I am the serving GBC, not Ācārya GBC, a dog.

Śrīla Śrīdhara Mahārāja: Then if anyone comes to be initiated then who takes that duty, in your zone?

Devotee: We recommend, so many God brothers are there, they are qualified, we recommend someone.

Śrīla Śrīdhara Mahārāja: Oh! They're vartma-pradarśaka.

Devotee: For example, in Iran I have ten, fifteen men, we're recommending Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: You're open, always?

Devotee: Yes. This is easier. Because I'm not qualified it's safer.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: So, it is actually much more comfortable in this way.

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

Devotee: Not so much risk.

Śrīla Śrīdhara Mahārāja: It is risky and with great responsibility.

Devotee: Yes. Of course the service is...

Śrīla Śrīdhara Mahārāja: Fools rush in where angels fear to tread. [Group laughter] But by the order of the master we are to embrace death even in the fight. The order of the General...

Devotee: Yes. But the Generals, there are some qualified God brothers...

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: ... so as long as they are there there's no need...

Śrīla Śrīdhara Mahārāja: The both, relative and absolute question always. The relative position and the absolute consideration, both must be combined to give judgement in every incident. Man is but the guinea stamp, rank is but the guinea stamp, man is the goal for that. There may be many kings, many generals, but Napoleon, Hannibal, then Julius Caesar, they have got, but the generals there have been many in number. Rank is but the guinea stamp, kings also there have been many.

Devotee: Mahārāja, on this point, my realisation is that Prabhupāda's creation is a new creation, it's brand new. It was talked about, it was discussed by previous Ācāryas, but he created International Society for Kṛṣṇa Consciousness. And he told us that if we cooperate we will be successful. So to me, more important than carrying on this disciplic succession the next Ācārya-ship, it is...

Śrīla Śrīdhara Mahārāja: Yes... told him in that way when they wanted to oust this Haṁsadūta, Tamal Kṛṣṇa, then Jayatīrtha, and when they came to me I told it is direct appointment of your Prabhupāda...

Devotee: Yes. Together. Stay.

Śrīla Śrīdhara Mahārāja: Don't minimise their position so easily.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: If you find any fault, in a friendly line you try to have through your discussion have to come to a peaceful settlement. Otherwise in another day you'll be in the same position.

Devotee: Yes, correct. This has been my position. [Background laughter] This is not funny.

Śrīla Śrīdhara Mahārāja: And the faith of the people in ISKCON in general will vanish.

Devotee: That is correct. This is very sad.

Śrīla Śrīdhara Mahārāja: And direct appointment is vulnerable, then all may be vulnerable, so the whole faith on the ISKCON will be destroyed.

Devotee: Yes. I never, you may wish to know Mahārāja that I have in GBC I have always been opposed to disposing anyone, to any of this. I stood up against every one of those cases.

Śrīla Śrīdhara Mahārāja: Elimination.

Devotee: Elimination. That I see that the most crucial thing is that not so much important that we each become independently qualified but that it is more important to stay together.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: This is Prabhupāda's desire.

Śrīla Śrīdhara Mahārāja: Yes. United we stand and divided we fall.

Devotee: Yes. And this unity for this purpose I offered Dhīra Kṛṣṇa Mahārāja complete, I even told him I will leave this building, you be in charge. You be the spiritual father of this community. We will take all spiritual instruction from you, but stay with us. But he considered and he appreciated that, but he said that there is some independent thinking and therefore he would feel that it is best that he be associated, but not in the same house.

Śrīla Śrīdhara Mahārāja: So absolute and relative, taṭasthā and apeksik, these two things very disturbing element. The administration, the body is well and good for the activity, but the body is devoid of the spirit of its purpose, then it will be idolatry.

Devotee: Exactly.

Śrīla Śrīdhara Mahārāja: The worshipping of the form.

Devotee: Idols.

Śrīla Śrīdhara Mahārāja: So the spirit should always be given the high importance.

Devotee: Preference, exactly.

Śrīla Śrīdhara Mahārāja: We must be able to stand up to mark with the spirit.

Devotee: Spirit, meaning.

Śrīla Śrīdhara Mahārāja: Otherwise it has got no meaning, that may be anti meaning.

Devotee: Exactly. This is my position in San Francisco also. This is how I started and why I started that programme because I said always emphasis has been on form, no meaning, no content, no spirit.

Śrīla Śrīdhara Mahārāja: Here once when Gandhi was challenged by the C.R. Das [?], Motilal the father of Jawaharlal [Nehru], they captured the Congress, Gandhi withdrawn silently. "You were my friends the other day helping so much in my programme. Now when you have lost your faith in my programme I retire from the Constitution, that National Congress. You occupy it and you through the Constitution you work in your own way." And he withdrew.

So much so that he even gave up to be a member of Four Annas. Anyone paying four annas he may be recognised as a member of the National Congress. But he withdrew from that position also, that four anna paying membership. "That is my inner voice. I see it clearly that your programme is sure to meet failure, so I don't like to be a party to that." The whole Congress he left.

Then after few years hither thither moving, in Lucknow Congress again they met to take out Gandhi back otherwise it is lifeless. Then in Lucknow Congress they again invited the Gandhiji: "A living programme you will have to give to the Congress otherwise we are all tired, we are tired with our programme."

Then it was left to Gandhiji. Gandhiji he took the responsibility and he told: once Rabindranath met Gandhi: "What do you do now, now the whole Congress has given the burden on you?"

"I'm thinking furiously." Gandhi told.

Rabindranath very little slightly he remarked this that, "I asked him what you are doing, the burden, the responsibility of the whole National Congress on you now?" 'I'm thinking furiously,' with a little _____ ridiculous way Rabindranath put it.

But I knew somewhat Gandhi. I thought that, really he's thinking furiously because he's going to take a furious one, taking so many lives to risk to accept voluntary death, so it cannot but be furious, in spite of such remark from Rabindranath.

Then Gandhi came and he began, the result of his furious thinking came the salt disobedience, then within no time he only with seventy members from his own āśrama he started towards some sea shore, Gandhi, where to prepare salt without giving tax. Before that he put a petition to the then Viceroy, perhaps Lord Irwin: "Please take off the salt law. The poor men's salt if you tax there they are also disturbed. So please withdraw your salt tax law."

But Irwin did not give much importance to that.

Then he began that salt law breaking, civil disobedience. First he started with chatting and very lightly talking in this way. Then he began the war. So many lives he began to sacrifice. The ten circles [?] He told at that time that, "I'm going very easily and simply to start, but very soon a time is coming when the whole India will be shaking with the waves of this power which cannot be detected now."

That we saw. At that time I'm here, Gauḍīya Maṭha. In first movement I was with him, and the second movement I already came to Gauḍīya Maṭha and I had to fight with the Congressmen at that time. "You are fighting for extended selfishness. Selfishness of a person, even worship to the family members, then it's extended to the family, then to the village, to the province, to the country. But in the relation of infinite it is extended selfishness. Better fight – fighting with country and country, but in consideration with the infinite it is a point, extended selfishness. And fighting this you are fighting for the freedom of the senses, not fighting from the senses – freedom for the senses or freedom from the senses. Internal fight should be begun, the freedom from the senses, that should be our aim, and you are fighting for the senses, to give fodder to the senses more, depriving others."

Devotee: So the life of ISKCON, the spirit of ISKCON, is Prabhupāda.

Śrīla Śrīdhara Mahārāja: Inner voice, what I told by Gandhi's example.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is inner voice.

Devotee: Yes. Inner voice standard...

Śrīla Śrīdhara Mahārāja: And the committee, the Indian Congress and one man differed for his inner voice. So inner voice that is something...

Devotee: The inner voice is...

Śrīla Śrīdhara Mahārāja: That is antaryāmī, mahanta Guru or caitya Guru, caitya Guru, inner voice, but that is very difficult to detect and to feel, to trace, it is difficult, what is what.

Devotee: But Prabhupāda has given us instructions. His instructions are our standards.

Śrīla Śrīdhara Mahārāja: In America also that Abraham declared, "Government of the people, government for the people, and by the people." We differ that 'by the people.' Of the people, for the people, but not by the people – by someone greater, so the committee, it is administration for the people, and of the people, but not by the people. The committee must have a source of inspiration from higher level.

There is a common saying, "The voice of the people is the voice of God. Vox populi is vox dei." But we don't admit that, not always. So the voice of the committee may not always be the voice of God, or Guru. So the superior stalwarts there must be to guide the committee. The committee should follow these maxims: how far we've been able to catch the very purpose of the advice of Guru Mahārāja?

The lower section we shall take, as Newton told, "I'm only collecting a pebble in the shore near the ocean of knowledge." But the lower section than Newton has reached the high position, so always holding relative position. Aspiration must be for the higher, and we must try to give help according to our capacity to the lower, jīva-doya, as much as I know.

Ṛṣi ṛṇī, pitṛi ṛṇī, we are born with five debts, loans, from the father, mother, then from the society, even from the environment, the vegetables, the cows, etc., and Ṛṣi ṛṇī, the previous scholars, they have given their research, given many things, we are taking the advantage of that, electric fan, light, heat, all these things, research scholars, we're indebted to them, Ṛṣi ṛṇī. So _____ [?]

Devotee: So these five debts are there.

Śrīla Śrīdhara Mahārāja: Anyhow, progress is possible, we shall always be looking after for new researchers, new ṛṣis, so we shall try to help them, though are of lower order, at the same time we try to become real disciple of the higher entities and to indent more, then that will be living organic whole. The father is the son not only inherit his father but he will try his best to develop the estate left by his father...

End of 81.11.09.B

Start of 81.11.09.C_81.11.10.A

Śrīla Śrīdhara Mahārāja: ...only accept from his disciple and his son, Parajan, the son may defeat me.

Atreya Ṛṣi: Jaya.

Śrīla Śrīdhara Mahārāja: The disciple may defeat me, so we shall try to enhance the property left to us by our father.

Atreya Ṛṣi: That is only possible...

Śrīla Śrīdhara Mahārāja: ... and not allow ourselves to go down, in this way...

Atreya Ṛṣi: This is only possible if we ISKCON devotees can say that our God brother can also defeat me. That is also all right.

Śrīla Śrīdhara Mahārāja: ISKCON, you will try to be sincere. There is possibility, there is possibility also that the power makes us mad.

Atreya Ṛṣi: That is correct. That's possible. It's an exception.

Śrīla Śrīdhara Mahārāja: We should save ourselves from that. Sometimes our friends they will come and remind one another. Anyhow it must be a living body not dying. Living, growing body.

Atreya Ṛṣi: Yes, exactly. And even if some parts of the body are dying we must go on with the living body, and correct.

Śrīla Śrīdhara Mahārāja: Yes, and to invite vitality whenever it gets, of course in the right line.

Atreya Ṛṣi: Yes. Exactly.

Śrīla Śrīdhara Mahārāja: Eliminating all: anyābhilāṣitā-śūnyaṁ, the books, the documents are there.

Atreya Ṛṣi: Yes. Instructions are there.

Śrīla Śrīdhara Mahārāja: The books, the Swāmī Mahārājaji's documents, the Bhāgavatam, the documents are there and reading the documents we shall recover the properties unknown to me.

Atreya Ṛṣi: Yes. Exactly.

Śrīla Śrīdhara Mahārāja: In this way the śāstra is there, the Gurus are there, they are not envious to us, all liberal.

Atreya Ṛṣi: You're here also, you're giving us good advice.

Śrīla Śrīdhara Mahārāja: We must have to have closer connection with them, and to keep up the vitality of the machinery. There we can take the advantage of the machinery. But at the same time to keep up the vitality of the machinery we shall be always alert to keeping with the living connection with the living thing.

Atreya Ṛṣi: Jaya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: There is another consideration, I was just thinking, that is to look at it from Dhīra Kṛṣṇa Mahārāja's point of view also, that he's starting something new. Now ISKCON leaders should accept him or what he's doing...

Atreya Ṛṣi: Of course, of course.

Bhakti Caru Swāmī: Like then only they'll be able to cooperate...

Śrīla Śrīdhara Mahārāja: They should be open for that.

Atreya Ṛṣi: Yes. They are open. I mean they may not be, but I'm open.

Śrīla Śrīdhara Mahārāja: They should be open otherwise they will be rotten. If they are apathetic towards that, that new light, new light, ever new light, that connection, then it is sure that they will have to go down, the committee. So the, in the trade also, this _____ indent and...

Atreya Ṛṣi: Dhīra Kṛṣṇa Mahārāja is...

Bhakti Caru Swāmī: Export and import.

Śrīla Śrīdhara Mahārāja: Export and import.

Atreya Ṛṣi: Yes, give and take, exactly, balanced.

Śrīla Śrīdhara Mahārāja: That is dynamic, export and import must be careful of both the sides, exporting and importing.

Atreya Ṛṣi: Yes, give and take.

Śrīla Śrīdhara Mahārāja: Otherwise bankrupt.

Atreya Ṛṣi: Yes. Definitely. His intentions are very good. He's very sincere, he's very sincere.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi.

Bhakti Caru Swāmī: That way Atreya Ṛṣi Prabhu is very broad minded. He always gives...

Śrīla Śrīdhara Mahārāja: And also very cautious and very affectionate.

Bhakti Caru Swāmī: But he's very outspoken also. He's not very popular among the GBC.

Śrīla Śrīdhara Mahārāja: Impartial. Impartial and unprejudiced, one who can conquer his prejudice he can stand in the line of...

Atreya Ṛṣi: I'm only prejudiced for sense gratification.

Śrīla Śrīdhara Mahārāja: And to detect that, the eye is with you. Ha, ha, ha. That is your wealth: that is your wealth that you have got the eye.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Atreya Ṛṣi: That's your mercy, and my Guru Mahārāja's mercy.

Śrīla Śrīdhara Mahārāja: You're given the eye to see. That is the most important, what is good and bad, and then to accept and reject. First the eye is necessary. Nitāi. Eye, then there is justice: above there is mercy. In the plane of mercy, justice is the standard, but above that...

Atreya Ṛṣi: Yes. That is what is lacking Mahārāja...

Śrīla Śrīdhara Mahārāja: That is mercy, land of mercy, compassion, grace.

Atreya Ṛṣi: Yes, compassion. How to get that Mahārāja?

Śrīla Śrīdhara Mahārāja: To aspire after śraddhā, faith, faith aspiration, earnestness, then the negative, to increase the quality of our negativity, that we are so mean: the positive will be automatically attracted. Try to increase the power of your position as a negative one, tṛṇād api sunīcena, dainyam, ātma-nivedanam, surrender, hankering, that is our wealth. We are śakti, potency means negative side, increase your negative side and the positive will automatically be attracted towards you.

Atreya Ṛṣi: I had, I was in Purī for two nights I dreamed of the same concept. By Lord Jagannātha's mercy I was dreaming that I was surrendering...

Śrīla Śrīdhara Mahārāja: Mahāprabhu inundated the place with tendency and emotion divine.

Atreya Ṛṣi: It was wonderful, but when I am awake I am a rascal. I am not surrendered. In my sleep, a little bit...

Śrīla Śrīdhara Mahārāja: You have been allowed to see your future, your future plane of activity.

Atreya Ṛṣi: Yes I hope that it is true. I hope it is true.

Śrīla Śrīdhara Mahārāja: Yes, yes, that is the land of mercy.

Atreya Ṛṣi: I was crying.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So you are fortunate, you are fortunate. In previous life you have done enough. As a result of that you are in such a position. Wherever we are born in whatever nationality, that is external stages of civilization. But independent of this outer civilization there is another plane within us and outside, and that is of that characteristic, most fundamental, spacious. Kola kasta [?] Kola [?] means the developed thing and the kasta means background. In the background there are so many pictures and so many models may be constructed, but the kasta, the background, the extreme walls, the plenary thing which accommodates so many kola of developed substance on that background, on that plane, the plenary position is acquaintance, nature, we are to imbibe. We have to look for the plane of highest good, beauty. All developed in two sides, in the way of misunderstanding and the way of proper understanding. Yogamāyā, centre carrying, carrying towards the centre, carrying away from the centre, two ways and two sorts of development. This māyik development, this is said to be the perverted reflection of the original. By tracing in the shadow we can have some knowledge of the original, by analysing the shadow, the shape and other things. We can have some idea of the original. So the rasa, rasa vibhag, differentiation in the existence of rasa. That has been detected in that way as it is given to us by the scriptural authorities.

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

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

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [Śrī Upadeśāmṛta, 10]

How the development is to be traced in the spiritual side, in the divinity. This has been given by direct inspiration of Mahāprabhu by Rūpa Goswāmī, karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas. Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate.

[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Garuḍa-Purāṇa] & [Hari-bhakti-vilāsa, 10.117] & [Bhakti-Sandarbha, 117]

In Garuḍa-Purāṇa - how to trace the development in the right way: way of truthfulness. Life means adjustment, readjustment, life means, can't stop still, life does allow us to be stand still. Progressing, and that sort of temperament must be kept, must be created if it is possible. That I shall make progress, progress, I shall increase the property of my paternal inheritance. That should be our attitude.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Caitanya. Dayal Nitāi. Nitāi Caitanya. Nitāi Caitanya.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de

[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

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

Vāsudeva Datta he says, Vāsudeva Ghosa, one of the principle associates of Rādhārāṇī, aṣṭa-sakhī, one of the aṣṭa-sakhīs in Vṛndāvana, and here one sakhī was Vāsudeva Ghosa. And he says in appreciation of Mahāprabhu incarnation, His descent here: "How could I keep up my life if Gaurāṅga Mahāprabhu did not come down? If I did not come in touch of Gaurāṅga Mahāprabhu how could I live at all? As a soul near to life, so near to vitality. It is the vitality of the vitality. If this sort of more efficient vitality I could not come in touch, then I should then I should have been finished." In this way of nearness he's accommodating Mahāprabhu. "I could not, I could not live at all if I had not such sort of nectar extended in me. It was simply impossible for me to go on with my life. Yadi gaura nā hoita, kemone hoita, the whole thing seems to be like a...

...

The quality of culture should be considered. That is the important thing, culture.

Gandhi told, "That Jawaharlal [Pandit Nehru] by birth Hindu, and by culture he's British, and by creed he was a Mohammedan." Gandhi.

But Swāmī Mahārāja told that, "We have heard, that by birth he may not be a Hindu."

In close connection with this Motilal family, and another Kashmeeri, Muslim family. A very close friend, very intimate. One gentleman who was the editor of the paper named Independent.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Gaura Haribol.

Akṣayānanda Mahārāja: Kesi Damona, yesterday he came also.

Śrīla Śrīdhara Mahārāja: Oh! With another gentleman?

Akṣayānanda Mahārāja: Yes. He's staying in Māyāpur.

Śrīla Śrīdhara Mahārāja: He's there, and you have come alone. Gaura Hari. He comes from?

Devotee: London.

Śrīla Śrīdhara Mahārāja: Today Jayatīrtha Mahārāja is expected there?

Devotee: Yes, he is coming about eleven thirty.

Śrīla Śrīdhara Mahārāja: Along with, his own disciples?

Devotee: Just one servant.

Śrīla Śrīdhara Mahārāja: And no news of that gentleman, Haṁsadūta?

Devotee: I saw him in Delhi, about three days ago, he was leaving India.

Śrīla Śrīdhara Mahārāja: I had told him go to visit Laṅkā, Śrī Laṅkā.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. What was your point yesterday?

Devotee: I was trying to understand...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: I have another question, a philosophical question. The jīva in māyā, in the material energy before he meets a sādhu, before he meets a sādhu, when he gets the human form, does he have free will in how he engages in māyā or is he completely dominated? And what is the relationship between his destiny and the actions he performs, how much he can choose or is he just completely driven...

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: How much independence does the jīva have, to serve māyā or to serve Kṛṣṇa?

Devotee: No_____ [?]

Akṣayānanda Mahārāja: You have to make the question a little clearer.

Devotee: He wants to know, before the jīva meets the sādhu, before he's in the material energy, how much free will does he have, how much choice does he have?

Śrīla Śrīdhara Mahārāja: Before he meets the sādhu when wandering through the different positions when he meets the sādhu that depends on the sukṛti, ajñāta and jñāta-sukṛti, then śraddhā. And according to the quality and quantity of the śraddhā then he will be able to cooperate with the sādhu.

Devotee: But before he meets the sādhu, in the human body how much free will does he have, is he completely dominated by māyā, or can he choose what form of sinful activities...

Śrīla Śrīdhara Mahārāja: Free will at that time is secondary, it is there, but the sukṛti, śraddhā that has taken the primary position, it guides it. Before that māyā was principle thing and free will suppressed, and now we have accommodated śraddhā, then free will is predominated by that śraddhā, free will follows śraddhā.

Devotee: How can a person engage in, or accumulate sukṛti if he has no knowledge of these matters?

Śrīla Śrīdhara Mahārāja: That is passive, independent of him, some sādhu by his free will he takes, utilises some of his energy without his consciousness, ajñāta-sukṛti. And then that develops to a stage, then he feels some inner tendency to do, to help something, sādhu, without knowing what benefit he may get or not, subconscious region, intuitively. Then when śraddhā comes on the surface then he finds himself tempted, why he should meet sādhu. Then comes and talks with the sādhu, and thereby the comparative study of good and bad, all these things expressed in consciousness, in the conscious area.

Devotee: So ultimately it is dependent on Kṛṣṇa. It's ultimately dependent on Kṛṣṇa to send the sādhu.

Śrīla Śrīdhara Mahārāja: Not always, the sādhu, the nature of sukṛti, the sukṛti, the śraddhā created by sukṛti that will help him to select sādhu. The red robe does not mean a sādhu. The sādhu according to his faith, śraddhā means faith. Birds of the same feather flock together, so sādhu-saṅga. Who is sādhu? He eliminates other sādhus and selects Kṛṣṇa bhakta as sādhu. The śraddhā lies in sukṛti, the type of faith, the quality of faith. It may be of different types, but real faith, real śraddhā, that will guide. So sādhu, some Brahman darśana, some Paramātmā darśana, some Bhāgavat darśana, some Kṛṣṇa darśana, differentiate. The nature of sukṛti that should be the primary cause: the quality. The sukṛti that he got came from a Kṛṣṇa bhakta, or a Nārāyaṇa bhakta, or a Māyāvādī sādhu, it will depend on it. So, on the whole it is:

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

That is in the infinite, not in finite calculation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

So Mahāprabhu laid stress in jñāna-sunya-bhakti. If we approach this side, no end, analysis, analysis, analysis - atom, electron, proton, neutron, we'll go on. And bigger also, the ether, then something else, something else, that is all, no end. Aṇor aṇīyān mahato mahīyān [The Paramātmā aspect and the Brahman aspect, Kaṭha Upaniṣad, 1.2.20] So middle point, middle

side, Bhagavān madhyama akar, in the centre. So don't try to find Him in the last extremity, nor in the nearness, but in the middle sphere, to try to find Him where you are, and similar to you.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101)

Your necessity will be removed, satisfied by Him. Not by the circumference, and nor by the smallest part of the material conception. But only by surrender you can connect with Him. And in what way He will, He best treating to you, He will decide, let Him to decide. Hare Kṛṣṇa, no prayer, only address, Hare Kṛṣṇa. 'I want you.' No petition of any colour. 'You decide what will suit me, You consider. Only I want You. I'm in danger. I want Your protection. How to do? That is decided by You. It is not my decision.' There we get most from His consideration. So only to try to increase, if possible, the degree of surrender, that is what is necessary really in us: surrender, ātma-nikṣepaḥ. The śaraṇāgati has been analysed in six ways.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, [ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1-To accept everything favourable for devotion to Kṛṣṇa. 2-To reject everything unfavourable for devotion to Kṛṣṇa. 3-To be confident that Kṛṣṇa will grant His protection. 4-To embrace Kṛṣṇa's guardianship. 5-To offer oneself unto Him. 6-To consider oneself lowly and bereft."] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

Śrī Jīva Goswāmī says that goptṛtve varaṇaṁ, that is the central, centre of śaraṇāgati, goptṛtve varaṇaṁ, to call Him, to give protection, 'protect me,' prayer for protection, goptṛtve. Gopta [?] means rakta tattva palankatva [?]. 'Take my charge.' There is the gist of śaraṇāgati. 'Please take my charge. I'm unable. I'm unfit. I'm undone. Please take my charge.' That is the very life of śaraṇāgati, according to Jīva Gosvami. That is the centre, and what is favourable to accept that, what is opposite to reject that. And trying to caste one's own self at His feet. 'I'm the meanest of the mean. I'm the most helpless. So I want your shelter. You please take charge. I'm unfit to take the responsibility for my own good management.' So the central attempt should be of that type. 'I can't tolerate any longer any independent life, my Lord. I'm disgusted to go on with a life independent. I can't, that is, I want slavery.'

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [Caitanya-caritāmṛta, Madhya-līlā, 20.108]

'I want to be Your slave. Others may be, but I do not think myself to be developed enough to take my own charge, my own responsibility. I'm so reckless, so mean, so worthless, so useless, so

useless, so please accept me. Any service of Your feet, anyhow give me shelter. I don't rely on me. I have come to take shelter under Your holy feet. You are my guardian.'

That is śaraṇāgati. Hare Kṛṣṇa. Goptṛtve varaṇaṁ, to accept Him as guardian, absolute guardian, goptṛtve varaṇaṁ. It is difficult for the finite to stand with head erect. In the clash that is going on between the so many souls, the competition. Everywhere there is competition, so it is really the most intelligent way to have the Supreme Power as guardian.

'I can't stand this competition in this world. So I want really to have a guardian, a protector. I want protection. I'm disgusted with this continuous battle, fighting with the environment. I don't find any rest, always in competition.' Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām.

evaṁ lokaṁ paraṁ vidyān, naśvaraṁ karma-nirmitam
sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām

["One cannot find perfect happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness."] [Śrīmad-Bhāgavatam, 11.3.20]

_____ [?] Nava Yogendra _____ [?]
_____ [?] No, one of the Yogendras in his advice.
evaṁ lokaṁ paraṁ vidyān – duḥkha-hatyai sukhāya ca

karmāṇy ārabhamāṇānāṁ, duḥkha-hatyai sukhāya ca
paśyet pāka-viparyāsaṁ, mithunī-cāriṇāṁ nṛṇām

["Śrī Prabuddha said: Accepting the roles of male and female in human society, the conditioned souls unite in sexual relationships. Thus they constantly make material endeavours to eliminate their unhappiness and unlimitedly increase their pleasure. But one should see that they inevitably achieve the opposite result. In other words, their happiness inevitably vanishes, and as they grow older their material discomfort increases."] [Śrīmad-Bhāgavatam, 11.3.18]

The soul, jīva soul, to kill the misery and to achieve happiness, pleasure. But first he begins with karma. Karmāṇy ārabhamāṇānāṁ, duḥkha-hatyai sukhāya ca, duḥkha-hatyai, to kill misery, to do away with the misery and to get pleasure. For this purpose he takes up the way of karma, trying to elevate one's own self to acquire some energy. And to consume something, and to distribute to the friends, and to deceive the enemies, in this way he wants to achieve some sort of pleasure in life.

karmāṇy ārabhamāṇānāṁ, duḥkha-hatyai sukhāya ca
paśyet pāka-viparyāsaṁ, mithunī-cāriṇāṁ nṛṇām

And to get maximum pleasure he finds he must accept a wife, mainly, pleasure depends on that sort of life, to get pleasure he takes a wife.

karmāṇy ārabhamāṇānāṁ, duḥkha-hatyai sukhāya ca
paśyet pāka-viparyāsaṁ, mithunī-cāriṇāṁ nṛṇām

[nityārtidena vittena, durlabhenātma-mṛtyunā]
gṛhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ

["Wealth is a perpetual source of distress, it is most difficult to acquire, and it is virtual death for the soul. What satisfaction does one actually gain from his wealth? Similarly, how can one gain ultimate or permanent happiness from one's so-called home, children, relatives and domestic animals, which are all maintained by one's hard-earned money?"] [Śrīmad-Bhāgavatam, 11.3.19]

When he begins a married life to make himself happy, but gradually comes to face the adverse circumstance, gṛhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś calaiḥ. Then after accepting a wife he finds that a permanent quarter is necessary, what was already unnecessary, he could take rest in any place. But after entering into the conjugal life a fixed house is necessary, a home is necessary, gṛhā. Then āpatyā, next the issue [children] come, appears āpatyā. Paśubhiḥ, then either the cow, or horse, or dog, something, some help from the animals also necessary. Gṛhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś. Then he becomes to face the stern reality, one by one vanishing, to repair the building, then for the upkeep of the family some doctors, medicines, food, etc. And the cows or horses they are also dying, and to fill up the gap. In this way more and more energy and instead of pleasure, the labour, misery, that is capturing the major position. Gṛhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś. And then after all everything is vanishing, changing, so we cannot rely for ever for our happiness, for pleasure, on any mortal thing: that becomes the conclusion. I am taking by one hand, another hand is passing away, he's always in the want. So in the company of mortal wealth, elements, we can't find real happiness, happiness proper. This conclusion he comes to, kā prītiḥ sādhitaiś calaiḥ. Gṛhāpatyāpta-paśubhiḥ, kā prītiḥ sādhitaiś. Evaṁ lokaṁ paraṁ vidyān, naśvaraṁ karma-nirmitam. In this way he comes to calculate, that not only this life but in after life in heaven also we are told that Indra after his term is over but he had to come down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So by giving some gift I get it untroubled in my afterlife in a higher plane, but that is also finished, that has got also a finishing, end, so: kā prītiḥ sādhitaiś calaiḥ, and evaṁ lokaṁ paraṁ, this life and the afterlife in the relativity of the mortality. Paraṁ vidyān, naśvaraṁ karma-nirmitam, and karma-nirmitam lokaṁ, which is earned by material energy, the pleasure that we shall try to earn by exercising many here in the material energy, is kayshna, is always diminishing, changing, going, naśvaraṁ karma.

Sa-tulyātiśaya-dhvaṁsaṁ, there is another trouble there, sa-tulyātiśaya-dhvaṁsaṁ. A life when living in this way, we're in the midst of these troubling circles, different circles of life, sa-tulyu. Generally we are in competition with the same class. I am merchant, I have got competition with another merchant of a similar nature. I am a student, I have competition with another student. In this wherever I shall go I have to face this field of competition. Combination, sa-tulyu, atiśaya, dhvaṁsaṁ. Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām. There is competition amongst the co-workers. Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām.

That is, I missed the link. Anyhow, the meaning goes this way: I want to cross him. I cannot be pleased if I can't defeat my equals. And I had... Ah! In a circle of my life, of elevationists, we find three classes, some equals, some superiors, holding superior position, and some of lower position. So, who are holding the equal position, they fight them, and the jealousy for the upper. And when I improve my condition, again, I have got thousand rupees income and my competition with the persons of that income, I want to cross them. When I just cross them and go up, then the ten thousand income, they come within my competition, and wherever I go I find I am always in the circle of competition, wherever I go. There I find there is equalled positioned men, and always in that competition. In this way, always living in the life of competition, then finally I have to go, disappointed. Yathā maṇḍala-vartinām. And always we find ourselves in the, in a circle, maṇḍala-varti and always some lower, some equal, and some higher. So always in competition we find ourselves and ultimately everything vanishes. Yathā maṇḍala-vartinām, up to Brahmā, this amangala, this death, death extends its jurisdiction up to Brahmā. Sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām.

durlabho mānuṣo deho, dehināṁ kṣaṇa-bhaṅguraḥ
tatrāpi durlabhaṁ manye, vaikuṇṭha-priya-darśanam

["For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are very dear to the Lord of Vaikuṇṭha."] [Śrīmad-Bhāgavatam, 11.2.29]

A little after: then anyhow he comes across a sādhu then his life proper begins in this way. Durlabho mānuṣo deho, dehināṁ kṣaṇa-bhaṅguraḥ. He comes to realize that this human life is very, very rarely found. Dehināṁ kṣaṇa-bhaṅguraḥ. But it is very brittle, any moment it may be dropped down, and we may be deceived of this position. We can't say for certain that I shall live so long, clearly can't say. Dehināṁ kṣaṇa-bhaṅguraḥ, tatrāpi durlabhaṁ manye, vaikuṇṭha-priya-darśanam.

End of 81.11.09.C_81.11.10.A

Start of 81.11.10.B

Śrīla Śrīdhara Mahārāja: ...precious and more rare, our connection with the sādhu, vaikuṇṭha priya rasa. Those that are favourite to Nārāyaṇa, or Kṛṣṇa, to find their company, that is also very, very rare in our life. So whenever it occurs in any auspicious moment we shall try to take benefit of that.

When Nimi Mahārāja arranged for a broad type of yajña _____[?]
Suddenly the Nava Yogendra, nine Yogendra, the masters of yogīns appeared in that yajña sthal, in that area. And Nimi Mahārāja, disconnecting him with yajña that was going on there, without offering any seat for them began the enquiry. And the introduction is this way.

"You have come. You may go away. Any moment you may go. Immediately you may disappear. You have appeared, by my fortune, and to my misfortune you may disappear this moment."

So without losing a single second he began his enquiry, Nimi Mahārāja, to the Nava Yogendra. One by one he put nine questions, and each one of them answered his question. Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana, the nine, they're sons of Ṛṣabhadeva, born yogīs, Nava Yogendra. In the sayings of Karabhājana we find about Yuga-Avatāra, reference about Yuga-Avatāra, and about Kṛṣṇa and Mahāprabhu also, this Karabhājana: in Dvāpara-yuga the Yuga-Avatāra.

kṛta śuklaś catur-bāhu [Śrīmad-Bhāgavatam, 11.5.21]
[In Satya-yuga the Lord is white and four-armed]

tretāyāṁ rakta-varṇo 'sau [Śrīmad-Bhāgavatam, 11.5.24]
[In Tretā-yuga the Lord appears with a red complexion]

dvāpare bhagavāñ śyāmaḥ pīta-vāsā nijāyudhaḥ [Śrīmad-Bhāgavatam, 11.5.27]
[In Dvāpara-yuga the Supreme Personality of Godhead appears with a dark blue complexion, wearing yellow garments]

In this way after the description he comes to Kali and says:

iti dvāpara urv-īśa, stuvanti jagad-īśvaram / nānā-tantra-vidhānena, kalāv api tathā śṛṇu

["O King, up to Dvāpara-yuga, I have finished describing the incarnations for different ages who come to remind the people of the most appropriate duty for their age. They come to tell us, 'If you do this, you will get the greatest benefit.' O king, after the Dvāpara age is finished, the age of Kali comes. The incarnation for the age of Kali has been mentioned in many places in the scriptures, and now I am just going to explain that information to you."] [Śrīmad-Bhāgavatam, 11.5.31]

"O king, up Dvāpara-yuga I have finished mentioning about the Yuga-Avatāra. They come to remind the people that this is the most appropriate duty for the least span of time, yuga, you do this, you do and you'll get more benefit. So iti dvāpara urv-īśa, O king, up to Dvāpara I have finished. Now, nānā-tantra-vidhānena, kalāv api tathā śṛṇu, by many Tantra, Purāṇa it has been mentioned about the Yuga-Avatāra of Kali, and I'm just going to forward to you that."

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [Śrīmad-Bhāgavatam, 11.5.32] & [Caitanya-caritāmṛta, Ādi-līlā, 3.52]

"Very shortly and in suppressed expression: only this śloka."

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

"The ordinary meaning kṛṣṇa-varṇaṁ, of black colour, tviṣā 'kṛṣṇaṁ, but by lustre He's not black, tviṣā 'kṛṣṇaṁ. Sāṅgopāṅgāstra-pārṣadam, and with Him similar companion will come also. Yajñaiḥ saṅkīrtana-prāyair, and He is mainly worshipped by the process of saṅkīrtana. Saṅkīrtana-prāyair yajanti hi sumedhasaḥ, and very sharp intellect, the sumedhasaḥ, the persons of good intellect, proper intellect, they will perform this, not ordinary."

That was his, it is mentioned in Bhāgavatam. Jīva Goswāmī gives the explanation: kṛṣṇa-varṇaṁ, His colour is really blue or black. Tviṣā 'kṛṣṇaṁ, the parallel passage also Jīva Goswāmī, parallel śloka here composed, kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra, Jīva Goswāmī says:

antaḥ kṛṣṇaṁ bahir gauraṁ, darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyai sma, kṛṣṇa-caitanyam āśritāḥ

["I take shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a golden complexion, but is inwardly Kṛṣṇa Himself. In this age of Kali, He displays His expansions while performing congregational chanting of the Holy Names of Kṛṣṇa. That He is blackish within means that internally He is Kṛṣṇa; that He is golden without means that He has accepted the mood of Śrīmatī Rādhārāṇī. In the age of Kali, that Golden Lord is seen accompanied by His expansions, associates, and intimate devotees performing saṅkīrtana."] [Tattva-Sandarbha, 2]
& [Krama-Sandarbha]

This is parallel śloka composed by Jīva Goswāmī. Antaḥ kṛṣṇaṁ bahir gauraṁ – kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ. Generally His colour is black, and tviṣā kanta, Kṛṣṇa: that is lustre also black,

generally. Then how it is possible? Then tviṣā 'akṛṣṇaṁ, the sandhi is there. His colour is kṛṣṇa but His colour, the lustre is akṛṣṇa, not kṛṣṇa, not black. Then not black does not mean pita, gaura; that is golden. Then, where do you get that akṛṣṇa? You may say the kṛṣṇa-varṇaṁ, colour is kṛṣṇa, and also the lustre, the halo is kṛṣṇa, this is redundant. So you say the lustre is akṛṣṇa. Akṛṣṇa means non black, but non black does not mean yellow. Where do you get this yellow?

[āsan varṇās trayo hy asya, gṛhṇato 'nuyugaṁ tanūḥ]
śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ

["In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour."] [Śrīmad-Bhāgavatam, 10.8.13] & [Caitanya-caritāmṛta, Madhya-līlā, 20.331]

We find when Garga Ṛṣi came to Vṛndāvana, Vasudeva sent him for the particular function of Nāma-karaṇa [Name-giving ceremony] of Kṛṣṇa. Then Garga came to the house of Nanda, and proposed, "Vasudeva has sent me. Your child is grown up and now some particular function to be made. And the Nāma-karaṇa will bear the same, śuklo raktas, you don't take Him as an ordinary child. He's a child of peculiar acquaintance, śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ. He comes as white in Satya-yuga, red in Tretā-yuga, and also He comes in yellow. Now He has come as black."

So the pīta [yellow colour] is here, left for Kali-yuga. Do you follow? Śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ. But in other ages there's white, red, and yellow, and now in Dvāpara He has become black. So pīta comes to Kali. And there is another also in rukma varṇaṁ, in Upaniṣad:

yadā paśya paśyate rukma-varṇaṁ, kartāraṁ īśam purusaṁ brahma-yonim
tada vidyan punya-pape vidhuya, niranjanah paramam samyam upaiti

["When one realizes the golden form of Lord Gauranga, Who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."]
[Muṇḍaka Upaniṣad, 3.3]

Rukma varṇaṁ means yellow, and here also the pīta comes to akṛṣṇa, non black means yellow. So antaḥ kṛṣṇaṁ bahir gauraṁ, the black colour is emitting out, as if, through the yellow lustre, antaḥ kṛṣṇaṁ bahir gauraṁ.

In other words, the fact is that Kṛṣṇa wanted to come as incarnation of Kali – this Kali-yuga, and to fulfil His promise in Vṛndāvana that, "I shall chant the glory of the gopīs, and especially of

Rādhārāṇī. I shall take, chant Her Name, Her glory, and roll on the earth, on the dust of the earth."

But Rādhārāṇī told: "I won't allow Your body to roll on the earth, on the dust of the earth. I shall cover You. I shall cover You."

So: antaḥ kṛṣṇaṁ bahir gauraṁ, bhāva, kānti, so both mood, as well as lustre, the colour of Rādhārāṇī captured Kṛṣṇa when He came here in Kali. Not in all Kali but on special Kali, the twenty eighth day of Brahmā. In all the days of Brahmā, every yuga, every Yuga-Avatāra comes, but only on the twenty eighth day of Brahmā – astavim satachu yuge [?] Svayaṁ-Bhagavān in Vṛndāvana, and Svayaṁ-Bhagavān in Navadwīpa, these are both Yuga-Avatāra, absorbed there. So antaḥ kṛṣṇaṁ, kṛṣṇa-varṇaṁ tviṣā, 'akṛṣṇaṁ means... antaḥ kṛṣṇaṁ bahir gauraṁ, darśitāṅgādi-vaibhavam. He does not come alone. He comes with His paraphernalia, suitable companions, to do His duty. And this Kali, double function. First to preach the Nāma-saṅkīrtana, and most important, the second is the special of this age is rādhā-bhāva-dyuti-suvalita, to, Kṛṣṇa posing Himself in the mood of Rādhārāṇī wants to taste His own rasa. He's raso vai saḥ.

"I am rasa Himself, but how, and what intensity of finest rasa in Me I like to taste only devotees can taste."

So He took the posing of Rādhārāṇī to taste Himself, His own self as Kṛṣṇa, the central and final perfection, abode of rasa. Only Rādhārāṇī can taste that rasa maximum, and He had to take that nature, that mood, that temperament, to taste His own intrinsic ecstasy. So for that He came down. And the first duty to spread Nāma-saṅkīrtana and the secondary internal private duty was to – bhajana vibhajana prayojana avatārī, to taste His own intrinsic ecstasy in the mood of Rādhārāṇī.

So in Purī, with Rāya Rāmānanda, Svarūpa, and others similar, that great union in separation. The ocean of separation, union in separation, that sort of life continuously twelve years, the last twelve years He past His time only in the process of tasting.

Sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ. And that incarnation is generally worshipped by saṅkīrtana. Without saṅkīrtana Gaurāṅga and His paraphernalia cannot be worshipped. He's satisfied with the type of worship mainly where His saṅkīrtana. He's propounder of saṅkīrtana. He loves saṅkīrtana, and He gets satisfaction only by saṅkīrtana, Nāma-saṅkīrtana, yajanti hi sumedhasaḥ.

And only the sukṛti-van, not all, the common mob cannot join this campaign. The sukṛti-van, who has good guidance internally, good fortune, fortunate persons that can catch the very gist of truth, that what should be the highest ideal, the criterion of the ideal. That is love, that is the supreme thing, the most rare as well as the most precious thing is love, and nothing else, bhāgavata-prema, love, beauty, charm. This is the highest thing ever known to the world, and those that can catch this they are really sumedhasaḥ, good intellect: well intellect. Otherwise rubbish brain can't detect what is right, what is wrong, or how much it is precious, more precious, than what, they cannot understand, can't follow. Sumedhasaḥ, their intellect is good, who can detect, by the end, by the plan, by the object of a man, he should be judged from his

aspiration, or how valuable a thing, his ideal. Man is, should be judged by his ideal. If ideal is great the man is great. The ideal – one who possesses the highest ideal, he should be considered to be the man of higher order. So sumedhasaḥ, they can only understand, and they generally practice this sort:
Kalau nama matye bhagavan idyate hari [?] They take to this path, this process, of satisfying the supreme Nāma-yajña. In Bhāgavatam this is mentioned, in Mahābhārata also and different places. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Karabhājana Ṛṣi, the last of the Nava-Yogendra, he gave us the clue about the Yuga-Avatāra and that of Mahāprabhu, the Yuga-Avatāra of this Kali-yuga, and in a very mystic way. Why not very plainly? It must come to our mind. So many Avatāra's are clearly described, and here, when he came to say about Caitanyadeva, Yuga-Avatāra of Kali, in a mystic form he cast it. What's the matter? It is found in Prahlāda's sayings, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam.

[itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair, lokān vibhāvayasi haṁsi jagat pratīpān dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam]

["In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the Age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas."] [Śrīmad-Bhāgavatam, 7.9.38]

"O Lord, one of Your Names is Triyuga. Triyuga means one who incarnates in three of the yugas - Satya, Treta, and Dvāpara - and not in Kali. And why? Channaḥ - because the incarnation in Kali is in disguise."

There we find the key to this mystic way of representing Mahāprabhu to the sumedhasaḥ, that particular circle, so that ordinary people may not have any clue, sumedhasaḥ. So channaḥ kalau, it is the...

Sārvabhauma put this question to Gopīnātha Ācārya, before he met Mahāprabhu, er, after meeting Mahāprabhu, then Gopīnātha Ācārya, his brother-in-law, he was residing in Navadwīpa and he was in favour of Mahāprabhu – both of them had a talk about Mahāprabhu Caitanyadeva.

Then Sārvabhauma began to praise Mahāprabhu in his own line as a beautiful man, and big scholar also. "I have got much attraction for Him, but the one thing I can't find very judicious in Him that in young age He has taken sannyāsa. Long life left, how will He be able to keep up the dignity of the life of a young sannyāsī? I like Him, but I can't sit idle. I must help Him. I like that boy very much. I shall have to help Him as a guardian, so that He may not lose His prestige by giving up sannyāsa, attracted by the fascination of the worldly pleasures."

Gopīnātha could not tolerate all these guardian-like advises. "What do you think about Him? He's a young man, very beautiful, very charming, and very scholarly, and so He has attracted your attention and you want to become His guardian to keep up the purity of His life, and you'll have to help Him. What do you mean saying all these things? Don't you know that He's really the Āvatāra of Kali-yuga. He inaugurated saṅkīrtana in Navadwīpa, and it is found in the śāstra."

[Sārvabhauma replied:] "No, no. You have not come to an ordinary person, that you will say and I will take. This is a hard nut to crack. What do you say? No Kali-yuga Āvatāra. It is in one of the Names that Viṣṇu is Triyuga, in Viṣṇu-sahasra-nāma, in Mahābhārata. That means He has got no Āvatāra in Kali, except that Dās Āvatāra, Kalki Āvatāra, in the last stage of Kali, so not Yuga-Āvatāra, so Triyuga."

Then Gopīnātha also put: "You think yourself very proud that you know all the, you have gone through all the śāstras. But Mahābhārata and Śrīmad-Bhāgavata they're the principal śāstra of the sanātanists, and you have got no particular knowledge about that. So from Bhāgavatam and Mahābhārata:

suvarṇa-varṇo hemāṅgo, varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto, niṣṭhā-śānti-parāyaṇaḥ

["Appearing in a handsome golden form with limbs smeared with sandalwood paste, He looks like a figure of beauty made of molten gold. He accepts the sannyāsa order and always remains equipoised and peaceful. He is the highest resort of peace and devotion."] [Caitanya- caritāmṛta, Ādī-līlā, 3.49]

He quoted this passage from Mahābhārata, Bhāgavatam, and pushed that: "Here we find that direct Āvatāra in Kali, and Nāma-saṅkīrtana to spread and He has done it. He's not a man but He's the Lord Himself."

[Sārvabhauma replied:] "No, no. Go away. Mind your own business. Then you will come to teach me."

In this way, about Mahāprabhu – I can't remember, some other point...

But anyhow, Sārvabhauma asked Śrī Caitanyadeva: "I'd like to teach Vedānta so that You can keep up the standard of Your mind that this world is nothing, so no charm You may feel hereafter to enter again into mundane life."

[Śrī Caitanyadeva said] "Yes, you are My guardian. Whatever you'll say I must do that. I must come, and at your suitable time I must learn Vedānta from you."

Then, another thing, Gopīnātha told to Śrī Caitanyadeva that: "Sārvabhauma was saying like this. He does not know Your real acquaintances."

[Śrī Caitanyadeva said] "No, no. Why do you say against him? He's My guardian. He's My father's class mate. So he has got much affection for Me from that, so he poses himself as My guardian and he's looking after My welfare. I don't see any fault there."

Then Mahāprabhu is hearing and Sārvabhauma speaking Vedānta. Mahāprabhu keeping silent; only like a good boy in a submissive attitude, giving hearing. But Sārvabhauma after seven days of teaching, then he had some doubt in his mind: "What's the matter? I'm such a scholar in Vedānta, and nyāya darśana, and I'm trying my best with all my intelligence I'm coming to put before Him the inner meaning of the Vedānta, but no response from Him. Only like a dumb and deaf as if He's only attending, sitting quietly. But I can't say that He can't understand. He has a sharp intellect. That I'm sure He possesses. But still, no appreciation, no response whatsoever. No question, whether He understands or not, nothing of the kind. Then what am I doing?" He could not keep himself and put the question straight to Him. "That more than perhaps seven days I have been explaining the inner meaning of Vedānta. And so many sannyāsīns come to me to be taught about the Vedānta. But You don't find any enquiry in my talk, in my explanation. You keep silent, a wonderful silence, a strange silence."

Then Mahāprabhu came out: "Sārvabhauma, what you explain, that is on the basis of Śaṅkara philosophy. But I heard that Śaṅkarācārya has rather covered the real purpose of Vedānta. Vyāsadeva is a theistic person, cent per cent. He has prepared this Vedānta. And what you say that is all atheistic colour. And I heard that Śaṅkarācārya, by the order of Nārāyaṇa, he just put a screen over the real meaning, purpose of Vedānta."

Then, Sārvabhauma was an intelligent man, he realised, "That in a very soft way He wants to say that what I'm explaining that is all false. What does He say? I'm labouring diligently explaining for seven days with my earnest capacity, utmost capacity, and now He comes out with His own colour to say that what I'm explaining is all false. What does He say?"

Still, as like a gentleman way Sārvabhauma anyhow hesitatingly put this bold question to Caitanyadeva: "Then You say that what I'm explaining for so many days that is all unsubstantial, unreal. Then can You give the proper meaning – this is improper, this is false – the real meaning of Vedānta?"

[Caitanyadeva replied] "If you order Me I shall, I may try. Vyāsa sūtra, it is very ornamental, it is very lustrous in itself. It is all leading towards that Parabrahman, that Kṛṣṇa." Then, anyhow Mahāprabhu began with this introduction and He told: "The Śrīmad-Bhāgavatam is the real explanation, explanatory book of Vedānta."

artho 'yaṁ brahma sūtrāṇāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribṛṁhitaḥ

["Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad Bhāgavatam."] [Garuḍa-Purāna]

In Padma-Purāna or Garuḍa-Purāna it is mentioned perhaps. Artho 'yaṁ brahma sūtrānāṁ, this Bhāgavatam is the real, represents the real purport of Vedānta-sūtra, brahma sūtrānāṁ. Bhāratārtha-vinirṇayaḥ, and that vast literature of Mahābhārata, one lākh of śloka, it is very difficult to take out the real purpose of that book. Śrīmad-Bhāgavata has come to give the real meaning, bhāratārtha-vinirṇayaḥ. Gāyatrī bhāṣya rūpo 'sau, the mother of the Vedic knowledge is Gāyatrī, and Śrīmad-Bhāgavata really gives the very gist explained in a full-fledged way, that of Gāyatrī. Vedārthaḥ paribriṁhitaḥ, and the conscious supplementary teachings of the Veda are also here. So Bhāgavata is the – Vedānta must be explained in the line of the truth which has been expressed in Bhāgavata, then the real meaning will be."

Then when the question of Bhāgavata came, then Sārvabhauma could not, as smārta he could not deny Bhāgavatam, so he told, "Yes. Bhāgavata also I like, and especially there is a śloka:

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

"A very beautiful śloka there is." Then Sārvabhauma himself, to regain his lost prestige, he began to explain this ātmārāmā śloka, and in eight ways he explained it, this ātmārāmā śloka.

Then Mahāprabhu, as previously, He's hearing, then after finishing his eight ways of explanation of this śloka Sārvabhauma thought that he had regained his position, to certain extent. Still, as courtesy, he put to Mahāprabhu: "Are You satisfied with this explanation? But if You can give more light to that, of course I may listen to that."

Then Mahāprabhu: "If you order Me I may try." Then Mahāprabhu gave eighteen different types of explanations of that śloka, leaving away those nine [?] already taken by Sārvabhauma.

Then while attending to that explanation Sārvabhauma gradually losing his position – finished. The pride is finished. "Such consistent and beautiful, devotional and irresistible explanations are coming, superseding all those that with great energy and effort I came to the

position to explain. And what I thought, no human being can cross this sort of explanation. So it is no human intellect can cross my, these different sorts of explanation. It is all covering. But this young boy what's He doing?"

And gradually he lost his faith in him, nonplussed. And then he saw, when the thought came that, "Gopīnātha told that He's not a man. This is not possible for a man to explain things in this way, so He's something super natural."

Then he found Caitanyadeva in His, that Nārāyaṇa and Kṛṣṇa, He's there. And he almost fainted. Then anyhow when he rose from his trance found that that boy with humility He's sitting there, and He's in the position of a student.

Then Mahāprabhu told that, "Today I may go, by your consent?"

[Sārvabhauma told] "Yes, yes, You may go now." Mahāprabhu went away and Sārvabhauma remained there. After some time he recovered and began, "What is this I saw, Catuḥbhuja Nārāyaṇa, then Vaṁśīvādana Kṛṣṇa? He's not a man. So I'm not defeated by a man; that is my solace." Sārvabhauma became a changed man.

vairāgya-vidyā-nija-bhakti-yoga, śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhāri, kṛpāmbudhir yas tam ahaṁ prapadye

["I surrender unto the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is an ocean of mercy. He is the original Personality of Godhead, Kṛṣṇa, and has descended to teach us the real meaning of knowledge, renunciation, and devotion to Him."] [Caitanya-caritāmṛta, Madhya-līlā, 6.254]

kālān naṣṭam bhakti-yogaṁ nijaṁ yaḥ, prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvirbhūtas tasya pādāravinde, gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ

[Sārvabhauma Bhaṭṭācārya said: "Let the honeybee of my mind dive deep into the lotus feet of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, Kṛṣṇa Himself. He has appeared to revive the path of unalloyed devotion, which had almost become lost due to the influence of time."] [Caitanya-caritāmṛta, Madhya-līlā, 6.255]

These two ślokas composed by Sārvabhauma expressing that He's the incarnation of Nārāyaṇa.

Next morning, very early morning, Mahāprabhu with some prasādam from the Jagannātha temple ran to Sārvabhauma. Sārvabhauma was still in bed and Mahāprabhu came and asked aloud: "Sārvabhauma, what a wonderful taste of this Jagannātha prasādam, a very extraordinary taste. You please take it. I have come to you with this prasādam."

Sārvabhauma anyhow rose up from the bed, and Mahāprabhu is offering, and he can't but take. But not cleansing his mouth, a brāhmaṇa paṇḍita he will always cleanse his mouth, then he'll do some functions, sandhya, vandana, jāpa, then he'll take prasādam. But Mahāprabhu came and He's about to give it to his hand, what to do, he had to take.

Mahāprabhu told: "We have got from our previous experience what the taste is of these things, this is ghee, the rice, the sweet, and the spices, we all know how, what taste they have got, but this is wonderful. This has touched the lips, the saliva of Kṛṣṇa Himself, so it is wonderfully tasteful."

Then Sārvabhauma took and with uttering some mantram.

śuskaṁ paryuṣitaṁ vāpi, nītaṁ vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyaṁ, nātra kāla-vicāraṇā

["One should take the mahā-prasāda of Śrī Kṛṣṇa as soon as one receives it, without consideration of time or place, even though it may be dried up, stale, or brought from a distant country."] [Caitanya-caritāmṛta, Madhya-līlā, 6.225]

na deśa-niyamas tatra, na kāla-niyamas tathā
prāptam annaṁ drutaṁ śiṣṭair, bhoktavyaṁ harir abravit

["The prasāda of Śrī Kṛṣṇa is to be taken by gentlemen as soon as it is received, without hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead."] [Caitanya-caritāmṛta, Madhya-līlā, 6.226]

Before taking any food, and began to dance. And Mahāprabhu also began to dance. And Mahāprabhu told: "Today I have conquered the whole when I conquered a scholar like Sārvabhauma." _____ [?] "Sārvabhauma he has got so much faith in mahā-prasāda that without doing any Vedic function he took the prasādam. My mission is successful."

He began to dance and Sārvabhauma began to dance _____ [?] and Sārvabhauma fell in a swoon. And then after some time Sārvabhauma's rising he came to the feet of Mahāprabhu: "Please deliver me from...

"No, no, Sārvabhauma you are so great. You are My guardian. For you I have come here."

All these things! Then Gopīnātha Ācārya said: "Well, Sārvabhauma, how are you?"

[Sārvabhauma replied] "It is by your grace that I got the grace of Mahāprabhu. You are my friend, in this way."

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. So, today I may stop here.

End of 81.11.10.B

Start of 81.11.11.A

Śrīla Śrīdhara Mahārāja: ...it is not possible for us to observe the right day, then the day after we shall select. In the case of especially Ekādaśī it has been mentioned, not day before but day after. That should be accepted. That is the direction of Jīva Goswāmī.

Jayatīrtha Mahārāja: According to the almanac, this is the most inauspicious day of the year.

Śrīla Śrīdhara Mahārāja: This is the happiest and most fortunate day for you because being born on this day you came to Guru and Kṛṣṇa. Many birthdays already passed, but this birthday has taken you in connection of Kṛṣṇa. So it should be respected by you also. Not only by your disciples, friends and relatives but you also have some respect for this day _____ blessed you.

So, in Rāmānanda Rāya Saṁvāda we find:

ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
[punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [Caitanya-caritāmṛta, Madhya-līlā, 2.37-8]

"When in My trance I came to have a divine vision of Kṛṣṇa, two enemies suddenly appeared." Rādhārāṇī said; these are the sayings of Rādhārāṇī. 'Ānanda' āra 'madana. "The ecstasy and also a feeling which is corresponding to the extreme love in complete self surrender. Ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'. And I could not see Kṛṣṇa very clearly. These two enemies disturbed Me. The ecstasy made Me self forgetful. And also My greed for His touch, that also another enemy. They did not allow Me to have a clear vision of Kṛṣṇa, darśana. So My thirst is not quenched of seeing Him."

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

"Again if I get chance of that darśana, if fortunately any more chance I get of His darśana then what should I do? I shall rather, avoiding Kṛṣṇa, I shall rather try to worship the time, that moment, that minute, that second. I shall try to worship and propitiate the time that time may stay for some time. Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala, diyā mālya-candana. With garlands and with sandal paste I shall try to worship the time, and not Kṛṣṇa. If time stands being propitiated with My respectful behaviour, then Kṛṣṇa will be there. _____ [?] alaṅkṛta karimu sakala. Try to fix this time. You stay for some time. The Kṛṣṇa showing time, you be eternal here. Like lightening you come and go, vanish."

So the time, we are to worship, deśa, kala, patra. The time, the place, that is also cinmaya, the paraphernalia of Kṛṣṇa is also worth, be fortunate to worship the paraphernalia more than we shall have to honour the paraphernalia more than Him. That is the clue to success. Kārṣṇa, Kṛṣṇa sambandha. They are devotee and He is at their disposal. So if we can propitiate them, they will take interest about me and they can keep them, I can't. I am helpless.

Devotee: So that is why we have come to take shelter at your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi, tadīyānām samārcanam

["O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of tadīya, or anything belonging to Viṣṇu."] [Padma-Purāṇa] & [Śrīmad-Bhāgavatam, 11.2.45, purport] & [Caitanya-caritāmṛta, Madhya-līlā, 12.38, purport]

Once, Pārvatī-devī asked Mahādeva: "Of all the worship, whose worship is the best?"

Then Mahādeva told plainly: "The worshipping and devotion of Lord Nārāyaṇa, Viṣṇu; that is the highest."

Then Pārvatī was a little mortified and disappointed: "But I am serving Mahādeva, so I'm holding a little lower position."

But the next line came: Tasmāt parataraṁ devi, tadīyānām samārcanam. "That more than that, devotion of the devotees of the Lord, that is more than that, more than the devotion of the Lord Himself."

Then Pārvatī smiled. "Then I am serving the devotee of the Lord, Mahādeva is a devotee, vaiṣṇavānāṁ yathā śambhuḥ. So I am in the right side, doing the best."

[nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas."] [Śrīmad-Bhāgavatam, 12.13.16] & [SCSM's Śrī Śrī Brahma-saṁhitā, p 144]

And also Kṛṣṇa has said:

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

"Those that worship Me direct, they are not devotee of the right type. But real devotees are those who are devoted to My own devotee." [Ādi-Purāṇa] & [Laghu-Bhāgavatāmṛta, 2.6] & [BBT's Mukunda-mālā-stotra, 25, purport]

So, and that is true. If you love me, love my dog. To love ones dog, how much intensity to love, be with the master when one can love his dog. His dog, of course, not to take away the dog for himself: not with that idea, independent love for the dog. But because his dog, so I love him. That is the higher test to our love, whether real love or not.

So, because the Lord Himself is more pleased if He sees that His servant is being served. Why? Because His servants, they always serve Him and they won't take anything in return from Kṛṣṇa. Kṛṣṇa tries to give something, but they won't take. No express to enter something in return of the service. Cent per cent service: and not any possibility of any remuneration there. Not a hole through which some remuneration can be pushed. Wholesale servant, nothing but. He tries His best to give something in return, but He fails. But when He sees that this desired end is done by someone else, some third person, He becomes indebted to him, more.

"What I want to try My best to do, and I can't, but another person is doing My job. What I wanted, he's doing, I can't. I fail. I like to do, but I fail, not accepted. But another person is doing the same thing which I desired."

So He's more inclined, Kṛṣṇa is more favourable to the man who is serving His servant. Then He comes to serve him. That is the underlying purpose, that, mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ. "Those that are devotee of My devotee, they are My real devotee of My heart." So bhakta-pūjā.

Devotee: Kṛṣṇa feels that through these devotees He can pay back His debt to His servants. Is that the mood Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes, on His behalf, what He can't, He's unfit, another man is doing that, then He cannot but be satisfied from the core of His heart. "I'm trying my utmost, earnest to give something, to help me, but he won't accept." But another man is doing that, so He's much inclined to that man who is doing that which He could not do. Mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ. Superlative degree: so bhakta-pūjā, honouring the devotee.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Affirmed in Bhāgavatam and in Veda. Also it is mentioned by Caitanya-Bhāgavata, Vṛndāvana Dāsa Ṭhākura, amāra bhakta-pūjā, amā haite bala ["Worship of the devotees is the best kind of worship."] So bhakta-pūjā is also necessary.

[ādaraḥ paricaryāyāṁ, sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ]

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [Śrīmad-Bhāgavatam, 11.19.21]

Devotee: In the Bhāgavatam it mentions Mahārāja that, amāra bhakta-pūjā, amā haite bala, but till we heard it from you, we did not know why.

Śrīla Śrīdhara Mahārāja: You know it, guru-pūjā, bhakta srestha guru, mukuṇḍa prestha, bhakta srestha gurudeva, to worship Him, to respect Him, to devote everything to Him, that is a big thing. And you are aware of the fact, through Swāmī Mahārāja, of bhakta-pūjā. But at the same time we should look for that, who is bhakta. That is also to be ascertained, what is the sign of a real Vaiṣṇava, bhakta. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Jayatīrtha Mahārāja: Yesterday you were discussing the progression from the sense objects, to the senses, to the mind, to the intelligence, and then to the conscious background of our life, the Brahman, and then beyond that to the person who is the source of the Brahman. And if someone were to succeed in going beyond the cloudiness of the mind, intelligence and so forth, and to reach the basic level of the conscious background of existence, then what kind of conscious adjustment has to be made at that point in order to pierce into the Vaikuṇṭha, or to go into the Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: What does he say?

Jayatīrtha Mahārāja: Do you understand?

Devotee: The later part I couldn't.

Śrīla Śrīdhara Mahārāja: Again repeat.

Jayatīrtha Mahārāja: If the soul, freed from that cloud, infinitesimal soul, fully aware of himself as spirit and not body and mind, then in that position, he is aware of the existence of Nārāyaṇa above him in the Vaikuṇṭha. And he wants to direct his consciousness towards that, what is the system at that point. How is it to be done?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Devotee: [17:10 - 17:55, Bengali [?]

Śrīla Śrīdhara Mahārāja: The real man who will worship his inside by sādhana, he is being discovered. And he will come to do the needful, the inner man. The inner soul, he will awake, and it will be his duty to do. And the external cover that will go away, vanish away gradually. And the inner man will come out to do his duty. Whatever circumstance he is faced, to do justice to the circumstance. Whether Nārāyaṇa, or Vāsudeva, or Kṛṣṇa, Baladeva, it is already there and he will come and recognize the object of his worship and love and duty. Am I clear?

Jayatīrtha Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Back to God, back to home. He will recognize when he'll enter into the home, he will gradually recognize who is who, and to whom, how to deal. To enter into home means that, to be reinstated.

kṛti-sādhyā bhavet sādhya-bhāva sā sādhanābhidhā
nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā

["The process of devotional service - beginning with chanting and hearing - is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offence-less chanting of the Holy Names of Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of sādhana-bhakti. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa."] [Bhakti-rasāmṛta-sindhu, 1.2.2]

What is already there, only to discover, remove the cover, that is what is sādhana. The sādhana confines itself to uncovering. And it is there, he will recognize his own object, and duty also, everything.

Jayatīrtha Mahārāja: It lies in his nature to be attracted to that. So that nature will come out.

Śrīla Śrīdhara Mahārāja: Yes. Yes. The atmosphere, paraphernalia, inner tendency, they will say, 'you are to do this.'

During the last Great War, here, in Calcutta in the Writers [?] building, perhaps the government, they had painted a picture of the dress of the soldier. And there, just below, it is written, "Take this dress and the dress will say you what to do. Dress yourself with this uniform, and the uniform will say you what to do."

So the paraphernalia and the inner awakening, they will say [to] you more clearly, this life is a vague one. But that is more and more clear, and more real, and more and more tasteful. So once it begins to vanish, it will be nowhere. When it will come in contact with that high power of divine love or anything like that, knowledge, this will vanish like anything. It will fly away of its own accord. That is reality and this is after all unreal foreign thing, which has covered. So when the sun rises, darkness flies away. What direction it can't ascertain.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: We've heard that Śrīla Bhaktivinoda Ṭhākura was worshipping Gaura and Gadādhara at some time. Could you explain that relationship?

Śrīla Śrīdhara Mahārāja: Gaurāṅga and?

Jayatīrtha Mahārāja: Gadādhara.

Śrīla Śrīdhara Mahārāja: Gadādhara, yes. When devotees of Gaurāṅga, they have got twofold characteristic within: one, participating in Kṛṣṇa līlā, another in Gaura līlā. One in mādhurya: another in audārya. One confined into their own līlā with Kṛṣṇa, another with the idea of distributing that to the public, mādhurya and audārya.

Now, amongst those fortunate souls, or parṣadas, or servitors, there are also three gradations. One more attracted to Kṛṣṇa līlā, another more attracted to Gaura līlā, and some in the middle position. But when one is in Gaura līlā if his innate hankering comes to have a darśana of Kṛṣṇa līlā then of course the Gaura-Gadādhara appears to him as Rādhā-Kṛṣṇa.

And when participating in Rādhā-Kṛṣṇa līlā if sometimes he has got any will to have a conception of the figure Gaura līlā, how it will come, then he says that Rādhā-Govinda is transformed into Gaura-Gadādhara, in this way.

In this way, when inclination is to have the hankering for the service of particular līlā the Lord Himself manifests Himself in that paraphernalia, that nature, to satisfy the inner will of the devotee, for giving room to that sort of service. A peculiar tendency of service arises at times in the heart of the devotee, the Lord appears in that way to receive, to fulfil his desire to receive his services in that way, in that form. That is the reason, sometimes.

Sometimes a servant he is seeing his master in a plain dress. But suppose he had some hankering, 'I want to see my master in a gorgeous dress,' then the master, when he comes to know that, he appears before him in a gorgeous dress, grand, And sometimes in plain dress.
Sometimes one may appear as a king, as a lover, as a friend, according to the demand, or the hankering of the circumstance and the paraphernalia. But both, or everything, is eternal, only change of phase. And that also, some devotees are seeing in some way, another in another way.

And Bhaktivinoda Ṭhākura is saying, "Gaura-Gadādhara and Rādhā-Kṛṣṇa They are."

Another devotee standing by the side, he may not see that. To satisfy the inner hankering, the opposite, the relative side also comes to response, the other side, vice versa. The law of relativity makes it possible.

When Rāmānanda Rāya, Mahāprabhu wanted to show His own: 'Who are you?'

Rāmānanda Rāya, from the nature of the inquisitiveness of Mahāprabhu, Śrī Caitanyadeva, he had some mystic idea in his mind. "Who is He? He's not an ordinary person, or sannyāsī, or a scholar, but something more. These inquiries are coming from where? His high inquisitiveness is a mystic, most undetectable thing. He must be Kṛṣṇa Himself, otherwise all these subtle points rising in my mind and making me, and forcing me to relate all these things." Then he came with his open statement. "Who are You? I don't think You are an ordinary sannyāsī scholar. But You must say to me who are You? You are Kṛṣṇa Himself. I have got a great impression, inspiration like that. And You must not hide me."

Raya kahe chare bhuli bare bhuli [?] "First I saw as an ordinary brāhmaṇa sannyāsī, preaching about devotion of Kṛṣṇa. But gradually as You rise in a gradual improving process in Your inquiry, then the doubt in my mind arose. You have come to me. I have not gone to You. You have kindly come to me, to purify this nasty person. And now You conceal Yourself from me. I can't understand. But whoever You be, I am sure that what You are inquiring after, You are that thing. You are He, Him, He is You."

pahile dekhiluṅ tomāra sannyāsi-svarūpa, [ebe tomā dekhi muñi śyāma-gopa-rūpa]

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy."] [Caitanya-caritāmṛta, Madhya-līlā, 8.268]

"Gradually my vision, my estimations about You are changing, changing, changing. First I saw You as a sannyāsī, brāhmaṇa, a devotee. And gradually I am of opinion that You are śyāma gopa rūpa, that cowherd boy, absolute in the garb of cowherd boy."

tomāra sammukhe dekhi kāñcana-pañcālikā, tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [Caitanya-caritāmṛta, Madhya-līlā, 8.269]

"What is the peculiar thing I am seeing? That a golden figure is just standing by Your side, and the grace of that Lady has covered Your body. I see like that. What is this? What is the mystery? Please divulge it to me. With folded palm I ask You."

Then Mahāprabhu told:

gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."] [Caitanya-caritāmṛta, Madhya-līlā, 8.287]

"My colour, My own colour is not yellow. But by the touch of Rādhārāṇī it shows like, appears like yellow. Her grace has covered Me. And: gopendra-suta vinā teṅho nā sparśe anya-jana. And She never touches anybody than Her lover, the cowherd Kṛṣṇa. So who am I? Now you know for yourself."

Rasa-rāja mahābhāva dui eka rūpa, Rasa-rāja, the ecstasy, highest ecstasy personified and the highest appreciator of that ecstasy, both combined. Rasa-rāja mahābhāva dui eka rūpa.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."] [Caitanya-caritāmṛta, Madhya-līlā, 8.282]

dekhi' rāmānanda hailā ānande mūrcchite, [dharite nā pāre deha, paḍilā bhūmite]

["Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."] [Caitanya-caritāmṛta, Madhya-līlā, 8.283]

Rāmānanda could not stand any longer there, could not retain his normal consciousness, but fainted. Dharite nā pāre deha, paḍilā bhūmite. Of course they are seating, but he could not maintain his seating posture: a swoon.

prabhu tāṅre hasta sparśi' karāilā cetana, [sannyāsīra veṣa dekhi' vismita haila mana]

["When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a sannyāsī, he was struck with wonder."] [Caitanya-caritāmṛta, Madhya-līlā, 8.284]

Mahāprabhu touched him to awaken him, to take him in the normal position. Then Rāmānanda again saw that sannyāsī, that golden sannyāsī sitting in his front. Then after a pause Mahāprabhu told: "Now I can come? Now it is late, I am going."

Rāmānanda struck dumb there. Mahāprabhu went away to the brāhmaṇa's house.

pahile dekhiluṅ tomāra sannyāsi-svarūpa, ebe tomā dekhi muñi śyāma-gopa-rūpa

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a sannyāsī, but now I am seeing You as Śyāmasundara, the cowherd boy."] [Caitanya-caritāmṛta, Madhya-līlā, 8.268]

Only once Mahāprabhu showed Himself in this way, to Rāya Rāmānanda, and never anywhere in His whole līlā, we find. _____ [?] There He expressed Himself, showed Himself in that type, who am I? Who am I? Rāmānanda Rāya, Rāmānanda Rāya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura told, of course in his own humble way he is producing himself to us: "That when I began the study about Caitanya līlā, very sweet, charming. But I failed to understand why Caitanyadeva, a great scholar and man of character, He recommended to us the highest līlā of the Lord in Vṛndāvana. That is in His autocratic way, thieving, stealing, then quarrelling with the neighbours and friends. And so much so that He's having illicit connection with the girls there. What is this? And this has been supported by a person like Caitanyadeva, of the purest character and the finest intellect. How is this possible? I prayed fervently. Lord if I am fit, You please reveal it in me. I can't, I fail to understand, follow. That this is the highest attainment we should aspire after. How it is possible?" Bhaktivinoda Ṭhākura said that: "That revelation came in me, how it is the highest conception of our all sorts of ideas, highest ideal. And at the same time, this simultaneously came in me that Caitanyadeva was that Kṛṣṇa Himself, none but."

So absolute good, good, He is the autocrat. Everything belongs to Him. Everything belongs to Him. Then what filthy impression we go to bear about Him, that dirt is within us. We think that we are masters, that someone of my position is master of the world, so Kṛṣṇa is the trespasser. But in reality just the opposite, everything belongs to Him. And to establish any right over anything, that is trespassing. That is encroachment, unfair encroachment. Everything belongs to, īśāvāsyam idaṁ sarvaṁ [Śrī Īśopaniṣad, 1]. The opposite is cent per cent true. And we think that it is in my possession, it is mine, that is misunderstanding, that is untrue.

So in the realm of Yogamāyā such posing is there but to enhance the pleasure of Kṛṣṇa Himself. It is necessary. It is couched in that way. As if it belongs to others. This is a peculiar process by which one can serve Kṛṣṇa in a variegated and ever new nature. A plan by Yogamāyā: the paraphernalia has been dressed in such a way. That is īśāvāsyam idaṁ sarvaṁ, everything is the object for Him to enjoy, the absolute owner, the absolute enjoyer, the absolute good. And by His enjoyment everything gets its highest fulfilment of life. His position is such. Hare Kṛṣṇa. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol. Parakīya: a peculiar thing. Svakīya, He is the absolute master over everything. That consciousness normally it is the highest conception. But anything more, then something like māyā, not māyā, Yogamāyā, brings some more efficient plan, efficient plan to increase the intensity of the rasa as they are, in its proper pervasion, how, to make it what is very cheap, to make it unavailable. Just here in the present day the capitalists to increase the price they put underground, many things underground. And they keep the market strong, sharp.

So it is necessary that to arrange in such a way that the union is not very easy. It is very rarely to be found. To increase the demand, to increase the hunger of both the parties, and to increase

the intensity of the love in union, it has been planned like that by Yogamāyā. To make it rare, not only rare, but also risky: from the social consideration, and also so much so that as if we are committing something unlawful. The risk, the intensity of risk, how much love: love, only rightful transaction. Can't you take any risk for love? That is more intensified if one can take, baits himself. Both the parties take bait of their good name, fame etc., for the risk of that. Still the attraction: everything one side and attraction another side. The attraction gets the better hand. This is love proper, this is parakīya.

The highest love mādhurya and that is also vātsalya also. Yaśodā sometimes she hears that some say that He is Devakī's son. "No, no, no. Why? Some say that He's not my child, but some god has come to become my child. How it can be? Never! He's my child."

That sense of parakīya, some say like that: "One day then He may go away, leaving, that I may lose His affection." So that is more intense than her filial love, parakīya. But it is not mine. It won't stay permanently. Anyhow the separation may occur...

End of 81.11.11.A

Start of 81.11.11.B

Śrīla Śrīdhara Mahārāja: ...in vātsalya also, so in sākhya also. In Vṛndāvana, this is the peculiarity, parakīya. The sakhā, "His will and thought and His conduct, seems to us that He is not sometimes our superior, superior thing. So not an ordinary friend we may hanker that a permanent friendship with Him. Maybe that He will leave us and go away in His own higher place. How then should we live? It would it be impossible to live. How we are enjoying this cow driving and also in the forest and these things, if He is withdrawn? He is the gem in the garland in the precious gem. If He is withdrawn then how these things will be conducted? It will be impossible for us. Our very limbs won't move. We may lose Him."

This apprehension exacts the love, more intensely from the core of the heart. This parakīya, a process, a peculiar process adopted in Vṛndāvana. Of course it is eternal but it has been devised there. It is eternally devised, the mādhurya rasa, and then to make every rasa to be more intense, the scarcity of that union has been always pushing in the background. You may lose it, be alert. Be alert to the maximum degree. You may lose it any moment. This idea makes the thing more, more intense. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the background, you will always think of, that no enjoying temperament is there. That is also though similar, but not same. That is all, and the purity that both the parties not aggressor, they serve Him. Here both parties aggressors, both have got some demand in union. But there it is the outlook, or the object of to serve the other. In every, in vātsalya rasa, śakhya rasa, mādhurya rasa, only with a serving approach it will serving temperament. Though it seems aggressor or aggressed, but really no enjoying spirit can be there. Lord Himself, Kṛṣṇa Himself, Nārāyaṇa Himself, though are master: Raja prakrti ranjana [?] Rāmacandra's ideal is the ideal king. And what is the ideal of the king? prakrti ranjanath [?]

One who can please his subjects more, he is called raja. So their thought is in the highest degree of goodwill for all, the whole organization. The stomach gets the food, but in the interest

of the whole of the body. The root takes water but whatever direction but for the whole organism. Distributing, not consuming, to attract and to consume in a centre, but it is also being distributed. That is the very nature of that land of dedication. That is Vaikuṇṭha, and Goloka, more intense. Not only in consideration with law but spontaneous love, distribution, self distribution by spontaneous love. That is Goloka: both the parties seeking the pleasure of the other, both the parties. Both the parties seeking self pleasure can unite, and both the parties seeking the serving of the other party also unite.

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

Devotee: Mahārāja, in our preaching we meet with many difficulties and disturbances. So, by understanding the philosophy of Kṛṣṇa consciousness we see that these are being arranged by Kṛṣṇa, but yet somehow in spite of this knowledge we are still disturbed. So how do we actually come to the point of removing the disturbance altogether?

Śrīla Śrīdhara Mahārāja: Ha, ha. Just what we talked is the basis of your question. The answer is there. To make it more important, more valuable, these things are arranged. You were saying they are taking, then no importance, much importance in the transaction. You see, what is undesirable, that is also utilized in the preaching. That is also getting the chance of service. What is undesirable to us, that is also harmonized, given some position. And it helps us to have a real taste of the thing. If earned with labour, the sweat of our brow, that is more tasteful. And what is easily accessible we do not find much taste there. To make it more valuable such things are necessary. And one who is favoured to undergo more pain for carrying this good news to the doors, he is more benefited and more favoured, gets more remuneration. Vini, vidi, vici. It is not so simple. Christ had to give his life. Socrates only declared that soul is immortal; for that he had to give up his life. And what is disturbance? Sometimes the devotees of real type they invite such pain, such misery. Kuntī Devī told:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."] [Śrīmad-Bhāgavatam, 1.8.25]

"Let the danger, calamity may visit us always because that calamity attracts You, our friend to us. Only our calamity draws You to us. And we consider ourselves to be most fortunate."

Calamity is no calamity when calamity can draw my friend to me. And peace of life, it keeps my friend away from me, that peace is not desirable. The pain of hunger is necessary for the enjoyment of feeding, taking food, it is necessary.

Devotee: So then sometimes the argument is given. We say that the spiritual world is sat-cit-ānanda. And people say if there is no pain then how can you enjoy pleasure? So that is actually a valid argument even in spiritual world.

Śrīla Śrīdhara Mahārāja: Yes. There is pain, there is pleasure. And pain is also there. But pain may be of different quality. The pain; suppose a patriot he sacrifices his life for the public, for the country. When there was fasting in Ireland, five or six persons continuously they observed fighting for their country. Feeling pain but in that pain there is a sort of pleasure; the quality, that is quality.

So Rādhārāṇī and gopī they are also: "We may lose the company of Kṛṣṇa."

That is very painful. Their separation for a moment is very painful, but the pain of another type. The pleasure is also of another type, pain also another type.

When preaching in Madras, one gentleman put this question to me: "You say the highest ideal of you is Caitanyadeva, and what He is doing? He is always crying and lamenting, 'I don't get Kṛṣṇa.' He's rubbing His mouth in the wall, and what not, so many signs of ecstatic pain, great pain. And that is the ideal? We rather shuddered to have a conception of that highest realization of Caitanyadeva."

That will cover your question, is it not? Ousted! I told him as it was mentioned.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [Caitanya-caritāmṛta, Madhya-līlā, 2.50]

The pain only superficial, and the ānanda is there. When one sacrifices his life for the others, in ordinary for love of country, and also society, something, or religion, they feel some pleasure within of a higher type, and the pain outside, negligent. As you like! Hare Kṛṣṇa. Hare Kṛṣṇa.

But do you like, because when awake you cannot but feel some pain. So when in sound sleep you don't feel any pain. Do you like to sleep all the time? Because no pain can enter your mind, like the Māyāvādī's in samādhi, do you like that? That if you are awake, some sort of pain or other, but when in sound sleep, no pain, morphine injected, no pain. Will you prefer that? Why? If not, why not? Then what is more pleasing, to stop all sorts of feelings and to become a stone, fossil? Do you want to go back to fossilism, because no pain, no pleasure? But there is such pleasure which can utilize pain also in its service. Just as suppose hunger. Hunger means a slight pain. And when otherwise, when you are eating, that pleasure will be absent if hunger is not there. It is removing that pain, that apparent pain. That is being appeased by your taking food. That is necessary measure, in the background. Pain is more than pleasure. Such, internally it is so pleasing. Ke?

[16:04 - 18:12, Bengali conversations [?]

I was posted at that time in Kurukṣetra and there was that exhibition of Kṛṣṇa coming from Dvārakā, and the gopīs and others, all going, the Pāṇḍavas, all going to meet Kṛṣṇa on the occasion of that solar eclipse.

[18:40 - 20:15, Bengali conversations [?]
...
... The Māyāvādī School there in Ayodhyā. He came to see that Kurukṣetra Maṭha.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya. Nitāi Gaura Haribol.
_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja is my Guru.

Śrīla Śrīdhara Mahārāja: Mahāprabhu also accepted Īśvara Purī as Guru, and Keśava Bhāratī as sannyāsa Guru.

Bhakti Caru Swāmī: Paramahaṁsa Mahārāja is saying that Śrīdhara Mahārāja is his sannyāsa Guru.

Śrīla Śrīdhara Mahārāja: Utilising me.

Bhakti Caru Swāmī: Śrīla Śrīdhara Mahārāja is saying that even Caitanya Mahāprabhu accepted sannyāsa from Keśava Bhāratī.

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] When that Maṭha came to light then Prabhupāda himself proposed him to take sannyāsa. But he was reluctant at that time. Perhaps he thought that what sort of service he's engaged in, that is more suitable for him. So he did not show much earnestness for taking sannyāsa. "The service is all in all, and what is the necessity of the red cloth? That may bring some sense of prestige, pratiṣṭhā. We don't like that." That was his idea. But ultimately he preferred that, "Prabhupāda loved that tridaṇḍī-sannyāsī, and in his last days to fulfil his proposal which formally he put to me, I should accept the garb of a sannyāsī, I admit."

Sannyāsa, of course for preaching it is an advantageous position of dignity. Otherwise Mahāprabhu said: sannyāsī more prema prayojana ye kadasa sannyāsa koina canya haila more [?]

He says that, "External renunciation is no renunciation at all. The internal purity of the heart, preparedness for the service of Kṛṣṇa and His devotees, that is really what is necessary for our good. Not to accept the external role and then do whatever you like. That will bring rather a reaction into the society."

So prema prayojana. Anyhow the gṛhastha:

gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke, narottamo māge tāra saṅga
[Sāvaraṇa-śrī-gaura-mahimā, The Glories of Śrī Gaurāṅga, from Prārthanā]
[BBT's Songs of the Vaiṣṇava Ācāryas, p 75-80]
[Bhakti Nandan Svāmī's Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7-8]

Narottama Ṭhākura says: "It matters little whether he is a householder or he is a sannyāsī. But how much love for Gaurāṅga he fosters in his heart; that is to be considered most valuable."

But because it is necessary for the preaching purpose to take the favourable role of a sannyāsī we accept that. And sannyāsī of two kinds, bābājī for bhajan and the tridaṇḍī-sannyāsī for the propaganda of the Vaiṣṇava cult: tridaṇḍī. And ekadaṇḍī just the opposite says that, "We are God. We are more than God because Brahman is above God. The God conception is Brahman mixed with māyā, sattva guṇa. And when we are liberated we go above God, Brahman." So, they are more than God. They do not want any God. That is, they are the highest stuff. But when they are asked that: "From the Brahma kabe, you are that Brahman, and from the Brahman this jīva has come. Again after you acquired the same position you will have to come down. Then what is the good of attaining the same position?

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

[Lord Brahmā said: "O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

You can't catch the other current carrying high, can't catch, you can't secure any visa. By the power of passport you can go to the last extremity of this country. But if you can't get any visa, you will have to come back home, come in the lower position again. So, vimukti, going to the last extremity of the country, vimukta-māninas, 'I am out of danger which may be expected from my country.' Suppose one has committed something wrong and going away from the country, and he has gone to the buffer state and thinks that, 'I am safe.' But he wants to enter into the other country, but if he fails there to secure a visa then he will again have to come back. Ye 'nye

'ravindākṣa vimukta-māninas. He thinks himself, 'There I'm completely free.' Tvayi asta-bhāvād. Because there is some obstacle between yourself and Him, aviśuddha-buddhayaḥ, there is something, he has got miscalculation, something wrong in his calculation. He will have to come back again here.

And in Rāmānanda-Saṁvāda more clearly, but in a mystic way it is mentioned. Mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?' "There are two sections. One aspire after salvation, another aspires after good enjoyment. What is their respective goal?" Mahāprabhu's asking Rāmānanda Rāya.

Rāmānanda said: 'sthāvara-deha, deva-deha yaiche avasthiti'. Their fate meets these two stages, deva-deha, and sthāvara-deha. Who gets deva-deha? Those that aspire after good enjoyment, necessarily they get the svarga loka, and there for the time being gets some pleasure, deva-deha. And sthāvara-deha, that is the remaining must have to go to the liberated section. They come to the life of fossil, sthāvara, because that is nothing to them. Only unconscious stage, in sound sleep, that is also not self conscious. And the body of the Himalaya, sthāvara, sthāvaranam Himalaya, he's within Himalaya, the soul of Himalaya. That is also unconscious of his own self, in the fossil figure, sthāvara-deha.

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?' 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Ramananda Raya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[Caitanya-caritāmṛta, Madhya-līlā, 8.257]

And sthāvara-deha, and that Bhāgavata śloka: [10.2.32]

āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

That Professor Sanyal he interpreted in this way. That when, after liberation, they go, they rush to occupy the throne of the Lord, and for that crime they are hurled down, down, to the last extremity. So they have to go to the life of a fossil, that Himalaya and other, this solid. The very meagre conscious within a big solid figure, more low than the creepers and the trees: the last point of creation, the stones, sthāvara-deha, we find in Rāmānanda Rāya. And also in Bhāgavatam [10.2.32], ye 'nye 'ravindākṣa. Though they may think themselves to be the occupier of the highest position, they're extremely liberated, in the extreme point of liberation. But because they have not in their calculation the other aspect of reality, only in the verge, the world of misconception, and no proper conception of any touch, then to come again in the deepest portion of the misconception. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Ke?

Devotee: Mukundamālā.

Śrīla Śrīdhara Mahārāja: Mukundamālā. Gaura Hari. Gaura Hari. Paramahaṁsa Mahārāja, do you know this sannyāsī and another Akṣayānanda? They are two sannyāsīns of Swāmī Mahārāja.

Devotee: _____ is sick, he didn't come here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He's in charge of London Gauḍīya Maṭha, whole of England, South Africa, and many zones under him.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Goswāmī Mahārāja converted a lady, and her name was given as Vinoda vāṇī. One lady took Hari-Nāma from Goswāmī Mahārāja. It started there. And Swāmī Mahārāja over-flooded.

Devotees: [Laughter – Haribol.]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Miracle!

Devotee: _____ [?]

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Śrī Rādhā prana bandhu. That is mentioned in Govinda-līlāmṛtam, by Kavirāja Goswāmī.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Ānantadeva, Kesa, sesa, ka, isa and sesa, Brahmā, Śiva and Ānanta. _____ [?]
Śrī Rādhā prana bandhu. _____ [?] He has also composed one book by name Govinda-līlāmṛtam, and there the aṣṭa-kālīya-līlā, the eight prahara līlā of Rādhā-Govinda has been described elaborately in that book, Govinda- līlāmṛtam.

Devotee: Is that in Sanskrit?

Śrīla Śrīdhara Mahārāja: Yes, Sanskrit.

Devotee: With anybody's translation or tika?

Śrīla Śrīdhara Mahārāja: Yes, it is there. Hare Kṛṣṇa. Hare Kṛṣṇa. But it is for the higher students. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari.

Devotee: But in the Jaiva Dharma Mahārāja, Śrīla Bhaktivinoda Ṭhākura mentions some of the aṣṭa-kālīya-līlās.

Śrīla Śrīdhara Mahārāja: Yes, he's given everything in a nutshell, with much caution.

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

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] [Śrīmad-Bhāgavatam, 10.33.30]

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supra mundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [Śrīmad-Bhāgavatam, 10.33.39]

Here Jīva Goswāmī explains, 'nuśṛṇuyād atha, must listen from a real source - so he will get there the caution that it is not like lust, just the opposite of lust, so with that attitude you are to approach. Dhīra, who is master of his own senses, he is only qualified to try to accept, listen, to enter into this līlā. Not those that are not masters of their own house, own senses.
And if he does, it is in another śloka. Vinaśyaty ācaran mauḍhyād, if due to ignorance, anyone ventures to enter into this domain, due to ignorance, ācaran mauḍhyād, manasāpi, even in mind, even mentally, vinaśyaty, he will be doomed. How? If, who is not Śiva, if he takes the poison he's sure to die. And Śiva took the poison and then ornamental thing came in his throat, Nīlakaṇṭha. By the folded palm, Śiva he drank the poison, but that was an ornament to his throat, in the body, but if who is not Śiva if he takes poison he's sure to die. So one who is not dhīra and who has got no anu-śravaṇa, proper listening, if they venture to enter into this domain, he's sure to die. The warning is given in Bhāgavatam by Śukadeva Goswāmī. It is nectar, but still, you should, properly you must come to it. Hare Kṛṣṇa. Hare Kṛṣṇa. Otherwise there is a possibility of mistaking it for your awkward enjoyment. Then you will be doomed forever. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?] Akṣayānanda Mahārāja _____ [?]

Devotee: He got some pain on the ear.

Śrīla Śrīdhara Mahārāja: Ear? Sometimes he's suffering with such disease, now and then, ear: but any medicine?

Devotee: Yes, he has taken some medicine.

Śrīla Śrīdhara Mahārāja: He's alone there, or anyone...

Devotee: No he is alone.

Śrīla Śrīdhara Mahārāja: Alone. And where is Parisevan? Here? Hare Kṛṣṇa. Hare Kṛṣṇa. No further news from Venkatta Prabhu?

Devotee: No Mahārāja, no news.

Śrīla Śrīdhara Mahārāja: Any news of Mādhavānanda Prabhu, or who is he?

Devotee: Mādhava Prabhu, the scientist.

Śrīla Śrīdhara Mahārāja: He delivered lecture to Calcutta. Where is he? In Bombay?

Devotee: He did not come to Calcutta Mahārāja. Mādhava Prabhu could not come to Calcutta for the programme. He was supposed to come.

Śrīla Śrīdhara Mahārāja: Did he come here? No? Mādhavānanda, or what is his name?

Devotees: Mādhava Prabhu. Scientist. _____ [?]

Śrīla Śrīdhara Mahārāja: Scientist. Doctor; he is concerned with the Bhaktivedanta Institute in Bombay.

Devotee: Yes. So he went to Vṛndāvana and from there he went to Bombay, he was supposed to come to the program but he did not. Even Bhakti Svarūpa Dāmodara Mahārāja was supposed to come, but he also could not come.

Śrīla Śrīdhara Mahārāja: Could not come, but the name was there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Śrīla Śrīdhara Mahārāja, Navadwīpa has, just like this is Gupta Govardhana here, so that must mean also that there is Sevā Kuñja here in Navadvīpa, and Rādhā-kuṇḍa is here also?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Rādhā-kuṇḍa is somewhat distant, on the other side of the rail line. There is little deeper Rādhā-kuṇḍa to be located there.

Devotee: _____ Sevā Kuñja _____ [?]

Śrīla Śrīdhara Mahārāja: There maybe. It is mentioned in Bhaktivinoda Ṭhākura's Dhāma-Parikramā, and Narahari Sarakara's Dāsa-Parikramā: details to be found there.

Devotee: Mahārāja, why wasn't Jagadānanda Paṇḍita told by Mahāprabhu not to go to Vṛndāvana, or stay in Vṛndāvana?

Śrīla Śrīdhara Mahārāja: Why?

End of 81.11.11.B

Start of 81.11.11.C_81.11.12.A

Śrīla Śrīdhara Mahārāja: ...was very simple, plain, and full of sentiments, and only, his highest qualification, the greatest attraction for Mahāprabhu. So, Mahāprabhu did not want that that sort of sentimentality will be out in Vraja maṇḍala at the time. After all there was Mohammedan rule, and so many different sections also there underground. Rūpa and Sanātana, especially Sanātana was the most sober person to deal with things in that locality.

And so He asked him: "If you want to go, go, but don't remain there for a long time. And as long as you will stay there you must remain under the care of Sanātana. And another two instructions, don't climb up the Govardhana. Govardhana is Kṛṣṇa Himself, consider that. And also don't imitate the practices of the vraja-vāsīs. Only give them your respect from respectable distance. Don't try to mix with them. Then you will have the chance of misunderstanding."

With all these instructions He sent him there. Over sentimental reasons: that was the cause for which Mahāprabhu did not like that he will go there and freely display so much sentiments for Mahāprabhu, still he did.

And Sanātana Goswāmī came with red cloth as turban around his head. Then Jagadānanda was very much overjoyed to find, "Oh, is this the cloth of Mahāprabhu Himself?"

"No, no, this is a cloth of another sannyāsī, Mukunda Sarasvatī."

"Is it?" He was then just going to place the cooking pot on the oven. And with that pot he came to... "Who can tolerate. You are one of the principle followers of Mahāprabhu, Caitanyadeva and you put another sannyāsīs cloth on your head? Who can tolerate?"

Sanātana Goswāmī told then, "Yes, what I came to see I have discovered that. Your love of such degree of intolerance, exclusive devotion of Mahāprabhu in you Paṇḍita, only to find out that, I came with this robe."

And then _____ [?] he was nonplussed what to do? He went on, so over sentimentalism.

He took one pot of chandana paste for the use of Mahāprabhu and took it from here three hundred miles to Purī and put it just before. "I have got it with much trouble this one pot full of chandana oil and Prabhu must use it in his here, here (head)."

"No, no, it is not possible. What you say? I am a sannyāsī, that sandal scent oil I shall smear on My head and when I shall go to have darśana of Jagannātha what will the people, the public will say? They'll say, 'so much of a luxury of a sannyāsī. They call bad name for Me. And it will please you? Your labour will be successful, just hand it over to the temple of Jagannātha, and there the lamp will burn with this scented oil, and Jagannātha will enjoy and your labour will be fulfilled, you do that."

But Jagadānanda he took the big pot and just before Mahāprabhu thrust there, threw it down, and pot broken and the oil spilled out in the compound. And he straight run to his own quarter, and closing from inside, and stayed there for three days without food. Without food three days passed.

At the end of the third day, Mahāprabhu could not contain any longer. He went straight to him. "Hey, Jagadānanda, what is the matter? So sentimental! Anyhow, get up. Today I shall come and take My prasādam here cooked by your own hand. Get out."

Then what Jagadānanda can do? "Mahāprabhu will take prasādam in my own hand, cooked by my own hand." He had to get out and began cooking.

Then Mahāprabhu came. "Very, very sweet today, especially things are very, very sweet. Perhaps the labour of anger, angry labour is more valuable than ordinary labour."

In this way! Then after taking food, "Now you take food. I am standing."

"No, no, no Prabhu You must go and take rest. I shall take, I shall take."

"Then, Govinda, you remain. And after he has taken his food you just inform Me that he has taken."

In this way Jagadānanda was over sentimental, as Satyabhāmā's character, abhimānī, very sensitive, very sensitive for small things, much sentiment. Jagadānanda Prema vivarta. The reaction, a particular characteristic of the reaction of love divine, a peculiar type. That is also reckoned in the signs of divine love.

Just as Satyabhāmā bhāma-bhāva, bhāma, and that is the highest class, that bhāma nature in nayika. Whatever is offered from the nayika, from the lover, apparently that is refused, instantly. "No, that is not possible." And to increase the earnestness of the lover, that sort of nature is more valuable in the signs of love, we are told, nirantara-bhāma.

Rādhārāṇī's nature is also of that type, nirantara-bhāma, always with opposition, the spirit of opposition, a peculiar thing. And we are told by the experts of that rasa learning, that this is of the highest type, which enhances the intensity of the other side.

In Jagadānanda a peculiar type as in Satyabhāmā. So it has been told when Vṛndāvana līlā after Kṛṣṇa went to Mathurā then that was underground. That it is underground means under this ordinary vision – and apart from – and the gopīs they went to Dvārakā. And Satyabhāmā went from a portion of lustre of Rādhārāṇī, and Rukmiṇī from Chandra, Chandra. Chandravālī more judicious, and Rādhārāṇī more sentimental, sentiment has got the upper hand than

judiciousness in love matters. So in Dvārakā the judiciousness got the upper hand, Rukmiṇī. The liberation there came to the upper hand, and the sentiment had to go down. Rādhārāṇī's connection, Her shadow was considered of lower value. And the judiciousness of Chandravālī, the cleverness, that came in the first rank in Dvārakā. What was adored in its highest glory in Vrndavana there in that circumstance it cannot play so highly, a little less; secondary value. These are the peculiarities in līlā.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: 'Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service.'"] [Caitanya-Candandrāmṛta, 88]

As much as one can engage himself in the service of Gaura līlā automatically he finds within himself the internal development of the service of Śrī Rādhikā in Braja līlā, automatically. Begins here, gets from there, it leaves there automatically, and spontaneous and that is in a very high order of quality, order of high quality, that prāpti. So to begin with Gaura līlā, and to begin with Nityānanda, Gaura-Gadādhara and then we'll find ourselves, "I woke one morning and found myself famous."

The Elegy, the writer of Gray's Elegy, the Gray wrote one poetry. "The curfew tolls the knell of parting day."

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave."

[Elegy written in a country churchyard. (1751)
[Thomas Gray, 1716-71, English poet]

_____ [?] After everything we'll have to go to the grave here.
_____ [?]

"I woke one morning and found myself famous." That was his version. He wrote in the evening this poetry, which got sent to the newspaper. And when he woke next morning he's finding so many gentle great men have come to visit him, to have a visit of him. "I woke one morning and found myself," – that poetry, after the writing of the poetry the next morning so many men came to see him. "I woke one morning and found myself famous."

So if we begin properly in Gaura līlā we shall find that we are in the midst of Vṛndāvana līlā, the highest quarter. Woke one morning and found myself there. Unknowingly I shall find myself there. I have got a good position in the Vṛndāvana līlā.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Today we close here. Gaura Haribol. Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: ...long time immemorial he is struggling with the waves in the ocean and now coming to safe position, should I push him back again into the ocean? I say that, that a long, long time the jīva has come to save himself; to home, back to God back to home. He's coming home, in safe position. Again I shall push him back into the ocean to struggle there, to die? I can't be so cruel to do that.

'Never mind my son, my child. You may try to find out and take forcibly. But voluntarily I cannot hand over anyone to go away from the āśrama and to engage again in the service of māyā, illusion, misery.'

So that was his posing: with that sort of earnestness he wanted to push _____ [?]
Back to God, back to home, svarūpe sabāra haya, golokete sthiti: [Śrīmad-Bhāgavatam, 2.10.6] We are really child of that soil. Anyhow by our bad luck we have come here with the false idea of thriving. But the opposite circumstance we have to meet and to struggle under.

Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam. In Bhagavad-gītā [13.9] the Lord says: "Where there is birth, there is death, there are infirmities and there is disease, there can never be happiness proper, can never be."

The fine intellect, the sattvic intellect, the high class intellect only can detect this, where to live, to select the place, where to live. And we must live in such a place where these four fold troubles are absent.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

So we select the place where to live, where to build your home, your house, ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna.

karmaṇāṁ pariṇāmitvād, ā-viriñcyād amaṅgalam
[vipaścin naśvaraṁ paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [Śrīmad-Bhāgavatam, 11.19.18]

Action here all reactionary, so up to Brahmā the mourn, the lamentation, up to Brahmā who is the creator of this mundane world and necessarily he's in relativity of this mundane world; he will have to mourn, to lament. What to speak of what we, us, ā-viriñcyād amaṅgalam, we must have such foresight, such foresight. And such sincere love to our own self.

uddhared ātmanātmānaṁ, nātmānam avasādayet
[ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [Bhagavad-gītā, 6.5]

Try to relieve yourself from these adverse circumstances. If you can't do so, you are your enemy. And if successfully you can come out of these adverse circumstance then you are your friend. Otherwise we all are our enemies. What we are doing that is going against our real interest, under influence of illusory energy. Who is coming?

Devotees: Kāśīrāma.

Śrīla Śrīdhara Mahārāja: So, illusory energy, so no credit. However proud we may feel that is all false. So ignorance must be uprooted. And we must know, understand how to help ourselves. What is help proper? What is help proper to a jīva soul? The parents they also apparently we are to admit they love their child. But what sort of love, ignorant, ignorant love, they do not know to love themselves also. Uddhared ātmanātmānaṁ, nātmānam avasādayet, don't degrade you, ātmā, ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ, you can be your own friend or you can be your own enemy. You are at liberty to do so. That is the nature of your vulnerable free will. Constitutionally you are such, acintya bhedābheda, accommodate you within the whole absolute consideration.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [Bhagavad-gītā, 6.6]

Who can control his mental propensities, impulse, and can guide himself properly, he is his friend. But who lets loose his own mental impulse to take its own way in free choice, he is his own enemy, yenaivātmātmanā jitaḥ, so it depends on you. The free choice is with you, your fortune, or you can degrade yourself, your choice.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"Worshippers of other gods, demigods, they attain the vicinity of that god, parṣada, closer, intimate position with the god. But that is antavat tu phalaṁ teṣāṁ, for the time being. And that also is considered pleasure limited. But those that like to come to us, worship us they come to My zone, tad dhāma paramaṁ mama."

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
devān deva-yajo yānti, mad-bhaktā yānti mām api

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [Bhagavad-gītā, 7.23]

"And, yad gatvā na nivartante, tad dhāma paramaṁ mama, any progress towards Me if it is really taken then no loss, no apprehension of any loss or setback."

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

Our approach towards nirguṇa, towards cent percent true conception, our approach has got no setback, nehābhikrama-nāśo 'sti, if for the time being it is left, it is there. Again if I am to begin from there, it won't be lost. Pratyavāyo na vidyate, and no external obstacles can check it. It is in such a plane, the progress.

"In the deepest plane, to come to Me, that is to have a contact with the deepest plane. And the very nature of the plane is such that any connection cannot be opposed by other gross planes of limited power. They are not bold enough to come in opposition with this the absolute plenary wave. They have no power to interfere. My plane is such, and the waves of the plane is

such, ahaitukī apratihatā, it is causeless and it can never be opposed, apratihatā. None can oppose it. None venture to come in opposition, to stand in opposition when one has commenced his journey towards Me clear, none venture to come to oppose him. My control over the whole is of such quality."

Mādhavendra Purī perhaps said,

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

["O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."] [Caitanya-caritāmṛta, Madhya-līlā, 22.16]

"Oh Lord of the Yadu dynasty, Kṛṣṇa, I have come to Your feet to explain my position. Please consider. What is that position? Kāmādīnāṁ kati na katidhā pālitā durnideśās. So long I have left no stone unturned to satisfy my masters, this kāma, krodha, lobha, moha, mada, mātsarya, these inner six enemies. They exacted very cruelly and very harshly so great amount of service from me. But nothing, not a drop of peace I have got as my remuneration from them. I am not paid anything for the same. From time immemorial I'm rendering service to these my enemies. But up to now I could not see any satisfaction in their face, as hard as previous, before. Pālitā durnideśās. And what, note, whatever they have ordered, instantly I have to obey that. In the mid of night my lord told, 'Oh, you must go there and steal something, some fruit from there.' In this way, midnight you must _____ your enemy, the krodha, the anger has roused him at midnight to kill some other person. I have obeyed that. So what not I have done to carry out the order of these my enemies living within me. Now I am disgusted my Lord. I am now feeling disgusted.

Kāmādīnāṁ kati na katidhā pālitā durnideśās, teṣāṁ jātā mayi na karuṇā. But I could not satisfy them, propitiate them. Na trapā nopaśāntiḥ, and I also, fie to my own self that no reaction has yet come in me for that, na trapā, I am not ashamed for that. Nopaśāntiḥ, and not any reactionary temporary truce that I stop, I can't do for the time being, give me some rest, nopaśāntiḥ.

But anyhow I don't know why, how I have run to You, I have run to You, utsṛjyaitān, I could avoid their vigilant eye and I have run to You. Utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis, tvām āyātaḥ, I have approached You. Śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye. You are the real shelter Who can save me from those enemies. I have got this sort of dictation from inside. Māṁ niyuṅkṣv ātma-dāsye. Please give me some engagement. If You engage me

then they'll all fly in fear. Only if they hear that You have given me shelter and some engagement then whatever their account book may say they will fly, be afraid of."

So in that plane if we have any contact, can make any contact with that plane nirguṇa bhumi, then other plenary influences will withdraw at once.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

"And I shall be saved from great disaster. Please grant me some shelter there."

That is the advice, instruction of our Guru Mādhavendra Purī. "Anyhow run when they are little unmindful to you, in that moment run to take the shelter, they will all fly away."

Haribol. Haribol. Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: We feel that, by somehow or other, being at your lotus feet we must have gotten that opportunity to run out from them.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: I was thinking that each one of us is GBC for some particular zone, but you are GBC for Vaikuṇṭha zone.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya. It is your spacious view and _____ [?]

Jayatīrtha Mahārāja: We all want to be in your zone.

Śrīla Śrīdhara Mahārāja: I am trying to be in the zone in the dust of my divine master. That is, I aspire that my zone will be in the dust of my divine master. Mahāprabhu says:

ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own karma, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [Śikṣāṣṭakam, 5]

"Oh, the son of Nanda, please, please consider Me one of the dust of Your feet, of Your holy foot. Kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau. I am struggling in the great ocean, ocean of birth and death, birth and death, the chain, mortality. I am too tired. Now if You kindly consider Me as one of the dust touching Your feet I am relieved."

That same very conclusion that any connection; any connection with that nirguṇa can get us wholesale relief. What of relief? Bilvamaṅgala Ṭhākura says:

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitāṇjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

["O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise within our hearts. Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti will wait to serve us with open arms. What to speak of mukti, even dharma, artha, and kāma will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying: 'What do you want?' Then there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire, and their negation in the form of liberation, because mukti will personally attend us as a concomitant subsidiary fruit of devotion in the form of deliverance from ignorance, her hands cupped in prayer; and the fruits of bhukti will eagerly await their orders, from us, should any necessity arise for them in the service of Your lotus feet."] [Krsna-karnamrta, 107]

"Bhaktis tvayi sthiratarā, if we can have bhakti proper, a drop of devotion proper in Your feet, bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ, and fortunately enough we can have, we can find any connection with divya-kiśora-mūrttiḥ, the young charming figure of Kṛṣṇa, of You, muktih svayaṁ mukulitāṇjali sevate 'smān, salvation, liberation, that freedom from the influences of the enemies, that thing like a maidservant will come to serve me, mukulitāṇjali sevate 'smān, with folded palms the mukti she will come to serve me. 'What sort of arrangement here, may I help in any way, may be utilised in any way for your pleasure?' Mukti will come. And dharma, artha, kāma ___ and dharma, artha, kāma, this three-fold ends they will await outside, anything necessary for you they will come. The calling bell always awaiting the time when the call will enter, they will be there. Muktih svayaṁ mukulitāṇjali sevate 'smān. None will venture to have any aggression towards me. That is so sweet, so sweet, so noble, and free from all sorts of troubles. The charm, the circle, the zone, the zone: Your zone is so charming none ventures to come because they'll be converted. So they are very careful to keep away, very careful."

kintu suja abhasa sthane bhase abhasa suje anu nahe tahe prakas [?]
krsna surya sama; maya haya andhakara/ yaha krsna, tahan nahi maya adhikara [?]
kintu suja abhasa sthane bhase abhasa suje anu nahe tahe prakas [?]

A little analogy, description, what is Kṛṣṇa, what is māyā, the sun and darkness. Kṛṣṇa surya sama maya haya andhakara [?] Where there is the sun there is no darkness. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The peculiarity of this, that where is sun, there is no darkness: but that is not sufficient. Suja abhasa sthane bhase abhasa [?] Only māyā can be detected where sun ray is getting its limit. There only it can be traced. In darkness only, in deep darkness one cannot ascertain what is darkness, what is light. But when the light is withdrawing there we can feel the darkness coming, what is darkness. To understand one, the help of other is also necessary. So darkness cannot live, cannot acquaint itself independently. Suja abhasa sthane bhase abhasa [?] Only have acquaintance is dependent on the existence of the sun. In this way!

Devotees: _____ bhakti rakṣaka [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Bhakti rakṣaka, gate keeper. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: You have to let us in through the gate.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura says:

[bāndhiyā nikaṭe, āmāre pālibe, rohibo tomāra dvāre]
pratīpa-janere, āsite nā dibo, rākhibo gaṛera pare

["Chain me nearby and and maintain me as You will. I shall remain at the doorstep and allow no enemies to enter Your house. I will keep them at the bounds of the moat surrounding Your home."] [Goptṛtve-varaṇa, 3, from The Songs Of Bhaktivinoda Ṭhākura, p 21-22]

He is conceiving himself as a dog, gate keeper. And if anyone comes to enter he'll oppose, the holy area, with such attitude you must enter, and not a place for the hypocrites.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. _____ is paramahaṁsa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Four sections amongst sannyāsīs, kuṭicaka, bahudaka, haṁsa, paramahaṁsa, four stages of a sannyāsa stage, subdivision. Kuṭicaka when he hankers after a cottage life, excluded from others he wants to go on his own way, a secluded cottage life, kuṭicaka. Bahudaka, then he wants, feels inspiration to carry out his mission to many places outside, provinces. Udaka means water, he takes water in many places, variegated places he takes water. That means he is a preacher bahudaka. Bahu means many and udaka means water, bahudaka. He drinks waters of many lands. That means that he wanders and with a preaching

idea. What he has realized he wants to give it to others, bahudaka. Then haṁsa, the third stage is that of haṁsa. It means that he can take out the gist and leave the undesirable things. Haṁsa, just as the swan, it has got the special capacity, if milk and water mixed together, the swan he can take out the milk and the water portion will be left. That has got the peculiar capacity of the haṁsa in any way. And he becomes haṁsa. Whatever comes to him he leaves out the undesirable things, and what is the gist, the substance, he can take, even from the śāstra...

End of 81.11.11.C_81.11.12.A

Start of 81.11.12.B

Śrīla Śrīdhara Mahārāja: ... and leave the lesser thing, non important, he can, the important thing, the gist, the very purpose, he can take out from any places. That is haṁsa. And paramahaṁsa, he's very expert in that affair. He never deviates for a moment from the world of substance into that of non substance, the cover, he's always with the substance, Paramātmā, cent percent established.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He was white clad, but he was above many sannyāsīns, we have heard direct from our Guru Mahārāja, this. And also we have seen with our own eyes his practices, practices in life.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. One who gets bhakti he is more beggar, greater beggar, is it not? Who can beg bhakti, he has got it. The more you get the more you want, this is the nature of bhakti. So it said that I have not bhakti. Mahāprabhu told:

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

[Śrī Caitanya Mahāprabhu said: "O My companion, I do not have the slightest scent of love for Kṛṣṇa - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

"I am the first class hypocrite." Mahāprabhu, He is blaming His own self looking towards us. The purity, the standard of purity has no end. It has not end. But here purity ends. No such thought is possible. So He says: na prema-gandho 'sti darāpi me harau. "Not even a drop of devotion in Me."

Krandāmi. "Then why do You weep so much, You wail so much, You cry aloud? You are showing so many signs of separation?"

Saubhāgya-bharaṁ prakāśitum. "It is only to purchase name from the public, fame, name and fame, pratiṣṭhā. Krandāmi saubhāgya. "You can see how fortunate I am, I have got Kṛṣṇa prema. Only to canvas, this is My real object, innate object?"

"Why you say so?"

Vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā. "This is proof positive because I am sustaining My body, I am carrying My head, flesh and blood, all these things I am carrying without having a connection of Kṛṣṇa. I am tolerating this life separated from His service. This is sufficient to prove that I have – such beautiful is He that without getting any connection one can never live. One must die. If slight, like lightning one can have the taste of that charm you can't continue to live further without further connection. So deep, so deep attraction, so deep charm, so deep beauty, that once coming in connection he can't live, continue his life without having that same thing again. It is impossible to live in separation. And I'm doing that, so I have not real attraction for Him. Then I could not tolerate, so beautiful the separation is intolerable. And because I continue in My life of separation it is sure, a definite proof that I have no proper attraction as it should have been. In comparison with the intensity of the beauty, to maintain separation, that is impossible. And because I am doing that it is a clear proof that I have not real attraction for Him." So Mahāprabhu says _____ [?]

And by anyhow by bringing us in connection with that thing we can raise our position, however slight it may be. But our appreciation from far off of these thoughts and principles that cannot but improve our position, however slight it may be. This is our wealth, the wealth of wealth and nothing else. And fortunately we may not have any depreciation for such ideal in future any longer. That is our earnest prayer; that we may retain our position, how far it may be in connection in the relativity of such high ideal. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

The great epic written by the poet Marga [?] its name is Śiśupāla Bod [?]
There is a śloka, a poem, where he says: Banati kalapi yajna tan [?]

Our association with sādhu, that gives prophesy of our gain in three span of time, past, present and future. When we are in association with a sādhu at the present we are gainer by his influence. And it also foretells that in previous time also I had good sukṛti so I have come. And so this association has been possible. So he says of my past life, indicates my good fortune of the past life as a result of which I have come to a saint. And it also gives us hope for the future. The present talk must produce some good fruit, good result in future. So the association indicates our fortune of the three stages of time, past, present and future. So you have come

from so far and are engaging ourselves in these talks, high talks in divinity. We are all grateful to you. In my old age it is almost impossible that I should come, I should be utilized by my Guru Mahārāja in this way to talk about Mahāprabhu. And you friends are coming and exacting me what is stored, I could store from my Guru Mahārāja in my heart, that culture.

This is life. Why? Saṅkīrtana has been in the highest phase of sādhana. Śrotā, dhata, both parties they are benefited. In Caitanya-Bhāgavata, Vṛndāvana dāsa Ṭhākura says: "One feeds himself. Another with hundreds he feeds hundreds and feeds himself. Who is better?" So saṅkīrtana, many persons are benefited, and by japam and other things, he himself. Saṅkīrtana. Saṅkīrtana means preaching. The proper meaning of saṅkīrtana not only to speak loud or in a tone of music, but preaching, to culture wholesale with the full-fledged capacity to culture, to preach, kīrtana, to assert. The attention, the mind, all can be engaged, cannot but be engaged in kīrtana. We can't say irrelevant, so automatically the concentration must be present there when one is talking about Kṛṣṇa. But in dhyāna and japa we may be unmindful. So it is best for him who is chanting and at the same time it is so good for the environment, saṅkīrtana.

satataṁ kīrtayanto māṁ, yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā, nitya-yuktā upāsate

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [Bhagavad-gītā, 9.14]

mac-cittā mad-gata prāṇā, [bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [Bhagavad-gītā, 10.9]

Mac-cittā. "In his heart he keeps Me, mad-gata prāṇā, mac-cittā in his intellect, and mad-gata prāṇā in his heart. Mac-cittā mad-gata prāṇā, cit, that is in his consciousness and in his heart the feeling, the abode of sentiment and feeling that is also controlled by My presence, mad-gata prāṇā. Then it comes out from the heart through the consciousness, intellect, it covers, inundates everything and comes out." Bodhayantaḥ parasparam, amongst their own intimate circle they also try to present and to also receive, sometimes gives and takes, gives and takes, bodhayantaḥ parasparam. One helping another and he also helping him to understand. Kathayantaś ca māṁ nityaṁ, and also distributing in the lower circles also about Him. Tuṣyanti

ca ramanti ca, and they find their satisfaction only in that function and never elsewhere, māṁ nityaṁ, tuṣyanti, always, always. Always they are engaged, engages themselves in such, either chatting about Kṛṣṇa amongst a friendly circle and sometimes in the form of instruction delivering the message of Kṛṣṇa, kathayantaś ca māṁ. Tuṣyanti, and that is their highest satisfaction. Ramanti, as if the highest ecstasy in satisfaction they can feel there when in connection with that stage of the service of Kṛṣṇa, ramaniya, ramana. Even it is mentioned even by Śaṅkara that it is touching, it is aiming at mādhurya rasa līlā of Bhagavān, ramanti ca. Tuṣyanti ca ramanti ca. Kṛṣṇa leads, the saṅkīrtana leads us to the highest peak of our attainment, the saṅkīrtana, Nāma saṅkīrtana. Nāma saṅkīrtana kalau parama pai [?]

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

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

The negative result, emancipation, and the positive paraṁ vrajet, you can reach the highest position, Śukadeva says. Apparently kali-kala seems to be very unfortunate but if we can dive deep into it, its nature, we find there the unqualified grace of Kṛṣṇa underground. That especially He has given the privilege of taking His Name as a method of sādhana, of our realization. So:

Krpa desu pada rajan kala vincanti sambhava [?]

So sukṛti van, the good fortunate, the fortunate people, good fortune people, they aspire after a birth in Kali-yuga which is apparently so lower in its conception, in merits. But who understand about the special grace of Kṛṣṇa for the Kali-yuga, they hanker after a birth in Kali avoiding Satya, Tretā, etc. Such valuable gain is possible in this Kali-yuga. Especially Mahāprabhu comes and He distributes the Holy Name and His love, especially this Kali. This Kali, _____ special Kali in which rādhā-govinda-milita-tanu, Yuga-Avatāra. In this Kali-yuga it is infinitely favourable to acquire our highest fortune; direct connection with the highest form of life, highest form.

The king has come to do the function of a magistrate. Outwardly in the function of a magistrate, temporarily, but really he is the king. So more than ordinary magistrate he can grant anything to us.

So this Yuga-Avatāra Mahāprabhu this time He is rādhā-govinda-milita-tanu. So from Him we can improve our fortune in an immense magnitude, which can never be overestimated.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And this valuable birth of human beings, now we are talking of the same, talking of so fortunate we may consider ourselves to be, in this Dhāma, the aparādha-bhañjan, the Govardhana, gupta Govardhana, we are here. And Mahāprabhu, our Gurudeva, Prabhupāda, Swāmī Mahārāja, Mahāprabhu, Goswāmīn's, they are all over our head. We are under their inspection. They are seeing, they are omniscient.

nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā

mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the Śrīmad-Bhāgavatam, 4.2.41 purport]

"Nārada, I do not make Myself present, vaikuṇṭhe, in Vaikuṇṭha, the relativity of the infinite. By infinites characteristic has no charm for Me. Vaikuṇṭhe, yoginām̐ hṛdayeṣu vā. Not even where the yogīs are trying their best to connect with My subtle-most knowing omniscient characteristic, Antaryāmī they are searching for. They have tried their best to connect with My all-pervading and all-knowing capacity. I don't like to attend there also. Mad bhaktāḥ yatra gāyanti. But really My attraction is only for that assembly where My devotees are singing and dancing with My name. That is My place of attraction really, I clearly say to you. Mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada. When in an assembly, in a congregation they are talking and singing and dancing about mentioning My name."

So that saṅkīrtana, the all-attractive, saṅkīrtana that was given by Mahāprabhu. And its direct consequence is to take one to the highest quarter of the Braja līlā, passing through Vaikuṇṭha and others ignoring on the way. Nāma, special train, it will reach, stop only in Vṛndāvana, nowhere in any side. Hari Haribol. To the land of beauty and charm, all-controlling, no power, no siddhi, to show the miracle, the capacity. Sai Bābā and others they want to show miracle to the people and take them away from the real thing. Dedication, dedication, dedication, and you gain, gain, gain, thrive by dedication. And lose by seeking enjoyment, exploitation.

Dāruka is fanning Kṛṣṇa. But at that time suddenly some consciousness about his own fortune peaked in him. "Oh, I am so fortunate that I have got the chance of serving my master." And so he was influenced by that sentiment, his hand stopped, moving hand was stopped. Then he came to his senses. "What? My sentiment about my fortune is causing disturbance in my service." So he deals with him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
...laid much stress in this sevonmukhata. Only physical sound is not the Vaikuṇṭha sound, the Name. The Name proper, to have connection with the Name proper, the Divine Name, we must have to attain to improve our serving spirit. Only through service, through dedication we can go up. The exploitation, that is enjoyment, and renunciation, these two are the enemies, two conceptions. The conception of enjoyment, enjoyment means exploitation, the elevation, so-called elevation, and also the spirit of renunciation. Spirit of renunciation that is the greater enemy, that encourages us to the idea that we can live independently. We are independent! But we are not independent.

We are constitutionally we are slave of the slave. And there we thrive. And we are to appreciate that slavery is fortune. This is a big, hard nut to crack, to accept, that how slavery can be gain, it is fortune. So Kṛṣṇa is so great, so great, that His slavery is of high, high noble order.

He is so good, so great. Without that sort of temperament it is impossible for us to go and approach, to have any connection, cause of intimate connection. He lives in such a high sphere. It is impossible to meet Him. So only by the acceptance of His intimate slavery that we can hope to enter that domain: it is so high for us, so high.

So we should try to understand really how slavery can be the highest attainment. On that basis we shall try to calculate how higher position Kṛṣṇa holds. And that is spontaneous, and that is happy. The atmosphere is so happy, the very atmosphere. In any way if we can enter that atmosphere, that zone, we cannot but be happy to our best understanding, our best feeling; conception. That will be the evidence, clear evidence. So it is such. That slavery is the highest attainment, then how high zone that must be, we are to conceive in that way. What sort of inconceivable higher type of life is possible there, the beauty, the charm, the love.

At the same time, vice versa; that sort of, that is vice versa. As much as dedication intense towards Kṛṣṇa similar dedication reaction comes from Kṛṣṇa. A finite person, he gives his whole thing. And the infinite if He gives some small portion, more than enough, he cannot contain. So to have the chance of giving and taking in that sphere how covetable and fortunate that space should be. Hare Kṛṣṇa. Hare Kṛṣṇa.

Turiya krsna nahi sesa sambandha [?] There are other incarnations of Kṛṣṇa that are more or less busy with some official activity, either here in this world of māyā, for the relief work, or in Vaikuṇṭha also. But turiya Kṛṣṇa He has got no duty attached; always free, always enjoying freedom, free transaction _____ [?] and no definite aim. At His sweet will He's moving there, so free, and so: temperament of a prodigal, free temperament, sweet will playing freely. And that can give anything and everything at its least pleasure there, and it is such.

Svarūpa Dāmodara and Śrīvāsa Paṇḍita they had a discourse in Purī, during that Herā-Pañcamī day. Śrīvāsa Paṇḍita espousing the cause of Vaikuṇṭha, Lakṣmī Devī, in favour of Lakṣmī Devī, so grandeur, so beauty, so all these things, splendour, and also casting a glance towards Vṛndāvana. "What is there? There is only flower and a creeper and some tails here and there of the peacocks. What is there?"

Svarūpa Dāmodara could not contain, could not tolerate. "Śrīvāsa, you don't remember? You also have some touch with Vṛndāvana, with Vṛndāvana atmosphere as Nārada. Don't you know?"

Where the grandeur is enough, they become tedious with that grandeur, majestic plane. One can feel feverish to stay always in the midst of grandeur. But in Vṛndāvana, so plain, humble, simple. That is a place for the highest realized soul. And there it has been described that underground: Mukti svayam dharma artha kama _____ māyā pratiksa [?] Whenever necessary they are coming in, rushing in. They are all kalpa-taru. The kāmadhenu, whatever is necessary, only immediately supplied. But naturally they are rather disgusted with the vanity of the splendour-us life of splendour and grandeur. And that is:

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

This is aprākṛta or kevala, kevala, aprākṛta, the highest, the fifth and the highest stage of existence, aprākṛta. Like prākṛta, kevala, conception of aprākṛta.

Yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa. Of all the displays of the absolute good or beauty, His play in the form of this human nature, that reaches the supreme position, charm there. Nara-vapu tāhāra svarūpa. It includes everything, its spaciousness endless, all-embracing. Even which is seen to be blameable, that is also included in that highest plane, highest pastimes, nothing neglected. And that shows more beauty, having a touch of the highest plane. Which is negligible, which is hated, we are accustomed to hate, to approach with hate and contempt and apathy: that is also harmonized in such a beautiful way. There is no room of rejecting everything. The fullest play, with fully dressed, the play is fully dressed, dressed to the extreme. Thieving, the beating, quarrelling, all these apparently mundane and hateful things are beautifully placed, adjusted there.

So it had been the most spacious and most, the deeper essence of harmony had to be evolved to accommodate and adjust all these things, so, very sweet and very nice. The deepest influence or deepest beauty, so far we can guess, has been drawn out to make all these things beautiful, more beautiful, more energy, more efficient, and more best quality things have to be taken out to decorate, to make all these blameable things also to play the part to enhance the beauty. In fact, everything is beautiful. That is more beautiful. That stealing, the master is stealing, He's quarrelling, He's doing so many objectionable things. He makes Himself engaged with a party, very enjoyable.

All that could take me away from His consciousness, they are utilized there. I have not room to fly away. Which side should I fly? Come in connection with that, no space that I shall fly away from there. Everything will remind me about my master. So exhaustively dealt, most exhaustively dealt. The beauty has flowed itself whatsoever to the farthest extremity so as to embrace everything and we have no place to run away outside. Captured, wholesale captured. Wherever possibly our attention may be diverted that is already captured there. Where should we fly there? No room. Wholesale dedication, attraction, capturing, wholesale capturing; wholesale capturing: no way out!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu, Gaurāṅga Sundar, Gurudeva, Śrī Gurudeva.

Swāmī Mahārāja was such a great friend of mine. He went away; still he is with me through you all. So kind, he is with me, forcibly engaging me. Where we shall get such a good friend, a kind friend, where shall I get?

Gaura Haribol. Gaura Haribol. Gaura Haribol. I am a miserly minded man, indolent habit.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Pralap, what I'm you talking, this is almost irrelevant, but you are giving some value, otherwise it is all meaningless for the public, pralap, delirium, that is something like delirium.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the bāulas, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

"I am an irrelevant madman and you are also of that type." So Mahāprabhu says, "We are both are of equal platform." So it has got no value outside in the public, no value.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. The communist will say: "They are spoiling the country."

There was one scholar, historian, Dakal Banerjee, or some [?] and he dugout in Harapar [?] the most ancient relics of the present civilization. He, in his history mentioned that: "Caitanyadeva is the cause of the downfall of the Orissa Empire. Before Caitanyadeva Pratāparudra was only Hindu king independent, all these, Bengal and other portion, northern India, under Mohammedans, _____ [?] But Pratāparudra maintained his zone, Hindu kingdom. But after Mahāprabhu visited Orissa Pratāparudra became His devotee and the marshal spirit was discouraged and then Mohammedans attacked and take under their rule. So Caitanyadeva is the cause of the fall of the Orissa Empire, so Caitanyadeva is to be blamed. Pratāparudra was spoiled by Caitanyadeva, his marshal spirit gone and then came under foreign rule."

End of 81.11.12.B

Start of 81.11.12.C_81.11.13.A

Devotee: ...they were dancing crazily.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Worshipping Durgā. The locals in the streets last night were drunk and intoxicated and dancing crazily.

Śrīla Śrīdhara Mahārāja: Taking wine and madly dancing, enjoying.

Devotee: No enjoyment.

Śrīla Śrīdhara Mahārāja: There, enjoying means - like ghost or something. _____ [?]
So, you may manage to stay here this night. It will go on in the street, this mad dancing up till late at night, nine, ten, it will go on, this mad dancing, chanting and sometimes bombing also may not be impossible between the parties. So if you'd like to stay here for this night I shall ask Hari Caran to look after that.

Jayatīrtha Mahārāja: But Bhāvānanda is expecting me and we have to speak tonight, so I have to take the risk.

Śrīla Śrīdhara Mahārāja: Oh! Then you will try to go by the eastern side by the banks of the Ganges as far as possible.

Jayatīrtha Mahārāja: Yes. Different route we can take.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. Gaura Haribol. You three have to go, is it?

Jayatīrtha Mahārāja: Just two of us; myself and Śrīmad-Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Higher existence in the subjective way, we are to have a conception of that truth. Not only human consciousness is the highest thing ever created or existing, but more than human intellect, higher and higher and higher intellects are still existing. We are object and they're as a subject. Within the subjective existence we're objects. Then we can have some idea whether the domain of the Lord God is existing or not.

The human consciousness, the Māyāvādīns, the Śaṅkara School, they say that human consciousness, that is the highest thing ever existing. And independent of flesh connection, the soul consciousness of the human stage, jīvātmā, that is the highest thing, and not more finer and higher things can exist.

But the śāstra says the Paramātmā is superior existence to jīvātmā, and the Bhāgavata conception, the Vāsudeva conception, is more high. And Nārāyaṇa conception is again higher, and Kṛṣṇa conception is the highest. And there also division in Dvārakā, Mathurā, and Vṛndāvana. Mahāprabhu and Bhāgavatam says, kṛṣṇas tu bhagavān svayam.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."] [Śrīmad-Bhāgavatam, 1.3.28]

The Vṛndāvana conception of Kṛṣṇa, of the Supreme Entity, is the highest, because the beauty is above all, all grandeur, all power. Beauty and love, that is the ultimate controlling power, and

not this physical power, or mental power, or intellectual power, or anything else. And Absolute Good is Absolute Beauty is the Absolute Controller. Mercy is above justice. We cannot think that anything can be greater than justice. Justice must be the highest thing. But we are told that mercy is above justice. But who can show mercy? Not an ordinary person, but king, who can compensate for the loss in the justice, he can give mercy. So, the highest God which can compensate, is able to compensate anything and everything, there is a realm and there He is making pastimes with His paraphernalia of equal type. There is such a law, provision, beyond the justice, beyond the sense of our justice in our puppy brain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Stealing, quarrelling, beating, all these apparent anomalies, that contributes to the sweetness of the atmosphere there. The stuff is of such material. Apparently which is wrong, that is more enjoyable, such is the plane, such is the plane. He can just ask, "Mother, give Me some butter." A simple thing! Mother is ready, "Yes, yes, how much, how much?" But He won't do that. Stealthily He'll go and take butter. Not only Himself, sometimes to His friends, and even sometimes to the monkeys. But everything His own, but He's using in a particular manner, and is exciting, which is apparently an aggression but it pleases the mother, the fine naths of the mother very much. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: What is called mind?

Śrīla Śrīdhara Mahārāja: Saṅkalpa vikalpa kamatmanah, the faculty within which aspires something and despises something, that principle within is called mind. "I want this, I want that. I won't like this, I won't like this. I won't take this." Rāga-dveṣa, inclination for something, and also hate for another thing, the plane where these two things exist within us, that is known as mind, saṅkalpa vikalpa. "I shall do this, I shall do this. I won't do that, I won't do that." These two opposite propensities or tendencies which are within us that is known as mind.

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

...

Yoga-kṣemaṁ vahāmy aham, nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham

[ananyāś cintayanto māṁ, ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham]

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [Bhagavad-gītā, 9.22]

What is necessary, supply, and what is in possession, protect.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

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

Uddhava's statement, the principal devotee Uddhava, his version in Bhāgavatam, kaṁ vā dayāluṁ. "Where should I surrender? Where should I surrender? When I find that Pūtanā in the garb of maternal affection went to kill Him, and how the wonderful reaction. She was given the higher post, that of a motherly position: so kind, so benevolent. Except Him, where should I surrender? Aho bakī yaṁ stana-kāla-kūṭaṁ. Smearing with poison the breast put into the mouth of the child Kṛṣṇa, infant Kṛṣṇa, and she was blessed with such a high and affectionate post. Then how to measure His grace, His mercy, infinite mercy? Beyond expectation – grace and mercy is beyond expectation. Rather, the opposite, such magnanimous behaviour towards the greatest enemy. Beyond justice there is mercy, and such degree of mercy, such type of mercy, such quality of mercy, quality and intensity, both. Where shall I find such a standard of grace? So I must fall flat at the divine feet of such _____ [?] such Lord. Why should not any man of intelligence; man of normal thinking, should not run to fall flat at the feet of such magnanimous personality, aspect of the Absolute love?"

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

Who else are here? _____ [?] And here?

Vidagdha-Mādhava: Vidagdha dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha. Oh, you have come after long time.

Vidagdha-Mādhava: I've been coming Mahārāja.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: Jagadiśa.

Śrīla Śrīdhara Mahārāja: Then?

Devotees: Kāśīrāma dāsa.

Devotee: Kāśī Miśra dāsa.

Devotee: Mukundamālā.

Devotee: Kāśīrāma dāsa.

Śrīla Śrīdhara Mahārāja: We should approach, the finite should approach the infinite with this spirit, that if justice is applied I have no hope. So that department I omit. I only come to seek my saving, to seek my fortune, to search my fortune in any department where there's no calculation of right and wrong, merit and demerit. I have come to that department my Lord because I do not know what is in me. I can't analyse and study my own heart. I'm unknown to my own self. I'm so helpless, so wretched, that I do not know myself. Then how should I venture to appeal in a department where there will be calculation of credit, demerit, and then something will be granted? So I don't want that. I don't want any decision – no decision, surrender. I surrender. Whatever You may like You may do with me. I'm the worst of the sinners, you may take it, admit it. Now what to do with me? I have come. You saviour I have come to You, if there is any possibility save me. This open appeal!

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. One sided, one sided, nothing to expect from my side, nothing to be expected from my side. What to do? This is my condition. That will cleanse our – this sort of self abnegation will automatically cleanse our heart, our innate nature. And the greatest attention from above can be invited by this attitude. So śaraṇāgati, that is the only way to be reinstated in our loss if we can say so, disconnected from our possible prospect. The possible prospect which we may cherish in the inner most quarter of our heart; very easily and also very quickly if we want to have that privilege. That plain speaking and with naked body, mind, everything exposed. Parihāre 'pi lajjā me, kiṁ bruve puruṣottama. My Lord, I feel ashamed to give out the nature of my misdeeds in my past life, or at present also, so many things are within my mind. I myself feel ashamed. How shall I take out to You? So many pure things, flowers, and other pure things are offered to You. And what of me, I have come with the most filthy thing to offer to You. I myself feel ashamed with my offering that I've come to You for Your worship.

mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana
parihāre 'pi lajjā me, kiṁ bruve puruṣottama

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [Bhakti-rasāmṛta-sindhu, 1.2.154]

There is not any parallel to me, pāpātmā, sinful, nāsti pāpātmā, nāparādhī ca, criminal. Everything bad what can be conceived is in me. It is very difficult to give publicity about the characteristic of this heinous sin and crime. Still, Your nature, Your existence, Your fame, Your benevolence, cannot but attract me, that You can save me. You can save me, You can purify. With that hope, hoping against hope I have come to You. And only one solace I have got, consolation, that I'm the real object of Your tendency to purify the meanest. Those that are most needful, the most needy, they have got some claim, from the negative side, because needy, so worst needy I am, and that is my qualification, I'm the most needy, meanest of the mean. So only by that I can attract Your attention and appeal to Your magnanimity. That is my only hope that I am needy. I'm the most needy. And I feel or I do not feel, but still some sort of subconscious element in me. Mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana, parihāre 'pi lajjā me, kiṁ bruve.

yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You."] [Bhakti-rasāmṛta-sindhu, 1.2.153]

_____ [?] parihas upahas, what is the English? Ridicule, ridicule of the providence inevitable, is this, that my ambition is of such type, that just as a young boy feels attraction for a young girl, yuvatīnām yathā yūni, yūnañca yuvatau yathā, mano 'bhiramate tadvan, mano 'bhiramatām tvayi, the attention, I want that sort of attention towards You, may be engrossed forgetting all paraphernalia, bhiramatām. Then it takes the turn. By surrendering the work began. Sincere surrendering automatically at once progress began, yuvatīnām yathā yūni, the topmost rank. That sort of connection, intimate connection, I want with You my Lord. The neediest of the needy, at the same time I have got such sort of ambition. I'm so much disgusted with the world outside that I want most intense and comprehensive encroachment of You on me. Then with this, the result of the surrendering began and it is rising step by step, yuvatīnām yathā yūni, yūnañca. That standard I want, my intimacy with You. I want to dive deep within you.

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
[tvadīyam iti jānātu, govindo māṁ tvayā saha]

["O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants."]
[Hari-bhakti-vilāsa] & [BBT's 1978 Arcana-Paddhati, page 70]

This is in the sandhya mantram, all these prayers.

Jayatīrtha Mahārāja: Which śāstra?

Śrīla Śrīdhara Mahārāja: In Arcanacana.

Jayatīrtha Mahārāja: Yes, I know those verses, but which śāstra do they come from?

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
tvadīyam iti jānātu, govindo māṁ tvayā saha

Śrīla Śrīdhara Mahārāja: It comes from, the Arcana comes from Gopāla Bhaṭṭa Goswāmī's Hari-bhakti-vilāsa. From there it has sprung, through him. It is there, the śāstra that is eternal, eternal flow of a particular current of knowledge. Everything is eternal, Vaikuṇṭha, Goloka. But just as Sun comes up and goes down, appears and disappears, the thought is eternal thought. In a particular stage it is there, but sometimes appears and sometimes gone down. Govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā. Suddenly a turn towards:

[Kṛṣṇa says] "Oh, do you want that sort of rasa, nature of dealings with Me? It is not within My department. You'll have to go to another department. Go then to the department of Rādhikā."

Then at once his thought is transferred towards that side, govinda-vallabhe rādhe, prārthaye tvām, he's monopolised there. It is Her monopoly.

[Kṛṣṇa says] "What is your inner quest, it is not within My department. You'll have to go elsewhere, and file a petition there."

And with this inspiration at once he's putting his petition to Her, govinda-vallabhe, "Oh You Śrī Rādhikā, whose master and sustainer, or whose Lord of heart is Govinda, I have come to You, the Lord of Your heart is Govinda. Govinda means, we find Him in the Veda, Who can give engagement, give fulfilment to all our channels of knowledge and perception, indriya, go means indriya, sense. We can feel perception as well as knowledge. The master gives fulfilment to all the senses, all the channels of our acquisition: Govinda. Govinda-vallabhe, and that Govinda is Your Lord. And vallabha, just the opposite also, vice versa, You are Mistress of the heart of Govinda. You are Mistress. You are the Queen of the heart of Govinda. I'm directed to come to You with my petition. Prārthaye tvām ahaṁ sadā, tvadīyam iti jānātu. You will enlist my name within Your group. Then I can be admitted in that department. You may reckon me along with You as a servitor in Your group.

rādhe vṛndāvanādhīśe, karuṇāmṛta-vāhini
[kṛpayā nija-pādābja, dāsyaṁ mahyam pradīyatām]

["O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."]
[Hari-bhakti-vilāsa] & [BBT's 1978 Arcana-Paddhati, page 70]

You are the Queen of the whole of Vṛndāvana. Rasotsava, the Master, or Mistress, what should be? The Queen of the whole management of rasotsava, raso means rasa, ecstasy, and that is immensely, infinitely flowing, infinite flow of ecstasy, rasa, prachuja, enough, sufficient, unlimited. This is of rasa, that is rasa, _____ [?] and that is the speciality of Vṛndāvana. Rasa, the ādi-rasa, the original rasa, is mādhurya, and other rasas are so many branches of that rasa in its peculiar developing characteristic. Ādi-rasa, the mukhya-rasa, if analysed all the rasas are to be found there. So rasa, rasa prārthaye is possible in mādhurya-rasa in Vṛndāvana plane.

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

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

Where is janma-līlā, the vātsalya-rasa in Mathurā, or in Vṛndāvana, that is eho uttama, Mahāprabhu says in Rāmānanda-Saṁvāda: "Yes, this is good, so far, yes, it is." When there is contamination of reason and rhyme, He said that "eho bāhya, this is superficial." Then jñāna-sunya-bhakti, "Yes, it is, here you are, it is bhakti. We can recognise it as devotion proper." Then sākhya-rasa, eho bāhya, dāsya-rasa, eho bāhya. Vātsalya-rasa, eho uttama, the son-hood of Godhead, "It is good." Mādhurya-rasa, yes it is good." And at that stage rasa, vṛndāraṇyam, that is the suitable place to deal with that rasa in extensive character, rasa, mādhurya-rasa in extensive character that is in Vṛndāvana; that is rasa, rāsotsavād vṛndāraṇyam. Then again, going, developed, Govardhana, Rādhā-kuṇḍa, but rāsotsavād vṛndāraṇyam. Tvadīyam iti jānātu, govindo māṁ tvayā saha. Rādhe vṛndāvanādhīśe. You are the Queen of that sort of līlā.

The highest type of nectar is flowing. You are like a river, a nectarine river of nectar flowing.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the hlādinī-śakti, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

The very nature of Kṛṣṇa has been given to us that He's ecstasy Himself and He Himself is tasting Him, He's tasting His innate ecstasy Himself. Self conscious, happy principle, self conscious, He's ecstasy, He knows it, He feels it. And to distribute that innate ecstasy to the outside, hlādinī, a particular potency is indispensable, and that is hlādinī. And the gist of that hlādinī is Rādhikā, whose drawing the inner most rasa, ecstasy, of the highest order, extracting as if from the – from within and taking without, to outside, taking and distributing it outside, hlādinī-śakti.

So, karuṇāmṛta-vāhini, it is mentioned there that karuṇāmṛta, that is the ecstasy mixed with magnanimity, the flow is coming from that great fountain, carrying out. Just as the river coming from the womb of the mountain may carry many valuable minerals with its current to the outside. So the hlādinī potency is carrying out that from the abode of the rasa-svarūpa, of the ecstasy, so many valuable things to distribute it to the others, the rasa flow, flow of sweetness and also magnanimity, taken out. Karuṇāmṛta-vāhini, kṛpayā nija-pādābja, dāsyaṁ mahyam pradīyatām.

Another change categorical effected in the meantime in the progress. What is that? The change came in the mind, 'Oh, Kṛṣṇa is secondary to me. My primary connection I find is with You. I want Your service direct and not that of Kṛṣṇa.' This sort of awakening in the heart comes in a surrendered soul. That intimate adherence and obligation to the next agent, nearest agent, I shall thrive thereby, more. More benefit I'll be able to draw by my closest attention in the nearest agency. And it is His lookout to see the upper connections. My best interest is to preserve and to improve my connection with the next and nearest agent. Of course that should be pure, genuine, and it is the business, the lookout of that agency, that agent, to keep his connection, his favourable, normal connection with the hierarchy, higher hierarchy, so:

Guru bhakta tat sarvam gurum bhaktya surujaya [?]

Concentration, all one's attention should be concentrated in the service of his Guru, with this idea.

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
tvadīyam iti jānātu, govindo māṁ tvayā saha

Rādhe vṛndāvanādhīśe, first to go to Kṛṣṇa. First thing, 'I'm helpless,' of course, all things are sincere, helplessness, then protection from Kṛṣṇa, then protection for sweetness, and then sweetness of particular type, preference, and then to go to that department. And then to pray there for the final closest connection or permanent membership as a servitor there, kṛpayā nija-pādābja, dāsyaṁ mahyam pradīyatām. Here is the end of the highest achievement of the Gauḍīya School.

[Raghunātha] Dāsa Goswāmī: bakārināpi [from the śloka āśābharair-amṛta-sindhu], Dāsa Goswāmī says, who, for sixteen years continuously was living in the association of Śrī Caitanyadeva, Svarūpa Dāmodara, etc, and after their disappearance, disgusted with his future days he went to Vṛndāvana to finish his period. But when he met Rūpa and Sanātana he saw another vision, a dream of new life. 'That Mahāprabhu and Svarūpa Dāmodara from the physical

eye disappeared, but He's living here in Rūpa and Sanātana within His activities preaching tendency He's here as living as anything.' He could not, he had to reject the idea of going away from here, and with new vigour he began to serve there...

End of 81.11.12.C_81.11.13.A

Start of 81.11.13.B

Śrīla Śrīdhara Mahārāja: ... last days. "O Rādhike, I want Your service. If You are not propitiated with me I do not want Kṛṣṇa. I do not want this, that." Āśābharair – his śloka is this. And he's admitted as the prayojana Ācārya, the Ācārya, the Guru who has given, who has shown us what is the highest end of our life, prayojana tattva, the destination, the determinater of our destination is Raghunātha Dāsa. And this śloka proves his position, makes him as the giver of our, the disposer of our destination, this śloka.

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

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."]
[Śrīla Raghunātha Dāsa Goswāmī's, Vilāpa-Kusumāñjali, 102]
[From Bhakti Nandan Svāmī's, Śrī Bhakti Rakṣaka Bhajana Madhuri, p 39]

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. A direct prayer to Rādhārāṇī. Āśābharair-amṛta-sindhu-mayaiḥ. "A particular type of hope which is compared with nectar, so sweet, so sweet and so assuring. So sweet, so assuring, and so, in the point of magnitude, quality, in every way _____ and weight, both there. Amṛta-sindhu-mayaiḥ. Like that of an ocean, unlimited ocean of nectar. Amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. With that hope I'm anyhow passing my days, I'm flagging my days, dragging my life through these tedious days, only for that hope. That hope is sustaining me, that the nectar ocean of hope, that is attracting me and sustaining me. Anyhow I'm dragging my days through, only saved. Otherwise Mahāprabhu, I've lost the direct association of Mahāprabhu, Svarūpa Dāmodara and so many, still I'm living. Why? I have got a particular ray of hope and the prospect is great. And the quality is also very high. Amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ. But my patience has come perhaps I think just to the end. My patience reached to the end. I can't endure it any longer. I can't wait. I'm finished. I can't wait any more. Kālo mayātigamitaḥ kila sāmprataṁ hi. At this moment, even this moment, if You do not be gracious on me, then I'm finished, gone. I shall lose the chance, forever.

Kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair. I don't like to keep up my, continue my life. It is useless. I can't tolerate the company of my own vitality. Vrajema. Even which is dearer than my life, this Vraja, this paraphernalia, Vṛndāvana, I'm disgusted with them. It is always pinching me. Vrajema varoru bakārināpi. What to speak more, even I'm disgusted with Kṛṣṇa also, what to say. It is a shame to utter such words from the mouth. Even I don't like, I can't like Him. Tvaṁ cet kṛpaṁ mayi vidhāsyasi. Until and unless You take me up within Your camp, in Your confidential camp of service, such a charm I have come, I have got the clue of such a charm is there within the service of Your camp, that the whole is tasteless to me. And I can't maintain my existence even in Vṛndāvana, and even Kṛṣṇa, what to speak, bakārināpi."

So Rādhā-dāsya, Rādhā-kiṅkarā, that has been said to be the highest attainment of the whole School given by Mahāprabhu, the gist from Bhāgavatam. Uddhava, from Brahmā to Vṛndāvana, a bridge, Kṛṣṇa's own version, from Brahmā, Śiva, Baladeva, Lakṣmī, Himself, Uddhava: Uddhava, Vṛndāvana, and Vraja gopīs, Rādhārāṇī, in this way.

Rāmānanda Rāya, to Mahāprabhu, eho uttama, when the question or reference to Rādhārāṇī came, eho sarvottam, Mahāprabhu says, ordinary the gopīs, sarvottam. "Very, very good." Then, age kaha ara, then Rāmānanda told that of Rādhārāṇī. The gopī, this Uddhava took to gopī, and from gopī to hlādinī, that is also categorical difference, from ordinary gopī. That was proved in rasa-līlā.

When Kṛṣṇa and the gopīs openly their transaction of heart, from that divine rasa, flowing, inundating, Rādhārāṇī also was there, and She also had some contribution to that common rasa-līlā, this play of the mādhurya-rasa of parakīya to such extent. Then, suddenly, dissatisfaction came in Rādhārāṇī's heart. "I'm also counted in this common flow of rasa, some abhimāna, some reaction, came in Her mind. Suddenly here, after displaying Her superior, peculiar type of dancing and singing, etc., to give a flow of new type there introducing, She suddenly departed, left that circle.

And Kṛṣṇa suddenly found that, "Rādhārāṇī is not here, so it is tasteless. Though the flow is there, but the gist, the quality is a little down." So He felt, "Why is it not so satisfactory to Me, to My inner heart?" Some ebb in the tide He felt, and then from inspection found that She's absent. Then He felt Himself disappointed, and He also left that circle and went to search after Her.

So though this parakīya is there, the Vṛndāvana is there, the gopī is there, mādhurya-rasa is there, still there is categorical difference between the other gopīs and the particular camp of Rādhārāṇī; qualitative difference, qualitative and quantitative, in every way, categorical difference.

[kaṁsārir api saṁsara, vāsanā-baddhaśṛnkhalām]
rādhām ādhāya hṛdaye, tatyaja vraja sundariḥ

["Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī within His heart, for He wanted to dance with Her. In this way, He left the arena of the rāsa dance and the company of all the other beautiful damsels of Vraja."] [Gītā-Govinda, 3.1] & [Caitanya-caritāmṛta, Madhya-līlā, 8.106]

Jayadeva has described in this way. So taking Rādhā within His heart, Kṛṣṇa also disappeared, departed, for search of Rādhārāṇī. So Her position is so.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa [tāhātei anumāni śrī-rādhikāra guṇa]

["Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of gopīs. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendentally qualified She is!"] [Caitanya-caritāmṛta, Madhya-līlā, 8.116]

There are so many, in quantity, but in quality a little less, so many, but their total combination could not satisfy Him: the qualitative difference. So that is found: Ei sad bhavadi nischay [?] So Rūpānuga sampradāya means who have got that peculiar taste in the camp of Rādhārāṇī what is all service. No entrance of any mundane exploitation or renunciation. Not even the legalised devotion, śāstric devotion, which is controlled by, whatsoever, any law. That's spontaneous, automatic, of the highest type, automatic. Purity automatic, natural purity automatic, and that is also of the highest type. Sacrifice to the highest degree is only possible there in that camp. This sort of divine feeling, or sentiment, is distributed from that camp of Rādhārāṇī, which can never be compared with any attainment whatsoever hitherto known, even in the eternal factor of time and space. So,

[rādhe vṛndāvanādhīśe], karuṇāmṛta-vāhini
[kṛpayā nija-pādābja, dāsyaṁ mahyam pradīyatām]

["O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."] [Hari-bhakti-vilāsa] & [BBT's 1978 Arcana-Paddhati, page 70]

Then another stage for which we should be prepared. Should we try to enter into the camp of Rādhārāṇī that there we can have in that better atmosphere we shall have Kṛṣṇa's presence more confidentially? We have contact of Kṛṣṇa very intimately so we want to enter into that camp? No! What more? We want to avoid the connection of Kṛṣṇa but concentrate in the service of Rādhārāṇī. Why? What benefit is there? What more benefit is possible there?

If I approach with my energy to give service direct to Kṛṣṇa I shall be loser. But if my energy is utilised for who can serve in the highest degree, through him [or her] if my energy goes to Kṛṣṇa I'll be more benefited. That is the idea. Rādhārāṇī's service to Kṛṣṇa is of the highest order, in every way, and if my energy I can put to help the living of Rādhārāṇī, if utilised there in Her service, and with that service being enhanced, more enhanced, She will do service to Kṛṣṇa and the reaction through Her will pass to me as reward. That will be of the highest type.

So the sakhīs of Rādhārāṇī their general inclination is not to come in direct connection with Kṛṣṇa, they avoid. They avoid. But still, it is the benevolent nature, the generous nature of Rādhārāṇī to connect them, some time or other with some plea. But their innate nature always to avoid Kṛṣṇa, and to concentrate in the service, because they're, pada puspa pata [?] they're

eternally the branches, sprouts coming out from Rādhārāṇī. She's the trunk and they are branches, and this is their sambandha. In that, there is another, higher thing. Ha, ha.

Rūpānuga, why? Rādhā-kiṅkarā, it is eliminating everything, even Nārāyaṇa, to go to Kṛṣṇa. Kṛṣṇa not Dvārakā, Mathurā, in Vṛndāvana: then again Vṛndāvana where free mixing without any hesitation in connection with other camp, with Rādhārāṇī that is the highest. Then eliminating that, direct service to Rādhārāṇī, that is considered to be the highest. And again, why rūpānuga? Rūpānuga, there is another point. Who is Rūpa? Rūpa Mañjarī.

Generally, the hierarchy there is eternal. Those that are of the new recruits, they are taken, they can occupy a particular rank of mañjarī in mādhurya-rasa, the new recruits. And the leader of the mañjarīs is Rūpa, Śrī Rūpa Mañjarī. What is the speciality there in the mañjarī, than the sakhī? Rādhārāṇī, then Lalitā's camp, then under Lalitā there is Rūpa Mañjarī. And what is the peculiar position there? The new recruits come to that status. Now, the privilege of this mañjarī class we are to most respectfully and most attentively we are to attend.

That when Rādhā-Govinda They're in secrecy, in secret camp, the advanced sakhī, they do not like to approach there to disturb Their confidential mixing. Because they're a little grown up they're well versed in the art of that play, so if they come there, both of Them feel shy, so some disturbance. But the younger girls, small girls, they can enter there, and They have no hesitation in free mixing. So in that highest stage of the mixing of Rādhā-Govinda, free play of Rādhā-Govinda, these mañjarīs, the younger girls, they can have admission. But the grown up sakhī they cannot have admission there.

So, if we can connect it – firstly new recruit they come to mañjarī class, up to mañjarī class, and then mañjarī has got that sort of special advantage under the leadership of Rūpa Mañjarī, so they get the best advantage there. The most secret type of pure service is open to the mañjarī what is not even to the sakhī, and that is in Rādhārāṇī's camp. So rūpānuga position, the most profitable, the most profitable position has been given out by Mahāprabhu maybe as shown as fixed that that is the highest, the limit of your fortune in Kṛṣṇa's concern. This has been shown.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Un-expectable, un-designable, and beyond hope: our prospect lies there in that subtle camp of Śrī Rūpa, Rūpa Mañjarī, Rūpa Goswāmī. So the camp, the sampradāya of Rūpa Goswāmī and Mahāprabhu is known as rūpānuga sampradāya. There is located our fate, our fortune.

Now, we are to conduct our self in such a way that naturally we can go, we can raise ourselves, or we can connect ourselves with that sort of ideal from here. We must not allow ourselves to be satisfied with nothing than this sort of the high ideal. That should be the highest mark of our life, highest goal of our life. And we are to adjust ourselves from our present position – "how should we proceed?"

The other day, as I told, to Atreya Ṛṣi, 'That we are minor, but my father has left so many documents about the properties. So many documents left, father away, leaving the documents here. I am a minor son. I should try to find out what properties belong to me, in the document. And when I shall attain majority and become major then I shall go to take possession according to the documents."

So śāstra is there, the rāgānugā śāstra is with me. He's given, was left by my Guru, my guardian, my father, anyhow. And as I shall grow in age more and more in the spiritual line I shall have to detect what is my prospect, what is my wealth. And I must recover them. I must have them. It is in the document. It is mine. This is our position, we are minor, but we must be major, and we must have demand for the service which is meant for us, by our guardians.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. We're putting in our claim with you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We think that with the absence of the father the court has appointed a guardian in order to keep us out of mischief in the first place and also to regulate our inheritance.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. This is not mine. This is the property of my Gurudeva. And Swāmī Mahārāja gave you clue. He has cast aside widely the key. With the key coming and the iron chest open and find out...

Jayatīrtha Mahārāja: Haribol. All glories to Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: ...ornaments and gems of such type are in the chest, in the almira.
Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said to Rāmānanda Rāya: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya- caritāmṛta, Madhya-līlā, 8.291]

Ke bhai kahibe kaihila kiba bati ai [?] Who will come to appreciate? They will say, 'O this is all – disorganised brain. They're trying to take electricity from the sky. Leaving away this concrete earth they are like cātaka, that bird, one drop from the sky, and all these waters rejected.' But that type of bird Rūpa Goswāmī says, cātaka, there's a class of bird who never takes any drop of water from the earth. Their nature is always for a drop water to cast their eye on the cloud. 'One drop, patik-jal,' that is a Bengali expression, 'patik-jal,' a drop of pure water.' That is their cry, 'A drop of pure water,' with their mouth, beak towards the sky, towards the cloud, 'patik-jal.' And they never use any water from the earth. So ours is like that.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, [gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters

shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the raincloud."] [Śrī-Rūpapādānāṁ]

The spirit of that bird is described in this way by Rūpa Goswāmī. "You may punish me O cloud, you may punish me. If thunder comes I'll be nowhere. You can push down a thunder, viracaya mayi daṇḍaṁ. Dīnabandho dayāṁ vā, but you can give me sufficient water. And how much can I take with my small beak? A flood of water may come, rain may come. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā. Hey, O the Lord of the poor, of the helpless, You can give me a drop of Your devotion. Or You may punish me like anything. Just as a cātaka bird he's always praying for a drop of water. The cloud may satisfy it immensely or by sending thunder finish him, efface him from the Earth. The bird has no other alternative by nature. So also my position is like that bird. You may finish me, destroy me, efface me from this creation of Yours, or You may save me by only a drop of Your grace. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti. I won't search after my satisfaction in the earth, in the mud. That is finished, never to go back to search my fortune in the earth, in the mundane. I'm already fixed to do or die. Rather, I must receive Your grace, a drop of Your grace, or You may finish me, You can efface me from this world. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti, nipatatu śata-koṭir nirbharaṁ vā navāmbhas. Śata-koṭir means vajra, thunder, nirbharaṁ vā, or sufficient water, rainwater may fall. And not only quench his thirst but even bathing and satisfying him to his utmost hankering, necessity. Nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena. So we should never go to search our fortune in the mud, but always towards the high sky, higher sky.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

After all, this is perverted reflection. The subtle is the master and the gross is the servant. The present science says the gross is the master and the subtle is the servant, product. But ours the opposite, the subtle is the high; that we shall have to admit, the fine is higher and the gross is lower. So low is giving birth to high and they can't accept that high is giving birth to low, can't accept this. A communist idea; no appreciation of any efficiency, only majority, mass, no appreciation for connotation, only adore the denotation. The fine thing not to be appreciated, only gross: that is fool's experience. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So Hegel is very helpful. 'Reality must be by Itself and for Itself.' If you admit at all that there is an absolute cause then He must have control over these two conditions. He's by Itself, He's His own cause, He has created Himself, He's His own creation, He's self-existing, self-evident, self-existent, you must have to admit. None has produced Him. Then that would hold the higher position. So He must be by Itself. And more precious quality, It is for Itself, only for His own fulfilment, own satisfaction. Not a secondary position to satisfy another, then that would hold the supreme position. So to be reality these two qualities must be given to it. By Itself and for Itself, For Itself, He's the enjoyer. Everything, every movement means for His fulfilment, His satisfaction, to fulfil His own hankering and desire, līlā. That is līlā, for His pastimes. Krsna sukha _____ [?]

Whatever is happening, to satisfy Him, otherwise no value. Which is not going to satisfy Him that is degrading, deterioration; no progress: that cannot be counted as progress, deterioration. When we can catch the purpose of life, our normal contribution of every part should contribute something for the satisfaction of that great universal whole. For Itself: For Himself, everything conscious that everything For Himself. I am also For Himself. Must have connection with that central necessity – His satisfaction, then the harmony is there, otherwise anarchy, discord, anarchy. Then they'll have to reap the consequence of their own karma. So this is disturbance, action and reaction, between nation, or between individual, action reaction, suffer. And big brained people, they call themselves very big brained, so many fools, big brained demons. Hare Kṛṣṇa. Masters of the world, and managers, they can make and mar. We are told that Satan is the next efficient to God, according to this Mohammedan scripture. The next qualified to God is Satan. And it is a temperament to revolt – demon. Hare Kṛṣṇa: A demon civilisation.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Oxygen killer, this civilisation is oxygen killer, dealing death blow to oxygen which is indispensable for the animals to live. America has come to Indian Ocean, already declared two years ago one gentleman told, "That to keep up the present civilisation this oil is indispensable."

So oil is indispensable to keep up the present civilisation. Without oil we shall have to die. So it is better to fight and die. The civilisation will have to die fasting. Before that you'll fight and die a natural death, a living death. So America opened a centre here in _____ [?] Two years or three years ago. One American gentleman told this plainly. "For the scarcity of oil we shall have to die as we are at present. Then before that we must try to fight to get the oil. So oil we have need, without oil we can't live, as we are. So for the safety to get the oil, the food of our civilisation is oil, and for the food we must fight and if necessary we shall die."

Russia is also approaching towards that oilfield, and America is also coming and they have influenced that already, the Durban, South Africa, then captured Nasa [?], the Cairo, and then Pakistan. Turkey was also in his favour, then so many others are in his favour. And Russia is that. And India, in the name of democracy, more inclined towards Russia than that of America. But when China attacked India, at that time Jawaharlal [Pandit Nehru] had to pray for help from America. "Give me that atomic energy, otherwise the demon China cannot be taught a lesson. I want." Kennedy perhaps was the President at the time. "I want atomic energy." British came forward in a moment, "That you are within my commonwealth. I'm at your disposal. Whatever help you want I'm ready." British came the next morning. When at midnight Jawaharlal connected with Kennedy for atomic energy, and the next morning we found that British has come so liberally: "At your disposal, whatever, by soldier, by weapons, any, by money. The China demon must be crushed through you. You also have manpower. Begin, we are at your back."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. We are, those that are Godly, we have got our sympathy with them. And non godly they're far from us whatever they may do. A stranger may

be friend if he's a sādhu. A father may be a guest if he's asādhu, non godly. The flesh connection, the world connection, and the soul connection – soul connection should be given preference everywhere. And soul connection of different types there are, Mahāprabhu and Śrīmad-Bhāgavatam soul connection as They have supplied to me, revealed to us our highest regard for that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So realisation, proper realisation, that is all-important, and administration should help that, then it will have value. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], all the revealed truth is only directing the direction. "This side, this way, you march this way." Śruti, śāstra, scripture, Śrutibhir, so many revealed advices, instructions, but not ordinary mundane advices, but revealed, there is also instalment, revealed instructions are only directing towards the direction. Śrutibhir vimṛgyām, "Go this side, go this side." The realisation, the goal of our realisation is of such unattainable type; so dear, so rare. Śrutibhir vimṛgyām. A Bhāgavata śloka, Śukadeva says, "They are also searching after, this way, this way, this way." So different types of revealed truth, different groups, they're always, 'This side, this side, this side.'

End of 81.11.13.B

Start of 81.11.13.C_81.11.14.A

Śrīla Śrīdhara Mahārāja: ... even of the śruti, revealed truth; that also very carefully handled.
Noni veda yavata mat kathasu savan mayo [?]

neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ

["Anyone whose work does not elevate him to religious life, whose religious life does not lead to renunciation, and whose renunciation does not lead to devotional service to the Supreme Lord, is counted among the living dead."] [Śrīmad-Bhāgavatam, 3.23.56]

If duty,

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
[nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ]

["All dharmas (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [Śrīmad-Bhāgavatam, 1.2.9]

Duty should always be aimed towards the highest achievement of life, highest fulfilment of life. Duty should be arranged in that way. Dharma āpavagya. Its end, its aim should always be towards the highest attainment. Duty should be couched in such a way. And artha, money should come to help duty, to discharge duty money should be utilised. And kāma, dharma, artha, kāma, kāma that is our connection with material things, that should be arranged in such a way that what is necessary for the upkeep of our life, in that way, not for enjoying purpose. We should accept the material energy from outside to such extent which will help me best to keep up my health. And I shall earn money and the money should be used to help my duty, and duty should be arranged in such a way that we may take up to the highest end, dharma, artha, kāma, mokṣa, the four-fold ends of life.

But here, the sense pleasure, that is our aim, and we make money for that, and dharma means duty we arrange in such a way that the sense perception, that sense pleasure may be permanent. 'I shall distribute to others and it will be saved in the nature and after my life I shall get that.' Dharma, artha, kāma. Dharma means to distribute sense pleasure to others. That is, to make it stored, to give the money to the bank, to give it to the nature, and the nature will again repay me in future. That is dharma, in the ordinary sense it is going on in that way, dharma, artha, kāma, three-fold ends of life.

But real, the Bhāgavata says, this adjustment will be this way, that this sense pleasure – not sense pleasure but to take some help through the senses for the upkeep of the body. And that body will collect energy and that energy will help you to discharge you duty and your duty should be always set in such a way that it will take you up to reach your goal. That should be the arrangement in Vedas but deva, ṛṣi mutilate it and clothed in this way. For the sense pleasure they contact with matter. And then to purchase sense pleasure and to distribute they want money. And then when distribute sense pleasure to others, this feeding, clothing, medicine, all these, this bodily help, it is in store for him, after his death he will again get those things from nature, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Caitanya. Nitāi Caitanya. Nitāi Nitāi Nitāi.

Should I stop here? Any question? Specially what I told now, any question on the basis of that, any question may come? Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. So how to make adjustment in our own lives most accurately in order to always maintain the highest spiritual quality.

Śrīla Śrīdhara Mahārāja: To be with the association of the same type, but little higher position, sādhu, śāstra. We should select an environment. Just as when we fail to keep up our health, we change our place where the atmosphere will be very helpful to me, the water, the air, helpful unconsciously they will help me for the improvement of my health, body. So also when I feel that I want help from outside to intensify my inner holy tendency then I shall try to put me in the favourable environment, where from knowingly, unknowingly, I can gather, I can breathe in that high ideal atmosphere. Consciously, unconsciously, it will improve me, that example, their talk, their connection, the prasādam, in every way, that will contribute to me to recoup my health, and to improve my health. The association, sādhu, and sādhu that is a more higher type of

association and passive śāstra. Śāstra is passive and sādhu is active helper. If any error, he will come and correct: but śāstra won't be able to correct. Only I am to impose my thought on it and to make progress drawing from within my own cash box, my own storehouse. I'm to evolve. And that will be easy to get help from the sādhu. He will examine me, 'Oh, don't do this. Do this.' He's active. And this is passive. But anyhow we can improve our condition only with the help of these two sādhu-śastra-kṛpāya yadi krsna. All through!

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

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

Krsna prema janme punati mukhanga [?] The beginning is also with the company of sādhu and when sufficiently acquired, then also we want the company of sādhu. Wherever we are there are the paraphernalia, helping paraphernalia to engage myself in the service to Guru in so many forms. They are all busy themselves to serve, and their association, their instruction also comes to us to engage, to utilize us in the service of Kṛṣṇa.

So try to improve our environment to accept anyhow. When we are in danger in any place then sometimes losing consciousness, sometimes consciousness coming, some accident, what do I do? They say, 'My father is there, my mother, my friend is there. Take my body home, at their disposal. And they will look after me.' This sort of help we like to get from the stranger.

So also who knows the value of my life, put me there. So sādhus know the value of my spiritual value, spiritual life, value of spiritual life. So anyhow, put me in their circle. And they know the valuation of spiritual life and they will come and nurse for their master of their own accord to increase their society. They have interest. So they cannot but nurse me. It is their interest also, to make their circle wide and by the new recruit for the service of Kṛṣṇa, they will be rewarded. So it is their interest to take care of us. Anyhow to throw myself at the vicinity of the sādhus.

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

How long you are to stay here, we can expect your company?

Jayatīrtha Mahārāja: After the answer to that last question, I think that I should move into the āśrama here, to acquire the shelter of a personality such as yourself so that I can make progress in spiritual life.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī asked Mahāprabhu after first initiation, "Please allow me to be always in Your company."

Mahāprabhu replied, "You are always with Me, especially if you obey My order you will be with Me. And disobeying and keeping My company, that will not be to be with Me."

The body association is not association proper. The mental association, the body may be far, but the mind may be near only by obedience, the anugata, the perseverance. That is saṅga of the cetana. In the case of the soul, one soul can keep association with another soul only through the same tenor of mind, only through obedience, anugata. Body may be far off, but by anugatam, perseverance, one can be near. That was told by Mahāprabhu to Rūpa Goswāmī.

"Now you go to Vṛndāvana. It is for Kṛṣṇa's cause. It is necessary that you go to Vṛndāvana and do all these duties. Then you will be near. Only bodily close connection is not to live near."

Jayatīrtha Mahārāja: But Rūpa Goswāmī is far, far beyond us. And therefore he was able to maintain obedience in all situations. We are afraid that if we go then we may lose the proper frame of mind for obedience.

Śrīla Śrīdhara Mahārāja: So we are to inform that, 'This is my desire, and I feel such.' And the response as it will come we are to abide by. And then I am near. Otherwise, 'No, you go do this?' 'No, I don't do this. I must keep close to your body.'

Jayatīrtha Mahārāja: You just tell us what to do.

Śrīla Śrīdhara Mahārāja: So śravaṇa, kīrtana, to hear and to distribute, to indent and to export. That is the main direction of Mahāprabhu. Receive and distribute, receive and clear. And more and higher things will be entrusted with you. And you are to distribute it properly to the public, āmāra ājñāya guru hañā tāra ei deśa.

[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

The general order, command of Mahāprabhu: "Be agent of Kṛṣṇa consciousness, true agent of Kṛṣṇa consciousness. Don't try to exploit by that selfish exploitation. By agent, pure agent of Kṛṣṇa consciousness, you will get My help. You will get My help. Punarapi ei ṭhāñi pābe mora. Here you will have My company. My presence you will feel if you obey My order. I am here, I am at your back. If you disregard Me I am also far off. Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. The agent of Kṛṣṇa consciousness, you are Mine. I am at your back."

Swāmī Mahārāja told when he felt some sickness there that he may not live any longer, "Your grandfather is there on your back. Don't be depressed." He told somewhere in America to a section. "Your grandfather is there to help you. You don't be discouraged if I disappear. By the will of Kṛṣṇa if I am withdrawn, you don't be disappointed, dejected. Your grandfather is there.

So in any way Kṛṣṇa is there to back. Or from the unseen quarter I shall back you, in some way or other, in any way."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Two years ago with the help of my God brother, Sanskrit expert Kuśakratha dāsa, I wrote one aṣṭakam to our Śrīla Prabhupāda. And at the end of the eight verses, the ninth verse is there and the prayer was: Ya vayidam sri prabhupada devam kirtyastakam sustu patanta nityam.

Śrīla Śrīdhara Mahārāja: In Sanskrit?

Jayatīrtha Mahārāja: Gaurodayacarya vicitra saktya te krsna vartam pada danta bhumyam.

Śrīla Śrīdhara Mahārāja: Slowly, pronounce it slowly so that I shall follow.

Jayatīrtha Mahārāja: My pronunciation is not very good and I am ignorant character, as far as Sanskrit is concerned, but I'll try.

Śrīla Śrīdhara Mahārāja: No, does not matter. Bhāva-grāhī-janārdanaḥ. Murko badhati visnaya dhiro badhati visnove [?] An ignorant man he says visnaya, in Sanskrit it is incorrect, visnave, it should be visnave, but he says visnaya. Murko badhati visnaya dhiro badhati visnove [?] A scholar he says visnave visnave namah. And muka visnaya namah grammatically incorrect. _____ [?] The experts say that both is equal. Bhāva-grāhī-janārdanaḥ. He sees the thought underlying that sound, bhāva-grāhī. He is eager for the meaning, couched in the word, not very particular about the word. Not very particular about the packet, the sound is packet and the meaning is the substance. So He is very particular about the substance, not for the packet, the word. Hare Kṛṣṇa. Gaura Hari. Bhāva-grāhī-janārdanaḥ. The very purpose, the purity of purpose: that is His lookout. Not the dress but the man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja: I am embarrassed to say any verse in front of Śrīdhara Mahārāja. I will repeat it.

Ya vayidam sri prabhupada deva kirtyastakam sustu patanta nityam. Gaurodayacarya vicitra saktya. Gaurodayacarya, the Ācārya is coming from Lord Caitanya, vicitra saktya.

Śrīla Śrīdhara Mahārāja: Gaurodayacarya, the agent of the magnanimity of Gaurāṅga Himself.

Jayatīrtha Mahārāja: Yes. Actually I'll just say the English. The idea is that the authors of the aṣṭakam are praying to the Ācāryas who are representing Lord Caitanya to empower all of the chanters of this aṣṭakam to preach Kṛṣṇa consciousness all over the world.

Śrīla Śrīdhara Mahārāja: Yes. The agent of Gaurāṅga who has got the order of free distribution widely to the world: the all world agent of Gaurāṅga.

Jayatīrtha Mahārāja: We want the agency from the factory, we are requesting.

Śrīla Śrīdhara Mahārāja: He was an agent in the beginning for the medicine. But later on he got the agency of the highest medicine to remove the ignorance, the avidyā.

Jayatīrtha Mahārāja: Śrīla Prabhupāda kī jaya.

Śrīla Śrīdhara Mahārāja: His physical medicine to cure the physical diseases and that took him up to the highest medicine to cure the avidyā, vyādhi, disease, the disease of ignorance. To remove the whole world, that agency he got. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: In my earlier service days I was in charge of Spiritual Sky incense company, selling fragrances, agarbati and perfume for the institution, raising funds. So perhaps you could empower me to spread the fragrance of your words all over the world.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. It maybe His will. We stop here.
...
Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Jayatīrtha Mahārāja: Would you object if we, because we don't very much like to hear that those persons who are your disciples are considered to be somehow disloyal, or that persons who are coming to see you are somehow disloyal to Śrīla Prabhupāda, our Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: I'll be happy if they're a little accommodating. And that will be judicious _____ to be, they're judicious. I hope that they should be of accommodating nature. That would be better – of tolerant spirit. Otherwise amongst them also the hitch may break out very soon, as it did recently. It may be repeated.

Jayatīrtha Mahārāja: So then we may try to make some effort in order to help them philosophically to understand how important it may be to accommodate Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Yes, as much as I can, I shall try always at the disposal to harmonise.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...Śrīla Bhaktisiddhānta Saraswatī, and A.C. Bhaktivedānta is eliminated from _____

But I asked, Gadādhara took dīkṣā from me. I asked him, 'The Nāma dīkṣā you have got; that is the principle thing. So you can accept your paramparā Swāmī Mahārāja, you need not mention my name there – Swāmī Mahārāja, and then Bhaktisiddhānta, the sannyāsa paramparā.

After the departure of our Guru Mahārāja the first sannyāsa was taken by the founder of Gauḍīya Saṅga, the senior-most disciple of Prabhupāda was sent to London also for preaching. He took sannyāsa from me. But I did not demand, and I asked him not to mention my name as his Gurudeva, sannyāsa Guru.

Keśava Bharati was not so very important to Mahāprabhu – but sannyāsa Guru, of course in our heart we shall as much as appreciate his qualification, we cannot but show our reverence to him, respect to him. But formally we may not mention his name.

So what to speak of sannyāsa Guru, even the sādhu – as in the case of Dayādhara [Gaurāṅga] who was recommended and sent to me by the Ācārya of his own zone, that is Haṁsadūta. Haṁsadūta himself sent Dayādhara to me. And I gave him dīkṣā, pañcarātrika, this Gāyatrī dīkṣā, brāhmaṇa dīkṣā. And at the same time advised: "You have taken Hari Nāma from Swāmī Mahārāja; that is the principal thing, the Nāma dīkṣā, so you may not, need not, mention my name in the paramparā."

I'm not very eager to – I'm sitting in a corner, the whole life, idle, as idle as possible. And in the last days if by my fortune my Guru Mahārāja takes something from me what he's kept with me, I shall consider it fortune. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whatever you do, do avoiding as much hitch as much as possible avoid hitch with the competition. Only for the best interest of mankind, loka sandhana machati [?] For the good of the people, with clear conscience, to do some service for those that are coming with faith – that way, you should. Not much with the stamp, but the gold, the material, that's what's necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: As less as possible. Hare Kṛṣṇa.

Devotee: Mahārāja, when Gopīnātha stole the condensed milk from Mādhavendra Purī, Mādhavendra Purī immediately left that village so he would not become glorified by the residents. But nonetheless, wherever he went because he was such an exalted devotee he could not help but be glorified.

Śrīla Śrīdhara Mahārāja: For fear of glory he fled from Purī at once.

Devotees: But his fame followed him. We think that your good self is in the same position. We cannot help but want to glorify you.

Śrīla Śrīdhara Mahārāja: Then the opposite I shall do. Respect, no, all fame must come to me. This should be my attitude. We will be the last man to accept that. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Self-abnegation, that is the first condition in the bond we must sign, self-abnegation. All to Him: nothing in me. If I go to claim, then I shall have a black mark then and there. I pray that that black thing may not enter my heart. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We thought to write one paper, a philosophical paper, trying to explain from our limited point of view your Divine Grace's relationship with our society, and your society.

Śrīla Śrīdhara Mahārāja: Society, especially Swāmī Mahārāja. The intimate relationship with Swāmī Mahārāja and also the society, ISKCON, I love.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. So we'll do that. We can do that, to present your love for Swāmī Mahārāja Prabhupāda.

Śrīla Śrīdhara Mahārāja: You will do according to your conscience but always remembering that I am not on the side of any collision. Avoid the collision. Do according to your sincere heart and conscience. But as much as possible avoid the collision, the competition, the bad name, bad will.

Jayatīrtha Mahārāja: That we also want.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. In a sober way: not in excited way. What you do in sober brain, cool brain, and never with any excitement. You can also convey to that Yaśodā-nandana and other qualified men who can't keep good relationship with present administration of ISKCON. You may come in contact with them and discuss, consult, and as much as possible go on in a combined effort, but with cool and sober brain and temperament: as far as possible not disturbing others, not making others opponent.

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

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

Slow and steady wins the race. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura-Gadādhara

Jayatīrtha Mahārāja: I am going tomorrow to Purī, early, so I won't be able to come to see you tomorrow morning. I am supposed to meet Jayapataka Swāmī in Purī. He has agreed that I may be the GBC for Purī and develop Purī for the society. And also Bhaktivinoda Ṭhākura's bhajan-kuṭīra is there. Our society has got that possession now and I'm supposed to rehabilitate that place and develop it as a shrine to Bhaktivinoda Ṭhākura. So we are going to work on that, and also to develop the institute there as we previously discussed. We want to work on that. Then if I can perhaps I will come back for another day or two before I go back to London, if I can.

Śrīla Śrīdhara Mahārāja: Before starting from London you will visit here again.

Jayatīrtha Mahārāja: I would like to. I am feeling too much attraction to stay with you.

Śrīla Śrīdhara Mahārāja: You are a busy man. Some urgent information may come from London and you have to go straight there.

Jayatīrtha Mahārāja: I'm avoiding getting any information from London in case that is the intimation. But before I go I have to discuss one thing with you privately, a private matter, if it is all right, if I can take leave of my followers just for a few minutes and have a very private discussion of a very important matter to myself.

Śrīla Śrīdhara Mahārāja: All right. Now?

Jayatīrtha Mahārāja: If it is possible. It should take only ten to fifteen minutes perhaps.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Devotee: This is going on.

Jayatīrtha Mahārāja: Oh that should be turned off please. Thank you.

...

Śrīla Śrīdhara Mahārāja: ... ṛṣīṇāṁ cāmalātmanām, so many ṛṣis by their penances or other processes they have acquired the purity of their heart to a sufficient degree. Bhaktir mukunda-caraṇe, na prāyeṇopajāyate. But often it is seen that they have got no attraction for Mukunda. Some Brahman, some Paramātmā, some go to Śiva, all these things. Devānāṁ śuddha-sattvānām. Not only God but qualification is there, śuddha sattva, devata, deva of higher type, high posted gods. Ṛṣīṇāṁ cāmalātmanām. Not only ṛṣi, the śāstric scholars, but āmalātmanām, the purity of heart is also to be traced in them. Bhaktir mukunda-caraṇe, na prāyeṇa. This is a very strange thing that they have got no inclination towards Mukunda, connected hither thither. Sudurllabhā.

[devānāṁ śuddha-sattvānām, ṛṣīṇāṁ cāmalātmanām

bhaktir mukunda-caraṇe, na prāyeṇopajāyate]

["Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. Therefore how could Vṛtrāsura have become such a great devotee?"] [Śrīmad-Bhāgavatam, 6.14.2]

So in Bhakti-rasāmṛta-sindhu:

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

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

These are statements about the developed stages of devotion. It develops in such a way. Sudurllabhā, even when you have rejected liberation, 'I don't want liberation. I hate liberation,' then also He may not come to you, sudurllabhā. After mokṣa laghutā-kṛt, when you have passed the stage that you do not care for complete liberation, then also it will be not easily got. It is such. By complete renunciation, that is not qualification to attain Him. Some tinge there, then you will have to wait, and only through the grace of the sādhus that you can have. If you have clearly got the passport, no defect in your passport, that does not mean that you will get the visa. Sudurllabhā, still you are to attend hard sometimes to have entrance into that domain.
Hare Kṛṣṇa. Gaura Haribol.

Devotee: Your socks.

Śrīla Śrīdhara Mahārāja: And that is without my notice. Gaura Haribol. He or his attendant?

Devotees: He himself did. Jayatīrtha Mahārāja, he took them.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol.

Devotee: Laulyaṁ, eagerness.

Śrīla Śrīdhara Mahārāja: And perhaps these two have been presented by him.

Devotee: He has two pairs of new socks.

Devotee: I brought them for you.

Devotee: Madana-mohana [?]

Śrīla Śrīdhara Mahārāja: You gave this here, sweater, and this?

Devotee: Yes please: also as well.

Śrīla Śrīdhara Mahārāja: You?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Oh!

Devotee: You see, I did not see you. When I was in London buying a pullover like this for myself, I went into the shop, an Oxford Street shop, and then there I liked that one. And when I tried it was too big, and I said, 'I'm not going to give it back. It's for my Guru Mahārāja.'

Śrīla Śrīdhara Mahārāja: Slack and soft.

Devotee: At that time I said, 'This is for my Guru Mahārāja.' I did not see you. I did not come to India even.

Śrīla Śrīdhara Mahārāja: Very suiting, very suiting in old age. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. We have to understand and realise, from what height Swāmī Mahārāja came to you. He approached you, and he came down from what sort of high position he came down to take you there. You are to appreciate that. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktivinoda Ṭhākura, he prayed for the appearance of Śrīla Bhaktisiddhānta, he prayed to the Lord for the appearance of a pure devotee?

Śrīla Śrīdhara Mahārāja: It is not clear but it is also mentioned in a way: Sri gauranga parishad thakura bhakativinode dehin pati dhira bandhu kali tam vinasi _____ [?]
Bhaktivinoda Ṭhākura's will to push his teachings to the world, his earnest desire to push, that was the cause of drawing him here.

Prabhupāda has written, Śrī svarūpa dāmodara. Gadādhara, Svarūpa Dāmodara, they are always in this Dhāma, they are always engaged in their service to Gaurāṅga, and in different garb. Sometimes over the surface, sometimes underground. In this Dhāma they are always engaged. But for the good fortune of the people of this time, anyhow they came over the surface in the garb of Gaura Kiśora Bābājī and Bhaktivinoda Ṭhākura. Gadādhara – Bhaktivinoda Ṭhākura: and Svarūpa Dāmodara – Gaura Kiśora Bābājī. _____ vraje radha krsna ____ prakash _____ [?]
This secret truth may not be, should not be given publicity to ordinary people. By their will these things should be given inner inspiration. The divine will is everything. The ultimate thread is the

will of Kṛṣṇa and Rādhārāṇī. Gadādhara, Mahāprabhu came anyhow. Bhaktivinoda Ṭhākura and then mainly in the form of śāstra and modernised way it was delivered by Bhaktivinoda Ṭhākura and it was given to Prabhupāda. It is very peculiar – Prabhupāda did not like to accept this duty.

But Bhaktivinoda Ṭhākura told him, "You like to lead a life of religious luxury? You think that these things will be very troublesome to take up the work, the service of Mahāprabhu; that will be very troublesome to you. Do you want to be nirviśeṣa-vādī...?"

End of 81.11.13.C_81.11.14.A

Start of 81.11.14.B

Śrīla Śrīdhara Mahārāja: ...so many of my preceptors are there. They have come to help me. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. The strong will for propaganda, especially in the west, and he began. And wonderfully Swāmī Mahārāja came in and took up the thread, and he showed a miracle, given to us, how he has taken you all, to fulfil the desire of our Guru Mahārāja which we heard with our own ears. "That I want to decorate Māyāpur, Mahāprabhu, Dhāma, with gold and jewels. That is going to happen, to take place."

And Bhaktivinoda Ṭhākura professing, "That is so plain, that love of God; that should be the very life of religion. And so explicitly it is given in Bhāgavatam and by Mahāprabhu. Other religious conceptions are sure to merge in near future into this doctrine that is love of God. And God is Lord of love and love of God, so near, so familiar with Him if we can attain, then all other religious conceptions will have to retire, and all will merge, enter into it. That only one religion led by Mahāprabhu." He could see as if, "So plain thing, why should it not be accepted by all? We want love, we want God, but if through love we can come near Him, which fool will discourage this, abandon this proposal, if it is put in the right way?" And there is the possibility.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

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

"To every corner of every village that is existent in the wide world, everywhere My name will reach every corner. That is going to be effected."

And we see such magnitude of propaganda, of such prema dharma, love divine, will be possible – we could not dream of even. Gaura Haribol. Gaura Haribol. But love and lust must be differentiated. Lust mundane and love divine, the highest acme of divinity.

Devotee: Śrīla Śrīdhara Mahārāja, you say that we must try to appreciate the high level that Swāmī Mahārāja has come down from, for us. But he has accepted you as his śikṣā Guru. So how we are to appreciate you?

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. That will be, your realization will justify what you heard from Swāmī Mahārāja from his mouth, from his books, whether what I say is tally with that or not. You may measure in that; anyone should measure from what plane this is coming. These sounds are coming from the same plane. But that will depend on your understanding, your sincere earnestness in your understanding. The vibration is giving the pressure in a similar way or something else? It depends on the individual case.

Just as Hiranyagarba and Nadiyānanda they also received the vibration coming from Swāmī Mahārāja but they could not catch it properly. So they are impressed with another type of vibration from Lalitā Prasād and caught there. That seemed to them more true and more charming, caught by that.

The recipient will receive that vibration, according to the genuineness, of that it will be. There are so many goswāmīns, they are also making disciples_____ [?] but they could not venture to capture us. Hare Kṛṣṇa. What is the difference? Because their chief marketeer, things may be rotten, does not matter, cheaper. By not proper price they are ready to give. So such will be the consequence of those.

But we are of other type. If Kṛṣṇa comes Himself, then also we shall try, "Are you Kṛṣṇa?" I shall go and ask my Guru Mahārāja whether you are Kṛṣṇa or not." Over cautious! What more you have to fear from me. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Swāmī Mahārāja has clearly written, given cautions about those sahajiyās. It is plain, clear, not in vague talk, the sahajiyās. And he will enter, cut off the cage and gone to fly in this bloody atmosphere. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, sometimes in preaching, in order to present the philosophy in a palatable way it becomes watered down. So how do we present the philosophy as it is, but at the same time present it so that people will appreciate?

Śrīla Śrīdhara Mahārāja: Preaching the truth, and to satisfy the public is not one thing. Those that ignore the truth and go more towards the popularity, they go to danger, the pratiṣṭhā. You must keep up to the standard of Guru Mahārāja who will always be conscious. You must be within the camp, and then fight. Don't go outside the camp, the circumference of the camp. The popularity is a dangerous thing. To please the people, to get more response, to lower the standard, that would not be judicious. You must remain in the plane of protection. So to please the public if you go down to their standard, that won't be well, according to me. Those that have gone that way generally they are punished by the nature, we have seen.

Our Guru Mahārāja told that they are _____ [?] canvasser. He told some sannyāsī that, "You are an agent of the people. Not my servant."

So servant of Guru and an agent of the public come to seek some opportunity or some privilege from Guru, both different. On behalf of the public the popularity means he thinks that 'so many men are under me, and on their behalf I shall go and plead to our Guru Mahārāja.'

That is one thing. Seemingly, apparently that is also devotion, but that is a dangerous pose. But you will always be able to carry out the order of Guru Mahārāja. Guru Mahārāja your first intimate connection. And if he asks, 'No, don't bother with the public.' I must not go there. That attitude will be safe for the preacher. I am going on behalf of the higher authority, and not to search after men and money and fame thereby. The position of Ācārya, preacher of the Ācārya, that is a great temptation: to take them down from the purity of higher type. First we are servant of my master, and on his behalf I am approaching the public. And never on behalf of the public I'm approaching Guru Mahārāja to plead for them. Of course there are some particular examples, something like that, but they are of different, special type.

As we see in Rāmānuja, Rāmānuja he, different dīkṣā, in the dīkṣā of śaraṇāgati, surrendering, that is considered for them as the highest. He went to one renowned sādhu.

And he knew that Rāmānuja is very popular, "But my mantram should not be popularized then its appreciation will decrease." So he accepted Rāmānuja as disciple but gave warning, "Don't disclose this valuable mantram to anybody. If you promise then I shall give it to you."

Then Rāmānuja agreed and got that mantram, śaraṇāgati prapati. The public in general was awaiting to see that position, "That Rāmānuja who is so favourable, in favour of us and he is giving this pledge of getting the mantram that he won't use it for the public."

Then after, as soon as Rāmānuja got out from the camp of Guru, so many standing, and he uttered that mantram to all.

Guru called for him – Kanchipurna, "What have you done?"

"I have given it to them. I have disclosed."

"Why? You already pledged that you won't utter it to the public."

"Yes I did, my Lord, yes I did so."

"Then why have you broken the promise? Do you know what is the...?"

"I know fully well the consequence is eternal hell for me. But, your mantram that is absolute. They will be saved. All of them will be saved forever. Let me go to the hell for eternity. I don't care for that my Lord."

Then at once he withdrew. "No, no, no curse. You are a God-sent person to do good to the people by this. You are all right."

So sometimes it may be seen, but this is a very particular case.

Just as Vasudeva Datta appealed for the public to Mahāprabhu: "Please, they are parṣada bhakta. They are always with Him, inseparably connected. Their will is His will, almost." He also recommended, "Take all the sins of all the living body and put on my head and I go to suffer on their behalf for eternity. I can't tolerate that they are suffering so much and there is the ocean of nectar nearby. And still they will go on suffering. I can't tolerate my Lord this sin, so please do it."

Gaura Haribol. But we should not think ourselves that we are in that grade. We are ordinary. We shall always try to keep nearby our master, divine master. And only under protective area we shall live and extend our hand to the public, as much as possible. Sādhaka, siddha, different

stages there are. Self-forgetfulness: that is also a stage. Self-sacrifice, the Christian public they say that self-forgetfulness is higher than self-sacrifice. They trace self-sacrifice in Socrates and self-forgetfulness in Christ. That is their point, self-forgetfulness for the good of others. But there must be a standard, standard of goodness. _____ [?]

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So Mahārāja, Śrīla Bhaktivinoda Ṭhākura also wanted that so many people would, he was also pleading somehow that so many people should come to the Lord?

Śrīla Śrīdhara Mahārāja: Yes. He saw with his divine eye that by the will of the Supreme is such that we can expect that in great number they will come. So if that inspiration is felt in any heart he can't, he won't be able to control. It comes from that higher level. What degree? But the caution we should also remember in our mind.

That in a famine the workers will jump according to their heart, for relief work, or in an epidemic also. Famine and epidemic generally goes together. But he must take caution about his own health and then to serve the people. Otherwise he will also catch that contamination and die and who will then serve them?

So very cautiously one should push forward. And of course to chant or improve one's own health also it is necessary, the culture, the cultivation, kīrtana. But Hari kīrtana under the guidance of sādhu, Guru, that should be always in our mind when we shall. To do good to others that is laudable especially such goodness of such degree. But there also we shall be concerned that I must keep myself fit as a mediator of the truth, may not become opaque, we may remain transparent, remain transparent. That is always having connection with the headquarters. Wherever these planes they keep connection with the guiding tower, or something like that: if that connection is gone then that plane also in danger. So the connection with head quarter, that should always be kept carefully. They will be able to guide. So we must have connection with the head quarter, Guru paramparā, wherever we go flying. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, our Guru Mahārāja he used to say when preaching, he used to use the word rascal. He used to say, "These people are all rascals." We have seen, with no compromise, very fearless, in his room...

Śrīla Śrīdhara Mahārāja: Ah. Rascals, don't trust them. They will attack you in any way. Unscrupulously attack may come from that side. Because the Satan he himself irritated that my kingdom is being lost. He will inspire them in many ways. But you are protected by the divine power, may not be afraid. So you will be always careful about your, that iron dress, armour, must be within armour. The Satan is there, the reactionary party is there. They won't tolerate so easily that their kingdom will vanish. Christ was crucified. Socrates was dealt with capital punishment. Śrī Caitanya Deva was as if driven out from Navadwīpa. He saw the Kalidāsa. That is planned, designed by one tantric Kṛṣṇānanda against this Vaiṣṇava rasa. But it is to a sober and wise man, it is self inconsistent.

The rasa of father and mother, they considered Mahādeva, Śiva, as father, and śakti as mother. And they are showing their private play as father and mother. That in itself is rasābhāsa, a polluted conception. The union of father and mother to conceive by the son is a nasty idea. That itself in māyā, illusion, ignorance of the bad type. Hare Kṛṣṇa. Gaura Hari.

It is pointed out by Kavi Karṇapūra, even Kalidāsa is also a renowned poet in Sanskrit literature, Kalidāsa, he is also accused in such a way. He says, "Mahādeva and Parvati as father and mother, and he is describing their pastimes, private pastimes. A filthy thing, a clash in the rasa, vātsalya and mādhurya. The son should not enter into that layer, plane."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I have heard that Bhaktisiddhānta Prabhupāda approached Gaura Kiśora Dāsa Bābājī three times for initiation before he was accepted. Can you explain that?

Śrīla Śrīdhara Mahārāja: For initiation, yes. He told, I heard it from his mouth: "That by order of Bhaktivinoda Ṭhākura I approached him."

And at that time so many pseudo stalwarts of Vaiṣṇava dharma, this Caran dāsa, the Guru of Rāmadāsa, the samaj bhadi and others, they wanted to get Prabhupāda as their disciple. They tried their best. "That he is a promising young man and if we can get him as disciple then of course my line will be very gloriously extended." They tried.

But Bhaktivinoda Ṭhākura asked him, Gaura Kiśora Bābājī Mahārāja, and he came, proposed.

Bābājī Mahārāja told: "I shall ask Mahāprabhu. If He likes, if He grants, then of course I can do it."

Then after some days he again came and proposed.

"Oh, I forgot. I forgot to ask."

"We are told that so many pseudo stalwarts they are hankering after me and this Bābājī Mahārāja, almost unknown, knows so much extensive prestige in the circles of the Vaiṣṇava. But he says he forgot."

Again another day: a similar thing.

"Then why is this? Bhaktivinoda Ṭhākura also asked me and that also I told to him. That by recommendation of Bhaktivinoda Ṭhākura I come to you. And he says that he forgot. 'First I shall ask Mahāprabhu, and then I forgot, I forgot.' Then I thought what's the cause?"

In his own way what he told I am saying to you.

"That I thought that I have some ego. That I am of pure moral character, and I am a good scholar, and I have got indomitable strength of mind to go on with my idea. This ego, this is no qualification. He wants to..." - known words forgotten. "What he wants to express by this, that these qualifications are nothing. So I must think, my attitude should be that I am unfit, and I am begging for his grace. I have come to beg his grace. Śaraṇāgati, I am helpless. I am poorest of the poor. With humility I shall have to approach. That without your grace my life is going to be spoiled. I am quite helpless, Mahārāja. I want your kindness. Without this attitude he won't be willing. So that reaction came in my mind that these are no qualifications of a disciple to approach the Guru. Oh, my pride was crushed, that I'm disqualified, so disqualified that he did

not, he ignored me so much that he failed to tell about me to Mahāprabhu. It is not even in his memory. So negligible. I am hurt. Then I came to my approach to Guru should be of that attitude, that is the idea."

Then when he approached next time, "Yes, Mahāprabhu has accepted you."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

And when Bon Mahārāja returned from England, he put so many questions disturbing to our Guru Mahārāja. "What do you know? In this country they are so great, so cultured, so grand. Staying here we cannot have any proper estimation of that civilization which is at present in London." In this way he wanted say: "They were all ignorant. So if you have to preach in London, in Europe, we will have to be trained in a different way." That was his advice to our Guru Mahārāja.

And Guru Mahārāja being pressed, rather attacked by his own disciple in such a way, he withdrew himself in such a position told: "It is not our way of thinking. Our Guru Mahārāja Gaura Kiśora Dāsa Bābājī did not know to sign his name also, even, he did not know how to sign his own name. But we thought that in the nail of his toe all the scholarship, wealth, everything is there. That is our conception, way of thinking like that. He is in possession of such a thing, everything included there." In a mild and humble way he is representing himself in that way.

But there was Nisikanta Professor Sanyal, he came like a tiger to attack Bon Mahārāja. "What do you say? You have lost all you have got from your Guru Mahārāja. You are bold enough to talk in such a boisterous way. You have forgot how to behave to our divine master." He came out furiously.

And then Bon Mahārāja had a check. So Prabhupāda told, Bon Mahārāja went to preach: "My first year in England, my second year in England." Prabhupāda's going through it. "You see Bon Mahārāja is thinking he has done tremendous activity. He met Lord Zetland, and Halifax, Hunt, all these, seeing, and given tea party, all these things he was doing there. But no mention of name of this poor fellow in any place, no name of Prabhupāda there. Money sent there. Gorgeously he's approaching the big men, big tea party inviting, sometimes giving speech."

At that time, requested by Prabhupāda I was in Madras Maṭha. He requested me, "Try to see such C.P. Rāma Swāmī [?]" He was very, very favourite to Lady Wellington who was the Viceroy at the time. And he could help us a great deal. So he told me, "Just approach C.P. Rāma Swāmī [?] to help us in our Europe propaganda, by his influence through the Viceroy."

I approached him, and he came from the opposite side to attack me. "You have sent preachers there, what they are doing? They are rather lowering the standard of Indian religious thought. Like sycophant running after the officers there. But here, Gandhi, a half clad man, he has raised the standard of Indian theological conception there. But these fellows are running after those gorgeous persons, the officers in power. And they ridicule when they are absent,

they say, 'You see the sannyāsīns are supposed to give up everything, they are teaching us in such a way, What is this? How India is going on? In this way going on."

I told him, that thorn by thorn, one thorn entered into the sole, by the help of another thorn we want to take it out.

"No, no." He told. "That thorn won't come out. This thorn also will enter there." That was while he was so much disappointed.

The man who is in the back, the general, he is quite wakeful to the fact, and if the first batch dies the next batch will go to attack. Why you are afraid so much? I told.

Hare Kṛṣṇa. Hare Kṛṣṇa.

But Swāmī Mahārāja has come with flying colours, unexpectedly. And only, we are in sorrow that Guru Mahārāja is not here to share this joy. Of course he is there, he is enjoying the victory, but we can't see. If he would have been here amongst, with us, how delighted he would have been, how much pleased he was to see.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Then when Bon Mahārāja cut such a figure, Prabhupāda wanted to send me there.

I told, I cannot mix, I cannot understand their language clearly. And I have no very knack to mix with them, their customs, habits, all these things. But if you order, I must go, must obey. But I don't think that I shall be able to show any progress in the activity there.

Then Professor Sanyal told me, "Do you know why he wants to send you there?"

No, I don't know.

"Because you won't be converted."

Then I answered, Yes, I am quite confident there. None can convert me from the grace of Mahāprabhu and Prabhupāda. I am sure that no thought can convert, can disturb me, take me away from the holy feet of my master and Prabhupāda, I am sure there. I am a small insignificant person, but anyhow I feel that what a beautiful conception I have got about the Absolute, I think no other proposal can entice me anywhere. Gaura Haribol.

Then he sent [Bhakti Saranga] Goswāmī Mahārāja, the founder of the Gauḍīya Saṅga, and then disappeared. But in reply, "There is one left who will be able to represent me to Goswāmī Mahārāja." In that poem, that poem represented the real substance of the teachings of Mahāprabhu. That was his idea, Bhaktivinoda Ṭhākura. Only one poem was written when he was present: so many others afterwards.

Gaura Hari. Gaura Hari. Gaura Hari. But I think, I did not go, but I got the privilege of serving his bed of disappearance – regular duty to attend him before his disappearance, I managed to do. And also he graced me with that singing of the song of the highest order in Gauḍīya Vaiṣṇava School. That fortune I got from him. Gaura Haribol.

End of 81.11.14.B

Start of 81.11.14.C_81.11.15.A

Śrīla Śrīdhara Mahārāja: ... He remarked, "You are ease lover," he remarked, "You are ease lover." So also you all see I'm ease lover, sitting tight in a corner, ease lover. Gaura Haribol.

Akṣayānanda Mahārāja: But great nectar flowing – sitting tight but so much nectar flowing.

Śrīla Śrīdhara Mahārāja: But he's so benevolent, so sympathetic to me, that he has taken you all from so far to hear from me. I did not go to preach amongst you. But you all have come, divine arrangement, and so late in my life when my memory is not normal, searching after this word, that word, to express my view. In that sphere also he did not spare me. My Gurudeva, he's so kind and gracious. And that was his weak point, Guru Mahārāja's. His love and attraction for Bhaktivinoda Ṭhākura was such acuity that I wrote in praise of Bhaktivinoda Ṭhākura, he was conquered. I feel it in my own heart. Because I wrote in praise of Bhaktivinoda Ṭhākura and that was accurate, clear, and dignified, so he is so much gracious to me. That is my innate conception. Hare Kṛṣṇa. Hare Kṛṣṇa.

And Bhaktivinoda Ṭhākura's representation is also a marvellous thing about the teachings of Mahāprabhu. The original writers, the Goswāmīns, in Sanskrit they have described many things. And Bhaktivinoda Ṭhākura is translating, but the translation seems to be more accurate and sweet than the original. He writes in such a type, such a type. The translation and that according to our feeling, that is better than the original: it is wonderful, more expressive, more clear, more up to date.

So we close the class now. Gaura Haribol. Gaura Haribol. Gaura Haribol. Jaya oṁ viṣṇupāda...

...

Dayādhara Gaurāṅga: I have never heard of any astrological meaning to his birth, especially on the same day.

Śrīla Śrīdhara Mahārāja: In day also, different parts also, and generally there will be differences in combination of different domains. Whole day may not continue to be of same type. There may be some differences also, one thing. Another thing, that will depend on who is appearing, his previous karma and his worth, and especially his inner capacity of resisting the bad omens, and the grace of the Lord in him previously acquired. All these things will come into account. And the result will be the consequence. Not only time and space, but the person who is being born, his capacity, his previous acquisition, all these also to be considered. And the day means whole day may not have equal influence. It may be different in different parts of the day: all these things to be calculated.

Hare Kṛṣṇa. Then there is another angle of vision. In Kali-yuga the Nāma saṅkīrtana has been given as the means to our highest end. So because the age is iron, so the bhajana will also be of lower type. It is not that, just the opposite. Because the time is so much vitiated, that ordinary means they cannot produce their desired end. But the highest thing, that is above all external circumstances, unfavourable circumstances, that can only stand. So also the worst may be the time, but at that time if a devotee of Kṛṣṇa appears then that can't have any influence over him. Rather that will be purified. That time, that bad time will have a record to add to its auspicious

character. There may be so great thing. And generally that is with nirguṇa. They do not care for the materially good or bad symptoms, that nirguṇa.

Generally when Kṛṣṇa appeared the place was a prison house, the black night and hail and storm, apparently it was very ominous. But His appearance made everything pure. He's touchstone. A bad iron or good iron, or bad brass or good brass, a bad silver or good silver, when it comes in connection with touchstone then that becomes gold, and gold of a higher type. This mundane power cannot affect in any way, independent of that. Suba suka, auspicious or ominous, it is confined here in the domain of loss and gain.

In the eternal atmosphere, every contribution is for the service of the Lord. It is all auspicious: waves of that plane all healthy, wholesome, because it is connected with the absolute good. What apparently seems to be bad, if that comes in connection with the absolute good, that is cent per cent good. Only one thing, whether to please Him, whether it is in connection with the absolute harmony: that will justify, it's existence, it's character, it's future, everything. Only one whether it is to satisfy, for Himself. It is to satisfy the Absolute Autocrat. Only one criterion and nothing else, no other calculation will stand there.

He is above law. The absolute, law comes from it, justice comes from it. It is rather in the plane of mercy. Justice presupposes there may be many interests, and to bring harmony amongst them, some adjustment in the many conceptions of different interest. So advaya-jñāna, oneness, where it is absolutely oneness, unity, absolute unity: there no question of justice, can analyse, can arise. We are told that is mercy, it is beauty, it is ecstasy, it is good, and unchallengeable. That is autocracy. It's sweetness, it's charm. That is the conception of the Absolute, Prime Cause. Everything For Himself, Hegelian language, everything meant for His satisfaction. He is the Absolute. Everything is meant for Him, so no consideration of right, wrong, good, bad: only one good. Whatever He likes, that is good. No law, no measurement, no calculation, all useless, groundless. Hare Kṛṣṇa.

And generally it was thought that is an absolute power. But Mahāprabhu says, Śrīmad-Bhāgavatam, "No; absolute beauty, absolute good, not power." That is the peculiarity of Bhāgavatam, and Gauḍīya Vaiṣṇava, Mahāprabhu, that beauty is controlling, love controlling, love and beauty similar. Love controlling. No objection should come to that, from any quarter of reasonable thinkers, love, charm; no room for any objection.

And we are preacher of that. That is your inner wealth, love. A particle in you and the source, the ocean is there. You are connected. Find out the plane, the subtle-most plane, the subtle-most, there is electric plane, ethereal plane, the airy plane, so many plane, the light plane, heat plane in the world. So this is the subtle-most all-embracing plane which is irresistible and which is the sustainer of all other planes of life and vitality, anything and everything. Find out, dive deep within your heart and you will find out a trace of that plane in you. And try to work in that plane, eliminating all these external, superficial planes of life, interests of life. That is the interest, the common interest of every living thing. That is the deepest identification of you all. There is peace, proper. The highest conception of peace is there only, in the plane of love divine. And what is going on in the name of love here, country love, society love, lady love, money love, that is all sham; tasteless, useless and brings a reaction. And that is non reactionary. That can absorb

everything and what you get as a reaction that is also enhancement of that thing. That is no reaction as we understand it in this plane.

'Dāsa' kari' vetana more deha prema-dhana. The surrender to the extreme to become the highest conception of slave and the remuneration is also of this type. That give me remuneration in the terms of love, more propensity to serve, dedication. Supply me the capital of dedication as my salary, so more I can dedicate. Supply that energy and that goodness in me. The service is its own reward. I shall serve and I get salary that I can serve more correctly and more affectionately, that sort of reaction. Remuneration is also of that type, reaction. But in these superficial planes the remuneration, the reaction; that is of bad type. Janma-mṛtyu-jarā-vyādhi-duḥkha- doṣānudarśanam [Bhagavad-gītā, 13.9] It will produce such results, such effects.

Hare Kṛṣṇa. Hare Kṛṣṇa. Our preaching we find out that you are a loving unit, so all the hitches should be removed. Our underlying principle to ask everybody that you are really a unit of love, love. Eliminate all sorts of discords. If such things be allowed to be preached then it would be really more than heaven of our conception. Gaura Haribol. Gaura Haribol. Gaura Haribol.

This Rāma Prasād, one devotee of the śakti worshippers: Mano jamin raila patite avad kailya failta sanat [?] His poem – if you cultivate the human heart then you will find what sort of gold is being produced thereby, cultivate heart. By cultivating the earth outside, try to cultivate your heart, and the golden production will come from within, mine your own cultivation within. That will produce more valuable things. So that type, dive deep into your heart.

Like Mahāprabhu says: "Go deeper." Rāmānanda Rāya saṁvāda, whatever Rāmānanda says, Mahāprabhu says: "Go deeper, go deeper." "Eho bāhya āge kaha āra, eho bāhya āge kaha āra. [Caitanya-caritāmṛta, Madhya-līlā, 8.59] This is also superficial. Go more deep."

Then Rāmānanda: another plane, another plane, another plane – in this way lastly going to the plane of Śrī Rādhikā. "I think that is the highest plane of dedication and love and beauty."

"Yes, it is. Yes it is there."

And how to attain that, that was the question of Mahāprabhu to Rāya Rāmānanda, how to attain? It is also mentioned there. With the help of the friends of that, they are the canvassers, recruiters. So with their help we can enter, as well as we can get service, engagement and everything.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

One who is really engaged in such research then he does not care which is the prison house or the temple; may be equal to him. His object of search is within his heart. None can oppose it. None can oppose it. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, will you explain the circumstances of Lord Caitanya's disappearance and why it is not mentioned in Caitanya-caritāmṛta?

Śrīla Śrīdhara Mahārāja: What did I do, say?

Devotee: Would you explain the circumstances of Lord Caitanya's disappearance and why it is not mentioned in Caitanya-caritāmṛta?

Śrīla Śrīdhara Mahārāja: I told it already? What did I say?

Akṣayānanda Mahārāja: No, he's asking, can you explain it?

Śrīla Śrīdhara Mahārāja: Oh, can I explain, why it is not mentioned?

Not only of Caitanyadeva, but also Nityānanda Prabhu, Advaita Prabhu, Viṣṇu-tattva omitted because we are not encouraged to think that Their body was mundane and They must have been done away with either by burial, or by burning, or any some other way it has been disposed. Out of curiosity, so it is omitted. That it is, not material, so the material end is not to be encouraged, not to be mentioned, in any way.

There are many versions about Mahāprabhu's disappearance. Some say He entered into Jagannātha, in the body of Jagannātha. Some say He entered, Gadādhara Paṇḍita says He entered into his own Gopīnātha Deva. Some say He walked over the sea, away. In this way various descriptions we find. Some say He started above entrance the Sun. So everything may be true simultaneously. Gadādhara Paṇḍita has seen that He came and just entered, my Deity and disappeared. And some devotees were in Jagannātha temple they say He other days generally He used to look at Jagannātha from far. But that day He was advancing slowly. And coming to Jagannātha He said some words and embraced Jagannātha and disappeared. And some say he was walking over the sea and disappeared. And some say that He towards the Sun He approached and disappeared. Everything may be true simultaneously. As He wished to show about His disappearance to the devotees, they saw like that, and many could not see how He went back.

...

...find out that His body was not material. How it is possible we are to understand that. How it is possible: that without any material body one can show a material body. Body is not of matter but still He can show that as if it was of matter. That will be the problem.

Whether it is possible. Even we are told a ghost can appear and disappear. So many yogīs by dint of their psychic power by exercising that they can appear and disappear. And so many incarnations of God hither to known to the world They can appear and disappear. So why should it may not be of that type? No difference. To expect such is not to expect much.

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

Dayādhara Gaurāṅga: Mahārāja, the wife of Dhṛtarāṣṭra.

Śrīla Śrīdhara Mahārāja: Gāndhārī. Yes.

Dayādhara Gaurāṅga: It's said in the Mahābhārata that before she became the wife of Dhṛtarāṣṭra she was known all over Bhārata-varṣa as a devotee of Śaṅkara, Śiva. I wondered if that had any bearing on the fate of Dhṛtarāṣṭra?

Śrīla Śrīdhara Mahārāja: Why? Have you got any sign in Dhṛtarāṣṭra previous to his marriage that he was devotee of Viṣṇu or Nārāyaṇa? And then her association will have converted him to go away from the devotion of Kṛṣṇa. Have you got any such evidence?

Dayādhara Gaurāṅga: No, I don't.

Śrīla Śrīdhara Mahārāja: Then – Dhṛtarāṣṭra is the representation of mind, mānasa: Vidura that of conscience representation, conscience, but Dhṛtarāṣṭra as mānasa, mind, mind's inclination towards enjoyment more, so for wife, for children, more inclined. Hare Kṛṣṇa.

The Bhīṣma the sense of duty. All may be vitiated. Vidura holds the higher position there. The sense of duty that may take misdirection. As we say in the case of Draupadī's - the endeavour to make Draupadī naked. Bhīṣma did not come with opposition. A sober man, a devotee, but his conscience was cowed down by the sense of duty. Of course he explained that, "Yudhiṣṭhira understands more about the conception of duty, and when he does not give any opposition so I could not." That was Bhīṣma's explanation. "That is the real direction of the Veda in such condition. A purport of Veda is known most by Yudhiṣṭhira than ourselves. When he's tolerating, I could not say anything."

But Vidura did not care for that. He simply saw the general goodness of the dynasty in future and boldly approached Dhṛtarāṣṭra. "Under your care, taking the advantage of your guardianship, what these brutes are doing. They are bringing danger to your own dynasty by such activity. You are dishonouring Pāṇḍava or you are dishonouring your own self. She is also connected with your family. Should you not help her in such distressed stage?"

Then Dhṛtarāṣṭra was awakened from mind, pressed by the conscience, asserted and asked Duryodhana to put end to such misdeed. And asked Draupadī should be taken to me. And then Draupadī was taken to him. That is a great test: the attempt to make Draupadī naked in the assembly, that is a great test, a trial, to find out who is who. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Pāṇḍava's also did not object?

Śrīla Śrīdhara Mahārāja: They thought that they were bound down by the vow. Bhīma now and then he burst and he is promising – checked by Arjuna, "We are one, what my elder brother has done, silently we must accept that. Don't be boisterous. Then the enemy, they will enjoy our dissension amongst us." In this way Arjuna dissuaded Bhīma, at times.

And Bhīma used to give his promise, "I shall break your thigh, Duḥśāsana. I shall drink the blood of your chest." Now and then Bhīma's outburst and expressing his promise in future, and he did that.

But Pāṇḍavas was to tolerate anything and everything, "That the extreme may come over us. We shall try to stand even in such condition, united – united with our hope towards Kṛṣṇa."

And Kṛṣṇa came to relieve. When Draupadī, that is a place of the highest type of devotion, when Draupadī was placed under such awkward position she looked after the respectable members in the assembly, no response. Looked towards her formal husbands, they're so big, so great, so powerful, indomitable, no response. Then disappointed from all quarters all help in this extreme moment, she had to come; with one hand to help herself from the exploit and with another hand towards Lord Kṛṣṇa, then left her, that self help also and with both palms together prayed for Kṛṣṇa. And there is a word gopī-jana-vallabha, reverence towards Kṛṣṇa's Vṛndāvana līlā. Nowhere in Mahābhārata can we find any reference to Braja līlā of Kṛṣṇa. All Dvārakā, Mathurā. But only here we find from the lips of Draupadī, Braja.

"Hey, gopī-jana-vallabha, You are protector of all. We after all belong to You. And You come to my relief." When frustrated from the help of her own husbands, so powerful, then she had to come back, pati pati nam [?] "The Master of the masters. The Master of the masters, the original Master, we belong after all to You. Keep me in such acute position. O, gopī-jana- vallabha, You are friend of the gopīs in Vṛndāvana. Without consideration of the social position and status and ownership, even conferred by the śāstra, the law under Veda. Your connection with us is above law. I take shelter there for my protection."

Immediately help came. We are told Kṛṣṇa ordered all the merits acquired by previous life of Draupadī, may be immediately converted to protect her in the form of cloth, clothing. And the clothing got infinite character. And is drawing, drawing, cloth drawing and the cloth extending, cloth extending, no end. She's all right there: cloth coming. That was her position.

And then Vidura went to Dhṛtarāṣṭra, "What mishaps are being done by your sons. And you are sitting tight. You are responsible for all this misbehaviour. It will destroy; it will burn the whole dynasty, whole capitol, everyone of us here. Just quench the fire, put out the fire."

Then Dhṛtarāṣṭra he called for Draupadī. "Take heart."

Then of course order gave and some truce was effected there. "They will go to the forest with Draupadī for twelve years. And after finishing that forest living, for one year they will live hiding. Then if at that time they can be traced then again twelve year's banishment, in this way, again one year's disguise. If found out again twelve years forest banishment, in this way.

But at the end they came and fought. Kṛṣṇa went as peacemaker. That failed. Then the fight came. Hare Kṛṣṇa. And there we find in Gītā, Bhīṣma stood as the leader of the Kuru dynasty, and this side really, Arjuna and Kṛṣṇa.

tataḥ śvetair hayair yukte, mahati syandane sthitau
mādhavaḥ pāṇḍavaś caiva, divyau śaṅkhau pradadhmatuḥ

["On the other side, Lord Sri Krsna and Arjuna, in a grand chariot drawn by white horses, resounded their divine conch shells."] [Bhagavad-gītā, 1.14]

They began. The first war cry and the response came first from Kṛṣṇa and Arjuna; Pāñcajanya and Devadatta. They uttered, "We are prepared, ready to fight. Begin." This way, then the Bhagavad-gītā came. Arjuna tried to back away, and to excite Arjuna to begin the battle Kṛṣṇa had to advise so many things, and the instruction is known as Bhagavad-gītā. Bhagavad-gītā, the physical non-violence has been crushed there. And non-violence of Gandhi is for material

purposes, non-violence for material purposes. That has been crushed. No meaning: that is all sham; that is also māyā. That is also māyā. Truth is independent of this material violence and non-violence.

End of 81.11.14.C_81.11.15.A

Start of 81.11.15.B

Śrīla Śrīdhara Mahārāja: ...not to save this, should we utilize the faculty of non-violence. It is a prison house and no kindness should be shown, no liberality should be seen to keep the prison house intact. The whole prison houses may be demolished, no harm to the soul. The truth is of such nature. The truth real is of such nature.

What is hiṁsā, what is ahiṁsā? Apparently what is hiṁsā that may be – apparently what is ahiṁsā, non-violent, if correctly analysed, that may be found to be violence. Apparent non-violence may be detected as violence from a better searching attempt. That was putting much faith in this illusory aspect. This is not search after truth. This is not real search after truth. Real search after truth will be independent of this material importance. That is independent. That comes from the other side.

The [Philippe] Petain when he came in, he was in the second great war, the French general was some Petain or someone, gentleman. And he came in contact with Hitler and had a truce to save his country. And he did so. By surrendering to Hitler's Germany, France was externally saved. But when [Charles] de Gaulle came back from England, he tried that Petain, that general, previous general, who really saved France from the attack. And the general was given capital punishment. He wanted to save physical France at the cost of the honour of the real France. Perhaps that was his point. So physical non-violence, this was dishonoured and condemned.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when Vāsudeva Datta was talking to Śrī Caitanya Mahāprabhu about the deliverance of the whole universe of all the living entities within it, Śrī Caitanya Mahāprabhu said that all of them already were liberated. My question is, at that time all the living entities after dying they were, after leaving this body were liberated? Or this is a continuous process and still going on?

Śrīla Śrīdhara Mahārāja: We conceive that they are all removed. Suppose in an ocean, if we take a pot of water, how many seconds it takes to fill up the gap?

Devotee: Immediately.

Śrīla Śrīdhara Mahārāja: Immediately, we cannot trace even the time. It is infinite; a brahmāṇḍa is like that, a drop. It may be taken out, but immediately, in no time it will be seen to do that. So no, it is not unreasonable. If we have got theistic conception in a right way, then it is like that. A whole brahmāṇḍa is a point in the infinite, a point removed, immediately it was filled up, so many brahmāṇḍa. And in the Virajā so many brahmāṇḍas are floating like a small seed. A huge brahmāṇḍa is relatively like a small seed, a mustard seed, and floating, an innumerable number in the ocean of Virajā, prakṛti. So it is difficult for us to think that how much time it took to remove the whole brahmāṇḍa, and how, all these things. But in the infinite characteristic it is no exertion at all, nothing of the kind.

Ordinary time, we cannot find any concentration of much wealth, money, etc., in a particular field, but in the time of war we find when that great exertion of the nations, immediately a place, a forest is removed and a camp is established in twenty-four hours. Such huge expense, we cannot think how it is possible. But great power they have got of that type – a question of the amount of energy and intelligence – not wanting there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

What is wonder to us that is negligent movement there. Hare Kṛṣṇa. Only willing and automatically done!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dayādhara Gaurāṅga: Mahārāja, what is the criteria for cultivating the internal spiritual growth, as opposed to external activity, or service also in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That is increased favourable tendency, progress may be traced. A man is known by his company. The test, that is the criteria whether he is hankering for the association of the good or bad environment: his taste, his eagerness to associate, known by his company. Which ever way his taste is working, progression; that is to be looked on. What does he love? Sādhu-saṅga, more and more affinity towards the sādhu, and śāstra – of that order, it is the environment, increasing his taste, progressively increasing his taste for particular thing. That will prove, either we are making progress or deteriorating – going in the front or backing, that can be known by the measurement of external environment. And going towards the theistic conception or coming back from that sort of deep conception to more subtle or more gross? Importance is being increased to me for which side?

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

With the progress towards the spiritual side, my disgust about the material things will increase when I have some clear conception about the spiritual truth towards which I am making advance. And my affinity, my spirit also will have some acceleration in my progress. They will show whether I am making progress, or I am standing still, or I am going back. Bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka. And internal satisfaction will also stand guarantee. I shall be my own witness from within, whether I am gaining or losing. My own understanding will stand guarantee, pareśānubhavo.

Hare Kṛṣṇa. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol.

Dayādhara Gaurāṅga: Is it possible that sometimes we can gain a closer concept of the absolute by serving, manipulating the external nature, rather than doing bhajan, doing personal bhajan?

Śrīla Śrīdhara Mahārāja: No, bhajan and activity, the activity may be more than bhajan, and the bhajan may be illusion. So that is not the thing by which to be judged. Only in the surrendering! I am asked by Guru Mahārāja to go to some activity. I thought I am engaged in bhajan. But my superior sādhu, he asked me to go to some other duty. Apparently I may feel a little disturbed. But in that case, own bhajan should not be entrusted much. If I know fully well that who has ordered me, he holds superior position to me, then own bhajan should be stopped and to carry out the order of superior person, that should be accepted. Because that will fetch something of higher order, of higher plane to me, This is more or less in ascending method. And that is in descending way of coming, from higher it is coming. It will fetch more subtle and higher value for me. I may earn silver but that may come in gold. _____ [?] Command of a Vaiṣṇava will be more, it will fetch more than I shall do myself. That should be considered, but if the Vaiṣṇava who is ordering me, he's of superior type, if I can understand them. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: You once explained to me, I was asking you about writing. I was telling you that sometimes the realizations and how to express myself writing was very easy up to a point and then became very, very difficult, So I asked you, should I continue or should I go to something else? It seems that the inspiration, or the incentive to write was disappearing.

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Dayādhara Gaurāṅga: Ok. I was explaining that while writing, writing a Bhaktivedānta Institute literature or...

Śrīla Śrīdhara Mahārāja: You were writing an article? Yes. At that time?

Dayādhara Gaurāṅga: Yes. And I was feeling very much inspired to write. As if I was getting some inspiration, motivation, from another source.

Śrīla Śrīdhara Mahārāja: A spontaneous flow you were feeling that was coming. At that time some gentlemen wanted you to – what you are to do?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That will depend in what regard you understand the man who is ordering you. If you have much reverence for him you may at least mild protest, 'That a little after I am coming. Will there be any harm?'

If he says, 'No, you must come now,' you keep it now and go away.

You may request him, 'That only stop for a few minutes, or an hour, I'm engage in some deep duty.'

But still, if he argues, 'No, you leave it – come.' And if you had higher respect for him, you leave it and go. But if you have any question about his superiority, that will be another thing. But if you are sure that he's of higher status then you will give up your own engagement, your own realization, and go to obey his order.

When one is engaged in worshipping his own Deity in the temple at that time some sādhu has come, sādhu has come from outside. And he knows it that he has come, he will leave his engagement in the worship of the Deity. He will go and he will welcome, show his courtesy to the sādhu, make arrangement. Then he will come again here. If he does not go, he commits offence.

In the case of Gajaraja, the King Pāndya in southern India, he was engaged in worshipping his own Deity. And at that time Agastya Ṛṣi he came. And his officers tried to inform him. He also could understand. But he posed that he did not hear. And after finishing his worship, he came out. But because he consciously took the pose of a ____ as if he can't hear, that sort of posing. That his consciousness was drawn to be of a gross character, more gross. So in next birth he had to take that of an elephant, Gajaraja. And when he was in a battle with a big crocodile – but he was a devotee, he had devotion of Kṛṣṇa within his heart. He cried for help from Kṛṣṇa. And Kṛṣṇa went and cut the crocodile and saved His servant, previous servant in the form of elephant. It is told that he had to take the birth of an elephant because he posed himself that he is not hearing. Some sort of the mentality of an elephant he took. So one should leave his own engagement and go to do his needful service for the sādhu of superior order.

Dayādhara Gaurāṅga: This was also circumstance with Mahārāja Parīkṣit?

Śrīla Śrīdhara Mahārāja: Parīkṣit's case is something else. Śrīngi – that man was not a devotee, that Śrīngi. Parīkṣit was a better class of devotee, but the duty of a king, that sort of formality. That was the cause. Parīkṣit at heart he was right. He thought that, 'If I go back without the water, that man will be responsible for not doing his duty towards the guest. And as result of that his hard earned tapasya, the fruit of his penance will be taken away by me. And instead of doing that, I may assert as a king and for this wrong behaviour I am punishing him. Let me punish him because he failed to discharge his proper duty as an āśramite." So he put the dead snake and put it with the end of his bow on the neck. But sincerely he did it with his best knowledge that he may not take away the result of the penances which he is so painfully earning. So as a king he gave a sort of punishment.

That was misunderstood by his son who had some power of penances, though boy, previously earned in his previous life, and he cursed him. He accepted that. And that was the cause of the great Bhāgavatam. Parīkṣit is not to be condemned in any way. But here the Pāndya king he's really to be condemned, but Parīkṣit is a leader, that is nirguṇa. That is mere show. But here in the case of Pāndya it is not a show. It was really the fact. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: In Caitanya-caritāmṛta there is a story about Minaketana Rāma dāsa and that pūjārī. One pūjārī was worshipping the Deity. And Minaketana Rāma dāsa because he did not show respect he said here is the second Romaharṣāna sūta.

Śrīla Śrīdhara Mahārāja: Yes. What's the difficulty?

Devotee: I was just wondering if maybe you could elaborate on that also?

Śrīla Śrīdhara Mahārāja: What's the question?

Devotee: I was just thinking that this is another illustration.

Dayādhara Gaurāṅga: Another example.

Śrīla Śrīdhara Mahārāja: Another example, Yes. He did right. This Minaketana Rāma dāsa, he was a devotee of Nityānanda Prabhu. And sometimes he felt within himself the presence of Nityānanda to such a degree that he forgot himself, and did many, showed many feats of devotional sentiments. Minaketana Rāma dāsa was of that type. And when in the house of Kavirāja Goswāmī there was a function. And there one brāhmaṇa pūjārī worshipper named Guṇarnava Misra, a brāhmaṇa pūjārī, he engaged himself in the worship of the family Deity. And Minaketana Rāma dāsa, the intimate devotee of Nityānanda was present there. And so many persons knew him that he is a devotee of high order, and came to show their respect to Minaketana Rāma dāsa. But the pūjārī did not care. He thought, 'I am already engaged in the Deity worship,' and he did not think that he should give up his engagement and again come to worship him, to show his respect to that devotee. At that, Rāma dāsa he was dissatisfied with his attitude, he thought that those that are showing respect to him, that is really not to him but to his master Nityānanda.

And in Naimīṣaranya also when Romaharṣāna sūta he was engaged in chanting Bhāgavatam, Baladeva presented, Baladeva means Nityānanda, Nityānanda Baladeva, Baladeva was present there. And he did not leave his reading of Bhāgavatam and did not come also to show any respect to Baladeva. So he was punished by Baladeva. "That you are reading Bhāgavatam, but you don't know that the very purpose, the object of Bhāgavatam is present at your front, and you don't know to respect him. Bhāgavatam is full of the greatness, nobleness of Kṛṣṇa and Balarāma. And you were reading that. And I am nearest to Kṛṣṇa, you don't come to respect Me. That is not to show respect to Kṛṣṇa. In fact, only theoretical, only intellectualism you are continuing, what is intellectual. And you have no idea about the very fact, very purpose of

Bhāgavatam. So this sort of sham explanation and reading of the scriptures, that cannot be encouraged. It should be punished." In this way he was punished.

And here also similar thing, and that Minaketana Rāma dāsa, he cited that. "That is the second Romaharṣāna, engaged in the formal things, but where is more material, substantial ignoring that. Nityānanda, my Lord of my heart, he has by dishonouring me he's really dishonouring Nityānanda, my Lord. So he should be punished." That was his idea.

And then the brother of Kṛṣṇadāsa Kavirāja he was there. He had some faith in Mahāprabhu, because of his extraordinary scholarship perhaps, but no faith in Nityānanda Prabhu, who was so closely connected with Mahāprabhu, Śrī Caitanyadeva. So he perhaps took the side of that brāhmaṇa. "Why this Rāma dāsa has been excited and saying against that gentleman who is engaged in the pious worshipping of the Deity, he's wrong."

But Kavirāja Goswāmī could not tolerate that. He gave a stricture to his own brother. "What do you say? That is not correct. Caitanya, Nityānanda, They are not separate things. You have some respect for Śrī Caitanyadeva but not for Nityānanda? That is ardha-kukkuṭī-nyāya."

[dui bhāi eka-tanu - samāna-prakāśa, nityānanda nā māna, tomāra habe sarva-nāśa
ekete viśvāsa, anye nā kara sammāna, "ardha-kukkuṭī-nyāya" tomāra pramāṇa
kiṁvā, doṅhā nā māniñā hao ta' pāṣaṇḍa, eke māni' āre nā māni, - ei-mata bhaṇḍa]

["These two brothers (Gaura and Nitāi) are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen. It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."]
[Caitanya-caritāmṛta, Ādi-līlā, 5.175-176-177]

"One of – you give recognition, another half you don't like to take into account, disregard. So this is hypocritical: other way that you are really an atheist. You have no respect for Śrī Caitanyadeva also. That is only a show."

So in this way, Kṛṣṇadāsa Kavirāja pleaded for Minaketana Rāma dāsa: that is for Nityānanda Prabhu's order, than this sort of formal worship of the brāhmaṇa.

Then in the early morning Kṛṣṇadāsa Kavirāja Goswāmī had a dream that Nityānanda with His paraphernalia has appeared very vehemently, very clearly before him and says: "Oh, you Kṛṣṇadāsa, I am very much pleased by your attitude, and come, I want to admit, give you admission in Vṛndāvana līlā."

āre āre kṛṣṇadāsa, nā karaha bhaya, vṛndāvane yāha, - tāṅhā sarva labhya haya

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."] [Caitanya-caritāmṛta, Ādi-līlā, 5.195]

"You will be crowned by the highest type of success."

Then I rose: "What sort of dream, so clear I saw. Nityānanda Prabhu ordered me, appeared to me in such a vivid expression and clearly ordered me to go to Vṛndāvana. I must not lose this chance," he thought in his mind and began to make arrangement for leaving to Vṛndāvana: and he did so. And he says, "I am so mean: purīṣera kīṭa haite muñi se laghiṣṭha.

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

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

[Caitanya-caritāmṛta, Ādi-līlā, 5.205-6]

"I am the meanest creature than a worm in the stool. Purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhāi haite muñi se pāpiṣṭha: more and more sinner than that standard sinner notorious Jagāi Mādhāi. Mora nāma śune yei tāra puṇya kṣaya: whoever takes my name his merits diminishes, who takes my name. Whoever hears my name his merit diminishes, and who takes my name he commits sin. Such a nasty type of man I am. And Nityānanda Prabhu's grace took me to Vṛndāvana and gave me as my masters Bhaṭṭa Raghunātha, Rūpa, Sanātana, and this Madana- mohana, Govinda, Gopīnātha and what not. I am in an ocean of successful happiness, ecstasy. It is a shameful thing to speak so highly of ones own self but I cannot avoid it, because I can't forget what sort of grace of Nityānanda Prabhu. It is only citing my example. I stand witness to the grace of Nityānanda. A man of such lowest type has been raised to so high, to have got the association of such great men like Rūpa, Sanātana and Raghunātha, all these things, so many teachings and so many siddhānta and what not. I have got so many things I can't deny that Nityānanda Prabhu's grace and how it is effective."

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

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute jīvas and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."] [Caitanya-caritāmṛta, Ādi-līlā, 5.208-9]

"Oh, you people I cry, I loudly speak it out to you, that there is that causeless mercy, there is a store of department of causeless mercy. And Nityānanda Prabhu is the master of that storehouse. And independent of my qualification He has given it to me. So I am here chanting the glory, the great glory of that great Gurudeva, Nityānanda, the great mercy, ocean of mercy, and causeless mercy. He's mad in His duty of distribution of the divine love. And whoever is coming in front He's given it to him, without any consideration of his eligibility or non-eligibility. Such is the most magnanimous nature of Nityānanda Prabhu. Only to give out that to you public for your future, banish it. I am sacrificing me, my shame for, shamefully I am presenting my, citing my example before you."

That is the version of Kavirāja Goswāmī and most similar case I have told.

Gaura Haribol. Gaura Haribol. Gaura Haribol. What's the time?

Devotee: Twenty to ten.

Śrīla Śrīdhara Mahārāja: Twenty to ten. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Then we may stop here today. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 81.11.15.B

Start of 81.11.17.A

Śrīla Śrīdhara Mahārāja: Any Question?

Devotee: Mahārāja, in the incarnations of Kṛṣṇa, do They have different personal identities, separate identities?

Śrīla Śrīdhara Mahārāja: Yes, both, common and different, something common, something different, different posing, function also different. Acintya bhedābheda, that should be applied everywhere, bhedābheda, distinction and non-distinction, simultaneously. Internal connection is everywhere, especially towards upward, and functional differences.

That is to be traced everywhere more or less. Even in this world, a man in his family, a man in the office, a man wandering in the foreign land – internally one and the same, but externally their functions, their attitude, mood, cannot but be different. In ones own land one is a king, and when he's wandering in a foreign land he may even be a captive. In his own mood he will be in such a way, mood will be different.

So in Kṛṣṇa conception of different positions, not to be afraid of being a captive, but mood will be different in different places. Svayaṁ-Bhagavān is different from tad-ekātma, and the prabhāva, vaibhava, prakāśa, vilāsa, the difference in His posing, in mood, in nature.

Hare Kṛṣṇa.

Vṛndāvana Kṛṣṇa does not care for any Mathurā and Dvārakā Kṛṣṇa. He's in a playful mood, playing freely in a very plain place where the friends are also of a similar nature. Not any gorgeous style, kingly style, where different from Vāsudeva Kṛṣṇa. Nanda-nandana is different from Vāsudeva. Vāsudeva aspiring after the sweet playful stage of Vṛndāvana, but He can't become that at once. He has self-imposed duties and some engagement. He cannot leave that immediately. But He feels in His heart that: "I was very happy when I was young in Vṛndāvana, playing. Now the burden of duty does not allow Me sufficient time." In such posing difference, opposite. Taking responsibility though it is all self-made.

Just as one man enjoying his leisure but when he has taken voluntarily any honorary post, in any municipality, or any company anywhere, honorary post, but still some responsibility. And sometimes he thinks, "When I had no such responsibility I could enjoy my time more freely." In this way: self-imposed responsibility of different type of administration, or duty, anything else.

That differentiates what is the position, the conception of the gradation of the Absolute even. But still the oneness within, it must be admitted. Hare Kṛṣṇa. Hare Kṛṣṇa. He's conscious of His Vṛndāvana līlā, Mathurā līlā, Dvārakā līlā.

Even we can also retain our playing stage in childhood. Though in old age also when busy so many discharging the duties of our youthful – afterlife, when we have responsible duty to discharge, we can remember. But we have created our own new atmosphere, and that seems to be binding on us. Something like that. It's all voluntary but still accepting different responsibility and to become different in mood and nature and behaviour, all these things.

Gaura Haribol. Gaura Haribol. And then He's also Nārāyaṇa, that Kṛṣṇa is also Kāraṇodakaśāyī – in different ways. Main centre also Kṛṣṇa, Vṛndāvana Kṛṣṇa, Mathurā Kṛṣṇa, Dvārakā. Then again Kṛṣṇa with Yaśodā, Kṛṣṇa with gopīs, Kṛṣṇa with friends, cows, and devotees also: different moods and types. And in another main centre, in the lower house, near Vaikuṇṭha, Nārāyaṇa, He also has His extended self, Saṅkarṣaṇa, Pradyumna, Vāsudeva, Aniruddha, etc. And They have got also so many sub-officers and They are also represented in this way in twenty-four main forms in Vaikuṇṭha, different forms, different figure, different colour, in this way.

Eko ham baho śyāma. One – the play becomes many, variegated nature, a system, and it is eternal. It is eternal in that eternal domain. And here only it is coming and going. Sometimes comes and goes, pralaya, sṛṣṭi-sthiti-pralaya [Brahma-saṁhitā, 44]. And there that is eternal play, in the plane of dedication. No loss, all gain: so all sustenance, no death. Equilibrium comes action and reaction in the land of action and reaction: naturally in the background equilibrium. Equilibrium means Virajā, Brahmaloka, action, reaction, karma. And where there is all dedication, no equilibrium. Equilibrium in the middle stage, this can be stopped. That cannot be stopped, changing, dynamic in character. But a total stop of Vaikuṇṭha līlā is not possible, svarūpa-śakti, nitya-līlā. And this is anitya in the mortal area, and its necessity because it is based on exploitation, action, reaction. The basis is enjoyment, exploitation. That can't stand. Exploitation cannot stand for all the time. It must have its reaction and ultimately sometimes full stop. That is equilibrium, Virajā, Brahmaloka, sṛṣṭi-sthiti-pralaya, coming, staying, and perishing, in the plane of exploitation, it is necessary we see.

But that is not in the land of dedication. All contribution, resourcefulness is unlimited, unlimited, no necessity of any stop or any work. There, work is life giving. But here labour is like eating, vitality eating, dissipation, and there, life giving. As long as one apparently has love of

labour his remuneration is to get more and more energy for more labour; no other remuneration. So it has got no weariness, no weariness as we find here.

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

Whole thing like music: whole thing, beauty, music, beauty. Hare Kṛṣṇa. Hare Kṛṣṇa. Sundaram: satyam, śivam, sundaram, the highest level is that of sundaram stage; sundar, beautiful, beautiful, love, charm, ānandam, harmony. Gaura Haribol. We have to conceive them in that light. That light, the acme of our highest end, prema. Not the wholesale stoppage of our movement in Brahman conception, the perfect rest, physical rest. But that is more than rest. By rest we recoup our loss. But there no loss, always gain, so rest is not necessary at all.

Hare Kṛṣṇa. And that business, rolling business, that means the gain is always adding into the capital, is being added into the capital; that is rolling business. The service and the remuneration that is added into the serving nature, capital increasing. In this way rolling business, like that, always.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu Gaurāṅga Sundar.

This is prema, this is love. Apparently there is dissipation, risk in wholesale surrender. But really by the back door one is gaining very much, the most profitable business.

Hare Kṛṣṇa. Gaura Hari.

Here we are in movement but always searching after rest, to regain more energy to work. Dissipation, the mortal effect, always: this material world, and up to mind, up to ego. Separate, that is the most healthy cooperative business, and here seeking after separate interest. Everyone is ultimately for himself. And the cooperation with others, that is also meant for one's own interest, not to cooperate for the common gain. Dvitīyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

Madana manohara is not here?

Devotee: Yes Mahārāja, I am here. From yesterday I'm here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Bhāvānanda Mahārāja is here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's here, Jayapataka Swāmī not?

Devotee: Mahāmuni is in Māyāpur. He will be here at ten o'clock this morning.

Devotee: Jayapataka I think has left. I don't think Jayapataka is at Māyāpur: only Dhṛṣṭadyumna Mahārāja.

Śrīla Śrīdhara Mahārāja: Only Bhāvānanda Mahārāja is here. Did Bhakti Caru Swāmī come to Māyāpur?

Devotee: No. He's in Calcutta. He was preoccupied with the conference, the all religions conference. They had a large preaching program in Calcutta of which maybe three thousand people attended. It was three nights in a row, for life members only.

Śrīla Śrīdhara Mahārāja: That was already finished, I am told. Again new engagement, all right, anyhow their program is changed. Gaura Haribol. Gaura Haribol.

I was told that Caru Swāmī would come to visit Māyāpur day before yesterday, Sunday.

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

Devotee: Śrīdhara Mahārāja, I had one question. In the śāstras it says that simultaneously and differently we are one with Kṛṣṇa. This seems to be a śāstra that the Māyāvādīs pick up and use a great deal, sometimes in their arguments. And I'm very confused.

Śrīla Śrīdhara Mahārāja: Our common is that we are also consciousness, caitan. Kṛṣṇa is also caitan. That is, it is conscious, not matter, there the common. But He's infinite consciousness and we are only a particle of consciousness anu-caitanya, bṛhat-caitanya, anu-caitanya. Cetan, that is spirit. His spirit – the Absolute, and we are spirit – the dust, a point. So we have got great difference with Him.

Kṛṣṇa has got sixty four qualities. It is mentioned in Bhakti-rasāmṛta-sindhu. What are they? Nārāyaṇa sixty in number. Ordinary influential [demi] gods they are fifty five. And the ordinary jīva soul, only fifty: and very meagre, infinitesimal, fifty qualities in quantity infinitesimal, very smallest of the small. And Indra, the devata when they develop into Indra, the devata's position, some more qualifications added to them, and a little more, very small extension, or development. And in Nārāyaṇa only full sixty qualities are present, and in Kṛṣṇa sixty four – Nārāyaṇa sixty and Kṛṣṇa sixty four in fullest magnitude, the qualities. What are they? It is mentioned, in Brahma-saṁhitā and in Bhakti-rasāmṛta-sindhu, in Jaiva Dharma also you may find in Bengali. Hare Kṛṣṇa. So that is the difference.

Devotee: It's very clear.

Devotee: Śrīdhara Mahārāja, when one becomes fully conscious of his spiritual identity does his present mind and intelligence, does it become purified or does he lose those and realize...

Śrīla Śrīdhara Mahārāja: It just vanishes. Misconception of a thing and when proper conception comes the misconception vanishes. It may come back again for some time. Suppose there is a post. I take it when in dusk, not more light, 'Oh, there is a man.' The post is there, and when in want of sufficient light I may mistake it as a man standing. And that may occur for some time

also. Not only one day but sometimes it may be repeated. 'No, no, no, that post is there. It is not a man.' It may occur for some time. But when he comes to understand that it is a post the conception of man vanishes. And ultimately when I'm fully conscious I can retain that memory within me and seeing the post no longer I should think that the man standing, like that. Do you follow? Not clear?

Devotee: I'm wondering, does the present mind, the material mind and intelligence, does that become purified?

Śrīla Śrīdhara Mahārāja: Mind is to see things with the view of exploitation; that is mind. 'It is for my satisfaction, not for Kṛṣṇa's satisfaction.' What is meant for Kṛṣṇa's service, I mistake it as the thing which is meant for my service. When fully conscious that everything is meant for the service of Kṛṣṇa, even myself, nothing is created for my satisfaction, but everything exists for the satisfaction of Kṛṣṇa, even including me. Then mind, no mind. Mind is a transaction of a usurper, that what is others, I think it is mine and I begin my transaction with that. That is mind, bhoga-buddhi, saṅkalpa-vikalpa. 'How I can utilize for my purpose, how I can avoid this which come to hinder my enjoyment.' This is mind. And when nothing for meant, I am also meant even for the other, then no function of mind remains, mind has to go away forever.

But if offence, only salvation then again mind may again come back in the mental system, within the cage mental system, if he deviates from the permanent knowledge that everything meant for Him, for the Lord. For the time being, he may have some sort of conception that everything is meant for God, not for me. Again he may deviate. 'It is not for me.' But when definitely he realizes that everything has got positive meaning and it is for Him, and I am also for Him, firmly established, then mind disappears forever. Then another mind will, from within, in its position may arise from my inner heart; how I shall serve. How I shall enjoy, this is our present mind, and how I shall serve, by this, by that, that is another.

Anai rday more mora mana vrndavana mane mane eka kori mane [?]

Ordinary peoples mind, their ordinary thinking in their interest of loss and gain of this world calculation. But after attaining the highest stage, Mahāprabhu says His mind is Vṛndāvana. He is always seeking after how to satisfy Kṛṣṇa, the gopīs, the other inmates there. That is another internal mind. That is all pure spiritual, but doing the function of a mind, as we find here, similar. This is perverted reflection of that real mind. Mind means to invite something and to discard something. Such plan, 'I want this, this, this. I want to avoid this, that, that.' That is mind. It will help me and it will disturb me. What will disturb me I must dismiss. And what will help me I must imbibe. In this way the mind works and helps the ātmā to do his service. Mind generally here means this mind, relating to the plane of exploitation. That will vanish. That is only a reflection, perverted reflection. The original is there, that is the real concern. Sarvve mano-nigraha-lakṣaṇāntaḥ, in Bhāgavatam.

[dānaṁ svadharmmo niyamo yamaś ca, śrutañ ca karmmāṇi ca sad-vratāni
sarvve mano-nigraha-lakṣaṇāntaḥ, paro hi yogo manasaḥ samādhiḥ]

["Charity, constant and conditional prescribed duties, mental and sensual control, hearing the scriptures, holy vows and duties - all these are observed to gain subjugation of the mind. Mental control is known as the supreme yoga."] [Śrīmad-Bhāgavatam, 11.23.45]

The consequence of all forms of different processes of progress is meant to get away from this present mind of exploiting nature. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja, so if the mind that we have now is a perverted reflection of our spiritual mind, does the spiritual mind also accept and reject but for Kṛṣṇa, in relation to Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Yes, but in a different nature. Just as [Raghunātha] Dāsa Goswāmī says in his prayer to Rādhārāṇī, [Caitanya-caritāmṛta, Madhya-līlā, 2.36-37-38] "If you are not propitiated with me I do not want Kṛṣṇa. Rādhā-Kṛṣṇa, I want Kṛṣṇa always with You. Without You I don't like to search after, or even to see Kṛṣṇa, without Your connection."

That sort of līlā is to be found there. We want to avoid Kṛṣṇa. Gurudeva of the highest leaders of the potency of the wholesale service of Kṛṣṇa, if we feel any avoidance of the leader of our group then we won't go to search any independent compromise with the proprietor. Something like that. We are a part of potency. And the all-embracing potency is there, and keeping harmony with Her interest, we shall have. We are in the negative side, keeping the interest of the negative aspect wholesale. Then I shall want connection with the positive, not ignoring the interest of the negative, I shall go for any selfish interest to meet with the positive. Something like that. Without the grace of Rādhārāṇī, the leader of particular rasa, so also in vātsalya rasa over-crossing Yaśodā, I won't to go to show – sākhya rasa. One newcomer he must not try to cross the right of his master Śrīdham, Sudham, etc., and to be eager to establish direct connection with Kṛṣṇa. That over-crossing that should be avoided for his healthy upkeep. If he does so, it will be suicidal, so they cannot do that. Never leaders should be disrespected of his own group. And that the Gurudeva comes there. Never crossing Guru one will go to Kṛṣṇa. Yasyāprasādān na gatiḥ kuto 'pi – yasya prasādād bhagavat-prasādo, by whose grace we get the grace of the Supreme. And yasya prasādād, if He is dissatisfied then, na gatiḥ kuto 'pi, I am nowhere.

[yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 8]

This should be, not only here, but this should be kept to the highest position also this principle. This is an eternal principle, always. The quality of subordination must be retained. And don't try to become the highest entity. That will be useless and that will be something like

Māyāvādā. That I am the principle of surrender, that takes us always in the lower, it will attract us only for the lower position. And automatically we shall find that we are raised to be higher. As much as you shall try to come to the lowest I shall find automatically I am going towards high, surrender. Tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva]
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Mukunda-Mālā-stotra, 25]

Śaraṇāgati, surrender – surrender means what? Surrender to the wholesale of Kṛṣṇa. Not only Kṛṣṇa but also His servitors, Kṛṣṇa with His servitors He's one whole. Not excluding His servitors, Kṛṣṇa is whole. So that should be kept in our mind always, so we won't venture to displease the servitors of Kṛṣṇa.

Of course in the higher section we find that is managed by Yogamāyā. We have got no hand there. Different camp and how to increase the satisfaction of Kṛṣṇa, so different camps, sometimes opposite camps are created for His satisfaction. There also we must abide by the leader of the camp. It is designed by Yogamāyā. We have got no hand there.

But our general tendency will always be to go to the lower side, wherever we shall be put, whatever camp we shall be, we shall have to acquire by the innate nature, our tendency always to be towards the service of the lowest type.

But the leaders, they by appreciating our inner quality, they may force us to be some higher position. No separate ambition should be encouraged there, is encouraged there, no ambition. Quality is self-effulgent. It will take you. You have not to become ambitious for that position. Ambition may be, but that pertaining to service only. But risk with service, always with the tendency of self deprecating. Die to live. Die to live. We must remember this theory all along. But you don't die thereby, you really have to live, a more developed life. But your tendency will be always to die, so much risk at every point of discharging your duty; the wholesale risk. And that you really innately develop your position. You are externally never seeking any position. A position will automatically come, can't be resisted. Irresistibly it will come by your dedication.

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

Devotee: I want to make a question but Mahārāja, I cannot speak English very well.

Devotee: He had an inquiry and then he will say it in his own language and Mahārāja will translate.

Śrīla Śrīdhara Mahārāja: All right, he may say to him.

Devotee: _____ [?]

Devotee: We find that in this taṭasthā-śakti there are two tendencies; one is to surrender to Kṛṣṇa, the Supreme Personality of Godhead. But the other one is not to surrender. But he's asking why there has to be these two tendencies? Why?

Śrīla Śrīdhara Mahārāja: Why?

Devotee: They are opposite, so why there have to be, since we are energy of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: That is for the peculiar position as called margin. Margin means having influence, containing influence both the sides, that is margin. So by constitutionally it is there. Because taṭasthā-śakti. Tata means a margin. Tata means neither water nor land; something like no man's land, and the line of demarcation between the two, so it is...

End of 81.11.17.A

Start of 81.11.17.B

Śrīla Śrīdhara Mahārāja: ...with the influences of the two sides, so it is by peculiar position, and jīva, he is such. You make him understand.

Devotee: _____ [?]

Devotee: Why Kṛṣṇa makes the jīva-śakti in this way to have to fight? Why?

Śrīla Śrīdhara Mahārāja: It is automatically existing with Him, because the origin - just light and darkness. Without darkness light cannot be understood. So finite and infinite both existing in the Absolute, otherwise it cannot be felt. With the help of the negative we can utilize the positive. One depends on the other for its own interest. Analysing the thought we have come in this connection. Even from all different planes it has been understood that thing and not that thing, finite even requires infinite. Infinite even requires finite for its true representation, understanding. So it is there. Light means not light, all darkness. So the Māyāvādīs they say, 'In the beginning no light, no darkness.' Light can be understood only with the help of darkness. When both one, there is nothing, no darkness, no light. That means all darkness, all darkness.

But the Vaiṣṇava philosophy says that, 'No, eternally both existing simultaneously, light and darkness. Conception and misconception, Kṛṣṇa and māyā, this is eternally existing. Kṛṣṇa with His full potency, and also a perverted shadow of His real domain: with different gradation, the svarūpa-śakti and the māyā-śakti, the right conception and the wrong conception of the thing.'

And between the thing which sometimes wrong conception, sometimes right conception, that is the nature of the marginal potency, the meeting plane of both. This is existing and this is

being explained by the experts of the department. That such is the position of the reality, where we are. It requires to explain the reality and non-reality. Non-reality is there, Otherwise we are under influence of whom? We are suffering, and the reality is there, otherwise what for we aspire after? So suffering is there and happiness is there. Good is there, bad is there. And to explain the position of the simultaneous existence of all of them, it has been analysed, the real nature of the things have been analysed in such a way.

And Mahāprabhu's opinion that Kṛṣṇa with His potency mainly in the direct command of Him, and then something which is in enjoying, trying to enjoy their own freedom is misguided. And Kṛṣṇa has made arrangement also to take them in within His domain. In this way things are going on, continuing.

jīvera 'svarūpa' haya, kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]
[Caitanya-caritāmṛta, Madhya-līlā, 20.108-109]

That is the very nature of the existence of the reality requires such explanation which is the most harmonious.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is a book written by Bhaktivinoda Ṭhākura, Caitanya-śikṣāmṛta. I don't know whether that has been translated into English. Might have been; in Madras perhaps. There the western philosophy and Bhaktivinoda, Mahāprabhu's philosophy has been explained, combined. So if you get that, you can read that, you'll be more benefited. Bhaktivinoda Ṭhākura's decisions are so couched to suite the westerners, western thinkers, Caitanya-śikṣāmṛta. Jaiva Dharma the eastern: more connecting eastern thought and philosophy, and Caitanya-śikṣāmṛta more connecting western philosophy. These things have been detailed everywhere of course.

We are to understand with all care and attention, the differences. No end of any analysis. We may divide, and then divide, divide, divide, atom, electron, proton, neutron, go on, go on, no end, no end. And in the bigger sphere also no end, bigger, bigger, bigger.

So in the middle, within our capacity, we are to get some workable basis of our bhakti, our devotion. I have repeatedly told that following the way of knowledge we cannot have any solution. Our attention should be utilized towards faith, śraddhā. Because we are subject, we are a substance with subjective capacity which is limited. And we are going to talk about superior subjective characteristic. Its very nature not to come within the jurisdiction of our knowledge: transcendental.

But, how it is possible? That only satisfied with our attitude, attitude of humility, when that comes down what He is, what He is. Finite cannot expect that the whole infinity will enter within

his tiny cell. But by his earnestness, being satisfied with his serving attitude, He comes down to touch the finite by His partial representation, then it will feel that much, it can feel that much, the finite. We should know that. We should be always conscious of the fact that we are infinitesimal. And we cannot hope that the whole infinite will come within my fist. That is nonsense.

Only so the recommended, the path of śraddhā, faith, śraddhā, that is serving attitude, surrender. Then whenever and whatever little He'll kindly make me taste, I shall taste, I shall understand that. That should be the proper characteristic of a finite enquirer. Otherwise it will be redundant, kotivadi, over swallowing nature. And that is impossible, that will enslave me to somewhere else if we cannot understand this plain truth that I am finite. I want to know infinite. I cannot make him the prisoner of my box. But only by my humble temperament I can attract Him partially, and as much as He kindly wills me to taste, that is enough for me.

Eka-bindu jagat ḍubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19] One drop will inundate the whole of the world. This is His nature. So how audacious I can be that I shall draw Infinite and force Him to enter into my fist. That is suicidal. I must always be conscious of our own position. What is my position? And what I am going to know? And so bearing with a sober consideration we shall try to understand the ways and means that are extended to us by the gracious, great personages. And very patiently and very modestly, only when He wants to make Him known to me, I can know, as much, so that much. Not otherwise. That is our position, and to know the whole thing that is ludicrous, that is suicidal. That is the most foolish reactionary conception. Then that is nullified, there is no God, there is no Absolute, who will enter the cage, the one cell of my brain. That sort of God we have never come to worship. Jñāne prayāsam udapāsya:

[jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

A great club on the head of knowledge, inquisitiveness: too much inquisitiveness that will be crushed by a strike of a club. Jñāne prayāsam udapāsya. Hatefully that should be cast aside 'that I shall know', udapāsya. Namanta eva, submit, learn submission, and in that way He will be propitiated with you and come to make yourself know something about Him. And whatever small you will know that will inundate your whole. Eka-bindu jagat ḍubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19]. One drop of the infinite is sufficient to cover the whole facts of the whole universe. Such character He has got. We shall, by mouth we shall pronounce infinite, but we shall treat it as a small worm. Infinite is not a small worm that we can tackle it, Him in any way. One drop, eka-bindu jagat ḍubāya, by one drop of infinite the whole finite can be inundated,

over-flooded. About knowledge, about science, happiness, everything, power: in every respect. So we are going to approach such a great and great and great thing. And what should be our attitude proper? We must be conscious of our position. Not as a master, but servant of the servant of the servant of the servant. In this way, that is the proper way to approach.

Hare Kṛṣṇa. Hare Kṛṣṇa. He does not know English perhaps. You are to explain my position, what I say, in Spanish.

Devotee: He understands, but he has a little problem in speaking, but he understands.

Śrīla Śrīdhara Mahārāja: He can't say. But do you follow, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Rāma Rāma. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, besides the Śrīmad-Bhāgavatam, Bhagavad-gītā and Caitanya-caritāmṛta, which other of the Vaiṣṇava literatures are the most important for the mass of people?

Śrīla Śrīdhara Mahārāja: Caitanya-caritāmṛta most important, Caitanya-Bhāgavata, etc. Bhaktivinoda Ṭhākura's literature, and the Goswāmīs, Jīva Goswāmī's Bhāgavata-sandharba, and Bhakti-rasāmṛta-sindhu, Bṛhat-Bhāgavatāmṛtam, all these books, they represent the gist, the very substance, Laghu-Bhāgavatāmṛtam, the gist, substance of the śāstra, many śāstra. In Bhāgavatam [1.3.41] also:

[tad idaṁ grāhayām āsa, sutam ātmavatāṁ varam]
sarva-vedetihāsānāṁ, sāraṁ sāraṁ samuddhṛtam

[Śrī Vyāsadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.]

In Bhāgavatam, Vyāsadeva says, "The whole gist, the gist from all the scriptures, the very substance has been collected here."

Veda, Itihāsa. Sarva-vedetihāsānāṁ. Veda, revealed truth and the Itihāsa means the covering, the experience, knowledge of experience, both. Which is beyond experience: that is revealed truth, and what is got by the experience, knowledge of experience, Itihāsa, collected the very substance from everywhere and put here in Bhāgavatam in an adjusted manner. Sarva-vedetihāsānāṁ, sāraṁ sāraṁ samuddhṛtam. It has been placed here in Bhāgavatam.

And again from Bhāgavatam also, under the direction of Mahāprabhu, the Goswāmīns, they have also – in Bhāgavatam many stories are given to make us understand, help, and they have also added more historical examples with very, substance of the substance. They have served as more suiting to us, the Goswāmīns, under the guidance of Mahāprabhu.

So we are to approach these scriptures with submissive heart and attitude. 'Please reveal within our heart what is contained in you.' The śāstra should also be approached with a submissive attitude, not in a challenging mood, 'that with the dint of intellectual power I shall conquer what is described here. All thoughts I shall conquer.' Not with that attitude.

It is higher thing, it is cetan, it is independent, it has got free will. The śāstra, though posed in the form of so many letters, types, and this, that way. But there also behind, His free will in the śāstra. They are cetan, they can reveal to me and not reveal to me, reveal them to me.

So in the beginning we worship to make us understand that that holds superior position than the reader, the śāstra, that vigraha. Though inanimate characteristic, material characteristic, it is standing. Scripture also, in material posing, with some black and white and some paper, what is this? So, it holds superior position, I must adore and pray, and then I shall go to read as a student, not as a master, that I shall collect anything and everything, that I am a collector. It is not with that attitude that we shall approach śāstra. Praṅipāta, paripraśna, sevā. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, in Bhakti-Ratnākara there's a section, something to do that we may not accept, that Gaura-nagarī.

Śrīla Śrīdhara Mahārāja: Something as Gaura-nagarī-vada, so that is not wholesale to be taken. And Narahari Sarakara Ṭhākura, and others, though they are parṣada, they are eternal servants to Śrī Caitanyadeva, but they have some special attraction for Vṛndāvana līlā. So some of their followers have misunderstood that aspect, and they have tried to enter that Kṛṣṇa līlā within, the character of Gaura līlā. There the misconception of the predecessors, misunderstood by the posterity. They entered Kṛṣṇa līlā into Gaura līlā.

In Gaura līlā there are three sections. One section more attached to Gaura līlā, the magnanimous side. Another more towards the mādhurya side, and another the middle class, three classes. And Narahari Sarakara Ṭhākura, they're more addicted to the Kṛṣṇa līlā. They did not like at all that Kṛṣṇa will come in such a garb and take the role of sannyāsī and He will take the trouble, could not tolerate at all. And they did not like to give even recognition to Kṛṣṇa as Gaurāṅga.

'We won't like to, we can't see Your sannyāsa veśa, hear all this. You are our Kṛṣṇa. Why You have come in this role?'

That is the particular attitude in their service. And that was misunderstood by some of the posterity. And they came with Gaura-nagarī. That mādhurya-rasa was forcibly entered into the Ācārya rasa. Ācārya rasa, with regard, he will preach to the outside that it is only reserved for Vrndavana Kṛṣṇa, not even in Mathurā, Dvārakā. In Vrndavana Kṛṣṇa is this rasa parakīya and that won't come anywhere else. And when Kṛṣṇa has come in the role of a sādhu, sannyāsī, Ācārya, He cannot go on internally two-fold life internally doing Kṛṣṇa upasana, enjoying with the gopīs and externally He is preaching as an Ācārya, holy man. The two things cannot go together. That is rasābhāsa.

Suppose when the husband has entered into the temple to serve the Deity, and the wife is making arrangements for his worshipping materials. Then she would act in such a way before the Deity. What are things what is ordered by husband, the worshipper, she will supply them.

And she should not enter into the temple and there she will cut jokes with her husband in the temple compound when he is engaged in worship. That is rasābhāsa. There is a clash and that becomes, produces some bad effect, nasty thing.

So, Mahāprabhu, Kṛṣṇa as a Guru, He is playing a part of an Ācārya, Guru. And at the same time He cannot be in that rasa, an enjoyer. He is giving, He's trying to make the public understand the dignity, how dignified is that. That is His duty. He can engage to the ordinary people to make them understand that this is not like kāma, the ordinary lust, sense satisfaction of this world. With this great position He has come to do His duty. At that time they cannot believe in that way. So the misunderstanding of the posterity of the Narahari Sarakara Ṭhākura group, in Bhakti-Ratnākara that has entered.

Akṣayānanda Mahārāja: So the book, the work is perfect, the book is perfect, but we should know the mood of the writer.

Śrīla Śrīdhara Mahārāja: Historical and geographical side. Not historical all, but geographical side it has been mentioned by our Guru Mahārāja, the geographical and some historical is there, but not the tattva, the ontological side. And the historical that comes with that mal conception of ontology. That historical must be eliminated. It was not so, all concocted. Viṣṇu Prīya and her so many sakhīs with that they are mourning that Mahāprabhu taken sannyāsa. And they want to have in their enjoyment. Viṣṇu Prīya, Gaura Nārāyaṇa in Vaikuṇṭha, and Viṣṇu Prīya continuing her penances when her husband has taken sannyāsa. It is told that Viṣṇu Prīya took the Name and when one round finished, one rice. In this way, the rice how much was collected she cooked that and offered to Gaurāṅga and then took at once. That was her diet, so much penances she practised, we are told. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, can fine gems such as the one that you are wearing on your right hand have any practical value for us jīva souls in this Kali-yuga?

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: If we wear ring on the finger with a gem, can we get some value in the Kali-yuga, for the jīva; spiritual value?

Śrīla Śrīdhara Mahārāja: Not spiritual value but physical value, just as when we take medicine from the doctor. Somewhat such value it may give us. If I am sick I do not say, 'Oh, Kṛṣṇa please make us out of disease.' These trifle things we do not enlist in our prayer. We just go to the doctor and get his help. In this way if anything there be let me take the benefit and go on. In that attitude one may dress, just as we take the warm dress in winter. Not that saying that, 'I won't take any warm dress, let Kṛṣṇa protect me, or, I won't be protected.' That sort of rude prayer, or mundane things to pray from Him, this is not bhakti proper.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What is necessary, it should be that, use what is easily available. So as much as this warm dress is with me, as is possible to secure, I shall accept that. And that must not be my all attention that I shall, anyhow I shall have to secure some warm dress. To jīva, to make too much to purchase medicine and paying to the doctors: too much of everything is bad. Food also so, whatever will help me in the service of the Lord, I shall accept so much, not more, not less. Adi ke nona dayanca cavati param atata [?]

If I take less and the energy become less, I cannot devote maximum energy to Him, then I will be loser. Just as an officer of a king, if he becomes too much miser and do not like to expend in protecting, expect money for protection of the property, then he is doing disservice to the zamīndār or the king, because he will spend from the fund of the king for the protection of the property of the king. If he does miserly then he will be responsible for that.

So everything belongs to Kṛṣṇa. And I shall take as much as necessary for the maximum service to Him. That will be the economy proper. If I become miser, not to accept, utilize things of Kṛṣṇa thinking that I am taking much and this is all waste. And if for that if I cannot render the standard service then I'll be loser. He's infinite, Kṛṣṇa's property infinite. As much as I can, I shall take but for the maximum service of Him. That should be my object. No want here. It is all infinite. Kṛṣṇa is not bankrupt... to maintain His devotees. But the devotees will accept as much as for...

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [Bhagavad-gītā, 6.17]

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

[anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called phālgu-vairāgya, external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called yukta-vairāgya, or practical renunciation."] [Padma-Purāṇa] & [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.125-6]

Phālgu, that is deceptive vairāgya, phālgu vairāgya, and real vairāgya is whatever will be necessary for the maximum service I can render, I shall take that; not more not less. Yukta vairāgya.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Tapa phala hai vinischai [?]

ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ
antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā tataḥ kiṁ

["If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?"] [Pañcarātra]

Penance is not my object of life, to take minimum is not the object. Maximum service and whatever will be favourable to do that, I shall accept that. Not renunciation is my object. My object is service, and efficient service, and also if possible high magnitude and high quality. And for that service whatever will be necessary, and whatever will be available easily I shall take that.

Sometimes that is done for pratiṣṭhā, for good name of a sādhu. There is one Tinkari Goswāmī, he takes this canvass; instead of cloth he uses canvass cloth. But there are so many in the Nimbarka sampradāya they, the kaupīna with wood and iron _____ that sort of kaupīna they take. And there are Nagas also, they're all bare bodied, do not care for taking any dress, and that may take oneself to be renunciation, they say, and that will merge into nothing. Tyāga, that is more dangerous for a devotee because that takes towards pratiṣṭhā, name and fame. Austerity is not the end in itself. Austerity, that will lead to renunciation, sāyujya-mukti. Service we want and whatever...

Ambarīṣa Mahārāja he could get bhakti whereas Durvāsā was eliminated.

When Durvāsā approached Nārāyaṇa and told that, "I am a brāhmaṇa, I am a sannyāsī. I should have more favourable consideration than Ambarīṣa to You."

Then Nārāyaṇa told, "You are brāhmaṇa and he is a kṣatriya. He is a gṛhastha, you are a sannyāsī. But when you wanted to burn him he did not, went back. He stood fixed there, and thinking that, 'I have committed some offence perhaps on the feet of Durvāsā.' With this humility he stood firm. He was ready to take the results of his bad action, did not shirk away.

But you, you being sannyāsī, for fear of your life you are moving to Brahmā, going to Śiva and then coming to Me, so much afraid of your body, the ātmā buddhi. You are sannyāsī, brāhmaṇa. Brāhmaṇa means you are My devotee you say.

But Ekādaśī is My vrata, My day. And for the respect of that Ekādaśī Ambarīṣa took a drop of water on the lip, not to disrespect you as a guest, honourable guest. His idea was only to keep up the, to show the superiority of My vrata. Ekādaśī means My vrata. To give respect to My vrata he took a drop of water, not for feeding his belly. And he could not tolerate. You yourself did that. You took something to keep up your vrata intact. But Ambarīṣa also did for My sake, not to insult you. And you could not tolerate that. And you are My devotee more than him?"

That argument was put to Durvāsā by Nārāyaṇa Himself.

"Now you will have to go to him. If he does not care me, 'No, no, go and see what is the real nature of a devotee.'

Then Durvāsā had to come. And then Ambarīṣa pacified Sudarśana. And then Durvāsā came to his senses.

aho ananta-dāsānāṁ, mahattvaṁ [dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadev, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [Śrīmad-Bhāgavatam, 9.5.14]

Then how noble characteristic of the servants of Nārāyaṇa. We are all running after Brahman and Paramātmā, our fate is another. So tapasya, to abnegate everything, to cut our connection with the environment: that is not our object. Rather to utilize everything for the service of the Lord. Why should we eliminate? Why should I disregard. They are not to be blamed. If anything to be blamed it is my temperament, my attitude. Everything should be utilized for the service of the Lord. The environment is not to be blamed. Only my attitude is to be blamed, that I want to exploit them. I should not do that. But there I do not care. But real utility of myself I am servitor and I should engage the whole environment for His service. That is my proper self. The purity demands it and not to renounce them, not to reject, not to dishonour them. To use with them properly, with reverence, and they will draw something from me, for me. They will earn something if I utilize them for the service of the Lord. I shall get something more. They'll help us to earn for me. So why should I reject them, the environment, the paraphernalia? They should rather excite me. 'Oh, utilize me to the service of the Lord. I am inanimate, born inanimate, I am looking after you. You utilize me for the service of the Lord. With that expectation I am looking at you and you are rejecting me?' In that case I shall be a sinner by rejecting, dismissing the environment. They are not to be blamed. Hare Kṛṣṇa. Hare Kṛṣṇa.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."]

[Śrī Īśopaniṣad, 1]

I shall be a unit of serving the Lord with everything, whatever I find, come across. There I should be in a proper position. I am in the midst of the infinite. Whole infinite is a dedicating world, and not an exploiting world, and I must come in the midst of such atmosphere. Hare Kṛṣṇa.

End of 81.11.17.B

Start of 81.11.18.A

Śrīla Śrīdhara Mahārāja: ... after a big campaign. I also gave some suggestion; that you want to work in such a way then you may do, this, that, and so on. But after he left me I'm thinking that I did not give him the necessary caution, that there is possibility that you will be engrossed, that maharamba, for which Rūpa Goswāmī has given the warning. Maharamba – if we have ambition, too much ambition, which is beyond my capacity, then the whole energy will be absorbed there, and I shall have to lose my spiritual development. So much engrossed, occupied, the whole energy will be occupied by that great attempt. You'll be lost in that sort of work.

Akṣayānanda Mahārāja: Lost in the attempt?

Śrīla Śrīdhara Mahārāja: Lost in the attempt, and no freedom will be left for self consideration, self development. So external activity must be proportionate to ones own capacity: maharamba otherwise, he'll be lost in his endeavour for the same. Kṛṣṇa consciousness, that will be, that environment, paraphernalia, consciousness, will be more. And self consciousness, self realisation, will have no food. The ration will be stopped for self realisation, and the whole energy will be eaten, devoured, by the maharamba. Bahu śāstra kalad vyasa [?] To know more and more, more and more, the thirst: that thirst is never to be quenched, so that must be proportionate with ones own self realisation side by side. Otherwise that is also a class of anartha, which is not necessary. Artha means prayojana, necessary, anartha means unnecessary, anartha, no artha, anartha, unnecessary. Nothing has limit, but must be adjusted according to ones own capacity.

Akṣayānanda Mahārāja: Mahārāja, the Haridāsa Dāsa, he is recognised? Haridāsa Dāsa. Vaiṣṇava abhidhan. He is disciple of Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: Yes. With much caution we may enter there, a dictionary, some history, not siddhānta. Those who do not put faith in our Guru Mahārāja, that is, those who could not understand the special characteristic of the pure bhajan which came through our Guru Mahārāja there must be some wrong. And that is in a fine way. So many things common, external, but something internal missing, there must be, because they could not give due respect to a pure Vaiṣṇava. So there must be something missing. And I must be careful that that fine śraddhā, which is peculiar to this line, that may not be lost there by the external charm, of scholarship, or extensive knowledge, or similar things. Why he could not give due respect, reverence to a Vaiṣṇava, as our Guru, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Ṭhākura? What was wrong? What was amiss there? That is a very subtle thing, so we must be very particular.

Akṣayānanda Mahārāja: Yes. That was troubling me also.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava virudha, Vaiṣṇava aparādhi, Vaiṣṇava virodita, that is a very fine and indestructible at the same time. So to gain something I shall be loser of a valuable

property, which is more fine and more higher. Yo yac chraddhaḥ sa eva saḥ [Bhagavad-gītā, 17.3] We shall be classified according to our purity of our śraddhā. Śraddhā is the finest thing. Śraddhā for which? The audarsa, that is the finest capital of everyone's life, the highest capital, the aim of our object, the aim proper. It may be misdirected, misguided, the aim, accurate aim, and that is the richest wealth of anyone's life. What ideal, what higher ideal one has got, according to that his fortune will be judged. It's very difficult to get in this world, the conception of the highest ideal. The difference is according to that, everywhere. Everywhere, in all fields, social, political, historical, everywhere, the ideal guides the man, the jīva. Ideal Realism, ideal is not imaginary, it is the real. In future that stands, and what we are in the midst of vanishes. The ideal stands. Ones ideal is his future life. His future life is there with the ideal, and the present will be rejected, if we are progressing in our life.

Devotee: Śrīla Śrīdhara Mahārāja, I've heard that there is a book – just as Caitanya-caritāmṛta, I've heard that there is Nityānanda-caritāmṛta, is there such a book written?

Śrīla Śrīdhara Mahārāja: No, not such a book.

Devotee: Śrīdhara Mahārāja, does Bhagavān Kṛṣṇa always appear as the Dvāpara-yuga Avatāra?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇacandra, He descended here in Dvāpara. In the last time of Dvāpara He appeared, in Dvāpara.

Devotee: Does He personally appear in every Dvāpara-yuga?

Śrīla Śrīdhara Mahārāja: Not Svayaṁ-Bhagavān but Yuga-Avatāra. Yuga-Avatāra and Svayaṁ-Bhagavān is two, different. Yuga-Avatāra, when He comes to inaugurate the yuga-dharma, the duty specially designed for that time; that is Yuga-Avatāra. And Svayaṁ-Bhagavān, Who can absorb everything in Him in all the ways, in beauty, in consciousness, in existence, all respects, everything is resting on Him. The cause of anything and everything, the ultimate cause, the conception of the highest cause: that is Svayaṁ-Bhagavān. Kala kastardi rupena parynama paraya [?] Both foundation and the development on the foundation: of course, with His potency, as a whole.

Devotee: This is true also of Lord Caitanya?

Śrīla Śrīdhara Mahārāja: Yes. Only of different colour, in and out – out He's black, He's yellow, and the inner, that is His līlā is within, but fixed group, and Lord Caitanya comes to distribute that thing which is confined in the group to the public, magnanimous, mahā-vadanyāya. He's a distributor of the inner wealth: something more. He's tasting Himself and also making distribution. Caitanya. And Kṛṣṇa is tasting Himself in a particular group. And with whole group Śrī Caitanyadeva tasting Himself and also engaged in distribution of the same.

Devotee: Are the pastimes of the Yuga-Avatāras always carried out with the same characters? For instance...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: The incarnations of Kṛṣṇa, like say Lord Nṛsiṁhadeva...

Śrīla Śrīdhara Mahārāja: Nṛsiṁhadeva has nothing to do with Kṛṣṇa. Nṛsiṁhadeva's position is generally in Vaikuṇṭha – not in Goloka. But even in Goloka there is as a token of God, Śiva and others, in that way it may be said. The Deity function, not human function they have got. Nara-līlā sangit, not the friends of His nara-līlā, that humanly pastimes, as representation of God there. But this humanly conception in the līlā, that is accepted as very, very conducive for Kṛṣṇa līlā. Aprākṛta.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

It plays the best in human ways. In other words, human society has been designed after the highest līlā of Kṛṣṇa – even over [demi] gods. As gods, this cannot have a full play, that Vṛndāvana līlā, the Vṛndāvana līlā as it is, that cannot suit the society of the gods. That is original, and the human creation, race, has been designed after that. Human section has more freedom, they enjoy more freedom. The gods, by their past action, they are to carry out and their lot almost fixed, like the animals. Animals, they have got some responsibility to suffer from their past action, and gods also, but not for sin but merit, merit and demerit. God's have got their pressure, prejudice, about merit, and this demerit – below, but human section in the middle they are left with more freedom. So, to take the line of Kṛṣṇa, the human society, that is more fit.

labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam [artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."]
[Śrīmad-Bhāgavatam, 11.9.29]

Here, Jīva Goswāmī explains that below human, viru hiker hitvam [?] And above human, bhoga nivindra satram [?] They're left free, between the two, the gods and the animals, between the two, the human society, that is more favourable because they're more free. They're tempted by their previous birth acquired merit, they're tempted to enjoy that. So that sort of prejudice to enjoy. And in the lower section, the ignorance, the lack of consideration of good and bad. Arekarai hitvam, and bhoga nivindra satram [?] But between the two, the human section they enjoy more freedom, for free choice. It is the more favourable position for free choice. So the appeal has come to the human species, labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam. You are just in the fitness of order and you can begin it from here. If you go down then you will lose chance. If you go up there also you will lose chance. Prejudice, merit prejudice and demerit prejudice. Here, the balance, you can have free choice in this birth. That advice is given by the ṛṣis.

Devotee: Śrīdhara Mahārāja, Lord Nṛsiṁha appears in every millennium as the Yuga-Avatāra, He comes in Satya-yuga...

Śrīla Śrīdhara Mahārāja: Not Yuga-Avatāra, He's vaibhava Avatāra, līlā Avatāra.

Devotee: Līlā Avatāra. So do Jaya and Vijaya, do they always appear with Lord Nṛsiṁha?

Śrīla Śrīdhara Mahārāja: Yes. Lord Nṛsiṁha with that Jaya Vijaya comes. Hare Kṛṣṇa. Temporary necessity: so many things, temporary necessity. Hare Kṛṣṇa.
Loko niyam matai vartma dasanta vesu [?] Kalidāsa says in Shakuntala.
Yati kathastha _____ loko niyam matai vartma dasanta vesu [?]
One side we find that Moon is setting. Sunset, the Moon is disappearing, going down. What is the Moon? Moon is conceived to be the sustainers of all the ausadhi, this paddy, this wheat, and other food stuff, ausadhi, and also so many herbs. So, being the master of the sustenance that Moon has to go down. And the other side, the Sun is rising, and his chariot is Aruna. Arun means half varun condition. Varun means in the womb, non differentiated figure of a child, embryo, not fully developed, varun, and he's considered to be ominous. And he's just on the front of the Sun but still he's rising, Sun. Both have luminous bodies, but still, one is rising with ominous things at his front, and another being the master of all miracles, he has to go down. What does it show? Deridosha [?] Both of them have luminous bodies. _____ [?] One had to depart, another had to come – in a rising position, and in a down position. Loko niyam matai vartma dasanta [?]

This is to teach the public to be prepared for their changed conditions; that nothing remains. Change is going on every moment, second. Our childhood, our youth, then old age, then death: again appearance in some part of the globe. In this way it is going on, time passing on. Time and tide waits for none. Be conscious of your own time. Samahe sarvata mam [?] The present: that is the most valuable. Trust no future however pleasant. And what is gone is gone, not to return. Be present. And the change is inevitable. So try to derive benefit from the present as much as you can. Utilise it. We can believe only in the present. The past may teach us, and future

may give some hope, but that is uncertain. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. The present is representation of the eternity, representation. In the eternal world, mainly, everything is always present, co-existence. Eternal time, though passing but still relatively it is always present. Passing has no value because it cannot take us to mortality. That sort of change is not there. Always present tense. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Everywhere there is centre, and if everywhere there is centre in the infinite, then everywhere there is present tense. Nothing lost.

The son of the preceptor of Kṛṣṇa, Sandīpanī, he was dead. When Kṛṣṇa finished His study in the Gurukula, then as a custom Kṛṣṇa asked, "What dakṣiṇā I'm to pay?"

Then His Gurudeva told, "Just go and consult Your mother," his wife, teacher's wife.

And after consulting with her, in consultation she told, "We are told that Kṛṣṇa is not a human being. We hear like that, though in His endeavour we can't detect it, but we are told that He's not an ordinary man, He's the Lord Himself. So He can do anything and everything. So I have lost my child, I want to get him back. That is His dakṣiṇā, You offer him."

Then Gurudeva came out and told, "I had a consultation with my wife and her heart felt desire is that You can do anything and everything, within her belief. So she is very eager to get from You as that Guru dakṣiṇā her lost child."

"All right." Kṛṣṇa went, and came with his child.

So death is nothing with Him. In the plane of relativity there is loss, gain, but in absolute consciousness everything is there. Even the smallest, the sand, dust, has got its record and history, everything recorded, in the absolute mind as clear as anything. Nothing lost.

One day I felt a miracle, then I had an awareness, seat just shuddered here, in that chair, suddenly a great whirlwind came and many things were taken away here and there. I could not find this chaddar like this which I put around my neck. "Where is it?" I tried my best, just came from this side and went that side. I tried my best to search for it perhaps: then at last I thought that this must have been drowned in this pond or Ganges anyhow. But that was against the storm, the wind, how that is possible? But anyhow it came to my mind, it is not within my consciousness, but the universal consciousness. Wherever it be it is there. He knows it. It is, where it is, it is reflected in universal consciousness. That was so clear in me that as if I was making a charge against universal consciousness. 'You know it. You know it where that, my thing might sit, in what corner, in what bush, or in what part of the water, but it is not without Your consciousness.' As if in the spirit of charging the earnestness came in me. I don't know why it was so intense in me, but He's seeing everything. We can't, we can't. But whatever it is the universal consciousness it is there. He sees everything. But to my astonishment, the morning I found, someone told, 'that is there within the branches of a tree,' someone told that is there. And the thought came in mind, that universal mind, consciousness, that anyhow managed to get Him there. Ha, ha. A trifle thing, but it was very clear in my mind at that time, that universal consciousness contains anything, every sand, dust, is recorded like anything. Everything is recorded, high or big, that consciousness, that is present. That is past to us but present in Him, future to us but present in Him. Past, future, present, all represented there, but still, that may not

be the highest conception of the truth. This nara-līlā does not accept that to be the highest. That is a middle position. Hare Kṛṣṇa.

One day I was sitting in this chair, suddenly I felt that some higher subjective nature has come down and surrounded me, the whole consciousness. My whole conscious body is surrounded by some higher subjective substance, superior to that of my own consciousness. 'What is this?' There were two gentlemen staying, I told them, 'At present it is strange that I'm feeling this that my whole existence has been surrounded completely.' And at that time it came to mind – we are told that the Vaikuṇṭha ratha comes and takes one from here to the upper world. Is it like that? To take me, I'm within that super subjective area. Will that take me now, to the super subjective world? But as soon as I expressed the idea to the outside people: gradually withdrawn. So many things are there in the subjective world. Hare Kṛṣṇa. And still it is not the highest conception of the subjective sphere: so many things.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Nitāi Caitanya.

Nṛsiṁha Avatāra, Prahlāda. In different kalpa it may be of different type. Prahlāda and this Hiraṇyakaśipu, all may not be copy of the same līlā, but similar things occur. Ānanta līlā. It will be repeated always in the same manner: no guarantee. But generally similar things are repeated because of the similar necessity of the environment it is necessary in a modified way. Just as rain in the rainy season, the chill in the winter season, that varies. Something copied, something as before, something different. So kalpa veda has been accepted as suggested by Jīva Goswāmī: not exactly similar in every kalpa but some modification. Because that is necessary for the mass of the human or other animal, according to their need it is designed, in a similar but not same way. Hare Kṛṣṇa. Hare Kṛṣṇa.

Infinite possibility is always there, cannot be measured. So what to speak of others, Brahmā himself he's benumbed to think out that even the superior entity above Nārāyaṇa can come down in a childish play of ordinary rank. He could not think out, the great Brahmā, Brahmā-mohana.

No end of searching, so begin to taste as much as possible, sat-cit-ānanda, existence, knowledge and feeling. Don't think that after passing existence, finishing existence, that another sort of existence will come to consider the analysis of knowledge, then after finishing that you'll go to enquire about the feeling of pain and pleasure. If you do then you can't; you won't be able to reach into the area of knowledge, or more than that feeling of pain and pleasure. So as least as possible you engage with the sat, the existence, and some portion for the knowledge, and some portion of the feeling, from the beginning as early as possible. Don't think that you will finish one and then begin another.

So we are advised that through surrender you try come in touch with the highest phase, sat-cit-ānanda, or sundaram. You try. This is a short cut, by surrender you may come. Otherwise as everything is infinite you will be lost somewhere. You won't be able to come to the last phase, that ānanda, or sundaram, beauty _____ rasa. So all other developments – step by step, that has been ignored in this mundane, Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar.

No. When the agent from the highest has come to you: at once connect with him. And ignoring all these intermediate stages, try to contact with him to go to there, so sādhu-saṅga. The position of a brāhmaṇa, the position of a god, the position of a ṛṣi, the position of a siddha, as that gentleman gone to yoga, yoga-siddhi, then with that capacity I shall try with a little more speed towards that – but don't lose your energy and time. Only connect yourself with the agent of the highest order, and through taking that advantage, that sort of help, sādhu-saṅga you try to connect direct with that highest zone.

End of 81.11.18.A

Start of 81.11.18.B

Śrīla Śrīdhara Mahārāja: All the phases of infinite are infinite. So for finite it will not be possible that through gradual process you go to the highest. That will be waste of energy. So:

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

There is an arrangement to send His agent here, to the lowest class. And anyhow try to have that connection, and avoiding all these environmental circumstances, try to have a direct connection and to go, to be recruited from there, and by the agent of that highest layer.

No end of knowledge, no end of the lower consciousness of investigating about those that have no knowledge, like fossil, earth, etc., things without knowledge. And there is also a stage of knowledge, knowing, in so many things it is found, the sphere of knowledge, and devoid of knowledge there is also existence. We may go on with our research about stone, about iron, about so many minerals. We may go on with the association of researching there. Or we may use our knowledge only in the analysis and getting any benefit from them. That is culture of matter. And also we can engage ourselves in the enquiry of the products of so many wise men. This book, that book, that book, that book, we may go on reading, reading, reading, what is in the area of knowing, of the knowledge of this world, or of the world after. We can pass our time and energy in the connection of that.

But we are advised not to dive, not to lose yourself, not to be lost in the quest of that experience, parokṣa-anuvati. Pratyakṣa-anuvati and parokṣa-anuvati, don't be lost there in the realm of parokṣa-anuvati, parokṣa-jñānam, what is experienced by the others. But try to surrender. Understand the utility and fineness and superiority of surrendering to the true agent that is sent from above to you in the descending method, śrauta, revelation. Don't be enchanted by the knowledge that has been evolved from here, āroha-panthā, discovered, researched, research: research scholars. But dismiss them. Try to capture revealed truth which is coming

from the perfect realm to save you. Try to connect with that and you will be infinitely more, more, benefited, than to pass through the parokṣa and pratyakṣa knowledge.

The Śaṅkara School say that, "Aparokṣa is not any type of knowledge: that is something like sound sleep."

But Rāmānuja and other Vaiṣṇava Ācāryas say, "Yes, that is a domain. The basis is devotion, the surrender, and that higher knowledge, more than beauty, ānanda-sundara, that sort, that knowledge is meagre, more ānanda. By surrendering, by devotional tendency you can come in touch with that higher form of life."

That prema, that is categorically different from the knowledge. The knowledge may seem to be a very strange thing to you, in comparison with fossils. Fossil also, this present civilisation is mad for this fossil analysis, taking out so many things, for the aeroplane, for the – they're very particular about this apparent side.

They have __ spoiled the Moon. The Moon had some venerable position, respectable position, and a beautiful position in the heart of so many men. But the conception of the Moon is spoiled by these scientist; no charm. 'The Moon is – what is it, a lump of stone and mud or something like that.'

But the former poets, what was their outlook about the Moon, they would draw from the Moon. That is also part of civilisation. That is also necessary in poetry. That is also important for the newly married couple; Moon. The analysis; suppose the charm of a male figure for a woman, the charm of the women's figure for the male, if it is analysed in the medical laboratory what is there? Flesh and blood and bone, but can they check the charm? Is it not real? It is more real. The charm, the beauty of a boy, new born babe, all these things, this is also a part of the world and a part of pleasure and pain. We cannot ignore that. But everything, 'this analysis that is the truth and this is all false.' This is capturing the main portion of human pleasure and pain. This analysis of the stone, this gas, the mineral substance, all necessary to promote the pleasure of the society, and will anyone be – will anyone agree that the charm of the women's body may be abolished and we shall only, deception, what we shall get in the room of deception. And that valuation will be attached to them. None will give such consent. Rather we shall remain in the land of imagination. We don't want this stern reality. You chemist, you physician, you go off from here. You take all the charm from my life. So what is what? What is what? There is business, the machine, the machinery information, the computer, and the robot.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The reverence to the God, to the sādhu, the science will say, "No, no. All this is idle imagination."

Then, what is real? The reality, the physical strength of one over the other: that is the be all and end all of our life, to predominate over the environment; that is the be all and end all? What for? What for, all these things?

A few days ago it was told that America wants one state world. One must be so powerful that being afraid of him everyone will lead a life of submission. No apprehension of war or any disturbance. Previously it was something like that, but that is no solution. Now it is not possible, it is impossible almost, one state world. So we acquire more power to make one state world and then it will be peaceful, peace will reign in the world. That is all mania, impractical. So also, wild goose chasing, wild goose chasing. Hare Kṛṣṇa. Hare Kṛṣṇa.

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

So learn to be humble, modest, and that is the path to come in connection with the superior. If you want a real connection with the superior, learn to be, qualify yourself with the quality of that of a slave. As much as submissive, as much as surrendering, then you will be taken with much earnestness, much adoration, you'll be accepted with adoration. Go to acquire the limit of slave quality and you'll be adored as much from the higher quarter, from the highest quarter, from the higher region. You will be meant for, qualify yourself in that way. The highest quarter you may earn by your submission. If you really want a sphere which is higher and higher than you, the only way, try to acquire the submissive nature, the humility necessary to come to that higher thing. Admit that you are gross, you are of lower stuff. If you really want the higher association you will have to admit this reality of your existence. Do that and qualify yourself for the higher plane of life. This is not cowardice. This is, the real intelligence is here, this realistic thought. This is not imagination. The highest realisation, human brain fighting with each other, and no further, higher thing thereby: what is this? Atheism, hated thing. _____ [?] Gaura Haribol. Gaura Haribol.

Gauḍīya Maṭha encourages slave mentality. Fool's remark: 'slave mentality.' You are slavery to this present, this half knowledge civilisation. You are all slaves, of matter. And Newton's law is there, like Yāmarāja, the god of death, equal and opposite reaction stands. You are exploiting, you will be exploited. Mind it. So don't go to exploit. Take just the opposite, and try to become a member in the assembly of the highest plane, and how it is possible. Come to realistic thinking, because death will remove us surely from this plane, however pleasant, even if it is imagination it may be, this dreaming land won't stand. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. As sure as death, it is told, as sure as death. Other things may not be sure, but death is sure, and it is all comprehensive, it won't exclude anyone. It is sure. So if you are courageous enough, come to fight with that death. How to get out of the death? If you're bold enough to come to fight the problem of death, not only for you but for all. Have you got such courage, and such resources, and such education? Otherwise go back. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol.

Pramana Swāmī may be expected during this Dol Yatra Mahotsav, Mahāprabhu's birth ceremony. And how long you expect to stay in Vṛndāvana?

Devotee: For about a week.

Śrīla Śrīdhara Mahārāja: And then you are to go back. All right. Gaura Haribol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow passing your days in foreign land may be so many difficulties. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Many inconvenience may come, but of course we are to endure, to forbear. Whenever we are out of home, some sort of un- comforts we must have to undergo, but we may not care for that. Gaura Haribol. Gaura Haribol. Gaura Haribol. This is not a pleasure trip, is it not; a trip for trial. Pain should be, ordinary, little inconveniences should be our association in the path of spiritual realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Hare. Hare Rāma. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, how does one get a proper conception of śraddhā as real substance?

Śrīla Śrīdhara Mahārāja: What do you mean by śraddhā? The self conscious śraddhā, śraddhā will say what is śraddhā. And the outer signs will be, śraddhā will bring one in connection with higher substance. He will be indifferent with the present environment and will be seen in search for which is not found in the present environment. He will seem to move almost aimlessly here and there, not finding the object of his search anywhere. So he will try to associate where is that śraddhā, in the heart of any man if there is śraddhā. Birds of the same feather flock together. _____ [?] Śraddhā will attract śraddhā and he will try his best to associate wherever he will find śraddhā, and exclusively, indifferent to the environment. His aim will concentrate there only and the śraddhā will ask him to seek for śraddhā only, eliminating all other things from his aims. He won't be able to tolerate any aim other than it. And the śraddhā is grown from sukṛti that comes independent of this world, from another world through the agency of the world of śraddhā; in this way. Just as knowledge can know what is knowledge, so śraddhā can appreciate what is śraddhā. Hare Kṛṣṇa. Śraddhā cakṣuḥ, the love can understand what is love, the corresponding thing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

Kṛṣṇa consciousness: God consciousness developed into Kṛṣṇa consciousness. Śraddhā gives us company of the Lord according to its degree of quality, intensity of quality, it takes not only takes to God but keeps there. And it is possible that all the time, the whole time, twenty four hours engagement is possible in the service of God, through śraddhā. God is inconceivable faith, inconceivable faith to the remotest good, goodness. That becomes practical in our life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The ambition, the aspiration, the good will, the hope, everything reaches there in its finest and highest form. In other words, our innate hankerings are all satisfied, perfectly satisfied. No other hankering remains. Rather, we cannot sometimes tolerate so much grace, so much ecstasy. Sometimes one dances like a madman, chants aloud, sometimes dancing, sometimes in fit also, can't tolerate. The meagre consciousness cannot accommodate that flow; for the time being that may be unconscious. Again comes up and begins to dance like a madman with intensity of the ecstasy.

evaṁ vrataḥ svapriya-nāma-kīrtyā jātanurāgo druta-citta ucchaiḥ
[hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ]

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."] [Śrīmad-Bhāgavatam, 11.2.40]

Hasatyatho, laughing, meaningless laugh, sometimes. Hasatyatho roditi, sometimes begin to cry, 'I got the chance. I could not serve up to my satisfaction. I have lost the chance.' And began to cry, 'I'm enjoying, so many souls they are deprived of this great ecstasy,' began to cry. Hasatyatho roditi rauti, meaningless crying aloud, some endless sounds produces. Roditi rauti gāyaty, sometimes singing in a beautiful tone. Unmādan-nṛtyati, like a madman dancing, jumping. Nṛtyati lokavāhyaḥ, without caring what the public will say, he does that without caring any public remark, he's above that, both the remark of the civilised and none civilised persons of the so called world, lokavāhyaḥ. Gaura Haribol. Gaura Haribol. He's full in his own way. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma. Where the public is awake, it is his night, darkness. Where he's awake, the public cannot reach there.

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

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits.

The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

But there is imitation also. I heard in the last great war, there was one island, Hawaii or something like that, between Japan and America: there was a research scholar, perhaps American or so, I don't know. And his activity was always with the Sun and the light in the sky, and so many things, his researches. But really he was a spy of Japan. And when the tension of the war reached to climax, and who will attack first then he will get great advantage, and the attack must be stealthy. But Japan also, Japan says that Hitler has engaged the western power. Only America, leaving away Japan he can't join this. So America and Japan, these two were very closely antagonistic. And who will attack first whom? Japan, through this spy, everyone is watching another's movement. America concentrated the ninth fleet, that big navy, in Hawaii, stealthily. And Japan suddenly attacked them, and war began between America and Japan. That man supplied the news, that man who was researching with the sky, he anyhow gave the news to Japan, 'The navy, some nine fleets or something has come here,' and suddenly by night attacked by Japan, bombarded those nine: a great loss. It was later detected that that man in the garb of research he was the spy of Japan.

So imitation can be so dangerous. As a research scholar he's indifferent to the world interest, he's researching, but this poison was within him to betray his own country. So something, under the garb of scholarship, innocent research, knowledge, this sort of poison there was.

So the sahajiyā and other so many imitationists are also there, in the garb of good will, to Godliness and so many things, heinous things may be concealed within. Hare Kṛṣṇa. No śraddhā but displaying śraddhā, displaying some faith. So we shall be more careful about the company. The company which is so valuable, indispensably valuable, but there also we shall have to be very cautious in our selection of association. Association is the be all and end all, all important. But the selection of the association, our real fortune depends there. So good association, good company is the most valuable thing in the world. The most valuable thing is a good companion. Sudurlabha bhagavatite [?]

Sat-saṅgaḥ śevadhir nṛṇām. Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām

[ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

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

In nava-yogendra saṅga pat.

durlabho mānuṣo deho, dehināṁ kṣaṇa-bhaṅguraḥ

[tatrāpi durlabhaṁ manye, vaikuṇṭha-priya-darśanam]

["For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the Lord of Vaikuṇṭha."] [Śrīmad-Bhāgavatam, 11.2.29]

This human life is very rarely got. If we look around, everywhere there is life, but how many handfuls of human life? So if we cast a broad look around, so many souls under different conditions, and we have attained this valuable form of human life, endowed with so much advantage. Durlabho mānuṣo deho, dehināṁ kṣaṇa. But it is not permanent acquirement. It may be doomed immediately, destroyed immediately. And as a result of our previous action I may have to go again into darkness. It is not acquired permanently, kṣaṇa-bhaṅguraḥ. Tatrāpi durlabhaṁ manye, vaikuṇṭha-priya-darśanam. It is rarely got, and again there the connection of the Vaikuṇṭha vadi, of the man of the Lord. To get that association is more and more rare.

Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām. Even for a moment if we get the association of the divine people it can turn the tenor of our whole life. Sat-saṅgaḥ śevadhir. Even a moment's association: that should be considered like a gem, śevadhir. Śevadhir means diamond or gem, should be considered, śevadhir nṛṇām. The only desire, most valuable thing, a slight connection with the divine agent, no such valuable thing we can hope to achieve in our life that can give us a turn to the highest good, śevadhir nṛṇām. Gaura Haribol. Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām. So if anything to be aspired after, that is the association of the agent of the divine, the divinity of the highest conception.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So much intensity in dedication towards the Supreme Beauty we have never found as we find in the life of Śrī Caitanyadeva. How? Only hearing the Name entered Kṛṣṇadāsa fainted: looking at the Vigraha of Jagannātha in Purī, floods oozing from the eyes. Slight connection and great result found in the reaction in the body, mind.

There are so many religious men so far traced in history, but so much intensity coming in contact with the highest conception of the Lord, the effect, so much intense is never found in any of the devotees of the whole world in the whole history, except that of Rādhikā. Equal, equal there, so much intense hankering to serve the Lord, to be united with Him, aspiring after union with the Lord: so much intensity never found in the history of any religion of the world, as we find in Rādhikā and Gaurāṅga Mahāprabhu; and then somewhat in Nityānanda and other places.

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

So much hankering, so much intense attraction for the highest truth; that is what has taken us to Gauḍīya Maṭha. We have no sympathy, no charm for anything, or any proposal, or any principle ever so given to this world. But the connection of Rādhārāṇī and Gaurāṅgadeva has attracted us most in its highest conception. Everything is trash.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

strī-putrādi-kathaṁ jahur viṣayiṇaḥ śāstra-pravādaṁ budhā
[yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ

jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ]

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The paṇḍits have given up arguing the scriptural conclusions, the yogīs have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [Caitanya- Candrāmṛta, 113]

Prabodhānanda Sarasvatī, the previous Guru of Gopāla Bhaṭṭa Goswāmī who was a Rāmānuja Vaiṣṇava, and after coming in connection with Mahāprabhu he left everything and settled in Vṛndāvana near Śrī Kuṇḍa. And has written Navadwīpa Dhāma Sataka, Vṛndāvana Dhāma Sataka, Rādhā-rasa-sudha-nidhi, and so many books.

Strī-putrādi-kathaṁ jahur viṣayiṇaḥ is one of his poems. Strī-putrādi-kathaṁ jahur viṣayiṇaḥ. When Mahāprabhu came and expressed Himself here with His transcendental devotion towards Kṛṣṇa, strī-putrādi-kathaṁ jahur viṣayiṇaḥ, the ordinary worldly people for the time being left their talks about their wife and children. For the time being they stopped all those talks.

Śāstra-pravādaṁ budhā. The scholars for the time being gave a pause to their talk about the different meanings of the scriptures, comparative study of different scriptures, what they say, what is the purport, what is the meaning of so many scriptures and what is the difference. Śāstra-pravādaṁ budhā.

Yogīndrā vijahur marun niyamaka-kleśaṁ. And the yogīs they left for the time being the pain of acquiring mastership over the breathing, their breath. They left the practice of controlling their breath and thereby to attain some mystic condition of mind. Marun niyamaka-kleśaṁ tapas tāpasāḥ. Those who are addicted to self imposed pain, that is penances, they gave up that sort of idea temporarily, tapas tāpasāḥ.

strī-putrādi-kathaṁ jahur viṣayiṇaḥ śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The sannyāsīns they left that culture of Vedānta, what is true, what is false, māyā, and what is Brahman, all these things. Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. Caitanyacandre param, āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ. Temporarily the taste in all their practices ceased, temporarily stopped, and some wonderful...

End of 81.11.18.B

Start of 81.11.18.C_81.11.21.A

Śrīla Śrīdhara Mahārāja: ... was brought by Caitanyadeva here in the phenomenal world. They all looked with wonder and stopped their own practices in which they were engaged, engrossed so fully. Left it for the time being, leaving everything, everyone had a look in the strange attempt of Caitanyadeva. "What has He got? He is showing so many feats, never known to the world of devotees. Crying, crying after hours together, days together, crying. Hours together laughing, sometimes fainted, sometimes dancing. What are these feats? And Kṛṣṇa, Kṛṣṇa, He's chanting in such a way, the whole area, all the hearts in the area are as if melting away. Such piteous sound coming out of Him and creating a wave, that hard hearts are also being melted by the degree of that piteous-ness in the wailing. He has lost such a great jewel of His life, of His heart, as if heart has been taken out of Him. He's so crying, wailing, such a degree of wailing, none have experienced ever. The most piteous thing has come down." In this way so many feats are coming day and night. All were astounded and leaving everything, only staring at the movements of Śrī Caitanya.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Today I stop here.

Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Hari. Gaurāṅga.

...

Śrīla Śrīdhara Mahārāja: ... the normal position should be discovered. Not to acquire anything. But to do away with the filthy thing that has covered the innate wealth.

Then he wanted to give some punishment to the students. 'Why you are complaining?' _____ [?] but when they take the law in their own hands then the professor he could not tolerate. But none will say who has done it. Then he _____ [?] told that he's afraid, he knows, but he's afraid to take the name. Then he will be nowhere. Then he managed that all the students have to pass through the library where the gems is sitting. The principal is sitting in a chair and that _____ [?] was engaged to manage the books in the almira. And the arrangement was made that when the real culprit will pass through one by one, all the students will pass through the room, and when the real culprit he will pass, you should make some sign by rubbing his toe on the floor. That was the arrangement. And he did so. When Subash was passing through, the servant he rubbed with his toe he rubbed the floor. And he could understand by the sign. Then of course he expelled Subash, and also one or two from Missionary College. That Asutosh Mukarjee he was a friend of the students, he admitted, he made arrangements to admit him in the Scottish Church College, where from Swāmī Mahārāja also was educated. Swāmī Mahārāja and Subash Gosh almost contemporary. In age perhaps both of them perhaps 1896 perhaps. Swāmī Mahārāja 1896 or 94? I am 95, 1895 I am born. Swāmī Mahārāja perhaps 96. One year junior. Subash Gosh 96?

Devotees: 96.

Śrīla Śrīdhara Mahārāja: They're of equal age, almost. Swāmī Mahārāja was born in August perhaps and Subash perhaps in the end, few months junior to Swāmī Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa. Scottish Church: that was a Christian Missionary College, Scottish Church. Hare Kṛṣṇa. Hare Kṛṣṇa. So the British think that they have civilised Indians.

Devotee: They're a most prejudiced nation. They are very prejudice.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. In first great war the Kaiser he declared that free ocean, free nation, while the British had monopoly over the whole ocean, all the oceans under their control. 'We are masters of all the oceans. Free ocean, free nation.' That was the slogan of Kaiser of Germany. But both the times America came to her relief. And it was, we read in B.A. class, Burke quoted, foretold that, in Burke's speech, of American Conciliation. Succession and conciliation, two speeches the Burke delivered in Parliament of the day. There Burke mentioned that, "Give America liberty. One day it may be so that in old age the daughter will suck the mother to save her." In two great wars such things we saw. That America came at the last point to help British and British was saved anyhow. We found in newspaper the Germans and British was defeated in every battle, but winning the war. And Germans they are victorious in every battle, but they lost, they are defeated in war, war and battle. The last breath that could be retained in the war, that is the difficulty. And America came in the last time to help, twice. That time Wilson was the President in the first great war. And the second great war perhaps Kennedy.

Devotee: No, Roosevelt.

Śrīla Śrīdhara Mahārāja: Roosevelt. Oh, Kennedy was a little soldier at that time.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, the Durgā pūjā in Navadwīpa was introduced by that Kṛṣṇa Chanda, Kali pūjā?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Chandra, at that time he might have encouraged, but it is from before.

This rasa recently finished, perhaps that was inaugurated in his time, might have been inaugurated. And then his time the smārta paṇḍita, the śakta, worshippers of the śakti, they came to power to such a degree that at that time the worshippers of Mahāprabhu installed by Viṣṇu Priya Devī, they are afraid.

There was a famine at that time and the brahmins, the paṇḍitas, the scholars, smārta scholars, they lodged a complaint to Mahārājah Kṛṣṇa Chandra that, "The man is being worshipped and that is the root of the present famine. So man worshipping must be stopped. Caitanyadeva was a man, and his wife Viṣṇu Priya she installed his idol and that is being worshipped, and that is the cause of this famine."

So apprehending that that pūjā of Mahāprabhu will be disturbed, then the pūjārī, the priest, that is the posterity in the line of Viṣṇu Priya, they managed to build an underground room and there placed Mahāprabhu, and some sort of sugar sweetmeats placed, and then it was covered so that they may not come and disturb.

At that time one miracle took place. The Manipur Raja, he was already a Gauḍīya Vaiṣṇava, a disciple of Narottama Ṭhākura's line. And he was independent chief, and he was under Mohammedan rule, Kṛṣṇa Chandra. And he got a dream that, 'My pūjā in Navadwīpa at stake. You go and start it there.'

And also one paṇḍita bābājī in Vṛndāvana, he also got a dream.

Who is there?

Devotees: Mukunda Mālā.

Śrīla Śrīdhara Mahārāja: Got a dream that, 'The paṇḍits of Navadwīpa they have influenced Mahārājah. And that Śrī Caitanyadeva is a man, and not God. And His worship has been stopped. So you go there and invite the paṇḍits there and prove that in śāstra the mention of Avatāra of Caitanya, you try to prove there, to establish.'

So both came here. First the Manipur Raja came and he saw Kṛṣṇa Nagar Raja and prayed for a piece of land here, on lease. And Kṛṣṇa Nagar Raja could not avoid, he gave him. 'But a free lease I am giving to you as much as you want; as much land.'

'No, no, I want this and not free but on lease, some I shall pay at least.'

So some land, a portion was given to Manipur Raja, settlement of lease. And as he was independent he established Anu Mahāprabhu, that present Anu Mahāprabhu he established there and began worshipping.

And Tota Rāma Bābājī also came. And he saw this Manipur Mahārājah Kṛṣṇa Chandra. "That I am told. I am coming from Vṛndāvana. I have knowledge about the scriptures. I heard that Caitanyadeva is an Avatāra. It is not mentioned in the śāstra. I am to prove that it is in the śāstra. I have come. You call your paṇḍit, that one thing oppose, that Caitanyadeva is Avatāra."
Then Kṛṣṇa Nagar Raja Ācārya he also – already he was influenced by Manipur. And now at the request of Ṭhākura Rāma dāsa Bābājī paṇḍit he invited an assembly of the scholars. They came, they tried their best, but they were refuted by Ṭhākura Rāma dāsa Bābājī. So many scriptures, and it is mentioned there, the Yuga-Avatāra, and who will inaugurate Nāma saṅkīrtana, Hari Nāma saṅkīrtana. Kalau patama sanjayam [?] Who is that? You ask your paṇḍits to find out, who is that person."

Anyhow the argument went on but they could not satisfactorily prove that, that Yuga-Avatāra, who is that Yuga-Avatāra? And there was also influence of the Manipur Mahārājah. Anyhow they are defeated, they accepted defeat. And then the old Deity installed by Viṣṇu Priya Devī that was taken out from underground. And as before publicly He was worshipped. Then, that is Mahāprabhu and Manipur Raja then changed the name, Anu Mahāprabhu. There is big Mahāprabhu, there is chota, small in that sense or anu means posture, afterwards. That was the ādi, the original, previous, and this is afterwards. Anu Mahāprabhu name was given to this Deity, and both Mahāprabhus were being worshipped here. Now of course many other Mahāprabhu have been installed, including ours, Śrī Mūrti. Hare Kṛṣṇa.

Do you feel inconvenience in the Sun?

Devotees: No, it is nice now?

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Yourself; no trouble yourself?

Śrīla Śrīdhara Mahārāja: No, but the Sun not on the face. There is a shadow of the pillar. _____ coming? No?

Devotees: Not yet.

Śrīla Śrīdhara Mahārāja: He will take bath then come, with cool brain. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Devotion, dedication: Mahāprabhu Gaurāṅga Sundar.

Devotee: Śrīla Śrīdhara Mahārāja, in the Bhakti-rasāmṛta-sindhu, Rūpa Goswāmī he has given three types of suka; three different types of suka. One is vaisayika, brahma and aiswar. So aisvara suka, what is that aisvara suka?

Śrīla Śrīdhara Mahārāja: Aiswara suka pertaining to, concerning the Lord Īśvara. Īśvara means Lord, 'that I have got my master. I am servant, I have got my master,' the happiness drawn from this consciousness, that is aiswara suka. 'I have got my master.' But, 'I am the master. I am neither master nor servant. I am the master,' vaisayika suka. 'I am servant, dāsa. I have got my master.' That is aiswara suka. And brahma suka that is sound sleep, that samādhi, brahmāsmi, with this idea they enter into brahman conception.

Akṣayānanda Mahārāja: So vaisayika means I am the master.

Śrīla Śrīdhara Mahārāja: I am the master, exploitation.

Akṣayānanda Mahārāja: That is not bhakti?

Śrīla Śrīdhara Mahārāja: No, no. Vaisayika suka that is the pleasure drawn from exploitation, vaisayika suka: that I am the master, I am the enjoyer. I am the enjoyer or I am the server or I am nowhere, brahma suka, pertaining sambandha yukta, connecting.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, after that, after he explains those three types then Rūpa Goswāmī gives one more śloka, the following śloka,

sidhaya parama ascarya bhuktir muktis ca sasvati [?]

nityam ca parama anandam avede govinda bhakti ta [?]

And then in the śloka arta it gives the...

Śrīla Śrīdhara Mahārāja: These both are included there.

Devotee: Both are included.

Śrīla Śrīdhara Mahārāja: It supersedes and that is so intense, and so graphic that these tiny pleasures that are included there. Something like that. What is the śloka again?

Devotee: It says:

anima adi siddhi bhukti rupa visay suka nitya mukti rupa brahma suka [?]
o nitya paramananda rupa aiswar suka govinda bhakti dwara labhaya thake [?]

Śrīla Śrīdhara Mahārāja: That includes all these trifle suka, and more than that. In quality, quantity, this is nothing. If we compare this trifle conception of pleasure it is there in the ocean, more than that.

Devotee: Govinda bhakti, that is higher than aisvara suka?

Śrīla Śrīdhara Mahārāja: Yes. All the suka included there, and in a better way represented, not only quantity but quality also. It is infinitely greater.

Devotee: So quality is greater in Govinda bhakti.

Śrīla Śrīdhara Mahārāja: Quality and quantity, this is meagre. When these classes of pleasures come in comparison with that; it seems to be hateful. This is not suka at all.

yad-avadhi mama cetaḥ kṛṣṇa padāravinde, nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne, bhavati mukha-vikaraḥ suṣṭhu niṣṭhīvanaṁ ca

[Yamunācārya said: "Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever new pleasure in Him, whenever I think of sex pleasure, I spit at the thought, and my lips curl with distaste."] [Bhakti-rasāmṛta-sindhu, dakṣiṇa-vibhāga, 5.39]

In Bhakti-rasāmṛta-sindhu there is another śloka: "That so long my heart has come in connection with the service of Kṛṣṇa, loving service of Kṛṣṇa, I feel a strange class of happiness, so long whenever I have come in connection with such sort of ecstasy. From that time, bata nāri-saṅgame smaryamāne, the pleasure which we derive from the union with a women when that comes in mind, bhavati mukha-vikaraḥ, the muscles of the mouth get some hateful posture and, suṣṭhu niṣṭhīvanaṁ ca, some spitting temperament comes, like hatefulness. Mukha-vikaraḥ, that

is very nasty. So some gesture in the mouth, in the face, as well as the spit comes in the hateful, in the tongue. When we, what is adored so much in the world, that the pleasure of union with a lady, when that comes in that hateful posture and spit comes to my mind. That is so noble and so highly sort of, expressed, that joy."

So this vaisayika suka and the brahma suka, they are hated by one who is installed in the service of Govinda, really the fact is that. There he says all the suka small or great conceived here acquired by enjoyment and renunciation is included there in that ocean. Another type that this suka is hateful when we get that: we have to harmonize these two lines of thoughts. That this is not suka at all, this is not pleasure at all. When one enters the domain of that ecstatic love, then these things no longer have any position in his heart that it is a pleasing sensation. It is not pleasing. It is a hateful thing. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja, _____ [?]
...
Śrīla Śrīdhara Mahārāja: ... śanta, dāsya, sākhya, vātsalya and left by touching mādhurya rasa. And the whole mādhurya rasa has been dealt in Ujjvala-nīlamaṇi. That is for the higher students of devotion, mādhurya rasa. The analysis of mādhurya rasa is found in Ujjvala-nīlamaṇi. And that is a supplementary to Bhakti-rasāmṛta-sindhu. And Viśvanātha Cakravartī Ṭhākura has given a short, Ujjvala-nīlamaṇi means gem, and kirana means ray, the ray of that mani. That is the name of another book which is the gist of Ujjvala-nīlamaṇi, and Bhakti-rasāmṛta-sindhu-bindhu, Kirana-bindhu-kona. And Sanātana Goswāmī Prabhu has written Bṛhat-Bhāgavatāmṛta, and Rūpa Goswāmī Laghu-Bhāgavatāmrta, short. And he has given kona, āmṛta kona, Bhāgavatāmṛta a drop of that nectar. A drop of nectar, and a drop of ocean, and ray of the gem, three books very short, very gist of three books composed by Viśvanātha Cakravartī Ṭhākura. Kirana-bindhu-kona, in short one who can go through these three books, they can get some idea about Bhakti-rasāmṛta-sindhu and Bṛhat-Bhāgavatāmṛta and Ujjvala-nīlamaṇi, three books. They are elaborate and very short. It is given by Viśvanātha, the gist of these three books, important books of the devotional cult. Kirana-bindhu-kona. Kirana that is Ujjvala-nīlamaṇi-kirana, and bindhu, that of Bhakti-rasāmṛta-sindhu and Kona that of Bhāgavatāmṛtam kona.

Devotee: Kona means?

Śrīla Śrīdhara Mahārāja: Kona means a very small particle, a small particle of nectar, āmṛta kona, a particle of nectar, and the drop of the ocean, and the ray of the gem. The gem, what is another name of the gem?

Akṣayānanda Mahārāja: Jewel.

Śrīla Śrīdhara Mahārāja: Jewel and gem similar, synonymous?

Devotee: Yes.

Devotee: Rūpa Goswāmī has also written one book Uddhava Sandesa?

Śrīla Śrīdhara Mahārāja: Yes Uddhava Sandesa. Uddhava was sent by Kṛṣṇa to meet the gopīs, the vraja-vāsīs, Nanda, Yaśodā, the cow boys and the gopīs. And the topics between them, the gopīs and Uddhava has been described there, Uddhava's experience in Braja. Uddhava Sandesa.

Books there are many, but if we follow the real method of study, otherwise everything will be gone over and nothing got there, so study. The real process of study, praṅipāta, paripraśna, sevā, otherwise all book knowledge and no conception, so that will be useless.

Devotees: Dry labour, like a dry thing.

Śrīla Śrīdhara Mahārāja: Yes. Everything is underground I walk over it. You may think like that but really it may not be so. He may not have touch, only the literary portion. But he cannot have the touch, that intellectualism.

In the language our Guru Mahārāja, the honey is in a bottle and it is corked. But the bee is sitting on the bottle and trying to get the honey: useless. So between the bee and the honey, there is that glass screen.

So intellectualism and the real feeling, participation, he mentioned that is quite a different thing. Not only nothing, but mischievous. That will encourage one, if Kṛṣṇa līlā is not properly approached then there will be a mischief, he will feel encouragement in his experience of the lust. That will utilize for those sciences he will utilize in his lady love and will commit a great offence, and never to return to that land.

So the warning has been given in Bhāgavatam by Śukadeva Goswāmī. If you have no control over your senses don't venture to touch, to come to this area. Then you will be doomed. If without getting the status of Śiva, Mahādeva if you drink poison, you won't become Nīlakaṇṭha, but you'll have to die immediately.

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

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] [Śrīmad-Bhāgavatam, 10.33.30]

Even not mentally, not mentally, manasāpi, anīśvaraḥ, who has no self control, control over his senses and the other enemies, vinaśyaty, he's sure to die, yathā 'rudro 'dvijaṁ viṣam, one who is not Śiva if he takes the poison by his folded palm he is sure to die. Gaura Haribol. Gaura Haribol. The opposite thing: one is by dedication to the Lord, while another is exploitation to the extreme, mean stage, exploitation of the mean stage, kāma. Kāma – andhatamaḥ, prema – nirmmala bhāskara.

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

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [Caitanya-caritāmṛta, Ādi-līlā, 4.171]

This is the most dense darkness, and that is the most pleasing light.

Devotee: Bhaktisiddhānta Saraswatī Ṭhākura Mahārāja he has written books, his personal books he has given, he has written?

Śrīla Śrīdhara Mahārāja: Yes, he has written in English that Vedanta Morphology, Relative Worlds, Rāya Rāmānanda, in English. Then Bhaktivinode Ṭhākura's Life and Precepts of Mahāprabhu and then commentary composed by Bhaktisiddhānta Saraswatī. And there are many poems also composed by him. Mainly his commentary is very important, the collection, extensive character to prove and to establish the teachings of Mahāprabhu, Kavirāja Goswāmī etc. Vṛndāvana dāsa Ṭhākura.

Hare Kṛṣṇa. _____ [?] Any trouble; mental?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Say what is the anomaly? Disappointed if we do not know anything, if there is any want, we are ordinary people. Infinite number of wants may be within us. So we are here, but to ameliorate our condition, the tendency that is to be raised. Fallen jīva we are but we want to rise up, wake. We want to wake. Awake, arise or shall be forever fallen.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
[kṣurasya dhārā niśitā duratyayā durgaṁ pathas tat kavayo vadanti]

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."] [Kaṭha-Upaniṣad, 1.3.14]

You have got, in our Guru Mahārāja's language, words, 'volcanic energy.' He sometimes used this expression 'volcanic energy.' You have got that energy and it should not be misguided. Properly guided it will fetch the most precious thing for you. Gaura Haribol. Proper guidance, that is the most important thing in the life of everyone and all, proper guidance. We have got raw materials with us. And that is the post of Gurudeva, karṇadhāram. The boat is there, but only rowing is not sufficient. One who knows the destination, the helmsman, he can guide. The rowing is there, the boat is there, the helmsman, guru karṇadhāram. In Bhāgavatam [11.20.17] there is a śloka:

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram

mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā

["The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul."] [Śrīmad-Bhāgavatam, 11.20.17]

Kṛṣṇa Himself says that one who does not take the advantage of this human birth, he commits suicide. How? It is described here, nṛ-deham, this human body, human figure, ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ. This is a boat, a raft, well planned, sukalpaṁ, well planned, suiting the purpose, sukalpaṁ. Ādyaṁ, primary necessity, deham, if we want to cross this ocean of birth and death and disease then first thing is necessary this human body, human birth, nṛ-deham ādyaṁ. First sulabhaṁ, a good bargain: sudurllabhaṁ, and very rarely we can acquire such position, sudurllabhaṁ. Sulabhaṁ, sudurllabhaṁ; sulabhaṁ means a good bargain, in the course of our wandering through the vicious cycle of birth and death, sulabhaṁ, it is a good acquisition to get this human body. And that is sudurllabhaṁ, and not very easily we can acquire this position of a human body, because:

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [Viṣṇu-Purāṇa]

The course, the current of karma is passing in a vigorous way and in the midst of that the karma, wherever, anywhere it can lead me. Sometimes trees, insects, worms, animals, even gods, yogīs, so many, up to Satyaloka, just below Brahmaloka the current is vehemently in speed. Sulabhaṁ sudurllabhaṁ plavaṁ, sulabhaṁ means we have acquired it after much trouble. Sudurllabhaṁ plavaṁ, it is like a boat or a raft. Sukalpaṁ, well-planned, well-planned to serve the purpose, nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ plavaṁ sukalpaṁ, well-planned, well-designed to serve the purpose, sukalpaṁ. Guru-karṇadhāram, we must secure a proper Guru who will be at the helm, guru-karṇadhāram. Nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram, mayānukūlena nabhasvateritaṁ: "And I work as the favourable wind," Kṛṣṇa says. Favourable wind, mayānukūlena nabhasvatā, nabhasva means vayu, wind. Mayānukūlena nabhasvateritaṁ pumān bhavābdhiṁ na taret, taking all these advantages, if...

End of 81.11.18.C_81.11.21.A

Start of 81.11.21.B_81.11.23.A

Śrīla Śrīdhara Mahārāja: ... he commits sure suicide thereby. If such a great and happy chance he misses in his life, that it is almost suicide, equal to suicide, so ātmahā, ātmāgatih, he kills himself. In Ekadas Skanda Bhāgavatam it is told.

The knowledge in the area of experience, in the world of experience is vulnerable, challengeable, because the area is already under misconception. So every experience here is bound to be erroneous. So how we can be saved? Only normal knowledge should be indented from outside this māyāic area, the influence of māyā. Māyā means mā - yā misunderstanding, miscalculation, so proper knowledge should be indented from outside this area of misconception. More or less everyone has got misconception here.

Only those that have intended and have taken advantage of practising the knowledge which has come from outside this area, that is vaidic, śrautic, revealed knowledge, that is to be accepted as our guide. And that is deposited in different centres here. And we should take them as guide who have got, who is the storehouse of the knowledge that is indented from outside this māyāic area. Śāstric knowledge, Vedic knowledge, revealed knowledge.

And there is also classification. We may indent from foreign countries. But all may not be of equal status, according to the capacity, necessity of different types of revealed knowledge. Revealed knowledge they are true, but all may not be one and the same. There is also gradation: that Vaikuṇṭha knowledge, and that Śivaloka knowledge, and that Goloka knowledge. There will be some differentiation. But that is instalment of truth, and not a misconceived thing. So according to our fortune and that is our sukṛti, what sort of help unconsciously you have received from that nirguṇa, guṇātīta world that will guide me towards. And also my innate tendency, by the cooperation of the both I shall have to go, that innate tendency that is the most reliable guide.

Otherwise I may be, as Gopakumar in Bṛhat-Bhāgavatāmṛta, we may be taken to some state in Śivaloka but after some time he will feel some dissatisfaction within him. Then he will be given chance of the higher plane. And there he will go and for some time again wait, and again the same thing, no satisfaction. Then another agent comes and takes him up. In this way by the gradual development he's reaching towards Kṛṣṇa līlā. It has been shown in Bṛhat-Bhāgavatāmṛta by Sanātana Goswāmī who is the Ācārya of the sambandha jñāna, what is what. What is what, that has been delivered by Sanātana Goswāmī, inspired by Mahāprabhu. Who am I, where am I? What is my environment? What are the prospects, different stages? All these things have been analytically represented by him. Hare Kṛṣṇa. So we should not omit any step. If one step is omitted then the gap will be there in me. We must closely follow in our progress, gradual process; gradual process.

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

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

Pratiṣṭhā, our ambition, sometimes to get at the top very shortly may encourage us to omit steps between. And there that should be mourned afterwards. Progress must be solid, not hollow. Whatever I shall have I must finish it perfectly; then I shall go up. Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā, tato' nartha-nivṛttiḥ, tato niṣṭhā, tataḥ ruci, tataḥ saktis tato bhāvas. All these stages we have to pass through and very cleverly and very sincerely. Then we shall find that it is reality, it is reality. Otherwise it may remain in the realm of concoction, imagination, imagination. And we won't get any strength within thereby. And anyone may come and he may push me from my position. That won't be, if I can take me, can take position in my real place, none can shake me or push me out.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Energy must be at the disposal of the Supreme Lord. "Work for Me."

But where is the guarantee? Only the agent, bona fide agent: and also to a certain extent the scripture, the real, the bona fide agent, that my energy will reach there and get benefit. Benefit, of what sort, to purify me, to make me sincere, sincere disciple, or sincere purchaser, consumer. Convert me to a bona fide, one seller and purchaser, customer; that will change me into a bona fide customer. My energy will go there, raw things will go there and fetch for me something that is to make me sincere customer, permanent customer of that material and nothing else. That is the agent, there lies the skill of the agent. And the main selection of the proper bona fide agent, he will feel that his capital is also going, increasing, increasing becoming more and more customer of that: goods. So it will go to Goloka and the coin will come in dollar, in pound, or in this, that. And that has got market here, a valuable thing will come.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Energy we have got more or less everyone of us. Of course the indolent, the tamo-guṇa, no energy but they can also be utilized. The cow, cow milk can be utilized. So many things a clever devotee may utilize many things for the service of the Lord. And thereby they are also paid in terms of sukṛti and one day they will also rise up, wake up to go towards Goloka, Kṛṣṇaloka, towards Vṛndāvana. One day they will be able to purchase a ticket for Vṛndāvana. The tree, the creeper, everyone may get the chance, Goloka. We have to know first how that is the summum bonam of our life. What is that? Leaving everything aside we shall accept that to be the only goal, only destination. What is there? What is there?

Otherwise everything will be imitation. If that cannot capture my inner heart then everything will be imitation and for the time being. That means that I have got some other mal conception of different goals, different destinations: the idea. Why leaving aside everything I shall feel attraction for Vṛndāvana? What scientific reason may be there? Scientific, what is that thing? Is

that reliable? We must have this self analysis. We must put this question to our own heart. What is the cause? Eliminating everything I am captured by that idea. What for? Will it endure, or for the time being I am captivated by some fleeting charm. If it is real: why? I am to explain to others and also in the beginning I shall have to explain to myself, to my conscience, why. I must be confident about that, about my movement, my behaviour, my tendency, my aspiration. Am I not going to deceive me? Setting aside so different conceptions of realities offered by the materialist, by the so called renunciationist, so called spiritualist, imitationist. Eliminating all these offers I am going: but what for? I must explain it to my own conscience. Any ulterior motive about the temporary conversion I have taken? I am a hired man of any other school, or a real agent of the Goloka, of Kṛṣṇaloka? _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol.

If I am not correct then I will mislead many. So I should correct myself, how sort of responsibility is there. To become a preacher, what sort of responsibility. We must be sincere in our attempt. Otherwise the filthy things from outside I shall indent within me. So I must be clear, sincere to myself first, myself first. Svayam asiddha katha anyam sadayet [?] If I have it then I can give it to others. What I have I can give that only. At least I must be a true mediator. Sometimes it is possible that if I am not perfect, still I can have a pose by the grace of the sādhu that what will come that may not be contaminated with my filthy heart, but may pass through. It is also possible sometimes, but not for long. That will gradually convert me. So we must have connection with the above agent.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Some sort of sukṛti is necessary there. I do not realize it fully but I have got a vague idea that this is good. So I transmit. I cannot make it as my own, but only a temporary canvasser, a temporary post I can hold only. For the time being I am working as a mediator. Apparently these goods are seeming to me very good, you take it and use it and you will be able to know the benefit. And you may take it from me or I, of the source I also make you known. Take it from there. Sincerity is necessary everywhere. Gaura Haribol. Gaura Haribol.

Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. So here Mahāprabhu assures that in any way, anyone comes to deal with this thing he cannot but be purified; cannot but be purified. We may think, take it as an enemy, or in any way, but these things of so much intense purity, that it will in the long run will purify him, yāre dekha, tare, be important, at least the Name, any and every man. Who can say this? The highest authority can only give such order. "Some goods may be lost, I won't care for that. Go on; give it to one and all." Gaura Haribol. Nityānanda Prabhu was of that type. "Distribute it everywhere. No fear of anyone. Anywhere and everywhere distribute it, My

order." That sort of high source can give such order. Yāre dekha. Mahāprabhu says to Nityānanda, Kavirāja Goswāmī says:

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

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute jīvas and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified. He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."] [Caitanya-caritāmṛta, Ādi-līlā, 5.208-9]

"No discrimination whether one is fit or unfit. Inundate, flood. Uttama adhama kichu nā kare vicāra, ye āge paḍaye tāre karaye nistāra. Whoever come across then he's released. _____ [?] Then only when his grace came to such a high degree I fell there. An ordinary course could not cure me. But it was such high order that I could not but fall within that jurisdiction. So the meanest of the mean, a person like me has been purified. I can't deny that I am purified. Then it will be blaspheme; it will be blame on the great name of Nityānanda. I can't tolerate that. Whether it may be my pride, my boast, boasting, but still I cannot but admit that how magnanimous is the boundary of the great gift of Nityānanda. Only to advertise in the public, to give publicity to all I have come. I venture to say that I have got something. I have got something. I have got Rūpa, Sanātana. I have got Raghunātha my Guru. I have got Vṛndāvana, Govindaji, Madana-mohana, Gopīnātha. All these things I have got. I can't be a liar, ungrateful. All these concrete things I have got, I feel it really. So the grace of Nityānanda makes me utter all these things, as if, unconsciously, subconsciously, or something like that, I cannot but, I'm inspired, anything you may say, that the grace of Nityānanda. Otherwise I shall be ungrateful, I shall be a thief, a cheat, if I don't admit what I have got, where I was, and where I am today, a grand difference to certain extent. But this is all grace, all credit to Nityānanda Prabhu, and nothing mine. Mine negative, the negative of the negative capacity I had."

Kavirāja Goswāmī says like that.

Gaura Haribol. That is a hope for us: Nityānanda Prabhu.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then other members from Calcutta coming, I shall have to talk with them, can't avoid that. So today I...

Devotee: Everyone comes for your advice.

Śrīla Śrīdhara Mahārāja: Of course, old man with grey hair. They think, they feel some charm, get something from that, some sort of advice they come. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Great things are here.

Śrīla Śrīdhara Mahārāja: And to my best understanding, what I know I say to them.

Devotee: Perhaps they are feeling that there is a great treasure, some jewels stored.

Śrīla Śrīdhara Mahārāja: One gentleman Suputinatha, he was an experienced lawyer, a good scholar also. Come from a high family _____. He told me that, "Your disinterested nature and strong common sense has made you unique in this mission," he told me. "Strong common sense and disinterested nature, that has made you unique in the mission." That was his remark about me.

Akṣayānanda Mahārāja: We also find the same thing, fantastic.

Śrīla Śrīdhara Mahārāja: Gaura Hari. At least Swāmī Mahārāja gave recognition that, "Go there," that Acyutānanda and Rāmānuja, "Go there, no apprehension, and you will remain there safe. Go to him." And he wrote a letter to Govinda Mahārāja, not to me. "I am sending because I know Mahārāja and they will be safe there under his guidance. Please ask Mahārāja to give them shelter." The first letter came in the name of Govinda Mahārāja. He was very affectionate to him. Next door and like a brisky boy he came at age of seventeen he joined the Maṭha, and very brisky and went to his family he also come. Every day he used to come to us.
_____ [?]

Devotee: _____[?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja was in Bombay, business. Then Madhusudana Mahārāja was there, Maṭha commander in Bombay Maṭha, for long time. He was in close connection with him. Gaura Haribol. Gaura Haribol. So: connection off?
...
Devotee: I feel_____ [?]

Śrīla Śrīdhara Mahārāja: Yes heart aspiration, inspiration, faith. Śraddhā, main thing is faith.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

kṛṣṇa se tomāra, krsna dite pāro, tomāra śakati ache
[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]

[Kṛṣṇa is yours. You are able to give Him to me, for such is your power. I am indeed wretched and simply run after you, crying, "Kṛṣṇa! Kṛṣṇa!"] [Bhaktivinoda Ṭhākura's, Ohe! Vaiṣṇava Ṭhākura, verse 4, from Śaraṇāgati]

To distribute God to the people, to distribute infinite to the finite: it is simply impossible to think how infinite can be distributed amongst the finite.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Swāmī Mahārāja, if he did not come and went to the western people then how we could keep our life? So much necessity for the truth we feel at present. But if we did not get that connection then how we could live without this sort of experience, hope and conception, the benevolent conception of the Lord. Without this how we could maintain our life? This is our boon. This is the peculiarity, back to God, back to home. How leaving the home we are living in the foreign land? That becomes the feeling. How, without knowing my own home I was travelling in the foreign land, everywhere a foreigner, and no nationality of mine. Here, there, not in only human race, but sometimes birds, beasts, insects, worms, trees and what not, travelling in different part without my own nationality, without my home, my native country, sweet, sweet home. How it was possible?

It is my well known thing I feel that this is my wealth. This is my wealth. This is my support; support of my life, the taste of my life, the salt of my life is this. How could we drag on our life, a tasteless life? That should be the attitude. Long missing link; the link is known to me as I feel. It was my own thing, the heart of my heart. And I was deprived of that by illusion, forcibly. Illusion forcibly separated me from my own friends and own support, own heart. That should be the feeling in a man. When he's sincere here in this life he will feel more and more.

Vasudeva_____ [?] 'And still my thirst is not quenched. I can't make more, further advance. I feel that my heart is not up to mark to help me properly. I feel that my heart has been made of stone, is not melting. It should have melted more and more. But I find a resistance from within. Has my heart been constructed by stone?'

That is also a feeling in those who have accumulated much. No thirst ever to be quenched. It grows more and more. The more one has the more one wants. That is the nature, very nature of love, prema. The thirst is never quenched; progressing, progressing, want more, more, more eagerness, more intensity of eagerness. And that we find in most intensity in Rādhārāṇī as well as Mahāprabhu. Not so much intensity to be found anywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

That is in our front as ideal. And we are to march on without caring for any obstacle that may come in our way, whatever it be. The ideal is there. And fire within my heart, the fire of hankering. Reducing everything to ashes, all our other desirability's, march towards that goal. Trust no future however pleasant. Act, act in the present. So only the present time should be

utilized to its utmost effect, or success. That should be our motto. No trust in future. The present is with me and I must try to squeeze out my real prospect from the present moment. Present moment should be utilized in such a way. 'I can't wait.'

Mahāprabhu says, "Please show Me. I can't tolerate, I can't maintain My life. I can't maintain My existence without the touch of that great loving Lord."

That is the motto standing on our front. And we must adjust accordingly.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Who is he?

Devotee: Mukunda Mālā.

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

Devotee: 38:18 - 38:45 [Bengali?]

Śrīla Śrīdhara Mahārāja: ... secondary, non important thing. After Mahāprabhu appears with His divine love, things of the highest order are being distributed thereby, and it is very rarely to be found. Satya-yuga is nothing to that. Satya-yuga is also hankering after, the experts, the qualified persons in Satya-yuga they want to have a birth in Kali-yuga. Such advantage this Kali has got, especially this Kali. Not ordinary Kali is also like that. Because the advantage of special favour of Hari Nāma has been given there, allotted. But when asta vinchu chatu yuga [?], when Mahāprabhu comes as Rādhā-Govinda combined, that is not to be compared to anything else. That ordinary relief work that is of very lower order; lower order. Varṇāśrama, only a plan fitted to supply the basis of theism. And it also loses its very nature, challenges, commits suicide if he cannot connect with Kṛṣṇa consciousness. As we find:

ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama vibhāgaśaḥ
svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam.

["O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."] [Śrīmad-Bhāgavatam, 1.2.13]

Varṇāśrama must have connection with hari-toṣaṇam, otherwise:

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ, śrama eva hi kevalam

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[Śrīmad-Bhāgavatam, 1.2.8]

If varṇāśrama cannot connect with Kṛṣṇa consciousness then that varṇāśrama is āsura. That loses, that commits suicide. That has got no value. Only a favourable platform from where we can conveniently connect with the Lord.

Atasya chadiya varṇāśrama dhāma akincana hoiya loi krsnaika sara [?]

nīca-jāti nahe kṛṣṇa-bhajane ayogya, sat-kula-vipra nahe bhajanera yogya
yei bhaje sei baḍa, abhakta - hīna, chāra, kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra

["Birth in a low family is no disqualification for the execution of devotional service to Lord Kṛṣṇa, and birth in an aristocratic brāhmaṇa family is no qualification. Anyone who takes to devotional service is exalted, whereas a non-devotee is always condemned and abominable. Therefore in the discharge of devotional service to Lord Kṛṣṇa, there is no consideration of the status of one's family."] [Caitanya-caritāmṛta, Antya-līlā, 4.66-7]

This is direct connection with nirguṇa, guṇātīta. Varṇāśrama is within saguṇa. Varṇāśrama is a favourable adjustment to help us in the life of Kṛṣṇa consciousness.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Sattva guṇa may not necessarily connect with nirguna. From there also it comes down.

ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, and Satyaloka – sat-guṇa, then nirguṇa is Virajā, the non-differentiated, Brahmaloka. Then nirguṇa differentiation, differentiative nirguṇa begins from Śivaloka, Vaikuṇṭhaloka, upward. And the acme is in Kṛṣṇaloka. Hare Kṛṣṇa. Hare Kṛṣṇa. So:

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

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

Tavat karmani kurvita na ne vidyeta yavata mat kathasu _____ [?]
Niyatam kurnatyam _____ [?]

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."] [Bhagavad-gītā, 3.9]

Yajño vai viṣṇu [Sacrifice is meant exclusively for Viṣṇu, or Kṛṣṇa.]

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

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

Otherwise the spirit of activity will bind you with matter, tightly, then:

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

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

It may give us the touch of pure consciousness. But pure consciousness, this jīva consciousness is vulnerable. Kṛṣṇa consciousness must have connection with jīva consciousness. Otherwise that jīva consciousness, that is not safe. That can again revert, come down, ābrahma-bhuvanāl lokāḥ. ā-virincyād amaṅgalam [Śrīmad-Bhāgavatam, 11.19.18] Brahmā is also within the jurisdiction of amaṅgala, that is ominous existence, that is he'll have to come down, deplore, reaction, lamentation: only to get the visa of the nirguṇa dhāma.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"My great sphere, My noble sphere is that entering which one cannot have to come back, fall back. That is My own sphere, that in carrying current. The current automatically carrying him towards Me, that Yogamāyā. That is made by Yogamāyā. The current always carrying towards Me, not out carrying but in carrying current."

Devotee: By the Yogamāyā.

Śrīla Śrīdhara Mahārāja: Yogamāyā means yoga, and mahā-māyā...

Devotee: Oh, he's mediator to make connection with Lord.

Śrīla Śrīdhara Mahārāja: So everything, the whole environment will try to draw me towards the centre, all favourable. Here also if we keep in sādhu-saṅga then all the sādhus, the prasāda, everything connected with Kṛṣṇa; that will help to promote me towards my goal.

End of 81.11.21.B_81.11.23.A

Start of 81.11.23.C

Śrīla Śrīdhara Mahārāja: ...but the thief will enter. So Kṛṣṇa, because He's a thief He can enter our heart. We have walled up all direction, none can enter. Only as a thief, unwanted thief He will enter, and we will be saved. Because He's a thief we have got some hope, ha, ha, ha, otherwise we are undone. Ha, ha, ha.

Devotee: Ha, ha, ha. _____ [?]

Śrīla Śrīdhara Mahārāja: All sorts of opposition but thief won't lose that chance. So because He's a thief we are saved. Ha, ha, ha, ha.

Devotee: You are also stealing our hearts. [Group laughter]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. So He's stealing, He's the thief within.

Devotee: He's influenced you also.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: We pray that only the feet of our spiritual master will always rise in our heart to clear all karmas and darkness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. So absolute good is aggressor, and we have got some hope – trespasser, we have got some hope.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There was one Haji Mohammed Marsine [?] in Hoogly, a good man, Mohammedan. He used to, old big zamīndār and money, he used to help the poor. But there were some gentlemen who were suffering from poverty but thinking it beneath their dignity to come and beg from him. In that case, he used to throw some money while passing in darkness by his door, within some bag some money he'd throw and run away: Mohammed Marsine [?] one gentleman in Hooghly. So money is coming through a thief, so...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bilvamaṅgala says: Hatena kenapi bayam satena dasi kritar gopa vidhu brajena [?] "I was walking with the pride that so-ham, I am."
Syamananda singha syama labdha diksa [?] I got my initiation from the throne of the guru of Māyāvādī so-ham, I am Brahman. From that dignified position I got my initiation. But what is this? Syamananda singha syama labdha diksa [?] One line missing.
Hatena kenapi bayam satena dasi kritar gopa vidhu brajena [?] But the debauch of the gopīs, the heart stealer of the gopīs, gopa vidhu brajena, who was the hunter of the gopīs, one suddenly stole my heart, hatena, very suddenly, hatena, and aggressively He snatched my heart and ran away, and I'm running after Him. Hatena kenapi bayam satena dasi kritar gopa vidhu brajena [?] I'm now reduced into His slave. I can't live without Him. I'm running after Him. What is my... I was so-ham. My guru is of that position. We hold big position here. And now what is my condition? My heart has been snatched by someone who is that gopī debauch, hunter, that has suddenly snatched my heart. And I am slave to that _____ what is my condition?"

So stealing of the heart, stealer of the heart, of the wealth, a looter, plunderer, the plunderer of our wealth within our heart. Gaura Haribol. Gaura Haribol. All our wealth He comes to plunder, he comes to loot.

Devotee: Śikṣāṣṭakam [8], āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ.

Śrīla Śrīdhara Mahārāja: Yathā tathā vā vidadhātu _____ whatever He may be, because He has looted. My heart is not with me, and under any condition I am after Him. No other remedy, no remedy but to run after Him because my heart has been stolen. My heart is stolen by Him and I have no other remedy but to run after.

Devotee: Mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam [Bhagavad-gītā, 10.9]
Man-manā bhava mad-bhakto [Bhagavad-gītā, 18.65]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[About forty seconds of Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: ... previous life was political _____ no, that life has been seized, and new life, they are converted into new life. Then that C.I.D he also was converted.
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Purely spiritual. Hare Kṛṣṇa. Nitāi. Nitāi.
What about your Mahāmuni? He left you? Is he staying in Māyāpur or gone to Calcutta?

Devotees: Māyāpur.

Śrīla Śrīdhara Mahārāja: Māyāpur. Hare Kṛṣṇa. Nitāi Caitanya. Gaura Haribol. Gaura Haribol.

[No sound for about forty five seconds]
[Then about sixty seconds of Bengali (?) conversation]
[Then no sound for the last one minute forty seconds]

End of 81.11.23.C

Start of 81.11.24.A

Śrīla Śrīdhara Mahārāja: ...who are well versed in the Vedic knowledge, they are vidva, they are scholars. Vidvadbhiḥ sevitaḥ. And what they accept in their life, practising, those who are well established in Vedic knowledge, they are practising for themselves. That sort is dharma, vidvadbhiḥ sevitaḥ. Sadbhir, then, not only by the scholars, but by the sādhu: that means not intellectual realisation, understanding, but who has got śābde pare ca niṣṇātam [Śrīmad-Bhāgavatam, 11.3.21], who has got some affinity and attraction and got guidance from that revelation, revealed truth, sadbhir. Nityam adveṣa-rāgibhiḥ. And the negative phase will be adveṣa-rāgibhiḥ, they're indifferent to any gain and loss of this world. They're perfectly spiritual, their faith is that way, and they have no faith in mundane loss and gain. Nityam adveṣa-rāgibhiḥ. Not veṣa nor rāga, neither preference, nor this spiritual rejection of mundane wealth, things, adveṣa. Hṛdayenābhyanujñāto, and the fourth is he must get his heart's approval, from internal approval he must have. Hṛdayenābhyanujñāto. The heart will say, 'Yes, it is this. I'm satisfied.'

These four signs there must be in the conception of one's duty – approved by the Vedas, approved by the realised souls, and no affinity for the loss and gain of this mundane world, and approved by one's own conscience, inner feeling. These four signs there should be in duty; then it is duty.

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

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our karma, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere."] [Śrīmad-Bhāgavatam, 11.20.30] & [Manu-Saṁhitā, 2.1]

In Bhāgavata [11.2.42]:

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."]

Bhaktiḥ pareśānubhavo viraktir, anyatra. So vidvadbhiḥ sevitaḥ sadbhir means pareśānubhavo, nityam adveṣa-rāgibhiḥ, viraktir, anyatra. And bhakti means approval from the heart, and both nistha.

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

In what connection it came? Definition: Oh, that who will be a bona fide preacher.

Swāmī Mahārāja said: "All that sincerely came to me and have appreciated my cause, my truth, he's a bona fide agent to distribute my, to extend, to distribute my call to the public."

But he must be indifferent to the loss and gain of this mundane world. He must be true to his own principle, and the principle of Swāmī Mahārāja. And with some sort of knowledge in the scripture, Nāma bhajan etc., and of course heart's approval is with them: must be sincere. He must feel some urge from within, 'That this is the wealth of my Guru Mahārāja. I shall distribute them all around, and I'll dispel the darkness, the ignorance of the people at large. This is the blessing of the Lord.'

...

Visaye sangaye asteya siddhanta _____ [?] the beginning I forget.

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

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

To become too much adherent to particular cause – of course except that of devotion, prayāsaś ca. When one engages himself in a, to attain something he devotes his... energy for his... becomes mad. You should not be so much mad to go on to a particular destination. Wait and see the wave. Try to read the divine wave what is coming to you, and how it wants you to adjust with the environment. You are to read that and go on. And because you have begun, you have chosen a particular direction to start, and there are so many opposite currents and you engage yourself only in that blindly, that will be a hindrance. So yukta-vairāgya, you must have to read not this side, I shall have to move that side. Not blind madness for any particular action. You must read the environment, the circumstances, and do accordingly.

Prajalpa, indulgence in talking about ordinary things. We should try to keep up our energy and utilise for the service only, and not allow us to discuss ordinary things of these mundane topics, towards too much attraction for newspapers, and to read through them and keep. But sometimes the preachers they should have some knowledge of the environment, so for that purpose he may read newspaper. And only to make his speech as a living one, or modern, not of the ancient type, but to meet the men of modern education, some modern things we should have to have some connection. Then the speech, the preaching will be a living one; otherwise it will be something like dead. So the present ways of the time we shall have to be acquainted with, but not to be a voracious reader of newspaper or any other news. The object will always be to take the advantage of the situation, what is going on around, asteya siddhante laulyam [?]

Laulyaṁ means very softness. Whatever proposal comes he accepts that without – laulyaṁ has got another meaning, softness of course towards the truth, amenable, to be humble, that is another thing, laulyaṁ. Laulyam api mūlyam ekalaṁ.

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

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

Our earnestness is only the only price to attain that divine love. But here laulyaṁ means karkat [?] laulyaṁ. Whatever is presented before me I want to, I feel some weakness within me to get that. That is laulyaṁ. Too much, without consideration we accept anything and everything. Whatever is presented before me I feel tempted for that. That is laulyaṁ, that sort of attitude, whatever comes he purchases that, without consideration whether it will be beneficial or injurious. No time to think like that. That is laulyaṁ.

Atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ, jana-saṅgaś ca laulyaṁ ca. Atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ. The niyamāgrahaḥ is one thing, niyamāgrahaḥ means to do much of a particular law, and to ignore also the law, total ignoring of the law. Law means laws and rules that are given in the scripture, that law, śāstric law, śāstric rule. 'No, don't care for that, any śāstric rule, and viddhi,' to hate the viddhi, 'so I want raga. I want spontaneous tendency within me. I don't care for any śāstric rules.' To make too much of that, that is also bad. Either, and to make much of the rules, only to accept the viddhi, and there is no chance of the internal flow to...

End of 81.11.24.A

Start of 81.11.25.B_81.11.26.A

Śrīla Śrīdhara Mahārāja: _____ [?] vaiṣṇava pradhāna _____ [?] but in the course of his activity he came to face with such opposition. He was tempted and lost himself. _____ [?] vaiṣṇava pradhāna [?] When one is required to change his Guru, for some reason or other.
_____ [?] He lost. Then a bona fide disciple to disassociate from him and to take new course. Of course that is not very fortunate, but unfortunately if it happens in the life of anyone, what to do? He should not be doomed. So he has to change his course. That is also provision, but that is very rare. Generally, that is a disastrous misfortune in one's life that he is to change. It is not a happy thing. But still it happens but for his previous karma, he must have to change for necessity. He cannot consciously allow himself to go to hell.

Whenever he gets his conscience dictation, 'This is so and so. I have come and I have taken a wrong train. I shall go to Delhi in a junction but by mistake I have taken another train. It is carrying two or three stations in the opposite direction. Then I come to senses, what is the matter? Why I am at this station. Then I have to consult and then to get down and take the right train to go to the right goal.' Something like that, the wrong selection. Hare Kṛṣṇa.

The cooperation, hearty cooperation with the Ācārya, that is necessary, if that is challenged in any way, and which side is blamed, is erroneous, all these things should be considered. Sometimes it may happen that the śiṣya, the disciple came with some good will, and now he has got deviation. He may see, 'That it may be too much for me. I can't accept him, so I must go to a more mild temperament, or a less qualified Guru who may support my ill dealings also, to certain extent.' Sometimes the separation may be effected from the fault of the disciple also. It may be. He can't stand; then he goes back and takes a sahajiyā guru. Just as Nadiyānanda and

Hiranyagarbha, misguided, against the will of Swāmī Mahārāja they went to Lalitā Prasāda and got very cheap and less price, very cheap bargain, and they swallowed that pill.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So then the best question is, the real question is, how can I serve?

Śrīla Śrīdhara Mahārāja: Yes, service, service is all important, always, that, 'I may be, my necessity is to satisfy Kṛṣṇa. I am far away. Through what connection my energy may reach to His satisfaction; and that is the main problem. Through whom my energy may be utilized for His satisfaction.' That is the general necessity, and hankering, and everything. That idea should regulate all our thoughts. 'How, I am far off, how my energy can be utilized for His satisfaction: or for the satisfaction of His own, real parṣada?' One and same thing, that should always be the subject of our quest, how? How? Whatever little knowledge I can command that must be utilized only in this, how? And bhaktyā sañjātayā bhaktyā...

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [Śrīmad-Bhāgavatam, 11.3.31]

...and if a little progress in the right direction – that will help me more and more. That will fetch the remuneration. That will be transformed into that real tendency, gain. The interest will be transformed into capital. 'Dāsa' kari' vetana more deha prema-dhana. That means the interest is converted into capital, and more interest. And that interest is again adding capital, and more interest. 'Dāsa' kari' vetana more deha prema-dhana, the prema, love, tendency to serve. I shall serve and the remuneration will be more tendency to serve, more and more tendency to serve. The whole thing will be added in the capital. The production will come, automatically to add the capital, 'dāsa' kari' vetana more, the dedication, world of dedication. And the exploitation is just the opposite, always adding to the loan, whatever, as much as I exploit, it is being added to the loan: my debt, capital.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitai Gaura Haribol.
Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, when Lord Caitanya took sannyāsa from Keśava Bhāratī, was Keśava Bhāratī a Vaiṣṇava or a Māyāvādī?

Śrīla Śrīdhara Mahārāja: Ostentatiously, Māyāvādī, but coming in connection with Caitanya Mahāprabhu he became Vaiṣṇava. That will be easy explanation. Otherwise we may also think that he was a Vaiṣṇava in the garb of Māyāvādī to help the pracāra, the preaching of Mahāprabhu for the formal help to Him. He was already there in that post. The Māyāvādī sannyāsīs had recognition at that time much over India, all over. And Mahāprabhu took that garb for that purpose, to facilitate His preaching activity. All these things may be explained. Gaura Haribol. Gaura Haribol. But generally we may take it like that. Keśava Bhāratī began to sing and dance with Mahāprabhu when He began after sannyāsa. The saṅkīrtana Keśava Bhāratī also joined. He was immediately converted.

And before taking the mantram Mahāprabhu Himself gave him the same mantram. "Please consider whether this mantram I got in dream, whether this is applicable. You please consider it."

In it this way Mahāprabhu gave the mantram to him.

"Yes, yes, it is all right. I shall give You that."

You have seen that place, Katwa? No?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Hari. On the banks of the Ganges like this, there is the āśrama of Keśava Bhāratī. _____ [?] I have written in that poem.

lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ, [koṭi-kantha-kṛṣṇa-kīrtanāḍhya-daṇḍa dhāranam
nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaraṁ, prema-dhāma-devam eva naumi gaura-sundaram]

["Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His daṇḍa, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a sannyāsī. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."] [Śrī Śrī Premadhāma-deva-stotram, 16]

Thousands of people are shedding tears. And Mahāprabhu He's having a shave of His beautiful hair, beautiful figure, beautiful curly hairs: like Śukadeva Goswāmī.

And the barber he's going to shave and he's shivering back, can't. "How I can shave this curled, beautiful hair, from the beautiful head?" He shrank away. Anyhow, the order must be carried out. He began with his tears. And thousands of people seeing the scene they are crying, some aloud. Some even became mad, could not stand the scene.

One of them, the father of Śrīnivāsa Ācārya, Caitanya dāsa Padmanabha Bhaṭṭācārya he was a class friend of Mahāprabhu. And he went to his father-in-law's house near Katwa from Chakondi on the other part of the Ganges, and heard that Caitanya, Nimāi Paṇḍita has come to take sannyāsa. He went to see that. And seeing all this he became dumb. And after that was finished he became half-mad. And from him, nothing came from his mouth but Caitanya. Whatever anyone said - Caitanya. He heard the name, that Kṛṣṇa Caitanya. Whatever anyone says to him,

Caitanya. No word comes from his mouth, he's mad. Then his name was Caitanya dāsa. The former name Padmanabha that vanished and everyone used to call him by the name of Caitanya, Caitanya dāsa. Half mad he went. The scenery he could not stand.

Keśava Bhāratī he, the sannyāsī, in his heart, he also did not venture to give Him sannyāsa. "Such a beautiful young man of infinite promise, of the world, He will take sannyāsa? Then how, we cannot tolerate His life of renunciation. How His wife and mother and other near devotees they can tolerate? So many will die. If I give sannyāsa to Him many of His kinsman will die, so we can't tolerate." So, such was the wailing.

Lakṣa locanāśru-varṣa-harṣa. But Mahāprabhu is very cheerful. He Himself is very cheerful. "I am going to relieve so many souls from their eternal misery and affliction. I am going to accept that task, that task that for which I have promised to deliver the whole world from this ocean of misery and to take them to the nectarine world." He is very happy. He is cheerful. Lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ, koṭi-kantha-kṛṣṇa-kīrtanāḍhya-daṇḍa dhāranam. And within the high tension of Kṛṣṇa kīrtana then He took the daṇḍam. Hā-hutāśa, sarva-deśa. And the whole world around was diving in the ocean of despair and sorrow. Hā-hutāśa, sarva-deśa. Kṛṣṇa-caitanyākhya-kṛṣṇa-nāma-jīva-tāraṇam, [Premadhāma-deva-stotram, 17]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ, I forget. Hare Kṛṣṇa. Hare Kṛṣṇa. And Mahāprabhu He Himself was also mad. "I must run to Vṛndāvana." His attitude was like that. "I have given up all My connection with the apparent attraction. And exclusively I must run to Vṛndāvana to engage Myself exclusively in the service of Kṛṣṇa."

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva

[As a brāhmaṇa from Avantī-deśa said: "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

In Bhāgavatam there is a story of tridaṇḍī-bhikṣu of Avantī. There is this śloka. This śloka Mahāprabhu sang and ran after Vṛndāvana.

prabhu kahe – sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.] [Caitanya-caritāmṛta, Madhya-līlā, 3.7]

parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa

[The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.] [Caitanya-caritāmṛta, Madhya-līlā, 3.8]

"This dress, this garment of a sannyāsī is meant only for external adjustment. But the real thing is to serve Mukunda. Now I have cut off all My connection with all conception of duties, and the only duty is one duty; that is the service of Mukunda. And I must run to Vṛndāvana and engage Myself in the cent per cent service of Mukunda there. No other consideration of any other duties to be attended by Me."

In this way madly He began to run, but no direction, sometimes this side, sometimes that side, but running, always running. And Nityānanda Prabhu, Mukunda, Jagadānanda and Candraśekhara, these four are also trying to follow Him but they can't. Sometimes darkness came, night came, and at their best they are trying to follow Him, sometimes Mahāprabhu is lost in darkness. They are all disappointed. Then they find, they come to hear that some piteous tone of wailing, 'Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.' And with that direction they are going that side. And they saw Mahāprabhu fell on the crops, on the ground, and chanting like that, 'Kṛṣṇa, Kṛṣṇa.' Then they began to...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

In this way whether night or day running, going to Vṛndāvana. Then anyhow the attraction of the devotees got the better side. And Mahāprabhu was attracted in His trance towards this side, "I'm going to Vṛndāvana." But the direction is opposite, towards Śāntipura. And Nityānanda Prabhu and others they are following.

Then after twelve years consciousness, this worldly consciousness, as if to be said, coming back, and Nityānanda Prabhu appeared in His front.

Mahāprabhu asking, "Where do you go, You Śrīpād sannyāsī?"

Nityānanda Prabhu also in red cloth, He can't recognize Nityānanda Prabhu, so familiar. But He's looking; only a sannyāsī is going in front of Him.

"You Śrīpād: where do you go?"

"I shall go to Vṛndāvana," Nityānanda Prabhu says.

"I shall go to Vṛndāvana with You. How far Vṛndāvana will be from here?"

"Just see, there is Yamunā." Nityānanda was showing the Ganges, near Kalna. He's showing the Ganges saying, "Here You see Yamunā."

"Oh, We have come so near to Yamunā?" Then Mahāprabhu took His bath in Yamunā.

aho bhāgya, yamunāre pāiluṅ daraśana, [eta bali' yamunāra karena stavana]

[The Lord said: "Oh, what good fortune! Now I have seen the River Yamunā." Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it."]

[Caitanya-caritāmṛta, Madhya-līlā, 3.27]

There is a śloka:

cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī
aghānāṁ lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī

["O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body."] [Caitanya-candrodaya-nāṭaka, 5.13] & [Caitanya-caritāmṛta, Madhya-līlā, 3.28]

"O daughter of the sun, Yamunā, purify My body. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ. The son of Nanda, who is the spiritual sun, para-prema-pātri, you are very favourite to Him. Drava-brahma-gātrī. Though you appeared in the form of a liquid, but your real acquaintance is there. Drava-brahma-gātrī. Aghānāṁ lavitrī. You can dispel the sin, clear the sin of the sinners. Aghānāṁ lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī. Please purify this mortal body."

With this song He entered the Yamunā and finishing His bath.

Nityānanda Prabhu managed beforehand, He had sent Chandraśekhara, "Go and inform Advaita Ācārya to come with a boat and new bahirvāsa [fresh garments], and from there go to Śacī Devī and inform them that we have taken Him to the house of Advaita Ācārya."

Then after finishing His bath when He came again on the bank He saw that Advaita Ācārya was suddenly here. The ordinary knowledge is gradually becoming clear. "You are Advaita Ācārya I see. I can recognize you. How could you come to Vṛndāvana, how do you know that I am in Vṛndāvana? You are Advaita Ācārya?"

Advaita Ācārya said, "Yes, I am Advaita Ācārya. And it is for my fortune that You have come here near the Ganges."

"Oh, it is Ganges?"

"Yes."

prabhu kahe, - nityānanda āmāre vañcilā, gaṅgāke āniyā more yamunā kahilā

[Śrī Caitanya Mahāprabhu then said, "Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā."] [Caitanya-caritāmṛta, Madhya-līlā, 3.34]

Then Mahāprabhu came perfectly in this world, His consciousness. "Oh, then the whole, it is a conspiracy of Nityānanda. He has taken Me here on the Ganges and He has said it is Yamunā. A hoax, I am prey to His hoax."

ācārya kahe, mithyā nahe śrīpāda-vacana, yamunāte snāna tumi karilā ekhana

[When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrīla Advaita Ācārya said, "Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the River Yamunā."] [Caitanya-caritāmṛta, Madhya-līlā, 3.35]

Advaita Ācārya came with argument, "No, no, Nityānanda Prabhu has not spoken any falsehood. You have really taken bath in Yamunā. Yamunā and Gaṅgā, the confluence in Allahabad and it is mentioned in the śāstra, in the western side the Yamunā and the eastern side is Ganges. Now You have taken Your bath in the western side so You have taken Your bath in Yamunā according to the śāstra. So He has not told any lie.

Anyhow I have come with this new bahirvāsa [new cloth] for You. The wet bahirvāsa You leave and take this new garb. And anyhow I have managed to cook something. For three days You are fasting. And today as a sannyāsī You have some bhikṣā in my house, the poor man, You must come here." With folded palm, then what to do? They took Him by the boat to Śāntipura house.

And then next morning Śacī Devī came and about ten or twelve days Mahāprabhu passed there in kīrtana. Acyutānanda, the youngest son of Adwaita Ācārya, he was great devotee, he told so many things. Raghunātha also came there to meet Him.

And then after ten or twelve days He started for, Śacī Devī told, Mahāprabhu asked Śacī Devī, "This body is fully yours. Whatever you will order I shall carry out that. I give it to you My mother."

Saci Devi told, "If You remain here of course it will be my pleasure, but people will blame You. I would not be able to tolerate that. So you please live in Nīlācala, in Purī, not so far as in Vṛndāvana. There so many people always coming and going, close to our place. Sometimes the devotees will go and come and I shall get Your news, that You are all well. And I shall be satisfied thereby. I don't ask You to remain at home. Then the world will blame You. I won't be able to tolerate that."

So Mahāprabhu started for Nīlācala and stayed there. Two years He had a tour in southern India making so many devotees, so many scholars and devotees. And especially Rāya Rāmānanda and Sārvabhauma, all these things are there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Rāmānanda-saṁvāda, that is unique thing for the devotees. By gradual process from varṇāśrama to the highest acme of our realization has been very beautifully and very cleverly, very reasonably has been described there, to capture ones heart. Hare Kṛṣṇa. The whole adjustment of the Gauḍīya Vaiṣṇava philosophy is to be found there, if one minutely goes through that conversation. The conversation covers the whole distance. The whole development of the Gauḍīya Vaiṣṇavism is there. It is so great and so beautiful, so charming and so fulfilling all our aspirations, it is there. Rāmānanda at Godāvarī. And Mahāprabhu also came with His full fledged svarūpa, Rādhā-Kṛṣṇa-milita and never He expressed Himself in that light, that as Rādhā and Kṛṣṇa both combined He has come here. Only it is disclosed on the banks of Godāvarī there, Rāmānanda.

Gaura Hari. And Rāmānanda is told to be Viśākhā sakhī, Viśākhā sakhī. So much so that some say that Mahāprabhu He showed to take initiation from Īśvara Purī, He showed to take sannyāsa from Keśava Bhāratī, and He showed to take rāga-mārga initiation from Rāmānanda.
Sakhī līlā vistari sakhī asvadhayi [?] Only the sakhī's are entitled to give entrance into that mādhurya rasa līlā of Rādhā-Kṛṣṇa, none else. Only the she-friends of Rādhārāṇī, they are also eligible only to give admission to others, to allow their admission or entrance into their group, it is their master. Rāmānanda was a sakhī. Mahāprabhu He is there but it His show: direction, a mystic direction that we must submit to a sakhī and sakhī can discuss.

Kalidāsa, he has discussed the pastimes of father and mother. That is according to the ornamental thing, it is very awkward thing. One should not describe the secret pastimes of father and mother. That is awkward, ludicrous.

So only sakhī, the she-friends, they can only deal perfectly, they're entitled to deal in a perfect way, complete way, the dealings of the nayikā, the hero and heroine of the transcendental realm.

So Mahāprabhu's making inquiry and Rāmānanda is answering, replying. It shows that Mahāprabhu is hearing from Rāmānanda. To Keśava Bhāratī He also put the mantram and took from him. And here also He's inspiring Rāmānanda, and the answer coming from the mouth of Rāmānanda, what is the līlā of Rādhā-Govinda, all these things, Vṛndāvana. Hare Kṛṣṇa. Gaura Haribol. Rādhā-bhāva, mahā-bhāva, rasa-rāja mahābhāva dui eka rūpa.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

[Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.]
[Caitanya-caritāmṛta, Madhya-līlā, 8.282]

dekhi' rāmānanda hailā ānande mūrcchite [dharite nā pāre deha, paḍilā bhūmite]

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.] [Caitanya-caritāmṛta, Madhya-līlā, 8.283]

Rāmānanda could not stand. He fell down and unconscious. Rāmānanda fell down unconscious after having a darśana of that Rādhā-Govinda milita and Mahāprabhu. Then Mahāprabhu by touching his body again took him into proper consciousness. And Rāmānanda saw that the same sannyāsī is sitting in his front. Then Mahāprabhu said, "Today it is late, I shall go now."

"Yes, You can go. Mahāprabhu."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

No more today, here we finish. What's the time? Half past nine.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Devotee: Sometimes mind is giving me very much problems and I become very lazy. Sometimes I don't like to get up in the morning. I like to sleep very long. And I don't like to chant my rounds. This time I have not so much attraction to any devotional activity. So what can I do not to fall in this condition?

Śrīla Śrīdhara Mahārāja: The only medicine is the association. To associate with those whom you can regard, you have got regard. To keep you in their association so they can help you from your slothfulness. Association is the most powerful thing to convert from one thing to another. Saṅga, bad saṅga, bad association takes one towards bad direction, and good association towards good direction. No medicine, of any other, this is the medicine.

And next, the good scripture, śāstra, sādhu and śāstra. Sādhu is more living and śāstra is passive, sādhu is active. So active help is necessary and anyhow to put ones own self in the charge of a sādhu for whom he has got sufficient regard. You won't be able to avoid his request, his order, so to live with such a sādhu, gentleman. That he will take care of me and he will try to goad me towards my destination. My well-wisher who wish me well and take care of me and will come to help me out of his own accord through affection for me, so to earn, to make arrangements of such company. My senses, that is the environment is drawing towards it for exploitation, or slothful tama-guṇa, for sleep and for indolence, this is tama-guṇa, and raja-guṇa, exploiting tendency. These are enemies.

And if possible to engage in some responsible service, responsibility automatically engages us in activity. So some responsible duty under the direction of whom we can respect, revere, that is necessary to take me up again. To rise up with energy and engage in the service of the unknown good which is far off, and the presence of which we can feel in the sādhu. In their activity, their endeavour, their talk, discourse, everything, we can trace the divinity, divine presence only in the conduct of the sādhu. Otherwise that is far off from me. And I may tend to go away because that seems to be unknown and unknowable. But the living and the earnest activity and the hope, enterprise, all these things may encourage me to be reinstated in my former expectation and prospect. That is becoming vague, the prospect, the ideal prospect, spiritual prospect is becoming vague, fading away, so the despair and depression. Hare Kṛṣṇa. To associate with sādhu whom you can regard and to get some responsible duty from him: that can help.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Śrīla Śrīdhara Mahārāja, there is a verse in the Bhāgavatam, it starts:

atra sargo visargaś ca, sthānaṁ poṣaṇam ūtayaḥ
manvantareśānukathā, nirodho muktir āśrayaḥ

[Śrī Śukadeva Goswāmī said: In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: the creation of the universe, sub-creation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.] [Śrīmad-Bhāgavatam, 2.10.1]

Could you explain?

Śrīla Śrīdhara Mahārāja: In this scripture so many things have been related...

End of 81.11.25.B_81.11.26.A

Start of 81.11.26.B

Śrīla Śrīdhara Mahārāja: World is here, I am here, and I am unsatisfied. How can my inner self be satisfied? That is our necessity, how the inner thirst can be quenched. We are in want. How this want can be removed, by what process? There are so many things. I have got this body, the bone, the nervous system, the blood, and to know anything and everything about them, and what is the composition of the blood. These things are unnecessary details, not necessary. I am uneasy. I want to remove... The question should be regulated like this. Ke ami, who am I? And why I am troubled? _____ [?] I don't know how to get rid of these problems. A general question, I am concerned with these general questions, this inquiry athāto brahma-jijñāsā, where from I have come? How I am living, and what is my future? These are the main questions concerning me and I must concentrate whole of my energy to solve that; not only myself but whatever I look and see and experience. The answer: yato vā imāni bhūtāni jāyante, the broad way, the wide way, the solution for all.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [Taittirīya Upaniṣad, 3.1]

There should be a nature of question, inquiry: a method of proper inquiry. Inquire after this and that, hundred things, that is waste of energy. The śāstric inquiry has been couched in such way. Where from we have come, and what maintains, sustains me? And what is my future? Why I am uneasy? And how my inner fulfilment I can get, acquire? Our questions, our inquiry should be in such a standard way, otherwise they're disease of inquiry, not inquiry proper. So many curiosities may come and that has got no end. So we should learn how to question, how to make inquiry. And our energy has got some value; not to waste it, in every way. In inquiry to fulfil, in the way of fulfilment also how to reach the goal, save our energy and regulate in a particular proper channel, proper channel. Then in Kali-yuga sādhu-saṅga, Kṛṣṇa Nāma, a standard company, a standard association, that is the real and only helpful necessity of our life. Otherwise deviation from that, I may be misguided at any place, any stage. Sādhu-saṅga and Kṛṣṇa Nāma. Sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, only this thing is necessary.

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinite āra kona vasttu nāi.

To get out of the undesirability nothing is so useful, nothing is so useful. The substance of all advice, Mahāprabhu says. Sādhu-saṅge kṛṣṇa-nāma, only Kṛṣṇa Nāma without sādhu that is also to go on with difficulty: sādhu-saṅga, in one word sādhu-saṅga. The standard inquirer, a standard realizing soul, anyhow, to get his company, secure his company, then everything we get. And sādhu śreṣṭha is Guru, Gurudeva is the king of the sādhus, of the good men, a divine personality who can guide. Guru means who can guide me satisfactorily, in other words, whom I can believe, whom I can trust to my utmost understanding and submit, surrender. My inquiry is being fulfilled to its utmost necessity. But still I can't limit him more. Then we are to surrender. As much as I can make inquiry that is satisfied. And also I find that what I do not know, that is to be traced there, traced there, so I can trust and surrender, cast myself at His mercy, some mystic confidant. Then we surrender. The best of the sādhu of my experience, I can't measure divinity and honesty in him. As much as I can get, I can know, I can enter, more than satisfied, so cast there, of the unknown hope. Try to collect all the energy possible to surrender at his disposal, and do accordingly.

Amar naihita [?] I do not belong to myself. I belong to him. With this spirit! I have no right. I have already offered me, given away to him. And whatever he will direct, detect, I must do that; this moral obligation I have got with him. I won't indulge in letting out my so many internal mental propensities to go their own way. I won't be master, any longer master of my own. My master is the Ācārya. I want to have that sort of thing, that option, that interest-less work, non-interest apparently, apparently not my individual interest. My individual interest has been sacrificed. So a higher conception I have got of the higher world. My ego, I must not allow myself to be the king of my own self. My good consideration has taken me to such a place that I can surrender. By surrendering I may earn more, that mystic idea, conception.

My suggestion, my conception and my suggestion, what duty I am to take, that is lower than I am satisfied. Then if I do according to his direction and suggestion I'll be more benefited, some sort of underground hope, a strong hope, deep hope of such character. Then we'll be more gainer, more gainer. Higher direction from above, higher submission, higher direction from higher and higher, deeper sphere of love and duty, high wave, I am to connect with the high and subtle-most wave. And I will be more benefited. That is the idea. So I shall try to be at the disposal of the higher agency of the higher thinking and higher provinces. On the whole that should be the idea, to come in connection with the higher layer of life, the most subtle layer of life. Hare Kṛṣṇa. Anyhow! Different waves there are around, all of different types, of different interests, of different loss and gain. But to connect with the highest, that should be our...

...

There was one Bakut Singh [?] in Punjab. He was a revolutionist, anarchist. When I was in Delhi, nineteen twenty nine or so, some of them, a man of Punjab Bakut Singh, and he was a good man on the whole, and very bold. I was there in Delhi at that time. He and _____ [?] or someone, came as a visitor in the parliament house and threw some bomb on the parliament, to make show, not to hurt anybody. Then an inquiry was made.

And they came to give their statement. "But what is this fun? Only to show our objection, our protest, I have thrown this, not to kill anyone, but to dishonour this sort of parliament. This is no svārāj, no independence, no real parliament. It is a sham. So we despise it."

Anyhow with this thread some inquiry was made, and it was found that he's entangled with many murder cases also. So he was hanged.

There was a case and the Gandhi at that time went to – Erwin was the viceroy, went to propose to Erwin that, "Release him, he's a good boy. And hang me in his place, I offer myself."

"Why you do so?"

"He's a very good man but only he is in the hiṁsā, the violent way, violent means he has been taken. And by my offering my life for him, he may change from violent to non-violent. That is my hope. So I offer."

Erwin rejected.

Bakut Singh was hanged, and before his hanging he told, "I am very eager to see the life after death. This has been finished to me. The charm of this life has already been finished. Only I am very eager to see, what is the life after death?"

So from time to time this comes to my mind. And I also say to my friends that the charm of this life, it is finished. What is there more? Already we have got good experience, this is all stale. After all, janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9], where these four enemies are present there cannot be any real happiness. Where is death, there cannot be any happiness, always under the threatening of death. So this is finished, no charm. With eagerness we must make inquiry for a soil where to live, must select a higher plane where we can really live.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gita, 15.6]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

"A permanent acquisition only is possible in My plane."

And these occupations and kingship are all dream. So if we want to get out of this dreamy life and enter into reality then raise yourself to the standard of finding, however subtle it may be, the plane of reality which cannot be devoured by death. Collect your energy to build up something permanent. And what will be demolished the next moment, you are going to invest your energy for that, a foolish attempt.

uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [Bhagavad-gītā, 6.5]

You are your friend, mind it. And you are your enemy also. You are your own enemy if you do not mind your own development, your progress real; then you are your enemy. And you can be your own friend. And none can do so much help to you as you yourself can do.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [Bhagavad-gītā, 6.6]

If you can have self-control, collect yourself, your energy from going astray and direct it to the proper channel where you can really thrive, then you are your friend. And if you allow yourself to be led by so many senses of lower nature, and who are always trying to move in the land of reaction, exploitation and reaction, suffering: then you are your own enemy. You have done with your own. Consider all these things.

[iti te jñānam ākhyātaṁ, guhyād guhyataraṁ mayā]
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [Bhagavad-gītā, 18.63]

Consider and consider deeply, and take the right step what to do. A human life is very valuable. You have got the power of discretion, discrimination. If you go in the other such as reaction compelled by the reactionary wave as a tree or a beast, where you will be? And can you tell for certain that the next life you may not be degraded into an animal life, what guarantee is there? And everything is not in debt. The progress is not in darkness, in ignorance only. You will be able to feel what real progress is if you really participate in it. Then you will feel, hṛdaye nābhya nujñāto [Mānu-Saṁhitā, 2.1], your heart's approval you will get, you can feel. Your inner approval you can feel, you can conceive. Not that a bogus hope has been given to you and you will be taken in a foreign land and there you'll be murdered and whatever. No, it is not like that.

bhaktiḥ pareśānubhavo viraktir, [anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

Then that famous śloka of Bhāgavatam:

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[kṣīyante cāsya karmāṇi, dṛṣṭa evātmanīśvare]

["Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master."] [Śrīmad-Bhāgavatam, 1.2.21]

Whenever you are eating something, your belly will be a witness. Your belly will say, "Yes I an eating. Yes I am eating." Bhaktiḥ pareśānubhavo – prapadyamānasya yathāśnataḥ syus – bhakti – tuṣṭiḥ puṣṭiḥ kṣudapāyo [Śrīmad-Bhāgavatam, 11.2.42]. The satisfaction of the hunger, and gaining strength more than when you are unfed, and the conscious experience that you are fed, tuṣṭiḥ puṣṭiḥ kṣudapāyo. And no longer any feeling of necessity of eating more and more: these are the proofs for your progress. Hare Kṛṣṇa. The most valuable time and it is being lost by misapplication. For want of misapplication, mal application, the most valuable time, energy is being lost. Awake, arise.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
[kṣurasya dhārā niśitā duratyayā durgaṁ pathas tat kavayo vadanti]

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."] [Kaṭha-Upaniṣad, 1.3.14]

And engage yourself to address others also to engage this campaign. And that will also help you in a particular way that you may not be slothful, as regards your question.

One of our God brothers, the founder of Gauḍīya Saṅga, [Bhakti Saranga] Goswāmī Mahārāja who took sannyāsa from me, but he was a senior man. After Bon Mahārāja, when I refused, then he was sent to England. And there one Vinode Vani, one English lady was made disciple by him. Then he told when he was householder he collected few disciples. Then one young man, now that Viṣṇujñāna, he's Bon Bihari Bābājī, he's in Vṛndāvana at present, he was young, about

twenty-five or thirty, newly married. But he left his house and came to live with Guru, his Gurudeva, Goswāmī Mahārāja. And Goswāmī Mahārāja was a householder at that time.

I went to take him from his house from Kalpur [?] but – then he came. Fifteen days I stayed there with him to take him out of his household life. And then he came to Midnapur and within few days he took sannyāsa from me.

At that time he pronounced some words. "That Viṣṇujñāna he has given me sannyāsa. That that young disciple, my disciple in young age he has come out of his house, leaving his young wife, and I am living the life of a householder and my disciple is so strong in his adherence, attempt. That pinched me now and then. So that is the prime cause of my accepting sannyāsa life."

So when we preach, we say so many big things to others, but if I cannot keep myself in a standard life, then how they will take me? This will also try to keep me, to help me for keeping a standard life. So preaching, preaching is also, to engage oneself in preaching, that is also helpful to keep up our life aim, standard. That I am saying so many big things to others and if I am seen to be a defaulter, the prestige, that will also help me to certain extent. But it will be dangerous without proper guidance. We must not jump into the world of preaching meeting so many variegated nature of men. And it is also possible that I may be lost there. I may be lost there also. So under the guidance of some higher agent we should engage ourselves in the activity, a busy program. Engage ourselves in busy program so we may not have any spare time to go on indulging with all these trifle matters. These are all helpful to us. And then also recapitulate, when I came to our Guru Mahārāja, what for? I was, some mal purpose I had, or for some real purpose. Then why I am making treachery with me? If that is my best understanding when I accepted his dīkṣā then I am making treachery with my conscience, my good will. My high position, all these things should be discussed and thought out to help us. And mainly association with a higher, good devotee, a good devotee of higher type: and keeping engagement, as busy as possible. Not without any program, not vacant mind. Idle man's brain is the devils workshop. Do you know that saying?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So fully packed, responsibility. Without responsibility, none can catch the mind and convert. Responsibility only can catch the mind and engage itself in work. Otherwise the body may work; the mind will go hither thither. But the sense of responsibility, while lying, while eating, the mind is to be engaged; how to do this, how, what plan of this. Gaura Haribol. These are the practical experiences.

Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dayal Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he chastised that sakhībhekī, do you know the story on that?

Śrīla Śrīdhara Mahārāja: Yes. Sakhībhekī – āula, bāula, karttābhajā, neḍā, daraveśa, sāṅi, sahajiyā, sakhībhekī, smārta, jata-gosāñi, ativāḍī, cūḍādhārī and gaurāṅga-nāgarī.
_____ [?] That they are almost imitationist, sakhībhekī is also a type of imitation. They think that if physically I can take the robe of a sakhī that will always remind me that I am a female. And I got the mantram also from my guru, in the sahajiyā section it is in vogue that your age is eleven, twelve, thirteen, like that. You are a girl of that age. And your next higher is that mañjarī, Rūpa Mañjarī, Vilāsa Mañjarī, or so and so. You conceive yourself in that line and go on. Take Hari Nāma, do anything and everything and you try to get that abhimāna, that type of ego within you, that you are a young girl and you are in the association of so many sakhīs and you have got charge of particular service, you try to do that. Externally you beg and maintain your life anyhow, but internally you go on thinking like that. And though male you may accept the dress of a female. That will help you to your conception that you are a woman. Do that. That is, sakhībhekī comes from that idea.

And that man, that sādhu I told, was a sakhībhekī. But when I gave a strong impression, 'Why you are deceiving you by taking the robe you are already reduced to woman ego. Full male ego is within you. And by your taking the colour you will be easily mixed with the women and you will die thereby.' Then anyhow he came out, he gave up his, shaved his long hair like the ladies, and that dress also off. And he came to me, 'Accept me _____[?]

There was one _____ sakhībhekī in Rāmadāsa Bābājī Maṭha, that Samaj Bihari, Lalitā Sakhī. He was a brāhmaṇa and we are told he was graduate also. He came to Caraṇa Dāsa Bābājī. And anyhow I saw him once before coming, joining this Gauḍīya Maṭha when I was wandering to seek proper Gurudeva, once I went their āśrama and there found that gentleman. His age was at that time about near fifty, this side that side; a big figure but clad in lady dress, and trying to imitate movements like the ladies.

But then I did not know Gauḍīya Maṭha. Anyhow, one gentleman amongst the visitors they came with Gauḍīya, that comes from Gauḍīya Maṭha, from our Guru Mahārāja. And there was some remark about that sakhībhekī. And one gentleman he read, "Gauḍīya has written in this way there describing this sakhībhekī."

Before this he was in a very serious posture, won't talk to anybody, in a grave posing. But when one gentleman read something from Gauḍīya Patrikā, then he came out. "Oh, what they have told in their remark that is wrong. You can see another Patrikā. That is from that gentleman." Sonar Gaurāṅga, or something like that, the editor of a big volume of Caitanya-caritāmṛta, Principal of _____ College, that Rādhā-Govindanātha. He has got a big edition of Caitanya-caritāmṛta. He used to publish Sonar Gaurāṅga, one Patrikā, monthly perhaps. That sham sakhī came with that book. "You can see also this Patrikā is supporting me." He came to show.

I did not know all these things at that time. I was simply a sight seer and hearing all these things. What is matter, what is this Gauḍīya Patrika, where from? And in support there is another Patrikā. And only this I marked, that he was very serious and with pose of a very big person but when that criticism came out, he came out, the man came out from the lady dress to protest earnestly. "That oh, they are abusing. They do not know. As you see this also is there." This I marked.

Sakhībhekī, they have got some sort of argument that if we take red dress, sannyāsīs, a dress of the garment of a sannyāsī, it will remind me that I am not to participate with the ordinary people. I have got my particular, peculiar holy dress, I must go accordingly. So something, but from where to where, imitation, imitation of what? The other day I told to that gentleman, Hiranyagarbha:

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

The mathematical calculation is there. I am taṭasthā, jīva, and the higher sphere is made up of higher stuff than myself. They're all Guru, the earth, the water, the air, everything is Guru, cent per cent Guru. And only as a slave I can enter there, according to degree of my free acceptance of slavery, and earnestness for that. In that higher sphere, that is subjective. We are subject in relation to this world of object. But, that is super-subject, super-subject. If at all I am go there, then without devotion, without dedication, wholesale dedication we cannot have any entrance. Then we'll get something wrong. In this mundane world we shall get something and satisfy ourselves, 'Yes, I have got.' It is very easy buyers, without price want to buy. It is Godly and the highest conception of Godhead, all these things are gone, very cheap bargainers. We rather want to pay for our desired thing, object of our desire. We won't be miser there.

Na hi kalyāṇa-kṛt [Bhagavad-gītā, 6.40] None can deceive you if you do not deceive yourself, deceive you. Higher, higher, higher, superior: not to enjoy. Satisfaction in giving: and giving for which? This body for freedom fighting that is also a type of sacrifice. And to some section it is the highest sacrifice to give the life for the country, for the nation.

But Mahāprabhu says, "It is tamo dharma. This is sacrifice of the lowest order. Why? To think that this body is all in all, this is a poison to the soul. The negative representation of the soul, and to give that, and to get the highest achievement of the soul, this is ludicrous. Tamo dharma. If only by sacrificing this body, flesh and blood, we can attain Kṛṣṇa, then every second I want to accept death crores of times." Mahāprabhu says. _____ [?]

What is this body? Nothing; trifle thing. The standard of giving...

End of 81.11.26.B

Start of 81.11.26.C_81.11.28.A

Śrīla Śrīdhara Mahārāja: ...what to give, the sacrifice of the body is nothing." In the case of Sanātana Goswāmī Mahāprabhu is saying like that, "Then what type of sacrifice, the inner and higher sacrifice. Sacrifice your whole soul, your whole future. To sacrifice your whole future prospect, whole prospect, for the cause, then the highest entity will move a little in your favour.

So the whole future, the whole high future, whole prospect, He comes to give to me. Then of course I should consider its case." Not only this point of eternal life, this body, ha, ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. He's very clever. Kṛṣṇa is very clever. Ha, ha, ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

So the sakhībhekī: imitation. Imitation, they're confined to body consciousness, mainly body consciousness, and that is minor. Proper conception of what Kṛṣṇa is, it is wanting there. The Kṛṣṇa is which side? Brahman, Paramātmā, Bhagavān, Svayam Bhagavān, and His planes. What is Brahma? 'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka- vṛndāvana'.

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

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

[Caitanya-caritāmṛta, Madhya-līlā, 19.153-4]

What is called Virajā, what is known as Brahman, then what is Paravyoma, and where is Goloka? We must have some conception, vague conception of that, idea of that. Neti, neti, neti, this is not, this is not, this is not. Brahmāṇḍa' bhedi, what is brahmāṇḍa? Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, different stages of this mundane life: this mundane life, not only this flesh and blood. Without flesh and blood our mental system also can live independent of this physical body in different strata of mundane sphere. Bhuvaḥ, Mahā, Jana, Tapa, Satya - only the mental body lives there, no physical, the mental body. Then the dissolution of the mental body we come to what is called Virajā, the last verge of this mundane world. Then the Brahmaloka, at the lowest verge of the spiritual, the pure conscious life, then to enter into specified differentiated Vaikuṇṭha-loka dedication begins, dedication begins. This is mathematical calculation, scientific calculation. Then the soul enters into a world where the stuff of which is superior than the soul who is entering. So, only grace, only grace, no matter of right, no matter of right, no question of right, only grace, anugraha, Vaiṣṇava anugraha, Bhagavān anugraha. There is no justice in the land of mercy, but in the lower sphere some principal of justice sometimes peeping in our heart. Some other thing, justification, some sort of elements of justice now and then peeps into our heart. But when that heart is crossed we are taken to Kṛṣṇaloka, Goloka, this is wholly eliminated, eliminated. That is, they're lost in the pure wave in that Goloka, their love, affection, rāga-mārga. No consideration that he's low, he's high, but automatic like a robot man, like a computer, automatic activity, just as…voluntary and non-voluntary activity, just as the stomach, the stomach is doing its duty, it is not voluntary. What is the name in philosophy?

Devotee: Automatic.

Śrīla Śrīdhara Mahārāja: It's automatic, but there is another specific word. Voluntary and non-voluntary, non-voluntary there is another word is there in philosophy. So that is automatic, that is like… Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Spontaneous?

Devotee: Sympathetic.

Akṣayānanda Mahārāja: Ha, ha. Hare Kṛṣṇa. Innate? You've lost us.

Śrīla Śrīdhara Mahārāja: I can't recollect. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Anyhow, there is subconscious region, reaction, that is under, not come over the flow towards the consciousness, for sub-conscious reasons that activity goes on.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We can have a little glimpse, guess, what sort of life that is. But we are to cross the threshold of exploitation and renunciation, both, and dedication of calculative and of non-calculative, two types of dedication.

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

[Śrī Caitanya Mahāprabhu continued: "The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence."] [Caitanya-caritāmṛta, Madhya-līlā, 13.142]

"No consciousness of any bodily existence, so it is needless to say that like karmī we want Your help to get out of this mundane realm. That does not apply in our case my Lord; that does not apply. _____ [?] You want that the people will laugh at You? Your proposal is so vacant, so ludicrous. Do You take us in that category? That we are fallen in the deep well and by taking You as the help to come out of that, do we care, have we any conception of our bodily interest? You think that? We are ashamed by Your talk. We feel shame."

Hare Kṛṣṇa. That is the outside meaning, and internal meaning is another. And they could understand the Lord Himself say. "The others think themselves fortunate if they come in My contact. But in your case I think it is My fortune that I have got affection of you."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

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

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Brahmara durlabha prema sava tari yati [?] What is so much rare to even Brahmā the creator of this, in the market, Nityānanda Prabhu has come with that thing and from door to door approaching, "Take this, take this, take this." What is that? Brahmara durlabha prema. What is aspired after by the great creator of this universe, unapproachable by him, and that has been taken down here, and He's wandering from door to door. "Accept this."

In ages, this thing never comes to this plane of life, in ages. Love, divine love, how magnanimous it is. Feel it for yourself. You know only to consume at the cost of others of the environment. You think that a big consumer is a big fortunate man. You are settled in this sort of conception of life, that exploitation.

The great scientists can exploit even the inanimate, not only animate but even the inanimate in the most crude form, they're expert to exploit them also. Great scientists do not know the real nature, the real and stern nature of the environment that they are to pay back to the farthing, with interest. And getting easy loan from the nature, does not know the stern laws of nature. They're very boasting of their civilised society.

But just the opposite, not to consume, but to be consumed. Consumed by whom? By the debauch, to be consumed by the highest centre of the Absolute Good, that sort of fortune. There is life, and there is life real. Real life is there only. No reaction, above reaction, rather, the sustainer of the whole, this sort of nature can sustain the whole of the existence. Not only mundane, non-mundane, that wave, that sustaining wave of all the universe gets food from that type of sacrifice which is in the highest causal plane. Who wants the honour of that sort of sacrificed life? And how beautiful, how sweet that is it is inconceivable, such type of self-giving, how sweet. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Not exploiting but giving, utilising and utilising in the highest quarter, in the subtle-most plane. That sort of self-giving. Not to the hand of the dacoit, not for the nation, not for this or that, ordinary. The highest sustaining wave that is springing up from that fountain: there to contribute, to contribute your energy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja. Sārvabhauma Bhaṭṭācārya was a Māyāvādī in his previous life, yet he understood ecstatic symptoms of love of Kṛṣṇa. How is it that he was familiar with that?

Śrīla Śrīdhara Mahārāja: By the special grace of Mahāprabhu. He was of the standard of Bṛhaspati, the master of knowledge, but by the special grace of Mahāprabhu he was converted into that, he was taken.

Transformation may take place in different, four ways, may be divided into two, one free choice of the Lord, another acquiring by the jīva soul in gradual process. Sārvabhauma's case is mostly the grace that came from Lord Caitanya Mahāprabhu. The greatest part of his realisation was of that nature.

He had some talk with Rāya Rāmānanda previously, the devotee connection. Rāmānanda was a devotee of higher type. He came in his connection but could not crush his ego. But when Mahāprabhu came that sukṛti was crossed without limit and instantaneously converted. And then he could know that, "I could not appreciate Rāmānanda Rāya, for some internal hindrance. Now by Your grace my cover is discovered, heart can understand, can appreciate the dignity of Rāya Rāmānanda and his advices. Please, You are going to the south for a preaching tour, please meet Rāya Rāmānanda on the banks of Godāvarī and You will find high satisfaction coming in contact with him."

'rāmānanda rāya' āche godāvarī-tīre, sambhāṣile jānibe tumi tāṅhāra tīre.

['rāmānanda rāya' āche godāvarī-tīre, adhikārī hayena teṅho vidyānagare]

["In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya."] [Caitanya-caritāmṛta, Madhya-līlā, 7.62]

[pāṇḍitya āra bhakti-rasa, — duṅhera teṅho sīmā / sambhāṣile jānibe tumi tāṅhāra mahimā]

["He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is."] [Caitanya-caritāmṛta, Madhya-līlā, 7.65]

Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu. Mahāprabhu. Gaurāṅga. Hari.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Śrīla Śrīdhara Mahārāja. It is said that Mādhavendra Purī introduced devotional service in conjugal love; he introduced that to Mādhva sampradāya. Does that mean it was not known...

Śrīla Śrīdhara Mahārāja: That means it is by the interference from above. In Mādhva School we do not find such degree of quality and quantity of devotion, especially in mādhurya-rasa, in Mādhva School. But it is first found in Mādhavendra Purī. When, just before his disappearance he's lamenting that, 'I could not get the grace of Kṛṣṇa.'

ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"]
[Padyāvalī] & [Caitanya-caritāmṛta, Antya-līlā, 8.34]

"Oh my Lord, Oh the Lord of my heart, You are not casting a glance on this poor soul. The master of my heart, how can I tolerate this life without Your confidential grace?" With this he left

his body. Dayita, kiṁ karomy aham, "What can I do if You do not accept me in the zone of Your higher affectionate area, circle. Rather, in despair I am going, leaving this body here." The Lord of Mathurā.

There we see, and then one of his disciples was Rāmacandra Purī, he came to console his Guru. "Why do you mourn? You are Brahman yourself. Consider, meditate that, you have nothing to mourn and nothing to gain. You are that nirviśeṣa brahma. You think like that. Why do you lament?"

Then Mādhavendra Purī was very much enraged. "You be off. If I die seeing your face then I will be doomed, you be off from here."

And Īśvara Purī attended Mādhavendra Purī in his last time, and he got the grace of the Guru, Mādhavendra Purī. And he was rewarded by the acceptance of Mahāprabhu as his Gurudeva, that Īśvara Purī. praray sadar [?] Full of divine love his heart was. And Mādhavendra Purī, Īśvara Purī. And before Mādhavendra Purī he was the, perhaps Lakṣmīpatī, disciple of Lakṣmīpatī of the Mādhva School. But there we do not find such trace, devotion, but devotion not of that hearty type, ordinary, formal devotion, subjugation, allegiance, all these things. But deep, heart concern is found only from Mādhavendra Purī. The Lord of our heart: Lord of love, beauty, attracting the whole system, inner system of our existence, the attraction of the whole, inner system of our existence. Kṛṣṇa. We cannot do without Him. He's in such a way within us, we cannot think of any independent life without Him. It is impossible, in that plane. Hare Kṛṣṇa. Every nath is feeling it.

Prati aṅga lāgi kānde, prati aṅga mora [From Jñāna Dāsa's Vaiṣṇava-padāvali: Anthology of Vaiṣṇava Songs] There is one Vaiṣṇava kavi, after Mahāprabhu, says, "That My every," in case of, by the mouth of Rādhārāṇī, "That My every limb is crying for the corresponding limb of My Lord." Prati aṅga lāgi kānde, prati aṅga mora. "Every part of My, every inch of My, every atom of My body is hankering, is crying to embrace the corresponding atom of the body of My Lord."

Gaura Haribol. Gaura Haribol. Gaura Haribol. These are big things spoken by a mean mouth. mahāprabhu laksa katagu nityānanda [?] What sort of body then we have within us, and how to trace out that? That is the problem. How to trace out that sort of body within us? Is it possible? It's beyond the ambition of the ambition.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Dayal Nitāi.
Dayal Nitāi. Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Nitāi. Nitāi.
What is the time?

Devotee: Half past nine.

Śrīla Śrīdhara Mahārāja: Half past nine.

Nitāi. Nitāi. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu. Hare Kṛṣṇa. Hare Rāma. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Today I stop here. No more. Nitāi Gaura Haribol. Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja wanted to capture the whole territory of māyā, to convert it into Kṛṣṇa conscious region, domain. The nature of his fighting with māyā was like this, could not tolerate that there should be any place where Kṛṣṇa consciousness will be absent. That is intolerable. Everything must come under the jurisdiction of Mahāprabhu Śrī Caitanyadeva. Whether it is possible or impossible he does not care. Ha, ha. But his dues, "My duty is to spread Kṛṣṇa consciousness."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Haribol.

Devotee: So Bhaktisiddhānta wanted the, no place...

Śrīla Śrīdhara Mahārāja: He wanted to conquer the whole territory of māyā. That was his faith. Hare Kṛṣṇa. Hare Kṛṣṇa. And attack from different directions, attacking māyā.

One of the moderate leaders of the time was Madhanman Madhava [?] He was pro Hindu, when he came to Calcutta Maṭha, and he had some knowledge of the Hindu scriptures and somewhat of Bhāgavatam also. So when he heard, he put many questions, and replied. Only he told that, "I am not, I can't imagine two things - such deep knowledge in Bhāgavatam, and such application at every stage of argument reciting, giving the quotation of Bhāgavat śloka. Whatever the subject matter of the discussion, the Bhāgavat śloka in support of that. That so much deep knowledge of Bhāgavatam I have never seen and heard, conceived even. Another thing, a daily religious paper, I can't conceive that one daily religious paper may go on."

Prabhupāda answered, "We are talking about Vaikuṇṭha, that unlimited world, and this is māyā, the limited world. So many daily newspapers are going on with the subject of this limited world. And the unlimited world only one daily newspaper, and that is inconceivable to you. So many..."

Hare Kṛṣṇa. Influenced by the discussion of our Guru Mahārāja, that Malavira [?] he started Śuddhi [?], like Ārya Samāj, in his own way. But he was not successful in that matter. The orthodox UP [Uttar Pradesh] section did not allow. But the Śuddhi of Gauḍīya Maṭh is of a different kind. It is based on scientific principle, śuddhi, that Hari Nāma. It is mentioned in the śastra, "The least of the Kṛṣṇa consciousness can purify, immense, it is so powerful, disinfecting, that the least connection of Kṛṣṇa consciousness can purify miraculously. Kṛṣṇa consciousness, but it must be proper Kṛṣṇa consciousness. Kṛṣṇa consciousness proper, that can purify. The nirguṇa, the highest class of nirguṇa conception, nirguṇa existence, like homoeopathic dose, can work marvellous.

yan-nāmadheya-śravaṇānukīrttanāt, yat prahvaṇād yat smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate, kutaḥ punas te bhagavan nu darśanāt

[Devahūti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly."]
[Śrīmad-Bhāgavatam, 3.33.6]

Immediately, instantaneously, any man from the lowest class may be fit for the highest duty of a brāhmaṇa, and then brāhmaṇa. Brahmacārya, gṛhastha, vānaprastha, sannyāsa. If sat-saṇga, if association of the sādhus we can get, then by the combined force any bold attempt may be taken up, taken up. Otherwise gṛhastha Vaiṣṇava also can be there, but they will be a little more careful because they're compelled to transact with ordinary viṣayī people there.

But sannyāsīns may not care for that, exclusively given up their life for. And in sannyāsa there are also four stages, kuṭīcaka, bahūdaka, haṁsa, paramahaṁsa - the four stages in the life of a sannyāsī. Kuṭīcaka means to confine oneself in a cottage and to go on assimilation, in connection of assimilation of what he has accepted, to be settled in that position, and then to begin pracāra. Bahūdaka, that a suggestion comes from water of different lands, so he should not stay in one place, generally. He will move around all the parts, mixing with different persons and talking about Kṛṣṇa, his own creed. Like a canvasser he will invite test and consolidate himself, his position of thought. "What I have taken, I am taking it to the market at large and if any more efficient thing may come to me as proposal I am to compare with that. And also, at the same time, the superiority of the things of my Gurudeva I am spreading anywhere and everywhere." And indirectly his position is becoming solid, consolidated. Then, haṁsa, wherever he may be does not matter, but he can take out the gist of everything towards service of Kṛṣṇa, tat paratvena nirmalam.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [Nārada Pañcarātra]

He can come to realise then fully, everything coming in connection with Kṛṣṇa, may be accepted, and that is real standard of purity. And paramahaṁsa he's established there. He cannot but see anything which is not in the interest of Kṛṣṇa. Whatever things come to him, he's already connecting with Kṛṣṇa and his thought can never be disturbed by any outside waves of any nature, any thought of any nature, paramahaṁsa.

But, to abide by the order of our Gurudeva, that is everything, from the beginning to end, one may live there under the direct guidance of Guru. It is always nirguṇa. For our guidance we have got that mantram. Also we may consult the meaning of them. It is meant, I am meant for what? It is there, the formula is there. My future, I am here, so and so, and what should be the object of my aspiration, the life of my aspiration? That is in the mantram.

Generally, first we are to begin with Guru pūjā, a connection with the mediator, with the soul agent. We are to have, to acquire a happy relationship with him. And then, next, Gaurāṅga, the Absolute as in the form of Guru. This is Vaiṣṇava Guru and that is Bhāgavat Guru, when the Gopāla, God Himself has come in a grand way to do the, to teach the function of Guru. That is Gaurāṅga, the universal Guru: Guru Himself, the Absolute Himself in the garb of Guru. Then there also, how we are to adjust with Guru and Gaurāṅga, and what They mean, to take us where? These are to enquired there in the formula.

Then we see that they're, they want us to guide towards Kṛṣṇa conception of Vṛndāvana, not this Nārāyaṇa conception. The grand Guru Gaurāṅga His mission is that of Vṛndāvana, exclusively, and He wants us to guide there, to Vṛndāvana Kṛṣṇa, this Kiṣora Kṛṣṇa playing with the gopīs. Not in Dvārakā, Mathurā or Kurukṣetra, Gītā, the Kṛṣṇa of Gītā, we are to cross that. And the Kṛṣṇa of Bhāgavatam, and that also crossing His Dvārakā līlā, the Mahābharata līlā, and only Vṛndāvana līlā in Bhāgavatam specially. There are also Purāṇa, Brahma-Vaivarta, Padma-Purāṇa, and here there, there is mention of the Vṛndāvana līlā…

End of 81.11.26.C_81.11.28.A

Start of 81.11.28.B

Śrīla Śrīdhara Mahārāja: …I've dealt it in a most vigorous way, Śrīmad-Bhāgavatam. All other thoughts have been dealt there, comparison also drawn, in such a strong and vigorous way, that Kṛṣṇa līlā of Vṛndāvana has been established, one cannot conceive of that, extraordinary. Over the jñānīs especially, a karmī may generally, they do not know to analyse very much, but the jñānīs, that salvationist school, they generally fight with the devotional school. They like to say that devotion is below and jñāna is the highest. But Śukadeva in Bhāgavatam so boldly inaugurated that that is from the other side, not this side of knowledge, not the acme of our mundane knowledge. But in the inconceivable world it holds the supreme position. You are to look the Vraja līlā like that. It is not a thing of the objective area, but it is super super-subjective area holding the highest position, the zenith. You are to look with this angle of vision towards Kṛṣṇa līlā.

So, we are drawn to Kṛṣṇa līlā and especially we find in our Guru paramparā, and also in the mantram we find we are desired to be directed towards mādhurya-rasa, the main current, all others partial representation. In mādhurya-rasa, it is full of all rasa, the vātsalya, and sākhya, and the dāsya, śanta, everything included there. It represents the whole, and others are partial representations. Everything is good in its own position, still, from the Absolute consideration and from our Guru paramparā line and from the line of the mantram, we see, if we analyse, it is very plainly we find that this is all pertaining to mādhurya-rasa, the mantram we are in.

And by sannyāsa, another mantra, the last mantram which is given to a sannyāsī or to a bābājī, the fifth āśrama, fourth āśrama, brahmacārya, gṛhastha, vānaprastha, sannyāsa, and the fifth āśrama is that of bābājī. Bābājī and sannyāsī, those that are engaged whole time in Kṛṣṇa consciousness in service, they're given the same mantra, kaupīna and same mantra. One with daṇḍa and another without daṇḍa, who are meant for preaching they are given daṇḍa for the

facility of preaching, for the social status. But both of them are given the mantra of the same nature, same meaning. What is that? There it is mentioned about Rādhā-dāsyam, not only Kṛṣṇa-dāsya, the inner meaning of the mantra which is given in the time of sannyāsa, that shows us the direction that your direction is, your goal is that side. That is the meaning of the sannyāsa mantram. According to our progress we'll be able to understand in future. In a nutshell, the direction is given hereby, what speciality there is in the mantram which is given at the time of sannyāsa.

One of my God brothers, Śrauti Mahārāja, he asked me, "What is the meaning of that mantram?" And he thought that it is leading towards Mahāprabhu, and he asked me to put this question to my Guru Mahārāja. He did not do it direct, but he asked me anyhow, "You please ask Prabhupāda." And I did so.

And then with some stress he told, "No, it is not meant to Śrī Gaurāṅga, but it is really meant to gopī-dāsya."

In that way he gave the explanation of the mantram to me. Gaura Hari. And I also conveyed it to Śrauti Mahārāja that Prabhupāda told like this, and your suggestion is cancelled.

Gaura Haribol. Nitāi. Nitāi. Nitāi. So these are things mysterious to our present stage, but a vague idea that this is the direction towards which we are to start and march and reach one day or other, our highest goal. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

Of course, it is most laudable that we have come to such ideal, highest ideal, but to have a mark in the real ideal does not mean that we have realised it. We must be careful there, in our journey. We must not be be-fooled that none can be-fool me also. We are also to be very careful in our journey, many things to hinder. The association of the sincere, better, sādhu, that is the most useful thing. And also, secondary, to engage oneself busy in the service under the direction of a bona fide person who can connect with the higher domain, higher stage of progress. It will fetch value, the work, the energy will fetch value according to quality and quantity. Not only by quantity, any service, the quantity side is not all, but the more important side is quality. Quality, the higher plane, connecting with the higher plane, the energy is being divested through some person where, in what sort of plane? My energy is going to be transformed into another higher energy in what sort of plane? That is the very important thing. Only quantity should not be considered, but the quality, quality, that is very rarely found, higher quality. We must always be very particular to detect and to connect with the high quality available, otherwise we will be loser, loser. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And the same time we shall be consulting with the scriptures written by the great personages of our Guru paramparā, admitted by Guru paramparā, the books. And we should think that those books are not inanimate. Apparently inanimate, passive, but they can also help actively. In general, books may help us in a passive way, as if I am to understand, I am to, as my capacity allows, I am to focus and then to get something from the book. But it is not limited there. We should think that the book is personified, personal thing, personified. If he likes, he can divulge him to me, reveal. And specially, in matters of our recognition of who is a sādhu proper and not, we are mostly guided by the scriptures, there, the comparative study. Of course the sukṛti is underlying we can't deny, but superficially the books also guide us to select who is really sādhu

and who is not sādhu. The knowledge of the experts has been collected there for that department. The spiritual experts they have placed there the result of their experience in the spiritual life, so that helps us to make a selection of sādhu and Guru a great deal, a great deal. And also we must approach.

I remember, perhaps as a result of my previous birth, when I got that Gāyatrī, without consulting any books, or the meaning book, which is explaining the meaning of Gāyatrī, I appealed to Gāyatrī itself, herself. "Please reveal in me what you are." In this spirit, that it is living, it is not only these mundane words, a cluster of mundane words, but it is a living thing, Gāyatrī herself. And if she likes she can express her inner nature in me. With that spirit I used to continue the japam of Gāyatrī in my young age, with that idea, and that was corroborated by Gauḍīya Maṭh also when I joined there, the śāstra.

In Kurukṣetra, one dvadisi [?] of that time, he came to see our Guru Mahārāja there, and he put, "How we shall know who is a sādhu or not?"

Then he told, "Generally to know sādhu we are to consult the scriptures. And with this spirit, that is not ordinary book, that can assert, that can hide itself, or can come to my knowledge. With this idea we are to consult scripture, they're animate not inanimate. Then the śāstra will come to help us about the selection of who is a sādhu, in a general way. Then of course the sukṛti underlying for the previous, that inner guidance he has accepted."

When Bihand Raya [?], he was a good doctor, when he was dying, then the junior doctors, best among them, purposely came to cure him. He was heart specialist, Bihand Raya and a genius. The doctors told, "That this is the case?"

"Yes, yes, I understand."

"Then this…

"Yes, I also am of the same opinion with you. But who will receive the injection and put into work he is absent. The receiver of the injection is absent in the vitality. That is the medicine for such disease but the receiving capacity must be in the body to receive the medicine and utilise it."

So also, the external help may come but the receiver must be up to that standard to receive and utilise to fulfil its purpose, own purpose. That is sukṛti, sukṛti within, that takes the external help and utilises it in constructive work. Gaura Haribol. Nitāi. There is sukṛti, ajñāta-sukṛti, jñāta-sukṛti, then śāstra, then śraddhā, sādhu, in this way, śravaṇa, varaṇa, guru karan, bhajana and sādhana, then āpana, gradually by bhajana, sādhana, it will think that yes, it is my own, it is my inner wealth. A stage when one can feel, it is what I was searching for, my heart pleasing thing. When the inner nature will feel, then it is becoming āpana, that is, he's near the home. Very sweet, then also, go on, with more energy and more speed, more confident way, go on. This is what I was, a necessity I was searching for, with this hearty energy one makes progress, āpana. Then prapanna also, not only I taste it, it must be given widely to all. They're also suffering from the same problem that I was suffering from, so it must be spread all over widely. That is prapanna, and very well established, fully established, no doubt. No doubt that I shall do any

mischief to the people if I spread, propagate this thing then the best benefit I shall be giving to the world, no doubt. Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30]. All doubts are cleared. This is the thing for which not only myself but the whole world is madly searching for, searching for.

Yasmin vijñāte sarvam evam vijñātam bhavati ["By knowing Him, everything is known - by getting Him, everything is gained."] This is the only enquiry of the world. They're moving unsatisfied, only searching for this sort of satisfaction and nothing of standard lower. This is the quest. The whole world, the moving, moving for sukham, for pleasure, for satisfaction, for ecstasy, joy, and this is the form or material substance that everyone is madly searching for.

Athāto brahma-jijñāsā, why I have come with the brahma-jijñāsā enquiry of Brahman in Vedānta? It is a particular interest? No, the most general interest of all animation this brahma-jijñāsā. I am voicing the whole animation. Knowingly, unknowingly, they're all after this brahma-jijñāsā. I am putting only in a scientific way, brahma-jijñāsā. Intuitively, intuitively, here everything is moving to search for what? That is this Brahman conception.

And Mahāprabhu, that Brahman is something like inner substance? No, it is Kṛṣṇa. Mahāprabhu put Kṛṣṇa in the place of Brahman, Bhāgavatam. It is not Brahman. Of course, next goal it may be, but the further conception of the highest goal we shall find that there is Kṛṣṇa. That conception, the Kṛṣṇa conception which is, whose halo is Brahman, the halo of the domain of pastimes of Kṛṣṇa is Brahman.

So when a ship makes progress, a lighthouse, then another lighthouse, in that way shows the way. The Brahman, and what is Brahman? Brhatama [?] _____ [?] That all accommodating, most general: then the real representation of the most general to be found in Kṛṣṇa consciousness. It is inert, no movement this ordinary Brahman, nirviśeṣa. But saviśeṣa, the differentiation and specification, pastimes, everything will be there, but still it will be all-accommodating, even this Brahman also. There is Kṛṣṇa consciousness. In this way our attention is drawn towards the most general question of all the world which none can deny if a little sensible in their own disease or want, cannot but say. 'We have no interest in Kṛṣṇa consciousness,' it is a particular sect.

Once I delivered a lecture in Gedli Badlebiri [?] Of course, I went on with Manu-saṁhitā beginning, what is dharma? And then came to Brahman conception, and then from Brahman conception I tried to prove the Vāsudeva conception, and then Lakṣmī-Nārāyaṇa. In this way I went to Kṛṣṇa conception of Godhead in a broad and universal way I marshalling.

Then there was one pleader, he began to cry. "We were so great in our previous, in our ancient days, but now these fellows they come to entice us that we are far advanced in previous time, we were only like savage. Now in the scientific age of civilisation we have advanced so much. But Swāmījī what you say that our ancient predecessors were so great, so noble, and I feel proud." In this way he began to cry in the meeting.

And there was another scholar who was made president in Poona in some Pali conference, one Mr. Bosak. Anyhow he happened to be present there. We did not know him, but he came out of his own accord and asked permission to say something in favour of us. Then when permitted he rose and began to tell. "So long we knew that Vaiṣṇava dharma is a branch of

Hindu dharma. But what I have heard today from Swāmījī that Vaiṣṇava dharma is the highest conception, the highest goal of whole of Hindu dharma. The whole of Hindu dharma is trying its utmost to lead us to the Vaiṣṇava dharma, what Mahāprabhu has given from Śrīmad-Bhāgavatam." He told like that, and also asked me that, "Your lectures should be arranged amongst the scholars of India in different places." Ha, ha, he told like that. Gaura Haribol. So Vaiṣṇava dharma means such, not only of the Hindu dharma, source of Hindu, any dharma must lead to Vaiṣṇava dharma otherwise it is a faulty one. Not only dharma.

dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this Bhāgavata-Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart."] [Śrīmad-Bhāgavatam, 1.1.2]

Those that are jealous, have jealousy in any way, or rather at the bottom of their heart, he can't tolerate, everything belongs - one gentleman came to our Guru Mahārāja in Calcutta...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What did I say?

Akṣayānanda Mahārāja: In Calcutta, one gentleman.

Śrīla Śrīdhara Mahārāja: Ah! One gentleman on [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] Prabhupāda's poetry: Kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[From Vaiṣṇava ke? Who is a Vaiṣṇava? Mahājana-racita gītā, from Gauḍīya Kaṇṭhahāra, 3.24]
[And in the collection of Śrīla Śrīdhara Mahārāja's ślokas, 236]

The literal meaning is, the kāminīra kāma, the enjoying aspect of the women is not for you; it is only reserved for Kṛṣṇa. Tāhāra mālika kevala "yādava." Kṛṣṇa is the only enjoyer of the beauty or anything to be enjoyed from the women section. It is mentioned there literally in that portion.

Then one gentleman came, "What do you say by this? Then, who are we? Have you written it in the literal sense that all the women are meant only for, the women enjoyment is only meant for Kṛṣṇa, and none else?"

"Yes, yes, that is the true naked meaning of this. That such enjoyment, such type of enjoyment is meant only for Kṛṣṇa, and all will be trespasser. So now come to think whether Kṛṣṇa was a

debauch. And kanak, the money, the master of money is Nārāyaṇa, Lakṣmīpatī, the wealth, and we are all servants, servitors, more or less in different ways. And Baladeva, the Guru, is that of name and fame, kanak, kāminī, pratiṣṭhā. Kāminī for Kṛṣṇa conception, to be adjusted, otherwise we are lost, must be adjusted with Him. Any kāminī consciousness, lady consciousness must have connection with Kṛṣṇa. And any money conception, wealth conception, must have connection with Nārāyaṇa, the subsidiary function. And all the name and fame must be connected with Baladeva. Baladeva, Nityānānda, here Baladeva, there Baladeva and Rādhikā. Who is in the first layer, who is distributing Kṛṣṇa, all the fame will go to him or her who is distributing Kṛṣṇa here in the world. The prime cause of distributing Kṛṣṇa, s/he will have the whole glory, must go there. So much glory can never be expected anywhere. Is s/he giving Kṛṣṇa? More glorious position, more fame, can anyone hope to attain? Who can give Kṛṣṇa, s/he holds the highest fame, is the owner of the highest fame. And all the money should be used for the service, and that is Nārāyaṇa, Lakṣmīpatī is the command of everything. And the kāminī conception, that must be connected with Kṛṣṇa and nowhere else, in any different way, different service."

We may find in Vṛndāvana, we must try to find this finest link, Vṛndāvana or Navadwīpa, so many producing child also, even the insects and the birds and the beasts are also producing child, what is that? But in the real novel conception the link is in this way. Only to serve Kṛṣṇa in that aspect, excite Him, or creating a favourable atmosphere, they're doing selfless, with self effacement. Not only self effacement but there is self surrendering of the type of exciting Kṛṣṇa or making arrangement in the favourable of Kṛṣṇa sambhoga, for enjoyment of Kṛṣṇa. Otherwise if this enjoying spirit is there then they will be a member of this mundane, this brahmāṇḍa. Exploitation, exploiting sense already eliminated here, in Virajā, and then enters there. So we may conceive or we may not conceive, but still, everything there only actuated by the motive of service, and there's the purity, tat paratvena nirmalam.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [Nārada Pañcarātra]

The nirmalata, the purity depends only how much it is for the satisfaction of the centre, the purity; the criterion of measuring the purity is here. Am I clear? Follow? Otherwise we will be here, exploitation. There, no exploitation, but the whole thing informally retained but materially all full of service, that purity, otherwise no entrance in that domain. So we will be very cautious about the real theme of exploitation. What does it mean? No exploitation there, all serving, that is divinity. Without dedication, without serving, no divinity is possible, what about the possibility of entering into Vṛndāvana, not only that, Śiva-loka, Vaikuṇṭha-loka. And that is most intensive in mādhurya-rasa. These are the things, we should be up to mark, we should try, the standard, the conception of such standard, must be on our front. However far it may be, we may not make any easy compromise with the very cheap thing in this world. The high ideal, the highest ideal, according to the height of the ideal, our whole future hope will depend on, our future will

depend on our ideal. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, in the Manaḥ-Śikṣā…

Śrīla Śrīdhara Mahārāja: Yes. Manaḥ-Śikṣā, yes, by [Śrīla Raghunātha] Dāsa Goswāmī.

Bhāratī Mahārāja: …he's talking about the sādhaka, he says - actually it's in Bhaktivinoda Ṭhākura's tika - he says in there that there are, he divides the sādhaka into three - svanistha, parinisthita and then the last one is niropeksha.

Śrīla Śrīdhara Mahārāja: Niropeksa?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sādhaka.

Bhāratī Mahārāja: Yes, three types, svanistha.

Śrīla Śrīdhara Mahārāja: First, the lower is svanistha, and then?

Bhāratī Mahārāja: Svanistha, and then parinisthita, and then nirapeksha.

Śrīla Śrīdhara Mahārāja: Nirapeksha is the highest type?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nirapeksha, parinisthita _____ [?] Then he says that nirapeksha is the highest type. That is fully eliminated of his own selfish view.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nirapeksha. But I can't follow it fully because there the nirapeksha must mean that so much selfless that he must become, the akha party [?] to Rādhārāṇī or to Yaśodā or to some leader of his company. Partiality must be there in the highest conception, but that is our highest attainment so it may be considered as nirapeksha. Nirapeksha that is automatic, we are playing as doll in the hand of Yogamāyā. That is, by nirapeksha it may be meant that, nirmatsarā, as Yogamāyā handling us we are doing, not any selfish end in life. But it is expressed also that they're partial to their own leader in different groups of service, servitors. Always they're partial to the leader of their own group. But that may be looked out in the way of nirapeksha and there it will mean that what they're doing, no selfish idea, but as handled by Yogamāyā. Quite selfless, the selfless, the highest degree of selflessness is to allow oneself to be, to play at the hand of the Yogamāyā, svarūpa-śakti, then of course the two things may be kept

together. The partiality is there but that partiality has no svanistha, or parinisthita in general, excluding his own self interest, that general, to join in the general interest of the whole. Then, the development further, that is nirapeksha, that means he does not know himself, or herself, in what s/he's used, but mere instrument to the cent per cent in the hand of Yogamāyā. It may be conceived. And in another also this Dāsa Goswāmī says:

yat kincha tena gurumakhi katam go gosthe samam hitat [?]
sadva nanda mayam mukunda dyaitam lila anukulam param [?]

Whatever we see in Vṛndāvana in connection with Kṛṣṇa, tena, the grass, guruma, the shrub, khi kata, the worms, insects, goṣṭhe samam hitat sadva, all filled with joy. Mukunda dyaitam, they're all favourite to Mukunda. Lilanukulam param, they're always conducive to the pastimes of Kṛṣṇa, no other function. Cent per cent function of them only to help the extensive līlā of Kṛṣṇa in Vṛndāvana, they're all contributing their existence meaning only that. That contribution, every dust, every drop is a contributing, helping agent towards the whole, that līlā of Kṛṣṇa. No sort of existence cannot be imagined there in Vṛndāvana. Gaura Haribol. That is Vṛndāvana real, that is proper.

Bhāratī Mahārāja: Mahārāja, what is the conception of… in Bhaktivinoda's tika he's describing the different types of kapatata.

Śrīla Śrīdhara Mahārāja: Kapatata, yes.

Bhāratī Mahārāja: And he says that…

Śrīla Śrīdhara Mahārāja: Deceitfulness.

Bhāratī Mahārāja: Nirapeksha, in nirapeksha one may become what is called atmambarita. So how would you express that in English, atmambarita?

Śrīla Śrīdhara Mahārāja: This is all mundane, this is mundane, the negative side, atmambarita in a sādhu, 'that I am all in all, I am all in all.' And there is ācārya abhimāna also. We are to understand ācārya abhimāna. As [Śrīla A.C. Bhaktivedanta] Swāmīji Mahārāja just before his retirement he told, "If for the necessity of my propaganda I might have abused some of my God brothers, I beg forgiveness for that." Ācārya abhimāna. When surcharged with the feeling that I am to propagate all these things, whatever I think necessary I must take the help of that, ācārya abhimāna. We may think everything as a straw, value of straw, surcharged with such inspiration sometimes to go on. But that is svambaritam? What do you say?

Bhāratī Mahārāja: Atmambarita.

Śrīla Śrīdhara Mahārāja: Atmambarita. 'I know everything. What I say, do that. Don't care for the order of others.' This sort of ego sometimes used in the Ācārya section. 'They do not know

anything. What I say, do that.' This sort of assertion that is sometimes necessary in the position of an Ācārya and leader.

But that is an inspired thing, not the matsara of this world. That is given by - when Lalitā Devī even venturing to give stricture to Kṛṣṇa, she says, "You don't know the noble character of my sakhī Rādhikā."

Or when Yaśodā is going to whip Kṛṣṇa: that is atmambarita. "You, boy, don't know, don't know how to use these things I have collected with great affection, and have collected for You and Your men, Your father, and You are distributing to the monkeys, to the monkeys, those valuable things. I shall punish You." And she's punishing Him. That is also atmambarita, but that is another type.

And atmambarita real which is to condemned, that of this mundane world. The assertion that the Śiva, Māhadeva, that is the greatest atmambari, the leader of the separatist movement, dvitīyābhiniveśa, from there. He's the source of all matsara and atmambarita. _____ the master of this māyic world, of the world of misconception, dvitīyābhiniveśa, the conception of a second interest, that begins from Māhadeva, Māyāpati, Māhadeva, the leader of the oppositionist, that, "No, we have got separate interest, and we must assert for that." Rudra, ahaṅkāra, atmambarita. "I am all in all, everything for me." This is a demonic quality, atmambarita. Matsara, and the Māyāvādīs also...

End of 81.11.28.B

Start of 81.11.28.C

Śrīla Śrīdhara Mahārāja: ... 'I am that Brahman.' And that is anti devotion. So we must realise the meaning in accordance with the conception of the whole. Only partial understanding won't help us much, but in consonance with the whole, the verification with other siddhānta, that remaining, then we must take it.

The general conception, that self concentrated, and then no concentrated that is tyāga, and then Kṛṣṇa concentrated, or Nārāyaṇa, that is upper concentrated. Self concentrated in a world, and no concentration that is nirapekṣa in that sense, that is Virajā, Brahmaloka. And God concentrated, God, sapekṣa, bhāgavat sapekṣa, that is from Vaikuṇṭha, paravyoma. They're God sapekṣa, they're always in the side of God. And nirapekṣa proper is found only in Virajā and Brahmaloka. And the sādhaka also nirapekṣa, he must be apekṣa yukta, always partial to his Guru, to his own group, in this way. Otherwise differentiation is impossible. Differentiation and hierarchy, where there is, there must be some sort of assertion. 'This is good and that is not so good.' Śanta, dāsya, sākhya, vātsalya, mādhurya, the comparison between them: the dāsya is better than śanta, sākhya is better.

"āge kaha āra." [Caitanya-caritāmṛta, Madhya-līlā, 8.59] Mahāprabhu, "Go deeper, go deeper. Go higher. Yes, this is better. Then go more, further."

In this way the development in the theism, it is there, the elimination is there. So if nirapekṣa means the all equal, then that is to be found only in Brahmaloka and Virajā, but some sort of partiality must be there because the gradation is there. All is not equal. Hare Kṛṣṇa. So in nirapekṣa in that sense, if I get the passage, then I can say in what meaning it has been utilised, wording has been used there. Hmm? What did you say?

Bhāratī Mahārāja: Once you were describing about the differences in the different siddhāntas of the four main Ācāryas. You were talking about the differences in the siddhānta of Rāmānujācārya, Nimbarkācārya, Viṣṇusvāmī...

Śrīla Śrīdhara Mahārāja: Yes, there are differences. There is something common, something different everywhere. Mahāprabhu's summary of the most grand siddhānta is acintya bhedābheda. Everywhere there is something common something different. This is the general representation of the nature of the whole infinite, bhedābheda. In some points there must be something common, and in some points there must be something different, cannot be otherwise. And the demarcation of difference that is acintya because that depends on the sweet will of the highest will, so it is acintya bhedābheda, inconceivable. Why? Because in His conception all rights reserved there, so it is acintya, but bhedābheda, it cannot but be, something common something different. This is Mahāprabhu's statement, His direction about the conception acintya bhedābheda.

Bhāratī Mahārāja: Mahārāja, you were talking about Bhaktivinoda Ṭhākura's – Bhaktivinoda Ṭhākura had said that there were four things which Caitanya Mahāprabhu accepted. And one of those, I was wondering where they came from?

Śrīla Śrīdhara Mahārāja: One from another, another place, He has taken two from each sampradāya. In one place he has written that one qualification from one sampradāya. In another place I have found he has given two things taken from four sampradāyas. That is also found in some place. By minute examination he has declared that two from each sampradāya.

Bhāratī Mahārāja: So Mahārāja, the tadīya...

Śrīla Śrīdhara Mahārāja: Tadīya from Rāmānuja.

Bhāratī Mahārāja: Then the vigraha upāsanā.

Śrīla Śrīdhara Mahārāja: Vigraha upāsanā, Nimbarka, and vigraha sevā from, vigraha from Madhvācārya, and others, rāga-mārga from Viṣṇusvāmī, Śrīdhara Swāmī sampradāya.

Bhāratī Mahārāja: Then the bhedābheda siddhānta.

Śrīla Śrīdhara Mahārāja: Bhedābheda, that is from dvaitādvaita Nimbarka: and in another place, the fourth, paricaryya and bhedābheda from Nimbarka. And Vigraha and bheda, Bhagavān jīva,

the bheda is the greater thing, from Madhva. And from Rāmānuja tadīya and prapatti: and from Viṣṇusvāmī this rāga-mārga and sevā. In two places I found that in one place he has given one from each, four: and another two from each. Very subtly he has differentiated like that.

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

A normal position: to come to normal position. Hare Kṛṣṇa. Hare Kṛṣṇa. But if anything abnormal I'm delivering then to come to a normal position I think in you, what I say if anything is defective please set me right again. Perhaps with this idea: Nitāi Gaura Haribol, I cry like that, should I say anything wrong, Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol, Nitāi Caitanya Dayal, Gaura Haribol.

There is one śloka and it is passing in the name of Vyāsadeva. After: when I was in Chittagang I delivered lecture according to Bhāgavatam. The brāhmaṇas they're all Śaṅkarites, Māyāvādīs. I tried to establish there, _____ Personal God is above Brahman, in this way in Gītā. One brāhmaṇa stood up with this śloka: the śloka I don't remember, anyhow it is mentioned there that after producing all the Purāṇas, and including Śrīmad-Bhāgavatam, the Vyāsadeva at last he spoke this ślokam. The subject matter is such.
"That You are so big You are infinite, and in the words I have encaged You, that You are such, Your rūpa is such, Your guṇa is such. I have depicted all these things in Purāṇa. You are the infinite; I have taken You within the finite, revelation, finite description, and this and that, so many things. So I beg forgiveness to You." The Vyāsadeva he begged forgiveness. "That so infinite I have put in a cage, so our words are all finite, the meaning is also finite, to us. And we are trying to make delivery with the help of those finite words and finite meanings."

What is this? This is a fun. But still we cannot but do according to our position. The infinite can, that my saying: 'If Infinite cannot make Himself known to finite He's not Infinite.' The basis of that: if He takes the reign of my flow it is all right. And whenever my mundane touch impedes, of course it cannot but be mundane.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śaraṇāgata. Once when in Assam, Sarabhoga Gauḍīya Maṭha, Prabhupāda went to install Deities there. Generally Śrauti Mahārāja does all those things. But at that time I was requested to perform the necessary things before Prabhupāda goes and enters the temple and he performs his pūjā and then the door is opened, then Bhagavān is there, Kṛṣṇa is there in the Deity. I decorated the throne, the Deity, everything. And that was placed in a high position. And I thought that Prabhupāda will have some trouble to go up and put Tulasī on the feet of the Deity. So I placed Tulasī also, everything, without uttering any mantram. The whole thing I finished and came away.

And then Prabhupāda went in. I did not know that it was his nature, his custom, that he puts Tulasī candan on the foot of the Deity and thereby he invites Deity to be there, to the public. I did not know that. I put the Tulasī also, finished everything without uttering any mantram. Only hand transaction I did.

Prabhupāda went, and came out, sitting and doing something, came out and told: "The Deities Themselves are – have appeared here, out of Their Own accord." As if he had not to invite Them. "Of Their Own accord They have come here, appeared here." That was his remark coming out.

Then Kuñja Bābu, Tīrtha Mahārāja, he came to ask me silently, "Have you put Tulasī on the foot of the Deity?"

"Yes, but without any mantram."

"Why?"

"I did not know, but it is troublesome, but I considered that to put Tulasī, or to do anything that will be very troublesome for Prabhupāda. It's in such a high position it was placed. So whatever to be physically done I have finished, but without uttering any mantram."

Anyhow it finished there. Then when in the meeting, delivering lectures, Prabhupāda for the second time he repeated that, "The Deities in this Maṭha have appeared out of Their own accord."

I was frightened, then I have done a great wrong. Then also what to do, some repentance came without knowing it fully well how I was bold enough to enter the room, I did not know it, mortified, but did not speak anything.

Then Prabhupāda came to Calutta and myself and this Mādhava Mahārāja, who was Hayagrīva Brahmacārī at that time, a party came to Mymensingh. Then we found in Nadiyā Prakāśa an article and there also it is mentioned that, "The Deities in Assam Maṭha, Sarabhoga Gauḍīya Maṭha, have appeared of Their Own accord."

Then I was very much depressed and wrote a letter to Prabhupāda. "I have done a great offence. Please forgive me. I did not know. Unknowingly I have done. But you must forgive me, otherwise I'm nowhere."

Then he replied in a letter. Gaura Haribol. _____ [?]

"One who has surrendered, he has got no offence. No offence he can make; one who has surrendered." That was his reply.

Then Hayagrīva Prabhu, afterwards Mādhava Mahārāja: "A great certificate for you."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: So we are indulged to speak in language we are given whether we are fit or unfit; given some certificate, some license, 'go and speak.'

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order,

become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

A license is there. We are faulty. He knows it very well. Still, why He selects us to speak on His behalf? Gaura Nityānanda. So we are to remember to go back to Their feet. What I am saying of course it must not be perfect, but still it is Your wish, and I'm trying to fulfil Your order that is in this way. Gaura Haribol. Gaura Haribol. Now, what's the time, again?

Devotee: Twenty minutes to ten.

Śrīla Śrīdhara Mahārāja: Then we stop here today. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 81.11.28.C

Start of 81.11.29.A

Śrīla Śrīdhara Mahārāja: ...every jīva, every soul. The three representatives of Nārāyaṇa is there. There they're concerned with the jīva soul in other words, they're concerned; they're in charge of their fate. So when he's recruited from here, their consent, their permission, their good will is necessary, and that is represented in tridaṇḍa. And also the free will of jīva, that is free acceptance, free acceptance to represent that, free cooperation, the jīva is also there.

So this is tridaṇḍa, this should be respected. Generally we should not keep it anywhere and everywhere in the earth, it's not so. We show some respect and reverence we should do to the daṇḍa. Everything, of course, Vaiṣṇava should see as superior to his own position. And that is the custom, and that is the necessity of our behaviour which is compulsory when we are, we want to enter into Vaikuṇṭha. All should be seen with respect. I am the servant. They're all my master.

So tridaṇḍa should also be seen like that. Though my own self is represented there but that is also in its divine character. So I shall give my reverence and respect, and devotion to the daṇḍa. That is, though I take it with me, but it should not be handled as a stick, or something like, not to support me, to help me in my ordinary movement. But I am carrying, just as the sacred thread, and also the daṇḍa of a sannyāsī. Always reminding me that I am a sannyāsī, I have, punished, my kāya, mano and vākya, my thought, word and deed. These three phases of my endeavour has been punished, controlled. Not to join that, they should not be any longer, they should not have their connection with the world of exploitation. So long as they did, that has been given daṇḍa, punished, punishment has been allotted for that, and from now I have completely withdrawn my thought, word and deed. Not to participate with the world of exploitation and renunciation, but I shall engage them only cent per cent in the service of Viṣṇu and Vaiṣṇava of my Lord. Henceforth I take this pledge that henceforth I shall engage my thought, word and deed. Three things I shall engage only for the service of the cause of the

divinity, for the service of my Lord and His own. It represents that emblem that no longer have I any interest in this mundane world but I am a dedicated soul in all respects to engage myself in the service of the Lord.

And the permission I have got from the three, the, in charge of the individual soul, and in charge of the brahmāṇḍa, Garbhodakaśāyī, Kṣīrodakaśāyī, Garbhodakaśāyī, and who's in charge of the whole of all the brahmāṇḍas that are floating in Virajā. He's above all, Mahā Viṣṇu. With Their permission I have secured the privilege to engage me in the service transcendental to all these phases of life, known as the plane of renunciation and exploitation and only serving, service, dedication. I love that. I want to be a child of that soil. And that is the token I'm carrying always it will remind me. The permission of the, of this mundane world, they're in charge. I have taking permission from them, this license. So, I must be true to my own self. I must dedicate myself for the cause, of the Vaikuṇṭha, Goloka, Kṛṣṇa, Vṛndāvana interest. I represent the interest of Vṛndāvana and Navadwīpa, Mahāprabhu, Kṛṣṇa and Vaiṣṇava. With this idea I shall move.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

[As a brāhmaṇa from Avantī-deśa said - Śrī Caitanya Mahāprabhu also said:]

["I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."] [Śrīmad- Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya-līlā, 3.6]

Mahāprabhu took eka-daṇḍa sannyāsa from Keśava Bhāratī, externally. But internally He says this śloka, utters this śloka and starts for Vṛndāvana. What is that? Etāṁ sa āsthāya... Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi.

Devotee: Etāṁ sa āsthāya...

Śrīla Śrīdhara Mahārāja: Mahāprabhu, He chanted this poem of Bhāgavatam,

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

The Bengali verse there in caritāmṛta.

prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa
sei veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

["Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that is was very good."] ["The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence."] ["After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place."] [Caitanya-caritāmṛta, Madhya-līlā, 3.7-9]

Mahāprabhu said, "I have taken this tridaṇḍa veṣa," though outwardly He took this eka-daṇḍa, but internally He says, "I have taken tridaṇḍa sannyāsa, which is recommended in Bhāgavatam, and now, the veṣa, this outward dress, only niṣṭhā-mātra, only will remind Me about My future duty. But the real thing what is necessary is the service."

If we take the daṇḍa, carry the daṇḍa but do not do my duty, then it will be fruitless. It is an emblem. But the real thing, service, to do my duty, to do the service of Viṣṇu, Vaiṣṇava, Kṛṣṇa, Vṛndāvana, that is the real purpose of the śloka.

Prabhu kahe - sādhu ei bhikṣura vacana, the tridaṇḍī-bhikṣu, this is the story coming hereafter, in eka-dasa, Śrīmad-Bhāgavatam. That brāhmaṇa he was chanting this śloka and Mahāprabhu's repeating that and says, prabhu kahe - sādhu ei bhikṣura, "Oh, this is very well and good. The tridaṇḍī-bhikṣu of Bhāgavatam in a passage with other _____ [?] Kṛṣṇa Himself is relating this story to Uddhava, of a brāhmaṇa. "This is very well and good."

Sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa. Why? He ultimately came to conclusion that the service of Mukunda, Kṛṣṇa. Mukunda means mu kun da, something which can make, which can show the salvation, liberation, awkward. Mere liberation from exploitation that is awkward. There is such positive thing in the dedicating world. So mu, mukti, mu means the abnegation of mukti, mukti means liberation. Ku means makes awkward. Mu kun da, dadhati it can give something which can show the liberation as an awkward thing. That is Mukunda. The meaning of the word Mukunda is such. He is the giver of such a thing which can show the renunciationists are most awkward, such a thing, Mukunda.

Prabhu kahe - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa. He has come to the conclusion that the service of Mukunda, that is the fulfilment, the highest aim of our life.

Parātma-niṣṭhā-mātra veṣa-dhāraṇa, this dress, this garment, this is only to help us externally in the society. Some social position it is, that if I approach anyone easily I can get someone alms for my food. A social status only I can get with this dress. But the real thing is the service, to discharge our duty to Mukunda and His own.

Parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa. By serving Mukunda we can get rid very easily from the troubles of our previous activities and we are taken in the vicinity of Mukunda and His paraphernalia.

Sei veṣa kaila, ebe vṛndāvana giyā. So I must try to approach Vṛndāvana, the favourable place, and there I shall go on with chanting the Name, and service."

And now the story as described by Śrī Kṛṣṇa Himself to Uddhava, it runs like this.

There was one brāhmaṇa in Avantī, Gwalior [?] near, in U.P. [Uttar Pradesh] perhaps a state in Rajaputana [?] Gwalior [?], that was formerly Avantī.

And where Sandīpanī Ṛṣi used to live, he had his āśrama. And Kṛṣṇa went to Sandīpanī Ṛṣi for His training after He came to Mathurā, and got the sacred thread of the kṣatriya. And then went to take some training in Gurukula, He stayed for some time in Gurukula under Sandīpanī as Guru and there He got some education, Vedic education etc. He showed like that, with Sudama and other friends there.

There was one brāhmaṇa, the brāhmaṇa was in the beginning he was substantial, a rich man, but he was very miserly, and social duties he did not attend, discharge in any way. So the reaction came very soon. And the thieves, dacoits, they also took a portion. Then there was some litigation and money was spent there. Then some fire or this that. In this way his accumulated wealth, property was lost. Even, he did not allow his own relatives to feed much, he was so miserly, very miserly, miser of the miser. But anyhow the wealth was finished and he was reduced to a pauper.

Then he came to his senses. "Oh, I lived my life in a very awkward way, but now, everything is taken from me. I had such vanity, such pride, that I did not offer even, neither to the gods, nor to the ancestors, nor to the social beggars, nor to even the wife, nor the children, nothing, no relatives. But now everything gone, they have left me. I am a street beggar. It does not matter. Whom shall I blame for this?"

He began to, "Is it the ill will of the graha, the stars, are the stars responsible for this, or the gods, or the Lord Himself?" Anyway he's taking, considering so many alternatives and dismissing. "No, they're not. It is my own karma," he made responsible. "It is my own karma, nothing to be blamed, my own karma," in this way. "But now, perhaps, the Lord is propitiated with me, so He has taken me on the straight. Then what shall I do? Leaving these which were so friendly to me the other day, and now they have cheated me. So I won't depend on anything else but I start a new life enquiring after the enquiry of the Supreme Master."

In this way he was, he became indifferent to everything of this world and started and got tridaṇḍa from some sādhu and began to move, taking the Name of Mukunda, Kṛṣṇa. So much so that collecting some food in the bank of a river he's going to take the prasādam, someone came, someone came and passed urine there. "What is this O Lord?"

So moving through the street someone says, "What is this in your hand you old man? Just give it to me and let me see."

He does not give it so sometimes he takes it. Then, "Please give it, it is mine, life long association with sacred things, given by Gurudeva."

"Take it."

Then when he went to catch: then again taking it back, in this way.

Someone says, "Oh sādhu where are you going?"

He says, "I am going there."

"Oh, why, what for, what do you want?" In this way the men of the society began to disturb him in the most nasty way in different positions.

Then some said, when he wants to get something from his mouth, "Say why do you?" If he does not, "If he says no then we don't believe it. Say something then also in turn pronounce

some filthy thing." If he does not speak anything, "Oh, he must be a thief or a dacoit, he does not speak anything. Let's go, hurry up, bind him down."

In this way, wherever he goes he is meeting this undesirable treatment from the society.

Then this came to him, "Why? I was such a wealthy man. I was in that position. I have lost everything and come to live a good life; still I am being treated so harshly, cruelly. Who is responsible for all this?"

Now that śloka: "Is it the stars, or the gods, or the Lord Himself?" So many alternatives they came into his mind then dismissed them, "No, this cannot be, this cannot be, this cannot be. My own karma is responsible for all these things." Then with this, whatever, he comes he's anyhow tolerating, with the spirit of toleration he began his singing about Kṛṣṇa, Mukunda.

So Kṛṣṇa Himself, and the result of the past activities have come to take, to realise their debt, so we must be very forbearing, forbearing. The past action, debt, should be cleared and you won't hesitate, or won't falter in any way. Nothing can check your progress towards the positive direction, with the help of the… If you wander alone, but it is very easy when you live in the association of the sādhus, and get some responsible services, then it becomes very easy. The bhajan becomes very easy when we live together with sādhus, in their company, by mutual help.

Like Napoleonic chair, do you know that Napoleonic chair? Once Napoleon in a battle was compelled to pass a chilly night, very cold night, in a marshy ground with his soldiers. They can't, there's no place to take any rest, to lie down, even to sit, all standing in a marshy land. Then he evolved a policy of taking rest, at least by sitting in a chair. How it is possible? There is nothing. So he asked his soldiers to stand in a circle, and asked them to take their seat in such a way that everyone will sit on the lap of another. One, he's sitting on the lap of another, and another one is sitting on his lap, in this way, in a circular way, everyone is sitting, he gets the lap of another. B sits on the lap of A, then C sits on the lap of B, D sits on the lap, in a circular way, then the last man also gives lap to the first, in this way.

And Washington also did one time. He was in a very cold night, in a play to pass, he and one of his friends perhaps. "I'm cold, chilly, I can't stand; so chilly, cold." Then that came that, "Let us wrestle against one another." So the whole night by wrestling the inner warmth came and they could stand that chill. Otherwise they would have to die.

So the company of the sādhu helps us in that way, mutual help we can get from one another and it becomes very easy to go on, on our journey. Many difficult solutions we get, problems are solved if we can keep the company of the sādhus, by mutual help. _____ [?] filled by another gentleman, and he may have another _____ [?] that may be applied by another. In any way that is the most comfortable journey if we go with company towards the help of Kṛṣṇa. So tridaṇḍī-bhikṣu pathana you have reminded me, generally, it is read from Bhāgavatam when such function occurs.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then perhaps Venkatta is not coming perhaps due to some strike in the ferry ghat, or something. Or Satsvarūpa Mahārāja might have dissuaded him also: that also may be. But anyhow, through an independent boat from a little far off from the ferry ghat one may cross. Let us see. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: This question of Hinduism and Muslim is coming up, so we're not Hindus but in some way we may speak on behalf of Hindus.

Śrīla Śrīdhara Mahārāja: We are not Hindus in the general sense. We are Vaiṣṇava, we are kāṛṣṇa. The varṇāśrama that is a, that is step to Vaiṣṇava dharma, Vaiṣṇavism. And favourable step, it is utilised and we may begin from varṇāśrama dharma but we are to leave that when we enter the domain of nirguṇa. Varṇāśrama is concerned with sattya-guṇa, up to sattya-guṇa, and then, even we are to leave varṇāśrama when we enter into nirguṇa, Vaiṣṇavism proper.

Karma - our activities, the yoga - our attention, and the jñāna - our acquisition: when they leave their own colour and surrenders into complete dedicated life, then it becomes Vaiṣṇavism. They have to leave their past steps. Karma, if all the karma is done only for the satisfaction of Kṛṣṇa then it is well and good, it is Vaiṣṇavism. And the jñāna when it ceases all its enquiry surrendering to the sweet will of Kṛṣṇa, then it is Vaiṣṇavism, they enter the realm of Vaiṣṇavism. And yoga, the attention, the direction of our energy, internal, fine, subtle energy, when it stops seeking any other achievement but concentrate wholly for the satisfaction of Kṛṣṇa, then it comes, enters the area of Vaiṣṇavism, leaving: bhakti-mukha-nirīkṣaka karma-yoga-jñāna. The karma and the jñāna and the yoga, they cannot give their promised result without the help of bhakti, without the support of the wave of the universal wave or force.

If God withdraws all His energy from them, to support them, they're nowhere. But they can give their – just as so many companies, independent companies there may be, insurance company, and this banking company, but if government does not withdraw it from them they can work. But if the government withdraws they cannot exist. But they can thrive, they can work well at the supposed backing of the government, at the passive support of the government. Government withdrawn they are nowhere. So the power, the potency of Kṛṣṇa, the sympathy withdrawn, the karma, yoga, jñāna nowhere. But the supposed support of the, on the basis of the supposed support of the government, of Kṛṣṇa's will, they can work on independently, give their own. So karma,

[kṛṣṇa-bhakti haya abhidheya-pradhāna,] bhakti-mukha-nirīkṣaka karma-yoga-jñāna

["Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul – karma, jñāna, yoga and bhakti – but all are dependent on bhakti."] [Caitanya-caritāmṛta, Madhya-līlā, 22.17]

In caritāmṛta, they are always looking at the face of bhakti, the service to Kṛṣṇa.

ei saba sādhanera ati tuccha bala, [kṛṣṇa-bhakti vinā tāhā dite nāre phala]

["But for devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results."] [Caitanya-caritāmṛta, Madhya-līlā, 22.18]

What they give, that is very negligible thing. Bhakti, the service, she does not depend on anything else. She can go independently, from any point. From any point of our life, only with the connection of a bona fide agent we can link with bhakti and we can go on independently without taking any help from the energy, from the fine attention, and our inquisitive spirit. Everything may be rejected, and only through service, through a sādhu, one can go on safely towards Vaikuṇṭha. So the varṇāśrama generally, the sanātana dharma means the varṇāśrama, brāhmaṇa, kṣatriya, vaiśya, śūdra. That brāhmaṇa, the highest section, their qualification is this that they seek something which is not mundane, which is conscious, but not having any clear conception of the conscious world: some vague conception of the spiritual world. Not very clear, so:

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ [sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Hari-Bhakti-Vilāsa, 10.117] & [Garuḍa-Purāṇa] & [Bhakti-Sandarbha, 117]

Satra-yāji means who is engaged in sacrifice which is meant, the model, the typical, that everything should be done to satisfy Him, the central truth, Kṛṣṇa. Satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ. Then it may come to the stage of an enquirer, vaidantic, who loves to deal with consciousness, fine things, vedānta-pāragaḥ. Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate. There the yogī and the jñānī they are stayed there, like karmī they're not dealing with gross things but they're dealing with – they're busy in their dealing with the very subtle things of consciousness. But mere consciousness does not mean God consciousness, the consciousness of the self, consciousness of the cause of this material world, so many things. So brāhmaṇas who are the head of the varṇāśrama dharma they're more addicted than matter to spirit. But they have not got the real and cosmic idea in the complete idea of the spiritual world, purely spiritual world, not of Vaikuṇṭha, nor of Goloka. So the Vaiṣṇava,

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

When the jñānī surrenders to the feet of Vāsudeva then he becomes a Vaiṣṇava. Vaiṣṇava is there. And when karmī,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."] [Bhagavad-gītā, 3.9]

He can come to understand that any work which is not for Viṣṇu that will bind me with the matter, reaction, then he comes to be Vaiṣṇava. And the yogīs,

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]

He's following so many mystic practices in body or mind and trying to raise his consciousness into higher, subtle sphere of the world. But when leaving all those things he comes to make contact with the devotee and begins his bhajan then he's all right. He becomes Vaiṣṇava.

So varṇāśrama has been accepted as so many steps; that śūdra mentality, vaiśya mentality, kṣatriya mentality, and brāhmaṇa mentality, then Vaiṣṇava mentality. When they accept Vaiṣṇava mentality, Viṣṇu is all in all, and we are only, our real position is that of a servant of Him, and he begins that life, dismissing all his ambitions in this mundane world whether gross or subtle, then he becomes Vaiṣṇava.

The Vaiṣṇava, as they will preach Hinduism, to certain, getting the centre, the centre is Kṛṣṇa. And for that you couch in this way. You may earn money, but spend at least a greater portion for the service of Kṛṣṇa, for the propaganda of His name, be a vaiśya. The kṣatriya you organise the force and try to help the Vaiṣṇavism, the service of Kṛṣṇa. And with the recognition you as vaiśya, the organising capacity, the fighting capacity, that will be utilised for them, fully accepted, whoever you are. And the brāhmaṇas you explain the Vedic scriptures and Purāṇa etc, but connect you with that Kṛṣṇa is all in all. No other gods are equal or more than Him. So in that way you connect, so we shall accept you. And the śūdra, you can give some, devote some energy, so try to utilise your energy for the service of Kṛṣṇa. Then we shall have some relation

with you. Anyone you be, if you come to utilise yourself in the service of Kṛṣṇa we are in your favour. We have got recognition for you. _____ [?]

But you do not connect with the service of Kṛṣṇa then doing your own respective duty you will have to be the prey of that reaction that is to go down. Up and down, up and down. This vicious circle you can't get out of. Only with the connection of Kṛṣṇa the autocrat, the great repository of love and beauty, connect with Him, you are saved. Otherwise in whatever position you are, if you're apathetic to that you are doomed. That is our position. The Kṛṣṇa conception that is the real purpose of the varṇāśrama but they cannot ascertain that, mostly, and they wander up and down. That is our creed. That is nirguṇa and this is all saguṇa, going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi. Nitāi.

Devotee: So on the other side, you've just explained how to bring the Hindus to the highest goal, to Kṛṣṇa, but the Muslims also, we want to bring them also, yes?

Śrīla Śrīdhara Mahārāja: It is very difficult for them. They have got some opposite saṁskāra. So that sort of habit – habit is the second nature, to give up ones habit is not very easy. Theoretically one may say anything and everything, but practically to come to the standard it is difficult for them, to get out of their false creed and to accept totally in heart, mind and deed, it is very difficult. But if it is so we must accept him.

Haridāsa Ṭhākura he was not only accepted amongst the Vaiṣṇavas, the brāhmaṇas also took the water of his feet when he disappeared, we find from Caitanya-caritāmṛta. But Haridāsa Ṭhākura in his turn, "No, no, I'm fit to sit, take prasādam along with the Vaiṣṇava. No, no, I do not venture. I have not come to such a standard."

Sanātana Goswāmī though he came from a brāhmaṇa...

End of 81.11.29.A

Start of 81.11.29.B

Śrīla Śrīdhara Mahārāja: ...some differences within the relatives, they left their place and came to live to Purī Jagannātha. And from there came to live near Ganges, Naihati [?]. And from there they are taken by some zamīndār to Yasor [?] district. Then by chance the bursar [?] the king of

Bengal, his capitol was near Mouther [?] Gaur [?] he got they are born of royal family and extremely intelligent and also good organiser.

So anyhow he took them and appointed Sanātana Goswāmī as Prime Minister, Chief Minister, and Rūpa Goswāmī as his Secretary, and left all the responsibility for the state, left on them, and he used to make merry, in this way.

But that Sanātana Goswāmī when – he was very scholarly and a devotee from previous life. So after managing the state he got sufficient time and he used to read Bhāgavatam and the Mahābhārata, all the scriptures, Purāṇas. And he found that the Yuga-Avatāra of Kali He must have come now. It is already high time. He must have come down, the Yuga-Avatāra. Where He will come? He's watching, and he's, the sign there must be that He'll begin Hari kīrtana, Kṛṣṇa kīrtana, in a very vigorous and very spacious and comprehensive way. Then he marked that in Navadwīpa that the genius Nimāi Paṇḍita, He has begun this kīrtana, Hari kīrtana, which is the Yuga-Dharma of Kali. Then he began to correspond with Nimāi Paṇḍita.

"That we are so wretched. I knew from the śāstra that You have come to save the world in Kali as it is promised in śāstra. I think You are that person. You are not human being. We are so wretched, we are engaged in this diplomatic life. How we can be saved from this?"

Mahāprabhu from Navadwīpa anyhow replied.

para-vyasaninī nārī, vyagrāpi gṛha-karmmasu / tad evāsvādayaty antar, nava-saṅga-rasāyanam

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."] [Caitanya-caritāmṛta, Madhya-līlā, 1.211]

"You need not be afraid of your life. Just as," He gave an example, "Just as a woman who has got a lover other than husband, she maybe busy in the household affairs, but still, she at her heart enjoys the company in her memory with that lover. So you, externally you're very busy with political activities, but at heart you are, you're heart is given to this Kṛṣṇa consciousness, so you don't be afraid of your future life."

Then again after sannyāsa Mahāprabhu came after five years of tour from south India once more to Navadwīpa, and on His way to Vṛndāvana He met Sanātana and Rūpa there in Marga [?] And after having a discussion with Mahāprabhu he was prepared to leave their service and to join Mahāprabhu. Mahāprabhu asked them to go to Vṛndāvana and to do such duties according to His plan, and they did so. And when Sanātana Goswāmī came to Purī he lived with Haridāsa Ṭhākura because they're mixing with the Mohammedan king, their habits, almost external habits are like that of Muslims. That sort of beard, like _____ [?] he had, and also the dress like the bursar [?] in this way, and very close connection with them. So general brāhmaṇas and Hindus they took them, they are already foreigners but Bengal brāhmaṇas, so they're almost Muslims.

So when Sanātana Goswāmī went to Purī, he used to keep up with Haridāsa Ṭhākura. He did not join Mahāprabhu's party in that house, in that temple, that which is known as, where Mahāprabhu stayed?

Devotee: Gambhīrā.

Śrīla Śrīdhara Mahārāja: Gambhīrā. He did not come there but he used to live with Haridāsa Ṭhākura who was a Mohammedan. And when Mahāprabhu went to take His bath in the sea, He, usually, daily, met Sanātana or Rūpa whoever they come in Haridāsa Ṭhākura's āśrama when He was going to take His bath and stopped there for some time and had a talk, discussion, everything. And after taking bath He came to live in this Gambhīrā, Rādhā-Kantha Maṭha.

One day when Mahāprabhu was staying in, when He was invited to take prasādam in Gadādhara Paṇḍit's āśrama, there is Tota-Gopīnātha, where Paṇḍita Gadādhara he used to live there and had his Gopīnātha he used worship. And Mahāprabhu was invited and went and anyhow He had a mind to call Sanātana there, perhaps some prasāda or not. Then Sanātana Goswāmī, it was noon time and the sun is burning over the head and Sanātana came by the way, the sea beach way, and his foot, the sole, that was burned, half burned. So many boils also came out.

Devotee: Blisters.

Śrīla Śrīdhara Mahārāja: Blisters came out. Then Mahāprabhu marked, "By what way did you come here, which way?"

"I came by the seaside."

"Seaside? The sands are hot like anything, you have come, you must have pain in your soles."

"No, no, I do not feel much pain. You have called me so fortune I have got I have run."

"Why do you, leaving, you did not come through the ordinary road?"

"I can't venture to come through that road because so many servitors of the temple they're coming and going by that road, and if in any way they feel any disturbance by my stature, presence, or anything, so I avoid that."

"Yes, you are right. You have come to teach the standard of a Vaiṣṇava feeling, Vaiṣṇava behaviour. Not to interfere anyone in his own jurisdiction of faith, faith, but to be no cause of any disturbance to anyone outside, but to go on with his own bhajan, own service. Not interfering the circumstance, disturbing the environment." So Mahāprabhu told... in way of appreciation He told like that. And Rūpa Goswāmī, and that was appreciated.

But when Haridāsa Ṭhākura on the other side passed away, Mahāprabhu took him on His breast and began to dance and He showed so much honour to Haridāsa Ṭhākura. And Himself took to, by the kīrtana procession, to the samādhi and He Himself threw the sand on the samādhi. And then seeing His grace towards Haridāsa Ṭhākura to such a degree, so many brāhmaṇas they also came and took water from the touch of Haridāsa Ṭhākura's feet and drank it. Pādodaka, haridāsera pādodaka piye bhakta-gaṇa.

[haridāsera pādodaka piye bhakta-gaṇa, haridāsera aṅge dilā prasāda-candana]

["Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body."]

[Caitanya-caritāmṛta, Antya-līlā, 11.65]

And with most honour Haridāsa Ṭhākura was buried there on the sea shore. And some Tulasī was planted, and then circumambulation with Kṛṣṇa Nāma, and then after showing their highest honour to Haridāsa they came back.

So, though Haridāsa Ṭhākura and Sanātana, it is their beauty that they do not approach in a rash way to disturb the society. But Mahāprabhu and the Vaiṣṇava's showed their special respect for them. They did not shrink away to show honour to a Vaiṣṇava.

And Haridāsa Ṭhākura also live on the other side of the Ganges near Śāntipura. There is a place where he engaged himself in bhajan and that was very near to Advaita Ācārya. Advaita Ācārya was the leader paṇḍita of the society at that time, and he usually came to him and sometimes he gave some prasādam in his own compound. In this way they dealt.

And Haridāsa Ṭhākura was called for explanation from the local administration, the Kāzī from Kalna, "That you have got birth very fortunately in the Muslim section. Why do you mix with the kaphes [?] the biharme [?] who was non-believer? Why do you mix and worshippers of so many idols? Why do you mix and you insult our Muslim society by mixing so closely with the Hindus. So you must be punished."

And Haridāsa Ṭhākura was punished by whipping in 14 [21?] markets showing the public that, "Because he associates very closely with the Hindus, they who are non-believers in Islam, being a Mohammedan he does such an offence, so he's being punished with whipping."

In one or two market whippings everyone dies, but Haridāsa Ṭhākura after being whipped in 14 [21?] markets he did not feel any physical disturbance. Then he thought, "If I do not die then these punishment dealers, the whippers, they will be tried and they will be punished." Then he posed in such a way that as he has, he's dead.

And then information went to the Kāzī, and he told, "O, all right, that man he was a traitor so his future should not be honoured, not be buried, but throw him on the water of the Ganges." And that was done.

And Haridāsa Ṭhākura after swimming he crossed the Ganges and went on regardless. And then, when this information came to Kāzī then he was aloof, "That cannot be, we can't do any harm to him, he has acquired some psychic power or so." He neglected.

Such things happened in that age of Mahāprabhu. They are not very aggressors but other parties gave them their earnest respect. In that way it was adjusted. Gaura Haribol. Nitāi Caitanya. What's the time?

Devotee: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. So tridaṇḍī upāsanā is finished from Bhāgavatam and Caitanya-caritāmṛta. Anyhow, only the one thing - whatever you do, do it for Kṛṣṇa and kāṛṣṇa. Engage yourself wholesale for the service of the central good. That is the one.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

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

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

"I am everything. What more I shall say to you Arjuna? You are My friend. I won't deceive you. I am all in all. If you do for Me your future will be the most successful one. In a nutshell this is this fact. You do that. Now, everything is told to you. Consider, and within yourself discriminate, and then do what you like to do. I am not going to interfere with your freedom. But things are such and I have kept it before you for your own free decision, free choice. That's the gist of all the śāstra. I am raso vai saḥ, akhila rasāmṛta murtiḥ, the personification of all the desirable and differentiated ecstasy."

That is preaching, the harmony of all the good things is represented there. And we want, fortunately we have got a liking for the same and we want to make our journey, to begin our journey towards that direction. And with His blessings and with blessings of the Guru and the Vaiṣṇava our journey may be fruitful without any hindrance. With this prayer we close today our sitting. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Jaya Oṁ Viṣṇu-Pāda...

End of 81.11.29.B

Start of 81.11.30.A

Śrīla Śrīdhara Mahārāja: That is Veda, to understand the Veda, leading to oneness and not to bifurcate and not many branches. The Veda is given many branches; you can accept any one of them; that is not the meaning of the Veda. It is ekaiana leading towards one. Mood of Veda skanda. Veda is a skanda and its branch is only one. Then, finished?

Bhāratī Mahārāja: That's finished. This one devotee here Mahārāja that you have never met before, Citraketu, he is from England.

Śrīla Śrīdhara Mahārāja: When have you come from England?

Citraketu: I came from England about two years ago.

Śrīla Śrīdhara Mahārāja: Two years ago, and where are you living?

Citraketu: I am staying in Chandrodaya Mandhir.

Śrīla Śrīdhara Mahārāja: Oh, you are continuously living in Māyāpur, but you did not come to visit here?

Citraketu: I haven't yet, no. This is my first time.

Śrīla Śrīdhara Mahārāja: You are engaged in, what service?

Citraketu: I am on the staff of the samādhi, building Prabhupāda's samādhi.

Śrīla Śrīdhara Mahārāja: Samādhi construction, under?

Citraketu: _____ Surabhi Swāmī is the...

Śrīla Śrīdhara Mahārāja: Surabhi, he's a new man, hmm?

Citraketu: Surabhi Abhipālayantam Mahārāja.

Vidagdha-Mādhava: He's the architect Mahārāja. He's the architect for the samādhi.

Śrīla Śrīdhara Mahārāja: Oh. But Surabhi...

Akṣayānanda Mahārāja: Surabhi Abhipālayantam Swāmī.

Śrīla Śrīdhara Mahārāja: Surabhi Abhipālayantam Swāmī. And he's disciple of?

Akṣayānanda Mahārāja: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, complete?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But I did not hear his name. That was under Satya....

Bhāratī Mahārāja: Satya-Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Satya-Nārāyaṇa, they're the engineers there I heard. All right.

Akṣayānanda Mahārāja: He's the architect.

Śrīla Śrīdhara Mahārāja: He's the architect, well and good. Gaura Haribol. Gaura Haribol.

How do you feel at present, inner encouragement that you are going, doing the most, you are in connection with the highest conception of reality? It is satisfying your heart. Your engagement is very tasteful? Heart is being satisfied by the duty you discharge? It should be like that. Heart's inner satisfaction you must feel, that you are engaged in a very holy and divine duty. You try with this attitude to approach your duty. This is in the way of the highest fulfilment of my life, where I am engaged, fortunately. Generally we are engaged in the worldly affairs for fleeting sense pleasure. But the divinity has attracted me, far from my country here and He has given me the chance to approach beyond the space and time to my highest goal. So that devotee, divine pure devotee has devotion, duty, fortunately you have got. Thank your stars. Hare Kṛṣṇa. But you, you should thank your stars, that is my meaning, that you have come from far away to such a type of divinity. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Hṛdayenābhyanujñāto [Śrīmad-Bhāgavatam, 11.20.30]. Must have approval from the inner heart that I am doing the right thing. So many things to engage ourselves attracting us from all sides, but we must concentrate in the service which is given to us by the higher realized souls. Self abnegation in the negative side, and positive participation in the highest service of the highest conception of divinity. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Striadish, here.

Devotee: Mahārāja, there are also two other devotees from Māyāpur, Vidagdha and Satyavak Prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha is old friend I have seen many times, but I cannot see the face, I am devoid of sight, eyesight. And you are Parisevāna?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Parisevāna, Parisevāna, Harisevāna. Parisevāna means Harisevāna. Parisevāna. Pariniṣṭhita. Pari means samyak, fully, parito sarvata vyapi, most extensive. Wherever we cast our glance we see the same thing, pari vyapi, samyak. Pariniṣṭhito 'pi nairguṇye, pari means also deeply, very firmly.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [Śrīmad-Bhāgavatam, 2.1.9]

Parinișțhito 'pi nairguṇye. "Though it is well known to all that I am firmly settled only in the Brahman conception and no mundane conception can enter into my mind, in any time, in any way. It is well known fact, and perhaps it should be admitted by all the stalwarts present here. But that I took the chance of studying this sort of variety, plurality, diversity, coming to oneness, after entering into oneness of all consciousness, all conscious, one. Not many, no diversity. In this stage I am firmly established. Still I have come, I have come to try with highest regard to study the diversity which already left in the mundane world, same diversity, same polarity.

What's the explanation from me, these gentleman, these scholars can expect?

Uttamaḥ-śloka-līlayā. Uttamaḥ _____ [?] I have come in touch of such plurality or diversity which can, which is able to dispel all sorts of nescience, tamo, ignorance, darkness. This, though variety, but here they are common, that they can dispel the darkness, the ignorance. Uttamaḥ-śloka. And those that are devoid of that ignorance fully, it is best of that. Uttamaḥ _____ [?] And then _____ [?] Superlative degree. It is the highest type, holds highest quality of dispelling darkness or ignorance. I found it. I had my direct experience that Kṛṣṇa līlā though full of, apparently it is many, many things - His devotees, His Dhāma, His paraphernalia, so many things, His friends, His exploitation, so many kinds of things. But here it is common that everything is – He can dispel the darkness, uttamaḥ-śloka, and His play, very, very efficient to dispel darkness of different types. Uttamaḥ-śloka.

Gṛhīta-cetā. And so I have come to be a slave of such līlā. I am the witness myself. That Kṛṣṇa līlā, though it seems apparently to be of mundane character, but in reality it is just the opposite, because it can dispel the darkness of different kinds, and it discloses itself with proof, coexisting with it. It is very palatable and also dispels ignorance. Avidya, ajñāna, it can do away with, and very pleasing at the same time. Very pleasing, very ecstatic, so more knowledge, more accurate knowledge, and also ecstasy, anāndam, cit anāndam. Cit anāndam, inner satisfaction along with dispelling of darkness, or ignorance. These two things I have got from this Kṛṣṇa līlā.

So the general surface I have left and I am going up in the domain by discovering new things every moment, a progressing life I have got coming in touch. So this mundane world is to be compared with a reflection and perverted. And the original world is also of that model, but this is mundane, it is perverted, and that is original. So, what we find here, all is there in a very excellent condition, and here it is all in a nasty condition. But the model, ideal of everything that we find here in the shadow, that is already in the substance. And the highest plane of knowledge is not a non-differentiated or non-specified plane.

parinișțhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

And now today in this meeting of the scholars I shall try to inaugurate that, what I got from my reverend, revered father. Mahā-puruṣiko bhavān [Śrīmad-Bhāgavatam, 2.1.10] Ordinary people they cannot hope to be a student of such teachings. I consider you are a bona fide student to receive this sort of learning, education, study. So I like to deliver that great thing to you, great thing. Mahā-puruṣiko bhavān. You do not aspire after ordinary things. You want something great. It seems to me that you want something great, not ordinary thing. Mahā-puruṣiko. Puruṣārtha – dharma, artha, kāma, mokṣa, these are ordinary puruṣārtha, aims of life, ideals of life. But I shall inaugurate here today beyond puruṣārtha, the object of life which is not

under the limitation of these old stereotyped things. Tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān. Adhītavān dvāparādau, pitur dvaipāyanād aham [Śrīmad-Bhāgavatam, 2.1.8] That great knowledge I got from my divine father. I shall deal with that today in this assembly of scholars to you."

Before that, there was a difference of opinion amongst the scholars when Mahārāja Parīkṣit told, "Only seven days I am to live and how I can utilize the few days that I can attain my best fortune?"

Then there were yogīs, there were jñānīs, there were karmīs, they came with their own program there. "Mahārāja you can take this." Some say dyana, some say tapa, some say yoga, all these things."

Then Mahārāja told, "Only a few days in my hand and if all of you differ in your opinion to recommend me how I shall use these few days, then what can I do? Please be unanimous. Consult among yourselves and give some unanimous verdict and I shall do that."

Just at that time Śukadeva appeared, and all unconsciously stood up, giving respect to that young man of sixteen, when he appeared suddenly. Such was the commanding presence of that boy, that young man of sixteen. And unanimously they told that, "You are greatly fortunate and we are also fortunate that this young man has come, about whom we hear so many stories but we couldn't see him, but we'd like to see him. But anyhow today fortunately the day has come. And all of us want to hear something from his lips. Whatever he will say we also will hear along with you."

So Mahārāja Parīkṣit took him and put him in a respectful way in the presidential chair, Śukadeva, the delivery manca [?], the platform where from Śukadeva began to talk. Parīkṣit Mahārāja he's putting questions and he's giving answers. In this way seven days the whole Bhāgavata came with the highest idea of our fate, how high our fortune may go up; how, to what height our fortune may lead us. That was given there.

Vyāsadeva, already in Mahābhārata and other Purāṇa, there is no thought which has not been dealt with there. So far in the world no such thought can be traced out what is not dealt out by Vyāsadeva. All possible thoughts of all different position has been dealt out. And lastly he gave this thought that Kṛṣṇa consciousness is the crown of all the thoughts. Embracing all and also superseding all. That has been given by him, whoever he may be. And is cleverly delivered by Śukadeva Goswāmī, couched in scholarship also, there's no poverty in scholarship in Bhāgavatam. But something more, above scholarship, something more has been given there.

So these are the salient points which that even Śaṅkara – these are the most important points if you can understand, then we can easily enter into the domain of Gauḍīya Vaiṣṇavism. What does Gauḍīya Vaiṣṇavism mean? The salient points, we must be very particular to know and understand, to inquire and understand these ten points.

Bhaktivinoda Ṭhākura also has given Daśa-Mūla. In Nimbarka sampradāya there is Daśa-Mūla, the ten points, the important ten points in Nimbarka. And Bhaktivinoda Ṭhākura also has given Daśa-Mūla, and beginning with:

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat

bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ
sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is acintya or inconceivable. (9) - Pure devotional service (śuddha-bhakti) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.] [Daśa-mūla śloka, The ten essential principles of Gauḍīya Vaiṣṇavism]

The summary, this śloka is the summary of all the points we are to know in Gauḍīya Vaiṣṇavism, and then also other nine perhaps elucidating the ten points one by one, one by one. The ten points are mentioned in the first śloka and other ślokas he explains the ten points one by one. And Prabhupāda also has given here – that is ten or twelve, what is the number?

Bhāratī Mahārāja: In this particular _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. Ten points or twelve points?

Bhāratī Mahārāja: Yes. The number one...

Śrīla Śrīdhara Mahārāja: No, no. How many, ten? The number: total number?

Bhāratī Mahārāja: Twelve.

Śrīla Śrīdhara Mahārāja: Twelve. So if we can understand these twelve points then we can easily understand the whole of Gauḍīya Vaiṣṇavism. Gaura Haribol. Nitāi Gaura Haribol. In different ways! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. What is the time?

Bhāratī Mahārāja: Mahārāja, the ten points in the Nimbarka sampradāya coincide to Bhaktivinoda's ten points or are they different?

Śrīla Śrīdhara Mahārāja: Somewhat different, there should be. Daśa-mūla.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What is that?

Bhāratī Mahārāja: Acar. Two types of bhakti, śuddha bhakti and then viddha. So viddha is not English, could be expressed in different ways.

Śrīla Śrīdhara Mahārāja: Viddha means that mixed, contaminated. Śuddha bhakti, that pure devotion, an alloyed devotion, not unalloyed, there may be mixed with karma, jñāna, yoga, etc, they are alloy, and fleeting desires, anyābhilāṣa, karma, jñāna, mixed, alloyed; alloyed and unalloyed, śuddha and viddha. Viddha means alloyed. And unalloyed devotion that is śuddha. And what is the opposite of bhakti? Anyābhilāṣa, karma, jñāna. Ādi means yoga, śaithilya, etc. Hare Kṛṣṇa.

Bhāratī Mahārāja: Then he's talking about the āśraya and visaya vigraha and it compares Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Āśraya means the negative side, the potency. And visaya means Kṛṣṇa in His different expression. Īśā tattva, Kṛṣṇa, Bhāgavat tattva and Bhāgavat śakti tattva. Śakti tattva is āśraya, potency. Up to Rādhārāṇī, Yaśodā, Nanda, all these, Predominated Moiety, that is āśraya. And Predominating Moiety, positive that is visaya. Visaya Kṛṣṇa, Nārāyaṇa, Rāma, Baladeva, all these are all visaya tattva, enjoyer class. And the enjoyed, that is the āśraya tattva, the potency. Potency and the possessor of potency!

Bhāratī Mahārāja: And Gaura-Gadādhara?

Śrīla Śrīdhara Mahārāja: Gadādhara is āśraya and Gaura He is visaya. But visaya has taken the mood, the nature of āśraya. That is Gaura, both combined. Reality, Kṛṣṇa when He has got, He has taken the posing of Rādhikā, that is Gaura. And the inaugurator of Nāma-saṅkīrtana, Gaura Nārāyaṇa, He is visaya, Avatāra. And Gaurāṅga, both Rādhā-Kṛṣṇa combined, really He is Kṛṣṇa but in the mood of Rādhikā. He has accepted the nature of Rādhikā. Kṛṣṇa when He's searching after Himself, trying to taste what sort of ecstasy is in Him, self-searching. Self-searching Kṛṣṇa is Gaurāṅga. What sort of ecstasy there can be within Him, self introspection, self-searcher, searching, trying to understand Himself, His own wealth. Taking the mood of His devotee, that is Gaurāṅga. Svabhajana, vibhajana, and also distributing it to others; making inquiry to Himself and what He gets He distributes to others.

Sva-bhajana vibhajana prayojana avatārī. What is sva-bhajana? How He should be, how He can satisfy Himself, to search that, and to give that clue to the public. That is Gaurāṅga. When Kṛṣṇa is searching what is the peculiarity in Him, searching, and what He gets He distributes to others. Sva-bhajana vibhajana, dividing, His own bhajan, how He should be worshipped, how He should be served. When He enquires and He gives it out to the public, that is Gaurāṅga, when He's distributing Himself to the public. That is Gaurāṅga, sva-bhajana, how He should be served. Serving Himself He's showing to the public that how He should be served. And for that He had to take the mood of Rādhārāṇī, to search Himself. What is there? Why should others come to Him, what is He? And then He Himself giving to others, Kṛṣṇa is Guru. When Kṛṣṇa Himself is Guru then He's Gaurāṅga.

guru-rūpa-hariṁ gauraṁ, rādhā-ruci-rucāvṛtam
nityaṁ naumi navadvīpe, nāma-kīrttana-narttanaiḥ

["Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."] [Śrī Śrī Prapanna-jīvanāmṛtam, p 2-3]

Guru-rūpa-hariṁ.

gaura-vāg-vigrahaṁ vande, gaurāṅgaṁ gaura-vaibhavam
gaura-saṅkirttanonmattaṁ, gaura-kāruṇya-sundaram

["I make my obeisances unto the Deity, Gaura-Sarasvatī - the personified message of the Golden Lord Śrī Caitanya Mahāprabhu - whose bodily lustre is of a beautiful golden hue, like that of the selfsame Lord Gaurasundara; who is the personal expansion of that supreme Lord Gaurahari; who is always intoxicated by preaching the message of that Golden Lord; and whose divine beauty blooms in the revelation of Lord Gaurāṅga's mercy potency."] [Śrī Śrī Prapanna-jīvanāmṛtam, p 2]

Guru-rūpa-hariṁ. When Kṛṣṇa Himself is Guru, He is Gaura.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: _____ [?]
Pūrva-rāga, māna, prema-vaicittya, prabāsa.

Śrīla Śrīdhara Mahārāja: Union in separation.

Bhāratī Mahārāja: Yes, a type of vipralambha.

Śrīla Śrīdhara Mahārāja: Vipralambha, the four kinds of main separation. Amongst the friends when there is separation that may be classified into four points.

Pūrva-rāga. Before meeting, both the parties, not actual meeting but anyhow come in some remote connection, either the name, or the portrait, something. First saw the name, or the tone of the flute. Not seen actually, no practical union, real meeting, but have some connection, either the sound of the flute, or a picture, or the Name itself, Kṛṣṇa Nāma. And Kṛṣṇa heard of Rādhā Nāma. In this way but not actual meeting took place so long, and there is separation, pang of separation. The Name is so sweet He can't contain Himself or Herself. Rādhārāṇī when Kṛṣṇa Nāma entered Her ear, She was perturbed, "So sweet a Name is possible in the world." Her reaction and some pain there also. "I can't meet. So sweet a Name, Who possesses such a sweet Name, Whose playing of the flute is so sweet sound, I can't meet Him." A pang of separation: that is pūrva-rāga. Pūrva-rāga, that is also separation, before meeting, pūrva-rāga.

Then next, māna, māna means after meeting when there is some difference between Them, in trifle matters, but it actually comes to happen. This is the very nature of love. Rūpa Goswāmī says:

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

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

Just as a serpent goes by this curved way, not straight, it is his nature to go in that way. It is not a diseased going, when serpent going it is nature that he will go in this. So, Rūpa Goswāmī says, "Just like that, the progress, the path of love is also like that." Ato hetor ahetoś ca, yūnor māna udañcati. So sometimes with some trifle cause or sometimes with no cause such feelings must come. Nothing, "No He's neglecting Me. He wants to avoid Me," some sort of sentiment comes. "And thereby I don't like Your company." Of course the cent percent liking and cent percent aspiration is there, but still for the time being some such opposite sentiments spring up from the underground. And for the time being some sort of clash in the sentiment and one avoids the company of the other. "I don't like it." That is māna.

Then prema-vaicittya. Jealousy rises to such a degree that They are already together, but still some sort of thought comes within and makes Them to think that it is far away. One occasion the example is given. Rādhārāṇī, this is all in the mādhurya rasa, not in other rasas. When Rādhārāṇī is standing by Kṛṣṇa Her shadow is reflected on the body of Kṛṣṇa, but anyhow the Yogamāyā has managed to rise in Her mind that, "Oh, another lady is closely fixed in His body." The jealousy sprung in such a way that, "What is this? Another lady is within Him? How it can be tolerated?" So Her mind revolts. Then Lalitā Devī perhaps was there, some sakhī, she anyhow pushed Her. "What do You do? It is Your own reflection there." Then She again came to senses. "Oh!" Then She particularly noticed and found, "Oh, it is My shadow, My shadow." Then immediately gone. This is something like prema-vaicittya. The example is given like that.

And prabāsa: of course when, by circumstances it is arranged that One leaves the Other, that Kṛṣṇa went to Mathurā to attend other duties. And They were apparently neglected. And that is prabāsa. If it is for some limited time, that is sudur [?] prabāsa and other prabāsa something, two types of prabāsa. prabāsa pracrista [?], when one has left the country and gone to far off place, then the separation, that is prabāsa.

So four types of separation pangs between the lover and beloved: the pangs of separation.

Gaura Haribol. Gaura Haribol. This is all of a very high type. We should not indulge in these topics carelessly. That will do some harm in our real realization in future, because the mundane characteristic is possible to be carried there. The mundane experience may try to take us down. With much caution. What we conceive, it is not in that plane. It is higher and higher plane. So we are not getting the real picture of things here, this is adulterated picture. It is alloyed picture of the conception of the original thing. We should take it in our mind. Not unalloyed conception of the thing. With this caution we are to deal with them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I was told...

Śrīla Śrīdhara Mahārāja: Who is this?

Devotee: This is Vidagdha Dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava, yes.

Vidagdha-Mādhava: I was told that our Swāmī Mahārāja that he wrote one sannyāsa that the goal is to cultivate this feeling of separation from Rādhā-Kṛṣṇa. This feeling of separation is the mood, perhaps the goal of a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: To cultivate about sambhoga that is more dangerous, and the separation: that is little safe. To have separation, it is more safe to deal separation of the high type, but the union is very, very dangerous to deal with. That is the cause. We may participate to separation a little, though we should think that it is not of this plane. The pain of separation is not of this plane. But still the separation is less injurious. With caution we may talk little about that. But the sambhoga will be very, very dangerous. When Rādhā-Govinda, the sakhīs, They are combined and They are enjoying the company one another, that will be very, very dangerous to discuss, or to think, or to deal in any way from this mundane plane. A great offence it will create. That is the idea. So direct handling is more injurious. Indirect handling of separation as Mahāprabhu is showing, that is helpful to certain extent. Mahāprabhu, the devotees, they are showing so many pranks, can't tolerate the separation of Kṛṣṇa.

[kāhāṅ mora prāna nātha muralī-vadana] kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [Caitanya-caritāmṛta, Madhya-līlā, 2.15]

"Oh, I can't tolerate even my own living or my existence without Kṛṣṇa. Without His grace, without His company, I can't maintain my, this undesirable existence."

All these may help to certain extent to us. But we are not to imitate that. But as the highest ideal respectfully we are to look out. And that will help us to brush aside our anartha. How intense ones feeling of separation should be about Kṛṣṇa, and we don't think, and if some tears

come then we may not think that we have realized that stage. That sort of danger should be avoided.

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

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

Mahāprabhu says that, "I have not a drop of divine love in Me otherwise how can I maintain My, this mundane life...

End of 81.11.30.A

Start of 81.11.30.B

Śrīla Śrīdhara Mahārāja: ...keep us within the fold. But my next step what is here I must be particular to get up on the step, and then that step, that step, that will be more helpful, and this idea will be above to attract me.

Sometimes it may create hope in me and this also may excite some spirit, they'll say, "Oh, this is a fun. Caitanyadeva He's crying and He's doing this, just as a madman. Caitanyadeva was a madman." So that can also excite, or may create offence to another also, but less offence. They say, "The model of Caitanya you accepted. What was His last days? He was always crying, and rubbing His face against the wall, and sometimes running to the sea. Is this your highest ideal of life? What is this? A ludicrous thing!"

So we must be in the proper channel, unalloyed devotion.

That Viskisan [?] told, "Yes, Caitanya was one of my devotees," to Bhaktivinoda Ṭhākura. And Bhaktivinoda Ṭhākura thought in his way, "This man should be removed very swiftly, quickly." With such extensive prestige he says that Caitanya was his devotee.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Buddha suddhi. To keep up ones temperament in a normal position where he should be in his stage of realization. Nitāi Caitanya, this name will help, Nitāi Caitanya, set me right, set me right in my position. I am making too much advance, going beyond my jurisdiction. Please forgive and give me the proper adjustment; may not be maladjusted, by Your grace. But because I am requested to deal all these things and as much as possible keeping the respect of the thing I am trying to deal with intellectually, but keep me all right. Nitāi Caitanya. Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi.

[nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛḍha kari' dhara nitāir pāy]

["The lotus feet of Prabhu Nityānanda are most pleasing, like the combined calming radiance of millions of moons. By receiving the cooling shade of His transcendental shelter the whole universe, scorched by heat of material existence, can be fully relieved and soothed. O dear brothers, without the grace of such a magnanimous personality as Prabhu Nityānanda, it is very difficult to attain divine loving service to Śrī Rādhā and Kṛṣṇa in the groves of Vṛndāvana. Therefore firmly take shelter of His lotus feet with all sincere respect and love so you may reach that nectarine goal."] [Manaḥ-śikṣā, from Prāthanā]

The foundation must be solid and proper. Then the structure should be erected. Otherwise whole thing will go down.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi. The solid foundation we can get from Nityānanda. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

One day Nityānanda Prabhu came to Mahāprabhu's house in Māyāpur, naked, quite naked. And there was so many, even perhaps Śacī Devī, Viṣṇu Priya, they were also there and other devotees. Nityānanda came quite naked. Then Mahāprabhu managed to give some cloth. And perhaps if the devotees think in a lower way, have any misconception about Him, so He asked Nityānanda for His kaupīna.

"Śrīpāda, I want to have Your kaupīna." And He tore it up and distributed amongst the householders that were present. "Keep a piece of His kaupīna in some _____ [?] And you in your hair or in your hand you preserve it as an ornament. This _____ [?] small ____ like thing in which some medicine, some kavach is mentioned and with a thread it is put in the hand or sometimes it is kept in the hair. Please keep it with you. Then you will be able to have sense control very soon. Nityānanda has got such self control to such a degree. He does not know anything of this world. So He can come naked amongst the male and female. His vairāgya is such, indifference to the world, to the mundane transaction. He's so free from this mundane transaction, Nityānanda."

So the grace of Nityānanda will construct the good foundation, His grace. This is all ekayana. Ekayana not bhodayana, not leading to many branches. Ekayana: that great, single, model, ideal. Most firm foundation His grace means. And then you may have any structure, it can be any weight. If you have faith in Nityānanda then that faith can bear any amount of weight, structure. It won't betray you, the foundation won't betray you. Nityānanda. So Swāmī Mahārāja laid stress in the devotion of Nityānanda amongst the westerners. Get His mercy, and then Rādhā-Kṛṣṇa

afterwards. Mahāprabhu means Rādhā-Kṛṣṇa. First Nityānanda, and then Gaurāṅga, then Rādhā-Govinda, three stages, you are to raise yourself up.

Ke? Subal Sakha. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Who of you will stay here to take prasādam? He has come to inquire, whether you will take prasādam and go or before that you go? You consult and say. He has come to know.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Gaura Haribol. Gaura Haribol. Gaura Haribol. _____ [?]
Gaura Haribol. _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Classical language you are acquainted with, and colloquial, he's expert in colloquial, and you are in classical.

Vidagdha-Mādhava: Mahārāja, how does one attain the mercy of Lord Nityānanda?

Śrīla Śrīdhara Mahārāja: Nityānanda. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Who finds more inclination to serve Gaurāṅga and His Dhāma and His servants, Nityānanda is very much kind to him who has got some tendency, special tendency to Gaura līlā. Nityānanda Prabhu He walked from door to door, "Take the Name of Gaurāṅga. I shall be your servant. You can purchase Me. Take the Name of Gaurāṅga. I'll be sold to you without any price, any condition." That was His temperament.

When Mahāprabhu sent Nityānanda, He was in Purī, sent Nityānanda, "Without You I don't find anyone who can spread the Kṛṣṇa Nāma, Kṛṣṇa bhakti, who can spread because the Bengalis are very wicked in nature. They are more engaged in tantric and nyāya and smṛti. They are making too much of those trifle things, and puffed up, that they have finished everything, all knowledge. So that is a very hard field. And without You none will be able to awaken them, especially the masses. You separate from them, from the classes and approach the masses with Kṛṣṇa Nāma. And You are the fittest person."

Nityānanda Prabhu came but without trying to take Kṛṣṇa Nāma He began to preach Gaura Nāma.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nityānanda Prabhu found it that,

'kṛṣṇa-nāma' kare aparādhera vicāra, [kṛṣṇa balile aparādhīra nā haya vikāra]

[There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore, simply by chanting Hare Kṛṣṇa, one does not become ecstatic.] [Caitanya-caritāmṛta, Ādi-līlā, 8.24]

There is some danger connected that Kṛṣṇa līlā is very akin to this mundane debauch, this thieving, this lying, and all these things, very akin to a degraded soul. And Kṛṣṇa is of a reserved nature. It is very difficult to understand the purity of Kṛṣṇa līlā for the masses. The mass mind cannot approach Kṛṣṇa līlā as the highest attainment. So it will be difficult to preach. But Gaurāṅga līlā, when Kṛṣṇa has come to distribute to the public, with such capital in His mind of going, so, to submit to Gaura līlā a little, it will be easy, the sannyāsa tyāga līlā. And Gaurāṅga means a dynamo which wants to give Kṛṣṇa, to distribute Kṛṣṇa. And we must take to that, the most magnanimous, surcharged with intensified pity for the ordinary people, kindness, affection, even to the criminals. So anyhow to keep them to His connection then Kṛṣṇa līlā is already in their fist. So He began to preach about Gaurāṅga, not of Kṛṣṇa, Rādhā-Kṛṣṇa, Kṛṣṇa līlā as commanded by Mahāprabhu. So bhaja gaurāṅga, kaha gaurāṅga He began.

And there is another instance described in Caitanya Bhāgavata. Śacī Devī had a dream that Kṛṣṇa-Balarāma is there in a throne. And Nityānanda is fighting with Balarāma.

"Come away from the throne. It is no longer Dvāpara-yuga. The age Kali has come and My Master Gaurāṅga must take the position of this throne. You come out."

And Balarāma, He's giving sort of opposition. "No, no, why should We come out? We are sitting on the throne from so long a time. Why should we come down?"

Nityānanda forcibly taking Him: and Balarāma is submitting slightly.

"My master Gaurāṅga He wants to take the opposition now. The age for Him has come." So He's very partial to Gaurāṅga. "Kṛṣṇa is far off. My Lord is Gaurāṅga. I must be very near and grateful to Him."

To Guru, rather adjust. [Raghunātha] Dāsa Goswāmī says bakārināpi [from the verse beginning āśābharair-amṛta-sindhu, Vilāpa-Kusumāñjali, 102], "I want Your grace Rādhārāṇī. Without You I don't want Kṛṣṇa, a separate Kṛṣṇa. And along with You, if I get You with Kṛṣṇa, I want. I want that, to serve, but never without You any Kṛṣṇa I never want it."

So that should be the healthy attitude of the devotees, that they won't try, the higher authorities under whom they can connect with Kṛṣṇa, the Gurudeva, the Vaiṣṇava, the hierarchy. They always try to intensify their faith. Who is giving the highest model or ideal, who is giving it to him, the next person from whom he's getting it, then their allegiance must be highest there.

yasya prasādād bhagavat-prasādo, yasyāprasādān na gatiḥ kuto 'pi
[dhyāyan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 8]

This is the position of Guru, by whose grace I can get anything, I can get the grace of Kṛṣṇa. And without whose grace, I have got no other prospect. So this way, who has given to me, the first connection, I must have reverence there. But at the same time I won't conceive that is a doll. I must think, because I have come to, not a particular figure, but what he says, his upadeśa, the learning, what is attracting my heart.

I am not this body. I am the inquirer. And which is satisfying me, drawing the inquirer to the inquired, I must try to locate that thing in him, and not prākṛta buddhi. Not prākṛta buddhi. I am not this. Who am I, the disciple, only this body, this figure, the temperament, the caste, the figure, or the colour, or the scholarship, the intellectualism? No.

Who has come to seek, who is the party in me, and who is the party in Guru? That we must be conscious, we must be fully awake to that, awaken like that. What is the inner thing? I have come for which thing? We must be awake to our own interest. That is relative and absolute. The form we shall have to eliminate, ignore, and the spirit we have to keep up always. Otherwise, we may be form worshippers. What is, where is, who is Guru? Where to be located? What is his ideal? What does he really want me to do? What does he really want me to take? These things must not be dismissed from our idea. Not only formal adherence. Hare Kṛṣṇa.

The spiritual way: the spiritual man is going to the spiritual world to have the spiritual realization, all spiritual. And all conceptions of mundane, whether physical, or intellectual, or mental, that should be eliminated in our journey if we want to go to the inner world of substance. Hare Kṛṣṇa. It will decide my real progress, desire of life. The fulfilment is from the inner side always. If one can keep up that thread, then he will go, and he will get things of that quality.

Beautiful figure, the intellectual delivery, and so many other things may be. The style, the movement, the boldness, so many things there are. But what should be the highest thing in our realization? And for that we shall – progress means elimination and acceptance. And always it is a dynamic thing, otherwise we shall be dead.

Acceptance and elimination, natural selection: the scientists also say natural selection or something like that, survival of the fittest, natural selection, in the expression of the scientists, natural selection. Nature is selecting some and giving up something. In the course of the development of this worldly affair, so many animals, so many things were in the present but they are gone, by giving place to those, natural selection and survival of the fittest. It is dynamic. We are living in a dynamic world. So elimination, acceptance and elimination: that is progress. It is a progressive thing, not a static.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

To get the grace of Nityānanda we shall try to, as much as possible, to study the character of Śrī Gaurāṅga, to serve Him, His Dhāma, His persons, all these things. That will easily help us to get the grace of Nityānanda.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Something I must contact in my present stage. And the highest ideal always I shall keep on my head, over my head. With this idea I shall do something here. The idea, the highest model, that is our all in all in our life. To get, to be acquainted with the conception of the highest idea, that is the best wealth in one's life. And to be in the way of realization, one day, Rādhikā-mādhavāśāṁ, Dāsa Goswāmī says, "Rādhikā-mādhavāśāṁ, only we shall aspire after, cherish the hope that one day I may be taken in the plane where Rādhikā-Mādhava, Rādhā- Mādhava is in Their glory, sitting, or playing, mādhavāśāṁ. That should be our prospect, rādhikā- mādhavāśāṁ prāpto yasya prathitaḥ kṛpayā śrī-guruṁ taṁ nato 'smi.

[nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi]

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

Dāsa Goswāmī's praṇāma mantra towards Guru; nāma-śreṣṭhaṁ, "I have got, I am fully indebted to Gurudeva. Why? Who has given me so many things, nāma-śreṣṭhaṁ. The highest conception of the Name, the highest sound, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. Manum api, and next mantram, first Name and then mantram. The Name is there. Without Name mantram is nothing. If the Name is withdrawn and another Name is put, the mantra will be opposite. If Kṛṣṇa Nāma is taken from the mantram and there we put another name, the whole mantram will go that direction. So Name is all in all. And mantra couched in such a way with some sort of prayer in the Name, that is mantra, "I want this." Manum api śacī-putram. The great saviour, śacī-putra, Who is like a golden mountain standing to show the direction towards Kṛṣṇa līlā. Atra svarūpaṁ. And then His most favourite personal assistant Svarūpa Dāmodara who is the representation of Lalitā Devī: the most favourite friend of Rādhikā. Nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ. Then rūpaṁ, who is ordered to distribute the higher types of devotion, the love. The worshipping, the reverence: that is of lower order, reverence. And love, of our innermost heart dealing, that rāgānugā bhakti was distributed through Rūpa Goswāmī. Mahāprabhu considered Rūpa the best to deal with this rāgānugā bhakti. Svarūpaṁ rūpaṁ tasyāgrajam. Then Sanātana who gives some sort of adjustment with rāgānugā bhakti, viddhi bhakti, what is what, a sort of acquaintance with the environment proper. Rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ. Then he

has given me this Mathurā maṇḍala where Rādhā-Govinda have Their pastimes, where every creeper, shrubs, sands, rivers, the jungle, the hill, everyone is bearing the acquaintance of Rādhā-Kṛṣṇa līlā. Wherever I shall cast my glance they will help me in the remembrance of Rādhā-Govinda. I have got that from him. Māthurīṁ goṣṭavāṭīm, in ordinary Mathurā maṇḍala the goṣṭavāṭī where the cows, the milkman people, they got their village constructed, their association villages and so many, and their nature and their feelings I am being acquainted with, goṣṭavāṭīm. Rādhā-kuṇḍaṁ, Rādhā-kuṇḍa, a favourite place of Rādhā-Govinda for Their pastimes. Giri-varam aho, and this great Govardhana. Rādhikā-mādhavāśāṁ, and lastly he has given the hope, Rādhikā Mādhava. One day I can get the service of Rādhikā and Mādhava. All these assurances I have got from my Gurudeva, so I bow down my head with all my respects to that feet who has given so many things."

So if we are conscious of all these matters, spiritual materials, then I can think that I have approached my Gurudeva properly. What is my Guru? What is my Guru? He is filled with all these things. There is my Guru. There is my Guru.

And devoid of that, "Oh, ISKCON has much wealth. Anyone can go and get food and so you run to ISKCON." This is not the proper way of going to ISKCON. The C.I.D's are always up, "Oh, they have got some political motive. ISKCON means America's political posting in the garb of sādhus. Rather ISKCON means that C.I.A, ISKCON means a form of C.I.A." There is another vision; so many visions about ISKCON. But what should the real ISKCON be? It is this. That Raghunātha Dāsa Goswāmī, he gives the real acquaintance of what is ISKCON, what does it mean. So we shall try to understand what is ISKCON. Svarūpa Dāmodara Swāmī he has already said I am told that, "We are holding the banner of ISKCON. You are going away." Is it not? I heard from some gentleman that Svarūpa Dāmodara he has told, "We are in ISKCON proper. And you are administration; you are neglecting this Vedānta ke? ISKCON Vedānta Society. What is that name?

Devotees: Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta. "This is real ISKCON." So what is ISKCON? Gaura Haribol. Nitāi Gaura Haribol. ISKCON must not deviate from this line. Then that is ISKCON. Gaura Haribol. Gaura Haribol. Gaura Haribol. We have not come to deceive ourselves, to fulfil ourselves. ISKCON will fulfil everyone's inner demand, even extending to the vegetables and the stones, taking them to the feet of Mahāprabhu and the Goswāmīns. That was the end of Swāmī Mahārāja there. We understand and appreciate that. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Oh, so long. Nitāi.

Vidagdha-Mādhava: Is there time for another question Mahārāja?

Śrīla Śrīdhara Mahārāja: One more question, yes, let me try.

Vidagdha-Mādhava: I read in Swāmī Mahārāja's books that one should not take the Holy Name as a servant. This is an offence. One should simply pray for some service, to serve the Name. Sometimes a devotee finds some dangerous situation, he may cry out the Holy Name, but that prayer is something like 'save me from this danger' yes. So is that an offence to take the Name in that sort of mood of, 'take me out of this danger?' Is that the wrong mood when one finds himself in a dangerous position?

Śrīla Śrīdhara Mahārāja: Of course we may pray to the Name, to the sādhu, when he finds any danger. And danger in him means his spiritual life is justified to invoke or invoking the necessary protection there, being conscious of evaluation of his spiritual life. If the motive is a spiritual one then protection he must want. Rakṣiṣyatīti viśvāsaḥ and goptṛtve varaṇaṁ tathā. "You are my protector. If You leave me I will be lost. My aspiration to get service one day of You, that will be lost." In this way in the spiritual connection we may invoke His help. But if my motive is otherwise to kanak, kāminī, pratiṣṭhā, then if I invoke help, that will, without spiritual for other things, that will be kāmana in the ordinary.

kāmais tais tair hṛta-jñānāḥ, prapadyante ['nya-devatāḥ
taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good sense is perverted by some material desire become preoccupied with that desire, and thus they adopt the appropriate rules and regulations to worship 'other gods'."]
[Bhagavad-gītā, 7.20]

In the garb of devotion that will be. Suppose I'm tempted by something. And I feel tempted to go to that temptation, to embrace that temptation. At that time and I feel there may be some hindrance, some trouble, some danger, then if I, 'save me from such temptation.' If I pray to Him it is all right. But if I pray that smoothly I can get that prey of my temptation, that will be bad, awkward. Am I clear? For the satisfaction of my senses, if I want any protection from the high, it will be offence. But if I pray that I may be saved from that prey to keep my spiritual life, that will be all right. To up keep for the interest of my spiritual life, we are allowed to pray to Him. Without that how can we save ourselves? Always His protection, the protection of Guru, sādhu, and Lord, every protection from everywhere I shall try to cry for protection. But if I pray protection to satisfy my mundane object then that will be offence, aparādha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

["If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras, nor execute the devotional service properly, and even though in an immature stage he may fall down from the standard, there is no loss or danger for him. But if he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious?"] [Śrīmad-Bhāgavatam, 1.5.17]

Just as sarva-dharmān parityajya [Bhagavad-gītā, 18.66] encourages us to take some risk, so also here in Bhāgavatam Devaṛṣi Nārada when he's giving these ten ślokas as advice to Vyāsadeva. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer. The immediate call of duty, and the absolute call of duty. For the absolute call of duty we must give up the immediate call of duty. Tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi. And by doing that if temporarily I have to come down in the calculation of this worldly duty, Devaṛṣi Nārada says, "What do you lose thereby? No loss." Because: Jagat prinite sakama tama varta siddhim vindeta manava [?]

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

So immediate call of duty you must attend here, it is recommended. And sarva-dharmān parityajya, here He says by attending to your ordinary call of duty, the very nearest call of duty, you may remain and go on in a safe position, safe way. But if you attempt to have something greater, you will have to take the risk. Otherwise, and ultimately you will be victorious because this will give you the result of very less value. And for that attempt you jump beyond your capacity. Then:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

The going of higher quality what you have got, that is there, that can't be destroyed, and that accumulated will give you chance and take you to the highest domain. So encouraging, there for progress, progress we must take the risk. And if we are cowed down by our conscientious consideration, then of course we have to lose, detrimental to our high prospect. But anyhow the connection, the favourable environment is highly required for the purpose; environment,

association. If we take risk for the highest, there also the association will help us a great deal, a great deal.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Of course the adhikāra vicāra, one's own capacity should also be taken into account. Otherwise the śāstra and the sādhu has come to the lowest order. The Ācārya: "Begin from here, take this piece, don't take that piece, this meat, not that meat, take a woman; not go to the prostitutes, one woman." From there the śāstra has come down to control us, to take us in a gradual way. That would be impossible, if I say that don't go to women, don't go to take any meat, then he will go, he will become a Mohammedan. He will leave the whole, utter at once. So to keep up considering his future, to keep up him giving some allowance, that was also in the scripture. But when one comes in connection with the nirguṇa that is another...

End of 81.11.30.B

Start of 81.12.01.A

Śrīla Śrīdhara Mahārāja: ...the ancient Indian system, the basis of that, knowledge above mortality; that is knowledge proper. Mundane knowledge has got no value. It does not stay. Knowledge permanent we are to enquire somewhere else. That is knowledge proper, which has got its stability and firm foundation. How to acquire that knowledge? How to acquire? So it has been dealt with in Vedic education. Veda means 'know', the meaning of the word Veda that is 'know.' No rhyme and reason shown for that, "Why you should know this?" No explanation. "Know." Because doubt is absent in that plane, no cheating is possible in that plane. So simple direct transaction, do, know, all friendly, confidential, stainless conduct. This is good, that is good, no cheating tendency is possible, no suspicion, Veda.

This is the plane of misunderstanding, misgiving, doubt, suspicion, then inference, then examination. A vulnerable and vitiated plane where people cheat one another. So everyone cannot rely on others, he has to examine whether it is true, whether he's being deceived or not. So he's to check that, whatever is told to him, given to him, he's to check whether he's being deceived or not. But where cheating is unknown, the transactions are very simple and straight. No-one deceives anyone. From that plane what comes down, what suggestion comes down, that does not give any reason for that. Now, how to attain that sort of knowledge, true knowledge, non-misunderstanding zone and non-deceiving knowledge? In Bhagavad-gītā we find,

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Tad viddhi praṇipātena, paripraśnena sevayā. With this remuneration you are to approach towards that domain of knowledge. Praṇipāt - surrender, paripraśna - honest enquiry, and sevā - serving attitude. More friendly with the mentality of slavery, you are to approach in that plane of knowledge. That higher knowledge won't come to serve you, a person of status which is so low. If you want that at all, you are to serve Him. He will utilise you, and not you will be able to utilise Him, that higher knowledge. He's subject. You are subject of this mundane world and you'll have to become object to be handled by the super knowledge of that plane. If you want that, the connection of that higher knowledge, you are to approach in that attitude, that plane. Praṇipāt - that means I have finished my experience here. I have nothing to aspire after anything in this, no charm here for me, I have finished. Paripraśna - honest enquiry, submissive humility, humble enquiry with sincere eagerness, and not to challenge, not in a challenging mood, then that won't care to come down to you. That is sufficient, full in itself, full in itself, or Himself. And sevā - you are to enter there only to fulfil their purpose. That can't be subservient to you, a tiny person with meagre experience and conception of mean fulfilment. You cannot handle Him. If you like to be handled by Him, then you can only approach. So such favourable environment should be created in Gurukula where a knowledge proper is to be cultivated, if you want that at all. That is supreme, knowledge is supreme, that is not subservient to this mundane conception, the world of mortality. That is sat-cit-ānanda. That is unassailable existence, cit - that is consciousness in Himself...

End of 81.12.01.A

Start of 81.12.02.A

Śrīla Śrīdhara Mahārāja: ...karma-rangra, He has not anything to do direct with us. We are left free, and as we shall do, we shall get the result in that manner. He's onlooker only _____ [?] But it is His duty to see that one may not go scot free. That is His lookout. So we are direct concerned with our karma. But karma kiyate, the result of karma, good or bad, that diminishes, vanishes, so we shall continue with karma always. Avoid bad karma we shall take to good karma, and the good karma must be continued. Beyond that there is no realm. He does not accept that cid vilasa, cid bhumika, the land of dedication is not admitted by Jaimini as well as Śaṅkara.

Only the Vaiṣṇava Ācārya they have discovered another plane of living, and that living by dedication. And that is the real world, and this is... They have only, of that faith. Direct world of living is there, a happy world.

And according to them, only this unhappy world is existing, and if you want pure happiness, like Jaimini says, that you will do always good work and you will enjoy heaven, heavenly life. So your work is everything _____ [?] That is the conception, so I show my respect towards my karma, he's my providence. He can do anything and everything. So only we take shelter in karma.

And Śaṅkarācārya says, "No. Karma adhikāra, what we acquire by our karma, that is trifling, that is transient, and reactionary, so we shall try to find some complete rest from this wild goose

chasing. To live here means wild goose chasing, and we must stop that and we shall take to complete eternal rest in samādhi, just like in suṣupti, sound sleep." That is Buddhist or Śaṅkara in some way or other.

But the Vaiṣṇava Ācāryas say, "No. There is a world of happiness, and that is true, and we can live only by thorough dedication towards the absolute cause." And there is gradation, Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī. Rāmānandi section: from Rāmānuja, Rāmānandi, an offshoot. From Madhvācārya the Gauḍīya Vaiṣṇava. From Viṣṇuswāmī the Vallabha School, Vallabhācārya School. And from Nimbarka there's Harivyāsa and Haridāsa School, little modified we find. From these schools also a main branch has sprung up.

Bhāratī Mahārāja: Haribras?

Śrīla Śrīdhara Mahārāja: Nimbarka is called Haridāsa. The name was very much appreciated by Agbar Barsa [?]. He was Haridāsa. So there were some persons who make much with Haridāsa. But the original propounder of the faith was Harivyāsa, means Nimbarka, Nimbarkācārya. And they come from Catuḥsana, and Madhvācārya from Brahmā, Rāmānuja from Lakṣmī, and Viṣṇuswāmī from Rudra, Śiva. Śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ

[sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyā hy utkale puruṣottamāt]

["If someone receives a mantra from a Guru who doesn't come in a bona fide sampradāya that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of sampradāyas, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective sampradāyas will arise from the Supreme Personality of Godhead in Utkal (Orissa)."] [Padma Purāṇa]

Middle age Ācārya from all these four camps is Śrī, Rāmānuja. And Brahmā means Madhvācārya. Rudra means Viṣṇuswāmī. And Catuḥsana is Nimbarka. A middle age Ācārya.

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

What is Satsvarūpa doing there? Looking after administration, or writing?

Bhāratī Mahārāja: He's writing. He's leaving today for Vṛndāvana. He's going back.

Śrīla Śrīdhara Mahārāja: Oh. Vṛndāvana. And that gentleman, he's also leaving for Vṛndāvana – Dāmodara.

Bhāratī Mahārāja: Dāmodara, after two weeks.

Śrīla Śrīdhara Mahārāja: Oh, he will stay here for two weeks. Hare Kṛṣṇa. No other gentleman has come there, newly?

Bhāratī Mahārāja: No. No one has come. Bhakti Caru Mahārāja has sent message he is coming.

Devotee: He's coming today.

Śrīla Śrīdhara Mahārāja: He's coming today, there, with Gopāla Kṛṣṇa?

Bhāratī Mahārāja: Satajanma and Hṛdayānanda.

Śrīla Śrīdhara Mahārāja: But he told that he will accompany Gopāla Kṛṣṇa there today?

Devotee: I didn't hear that he is coming today, Gopāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gopāla Kṛṣṇa. Then who told it? Hari Charan told it, that he will come with Gopāla Kṛṣṇa, perhaps this morning to Māyāpur and evening here. That he told, Hari Charan. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gopāla Kṛṣṇa he's an Ācārya?

Akṣayānanda Mahārāja: No, GBC.

Devotee: He's aspiring to be an Ācārya.

Śrīla Śrīdhara Mahārāja: Oh! He's trying to become Ācārya.

Devotee: They are promising.

Śrīla Śrīdhara Mahārāja: Yes. He perhaps last year he came to see me, or year before last?

Akṣayānanda Mahārāja: Last year.

Śrīla Śrīdhara Mahārāja: And he was a candidate for Ācāryaship he expressed.

Akṣayānanda Mahārāja: Or this year it must have been.

Śrīla Śrīdhara Mahārāja: But it was not granted so he was dissatisfied. This year perhaps he will get recognition. The principle has been accepted last year, they told, after their sitting finished. And Gopāla Kṛṣṇa came and told, "There are no new Ācāryas have been taken."

I remarked, this is injudicious and unfortunate.

Then Bhāvānanda and Jayapataka came to me. "Perhaps you were misinformed. We have accepted the principle that we shall increase the number of Ācāryas. We are not against, so your remarks are based on erroneous information."

But to accept the principle only is not the whole thing.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi.

Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Where is Jidish Prabhu?

Akṣayānanda Mahārāja: He said he's coming.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when you used to meet with our Prabhupāda at Sitakanta Banerjee Lane, did he used to tell you, or did you discuss that world preaching at that time, preaching all around the world? It might have come?

Śrīla Śrīdhara Mahārāja: No. At that time perhaps he had no conception of world preaching, but all India preaching. And especially approaching the political leaders, and try to convert them. That tendency I found in him. Before that perhaps he might have said when he was in business in Bombay, and I was in that Maṭha, might have talked.

At that time Bon Mahārāja and a party they were preaching in England, Germany also. Bon Mahārāja met Hitler also. Hitler, he was busily engaged, there was an engagement with Hitler, but when he approached at the fixed time then he saw that Hitler is engaged in serious thought and moving in a corridor. And when he was informed that, 'you have made engagement with Swāmī Bon,' then he sent another gentleman. "I'm very busy now. You please on my behalf talk to Swāmīji." He sent one gentleman, perhaps Goebbels or someone. But he saw that Hitler is like half mad he's moving in the corridor. Bon Mahārāja told me.

Devotee: Hitler was very interested in Vedic literature, in a perverted way?

Śrīla Śrīdhara Mahārāja: Not in Vedic literature but some forms he observed what is akin to Vedic custom. That we appreciate. Just to put the females to the harem and to make them attentive towards nurturing good child, to produce good children for the country. And he ordered, perhaps made a law to sterilise the diseased persons to produce children. "I don't want that the country will be full of some diseased men. Good health and good intellect men I want." And also he announced that, "Any lady who will produce good children to the country they will be rewarded. They shall get a reward who will be able to contribute good children to the country."
That is _____ [?] The necessity of marrying is to produce good child, and not sense pleasure. Of course according to his conception of good child, that was then another. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dictatorship, I like that, dictatorship. Of course in a good man, that is presupposed. There is Gurukula. Gurukula means Guru is all in all. The obedience, the discipline, we are to teach, we are to learn. Merit must be given upper hand. That vox populi is not vox dei. Vox dei should be vox populi. The vox populi is vox dei, the mass will guide, and the intelligentsia will be compelled to follow that: that is an unhealthy thing. The higher realisation will guide the lower. And higher

realisation must come under the revealed truth: revelation guide. Here the sphere of misconception. So light must come from beyond the world of misconception, and we'll be benefited thereby. That is the underlying idea.

When perhaps in the first issue of Back to Godhead I had one article there, and there I wrote in that spirit, "The Vyāsadeva the great dictator," I put this expression, "The Vyāsadeva, the great dictator in the religious world. What he has received, he has written in the spirit of a dictatorship. Do this. Veda is dictator. Revealed truth is also dictator, in the spirit of dictatorship. Do this. Why? No reason. Do this. It will be your good."

If one says, "Why?" he's unqualified, he's unqualified for the soil. If there is doubt, he's only prepared to live in the land of doubt, suspicion, cheating, all these things. There is the unknown. In a wholesome healthy soil the cheating is unknown, so whatever one will say that will be true. Whatever another one will ask that will be true. That is supposed to be true cent per cent. None wants to deceive. That should be the character, characteristic of a normal soil.

When the mother says to the child: "You do this."

"Why should I do mother: why should I do that?"

Giving something, "You take this food."

"Oh. I should check if there is poison in it. With suspicion whether I should take this food given by my affectionate mother and I submit, I shall before taking I shall feel I should examine whether any wrong is there."

This is a very lower type of life, undesirable. So in high plane of life such suspicion and examination and doubt, all these things that cannot prevail: simple transaction.

Devotee: But the king, the dictator, he is always very much doubtful. He's always checking to see if the food is...

Śrīla Śrīdhara Mahārāja: The land of doubtful, to live in the land of doubtfulness, that is not a happy thing. It is earned only by our ill fate, the result of our evil action. We are not fit to live in the normal land. Unfit, so we are pushed into the land of doubt, or land of deception. Doubt, deception, deception has grown within us doubt.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. _____ [?] Who is here?

Devotee: Mukunda mālā.

Śrīla Śrīdhara Mahārāja: Mukunda mālā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha Prabhu, have you heard that Gopāla Kṛṣṇa Prabhu is coming from Māyāpur now, today?

Vidagdha-Mādhava: I have not heard.

Śrīla Śrīdhara Mahārāja: You have not heard. And Navadwīpa Prabhu has heard?

Navadwīpa Prabhu: This morning my wife told me that just three were coming. Bhakti Caru, Sadadhanya Swāmī, and Adridharan, the president of Calcutta: but no mention of Gopāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Swāmī Mahārāja, Beyond Birth And Death, _____ [?]

Śrīla Śrīdhara Mahārāja: Beyond? Not between?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Between we are having experience of our own, but beyond birth and death. _____ [?] beyond birth and death.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Fool, a cartoon.

Akṣayānanda Mahārāja: Yes, like that, exactly.

Śrīla Śrīdhara Mahārāja: Beyond birth and death _____ [?]
Skeleton. Who is dissatisfied with any food of this world, he wants to see if there is anything beyond birth and death, try to find out. Here, suffering concur, this is the highest production of this world ultimately is this figure, no food, trying to find out if any hope is outside.

Yudhiṣṭhira Mahārāja said _____ [?] "What is the news of the world, in general?" Yudhiṣṭhira Mahārāja told: _____ [?]

Man is being seasoned in a cauldron. _____ [?] ādhiyātmika, ādhibhautika, ādhidaivika. He's being fried in a cauldron. Ādhiyātmika, with some repenting mood from within, from the pain of the disease from the body; and the ādhibhautika, one animal is attacking another. Ādhidaivika, the famine, flood, as the result of his previous karma is burning him. This is the – always being burned, every jīva soul in bondage is always being burned and the fire is of three types, the heat, and the heat is of three types. One, famine, flood,

this ādhidaivika, these natural accidents; and then one jīva is troubling another, is the cause of misery, and then another type from within, either a disease or mental disease. So always suffering from these troubles, so such troubled man is trying to find out if anything beyond this world where ultimately we are a skeleton, nothing else. That may be the idea of the cartoon. The skeleton is peeping through a window whether there is any place where I can grow some flesh and blood which is being eaten up here and reducing to mere skeleton. Can I thrive in any other soil, in Candraloka, or in Sukra, or in any other place? Hare Kṛṣṇa. Vaikuṇṭha. Here skeleton is true, ultimately the skeleton is the truth here. Everything is being eaten up by the time and space and trying to reduce anyone and everyone to be a skeleton. "Oh you skeleton, try to find out a place where you can live a healthy life, you don't have to become a skeleton. Thinking, thinking, thinking."

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Vidagdha Prabhu, what duty you have got now to discharge there?

Vidagdha-Mādhava: Still with the Māyāpur samādhi Mahārāja.

Śrīla Śrīdhara Mahārāja: You have come to purchase something for samādhi, materials?

Vidagdha-Mādhava: No. Going to Calcutta.

Śrīla Śrīdhara Mahārāja: Oh, you are going to Calcutta, to meet?

Vidagdha-Mādhava: I work with an artist in Calcutta. Mahārāja, Satya Nārāyaṇa Prabhu, we were discussing some of your Kṛṣṇa kathā and he was saying there would be a market, there would be some devotees very much interested in seeing a small book of your quotes. Of quotes we might get from tapes that we have taken.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Satya Nārāyaṇa Prabhu he's in ISKCON, but he, why should he take trouble of publishing them? With any criticism, or as it is?

Vidagdha-Mādhava: As it is. He's not editing. He's not saying we should publish with BBT. But we should get some quotes, nice quotes we can use in our preaching all over the world.

Śrīla Śrīdhara Mahārāja: Yes. One who has got, who has caught that, he may do, he may publish. I have no objection. Dhīra Kṛṣṇa Mahārāja he also asked me that, 'May we print all these things?' Yes, you do. Anyone who has heard it he may do and publish if he thinks what is to do some good to the world then of course he's justified to do that. I don't want to make it a trade. It must be the most benevolent trade of Mahāprabhu. No special trade, but His trade to convert all under Kṛṣṇa consciousness. That broadest idea we must embrace, one and all. It is for the interest of Mahāprabhu and Kṛṣṇa, Prabhupāda, Swāmī Mahārāja; for their interest if it is meant,

worth something, everyone is at liberty to do that. It is not mine. If the words come from our master, from Kṛṣṇa, everyone should have right to accept that, and to spread that.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

If they consider that it's Kṛṣṇa upadeśa then they're at liberty to spread it anywhere and everywhere. His conscience to be justified: if he sincerely thinks that, of course he'll do it. It is not mine, it is of my Gurudeva, and he will say it is of Mahāprabhu, He of Bhāgavatam, Vyāsadeva: in this way. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And if anyone gets any real benefit out of that then I shall get reward from above and I shall get good will from them also. I want that sort of blessing for my own sustenance, I want that. Gaura Haribol. The reaction will come to me if really that is helpful, then reaction will come to me to bless me, to make me more fit for the service of my Lord. Gaura Haribol. Without that I may not have anything to cherish in my heart. I may not do. I pray to my Lord.

To make trade over this Hari kathā, our Guru Mahārāja condemned it, this Pran Gopāla Goswāmī and others. To make money Pran Gopāla Goswāmī came to Gaura Kiśora Bābājī Mahārāja to read Bhāgavatam. He requested Bābājī Mahārāja one day, "You hear how I explain Bhāgavatam." Bābājī Mahārāja does not say anything. Then one day he himself came with his men and made arrangements and invited also the audience and went on explaining.

Bābājī Mahārāja is sitting silent. Then when he went away then he asked one of his attendants, "Cleanse this place."

"Why? This is already very, no dirt, he already cleansed, plane, compound."

"No, no, no. What I say you do it."

"What do you say Bābājī Mahārāja? I can't follow you. This is already very clear. Nothing is here. The Goswāmī just had his Bhāgavatam pāṭham here and it is very clear."

"No, no. You say that you heard Bhāgavatam, I heard money, money, money. What he, so many talks, so many gestures, postures, so many singing tunes, all these things pronounced, pronouncing of the śloka, the art, everything only to get money, to earn money. He will advertise that, "Gaura Kiśora Bābājī he has heard Bhāgavatam from me." So more demand will come and more money he will earn. He has not spoken anything in praise of the Lord. That was not his inner purpose, but how he will be able to earn more money. He's using Bhāgavatam for that. And the money will be utilised for the pleasure of his children and wife. And he's trying to force Kṛṣṇa to serve, using Kṛṣṇa to serve his wife and children. I see it like that. So this is filthy. Purify this place, and with some go-my, the cow dung."

When in Australia, Swāmī Mahārāja, that paper cutting is with me perhaps, when Swāmī Mahārāja came down from the plane - got down, so many came to welcome him. Then one newspaper reporter just approached, "How these expenses you manage? You sell books, we are told."

"But we are not book sellers," he answered in a particular, peculiar way. "We are doing Kṛṣṇa kīrtana giving book about Kṛṣṇa, they are giving money. And money is used only for Kṛṣṇa kīrtana."

In this way the rolling business for Kṛṣṇa, not any motive of trade, to serve other base purposes of human nature. So if it is in that way it is all right, but not for any trade. That is what is wanted.

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

The produce must go to Kṛṣṇa, must go to Guru, Vaiṣṇava, Kṛṣṇa and kārṣṇa, Kṛṣṇa and His own group.

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

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

"Only I am the sole enjoyer of the whole."

Reality is For Itself, For Itself. That is the only criterion we should keep up in our mind. Artheṣu abhijñaḥ [Śrīmad-Bhāgavatam, 1.1.1] He knows the meaning of every movement, even of an ant or a creeper. He has got the idea why the ant is moving to which direction, and the creeper blown by the wind, moving which way, what is the meaning. He Himself only knows it. Artheṣu abhijñaḥ, what is the purpose of this slight movement, or taking rest, He only knows and it is to fulfil His purpose. And we are to find out that plane of thinking and to become one with that, in consonance, in harmony, artheṣu abhijñaḥ.

Dhāmnā svena sadā nirasta-kuhakaṁ [Śrīmad-Bhāgavatam, 1.1.1] Half knowledge, then misconception is outside, but in his own plane of thinking it is all harmony, all right, no over-lapping, no fight or natural selection or, what is that, natural selection and survival of the fittest. Always fighting, struggle: struggle of two kinds, struggles to create discord and struggle to be reinstated towards harmony. The sādhaka, the Vaiṣṇava, they're also struggling, but to be reinstated into harmony, a harmonious life. That is desirable, here, that should be normal here. All should struggle to be reinstated into real harmony of the whole. But the struggle to get out opposite direction and prefer a life of devouring each other, disturbing each other, that is undesirable. That is māyā. At the cost of others to make one's own self to be big, then that is

also in a concocting line, illusory line. Everyone is struggling to become big, but that is illusion, māyā. That big is not properly big. The real bigness is on the other side.

dvau bhūta-sargau loke 'smin, daiva āsura eva ca
[daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

dvau bhuta-sargau loke'sminn daiva asura eva ca
visnu-bhaktah smrto daiva asuras-tada-viparyayah

["There are two classes of men in this created world, the demoniac and the godly. The devotees of Lord Viṣṇu are the godly. Those who are just the opposite are called demons."]
[Padma Purāṇa] & [Gauḍīya Kaṇṭhahāra, 14.1]

This is in Viṣṇu Purāṇa, and in Gītā, dvau bhūta-sargau loke 'smin, daiva āsura eva ca.

daivī sampad vimokṣāya, nibandhāyāsurī matā
[mā śucaḥ sampadaṁ daivīm, abhijāto 'si pāṇḍava]

["The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth."] [Bhagavad-gītā, 16.5]

Āsurī meant only for closer bondage, and daiva that is who are struggling towards right direction. Two sections struggling here; one towards positive, another plodding in the negative, opposite. Dvau bhūta-sargau loke 'smin, daiva āsura eva ca. Daivī sampad vimokṣāya, nibandhāyāsurī matā, meant for that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Who was telling of publishing? Satya Nārāyaṇa?

Vidagdha-Mādhava: No Mahārāja, it was an idea, he became very enlivened...

End of 81.12.02.A

Start of 81.12.02.B

Śrīla Śrīdhara Mahārāja: ... that Guru will be disturbed.

Bhāratī Mahārāja: No.

Śrīla Śrīdhara Mahārāja: If that is so, the same common interest, we are to see whether it is the thing of that type or something else of lower type. And this should be applied in their case. In the next generation, what they're applying for Swāmī Mahārāja, in the next generation, the disciple of one Ācārya he will feel the same thing about the disciple of another Ācārya, that my Guru is Jagat Guru, and his Guru he thinks Jagat Guru. And if he makes disciples of his Guru to keep up the fame of his own Guru, then my Guru's portion is being taken up. The same thing will be repeated in the next generation amongst them. Then Prabhupāda will not be the centre of interest, the other eleven Ācāryas they will become independent centre, and their Guru's will fight with this principle, that to appreciate the words of another Ācārya is to diminish the fame of my Ācārya. The same thing will be repeated there. So one who does not know the real quality of the thing, they will quarrel in this way. And that will go on to infinite time; infinity. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The quality of things, wherever we get it; we are to feel, understand and accept, in our own interest as well as for the interest of all. So the absolute and the relative, I am always talking, that these two will come into seeming apparent fight. But the absolute should be accepted and the relative should be sacrificed. But still, the relative is necessary.

A boy, he must put his whole faith in the teacher in the primary school, otherwise it will be hampering if he thinks that, 'what my teacher teaches me, that is all false, or of lower type.' But when he will grow up he will accept another higher education teacher, and that does not mean that the primary teacher is neglected or insulted.

Progress means elimination and progress means acceptance. For our own interest wherever we find akin to what was given by our Guru Mahārāja, to enlighten that more and to make me understand more clearly what I heard from Guru Mahārāja, that will be acceptable, for his cause. Otherwise, what I have taken in the prison house of my mind, my scholarship, or my any other inner cell, I shall fix Him there? But He has got infinite possibility. He is not a finite thing. He is infinite. And as much as in the cell of my brain I have imprisoned him, I shall only stick to that? What is this? I am a living thing, or I am also a dead particle of a sand? Any growth, what I have received from him, can it grow, or it is finished there? I have reached the infinite standard? What do they think? What they have accepted, they could accept, that's the limit, and nothing more?

Bhāratī Mahārāja: They think there's nothing more. They say there's nothing more.

Śrīla Śrīdhara Mahārāja: Nothing more! Then we show our daṇḍavats to them from far away. Dandavata dulata bhakativinoda veti [?] We are not worshippers of that, that they are finished, they have attained perfection. If they think like that, they, all those ten, eleven Ācāryas they have attained perfection, we hate it. Still they should consider that they are students, and not finished

professors who has known anything and everything. They should think themselves to be bona fide students, still students. And they have come to talk about the infinite and not finite thing.

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

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

Then why Jayapataka runs, Bhāvānanda runs to me, to check Jayatīrtha that he says, "I have so many sentiments, sattvika-bhāva." That he's a bona fide Ācārya, recognition from Swāmī Mahārāja himself? Why do they come? Why do they come against Haṁsadūta? That he's doing wrong. What is the justification? They have attained the finished stage? Why do they come against Tamal Kṛṣṇa? And want to make them oust? They have all attained perfection? Then why one comes to fight against another even to oust them from the society? What is there? This false vanity. They have not come in connection with infinite, the transactions of finite things they are engaged in. What's the time?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Nine thirty?

Devotee: Five to ten.

Śrīla Śrīdhara Mahārāja: Nearly ten.

Bhāratī Mahārāja: These are the problems that I face every day.

Śrīla Śrīdhara Mahārāja: Yes. That is every day that will be in our minds also always, the fight between finite and infinite knowledge. Not only in them, but within us also, this fight will go on. That I have known, what I have known, it is the absolute? No. I have not finished knowledge, yet I have to know. Yet I have to know.

The Brahmā himself says that, "I am fully deceived by Your līlā Master. I am nowhere." The Brahmā himself says, "Everyone says, one who has come in connection with the infinite, he cannot but say this; that I am nothing."

That should be the salient point. Purīṣera kīṭa haite muñi sei laghiṣṭha [Caitanya-caritāmṛta, Ādi-līlā, 5.205] The propounder of the greatest śāstra in Gauḍīya Vaiṣṇava, Caitanya-caritāmṛta, he says, how his posing is, and the sincere posing, purīṣera kīṭa haite. They're ashamed to express their negative character, negative development which is real wealth for the disciple, for the potency; to increase the negative characteristic of the seeker? Purīṣera kīṭa haite muñi sei

laghiṣṭha. They feel ashamed there? Muñi sei laghiṣṭha. Jagāi mādhāi haite muñi se pāpiṣṭha. Kavirāja Goswāmī says and sincerely says, and still we try to have the dust of his feet. Because he says of himself as so low, so mean. Such a negative character is shown there. So we fall at his feet. And if he says, "I have finished, God, Caitanya is my disciple," we shall shoot him.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Like Bhaktivinoda Ṭhākura as he dealt with Bishkisana. [the bogus incarnation of Viṣṇu] Gaura Haribol. [laughing] So you get me excited. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Take this off. You have recorded me. You are putting me into a cell, a prison house. Nitāi Gaura Haribol. Nitāi Gaura Gadādhara.

End of 81.12.02.B

Start of 81.12.03.A

Akṣayānanda Mahārāja: Mahārāja, Prapanna-jīvanāmṛtam is with you?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: If I may take it and do final correction after Madhusudana Mahārāja has read it. Because one or two pages...

Śrīla Śrīdhara Mahārāja: He has gone through partially, and also given his opinion, that it is not up to mark.

Akṣayānanda Mahārāja: I see.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Caru Swāmī has kept that copy with him, but he's very busy.

Akṣayānanda Mahārāja: Yes. He has four chapters.

Śrīla Śrīdhara Mahārāja: With him only?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: Others?

Akṣayānanda Mahārāja: I have, copies.

Śrīla Śrīdhara Mahārāja: First four chapters he took?

Akṣayānanda Mahārāja: Yes. And Venkatta also has four chapters, copies. I made three copies.

Śrīla Śrīdhara Mahārāja: Only three copies? Full, three copies, you have produced?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And one given to Caru Swāmī, no, only first four chapters?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The rest with you?

Akṣayānanda Mahārāja: And some with Venkatta, three chapters.

Śrīla Śrīdhara Mahārāja: Three? Then seven, another three.

Akṣayānanda Mahārāja: I'm holding the remainder.

Śrīla Śrīdhara Mahārāja: Another three, but that is one copy, and another which you have given to me.

Akṣayānanda Mahārāja: Yes, that's the original.

Śrīla Śrīdhara Mahārāja: There is also there eight chapters?

Akṣayānanda Mahārāja: No, that's the whole thing.

Śrīla Śrīdhara Mahārāja: The all, complete.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And another copy, these two copies, another third copy with whom?

Akṣayānanda Mahārāja: Myself.

Śrīla Śrīdhara Mahārāja: Complete?

Akṣayānanda Mahārāja: Not complete because…

Bhāratī Mahārāja: [Venkatta] I have some parts of that chapter.

Śrīla Śrīdhara Mahārāja: Why?

Akṣayānanda Mahārāja: Because one part, some parts, part with him.

Śrīla Śrīdhara Mahārāja: That is, some with Caru Swāmī, you, and he?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: This is one copy, and one full given to me. And the third copy?

Akṣayānanda Mahārāja: I have it.

Śrīla Śrīdhara Mahārāja: Full?

Akṣayānanda Mahārāja: Well, you see, Mahārāja, what they have is from the same chapter, so I'm without some. But he'll give it to me now. I'm lacking in some chapters, but he has it.

Śrīla Śrīdhara Mahārāja: All right. You have three full copies are there?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: Full set, three? One set with me.

Akṣayānanda Mahārāja: One set with you and one with me now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

[About 2:40 minutes of Bengali?]

Bhāratī Mahārāja: What did they put, some type of meat? What type of meat was it?

Śrīla Śrīdhara Mahārāja: The dead body of the buffalo, of the cow, they put there on the other bank of the tank. Outside the water, in that fallow land they have cast the dead body. And we are opposing that, "No, just in front of the Maṭha. Dehastan, such nasty thing should not be done. You take it far off." But the youngsters of communist mentality they won't care, they get joy in doing such disturbing things. They're enjoying here, the tamasic ānanda. This is piśāci, this is piśācik, not raja-guṇa, not the demons, lower than demonic, that is piśācik.

Devotees: Goblins. Witches. Ghosts.

Śrīla Śrīdhara Mahārāja: Yes. Witches, ghosts. Shakespeare's ghost was a little gentle.

Akṣayānanda Mahārāja: More dignified.

Śrīla Śrīdhara Mahārāja: That's more dignified that showed himself to Hamlet, father's ghost. In this word ghost, that means some body of lustre, that is God the Ghost.

Akṣayānanda Mahārāja: Holy Ghost.

Śrīla Śrīdhara Mahārāja: Holy Ghost. That is without this material figure. God the Holy Ghost, God the son, and God the father, Trinity. God the creator, and God in the Guru, comes to relieve as Guru, God as Guru, God as creator, and God as in its inconceivable, transcendental existence. That is beyond our calculation, that is Holy Ghost, something nearer to Brahman. Ghost, it is beyond our conception. That is some halo, which we cannot discriminate, it is beyond our discrimination. And of these three forms, what is considered to be the highest, the original? No such mention?

Devotee: God the Father. They say that they're all the same.

Śrīla Śrīdhara Mahārāja: One and the same of course.

Devotee: But they say that the Father is the highest conception.

Śrīla Śrīdhara Mahārāja: Father is highest conception, the creator. And then, what? What is the necessity of the Holy Ghost, their transcendental conception of Him? Which we cannot discriminate, differentiate and specify, what is the necessity of that aspect? Is that the most original conception, and from there the Father conception has come out? And from Father, the Son conception, that is the Guru conception has come out. What is the fundamental conception? Is it hazy, or it is of differentiated character? Maybe beyond our present conception, but if He likes, as we say, He can make us conceive of His one part, however negligent it may be. But if He likes He can help us to conceive Him, what He is. That is one thing. And He's beyond conception, the eternal aspect, that we cannot be eligible to have any trace of that, they're in His power also, to make that part to bring to our front, area of conception, what is the nature of that.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is a book in the United States which was discovered in the library called [Journey to] Unknown India. And it is about during the Second World War when the foreigners were imprisoned or kept in the containment camps, concentration camps, here in India. And there's a story about one man who came from Austria, he was the author, who was writing his biography, his experiences.

Bhāratī Mahārāja: _____ [?]

Devotee: Your Godbrother, your German Godbrother, he met your Godbrother in the concentration camp.

Śrīla Śrīdhara Mahārāja: Yes. German Godbrother, one Herr Schulze [later Sadānanda dāsa], he was concentrated because he had German nationality he was taken into concentration camp. At that time, some European gentleman, maybe Austrian I don't know, he was also taken into prison and they were in the same room, both of them stayed for long time. And from Schulze my Godbrother, he got many things. He got many instructions about Gauḍīya Vaiṣṇavism and he was converted mentally. And when he came out then Schulze took him to Bon Mahārāja and he took initiation from Bon Mahārāja. I forget his name.

Devotee: Walter... [Eidlitz.] [Later Vāmana dāsa]

Śrīla Śrīdhara Mahārāja: Then he went to Europe and he preached, he was a very eloquent speaker I heard, and he preached very widely, especially in Italy and Norway, Sweden. Perhaps he took his nationality in Sweden. Sweden was some neutral country. He took nationality in Sweden and lived there and he was preaching about Gaura-Nityānanda. So much so that one Indian, Bengali gentleman, after attending his meeting in Italy he came here and described that, "You say that the whole world will be converted into Gauḍīya Vaiṣṇavism. It is not impossible, because what I saw with my own eyes in Italy in a big assembly the gentleman is delivering his lecture and sometimes in the middle of his lecture, "Gaura-Nityānanda kī jaya" and the whole mob is repeating, "Gaura-Nityānanda kī jaya."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "That I saw with my own eyes in a meeting in Italy. So I think you say that one day the whole world will come under the banner of Gaura-Nityānanda it may not be impossible." One gentleman told. So he was a good speaker and was a very energetic man and he was doing in such a way I heard it, from different sources. But one source is so vivid.

But I asked also Swāmī Mahārāja, "Have you come across with that gentleman who did so much for Gaura-Nityānanda? Is he living or dead?"

Swāmī Mahārāja said, "I don't know about him, perhaps he has been dead." Swāmī Mahārāja told me.

I told him, already, he's very energetic and very pushing man and he was preaching very sincerely. I got information from different sources. You please try to find him out and he will help you a great deal perhaps.

Devotee: In the prison camp there were many, many Christians, so he was preaching that concept of the Trinity. He was explaining it to them, to the Christian Ministers and the Priests there in the concentration camp, telling them something to do with Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Schulze he had much affection for me. When he came I was in Bombay. Bon Mahārāja came with two gentlemen, German gentlemen. One Herr Schulze a good

scholar, he was conversant in eight languages of Europe, and a good scholar. And another, a son of a Baron, he knew only the cultivation etc. Both of them came. I was at that time in charge of Bombay Maṭha, and Swāmī Mahārāja was also there, and Madhusudan Mahārāja he was also there at that time. I went to receive them from the ship and took them in the morning, our Maṭha. I found Bon Mahārāja a quite changed man, no daṇḍam, no tuft of hair, and also English fashion. Then in a round table, I have already told many times, we took our seat, that Schulze, Swāmī Mahārāja, Bon Mahārāja, myself, perhaps these four or five in a round table conference. I asked Bon Mahārāja, why do I find you in such dress? Your previous dress no trace.

Then he, in a dignified way answered me, replied to me. "Oh, there these, your orthodox fashion can't work, or can't stay. England is another type of land. They also dress orthodox formality, blind faith, so that cannot be pushed there. And they have got their own understanding, own reasoning, own philosophy, etc."

But I was already a student of philosophy here, so I read arguments on both the sides for the atheists and the theist, so I had my strong position in the side of the theist. I challenged him. What are the questions that cannot be answered? Although they may be atheists of the worst type, but I think I can answer, reply to the questions of the atheist also. So there the argument began, discussion began, and at last Bon Mahārāja was defeated.

And Swāmī Mahārāja spoke aloud, cried aloud, "Here Europe is defeated by Asia."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: And Schulze, that German scholar he was very minutely watching the discussion between myself and Bon Mahārāja. Then, I asked him, in course of conversation he told, "That lectures of Bon Mahārāja did not attract me most, but I was really attracted by the book of Sanyal, Professor Nisikanta Sanyal, M.A. Śrī Kṛṣṇa Caitanya, that book attracted me really, the thought underlying."

Anyhow, he was able to speak the salient points of Gauḍīya Vaiṣṇavism, and he had some special affection for me also.

But Bon Mahārāja he moved, wandered about European states and more catholic in his behaviour, conduct. So he generally had choice to live sometimes with Bon Mahārāja.

And there was another gentleman Satyavasta Vakurvya [?] he was also an M.A. and very external indifference, vairāgya, so he had much inclination with him. And later on I found some sort of inclination towards Śaṅkara philosophy, to my disappointment. I sometimes heard him to plead for Śaṅkara philosophy. So I caught that gentleman, that Satyavastabhya, Satyanjan [?] You are going away from cid-vilāsa, that is transcendental differentiated philosophy, and going towards non-differentiated. What is your reason? In Mathurā I gave a challenge to him. And of course he at that time he was defeated. I put it this way: mathura atattva [?], in Bhāgavatam:

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

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

No, this verse:

śaraṇāgatera, akiñcanera – eka -i lakṣaṇa, tāra madhye praveśaye 'ātma-samarpaṇa'

["There are two kinds of devotees - those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa's lotus feet are qualified with another transcendental quality, ātma-samarpaṇa, full surrender without reservation."] [Caitanya-caritāmṛta, Madhya-līlā, 22.99]

I challenged to him to explain this point, what is the meaning underlying. A śaraṇāgata, one who has surrendered, he's already akiñcana, akiñcana - that he thinks he has got nothing, he is not master of anything in this world, akiñcana. That is your highest point - akiñcana, niṣkiñcana, nothing to desire, nothing to possess, but this is the basis of śaraṇāgati, it is the negative side. But śaraṇāgati has come to something positive. Tāra madhye praveśaye 'ātma-samarpaṇa'. He's not only selfless, self-effacement is already there, then he again surrenders him, surrenders him to what? To higher substance, it is sure, certain. If he connects himself with some surrendered area, a higher area, how do you explain this? Then he could not.

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

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [Śrīmad-Bhāgavatam, 11.29.34]

How do you explain this?

Then that gentleman, though my God-brother, he told, "Your discussions should take place in Benares." Benares is the highest seat of the Māyāvādīns. So that gentleman lastly had this deplorable connection with Māyāvāda, this Schulze. No further connection with him I got. Now I think they're all gone, those two, not living any more.

So to cross the debt of niṣkiñcana, that with the conception that we are not master. Religions generally go up to that. But we have got our Master. We are not masters of this world, this is finished. But I have no right in the whole of the organisation, that I am a paid part of the whole and I have got my respective duty towards the whole. That is to be awake in another world, another plane of life, and that is the subtle, most subtle, and there properly we are there.

svarūpe sabāra haya, golokete sthiti:
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence,

we are members of that plane."] ["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [Śrīmad-Bhāgavatam, 2.10.6]

We are in diseased condition here and when we are healthy we have got our plane of living. That is the Bhāgavata, the positive Vaiṣṇava conception, not only negative side of life but the positive side, self-determination, or svarūpe sabāra haya, golokete sthiti, and muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ. There is some svarūpe beyond the jurisdiction of the misconception. There is a particular place and position of mine in the universe. What is that? That is to be found out. There is the rub. Without serving that, only trying to serve the negative side, I am suffering, I am suffering. In all conceptions of my life I find suffering, suffering, janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9]. But there is a conception where the life is worth living for. That positive side has been neglected everywhere almost, in so many different conceptions of religious view. Gaura Haribol! The nirmat-sarāṇāṁ satāṁ [Śrīmad-Bhāgavatam, 1.1.2], these are all realisations of the matsara's life.

And the egoistic school they cannot give up totally their egoism, "That I am master." In subtle of the subtle form it remains, "That I am master. I am Brahman. I am a part of that master element. I am a part of that master element."

That I am a part of the subsidiary element, subordinate element, they cannot think it out, their matsara, their jealousy, something like that is the root cause there. But if they become a little generous in their intrinsic conception then the higher realm is there and infinitely higher. And I am created of smaller stuff. Only with the help of that higher I can improve my condition and have a position in the higher plane, if I become nirmat-sarāṇā in the process and Kṛṣṇa-dāsa. I am a junior. I am lower position. If I come to that opposite conception of life, then my prospect is very high and higher. They cannot accommodate that, so nirmat-sarāṇāṁ satāṁ.

In Bhāgavatam while talking, there is the dictator. If I can accept the garment of dictatorship then my lot, my fortune, may become most high. A serving, a submission, submissive attitude, the dictatorial aspect of the world: only fullest submission if I can show, then the dictatorial aspect of the world will take me up, and higher, higher prospect I shall get.

Despot, Autocrat, because that is absolute good, so absolute knowledge, absolute good, absolute everything absolute, then why should I not submit to Him, being in a vulnerable position as I experience here? So that is suicidal not to accept that. I am of lower creation, and I can find it in every step of my life, that I am a hindrance, I am of limited creation. But at the same time, higher creation there may be, why should I deny that? What right have I got to deny that? Here also I am experiencing so many things of high and low. From the highest stone, to the scientific man who is controlling the stone of this here thing, hierarchy is there. And what is the trouble of believing that there is hierarchy in the original site, the higher world, also? What's the wrong there? Only matsarata, the egoism and too much egoism, the worst type of egoism, nasty, that is in the way. That is the hindrance to our real progress of life. Mahāprabhu announced:

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

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

In naked terms, you are a slave to that highest entity. This is you innate natural acquaintance. You are such. Your inner self has got such intrinsic position with the Absolute. Absolute is so high. With whom we are connected His position is so high and you are a slave. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. The all-attracting and the conscious attraction, and attraction by love, that is the centre, nature of the centre. And you are a slave to that great force of love and beauty. You are so fortunate. You may thank your God that you are so fortunate that you can be handled in any way by that Absolute Beauty, Charm, Existence, Knowledge, everything, the highest centre. You are connected, not divorced. You are not barred by your birth, not to enter that domain. But you have got the position there. The position, as a gentleman you should understand from your experience of this world. If you want a real position there you should be of what nature? You yourself will judge it, of the most subordinate. As much as you'll have to go to the higher power you'll have to accept the position of a subordinate. It is clear from your own present experience. We should be satisfied with that, otherwise you'll be barred and cast aside here, where the rubbish is thrown out, you'll be thrown out there. If I'm a gentleman, think like a gentleman, you are so limited and you have got so high prospect, high prospect, and infinitely higher than you. Still, you have got a position there. And should we not be prepared to accept that honourable position there? And what is that? The Lord Himself says that if you become a slave, He becomes also your slave. What more you need? What more you can expect?

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

"Though intrinsically, independently I have the highest position of controlling everything, but this śaraṇāgati controls Me, but in a different way, through the way of affection. Not by power, not by necessity, not by intrinsic existence, but through love."

You be satisfied with that. And not only there, you can enter into the harem also; you can enter into the motherly relationship. What more you may want? The Lord is coming to be whipped by you. What is this matter, and you are not satisfied fully?

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi

Gaura Haribol. Nitāi Gaura. Nitāi Gaura. Nitāi. Nitāi. Nitāi. Mahāprabhu Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Giri Mahārāja is alone there?

Akṣayānanda Mahārāja: Mm. He's up and about now.

Śrīla Śrīdhara Mahārāja: Up? Gaura Sundara. Gaura Sundara. Gaura Sundara.

Bhāratī Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Bhāratī Mahārāja: Can you describe the work which Bhaktisiddhānta Saraswatī Ṭhākura did in Navadwīpa, the work he did as far as building temples in Navadwīpa - how he started his mission within Navadwīpa building temples, or maybe after he disappeared, which disciples took leading roles in those management and...

Śrīla Śrīdhara Mahārāja: What is the necessity of that? You want to write a history?

Bhāratī Mahārāja: Satsvarūpa Mahārāja wanted a general idea of which temples are in which islands and so forth. Which temples have been established when Bhaktisiddhānta Saraswatī Ṭhākura was present, in the islands of Navadwīpa?

Śrīla Śrīdhara Mahārāja: That cannot be the subject of a lecture, but when we are to sit together and then we have to go through it, ancient memory, and gradually collect from there and to enlist. You may try to find it from Saraswatī Jaya Śrī as well as consulting the Gauḍīya, the papers. In the beginning Sajjana-Toṣaṇī [renamed The Harmonist, an English monthly], that was founded by Bhaktivinoda Ṭhākura and Prabhupāda in his early life of preaching, but before, he edited that Sajjana-Toṣaṇī, after Bhaktivinoda Ṭhākura for some time. Then he published his own paper as Gauḍīya, then daily Nadīyā Prakash, then Paramarthi in Oriya, then Kīrtana in Assam, and then Harmonist in English, from Calcutta - one part in Sanskrit, another part in English, and then published Bhāgavatam in Hindi. These were the papers published by him. And Saraswatī Jaya Śrī, his biography, that was begun by Sundarānanda, but later on he was led astray and perhaps those books that were in their possession they're all destroyed. And before that some collection hither and thither, that has been saved, what I am told, I do not know it exactly. Saraswatī Jaya Śrī. Śrī and vaibhava, that later part perhaps he began, the second part he began to write in the beginning, and collect the materials of the first part. But perhaps the book was not finished, in this way, topsy-turvy. It may be the Divine Will.

Just as Kṛṣṇa, when Kṛṣṇa went off, the dissension began after His demise, and the dissension began in the lifetime of Kṛṣṇa. And also after Rāmacandra, then the dark age came. No historian can trace what after Rāmacandra, what was the affairs in the throne of Ayodhyā, not of much importance. This is the way. He knows. Generally things happen in this way.

The rocket has got its basis very strong, to take a push, some negative push is necessary. So previous and after; a wave, high wave, means both sides are a little lower. Drawing water, then the wave becomes high on both sides. That is the nature, thesis, antithesis, synthesis - in the language of Hegel - thesis, antithesis, synthesis; progress of the world of this type.

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

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

As Rūpa Goswāmī says, the movement is in a crooked way. That is the nature. That is the nature of the movement, up and down, there must be, up and down must be to, this is the unavoidable necessity of vilāsa. Vilāsa means play, jaya para jaya, small and big. Vilāsa means important, non-important. Vilāsa presupposes the existence of such differentiated character, in good, in bad, everywhere. Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet, otherwise there cannot be any vilāsa, any play, good and bad. Vilāsa means that, showing...

End of 81.12.03.A

Start of 81.12.03.B_81.12.04.A

Śrīla Śrīdhara Mahārāja: ...done on it as a dissension all this. No valuation we can do out of that. Hare Kṛṣṇa. The gradation there must be, and there is. Competition in a dacoit and competition amongst the free fighters, more and less, back and front, there must be. Freedom fighters amongst them also may be competition, and also for the dacoits also there competition, high and low, forward and backward. Vilāsa means competition and competition means high and low. And both of them are supporting a particular aim, it may be. We must be, make ourselves prepared with that, general rules of existence, so we must not be misguided by that.

'Because Kṛṣṇa could not control His subordinates, they fought amongst each other and died, all finished, so how Kṛṣṇa can be the highest personage?' This is redundant, irrelevant, unnecessary and irrelevant, to understand what is true and what is not true. No contribution we can find from here. The criterion you'll have to find in another plane of understanding, whether He's high, why He could control, but why He did not control the situation? A man is not judged by this type of his activity.

Why Kṛṣṇa fled away from the battle eighteen times from Jarāsandha? Jarāsandha attacked Mathurā and Kṛṣṇa fled away. What is at the bottom? He was a coward, we are to think? So, we should not go to judge things in this process. That process is rather quite different. The criterion of, this mundane criterion may not be tried there with that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. This is misguiding, we'll be very warned against committing such error to apply the criterion of one thing to another, to apply it to another. The physical power if we apply in the case of the intelligentsia we shall have to fail. They're different standpoints. Lion is great from one point, elephant is great, man also great from another point, man is greater from another point, in this way. The great power, previously the land animals, then navy, and now air, then bombing, then the gas war, now atomic war, and then electronic, in this way it is going differently, no end.

Gaura Haribol. Gaura Haribol. What is what? What is what? Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Bramhaloka, Śivaloka, Vaikuṇṭha, we are to, the process, these are the processes that have been sent to us. Try to know by this process what is the main, the backbone, where all sorts of knowledge is, connected over. Why, what is this Bhuvaḥloka and Bhūrloka? Bhuvaḥloka - how it is more, it is better - how? Then Mahā - what is the special quality there? Jana, Tapa, Satya - what is the speciality? On the whole, the exploitation is diminishing gradually, but that is also by different stages. Then exploitation finishes, vanishes in Virajā. Then, hazy conception of the other dedicating land, then, we can get Śivaloka - the lowest portion, of some independence, some serving attitude, not wholesale. Then, awe and reverence and serving in Nārāyaṇa. In this way the standard will be gold, between marks, yens, and roubles, and pounds, and dollars, rupees, that sukha, ānandam, ecstasy, fulfilment, that will be the standard. And we are to have self-approval to accept that standard first; that is śraddhāmayo 'yaṁ loka.

If you have got regard for that earnestness then that loka, that plane may come to you. But the world of colour can only come with the eye, the world of sound that comes only with the ear. So, through śraddhā we can approach a world, a type of world, not by other, by ear, eye, touch, etc. Or even by the mind of who is full with the thoughts of this world of exploitation experience, not by that. Even our reason; that is only connected with the experience - that also cannot give us that idea, in this way. But faith can take us to higher existence, and we shall, we are to find out a science in the faith. The faith has also got its science, faith, its nature, its analysis, its quality, its development, different stages. But there is another thing. Analysis of the eye experience, analysis of the sound experience, analysis of the reason experience, so analysis of the faith, science of the faith is also there. That how śraddhā goes, what way, and what finds it around, it side by side.

Devotee: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, you once said that it's very difficult to differentiate between the intelligence and the soul, buddhi and ātmā, very fine dividing line.

Śrīla Śrīdhara Mahārāja: Not very fine, but of course fine, buddhi nistha atmika [?] The faculty within us which gives decree and dismissal, dismiss. This is this, this is that, this cannot be this. This sort of faculty is buddhi, reason, faculty of judgement, this is. And ātmā is light. The light focussed from above, then the reason can see, 'this is black, this is white, this is rotten, this is

fresh.' The buddhi he gives decision - 'this is good, this is bad.' But light in the background is absolutely necessary, ātmā is of that light type, ātmā, otherwise no activity is possible without light, ātmā is the light.

Yayedam dharyate jagat [Bhagavad-gītā, 7.5] Entering into this world, the ātmā, the ātmā is a party and this exploiting experience another party, exploited experience another party. And ātmā, it is difficult to understand the real characteristic of ātmā, but it should be compared as light, knowledge, background. And because the knowledge is there, the light is there, then discrimination about anything, it may be rubbish, it may be a rotten thing, or it may be a flower, it may be stool, but discrimination is possible, whether it is good, whether it is helpful, it is non-helpful, it is injurious, all sorts of discrimination is found, comes from buddhi, reason, the reason.

The reason, in Western philosophy, they say, reason applied in this mundane world, this generally we say as reason. And that is, in the higher sphere, the name is conscience, that is their view. The conscience when it is utilised in the higher sphere, and reason when it is applied in the lower sphere. But anyhow, the decision is with buddhi, but it is called buddhi in reference with this mundane loss or gain, here. And ātmā is light, nothing to do, no interest, real interest with this system of experience of the mundane pleasure. Ātmā has no real interest, but only is a party for its choice, erroneous choice, ātmā.

Devotee: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The weakness in ātmā, that is rather the cause. Ātmā really finds no interest here in exploitation, but his weakness, his curiosity, has connected him with this world of exploitation. That is the subtle-most connecting link, the very subtle, most subtle, through weakness, the curiosity, joining him with this. But he cannot be happy. Without him no feeling is possible, everything is blind, all energy has no fulfilment. Because he is there, therefore he is the party, but he's minor. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Very weak, and that is the fundamental position we are to draw out all reasoning from that basis, that data. So soul should not be entangled with this mundane interest, wholly, because he's above that. And also because he's in connection with this side, margin, this side margin, so somewhat connected. So we cannot consider itself the part of this world, but by the influence of this side it may be considered that he is in our side. And from the Vaikuṇṭha, the other side others also they may think, seeing his marginal position, that he may be in our side, the peculiar position of the soul, taṭasthā.

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

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

The general idea has been given like that. So we cannot think that he's a member of this mundane world, and we shall go to apply our mundane laws over him, that won't be, he's above. At the same time without his connection these things cannot be concocted, as the light is necessary. A party may be minor, but anyhow a fictitious party must be established, to explain all these things. So jīva soul is just like a point, has existence but no magnitude, something like that, a line, no breadth, length no breadth. So he's marginal line, neither it is member, this mundane law can be applied over him: nor this mundane activity can be explained without his passive support.

So we cannot, the other day he may be changed, he may say, "No, I don't want, sarva-dharmān parityajya, [Bhagavad-gītā, 18.66] I have no connection with you," he may assert in one second, it may be possible. The buffer state can be occupied by the higher power on the other side in a second. But still we should consider it to be buffer. So without ātmā no party is there. Who is the enjoyer, of good and bad, or pure or impure? The question, the bhoktā, the enjoyer is necessary. That this is detrimental, the feeling is necessary in the background of all these affairs, that this is pleasing me, and this is not pleasing me, this is pleasing and non-pleasing. Who's the party who will say? Then the case will stand, otherwise no case. One feeler, either pleasure or pain, the feeler, the party must stand, otherwise no case can stand. Enjoyer, puruṣa, but puruṣa is of such type without him nothing can be explained, nothing can be set up, got up. And he also, we cannot rely him to be the full party, the full support from him, any moment he may withdraw. He may say, "I am a subject of the other land, not yours."

So such background we are to, our position, otherwise we have no hope. If voluntarily we have any place here, then we have no hope to go up in the upper world. We can go there clear, no contamination we have to carry, it is not within our nature, our existence, this māyā, this exploitation. Otherwise if we have something, permanent element of this exploitation within us, we could not go there with clean hands. We are to carry that nasty thing with us - it is not permanent within a soul, but the connection for the time being. Making here enter with something like curiosity, not real interest. That is this world, a position of the soul in this world, because he has his prospect, higher prospect that side.

If the whole world is abolished, soul may not be affected, but it may stand with so many just as in the time of a sound sleep, no necessity we feel of the world in sound sleep. But in subtle form it is there as long as the touch in the finest form, again the consciousness comes and feels awake and the interest also comes out. The memory comes out of the previous day, of the previous time, and takes up in the world. But the sound sleep apparently all connections cut off, no feeling of any necessity at that time. In samādhi a very, very long time, a pure type of sound sleep, but entrance into the other world that is a revolutionary prospectus, fulfilment for the soul.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Just as intoxication, our connection with wine, without wine we can live well, but if I enter into intoxicating habit then some sort of uneasiness, but if cut off, then it is all right. So wine may not be thought as a necessary part of my mental system, 'without wine I can't live, my mind cannot

exist,' not that. But still, any good or bad goes ultimately to me through the wine, he has that sort of habit, pernicious, intoxication. Something like that. It is not a part, but still, without myself in the background, no calculation of good or bad, nothing can exist.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Ke? Parisevān?

Devotee: Mukunda-mālā.

Śrīla Śrīdhara Mahārāja: Mukunda-mālā. Where is Parisevān?

Devotee: Here Mahārāja.

Śrīla Śrīdhara Mahārāja: Here, ha, ha. I can't see, ha, ha, ha. A great drawback, every moment, 'who is you, who is you?' A tedious thing, every day meeting, and still, 'who are you, who are you?' Ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Your vision is in the spiritual world.

Śrīla Śrīdhara Mahārāja: Spiritual world?

Devotee: You're always seeing Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: If you see that, that I'm seeing Kṛṣṇa, so you have got that direction also. Well and good. Gaura Haribol. By the blessings of you all I may attain that, that vision. Always taking Him into consideration I shall see, move, live, everything. The standpoint will be there. Kṛṣṇa, Mahāprabhu, Gurudeva, āśraya-vigraha, highest āśraya-vigraha, Rādhārāṇī, so many: to fix our eye and accordingly move. The point of interest is there. With this view we shall live and move. The interest, point of interest, the point of interest must be wakeful to the point of interest. That will regulate all our movement, every movement, every step we shall take fixing our attention, fullest attention as much as we can collect, the centre, the centre of our interest. And it may be by the grace of all, in Kṛṣṇa, Mahāprabhu, Nityanānda, Rādhārāṇī, of same type, more or less. They're akin, not antagonistic, they're in harmony. No hitch, there may be competition but no hitch, not any incurring displeasure because all centred in the interest of one.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So, it is taken off?

Devotee: Yes. I have it here. I'm holding it. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Now, what's the time?

Devotees: Ten to ten.

Śrīla Śrīdhara Mahārāja: So today we retire here. Nitāi Gaura Haribol.
Jaya oṁ Viṣṇu-pāda Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā vṛnda kī jaya.
.....

... protector: the approach that, "You please give me shelter, please give me shelter." That is the salient thought. Others are extension, vaibhava, anga, limbs. Goptṛtve varaṇaṁ, the prayer, "Please accept me. Please give me shelter." And what is favourable, to accept, what is unfavourable, to reject: and to throw one's own self towards that direction, ātma-nikṣepaḥ. Kārpaṇyam, I am so low, so mean, so unfit. This is, they're all side issue. Goptṛtve varaṇaṁ. Always try to retain to that sort of feeling, or prayer. "Please give me shelter. I am so and so, so I want to cast myself. Please accept me." The central thought of śaraṇāgati. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. That is what - the definition of śaraṇāgati is given there, consulting so many other scriptures. Pādaikā-, śrayatvaṁ śaraṇāgatiḥ.

bhagavad-bhaktitaḥ sarvvam, ity utsṛjya vidher api
kaiṅkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ śaraṇāgatiḥ

[Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even scriptural injunctions and take exclusive refuge in the lotus feet of Śrī Kṛṣṇa in every time, place and circumstance, is known as śaraṇāgati – unconditional surrender.] [Śrī Śrī Prapanna-jīvanāmṛtam, 1.35]

A definition of śaraṇāgati is this. Collecting so many thoughts about it, it was composed by myself. Bhagavad-bhaktitaḥ sarvvam. Everything attainable we may get by, the highest fulfilment we may get, by our adherence and devotion to the Lord. With this idea, vidher api kaiṅkaryyaṁ, even our care for any śāstric rules and regulations that also will be avoided. Ity utsṛjya vidher api kaiṅkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ. And only one thing we should keep in mind, that I want

to – want my shelter under the holy feet of the Lord. The whole duty is concentrated there. The conception of our whole duty is concentrated only in this sort. All others are extensions, or helping, but main thing to get our shelter under His holy feet. The scriptures are meaning only to this. So for that purpose, for giving in different classes of people, different recommendations are in the śāstra. There is a jungle there, and it is better to avoid all these and to take the central road. This is meant by all the different rules and regulations of the scriptures everywhere. The very gist is this, to realise that through śraddhā, sādhu-saṅga, and concentrate ones whole energy to engage in that. Āśraya, 'I want shelter under Your holy feet.' That is the be all and end all, of all our attempts, should be. This is śaraṇāgati.

And it has also been mentioned elsewhere, that only by śaraṇāgati can give us everything, not only it is the basis of our acquisition, but simply the śaraṇāgati can satisfy whole thing, it can produce everything. We shall only try to devote all our energy to acquire śaraṇāgati, and other necessary things will come out of their own accord. As much as my śaraṇāgati will be intense, Kṛṣṇa He will be mad to supply all other necessary things for me. We are only, śaraṇāgati, as I say now and then, to concentrate, to increase the negativity, the negative character of our position, dainyam, and concentrate wholly to śaraṇāgati. And other things will come automatically, by the will, but thereby, by intense prayer for śaraṇāgati Kṛṣṇa is moved and then everything is inevitable outcome of the will of Kṛṣṇa. Only to move Kṛṣṇa, to touch His heart, that is necessary, the whole concentration to touch His heart, then other things will come automatically. That is the key to the success of a devotee, of the life of a devotee. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So a question arises, then is full śaraṇāgati possible only for uttama-adhikārī ? Śaraṇāgati, fully, is only with the uttama-adhikārī ?

Śrīla Śrīdhara Mahārāja: Of course. As much as the devotion increases, the śaraṇāgati, _____ [?] and others also. To move the Autocrat, śaraṇāgati is indispensable, that we have to understand. No rules, regulations. Rules and regulations are nowhere, much. That also comes from Him, but for different sections. Śaraṇāgati is the very life of devotion, śaraṇāgati.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[From Śaraṇāgati, 3, The Songs Of Bhaktivinoda Ṭhākura, p 13]

"You can do anything and everything with me, anything. I'm Yours." The risk, rather that is to take, in worldly sense to take the risk of being handled in any way He likes. "I'm Yours, unconditional, unconditional slavery." Slavery means unconditional, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Slaves, a question of faith, faithful, more faithful. How much one slave can sacrifice? Not only fashion, not only law of the country, but the real slavery, voluntary slavery. And there is also degree.

"Slave mentality, Gauḍīya Maṭha promotes the slave mentality. They're encouraging slave mentality into the country and spoiling the people."

But you encourage slavery to the country conception. And slavery to the truth, to the goodness, to the absolute truth and goodness, absolute knowledge... ke?
_____ [?] Nitāi Gaura Haribol.

Devotee: From the Vedas, we understand that the Vedic culture once existed throughout Bhārata-varṣa, the whole earth, the whole planet.

Śrīla Śrīdhara Mahārāja: Only one, no. Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, so many other varṣa also, nine varṣa, nine divisions, Bhārata-varṣa is one of that, it is mentioned.

Devotee: Yes. So the historians they may say, 'If this Vedic culture existed all over this earth, why is there no history of it in places like North America?

Śrīla Śrīdhara Mahārāja: They could not abrogate. So many things are gone. Not only Vedic culture, in any particular form or other so many things are going, and gone away.

Devotee: Why did it remain...

Śrīla Śrīdhara Mahārāja: It is deformed. Huh?

Devotee: Why has it remained in India but not in other parts of the world?

Śrīla Śrīdhara Mahārāja: India was selected by Him. That is His will. Just as at present America is selected for wealth: something, generally it is not, His will working, but the - His will is above everything, and still there is the karma, the sansti [?] karma, the result of the karma of the masses, that is. And one place must be selected. Bhārata-varṣa was selected. The question is, whether we shall give more importance to His selection or the geographical position, that fossilism. The fossil will be the cause, or His will will be the cause, prime, what will have preference? What should have the preference, His will that is from the conscious world and the cause comes down, or whether the fossil is producing in the form of geography and history the cause of incidents? What side you like to associate? Ha, ha.

No limit can be placed in His free will, free thinking. Everything is For Itself, and By Itself and For Itself. Everything is For Itself. Your consideration, my consideration, has got no value, no position. It is His free will, waving in His own manner, Autocratic manner. And there we have got some self consciousness within that wave of helplessness. So forceful is the wave, just as in earthquakes or in storms, we have got no position.

End of 81.12.03.B_81.12.04.A

Start of 81.12.04.B

Śrīla Śrīdhara Mahārāja: ...inference, or our calculation, or our fossil cause, have its place there, nothing. So surrender is necessary. Surrender and know, if He cares to make you know. Otherwise who are you to challenge the Infinite? Ke?

Devotees: Mukunda-mālā.

Śrīla Śrīdhara Mahārāja: You forget the very foundation of dedication. We are so helpless in the ocean, in the storm, in the earthquake. There are so many things in the atomic world also, man made. Then what we have got? Nothing, in the infinite. That our existence is eternal, we thank Him, that our existence may not be finished. Some will say that would have been better. "It is better to reign in hell than to serve in heaven. Better to die than to accept the theory of slavery." What do you say? Are you of that party?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Slavery is inconceivably a better life than so-called freedom of guṇḍā life. This is all guṇḍā life. Guṇḍā means rogue, rascal, and what are they? What other words are...

Akṣayānanda Mahārāja: Ruffians.

Śrīla Śrīdhara Mahārāja: Ruffians, and what is the most objectionable? Most intense ruffian?

Devotee: Dacoit.

Śrīla Śrīdhara Mahārāja: Dacoit; that is a Hindi word, dacoit.

Akṣayānanda Mahārāja: Dacat.

Śrīla Śrīdhara Mahārāja: Dacat is Bengali.

Akṣayānanda Mahārāja: English we say dacoit.

Śrīla Śrīdhara Mahārāja: Dasu in Sanskrit. _____ [?]

Alexander and the robber, there is a talk between the two. Alexander caught a robber and, "You are looting and robbing all these things, this thing."

"But you are a greater robber," the robber replied. "I am only in small villages and towns. But country after country you are robbing. Are you not a greater robber than myself?"

So everyone's a robber here. Robber, looter, loot, that is also a Hindi word, looting. Ruffians, rogues, rascals, and what other terms are there?

Devotee: Scoundrel.

Śrīla Śrīdhara Mahārāja: Scoundrel, which is the most intense?

Devotee: Prabhupāda uses a term, "The lowest of the mankind."

Akṣayānanda Mahārāja: Narādhamāḥ.

Śrīla Śrīdhara Mahārāja: Narādhamāḥ.

dvau bhūta-sargau loke 'smin, daiva āsura eva ca
[daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

Akṣayānanda Mahārāja: Miscreant.

Śrīla Śrīdhara Mahārāja: Dvau bhūta-sargau loke 'smin, daiva āsura eva ca. Then what is the next line? Dvau bhūta-sargau loke 'smin, daiva āsura eva ca.

daivī sampad vimokṣāya, nibandhāyāsurī matā
[mā śucaḥ sampadaṁ daivīm, abhijāto 'si pāṇḍava]

["The godly and virtuous qualities have been described as the cause of liberation, and the demoniac qualities have been described as the cause of certain bondage. O Pāṇḍava, you need not worry, for your nature is godly and virtuous from birth."] [Bhagavad-gītā, 16.5]

asatyam apratiṣṭhaṁ te, jagad āhur anīśvaram
aparaspara-sambhūtaṁ, kim anyat kāma-hetukam

["The persons of demoniac nature say that the universe is nothing more than imaginary, baseless, godless, and born of their mutual cohabitation. They conclude that the whole world was created simply for lust."] [Bhagavad-gītā, 16.8]

This is the mentality of the demonic school thinker, demonic thinker. Asatyam apratiṣṭhaṁ. They say that this world has got no real basis at all, apratiṣṭhaṁ te. Jagad āhur anīśvaram. There is no God. Aparaspara-sambhūtaṁ. Only produced by chemical combinations. Kim anyat kāma-hetukam. And the sense pleasure is the highest attainment here. These are the theories of the

atheist demonic school. Nothing good in their stock, either in present or in future. This is a class of thinkers. They're worse than Satan. Satan has got recognition of God and fighting with Him, but there is recognition. Satan, he recognises God, but he's a fighter against Him. Hare Kṛṣṇa. Satan. If you call one 'You are Satan personified' then what is that, more than scoundrel, ruffian, all these things, rascals, will that be the extreme? In the negative side, what word will be extreme, Satan or ruffian or rascal or rogue?

Devotees: Satan, demon.

Śrīla Śrīdhara Mahārāja: Demon? Demon is the strongest term in the negative side?

Devotees: Yes. Satan is considered the leader of the demons in Christian...

Śrīla Śrīdhara Mahārāja: Satan: Satan is considered to be the leader of the demons. So deva the divine, and the demonic, two sections: daiva and āsura; āsura demonic class, and daiva who admits divinity, who are approaching towards divinity, daiva. Towards consciousness, consideration, love, affection, justice, mercy. And others they're of the nocturnal – what does he say? They're agents of the nocturnal agents of darkness. They're agents of darkness, ajñāna, ignorance. Three classes, ajñāna, jñāna, and prema, three classes. Ignorance, knowledge, and love, three phases, thinking, feeling, willing, and jñāna bala krīya ca, thesis, antithesis, synthesis. Hare Kṛṣṇa. Thesis, antithesis, synthesis.

Hare Kṛṣṇa. The highest synthesis in love, prema, what can harmonise the impossible, prema only, mercy can accommodate everything, love can accommodate everything and harmonise. Justice, knowledge, cannot do: knowledge or justice cannot be all comprehensive. Some elimination must be there. But love, mercy, forgiveness – to err is human but to forgive is divine. We generally should think that justice must be the highest thing, that how a better thing is possible, more than justice, above justice? It is rather impossible. Justice must be the highest thing, otherwise there will be anarchy.

But there is a thing which is mercy, and the centre of that mercy, the cause of that mercy, must have such capacity as to bring the opposites together. To keep within His fold He must have the power of compensation. Only He can show mercy, who can compensate what is required in justice, He can do mercy. Otherwise the other party may be neglected and injustice will be there. That is not desirable. But mercy, or love, that can compensate more than demanded by the justice. The mercy is such position, He holds such position, plenary difference. And it is at the root, and Kṛṣṇa is there, the dedication to the utmost degree. And that is the source, that is the source where from nectar is being produced, that nectar producing plane, nectar producing plane; plane of love and mercy, above justice. Autocrat means above justice, so how good He should, must be: autocracy. Autocracy means above justice, so absolute goodness. Otherwise autocracy cannot be anywhere else, only with goodness. Autocracy presupposes goodness, in the real sense, otherwise it is more than hell. Real autocracy is possible only there in truth and goodness. Love can compensate anything, so broad, so spacious, so accommodating, so noble. The cause, and the prime cause, the ideal of the prime cause will be such. And if we can think a part of that we can be noble, we also can be promoted

to the higher degree of our life of nobility. We think it that. No reaction, all reaction is digested there. Justice has its reaction, but love can digest all sorts of reaction, so far.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Gurudeva, when we take, honour prasāda, we are to appreciate how Kṛṣṇa has tasted it. In our preaching...

Śrīla Śrīdhara Mahārāja: Yes. We shall try to be attentive about that, that the conscious side of that prasāda, avoiding the material, the eye, the sense experience, eye experience, that also utilised for that purpose. They will be subservient to that consciousness with God, connecting. Eye experience, they will all be subservient. 'It is in good colour,' and then, 'The scent is very good.' But the others also, 'The touch, it is not hard.' All these, not to satisfy me, it has satisfied the Lord; the transfer of the centre from ones own ego to the Lord. All others subservient, all others finished. The main thing will come to harmonise everything towards the high. Be conscious that the enjoyer is He, enjoyer is He. Everything is For Himself, kṛṣṇa indriya tattva, kṛṣṇa santosh. How He has been satisfied, with the colour, with the scent, with the softness, with the dressing, all these things. Everything will go, we shall see if He's satisfied then I shall try to follow His satisfaction. Everything will be thought, not in a primary way, but in a secondary way. How He has tasted, how He has tasted, He has liked it. My liking will be subordinate to His liking. Not a separate independent, but must be in submission to His taste and His satisfaction. In every way of life we shall seek, not only in prasādam, in every way of life we shall try to connect it with how He's satisfied. Our always inquisitiveness will be how this thing is satisfying Him, the search. His satisfaction is to be searched in every action.

And because He's far away, so next centre, the Guru, the Vaiṣṇava, the next, nearest centre. If he's satisfied it is all right, then Kṛṣṇa is satisfied. It is guaranteed there. If Guru is satisfied with my service then I may take it that Kṛṣṇa is satisfied. Otherwise Guru will not show his satisfaction, in this way; nearest station. And if Guru is also absent, then any devotee who is superior – I can safely think he's superior to me, then is he's satisfied I shall try to be satisfied. In this way we shall seek the satisfaction of the supreme will – in every activity. Wherever I shall go, will it satisfy Kṛṣṇa, or my Gurudeva, or a Vaiṣṇava? Then I shall – don't rely on your own. When none is present, you will ask within you, whether my Guru or Vaiṣṇava or Kṛṣṇa: 'Are You satisfied? Will You be satisfied?' We must inquire within. 'Gurudeva, this dilemma, I am between this dilemma. What side I shall take? You please dictate me.' With a clear mind, unbiased mind, we shall try to stand before the inner Guru. And if I find any suggestion we shall go, we shall do that. I am ready. No more may be expected from me. From my position, where I am, I shall try to be always faithful to Guru conception, to Vaiṣṇava conception, to Kṛṣṇa conception, Mahāprabhu conception, all these. Self effacement and self surrendering, mainly, that will be our way.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Adridhan told he will come, but after taking prasādam there perhaps, is it not, or may not come?

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

What the ṛṣis thinking, condition. So my plan is some relieving station...

Devotee: ...He wanted to know where Aranya Mahārāja was going to go, and I said he was going to London to preach. And then he said, "Well, he will not be given facility." Then I said, well, if he has the desire to preach then the facility will come. That is the main thing.

Śrīla Śrīdhara Mahārāja: And he will make recruitment in general for the Ācārya of that zone, no harm. And if any special case that may be taken here. But general recruitment, I think, then he'll get their sympathy. What do you think? Hare Kṛṣṇa. Then they'll be able to stand in a strong foundation with their present help.

Akṣayānanda Mahārāja: What happened?

Devotee: I have a problem with my arm. Sometimes it pops out.

Akṣayānanda Mahārāja: Some pain in the arm came. He has some trouble sometimes on the arm.

Śrīla Śrīdhara Mahārāja: In the right side?

Devotee: Left side.

Śrīla Śrīdhara Mahārāja: Left side. Sudden pain?

Devotee: Yes. Sometimes, it pops out of the socket.

Śrīla Śrīdhara Mahārāja: And how you get relief?

Devotee: Well, it dislocates, and then if I pull like this then it comes back in.

Śrīla Śrīdhara Mahārāja: Dislocation? Sudden dislocation? No pressure, in ordinary stage, dislocation comes?

Devotee: Yes. Just comes.

Śrīla Śrīdhara Mahārāja: Perhaps any _____ in your movement, some reflex, some defect in the reflex action, then the dislocation comes.

Devotee: Sometimes. Yes. I was in an accident.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. And you can adjust it yourself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I had experience of such a case. But that occurred not always, due to some pressure, not any time, while swimming or carrying, any pressure, may be misplaced and dislocation comes: again if properly located, all right, no pain.

Gaura Haribol. _____ [?] Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, did Śrīla Bhaktivinoda give dīkṣā to any men?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: He did.

Śrīla Śrīdhara Mahārāja: Very few. Perhaps in his _____ [?] about seven perhaps. That Tīrtha Mahārāja, the old Tīrtha Mahārāja, he was disciple of Bhaktivinoda Ṭhākura, but given sannyāsa by our Prabhupāda.

Akṣayānanda Mahārāja: That's Pradīp Tīrtha?

Śrīla Śrīdhara Mahārāja: Pradīp Tīrtha. Yes. Then there was one Samba Banerjee, he was a moneyed man in _____ [?] he got dīkṣā from Bhaktivinoda Ṭhākura. There was one gentleman in Svarūpa Ganga from Vasanta _____ he was Bhaktivinoda Ṭhākuras. Another: lady, very educated lady, Vidulata [?] Bosh, had profound knowledge in Bhāgavatam, she studied Bhāgavatam from Bhaktivinoda Ṭhākura direct. That lady I saw, disciple of Bhaktivinoda Ṭhākura. Her son was also disciple of Bhaktivinoda Ṭhākura but I did not see him, already died, before mother.

Then another was Kamud [?] Babu who was in Bangladesh, perhaps he might have died by this time. But during the anarchical movement in Bangladesh the Pakistani soldiers came to shoot him. He told, "Stop for a little, and let me be ready for the last time." So he went to his room and took the Harināma mālika and took his seat in the chair and asked them, "You may shoot me now." But they fled away. [Group laughter] There was one Kamud [?] Babu.

There was another, Nakul Brahmacārī, living in _____ [?] he was a portrait maker. He was also Bhaktivinoda Ṭhākura's disciple.

So we saw so many disciples of Bhaktivinoda Ṭhākura. Gaura Haribol. Nitāi. But that may be counted on the fingers. But Prabhupāda's disciples many, may have a thousand perhaps. And Swāmī Mahārāja perhaps lākhs ?

Akṣayānanda Mahārāja: No. Five thousand I'd say.

Śrīla Śrīdhara Mahārāja: Five thousand.

Akṣayānanda Mahārāja: Of course lākhs of people turning this side.

Śrīla Śrīdhara Mahārāja: Connected?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Sympathisers. His life members, how many? That will count to lākhs?

Akṣayānanda Mahārāja: Yes, it will come to more than lākhs.

Śrīla Śrīdhara Mahārāja: They are half disciples. They are reading his books.

Akṣayānanda Mahārāja: Yes. Some of them also become – quite often they become, of course, full-fledged.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi.

Devotee: Yesterday I got the notification, letter came from the visa office in Calcutta.

Akṣayānanda Mahārāja: He has ten more days _____ [?]

Śrīla Śrīdhara Mahārāja: Oh, visa.

Akṣayānanda Mahārāja: In India, ten more days.

Śrīla Śrīdhara Mahārāja: Now, I'm to consult with you, what about the letter of Madhavānanda. The first week you may come to Calcutta, so one of you must help the scholars. The scholars should be the head, not the financier.

Akṣayānanda Mahārāja: So Madhava's programme...

End of 81.12.04.B

Start of 81.12.09.A

Śrīla Śrīdhara Mahārāja: ... your hope, prospect, is there, not here, the animal consciousness, paśu buddhi. Paśupati Śiva.

Akṣayānanda Mahārāja: Means?

Śrīla Śrīdhara Mahārāja: Śiva, Mahādeva, his name is Paśupati, the king of all body conscious souls, Mahādeva, Paśupati. And paś is māyā, Paśupati, paśa and paśu, ordinarily a soul in

bondage they're called paśu, animal. And Paśupati is Śiva, and the paśa means tie, tie is māyā, rope is māyā. Paśu, paśa, Paśupati. Now we are paśupati baddha jīva, when tied by the rope of māyā you are paśu, animal, paśa mukta sadāśiva, and if you get out of that bondage then you become śiva. That is sāṅkhya philosophy, so many śivas, there are many śivas, mukta souls, that the Jaiminism, and Sikhism perhaps, at the base. There are some, 'No God but the sādhus are there. Mukta jīva, liberated souls are there, innumerable in number.'

Monard, English philosopher, Monard or someone, Monard's theory, the seven particles of soul, or consciousness, some come in material understanding and some out, innumerable their number. I caught one gentleman, where they exist those numbers, innumerable numbers of liberated souls? Do they exist really? And so many, where they exist? And what is the relation between them? And is there anything to harmonise them? Can't answer!

And there Bhāgavatam comes to talk about them. We are concerned with this side. But after liberation, where they live, how they live, what is their relation between, and is there anyone to harmonise them? Only such things are given by Bhāgavatam. We are to attend that now. This is sāṅkhya philosophy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dayaldulal, what does he say? He will stay here, or go to some other place?

Akṣayānanda Mahārāja: He may stay about another week.

Śrīla Śrīdhara Mahārāja: Then, join Dhīra Kṛṣṇa?

Akṣayānanda Mahārāja: Then back to his family in America.

Śrīla Śrīdhara Mahārāja: America. He was sent by Dhīra Kṛṣṇa?

Akṣayānanda Mahārāja: Yes. And he's a gṛhastha, he has wife and child there. He'll go back.

Śrīla Śrīdhara Mahārāja: What is his vocation? You don't know?

Akṣayānanda Mahārāja: He told me. I forget now.

Śrīla Śrīdhara Mahārāja: In business?

Akṣayānanda Mahārāja: Some general thing like that, general type of thing.

Śrīla Śrīdhara Mahārāja: Living single or with parents?

Akṣayānanda Mahārāja: No, wife...

Śrīla Śrīdhara Mahārāja: Wife of course.

Akṣayānanda Mahārāja: No, separate from parents.

Śrīla Śrīdhara Mahārāja: Generally married men they all live separate, is it?

Akṣayānanda Mahārāja: Yes. Joint family in our country is not common: possible but not generally done.

Śrīla Śrīdhara Mahārāja: But there is: joint family exists?

Akṣayānanda Mahārāja: Very little, practically not.

Śrīla Śrīdhara Mahārāja: Very little, one per cent?

Akṣayānanda Mahārāja: Maybe, the exception.

Śrīla Śrīdhara Mahārāja: But every American they must have some state help, is it not?

Akṣayānanda Mahārāja: Yes, if there's sickness or disability then they have state help.

Śrīla Śrīdhara Mahārāja: I was told that even from their birth every child must get two hundred dollars, the state will help with two hundred dollars for him or her.

Devotee: That's only for families who are poor. Many, many poor families they have to get certain support for the children that are coming.

Akṣayānanda Mahārāja: Only poor families.

Śrīla Śrīdhara Mahārāja: Poor families, whose income is limited, they get that... remuneration. Two hundred dollars. What is the extent, amount?

Devotee: Depending on the number of children, sometimes it is more than two hundred, sometimes less. If there are fewer children dependent then they get lesser amount.

Śrīla Śrīdhara Mahārāja: I was told that all the Americans come here every one of them get two hundred rupees from the state, who comes here.

Akṣayānanda Mahārāja: Not everyone.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Have you taken anything yet?

Akṣayānanda Mahārāja: Yes Mahārāja we've taken.

...

Śrīla Śrīdhara Mahārāja: That is the child of the other soil, not of this land. In our inner identification we are really a child of that soil. But we have come and made progress in the

negative side, in the land of enemy. Land of enemy, we have made so much progress in the negative side. That is our position; and the wholesale of us like that, more or less. In the land of enemies land we are living, and all dealing also like enemy to one another. Suicidal place, land of suicide, all of us. This is such a domain. And how to get out? And only through the agent of that. And their connection, unconscious connection creates some sukṛti, unconscious help, independent of our consciousness; that is sukṛti, by the agents of that plane. And then gradually when sukṛti is accumulated to a certain extent, then we find something as śraddhā, some vague aspiration that there may be a place where we can live happily without reaction. The reaction in the form of janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9], janma, they have to take birth, mṛtyu, then we are to vanish, go away, jarā, infirmity, undesirable body, physical feeling, and vyādhi, every time the pain of disease we have to undergo, inevitable, such condition undesirable to anyone and everyone. And how should we get relief from that? We get a hope, a ray of hope, when we get śraddhā, as the result of the accumulated sukṛti, then śraddhā. Then it is possible consciously to approach a sādhu with little vague consciousness that there may be some prospect of life which can fulfil our inner desire, full of prospect. Then we approach a sādhu. Then under his guidance we go on with some practices which is promoting our intimacy to the persons, or to anything of that soil. And gradually we make advance.

And then after we pass some stages: bhajan, bhajana kriya, anartha-nivṛtti, the undesirable tendency within us gradually diminishes. Then we find within us ruci, real taste for that land, for that domain, real taste we find within us. Then of course it becomes easy to go on with our bhajan, when some real taste awakens within. That is ruci. And then it comes to āśakti, bhāva, when bhāva-bhakti we attain, get a real touch, and not very clear, but get the real touch, just as a bud of a flower. In that position when we come we are more or less safe. Before that we are not safe. We may be - may fall again, but if we can attain bhāva-bhakti then our position is safe, we can make progress, onward. And then we find we come in real contact with the land and the paraphernalia. Prema, that is known as prema. We enter into svarūpa-siddhi. Then sneha, mana, rāga, anurāga, bhāva, mahābhāva, so many developments in the stages of devotion is also, we have to have experience. In that way our path of progress, way of progress has been described. We can understand according to our capacity. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: What is the principle obstruction to this natural flow of love towards Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Obstruction, anartha, two kinds: one of opposite sympathy and another of indifference, two. Bhukti mukti, bhoga tyāga, mainly these two. So many, if analysed so many classes, sub-classes, may be found, generally. And in another sense kanak, kāminī, pratiṣṭhā, attraction for the ladies for the men, and for the gents for the ladies: kāminī. Kanak then for money, energy under ones control, that can be converted to purchase any pleasure, kanak, kāminī. And pratiṣṭhā, and name and fame in this world, that popularity, that public spirit, all these are hindrances. And that may be classified under two heads generally: one is that exploitation and renunciation, bhukti mukti spriya, our tendency for these two. It can be grouped; undesirable things can be grouped under two heads, that enjoyment and renunciation. And kanak, kāminī, pratiṣṭhā, also in this, three heads also, mainly. Dharma, artha, kāma, mokṣa. These are also, but mokṣa has got its real conception in svarūpa siddhi, self determination. If

mukti, liberation means that then well and good. But if liberation means to go the half way, only withdrawal from the negative side and not entrance into the positive one, then this mere withdrawal, mukti, that is not desirable. We must have a positive life, participation in the good deeds, good function of our inner tendency, fulfilment we must get there. And that must be dynamic, continuous. Ke ? _____ [?] Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, when a personality such as Duryodhana in Kṛṣṇa līlā, does he have a permanent position, like indifference to Kṛṣṇa eternal?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: That may not be eternal. That depends on His sweet will. Generally that is confined in this mundane world – and in the opposition party, though that is a type of service there. Still that is:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

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

Desirability is to serve Him in a favourable way. But there is a possibility of serving Him from the other side, indirect way; that is something. That is not like any position in this world of māyā, not illusion, but that is real. But still there is gradation, as in different rasa, as sākhya is higher than dāsya, vātsalya is higher than sākhya, mādhurya is higher than vātsalya, and parakīya that is higher than svakīya, gradation. In that sense there is also gradation in the oppositionist and the favourable servitors, some difference.

Devotee: In Caitanya-caritāmṛta it's explained that there are right wing gopīs and left wing gopīs and left wing gopīs are in opposition.

Śrīla Śrīdhara Mahārāja: Yes. But still they have got their necessity in the service as a whole – the competition is necessary to increase the satisfaction in Kṛṣṇa. It is designed in that way by Yogamāyā. So they have their real position and efficacy there, but the gradation is: _____ [?] Higher and lower, that we must admit, it is a gradation, a development. Just as in the Viṣṇu tattva also Himself, Kṛṣṇa, Baladeva, Pradyumna, Aniruddha, Nārāyaṇa conception, so Nṛsiṁha, so many Avatāras. That is the difference in the conception, one and the same thing but functional difference. We are to trace, and we are to accept, we are to feel in practical life. So

also in the svarūpa śakti, the negative side also, the positive and negative, negative side also there is gradation, we are to admit, a system. What do you say?

Devotee: Venkatta Prabhu was telling me that you were saying of the two, bhukti and mukti, enjoyment and renunciation, this tyāga, that renunciation is more dangerous.

Śrīla Śrīdhara Mahārāja: Yes, more dangerous, because it has got greater position than the exploitation, so that is – just as half truth is more dangerous than falsehood, because it can exploit more. It can misguide the devotees more. It has got some glamour of its own position over the exploitation, so it can capture the scholars there, so that is more dangerous. That one who wants his relief he says, 'Oh, this is the conception of relief. No further.' Who are really making progress towards their good, they captures on the way and says, 'Here, you have come.' In the name of that higher place they capture them. Who have some prestige over the land of exploitation, people will think, 'Oh, that must be the highest goal.' Half truth is more dangerous than falsehood. In that category it is more dangerous.
_____ [?] And if he can once make you enter into the cell of that sāyujya mukti you are finished. When you'll come out, there's no calculative time, end. But in viṣayī the recruiters are coming and you may meet and that chance you will get here. But when in sāyujya mukti you are nowhere. To awaken you from that deepest possible sleep it is very hard, and rare. So that is more dangerous, like half truth is more dangerous than falsehood. In this line it will go. Do you follow?

Devotee: Yes. But as the agents of the plane of love are the agents of Kṛṣṇa, then the agents of sāyujya mukti, that's impersonal, so who are they working for? You say if one is captured within the sāyujya mukti he might not come out for an indefinite time. But why anyone is trying to bring anyone else into that impersonal conception?

Śrīla Śrīdhara Mahārāja: Because he's also suffering from the same disease. He thinks that it is the highest, so he recruits for his own purpose. He thinks that this is the high position, highest position.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

But they do not know that there's mistake in their calculation, they can't conceive, but thinks themselves they're the liberated of the highest type, vimukta-māninas. They think themselves to be liberated of the highest type, so they recruit for their purpose. But there is mistake in their

calculation. They're not aware of the fact. They're misguided and they also help others to misguide. _____ [?] One who is not established in truth how can he guide one towards the truth, if he himself has got no – if it would have been possible for him to know then he himself would go to that land, that direction. But he does not know that is false calculation. Misguided, misdirected.

Yam evaiṣa vṛnute tena labhyaḥ [Katha-Upaniṣad, 1.2.23] The mistake is there. That is the land, whom that conscious land wants to accept, he can go, otherwise by dint of one's own power none can enter the land. The mistake is there. That is an independent, the soil is independent. We are independent, matter is non independent, and soil is independent here. And that is made of super soil, the very soil is independent. There's the rub. If they accept, then the happy independent soul, jīva, can enter, otherwise not: such a land.

So, the question of becoming a slave, slavery, that slave mentality we are to accept, for the Absolute. And that is the highest qualification within us, that we should accept slave mentality, to be earnest about the association of the highest existence. Slave mentality. We must be ready to accept slavery to its perfection. Then we'll be allowed to enter into that domain, otherwise no hope. So it is not very easy to accept slave mentality, eternal slavery. And not only that, slavery is our prospect. Are you ready to think that? Our prospect is within slavery.

Such higher entity exists, so broad minded you are to be, so hopeful. The hope and the faith will be of such a magnanimous type that to enter that land you will contract, you will sign the bond. Eternal slavery I'm going to accept. I want to enter that land. Such broadness, such magnanimous heart is necessary. We have to search our fate, search our fortune, and sign the bond of slavery. I want the association of the so high, that even as a slave I want that association. I earnestly hanker for that sweet land where my meagre personality can become a slave. Faith, such intense faith, so all our experience, knowledge, all fails. Only faith can carry there, śraddhā, devotion, and faith is the unit by which the structure has been constructed there, all faith, the land of faith; that is autonomy of faith. No calculation, because no robbing, no stealing, no cheating. Only through faith moving – it is automatic, the land of faith.

Only a nasty thing: that I shall be always alert that I may not be cheated in this way, in the land of so many cheats. Always I shall have to be alert, 'I will be cheated, I will be cheated.' That is a nasty life. So we must enter into a life where no cheating, no calculation, no reason, nothing: automatically all good. All are busy to give something to you, everyone. Everyone is mad to give something to help you, the opposite. We are suffering from the opposite, and there also the opposite. Everyone is promoting you, trying to promote you in your, pushing you towards your highest fortune, such a land. So become slave, the slaves are masters there, really. One who will have as much tendency of slavery, he will be put to head by all, that qualification.

Here also in the love of country, if a leader can sacrifice most then of course he becomes the head of the party, sacrifice, here also some sort we can find. By sacrifice most for the country, generally one may have faith in him and take him as their leader. But here, that is extended selfishness. The love of the country is extended selfishness. Fight with another country. Or for humanitarian, fight with the other minerals and vegetable kingdom: they're constructing a great civilisation at the cost of the vegetable and the mineral substances, exploiting nature. The civilised section they're more exploiting from the nature and that they'll have to pay back to the farthing, pay off, to clear the debt. All comfort means loan. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And will you be able to preach this idea to the public? Ha, ha, ha, ha. Hare Kṛṣṇa. Be agent. Swāmī Mahārāja wanted you all to be agent.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Speak about the special prospect of the land of Kṛṣṇa, Vṛndāvana. Nava-Vṛndāvana he has placed in America. Vṛndāvana somewhat, come to the consciousness of enquiry. "What is Nava-Vṛndāvana?" Anyhow, anyhow give connection with the idea of Vṛndāvana.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: On one tape I heard you say that the spiritual master is situated above the Supersoul. How did you mean that?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said he heard you say on one tape, that the spiritual master is situated above the Supersoul, Paramātmā.

Śrīla Śrīdhara Mahārāja: Yes. Where's the difficulty? When the spiritual master as a recruiter, this Paramātmā, that is Vāsudeva, Nārāyaṇa, this Rāmacandra, Dvārakesh, Brajesh, Kṛṣṇa, the spiritual master, not ordinary spiritual master, the spiritual master who's a recruiter of Vṛndāvana, his function is over, his position of different department.

Just as from the consideration of the power, the Prime Minister, or the General, they're next to the King. But from another consideration, the Queen has more power over the General, or over the Minister, she may possess. It may be possible. Something like that.

Paramātmā that is also: the Paramātmā conception that is also a function of the husband, of the governing side, in the government. And also the Guru who has got, the Gurudeva, the recruiter who is direct recruiting to the harem of the King, his position will be from the standpoint of the taṭasthā, means absolute consideration, that will be more desirable.

You say, the case of Uddhava, Kṛṣṇa says to Uddhava that, "You are My most favourite. How? Not Brahmā, nor Śiva, nor Baladeva, nor Lakṣmī, neither not even Myself. More than My own self you are My favourite."

Do you follow this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And that Uddhava says that, "I want feet dust of the gopīs."

Then when any Gurudeva has come to recruit for the service of the land of gopī he's superior practically. He holds superior position to that of Baladeva, Śiva, etc, Uddhava, etc. When the Lord Himself says...

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

...that is another department, where the Lord Himself says that, "I am, as if, dependent on My devotees." In that sense, the Gurudeva who has come to give us position in the mādhurya rasa or vātsalya rasa of Vraja, his position, his loving affectionate position, favourite position to Kṛṣṇa, is more valuable than that of Paramātmā who's pervading through all the souls there and giving reports to the higher office. Kṛṣṇa's representation, His direct representation: in that way.

If we can say that Rādhārāṇī's position is better than the position of Baladeva. From Baladeva all other departments are being evolved, except that of Rādhārāṇī, mādhurya rasa. So in the consideration of rasa, the nearest position with Kṛṣṇa is with that of service. The Gurudeva, though it is not in fact, his position is such, though in fact, though officially you may say that that is Paramātmā representing a function of Kṛṣṇa Himself, so his position must be given as the highest. But from the standpoint of necessity, the recruiter who comes to recruit for the highest department of the service of Kṛṣṇa, his position we shall find superior.

The gopīs when they come to see Nārāyaṇa, "Oh. Here's Nārāyaṇa. We are offering our obeisances to You and please be propitiated and give us such a boon that we may get Kṛṣṇa."

They don't want Nārāyaṇa. But from Nārāyaṇa they pray for His grace, His blessing, that they can get the mercy, the affection of Kṛṣṇa, in this way. Not clear? What do you think? Clear?

Devotee: Yes, it's clear.

Śrīla Śrīdhara Mahārāja: Clear? In that sense the Gurudeva holds, not Gurudeva of all type, but the Gurudeva who is the recruiter for the highest quarter. That is also a function of Kṛṣṇa, but the prospect more high, the Gurudeva. And Gurudeva also may come in different temperament, Gurudeva in our sense who are direct recruiter to Vṛndāvana. And Gurudeva there may be also in the yogī that are recruiter to Paramātmā, it is not their question. They're not better than Paramātmā, who is recruiting towards the interest of Paramātmā conception. And there are Gurudeva's that are recruiter on behalf of Nārāyaṇa. Gurudeva also may have different phases, positions, Guru. And that is also advaya-jñāna. His sweet will is working everywhere, but still there is gradation. The Gurudeva, that is recruiter of the highest circle, his position will be better than the Guru and also for whom he's working to recruit, because that is a limited position. And the recruiter for the highest position, he holds the supreme position than the – than his lowest aspect which is meant to help the souls of lower stages, in that sense.

We, as for us, we don't want to go to Paramātmā. We're indifferent there. We don't like Paramātmā. We don't like the Vasudeva, or Nārāyaṇa, or Rāmacandra, or even Dvārakesha, Mathuresha. But we like Gurudeva who gives us hope to take to Braja. So to me his position is higher than all these aspects of the Lord, of Lord Kṛṣṇa. In that sense it is told there perhaps, more desirable.

Devotee: So the Supersoul as caitya Guru only helps the living entity to the point of going back to Godhead, then his function is over. And then the spiritual master leads one on to higher and higher levels. Is that correct?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The spiritual master leads us to a higher position than the Supersoul.

Śrīla Śrīdhara Mahārāja: The highest prospect there...hmm?

Devotee: Caitya Guru drops off at the time of – Supersoul helps one to the point of going to the spiritual world, then His function is over.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But the spiritual master will continue on and on and on.

Śrīla Śrīdhara Mahārāja: That particular function of the absolute not desirable for me at all. So I don't want Paramātmā. I don't want the company of Nārāyaṇa, service of Nārāyaṇa. So more important my Gurudeva who will take me to Kṛṣṇa, my desired place; that is his position is superior to me. Everywhere I show my respect to them, but my inner heart's desire is to go to Kṛṣṇa, and who will be able to take me there then he's greater than – of highest interest for me. That does not mean that I shall hate Paramātmā or Nārāyaṇa, or any of the things, but in the consideration of my necessity, the higher position is my Gurudeva.

Even Raghunātha Dāsa Goswāmī says that, "I don't want Kṛṣṇa if I do not have my Mistress Rādhā there. I don't want Kṛṣṇa if independent of Rādhā." So more attention towards Rādhā, this is Rādhā-dāsya. There is a conception of that line. Rādhā-dāsya, Rādhā-kaiṅkaryya, that is the highest attainment in the Gauḍīya Vaiṣṇava School. And that has been clearly stated in Dāsa Goswāmī's prayer, who is called the highest specialist of the prayojana tattva, what is the real necessity of our life. He says that, "If you do not get the grace of Rādhārāṇī I don't want You Kṛṣṇa without Rādhikā. Not independent connection with You I want in any time, any way, but always Your Mistress must be there along with You."

End of 81.12.09.A

Start of 81.12.09.B

Śrīla Śrīdhara Mahārāja: ... Paramātmā, even Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Can't you follow?

Devotee: Yes. The Paramātmā is all pervading witness, He's the witness of all the activities. And I've heard it said that...

Śrīla Śrīdhara Mahārāja: Paramātmā is important in the relativity of the fallen souls that are in bondage. Paramātmā's function is important to those that are entangling with the material world. Paramātmā has got His position there only. But the Gurudeva has his position in the liberated section, Vaikuṇṭha, Goloka, everywhere his important position. Without him no function can be undertaken or practised or finished.

Devotee: So I've heard it said that the Guru is present within his instructions.

Śrīla Śrīdhara Mahārāja: Yes, deha-dehi-vibhāgaś ca neśvare vidyate kvacit. [There is no distinction between the Supreme Lord and His personal body] [Within Śrīmad-Bhāgavatam, 11.6.2-4, Purport] His instruction, his body, his movements, his posture, gestures, inseparably connected. God vilāsa, His eye, nose, everything. Everything is there but inseparably connected, deha-dehi-vibhāgaś. His eye can hear. His nose can see. In Brahma-saṁhitā [5.32]

aṅgāni yasya sakalendriya-vṛttimanti, [paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjvala-vigrahasya, govindam ādi puruṣaṁ tam ahaṁ bhajami]

[I worship that Primeval Lord Govinda, whose Form is all-Ecstatic, all-Conscious and all-Truth, and thus, full of the most dazzling splendour; every Part of that Transcendental Form possesses the functions of all His Senses, as He eternally sees, maintains and regulates infinite universes, both spiritual and mundane.]

His leg can think, in this way. Just as in mind: mind can hear, mind can see, mind can touch, the central thing. But the eye cannot hear, the ear cannot see, but the mind, the internal body, that can see, that can hear everything, central thing. And the specialised, we may find that there is also ear, eye, so many things. So in this way it goes there. Aṅgāni yasya sakalendriya-vṛttimanti. That we should keep in our mind, to have conception of the higher type of existence. Not compartmental differences are so tight and fast and opposing. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: In the Caitanya-caritāmṛta it is stated that the Guru is either the representative of Rādhārāṇī, or Nityānanda, Balarāma.

Śrīla Śrīdhara Mahārāja: In different rasa, different department of service. The head of the, He's the head of all the departments of services, of those who are grouped in that department of service of Them.

Devotee: So Balarāma's department is sākhya rasa or...

Śrīla Śrīdhara Mahārāja: Balarāma mainly sākhya, vātsalya also included somewhat, śanta, all these, except that of mādhurya. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: The day before yesterday, on Monday, you were saying that one has to go gradually, otherwise they might become confused. So sometimes I feel confused. I want to know what, maybe I'm leaving something out in this sādhana. So what are the most important aspects of our sādhana?

Śrīla Śrīdhara Mahārāja: Sādhu-saṅga – any drawback to be compensated by our more intense relationship: that is of serving relationship with the sādhus who are representing that world. Who represents the dynamic characteristic of that soil. The greater sādhu, the more dynamic capacity personified by coming in contact. Just as if we're cold we want fire to quench the coolness: in that way. We shall try to place ourselves nearer to the, to those agents which are emanating that power, that force around him, attracting that power of attraction towards Vaikuṇṭha, towards that land. We shall try to come being paralysed by coldness, by chill, and we must come to the fire, to have normal position, comfortable position. So we shall try to approach towards Vaikuṇṭha. But here Vaikuṇṭha means in the heart of the sādhu, _____ [?] nearby him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Therefore we are coming to see you.

Devotee: To get warm.

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

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

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

_____ [?] then our tendency to enjoy will also be diminished. And our past reaction that will also be little, and gradually we shall find that we are in the midst of that infinite, our consciousness is a part of the infinite consciousness. Consciousness is all in all. First consciousness and then the experience of the consciousness...

[Very muffled recording for about one minute]

When the Bhāgavata chanting finished by Śukadeva Goswāmī then in the conclusion Śukadeva asked Parīkṣit Mahārāja:

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

"Now, that you will die, destroy this animal consciousness, that 'I shall die.' This is all animal consciousness that I'm one with this body is myself, paśu-buddhi, that I'm animal, I'm this flesh and blood. This is not so. Keep continuous your consciousness as a member in the conscious world. Don't allow you to come down in the material conception, that is paśu-buddhi, animal consciousness, that I am this flesh and blood. This is animal consciousness. You kill it, do away with it. Don't allow your consciousness to come down to the world of material consciousness, flesh and blood. You won't die. You're a member of that plane. Tvaṁ tu rājan mariṣyeti, that the serpent, that Takṣaka will come and bite you and you will die, don't allow yourself to identify that this body is yourself, don't allow. Retain your consciousness that you're a member of the conscious world. Don't allow. Paśu-buddhim imāṁ jahi. That I'm this body _____ [?] you are living in a conscious world. Don't allow yourself to come down. Then you are in the world of Brahman, pure consciousness, no death. Death is only possible in the body, but you're not body, the body consciousness and what you see with your bodily eye, this bodily ear. Disconnect with that idea and try to live always in the conscious world."

And Parīkṣit Mahārāja answered, "By your grace I'm fully established in that stage. No longer shall I be a victim to death. I'm above death. I can maintain my identity, and also I can live and move with so many conscious spirits."

[Very muffled recording for about seventy seconds]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, I've heard from one devotee who read from a large version of the Mahābhārata that there is some, the Mahābhārata tells a different story of the death of Parīkṣit Mahārāja. Is that true that there is in the Mahābhārata...

Akṣayānanda Mahārāja: Different from Bhāgavata.

Śrīla Śrīdhara Mahārāja: Yes, different angle of vision. From two standpoints it may be conceived. One, that kalpa-veda, Brahmā's day's program, every day's program of Brahmā: that is one kalpa. Just as we also in our daily duty, routine, almost we repeat the same thing with some little difference. First coming out of the bed, cleansing face, then after taking tea, and then going to duty, some mainly common things there and some difference also. Not every day a complete copy of the previous day's activity. So in Brahmā also one kalpa is one day; many things similar and some things different.

So in Purāṇa they have recorded the incidents that happened but we find these differ. One day's routine has been copied by one man, and another day's routine has been taken, described by another gentleman. So little difference we find there. Jīva Goswāmī Prabhu has explained like this that we find difference in different Purāṇa. One day's record, another day's record, a little difference there may be.

Some kalpa Varāhadeva came as white, some kalpa Varāhadeva came as śyāma, black. Mahāprabhu's Avatāra has been described as harit [?] varna, like that of su-pak [?], and sometimes pita-varna, a different kalpa. Every Kali-yuga Mahāprabhu comes for Hari-Nāma-saṅkīrtana, but rādhā-govinda-milita-tanu, only one: Seet varaha kalpa [?] Asta vrmsitu yuge yuge [?] Mahāprabhu comes as Rādhā-Govinda, and in Kṛṣṇa līlā also that Rādhā-Govinda, Svayaṁ-Bhagavān. In other Dvāpara, that Yuga Avatāra Kṛṣṇa that is of different type. So differences have been harmonised in this way by Jīva Goswāmī. This is one thing. And another I told, by anything? What was the question?

Akṣayānanda Mahārāja: Kalpa-veda.

Śrīla Śrīdhara Mahārāja: No, Kalpa-veda was one thing. What was his question?

Devotee: I wanted to, he was just saying, one devotee was saying it disturbed his mind that there was some contradiction...

Akṣayānanda Mahārāja: Between Mahābhārata and Bhāgavatam...

Śrīla Śrīdhara Mahārāja: Oh! Mahābhārata and Bhāgavatam.

Akṣayānanda Mahārāja: The difference of the Parīkṣit līlā.

Śrīla Śrīdhara Mahārāja: Difference of kalpa, and so we find the difference in different scripture. Another thing, the angle of vision. Deeper vision can record the deeper representation, and superficial vision, one who records from superficial vision he will say something else, and from deeper vision he'll say, "Oh, this is this."

Or some doctor will examine the patient, he will find a particular type of disease: but another, genius doctor, he'll say, "No. This is superficial. But the deepest vision is this, the disease is of this type. It is not dysentery, but it is typhoid." Something like that. So there is also some differences according to the degree of the diagnosis.

But, just as in the case of the Varaha mandala samstan [?] Swāmī Mahārāja says that Sun is the nearest, then Moon, then this Mars. And it is also mentioned in the list of the bara [?] Sunday, Monday, Tuesday. Or to come to conclusion or giving suggestion, that this is not in the respect of physical distance but influence. From the standpoint of influence Sun is nearest to the Earth. And the next influence we have from the Moon, and the third from the Mars. In this way, the calculation in this method, the distance, the degree of its presence of influence, the calculation standpoint is different.

So also – I missed what I was going to tell – Parīkṣit Mahārāja, Mahābhārata says that the Takṣaka came along and put his bite into the forehead, and Śrīmad-Bhāgavatam says that the serpent came and touched his feet. That is represented, but we must not approach with the physical side of the history. From the standpoint of Bhāgavatam Parīkṣit is a devotee, and this is līlā of Kṛṣṇa. And the Takṣaka comes, touches, he's a great devotee, he cannot give him bite on the forehead. It can give only touching by his feet most modestly he should deal with the, this is the view of Śrīmad-Bhāgavatam. And in Mahābhārata to the ordinary was as we get here as the result of karma. Karma has come with his influence and circled his throat and gave his bite on the forehead. That is in the vision of – the same Vedavyāsa when he's writing in the mood of Mahābhārata writing. But that is discarded by Devarṣi Nārada, he had a greater view, more holy view. Kṛṣṇa līlā, and any connection of Kṛṣṇa that should be valued very highly than ordinary laws. So from the standpoint of the author of Bhāgavatam, "Yes, this karma came to serve Parīkṣit, not to force his power, to assert his power, on him." So the:

yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā paramānanda-sukha

["When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy."]

[Caitanya-Bhāgavata, Madhya, 9.240 – within Śrīmad-Bhāgavatam, 5.19.5, Purport]

& [Gauḍīya Kanthahara, 3.49]

Whatever you see _____ [?] Vaiṣṇava, you don't look at it as an ordinary patient suffering from his karma, his vyādhi. But he internally he's enjoying. Just as Kuntī Devī says:

vipadaḥ santu [tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."] [Śrīmad-Bhāgavatam, 1.8.25]

"Let the dangers come. But I want Kṛṣṇa because if vipadaḥ comes, danger comes, I get Kṛṣṇa." So Kuntī's approach towards any difficulty is not an ordinary proposal with the difficulty by all. Do you follow? Am I clear, a little?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So the standpoints differs. A devotee when suffering from a disease he does not care so much as an ordinary. "Oh, so many great losses will be incurred. If I die, what about these young boys, who will look after them? Where the estate will go?" But this sort pressures him much. But when a devotee is suffering from same the disease _____ [?] "Yes, Kṛṣṇa's will, Kṛṣṇa's will. Who'll look after, He will see. If I die, yes I shall attain a higher position perhaps than this." Not internally so much troubled. So the standpoints of the authors differ; deeper vision will, can disclose one thing, and the superficial vision, his record is something, and who can see deeply his record is different. Just as in the case of the diagnosis of a doctor. Something like that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Ultimately the reign of the whole is in the hand of Kṛṣṇa. Whom He wants to see in a particular way, he cannot but see that. He's entering the arena of Kaṁsa, someone's seeing that He's a great wrestler. Someone says, "Oh. Great Bhagavān is coming." The parents say, "Oh. My child is coming, after so long." Some say, "Oh. A big diplomatic ruler is approaching towards us." As He wants Him to be seen by others the key is in His hand.

So we won't think that all things are dead and there descriptions must be one and the same. It is all living, can move, and not dead body following here, they can't move their limb. It's all living, and the wire puller is everywhere, awake in every point. He can force us to see anything and everything: the greatest hypnotist. So all false:

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

This is all erroneous records. The Autocrat, His sweet will, that is everything. We are to gradually approach to that sort of causal position of the whole world, we are to approach.

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā]
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [Bhagavad-gītā, 11.8]

What is this, in the great battlefield of Kurukṣetra, Arjuna, divya-rūpa, when he was shown. How we are to accommodate that? Arjuna is seeing that. What is the cause? With that thing in our mind we shall try to have estimation of our environment, as well as our own self. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Then here we stop.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
...
...decoration is very attractive. It was constructed by Man Singh [?], the General, the Chief of Jaipur, and the General of Argba Batsar [?]. And he was disciple of Raghunātha Bhaṭṭa who was son of Tapana Miśra, who lived in his later days in Benares and previously in Faridpur District, Bengal. Tapana Miśra, his son Raghunātha Bhaṭṭa, he was the Bhāgavata reader in the assembly of Rūpa Goswāmī and very, very sweet, and musical voice he possessed. And Man Singh [?], he became disciple to him.

nija śiṣye kari' govindera mandira karāilā, [vaṁśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently, Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and earrings shaped like sharks."]
[Caitanya-caritāmṛta, Antya-līlā, 13.131]

It is mentioned in Caitanya-caritāmṛta that Raghunātha Bhaṭṭa constructed that Govindaji temple by his own disciple. And it was also engraved in the temple that Man Singh [?] has constructed this. So Man Singh [?] was the disciple of Raghunātha Bhaṭṭa, son of Tapana Miśra.

Devotee: But the Deities Rādhā-Govinda, this is not Raghunātha Bhaṭṭa's...

Śrīla Śrīdhara Mahārāja: Raghunātha Dāsa is another. Raghunātha Dāsa lived in Vṛndāvana along with Rūpa Goswāmī Prabhu. He's a brāhmaṇa, Raghunātha Bhaṭṭa. And Raghunātha Dāsa he was kāyastha born. But Raghunātha Dāsa, his position was superior, though he himself told, Rati Mañjarī, and this Raghunātha Bhaṭṭa was Rasa Mañjarī, a little higher position. All of them in mādhurya rasa.

What was your position when Swāmī Mahārāja left, where you were?

Devotee: In America.

Śrīla Śrīdhara Mahārāja: When he departed, you were in service, or a householder, at that time when Swāmī Mahārāja departed?

Akṣayānanda Mahārāja: No, he's a brahmacārī.

Śrīla Śrīdhara Mahārāja: Oh. He's a brahmacārī. And he was living with his friends?

Akṣayānanda Mahārāja: When Prabhupāda left the world?

Devotee: When Prabhupāda left I was pūjārī in our temple in Philadelphia.

Śrīla Śrīdhara Mahārāja: Philadelphia.

...

...their discussion, question answered. One came from _____ University, Harvard.

Hare Kṛṣṇa. Gaura Haribol. And your education there: how much?

Devotee: Twelve years.

Śrīla Śrīdhara Mahārāja: Graduate, no more than that, Doctorate?

Devotee: No. No degree. Just twelve years high school.

Śrīla Śrīdhara Mahārāja: Arts or the science.

Devotee: No, no. No arts, no science. No degree.

Śrīla Śrīdhara Mahārāja: No such: general education.

Akṣayānanda Mahārāja: General.

Śrīla Śrīdhara Mahārāja: And your parents? Your father is doing, which thing, what is he?

Devotee: He's in electronic business.

Akṣayānanda Mahārāja: Electrical business.

Śrīla Śrīdhara Mahārāja: Electrical and electronic different.

Akṣayānanda Mahārāja: Yeah. Which one, electronic or electrical?

Devotee: He's electronics, he's working with this video tape.

Śrīla Śrīdhara Mahārāja: Electronics, they're more developed, electronic video.

Akṣayānanda Mahārāja: More developed, video, television, like they were doing here.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: Three.

Śrīla Śrīdhara Mahārāja: Three brothers. They're all living in a joint family?

Devotee: No, my families broken up, by divorce.

Śrīla Śrīdhara Mahārāja: You are which son?

Devotee: Number two.

Śrīla Śrīdhara Mahārāja: Second son.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Mother does not cry for you?

Devotee: No. A little bit.

Śrīla Śrīdhara Mahārāja: Willingly. Willingly given up for the service of the God.

Devotee: She has sacrificed.

Śrīla Śrīdhara Mahārāja: Sacrificed, father also?

Devotee: Yes. She likes what I'm doing, but the father he's a big hustler, he's atheist, he doesn't like.

Śrīla Śrīdhara Mahārāja: Are they disciples, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: But not anti, not against?

Devotee: My father he is against. He cannot say the word Kṛṣṇa. He's such a demon.

Śrīla Śrīdhara Mahārāja: But does he say God.

Devotee: No he doesn't, he cannot say.

Śrīla Śrīdhara Mahārāja: No. He can't say God also. Allah?

Devotee: No. No he cannot say.

Śrīla Śrīdhara Mahārāja: Nothing of the kind.

Devotee: My mother she says Kṛṣṇa all the time though, she likes. Because they're not living together, they're divorced, the whole family is broken apart. This is common thing in America.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa means all attractor. Can you deny Him? For the cohesion of all the atoms and electrons the attracting power is necessary. Attraction, that is the most fundamental potency and that is not dead, that is a living thing; and there you will find Kṛṣṇa all embracing, all organising, all attracting, and to attract all in conscious area, that does not mean nothing. That is everything. That is everything, who can attract everything, what powerful is He, and what capacity He has got. All attracting principle who can attract. Not only that is endowed, He can't but admit that, that there must be all attracting potency. And that is a living thing, not a dead one. That is endowed with life and that becomes Kṛṣṇa. And when He attracts the conscious, then the attraction is known as love, beauty. Conscious unit can be attracted only by love and beauty. No force can do that. Force fails there. So all embracing, all loving, all beautiful, all ecstatic principle centre of the Absolute. Everything is for Him and He's for everyone: friendly relation, suhṛdaṁ sarvva-bhūtānāṁ. Have you gone through Bhagavad-gītā?

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"Though I'm the enjoyer of everything, absolute owner and enjoyer, bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, the Supreme of the Supreme am I, but suhṛdaṁ sarvva-bhūtānāṁ, at the same time I'm in friendly relation with all. If one comes to know that then he finds real peace in his heart."

That is, the world is not a place of anarchy, there is administration, justice, mercy, and the highest entity, highest quarter of justice and mercy is a friend of mine. My interest is really, sincerely and truly represented there in His heart. Then I can sleep peacefully. No fear, no apprehension, even from atom bomb. The atom bomb will devastate only – suppose the coat or the cloth.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

But our enemy is the animal consciousness. The body consciousness is our enemy, the world consciousness. I am all spirit, all soul. I am there. I am the child of that soil. Anyhow I have been dragged into this material consideration and identify myself more with the matter and forgotten my own position.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa

["The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [Caitanya-caritāmṛta, Madhya-līlā, 20.117]

Prabhupāda used to say deya saṁsāra dukḥa instead of that he sometimes, deya saṁsāra sukḥa. Ataeva māyā tāre deya saṁsāra sukḥa. This illusory pleasure, not only pain, but even so called pleasure has attracted us from the illusory quarter, aspect. Gaura Haribol. Gaura Haribol.

We are to kill this animal consciousness that I am matter. The matter is indispensable part in me. No. It has nothing to do, it is a diseased mentality. Śukadeva Goswāmī says like that. Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi. Just as in a dream we can think it is, we may have such a dream that my body, my throat is cut off and it is fallen there.

svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam
yasmāt paśyati dehasya, tata ātmā hy ajo 'maraḥ]

["In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal."]

In Bhāgavatam, [12.5.4]. In svapne, in dream we may see that my body beheaded and is remaining, fallen there. But unaffected I see that. If the indispensable connection with the body then the body is separated I should not live. But I'm seeing my body is cut off there. The seer, that is also in māyāic but subtle cage, sukṣma-śarira, but when that's also gone, that subtle body, then we have got the real spiritual body. Then our approach towards matter will be quite different. Ke?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Rāmacandra's kingdom: the name of the capitol of Rāmacandra?

Devotee: Ayodhyā.

Śrīla Śrīdhara Mahārāja: Ayodhyā, and how many brothers?

Devotee: Three, three others.

Śrīla Śrīdhara Mahārāja: Three others, Rāma, Lakṣmaṇa, Bhārata, Satrughna, four. Rāma Rāma Hare Hare. Rāmacandra's position is between Nārāyaṇa and Dvārakesa, Vaikuṇṭha and Dvārakā. Ayodhyā's position spiritually is above Vaikuṇṭha and below Dvārakā. Rāma is, Eko patni dar, single wife, not, bahu vallabha, like Kṛṣṇa, husband of many, Kṛṣṇa. But there is vātsalya rasa: what is absent in Vaikuṇṭha.

Mādhurya rasa proper according to our Guru Mahārāja is found only in Vṛndāvana. And Dvārakā, and Vaikuṇṭha, and Ayodhyā are more dāsya rasa, mainly of service type. Both parties are free, than the real mādhurya rasa is in its full swing there possibly. That I heard from Guru Mahārāja, my Prabhupāda. They're so partial to Vṛndāvana rasa they could not give any recognition to mādhurya rasa in Dvārakā, or Ayodhyā, or Vaikuṇṭha. Categorically different, Vraja rasa, parakīya rasa, Vraja rasa, is categorically different from all other rasa in the realm of Svayaṁ-Bhagavān the beautiful, very enhanced. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, Nārada Muni is in dāsya rasa?

Śrīla Śrīdhara Mahārāja: Nārada Muni, not dāsya, mixed śanta, dāsya. The seer, knower, but not participator, jñāna-vimukta-bhakti-paramāḥ [Upadeśāmṛta, 10] Catuḥsana is śanta rasa, just above that, very _____ [?] peculiar extension he goes everywhere.

Some taste even in Vṛndāvana, but as a ṛṣi Devaṛṣi respected there, in Dvārakā, but nowhere he stays in a particular duty, he's wandering.

Akṣayānanda Mahārāja: Just water.

Śrīla Śrīdhara Mahārāja: Anyone?

Akṣayānanda Mahārāja: No, no. Rain is coming down from the roof.

Śrīla Śrīdhara Mahārāja: Oh. From the roof it's coming from that cover and then it's sometimes coming down.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So from here will he go to Māyāpur – now he has come to you only?

Devotee: No. I've only come here.

Akṣayānanda Mahārāja: To hear from Your Grace.

Śrīla Śrīdhara Mahārāja: And not to Māyāpur for a visit? Once you must go there.

Devotee: Maybe we'll go there for a visit. Yes, of course.

End of 81.12.09.B

Start of 81.12.12.A

Śrīla Śrīdhara Mahārāja: ...and if we want our shelter, that will be overhead, āśraya, shelter, shelter not below the leg, but shelter should be over the head. The Vedic mantra, the principal Ṛg Veda mantra (1.22.20) says: tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva cakṣur ātatam.

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

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [Ṛg Veda, 1.22.20]

The holy feet of Viṣṇu, yaḥ idaṁ viṣṇuḥ vyāpnotīti, who is pervading everywhere, His feet, His lowest portion towards us, paramaṁ, that is not to be neglected. That is very highly qualified

from all standpoints, from the standpoint of fine existence, knowledge, as well as sweetness, paramaṁ padaṁ. Sadā paśyanti suraya, the scholars they're always conscious of that fact, their real basis of life is there. Not an animal wandering in the forest, or on the earth, or mountain, or jungle. But the real man is in his consciousness, and conscious of some higher entity, always. Sadā paśyanti suraya, always seeing that, looking at that, conscious of that idea, ideal. Divīva cakṣur ātatam, vaguely or in a mystic way? No. As we see the sun in the sky so conspicuous, so clear, and so real. Tad viṣṇo paramaṁ padaṁ. So we shall really live and move in that higher consciousness, we are a child of that conscious world. So at the conclusion of Śrīmad-Bhāgavatam, Śukadeva is giving warning to Parīkṣit Mahārāja, "The last, what I have got, what I have told to you so long, the firm basis you must be conscious of. What is that?"

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

The serpent, that is the cheating, deception, serpent is the type of deception, stealthily it comes to bite and kills. Stealthily the ignorance has come and taken you down to the world of animal consciousness, and we are all moving under the deception we are this heavy flesh and blood, and for that, heavier earth is necessary to lift us above, on its lap. Ke?

Vidagdha-Mādhava: Guru Mahārāja, Vidagdha Dāsa.

Akṣayānanda Mahārāja: Vidagdha-Mādhava.

Śrīla Śrīdhara Mahārāja: And?

Vidagdha-Mādhava: And Kṛṣṇa Vallabha Prabhu, a new...

Śrīla Śrīdhara Mahārāja: Divīva cakṣur ātatam, so our, mariṣyeti paśu-buddhim imāṁ jahi, do away with your animal consciousness that you are flesh and blood. No, you are not limited within flesh and blood, but you are a conscious unit and you won't die. You are not a member of this dying world where everything is sure to die. Only for this misidentification this has come as a necessary truth on you, 'that you are to die, you are to become infirm, you are to be born, you are to suffer from disease,' all for misidentification of yourself with this body. So mariṣyeti, paśu-buddhim imāṁ jahi, this is animal consciousness that you are an animal.

But you are not so, you are a conscious unit, you are spirit, you are soul. Not only is the soul immortal, not only does God exist, not only He is the dispenser of good and bad, everything - but we, ourselves, are units of the conscious world. So paśu-buddhim imāṁ jahi, separate yourself eternally from that mania, from that misconception, misidentification, false identity with this material aspect, which is the result of your degraded life. Be reinstated to your glorious

position that you are soul. And at the same time how it is possible? You are taṭastha by constitution, so you cannot stand on your own legs, you must have some shelter, either this mundane, considering yourself identified with the mundane world, or you must have some shelter above your head. Above your head, taṭastha, you must have shelter from the śvarūpa-śakti land, final land.

Paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam, cakṣur, viṣṇo paramaṁ pada, how His divine feet, the conception of the divine feet of Viṣṇu, of Nārāyaṇa, of Kṛṣṇa, that is, paramaṁ padaṁ, like sun to you in the material comparison. That is seer, that possible seeing, feeling, if He is withdrawn everything is dark. If Viṣṇu's paramaṁ pada is withdrawn then everything will be dark. That is the light of light. And you must have a continuous eternal consciousness that above you there is another soil and your shelter is there, and you are a soul unit. This diabolical change you must have to adjust within you. That is your shelter. This is not your shelter; this is a prison house for you. So this broad and graphic comprehensive consideration must be at the basis of spiritual understanding. Otherwise we'll have to be sahajiyā, imitationist. Imitationist, we are to cross this Hindenburg line.

Then, tad viṣṇo paramaṁ padaṁ, this is the basic advice of Ṛg-Veda, the first Veda that comes down from the upper world to this world. The primary conception which is needed from you all is that you must think that there's a world above, and that 'above' means in the line of consciousness. Your highest acquaintance is that you are conscious, and that conscious world is above you on your head. You must have to adopt that as your shelter. You'll move and live there. The diabolical change, here, you are in the atmosphere of exploitation, but that is the land of service. There, you are to think in terms of service. That is on your head. That is the superior region, more superior than you are made of. So do you want that connection? Or you will be better to reign in hell? Do you like to reign in hell or to serve in heaven? What do you like? You consider and then come out. If you do such, then you will have a land, you have got prospect, you have got everything up to Kṛṣṇa, the Absolute, you can reach. Otherwise you are to have eighty-four lakhs [8,400,000] of species.

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati
kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāṇi mānuṣaḥ

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [Viṣṇu-Purāṇa]

These are the eighty-four lakhs of classification under which you are to wander, action reaction, in this way. You are to select what you want to do. Do you want to be a member of the land of mortality, janma-mṛtyu-jarā-vyādhi [birth, death, old age and infirmity - [Bhagavad-gītā, 13.9] - or immortality? Then you are to pay for such ticket. And you are to take the visa. You will have to be prepared for such categorical beginning. And creed, the bond, you are to sign. That cause, that slavery.

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

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

That mystic land, the land of infinite hope and prosperity and prospect, if you want to go you will have to go as a slave, as a slave, because that is made of higher stuff than you yourselves are.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

They're all consciousness, everything made of consciousness, spirit. And again, upper, that is ānandam, made of not only consciousness, but it is endowed with - just as medicine in the beginning it may be bitter, but in the higher stage the sweetness is added in the medicine. So in rāga-mārga, in Kṛṣṇaloka, there is not only consciousness, but there's sweetness, the beauty, that is the prevailing element there.

So, ideal - when a ship without a rudder is moving distance, this way, that way, in the ocean. But if a particular ideal we have got, the Kṛṣṇa, Mahāprabhu, Bhāgavatam, then I am captivated, captured. This tuft of hair is tied with the feet of Guru Mahārāja and the divine grace. The tuft of hair captured, the head is captured there, and everything will be done through the head, the most reverential part of my body in this material world. So, one who has got a good ideal, he is in possession of a valuable wealth. Otherwise, these things, this kanak, kāminī, pratiṣṭhā - the popularity, then the materials of sense pleasure, and the money - all these things, but they're all animal consciousness. They're all properties in the land of animal consciousness. A diabolical change must be effected within us if we want really a life to be worth living.

So, ideal - a man should be judged by his ideal. What sort of ideal, how great an ideal has he got? And he's trying to realise that. The man of the future, the man of tomorrow, should be judged by his ideal. If his ideal is great, he is great, because if he's sincere, tomorrow he'll reach there. After a few days he will reach there. So we should be judged by our ideal. I may not attain it. It is not very easy. It is not rotten goods that are to be very cheaply sold in the market. It is costly. But whatever may be the cost it does not matter.

I want not less than that highest thing, that advaya-jñāna, that Autocrat, that Goodness Autocrat, that Absolute Autocrat, that Supreme Most Commander of everything. I want that, nothing less than that. And I should live and move and feel myself, or whatever I shall do, at every second I shall have to realise that I am meant for that, I am meant for my ideal. I have no time to waste to hesitate, or this or that. Every moment, if with the ideal in our heart we move, every way, every minute I shall make some progress towards it if I can keep intact my relationship with my ideal. So that will control, that will inspire me, to any and every action, whatever I shall do, or undo, take rest, but that is on my head. And that will gradually take me

out of all these entanglements and enticements, and one day or other I shall be able to reach there.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [Śrīmad-Bhāgavatam, 11.20.27]

"One who has by chance, has got a taste for Me, jāto-śraddho mat kathāsu, he has anyhow acquired some taste, mat kathāsu, in My talk, in My activities, in My movement, in Me, anyhow got some attraction, jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu. So necessarily, no other temptation can catch him and keep him under it any longer. Nirviṇṇaḥ sarvva-karmmasu, indifferent to all other activities and the results and outcome of that. Veda-duḥkhātmakān kāmān, he can understand within that all other things they bear some unpleasant reaction. 'I'm in the midst of so many things already acquired. It is not very easy to leave them at once at my sweet will. Previously I had some obligation, I incurred it consciously, and abruptly I cannot cut off their connection. They won't let me loose, get free.' So veda-duḥkhātmakān kāmān, he can conceive that these are all pain producing. Parityāge 'py anīśvaraḥ, but helpless, can't make himself free at once from their clutches. Because already incurred debt the Shylocks won't allow him to get out."

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ
[juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan]
[Śrīmad-Bhāgavatam, 11.20.28]

"But what śraddhā, the pure attraction he has acquired for Me, that is of eternal nature. That cannot be subdued, or that cannot be cut off by any mundane, ordinary attempt. Tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ, though undergoing so many different ways and types of suffering, but he goes on with My memory, thinking, aspiration, earnestness for Me. Śraddhālur dṛḍha-niścayaḥ, and as much as he's compelled to suffer from the pressure of the environment, the firmness in Me becomes more and more sure, invulnerable. And by the tests of all these stands beyond, and grows beyond the jurisdiction of these mundane forces. Bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ, as much pressure comes from outside, so much firmness he feels in the necessity of My help to him. Tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ.

Juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan, at the same time he gives his back towards all these pains of the world, and keeps Me in the front, and begins to move onward. Juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan. 'Whatever You like, You can do, will do. I

can't say anything if my Master looks at it. It is His jurisdiction. But I won't leave my new ideal, I can't. Whatever may come, it may happen, no mind.' Juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan. And at the same time he's abusing himself, 'What have I done? What have I done? It is rather the justice that I should be tormented; I should be troubled, in such ways. It is not wrong. It is not wrong. It is the just thing; just dealings have come over me. Because why should I have committed? I entered this wrong alliance, entered into the tribe of the guṇḍās for exploitation. The reaction that is coming on over me that is well and good.' Blaming himself, not to blame the environment, not to blame the agents that are causing trouble to us, but the concentration comes within that. Garhayan, he's blaming his own self, his own free will, own fate, in this way. That should be, that becomes the nature of his temperament at that time. He does not try to look and place the fault on the shoulders of others, but the whole burden he takes on his shoulders. 'Yes, and the nature, the environment is doing justice to me, the traitor, the ambitious, the oppressor of the environment.' Duḥkhodarkāṁś ca garhayan.

proktena bhakti-yogena [bhajato mā 'sakṛn muneḥ
kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite]

["When an intelligent person engages constantly in worshipping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within his heart are destroyed."] [Śrīmad-Bhāgavatam, 11.20.29]

When he's in the mood of such consciousness the bhakti-yoga becomes dṛḍha, it is more and more intense, more and more intense. When he began to blame himself, then the intensity of his progress…ke?

Vidagdha-Mādhava: We are going to catch a train to Calcutta, Mahārāja.

Akṣayānanda Mahārāja: Going now?

Vidagdha-Mādhava: Yes, unfortunately.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava?

Akṣayānanda Mahārāja: Yes, and Kṛṣṇa Vallabha.

Śrīla Śrīdhara Mahārāja: All right. You have taken prasādam? No?

Akṣayānanda Mahārāja: Some urgency to go.

Śrīla Śrīdhara Mahārāja: All right. Proktena bhakti-yogena bhajato mā 'sakṛn muneḥ, then his attempt to make progress, to increase his progress, bhajato mā 'sakṛn muneḥ, more and more with accelerated motion his intensity grows. Kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite, then, by My appearance, gradually, all his internal and external discrepancies, naśyanti, gradually

destroyed, evaporates. Sarvve mayi hṛdi sthite, when by such type of approach he reaches My domain, or rather, I come down, I extend My existence to his heart, then everything disappears, sarvve mayi hṛdi sthite. Then:

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

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

All the ties and entanglements, corners, angles, all vanish, crookedness vanishes. Straight, plain, graphic, spacious, all-embracing temperament he finds in the midst of; his atmosphere changes.

In the meantime I want to mention a practical experience. One day I was sitting in that chair, suddenly was thinking something, I felt some higher subjective sphere has come down and surrounded my existence. I felt, what is this? I never experienced, I had some peep from far off, but a new conscious atmosphere has come down and it has covered, surrounded my whole existence, whole knowledge. What is this? There was perhaps Arjunabhodi [?] and other gentleman, I could not but tell them, 'Just now I feel the higher, I consider myself to be some subjective existence, but some higher subjective existence has come and surrounded my whole existence, whole feeling. Is it the ratha that came for Ajāmila? This next suggestion came to me, that the soul enters into a ratha and if this atmosphere, how it is covering my whole existence, conception of existence, take me anywhere; I shall have to go there. My whole conception of my own self is surrounded. And wherever it will go I have no other way but to go within, I'm within that. And I find that it is a living thing. It has got its choice. It has got its freedom. Then I had some new experience, the svarūpa-śakti atmosphere, and I am, just when the earth moves, the tree, anything also, automatically has to move, so, new soil.

Bhidyate hṛdaya-granthiś, all the ties, with so many attractions, so many things of different type of things of different promise, different achievement, at once dissolved. At once dissolved, no necessity, no necessity of them in this land. Hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Hṛdayenābhyanujñāto [Manu, 2.1] Internal approval comes to ensure that where you have come this is your land. Chidyante sarva-saṁśayāḥ, no room of any doubt, all your hankerings are more than fulfilled here you'll find, sarva-saṁśayāḥ. 'I was searching, my whole body was searching only for me.'

In Vaiṣṇava-padāvali [Anthology of Vaiṣṇava Songs, by Jñāna Dāsa], there is an expression: prati aṅga lāge kānde prati aṅga mora. In mādhurya-rasa, where Śrīmatī Rādhārāṇī is Śakti She says that, "My every limb is crying for the respective limb of My Lord. Not only My Self, but every part of My body earnestly aspiring for the other corresponding part of My Master's."

So, bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, every part stands as witness, 'Yes, we have come, have attained which we were searching after; the whole body and whole unit of the body; wholesale satisfaction. That this is my soil, this is my home; this is my home. The every

atom of my body will say like that, that chidyante sarva-saṁśayāḥ. No trace of any doubt will be found, no room for that. But every atom they will find their fulfilment. 'It is my home, it is my home. I am in home comfort I find.' Kṣīyante cāsya karmāṇi, and also the force of reaction won't come to trouble him, to drag him down, or attract him towards the back. That is also cut off. Mayi dṛṣṭe 'khilātmani. "And I am the fullest of the full perfection, and he will be able to feel everywhere My help, My assistance, My friendship. Wherever he will cast his glance, or move, or live, My friendship he will be able to trace. I am here, his friend is here. The friend is there, mayi dṛṣṭe 'khilātmani."

That should be the course of our life, the direction towards which we want to go. Śrīmad-Bhāgavatam says like that. Sweet, sweet home, sweet home; home, you are the child of that soil. This is, in one word that is the goal. Why is that the goal, highest goal? Because that is your home; svarūpe sabāra haya, golokete sthiti, this one word is sufficient to attract you. You are wandering in the foreign land, and that is your home. Home comfort you will get there and you won't be able to deny that. So back to God, back to home, back to Godhead.

To avoid the Christian conception of God, the Godhead, our Guru Mahārāja Prabhupāda used the word Godhead, because bhagavatā. God means a particular conception of the same. So Godhead, what is at the back of the conception of God, that is Godhead; that is Svayaṁ Bhagavān - Bhagavān Himself, the highest conception, highest conception of God, that is Godhead, it is meant by that. So not back to God, but back to Godhead. That is the necessity of the name of the paper was given from such consideration. Back to God, back to home, it is a proverb perhaps, it is coming from previous time. But Back to Godhead that means that Svayaṁ Bhagavān which is the highest conception of God. So back to Godhead, and that is the home is there, home is there.

So, we are running hither and thither, we have got no principle, no principle of life, unsettled, so our position is very sad, no rest from here, from one, two, three, five, six. In this way, but that is a troublesome life. I can't put my faith anywhere. That means I can't find any friend anywhere. Friendless, I am moving friendless. I am moving amongst the foreigners, enemies, sometimes. But I must have some friend, some friendly atmosphere. I must attain such a position that I can fetch full faith; I can believe, I can trust, such company, such company. Otherwise my life will be miserable, miserable. Everywhere, what direction I shall cast my glance I can't trust, I can't trust, all inimical. That is a particular prison house to live in that atmosphere, to live in a prison house, all uncertain, all untrustworthy. That is a very deplorable position. So, by God's grace it should come to us, that śraddhā. Not only I can trust, believe, but I shall have to, cannot but show my regard. Such a higher positioned life; that is gurum evābhigachet.

When we suffer from this uncertainty to the extreme, then we hanker after Guru, reliable source. Not only I can put something to him, we can trust him, but Guru means guardian who is a well-wisher of me more than I am of myself. Guardian means a friend who thinks more about me than I myself think about me, who knows about my welfare more than I do, to have a guardian, friend, Guru.

So Narottama Ṭhākura says, āśraya laiyā bhaje tāṅre kṛṣṇa nāhi tyaje: "If I get a bona fide guardian then my future is assured." Kṛṣṇa cannot dismiss him so easily, because my guardian has some solid position there; and if I can enter into the domain of his care, that of my guardian, then my position is assured. So, āśraya laiyā bhaje tāṅre kṛṣṇa nāhi tyaje, āra saba mare akāraṇa:

The others who have not yet been able to tie himself with the holy feet of his guardian, Guru, then his position is uncertain, and he may be enticed by any agent to any direction, his future is deplorable.

So to have a real ideal in life, and also a living guardian, that is real guardian, to have, if we can catch through our śraddhā, then almost, our future is more or less assured. Only my duty towards my guardian, my Gurudeva; that will be my lookout and the others will be done automatically. So, to run through the length and breadth of this wide world of this land of exploitation, nothing but exploitation of different natures, of different planes is visible, is existing. So only through śraddhā can we connect us with our highest goal and achievement and fulfilment; that should be solved. Then, real life begins. Otherwise like a ship without rudder that can be drifted away by the sea storm this side, that side, no end, endless, no meaning; no value. Hare Kṛṣṇa. Gaura Hari. Nitāi. Any question?

Devotee: Guru Mahārāja, you mentioned that the material world is like a prison house. Are the demigods such as Brahmā and Indra, are they also prisoners?

Śrīla Śrīdhara Mahārāja: They are also prisoners, just as there are officers in the prison house. The prisoner also may become an officer in that jail government. Prison government, senior and qualified prisoners they are also given some chance of a post. Is it not?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So they are like that. They are also imprisoned but their position is a little higher and so they are given some duty. Just as a cowboy keeps his cow, or a horseman keeps his horse, in that way. But they are also prisoners.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Dayāl. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

The man who went away with Vidagdha, was he a newcomer?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Newcomer, for the first time he came here?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What is his name?

Akṣayānanda Mahārāja: Kṛṣṇa Vallabha.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Vallabha, yes. Who’s disciple? Swāmī Mahārāja?

Akṣayānanda Mahārāja: That we do not know Mahārāja; new to us also.

Śrīla Śrīdhara Mahārāja: Gaura Sundara. And what part he comes from you also don't know?
Nitāi Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, in Bhāgavatam it says there are fourteen planetary systems.

Śrīla Śrīdhara Mahārāja: Fourteen planetary systems.

Devotee: And yet...

Śrīla Śrīdhara Mahārāja: Caudda bhuvan?

Akṣayānanda Mahārāja: Caudda bhuvan. [Caitanya-caritāmṛta, Ādi-līlā, 12.16]

Devotee: ...when we see the sky at night we see so many stars and planets that it seems as though the number is unlimited...

Śrīla Śrīdhara Mahārāja: It is not that, not of that type.

Devotee: Not of that type?

Śrīla Śrīdhara Mahārāja: No. Not all physical, but from physical to subtle, from consciousness towards this matter. The gradation from finer to finer, in this way it is going to consciousness, the gap between soul and matter, to fill up the gap from gross to subtle, then that is gross, further, subtle. In this way it is going to vanish in the conscious idea, from consciousness and unconsciousness, the hierarchy, the steps, from jara to cetana, from matter to spirit. So many steps, fine, finer, finest, in this way the conception is there. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, then Virajā, then Brahmaloka: in Brahman we find the real existence of soul. And from Virajā this material consciousness...

End of 81.12.12.A

Start of 81.12.12.B

Śrīla Śrīdhara Mahārāja: ... Just as Bhagavad-gītā says:

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

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

In short, three or four steps given here in the middle, but more elaborated in details there are seven stages. In Gītā from the matter, then indriya second, then third is mind, and the fourth is judiciousness, reason, and the fifth, soul. But these, in four, but in details there are so many subdivisions also. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka. Then soul means Brahman, there, yaḥ paratas tu saḥ, the saḥ represents Brahman; and indriya the second or third stage.

Or the stone, that is also sub divided, the stone, the water, the gas, the hill, the heat, the ether, so many sub divisions in the matter also. In one word it is matter, but sub divisions from gross to fine you will find. In matter also, in the stone also you'll find the earth, the stone, the coal, the gold, the wood. So many things, hard things, gold, the silver, so many things in the sub division in the material world, and big division, that is the solid, the water, and then the heat, then the gas, then the ether, in this way.

But all these are felt by the senses, indriyāṇi parāṇy āhur, the senses are better than all these different conceptions of the solid. Then, the faculty of justice is categorically different from that of thinking, the impulse, "I want this, I don't want that." That sort of feeling is lower. And higher is, "No, don't want that, it will produce such bad effect in you." Judiciousness, reason, intelligence. And then there is citta, ahaṅkāra, so many gaps, not mentioned in Gītā, and then comes that soul, the realm of soul.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayāl Nitāi.

Akṣayānanda Mahārāja: Mahārāja. Then then conditioned soul gets some attraction to Lord Śiva at Maheśa Dhāma. What is their position?

Śrīla Śrīdhara Mahārāja: Yes. There is a master of this māyā, not a slave, slave of misunderstanding. But above misunderstanding: still in the relativity of misunderstanding, from the masterly position. The māyā in Bṛhat-Bhāgavatāmṛta, Sanātana Goswāmī has represented in this way. When one is liberated the Māyā Devī comes to him, "Why do you leave me? I like to serve you, you don't forsake me." In this way with submissive attitude she again comes to offer her service to śiva, that is, the liberated soul. But if he's enticed by that charm, he may again enter here. But if indifferently he can leave, "No, no, I have my engagement, I have my duty. Therefore I have no time to satisfy anybody by taking his service. I have my Lord, I must serve Him." With this attitude, śraddhā within him, he neglects it and goes up.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
[avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [Śrīmad-Bhāgavatam, 4.24.29]

Mahādeva [Lord Śiva] says, that if one can perform his duties consecutively for a hundred births in varṇāśrama-dharma, he attains to the position of Brahmā. Svadharmma-niṣṭhaḥ śata-janmabhiḥ. Svadharmma, varṇāśrama-dharma, as it has been sanctioned, given by the Veda, "Do this."

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.")] [Bhagavad-gītā, 18.46]

In Bhagavad-gītā, niṣkāma, in Bhāgavatam also:

etāvān sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā
[janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ]

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [Śrīmad-Bhāgavatam, 2.1.6]

Yoga, sāṅkhya, sāṅkhya-jñāna, yoga, aṣṭāṅgādi yoga, and svadharmma-niṣṭhaḥ, niṣkāma-karma-yoga in varṇāśrama. Etāvān, 'so far they can lead us, up to liberation, etāvān, so much they can come.' Then, janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ, then the fulfilment of our life in the service of Nārāyaṇa, that we must get through śraddhā from a Guru. The positive, the visa, and passport may be given by these three classes, this yoga system, Paramātmā, those who are progressing towards the conception of Paramātmā. And the conception of this varṇāśrama-dharma as entrusted to us. And niṣkāma, 'we are doing because Veda has recommended, 'do it for our good, and don't want anything as the consequence.' With this attitude if the varṇāśrama-dharma is discharged, then also we can get the passport. And also, sāṅkhya-jñāna, neti, neti, neti, 'this is not, this is not, this is not, this is all gross, all gross, all gross. I am soul, I am consciousness, I am spirit,' the elimination, the sāṅkhya-jñāna. Etāvān sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā, janma-lābhaḥ. But the real fulfilment of life, ante nārāyaṇa-smṛtiḥ, after that, the memory of Nārāyaṇa, memory of Nārāyaṇa, His consciousness, Nārāyaṇa consciousness, or Kṛṣṇa consciousness, that can give us proper fulfilment. That is the visa into the svarūpa-śakti realm. Hare Kṛṣṇa. Hare Kṛṣṇa. Clear?

Akṣayānanda Mahārāja: Yes. But they say sometimes that Maheśa Dhāma is spiritual, but it seems to be more taṭasthā.

Śrīla Śrīdhara Mahārāja: Spiritual, but Maheśa Dhāma's of two kinds: first in the relativity of māyā, then the Sadāśiva, the devotee Śiva. He may be gṛhastha, he may be entangled with them, but he can conceive that he has got his superior position, superior realm, and he is holding the lowest position of that sphere. So, svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti, one who can satisfactorily discharge his duty of varṇāśrama for a hundred lives, births; then he gets the position of Brahmā, who is the leader of the whole varṇāśrama here.

Tataḥ paraṁ hi mām, then Mahādeva says: "After this, if he can continue in this way, then he comes to my position, tataḥ paraṁ hi mām. Viriñcatām eti, that is Brahmā. Padavim labhate and then, tataḥ paraṁ, after that Brahmā is the creator and manager of this. And I am like rastrapati. Brahmā is like a prime minister, and like king the position is held by the Śiva, in the relativity with this brahmāṇḍa. He can even dismiss the prime minister and dissolve the parliament; a higher position, tataḥ paraṁ hi mām. Mām, what is mām? Avyākṛtaṁ, not much power is endowed in me. I am a little indifferent. Tataḥ paraṁ hi mām, avyākṛtaṁ, a-vy-ākṛtaṁ, not well specified, sometimes non-differentiated, with tyāga and vairāgya, the renunciation and the abnegation, that is the principle thing in me to be traced.

Mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ padaṁ, Then above me there is another realm which is inhabited by the bhāgavata, the followers of Bhagavān, bhāgavato 'tha vaiṣṇavaṁ padaṁ; and they attain that as known as vaiṣṇava-pada, Vaikuṇṭha, vaiṣṇavaṁ padaṁ.

Yathāhaṁ vibudhāḥ kalātyaye, and every soul can get the attainment, and at the kalātyaye, when the wholesale dissolution, the highest dissolution is ordered, at that time I can also get release and can join them, and anyone may have that chance if they can move properly."

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye

"O gods, this is the situation." Mahādeva says in Bhāgavatam.

So we are to get some conception, what is what. How to measure exploitation, renunciation and devotion; devotion is this scriptural devotion and this love devotion. And here, karma also, regulated work, exploitation, and non regulated working, like guṇḍās and so many, vikarma, vikarma, karma, then jñāna, yoga, sāṅkhya, Vedānta, in this way. Then the positions, then Brahmā, Śiva, and then the master of māyā Śiva and then the servant of Viṣṇu, Nārāyaṇa, Śiva, and then the Vaikuṇṭha, and then the Goloka.

That will be my, have some conception; the map, that is the map we are to consult. 'Here is America, here is Australia, here is Japan, here is this that, and on east side, west side of map.' And if we are to go in a ship we must have the map, and the lifeboats, and so many things, the compass. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And also, not only by those supposed emblems, but a practical knowledge, "That this is, yes, it is Bharata Marsagara. The position of this lighthouse and this verified; then I have come to Pacific. Here I find these are the signs." That guide is more reliable, not theoretical but practical, śabde pare ca niṣṇātaṁ.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."]
[Śrīmad-Bhāgavatam, 11.3.21]

Not only theoretical knowledge of the map but some practical experience of the way, such Guru is reliable and can save us, give us the real position. Nitāi. Nitāi Gaura Haribol.

Devotee: Guru Mahārāja, does a jīva attain the position of Śiva?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He becomes a Lord Śiva?

Śrīla Śrīdhara Mahārāja: He can be śiva. When he's out of māyā's clutches, he's out of māyā; and the Vaikuṇṭha devotee is more than Śiva. A spiritual molecule when he's free from the clutches of exploitation tendency, he's known as śiva. Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ, when he's enticed, entangled, he's jīva. And when he's free of that tie then he's śiva, śivo 'ham.

But Kṛṣṇa says when He's blessing Uddhava: "You are more dearer; you are more dear to Me than Brahmā, Śiva, in this way, Uddhava. Na tathā me priyatama ātmayonir, not Brahmā. Na śaṅkaraḥ, Śaṅkaraḥ is also, Śaṅkaraḥ means Śiva, he's also not so much favourite to Me. Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo, even My elder brother Saṅkarṣaṇa is not so favourite. Na śrīr, neither Lakṣmī Devī even, she's not My favourite. Naivātmā, even My own body is not so much valuable to Me, yathā bhavān, as you are My favourite."

[na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

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

The bhaktas position, the position of a devotee is such. He's above Brahmā, he's above Śiva, he's above Saṅkarṣaṇa, he's above Lakṣmī, he's above Kṛṣṇa Himself, by the sweet will of Kṛṣṇa, free will of Kṛṣṇa.

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

This is running in the way, in the way of love, not of justice; through affection. In the physical sense, in the sense of law, as in India we find that husband is the master of the wife. But it may be that through affection the wife may be the guide of the husband, through affection it is possible; so another line, another line of love, no matter of right.

So He says: "You are more than My own life." And it is not a false thing the Lord says. "My devotee is dearer to Me. If anything wrong, any danger comes to him, I must stand. 'First come to Me, and first finish Me, then you'll catch My son, My devotee." That is the attitude of the Lord. Any danger coming to the son, the father will go out, "No, no, first finish me, then you'll go to my son, to make any harm." It is the way of affection, and that is our solace.

So Mahāprabhu says: "You jīva, take that way, that department. Try to have a ticket, purchase a ticket of that department, śraddhā, through that devotion, and you will be…"

And again that Uddhava says to the gopīs that: "I want to be a creeper so that I can have feet dust of these divine damsels on my head. I want, I aspire after."

What things are, Mahāprabhu gave so great things to us, so great a thing for us, out of His innate magnanimity. And He's no other than Kṛṣṇa because none can give such, can give away such right to any and everybody without being Kṛṣṇa Himself. So the devotees say that He's no other than Kṛṣṇa Himself. None can give. And not only Kṛṣṇa, but Rādhā-Kṛṣṇa combined, because it is the highest wealth of both of Them. So both of Them combined is entitled only to give this chance to the ordinary soul. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mahāprabhu Dayāl Gaurāṅga. This is unthinkable _____ [?]

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]
[Caitanya-caritāmṛta, Ādi-līlā, 1.4]

"What loss I am incurring, neglecting this chance. Whom should I say, whom should I tell, and who will believe that such a great chance I am missing, consciously? Whom should I tell about my disastrous misfortune?"

durllabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajinu duḥkha kahiba kāhāre?
[From Kalyāṇa Kalpataru]

Bhaktivinoda Ṭhākura says: "To whom should I divulge my heart? Who will care to give audience, to attend? Such a great chance I am losing, trampling under my feet. I have got this human birth, and I have just come near the vicinity of the greatest fortunes and I neglect them?"

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
...
[The next six lines are from a tape recording of the same date, but not on the MP3]
[From Sermons of the Guardian of Devotion, Vol. 2, p, 97]

[Devotee: We have heard that the nine islands of Navadwīpa represent the nine fundamental processes of devotional service.
Śrīla Śrīdhara Mahārāja: The Holy Śrī Navadwīpa Dhāma is envisaged as a lotus flower. The centre of the lotus is the birthplace of Mahāprabhu and it represents ātma-nivedanam or self-surrender. One has to first surrender, and then all the practices of devotion follow. The petals of the lotus represent śravaṇam, kīrtanam, smaranam, pādasevanam...]

...then arcanam, vandanam, dāsyam. Then sākhya, half this side and half that side of the Ganges, divided, the sākhya it is divided by the Ganges, half this side, half that side. And ātma-nivedanam, that is the middle of the lotus...

Devotee: Whorl.

Śrīla Śrīdhara Mahārāja: That is the birthplace of Mahāprabhu, ātma-nivedanam. So, first to surrender, ātma-nivedan, and then the śravaṇ, then kīrtan, then smaran, pādasevan, arcan, vandanam, dāsya, sākhya divided, and then again so, up, nine islands, nine petals of the lotus. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: It's said that Kṛṣṇa He appears once in a day of Brahmā. How often does Mahāprabhu appear?

Śrīla Śrīdhara Mahārāja: That very day, Mahāprabhu as Rādhā-Govinda combined, but every Kali-yuga He also comes to spread saṅkīrtana, Nāma-saṅkīrtana.

Devotee: Every Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every Kali-yuga. And every Dvāpara-yuga Kṛṣṇa also comes, but that all partial representation, not Svayaṁ-Bhagavān. The Yuga-Avatāras are not Svayaṁ-Bhagavān. Svayaṁ-Bhagavān only comes once in the day of Brahmā. And that rādhā-govinda-milita-tanu, Mahāprabhu, that also comes once in a day of Brahmā. All other yugas, Dvāpara, ordinary are Kṛṣṇa Avatāra and Gaura Avatāra only to preach Nāma-saṅkīrtana and Their paricarya. Dvāpare paricaryāyāṁ kalau tad hari-kīrtanāt.

[kṛte yad dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ
dvāpare paricaryyāyāṁ, kalau tad hari-kīrtanāt]

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."] [Śrīmad-Bhāgavatam, 12.3.52]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
…
But Navadwīpa Prabhu goes away without taking prasādam here, is it?

Devotee: I have taken this morning Mahārāja.

Śrīla Śrīdhara Mahārāja: Taken, oh, once you have taken.

Devotee: Mahārāja, I have one question. In Navadwīpa-bhāva-taraṅga by Bhaktivinoda, he is actually having visions of different pastimes of the Lord on the different islands?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: He writes it in the way where he seems to be aspiring to see these visions. Is he actually seeing these visions, or by his power…

Śrīla Śrīdhara Mahārāja: Yes, of course. He's inspired, that vision to him is inspired. The Dhāma has inspired, has given true perspective of Him Himself, the Dhāma. "See Me." According to the degree of devotion one's inspection is of different type. As in the case of a doctor, a doctor sees a patient according to his capacity. The higher intelligence can see deeper. Everywhere, such is the case. The politician, a higher politician can see something.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī

yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

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

The detector, according to his own position he can see so much deep The x-ray can see deeper, microscope can see deeper. So according to the capacity the vision comes off, revelation, revelation according to his capacity, deserving. Deserve and have.

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

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

Kṛṣṇa entering into the retina of the wrestlers, but different types of people are having different views of Him, according to their inner eye. They're seeing Him like that in different ways, different attitudes, different degrees of consciousness. Variety, variegatedness of the experience, everywhere it may be applied in every case.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. _____ [?]

You must put questions, and to have analysis, that this is unintelligible, I want detailed analysis of the same. Gaura Haribol. Gaura Haribol. Otherwise we shall think that you are satisfied. Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke? Who is he?

Akṣayānanda Mahārāja: Daśaratha sūta.

Devotee: Mahārāja, in America, or even here, when we are travelling, sometimes we keep japa-mālā and chant quietly in public. In public sometimes we chant quietly. Is this proper, we can chant publicly?

Akṣayānanda Mahārāja: He's asking can we do in public our japa, no fault?

Śrīla Śrīdhara Mahārāja: Yes. You can do; no fault. The inquiry may come; you will get opportunity to speak to them why you are doing.

"Why? What makes you chant this Name in this way?"

But if you are afraid that I won't be able to explain to them, ha, ha, then you may, ha, ha, do it within. But still, of course, you may say, "Yes, I have got such faith. I have got such faith. I am doing." And through the sound medium I can go to the truth. I can go to the truth. Sound is the medium utilised everywhere for every case. And here also why not sound should be the medium? So through the medium of sound I want to reach, my mind wants to reach to the place of origin of the sound. The vibration, the origin of the vibration I want to reach with the help of the sound. And one who will have to reach is more subtle than the sound. Sound is really gross thing for him, the ātmā, the soul, is more sound, subtle. So with the help of the sound, sound in the ordinary sense, but really, that sound is more subtle, the Vaikuṇṭha śabda. More sound and more subtle and more efficacy, everything more efficacy, living capacity, that sound. And my soul is a gross thing in comparison to that. But when it is touching my ears I can find that it is very subtle and I am gross, when I consider myself to be a bundle of material things around the spiritual existence, sound.

When this body will no longer exist, that sound will exist. The sound will exist, it is undying. Its origin comes from Goloka, Vṛndāvana; the finest plane ever known to the world, the finest of the finest plane ever known. Just as electric, ethereal, or finer, finer, so the finest ever known to the world is the layer of beauty and sweetness and love, the most original conception of existence ever known to any consciousness. And that is most universal. "I don't want love. Love means sacrifice. I don't want love." None can say, if he knows the real meaning of love, I don't want. I don't want power. I may misuse it, in possession of a power is a great responsibility. Love also is a responsibility, but love I want from the higher, shelter in the loving lap, in the loving consideration. There, everyone will love me. I shall enter a domain, where in home, home is sweet, why? Everyone has some attraction and love, some blessing over me. So that is 'home is sweet.' Why? All favourable, all loving, all trustworthy, so home is sweet. So we want to go back to home; home, sweet, sweet home. Gaura Haribol.

svarūpe sabāra haya, golokete sthiti:
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ
[Śrīmad-Bhāgavatam, 2.10.6]

["This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In our innate and innermost existence, we are members of that plane."]

Svarūpeṇa vyavasthitiḥ is mukti, self determination, the stage of self determination, as much as our self can attain, that is our most interest. And that is home, that is Goloka, that is the plane of Kṛṣṇa. The flute sound, the sound of His flute, the most attractive. Ha, ha. Rūpa Goswāmī gives the description, babhrāma vaṁśī-dhvaniḥ:

[rundhann ambubhṛtaś camatkṛti-paraṁ kurvvan muhus tumburuṁ
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ]

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: "Arresting the movement of the clouds, astonishing the Gandharvvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa's flute wandered all around."]

Began to reverberate, how? Dvavisthati yam brahma [?] When the sound has entered into the ear of Brahmā, he's reaction is, "What suggestion is coming, from what circle, what is this, puzzling me?" Then Anantadeva, _____ [?] who is keeping the whole, the infinite, that is within His attractive love, lap, containing so many material existence, Ananta. _____ [?] āghūrṇayan, His head is being, āghūrṇayan, is revolving, or what is this when the brain is disordered?

Akṣayānanda Mahārāja: Reeling.

Śrīla Śrīdhara Mahārāja: Reeling the head of the total force that has gathered all these brahmāṇḍas, so many lustrous masses, so many balls of masses. His head is reeling, vibration producing that, in such way. And attacking the inner most heart of Rādhārāṇī and the sakhās. And the cows they're also, with their ears up, "What way we are wanted to go?" Ha, ha. So many suggestions are coming from that sound, to respective parties.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Does your mother feel any interest? Can she understand?

Devotee: Yes, she does, she very much likes coming here Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, she can understand also, but no question from her side?

Devotee: I was thinking that I have been a Gurukula teacher and I have noticed that when the children reach to be fourteen-fifteen then we are losing them. Material desires are taking over them so much that they don't want to become Kṛṣṇa conscious. They want to be in māyā. What to do for these children?

Śrīla Śrīdhara Mahārāja: If we will good for them, and with that your good will for them, that will help you to devise a means for the time being. The children, they have got their different capacity and attitude and you are to deal accordingly. Where there is will there is way. You have

got good will for them and that will help you to devise the means what will be necessary for the time being, na hi kalyāṇa-kṛt kaścid durgatiṁ.

[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The internal Guru, the caitya Guru, will help you if you are earnest to help them in that way in Kṛṣṇa consciousness. Caitya Guru is there. You'll think about your mahanta Guru also, and ask, "What shall I do in this case? Please give suggestion to me." And if you are sincere the suggestion will come and guide you. Only sincerely you are to pray. He's everywhere. He's within you, and you ask Him, "My Master, what am I to do in this case? It is a peculiar case, a new case to me I think, so give me suggestion." And if you are sincerely asking that will be fulfilled. Whatever you do with sincerity: that will be accepted from His side. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. Our inner thing is a simple thing, only acquired thing in this world, that is complex and that is misguiding, misleading. The complexity, we are afraid of the complexity, crookedness, artificiality, too much egoism, self interest, all these things have made the situation very complex.

sahaje nirmala ei 'brāhmaṇa'-hṛdaya [kṛṣṇera vasite ei yogya-sthāna haya]

["The heart of a brāhmaṇa is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit."] [Caitanya-caritāmṛta, Madhya-līlā, 15.274] & [Gauḍīya Kaṇṭhahāra, 14.38]

arjvavam brahmane saksat [Truthfulness is the symptom of a brāhmaṇa]
[Chandogya Upaniṣad] & [Gauḍīya Kanthahara, 14.46]

The simplicity is the main quality in a brāhmaṇa, brāhmaṇa heart. One who is simple, he's a brāhmaṇa, really simple. He wants to avoid the brāhmaṇic nature, wants to avoid the diverse offerings of this mundane nature. He wants him to direct towards some higher direction. He does not appreciate, or does not like the complex offerings of presentation from the, from this mundane environment. Apathetic, on the whole apathetic to the offerings of the mundane nature, and he has got some approximate tendency towards the spiritual existence. That is brāhmaṇa. And simplicity is there. Unto the simple heart, the son. Ha, ha. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Crookedness is our enemy. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to go back now to Māyāpur?

Devotee: To Māyāpur, yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. She's a teacher in Gurukula where?

Devotee: In Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles. That is the zone of Rāmeśvara Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Where is Arundhati now?

Akṣayānanda Mahārāja: Wife of Pradyumna, where is she?

Devotee: I'm not sure.

Śrīla Śrīdhara Mahārāja: Wife of Pradyumna, mother of Anirudha. Several times she came here. And Swāmī Mahārāja himself told that, "Anirudha imbibes devotion from his mother, not from father." Arundhati.

And there was another lady Swāmī Mahārāja introduced to me in Māyāpur.

"She came, I collected her from sea shore." Australia or New Zealand or something like that, or that Hawaii. "I collected her from sea shore, a sea shore girl, but now she's very busily engaged in rendering service to the devotees: deeply engaged. Her change is very satisfactory."

He told. She came here also and gave lecture, that lady. I forget her name.

I can't see. My eyes are defective. So, the memory cannot, memory is also slackened. Whenever our Guru Mahārāja was in search for a śloka from Bhāgavata or anywhere for support of his lecture, I could supply that. He's searching after some evidence, some śloka, I could at once supply that śloka to him. And sometimes even in advance that next śloka. He's going in this way, the next thing will be necessary, this śloka to him. There I could also help him: the next demand of this śloka. Gaura Haribol. Gaura Haribol. Gaura Haribol. But memory is going away. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Of course all those ślokas were only heard from him, and also their arrangement heard only...

End of 81.12.12.B

Start of 81.12.13.A

Śrīla Śrīdhara Mahārāja: ...combined, asked Gandhiji, "So the whole responsibility is on you, you try to evolve some way how we can go onward for our independent endeavour."

Gandhi took, then for some time he's thinking and thinking. Once Rabindranatha met him and asked him, "What are you thinking? The whole responsibility of the Congress is now with you."

"Yes, I'm thinking furiously." Gandhi answered.

Rabindranatha in a taunting tone, at least it seemed to me, he expressed to a newspaper reporter, "I saw him and asked, the whole responsibility of the National Congress is with you. Now what are you thinking? He answered, 'I am thinking furiously.'"

But afterwards he came with that lavan [?] satyagraha, the salt, disobedience of the salt law, salt act. He came with that, and wrote a letter to Lord Irwin who was the Viceroy at that time. "Poor man's salt, so please withdraw the tax from that. The poorest people, they're also compelled to use some salt. So taxation on that salt should be withdrawn. This is my, I implore to you to do. If you don't do that then I will be compelled to disobey that law."

Irwin did not care for that. Perhaps the instruction was there from the Privy Council.

Then Gandhi began, from his āśrama he went towards Dandi, a seashore place where he will begin the disobedience of the salt act. When he was going, about seventy five or so in the batch, marching, walking, not using any conveyance, but they're in a party, they're marching. And three or four days from that place, and chatting and talking, cheerful heart, marching, a merry making party, something like. Then begun that disobedience for the salt law, began to make salt purification and distribute then to the others.

At that time Gandhi told, when merry making he's going to the jaws of death, "Then, what are you thinking?"

"I'm thinking in a few days when I shall begin this work, the whole India will shiver like earthquake, a few days more the whole of India will shiver as in earthquake. The whole nation will be like the stormy sea."

And that was done. At that time I had left the Congress. I was in Gauḍīya Matha. I was in Madras at that time. But I felt that the whole, what he told I had faith in him that what he says, it should, it will be effected, and gradually that wave began to come. The whole country was on fire. But he foretold it in a very sober brain. The whole nation will come to it, a stormy wave, and it was. But when he pronounced this, a very sober sound, and soft hearted man. But he could foresee the furiousness.

And then I thought why he told to Rabindranatha, "I'm thinking furiously. I'm thinking furiously. That is, the furious things will come into existence very soon. In that layer I'm thinking. I'm thinking in such a layer that furiousness will be all around." And that was.

So thought in a very sober and soft thing it may be the idea, and gradually when it takes actually figure, action, comes in the active field, it may be very dreadful. The play, play of different types, so it is able to fight with the concrete, the iron world. Hegel also says that everything in the beginning is an idea, only an idea, small idea.

Bhakti Caru Swāmī: Right. He says "Idea is the seed to a revolution."

Śrīla Śrīdhara Mahārāja: Idea is everything into a huge force. Huge force comes in the plane of action, huge force. So abstract thinking, that is not to be neglected. That is the seed of all iron,

concrete. Fine, fineness, not to be ignored or neglected, the fine things, the cause is fine and the effect is concrete. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So what he said Mahārāja is that "An idea is the seed to a revolution and it is the time that separates the idea from action."

Like even Prabhupāda when he was in New York and he was sitting in a park there was one gentleman who asked him, "What are you doing?"

Then Prabhupāda gave a whole explanation, "We have so many buildings, so many temples, so many books are being distributed." But that was years before it actually started.

Śrīla Śrīdhara Mahārāja: But in the beginning what started was Śrī Kṛṣṇa Caitanya Prabhu Nityānanda in a lonely park with karatālas in his hands he started Śrī Kṛṣṇa Caitanya, Hare Kṛṣṇa. Hare Kṛṣṇa. That started, and within ten or fifteen years how huge shape it has been taken in the world. Hare Kṛṣṇa. And backed by the Universal Will. Universal Will was in favour and it advanced like anything. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] have you read _____ [?]

Bhakti Caru Swāmī: Little bit, yes Mahārāja, little bit, I know the story.

Śrīla Śrīdhara Mahārāja: _____ [?] that character he depicted in the line of karma yogī. Jñāna yogī is _____ [?] karma yogī is _____ [?]
and bhakti yogī _____ [?] bhakti yoga, jñāna yoga and karma yoga. Karma yoga externally is ordinary dutiful man but internally he's connected with the infinite _____ [?] there sometimes miraculous. _____ [?] long ago I read but I remember the idea _____ [?] his finding. He has come to, his father-in-law, her husband came for some big loan to save his state. And she was a leader of the dacoit party_____ [?]
and anyhow she gave it to her husband, Brajanatha [?] or someone, and that state was saved. Then her father-in-law, Brajanatha's father, he took very treacherous step and he managed to, with the present British Government, that this dacoit _____ [?] she may be handed over to the government. And it was managed that way and _____ [?] was requested to meet in a particular place to take the rupee in some plea, through her husband. And she had her spies, she could know beforehand that her father-in-law is trying to hand over to the police. But still she, because she gave her word, in that moment in that place she came, with risk. Then the police also were informed and they're also coming to catch her. And she was thinking, and perhaps the fight is going on with her men and the police, in the river, and she's on the roof of the _____ [?]
higher type of boat, what is the name? Some square boat of developed type. She's on the roof of that type of bajra [?] and she's looking at the sky, and could read, seeing the clouds and the position that very soon a storm is coming, she could detect. And she accordingly ordered the bajra men, "Be ready. As soon as I ask you to start towards this direction you will be ready, you will take the anchor, all these things, to start this direction." And at that time the European police superintendent perhaps he has entered into the bajra, the lower story. And suddenly the anchors were all taken on and she gave the order, "Start this direction." And bajra began to run in such a speed, helped by the storm, storm also came immediately. _____ [?] that European

inspector he was cut off from his forces and he was captive there. He was taken in on the bajra when the bajra flew away, with the help of the storm.

So they have got some power to read the nature, the images. The genius they can read the nature and take advantage of it. It is all Divine Arrangement. Something like that. But they can detect. Leaders, exceptionally gifted persons, they can read things from the environment, and accordingly they begin their activity and attain extraordinary success in their life.

So Swāmī Mahārāja only began with the jingling of karatālas. Śrī Kṛṣṇa Caitanya. Not long before – and that was an abstract, something abstract, small thing. Gaura Haribol.

Everything is such, but this is another thing, creation, sustenance, and destruction. But what we are talking, we are concerned with, that is a permanent thing, nitya līlā.

I was told when some gentleman _____ [?] he was, did you meet this _____ [?] doctor _____ [?] There is a doctor here, śuddha Vaiṣṇava, doctor, disciple of Tinkori Gosani – Bhaumi [?] Did you meet Bhaumi [?] doctor here?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Doctor Bhaumi [?] told me one day that one Mohammedan gentleman joined ISKCON and he came to me...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: I asked him, why have you joined this mission? He told that, "From my childhood I had some mania to read religious books of different schools, and I did so. But when I came to read the Indian philosophy, Indian religion, then so many Purāṇa, so many things, Veda and other things, gave me such a great impression, that here it is mentioned about the time and space infinitely. Infinitely greater than other religious books have mentioned about the time and space. Time and space, Satya, Tretā, Dvāpara, Kali, and then Manu, this Indra and Manu, Tretā, Dvāpara, then the time of Brahmā, then again so many Brahmās go, vanishes. So in this way, and so many brahmāṇḍas they are floating like so many mustard seeds in the ocean. The idea of space and time, the idea has been related here in such a great magnitude that it attracted me towards it. That this must be the ancient, and most graphic, spacious, all accommodating. So some special faith came in Hinduism. And then when I came in connection with Swāmī Mahārāja it was easy for me to accept, to come." You told?

Devotee: Yes. _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi.

Once Aurobindo asked his disciple, one of his disciples from Pondicherry, "Get some Mahābhārata for me." But he neglected. When he met him in Pondicherry, from Calcutta, Aurobindo enquired, "Have you taken the Mahābhārata with you?"

"No, no, I have not."

"Why?"

"What the Mahābhārata will do there? So many impossible stories are mentioned there. So what is the necessity for you to – for Mahābhārata? There is a peculiar, that the Earth is on the hood of the huge serpent Anantadeva, like a mustard seed. All these fables are written there."

"Why do you ignore this? The Anantadeva that means total force: you may take it as total force, and over it the Earth is standing. So we are to understand the way, the proper meaning in a proper way, then everything is all right." He told like that.

Bhakti Caru Swāmī: He's a jñānī Mahārāja.

Śrīla Śrīdhara Mahārāja: He's a jñānī. He follows, I think, that Hegelian theory, panentheism. He's not like Śaṅkara. He differs from Śaṅkara. He says mukti is the last snare of māyā. I read it in his Uttarpara Speech before joining Gauḍīya Maṭha, that book Uttarpara Speech there he wrote, delivered a lecture...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mukti is the last snare of māyā. That is his writing. Then Vāsudeva conception. And also he differed from Ramakrishna Mission, he says that kāminī kanchan, kanchan we must not avoid but as a trustee must deal with kanak, in money as a trustee, not as an enjoyer or owner, but as a trustee. He differs from them in this way. He's a worshipper of Vāsudeva.

Bhakti Caru Swāmī: Is he? Because in one book I was reading, I was in a library of a doctor, and he was saying that 'we can all become gopīkas also.' And he was specifically mentioning Chandrāvalī's name.

Śrīla Śrīdhara Mahārāja: He's Chandrāvalī?

Bhakti Caru Swāmī: No, not that he's Chandrāvalī, we can become like her, we should...

Śrīla Śrīdhara Mahārāja: The opposition party.

Bhakti Caru Swāmī: I don't know why he picked on the name of Chandrāvalī...

Śrīla Śrīdhara Mahārāja: Chandrāvalī's the opposition party leader, and he becoming she may enter the group of Chandrāvalī, but cannot become Chandrāvalī himself. But most nasty thing what I heard from his men that now he has realised a position which is greater than Kṛṣṇa. I heard from some source. Then I hate him. I had some respect for him in the beginning, but when this sound entered my ear, that he says he's now in higher position than that of Kṛṣṇa.

Bhakti Caru Swāmī: He's a Māyāvādī in the heart Mahārāja.

Śrīla Śrīdhara Mahārāja: His disciples, he's more than Māyāvādī.

Akṣayānanda Mahārāja: Yeah, his disciples said it, 'he's greater than Kṛṣṇa.'

Śrīla Śrīdhara Mahārāja: Brahma sayujya aiti sasadya sayujya adhikari [?] Half truth is more dangerous than falsehood. He admits Kṛṣṇa, Vāsudeva, all these things. Now he has become greater than Kṛṣṇa. _____ [?] madness, insanity.

Bhakti Caru Swāmī: Prabhupāda used to say that his intelligence was stolen by that woman.

Śrīla Śrīdhara Mahārāja: Maybe. When I was in Madras I was told by a person there, nineteen thirty one perhaps, there was one Mr Cowji [?] of Pondicherry, he had a house in Madras city. We were visiting so many persons and one day I entered his house, for begging, for collection purpose. Then in our discussion we, the topics of Aurobindo also came.
Then he told that, "Aurobindo is my – lives in his hired house, client, not client but, tenant. Aurobindo is my tenant. I've got a few houses there and he has hired one house, he's my tenant, I know about him." But he was a scholar, he had good name, but now a very bad reputation is spread in the locality. And what is that? That French lady has captured him and many bad remarks are running against him with the lady."

I slightly protested that such a big person may not come so low. But perhaps the closer devotional relation has given birth to such an evil rumour. I can't believe that he has degraded to such a position.

But he says, "No, no. It is the bad inclination, and many have detected, all these things."

I told no, at that time, maybe. And it's mentioned somewhere in Bhāgavata: harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ. He may be master of many attributes of the world, but if there is absence of real devotion, a drop, then we can't rely. Any moment he may fall.

yasyāsti bhaktir bhagavaty akiñcana, sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ

["All the demigods and their exalted qualities, such as religious knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga, or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in serving the Lord's external energy. How can there be any good qualities in such a person?"] [Śrīmad-Bhāgavatam, 5.18.12]

Not reliable, who are devoid of that highest type of thing, at least a bit, cannot be relied. Any moment the other qualities may deceive him, may cheat him any moment. But if there is real basis of Hari bhakti, a slight, a drop of devotion, faith, towards the Absolute, all other gods with

their qualification are sure to remain there, because he has got the grace of the highest. So, and if that is absent they can at any moment fly away, may deceive him. Harāv abhaktasya kuto mahad-guṇā. No guarantee, the entity that will give guarantee, he's absent, so all fickle. Harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ.

Gaura Haribol. Gaura Haribol. Gaura Haribol. So I'm under deplorable condition, can't remember so many familiar śloka, words I can't remember. Look at my position, helpless position. This badra [?], the śloka, we were so conversant with, can't remember, the appropriate word, can't remember. Ha, ha, ha.

Bhakti Caru Swāmī: Mahārāja, naturally if you try you can surely remember, but you're just giving us a chance for some service...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Of course such very thing we saw in our Guru Mahārāja also. But still he was only sixty three. Still he had to remember something, and we had to help him by taking the śloka just before he was searching for. But in that case now above eighty, eighty six, can remember some things by his grace. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi. Nitāi. Nitāi. Because he wanted me to speak something to the western civilised persons, and because Swāmī Mahārāja repeatedly requested me to look after the persons he's taken here, so perhaps I'm spared. I think like that. I'm spared for the purpose anyhow. I'm also doing my duty with that idea. I should not have lived so long. Because I'm spared, my life is spared only for this purpose. Though anyhow though very much tired, still I try to attend somewhat what I can, try my utmost. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...saying that, "I am too old, my hands are shivering, can't write, can't see well, but still I'm writing. I don't know...

Gaura Sundara. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
So you are to start for Calcutta today after taking prasādam?

Bhakti Caru Swāmī: Yes Mahārāja. But I was planning, yes. Abhimanyu was making much problem for my coming this time.

Śrīla Śrīdhara Mahārāja: He wants to come here?

Bhakti Caru Swāmī: Yes. I promised him, but his school is closing on the eighteenth. So after that even his mother has been troubling me very much.

Śrīla Śrīdhara Mahārāja: Come here to stay for some time.
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Once, a friend of mine Mahārāja, he asked me one question, that was, "Why does Kṛṣṇa, I mean, does Kṛṣṇa need our love?" That was his question. "And why does Kṛṣṇa need our love?"

Śrīla Śrīdhara Mahārāja: We are already within the boundary of Kṛṣṇa and nothing can have its existence independent. No independent existence is possible with anything, so we are within His connection. Then what connection with Him we shall have? He's the Lord of love. Some connection, and what sort of connection, that the affection, or automatic.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā. Vyakta-mūrtinā, avyakta-mūrtinā, two types, mat-sthāni sarva-bhūtāni: still, na cāhaṁ teṣv avasthitaḥ. "It is My peculiar mystic position. Though I'm everywhere they cannot feel Me. And also if I leave they can feel Me." Paśya me yogam aiśvaram. "The peculiar mystic position try to understand what am I, what is My position in the world, a very peculiar thing. I am everywhere, I am nowhere. Everything in Me, nothing in Me." Paśya me yogam aiśvaram. That warning is there, paśya me yogam aiśvaram, please try to understand...

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]
[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedābheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [Bhagavad-gīta, 9.4-5]

Ke?

Bhakti Caru Swāmī: Navadwīpa Prabhu.

Śrīla Śrīdhara Mahārāja: Navadwīpa Prabhu, Oh. Come alone?

Navadwīpa Prabhu: With my wife.

Śrīla Śrīdhara Mahārāja: Oh, she has also come.

Paśya me yogam aiśvaram. "The peculiar position, a mystic position what I have, My relation with the external world. Try to understand."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Acintya bhedābheda, Mahāprabhu's general remark about this world. "What is the position between oneness, unity, and diversity? And beyond one general law is this, acintya bhedābheda, something common something different. And the line of demarcation is in My hand, so inconceivable to you, simultaneous distinction and non distinction with anything and everything. They are also in such position, I am also in such position, simultaneous distinction and non distinction. That is My peculiar position, and others also, by My will. My will is everything. Let there be water there was water. Let there be fire there was fire."

Will, sankalpa, if we go to trace the cause, otherwise it is eternal. One phase is all eternal, and above this phase, this world of creation, this is to be applied. And sometimes it was so subtle that it could not be traceable, but by some very subtle power it began to evolve. Evolution began and so many things came out. Just as a big tree coming from the seed, a small seed is producing a big tree, something like that, and again entering.

asato mā sad gamayo tāmaso mā, jyoti gamayo [mṛtyor mā amṛta gamayo]

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]
[Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

One day non-existent, then again existent! Manu-saṁhitā just began with this. Manu is sitting and some ṛṣis approaching him asking the question, "Please advise about our duties."
Then Manu came out with this advice. "What is dharma, you want to know.

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

Vidvadbhiḥ sevitaḥ. What is accepted, what is served, by the, vidvad means vedavit, who is well versed in the Vedic knowledge. Ordinary knowledge has no place because it is in the illusory sphere of misunderstanding, misconception. So any statement sprung up from this plane of misconception, that cannot be accepted as evidence, pramāṇa. So vedavit, who are well versed in the knowledge that is extended from above, which is free from misconception: who has got that knowledge, that revealed knowledge which is being extended from the upper side, beyond the jurisdiction of this misunderstanding, that is the standard knowledge, vidvad. And what they accept and they practice, whose conversant with that Vedic knowledge, revealed truth. Vidvadbhiḥ sevitaḥ sadbhir. And sādhus, those honest, innocent men, that have got no aspiration here, their practices have been, nityam adveṣa-rāgibhiḥ, and what will be the sign, the nature of the sādhu, the definition? Adveṣa-rāga, who has got neither any liking nor any disliking for anything in this world, who are in balance, no prejudice either in the positive or in the negative side of any achievement of this world; they're sādhu. Nityam adveṣa-rāgibhiḥ. And hṛdayenābhyanujñāto, and also the inner heart will approve. You must have verification from the inner most feeling of your heart. That is dharma. That should be considered as the real conception of duty."

Then he comes to,

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyaṁ jayan idam
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. taṭasthā means equilibrium: āsīd idaṁ tamo bhūtam. Everything was in darkness, fully enveloped by ignorance. Alakṣanam means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was aprajñātam: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: prasuptam iva sarvatra. Material existence was as if in a sound sleep.] [Manu-saṁhitā, 1.1.5-6]

Suddenly jumps to the stage just before creation, "Āsīd idaṁ tamo bhūtam. In the former, preliminary stage, this world was like covered with dense darkness. That was in existence first, tamo bhūtam. Aprajñātam, and no knowledge about it was possible, aprajñātam. Alakṣanam, no sign one could read from it that he will produce some opinion, pass some opinion. If we get some symptom then on the basis of that we can pass some opinion. 'Oh, this is this, this is that,' but no symptoms, alakṣanam. Apratarkya, and so no argument was possible. So all dense darkness there so argument was not possible whether this is this or that is that. No basis of any argument, apratarkya. This Vedānta, the Śaṅkara, the Pātañjali, they will come with their logic, theistic or atheistic logic, the logicians had got no place at that time, no foundation, apratarkya. Avijñeyaṁ, and the scientist they have got also not to continue or begin their experiment with

this or that. Prasuptam iva sarvataḥ, only one example I may give to you, that of a sound sleep. That is a type of a sound sleep. You may think it like that. In the beginning, the stage of the whole world may be compared with the sound sleep, prasuptam iva sarvataḥ, all in deep slumber. Tataḥ svayambhur bhāgavān, then from within the light came. Bhagavān, Nārāyaṇa." In this way he's beginning.

Now commentators have raised the question, "The ṛṣis came to know that advices about their duties, and Manu went to begin before this creation, what is the necessity? He could just say, 'this is your duty, this is your duty,' in that way, but he went to the root of the creation. This is unnecessary...

End of 81.12.13.A

Start of 81.12.13.B

Śrīla Śrīdhara Mahārāja: ... Kuluk Bhaṭṭa's tika is very – ka, k, Kuluk Bhaṭṭa, he has given a comprehensive commentary to Manasā Śikṣā, and he mentions, he raises this question, raising and says that, "All duties," according to him, "That brahma-jñāna, that is the highest dharma, or duty, to know about the Supreme, about the highest, the biggest. That is the highest conception of our duty."

In other words it may be thought that we must know the whole and our relation with the whole. We must know the Absolute. Absolute must be taken in diagnosis, in thinking out what should be our duty. Who am I? Where am I? That also must be taken into consideration because we can have a real conception about duty. Duty to whom? Duty to the next neighbour, that is not all. Duty must be extended to the highest quarter, in relation of the highest conception of things.

So from the beginning he's from here in the beginning of the creation, in this way. So, the Kṛṣṇa conception, dharma, in the question of duty, Kṛṣṇa conception has to come. And that is the Absolute form of duty. Absolute nature of duty must have relation with the Absolute, cannot but be. And direct relationship with Him, and so closer connection with Him, that is very laudable and helpful and desirable also.

And Mahāprabhu from Bhāgavatam gives us the conception of a family life with the Lord, the family life. This is the peculiar and extraordinary conception of religion, of Gauḍīya Vaiṣṇavism, that we can live with Him as a family man. Gehaṁ juṣām.

He's not a matter of understanding and limitation, nor we shall try to exact from Him our nearest desirable things, the karmī. Whatever I want, my whimsical mind, whatever it needs, we want the help of the Supreme to back that. That is karma-kāṇḍa. I want something and I want the help of the Supreme in that search, in that quest, furnishing me with the object of my enjoyment exploitation. I invite His good will: that is karma.

And jñāna, I want to know Him. Where is He? What is He? What is His nature? All these things to know, that is jñāna and yoga. They're satisfied with a distant vision.

But the devotees, and especially the devotees of the mananga [?] type, that margara mārga [?] want to worship, adore, show reverence to the dignified position of the Lord of the whole infinite world, how can we hope to approach very closely to Him?

But Bhāgavatam has shown another phase of our life, that there is possibility, that there is a plane, and if we can find out our own identification with that plane, our relationship with that plane, in that plane if I can move, then we can go straight towards His personal, towards His enjoying, towards His loving aspect, rāga-mārga, the plane of love. If it is possible to dive deep, eliminating all our external encasement, with the help of the innermost existence you can dive deep and reach the plane of flowing love. With the help of that we can approach Him, in the particular service, and that is, as if, in the form of a family duty, giving, taking, freely, so freely, it is. To have Him it is possible.

And the gopīs they strictly stick up to that. "We are not jñānīs that we'll be satisfied with abstract thinking of You. Nor we are karmī, that when we are in danger we shall pray for Your help and You will come and rescue us. We are not of that type. Nothing but our, this sort of prayer, we want Vṛndāvana, we want such paraphernalia, and we want You as our family Master. And nothing less than that we want to be satisfied. And be graceful to grant us that life." Gehaṁ juṣām api manasy udiyāt sadā naḥ [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya- līlā, 13.136] "We may be very low, but You are so high. You are so great. You are so noble. We are lowest of the low. But You are noblest of the noble. So it may be possible. We are poorest of the poor. We are half civilised, jungle class of maids. But You can do anything and everything. Our hankering is this; that we want to live with, in a family manner, and nothing less than that can satisfy us." Gehaṁ juṣām api manasy udiyāt sadā naḥ. "Concrete transaction of giving and taking, very thick and thin way, so close contact, if it is possible."

And the devotee:

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search

for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places?"] [Upadeśāmṛta, 10]

And premaika-niṣṭhā Uddhava he says that:

āsā maho caraṇa-renu-juṣām aham syām, [vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [Śrīmad-Bhāgavatam, 10.47.61]

How to measure that this is the standard given by the Bhāgavatam, how the nearness and dearness of the Lord is flowing in what way? Step by step going up, the Uddhava stands as staircase.

Kṛṣṇa Himself He pronounces this śloka, "From Brahmā to Śiva, Saṅkarṣaṇa, Śrī, Myself, more than you Uddhava."

And that Uddhava says, "I want to have the feet dust of those damsels of Vraja."

In this way it can be measured like so many staircases it is proved that where is that position: in Bhāgavatam we get it.

And Mahāprabhu has given through His disciples. They have given in details how it is possible that jñāna-sunya-bhakti is above this jñāna bhakti. How jñāna-sunya-bhakti, why jñāna-sunya-bhakti? Oxymoron or something, virod alaṅkāra [?] jñāna-sunya-bhakti, what is this?

When I came to read this from Rāmānanda-saṁvāda, when jñāna-miśrā-bhakti, "Eho bahya, age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59] jñāna-sunya-bhakti, "Eho bahya, age kaha ara." Just a club on my head, 'What is this, revolutionary, the most revolutionary remark: the jñāna, the knowledge, goes to hell, what is this? What higher thing can be there that the knowledge,

na hi jñānena sadṛśaṁ, pavitram iha vidyate
[tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [Bhagavad-gītā, 4.38]

Nothing is so pure as knowledge in the universe. Nothing is so pure as knowledge, in comparison of course with this matter. Knowledge is the purest thing ever found in the world, and that is being trampled down under foot. Jñāna-sunya-bhakti, summarily dismissed jñāna,

that I shall know, that I can know, that I am such a proud that I can know the Infinite. But it is false attempt, wild goose chasing. That is suicidal to you. It is impossible that finite can know Infinite. So stop it, this mania, that you'll be able to know everything, being a point you'll be able to measure the whole infinite knowledge, this is nothing but mania. You will be subject and the whole infinite that will be object to you, it is a mania. Give it up. Come to the concrete reality. What is that?

You have got your place. You take such a pose, infinite can do anything and everything. He can come to you, take such a method, accept such a method, draw Him to you _____ He can do anything and everything. He can come so close to you, in any position you are, He can come there. So give up this vanity in your attempt to know, to finish Him, to imprison Him in your knowledge cell, of knowing faculty. Give up and come to the plane where you are nothing, dainya, the negativity, and the positive will come to embrace you. The Infinite can come to you. He's Infinite. He can do anything and everything for you. So take that plane. Put your application in that department and you will be blessed, your heart will be fulfilled, your thirst will be quenched, in that plane. The plane of love, and that love also not calculating love, affection not calculating, without calculation, the automatic stage. You are to surrender yourself to certain extent. Your faith should be so much increased that you'll have entrance in the automatic wave.

And there the Yogamāyā: the everything, your affinity about religion, non-religion, society, guardian, everything disappears in Vṛndāvana, only Kṛṣṇa. Kṛṣṇa is everything. He's all in all. If there be anything that is wholly dependent on Him, He's the sole proprietor, master, dealer, giver. And I have got no other alternative so far for my purpose, wholesale, that is necessary. And you are to gain, get your highest benefit from that stage of mind, of yourself. That sort of posing will bring for you your highest desired result. That was given by Mahāprabhu from Bhāgavatam.

And Devarṣi Nārada gave so much stress on that he gave stricture to Vyāsadeva. "What have you done? What you've done in the name of religious Ācārya, you have committed rather treachery to them." Dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ.

[jugupsitaṁ dharma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [Śrīmad-Bhāgavatam, 1.5.15]

"Misguided, misdirection, you have misdirected them, you have cheated them, as a traitor, what you have recommended in the name of religion and the name of pure devotion, or duty. What is that? The very slight connection of that higher truth, that can suffice, inundate the

whole. And if that is absent, the whole world, the prosperity given, that is all dead matter. That will be a rotten thing, the carcass, the shell. So what have you given?"

tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhavaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [Śrīmad- Bhāgavatam, 1.5.11]

Something like that.

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."] [Śrīmad-Bhāgavatam, 1.5.10]

Without that everything is nothing. And with Him so many nasty things there also may be utilised. What in our consideration is very bad, that also may be utilised. Such a thing is He, and without Him whatever you'll deal that is only a manner of deception to the outside and nothing else. The reality is He: all [else] sham. That should be the purpose of all your dealings, talking, hearing, breathing, eating, everything, must have some tinge, some colour, some recollection, some sort of relation with that object. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Earlier Mahārāja you had told me once you were delineating a story about Bhaktisiddhānta Saraswatī Ṭhākura, that at later stage he started handling money and giving out money as if it was the family of Rādhārāṇī, and that was the highest concept...

Śrīla Śrīdhara Mahārāja: In Purī before a month or two months before his departure he's handling money in Purī, that Puruṣottama Maṭha, that Caṭaka Parvata, his bungalow. And I was told, there was some anomaly in my mind that he's talking with us, having discourse of such a higher type, and so many questions came. It seemed to be disturbing in us. But I was told that that is the duty of Rādhārāṇī. And before this, for some time Prabhupāda used to, he liked to use this word, majadooma [?] Rādhārāṇī as majadooma [?] We heard from his mouth many a time that 'Rādhārāṇī is the majadooma [?] the leader of the household affairs of Kṛṣṇa, of Kṛṣṇa,

majadooma [?] So She's responsible to look after the whole family of Kṛṣṇa. It is Her responsibility to look after everything.

And Prabhupāda from the beginning I heard from him in the Maṭha, that, "Whatever is necessary here, I should have done everything but I can't do. So they have come very kindly to assist me. But it is my responsibility, from the sweeping, cooking, _____ [?] everything, it is my duty, as a family of Mahāprabhu, Kṛṣṇa. So I should attend everything but I can't. I'm a limited person. I'm a person with limitation. I can't do it all, so Kṛṣṇa has sent them to help me."

From the beginning, many a time I heard this from him. And lastly it was remarked that majadooma [?] he used to say that, "It is the duty, his responsibility to look after every affair there."

So only to have discourse to advise the disciple that is a part of his duty, not the whole thing. The scholarly delivery of the lectures: that is not the be all and end all in the life of an Ācārya. And jñāna-sunya-bhakti, the service of that type, that is the main object of life.

In my young days I was very much indifferent to the ladies with some hateful attitude. Generally in the śāstra, the śūdra and the strī, they're given lower position. And in the family of smārta I had that sort of knowledge, and anyhow not only irreverent but with something of contempt. But when I was from five to eight I was educated in a parsala [?] in my mother's house. At that time one of my aunts, mother's elder sister, she was a widow, from childhood, young age, without issue, she looked after me. And then when grown up, I had already come to my own house and school education, then college education, I had gone to visit that maternal uncle's house.

And that aunt, she remarked, my, that nature, and suddenly she came with this remark that, "Don't despise the ladies, the females, because they're of the same rank with Lakṣmīji herself." That she remarked suddenly. I did not expect such remark but anyhow she detected my attitude and came to say to me that, "Don't despise them. They're the, jati laksmi jati eka jatalam [?] They're of the same rank with Lakṣmī Devī."

Suddenly that came, and that created a change in my mind. That weakness may be in me but why should I look hatefully to the external atmosphere, environment?

Then gradually, Rādhārāṇī that is our highest goal, She has accepted, Gurudeva has given that direction that our highest fate, fortune, is entangled with the feet dust of that lady type of service. That is the highest type of service.

Anyhow by the grace of Mahāprabhu, then perhaps I got the second connection with Mahāprabhu in my college life when a fourth year student. On some such occasion it came a great disappointment about the worldly achievement. And when I was on fire at that time suddenly some book about Śrī Caitanya Mahāprabhu, that Amniya Nimāi Carit came to me and I devoured that wholesale. The grace of Mahāprabhu came and took me, drew me towards this world.

Then that Bhāgavatam, of course Bhāgavatam was in our house, that paṇḍita family, so the Purāṇa, the Bhāgavata, the Gītā, Mahābhārata, all these cultures with the study and sakta, śāstra also that was the cultivation, discussion about them was in vogue there.

But anyhow, when I was twenty three then Mahāprabhu entered in my, He gave the feet dust on my head and I was turned towards this. Before that some attraction in Rāmacandra I had towards Rāmacandra, not Kṛṣṇa. But attraction for Kṛṣṇa came through Mahāprabhu and Gītā. Through Gītā, I had some attraction for Gītā. And Bhāgavatam also I considered in my childhood too high, something mystic, a mystic book, Bhāgavatam. And Gītā I was quite at home, when reading Bhagavad-gītā. But when Mahāprabhu entered my heart there was a diabolical change, took me, and from that time the highest mystic personality of Rādhārāṇī, through Mahāprabhu, that captured me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. These things are not to be spoken. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Let them be graceful on me, a tiny soul. Any moment I may be cast anywhere, to the hell. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

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

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

["I am a person of the worst type, but the grace of Nityānanda Prabhu possesses such a high degree of disinfection that He has given me so many things: He has taken me to Vṛndāvana and has given the relationship of Rūpa, Raghunātha and Govinda. There is no qualification in me but all is the grace of Nityānanda Prabhu. It is shameful to speak about one's own life but still I do this. Why? If I do not do so then I shall be ungrateful to the grace and magnanimity of Nityānanda Prabhu. So fallen am I but Nityānanda Prabhu has given me all these things: Vṛndāvana, Rūpa, Sanātana, Govinda, Mahāprabhu, Raghunātha Dāsa and so much else. It is all the gift of Nityānanda Prabhu. It is His unconditional gift to this one with no qualifications, and therefore I have mentioned: 'Yes I have such things.' If I do not say so then I shall be an offender to Nityānanda Prabhu's grace, so I am compelled to confess that I am so sinful and fallen but by His grace I have received these things."] [Caitanya-caritāmṛta, Ādī-līlā, 5.205-6]

How? Humility, the standard of humility has been shown to us. It can reach to what standard. Purīṣera kīṭa haite. Kavirāja Goswāmī, the giver of the greatest book, grantha, in the world, Caitanya-caritāmṛta. According to my consideration that the greatest, noblest, highest, book in the whole of the world, Caitanya-caritāmṛta. And the giver of that book he's describing his position.

"Who am I? And now how I have been improved to a particular most desirable position, I can't deny, because then I should be a traitor to my Gurudeva. His grace demands it properly to say that I have got something. I have got something. I can't say that I have not got anything. I have got something. And that is only by the grace of my Gurudeva, Nityānanda Prabhu. But out of consideration of that grace, what is my position? My position is so mean, so low, so mean. So,

the world from any position, wherever you are, if you come to catch the link, you will have, you may attain the highest object of your life, the highest fulfilment you can get. I am, I stand witness to that."

In this way Kavirāja Goswāmī is encouraging us that from the lowest we can go so high, so high, and that is the peculiar qualification of the grace of Caitanyadeva. "Anyhow come and join this call of Nityānanda. Whoever you are it does not matter, but only accept this medicine. Then he'll go up, this Brahmā, Śiva, etc., laulyam api mūlyam ekalaṁ.

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

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

Come to Gaurāṅga. Come to Gaurāṅga, and at once you'll be purified to such an extent that you'll be fit in the service of Kṛṣṇa in Vṛndāvana.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, you were saying that Ācārya, that personality who is bringing or offering the mādhurya concept in the līlā of Śrī Kṛṣṇa, he's even on a higher platform than the Paramātmā feature of the Lord.

Śrīla Śrīdhara Mahārāja: Paramātmā, certainly, why is Paramātmā conception is very meagre thing.

Bhakti Caru Swāmī: Is it that the outside manifestation of Paramātmā which is the Guru which is the sambandha Guru he leads up to Baladeva only?

Śrīla Śrīdhara Mahārāja: No. Guru may be higher and higher, though in the line of potency, but he can give higher things.

Bhakti Caru Swāmī: Yes, but initially he's the sambandha-jñāna, he's representative of the sambandha-jñāna?

Śrīla Śrīdhara Mahārāja: Nothing to do with Paramātmā. The yogīs are not concerned with Paramātmā. That is direct recruitment through the, His agent. From any position according to sukṛti the representative of Kṛṣṇa, the agent comes and he may take him direct towards Vṛndāvana without going to Paramātmā, to Vāsudeva conception, to Nārāyaṇa conception. He may be recruited in a different way. It is not necessary that he will have to pass through this

Paramātmā, the Kāraṇārṇavaśāyī, all these things. He'll be taken so quickly, though these planes will be crossed, but unconsciously he may pass away through those stages. Those stages of our thought should be passed away, we must pass through, but unconsciously also we may be taken quickly without touching those stations, a special train: a special train without touching those stations. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

But still, in Bṛhat-Bhāgavatāmṛta Sanātana Goswāmī has shown how a devotee is passing through different stations, touching this station, then another station, then another station, to prove that this is higher than that, this is higher than that. To prove that he has stopped in different stations when taking Gopā Kumara to the highest position. But without touching those stations also one can go direct.

And Bhaktivinoda Ṭhākura has written in Caitanya-śikṣāmṛtam, the kaniṣṭha adhikārī if fortunately comes in touch of uttama adhikārī, very easily he may pass through madhyama adhikārī which is very dangerous, as well as very argumentative. Madhyama, argument not in the kaniṣṭha adhikāra nor in the uttama adhikāra, but in madhyama adhikāra so many, that vicāra, this is good, this is bad, this is higher, this is lower. All this within the jurisdiction of madhyama adhikāra, and that is dangerous. Sometimes a madhyama adhikārī coming in contact with a greater, demonic argumentative man, he may come down. But kaniṣṭha adhikārī if he comes fortunately in direct connection with uttama adhikārī, unconsciously he may pass through madhyama adhikāra into uttama adhikāra. It is possible. If ruci, a real taste is created then no phase of argument can take us away, if the ruci is there. The kaniṣṭha adhikārī he may attain that ruci, his real taste for the thing, then the jñāna adhikāra, whether this is good, how that is bad, how that is good, this can be eliminated. This sphere can be eliminated and from the lowest position, if he accesses the ruci, through that he can enter into the land of ruci, the love, without caring for the stage of argument, this is good, this is bad, all these things.

jñāne prayāsam udapāsya namanta eva
jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

_____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

_____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, if a person enters Vṛndāvana can he again become conditioned?

Śrīla Śrīdhara Mahārāja: No. From that stage none can come back. Sometimes it may seem, but that is only apparent, that is a part of līlā, no deviation proper is possible from that position. In different Purāṇa it might have been shown like that, but that is a part of līlā, play. In some Purāṇa it is mentioned that perhaps Subal or Sudama and Rādhārāṇī casting curse to one another for some trouble and they had to come down to this world, in this way or that way. But that is part of līlā. That is not real fall from that plane.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

Once attained, none is cast off, cast down, thrown down from that plane, yad gatvā na nivartante.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Then yad gatvā na nivartante, tad dhāma, that in-carrying current, the current automatically carrying towards the centre, the land of in-carrying current. And out-carrying current is this here, land of misunderstanding. Yad gatvā na nivartante, tad dhāma paramaṁ mama. How sweet, the assurance, very sweet, this tad dhāma paramaṁ mama.

"That is My sweet land, sweet plane."

No treachery, or pushing one back, pushing down. No such injustice. That is all finished. The possibility of injustice is banished from there. And the more we approach then more justice mix into mercy. Justice also vanishes, making presentation of us the land of mercy, sneha, dhaya, māyā, mamata, love, prema. What is very lowest, that also seems to be very good.

Kanacana padma locana [?] There is a verse in Bengali: "To a mother a blind son seems to be like a lotus eyed son." That is, the affection shows like that, the land of affection, everything is shown in its bright aspect, attitude. Bright side meets of everything there. Hare Kṛṣṇa. Hare Kṛṣṇa. There is such a land. That is our hope. Gaura Haribol. Gaura Haribol. All of us we must aspire for such soil to live on, to live in.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Yesterday Mahārāja when we were coming on the train there was one singer, I think he was a bāula, so he came to our compartment and he was singing one song, _____ [?] So it was very, and he was a good singer also, very nice voice, and _____ Prabhu gave him some money _____ it was very appealing _____ [?]

Śrīla Śrīdhara Mahārāja: Bhaktyam ekaya grahyam [?] Bhakti alone can give you that position. Bhaktyam ekaya, kevala bhaktya. But what is the real nature of that bhakti, that I want to ask you Mahasayi Bhayu [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. _____ [?]

End of 81.12.13.B

Start of 81.12.13.C_81.12.14.A

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Devotee: So Mahārāja, when somebody comes in contact with the Kṛṣṇa consciousness movement, is that because of his own past pious credits, like puṇya, or is this causeless mercy of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: This is not puṇyam, that is called sukṛti; that is another type of puṇya that is of permanent nature. Puṇyam is generally reached in the relative world, in the world of misconception that is good and bad, puṇya is the cause of the good. But that is nirguṇa, free from all this good and bad in miscalculation.

Just as in our dream we can have a good dream and a bad dream, but all is false in the general sense. So here, good and bad in the calculation of this plane, wholesale is mistake, erroneous. So good and bad has not much difference, this is flickering.

And that is the real good from above, transcending this sphere; that is nirguṇa, guṇātīta. There is another plane which is free from misconception. Any energy we can collect from that quarter within us, that is sukṛti. And that sukṛti if it is accumulated to a certain stage then it produces something like śraddhā. And the nature of śraddhā is this, that if I can get one the whole thing is got. That type of knowledge rises in one's heart. If we put food into the stomach the whole body is fed. So if I discharge my duty towards the central truth, the whole universe will be served by me. My duty to the whole will be done. This sort of faith arises in one's mind and that becomes śraddhā, the name is śraddhā, and the śraddhā is developed and takes to the stage of divine love. And there we can meet the whole personified, the Absolute as Personified, madhyam akriti, to my plane, approachable by me. In this plane, in this way, we can meet Him.

Only the length and breadth and height, that is not the be all and end all of the highest entity. And at the same time, the opposite, what is within, the atom, then electron, then within electron there is something, and within that there is something. That least position, that is not the highest phase. The biggest and the smallest, that is not the highest phase. Just as elephant is

not greater, a man is greater. The standard is in another way. So also, the madhyam akriti, the Absolute means not the biggest, Absolute means not the minutest, the Absolute may have everywhere, and in His personality and in His loving personality He's found in the best conception, the central conception, the highest conception there. So we can come to meet Him there. Am I clear? No, somewhat?

Devotee: Yes. So it is not quantity, nor is it the smallest, but the quality, as you say the middle.

Śrīla Śrīdhara Mahārāja: Ah, middle. It is another plane where this physical measurement surveying has got no value. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So in Bhāgavatam it's stated that, "What kind of pious activities are performed by…

Śrīla Śrīdhara Mahārāja: Pious means that nirguṇa, sukṛti, in that sense it has been used as pious. Not ordinary, because this is all filthy. And Kant has also said that, "No work can be absolutely good." You take anything, suppose you are attending a patient, you are administering diet, service as in diet, and medicine. The medicine and diet come from the vegetable or animal kingdom, so to prepare that medicine and diet so many animals have been killed. So whatever you will go to do in this plane you cause some injury, some harm in the environment. Your existence is only creating nuisance. With the breath so many germs are being finished. With devouring food so many insects you are devouring. In this way you are putting step and the pressure of the soles so many germs are being killed, and again in the water, so many germs in the water, devouring, killing, jīvo jīvasya jīvanam.

[ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [Śrīmad-Bhāgavatam, 1.13.47]

No animal can live without causing death to so many lākhs of animals. So the very existence here in this plane is a nuisance and reactionary. And for this reaction, to every action there is equal and opposite reaction, we are going up and then going down, up and down, up and down, in this way the moving. The human beings taking loan from the vegetable and animal kingdom, as a reaction they have to go down, and they will again come and the loan should be cleared, in this way going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Pāpa, puṇya, in the land of misunderstanding it is going on in that way. So no action can be pure here in this mundane sphere. Everyone's movement is causing disturbance to some other soul. They are also, by their karma, have been forced to accept that position of the lower animals, lower creation. So this is not a perfect world. Everyone is doing some mischief to another. Without that none can maintain his existence here without causing disturbance to the environment, none can maintain his existence. The atmosphere is so wrong, so filthy, so we are to get out of this sphere. And what of the calculation of good and bad, that is only for the time being. I am holding higher position for a few minutes, then I shall have to go back, go down, and who is in down he will come up. In this way the rolling, we are in the midst of that wave.

But we are to go out of this circular, vicious circle outside, and that is the land of service, unit, dedication, devotion. Everyone is a, just as here everyone is an exploiting unit, but in that plane everyone is a dedicating unit. Dedicating unit, that is the inner nature of every soul, dedicating unit. But here anyhow they have come, have become exploiting units, this outer world, everyone lives by exploitation, and there everyone lives by service, by dedication, the purest. And that is helping one another to be purest and purest, the diabolical difference. The land of service, land of dedication, land of devotion, it is possible, it is noble. Everyone is dedicating and they can live by that.

In a train, one who wants to enter into the boggie, everyone thinks, 'I shall go first, I shall go first,' there will be competition, fight. And that may be just the opposite, 'No, no, you, old man, you go first. I am young, I shall go last.' That attitude also may come.

So there, everyone, 'No, no, I must, you go, you go ahead, you get the benefit. I shall take the remaining. You take first.' The competition is of that type there. In every aspect of life they deal with dedicating spirit and that is the nature of that plane, that land.

Gaura Haribol. And it is noble, we can think it out from here, there must be a noble. Then renunciation, that dynamic renunciation, every moment, every second the renunciation is showing its dynamic character. And generally renunciation is noted as complete withdrawal from this land of exploitation. That is to be a zero. That may be compared with a sound sleep, the stage of sound sleep. But however after long time a slept man again comes to rise, he's awake in the same sphere. So renunciation cannot be complete. It is a marginal, imaginary line, or plane.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

Because they have not come to the realisation of the Truth Absolute so their calculation is mistaken, aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ tataḥ. After much affliction and much diligence they have climbed up to the highest position of this world. But if they do

not catch the current which is begun from there towards centre, then he will have no other alternative but to come down to this plane again, repetition. Gatha gatam karma karma lavante [?]

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [Śrīmad-Bhāgavatam, 1.5.12]

Gaura Haribol. Gaura Haribol. Gaura Haribol. They are the, these ślokas are the milestones, like milestones. We can gradually walk to a particular stage and then another milestone. In this way we can make progress. But if we catch a bus or an aeroplane, unknowingly we can pass over…
…
Devotee: Some devotee, I heard from him that vitamins are already in the body, that there is no vitamins in the food.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He heard from somewhere that the vitamins are already in our body. It does not have to be supplied from external food however.

Śrīla Śrīdhara Mahārāja: In some particular condition it may be so. In the case of the yogīs they may even take from the air the necessary food and dissipation is very meagre. In this way without taking food from outside they may stay for long time, long time. But they're also not free from creating disturbance in the environment; the shaspashas [?] so many other things. And also, more in the fine stage, the thought, even thought has got its reaction outside. Not only action, but the thought, if it is of evil character it will have some effect in the environment, and this will also get reaction, it will fetch reaction for that. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So not only physical action but mental thought, mental waves also, they're also carrying many filthy things.

Devotee: There is that story about one śūdra who was reading Bhāgavatam in Lord Rāmacandra's kingdom…

Śrīla Śrīdhara Mahārāja: Bhāgavatam, making penances.

Devotee: Making penances.

Śrīla Śrīdhara Mahārāja: And by order of Vaśiṣṭha a brāhmaṇa came who is the dead body of his son, "That why my son in such young age is meeting death? I am told that by the sin of the king it has been, occurred." Then Rāmacandra referred it to Vaśiṣṭha and Vaśiṣṭha after meditation he says, "Yes, there is something wrong in the kingdom, a wrong wave. And what is that? The śūdra means samuk [?] he has commenced a severe type of penances. Then what should be done? He should be beheaded." Rāmacandra approached him and beheaded.

When I was delivering lecture in Dacca University one student from the post graduate, Mohammedan student, after, when I began lecture I told, everywhere, that don't disturb in the middle of the lecture but after the lecture is finished, any religious question you may, you are free to take with. Then the lecture finished and the Mohammedan student, of first post graduate college I was told, he came with this question. "According to you, Rāmacandra is the ideal king we are told. But why Rāmacandra beheaded that śūdra who was only engaging himself in penances?" That was his question.

I also answered according to my conscience, That what is śūdra? Śūdra means it comes, the origination from śūtra jartu [?] śūtra means śoka, one who's a victim of mourning, lamentation, he's reckoned as śūdra. Then, who has got to lament? Who makes much of this material, transient property, who knows his wealth only this transient thing, he's compelled to lament because it will vanish, it won't stay. So śūdra is he who makes much of the material property. And with that tendency he has commenced penance. What is the meaning of the penance? A particular process by which one may acquire much power, subtle power, that is tapasya. Then the śūdra, he has begun a subtle practice that he'll get much power in his hands, as it was seen in history, that Rāvaṇa, Kumbhakarṇa, Hiraṇyakaśipu, made much penance and acquired much power. And then what was the result, the consequence of such tapasya? A great disaster was created in the universe. So many men killed, wars, devastation, all these disturbances in the atmosphere, and as the result of that he will have to suffer the consequences of that, those actions, of this. Then what is the benefit by their tapasya? Because he's of śūdra mentality his aim is the achievements of lower thing and the reaction will have to suffer in the same, so that was nipped in the bud. I answered.

Then that man was silenced. And there the Principal was some Haridāsa Bhaṭṭācārya of Vaspara Paṇḍit [?] School. Then he appreciated it very much and came to me, "To answer such questions in such a way it is not very easy. You are acquainted with different thoughts of the world. You have silenced him." In this way he eulogised me much. So, what was the question?

Devotee: You were saying Mahārāja that thought even can create real...

Śrīla Śrīdhara Mahārāja: Ah, the śūdra means that, Rāmacandra _____ [?] Boil is coming up, and by homoeopathic something is dealt in such a way that it cannot come up, nipped in the bud, the poisonous flower nipped in the bud, something like that. He is also saved from such bad action of his own, and the world is also saved from the effect of his bad action. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So sometimes what is seen to be cruel, the mother whips the son, ostentatiously, apparently it may be very cruel, but she's saving by punishing the son, saving the son, not doing a bad action in his future time. So coercion is not always bad.

Devotee: Mahārāja, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja once told a story about this boy who used to live with his aunt, and because the aunt was very lenient the boy grew up to be very bad. So at a latter age he became a murderer, he used to kill people, so he was put into the jail. And so the aunt one day came to visit the child and when the child was speaking to the aunt, she put her ear near the bar. And at time the boy took the ear off the aunt and then said that, "If you were stricter with me when I was younger I would not be in this predicament now."

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] She came to visit him in the jail, so because she was probably old she went to hear with her ear close to the bars. So that boy just pulled her ear out, and said that, 'Actually you should have...

Śrīla Śrīdhara Mahārāja: There is a story, we have read it in Bodhadaya [?] or some books of the younger age, so indulgence, sarshan [?] Even Yaśodā is whipping Kṛṣṇa, ha, ha, ha, ha, ha, what more you want? The place of ruling, the controlling of the son in vātsalya-rasam, it is quite natural, and it has got some effect in this plane also. Though otherwise the jail, the law, the criminal, to punish the criminal, why these things can be explained, if it has got no value?

Devotee: Mahārāja, a tree, does it have more than one soul, living entity in it? Because when you take a branch of a tree and you put it in water and then you put it in the ground it will grow another tree.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: _____ [?] Is there more than one soul? Because he's giving the example that if you take a branch of the tree and plant it in the earth it will again grow to be another tree.

Śrīla Śrīdhara Mahārāja: No. But so many souls are wandering, and whenever they get the chance they enter there. Not many souls in one tree, or the potato and so many things, potato although cut by pieces and it is put into the earth, the different tree will come, potato. But the wandering, innumerable souls are wandering, seeking the opportunity of their proper birth to come down in the atmosphere. And whenever they get some chance, yes, just as when there is union in men and women, some soul enters there. They're waiting for the chances, and nature supplies that accordingly. So many prison houses and the culprit is pushed in one place, in particular cell, different classification, so many types of prisons houses, rooms, and the culprit is there and he's pushed there, in this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

…

…in His character, that so many men attracted by that are wandering through the streets, like so many birds as they make their shelter in the tree, these persons also attracted by the nature, by the beauty of Your character, they're wandering and making shelter under the tree.
bahu veda vihanga vikracaryan [?] And eat by begging, don't care for their staying comfort, bodily comfort. The sweetness of Your character has attracted him. Lakṣmī Devī herself, she's also attracted by Your character, what to speak of women, half civilised in the jungle. That we should be attracted by the sweetness of Your character, it is not a big thing. The sweetness of the thought, of the ideal, that has attracted, and we must be faithful to our ideal. What brought us here, we must be faithful, we shall try to keep up the faith, and we may not be…

Akṣayānanda Mahārāja: Deviated.

Śrīla Śrīdhara Mahārāja: Must not allow ourselves to be deviated or to go on other…

Bhakti Caru Swāmī: Blind alleys.

Śrīla Śrīdhara Mahārāja: Blind alleys. Let the Lord save us, the Gurudeva save us. There may be so much temptation that may misguide us, mislead us. Let the Lord save us from those temptations which may come when we are given chances in the higher position. A position is a very dangerous thing, pratiṣṭhā. From the name and fame many things may come towards us, so let us be saved from that. We may be true to our own self, true to the Master, true to our ideal; that is the highest wealth in us. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. We are idealists, not realists, but ideal realism; we have faith in ideal realism, like Hegel's ideal realism. Die to live. Die to live. And Reality is by Itself and for Itself. Reality is not subservient to anything else, then He's no reality. Reality is for Itself. And die to live. Mahāprabhu says:

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

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

"In this moment I am to die hundreds of times, crores of times, but this dying standard is nothing. Your physical body is false thing, and offering some false things to Him I want to say that I have done so much. That is all negative things."

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
…
Śrīla Śrīdhara Mahārāja: Satyavak Prabhu? Any one of the Ācārya's come in Māyāpur?
…

Talk about Kṛṣṇa, nothing else, He's the reality, He's the desired end of your life, not only of yours but of everyone.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad- Bhāgavatam, 7.5.31]

Ordinary people they can't understand that their real interest is inside, inside the world, not with the apparent side. Everyone, from the core of his heart, is only enquiring after Kṛṣṇa, the Lord of love, the Lord of beauty. Everyone is in quest for that, but they cannot feel them, cannot understand that. But only help them to rouse in their mind that they're in quest of Kṛṣṇa and nothing else. Nothing can quench their thirst, inner thirst, but Kṛṣṇa. Nothing can quench the thirst, that inner continued thirst all along, life after life, for thousands, crores of lives are going away searching, searching for something. And what is the object of that search? No less than Kṛṣṇa consciousness, that is the beauty, the love, the harmony, such guardian, who can engage the whole of your demand.

Prati aṅga lāgi kānde, prati aṅga mora [From Jñāna Dasa's Vaiṣṇava-padāvali (Anthology of Vaiṣṇava Songs) quoting Śrīmatī Rādhārāṇī: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Master's."] Every part of your existence can have corresponding engagement only from Him and none else. That is Kṛṣṇa conception, He can engage you wholesale. Other conceptions of gods also cannot do that, cannot do that. So Mahāprabhu came with Kṛṣṇa consciousness.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

And that is the greatest boon to the world, the greatest gift to the world ever known.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The depth can be fulfilled up to the deepest portion of our life can have satisfactory engagement with Him. Gaura Haribol. Gaura Haribol. None can satisfy our thirst but Kṛṣṇa. Gaura Haribol. Gaura Haribol. So, the Ācāryas that have got such realisation and that are trying to spread this wealth all around, how great they are, how useful they are in this world, none else but them. Hare Kṛṣṇa. Kiti-pāvana, cataro kiti-pāvana [?] These four sections of Vaiṣṇava Schools they are spreading this sort of idea, somewhat common and different, more or less they all are purifying this world.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So you are so fortunate, leaving everything aside, come to such a centre, to utilise your life in the connection of the service of the highest conception of divinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Now that gentleman perhaps gone to Calcutta: that Navadwīpa Prabhu?

Akṣayānanda Mahārāja: Yes, this morning he was going.

Śrīla Śrīdhara Mahārāja: He has gone? Do you know about Navadwīpa Prabhu, who was living at Māyāpur?

Devotee: I was looking for him this morning but I could not find him.

Śrīla Śrīdhara Mahārāja: Today he might have left for Calcutta, on his way to, America?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. He'll go straight to New York, or where?

Akṣayānanda Mahārāja: Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles.

Devotee: Is it? I think he said he was going to New York.

Akṣayānanda Mahārāja: New York, excuse me, sorry, New York.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu. Gaurāṅga Sundara.

Many devotees came from Dacca side. One Tīrtha Mahārāja, old Tīrtha Mahārāja, and Vāsudeva Prabhu, Sundarānanda who was the editor of Gauḍīya-patrikā, and many books also he composed. Then the present Ācārya of Māyāpur, Kṛṣṇa-kanti Brahmacārī, now Śramaṇa Mahārāja. Vana Mahārāja in Vṛndāvana, he also comes from Dacca, many others. This Mādhava Mahārāja, he also comes from Dacca, but though he was brought up in maternal uncle's house in Paripur [?] And Bhakti-sāra Āśrama, he also comes from Dacca, so many.

_____ [?]

Nitāi Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: In the fourth canto in Bhāgavatam, Sunīti, the mother of Druva Mahārāja, she instructed Druva Mahārāja to go to the forest and search after Kṛṣṇa. Later, when Druva Mahārāja attained perfection and he was going back to Godhead, and he's waiting for the, he said he would not go back to Godhead unless his mother would come also.

And Swāmī Mahārāja writes that his Guru Mahārāja Śrīla Bhaktisiddhānta would say that, "I hope that I have got one disciple who is so powerful that he will take me back to Vaikuṇṭha with him."

So my question is that, in some case could a spiritual master have a disciple who was more powerful than he himself?

Śrīla Śrīdhara Mahārāja: Sometimes it may be possible. When Lord Himself He becomes disciple, Kṛṣṇa becomes disciple to Sandīpanī. Mahāprabhu becomes disciple to Īśvara Purī. So some incarnations or some Vaiṣṇava of higher position they come to do, to discharge some duty here, and they, according to show the real process they accept some Guru. In that case it will be like that, the formal acceptance of Guru. This is also possible. And also in particular cases one who has got greater sukṛti, then he comes here, only the same thing in the process of accepting some Guru. Then his previous tendency asserts and takes him to high position.

Rasikānanda, he was also disciple to Śyāmānanda, but in Rasikānanda higher symptoms of devotion were seen. It may be possible in rare cases. That is like līlā, as the Lord Himself comes and accepts Guru, so also some advanced devotees they also sometimes come here and they…

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

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [Bhagavad-gītā, 3.21]

So to give importance and regard for the process of accepting Guru they also do like that, and in that case it comes to the same effect. In Dhruva's case, Dhruva's mother, she showed the way, vartma-pradarśaka Guru, something like that. Dhruva was much oppressed by his co-relationship with his step-mother, and others, and his mother tried to send him in quest of padma-palāśa-locan.

[nānyaṁ tataḥ padma-palāśa-locanād, duḥkha-cchidaṁ te mṛgayāmi kañcana
yo mṛgyate hasta-gṛhīta-padmayā, śriyetarair aṅga vimṛgyamāṇayā]

["My dear Dhruva, as far as I am concerned, I do not find anyone who can mitigate your distress but the Supreme Personality of Godhead, whose eyes are like lotus petals. Many demigods such as Lord Brahmā seek the pleasure of the goddess of fortune, but the goddess of fortune herself, with a lotus flower in her hand, is always ready to render service to the Supreme Lord."] [Śrīmad-Bhāgavatam, 4.8.23]

He can give relief. So: sthana vilasi tapasi sthitoham [?] When Dhruva went in search of the Lord, he had in his mind to get the kingdom back, to become the successor of the throne of his father. But Devaṛṣi Nārada: "A boy of five, he was running for padma-palāśa-locan," and Devaṛṣi Nārada came to his help. And by his company, his dīkṣā, his mind was changed when he could see the transcendental figure of Nārāyaṇa. Then he told ..... "But now a change has come in me. I came for searching of ordinary glass, but I have found the jewel. So no longer I have any desire for the glass."

Sthana vilasi tapasi sthitoham tam prapto mam deva nindra vidyam [?]
Karcham vicinyam ado varinyam vratnam swamin kato smin varam nacari [?]

"I do not want any...

End of 81.12.13.C_81.12.14.A

Start of 81.12.14.B

Śrīla Śrīdhara Mahārāja: ... "I grant you that, and after that you will get Me. You will get both. But what for you came to Me in the beginning, you'll get that also, and you'll get Myself also."

And Dhruva naturally he had his affection towards his mother, who really sent him to this direction. So vartma-pradarśaka Guru, not only mundane connection, but the spiritual connection also he got from her, so he could not forget her. He did not ask any favour for his father, or brother, or anyone else but mother. Why? His mother was the cause of his present wealth, so some sort of gratitude he had naturally for his mother, and asked that she should also be granted such grace. His mother was not really Guru but vartma-pradarśaka, gave suggestion to take the path towards the Lord.

And what Prabhupāda wrote, that we consider to be his modesty, his humility. "That one of my disciples will help me to go there." That is good will for the disciple, blessing. This is taking, he's seeing his disciple so great, not ordinary servant of Guru. Disciple is not a servant of the Guru, as if this is the standpoint or the vision of Guru to the disciple. Disciple should think that Guru is all in all, but Guru does not say that he is my servant. He says that, "The soul I have

offered to the Deity and he's my Gurudeva, he's my pucher [?] Even an ordinary flower or fruit if we offer it to the Deity, then that flower we cannot enjoy but we are to serve that flower, we are to touch that flower on our head, which is offered already. So Guru offers some soul towards the divine feet of Kṛṣṇa and he sees that there is a pure thing coming in connection with Kṛṣṇa. "That is my, I should have some reverence towards him. He's always dedicated towards Kṛṣṇa. Whatever is dedicated, whatever comes in connection with Kṛṣṇa, that should be considered as pure and with some reverence we are to deal with them." That is the real vision of the Guru of uttama adhikārī. Hare Kṛṣṇa. He says rather, his own Guru's vaibhava. "My Gurudeva has given so many things to help me in my activity, in my service to Kṛṣṇa. I can't serve Kṛṣṇa alone, so my Gurudeva, to help me in my service, he has given so many assistants to me in my work, in my service towards Kṛṣṇa." That is his vision, generally.

But when Gurudeva comes to chastise, to punish a disciple, he's in pralarpita vakra [?] At that time he considers from the normal standpoint that he's beside himself. The special will of Kṛṣṇa has descended in him to deal with the disciples in that way. When he thinks that, "I know, you do not know, and you must do this, otherwise I shall punish you." This attitude is abnormal; this attitude in Guru that is abnormal. Mahāprabhu also has said, mention in, when He was teaching Sanātana Goswāmī, pralarp [?]

And our Prabhupāda also used that word pralarp, pralarpita vakra. That is a temporary egoistic feeling that descends in Guru when he considers that, "I am to punish him, I am to teach him," in this way, that is not his normal position. The normal position, he's the servant, and he's meant to serve all, even including his disciples, serving, but service in the spiritual sense, service.

And Sanātana Goswāmī, Mahāprabhu says, pralarp. I forget the …….. pralarp.

Our Guru Mahārāja mentions in a letter when he's addressing to a particular disciple, "This is my pralarpita vakra, my irrelevant talk to that particular disciple is this, that he should not do, behave in such a way. This is my irrelevant, I am abnormal, I say like that, pralarpita vakra. I pose myself in the position of a Guru and him as my disciple and I have a right to control him, chastise him, to abuse him, to punish him. That is not my normal position but some acquired tendency. By the divine will some sort of tendency comes in me and I become beside myself and behave in this way."

And Mahāprabhu also showing such attitude when He's giving His advice to Sanātana Goswāmī, "That what I say to you, this is My pralarp, My abnormal talk that I know about Kṛṣṇa and I have come to teach you. But really I feel that so many valuable things are going in a current passing through Me to you and I do not understand their real meaning. To favour you, Kṛṣṇa, through Me, is passing a current towards you. I feel, but I do not know the proper meaning of that." In this way Mahāprabhu says to Sanātana.

I forget that, where, Gaura Haribol. Pralarp [?]

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, bāula, pāgala, eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

In Rāmānanda Rāya's case, pralarp. Gaura Haribol. Gaura Haribol. Posing, by the will of Kṛṣṇa that sort of posing comes in any heart. And that makes their thing as an instrument. In any place He can make anyone instrument of His, as agent of His will. In Nakula Brahmacārī also sometimes used like that, that āveśa, some sort of…

Devotee: Enthusiasm, āveśa?

Śrīla Śrīdhara Mahārāja: Āveśa, some mood, I think, to create some mood and through that mood to do some work. To create a particular kind of mood in a person and to utilise that mood for His central activity, in any place. He creates a particular mood in any heart and utilises that as His centre of doing something outside in the environment, āveśa. Just as sometimes any god may capture any man's heart or brain. Sometimes the ghost also comes and captures anyone's consciousness and makes it his instrument to do this and that, āveśa. That sort of inspiration, something like inspiration, a particular mood is created in any place and there from it is utilised as the centre to do His work, that is āveśa.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
You have come here direct, or come to market and …?

Devotee: Direct.

Śrīla Śrīdhara Mahārāja: Do you like to take prasādam here in the noon, or go back there before taking food?

Devotee: We'll take prasāda in noontime.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Devotee: What is the meaning of the word kṛpa, Guru kṛpa, the actual meaning? And how does it come from Guru and attained by the disciple?

Śrīla Śrīdhara Mahārāja: Kṛpa, Guru's relation to disciple is all kṛpa. His will to extend what he has got within him, the extension of that to the disciple: that is kṛpa, his will. And accordingly his order is the medium, and his will he wants to assert through the order to the disciple, and because that is the service for the purpose of the satisfaction of Kṛṣṇa that comes out as kṛpa. Without kṛpa we cannot get the connection, kṛpa from the higher, that is the connection from up to down. That will; the current, the flow: that is kṛpa. And by sevā we can invite that kṛpa with our earnest desire to serve. That can draw that, his sympathy, and his willing extension of the goodness what he has got in his heart. And that is about the Supreme Entity. A moneyed man

can show kṛpa only by giving money. An educated man can give us kṛpa by extending his knowledge towards us, in this way. But the yogī Guru, jñānī Guru, karmī Guru, so many devotee Guru, Guru's kṛpa to the disciple, that means his extension, his sympathy, his good will, to distribute that to the disciple. And the disciple when he has got such earnest hankering attitude he can receive that, by the serving:

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

_____ [?]
Only serving attitude can draw that grace, His will, sweet will, good will, good will kṛpa.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi.
Kṛpa, to extend the good will and the purity of the kṛpa or good will depends on the realisation of the person who is extending the kṛpa. _____ [?]
_____ [?]

Akṣayānanda Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Akṣayānanda Mahārāja: Yesterday you were saying, you mentioned Kṛṣṇadāsa Kavirāja's humility:

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

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

And also, Sanātana Goswāmī tells…

Śrīla Śrīdhara Mahārāja: _____ [?] Sanātana Goswāmī's dainya, that exceeds all, because he's not abusing him, but he also mentions his predecessors, that we do not find anywhere. "I am so mean, so low," it is mentioned in many places. But neti vaṁśa janma, "I am

born in a mean line, my lineage also is mean," this we do not find anywhere, such thing, neti vaṁśa janma moy neti vichar jal [?] He's abusing his own origin also. I did not find it anywhere. It is easy to abuse one's own self, but it is not so easy to abuse the very origin. But we find that there, in him only.

But the opposite in Jīva Goswāmī, he told that, "Our lineage is a very dignified one, they're brāhmaṇa, they're royal family, and they came from Mahārastra to Purī and from there to the banks of the Ganges. They're of dignified position, which has produced Rūpa and Sanātana, that type of devotion never to be found anywhere." That has been written by Jīva Goswāmī. "The devotee of the type of Rūpa and Sanātana never to be found anywhere," Jīva Goswāmī has told, "Rūpa and Sanātana type is very high type."

Once in Gauḍa-Maṇḍala, in Jaiva Dharma we find one Vaiṣṇava dāsa he's asking his Guru, "The bhakti is nitya, or it comes from Caitanyadeva or Rāmānuja or someone, or it is eternal?" Then the Guru is answering, "It is nitya, it is eternal," he says, "but I asked Sanātana Goswāmī, bhagavāt-pārṣada, who is eternal paraphernalia amongst those of Mahāprabhu, I put this question to him in Vṛndāvana. And Sanātana Goswāmī answered, "Yes, bhakti is eternal, we find in the Veda and in many places, but if you have got special regard for me then I shall come to say that what Śrī Caitanyadeva brought here, this type of bhakti could not be found before Him."

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]
[Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Which has never been bestowed previously, He took that quality bhakti in this world for the ordinary people. What was reserved in Goloka, only for the selected few in Vraja, He has taken down that in this world for the public. So Sanātana Goswāmī says, "This is my opinion. But in the śāstra we find that bhakti is eternal. But the type, the prema-bhakti what Caitanyadeva has brought down here, never experienced before and mentioned anywhere we find." That is the realisation of Sanātana. So Sanātana was such type of devotee.

prabhu kahe, - "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [Caitanya-caritāmṛta, Madhya-līlā, 20.56]

Mahāprabhu goes to embrace him and Sanātana is running away, "No, no, don't touch me. I am meanest of the mean. So untouchable, so don't touch me my Lord, You won't touch me. I am meanest of the mean."

Mahāprabhu forcibly embracing. "To purify Me I touch you Sanātana, not to purify you, but by your touching I may think I will be satisfied that I am being purified." Tomā sparśi ātma pavitrite bhakti-bale pāra tumi brahmāṇḍa śodhite. "You have got such type of intense devotion that by dint of that you can purify the whole of the universe."

Hare Kṛṣṇa. Sanātana.

Akṣayānanda Mahārāja: Nitya sange nitya jati [?]

Śrīla Śrīdhara Mahārāja: Ni jati [?] But jati [?] you never mention, I do not find any mention about the jati [?]. Of course, in the case of Prahlāda, might have been mentioned, daitya ghuli [?] That my origin from the demonic line, but that is a gross thing, gross thing, that is already condemned. daitya, dewon daitya [?] And here, the devotional brāhmaṇa school, there also Sanātana says that, nit jati nit sange nicar yar [?] "Everything is, only my fortune that I have got Your connection. This is my only wealth."

Devotee: Mahārāja. Madhvācārya of Udupi.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: That aṣṭa-madha, that eight madhas [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: They say the caste is there, by birth, that cātur-varṇyaṁ mayā sṛṣṭaṁ, that śloka, making different way than us. They're also from our Guru paramparā.

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

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

Śrīla Śrīdhara Mahārāja: Cātur-varṇyaṁ mayā sṛṣṭaṁ, that is by principle. Generally we may accept that of the fleshy consideration, but from the extreme standpoint it is only guṇa-karma-vibhāgaśaḥ. In Bhāgavata also it is explained,

yasya lal lakṣaṇaṁ proktaṁ, puṁso varṇābhivyañjakam

yad anyatrāpi-dṛśyeta tat tenaiva vinirdiśet

["If one shows the symptoms of being a brāhmaṇa, kṣatriya, vaiśya or śūdra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."] [Śrīmad-Bhāgavatam, 7.11.35]

It is not accidental thing but it is based on some principle, sattya-guṇa. But Vaiṣṇava, Hari bhakta, is nirguṇa. So according to the degree of the devotion to Viṣṇu real varṇāśrama has been based on the principle.

Devotee: If they are right or wrong?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: The aṣṭa-madha Udupi.

Śrīla Śrīdhara Mahārāja: If they give that the final consideration only with this flesh and bone then they're wrong, they do not recognise the very spirit as given in Bhāgavatam. Just as if Devaṛṣi Nārada when he's speaking about the dharma to the assembly in the court of Yudhiṣṭhira Mahārāja, the brāhmaṇa lakṣaṇaṁ is this, kṣatriya lakṣaṇaṁ is this, vaiśya is such, and śūdra is such. Their ideal is different according to their position. Now if we find that just in the case of Paraśurāma, son of a brāhmaṇa but His attitude is that of a kṣatriya, so Paraśurāma should be given recognition as kṣatriya not brāhmaṇa. At the same time Viśvāmitra he comes from kṣatriya school but his attitude, his nature is that of a brāhmaṇa, he should be given recognition as a brāhmaṇa. This is the purport of the Nārada's saying there. Generally you may take…

Devotee: In Gītā [4.13] this guṇa-karma-vibhāgaśaḥ…

Śrīla Śrīdhara Mahārāja: Guṇa-karma, so brāhmaṇa's guṇa is mentioned there, these are the qualifications of a brāhmaṇa. But if a brāhmaṇa is devoid of such guṇa then he should be considered a daitya, brahma-daitya.

Devotee: Guṇa is by this birth or previous births?

Śrīla Śrīdhara Mahārāja: Not previous birth. Guṇa is present there in his mind, the guṇa, the attitude. He has got, a brāhmaṇa, brahma janati brāhmaṇa [?] What, who is a brāhmaṇa? The standard, the qualification has been written there. Not by who is a born brāhmaṇa he's a brāhmaṇa, brahma janati brāhmaṇa. Who is conscious of the spiritual substance he's a brāhmaṇa and that is the real criterion. And this is ordinary because just as a doctor's son may not be doctor, but doctor's son has got the facility of becoming a doctor. From his childhood he's seeing those bottles, the medicine, the test-tube, all these things he has got some experience. But still, if he's an idiot, he should not be considered as a doctor. So this is. A

brāhmaṇa's son means by some previous good karma he has got the chance of being born in a brāhmaṇa family, and he gets the facility, facility of seeing and coming in contact and practices, all these things. But in spite of that, if he becomes an atheist he should not be considered a brāhmaṇa any longer.

Devotee: Not we are making, God is making brāhmaṇas.

Śrīla Śrīdhara Mahārāja: God is making, God is making, God has made on the principle, guṇa-karma-vibhāgaśaḥ. Not that brāhmaṇa's son is brāhmaṇa, śūdra's son is śūdra, then what is the meaning of the guṇa-karma-vibhāgaśaḥ?

"I have created on this principle, the principle is this, guṇa and karma, according to his quality and as well as his practice I have divided. But if that is found, this jati brāhmaṇa and vitya brāhmaṇa, but if come in a jati brāhmaṇa but that quality of a brāhmaṇa is absent then he should not be considered a brāhmaṇa any longer."

Devotee: But the genetic science also do something.

Śrīla Śrīdhara Mahārāja: What to speak of that. Narakāsura is son of Kṛṣṇa and he's called āsura. Do you know Narakāsura? Have you heard his name, Narakāsura?

Devotee: Yes, yes, I have.

Śrīla Śrīdhara Mahārāja: And he's whose son? Varāhadeva's son; when the Lord came as Varāha, by His contact the Earth produced Narakāsura, so son of Viṣṇu, but he's āsura. What's this? And this brāhmaṇa also sattya-guṇa and to nirguṇa it is nothing. A brāhmaṇa can again become a śūdra, become an antyaja. But nirguṇa if you can acquire once that won't be diminished, that is of permanent nature, the nirguṇa quality is of permanent nature. But this is trifle, a brāhmaṇa can be again born as a śūdra. First one was a brāhmaṇa and then became dharma-vada, he was born in a vada family. Do you know from Mahābhārata dharma-vada (?), in his previous birth he was a brāhmaṇa. He was a minister's son of a king, brāhmaṇa minister, but by his bad karma next birth he became baddha, hunter. So it is vulnerable, going up and down. And what is nirguṇa... nehābhikrama-nāśo 'sti, pratyavāyo na vidyate, when once acquired it won't leave you any time. That is nirguṇa.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

That is something else.

Devotee: But in ordinary sense we can find…

Śrīla Śrīdhara Mahārāja: So in Bhāgavatam:

viprād-dvi-ṣaḍ guṇa yutād aravindanābha-, pādāravinda-vimukhāt śvapacaṁ variṣṭham
manye [tad-arpita-mano-vacane-hitārtha-, prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ]

[If a brāhmaṇa has all twelve brahminical qualifications, but is not a devotee, and is averse to the lotus feet of the Lord, he is certainly lower than a dog eater who is a devotee but who has dedicated everything - mind, words, activities, life, and wealth - to the Supreme Lord Kṛṣṇa. Such a devotee is superior to a brāhmaṇa because a devotee can purify his entire family, whereas the brāhmaṇa who is not a devotee is bound to be illusioned by the false prestige of his position and thus cannot purify even himself.] [Śrīmad-Bhāgavatam, 7.9.10]

"I consider the son of a caṇḍāla to be, to hold the higher position than a son of a brāhmaṇa who is endowed with twelve qualities of a brāhmaṇa." Dvi-ṣaḍ guṇa, dvi means twice, ṣaḍ guṇa, six, twice six means twelve guṇas of a brāhmaṇa. "And above that a caṇḍāla if he has got real bhakti, real devotion to You." It is mentioned there.

[The twelve qualities of a brāhmaṇa are: following religious principles, speaking truthfully, controlling the senses by undergoing austerities and penances, being free from jealousy, being intelligent, being tolerant, creating no enemies, performing yajña, giving charity, being steady, being well versed in Vedic study, and observing vows.]

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdras, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [Bhagavad-gītā, 9.32]

"I am such that anyone coming in connection with Me, they achieve the highest position. And brāhmaṇa also if they come in My connection they will also attain. But without My connection, without the Vaiṣṇava connection, the brāhmaṇa they're vulnerable going up and down."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

What to speak of brāhmaṇas, even Brahmā, avirincharde amangalam [?] Brahmā is also to die, to suffer from disease, the Brahmā what of brāhmaṇas. The whole thing, that is sattya-guṇa, sattya-guṇa, and that is nirguṇa. Sattya-guṇa, guṇa means vyādhi, guṇa means vyādhi, this is not a positive, it is a negative character thing, guṇa, and nirguṇa is positive, and guṇa is negative. It is vyādhi, means disease, but disease, a good disease and a bad disease. Brāhmaṇas means less disease, less serious, kṣatriya, vaiśya, śūdra, serious disease. But this is the diseased part of the world, and the wholesome part, that is nirguṇa, Vaikuṇṭha, etc. So guṇa, sattya-guṇa, that is less disease, disease of not very serious type, but still it is disease, sattya-guṇa. Guṇa, māyā-guṇa, it comes from māyā. Māyā means mā yā, misunderstanding, miscalculation, so brāhmaṇa, kṣatriya, vaiśya, śūdra, all come from miscalculation, the wholesale under miscalculation, good and bad.

Just as it is generally told that the stool, the stool, there is raw and there is dried stool. Dried stool is little better than the raw stool, ha, ha. Do you follow? Stool, human stool, dried and fresh, what will be better? The dried is a little better than the fresh stool. Do you follow? So brāhmaṇas are a dried stool; because it is found on misconception, māyā, māyā means misconception, erroneous. In the land, in the plane or jurisdiction of error, less error or grave error, but it is error. Madhva School they're more towards this flesh and blood, little partial they are.

Devotee: They're also from our Guru paramparā.

Śrīla Śrīdhara Mahārāja: Hmm. Guru paramparā, but Kṛṣṇa had also Guru, Sandīpanī, but whom should we take higher, Sandīpanī or Kṛṣṇa?

Then Madhva's Guru is Brahmā, Brahmā sampradāya, Brahmā, Brahmā is Ādi Guru. That Brahmā cannot understand the ways of Kṛṣṇa, brahmā-vimohana. In Vṛndāvana these two chapters, brahmā-vimohana, Brahmā fails to understand the līlā of Kṛṣṇa. It is there but Madhva has abolished those chapters. He did not accept that Brahmā, Ādi Guru, he cannot be deluded in such a way. He did not accept that. But we find in every place in other schools, Nimbarka, Rāmānuja, there in Bhāgavatam we find that brahmā-vimohana, two chapters.

But Madhvācārya, then Madhvācārya, again we do not accept that, but we hate that. Madhvācārya says the gopīs, gopīs are sarvesya, gopīs in Vṛndāvana they're prostitutes of the heaven. But we can't accept that, with all our due respect to him, we differ from him, and we hate this idea.

We respect Rāmānuja, but one Viraha ācāryi [?] who is a commentator of Śrīmad-Bhāgavatam, his opinion is that Rādhārāṇī, She was the Avatāra of Śurpanākha, who was in the Rāma līlā as Śurpanākha, she came to be born as Rādhārāṇī. We hate it. But we have got general respect for Rāmānuja, because he conquered Śaṅkarācārya and pressed the bhakti over that.

We accept Mahāprabhu in toto and His interpretation of Bhāgavatam, not others interpretation. And also we have got our arguments, our realisation for that, we feel that. So our reverence for the old Ācāryas should be considered, then what, the Mahāprabhu: anarpita-carīṁ, what has never been given before You have taken that holiest thing to us, the Kṛṣṇa. Amongst Dāsa-Avatāra, no mention about Him. His brother Baladeva is mentioned amongst Dāsa-Avatāra. Then, should we not have recognition for Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa? Previous to

that, Bhāgavatam it is not mentioned anywhere, then should we not accept Kṛṣṇa as He is the most original? So new things have, truth may evolve, and according to our inner tendency we are to accept and appreciate.

Devotee: We are very much proud of our Guru paramparā.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: If there is a different opinion…

Śrīla Śrīdhara Mahārāja: I saw that, when I was in charge of Madras, nineteen thirty one or so, the greatest amongst the Ācāryas, Satyavan Tīrtha, Utaradhi [?] he was the Ācārya of the Utaradhi Maṭha, eight Maṭhas…

Devotee: Yes. Aṣṭa Maṭha.

Śrīla Śrīdhara Mahārāja: Aṣṭa Maṭha, and some was entrusted with the worship of the Deity and some for preaching. And Utaradhi Maṭha was the greatest, at least the greatest number of followers, the Utaradhi Maṭha. And the Ācārya was Satyavan Tīrtha. And when he went to Benares and other places he used to beat drum, "Whoever Māyāvādī you are, I have come, come to discuss with me. I shall prove that you are erroneous." Such type of a man he was. Then he came to Madras with elephants and horses and cows and so many, with big retinue he came, Madras, and so many followers, barristers, advocates, professors, followers.

We went to him, myself, Bana Mahārāja and this [Bhakti Dayita] Mādhava Mahārāja, at that time he was this Hayagrīva Brahmachāri, approached him. We are always out to get some collection from anybody, we approached him that, "We want to have Deities to be installed in our Maṭha, if you kindly can pay the cost we shall take the Deities." With this idea we went. Of course, he gave something, not the whole.

But then, he, with his disciples, he's sitting there, there is Gopāla Mūrti nearby. And he's a sannyāsī, perhaps only one, and we two sannyāsīns went there. And the nilyasi nilmaskriya [?] sannyāsīs generally they do not bow down the head to any other, they're hesitating.

Then he was an intelligent man, he told that, "Here is Gopāla."

And we bowed down to Gopāla and he also bowed down to Gopāla at the same time, so the good manners finished there.

Now the talk began. In course of the talk the question of the Deities, the Arcā-Mūrti came up. Then, "The Gopāla, that Madhvācārya himself got from somewhere and that Gopāla we have got and I am keeping that Gopāla Mūrti with me and I am worshipping Him and doing my propaganda." In this way he represented. Then the Śrī Mūrti, the ontology of Śrī Mūrti, Deity, Arcā; that came in, and he told, his opinion, "That inside the Arcā-Mūrti there is Lord."

And our contention was the whole body, not an ordinary body. It may be seen by the fleshy eye as mineral or wood or stone or anything else, but the wholesale is Bhagavān, cinmaya. It is not matter, not the spirit within matter, but whole body is a conscious representation. That was our point. We also cited scripture, deha-dehi-vibhago yam nisyari vidyate kachit [?] In the case

of the Deities we must not come to realise that there is some difference between the deha, the limb, the body, and the dehi, who is living inside the body. No distinction in the case of the Supreme Lord.

He told perhaps, "No, it is in the spiritual matter but in Arcā-Mūrti it is not so. What we can see here it is not so." And unfortunately he gave an example, and that was very filthy one. "If we strike with a club the Śālagrāma, Śālagrāma is considered as born Deity, but if we strike it with a hammer then it is reduced to dust."

When he pronounced this we put our hands over the ear.

And he was perplexed, and the whole respectable audience they also saw, "What is this? What our Gurudeva told that these sādhus they're putting, covering their ears."

Then the argument came, he told, "Madhvacarya himself has said like that. He told, that in the Deity there is the presence of the Lord, and Deity is not the Lord." And he wants to continue his argument.

Then anyhow, I heard one śloka from Bhāgavatam from our Guru Mahārāja, I got some conception from that.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

[This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.] [Śrīmad-Bhāgavatam, 12.13.12]

That I wanted to push, the meaning of that, the kaivalyaika-prayojanam, we must not come down to the level of our sense experience. But we shall try our best to retain our position in the scriptural description, and not come to rely on our senses, mundane senses. We must maintain what has been said in the scripture that is true, and what I see this is false. But he does not...

End of 81.12.14.B

Start of 81.12.16.B_81.12.19.A

Devotee: I've heard that one has got some eternal connection with Hari Nāma Guru. Does he similarly have such connection with mantra Guru?

Śrīla Śrīdhara Mahārāja: Yes. Both similar and same we may see. With slight difference we may think similar. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, seemingly many devotees get confused because they want to have one master.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: And – but somehow there comes two.

Śrīla Śrīdhara Mahārāja: But that is when they're in a formal position, but when they enter into the material realization then they will not have such grievance, because he may see that what is Guru, Guru means he has come to give something. What is that thing? If he finds his thing in another place then that is his thing, one and the same, common interest. So formal difference reduced when one can catch the very substance of the teachings. For which the Guru should be respected, that is a thing, substance, some knowledge or some thread of love or anything. But when one is closely connected in intimacy with the thing which Guru comes to give us, then wherever it be, he will take it to be one and the same thing, friendly relation. And they are not antagonistic, they are cooperating, sincere, they are cooperating. Just as in the Vaiṣṇava fashion one will encourage. "No, no, you are to obey the order of him," he will say in this way, the friendly relation with him. Though separate in figure, but at heart they are one and the same, because they have got the common cause. They have not come to fight, they have come to fight with the agents of Satan only, not among themselves. Is it not?

So, if we can recognize the real thing for which we are approaching the Guru, then in relation to that, we shall have our adjustment with śikṣā Guru, dīkṣā Guru, vartma-pradarśaka Guru, we are all indebted to them all, infinitely. I am helpless, what can I do? They are benevolent, infinitely gracious, they are my guardians. I may have many guardians. They are to look after my welfare, they have not come to destroy me.

So, Swāmī Mahārāja, he's taking, I think, that after he has passed away, "That Śrīdhara Mahārāja, as I requested he's taking up the standard. In his old age, when he is unfit physically, still, he is trying to keep up the standard; that they may not come down. If new questions arise, due to the course of time, he may try to solve them, to help them. He's my friend. The rest of my activity, as far as possible, he will sympathetically deal to help them. The cause for which I was selected and I did so much by the grace of the Lord, the same cause may be enhanced by him whatever little may be possible for him in his old age to do, to contribute." He may look with this idea.

Devotee: Mahārāja, when Kṛṣṇa comes, He also comes with His associates, His friends and paraphernalia, so is it the same also with the Guru? Our Swāmī Mahārāja, he also comes with his associates to play as his disciples?

Śrīla Śrīdhara Mahārāja: Yes, of different types.

Devotee: So his disciples are following his preaching mission, taking birth within different planetary systems to follow him?

Śrīla Śrīdhara Mahārāja: That is a general thing, that is a general way, but even there is gradation also there. Swāmī Mahārāja came, and the Gurudeva of Swāmī Mahārāja, he also came like that,

is it not? So in this way you are to adjust. How many they came with? Mostly recruited, and very few may be his companion.

In the discussion of Sārvabhauma and Gopīnātha Ācārya, have you gone through Caitanya-caritāmṛta? When Sārvabhauma is opposing that, "Caitanyadeva cannot be an incarnation." Gopīnātha Ācārya says, "You do not know in the śāstra."

"No, no, in śāstra it is mentioned Tri-yuga, because in Kali-yuga He has got no direct incarnation, so one of His names in Tri-yuga."

Gopīnātha Ācārya told that, "You think that you know much about śāstra, but in Bhāgavatam, Mahābhārata, there is direct mention of the Avatāra in Kali-yuga. You have got no knowledge, no recognition of that?"

Then Sārvabhauma, apparently defeated, he told, "You go and take prasādam, then afterwards you will come to teach me." In this way.

Then Gopīnātha told in the discussion that, "Not by the dint of one's study or his intelligence one can understand who is God, but only through His grace. God can be known only through His grace."

Then Sārvabhauma said, "And you have got that grace, and I have not got that grace? What is the reasoning behind? You say that you have got grace, because you say that He is an incarnation. So you have got grace, and because I can't give recognition to that, I have not got grace? What is the proof against this?"

Then there is one expression in Caitanya-caritāmṛta:

ācārya kahe, - "vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [Caitanya-caritāmṛta, Madhya-līlā, 6.89]

"The evidence, the witness that I am right, this foundation is vastu-viṣaye haya vastu-jñāna, to know, to become, to come in a plane where from we can know what is what. That is the foundation on which I speak to you. Vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa. That you have got the grace of the Lord and you know Him, and I have not because I deny Him, that should be the reason, then that answer is there, vastu-viṣaye. To know what is what, one's own inner experience is the real evidence to him, and no outside things can give any proof. Hṛdaye nābhya nujñāto. The internal satisfaction, our connection or acquaintance with reality, that this is this.

Just as our Guru Mahārāja gave the example, that one is born in the darkness of a dungeon and if he is proposed, 'Let us go to see the Sun,' then he will go to carry a lantern in his hand, a candle. "O, so you say you will show me the Sun then?"

"No, no, no light is necessary to see the Sun."

"Do you want to befool me? Nothing can be seen without the help of a light, nothing can be seen."

Then he will catch him by the hand, and forcibly take him, "see the Sun."
Then, "O, this is the Sun, by Sun's light we can see the Sun."

That sort of experience one will have. No calculation, no evidence, witness, but the experience, direct experience is the proof that He is there, like the Sun. In Bhāgavatam [11.22.34] also.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."]

Ātmā parijñāna-mayo. What to speak of Kṛṣṇa, even the conscious unit, parijñāna-mayo, self-effulgent, it is all light. All light, ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha- niṣṭhaḥ. Then why there is this quarrel? Some say that He is, some say that He's not. Why this quarrel? Vivādo. But the exception says, "No, there is no God." Some say, "No, there is God, God is." Why this quarrel? Parijñāna-mayo vivādo, hy astīti nāstīti. Hy astīti, "Surely He exists." "No, He never existed." Such quarrel, nāstīti bhidārtha-niṣṭhaḥ, vyartho 'pi, it is useless, still, naivoparameta, it won't end. It is useless, but still, it will continue. Where? In a particular section, nāstīti bhidārtha-niṣṭhaḥ, vyartho 'pi naivoparameta, it will have no end. Mattaḥ parāvṛtta- dhiyāṁ, in a particular section, just as those who have no eyes: no sun. Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt, who has deviated from My conception, as well as his own conception. One who has got not his own conception, and at the same time, My conception, in that section, it will continue. But those who have got direct experience, there's no question. It is. Ulūke nā dekhe yena sūryera kiraṇa.

[bhāgavata, bhārata-śāstra, āgama, purāṇa/caitanya-kṛṣṇa-avatāre prakaṭa pramāṇa.
pratyakṣe dekhaha nānā prakaṭa prabhāva/alaukika karma, alaukika anubhāva.
dekhiyā nā dekhe yata abhaktera gaṇa/ulūke nā dekhe yena sūryera kiraṇa.]

[Śrīmad-Bhāgavatam, Mahābhārata, the Purāṇas, and other Vedic literatures all give evidence to prove that Śrī Caitanya Mahāprabhu is the Avatāra of Kṛṣṇa Himself."] ["One can also directly see Caitanya Mahāprabhu's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization."] ["But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun."] [Caitanya-caritāmṛta, Ādi-līlā, 3.84-86]

Just as the owls, the owl section, they cannot see, admit the existence of the sun. That does not mean the sun does not exist. Something like that. Our own realization will be the greatest proof.

vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [Caitanya-caritāmṛta, Madhya-līlā, 6.89]

The eye, the janmāndha, the birth blind, when eye is opened anyhow they will be astonished to see that particular important aspect of the environment. But no eyes, no vision, no colour, no figure, this is the case. Gaura Hari. So, the seer, the feeler, those that have got their vision, they stand guarantee, that, "How can I deny the fact. I have seen this, I am feeling this. This is such and such. So magnanimous, so great, so benevolent, so all these things we can't deny. You are unfortunate you can't see." Some see, some cannot see. In the same place, so many, one can see, another cannot see. Whom He likes to show him, he can see, one who He likes not to show him, he can't see: such things.

In Kuru sabhā when Kṛṣṇa went to Duryodhana's party, with some peace proposal between the Pāṇḍavas and the Kauravas, then Duryodhana, he thought that, 'We have got the golden chance, now if I can put Kṛṣṇa into prison house, the Pāṇḍavas will die broken-hearted, no question of fighting with them.'

The Kauravas also joined, and they sent Duḥśāsana, "Go, and bind Him with this rope."

Duḥśāsana came with the rope in hand and tried to bind.

There was Sātyaki, His attendant, he furiously came with a sword, Kṛṣṇa peacefully caught hold of his hand, the Sātyaki with the hand with sword.

And He began to show Himself in such a way that it perplexed Duḥśāsana.

"So many figures, on whom shall I put the rope? Where to put the rope? And whom to bind down?"

So many figures displayed. One side, Baladeva, another side Arjuna, and so many revered ṛṣis chanting His name, Duḥśāsana was perplexed. And Bhīṣma and Droṇa, they began to sing in praise of Kṛṣṇa.

"The Virāṭ Mūrti, what is this? This is a magnanimous great vision with so many phases."

It was – the whole atmosphere filled with divine spirit. Then Devaṛṣi Nārada, and so many others also, ṛṣis, they began to chant in praise of Kṛṣṇa, in this way.

And Dhṛtarāṣṭra no eyes, but he can hear that in this meeting, "Suddenly they are all praising Kṛṣṇa, and some sort of wonderful things are happening around me, I can't see." He could feel. And he prayed to Kṛṣṇa. "For the moment, please remove my blindness, I would like to see Your great expression. But after ward You make me blind again, but for the time being, only remove my blindness."

Kṛṣṇa told, "No necessity of removing your blindness, I say you can see, and you will see."

Without even, the physical blindness was not bar to see that great vilasa of Kṛṣṇa. Only His will; the physical eye can't see, the divine eye can feel Him, can see Him. And by the will of Kṛṣṇa, temporarily that divine eye was given to Dhṛtarāṣṭra and his blindness did not stand in the way of seeing, and he could see Kṛṣṇa.

So it is something like that. I say, "No, it is not here." The eye can't see many things, but with the microscope we can see. This ear can only come in contact with a sound of a particular

degree. The high degree of sound cannot touch this ear: we can't hear. We are told that the Sun, Moon, they are all revolving and a huge sound. But that degree of sound we can't catch. Very meagre also we can't catch, and very high also we can't catch. So, light also. _____ If any higher degree of light is here, we shall see darkness, and a lower, that is also darkness. Only in a particular stage of light: that our eye can catch. More intense light we can't catch, more meagre also we can't catch, a particular degree. This eye is prepared only to catch a particular plane of wave of the light. So, that is the case. Ear, everything is like that, touch, everything like that. If it is much more, that we can't catch; if it is much less that we also can't catch: everything. We are meant for a particular plane, a particular limit. We are a child of that soil.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, Swāmī Mahārāja told us that Guru, he takes responsibility for his disciples to make sure that they go back to Godhead. So, when the Guru departs, how does he maintain contact with the disciple so that he makes sure that...

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: The Guru takes responsibility to take his disciple back to Godhead. So when the Guru departs, how does the disciple keep contact with his Guru, or how is the process of contact?

Śrīla Śrīdhara Mahārāja: You see, it comes to the same point. Who is Guru? Why he is Guru? And Guru, śāstra, sādhu of one and the same tune, and we are to appreciate that, and our onward march will be guaranteed only by that. Otherwise Guru may be seen only by figure, only by vision of my eyes, the picture. The photo is not Guru. Still, he has got connection with the real Guru. The eye experience, the ear experience, of a person is not the whole experience. The real experience through his words, the idea, what he has given, that is Kṛṣṇa consciousness. So if I have real interest with Kṛṣṇa consciousness, then we are to adjust accordingly all other things. Otherwise, if I miss the real thing which Guru came to give me, if I miss that thing, then all will be doll worshipper, idol worshipper; idolatry. Only to follow the forms that will be idolatry. Why he is Guru? There are so many human figures, why he's Guru? Because he's a mediator, he's a medium of a particular divine knowledge. That is the criterion everywhere to be tested. To put this test anywhere and everywhere. What is your interest? You came to Kṛṣṇa consciousness, and where is Kṛṣṇa consciousness, there is Guru. There is your Guru. He's Guru only because he's in Kṛṣṇa consciousness, and there is a particular degree. So, we must not make much about the form.

Kṛṣṇa says, when Uddhava put the question, "Why in the name of religion so many isms in the world. What's the reason, and how we are to adjust? Every conception of religion that is found here independently, they can take me to the goal, or is there any gradation, or how are we to have a conception of so many conceptions of religion in the world?"

Then Kṛṣṇa told: "When the creation began, then what is religion, I transmitted it to the creator's heart, Brahmā. And from Brahmā, that came to so many disciples, about ten or a dozen disciples. But according to the different capacity of those disciples, what they received, there was a little change, when they are giving delivery. So, I gave it to Brahmā, and that was one, when Brahmā told ten disciples, _____ [?] then when they received it in the soil of their heart, that same thing entered, but with a little modification everywhere. And again, when they gave delivery to their disciples again, more modification, in this way: prakṛti-vaicitryāt and pāramparyeṇa, one, the difference in the receiver, and another, in the succession, so gradually modified. Now we see that in the religious world there is a regular jungle. Some say to give stress in the penance, some in the gift, some perhaps in japa, some this, some that, so many branches have come. And also, antagonistic, some, pāṣaṇḍa-mata, [atheism] that is some ascending opinions also grown from the human mind against that modified descending opinions, so now we find there is a jungle."

So He has come now and then...

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

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

...to set it right: when He says that it has been degraded in a high stage, then He has to come again, or to send His own person, "Go and set it right." So, the recipients are different, and their conceptions also different. So, the difference cannot but be, but who can catch the real internal meaning, they will be saved, others may be misguided, and it will take a long time for them. Once having real connection with a real Guru, he won't be lost, but the time will be taken very, very long. Can't help, it is everywhere, it is a general thing. It is not only in the particular case of Swāmī Mahārāja, but it is a general thing. Kṛṣṇa says like that. Uddhava's question answered by Kṛṣṇa in this way in the eleventh canto of Bhāgavatam, and it is quite intelligible. It is not an unreasonable thing, not a dogmatic thing, but quite reasonable.

I can't say any more. I feel too much tired today.

Akṣayānanda Mahārāja: It's so kind of you taking so much trouble to speak to us.

We'll take our leave now. Jaya oṁ viṣṇu-pāda...

Śrīla Śrīdhara Mahārāja:

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear

one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If we can be sincere, we won't be lost. Where is Kṛṣṇa kathā, there is my Guru. Every disciple cannot catch the real spirit of the advice of Guru, can't catch in the same line.

There is another word, a little unhappy. Once a Mohammedan mullah he was explaining Koran, and so many in the audience. One old lady, she used to take her seat in a corner and as long as the mullah he is reading Koran the lady is weeping, tears are running down her cheeks profusely. So much so that one day that mullah met that lady, and asked her, "What do you find in my advice that you are so much impressed? Whenever I cast my glance and look to you, I find your eyes are shedding tears profusely. What do you find in my lecture?"

Then to his disappointment, the old lady answered, "I had one she-goat and her beard was just like that of you, and when she took her food, she was moving her head on the grass, just as you move your head. So you remind me of that dear she-goat. She was very much affectionate to me. I can't stand to think of her without shedding tears, and for that purpose, I come to see your lecture."

So, Kṛṣṇa Himself came down here, still there were so many enemies to Him. He Himself came.

With Jesus also we find one of His twelve disciples, one Judas was a traitor.

He told disappointedly that, "The one who will betray me is among you."

"Who amongst us will betray you?"

"Yes, he is amongst in the twelve of you."

So we should not think because we have come to a great man we have got everything, swallowed, devoured everything. It is not such an easy thing, so not an easy thing that we have finished, we have devoured. Only we have got a connection with the infinite good, and we are to progress with that capital. That I have got everything: that is rather the opposite feeling. One who will approach towards infinite, more and more, he will see that I am nowhere. The sign will be the opposite.

Still of course sometimes it is necessary to assert on the courage, and on the strength of the faith, that, 'What I say, it is true,' just as Newton did. Newton when he was told by his contemporaries, "You have reached the highest zenith of knowledge." So marvellous discovery he came with that the people in his time thought that 'he is sārvajñā, he knows everything. He has reached the, he has finished the whole area of the knowledge.'

But Newton told, "I know better than you, because I conceive that I am just collecting the pebbles at the seashore of the ocean of knowledge. The area of knowledge is like an ocean. I am just touching the shore. So I think that I am more learned than you all, because you say that I have finished all knowledge, but it cannot be finished. I have only touched. So, that is also an assertion, that I know more than you, because I know that the knowledge cannot be finished, and you think that that knowledge is finished."

Jaya oṁ viṣṇu-pāda ...

...

Śrīla Śrīdhara Mahārāja: What is the meaning of the word bhaga? Bhagavān, you've heard the sound, word Bhagavān.

Devotee: Bhaga and varga, is this the same?

Śrīla Śrīdhara Mahārāja: Bhagavān. What does he say?

_____ [?]

aiśvaryasya samagrasya, vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva, ṣaṇṇāṁ bhaga itīṅgana

[Bhagavān, the Supreme Lord, is thus defined as, "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation."]
[Viṣṇu Purāṇa, 6.5.74] & [Gauḍīya Kanthahara, 7.28]

His six qualities, known as bhaga, bhaga means these six-fold qualities. Aiśvaryasya, samagrasya, vīryasya, yaśa śri, jñāna-vairāgya, all these six consist in Bhagavān, one who has got these six bhaga...

Akṣayānanda Mahārāja: But he is vāca, of the voice, of the speech, of the...

Śrīla Śrīdhara Mahārāja: Vāca, uda vāca, that is another thing, Udabhaga is another gentleman. There is another man whose name is Udabhaga. Udavāca.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Vāca means speech, word, udavāca, the vāca, the word, all the words directing the high, udavāca. Vāca, the speech, or the word, or voice, or talk, have no concern with the lower things, udavāca, always tending towards, pertaining to the higher things, udavāca.

There is a class of yogī here in India, udavaho [?] some _____ [?] Always, and it is fixed, they cannot take it down again, it is fixed, udavaho. The meaning is to show that his activity will be towards the physical sense thereby. That is sahajiyā-vāda, prākṛta-sahajiyā. Our physical things should be used for the higher purpose. But the principle is eliminated, the real thing, the gist, the substance eliminated, and only an imitation is there physically. That's the trouble.

Akṣayānanda Mahārāja: Then that udaretaḥ [?] also.

Śrīla Śrīdhara Mahārāja: Udaretaḥ [?] That is, the semen tendency is not for the purpose of the lower creation, not for lower creation, the tendency. Only for higher purpose it may be used, utilised, not for sense pleasure. It should not be utilised for sense pleasure, but for purpose necessary for the higher object, udaretaḥ. Retaḥ means sukra, semen. Semen is not utilised in mundane purpose, but for higher purpose it may be utilised, it is under control. So it may not be avoided always, it is not meant. Of course one who has accepted sannyāsa it is a separate case.

Otherwise Vyāsadeva, he, this _____ [?] purpose. Vyāsadeva was engaged and his son was Pāṇḍu and Dhṛtarāṣṭra. At the request of his former mother, Satyavatī, Vyāsadeva came to produce child in the wife of _____ [?] malika, this _____ [?] The Pañca Pāṇḍava, they mentioned when they're going from _____ [?] towards some unknown quarter, Yudhiṣṭhira, Duryodhana, made plot to murder them, so they're hiding themselves. And they're passing Kuntī and the Pañca Pāṇḍava, they're passing from some unknown quarter from _____ [?] Then from the forest, that ādivāsī lady, ādivāsī woman, girl, Bhīma's figure was a very nice colour like a gold, and very developed body, and that ādivāsī woman she was also very vigorous and good figure. She suddenly found Bhīma and she wanted to have a child from Bhīma. She came and appealed to Yudhiṣṭhira Mahārāja. She could find that he's the leader. "I want one child from your, this brother."

Yudhiṣṭhira asked Kuntī Devī, Yudhiṣṭhira referred to Kuntī Devī, "My mother is there, you go to her."

Then she fell at the feet of Kuntī Devī. "I want a child from your, this son."

Kuntī Devī ordered Bhīma, "Go and satisfy her hankering. She wants a child from you."

By the order of mother, Bhīma went with her.

So it is controlled, for some purpose when it is necessary, to serve higher purpose _____ [?] in Raghu-vamsa. In Gītā, prajanaś cāsmi kandarpaḥ.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāmadhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [Bhagavad-gītā, 10.28]

"In kandarpaḥ I am where, when it is necessary to produce a child there."

_____ [?] Not for reti or sense satisfaction, but when necessary to produce a child it should be utilised. Then no brahmacārya is not affected in that case, it has got its utility, but not reti, not for sense pleasure. That is the meaning of the śāstra, prajanaś cāsmi kandarpaḥ, in Bhagavad-gītā.

And Bhāgavatam, _____ [?] not for his sense satisfaction, but for necessity, for utility it should be used, so udaretaḥ, Mahādeva is known as udaretaḥ _____ [?] that is his course, the aim towards high _____ [?]

And there is a peculiar mystic mention about Kṛṣṇa, avadhuta _____ [?] Kṛṣṇa, He mixed with the gopīs, but avadhuta _____ [?] In such way He used with them _____ [?] this intercourse, that was controlled _____ [?] not in the sense of worldly pleasure, that He's controlled, that is there. No kama gandha hina, it is independent of any nasty odour of this sense pleasure. This is the highest conception of Divinity.

End of 81.12.16.B_81.12.19.A

Start of 81.12.21.A

Śrīla Śrīdhara Mahārāja: ...misunderstanding in a marginal position, and that marginal position is represented as śiva, which the cetana, the consciousness, as a whole which is some deep connection in the misconceived aspect of the world, that portion has been described as śiva. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The master of misconception, the relativity is eternal, the conscious relativity, the relativity of the consciousness with misconception, that aspect is known as Rudra, śiva. But eternal flow, eternal flow.

Devotee: So he has, he's got, does he have an eternal position there?

Śrīla Śrīdhara Mahārāja: When the jīva consciousness as a whole, that is taṭasthā-śakti, where the in-carrying and out-carrying current meets together, the abscissa, proper conception and misconception meeting point, that portion of consciousness which is eternally connected with misconception, that consciousness is known as Rudra, śiva. Because, without consciousness matter has got no value, none to understand; without consciousness nothing can come to be cognizable. So because we have some conception of the material world, so the material conception has some sort of position. Otherwise it is quite darkness, no one to investigate, no one to know, no one to experience, then no mention is possible of that thing. So the consciousness which is in connection with misconception, not proper conception but misconception eternally connected, that sort of consciousness is called śiva. And Sadāśiva, a little higher consciousness of śiva, which is tending towards Vaikuṇṭha sevā, service, Sadāśiva. In Brahma-saṁhitā [8] also there is another: tal-liṅgaṁ bhagavān śambhur. The Kāraṇārṇavaśāyī or Sadāśiva, when he's focused towards this māyic world and begins creation of this material world that is Bhagavān Śambhu, that portion is Śiva. On the whole, that conscious portion which is eternally connected with material consciousness or enjoying consciousness, that consciousness is known as śiva. Just as milk when in connection with acid it becomes curd, but curd cannot return to be milk. Do you follow?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: The curd is nothing but milk, mainly, but the acid has transformed it into a curd and the curd cannot again return to be milk. So the conscious portion that has come in connection with māyā, misconception, and cannot avoid it, cannot free it as a whole, that portion is known as śiva, the master of this material world, the ostentatious enjoyer of this material property. That function is known as śiva. This is general. This is relativity of consciousness which is in the relativity of misconception. That portion is known as śiva.

māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram

["Understand that māyā is the material energy whereas the Supreme Lord is the Supreme Lord of māyā."] [Śvetāśvatara Upaniṣad, 4.10]

"Maheśvara is always Mine."

He's the Master of this misconceived world. Do you follow? The Master of this misconceived world, that false identification. And there is one at the back who got that misconception, misinterpretation or mis-enjoyment mood; that is śiva.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, where I'm confused about this is that, does some jīva after some time does he take on that position?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: Does some jīva soul after some time does he after purification or after coming from a higher plane does he come to take the position of śiva? Or is this a manifestation of directly of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: When a jīva which is in – jīva means particle of consciousness, when he goes up to cross this ocean of misunderstanding and just released but still in the negativity of this māyā he may be śiva. When the jīva is going to Vaikuṇṭha and in the middle way, when he has crossed the boundary of this māyā, but still in connection, that portion is śiva.

Then also, this māyā śakti approaches him, "Why do you leave me? You stay here. I shall serve you. You should not neglect me."

But if he accepts that proposal he becomes śiva. And if he does not care for that proposal and goes up, then he'll go to Vaikuṇṭha, to Nārāyaṇa's land. That marginal position is that of śiva.

Devotee: That's very clear. One other thing, I've heard that if a soul...

Śrīla Śrīdhara Mahārāja: One who cannot catch the in-carrying current but the out-carrying current he has passed the stage of the out-carrying current, and in the margin, in the abscissa, and cannot catch really the in-carrying central current. In the marginal consciousness, understanding and misunderstanding, and the meeting point is there, the abscissa. And any conscious particle remaining in the abscissa, in the buffer state, in no man's land, neither this side nor this side, he's śiva. But when entered this side baddha-jīva and that side in the Yogamāyā current in the ground of service then he's devotee. The enjoying mood and serving mood, and between the two that is śiva, that marginal position.

Devotee: Does he remain there?

Śrīla Śrīdhara Mahārāja: Neither an enjoyer nor a servitor, that consciousness is that of śiva, sense enjoyer, the master of the misconceived world. Misconception means that, 'I have got some separate existence, not dependent on the Supreme Entity, separate consciousness. Advaya-jñāna, not in the one harmony, but I have got my separate position.' That consciousness is that of śiva. 'I'm not slave to someone. I've got my independent position. I'm not servant to anyone, and I'm not subordinate to anyone. I have got my independent position.' That position, that spirit is known as śiva. But really speaking that has got some connection with the misconceived world, then only he can think that, 'I am independent. I'm not subservient to any other higher entity.' That means he has got some connection, though he thinks himself free of the misconception world, but still he has got some continuation. So only he can assert that, 'I am independent.' But really he's not independent; he's a serving unit of the Supreme Entity, Absolute. But the conception of separate interest that makes one be to the position of śiva, Śambhu. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

The conception of a separate existence, that, 'I have got an independent position and existence,' that is śiva. 'I'm not subservient to anyone.'

'I'm subservient to Viṣṇu, Nārāyaṇa,' that is devotion.

'I'm master of this world,' that is māyic jīva, baddha jīva. But still, who says that, 'I am not subservient to Viṣṇu, to Nārāyaṇa, to Kṛṣṇa,' then we trace that something, the influence of misunderstanding is there. Otherwise he could conceive that he's Kṛṣṇa dāsa, he's a real servant of Kṛṣṇa. But because he cannot do so, so he's not pure, or free from the influence of māyā. So māyādhi pati, he thinks he's master of māyā.

Devotee: Still though we read so many prayers...

Śrīla Śrīdhara Mahārāja:

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

They cannot take the advantage of the in-carrying current of devotion. Then after even climbing up to the highest position of this world, he has every possibility to come down again, because he can't take the advantage of the higher current of devotion. So śiva is the resident of no man's land: neither Vaikuṇṭha nor Devī Dhāma, master of Devī Dhāma. But extremely scrutinising if we are, then we find he cannot, he could not work out his full relief from māyā. If so, he could feel that he's a servitor of Kṛṣṇa. But he can't do so. So the influence of māyā is still there. Māyā means misunderstanding is still there. He can't follow that he's Kṛṣṇa dāsa.

Devotee: Vaiṣṇavānāṁ yathā śambhuḥ.

Śrīla Śrīdhara Mahārāja: That is Sadāśiva, when he has entered, that is Sadāśiva, or Mahā Viṣṇu, almost of same position. That is when he has become Śiva, a devotee, and that first stage it is mentioned vaiṣṇavānāṁ yathā śambhuḥ, to create, to encourage the fallen soul that have got some affinity towards Śiva. For their good it has been said, vaiṣṇavānāṁ yathā śambhuḥ, that Śiva is reckoned also as a Vaiṣṇava. Those that are habituated to think that Śiva is an independent entity, and not Nārāyaṇa, and not Viṣṇu, to help those persons the recognition has been given to Śiva as a devotee, as a principal devotee, to draw their attention towards the highest good. Vaiṣṇavānāṁ yathā śambhuḥ. Dvādaśa mahā-jana:

svayambhūr nāradaḥ śambhuḥ kaumāraḥ kapilo manuḥ
[prahlādo janako bhīṣmo balir vaiyāsakir vayam
dvādaśaite vijānīmo dharmaṁ bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddhaṁ durbodhaṁ yaṁ jñātvāmṛtam aśnute]

[Yamarāja lists the twelve mahā-janas, the twelve authorities on bhakti: "Lord Brahmā, Bhagavān, Nārada, Lord Śiva, the four Kumāras, Lord Kapila (the son of Devahūti), Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali Mahārāja, Śukadeva Goswāmī, and I myself know the real religious principle. My dear servants, this transcendental religious principle, which is known as bhāgavata-dharma, or surrender unto the Supreme Lord and love for Him, is uncontaminated by the material modes of nature. It is very confidential and difficult for ordinary human beings to understand, but if by chance a person fortunately understands it, he is immediately liberated, and thus he returns home, back to Godhead."] [Śrīmad-Bhāgavatam, 6.3.20-1]

Śiva is mentioned, but the extreme followers of Śiva, the parsandas [?] though still they do not recognise that Śiva is a devotee of Kṛṣṇa. But yet, to help them, Śiva has got recognition in the class of a devotee. And that is Sadāśiva, and not Rudra. Rudra aspect is lower aspect, lower function of Śiva, and Sadāśiva, the devotee aspect of Śiva. That is the consciousness which that portion of consciousness which is nearer to Vaikuṇṭha that is Sadāśiva. And that portion that is no man's land, the marginal position, taṭa, neither water nor earth, that is known as taṭa. But the watery side, that is Sadāśiva, and the land side of the taṭa that is Brahman, Rudra, in this way, the marginal position, between the serving world and the enjoying world. The marginal position is śiva. And which is towards the enjoying side that is Rudra, and which is towards the serving side that is Sadāśiva. That is imaginary division.

Sometimes Śiva is seen to be a servant, with servant consciousness he's approaching Nārāyaṇa. And sometimes Śiva is seen to support the demons and going to fight with Nārāyaṇa for helping the demons. Two aspects of Śiva we find. Sometimes he's standing against Nārāyaṇa and begins to fight with Nārāyaṇa, in support of the demonic disciples.

And sometimes he's very repentant and asks Nārāyaṇa, "Why You have given me such a hopeless position? Very cruel You are to deal with me. You have given me such abhimāna. Please release me from such task, and always engage me in Your service." That is also seen in him, at times.

So that is a very difficult thing to understand: the real position of Śiva, margin, two aspects combined. Mainly tyāga, something bhoga, something service, the margin means that. Śiva tattva, Guru tattva, Nāma tattva, and Śrī Vigraha tattva, these four are very difficult to have a clear idea of. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. _____ [?]

Devotee: Mahārāja, sometimes, I know this one person, he's a very doubtful person. And when a concept of eternality comes in, like when we would say that the relationship with the Guru is eternal relationship, or that he...

Śrīla Śrīdhara Mahārāja: Guru is not in the measure of limitation. We should try to understand the infinite characteristic of Guru. Guru has not entered into the cage of my mind, not a limited thing, so much breadth, so much width, so much thickness, this is not Guru. Guru, Kṛṣṇa, Guru highest servitor of Kṛṣṇa, in different rasa, in different mood, so Guru is infinite: and Kṛṣṇa says, "I am Guru." So Guru tattva is not very easily understandable, śikṣā-guruke ta' jāni, kṛṣṇera svarūpa.

[yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tāṅhāra prakāśa.
guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.
ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.]
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (prakāśa) of the Lord."] ["According to the deliberate opinion and evidence of śāstra, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them."] ["One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods."] ["One should know the instructing spiritual master (śikṣā guru) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [Caitanya-caritāmṛta, Ādi-līlā, 1.44-7]

Where is the knowledge of Kṛṣṇa there is Guru, where is the knowledge of the service of Kṛṣṇa that is Guru. That is of different type, and different ways, this Nāma Guru, mantra Guru, vartma-pradarśaka Guru, sannyāsa Guru, but all tending towards one. And then otherwise, there are so many sham Gurus also, imitation Guru also. That is another thing. Who is guiding me towards Guru, Guru means guide, whoever is guiding me towards the centre, he is Guru.

And Bhāgavatam mentions that avadhuta has got twenty four Gurus. From somewhere else, from birds, from animals, he's learning something, but he's my Guru, giving, teaching me in this direction. Guru means guide, who guides me towards Kṛṣṇa, he is Guru, where ever he be. Not an imaginary cage, Guru is not a cage, in which he lives, still that has got some connection with that.

Then there is possibility of Guru tyāga also. How it is possible? If the real spirit of Guru is not there then that Guru should be discarded. It is also mentioned in the śāstra. Then what is Guru, we are to know. Guru tyāga is also possible, in very rare case, unfortunate though that is very much, still there is possibility. So Guru is not a limited cage of my vision, or my mental cage.

Wherever is Kṛṣṇa distributing Himself there is Guru. When Kṛṣṇa is distributing Himself in general He's Mahāprabhu, and so many representatives of Mahāprabhu they're Guru. Guru means light. Otherwise we shall be form worshippers. Hare Kṛṣṇa.

Devotee: So what he'll say is that the relationship with the Guru, with the individual Guru always eternal? Is that relationship always eternal?

Śrīla Śrīdhara Mahārāja: Both. Kṛṣṇa as universal Avatāra also He can divide Himself. So Guru also can in different aspects he can come. At the same time different Guru may come. So many Ācārya, so many Ācārya they're Guru to their disciples. How it is possible? Because the common is that they're giving the same kind of advice, instruction about Kṛṣṇa. But still there must be some difference between them, but still the current is that Kṛṣṇa consciousness. They're imparting Kṛṣṇa consciousness to so many persons. They're Gurus.

So eleven Ācārya then the disciple of the Ācārya number one he should also give some respect as a Vaiṣṇava to another, some śikṣā Guru, or something to another Ācārya number two, Ācārya number four. They should not neglect or think as enemy. They're also somewhat of Guru's position to them, so such sort of respect they must convey. _____ [?]

Devotees: _____ [?]

Devotee: Mahārāja, sometimes we realise that we have very little sincerity, for Kṛṣṇa, for the Guru, we strive in a very little as far as trying to approach Kṛṣṇa. And then all of a sudden after trying to approach Kṛṣṇa the Guru somehow tries to take us back home...

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

Devotee: He says that we have, sometimes it seems as though we have very little sincerity, but somehow or other the Guru he tries to take us back by force.

Śrīla Śrīdhara Mahārāja: Yes. You are unfit, that sort of consciousness with the disciple it is good. And Gurudeva is taking me towards some higher direction, though I'm unfit. But still when we attend the cause of another we have got some sort of consciousness within that is taking me towards good thing. And also I look about the environment – I may be a fool, but whether others, how they accept him. And the scriptures, the experts of the department, they have also given their opinion, and I must have according to my capacity to consult that, sādhu and śāstra. With the help of these two we can approach Guru. And also from the approval of the innermost heart; sādhu, śāstra and improvement of our conscience, with the help of these three we can accept Guru, we generally go to accept Guru.

But there are also others who are deceiving themselves, "Oh. My Guru can cure so many diseases. Then my Guru can make me prosper in the material life, so I shall make him Guru." That will be self deception. That is also found in the world, different types of Guru who gives material prosperity, material benefit. And there are some they carry Guru who gives us eternal sleep, saying, "That is the real place of taking rest and peace." There are so many classes of Guru.

But generally our sukṛti guides us from underground. So śraddhā is the real merit who can take us to proper Guru and that śraddhā is the outcome of our past acquired sukṛti. And that sukṛti comes unconsciously from the agents of Kṛṣṇa. In this way the real progress of a jīva has been traced, ultimately. But śraddhā may be of different kinds, tamasic, rajasic, sattvic, and nirguṇa. And according to śraddhā one comes to such Guru.

Just as in the world also some go to a doctor to learn treatment and medicine, some go to the lawyer group to become a pleader to earn money.

So variety is also there in the spiritual conception. But there is possibility of comparative study, and the Śiva bhakta, Śakta bhakta, Nārāyaṇa bhakta, Kṛṣṇa bhakta. There is differentiation, and ultimately sukṛti – but our unconscious help from the agents of Kṛṣṇa that guides us really to Kṛṣṇa, Kṛṣṇa conception of Godhead.

And sometimes taken to some department again when the sukṛti comes trying to assert then we get sort, the Mohammedism, Christianity, the Śaktaism, the Śaivaism, and we come to Kṛṣṇa consciousness. That is also possible.

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

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

Dharma means conception of religious duty, dharma, pure duty, sacred duty, dharma. But Kṛṣṇa consciousness says that is so superior demand that has got, given us, that all conceptions of holy duties should be given up for His service. So gradation is always there. And how Kṛṣṇa consciousness holds the supreme position of pure attainment: that is to be understood by the help of scriptures as well as from the sādhus of that layer, śravaṇa kīrtana, sādhu śāstra.

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

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

The most importance has been given in the company of the sādhus for our higher realisation. So many conceptions of religious views we find, but what is the speciality of Kṛṣṇa consciousness, that we are to understand by our knowledge, by our practice, by the experience of the companions, all these things.

Devotee: You mentioned Guru tyāga...

Śrīla Śrīdhara Mahārāja: Guru tyāga, that is not really Guru tyāga but the misconceived Guru within us.

Devotee: Dhīra Kṛṣṇa Mahārāja and I, we heard that perhaps Śrīla Bhaktivinoda Ṭhākura later on he rejected Vipina. Is this true? Vipina Goswāmī his Guru.

Śrīla Śrīdhara Mahārāja: In fact not formally not only he did, and that is really he left him. Bhaktivinoda Ṭhākura in his Hari-Nāma-cintāmaṇi book he has mentioned in what stage Guru tyāga can be effected. Guru tyāga, to ignore the proper guide, the leader, everything, life, that is very unfortunate thing. But still, if we have been misguided, when it comes to consciousness that I'm being misguided, one must leave, can't help. So Guru tyāga is also there, give up.

You had perhaps some sort of Guru, some Christian, some Mohammedan, Catholic, Protestant, and then one changes one department, comes to another. It is everywhere we find. When Mohammed came there was no Muslim. After perhaps there were Jews, they have also

their Guru. So Jesu came before there were Jews. They left their Guru and came to join Jesus' party. Then Catholics, some they changed their view and go to the Protestants. So Guru tyāga is everywhere to be seen. When Mahāprabhu came so many leaving their other folds came to join Mahāprabhu's party to take initiation: so it is not an impossible thing. We've also seen in our life, in history also that the Guru tyāga and that is also a great thing in many places.

But it must be considerate. It must be helpful. We must be very cautious to leave one and to have a new. But progress means elimination. And also at the same time the step, the foundation where we are standing, and before leaving that foundation we must be sure that where I'm going to take my post that is higher. Then only can I move my – I must leave the present ground and occupy the second. _____ [?]

Devotee: Guru Mahārāja, I live in Los Angeles, for at least a couple of more months I'll live there before I move to where Dhīra Kṛṣṇa Mahārāja is. But there I have some friends who are disciples of Rāmeśvara. They live near me, they live in the same building.

Śrīla Śrīdhara Mahārāja: Then consult with Dhīra Kṛṣṇa Prabhu and do whatever necessary. Consult with Dhīra Kṛṣṇa Prabhu and do the needful.

Devotee: Yes, but the question is...

Śrīla Śrīdhara Mahārāja: I don't like to disturb the ISKCON. If anyone is quite dissatisfied with the present administration of ISKCON and leaves their association, then I want to help them. But as long as one is under ISKCON I don't like to disturb them. Some benefit they may have there. But if they cannot, they're out of ISKCON; then those I like to help, if necessary, if possible. And I told, a relief work, I want to do some relief work. That those who are not healthy, unsatisfied with ISKCON, try to help them. I've asked Dhīra Kṛṣṇa Prabhu in this way. Don't go to interfere with the ISKCON administration, but if you find that one is going away, depressed and dejected, disappointed, and leaving the fold of Swāmī Mahārāja and Mahāprabhu and Kṛṣṇa consciousness, try to help them. Don't go to any direct hit with ISKCON.

Devotee: I'm very much aloof, I don't.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja has created such a big thing, and I don't like to disturb them. But those that are going away from ISKCON disappointed; try to, if possible, to take them within the fold of Mahāprabhu, and Swāmī Mahārāja.

What I say, Swāmī Mahārāja and myself and so many others got from our Guru Mahārāja and Mahāprabhu, so it is very akin, nearer things. So those who have been disappointed with the ISKCON management of the present time, try to help them, they may not go away cutting all connections with Mahāprabhu. So no competition but relief work. That was my instruction to him, and everyone.

In my old age I have no such ambition that I shall go to construct a separate mission. No, only just to help these diseased persons, disappointed persons, that much, not entering into any

competitive work. In my young age when I was required to do so I did not. And your Swāmī Mahārāja also repeatedly requested me, "Please look after them."

And Guru Mahārāja also ordered me to go to the west for preaching. "You have got some quality."

And because you all come – I do not go but you all come to me, and I, though unfit in this old age in many ways, still I try my little if any good may be effected. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. _____ [?]

Devotee: I have heard that if the living entity is born within the realm of Vṛndāvana Dhāma on the mundane plane it is his last birth in the material world, and after that he goes into Kṛṣṇa līlā. Is this the same for Navadwīpa Dhāma?

Śrīla Śrīdhara Mahārāja: Yes. The Navadwīpa Dhāma is more favourable to the devotees, more favourable. That is, it is more benevolent, mahā-vadanyāya. The men committing offences, they've also got some better chance in Navadwīpa Dhāma than in Vṛndāvana. For the fallen souls Navadwīpa Dhāma is more magnanimous and gracious. That is, Mahāprabhu, Nityānanda Prabhu, They're most liberal to the offenders.

Devotee: So this is their last birth, they take birth now...

Śrīla Śrīdhara Mahārāja: Not in the physical sense, in the spiritual sense.

Devotee: We see so many things that are not Kṛṣṇa conscious going on, here, some fish eating, smoking cigarettes here, and worship of Kali, so many. How are we to see? How am I to see that? How should I see these people that are doing like that, but they're within Navadwīpa?

Śrīla Śrīdhara Mahārāja: Just as Kali-kāla, the iron age, most unfavourable, so Mahāprabhu and Hari Nāma comes, the most needy time and most needy place also. The Kṛṣṇa Nāma, Mahāprabhu, They come at the most needy, both in...

End of 81.12.21.A

Start of 81.12.21.B_81.12.22.A

Devotee: Guru Mahārāja, it's difficult for me to conceive how such a person, you know, should be dealt with. I mean, how should I see him? He takes birth in Navadwīpa Dhāma yet he doesn't worship Mahāprabhu, externally...

Śrīla Śrīdhara Mahārāja: Mahāprabhu instructs to Jagadānanda Paṇḍita: "You go to Vṛndāvana, show your respect from a distance, but don't mix with them closely."

So general respect we must have for this Dhāma, but not particular attention to the present inhabitants, not coming in close connection with them, but a distant respect. That should be our policy. Though outwardly we do not feel anything favourable in them, but still, the furthest connection of this Dhāma will bring some distant future goodness for them, which at present we can't feel and we can't get benefited by that. So from a distance we show some revered attitude but don't go closely to have their influence. Mahāprabhu asked Jagadānanda Paṇḍita when he stayed in Vṛndāvana. vṛndāvana jayje nara lekhi atara [?]

[śīghra āsiha, tāhāṅ nā rahiha cira-kāla, govardhane nā caḍiha dekhite 'gopāla']

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity."] [Caitanya-caritāmṛta, Antya-līlā, 13. 39]

"Don't stay there for a long time, govardhane nā caḍiha dekhite 'gopāla.' To have a look of that Giridhari, don't try to climb up on the hill. And about the vraja-vāsī, from far off you will show respect to them but don't come in closer connection with them."

And Kavirāja Goswāmī has written:

paścimera loka saba mūḍha anācāra, tāhāṅ pracārila doṅhe bhakti-sadācāra

["The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behaviour."] [Caitanya-caritāmṛta, Ādi-līlā, 10.89]

Sanātana Gosvāmī and Rūpa, they preached there the good conduct, bhakti-sadācāra, the devotee-like practices they preached there. Because they're all mūḍha anācāra, they're foolish and their practices were not very pure in Vṛndāvana. We find in Caitanya-caritāmṛta - paścimera loka saba mūḍha anācāra tāhāṅ pracārila doṅhe bhakti-sadācāra. So, on the whole we come that they have got fortune so they have come in connection with that Dhāma, but at present that is not properly developed, so we cannot get any benefit by their association. But Your connection with Vraja Dhāma they have got, very meagre. In this way we should tread with them. Hare Kṛṣṇa.

Devotee: Bhaktisiddhānta, one book I've been reading on Bhaktisiddhānta, he talks about sumati, sumati.

Śrīla Śrīdhara Mahārāja: Sumati?

Devotee: Yes, a good disposition.

Śrīla Śrīdhara Mahārāja: Yes. That sumati, su means good, but good to its extremist sense must come in Kṛṣṇa devotion, Kṛṣṇa consciousness.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

The calculation of good, bad, in this misconceived area, the wholesale is false. But good and bad in the real plane of Kṛṣṇa consciousness, both is good. The opposition party and the real party, both have got some good position, efficacy. In a good governed land the opposition party has got also some value. And the evil government, when in the land there is evil government is standing, so both parties are bad. So what is good and bad, the intrinsic value we must try to observe, what is the criterion of good and bad. And the exploitation and renunciation, both are bad. And service is good. And service is of two kinds, one calculative and another surrendered. Surrendered service is the highest type of service, and that is found in Vṛndāvana, Kṛṣṇa consciousness. Slavery to the extreme, and gain also to the extreme. Service means to accept slavery. He's so good that if we can have the connection of slavery to Him we will be saved, so good.

As much degree of slavery we will be able to accept, we may attain such height of goodness. It is quite reasonable. Otherwise we won't have any entrance into that holy land, the holiest land. Holiest land, we can have admission only if we offer our service to the extreme point of slavery, then we can be admitted, entered into that area, land. And unconditional, slavery of course is unconditional. That must be very heartfelt. Then we may be accepted to that holy domain. But slavery in that domain, that is far, far better, than the mastery of this land of exploitation, that of reaction. Reaction is very, very bad. And in the middle, the land of renunciation, that is neither good nor bad, nothing, zero. That is zero, freezing point.

Devotee: Guru Mahārāja, you mentioned that Śrīla Bhaktisiddhānta when he put on the brāhmaṇa's thread that previously Jīva Goswāmī had written that one would have to take birth in the family of a brāhmaṇa to become a brāhmaṇa, but that some later mahājana would change the rule. Is this…

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī has written that ordinary sādhus, the yogīs, the brāhmaṇas, Śaṅkara, all these schools, they say that, "By the dint of our knowledge, the yoga and the devotion, we can destroy all the actions. But except, save and except, those actions that are being attached to this body to suffer, except this." But the devotee school say, "No. The impurity for which this present attachment of the race, or anything, that also can be done away with by the influence of Kṛṣṇa Nāma." Prārabdha, prārabdha-karma, that those karma that is already attached to be suffered or enjoyed in this body, that is prārabdha-karma. The other schools they think that without prārabdha that this body's attached karma all other karmas may be finished. But the bhakta school says that by taking Hari Nāma, it is not possible by yoga and jñāna and other things, but by Kṛṣṇa Nāma one can get rid of all sorts of impurities, even in this

birth, in this body. This body is the outcome of previous good and bad actions, but this also is purified, the prārabdha-karma.

Now, the question is if the prārabdha-karma is purified then one comes to the highest birth of a brāhmaṇa. Jīva Goswāmī says that he attains the position of a brāhmaṇa body. But, a brāhmaṇa body, brāhmaṇa boy, until and unless he's given the sacred thread and mantram he's not considered to be eligible to do the work of a brāhmaṇa. Brāhmaṇa boy only when he's conferred with upavit [?] saṁskāra, then also he's eligible to worship Nārāyaṇa and do all other sacrifices what only the brāhmaṇas can do. So by taking the Name one is purified and becomes, attains the stage of a brāhmaṇa boy.

And Jīva Goswāmī says because we do not find any custom to give them sacred thread, so they must wait for the next birth. But Jīva Goswāmī admits that anyhow, whatever caste he may be, if he takes the Name of Kṛṣṇa then he discards the defects of his, of any other lower birth, and attains the position of a brāhmaṇa birth. It is admitted. It means he attains the position of a brāhmaṇa boy who has not been given any sacred thread. A brāhmaṇa boy until and unless he's given the sacred thread he is not admitted for the services of Nārāyaṇa and any other yajñā. So, there is no custom introduced here to give them sacred thread, consequently they're to wait for the next birth. That is the conclusion of Jīva Goswāmī.

But our Guru Mahārāja came with that, "When, no harm if they can be given sacred thread. The custom will be introduced. Custom may be introduced." He says there is no such custom… but that may be introduced. Our Guru Mahārāja came to introduce that thing what was not in vogue, because he said that the two things are being given indulgence by not introducing that usage. What? Why? Those that get the Vaiṣṇava initiation, they think that they're lower than brāhmaṇa. So they must be encouraged that no longer they're in lower position, they're fit to do all these services. They should also be encouraged. For that purpose, and another thing, the so-called brāhmaṇas, they're proud of their flesh consciousness, they come to think that this Vaiṣṇava dīkṣā, who has got Vaiṣṇava dīkṣā, they are lower than us. So they're committing offence to the Vaiṣṇava. So the brāhmaṇas and the so-called other higher castes, they should not be given the chance of committing Vaiṣṇava aparādha. And at the same time, those that are taking the Vaiṣṇava mantra, they also should not think themselves lower, that they're unfit to do the worship of the worthy body brāhmaṇa can do, they cannot do that. So for this two-fold help in the Vaiṣṇava society, this function, this usage, should be introduced. So Bhaktisiddhānta Saraswatī Ṭhākura he boldly came forward to introduce this system for which Jīva Goswāmī told that because that is not the usage, though qualitatively it is all right, but because there is no custom so they have got no other alternative but to wait for their next birth. Do you follow? Am I clear?

Devotee: Yes. Jīva Goswāmī he wrote that someone would come, did he write that someone would come and introduce?

Śrīla Śrīdhara Mahārāja: Yes. If any mahājana, if a great personage he'll come and introduce such custom, then it will be all right, no difficulty with rules of śāstra. The fact, it is all right. But none has introduced such custom so they have no other alternative but to wait. But if any mahājana comes and he begins such introduction, boldly, then it is all right from the standpoint of the

fact, truth, it is all right. According to śāstra siddhānta it is not wrong, but only no custom, no usage, so again it is stopped. But if any mahājana comes and introduces such usage then it will be all right. And our Guru Mahārāja did that. He told, because two-fold disadvantages are found. The brāhmaṇas are committing offences against the Vaiṣṇavas, and the Vaiṣṇavas also think in their turn that they're very lower. They cannot attain, so the regular faith in the Name is also being disturbed in them. So it must be introduced.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Hari-Bhakti-Vilāsa, 10.117] + [Bhakti-Sandarbha, 117]

That he is a devotee of Viṣṇu he is superior to crores of ordinary vaidāntik brāhmaṇas. A practical brāhmaṇa is better than a birth brāhmaṇa, practical means one who commits, who performs yajña, etc., worships Kṛṣṇa. And those that worship with material things, one who can worship with the help of his consciousness, he will be preferred, given more preference, vedānta-vit. Then the vedānta-vit they think that their goal is non-differentiated consciousness, so if one can have the idea of differentiated consciousness, then he will hold the higher position than crores of such vaidāntik brāhmaṇas, those who are suffering from the disease that spirituality means non-differentiated Brahman. So Viṣṇu bhakta, who can see the Personality in consciousness, they will be far more superior. And viṣṇubhakto sahasrebhyaḥ ekāntyeko viśiṣyate, and amongst the devotees who regulates themselves according to śāstra and calculation, they're of lower order, in Vaikuṇṭha. And those that can have exclusively surrendered to the service of the Absolute Entity with the inner most love and faith, they're dependable, they're of the highest order.

……..

Devotee: When the disciple isn't in the physical presence of his Guru, is it the same for him, his physical presence?

Akṣayānanda Mahārāja: What's the question?

Devotee: When the disciple is not in physical presence of a Guru, is it as, you know, as um spiritually benefiting, as being, you know, apart?

Akṣayānanda Mahārāja: Any spiritual difference?

Devotee: Yes, any spiritual difference?

Akṣayānanda Mahārāja: Being physically together and being many miles away, any difference in the spiritual condition or not? He's asking.

Śrīla Śrīdhara Mahārāja: We can get benefit only through śraddhā. Guru's position should not be considered as mundane. He should not be identified with his mundane appearance. Only through śraddhā we are able to approach him, from far off also. But still of course by physical vicinity we can get the chance of hearing from him, and also many practical dealings that may help us about the knowledge of Vaiṣṇava sadācāra, what should be the conduct of a Vaiṣṇava. All these things we can have some sort of conception. But śraddhā must be there. Physical closeness or distance, in both cases śraddhā or faith, respectable faith, must be there. And in the lower stage that physical nearness has got some more efficacy. By his movements, by his talks, instructions, we are to learn the spiritual etiquette, and also many spiritual ideals also may be cleared, ideal thoughts. Physical vicinity will be useful in the lower case, lower stage, but śraddhā must be there, that is faith. Otherwise we may commit offences. Physical nearness if devoid of faith then that may be the cause of offences against Gurudeva.

Sometimes senior Godbrothers may be very useful in helping our dealings to Gurudeva, for the beginners. His conduct may not be very clear and helpful always, so in that case some senior Godbrothers may come to help us, to explain his movements and do away with the differences.

īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet
[Śrīmad-Bhāgavatam, 10.33.31]

The instructions of the great personages are always true, but their conduct, their practice may not be always useful to the beginners. Vachaḥ satyaṁ, tathaivacharitaṁ, acharitaṁ, not always may be useful, but their words are always useful, instructions, but not their practices always. So, fair understanding persons will accept those practices that are backed by his words, svavacho yuktaṁ buddhimāṁs tat samācharet, they will accept them also, because from his higher stage he may do something that will not be useful in my stage. _____ [?]
He has got such spiritual power that little defects may not harm him in any way in the practice, little defects in practice may not harm him. So īśvarāṇāṁ vachaḥ satyaṁ, their instructions should always be followed, but their conduct not always. Only those conducts, practices, that are in consonance with his instructions, they should be accepted by the fair-minded beginners. Teṣāṁ yat svavacho yuktaṁ. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, I had one question about…

Śrīla Śrīdhara Mahārāja: Do you follow what I say?

Devotees: Yes, I understand. Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Am I clear?

Akṣayānanda Mahārāja: Very clear.

Devotee: We shouldn't try to imitate those who are very advanced.

Śrīla Śrīdhara Mahārāja: Not imitate but follow, not imitation but to pursue. Not anukaraṇa but anusaraṇa. Anusaraṇa and anukaraṇa, one is imitation and another to follow the footsteps. These things are different. What did you say?

Devotee: Well my question was that, is there a fixed number of living entities or does Kṛṣṇa always expand the number of living entities? Does He increase always?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Is there a fixed number? Jīvas, jīvātmā, is there a certain number fixed, or Kṛṣṇa can create more, expand the number? Generally we are told asankhya.

Śrīla Śrīdhara Mahārāja: Yes, we think it as asankhya, innumerable.

Akṣayānanda Mahārāja: Immeasurable.

Śrīla Śrīdhara Mahārāja: There was a question that whether jīva is free? If Kṛṣṇa is omniscient then how jīva's action can be free? Do you follow? Kṛṣṇa is omniscient, God is omniscient, He knows everything, so the future of the jīva also. Then jīva is compelled to retrace that way then how he is free if it already fixed? Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: This naughty question. One Doctor of Philosophy put me this question in U.P. Allahabad. Ultimately he joined our Mission, that Kapoor jī in Vṛndāvana.

Akṣayānanda Mahārāja: Oh yes, O.B.L. Kapoor.

Śrīla Śrīdhara Mahārāja: Yes. Oudh Bihari Lal Kapoor. He put me this question. Then I put another question to him, God is free or not? He said, "Yes." And He's omniscient. How you can harmonise with the omniscience and free will of God? I put this question. If He's omniscient He knows his future and he must go by that fixed road, then how he can be free? So jīva's freedom, and he's also part of the freedom of the Lord, and his knowledge and understanding also a part of the Supreme. - But if it is innumerable then how God is omniscient? If He does not know what is the number of the jīva soul then how He can be…

Akṣayānanda Mahārāja: All knowing.

Śrīla Śrīdhara Mahārāja: …in a position of omniscience? He does not know, God does not know? So we are in the plane of limitation and counting. The laws and rules of the world of Infinite is something more. So He knows everything, He knows Himself. And also sometimes it is stated that He cannot finish Himself, both such characteristics going on. He knows Him, and also it is mentioned in Bhāgavatam that His potency is also not of less importance. Sometimes He Himself cannot measure the utility and capacity of His potency. That is also infinite. His every aspect is infinite.

So that is peculiar thing, peculiar thing that is not to be harmonised in our limited brain. The adhokṣaja, the ways and nature of the Infinite cannot be understood by our puppy brain, puppy brain. We must be conscious of the fact. And so, the Bhāgavatam has repeatedly requested us not to go to measure the Infinite. But submit to your own respective duty, you'll draw more benefit thereby. Don't go to measure the immeasurable. That is loss of energy. That is not possible for you. So if you get some insinuation from within that avoiding for inquiry into the Infinite, mind your duty what is attached to you, you'll be more benefited thereby. And this is not your department. That will be wild goose chasing. It is impossible for you to measure the Infinite, so why waste of energy.

Jñāne prayāsam udapāsya [Śrīmad-Bhāgavatam, 10.14.3]. Be satisfied with the knowledge that you have come to Him, He's such and such, and one drop is sufficient to inundate you wholly. One drop of nectar is sufficient to inundate the whole Earth, of your, infinite of your conception. Why do you bother only for knowing, knowing, knowing? It is immeasurable. So your inquisitive tendency is not very wholesome. Try to utilise you in the service of Him. Wherever you are posted try to give you wholly there, dedicate you there in your located position, and then from there you will benefit yourself to the highest degree. Jñāne prayāsam udapāsya namanta eva jīvanti.

Jñāna sunya bhakti - eho bāhya āge kaha āra ["This is superficial; go further." Caitanya-caritāmṛta, Madhya-līlā, 8.59] Jñāna-miśrā, inquisitiveness, that is adulterated bhakti, devotion, not devotion proper. There inquisitive characteristic is predominating, that sort of service is adulterated service. "I shall do something, I can create something," this is karma-miśrā. "I can contribute something." This egoistic feeling: that is karma-miśrā. And, "I should know everything," too much curiosity to know everything, that is jñāna-miśrā.

Pure devotion, "Whatever given to me I am satisfied and I want to engage myself wholly in that point. Then that will be the best utility of my own self in the universe. Other tendencies are futile, not only futile, but it is injurious, it is losing my time, wasting my time." This is pure bhakti. This is pure bhakti. Jñāna-sunya-bhakti, śraddhā proper, faith proper gives inspiration only to that.

karmaṇy evādhikāras te, mā phaleṣu [kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Never allow yourself to go into the calculation. Engage yourself deeply and deeply. Mā phaleṣu kadācana mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi. When we enquire, we are surcharged with the spirit of enquiry, then that means some sort of doubt is there and attachment for the result, and the consequence. The underlying spirit under enquiry is that our attachment with the fruit, with the consequence of the work. Mā phaleṣu kadācana, whether I am doing, it will benefit some tasteful result to me or not. So that is anti slavery spirit. We must do our duty within the limit, within the limit.

And also we may be given the chance of leadership also, just as Guru, his function is always there, inspires you to do, to look after. Though that is also service, absolute service, one who has come to recommend and teach us what is absolute service, he's also in the service, in the proper service. But still, we have to do something on behalf of Kṛṣṇa, to look after the welfare of so many, and what line will suit which man, and also sometimes to punish them, sometimes to accept their services for himself: these things done but only inspired by Kṛṣṇa. They say this is abnormal, and in their normal position the Guru is also a servant, he's also serving Kṛṣṇa by showing leadership to so many. He's more conscious with his connection with the upper world when serving.

"Because Kṛṣṇa wants me to punish this man for this purpose I do. Not for punishment, nor for showing my superiority to him that I am punishing him, but Kṛṣṇa wants me to, I can't help. For His service I am to show that I am greater than him, I am controlling him, I am doing so many practices, that is to show my, that I am his master."

This is, all these things are the effect of the serving spirit to Kṛṣṇa. So in every work he's fully established in service. And service requires that he should be, he should guide, he should master over many; only for the service it may be necessary. Otherwise service, the duty, if He wants me to read a book, a scripture, then it is devotion. But, if to satisfy my curiosity I read the same book, that Bhāgavatam, that won't be bhakti, won't be devotion. I hear the lecture of Guru, Vaiṣṇava, with the object that I should get some benefit and I utilise it for some purpose to satisfy me, that won't be devotion, ādau arpyeta paścād kriyeta.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

["Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."] [Śrīla Śrīdhara Swāmī]

I am hearing, I am listening to the words, the instructions of sādhu, Guru, for what purpose? Who will be the beneficiary? Kṛṣṇa. That sort of crude conception must be there. I'm not entity at all. The entity is He. I'm subservient. Whatever I shall earn it goes to Him. That sort of basic idea there should be in the devotional work, good or bad. Good or bad, whatever I acquire that will go to my Master. I'm not independent entity at all. I'm not the recipient. Slave.

Vikritasya yata paso [?] I'm just a domestic animal. The master he may do as he feels. He may sell me. The master may sell a domestic animal, the horse, or cow, and get the money and may utilise it in any way he likes. The domestic beast may not have any complaint there, nothing to say against the master. So think yourself in that plane, vikritasya [?] śaraṇāgati, surrender means

of such quality surrender. Surrender of this type, that the owner of a domestic animal, a dog, a cow, a horse, I'm like that. He may utilise in any way He likes. That is the ideal of śaraṇāgati. We should conceive ourselves to be so much subordinate, to the Absolute Will. As much as we can realise this, the necessity of such submission, we gain, we are gainer, in the negative side. Try to increase your helplessness, the negative side. Then you'll be nearer, nearer to the positive. The more the negative the more you can draw the positive. Bhakti, devotion proper is of such type, surrender, dainya. I'm nowhere. I'm helpless to the extreme. And that will draw the sympathy of your Guardian, your Master, so much.

End of 81.12.21.B_81.12.22.A

Start of 81.12.22.B

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. So faith, or śraddhā, that is the first thing necessary, and then the nearness, physical nearness. And when we are far, then also through letters also we can have his connection, but connection in a proper line, proper plane, that is the vital point. The proper plane, and plane is independent of energising in the gross and subtle way that is enquiry. Inquisitiveness and energising, that will go to the Guru, and jijñāsuḥ śreyaḥ uttamam...

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."]
[Śrīmad-Bhāgavatam, 11.3.21]

...and enquiry after one's own welfare: that is part and parcel of the quest. Quest means in Vedānta, brahma-jijñāsa, in the plane of knowing, knowledge; understanding.

But when it came to Mahāprabhu in the line of Bhāgavatam, plane of Bhāgavatam, from Vedānta, Veda is compared with a tree, Vedānta with the flower, and the Bhāgavata the ripe fruit. What is somewhat mixed with activity, that is in Veda, yajña, etc. In the flower it becomes only conscious enquiry, "Who am I? Where am I? What am I?" Then in the fruit, the utility, that is kṛṣṇānusandhāna. That is also, outwardly, somewhat of enquiry characteristic, but kṛṣṇānusandhāna, not brahma-jijñāsa. The enquiry about the Infinite, where I am, where I am a part only, that is in Vedānta, the enquiry about the infinite environment. And in Bhāgavatam, kṛṣṇānusandhāna, "Who is my master? Who is my guide? For whom I am?"

Reality is for Itself. In Bhāgavatam, in the plane of Bhāgavatam, the energy and the knowledge comes to seek after his guardian for whom he's existing, Kṛṣṇa, kṛṣṇānusandhāna. Brahma-

jijñāsa in Vedānta has developed into a form of kṛṣṇānusandhāna, madly to enquire "Who is my master? With whom I may have my fulfilment of life? Who can engage them, engage myself to the fullest extent? Where is that master of my heart, the Lord of my heart?" That is in the plane of Bhāgavatam, the ripe fruit of the Veda tree.

And Mahāprabhu came with that, kṛṣṇānusandhāna, madly after enquiry, "Where is My master? Where is My Lord? I can't retain Myself without My Lord."

That has been, inactive in the world of activity, energising also we are seeking some rasa, some satisfaction, meagre satisfaction, so I undertake this work, that work, but common thing is satisfaction. In Vedānta that comes to a graphic, most wide form, "Who am I in the world? Where am I?" - in Vedānta, and that is the flower stage.

And in the fruit stage the same thing comes, "Where is my Lord? I belong to whom? Who will give the fulfilment of my life? Where is my guardian?" Kṛṣṇānusandhāna. "I am for Him. I am not for me, and not for the whole infinite I survey. And the Lord of my heart, the fulfilment of my heart, who can satisfy all thirst within me, where is that master?"

That is in Bhāgavatam stage. Mahāprabhu came with that. "Here your real enquiry is for this only, otherwise your enquiry won't stop. Enquiry must come to this stage and have proper guidance and gradually you'll be taken to Him, you master. You are seeking for whom, that rasa, that happiness, the pleasure, that is your master, that is your guardian, not your servant. That is not your servant that will come and satisfy you as though you are his master. Really, that is your everything, your master, your Lord, for which you are moving this way, that way, in the universe, enquiry, whatever you are doing. The centre, the centre is with you, that is making you active. You're searching something that is fulfilment. And fulfilment in the highest stage means this, He's Kṛṣṇa."

And real search begins only when you come across with sad-guru, a Kṛṣṇa bhakta. Then proper enquiry begins there, scientific enquiry begins there. And with this idea we must, praṇipāt, paripraśna, then sevā.

[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

You must be conscious that you are to be utilised by Him, whom you are searching after, sevā. Then you can only be lead in that way, the sevā. And the very beginning meagre stage it is śraddhā, faith. Faith can lead you to that great plane, the noble plane, faith. All other properties which you think are under your control, they'll fail, the inquisitive tendency, or your energising ability, they will all fail to reach that plane.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Generally, when we are far away from the living source, the scriptures may help us, and the letters also may help us. And subordinate sādhus in the same line, they may help us. Gaura Hari. Gaura Hari.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."] [Bhakti-rasāmṛta-sindhu, 1.2.91] & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

May not be of anti-line, for the beginners, one who cannot detect what is ānukūlya, what is satikūlya. Who are in some considerable safe position, he can meet the anti-party and he can fight with them, discard them. But for the beginners they should try to avoid their best those imitationists, or misguide them, misguidance. Sajātī-yāśye, of similar nature, similar mentality, of similar aim, and superior to me: a man of the same destination but he's well-versed about the aim. Sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare. Svato vare, superior to me but in the same line, of same goal. This sort of sādhu we should try always to meet, that is, to serve, to be influenced by them, to attend them. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to leave today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what more questions, if any?

Devotee: No. I don't have any questions.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Completely satisfied with anything I could ask.

Śrīla Śrīdhara Mahārāja: All right. Let Kṛṣṇa fulfil your hankering, and bless you. Gaura Haribol. Gaura Haribol. You keep connection with Akṣayānanda Mahārāja here and there also Dhīra Kṛṣṇa Mahārāja. Gaura Haribol. Gaura Haribol. You'll go direct to Dhira Kṛṣṇa Prabhu, Mahārāja?

Devotee: No, not for…

Śrīla Śrīdhara Mahārāja: Through Purī and Vṛndāvana?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: No?

Devotee: I'm going to Calcutta, then I'm going to America, Los Angeles.

Śrīla Śrīdhara Mahārāja: Los Angeles.

Devotee: Then after, I think I must, after I buy a car I'm going to try to move up five hundred miles north to where Dhīra Kṛṣṇa lives. So then I will try to help with the publication of your books.

Śrīla Śrīdhara Mahārāja: With that Dhīra Kṛṣṇa Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. So, who has said to me, I can't remember, mentioned in letter, that this Prapanna-jīvanāmṛta, that will supply the foundation and make it sweeter, what Swāmī Mahārāja has given already.

Akṣayānanda Mahārāja: Will supply the foundation and?

Śrīla Śrīdhara Mahārāja: That more deeper, it will create, it will be, it will prove to be the foundation of what Swāmī Mahārāja has said, more deeper, and also sweetened what he has given. We have told this already, he mentioned, some letter perhaps, "What we find in Prapanna- jīvanāmṛta, it is more wide and more sweet in character.

Akṣayānanda Mahārāja: That was also my feeling.

Śrīla Śrīdhara Mahārāja: Your feeling?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Prapanna-jīvanāmṛta. Because, there is also, just as a tree has got so many roots, so different type of sādhus, and their appreciation and their inner feeling has been collected there, like so many roots of a tree. And different lines of cultivation from different places has been supplied, and their great affinity capturing those.

When I was forced to leave the Mission of my Guru Mahārāja I came here quite helpless. I had to find, seek for some shelter. And I went through the books known to me that I got from my Guru Mahārāja, those references, and tried to dive deep in there and to collect. The basis of devotional life is śaraṇāgati and wherever I can find the traces recommending relatively śaraṇāgati I tried my best to collect them and to put together. The nectar, the nectar in life of

one who has taken, who has surrendered himself to the feet of the Divine Lord, the basis, this is like that.

And I found there, in one place it is mentioned, "Śaraṇāgati, the surrender in itself is sufficient to produce all sorts of development in bhakti. Nothing else is necessary." It is also mentioned in some place. "You only try to stick to śaraṇāgati, try your best to stick to śaraṇāgati, everything will come automatically to you from the other side. Your business will be always to adhere to the most intense degree possible to śaraṇāgati, nothing else necessary, then everything will come, will be supplied from up, upper world, from the Lord. Śaraṇāgati in itself is perfect. No other devotional practice, service is necessary, only śaraṇāgati is enough. Surrender, surrender, and without śaraṇāgati no bhakti can stand, no devotion can stand. Śaraṇāgati, the greatness, the nobility, the substantiality of śaraṇāgati has been sung, praised, appreciated in such a way, śaraṇāgati. That is surrender. Surrender is the very basis, surrendering temperament."

"I am for You. You may utilise or You may neglect me. But I am Yours. You may accept or You may reject but You are my master. You are independent to deal in any way You like. You can put me in the eternal hell or You can adore me and take me on Your lap. In this way, every right You have got over me."

With such heart we must approach towards our Lord. It is noble. It is divine. The Divinity in its highest degree we can find there. In our self-effacement not only, but in self-surrendering, real self-effacement we are to find out. In self-surrender, there is the self-effacement that is positive, to the positive, negative. Negative cannot exist without positive, and positive also so.
śakti sakti mato rajeva [?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Predominating, according to our Guru Mahārāja, Predominating Moiety and Predominated Moiety, two Moieties, two halves of one whole. Predominating and Predominated, both have got importance in Their existence, equal. One cannot stand without the other. And the fullest expression is Rādhā-Govinda, full-fledged, infinite, so our mantra, Guru paramparā, all leading to that, this rūpānuga-sampradāya, the mantram, we find, all leading towards that. And at the side, we are to cross this vātsalya-rasam, sākhya-rasam, dāsya-rasam, but directly towards mādhura-rasam, the Guru paramparā and the mantram, mantra-paramparā. It is in full, full rasa is there, all others partial, and subordinate, and subservient, supplemental. But the main rasa is mādhura-rasa, and there, service is supplemental, subservient to mādhura-rasa. They're also necessary, mādhura-rasa does not stand alone, without its paraphernalia. Just as friends, then parents, such rasa must be around this rasa. Gaura Haribol. Gaura Haribol. Gaura Haribol. And very fortunately they can have a life in such a rasa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

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

Vāsudeva Datta says: "If Mahāprabhu did not appear at all then how could we sustain our lives? How could we live? What ecstatic rasa has He has taken in, and what we have, a little taste

of? Without this our lives would have been impossible. Prema-rasa-sīmā jagate jānāta ke. Then who will make us know, take us to the acme of the realisation of the position of Śrīmatī Rādhārāṇī? She holds the highest realised position. She is the greatest victim to the consuming capacity of Kṛṣṇa is She. She stands as the greatest sacrifice, just before Kṛṣṇa's infinite consuming power. Gaura Sundara. Rasa-rāja-mahābhava dui eka rūpa, [Caitanya-caritāmṛta, Madhya-līlā, 8.282], the rasa is there, and the drawer of the rasa from the store, from the source, to draw out the rasa, such negative capacity to draw to the highest degree, in quality and quantity. She's there.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāj says: "My Gurudeva, Rādhārāṇī, She will be very gracious to You Kṛṣṇa if You help me in discharging the order of my Gurudeva, if You help me in this propaganda." He says there, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He says there in a poetry, rādhārāṇī khusī habe.

[kṛṣṇa tava puṇya habe bhāi
e-puṇya koribe jabe rādhārāṇī khusī habe
dhruva ati boli tomā tāi]

["I emphatically say to you, O brothers, you will obtain your good fortune from the Supreme Lord Kṛṣṇa only when Śrīmatī Rādhārāṇī becomes pleased with you."]

[Prayer to the Lotus Feet of Kṛṣṇa, written on board the Jaladuta, Sept. 13, 1965]

[Songs of the Vaiṣṇava Ācāryas, page 26]

"If You help me, I am going to obey the order of my Gurudeva who is Rādhārāṇī, and if She is pleased, She will be pleased if You help me." Ha, ha. "So You must help me." Ha, ha, ha, ha. "You must help me. If You seek anything, You are in want of anything, that will be the good will of Rādhārāṇī. We want that. And She will be pleased with you if You help me because I am going to obey Her order, Guru Mahārāja, Who is none but Rādhārāṇī Personified," he says. "So You must help me." And Kṛṣṇa had no other alternative but to come down to him to help in his propaganda work. He had to come.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Ha, ha, ha, ha. We see all these things in my old age. I did not care for a cloth or any other in my youth, but now this thing, then this thing…

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Then so many. Ha, ha. Sometimes only on the floor, sometimes on the wooden bench, I generally used to sleep. Even when in my college hostel life, ha, ha, they appreciated this I am told, "That he lies only on a blank wooden bench. Does not care for any pillow or any...

Akṣayānanda Mahārāja: Mattress.

Śrīla Śrīdhara Mahārāja: Mat, what is this thing on the bed?

Akṣayānanda Mahārāja: Blanket.

Śrīla Śrīdhara Mahārāja: Blanket, did not care, in young age, did not care for rain or for the sun. I liked that I must be independent.

mātrā-sparśās tu kaunteya, śītoṣṇa-sukha-duḥkha-dāḥ
[āgamāpāyino 'nityās, tāṁs titikṣasva bhārata]

["O son of Kuntī, only the engagement of the senses with their objects gives rise to the sensations of cold, heat, pleasure, and pain. But these effects are temporary - they come and go. Therefore, O Bhārata, you are to endure them."] [Bhagavad-gītā, 2.14]

I must make myself fit against heat and cold, ha, ha, and water, watery season. But in my old age it is being paid with interest. Ha, ha, ha. Gaura Haribol.

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [Bhagavad-gītā, 6.17]

We must be always considerate and proper in our relationship with the environment. Temperate, we should become temperate, not miser, nor prodigal, neither miser nor prodigal in our dealings with the environment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Sometimes we feel like a stone.

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: When you speak such wonderful things, that we can only sit like stone, like a rock.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Myself especially.

Śrīla Śrīdhara Mahārāja: You're like a rock?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Why?

Akṣayānanda Mahārāja: I don't know. You speak so many wonderful things. We cannot dare to venture into that area perhaps.

Śrīla Śrīdhara Mahārāja: It can soften you but petrify?

Akṣayānanda Mahārāja: Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

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

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

Dāsa Goswāmī says: "My respect to the friendly relation with Kṛṣṇa, but let my taste, real taste, be towards the service. I should give preference to the service, to the duty of a servant, and let me learn to respect, to give respect to the higher form of services. That should be the quest, the tendency of a real devotee. Kṛṣṇa will take up, but he will go to take down, go down, to the lowest form of services. The tendency of the serving, "That I am not so qualified as to render higher service to You Kṛṣṇa, confidential service. I rather may be utilised in the lowest strata of service." That will be, but Kṛṣṇa will take him up, take him or her up. The promotion will come from His side and the devotee will be reluctant to be utilised in the higher form of service. That will be sincere to that, "No, no. I'm not qualified to render such confidential service. I shall go to

serve You in the lower order. That will suffice. I am not worthy of serving You in the higher stage." That is the tendency of the real devotee, should be.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

When are you to start for Calcutta?

Devotee: The train is twenty after eleven, eleven twenty train.

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa.
_____ [?] Mahā-Dvādaśī. You take some curry and some...

Devotee: When I was initiated, Hari-Nāma, some of my God-brothers who were initiated then, they never saw Swāmī Mahārāja, they never saw him.

Śrīla Śrīdhara Mahārāja: So you get Hari-Nāma through his ṛtvik, representative, not direct from him? What does he say?

Akṣayānanda Mahārāja: Through mail, through letter?

Devotee: I saw him, I saw Śrīla Prabhupāda several times, but some of my God-brothers they never saw him.

Akṣayānanda Mahārāja: At any time?

Devotee: At any time.

Akṣayānanda Mahārāja: Some disciples of our Gurudeva, they never saw him at any time, never met him.

Śrīla Śrīdhara Mahārāja: Whom?

Akṣayānanda Mahārāja: To our Gurudeva, Śrīla Bhaktivedanta Swāmī Prabhupāda. They never met him.

Śrīla Śrīdhara Mahārāja: But through his representative they have got their...

Akṣayānanda Mahārāja: Through a letter, he would give a letter and then the local President would make this yajñā...

Śrīla Śrīdhara Mahārāja: For both Hari-Nāma and dīkṣā, both?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Only through letter?

Akṣayānanda Mahārāja: Yes. But he's saying that some disciples, their whole life they never met their Gurudeva.

Śrīla Śrīdhara Mahārāja: But anyhow that will be useful.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: His will will work.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: His good will is at the back.

When he installed the Deity here in this Śrī Caitanya Māyāpur Candrodaya Maṭha, he invited me and asked me, "You will go and install."

I went, and I was, my quarter was upstairs. Then he himself did all these things, the yajñā and things.

Then Govinda Mahārāja asked him, "You took Guru Mahārāja for the installation of your Deity, but you are doing it yourself."

"Oh, he has come to do it; that is sufficient. I am doing it on his behalf." That was his answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "That he has come with that purpose that is enough for me. I am watching. He has come for that." That was his statement.

Akṣayānanda Mahārāja: That is more than enough for us.

Devotees: Ha, ha, ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: More than enough for us. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And _____ [?] when I reached there, Bhāvānanda drove the car, myself, Govinda Mahārāja, perhaps Nimāi, and it was somewhat late. And he was just going to take bath, so one napkin here, one napkin on the upper portion. And when he heard that I had suddenly reached there, he left, in that very position he came to receive me in the car, half naked.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Half naked, one napkin on the waist, another napkin on the upper, two napkins, he came to receive me, so affectionate for me, and so intimate with me he was.

Hare Kṛṣṇa. Nitāi.

I can't forget, one lady, half mad she came from England to here. She told she lived in India with her father who was a high officer in the police department in British India. And she heard anyhow that Swāmī Mahārāja is in England, and got some dream, and went to meet him, very earnest, eager heart, but heard that Swāmī Mahārāja has left for India. And then, anyhow she managed to come to India, but little late. And here when she reached she heard that Swāmī Mahārāja has left the world. She came to Māyāpur, and here also.

"I got some dream that Swāmī Mahārāja has come to deliver the world and I'm so earnestly coming to meet him to be saved. A saviour he has come. But I missed him."

And in the dress of a widow, no ornaments, no oil or anything in the hair, and half mad she came. A middle aged perhaps thirty or so, or forty maybe her age. She stood there, a blank look. "I'm frustrated with my life." With some others also from Māyāpur, other ladies.

At that time many European ladies also lived here. I don't know whether any European ladies still here, in Śrī Caitanya Candrodaya Maṭha. One Iranian lady she used to serve Swāmī Mahārāja's sister, Bhāvinī Didi, Pishima, aunt. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

I heard about one of the ladies that she used to serve Tulasī and somehow or other when the coolies were working there and some injury to that Tulasī plant was done and she left her food and fasting. But after two days fast she was requested to break her fast. Then that man was found out. He came and apologised. He was forgiven. And then some bhoga pūjā was arranged for the Tulasī Devī and prasāda was distributed and then he could have prasāda after two days complete fast.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

"It is possible for us to live in a family with God, this attracted me," one lady told here in her lecture, "That this attracted most, that we can live with God as a family person. Serve confidentially, Him, it is possible. Nothing can be more greater achievement than that for us fallen souls, that high ideal. That has captivated, captured."

Then I told: gehaṁ juṣām api manasy udiyāt sadā naḥ [verse beginning āhuś ca te] [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

"We are not going to be satisfied by abstract meditation like the yogīs or jñānīs. Neither we want You like the instrumental agent to help Your own exploiting business like karmī. We want a concrete life of service in the vicinity of You, the Lord of the world and the Lord of my heart, the Master of my heart...

End of 81.12.22.B

Start of 81.12.22.C_81.12.23.A

Śrīla Śrīdhara Mahārāja: So near, so near, it is impossible for us even to dream of. But it is possible by the grace of Mahāprabhu and Kṛṣṇa and the gopīs. What more we can expect for our prospect. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mahāprabhu says, "Don't bother yourself with the enquiry in knowledge."

Or to become master as in the present scientific civilisation, that you want everything under your control, the whole must come under your control; you will be the biggest controller, that is karmī. But the jñānī he wants to know every corner, nook and corner, where it is, what it is. No necessity of that. No charm for that, but only heartfelt service there of the most loving Lord; that is what is our prayer. So Mahāprabhu has eliminated the karmī, the jñānī, and jñāna sunya bhakti, that is a peculiar thing, jñāna sunya bhakti, no enquiry, no doubt. To satisfy, to relieve the doubt, knowledge is necessary to relieve the doubt. But doubt is unreal to the straight service. That should be left outside.

Faith, faith should guide us, or protect us. Under the protection of the faith we shall live and move, optimistic. Faith is optimistic. Knowledge is suspicious. Knowledge is suspicious, apprehension. Hare Kṛṣṇa. Scepticism, background is scepticism, knowledge. Faith is natural. Knowledge is indirect. Faith is direct. Knowledge, enquiry, is indirect, negative side, and not faith. Negative side of faith is knowledge: wants to verify the faith, verification of the faith. That we don't like. We want to be born and die in faith, in the area of faith. In faith, a gentleman never deceives anyone. He won't like to live in the plane of scepticism, doubts, and enquiring satisfaction, or this calculation. The normal tendency in faith, the normal tendency is not to deceive anyone. And that land we want to live in, where in dream also deception is impossible, can't enter into that area, deception, verification, knowing everything, all these things. Everything automatic: in that plane we want to live, jñāna sunya bhakti, śraddhā – śraddhā ratir bhaktir anukramiṣyati.

[sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati]

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [Śrīmad-Bhāgavatam, 3.25.25]

The real good lives in that quarter. He does not allow himself to be a victim of your doubt and enquiry and scepticism. He does not want. He does not like that he'll behold a position to you of your scepticism, "Whether I am, or whether I am not, You will be deceived, all these." This poverty of heart! Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So generous, in the deceiving plane: mahā-vadanyāya.

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Acyutānanda wrote an article hearing from me and that was outed, published in Back to Godhead, and that was again further published in Back to Godhead, and again published in our Gauḍīya Darśana, the last, Govinda Mahārāja. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] That was very much appreciated in America I was told. Gaura Haribol. Gaura Haribol. _____ [?]
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. _____ [?]
...
Any question?

Devotee: Mahārāja, you said something yesterday about jñāna miśrā bhakti. So one devotee told me that Prahlāda Mahārāja he's a jñāna miśrā bhakta, but we thought from reading Bhāgavatam that he is pure devotee.

Śrīla Śrīdhara Mahārāja: No, he's śuddha-bhakta, Prahlāda. In Bṛhat-Bhāgavatāmṛta we find that in the course of the realization of śuddha bhakti, a devotee is visiting different places.

First, karma-miśrā bhakti in Allahabad, a brāhmaṇa, moneyed man, on the occasion of Kumbha Mela, arranged for services of the different types of sādhus, then yajña, and finally with saṅkīrtana he finished his function there. And the devotee began his life there, he saw, mainly karma-kāṇḍa, but sādhu sevā, and ultimately the finishing touch with Nāma-saṅkīrtana, approached that gentleman, "You are very fortunate you are doing such and such things, utilization of your money and your caste, engaged in such holy engagement. Very fortunate you are."

And then he told, "What I am doing? This is nothing. You just go to see the fortune of Indradyumna Mahārāja. He's distributing the prasādam of Jagannātha in a great style. And how grand is the process worshipping of Nārāyaṇa there. Go and you appreciate."

He went there, and also found the king extensively engaged with all his resources for the worship of Nārāyaṇa there; Jagannātha, and approached him, "You are so fortunate in this world."

"What we can do brāhmaṇa? This is nothing. But if you just want to see how devotion should be practised, you go to Brahmā there."

And he went to Brahmā, and there also this karma miśrā bhakti in its highest campaign he found, Indra and Brahmā, to Indra and then to Brahmā. So in śruti also in praise of Brahmā, "You are most fortunate."

Brahmā guided him. And then perhaps it is the position of Nārada. Nārada approached Brahmā. Nārada was Brahmā's son and also disciple. He told, "How great you are. How fortunate you are. You are entrusted by Nārāyaṇa Himself for the management of the whole of the brahmāṇḍa. And sometimes you are visiting Him for the guidance of the administration of the

brahmāṇḍa. You are so fortunate. In śruti also we find some portion which is engaged in singing your glories."

Then Brahmā felt a little disturbed. "What do you say Nārada? You are pumping me, my false pride. Did I not say to you that I am nothing? I am a small creature in the hand of Nārāyaṇa. Rather, I am engaged in external activity. I have no time that I can give to my devotional aspect or self in the interest of my devotional life. My Lord has rather deceived me, engaging me in such a busy matter. I am unfortunate. Rather you go to Mahādeva, Śiva, he does not care for anything of this world. He is aloof, indifferent, and he has got his aim toward Nārāyaṇa. His devotion is towards Rāmacandra, he's very fond of Rāma Nāma. Parvatī Devī, she's also helping him in discharging his devotional life, very happy."

And then he went to Mahādeva. Nārada began to chant in praise of Śiva, that, "He's the master of the world, and the Vedas also sing glories to him, so he holds the highest position, in this way."

Then Śiva he was rather very excited, and a little angry, "What do you say Nārada? I am more indifference and knowledge, and penance, these holds my better portion. What little I have got for devotional service to Nārāyaṇa that is very negligible. Sometimes even I have got such apathetic spirit to Nārāyaṇa that I go to fight with Him, in favour of my favourite disciples. So I am disgusted with my position. Penance, power, siddhi, then indifference to the world, that is my fate."

So up to this, this is jñāna miśrā bhakti. Brahmā is the ideal of karma miśrā, and Mahādeva is the type of jñāna miśrā bhakti. Some sort of affinity for an independent position. Not cent percent acceptance of the slavery of Nārāyaṇa, that is the service of Nārāyaṇa.

"If you really want to experience what is śuddha bhakti go to Prahlāda. There you will find śuddha-bhakti."

In this way it has been directed to us to trace śuddha-bhakti beginning with Prahlāda, because Prahlāda does not want anything, na sa bhṛtyaḥ sa vai vaṇik, he says.

[nānyathā te 'khila-guro, ghaṭeta karuṇātmanaḥ
yas ta āśiṣa āśāste, na sa bhṛtyaḥ sa vai vaṇik]

[Prahlāda Mahārāja states: "Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something un-beneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange for service."] [Śrīmad-Bhāgavatam, 7.10.4]

"Whoever is doing something for the satisfaction of Nārāyaṇa wants anything in return, he's not a servant. He's a merchant, giving and taking, giving something and to take some price for that."

So, Prahlāda is a śuddha bhakti, and only through the devotee of Nārāyaṇa one can have śuddha bhakti. All these peculiar achievements in the devotional world we can find from Prahlāda Mahārāja, śuddha bhakta. But that is of śanta rasa: not actual service, but perfect adherence to Nārāyaṇa under all circumstances. Whatever be the unfavourable condition in the environment, but he's standing to the faith that Nārāyaṇa is all in all, and He's our master. So, Prahlāda, śanta rasa, and the catuḥsana also to be reckoned there, śanta rasa bhakti.

Then when Nārada went to Prahlāda, Prahlāda is Nārada's disciple; still to test, Nārada was approaching, to give us the measurement of the standard in the devotional world. Nārada approaching Prahlāda, says that, "I have come to see you Prahlāda. Mahādeva also he appreciates your position. You are really the devotee of Nārāyaṇa, Kṛṣṇa. So you are very fortunate. I have come to see how you are."

Prahlāda told, "Gurudeva, you are all in all. You have come to test me. What you say, I have got by your grace. I am born in a demon family, so the demoniac qualities have not left me exclusively. Don't you know that in Naimiṣāraṇya I went to fight with Nārāyaṇa, Viṣṇu? I repent for that. But what to do? He has given me such position. I can't have the privilege of direct service to Him; only mentally I think of Him, that He's everything. But I am devoid of rendering practical service to Him. That fortune I have not got. Hanumān, he's really a devotee. How fortunate he is; what grace he has, he gave to Rāmacandra. I envy his situation, but what to do? His dispensing must be absolute. That must be accepted by us. But Hanumān's position is really an enviable one. How attached to his master he is, and what magnitude of service he has done for his master."

Then from there, Nārada went to visit Hanumān in _____ [?] When Nārada approached towards Hanumān's residence, taking _____ [?] Rāma Rāma Rāma Rāma Rāma, Hanumān suddenly hearing the Name of his Master from some other quarter, he jumped towards that direction, and even in the sky, he embraced Nārada. "O! Who is helping me to hear the Rāma Nāma after so long a time? The song Rāma Nāma is enlivening me. I was dying without hearing Rāma Nāma."

And tears were running down from the eyes of both of them. And then Nārada came to Hanumān's quarters, and began to praise his fortune. "How fortunate you are Hanumān. You serve Rāmacandra so much intimately and you do not know anything but your master Rāmacandra. How great service you render to Rāmacandra. That has become an ideal for the whole of the world, in this way."

Hanumān he told, "Yes, Rāmacandra, by His grace, I was able to do something, but it is all His grace. I am nothing. No worth. But now that Rāmacandra has come as Kṛṣṇa. But I can't like any

other incarnation but Rāmacandra. But I hear from a distance that how Kṛṣṇa, who is Rāmacandra Himself, He is showing His favour to the Pāṇḍavas. Pāṇḍavas are very fortunate. Like an intimate friend He's dealing with the Pāṇḍavas. So, I have great appreciation for the fortune of the Pāṇḍavas." In this way, he began to praise the Pāṇḍavas' fortune.

Then Nārada, leaving him, went to the Pāṇḍavas, and there found Yudhiṣṭhira Mahārāja on the throne, and began to sing the glories of the devotees and the Pāṇḍavas; how they are friendly in their relationship with Kṛṣṇa; how fortunate they are.

Yudhiṣṭhira Mahārāja came out, "What do you say Devaṛṣi? Of course Kṛṣṇa favours us, we can't deny that, but what is our position? We have no position at all. On the other hand, this I feel every now and then, that for us, by looking at the example of us, the Pāṇḍavas, the people won't come to serve Kṛṣṇa, because they will calculate that being such intimate friends of Kṛṣṇa, the Pāṇḍavas, the whole of their life they had to pass through different troubles and dangers. So to become Kṛṣṇa bhakta means the whole life to suffer under trouble. So I am afraid that thinking of us, one will not venture to approach Kṛṣṇa, that, "Devotion to Kṛṣṇa means suffering like the Pāṇḍavas in the whole of their life."

Devaṛṣi Nārada told, "No, no, we don't look from that angle of vision. But what is danger or affliction to Pāṇḍava, what is the meaning of that? That is the messenger that Kṛṣṇa is coming. When there is danger with the Pāṇḍava is nothing but the messenger to say that Kṛṣṇa is coming to you. So your mother also told:

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."] [Śrīmad-Bhāgavatam, 1.8.25]

"That famous statement of Kuntī Devī, your mother, stands there. She says, Let those dangers come, may visit me always. I don't care for that, because that brings Kṛṣṇa very closer towards us. So, we rather like the danger which brings Kṛṣṇa to our intimate and closer position."

So, Pāṇḍava Yudhiṣṭhira says, "Yes, Kṛṣṇa visits us now and then, in the time of our dire need. But how the Yadus they are fortunate. Kṛṣṇa is always with them. How they do not care for any other power in the world. So, they are so proud of their Master Kṛṣṇa and how closely connected with them, very fortunate."

Then, Nārada went to the Yadus and then began to chant many things in their praise.

They told, "What do you say, Devarṣi Nārada? He is with us of course, and at any time of great danger, He wants relief for us, but how much do we care for Him? We are living independently, careless about His existence. But among us, Uddhava, he is really His favourite. Whatever Kṛṣṇa does He consults with Uddhava, and whatever His very confidential things, Uddhava is present there; and in every case, He is very thick and thin with Uddhava. We envy his fortune, Uddhava."

Then Nārada went to Uddhava, Uddhava hearing, "You are the most favourite of Kṛṣṇa; Kṛṣṇa says, 'Even, what to speak of other devotees, even He holds you higher than His own life. You are in such higher position, so intimate, even more than His own life,' He says."

"Yes, of course, out of His causeless benevolence, He might have said like that. But I don't think that I am His real devotee, especially after visiting Vṛndāvana, all my pride has been melted away by that sort of devotee. The serving spirit, the intensity of the love towards Kṛṣṇa I found in Vṛndāvana. Devarṣi I am nowhere. You know that statement. It is recorded in Bhāgavatam, where I disclosed my heart fully. What quality of love I found in the damsels of Vṛndāvana towards Kṛṣṇa, that I could not but aspire, that I want to be born in Vṛndāvana in the form of a shrub or a grass so that the feet dust of those divine damsels may easily touch my head. So, what do you say Devarṣi? If you would like to see real devotion, real love divine, you go to Vṛndāvana. Don't put us in awkward position saying that we possess devotion to Kṛṣṇa. This is rather a mockery. That we are devotees of Kṛṣṇa, this is - to hear this, to say this - that is a mockery, a foundation-less utterance. A devotee proper of Lord Kṛṣṇa I found in Vṛndāvana."

In this way, Sanātana Goswāmī tries his best to take us to the path; and the gradual development of devotion towards Kṛṣṇa.

So, what was your question? Prahlāda. Prahlāda has been accepted as the basis of śuddha bhakti, the beginning of śuddha bhakti, because there is śanta rasa. Above that there is dāsya rasa. Above that there is dāsya rasa, Hanumān, sākhya rasa, Pāṇḍavas, and Uddhava, somewhat sākhya connecting with vātsalya and mādhurya. In this way, the adherence, the devotion, our near adherence towards Kṛṣṇa runs in this way, to Vṛndāvana, and the acme is there. In Rāmānanda-saṁvāda also we find. Tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas-tābhyo 'pi sā rādhikā.

[karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however,

the gopīs are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the Vedas, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the gopīs, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of gopīs during the rasa dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [Upadeśāmṛta, 10]

And Rādhārāṇī's devotional service is categorically different from that of the gopīs. Then what type of serving spirit is to be found there, that is unaccountable, inconceivable.

Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] The Vedas, the ṛṣis that saw the Veda mantram, that is eternal, they are not creators of mantram, of Veda, they're only seers. They are feelers of the current, and they are noting. That is śruti, the knowledge which is contained in the śruti, in the Veda, that is not created by anything, that is eternal; and passing, they are onlookers, and they are recorders. Śrutibhir vimṛgyām. Those śruti, Veda that have come to reveal the fundamental truth underlying the whole creation, they are only inquisitive of something, they're inquiring about something. What is that thing they do not know. The highest revelation whatever, so long come down in the world, they are only seeking, searching for reality, but they have not come in connection with. Śrutibhir vimṛgyām.

That is Kṛṣṇa bhakti, Vraja bhakti. And Mahāprabhu came, Śrīmad-Bhāgavatam came with the quality of that type of adherence to the truth. Unconditional surrender and adherence and searching and a serving attitude, seeking that fortune of serving the truth. Such a higher type of truth is existence, that if we can be a seeker after that we may consider ourselves to be the holders of the highest fortune, the possessors of the highest fortune. We can really post themselves in the path leading to that truth.

And self-surrender, that is the very basis and the degree of surrender. Surrender, ātma-nivedanam, whatever beautiful and valuable thing we come across, we cannot but surrender ourselves to that. That is the criterion. If anything higher we come across within our vicinity, our appreciation means our surrendering to that. So according to the degree of surrender, we are to measure that what sort of quality of the truth we have come across. That can be traced, that can be measured only according to the degree of our surrender. That what sort of truth we have come in connection with? That can be measured only by the intensity of our surrender, how much we could surrender to what I have come in connection with.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Can't come back: and they know that no satisfaction one can feel that I have got. No trace of such satisfaction that I have achieved. Never! Degree and magnitude! The sweetness, the inner sweetness of the truth and its infinite characteristic is such, it can attract to the highest degree.

The yajña patnis, when the wives of the brāhmaṇas in the yajña some ladies are going to have darśana of Kṛṣṇa and one brāhmaṇa came and opposed this, stopped his wife. "No. I won't allow you to go to see Kṛṣṇa." He stopped her body but the life expired. The life expired, the dead body remained there, life ran, so much attraction she felt to have a darśana of Kṛṣṇa. Immediately lifeless body stood there and the life vanished.

Gaura Hari. Beauty, Reality the Beautiful, beauty absorbs us. Māyāvādīs, they say that the Brahman absorbs the individual soul so much that we cannot have any trace of that. But this is artificial conception of absorption. The real idea of absorption, the reality, the existence of the seer of the truth is not done away with. It is there but with life he's absorbed, so absorbed and such attraction that maintaining separate existence also always one full of Kṛṣṇa consciousness to the highest degree, maintaining; showing to the world. Hare Kṛṣṇa. That oneness of Māyāvādī, that is of course crossed in the beginning.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
[samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad- gītā, 18.54]

There it is eliminated, 'that I am one with Brahman.' But here the attraction, union and separation, and different līlā pastimes, but still oneness cannot but think anything else. The līlā to maintain the stage and the process of līlā is – can be kept, can be maintained. No complete absorption and oneness and everything finished. Not that thing. Līlā is also eternal. His Name, His rūpa, His guṇa, His parikara, His līlā, all eternal, it is a dynamic thing not a static one. Union in separation also we are in union. In every stage the unity is there. But still because the līlā, the pastimes, the dynamic character requires this to be such. Otherwise, His self-giving, and devotees' God-attainment would have been impossible.

Gaura Haribol. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja, how is your health? Some trouble in the ear?

Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śaraṇāgati. When I entered Gauḍīya Maṭha first I got Śaraṇāgati and that was so sweet to me that I purchased some copies and distributed amongst my friends. Only four paisa price, small booklet, four paisa, and I distributed amongst my friends.

Akṣayānanda Mahārāja: Śaraṇāgati for four paisa.

Śrīla Śrīdhara Mahārāja: Śaraṇāgati compiled by Bhaktivinoda Ṭhākura in Bengali, Śaraṇāgati, a small booklet, four paisa price at that time, I distributed amongst my friends. So sweet it touched my heart. Here is Kṛṣṇa. Kṛṣṇa kathā is Kṛṣṇa Himself. Who can speak about Kṛṣṇa, Adhokṣaja, Śaraṇāgati.

Akṣayānanda Mahārāja: We have your book also with tikā; that you have given some tikā. I have that book also of Śaraṇāgati, with your own comments there.

Śrīla Śrīdhara Mahārāja: Yes. Bhaktivinoda Ṭhākura one bhāṣya.

Akṣayānanda Mahārāja: Yes. It's very helpful.

Śrīla Śrīdhara Mahārāja: I composed it in Nandagram where Kṛṣṇadāsa Bābājī was there. I lived...

End of 81.12.22.C_81.12.23.A

Start of 81.12.23.B_81.12.24.A

Śrīla Śrīdhara Mahārāja: ... that bhajan-kuṭīra there on the banks of Pavan-sarovara, Sanātana Goswāmī lived there. And Rūpa Goswāmī two miles off, in one place, Kadam-kandi, between Nanda-grāma and Yavata, the middle position, Kadam-kandi, there lived Rūpa Goswāmī.

And that introductory poem, in Śaraṇāgati, that tikā.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Introductory poetry in Sanskrit.

svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat

All souls they are saṁmagnān, they are diving or struggling in the ocean of svairācāra, pleasure seeking, anyābhilāṣa, immoral activities, whimsical activities. Mostly the jīvās are struggling in the ocean of whimsical activities, energising. Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje uddhṛtya, taking them out of that ocean, put them in the lotus feet of Śrī Gaurāṅga. You collected them from the ocean wide, the troubled ocean, and put in the lotus feet of Gaurāṅga. Svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje, uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat. And there placing them you began to instruct them about the great nobility of śaraṇāgati, the high value of śaraṇāgati. Samabodhayat, and tried to make them understand, to realise that what is the efficacy of śaraṇāgati proper. My Gurudeva did so, so I bow down to him first.

Then Bhaktivinoda Ṭhākura, in this way, I can't remember that.

[The forgotten verse begins with śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ]

Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. śaraṇāgati. śaraṇāgati.

So, admission of śaraṇāgati, appreciation of śaraṇāgati, that means that we have come in the relativity of a great thing, a great substance, otherwise one can't find the necessity of śaraṇāgati at all. "Why śaraṇāgati? We want to make master over everything." Ha, ha. The science, the karmī, the exploitationist, they want everything under his control. But this is just the opposite, and opposite to the highest degree, that we have found such great, noble aspect of the nature

that we want voluntarily to be offered to be the eternal servants of it. I am in relativity of such a magnanimous noble thing, śaraṇāgati.

Śaraṇāgati herself it is, she contains Kṛṣṇa within its boundary, within her boundary, Kṛṣṇa is. Cross śaraṇāgati and you will find Kṛṣṇa. Ha, ha. Śaraṇāgati, the halo, the halo of Kṛṣṇa is śaraṇāgati. Through śaraṇāgati we can approach to Kṛṣṇa conception. Not enquiry, not barren enquiry, but sincere and substantial enquiry, and that requires śaraṇāgati.

Praṇipāta, paripraśna, sevā. The praṇipāta, first you must give exclusive respect to Him otherwise you won't allow yourself to approach. If you want to approach Him at all, the first qualification is praṇipāta, you must surrender, that you are approaching a great thing, and great, great, great in the infinite, so praṇipāta, and then paripraśna somewhat, to certain extent.

And then service, to be utilised by Him, to be utilised by Him. That means to taste the juice, to serve means to taste the juice. By serving only we can connect, we can feel, we can have any experience through service. Just opposite to enjoyment and indifference. Enjoyment, indifference and service, and service as duty and service as love, loving service, service is generally of two kinds. Service in consideration from the standpoint of duty in the Vaikuṇṭha: that also fetches something. But service of love, actuated through love only, that is amply given, that gives us amply. And there is also gradation, śanta, dāsya, sākhya, vātsalya, mādhurya, gradation there. This is reality in this world. In the world of enjoyment also we find more intense enjoyment in the lady love, intense enjoyment, and this is the perverted reflection. So there also, that sort of, that type of divine divinity there in the service, so mādhurya-rasa, and there is also gradation.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Big things in the small tongue, in a mean tongue, noble things in a mean tongue, noble words in a mean tongue! Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Lotus things from lotus mouth.

Śrīla Śrīdhara Mahārāja: Gaurāṅga Sundara. Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol. Humble. We may let things flow towards downward, the flow from high to down. The most down place can contain, ha, ha, may not allow anything to flow away from that place, the container. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

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

"It is clear proof that I have no faith otherwise I could not have lived, I could not live in separation of that highest prospect."

In this world also many men died of frustration, broken-hearted, a great loss cannot bear, dies broken-hearted.

So Mahāprabhu says, "That I am continuing My life, that is a proof positive that I have no attraction for Kṛṣṇa, otherwise I could not, I should not have lived, should not have lived."

This is the standard, the direction, how highly valuable that Kṛṣṇa prema. Never go to pose and think that you are in possession of that. That can't come in anyone's possession. But it is a peculiar thing that the disciple he sees that, "It is in possession of my Gurudeva, or possession of Vaiṣṇava. I do not possess anything, but the Vaiṣṇava, it is in their possession I see, I can clearly see that it is in their possession."

But the Vaiṣṇava says, "No, no, it is not in my possession, it is my Guru's property. It is really the property of my Gurudeva. I am not fully aware whether it is with me. Of course when I say when he's a mediator, can't deny that something is passing through him. But I do not know it fully, I can't appreciate them fully. But it is passing anyhow through me."

Unknown and unknowable, a peculiar characteristic, adhokṣaja, the transaction of the adhokṣaja can't touch, but he's the agent, but he cannot, he's not beneficiary but he's the agent. None is beneficiary, everyone thinks they're mere agent. Hare Kṛṣṇa. Hare Kṛṣṇa. That is so independent in characteristic, so independent, and valuable, the highest value. That cannot be subservient to the possessor, but still there is possessor.

And Kṛṣṇa Himself is to admit that, "Without My devotee I am nothing. I am nothing."

If we had all been animals then no worth of gold, ha, ha, ha. Gold has no worth amongst the beasts, the animals.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

Devotees: Mahārāja, is Prahlāda Mahārāja still in this universe or has he left?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja?

Akṣayānanda Mahārāja: Is he still living in this brahmāṇḍa, universe, or is he living somewhere else?

Śrīla Śrīdhara Mahārāja: Prahlāda Mahārāja. He can be conceived to live with Nṛsiṁhadeva in His zone in Vaikuṇṭha. In Vaikuṇṭha there are different zones also, and twenty-four of them have been mentioned, in different Purāṇas, and there is also a zone of Nṛsiṁha. He's there. Wherever there's Nṛsiṁhadeva there is Prahlāda, wherever, in Arcā-Mūrti also, in the Arcā, Prahlāda is inseparably connected with Nṛsiṁhadeva. His presence is not only in one place, in Vaikuṇṭha,

and also in different places wherever there is Nṛsiṁhadeva. That is the ideal devotee of Nṛsiṁha, viśraya and āśraya. They're inseparably connected. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa is One, but there are so many Vigraha's everywhere there is Kṛṣṇa. And also we can say the separate Kṛṣṇa, there is some union in separation. Ha, ha. The Kṛṣṇa of that temple, Rādhārāṇī of that temple. She says that, "I have not got it." This is in Caitanya-caritāmṛta.

That Pratāparudra's queen, she wanted to give her, that mukta, to Sākṣi Gopāla, Sākṣi Gopāla - so she hesitated and came back. Then she got a dream. No. She thought that, "There is no hole on the nose so how can I put it into His nose?" So she came back, and got a dream.

"No, no. I have got a hole in My nose. In My childhood, My mother, to decorate Me with this nose ornament she created a hole. I have got that. You just give that ornament to Me what you wanted to give."

Then she again went and found, "Yes, there is a hole," and put the ornament.

Once, during my Gurudeva's time when this Bagh Bazaar Maṭh was installed, myself and Hayagrīva Brahmachārī, afterwards Mādhava Mahārāja, went to collect funds towards Dimondara [?] or some place. And there we approached a rich gentleman for collection, this utsava, "And for one days expenditure you please take it, bear it."

Then he went to consult with his wife and came back and told, ha, ha, something else. "That my wife says that she wants to give a golden necklace to you. She saw that last night in a dream that a girl has come to her, 'That I want to get a necklace, my necklace is stolen away, I want a necklace from you.'"

"And who are you?"

"I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: "She got such a dream, so she is ready to give that. You are coming from Gauḍīya Maṭh Bagh Bazaar? So she's willing to give to you a golden necklace for Rādhārāṇī, because the girl told that, 'I am Rādhārāṇī of Gauḍīya Maṭh.'"

So Rādhārāṇī of Gauḍīya Maṭh, Rādhārāṇī of Chaitanya Maṭh, They're also different - One and different. That is the peculiar conception how we could put in our fleshy brain, limited brain. akigigraita ananta svarūpa [?] In the same Śrī Mūrti He has got His infinite phases.

"So I am Rādhārāṇī of Gauḍīya Maṭh Bagh Bazaar. I have come to - really, these ornaments were stolen perhaps a day or two before."

Then I said yes, the ornament have been stolen we know, we know. Then your wife is very, very fortunate that Rādhārāṇī came to beg ornaments, especially necklace for Her, from your wife. She must be a devoted lady. Then she did so.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ [?] Mādhavendra Purī's Gopāla.

"The, My servant being afraid of the Muslim invaders, anyhow put Me in the bush here and he fled. And there a long time I am un-served and I am unfed. I'm waiting for Mādhavendra Purī. When he will come and take Me out and install Me and will begin My services? I am waiting for you Mādhavendra Purī long time." Ha, ha, ha. "I'm very hungry, I'm very hungry."

All these things, Gaura Haribol. What is not in the cause cannot be in the effect. But the cause is perfect but the effect this is perverted, this is vulnerable. And the real is such.
Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There was one devotee of Mahāprabhu, Raghunandana, in Śrīkhaṇḍa. Narahari Sarakara, Raghunandana, and another, Mukunda, Raghunandana's father, three devotees there. Raghunandana, he has been told to be incarnation of Pradyumna. Very beautiful and very devoted from boyhood.

And he, when Mukunda one day he went, he was a kavirāja, some call from a distance and he went to attend that, and asked Raghunandana, "You please make to eat, that is, serve the Deity." Perhaps Gopāla or something, Raghunandana. "You are to offer, the offer made, then to Gopāla. And in the ordinary sense you are to make Him eat, my Deity." This order he gave to his son, young son Raghunandana. Son means he's of course more than fifteen to eighteen, something like that his age. He asked him, "You feed my Gopāla today. I am going. I can't return."

Then Raghunandana he, the (naividyam, the andam?) and the curry or what was given there, he appealed to Gopāla. "You take it, You take it."

He says that He does not eat.

He began to cry, "What is this? My father will come and chastise me. You are not eating. How is this? You must have to eat." And he began to cry. "My father ordered me that I must feed You, but You are not eating." And began to cry such heartily that Gopāla had to eat.

Then the mother came to take out the bhoga phalla but there was nothing. "What is this? You have eaten the whole thing?"

"No, no, no. I have not eaten. The Deity has eaten."

"No, no, you wicked son, what have you done? The Vigraha, the Arcā-Mūrti does He eat anything? Only looks over."

"No. Father told me that, 'you must feed Gopāla' and in the beginning He did not come to feed, take, but I began to cry and He came and took everything."

"What is this? No. We can't believe it. You have eaten it."

He began to cry. Then the father came, "What the matter?"

"This is so."

"You boy, what do you say? It is impossible that the Deity will eat."

"Yes my father, He did not eat in the beginning, but I began to cry, 'my father requested me to feed You and You don't eat. Then he'll beat me.' In this way, then He ate."

Then his father told, "Can you show me? Can you show me my boy?"

"Yes, perhaps I can show."

Then, when he was present he could not, but then it was arranged that he will be aloof and from afar he's to look, and he could see that Raghunandana.

And when Raghunandana met with Mahāprabhu in Purī with his father, and uncle Narahari, Mahāprabhu is putting question to Mukunda. "You are Raghunandana's father or Raghunandana is father to you?" Mahāprabhu's putting this question to Mukunda Sākha.

Then, Mukunda could understand the meaning. "Yes. Raghunandana is our father, because, yāṅhā haite kṛṣṇa-bhakti sei guru haya."

[śuni' harṣe kahe prabhu - "kahile niścaya, yāṅhā haite kṛṣṇa-bhakti sei guru haya"]

[Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly a spiritual master."]

[Caitanya-caritāmṛta, Madhya-līlā, 15.117]

"He has got the external body from me, but we got our devotion from him, so he's our Guru, he's my father. He is my Guru, he is my father."

āmā sabāra kṛṣṇa-bhakti raghunandana haite, ataeva pitā - raghunandana āmāra niścite

["All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."] [Caitanya-caritāmṛta, Madhya-līlā, 15.116]

"Yes, yāṅhā haite kṛṣṇa-bhakti sei guru haya. Who is Guru? Who holds superior position? Whoever be in the question of flesh and blood in historical fact, but who gives Kṛṣṇa bhakti, he's Guru. You are all grateful to Raghunandana. To get your devotional family you are all indebted to him, that is Raghunandana."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So everything is possible, everything impossible. What is impossible to the fool that is possible to the educated, so many scientific researchers.

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

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

What is true to an intelligent man, to an ordinary man that is nothing, that is ludicrous. So one who has got devotion he has got all the pastimes of līlā in him, it is real to him. But who has not got that sort of eye… anye buddha chat kulyad visaya dhuli te kamona sei para tattva baive leki te [?] The eye is covered with the exploiting and renunciation dust so cannot have. Their sight is not deep enough to pierce through the cover and to see substance within the cover.

sarvatya krsnera murti kari jal mal sei leki te pari akhini amore [?]
anyi bhuta cakru yal visaya dhuli te kamona sei para tattva baive leki te [?]

Covered with the dusts, so many, so many fleeting desires, kāma, kamana, vāsanā, vāsanā, so many, infinite number of desires, vāsanā. Like so many dusts covered our eyes. And then the renunciation cover, indifference, indifference, atheism. "Nothing better than me" If those covers of exploitation and of renunciation, then positive serving member I am in the universe it is good. Then the goodness, innate goodness of the environment will come out to his eye and heart.

"Yes, you are a gentleman and you are living in the society of a gentleman."

And dacoits, you find yourself in the midst of the dacoits necessarily. Birds of the same feather flock together, flock together. You are born in your desired circle so you cannot but see if you look around, all exploitationist, all exploitationist. I deserved so and I have been thrust into such society, the all exploitationist. Exploitationists of different kinds. Automatically we are being adjusted in that way according to our own desire we are pushed into a particular environment. And we find birds of the same feather flock together.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: But you are so kind that non gentlemen also can come to you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, non gentlemen, gentlemen. Mahāprabhu came amongst the non gentle to make them gentle. And our Guru Mahārāja and others benevolently they came. And we non gentle came for that purpose and we are asked, "Try to help and see that all gentle and whatever non gentle you find try to cleanse it and then you will be able to become a gentleman." Gaura Haribol. Gaura Haribol. So here we stop today.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Jaya oṁ viṣṇu-pāda...
...
Śrīla Śrīdhara Mahārāja: Mahāprabhu putting questions and Rāmānanda answering. In this posing the whole of the theological development was expressed there on the banks of the Godāvarī: very sacred place.

Devotee: So that's the meeting place of Lord Caitanya and Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Opposite Raja Bihari?

Śrīla Śrīdhara Mahārāja: And at that time Prabhupāda when he sent me there he converted my name into Rāmānanda Dāsa, and sent there. He gave me the name from Rāmendrasundar he converted to Rāmānanda Dāsa and sent me to discover the land, as well as to construct a temple, and to install footprints there. And I lived there for some time and purchased land also there in which the Maṭha is now established. The land was purchased by me, of course by collections.

Rāmānanda Rāya arcay godavari diti [?] Very sweet, sweet and grand, generous, sweetness and generosity mixed. Magnanimity and sweetness mixed. Only, that is the place where Mahāprabhu showed His real self, who is He. Who was He; that was shown to Rāmānanda Rāya only in that place, and never we find anywhere else. Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282] Both Rādhā and Kṛṣṇa combined. The most secret ocean of the truth was shown there only once. And we never found that that was expressed, revealed in any other place. Rasa-rāja mahābhāva dui eka rūpa. Rāmānanda could not contain himself. He lost his senses. By visiting that combined Vigraha Rāmānanda fell unconscious.

Then Mahāprabhu touching his body again took him to consciousness.

And then he saw that the sannyāsī is sitting on his front.

And then in a plea He left the place. That Mahāprabhu was Rādhā-Govinda Both combined. That He Himself showed in that place.

The naked, positive and negative origin of the whole, how They are. The most prime cause is beauty, twofold, Predominating and Predominated. Predominated part of the beauty and Predominating part of the beauty; that is supposed to be the prime cause of the whole existence. Mahāprabhu and Bhāgavatam says that. Not power, nor force, nothing of any other type, but beauty and love; that is the prime cause. That is a new grant to the world which was never given to the world, that the prime cause of the whole infinite is beauty and love. This is the speciality of Śrīmad-Bhāgavatam and Mahāprabhu.

So we need not be afraid. The apprehension is only superficial, māyā. But in the depths of our lives achievement no apprehension: all love and beauty. So our future is guaranteed in a most optimistic way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja _____ [?]

Devotee: I went to the town. I want to buy a picture of Kṛṣṇa, photograph. And there are many pictures of Kali which show that Kali is staying with her feet on a demon. She has killed some demon and she's standing with her feet on the chest of this demon. There is a story like this.

Śrīla Śrīdhara Mahārāja: Eh? What is that?

Devotee: There is a picture of Kali which shows that she is staying with her feet on the chest of a demon.

Śrīla Śrīdhara Mahārāja: No.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Kali is standing on the Śiva.

Devotee: She's standing on Lord Śiva?

Śrīla Śrīdhara Mahārāja: Lord Śiva.

Devotee: What is the story?

Śrīla Śrīdhara Mahārāja: That means that generally the jīva soul is considered as śiva intrinsically. But those that are under bondage, there the māyā is standing over the jīva soul. Really jīva soul should be the master of Kali, the māyā śakti. But actually when jīva is captured by māyā then śakti is having the predominating part and the jīva is at her feet, at her disposal. It is shown like that. That śiva means jīva soul, falling, and she's māyā, the māyāic potency is standing on his chest. Then helplessly falling at the feet of the māyā potency the jīva, śiva, but in fact he should be, the jīva soul should be master of that force. But those that are in bondage their position is such, falling at the feet of the māyāic potency, illusory energy. They think that they're master here. When they have come to exploit their real position is at the feet of the illusory potency. That has been depicted there.

Devotee: So the jīva soul is compared to Śiva?

Śrīla Śrīdhara Mahārāja: Fallen soul, jīva soul, soul in bondage, is compared as under the feet of the illusory energy. But she should not be so. Really his position is that he's master of that potency.

Devotee: So the picture does not mean that Kali is higher than Śiva because she's standing with her feet on the top of Śiva?

Śrīla Śrīdhara Mahārāja: No._____ In the space of the fallen soul their position is such. But as śiva he must be lord of Kali.

Devotee: Yes, because the karmīs they misinterpret, they say Kali's higher because she's staying...

Śrīla Śrīdhara Mahārāja: Not interpretation but showing the fact, that this is really your position, you are śiva, but now under illusion you are her slave, you are being trampled down by the māyāic potency. You are being trampled by māyāic potency, but your real position is not so helpless, but you should be master of that potency. Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ

sadāśivaḥ. When in bondage the position is such under the foot of the illusory potency. And when he's liberated he's over that potency.

Devotee: Yes. I understand now. The karmīs they say, they misinterpret, they say Kali is higher because she's standing on top of Śiva.

Śrīla Śrīdhara Mahārāja: Mama māyā duratyayā.

daivī hy eṣā guṇamayī, mama māyā duratyayā
[mām eva ye prapadyante, māyām etāṁ taranti te]

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [Bhagavad-gītā, 7.14]

"If the individual jīva soul if he leaves My connection it is invincible, the māyāic śakti is invincible by you. But if you get My connection, mām eva ye prapadyante, māyām etāṁ taranti te, whenever you get My connection the illusory potency will leave you. Otherwise you are very meagre...

End of 81.12.23.B_81.12.24.A

Start of 81.12.24.B_81.12.27.A

Śrīla Śrīdhara Mahārāja: _____ [?] Many people come, for them to accommodate. During the birth ceremony of Mahāprabhu on Gaura Pūrṇimā the parikramā circumambulation, many people come here and to accommodate one gentleman he's constructing a building. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Any question?

Devotee: I want to know, now I'm conditioned soul, I'm in māyā. I do not do not know my relationship to Kṛṣṇa. It is said that I have an eternal relationship to Kṛṣṇa and I can know when I become pure, completely purified, then I will know what kind of relationship I have.

Śrīla Śrīdhara Mahārāja: Yes. When the mist will be cleared the sun will...

Devotee: Yes, the sun will come out.

Śrīla Śrīdhara Mahārāja: ...be in its full pristine glory. The mist of misunderstanding, anyābhilāṣa, karma, jñāna, that is a cover and that will be dissolved gradually and the internal relationship will appear.

Devotee: So this internal relationship, is this always the same or can this be also changed like from the parental loving affection to mādhurya, or from mādhurya to a servant? Do they have a change of this relationship?

Śrīla Śrīdhara Mahārāja: That will be known gradually when the barrier will be cleared, the cover between, and that will be vague it will come to me. The preventive wall between the two, that will be faded, thinner and thinner, and then it will be conceived in gradual process. Hare Kṛṣṇa. When in the stage of bhāva bhakti then it will come into understanding somewhat and then gradually it will be clear. Anartha-nivṛtti, tataḥ ruci, āsakti, then bhāva. When the devotion will reach the stage of bhāva then of course it will appear to certain extent in vague way. And then by gradual process the definite identification will be clear. Through the attraction, the quality of attraction, one will feel from Kṛṣṇa it will clear gradually. The attraction, the connection between the two is intervened by anyābhilāṣa, karma, jñāna, these propensities of foreign things. And that will be thinner and thinner and then gradually the nature of attraction, in what rasa, and what depth and intensity, gradually it will come to be disclosed. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. And not imagination or vague: it is more clear than the sun. Hare Kṛṣṇa.

Devotee: Śrīdhara Mahārāja, I was reading a book about Kṛṣṇa līlā and the difference between prākṛta and aprākṛta.

Śrīla Śrīdhara Mahārāja: Prākṛta and aprākṛta?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Aprākṛta, He's always aprākṛta. Aprākṛta means similar to prākṛta, similar to human person, but it is not so. Not mundane but similar to mundane.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Amongst all His pastimes the human type of pastimes is the best, it has been mentioned, human being. His humanly behaviour has been considered to be best suited, highest conception, not Godly, or grave and majestic. That is not the highest type. The simplicity, these ordinary humanly pastimes has been considered to be the best of all. That is the most original. And grandeur, awe, reverence, that is not liked by the yogīs of the higher type: the grand majesty, all these things, awe, reverence, very far distant relation, and human, as if, equal with us, very close, very intensely intimate. And that has been said to be the highest mercy there. That is His real, highest position, when He's such, so merciful. So merciful, so loving, so affectionate, just

like in the same rank with His servitors. Sometimes mother Yaśodā whipping. He's crying, weeping, and carrying the shoes of His father. And the friends are also climbing on His shoulder. In this way, very homely: very, very homely.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol.

His magnanimity, His love and affection is of such a high degree that He becomes so _____[?] homely _____ [?] the affection rise to...

...

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, when the Guru is here he engages us for something that Kṛṣṇa wants. But in the absence of our Guru we may do some devotional service according to our own initiative. How do we know if Kṛṣṇa wants that?

Śrīla Śrīdhara Mahārāja: We shall try to ask our internal Guru. We shall try to get dictation from the internal: "In such case what may be required of me my Master? Please reveal." With this idea we are to move, that caitya Guru. Or if any other śikṣā Guru is available outside. If śikṣā Guru is not available then we are to appeal to our internal caitya Guru.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The sincere they won't have anything to repent. If he's sincere to his own self he'll have such dictation which will help him in his progress in his spiritual life. He'll ask his Master within and put to test that. "What, in such case, what should please my Gurudeva, then I shall do that. As much as I can guess, as much as I can understand, I can feel, I am doing that, that this sincerity will be the last resort." But if any outside śikṣā Guru is available we must consult with them. Hare Kṛṣṇa.

Devotee: Sometimes śikṣā Gurus have differences of opinion, many śikṣā Gurus.

Śrīla Śrīdhara Mahārāja: In that case also I'm to appeal to my own inner Guru. "What should I take, please suggest to me, the internal suggestion?" Otherwise, what can I do? In every case we are to do like that, if any difference of opinion in the outside guides then we are to appeal to our own conscience _____ [?] No other alternative. Or if possible to another recognised śikṣā Guru I may approach against these two difference of opinions. That I can do. And if there also I fail then I must appeal to my internal Guru: no other alternative.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: If I ask the Guru within my heart, the caitya Guru, then how do I know that the Guru is speaking to me and not my mind? Maybe my mind is telling me something.

Śrīla Śrīdhara Mahārāja: That will be according to my own realised position. It may not be clear always, but we have no other alternative. Our inner judge, that is to decide finally, even if I come to my Gurudeva, that also by the inner selection took me there. I left my present environment and came to Swāmī Mahārāja, how? My internal guide helped me to accept him as Guru. So I can't neglect him, my dictator within. If he has taken me to a right Guru then he may not be a traitor. We can consult with him as a friend, reliable friend, who has taken me to such a personality.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: We're just neophytes, beginning devotees. We're not so pure we think to communicate with the caitya Guru.

Śrīla Śrīdhara Mahārāja: If that is so it will be better for us to get a śikṣā Guru to secure if possible. That will be easy for us, more helpful. But in extreme case when that is not possible then fervently to appeal to our own Guru within, caitya Guru: no other alternative but that. And when our real Master is also living, I am posted in some duty far away, but some urgent step to be taken for some consideration, and no time, must take some decision, then what will I do? I may appeal to my inner Guru, what he will be pleased to accept. As I may consider within I shall do that, if no time to take his order from far off, immediate decision is necessary for something, then also we do such things. No time to come his direct order: I must make the decision immediately. At that time, this will please my Gurudeva. With this assertion I shall take up the duty, work. Hare Kṛṣṇa.

Devotee: On this Kṛṣṇa consciousness movement...

Śrīla Śrīdhara Mahārāja: Niveditātmā, it is mentioned, one who has surrendered, he may not commit any offence. If he's surrendered and then appeals, "What am I to do my Master? Dictate me." And he'll do accordingly, sincerely, then if it is wrong also you are not to be a party to that wrong. It is like that, because not consciously he wanted to disobey him. You will try your utmost to obey him to cent percent, but from your position you are not a perfect man. So from your position, as much as possible you have done. He'll be satisfied with that. He's all-knowing. He's omniscient. He has tried his best. From our position we shall try our best and we'll be rewarded accordingly. There may not be any insincerity, duplicity, hypocrisy, self-suicidal.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. [Bhagavad-gītā, 6.40] One who is sincere, who is thinking, who is trying to get the good, he'll never be deceived. Gaura Haribol. We must be true to our own self, to our own conscience, in whatever plane we'll be. We must be true to

our consciousness in that plane. Again when we rise up we must consider according to the stage of that plane. We must not be insincere in the thinking within our plane.

His dictation is also of similar type. According to our stage he gives us some order. In higher stage he gives another type of order, another higher stage another type of order. According to our capacity, our stage, our nature, the orders come to us, otherwise it would be impossible for us to make any progress. According to our stage our duty should be entrusted, and the result expected accordingly. A man who has got the capacity of lifting one mound, he may not be asked that, 'you must lift the weight of one hundred mounds.' Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: It seems Mahārāja sometimes we think we're sincere and we might have a little sincerity. But then we find out that we're insincere, because of other levels, or other things started coming in so we find out our sincerity was nothing.

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

Devotee: Can you understand what I'm saying? Sometimes our sincerity, we're sincere, but then all of a sudden we realise that the sincerity we have is only a superficial thing.

Devotee: We think we're sincere, but the reality is that we're not very sincere. We think that we're very sincerely serving Kṛṣṇa but the reality becomes known that we're actually very shallow in sincerity.

Śrīla Śrīdhara Mahārāja: Of course. That may be in all cases it is possible and according to our stage we will be dealt with.

Devotee: So it seems that the, when we have the insincerity, then maybe we can become sincere again.

Śrīla Śrīdhara Mahārāja: A boy should be given the standard of examination of a boy, not a grown up man. Boy's examination, boy's questions in the examination of a boy will be like that of a boy, not of grown up man. A different standard, and gradually we'll be taken to the higher standard.

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

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

Just as a boy, a child will be guided with some modified policy, so that sort of process has been taken in to deal with us.

Devotee: Sometimes the Guru engages us in service which is...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Sometimes the Guru he engages us in service that is above our ability to perform, it's beyond our capacity.

Śrīla Śrīdhara Mahārāja: Then you are to inform him that, 'It is very difficult for me to do this.' Then if he still urges then as you can you will do, you are to do. If you think that this is beyond your capacity you may just inform it to Gurudeva, your master that, 'I'm not fit to, I don't think me to be fit to discharge this sort of duty. You please consider.' But still if he says, 'No, you are to do this,' then you will do as much as you can, if you have faith in that Guru. If you think he's a real Guru you can do that, as much as you can. You must think then that he has some super motive to engage me in such a thing, some higher, some far-fetched idea. Then you'll do, engage yourself in that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, this Kṛṣṇa consciousness is very beautiful. The cult of Śrī Caitanya Mahāprabhu is very, very sweet. Many people become attracted by Kṛṣṇa and by Lord Caitanya Mahāprabhu. So why sometimes some devotees they're losing their taste and they're going away after some time?

Śrīla Śrīdhara Mahārāja: It is: first thing it depends on the intensity of sukṛti, and second is of course free will, the circumstance. His independent will, the circumstance, and his previous initial merit. Every action is combination of several resultants, every action. In Bhagavad-gītā we find, pañcaitāni nibodha me karaṇaṁ ca pṛthag-vidham.

[pañcaitāni mahā-bāho, kāraṇāni nibodha me
sāṅkhye kṛtānte proktāni, siddhaye sarvva-karmmaṇām]

[adhiṣṭhānaṁ tathā kart, karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā, daivaṁ caivātra pañcamam]

["O mighty hero, in the scripture known as Sāṅkhya, or Vedānta, these five causes of the accomplishment of all actions have been described, and you may now learn of these from Me."] [(With the help of these five factors, all actions are effected): The body (the place of action), ego (the performer - in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller - the Supersoul."] [Bhagavad-gītā, 18.13-4]

If one event he's to analyse then we are to find contribution from different parts. It is a combination of different forces. So generally his previous merit, and the present free will, and the environment, and the mercy of the Lord: it depends on these four, five things. That free will may commit Vaiṣṇava aparādha, and the previous merit, that means sukṛti, that keeps us floating on the standard, that level, that is the previous acquisition, keeps us on the standard of that type. And then the transaction of the free will: he may commit some offences also. And the environment, the paraphernalia around, their free will, their mercy. It depends on all these things. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, once one of your God brothers he was telling me that we're chanting Hare Rāma in the mahā-mantra but we're not supposed to say Rāma. He says this is not śuddha, we should say Rām. He said that we're chanting Rāma, Hare Rāma, Hare Rāma..

Śrīla Śrīdhara Mahārāja: Rā ma?

Devotee: Yes. He said this is not śuddha, not pure.

Śrīla Śrīdhara Mahārāja: But Rām?

Devotee: Yes. But in kīrtana everybody's chanting Rāma.

Śrīla Śrīdhara Mahārāja: Yes. Rāma: that is the true pronunciation. But if one says Rām that does not mean that will be nothing, somewhat. The internal feeling, that is more important, underlying the sound. This Kṛṣṇa, Kanhaiyā, Kānhā, anything one may say, but mainly it depends on the internal realisation of the meaning of the word, bhāva. Rādhā, some say Rāi, Kanhai, in this way, very adorable way of addressing, Kānhā, Kamani. But internal, the wealth is within the feeling of the meaning, internal feeling of the meaning.

One has got a written name but mother may call him by the same sound and not fully according to grammar or enunciation. But that does not affect, her affection is all in all. If the mother calls her child by a name, the name may not be pronounced in the very strict sense but the affection behind the name calling that is more valuable.

So Rāma or Rām, that may not be very, the Rāma and Rām, that is not to be considered very valuably. But the internal feeling with which he's taking the Name that is more and more important.

Devotee: So sometimes we're introducing mahā-mantra to new persons, and they have no idea, no feeling what is Rāma what is Kṛṣṇa. How should they pronounce?

Śrīla Śrīdhara Mahārāja: They should do it naturally as Rāma not Rām. Rāma: that is the real pronunciation. But if one pronounces it as Rām that does not mean that the whole thing is spoiled. But Rāma: that is the correct pronunciation, grammatically correct. But everything depends on the heart, on the feeling, on the sincere dedication, surrender. That is the thing to be considered of most importance, the highest importance: your earnestness. The child calls the

father papa or in any disfigured sound, but that is overlooked. The inner earnestness, that is to be reckoned.

Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Sometimes we're introducing the chanting process to many new persons, but because of some previous idea they do not like the Hare Kṛṣṇa mantra. So we can tell them something else like Govinda Jaya Jaya or something like that?

Śrīla Śrīdhara Mahārāja: That depends upon their stage of devotion, different variegated stages of devotion. Govinda Jaya Jaya, Govinda Jaya Jaya, but when asked to pronounce Hare Kṛṣṇa they do not show any encouragement there. Hare Kṛṣṇa.

Devotee: Our Guru Mahārāja has told us to chant minimum sixteen rounds. So for a neophyte devotee sometimes we don't have so much attraction for our chanting sixteen rounds. What can we do to get more attraction for chanting?

Śrīla Śrīdhara Mahārāja: Naturally minor differences, in chanting, but he must engage himself in the service. Service of the Name, and service of Guru, Vaiṣṇava, they're almost equal. But still, the basis must be the service of the Name to certain extent. Your Guru Mahārāja introduced sixteen rounds. Our Guru Mahārāja told at least four rounds, because we were engaged more busily in the services. "You must see that the mālā may not fast. Some sort of services to the Nāma must be had, at least four rounds." That was his instruction. "But when you get leisure you can do more, more, more." Not only sixteen rounds but four sixteen rounds, one lākh: that is the general standard recommended by Mahāprabhu.

Devotee: One lākh?

Śrīla Śrīdhara Mahārāja: One lākh, when one is not in an organised body, living individually, especially. But when in the organised body they have always got orders from the superiors to do this, that, and always engaged in service, there it is relaxed: in that case it is relaxed. But when a gṛhastha living individually they should rather take one lākh: that is the general standard recommended by Mahāprabhu, and our Guru Mahārāja. But when in an organised body and they're required to do services, running here and there, sometimes so much busy that he can't sleep even in the night, in that case also he'll try at least four rounds, when he's getting no rest in twenty four hours, so busily engaged. But living individually as a gṛhastha he should take one lākh. That was the general recommendation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nine thirty, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then I retire today.

...

...and Canada is more cold?

Devotee: Yes. Now they have snow all over Canada.

Śrīla Śrīdhara Mahārāja: And Mexico, Venezuela, they're hot country?

Devotee: Yes, similar to here.

Śrīla Śrīdhara Mahārāja: The southern side of the equator?

One Rāmānuja came with Acyutānanda in the first trip. Now I understand that Rāmānuja he came from the hippy section and again he has returned to that hippy. Is it? But for some time got some sukṛti, gathered some sukṛti. Helplessly wandering, the jīva soul: attracted by different direction. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Hari.

...

Then the kṛṣṇa-smṛti, opposite, kṛṣṇa-smṛti and opposite is deha-smṛti. Gopī-gaṇe says:

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

[Śrī Caitanya Mahāprabhu continued: "The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence."] [Caitanya-caritāmṛta, Madhya-līlā, 13.142]

One who is unconscious of his material body, he has got no worldly connection, material connection. We are conscious of our material body and then come in connection with the material world, atmosphere. If we are unconscious, independent of this material body, no connection with the world, mortal. This is the medium between the material world and ātmā. First connection is mind, mental system, and then this body consciousness. Parīkṣit Mahārāja [Śukadeva] after finishing his Bhāgavata discourse in the conclusion he's warning the audience, especially Parīkṣit.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

"O King, that you will die, give up this animal consciousness. Eliminate it fully from your attention that you will die. Don't allow your attention to come down to material conception. You remain in your own soul conception. Take your stand firmly there. Why do you allow yourself to

come down to the conception of this matter, your body: all these things? It is unnecessary. Don't allow your attention to come down to material consciousness. You are independent of that. Think of your soul, and the higher soul, and its achievement with the higher soul's prospect. Your transaction all upwards: stick to that. Why do you care to come down in this material conception of the world, or body, all these things? It is unnecessary. Independent of that you can live and move and very happily."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Paśu-buddhi, this is animal consciousness: that I cannot stay without a body. What is this? You can stay without the body. The body's left here you also stay. Why do you allow yourself to come in this consciousness of matter which is mortal? Don't allow yourself to come down to have experience of this material world. This is animal consciousness. Kill it, butcher it. Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi. That I shall die, this is animal consciousness. Just kill it, finally. At the same time try to soar up from soul to over-soul, from over-soul to the Nārāyaṇa conception, from there to the Kṛṣṇa conception. Try to live in Vraja connection with those divine damsels, how they're recklessly engaged in serving the sweet will of their Lord. They're all sacrificed emblem, prepared always.

That SS Army of Hitler with what: suicidal squadron, prepared for anything and everything.

So the Vraja gopīs are something like that, suicidal. For the slight satisfaction of Kṛṣṇa they ready to give up their whole, not only whole body, their whole prospect, whole thing, everything. Everything concerning, very: at second notice, such prepared-ness for the service of Kṛṣṇa with the whole risk of whole thing. That is the highest standard of life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Sacrifice to the extreme we find. Sacrifice for the good. Sacrifice for the Absolute Good, and good, beauty, and bliss, ecstasy. So your abode will be very nearest according to the degree and intensity of sacrificing attitude. The nearer approach: by sacrifice we live, and by enjoying we lose, and by serving we thrive. By serving we thrive and by enjoying we lose. And renunciation is zero, no loss, no gain. In comparison with the positive acquisition it is loss. No loss, no gain, when there is no gain then that is a loss. In that sense that is a loss. Renunciation, mukti, salvation, mere liberation, that is a loss in comparison with the positive attainment of a servitor. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Reality is For Itself. It is for nothing else than Him, He. We are for Him. We are for Him. Our existence meant only for Him, service for Him. He's the integer. He's existing. He's all in all, and we are all subservient.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

'dayāl nitāi caitanya bo'le nāc re āmār man, nitāi caitanya bo'le nāc re āmār man,
aparādha dūre jābe, pābe prema-dhan, kṛṣṇa-nāme ruci ha'be, ghucibe bandhan

anāyāse saphal habe jīvera jīvan, vṛndāvane rādhā-śyāmer pā be darśan
nitāi caitanya bo'le nāc re āmār man

Nitāi Caitanya. Nitāi Caitanya. Nitāi Caitanya. Nitāi Gaura Gadādhara.

[(1)]
['dayāl nitāi caitanya bo'le nāc re āmār man, nāc re āmār man, nāc re āmār man]

["O my mind, just dance! O my mind, just dance! O my mind, please dance, chanting, "dayāl nitāi caitanya!"]

...

[(2)]
[(emon dayāl to nāi he, mār kheye prema dey)
(tabe) aparādha dūre jābe, pābe prema-dhan
(aparādhera-vicāra to nāi he)
takhon kṛṣṇa-nāme ruci ha'be, ghucibe bandhan]

["Such a merciful personality as Nityānanda Prabhu is not to be found anywhere. He suffers a beating from Jagāi and Mādhāi and still gives them love of God. When you become offenceless, you will obtain love of God; but in these names of Caitanya and Nitāi there is no consideration of offences. Once you have a taste for the Holy Name of Kṛṣṇa, bondage to this world will come to an end."]

...

[(3)]
[(anurāg to habe he)
takhon anāyāse saphal habe jīvera jīvan
(kṛṣṇa-rati vinā jīvan to miche he)
śeṣe vṛndāvane rādhā-śyāmer pā be darśan
(gaura-kṛpā hale he)]

["When there is attachment to the Holy Name of Kṛṣṇa, then, very easily, the life of a living being becomes successful. Without attachment to Kṛṣṇa, life is simply false. If the mercy of Lord Gaura is there, then at the end of life you will obtain the beautiful vision of Rādhā and Śyāma in Vṛndāvana."]

[Dayāl Nitāi Caitanya, by Śrīla Bhaktivinoda Ṭhākura]
[Within SCSM Kīrttan Guide, 4th Edition, p 54]

End of 81.12.24.B_81.12.27.A

Start of 81.12.27.B

Śrīla Śrīdhara Mahārāja:

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read Śrīmad-Bhāgavatam to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of Śrīmad-Bhāgavatam. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

[Śrīla Śrīdhara Mahārāja originally composed this verse to introduce his summary study of the 18,000 verse Śrīmad-Bhāgavatam. Just as Śrīla Bhaktivinoda Ṭhākura condensed the whole Bhāgavata principle into 1,000 verses in his Bhāgavata-arka-marici-mālā, Śrīla Śrīdhara Mahārāja said he had a mind to consolidate it even more, to represent it within 300 verses, but he did not finish it.]

Mahāprabhu Gaurāṅga Sundar. Gaurāṅga Sundar. _____ [?]
Nimāi is in his room studying?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Peculiar boy! Hare Kṛṣṇa. Hare Kṛṣṇa. He knows to play mṛdaṅga, he knows to sing, he knows to deliver lecture, he knows to explain the Sanskrit, his pronunciation of Sanskrit verse also very accurate and sweet. He's got qualities, but he's beside himself.

Devotee: No, he's not there Mahārāja.

Śrīla Śrīdhara Mahārāja: Not there.

Akṣayānanda Mahārāja: He's down somewhere.

Śrīla Śrīdhara Mahārāja: He's playing with that child, that son, Sarvabhavana's son, Aniruddha, what's his name?

Akṣayānanda Mahārāja: Aniruddha.

Śrīla Śrīdhara Mahārāja: No, Abhimanyu, playing with Abhimanyu. Ha, ha, ha.

Akṣayānanda Mahārāja: Is he?

Śrīla Śrīdhara Mahārāja: No? He's not there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Gaura Hari. He's fond of milk. Ha, ha. Śukadeva Goswāmī's also stated, he only stood there where he found that one is milking the cow, stood for some time. And that man automatically took the pots of milk.

[sa go-dohana-mātraṁ hi, gṛheṣu gṛha-medhinām
avekṣate mahā-bhāgas, tīrthī-kurvaṁs tad āśramam]

["He [Śukadeva Goswāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence."] [Śrīmad-Bhāgavatam, 1.4.8]

Go-dohana-mātraṁ, he's always moving, wandering. Only he was found to stand where he found that one is milking his cow, for some time, for the spiritual necessity, and taking some milk. No necessity of any house, or any room, or any dress, or anything else. Astonishing! Sixteen years old, but no dress, naked, and health is also full grown. No trace of austerity is there, full blown power, naked, with a vacant vision, searching vision for something else, transcendental, roaming about here and there. That is his external habit. Internally he's roaming in the land of infinite beauty and charm. And his personality also was a charm to all the stalwarts of the scholars of the day, the charm, a mysterious charm, his personality – no scholarship, no yoga, nothing – satisfied in himself he's roaming about – caring for nothing of this world. Only sometimes he's seen to stand where cow milking, that has been mentioned. That is perhaps for the inspiration, Kṛṣṇa's, at the intervention of Kṛṣṇa, to stand, and getting something, vanishing.

parinisṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
[gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ sate]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very Śrīmad-Bhāgavatam I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing Śrīmad-Bhāgavatam achieves unflinching faith in the Supreme Lord, the giver of salvation."] [Śrīmad-Bhāgavatam, 2.1.9-10]

His mind is always following the meaning of the uttamaḥ-śloka. "How wonderful description in the Sanskrit poems there are about Kṛṣṇa, what wonderful, what wonderful, what wonder, wonder, wonder, land of wonder, land of wonder, love, beauty, charm, ecstasy, whatnot."

Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa.

svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam
yasmāt paśyati dehasya, tata ātmā hy ajo 'maraḥ]

["In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal."] [Śrīmad-Bhāgavatam, 12.5.4]

A man may see that his body is falling there beheaded, but does not affect his existence or his perception. A body is beheaded there fallen, he's seeing in his dream. So that connection with the body, the soul has got similar connection with this world. It is not affected. He may see standing the Earth vanished, but still he's standing somewhere, Earth vanishes, it becomes pulverised, vanishes. So such is the independent position of the soul, but not dependent on material existence, but it thinks that material thing is indispensable necessary to maintain his existence, the wrong concoction. But in fact he may see in dream he's there but the whole Earth has vanished, the Earth is going away from under his feet. He may see in dream the very Earth is going away from my feet where I'm standing. So such is the connection with the material world he has got, no necessity of material conception for him to stand on, which seems to be so much indispensable for our being: it is not so. It is independent. In the mental system that is also independent of the material existence, what to speak of soul. Soul has nothing to do with this matter. This is some foreign concocted dream, dream substance, this matter. This is our poison to the soul. The material conception is rather poison to the soul – drawing soul towards opposite interest.

So the Māyāvādī, the Buddhist, "With the dissolution of the material conception nothing remains." Nothing remains according to Buddhists. And according to Śaṅkara, "Only some non-differentiated consciousness remains, and no individual conception there can stand."

But the Vaiṣṇava says, "No, there is a world of reality made of higher stuff than your soul is. Soul is vulnerable consciousness, and invulnerable conscious world is there. And if you can manage to enter there only by the interest of serving, getting service there, to render a service there, with that interest you can enter, contact entrance into that land, and you will be happy. And that sort of adopt-ability is within you. That is your svarūpa, the adopt-ability of the positive life is within the soul inherent. You are to grow, full bloom, full blown, you reach the Goloka stage – blossom, in blossomed condition. And material adopt-ability, mal adopt-ability has taken us in the negative side, in different stages. We are wandering for that. Not only unnecessary but it is injurious for the soul, fallen condition. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Just as by swimming we can make progress, so also by hearing and kīrtana, chanting, we can make progress, śravaṇa kīrtana jali, to hear and to distribute it to others. What I've acquired I

shall give it to others. In this way the progress is very fast, śravaṇa kīrtana, to take delivery from the capitalist and to give delivery to the customers. Indenting and exporting, in this way make fare progress, śravaṇa kīrtana, śravaṇa kīrtana, by passing. And the Absolute Capitalist He will supply, as much as we can make delivery to the customers. Mahāprabhu's dictation is something like that.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Give delivery of these goods to anyone and everyone and new light will come to you and distribute it to others. In this way dynamic, a passing life, progressive life you'll have.

Mahāprabhu Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Rādhe jaya jaya Rādhe, Rādhe jaya jaya Rādhe, jaya jaya jayo jayo Rādhe,
Rādhe jaya jaya Rādhe, Rādhe jaya jaya Rādhe, jaya jaya jayo jayo Rādhe,
Rādhe jaya jaya Rādhe.

Mahāprabhu Gaurāṅga Sundara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja, very cold?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No? You have got sufficient blanket?

Akṣayānanda Mahārāja: O yes, everything by your grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. His mercy: grace.

Akṣayānanda Mahārāja: Our cold is how to catch the thread of that service.

Śrīla Śrīdhara Mahārāja: Service?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What service? That you have got?

Akṣayānanda Mahārāja: Our coldness, that we are cold so that the thread of service, bhakti proper.

Śrīla Śrīdhara Mahārāja: Your preparedness for service that is your capital.

Devotees: [Laugh]

Śrīla Śrīdhara Mahārāja: Madhan Manohan Prabhu has sent a letter that he's coming to Vṛndāvana and he likes to purchase a plot there, and he has asked for my permission. Then he'll stay there up to ten, after that he may come here. But as soon as possible he wanted me to give, if I think it proper, to give him order purchase some plot there. He likes that place very much.

Akṣayānanda Mahārāja: O yes.

Śrīla Śrīdhara Mahārāja: Because, he says, none to criticise there. The devotees in any other place, people at large they want to criticise the Vaiṣṇava, the śikhā, the mālā, the very life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. That is śanta rasa. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Peaceful life, and the servant, they are ready to fight for, if necessary.

Swāmī Mahārāja invoked help, assistance from Kṛṣṇa. "Come to my help. I have been ordered by Your favourite to do this duty. Please help me. After discharging, or finishing this duty I shall again join Your play in Vṛndāvana. And there we shall play, we shall run, we shall...

Akṣayānanda Mahārāja: Jump and roll.

Śrīla Śrīdhara Mahārāja: ...jump and we shall do anything and everything in a boisterous way." Ha, ha, ha. "Join Your campaign. But now a little duty I have got to discharge. And that is ordered by Your most favourite person. And if You help me for that then Your friend will be, that most favourite friend will be pleased with You. You'll get some advantage there."

In this way he's posing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa taba puṇya habe bhāi, "You will acquire good merit if You help me." [From Śrīla Swāmī Mahārāja's Prayer to the Lotus Feet of Kṛṣṇa, written on the Jaladuta, Sept 13th 1965]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. When Kṛṣṇa He held that Govardhana Giri with the little finger of the left hand, then after the function was over, His friends the cowherds they told, "You did not hold it alone. We also helped You with our sticks. You mind it. You could not do it alone." So they're sharing the pleasure. And also they think, they do not care to think about His extraordinary majesty or power or anything else. "One among us, but very beautiful, we cannot but live without Him. We don't know why, what for. But anyhow if He's not in our midst we are all lifeless. When He comes we get the power of merriment, anything." Very life to them. "Some peculiar power He possesses, but still He's one of them, one of us. If there is He is God, no, no,

He can't be God. We don't admit that. He's our friend. Who says that He's God? We don't care. He's our friend, and very charming friend."

Yaśodā also: "He's my son. Those people that do not like that I may live in peace they say so many things, that, 'He's God, He's so and He's so.' Why do they say like that? He's my child. They're so much jealous and envious they don't like that I may stay, I may live peacefully with my son and husband. So envious they are they say that He's God, He's so and He's so. No. He's my child. They cannot tolerate such a beautiful child I have got, they can't tolerate that, so they're floating speculations of different types. I don't like these things. That will be some ominous thing to my child. Why He should go to be a god? Human beings as we are."

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

Mahāprabhu taught all these things. Everyone's society seems to be so much valuable, why? Because Kṛṣṇa's original līlā is in this form. So the human society is created after His original social fashion, so they're so important, this human society, human form, human civilisation, after that, it's created after that. Sarvottama nara-līlā, nara-vapu tāhāra svarūpa.

And this has been mutilated in these days to say that human creation that is the highest of all creation. "Of all creation, human section is the highest. So we are masters of the fossil world. We are masters. We have not to give explanation for our activities to anyone. We are the masters." That is the scientific civilisation. But sometimes they're afraid. "If higher cultured people are found in sukragraha [?] or any other star then we are nowhere. In flying saucer if they come once to attack with new type of weapons then we are nowhere." But before this they may fight with one another with atom bomb and they're finished.

Gaura Haribol. Suicidal, this is suicidal, after all, discordant plane. One cannot live without devouring his environment. That is the law of the land. If you want to live, stay, you must devour your environment, otherwise you can't stay. So suicidal plane, one eating another, one eating another; only then he can live, for the time being. So is this a land to live?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

'gaurāṅga bolite habe pulaka-śarīra, 'hari hari' bolite nayane ba'be nīra
āra kabe nitāi-cānder koruṇā hoibe, saṁsāra-vāsanā mora kabe tuccha ha'be
viṣaya chāriyā kabe śuddha ha'be mana, kabe hāma herabo śrī-vṛndāvana
rūpa-raghunātha-pade hoibe ākuti, kabe hāma bujhabo se jugala-pīriti

rūpa-raghunātha-pade rahu mora āśa, prāthanā koroye sadā narottama-dāsa
[From Narottama Dāsa Ṭhākura's Lālasāmayī Prārthanā]
[& page 70, Songs of the Vaiṣṇava Ācāryas]

Gaura Hari Haribol. Gaura Hari Hari. Gaura Nityānanda bol. Gaura Haribol.
Gaura Gadādhara bol. Gaura Hari Hari. Gaura Śrī Advaita bol. Gaura Hari Hari.
Gaura Śrīnivāsa bol. Gaura Hari Hari. Gaura Haribol. Gaura Haribol.
Mahāprabhu. Mahāprabhu. Mahāprabhu.

Today's Sunday? Sunday! Have you taken prasādam?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hari. ...came, what is his name? Yesterday or day before yesterday.
(That of grave arm, maha-bhuja, bhuja, bhuk, bhoga yujya ?)
Who can consume infinite, that is _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
...
...to cross this jungle; to put into the highway, we want to go towards _____ [?]
Then that chief told, "Yes, my astrologer told me, reported to me, that you have not seven but eight coins with you – with your – this night I'd planned to kill you both and to take that. But you have come voluntarily to hand it over to me. I'm much satisfied with your behaviour. I won't accept them – but only, as you are a good man I shall help you to get away from the jungle towards the highway."
"No, no. If you don't accept please be kind enough to accept this, otherwise anyone will kill me for this, so you please accept."
Then he accepted and helped him to get out.
Sanātana Goswāmī came back and asked his attendant, "Have you got one more?"
"Yes, I have got one more."
"You did not tell it so I could not know. Only one you have kept. If necessary for your service in any place with this coin you go back."
Then Sanātana Goswāmī went alone: crossed the jungle path. And then he was in a mango tope [?] he's sitting, too much tired, in Hajipur, Bihar. Then his brother-in-law was also serving under him, in the military department. He was sent to purchase some horses necessary for the battle. He, from the roof of a house suddenly found that in the mango tope a person seems like his brother-in-law, his wife's brother. And Sanātana Goswāmī was his sister's husband.

Devotee: They were brothers-in-law.

Śrīla Śrīdhara Mahārāja: Both were brothers-in-law. And he came down and met him in a solitary garden. "What is this?"
"You don't spread it. I'm flying away. Leaving _____ [?] against _____ [?] though I was imprisoned _____ [?] I'm going away. Don't make any...

Devotee: Alarm.

Śrīla Śrīdhara Mahārāja: "Alarm, or don't inform it to others."

"Then you will die, in such winter season without any dress you are starting towards that. Please accept this one blanket." A costly blanket he gave.

"This is costly."

"No, save yourself and then whatever you'll do."

Then with that _____ [?] Then Sanātana Goswāmī went to Benares and there he heard that Caitanyadeva has come back from Vṛndāvana and staying here in Benares. Then he ascertained that Caitanyadeva is in the house of Candraśekhara. And he, Mahāprabhu is sitting on the veranda of the Candraśekhara. And Sanātana Goswāmī just did not venture to enter into the house, he wanted to enter but could not, he passed through the gate and took his seat on the other side.

But he could not avoid Mahāprabhu's detection. Mahāprabhu asked the householder, Candraśekhara, "There is some vairāgī perhaps just outside the gate. Please call him to Me."

Then Candraśekhara went out and saw, but did not find any vairāgī. "No, there is no vairāgī there."

"But is anyone there, anyone else?"

"Yes, there is a fakir."

"Yes, call that fakir."

Then that daraveśa, 'prabhu tomāya bolāya, āisa, daraveśa!', he told: "My Lord is calling you, sending for you. You fortunate daraveśa come within."

Śuni' ānande sanātana karilā praveśa, Mahāprabhu hurriedly came down and went to embrace him.

Sanātana told, "No, no, I'm so mean, I'm so wretched. Don't touch me. Don't touch me."

Prabhu kahe, – "tomā sparśi ātma pavitrite, Mahāprabhu says, "Only to purify Myself that I want to touch you Sanātana. You are so pure. You are so great. You possess Kṛṣṇa prema. You are so pure to the extreme. Only to purify Me I want to touch you."

In this way Sanātana was embraced.

[candraśekharera ghare āsi' dvārete vasilā, mahāprabhu jāni' candraśekhare kahilā]
['dvāre eka 'vaiṣṇava' haya, bolāha tāṅhāre' candraśekhara dekhe – 'vaiṣṇava' nāhika dvāre]
['dvārete vaiṣṇava nāhi' – prabhure kahila, 'keha haya' kari' prabhu tāhāre puchila]
[teṅho kahe – eka 'daraveśa' āche dvāre, 'tāṅre āna' prabhura vākye kahila tāṅhāre]
['prabhu tomāya bolāya, āisa, daraveśa!', śuni' ānande sanātana karilā praveśa]
[tāṅhāre aṅgane dekhi' prabhu dhāñā āilā, tāṅre āliṅgana kari' premāviṣṭa hailā]
[prabhu-sparśe premāviṣṭa ha-ilā sanātana, 'more nā chuṅiha' – kahe gadgada-vacana]
[dui-jane galāgali rodana apāra, dekhi' candraśekharera ha-ila camatkāra]
[tabe prabhu tāṅra hāta dhari' lañā gelā, piṇḍāra upare āpana-pāśe vasāilā]
[śrī-haste karena tāṅra aṅga sammārjana, teṅho kahe, – 'more, prabhu, nā kara sparśana']
[prabhu kahe, – "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite]

[bhavad-vidhā bhāgavatās, tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni, svāntaḥ-sthena gadā-bhṛtā]

[Sanātana Goswāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.] [Śrī Caitanya Mahāprabhu said, "There is a devotee at your door. Please call him in." Going outside, Candraśekhara could not see a Vaiṣṇava at his door.] [When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, "Is there anyone at your door at all?"] [Candraśekhara replied, "There is a Muslim mendicant." Śrī Caitanya Mahāprabhu immediately said, "Please bring him here." Candraśekhara then spoke to Sanātana Goswāmī, who was still sitting beside the door.] ["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara's house.] [As soon as Śrī Caitanya Mahāprabhu saw Sanātana Goswāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.] [As soon as Śrī Caitanya Mahāprabhu touched Sanātana Goswāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, "O my Lord, do not touch me."] [Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Goswāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.] [Catching his hand, Śrī Caitaya Mahāprabhu took Sanātana Goswāmī inside and made him sit in an elevated place next to Him.] [When Śrī Caitanya Mahāprabhu began cleansing Sanātana Goswāmī's body with His own transcendental hand, Sanātana Goswāmī said, "O my Lord, please do not touch me."] [The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] ["'Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.'] [Caitanya-caritāmṛta, Madhya-līlā, 20.46-56]

Then Sanātana had a talk, primary. And then Mahāprabhu was looking towards this valuable wrapper, casting glance. And Sanātana thought that, "Mahāprabhu does not like it. Repeatedly He's casting His eyes on this valuable [blanket]. I'm a beggar. I'm eating by begging, and this valuable wrapper around my neck it does not look well."

So Sanātana went to the Ganges to take bath and there he found that one Bengali gentleman, his kāṅthā, his cloth, prepared from old dhotis by sewing together, and one Bengali beggar after cleansing it he has given it to be dried in the sun. Sanātana approached him, "O my friend, will you take this rag and give me your cloth to me."

He looks at his face, "You seem to be a man of consideration, but why do you laugh at me, ridicule me? This is highly valuable wrapper and you want to interchange. I don't understand your ways."

"No, no, you please be gracious. I appeal. It does not look well that I shall have. One gentleman has given it to me but it doesn't fit my livelihood." So anyhow he managed to get in exchange that old cloth for that wrapper.

And also Mahāprabhu felt that, bhadra karāñā [Caitanya-caritāmṛta, Madhya-līlā, 20.70] That big beard and moustache _____ and a clean shave, and changing that valuable wrapper

with that old cloth wrapper he came to Mahāprabhu. Mahāprabhu was highly pleased and gave him the dress which is now we find with the bābājīs, one for the upper part and another for the lower part, and kaupīna. And Tapana Miśra he went with new cloth, Sanātana did not accept. "Only give old, used one." And with that old, used cloth he prepared his dress and went on the front of Mahāprabhu, and that was the bābājī dress of the present day.

In this way, two months Sanātana stayed there, and Mahāprabhu also to teach them full two months Mahāprabhu taught him about the devotional instructions of different Purāṇas, and that renowned ātmārāma śloka explanation.

When everything finished Sanātana Goswāmī told, "I want to hear those eighteen kinds of explanations You gave to a particular śloka of Bhāgavatam. I'd like to hear that if You please, if You think me fit to attend that please."

Mahāprabhu told, "Generally I know variegated meanings come to My mind, that in the association of Sārvabhauma Paṇḍita that came at that time in My mind and I explained. Let Me try. Through your association what sort of explanations may come within My mind, let Me try." In this way Mahāprabhu began to explain that śloka in different ways and it came to sixty one there; types of explanations from one śloka.

Then Sanātana Goswāmī told, "That You say of Yuga Avatāra, but who is the Yuga Avatāra in Kali-yuga?"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

"Then this colour will be yellow, the figure will be such and such. And His behaviour will be to take everyone Kṛṣṇa Nāma, give Kṛṣṇa prema, He's the Kali-yuga Avatāra?" Just meaning Mahāprabhu.

Mahāprabhu avoided, "You say all these cunning behaviour and hear about other things." In this way avoided and went on.

And after the instruction and advices were finished then Sanātana Goswāmī, "You have given me the burden of responsibility of doing so many things which is not possible by this tiny soul. But if You grace me, You bless me, then I shall try what You have given me the responsibility of doing so many things."

Lukta tīrtha udar vigraha prakasa, then śāstra prakasa, sadacar, all these śāstra.

Then Mahāprabhu told that, "I say that when you begin this work Kṛṣṇa will come to your help."

"I do not know Kṛṣṇa. I know You alone. So if You bless me with Your feet dust then I get some inspiration."

And Mahāprabhu put His hand on his head, and Sanātana Goswāmī forcibly took His feet on his head, "That this will help me when I shall begin."

After that Mahāprabhu left for Purī and Sanātana Goswāmī anyhow stayed there.

"You go to Vṛndāvana. Rūpa is already trained in Allahabad and sent to Vṛndāvana with some charge...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...and then both brothers there, and began to fulfil the orders of Mahāprabhu Śrī Caitanyadeva, those two brothers. Then gradually Gopāla Bhaṭṭa came, Raghunātha dāsa went, then that Raghunātha Bhaṭṭa also went there. Then Jīva Goswāmī also joined lastly, six Goswāmīs and Lokanātha Goswāmī, Bhugarbha Goswāmī. There was a party of Mahāprabhu. They began to spread the teachings and practices of Mahāprabhu there.

End of 81.12.27.B

Start of 81.12.27.C_81.12.29.A

Śrīla Śrīdhara Mahārāja: ...are supplied by them, the scriptural aspect of the pracāra, and the practical by Nityānanda, Advaita, Śrīnivāsa Ācārya, in Bengal. They're going on with practical duties, saṅkīrtana, making disciples. And the scriptural side was gathered, compiled and gathered and published by the Vṛndāvana party, under the lead of Sanātana, then Rūpa, Jīva, Gopāla Bhaṭṭa, and Raghunātha dāsa etc. They're the authentic scriptural...

Devotee: Under the leadership of Sanātana Goswāmī Mahārāja. He was the leader of the scriptural compilation.

Śrīla Śrīdhara Mahārāja: Physically, but that is with the viddhi...

Devotee: The rules and regulations.

Śrīla Śrīdhara Mahārāja: The general...

Devotee: Scriptural injunction.

Śrīla Śrīdhara Mahārāja: ...scriptural injunction, the injunction of the general devotional side. And the internal, raga side, that was relied with Rūpa Goswāmī to analyse the affection, love, and the, our affinity, the mental, the sentimental side. That was taken up by Śrī Rūpa, the rasa-vihara, śanta, dāsya, sākhya, vātsalya. The external side by Sanātana and the internal side of love given Vṛndāvana, and that was entrusted with Śrī Rūpa, he's empowered, inspiration from Mahāprabhu for that. And Rūpa took up that anurāga side, the love affairs, divine love. He began to produce original scriptures. And Sanātana he collected many directions from different Purāṇas and other previous scriptures, holy scriptures, and by power of that he tried to prove that what Śrī Caitanyadeva has told, that is the real purpose of life. And in this way we can acquire that end of our life. The external side was supplied by Sanātana Goswāmī and the

internal side by Rūpa Goswāmī. And Jīva Goswāmī afterwards came to prove and put that in Vedic and Vedāntic basis. That this is the object, the purpose of the Veda, the Vedānta, and the Purāṇa, they all say what's the gist, the very purport, what Mahāprabhu has endowed our Guru, Goswāmī, Sanātana, Rūpa has done, that is proved by the scriptures, living scriptures of all of the sanātana-dhāma. And Gopāla Bhaṭṭa also gave some dictence about the smṛti from Rāmānuja section the bhaktiskal [?] also was added to that. In this way the things began, nearly four-hundred and a half years ago, four-fifty years back.

Devotee: Mahārāja, did Mahāprabhu in any place directly mention that He was the Supreme Personality?

Śrīla Śrīdhara Mahārāja: That was only revealed with Rāmānanda.

Devotee: But that even not spoken out.

Śrīla Śrīdhara Mahārāja: No. "You conceal it. Your intense divine love has forced Me to show this to you, but don't divulge it to others." In this way He showed, Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282]. He was forced by Rāmānanda's love to show in that way. And in other places also, in some mystic way, just as to…

Devotee: Murārī Gupta.

Śrīla Śrīdhara Mahārāja: This Murārī Gupta in a way, that Tīrtha-vipra, to him. Suddenly in some places and then suppressed. In this way He showed.

Devotee: Sārvabhauma Bhaṭṭācārya.

Śrīla Śrīdhara Mahārāja: Sārvabhauma, playfully, not direct, "That I am so." To Tīrtha-vipra somewhat, and to Rāmānanda to the fullest extent, "That I am so and so." That also in a suppressed way, somehow, "Don't divulge it to others, don't give it publicity."

Devotee: Mahārāja, yesterday you were beginning to explain that Svarūpa Dāmodara Goswāmī, he had composed fourteen ślokas which is the basis of…

Śrīla Śrīdhara Mahārāja: Basis of all.

Devotee: Yes. But I think something else came in between and you did not explain. Could we hear that explanation once more Mahārāja, if it is…

Śrīla Śrīdhara Mahārāja: What?

Devotee: About these fourteen ślokas.

Śrīla Śrīdhara Mahārāja: It is found in Caitanya-caritāmṛta [Ādi-līlā, 1-14] who is Mahāprabhu, who is Nityānanda Prabhu, who is Gadādhara, who is Advaita, this Pañca-Tattva. Six ślokas for Mahāprabhu, five devoted to Nityānanda Prabhu, perhaps two for Advaita Prabhu, one for Gadādhara Paṇḍita, another for Pañca-Tattva perhaps. These fourteen ślokas came from Svarūpa Dāmodara and that is the basis of the whole līlā of Mahāprabhu. He was the most intimate, Rādhārāṇī, Lalitā, and he knew everything. Hare Kṛṣṇa. Hare Kṛṣṇa. Svarūpa Dāmodara is within our Guru paramparā but not Rāmānanda. Rāmānanda is nearer to Kṛṣṇa than to Rādhārāṇī.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Viśākhā Nāma, between the Two, middle-man. A little inclined towards Kṛṣṇa. But Lalitā is exclusively in the support of Rādhārāṇī. And sometimes she becomes haughty, ha, ha, towards Kṛṣṇa, cruel, to deal with Him, to keep up the dignity of her Mistress Śrī Rādhikā. She is_____ [?]

Devotee: Unconcerned.

Śrīla Śrīdhara Mahārāja: No. Desperate, sometimes she becomes desperate, crosses the reason and, the plane of reason and rhyme. Uttugga-sauhrda-visesa-vasat pragalbham, Rūpa Goswāmī, he's describing her nature, Lalitā Devī.

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham, devim gunaih sulalitam lalitam namami

["I offer praṇāma unto the haughty Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (sulalita). She has natural expertise in all arts (lalita), thus her sevā self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of sauhrda-rasa, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmatī Rādhikā."] [Lalitastakam, 1]

Rūpa Goswāmī says, "I bow down to that great mistress Lalitā, whose nature is such. How? Rādhā-mukunda-pada-sambhava-gharmma-bindu-nirma. If she finds a little drop of sweat either in the foot of Rādhārāṇī or Mādhava she's besides herself and wants to take one million bodies. How eagerly she wants to remove that drop of sweat. That is her eagerness, earnestness of service of Both of Them. She can't tolerate that if a drop of sweat should come on Their feet she becomes mad to find it. And at least with one lākh of bodies, with that attitude she goes to remove that. So much affection she behaves towards Them. Rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām, uttugga-sauhrda-visesa-vasat pragalbham. Sometimes she's a little _____ [?]

Devotee: Light?

Śrīla Śrīdhara Mahārāja: _____ [?] Boisterous, sometimes she seems to...

Devotee: Playful mood?

Śrīla Śrīdhara Mahārāja: Not playful, a little ugra [haughtiness]...

Devotee: Cruel?

Devotees: No. No.

Śrīla Śrīdhara Mahārāja: She crosses the limit of gentleness, discourteous, impertinence, some degree of impertinence is shown in her behaviour. Uttugga-sauhrda-visesa-vasat pragalbham. But over-talkative, she's something more, unnecessary, but that is only meant for the highest degree of her affection towards the Both. Can't tolerate, she becomes a little, prajalpa, talkative, over-talkative sometimes, crosses the limit of courtesy she's seen sometimes. But that is only for the extreme attraction for Their good.

yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam -
[sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami]

["I offer praṇāma unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her priya-sakhī Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (sva-paksa). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [Lalitastakam, 7]

Whomever she's coming across while walking in the streets of Vṛndāvana: "Come, join our side." Ha, ha. "Join us, join us. There is Candrāvalī's side and others. Join us, join us." Whomever she finds, any girl. "Come, come, join us, join us, join the camp of Rādhārāṇī." Yam kam api vraja-kule vrsabhanujayah-preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista. And if only she admits, "Yes, take me, accept me, yes...

Devotee: Enlist your name.

Śrīla Śrīdhara Mahārāja: "Yes, enlist her name. Come, join us." In this way she's moving. Sadyas tad ista-ghatanena krtarthayantim: fulfilling her aspiration immediately, "Come, join, take her to the office of Rūpa." Ha, ha, ha...

Devotees: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: ... of Rūpa, if she will take up the invitation." Big things! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: This can only, such topics, although it is far above us Mahārāja, but never the less hearing it from you we might get a desire…

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

Devotee: … to approach that with utmost respect.

Śrīla Śrīdhara Mahārāja: Very guarded, well-guarded, we shall try to if possible.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So he showed his stand, but still of such time on that. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], the Śruti, the Veda, from far away showing by fingers the braja-rasa in this side. Ha, ha. "In this side, go that side. We can't approach more. In this way." Gaura Haribol.

Devotee: There's a wonderful prayer…

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee:…by the Śrutis personified in Bṛhat-Bhāgavatāmṛta, Sanātana, it's very beautiful..

Śrīla Śrīdhara Mahārāja: In Bhāgavatam also, the Śruti they're trying to get their crime excused.

Akṣayānanda Mahārāja: Forgiven.

Śrīla Śrīdhara Mahārāja: They say that, "We say that we Śruti we failed in our duty to express You my Lord. We rather, what we expressed that was something like Brahman. But You are so and so, so playful, so sweet, so accommodating, we could not understand. We could not express also even like that, our failure when we asked for that." The Śrutis are saying like that.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

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

"Who would come to divulge all these secrets of the harem of Kṛṣṇa if Mahāprabhu did not appear in this world with so much benevolence? It won't be possible that a jīva can enter there in such a highest quarter of the līlā of the Lord."

Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Devotee: Jaya oṁ viṣṇu-pāda paramahaṁsa...

…

Śrīla Śrīdhara Mahārāja: …Hyderabad, it is also within Andhra, Andhra Province.

Mādhava Mahārāja [Janakabhai]: Yes.

Śrīla Śrīdhara Mahārāja: This temple, so Hyderabad has got some influence there, the richest temple in the whole of India.

Mādhava Mahārāja: I wanted to invite you to come there Mahārāja so they could meet you. I wanted to invite you to Tirupati so that they can meet you and maybe they can make you the Ācārya there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. It is not possible for me to go so far. I wish you success from here.

Mādhava Mahārāja: They have put Bhakti Svarūpa Dāmodar Mahārāja, and myself, and Shankabrit dāsa, we are now…

Śrīla Śrīdhara Mahārāja: And?

Mādhava Mahārāja: Shankabrit, he is one South Indian devotee. They have put us on the Advisory Council to the Executive Officer.

Śrīla Śrīdhara Mahārāja: Shankabrit is a disciple of Swāmī Mahārāja?

Mādhava Mahārāja: Yes, yes.

Śrīla Śrīdhara Mahārāja: Yes. He comes from Andhra or Keral?

Mādhava Mahārāja: He comes from, perhaps from Bangalore, I think he may be from Bangalore, I'm not sure. He's a notorious disciple of Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Tamil, Andhra, Tamil, and that Kanatak, and Kerala, four sections in the south.

Mādhava Mahārāja: Yes. So he wants us also to become active in the press, to bring up the quality of the printing. It's very bad quality at present. But they have all modern machinery, computers, and big, big machines. They're spending crores of rupees for printing press.

Śrīla Śrīdhara Mahārāja: Caru Swāmī, has he reached there?

Mādhava Mahārāja: Bhakti Caru Mahārāja is there.

Śrīla Śrīdhara Mahārāja: There?

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right.

Mādhava Mahārāja: He was lecturing with us and they liked him very much also. He gave a wonderful lecture, very scientific lecture for one hour and a half. They want him to write this lecture in a book and distribute it in Tamil also, in Telugu. So I also have some good news for you from Delhi.

Śrīla Śrīdhara Mahārāja: What is this?

Mādhava Mahārāja: We had that big conference in Delhi you know…

Śrīla Śrīdhara Mahārāja: That conference, yes, yes.

Mādhava Mahārāja: …with two Nobel laureates. So in the newspaper it says, "Nobel laureate debunks theory of evolution." Debunk.

Śrīla Śrīdhara Mahārāja: Bunk?

Mādhava Mahārāja: Ha, ha. Debunk, ha, ha, ha.

Akṣayānanda Mahārāja: Debunk.

Śrīla Śrīdhara Mahārāja: Debunk means?

Mādhava Mahārāja: Means he has defeated the theory of evolution, he has thrown it out, Nobel laureate.

Akṣayānanda Mahārāja: Defeats, means he defeated the theory of evolution.

Śrīla Śrīdhara Mahārāja: Oh. The Darwin evolution.

Devotees: Refuted. It is finished.

Śrīla Śrīdhara Mahārāja: That is finished, all right.

Mādhava Mahārāja: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: That is crushed, evaporated.

Mādhava Mahārāja: It says, "Nobel laureate Professor Illya Pragosene [?] of Belgium, here today, Darwin's theory of evolution about chance and necessity was no longer valid."

Śrīla Śrīdhara Mahārāja: The Hegel's 'Ideal Realism' is there to back, 'Ideal Realism.' The reality is an idea, the beginning of everything the idea first. 'Ideal Realism.' Idea is not an abstract imaginary thing but it is real. Everything is the effect of ideas, starting with an idea and then it is translated into action. Everywhere we find that. The beginning with idea, and then it realises itself into action. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Ideal Realism: that is Hegel's theory. And ours of course, consciousness first, then these are all effects of consciousness. So many kinds of experience, theirs rather connected, grathitha [?] means - just as, what is this to _____ [?] sūtre maṇi-gaṇā iva, in Gītā:

[mattaḥ parataraṁ nānyat, kiñcid asti dhanañjaya
mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva]

["O Arjuna, there is nothing superior to Me. Everything depends on Me, just like pearls strung on a thread.] [Bhagavad-gītā, 7.7]

Akṣayānanda Mahārāja: Thread, threading.

Śrīla Śrīdhara Mahārāja: Yes. Mayi sarvam idaṁ protaṁ, sūtre maṇi-gaṇā iva. "Just as in a thread so many jewels in a garland so I am within and everything is just like so many gems, jewels, and I am the sūtre grathitha [?] making them one, coming through, passing through them, sūtre. Mayi sarvam idaṁ protaṁ. Whatever you find it is all in Me in a thread, sūtre maṇi-gaṇā iva, just as in a thread so many jewels are connected to make it a garland. So I am within just like a thread."

So the beginning, the basis, the foundation, is He, the consciousness, the conscious will. And whatever everything is outwardly floating, the depth is the consciousness, He.

Devotees: _____ [?]
...
Śrīla Śrīdhara Mahārāja: Sūtre maṇi-gaṇā iva, in Bhagavad-gītā you'll find, sūtre maṇi-gaṇā iva.

raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ
[praṇavaḥ sarva-vedeṣu, śabdaḥ khe pauruṣam nṛṣu]

["O son of Kuntī, by the potency of the primordial element of taste, I am situated as the basis of the flavour of water; and by the opulence of effulgence, I am present in the sun and moon. I am present in the Vedas as their primeval sound vibration, the letter Oṁ; I am present in the

atmosphere as the primordial element of sound; and as the Supreme Male, I am present in all men."] [Bhagavad-gītā, 7.8]

"The very gist of everything, all pervading, that is My, apparent, My one function is that, one of My functions, the pervading all through, keeping them, holding them. Raso 'ham apsu kaunteya, prabhāsmi śaśi-sūryayoḥ. In this way, the very gist of everything within Myself. And the conclusion is sūtre maṇi-gaṇā iva. Just as a thread He contains so many kinds of gems and flowers and many things, but the thread is there unifying. My position is such."

Gaura Haribol.

Mādhava Mahārāja: So they said that when we presented our paper, we presented one paper…

Śrīla Śrīdhara Mahārāja: That is the beginning. You will be able to pulverise. Ha, ha.

Mādhava Mahārāja: Ha, ha, ha. They said we had established new school of thought. So I was wondering what will we call it?

Śrīla Śrīdhara Mahārāja: This is not, this is the oldest school, this is the oldest school, we have taken it up again.

Mādhava Mahārāja: What should we call this school? They should give us a name, the new school of thought. We were thinking of calling it 'Interactionism,' Interaction of life and matter. Do you think that would be appropriate?

Śrīla Śrīdhara Mahārāja: Parīkṣit Mahārāja is told in the conclusion of Bhāgavatam by Śukadeva Goswāmī:

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

"That you will die, this is an animal consciousness. Don't allow you to come down to the phenomenal world. You are independent; you can stay independently in the world of consciousness. And that is your eternal life. You come down in consciousness and influenced by the consciousness of matter, then you began to die and be reborn, because this matter comes and goes. But you are eternal soul. Why do you allow yourself to come down to material consciousness? You can retain your own ego and everything, pure in the spiritual sky, the spiritual atmosphere, independent of this matter. Don't allow yourself to come, to indulge in, coming in material consciousness. If you do so you will die, and you will be born and death,

birth and death; you will be victim to birth and death, because of your mal focused consciousness in this matter. Otherwise you can live independently, no necessity, no relativity of matter is necessary in your intrinsic life. This is, kill this wholesale, wholesale; butcher the idea. This is animal consciousness, paśu-buddhi, to come down and identify one with this physical frame. Why do you allow yourself to come down so low? That is the basis of spiritual consciousness. You can live and move freely. And you have got other prospects and resources in the spiritual world. Tvaṁ tu rājan mariṣyeti, paśu-buddhim, that I shall die, this is animal consciousness. Just kill it."

And there's another…the conclusion of Bhāgavatam he says, warning, "Are you afraid of dying now, you Parīkṣit. That serpent will come and bite you and you will die. Are you afraid of your death now, still now?"

"No, no, no. By your grace I am fully established in the conscious world. Now, whatever the serpent may like may do with this body. I don't care to know what part he's coming and biting and whatever will be the effect. I don't care for that. I am fully established in my spiritual position, foundation."

After the conclusion of Bhāgavatam he was asked in such a way, and he answered, replied also in that way.

So we find that in Mahābharata we find that snake rolled around his neck and then put a bite on the forehead. But in Bhāgavatam the snake came and touched his feet and Parīkṣit Mahārāja left the world. During Mahābharata stage what is the forehead biting, in Bhāgavata only touching the toe of the feet. So much negligence to this material existence, so much intensity of negligence in the material experience that the author of Bhāgavata says that the material disturbance only touched the feet. Whereas Mahābharata says it touched the head, gave his bite into the head. So material consciousness has been shown less importance in Bhāgavatam; well established. Same thing, same fact, but ignored, ignored its influence, the influence of matter over soul, so hatefully negligently shown in Bhāgavatam. But Mahābharata, some effect, that went to attack in the head.

These material incidents are of no importance. This is under the leg, under the foot, to be trampled down, material consciousness, prosperity, its charm, all these material achievements to be trampled down under foot.

Here we've got a real position by drinking the nectar of the līlā of the Supreme Entity. What do we care for these material things, achievements, or prosperity, or knowledge, or scholarship? Nothing of the thing, neglectfully dealt. We rather drunk deep the nectar of Kṛṣṇa līlā. The Mahābharata is not realised such a high stage, not dealt with. Gaura Haribol.

Anyhow, good sign, you've got good news and victory. But what's the difficulty with ISKCON there? I am told that they already expressed that, "We don't want to connect with ISKCON." Is it true?

Akṣayānanda Mahārāja: Tirupati.

Śrīla Śrīdhara Mahārāja: Tirupati. Anything like that?

Mādhava Mahārāja: Well, some devotees have gone to Tirupati, and they were not pleased with their activities.

Śrīla Śrīdhara Mahārāja: Who was the leader of that party?

Mādhava Mahārāja: Different, no, not party, but different devotees have gone whom they found that were too aggressive. So, he only wants to have those devotees who are not, er, who understand the mentality…

Śrīla Śrīdhara Mahārāja: Yea, anyhow, Swāmī Mahārāja, you are there, Swāmī Mahārāja is there.

Mādhava Mahārāja: Yes. They know Swāmī Mahārāja. They respect him very much.

Śrīla Śrīdhara Mahārāja: Whether ISKCON or this Trust, Vedānta Trust, one and the same.

Mādhava Mahārāja: But they discriminate between good devotees and bad devotees, ha, ha. So they are very pleased with Bhakti Svarūpa Dāmodar Mahārāja, he is very pleased with him. He likes him very much. So we are very happy to have him there to work with. We have made some programmes of giving lectures to the staff of TTD, and started one temple programme in one small temple in the housing colony. And they want us to do naga-saṅkīrtana daily, simple programme. They don't want us to build one temple because already the temple is there. They simply want us to do naga-saṅkīrtana and give lectures on bhakti-yoga. Eventually they will give us some land. They want to get one hundred acres so we can build our institute.

Śrīla Śrīdhara Mahārāja: On the hill, or lowland?

Mādhava Mahārāja: On the lowland. The hill is considered Śeṣa-Nāga.

Śrīla Śrīdhara Mahārāja: Śeṣa-Nāga.

Mādhava Mahārāja: _____ [?] considers that hill to be Śeṣa-Nāga.

Śrīla Śrīdhara Mahārāja: On which side, the temple, on the southern?

Mādhava Mahārāja: I'm not sure which side that is. That is the side toward the Tirupati, when you're coming up the hill…

Śrīla Śrīdhara Mahārāja: The train from Gudru [?] from main line Gudru, Madras, Calcutta, from Gudru junction, a small, narrow gauge line going up, on which side of the line?

Mādhava Mahārāja: Well, when we're coming from Gudur [?] to Tirupati you can see that side of the hill. You can see on the hill there is the hoods; the heads of Śeṣa-Nāga. And that mountain goes around and it curls around at the bottom, just like the tail.

Śrīla Śrīdhara Mahārāja: There was a quarrel between Śaṅkara and Rāmānuja sampradāya there. And both of them demanded - the Śaṅkarācārya sampradāya told, "It is Śiva Mūrti", and the Rāmānuja told, "No, He's Viṣṇu Mūrti, Nārāyaṇa." Then some weapons were placed there and the doors closed. Then, anyhow, it was found afterwards that the weapons of Nārāyaṇa had been caught by the hands of the Deity, and it was decided that He was Viṣṇu Mūrti not Śiva Mūrti. We are told like that. And also it is told that Rāmānuja was Śeṣa, Śeṣa Avatāra. Taking the body of a serpent, he entered through the drain and put the weapons into the hands of the Mūrti and then passed away, ha, ha, ha, ha, stealthily. There is a story like that. Balaji. Hare Kṛṣṇa.

Mādhava Mahārāja: I also heard that Rāmānuja, he went up that hill with his knees, he tied his feet and he walked on his knees because he did not want to step on Śeṣa-Nāga, seven hills, seven mountains to cross, before getting to Baladeva.

Mahārāja, one Nobel laureate also stayed at our temple in Bombay. One Nobel prize winner, Nobel laureate, he stayed with us in Bhaktivedānta Institute in Bombay for two days.

Śrīla Śrīdhara Mahārāja: Who is he?

Mādhava Mahārāja: His name is George Wall, he's from Harvard University, US. And he came and he stayed with us for two days and he gave lecture to the devotees in the temple, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Following your line, eh? Ha, ha, ha.

Mādhava Mahārāja: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: You are proud of your knowledge, proud of your knowledge, and you want to lower down the position of the knowledge itself. You must hold that it is a primary thing, and they're all the effect of knowledge. And the stone producing knowledge, it is shameful to hear for the scholars. Ha, ha, ha, ha, ha. And to value with the valuation of knowledge, that is, it is coming from the stone, that fossil fatherism. Ha, ha, ha.

Mādhava Mahārāja: He thinks that we come from the star, from the dying star he says man has been born. The star had to die so that man can be born.

Śrīla Śrīdhara Mahārāja: Moon or Sun, everything came from the Sun but where from does the Sun come? Matter comes from matter. What is the new thing? Earth, Moon, all comes from the Sun, but Sun is also material substance. So matter comes from matter, no new thing there. This is all stale. And that is no explanation at all. From matter is dividing itself into different planets, what is the charm in the argument there? From big matter particles are thrown this side that side. Is it an explanation? …sarge loko smin. Demonic and deity, what is from deity, adjective?

Akṣayānanda Mahārāja: Divine.

Śrīla Śrīdhara Mahārāja: Divine, the divine and demonic. The fossil father, that is demonic conception. The divine must come down from high to low. Divinity must be given the first preference in existence. Such noble thing, that is born only from stone? Suicidal to think that stone has given birth to divinity. What is this thing? How a man can think, a rational man?

Mādhava Mahārāja: It is very unreasonable, this idea is very unreasonable, but still, sometimes…

Śrīla Śrīdhara Mahārāja: Yes. Unreasonable, but it is foolish, unfortunate and meanness, mean-heartedness, that stone has produced divinity.

Mādhava Mahārāja: How is it that so many big, big scholars have been fooled by this theory?

Śrīla Śrīdhara Mahārāja: You'll be able, by the grace of Swāmī Mahārāja, to disperse them, throw them into the ocean. Ha, ha, ha, ha, ha.

Mādhava Mahārāja: Ha, ha, ha, ha, ha. We sold many of our science books, you know we have some science books that we made, and at that conference many people bought those books, at least fifty-per-cent of the members bought our books. We were all sold out. And also we sold some Bhagavad-gītās. So they're finding a lot of interest in our books now.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Many books distributed.

Śrīla Śrīdhara Mahārāja: Oh, there?

Akṣayānanda Mahārāja: Yeah, by Janaka Bhaya, at the meeting in Delhi.

Mādhava Mahārāja: They thought this was very interesting, our approach, combining Eastern and Western philosophy. Somehow, all over the world, interest is developing in consciousness. I don't know how but everyone is becoming interested.

Śrīla Śrīdhara Mahārāja: Because in the internal nature everyone cannot but have sympathy. This is after all foreign thing, the Darwin theory and all these are misconceptions, ignorance, that cannot have its own independent existence. Just like a cover, spare, that cannot be really, outcome, foreign, the superficial.

Mādhava Mahārāja: But why so many people now are becoming interested, at this time especially?

Śrīla Śrīdhara Mahārāja: Ignorance.

Mādhava Mahārāja: Before, not so many people were interested.

Śrīla Śrīdhara Mahārāja: Though foreign, avantu [?], not, like parasite, it has come, it is not innate but it is come from out, but still, at the present that has got the over reigning power, the ignorance. So, but still it cannot be intrinsic. It is only foreign thing, indented, not natural, but like dress. Barshan siji nani yatha vihay [?] We can take it, we can leave it, like the cover, like a garment, not innate.

Mādhava Mahārāja: But why at this time, now at present they're giving up? Previously they were accepting and this time now they're giving up, why this time is so special?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. By this Kali-yuga the special grant of grace comes with Mahāprabhu gradually to help the people from such intense ignorance. Which is generally _____ [?] comes here to visit this mundane world. Satya, Tretā, Dvāpara, Kali. Just after winter comes summer, after summer rainy season, in this way the movement of the time. The Kali comes when ignorance gathered more. And then also to help the inmates of Kali a special grant also comes and thereby they're benefited and they can do away with the darkness by that higher knowledge, higher grace. Māyā, ignorance is there, light is also there. In some places sometimes light predominates and in some places suppose darkness predominates. But that does not mean that darkness must be a positive thing. Light is desirable. That is positive thing. Darkness may not be given the importance of light, though it is eternal.

End of 81.12.27.C_81.12.29.A

Start of 81.12.29.B

Śrīla Śrīdhara Mahārāja: …māyā is also eternal, misunderstanding, that is also eternal, this possibility, in the relativity. Kṛṣṇa.

Mādhava Mahārāja: I have one letter here from Bhakti Caru Mahārāja, he has written one letter from_____ [?]

Śrīla Śrīdhara Mahārāja: It is in English or Bengali?

Mādhava Mahārāja: Bengali.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja, Caru Swāmī_____ [?]
…
To remove the defects of all other five darśanas Vyāsadeva had to compile Vedānta darśana in their form, in a logical form, Vedānta darśana. And the Bhāgavat is the commentary of that

Vedānta darśana. Vedānta darśana is considered to be the flower in the tree, and Śrīmad-Bhāgavatam the ripe fruit. In this way the adjustment of the Vedic culture has been given, a developed form. Hare Kṛṣṇa.

Śrīdhara Swāmī also in his commentary in the introduction of Bhāgavatam also shown this path, that how the root is the sat-saṅga, then the Gāyatrī, then the praṇava, oṁkāra, then Gāyatrī, then the tree Veda, and then the fruit, the flower, and then fruit, Bhāgavatam, the desired ripe fruit. Śrīmad-Bhāgavatam, raso vai saḥ, is full of juice, nectar. How it has come from Veda and where from Veda comes. All these things have been described in a very nutshell way.

Hare Kṛṣṇa. Hare Kṛṣṇa. So that is the right way to move to the people, as least who have got some faith in the Veda, they should be dealt in such a way. 'The Veda is developing in this way.' And to show skilfully the stages of development step by step, and just like a theorism in a logical way we are to show to the public that this is blossoming in this way, the bud blossoming into a flower and then to fruit, how. The intermediate steps should be explained, supplied; then it will be easy to make them convinced. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Vedaiś ca sarvvair aham eva vedyaḥ.

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

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

"I am the object, the aim, of all the Vedic mantrams, background. They're all aiming towards Me, to prove Me."

Hare Kṛṣṇa. In Bhāgavatam also it is said, "If it fails to do so, this varṇāśrama, this Vedic tol, school's instructions, Vedic education, if they fail to take to the Supreme Lord Kṛṣṇa then they're useless. They're wasting their energy. They're committing suicide. And anyhow if they take us, any sort of training or education takes us to the conception of Kṛṣṇa to be the highest, it fulfils its object."

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ, śrama eva hi kevalam

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[Śrīmad-Bhāgavatam, 1.2.8]

...

…but it could not produce the desired result, that Kṛṣṇa consciousness, then that's all a waste of energy. And there is another, just the opposite.

ataḥ pumbhir dvija-śreṣṭhā, varṇāśrama-vibhāgaśaḥ
svanuṣṭhitasya dharmasya, saṁsiddhir hari-toṣaṇam

["O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead."] [Śrīmad-Bhāgavatam, 1.2.13]

But if one is found that he has reached to the stage of serving Kṛṣṇa then all his duties, past duties have been successful. The certificate can be issued to him blindly. He has reached the goal. So anyhow, whatever he did, all justified, because he reached the goal. And who misses the goal, then all his grandeur in discharging his duties of different stages, that all gone, because he misses the right end, the aim, missing the aim, object of those duties. So they're all wasted. It is in Bhāgavatam. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: How can I chanting properly? My chanting not properly now.

Śrīla Śrīdhara Mahārāja: Chant. By the living sources, by leaving of the evil influences aside, that sādhu and śāstra, first sādhu and then śāstra. From the association we are to draw, we are to try to get energy, direction, all in their association, favourable environment. When the medicine is failing to do its duty then we are advised to have a change of place, where unconsciously the air and water, everything, comes to our help to improve the health. Change, when the medicine fails to produce its result. So also, the environment, the environment and the energy within, two things, when the energy within is failing then strength must be acquired from the environment, favourable environment. That is the association, sat-saṅga, sat-saṅga. And the living, more living, the sādhus more living, and the next, passive saṅga, that is scripture. Sādhu śāstra, only two things can help us in our need. Guru is there. God sent sādhu for me, the agent, on His behalf. Then we can concentrate to him, to his submission. Otherwise the śikṣā Guru, the sādhu, and in want of that, the śāstra, the scriptures who can enlighten us about the thing we need.

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

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

This is the only remedy, first sādhu, that is living scripture, and then passive, active and passive environment. Hare Kṛṣṇa. So, and how to get association? Only through serving attitude we can have cooperation, not by indifference, or by aggression, aggressive tendency. To get

anything from higher, that means only through service we can, the attitude of serving, we can draw them towards us. We can make master over our lower things, but when we are in want of higher things then only through serving, praṅipāta, paripraśna, sevā. By these three qualifications only we can imbibe things from higher sphere, serving attitude.
...
Devotee: ...control.

Śrīla Śrīdhara Mahārāja: Gradually it will be controlled. If you want to kill an animal it takes some time to kill it. Ha, ha. So the anartha, they're there, and to dispense with them some time is necessary. But that also, the energy of killing them, to remove them, that energy we should gather from higher sources, then with less energy we can do away with them.

[anyathā swatantra kāma anrthādi jāra dhāma, bhakti-patha sadā deya bhaṅga]
kibā bā karite parekāma-krodha sadhākere, jadi haya sādhu-janara saṅga

["If lust is not controlled, then it becomes the breeding ground for a host of vices and checks one's advancement on the path of devotional service. However, if one stays in the association of the saintly devotees, then that association will carry him beyond the influence of lust, anger, and their friends."] [Śrīla Narottama Dāsa Ṭhākura's Śrī Prema-bhakti-candrikā, 2.11]

What the lust and greed and anger can do harm to a seeker after truth, the sādhu, who is in the path of realisation of Divinity, if you can fortunately have the intimate association of a sādhu? What, in other words then they cannot do anything. Because something is being spent, but another side income, coming and going. If help coming from the higher, that supersedes, then the spending, expenditure, cannot make any harm, kāma-krodha sadhākere. And there is also _____ [?] intelligent adjustment, we can get relief. It is such in Narottama Ṭhākura's that:

'kāma' kṛṣṇa-karmārpaṇe, ['krodha' bhaktadveṣi-jāne, 'lobha' sādhu-saṅga harikathā
'moha' iṣṭa-lābha bine, 'mada' kṛṣṇa guṇagāne, niyukta kariba yathā tathā]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."] [Śrīla Narottama Dāsa Ṭhākura's Śrī Prema-bhakti-candrikā, 2.10]

Some impulse we feel within, try to utilise in the service of the impulse, that force, try to utilise it, regulate it in the service of Kṛṣṇa. Krodha bhakta-dveṣi-jāne. Some apathy, anger, try to use it against those that are antagonistic to the sādhu, to the Kṛṣṇa bhakta. Lobha sādhu-saṅge. The greed you may try to engage in hearing from the lips of the sādhu some Hari kathā. Moha iṣta-labha-bine. Sometimes depression comes, try to utilise it when you are separated from a sādhu, iṣta-labha-bine. Mada kṛṣṇa-guṇa-gāne. Sometimes over energy appears within us. Engage that

overflowing energy into dancing and chanting in the Name of Kṛṣṇa. Ha, ha. 'Mada' kṛṣṇa guṇagāne niyukta kariba yathā tathā. In this way some flow of energy, try to regulate them in the service of Kṛṣṇa. Anyhow manage it and you will be free from them in no time, in this way. And there is another thing.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."] [Śrīmad-Bhāgavatam, 7.15.25]

In Bhāgavatam it is mentioned, Devarṣi Nārada is saying:

asaṅkalpāj jayet kāmaṁ, [krodhaṁ kāma-vivarjanāt
arthānarthekṣayā lobhaṁ, bhayaṁ tattvāvamarśanāt]

["By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."] [Śrīmad-Bhāgavatam, 7.15.22]

You have got many designs and plans to carry out, asaṅkalpāj. Don't allow yourself to enter into such big, ambitious speculation. Thereby from the start you control. Don't allow yourself to be busy with big engagements in life, ambitious engagements. Asaṅkalpāj jayet kāmaṁ. Krodhaṁ kāma-vivarjanāt. And bad temper sometimes comes within you. Only you withdraw from the beginning. That don't settle, identify yourself fully with a particular plan, then any hindrance comes and you'll be full into anger. And if you're not very particularly addicted to a particular plan, no chance of being excited; that krodhaṁ kāma-vivarjanāt. Arthānarthekṣayā lobhaṁ. You have much greed for the money, you are to discriminate that what is the stage of money, money can do these things, whatever it can construct that automatically vanishes in course of time. So what is in the charm of money? Arthānarthekṣayā lobhaṁ. Bhayaṁ tattvāvamarśanāt. And if you've got any fear, apprehension, then you are to discriminate here in the plane, tattvāvamarśanāt. "Oh, so many things combined, this matter, the water, the ether, the combination of everything, and everything disappears, comes and stays for some time and disappears. So the birth and death in course of nature it is coming and going everywhere. Every second something is born and something is dying." Calculating in this way you should leave your fear.

Etat sarvaṁ gurau bhaktyā. So many, a long list is given there in Bhāgavatam. And in the conclusion it is said, etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet. All these undesirables can be checked only by concentrating one's attention towards the service of his Guru. 'My Guru

has ordered…oh, no fear, no other things, because my absolute guide he has ordered.' We may take this advantage and everything will disappear in no time. Etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet. Very easily you'll be able to cross over all these temptations and difficulties if you can concentrate only to the divine feet of your Guru Mahārāja. 'He is my guide. I'm not my own. I belong to him. Whatever he'll instruct I must do without caring for my individual loss and gain.' In this way. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: How can you find a Guru?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Your Guru is already there, and who is nearer to him… Why you accepted him as Guru, what for? What did you see peculiar in him? And that peculiarity wherever you will find, there you can rely as Guru. Same nature, same temperament, same instruction, same object, things of that stage, that layer, that plane what attracted you. You did not come to a figure, not attracted by a figure only, the eye experience, but you are attracted by a particular ideal, proposal, instruction, and that will be your real guide. Wherever you'll find that your Guru is present there, in his instruction, in his advice, in his conception given about you and your environment, your prospect. All these things wherever you'll find you will find your Guru. In your Guru eye or anywhere, wherever you will find what attracted your inner heart, you must try to find out that. …with the eye experience… experience, or touch experience, anything else, but the ideal, the advice.

Devotee: Most detectable with the heart.

Śrīla Śrīdhara Mahārāja: Prospect, ah, the heart, the unfolding of his heart. He gave you the prospects of some supernatural sweetness and prospect, hope. Wherever you will find things of that layer, there you can find your Guru. He's present there, and that is one with your Guru. The gist, the very existence of our Guru is of that consciousness, of that feeling, that sentiment, that hope, that knowledge, that light. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The meaning of his words: our Guru Mahārāja departed forty four years ago, but we are living, but we have caught hold of his advices, the gist of his speech, advices, and his conduct, his movement. And looking after that and consulting that also with the similar scriptures and other past Vaiṣṇavas, making an adjustment we are moving forward so long. So long, and we don't think that we have deviated from his divine feet. We are still there. His divine feet still within our heart as fresh as ever. Hare Kṛṣṇa. Enlivening us always. And what he said we find in Bhāgavatam, in Gītā, more deeper and deeper in his line, progressing, not deviating, by his grace.

And whatever new things come to us, we try to adjust with them in such a way that it may improve his advice and we may have some adjustment with them. What position, if any new things come we are to also give adjustment with that, keeping his glory above all. In his line we are to make adjustments if new things we come across, keeping the standard given by him intact. Ha, ha, ha.

…

…what is high, what is low, with that universal standard we apply and we find the taste. "What is this? It is gold, or it is silver, or it is iron, or it is mud?" By applying that standard of knowledge we examine and place them accordingly. "Oh you mud, you earth, you have come with a posing of the gold, never, go away. Go, take your place down there. Only with a glittering colour you have come, the mud, to take the position of the gold."

Ha, ha, ha. What do you say? The eternal standard, that test. Gaura Haribol. Acintya bhedābheda, advaya-jñāna, satyam, śivam, sundaram, the conception of the progressive substance, satyam, śivam, sundaram. The eternal existence, the knowledge, and the beauty, ānandam, charm, how the superior conception, one after another. Acintya bhedābheda, and bhedābheda and advaya-jñāna. One all-harmonising organic whole, and there is difference and common, and that is in the hand of the Absolute Power. And Absolute Power is not, there is not any anarchy, but there is not only justice, but above that there is mercy. Not only consciousness, judgement, decision, judiciousness, but there is beauty, there is love, holding the supreme position, sympathy.

"I am friendly. I am the Absolute Power but I am friendly to you all. So don't be afraid."

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

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

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

You will attain peace, you will get peace, only when you find that the final controlling agent is my friend. Then you'll be, no apprehension you'll have. The ultimate controller is my friend so my interest is well represented there. Then only I can find ease, no anxiety. You are to only find that, that I am not in a chaotic environment, but it is considerate, judicious, and the ultimate dispenser is my friend. Ha, ha, ha. This conception gets us living relief from any anxiety we can apprehend. Is it not?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, in Gītā it is said, Kṛṣṇa says that: "I am all in all but I am friend to you all," So no misgivings, ha, ha, ha, no apprehension.

Mādhava Mahārāja: Mahārāja, if one wants to spread Kṛṣṇa consciousness, sometimes he has to engage in big projects in order to make a big impact.

Śrīla Śrīdhara Mahārāja: Of course, if he's inspired, if inspiration is there, not individual ambition, then it will devour you, it is pratiṣṭhā. But if within you find the inspiration then you'll have no fear. If ordered, if from that side, then you are all right. Otherwise, not for your own individual name and fame, that is an anartha, that is, the agent of māyā will entice you and leave you in the darkness, ha, ha, after all. Pratiṣṭhā, one is pratiṣṭhā, the name and fame for individual aspiration, and the other the opposite rather to serve, to engage every narth for the service of Guru, to satisfy, to fulfil the order of the upper divinity. We must differentiate between the two.

Mādhava Mahārāja: Should one be afraid, should a person be afraid of his own personal individual…

Śrīla Śrīdhara Mahārāja: So with the good association we can take any ambitious work, the faithful association, sādhu-saṅga. Our Venkatta Prabhu once he told me, in my Prapanna-jīvanāmṛtam there is one poem composed by me, in the beginning, introduction.

antaḥ kavi-yaśas-kāmaṁ, sādhutāvaraṇaṁ bahiḥ
śudhyantu sādhavaḥ sarvve, duścikitsyam imaṁ janam

["O saintly devotees, please purify this wrongdoer who on the pretext of saintliness desires in his heart the prestige of a poet, and who is thus afflicted with the practically incurable disease of insincerity."] [Śrī Śrī Prapanna-jīvanāmṛtam, 1.9]

There is a verse in the introduction I have written. "Within I have got some sort of ambition of being a poet, becoming a poet, ambition of a poet within. And outwardly I am under the cover of a sādhu, so a hopeless case for the doctors to treat. So I pray to the divine agents to come to my relief. This is my prayer." This has been appreciated much by…

Akṣayānanda Mahārāja: Satsvarūpa Mahārāja.

Śrīla Śrīdhara Mahārāja: Satsvarūpa Mahārāja, ha, ha. He's also writing something. Perhaps he might have, ha, ha, ha, felt himself in that…
…

…suspicious of our purity, that I may not be misguided. "Is it for the service of Guru-Gaurāṅga or some inner mal purpose, evil purpose within me?" We'll be very alert in our self analysis, self analysis. So our Guru, Kavirāja Goswāmī and others, Mahāprabhu: tṛṇād api sunīcena [Śikṣāṣṭakam, 3], purīṣera kīṭa haite muñi se laghiṣṭha, jagāi mādhāi haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha. [Caitanya-caritāmṛta, Ādi-līlā, 5.205] This is their, they're

suspicious, they're rather definitely accusing own self. "You are sinner of the sinner. You are sinner always." They're alert to chastise their inner feeling, inner existence, "That you are meanest of the mean." It is, whatever good you find it is all grace from outside coming to you. In that case you may consider yourself to be fortunate. But as for your intrinsic value, that is all meanness there, if you are to find. You are traitor, you have left the Kṛṣṇa consciousness, and come to compromise with the illusory energy. How can you rely on yourself? This is your innate nature. You are a foreign land, atom. How have you joined this māyic campaign? Why have you joined this māyic campaign? You must think it deeply. Why are you here? This is your fault. So you are well known, notorious to me. I can't rely on you. Only by the grace of the sādhus that you have some ray of hope." In this way one is to chastise his own self.

Who is he, ke?

Devotees: _____ [?]

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

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

Bhaktivinoda Ṭhākura explains tṛṇād api sunīcena, "You consider yourself lower than a grass, blade of grass." And he comes to explain why lower than a blade of grass. "It may be a material thing but still it has got its own position. And what about you? You are vikrta, your position is lower than a material existence. Why? A man may be a fool, but he's not mad. A mad man is worse than a fool. So you are vikṛta, you are misguided, you are determined to dig your own grave, so your position is lower than a blade of grass. It may be zero, but you are negative value, you have got." In this way Bhaktivinoda Ṭhākura is explaining this tṛṇād api sunīcena. "Why you are meaner than the blade of grass, why? You are misguided. But it retains its zero position, but you're in the negative side, progressing." Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In this way. A straw has got no independence, but you have got independence, free will, but working in the negative side. So your position is worse. Gaura Haribol. Gaura Haribol. One has got no capital but one has got loan, he's less than that poor man, a man who has got loan. Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

_____ [?]

Our Guru Mahārāja used to say about the power of illusion, misconception. This is compared with the leg of a cock. The cock moves in such a way as if its leg is very strong, very, very strong. With such gait, such posture and gesture, the cock moves. But how much power is there?

So our Guru Mahārāja generally used, "This is māyā but it has got the ignorance. When compared with the potency of Kṛṣṇa what power he has got? That may be brittle and broken with the least energy. But when compared with the potency of the sādhus then of course māyā is nothing."

And one who is a soldier under some Napoleonic general he won't care for Alps, but otherwise, if one climbs into Alps he will die; single ambition. The general is there, his insinuation, his order, has got that sort of value, from all sides of intelligence, and other weapons and other things, food, weapons, the guidance of a general makes the soldiers invincible. So under the command of the grand preceptor, a soldier, a sādhu, can do anything and everything because the general is there. His genius is guiding. Otherwise, singularly fighting, a soldier, how much he has got the power? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Initiation a necessary part of everyone?

Akṣayānanda Mahārāja: Dīkṣā, is it necessary for everyone?

Śrīla Śrīdhara Mahārāja: Of course, that is the general thing. Dīkṣā means what? Dīkṣā means divyaṁ jñānaṁ.

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

["The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."] [Hari-bhakti-vilāsa, 27]

That is a process through which divine knowledge and power is imparted to a person; that is a process, not a form, where there's some material thing within the form, some substantial thing. There must be something given, not in terms of money or any material, but in form of knowledge and grace. Sometimes it is not detectable, just like homoeopathic globules. All the globules very similar, but the potency within, that is all in all. In a particular seed that big tree is within there. So the potency within, that is all-important. It will develop, express itself in proper time, whether it is a mustard seed, or very small, that is the seed of a banyan tree. The small seed can produce banyan tree, and the small seed very similar that mustard oil, seed, shrub; a homoeopathic globule. Akara [?] Only not the physical sound, but some good will within the sound, the knowledge, the prospect, everything, very fine, within the sound that is given to the disciple. And by cultivating that we gradually find, and the mania must be given, the sādhu-saṅga and others, otherwise it will die. It must be helped to develop naturally. The mania, some air, some water is necessary then it will prove that it is a banyan tree. Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari.

Mādhava Mahārāja: In the other religions Mahārāja, like Christianity and…

Śrīla Śrīdhara Mahārāja: Yes, Christianity truly followed, it will take you to the Christian conception of Godhead. But there is Absolute, there is comparison. There is also, that is relative position, but in comparison the difference between the Christian conception of Godhead, or

Mohammedan conception of Allah, how Nārāyaṇa conception, Kṛṣṇa consciousness, how they may be more effective, and more beautiful, more giving.

Mādhava Mahārāja: But there's no initiation, no dīkṣā, in those religions.

Śrīla Śrīdhara Mahārāja: In some way or other something must be there. Some sort of, some form must be there. Different process in form, but they will require you to do something.

Akṣayānanda Mahārāja: Baptising, confession.

Śrīla Śrīdhara Mahārāja: Baptising, then also, the different birth I am told, the Jesus cross. I have got some regard for Jesus also, how he gave out for the people, in what way he sacrificed, and firm faith in God, in the conception of Godhead. But in God also, different type, different conceptions of Godhead is there. Hare Kṛṣṇa. In instalments, something is better than nothing, in this way. He has established that a spiritual gain is all in all and this material achievement is nothing, firmly established here. That is laudable, admirable, but the conception of the goal is not so high, according to us, and not so scientifically described.
...
...that spirit over matter, God over, the dispensation over everyone. All these things have been accepted and this cannot but be appreciated, such position of Godhead, the guardianship over man and animals. But we find there the transmigration is not there. Individuality has not been admitted to live in the creatures and animals, animals have got no soul. The other insects and trees, plants, no soul: and no birth and rebirth. These things of course, Bhaktivinoda Ṭhākura has said, "To which particular section where he preached it was not necessary to say the whole truth there, some things are left."

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

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

Just as when a child is to be taught the whole thing cannot be delivered at once, but by instalments. So we consider it that instalments suiting to the particular clan where he preached it. But that is primary education, but still it is education, we accept it.

And Bhaktivinoda Ṭhākura has given it superior position of even that of Śaṅkara, the imagined God, the conception, the professing, to profess that 'God is imaginary.' But in Christianity and in Islam God is not imaginary, it is real. So in that sense it is superior to the Śaṅkara conception of so-called Vedānta, Hindu Vedānta.

End of 81.12.29.B

Start of 81.12.29.C_81.12.30.A

Mādhava Mahārāja: I have one more question for you Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Mahārāja: In order to understand a particular thing, one has to have experience of that thing and the absence of that thing. For instance, if you want to understand what you are, the self, if you want to understand the self that means you have to have experience…

Śrīla Śrīdhara Mahārāja: Of what you are not. Of course, that is a process of knowledge, yes. That this is this, and this is not that. What is Kṛṣṇa and what is not Kṛṣṇa, that is what is māyā.

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But what is Kṛṣṇa, if you are to understand clearly what is Kṛṣṇa, what is non Kṛṣṇa that will automatically come.

Mādhava Mahārāja: So that is called in logic, logical corollaries.

Śrīla Śrīdhara Mahārāja: Do you follow? So, whenever you like to have a proper conception of Kṛṣṇa you are to eliminate so many things that are apparent to Kṛṣṇa. In this way you are to develop your consciousness about Kṛṣṇa.

Mādhava Mahārāja: Is that true on…

Śrīla Śrīdhara Mahārāja: In Kṛṣṇa consciousness, even it is said, Vṛndāvana Kṛṣṇa, and then, lower, is Mathurā, Dvārakā Kṛṣṇa, and then Rāmacandra Kṛṣṇa, this Nārāyaṇa Kṛṣṇa. There are so many different conceptions of Godhead.

Mādhava Mahārāja: Is that true…

Śrīla Śrīdhara Mahārāja: Even Kṛṣṇa Himself says that, "I feel much charm when I see My figure in Vṛndāvana." The Dvārakā Kṛṣṇa says. "I am charmed to find My Vṛndāvana līlā." This is higher.

Mādhava Mahārāja: But is that true also in the Absolute world? Absolute platform, to understand one thing means…

Śrīla Śrīdhara Mahārāja: We can get a guess, we can get an approximate conception from far away. "Where is that Kṛṣṇa?" He's fully known, we may say, to Rādhārāṇī, even not to Yaśodā. All

His internal moods are not known to Yaśodā, as it is known to Śrī Rādhikā. In this way, as He's so much open to His confidential friends, He's not so much known to the servitors - in this way - so gradation of knowing, and jurisdiction also. Hare Kṛṣṇa. So Svayaṁ-Bhagavān Kṛṣṇa.

Mādhava Mahārāja: I have written, we have written one paper…

Śrīla Śrīdhara Mahārāja: Rādhāramana Kṛṣṇa, then Yaśodā Nandana, then Devakī Nandana, Rukmiṇī-pati, different conceptions in the subtle differences, subtle consideration. There are so many differences, may be.

Brahmā cannot understand Kṛṣṇa as Nārāyaṇa, so different from Nārāyaṇa he found. "What is this? Nārāyaṇa is all in all. I am known to Him, He is my Master. Under His direction I work and I control the whole world," Brahmā says. "But this cowboy, who is he? He does not care for me. I am even not known to him, he does not know me, does not care." So he wanted to test Him, by stealing His companions, and also the cow calves. But he found that he's nowhere.

And the example is given there very fine, that in the sun, in the daytime, we can't detect the glow-worm, we can't see the glow-worm in the daytime. And also, we can't see the mist in night. Night, in amavasya, _____ [?]

Akṣayānanda Mahārāja: Dark moon.

Śrīla Śrīdhara Mahārāja: Dark moon, the dark moon, and new moon, new moon and full moon. In the dark moon night we can't see the mist. That is the māyā of Brahmā. Brahmā wanted to introduce some policy to test Kṛṣṇa, but that cannot be detected, detectable, as mist is not detectable in dark moon. And the knowledge also is just as the glow-worm cannot be detected in the day's light, so also, the grace, or any assertive tendency of Brahmā is like that to Kṛṣṇa. The lower thing is disappeared in the higher intensity of the same thing. So Brahmā also could not detect, what is Kṛṣṇa, though he's so conversant with Nārāyaṇa.

So such special and revolutionary difference in the conception of the Reality, and we are to follow how through the grace of the sādhu and scripture, by their grace, by the light given by them. What is the difference between Nārāyaṇa, Rāmacandra, Dvārakesh? And very carefully we are to approach through the plane. Where is Nārāyaṇa? The Nārāyaṇa is greater, then Rāmacandra, then Dvārakesh, then Vṛndāvanesh. Very carefully we are to walk over, as if, to that plane to distinguish between the different conceptions of different positions of the Supreme Entity, of the Supreme Truth, the praṇipāta, paripraśna, sevā.

[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

With these three acquisitions we can dare to approach to discriminate such different stages of the Absolute. By the Grace of Gurudeva it is possible, svarūpa-śakti, it is possible to discriminate. Gaura Haribol. It is done rather by the potency that is given, that is supplied from higher.

Sanātana Goswāmī says, "I am, what a tiny position I have got, meagre. I'm a man of no position. I am writing about, describing such, so many things about the harem of Kṛṣṇa. Rukminī is such and such, Satyabhāma is such and such. What audacity I have got that I am going to describe them, who are unknown to this plane. But someone is forcing my hand, and handling my pen, and making me to write."

That will be seen. Wherever we say, or talk about that thing, "That Guru talks within me. I set myself aside and allow the Guru to talk through me, through me." That is, the svarūpa-śakti is allowed, and the māyā and taṭasthā-śakti withdraws. And then it is possible that Divine flow may come down. One can set aside himself, his own ego, the ego surcharged with the knowledge of bodily experience, and allow the flow from the higher to come down and express Himself fully, to be this plane. Then only we can.

mukam karoti vācālaṁ panghum langhāyate [girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisance unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Then what is the necessity before going to speak from the Guru's chair, invocation? First Guru, Gaurāṅga, Kṛṣṇa, and then to try to, that is to invite Them, "Come within me and You talk through me." In this way. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To help them to talk, to withdraw one's own egoistic experience of the world, of the lower order. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. He can speak about Him and none else, ha, ha. He can feel, setting aside, like audience we also, what is coming.

Once I remember in Gaya, only I was accompanying Guru Mahārāja. We went to visit a gentleman's house, invited, and there he delivered lecture. Of course, lecture means Kanada lecture. And peculiar points of higher type came down from him. And I was, I felt much disturbed. No pen I took with me. I thought that such new points are coming down and it must be noted. But so uneasy I felt because I could not note them, that I could not hear also very attentively. And I was cursing me, no pen to note, and whole disturbed I felt because I could not note, so I can't give full attention to hear, in such position. Then, I thought maybe anyhow, what to do but to accept the fate.

But it enhanced it more when Guru Mahārāja came back and told that, "You are a worthless man. So many fine points came through me today, that I also want to read them again." He told. "I also feel the necessity of reading it again, the points that came through me at that time."

So I was, I felt my position in the dilemma. In one side I thought myself very fortunate that I could appreciate those points to be very fine and high, because Guru Mahārāja himself says for him it was also necessary to see them again. So my appreciation and capacity is high, I was glad in that fact. And I could not collect them, when I thought like that, I cursed myself like anything. The fine points appreciated even by Guru Mahārāja, and he told that, "I wanted to see them once more." I could not give them.

So speaking about the Supreme Entity is something like that. The speaker is not master of the thought. Ha, ha. The speaker may not be considered to be the master of the thought. He's selected by His grace for the time being. We may think like that, he's a selected medium. Gaura Hari. And He's all-independent and our life is like that of a slave. We may be adored, we may be cast aside. Still, He's our master.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [Śikṣāṣṭakam, 8]

He may embrace me, put me in His lap, or He may kick me, throw me to… still, He's my Lord. I have no other alternative. Mahāprabhu told, "This sort of attitude, one, a devotee should have towards the Absolute, Kṛṣṇa. The highest type is there." Do you follow?

Mādhava Mahārāja: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Mādhava Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: Ha, ha. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Hari.
With this new friend you have come.

Mādhava Mahārāja: He's been working with Bhaktivedānta Institute with me in Bombay for one year.

Śrīla Śrīdhara Mahārāja: His name?

Mādhava Mahārāja: His name is Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Oh, very pet name to our Guru Mahārāja. He came, Paramānanda Prabhu, we had one, and he came at the age of thirteen years. And he was very pet, and in the beginning time he came, Paramānanda Prabhu.

Mādhava Mahārāja: He's only seventeen.

Śrīla Śrīdhara Mahārāja: That name is very dear to us, Paramānanda. He comes from America?

Mādhava Mahārāja: He's from Orissa.

Śrīla Śrīdhara Mahārāja: O, Orissa. You know Bengali also?

Devotee: Actually Mahārāja I don't speak Bengali. I am unashamed to begin, but I don't speak Bengali.

Śrīla Śrīdhara Mahārāja: What part of Orissa you come from?

Devotee: Gangam [?]

Śrīla Śrīdhara Mahārāja: Gangam, where?

Devotee: Barampur [?]

Śrīla Śrīdhara Mahārāja: Barampur proper, town?

Devotee: No, near the one village Gondala [?]

Śrīla Śrīdhara Mahārāja: Which? This side? Gondala, towards Aska [?]

Devotee: Near to Aska.

Śrīla Śrīdhara Mahārāja: Near to Aska. Do you know anyone, any devotee of Gauḍīya Maṭh there? One Gaurāṅga Banamali, there are so many, who are our God brothers.

Devotee: I don't even know_____ temple or Maṭh_____Puruṣottama.

Śrīla Śrīdhara Mahārāja: Puruṣottama does not come from…

Devotee: Bhaktivinoda Āśrama.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta?

Devotee: Bhaktivinoda Āśrama in Barampur.

Śrīla Śrīdhara Mahārāja: In Barampur. Founder, who is that? Nityānanda? Who has got a press and he established this Hari Bhakti Vilāsa and …

Devotee: Ah, books, books, books.

Śrīla Śrīdhara Mahārāja: Books, book publishing, that is Nityānanda, our God brother, in Barampur. And there is also a Temple there, there one small boy, boy of Miniakur State [?] Gopāla…

Devotee: Tomorrow I'm to go there.

Devotee: But now he's not small boy.

Devotee: No, no. He's now writing books: one press.

Śrīla Śrīdhara Mahārāja: One press. That is Nityānanda. And that Purī Mahārāja, Nṛsiṁha Kavirāja, formerly Nṛsiṁha Kavirāja now Purī Mahārāja. And one of his colleagues is Tīrtha Mahārāja now, formerly he was Puruṣottama Brahmacārī, they're also preaching in that side.

Devotee: Tomorrow I'm to go there.

Śrīla Śrīdhara Mahārāja: And you come across Suja Nārāyaṇa Panday?

Devotee: I do not know him.

Śrīla Śrīdhara Mahārāja: You don't know.

Devotee: I am only reading that book, Bhaktivinoda Āsramas.

Śrīla Śrīdhara Mahārāja: Suja Nārāyaṇa Panday, he was, he lived for some time in Vṛndāvana also, sometimes in Bon Mahārāja's Maṭh. And Ānanda you know? He lived for some time in, Ānanda Panda, in ISKCON also.

Devotee: Ānanda Panda? Where is he, Bombay?

Śrīla Śrīdhara Mahārāja: No, no. Here in, at Caitanya Candrodaya Maṭh and also in Vṛndāvana. For long time he lived there.

Akṣayānanda Mahārāja: I know him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are known to those leaders? Nandavisaspati? Are you known to her, or Viśvanātha dāsa who was sometimes Governor of Orissa, and mukhavanti [?] chief minister, in the beginning, chief minister of Orissa?

Devotee: I did not know _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. You have heard their name, Congress Leaders? _____ [?] Hare Kṛṣṇa. Do you know anything about Jagannātha, Utivadi Jagannātha? A section amongst the Vaiṣṇava, śuddha Vaiṣṇava there, Utivadi Jagannātha.

Akṣayānanda Mahārāja: Utivadi Jagannātha, a type of Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Contemporary Vaiṣṇava, contemporary of Mahāprabhu, Śrī Caitanyadeva. He has got a sampradāya there, in big number. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: What is that sampradāya?

Śrīla Śrīdhara Mahārāja: Utivadi sampradāya.

Akṣayānanda Mahārāja: Not of the four, not coming in the catuḥ sampradāya?

Śrīla Śrīdhara Mahārāja: No. Do you know Bāladeva Vidyābhūṣaṇa? Have you heard his name? Govinda-bhasyam of Vedānta, came from Oriya, Orissa. Śyāmānanda Prabhu came, Rāmānanda Prabhu from Midnapur. One Govinda dāsa. Nitāi. Nitāi.

Mādhava Mahārāja: Now we have some interest, so we want to keep up the interest. So I will try to be back_____ [?]

Śrīla Śrīdhara Mahārāja: You met Sarvabhavan Prabhu yesterday?

Mādhava Mahārāja: Yes. I saw him yesterday.

Śrīla Śrīdhara Mahārāja: He came here.

Mādhava Mahārāja: Yes. He was translating your Prapanna-jīvanāmṛta, he was doing the translation. I'm also going to see Venkatta. I will go to Vṛndāvana for half a day and I will also speak with him. Do you have anything I can say to him?

Śrīla Śrīdhara Mahārāja: Yes, do, but you are not going to America soon?

Mādhava Mahārāja: No. I will be staying here.

Śrīla Śrīdhara Mahārāja: You are to stay here.

Mādhava Mahārāja: I wish I could stay here with you all the time.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Mādhava Mahārāja: Unlike Akṣayānanda Mahārāja. Ha, ha. I do not have such good fortune.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja is your representative. Ha, ha, ha.

Mādhava Mahārāja: Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: He represents you all.

Mādhava Mahārāja: Ha, ha. I do not like to have anybody represent me in this matter. Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. You consult together and do whatever you like. Hare Kṛṣṇa.

Devotee: What time do you want to go to Calcutta?

Śrīla Śrīdhara Mahārāja: Tomorrow, or the day after tomorrow?

Mādhava Mahārāja: No, today. We're going to Calcutta.

Śrīla Śrīdhara Mahārāja: Today?

Mādhava Mahārāja: Yes. In two more hours, in one or two more hours we'll go.

Śrīla Śrīdhara Mahārāja: _____ [?]
…
_____ [?]

Devotee: Always dancing with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: There is a plane, so happy plane of life, planes of life, all plenary, so many different planes. Cowards live in a particular plane and the heroes also live in another plane, without caring for their life, and the coward dies many times before their death. Ha, ha. So different planes of life there are, different experience, different world, different world of different experience.

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura watched when he was in Godrum that every day, early morning, a flow of wind from the eastern side, east-south-east corner, goes to Yoga-Piṭha side, Māyāpur side. "What's the reason?" With inquisitive mind in the early morning he waits. "What's this? Every day some wind passes from this side to that side." Then one day the

flash came into him. “Nṛsiṁhadeva goes to attend the maṅgala-ārātrikam of Mahāprabhu.” Then what is the dignity of Mahāprabhu that Nṛsiṁhadeva Himself, He runs to attend the maṅgala-ārātrikam? Different plenary existence, even in the conception of Godhead and service, His service.

Vidagdha-Mādhava: Is this the reason why some devotees disagree with each other, because they are experiencing different planes?

Śrīla Śrīdhara Mahārāja: Some difference in discrimination there may be, sesedikari ya nistha [?] Everyone thinks that his point is the highest, the relative position. In the relative thinking, such conception is there. A boy may think that, “My mother has got the greatest affection. So much affection I have never seen anywhere.” That is also existing, acintya bhedābheda, both relative and absolute consideration simultaneously. Ke?

Devotee: _____ [?]
...
Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, in the Hari-bhakti-vilāsa by Sanātana Goswāmī he is recommending the puraścaryā process before initiation. And there’s one quote by our Swāmī Mahārāja in Madhya-līlā that states, “One must first undergo puraścaryā activities to bring success to the initiation of a devotee.”

Śrīla Śrīdhara Mahārāja:
diksa purascarya viddhi apeksa na kori, astas parsay na sakal udhari [?]
There is a śloka, Govinda Mahārāja _____ [?]

no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate
mantro 'yam rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ

ākṛṣṭhiḥ kṛta-cetasāṁ sumanasām uccāṭanaṁ cāṁhasām
ācaṇḍālam amūka-loka sulabho vaśyaś ca mukti-śriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate
mantro 'yam rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ

[“The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the caṇḍāla. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one’s tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the puraścaryā regulative principles generally observed before initiation. The Holy Name does not wait for all these

activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's Padyāvalī, 29] & [Caitanya-caritāmṛta, Madhya-līlā, 15.110]

The Kṛṣṇa Nāma is more catholic. It does not care for so many regulations. It is generally, these are all formalities to help the real function, innate function. Kṛṣṇa Nāma is more concerned with the inner love, inner attraction. And that is very rarely to be found. So, so many formalities have been recommended anyhow to put, to help, to awaken, that inner attraction that is love. It is more concerned with love. And by mechanical processes love cannot be produced, so sādhu-saṅga, by sādhu-saṅga, the association of a devotee of higher type who has already awakened within the love for Kṛṣṇa. When that is possible, no other means, other means have almost become useless. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So sādhu-saṅga.

sādhu-saṅge kṛṣṇa-nāma ei mātra cāi, saṁsāra jinite āra kona vasttu nāi

The real thing is our internal attraction, ruci, bhāva, bhakti, prema. And that prema in another's heart, that influence, just as in contagious disease also, infectious disease, so, ha, ha, ha, that infection, the prema in one's heart, in the heart of a devotee, if we mix with and serve them, that is the royal road, ha, ha, ha, royal road. Others, by pressure, by this and that, try hard to intensify the movement of the heart that is coming down, something like that. So, if we can get the association of the devotees, then that is the highest thing. And the prema, the influence of prema direct coming, the flow coming and going. And then when that is not available then so many things and processes are recommended to do their quota, to help the inner awakening of the internal attraction, or ruci, ruci, love divine, that is.

...

But sādhu-saṅga, and kīrtana, Nāma-kīrtana. So the lakshidars [?] it is quoted in Caitanya-caritāmṛta, where? no dīkṣāṁ_____ laxidar [?] the brother of Śrīdhara Swāmī, Śrīdhara Swāmī has one brother, he _____ [?]

There this śloka is mentioned [Rūpa Goswāmī's Padyāvalī, 29], and it is also quoted in Caitanya-caritāmṛta, [Madhya-līlā, 15.110]. Ākṛṣṭhiḥ kṛta-cetasāṁ, those that have got little contribution towards the service, of small extent, ākṛṣṭhiḥ kṛta-cetasāṁ. Kṛta means sukṛti, those that have got little amount of sukṛti, Kṛṣṇa Nāma draws them with only slight qualification. Kṛṣṇa Nāma is so generous with slight connection if it comes in contact it begins to act. Ākṛṣṭhiḥ kṛta-cetasāṁ sumanasām uccāṭanaṁ cāṁhasām.

And those that are a little good minded, their sins are brushed away, uccāṭanaṁ cāṁhasām, ācaṇḍālam amūka-loka sulabho. Even to the lowest, to the meanest position, it approaches to take up, not ordinary qualification, in the ordinary, in the general, even general qualification sometimes not necessary, goes down to draw from the meanest, from their lowest position, ācaṇḍālam amūka-loka sulabho.

Vaśyaś ca mukti-śriyaḥ, it is only – vaśyaś ca mukti-śriyaḥ – the resources that we can acquire after liberation proper, that is prema, it is only submissive to that, Kṛṣṇa Nāma. Only prema can control the Name. The higher type of love divine, that can have influence over the Name, can play with Him in any way, vaśyaś ca mukti-śriyaḥ.

No dīkṣāṁ na ca sat-kriyāṁ, it does not depend on any other things, like dīkṣā. Dīkṣā, that is mantra dīkṣā, that second initiation may not be necessary sometimes. But to help, second initiation has been introduced, but without second initiation, that is mantra, the help of tantra, it can work. Na ca sat-kriyāṁ, not in public works or good deeds in the worldly sense, can that have any contribution for getting the grace of the Name Divine, Kṛṣṇa Nāma.

Na ca puraścaryāṁ. And the śāstric process that in particular auspicious time, in particular holy place you should generally in the time of the solar eclipse or moon, lunar eclipse, and on the banks also of a sacred river, one will engage himself in counting the japam for thousands to limitation, limiting with thousands. All these fashions it does not care for. Na ca puraścaryāṁ manāg īkṣate mantro 'yam.

Mantro 'yam rasanā-spṛg eva phalati. This mantram which contains Kṛṣṇa Nāma, that is so generous and broad, wider and very catholic view, the Kṛṣṇa mantra, the Kṛṣṇa Nāma, Kṛṣṇa Name. Rasanā-spṛg eva phalati. Anyhow if it can come to touch the tongue it will produce the desired result. But only one thing to be presupposed, that the Nāma must be proper one, not a sham transaction, artificial, imitation transaction. A genuine Kṛṣṇa Nāma, that must be got from a Gurudeva, one who can pronounce, who can culture direct in the plane where Kṛṣṇa has got His līlā. In the Name the sound must be genuine sound originating from the wave of Goloka, Goloka, Kṛṣṇa's place. The quality will be high and the conditions, circumstances, the strictness in the circumstances may be loosened. This is the, on the whole. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The quality, that will be high, and other conditions conducive to help them that are recommended so long, so far, that is, that may be neglected if the Kṛṣṇa Nāma proper we get, then these formalities may not be of much importance. That is the meaning. So puraścaryā of course that is conducive, that may help us, but that contribution may not be given so much importance. The more importance has been given to get the real Name from a real Guru and then to cultivate it with the serving temperament along with the real associates. That is what is really necessary.

And these things are recommended only for the gṛhastha that are living alone, always engaged in material engagements, worldly affairs. They will try. It is very difficult to have the eternal association and the service along with the devotees, unalloyed devotees. They should take to these advantages and may try to improve their condition gradually. For this, so many other things have been recommended.

But the main thing is that we must get the real thing, and the real mania is the association of the sādhu, and association means the serving attitude. Otherwise we can't have any association proper with the higher layer. Association means service, and service of the genuine sādhu, and with that company if we get the real Name we can go straight and very shortly, shortly. That is the purpose of all the advice we find in different places, in different forms in the scriptures.

Hari-bhakti-vilāsa; that is mainly recommended for the householders who generally have a secluded life, may not have company easily with the association. They will take this sort of advantage, as occasionally in particular time and particular place they must give their attention to this thought and accumulate something, something, collect. That is the main idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ha, ha. Once, our Guru Mahārāja wanted to pass the Puruṣottama month that occurred in the, perhaps August-September, during the day of Kṛṣṇa Janmāṣṭamī, Puruṣottama month, he wanted to pass it in Vṛndāvana. And sent Mādhava Mahārāja, you know, you have seen the Founder of Chaitanya Gauḍīya Maṭh?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He was then Hayagrīva Brahmachāri, white clad. He sent him, wanted to send him in advance to hire a house in Mathurā. And the day he had to start for Mathurā for hiring the house in advance, that was Janmāṣṭamī, the birthday of Kṛṣṇa. And we are all fasting, and those that cannot fast, they may take some juice _____ [?] in this way we observed the day, Janmāṣṭamī day, the birthday of Kṛṣṇa. Prabhupāda ordered his personal cook, "Give some rice to Hayagrīva Brahmachāri. Prepare for him, that he will have to take the journey, and by fasting if he undertakes the journey there may be disturbance in the activity there in Mathurā." And he must find out a house because after two days Prabhupāda is starting for there with his party. He asked, "Give him food." Food means rice, not only other things, not anukalpa, but he proposed to give him rice. So such is the way.

That Kṛṣṇa Nāma, Kṛṣṇa mantra, it does not matter much about rules and regulations, but this is rāga-mārga, anurāga. And one must be fit for such stage. But Hayagrīva Prabhu anyhow took, not rice but some other things as anukalpa and started...

End of 81.12.29.C_81.12.30.A

Start of 81.12.30.B

Śrīla Śrīdhara Mahārāja:...then he used to take fast, complete fast he used to observe. But for the service, he negligently, disregard of this viddhi-mārga, this ordinary physical regulation.

Vaidhī-bhāva, vaidhī bhakta du karastu raga de bhava nava te [?] So long we do not get any clue of the rāga-mārga, that the method of love and affection, we are to respect and observe so many rulings as are given to us, extended to us from the śāstra. But whenever we have got a tinge of that higher thing, the ruci, the greed, the sincere earnestness, for the truth, other

formalities may be neglected. Or we should not waste our time for making too much for those formalities. The central thread is our sincere attraction. If that is anyhow achieved then we must not waste our time in allowing us to attend this side and that side. We attentively must follow that side, that most important inner thread, the sincere attraction for the love, and only with the help of the service of the devotees of that type of higher realisation.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position; to associate with such saintly persons will help us the most to progress towards the ultimate goal."] [Bhakti-rasāmṛta-sindhu, 1.2.91] & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

Gaura Haribol. Gaura Haribol. Gaura Haribol. _____ [?]

Akṣayānanda Mahārāja: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Akṣayānanda Mahārāja: Raghunātha dāsa placed all, he showed the, we understand the best example of following sankhya and all that, but still he was above it.

Śrīla Śrīdhara Mahārāja: So, that will, in order to avoid the misapplication, we need not think that we have got that valuable thread of earnest attraction.

Akṣayānanda Mahārāja: Then jump.

Śrīla Śrīdhara Mahārāja: So, we may not jump, may not be too much optimistic in our realisation, so the care must be taken for that, Ācārya. And only we shall try to stick to the rulings of the śāstra, but whenever there is any position for selection, whether this side or that side, whether the sādhu-sevā or the rulings of the śāstra, we must select the service of the devotees. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja:

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

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

[Vilāpa-kusamāñjali, 16]

I am not, I have not attained such realisation of a higher type that I shall neglect all rulings and scriptures, the orders of the scriptures and thought, like the sahajiyā, that I have got that Kṛṣṇa prema and leaving everything aside I shall go in rāga-mārga. The lust, we may not misidentify love for lust. That sort of care must be taken. So the association of the real sādhu, that will make me right in my path. That is all important, the association, the normal association, higher association, that will do away, whatever difficulty will come, they will help to do it away. That is the all important thing, sādhu-saṅga, and then śāstra. But whenever the inner awakening of that love comes we shall try to take advantage of that valuable thing, not caring much for those that are meant for the ordinary people. But the sādhu-saṅga will guard me from all discrepancies. _____ [?] Gaura Haribol. Gaura Haribol.

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

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

So when Bhaktivinoda Ṭhākura's recommendation if we closely try to follow we will find somewhat separate from that of Bhaktisiddhānta Saraswatī, because Bhaktivinoda Ṭhākura's recommendations are mostly for, not an organised sādhu saṅga, a solitary realisation. So he has given more stress to the life of a householder than that of a sannyāsī. "Remain a householder and strictly try to follow all these rulings." We shall find more, such stress in the writings of Bhaktivinoda Ṭhākura.

But Prabhupāda he came with, he made it very cheap, the sādhu saṅga. He started a mission with the sādhus and then anyone and everyone he called and gave that sādhu saṅga, the services of the higher association, gradually. The first group is serving him, and the next group that is carrying out his order, another group serving the first class servants, then the second class servants. In this way all gets the chance of sādhu saṅga, sādhu saṅga, service of the Vaiṣṇava. That was very cheaply available. So all those rulings, they have not much value, which was meant for the secluded life, independent life of the gṛhastha. That that could be neglected, only that they got advantage of cent percent time serving advantage, a serving chance, sādhu, Vaiṣṇava sevā. Vaiṣṇava sevā is very rarely available because a Vaiṣṇava generally does not like to take any service. That is the difficulty. Vaiṣṇava generally, their tendency is not to take service from anyone. But here, in an organised body, necessarily, because he's serving a higher type, this ordinary service he may take from someone, ordinary service, this cooking, then cleansing the dress, if another man does then he can engage himself in the higher type of service. And

they can earn more, so no chance of being loser. So in this way, this organised, when the Vaiṣṇava sevā was available, then the most effective, most promoting advantage, we got here so we could – certain degree. Am I clear? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So Vaiṣṇava sevā is very rarely to be found because no Vaiṣṇava wants to take service for himself. But here, in an organic body, it was so arranged that one Vaiṣṇava he's giving his service to another Vaiṣṇava of a lower type, but he's getting the advantage in serving of a higher type of Vaiṣṇava. So, on the whole he's a gainer, so he's not loser, so he can give chance to others to serve him, he's not become loser, and all together doing some higher form of service, engaged. So this is the key to attain the success being in the association of an organised body. That is their special advantage, to live in the association of the sādhus. What is very rarely available we can get here very cheaply, Vaiṣṇava sevā. Very cheaply we can get the chance of Vaiṣṇava sevā which is very rarely to be found.

And the Lord says that, "Who serves Me, he's not My real servant. But who serves My servant, he's My real servant."

Because when God receives his service and He wants to give something but he won't accept, the servant won't accept anything from the God. "No, no. I shall serve. I won't want anything as remuneration." So God cannot give anything to the servant. But if anyone serves His servant then He thinks that, "He's doing My duty." So He's very much inclined towards the servant of the servant. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [Ādi Purāṇa]

"Those that are direct servitors, I do not care for them. But really, who serves My servants, they are My real servants. I am very much indebted to them, very much inclined to. Because what I cannot do, they, he's doing on My behalf."

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So He's very much propitiated with them.
Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha-Mādhava: In Caitanya līlā Lord Caitanya Mahāprabhu would practice kīrtana at Śrīnivāsa Ācārya's house before They took this kīrtana to the people, there was some rehearsal, some practice behind closed doors, yes?

Śrīla Śrīdhara Mahārāja: Eh? What do you say?

Vidagdha-Mādhava: Lord Caitanya and the devotees…

Śrīla Śrīdhara Mahārāja: He was engaged in Kṛṣṇa kīrtana in Śrīvāsa Aṅgan, then some ordinary people…

Vidagdha-Mādhava: No, They would practice Their kīrtana together and then They would go out with the kīrtana.

Akṣayānanda Mahārāja: Naga-saṅkīrtana.

Vidagdha-Mādhava: After some time practising with the devotees They would go and present the kīrtana to the people in general, yes?

Śrīla Śrīdhara Mahārāja: Yes. First He began kīrtana in the compound of Śrīvāsa Ācārya, Śrīvāsa Paṇḍita, and then when the opposition came from outside, then He took up the challenge and introduced big processional kīrtana along the roads, streets of Nadia town, Navadwīpa town. But before that He used to perform kīrtana within the compound of Śrīvāsa Paṇḍita, in his house, within the house of Śrīvāsa Paṇḍita. But a challenge came.

Some lodged complaint to the town controller, administrator, "That there at night we can't get sleep. These people they're chanting loudly and this mṛdaṅga playing. We feel much disturbed. You do some sort of restriction, otherwise we'll feel much disturbed."

Then that Kāzī, the ruler of the town, he came on a visit and found that in some other houses also they're playing with mṛdaṅga and kīrtana, dancing, all these things, and he opposed them. Perhaps they did not care. Then he broke the mṛdaṅga, the Kāzī, by his men, and went away.

And this news reached Nimāi Paṇḍita that, "Some of our neighbours had lodged complaint to the town's administrator and he came and visited. And those that are following us used to chant

kīrtana in their own respective house with mṛdaṅga. Some of the mṛdaṅgas have been broken and they're warned against further saṅkīrtana in the house."

Then Mahāprabhu said, "Let Me see what administrator, what Kāzī comes to oppose Me." So ordered in a general, this processional kīrtana on the streets of Navadwīpa.

...

His quarter. And the Kāzī seeing that huge numbers collected, almost the whole town was mad to join that saṅkīrtana and dancing and chanting, and a huge mob. The Kāzī was much afraid and he entered into a corner of his house and hid himself there.

Then Mahāprabhu approached his, when He found no position in the road, then He entered the house of Kāzī. "Where is that Kāzī? You come out. Why do you disturb our saṅkīrtana. This is nothing of any political character. It is purely spiritual character. Why you have come to this?"

Then anyhow, Kāzī came very timid because the mob is overflowing mob, the Kāzī came out. And Mahāprabhu had a direct talk, and the Kāzī told that: "You are my nephew _____ [?] in the relation of the neighbourhood. So though I have disturbed with you but you're Hindus, a particular section of the so-called Hindus, they lodged a complaint and I had to take some step against that."

"But why today you have hid yourself?"

"The day when I broke the mṛdaṅga, that very night I had a dream, and a furious dream; that one Nṛsiṁha Mūrti just coming over my breast, sitting over my breast. 'I shall tear asunder your breast. You have disturbed My saṅkīrtana.' So I was much afraid and I left that campaign, so I don't do, I don't like to disturb You any longer. Whatever You like You can do." In this way.
_____ [?]

Devotees: _____ [?]

Vidagdha-Mādhava: So, I've seen in our ISKCON many very wild kīrtanas. And I was wondering if there's a proper mood, a proper attitude, or a guideline in how the group can derive the highest benefit in congregational chanting, if there's a particular mood, or a particular consciousness in which the group could share and experience the Holy Name.

Śrīla Śrīdhara Mahārāja: So our attention must always be given to the quality. But it is not possible to have it always. There are many types of devotees. So it has been mentioned that we should join such a kīrtana party, saṅkīrtana party, where at least the leader must be, at least one must be śuddha-bhakta, and under his guidance the different types of devotee may go on singing saṅkīrtana. But the guide, at least one, must be śuddha-bhakta, pure devotee. That has been told by Bhaktivinoda Ṭhākura. Otherwise we won't join that, at least one śuddha-bhakta amongst the guide.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The purity of purpose you don't find in their saṅkīrtana, the standard, the pure standard you say?

Vidagdha-Mādhava: Well, I had an experience recently where the boys were very frivolous and not very serious. And I was wondering if there was a way to preach to these boys how one can engage in a kīrtana, or what's the proper mood?

Śrīla Śrīdhara Mahārāja: Not self-control, nor proper devotional mood…

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: …but only physical movements you find there. Not mental or spiritual adjustment.

Vidagdha-Mādhava: Something like that. Sometimes just slapstick kind of comedy kind of things.

Akṣayānanda Mahārāja: Some kind of exhibition.

Vidagdha-Mādhava: Yes, some kind of…

Śrīla Śrīdhara Mahārāja: Playing mood, as if they're playing, showing a play.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Imitation, rather than the real, more or less imitating. But the boys may be something but the leader of that kīrtana must be bona fide. The main object must be connected. Some may be of that type. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. They're taking it very lightly, not seriously. Ha, ha. Hare Kṛṣṇa. All may not come with real purpose, but ulterior motive also many have gathered. So such things are seen to occur.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Caitanya. Nitāi Gaura Haribol. Vidagdha Prabhu, you stayed last night here?

Vidagdha-Mādhava: No Mahārāja…

Śrīla Śrīdhara Mahārāja: Oh, you went away and come this morning?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Any new face come there, no, yesterday?

Vidagdha-Mādhava: Yesterday, Jayapataka Mahārāja, he just left.

I find myself very busy with this work, but sometimes I think, 'what can I do for you?'

Śrīla Śrīdhara Mahārāja: No. You engage yourself busily there. I will be satisfied with that.

Devotee: What are you doing there?

Vidagdha-Mādhava: I work with artists, clay sculpting, in clay, many figures will adorn the samādhi, devatas and kīrtana all around the building, and devotional personalities, Hanumānjī, Prahlāda, King Pṛthu, Lakṣmī Devī, all around in many murals.

Śrīla Śrīdhara Mahārāja: Who is devising the plan?

Vidagdha-Mādhava: Yes.

Akṣayānanda Mahārāja: Who is?

Śrīla Śrīdhara Mahārāja: Who?

Vidagdha-Mādhava: I am.

Śrīla Śrīdhara Mahārāja: Plan and construction, both sides you are looking after?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Very good. Do it. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: But those figures will be outside?

Vidagdha-Mādhava: Yes. I just went to Vṛndāvana and on the way stopped by Taj Mahal, and although from far distance it was very nice, coming closer it was disappointment, it was dry.

Śrīla Śrīdhara Mahārāja: He came, they came to consult with me, "What sort of figures we should carve, engrave there?" Because there is a question that the Vaiṣṇava figure, figures of the Vaiṣṇavas should be worshipped, respected, should be given some respect of worshipping, devotional respect, and not as mere decoration. The Śrī Mūrti of the Deities in Bagh Bazaar Maṭh, with some steel frame, Rādhā-Kṛṣṇa Mūrtis They're placed over the doors, but Prabhupāda discarded Them. "Remove Them." And the Rādhā-Govinda Mūrtis and other Mūrtis just on the doors in steel frame, that was removed, and some oṁkāra, praṇava was replaced there.

So Keśava Mahārāja, the Vedānta Society, they have placed as gate-man, gate-keeper, the Vaiṣṇava, the Jagāi Mādhāi, and Vāsudeva, and Devānanda Paṇḍita, like gate-keepers they have engaged the Mūrti, and I discarded it. I don't enter the temple for that. Our Guru Mahārāja he

placed Madhvācārya, Rāmānuja, and Viṣṇuswāmī and Nimbārka and made arrangement for their worship.

In the south we find engraved figures of so many Deities on the outside of the temples, but our Guru Mahārāja did not allow. The Vaiṣṇava should be, wherever we find such emblem, we must bow down, some sort of devotional regard should be paid to them. They should not be placed in such a way that others will belittle it. Then we'll be responsible for that. The ordinary people they may thrust some mud on the face, this and that.

Akṣayānanda Mahārāja: And birds may come…

Śrīla Śrīdhara Mahārāja: And birds may come and pass their stool on the head. These things are anti devotional. And when they came to me for that engravement or erecting the idols here in Vṛndāvana temple I advised in that way. Very cautiously you will do in such a way, go on very cautiously, that people at large may not have any chance of showing disregard to the figures, respectable, venerable figures. We should have such thing in our mind.

Akṣayānanda Mahārāja: So what will be the condition here then?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: These things are sheltered but they're outside, so far.

Akṣayānanda Mahārāja: Not worshipped?

Vidagdha-Mādhava: No. That is the plan so far. But what about a mural, say, like a Śrīmad-Bhāgavatam scene with Mahārāja Parīkṣit and Śukadeva Goswāmī in a flat, a base relief? Yeah? Under a roof, is that acceptable or not?

Śrīla Śrīdhara Mahārāja: Some sort of shelter must be there so that crows and other birds may not come ordinarily and put some filthy things there.

Vidagdha-Mādhava: I understand that.

Śrīla Śrīdhara Mahārāja: And also, there should be some arrangement of showing some respect, either flower garlands or some chandan paste, some sort of respect should be shown. For devotion, not for pleasure seeking, that should help our devotional temperament to arouse.

Akṣayānanda Mahārāja: Not just decoration.

Śrīla Śrīdhara Mahārāja: Not mere decoration.

Vidagdha-Mādhava: What about the demigods, let's say…

Śrīla Śrīdhara Mahārāja: Demigods may be said first, only demigods have no value. Demigods not showing respect to the God proper, some sort.

Vidagdha-Mādhava: And a devotee kīrtana, just not specific devotees, but devotees in kīrtana.

Śrīla Śrīdhara Mahārāja: Anyhow some devotional respect should be given, in any position, that is desirable, not to belittle their connection.

Vidagdha-Mādhava: The idea behind the samādhi is, I believe, is to attract many…

Śrīla Śrīdhara Mahārāja: At most the śanta-rasa devotees, śanta-rasa, that may be placed to certain extent, śanta-rasa. But those that are engaged in the service of different types, sākhya, vātsalya, mādhurya-rasa servitors, they must be given some respectful environment. That should be the ideal to follow, that that may arouse respect and veneration into the heart of the sightseer.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So if a person can respect a living sādhu then certainly he'll respect the Mūrti. But if he can't respect the living sādhu then he'll make all offence to the Mūrti also.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Though we find it extensively used in the southern temples, in the temples in the south we find lavishly such things. But our Guru Mahārāja did not allow, the belittling. Hare Kṛṣṇa. Hare Kṛṣṇa. A respectable position we may give such those figures so that with the attitude of veneration people will look at them respectfully, in this way. So somewhat inside, but outside the temple, engraving such things - Gaura Haribol - according to one's own.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nitāi Gaura Haribol. Nitāi. Nitai Caitanya. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, I've seen in at least one purport where our Swāmī Mahārāja he says it's not possible to go back to Godhead in one lifetime. Then, on the other extreme, a friend of mine in ISKCON claims that Prabhupāda, our Swāmī Mahārāja, gave the arrangement that if we simply chant sixteen rounds daily, follow four regulative principals, and do some service, we're going back home, in this lifetime. Is this possible that the spiritual master can make such an arrangement?

Śrīla Śrīdhara Mahārāja: There may be, in a particular case there may be. Bhaktivinoda Ṭhākura has written, in his way, that from the stage of varṇāśrama a man can go, a man can reach to the

highest destination if he can utilise himself very properly. It is possible in one life to attain svarūpa-siddhi. But he told that from the conception of varṇāśrama, I found it, perhaps in Caitanya-Śikṣāmṛta or so. Anyhow it is not impossible but it is not to be trusted, very, in an ordinary way we can't trust it, but it is not impossible, so much. By the grace of the Lord anything may be possible, anything and everything may be possible, there cannot be anything impossible. But still, generally we must prepare ourselves not to put faith in such things, that in one life we have attained the highest aim. But at the same time we may think that it may not be impossible, because the grace of the Infinite is also infinite. One may have such chance, though very, very rare. Nothing is impossible by, from the Absolute Grace.

But what to that person who is not well-versed in very plane of highest realisation. Just as one zamīndār of Chinipur [?] came to ask Prabhupāda, taking him in a solitary place. "Have you seen Kṛṣṇa, have you seen?" Very earnestly.

And Prabhupāda answered, "If I say I have seen, or I may say I have not seen, what is that to you? You learn, your necessity will be to learn what is Kṛṣṇa and how to see Him. That is your concern. And another may deceive you, 'Yes, I have seen Kṛṣṇa.' You do not know what is Kṛṣṇa, how to see, he may deceive you, exploit you. So that is not necessary. It is necessary to learn who is Kṛṣṇa. Where is He? And those that attain Him, what is their position? What is what? We are to know that. Otherwise such statements have no value, whether one can get Kṛṣṇa or one cannot."

It depends on the knowledge of the enquirer, the direct realisation. Otherwise this is hearsay, ha, ha, no value to anyone. But still, it may give us some hope, "Yes, it is, let me try, let me try." But the trial must be in a proper line, may not be misguided. There are so many difficulties and hindrances on the way. So many things may come that we may misconceive something for Kṛṣṇa. It is also not impossible, in the way of siddhi, so many different mysterious powers, and so many sceneries may be seen in the way of one's sādhana. So the higher guidance may be always necessary, and the safe thing. Anyābhilāṣa, and the scripture as well as the living guide, always.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
[kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [Caitanya-caritāmṛta, Madhya-līlā, 22.83]

The very root of Kṛṣṇa bhakti, the very seed, the very basis, is the association with a genuine devotee of Kṛṣṇa. Kṛṣṇa-prema janme, when one has attained the highest thing, that is love, that prema for Kṛṣṇa, punar mukhya aṅga, at that time also, at that stage also, the sādhu plays the important part. Under no circumstances are the sādhus eliminated from our circle of bhajana, devotion. Always under the guidance of the Guru, this Rūpa Mañjarī, or Lalitā, or Yaśodā, Nanda,

Śrīdama, Sudama, under Their guidance and with Their association we are to do our quota. So when we are liberated, we have attained that stage, there also sādhus are playing important part. So sādhu, real association that is all important from the beginning to the end. And under no circumstances that can be eliminated, even in the highest stage when I am engaged in the real service, there also, so many I like. In the midst of so many friends I am discharging my duty, not alone, never alone. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: From beginning to end. So it has been laid much stress and the beginners may not take it very happily, "Because between myself and Kṛṣṇa some other person will come to disturb the direct connection, that is not tolerable." For the beginners it seems like that. But when one will come to higher realisation then they will feel. Just as I gave the example of the spectacles; the sight and the eye, there is something, the spectacles, but it enhances the view and not opposes. So sādhu never opposes but increases our inner relationship with, just as in telescope.

So, bhṛtyasya-bhṛtya-paricāraka-bhṛtya-bhṛtyasa [Mukunda-Mālā-stotra, 25].

So many guardians I have got, all well wishers, so I am safe. As many guardians I possess there in the higher circle I am so much safe for my well future. That is the line. So always I am servant of the servant of the servant of the servant, in this way they want. Outwardly it will be, "What is this? This is not desirable that I shall go so low and so many persons to tamper between." Apparently it will seem like that, but it is not so, just the opposite.

Gaura Haribol. Nitāi Gaura Haribol.

That is not opaque. Transparent, more and more transparent, and helping, sympathising, and not taking a part of my morsel, crust of bread, not like bread, finite thing that if they come to take part then I will be loser. It is not like that. But they will come with infinite resources to me, to educate me about the infinite character of the thing. Of different type, different mentalities, different stage, different light, different shade, they will come to me to represent, all well-wishers, all givers.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya.

End of 81.12.30.B

Start of 81.12.30.C_81.12.31.A

Vidagdha-Mādhava: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Vidagdha-Mādhava: Could you tell us something of the character of Lord Caitanya Mahāprabhu? Could you speak a little bit on Gaura līlā, of the character of Mahāprabhu?

Śrīla Śrīdhara Mahārāja: _____ [?] Govinda Mahārāja _____ [?] What does he say?

Akṣayānanda Mahārāja: Lord Caitanya Mahāprabhu's character. He just wants, he's requesting you to speak something about the character, ha, ha, of Lord Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Rādhārāṇī combined, when Both of Them combine, He's very eager to grant the ordinary public persons to enter into the highest stage of realisation. When Both of them come down to the meanest circle to take them up into the highest position of realisation of giving Themselves, of distributing Themselves, Their all wealth. That is Mahāprabhu, Gaurāṅga.

"The highest wealth ever conceived, take, take it, I am bestowing it to you."

He comes and invites all. That Kṛṣṇa, when Kṛṣṇa is graciously distributing Himself He's Mahāprabhu, with Rādhārāṇī, both combined. Hare Kṛṣṇa. This is more wonderful than dream, than imagination, than any hallucination or speculation. Still, it is real. If we can accept it as so, then we have got the highest, possess the highest prospect, sukṛti, if I can take it in that way.
Sva-bhajana-vibhajana-prayojan-avatārī. Jīva Goswāmī gives this statement. When the Kṛṣṇa has got this object of life, He has come down to give out Himself to the public, sva-bhajana, vibhajana, wants to distribute amongst others, what is His own temperament, what He Himself is doing. He's eager to give it to others. His own function He's distributing to others, to the public. He has come in the form of Gaurāṅga. Sva-bhajana-vibhajana-prayojana, and avatārī means that highest conception of Godhead, He in such a pose that He wants to distribute Himself wholly to the public.

"Come, take possession of Myself, possession of Myself wholesale, come. I am the highest type of beauty, and charm, and sweetness, and anything you may conceive as desirable."

Follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa Himself has become Guru. He has come Himself direct, to play the function of the Guru.

guru-rūpa-hariṁ gauraṁ, rādhā-ruci-rucāvṛtam
nityaṁ naumi navadvīpe, nāma-kīrttana-narttanaiḥ

["Perpetually do I sing the glories of Lord Gaurāṅga, who is the Supreme Personality of Godhead, Śrī Hari, embraced by the heart and halo of Śrīmatī Rādhikā, and who has descended

as the Divine Master. In this holy abode of Śrī Navadvīpa Dhāma, He is absorbed in the pastimes of profusely chanting the Holy Names, dancing in ecstasy."] [Śrī Śrī Prapanna-jīvanāmṛtam, p2-3]

As an Ācārya, in the garb of an Ācārya Kṛṣṇa has come down. "I give you the clue, how, very shortly and very beautifully you can attain Me. I have come to help you to catch Me."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

"Take Me. I have come. And in this way I can be caught very easily." Ha, ha, ha, ha. "If you want to catch Me, come this way, you thoroughly can capture Me." Ha, ha, ha. "I am giving you the clue. The key of My storehouse you can come and loot, plunder, there."

Gaura Haribol.

"But it is infinite. As much as you plunder it will increase and increase. No want is possible."

jasai sindhu ahe kohe bhai napai ko [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when we chant śrī-kṛṣṇa-caitanya prabhu nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda, of course we have no doubt, but is that traced, that particular Pañca-Tattva mantra, is that traced? We can trace that in the writings of Bhaktivinoda perhaps? We don't have any doubt but for the purpose of, sometimes people may query, "From where have you got this mantra?" Of course as far as we're concerned there's no difficulty.

Śrīla Śrīdhara Mahārāja: It has come from the paraphernalia, but I could not have any trace in any scripture. And at the same time I am to tell you, there are two types of this Pañca-Tattva mantra. One in the Narahari Sarakara School, instead of Śrīvāsa Paṇḍita they put the name of Narahari Sarakara, Pañca-Tattva. But the Goswāmīs have accepted Pañca-Tattva as these five. In Caitanya-caritāmṛta we find Pañca-Tattva including Śrīvāsa Paṇḍita instead of Narahari Sarakara. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. And this is generally accepted, but there is a particular school, they like to introduce Narahari Sarakara instead of Śrīvāsa Paṇḍita. But Sanātana Goswāmī and others have given this. And Svarūpa Dāmodara, the highest authority in the Caitanya School accepted Paṇḍita Śrīvāsa. In Caitanya-caritāmṛta this śloka is also mentioned there, Pañca-Tattva with Śrīvāsa Paṇḍita.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, could you tell us something about Ekādaśī, how that arrangement took place? Ekādaśī, there's a story...

Śrīla Śrīdhara Mahārāja: Ekādaśī, yes, the history you may find in Hari-bhakti-vilāsa. But what I got, the purport from Guru Mahārāja, he told, he explained in a ontological way, that generally in the Ekādaśī tithi the tendency of enjoyment of Kṛṣṇa is increased, is increased. And so, the devotees on their part, they are exceptionally; become more busy to supply the objects of His enjoyment, this bhoga, for His bhoga, His enjoyment. And so they do not find much time to cook for themselves and engage themselves in their own livelihood. So upavāsa means they generally stay or live very near to Him to give, supply what is needed for His satisfaction, _____ [?] to live in the vicinity of Kṛṣṇa and minimise their own necessities of life. That is one aspect.

Another thing from Purāṇa we understand, the sin on the day of Ekādaśī, generally sin selects their abode in some of the crops, and so they should not be used by the ordinary devotees. In general it is said, it is mentioned somewhere, taha upavasa jaha nama vai [?] It is mentioned in Caitanya-caritāmṛta, when the Bengal devotees went to have a darśana of Śrī Caitanyadeva during the ratha-yatra, they went direct in a procession to the abode of Mahāprabhu, the residence of Mahāprabhu. Only offering their respect from Śrībhadra [?] to Jagannātha, did not enter in. And there Mahāprabhu requested them to take some prasādam when they're coming from a long distance and the fatigue of the travelling, all the concern, considering all these things. And they took prasādam, and then, under the guidance of Mahāprabhu they came to have darśana of Jagannātha.

Then Pratāparudra Mahārāja, from the roof of his house, palace, he's looking at all these things and putting questions to Sārvabhauma Paṇḍita. "What is this? That generally people come to this place of pilgrimage and they make kora karma [?] and observe fasting, and then after having a darśana of Jagannātha they take food. But why these people without caring for the darśana of Jagannātha, or any fasting or any other observances, they're taking food, and also being united with Mahāprabhu without having darśana of Jagannātha Deva?"

In that place it is mentioned, "Where there is Mahā prasāda, no necessity, no question of any fasting." It is mentioned there. And accordingly, many persons, especially the father of Natali Subash [?] Janaki Bosh [?], he was a Pleader in Kattack, every Ekādaśī day he visited Purī so that he may not have to fast, observe the Ekādaśī, then take prasādam, rice, anu-prasādam. So many go there and take.

But Bhaktivinoda Ṭhākura, and śuddha-bhaktas, they ask us, that in that higher type of rāga-mārga that observance may not be necessary. But we do not consider ourselves in that position, so we observe fasting as recommended in Hari-bhakti-vilāsa.

So Ekādaśī, because Kṛṣṇa's enjoying spirit increases, we should diminish our ordinary necessities of life in order to make more time to help His service. That is one underlying principle. And another, we should take not anything and everything, though in small quantities with a fasting mood, but some selected things where the sin does not enter in that particular time, or particular moment of the day, particular part of the time. From these two things we

observe. We take something, not everything which we ordinarily take, and also we do not take much, anukalpa, means half feeding, less feeding, anukalpa means because we should rouse in our mind that this day the necessity I have got the special duty of supplying the services proper to my Master. This day He wants to receive more. It is by His will, it is His will, and I must abide by that.

Ekādaśī, especially in prapañca we find this doa bhatta [?], this ebb and tide, the whole nature is filled with more juice in the Ekādaśī day generally. And from the physical consideration also some say, if we observe fast before this full moon or new moon, no moon, then it is helpful for our physical health also, because the general ebb and tide wherever there is water. And eighty-five per cent in our body is water, so water, it will be wholesome for us also to observe some sort of fasting to keep our health regular normally. The physical meaning also is given in this way by some scholars.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You are to take prasādam here, now, or to go away now? You have a call of your duty?

Vidagdha-Mādhava: I can stay. I stay away enough. I should probably stay here for some time.

Śrīla Śrīdhara Mahārāja: Today you are to leave?

Vidagdha-Mādhava: No. I will stay.

Śrīla Śrīdhara Mahārāja: Whole day?

Vidagdha-Mādhava: I have some duties in the afternoon.

Śrīla Śrīdhara Mahārāja: Duties in afternoon. So after taking prasādam you'll start for Māyāpur, is it?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari.

Kamalāsana: Mahārāja, Keith and I would like to know if we can stay here for a few weeks at your āśrama?

Akṣayānanda Mahārāja: He's asking if he and Keith could stay a few weeks at the āśrama?

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Kamalāsana.

Śrīla Śrīdhara Mahārāja: Kamalāsana. Yes. You are at liberty to stay here as you like.

Kamalāsana: Thank you.

Śrīla Śrīdhara Mahārāja: Yes. It is meant to help the bona fide devotees who want to enquire, to know about Mahāprabhu and Kṛṣṇa and Gurudeva. It is meant for that purpose, so you live here as long as you like. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: That is very kind.

Kamalāsana: Yes.

Akṣayānanda Mahārāja: You're very kind Mahārāja.

Śrīla Śrīdhara Mahārāja: So today we may stop here...
...
So new, Satya Nārāyaṇa...

Devotee: Satyānanda.

Śrīla Śrīdhara Mahārāja: Satyānanda, he's only newcomer, only he?

Śrīla Govinda Mahārāja: No. Ten years ago he was initiated by Prabhupāda.

Śrīla Śrīdhara Mahārāja: No, newcomer...

Akṣayānanda Mahārāja: Newcomer here.

Śrīla Śrīdhara Mahārāja: Did you visit this place here before, no?

Devotee: No. This is first time.

Śrīla Śrīdhara Mahārāja: First time, and you alone?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava Prabhu, you come alone or along with him?

Vidagdha-Mādhava: I just came from Māyāpur, together.

Śrīla Śrīdhara Mahārāja: Came from Māyāpur, but taken anything here, no?

Vidagdha-Mādhava: O yes.

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: Well no, not yet.

Śrīla Śrīdhara Mahārāja: No, good, ha, ha. Then if any of you put some question to open discussion.

Vidagdha-Mādhava: I have a question. Yesterday you were saying if a pure devotee is leading a kīrtana then it is quite all right to join in this kīrtana. So my question is, how does one tell if a pure devotee is leading the kīrtana?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The kīrtana should be lead by at least one śuddha-bhakta.

Śrīla Śrīdhara Mahārāja: At least, at least one, the leader, at least one must be śuddha-bhakta. Then we can expect any good result from joining that kīrtana party.

Akṣayānanda Mahārāja: But he's asking, how to know, how will we know if he's a śuddha- bhakta or not?

Śrīla Śrīdhara Mahārāja: That will be there according to, as we decide in every other case also, our previous knowledge, experience, and inner consciousness, and opinions of the bona fide known sādhus. Generally, wherever we take some decision, how do we do? What are the ingredients on the basis of which we take any decision? In any case our previous experience, our internal suggestion, and also the opinions which I know, that is also within my experience, opinions about him, whom we know to be bona fide, their opinion about that leader, and my experience, whatever I have gathered previously. And then again my spiritual free reason, free reason in the spiritual field, that is conscience. And by the help of them I am to assert.

If I have already heard about him, gathered opinion from the higher circle whom I can place confidence, that it should be the first thing. The second thing, my experience of the śāstra, the scripture, that this should be the sign of a good devotee. And then, my internal approval, the new suggestion, then my mind, that is imitation, it is imitation without any life within. If you have got experience of the world of spiritual vitality then you'll be able to detect whether that is lip deep or heart deep. You'll be able to feel that, what is the depth, what is the depth of the words? Hare Kṛṣṇa.

And you will have to acknowledge that only the tune, only music is not kīrtana. Kīrtana, Hari kīrtana is something other than music. So mere music, music also can appeal our sentiment, but mere music is not Hari kīrtana. Hari is the all important factor, and Hari means serving attitude, and service, that must have certificate from the bona fide Vaiṣṇava. In this way we are to

understand things spiritual. Spiritual things, test should be spiritual standard, and that should be gathered from that circle. In this way we are to proceed to every judgement concerning spiritual questions, that test, sādhu-śāstra.

Sādhu-śāstra, guru-vākya, cittete koriyā aikya, Narottama Ṭhākura says [in Śrī Guru- vandanā]. The sādhu, the opinion of the devotees, śāstra, the opinion of the spiritual scripture, guru-vākya, and we must try to harmonise with them what we have heard from our Gurudeva, adjustment. And cittete koriyā aikya, and internal approval. I shall have to gather about the consideration of those three, then I can go forward. This is the general line to negotiate with every new thing, new approach. Gaura Hari. Gaura Hari. Gaura Hari.

What we are to do? This is not only within this physical world, nor in the mental world, nor in the scientific jurisdiction, but passing that; and also passing the stage of siddhi, mukti, the plane of exploitation and the plane of renunciation. And also the plane of viddhi-bhakti, that is constitutional dedication. Rāga-bhakti, that is spontaneous, natural, self giving, self surrendering. The degree of self surrender, that is to be considered, and that is to be given the highest importance, surrender. Our temperament of surrender it vanishes in rāga-bhakti, anurāga-bhakti, self dedication, self dedication. Just as exploitation, ruthless exploitation, lawless exploitation in the lowest. And there also, lawless exploited tendency is at the acme of the highest. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is exploitation of two kinds, systematic and ruthless, lawless, and so, this is the perverted reflection. So, in the real world, reckless dedication, that is rāga-bhakti, not calculating. Calculated dedication in Vaikuṇṭha. So that is the standard, and accordingly our judgement should be taken or should be given. Gaura Haribol. The general conception is such, exploitation, dedication, and abscissa, marginal, no-man's-land; that is renunciation. Renunciation means above exploitation, but dedication begins positive side, to give, die to live, Hegelian theory, die to live. That is the theory to be followed. Prepare yourself to die a hard death and you'll find you'll be gainer thereby. No risk no gain. As much risk, as much done, so much gain: that is the main theory all through, dedication and exploitation opposite, and lawless, ruthless exploitation, and risky dedication. Gaura Haribol. In this way we are to measure things. The quality, quality, as much dedication, so much qualitative highness, but that must be to the good, Absolute Good, then it's guaranteed, otherwise everything is gone. Absolute Good is such. Praṇipātena, paripraśnena sevayā, tad viddhi:

[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Higher knowledge is allowed only in such, towards such ethic, praṇipāt, paripraśna, sevā. If you have your liking at all for the enquiry of higher domain, you must couch yourself in this way, with this dress. That is, praṇipāt, surrender, paripraśna, honest enquiry, and sevā, that is the important thing. You are for Him, not He is for you. For Himself - Hegel - ha, ha, Hegel has given a good basis, ha, ha. Die to live, and, Reality is for Itself, and not for you, or everything. Reality cannot be dependent to any other thing, for His existence or to fulfil the purpose. He's independent in the beginning and the end, the future and the past. He's created by Himself, and future He's meant to maintain His existence for His own purpose, not subservient to any other purpose, then He's no Reality. So Reality is for Itself, Reality is by Itself, and your question, self determination, die to live. If you want to live a proper life you'll have to die as you are at present with false ego. That is the broad thing to be followed particularly, the basis of Vaiṣṇavism proper.

But not details mentioned there. What is the real conception of the Reality? It is Vraja līlā, it is Kṛṣṇa conception, all these things. There they're silent, that is, they're silent. But Mahāprabhu, Śrīmad-Bhāgavatam, has taken it. Reality in Its highest conception cannot but be Śrī Kṛṣṇa in Vṛndāvana, the cow boy. And you are to enquire about that, why He's a cow boy? Why He's not a brāhmaṇa? Why He's not a yogī? Why He's not a king, a mere cow boy? Gaura Haribol.

The medium: not the sattya-guṇa brāhmaṇa, nor the raja-guṇa kṣatriya king, but in the vaiśya mentality, nor the śūdra also, in the middle, a type of aboriginal vaiśya. Not capitalist vaiśya, cow keeper. Cow, sattya-guṇa, amongst the animals the cows are representative of sattya-guṇa, śanta. And it is told that amongst the animals the cow birth is the last. After that, that animal gets chance of a human birth, to come for, to be prepared for independent action. Otherwise they're all enjoying or suffering the result of their past karma, no independent karma is possible in the paśu or in the devata, generally, only in the human, in the taṭasthā, in the middle position. They can, human birth is the only the basis of taking independent action, and all below, they're suffering or enjoying the results of their past, no independent action possible there. And the last animal birth is cow. Innocent and giving, giving to others by milk, by cultivation help to the society, less taking and more giving, innocent position. Then after that, the term finished, gets another chance of human birth and new karma can arise from human birth.

Hare Kṛṣṇa. Gaura Hari. Cow keeping, cow keeper, cow keeping is a most easy duty, easy task. Go-wallahing [?] with the gopīs, cow keeping girls, cow keeping girls. Human, to select human species, and again therein cow keeping, and again therein cow keeping girls. That comes the highest position, highest posing rather, posing, by which we can give our maximum service to the Supreme Entity. Boys also to somewhat. Boys, girls, grown up men, in different types, śanta, dāsya, sākhya, vātsalya, mādhurya in Vṛndāvana, the Yamunā, the peacock, the parrot, the cuckoo, the deer, they're very favourable to create a favourable environment for the simple and sweet pastimes. Simple and sweet, simplicity is near sweetness, basis of sweetness. Complexity is not, simplicity. Within simplicity sweetness lives in, a simple way of life, not gorgeous, half jungle.

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

George Washington, after finishing the war, he went to farmer's life, we are told. In the last stage of his life he selected the life of a farmer. Not a warrior, or minister, or Prime Minister, or director, nothing else of the kind.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Anything?

Vidagdha-Mādhava: Yes Mahārāja. Yesterday you were saying…

Śrīla Śrīdhara Mahārāja: Though it is clear what you put: the first question?

Vidagdha-Mādhava: Very clear.

Śrīla Śrīdhara Mahārāja: All right, then?

Vidagdha-Mādhava: So, we are going by Guru, śāstra and sādhu, and I would like to…

Śrīla Śrīdhara Mahārāja: Yes, our heart's approval, our inner approval, we must give some trace there because that took me to my Guru. Guru is all in all, but who took me to that Guru? My inner sentiment, inner guide, it did not like anything else in the environment, but selected the advice. Who? I need not come, so many others they do not care to come, so many others that may ridicule this life. But what made me to come here? I cannot depreciate that internal approval, that conscience, sincerely. So that is also an important factor. Ultimately we are to depend on it most when collecting advice from the scriptures, when seeking advice and relying on the advice of a sādhu, my internal approval that my inner friend, that only takes me there. Otherwise I might not have come, so many others did not care to come. Who has taken me to this plane?

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

"One who sincerely wants real good he can never be deceived, can never be deceived, when really a seeker after truth. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. My dear boy, one who is sincerely hankering after truth, he can never come across anything unfortunate."

If apparently come across, misfortune, if apparently some misfortune comes to visit us in our way, that is to enhance our position, our improvement. Some sort of danger may come on the way, but if we are sincere they will come and test us and then they will beat the drum of my

glory when they will be rejected, the temptations will be rejected, they will plead for us again. So sincerity, sincere hankering after the truth. And that is if we are to go to further and that is of course made of sukṛti, the grace of the divine agents that are wandering through this cursed land to help others unconsciously. That is the basis.

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

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

And there, my unconscious help, unconsciously got help from the agents of the Lord who are wandering to do good to the people at large, that is accumulated, that has helped me to understand what is good and what is bad. That is sukṛti, ajñāta-sukṛti, jñāta-sukṛti, then śraddhā, then sādhu-saṅga. Then I have come on the surface to, in search of a sādhu and I have got my Guru, guide, and I'm there, and so many others necessary in the journey. And as much as possible I shall gather help from the outside when I'm passing through the street. Sādhana, śravaṇa-daśā, varaṇa-daśā, sādhana-daśā, āpana-daśā, prapanna-daśā, five stages of sādhana, of realisation. Hare Kṛṣṇa.

Vidagdha-Mādhava: So yesterday we, you were instructing me that these devotees should not be outside. So to avoid the mistake...

End of 81.12.30.C_81.12.31.A

Start of 81.12.31.B

Vidagdha-Mādhava: ... you could possibly give me some śāstric...

Śrīla Śrīdhara Mahārāja: What can you do? The management, the administration is there, authority.

Vidagdha-Mādhava: Yes _____ [?] reasonable argument _____ [?]

Śrīla Śrīdhara Mahārāja: And you can put your plan to them, and also you may put to them that, "Śrīdhara Mahārāja says that they should be put, the venerable figures or pictures should be put in such a way that the general people may feel tendency to show some respect to them. And

not that they should be placed in the exposure and they will be neglected by the people and the birds, animals, etc. That is his advice."

And they came for Vṛndāvana matter, and I already told them that though it is seen in the southern provinces, but still our Guru Mahārāja's feeling, sentiment, was in this way, and we try to follow that as much as possible. And it should be observed. But if they do not, what can you do?

Now, another vital question will come whether you'll be a party to that or not. That is your point, lookout. But you should try that they should be put in a honourable position. Śrī Mūrti, Śrī Vigraha, or any of the spiritual things, should be placed in such a venerable position, atmosphere, so that draws respect and devotion of the public. Not only knowledge is necessary, but respectability should be drawn. Is it not?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not only knowledge, that above this, above this, but with due respect They should be placed, and highest honour should be given to Mahāprabhu and Kṛṣṇa. But they have got their respective position of respectability, then only it will prove that Mahāprabhu is on the highest respect. Otherwise, on whose head he's placed if they're not respected then who'll go to respect the highest thing? Gradually distributed, the respect should be gradually distributed, and the publicity, pracāra, propaganda, means not only the dry knowledge but respectability, devotion also, in the exhibition. This is something like an exhibition. But exhibition must not be placed in such a way that it will be only the food of the archaeology, or only for dry siddhānta conception, knowledge. But the adjustment of the veneration, devotional tendency, must be depicted there, for the good of the public and propaganda.

Akṣayānanda Mahārāja: Not just for architecture.

Śrīla Śrīdhara Mahārāja: Not mere architecture, and to distribute the knowledge, the gradation of the hierarchy, not only the hierarchy, but the devotional spirit should be dealt with, mixed there, mingled. That is my understanding from Guru Mahārāja's conduct and I am to express that. Gaura Sundara. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, śravaṇa-daśā and varaṇa-daśā, second one.

Śrīla Śrīdhara Mahārāja: Varaṇa-daśā, śravaṇa-daśā and varaṇa-daśā, that when satisfied, first hearing, that is a probational life, and varaṇa-daśā, "Yes, it is, śravaṇa, I am satisfied with śravaṇa, now I accept the guide, guru-karaṇa." Varaṇa-daśā means I take admission, formal admission I take. "That I, we, accept you as our leader. Now, whatever you'll say I must obey." That is varaṇa-daśā. "I first accept the clan, different, the Christianity, the Mohammedanism, this thing that thing, but I come first to accept the particular creed, and next the man who'll be able to satisfy me according to this creed, and will give me my desired end of life." That is guru-karaṇa, to accept the creed and then to accept the guide, guru-karaṇa. Then varaṇa-daśā finished. Then sādhana-daśā begins. Under his guidance I am to go on with the practices. That is sādhana-

daśā, the third. And then to come to realise, to attain some tangible position, that, "Yes, I am feeling what was in words, what was in propaganda, now my heart feels the touch of that thing." That is āpana-daśā. And the prapanna-daśā, "I am well established and I can distribute it to others also."

Hare Kṛṣṇa. Gaura Haribol. Gaura Sundara. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Then there are five stages…

Śrīla Śrīdhara Mahārāja: What? Five stages!

Akṣayānanda Mahārāja: Śravaṇa, varaṇa…

Śrīla Śrīdhara Mahārāja: Śravaṇa, varaṇa, sādhana, sādhana, within the camp. Then āpana, to feel it, to come to the position of self experience of the thing, attainment of some, they come to come in touch with the reality, and then to be established in that real plane, and to, so that I can distribute it to others also.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Who is there, in that extremity?

Devotee: Bhakti-keg [?]

Śrīla Śrīdhara Mahārāja: Bhakti-keg. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He may know partially, but still he wants to make it clear for others. _____ [?] What do you say?

Yari badhu ari butta sadhu le sakha [?] Mahāprabhu says to Sanātana Goswāmī when he put questions. "You know all these things, still of course, you are making questions, making enquiry. Because it is the nature of the sādhu, they know it well, but still, to make it more and more firm, they put the questions again and again."

Ha, ha, ha. This is in the talk, discourse of Mahāprabhu and Sanātana Goswāmī. Yani lagdha laghi bhuddhi [?] With more firmness, puts questions.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.
Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi. Dayāl Nitāi.

Vidagdha-Mādhava: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes?

Vidagdha-Mādhava: You were explaining that in a particular stage of realisation one experiences within the heart, one gets that connection and then establishes himself in that plane. Then he's more or less safe? He can go on in a safe way from that point? In other words, the external manifestation of Kṛṣṇa is the Guru. And the Guru helps one to contact caitya Guru, yes, the Paramātmā?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's two questions. First question, when we have inner conviction are we safe? And second question, does the external Guru help us to contact the caitya Guru?

Vidagdha-Mādhava: That is the same? Is that the same? Are those two things the same?

Śrīla Śrīdhara Mahārāja: Not only to contact, but the external Guru helps to prepare us so that we can infallibly read the direction of caitya Guru. Caitya Guru direction first we get in a raw way, and then mahāntaḥ Guru comes, with the help of caitya Guru we come to mahāntaḥ Guru, that caitya Guru's help in raw. Not very systematically clear, a general. Then we come to mahāntaḥ Guru. We feel that caitya Guru's internal hankering is being satisfied and elaborate and it is more beautifully decorated, delivered. Then, with the help of mahāntaḥ Guru we again come to find it in our caitya Guru. They're helping one another. By the help of the mahāntaḥ Guru caitya Guru becomes more clear, or more developed. The inner caitya Guru that becomes more clear, cleansed from the different thoughts, ideas, mixed up from yogīc and jñānic and karmī, so many classes, they're mixed. The raw things, they become more clear by the help of mahāntaḥ Guru. And they can give such adherence more and more to the mahāntaḥ Guru. In this way both help one another.

Otherwise cooperation is not possible. And sometimes it may also happen that after, with the help of caitya Guru we have come to mahāntaḥ Guru, then after accepting mahāntaḥ Guru my caitya Guru has again been covered. Then mahāntaḥ Guru will try to help him, to take him in again, and to cleanse the dirt that has covered my caitya Guru. Again, by his care we may get my caitya Guru back. Caitya Guru for the, temporarily may be buried, by anartha, by Vaiṣṇava aparādha, then mahāntaḥ Guru comes to our relief.

Sometimes many joins the Mission and then goes away. The Guru is there. But Guru does not allow so easy to go off. He tries his best to take him again in and to make him understand firmly. "Why you have gone away?"

"For such and such things, so many things, giving this monetary connection more importance, or free mixing with the ladies. These disturbed me, I went away."

Then the mahāntaḥ Guru, if genuine, he will say, "No, no, this is in particular cases and that should be removed, that is not the real object. But for some purpose it has been allowed to certain extent for the good of them." In this way he will explain the temporary connection. And again he will try to reinstate him. "These are of minor matters. In such grave and serious matters something, some dirt, may enter with some people coming within, but it will be finished in no time and he will get the real path. You won't disturb yourself for this little, tiny, filthy things. Don't go away." In this way.

So many un grown, so many unfit persons join a Mission, so it is not impossible that some sort of anartha may again come to attack anyone, it is a fight within. And sometimes this party is winning ground and that party is losing. In this way, ultimately, the real party will win the battle. It is a battle, everyone's heart will be a battle, because they're sādhaka, not siddha. They're not fully realised souls, they're also in the process of realisation, sometimes coming back, sometimes going ahead, more. In this way, on the whole, they will have to make progress. So some sort of consideration and generosity should be allowed.

I am in a hospital, I am to think that I am in a hospital, there are so many diseased persons. This is not a place where all the healthy persons will live in the hospital. It is not possible. I am also a patient. There are so many patients. Patients are of different types, even some may die, and some progressing, and may come some setback. But you have got real interest for recovering my health. Ignoring all these facts I must go on with the doctor, taking his help in medicine and in diet, then I will be cured.

It does not mean that so many patients dying, so many degrading, so I will also degrade. In the school also, all may not pass, so many meets failure, but still, a determined student must go through. So, a little unsuccessful cases should not discourage me to follow my path of eternal benefit. I should not be cowed down by seeing, but it is my vital interest. I must be wakeful to the fact that it is my vital, my only interest, I can't leave it, go away. Everyone goes. I must fight single with the enemy.

The Casabianca, have you gone through that poem of Casabianca?

[By the English poet Felicia Dorothea Hemans, 1793 – 1835, first published in 1826]

"The boy stood on the burning deck," the French boy. "Whence all but he had fled." Ha, ha, ha, ha. "All may fly away, I shall fight singularly." With such determination, because this is my right of interest, I have already understood. I have already realised. I can't shirk back.

Gaura Haribol. Gaura Haribol. Such determined resolution must come from within if it is deep-rooted within our heart we find once. That this is the thing I was searching after.

Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: One question.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: You mentioned that, some, everyone is in the hospital and some are patients and they can get cured by the instructions of the doctor. So someone who is patient, can he take the position of a doctor?

Śrīla Śrīdhara Mahārāja: What he says, the inefficiency of a doctor?

Akṣayānanda Mahārāja: No. Can a patient also become a doctor?

Śrīla Śrīdhara Mahārāja: Yes. When he's fully cured and he studies the medicine and the necessary education of a doctor he can be doctor.

Devotee: But before, while he's...

Śrīla Śrīdhara Mahārāja: By the appointment, by qualification and also by the appointment. You see? The qualification necessary first, and the appointment from the higher, hierarchy, administration, then you can become a doctor in the hospital. The private practice you can do if you are qualified, but to get, as a doctor, to become a doctor of a hospital you have some sanction from above. As an ordinary sādhu you can help this and that, but to become an Ācārya of a big position, you should have some sanction from above, prapanna-daśā.

Devotee: Who will decide whether the patient is qualified?

Śrīla Śrīdhara Mahārāja: He will feel it within. Only external, written sanction is not necessary, by a letter. But he's already awake in the internal world, and revolution, inspiration, that will come to him from the internal world. In such a way that these people are suffering and you know the medicine and you are seeing firm, "Go and help them." The urge, the power from within that, "You have got the medicine and the patient suffering around. Why do you not apply the medicine, administer the medicine to the patients?" The urge will come. And you may see in the dream, and in wakeful stage also you find such urge, that internal insinuation, that will come to you. Helplessly you will advance to help the patients, because you know the medicine, you know the symptoms of the disease, and you have got the medicine, and it cannot but engage yourself in the treatment. That will be in broad daylight conception you will find. That will be more real than you see this world. This world of experience through the channels of the senses may be vague, but that will be clear, more, within, urge. "Why do you not give the medicine? The man is suffering and know everything. You have yourself, after using that medicine, you are cured, and you find the man is suffering from the same disease, and you have the medicine in your hand, why should you not apply? What reason, what explanation you have got not to do such?" Not money making, or for fame, but internal urge to help them. And you will find the noble predecessors also have asked us to do so.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

There is a ditch, a man will fall, and you know the fact, a man is going, blindly. You won't try to save him? This is natural right, this natural feeling. When that will be plain, so plain to you the man will fall and die in the ditch and if you don't help him you will be responsible. Ha, ha, ha. This common sense may be applied. But we must be sincere, and not for money, or for fame, or for any other worldly gain, that is the danger. Kanak, kāminī, pratiṣṭhā, the three mainly disturbing elements misguides us. But we are free from them, the street, the way, is broad and clear in which we shall walk, that is clear. Only these three things are disturbing, drawing me this side, that side, otherwise the way is clear. Do good, and what is good? God is good. And you will like to see that everyone becomes good by getting the God. God is good. God is good and great. Is it not? What is that general phrase? The God is good and great, or great and good. So, when that sincere feeling will be very clear to you, all your activities will be controlled by only that principal of life, and you will go on helping others. Hare Kṛṣṇa. Hare Kṛṣṇa. Very tasteful and very safe and must be given to all. Let them come in a safe position in the dangerous zone, and to be happy. The medicine, tasteful medicine will make happy. That is in your possession. You cannot but do. And you will feel urge within that you help others, help others, with this real knowledge of walking. Where to go? How to go, and what for to go? All these general questions to be solved and helped, help to others.

'ke āmi,' 'kene āmāya jāre tāpa-traya', [ihā nāhi jāni – 'kemane hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [Caitanya-caritāmṛta, Madhya-līlā, 20.102]

Who am I? Why I am troubled? And how I can get my desired end? These fundamental problems should be solved. And if you have the solution you must give it to others. "Solve your problem, my friend, solve your problem." That will be the mentality of a preacher, and very intense in Ācārya.

Devotee: Someone, he may have sincere urge to help others…

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: …but because he is not completely, may not understand danger…

Śrīla Śrīdhara Mahārāja: If he's…

Devotee: …and he may himself become infected.

Śrīla Śrīdhara Mahārāja: Yes, if he finds that if he goes to, then with the help of the higher agent he may approach, otherwise not, he'll be nowhere, he'll be lost. When he'll approach to cure a patient, the patient he'll not be able to cure, that patient's germ will attack him and he will also die with the patient. In that case he won't approach. With the help of a higher doctor he may inform to the higher doctor with better medicine, "That please, hopeless patient, please see him." He will approach a higher doctor. If there is any doubt that if I approach him with this meagre medicine and meagre instruments then I won't be able to cure him, rather, I shall die. If in that case you won't approach, you approach the doctor of higher position, superior position. Is it not, reasonable?

Devotee: Very reasonable.

Śrīla Śrīdhara Mahārāja:

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

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [Caitanya-caritamrta, Adi-lila, 9.41]

But still it may be rarely found that doctor approaching with a good heart to cure the patient but he dies. That case is also not impossible. But that is not desirable.

Sometimes in a body when one approaches that relief work, some soldiers may be sacrificed before attaining the victory. The victorious party fighting with the enemy, they have also to incur some loss. So in a mission, in a propaganda, some soldiers who are asked to approach the rich men, to approach the women, sometimes some are lost. For the time being at least, but again they will come back. It may be possible.

But in a mission, as our Satsvarūpa Mahārāja has written in the biography of Swāmī Mahārāja, "Some drifted away but so many, more large number come to him again. And some old disciples left him, drifted away." It is such a big campaign, some old disciples we find have gone away from him, but more large number has come towards him. But we expect that they will again come back, again come back. Because what taste they have got once, can't forget.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

What he has acquired that cannot be destroyed. Very eternal, durability is of very high degree. Gaura Haribol. Gaura Haribol. So, na me bhaktaḥ pranaśyati?

Akṣayānanda Mahārāja: Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.

Śrīla Śrīdhara Mahārāja: Kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (dharmātmā) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [Bhagavad-gītā, 9.31]

"The assurance is there. If only for the time being he has come to Me, may be seen for some time to go away, but ultimately he must come to Me again."

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I have one question about the conception of the Guru by the disciple, and that his conception of the Guru is absolute, but others may see the same person in a relative conception. So the doubt that I have is, a Guru seems to be relative or absolute…

Śrīla Śrīdhara Mahārāja: Generally, in general it has been advised that one in the beginning he's to look towards his Guru as the representative of the Lord Himself, the Absolute Himself. But when he makes some progress and some inner awakening begins, then he will gradually find that Kṛṣṇa, that the Absolute is a particular system, organic whole. And He has got His potency of different variety. And according to his inner awakening his fitness for a particular class of service, that should be considered and he will be taken in to that immediate guide of that type of service. So one may go to see his Guru, gradually he will find, some will find sākhya-rasa, some will go to vātsalya-rasa, some will go to mādhurya-rasa. According to his innate capacity, innate quality, he will be.

Mainly, the government, and then different departments of government. The acceptance of the government grants the service, then some examination, and then test. And he'll be put to a particular department and he'll find his immediate boss, under which he'll say, "He's my guide and under his direction I am to serve. And that is my maximum gain there." In general, it is like that.

First, a whole system one, and then in a particular department of the system arrangement, according to the awakening and my fitness it will be considered. Then, finally posted I shall find that he is my Guru, under his guidance I am to do anything and everything. So Kṛṣṇa Guru, then in different camps, Rādhārāṇī, Yaśodā, then in the mādhurya-rasa comes Rūpa Mañjarī to Guru, in this way. And sees that is oneness, unity, one and the same, but more efficient service may be drawn from this point, not from higher point. I have my best utility if I am located here only. I can be best interested if I'm located here. But if I'm located in some higher circle then I'll be the loser, I have not got such fitness so anomaly will be created. Do you follow?

Devotee: No.

Akṣayānanda Mahārāja: He does not follow.

Śrīla Śrīdhara Mahārāja: You explain. You have followed?

Akṣayānanda Mahārāja: Not fully.

Śrīla Śrīdhara Mahārāja: Ha, ha, not fully.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[Śrīmad-Bhāgavatam, 11.17.27]

In the beginning we are told that, "Ācārya, Guru is Myself." And then [Raghunātha] Dāsa Goswāmī, the final Ācārya of prayojana, he says, mukunda-preṣṭhatve, sutatve guru-varaṁ.

[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]

["Mind, don't do the pious and impious deeds described in the Vedas. Intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and my Guru is most dear to Lord Mukunda."] [Manaḥ-śikṣā, 2]

He's not God himself but his most favourite is the position of Ācārya. We are to harmonise between. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sākṣād-dharitvena, kintu prabhor yaḥ priya eva tasya.

[sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [Śrī Śrī Gurv-aṣṭaka, 7]

Ultimately we find the most favourite of Him, His potency, that is Guru. But in the beginning, in general, in śāstra also it is mentioned that, "Brahman means Kṛṣṇa as a whole." But clear vision, the Nārāyaṇa, the Vasudeva, then Nārāyaṇa, then Rāmacandra, Dvārakesh, and the most clear estimation we find is Kṛṣṇa within.

trayisti syama itya varitam pura tatasya he vivat gatha gatim [?]
vibhakta vai bhakta mam iti pramana mo naradesa [?]

When Kṛṣṇa, Uddhava, Balarāma, Three in a conference in Dvārakā, They saw that a mass of light is approaching towards Them. Then after a little found that there is a figure in the mass, in the light, within the light. Then further approach then found, "Oh, this is a male figure." Then very near, "Oh, there is Devaṛṣi Nārada coming." In this way, from far off we get the conception of a whole.

Just as the Himalaya, a distant view of the Himalaya you can have many things, but as much as you approach there you will find a particular path but more clearly. Then when entered there you'll find your Lord, your own men, and you will mix there. At that time you are not finding the whole Himalaya, you are located in a particular position. And there the desired end of your life is fulfilled, and not with the whole Himalaya.

So Kṛṣṇa from far approach, we see, we have got a clear sat-cit-ānanda, infinite, infinite Kṛṣṇa. Then as much as we shall approach, because we are small we'll be located in a particular position. In this way, according to my fitness I will be taken in to a particular position of His service. And there, whatever I get in the portion of His service, I will be engaged and the fullest satisfaction of my nature I will draw from there.

The Guru means guide, the first guide, the wholesale of Bhagavān Kṛṣṇa attracting me. Then attraction makes me to make progress towards Him. And I am a tiny fellow, and as much I gain, so many big visions, hazy big visions eliminated, and a particular place is more clear. In this way, in function, in size, in every matter, I'll be located in a particular part of the infinite. And then as my duty towards that, that will draw for me the highest benefit.

In the rasa department, śanta, dāsya, sākhya, vātsalya, mādhurya, all these departments, according to my capacity I'll be given admission in a particular department of rasa in service. Then there also many departments, in mādhurya-rasa, śanta-rasa, then according to my innermost fitness I shall be located in a particular department. So many departments of service, in mādhurya-rasa some are engaged in garlanding, some about bed matters, some about cooking affairs, in this way different departments. According to my capacity and fitness I'll be taken in a particular department, and ultimately I'll be placed in a position. "Do your duty here." And immediate guide I shall see that he's my Guru, whatever he says I am to do that, and thereby I am getting my best benefit, properly located. Religion is proper adjustment.

There are so many Ācārya, even in the Gauḍīya Mission. You have come to Bhaktivedānta Swāmī Mahārāja, some peculiarity in him. Again, he has got many departments of service, this book selling, then this delivering lectures, and others, according to your fitness you'll be given to serve in a particular department, in this way. But you are in connection with the whole ISKCON

there. Wherever you are posted you are connected with the whole of ISKCON, but your specific duty is in a particular place. Gaura Hari. Not clear?

Devotee: Yes, but I've still…

Śrīla Śrīdhara Mahārāja: You joined the ISKCON first, but what is ISKCON? ISKCON is a huge thing with so many departments, so many Maṭhs, so many duties. You joined ISKCON, a hazy thing, a big thing. Then after you were admitted you were taken in and placed to some direction, to some post, part. Your attention is directed and you go there and gradually get some duty to discharge. You are in the whole of ISKCON is yours, but still you have got a particular department and particular duty, more and more. You may come to the personal secretary of Swāmī Mahārāja maybe. Or someone preaching, or someone cooking department. For cooking himself and cooking Guru Mahārāja, and some goes, "Oh no, go there, go to America, go to China. A dangerous position to preach, go there." He's also got a duty. So adjustment, entrance into ISKCON and then adjustment begins. Religion is proper adjustment according to the fitness of the man given admission. Can't follow?

Devotee: I follow but still there's some questions.

Vidagdha-Mādhava: Ask the question.

Śrīla Śrīdhara Mahārāja: According to your fitness, your fitness and their necessity. The necessity in the hues and of different type, according to your fitness you'll be given a particular duty. What difficulty there may be in understanding this? Proper adjustment, that is infinite and you cannot swallow the infinite within you. You are detached, you are infinitesimal, and you are approaching the infinite. So you are to be located in a particular position of the infinite. You are to adjust in this way. You cannot devour the whole infinite within your belly. Do you follow? Do you like that, that I must devour the whole infinite within my belly? Ha, ha, ha, ha, ha. So you are to be located in a particular infinitesimal position. And in your case you will draw maximum remuneration from that. If you are placed in some other place you will be loser. According to this fitness the adjustment comes to us. And it is quite reasonable.

Devotee: So, example, some person comes to this ISKCON movement and he will understand by reading my spiritual master's books that he must approach a Guru. And then he will approach one of the Guru's in our ISKCON movement and accept him on the absolute, as absolute. But I may not see that same person like that. So it's confusing to me how…

End of 81.12.31.B

Start of 81.12.31.C_82.01.01.A

Śrīla Śrīdhara Mahārāja: As much as possible we shall try towards Her satisfaction because our own hankering that is not a negligible factor. And also the advice given by the sādhus and the Guru and scriptures, and I am the person who is the, who is responsible after all for accepting anything and everything. I have accepted the Ācārya also on my own risk, and here also I'm to adjust according to myself. But we shall have to consider that my consideration may not be prejudiced by any mal object. That my selection may be genuine, may be sincere, and not to satisfy some ulterior motive, I'm to do that. I'm responsible ultimately for my own fortune.

Devotee: _____ a new person, his selection [?]

Akṣayānanda Mahārāja: The disciple is responsible, he's asking, Your Grace is speaking about the disciple is responsible for his selection.

Śrīla Śrīdhara Mahārāja: Of course, ultimately he's responsible. Why you have joined, how you have joined? On your own responsibility you have joined ISKCON. You have left Christianity, or Mohammedism, or Hinduism, you have joined ISKCON, on your responsibility. Ultimate responsibility is with the person who selects, who has got the right of selection, it is there only. We have jumped to Gauḍīya Mission, why? Taking the risk of anything else we have jumped, we have cast our fate. We are so much captured with the ideal, the beauty of the idea, that we jumped, left our previous environment and jumped to accept the new. Everyone is such, case is such.

Akṣayānanda Mahārāja: Kṛṣṇa Saran Prabhu is here.

Śrīla Śrīdhara Mahārāja: Oh! _____ Hare Kṛṣṇa _____ [?]

Devotee: A new man he accepts, he chooses a Guru, and he sees him as Absolute. But the God-brother of the Guru he may not see that he's absolute in the same way.

Akṣayānanda Mahārāja: Then how to adjust?

Devotee: Yes. How to adjust?

Śrīla Śrīdhara Mahārāja: He's not requested also to see he's absolute, he's not requested, he's brotherly position, but some outward respect he should show of a special character to help the new recruits. Whether the new recruits they have come to see him as absolute their sentiment may not be disturbed. This sort of consideration one should have. But internally he's not bound to accept his God-brother as his own Guru. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You are not compelled, you are not bound, to see him as Swāmī Mahārāja, you are seeing your Guru, not in that light. But you should have some consideration

that the new persons that are recruited by him and who are expected to see him as Guru Absolute, you may not disturb their sentiment or feeling. With such caution you are to behave.

Devotee: The confusion in my mind is that the conception is only relative to ones own position, that it's only absolute from your own position. If I, if a disciple sees his Guru as Absolute then it's difficult to say who is actually Absolute. It's very confusing to me.

Śrīla Śrīdhara Mahārāja: The Guru is Absolute, the two Absolute, God is Absolute, then Guru is Absolute.

Devotee: But the Guru is Absolute according to ones position.

Śrīla Śrīdhara Mahārāja: Now we are to think one thing. The God has also got different Avatāra, reverent attitude. You are to understand this mathematical, fundamental truth, that from zero if you add the zero it becomes zero. Zero into zero is zero. Zero minus zero is zero. So Infinite minus Infinite that is Infinite. Can you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So God may express Himself in different Avatāra, different type, still They're Infinite. His every posing is Infinite, but still there is also gradation, according to rasa, classification, a posing. He's One but different posing and there are differences in the posing. A King sometimes, a King as a general, a King as law maker, the King as husband and father, one man, but the question of superiority may be traced there also, what is the highest attitude of the King. He's one. So there is differentiated character in the Absolute but still He's one, in this way. He's got potency. You are approaching the son of a King, you can consider that if I capture the son the King will be captured. And that is not false, wholly. So God's favourite is also having some power of God. In this way we are to distribute. The Guru is favourite, Guru is not outside God. His own particular potency to deliver the fallen is there, enjoying maximum power, maximum power from Kṛṣṇa, Guru from Kṛṣṇa, in the department of delivering the fallen souls. We are to take in that way. But in Infinity that may not be divided like mundane things: quite separately. So we are to adjust in that way.

On the whole we want to say, and I have repeatedly said it, the Bhāgavata asks not to make much in the enquiry, that is to approach through knowledge, to know. That I'll be able to finish by my knowledge, I'll be able to satisfy my knowing faculty. I'll be able to measure the whole thing with my tiny brain. In a particular cell of my head I shall put the Infinite as a prisoner. Give up this position.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the

transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

This is the speciality Bhāgavata School, by surrender you'll be able to know, because He's super-subjective. He won't come to be the object of your tiny brain. If you work that way you will be disappointed. No tiny brain can finish, to know the whole thing by its power. So by surrendering, namanta eva, jīvanti.

When Mahāprabhu asking questions and Rāmānanda answering, then "Eho bahya, this is superficial. Our searching through jñāna, through knowledge, but that is superficial thing. That is not the real path." Then he came, "Give up the vanity of thinking you can know anything and everything." When he comes to surrender he comes to accept the real path to know Him, because if He makes Himself known to him he can know, and as much he can know that much.

Once I was asked, "If finite can know Infinite," one Ārya Samāj leader, "He's no Infinite." His statement is, "If finite can know Infinite then He's no Infinite."

And my answer was, if Infinite cannot make Himself known to finite then He's no Infinite. Infinite can make Himself known to finite according to its sweet will. But finite cannot force the Infinite to make Himself known to him. Do you follow?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So it has been recommended that jñāne prayāsa, leaving, dismissing your vanity that you'll be able to know the Infinite. Dismiss that idea, that tendency, and surrender to Him, and accept the attitude of the negative to draw the positive. Positive cannot encroach out of itself, but in the negative. The positive can encroach and may be aggressive. And negative should put himself at the disposal of positive. Predominating Moiety and Predominated Moiety. Predominated Moiety is the potency, and Predominating Moiety is the possessor of the potency. Kṛṣṇa is the possessor of the potency, śaktimān, and śakti the potency at His disposal. So we are a part of potency, so we shall try with preparedness to receive Him. And when, according to His sweet will He comes to me I shall be able to get His touch. This is the path. No other path. So:

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, the Supreme Lord and the most Beloved, am attainable by the pure saints, by virtue of the potency of their exclusive devotion born of faith (śraddhā). Exclusive devotion in Me purifies even the lowest outcastes known as caṇḍālas. Śva means dog. Even the dog-eaters, that is, the lower section, can also be purified from their lower birth."] [Śrīmad-Bhāgavatam, 11.14.21]

Only through devotion, dedication, their preparedness to put at His disposal, to be dealt by Him, with this attitude, this is the negative characteristic so as to invite the positive. To invite the positive, that should be the characteristic of the negative, and that by humility, modesty, self-abnegation to the extreme, self-sacrifice. These are the qualifications of a devotee, should be, to improve his negative characteristic, to draw. The super subject, I'm subject, I'm experiencing the objective world, and who is super subject I'm object to Him. When He will care to come down in my plane I will have some sort of feeling, sentiment, experience, that one has come. Very finer thing has come in my gross consciousness, come down. I find so much ecstatic joy. "Oh, how subtle a thing has descended into my plane of consciousness, how wonderful it is, never experienced before. A very sweet, fine consciousness has come down in my gross area of consciousness." I'll be benumbed, astonished, wondered, astounded.

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a kadamba flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the gopīs? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [Kṛṣṇa-Karṇāmṛtam, 68]

The finest conception of the sweet knowledge coming down to a heart of a devotee and his gradual experience is in this way, represented by Bilvamaṅgala Ṭhākura. First approach he felt, "Oh, Divine Cupid has come down in my plane of consciousness, māraḥ svayaṁ nu madhura-dyuti. Oh, this is infinite ray of sweetness has come, madhura-dyuti. Mādhurya, the very gist of sweetness I find, it can never be otherwise conceived, madhura-dyuti-maṇḍalaṁ. Nayanām, Oh, it is capturing my eyes also with beauty and other experiences. Other channels of experience all captured by that finer and finest consciousness, captured, whole pervaded. Nayanāmṛtaṁ nu, my eyes also are feeling that exceptional sweetness. Venī-mṛjo nu, Oh, He has accepted me as His sweetheart and He's rubbing softly my venī, my hair, in mādhurya rasa He has accepted me. I'm now His. No other independent existence I have got. I am now fully, wholesale accepted by Him."

Gaura Haribol. Gaura Haribol. No more, here I finish today. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Jaya oṁ viṣṇu-pāda...
...
Śrīla Śrīdhara Mahārāja: New year's day, nineteen thirty seven, this early morning Guru Mahārāja passed away. That also was Friday, first of January thirty seven, that was Friday, early morning. I attended his bed, sick bed, from two to four, and then another turn came to attend. I went to bed. Two of us were attending him...

[Unclear recording for about ten and a half minutes]

Then next day that was Saturday. Then at Calcutta Maṭha there is engagement, some gentlemen, perhaps some European gentlemen should come there, it was appointed so some of us must go there. And among the list my name was also. I was so much tired, can't move my body, still, what to do, must go. Must go, no disobedience is possible just after the demise of Guru Mahārāja. The general secretary he wants me to go. I remember I felt inability but anyhow dragged myself to Calcutta.

And when I'm in Rāma-ghāṭa station junction I found that Lalitā Prasād is walking on the platform. Some told that Lalitā Bābū is there. From the railway carriage we had a look on him. That is the first time I saw him. Afterwards, once more I saw him. Twice I have seen him, Lalitā Prasād. He was a bachelor. He had service in the writers [?] building, government clan. Then retiring he opened an āśrama. In the beginning he was living with Prabhupāda in Yoga-pīṭha, but after Kuñja Bābu came, became general secretary and began to start the propaganda work, Lalitā Prasād had some difference with Kuñja Bābu, and he went away gradually, cutting connection with brother, our Guru Mahārāja. And established an āśrama there in the birth place of Bhaktivinoda Ṭhākura, that is the maternal uncle's house of Bhaktivinoda Ṭhākura, that Udar [?]

Bhaktivinoda Ṭhākura comes from Calcutta Dutta family, renowned, and from the same family Vivekananda also came, that Datta family of Hat Cola [?] a renowned family in Calcutta, Datta family, Hat Cola [?] Datta. Vivekananda also came out of that family, Bhaktivinoda Ṭhākura also. But Bhaktivinoda Ṭhākura's mother's birthplace was Ula [?] and he was born in maternal uncle's house. They're also zamīndārs, mustafi _____ [?] they're zamīndārs, big zamīndārs of the time. But there he was born so that place has been taken up by Lalitā Prasād and made an āśrama and he lived there.

After little long time Prabhupāda passed away sixty three, and Lalitā Prasād over hundred, one or two, hundred one or two he lived after that.

He appreciated my poem about Bhaktivinoda Ṭhākura, I came to know through his sister. His sister came here some twenty years back perhaps or more. She told that, 'he has appreciated your poem about Bhaktivinoda Ṭhākura very much.' And sometimes the disciples also come here now and then. I give some five rupees, ten rupees, in this way. Looking of course in taking the name of Bhaktivinoda Ṭhākura anyhow going on. Not to such accuracy and intensity as our Guru Mahārāja did, but to certain extent some connection or other. Hare Kṛṣṇa. According to our Guru Mahārāja he had some connection with Bhaktivinoda Ṭhākura but that is contaminated with the flesh connection, more, than spiritual. Ha, ha. Baba, bada. He was son, and Bhaktivinoda Ṭhākura was his father, he can't forget that. Independent of that connection, of course he has got some idea but that is not very bona fide, we are told, and nearing towards sahajiyā vāda. Hare Kṛṣṇa.

Madhvācārya has written a poem, Māyāvādā-Śata-Dūṣaṇī, a hundred poems against Māyāvādā. And our Guru Mahārāja, Prākṛta-rasa Śata-Dūṣaṇī, a hundred lines devoted to expose sahajiyāism, that is imitation of prema bhakti. What is lust, what is sense pleasure, to conceive that, to take that, in the place of divine love. This human love is conceived in a colour to be the divine love. What is so rare that even Brahmā and Śiva they cannot expect to possess that thing, that high thing. And they think they have already got, by, through imagination, imagining

himself as a girl. And also, so much so that they imagine some gentleman, bābājī to be Kṛṣṇa. And they began to practice their relationship in that way, thinking that will be conducive, that will assist them to raise up their standard of life to that high creation, only by thinking, and in that way. A nasty thing, going on in the name. So the society looks down upon them as the pests of the society. So Prabhupāda gave a new line, the goswāmīns, you look at the śāstra and will find what is that.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [Bhagavad-gītā, 7.3]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

tapasvibhyo 'dhiko yogī, jñanibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["A yogī is greater than an ascetic, a philosopher jñānī, or a fruitive working karmī. Therefore, O Arjuna, always be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]

In Bhāgavatam [6.14.5],

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Hari-Bhakti-Vilāsa, 10.117] & [Bhakti-Sandarbha, 117]

In this way the steps are clearly shown, by climbing up by these steps then you are to go to that, you can go up to that place of wonderful dream. But that is more wonderful than dream, the Lord's harem. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.
We could feel also how it is possible imitating such a filthy plane. Sense pleasure and the sense pleasure of the Adhokṣaja, of the Divinity, just two opposites. South pole and north pole. Sense pleasure, that is the lowest conception of pleasure. And to seek the pleasure of the senses of the highest conception of the Deity, which generally seems to be impossible, to reach to that standard, how much sacrifice and self abnegation and self surrendering is required. It is infinitely intensified stage in which we can hope to come to such a position and to find the personal characteristic of the Lord in full. And then again to approach Him, and not only to touch His holy feet which is also impossible to the consciousness at large that we can touch His feet. What to speak of to raise one's self in a loving position and the love of the unreserved and of the highest type. This is dream of a dream.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. One may think of that very rarely, but to achieve that, that is almost impossible. It is such. It is such. By his personal touch one can't grasp it, but when they grasp, 'Yes, it can be conceived, His such behaviour, such loving behaviour with the highest type of loving devotees,' that may be thought out, but never with one's own achievement. We can come up to such height as to think that Lord is very affectionately playing with His most favourite group so much. And never any selfish touch that will brush you aside, down, if you go to approach direct with your conception of ego.

Guru janma sitay bhumay sitay paya sata guṇa [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. This is of such type, thing of such type that on the head of my Gurudeva it looks very well, very beautiful. By nature it is such, that in the highest position of my imagination I may guess to have His, to see His position. It's so rarely seen and conceived that thing is to our society, our level, thinkers of our level.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So first January, Friday, in nineteen thirty seven also such concurrence. In the middle also several times such concurrence must have been, must have happened, but I don't remember. But this time I remembered that. This Friday, first January, and this occurred, same with that, thirty seven. Perhaps after seven years or so it may come, but the leap year also to be taken into consideration. Hare Kṛṣṇa. One day increased in every four days in a year...

End of 81.12.31.C_82.01.01.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

112 combined MP3 transcripts from SCSMGLOBAL.

82.00.00.A to 82.03.04.C_82.03.05.A

82.00.00.A / 82.00.00.B / 82.01.01.A.rr / 82.01.01.B / 82.01.02.A / 82.01.02.B / 82.01.03.A / 82.01.03.B_82.01.04.A / 82.01.04.B / 82.01.04.C_82.01.05.A / 82.01.05.B_82.01.07.A / 82.01.07.B_82.01.08.A / 82.01.08.C_82.01.09.A / 82.01.09.B / 82.01.09.C / 82.01.09.D / 82.01.11.A / 82.01.11.C_82.01.12.A / 82.01.12.B / 82.01.12.C_82.01.16.A / 82.01.13.A / 82.01.13.B / 82.01.13.C / 82.01.16.B_82.01.17.A / 82.01.17.B / 82.01.17.C_82.01.18.A / 82.01.18.B / 82.01.18.C_82.01.19.A / 82.01.20.B_82.01.21.A / 82.01.21.B / 82.01.21.C_82.01.22.A / 82.01.24.A / 82.01.24.B / 82.01.25.A / 82.01.25.B / 82.01.26.A / 82.01.26.B / 82.01.27.A / 82.01.27.B / 82.01.27.C / 82.01.28.A / 82.01.28.B / 82.01.28.C / 82.01.29.A / 82.01.29.B / 82.01.29.C_82.01.30.A / 82.01.30.B / 82.01.31.A / 82.01.31.B / 82.02.00.A_150.2 / 82.02.00.B_150.2 / 82.02.01.A / 82.02.01.B / 82.02.03.A / 82.02.03.B / 82.02.13.A / 82.02.13.B / 82.02.15.A / 82.02.15.B / 82.02.17.A / 82.02.17.B / 82.02.17.C / 82.02.18.B / 82.02.18.C_82.02.20.A / 82.02.19.A / 82.02.19.B / 82.02.19.C / 82.02.19.D / 82.02.19.E / 82.02.20.B / 82.02.20.C / 82.02.21.A / 82.02.21.B / 82.02.21.C_82.02.22.A / 82.02.22.B / 82.02.22.C / 82.02.23.A / 82.02.23.B / 82.02.23.C / 82.02.23.D_82.02.24.A / 82.02.24.A / 82.02.24.B / 82.02.24.C_82.02.25.A / 82.02.25.B / 82.02.25.C_82.02.26.A / 82.02.25.D / 82.02.25.E / 82.02.26.B / 82.02.26.C / 82.02.27.A / 82.02.27.A_O / 82.02.27.B_O / 82.02.27.B_82.02.28.A / 82.02.28.B / 82.02.28.C / 82.03.00 / 82.03.01.A / 82.03.01.B / 82.03.01.C / 82.03.01.D / 82.03.02.A / 82.03.02.B / 82.03.02.C / 82.03.02.C_ / 82.03.02.C_O / 82.03.02.D / 82.03.02.E_82.03.03.A / 82.03.03.B / 82.03.03.C / 82.03.03.D_82.03.04.A / 82.03.04.B / 82.03.04.C_82.03.05.A /

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Śrīla Śrīdhara Mahārāja: "The result has got no relation with your duty. You go on with doing your duty. Don't leave it. And the result is in My hand. Don't worry about the result. Only fully attend, concentrate only in discharging your duty. Whole attention devote only to discharge your duty, perfectly, and don't look after the consequence. It is in My hand, not in yours. It is in the hand the resultant of the whole forces."

"And that is the special characteristic of the advice in Bhagavad-gītā, and nowhere." One German scholar told, "When I was a college student I came to this _____ [?]"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

And Hitler's dictation was very favourite to me. He asked the ladies, "Go home, leave the office work. And give good sons. I shall reward you. You all go home and give me well trained children. And I shall reward you all."

This is Indian culture, nearer to Indian culture.

And Goering told, "A man who is afraid of the battlefield, and a woman who is afraid of childbirth, they are the worst kind of men and women. Women must not be afraid of the pain of childbirth. And a man must not be afraid of dying in the battlefield." Goering told like that.

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

And that Willhelm Kaiser, in the first great war, about him we are told his mother was British and he was German. The German, generally, they hate the British. Once when he was young, he was playing with his mother's brother's son, maternal cousin, he was playing, and anyhow some strike came on the nose and blood oozing. Then he was very much enraged and told, "Let the British blood flow away from my body." The mother came from the British. So he was very much proud of that German blood. In that first war we are told of, 'Free nation and free ocean.' Kaiser fought for free nation and free ocean. "Why the British will have control over the whole of the ocean?" British was in full glory of its power at that time. _____ [?] "The Sun never sets on the British Empire." British held such power at that time.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
_____ [?] Nitāi Gaura Haribol.

Badrinārāyaṇa: Mahārāja, the first time the Bṛhat-Bhāgavatāmṛta was spoken, was it Uttara from Parīkṣit Mahārāja?

Śrīla Śrīdhara Mahārāja: The beginning is such.

Badrinārāyaṇa: He had that much realization?

Śrīla Śrīdhara Mahārāja: Very small time left between the hearing of Parīkṣit and his death. Śukadeva parted away after. There is another book where it is mentioned that Śukadeva went away and Parīkṣit had little time to be bitten by the snake.

And just at that time Uttara, Parīkṣit's mother came, approached him and told, "What you have heard, speak it, give darśana to me."

And in a small span of life, Parīkṣit he gave the summary, the substance of what he heard from Śukadeva. And that is the basis of Bṛhat-Bhāgavatāmṛta. Sanātana Goswāmī has mentioned. And there is a book, where it is mentioned. I forgot the name. It is mentioned there. Nitāi Gaura Haribol. Sambandha jñāna, where we are, what is our environment, for this Bṛhat-

Bhāgavatāmṛta is very helping, different stages of life, progress, step by step. _____ [?] The peep of spiritual knowledge, and the highest attainment, in gradual process. Nitāi Gaura Haribol. The map we may have of the spiritual kingdom. Which country is where, which country is where. We have a conception of that. Then any anomaly we can correct immediately. Ke?

Badrinārāyaṇa: Dāsarātha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Once Kṛṣṇa He became Dāsarātha Sūta, do you know? In Dvārakā Kṛṣṇa was sitting with Rukmiṇī, Satyabhāmā. And with some purpose he sent Garuḍa to bring some blue lotus. And Garuḍa went to bring lotus and that was under the jurisdiction of Hanumān. Hanumānji knew it and Kṛṣṇa wanted to check the pride, or something like that, of Garuḍa, Sudarśana and Satyabhāmā. These three He wanted to check their audacity.

Badrinārāyaṇa: In previous, in Rāmacandra līlā, Garuḍa...

Śrīla Śrīdhara Mahārāja: _____ [?] Hanumān's pride was checked, no, Garuḍa's pride was crushed by Hanumān. Ke?

Badrinārāyaṇa: Anurādhā.

Śrīla Śrīdhara Mahārāja: Oh, Anurādhā come, taking so much risk.

And then Sudarśana was also, he was just on the outside, gate keeper, his pride was also checked. Hanumān coming, "Jai Rāma Jai Rāma." He's chanting the Name of "Rāma Rāma." He does not know his object of worship Rāmacandra, none but Rāma.

Then Kṛṣṇa, He asked Satyabhāmā, "Oh, Hanumān is coming. I must take the figure of Rāmacandra and you take the figure Sītā."

Satyabhāmā could not do that. So she had to go under the throne.

And He asked Rukmiṇī Devī, "You try to get the figure of Sītā."

Then Rukmiṇī managed that and she sat on His left side and Kṛṣṇa became Rāma.

Then Hanumān came and with those blue lotus worshipped Rāmacandra. And then after some time, then Satyabhāmā, she insulted rather, and her pride that she holds the highest position of all the queens, that was quenched.

And Sudarśana he was moving on the gateway. And Hanumān told him, "I have to go."

"Where do you go? I shall go and take permission and then I shall allow."

Hanumān threw his finger within that round thing and suddenly swelled his finger and it became like a ring on the finger of Hanumān. And Garuḍa, he took him in his armpit.

Then Kṛṣṇa gradually released them. "Sudarśana, you are here. Oh: Garuḍa under the armpit."

"Yes, they came to disturb me."

In this way He wanted to check their pride.

This is the līlā of the Lord. Everything is there but the standpoint is just the opposite. That is līlā, all surrender to the centre. Everything is just like this. It is perverted reflection. And that is original movement. So all similar, only the standpoint is just opposite, one fullest sacrifice and one fullest aggrandising principle. A question of the principle of adjustment, nothing more is necessary. Hare Kṛṣṇa. Hare Kṛṣṇa. Inner internal adjustment, the question, the rub is there, adjustment.

Our Guru Mahārāja, every now and then he used this word. "Religion is proper adjustment." We are improperly adjusted. Adjusting the whole, and the conception of the whole also varies according to different stages of understanding. The highest adjustment is beauty, adjustment with the love. That is the highest. So no complaint there can be necessarily only. If there is something else then that is defect in the adjustment, nothing less, adjustment; adjustment.

Poison becomes medicine and medicine becomes poison. What is medicine of Māyāvādī that is poison to the devotee. Liberation, the question of non differentiated liberation, that is the highest goal. That is their nectar. That is their highest form of medicine, diet. And that is poison to a Vaiṣṇava.

And none wants slavery. Everyone hates slavery. But slavery to the government, to Kṛṣṇa, that is the highest attainment according to Vaiṣṇava, most highly valued. But as much as, according to the degree of slavery, we get our position dignified. Slavery is not so cheap to that highest entity. Slavery means unconditioned surrender, wholesale surrender. It requires the greatest fortune to be so much self abnegated. Selfishness means aggression, exploitation. And to dissolve the so called selfishness of aggressive nature, leave it all, whole, and whole represented in its cause and that cause is love divine, and to have connection direct with Him.

Gaura Sundara. Gaura Sundara. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vasu Gosh says that:

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

"If Gaurāṅga did not come then how could I live? Through Gaurāṅga I have got the taste of such a high type of nectar. If Gaurāṅga did not come, we could not have any taste of such highest thing. Then how it would be possible for me to live? It is so life sustaining, such nectar. So much high degree of sustenance I find from this nectar brought by Gaurāṅga that I can't imagine if He did not come, how could I live. Without my such highest prospect of life. I could not know myself my own fulfilment. I was just a foreigner to my own self. He came and showed myself how beautiful I am, how high I am. So much dignity of mine He has shown to me. I was devoid of that, I was living so long, long ages. Gaurāṅga took the key of my own home, sweet home. He has given me the key of my own home, my sweet home. How could I live before if Gaurāṅga did not come? So much wealth I have got within me I could not know."

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. "How indebtedness to Gaurāṅga, kemone dharitām de, rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke. My whole property _____ [?]
take it to be the secret of my life, secret success of my life." _____ [?]
"But what sort of gratitude I can show to Gaurāṅga? Nothing. He has given so much but I have to give Him nothing. So I am a stone. This heart is a stony heart. I cannot show my proper thankfulness to that Gaurāṅga who has given me so much." _____ [?] "O cruel creator, what stony heart you have given to me that I cannot show my proper respect to that Gaurāṅga who has given me so much, this cannot be overestimated."

These are the feelings of the devotees eternal of Gaurāṅga. They are impressed with so much of the magnanimity of Gaurāṅga _____ [?] the land of Gaurāṅga. Hare Kṛṣṇa. Nitāi.
How you are feeling?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I gave the examples of Hitler in my religions lectures. Hitler classified the general public into four classes: clever lazy, clever industrious, stupid lazy, stupid industrious. He told that, "Generally I fear the working people who are clever and industrious. But clever and lazy I put them at the head of the department, a peculiar thing, clever and lazy. Because they are clever, they can manage and because lazy, at the time of need, they can come with fresh energy. And those that are clever and industrious, they are always labouring and labouring and they are finished, and at the time of need, no fresh energy can come from them. And those that are stupid and lazy, I try to give some sort of engagement, but I am always keeping myself far off from the stupid and industrious. They will do always wrong and some other hands will be necessary to do away with their wrong."

So the karmīs, the exploitationists, they are stupid and industrious. And the stupid and lazy are renunciationists, Buddhists and Śaṅkara, the mukti karmī. And clever and industrious are the devotional group, clever and industrious. And clever and lazy is Kṛṣṇa. In this way I used to qualify to the public. The whole staff is clever and industrious. They are always engaged in

service and cleverly, not misusing their energy. And the opposite is the karmī school, the exploitationists. They are digging their own grave. They are prey to the reaction. For every action there is equal and opposite. Or taking loan and thinking that I am making progress. Stupid and lazy, the Māyāvādī. Māyāvādī they only go to the abscissa and, "No; that is nothing, no more, no more land to go up." They dig their own grave and enter there and finishes there, the stupid and lazy. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, you said that the goal of the Buddhists is the Virajā. What is that?

Śrīla Śrīdhara Mahārāja: Virajā prakṛti nirvana, in the verge, the last extremity of the exploiting energy, energy of exploitation, coming in no contact with their permanent soul within. And the Śaṅkara brahma nirvana, that comes to touch their own self, soul, and not towards upper connection of the souls.

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
[jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individuals fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [Bhagavad-gītā, 7.5]

Para-prakṛti, and the internal potency, unknown to them, to para-prakṛti, brahma nirvana: to come anyhow to the consciousness that I am a particle of consciousness, and no more. In the world of consciousness, there are so many things, but they do not care to know that, or to enter there. Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

Go up to abscissa with the passport, go to the limit of the country, but without visa, have to come back. No other alternative. _____ [?] told that, "Your visa example has given a very clear conception of the svarūpa śakti land." The visa. Passport is not everything. That is mukti, to

go to the verge of the land. Last extremity you can go, passport. Passport of two kinds, one within the country and another to have a glance of the other country, standing only here, so this is that land and this is ours. Hare Kṛṣṇa. 'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya.

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

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

Bhakti-latā, one who gets the seed of devotion, their progress goes and it crosses the area of Virajā and then that of Brahmaloka and then enters into Vaikuṇṭha, the spiritual cosmos. 'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, the serving cosmos, they enter. And the lower part is calculative cosmos and the highest part is un calculative, spontaneous, automatic. Service is automatic, you do not know. Just as reflexive action, digestion and so many other things within our system is going on unknown of our consciousness, we do not know. Involuntary, automatic, that has got a technical name. The whole system of digestion we do not know anything. Without our knowledge they are doing, and that has got some technical name. So it is like that. Unconsciously they are engaged in service. They cannot but do that, this is Vraja, Vraja-bhumi. Brajabumi is taken by mother Manjuali to ISKCON is it not?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Let us try to think it is all for the best. It is all for the best. We may or may not know. What is that?

Devotee: That is a video, Dāsarātha Sūta...

Śrīla Śrīdhara Mahārāja: Oh, he's come this side?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, our God-brothers were not successful in their preaching in Germany. They have tried for some years but they have not been successful there.

Śrīla Śrīdhara Mahārāja: But I heard, it is in Back To Godhead, Haṁsadūta Mahārāja went there, the German people they have banned any kīrtana and preaching in the public places. Only they can do within the room. And some broke the law and preached in the street, so they were put

into prison. And Haṁsadūta Mahārāja went there and the case in the court and he pleaded himself and he impressed the solicitor of the opposite party as well as the judge that what they are doing it is for the service of the Lord. They have no right to stop it. Still they take the room, the judge also have an oath in the name of the Lord and justice in the court they take the name of the Lord, they take the oath in the name of the Lord. So it is over the government system. The law of God they admit that it is over the man made government, so they should not do this. And since they loosened their, slacked their control. I was told like that. Is it not true?

Why the German people they are apathetic, because the source is from America, they have got that apprehension. They are still suffering from the phobia. That Eisenhower who was the general of the opposite party, he was a German. Einstein he lived in Germany, who invented that atom bomb which concluded the war in; against Germany. So Germany is mainly afraid of the opposite camp. So much so that they do not like that something from America will come. In what colour it is coming and how, what colour it will take in the last time and what disaster they will come in our country: apprehension still lingering there.

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

Eisenhower was of German blood, and Einstein. They are the two main causes of the defeat of Germany. In both the great wars America came in the last time and crushed German people.

Clever and industrious, this is the very nature of German people.

Even Churchill, when it happened, came in such a position, war, that Germany will jump on the shore of England, it was apprehended. And France was captured. And Germany now must jump over England. At that time Churchill is giving warning to the people, "Don't think that our navy will be able to protect them, even any time they may land some land force to the shore. The land soldiers you also be very much attentive, alert." At that time he told, "They are working with German thoroughness." That came from the mouth of Churchill, the worst enemy of Germany. German thoroughness, an idiomatic word, "What they do, they can do thoroughly. So much thoroughness in activity is never found elsewhere." It came from the mouth of Churchill himself. "With German thoroughness. That is their national characteristic. What they do, they do well."

Industrious and clever, and cheap. In British India the German mercantiles used to come to India, efficient, also the cheapest ____ [?] none could compete with them. Then Japan came to compete with Germany, more cheap, but not good things. But Germans peculiarity, things are good and also cheap, so none could cope with them in this affair. A nation blessed with much exceptional quality. Their appreciation for India is solid.

So Rabindranatha, when our Guru Mahārāja wanted to send preachers to England, he sent his followers Bon Mahārāja and others to Rabindranatha, "Take his advice what he says."

Rabindranatha told, "Oh, you want to go to England, but they are proud of their rulers, and we are ruled, so they won't care to hear your words. And if you go to France, France also it can take easily, and also shake off easily. And America, the field has been wasted, exploited. So many yogīs and others went there to preach something, and they especially mixed with the ladies, with some yoga system and purchased bad name for India. So rather go to Germany. They have

got real understanding. They do not take anything easily, but when they appreciate they take it rightly and hold it, accept it, a solid nation." Rabindranatha told like that.

Hare Kṛṣṇa. Gaura Haribol.

End of 82.00.00.A

Start of 82.00.00.B

Śrīla Śrīdhara Mahārāja: ...theistic, naturally, generally they are theistic people. And also Huns, Huns means haṁsa. I told little before, I read in an English paper _____ [?] Furious Frank and fiery Huns. Fiery Huns means German, and furious Frank perhaps at the time of Napoleon. The fight was a very strict fight. Huns means haṁsa. And haṁsa and paramahaṁsa, the two ancient sections, it is written in Bhāgavatam. The paramahaṁsa that are selected group given to religious life out and out, and haṁsa that was under them. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...told that they migrated from Malaysia to Germany and these places at some time, from when the attack came, Paraśurāma perhaps, in ancient, Paraśurāma.

Devotee: Paraśurāma, yes, and also King Yayati, Sarmistha and Devayani and King Yayati.

Śrīla Śrīdhara Mahārāja: Oh, Yayati. Yes, they migrated to those places. It is mentioned that the River Saravati, they crossed then the River Saravati and cast them on the other side. Saravati. What is that River Saravati I don't – it is mentioned there. They are banished on the other banks of Saravati. Maybe Volga or Rhine, Rhine is on the other side. Volga also passing from Germany, no? The greatest river in Europe coming from Russia is going, Volga. There's a book written by someone called Gaṅgā and Volga, a civilization on the banks of Gaṅgā and Volga. The Caspian Sea, the Kasya and Caspian, Kaśyapa is the father of the gods and demons. Perhaps his place, ancient abode was near Caspian Sea. And this varṣa, nava-varṣa, Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, Ilāvṛta-varsa, the nine divisions in the globe; mentioned in Bhāgavatam. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Bali was sent to the Pātāla. Bali, raja, was sent by Vāmana Deva to the Pātāla. Pātāla means the urda, urda is the northern and south is the subterranean region. So in South America Bolivia is there, Bali-via, Bali lived there for some time, Bali-via.

But after all, the world of our sense experience is floating in our consciousness. This is the distinction, floating in the ocean of consciousness. Not that mind in the world, but world is in the mind. Mental sphere is more spacious than the world of experience of senses, the colour and the sound all superficial things floating on the ocean of consciousness. Consciousness is more deeper and more spacious than this mind. And the plane of intelligence, buddhi, that is more spacious and more deeper. In this way, the part of our sense experience is very small, very small, and floating in a part of, in a corner of our mental experience for births together. What we

see, what we feel, that is a part of our consciousness. That is the real conception of things. Consciousness presupposes its experience, presupposed by the world of experience.

The cause is within and not in any external place. Then we can get out of it very quickly, if we can think so. It is difficult. We are accustomed to complain against our suffering, complain against others, that they are responsible, the environment responsible for my misery. But that is misunderstanding. When we will be able to realize the misery comes from within, sometimes individually, sometimes collectively. It comes from within, not from outside. Then, we'll get relief very soon. The experts they are of such opinion.

In Bhāgavatam it is one step further. When the misery will come to visit you, it is the result of your own action previous. Not only tolerate but if you can think that it is the grace of the Lord, not only the negative side, to tolerate, that my misery I am experiencing, I am undergoing the past actions, my results of my own bad action. Not only that, but with some positive tinge of nectar. It is the grace of the Lord, His sanction. His sanction is connected with this particular incident. And He is all good, unquestionable good. So there must be some good object in it.

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

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

It is His grace. He wants me to purify as soon as possible, to release me as quickly as possible from my own action. That is His Grace. If we can feel that, very easily and very quickly we shall get out of this misery. That has been recommended by Bhāgavatam, to get out of the misery that comes from within. Nothing can occur, nothing can come without His sanction. And when His sanction is there, He is connected there. And His connection means His grace, all gracious. And we are to look to that. We are to invite that element of the great world above. And thereby we can promote our fortune, our fate, to be connected with that domain divine. No chaos, everything is cosmos. Cosmos connected with all good, we are to look like that.

Queen Kuntī Devī invited such adverse conditions. "Always keep me within adverse circumstance so that my heart can dive deep with a prayer to You for my welfare. If I am engaged by the apparent pleasing environment, thereby I lose Your memory and that is the great loss comparatively."

These are the spiritual instructions of Bhāgavatam. In Gītā outwardly, man apaman jaya para jaya [?] Both sides, gain, loss, both transient, deal them with equal spirit. Stand direct and meet them, both sides. Success or failure, both equal, because the very plane is a concoction. Like a dream, to become a king in a dream, that is also false, and to become a beggar in the street in a dream, that is also false, of equal value. So here loss and gain in this plane all false. Don't allow yourself to be disturbed by the loss and gain, by the victory or by the failure. And prepare

yourself for the greater harmony neglecting these adverse apparent nearer environment. Prepare yourself as a student of the higher study, neglecting all these troubles coming to you.

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

Be a little more ambitious, more ambitious, not to confine your ambition to this mortal area.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

I feel tired. I disperse talking now.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja met Indira [Gandhi], he reminded her, "That Indu, do you recognize me? I was there, the shop keeper, the agent of Bengal Chemical in _____ [?] Road in Allahabad. You used to come with your father who was a regular purchaser of mine, medicines from my shop."

Then she could recognize. "Oh, you need not come to me any longer. You will send your assistants to me and I shall consider this." She told like that I heard.

I told that Indira name was given by Rabindranatha [Tagore] to Indira. Indira in European pronunciation, India, Indira, representing India. So Indira name was given by Rabindranatha. When she came to study for some time in Bharpur, university, Rabindranatha. _____ [?] she received her education from perhaps _____ [?] Jawaharlal [Nehru] was a student of _____ [?] College and Indira was also student for some time in _____ [?] And _____ [?] he took training in Vṛṣabhānu [?] College. Hare Kṛṣṇa.

Devotee: What is the meaning of the name Indira?

Śrīla Śrīdhara Mahārāja: Ind means resourcefulness, prosperity, aiśvarya. Indra the king of the heaven is Indra. Indra means master of property. And Indira means Lakṣmī from Ind who can give prosperity. Ra means to give, rati-dadati, rati-laxati, who can protect and who can give the prosperity. She is Indira, Lakṣmī Devī. Lakṣmī's name is Indira. Lakṣmī padalaya padma kamala sri haripriya indira lokamata ma hrabdhi tomaya rama [?] These are the names of Lakṣmī Devī. Lakṣmī, Padalaya, Padma, Kamala, Śrī, Haripriya, Indira, Lokamata, Ma, Hrabdhi tomaya, Rama. These are the synonyms for the name of Lakṣmī, in dictionary we find, Amara-Kośa, all synonymous _____ [?] Hare Kṛṣṇa. Indra the king of heaven, the master of all resources, fine resources, Hare Kṛṣṇa.

Ultimately all goes to the Absolute. That is all relative position. The king, who is the king, that is relative, ultimately, that the king is not master of his own body, what to be master of the whole country. So the absolute, Indra means the absolute. The possessor of all resources is Kṛṣṇa. Everything goes to Kṛṣṇa when the rein is taken off, mukta pragraha [?] When the rein is taken off the horse the horse may run _____ [?] and goes to the Absolute. Every word goes to the Absolute in its fullest meaning. And partially, relatively, it stands here and there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So cure yourself quickly. The place was waiting for you, partially at least. Gaura Hari. Kṛṣṇa is the Absolute but He says:

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

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

"I am controlled by My devotees. What can I do? I am not independent. I have got My partiality. I can't avoid the request of My devotees. That is My weakness. What to do? Who have left everything and come to depend on Me, how can I discourage them? You say Durvāsā, how it is possible for Me, who has left everything for Me, and don't want anything for Me, but if any request comes from their side, _____ [?] how can I deny that? Is it possible? Ahaṁ bhakta-parārdhīno, hy asvatantra. Though I am Absolute, but still I have to come of My own accord to a relative position. A father, a husband, a son, all these relative positions I shall have to observe, of My own accord, though I am Absolute. I am assistant, they are all depending on Me and I shall have to look after them. The Absolute does not mean that He is all cruel: must be sympathetic also. What can I do? You say in the case of Ambarīṣa and yourself, you demand you are a brāhmaṇa, you demand you are a sannyāsī, but you fled for fear of your life. But Ambarīṣa is standing there. He is not going to step back when your created fire wanted to burn him. No padar padena cacala naiva [?] He did not get back, only one step back, no, he stood firmly."

"If I am culprit, let punishment go on with me." He did not back out.

But you, when Sudarśana came to charge you, you were flying from this to that, from the four corners of the world, running after for fear of your life. Who is more dignified position, Ambarīṣa or you? You are a brāhmaṇa, he's a kṣatriya. But you yourself observed the Ekādaśī day, Dvādaśī, and time of pāraṇa you showed respect that Ekādaśī vrata for Me. And he also did that. He showed respect to Me by observing properly Ekādaśī vrata. And you thought he has dishonoured you. You were his guest. And before feeding you he has taken a drop of water to observe the Ekādaśī day and with concerns to Me. You yourself did that vrata and he also did that only for Me, not for self feeding, self gratification. You could not tolerate, you thought he has dishonoured you. So you say that you are a brāhmaṇa, very near to Me, and he's a kṣatriya, he's a little far off. He's gṛhastha, he's farther. You are sannyāsī, you are nearer to Me, brāhmaṇa. But this is only a fashion. But practically he's nearer to Me. He's not afraid of getting any punishment. And still he's waiting for you. He's fasting."

"That my guest I have not fed, Durvāsā. He's running hither, thither, restless, how can I feed myself?"

"He's still standing, waiting, and when you will go he will feed you and then he will take prasādam. What do you say?" _____ [?] Left everything and surrendered wholly to Me, should I not protect them? Little gratitude I must not have, only I am slave of your formality and not the spirit. Spirit I shall ignore and only formality I shall make much of? What do you say, Durvāsā? Go to him, you will have to go to him. And to see how magnanimous he is, he's still unfed, standing waiting for you. Go and see."

And Durvāsā had to come and then appreciate. Ambarīṣa came like a criminal. "What I have done? All these troubles to you brāhmaṇa, my guest, only for my fault. I am culprit, offender. Please be propitiated with me."

And Durvāsā fell flat. "Yes, so magnanimous. It is possible only for the devotees of Nārāyaṇa. You are so great. We think, we boast of our brāhmaṇa birth and our yogīc attempt, but in fact you are real magnanimous people and we are far below." In this way Durvāsā began to:

aho ananta-dāsānāṁ, mahattvaṁ [dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [Śrīmad-Bhāgavatam, 9.5.14]

"The greatness of the servitors of the Anantadeva, Nārāyaṇa, you all people hear how great, how magnanimous they are. Unparalleled position they hold in the whole universe."

In this way he began to preach, that Durvāsā, whose very nature is always to find fault with others and to give them punishment by his yogīc power. That is his nature. But he began to sing the song in praise of the devotees like Ambarīṣa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Have you taken anything?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. The diet is everything now in this stage of your disease. Hare Kṛṣṇa. Hare Kṛṣṇa. But the God sent friends you have got, that is a good sign. Nitāi Gaura Hari. Nitāi Gaura Hari. Badrinārāyaṇa Prabhu, he has gone?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Left. Untimely he has come, could catch the train. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Optimism, cent percent optimistic we shall have to become, cent percent optimistic, and no place, no room of pessimism. Kṛṣṇa bhakta, he will apprehend that I may not commit any offence, especially against Vaiṣṇavas. Very alert, they should have to become. So gracious, so valuable fortune we are aspiring after, so I must be very, very careful. It will raise, arouse envy, jealousy on different parts, that we are connected with such a great fortune. So as much as possible we must be very cautious, careful that no disturbance may come outside to do away with our motive, or our pure aspiration. Gaura Haribol. So Mahāprabhu told:

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

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

In one word you must be conscious that you are living in a place which is worthless, no value. Tṛṇād api sunīcena, don't go to oppose anyone. No meaning of giving any opposition. It is all fictitious. Why should I lose my energy to give opposition to something, all fictitious? Taror api sahiṣṇunā, if any opposition comes to you, don't care for that. It is also unreal. Their motive is only superficial. That may not affect your inner train of, trend of thought. So don't be very careful about any opposition coming to you. Don't create any opposition to others, and still if any opposition comes to you, try not to care. It is all futile. Amāninā, and don't hanker after any appreciation from the ordinary public, any name and fame, appreciation, because they do not know. Their appreciation has got no value at all. They are all like madmen, they're besides themselves. Their own good they do not know. So their appreciation has got no value. Depreciation has also no value. So don't hanker after any appreciation from the public. Mānadena, and still you must be alert to give their due respect, otherwise they will come to disturb you. Like bribe, to show some, offer some respect to them, and go on with your own campaign. As much as undisturbed, try to make progress as rapidly as possible, because circumstance may cut off this opportunity and connection. So as much as the present circumstance you will be able to utilize, you try to do that. Live, live in the acting present.

Trust no future however pleasant! Let the dead past bury its dead!
Act, act, in the living present! Heart within, and God overhead!
[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

With this policy, go on. Gaura Haribol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Now let us fall flat on the bed.

...

Infinite minus infinite is infinite. Zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So is the question of infinite. Infinite plus infinite is infinite, infinite into infinite is infinite, infinite minus infinite is infinite. Beyond the reach of calculation, so adhokṣaja, beyond our jurisdiction of understanding. But He can connect us. He can connect us, we can't. Then, how we

can have His connection? Only drawing His attention to connect with us, so that is by increasing our negative characteristic.

"I'm so helpless. My position is the worst position. I desire the best attention."

Sincerely by such prayer we can draw His attention. So try to increase the negative aspect of our, to draw His attention, that He may come down to us. We can't go up to His level, never, but He can come down. And how to attract Him to come down to my lower level, that is devotion. That is the very nature of devotion, to increase ones negative prospect, that "I am the lowest of the low. I am the most needy." Not the mere statement but such sincere feeling in one's own heart. That can draw. Gaura Hari. Nitāi Gaura Haribol. He's positive, the owner, possessor, He can exercise right by his power. We are dependent, relative position, potency. Master is He. He can utilize us. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Yam evaiṣa vṛnute tena labhyaḥ. No qualification is sufficient to draw His attention, these mundane qualities here, the knowledge of the scriptures, and sharp memory, intelligence, energy, all failure.

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

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

Never, by no means, yam evaiṣa vṛnute, whomever He wants to speak with comes to connect. He can have a touch of Him. He can come, so subtle, so efficient, so powerful in all respects, holding higher position. So He can connect, but we cannot connect, going up. We're gross. Gross thing cannot enter, subtle thing can enter into gross. Ether can enter everywhere, but earth, stone cannot enter into ether. It can float on the ethereal ocean. So our position is gross. Consciousness, fine consciousness, very sharp intellect, that is also gross in comparison with His nature, energy, whole circle so fine.

So āroha-panthā, ascending method is a failure. Descending method, that after He descends to my level, by my earnest prayer, heartfelt prayer, that is bhakti, devotion, śaraṇāgati, surrender. "No other alternative, my Lord, without Your attention or Your grace, no other alternative." Such sincere wave can touch Him and attract Him. Dainyam, humility is the beginning of śaraṇāgati, dainyam, humility. And not any show of humility, but most heartfelt sincere humility. Then, one helpless, humble, necessarily he will search for some support, then ātma-nivedanam, dainyam, ātma-nivedanam. When one feels himself quite helpless, then naturally he seeks for some support, so ātma-nivedanam. "Where to throw myself for any existence of improvement, or maintenance: where to? I have nothing. I am no entity, so some entity is necessary to depend on, to respond is necessary, direct desire. Goptṛtve varaṇ, and then to accept, You are my protector, You are my guardian, You are all in all. I throw myself in Your grace, sweet will. I have

no other alternative, goptṛtve varaṇaṁ. Rakṣiṣyatīti viśvāso. From the first of the idea, He is great, He is my mania, He must protect me. He must give me shelter, to foster such idea. bhakti anukul matra _____ [?]
And what is favourable, such life, to accept that, and what is unfavourable, to reject that. This is śaraṇāgati. Gaura Haribol. Gaura Haribol. This is the basis of spiritual life, devotional life. Without this, no devotion can stand, can stay, can be considered theistic.

End of 82.00.00.B

Start of 82.01.01.A.rr

Śrīla Śrīdhara Mahārāja: ...nineteen thirty seven, this early morning Guru Mahārāja passed away. That also was Friday, first January, thirty seven, that was Friday, early morning. I attended his bed, sick bed, from two to four, and then another's turn came to attend. I went to bed. Two of us were attending him in a pair, two. Went to bed, and then suddenly, who cooked for him, that gentleman, generally we called him Mahārāja, Sajjan-mani [?] Mahārāja, came to rouse me.

"Come quickly. Prabhupāda perhaps he's going away. Come quickly."

At once we, in the morning I came to his bed but sweat was with my body. At once I jumped out and went, but saw, could not see him any longer.

Just twenty four hours back he called me, the same, through Mahārāja, Sajjanānanda and asked me to sing śrī-rūpa-mañjarī, twenty four hours back; that is Thursday, early morning.

But this day we heard, after twelve o clock new year's day began according to the English custom, so after twelve the whistles from different steamers and other places were pleased to show new year come.
Then also Prabhupāda was there, but perhaps at five o clock, at five am he passed away. Then a special train was arranged from Salda Calcutta to Kṛṣṇaga: special train. We all came with him to Kṛṣṇaga. Then a bus was reserved – but could not be taken in the bus, so on the roof of the bus some of us climbed up, because he was lying in some temporarily arranged plank or something like that. Then when we with the bus we came to the Svarūpa-Ganga ghat, already dark. And we are all fasting, not even a drop of water. Then anyhow after crossing the Saraswatī River, other side, and we carried him on our shoulders to Māyāpur. There in some place, the vicinity where he lived before, from the beginning, before his sannyāsa, nearby that a place was dug.

But Kuñja Bābu [Śrīpād Bhakti Vilās] Tīrtha Mahārāja rejected that. "No, must have a Mandeer and a Nat Mandeer before that so this place will not suit."

So it was removed to its present place, position, and there we began to dig ourselves, almost the whole night, by dark. And then his Śrī Mūrti was placed on āsana in a sitting posture with spectacles and what he used to wear every day. And such elegant and beautifully decorated he showed the posture which charmed me. I never saw him in such great Ācārya there, most dignified way I could see him there. And as usual the salts were given around his figure, and then earth. Earth could not touch his body, only salt, and then earth.

In this way when it came up to the neck I came out from the samādhi. I could not tolerate to see his face to be covered with salt. I came out.
And Keśava Mahārāja he was there, and others also _____ [?] Then after the pit was filled up a Tulasī bidi was temporarily built there and the barrier around. Then we went to sing songs, suiting the time, viraha-saṅkīrtana from different places was sung, then some summary talk about him. One Bhāratī Mahārāja he was chanting. I asked him to chant that _____ [?]
the conclusion of the poem composed by Guru Mahārāja in conclusion of Caitanya-caritāmṛta Anubhāṣya there where he's mentioning about Bhaktivinoda Ṭhākura after his departure.

Yar samanya keha dari ayi nara deha nahi koila krsna bhakti dhan [?] "Never any man came in human figure who could spread the news of the Supreme so much for the benefit of the world."

That was awakened in my mind, and at that time felt that he has moved his every nath to spread the cult given by Mahāprabhu. He strained his every nath to the finish to spread the advices or instructions of Mahāprabhu, Kṛṣṇa bhakti, the devotion of Kṛṣṇa. We never experience such personality before.
Then in the conclusion Vāsudeva Prabhu asked me to chant śrī-rūpa-mañjarī-pada, and I did so, because only two days ago he wanted to hear from my lips that song. Then the function was closed. Then of course so many men began to cry, some embracing another man and crying.

"How shall we live now? Only, we all came and joined here for the attraction of his holy feet. Now he has disappeared. How we are to live? The centre is removed, centre of interest of all of us suddenly removed. How can we live, and how to live hereafter, in what way?"

Perplexed for the time being. Anyhow his Mission is there, and what he has done we shall try our best to go on with that. That is a general faith. With that trend we are to go on in future life, in this way.

Then next day that was Saturday. Then at Calcutta Maṭha there is engagement, some gentlemen, perhaps some European gentlemen should come there, it was appointed so some of us must go there. And among the list my name was also. I was so much tired, can't move my body, still, what to do, must go. Must go, no disobedience is possible just after the demise of Guru Mahārāja. The general secretary he wants me to go. I remember I felt inability but anyhow dragged myself to Calcutta.

And when I'm in Rāma-ghāṭa station junction I found that Lalitā Prasād is walking on the platform. Some told that Lalitā Bābū is there. From the railway carriage we had a look on him. That is the first time I saw him. Afterwards, once more I saw him. Twice I have seen him, Lalitā Prasād. He was a bachelor. He had service in the writers [?] building, government clan. Then retiring he opened an āśrama. In the beginning he was living with Prabhupāda in Yoga-pīṭha, but after Kuñja Bābu came, became general secretary and began to start the propaganda work, Lalitā Prasād had some difference with Kuñja Bābu, and he went away gradually, cutting connection with brother, our Guru Mahārāja. And established an āśrama there in the birth place of Bhaktivinoda Ṭhākura, that is the maternal uncle's house of Bhaktivinoda Ṭhākura, that Ula.

Bhaktivinoda Ṭhākura comes from Calcutta Datta family, renowned, and from the same family Vivekananda also came, that Datta family of Hat Cola [?] a renowned family in Calcutta, Datta family, Hat Cola [?] Datta. Vivekananda also came out of that family, Bhaktivinoda Ṭhākura also. But Bhaktivinoda Ṭhākura's mother's birthplace was Ula, and he was born in maternal uncle's house. They're also zamīndārs, Mustafi Datta family, they're zamīndārs, big zamīndārs of that time. But there he was born, so that place has been taken up by Lalitā Prasād and made an āśrama and he lived there.

After, he lived long time, Prabhupāda passed away sixty three, and Lalitā Prasād over hundred, one or two, hundred one or two, he lived after that.

He appreciated my poem about Bhaktivinoda Ṭhākura, I came to know through his sister. His sister came here some twenty years back perhaps or more. She told that, 'he has appreciated your poem about Bhaktivinoda Ṭhākura very much.'

And sometimes the disciples also come here now and then. I give some five rupees, ten rupees, this way looking. Of course taking the name of Bhaktivinoda Ṭhākura anyhow going on, not to such accuracy and intensity as our Guru Mahārāja did, but to certain extent some connection or other. Hare Kṛṣṇa.

According to our Guru Mahārāja he had some connection with Bhaktivinoda Ṭhākura but that is contaminated with the flesh connection, more, than spiritual. Ha, ha. Baba, bada. He was son, and Bhaktivinoda Ṭhākura was his father, he can't forget that. Independent of that connection – of course he has got some idea but that is not very bona fide, we are told, and nearing towards sahajiyā vāda. Hare Kṛṣṇa.

Madhvācārya has written a poem, Māyāvādā-Śata-Dūṣaṇī, a hundred poems against Māyāvādā. And our Guru Mahārāja has written Prākṛta-rasa Śata-Dūṣaṇī, a hundred lines devoted to expose sahajiyāism; that is imitation of prema bhakti. What is lust, what is sense pleasure, to conceive that, to take that in the place of divine love. This human love is conceived in a colour to be the divine love. What is so rare that even Brahmā and Śiva they cannot expect to possess that thing, that high thing. And they think they have already got, by, through imagination, imagining himself as a girl. And also, so much so that they imagine some gentleman, bābājī to be Kṛṣṇa. And they began to practice their relationship in that way, thinking that will be conducive, that will assist them to raise up their standard of life to that high creation, only by thinking, and in that way. A nasty thing, going on in the name, so the society looks down upon them as the pests of the society, society outside.

So Prabhupāda gave a new line, that, "Goswāmīns, you look at the śāstra, you will find what is that."

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing

the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [Bhagavad-gītā, 7.3]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

tapasvibhyo 'dhiko yogī, jñanibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["A yogī is greater than an ascetic, a philosopher jñānī, or a fruitive working karmī. Therefore, O Arjuna, always be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]

In Bhāgavatam [6.14.5],

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of brāhmaṇas, a yajñika brāhmaṇa is best. Among thousands of yajñika brāhmaṇas, one who fully knows Vedānta is best. Among millions of knowers of Vedānta, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [Hari-Bhakti-Vilāsa, 10.117] & [Bhakti-Sandarbha, 117]

In this way the steps are clearly shown, by climbing up by these steps then you are to go to that. You can go up to that place of wonderful dream. But that is more wonderful than dream, the Lord's harem. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

We could feel also how it is possible to imitate in such a filthy plane. Sense pleasure and the sense pleasure of the Adhokṣaja, of the Divinity, just two opposites. South pole and north pole. Sense pleasure, that is the lowest conception of pleasure. And to seek the pleasure of the senses of the highest conception of the Deity, which generally seems to be impossible, to reach to that standard, how much sacrifice and self abnegation and self surrendering is required. It is infinitely intensified stage in which we can hope to come to such a position and to find the personal characteristic of the Lord in full. And then again to approach Him and not only to touch His holy feet which is also impossible to the consciousness at large that we can touch His feet. What to speak of to raise one's self in a loving position and love of the unreserved and of the highest type. This is dream of a dream.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. One may think of that very rarely, but to achieve that, that is almost impossible. It is such. It is such. By his personal touch one can't grasp it, but when they grasp, 'Yes, it can be conceived, His such behaviour, such loving behaviour with the highest type of loving devotees,' that may be thought out, but never with one's own achievement. We can come up to such height as to think that Lord is very affectionately playing with His most favourite group so much. And never any selfish touch that will brush you aside, down, if you go to approach direct with your conception of ego.

Guru janma sitay bhumay sitay paya sata guṇa [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. This is of such type, thing of such type, that on the head of my Gurudeva it looks very well, very beautiful. By nature it is such, that in the highest position of my imagination I may guess to have His, to see His position. It's so rarely seen and conceived that thing is to our society, our level, thinkers of our level.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So first January, Friday, in nineteen thirty seven also such concurrence. In the middle also several times such concurrence must have been, must have happened, but I don't remember. But this time I remembered that. This Friday, first January, and this occurred, same with that, thirty seven. Perhaps after seven years or so it may come, but the leap year also to be taken into consideration. Hare Kṛṣṇa. One day increased in every four days in a year.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

After his separation I composed a poem. The beginning stanza is this.

nīte yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānāṁ
ucchair utkrośatāṁ śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm
pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇīvāvṛtā yena hīnā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam

[At the close of night, early morn, there were crores of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly

beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-maṇi mañjari, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 1]

Nīte yasmin niśante, at the last moment of the night he was taken in by Śrī Rādhārāṇī as if She was very much impatient to tolerate his separation, svīya-goṣṭhīm. Nayana-jala-bharaiḥ snāta-gātrārbudānāṁ, amongst hundreds, thousands of people who were weeping, weeping profusely so that they're taking bath in their own tears, snāta-gātrārbudānāṁ, neglecting that, Rādhārāṇī took impatiently at once, drew him in Her camp, very impatiently. Yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānāṁ ucchair utkrośatāṁ, and someone is crying aloud for the separation. But without caring for that Rādhārāṇī impatiently took him because She could not tolerate his separation any longer _____ [?] Now, what was the condition of the Earth at that time? Pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇī. Our Guru Mahārāja's secret name was Nayana-maṇi mañjari. Nayana-maṇi means this eyeball. If eyeball is taken out then the whole Earth is dark to that gentleman. The Nayana-maṇi was taken suddenly and the whole world was covered with darkness to the people, hṛta-nayana-maṇīvā, pṛthvī gāḍhāndhakārair, deep darkness came down as if the eyeball has been taken out of them, yena hīnā, by his separation. Yatrāsau tatra śīghraṁ kṛpaṇa-nayana, addressing as if to ones own eye. "You are so miser. Where he's going, please take me hurriedly there towards that direction which way he's going. O my dear eye, take me in that side hurriedly, yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam. Take this servant. Why you are so miser my eye? Take me hurriedly towards that direction which way he is going. And another internal meaning is kṛpaṇa-nayana he, he's Nayana-maṇi mañjari, his name. _____ [?] you are so cruel to me Nayana." Nayana means Gurudeva. "You please take me where you are going along with you. Why you are so cruel to me?" Nayana he nīyatāṁ. "Take this servant along with you, and very hurriedly."

In this way, this is the beginning in this way. There are perhaps eleven or twelve stanzas.

[Ten prayers, stanzas, offered in the mood of separation on the disappearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, known as Śrī-Śrī Dayita-dāsa-daśakam]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And another śloka:

gaurendor asta-śaile kimu kanakaghano hema-hṛj-jambu-nadyā
āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvirbhāva-bhūmau rajasi ca sahasā saṁjugopa-svayaṁ svaṁ
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadwīpa, where Śrī Caitanydeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 5]

Where Mahāprabhu came down, Gaurendu, the moon Gaurāṅga was set down where, this He was from, came out from that very place. And where Mahāprabhu came out he set down there, Navadwīpa. Mahāprabhu was born in Nadia and disappeared in Purī. And our Guru Mahārāja appeared from Purī and disappeared here in his birthplace. So gaurendor asta-śaile, where he, moon of Gaurāṅga was set down he took his birth, how? Kimu kanakaghano hema-hṛj-jambu-nadyā, a golden cloud, taking, drawing his lustre from that wonderful imaginary gold that comes from _____ [?] he did such, a golden cloud, taking birth from the Purī there _____ [?]

End of 82.01.01.A.rr

Start of 82.01.01.B

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. After his separation I composed a poem. The beginning stanza is this.

nīte yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānāṁ
ucchair utkrośatāṁ śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm
pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇīvāvṛtā yena hīnā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro ‘yam

[At the close of night, early morn, there were crores of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-maṇi mañjari, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 1]

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profusely: so that they're taking bath in their own tears, snāta-gātrārbudānāṁ, neglecting that Rādhārāṇī took impatiently, entrance, drew him in Her camp, very impatiently. Yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānāṁ ucchair utkrośatāṁ, and someone is crying aloud for the separation. But without caring for that Rādhārāṇī impatiently took him because She could not tolerate his separation any longer. Now, what was the condition of the Earth at that time? Pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇī. Our Guru Mahārāja's secret name was Nayana-maṇi mañjari. Nayana-maṇi means this eyeball. If eyeball is taken out, then the whole Earth is dark to that gentleman. The Nayana-maṇi was taken suddenly and the whole world was covered with darkness to the people, hṛta-nayana-maṇīvā, pṛthvī gāḍhāndhakārair, deep darkness came down as if the eyeball has been taken out of them, yena hīnā, by his separation. Yatrāsau tatra śīghraṁ kṛpaṇa-nayana, addressing as if to ones own eye. "You are so miser. Where he's going, please take me hurriedly towards that direction, which way he's going O my miser eye take me that side hurriedly. Yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam. Take this servant. Why you are so miser my eye? Take me hurriedly towards that direction which way he is going. And another internal meaning is kṛpaṇa-nayana he, he's Nayana-maṇi mañjari, his name. Addressing him, "You are so cruel to me Nayana." Nayana means Gurudeva. "You please take me where you are going along with you. Why you are so cruel to me?" Nayana he nīyatāṁ. "Take this servant along with you, and very hurriedly."

In this way, this is the beginning in this way. There are perhaps eleven or twelve stanzas.

[Ten prayers, stanzas, offered in the mood of separation on the disappearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, known as Śrī-Śrī Dayita-dāsa-daśakam]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. He took, he was born in Purī, there is one śloka:

gaurendor asta-śaile kimu kanakaghano hema-hṛj-jambu-nadyā
āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvirbhāva-bhūmau rajasi ca sahasā saṁjugopa-svayaṁ svaṁ
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadwīpa, where Śrī Caitanydeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 5]

Where Mahāprabhu set down, Gaurendu, the moon Gaurāṅga set down where, this He was, sprang, came out from that very place. And where Mahāprabhu came out, he set down there, Navadwīpa. Mahāprabhu was born in Nadiyā and disappeared in Purī. And our Guru Mahārāja

appeared from Purī and disappeared here in His birthplace. So gaurendor asta-śaile, where the moon of Gaurāṅga was set down, he took his birth how? Kimu kanakaghano hema- hṛj-jambu-nadyā, a golden cloud, taking, drawing its lustre from that wonderful imaginary gold that comes out in Jambūdvīpa, sprung up in Jambūdvīpa, that special quality gold, is it such, such a golden cloud, taking birth from the Purī there? Jambu-nadyā, āvirbhūtaḥ pravarṣair nikhila- jana-padaṁ plāvayan dāva-dagdham. The whole country has been burned by the severe sun, and the famine, drought, and that cloud raining profusely the whole country, then came and suddenly disappeared in the place of appearance of Gaurāṅga. Is it so? In this way.

yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-caitanya-candre
karṇa-kroḍāj janānāṁ kimu nayana-gatāṁ saiva mūrtiṁ prakāśya
[nilādrīśasya netrārpaṇa-bhavana-gatā netra-tārābhidheyā
yatrāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatāṁ kiṅkaro 'yam]

[Through your voice, the wonderful explanations concerning Śrī Caitanya Mahāprabhu eternally resound with great joy. And how did those topics enter into the ears of the people at large and reveal before their very eyes the beautiful figure of Śrī Caitanyadeva? Once, by His glance, Lord Jagannātha, the universal master of Śrī Nilācala, arranged for you to appear in the holy place of Jagannātha Purī to spread the glories of Mahāprabhu everywhere. There you remain as the very pupil of His eyes. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [Śrī-Śrī Dayita-dāsa-daśakam, 4]

The voice of Gaurāṅga, Saraswatī, our Guru Mahārāja's name was Saraswatī. Saraswatī means vāṇī, words. Yā vāṇī kaṇṭha-lagnā vilasati satataṁ kṛṣṇa-caitanya-candre. The voice what lived in connection with the throat of Śrī Gaurāṅga Mahāprabhu, is that, has that come out again from the ears, karṇa-kroḍ, the lap of the ear of so many devotees who attended the talk of Gaurāṅga? From that ear, from that cave, has it come out again? Then, janānāṁ kimu nayana- gatāṁ saiva mūrtiṁ. Is it that that very, the words now have appeared in the form of a visionary type, that sound has been transformed into vision, mūrtiṁ prakāśya, visible, visibility? And when the Jagannātha He starts in the chariot, Prabhupāda was born just on the side of that way where that Jagannātha Ratha, the chariot of Jagannātha passes on the road, and just on the side Bhaktivinoda Ṭhākura he hired a house and in that house Prabhupāda was born. So where Jagannātha cast His glance, from there it has got the Nayana-maṇi name. The Nayana-maṇi that is, the eyeball of Jagannātha was cast in that house, and from there it has taken a visible form who was originally in the voice of Gaurāṅga, Gaura-Saraswatī, Gaura vāṇī. Has that taken such form from the place where Jagannātha cast His glance on that house? Karṇa-kroḍāj janānāṁ kimu nayana-gatāṁ saiva mūrtiṁ prakāśya, and so one of his names was nayanatara, the eyeball. Is it for that one of his names was eyeball, Nayana-maṇi? Netra-tārābhidheyā, anyhow whatever it may be, my miser eye, take me hurriedly towards that direction in which way he's going away."

In this way some eleven or twelve stanzas I... Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, when did he get that name Nayana-maṇi?

Śrīla Śrīdhara Mahārāja: He himself has expressed that in one place. Bhaktivinoda Ṭhākura is Kamala-maṇi Mañjarī. Guṇa-maṇi Mañjarī is Gaura Kiśora Bābājī Mahārāja, Guṇa Mañjarī. Bhaktivinoda Ṭhākura is Kamala Mañjarī. And our Guru Mahārāja expressed his name, privately, Nayana-maṇi Mañjarī, to some people, we heard from him Nayana-maṇi Mañjarī. It is written in some place. Gaura Haribol.

Once in Rādhā-kuṇḍa, some of us were living with him for a month. At that time the aṣṭa-kālīya-līlā he was hearing, making to sing by some of the persons who were his devotees there. I followed him very closely, trying for a mental attitude to be very closer to his Vṛndāvana personality. In the daytime he used to live in a new built building. The month was this October perhaps, a little cold. The daytime in a new built building and at night time the new built building that was a little cold, so at night he used to stay in a tent spread just on a fallow land in the front of that building. He lived inside, and I took my position just on the gate of that tent, outside. At night I used to take my bedding just outside his gate, passed night.

One day, in morning time, he's coming to the pukha house, the building, I'm following him closely. There was no other man. He put his sleeper just before entering the room, and he thought that after entering the room he will take the sleeper with his hand and put it in a proper place, under the bedstead, and then he will. But whenever he left the sleeper and entered the room I took it, I took the sleeper. And after turning he came to take the sleeper he found that it is in my hand.

Then he told a simple sentence, ami sariye nitche [?] "That I am taking it away, this is the word."

But it came with so sweetness and softness that I had to think, 'Where from this voice is coming? It is not a voice, not a sound of this plane, this land. It is coming from some other land, some other plane, so soft and so sweet the voice came. Only the word is this, ami sariye nitche, that I am thinking it, only this much, nothing more. But it rang in my ear, that this is not a sound of this plane. This comes from some other world, some other world, so soft, so sweet, so heart capturing. Is this the way in which the conduct may behaviour occurs and so harmoniously there so sweet?

Kathā gānaṁ [Brahma-saṁhitā, 56] every speech, every word is like a song. A movement, gamanam nāṭyaṁ, movement means it is dancing. Every movement is like dancing, sweet, and every word coming out, it is song, singing. It has been described, everything modified with high degree of duty. In the land of duty everything is beautiful; everything is beautiful, everything having the touch of the beauty divine, charming. Charming, the prime cause is charming, attracting, charming, snatching the heart, soft. There is a land of such sort of existence. And our aspiration is after that sort of life, we aspire after. Rādhikā-mādhavāśāṁ. We can sincerely foster that sort of idea to feel attraction, a life of such a plane where everything is music, where everything is music character. The flute of Kṛṣṇa: that is guiding everything. That can draw out even the life from the body. The sound is so charming that as if the very feeling, sentiment, is as if it is coming out, wants to come out of the body, of the bodily existence. Whatever part of our

body is touched with any sort of dealing, that seems to disconnect with other parts, and that party runs to move, to join, if it is possible to think. If the colour the eye wants to feed it: as if separating himself with other parts of the body. If ear hears the sound, ear wants to run towards that sound, even neglecting his connections with other parts of the body. Competition. 'I don't want your connection, this body. I want to run towards that direction. There is call from there, the ear will say, the eye will say, the touch will say, that competition. Whatever touch that wants to run away from the other friendly companions.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Once when Prabhupāda conducted the whole Braja maṇḍala parikramā, after that is finished he asked his disciples, "What positions have attracted you most? What position in Vṛndāvana has attracted you most?"

When it was asked to me I told that, 'Kadamkandi, the birthplace of Rūpa Goswāmī Prabhu's Bhajan sthali, between Nandagram Kṛṣṇa and Yavat Rādhārāṇī. Midway there was an āśrama were Rūpa Goswāmī settled and used to write the Bhakti-rasāmṛta-sindhu _____ [?] from there, generally. I told, 'That place attracted me most.'

Then after a year or two again when we had gone to Rādhā-kuṇḍa in his company, suddenly he told, "Your place," that very place, "Your place."

I'm astounded, 'What is this, where is my place?'

"Your place, that Kadamkandi, Rūpa Goswāmī."

I thought, O, two or three years ago he enquired which was very attractive to whom, and that is with some purpose, and he has kept it in his mind, and accordingly today he's saying that, 'Your place.' 'Your place.'

'Where is my place?' So he was so much particular about that, that is ruci parīkṣa, to test the, to examine the taste of a particular person to a particular līlā, for particular group of service. These are necessary in the Ācārya to test his disciples, which is the place where he's to be located, where his taste stands. And accordingly in harmony with that innate taste he's to help him in his march towards that land of glamour.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Rādhikā-mādhavāśāṁ, that our hoping against hope, that the highest hope, we are pinned down: our fate is pinned down there. The goal, the destination has been settled, and how to reach there, and when to reach there, and who, others will come to my help to reach there. The master, śikṣā Guru, dīkṣā Guru, whoever will help me to go there he's my Guru. He's my guide who will help me to go to my destination, which is located in this way: the hankering, the hankering, the station of my hankering, innate, innermost hankering, the station, the destination. Gaura Haribol. Rādhikā-mādhavāśāṁ prāpto yasya prathitaḥ kṛpayā śrī-guruṁ taṁ nato 'smi.

[nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ

rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi]

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

And who has helped me to locate my place of destination, rādhikā-mādhavāśāṁ prāpto, he has given, he has educated me how to aspire after, what to aspire after, and how we can go to Their aspired shelter: highest. All these I have got from whom, who is my all in all in life, the master of my life. This is a boat and he's the helmsman. I have surrendered to him. I have accepted, I have put myself in his boat and he's taking me towards the goal, the end of my life. Guru-karṇadhāram, helmsman, nṛ-deham has been compared with a boat. By utilising my resources in this body and mind my Gurudeva is rowing me towards the goal as helmsman, guru-karṇadhāram. One who has come in human species if he does not take this advantage he commits suicide. He commits suicide after coming in this human birth if he loses to take this advantage of crossing the ocean of life and death, life and death, birth and death, birth and death, birth and death. The ocean, the very nature is waves of birth and death, birth and death, to cross this ocean of birth and death. The helmsman is Gurudeva. And if one misses the chance he's committing suicide – in Bhāgavatam [11.20.17].

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā

"Committer of suicide he is. And I'm helping so many boats," Lord says, "So many boats are passing and I'm helping like a favourable wind. Helmsman is Guru and I am favourable wind. The boat is this human body. And you all should take the advantage of crossing this ocean of birth and death. It is compared to the infinite, this world, something like infinite. It is very difficult to cross this ocean of birth and death, birth and death. If you want to get away from these troubles, janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9] you must take the chance. You must take the chance, otherwise you'll lose so much that it amounts to suicide."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Gaura Haribol.

Mahāprabhu's grace presupposes some sort of selection, but Nityānanda Prabhu's grace no selection. Whoever He comes across he gets the grace. He's so magnanimous, Nityānanda Prabhu, He's so much magnanimous whoever He comes across on his way he gets benefit, he's saved. So raw, indiscriminate, and so spacious His mercy. Most benevolent, generous, magnanimous: Nityānanda. But Mahāprabhu has a sort of discrimination. But Nityānanda Prabhu does not care for any discrimination, whether he's fit or unfit; so worthy His mercy. Nitāi.

Nitāi. So, heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi [Manaḥ-śikṣā] Overlooking the grace of Nityānanda Prabhu, overlooking Him, never be courageous to go to Rādhā-Kṛṣṇa neglecting the grace of Nityānanda. So Swāmī Mahārāja has laid stress on Nityānanda, Balarāma. Nityānanda is Balarāma. Laid stress for the fallen, Nityānanda Prabhu's grace is wealth, is real wealth, because discrimination has not got much place there. But in the grace, in the mercy of Gaurāṅga, magnanimity of Gaurāṅga, some sort of discrimination is there. Still not so much, but still we find a sort of discrimination. But Nityānanda Prabhu is more generous, so first go to Nityānanda. And by grace you will go to Mahāprabhu. And by the grace of Mahāprabhu you will easily reach the Rādhā-Govinda, Vṛndāvana. That is the way shown to us. Go to Nityānanda, from there to Śrī Gaurāṅga.

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

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."] [Caitanya-candrāmṛta, 88]

Percolated by the mercy of Gaurāṅga, try to approach Rādhārāṇī, then no possibility of any dirt to enter and disturb you there in that plane. That will be percolated here by Gaurāṅga. You have got Gaurāṅga you are sure that you will very safely, smoothly, easily, and very intimately you will have the service of Rādhārāṇī. Otherwise it is very dangerous and sometimes suicidal, and reactionary, if you do not go through Gaurāṅga. If you want to approach direct to Vṛndāvana towards Rādhārāṇī it is very dangerous. You must go recommended by Śrī Gaurāṅga. That is, if you can appreciate the life of Gaurāṅga, the ideal of Gaurāṅga, the kāma and other things will be exhaustively eliminated. You'll be really purified to be acceptable to that domain of that highest līlā, or pastimes. This is the fact.

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha-Mādhava: Mahārāja, there's a temple they say, some devotees they say there is the place where Lord Nityānanda and Lord Gaurāṅga met for the first time. There's a temple on New Māyāpur side. Is that true?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's a mandira...

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Near Māyāpur, and it's told that Caitanya Mahāprabhu and Nityānanda Prabhu met there.

Śrīla Śrīdhara Mahārāja: Yes. That is Goswāmī Mahārāja, the Gauḍīya Saṅga. I myself gave the name there, Nandan Ācārya Bhavan.

When Nityānanda Prabhu first visited Navadwīpa then He took His shelter in the Nandan Ācārya Bhavan, in a particular house in the town. Then Mahāprabhu told to His devotees that, "One great person has come here. Try to find out Him. I'm feeling in My heart that a great personage has come to visit the town, last night. I found that in a chariot, whose sign is that of Baladeva, kalajanga [?], came and enquiring here, 'Where is Nimāi Paṇḍita's house? Will you say, will you guide Me to where Nimāi Paṇḍita lives? Where does He live?' I saw in a dream of that type." Mahāprabhu, Nimāi Paṇḍita told to His friends. "So one great man must have come here to enquire about Him." This was the advice of Mahāprabhu towards His paraphernalia.

And they tried to search for Him, such a big, great man, great person, but they came out in despair, disappointed. "No such person we could find."

Then Mahāprabhu told, "Yes, let Me try. Come along with Me." And He came at once to that Nandan Ācārya's house and there found Nityānanda Prabhu is sitting on the veranda. And there meeting Nityānanda Prabhu lost His senses finding Nimāi Paṇḍita. And so many shedding tears and all these things, and Nityānanda Prabhu was introduced to the devotees and as the first acquaintance.

Now, in another time when some disturbance from Advaita Prabhu's remark, Mahāprabhu left His place and at once He jumped in the Ganges. And Nityānanda Prabhu and Haridāsa Ṭhākura also jumped in the water of the Ganges and took Nimāi Paṇḍita out.

And after that Nimāi Paṇḍita told: "I am hiding Myself in the house of Nandana Ācārya. And you say to Advaita Ācārya that Nimāi Paṇḍita jumped into the Ganges, we could not find Him. And let us see what he will do."

Advaita Prabhu remarked...

Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Then, in another time also, Mahāprabhu hid Him in Nandana Ācārya's house, some other time; these two times. Another time also, He went to Śāntipura or somewhere else and from there He came to Nandana Ācārya's house; that was on the Śāntipura side near Ganges and on the side of Śāntipura His devotee's house was Nandana Ācārya's. And generally when He used to hide Himself, playfully, from the devotees, for some reason or other,

He used to take His shelter in that house, Nandana Ācārya's house. First met with Nityānanda there, and in another two times also He used to hide Himself there.

And our Guru Mahārāja he sometimes repeated the founder of that Maṭha, that Bhakti Saranga Goswāmī, Aprākṛta Prabhu, who was afterwards Goswāmī Mahārāja, that is Nityānanda's connection, he has written something in his praise. He traced some sort of sentiment of Nityānanda in him. So following that when he established his Maṭha, and that Maṭha I – he did not want to establish his Maṭha there. He purchased a house nearby Yoga-pitha, and that was dispossessed by Kuñja Bābu. So out of that sentiment he did not want to have any centre here.

But my interest was that everyone who has come out of the main Maṭha they should have their own centre in that area. I tried my best, first I purchased some portion which I have given now to Paramahaṁsa Mahārāja, purchased that land and gradually Mādhava Mahārāja and me, I helped many to purchase land and to establish centre there. Because that was akin, it seemed to me, that any pilgrim when he likes to go to Māyāpur, the place was such that he may be looted there on the banks of that river. It was such a dangerous place. Now, after partition, so many Hindu residents from East Bengal have come so we find that influx of population. Otherwise it was a very solitary place. When I came here it was all jungle and even the leopards and jackals, so many hyenas and all to be found here.

So that place I, – he told that, "I won't have any, I purchased a house and that is out of possession now, forcibly possessed a portion, I won't make any centre here."

But I requested him, 'It is not possible. You are a remarkable follower of our Guru Mahārāja. You visited England also. And here in India you did so much important service to Guru Mahārāja. And you should have one centre there, at least only to show that Guru Mahārāja had disciples of such dignity. You must have.' So anyhow I purchased the land with my money and I took the deed to him to Calcutta, 'I have purchased in your name this land and you must have a centre there.'

And then he paid up the money to me.

And then I told that, 'We heard that you have some connection with Nityānanda and this place Nityānanda first stayed and Mahāprabhu met Him here. So I think, and this also in the southern extremity of Māyāpur, this side. The centre is somewhere near the bridge and this has been the southern extremity of Māyāpur, and you have connection with Nityānanda, this must be the place of Nityānanda's first visit, first shelter. So you may give it the name of Nandana Ācārya Bhavan.'

And he did so. There he has placed, installed, that Gaura-Nityānanda.

This is the history underlying. Gaura Haribol. Nitāi Gaura Haribol.

End of 82.01.01.B

Start of 82.01.02.A

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, Gauḍīya Saṅga. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, I always thought our Gurudeva had some special treasure, but he was not revealing that, but I think he has kept that treasure with you.

Śrīla Śrīdhara Mahārāja: What is that?

Akṣayānanda Mahārāja: Just what you tell us, it confirms exactly as he has preached. But he has also kept something, and I feel that he has kept it with you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Maybe! So he might have repeatedly requested me, "I am taking them, please look after." He told me, and I am going on according to my capacity and my realization. I cannot do outside that. What am I, and what he knew me to be, anyhow he requested me, it is true, several times. And he has gone, I am left, and I feel some sort of obligation as a student of Gauḍīya Mission to do some sort of duty for the sampradāya. I am doing as much as possible, and if sometimes reluctantly, you are pressing out from me some sort of service it may be got.

What I feel almost always that Guru Mahārāja wanted me to do some sort of service, and many of our mission stalwarts recommended me to preach, to be a preacher for the West, recommended that, "He is the fittest man to preach in the West." But anyhow, it could not happen. And now I see that anyhow it is being effected to certain extent, I am doing. I am a slothful person by nature, I do not move, of reserved nature, of idle nature.

Our Guru Mahārāja remarked, "A comfort seeker. You are ease-lover." His word was ease-lover. "You are ease-lover." He told.

Hare Kṛṣṇa. Of reserved type, of reserved mood, generally speak less, and think more. A man of more thinking and less speaking, that type I am. And sometimes childish mood also with me sometimes, very simple and open speaking. That is budugraha [?], the planet Budha [?] he has got much influence on me, in the horoscope. And he's of childish temperament, and a little poetic, and fond of little industry, and very childish in temperament. That Budha has got much influence and the Bṛhaspati. Budha, Bṛhaspati and Śani, these are the guiding stars in my horoscope. Bṛhaspati means ontological knowledge. Bud means the poetic and childishness and poetic habit. And the Śani, Saturn means strong abnegation and connection with the caste outside Hindu. Śani means that. This stern abnegation, indifference, as well as touch with the persons outside varṇāśrama. That is Śani, and Bud, and Bṛhaspati, these three are the guiding stars they are at their highest position. Gaura Hari. So, ontological reasoning comes from Bṛhaspati, indifference to the worldly pleasure from Śani, and poetry and childish temperament from Bud, three things. Gaura Haribol. Nitāi Gaura Hari. Gaura Hari. Gaura Haribol.

Sometimes the stalwarts in our mission used to say, used to express their grievance that "We serious persons of highest age and position eagerly try to mix with him. How is it that you mix with those children type persons?"

But I have got a nature to mix with the children. And they could not tolerate this.

"You are so sober, serious, and so endowed with high levelled philosophical talk, that we eagerly want to mix with you and talk with you, and we can't tolerate that you mix with the children, of the lower type."

They had some sort of complaint against me like that. That is my nature, a childish nature, temperament.

Akṣayānanda Mahārāja: So, here we are so many children of a lower type, and you are so kindly mixing with us.

Śrīla Śrīdhara Mahārāja: You are all serious talkers, not childish, serious talkers. You are engaging me in serious talk.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

My centre of interest is Mahāprabhu anyhow. And Mahāprabhu has taken me to my Guru Mahārāja. In selection of my Gurudeva, Mahāprabhu's part is almost cent percent. I have got some affection for Kṛṣṇa of Gītā, Gītā Kṛṣṇa, not so much for Vṛndāvana Kṛṣṇa, though in my childhood I had some mystic, transcendental regard for Vṛndāvana, Rādhā-Kṛṣṇa. In my childhood I visited several times a respectable temple of Rādhā-Govinda near our village, where my father, grandfather used to read Bhāgavatam every Kārtika month, one month in a year, they had to read Bhāgavatam there for a month. And in my childhood even when I was six perhaps, I visited that temple. And I remember that I saw with some mystic reverence in the temple, the Śrī Mūrti, and I still remember that how a mystic conception I got about Rādhā-Govinda there.

But consciously, perhaps some moral consideration, by predominating moral consideration I could not adjust with Kṛṣṇa līlā in Vṛndāvana, what Mahāprabhu has given to me. My regard for Mahāprabhu has taken me to Rādhārāṇī. And at present my highest centre in future is Rādhārāṇī, but present centre is Mahāprabhu. And from Mahāprabhu I have come to Gurudeva, to find out who will be the fittest preacher, fittest speaker about, giver of Mahāprabhu, and then I have come across to my Guru Mahārāja. The first centre was Mahāprabhu and that I came suddenly when I was reading in the fourth year class, age about twenty three. Mahāprabhu suddenly appeared in my heart, and captured, almost captured myself.

Otherwise, I was born in a smārta family, they're nyāyaic of the high type, logicians, the Indian logic, nyāya and smṛti, there was this Purāṇic and pūjā etc, and Bhāgavatam. Smṛti, Purāṇa and nyāya, three things predominated there.

But I had some sort of previous life's acquisition, because I had a tendency to become a sādhu, more than to become a householder in my future life. I felt it from my childhood, much attraction for the life of a sādhu, inner sannyāsī, but not of any particular shape. But Mahāprabhu gave me the real shape. He's my captor, Mahāprabhu, and through Him only I could come to Vṛndāvana.

So necessarily, my ideas of Vṛndāvana cannot go to the level of sahajiyāism. We are born haters of sahajiyāism, sahajiyā, born haters. They have got no place. But anyhow, when I got first connection with Mahāprabhu, these sahajiyās also seemed to me very close friends. Anyhow

they are continuing the Name of Caitanyadeva, that was my point: whatever they may be, they may be pests of the society, but still they take the Name of Caitanyadeva Who is so near and dear to me. From that point even I could look after them with some regard, with some nearness. It was so much so to me. But coming to Gauḍīya Maṭha, I began to hate them once more, that they are misrepresenting Gaurāṅga, taking the Name of Gaurāṅga, but misrepresenting Him. Not doing any service, but doing a disservice to Gaurāṅga. Gaura Haribol. Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Ten.

Śrīla Śrīdhara Mahārāja: Ten. Gaura Haribol. So, today, less question and more answer.

Akṣayānanda Mahārāja: More answers than questions, we are capable of not so many questions, as the answers you give.

Śrīla Śrīdhara Mahārāja: It came in connection of my Guru Mahārāja because this is the day, this Friday and first January were combined and reminded me of him, that day, so I had to begin speaking without your enquiry. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: It is our great fortune.

Śrīla Śrīdhara Mahārāja: The new friends, they have nothing to say, any urgent question?
Gaura Haribol. Gaura Haribol. What I speak to you in English, that is out of necessity. I have got no fine knowledge in English, I can't understand also, and also cannot speak, not habituated to speak. But anyhow, for some necessity, I try my best to express myself, and whatever comes, in a mutilated form.

Akṣayānanda Mahārāja: Rather, we find your speech very eloquent.

Śrīla Śrīdhara Mahārāja: But what I search, I'm guided by the thought, and not by the language. And it seems there are some who are carried by the language and not by the thought. But my temperament is to live and move in the thought and try to give vent to that.

Akṣayānanda Mahārāja: But we find your speaking masterful.

Śrīla Śrīdhara Mahārāja: Not masterful, but less philosophical type.

Akṣayānanda Mahārāja: We find full command, absolute command.

Śrīla Śrīdhara Mahārāja: I can't find accurate words always, does not come, especially now memory is being faded day by day, so I search after accurate words, but sometimes cannot find it, so I have to anyhow move in a curved way. I have to express my thoughts many times in a

curved way because I do not find the accurate word in the front. Otherwise my way of speaking is very straight. But I can't be effective without accurate words, so I have to take some curved way sometimes. This is the instance with me. Gaura Haribol. But perhaps it carries weight. Thought is deep and nearer to the truth. As much as I have got my capacity, that is the nature, style of my speech, hitting the centre, and not on the outskirts. That is the aim of my, the general style of my speaking, hitting the centre. Things synthetical, not so much analytical, but synthetical, always touching the centre. Hare Kṛṣṇa. Capturing the centre, that is the way of my thinking. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. I'm not satisfied with anything, with any outskirts, any dress, but only the central reality. That is my nature. I want to understand the inner point. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Prabhupāda was living and he was giving discourses, so many others, even senior sannyāsīs and devotees they attended, then after that, some senior sannyāsīs, preachers, they also invited me, they asked, "What Prabhupāda told, repeat it to us." And I did, and they were satisfied. Prabhupāda's discourses were also very deep. The general public could not understand, deep philosophy, so I was requested to repeat his lecture by the respectable circle of our Guru Mahārāja's disciples. I could repeat it, at least to their satisfaction.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Even Madhusudhan Mahārāja and others always were of a very sceptic nature, not prepared to rely on any man, but they also speak that when they attend my lecture that we almost feel that it is in the line of Prabhupāda. Prabhupāda is delivering the discourse. So, my type of delivery is very akin to that of my Guru Mahārāja, by his grace. They say like that. Repeatedly they have told like that. That is the ontological colour, the ontological representation. Our Guru Mahārāja's lecture had this peculiarity, ontological nature. And my tendency is also towards that, the ontological understanding of the thing. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. So, we may...

Akṣayānanda Mahārāja: We'll take your leave. Jaya oṁ viṣṇu-pāda...
...
Śrīla Śrīdhara Mahārāja:

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation (vairāgya)."] [Śrīmad-Bhāgavatam, 12.12.55]

In Bhāgavata, avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi, the undesirable elements that are within us, that will be diminished by the continuation of the remembrance of Kṛṣṇa. The undesirable elements will gradually vanish away. Padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti, and some positive conception of real _____ [?] maṅgalam, of good, that will spread within us, śaṁ tanoti. Sattvasya śuddhiṁ, and our very existence will be purified. All other elements, non Kṛṣṇa elements will be purged out. Paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam. At the same time sambandha jñāna, unnecessary abnegation or indifference to non Kṛṣṇa will increase more and more. Smṛtiḥ, continued remembrance of Kṛṣṇa, to be merged in Kṛṣṇa consciousness, to remain merged in Kṛṣṇa consciousness, what is Kṛṣṇa, Who is Kṛṣṇa. Who am I to Him? What is my duty towards Him? Gradually all these things will come out from the foundation underground as much as the smṛtiḥ will be dense. _____ [?] Nitāi. Nitāi. Any come from Māyāpur?

Akṣayānanda Mahārāja: Not yet.

Śrīla Śrīdhara Mahārāja: Not yet.

Akṣayānanda Mahārāja: That gentleman Satyānanda said he will come, but as yet not come.

Śrīla Śrīdhara Mahārāja: But I see you five are here.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Any question, from any quarter?

Devotee: Yes Mahārāja, can you explain to me how Gāyatrī initiation helps the chanting of Hari-Nāma ?

Śrīla Śrīdhara Mahārāja: It helps to consolidate the foundation of Hari and His Name and everything, of course when the Vaiṣṇava interpretation we get from there. The Śaṅkara School interpretation they will conclude from Gāyatrī that everything ultimately is non differentiated and non specified, heavy mass. But the Vaiṣṇava understanding of Gāyatrī is different. Śrīmad-Bhāgavatam [1.1.1] begins, satyaṁ paraṁ dhīmahi. Gāyatrī, Bhāgavatam, Purāṇa, it is mentioned:

artho 'yaṁ brahma sūtrāṇāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the

great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad-Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad-Bhāgavatam."] [Garuḍa-Purāṇa]

This is said about Bhāgavatam in Purāṇa, what is Bhāgavatam. In Bhāgavatam itself it is said:

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

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

The ripe fruit of the tree of Veda, but in another place it is said about Gāyatrī, artho 'yaṁ brahma sūtrānāṁ, this gives the real meaning of Vedānta-sūtra compiled by Vedavyāsa collecting principal portions from the Upaniṣads, Vedānta. Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha- vinirṇayaḥ. The very gist of the whole of the Mahābhārata is represented here in Bhāgavatam, vinirṇayaḥ, all the meanings must come through this channel, bhāratārtha-vinirṇayaḥ. Gāyatrī bhāṣya rūpo 'sau, and this is the expansion of the proper meaning of Gāyatrī. Vedārthaḥ paribṛṁhitaḥ, and the whole meaning of the Veda has been reserved here in a nutshell. Veda-mātā-gāyatrī, Gāyatrī is considered the mother of Veda. In a nutshell the whole purport of the Veda is here.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. I heard that Jīva Goswāmī Prabhu has given an explanation of the Gāyatrī, Brahma-Gāyatrī, but I did not come across that explanation. Myself I have evolved a sort of meaning leading it towards the end of, the conclusion of Bhāgavatam. Gāyatrī bhāṣya rūpo 'sau, the Bhāgavata is the bhāṣya, like the expansion of Gāyatrī so Gāyatrī's meaning must go to support the conclusion what Bhāgavata has given to us from the Vedas. And this is in this way.

Bhūr, bhuvaḥ, svaḥ, Bhūr means the world of sense experience, bhuvaḥ, the mental sphere, svaḥ, the plane that can be understood, caught by intelligence only, not by feeling, neither by physical senses, buddhi-loka. In this way finer and finer, higher and higher planes there are in the strata, in this mundane sphere also, gross, subtle, subtler, subtlest, in this way it is progressing, different planes, fourteen planes of living here, human in the beginning and seven others. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka: seven strata, or planes, from gross to fine. In this way it is developed.

Then Virajā, Virajā means the last limit of the material consciousness. Then Brahmaloka, where jīva soul is, that is the beginning of Vaikuṇṭhaloka, the marginal position, Virajā and Brahmaloka. Then the Vaikuṇṭha and Goloka: the land of service. The land of exploitation and the land of dedication, between the two, meeting place, this side Virajā, this is no man's land, buffer state, this side approaching towards exploiting world of Virajā, and that side Brahmaloka. Then Vaikuṇṭha begins.

So bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ. Tat is the sum total of the world of exploitation, tat, savitur. Now a new thing which shows this mundane, savitur, means Surya, Sun, savitur, meaning who expresses things, from whom everything is emerging, savitur, _____ [?]

Just as a lady gives birth to a child _____ [?] from her womb a child is coming. So this experience of the material world is coming from a particular light, like the Sun is showing the planets. The Sun is the savitur, savitur means _____ [?] That from whom all is emerging, the conception, and all sorts of conceptions of the material type they're coming only from the Sun. If Sun is withdrawn, no conception.

So savitur means: in Bhagavad-gītā [13.34] also it is mentioned, "What is ātmā? As Sun is expressing the world, so your ātmā is expressing the world, that light, that spark, that knowledge. If that ātmā is withdrawn everything is dark. Your body, mind, everything gone, but the ātmā is there, the unit of knowledge is there, so to you everything is in consciousness. So savitur, varenyaṁ, which is giving birth, as if, to this whole world of your experience from the gross to the subtle, that savitur, that consciousness, savitur, varenyaṁ, which is respectful to that savitur, to that sort of consciousness which is giving birth to all this knowledge of variety. He's varenyaṁ, he's venerable plane, he's worshippable plane. That is Vaikuṇṭhaloka, made of higher knowledge, svarūpa-śakti, that bhargo. He's venerable bhargo. Bhargo means svarūpa-śakti and the very gist of svarūpa-śakti is the effulgence of this particular centre. And that is Śrī Rādhā.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi: Bhāgavata [1.1.1] says. By His Dhāma, by His plane, by His light, all the misgivings and misunderstandings are cleared, a particular type of light, by the ray of which, all our ignorance disappears. That is the Dhāma, the very abode of the Lord is such that by the strength of its light all sorts of ignorance and misconception vanishes, that bhargo. Whose bhargo? It belongs to Deva. Who is Deva? Deva means, two meanings, Deva means _____ [?] 'One whose a playful entity, and very beautiful, beauty and play, līlā and saundaryya, Devata, and He's bhargo, He's the proprietor of that Dhāma, and that beautiful sweet ray by which everything has been evolved.

Dhiyo yo naḥ pracodayāt, and dhī, dhīmahi, by the help of our pure consciousness we shall attend Him, serve Him, conscious service, dhīmahi, dhī means buddhi, jñāna, ānuśilanam, cultivation. We shall get this conscious cultivation, dhīmahi. One day through our consciousness we can approach and render service to Him, dhīmahi. And what will be the result? Dhiyo yo naḥ pracodayāt. And He will, as remuneration, He will give us dhiyo, and the capacity of serving Him, of cultivating Him more and more. That is prema. He will give me prema as remuneration. Prema means the more capability of serving. So we shall serve Him and He will give more eligibility, more capacity, efficiency to serve more and more. This is the underlying meaning.

And the bhargo means the whole svarūpa-śakti represented by the ray that is the vaibhava of Śrī Rādhikā which is the mukhya-rasa combined. Mādhurya-rasa is the principal rasa and the

most expansive which contains all the services of other rasa in Him. If mādhurya-rasa is there then vātsalya, sākhya, dāsya, and śanta, everything is there, so the whole is the representation of Her, of Rādhikā. That is the meaning of Gāyatrī, going so deep as to make us understand.

So my Sanskrit poem is there. It is perhaps in the Kīrtana Mañjuṣā. I forget.

bhvādes tat savitur vareṇya-vihitaṁ kṣetra-jña sevyārthakaṁ

bhargo vai vṛṣabhānu-jātma-vibhavaikārādhanā śrī puram
bhargo jyotir acintya līlana sudhaikārādhanā śrī puram
(bhargo dhāma-taraṅga khelana sudhaikārādhanā śrī puram)
(bhargo dhāma sadā-nirasta kuhakaṁ prajñāna-līlā-puram)

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ preriṇaḥ
(devasyāmṛta-rūpa-līla puruṣasyārādha-dhīḥ preṣiṇaḥ
(devasya dyuti-sundaraika-puruṣasyārādhya-dhīḥ preṣiṇaḥ)

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi
(gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padaṁ dhīmahi)
(dhīr ārādhanam eva nānyad iti tad rādhā-padaṁ dhīmahi)

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi

By step by step I have given the meaning, the very purport in this way, the meaning of Gāyatrī. Veda-mātā-gāyatrī, the mother of the Veda, and that must be the highest thing we are to detect how it is accommodated and placed there. Gaura Haribol. Gaura Haribol. Gaura Haribol. We are to discuss, follow, and only through the serving, by devotion, that is the serving attitude, we can enter into the depth of the subtle, spiritual plane, and we can realise more and more about the truth of the same.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Caitanya.
So none have come from Māyāpur today?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Today the Calcutta people may come there, in a weekly bus service? Today is Saturday. And Sarvabhavan Prabhu also may come? You don’t know.

Devotee: I don’t know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, can you tell us the story of the appearance of Śrīmatī Rādhārāṇī, how She appeared.

Śrīla Śrīdhara Mahārāja: How She appeared, She's eternal, that is what we're to understand first. She's eternal, but She's coming down to this plane that is how She's born, Kṛṣṇa is born, just like the Sun is born, something like that. After the night the Sun is being born, that is coming into our eye, it is there, nitya-līlā. In Goloka, in nitya-līlā They're always there. Only by Their grace sometimes we are given the chance of experiencing Their līlā in particular. That is something like exhibition _____ [?]

Suppose the atom bomb is being manufactured in somewhere, and how it is done, it is shown in exhibition in India. What is going on in a big scale in some place that is being shown to a particular place in an exhibition, 'that these things are made in such a way.'

So in prapañca it is eternally going on, but is shown to us like exhibition in prapañca-līlā. You get the specimen is extending to you for your taste and then you try to enter for recruitment for customers. Just as the industrial arrangement is shown, exhibited in a place, what for, only to capture customers for business. So the prapañca-līlā comes to draw our attention to that, and then gradually we will enlist our name that we shall, we want these things and we shall get admission and gradually we shall try to have that. It is already there, nitya-līlā, but sometimes it is extended here like exhibition, or to recruit us, to capture us, to take us there.

In this way sometimes She comes. First Her father found Her in a tank on the lotus, a small, beautiful girl on the lotus, floating. And Vṛṣabhānu had no son, he took that beautiful...

End of 82.01.02.A

Start of 82.01.02.B

Śrīla Śrīdhara Mahārāja: ...child, so one day when going to take bath in the tank found that on the lotus a very beautiful baby. So he took Her to his house and nurtured, and that was Rādhārāṇī. That we are told.

Devotee: Is it true that She never opened Her eyes until...

Śrīla Śrīdhara Mahārāja: And Sītā Devī also came in that way, when Janaka Rāja is ploughing in the field then suddenly a girl he found, she came out. So She's told to be the daughter of _____ [?]

What is that?

Devotee: I heard that She never opened Her eyes until She would see Kṛṣṇa first, until Kṛṣṇa was in front of Her.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There's a story...

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: No. There's a story that She did not open Her eyes until seeing Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. She was very beautiful but the eyes were closed. Then anyhow it was arranged that the Nanda Rāja and Vṛṣabhānu Rāja were friends and anyhow Yaśodā went to visit the famous girl picked up from the lotus, Yaśodā went to see that girl and along with Kṛṣṇa. And when Kṛṣṇa as a child also, and He approached towards Her and touched, Rādhārāṇī opened Her eyes and found Kṛṣṇa. It is mentioned in Purāṇa, that maybe. But this is not much. The divine arrangement may be such. Both of Them are very intimate, They know each other, They know one another, and They're also conscious that They have come here to show some drama like thing. They're fully conscious of that. Not only of Their personality, but Their father, mother, Their friends, everything They're fully conscious of, They were. They came to show a drama, something like that, nitya-līlā from nitya-līlā, just as in drama it is shown so They have come here to show some drama.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Who are you?

Devotee: Kamalāsana.

Śrīla Śrīdhara Mahārāja: And he's Kṛṣṇasūta dāsa. He?

Devotee: Bhakta Pete.

Śrīla Śrīdhara Mahārāja: And you?

Devotee: Dāsarātha Sūta.

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

Devotee: Mahārāja, I was wondering, being a neophyte devotee, I was wondering what questions must be answered in one's mind or heart to know who your Guru is?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: How should one know in his heart who is his Guru?

Śrīla Śrīdhara Mahārāja: _____ [?] Who is his Guru?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Śravaṇa-daśā, first is śravaṇa-daśā, you are to attend the lectures, advices, instructions, of so many probable Gurus. And then after that is finished you can come in conclusion by the suggestion of your inner spiritual conscience, that where do you find that which can satisfy, whose instructions, impressions, can satisfy the inner most demand of your heart. Then you are to select there, that such news, and such spacious wave, instructive waves are coming from a particular place and that will be wholesome for me. You are to decide that.

And the general is you will seek for the śāstra, left by the mahājanas, what should be the qualification of the Guru, and what should be the qualification of the disciple. With a particular proper mood you will approach the Guru, guided by the śāstra, that whose position is unquestionable, such śāstra. The śāstra, that is the opinion that comes from unquestionable spiritual masters, spiritual persons. You are to consult them, and also to consult your friends, and then to approach the person from which some average spiritual life may come, approach them personally one by one, the all possible instructors. And then you are to decide that your inner approval and accepting tendency select whom to be your eternal, who can appeal most to the deepest sentiment of your heart, the deepest earnestness of your heart can be satisfied, and you are to accept there your guide.

There are so many guides. You want to visit a place, suppose Africa. There are so many guides and you are to make acquaintance with them, then when found that this will be the most safe guide who can take me to the – to show me there, you are to accept that. Ultimately you will be the judge in the selection of your guide.

And the advices necessary from my own experience I am giving suggestion to you. The śāstra and sādhu consultation and then personal approach, and then to select whose association touches you deepest, you are to finally decide. That the approximate suggestion may be given in that way, the selection must come from you and in this way that will be safer. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, is it possible to spend too much time looking for a Guru?

Śrīla Śrīdhara Mahārāja: Of course as long as we are not satisfied, with maximum satisfaction we should not surrender anywhere and everywhere, should take some time. And at the same time must be earnest and we must try as soon as it is possible because human life is not a permanent thing. Any time it is vulnerable. Any time we may lose it. So we must be earnest, and at the same time, all possible forces you must tackle and satisfy yourself.

...

...the Ācāryas there, that eleven Ācāryas, you must come in touch with them direct, direct personally, or even through their writings, in any way you are to, if it may be said, to examine, to have a test about their instructions. And then you are to select that which is suiting you best, you can trust best, your best that 'I must throw myself here, whatever my future fate is.' With this idea you are to throw yourself down at the feet of such a great mahājana. But before throwing you finally, surrendering yourself finally, you'll try your best and in the shortest time possible to save you, so that the most undesirable disaster is to leave one's Guru, that is the

greatest curse in one's life if one has to become separated from his selected Guru. So we shall try our best that we may not have to meet such disaster.

And always you'll pray to the Lord Who's transcendental, "Please help me to select my guide. Please send to me my guide." That will be your prayerful mood to the All Omniscient Almighty. "Please send me, show me my guide." With that prayerful mood you should examine. As much as possible, of course it is not possible for the disciple to know the Guru, as much as possible.

We also did such, wander and wander, here, there and tried to test as much as possible within our jurisdiction, but dissatisfied. Then finally were I was satisfied fully I threw myself there. Hare Kṛṣṇa. Hare Kṛṣṇa. Five years, more than five or six years I ran hither thither to different directions for finding, searching after Gurudeva. At last, after six years, the seventh year I came to his feet.

Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

More or less you were all attracted by Swāmī Mahārāja, so your general line will be to try with his appointed Ācāryas. But I don't say that there you will finalise. But if anything comes beyond from any other quarter beyond that, if it comes to you then you will try that also. Anyhow, their instructions, advices, and their discourse, or any books. Anyhow coming in their connection you are to select that where you find the thread of future union, of same taste, same liking, same aspiration, of the same cord that can come, that can bring harmony with the cord that is within your heart. As fast as possible it is necessary, and at the same time you must be considerate, not injudicious, impartial. Sincere, judicious, searching with earnestness you do.

Just as marriage, according to Hindu law, once married no separation is possible, according to Hindu law, selected for life. No divorce system here. Now it is introduced. When I was student of law then I read in a book, of course about Hindu laws this is a sacred thing, marriage. And Muslim and Christian marriage they're rather, they say, it is like some contract, marriage means contract, Christian. But Hindu marriage that is a life together, that is a sacred thing, a part of the sacred duty never to be separated, especially for the women. Now they're fighting for the equality of the women with men. But I'm not of that opinion. Because, the ideal of surrender, śakti, potency, ideal of surrendering. Surrender should be considerate and must be durable. Surrendering today in one place and next day in another place, this is foolish surrender, the name is impure, that surrender. Surrender is surrender. No withdraw is possible. That must be very unhappy. If we're to retreat after surrender that's most unhappy thing, that is no surrender, and especially in the case of the Omniscient and Almighty, very disastrous reaction to come back. Mahāprabhu:

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [Śikṣāṣṭakam, 8]

The purity of surrendering must be of this type. "Āśliṣya vā, He may embrace me with much adoration or, pāda-ratāṁ, or I am holding fast the feet, and casts me, and throw me from there,

pāda-ratāṁ pinaṣṭu mām, casts me or places me by His foot, trample down under the foot, pāda-ratāṁ pinaṣṭu. Adarśanān marma-hatāṁ karotu, He may be totally indifferent towards me. That is more intolerable. Rather He may punish me, it is tolerable, but if He becomes indifferent that is more severe, adarśanān marma-hatāṁ karotu. More so, yathā tathā vā vidadhātu lampaṭo, showing me He's adoring another. My quota is given to another person; that is more intolerable. But whatever He may do I have no other alternative but to remain wholly under His guidance." That should be the type of quality of our surrender. Under no circumstances I shall have to go away from my Lord. This quality of surrender is recommended to be the highest for us to serve our purpose. In another place Rūpa Goswāmī Prabhu says:

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [Śrī-Rūpapādānāṁ]

"Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā. O Lord of the _____ [?] of the dīnabandho, who are humble, the Master of the humble, of the poor, of the mean, O Master of the mean, dīnabandho, the friend of the mean, dīnabandho, viracaya mayi daṇḍaṁ, You may punish me or You may show Your kindness to me. You can do anything and everything. You are at liberty to do anything and everything with me, dīnabandho dayāṁ vā. Gatir iha na bhavattaḥ, but in no case, in any case, I have no other alternative but to stick strictly, sincerely and strictly to Your divine feet. I have no other alternative. So You may punish me or You may adore me. Viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti. How? Nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena. There is a kind of bird who only drinks from the rainwater and never from the water which is touching the ground: either river, or a fountain, or the ocean, or any, no water but the rainwater drinks. This is cātaka by name, in Sanskrit, cātaka, a kind of bird. They're all with their face up. Patit-jal, "A drop of water," it is said in this way. Patit-jal, Patit-jal. Their sound is like this. Patit-jal, Patit-jal, pure water, pure water. And this is the nature of their sound. Nipatatu śata-koṭir nirbharaṁ. The sky may grant sufficient rainwater to them, or sometimes the thunder may come and he will be finished, nowhere. But still, they're always with their head up, "Water, water, water. Pure water, pure water." But instead of pure water thunder may come and finish him, but still no other, he'll never come to take water anywhere else.

That should be the attitude of a surrendered soul. To surrender to get Guru is such a great thing. Such gravity and purity and sincerity we must begin: well begun half done. Is it not? To get a real Guru, a bona fide Guru, that means a great thing, a great achievement in one's life _____ [?] he will surely guide me to the proper destination.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Sundara.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

You come from New York?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: And whose zone is it? Who is the Ācārya of that zone, where you come from?

Devotee: There are five at present.

Śrīla Śrīdhara Mahārāja: Five in the whole New York, but in the particular portion of New York where you reside, who's the Ācārya of that portion?

Devotee: There are five. It's been a new GBC ruling that the five Ācāryas are Gurus for New York.

Śrīla Śrīdhara Mahārāja: No. The Ācārya is Hridayānanda, or Rāmeśvara, who is he?

Akṣayānanda Mahārāja: Who are they?

Śrīla Śrīdhara Mahārāja: Or Bhaktipāda Kīrtanānanda?

Devotee: Kīrtanānanda Mahārāja, Bhāvānanda Mahārāja, Rāmeśvara...

Śrīla Śrīdhara Mahārāja: All joint Ācārya?

Akṣayānanda Mahārāja: Yes, five in New York City.

Devotee: Harikeśa Mahārāja.

Śrīla Śrīdhara Mahārāja: Not zone division?

Akṣayānanda Mahārāja: The zone of New York, they have a new decision and five Ācārya men will be there, may be selected.

Śrīla Śrīdhara Mahārāja: Oh, anyone, just as in Māyāpur, Bhāvānanda and Jayapataka.

Akṣayānanda Mahārāja: They have two, yes.

Śrīla Śrīdhara Mahārāja: Two, so five there?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right.

Akṣayānanda Mahārāja: I also did not know that. So there's Rāmeśvara Mahārāja, Kīrtanānanda Mahārāja, Bhāvānanda Mahārāja, Harikeśa Mahārāja, one more.

Śrīla Śrīdhara Mahārāja: Hridayānanda.

Devotee: No _____ [?] he's not initiating Guru.

Akṣayānanda Mahārāja: Satsvarūpa?

Devotee: No.

Akṣayānanda Mahārāja: Not sure of the last one.

Śrīla Śrīdhara Mahārāja:Hare Kṛṣṇa. _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. How are you attracted in this path, through books, first connection with ISKCON?

Devotee: I saw a Hari-Nāma party many years ago in California and I was thinking about it, but it's through a friend actually, through a devotee friend that brought me to the temple.

Śrīla Śrīdhara Mahārāja: Who are they?

Devotee: He is, I don't believe he's initiated. He's in California at the present time. This is about seven years ago he brought me to the early New York temple, and where I first saw Śrī Śrī Rādhā-Govinda. Then attraction developed over the years.

Śrīla Śrīdhara Mahārāja: Did you see Swāmī Mahārāja?

Devotee: No, I wasn't able. I had a chance at one time but I was not able to see him.

Śrīla Śrīdhara Mahārāja: Could not. Have you met any of the Ācāryas?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Whom have you met?

Devotee: I've spoken with Śrīla Bhāvānanda Mahārāja and Śrīla Kīrtanānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja, Kīrtanānanda Mahārāja. Jayapataka no?

Devotee: I haven't spoken with him personally. I've listened to him lecture.

Śrīla Śrīdhara Mahārāja: Lecture of Jayapataka Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, then lectures in papers or?

Akṣayānanda Mahārāja: In person?

Devotee: In person, yes.

Akṣayānanda Mahārāja: In person he heard the lecture.

Śrīla Śrīdhara Mahārāja: So you have seen him.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But you are not attracted by their speech, their lecture, or their books or anything, their instructions?

Devotee: I am attracted...

Śrīla Śrīdhara Mahārāja: Not impressed?

Devotee: I am attracted but not a hundred per cent. My heart has not directed me.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Not one hundred per cent, not cent per cent.

Śrīla Śrīdhara Mahārāja: Partially, partial appreciation. Then you try, the highest appreciation of your heart, that is hṛdaye nābhya nujñāto, the last decision will come from your own heart, core of your heart. More of heart than of brain. You are going, you are trying, you like to go to the land of heart, crossing the land of brain, plane of brain. Yes? The heart has got more valuation there, the land of heart, hṛdaye. Without brain an animal may live, but heart is indispensable. Is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Brainless animals may be there, no? Heart, the palpitation; that is the very heart. Heart represents love, and brain represents knowledge. And hands and legs represent labour, karma.

mukha-bāhūru-pādebhyaḥ, puruṣa-[syāśramaiḥ saha
catvāro jajñire varṇā, guṇair viprādayaḥ pṛthak]

["From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms, the kṣatriyas have come, from his waist the vaiśyas have come and from his legs the śūdras have come. These four orders and their spiritual counterparts (brahmacarya, gṛhastha, vānaprastha, and sannyāsa) combine to make society complete."] [Śrīmad-Bhāgavatam, 11.5.2]

The heart good everywhere, brain represents brāhmaṇa section, the hand kṣatriya, the sword and the gun, that is kṣatriya, organiser, leader. And the thigh that is vaiśya, money, finance. And the leg that is śūdra, general labour, this varṇāśrama. General labour lowest portion, then finance, then this military, and the brāhmaṇas guide. Heart friend to all. If heart is paralysed, blood circulation stopped everywhere, everyone. So bhakti is like that, devotion, love is like that. As friend to all he lives, all living, the heart, he's friendly to all.

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

[About eighty seconds of Bengali conversation?]

...

...took his shelter in some hotel, in some hostel, or where?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: It is mentioned in his life?

Devotee: _____ Pennsylvania [?]

Akṣayānanda Mahārāja: When he entered New York where did he first stay, Śrīla Prabhupāda?

Devotee: _____ [?]

Akṣayānanda Mahārāja: _____ Oh, one āśrama, there was one Māyāvādī.

Śrīla Śrīdhara Mahārāja: Āśrama, Ramakrishna Mission, no?

Akṣayānanda Mahārāja: Not Ramakrishna Mission, but what was his name?

Devotee: _____ [?]

Akṣayānanda Mahārāja: Mishra, Dr. Mishra, he was a Doctor and also somewhat some kind of preaching, some kind of āśrama he also had. So our Gurudeva stayed with him for some time.

Śrīla Śrīdhara Mahārāja: He's still living?

Akṣayānanda Mahārāja: Still living? I can't say.

Śrīla Śrīdhara Mahārāja: But he did not come this side? Was he converted, no?

Akṣayānanda Mahārāja: No. They used to quarrel because he was attached to the Śaṅkarācārya School. They would quarrel but always remain as friends, in spite of that.

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

Akṣayānanda Mahārāja: And that Mishra used to give lectures and our Gurudeva would attend that, and he would ask our Gurudeva to sing saṅkīrtana. And then one day he asked our Gurudeva to speak something. So he spoke telling that, "What your Dr. Mishra is telling is all nonsense."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. "Then to whom have I given shelter?"

Akṣayānanda Mahārāja: Ha, ha, ha, ha, ha. Yes. Then after that he never asked him to speak again. But somehow or other they remained friends.

Śrīla Śrīdhara Mahārāja: Gradually Mishra will have to be attracted.

Akṣayānanda Mahārāja: Yes, must be.

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Dayadhara's last letter has been replied, no?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So both Dhīra Kṛṣṇa Prabhu and Dayadhara, both of them...

...

Akṣayānanda Mahārāja: Oh.

Śrīla Śrīdhara Mahārāja: Do you know?

Akṣayānanda Mahārāja: Yes. He tells...

Śrīla Śrīdhara Mahārāja: He says sexual pleasure is the be all and end all of life.

Akṣayānanda Mahārāja: Sambhoga Se Samādhi. He has written one book Sambhoga Se Samādhi, from sex then we get samādhi. That's his philosophy.

Śrīla Śrīdhara Mahārāja: Sex indicates samādhi?

Akṣayānanda Mahārāja: Gives, sambhoga se, from sex we'll get samādhi.

Śrīla Śrīdhara Mahārāja: Through?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Through sexual experience he will attain samādhi?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Samādhi means that is Māyāvāda Śaṅkara samādhi?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: To be nowhere?

Akṣayānanda Mahārāja: Somewhat, something like that.

Śrīla Śrīdhara Mahārāja: So life is undesirable, anyhow to finish it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And that is Cārvāka, the most atheistic...

Akṣayānanda Mahārāja: Cārvāka, yes. He's another Cārvāka.

Śrīla Śrīdhara Mahārāja: The English philosopher Epicurus or some gentleman, like Cārvāka.

Akṣayānanda Mahārāja: Yeah, he's like that.

Śrīla Śrīdhara Mahārāja: java jive sukham jive [?] Cārvāka says, "As long as you live, live happily." Java jive _____ [?] "Yes, get loan and eat well."

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "Get loan and that won't be cleared."

Akṣayānanda Mahārāja: Won't be paid.

Śrīla Śrīdhara Mahārāja: "No necessity of clearing your debt. Anyhow secure let, that is, cheat others and live happily."

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] "If one's body is reduced to ashes then no question of coming back." Is this a philosophy of a gentleman? Can that satisfy a gentleman?

Akṣayānanda Mahārāja: But that Rajneesh has disappeared now.

Śrīla Śrīdhara Mahārāja: Not only demonic, demons are also moralist, but piśāci, piśāci means...

Akṣayānanda Mahārāja: Witch.

Śrīla Śrīdhara Mahārāja: Witch? There's another, the treader on – piśāci means the lowest type of nasty people, nasty section. Demons are a little civilised and they also have some respect for some gods, Śiva, Brahmā, etc, and moral also. But the piśāci they're fond of eating stools and drinking urine.

Akṣayānanda Mahārāja: The bāula is something perhaps?

Śrīla Śrīdhara Mahārāja: Bāula is in India...

Akṣayānanda Mahārāja: I was told that they...

Śrīla Śrīdhara Mahārāja: A particular Indian section, tending to that, but piśāci, bhūta, bhoti, a sort of the lowest order of spirit.

Akṣayānanda Mahārāja: Black magic.

Śrīla Śrīdhara Mahārāja: Black, not magic, black...

Akṣayānanda Mahārāja: Witchcraft.

Śrīla Śrīdhara Mahārāja: Piśāci, the meanest section of the ghost, they're fond of very filthy things, very nasty things. Their dealings, their habits, their houses, everything, they're very fond of very nasty things.

Akṣayānanda Mahārāja: That Rajneesh, we told in the newspaper, "He is number one rākṣasa." And they have published that widely. And he has disappeared now. No one knows where he's gone.

Śrīla Śrīdhara Mahārāja: One facsimile on his behalf is, one second of Rajneesh is working there?

Akṣayānanda Mahārāja: That has been said, but at the moment I'm told there is no, he's gone somewhere, to America and nobody knows what is his present whereabouts. That we are told.

Devotee: I heard recently he bought a huge farm in Oregon.

Śrīla Śrīdhara Mahārāja: I was in Bombay, thirty three or so, then one high police officer told me, "There is one gentleman in the garb of a sādhu in some mountain there." And he also was

preaching something like that, "I am Kṛṣṇa, I am Kṛṣṇa." And many ladies are going there and offering them to him and he's enjoying one lady and other ladies are clapping their hands and saying, "How fortunate she is. She is being enjoyed by Kṛṣṇa Himself. And we are poor fated persons." In this way that gentleman told me, he was a higher officer in the police, he said. But at that time that was not very widely spread. What will be the age of that gentleman, that Rajneesh, approximately?

Akṣayānanda Mahārāja: Fifties.

Śrīla Śrīdhara Mahārāja: Eighties?

Akṣayānanda Mahārāja: No, no, fifties.

Śrīla Śrīdhara Mahārāja: Fifties, then that is not that man.

Akṣayānanda Mahārāja: When I was preaching...

Śrīla Śrīdhara Mahārāja: In Gujrat there are many of the Vallabhi sampradāya. I hear that the Vallabhi sampradāya they're not strictly moralist, so there they get indulgence of these nasty things.

Akṣayānanda Mahārāja: When we was preaching in Maharasthra, at that time many people they would see us saffron clad, because the Rajneesh they would wear some red cloth...

End of 82.01.02.B

Start of 82.01.03.A

Akṣayānanda Mahārāja: No new faces today, we're the same.

Śrīla Śrīdhara Mahārāja: No new faces. _____ [?] Nitāi Gaura Haribol.
This is Bhakta Keith?

Devotee: Jaya Mahārāja.

Śrīla Śrīdhara Mahārāja: And here is Sitisuddha? And Dāsarātha Sūta?

Devotee: Kamalāśana.

Śrīla Śrīdhara Mahārāja: Kamalāśana. Dāsarātha Sūta gone to Māyāpur?

Akṣayānanda Mahārāja: No, not feeling well.

Śrīla Śrīdhara Mahārāja: Not doing well, stomach trouble?

Akṣayānanda Mahārāja: No. Previously he had some jaundice.

Śrīla Śrīdhara Mahārāja: Jaundice?

Akṣayānanda Mahārāja: Yeah, and occasionally now just weakness strikes now and then. So on account of that he took some rest. He said, "I'm going to try and come. I may be late. I'll try and come now." Weakness.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Any question?

Akṣayānanda Mahārāja: Mahārāja, Yesterday you said, you were mentioning to me that in the case of some advanced devotees, for some time they were eating less, for purpose of defeating Māyāvādīs. Who was that? What was that example?

Śrīla Śrīdhara Mahārāja: That is of two kinds. What I told, that is for the preaching staff. And there is another section that are not meant to preach for the time being, still, to show that to control the force of the mundane senses, some sort of abstention is necessary. While not engaged in any work, any sevā culture, service, only living a secluded life, austerity is necessary at that time. In the case of Raghunātha Dāsa, he was at that time not in a preaching mood, ostentatiously, but he showed his abnegation to the highest degree. And what I told, that was in the case of Rūpa Sanātana. They had to compete there with the Māyāvādī section, that though they recommend the yukta-vairāgya, but not for their enjoying purpose. To establish yukta-vairāgya and the Vraja bhajan, they had to practice more indifference in the abnegation, vairāgya to the highest degree in competition with the Māyāvādīs that they may not blame them that they are encouraging the sense pleasure.

Akṣayānanda Mahārāja: Amazing.

Śrīla Śrīdhara Mahārāja: Even, so much so, that they did not take shelter under one tree for some long time. Every day under a separate tree they took shelter.

["aniketa duṅhe, vane yata vṛkṣa-gaṇa,] eka eka vṛkṣera tale eka eka rātri śayana

["The brothers actually have no fixed residence. They reside beneath trees — one night under one tree and the next night under another."] [Caitanya-caritāmṛta, Madhya-līlā, 19.127]

One day under one tree, another day under the shade of another tree, in this way they wandered in Vṛndāvana, and spent their time in quest of the holy pastimes. They were conscious they were going to establish Vraja līlā, even mādhurya-līlā, very similar to the mundane life. So,

when they're to establish that, that is over and above the plane of renunciation, just as Śukadeva Goswāmī says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [Śrīmad-Bhāgavatam, 2.1.9]

"Don't think that the līlā in Vṛndāvana, that has got any relationship with that of this mundane world. I am well established in the mood of renunciation for a long time, and what captured my attention, that is from the higher side. You are to conjecture that this dynamic character, that is of serving mood, not similar to this mundane mood. That is nothing to do with this world of enjoyment. That is world of service dedication."

To distinguish that, they had to strictly follow the life of highly renounced persons, which even these fellows cannot imitate. That was necessary, "That we are above nirguṇa, not any enjoying mood to be traced within us." It was necessary. Dāsa Goswāmī he played the part of a beginner, and a beginner, they should not enjoy in the name of bhajan, ānukūlyasya saṅkalpaḥ, yukta-vairāgya, in the name of yukta-vairāgya, they should not pass on the enjoying temperament, won't indulge in the name of yukta-vairāgya. They should not indulge in taking, in satisfying their senses. So, he showed that portion, yukta-vairāgya. Mahāprabhu also told,

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe, bhāla nā khāibe āra bhāla nā paribe

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

"Don't attempt, don't mix with the people engaged in this mundane life. And don't eat what is tasteful to your tongue. And also don't use garments which are pleasing to dress, bhāla nā khāibe āra bhāla nā paribe, bhāla means to use the garments, the good garments."

But those who take to the service in a missionary organization, it is a separate thing. They should use that yukta-vairāgya. Whatever is necessary to render maximum service, they should take that. Even sometimes milk, brain work, one who is engaged in brain work, some milk diet may be necessary for him. Or ordinary bodily, this physical labour, one should accept some dāl. That is cheap and nutritious. Of course, if he can digest that. Anyhow, maximum energy should be utilized in the service of the Vaiṣṇava and the sampradāya. In that case they may not mark much to accept the show of abnegation in the public. We do not want that they should be less fed and weak and won't be able to render expected service. That is not.

And especially Rūpa Sanātana, by their life of abnegation, they established the theory. In the beginning it was difficult. The competition with the Māyāvādīns was very high, so he had to take

that position, "That we are not less, we are not afraid of the life of renunciation in this body. Still, we recommend that this is not the be-all and end-all of life, the renunciation. The positive life is there. Yukta-vairāgya is necessary. We recommend yukta-vairāgya, but not for us. We are not inferior to you, but on principle we say that yukta-vairāgya is the most effective, in this way. Because we are to prepare for the service and not for the ultimate renunciation, to accept that is our goal. The abnegation is our goal, or renunciation is our goal, we don't admit that. There is a positive thing, there is a dynamic thing, there is a life of service, and we must,... but still that is not mundane, we support that, but not for the weakness which is required for renunciation, not for that purpose, but it is for the sake of the truth, we say."

So much so that when anyone visiting from Vṛndāvana used to come to see Mahāprabhu, then Mahāprabhu asked them, "How Rūpa Sanātana is doing there, how are they behaving, how living?"

They used to say, "Oh, their self abnegation, their renunciation is incomparable, unparalleled. Living one night under the shade of one tree, and the next day under another tree, not under the same tree, same shade, but some arrangement is ready there, every day meeting with new accommodation." [Caitanya-caritāmṛta, Madhya-līlā, 19.127]

No attachment, 'that this is my pet place, this is very suitable, I shall live under this tree.' Not that. Every day aniketa, aniketaḥ sthira-matir, in Bhagavad-gita [12.19], no fixed living room or place, aniketa, no living place, no fixed living place. Today here, next day there, no attachment of a few of ears land, 'that here I must stay, I must cleanse.' Not like that. Akasa viti. Not fixed diet, whatever comes in whatever time, whatever day, and living on that, no, aniketa. Akasa viti means whatever comes out of its own accord, they are to take that. Not any fixed diet, of any definite diet, whatever comes each day, to be satisfied with that, akasa viti bhojan. And aniketa, no fixed place to lay down the body, aniketa, that is Vaikuṇṭha.

"Whatever, being accustomed to space and time and food, whatever by the will of the Lord is coming, that is my prasāda. He is making arrangements, whatever time, whatever day. I must not allow my time and energy to use for my comfort. I won't. No food, all right: one, two days without food."

['vipra-gṛhe' sthūla-bhikṣā, kāhāṅ mādhu-karī]
śuṣka ruṭī-cānā civāya [bhoga parihari']

["Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they take only some dry bread and fried chickpeas."] [Caitanya-caritāmṛta, Madhya-līlā, 19.128]

Śuṣka ruṭī-cānā civāya. Getting whatever by begging little, this fried gram [chickpeas] and also this dry bread that is stale, not fresh, cannot buy bhoga for them. But their previous habit was like respectable family members. They were the high officers of the king, so comfortable life they were accustomed with, but then they came out to take sannyāsa. But if we imitate that we will

die. We will be finished. Because they are parṣada-bhakta, their body was not material. They could show such high standard, and still lived up to eighty, ninety years, and did so many works, produced so many writings, and established temples, discovery of holy places, collection of books. They did hard labour, and uncertain, minimum food, and uncertain minimum residence, only to lay down the body, where-so-ever. In this way, they have given such wealth. So many books, and that is collection from all sorts of scriptures, of very high rank, the comparative study. If we say brain work, then very high order brain work they produced in that poorly styled living. Hare Kṛṣṇa. Hare Kṛṣṇa.

And Dāsa Goswāmī, the prasāda of Jagannātha, stale, two three days after, cannot, that is given to the cows of Jagannātha, they also could not, due to bad odour could not take, he took that rice, and washed it with much water, again and again, and the little whatever was found, a little hard substance within that rotten rice with applying some salt he used to take that.

It came to Mahāprabhu that Raghunātha Dāsa, his father's income was twenty lākhs at that time. Twelve lākhs rent to give to the Nawab, and eight lākhs net income, only one son in the family. His position is such that the rotten rice whatever little hard substance in the middle, washing, eliminating the outskirts, with some salt he used to take that.

Mahāprabhu heard this, and one day He went to visit. "Raghunātha, you are taking such prasādam. Just now I want to take a morsel." He took. "Oh! So sweet! Raghunātha, you eat nectar prasādam, so sweet. I have taken much prasādam of many sorts, but so sweet prasādam I have never taken. Raghunātha, you don't give it to Me?"

Svarūpa Dāmodara caught hold of the hand of Mahāprabhu. "No, never, one, two, three, no more, it is not for you my Lord. It is for us."

Because,

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

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

Because within, there Kṛṣṇa with Yaśodā, much eating, the butter, the other good things they are eating. Kṛṣṇa is meeting with the gopīs, talking with pleasure, all these things, and within encouraging all these sorts of enjoying substance, and outwardly, so much strict, for His own personal livelihood.

Otherwise people will say, "Oh, these fellows they are of the clan of Rajneesh. They're all servants of Rajneesh. In ideal also they are debauch, the debauch idea of the Lord is very favourite to them and they themselves also go on in the name of God, they are passing so many adulteries, the Rajaneesh clan."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But it is not for us to imitate. Only by physical imitation, that won't give our, the object of fulfilment. So our mundane life, whatever is necessary to keep up this body we take that. The discomfort, the home comfort, the food comfort, we accept as much as necessary to keep up

the energy. And then your body is vulnerable. No big imitation body is not vulnerable, we have to admit that. And according to take advantage from the physical world to keep up our standard energy and as much as possible to engage ourselves for the service which is already established by our masters with great penance and abnegation. Kṛṣṇa.

Mano bhaja samit keney sutrey siva smi evati [?] Kalidāsa says in Raghuvaṁśa, "That I have come with a great ambition to write about Raghuvaṁśa, such a renowned dynasty, and what capacity have I got to relate, to describe about their great heroism and magnanimity, all these things? But still, I may consider that so many other big poets have already described all their high ways, and mine will be only to follow them, just as, mano bhaja samit keney sutrey siva smi evati [?] The garland of gems, jewels, the first hole within the jewel is done by the some machinery, drill, the jewel is holed and the hole is created within the jewel, and then the thread passes through the jewel. The jewel garland, the thread passes through the hole. Holes are already made by some instrument, hard instrument, a steel needle or something like that, drilling machine. It creates a hole, and the thread can pass only through that.

So Rūpa and Sanātana, with the drilling machine, they have made the way and like threads we are passing through that easily, easily we are going. But they had to make the hole. Strict morality, abnegation, all these things, so that it will be possible for the people at large to think that though they have regard for the high sort of vilas, the pastimes of the Lord, but not for their sense satisfaction. That has been shown by their own example, ideal. And ours, like thread we are passing through that, quoting their words and sentences. They have established the ideal with the śāstra and we only refer to them and go on easily to the outset. They are not wanting in vairāgya, what you give such importance to. They are also more than that. Still, they have recommended that the sweet pastimes of the Lord, we must partake there, that is our highest fulfilment of life. And what you think, it is not that. It is all dedication and no exploitation. That is not sense exploitation of the insensible being Lord. Adhoksaja. Who has not got these mundane things there, all service. Service also can take such a shape. Such a sweet shape, that is the real, and this is the perverted reflection. The real happiness is there, because that is the highest stage of surrender to the Autocrat Enjoying Entity. It is of this form, the highest form of surrendering is in this way. That is the form in which the highest surrender is having its full play. And here it is shown, the reflection, and perverted, and that is original. That is good, this is bad, it is worst, and that is best, because of self abnegation, because of serving, dedication.

In fact, we are to understand the difference between dedication and exploitation. Dedication and exploitation. Dedication is pure, exploitation is filthy. We are to understand this plain thing, this primary thing, to differentiate between the two, exploitation and dedication. And exploitation to the highest and dedication to the highest, we have to conjecture in that way. Exploitation in the highest, that is the lowest form of living, and dedication to the highest, that is the highest form of life, purest form. We are to differentiate between the two principals of life, dedication. Here, wholesale dedication is not possible. In sattva-guṇa to a certain extent. Hare Kṛṣṇa. We can really feel the nobility, nobleness of dedication. It is above liberation. Liberation from exploitation, and after that begins dedication. This plenary thing we are to understand, the basis of bhakti, śuddha-bhakti. Mad-bhaktiṁ labhate parām.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati

[samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

When we attain our brahma-bhūtaḥ, our conscious identification purely, then we have got no affinity for this mundane achievement. We neither mourn if we lose anything here, neither we are joyful if we gain anything here. All loss and gain is equal for this mundane life. Then we can begin our life of dedication upwards. In Bhagavad-gītā it is mentioned, mad-bhaktiṁ labhate parām. Then only is it possible to enter into the domain of high devotion, parām bhaktiṁ labhate. After you have been fully relieved from your all sorts of attachment for this mundane world, name, fame, money, women, then delicious food, then all charms finished. Then only is it possible for you to enter into that land.

"To search after what is delicious to Me, what food is delicious to Me, with exemption of your interest. What is soft and touchable to Me, what is beautiful to Me, what is beautiful to My ear, you are to acquire those and apply for My satisfaction. Mad-bhaktiṁ labhate parām."

Mahāprabhu says, "Eho bahya, this is also superficial, go deeper." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Mad-bhaktiṁ labhate parām. Now he's eligible to enter, but he has not yet entered. He's eligible. He has acquired his eligibility when he has got no charm for this mundane acquisition. He has acquired his eligibility. Now he has to begin his life. When? Jñāne prayāsa, only through śraddhā. He has to enter, the śraddhā is the visa, with śraddhā he will negotiate to enter.

"He will find, he will relish My tidings. Whatever statement or relation comes to him about Me, he will very earnestly attend those things from the real, from the genuine source. 'That what charming thoughts are coming from the mystic world, and there lies my real fortune.' With such eagerness, they will very ardently hear when it is coming from the lips of the genuine persons, agents."

Gaura Hari.

...

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha did not come yesterday?

Akṣayānanda Mahārāja: He came last night. In the evening he came.

Śrīla Śrīdhara Mahārāja: He came, from Calcutta?

Akṣayānanda Mahārāja: Māyāpur.

Śrīla Śrīdhara Mahārāja: And this morning went to Calcutta?

Akṣayānanda Mahārāja: No. He went back the same evening, in the night.

Śrīla Śrīdhara Mahārāja: Why? Why did he come and immediately leave?

Akṣayānanda Mahārāja: Some commitment there.

Śrīla Śrīdhara Mahārāja: But still, why? He stayed here one hour at least?

Akṣayānanda Mahārāja: He came and what Your Grace was speaking yesterday he heard the tape. Just to hear the tape and then ran.

Śrīla Śrīdhara Mahārāja: He has invented a world, 'that not two hours is necessary, only in five minutes I can finish the two hours work.' Ha, ha, ha, ha. He did not take anything also, no food, no prasādam?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No new news from him?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, the flute of Kṛṣṇa, veṇu, is that in...

Śrīla Śrīdhara Mahārāja: Of different types, veṇu, mūralī and vaṁśī, of three types; in the length, also perhaps in volume or sweetness of the tune, there are different types, some very small, to keep always with Him, and some, mūralī perhaps the longest, vaṁśī, veṇu, mūralī. That is given in Bhakti-rasāmṛta-sindhu, maybe.

gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi

What is mūralī? The tune, the sound of mūralī attracts to one's highest duty; "Engage yourself, the chance has come. Come to serve Me."

_____ [?] The sound of mūralī, the sweet sound of mūralī attracts us to engage, offers the chance of engaging ourselves in His service, confidential service, mūralī. That is the highest fulfilment of life, the highest fulfilment of life. And Gāyatrī, what is the meaning? That singing which we can get liberation: and liberation in the positive

sense, to be engaged in service. Liberation, the negative side only to get out of the negative side, but that is not liberation of the positive conception. The positive conception of liberation is self determination, svarūpa-siddhi, to be located in one's highest duty, service function, in the organic whole. So, by the singing this song which gives us liberation proper, and the mūralī sound, that is also song. Gāyatrī means song, the song of the Vedas which gives us the highest form of liberation. So, Gāyatrī leading towards mūralī: that is also sweet sound which attracts and engages us in the highest form of service. So, mūralī, the beginning is Gāyatrī syama gan, veda gan [?] and the highest object, the mūralī attracting, "Engage yourself in the service of similar thing." Do you find, follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So Gāyatrī and mūralī, mūralī in its highest form, and Gayatri in the beginner form. Gānat trāyate, the song which gives us liberation, emancipation. And there also mūralī attracts, "Come to serve Me here." So similar things, and the kīrtana of Mahāprabhu is also, Nāma kīrtana, in the middle, leading, combining the two. Gāyatrī muralīṣṭa- kīrtana-dhanaṁ. Ista mana wipeta [?] What is the real object, the real purpose, what is the purpose of mūralī, that is the muralīṣṭa, kīrtana: that is the wealth of Gāyatrī. And what is that? Mūralī is connected with whom? The highest pleasure of Kṛṣṇa is in the company of Rādhārāṇī, so the Gāyatrī is guiding us really, if we can follow, towards that Rādhā Dāsyam. That meaning has been drawn from Gāyatrī by myself, by the grace of my Guru Mahārāja.

And I heard that Jīva Goswāmī Prabhu has also given such sort of meaning to Gāyatrī, but I did not come across. He has also given a positive meaning of Gāyatrī. I don't know; it might be something like this, because, vedaiś ca sarvvair aham eva vedyaḥ [Bhagavad-gītā, 15.15], śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] That is the leading instruction which will guide us everywhere, whenever we shall read anything, our seeking tendency, characteristic, must be of such order to have its fulfilment.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaurāṅga Sundara.

Rūpa and Sanātana were above eighty. Raghunātha Dāsa. And we heard that Jīva Goswāmī went up to ninety. And he began also from a very young age. Longest period engaged in service, from perhaps twenty to ninety. So when he first came to Navadwīpa he met Nityānanda Prabhu. He wandered along with him in the Dhāma and then asked him, "Go direct to Vṛndāvana."

Akṣayānanda Mahārāja: So, the vaṁśī and mūralī and veṇu, they are servitors...

Śrīla Śrīdhara Mahārāja: _____ [?]

End of 82.01.03.A

Start of 82.01.03.B_82.01.04.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Vidagdha-Mādhava: ...a pastime about Gauri dāsa Paṇḍita. Gauri dāsa Paṇḍita, a devotee of Lord Caitanya, to do with his Deities. I was told these Gaura Nitāi Deities were made in the presence of Lord Caitanya. Do you know anything about that?

Śrīla Śrīdhara Mahārāja: Yes. It is told that both Nityānanda Prabhu and Mahāprabhu went to Kalna where Gauri dāsa Paṇḍita had his quarters, by swimming over the Ganges, and suddenly They presented Themselves in his quarters.

Gauri dāsa Paṇḍita is in sākhya-rasa, he was Subal perhaps, Subal sakhā. And he also could anyhow intuitively recognize Them, and They lived there a day or two. And when They wanted to come away, then Gauri dāsa Paṇḍita was so much disturbed for Their separation, so much pained, that, "I can't stand Your separation, Your going away. I won't live if You leave me and go away now."

They said, "No no, We shall not go." Then, "We shall remain with you."

"How?"

"You construct two Mūrtis according to Our figures."

And he did so, then, exactly similar Mūrtis were made from wood.

"And here you place Them, now you go on worshipping."

"No no, that won't do."

"Then what do you want? This is Mūrti. We and Mūrtis are one and same."

"No, no, no. I won't accept that."

"Then what do you like?"

"If You say that the Mūrtis are the same, then I shall place You and the Mūrtis may go."

It was done, "Yes you do." Then Nityānanda Prabhu and Mahāprabhu were placed on the throne and the two Mūrtis were going away.

"What is this? You are going? You say You are kept?"

"No, no, no, in anyhow, We have escaped."

"You are very cunning. You have escaped anyhow."

"No, no, open the lock and see whether We are there or not."

"Yes it is there, and they're Mūrti, and You are going, leaving."

"Then, whatever you like, either take both of Us or take both of Them. Whatever you like you put there."

"I want to put Them there."

In this way again changed. Then again began to walk, the Mūrtis, in this way, once or twice it was verified, and what to do? They went off and those Mūrtis remained there. It has been told.

Subal sakhā, the most intimate among the friendly group of Kṛṣṇa, Subal, who had some connection with mādhurya-rasa. Sometimes Subal he played proxy for Rādhārāṇī. Subal was closely connected, and his figure and face something like Rādhārāṇī, colour, all these things. So Subal milan, there is a particular pastime of Kṛṣṇa named Subal milan.

Subal was sent to Rādhārāṇī's house and he took the dress of Rādhārāṇī, and remained in the home, and Rādhārāṇī, taking the dress of Subal with a calf on her breast, She went to see Kṛṣṇa in the daytime in the forest. And Kṛṣṇa could not recognize Her.

"O Subal, you came back! You couldn't manage to bring Her here? I can't tolerate, I can't endure."

Rādhārāṇī, in the garb of Subal said, "No no, it is not very easy to take Her in the daytime here."

Then Kṛṣṇa fell and lost consciousness.

Then Rādhārāṇī said, "My Lord? You could not feel, You could not know, You could not recognize Your maidservant? So little liking for Me in You that You could not recognize Me, Your maidservant I am? I have come."

Then He regained His consciousness.

The high talks, very high talks, these things are there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So Subal, the bhāva, sneha, mana, praṇaya, raga, anurāga, bhāva, the stage of prema, the height, then next mahābhāva is only reserved for Rādhārāṇī. And the bhāva not found, that is found in vātsalya-rasa, and only one in sākhya-rasa, Subal. Subal can attain to the intensity of prema, to the degree of bhāva, only Subal, no other friends of Kṛṣṇa. Subal can have bhāva-daśā. So, love is so intense that he _____ [?] leaves everything but unmindful, lost himself in the intensity of love, bhāva. And mahābhāva, complete forgetfulness of Herself, that is only found in Rādhārāṇī, total forgetfulness. Movements are automatic, but forgetfulness of Her own self, mahābhāva, but the pastimes are being done regular. And bhāva in vātsalya-rasa, Yaśodā: and in sākhya-rasa Subal, bhāva-daśā, perplexed, half-conscious, sober degree of ecstasy. That individual consciousness half mad, that stage, overpowered by ecstatic love, duties are done rightly, but half-forgetfulness of their own self, bhāva, mahābhāva. Then the last śloka by Rāya Rāmānanda:

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
[nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

["'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I

request anyone to see Him. Indeed, Cupid's five arrows were our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'] [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

That leads to the, to produce Mahāprabhu – not to produce, it is eternal, the parallel, Mahāprabhu. Ke?

Devotee: _____ [?]

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

Devotee: _____ [?]
...
Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha-Mādhava: So these Deities of Caitanya, Gaurāṅga...

Śrīla Śrīdhara Mahārāja: That is Subal sakhā in Kalna.

Vidagdha-Mādhava: ...and Nityānanda, They are very much looking like the original Lord Caitanya and Nityānanda?

Śrīla Śrīdhara Mahārāja: Yes. Those Vigrahas, as well as here established by Viṣṇu Prīya Devī, that was originally prepared by some carpenter. And it is told Viṣṇu Prīya Devī rejected, "That this is not after the likeness." Then the last production was so enlivening and so perfect that Viṣṇu Prīya Devī she suddenly brought her cloth down to hide her face, bashfully.

Generally, the ladies, the wife, they do not show in daytime their face to the husband, husband and other superior male persons. They hide their face, the young wives, young girls, hide their face with the shade of the cloth.

It was so accurately presented, the Mūrti, that suddenly she hid her face, she drew the head dress, because it was, but in gradual process that might have been otherwise.

Anyhow, the Mūrtis are very similar to that of Mahāprabhu. That was, those Mūrtis only when Mahāprabhu living, Mahāprabhu and Nityānanda Prabhu living, at that time those Mūrtis of Kalna were prepared.

Here also it may be, then Mahāprabhu was a sannyāsī in Nīlācala, it might have been prepared at that time, then other Mūrtis afterwards Mahāprabhu's departure. One we find engraved in the outside of the temple of Jagannātha on high level, sannyāsa Mūrti of Mahāprabhu engraved there in the Jagannātha temple.

And another, Mahāprabhu, Rāmacandra and Kṛṣṇa, three combined Vigraha established in Jagannātha compound and daily worshipping there. Daruvan, vaṁśī, and daṇḍa kamaṇḍalu, in this way. The colour of Mahāprabhu, and the posture of Kṛṣṇa with veṇu, the two hands in the middle, and colour and sannyāsa daṇḍa kamaṇḍalu in the lower side, and the upper

Rāmacandra daruvan in this way. It is found in the Jagannātha temple in the compound. Hare Kṛṣṇa.

Murārī Gupta, we find in Murārī Gupta's poems in praise of Mahāprabhu such figure that was shown to Murārī Gupta. He was, Murārī Gupta was a devotee of Rāmacandra. So Mahāprabhu showed that Rāmacandra combined with Kṛṣṇa and then Mahāprabhu.

Gaura Haribol. Gaura Haribol. _____ [?] ...return when?

Vidagdha-Mādhava: After darśana.

Śrīla Śrīdhara Mahārāja: After taking prasādam?

Vidagdha-Mādhava: After darśana Mahārāja.

Śrīla Śrīdhara Mahārāja: Just now?

Vidagdha-Mādhava: In some time.

Śrīla Śrīdhara Mahārāja: You have got busy engagement there? Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Here is Dāsarātha Prabhu? Oh_____ [?] Both, ailing not only in sight but also in memory. Nitāi Gaura Haribol.

Vidagdha-Mādhava: In the Śrīmad-Bhāgavatam class, the verse explains that the mind is a combination of the mode of goodness and ego, egoism in the mode of sattva-guṇa, whereas the intelligence is egoism and passion. As I understand in Bhagavad-gītā intelligence is over the mind, mind over senses, intelligence over mind. So how is it that the intelligence – this is a complicated question.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, according to Bhāgavata the mind is a mixture of sattva-guṇa and ahaṅkāra, and the buddhi is a mixture of raja-guṇa and ahaṅkāra, ego, and mind is sattva-guṇa mixed with ego. Then why, if buddhi is above mind...

Śrīla Śrīdhara Mahārāja: Where do you find it?

Akṣayānanda Mahārāja: Where do you find it? Where's the verse?

Śrīla Śrīdhara Mahārāja: This is not mind, that is called citta, citta is over buddhi according to Bhāgavatam, not mind. Sanka vikalpa mana [?] But in Bhāgavatam, citta, that is given superior place to buddhi and ātmā. Cit means caitan, that aspect of caitan, that the first stage. Citta _____ [?] Vāsudeva, and ahaṅkāra is Pradyumna, buddhi is Aniruddha. Pradyumna is mind. Saṅkarṣaṇa is ahaṅkāra. Vāsudeva citta, and Saṅkarṣaṇa is mind, no, ahaṅkāra. And mind is Pradyumna and buddhi is Aniruddha. In this way it has been classified there. Vāsudeva,

Saṅkarṣaṇa, Pradyumna and Aniruddha. Pradyumna more sentiment, feeling is predominating in Pradyumna. Aniruddha, that is fine decisive faculty is connected with Aniruddha. And ahaṅkāra, the asserting tendency, that is Saṅkarṣaṇa. And citta, the higher conscious plane, that is citta, that represents Vāsudeva. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, in this way.

Where do you find this, what you say?

Akṣayānanda Mahārāja: Where is the verse?

Vidagdha-Mādhava: It's in the third canto. I'll get the verse next time I come.

Śrīla Śrīdhara Mahārāja: Yes. Next time you come with reference where it is mentioned. Gaura Hari. Prakṛtermahān ahaṅkara pancatran mahatrāni. In this way it is developing, prakṛtermahān, mahat-tattva has been called citta, the first stage. The development which can be traced in the first stage, negative side: that is citta. Then ahaṅkāra means Saṅkarṣaṇa, Vāsudeva, Saṅkarṣaṇa, Balarāma. Vāsudeva representing Kṛṣṇa and then Saṅkarṣaṇa Balarāma, ahaṅkara pancatran mahatrāni, and again in lower stage that Pradyumna and Aniruddha. In this way it has been described there.

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

Pradyumna is Garbhodakaśāyī, and Aniruddha is Kṣīrodakaśāyī representative, and Saṅkarṣaṇa Kāraṇārṇavaśāyī Śrī Purusa, and Vāsudeva is above. In the wholesale creation Their position is such. And individual cases are also in this way. The first transformation is mahat-tattva, or citta. Then next developed condition is Saṅkarṣaṇa, ahaṅkara. Then comes mental impulse, Pradyumna. And then judgement begins with Aniruddha, buddhi. Decision begins, discrimination begins.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Any question from the newcomers?

Devotee: I'd like to know why in our mandeers we worship Gaura-Nitāi? Prabhupāda has instructed us to worship Gaura-Nitāi. But I see mostly in Gauḍīya Maṭha temples only Caitanya Mahāprabhu is there. Did Śrīla Bhaktisiddhānta Mahārāja, did he...

Śrīla Śrīdhara Mahārāja: I understand. It is only your question, or supported by any other of you? What do you say? He has put a question, he has got some doubt, and any other of you have got that same suspicion? Why Bhaktisiddhānta Saraswatī Ṭhākura he installed Rādhā-Govinda and Mahāprabhu in all places of his temple? And Swāmī Mahārāja he has given some special stress on Gaura-Nityānanda, Kṛṣṇa-Balarāma, what is the reason? This sort of deviation or modification, what should there be any meaning, or only chance, or on principle? Following some principle or only chance coincidence? What do you think?

Akṣayānanda Mahārāja: Must be a principle.

Śrīla Śrīdhara Mahārāja: And I ask other friends also. Are they interested to hear this?

Akṣayānanda Mahārāja: Would you like to hear that Prabhu?

Śrīla Śrīdhara Mahārāja: Mahāprabhu is called mahā-vadanyāya, magnanimous, more merciful than Kṛṣṇa. And Nityānanda Prabhu is little more than Mahāprabhu. Whom Mahāprabhu rejected, Nityānanda Prabhu accepted them. He had got such position and power, more magnanimous. The extension of His magnanimity was greater towards the fallen.

So Swāmī Mahārāja has taken that chance because he was approaching to the fallen people who had got least regard for the Indian theistic conception, who was supposed to have. Exceptional cases may be there, but in general they may have got less regard towards the Vedic truths, and the special Vedic conception of the Godhead as Kṛṣṇa. So he sought the help of Nityānanda Prabhu, the most magnanimous amongst the Gauḍīya sampradāya, Gauḍīya Ācārya. That is one thing.

And another thing comes in my mind that Nityānanda Prabhu had some special affinity towards the race, towards the caste from which Swāmī Mahārāja had come out, this suvarṇa-vaṇik, the golden tradesmen, he comes from that section. And Nityānanda Prabhu had some special favour to that caste. They're little civilised, still because they're in trade of gold which is generally discouraged in Bhāgavatam.

Kali, we find in Bhāgavatam, when he came to take possession of India, the karma-kṣetra, the selected place where according to karma one will get the chance of his future, can modify his future prospect. Then Parīkṣit Mahārāja met him in Kurukṣetra and challenged and Kali submitted to him and there was a truce. Kali wanted, Kali asked him for a few places where he may have his full control, dyūtaṁ, pānaṁ, striyaḥ, sūnā. Where these sorts of transactions will be in vogue, there the Kali will remain with his full freedom. In other places he won't have any entry, admission. A contract was formed there. First these four places, dyūtaṁ, gambling: pānaṁ, intoxication: striyaḥ, unlicensed visiting women: and sūnā means this butchering. These four places Parīkṣit Mahārāja granted. [Śrīmad-Bhāgavatam, 1.17.38] Then another place he specially sought permission for, and that is this, exchange market or something, that is suvarṇa.

punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
[tato 'nṛtaṁ madaṁ kāmaṁ, rajo vairaṁ ca pañcamam]

[The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity.] [Śrīmad-Bhāgavatam, 1.17.39]

Then again he prayed for another place and that is jātam and suvarṇam, where the trade of gold exists, jāta-rūpam, trading in golden things. And Parīkṣit Mahārāja gave his consent to that also. So suvarṇa-vaṇik, that are specially meant to trade in gold, they were generally condemned for their trade. And he came from that school. But their conduct was gentle. But because they're trading in gold so they're considered to be of lower caste among the Hindus.

But Nityānanda Prabhu when He came to preach about Mahāprabhu here in Bengal, requested by Caitanyadeva when He was in Purī, He was not of very scholarly type outwardly, Nityānanda Prabhu. He appealed to the masses generally, and these civilised and neglected persons, the golden traders who were not considered to be holding a higher position in the society, they generally came under His feet, under His direction.

So much so that one Uddhāraṇa Daṭṭa, the leader amongst the suvarṇa-vaṇik, gold merchants, he was very closely intimate to Nityānanda Prabhu. And Nityānanda Prabhu took prasādam from him; he used to cook for Nityānanda Prabhu.

So Nityānanda Prabhu's special grace to that particular generation and Nityānanda Prabhu's most magnanimous characteristic for the fallen, both combined had got some influence over Swāmī Mahārāja. And he, with the, with his capital of Nityānanda, that mood, the mood of Nityānanda Prabhu, he approached the western people who are considered to be the mleccha, outcasts, who were very difficult to convince them about Vedic truth. So Nityānanda Prabhu's grace would be most effective in their recruitment, in the process of their recruitment. With this idea the most gracious, Mahāprabhu is gracious, and more gracious Nityānanda Prabhu has been taken to, His care. His mercy was especially appealed for by him. This is my conviction. Hare Kṛṣṇa. Anything more? Am I clear? What do you think? What I've told, is it clear to you?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Then, if any question on that, you may put. Any other question on that issue from anyone?

So, once in Madras, when we were working there, then one boy when we were in Elor [?] in Andhra Pradesh, in some dharmaśālā, myself and Mādhava Mahārāja, then Hayagrīva Brahmacārī, were preaching there and collecting funds. One boy was with us and he suddenly connected with a girl there. And he was caught by the local people, and we drove him from our party, rather, sent him to Madras. And Guru Mahārāja was expected to come here soon. Anyhow we sent him to the headquarters Madras. And there was old Tīrtha Mahārāja who went to England, he gave him a good beating, and the brahmacārī fled from the Maṭha. Then, after six months we also returned to Madras centre and Guru Mahārāja also came for the opening function of the lecture hall there.

In the meantime that boy he reconnected with us again and used to come and offering, "I have done once, I have done wrong. I may be pardoned. Please accept me."

We told him, 'Guru Mahārāja is coming very shortly and you come at that time.' And when Guru Mahārāja went there then he also came. Then we put his question, 'this is the fact, now he's repentant. Six months he's waiting here and there, and he wants to join us again. He's repentant.'

Then Guru Mahārāja told, our Prabhupāda told a peculiar thing. "When he has got connection with another's woman, paradar, another's wife, I can't accept him because Mahāprabhu did not, that Kālā Kṛṣṇadāsa. But Nityānanda Prabhu gave him shelter: who was rejected by Mahāprabhu. So it will be your duty to keep him."

We were perplexed. 'Then are we outside you? You can't accept and we are your servants, how can we accept then?' A peculiar thing.

But he told, "Nityānanda Prabhu did so."

Kālā Kṛṣṇadāsa he connected with some lady in Malava [?] and Mahāprabhu took him from that place, and reaching Purī He dismissed him from the party. "Now you go home."

But Nityānanda Prabhu He gave some engagement. "Now go, but go to Śacī Devī and inform her that Mahāprabhu has reached Purī safely from His two year tour program, He has reached there safely." So gave some engagement to him.

So it is possible, Mahāprabhu, sometimes apparently going against, the direction of Mahāprabhu, this Nityānanda Prabhu He extended His mercy more we find. And that could not be ignored by Mahāprabhu, what He did. His relationship with Mahāprabhu so intimate, if disobeying Him Nityānanda Prabhu showed more extension in His mercy, Mahāprabhu had no other alternative but to accept that. That was Their relation, we find.

So the most extended boundary of magnanimity we find in Nityānanda Prabhu. And that weapon was used by Swāmī Mahārāja in his approach in his battle in the west, that weapon of magnanimity of the greatest strength from Nityānanda Prabhu. Gaura Haribol. Gaura Hari. The most extensive magnanimity, with the backing of that, and the duty, his gratitude, thankfulness to Nityānanda Prabhu he has specially installed Nityānanda Prabhu in his temples.

"Only by the most extensive grace of Nityānanda Prabhu I'm indebted to Him, to His grace. So I should be a traitor if I do not give such honour to Him, special honour to Him."

So he has done so. And also, general recruitment towards, Nityānanda Prabhu belongs to sākhya-rasa, so general recruitment he has got that side and he has expressed his free function also of that type. At the same time he admitted that his Guru was representation of Rādhārāṇī. That is also written by himself in the very poem, "That my Gurudeva who represents Rādhārāṇī, he has ordered me to do this service. And You Kṛṣṇa if You come to my help then he will be pleased."

End of 82.01.03.B_82.01.04.A

Start of 82.01.04.B

Śrīla Śrīdhara Mahārāja: ...Mahāprabhu and our Ācārya paramparā, Guru paramparā, we find all the Gurus they're all of mādhurya-rasa not sākhya-rasa. Mahāprabhu Śrī Caitanya then Svarūpa, Rūpa, Sanātana, Raghunātha, Kavirāja, Narottama, Viśvanātha Cakravartī, all the, Gaura Kiśora Bābājī Mahārāja, our Prabhupāda, Bhaktivinoda Ṭhākura, all of mādhurya-rasa Ācārya. And Prabhupāda our Guru Mahārāja also followed the same path, Rādhā-Govinda and Both of Them combined, Mahāprabhu, not Baladeva. Where Rādhārāṇī is Baladeva cannot stay there by the side of Kṛṣṇa because there will be a clash in the service of rasa. Baladeva is the elder brother of Kṛṣṇa and He, Kṛṣṇa is with His elder brother Rādhārāṇī cannot approach Kṛṣṇa at that time, so when Rādhā-Kṛṣṇa are there, Baladeva can't come there. There is a clash in vātsalya and sākhya-rasa and mādhurya-rasa. And Prabhupāda closely followed this line, that Mahāprabhu can stay,

both Rādhā and Kṛṣṇa combined, nothing else, so where Rādhā-Govinda is, then Mahāprabhu can stay in the same place. Both combined, but no other rasa, representation, to be there. Only the sakhīs of Rādhārāṇī, the girl friends of Rādhārāṇī, they can stay there. They are also of the same tendency of mādhurya-rasa service to Kṛṣṇa, so they may stay with Rādhā-Kṛṣṇa.

So when I heard that Swāmī Mahārāja had installed Rādhā-Govinda, and there some sakhīs also in Their side, but where Kṛṣṇa Baladeva, separately, no other. Some cow boys maybe Śrīdam, Sudam may be installed there, and Gaura-Nityānanda They are also, this Advaita, Gadādhara they may be place there, but not Rādhārāṇī. Rādhā-Kṛṣṇa, mādhurya-rasa service, only sakhīs, the she friends of Rādhārāṇī, they can be installed in the same place, in the same room, same place. This is by the analysis of the rasa, the ontology of love. If it is analogy, the psychology, the emotional aspect, purity: to be considered finely, then we are to follow these things. We have to understand in their line. So, it is general recruitment in sākhya-rasa, and by the grace of Nityānanda Prabhu and Baladeva, that was effected, and he achieved a great success by following that path. So, to show his real gratitude to Baladeva, Nityānanda, he installed Them specially. Gaura Haribol. That I can see, to harmonize his ways and our Guru Mahārāja, from whom he got his spiritual beginning. At least what is shown in this life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Caitanya.

Where is Vidagdha Prabhu, has he come, no?

Devotee: Vidagdha, he will be coming a little later.

Śrīla Śrīdhara Mahārāja: Last evening, did he come, no?

Devotee: No.

Śrīla Śrīdhara Mahārāja: So after two or three days he will come and hear the tape, is it?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Have you seen that portrait of Swāmī Mahārāja came here different times, and the photo is there?

Akṣayānanda Mahārāja: O Yes.

Śrīla Śrīdhara Mahārāja: And the newcomers, have they seen?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Several times he visited here and some sort of photo has been kept. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. And in that room on the other side, when he came last, he took his rest there for two hours in the noon, last time. And when he came first, he lived nearly a month at that house where you are living, with two, Acyutānanda, Rāmānuja. And Pisima, Madan's mother, she also came and lived there, and I gave one cook there. She was living in that house. And civic address was given to him from the town, at that time, first time, it was arranged. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, which room was Swāmī Mahārāja staying in?

Akṣayānanda Mahārāja: I know that place. He's asking which room, which place?

Śrīla Śrīdhara Mahārāja: In that place, only two hours he took rest at noon, and generally he used to sit here, myself here and he was here. And he lived nearly a month in that building, where they are living now.

The Caitanya Candrodaya Maṭha had not appeared at that time. I asked Acyutānanda to try for land in that position, where it is now located, that between Gauḍīya Saṅga Āśrama and Dāmodara Mahārāja there is a long gap; you try to find a place, purchase a place there, and that was done, Acyutānanda. At that time Jayapataka Mahārāja first came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. I am more than forty years here. Ha, ha, ha. Hare Kṛṣṇa. From [nineteen] forty two, continuously staying here, but it was purchased in forty one, in the beginning of forty one. And by the end of forty I reached here and lived in a rented house. In forty two, I began my living here, in a hut, thatched hut. I of course did not try for any propaganda, out of my nature.

Gaura Haribol. Gaura Haribol. Gaura Haribol. The peculiarity of this place is this; aparādha-bhañjan-pāṭ. The greatest sinners also get their offences pardoned in this place by Mahāprabhu.

When after five years of His sannyāsa, travelling over the whole southern places of pilgrimage, Mahāprabhu came to visit His birthplace according to the custom of the sannyāsīs, and this side He will go to Vṛndāvana He thought. He came, and when He reached here, the whole Southern India conquered by Him. The only independent Hindu king, Pratāparudra, near Bengal, the whole Bengal captured by Mohammedans and the Hindu independent emperor was Pratāparudra. And his very scholarly minister Sārvabhauma, they fell on the holy feet of Mahāprabhu. And the people of Bengal heard all these things after that when He came back, about age thirty. Mostly the whole of Bengal fell on His feet, with repentance.

"That I could not understand or appreciate You, Your greatness. Please forgive us."

And the stalwarts of them, they also came to beg forgiveness and Mahāprabhu absolved them, pardoned, general pardon. "Yes, I absolve you of any offence committed against Me."

And this is the place.

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

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

Everyone got his fulfilment, whoever asked favour from Him. All satisfied. All the heinous persons, they were given admission in the holy life. Aparādha, this is Govardhana, Gupta Govardhana, Navadwīpa Gupta Vṛndāvana, more magnanimous than Vṛndāvana, the Dhāma for

the fallen. And the Govardhana is here and the Rādhā-Kuṇḍa on the other side; the most holy place for the fallen. I selected this to be my eternal home. And this is Govinda-Kuṇḍa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Caitanya. Nitāi Caitanya.

And in my last days you are coming in numbers here and I think it's ornamentation, your visit is ornamenting. Ornament you know, decoration, ornament? By your presence, this place is being ornamented. What do you think? So many bright faces are coming here to attain the advices of the great master. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. You are attracted to the advice of the great master, great messiah who gave entrance, according to us, to the highest prospect of human kind.

One lady, an American lady perhaps, when she delivered lecture in this hall she told, "I can't forget that we have come to this fate of Kṛṣṇa consciousness because we felt much encouragement in the idea that we can live as a family member of Godhead. It is inconceivable that we can live with God as a family member. This idea captured our heart and we have left everything and joined the holy feet of Swāmī Mahārāja. So intimate connection with God is possible? It is impossible. God is high and higher and far, far away from a tiny soul. We may not have any nearer approach. Only from far away we shall have some recollection we must satisfy us with that only. But what is this? The devotees can come, embrace, even ride on His shoulder, the sākhya-rasa, and in mādhurya-rasa the what-not, Yaśodā in vātsalya-rasa whipping Him. So much thick and thin relationship, is it possible with God? And if anyone gives such hope we can do anything and everything for him, such prospect." And not fervently as I say, but she told like that, "That this has drawn us to this, why we want to live, the prospect that we can live as family members with God. God is so gracious, so close and intimate friend of us? If it's a dream, still it's better to die in such dream."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi.

Ha, ha, ha. Dayādhara Prabhu, Svarūpa Dāmodara, this Mādhavānanda, who have got the charge of crushing the Darwin theory of the fossil beginning of the world, they should be given to understand especially this expression of Śukadeva Goswāmī.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

"You are flesh and blood, your identification with the gross that is animal consciousness. Do away with that and then you will have your real life, your real existence, and real identification, independent of this fossil conception, the flesh conception, the material conception. You are there, you are a child of that soil. This is the truth. Anyhow you have connected with this fossil consciousness, flesh consciousness, material consciousness. That is your danger, the real danger in you there, your connection. And that has forcibly taken you down in the world of life and death, living and dying, birth and death. Only this misconception has engraved you, buried you in the material world. But really you are not a child of this sphere. That is not concoction, this is concoction."

So Swāmī Mahārāja meant you this that crush the fossil-ism, the fossil is the parent. Fossil father-ism, crush it. Establish a spiritual infinite. It's all spiritual. The fossil is also a part of this spiritual stage, a stage of consciousness. The fossil conception is a part of so many conceptions in the spiritual plane. The original substance is spirit, is soul, is consciousness, and fossil forms a part of that conscious portion, conscious substance. Not that fossil produced consciousness, is in one part. Consciousness is infinite and everything in the ocean, somewhere some ice, somewhere moss, somewhere some iron, all in the ocean, the different conceptions. The fossil, that the consciousness is all in all, everything forming a part, having a shelter there. Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi.

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

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

Another approaching towards that same fact. Just as you find the patches of cloud in the sky, or so many dusts in the air, so the material conception, dṛsyatva, is there. That in a conscious sky and somewhere these patches of cloud and the dust in the air. You can't see the air because dust is in the air. You can't see the sky because of clouds in the sky. The background is consciousness and there we find somewhere dust, somewhere cloud, and you say it is in the sky but you can't see the sky. So draṣṭari, the subjective, consciousness is in the background and whatever you experience this is, that is floating there in the conscious ocean. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So consciousness is the background and there is developed position in consciousness, Bhūr, Bhuvar, Svar, Mahar, Janar, from Brahmaloka. And service is added and it is enhanced. A sweet structure begins from there when service is added to consciousness. Service can construct a beautiful capitol, country, all these things. It is there, only you are to feel and enter and join your service, your appointed service. You will think, 'This is my home. This appointment seems to be very friendly to me. Again I have come here.' This means the innate capacity or nature, svarūpa, which is covered now by ignorance, of misconception of things.

Just like a mad man leaving his own sweet home he's wandering in the street and he thinks it is imperative to collect the pieces of paper or cloth: that is his business, which is absurd. His brain is focused in such a direction that he thinks that, 'It is my duty to collect the pieces of paper and cloth and some pebble,' in this way. But what is his real, innate wealth of heart, if he can remember his home, his father, mother, wife, his home, home sweet home. He's banished, the consciousness is forcibly focused to some mal engagement.

So the position of so many, including so many philosophers, scientists, political leaders and all focused towards external direction. They're collecting, some collecting more pebble, some collecting more pieces of cloth, or pieces of paper, in this way.

Swāmī Mahārāja told, League of Nations, and, what is this?

Akṣayānanda Mahārāja: UNESCO.

Śrīla Śrīdhara Mahārāja: UNESCO. That is the world committee?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Barking, the dogs barking, and both equal. Rather that is more dangerous, capturing the brainy people, but of equal value, of same value, casting their attention towards material substance which is illusion, misconception. And they're with big posing they're giving so much importance to that thing and that thing, just as so many dogs they also bark to have possession of a particular thing.

Akṣayānanda Mahārāja: United Nations.

Śrīla Śrīdhara Mahārāja: Not more than that. With this courage he refuted, wanted to kick that League of Nations.

Akṣayānanda Mahārāja: United Nations.

Śrīla Śrīdhara Mahārāja: This sort of conception is waiting for our prospect.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu-Nityānanda.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Mahāprabhu. Mahāprabhu.
Gurudeva. Gurudeva. Gurudeva. Nitāi Gaura Gadādhara.

_____ [?] Who is there?

Devotee: Dāsarātha sūta.

Śrīla Śrīdhara Mahārāja: Dāsarātha sūta. How you are doing?

Dāsarātha sūta: OK.

Śrīla Śrīdhara Mahārāja: Feeling better?

Dāsarātha sūta: A little.

Śrīla Śrīdhara Mahārāja: You were sick?

Dāsarātha sūta: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Any other question, from any quarter?

Parvat Mahārāja: What is the meaning, or rather the utility behind the sannyāsa order in our sampradāya when Lord Caitanya Mahāprabhu has said that it was forbidden, sannyāsa in this age?

Akṣayānanda Mahārāja: That same question, how that we're accepting sannyāsa in our sampradāya that sannyāsa has been forbidden, that Lord Caitanya quoted one verse.

aśvamedhaṁ gavālambhaṁ, sannyāsaṁ pala-paitṛkam
[devareṇa sutotpattiṁ, kalau pañca vivarjayet]

["In this age of Kali, the five acts known as karma-kaṇḍa are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife."] [Śrīmad-Bhāgavatam, 9.6.7] [Malamāsatatva-dhṛta Brahma-Vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa, 185.180]

Śrīla Śrīdhara Mahārāja: That is explained there because it is a general question, not only of Gauḍīya sampradāya, but Rāmānuja, Madhvācārya, even Śaṅkara, Buddha. Buddha they may not care for such direction of Purāṇa, but Śaṅkara School, and other Vaiṣṇava School they all accept. Śaṅkara was a sannyāsī and his successors were all sannyāsīns mostly, then Rāmānuja also, Madhvācārya also, and Viṣṇuswāmī sampradāya also.

The meaning is this, their interpretation is this. In Kali-yuga sannyāsa of the strict sense, that karma-sannyāsa is meant karma-sannyāsa, that you leave everything. That sannyāsa is not possible in Kali-yuga. In Satya-yuga it is told, as long as the bones will exist a man will live. According to the durability of the bone the life will be there. In Treta perhaps the nervous system or something like that. And in Kali it is told, Kala vamna gata prana [?]

Their longevity depends on food. So sannyāsa in the strict sense is not possible in Kali, this is karma-sannyāsa, to leave all possible activities and to go on. Like Vālmīki, years after he's engaged tapasya. Even the white ants have capture his whole body and reduced the flesh into earth, still he's there with the help of the bones, Vālmīki is there. Then again by the help of some spiritual miracle the whole body was evolved.

So in Kali-yuga without food, in all other penances also they're specially arranged for Kali-yuga. Only continued twenty four hours fasting is allowed in Kali-yuga, not more than that. But in other ages at least twelve days fasting, that was general rule, twelve days, praja putra [?] If he has done anything wrong, in the smṛti śāstra that so many praja putra, one praja putra means twelve days fasting, that was the principal of punishment for any commitment of sin. But in Kali-yuga only twenty four hours fasting is the maximum because without food the man or the animal cannot live. So karma-sannyāsa, extremely connecting you with the material giving and taking, you won't stand. So the Vaiṣṇava tridaṇḍī-sannyāsa which is not very extreme, take prasādam, do service, this sort of modified that:

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu / yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [Bhagavad-gītā, 6.17]

When living on this principal you can take sannyāsa. Mahāprabhu took sannyāsa. Śaṅkarācārya and Rāmānuja, all the pioneers of different sampradāyas they took sannyāsa. But it has been interpreted as karma-sannyāsa. Sannyāsa is of several kinds. What is this? Vidvata. Narottama sannyāsa, vidvat sannyāsa is considered in the section of the salvationist to be the highest. Their idea is when one has fully realised that his connection with the material world is a negative one, he will perish, he will finish his material case, encasement, and he enters into the spiritual sky, spiritual sphere. When one fully established in this firm consciousness that my connection with material world is only injurious to me, he will kill his own body and go away to the sky, vidvat sannyāsa. And narottama,

[yaḥ svakāt parato veha, jāta-nirveda ātmavān] / hṛdi kṛtvā hariṁ gehāt, pravrajet sa narottamaḥ

["A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [Śrīmad-Bhāgavatam, 1.13.27]

The narottama system of sannyāsa that he realised the presence, the existence of God within his heart. And thinking of Him he leaves his present engagement and duties of the household and he goes outside, anywhere and everywhere, under a tree, or under, in the cave, anyhow wherever he gets, careless of his physical. But whatever he gets he does not immediately cleanse his body, but whatever he gets he takes, not getting, fasting, in this way. Hṛdi kṛtvā hariṁ, pravrajet, comes out of the household for, finally coming out, pravrajet, this is narottama sannyāsa.

And there are also different stages in sannyāsa. It is also mentioned. But tridaṇḍa-sannyāsa, when they engage themselves in the service of Godhead by spreading His news and doing some good to the public, that characteristic is different. It is categorically different. They're not leaving, they're not disgusted with the temptation of this world, the engagement of this world. But they have engaged themselves in the higher duty of the upper world, through agent. So their body has got utility. From remaining here, having, maintaining connection here, indenting higher things from above and distributing that to the environment. So that is another conception of sannyāsa. This has got some positive value.

Just as incarnation of God coming down, and His favourite parṣada, friends, servitors also, sent by Him to come down to do some service to help of this. They're also sub-agents who are getting some engagement from the higher agent, and as sub-agents they're moving and there they can earn more wealth than those who are very eager to disconnect from this material campaign. But these people they try to utilise their connection with this mundane and from here they want to earn something substantial, a wealth of the upper house. They're engaged as God's agent, they work as God's agent, that sannyāsa. They will take prasādam and do duty, as in Vaikuṇṭha. They're also engaged, service intake is also somewhat that. Vaikuṇṭha in this extension of the Vaikuṇṭha here, their life.

Sannyāsa means some wholesale truce, armistice, when both the fighting parties they're ordered by the general to leave their weapons, what is that? Armistice or something? First class they want to imitate that, but these they try to utilise their present position in the service of the Lord. Not only armistice, not only stopping, leaving the weapon, but with those weapons that are already wounded in the battlefield and jackals and tigers and wolves are coming to devour the half dead persons, with the weapon they go and relieve them. Something like that. Not to leave the arms, but with the arms they want to save the half wounded persons, injured persons, driving away the wolves and the jackals that are trying to feed on their flesh, when they're helplessly falling on the battlefield. Something like that.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Vidvat sannyāsa, vidvat vivitsya, narottama.

Akṣayānanda Mahārāja: Vidagdha Prabhu came.

Śrīla Śrīdhara Mahārāja: What's the news?

Vidagdha-Mādhava: I have a question about something you said yesterday about this Deity of Lord Caitanya that Viṣṇu Prīya Devī she moved her cloth: is that a different Deity from Gauridāsa Paṇḍita, his Deity?

Akṣayānanda Mahārāja: When mother Śacī covered her head, you told...

Vidagdha-Mādhava: Viṣṇu Prīya.

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya Devī.

Akṣayānanda Mahārāja: Sorry, Viṣṇu Prīya Devī...

Śrīla Śrīdhara Mahārāja: Viṣṇu Prīya Devī. She covered her head when she looked at the Mūrti of Mahāprabhu. It was so similar to Mahāprabhu Himself.

Vidagdha-Mādhava: Is that the same Deity as Gauridāsa Paṇḍita's Deity?

Akṣayānanda Mahārāja: Is that Gauridāsa Paṇḍita's Deity, the same Deity? He's asking.

Śrīla Śrīdhara Mahārāja: That was given first, the Gauridāsa Paṇḍita, that was installed first, and this later on. But posture may be different.

Vidagdha-Mādhava: Where is this Deity? Can we find this other Deity? We know Gauridāsa Paṇḍita's Deity is in...

Śrīla Śrīdhara Mahārāja: Is there.

Vidagdha-Mādhava: Yes but is this Deity also there?

Śrīla Śrīdhara Mahārāja: But so many installations have taken place in the middle, here also like that. As the advice, instructions, when They come here by the influence of time They become...

End of 82.01.04.B

Start of 82.01.04.C_82.01.05.A

Śrīla Śrīdhara Mahārāja: ...the position of a Gauḍīya student is not very particular for the Deities. They're more concerned with the eye to see the Deity. This fleshy eye cannot have real conception of the Deity. The eye is necessary, and eye is got from, eye we get from the Guru, ajñāna-timirāndhasya. Dīkṣā,

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

["The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."] [Hari-bhakti-vilāsa, 27 - from Viṣṇu-Yamala]

That cannot, that is, the Deity proper not to be experienced by our fleshy senses, atīndriya. The real figure, the real personification of the Lord, not to be got through the eyes, or ears, or anything, but inner eye, inner ear, and that we get from Guru, and Vaiṣṇava, sādhu. So we are more concerned with sādhu-saṅga to get real eye and to look to the Deity. We cannot see the

Deity because it is made of higher stuff than we see with our eye. We are subject and that is made of super subjective element. So, that I can see Him, that is imagination, that is a false notion. I can't see Him. If I approach the Deity to see in the external sense I shall stand there and pray, "Let Him see me. His glance may be cast upon me then I'll be purified." With this idea we shall stand before the Deity. I can't see Him but He can see me. He's there. I can see with the fleshy eye as stone, or wood, or something else, or some mineral substance I can see. So I can't see. He's adhokṣaja, but He can see me. "Let Him cast His glance, His graceful glance towards me and I may be cleansed from the anomaly, from different prejudices of this mundane world, may be purified." With this idea, God is always on the subjective line and never in the objective. Still He comes with some object it's said, only for the most fallen, of very lower śraddhā. Then they may think, 'O, God is here. I am doing that thing, that thing,' to give engagement in the lowest strata. But real sight, real seeing of the God... Ke?

Akṣayānanda Mahārāja: Govinda Mahārāja.

Śrīla Śrīdhara Mahārāja: ...is not there. He's adhokṣaja. And we must try to clear the dirt from our eyes, and we must feel that He can see me. And when Dhruva and other devotees see Him, what is the position? He comes down, captures the heart, the consciousness, and it overflows. The overflowing emotions or sentiments coming out, and I can see Him there, but not any material body. It comes down from the layer of Paramātmā to the layer of jīvātmā, and controlling the soul He comes to control the mind. He can come everywhere, mind, and then controlling the eyes and ears, and so overflowing emotions that when I spread my eye flows I see He's there, He's really there. And He can make us see, and He can speak. This eye may think that I'm hearing His voice. It is possible, but that must be effected from higher to lower. My senses cannot approach Him. He's adhokṣaja always. He can come down but I can't go up. But with the sādhu when we soar from this sort of material consideration, then gradually through the help of serving attitude we can go against the current. After crossing the world of exploitation and that of renunciation, and with the help of the visa we can enter into that land, and there we can have. And that is with sevonmukhe hi jihvādau, that my whole inner body is made of serving nature: that can contact, permanently. That can contact with Him permanently, that eye, that ear, in order to mind of the service, and to make that possible from permanent grant we find from the Yogamāyā there. And independent visa I can go here and there or everywhere, we can get that sort of license. Then we can see Him. Always we shall think, He's all independent, adhokṣaja, above the plane of our experience, beyond the land of our experience, buddhi-grāhyam atīndriyam [Bhagavad-gītā, 6.21]. Anyhow with our spiritual reasoning we can contact with Him, somewhat, from here, atīndriyam, not in the realm of sense experience but higher. In the higher plane we are to enquire about Him, buddhi-grāhyam atīndriyam, not within the jurisdiction of our senses, transcendental. So we are to try to take up our existence to the transcendental world to have any connection about Him. That is all-important.

tīrtha-yātrā pariśrama sakal manera bhrama sarva siddhi govinda caran [Narottama Dāsa Ṭhākura]

One who has got that clue, that sort of suggestion within him, then he will avoid to thrive by visiting the material places of Him, tīrtha-yātrā pariśrama. They will try to make much, to engage his whole energy to pierce through the different planes in the consciousness, to enter permanently in that domain. The whole energy should be used, utilised to pierce the cloud, the cloudy atmosphere, and to go up, and there I shall be able to find, by the help of svarūpa-śakti. This is only for the beginners.

Just as a child has been supplied some dolls for his play and for also his primary education, but when little grown up he'll be given pen and paper, but in the beginning some gross like chalk and on the earth, 'you practice ABC.' When little grown up, 'take pen and paper and try to practice some sort of writing.' More grown up, 'utilise it for some purpose, write this document, write this book, or something what is useful and necessary, not mere practising,' in this way.

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

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

Of the lowest type of devotee, he will be very eager to see the material connection of the Supreme. But more conscious and higher connection of the Supreme Lord in madhyama-adhikāra, they will try to enquire there, in the plane of knowledge and consciousness. In the plane of consciousness he'll enquire about God and His men, and not in the material mundane representation.

So, when Parvat Mahārāja as a sannyāsī went to visit Badrinārāyaṇa he was punished by Guru Mahārāja. That leaving away any service entrusted by Guru Mahārāja, neglecting that service he went to satisfy his lower whims connected with some holy idea to go to visit the tīrtha, the Deity. I was a beginner and that gave us a great impression, that to engage under the direction of Guru Mahārāja that is so high, that leaving that if I go to visit the holy places that is a punishable crime. Then, to remain in service under the direction of a sādhu, how higher position. I could understand that I have to abstain and strictly I observed that. So much so that, I'm fond of Bhagavad-gītā, from the beginning, but I remained in Kurukṣetra for three years but I did not go to visit the place where Kṛṣṇa is said to have delivered Bhagavad-gītā there. I did not go, because I heard of that impression that without his opinion, I'm with him, I'm carrying his order. I'm with him. If I go to visit some place according to my whim, I'm disconnecting me from him, from Vaikuṇṭha, and going, wandering in the mundane sphere. Can't you follow, do you follow that?

Devotees: Yes.

...

Vidagdha-Mādhava: Mahārāja, sometimes our Swāmī Mahārāja would distribute prasādam by his own hand. And I've brought some pieces of prasādam here, I was wondering if you might distribute this to the devotees.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: _____ [?] And other persons are coming...

Akṣayānanda Mahārāja: So we'll take your leave now.
...

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

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

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

As you talked yesterday, when walking in the town, so many push, and abusive language. Mahāprabhu is seeing all these things, Nityānanda Prabhu also.

Nityānanda Prabhu Himself was treated like, so heinously, even... Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The earthen pot was thrown on His face, the face of Nityānanda Prabhu, by them, the townsmen of Navadwīpa.

Of course He approached them, "Take the Name of Kṛṣṇa." That was His offence. And the earthen pot was thrown down on Him, and the blood oozing.

News reached to Mahāprabhu. Mahāprabhu came with furious attitude. "The blood oozing from Nityānanda, blood shed of Nityānanda? I shall finish them in Navadwīpa." With so much rage He came out, with cakra.

Nityānanda Prabhu pacified Him, "Do You forget Yourself? You are no longer that Kṛṣṇa of Dvārakā, cakradhari. Now, You have come for some other purpose. You don't forget Yourself." Mahāprabhu composed Himself. "I can't tolerate bloodshed of Nityānanda Prabhu."

Hare Kṛṣṇa.

"Two rogues. One of them came to beat Me, then another gentleman he stopped him."

"O! You stopped him?" Mahāprabhu embraced him. "You helped Nityānanda?"

Then the other man's heart melted. "We two are one and the same, and he is graced?" He began to cry aloud with 'Kṛṣṇa, Kṛṣṇa.' The other gentleman, he was bewildered, and perplexed, and fell on the feet. "I have committed a wrong to Nityānanda Prabhu."

"If Nityānanda Prabhu accepts you, pardons you, then you will be pardoned."

Nityānanda Prabhu: "The two fruits on the same branch, one is delivered, why the other will remain? Please accept him also."

Then both of them: immediate conversion of the both of the roguest of the rogues, Jagāi Mādhāi.

[mahā-kṛpā-pātra prabhura jagāi, mādhāi,] 'patita-pāvana' nāmera sākṣī dui bhāi

[Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [Caitanya-caritāmṛta, Ādi-līlā, 10.120]

From the vision of eternity they came to magnify the position of Gaura-Nityānanda. Their sacrifice, Jagāi Mādhāi, their example was sacrifice. And that enhanced the dignity and the magnanimity of Gaura-Nityānanda.

Just as Judas. I think when Jesus carrying the cross on his shoulder, he's going to the place where he will be crucified. And both sides crowd of innumerable men and women, and he's going, hanging his head. Suddenly, he looked, he cast a glance, and there was Judas. He's going, hanging head, crowds both sides, with the cross on his shoulder he's approaching towards the crucifying land. Suddenly he cast his glance on the face of Judas. Judas saw something in his eye; ran away from there half mad, threw off the bribe to the persons. "What have I done?" In this way he began to repent. Converted Judas. I think what Judas saw in the eye of Christ, and Christ also suddenly, hanging head he's going, suddenly he saw Judas' face. And Judas, in the manner of ju-jitsu he fell down.

I think that in the eye of Christ it was such that, "Judas, your sacrifice for my name and fame is immensely great. I am indebted to you. I am indebted to you. In the history I am taking the advantage of your name. That you have betrayed me, that is a great sacrifice in you, to uplift my name. I am indebted, eternally indebted to you Judas. You are going down, and raising me up. Your eternal fame is lost to increase my fame in the world, and activity, in that way. So, you forgive me. Judas, you forgive me. I am using your life to purchase my fame. It is necessary for the good of the world, and I have taken you."

In Caitanya-caritāmṛta, Kavirāja Goswāmī says, patita-pāvana' nāmera sākṣī dui bhāi, mahā-kṛpā-pātra prabhura jagāi, mādhāi, 'patita-pāvana' nāmera sākṣī dui bhāi.

"We must not estimate them to be of a very lowly order. They are the evidences which made the Name of our Lord so great. So heinous they were, and they were converted in a second. Such power Mahāprabhu had in Him. They are standing witness to the magnanimity and mystic strength of Mahāprabhu. They stand witness, so we must bow down to them. Their life from the consideration of eternal standpoint: great sacrifice."

Bhaktivinoda Ṭhākura says, ekhon je brahmakule caitanyer ari, ta'ke jani caitanyer lila-pustikari. [I know that these enemies of Lord Caitanya, coming from brāhmaṇa background, are actually assistants for giving nourishment to Lord Caitanya's pastime.] [From Prathana Lalasamayi (Prayer of eager longing), Song Four, The Secret of Lord Caitanya's Enemies, 11]

"Even in these days, when we find so many enemies to Śrī Caitanyadeva, we are to look at them as they're enhancing the magnanimity of Śrī Caitanyadeva, from the indirect side."

Direct and indirect, indirectly they are contrast to the generosity of Śrī Caitanyadeva, encouraging us from the negative side. And Śrī Caitanyadeva selected the place of His activity or His līlā, such place He selected, just as the kāla-kali, the time and the space, both most unfavourable. Kali-kāla is unfavourable at this factor of time and also the place, the Bengal, the Tantric. Tantric means, "We are masters, the prakṛti, we are Śiva and we are masters of the world. Bhavani bhatta, we are lords of all potencies. We only want to realize that fact, that we are lord of the worldly forces. Śivo ham, I am the highest." The field is for that. So Kali is the most unfavourable time and unfavourable space, where Mahāprabhu appeared. They are to remind us of the fact, ekhon je brahmakule caitanyer ari, ari means enemy, foe. Whom we find in the brāhmaṇa section here, caitanyer lila-pustikari, they are to enhance, they are also contributors in the līlā of Śrī Caitanya, from the negative side. We have to adjust in this way. Śrī Caitanyadeva came in such atmosphere to preach.

Once, just before freedom came to India, the Muslim section under the leadership of [Muhammad Ali] Jinnah began to torture the Hindu section very much. Then both the Bengals under one province, and one Mohammedan, Sula Badi [?] he was the chief minister here; and Jinnah, he recommended the Muslims direct action; attack the Hindus. That was his direct action. And in East Bengal where they had the majority of the Mohammedans, especially Noah Kali [?] district, rowdyism went to its extreme. The ladies and the properties were looted, killed; so much so that all madly flying towards West Bengal from East Bengal. And they were butchered on the way, so much anarchy. All were cowed down.

Then Gandhi came out, this I saw in newspaper, suddenly he came to Calcutta. And he was an apostle of ahiṁsā. Then Gandhi told that, "I think my burial place will be in Noah Kali [?] I am going to sacrifice my life there. Otherwise, like so many cowards, the Hindus are all flying away from the place. I can't tolerate this. I am going there to be killed."

And he went. But his personality was world personality. So many reporters from the different parts of the world, and Sula Badi [?] also no other alternative but to make a special arrangement for his protection, he had to make, so a special group of police was given to protect him. But he anyhow, he went there; dismissed the police protection. In the beginning they remained for some time in the room, then next, "No." He began to walk. "I want to be killed." Of course, empty handed, he went to walk, sometimes by the boat, he went to take, to go hither thither in this way. The Muslims, they disturbed him from far off, throwing stools etc., and other insulting arrangements.

But then at that time [Lord Louis] Mountbatten came and the British already decided to give independence, the [Clement] Attlee, the head of the Labour Party. After Churchill, the Labour

Party came in power and Attlee was the leader. And he was broad minded enough to order that, "Now India should be given independence." And Lord Mountbatten, he was selected, "You please arrange."

Previously, before that, Mr. Warble [?], a military general, he was in charge of India, but he was not very efficient.

But Mountbatten was a very efficient man. He did not talk much, very sober and silent, but very grave and powerful, and well decisive man. He controlled Jinnah.

Jawaharlal [Pandit Nehru] ran to Noah Kali [?] to see, to consult Gandhi there, in that position, that dangerous position, anyhow, by the help of helicopter or something.

But Gandhi, I saw, could not tolerate so much cowardice. This dangerous spot is most acute, and he was bold enough to face that, very courageous.

And when leaving India, the general in charge of the Eastern force, Achinlay [?] perhaps, or someone, he told plainly that, "We are retiring from India only for the boldness of one man, and he is Mr. Gandhi. He infused so much boldness to the whole nation that we have to retire from here. We did not fear any military organization or intimidation of the anarchists. Not for intimidation from the anarchists are we leaving, but we are leaving for Gandhi."

Though this fellow claimed that Netaji Subash Bose had much contribution, because from the side of Japan he attacked India, but he was repulsed by the British.

So, Gandhi was a very brave man.

Then in Calcutta, when India was getting independence, then Suda Badi's [?] life was in danger in Calcutta, there also the rioting; Hindus and Muslims were rioting. Many a time in Calcutta it happened, Hindu, Muslim rioting, severe rioting. And at that time, the Hindus, they wanted to take retaliation of the West Bengal, wanted to kill Suda Badi, chief minister of that time.

And Gandhi gave him shelter. "No. Such cowardly assassination I can't allow." He took Suda Badi in his own house where he lived, Elagata [?] He gave shelter to Suda Badi.

Infuriated West Bengal people charged Gandhi. "You go away! We shall kill him."

"Never! You may take out my dead body, but not my living body can you take out from here. You may kill. I won't go to harm you. You may kill me. I am at your disposal. And then you may take my dead body out of this house. As long as I live I shall protect my friend Suda Badi." That was the place.

And there is a picture, photo of Gandhi. Raja Gopalachari he got charge of West Bengal, he was the Governor here, power already transferred. Hindu Muslim riots were going on, very acute, in Chitpur and Harrison Road, at that junction. And Gandhi came there, and with folded palms he was praying to the mob, "Don't!" And his eyes like bullets coming out from the body, red and very open and excited eyes, and with folded hands in this way, "Don't do it." In this way, he's appealing to the mob engaged in such a riot. The photo is there of that man.

But from the standard of Gauḍīya Maṭha we do not care for him. This is misused. This sort of moral powers has been misused only for material aims and objects, and rather drawing a screen to the spiritual one.

When he was in Purī, he won't enter the temple, because the untouchables are not allowed to enter there. He's espousing the cause of the untouchable section. But his wife, without his

notice, she went to have a darśana of Jagannātha. And when it came to his notice, he was very much enraged with his wife, "Why have you gone?"

Too much, Jagannātha is not the master of his wife, and his wife is cent per cent under, is his property, he thinks, and Jagannātha is none, that thing.

He was invited once, beforehand, to see Gauḍīya Maṭha. He told, "Is there any cherka, that sewing machine?"

"No no, there is Deity, Rādhā-Govinda, Mahāprabhu."

"No! Cherka is my God!"

He told, Cherka is his God, he has got that sort of idea, that narrow idea.

At the same time, that Teelok [?], before him, he was also a patriot, a notable renowned patriot Maharastra, Teelok, brahmin. He told, "I can sacrifice truth to country."

And Gandhi told, "I can sacrifice country to truth."

But this is his conception of truth. Gauḍīya Maṭha hates it, the conception of his truth. His truth only limited, to the limited standard of, conception of ahiṁsā. But Gītā has rejected that.

Arjuna also wanted a sort of non martial attitude. "I shall rather live on begging, than to kill my superiors, my teachers, my grandfathers, my relatives. Only for the greed of kingdom, no, rather, I shall beg and live. I won't."

But Kṛṣṇa discouraged it, "What do you say? This is sheer cowardice. This is tamo guṇa, your affinity towards material things. But religion is meant for some higher purpose of life, where no consideration, death and living, and dying are very non important factors there, in our eternal realization, in the realization of our eternal good in life. To sacrifice the body, body has no, it is a negative existence, it is not so important. The dharma, the duty is connected with higher purpose of life. It has got a relation in the eternal benefit of our life. And what you say, that is only this temporary and the mundane life, good or bad, you are labouring there. So give up this neutered temperament, a mean temperament in the garb of magnanimity."

So, Mahāprabhu came in the most adverse circumstances, and adverse position to time and space, both unfavourable, and there Mahāprabhu had to come and to face the environment of challenge, and He began, to begin His work. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ [?]

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

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

When you have got a particular seed, which, without manure, in the barren land also that will produce fruit, something like that. Mahāprabhu came with a seed to sow in a most unfavourable land. But: then why the question of offences, ten offences, etc? But we should consider it with the idea that how lofty is the goal, the destination of this Name. We must keep it in our mind, that these troubles, these unfavourable space and time, and that is not much, and the offences not much in consideration with the most lofty destination that has been promised as our prospect.

End of 82.01.04.C_82.01.05.A

Start of 82.01.05.B_82.01.07.A

Śrīla Śrīdhara Mahārāja: ... pumān viriñcatām eti tataḥ paraṁ hi mām.

[svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [Śrīmad-Bhāgavatam, 4.24.29]

After hundreds of lives the dutiful religious life takes us to the post, makes us eligible for the post of a Brahmā, the administrator of the whole globe, whole, so many solar systems, brahmāṇḍas. Tataḥ paraṁ hi mām. Then Mahādeva says, "I'm beyond all material creation, the world of exploitation. I'm above that. Avyākṛtaṁ. Not very easily intelligible am I, some things renunciation, some things devotion, some things connecting with the exploiting world. I'm a peculiar type of entity." Mahādeva: and devotee, vaiṣṇavānāṁ yathā śambhuḥ [Śrīmad-Bhāgavatam, 12.13.16] "I'm fighting with the Lord, sometimes going against, with weapon I'm going to fight with my Lord. I'm master who controls the whole, the force who controls the whole of the world of exploitation; I'm master of that, leader of the opposition party, advaya-jñāna. I'm the first revolt against the harmony, īśāvāsyam, that all is one. No. I'm not along with You. I have separate existence."

...

"Avyākṛtaṁ, not very plainly understood, my position. It is hazy, it is unintelligible, it is perplexing, avyākṛtaṁ. Tataḥ paraṁ hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ. But there is another section above me, after me, vaiṣṇavaṁ, padaṁ. They are living in a place known as the land of the Vaiṣṇavas. Yathāhaṁ vibudhāḥ kalātyaye. And I aspire to occupy that position. I aspire to get a visa of that land in any good future time. Yathāhaṁ vibudhāḥ. O gods, kalātyaye, and the wholesale dissolution of the whole exploitation land will be withdrawn into the subtle-most existence. At that time I hope that I will enter that higher region. Bhāgavato 'tha

vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye. O gods, I aspire after, I'm waiting for the time."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]
...
Śrīla Śrīdhara Mahārāja: ... Saraswatī Ṭhākura. Almost always he's in speaking mood in praise of Mahāprabhu. So much so, in his hymn I mentioned:

kṛpayā hari-kīrtana-mūrti-dharaṁ, [dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ, praṇamāmi sadā prabhupāda-padam]

[Bestowing his grace upon all souls, he is Hari kīrtana incarnate. As the associate of Śrī Gaura, he relieves Mother Earth of the burden of offences committed upon her. And he is so gracious that his endearance of all beings excels that of even a father. I make my obeisance unto him - the mine of all these qualities; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master.] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 8]

Just, the kīrtana has been personified in his figure when he came here, always chanting. And sometimes he told, as if in a repentant mood, "We are not speaking in these days about the greatness, nobleness of Nāma, Nāma-bhajan." Yet all his attempt only to mean that the Name of the Lord, the Holy Name, that is the most great aspect, noble aspect of the Lord, especially in the case to save the fallen souls. That was the only purpose of his life. Still, sometimes he showed that, "I'm not speaking about the nobility of the Name. What I am doing?" In this way.

Sanātana Goswāmī has written:

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna
katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

["Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, nāma rupaṁ murāreḥ, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."] [Bṛhat-Bhāgavatāmṛta, 1.1.9]

Sanātana Goswāmī: "Let the ecstasy coming from taking the Holy Name may be victorious. Nāmānanda rūpam murarer, ānanda, ecstasy, nāmānanda, it is coming out from the service of the Name. That may be victorious all over tendencies that are found in the world, it may prevail, crowned with success, may have the greatest influence over everything. Viramita nija dharma dhyāna pujyadhi, which can paralyse all our holy tendencies, not only ordinary tendencies, all other holy tendencies, attempts, may be stopped. It is so powerful. Nija dharma, duty, in every

phase of life, when the ecstasy coming out of the Holy Name may paralyse all other duties has come I think, dharma, duty. Dhyāna, our conscious movement of meditation, meditating attempt: that also is paralysed. Nija, dharma, dhyāna, pūjā, and the attempt, this arcana, the pūjā, the serving temperament, becomes so much intense that all other attempts are for the moment we forget, make us forget. Viramita nija dharma dhyāna pujyadhi yatna, nija dharma, in discharging our duties that is what is in the nature of karma, holy pious karma. Then dhyāna means in the area of pure consciousness, conscious attempt. And pūjā our reverent offering to the Lord, that is also. Dhyāna pujyadhi yatna, katham api sakṛdāttam muktidaṁ prānināṁ yat. It's so powerful, in any way if we can come to have a holy touch of that Holy Name, katham api, anyhow, if we can, if we're blessed with the slight connection of that Holy Name, katham api sakṛdāttam muktidaṁ prānināṁ yat, the liberation from all undesirable things at once effected. So disinfecting in character. Katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me. And one can feel it is sustaining the very life, life's sustainer, life giving, enlivening. Jīvanaṁ bhuṣanaṁ, and also decoration, not only life but the decoration also, the vilasa, is also we find from that sound, Vaikuṇṭha Nāma, the Name."

Rūpa Goswāmī says:

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the Vedas, the Upaniṣads, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Nāmāṣṭakam, 1]

Rūpa Goswāmī Prabhu's approach towards the greatness of the Name, holiness, highly holy nature of the Name is such. Nikhila-śruti-mauli ratna mālā, dyuti. We cannot find in ordinary śruti the mention and the praise of the Holy Name. But those that are finest and highest expressive in the thought of śruti, Veda, the highest, Veda means revealed truth, the finest and highest revelation we find that they're meant in the praise of the Holy Name, the holy sound aspect of the Lord. And they're considered to be the highest amongst the revealed truth. The highest quality of revealed truth only is seen as if, nīrājita, as if with its light, nīrājita means āratīka, trying to show the holy figure of the Lord, the light, nīrājita-pāda-paṅkajānta. And what is the highest type of revealed truth is only trying to show us the pāda-paṅkajānta, the lowest: the highest revealed truth is trying to show us, connect us with the lowest portion of the holy figure, pāda-paṅkajānta. Ayi mukta-kulair upāsya. Where we should begin? Our proper beginning will be with the holy feet. If we try to focus on other parts of the Lord that will be something like misguidance. The proper beginning must be to the lowest position, and then gradually we shall go up. That will be the healthy progress, line of progress, pāda-paṅkajānta. Ayi mukta-kulair upāsyamānaṁ. O Name, the ordinary men that are in bondage can't approach

You. Your real realisation and Your proper dealings, service, is only possible by those who are really masters of all the illusory tendencies. Only they can be liberated. The highly liberated souls can only approach You. Ayi mukta-kulair upāsyamānaṁ, paritas. And they're all around You, in a crowd as if, the liberated souls are trying to give their obeisance to You. Paritas tvām hari-nām saṁśrayāmi. And I am praying to get a shelter on Your holy feet."

This is spoken by Rūpa Goswāmī, in Padma-Purāṇa we find, nāmānanda rūpam, in Padma-Purāṇa. What is the poem?

nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ

["The Holy Name of Kṛṣṇa is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Kṛṣṇa, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Kṛṣṇa and Kṛṣṇa Himself are identical."] [Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga, 2.233] & [Padma-Purāṇa]

Nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ. The Name of the Lord, Kṛṣṇa, is just like cintāmaṇi. Cintāmaṇi is a kind of jewel, the possessor of which, whatever He will think it will automatically come to Him, cintāmaṇi, like kalpa-vṛkṣa, whatever is wanted... _____ [?]

Nāma cintāmaṇiḥ kṛṣṇaś, a particular kind of jewel, the possessor, whatever He thinks, at once that comes to Him. That is cintāmaṇi. Nāma cintāmaṇiḥ kṛṣṇaś, Kṛṣṇa Nāma is cintāmaṇi. Any holy benefit we may get from, out of it, we can expect to get. It can supply all the necessary demands of our inner heart in the holiest transaction. Nāma cintāmaṇiḥ kṛṣṇaś, Kṛṣṇa's Name is such, and caitanya-rasa-vigrahaḥ, we shall try to think it that ecstasy personified and purely of spiritual play. Caitanya-rasa, the rasa, ecstasy, and that is purely spiritual. Spiritual means that is of serving attitude, serving tendency: no least trace there could be made of exploitation, or renunciation or negligence, indifferent. It commands our active sympathy, draws our attention in a natural way. That is the nature of service, our submission, subjugation can be produced by its charming presence, caitanya-rasa-vigrahaḥ. Nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ. Rasa, our innate, the element which can, the fine element, the fine and the pious element, that can attract our inner-most attention and interest towards it, rasa. Caitanya-rasa-vigrahaḥ, and that is conscious, that is pure consciousness, that is serving wave, serving, sympathetic wave towards the aim, destination, that current. The rasa-vigrahaḥ, and that is personified, rasa-vigrahaḥ. Nitya, that is eternal, never ending. Mukta, it is free, having no obligation to any other entity, nitya, mukta. Then śuddho, pūrṇaḥ, that is absolute in nature. And purity, śuddha means purity. Purity we are to understand what is purity, always our aim will be that only service is purity.

na hi jñānena sadṛśaṁ, pavitram iha vidyate / [tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [Bhagavad-gītā, 4.38]

It is written in Bhagavad-gītā, pavitra, work can never be, our energising in this plane can never be pure. It is inevitable it must be impure, filthy. No energy can move here without creating some disturbance in the environment, so no purity, normal, is possible to locate here in this plane of exploitation, gross or subtle. But exploitation is inevitably connected with this mundane life. Then, renunciation is said, comparatively, to be pure, na hi jñānena sadṛśaṁ, pavitram, that is it withdraws from the plane of exploitation and retains to be its own internal selfish condition. But that gradually equates to zero. Still, comparatively it is considered to be pure, than the meditation, the knowledge.

As Kant, the German philosopher says, "Good will only can be pure, but no action can be pure."

But we say, 'Even good will can never be pure if it is in the relativity of the mundane world.' So na hi jñānena sadṛśaṁ, pavitram iha vidyate, it is comparatively, the jñāna. But Śrīmad-Bhāgavatam says,

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [Śrīmad-Bhāgavatam, 1.5.12]

Śrīmad-Bhāgavatam says that even that renowned knowledge, naiṣkarmya, naiṣkarmya-paramāṁ-siddhiṁ [Bhagavad-gītā, 18.49]. In Bhāgavatam [12.13.18] also naiṣkarmyam āviṣkṛtaṁ, but jñāna vairāgya bhakti sahitaṁ naiṣkarmyam āviṣkṛtaṁ.

[śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ]

["Śrīmad-Bhāgavatam is the spotless Purāṇa. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the paramahaṁsas. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [Śrīmad-Bhāgavatam, 12.13.18]

Naiṣkarmya, that is absent of assertion. Karma means to assert, self-assertion, that is karma. Absence of self-assertion, that is naiṣkarmya. But Bhāgavatam says, "No. That is not the real criterion of purity. That naiṣkarmya, comparatively it is admitted by some to be pure, but real purity can never be without the connection of the service of Kṛṣṇa."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate, acyuta-bhāva-varjitaṁ, who has no connection with Acyuta, with Kṛṣṇa, that sort of strike, the stage of strike in the worldly transaction cannot be considered as the standard purity, na śobhate jñānam alaṁ nirañjanam. So śuddha, what is śuddha? As much as it is producing the satisfaction of Kṛṣṇa the calculation of the purity will depend on it. As much as surrender and surrendered service for the centre, for the Absolute Good, it will be considered so much pure. Nitya śuddha, always who takes the Name of the Lord, satisfied only with the sound aspect, or engaged in the service of the sound aspect of God, he's always pure. He has no ambition in this world of elevation, neither elevationist nor he has any quest for the perfect rest in the renounced stage, but he's self-dedicating soul. Who is taking the Name of the Lord and is fascinated by the charm of the sound aspect of the Lord, he's considered to be above the plane of exploitation as well as renunciation. He's deeply engaged in the service. So much that he does not want anything, only the connection of the sound aspect is satisfying him highly. He's so much niṣkiñcana, he does not want anything, only the Name is suffice, the Name of Kṛṣṇa is sufficient for him. He's so easily satisfied; no demand.

Nitya-śuddha, nitya-mukta, pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ. And why it is so? Because the sound is inseparably represented with the subject itself, or Himself, there cannot be any sound where the whole representation of the Absolute is not present. Bhinnatvān nāma-nāminoḥ. It is, deho dehi vibagha guhyam. In the mundane conception we find that the name, the figure, the colour, different aspects they have got their separate existence, they can be separately conceived. But it is not the way, not the nature about the things which is divine. Every part is present everywhere. Here the eye can see, the hand can touch and catch. But in the case of the Vaikuṇṭha, divinity, especially of the Lord, the eye can see, eye can hear, eye can touch. Feet can see, feet can touch, feet can smell. In this way, just as in our mind, mind can see, mind can hear, mind can touch, mind can smell: central position, but I cannot do so.

So He's the most central thing that can act in any way. The part and the whole cannot be differentiated, in general. But still, when He likes He's got that capacity also. To a particular class of devotee He's found with His full fledged figurative characteristic. The eye's so beautiful in different way, the nose beauty is another way. So all-pervading omniscience, omnipotence, these are servants of His will of Him. We may take it like that. On the basis of that, all sorts of knowledge, all sorts of energies are only in a serving attitude, waiting His order. Though He has got figure, but not with the limitation of the figure. Though in figure, still He's infinite in His character.

So pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ, the Name, the sound representation is not quite different from the original existence, the original conception by different ways, the colour can have, our eyes can have a particular aspect of Him, our ear can have another. The ear, the sound, the tongue, our touch, they may hanker for different aspects

of Him. But still there is unity and it is inconceivable. But the Name, the sound aspect is the most gracious and it is far reaching, especially meant for the fallen souls to take them up. That is the peculiarity in – by His free will it has been endowed with, 'bhinnatvān nāma-nāminoḥ.

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
[karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"] [Vidagdha-Mādhava, 1.15]

In Bhakti-rasāmṛta-sindhu another:

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām

We are finite and we are going to venture to talk about infinite. So only dig-darśana, śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], only showing that this side the partial aspect, this side we can. Tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye. It is seen sometimes when one is taking the Name he's so charmingly engaged, tuṇḍāvalī-labdhaye, ratiṁ vitanute tuṇḍāvalī. Only one lip or one tongue, it cannot satisfy me by taking the Name. Hundreds and thousands of tongues are necessary. Such sort of mystic feeling arises in ones heart if one can come to have to such a position to take the Name of the Lord. 'One tongue, what one tongue can do?'

Just as the gopīs wanted: "Why not thousands of eyes; the creator has given to us?" Jedi jedi krsna _____ [?] "The Brahmā, the creator, he does not know, he cannot do justice in creation." They're blaming him. "He does not know what is proper creation. One who will have the opportunity of looking at the face of Kṛṣṇa, he has given only two eyes, the creator, he does not know how to create." _____ [?] "There only two eyes have been attached to him who'll get the opportunity of looking at the beauty of the face of Kṛṣṇa. What is this? This is sheer injustice, intolerable."

So tuṇḍe tāṇḍavinī ratiṁ vitanute, when the Name comes down in the heart, from there the wave is coming towards the tongue. The inspiration coming from above, from the plane of Paramātmā in the plane of jīvātmā enters the heart. And there, and from the heart, the inspiration comes to the tongue and the tongue begins to dance, engaged in a mad dance taking the Name of Kṛṣṇa. Tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī. And he feels, the heart feels only one tongue is very, very insufficient. Thousands of tongues are necessary. The current from the heart is passing, is rushing in such a big magnitude that one tongue cannot pass the sound.

Thousands of tongues necessary. The current is coming and rushing towards the tongue to produce sound in the atmosphere.

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām. Again when that sound enters the ears he feels 'one or two ears can't receive, thousands of ears necessary to receive the sound,' karṇārbudebhyaḥ spṛhām. Such sort of hankering, earnestness, arises within the heart.

Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ. And sometimes when perplexed by these thoughts – unconscious. By the clash of these coming and going and the meagre supply, sometimes the rush of the current is so much that it seems that the whole thing is going to be paralysed. Effacement, no movement is possible at all, so much raja has come. Prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ. And the whole function of all the senses are going to be at a standstill, so much rush. Prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ. All the functions of all the senses, all movements are going to be blocked.

No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī. I fail to understand that how much magnitude of ecstasy has been allotted in the Name of the Lord, kiyadbhir amṛtaiḥ. How much nectar of what sort of degree, it is with the Holy Name, I can't assert."

This is the sayings of the devotees, the Name is such, within, nāmānanda.

In the desert the presence of water by glass or pipe it is meagre, but when the water comes from the cloud it may inundate the whole thing in a moment. So we're tiny persons concerned with tiny things. But His position, His grant is so much, so deep. Ānanda-śukha, we can't be happy with this thing, that thing, and you, if we secure something that vanishes immediately. But the infinite happiness, its characteristic and its purity, that cannot be conceived by us. But still it is there, and we are also here, it is also true. We want rasa, the infinite rasa is there, and still we are hankering for a drop of nectar. That is also true. And how we are to be joined with that ocean of ānandam, rasam, ecstasy, happiness, everything, joy is there. It is true and we are also so many beggars for a drop; it is also true. And there are so many agents that are to connect us with their departments. And our demand may be satisfied, our hankering, our thirst may be quenched, and more than enough. We can get so much that we can't store it within us, we are to give away to others. We can come nearer to such ocean of joy or ecstasy, and by His agents, through His agents it is possible.

Ke? _____ [?]

In Name, there may be aparādha, ābhāsa, all these things to be considered. It is also mentioned in Padma-Purāṇa, the ten kinds of offences against the Name. The beginner should be careful about that, know and be careful to avoid them. Padma-Purāṇa, there are eighteen Purāṇas. Purāṇa means, vedartha purāṇath purāṇam, two characteristics of Purāṇa, Jīva Goswāmī Prabhu has mentioned in his Bhāgavata Sandarbha, purāṇath purāṇam, fulfilling, that is supplementary to Veda. In this sense it is known as Purāṇa. Vedartha purāṇath. What is not plain, expressive in the Veda, the Purāṇa has come as to do supplementary work for that, vedartha purāṇath, and also purāṇam, which is not found in the Veda that we can find in the Purāṇa. That even ancient Purāṇa, Purāṇa means ancient. Veda nigadhi padam.

It is in Veda and we find in the Purāṇa also Vāmana Avatāra, because Veda also comes after every creation. After the wholesale dissolution then when creation begins Veda comes from Nārāyaṇa to Brahmā. So Purāṇa, there are so many seers, ṛṣis, that can collect and keep the

occurrences that took place in the previous creation, kalpa. In the time of previous, the wholesale dissolution and even before that there world and there was history and that history has been retained here in Purāṇa, which is not in the Veda. So Purāṇa is not to be neglected as the Brahman School or the Ārya Samāj, they neglect Purāṇa. But Jīva Goswāmī Prabhu has lifted high the position of Purāṇa. Bhāgavata is also Purāṇa, Mahā Purāṇa. Because Purāṇa should not be neglected that it has not got the dignity with the same rank with the Veda, but not so. Even previous to Veda, so many incidents we can find in Purāṇa. It can record this time Veda, precedent to that, so purāṇam.

So Purāṇa, there are eighteen Purāṇas and they're classified tamasik, rajasik, sattvik. Padma-Purāṇa is one of the sattvika Purāṇas, and there we find mentioned which, favour of, protection of the devotional school, especially. Sattvika Purāṇa deals with Nārāyaṇa...

End of 82.01.05.B_82.01.07.A

Start of 82.01.07.B_82.01.08.A

Śrīla Śrīdhara Mahārāja: ...things, promoting the devotion of Kṛṣṇa, Hari, Nārāyaṇa, is found there. So in Padma-Purāṇa we find ten offences against the Name. One who will take the path of the Name, by the use of the Holy Name of the Lord when one wants to enter into that domain they will be careful about these ten offences. What are they? I'm enumerating one by one, the first and most important, sādhu-nindā, they will avoid, sādhu:

satam ninda namnah paramam aparadham vitanute [Padma-Purāṇa, Brahmā-khanda, 25.15-18, 22-23]
[Gauḍīya Kanthahara, 17.69-75]

The great offence is committed when we give blame to the sādhus, to the real agents of the Lord. Satam ninda namnah paramam aparadham vitanute. Sādhu-nindā. Who are the sādhus? Sat, what is eternal, connecting with that. Who are trying to distribute the eternal aspect of the whole; they're considered as sādhus. And those that are in the garment of sādhu but dealing with material things, "O, take this, it will save you from disease. It will give some help in your business." All these mundane things, who are dealing with these in the garb of sādhu they're not real sādhu. Or, who are trying to take us to other demigods. Demigods means they're departmental helps, they can give this thing, that thing, so many things of mundane type. So to lead us to the particular mundane god, that means to fulfil some aspiration of the mundane nature. So such agents of demigods are not to be considered as sādhu. Who are dealing with reality, that is Nārāyaṇa or Kṛṣṇa, Vaikuṇṭha vastu, the infinite, they're real sādhus. And we must be careful not to speak anything against them, very careful, sata-nindā.

And also śāstra-nindā, in that case also it is such that those śāstra, there are many kinds of scripture, but those śāstra, scriptures that tell about Kṛṣṇa, Nārāyaṇa, Viṣṇu, that is the eternal aspect of the Lord, līlā of the Lord, those śāstras must not be blamed. That will be suicidal, because, yatah khyatim kathamu, they have come to help us, and I'm blaming him, that is, I'm

losing the chance of getting the help from them. So Name, He does not like that, "My agents should be insulted, abused, blamed." So Name is not satisfied. "That I'm sending My messenger to help you and you are blaming him, you are dealing badly with him." Then He becomes dissatisfied, śāstra-nindā.

Then, guroravajna, to undermine the Guru, in the general sense when we come to the Guru by the result of my own previous sukṛti I have come to Guru. And there is a time when both of them should have a chance of test, not suddenly one should accept, but he must satisfy himself to the possible satisfaction, to the possible judgement, what is possible in that stage. And then he will surrender. And once surrendering he should not very easily retire them, retire from him, from his shelter. He's the most valuable.

Even everywhere it may be applied. Suppose I may continue a business, I'm approaching a capitalist, I must not connect with him very easily, must not put any trust in him very easily. I must satisfy myself that I may have connection and he will help me. But once after satisfying me from, by all points I have connected with him and making transactions, giving and taking, giving and taking, suddenly we should not disconnect with him. There may be disturbance or loss in my business life.

So in the spiritual matter also we shall try our utmost to study as much as possible by the help of the scriptures, by the help of the reliable other sādhus, I shall have to select where I shall surrender my life, I can rely that he will be able to remove my difficulties wholesale, as much as possible. The most serious connection in our spiritual eternal life, so there, before establishing that connection we shall try to satisfy myself in all possible ways that I have come to the real party where from I may get my best benefit. So with such clear and pure faith we should try to establish the holy relationship as if as pure as with much purity I'm approaching to the holiest Lord. With that sort of sincerity and unprejudiced purity we shall approach. And also invoking the highest help of the Supreme Entity, that, "Please help me to have a choice in my master of this life, of life eternal." So it is a very serious thing, the most serious in our life. And what should be our dealing? We should try our best not to find fault there, not to find fault there. Once I have accepted I must not be very frivolous to play with such sort of dignified relationship. We must be very serious, serious and very careful to maintain that sort of holy relationship as much as I can accord I'll try. I must not believe myself always to the fullest.

Just as it has been told that in the Ganges water, martyāsad-dhīḥ [Śrīmad-Bhāgavatam, 7.15.26] Gurudeva he's also seen to eat, to sleep, and also to pass the stools, pass urine, sometimes suffering from disease. All these things may disturb our mind, may say, "He's an ordinary person, ordinary man. So why should I try to have my highest respect and highest regard for him?" These things may come in our mind, martyāsad-dhīḥ, the signs, the symptoms of mortal world is sometimes seen in him, in sādhus also, in Vaiṣṇavas also. Vaiṣṇavas may come in different sections. Haridāsa Ṭhākura came in the Mohammedan section. So many parṣada came in the lower sections, not in the brāhmaṇas. In Ganges water as we find that it may be filthy, from material consideration, but the purifying attitude of it is independent of this material aspect. We are to see like that. This is another thing. The purification capacity that is beyond the conception of our material capacity, material good or bad, we are to distinguish there.

The Śrī Mūrti outwardly if we exercise our physical senses it may be of stone, or wood, or any mineral substance, or earthen Mūrti. But are we to look to that? That is martya buddhi. We shall try that, "The Lord is here, attracted by the affection, by the love of the sādhu. He is there." As in the purifying tendency in Ganges water, so the purifying tendency is in the Śrī Vigraha, in the form, in every connection of Him. Independent of our physical senses and physical calculative mind, transcending all the stage of knowledge which is collected from the sense experience, beyond that there is something, and that is to be tested only by śāstra-cakṣuḥ, veda-cakṣuḥ, sādhu-cakṣuḥ, only by the opinion of the sādhu and by the advice which is mentioned in the śāstra.

It is said that, paśu pasyati gandhena [?] Generally the animals they see things by their nose, scent.

Veda pasyanti paṇḍita [?] The paṇḍita, the scholars, they see things not through their eye experience, but by the advice of the Veda. They should try to see things what is mentioned in the Veda, in the scriptures.

And, raja pasyanti garna bhang [?] And the King _____ the King sees through the eye, that is through the spies. Raja sees the country only through his ear; that is through the spy.

Cakṣuḥ varma [?] Ordinary people they see things with their fleshy eye.

But, vede pasyanti paṇḍita, paṇḍita sees not by his eye, but śāstra-cakṣuḥ.

Srute kita vasa [?] The śruti, the Veda, the truth coming from a pure channel enters the ear and it will guide the eye to see, how to see. That is the way to see things divine. So the ordinary eye experience, or mind experience, won't be able to make me judge right and wrong what is with the sādhu and Guru. So very carefully we shall: so when we shall accept Guru our guidance will be of that nature, and so that it may not be disconnected in any way, in any time. It will be very much deplorable if things happen like that. So we'll be very careful in our selection of Guru. That is the most valuable judgement, and most serious and valuable judgement in our life to select our master of eternal life, master of my divine prospect. It is not possible to know about him wholly from this plane. Still, as much as possible, with the help of the sādhu, and with the help of the scriptures, we shall come to select. And when we have surrendered, not so easily we shall withdraw from there. But that does not mean that the blind faith should be encouraged, blind shade. Our spiritual consciousness with the spiritual purity and hankering that I must be wakeful that I'm under his guidance, I'm doing.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

These things when we are hungry, we are weak, hungry, we have some tendency earnestness for eating, weak and dissatisfied. By our bhajan, after surrender the transaction that will go on, that will give me these three things. Bhakti, my tendency to serve, tendency for divine service will increase with accelerated motion: with acceleration. Pareśānubhavo. I must have some conception of what is reality. What is reality, proper? Some sort, what is Brahman, what is Paramātmā, what is Nārāyaṇa, what is Kṛṣṇa, what is sat, what is cit, what is ānandam – all these principles we shall have some sort of conception and that I'm advancing, we must feel. Pareśānubhavo anyatra viraktir. And my indifference, or my, for other things than what is holy, that will increase. That is my withdrawal from mundane world, what is opposite to affection, to love, my hatred for non God and non holy things; that will also increase. So these things, just as when we take food our hankering for eating also decreases, and when hungry I'm weak, the weakness also removed by every morsel. And tuṣṭiḥ puṣṭiḥ kṣudapāyo, the hunger removed, tuṣṭiḥ, satisfaction, and kṣudapāyo, and the tendency to eat, these three things by every morsel we experience. So also we shall experience in our heart our progress towards the realisation of the holy object.

So – and fourth, that is to imagine various types of meanings in the Name of the Lord, from dictionary and other places. Hari means to snatch away. Hari means lion. Hari means serpent. Hari means lotus. So many meanings the Hari word has got. So we must not indulge us to analyse and think of different meanings of that word. Hari means who can attract everything of us.

[prabhu kahe,] -- "kṛṣṇa-nāmera bahu artha nā māni
"śyāma-sundara' 'yaśodā-nandana,' – [ei-mātra jāni]

[Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know."] [Caitanya-caritāmṛta, Antya-līlā, 7.85]

Kṛṣṇa who can draw and who can give some pleasure: many things we may have to find there, but no, the central thing. All the meanings must be carried to the central force, or degree, to the centre, to the prime cause.

So - and the fifth, the fourth is to think that Kṛṣṇa is of course Nārāyaṇa, They're Supreme God, but there are other gods also, the Kali, the Śiva, the Indra, the Surya the Sun, there are others. To think that they're equal to Kṛṣṇa, any demigod is equal to Him, to indulge in thinking this way that is also aparādha.

Then the sixth, to think, "Yes, Kṛṣṇa Nāma, to take the Name, that is a good thing no doubt, but there are other names also. To make donations, the penances, then so many other things, sacrifice for the country, for others, all these things. They're also not to be blamed. They're all equal." If we think like that then also we commit offences to the Absolute realisation.

Then, to give Name, to distribute Name to anyone and everyone, without being inspired, to begin the action like a trade: the Goswāmīns, the Yati Goswāmīns, they are doing. By their generation, the son of a Guru is Guru, whether he may be qualified or not, he's Guru. So without being in a proper position of distributing the Name, if you once take up that position of a Guru

then he'll be, he will fall. That will commence aparādha. Taking the Name, he did not find any inspiration within to give it to others, but for his fame and name he wants, he takes up the position of a Guru and begins to make disciples. That is also offence to the Name.

And there is another: too much, namno balad papa-buddhir. The Holy Name can remove all sorts of impurities, sins, offences, so let me go on with committing so many sins, and so many crimes, and I shall take Name and everything will be purified. If with this spirit we take the Name, that the Name is to serve, to clean my sins and impurity in me, with this spirit if we approach to take the Name it will not be real service of the Name but it will be offences.

Then another, if I make too much of my material achievement, then as if the anchor is there and the boat is rowing it will go round the anchor the boat will move. So when we have a particular attachment to a particular mundane matter and I'm taking Name, then I shall wander about that anchor, that thing of my highest attachment. So the anchor should be taken in and boat should be allowed to go to the destination where the Guru will take me. There will be much change, transformation in the mind by taking the Name, and the soul will be taken to another direction and we must be a party to that. We must not be reluctant and to try to stay fixed in ones present position with much attachment. That attachment should be severed and we should allow ourselves the transformation. We must make cooperation with the necessary transformation of our mental system, with progress.

And another, we must not think that we're going to a foreign land, but that is my home, sweet, sweet home. He's my best friend. With this consciousness that the Lord whose Name I'm taking He's my best friend. I'm going to my highest friend, the centre of the highest love and attraction for me. I'm going home, not to a foreign land. So these things should be observed and we must be careful about all these things.

And the nāmābhāsa of four kinds: sānketyaṁ, parihāsya, stobha, helanam, nāmābhāsa. Not the pure Name, nor for any attraction for this mundane, but only liberation. We want only freedom. We're afraid of serving life. The serving, that is also to give my own interest to others. I shall live only for him. I shall not have any separate interest of my own. All these things may not disturb. That is healthy, that is holy, and that is my inner life giving sweetness, or ecstasy. In this way, my own of my own, in this way we shall try, so the confidence should be created. So with the object of serving Vaiṣṇava and Viṣṇu, Kṛṣṇa and His paraphernalia, with this object we shall take the Holy Name. So the exploitation as well as renunciation: nāmābhāsa, due to affinity towards renunciation, the result of renunciation. So bhoga, tyāga, we must eliminate and we shall try to have in our object the service of the Lord and His devotees. With this aim in us we shall go on taking the Name.

So it is late, now I dissolve. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Śrī Advaita Gadādhara Śrīvāsa Ādi Gaura Bhakta Vṛnda.

...

Where is Vidagdha Prabhu, Calcutta or Māyāpur?

Devotee: Calcutta.

Śrīla Śrīdhara Mahārāja: Calcutta. Vanu asked questions?

Devotee: Yes. He's asking about Oṁ, the Oṁkāra, he's saying it's a representation Kṛṣṇa, Rādhā and the jīva. So if you chant Oṁ then can you achieve Kṛṣṇa prema? Or what platform does one reach by chanting Oṁ?

Śrīla Śrīdhara Mahārāja: That may be that I want to hear something more, then I can take up that question. But the answer of Oṁkāra in the primary stage it is meant Brahmā, Viṣṇu, Maheśvara, a-u-ma, a, u, and ma. Ma-kara, Mahādeva: u-kara, Viṣṇu palan [?]: and a-kara, sisti [?] Brahmā, a-u-ma. A Viṣṇu, u Brahmā, sattya, raja, tama, akṣaram asmy, [Bhagavad-gītā, 10.25], sattya, raja, tama, from this side. And the highest conception of that, three tattva, it may come to jñāna, bala, krīya, ca. Jñāna means Vāsudeva, Baladeva, and krīya śakti, represented by Rādhārāṇī, three tattva. And Baladeva here is thought to be the source of jīva, Baladeva, the source of general jīva in different rasa is Baladeva, Saṅkarṣaṇa, source of all different ahaṅkāra representation. The most primitive representation of the jīva is Baladeva, and Vāsudeva leading to Kṛṣṇa conception, and Rādhārāṇī the source of the highest quality ecstasy. And She's the source of all servitors in Her group of mādhurya-rasa. Mādhurya-rasa concerns that is included in Rādhārāṇī's group, Her aṅga-jyoti. They're considered within constructing the atom in the halo of Her divine body, figure, Her existence. And jīva in general their source is represented by Baladeva, jñāna, bala, krīya, ca. A-u-ma, that is reflected here in this, Brahmā, Viṣṇu, Maheśvara, sattya, raja, tama, Brahmā raja, Viṣṇu sattya, and tama Mahādeva. In a nutshell this much can be said. Hare Kṛṣṇa.

The Vanu is a beginner and he's discussing or thinking of all these matters. He should rather be particular in the lower steps, strata. Hare Kṛṣṇa.

Devotee: He's asking if the same result can be achieved through chanting Oṁ as through chanting...

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: If we chant Hare Kṛṣṇa and chant Oṁ, can we get the same result, he's asking?

Śrīla Śrīdhara Mahārāja: That depends upon the realised stage of the person. Dāsa Goswāmī says that, "The ordinary talk in this Vṛndāvana is higher than so many Vedic sādhana in other places." That depends upon the angle of vision. Mahāprabhu, He's chanting an ordinary śloka and finding there the meaning of the highest type corresponding.

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

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

An ordinary śloka, in the worldly sense it is a nasty one, but in His vision it is showing, when I see, suppose in a glass looking down but we may trace the luminary bodies on the sky. We're looking down in a glass but we see the reflection of the highest place, in that way. So Mahāprabhu and devotees of that layer, wherever they're casting their glance cannot see but that. According to ones stage he's directed to see things around. What was his question?

Akṣayānanda Mahārāja: If we chant Kṛṣṇa Nāma and Oṁkāra...

Śrīla Śrīdhara Mahārāja: Ah! So Nāma, one who commits nāmāparādha that is something, and a paramahaṁsa he may call any other thing, but that is giving him encouragement there, the uddīpana, the excitement: showing according to their stages. Just as your instance, Oṁ, a-u-ma, generally it is known Brahmā, Viṣṇu, Maheśvara, but everything can be traced in its highest point to Kṛṣṇa līlā, everything.

Mahāprabhu when He began, after coming from Gaya, to teach grammar; and in every point He's taking Kṛṣṇa.

The students were astounded. "What's this?"

He's teaching grammar, vyākaraṇa, and there is the verb, the adjective, the noun, all these things, but He's explaining them connecting with Kṛṣṇa, everywhere.

The students were perplexed. Then they went to the former teacher of Mahāprabhu, Gaṅgādāsa Paṇḍita. "We are students of Nimāi Paṇḍita and He used to teach us in such a way that we can't get that sort of life elsewhere. But know after coming from Gaya He's not teaching properly. Everywhere He's trying to trace the existence and the pastimes of Kṛṣṇa līlā. So for which we have come to be taught by Him, our objects are not being fulfilled. You please ask Him to teach us in a proper way, in a normal way."

"Yes. You ask Him to come to me. I shall instruct Him to do so."

They informed Mahāprabhu, Nimāi Paṇḍita, that, "Gaṅgādāsa Paṇḍita has asked You to see him, Your former teacher."

"Yes, I shall see him." He went to see him, to pay His respect to His former teacher Gaṅgādāsa Paṇḍita.

"Oh, You went to Gaya, You have done Your duty as a son to Your parents. You are fortunate enough in all these things I'm talking. Your students came to me that after returning from Gaya You are not teaching them properly. Please do that. I request You. Of course You have got devotion. It is a very fortunate thing. But that does not matter that You will leave the proper instruction of the grammar and other books," he cried.

Then Mahāprabhu told: "By the grace of your feet dust, what I teach I don't think that anyone can come and to challenge that. I shall go, and I shall begin to teach, and I invite all the scholars, let them come and challenge My explanations if they have got some...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Every word, in the meaning of its fullest extent comes to Kṛṣṇa. Everything has its connection with the Absolute Centre.

Madhvācārya has mentioned this: Jahat sata aja sata mukta pragraha vrti [?] Ugra [?] means lagan [?] the rein. If the rein is taken off from the mouth of the horse it gets its fullest speed. So every meaning of every word if it is allowed to take its fullest speed it shows that it has got, it runs to Kṛṣṇa the Absolute Centre, anyhow, everything. As in taking the word Indra: Indra means aiśvarya, the majesty. Madhvācārya says that, "To an ordinary person if you call Indra, he will say, 'Oh, Indra is my neighbour.' He'll think that name is meaning 'man.' Then some will think Indra is the King of the Heaven, 'He's Indra.' Indra means 'who has got aiśvarya, power, or majesty.' And in the absolute sense the source of all majesty is only Kṛṣṇa. It is the outcome from everything emanating from Him. So every word has got its meaning, everything, has got its furthest connection of origin in the Absolute Cause. So, but there is adjustment, there are stages, according to the realisation of the estimator, the seer, the conceiver, the meaning will come to him to such extent, such quality, such magnitude. So, the point of adjustment, and according to that sometimes no further: that is also divine limitation.

[prabhu kahe,] -- "kṛṣṇa-nāmera bahu artha nā māni
"śyāma-sundara' 'yaśodā-nandana,' – ei-mātra jāni

[Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know."] [Caitanya-caritāmṛta, Antya-līlā, 7.85]

Kṛṣṇa: who can attract He's Kṛṣṇa, and give some pleasure, from the lowest stage to the highest. But the higher realised soul won't care for these little Kṛṣṇas. Kṛṣṇa is He, Kṛṣṇa is my Lord.

The āsuras say, "Oh, Kṛṣṇa is a great general." Some say, "He's a most cunning fellow." The friends, "No, He's equal to one of us."

When Kṛṣṇa lifted up the Govardhana the sakhās told, "You did not, You could not carry it singly, we also helped You so it was possible for You."

This jñāna-sunya-bhakti, they also fix the Absolute in a particular position. But that is holding highest position, of a type.

Yaśodā, "He's my son, no, He can't be Infinite, He can't be Absolute, He's my son, my child: I shall look after His welfare otherwise He'll be spoiled." She's taking the feet dust of a sādhu and putting on the head of her son.

So this is also jñāna-sunya-bhakti, very beautiful, very tasteful. And only through the knowledge if we go in every step with the measuring standard: "How much He's big, how...

End of 82.01.07.B_82.01.08.A

Start of 82.01.08.C_82.01.09.A

Śrīla Śrīdhara Mahārāja: In my Premadhāma-stotra I have also written something. The highest conception of Absolute cannot but be the highest form of ānandam, rasam, rasa. And that is conscious rasa. And Mahāprabhu's dancing, that indicates that is full of rasa, and kīrtana that is distribution of that rasa. His dancing means He has got the acme of rasa, or feeling, and His kīrtana means He's eager to distribute that to others. So, scientifically if we come to search who is Mahāprabhu, we cannot but find that He's the Ultimate Reality. He's mad in feeling His own internal nectar, and dancing is the outcome, result of that. And He's chanting, that is, He's distributing that to others. And that should be the real character of the Absolute rasa. Progressive giving, dynamic rasa, not static rasa, dynamic rasa, must try to extend itself to the outside, to extend Himself outside. And rasa, He Himself, His position is almost mad in drinking His own inner nectar, sokam, martya, nrtya and kīrtana. So, following quite closely and surely follow the character of Mahāprabhu, we cannot but think that He is the Absolute representation. By following this thread, if we approach towards Him? Yes.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

If infinite cannot make Himself known to finite, He's no infinite. The basis of all this: Infinite can make Himself known to the finite, and that is the basis of all our knowledge, and achievement, everything. It is all His sweet will. It is His sweet will, His nature, natural sweet will that we can talk, we can move, we can aspire about Him. Otherwise, we cannot have any connection with Him. His good will is at the back. To have His connection in any way, however meagre it may be, His cooperation, His good will, at the bottom, at the foundation, otherwise it is impossible. If that is withdrawn, we are atheists. Our nature will be that of an atheist, of the pure type. Just like Māyāvādī, that innocent atheist.

But Yāmunācārya says, tesam ajnana eva aparādha na tu isa ta dosa [?] "Their ignorance is their offence. Let them live without any hindrance in their life. May they live long. And they are not to be blamed. But their ignorance is to be blamed." Yāmunācārya. "Let them live happily, but they are not to be blamed, I am not going to blame them, but their ignorance is the root of all their misfortune. Not that they are to be blamed." With this gesture, Yāmunācārya has discarded them generously, tesam ajanam eva aparadhyate na tu isata dosa [?] "Let them live so long, I can't put blame on them. That, what is to be blamed that is their ignorance." A piteous remark: a pitiful remark.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Parvat Mahārāja: Mahārāja, you are giving so much mercy to us, and we feel so much attraction to you, just like to our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. We may come from the same plane, similar plane, but he has got more power, magnitude. With his power he has inundated the whole of the world. And I am a tiny soul, sitting in a corner of the place, and praying for some, "water, water" to quench my thirst. But he has inundated the world with water, the sweet water. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: You're helping us along the same path.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. But our source is one and the same. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Where is it found that he proposed to make me President of ISKCON?

Aranya Mahārāja: In the third volume of the Līlāmṛta.

Akṣayānanda Mahārāja: Our Satsvarūpa Mahārāja has written that in the biography of our Gurudeva.

Śrīla Śrīdhara Mahārāja: From Acyutānanda?

Akṣayānanda Mahārāja: Yes, from Acyutānanda.

Śrīla Śrīdhara Mahārāja: Now I can remember when he gave that proposal. I remember. I forgot.

Parvat Mahārāja: What is written?

Aranya Mahārāja: It is written that Śrīla Prabhupāda asked Śrīla Śrīdhara Mahārāja to become President of ISKCON Society, in nineteen seventy three I think.

Śrīla Śrīdhara Mahārāja: And as my nature is to come backwards I refused, always to come backwards. And so Prabhupāda remarked, "You are ease-lover," he remarked on me, "You are ease-lover." I am ease-lover person, ease-loving person. I am afraid of assertion, asserting myself. Not an asserting agent or medium. To collect more, that is my nature. Hearing is very appreciable by all, our God-brothers appreciated much for my acute listening, acute and accurate listening.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Aranya Mahārāja: Maybe it is meant by that statement that, "With ease, everyone can love you."

Śrīla Śrīdhara Mahārāja: That is their goodness. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Or easily you have taken love of Kṛṣṇa, ease-lover, so easily you have got love.

Parvat Mahārāja: And easily you're giving.

Śrīla Śrīdhara Mahārāja: And very recently I am approaching towards that, I think I am approaching. I have more attraction for Mahāprabhu and Rādhārāṇī, and Rāmacandra. I am fond of generosity, self-giving. But Kṛṣṇa seems to me absorbing energy. But I am fond of giving, distributing away, ātma-nivedanam, self-sacrifice attracts me most. So when I think about Rādhārāṇī I lose my existence. I think of Mahāprabhu and my connection to Kṛṣṇa has been given by Mahāprabhu only. Because Mahāprabhu recommends Kṛṣṇa, I have come to Kṛṣṇa. I have got some independent attraction towards Kṛṣṇa through Gītā. But Vṛndāvana Kṛṣṇa, Mahāprabhu has given me, and Rādhārāṇī. I am more attracted by Their personality, than that of Kṛṣṇa. That is my inner nature, I say to you, that is my nature. I am more impressed by sacrifice, magnanimity, ātma-nivedanam, self-giving.

But recently, very recently, I have got some special attraction towards Kṛṣṇa, because, without that, I can't enter into the camp of Rādhārāṇī. We must have His mercy first, then we can enter that camp, otherwise it is impossible. So, the necessity of that sort of feeling is drawing me towards Kṛṣṇa, in a natural, and wide, and comprehensive way, the kiśora Kṛṣṇa of Vṛndāvana. And a general charm, not extraordinary, always present, but the inner drawing wave; that is in such stage. More attracted, captured by self-giving. Where there is self-giving, that attracts me most, than taking.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

What do you say? So, here we may stop today. What's the time?

Akṣayānanda Mahārāja: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten, almost ten o'clock. Going to high degree of confession, nothing, it is nothing, it is depending on Him, so we have got nothing. The wholesale dependence, the acquisition by dependence: another way of capturing. No formal right, but a new way of conquering things, new way of capturing, not ordinary way of capturing which is known to the world, new way of capturing. No external right could be established, but always without possession to get the facility of the wholesale possession. That is potency, that is negative, negative, but negative has got also its demand, its existence to keep out, to keep out, to maintain, to make its assertion for the positive, in that way, not assertive, but drawing nature. Predominated and Predominating Moiety, in our Prabhupāda's expression: Predominating Moiety and Predominated Moiety, Two halves. To Kṛṣṇa, the Predominated Moiety is indispensable. We, belonging to Predominated Moiety, our necessity is for the Predominating. But, for the Predominating Moiety, the Predominated Moiety is absolutely necessary. It has been

dealt with in Caitanya-caritāmṛta, perhaps in the first part, fourth chapter. And for which Kṛṣṇa has to come as Śrī Caitanya Deva, Mahāprabhu, to appreciate the position of the Predominated Moiety. The comparison has been drawn. How much necessity of the Predominating Moiety towards the Predominated? And what is the corresponding feeling of the Predominated Moiety towards the Predominating? That is dealt there, weighed almost, to a certain extent. And Kavirāja Goswāmī says that the side of Rādhārāṇī is hanging down more and Kṛṣṇa going that way. What is that?

Akṣayānanda Mahārāja: Scales.

Śrīla Śrīdhara Mahārāja: Yes. Because the ecstasy which we find in Kṛṣṇa when He has got the association of Rādhārāṇī, the intensity of ecstasy, and Rādhārāṇī when She's getting the closer association of Kṛṣṇa and Her intensive ecstasy has being weighed down. And he proved that Rādhārāṇī when She feels Kṛṣṇa's union, Her ecstasy is much more than that of Kṛṣṇa, so She's the gainer. She's the gainer, though She's completely dependent on Kṛṣṇa, without Kṛṣṇa, She cannot think of anything, but Kṛṣṇa can think anything and everything without Her, externally. But here, neither externally nor internally, to maintain Her life is possible without Kṛṣṇa. But Kṛṣṇa, Rādhārāṇī only in the case of mana, that is a necessary stage of love, only can dismiss Kṛṣṇa, but Kṛṣṇa finally dismissed Her. Not within, but without, and joined the Dvārakā campaign, and so many others. So sacrifice, self-giving, self-offering is much more here than that side. So the gain is also weighed and shown that this Rādhārāṇī's side has got greater weight.

Gaura Haribol. High talks, mad talks: so, high talks mean mad talks.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: There's one, suchanda-vacanaṁ, devaṁ divya-tanuṁ suchanda-vacanaṁ. [From a prayer to Śrīla Śrīdhara Mahārāja, composed by Śrīla Govinda Mahārāja] Describing you.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi. Pralap vakra [?] Mahāprabhu says that is pralap vakra, anadhikāra, where we have got no right we are talking. No right, no right, we are talking, these are all useless talking. Gaura Haribol. Pralarp, a madman's delirium, it is a sort of delirium to us, madman's delirium.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So, we stop here today. Nitāi Gaura Haribol. Jaya oṁ viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: ...in his own address, in Caitanya Candrodaya Maṭha he told, "Yes, I look after Govinda Mahārāja as my affectionate child." Hare Kṛṣṇa.

Devotee: Your Divine Grace, I'd like to offer this to you. Yesterday I got so much inspiration from your lecture that I wanted to write a little something, so I put some of my thoughts down there for you.

Śrīla Śrīdhara Mahārāja: What is this?

Akṣayānanda Mahārāja: He wrote, Kṛṣṇa Smrti Sudar Prabhu has written a prayer to you.

Śrīla Śrīdhara Mahārāja: What is therein?

Akṣayānanda Mahārāja: He can read to you?

Śrīla Śrīdhara Mahārāja: He can read.

Kṛṣṇa Smrti Sudar dāsa: The six opulences of our spiritual master. As we have aspired for wealth, of house, family, and position, we discovered through our spiritual master the supreme wealth, the Holy Name. Sometimes we try to renounce this world and then become like stone. After some time we find a diamond, the supreme renouncer, who is our spiritual master. We are always looking at different ways to become famous, but the supreme fame is to serve the dust of the lotus feet of our spiritual master. We all have enthusiasm to desire knowledge, but the supreme knowledge is bhakta sevā given by our spiritual master. At times we are so much involved with our physical strength, our own health, that we forget the supreme strength of our spiritual master's glance. How much beauty can the living entity have without the supreme beauty of the spiritual master's love? Your worthless servant, Kṛṣṇa Smrti Sudar dāsa.

Śrīla Śrīdhara Mahārāja: You please read it again. Nitāi Gaura Haribol.

...

Of course, really we can see the Supreme Entity on the head of our Guru Mahārāja. That has been said by Bhaktivinoda Ṭhākura. A hundred times bright we see the object of our Supreme love just over the head of our Guru Mahārāja. That is the key to have a real sight of the Supreme Entity.

But the conception of Guru is dynamic. It is not static. As far as we shall go, approach nearer to some, new things will appear to us. Some will come in newer and newer colour, but it is the same, so the position of the Guru is also like that. Not that he's changing his colour or his view. But that my ignorance is being removed more and more, and a clear sight I am having of him: a dynamic, not static. This we shall try to understand, the position of Guru, God, everything. As much as the cover will be removed, the vision will be deeper and deeper, clearer and clearer. Deeper and deeper we shall have ever new aspect in our conception about the whole, not only of Guru, Guru, Lord, everything.

A dynamic we shall always try to remember this that he's dynamic in his characteristic and of variegated nature at the same time. I am seeing him in one way, another is seeing him in another colour, it is possible, according to His will. He's to command, control. So the whole

experience coming from the subjective, controlled by the subjective world, and not by the objective world. The super-subject is controlling the subject, to have experience of the environment, and not that the environment is exciting the senses, and through that it is trying to establish itself in the subjective realm. We don't admit that sort of Darwin theory, 'the object is all in all, he's the master hand,' no. The subject is all in all, and in a negligible part of this subjective whole, the objective conception is floating. Just as a piece of ice is floating in the ocean, so the objective world of experience is floating in a negligible part of the world. Just as prison house in a particular negligible place of the whole normal country. The country is normal we may think, then the prison house located in a particular place, and not very desirable: desirability only to educate the criminals. That is the optimistic or positive side. And negative, the undesirable punishment. Undesirable punishment of the criminals: that is the negative side, and the positive to remove their offences and to purify them. That is the positive, and that is located in a particular place and not to be comparable with the normal lives, and positions, freedom, all these comforts of the ordinary people who are not in the prison. So the conception of this māyāic world is negligible, perverted reflection, chāyeva durgā [Brahma-saṁhitā, 44] Gaura Haribol.

Devotee: The normal condition of the living entity is that with the Supreme, our eternal relationship. There are different philosophies coming in America, different swāmīs are preaching ultimately different conclusions. One conclusion is that the highest relationship we've ever got, that the living entity has gotten to is the brahmajyoti, Brahman realisation. And the other philosophy is that ultimately we have a - the highest form is conjugal love. So if the living entity has fallen from the spiritual world, what was our position originally? I don't know if that's clear or not.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Ah! Is your question, 'how did we fall here?'

Devotee: If one time we were in the spiritual world full of bliss and knowledge and happiness...
...
Akṣayānanda Mahārāja: Old question.

Śrīla Śrīdhara Mahārāja: We are not to think that we were in the spiritual world. We are to think that we were in the taṭasthā loka, in the marginal position.

[jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'] kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'
[Caitanya-caritāmṛta, Madhya-līlā, 20.108]

The marginal potency, who has come out of the marginal potency, not the dedicating internal potency of Kṛṣṇa, nor the external potency of self seeking tendency, separate consciousness, consciousness of separate interest. That is the world, when the separate interest consciousness is prevailing, that is this world. And the Kṛṣṇa interest consciousness prevailing, that is the svarūpa

śakti internal world. And the margin between the two is taṭasthā, that is the marginal potency, a peculiar position, inconceivable peculiar position, the margin between the two. The meeting place of two opposite forces, one in-carrying to the centre, and one out-carrying from the centre, and the margin, Virajā. And that is also conceived in two different ways, nearing this side is Virajā, and nearing the upper side is Brahmaloka. Generally jīva comes from Brahmaloka. And he comes to this side and some going that side, in this way the beginning we are to conceive.

But we have got adopt-ability within us for either of the worlds, the adopt-ability. That is not clear, vague, in germinal form, undetectable. And that by the influence of the environment it takes its way to this side, that side, in this way: and that depends on something that is also inconceivably a peculiar thing, free will. That is responsible, neither the God nor the māyā. The ultimate responsibility however subtle and small it may be in quantity and quality, still it is free will. The responsibility is with free will, however meagre, helpless, and vulnerable it may be. It has been traced finally that because he's conscious unit, consciousness devoid of freedom it cannot be. It is unthinkable, inconceivable and un exist-able. Consciousness means free, and devoid of consciousness means matter. So because jīva is a unit of consciousness it is free, but it is very small, and the freedom is also very, very weak. Anyhow the first action began with his consent, that free will, and then the environment came. Just as in the case of a buffer state, inclination, cooperation, some sort of meagre consent, passive consent also, then the power from the next place comes to help him, and captures him. Just as Russia came to capture Afghanistan, with little consciousness, something, some consent, and taking advantage of that consent he entered and captured, in this way. The buffer state is in danger in this way.

So marginal potency we are to see. No blame to be put on the shoulder of Kṛṣṇa, neither māyā. But you are responsible for your own. You are weak, your thinking, your capacity, your everything is weak, but only with the help of the friendly big you can become big. And that is also always dependent big.

And that is the development in the negative side. As much dedication: you have nothing in calculation, but you are becoming master, that is the most inconceivable and wonderful magnanimity of what is called bhakti or love. Even the Absolute can be controlled by His negative potency. The potency in the eye of law has no position, but only position by the dint of the positive. Ostentatiously power is in the hand of the positive, but negative has got its own power to attract the positive in the law of relativity. Positive cannot stand without the negative, so He's also dependent on the negative. Aggressing and aggressed, predominating and predominated. Guru is on the side of predominated.

In continuance to yesterday's lecture I should say something more about Gurudeva.

Once, when I came in the beginning I found that Professor Nisikanta Sanyal he has written an address during the Vyāsa pūjā day, the day of advent of our Guru Mahārāja, in English.

And he mentioned there, "Because I do not know Kṛṣṇa, because you say that I have got some relation with Kṛṣṇa, so I go to seek my relationship with Kṛṣṇa, otherwise not."

I could not understand this, in the beginning.

"I know you. You say that my duty is to serve Kṛṣṇa, so I consider it is my duty to serve Kṛṣṇa, otherwise not."

I failed to understand this meaning of this passage in the beginning. Then after some years when in Rādhā-kuṇḍa our Guru Mahārāja he lived for a month and took some of his, several disciples there, in the month of Kārtika, urja-vrata.

Then one day, Paramānanda Prabhu was his pet disciple, and he came at the age of thirteen, perhaps he was the first or second disciple of him, child. He suddenly came from his morning walk, and put questions, told Prabhupāda that "dowei, that is the dewan, Chief Minister of Bharatpur State, he's circumambulating Rādhā-kuṇḍa, and his wife and others, some other men and women, by lying and measuring, lie down and then mark, and again here lie down, then mark, in this way: the whole of Rādhā-kuṇḍa."

Then Paramānanda Prabhu came and told Prabhupāda, "They also have great respect for Rādhārāṇī."

Then Prabhupāda came out with his remark. "Yes, they have got real respect for Kṛṣṇa, and because Rādhārāṇī is favourite to Kṛṣṇa so they have got some concern with Rādhārāṇī. But ours is the opposite. This is to be remarked. We want Rādhārāṇī as our own, and because Rādhārāṇī wants Kṛṣṇa, so we have got our duty towards Kṛṣṇa. This is to be followed. Our main concern is with Rādhārāṇī and because She wants Kṛṣṇa, so we have got also some necessity in Kṛṣṇa."

Then more clearly, there are so many jīva that comes out of the personal halo of particular great types of service. And Rādhārāṇī's service is considered to be the most comprehensive, and in quality of the highest. So those that have got their resemblance, or some remote connection with Her lustre, units in the lustre of Her spiritual body, they know their immediate Mistress is Rādhārāṇī, direct contact with Her. And whatever Rādhārāṇī does they follow. Inseparably connected with Her. That is a particular group. So also so many souls, unit of souls around: within the halo of Baladeva, and different main servitors, moiety.

So Prabhupāda told, "We are really śakta, we are worshipper of śakti, potency, but not vidha-śakta but śuddha-śakta. We are, our, we're also more concerned with the original potential half, potential half, in different aspects."

And also we find: balav puspa pata [?] She's named, as just in a lata, in a creeper, so many branches, so many leaves, so many flowers, all these things, and so the whole is a creeper, so in the śakti of different types also. The main is someone, and other constituent parts, ornamental parts there, in this way. They never want Kṛṣṇa in direct connection; that is their innate nature, want direct connection. But Rādhārāṇī sometimes, She in any plea, under some plea, She allows some private contact of them with Kṛṣṇa. That is Her...

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Śrīla Śrīdhara Mahārāja: ...we lose our taste, our taste is lost there when we go to measure things with a rod, with a standard in our heart, so jñāne prayāsam udapāsya namanta eva [Śrīmad-

Bhāgavatam, 10.14.3]. Locate yourself in a sort of infinite limitation. Infinite limitation is jñāna-sunya-bhakti, crossing the stage where we hanker after the infinite characteristic of the Supreme. That is not very tasteful. This is the statement of the devotees and Mahāprabhu, to go to measure the huge, the aiśvarya, the majesty, the magnanimity. All these things are great attributes they may be, they are, but that won't serve our purpose to its highest interest.

We tiny fellow, we should be adjusted in such a position that with the seeming finite environment, apparent finite environment, and the infinite characteristic must be left below. That we find in jñāna-sunya-bhakti, in Bhāgavatam. That is most suiting and most beneficial to us, we find as grace, we can thrive there most. That is the conclusion. Don't go to tackle the infinite characteristic of the Absolute. There you'll lose. The attempt of measurement, you'll be lost there. You can't get anything in return as any benefit. So jñāna-sunya-bhakti. Tackle the plane of affection and love. There you'll be more – you'll be gainer, more gainer there. That is the be all and end all of the teachings of Bhāgavatam and Mahāprabhu, jñāna-sunya-bhakti.

But sometimes it is necessary for the preacher to prove, show to the public what status the jñāna-sunya-bhakti has got in its ontological comparison in discussion. But ultimately we accept that only to bury it underground and there to put up a plant of Tulasī. Jñāne prayāsam udapāsya namanta eva. But that is indirect aspect of our attainment, not direct. Without taking to the knowing or understanding element within us, eliminating from the beginning, we can achieve the highest point.

Bhaktivinoda Ṭhākura has said that kaniṣṭha adhikārī if fortunately he comes in contact with uttama adhikārī, the madhyama adhikārī that is the ocean of science, knowledge, he can easily, unconsciously he can cross over and go to jñāna-sunya-bhakti, prema-bhakti. Jñāne parisamāpyate, karmākhilaṁ, jñāne parisamāpyate.

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

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

And jñāna takes us to prema and disappears. But the kaniṣṭha adhikārī if he comes in connection from the beginning, fortunately, with an uttama adhikārī, then unconsciously he can cross over the ocean of knowledge and he may have got his settlement in the devotional space, stage. And the madhyama adhikāra, this jñāna bhakti, that is a little dangerous. Sometimes we may be lost while in the midst of calculation. There is possibility if we have no bona fide connection with the higher devotional school. That is dangerous, 'that we are subject and everything is object of my calculation, of my measurement.' That attitude is dangerous, 'that there cannot be super-subject.' I must be conscious always that the higher realm that has got subjective character and not objective. If we can have that sort of consciousness then there is possibility of commitment of error very small.

Just like the Māyāvādī, they consider Brahman but they cannot consider Para-Brahman. 'Brahmāsmi, brahma-bhūta, the status of jīva is that of Brahman.' But then the Para-Brahman aspect is there, the Puruṣottama aspect is there, Vāsudeva aspect.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

Such a jñānī is very rarely to be found who can, vāsudevaḥ sarvam, who can see Para-Brahman, Puruṣottama. So jñāna is very dangerous, jñāna, this knowing, 'I shall know everything. I am subject and everything will be my object. What cannot be within the jurisdiction of my objective sensation, experience, I won't admit that. I won't admit that to be existent at all.' There we eliminate the adhokṣaja realm. The Rāmānuja, Madhvācārya, all the Ācārya are eliminated there, 'that I am the subject, and everything must be the object of my knowledge. Then I shall stand guarantee for their existence, otherwise not.' That is a dangerous way of thinking and the Māyāvādīns they vanish here.

And those that can really accept the existence of Super-subjective realm, 'I'm subject and these things are object: then there's super existence to which I'm object, and He's subject.' In this way it is gone to the infinite. And only by sevāya we can pass those places, pierce through that land. By walking I cannot go over the sea, and by walking I cannot go to the moon, in this way. So only by the acceptance of our serving nature we can go through, we can walk through the ways of the higher region. That is to be reckoned. That is all-important factor that is the basis of the real devotion, that there are domains which is made of higher things than we are made of.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

The earth, the water, the air, everything is consciousness, and of higher quality than we, our subjective existence are of. This idea we must try to foster, understand and follow. Then we can have some sort of conception that which side the God lives, where the God lives, what is the domain of the God. And it is not imagination, or speculation, or hallucination. That is concrete. We can have that sort of faith within us, higher subjective, higher, higher subjective characteristic of things. Just in the lower also objective, this mud, then the dry earth, then the stone, then the iron, in this way developing in grossness. The water, then the grossness is also increasing, so subtly also increasing in the subjective character there. This we are to realise primarily, then our religious life will be genuine. Otherwise imagination, we can't depend on that. Now our speculation, emotion, I'm thinking that I have achieved anything and everything

like Nadiyānanda and his brothers. And then I shall find I'm nowhere. This is not imagination, this is reality, and what sort of reality, that we are to understand very firmly. That will be the basis of our religious life, that sort of conception will be basis. And then we'll be able to know about our progress, whether it is genuine or it is concoction. Imagination of a thing is not is not that thing. And it will come inevitably.

This Bābājī Mahārāja told, Gaura Kiśora Bābājī Mahārāja he was living in a hut on the banks of the Ganges. Another gentleman he also taking such robe of a bābājī constructed another hut nearby. And he began to imitate Bābājī Mahārāja, physically, his dress, his taking food, and any other process also he began to imitate. Then someone came and placed this to Bābājī Mahārāja, perhaps one of his, one who had some respect for him.

Then Gaura Kiśora Bābājī Mahārāja remarked, "Only if a lady enters into a labour room and imitates the sounds of another lady who is producing, giving birth to a child – generally when ladies they give birth to a child they feel some sort of pain and some sort of sound also perhaps they may produce or something like that. But the lady who has got no child in the womb and if she enters into the room of labour and imitates that sound no child will come out."

So only physical imitation of a sādhu that won't do, that won't do. Śuddha-sattva, the sattva-guṇa, sattva, raja, tama, and there is viśuddha-sattva. Mahādeva says in Bhāgavatam,

sattvam viśuddham vasudeva śabditam, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]

["I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [Śrīmad-Bhāgavatam, 4.3.23]

It is there, a concrete thing, sattvam viśuddham. Just as the knowledge, the consciousness is a finer substance than the iron and earth. It is a wonderful thing this consciousness this is easily understood, wonderful thing in comparison with the earthen pot and other, the iron. So also, this is sattva-guṇa, which is in the relativity of this material world, and viśuddha-sattva, who has got no connection with material conception. It can conceive itself, viśuddha-sattva, sattvam viśuddham vasudeva śabditam. The world there is made of all consciousness, not of any material substance, sattvam viśuddham vasudeva śabditam. It is continued. The knowing aspect of this world is continued to be finer and finer and finest in this way, and merges in prema, in love. So sattvam viśuddham vasudeva śabditam, what is Vāsudeva in proper? Vāsudeva means viśuddha-sattva, the finest substance, finest substance, vasudeva śabditam.

Yad īyate tatra pumān apāvṛtaḥ. And if we can find the pumān, pumān means Puruṣa, that is the Predominating aspect, the personal conception there in that plane, in the finest conception of spiritual substance, when we can by close connection we can detect that that is personal existence, then that is Vāsudeva. That is no longer a substance of objective existence, but subjective existence we can trace Para-Brahman Vāsudeva.

Mahādeva says that, "My head is always bowing on that, showing reverence to that existence, that viśuddha-sattva. Sattvam viśuddham vasudeva śabditam, that is known as Vasudeva, the father of Kṛṣṇa, and there Vāsudeva which grows higher from that foundation, Vasudeva is a foundation and Vāsudeva again springing up higher. That is Vāsudeva. Vāsudeva who is seen, who could be seen through Vasudeva that as if He's coming from Vasudeva, the higher existence, that is Vāsudeva. And my head is always connected that I'm always conscious of the fact and my head is drawn incessantly connected, tied with that consciousness. So it was not possible to take my head from that layer and to bow down to my so-called father-in-law Dakṣa."

This is when Durgā Devī asked Śiva when that – the thing is that Dakṣa, the father of Satī, he arranged for a sacrifice and invited all the gods and they came. And Śiva he also joined, he was invited and joined. But Brahmā, the father of Dakṣa, he did not show any respect to Dakṣa. Viṣṇu, Nārāyaṇa He also did not, and all other gods showed some respect to Dakṣa, but Śiva did not.

Though Dakṣa was enraged, "I'm his father-in-law. Why he should not show respect to me?" So he announced another sacrifice, a great utsava, and invited all the gods, and did not invite Mahādeva. It is to insult him he began a bigger sacrificial ceremony and did not send any invitation to Śiva.

Then all are going to attend the ceremony, and because Śiva is not invited, so Dakṣa's daughter, Śiva's wife, Satī, she can't go because her husband is not invited. Then she could not control her, she asked permission from Śiva that, "Allow me to attend the function."

Mahādeva told, "He has purposely eliminated us to insult, so if you go there the situation won't be happy, so it is better not to go there."

But she did not mind it. "No, my father's house, so many sisters and others as kinsmen are attending and I won't go, that cannot be." In this way.

Then Śiva: "If you like you may go, but I don't voluntarily allow you to go. You may go."

Then Satī went there. Ah! Then Satī asked, "Then why did you not show obeisance to Dakṣa? He has eliminated you what for? Because you did not show any respect. After all he's your wife's father, that is father-in-law, so you should have shown some respect to him."

Then in answer to that Śiva says this śloka in Bhāgavatam.

sattvam viśuddham vasudeva śabditam, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

["I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [Śrīmad-Bhāgavatam, 4.3.23]

"Devī, to speak you really, my heart, my head is always connected with Vāsudeva. Where is that Vāsudeva? Sattvam viśuddham, viśuddha-sattva is Vāsudeva, and who is supposed to be seen on that plane, in the plane Vāsudeva who is playing. The playing, the higher substance, that on the basis of Vāsudeva, that foundation He's living and doing His pastimes, His movement there. There my head is always connected, and to take it from there and to put it to any other

lower position, it is impossible for me. So I could not. My exclusive and final respect is connected with Vāsudeva always. So to withdraw from that position and to show some respect to any other place that was not possible for me. This is the – not to insult him, but the fact is such. It has got some positive meaning."

So there this śloka, viśuddha-sattva, the sattva means higher substance, that is the knowing substance, and then viśuddha-sattva, it is produced to the higher direction, viśuddha-sattva. And there we find that original conception, and this world is only a perverted reflection of that. We come to understand like this.

So the meaning of everything when the rein is taken off it runs towards the – to connect it with the highest cause. So meanings of different stages we find, in Hare Kṛṣṇa mahā-mantra, everywhere, in every mantra of Veda, everywhere. The meaning from the superficial to the internal, and inner, innermost, in this way the meaning of everything will connect with Kṛṣṇa, the Absolute Good, the Autocrat, the Loving Substance. In this way meanings will vary according to different stages.

The conception of the Sun: a child he may have some sort of conception of the Sun or Moon, the grown persons they will some greater. In this way, the scientific they will have more, closer conception. In this way everything goes to the infinite position in connection with Him. He's everything, He's infinite. Everything is infinite. Soul's prospect is also infinite and goes to that jñāna-sunya-bhakti and takes some shape of finite characteristic there, jñāna-sunya. And when we're in the stage of calculation everything becomes infinite. And when it comes again in the position of tastefulness it has to locate, the journey is finished and there some hut is built and begins to stay and enjoy his life in a particular duty being fixed.

So Mahāprabhu has asked, "Come to this stage and leave your horse, or your conveyance, and construct a hut and live here and no further."

The jñāna is like a horse on which we can ride and go, make progress, jñāna proper. And generally it comes and stops in the Virajā Brahmaloka. Buddhists stop their chariot in Virajā. And Śaṅkara he stops his chariot, the horses, in the Brahmaloka. Then comes Rāmānuja. With the help of the devotees, take the service. Visa, to accept a visa you must prove some interest there on that land, someone is there, some person, some interest, real interest, and they'll be satisfied, then they'll issue visa. Show some interest there. So if you want to enter that land you must have some interest there, and then the visa will be allowed. Not your interest, but the interest to be located there, then you'll be taken in. So your ruci, you are going to serve, not to rob that land, but you are to contribute something to the land, some interest, then you'll be allowed to enter.

Parvat Mahārāja: Haribol.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, why is it that we're accepting the name Kṛṣṇa, rather there are so many names of Kṛṣṇa, Gopāla, Govinda, Vāsudeva, why especially the name Kṛṣṇa we are chanting?

Śrīla Śrīdhara Mahārāja: According to the position of ones realisation Kṛṣṇa is also in a Vaikuṇṭha name. There is in Veda the Kṛṣṇa name is mentioned as that of āsura, demon. And in Vaikuṇṭha also the Nārāyaṇa is in the centre, and twenty four delegated figures around Him, and there is also one whose name is Kṛṣṇa. And then that Svayaṁ Bhagavān Kṛṣṇa, then Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, there is also differentiation. So according to the quality of differentiation the name Kṛṣṇa will have its importance.

The Māyāvādī they also have some sort of faith in Kṛṣṇa, but that is this side, in māyā. They also have respect for Kṛṣṇa, but Brahman is above Kṛṣṇa, in that way.

According to the nature of realisation, the meaning, the purpose of Kṛṣṇa differs. And from, the source from which the first impression is coming and guiding us, it will depend on that. And we'll find that the highest is Kṛṣ-ṇa, Who can attract everyone. Kṛṣ-ṇa, akāṛṣaṇ, the centre of gravitation can give, the attraction can give the – create the cosmos, attraction.

The Sun, Moon, so many planets, they're all depending on the force of attraction. So many molecules and atoms by attraction they're producing things. Different shapes, different colours, everything is combination of attraction. It depends on attraction in its differentiative character, otherwise all would be dissolved, no figure, nothing, this attraction. So attraction and when the attraction when endowed with life that is love. And the centre of love that is two-fold, positive, negative, and They're attracted by one another, each other. Everyone, even the jīva has got some attraction; it can attract something around him. The attraction Absolute that is Kṛṣṇa and when that is living that is love, the centre of love, centre of prema is Kṛṣṇa. And nothing else is necessary. Everyone's dire necessity in his existence is attraction. So Kṛṣṇa, He attracts, wholesale attractor of us, wholesale attractor.

I feel that when we take the name Kṛṣṇa every nerve is attracted. The very existence is channelled outside Him, His interest, the attraction, wholesale attraction of everything comes from that centre, Kṛṣṇa. And we must be conscious of the fact of our existence, that the basic principle of our life is almost solved. Where we take our stand, that is attraction, there we stand. The earth, everything stands on that plane, moves by the attraction.

On the higher zone there is no attraction so they cannot walk. After coming down from this sputnik they cannot walk as they do here, is it not? Have you not found in paper, that they cannot walk coming out of that – sputnik, they cannot walk as on the earth. They have to do something like swim.

Parvat Mahārāja: Gravity is different.

Śrīla Śrīdhara Mahārāja: No gravity, no gravitation. So the attraction is our foundation. No attraction we cannot move, inert, attraction helps us in all phases of our life. We cannot eliminate its utility and necessity from our existence, but we must be conscious of that. And there our satisfaction can stay safe. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Attraction, and that sort of attraction attracts me, safe, the love also attracts in the living, the physical attraction and the living attraction is love, affection. That is very happy thing, pleasing, no doubt, attraction. So we say that the point of attraction is loving, not – and the loving in the charming camp banish

our enquiry. If we're satisfied with love, then our imagination and our aspiration for further enquiry and discovery is finished.

'I have got my desired end, the taste of love. That seems to be the highest thing of our aspiration. We can stop, our journey's stopped there if we can land in a loving land, in the land of love.'

That is explicitly given in Bhāgavatam and especially inaugurated by Mahāprabhu Śrī Caitanya Deva, prema, bhāgavat-prema, that mystic realisation of charm and beauty. That is our innate enquiry, we are to detect that. In the heart of our heart the space and the enquiry is only for such things which can quench our thirst, and nothing else. Knowledge is only making enquiry, why. Why enquiry? To find inner satisfaction, his enquiry is to satisfy the inner interest, inner enquiry. And when he finds it he's finished.

'No more enquiry necessary. I've got my desired thing for which I was in searching mood life after life. I have got that.'

And this is prema, affection, love, beauty, charm, which can stop our progress with guarantee.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

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

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

Karma is finished where knowledge begins, and when knowledge,

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["Among all types of yogīs, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [Bhagavad-gītā, 6.47]

"When he has got My service, My sevā, then everything finished, all eliminated, everything dismissed. He has engaged in My service. Mad-gatenāntarātmanā śraddhāvān bhajate yo māṁ. He's the highest of all the yogīs, all the jñānīs, all the tapasvis, all the karmīs, who has come to Me and who has got full engagement, cent per cent engagement in Me. I consider him to be the highest. Otherwise there are tapasvis, yogīs, jñānīs, etc, so many, siddhas, attempting students. But when he has got the service in Me, the student life finished, enquiry finished. He will be busy then how to satisfy Me. He's engaged all his talents only that nitya-sevā. And that is also of infinite character, not finite. Different departments of service and evolving different type of – the garland, the bed, the food, so many departments, diplomatic section: so many sections there. And he's engaged there and he's fully engrossed in his duty. Everyone's duty is infinite. You may use your talent to its best limit to show how improved service you can render. The scope is there. But mainly it is service, not enquiry for any other fortune. You're not a fortune seeker any longer. Fortune is fixed, and there you are showing your genius in that limitation. And you find that you are thriving there most."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Mahāprabhu.
Mahāprabhu. Gaurāṅga Sundar. Mahāprabhu. Mahāprabhu. Nitāi Gaura Haribol.

Any other query? Mahāprabhu. Gaurāṅga Sundar. Gaurāṅga Sundar bada nitya neha nama bhir [?] Prabhodananda Sarasvati. Gauranga nagara bara nitya neha nama bhir [?] The nagara means citizen, the ideal citizen, Gaurāṅga. Nimāi. He's dancing with His own name, gauranga nagara bara. Nagara means not only ordinary citizen, but a standard citizen who has got, resourceful citizen. And also whose smart and having some leading talent and resources, this nagara. He's dancing, drawing the nectar from His own name. He's drinking the nectar from within and dancing. That is the representation of Gaurāṅga, by Prabodhānanda Sarasvatī, the Guru, the spiritual guide of Gopāla Bhaṭṭa. Brother of Veṅkata Bhaṭṭa, who has written Rādhā-rasa-sudhānidhi, and also Vṛndāvana-sataka, Navadwīpa-sataka, and very fervent style of writing, very high, deep, and comprehensive, impressive, and also symbols accommodating variegated sentiments, forceful style.

And Bhaktivinoda Ṭhākura's translation of that Sanskrit poem into Bengali that seems to be most beautiful and original. Just like it cannot be thought as translation, it seems to be of original characteristic, the translation. At least I have found there that quality. The translation, that seems to be original: such colour is to be found there in the translation.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Gauranga nagara bara nitya neha nama bhir [?]

Jīva Goswāmī: sva-bhajana vibhajana prayojan avatari. Whose own attitude, whose business is to distribute His own attitude to the public, that is His nature. What is the necessity of His life...

End of 82.01.09.B

Start of 82.01.09.C

Śrīla Śrīdhara Mahārāja: ...subsidiary friends to come in direct contact with Kṛṣṇa. But the very nature of the sakhīs, she friends of Her, they never want any contact, direct contact with Kṛṣṇa. Always the very nature of serving tendency is such that they seek the best satisfaction of Kṛṣṇa and they are fully conscious that Rādhārāṇī alone can supply that happiness to Him.

'And we shall all help Her so that She being helped by our services approaches to satisfy the desires of Kṛṣṇa. And thereby we will be more – will shall derive more benefit. If we approach direct we will be loser. But if we approach Kṛṣṇa through Rādhārāṇī, in every way we shall derive more benefit.'

So Rādhā-kaiṅkaryyaṁ, Rādhā-dāsya, that has been told for us to be our highest, the summon bonum of our life, highest end, Rādhā-kaiṅkaryya _____ [?] kaiṅkaryya of Kṛṣṇa in a general sense, but in a particular, we are servitors in different _____ [?]

This is in mādhurya-rasa, in vātsalya-rasa, in sākhya-rasa, and the Guru represents the highest position. In its highest conception he holds the position in every rasa the direct servitor of Kṛṣṇa. It reaches gradually there, in its highest conception. But relatively, again we are required to come down a little more. From Rādhārāṇī there is Lalitā group sakhī, and there are so many groups of sakhī, and the Rūpa Mañjarī, the principal of the girl servitors. And so on in the vātsalya-rasa, sākhya-rasa, dāsya-rasa, everywhere, in this way.

But we are more concerned with the mādhurya-rasa, as in our mantra, the Rūpānuga sampradāya, and in the mantra, and in the Guru paramparā we find that all within mādhurya-rasa. That mādhurya-rasa is the combination of all rasa. Ādi-rasa, one of its names and _____ [?] is Ādi-rasa. That is the most original rasa is this rasa and it is the combination of all rasa, the sākhya, the vātsalya, dāsya, śanta, all the essence of all other rasa is present in mādhurya-rasa. Or the mukhya-rasa, that is principal rasa in the service of Kṛṣṇa, kiśora Kṛṣṇa.

And our highest approach should be the service of Rādhārāṇī in the hierarchy, and it is Her business to look after the real satisfaction of Kṛṣṇa, and none else can do so. Only She's the fittest to render real service to Kṛṣṇa. And we should be accordingly adjusted under Her serving hierarchy in a proper place. Then we'll be best beneficiary. Otherwise if we're located here and there wrongly then we're gone. We can't hope what will be our normal position and normal gain. Only properly located we'll be able to draw our most, our salary, our remuneration, in the term of love. Love, attraction towards Kṛṣṇa, that will be more and more, and that is the coin by which we are paid, the coin of love, more attraction towards Kṛṣṇa if properly located. And then our service, our remuneration will be more. Otherwise we shall have to labour on some anomaly. And to the fine adjustment we shall have to come anyhow.

That is the, and the nearest leader we shall see through whom the order for the necessary service is reaching me, and who is taking my service and passing it through the proper channel to Kṛṣṇa. And they're not hindrances, not opaque, but transparent. Not only transparent but they're helping more. Our capacity will be enhanced. When it is passing through that it will be purer, purer. Any anomaly, that will be purified and it will be taken to Kṛṣṇa in its purest quality.

So they're all guardians, they're all well-wishers, and though they're mediator, standing in the middle, not hampering but improving my fortune, in this way we are to reckon. So we are seeing always: dāsa-dāsa-dāsānudāsatvam, this is the clue they're giving.

Mahāprabhu says, so many devotees say that, "Only the direct servant, I can't tolerate that teja [?] that who are in power by direct."

Just as we can get best benefit of the Sun if we're adjusted in a particular distance. If we're put in the nearer we'll be burned to ashes. So adjustment is a very precious thing, proper adjustment. There we get our best benefit, adjustment. So in the question of adjustment and our innate value, valuation of calculation we are posted, quality, quantity, we are posted in a particular place, position, where we can get most. That is wanted.

Our Guru Mahārāja used in his last days, often he used: "Religion is proper adjustment, proper adjustment."

So we shall try to adjust to realise to understand this maxim: that is the Hegel's, as I always say, "Die to live." Die to live. This is Vaikuṇṭha. Death is finished in this world. But in the eternal world where death is absent, there 'die to live' means by sacrifice we can become great. Here also partially, one may give up the money, he gets the fame, the life of a fame. So 'Die to live,' and, 'Everything is for Himself.' We are to adjust with this, that He's the enjoyer, and we're supplier of His enjoyment. That is our natural position and we can thrive only in that plane, in that attitude. By giving we can thrive, to Him, we are to accommodate ourselves with this tendency. Through service we live, and through renunciation, exploitation, we die.

That is our innate nature. We must adjust ourselves with that principle. Then we are invincible. We are invincible. None, nothing in the world can take away from this principle of life, if we can adjust properly what is service, what is dedication, what is surrender, and how helpful that is to us. Especially when we're in the midst of gross exploitation, and if not so, renunciation of any type. The renunciation and exploitation, these are the two general enemies of the devotees. And if we can cross these two enemy lands then of course then there is Vaikuṇṭha, and the highest position is that of automatic, spontaneous surrendering love of Kṛṣṇaloka. Mainly, these few planes we are to be acquainted with, what is what. Then we can maintain our consciousness, ourselves in the plane of Kṛṣṇaloka, Goloka Vṛndāvana. What is Vṛndāvana? In the ontological conception we must have such idea. And if we can adjust with this we can be invincible. And we'll be bold enough to announce to the world, so many, all the souls we find:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Quite confident, strongly established in such position, anyone I see I shall say, "Oh, what are you doing? Save yourself. Come in contact with Kṛṣṇaloka. You'll be saved and prosper beyond your conception. Why do you lose your capital, investing them in this mundane and filthy world of exploitation? Everyone is trying to exploit the vitiated world. Why do you put your energy, capital, in this filthy and mundane world? Go. Come. And put your investment, whatever you have got, little, on such bank, invulnerable bank you deposit. It will come to you in time of need and immensely beyond your expectation you'll have profit there." In this way we are to approach one and all whatever he be.

Swāmī Mahārāja told, "So many dogs in the UNO they're talking about Russia and America and this Iran, this oil problem is the greatest problem for the civilisation nowadays. And because the Arabian countries they're in possession of that oil everyone is looking with a greedy eye, and talking and gesturing, posturing. All these things to that oil centre."

America, two or three years ago declared that, 'Oil is indispensable to keep up our civilisation. So without oil we shall die, we shall have to die. It is better that we shall fight. We shall fight and die. Why should we die for want of oil? Our civilisation will be finished if we don't get the oil. So why should we be finished in that way? Rather, we shall give a fight, and then if we can't attain victory we shall die. We won't allow our civilisation to die fasting, but rather in a battlefield.' That was declared two or three years ago. I remember I saw it in a paper.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

None come today from Māyāpur?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. I passed last night with some apprehension after hearing from Ambujaka Prabhu about the present position of ISKCON, I'm very much troubled at heart. The great ISKCON of Swāmī Mahārāja. They're keeping something else, can't keep the standard of his purity of purpose, engaged in self-seeking, or materialistic grandeur, formality. They're at stake, the present position. It is very deplorable to me. We feel proud, infinitely proud we feel for his great success to carry out the message of Mahāprabhu so far and wide, capturing the whole of the world. And so soon if that structure be slackened it is a very deplorable thing. Where is Ambujaka Prabhu?

Aranya Mahārāja: He's in Calcutta. He's getting his things to come here.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Akṣayānanda Mahārāja: Yes, to bring some things, belongings.

Śrīla Śrīdhara Mahārāja: But what he told, as he presented, that very soon it will be dismembered. It's very difficult to conceive things in that way. How to keep it up to standard? That is our great pride.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol.

I don't know whether it is too much candid, they say even Jayapataka Mahārāja he will also leave. His apprehension is like that he will also leave. He's so energetically moving on all sides to keep up the dignity of – he says that he will also come and leave the administration and will come, because he's simple and he's plain thinking man. He can't remain in that diplomatic circle for long. That is his opinion. I don't think so much, but still whatever shadow he cast in my mind I passed last night, an unpleasant night I passed herein. Let Kṛṣṇa save, Guru Mahārāja save, let Swāmī Mahārāja help such great child, great child the ISKCON, the pride of us all. Gaura Haribol. Kṛṣṇa knows well than we are, nothing is, it is not so favourite to us than His. He's most favourite. He knows everything and well, more than us. But from our position we deplore. Let God save, let Kṛṣṇa save, Guru Mahārāja, Mahāprabhu save from such dismemberment, disruption.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I had the conception of Madhyadwīpa project, that if they remained and wants to take you all again, the Madhyadwīpa will also enter into the ISKCON. That idea I fostered within. It will remain intact, Swāmī Mahārāja's glory.

It is true I now remember that Swāmī Mahārāja requested me, I now remember clearly, to take the post of President in the ISKCON. I remember that.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I forgot, but now when reminded I can recollect that yes, he proposed me to be the President of ISKCON. But he has gone. So early he has finished his duty. Kṛṣṇa has called him.

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Mahāprabhu Gaurāṅga Sundara.

Gaurāṅga sundara bara nitya nira nama bhir [?]

Acyutānanda once told, he was sent by my advice to stay with Dāmodara Mahārāja and to find some land there for purchasing. And he went and lived there for few days. And Dāmodara Mahārāja a little crack vent somewhat. Leaving him in his house he went for collection, and few days food only in store, and finishing that Acyutānanda he's fasting. After one days fast he came away to me.

Then what's the matter?

"Dāmodara Mahārāja gone out and the food he kept for me that is finished in two days. And I'm fasting the last day wholesale, and today also I have to fast I have come here."

Yes you did. Then Govinda Mahārāja or someone he, "Why did you not come yesterday?"

"He told that he will come back."

"Unnecessarily you are observing fast one day and a half without anything."

He told, "Kṛṣṇa dancing." That was his very charming reply he made, "Kṛṣṇa dancing. He has no time to think of others. And we are cast aside by the wave of His dancing, hither and thither, and some falling, some breaking his legs, and some losing consciousness. But He's engaged in His dancing." Something like that, I'm elaborating, he told, "Kṛṣṇa dancing, He has no time to think about us. And we are suffering, we are cast aside by the wave of His joyful dancing, and we are thrown this side, that side, no care, no caretaker of us."

The Kṛṣṇa dancing: the līlā of the Lord. And this is of course our desirable thing that He will dance. And we shall rather fall at His feet, "Dance over my chest my Lord. Why do You dance on the earth?"

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Sarvabhavana Prabhu is expected this morning.

Devotee: You told us an example of Gaura Kiśora Dāsa Bābājī, about the pregnant woman and a woman who's not really pregnant, just imitating.

Śrīla Śrīdhara Mahārāja: Imitation is not realisation. We are to know it as a general thing that imitation is not proper realisation, the outward imitation. The taking the dress of a sannyāsī is not real sannyāsī, but mockery. That is rather offensive: without realising a particular position you take. If I take the dress of a king or a police officer I'll be punished, If I take the police officer's dress or anyone to deceive the public I should be punished. So in the spiritual world no such punishment is seen from this plane, but punishment it attacks there on the higher plane. But now there are agents who make us careful about the imitationists. 'Don't mix with them. Try to understand what is the real symptom of a real thing. Don't approach the sham, the adulterated goods. Don't approach to buy or purchase the adulterated things. All that glitters is not gold. Glittering is not the only qualification of gold, there's something more.' Something like that. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is a general thing, but it is very difficult to understand the highly valued things. There is every possibility of being imitation. Imitation comes in the market why: to get more money. So highly valued things will have most, greater imitation, they're more dangerous than the ordinary exploitationist.

You see, you know the Rāma Rāvaṇa Jeda [?] Mahi Rāvaṇa [?] have you heard, anyone of you? When Rāma is engaged in fighting with Rāvaṇa in Laṅkā, Śrī Laṅkā, many of the heroes of the Rāvaṇa group had been killed, then Rāvaṇa disappointed remembered that one of his sons is living underground in the lower world, subterranean.

Perhaps as I was told the atomic war there creating town underground: is it not, to save persons from atomic attack.

Akṣayānanda Mahārāja: Fallout shelter, bomb shelter they call that.

Śrīla Śrīdhara Mahārāja: What is the technical name of that?

Aranya Mahārāja: Bomb shelter.

Śrīla Śrīdhara Mahārāja: Bomb shelter? No, some other.

Akṣayānanda Mahārāja: Fallout shelter.

Śrīla Śrīdhara Mahārāja: And that will be controlled by the machine man, robot. The robot controls the subterranean town.

Anyhow that Mahi Rāvaṇa [?], Rāvaṇa's one son, he lived in the subterranean town of his own, and he was informed and he came to see Rāvaṇa and told, heard, 'So many things have happened. Almost all the stalwarts are killed in the battle with Rāma.'

After hearing, the Mahi Rāvaṇa also as went to advise Rāvaṇa that, "Why in this unfortunate battle you have engaged yourself? Still there is time. You may be saved if you respectfully return Sītā Devī, His beloved wife, only wife He has got. Generally the kings they have got any number of wives. He has got only one wife. How beloved She is to Him, and you have taken Her. It is very deplorable father. You give Her back to Rāma and get a truce, a peace."

But Rāvaṇa enraged, "What do you know? I have called you only to help me, not to instruct me."

"Then of course if you wish, desire so, I'm ready to sacrifice my life."

So he was a highly qualified magician. He anyhow managed, Rāma-Lakṣmaṇa, he wanted: he planned to carry Rāma-Lakṣmaṇa to his subterranean palace.

And Vibhiṣana, the brother who had sided Rāmacandra, he cautioned Rāma. "The most dangerous mystic hypnotist, magician, son of Rāvaṇa has come, and something inconceivable is going to happen. You, Hanumān, Sugriva, keep Rāma-Lakṣmaṇa in a very guarded position. I suppose he will try his best to steal Rāma-Lakṣmaṇa from our midst. I think if his plan will be such, so guard Them in any way, especially in the night when They will sleep."

Then Hanumān, they constructed a temporary room and Hanumān is guarding: night guard always. And Vibhiṣana he's giving a view, surveying the whole battle position of the army and he's patrolling, and now and then coming: "Hanumān, are you ready, none have entered?"

"Yes. Some came to enter. One came in the form of Kausalya, Rāma's mother."

"I can't see Rāmacandra. I can't keep my life any more. Please show my affectionate son, Rāma."

"In this way I have dismissed her. No. Where Kausalya for so long, and only today you have come? I don't believe in you. Then came as Rāmacandra's father-in-law, Janaka, in this, that, in so many forms."

"Very careful, if your father comes don't allow him to enter within. Guard very strictly."

In this way his appealing, warning, and he's patrolling the whole position.

Then, when so many attempts failed, that Mahi Rāvaṇa he had some new play, plan. He took the figure of Vibhiṣana himself, and came. "Hanumān, are you very careful? Very careful you should remain. If your father himself comes don't allow him to enter."

"No, no."

"But are They safe? Are you sure?"

"Yes, They are safe."

"Let me go, enter and see whether They're in safe order or not."

Hanumān thought, 'the Vibhiṣana he's my guide. He told about this mischievous plan and he's the most interested person.' He allowed him to enter.

Then Vibhiṣana again came in his patrol, "Hanumān, are you alert?"

"What is this? Just a minute ago you entered the room and you told – oh," finished, Hanumān finished, went, no Rāma-Lakṣmaṇa there. "What can I do? Then a demon has taken away those sleeping masters of ours. What to do?"

"But there is the door, there is a hole, and if you can go there, there is a subterranean town."

And Hanumān also went, and anyhow there is a story how he killed that demon and took out Rāma-Lakṣmaṇa on his shoulders _____ [?] that Vibhiṣana's imitation.

So the highest thing we want to aspire after, and if imitation is there how loss can be effected on us, on our fortune. So we must be careful about the imitation. And Bābājī Mahārāja has warned in a plain way that śuddha life is very rare, it is not very cheap. What we have come after by our inconceivable great fortune, it is not cheap. We must try to follow, to be acquainted with the steps. Bhūr, Bhuvar, Svar, Maha, Jana, Tapa, Satya, Virajā, Brahmaloka, then Vaikuṇṭha, Paravyoma, then Goloka, in this way. The steps we must not omit, and try to know something about the nature of those steps.

When the sound is coming, 'Oh, it must have come from that plane: it is sound which can be produced, the vibration, it is only from that plane.' In this way we must acquaint ourselves. The sound, the Name, why mantram, the Name, it may be everywhere, even in a book you can find, but why the sound comes from a Guru? Who is living in that plane the sound of that plane, that will come within us and awaken us. Just as homoeopathic globule, externally it is all one and the same, but, nāmākṣara bahiraya batu nāma kabu naya. But the meaning must have such depth which when it will exert, it will show, take me to Goloka.

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

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

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

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

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, [Caitanya-caritāmṛta, Madhya-līlā, 19.153]
Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka, brahmāṇḍa.

Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya [Caitanya-caritāmṛta, Madhya-līlā, 19.153]
Vaikuṇṭha Paravyoma, Nārāyaṇa's domain.

tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana
[Caitanya-caritāmṛta, Madhya-līlā, 19.154]

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

The creeper of devotion will grow and pierce through the different planes, atmosphere, and go direct to Kṛṣṇa pāda, Kṛṣṇa conception of Godhead, and there it will take its place and that will surround him. His holy feet, generally, at His feet means His own paraphernalia. And gradually Kṛṣṇa will located himself in a proper serving school and then give him engagement fully in His holy service.

Sambandha jñāna, that is sambandha jñāna, sambandha, abhidheya, prayojana, in three groups we are to understand the thing. Sambandha, place, purpose, position, all these things: and destination, prayojana, and abhidheya means the means to attain the goal. That is in three heads we are to understand, under three heads. Sambandha jñāna and prayojana and abhidheya, under these three classifications we are to understand, or to realise the nature of the whole thing which we aspire after.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Advaita Prabhu. Nitāi Gaura Haribol. Nitāi Gaura Gadādhara Prabhu. Nitāi Gaura Gadādhara Prabhu. Gaura Advaita Prabhu. Gaura Śrīnivāsa Prabhu. Tada Gaura Bhakta Vṛnda Prabhu. Nitāi Gaura Haribol. Mahāprabhu. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Aranya Mahārāja: Śrīla Śrīdhara Mahārāja, when you first came here you were worshipping Śālagrāma-śilā?

Śrīla Śrīdhara Mahārāja: No. We came with Giridhari. We came here with Govardhana-śilā. Mahāprabhu gave Govardhana-śilā to Raghunātha dāsa Goswāmī. So in Vṛndāvana His followers

generally they begin the worship, go on with Govardhana-śilā. Here the, that is in rāga-mārga, Goloka process. But Śālagrāma-śilā is a system of Vaikuṇṭha, it is in Vaikuṇṭha.

So our Guru Mahārāja he wanted to show that Goloka is above Vaikuṇṭha. So one who has climbed up to Goloka, necessarily he has passed the Vaikuṇṭha, that is Śālagrāma worshipping. But that is not our end. That is probationary, something. Mahāprabhu gave Giridhari, and Prabhupāda also, generally he used to give Giridhari, Govardhana-śilā to his devotees, especially the householders, Govardhana-śilā. He told, "You worship, as He's Kṛṣṇa. Worship Him."

And Raghunātha dāsa Goswāmī also he, the other half he has supplied. It is mentioned that Tulasī Mañjarī, this gunja, the kind of beautiful seeds to be had somewhere that is known as gunja-phal. A favourite of Kṛṣṇa also in the garland made of all that beautiful red and little black and almost the whole body is red. Gunja-phal, a garland of that putting on the Govardhana and that is conceived as Rādhārāṇī, the small garland. It is in Caitanya-caritāmṛta we find. This Govardhana-śilā, that is meaning Kṛṣṇa, and that small garland of gunja-phal, that is Rādhārāṇī. With this idea Rādhā-Govinda worshipping continued by Dāsa Goswāmī Prabhu, who is supposed, who is accepted the Ācārya of our highest goal, destination, prayojana Ācārya. And whose famous poem,

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, [kālo mayātigamitaḥ kila sāmpratam̐ hi
tvam̐ cet kṛpam̐ mayi vidhāsyasi naiva kim̐ me, prānair vrajema ca varoru bakārināpi?]

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."] [Vilāpa-Kusumāñjali, 102] [From Śrī Bhakti Rakṣaka Bhajana Madhuri, p 39]

When Prabhupāda used to chant this śloka, we found him most excited and sometimes shedding tears. This is Rādhā-dāsya. This is the basis of Rādhā-dāsya, to be our highest realisation. Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. Dāsa Goswāmī he's addressing Rādhārāṇī in this way. "O my Mistress, or my Lady, so long a time I'm passing my days with a great hope, a great, great hope, amṛta-sindhu-mayaiḥ kathañcit. I can't, now it is surpassing my forbearance, toleration, I can't continue more. What for? Āśābharair. Āśābharair. The forceful, or the heavy hope, and surcharged, weighty hope, āśābharair...

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Śrīla Śrīdhara Mahārāja: ...something like that. Amṛta-sindhu-mayaiḥ. And You are, if it is made of nectar, and also nectarine ocean, infinite. His character is infinite sweetness.

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ. Anyhow I have dragged myself to such extent, to such position anyhow. Now my forbearance is almost finished, my toleration finished, I can't move any more. My whole energy is always going to be finished, just now.

Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi. Now, immediately, if You don't grant Your gracious look towards me, cast Your gracious and pitiful look towards this humble soul, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi, if You do not extend a drop of nectar of Your grace at this time, the last moment, sāmprataṁ hi. Āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair. I do not like to continue to live any longer. I can't live. I have come to the last point. I won't be able to live any longer, prānair. And I do not like also to live. I don't like to live, kiṁ me, prānair.

Vrajema ca, and what is the necessity of this Vraja? It is a farce to me. The real achievement of Vraja is absent. What is the necessity of this paraphernalia, vrajema ca?

Varoru bakārināpi? If You say Kṛṣṇa is there, no, forgive me, I don't have any direct contact with Kṛṣṇa I don't want, if I may not get Your grace. Kṛṣṇa is Yours. Without You none can give Kṛṣṇa. He's the play-doll to You. I have at least understood that thing. I may be unfit otherwise, but I'm sure that I have come to realise this point, that Kṛṣṇa is totally a play-doll in Your hands. You are so big. So I don't want Kṛṣṇa. I want Your grace. I want Your grace, and without You nothing is palatable to me."

And this is the highest aim of the Gauḍīya Vaiṣṇava, Rādhā-kaiṅkaryya. Do you follow? Hare Kṛṣṇa.

And Mahāprabhu gave him this Giridhari and that guñja-mālā, "And go on, that is the emblem in this plane and you approach."

And this is all show, certificate, a sort of certificate, this Nārāyaṇa-śilā and the Vaikuṇṭha characteristic, this upa-ved-saṁskāra, the red cloth, there are so many lākhs certificate granted. 'Yes, you can, you are to pass. You pass this stage and go there.' The check in station, something like, 'Yes, you pass. Otherwise the imitation, or the exploiting imitationist will capture you, and will deceive you, so pass by this way.'

Pūjāla rāgapaṭha gaurava bāṅge. That was the tenor of the whole preaching of our Guru Mahārāja. "Rāgapaṭha, that is over our head. We're not fit to climb to that higher plane from here. We are to aspire after. Only we shall aspire after such higher thing. That is the place of my Guru Mahārāja. I won't venture to approach that plane. Of course I shall have to go there only for the service of my Guru Mahārāja, but I shall come back and remain here in the lower plane."

So that was the tenor of the whole for preaching movement of our Guru Mahārāja, pūjāla rāgapaṭha gaurava bāṅge. First acclimatise you with this plane, and then you'll be called for the service in that higher, inconceivable plane, of inconceivable fortune, or achievement. So that was to make your position strong in this plane. Be habituated with the acquaintance of the proper plane of Vaikuṇṭha, then above Vaikuṇṭha. Don't go over-lapping without coming through this plane you'll go direct there and, duṣṭa phala karibe arjjana. You'll get something instead of that thing, real thing. You'll be misguided by the sham agents. Gradually you are to understand, to

be acquainted with different layers. In this way after crossing you will go to the safe – don't try to get that very high – you consolidate your position here, the camp, keep, and from here you'll go to negotiate that. And have your base here. And that is your land of achievement, that is of dream. A dreamy land of achievement you foster in this way. And if you don't go to swallow it just now and it will be missed, don't think like that. You consolidate your position such, and your aspiration there. Maintain your position in this plane, and your aspiration for that plane. That will be safe. And the time will come when you feel that irresistibly you are taken up. Up till now you wait in this position. Don't go unwanted. Don't try to enter the plane unwanted. And don't think that they've not got proper eye on you. They're seeing everything and when the time will come you will feel irresistible attraction is taking you there forcibly. Don't think that only with imagination you will achieve that thing. It is reality, and it is all conscious. And it has got its guardian's eye, the watching eye, the loving eye, of justice, mercy, over you all. You are not missed in that eye, in His calculation. Don't think like that. They're all love, they're all accommodating, their loving, affectionate eye over us all. So you don't try to hurriedly try to approach the realm, should not be a trespasser. Gaura Haribol. Gaura Haribol. Gaura Haribol. That has been taught by our Guru Mahārāja. Try to increase your efficiency, and don't be greedy to occupy the post. _____ [?]

...

Aranya Mahārāja: ...because one boy he brought from Vṛndāvana two Govardhana-śilās, Daśaratha sūta, so we were wondering...

Śrīla Śrīdhara Mahārāja: _____ [?] ... attempt, preaching. This is arcana. But we should not neglect the arcana. But, the preacher they have no time, not in a settled station they live. A life unsettled, today here, the next time there, in this way moving. So they're meant to do anything and everything mentally, manasic. They're supposed to be madhyama-adhikārī, the middle class. And the primary section, they should be given more facilities in the arcana, worship. And those that are considered to be preachers, they're expected to do everything mentally: and prasāda also in that way. The kaniṣṭha-adhikārī he will take the things and offer to the Deity and then he'll think it is prasādam, with mantram, then he takes. But a sannyāsī whatever comes to him he offers mentally, not any physical arrangement, mentally he offers, and then takes his prasādam. And uttama-adhikārī he does not feel the necessity of offering. Whatever is coming, "He's sending, Kṛṣṇa's sending this to me." With this conception he takes. No mantram, nothing, no offering function, neither mentally nor physically. So the sannyāsīns, the preachers, they're generally meant to go here, there, everywhere, so where the purity of the arcana may not be possible to be maintained. So it is not very imperative to them. But still if he does so it is no harm, rather it may improve another nature within. Giridhari. So no any hard and fast rules: wherever and whenever possible he may keep in the box and if possible he may offer something and then take, in this way not any hard and fast rule there. If you begin in that way, otherwise It is kept in the box. You may think of Him and whenever you'll find it useful you may put Him there and make arrangement for regular worship and bhoga.

Aranya Mahārāja: We were thinking that maybe we would establish Them in Madhyadwīpa, put Them there.

Śrīla Śrīdhara Mahārāja: Yes. And then keep It intact and when some shelter will be there, you may put there.

When I came here, I came with three pieces of śilā, and whatever in the daytime after cooking I offered śilā and once, and chanting bhoga-āratī. Not much worshipping, but whatever I took I offered Him with bhoga-āratī. And engaged myself in daytime in reading, and after night taking, counting the beads. And in day, because no money, so light was utilised in reading, and at night no light but counting, in this way. And I had to eat something, I offered in the noon time and took that by bhoga-āratī shutting the door outside chanting the bhoga-āratī. I cooked for myself, and took Ganges water, went to take bath in the Ganges. From nineteen forty one, the last part of forty, December, I came here. And only two rupees rent, I got a house there. Two rupees monthly rent. Then that was taken by another. I went to the Manipur side on the banks of the Ganges, there for almost one year and a half, and four rupees rent. A complete house surrounded by the wall. Two rooms, one veranda and that, one covered veranda, another the platform, and another cooking room, and the well, and the latrine, and compound wall, four katta [?] or so, only four rupees a month.

Then Sakhī Bābu, who was a multi millionaire, constructed Guru Mahārāja's house and the big temple in Mahāprabhu's birthplace, he purchased this land for me, when I came here in a cottage to live, in [nineteen] forty two, the ratha-yātrā day, the ratha-yātrā of Jagannātha. That day I entered the cottage here, forty two: from that time living here.

And that year came a flood, within one month and a half, as if I was living in a boat. The current is passing from all sides and I'm living in a boat. And one serpent, one snake on the thatch, and in the mosquito I'm under the serpent; one month and a half I lived there.

And another gentleman was with me. We put Prabhupāda's photograph and that Giridhari also in place. And the floor, that was transformed into mud by the flood. Then I took some bricks and some sand there, and then put some mat, that āsana, and there taking my seat I used to do arcana in a general way, Guru's photograph, Param Guru's photograph, and the Giridhari.

Then after the temple had been constructed the Vigraha's came. Then one gentleman he presented the Śālagrāma. The Śālagrāma is a very strict one in Its nature. So many Śālagrāma's they have Their natures also are explained in the scripture, Hari-bhakti-vilāsa. It is Varāha Nṛsiṁhadeva or something like. Śālagrāma is very strict. If any person, not quite fit, he begins the worship, then for the offence he will be punished. This is His nature. But that man he was a great paṇḍita, aṣṭa-tīrtha, eight examinations in the Sanskrit Department he passed, and he was Professor in Molvaria [?] College and also in Navadwīpa College: a brāhmaṇa of Midnapore. He could not keep it. Anyhow he managed to send it to me, and I have taken Him and He's being worshipped here, good or bad. Today I stop here. Gaura Haribol.

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Start of 82.01.11.A

Śrīla Śrīdhara Mahārāja: ... that was modified by Nityānanda in Bengal, yāre dekha, tāre kaha 'gaura'-upadeśa, transformed.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

_____ [?] Kṛṣṇa bhajan, that is rather little difficult, come through Gaura bhajan and that will automatically come to you within with Gaura bhajan, Gaurāṅga. And automatically you'll find you are in the midst of Vṛndāvana without any special attempt, endeavour.

It will be, just take your seat in a particular plane of New York and you'll find 'I am in New York.'

A particular plane to accept Gaurāṅga, most benevolent Kṛṣṇa, because Kṛṣṇa and Rādhārāṇī combined, Both are combined, the most desirable, highest, mightiest, present in one place. You find the last śloka of Rāya Rāmānanda: when Mahāprabhu enquired, "It was all right what you have told, I accept it as the zenith of our destination, of our prospect. But still, can you conceive anything else more than that?"

When this question was put to Rāmānanda Rāya he was little perplexed. "Above this is there anyone in the world to enquire? Sometimes I feel in the inner most portion of my heart, and I have composed also one poem accordingly. But does He mean, does He hit that point?" So he came, "I do not know that there is anyone in the world who can search after that thing. I don't find it anywhere in the scriptures of the great predecessors. But still something peeps in my mind at times, and that, I think it is my whim when He enquires something more, further, I take out to You. Whether You like it or not I don't know because it is beyond the record hitherto come to this world. But sometimes it's peeping in my mind. And let me try." He came with the representation.

And Mahāprabhu after hearing some portion He put His hand on his mouth. "No more."

Bhakti Caru Swāmī: What was that actually Mahārāja? What was Rāmānanda Rāya going to say?

Śrīla Śrīdhara Mahārāja: The Māyāvādīns say, they take, 'Oh, here we have got our point, the both combined, the Rādhā-Govinda combined.' They say that, 'I belong to You,' in the bhakti step, the first is 'I belong to You,' that sakhīya, as a, no tadīya, 'I am Yours.' First stage of devotion is 'I belong to You.' And the highest is, 'You belong to me.' Rādhārāṇī madīya. Tadīya Chandravālī etc, in the highest stage, 'we belong to You.' And higher than that, 'You belong to me.' Tadīya, madīya, then 'tad aham.' 'I am Him.' They come to that. But that māyāvāda has been eliminated totally in the beginning.

brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

Wrong, so what should it be? And Mahāprabhu going to cover his mouth, "Don't." It may not be, it's hitting Mahāprabhu; it hits Śrī Caitanya Deva. Rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282] If Both of Them combined then the transformation produces that Rādhārāṇī's mood captures that of Kṛṣṇa and, sva-bhajana-vibhajana-prayojan-avatari. Searching after Himself, as I described in Gadādhara Prabhu's śloka.

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ
[śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ]

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read Śrīmad-Bhāgavatam to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of Śrīmad-Bhāgavatam. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

What is, I conceived a shortest book from the gist of Bhāgavatam. There in the praṇāma of Gadādhara Goswāmī I put this śloka. That nīlāmbhodhi-taṭe, on the banks of the infinite ocean, sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ, his friend who is always madly engaged in separation of His own self, and deeply merged in grief. _____ [?] Who? Sva-virahā-kṣepa, _____ [?] by the separation of His own self He's feeling a great grief thereby, that madly grief, bhāgavatī madirayā. Gadādhara Goswāmī is helping Him to listen to Bhāgavatam, reading Bhāgavatam. And that serves as some intoxication to Him, to relieve Him from His own pain. Just as in the world if the patient feels severe pain then morphine injection or something, or the wine is administered to save him from the pain. So Gadādhara Prabhu Goswāmī he's only reading Bhāgavatam to his friend. And what is the condition of the friend; that He's suffering severely. And what is the cause of His suffering; virahā, separation. And what is – ātmā-virahā, kṛṣṇānusandhāna, Kṛṣṇa is searching after Him in the mood of Rādhārāṇī.

So that is mentioned in the last śloka of Rāmānanda Rāya, and he says, "I don't know whether it will help You, will be tasteful to You, I don't know. We don't find it anywhere, but sometimes it peeps in my mind and I have composed a song and I am reciting it to You."

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela

nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti

["'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence.'"] [Caitanya-caritāmṛta, Madhya-līlā, 8.194]

That represents the principle on which Mahāprabhu represented Himself here and so Mahāprabhu went to shut his mouth. "Don't come out with that." Just as when He showed His own līlā, Avatāra, rasa-rāja mahābhāva dui eka rūpa [Caitanya-caritāmṛta, Madhya-līlā, 8.282] it was also like that.

Bhakti Caru Swāmī: Mahārāja, to whom did He show the combined form of Rādhā-Kṛṣṇa? Did He show it...

Śrīla Śrīdhara Mahārāja: To Rāmānanda Rāya, there only we find this: and of course Svarūpa Dāmodara new it because he has given that conception of Mahāprabhu, rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

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

Svarūpa knew everything of Mahāprabhu and he supplied this steel frame on which the whole Caitanya līlā is based, the fourteen ślokas we find in Caitanya-caritāmṛta. And Sanātana Goswāmī, Rūpa Goswāmī, their basis is also supplied by Svarūpa Dāmodara. Saksad mahaprabhu dvitiya svarup [?] Whatever Mahāprabhu did Svarūpa Dāmodara knew everything.
Sei slokera artha jane ekala svarupa [Caitanya-caritāmṛta, Madhya-līlā, 9-16, 133, ?] Only one single person, Svarūpa Dāmodara, he knew the śloka Mahāprabhu pronounced just before the chariot, yaḥ kaumāra-haraḥ. [Caitanya-caritāmṛta, Antya-līlā, 1.78] And _____ [?] by chance Rūpa Goswāmī was present in that particular year there, and Rūpa Goswāmī of course heard and taking out the meaning, or the real purpose of the śloka he composed another śloka.

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

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

The substance he took out and he gave understandable to us what is the purpose for which Mahāprabhu is singing that śloka which is outwardly not very well. But what is His purpose, internal purpose, taking out and composing a śloka, priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra. That Kurukṣetra, so Jagannātha, the Subhadrā is there, Balarāma is there, so it represents the characteristic of Kṛṣṇa in Dvārakā. And sometimes eager to go to the bhuvan, Vṛndāvana and Mahāprabhu just taking, Sei sloka suni radha kunjela sakala badha krsna prapti prakrti haila [?]

That Bhāgavata śloka,

āhuś ca te nalina-nābha [padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām api manasy udiyāt sadā naḥ]

["The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

And the reply,

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
diṣṭyā yad āsīn mat sneho, bhavatīnāṁ mad-āpanaḥ

["My dear gopīs, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [Śrīmad-Bhāgavatam, 10.42.44]

"The whole world if they have some devotion towards Me they are saved, they are saved from mortality. But I am so that I myself think, considers, that I am fortunate to have your company. The whole world may think, 'If they get Me their highest fortune,' and that Myself I think that I have fortunately come by chance, I have got your affection. So your affection is so valuable. So that stands guarantee that I am yours. I consider that I have fortunately come in contact with your affection and your affection is so valuable. So you may think, may clearly take it for granted, for sure, you may remain assured that I am always yours."

Raso 'py asya, paraṁ dṛṣṭvā nivartate.

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

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

"I have got so much ecstasy of tastefulness in your company that I cannot but be yours."

Sei sloka suni radha kunjela sakala bhada krsna prapti prakrti haila [?] And after hearing, listening to this sort of confession from Kṛṣṇa, Rādhārāṇī was fully satisfied. "Yes, He is Mine." And with this confidence Rādhārāṇī came back to Vṛndāvana. "Wherever He may be in plea of discharging other duties He may have perhaps, but still wherever He'll be He's Mine." With this proud feeling in Her heart Rādhārāṇī came back to Vṛndāvana. So Mahāprabhu says,

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

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In Our intimate

relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire."] [Padyāvalī] & [Kāvya-prakāśa] & [Caitanya-caritāmṛta, Antya-līlā, 1.78]

An ordinary śloka and ordinary nayika, nayaka, hero and heroine, and only in plea of that Mahāprabhu is tasting the highest ecstasy divine in His heart. And Svarūpa Goswāmī took it out to write, for our, to persons like us, ordinary calibre. This is the purpose of Mahāprabhu's song.

And so it is for the highest satisfaction of Rādhārāṇī that, "He's Mine."
So this is the highest prospect of all those that are in the group of Rādhārāṇī. "Kṛṣṇa, He's always exclusively attached to our camp, to our Mistress." With that pride they can move. And that is the highest; the acme of our achievement or realisation, that Kṛṣṇa belongs to Rādhārāṇī.

We are proud, the whole Gauḍīya sampradāya is proud of that. The Absolute will, the Autocrat, He's no longer Autocrat. He's only the caught, caught hold in a cage, and we must approach that cage. The Autocrat is caught in a cage. He's imprisoned. Gaura Haribol. Now the despot, none can control Him, but He's controlled, just like the royal Bengal tiger in the cage. Gaura Haribol. And this is the clue, āśraya-vigraha, it is impossible, but only in one place it has been possible. And we belong to that group, so our pride knows no bounds. Our Gurudeva, we should think we may not be audacious enough to declare that, but our Guru and the paramparā they're proud of that, they're proud. And anyhow we have come to that camp and our prospect may lie on that way. What do you think Akṣayānanda Mahārāja? That should be our way of thinking.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Bhaktivinoda Ṭhākura he thought that he will construct a cottage just near Dvaipayan Road and pass his whole life there.

But Mahāprabhu requested him, "What do you think, where to go, no. You are to discover My birthplace here. I want you to do this service."

Then he could not do so, engaged himself in the discovery and there to place Mahāprabhu Vigraha, and to propagate His benevolence, His preaching, all these things.

And our Guru Mahārāja, from childhood he was given, life given to this idea, but he was in a... Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...preparatory stage on reading scriptures, and taking the Name, in this way.

When Bhaktivinoda Ṭhākura saw that, 'I am, very soon I have to go away from this world,' he requested our Guru Mahārāja to take the charge.

But Guru Mahārāja he modestly refused, 'That I don't like to accept all these troubles, some things. I'm engaged in a secluded life in taking Hari Nāma and given to the study of the śāstra.

But what you want to place on my head that means the connection with the public and that is very disturbing. I do not like that.'

Then Bhaktivinoda Ṭhākura told, 'Then what do you mean? You don't like to accept the service of Mahāprabhu, and you say that will be troublesome to you. Do you like to be a māyāvādī, nirviśeṣa, is that your aim, free from all troubles? You don't like to take troubles for Mahāprabhu's service?'

Then he had a shock in his mind, as he told. Then he was preparing himself, and somehow Bhaktivinoda Ṭhākura disappeared. Necessarily some sort of burden came to him and still he was thinking what to do. 'What to do? I'm not very, I don't think myself fit to deal with the public. Naturally I'm of secluded nature. I shall go through the scripture and take Hari Nāma, in this way I shall pass my life, but what to do. What to do?'

Then he suddenly found that, he was also fond of publishing books from the beginning, Caitanya-caritāmṛta and other Journals also, but suddenly found when he's deeply engaged in thinking what to do, he found a piece of paper, by the wave of the wind, suddenly came on his front. And he collected it and read that Mahāprabhu gave four directions to Sanātana Goswāmī on His behalf to do those things in Vṛndāvana.

Śrī Vigraha prakash, lupta tīrtha udhav, Vaiṣṇava sadācāra _____ [?] and something other, these four things Mahāprabhu ordered Sanātana Goswāmī to do on His behalf.

[Mahāprabhu gave Sanātana four responsibilities: (1) to preach pure devotional service by establishing the doctrines of pure devotion; (2) to discover and make known the various places where Kṛṣṇa had His pastimes; (3) to establish the service of the Deity of Kṛṣṇa in Vṛndāvana; and (4), to establish proper Vaiṣṇava behaviour through compiling a Vaiṣṇava rule book or smṛti, and in this way make the foundations of a Vaiṣṇava society.

"O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā. Establish the Deity service of Lord Kṛṣṇa in Vṛndāvana. You should also compile a scripture containing the rules of devotional practice and preach these practices." Caitanya-caritāmṛta, 2.23.97-8]

[From Swāmī Bhakti Ballabha Tīrtha's Śrī Chaitanya: His Life and Associates, page 171]

And suddenly that paper he found and took it that it is the desire of Mahāprabhu. "Bhaktivinoda Ṭhākura, Mahāprabhu, they want these four things from me." Then he was thinking, "How it can be effected? I'm not prepared constitutionally for mixing with the public at large."

Then Gaura Kiśora Bābājī Mahārāja disappeared. And that very day Sakhī Bābu and Kuñja Bābu they came to visit Gaura Kiśora Bābājī Mahārāja. I heard from Sakhī Bābu direct that, "We came to see him but we came and heard that last night he disappeared."

And there was a quarrel between the particular sections who had much adherence of Bābājī Mahārāja, and the sahajiyā camp on the other side their large number. Both parties say that, "We should bury his body within our compound."

And this party, the Gaura Kiśora Mahārāja's special party, they found themselves weak, so they wanted to inform that, "The only disciple, and he's respectable, we must inform him." They

sent a messenger to Prabhupāda, to bring him to help about the proper burial for Gaura Kiśora Bābājī's holy body. And the messenger was Kuṣja Bābu. He passed matrics by the time perhaps and joined some postal service in Calcutta, but anyhow he also came along with Sakhī Bābu. I heard it direct from the mouth of Sakhī Bābu.

And also it is mentioned, it is published also in paper. Professor Sanyal wrote a book, in vyāsa-pūjā there it is mentioned in English.

Then Prabhupāda he somehow or other he heard that Bābājī Mahārāja had left the world last night. He was coming to attend. And on the Ganges ghāṭa both met, he met Kuñja Bābu on the other side. And both of them came and Prabhupāda had to come to Police Station ____ to plead on behalf of the direct disciples of Gaura Kiśora Bābājī, not disciples but followers, disciple was perhaps only one and that is our Guru Mahārāja: the followers.

And then, of course there was a hot discussion, I'm not going into details, the bābājī's they were discouraged on the front of the officer and they went away. And the bona fide followers they buried the holy body of Gaura Kiśora Bābājī Mahārāja. Prabhupāda was present there.

And then Sakhī Bābu and Kuñja Bābu went to meet Prabhupāda in Māyāpur where he was living at the time, Caitanya Maṭha at present. And then there Prabhupāda began to talk about Mahāprabhu and His grace.

Sakhī Bābu told, "We can't understand his speech very much, can't appreciate. But only we could detect this much that he's trying to – as if to devour us something with utmost. Sometimes he's putting his clap on the table, slapping his hand on the table, and face is red, and highly excited as if he wants to bring some nectar towards us. He's trying to bring us some nectar but he fails. He had not much impression on us, much reaction on us, and so desperately he's slapping and trying to push something within us. That we could find, we can remember." Sakhī Bābu told.

"But anyhow we came back and gradually we began to go there, connect with him. And Kuñja Bābu he had some knack of mixing with the public, and that was when he could understand. In the beginning he was of that Vivekānanda minded, and it took some time to convert him. And then when he came and realised a bit, then he wanted to make propaganda of such thing. That Ramakrishna Mission they're spreading such a broad view thing, and they're all rubbish. Then such a valuable thing Mahāprabhu has given to us, and that is being misused and misrepresented. This valuable thing must be taken before the public and we must go to Calcutta, the cosmopolitan town, and there we shall be able to meet persons of various nationality and caste and all these things, educated society. It must be taken there."

So by his special wish the Calcutta centre was established in a rented house near Parisnath [?] temple. And from there the present propaganda began there. And Swāmī Mahārāja met him, our Guru Mahārāja, first there. One Mr. Noreen Malik [?], his class friend, I heard from Swāmī Mahārāja himself, "Noreen Malik took me one night, one evening to meet Prabhupāda. But there is one brahmacārī; that is grown up, unmarried person dedicated his life to the cause, for the preaching of Mahāprabhu's śikṣā and will you go to see him?"

"Yes. Let us go. We went to him. And when he heard that we are just come out from the College perhaps, Scottish Church College, then he, with little more interest talked with us. And what I heard from him I found that so long Mahāprabhu's teachings have come to be delivered in a proper hand. Before, the Goswāmīns and others in the name of Mahāprabhu they twisted

His things, but here," as he told me, "A proper hand, Mahāprabhu's śikṣā has come and it will gradually develop in time properly, and will be spread to its desirable manner. In this way I had conception and came back."

And then next he met in Allahabad after long time, Prabhupāda, and gradually came to accept Prabhupāda's grace. In this way Prabhupāda began.

So Kuñja Bābu's contribution, but at the same time it is also mentioned, we are to mention that Kuñja Bābu had some ulterior motive also, along with this sort of help. His sons and his brother they also went there with him, they all took, especially his brother Samvit, he did some personal service to Prabhupāda in his young age. But when grown up, the education and all their necessities they're supplied from the Maṭha fund. So some of the Maṭha members did not look at it with good idea, 'that why so many sannyāsīns they're collecting funds and that is being utilised for family maintenance of Kuñja Bābu? Why should it be?' Still, Kuñja Bābu did many things.

Once, I also, as a representative of the sannyāsīns put this matter to Prabhupāda.

And Prabhupāda said, "Why do you bother with all these things? This is not good for you. For the service of Kṛṣṇa if it is necessary to draw, to pour the money into the water, that also should be done by us."

And when going to Madras, nineteen thirty, December thirtieth, suddenly he came with Bhāgavatam, "Here is your answer, reply, sva-pāda-mūlam bhajataḥ."

I was surprised, 'what is my answer?' Then when I found the śloka, 'Oh, I questioned about Kuñja Bābu and he gives the reply here from Bhāgavatam.

sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

["One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin."] [Śrīmad-Bhāgavatam, 11.5.42]

It is mentioned there. Then hearing that I could remember, 'Oh, this is the answer of my previous question what I put in Mangalgiri [?] Dagmangala [?] In Mangalgiri we were going to that pada pitha temple. There in Dagmangala Prabhupāda was staying and I put this question on behalf of so many there. And answer was given a few weeks after in Madras. Then I could understand, that one who has come in touch of a śuddha bhakti campaign, pure devotional campaign, that who has come in connection with Kṛṣṇa, no penances is necessary for him. Because the penance, the daṇḍa, the punishment for his misdeed – punishment has been recommended in the karma-kāṇḍa, and jñāna-kāṇḍa also, repentance etc. But who has got connection with śuddha bhakti no provision of any sort of penances or punishment. Only whatever he's doing that is the most efficient thing, engagement. That is the highest engagement, purest engagement, and that can purify very shortly all the discrepancies that are in the devotion.

Sva-pāda-mūlam bhajataḥ, who has come to serve Him, priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, whose ultimate aim is exhaustively eliminated, he does not want anything but Kṛṣṇa. But so many previous tendencies are always in his mental system, for his case, priyasya, tyaktānya- bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid. Anyhow his previous mental impulses of different type may remain, for that, no punishment, no, nothing of the character is necessary.

Priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ. Because by his serving attitude, Hari is coming nearer to him. He's extending Himself to him. So automatically every inauspicious, ominous things will have to retire forever. That is the principle, it is there. So no other prāyaścitta, no other punishment is necessary, only for those who are connected, must have real connection with śuddha bhakti, the purest devotion; dedication, so undesirable things will be driven away automatically in no time. The Hari's service is the most effective to drive away the inauspicious things. That is there. So anyone who has joined this mission they may have their previous tendencies in the mind, but if he's true to his own, not in a trading, or with ulterior motive he has come, but he wants at heart, if it is so then all the discrepancies they must vanish gradually and forever. And no other method is necessary. That was shown to me. Gaura Haribol. Nitāi Gaura.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And there is another śloka also parallel.

devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam

["Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."] [Śrīmad-Bhāgavatam, 11.5.41]

Devarṣi, all these doing, we are indebted, born indebted we are with loan, to ṛṣi, devata, pitṝi, society, but if we...

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

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

...as śaraṇāgata, then these debts we are not to clear. These two ślokas, this what we should do, if I do not do that. And what is desirable as our duty, if we take to exclusive Hari bhajan then if we neglect our duty we are not responsible for that. Kṛṣṇa will adjust that on our account. One thing, we neglect our duty: another thing, what is objectionable, if that comes within us, that also, both our positive duty and our obligation for our previous action, or any filthy connection, anything. One who is śaraṇāgata, one who is surrendered to the feet of Kṛṣṇa and if that is genuine character, not a sham one, then we should not waste our least energy to any other direction. Then we'll be loser. Pitā na sa syāj jananī na sā syāt, in this way, and, gurur na sa syāt sva jano na sa syāt.

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

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

No obligation to anyone if we enter into Kṛṣṇa, of course when we enter Kṛṣṇa conception the Guru and the servitors of Kṛṣṇa, that is included within Kṛṣṇa, that is not outside. Gurur na sa syāt, that Guru if goes anti direction, that Guru will be given up: but only to concentrate all our energy at the disposal of the real Guru. In this way it will be mentioned. Gurur na sa syāt sva jano na sa syāt. Gurur na sa syāt example with Bali Mahārāja. Sva jano na sa syāt example of Vibhiṣana, he left Rāvaṇa and his clans. Pitā na sa syāj, Prahlāda is example. Jananī na sā syāt, the example with Bharata, the son of Kaikeyi, he neglected his mother. Daivaṁ na tat syān, the example with Khaṭvāṅga Raja, who gave up instantaneously the sympathy of the devata and went and surrendered himself to Nārāyaṇa. Na patiś ca sa syān, the yajṣa patnis, the wives of the brāhmaṇas, engaged in sacrifice on the verge, outskirts of Mathurā: they're the proof. Disobeying their husbands they went to meet Kṛṣṇa. Na mocayed yaḥ samupeta mṛtyum, only the extreme external gain has been dealt with here, that one who cannot save me from my highest danger, what interest I may have for him? I'm always plodding in the difficulties of mortality, janma-mṛtyu-jarā-vyādhi [Bhagavad-gītā, 13.9], and who can't save me from that general and the real trouble of mine, what adoration I may have for him? So it is mentioned there, na mocayed yaḥ samupeta mṛtyum. But in the positive sense it may be explained in another way. Without Kṛṣṇa bhajan the life is considered to be that of a dead man. Life is only there in its self determined stage, svarūpa-siddhi, there we are.

End of 82.01.11.A

Start of 82.01.11.C_82.01.12.A

Śrīla Śrīdhara Mahārāja: "I remain eternally indebted to you. I have nothing with which I can clear out your debt. Your service is of so higher quality." His defeat: Kṛṣṇa's defeat.

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

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

But that is broken here. "I can't, I fail, I can't."

Bhakti Caru Swāmī: Sarva-loka-maheśvaram [Bhagavad-gītā, 5.29] has become bankrupt.

Śrīla Śrīdhara Mahārāja: Bankrupt. Ha, ha, ha.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
[iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever."] [Bhagavad-gītā, 10.8]

"In other words, I have given, seeing your yogyatā, fitness, the whole I have given to you. Under your consideration I have nothing more that with which I shall go clear your debt. Already the whole store is finished. Though I'm the storehouse, infinite storehouse, but that is all given to you already. Nothing more left that I can give it to you, that sort of thing."

Devotee: Mahābhāva.

Śrīla Śrīdhara Mahārāja: Mahābhāva.

Akṣayānanda Mahārāja: He's been plundered.

Śrīla Śrīdhara Mahārāja: And in order for that, He had to become Mahāprabhu. "That I shall dedicate My life in praise of you all, the gopī-bhajan, the vraja-bhajan. I shall do the work of

your canvasser, and then I must get some remuneration, and thereby, I shall try My best to clear your debt."

So _____ [?] Kṛṣṇa came, and Rādhārāṇī also told, "Oh, do You think that I shall leave You free? I shall surround You. Your body I won't allow to touch the ground. You will roll on the earth. My body will be there. You can't go beyond Me."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol. Gaura Haribol.
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Panantheism, viśiṣṭādvaita-vāda _____ [?]

Ontologically, it is almost the same as that of Rāmānuja.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ideal Realism. It is real. Matter, material existence is real. Ideal realism, that consciousness is real. Reality is trying to alert to the consciousness. The consciousness is real.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ abstract line. The basis for the Vaiṣṇava conception.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Secret trap, a wolf in the lamb's skin, Mahusudhan Sarasvati _____ a wolf in the lamb's skin. _____ [?]

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...I chanted this śloka we find in Caitanya Bhāgavat.
_____ [?] "I prepared the greatest medicine, named pipalikanda, which is the highest remedy of any kind of catching cold. But I see the cough, the coldness is increased, is increasingly attacking, and that is the fated to be, cannot be, it is beyond treatment, it seems to be beyond treatment. It will take its own course towards the doom."

That was the utterance of Mahāprabhu. Pipalikanda, pipal means that chill, a small fruit like this, very helpful for cold treatment. Just as pipali is also a little biter or pungent, so pipali, that is

also a little pungent. And according to Ayurveda that is the best medicine for the cold, pipalikanda, a preparation of that particular shrub, pipali. I forgot the English name.

But Mahāprabhu says, "I came with pipalikanda, the best medicine for the Kali-yuga, I came with that. But I find that they are making intrigue against Me, so they are fated to be doomed."

That was His decision. And then He went to take sannyāsa at Katwa. He left His household life and straight went to Katwa within a few days, and the day is coming tomorrow. Tomorrow night, about three o'clock, that is day after tomorrow, He reached, He crossed the Ganges by swimming and with wet cloth He went to Katwa, straight. By nine or ten o'clock He reached there a distance of twenty five miles, from Māyāpur to Katwa almost twenty five miles. With the wet cloth, swimming the Ganges personally, He went there.

And Keśava Bhāratī with his paraphernalia he was sitting. Suddenly he found as if the Sun is rising, is coming, in such a glorious mood he feels that Sun coming to him. Then he offered, he could not accept that. "We are charmed by Your beauty, Your personality, and You are so young, only twenty four or something, or more younger. What about Your mother, Your wife, Your guardians? Without consulting them I can't venture to give You the robe of renunciation." Keśava Bhāratī told.

And there was so many, that was a holy time, makara-saṅkrāntī, a famous tithi, and many came to take bath in the Ganges, that occasion. And they also came to see the āśrama of the sannyāsī. And many persons crowded there, a big throng. And they all opposed, "If Keśava Bhāratī you give sannyāsa to this young, charming, beautiful boy, then we will break down your āśrama immediately. It can't be." They were opposed.

Then Keśava Bhāratī asked Mahāprabhu, Nimāi Paṇḍita, "So, You are that Nimāi Paṇḍita about whom we have heard so much? Many big scholars that came to conquer in Navadwīpa, the renowned place for the scholars of nyāya and You have defeated them, that Digvijayī and others, You are that Nimāi Paṇḍita?"

"Yes."

"I can give You sannyāsa, but You must take the permission of Your guardians to me."

Mahāprabhu at once suddenly went, and going to get permission.

Then again, He was stopped. "The extraordinary personality which You possess, You can do anything and everything. You will go, You will charm Your guardians and get permission and You will come. Nothing is impossible for You. You've got such a look, that commanding look, commanding appearance. You can do anything and everything. So, consider Yourself, and we are also considering."

The movement, the whole day, crores of the ordinary public are very much enraged. "We can't allow you sannyāsī, to give sannyāsa to this boy, this young boy, impossible. What do you think? We shall smash your āśrama."

Then kīrtana was begun. The whole day, whole night passed in saṅkīrtana and that convulsion movement, and the next day also. His will is prevailing. Gradually the mob, they were prepared for what is inevitable, that gradually controlled. And all began to cry.

Nimāi Paṇḍita put the mantram to Keśava Bhāratī: "Is this the mantram you will offer, I got in dream?"

"Yes, yes, this is mantram, the Name also."

In this way, the next day, afternoon, the sannyāsa function began. By that time the maternal uncle of Mahāprabhu, Candraśekhara Ācārya reached there. He was there, and he was asked to do the function on behalf of Caitanyadeva, Nimāi Paṇḍita. He began to chant and dance, and all the audience influenced by Him.

The barber was asked to shave. He can't venture to touch His body. "I can't touch." Anyhow, ordered repeatedly, at last he had to do the service. The shaving the beautiful curling hair of the beautiful face of the twenty four years genius boy, shaved. The barber promised, "I won't touch with this hand anyone else for my occupation. I shall rather eat begging. This is my last service. This hand I won't touch anybodies body from today." So he began the occupation of a sweetmeat-maker, the barber, became sweetmeat-maker.

Then after sannyāsa, began to dance mad, began to chant the śloka of Bhāgavatam:

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva

[(As a brāhmaṇa from Avantī-deśa said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."] [Śrīmad-Bhāgavatam, 11.23.57] & [Caitanya-caritāmṛta, Madhya,3.6]

Tridaṇḍī-bhikṣu _____ [?] eleventh canto [chapter seven]. Kṛṣṇa Himself is giving description of this sannyāsa to Uddhava. It is mentioned there, tridaṇḍī-bhikṣu. And what was sung by tridaṇḍī-bhikṣu, that passage was sung by Mahāprabhu.

"I have accepted this garb. This is favourable to My life of bhajan. None have any claim in the society over Me, and exclusively I shall be able to devote Myself for the service of Kṛṣṇa. I am going to Vṛndāvana, no other engagement, no other connection with anybody, anything I have after this sannyāsa."

In this way, with ecstatic madness He began to dance and chant. Bhāratī also came to embrace Him, and both the Guru and the disciple clutching at their hands began to dance, and so many also began to chant and dance, in this way.

Then suddenly His whim came, "I shall go to Vṛndāvana immediately, during the evening time." And He ran towards near the jungle, He entered into the jungle."

And Nityānanda Prabhu, Candraśekhara Ācārya, Mukunda and Jagadānanda, these four followed Him.

He's in trance, running sometimes, and crying sometimes, "I am going to Vṛndāvana. Exclusively I am devoted to serve Kṛṣṇa. I see no other duty I have got." He's running.

And they were also trying to follow Him as much; but He surpassed them. Night came; they were perplexed, lost His connection, all these, three, four. Then after some time, the winter night sometime they could hear that a very piteous tone, crying, coming to touch their ears, from a

particular direction. Then in the dense darkness of the night, following that voice, they went that side.

And as He's falling on the earth, on the ground, crying in a very piteous tone, "Kṛṣṇa Kṛṣṇa."

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

["Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [Caitanya-caritāmṛta, Madhya-līlā, 2.15]

"Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where should I go, where shall I find Him?"

In this way, in piteous tone, heart-rending tone, He's crying. And then they went near and managed to put some water on the eye and on the face, and then again He came out of the swoon.

"Who are you? I am going to Vṛndāvana. You are disturbing Me. Why?"

Again He got up and began His charge running towards that way. But in a bewildered stage, no consciousness of any particular direction: running, going to Vṛndāvana. But the great attraction of the devotees in Navadwīpa, Śāntipura, did not allow Him to go towards the west. But anyhow, the attraction came; He is going, and the attraction this side. In this way He came gradually to the way of Śāntipura. From Nadia He went and He went that side, and the attraction of the devotees, gradually they took to this course, and He came towards Kalna, Dubrarājpura.

And the trance also passing away; Nityānanda Prabhu came in His front. He found a sannyāsī. "I am going to Vṛndāvana. A sannyāsī is in My front. Who are you sannyāsī Śrīpād? Where do you go?"

"I'm going to Vṛndāvana with You."

"Oh, you are going to Vṛndāvana? Yes, yes, very good. How far Vṛndāvana is from here?"

"No, no, We are come very near. Just You see the Yamunā." Nityananda Prabhu showed Ganges there near Kalna. "You have come to the Yamunā, and after crossing, we shall get Vṛndāvana. Come, I am going to Vṛndāvana with You."

...

So tomorrow we observe Mahāprabhu in His own house, from the hands of Śacī Devī, Mahāprabhu took food. In Bengal, generally, that day inauguration of Lakṣmī pūjā, some _____ [?] some sort of cakes are prepared. So tomorrow that cake will be prepared.

And at night, dugda lag lagi [?] When Mahāprabhu thought that next morning, or in the later part of the night He will leave Navadwīpa, so He attracted His devotees in such a way that almost every leading devotee came to see Him in the evening. And those that are coming they're taking a flower garland. And so many garlands and He's putting again that garland to the neck of other devotees. And the devotees do not know: only four of the devotees knew that

He will go, but ordinary devotees they don't know that this is the last night of His stay in Nadiyā. And whoever is coming to see Him, He's giving the advice.

āpana galāra mālā sabākāre diyā, ajña kareṇa gaura-hari kṛṣṇa kaha giyā
[ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane
yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra
jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa]

["Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: "Always engage in thinking, remembering, hearing and speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth."] [Caitanya-Bhāgavat, Madhya, 28, 25-28]
& [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 16]

From His own neck, He is putting the garlands on the other devotees, and says: "Under any condition, don't leave this Kṛṣṇa Nāma. Wherever, while eating, staying, sleeping, waking, always take the Name of Kṛṣṇa. Sabākāre diyā, ajña kareṇa gaura-hari. This is My last request to you all My friends. Kṛṣṇa kaha giyā, always talk about Kṛṣṇa, nothing else. Ki bhojane, while eating, ki śayane, sleeping, kibā jāgaraṇe, or waking, aharniśa cinta kṛṣṇa, day and night think of Kṛṣṇa, balaha badane, and pronounce on your tongue.

Yadi āmāra prati sneha thāke sabākara. If you have got real attraction, affection for Me, kṛṣṇa binā keha kichu na balibe āra, then without, taking the Name of Kṛṣṇa, do nothing, nothing else. If really you have got any attraction for Me, then only go on with Kṛṣṇa cultivation.

Jagatera pitā kṛṣṇa ye na bhaje bāpa, He's the origin of us all, He's our father. We have come from Him. Pitṛ-drohī pātakīra janme janme tāpa, and the son who has no gratitude towards the father, he's sure to be punished birth after birth. Jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa.

Then, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Uttering this particular Name, sabākara, kṛṣṇa binā keha kichu na balibe āra, always take this Name and no other rules and regulations to be followed on this. Take the Name; go on chanting the Name of Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Hari-Nāma mahā-mantra, this is not ordinary mantra, but this is mahā-mantra. Sarva mantra sara, this is the great among the great mantra, sarva mantra sara, and the very essence of all the mantras ever known to the world, sarva mantra sara. Sarvaka balite nahi ara [?] Only take to this, always, always. No other restriction to be followed on this account."

He was telling in this way. And they were all coming; some intuitively because that was the last night, so almost all coming. Then late at night, that Śrīdhara Kholaveca, who used to make

trade on the plantain tree, the fruit, ripe or green, and that inner stem in the plantain, and then leaves also on which to take food, he had a trade on these things. And Mahāprabhu used to snatch it from him every day. Giving less price He used to collect the good things snatching from him. And that Śrīdhara came to see Him late at night with a green gourd, or what is that big fruit? Laow [?]

Devotees: Mellon? Jackfruit?

Śrīla Śrīdhara Mahārāja: Not jackfruit; this is a vegetable thing.

Akṣayānanda Mahārāja: Squash.

Śrīla Śrīdhara Mahārāja: And Mahāprabhu asked, Mahāprabhu thought that Śrīdhara, "I took almost the whole life snatching from him so many vegetables snatching from him, and in this last night, he has taken this vegetable and I can't leave it." So asked His mother, "Mother, Śrīdhara has presented this vegetable...

Parvat Mahārāja: Squash?

Śrīla Śrīdhara Mahārāja: Not squash, but a big size, you will see it here.

"And so, think how it may be prepared." And at that very time, one came with some milk. Then Mahāprabhu asked, "Mother, with this milk and this lauw [?], prepare some sort of sweet food, paramānna."

Akṣayānanda Mahārāja: Sweet-rice.

Śrīla Śrīdhara Mahārāja: Dugha laga lagi [?] its name. That vegetable boiled in the milk with some sugar. That was prepared and Mahāprabhu took it.

Then almost about three o'clock or so, or even before, He came away. Śacī Devī knew, she had got some clue, she was staying, guarding at the door. Mahāprabhu bowed down to her, and like a stone figure, statue, Śacī Devī, mother, sat there.

Then the early morning, the devotees are coming to see Him, they found that Śacī Devī is like a statue, she is sitting at the door, door opened, everything empty. "What's the matter Śacī Devī?"

"Oh, I was waiting for you, you devotees. You take possession of the house. I am waiting for you. I can't enter into the house any more, any longer. I shall go anywhere and everywhere. You take possession. You are His devotees. You are real heir of His property, you take possession. I am going." In this way.

They began to throng around her and to console her. "You will go? What about that girl, wife, He left, only fourteen years old? Who will protect her? You can't shun the responsibility given to you. It is on your shoulders." In this way, they came and they consoled her and took her again into the home, and wailing began there.

And in Katwa also, that thing was being done. Then after three days fasting and running, Mahāprabhu was taken to Śāntipura, Advaita-bhavan by Nityānanda. Nityānanda, when He found that He's sure to guide Him towards Śāntipura, He sent other followers, "Go ask Advaita Prabhu to come with a boat here in this ghāṭa, bathing place, and run to Navadwīpa to inform Śacī Devī that we have taken Him again in this side, Śāntipura, and take her in palanquin here in Śāntipura." Managed by Nityānanda Prabhu.

Then Nityānanda Prabhu took Him to Ganges, "Yes, yes, this is Yamunā."

Mahāprabhu jumped into the river after three days fasting. Yamunā darśana, Mahāprabhu took His bath. Taking His bath, suddenly found that one boat came by Him and some old man with beard rising from the boat with some red cloth etc. Then Mahāprabhu, finishing His bath He's on the bank and then he came, the old man came and bowed down to Him.

And Mahāprabhu marked his face, "Oh! I think you are Advaita Ācārya."

"Yes, I am him."

"Oh! How do you know that I'm in Vṛndāvana? How could you find? How could you know?"

"No, no, I'm not in Vṛndāvana. Wherever You are present that is Vṛndāvana. And by my fortune, You have come to the banks of the Ganges."

Then whole thing turned within the mind of Mahāprabhu. "Oh, then that sannyāsī is Nityānanda." He finds, He's finding the face of, prabhu kahe nityananda amila kanail ganga ke ami jamuna koila.

"Oh, Nityānanda had Me enticed, led Me to the banks of the Ganges and plainly told that this is Yamunā and He has taken Me to the Yamunā."

The whole trance disappeared.

Advaita Ācārya told, "Yes, Nityānanda did not speak wrong. In scriptures it is mentioned that Yamunā falls in Ganges near Allahabad and generally it is in the western side of the Bhagavati, the Yamunā. And on the other side, the eastern side, there is the Ganges. So You have now taken Your bath in Yamunā proper according to scripture. Now, give up Your wet clothing, and I have taken this dry _____ [?] for sannyāsī, kaupīna, You please accept. This is my _____ [?] And today after three days of fasting, You are to get something in my, I pray to be a guest in my house to take something, as Your begging diet. Your begging diet must, should take place in my home today. Please be kind with me."

What to do? They all took Him in the boat, and took to Śāntipura. And the next day morning Śacī Devī was taken there. And about ten days or twelve days, Mahāprabhu remained in Śāntipura, met Śacī Devī, so many chanting and singing, dancing, all these things. After that He took His way to Nīlācala, Jagannātha Purī, it was arranged with them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then Vidagdha Prabhu will be in difficulty. He won't be able to come here. I have ordered him to go on with the service there to Swāmī Mahārāja. It does not matter. He may stay, and go on with the service, all right. Gaura Haribol. Hare Kṛṣṇa, Hare Kṛṣṇa. Gaura Haribol.

In an ordinary way if we think that they are justified to do so to keep up their position as they think. To keep up the constitution, the institution to save, that those that are going there, they are hearing something, and thinking that we are below the standard, so it will be difficult for them to keep regard of us. So to save us, we must construct some wall between the two, that that influence may not come and lose the confidence of the general newcomers, especially on us, so non-cooperation in the beginning. I apprehended that they may not stop there only, but take some aggressive measure also they may take. God save them. Hare Kṛṣṇa. But what to do? I'm very slowly and cautiously going on with my own considered opinion, going ahead, as far as possible, with much restraint. I don't feel any enthusiasm or encouragement going against them. That is the creation of Swāmī Mahārāja who has done such a big work for Mahāprabhu and my Gurudeva. So much so almost impossible thing has been done by him. And his created institute that should be saved at any cost: a great thing, inconceivably great thing that should be saved. Only that the standard may not be lowered, at the same time, that is whatever we have understood and we have realized to be the truth. Only to a particular section, we want to keep it intact, that this is the standard of the estimation of the consideration of the realization of Śrīmad-Bhāgavatam and Mahāprabhu and our Gurudeva and Swāmī Mahārāja also. The standard of the culture is of this type.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: It seems like we are on the platform of friends and enemies.

Śrīla Śrīdhara Mahārāja: The yesterday perhaps for the first time I heard, I can't trust it even, that Bhāvānanda Mahārāja, he trampled down his foot on a book named the Gauḍīya Kaṇṭhahāra, the very gist of all the Vaiṣṇava scriptures prepared by our Guru Mahārāja, Gauḍīya Kaṇṭhahāra. I can't trust such heinous work being done by him. I can't follow, can't conceive that that scripture containing the very gist of Bhāgavatam, Gītā, and all other Vaiṣṇava scriptures, including the Goswāmīns, the pramāṇa, that is the most useful weapon of the preachers, sannyāsīns. It was prepared to that line. And that has been trampled down under foot. I can't conceive. So much so that I...

End of 82.01.11.C_82.01.12.A

Start of 82.01.12.B

Śrīla Śrīdhara Mahārāja: ...happy if I can hear again, "No, no, this is false information." I'll be happy then, because I thought him to be very simple, a candid person, and trying his utmost to follow the line of Mahāprabhu. Hare Kṛṣṇa. This horrible thing: anyhow, we may have to be converted into stone if we are to hear these things from the Ācāryas of Swāmī Mahārāja, appointed by direct appointment. I shudder to think it. Hare Kṛṣṇa. It may be false. I would like to hear that it is false news.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So Mahāprabhu is leaving His gṛhastha līlā and preparing for His sannyāsa. From the only tomorrow at dead of night He will leave His home and go for the public.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Parvat Mahārāja: Mahāprabhu swims across the Ganges at what time?

Śrīla Śrīdhara Mahārāja: By three o'clock or so.

Parvat Mahārāja: In the morning?

Śrīla Śrīdhara Mahārāja: At night, yes.

Parvat Mahārāja: Tomorrow. Would it be auspicious if we do that?

Śrīla Śrīdhara Mahārāja: Hmm?

Aranya Mahārāja: To swim across the Ganges? I don't think so.

Śrīla Śrīdhara Mahārāja: It is a very painful story for us to think, that Mahāprabhu is doing in this way. The devotees of Mahāprabhu, they are not very happy to see Him in His sannyāsa līlā. You see wherever His Śrī Mūrti has been installed, none is in sannyāsa. The devotees don't like to see Him in sannyāsa. Just as the gopīs don't like to see Kṛṣṇa of Dvārakā, Kṛṣṇa of Gītā, they don't like. Dvārakā, Mathurā Kṛṣṇa, they want to avoid. "Kṛṣṇa of Vṛndāvana we want." They don't allow to trespass that Dvārakā conception. With much grief they are forced to look at, as it occurred in Kurukṣetra and Prabhasa Tīrtha. They are none, who was master of Kṛṣṇa, now they are none, can't see. So in that position, their followers cannot tolerate. These are fine things of divine sentiments, sentimental truth.

That Satadanya Mahārāja, he is in charge of Caitanya Candrodaya Maṭha now, is it not? Satadanya?

Akṣayānanda Mahārāja: Under Bhāvānanda and Jayapataka.

Śrīla Śrīdhara Mahārāja: _____ [?] Disconnected, non-cooperate.

Devotees: Martial law, dictatorship, just like in Poland.

Śrīla Śrīdhara Mahārāja: No, not martial, but they're not happy to do that. But on policy they are to, for the time being, they are to test what effect it can have. They also have some affection for

me. But still, to save their institution from the present crisis, what they think like that, it is a crisis, temporarily they are giving trial to this particular injunction.

Devotee: Temporary injunction.

Śrīla Śrīdhara Mahārāja: I think like that. I think like that.

Akṣayānanda Mahārāja: You are very merciful.

Śrīla Śrīdhara Mahārāja: But they cannot forget me totally. The newcomers may think like that, but the old that have seen me along with Swāmī Mahārāja there, it will be very difficult for them to bar, to put such a rigid law between the two, for those old men that have said how intimately Swāmī Mahārāja dealt with me. It will be very difficult for them. But still they, as a policy to take, in the check, the flow is coming this side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So...

Devotee: With Caru Swāmī?

Devotee: No, alone, I will meet them there.

Śrīla Śrīdhara Mahārāja: So [To Kṛṣṇa Smrti Sudha re: Tīrtha Yatra] you may begin with Katwa...

Devotee: _____ [?]

Aranya Mahārāja: No, he's saying you should begin with Katwa.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And then two days after.

Devotee: The day after tomorrow Caitanya Mahāprabhu taken sannyāsa, in Katwa.

Aranya Mahārāja: That's twenty five miles from here.

Śrīla Śrīdhara Mahārāja: Twenty five miles, Katwa station.

Devotee: One hour journey.

Aranya Mahārāja: By train?

Devotee: By train, bus also.

Aranya Mahārāja: So maybe we can go, today, and visit.

Śrīla Śrīdhara Mahārāja: You may do one thing in the meantime, you may go to Śāntipura and come back, and then day after tomorrow go to Katwa, come back, and then you start via Calcutta towards Purī, and then to the South.

Devotee: Ok. Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Śāntipura Advaita Ācārya's house.

Śrīla Śrīdhara Mahārāja: Mahāprabhu often He went to Śāntipura and stayed a few days there chanting and dancing and so many līlās performed in Śāntipura, the home of Advaita Ācārya.

Aranya Mahārāja: Cross the river, take rikshaw?

Devotee: Yes, or you go by bus _____ [?]

Śrīla Śrīdhara Mahārāja: Direct train also, from Svarūpa Ganja the narrow gauge train that is via Krishnanaga direct goes to Śāntipura. If you take the train in Krishnanaga...

Devotee: Bus also always.

Śrīla Śrīdhara Mahārāja: Always bus also. Go to Krishnanaga and from there to Śāntipura.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The town Śāntipura, just at the extremity of the Śāntipura town, there is one temple known as Babla [?] that is conceived to be the old home of Advaita Ācārya. The town is a little off. And there is one, that is Kulia, Haridāsa Ṭhākura's bhajan-kuṭīra is there, nearby in Kulia, these two, this Advaita Prabhu's home and Haridāsa Ṭhākura's bhajan-kuṭīra, two things to see there. And when you go to Kalna, the Gauridāsa Paṇḍita, Gaura-Nityānanda that was installed during the lifetime of Gaura-Nityānanda there in Kalna. You can go see and come back, and also go to Śāntipura come back, and go to Katwa come back. And then you via Calcutta go to Purī, and you may take halt in Remuṇā also, the Kṣīra-corā-Gopīnātha.

Aranya Mahārāja: How many hours to Katwa?

Devotee: Katwa is one hour journey.

Aranya Mahārāja: And Śāntipura?

Devotee: You go here, go to Kalna, Gauridāsa Paṇḍita, then go to Śāntipura.

Aranya Mahārāja: How?

Devotee: Over the Ganges and then rikshaw.

Śrīla Śrīdhara Mahārāja: _____ taxi available, direct, but that will be costly. If five or six of you go...

Devotee: Over the Ganges, Svarūpa Ganj there is many cars also, direct.

Śrīla Śrīdhara Mahārāja: So if you like to go in a group...

Aranya Mahārāja: Cheaper to go with taxi.

Parvat Mahārāja: Gaura-Nitāi came and became the Deity?

Śrīla Śrīdhara Mahārāja: Became the Deity, yes, it is told like that. And then he said, "No, no, I don't believe. You have managed anyhow to escape from the room." Then put Them again, and "You go." And the Deities were taken out and he under lock and key. Then the Deities began to walk. And he found, entered and found that They are petrified, Gaura-Nityānanda, like Deity. There this has been told.

It is all hypnotism, the highest hypnotism, satya-saṅkalpa. Let there be water, there was water, let there be light, there was light. Such willpower is at the back of all this creation what we see, satya-saṅkalpa. His will is all. We are to prepare ourselves to come to such a conception about the creation. His will. So, subjective causality, the cause is subjective.

Consciousness is the original substance, not the fossil. Fossil is floating in a negligent part of consciousness: the consciousness is the ocean and some iceberg is floating on it. So all these are floating on the ocean of consciousness in different gradation, satya-saṅkalpa.

The lower things, more or less perverted reflection of the higher; and lower cannot create higher. It is common sense. In higher things we may find here and there according to the degree of our misconception, something unnecessary, un-useful, undesirable, and hard and soft; all these, for our own misguided subjective feeling.

In the fullest length of our vision everything is good, serving Kṛṣṇa from their different positions, serving Kṛṣṇa. The transformation is according to the transformation within our consciousness, the seer. The seer is the responsible for different kinds of sight, the deviation in the seer from the standpoint of the Absolute interest, these differences.

There is difference in so many things. Māyāvādīs say that these are all false. The Vaiṣṇavas do not say false. Neho namast akincana [?] "There is no variegated-ness."

But variegated-ness is there. Otherwise why it is mentioned? It is a disease, but disease is a real thing. So, medicine, doctor, all these are necessary to cure the disease. We can't say that disease is false. Then what is the necessity of curing?

So world is real, for the bondage, otherwise why the necessity of the Vedas, the Avatāras, the sādhus and to canvass, 'That don't, this is not the normal place, it is abnormal. Go to be reinstated in your normal place, go to home, back to God.' What is the necessity of uttering all these advices if it is not there? That is the contradiction between the Vaiṣṇava and the Māyāvāda. This is also here. It is also real. The error is real, the disease is real. This is one point. Another point, and that is the highest, cause is a differentiated one, not a static non-differentiated thing. There is hierarchy, everything is there. What we find here, this is the reflection, but perverted, but it is the reflection of the original. Otherwise how can it come here? If it is not in the cause, it cannot come in the effect. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

It is deplorable, but it seems to be true that the whole ISKCON administration is tottering. It is a very deplorable thing. But we see as a fact. And generally such things happen because the Ācārya can, they, there is a tendency to depend on their own disciples more. With their help, they like to go on with their work according to their free will. But the God-brothers, they may not rely much, because almost of equal status. They cannot order them forcefully to take up some duty and to carry out that. The difference comes from there. And there is some scientific basis of that. The vātsalya-rasa and the sākhya-rasa: sākhya-rasa is with God-brothers, and the vātsalya-rasa with the disciples. And vātsalya-rasa is stronger than sākhya-rasa, so the vātsalya-rasa asserts itself, and the sākhya-rasa is slackened: then scientific basis. But it depends on the Ācārya to be very careful that not so soon they should not go to depend on their disciples more. But in the beginning at least, they should rely more on the friends, these brothers, God-brothers. Very soon, if very soon, they go to depend on their disciples and the relationship with the friendly circle will be slackened. They will be, they cannot but be indifferent, so some elimination is possible, is likely.

And I told that so many good souls that came through Swāmī Mahārāja to throng under the flag of Mahāprabhu, Gauḍīya Maṭha, they will fast and die. So, some relief work should be done. That was my intention, and not, avoiding all possible clashes with the main institution, no clash with the main institution. No competition but only relief work. That was my – the big souls, the great souls, they are going, being aloof, and going away and becoming indifferent to Swāmī Mahārāja and Mahāprabhu, our Guru Mahārāja, Śrīmad-Bhāgavatam and Kṛṣṇa. And I shall stand and tolerate all these things seeing I shall feel that I won't see. That is difficult for me. So I ask my friends, "Start a relief work, to save those old friends that may not be encouraged by the present organizers."

But it is obvious that they will rely more on the sons than the brothers. It is a general thing. And we had a sad experience in our own institution like that. So I could conjecture that such things may come, may occur. And indifferently we shall try to help them somewhat, otherwise we'll be responsible to Mahāprabhu.

Though personally I'm not fit to carry on the responsibility of many devotees, and so and especially in this old age, it is not possible. So I ask you to create a separate institution nearby

and sometimes possible help from me, and you go in your own way. In that way I can help you. That was my intention. So from the beginning I told, close to me, "Get one institution, independent, and go on working from that centre, and come now and then and consult with me. And I shall give my help as much as possible, from my present position, whatever is possible. That is my intention. Hare Kṛṣṇa.

The living man is going to die, to tolerate this view and this is not very easy for another living man. Hare Kṛṣṇa. Gaura Haribol. Die to live. The constitution is not everything, but still it has got some efficacy to help the people. Organisation to help the people is necessary, but a bogus organisation is not desirable. A bankrupt organisation; the capital must be there.

Once in Kulna, when talking with an important follower of Ramakrishna Mission, I had to give some analogy. "The big signboards are there, Ramakrishna Mission, Bharata Sevā Āśrama, Congress Sevā, all these, but the auditor goes, they will find all bankrupt. Only signboards there, but the real position is that of a bankrupt. No capital. So mere signboard won't do, and a business practice and capacity, that won't do. The capital must be there, should be there. What is the capital? The capital is necessary. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] The cottage industry may also be encouraged if the capital is there, in small ways, but must be a substantial and a living thing. And dead man's gesticulation that is convulsion. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

Aranya Mahārāja: You are our capital.

Śrīla Śrīdhara Mahārāja: Not myself. Yes, Swāmī Mahārāja, Guru Mahārāja, Mahāprabhu, Bhāgavata, Kṛṣṇa, there are so many things. Swāmī Mahārāja passed away, the other day I will pass away. But you may, everyone will have to stand on his leg, that means must have some considerable position, considerable conception, considerable realization of for what we have come. That will be our safe position.

That gentleman, it is very deplorable that Pradyumna he has turned to be atheist. He came so far and now suddenly bankrupt? No faith in Kṛṣṇa? All was just a show, mere show? Or so hurried depression, degradation, how it is possible? How he could commit Vaiṣṇava aparādha or so hurried degradation, almost atheist? Maybe some despair, dejection may come, may suffer from dejection, despair, but atheist? I can't consider that what, his śraddhā bankrupt, and his śraddhā was only a show, only an imitative play; a dramatic show? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. He may not have unity with the institution as a whole, but separately he must go on in his own way. How can he leave the idea and become an atheist? It is all inconceivable to me.

Gaura Haribol, Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Ha, ha, ha, ha, their _____ [?] this rule, that none from here will go to see Śrīdhara Mahārāja. This has been banned. The curiosity of the people in general: that will be increased; "What for?"

Akṣayānanda Mahārāja: "There must be something great over there. Let me see what's there."

Śrīla Śrīdhara Mahārāja: Such a big Mission, they feel endangered?

Akṣayānanda Mahārāja: Yes. Actually they are in danger Mahārāja.

Śrīla Śrīdhara Mahārāja: They're all in danger from that man, and "Who is that man? We hear of something that he was an intimate friend to our Guru Mahārāja, our Founder, and now he's a danger to this Mission, what's the matter? We must have to have a look, have a peep of it before going, some idea of the dangerous spot from whom we shall be very careful. What is that thing?"

Akṣayānanda Mahārāja: The safest place has become the most dangerous.

Śrīla Śrīdhara Mahārāja: "What are those Nāma-aparādhas from which we shall sit tight to save ourselves? We have some conception of Nāma-aparādhas, offences against the Holy Name, then we shall try to avoid them. What is that matter?" Gaura Haribol.

But I do not aspire after anything, but I'm going on, only giving response and attending the immediate call of duty. No plan, no speculation, nothing of the kind. Only the immediate call of duty I am doing and I am answering and attending. That is my idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

When I mildly refused conditionally to my Guru Mahārāja to go the west for preaching, I told, "I don't think myself so fit." I avoided, and Guru Mahārāja left me.

Then one of the ancient sannyāsīns, he told me in Bombay, "Swāmīji, I feel within my mind that I shall fall at your feet. You have checked such an ambitious chance. If you went to the west, a big name you could acquire easily as a western preacher, but you left it so easily."

I simply told, "Yes, Mahārāja. You please bless me that no other ambition may enter into my heart, but to become a servant of Mahāprabhu. I crave for such benediction from you all. I don't feel, of becoming, no temptation for big name I have got I think, and may not enter it again into my heart, but Mahāprabhu may capture the whole of my heart. That I pray for your blessings."

Akṣayānanda Mahārāja: And we are praying for your blessings.

Aranya Mahārāja: That that may happen to us.

Akṣayānanda Mahārāja: The same thing.

Śrīla Śrīdhara Mahārāja: That should be the prayer of all others, I feel, everyone, that Kṛṣṇa may capture every nook and corner of our heart, we'll be blessed, we'll be fortunate, there cannot be any other fortunate to be thought out. Let Him capture every point, every atom of our existence. That should be our summon bonum of our life. The wholesale capturing by Him and His devotees, and nothing remains. That should be our prayer. What more? We have come out for that, the truth, the highest conception of the truth; that will transform me into its own part and parcel. Nirguṇa, and not anything left with separate interest in the saguṇa world. There is our aim of life. And let it continue with... Mahāprabhu. Gaurāṅga Sundara. Live in the eternity, member of the eternity, only in relativity of Kṛṣṇa consciousness, nothing else.

Gaura Hari. Gaura Hari. Nitāi-Gaura-Gadādhara. Gaura-Gadādhara. Gaura-Gadādhara. Nitāi-Gaura. Nitāi-Gaura-Gadādhara. Gaura Haribol, Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So, Kamalāsana Prabhu has not come today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's here? But every day he comes from Māyāpur?

Akṣayānanda Mahārāja: He has one good friend of his there, Kanva Prabhu. He does garden work and Kamalāsana also likes garden work, and all that where we lived there, he cleaned all the outside.

Śrīla Śrīdhara Mahārāja: That's Kṛṣṇa Kiṅkara?

Akṣayānanda Mahārāja: And also Kamalāsana, the whole outside section...

Kamalāsana: I got permission to take as many flowers as I wanted and plant them...

Śrīla Śrīdhara Mahārāja: Then, you are not to return there today? Generally after the class he goes to Māyāpur, and again before evening he comes here, I am told.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But he can't go to Māyāpur today?

Kamalāsana: I'm going to prepare the flower beds today.

Akṣayānanda Mahārāja: No. He's not going. He's working on a garden, here.

Aranya Mahārāja: The point is, are you allowed to go and come to and from Māyāpur?

Kamalāsana: Well, it's because no one knows where I really live.

Śrīla Śrīdhara Mahārāja: And what about that Haripāda?

Akṣayānanda Mahārāja: He left this morning to go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: At the departure of Swāmī Mahārāja, perhaps from Māyāpur, I came to ISKCON and Jayapataka Mahārāja, he very heartily requested me, that I explain there that śloka of Kurukṣetra, āhuś ca te nalina-nābha [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta,

Madhya-līlā, 13.136]. Perhaps that was very striking to Jayapataka Mahārāja. He came to request me, "Please go with us to America. This beautiful śloka of Bhāgavatam you are to explain there." He requested.

'It is impossible for me in this old age to go there. In general I'm very idle type man. Again, in this old age, to take the trouble of going so far to take such risk is not possible for me. Forgive me.'

But very earnestly he requested me, "You go to explain the śloka of Śrīmad-Bhāgavatam there. That is necessary."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Organizations there are innumerable, but what for? That is in question, the organization. Organization is good of course, if it is prepared to render service cent per cent to the real principle. That we should remember, everywhere, otherwise it is a burden.

Akṣayānanda Mahārāja: They say that, "Śrīdhara Mahārāja is all right, but those devotees who go to hear him, they are poison. Mahārāja is all right, but the devotees going, they have got separate interest."

Śrīla Śrīdhara Mahārāja: That is the symptom of a thing of all rightness. A good thing he poisons everything. That is the logic: "Śrīdhara Mahārāja is all right, but anyone coming in contact with him, they are poison, poisoned by him!" They're committing suicide.

Akṣayānanda Mahārāja: What else?

Parvat Mahārāja: They say we are poison, but we are coming here to become free from the poison that we were eating there.

Akṣayānanda Mahārāja: But this is the most valuable poison we have ever found in our life.

Śrīla Śrīdhara Mahārāja: You also approach there, and with your heart, then you will also be poisoned. That is Kṛṣṇa poisoning.

Akṣayānanda Mahārāja: This poisoning here is very sweet. It is killing all anarthas this poison here. We are very anxious for this poison, like cataka bird.

Śrīla Śrīdhara Mahārāja: Visasya visamud daran [?] Poison also medicine in some disease: yes, poison, poison to māyā. It has also been described in Kṛṣṇa līlā, we find in the song, they say, the gopīs, perhaps Rādhārāṇī, is bitten by the black snake, so no hope of Her being cured. The black snake has bitten Her. The Kṛṣṇa conception has poisoned. Sarva-dharmān parityajya [Bhagavad-gītā, 18.66]. He leaves all phases of duties, and if that sort of poison enters your body, he leaves all sorts of normal, so called normal life here, normal duties all left. Govinda Mahārāja _____ [?] ...institution here, and that whole worldwide organization they are giving so much importance to me? _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Sudurlabha bhagavata hi loke, only recognizing your real position, actual position being recognized.

[aksnoh phalam tvadrsa-darsanam hi, tanoh phalam tvadrsa-gatrasangah
jihva phalam tvadrsa-kirtanam hi, sudurlabha bhagavata hi loke]

["O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world."] [Hari-bhakti-sudhodaya, 13.2] & [Gauḍīya Kaṇṭhahāra, 3.47]

Śrīla Śrīdhara Mahārāja: Sudurlabha bhagavata hi loke, it is the opinion of a particular orthodox section.

Akṣayānanda Mahārāja: Koṭiṣv api mahā-mune.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He says that, what did you answer to him?

Parvat Mahārāja: He didn't tell me, these other devotees. I went to get my suitcase out of there to bring here.

Śrīla Śrīdhara Mahārāja: _____ [?] He (Satadhanya Mahārāja) addressed to other servitors of the [Māyāpur] Maṭha, when he was getting away with his own baggage.

Parvat Mahārāja: Renouncing. Deeper realizations, very high realizations, he is keeping them for himself, but now you are giving them.

...

Śrīla Śrīdhara Mahārāja: ...Ācārya, present Ācārya, "That if you can collect such articles for your paper, your paper standard will be raised up." And saying that he repeatedly requested me, wherever, in Madras, Bombay: "Send articles please. Prabhupāda remarked about your articles is such: it will raise the standard of the paper." That was one thing.

Then the Bhaktivinoda Ṭhākura, that poem produced very good influence in his heart. He remarked in different way and expressed that, "There is someone left to say my say in future." That was his remark. "That what I want to say, in future it is remaining, I'm going satisfied."

That is the development in the conception of the Gauḍīya ontological representation, how from Brahman, Paramātmā, Nārāyaṇa is higher, and from Nārāyaṇa how Kṛṣṇa conception is higher. And in Kṛṣṇa conception how mādhurya-rasa, Vṛndāvana Kṛṣṇa is higher. And then how Rādhā-dāsyam, Rādhā-kaiṅkaryya is the highest. It is shown there by gradual process. The real bhajan of the Gauḍīya Vaiṣṇava it climbs...

End of 82.01.12.B

Start of 82.01.12.C_82.01.16.A

Śrīla Śrīdhara Mahārāja: ...may be affectionate, but even Lalitā Prasād who was anti Guru Mahārāja. He also appreciated because it is written in the name of Bhaktivinoda Ṭhākura, common interest, so he also expressed her appreciation for this śloka, this Bhaktivinoda Ṭhākura. What is Bhaktivinoda Ṭhākura? In comparison with other Ācāryas, spiritual preceptors, what is his position? It was depicted there by gradual development. The gradual development of the theism, of the theistic realisation, that was shown there and Prabhupāda appreciated that very much. The comparative study of the real theism, how it grows, very logically.

That Rāmānanda Rāya, the topics of Mahāprabhu and Rāmānanda Rāya that is very, very sweet in my heart, and my heart follows that very closely as if making it one with me. So much so that the development in the theistic conception of the Gauḍīya Vaiṣṇava, the Bhāgavata School, as it was expressed in the discourse of Mahāprabhu and Rāya Rāmānanda. Mahāprabhu is asking and Rāmānanda replying, in this process how step by step it climbed up to the highest.

I closely followed that and that is the key to all my talk. There in one place it is found in the varṇāśrama how gradually it is developing step by step. We are to follow that strictly. Strictly and sincerely we are to follow, then everything we can have a conception of, what is Gauḍīya Vaiṣṇava, what is Bhāgavata Dharma, what is Kṛṣṇa consciousness. It is there. And any true student of that discourse divine he may have the real conception, entrance into the very private, into the secret of the whole Gauḍīya Vaiṣṇava theology. It is there. And then of course in Sanātana śikṣā, Rūpa śikṣā: there elaborately. But in a nut shell the whole system is to be found there, from top to bottom there. Hare Kṛṣṇa. And that is within my heart always.

Gaura-Nityānanda. Gaura-Nityānanda. Nitāi-Gaura-Gadādhara. Nitāi-Gaura-Gadādhara.

I like and I feel that I'm at their feet. I want to secure my position near the feet of Rāya Rāmānanda and Mahāprabhu, Svarūpa Dāmodara. No other wealth has any charm in my life

here in the world, or in Vaikuṇṭha, anywhere else. What the ISKCON will do, harm to me? I want to take my position there, firm, eternal position under the feet of my master.

Ratna-cintāmaṇi, Kavirāja Goswāmī has mentioned there the talk is discovering valuable after valuable, more and more valuable gems and gems in gradual process. Go deeper, go deeper, to get more valuable gems. Go deeper in this way. It has been given by instalment.

Sciata [?], sona, ratna-cintāmaṇi [Caitanya-caritāmṛta, Madhya-līlā, 8, 294] In this process the valuable, more valuable, more valuable things have been distributed there in that talk. "It is a public thing. It is there. Go and take and loot. It is open to all. It is open to all. Go and drink to the fullest extent of your capacity. Quench your all hankering, thirst. It is there."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja:

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

["There is no doubt that we find the highest nectarine taste of rasa in Kṛṣṇa-līlā. But what is Gaura-līlā? In Gaura-līlā, the nectar of Kṛṣṇa-līlā is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa-līlā hundreds of streams are flowing."] [Caitanya-caritāmṛta, Madhya-līlā, 25.271]

Śrīla Śrīdhara Mahārāja: Bhakta-gana, suna mora sadenya bhajan [Caitanya-caritāmṛta, Madhya-līlā, 25.272?] Śrī Govinda Mahārāja has appreciation for this very much. It is written in Caitanya-caritāmṛta. What is Mahāprabhu? Kavirāja Goswāmī is giving description about Mahāprabhu. Who is He? Just from a divine infinite lake so many hundreds of currents are coming out of nectar. Nectarine currents are in thousands coming out from a particular divine lake. And all those currents are kṛṣṇa-līlā amṛta, and coming out from the lake who is Mahāprabhu. Who is Mahāprabhu: from whom in thousand ways the variegated nature of Kṛṣṇa-līlā coming out. Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara. Hundreds of streams are coming out of a particular inconceivable divine lake, and the current of kṛṣṇa-līlā amṛta, the nectarine pastimes of Kṛṣṇa is coming out. And the lake has been compared with Mahāprabhu Śrī Caitanyadeva, oozing out from Him in every movement, His glance, His appearance, His talk, His dancing, His kīrtana, His ordinary discourse with His devotees. In different variegated nature and a beautiful way only kṛṣṇa-līlā amṛta and the streams are oozing in different place, of different taste, peculiar. Unthinkable sweetness there coming out from Him from every posture, gesture, look, movement, Kṛṣṇa coming out; that is Śrī Caitanya Mahāprabhu. When if one can understand Him that, raso 'py asya, paraṁ dṛṣṭva nivartate...

["However, inner attachment to sense objects is spontaneously denounced by the person of a properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [Bhagavad-gītā, 2.59]

...no other ambition he can cherish in his heart any longer. That may be the blessing of the divinity towards me, and towards everyone. No other wealth is ever calculated to be better than this. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

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

Gaura Hari. Ke ar kori vedar patita dekhi ar patita dekhi ar ruci kandiya [?] Mahāprabhu gone: who else again will cry aloud seeing the fallen condition of the souls? He could not tolerate this stage of the souls disconnected from Kṛṣṇa under so deplorable conditions. Haridas hari nahi pai [?] It is a very strange thing that who is really by His existence He is the servitor of Kṛṣṇa and He's devoid of Kṛṣṇa, separated from Kṛṣṇa. What is this? It is quite unnatural. It cannot be tolerated. Kṛṣṇa is His own master and He's separated from His own Lord of heart: very wonderful. A normal thinking man can't tolerate this. This is His birthright, home, out of home. Their feeling is like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
_____ Govinda Mahārāja.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Nitāi Dayal. Nitāi Dayal. Nitāi Dayal. Nitāi Dayal. Mahāprabhu Govinda Sundara hey. Gaurangera nagara baddha nityayet namabhi [?] The beloved citizen of Navadwīpa beautifully dancing and singing His own Name and own līlā. Singing and dancing and feeling His own self, that ideal citizen of Navadwīpa, that famous citizen, Gaurāṅga. Dancing, feeling His own beauty, especially that of Name, tasting His own Name and beauty and dancing: that was seen in the streets of Nadiyā that time. Prabodhānanda Sarasvatī, the Guru, the guide of Gopāla Bhaṭṭa Goswāmī, his poem: Gaurangera nagara badbha nityayet namabhi [?] How beautiful, taking His own Name in a way, and by His own charm He's charmed in dancing and singing.

Sva-bhajana vibhajana prayojana avatari.
Sva virakhi vivam bandham milana nanda ksepan nitya madhuram madhuri [?]
Nitāi Gaura Haribol. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So we may stop here today.
...
...by direct, by instalment according to the capability of those for whom I give. But one who will have such fine understanding, as to understand, as to know, as to feel this is also His order but to a particular group. But more intelligent and higher minded persons they may cross those rulings and advance further. So many scriptures to be ignored, many sādhu's of that level to be ignored: and even the society and well-wishers, well-wishers of different interest. Everything should be ignored if you want Me as Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa, especially in Vṛndāvana, Vraja. I can't tolerate any partner of any shade in My dealings of everyone, no partner. I am the Absolute Enjoyer. No partnership I can tolerate. Even to whom you should have obligation, the Guru section, pita, mātā, the relatives, the parents, so-called superiors, none I can tolerate. Then I'm not there cent per cent. If you want Me then I want to have cent per cent in quality. You may have to attend those duties but outwardly, a show. But the inner most heart I want wholesale. There I am. I am there. Otherwise you will have to come to My outer expression. So many other forms I have got to engage you in that holy life. But brajendra-nandan, if you want brajendra-kiśora, no other path."

Hare Kṛṣṇa. Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [Śrīmad-Bhāgavatam, 10.47.61]

"Because, the rulings, law books, religious law books also, they can't express what they're aiming at, such a thing, śrutibhir vimṛgyām. All the revealed truths, revealed expressions, they're also aiming towards this, but can't express fully. That is, My nature is such, and most selfish in that respect. So selfish even the scriptures cannot measure it, they fail to measure and express that I'm so selfish. But, you will try to understand that is your absolute good. Absolute good, absolute cannot be, cannot admit any secondary position. He can't tolerate that He'll be second to someone, because He's Absolute, not second to anyone. So no partnership is conceivable there. I'm such."

But, connotation increases denotation decreases, denotation increases connotation decreases, in logic we read. Connotation increases denotation decreases, in this way. This conception is there everywhere.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
[sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14. 5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

Karmibhyaś cādhiko yogī, jñānibhyo [Bhagavad-gītā, 6.46]
Yoginām api sarveṣāṁ, mad-gatena, śraddhā [Bhagavad-gītā, 6.47]

[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna
yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] ["Among all types of yogīs, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [Bhagavad-gītā, 6.46-7]

The gradual process, elimination and improvement: improvement means elimination. So those that are very particular about quality, they cannot mix with the mass, hankering for mass qualification or capacity. They're always trying to go up, in eliminative nature. They're ruthlessly progressing of eliminating nature.

Yudhiṣṭhira Mahārāja in his mahāprasthāna when he's making advance, the Draupadī, Sahadeva, Nakula, all, falling down and asking, "Why it is so? We are so keenly or so intimately connected with you Mahārāja, you are going away, you are going up, and we fall down."

Carelessly Yudhiṣṭhira Mahārāja going up, "Oh, you had such defects so you fell down one by one, Draupadī, Sahadeva, Nakula, Arjuna, Bhīma – "Why I am falling down?" – you had some such defect of this nature so you fall down." Without caring he's marching onward.

Then should we mark that this is a type of selfishness? No. To advance towards truth it cannot be so. Truth is distributed by Himself. Truth, not only wholesome, distributive also, self

distributing in nature, so I'm going only to enhance that. By serving Him I'm going to help Him to self distribution. It is universal. Apparently it may be thought to be very narrowed in the worldly sense, in the external sense, but it is more universal from the qualitative difference.

Eliminating stone, earth, water, we are going to ether, but ether is more extensive than the earth. Water is more extensive than the earth; then the air is more extensive, spacious, than the water, in this way. The sukṣma, the gross is being eliminated and we're going to approach towards sukṣma, subtle, from subtler to subtlest. But in one sense that is more accommodating.

Truth: so Svayaṁ-Bhagavān Kṛṣṇa, whimsical, Absolute Good whimsical; that is at the back of every form of truth. So outwardly eliminating but inwardly it is accommodating.

Hare Kṛṣṇa. Nitāi Gaura. So quality is valuable, it is precious. Quantity is available, it is very cheap, quantity here we find. But here in this mundane plane the nature of quality is very rarely found.

Different nature we find, even in the Ācārya, goṣṭhy-ānandī, whatever they have in a collective way they want get it, enjoy. And there are some who very eager to improve their qualitative realisation, do not care much for the environment, but more careful towards inner realisation. But when anyone is used by the Absolute to do any work he will have to do that. He'll be given such nature. Arurakta [?] The stage when just he's going to climb the stage, that āpana-daśā, that in his own plane: amongst them two kinds, goṣṭhyānandī and viviktānandī [aka bhajanānandī].

Bhāratī Mahārāja: Mahārāja, in the Hari-Nāma-cintāmaṇi it describes about the āpana-daśā and those different stages. And Bhaktivinoda says that there are persons who have arcana-pravṛtti and those have saṅkīrtana-pravṛtti.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhāratī Mahārāja: Arcana-pravṛtti...

Śrīla Śrīdhara Mahārāja: Arcana-pravṛtti in āpana-daśā ?

Bhāratī Mahārāja: Yes, no, not in that but generally sādhakas may have arcana-pravṛtti or saṅkīrtana-pravṛtti. So are these comparisons...

Śrīla Śrīdhara Mahārāja: Arcana temperament in the highest stage it is to be found in Rāmānuja sampradāya, in Vaikuṇṭha, the arcana may attain final stage. But in Goloka arcana is secondary, and the rāga service that is primary. Arcana, not arcana proper but takes the shape of arcana we find in Nimbarka sampradāya, something like arcana. And opposite, rāga sevā we find in Vallabha sampradāya, Viṣṇuswāmī, Vallabha sampradāya, sevā. They even do not like to pronounce the name arcana, but 'sevā I'm doing.'

And kīrtana is in Gauḍīya sampradāya and what seems to be arcana is not real arcana. It is what Rūpa, Sanātana did themselves, Goswāmīns: that is a kind of sevā, not much of arcana. Arcana is there when scripture plays the part, important play. But heart within, the satisfaction of the inner heart, that plays the important part in bhajan, sevā.

In Vraja-maṇḍala about Kṛṣṇa, Gopāla, all these things, the rāga-mārga, the inner inclination, tendency, that is more valuable, is considered to be more valuable than what is recommended in the scriptures in arcana-mārga.

Once, in Gauḍīya you may find, one such question was put to our Guru Mahārāja. "That Rūpa, Sanātana, their Govinda Mandira, all these temples have been established by them, Deities installed, so they also did arcanam."

Then Guru Mahārāja told, "No. What they did that is bhajan. Arcana is indirect, through the scripture, bhajan from heart to heart, direct approach. So apparently people may think that they're making arcana but it is not so. Bhajan means direct service, and arcana through the scriptural rules. So Rūpa, Sanātana were not followers of, or the Goswāmīns, were not followers of arcana though they installed Deities, temples, etc. More concerned with inner sentiment, that is bhajan. And more care taken to the rules regulations of the śāstra that is arcana."

That will help gradually to arouse our internal feeling, sentiment, so arcana is not to be condemned but if any distinction to be thought out it is like that. The bhajan more hearty and the arcana more scriptural.

Bhāratī Mahārāja: Arcana is more jñāna-miśrā?

Śrīla Śrīdhara Mahārāja: Śāstra-niṣṭha. Śāstra-niṣṭha. Śrutibhir vimṛgyām [from the verse beginning āsā maho caraṇa-renu-juṣām [Śrīmad- Bhāgavatam, 10.47.61]

Bhāratī Mahārāja: So this platform of āpana is extremely advanced, very advanced, āpana-daśā is very advanced stage.

Śrīla Śrīdhara Mahārāja: Of course. Svarūpa-siddhi, advanced stage.

...

... general maintain, consolidate your position where you are, that you may not have to go back. Then you must march and that is the object of your consolidated position.

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

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

So relative things to be attended because we may go down, but the object is to go onward absolute, absolute consideration, it is not a static one. Hare Kṛṣṇa. Otherwise it will be a stagnant, rotten thing. Progressing nature there always should be, and the same time to maintain ones advanced position also. So relative only to maintain the present position, and absolute consideration to go up, further, onward. So that is our aim and this is our position that we may not go down.

But the nature of government whether democratic or autocratic, what sort of government should be, utilise, administer to the people through them, that is all important.

Rāmeśvara Mahārāja's tone that when he has got recognition from Swāmī Mahārāja to do the function of the Ācārya, then necessarily he's in absolute position.

But I do not recognise his position to be so. Still he's a student, madhyama-adhikārī, at most, at best. Then there's Ādikeśa, he was an Ācārya?

Akṣayānanda Mahārāja: No, only GBC.

Śrīla Śrīdhara Mahārāja: Only GBC.

Parvat Mahārāja: He was trying to be an Ācārya.

Akṣayānanda Mahārāja: He desires of becoming an Ācārya, we're told.

Śrīla Śrīdhara Mahārāja: And I was told that one Ācārya he has married his own disciple?

Akṣayānanda Mahārāja: No, he didn't do it, he had some desire to do that, and then he checked that desire.

Parvat Mahārāja: He asked the GBC's permission.

Akṣayānanda Mahārāja: He requested it.

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Harikeśa.

Śrīla Śrīdhara Mahārāja: Harikeśa is more afraid, Harikeśa is more afraid of me that he wants to keep the standard of the Ācārya. He's there to criticise the standard of Ācārya.

"We are all perfect, we are supposed to be perfect."

But that gentleman he does not recognise that position in us...

...

... He's the son of our aunt Śacī Devī. Śacī Devī is our aunt and He's born of her, so what greater position He may hold than us? _____ [?] Then of course we are to admit that He's over-intelligent and endowed with some great prospect. That does not mean that He will say that we are nothing, and He's all perfect."

...

You may go through that tridaṇḍī-bhikṣu _____ [?] Kṛṣṇa Himself is chanting that how he was disturbed by the public, that brāhmaṇa of Avantīpur, that tridaṇḍī-bhikṣu, how the public disturbed him. Collecting some food he's placing on the bank of a river and eating. Some came and passed urine there, so much it is mentioned. And of course it is coming from the mouth of

Kṛṣṇa Himself. The public is, may be so boisterous, so rude, so cruel, so beastly in their temperament. That collecting some food by begging and he's taking that, and one came and began to pass urine. What more can take? Then they will put so many questions. He's tired of answering them, he's keeping silence. Then giving some slap. "You don't say anything, you must be a thief, or dacoit." In this way this is _____ [?] And this passes through the notice of Kṛṣṇa Himself. But it is necessary for the improvement of the sādhu's condition. So He does not interfere. It helps them indirectly. That may be hateful to the world at large that they may not have any charm in future for such life, mystery life.

...

Bhāratī Mahārāja: Jyoti Vasu, he recently died in Jaipur.

Akṣayānanda Mahārāja: He's the chief minister.

Śrīla Śrīdhara Mahārāja: Oh, Jyoti Mai Vasu [?]

Bhāratī Mahārāja: Any reaction in Bengal?

Śrīla Śrīdhara Mahārāja: Reaction that one of the strong members of the Communist Party went away, not much. He has a big majority still. Mai Vasu [?] he was an assembly member only, but fighting member, man of learning, he was somewhat a learned man, in law.

Bhāratī Mahārāja: He was favourable to some degree towards ISKCON.

Śrīla Śrīdhara Mahārāja: Favourable?

Bhāratī Mahārāja: Yeah, he had some connection with Bhāvānanda and Jayapataka. He carried some influence for ISKCON.

Śrīla Śrīdhara Mahārāja: So natural, his father – was going to commit suicide: action reaction, ā-virincyād amaṅgalam, karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅ...

[karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam
vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [Śrīmad-Bhāgavatam, 11.19.18]

End of 82.01.12.C_82.01.16.A

Start of 82.01.13.A

Śrīla Śrīdhara Mahārāja: ... Rādhārāṇī's brother, not direct, Rādhārāṇī's brother is Śrīdam. Śrīdam is Rādhārāṇī's brother, elder brother. And Subal he has also intimate connection with Rādhārāṇī's father-in-law's house. He had free access there when very young, and almost similar to She, as Rādhārāṇī. He was very beautiful and he could give proxy of Rādhārāṇī. Subal milan.

Once, Subal at noontime, when Kṛṣṇa hankered after Rādhārāṇī's company so much, Subal was sent to fetch Her, in noontime. And Subal went there and took the garments of Rādhārāṇī and stayed in the harem. And Rādhārāṇī took the garments – She was dressed by the garment like Subal. And anyhow She managed to get out of the house, and with a young calf on Her breast She approached to Kṛṣṇa.

So much so imitation, Kṛṣṇa could not detect, "Oh, Subal you come back. You can't manage to take Her here?"

"Yes." Rādhārāṇī in the garb of Subal answered, "Yes, it is very difficult. I could not manage to take Her."

Then Kṛṣṇa going to faint, in half fainted form fell down.

Then Rādhārāṇī fell on His feet. "Eh, can't recognise Your eternal maidservant, You My Lord? You fail to recognise Me. I'm Your eternal servitor maidservant and You can't recognise Me My Lord. I have come."

No. Rādhārāṇī put in merry joke. "I could not take Her, but if you ask I can bring Candra. Should I make any attempt for that?"

"No, no, no. You don't understand My heart. I don't want Candra now. My hankering to the extreme for Rādhārāṇī."

Then Rādhārāṇī could not be taken. What to do? Then He was going to faint. Then She came out, "I'm Your eternal maidservant. You could not recognise Me My master, this is Myself." With such things.

And Subal was very similar and very intimate to the friend of Rādhārāṇī's father-in-law, Subal. Among all the friends he was very reliable, especially in the case of this mādhurya-rasa connection. So Subal, though in friendly rasa he can reach up to bhāva intensity. No other friends can attain up to bhāva-daśā, sneha, mana, pranaya, rāga, anurāga, bhāva, so intensified prema that it comes, reaches to the condition of bhāva, then mahābhāva. That is only in mādhurya-rasa and with Rādhārāṇī. Subal means sākhya-rasa, but because of his connection with mādhurya-rasa, the friends rasa could reach up to bhāva, bhāva-daśā. So much intensity he could reach, he could acquire.

Gaura Haribol. Gaura Haribol. So, I like if possible you can go to see Ekacākrā, Nityānanda Prabhu's birthplace. He's all in all of Gaura-maṇḍala. Mahāprabhu left the whole responsibility of Gaura-maṇḍala to Nityānanda. And He did his best inconceivably preaching the Name of Śrī Gaurāṅga here. You can look how advanced the position is here, you can experience yourself. If you go out the people will come like dog to bite you. In such position Nityānanda Prabhu He could capture so many on the side of Mahāprabhu.

Mahāprabhu when He sent Nityānanda Prabhu, "No other person is eligible to manage in Bengal, in Gaura-maṇḍala, but You Śrīpāda. Only You can manage there."

He had the knack to appeal to the masses. The scholar section eliminated and the mass conversion was made by Nityānanda, and very few scholars, but mass conversion that was led by Nityānanda Prabhu here in Bengal. So Nityānanda Prabhu's birthplace is Ekacākrā, Bīrbhum District.

I went there while coming from Vṛndāvana via Dhambad [?], Bholpur [?], Malapur [?] station, and from Malapur of course now bus, I hired a bullock cart and deposited my beddings there and I walked behind that bullock cart. And then I stayed there one night, and there was a gentleman in charge, one Bidu Visanca Padar [?], he was M.A., B.L., he also read from Baharampur College and he could understand me. And he welcomed me there very much, and when I come began to shed tears, that Bidu Visanca Padar. Secluded educated man in that village, he slept almost alone, no one to talk of his level. So anyhow he began to shed tears, Bidu Visanca Padar. Only once I went there. That is in nineteen forty, December, I visited the place. Now much improvement must have been made there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Sundara. So many places are shown as the līlā-sthāna, the places of pastimes in His early days, where did He do what things, that is also mentioned. Garbhavas [?], is a place.

And there is another place where Bhīma, Bhīmasen, one of the Pāṇḍavas, he killed one Baka-rākṣasa there, Ekacākrā. When they were in disguise, moving in different places, they came to Ekacākrā, Pāṇḍavas with Kuntī. And there that Baka-rākṣasa was a big demon and he was killed by Bhīma. That is also shown a little far, few furlongs, under the tree that deed was done, Ekacākrā. The Pāṇḍavas living with a brāhmaṇa family in secrecy, and the Baka-rākṣasa the demon, they would eat human bodies also, so he was devastating the locality.

So the king, or the chief of that locality had a contract with him that, "Every day I shall send in a cart some paramānna, that boiled milk-rice, to some huge quantity, and two bullocks, and the man who will guide the bullocks, and large quantity of that milk-rice, will reach you every day timely. You don't devastate my land, don't disturb my subjects."

And that was done, that one man must go, human body, and two bullocks, and that huge quantity of milk-rice, he used to devour, that Baka. Now, he managed that every family should give a man who will guide that bullock cart and be food of that demon.

So in the house Kuntī took her shelter with five sons, the turn came to their family one day. And in the family there was a mourning picture, "Who is to go to be devoured by the demon, to be his food today?"

Then hearing about the wailing in the family Kuntī came to ask, "What's the matter? Why do you mourn so much? What's the matter?"

Then they gave the description that such is the matter.

"Oh, it does not matter. You have only son, you should not. The son says, 'I shall go.' The father says, 'No, I shall go.' The daughter says, 'I shall go.' In this way. Then Kuntī told, "We are living here very comfortably for so long a time, so you need not, I have got five sons, I shall send one. We are very much satisfied with your dealings. As guest we are living very happily. I shall give one son. You don't bother."

"No, no, no. You are our guest. Guests should be treated like Nārāyaṇa, it is in the scripture. How can I do? We can't accept that, your offer."

Then Kuntī came out, "I have got such a son I think he will go and kill the demon and relieve your locality forever."

Anyhow hearing that, that was managed, Kuntī Devī asked Bhīmasen. Bhīma was very much pleased. He can't eat to his full belly there by collection. So much paramānna, that is milk-rice, this large quantity, "Yes, very nice thing, engagement." Bhīma went there and no sooner he reached there he took down that paramānna there in the big pot and began to eat, himself, to drink it there.

And that demon, enraged, he came, "What's the matter? That man's so bold. I shall eat him for he's eating my food."

Bhīma does not care, he has got sweet preparation of paramānna, he's taking carelessly.

Then he's coming with tree branches, broken branches of trees and began, and in one hand Bhīma he's protecting himself and with the right hand he's going on taking. Then when it's finished he came out and there was a fight and the demon Bak was killed there, Bakaśura. Ekacākrā Bakarākṣasa _____ [?]

And nearby, a few furlongs southern, to the south, southern position, the garbhavas [?] where Hadāi Paṇḍita had his small cottage where Nityānanda Prabhu came. And up to twelve years He lived here, then one sannyāsī came and begged the child for him, for his servant. For that was the custom of the day, he could not deny their beautiful son of twelve years only, so brisk and smart and very beautiful. But the parents had no other alternative but to give it in the beggar's pot. He was taken when twelve years. And then He wandered with that sādhu almost all the places of pilgrimage in India in His boyhood. Then when He was about twenty years He wandered to different tīrthas with the sannyāsī. And when He was about thirty two then Mahāprabhu came out with His saṅkīrtana-līlā, and Nityānanda Prabhu gradually joined.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then Mahāprabhu - Nityānanda Prabhu has come here and He hid Himself in the house of Nandan Ācārya. Mahāprabhu had a dream at night that one sādhu He has come in a chariot, and the chariot is Haladhara's, just like that of Balarāma. And He's making enquiry here, "Where is the house located of Nimāi Paṇḍita? Where is Nimāi Paṇḍita? Where does He live?" He had that dream.

And in the morning He asked His friends, "That a great personage has visited Navadwīpa, has come to visit Navadwīpa. You please try to find out Him, where He's putting up."

Then they went around the town, and as much as much as possible they searched but did not have any clue. "No great person has come here. We have searched all possible localities but no such person."

Then Mahāprabhu told, "Let Me try. Come along with Me."

And He came direct to Nandan Ācārya's bhavan, and there when entered the compound found a big, very grown up, beautiful body, just sitting on the veranda. And Mahāprabhu went there and offering His respect to His Nityānanda Prabhu He eyed Himself, looked at Him very deeply. Then perhaps They embraced and fainted. "I have got My Lord."

Before that He expressed, "Kṛṣṇa has come here. Where is He? I went to Vṛndāvana, I found the throne is empty, vacant. Kṛṣṇa is not there now. He has come here I'm told."

In this way, intuitively He's saying like that, it appears like that, "That I searched Kṛṣṇa but could not find there in Vṛndāvana. Wherever I went the throne is empty. And I was told that Kṛṣṇa has come recently to Navadwīpa. So I ran here."

In this way He was talking. Then finding Mahāprabhu, embraced Him, fainted.

The other devotees they can't make out what's the matter. "A newcomer, a stranger, and so close intimation: what's the matter? Who are They, so deep connection, inconceivably deep? We are so long with Nimāi Paṇḍita but we are far off, and this newcomer so deeply connected that after embracing fainted."

Then gradually when They arose Nityānanda Prabhu joined the saṅkīrtana campaign and became the leader of the party.

In Jagāi, Mādhāi case He offered Himself to be the opponent, or offered Himself as their food. And He was wounded, blood oozing, Mahāprabhu Śrī Caitanya, He, Śrī Gaurāṅga, lost His temper, invited cakram to destroy the whole atheist section. Nityānanda Prabhu checked Him, cautioned Him, "What are You doing? Don't You forget in this līlā not to use any force, but only love is the weapon to conquer the heart of the fallen, and no use of force." He cautioned Mahāprabhu.

But He lost His temper, Mahāprabhu, "Blood oozing from Nityānanda's body," could not: this is the Godhead in the God, He can't tolerate His own promise.

Just as Kṛṣṇa did in the case of Bhīṣma, when Bhīṣma with folded palms fell on the gate, "Oh, an insignificant person I am and to keep up my promise You break Your promise."

Kṛṣṇa promised that He won't catch any weapon in Kurukṣetra war, Kurukṣetra battle. And Bhīṣma he also promised that, "I shall force Kṛṣṇa to catch weapon in today's battle." And he so vehemently, desperately Bhīṣma fought that day that Arjuna could not protect him. And when Arjuna was, his activities almost stopped, he began to throw weapon to Kṛṣṇa. And Kṛṣṇa seeing Arjuna helpless He jumped out of the chariot and with the cakram in His hand He went to attack Bhīṣma, walking.

Then Arjuna also jumped, got his consciousness back, jumped and cried, "No, no, my friend, why You are going? You are breaking Your promise."

"No. You Dhanañjaya, do you think that without you the battle of Kurukṣetra cannot be won? Do you think like that? I alone attain the victory in this battle and make Mahārāja Yudhiṣṭhira – I shall install him on the throne. Who can oppose this I shall see."

On the other side Bhīṣma's wish has been fulfilled, "He has taken that weapon," and he with folded palms, "How great You are. A tiny soul like myself, to keep up my promise You have broken Your promise. How high minded, how noble You are my Lord."
So that is the nature of God. For His own servant He does not hesitate to put Himself in the lower position, to keep up the dignity of the position of the devotees. That is His nature.

Here also when Mahāprabhu saw that blood oozing from Nityānanda's head He could not contain Himself and He came out with – from within, unconscious of His Gaura līlā to give a good lesson to the rogues of Nadiyā.

But Nityānanda Prabhu pacified Him, "No, don't do so. You forget Your promise that You have come to take up the fallen souls, to deliver them, and this is not the way in this time."

Then Mahāprabhu was stopped. And anyhow, Nityānanda Prabhu in the front, He came to forgive them, and necessarily Mahāprabhu also had to come to forgive them. Their heart was transformed totally. This Jagāi Mādhāi was converted fully and surrendered themselves under the feet of Gaura-Nitāi.

And when the two notorious rogues, guṇḍās, were converted, then the enemy party they became afraid. "What's the matter? Those great rogues, notorious, now they're on that side, then no longer I could attack Them in any way I like." In this way: by Nityānanda Prabhu's favour.

And Haridāsa Ṭhākura was also with Nityānanda at that time. The first batch of preaching party, Haridāsa and Nityānanda, Mahāprabhu sent Them both. He's sitting in the home and sent these two, "Go from door to door and ask them, 'What are you doing? Take the Name of Kṛṣṇa.'" This Kṛṣṇa saṅkīrtana propaganda, the first party was composed of Nityānanda and Haridāsa, went from door to door, wherever:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

Whomever They're meeting, "Oh, take the Name of Kṛṣṇa." In this way They began the propaganda.

And now you are spreading lākhs or crores of books as the consequence of that small beginning from door to door preaching of Nityānanda and Haridāsa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Back to home, back to God; back to home. What is the necessity of visiting door to door, door to door, and to ask them to take the Name of Kṛṣṇa? The necessity is, 'You come home. Why you are wandering in the troublesome foreign places, foreign countries, and undergoing so

much misery unnecessarily? Why? Come home, come home, sweet, sweet home. Everything is there.' It is the general question to answer the suppressed pain of every animal, every animation; every life. Wherever there is life within that some innate tendency, feeling of misery, uneasiness, this is a general question. If the creeper, stone, [demi-]god, man, tigers, elephants, everywhere this is a general demand to get out of the uneasiness in the midst of which we are. So only one medicine: Kṛṣṇa Nāma. So it is the most general demand of the whole animation and not any sectarian or any partial dealings. The most general dealing, not only to human beings but to all creation, the whole creation here, the only inner demand, expressed or unexpressed but the demand is there. The removal of all discomfort, this attempt, 'Come home, everything there. To take the Name of Kṛṣṇa that is the means, most easiest means to take you, to guide you to your home. Come to homeland.' Homeland: that is the general nature of our preaching to one and all, including the beasts, the vegetable kingdom, the stones; everywhere. Where there is life some inconceivable uneasiness is there. And to give that perfect happiness, to call them towards home, come home. All, in other words, all more or less mad crack, crack brained. Just as that is in the civilised language, what will it be?

Devotees: Crazy, insane.

Śrīla Śrīdhara Mahārāja: Insane, all are insane, and to remind him of his home. He forgot his own, his guardian, his son, his father, his wife, children. You may think whatever is wanted for our fullest comfort, everything is there, only he's forgetful of that and wandering here and there. Endlessly wandering and being pained in different order of experience. To be reinstated in his former consciousness, previous consciousness that you are a family member and your family is doing very well and you come there.

So the call with Kṛṣṇa Nāma, through Kṛṣṇa Nāma; call everyone to his home, so it is the most general duty we are asked to do. We are asked to do, general need, not to give the food, or clothing, or medicine, or this or that. These all only go to the outer coating and not the inner person. The inner persons demand is this, and the outer cases, the garments, the coat, the cloth, the, this and that. This food only to the fleshy garment and we are eating one another. To maintain our outer coating we are eating one another. We are living at the cost of others: our environment we are eating. Just as a mad man he bites his own hand, and he tears his own hair. So we are eating the environment creating disturbance to one another. This is our position here, most abnormal. To relieve us from such abnormal life and to take us to a normal life proper, that is our campaign, our duty, through Kṛṣṇa Nāma.

Proper adjustment: mal- adjusted you are, you are eating each other. Adjust yourself properly. Don't be cruel to the environment and at the same time to you, your own self. That is the news we're carrying from our Guru and Gaurāṅga, Bhāgavata, Gītā, all these things. Our holy duty we have accepted fortunately to be that only. We are soldiers of that war which from disharmony, discord, wants to take everything towards harmony. Relief work, we're soldiers to do relief work. They're sufferers, not bodily but the deeper suffering, suffering in the deepest plane where the real person exists, in that plane.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So you try to visit if possible the birthplace of Nityānanda. This Hadāi and Padmāvatī, there they gave their son Nityānanda as alms to the sannyāsī. And some say that sannyāsī was no other than Mādhavendra Purī. And Nityānanda Prabhu, Advaita Prabhu, as well as Īśvara Purī Guru of Mahāprabhu, They are three disciples of Mādhavendra Purī. Advaita Prabhu, Nityānanda Prabhu and Īśvara Purī who was accepted as Guru by Mahāprabhu: these three they're all disciples of Mādhavendra Purī. So Mādhavendra Purī might have taken Nityānanda from His father, from His parents. And they, giving the loving child to the sannyāsī became almost mad. Loke bala hadai oja haila padal [?] The local people began to say that the Hadāi Gosai has become mad. Loke bala hadai oja haila padal [?] (We are the title?) He has become mad. Giving away such an affection child like Nityānanda to the sannyāsī he became mad. Hare Kṛṣṇa.

And the place of Kavirāja Goswāmī's birthplace also very near to Katwa, that Jamapur [?] There is a sahajiyā Maṭha there, I visited once. Kavirāja Goswāmī who gave the best scripture in the world, according to me, Śrī Caitanya-caritāmṛta, Rāya Rāmānanda, Rūpa śikṣā, Sanātana śikṣā, and Mahāprabhu's samādhi pastimes. When Mahāprabhu had samādhi and He used to see Kṛṣṇa līlā in Govardhana sometimes, in Yamunā sometimes, and that has been described in such a way by Kavirāja Goswāmī, that even your little sincerity who have got in the ordinary scholars, they can also say, many of them has said, that how Kṛṣṇa līlā is aprākṛta, if we go through Caitanya-caritāmṛta we can have some idea. Kavirāja Goswāmī has described the pastimes of Kṛṣṇa with the gopīs. Generally that excites the feeling of lust in ordinary minds, but some of the scholars have already remarked that is not the pastimes of the lust of our level, but it is of some higher level, though similar to this kāma kriya but it is not so. The description of Kavirāja Goswāmī has been successful to give that idea to the public. The Kṛṣṇa līlā is not like ordinary human pastimes. Kavirāja.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

This day in the year Mahāprabhu stayed the last day of His family stay. This afternoon He'll meet many of His friends and will appeal to them fervently to take to Kṛṣṇa Nāma.

"Whatever you do, in every engagement, you try to take Kṛṣṇa always with you. Whatever, eating, sleeping, walking, whatever you are physically engaged in, but go on with the consciousness of Kṛṣṇa. Don't...

End of 82.01.13.A

Start of 82.01.13.B

Śrīla Śrīdhara Mahārāja: ...friends and relations in His birthplace, if we are to say so in this Navadwīpa. And then by the end of this night He left Navadwīpa for all. Then after five years He came, and of course here and there, but not entered His home, only approached to the front of His house and cast a glance towards His house through the door.

And we are told Viṣṇupriyā Devī she, with a very dirty, wrapping her body with a very dirty cover, fell flat in the front of His feet. Mahāprabhu Caitanyadeva could understand that it must be she, and He put His, took off His sandals there. "Try to remove your pain of separation with

the help of these two sandals." And He went away. And those sandals we are told are still on the throne of Viṣṇupriyā here, left by Mahāprabhu, the wooden sandals that were left. They say that those sandals, very old wooden sandals are still shown there, left by Mahāprabhu. And Viṣṇupriyā Devī used to worship them, those wooden sandals, after five years of His sannyāsa.

Then He moved towards Vṛndāvana via Rāmakeli, and after accepting Rūpa, Sanātana, from there He came back again to Śāntipura, and then from there to Purī. And from Purī He went straight via Benares to Vṛndāvana. And full month of this Pauṣa [Dec-Jan], this month, the extreme cold, passed in Vṛndāvana visiting different places of the Kṛṣṇa līlā. And then came in the beginning of the Māgha [Jan-Feb], this time, finishing Pauṣa He came to take bath in Prayāga, His attendant Balabha, and there Rūpa met Him in Prayāga. And for nearly a fortnight He stopped there and educated Śrī Rūpa in rāga-bhakti. And then Rūpa was asked to go to Vṛndāvana, and entrusted with some duties, then came to Benares and there met Sanātana. And two months He lived there in Benares and there instructed Sanātana in a little elaborate way.

And also that was the capital of the māyāvādīs, this Benares. And He met the leader anyhow and he was converted.

Then He went back to Purī, Mahāprabhu, for six years. Twenty four years, the half of His life He was in Navadwīpa, another six years He had toured in different parts of India. And the other eighteen years left, first six years of them He used to meet with so many devotees. And the last twelve years almost cut off His connection with the public and engaged Himself deeply in the cultivation of the separation pains, if we're to say so, of Śrī Rādhikā, vipralambha. Full twelve years He engaged Himself how Rādhārāṇī did, or what was Her different mental stages, that deep and fiery, ostentatiously, outwardly, that fiery separation has been depicted for twelve years more.

And Rāmānanda Rāya and Svarūpa Dāmodara they were very close assistants, attendants and especially Svarūpa Dāmodara always, day and night attended Him, with several other friends. Sometimes rubbing His face on the wall, "I can't tolerate the separation." In this way sometimes running into the sea, sometimes jumping into the thorny plane, in this way intense restlessness, mad restlessness in the separation for Kṛṣṇa. That was depicted by Him, half mad, most intense pains of separation of Kṛṣṇa.

So our union with Kṛṣṇa that can produce what intensity of ecstasy: we may try to measure the intensity of ecstasy in union by the hankering. By measuring the degree of hankering for Kṛṣṇa's union we can measure what sort of intense pleasure one can have when he'll be in union with Kṛṣṇa. Negatively the measurement is there. As much as hunger so much is the pleasure in taking the food.

[nānopacāra-kṛta-pūjanam ārta-bandhoḥ, premṇaiva bhakta-hṛdayaṁ sukha-vidrutaṁ syāt]
yāvat kṣud asti jaṭhare jaraṭhā pipāsā, tāvat sukhāya bhavato nanu bhakṣya-peye

[Rāmānanda Rāya continued, " 'As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshipped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.'] [Caitanya-caritāmṛta, Madhya-līlā, 8.69]

According to the degree of hunger the pleasure of eating comes. Yāvat kṣud asti, food and hunger. As much hunger we have got in our belly, so much I shall feel the pleasure when taking the food, tāvat sukhāya bhavato nanu bhakṣya-peye, food and drink. So the fire of separation can give us some evidence that what is the pleasure of union with Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Ke?

Akṣayānanda Mahārāja: Kamalāsana Prabhu.

Śrīla Śrīdhara Mahārāja: Kamalāsana. So not only Kṛṣṇa is necessary for us, but the degree of necessity is so much, so urgent, so imminent, so – inner necessity. Not only that we shall leave this adverse circumstance and come to Kṛṣṇa, that is only in śanta-rasa, but dāsya, sākhya, vātsalya, mādhurya, to enter into the deepest part. Without Kṛṣṇa how we suffer, and by attaining Him how we can enjoy. What necessity we have with Him in the deepest self of us, the deepest self, the necessity for Kṛṣṇa is so intense and so great, so inviting, so urgent, as is shown.

Hare Kṛṣṇa. It is a general, not a sectarian thing. It is never sectarian, the most general of all generals. Our relation with Kṛṣṇa is the general of all generals. Universal of all universal of our conception: universal of our conception, that is also provincial. But Kṛṣṇa consciousness we need the universal of the universal. There's no question of sectarianism coming here, most wide.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Just law of gravitation, law of attraction, this is a general thing, and the basis of which so many inventions, discoveries are being made. So the attraction, the love, that is the object, that is the object of every existence, to acquire love, satisfaction, pleasure, happiness. We can't eliminate us from that. When we say apparently that die to live, apparently we may think that one giving his life for his country that is he's embracing pain, suffering, apparently. And that is very much praised. But that has got its far-fetched object of getting pleasure, joy, happiness, in subtle plane. So our attraction for joy, for happiness, that is the most basic and general thing, but we are to pay for that. For higher class of happiness we are to pay, we are to sacrifice lower class of pleasure.

Gaura Haribol. Rāma. Rāma. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

...

Aranya Mahārāja: How long did Lord Nityānanda live for? How long did He stay on the planet for?

Śrīla Śrīdhara Mahārāja: We don't know. After Mahāprabhu disappeared also He stayed for some time and then He disappeared. Vṛndāvana dāsa Ṭhākura was the last disciple of Him.

He's deploring that, "I have got that birth, but not few days back I could see all the līlā of Caitanyadeva in Navadwīpa. Those places I see with my own eyes, His house, His tol, the market, the Śrīdhara, the Jagāi Mādhāi udar, His bedding place. All left only few days ago I could have my bath. I could see that līlā with my own eyes."

Vṛndāvana dāsa Ṭhākura's mourning. And he was the last disciple of Nityānanda Prabhu it is mentioned. Not long time, when Mahāprabhu departed, very soon, within few years, Nityānanda Prabhu, Advaita Prabhu, the paraphernalia was withdrawn. Only the Goswāmīns they live for long time in Vṛndāvana. And this Bengal came under Śrīnivāsa Ācārya, Narottama, Śyāmānanda,

and His Jāhnavā Devī, and Advaita Prabhu's son Acyutānanda, and some of Narahari Sarakara's family, two or three. These were moving in Bengal as representatives of Śrī Caitanyadeva, and also the sons of Śivānanda, Kavi Karṇapūra, etc, they were there. If you go through Bhakti-ratnākara then you can have some idea about after the withdrawal of Mahāprabhu and His own paraphernalia, what was the position here.

Parvat Mahārāja: Mahārāja, how does the concept of good and evil appear?

Śrīla Śrīdhara Mahārāja: Whenever we enter into the attempt of separate interest we deviate from common interest and enter into separate interest. Master of our own and we should live on our own earning, this idea.

bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

Bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya, dvitīyābhiniveśa, consciousness of separate interest, not within. Of course the ground of such possibility has been given to us to understand as taṭasthā-śakti, the marginal potency. That is a peculiar thing with adopt-ability of both forms of life. In kūṭa-sthaḥ, undetectable, selfish acquaintance, kūṭa-sthaḥ.

Dvau bhūta-sargau loke 'smin [Bhagavad-gītā, 16.6]
Kṣaraś cākṣara eva ca [Bhagavad-gītā, 15.16]

[dvau bhūta-sargau loke 'smin, daiva āsura eva ca
daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [Bhagavad-gītā, 16.6]

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

[uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

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

In Bhagavad-gītā it is mentioned, the two kinds of creation we find here, one dynamic one static, non-differentiated, and one dynamic or expressive. Kṣaraḥ sarvāṇi bhūtāni. Kṣaraḥ, all we see belongs to the area of kṣaraḥ. And kūṭastho 'kṣara ucyate, what is undetectable, un-differentiable to us, a plane thing, plane sheet, what is there we can't find, we can't understand. That background is ākṣara.

"And I am above these two."

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad-gītā, 15.18]

So above Brahmaloka, the Brahman, Virajā, Brahmaloka, that has been told as ākṣara area. And this is kṣaraḥ, changing and transformation. And that is, no influence of transformation is seen there, static, the marginal potency.

"And above that is My domain, akṣarād api cottamaḥ, better is My position, My domain. There I live, and if you can come enter that domain, yad gatvā na nivartante, tad dhāma paramaṁ mama, he can live there happily."

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ
yad gatvā na nivartante, tad dhāma paramaṁ mama]

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

That is the land of dedication and land of service, and here a land of self aggrandisement, here. And that of self surrendering to the prime cause, to the harmony, the harmonious waves, to come with the harmony of the waves that are coming from the centre of all good, all love. To

tune ourselves to dance with the waves of that loving world, that is what is necessary we are told for us.

Parvat Mahārāja: In Christian theology they have a personalised controller of evil, the Devil, or Satan. In our understanding is there a personal controller of evil?

Śrīla Śrīdhara Mahārāja: That is temptation personified to take us out from that universal harmony of God. Adam and Eve, they were living happily, as if in the verge of the level of śaraṇāgati, self surrendered stage. And just over the same, in the beginning of the self surrendered area they were living, and it was possible so to entice them. The tree of knowledge, that is, "You look after your own self. Why do you depend on God, His will? You exercise your free will and come to live happily." And that sort of enticement induced them. They're in the lowest verge and they were enticed and came to eat the fruit of the knowledge, take to their own responsibility of their livelihood and their improvement in life, everything. In one word they took the responsibility of their life in their own hands. That is to eat the fruit of the tree of knowledge, knowledge means this. 'Know yourself and assert yourself. Your own good you try to understand yourself. Don't depend on God.' So śaraṇāgati deviated this and then they began to earn bread with the sweat of their brow. 'Live on your own responsibility.' That's the idea, no difficulty, only this difficulty that when they were already in that plane how they could fall down, just like Jaya, Vijaya? Jaya, Vijaya they were just in the verge. That is not very sure. The no-man's land in the middle, buffer state, and the people living nearby the buffer state they have to undergo some sort of trouble now and then: something like that.

Parvat Mahārāja: So the personality of Kali, he would be...

Śrīla Śrīdhara Mahārāja: Kali, something like Satan, the māyā. Kali's a little different of course; on the whole māyā, the enticing principle, attracting against the dispensation of the Lord, God. The anti God principle: that is apparently māyā. But Satan is also within the jurisdiction of God but still he's allowed his existence, to entice. That is also in that point of view in the help to the positive existence of the domain of the Lord. Opposition party is necessary for the good administration; something like that.

Parvat Mahārāja: So in a play of Kavi Karṇapūra, Caitanya-candrodaya, we see that Kali, adharma, amita, they appear as personalities. Do they have subtle bodies?

Śrīla Śrīdhara Mahārāja: Kali we find what is the position, that the jīva soul śiva under her foot and she's in a demonic posture continuing her devastating killing, butchering of the jīva soul. But ultimately it is meant that it is dealing this sort of punishment only to the demonic persons, not to the devotees. But the demons are victims of her ruthless repression and wholesale murder. They're all demons. This is suicidal area. We call her mother and the mother is punishing us ruthlessly because we are fallen at her feet. And by punishment she wants to purify us in the first stage. In Bhāgavatam it is said,

nunam nanam agad nadya santim nitya ca sarva [?]
tesam esa prasamor danda pasu nanglago yata [?]

Baladeva says that for the animals this advice cannot be effective, so only the stick; the rod is used to guide the animals. So those that have got animalistic impulse, such āsura, the demons, they're to be punished ruthlessly. They're to be dealt with ruthless punishment, the āsura, then some sort of enquiry will awake in them, then the plane of advice will come. Otherwise they won't care to hear. Only by punishment their bad propensities will be controlled to certain extent, then he will care to hear your advice, give attention to your advice and then your preaching will begin. But in the crude form of criminal tendency this physical punishment is necessary.

So Kali is the type of potency here who is in charge of that ruthless punishment to the lower section of jīva who are endowed with demonic energy to devastate the whole area. That is the idea. And the jīva helplessly under, the soul minor, and the manager, the mind, the intelligence, the ego, they're asserting on behalf of the soul. The soul is under the feet, like minor, he's the proprietor. If he's withdrawn these managers, this ego, bad reason, the impulse, can't do anything. They're not the party, but like the administration, mal- administration, not the proprietor. And the proprietor under her feet, and she's punishing those managers and workers doing mischief in the name of doing good to the proprietor: some such idea.

Parvat Mahārāja: My question is now that these are subtle entities which exist on the subtle plane just like demigods have subtle bodies, ghosts have subtle bodies? Now these personalities like the personality of Kali whose ruling Kali-yuga, adharma, mita, lust, greed, are they subtle entities with subtle bodies affecting people in a subtle mind?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says that Kali and the different personalities, are they actually in sukṣma-deha, they've got subtle bodies, sukṣma-deha? They're existing in personality form?

Śrīla Śrīdhara Mahārāja: Yes. In subtle bodies they're always eternally existing, and in gross bodies sometimes come out. Just as the Sun coming sometimes but at night we don't see the Sun but it is there. So whenever necessary she comes. Just as a military, when the ordinary administration fails the military is called, not always, but military is there: something like that. They come when the position is very intense they come to work, otherwise they're in the background. And this brahmāṇḍa or may be necessary in another brahmāṇḍa. In another brahmāṇḍa they may be expressively doing their duty, in this way. Generally if you take that then sometimes in the back and sometimes coming in the front, when the position is very acute they come on the surface, otherwise the principle is there. They're also nitya, this māyā nitya, the world is nitya, as much as, that is also the necessity is eternal because if the world is eternal then necessity of this sort of tendency in the ordinary public to revolt, to come to demonic activity. That is also eternal and to face with that rebel the government force is also eternal to control the situation. Just as,

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

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

Sometimes He Himself comes to establish peace. So also sometimes the police, the military is sent to quench the dacoit character of the people, to save the ordinary subjects from the great disturbance.

When Bhagavān comes to relieve the people that is a civil attempt, and when Kali is sent to pacify the situation that is some military, or police, in that way. But Kṛṣṇa's coming to pacify, to clear the disturbance here, or by sādhu, that is like some civil attempt. And that is military and police attempt by Kali and others, to control the wicked persons.

Parvat Mahārāja: Now when Mahārāja Parīkṣit was here the personality of Kali appeared...

Śrīla Śrīdhara Mahārāja: Kali and Kali are two different.

Parvat Mahārāja: Yeah. I'm speaking about the Kali that appeared to Mahārāja Parīkṣit.

Śrīla Śrīdhara Mahārāja: Oh, that Kali. Yes. Kali, he's also there. He, you may suppose him to be the collective – his basis, his origin, from the collective bad deeds of ordinary people, and that is not individual but collectively acquired bad fortune by the so many people. That brings, draws Kali here.

Just as a man has, sometimes he may feel his health a little wholesome and sometimes feels his body with discomfort. So the Satya, Tretā, Dvāpara, Kali, in ones own individual life also one can feel sometimes favourable, sometimes unfavourable. So in the life of the mass people sometimes good and sometimes bad, as the result of their own karma, collectively. Then bad times come, Kali comes. And again Kali vanishes after giving his punishment to the people in different ways, he vanishes. The sin, the bad result of the sin when punishment is given then Kali disappears. And then again Satya-yuga comes, Satya, Tretā, Dvāpara, Kali, in this way it is moving in a circle. Just as after winter the summer, the rainy season, again winter, autumn, in this way it is passing through.

The good time and bad time in the individual person, and so in a national position also sometimes good sometimes bad. And the whole creation also earned by the collective karma. The resultant of that is calculated and given the circumstance favourable, unfavourable for the work: favourable circumstance for the work and unfavourable circumstance. Kali is unfavourable and it is earned by the collective action of so many people. And he's not a separate person jealously or out of envy he has come to punish the jīva. It is not. It is acquired by their own karma, a mass effect, the result of karma by the masses, a resultant. So many forces have brought down here unfavourable circumstances to them. That is Kali kāla, that is unfavourable

time, and favourable time is considered as Satya, and gradually deviated Tretā, Dvāpara, and then Kali, and viewed the most unfavourable time for us.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: It is only the result of our own karma, and collective, not personal, one individual. That is acquired by the bad circumstances, unfavourable circumstance which we earn by our own karma, not individually but a mass collective effect. That is Kali.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Any more question? Is that clear, no, Kali, the conception of Kali?

Parvat Mahārāja: But he becomes a person.

Śrīla Śrīdhara Mahārāja: Time and space is acquired by our karma, individual as well as collective. Time also acquired by our karma. The environment we acquire by our karma. And that is in time, in space, in different characters. So Kali, our mass fortune, mass fate, acquired such unfavourable time. That is the result, consequence of our own karma. The bad time, or the bad place, even the bad body, all here acquired by our karma, evil karma, the gradation is there. The consequence of karma is bad and there is gradation. Do you follow?

Akṣayānanda Mahārāja: Mahārāja, is the personality of Kali a jīva or a person like that?

Śrīla Śrīdhara Mahārāja: Yes. Everything is seen in the Vedic culture as jīva, person. Even the grahan sugah grahan [?], the chaya, the Rahu, they are all conception of jīva, because it is the part of the subjective conception in the universe. The objective thing is the product of subjective consciousness, so even the shade has been considered as jīva. The whole conception of whole thing comes from the plane of consciousness, so degree of consciousness, but they're all considered as jīva. More or less everything is conscious. This is a basic conception of the Vedic truth. You can approach anything and everything only through the view of consciousness. That is...

Akṣayānanda Mahārāja: Presupposed?

Śrīla Śrīdhara Mahārāja: Just recommendation, yes. Eh? Not presupposed, but that has got at least preference. Everything we must see as consciousness, as a person. Consciousness means person. We shall try to view, to count everything as with personality. Even the fossilism also, because everything is a part of consciousness. A diseased part, a paralysed part, there is also some sort of sensation, otherwise it can't stay. The moving body, some part is paralysed, but there is the degree, vitality is less but it is there, otherwise it can't stand. So whatever we see that is a part of consciousness. Consciousness can have experience of consciousness. That is its own soil, own element, and the attribution of the fossilism or the materialism, that is a foreign thing.

Swāmī Mahārāja told that, "You try to crush the fossil theory."

So if you understand this you'll be able to eliminate fossilism forever. Do you see? The first hand you are to accept anything as conscious. Then according to degree what is of its variety whether it is less fossil or intense fossil. But that is consciousness as a paralysed part of a body. The feeling is there still, otherwise it will have been rotten and vanished. The vitality is still there though apparently paralysed. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Can you understand?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then we can do away with fossilism. First approach of everything will be with the idea of consciousness because we're in the plane of consciousness. And consciousness is its own plane, own player. We can only approach everything through consciousness. Whatever is seen, the object, subject, the transaction, it will be done, the seeing, the hearing, that is also all living, all consciousness. My sight means the object of my sight: the seer and the seeing transaction all conscious. Can't you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then you are above.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

After the whole Bhāgavata is chanted Śukadeva Goswāmī appealing to his disciple...

End of 82.01.13.B

Start of 82.01.13.C

Śrīla Śrīdhara Mahārāja: Such is the case with us at present, but just the opposite we are to understand. We have no right from consciousness to come to fossil and then to conceive everything in the terms of fossil, matter. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You? This will be the basic conception to have estimate of anything and everything around us. Gaura Haribol. Gaura Haribol. That is foreign, matter is foreign to us, but consciousness is our home, and what we live, and move, and see, and hear, everything is made of consciousness. That is our home understanding. And to indent matter from foreign land, from the land of māyā, measurement, not in Vaikuṇṭha, immeasurable world. That is foreign things to indent, matter. We are a child of that soil. And this is, I want to mean a guest, matter is an evil guest, trespasser to our home. We are a child of that soil. Our home is there. We can think and do everything in terms of consciousness. That is the reality with us. This is a foreign, artificial conception of the world. There is Satan. Satan's business is to take us to calculate in the terms of fossil. 'You are master. You are to enjoy.'

No. We are all one, there our revered things around, so a diabolical change, wholesale change, this Kṛṣṇa consciousness. Only the matter consciousness, only floating in the ocean of consciousness in one part, the fossil conception, matter conception, and that has got its gradation. And that also seems to us infinite. We feel we are in the midst of infinite matter, material consciousness. But if we go home and take view from that plane then we'll see that this is a very negligent part. My home is more, more spacious and more real and more near to me, that home plane. So we shall try to go to our home plane. That is Vaikuṇṭha, the plane of service, where there's not exploitation, not taking but giving, the plane of service. That is pure, where we dedicate. The plane of dedication is pure, and exploitation, however apparently it may be good, ultimately it is all wrong and all injurious. It cannot be good to any person, any living thing.

So wholesale the Kṛṣṇa consciousness means – you see the Unesco, the scientists, they're seeing this, this, chemical thing will create atom bomb, that is all dog barking Swāmī Mahārāja told. The scholars with the material interest they're talking this thing, that thing, this will be utilised by the human senses, human being, all meaningless like dog barking. If both the talk of the diplomats, as well as the scientists, both who deal with matter, all dog barking. Can't you understand?

Devotees: Yes, first class.

Śrīla Śrīdhara Mahārāja: From such a level you are to fight. You must take your stand in such a plane and fight. You can blow, push them out. It's not clear?

Akṣayānanda Mahārāja: Yes, first class.

Parvat Mahārāja: Super clear.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi Gaura Haribol.

Parvat Mahārāja: It seems like the Devil is doing so much propaganda to get the innocent people to their side.

Śrīla Śrīdhara Mahārāja: No innocent people here.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: All culprits. Not only culprits, but we may go further, they're all traitors. We betrayed our loving Lord. Why you have come this side, this world? Everything belongs to Him. And instead of rendering service to Him, we have come to exploit His own things. We are traitors. We should be punished severely and we will understand this punishment is not sufficient. 'Punish me more.' Then the day of liberation will come very near. 'Oh, his character, correction has come in him. No punishment any longer.'

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

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

He'll be fit to get total liberation whenever, the moment when he'll understand that, 'I'm a criminal of the first order and more punishment should be dealt on me.' The punishment is not meant with the idea of envy, but only to cure. So when our heart is cured the very moment the punishment will be stopped by the Lord. The omniscient, He's all looking, all searching eye overhead always. No longer punishment is necessary. He has fully realised his own position and absolved him. Only we are to feel sincerely, 'More punishment I should have been given. I'm a traitor. I've betrayed my Lord by so many actions, by my bad example.' In this way some repentance will come in us in whatever position we're in. Then our promotion is ensured very soon. He'll take us, give us, our duty will be entrusted.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. A radical change, not only mortification, repairment won't do, to repair, a radical change. Up to Brahmā, ā-viriñcyād amaṅgalam.

[karmaṇāṁ pariṇāmitvād, ā-viriñcyād amaṅgalam
vipaścin naśvaraṁ paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [Śrīmad-Bhāgavatam, 11.19.18]

The creator is also within prison, is within the jurisdiction of the law, the creator of this brahmāṇḍa, what to speak of us, ā-viriñcyād, viriñci means Brahmā the creator of this world.

He's also _____ [?] of course he's with the Supreme, who can produce law. And we are His own, that is our solace. No cruelty but necessity.

...

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Gaura Haribol. Gaura Haribol. Nitāi Gaura Gadādhara. Who is here_____ [?]

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And where is Kamalāsana?

Devotees: Here.

Śrīla Śrīdhara Mahārāja: All white clad, hmm?

Akṣayānanda Mahārāja: A little faded cloth, half white, white shirt. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: White means truth, and black means false, sin. So black is the emblem of sin, and white is the emblem of sattya-guṇa, that is goodness, white. So red represents raja-guṇa _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi.

In Madras, with one of the chief Ācāryas of Madhva School, Satyavan Tīrtha, with biggest followers in that sampradāya he commands. We went to see him, myself, Bon Mahārāja, and Mādhava Mahārāja then Brahmacārī Hayagrīva, see him and to collect some funds from him for our installation of the Deities there in Madras Maṭha. So many, Barristers, Advocates, educated persons are all around him, many of them his disciples, followers. Then the talk about the Arcā-Mūrti came in.

He told that, "Within Arcā-Mūrti there is God. The Lord is within that Mūrti, that Vigraha."

We told, no, the Arcā-Mūrti wholesale is the Lord, He is all conscious.

Then, unfortunately, the expression came from his mouth, "If I hit with a club the Śālagrāma, Viṣṇu śilā, it is crushed, it is broken to pieces."

Then we put our hands over the ears, that it is un-hearable.

All were astonished, the whole party. "What is this, that our Ācārya has spoken something and they put their hand on the ear? That is beneath hearing? What is this?" He came out with his argument.

I had already heard one śloka in Bhāgavatam from our Guru Mahārāja, and there I got some mystic basis, as I told you today.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-,mṛtānandita-sat-suram
sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]

["From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [Śrīmad-Bhāgavatam, 12.13.11-12]

I heard, at that time I was a beginner, newcomer, but still my hearing capacity is a little acute. What I heard, this came to my mind to refute him. I just pronounced this śloka, on the basis of that I advanced. Here we are to notice that kaivalya. Kaivalya means oneness. Sarva-vedānta-sāraṁ yad, brahmādi, that Brahman, Paramātmā, Bhagavān, this representation is all in all. It is proved in Vedānta. And Bhāgavat also in the same line of thinking with Vedānta, will be given. Sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam. Generally ordinary scholars they mistake Brahman, ātmā means Brahman and ātmā, tat tvam asi, 'I am Brahman.' But Jīva Goswāmī has explained in a very different and very natural way. He quoted that in the beginning Bhāgavatam promised, brahmeti paramātmeti, bhagavān iti śabdyate.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmeti, bhagavān iti śabdyate]

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

Brahman, Paramātmā and Bhagavān, three conceptions of the Godhead, with little difference, They're one and same. Here also, brahmātmaikatva-lakṣaṇam, not that Brahman and jīva, but Brahman, Paramātmā and Bhagavān of similar nature They are. But according to different sections They are viewed in different ways, but one and same thing, brahmātmaikatva-lakṣaṇam. And that is vastv advitīyaṁ, this is the conception of the Absolute. The conception of the Absolute is such, advitīyaṁ tan-niṣṭhaṁ, pertaining to that, kaivalyaika-prayojanam, our necessity is kaivalya. Kaivalya, that is oneness _____ [?] without any participation here. Here and there, by misconception. It is an eternal flow of comprehensive knowledge. No other material and other conceptions will be allowed to enter into it. Then the kaivalya, this oneness is disturbed. Kaivalyaika-prayojanam, we must not allow us within our spiritual transaction some eye experience, or ear experience of the material world to enter into and spoil our whole conception. Am I clear, no?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So, very careful: I was going to put that kaivalyaika-prayojanam, what is, what the scripture wants us to understand, we shall take something of it and then mix this material experience with it and jumble and spoil the whole thing. But we must retain wholesale that śrauta; that revealed truth. Our material experience may stand evidence or witness or may not. But we won't allow us to deviate from the conception what was given by the revealed truth, Veda. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Kaivalyaika-prayojanam, that taken to practical things, I put this question to him. When Kṛṣṇa He was hit by arrow by Jarā's arrow, the blood oozing, was it?

"Yes, bloodshed was there."

Is that material blood?

"No."

Why? We are seeing with our eye the material blood is oozing from His body.

"No, no, His body is not material. That is only a show to the deluded. That is māyā."

This also, if you hit the Śālagrāma it is broken, this is also māyā. We deviate from that position, just as blood oozing from the body of the Lord; that is māyā. Because we can't think that Kṛṣṇa had any material body: all spiritual body, and why the blood coming and seems similar to our blood. We won't recognise that as material blood. So also what we say that is deceived, our senses are being deceived by the material existence. We won't allow us to come away from what is recommended in the Vedas that all conscious.

So what I told today, we have no right to come out of the conscious plane to have some material conception and enter and mix with them and to prepare a khichari. Khichari you know?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All hodgepodge; so material experience must not be allowed to trespass into the plane of consciousness. We are a child of consciousness. We live, move, we eat, everything is conscious, the food, whatever we do there, they're all conscious. We are child of that soil. And this conception is foreign to us. But now we have finished us, we have misidentified and come to identify with this base nature and think everything in the terms, even if I go to think about soul or God, some sort of material conception I carry from here and try to make it with this material.

Nigay bhogay goray laghi gauranga [?] Our Prabhupāda remarked against the Śiśir [Kumār] Ghose, the writer of Lord Gaurāṅga and Amiya Nimai Charit, "You have constructed your Gaurāṅga with the elements of your own enjoyment, whims of this world. You have constructed a Gaurāṅga of your own, not Gaurāṅga as He is. You don't want to take Him."

Akṣayānanda Mahārāja: Who was that?

Śrīla Śrīdhara Mahārāja: Prabhupāda told about Śiśir Ghose, the Amṛta Bāzzār Patrikā's Founder, and writer of Lord Gaurāṅga, and Amiya Nimai Charit, and others, a pseudo Vaiṣṇava. A good scholar and political man also he was. Nigay bhogay goray laghi gauranga [?] "You have constructed your Gaurāṅga fitting your own whim." Nigay bhogay. So our conception of God is also constructed by some material things carried there, so:

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Praṇipāta means complete non-cooperation with this material world, praṇipāta. The surrender: that I have finished with this material enterprise. I have nothing to enquire here. That means praṇipāta, surrender. Paripraśna, and to eager, honest enquiry about, and then sevā, all in all, I want to dedicate, surrender to that truth. Not that to fetch that truth and to put in my pocket, or my iron chest, and to use it for the satisfaction of my base ego, not that. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, I may stop here today.

Devotee: _____ [?]
...
Śrīla Śrīdhara Mahārāja: ...has no meaning _____ [?] Gaura Haribol.

Aranya Mahārāja: The spiritual master is forcing open the eyes of the disciple.

Śrīla Śrīdhara Mahārāja: Forcibly opening.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The cataract is removed from the eyes, then,

divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam

tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (divyaṁ jñānaṁ) is given and sins are destroyed is called dīkṣā by the highly learned scholars who are expert in spiritual affairs."] [Hari-bhakti-vilāsa, 27]

Dīkṣā means divyaṁ jñānaṁ yato dadyāt, transcendental knowledge is imparted in a process and that is dīkṣā proper, divyaṁ jñānaṁ yato. That centre standpoint calculated knowledge, not part interest calculated knowledge.

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

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Śrīla Śrīdhara Mahārāja: ...the law is not respecter of any person. The law of nature, the law of exploitation has such reaction, reaction of such quality that even the creator of this world he won't be spared, cannot get scot free, ā-viriñcyād amaṅgalam.

[karmaṇāṁ pariṇāmitvād, ā-viriñcyād amaṅgalam
vipaścin naśvaraṁ paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [Śrīmad-Bhāgavatam, 11.19.18]

So take care of yourself. Don't measure your improved stage in this relative position, men, money, intelligence, knowledge of this world, etc, all reactionary. So you try,

evaṁ lokaṁ param vidyān, naśvaraṁ karma-nirmitam
sa-tulyātiśaya-dhvaṁsaṁ, yathā maṇḍala-vartinām

["One cannot find permanent happiness even on the heavenly planets, which one can attain in the next life by ritualistic ceremonies and sacrifices. Even in material heaven the living entity is disturbed by rivalry with his equals and envy of those superior to him. And since one's residence in heaven is finished with the exhaustion of pious fruitive activities, the denizens of heaven are afflicted by fear, anticipating the destruction of their heavenly life. Thus they resemble kings who, though enviously admired by ordinary citizens, are constantly harassed by enemy kings and who therefore never attain actual happiness."] [Śrīmad-Bhāgavatam, 11.3.20]

With the basis of such conception try to find out your ways what you select. This is permanent plane, in the beginner's life in a permanent plane. Or to become heir of a royal family or government, the successor of a mundane king, or to begin a life of a beggar in a higher plane which is above all these reactions. Select.

And to do that the Buddha, the Śaṅkara they come to recommend the eternal sleep, the dissolution of the ego. But that is negative.

Now the question of positive came, positive life, whether it is possible. Rāmānujācārya he brought very strongly opposing Śaṅkara. "There is a positive life and that is in Vaikuṇṭha. You cannot be master, but as a servant if you want to live there is a plane where you can live. And the service is not mean, service is noble, free service, accept the life of free service in a fair land. That is nobility, and that is not slavery as you think here."

Already in the scripture, but Rāmānuja in his philosophical discussions from Vedānta he strongly advocated this, after Śaṅkara, the renunciationist school, then of course Madhvācārya, Nimbarka, Viṣṇuswāmī. It was there in the Veda, in Upaniṣad, in Purāṇa, but the scholars misunderstood and finalised the fate in inconceivable infinite slumber.

But adhokṣaja, we can retain our identity and live a noble life, but that is of service of the higher, not of the lower. In the lower area in the name of master we rather begin practically servant. But there the servants in character, in name, but they really enjoy a master's life because all fair. No appreciation of unfairness there. Such a high position. It is better to serve in heaven than to reign in hell. Hare Kṛṣṇa. Adhokṣaja. And Mahāprabhu took it to the standard of Bhāgavatam, that in a loving place, the service in its highest form is that of really affection and loving sphere. The competition is there of dedicating, of dedication, in the noble plane, all from nobility.

Here, in summer, we may in a richly decorated air conditioned room we may find some sort of comfort. But in the society if the poorest man he also gets the facility of air conditioned position. The poorest man in the society he enjoys the air conditioned position, but here it is very costly. So the soil is such the poorest man is not ill-fed there, highly fed in all ways, the plane is such, kathā gānaṁ, gamanam, nāṭyaṁ, kalpa-taru.

[śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpataravo
drumā bhūmiś cintāmaṇigaṇamayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priyasakhī
cid ānandaṁ jyotiḥ param api tad āsvādyam api ca
sa yatra kṣīrābdhiḥ sravati surabhībhyaś ca sumahān
nimeṣārddhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye]

["That place where the Divine Goddesses of Fortune are the Beloved, and Kṛṣṇa, the Supreme Male, is the only Lover; all the trees are Divine wish-fulfilling trees, the soil is made of Transcendental Gems and the water is nectar; where every word is a song, every movement is dancing, the flute is the dear-most companion, sunlight and moonlight are Divine Ecstasy, and all that be is Divine, and enjoyable; where a great ocean of milk eternally flows from the udders

of billions of surabhī cows and the Divine time is eternally present, never suffering the estrangement of past and future for even a split second . . .that Supreme Transcendental Abode of Śvetadvīpa do I adore. Practically no one in this world knows that place but for only a few pure devotees - and they know it as Goloka."] [Brahma-saṁhitā, 56]

That is, all their words are music. All walking is dancing. Some sort of conception has been given here, that the harmony is in such a degree there that everything is sweet there. There is a song in Bengali, Se moran saroga saman [?] There may be such a death which one may aspire after like heaven. Se moran saroga saman. That kind of death is compared with heaven, a happy death. So the plane is such that everyone, the giver, taker, everyone becomes happy hearted, within their heart. We can guess that is built by self sacrifice and service, not with the idea of exploitation, so it cannot but be a happy one we can conjecture. Here we cannot live without exploiting the environment, and there the opposite, so cannot but be happy. All are, everyone giving, none taking. Everyone is eager to give. To take, that is crime there, so there everyone becomes happy. And here everyone is busy to take, not to give. What is given that is also got with interest in future, sarga. So no giving practically in the true sense it is available here, is possible here, such a vitiated plane it is. Pure giving, pure gift is not possible here, all false, black marketing. Everything is black marketing here, whose thing, who gives, all on false basis, ownership of false basis. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

Today He will reach to Śāntipura by two o'clock to the Ganges near Śāntipura, two o'clock or so: one or two o'clock. He's wandering in the meadow, in the paddy fields of this Radhadeśa in Birban District side. It is very astonishing to mark that in the worldly sense also the extraordinary great scholar, He is in such a consciousness of an infant. Such simplicity when He's coming down from His trance. Transcendental world, when He's coming down to this world of sense experience, so to say.

Then Nityānanda Prabhu was so familiar and known, He's just on the front. Nityānanda Prabhu could conceive so He managed anyhow so that Mahāprabhu's trance is coming down, and He suddenly – there is a big lake and thousands of cows and buffaloes from the surrounding villages graze there, and so many cow boys also.

Seeing the cows Mahāprabhu says, "Gokula go braja go."

The cows are their main trade, milkmen, gopa, the keeper of cows.

So He came to a cow boy, "Oh, so many cows together, thousands of cows here, this must be Vṛndāvana, then I'm already come to Vṛndāvana. I have come. So many cows."

Then one cow boy He asked – when they saw Mahāprabhu they began to chant 'Haribol' the cow boys, 'Haribol.'

"Oh, Haribol and so many cows, cow boys, then I have reached Vṛndāvana. I have reached Vṛndāvana, at least nearby."

And Nityānanda Prabhu could trace this sort of coming down from the trance to this world of conception. He asked the cow boys, privately, He taught the cow boys privately, "If Mahāprabhu, if this sannyāsī asks you, 'Which way I should go to Vṛndāvana?' you show this road." He managed anyhow.

And then Mahāprabhu necessarily asked one, "What way I shall go to Vṛndāvana?"

Nityānanda Prabhu already advised so they told, 'This is the way You go to Vṛndāvana."

And Mahāprabhu is going. And Nityānanda Prabhu in the meantime He managed to just come before Him. Then gradually Mahāprabhu saw that a man is going in front of Him and He's in red robe, a sannyāsī.

Then Mahāprabhu asked, "Śrīpād, Gosai, where do you go, you Śrīpād?"

The Śrīpād that is a respectable title for the sannyāsīns, generally they're addressed by that Śrīpād.

"Śrīpād, where are you going?"

"Yes, I'm going to Vṛndāvana along with You."

"Oh, is it, you're going to Vṛndāvana, all right, let Me..."

Like an infant, this childish simplicity. Then when Nityānanda Prabhu guided Him to Ganges, the Ganges bank, "You see the Yamunā."

Then Mahāprabhu thought, "I have come to Yamunā."

aho bhāgya, yamunāre pāiluṅ daraśana, [eta bali' yamunāra karena stavana]

[The Lord said: "Oh, what good fortune! Now I have seen the River Yamunā." Thus thinking the Ganges to be the River Yamunā, Caitanya Mahāprabhu began to offer prayers to it.] [Caitanya-caritāmṛta, Madhya-līlā, 3.27]

"What a great fortune I have that I have got the sight of the Yamunā herself."

Then He jumped in the water of the Ganges with a śloka chanting stol [?] this Kṛṣṇa-Karṇāmṛta, son of Śivānanda who wrote Caitanya-candrodaya: a good scholar, a good poet also.

cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī
aghānāṁ lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī

["O daughter of the sun: although you have appeared in the form of water, you are most dear to the son of Nanda, who is the spiritual sun. You dispel the sins of all sinners. Please purify this mortal body."] [Caitanya-candrodaya-nāṭakam, 5.13]

This śloka, what Mahāprabhu told, Kavi Karṇapūra has expressed His idea in this Sanskrit verse. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, cid-ānanda-bhanoḥ, bhanoḥ means Sūrya, sun. Cid-ānanda, jñāna moi ānanda, the conscious ecstasy, the son of conscious ecstasy, He's Kṛṣṇa. Kṛṣṇa the son of conscious son of ecstasy. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, the son of Nanda, He's represented. Who is He? Son of conscious ecstasy. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri. You are much beloved of Him, you Yamunā. Yamunā the person pervading the river.

In Vedic culture one is accustomed to see everything in its personal conception, the water, the Ganges, the watery body but there is personality behind. The Yamunā, the watery body personal really Sindhu.

Rāmacandra when He wanted to construct a bridge to Laṅkā He made penances fasting and worshipping the ocean, the sea god. The sea god, the person representing the sea, sea did not care. Then Rāmacandra was enraged and asked Lakṣmaṇa, "My brother Lakṣmaṇa, give Me a bow and arrow. I'm observing whole day fast, worshipping the sea, and ask, pray to him to come to Me to help to construct a bridge over him, if he may kindly allow. But he does not care to come to Me. I'm approaching him so respectfully. But I can't tolerate this audacity, impertinence. Bring Me, I shall make it dry, the whole sea I shall make it dry. The whole water I shall absorb, My arrows will absorb."

Then at this the sea god was very much afraid and came hurriedly to Him. "What do You say my Lord? I could not understand You. You are Nārāyaṇa."

"I want to construct a bridge over you. You please don't mind it. It is My urgent necessity."

"Yes, I shall help You in all respects."

So in Vedic conception of the truth, everything, the Earth has got its personality, personal representation, body, the hills, the river, everything. Because, the other day as I told that,

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

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

We must do away with our animal consciousness, our identification with the material substance. Independent of material conception we can live and move; every one of us. So really in our proper existence we think about not in material terms but in spiritual terms. What I see, I see a tree, but when mentally I see a tree, suppose in a dream I'm seeing a tree, what did I see at that time? No connection with material eye, but I see the colour. I hear the sound in dream. So really we are in contact with that conscious objectiveness. That is our direct, we detect, we miss that and come at once to this material conception that is the physical sense perception. But in the middle some non material conception as we find dream that is intercepting. We ignore that. So really, before coming to sense perception we are to pass through mental conception. That is cid-ābhasa. And more accurately that is cetana, that is consciousness. The objective we leave when we can live in the conscious world. Both the subject and the object is of almost equal substance.

So Mahāprabhu jumps into Yamunā. He's addressing her so, "You are favourite to Kṛṣṇa, para-prema-pātri drava-brahma-gātrī, but your body is liquid. Your body is liquid but you are within, the person is there. Para-prema-pātri, and you are very favourite to nanda-sūta, the son of

Nanda. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava-brahma-gātrī, drava-brahma, the liquefied consciousness: brahma, jāla-brahma, śabda-brahma. Śabda-brahma means the sound -ised consciousness. Just as liquefied, so sound, which is transformed into sound, the brahma, the cetana, the consciousness; that has been transformed into a form of sound, śabda-brahma. Śabda-brahma, jāla-brahma.

Mahāprabhu says, "Sārvabhauma, you are worshipping Dāru-brahma [the apparent wooden Lord Jagannātha]. In the consciousness that brahma in the conception of Dāru, He's transformed as if it's in a Dāru. And jāla-brahma, and Vācaspati your brother, he's near jāla-brahma, that brahma, that consciousness appeared in the form of water."

So para-prema-pātri drava-brahma-gātrī, aghānāṁ lavitrī. You can do away with all the sins of the people. Aghānāṁ, aghā means pāpa, sin. You can wash away the sins of the persons sinful, aghānāṁ lavitrī. Cid-ānanda-bhanoḥ sadā nanda-sunoḥ, para-prema-pātri drava- brahma-gātrī, aghānāṁ lavitrī jagat-kṣema-dhātrī. And you can endow the world with kalyāṇa, good, auspicious, maṅgalam. You can extend goodness to the world. Jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī. Mitra-putrī means you are daughter of the Sun. Pavitrī-kriyā, you please purify My body."

With this prayer Mahāprabhu jumped into Ganges, thinking that, "I have come to Vṛndāvana and this is Yamunā and I'm taking My bath there." With this idea, this day in the year it happened like that, after some time. Mahāprabhu's every līlā is nitya. All His pastimes are eternal, coexisting; coexistent in space and time, not only coexistence.

When I was a student of philosophy I was told that, "Coexistent is the criterion by which we can find, we can feel the idea of space, we can know. Space means coexistence. Space is that form of thought which can accommodate coexistence: and time, succession. Time, there cannot be coexistence in time." That was the opinion.

But later on another philosopher came and told, "No, in time also coexistence is possible. How? I'm uttering a sentence, and the first word is kept in mind and when the last word finished then joining them I find the meaning. So that is there, the first words meaning is there and that last words meaning when finished then I understand the meaning of the whole. So coexistence is possible in time also."

So nitya-līlā means all His līlā coexistent in time also, nitya-līlā. So, what I was going to say? Aghānāṁ lavitrī jagat-kṣema-dhātrī, pavitrī-kriyān no vapur mitra-putrī. "You purify Me." Oh, then today also we can conceive that Mahāprabhu after His sannyāsa He passed by this way and then after mid day He will reach the Ganges, where these friends the other day via Kalna they went to Śāntipura. They crossed the banks of the Ganges. Somewhere there He will cross this afternoon and reach Śāntipura, Advaita-bhavan. And there, after three days fasting He will take some prasādam which was cooked very ardently by Sītā Ṭhākurāṇī, Advaita Prabhu's wife. Very affectionate she was to Mahāprabhu from the beginning. In the birth day of Mahāprabhu we find that Sītā Ṭhākurāṇī is going with many ornaments to decorate Mahāprabhu, Nimāi, at that

time. So today is the day we may think that Mahāprabhu will pass this side and there He'll take bath and go to Advaita-bhavan, and after almost fasting three days He'll take prasādam. And in the evening He will begin chanting. And Mukunda Daṭṭa he will sing. Advaita Prabhu also sings.

ki kahiba re sakhi ājuka ānanda ora, cira-dine mādhava mandire mora

[Advaita Ācārya said: "'My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house."'] [Caitanya-caritāmṛta, Madhya-līlā, 3.114]

"I am so joyful today. What I shall say to you my friend? After long separation the Mādhava has come to my cottage."

And Mukunda also sang another song. Mukunda was following these three days with Mahāprabhu, four days, sānkrantī, four days fasting. They are also fasting with Prabhu.

[rātri-dine poḍe mana soyāsti nā pāṅ], yāhāṅ gele kānu pāṅ, tāhāṅ uḍi' yāṅ

["'My feeling is like this: My mind burns day and night, and I can get no rest. If there were some place I could go to meet Kṛṣṇa, I would immediately fly there.'"] [Caitanya-caritāmṛta, Madhya-līlā, 3.125]

Mukunda, anyhow Mukunda sang and the meaning, "That if I get those two pakhi dana, two wings, then wherever Kānu is, my friend Kanhaiyā, I like to fly there." This sort of song was sung by Mukunda.

Then Mahāprabhu fainted. And encouraged by the spirit of this song He rose and began to dance and chant, in the evening. Yāhāṅ gele kānu pāṅ, tāhāṅ uḍi' yāṅ.

And there was Acyutānanda, a five year young boy almost, or little more, youngest son of Advaita Ācārya.

One gentleman came and asked, "Who is the sannyāsa Guru of Caitanyadeva?"

Then Advaita Prabhu told, "Keśava Bhāratī, he's His sannyāsa Guru." He was speaking like that. Then the boy Acyutānanda protested. "What do you say father? Jagat Guru Caitanya Gosāṣi, He's the Guru of all. Caitanyadeva is the Guru of all, the whole world, of three worlds, of fourteen worlds. You say that He has also Guru. You will ruin the whole world I see." In this way in a chastising mood the boy is saying to his father. "You say He has Guru. He's the Guru of all Gurus. He's the Guru of all Gurus. And you say He has His Guru, someone or other one. You will mar the whole thing." That is Acyutānanda.

And Mahāprabhu after sannyāsa He had so much affection with Acyutānanda. He took him, embraced him, took him on His lap. "Acyutānanda, Ācārya is My father so you are My brother, ācārya more pita, so you are My young brother."

That Acyutānanda. When grown up Acyutānanda took initiation from Gadādhara Paṇḍita. He came in the Gadādhara line. Six sons Advaita Prabhu had. The elder three they went to smārta sampradāya, but the younger three came this side, Kṛṣṇa Miśra, Acyutānanda, and Gopāla, three came to Vaiṣṇavism. Hare Kṛṣṇa. Divided into two, Advaita's family, latter on.

In Narottama Ṭhākura's poem [Manaḥ-śikṣā], aiming at the so-called scholars amongst the sons of Advaita, sei paśu baḍa durācāra, they did not have any recognition for Nityānanda Prabhu, scholarly ego. And Nityānanda Prabhu generally He mixed and converted amongst, and moved with the masses. And they were in vanity of scholarship, these Advaita sons. So Narottama Ṭhākura had to say in a song, vidyā-kule ki karibe tāra.

nitāi-pada-kamala koṭi candra-suśītala, ye chāyāya jagat juḍāya
hena nitāi vine bhāi rādhā-kṛṣṇa pāite nāi, dṛḍha kari' dhara nitāir pāy

Nitāi nā bālila mukhe majila saṁsāra-sukhe, vidyā-kule ki karibe tāra. What value has the scholarship he may have or expect from? Nitāi nā bālila mukhe majila saṁsāra-sukhe, sei paśu baḍa durācāra. He's still in contamination with animal consciousness, paśu, baḍa durācāra. And whatever type of Vedānta he may culture, cultivate, but still he's in the midst of bad practices, malpractices. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Kule ki karibe tāra. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Mahāprabhu the next day, that is tomorrow morning, Śacī Devī will come from Śāntipura. And about ten days Mahāprabhu will live there, and then He will, after satisfying His mother and other friends here He went towards Purī. And four followed Him.

Here we find some difference in number, Caitanya-Bhāgavata and Caitanya-caritāmṛta. Caitanya-caritāmṛta says that four, these Nityānanda, Mukunda, Jagadānanda, and Dāmodara Paṇḍita, these four followed Him. But in Caitanya-Bhāgavata we find another two, Gadādhara and Brahmānanda. And it is told that Brahmānanda and Dāmodara Paṇḍit were one and same, then Gadādhara. But in Caitanya-caritāmṛta we find Gadādhara went there afterwards. So some sort of differences. But generally we accept in the case of difference Caitanya-caritāmṛta to be the highest authority, because it is written afterwards and considering all possible alternative questions. The adjustment there may be considered to be the final.

Prabhupāda also has written in his letter to, perhaps addressed to Sambidānanda when he was reading in London, there is a letter. "The wholesale of Caitanya-caritāmṛta we accept as perfect evidence. And other books, Caitanya-Bhāgavata and Caitanya-mangala, or Bhakti-ratnākara, partially: some siddhānta from somewhere, geographical description from somewhere, and historical from somewhere. But what Caitanya-caritāmṛta has given, that we accept wholesale."

To the atheist one is one Bhimam [?] mundane scholar, one Bhimam Majumdar, he has written a thesis on Caitanya līlā perhaps. I'm told he tried his best to find out the anomalies in

Caitanya līlā. And that man, he's very afraid of Gauḍīya Maṭha. And very cleverly he has avoided that and now and then tried to pinch the Gauḍīya Maṭha palm at respectable distance. He wrote that, "Prema-vivarta is a book where we find, it is published by Gauḍīya Maṭha in the name of Paṇḍita Jagadānanda. But we do not find in any other place that such book was written by Jagadānanda, no reference. And especially all the siddhāntas what the Gauḍīya Maṭha at present preach, that is to be found in that book."

In other words he wants to say that Bhaktivinoda Ṭhākura he has made forgery. In the name of Jagadānanda Paṇḍita he...

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Śrīla Śrīdhara Mahārāja: ...make it go to the public. It may go in the name of Jagadānanda to the public. That was his aim, but cleverly he is putting such language. "Only the Gauḍīya Maṭha siddhāntas they are found wholesale. And this book is told to come from Jagadānanda, but we do find any trace in any place about that."

So he, as here also in Caitanya-caritāmṛta we find four followed Mahāprabhu from Bengal to Orissa. But Caitanya-Bhāgavata says there are six in number. Then what we are to accept? You see the anomaly, they are not omniscient. The Vaiṣṇavas, Vṛndāvana, parṣada, Kavirāja Goswāmī, they are all parṣada bhakta, they are all omniscient, but you judge how omniscient they are. One omniscient is differing from another omniscient. In this way he's trying his best to discredit Mahāprabhu and His teachings to the public. He was a Professor of Padnai [?] University and he wrote a thesis on Caitanya.

But if he comes to me I shall say, I shall say that that is a grand idea of hypnotism. Mahāprabhu how disappeared? Some say in the Jagannātha, some say in the Gopīnātha, Tota Gopīnātha, some say He passed over the sea. But I assert that everything is true. Everything is possible. Try to refute it. As He willed to show His passing to any group He could show like that. He had that ability. Even the yogīs can do such feats, what to mention about Mahāprabhu, Lord Himself? If so many yogīs they may attain such siddhi that they can show himself in different bodies aṇimā, laghimā, vyāpti, kāmāvasāyitā, all these siddhis. A yogī, he's here, he can show that he's there also, kāyavyūha, it is possible. So what do you say you materialist fool? What do you know about the ways and the laws of the spiritual world? P.C. Raya, that magician, P.C. Raya, can befool you. You are a fodder of an ordinary worldly magician and you venture to make your remark on a plane you don't know what it is of nature? You want to: what is air you want to, the quality of earth to thrust on the quality of the air or either.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān

gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

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

When Kṛṣṇa is entering into the arena of Kaṁsa then so many different sections are having different view about Him. In the same place they are. But a particular section there, "Oh, the great unknown is coming." Some say, "Oh, my son approaching, He is the real ruler, fittest ruler of us." In this way some see He is according to their realization, stage of realization. It is possible.

Dhṛtarāṣṭra could see Him, could see Him without his blindness being removed.
"Temporarily please remove my blindness, I can have a darśana of You."
"No. Physical blindness need not be removed. I say you see Me."
Then he could see Him, but he was blind.

What is this? So it is His will. Not only He controls His own, Himself, but He controls all the subject that will attempt to feel Him. All other subsidiary subjective existence: super-subjective, supreme subjective existence can control all the subsidiary, so many subjective units. It is not non-scientific. Just as Sun can control by attraction so many planets. The bigger mass can control the movements of the smaller mass. So the supreme subjective existence should control the all minor subordinate, subjective existence, and that is not non-scientific. It is quite understandable.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The laws and rules of the material world we want to thrust on the spiritual substance. There are separate law. Separate nature and separate law, everything is separate there. This law cannot work there. To take everything under this law that is stupidity, foolishness. Hare Kṛṣṇa. They have got their own law. And we are to understand, we are to read and understand the nature of the law of things of the higher level.

tad viddhi praṇipātena, paripraśnena sevayā / [upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

The sevā: that has put the hammer on our heads. We mundane creatures, we want to think in our term. We want to get some benefit, some exploitation. No exploitation, no relation. We are

sons of exploiting soil. No exploitation, no relation. But there is another land, just the opposite. If you don't like to be exploited, no entrance is possible in that holy land. You may thank your stars if you offer yourself for dedication. Still if you are accepted you will thank your stars. That your offering of self dedication how far it will be genuine, that is to be considered. Only lip deep dedication is no dedication. Dedication proper has its criterion. And those that are experts of that land they can measure it. They can recognise what is dedication. Only to pronounce in the mouth that I am dedicated soul.

Just as one man, one headmaster in Purī, when he met us when we are going towards Madras; Bon Maharaja, myself, then Mādhava Mahārāja, then Hayagrīva Brahmacārī, and another Sad Mahārāja: constructing the footprints of Mahāprabhu. A party was sent by Guru Mahārāja and we reached Purī and in a hired house the Maṭha was established there, Para Kuti [?], by name.

Then one Paraśurāma Patanayaka, a Brahmo type man, senior teacher, head master perhaps of some school. Anyhow he knew that the Gauḍīya Maṭha people they were out and out spiritualists, they do not care for anyone, even the scholars of India. "They are very bigoted and they only accept Bhāgavatam and Mahāprabhu or Goswāmīs and don't care for anything and everything. And they say they are master, they are dealing with God and they can only give God and none else. Such vanity they have got."

So he came to approach and proposed, "Do you think that God exists really?"

And one of us: "Yes we believe so, we think so. And our own lives you can take it as witness to that evidence. Because we believe and so we have come out to search Him."

Then, "Can we get Him?"

"We think yes, we can get Him."

"Can you show Him?"

"Yes, if you come in our way we hope you will be able to see Him."

"How we can see Him?"

Then someone of us told, "Śaraṇāgati, by surrendering to Him we can come nearer and nearer to Him and we can see Him."

"Yes, I am śaraṇāgata. I am śaraṇāgata. I have surrendered myself. If you test it, if you ask me to jump into the ocean I shall do at once."

Then our party was little perplexed when he put this, he says, "I am already surrendered soul. You test me, you ask me to jump and I shall at once jump." He told.

Then anyhow it came from my mind that what you say that is just the opposite of śaraṇāgati. A surrendered soul, we find in the scriptures, that his sincere feeling will be such, 'I can't become śaraṇāgata, I can't surrender.' As much as he will be able to surrender, so much he will feel I cannot surrender myself. The opposite what you say. Then he was nonplussed, and our party also got some relief.

So śaraṇāgata: from what point I came to this? That is surrendering, sevayā, paripraśnena sevayā, our fitness, our certificate. My certificate for my fitness won't do. That certificate must come from a bona-fide circle. Hare Kṛṣṇa. What is surrender, what is dedication, but something like this is there we can hope. We have nothing to aspire after, this is all stale. The material, the

world of material conception is finished. Nothing, no charm here to attract me, then praṇipāt is possible. Now the search, Vedānta, athāto brahma-jijñāsā, then this plane where I am living this is unsatisfactory. I have no charm here. Then I am to inquire, sincere inquiring, paripraśna then sevā.

You will be ordered, your search should be in such a way that you won't be, retain your master-ship on that plane. You will have to become a servant, a slave of that higher plane. If you like to serve, the wholesale serving attitude of self-giving, not getting anything in return, are you ready to be so selfless? Then you can come in contact with some higher realm. But before that you are to know that you can't, you won't be able to assert there in any way. That is merging. The exploiting agent that will vanish, that will have to vanish for eternity. Your exploiting ego is to be dissolved finally, so you as you are can't be traced any longer. A wholesale conversion, are you ready?

That is recruitment of the coolies of the charvagan [?] on the oil mines. We are told they are black marketing so many men, purchasing, and taking them and use them to be coolie in their; so many capitalist have such sort of bad name. So you are, you will be asked to be lost, as in the calculation of your loss and gain as you are in the present, you'll be lost. And some other golden figure from you, that will merge and he will claim that, 'Yes I am within you.' Now I have got the chance I shall enter and live here. Die to live. He is for Himself. But if we accept this then we will be astonished to find that He's not for Himself but He's for all.

bhoktāraṁ yajña-tapasāṁ, [sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"Apparently I enjoy everything. I am the enjoyer of everything apparently, bhoktāraṁ yajña-tapasāṁ. Sarva-loka-maheśvaram, controller of everything: autocrat. Suhṛdaṁ sarvva-bhūtānāṁ, the next, I am your friend. I am your friend. Then only you can have conception of real peace of mind. This is the adjustment. I am everything. And you have no position. But I am your friend at the same time. Bhoktāraṁ yajña-tapasāṁ, everything meant for Me. Sarva-loka-maheśvaram, it is a fact. And I control everything; that is also a fact. But suhṛdaṁ sarvva-bhūtānāṁ, My temperament, My nature is that I represent the interest of all of you in a friendly way. If you can adjust yourself with this position you are all right, you will get peace, otherwise your case is hopeless. You must try to adjust yourself in such a way with the centre and not keeping the power within your hand, within your fist. That is not the key; that is not the clue to success, to the highest success."

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

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotee: Daśaratha sūta.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Sundara. Prema, love and lust, lust and love, love divine, life divine, transcendental. Atīndriya, buddhi-grāhyam atīndriyam [Bhagavad-gītā, 6.21]. Avāṅ-manaso gocaraḥ [the mind is full of misconception]. Buddher yaḥ paratas tu saḥ [Bhagavad-gītā, 3.42]. Buddhi, citta, mahat-tattva. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

prema-dhāma-divya-dīrgha-deha-deva-nanditaṁ
hema-kañja-puñja-nindi-kānti-candra-vanditam
nāma-gāna-nṛtya-navya-divya-bhāva-mandiraṁ
prema-dhāma-devam eva naumi gaura-sundaram

[The tall divine figure of Śrī Gaurāṅgadeva enhances the joy of the universal gods as He is the charming embodiment of pure love. The radiant aura emanating from His beautiful form insults millions of golden lotuses while winning the respect of that effulgent personality Candradeva. Śrī Gaurāṅga is the background stage of all spiritual pastimes as exhibited in the ever-fresh dynamic moods of sattvika-bhāva as seen in His joyful dancing when congregationally chanting Lord Kṛṣṇa's Holy Names. I offer my obeisances to that beautiful Golden Lord, Gaurāṅga Sundar, the divine form of Kṛṣṇa prema.] [Śrī Śrī Prema Dhāma deva stotram, 21]

Gaurāṅga sundara bara nitya nija nama bir [?]
...
kṛṣṇa-prema, nṛloke nā haya, yadi haya tāra yoga,
nā haya tabe viyoga, viyoga haile keha nā jiyaya.

[akaitava kṛṣṇa-prema, yena jāmbū-nada-hema, sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jīyaya]

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."] [Caitanya-caritāmṛta, Madhya-līlā, 2.43]

"Kṛṣṇa prema is not meant for this mundane world. Sanātana, to speak plainly, the Kṛṣṇa prema, the divine love, is not a thing of this world, nṛloke nā haya, it is not meant for this world. How can we aspire after? If anyhow anyone fortunately has its connection then he, nā haya viyoga, not disconnected any time, there is permanent connection. If by chance that is severed, that connection, he can't tolerate the pain of separation and die at once, viyoga haile keha nā jīyaya. The generally sane man cannot talk about Kṛṣṇa prema. Only the insane persons in the sense of the worldly judgement, they can spare their life for such thing, which has got no value in this mundane world. They're considered to be mad, generally. The sane, the sanity of this

world cannot accommodate them. One who deals about that thing, he's considered to be mad. And who accepts, who listens to that, he's also taken as mad, abnormal thinking, not normal of this world."

Kulivar krpa pati jaya [?] Who will come to believe this?

āmi - eka bātula, tumi - dvitīya bātula, [ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

"I am insane of the first order, and you may also consider yourself to be so, dvitīya bātula. Then we both of us are abnormal so let us go on with this unnatural transaction."

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

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

One party can see at night. To the owls, day is night. And to us night is night. But the owl's night is day. Yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti.

dhīrāḥ paśyanti nārāyaṇam ayaṁ jagad
lubdhāḥ paśyanti dhanamayaṁ jagad
kāmukāḥ smṛti kāminīmayam jagad
[Found in the BBT Śrīmad-Bhāgavatam, 7.7.55, purport]

According to the nature one lives in a particular phase of life. Someone is conscious of money, some hunt for mundane sense pleasure. And some they are always trying to see the transcendental truth at the back of everything in the general, most accommodating spacious cause, want to search after the root.

yato vā imāni bhūtāni jāyante, [yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them.

After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him.] [Taittirīya Upaniṣad, 3.1]

Where from what we see everything has sprung up. Yena jātāni jīvanti, what is maintaining the whole. Yat prayanty, again entering into that prime, non-differentiated cause. Abhiṣamviśanti, sometimes seems to lose its own existence totally like suṣupti, sound sleep. Tad vijijñāsa, try to enter after Him, after that cause. Tad eva brahma, and He is the most spacious, all accommodating substance. If you can know that you may know everything.

One doctor, I met him for some purpose; consult some disease or so. I told to him that brahma-jñāna is all accommodating. One who knows Him can know everything.

He told, "I don't believe that. You are trying to inquire after Brahman?"

"Yes. We are trying."

"Do you know everything?"

I could not answer.

He told "Why have you come to me? I am examining the chest of that patient. Do you know what is there, in the chest of that patient?"

"I don't know. I am trying to go that side."

"Then why do you say by knowing one thing you can know everything?"

I did not try to continue the questioning and we there stopped. But afterwards I thought that what he told that, 'What is the anomaly in the body of this patient, can't you say?' I can't say that. Then what should have been my answer? Now I have come to some explanation, explanatory answer.

It is possible when we come to this resolution that anything and everything depends on His sweet will. In that way we can think that I know everything. The first plane is the result of his own karma, and the last plane that His will, His sweet will, that is the cause of everything. Every detail can be explained only by one answer, it is His will. Kṛṣṇe ca, krsne rca, krsne līlā [?] In one word the answer of all the questions. And that is real. He can control, He can withdraw, He can make it otherwise. Even the dead son of His Guru He took him back. It is possible. The laws of this world, laws, rules, all these: all futile. Then at the very bottom His will and to know that to know everything. His will, it is His will. And we are told, sometimes we hear also from some sort of people, whatever occurs, Kṛṣṇe rca, govinda rca [?] It is His will, His līlā. Practically, really it is so. But the intermediate stages we may not know. And the very call, the starting call, everything known. It depends on Him. To know that is to know everything. That is, go to Him, offer to Him, no other duty. No other remedy, all remedy of all anomaly is in Him. To know this is to know everything, to know everything, in some way, not only some, but in a real way. That is the central truth. The one controller, He is the cause of everything. That is to become sārvajñā, to know all, in one sense, in the real sense. Otherwise how much may be the extensive character of our knowledge? That is limited: to infinite that has no place at all. The wide experience has got no value when it is compared with the infinite, only a speck, and that also relative. Now it is, little after, that will be nowhere, no certainty. But to know this, that it is His will. That is to know everything, in a form, in the real form. Gaura Hari. Gaura Hari.

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

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

The justification of this saying of Kṛṣṇa: "Leave every duty, give up all your duties, come to My feet. No reaction, no repentance you will have to undergo. I assure you. I assure you, give up all your duties when coming towards Me. All your duties are on one side and I am another side. I am more weighty; I am bigger. Whatever you can conceive to stand against Me, all futile. I am so. In this way try to understand Me. You will get peace. Otherwise no peace is possible. What you are searching innately, to have it – impossible." Tad vijijñāsa tad eva brahma.

[yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [Taittirīya Upaniṣad, 3.1]

Searching this and that, A.B.C.D, in infinite character; drop all these engagements. Search Him with the fine comb: that is proper engagement, other attempts all futile, useless, foolish.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad-Bhāgavatam, 7.5.31]

You are making much of a mole hill. You are on the surface and the superficial things you are after. But that is nothing at all. That is a product of my whims. Dive deep, learn what to be searched. What to search, learn that. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, our internal search is after Viṣṇu, not for the superficial, so many glamour. We can't understand so we are aimlessly wandering and being tired. Durāśayā ye bahir-artha-māninaḥ, making much of the superficial, the cover, leaving away the substance within, of the fruit. Andhā yathāndhair upanīyamānās, just as one blind is guiding another blind. The transaction is like that. Andhā yathāndhair

upanīyamānās, one blind man is guiding another blind man, both of them blind about their object of search. Such is the condition. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So all wild goose chasing: very busy about nothing. In Bhāgavatam, Śukadeva Goswāmī in his beginning says:

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ
[apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [Śrīmad-Bhāgavatam, 2.1.2]

Thousands of engagements are awaiting us. No want there, śrotavyādīni, what is to be attained by ear, what is to be attained by eye _____ [?] there are thousands, limitless, no want of that, for whom? Apaśyatām ātma-tattvaṁ. No diagnosis: who does not know himself, who does not have recognition about his inner existence, nature, for him thousands of engagements. But one who knows himself, what is necessity, only one. Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvaṁ. Not examined, the inner nature is not examined, what is its necessity, only running here, thither, thither. Gṛheṣu gṛha-medhinām, and the false centre of their life they have created and running after phantasmagoria. That is the case with us all here. Hare Kṛṣṇa. Hare Kṛṣṇa.

The government of the land, the government of the people: for the people, and by the people. Government of the people, yes, it is all right. For the people, it is also all right, but not by the people. By the experts; by the experts, not by masses, mass is ignorant. What do they know of their own benefit and welfare, these fallible creatures? Abraham Lincoln, or who is that gentleman that gave the basis of democracy? This is conceived to be the democratic government; of the people, by the people, and for the people. Government of the people, for the people, and by the people, the basis of democratic government, and they all dance in the name of democracy. Vox populi is not vox dei. But vox dei should be vox populi, should be.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi caitanya candre daya kavi havi jal nija kari deji hari mat kal [?] If you have the opportunity to consider, to judge about the magnanimity of Śrī Caitanyadeva, you will be simply astounded. "What sort of dignified things He has discovered for us. What sort of high prospect He has taken to our door?" You will be charmed; if you can trace you will be charmed, simply. "What prospect He has discovered for us? Hare Kṛṣṇa. Hare Kṛṣṇa. Our goal, destination, self determination leads where, self determination.

nṛ-deham ādyaṁ sulabhaṁ sudurllabhaṁ, plavaṁ sukalpaṁ guru-karṇadhāram
mayānukūlena nabhasvateritaṁ, pumān bhavābdhiṁ na taret sa ātmahā

["The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the

Personality of Godhead as favourable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul."] [Śrīmad-Bhāgavatam, 11.20.17]

Getting the advantage of a human birth, and after meeting the spiritual guide if one does not take the advantage of...

End of 82.01.17.B

Start of 82.01.17.C_82.01.18.A

Śrīla Śrīdhara Mahārāja: ...birth and death, then he commits suicide. He loses such a chance, a great and most valuable chance that it amounts to suicide. Gaura Haribol. Gaura Haribol. Mahāprabhu. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. No question came today.
...
Parvat Mahārāja: ...then where it fits, our independent will, our free will, where does it fit?

Śrīla Śrīdhara Mahārāja: Your free will is a part of the Absolute free will.

Parvat Mahārāja: So one can say therefore I do whatever I want and that's the Supreme will?

Śrīla Śrīdhara Mahārāja: Yes. But the nature of spiritual substance is such that every atomic existence is free, but free is limited. He's limited and everything belonging to him is limited. And with Absolute the whole thing is Absolute. This is to be applied in all things, not only freedom. In magnitude, in intelligence, in freedom, in every way in a system there is part and there is whole, the relation between the part and the whole. Every cell of your body has some sort of freedom, and still it is within the organisation, everything. Everything, suppose in a family when it is in harmony, there is the guardian, and there is hierarchy of the guardian, and free submission of all of the family to the guardian. Is it not possible? That obedience to the higher guardian: does it mean self effacement completely if free service is not possible? What do you think? Free service, loving service, loving offering: if one loves another does it mean that he loses his existence? Eh?

Parvat Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Even you may die for him, but does it mean that you have no freedom? If through love you want to sacrifice wholesale for the object of your love, you do so much submission, but does it mean that you have no existence at all? If you like to efface yourself, your unitary, your specific existence cannot be maintained thereby, it is gone? Free offering means all forced? One may offer something being enforced and freely. Is it not possible? To offer means by compulsion: free cooperation is not possible? What do you conceive about that? Retaining your freedom you cannot surrender to your superior? If coerced, forced, no happiness, happiness vanishes, de-materialised. And when free you can enjoy what is known as free will,

love. Love means free sacrifice. Love presupposes free sacrifice. Sacrifice, but when it is free sacrifice, that is prema. Attraction, free attraction existing between the free entities: that is called prema. Force, but not force of the meanest nature, but the highest natured force that is, and that force even can take down the Absolute to the finite. Infinite can be subservient to finite. It is such a force. So sacrifice and freedom can go together. Sacrifice does not mean that losing ones freedom, free identity. What do you think?

Parvat Mahārāja: It seems that the supreme free will of the Infinite is sanctioning the free will of the minute part.

Śrīla Śrīdhara Mahārāja: When you are aiming at that, then in that case you will aim everything in a similar angle of vision. Then the Absolute is enjoying, He's continuing His līlā. When the freedom in the absolute sense you consider, then the whole thing within Him, in His body, is as one; and it is His līlā, līlā vāda. In one sense you will give wholesale to Him, and in another sense you will take something out of Him: that cannot be. When in every way you are thinking, your form of thought, you attribute whole thing to Him, then in that sense He's one, advaya-jñāna, He's going on with His līlā.

And no one to be aggrieved existing outside, none is aggrieved existing outside, all within Him. He's going on with His līlā. No separate entity to be aggrieved. He's all in all, the wholesale in one, the whole system, it is He only. The absolute freedom, absolute existence, absolute nature, in all phases if you come to that oneness, then no one to grudge, none left to grudge. He's within Him. It is His līlā. He's going on with His own play. None to say against that, and if you with partial representation you got to give some importance then it is divided there. But it's not divided equally: proportionately, superior, inferior.

In a hierarchy in official circle, the higher, higher officer he's prevailing through the clerks and other lower. Whatever he'll say they have to obey. That does not mean that they do not exist. The officer's position, his power, can be supposed to work through everyone, his direction. And whatever anomaly he's coming to correct. He's already there, pervading. So, so many gods, but Kṛṣṇa pervading everywhere, whenever necessary He can control. So such, go to the higher plane there.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [Śrīmad-Bhāgavatam, 2.9.35]

In Bhāgavatam, in Bhagavad-gītā,

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.
na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an un-manifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (acintya-bhedābheda) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [Bhagavad-gītā, 9.4-5]

"I am everywhere, everything in Me. I am nowhere, nothing in Me. Note the peculiar mystic position of Mine in relation to all."

In Bhāgavatam, yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu, praviṣṭāny apraviṣṭāni, the great created masses, water, air, fire, heat, ether, how they exist intermingled. One is within everything and also not there always. The ether is within the earth, within the water, within the fire, heat, everywhere, and still there is somewhere He's not there. If necessary He can assert.

Just as relative positions, the paramount power here, the central authority of India, but still I'm considered to be the possessor of this land. But within twenty four hours notice, or even a minute's notice if necessary for battle they can occupy this position, their right is enshrined. In this way adjusted, the powers, the figures, everything adjusted in this way. Not assert, always, everyone does not assert. God does not assert, everywhere, it is His will.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me. Paśya me yogam aiśvaram. Try to understand the peculiar position that I have got."

So in everything you are to follow this dictum. Whether we exist or we do not exist, God exists. I do not exist, only God exists, we can't take that. And we also cannot take what the Śaṅkara, "That this is mal existence, in proper existence we and God one and same thing." And that is sāyujya mukti, brahman, that is non-specified, non-dynamic some substance, non-differentiated substance, nirviśeṣa.

But we follow according to the Vaiṣṇava Ācārya this bhedābheda can be maintained all through in the true organisation, not only in the mundane, in the true aspect of the whole. That is also, this is the perverted reflection, one and many, adjust in this way, one and many is always there. The kāṣṭhā-kalā, one and many, the foundation and the – the container and the contained, the relationship is always there, everywhere, and both of them are true. But the power, the lord-ship, that is adjusted in different ways, small or big. Space, time, power, in every way some adjusted position between the two, finite and infinite. Hare Kṛṣṇa.

Ha, ha, so, jñāne prayāsam udapāsya [Śrīmad-Bhāgavatam, 10.14.3], so finite cannot know Infinite, but Infinite can make Himself known to finite. So through sevā, service, we are to get His will in our favour, then as much as He will be known to me, He makes Himself known to me I'll have to be satisfied with that knowledge. I cannot think that the Infinite will be imprisoned in one cell of the finite brain. That is futile, that is foolishness. To know and finish all the characteristics of Infinite, for a finite being, it is sheer foolishness. So knowledge, this enquiry, has been discarded, to some certain extent. What is necessary for my real benefit to be

reinstated in a proper adjusted position, sevā. Without knowing the whole I can be placed in my highest position where I can draw my best benefit, sevā.

The gopīs were not big scholars. They did not care to know anything, but they were particular for service. And they could draw the best benefit from the Absolute. Not through scholarship but by sacrifice and service at another plane. Don't apply yourself in the plane of force, nor indifference and knowledge, but try to apply to be utilised. Utility, you try to live in the plane of utility, as a whole, utility as a whole, try to achieve. Seek your achievement in that plane of utility. Neither karma energising: foolish energising has no value: so foolish enquiry also has no value. But utility, try to find out your small quota in the Infinite utility; that is service, that is plane of love. You can be best benefited in that plane. So try to find a short cut to enter into the plane of utility, and give service, be utilised, and then you will be most benefited. That is the line. Hare Kṛṣṇa. Do you follow, to certain extent?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So, that utility, usefulness, and usefulness which is decided by the highest quarter. Hare Kṛṣṇa. That is service.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Jñāna-sunya-bhakti, I repeatedly told that I came to that plane where Mahāprabhu is recommending jñāna-sunya-bhakti. Jñāna-miśrā-bhakti, karma-miśrā, rejected, jñāna-miśrā rejected: jñāna-sunya-bhakti – a hammer came on my head. Jñāna-sunya-bhakti, jñāna is to be eliminated? Searching, that means surrender is greater than searching, with self interest. Surrender to the Absolute decision is better than searching for self interest. That is done in terms of finite. By surrendering we can utilise the intelligence and justice of the Absolute, so that is infinitely higher. The Divinity has its peculiar character of this type. By surrendering we come to such a higher plane, we are allowed to live with such a high order of people that cannot be conceivable from our mundane self searching plane. Cannot accommodate what sort of generous dealing we may have by surrendering, by coming, taking ourselves to the foot of the noble. Their line of thinking is noble, and ours more or less satanic, self searching. Self searching means to create disturbance in the environment. And by sacrifice we come in the plane of the noble where one can thrive by sacrifice, service. So diabolical change, die to live, die to live, if you want to live an honourable life you'll have to die wholesale, of this mundane, everything to be banished, good or bad.

'dvaite bhadrābhadra-jñāna, saba-'manodharma', ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [Caitanya-caritāmṛta, Antya-līlā, 4.176]

Good and bad, calculated from this reasoning, this side of thinking, and that is all false.

So Hegel's idea is very sweet, 'Die to live.' A very general word, 'die to live.' Learn to die, and you won't die, you will see that you are immortal. Die in body consideration, but if you ignore your body consideration with body interest you will find yourself in soul plane, it is immortal.

Like Socrates: and he could reject all the favourable proposals to save him, "No, give me the poison glass." And unhesitatingly he took it. "I know sure that I'm immortal. To prove that I'm immortal I'm hatefully rejecting this material prospect, to take, I'm dying." Die to live. "I'm immortal. The connection with the mortality it is injurious to me. I prove it by dying."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari. All right, a request coming from some quarter.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

...

...in order to pacify the āsura these things have been adopted. In this way Mahāprabhu has given explanation. Gaura Haribol.

The Vasudeva's son Vāsudeva, that is also eternal, and Nandanandan that also eternal. Svayaṁ-Bhagavān is Nandanandan, and Vāsudeva is kāyavyūha of Nandanandan. Svayaṁ-Bhagavān: Svayaṁ-prakāśa, Svayaṁ-prakāśa-vilāsa. Prakāśa: prābhava-prakāśa, vaibhava-prakāśa. Vilāsa: prābhava-vilāsa, vaibhava-vilāsa. In this way, from Svayaṁ-Bhagavān it is deviating, different conceptions in intensity, prakāśa, vaibhava, outcome incarnation. But Svayaṁ-Bhagavān Nandanandan, that has been told to be original Absolute in prema-loka.

You are to go through Caitanya-caritāmṛta there when this prakāśa, vilāsa, and also it has been in Laghu-Bhāgavatāmrta by Rūpa Goswāmī. Before dealing the whole thing you are to go through Laghu-Bhāgavatāmrta, original, and at least Caitanya-caritāmṛta, is explained there, and the tika also by our Guru Mahārāja, Bhaktivinoda Ṭhākura tika. Amṛta-pravāha-bhāṣya, and this Anubhāṣya, Caitanya-caritāmṛta you are to contact with them, very closely, and then you take the pen, how to refute. Hare Kṛṣṇa.

You take to the notice of the ISKCON who has especially published those books, whether it has got real connection with the manuscripts. First read it, and find difference, and then refer to the original quarter, whether they have published in this way. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: This is definitely the book. The book he's referring to, we're certain that this is the book.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Who is the responsible officer of the publication? Satsvarūpa?

Aranya Mahārāja: Rāmeśvara Mahārāja in Los Angeles, but Jayadwaita Mahārāja does all the editing. Jayadwaita Mahārāja in Philadelphia is the chief editor, and Rāmeśvara Mahārāja is the publisher.

Śrīla Śrīdhara Mahārāja: So you may refer to them, 'That this we find, then what's the matter? I bring to your notice it has been done, and what to do against that, you think and do.'

Akṣayānanda Mahārāja: And this man has another article coming again next month, in the same, he's written at the end, 'To be continued.' So next month he's going to make more points.

Śrīla Śrīdhara Mahārāja: Yes. It'll be very sad.

Akṣayānanda Mahārāja: He's made a dedicated effort. He's fault finding very meticulously, very technical manner.

Śrīla Śrīdhara Mahārāja: They went to get that Bhakti Kuṭīra in Purī and in that auction they're defeated. So they have got some complain and lapse. And perhaps from there he has got the insinuation, and starting against.

Akṣayānanda Mahārāja: We had another idea is that we think that Satsvarūpa has criticised Bhakti Vilās Tīrtha Mahārāja in the biography; and that will also cause it.

Śrīla Śrīdhara Mahārāja: Oh. That may be, yes. The other day that Rūpa Vilās, means that Bhāgavata Mahārāja from Bagh Bazaar Maṭha, he also came, "That in the books of the ISKCON are drastic criticisms against us is published. So they want to discredit us all." He asked me, "We are told that they have some affectionate connection with you, so you try to pacify them so they may not do so. Otherwise we shall be also forced to take the opposition movement." That Bhāgavata Mahārāja came the other day, at night, met me here. Hare Kṛṣṇa. His grievance is also like that. "Only Keśava Mahārāja and yourself exempted and all others including us are drastically criticised. And thousands and lākhs of books are with such criticism against us is being spread throughout the world. So for our self protection we are to oppose." This was his remark. So when he will see that in a paper the criticism has been out, they have also got paper, they will also...

Akṣayānanda Mahārāja: Counter.

Śrīla Śrīdhara Mahārāja: Yes, attempt, it will be difficult thing. Anyhow you inform it to the central authority. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: This statement is here Mahārāja.

Śrīla Śrīdhara Mahārāja: You first go through Caitanya-caritāmṛta and the commentary.

Akṣayānanda Mahārāja: Regarding that Nandanandana.

Śrīla Śrīdhara Mahārāja: Yes. All these things are there, then you will, and in Bhāgavata's Tipani of Sanātana Goswāmī, that is the authority. Jīva Goswāmī's also there, Rūpa Goswāmī's Laghu-

Bhāgavatāmṛta, and Dashami-Tipani of Sanātana Goswāmī. And also Viśvanātha Cakravartī, all these authorities you are to consult. And in the beginning you go through Caitanya-caritāmṛta and Bhaktivinoda Ṭhākura's commentary and Prabhupāda's [Bhaktisiddhānta Saraswatī] commentary; then prepare yourself what should be the ground of protest. Nitāi Gaura Haribol.

Parvat Mahārāja: In Bhagavad-gītā Kṛṣṇa says in the verse:

traiguṇya-viṣayā vedā, nistraiguṇyo bhavārjuna
[nirdvandvo nitya-sattva-stho, niryoga-kṣema ātmavān]

["O Arjuna, when defining non-devotional paths based on action and knowledge, the Vedas deal with the three modes of material nature. Foolish men, whose intelligence is covered by exploitation and renunciation, engage themselves in the cultivation of action and knowledge. Thus, they remain in ignorance of the principal object aimed at by the Vedas, which is transcendence beyond the three modes of material nature. But Arjuna, you be free from duality, live in the association of My eternal devotees, and give up all pursuits for gain and preservation. Then by buddhi-yoga, dedicating your intelligence to Me, reach that plane which is free from material qualities, and situate yourself in that transcendence which is the object of the Vedas. In other words, withdrawing yourself from the cultivation of action and knowledge, engage exclusively in the path of devotion as commanded by the Vedas."] [Bhagavad-gītā, 2.45]

At the end he says, niryoga-kṣema ātmavān. Śrīla Prabhupāda says that, in the translation, "Be transcendental to all the modes, be free from all dualities and from all anxieties for gain and safety, and be established in the Self." And this Self here is with capital letter. Now, my question is...

Śrīla Śrīdhara Mahārāja: Self means ātmā.

Parvat Mahārāja: Ātmā, the soul.

Śrīla Śrīdhara Mahārāja: Denounce your relationship and cooperation with the mental and physical plane, and concentrate in the plane of your self, ātmā. And the ātmās function, the natural function of ātmā is with Paramātmā, and not with the material world, you will find. Ātmā tuṣṭaḥ [Bhagavad-gītā, 2.55], to withdraw from the different planes where we move and live: in this way. Amnamay kosh, prāṇamaya kosh, manomay kosh, vijñānamaya kosh and ānandamay kosh. Different planes of life.

The first stage, the most gross plane is the physical body, amnamay. Amnamay that is by feeding we are compelled to maintain. Food is necessary to keep up a particular plane, that is amnamay, amna means food. If you give up the food, that plane will die. That is amnamay kosh, one state, the outward state, outward encasement. And then next, subtle case, is prāṇamaya kosh, vitality. That is said to be a particular encasement, finer, to this physical encasement. Then manomay kosh, then the mental system within that: a third, finer plane, encasement of ātmā. And then vijñānamaya kosh, there lives ātmā, the taṭasthā-śakti. And ānandamay kosh, that is

the plane where svarūpa-śakti Bhagavān lives. Where the Godhead with His own paraphernalia lives in ānandamay kosh, the most fine plane.

So differentiation from gross to subtle, so differentiation stage. So self means withdraw to your soul leaving aside your attachment and your connection with these three gross encasements outside. That is amnamay kosh, prāṇamaya kosh, and manomay kosh, and concentrate, withdraw in the ātmā kosh, then you'll find that self determination, that svarūpa-siddhi, ātmā tuṣṭaḥ. Then you will find you will feel a natural attraction from the Paramātmā and you will be asked to cooperate with that inner centre within you. That is the meaning: the self.

uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [Bhagavad-gītā, 6.5]

This is improper self that I'm human being, I'm a beast, I'm a [demi-]god, all improper, that is identification with improper self conception. Your proper self conception if you attain that you will find that your relationship with Paramātmā. You will feel the attraction there for Paramātmā, not any attraction for this filthy gross atmosphere. Withdraw to the self conception. Your self is within a particular system in God conception. And now your contact with the so many gross elements have forcibly taken you away from your internal and proper vision towards outside, bahirmukha, and forced you to come and connect with the outer world. We try to withdraw, neti, neti, neti, this is not, this is not, this is not. Tanma, tanma, tanma, that is not, that is not, in this way eliminate everything and go to your self.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

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

Buddhir ātmā mahan para [?] So withdrawal from the external coatings and to retire in ātmā sakhatka [?] And from there to Paramātmā sakhatka [?] Deep, deeper and inner quest, enquiry to be promoted, that is meant here. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura. _____ [?] Nitāi Gaura Haribol.

Parvat Mahārāja: Satyavak just came from Māyāpur.

Śrīla Śrīdhara Mahārāja: All right. Any knew news, any newcomer there?

Satyavak: No newcomers Mahārāja.

Śrīla Śrīdhara Mahārāja: And Veṅkaṭa Prabhu?

Satyavak: Veṅkaṭa and Parisevana they're just coming after one hour maybe.
...
Parvat Mahārāja: Paramātmā realisation is also realisation of the Personality of Godhead as Paramātmā also seems to be person.

Śrīla Śrīdhara Mahārāja: In deeper vision, Paramātmā is seen as Vāsudeva. It is above Brahman, that Kṣīrodakaśāyī, Kṣīrodakaśāyī as Antaryāmī within ātmā, jīvātmā, and with watchful attention we can understand His dictation also from within, inner voice. And sometimes the yogīs they feel them in the _____ [?] they imagine Him here. It is mentioned in Bhagavad-gītā. So Brahman conception, Paramātmā conception, then that becomes Vāsudeva conception. When clear, more clear, Paramātmā conception leads to Vāsudeva conception. General yogīs are concerned with that. That all comprehensive aspect is Brahman, and all permeating aspect is Paramātmā. And everywhere with more deeper vision it is seen to be personal. Superficial vision it is hazy, impersonal. Nothing is impersonal in this world. Every molecule, atom, if completely viewed, there must be person. That is, person means consciousness, all consciousness.

Māyā is illusion. Māyā is also personal, Māyā as a whole is person. She's repenting, "Oh Kṛṣṇa, You have created me, or I'm with You, but the people say," we find in Dhāma Parikramā, Bhaktivinoda Ṭhākura's writing, "Where is Kṛṣṇa, I'm not there. I'm eternally created only to be aloof of You. What is this? You must accept me as Your maidservant."

Kṛṣṇa will say, "Yes, yes, you are also serving Me but indirect way, so that is service, be satisfied, don't repent." In that way His solace. So with the farthest vision everything is conscious.

End of 82.01.17.C_82.01.18.A

Start of 82.01.18.B

Śrīla Śrīdhara Mahārāja: In Braja līlā, the extension in Braja līlā, there we find as the point has arisen, Kātyānanī pūjā, gopīs are rendering respect to – gopīs were supposed to hold the highest position, they're rendering respect to Kātyānanī Devī who is entrusted with the management of this ordinary world. She's also given some petition, "Help me so that we can be united with Kṛṣṇa easily. Don't give any opposition Devī. Be pleased with us."

The farthest extremity is also harmonised there, the stealing, the lying, to speak lie, to steal things. Kṛṣṇa is so perfect that even these filthy things are also harmonised in His character it is seen, the debauchery, all harmonised. He's so good, so pure, that everything coming in connection with Him receives its highest realisation, appreciation. Nothing is filthy; only

aggrandisement. Exploitation is filthy and renunciation also filthy. The highest conception of harmony can harmonise everything. He's so good. Nothing is wrong from that angle of vision; that has got a place and position in the adjustment of the whole, the final adjustment. The Absolute Good is so good, anything coming in His connection it is harmonised _____ [?] that we find in Kṛṣṇa līlā, in Braja līlā. His immorality is more than our conceived moral standard. Like the touchstone, whatever comes in its touch it is gold, the harmony in its highest sense, Absolute Good. Murdering, stealing, debauchery in the ordinary sense: that has no question, no place there, so universal in character. And the ownership is also indisputable. Hare Kṛṣṇa.

Unity, still it is dynamic. The Pantheistic School they can't keep the dynamic. When they have conception of oneness, all merged in non-differentiated thing. But the Vaiṣṇava School, all one, but it is dynamic, the difference there. Līlāmaya, līlā, it is His līlā, it is His play, sweet play. And you are all surrounded there, you are being fostered from there, you get your everything from there. Amṛtam, the nectarine food is supplied to you from there. And He's of such. You are not of separate existence. You also do not like to maintain common interest. His interest is your interest, but He's Absolute Good. Absolute Good means good for all, no enemy. But the enemy that is in līlā playing, just as in play also there are two parties, enemy, but enemy of play is not ordinary enemy. So if in human play there may not be any enemy, a seeming enemy, so in Him the enemy is also something like friend.

Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu. Gaurāṅga Sundara.

Parvat Mahārāja: I have a doubt about a point that our Gurudeva has made, and that is that when Lord Rāmacandra was present the sages actually prayed to be closer associates to Him, and in their next life they appeared as gopīs. So how is it that the gopīs in their previous lives they were sages, jñānīs?

Śrīla Śrīdhara Mahārāja: Sages, yes. The cause is to be traced from the sukṛti, the innate nature, that is connection with the nirguṇa plane, so,

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

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

All sages are not of equal temperament. Some sages,

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [Śrīmad-Bhāgavatam, 2.1.7]

There are so many sages who are fated to go towards nirguṇa. Due to their ajñāta and jñāta sukṛti that will guide them towards that unconsciously. That is the case everywhere, the sukṛti is our guide. Gradually it comes to assert in favourable connection and then we can select the way of our work in life.

So the muni, their mental tendency was like a masculine temperament in the mind, and some sort of renunciation and these penances, all those mixed in the mind. But anyhow their inner sukṛti when they come to see Rāmacandra, there awakened some attraction for that. Not to enjoy but to serve, this very close connection service of Rāmacandra. Rāmacandra was also, though Kṛṣṇa within, but outwardly He's Rāmacandra. And outwardly they're moaning, but internal awakening to come in close connection, very intense connection; family connection with the Lord.

Then they, there are so many ladies also may be when they see Rāmacandra their heart attracted towards Him as to serve like a wife. But Rāmacandra's was promise was priti suta vadi, that only one wife He will take. Rāmacandra's father had thousands of wives, but Rāmacandra took only one wife. That was His disposition.

So Rāmacandra told them that, "Yes, you have got some attraction in connection of My spiritual body, not enjoyment but service, but it is not possible. I'm avowed in this Avatāra in a particular way I'm couched. You will get it in Kṛṣṇa Avatāra. There it is possible. The Svayaṁ-Bhagavān He comes promised for such service giving attitude. So you will have your fulfilment when I shall come as Kṛṣṇa. At that time your prayer will be fulfilled."

That was the arrangement, no anomaly. No anomaly because Kṛṣṇa the Svayaṁ-Rūpa that is the most original and that is the very gist of all Avatāra; the most accommodating plane, most subtle and most accommodating. In all other Incarnations a partial duty attached, but the most universal duty to attract all and to react accordingly, that is possible in the Svayaṁ-Bhagavān cases. They're grouped in different ways and one; there's no overlapping. The vātsalya-rasa, the mother rank, the father rank, the friend rank, in their own rank, in their own rasa they want to serve Him, to love Him. But the most accommodating, and most original, and most subtle, and the most liberal, as you say, is Svayaṁ-Bhagavān Kṛṣṇa. Even crossing the limit of our conceived morality does not stand here. He's Absolute, He's over law. He's so good, so affectionate, that no consideration of any law is necessary there. He's able to accommodate everyone beyond law, beyond question.

Only to understand and adjust for ourselves we go and venture to put some law on Him, 'He's of such nature, such nature,' but it is very futile. How much can we know about the Infinite? But dig-darśana, only we can say, 'somewhat like this,' to give consolation to our understanding we utter, 'somewhat like that, somewhat like that.' But that is ocean, so explanation by knowledge is not possible. Still, to satisfy our suspicious mind, everything is possible in Him. He's infinite. Hare Kṛṣṇa.

So Rāmacandra He was not satisfied, and also it is seen in exceptional case, when Rāmacandra had the necessity of the help of Garuḍa who was connected with Kṛṣṇa more than Hanumān: Hanumān and Rāmacandra, and Garuḍa with Kṛṣṇa. When it was necessity in Laṅkā He had to remember Garuḍa when He was tied by nagapasa, was tied by the serpents.

Then Brahmā informed Him, "Oh, You remember Your servant Garuḍa. As soon as he'll approach the snakes will disappear."

And when Garuḍa came and snakes disappeared, They were free, then Garuḍa wanted one boon from Rāmacandra. "I want to see, I know You are my Master but You are in the figure of Rāmacandra. And that is monopoly of Your servant Hanumān. But if You are propitiated with me, please show me once that Dvāpara-yuga Kṛṣṇa Avatāra."

Rāmacandra answered, "Yes, it may be managed privately only."

"Yes, I'm arranging." By his _____ [?] Garuḍa constructed a temporary room by his wings. And Rāmacandra within that He showed His Kṛṣṇa Rūpa to Garuḍa.

So the confidential arrangement is there within, and the court arrangement is something. Hanumān is there, he won't like that 'my Lord Rāmacandra,' and Hanumān also got a chance in Dvāpara-yuga. When Garuḍa went fetch some blue lotus he met, that was only in the jurisdiction of Hanumān. When there Hanumān also opposed him in a playful way, and Garuḍa did not care about Hanumān. Hanumān playfully managed, tested the power of Garuḍa.

And very shortly I'm going.

Then Garuḍa was defeated in fight with Hanumān, and Hanumān took Garuḍa in his armpit, and took the blue lotus and went to Dvārakā, Kṛṣṇa.

And Kṛṣṇa went, "Jai Rāma, Jai Rāma."

Hanumān is always loudly taking the Name of Rāma, "Jai, all victory to Rāma," in this way approaching.

Kṛṣṇa knew that Hanumān wants to see Rāmacandra, not Kṛṣṇa, so He asked His queens, "Take the shape of Sītā and just take your position on My left side. I'm taking the shape of Rāmacandra. Hanumān is approaching with 'Jai Rāma' and he should be pleased."

We are told that Satyabhāmā could not: Rukmiṇī took the shape, the bodily appearance of Sītā. And Hanumān came and with the blue lotus he worshipped Kṛṣṇa, this Rukmiṇī Kṛṣṇa, no, Rāma-Sītā he saw.

And Sudarśana was guarding the gate, and Hanumān came and Sudarśana won't allow him to enter the compound. Hanumān put his finger within and suddenly made it so big that like a ring on the finger Sudarśana, and Garuḍa there under the armpit. And Satyabhāmā she could not take the appearance of Sītā, she had to take shelter under the throne. Then these three they had some sort of pride, so Kṛṣṇa in this particular līlā He checked these three, their vanity. And Hanumān came and worshipped.

Then, "Who is your, what is on your finger?"

"Oh, some circular cakra, some disc, he was wandering, roaming there and did not allow me to enter, so I put him there."

Then, "Who is in your armpit?"

"Yes, one bird, from him I heard that You want these blue lotus, and he could not do it, I have collected. I have desired to see You my God."

"Release him, release him."

Then Hanumān says, "Who is there under the throne? There is a lady."

Then Satyabhāmā came out.

So the pride, the vanity of these three was checked by the will of Kṛṣṇa. In this way: all līlā. So Hanumān got chance in the Kṛṣṇa līlā to see his heart's God, Rāmacandra. And Garuḍa also took the advantage in Rāma līlā to have his darśana with Kṛṣṇa in Laṅkā.

...

...is utilised by Mahāprabhu in the south in His argument. The muni, Daṇḍakaranya vāsī-ṛṣis, and the śruti, they got the chance of the participation in the mādhurya-rasa-līlā of Kṛṣṇa. Whereas Lakṣmī Devī herself she did not get admission. What is the cause?"

And then he was nonplussed, that Vyeṅkaṭa Bhaṭṭa, father of Gopāla Bhaṭṭa Goswāmī. "I could not think that there was so much in the underground, in siddhānta, in understanding. Simply we know Lakṣmī Devī is above, all Lakṣmī-Nārāyaṇa, and Kṛṣṇa comes out, incarnation of Nārāyaṇa."

But Mahāprabhu told, "No. Kṛṣṇa is above Nārāyaṇa. Otherwise Lakṣmī Devī, she had got privilege of full service of Nārāyaṇa, why she's hankering after rasa-līlā? So something wanting in Nārāyaṇa and that is existing in Kṛṣṇa. So aspiration of Lakṣmī Devī for rasa, but Lakṣmī Devī does not get entrance. On the other hand the muni ṛṣis they're getting, because they wanted to approach through the gopīs, under the guidance of the gopīs and taking the attitude of gopī. But Lakṣmī Devī keeping up her divine character she wanted to approach rasa, but that is not possible. That is not possible. She did, took penances, tried her best to have access, but barred from that opportunity, Lakṣmī Devī herself. But on the other hand, the gopīs when they come to meet Nārāyaṇa they give some honour and praise for their attraction for Kṛṣṇa, not connection with Nārāyaṇa. Nārāyaṇa has got no internal charm for them. But Lakṣmī Devī had her charm for Kṛṣṇa's līlā, mādhurya-rasa. So we are to decide hereby Who is where, whether Kṛṣṇa or Nārāyaṇa, Who is holding the supreme position."

Mahāprabhu's argument was always with common sense, accepting common sense. He also put to the sannyāsīns of Benares, 'that Śiva is the absolute.' Mahāprabhu put His argument, "Take the case of Gaṅgā. Gaṅgā comes from the feet of Nārāyaṇa and Śiva takes her on his head. Decide what is the position of Nārāyaṇa and Śiva. Who is oozing from the lotus feet, the divine feet, that is on the head of Śiva. She decides the relationship between Śiva and – Śiva is His servant, vaiṣṇavānāṁ yathā śambhuḥ, as it is mentioned in Bhāgavatam [12.13.16], that is the real conception of things." So Mahāprabhu's ways were like that, by the common example He used to establish His position, the different conceptions, superiority of different conceptions of divinity.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nanda-Yaśodā had their original, the most original superior personality, and Drona and Dharā were absorbed in them.

And also there is mention in the scripture that so many heavenly prostitutes were amongst the gopīs, sarvesya [?]. Madhvācārya has taken resort to that, mentioned that. But the Gauḍīya Goswāmīns can't tolerate. They might have been absorbed for their higher benefit, but the real party was that of Goloka party. They're eternal and they're higher than the higher. They're higher than the highest, the Goloka gopī party, the original, so, Rādhā-Kṛṣṇa nitya līlā koila prakasa [?]

Ordinary conception of the Māyāvādī Smārta School it was something like that, "That Kṛṣṇa we consider to be the God. But He came with the ordinary people, the gopīs, the gopa, and they were all delivered by Him. His friends, His parents, His beloved, all mundane, but He's super-mundane and by His connection even in a filthy nature delivered them." That is the conception of the Smārta School.

But the Vaiṣṇava School they think, Sapar sada siddha dhama saha avatari [?]

Mahāprabhu came in Navadwīpa with His own place, own capitol, with His own paraphernalia, not He Himself came alone in a jungle, but He came with all His paraphernalia.

When a king goes to visit a place he takes his own paraphernalia there, raja-cavati [?]. The king is moving, going to visit that place; that does not mean that he's going singly.

So they say that when He comes down with His own paraphernalia He comes. His own capitol, He's come with whole here, so everywhere, that is the case. And whatever is told by other scripture, that are not meant for the most deep thinkers, so many absorbed there. Just as in Avatāra also, Avatāra of lower order is absorbed in the Avatāra of higher order.

When a king comes to visit a particular place, the special power of magistrate and other officers all merged in the king. Whatever he says practically, whatever he says they have to carry out. All their special powers disappear and enter into the higher. Whenever the higher comes to a lower, apparently they're non entity. Whatever he will say, the whole power absorbed there, so like that.

When Svayaṁ-Bhagavān came the Yuga Avatāra entered there, in Mahāprabhu also, rādhā-govinda-milita-tanu. When astavinca chata yuga [?] then the time of Yuga Avatāra only to preach Nāma-saṅkīrtana absorbed in Him. That is the case always.

So Kṛṣṇa does not come always with gopī līlā, only astavincha chata yuga [?], only in one day of Brahmā, astavincha chata yuga, one yuga in Brahmā, not every day, not every yuga, Dvāpara, but once in a day of Brahmā. And Brahmā's day is sahasra yuga padyanta [?] hundred yugas is one day of Brahmā. And only that one yuga in thousand yuga that Svayaṁ-Bhagavān Kṛṣṇa

appears; in all other yugas only Yuga Avatāra not Svayaṁ-Bhagavān. It has been taken out by the Goswāmīns that Kṛṣṇa not only a chance coincidence Avatāra but nitya-līlā.

This is the highest, which seems to be the highest that has got its own position in the universe, in the topmost place. And He comes just as exhibition He comes to exhibit here in this prapañca. And as the Sun is passing through all the countries, so also He's līlā passes through the whole universe. Sun sets here, rises in another place. So Kṛṣṇa līlā is also like that in the brahmāṇḍa and it has got its original position intact in the highest quarter, nitya-līlā, and nitya and the highest.

So, they're to explain, though it is not explicitly stated in Bhāgavatam, Svayaṁ-Bhagavān, the word is mentioned. But the Goswāmīns they by consulting all other scriptures and the spirit of Bhāgavatam they are discovering the internal position of Kṛṣṇa. They say that in Bhāgavatam, nanda-tanuja not only so, the Svayaṁ-Bhagavān, vasudeva manaseja [?] in the mental sphere. But they say, they go so far that He comes out of the body of Nanda, nanda-tanuja it is mentioned, nanda-tanuja. So the closest connection with Nanda than Vasudeva, it is mentioned in many places nanda-tanuja and some other expression.

Not without any purpose we are to bring out the real thing. So they say and finding reference from other scriptures when Vasudeva took his son to the Nanda's camp in the room of her, Yaśodā gave birth to a baby girl, female baby, he put there, Vasudeva did not detect that there was another, male baby, there. Vasudeva put his own son Vāsudeva there and took the female baby in return. And this Vāsudeva baby that entered into Yaśodā-Nandan. That is their finding, consulting all other, many scriptures, and the expression, the hint from Bhāgavatam. The Goswāmīs, Sanātana Goswāmī and others they have established, have come to such conclusion to harmonise all the scriptures about the Kṛṣṇa līlā. So Nanda-nandan was there. Yaśodā gave birth to twins, male and female, and Vasudeva only found the female and put his male child there and took the female child. And the male child Vāsudeva entered, was absorbed into Nanda-nandan. And as long as He was there, and He's always there, vṛndāvanaṁ parityajya sa kvacit naiva gacchati.

[kṛṣṇo 'nyo yadu-sambhūto yaḥ pūrṇaḥ so 'styataḥ paraḥ
vṛndāvanaṁ parityajya sa kvacit naiva gacchati
dvibhujaḥ sarvadā so 'tra na kadacit caturbhūjaḥ
gopyaikayā yutas tatra parikīḍati nityadā]

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

Only externally or internally but He's always in Vṛndāvana, that Svayaṁ Bhagavān, the highest conception of Godhead is always in Vṛndāvana. But sometimes the worldly people can have the experience of that, and sometimes they do not see. But He's always there. Only the question that He is or He's not, that we're disconnected, the switch is off. When switch is on we can see, and switch is off we can't see _____ [?] transcendental.

So Drona, the gopīs also, and there are different sections of gopīs, they're newcomers, that svarūpa-siddha, those that are svarūpa-siddha before they attain vastu-siddhi, the highest stage, they are to be born there where the prapañca-līlā is going on. There they get the chance of being born, and then first participation in direct līlā of Kṛṣṇa, then they enter vastu-siddhi. They enter permanently there, get post, engagement.

These things have been, in details, discussed and analysed, and discussed and given out to us by the Goswāmīns to keep the harmony of all the scriptures and with the ontology of the thing, as they get inspiration from Mahāprabhu. What is the meaning of Svayaṁ Bhagavān? Bhagavān, this adjective may be used to any incarnation, but Svayaṁ Bhagavān the source of all Bhagavān, that is Svayaṁ Bhagavān. How to think and understand Him? In that case so many arguments, and so much information, and so many authorities have been collected, and the Goswāmīns have done. By the blessings of Mahāprabhu they came to such a conclusion, and they have left for us. And we are to follow that. We are to try to understand that. What is this, what is that?

And it is not very possible to know, and to retain also the different divisions of His show, how He showed this Svayaṁ Bhagavān and His prakāśa and vilāsa. Prakāśa also two kinds, prabhāva and vaibhava: and the vilāsa also has prabhāva and vaibhava, so four classifications. And also it is written clearly that vaibhava prakāśa Kṛṣṇa is Śrī Balarāma. Balarāma is vaibhava prakāśa of Kṛṣṇa. And the devakī-tanuja, Kṛṣṇa, He Himself also vaibhava prakāśa of Svayaṁ Bhagavān: so devakī-tanuja with two hands in Mathurā and Balarāma in Vṛndāvana, They're of equal rank. The Balarāma of Vṛndāvana is equal to two-handed Vāsudeva in Mathurā, of equal rank. It has been clearly described in Caritāmṛta and Laghu-Bhāgavatāmṛta. So we are to follow closely that.

And so also in the case of Rādhārāṇī, the gopīs they're also come out, their spring is Rādhārāṇī, the mādhurya-rasa gopīs. The Svayaṁ Bhagavān is always with Svayaṁ Rūpa, Svayaṁ Rūp and Svayaṁ Rūpa, Rādhārāṇī. In the rasa the Svayaṁ Bhagavān He was always by the side of Rādhārāṇī. And by the side of other gopīs not Svayaṁ Bhagavān, there Svayaṁ Prakāśa of Kṛṣṇa as the first double, facsimile or something like that we'll say. The first class double and the second class double in this way. When in rasa, only Svayaṁ Bhagavān with Her, with Rādhārāṇī. At the side of Rādhārāṇī is Svayaṁ Bhagavān, and at the side of other gopīs that Svayaṁ Prakāśa; not Svayaṁ Rūpa, Svayaṁ Prakāśa.

In this way the gradation is there. As much devotedness, so much intensity in Bhāgavata, in Godhead, in this way it is distributed. And the love is the highest criterion, and then power, in this way it is distributed. According to devotion, the nature and degree of devotion, Godhead

also distributes Himself to the devotees in a particular gradation. So the devotees are hankering for the service of Rādhārāṇī's camp. Why? The Svayaṁ Bhagavān is always with Her. And others are of lower order. So the Rādhā kaiṅkarya, that has been settled for us to be the highest achievement for that. Through Rādhārāṇī we can have the taste of the service of the Svayaṁ Bhagavān. So many things to be known!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

A qualitative difference! Nitāi Gaura Haribol.

End of 82.01.18.B

Start of 82.01.18.C_82.01.19.A

Śrīla Śrīdhara Mahārāja: ... their commentary, Bhaktivinoda Ṭhākura and Prabhupāda. That is comprehensive. Still if you like, you want to consult Laghu-Bhāgavatāmṛta, the origin Rūpa Goswāmī, and also Dashami-Tipani by Sanātana Goswāmī on Bhāgavatam.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Tipani means the commentary of the commentary, the highest commentary. So that is Tipani, prepared by Sanātana Goswāmī himself who had blessing from Mahāprabhu, "That wherever you'll look Kṛṣṇa will help you at that time."

And he told that, "If You put Your foot on my head, then I can get such courage."

"Yes, I'm putting My hand on your head. Kṛṣṇa will help you when you begin your writing."

And Sanātana forcibly took His foot on his head. "Now I'm sanguine that Kṛṣṇa will help me when I..."

So this is the route that Sanātana Goswāmī has given, that is our supreme court. And if we try to go against that we shall have fear of committing offence against the true decision which comes from Mahāprabhu and Sanātana Goswāmī. So we shall have to manage in any other way. Hare Kṛṣṇa.

...

Akṣayānanda Mahārāja: ...person who offers prasāda to the Lord, prasāda may be in gradation?

Śrīla Śrīdhara Mahārāja: Suiting to the adhikārī. Generally I have arranged that one dal and laphra, and sour, that is for general. And for the patient one particular rasa [?] which may be suitable for them. And for the respectable guest some sort of little fair diet.

Mahāprabhu always used to say that, Morai deha laphra danjan pita bana deha bhakta gane [?] "The rich dishes you should serve amongst the Vaiṣṇava, but to Me I'm a sannyāsī, only ordinary things you give to Me."

So on the background of that only to keep the body and soul together we should tread and that we can collect some maximum energy and to devotee for the service, for the necessity. Milk

may not be necessary for the body labourer, but the brain labourer they must have some milk food. In this consideration there is distinction. In our previous Maṭha of Guru Mahārāja also it was like that, little milk. And there was Sundarānanda, the editor of Gauḍīya, he could not digest milk so the chānā, chānā you know?

Akṣayānanda Mahārāja: Yea, chick peas.

Śrīla Śrīdhara Mahārāja: That was necessary for him, and milk for some, we ordinary people with dal and gal. There is a saying among the Vaiṣṇava society. "One who can tolerate this dal and gal, gal means abuse, blaming. Then if you want to become a Vaiṣṇava you must be prepared to be abused very much from your superiors. You must not be ready, must not be very self respective, seeker of respect, but you should be prepared always to be punished, to be abused. And also not much food but only nutritious and less costly is dal, the pulse. And so you must be prepared for the less costly nutritious food, this dal, and gal means abuse of the Vaiṣṇava." Ha, ha, ha. Their chastisement and the ordinary less valuable nutritious food is dal.

So Mahāprabhu says, laphra banjan [?] "I've not climbed up to that superior section that he will think that, 'O, Jagannātha has taken.'"

Svarūpa Dāmodara was very clever, he put some, "You please taste how Jagannātha has tasted it." Then Mahāprabhu was defeated.

Of course, a devotee must try to see that how Jagannātha has tasted, if it is very salty, or very bitter, or how it is, Jagannātha has tasted. In that way it is sent to the Infinite, and not limited to one's personal responsibility and risk if it's connected with the Infinite.

And Jagadānanda he did not know so much ontological question. He put the rich thing in Mahāprabhu's pot and watching from far away whether Mahāprabhu is taking. If He does not take then he'll go and close his door and he'll fast, continue fasting. And by fear of that Mahāprabhu had to take something: in this way. Pita bana deha bhakta gane teji yosam nadosaya [?]

They will be able to adjust, but we'll be caught by the tongue taste material world. 'This is sweet, this is very tasteful.' The material taste and sweetness will caste us down in the material world, so not rich tasteful dishes for us.

And Dāsa Goswāmī went to the extreme. The Jagannātha prasāda what was even rotten it was thrown to the cows and the cows also took away their mouth from, and he took that. And with much water washing the external portion, the very little substance what was found in the midst, he collected that and applying some salt he used to take that, for long time. And he was the son of eighteen lākhs, twenty lākhs of rupees income, father's only son. And he showed such example how a Vaiṣṇava should behave.

But they're all parṣada bhakta. They can, they have kept the standard, and they can live without food also. But we can't. We are to follow the middle path, that whatever will be suitable to keep up my body and that I shall save the energy and devote for the service, my adopt-ability will be according to yukta-vairāgya.

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu / yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [Bhagavad-gītā, 6.17]

Not more rich, not more poor. What will keep up my body and supply my best energy and that should be devoted in the service of Kṛṣṇa. That will be our line of adopt-ability with the external world, yukta-vairāgya. Not only of food, yuktāhāra-vihārasya, also walking, and also sleeping, whatever is necessary, will keep me fit for the service. I'm a servant. I must not neglect my food and become weak and won't be able to render service. That will also be a loss to me. So only that much what will keep myself fit for service of my nature for which I'm meant. That sort I shall take from the rest, the sleep, the movement. Always sitting, that also may be harmful. So yukta, āhāra, vihā, saran, all these things will be temperate, snāna, exposure, in every way of life we shall be moderate. And the standard will be how I shall collect maximum energy that can be devoted in the service of Kṛṣṇa and Vaiṣṇava. That should be our ideal. Adi kena udayanca cavati paramatava [?] If too extreme that will harm our cause, adhikāra, much more vairāgya and less vairāgya, only middle path. And that is, one rule may not apply all, by individual case it will be accordingly. Someone cannot digest dal, someone cannot digest milk. Someone cannot tolerate cold, someone cannot tolerate heat. In this way, so individual case should also be considered, the general rule is that. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Dāsa Goswāmī was the prayojana Ācārya, then what was his...

Śrīla Śrīdhara Mahārāja: Prayojana, because he hit the point, the Rādhā-dāsya, the Svayaṁ-Bhagavān and Rādhārāṇī, Svayaṁ-Rūpa, Svayaṁ-Rūp. The qualitative current that is passing within the two, minimum of that, a point of that quality current we want. That is our maximum, highest prayojana is there. The Svayaṁ-Rūp and Svayaṁ-Rūpa, when that class of positive and negative connected, are playing, that is the highest of highest order. And however smallest point we want of that quality, so rūpānuga dara. And that is also maximum in quantity in that less grown girl devotees. They have got a free entrance into the deepest līlā. But the grown up she friends, sakhī, cannot approach; not approachable by them, but is approachable by this Rūpa Mañjarī class. So these are very high talks, we're not eligible to speak of, about all these things.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

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

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

One section is awake, another is sleeping there, a plane. Just as Swāmī Mahārāja told to Acyutānanda, "If I, what we're talking in a particular layer, if say to you you'll faint. That your consciousness will rise there to the point of zero; you won't be able to understand, beyond the area of your consciousness. If you try to be conscious of that it will be reduced to zero point, not understandable. That means you'll faint."

Yā niśā, where one is awakening another is sleeping in that plane, and where the others are awake and the sādhus sleeping there, in this way. Yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī. They have one particular plane where they're fully awake, but ordinary people are sleeping there, no consciousness they can raise there. And the sādhus they also do not take down their consciousness to the filthy area where the ordinary people are very much busy. They're sleeping, they cannot, they also faint here, no trace of their consciousness in that area, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So I want to retire now.

...

...from his principle. If we find out that plane as our shelter no adversity can remove, has the power to remove us from that plane. Such sort of mysterious affinity we have there within us. The suicidal squad does not care for anything but for the cause. Kāma-rūpa group there is another, sambandha-rūpa, kāma-rūpacar. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. It's difficult to find such a plane where once if we can take our stand, no question of removal. Not flickering; none can separate the innate function. Back to God, back to home, home means that, inseparable. So sweet, so sweet, inseparable, the sign of home is such.

If separated, Koila tabu kabu najiyai [?] Mahāprabhu says, "I forcibly separated, it is impossible; almost he dies."

Just as the fish separated from the water they will die; something like that. But here, death is not possible, soul is eternal. So as Swāmī Mahārāja told to Acyutānanda, 'you will faint.' In that plane you will faint, you may live, but fainting. Takhoile setana yadi haya taj yog kabana haya yog [?] Separation is impossible: still if any way forcibly anyone can attempt to do it he will die almost, he will faint. He cannot maintain his consciousness, not a child of that soil, that is.

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

Hare Kṛṣṇa. Nitāi Gaura Haribol. Gaura Hari. So manodharma means changing. Buddhiloka is more stable, the plane of judiciousness, that is more real, more stable. Then Ātmāloka is further more. In this way, the Paramātmāloka which is, according to our progress, we reach higher plane, and there it is possible for us to live for long time. Sanātana Goswāmī has showed the gradation, how the sādhaka is taken to a particular place and after living for some time; dissatisfaction. Again, some connection is given, and he's taken in the upper layer, thereafter some, the same dissatisfaction. Then some arrangement is made, some higher connection reaches him, and he's taken in the higher plane. In this way, he's gradually taken up to Vṛndāvana, through different positions, Vaikuṇṭha, then Ayodhyā, Dvārakā, then Vṛndāvana, in this way. The Satyaloka, Śivaloka, Vaikuṇṭhaloka, in this way, progressing. Gopakumara: Bṛhat-Bhāgavatāmṛta. His life began in a lower plane, gradually going up, showing the importance of different planes.

Parvat Mahārāja: I have a question about this, that Gopakumar he seems to have the same inner nature, even though he's going through the different planes, he doesn't seem to be changing himself, until he finds the plane in which he actually finds full satisfaction. But he's not, seemingly, changing himself. His identity doesn't seem to be changing, as he goes through the different planes he's always perfectly situated in his inner nature.

Śrīla Śrīdhara Mahārāja: What does he say?

Parvat Mahārāja: Gopakumar, he's going to these different places, as you mentioned, but he's not affected. He's always remaining in his own constitutional position. He's a vrajavāsī, always, he's not changing, he's not being affected...

Śrīla Śrīdhara Mahārāja: Yes. So, our inner self is located there. If our inner self, by construction it is meant for Vraja, then the progress will be like that, line, up to that realization he cannot feel any satisfaction. He cannot fully identify himself with other plenary activities. If one who has got his innate nature in Vaikuṇṭha, in Vaikuntha there the termination, he'll remain there satisfied. But this Gopakumar means, the name is hitting his innermost tendency.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gopakumar, this name was given to him only by Sanātana Goswāmī that his innate nature is gopa. But if one's innate nature is vaikuṇṭha-vāsī, Nārāyaṇa sevāka, then he will go to Vaikuṇṭha, and there he will stay satisfactorily forever. Gopakumar: suppose we cannot see, but through x-ray it can be seen. So if a sādhu can see what is his inner nature, is he a unit of Goloka, and unit also of what group, not only in Goloka, in sākhya-rasa, mādhurya-rasa, where his innate nature, by x-ray it is seen, and then that name has been given, Gopakumar.

[About fifty seconds of Bengali [?] conversation]

Śrīla Śrīdhara Mahārāja: The very innate nature, the perfect innate nature, according to that, the name has been given to him, allotted to him: Gopakumar. And one who is in his self-determined stage, who is Gopakumar, his line of sādhana will be like this. He won't be satisfied anywhere, in any plane. Gradually he will go there, and there his sādhana will be finished. The means to end will be finished there, and he's satisfied there because he has got his own plane, own home. Gopakumar means whose innate home is gopa, with the gopas, he's Gopakumar. And if one Vaikuṇṭha sevāka, he will stop in Vaikuṇṭha. This Hanumān, kapiḥ, Rāma sevāka, he will stop in Ayodhyā. That is the inner diagnosis is there. The innate nature is that of gopa so he won't be satisfied – though he may be offered many things on the way, but he won't be satisfied as long as he cannot reach the Vṛndāvana. All tasteless, sometimes for the time being he's trying to adjust with the environment, but he can't, fails, dissatisfied. Again a new thing is given to him. He's trying his best to accommodate him with the circumstances, paraphernalia, but he can't. His inner tendency does not allow him to settle there permanently; uneasiness, dissatisfaction. Then, a higher plane, next higher, next higher, in this way he won't be free, or won't be satisfied in any environment, until and unless he reaches to that plane.

Parvat Mahārāja: How is it that one develops this innate nature? Is it developed?

Śrīla Śrīdhara Mahārāja: It is not developed, discovered.

kṛti-sādhyā bhavet sādhya-bhāva sā sādhanābhidhā
nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā

["The process of devotional service, beginning with chanting and hearing, is called sādhana-bhakti. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offenceless chanting of the Holy Names of the Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of sādhana-bhakti. This can be divided into many different parts, such as, faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa."] [Bhakti-rasāmṛta-sindhu, 1.2.2]

What is already there, only to discover, to remove the covering, sādhana means that. It is there. It is there in very germinal form, inactive, covered, inactive, to remove the cover, and then it will assert itself.

Parvat Mahārāja: So that means that the souls that are in the brahmajyoti, they have their innate positions also?

Śrīla Śrīdhara Mahārāja: A thousand times that has been answered by me. That is adopt-ability there, both sides. The brahmajyoti, how can he enter into this mundane world? The possibility, the adopt-ability, we are to consider there. This is undetectable stage, undetectable stage. Only with the influence of the lower it can come to the lower region, and with the help of the higher, it can go to the higher region, the adopt-ability in the seed. You are to think out what it can be. It is in the buffer state, in the abscissa, an undetectable subtle thing. But the adopt-ability, endowed with the adopt-ability of both the sides, the higher and the lower. If it is possible that it can come lower, there is possibility it can go higher. But by very minute observation one can detect what is the higher possibility in him. Then it is caught that its higher adopt-ability, possibility, prospect in life is up to Vraja, up to Vaikuṇṭha. In Vraja also in different rasa, that is very subtle form, undetectable way, it is there, that is the svarūpa. And without that svarūpa, how we can come down here, from the tat, undetectable position? That is Brahman, ākṣara.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca] / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [Bhagavad-gītā, 15.16]

Kūṭa-sthaḥ, undetectable, something like unknowable position, so subtle, so the possibility. Taṭasthā, margin means neither actively participating in any side. But there is possibility there of participation on both the sides. Such is the wonderful position where the taṭasthā jīva comes. This is their question. Very impertinent question; it cannot be solved and conceived very easily. But we must have to adjust with it.

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

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

By conclusion it comes like that, is created with the adopt-ability. That is undetectable. So it is there. The disease is there. And the cure is our desirable. And to go, for a patient to go into the details of how that disease can come in a body, that is with the doctor, and the medical student, not the patient. The patient practically wants relief. Relief is his question, important, how he can get relief. That is the important necessity in him.

So, jñāne prayāsam udapāsya [Śrīmad-Bhāgavatam, 10.14.3], don't try to know the whole mystery of the infinite mysterious power. You have no right to enter into all the details. Then you will be another infinite, so this is impossibility, jñāne prayāsam. You are finite, you want to measure the whole of the infinite? Absurd! Don't go to crash your brain, your head against the hill. What is your immediate relief, try for that, the cure of the disease, that is your business. So, jñāne prayāsam udapāsya namanta eva. Submit to the infinite, and try to have your own quota,

mind that, mind your own business. Don't go to interfere with others, in their affairs. That is, Śrīmad-Bhāgavatam directs us, "Mind your own business, how you can get the best benefit within the whole, that is your own business, that should be your own business."

So, jñāna-sunya-bhakti: just as you eliminate your energy in the exploitation, so eliminate your curiosity of knowing everything. That is also an anartha, undesirable. That is your enemy. In the way of your search for the real goal they're enemy. How can I let loose all the energy I accumulated? How can I leave of them? With so much endeavour I have acquired some energy; why should I leave them? Because you are going to drown in the water with those energies, with those gold coins, leave the gold coins, and then you can swim easily. The heavy gold coins will take you down. Leave the gold coins and be light and swim across the river. So energy so long acquired, leave. So, the curiosity for knowing everything, that is also a subtle burden to you. Leave it; mind your own business, surrender. Surrendering, the curiosity is against, it is enemy to surrender. Curiosity of knowing this thing, that thing, many things: that is an enemy to the principle of surrendering. He will look after. He's infinite. He's all-good. Curiosity or the nature of the knowledge, he wants to take his own right by calculation, whether I am being given anything less, whether I am being deceived. In the plane I am going to enter, whether there is any possibility of deceiving me, so I want to know. I can't [put] faith in the environment. But they can't tolerate; for this atheist, eliminate him. Faithless, suspicious and another word, who has got no faith, eliminate. Eliminate them, they're not simple, plain, do not learn to believe the environment.

Akṣayānanda Mahārāja: Sceptic.

Śrīla Śrīdhara Mahārāja: Sceptic, eliminate the sceptic. Sceptic is not fitted to live here. The sceptic should be eliminated. It is not a plane for the sceptic to live. Like spies they have entered. They are spies of the lower area. They should be eliminated. Only the candidate faithful, optimistic, they will be given entrance, admission here, the plane of surrender. None can deceive; by very nature deception is foreign to them. And anyone within his heart with some scepticism, they won't like his company. He's searching, searching, with some doubt, that man, we should not have such company here. The spy of māyā has entered. He wants to take measure of everything, and then to accept. That man must be undesirable in this soil.

Do you feel, follow? Hare Kṛṣṇa. Hare Kṛṣṇa. Simple simplicity, then mixed with confidence, surrendering to the whole soil. Surrender only is accepted there.

"If you come to calculate and to exact your gain here, such people we don't want. They should not live here, enter here. He wants his calculation for his own selfish view, selfish end."

If you can give more, suppose if you're cheated, you'll think that, 'I am fortunate.' Are you prepared for that? If you're cheated by anyone there, you should have to consider, 'I am blessed, I am fortunate enough.'

There is a story in the Rāmānuja section. Rāmānuja had a very favourite gṛhastha bhakta, householder. Some Dhanur Dāsa or something was his name. Very favourite, so much so that even the sannyāsīns, the renounced souls, they also had some jealousy over that. Then, Rāmānuja made an arrangement one day. When the sannyāsīns went to take their bath, their

clothing was somewhere perhaps in the sun or so. Rāmānuja asked one of his disciples just, "They have put their bahirvas [outer cloth?] and kaupīna in a particular place, misplace them, change their position."

Then when they came after taking bath, "Where is my cloth? O, you have taken it!"

Also, "You have taken mine!"

In this way they began to create a row.

Rāmānuja came, "What's the matter? You are only, kaupīna is your only wealth, and so much attachment to that, that only they're misplaced, and you are making the Maṭha simply a place of battle? What is this?" Then anyhow subsided!

End of 82.01.18.C_82.01.19.A

Start of 82.01.20.B_82.01.21.A

Śrīla Śrīdhara Mahārāja: ...reflected itself in the heart, unjust, very cruel. Then Nanda took Him on his lap and untied: in this way, could not be tied.

So Veda, the Upaniṣads says, ucatistha dasangalam [?] Whatever you can conceive to be the perfect, He's exceeding over that by twelve fingers, transcendental. Can't come, He won't come under the jurisdiction of your any conception however high of height it may be by nature. It is always transcendental. Whatever height you may reach, still He's above that. Hare Kṛṣṇa.

So whatever achievement we have, if we can connect with Him, He's all in all, He's the owner, He's the enjoyer, it is His, He's the owner, He's the enjoyer. I also belong to Him. Only with this sort of conception you can come to your normal position. Otherwise you're suffering from diseased knowledge, false knowledge. If you want proper adjustment with the Absolute, you are to set yourself in such similar position. You belong to Him. Everything belongs to Him. That is, He's by Himself and He's for Himself. By itself and for itself. He's at the root of everything and He's the future of everything. In this way we're to adjust ourselves with the Absolute, then we can hope to come nearer to Him. Otherwise we are going far, far away for our selfish attainment. Gaura Haribol. Gaura Haribol. No standard can measure Him in any respect.

Mr. Einstein has said that, "A thing as it is, and something more."

The measurement, what is the measurement and something more. He's going, or He's diminishing, that must be added there. What it is, it is not that, it is some qualification, some more qualification should be added there. You limit in the Infinite. What a thing is, and not only that thing, but something more to be added there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. The possibility and prospect should be added in a particular thing when you're going to calculate. This is the length, breadth and height, then something more you are to add there, for its possibility. Every second changing, everything changing, and by the whim of the Supreme Will depending: everything for its existence on His Divine Will and environment

and whole environment of the Divine Will. So uncertain, nothing is certain here, because it depends on the sweet will of Him. So without calculating Him, your calculation is not perfect. The Supreme Will at the back of everything, whatever you can go to calculate. Something more you have to add there, because it is dependent on some other force. The calculation of the Sun, the planets, the brahmāṇḍa, and whatever it is, all changing, based on His Sweet Will. No definite calculation or gain can do.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Whatever, wandering through the different stages of life according to our past karma, wherever we are placed, whatever qualification we have got, we are to surrender to the Infinite, to the Absolute Will. And that can take us nearer to His plane, karmārpaṇa; then jñāna-miśrā.

So here in India, that hedonist, or worshippers of many gods there are, but in the end the connection is mantramic, "Whatever I have done, the result, the consequence, I'm offering to Kṛṣṇa." This Durgā pūjā, this pūjā, that pūjā, so many pūjās are done. Then after finishing the whole ceremony there is one connection, one mantra. Dikrte tat karma phalaṁ [?] "Whatever I have done, the result of the consequence of this, I am offering to Kṛṣṇa." Sri krsnaya samarpitam astu [?] The link is there. According to my whim, my mental tendency, I'm bound to do something. But the ṛṣis, the well-wishers, the guardians of society, spiritual society, they have given the link there. "Connect it, whatever you do, connect it with Kṛṣṇa."

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / [yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

So Rāmānanda-saṁvāda, the basis was begun with varṇāśrama, then next the Kṛṣṇa karmārpaṇa, because indirectly varṇāśrama dharma connected with Kṛṣṇa everywhere. But to feel direct connection with Kṛṣṇa with all the results, all the fruits, that is one step higher. And then, to give up that and to accept the conscious plane, dismissing the material energy, that no faith in the material energy. But spiritual energy, that is more efficient and powerful, we should take to that. And placed in such a plane of spiritual substance, I'm spirit. I'm nothing to do with matter. Samaḥ sarveṣu bhūteṣu [Bhagavad-gītā, 18.54], I am brahman, I am cetana, I am conscious, and my necessity with the material energy is nil. So attainment of material acquisition, or loss, both, I won't be affected by that, by the loss and gain of the material plane, mad-bhaktiṁ labhate parām [Bhagavad-gītā, 18.54]

"He's eligible from that basis, he's eligible really to seek Me, to search after Me, when the charm of material acquisition disappears from his heart totally. He has got a better position."

But Mahāprabhu says, "Eho bahya [Caitanya-caritāmṛta, Madhya-līlā, 8.59], this is also lower conception. Go higher, deeper. This is also superficial. Mad-bhaktiṁ labhate parām, he has not attained any devotional attraction there, but only independent of material loss or gain. But that

does not mean, withdrawal from the negative side does not mean that he has attained some position in the positive world. So eho bahya, this is also superficial, go further."

Then he came, "Jñāna-sunya-bhakti, the taste for Kṛṣṇa kathā, for the tidings, for the narration about the līlā of Kṛṣṇa. Wherever he may be posted, in whatever shade of life he may be posted. But if he's seen to have some taste, his liking the Kṛṣṇa kathā, the story of Kṛṣṇa is very pleasing his heart."

"Here you are," Mahāprabhu says. "Eho bahya, age kaha ara. Now I admit that when taste for Kṛṣṇa kathā is to be traced in any jīva it is a sure, positive link, independent of his external position, wherever he may be. He may be a beast even, Hanumān, Garuḍa, but the taste, the partiality, likeness for Kṛṣṇa; that is to be traced in his heart. Here it has begun. Then go further."

Then from this to śanta-rasa, then dāsya, sākhya, vātsalya, in this way.

Gaura Haribol. Nitāi Gaura Haribol. Ha, ha. Cold! Ha, ha, ha. Now feeling hot, now cold, ha, ha, ha. What to do? Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. See the position, the stable position of this material world. No dependence, now this, now that. Hare Kṛṣṇa. Hare Kṛṣṇa. From here we are to begin, in such unsettled position. And such things also may be felt when one is well established there.

yata dekha vaisnavera vyavahara-duhkha, niscaya janiha sei parananda sukha
[visaya-madandha saba kicchui na jane, vidya kula, dhana-made vaisnava na cine]

["When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaiṣṇava. (One should not think, however, that because a devotee does not consider these things important that he is therefore ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position."]
[Caitanya-Bhagavata, Madhya, 9.240-241] & [Gauḍīya-Kanthara, 3.49]

If Kṛṣṇa's will is at backing direct, then everything is possible. Even Kṛṣṇa Himself, He's being the prey of the arrow of that Jarā, hunter. But that does not harm His Absolute position in any way, He's such. He's not bound to show His invulnerable aspect towards us.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

This is aprākṛta-svarūpa, adhokṣaja, transcendental. And then aprākṛta means very similar to prākṛta, but not prākṛta. That is fifth and last and the highest stage, Śrīmad-Bhāgavatam says. That His fullest play is to be found even in connection what we think to be non harmonised. What cannot be harmonised with His real character, that is also found within the harmony. That is His highest, the nature of highest harmony is such, to make the impossible possible, in all phases. In vulnerability, in morality, in many other aspects, what is thought to be the most nasty: that may be most pure in purity coming in His connection. There the perfection of the Absolutes pastimes. Whenever anything is getting His connection, whatever show, or whatever sort of play it may show, that is all right. That is all right because it has His connection. So filthy things, the minutest gets the quality of the greatest, of the biggest, most filthy, that can get the position of the purest. He's so miraculous. He's mystic. He's miracle. So when in His connection, everything, the meanest thing is highest. And without His connection the purest thing is the most mean. He's such. His characteristic is such.

"I'm everywhere, I'm nowhere. Everything in Me, I'm in nothing. So I'm beyond all your comprehension and calculation. That means that you are accustomed to calculate and conceive things in a particular way, I'm far, far beyond that."

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [Bhagavad-gītā, 10.42]

"I am so, I am so, I am so. I am everything. I am this thing, that thing. I am everything. Still, whatever you can think about Me, that is in My small part. I am such."

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

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [Kṛṣṇa-Karṇāmṛtam, 92]

Bilvamaṅgala Ṭhākura. "His conception, His figure is very sweet, very sweet. Madhuraṁ madhuraṁ vadanaṁ madhuraṁ, His face, sweeter than His body, madhuraṁ madhuraṁ vadanaṁ madhuraṁ, His figure, His conception. Then His conception of His face: face is the mirror of the heart, that is very sweeter. Madhu gandhi mṛdu smitam etad aho, and then the smiling on the face that is very, very sweet. Madhuraṁ madhuraṁ madhuraṁ madhuraṁ. Then what should I go to say and narrate, everything sweet, sweet, sweet, sweet!" There he ends, Bilvamaṅgala.

Sweetness, existence, then knowledge, categorically different from existence, then ānandam, sweetness, that is also categorically different, from consciousness as well as mere existence. That is fulfilment, sat-cit-ānandam, sat-cit-ānanda-vigraha. Ānandam, sweetness is the original substance, and it presupposes conception, and that presupposes existence, sat-cit-ānandam. Ānandam is the integer, akhila-rasāmṛta-murtiḥ, in its variegated nature, harmonised one whole. Plurality and unity harmonised. Hare Kṛṣṇa. Gaura Sundara. Gaurāṅga Sundara. Today _____ [?] with me! _____ [?]

"The responsibility is Mine. You go on taking the Name, as much as you can, especially that of Gaurāṅga. The rest you leave with Me. I'm responsible. You obey My order."

But our sceptic mind won't allow. I want to make progress calculating every inch, whether which side I'm being taken in. We are a child of that particular soil, without calculation of our interest, we won't take a step forwards. We're very reasonable and very judicious. Is it possible to become a fool, wont rely on a beggar? What is this?

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet / [prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."] [Skanda-Purāṇa] & [Mahābharata, Bhiṣma Parva, 5.22]

It is above your calculation. What really you want for, that is not within your calculation. That is above calculation. Our calculation is fruitless, meaningless there. Really, what is your inner aspiration, your calculation can never guide you there, it is something more. That calculation path you are to shun, to abandon: and take another path, of faith. Faith: that is necessary. Your faith also very meagre. To infinite possibility, how your faith can conceive? How good, how noble your faith can conceive? That is also within limitation.

But there are things you'll be astounded to think, as Swāmī Mahārāja told to Acyutānanda, "You'll faint." Your understanding can never reach that standard. Such great things are there. So

please give up that mania of depending on your calculation, your reason, judiciousness, all these things. Give up this shackle, undesirable shackle. Faith also very meagre, how much you can put faith in? It is more and more infinite, and your internal aspiration for that. So give up the calculative life. Come to faith, and try to increase the boundary of your faith, only in the company of the sādhus who are dealing with that faith substance. Leaving life of calculation, come to increase your faith in the association of those that are making cultivation about faith. Connecting yourself, persons with higher and higher faith, there your fortune lies, and never otherwise. The shackle of your calculation, this buddhi, the consideration of this, this is a cage, a nasty cage. Break it down, smash it. Come to faith; that can emulate your fortune, really, in the standard of the infinite. That is the standard to measure the infinite: only faith. That is also very little, new. Still, by developing that side you can come out of this cage, the cage of knowledge, the knowledge within the cage. Smaller cage or higher cage, bigger cage, it is cage after all.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

...

...from that independent plane. Some connection of that independent plane enters. That can enter here, but we cannot reach there. So in that nirguṇa, sukṛti, ajñāta-sukṛti, jñāta-sukṛti then śraddhā. Śraddhā means faith, of a lower order faith, śraddhā, and it can be developed in different ways.

ādau śraddhā tataḥ sādhu-saṅgo' [tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of sādhana-bhakti, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [Bhakti-rasāmṛta-sindhu, 1.4.15-16]

It can be nurtured within a favourable company and then it grows. And independent of our calculative worldly prospect it passes through, śraddhā, sādhu-saṅga, anartha-nivṛttiḥ, then ruci, āsakti, then bhāva-bhakti, sneha, mana, praṇaya, in this way it vanishes. It disappears into the will of Kṛṣṇa in the svarūpa-śakti kingdom, and feels, it can feel, the heart, the faith will arouse some feeling within us, hṛdaye nābhya nujñāto [Mānu-Saṁhitā, 2.1]. The heart, the inner thirst: that will be quenched. That will say that, "I have come in a proper soil." The inner most feeling of our interest, the inner most interest: that will come as evidence to me. "Yes, yes, I'm going home, sweet, sweet home. I feel that I'm going to home. I am come to home." That inner evidence, hṛdaye nābhya nujñāto, from the core of the heart the approval will come, "I want this. And whatever acquired environment so long has been thrust on me, that I want this: that I rejected.

But now I feel that my real want is going to be satisfied. Our real self will come out, that yes, this is my home." That will be the evidence, hṛdaye nābhya nujñāto, the heart's approval. The core of the heart will come to approve.

...

Kālidāsa in Śakuntalā, one of the very notable dramas in ancient India in Sanskrit: Śakuntalā of Kālidāsa. When history, Śakuntalā she was brought up in an āśrama. And Mahārāja Dusanta he went hunting and there he met Śakuntalā and he was charmed with her beauty or nature anyhow. Privately they married in gandharva style. But Śakuntalā was left there. And suddenly mahāṛṣi Durvāsā visited that āśrama. All absent, engaged in some duty, and Śakuntalā she was sitting, absent minded, thinking about her future and the king. Durvāsā, he was of very angry type. You know that Durvāsā from Ambarīṣa uvāca, easily enraged and cursing. So he came and also perhaps begged something for him, but she was unmindful, could not hear, so gave her some curse. "You are thinking whom he will forget you totally." So that was with Dusanta.

In the meantime Śakuntalā felt that child in her womb and when that was out, mahāṛṣi Karna, the āśrama leader, he with two of his disciples and one old lady sent her to Mahārāja Dusanta. They went there, but the king forgot the whole thing as the result of the curse of Durvāsā Ṛṣi. He could not remember anything.

And another thing, miraculous incident, the king gave his ring to Śakuntalā. "This is my presentation to you. Whenever necessary you will show, use it."

_____ [?] The curse of the fortune also! When going Śakuntalā confident that, "His ring with me, king's ring." But when she took bath on the way of her journey, some fish at that time took off that ring and he swallowed that ring, the fish.

So Śakuntalā went there and the king forgot everything. Śakuntalā asked the brahmacārīs of the āśrama, they put the question. The ministers and so many gentlemen in the court totally refused them, "I don't know anything about such agreement. It is impossible."

Then they asked Śakuntalā, "You plead for yourself. She does not like to hear us, no."

Then Śakuntalā tried, and perhaps she related also the circumstance in the environment and things that happened. And also perhaps it was informed that his child is in her womb. But still he could not remember and could not recognise. So wholly frustrated, disappointed, what to do, and about to come back.

Then the priest of the king told, "You Mahārāja, she says so earnestly that we cannot disbelieve her. But one thing may be done. You have no child, but she says that she's with child, put him under the care of your priest, put her under the care. And when she will give birth to the child, he must be your heir and royal signs must be seen in his body. It will be detected there like that."

With the advice of his priest, minister, Mahārāja arranged like that. "All right, take her to the house of my priest, brāhmaṇa priest, there she will be allowed to stay."

And then, those that came, one old lady and two brahmacārīs of the āśrama, they left her to her fate and they went away back to āśrama.

Then Śakuntalā when she was led to the house of the brāhmaṇa priest she was so much disheartened and disappointed she prayed to the Lord. "I'm not untrue, and such is my fate. Oh mother earth, give me shelter in your lap. I don't like to show my face in such position of insult and disregard."

At the same time there was some miracle. Śakuntalā was born from a Ṛṣi in the womb of Urvaśī. Suddenly Urvaśī appeared and took her above, up, it is mentioned, in the heaven.

Then the priest who was guiding her, he came and described, related the thing, "An astonishing incident, some lady with halo, with jyoti, like lightening she appeared and took her and went up: a most astounding event." What to do, he finished anyhow.

After a few days one fisherman is caught by the police, that he came to sell the ring. He caught a fish and when cutting he found the ring in the belly of the fish. Necessarily he came to sell it to a shop, and the shopkeeper saw that there is some stamp of the name of the king there. So he told the police and the police caught the fisherman, and took to the king with the ring.

Hmm. In the meantime, I forgot to say. When Durvāsā was casting his curse he's going away, the two other she friends of Śakuntalā they were coming from some business, or from the river after bath, or anyhow. They heard that already that Durvāsā has cursed her, and they fell to the feet of the Ṛṣi, "What have you done? She's innocent. You have cast a curse on her. Be propitiated."

Then by their request the Ṛṣi told, "That if she can show any sign to the king then the king will again remember the whole thing."

They were confident then, "That yes, king's ring with her, and she may show then everything will be clear."

But the ring was taken off when going in the river while taking bath.

Now the ring has come to the king, the whole thing came in his mind, and he began to repent. "What mischief I have done. The innocent lady, and she's with child. And I have no heir. My heir is with her. And I have so rudely and with ingratitude I have done so much wrong to her." He began to: now no rest, no sleep, no relishing any food, he was repentant. Anyhow what to do, it is finished.

Then he was invited by Indra to help him in his fight with the demons. Dusanta went to help. When coming back after finishing the battle, in the āśrama of Kaśyapa he found a boy, grown up boy, after, boy of seven or eight, something like that, he's fighting with a lion...

End of 82.01.20.B_82.01.21.A

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Śrīla Śrīdhara Mahārāja: ...tiger, they're not very __ he wants to be, not a very furious character. They don't like to harm the boy. But boy is teasing the lion, sometimes taking out his tongue, sometimes drawing his ears, and the case of the manes sometimes tearing in this way he's fighting, teasing the lion.

Devotee: Fighting or playing?

Śrīla Śrīdhara Mahārāja: Playing. But the lion does not like that, but still boy won't let it off.

So Dusyanta saw him, stroke him, and he after seeing, he found that the boy's figure is almost similar to that of him, his eyes, nose, a facsimile. "What is this? If my boy in Śakuntalā: if she has given the birth of a child, and his age also would have been like this, and my facsimile."

At this time there were so many she friends of Śakuntalā there. They tried to help the lion and take off the boy. Boy won't come. Then they say, "We are giving, we are producing you a śakunta."

Śakunta means a doll bird, doll of a bird. That is in Sanskrit śakunta.

When he pronounced the word śakunta, the she friend of Śakuntalā, "Where is my mother Śakunta, Śakuntalā? My mother, yes, I shall go to her."

Then the king was again astonished, "Oh, śakunta, Śakuntalā, then Śakuntalā must be here." Then he came nearer and enquired about the matter and it was found that Śakuntalā is there living and this boy his own son. Then of course they were presented together and by mutual arrangement Śakuntalā and the boy – the name of the boy was Bhārata, and they were all taken in.

I wanted to come to one śloka, that when Śakuntalā is starting from the āśrama towards the king, at that time these two brahmacārīns who were asked by the leader of the āśrama Karna Muni, the guardian of the āśrama, "Tomorrow morning you will start, you three with Śakuntalā will start towards the capitol." Then in the morning they arose and seeing, there is a śloka:

Yate katosta se karam pati dosa dinam aviskrto dina purasara eka tat kara [?]
Ei yudya esya yuga padma pasamo daya ban loke niyam mata evatma dasam tadesu [?]

That śloka is there. Kālidāsa has described, giving description. The Sun is coming and the Moon is going down. Yate katosta se karam pati dosa dinam [?] The Moon is supposed to be the fosterer, the feeder of so many auṣadhi, so many herbs, medicine that can cure many diseases miraculously. And they get their food from the ray of Moon. So such Moon who can cure so many catastrophe, he's forced to go down. And on the other side the Sun who has got his charioteer, Ulna [?], who is Ulna is born before full grown, and he's considered to be ominous. The untimely born child is generally taken as ominous. So the ominous personified just on his front, in his face, with this liability also the Sun is rising, on its rise, and the master of the miraculous medicine, the Moon, is going down. This is very peculiar thing. Yate katosta se karam pati dosa dinam aviskrto dina purasara eka aka [?] Both of them are luminary bodies, tejan [?] powerful, just, yuga padma pasamo daya [?] But one in danger and another in prospect. Esya yuga padma pasamo daya ban loke niyam mata evatma dasam tadesu [?] As if it is warning the people at large, "Be prepared that your present stage won't continue. If you're in danger, danger will not remain for long time. And if you're in prosperity, in good position, you'll have to lose that in the course of time." So this is teaching us, teaching the people at large, the public, the whole, especially the intelligentsia. "Read it from the law of nature that nothing remains permanent here, and be prepared accordingly."

And here also giving some hint to Śakuntalā, "You are going with some great prospect that you'll be queen there, but beware of the hand behind. What you want to enjoy, going to enjoy your prospect, that you may lose your fortune."

So, and a similar śloka we find in Marga [?] the kavya, where the famous poet he has described Kṛṣṇa līlā, Marga [?] Kundavan apas sri sri madam bhoja kandam leti mokam kadam _____ [?]

The red flowers which at night with the ray of the Moon flourishes, but in day they're a little discouraged. And padam, this lily, lotus, it flourishes in daytime with Sun rays and when day is gone they're a little discouraged. So the morning coming the _____ [?] they were so much pleased by the Moon light they're going down. And on the other hand the lotus section they're being very cheerful. Simultaneously one part is discouraged, another part is encouraged, here side by side. By changes of events someone feels encouragement, someone discouragement. Kundavan apas sri sri madam bhoja kandam _____ [?]

And the Moon going down and the Sun rising! _____ [?]

When the night passing the owls they're naturally morose, disappointed. On the other hand the chakrava section their custom is that at night the male and female they must be separated by nature. It is the nature when night falls, the evening, the pair must be separated, and when day will come they will meet. This is the fashion of that class of birds. Generally they stay at the side of the river, and when night comes if one remains this side, another will go the other side of the river. This is the fashion. And daytime then again they will meet. ____ When they can see at night so when day comes they're disappointed. At the same time the chakrava section they're very much cheerful, now they'll meet. _____ [?]

Whether we like it or not this is the very nature of the nature. This is inevitable so we must be prepared for such differences in time, and in our fate. And Bhagavad-gītā has come to adjust us here. You have no hand on the external thing. What is necessary to you to adjust yourself with these dualities, the duality is there, man apa man jaya para jaya [?] Good, bad, this, you can't interfere. Then what precaution should you take? Your internal adjustment without any care, you can thrive. It cannot affect you really. It is some wave, external wave. Because you give much attention to that superficial wave you are discouraged. But don't care for that. Your real improvement is independent of this good or bad what is seen on the surface. Your prospect, real prospect is within, not on the surface where such things are inevitable to come. So don't care for that, in any, whatever the physical circumstance may come. You neglect it. It will come and you will of course have to tolerate but don't be much attentive to that. You go on with your internal affairs and that is the key to the success of your life. And many times it is repeated in Bhagavad-gītā. This sort of advice has been repeated in many places.

And one, I forgot his name, one German scholar he told that, "This is the peculiar advice of Bhagavad-gītā and this is the only remedy to emulate our lot, to gain, to improve our lot. And this is the highest theology in the whole of the world. This is not found anywhere so explicitly as it is suggesting in Bhagavad-gītā that you can't change the superficial incidents, circumstance."

But that does not mean that you are lost. Only don't care for them and take your mind to your own thing without caring these dualities of the world. You can't fight with them, that is to fight with your own shadow. It is unnecessary at all, this dual thing, rāga-dveṣa, because you have got affinity for something and you have got jealousy for something. The both, jealousy and

your, the two kinds of prejudice, in favour and in opposition, you must conquer this sort of feeling. And then you march on to your goal, otherwise your energy will be hopelessly lost. And this is the key to success of your life, this rāga-dveṣa, affinity and indifference, this jealousy, something, rāga-dveṣa. Man apa man jaya para jaya [?] They will be always, you don't care for that, go on your own way, that is the:

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran / ātma-vaśyair vidheyātmā, prasādam adhigacchati

["However, a true devotee on the path of renunciation in devotion (yukta-vairāgya) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [Bhagavad-gītā, 2.64]

If you want really the peace of mind which is independent of the incidents of any kind of the phenomenal world, the peace is independent, it does not depend on the external events at all, the peace of mind. It is a separate thing. One may find peace of mind in very unfavourable circumstances, and another man in his very favourable circumstances he may not find peace in his mind, always anxiety, anxiety. 'If I lose it, if I lose it,' he's in possession but still, 'I may lose it, I may lose it.' The anxiety is making him suffer. So peace is independent. What is the object of the search of all of us, that peace, real peace, that is independent of the incidents which apparently seem to be favourable or unfavourable; it does not matter at all. Don't care for that.

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau / tato yuddhāya yujyasva, naivaṁ pāpam avāpsyasi

["Knowing pleasure and pain, gain and loss, and victory and defeat to be one and the same - fight. You will be unaffected by sin."] [Bhagavad-gītā, 2.38]

Whatever you do you don't entangle with these two waves, these superficial waves of the world. Don't care for that. Ignore them; trample them under your feet. You create your mentality in such a way that you trample down this favourable, unfavourable, and go on with your duty. That will fetch the real value for your labour, your energy. You're devoting your energy cent per cent for His duty. Don't care for the success. If you're devoting sincerely your energy that will be counted, and those things won't be counted, the success or un-success won't be counted for you. So be indifferent to the external events and go on internally discharging His duty. That is the clue to success. Don't enter into the world of success, world of peace. Rāga-dveṣa-vimuktais tu [Bhagavad-gītā, 2.64], our sympathy or apathy for external things, one who's liberated, independent of this sympathy and apathy to the worldly event, viṣayān indriyaiś caran, in this indifferent way he's taking his food, bath, working, all these things: indifferent. Ātma-vaśyair, and he's more concerned towards inner world, his ātmā, soul. Vidheyātmā, and can control by the interest of his soul he can control the interest of the mind and that is world interest.

Prasādam adhigacchati, he's sure to reach the plane of real peace. He will find that one day he will find himself settled in the plane of peacefulness. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

...

...two Bhārata at least, one Ṛṣabhadeva's eldest son was Bhārata who left his kingdom and went to the forest to the ṛṣis and who had to take another birth by nurturing a deer, infant deer, and again got the birth of a deer.

And then next Jaḍa Bharata, a brāhmaṇa's son who was saved by the goddess Kālī when he was taken by the dacoits to sacrifice before her in Kurukṣetra, Badra Kālī. The dacoits picked up Bharata. He was non resisting, and very good figure, auspicious.

They thought, 'If we can give sacrifice before the goddess of Kālī then we'll be fortunate enough to get a chance of looting.'

He did not resist, Bharata, "Whatever the dispensing of the Lord let that happen." He did not give any resistance. "Take." Going, and when putting they will cut him asunder. "All His will," thorough submission to the will of the inevitable Lord!

But the goddess Kālī could not tolerate this. She came with her sword in her hand to cut up the dacoits and let lose that Bharata.

In the last moment the nature revolves against truth mongers. We are to wait for the reaction in the nature for reasonable time. That is what is necessary. Up and down, up, down, up, down, so that is in extreme cases he comes out. Inevitable, change is inevitable here, Satya, Tretā, Dvāpara, Kali. The very nature of the time and space, in this way it is set by the nature.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [Śrīmad-Bhāgavatam, 1.5.18]

It is turning, and the nature, good, bad, good, bad, good, bad, in this way it is adjusted. So you need not attempt for any pleasure, as you do not attempt for sorrow, misery. Misery comes of its own accord to you, so happiness will also come of its own accord to you. You need not take any trouble to earn happiness. It is there, adjusted, good, bad, good, bad, good, bad, in this way, action reaction, action reaction. In this way it is adjusted. That is the very nature of things. So you won't be mindful for this thing, good, bad. But you must be all attentive to something else, the third thing. What is that thing? Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ, to discover your own nature. The gems are covered there, jewels are covered there. It is buried within your mind, or your intelligence, or your soul. Gradual process you will be gainer there. Be indifferent to the plane where you are very wakeful now, very attentive now. This is not a plane to give your attention for any real benefit. Dive deep into the internal world and there you'll find most valuable, more

and more valuable things. That is the tenor of the discourse of Mahāprabhu and Rāya Rāmānanda. Go deeper, go deeper, go deeper, deeper. Dive deep within you. There you will also find so many assistants, the sādhus there you'll find.

...

Nitāi Gaura Haribol. Long journey, long journey to the infinite, so many happenings may come on the way, so we must not be dejected here. We are also a member of the infinite world, a particle though we are, but the nature of infinite with us also. So we must not be discouraged by the finite waves of good, bad, calculation, false calculation. After all this is māyā, it's measurable. Nothing on this surface has any infinite value. So we must not be, must not waste our time making us busy with the finite character of the world. Try to come in the consideration, enter the consideration of the infinite, eternal, of infinite prospect. We must draw our attention towards that, and neglecting the present intimacy with the finite aspect of the world, the superficial.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."] [Bṛhad Āraṇyaka Upaniṣad, 1st Adhyaya, 3rd Brāhmaṇa, 23rd mantra]

From non-existence to existence, eternity, that is from mortality to eternity, then from darkness to light, and from misery to ecstasy. The three phases, the existence, the consciousness, and the bliss. Essential three elements we found in our experience: existence, mere existence, and then conscious existence, and then peaceful conscious existence, ecstatic conscious existence. So ecstasy, or happiness, joy: that presupposes the other two, consciousness as well as existence. But existence may not be endowed with consciousness and blissfulness. Mere consciousness that has got existence and also feeling, but not feeling of peace is guaranteed there. But peace is a full thing, it has got both consciousness that is feeling, and existence. That is the integer proper. And these are dependent. That is independent. That is the full thing, that peace, or that blissfulness. That is the conception of the full thing. And mere consciousness is not full, because from feeling means hankering for peace, and mere existence, the stone, fossil, has got also that existence. It is incomplete. But the existence of peace, that contains within it feeling as well as existence, ānandam, sat-cit-ānandam, āmṛtam, ānandam.

Mṛtyor mā amṛta gamayo. How should our endeavour be systematised in this way by Upaniṣad? Try to get out from mortality, from ignorance, and positively try for peace. This should be the tenor of our attempt, everywhere. We must be conscious of our gain, of our interest, our interest to acquire peace, not mere consciousness, not mere knowledge. Knowledge hankers after something. What is that? That is peace. Knowledge seeks peace, peace we should, blissfulness.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the hlādinī-śakti, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [Caitanya-caritāmṛta, Madhya-līlā, 8.158]

The happiness Himself it is personal. Happiness is not a property. We are person and we are enjoying happiness, it is not like that, just the opposite. Happiness has got personal conception. When we can understand that, we cross māyāvāda, 'that brahma-vāda, the happiness, the peace is static, not assertive, not personal. Happiness is not personal. Blissfulness is not personal. It is like a thing, a substance, and we are the owner, we can play on it, we can enjoy it.' It is not that. That blissfulness that is the highest entity, and the highest entity must be endowed with personal conception. He's super person, so we're to become slave to Him if we want that. So dedication, service is necessary if we want peace, we want bliss. And bliss is person, if we can understand, then we've got no other alternative but to submit, to surrender and to be acquired and engaged by Him. The whole thing will be changed. We cannot make Him object of our experience any time. Then we must be thrust down, thrown down in this mundane world. If you are master then you can control only things that are lower in status to you. You go to that mean circle, become master there. But if higher association you want you must approach there as a lower substance. It is quite scientific. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So:

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

Hari kīrtana will be in its right way, the proper method, if you couch yourself, adjust yourself in such temperament. Otherwise you cannot enter into the plane of Hari.

Sevonmukhe hi jihvādau [Bhakti-rasāmṛta-sindhu, 1.2.234]

Praṇipātena sevayā, paripraśnena sevayā [Bhagavad-gītā, 4.34]

Sevā, the necessity of serving attitude there we must have to appreciate on the whole. We can enter there as a servant, as a servitor we can enter the plane. So we must make ourselves fit with the attitude of accepting eternal servitor-ship. Otherwise that is nothing to me. So subtle and so dignified I won't be cared there, won't have any visa there. Visa only for the interest of that plane: that is natural. So sevonmukhe, whatever we do that will be bhakti if sevonmukhata is there. If serving attitude is there, any form that may take up the nature of devotion.

And the mastering temperament, 'I'm monarch of all I survey,' then that is sealed, barred. So not only are you to get out of that false vanity, 'I am monarch of all I survey,' and not even with any attitude of indifference, 'I don't care for anything,' this abnegation spirit that is also your enemy.

You must have earnestness to have the association of a good plane. At the same time you must be prepared that if you want to enter into higher plane you can enter only as a lower, and then serving for the interest of that. The visa will be issued only for the interest of that plane; that land. We must be conscious of this fact. So sevonmukhata, whether I chant the Name, or do some job by the hand, or worship the Deity, but to approach and enter into that plane this is compulsory that we must be prepared that we want to serve Him, to serve the land. For the interest of that plane we can only get admission. The broad fact, ignoring that, all other exercises will be false, tuṣāvaghātinām. Just as we press only the tuṣā, the cover where there's no rice, tuṣā means the cover of the rice, paddy, the cover of the paddy is called tuṣā, and the substance within that is rice. Rice and paddy, and if so many tuṣā, the cover of the paddy we press no rice will come, sthūla-tuṣāvaghātinām.

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

If you eliminate the serving attitude and go on exercising your intellectual side it won't produce any desirable result. Your labour will be useless, in vain, if you go on with jñāna. Only intellectualism won't bring anything for you. But you must surrender, then the bhakti, devotion, dedication, that will bring the desired end to you. You want higher things which are above you.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ [Bhakti-rasāmṛta-sindhu, 1.2.234]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu prema vilasa gaura prema vilasa gaura niskincana bhaktivinoda nama [?]
Gopistitu bhakti kutira kuste smrta nisam nama guṇa murari [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Aranya Mahārāja: Guru Mahārāja, who was the person who inspired Bhaktivinoda to preach in the west; begin his preaching in the west?

Śrīla Śrīdhara Mahārāja: None did inspire Bhaktivinoda Ṭhākura as we can understand, but he saw, he felt in his pure heart that such things will happen, mantra drāṣṭā. Just as the Upaniṣad, Veda, the truth contained, that is not created by anyone, but that was there and they first detected and expressed: something like that.

End of 82.01.21.B

Start of 82.01.21.C_82.01.22.A

Śrīla Śrīdhara Mahārāja: ...in this way he felt. The general dispensation of the Lord, he felt. And that was taken up in practice by our Guru Mahārāja in the beginning. And that has been widely effected by Swāmī Mahārāja we see, we see that. He saw it, then next generation our Guru Mahārāja attempted, and the next generation Swāmī Mahārāja made it fruitful, practically, what we see. And it was foretold in Caitanya-Bhāgavata.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [Caitanya-Bhāgavata]

And Bhaktivinoda Ṭhākura saw it in his general intuitional consciousness. He mentioned it in this way, "That it is so plain and so natural that the intelligentsia of the world cannot deny this, that this is the highest acme of our spiritual attainment. It is inevitable. It cannot but be. Cannot but have appreciation. It is so plain and so natural what Mahāprabhu has given: the love to the Divinity. If there is any possibility of any spiritual connection to have a relationship of love to that highest entity, that is the, that should be the highest, clearly, as clear as anything, it should be the goal, cannot but be. To come near the family or to be intimate, if there is any possibility to live a life of intimacy with the Supreme, if it is possible at all then who should not want it and who sincere should not want it, cannot but have appreciation."
His general vision was like that. "It cannot but be appreciated by the sincere seekers after spiritual truth." That was his general idea, and on the basis of that he expressed the feeling, "That in no time every sincere intelligentsia seeker after spiritual truth they can't forego this truth, this reality, that what Caitanyadeva gave out to be the goal of the soul, that is the highest conception of our aspiration. We want to be familiar, most intimate to that Divine Divinity. Not knowing of Him is sufficient, but we must taste Him, have a tasteful life, not theoretical knowledge should satisfy anyone, any heart, but everyone should want to taste it, that sweet, sweetness. Not only an onlooker, sightseer; sightseeing cannot satisfy any sincere spiritualist. You must have practical, a life of living with the spiritual substance. That must, inner necessity of heart must have its play, must have its opening and start and movement and achievement, cannot but be." That was his vision.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

After it is such chance has been allowed to the human kind by Mahāprabhu they can't but appreciate. By the very nature of its thing it will attract so many is there is sincerity. If he's true to his own self he cannot but come this side, otherwise he's a traitor to his own ego. Hare Kṛṣṇa. Hare Kṛṣṇa.

ko nu rājann indriyavān, mukunda-caraṇāmbujam
na bhajet sarvato-mṛtyur, upāsyam amarottamaiḥ

["My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshippable even for the greatest of liberated souls?"] [Śrīmad-Bhāgavatam, 11.2.2]

Śukadeva also says, expressing his wonder, "Who won't come to this way, indriyavān, who has got the senses to perceive things outside? Why should he not come to experience by his whole senses such nectarine existence in the environment? The seeing capacity, the hearing capacity, the tasting capacity, all these are created for nothing, only to receive the nearest reaction for them, no good willing in them in this creation? A full-fledged theism will supply the food for all we have got within us. Only misguided, the whole, the satisfaction of the whole, the eye, the ear, but not this flesh, but the causal eye, causal nose, causal touch, have got their possibility of satisfaction. This ideal is not for nothing. Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet. Now it is only mortal things, and that will be nectar. That is what is necessary. It is by cover to cover, the internal soul to soul relationship, soul to Supersoul, superior element. Because you are vulnerable you are to deviate, and that undeviating nature, that causal nectarine and superior to you, and you are to approach Him in that way."

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Haribol. Haribol. Haribol. Haribol.

Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet. Śukadeva is expressing his wonder. "How it is possible that so many, devoid of this nectar within, they're wandering like mad persons, misguided? It is a wonder. The nectar is there, and so many are cheated by their own free will, vulnerability of free will, they're being cheated. And those that are immortal they're thronging like in a crowd to take this nectar. And these poor fellows, misguided, ill-fated fellows, they're wandering hither, thither, in this way. Sarvato-mṛtyur, and they're meeting death at every point, opposition at every point, but still they're pursuing that phantasmagoria."

'Will o the wisp' our Prabhupāda told, 'will o the wisp' or phantasmagoria, these two terms were favourite to him, 'We are hunting phantasmagoria, after 'will o the wisp.' Those that have come in connection they wonder, 'How it is possible? Such a higher, big thing for us, only the mania that we should be master, we'll be master of a stool house.'

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

It is whose expression, what is the expression? "It is better to serve in heaven than to reign in hell," or the opposite, by Satan. "It is better to reign in hell than to serve in heaven." Which is the better, actually? Is it in Paradise Lost? What is the expression? "It is better to reign in hell than to serve in heaven." Or, "It is better to serve in heaven than to reign in hell." The opposite! We are one party, and the others are another party. The fight, Kṛṣṇa consciousness and this scientific civilisation consciousness, the atom, the electron, and the hydrogen bomb, and the drama bomb, and now recently, property!

The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour; the path of glory leads but to the grave.
[Elegy written in a country churchyard. 1751]
[Thomas Gray, 1716-71, English poet]

Moora nava dijarnar [?] The necessary conclusion of our material acquisition, that to be buried with the body!
...
...to learn to see, guided by the ear. Receiving guidance from the ear, then with that colour we shall ask our eye to see things, śruti-kṛta. Śruti will show the eye, "It is this. Don't see it like that. It is this. Try to capture, learn to see, to have a look, have an estimation, the principle supplied by the ear." Ear means śruti; that is revealed truth.

Vede pasyanti pandita [?] The paṇḍita that has got that Vedic knowledge, śāstric pasyanti paṇḍita, they will see not by their own eyes but by instruction of the Veda, revealed scripture, he will try to see things.
_____ [?] King also sees not through eye but through ear, that is through the detective, the intelligent man. Raja sees through the intelligent man.
Pasu pasyanti gandena [?] General the beast they see things, judge things by the scent.
And chakuvan [?] ordinary people they see things by their eyes.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Do you know, did you hear anything about that man...
...
...Kuñja Bābu, I began to sing, but Prabhupāda was dissatisfied and then you had to go on with singing the song.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Many secret purpose under the guise of this particular līlā he had, under the cover of this līlā he had some mysterious and secret instruction.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If only to, his will to have been to hear a song only, then he could have heard it from many other sources.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Because he could select, he knew the real current of rūpānuga dara, so he has selected you and from your lips he wanted to hear that song.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If only to hear the song, then I was more expert in singing than yourself, ostentatiously, he would not prevent me.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You are really a follower of rūpānuga. That has been clearly expressed by this sort of his deed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So I always aspire after your grace, he says. Senior disciple.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: He has got an annual function, very nearby, within a week, and he has invited me, and says, not only to join in the annual ceremony, but your good will I pray for this function.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Your good will I want and...

Śrīla Govinda Mahārāja: Etc, etc.

Śrīla Śrīdhara Mahārāja: And repeatedly he says like that. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Confirmation came the same day Dhīra Kṛṣṇa Mahārāja's letter, and here the confirmation came the same day.

Śrīla Śrīdhara Mahārāja: Same thing, the concurrent. Gaura Hari.

...

Akṣayānanda Mahārāja: ...pass over the honour due to an elderly spiritual master. That's the end.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. The position is only clarified there.

Akṣayānanda Mahārāja: Very clear.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
...
...towards their subordinates, what is the, we don't find any copy of that ___ [?]

Devotee: Not yet.

Akṣayānanda Mahārāja: No, we don't have any.

Śrīla Śrīdhara Mahārāja: Any copy?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Any letter that has been issued...

Akṣayānanda Mahārāja: No. We've not seen that, yet.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Mahāprabhu.
...
The opposition also gives us new energy, in indirect way. So it is designed in the very original system, it is also not useless; it has got its position, the fight between the positive and negative. One direct, one indirect, that is a necessary part, thesis, antithesis, synthesis, but synthesis is necessary. Hegel says this is a necessary part in progress. But we consider it is a part of līlā of eternal value. Not only that the imperfect is going to improve itself through this process, but this is the process adopted in His līlā in the perfect dynamic movement, is accepted. It is not imperfect, not the way from imperfect to perfect. But the perfect is there and it is for its natural position there, it is. And it is not harmonious, no. It is enhancing the beauty of the harmony contribution; the opposition is a contribution to the harmony. We are to think like that, this is the līlā, then we can accept it as līlā. Otherwise from Hegelian standpoint we're to conceive that He's not perfect, from imperfection to perfection the movement is going on. Hegel has explained in his own way, that whatever He's willing immediately it's being fulfilled, so no question of His imperfection. Only willing and immediate coming into effect, no opposition can stop it, so He's not imperfect. But we're not satisfied with that. It is the beauty, it's adding to the beauty of the līlā and it's part of the perfection, otherwise it would have been imperfect.

Gaura Haribol. Gaura Haribol. Mahāprabhu says,

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [Caitanya-caritāmṛta, Madhya-līlā, 15.179]

There He refutes Hegel. Mahāprabhu says, "Kṛṣṇa's independence is so absolute character that even the whole indirect process is abolished He does not suffer any loss. If one who possesses crores of kāmadhenu, the milk cow, and His will, independent of calf or any – Generally when the cow has got a child, then only she has got milk. But kāmadhenu without calf she can deliver milk, that is kāmadhenu. Koṭi-kāmadhenu-patira chāgi yaiche. One who possesses crores of kāmadhenu, if any kid dies, no loss. You can consider. So if the whole māyā establishment of māyāic existence is abolished, Kṛṣṇa does not consider any loss to His līlā." So here He says, "Indirect necessity even may be abolished by His sweet will."

But Hegelian philosophers say, "That is a necessary part. Without this the whole cannot exist." They laid stress there.

But Mahāprabhu laid stress in Kṛṣṇa's will, that even indirect, the māyāic, all the prison houses may be closed at one time, once. The whole of the prison houses may be closed. Still the government may go on. This is applicable in the case of Kṛṣṇa. Generally it is thought the prison houses are necessary, otherwise the normal government cannot go on.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Someone come here today, Saturday. The weekly bus...

End of 82.01.21.C_82.01.22.A

Start of 82.01.24.A

Śrīla Śrīdhara Mahārāja: ...quality consciousness came down and captured my conscious existence. I could feel, oh this is adhokṣaja. I could feel that this is superior and it captured, surrounded me on all sides. Then I had at that time in my mind that, is this the puṣpa-ratha, the ratha, the chariot that comes down here to take in blessed souls to higher region? This sort of feeling came too. If I, if my body falls now I'm captured. My whole existence is captured by a holy atmosphere, holy and superior conscious atmosphere, I'm there. And now the body drops it can take me anywhere. I'm helpless. That sort of feeling when sitting there. And two gentlemen were also present there, I told them. But I committed some foolish thing, I told them, gradually it began to disappear. Otherwise I could have seen nothing more, but I told I was wondered, such things is possible. Such things is possible. Superior conscious area is there and it can pervade through our jīva consciousness, overpower. That was happy atmosphere, desirable. And I found that I'm dependent, surrounded I'm dependent. Wherever that will go, that is free, that will go, within that my self consciousness will have to go in a cage, conscious cage, cage of consciousness. So it is there, independent consciousness they're there, they're more free and they can go anywhere and everywhere, subtler than the soul, jīva soul. Still it is real.

Ideal realism, Hegel said, Ideal Realism. The idea is not imagination or a dead thing dependent on matter, but it has got its independent real existence, idea. But idea captured from mundane world that is another thing. Independent of mundane consciousness, mundane impression, the reality is existing, in its source, its spirit. And the highest conception of it is in Godhead, gradual complete reality. Soul is complete reality, not by product of material chemical combination. It is the independent basis and the conscious, and the matter is floating in a negligent part of that conscious ocean. And now we are to consider about the superiority and inferiority of the conscious ocean, conscious atmosphere, conscious infinite: what is the lower part, what is higher part, there. But independent conception of spirit, that should be the basis of theism, and the matter only a floating part, in the negligent and the neglected part in the conscious ocean, like an iceberg. Matter's like an iceberg floating in the ocean.

And there is also gradation and qualitative differentiative existence in material and spiritual world. The first part is Śivaloka, then Vaikuṇṭhaloka, then Goloka. Goloka though it is a part; but in some considerations it is the whole, because it is pervading through everything. Just as ether, ether is above. Where there is water there ether also can enter there. And water, air, ether can enter, all pervasive something. Goloka means full, solid circle, full-fledged, that is what Goloka means, full-fledged. The raga there, the attraction, Kṛṣṇa means attraction. Attraction living that is priti, love. Love is all pervading and subtle-most thing, ākarṣiṇī, attraction, the living attraction, that is the very vitality of the spiritual existence. But just as iceberg is also floating, so in Goloka, Vaikuṇṭha is floating in a part. Kavirāja [?] Goswāmī has given hint that Vṛndāvana is said to be thirty two miles circumference, floating. And Paravyoma means infinite. But this is inconceivable that many Paravyoma may live within the limit of that Vṛndāvana. Have you found it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So the aprākṛta limitation is of that type. Kṛṣṇa, in Kṛṣṇa body, human body not much aiśvarya, of grandeur and mysticism is not the – awe, reverence, and aiśvarya, vibhūti, that display of power is not there. But everything is included and in its negligent part it is existing. In this way we are to approach, we are to think out, that though it is limitation, but still that limitation comprehends the infinite within it, aprākṛta. Aprākṛta, the middle position: aṇor aṇīyān [Kaṭha Upaniṣad, 1.2.20], the subtle-most of the subtle, and the biggest of the big, and the golden mean. We shall consider the golden mean to be the prime cause and not the degree of magnitude, or the bigness, or all the smallness, not subtlest and the biggest. In the middle, golden mean. We are to consider the golden mean which has got something like halo and something like shade within. So aprākṛta _____ [?] limited. But a sort of limit consists within it, unlimited. That sort of knowledge in Vṛndāvana, though everything is infinite, but posing is that of a finite, jñāna-sunya-bhakti. The jñāna is behind, negligently in the underground, jñāna. If in any time they invite jñāna, jñāna will be ready there with folded palms.

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

["Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then muktī (salvation or liberation) will wait to serve us with open arms. What to speak of muktī, even dharma (ritualistic virtue), artha (affluence), and kāma (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'"] [Bilvamaṅgala Ṭhākura's Kṛṣṇa-Karṇāmṛtam, 107]

They do not want it but they're above it. If at any time anything necessary that may come of its own accord with folded palms, "Yes, what do you like, want from me, any service?"

So infinite is of that type there, though finite, but the king of infinite. Kṛṣṇa's king of infinite, though His land, His paraphernalia, everything seems to be finite, seems to be a little ignorant, but it's above science. In this way we're to understand.

Svarūpa Dāmodara is making argument with Śrīvāsa in Purī, ratha-yātrā case. "Śrīvāsa, you don't remember, you're very much charmed with the majesty of Vaikuṇṭha, but don't you know that in a particular flower and leaf of Vṛndāvana all these grandeurs that is suppressed. Suppressed but they're all there, at beck and call they will come. Such is Vṛndāvana Śrīvāsa. And don't think that is devoid of all _____ [?] So we are to consider Kṛṣṇaloka, Goloka, Vṛndāvana, as such, they're above, but not in wanting, not in wanting.

A king may like to wander in a simple dress, but that does not mean he has no crown, he has no golden rod, or golden shoe, anything, but he likes the simple dress in the garden he's owning, in this way, playing with the child. That does not mean he's in want of all those resources: never, but superseding.

Just as Washington went to cultivate land. Washington was considered the saviour of America at that time, but he gave up, left the position of the President and went to live, went to cultivation, agriculture, simplicity.

There are many type, many men, many persons that like a simple life, not a gorgeous. But the gorgeous, the majesty, awe, reverence, that is underground.

Such aprākṛta is Vṛndāvana. Not in want of, but it is served by: such plainness which is served by the grandeur. Hare Kṛṣṇa.

Military is there, but the ruler is not the general, under his beck and call, the military is there. Something like that, the power, the military is not the, not represents the authority of the country. The authority is something plain, limited power, but the dreadful military at his beck and call. So something like that. Plainness, simplicity, these things are there. That is supposed to be the highest, and not the militia grandeur, or any other show.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jñāna-sunya-bhakti. "Eho bahya, age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59]

Devotee: Mahārāja, I have to beg your leave.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vidagdha-Mādhava Prabhu has not come?

Akṣayānanda Mahārāja: He went to Vṛndāvana we heard.

Aranya Mahārāja: Śrīla Śrīdhara Mahārāja, what is the difference between the mādhurya-rasa and audārya-rasa?

Śrīla Śrīdhara Mahārāja: When mādhurya is going to be distributed to others, the public, then it becomes audārya. Mādhurya when self-distributing, in a mood of self-distributing, the mādhurya-rasa when in a mood of self-distribution that is audārya, distribution: that is the sacrifice. When it takes place within a particular circle, qualified circle, the pastimes going on, it is mādhurya. And when an attempt is made to give it outside the area, give others also entrance, help them to taste it and to take them in, when for propagation, mādhurya in the mood of propagation then it is audārya. In every place when anything is in distributing characteristic it is called audārya, helping others, sacrifice, helping others.

Rāmacandra _____ [?] more generous. His life is a life of sacrifice for the subjects, the king of the subjects. Raja prkrti ranjanatha. Not so much for His own enjoyment but He gave His ideal to help the subjects. He came to give Himself, audārya.

Giving is predominant in ones character, he's called generous, in every position, self distribution. Self distribution is audārya. And tasting within a particular circle amongst the fit, the vilāsa, the pastimes, in a circle of the fittest, that is mādhurya, particular rasa. And when that is going to be distributed to the others, come and take, taste, that is audārya. Every rasa may be audārya. Dāsya-rasa, sākhya-rasa, vātsalya, and mādhurya the highest rasa that _____ [?] līlā in that highest group if invitation comes for admission. We want to admit more in this circle. This is audārya, giving himself to others, self distributing nature in līlā, distributing nature. And to taste, tasting ones own self with a non group, non friends of a particular circle that is mādhurya-rasa, tasting himself. And helping others to taste that is audārya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, generally we've understood there to be four Vedas. I was wondering if the other Vedas like the Ayur Veda and the Veda for astrology...

Śrīla Śrīdhara Mahārāja: Ṛg-Veda, Ṛg, Sāma, Yajur, Atharva. Atharva generally deals with material things, the jyotiṣa, the _____ [?] etc. Many things in connection with mundane world that is mentioned in Atharva in some places, generally.

Akṣayānanda Mahārāja: He's asking Ayur-Veda.

Śrīla Śrīdhara Mahārāja: Ayur-Veda is a part of Atharva-Veda, dealing with material things mainly. Ayur-Veda, Dhanur-Veda, Dhanur-Veda means āstra-śikṣā, this weapon culture, that is Dhanur-Veda. Then Ayur-Veda, that is dealing with medicine and disease, Ayur-Veda. Yajur-Veda mainly with sacrifice, Sāma-Veda mainly with song, stotram: and Ṛg-Veda mainly the substantial – the truth in substance, Ṛg, revelation. No reason no rhyme. This is revelation, naked revealed truth. No reason no rhyme. _____ [?] that universal sound, the substantial delivery, not much figure and colour. Nitāi Gaura Haribol. Commanding, you may care or may not.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [Ṛg-Veda, 1.22.20]

Ṛg mantra, tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam. Just as we can see the Sun spread on your head, so also the Divine Holy Feet of Viṣṇu, Nārāyaṇa, is over your head and seeing everything. That His Divine Feet can see everything and He's on your head seeing everything. So do, think it and go on doing. The guardian's vigilant eye is over your head. With this conception you approach any activity, any and every activity. And that will do away with you, the guardian's vigilant careful eye on your head. With this idea you do your duty. Then it will be very difficult to take to any misdeed. The searching eye over me, and He's my guardian. Viṣṇu, yaḥ idaṁ viṣṇuḥ vyāpnotīti. He's param pada, His beloved feet, that is like Sun that can see, that is like Sun and spread over your head like a Sun. His eye searching whatever you do you can't do it secretly. With this idea you do. Hare Kṛṣṇa. Hare Kṛṣṇa. In broad daylight you are to do anything and everything, no darkness...
...
Know everywhere there is light: the eye of Viṣṇu, your well-wisher, your guardian's eye. With this idea you are to approach anything and everything, then you can't do any evil things. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. This is one Ṛg mantra, Veda mantra, Ṛg-Veda. And here the brāhmaṇa whatever duty he's going to perform, first he pronounce this mantram and then go. First oṁkāra, oṁ, and then tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam. Bhūta-śuddhi, the identification is purged out of any sinful tendency. Now with this idea approach, go to perform your duty. Any duty you're going to perform, first bhūta-śuddhi, means you purify your existence in this way. You are not this or that, but you are in this position. Now you approach your duty.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

In these days they're accustomed to hate brāhmaṇism and to expose this brāhmiṇical varṇāśrama they're all out to prove it a hateful thing. It is not such original ideally. Ideally it is such. All the brāhmaṇas always conscious of the spiritual substance, he's the mediator between the spiritual and the material. With his aim in the spiritual with his leg in the material, the brāhmaṇas, their ideal is all on the spiritual. A true brāhmaṇa means that, not very differentiated. More differentiated spiritual consciousness that is a Vaiṣṇava, Nārāyaṇa bhakta. And Kṛṣṇa bhakta that is very rarely to be found.

Like mundane men, a Christian missionary he said, "Oh, your God Kṛṣṇa He's a thief. He's a debauch. You are going to worship Him? What is this? He's a thief. He's a liar, a thief, He's a debauch, and you want to go to worship Him. What's this?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

Amongst the political leaders here C.R. Das [?] was _____ [?]

Ram Mohan Raya, the Founder of Brahmo-samāja, Brahmo conception, "We want that non-differentiated Brahman to be the highest, and no any figure, colour, or any quality of the highest order. It is spiritual substance, and we're a part of that, we must return there, everything finished." The Brahmo conception! "The Māyāvādī also they take to material means, the pūjā, sevā, all these they include." The Brahmo hates this, "This is idolatry."

Something like Mohammad-ism, Māyāvādī and Muslim.

Vivekānanda told, "That if Vedānta, that is Māyāvāda conception, that is head, and the body of a Muslim: Islam body and Vedānta head. That should be the ideal nationalism or religion."

The body of the Muslim, it is mentioned in Jawaharlal's [Pandit Nehru] Discovery of India, "The Vivekānanda somewhere he wrote, the body of the Islam and the head of the Vedānta, Śaṅkara's Vedānta, that should be ideal."

So Brahmo is something like that.

But Vivekānanda he _____ [?] he worshipped Kālī and he told that, "I'm talking with her." Here he's undone.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? śrī-rādhā-pada-sevanā: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most

wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [Śrīla Śrīdhara Mahārāja's Śrīmad-Bhaktivinoda-viraha-daśakam, verse 9]

kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī Dayita Dāsa, who is the dearmost one in your heart."] [Śrīmad-Bhaktivinoda-viraha-daśakam, verse 10]

Mahāprabhu. Govinda Sundara.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

Mahāprabhu. Gaurāṅga Sundara.

Gauranga sundara bada nityam niya namabhi [?]
Gauranga nagara bada nityam niya namabhi [?]

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi

[Prabodhānanda Saraswatī says: "From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart."] [Rādhā-rasa-sudhā-nidhi-Mangalacarana]
[A Regardful Offering, p 13]

End of 82.01.24.A

Start of 82.01.24.B

Śrīla Śrīdhara Mahārāja: ...Gurudeva of Gopāla Bhaṭṭa Goswāmī, brother of Vyeṅkaṭa. He used to stay in Śrīkuṇḍa Kamavan. Very higher poetry, poetic language, very fervour and impressive: very sweet and very comprehensive, his ideas.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
[tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."] [Caitanya-candrāmṛta, 88]

Only as a result of our good deeds of many, many lives, that make us fit to come to the Holy Feet of Gaurāṅga, to have His appreciation, kṛta puṇya rāśiḥ. And such a fortunate man if he takes to the Divine Feet of Śrī Caitanya, Lord Gaurāṅga, gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ, he's automatically and suddenly finds that he's in the midst of Vṛndāvana in the camp of Rādhārāṇī. Padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ. He's feeling he's got the chance of entering into the feeling of the high sentiment which is within the service of Śrī Rādhārāṇī, suddenly. And what is that Rādhārāṇī he has also described in one book, a famous poem.

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
[yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi]

[Prabodhānanda Saraswatī says: "From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart."] [Rādhā-rasa-sudhā-nidhi-Mangalacarana]

"Sometime it so happened that Rādhārāṇī, the outskirts of Her cloth is floating in the wind, and that wind touched the body of Kṛṣṇa. And Kṛṣṇa thought Himself so fortunate. "I have got the wind of the fluttering of the cloth of Rādhārāṇī." He considered Himself to be the best fortunate. Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena. The wind also considering himself most thankful: "I'm the most fortunate." And Kṛṣṇa Himself also getting the touch of that wind, He thinks that, "What a fortunate I am." Kṛtārtha mānī. Yogīndra durgama gatiḥ. And who is that Kṛṣṇa? The yogīs, the jñānīs, after their utmost trial and endeavour can't reach to His plane. That Kṛṣṇa, the yogīs, the jñānīs, the highest object of their quest and they mostly fail to reach that plane where Kṛṣṇa is taking His stand. And that Kṛṣṇa He thinks Himself

to be infinitely fortunate when He gets the slight touch of the wind that is coming out of the fluttering, flapping of the outskirts of the cloth worn by Rādhārāṇī."

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi

"Let me bow down to that direction of the land where Rādhārāṇī took Her birth, vṛṣabhānu bhuvo diśe'pi. What to speak of Her, the land that was given to us, towards that direction let us fall prostrate. So high! Kṛṣṇa is madly aspiring and how, what sort of inconceivable quality She's couched, the sacrifice: the sacrifice to what degree? Rasa-rāja mahābhāva. The magnitude and the quality of sacrifice is of such a degree it cannot be conceived."

So self-giving, you are prepared with your capital to come to enter into Vṛndāvana. What sort of capital you have got my dear friend? Such sacrifice! Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma. What is Vṛndāvana? The land that bares the impression of the footprints of Rādhārāṇī, purified by the footprints of Śrī Rādhikā: that is Vṛndāvana. Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma, [tāhā yena āśraya karila]

["He who has failed to carefully worship the Lotus Feet of Śrīmatī Rādhikā, which are the abodes of all auspiciousness; who has not taken shelter in the transcendental abode known as Vṛndāvana, which is decorated with the beautiful Lotus Flower Named Rādhā; who in this life has not associated with the devotees of Rādhikā, who are very wise and whose devotion for Rādhā is very deep - how will such a person ever experience the bliss of bathing in the ocean of Lord Śyāma's sublime mellows? Please understand this most attentively."] [Śrī Rādhāṣṭaka, song 1] [From The Songs Of Bhaktivinoda Ṭhākura, p 118-9]

Bhaktivinoda Ṭhākura says, "Because Vṛndāvana bares the footprints, the divine footprints of that divine: and Kṛṣṇa is mad in Her quest. What sacrifice, sacrifice of what quality and what magnitude to be found there? Be prepared my friend for that type of sacrifice. Question of debauchery and this pleasure hunting, sense lust hunting; that is the worst disease you're suffering from. And if you can get a little pinch of that high quarter of sacrifice then this will all be banished forever, the kāma. Hṛd-rogam, this is a disease of heart, and if you want to get out of this disease, perfect cure of this disease, only point, a bit of that, that līlā, the sacrifice. Only a speck if you can apply you will get rid of this nasty disease of pleasure hunting, sense pleasure hunting. You'll be saved forever: a little pinch, attraction of that high order of sacrifice of Rādhārāṇī."

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
[bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [Śrīmad-Bhāgavatam, 10.33.39]

Only hearing also with a regardful attitude, that will release you from that great disease of the monstrous demon, 'that I am master, I am monarch of all I survey.' The nasty disease, 'whatever you get it is for you,' the monster.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol.

Rādhāpadāṅkita dhāma, vṛndāvana yāra nāma. In Vṛndāvana why only by the touch of the footprints of that great sacrifice personification. Even regards the thinking of the plane can absolve you from all troubles you are suffering from, from eternity, to infinitum. Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara. So Vāsudeva says, gaura nā hoita, kemone hoita.

[yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāja-Mahābhava - the rasa is there, and She is the drawer of that rasa from the storehouse. She has such negative capacity that She can draw out the rasa to the highest degree both in quality and quantity."]

"Then who would come with all these such prospects to us if Gaurāṅga did not come? Then who will come here with this prospect, the most sweetest and highest prospect of our life? How could we know if Gaurāṅga did not come here? Gaura nā hoita, kemone hoita kemone. How could we live then? Without this hope, the ray of hope of such a great prospect to us ordinary people, such a saviour, if He did not come then how could we live? Wonderful!"

Vāsudeva Datta, Ghosh, he says like that. So in what adoration those take Gaurāṅga at that time when He came here? His servants, His friends, with what love, dignified love they took Gaurāṅga in their midst? And after His sannyāsa, five years, Gaurāṅga came here in this Koladwīpa, and a general amnesty He declared for all the offenders.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering

any crime, He absolved whomever He found. He accepted them all."] [Caitanya-Bhāgavata, Antya, 3.541]

Everyone got his fullest satisfaction, and He announced a general amnesty of the heinous offenders. So this is the place. Mahāprabhu came here, aparādha-bhañjan-pāṭ. All our offences may be forgiven by the Lord of Lords. By His grace we may be accepted as candidates for the Vṛndāvana in the camp of Śrī Rādhikā, Rādhārāṇī. Gaura Haribol. Of course all these things we can get by the most magnanimous heart, Nityānanda Prabhu, etc.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi dṛḍha kari' dhara nitāir pāy
[Narottama Dāsa Ṭhākura's Manaḥ-śikṣā, 1]

Catch firmly the holy feet of Nityānanda. All else will come automatically to you. The Gaurāṅga will come and when Gaurāṅga comes everything comes.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

āmi - eka bātula, tumi - dvitīya bātula [ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

Mahāprabhu says, "I am a madman and you are also a madman. So these talks are like mad talks."

Extraordinary means mad, not accepted by the common intelligentsia. That is madness. What do you say? Not accepted by the common intelligentsia. They're besides them, abnormal. Normality is all exploitation, how we can increase the boundary of our exploitation.

Not satisfied with the Earth, or to the Moon, to the Sun, 'All should be engaged in our service. Now the fuel, the oil is going to vanish, so Sun should be forced to serve our purpose, the cooking, the motor driving, or the aeroplane driving, the Sun should be made a public servant. As appointed by the Lord that He's giving so much grace to us we should worship Him, 'No, no. We shall be so powerful we shall engage the Sun to serve human society.' Not with thankful eyes, 'That Sun, you are giving me so much facility,' with gratitude, not in that type. 'You Sun, I am intellectual giant, I force you, come and serve us.'

Anyhow, exploitation, plane of exploitation, the plane of renunciation, that also has no position at present, then what to speak of the plane of dedication.

The fools, 'We want to be king, and you want to be slave. You fool! You are undesirable element in the world. You will promote slavery, slave mentality. We hate you, we shall banish you. We shall efface your enemy culture. We can't tolerate. You are the worst enemy. We are king, and you say we are slave. And you want that infectious disease in the intellect, the brain killer, you must be punished.'

Gaura Haribol. Gaura Haribol. So we're mad, and the madman's talk.

I, when a B.A. student I read a book Lander's Imaginary Conversation, whether do you know or not. There the Sidney and another philosopher, in the shade of a cool garden they're talking, two philosopher friends. One is asking, "What do you think my friend about the public workers? What is their position?"

Then other friend, "I take them as hotel boy, hostel boy. One who feeds someone vegetarian, someone fish, someone meat. But the hotel boy he's not interested with that, he's only cleansing the place and the pot, in this way, so public workers are of that position. What men are doing or undoing they do not take into their play, but rendering some sort of service, disinterested service. The rubbing of the dishes, to supply the water, to cleanse the place, quite inattentive and un-careful. What they're eating, how they're tasting or not tasting, good diet or bad diet, they're indifferent to that, only rendering some service. So public workers are like that."

It satisfied me very much at that time. The public, the Ramakrishna Mission, the social worker, whether he's a diabetic patient, he should not be given sweet things, then his disease will be enhanced. No concern with that. So rendering service, whether he's going to die, or whether going to good or bad, it does not matter for them, the public servants, they have this sort of social service. Gaura Haribol. Gaura Haribol. That has got some appreciation.

kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tāṅra dāsānudāsa-saṅga]

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."] [Caitanya-caritāmṛta, Madhya-līlā, 2.83]

Not to speak at large to the public, but still, those who are abnormal, super normal, they cannot but speak, deal with these things. But who will care to believe it? Won't, no interest for the public – kahibāra kathā nahe, kahile keha nā bujhaye. Who will come to believe? None! Koṭiṣv api mahā-mune.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa,
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

One in a crore, that is also too much to say, ha, ha. Sudurlabhaḥ, koṭiṣv api mahā-mune. One in a crore, that is also too much to say. Sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

gaura prabhu prema vilasa prabhu niskincana bhaktivinoda nama [?]
gopistitu bhakti kuti lakuste sitay nisa nama ganam murari [?]
mahāprabhu gaurāṅga sundara bada nitya nija nama bir [?]

He's madly dancing with His own Name. So sweetness, taking His own Name and dancing madly, how sweetness He finds there in His own Name! The sound aspect: that is ordained to come to save the world. He's tasting Himself and throwing to the world.

"Oh, how sweet My Name, My own Name it is how sweet, and how useful and effective," and throwing around and dancing. "Yes, this is a pleasing duty. It is really a duty, work, pastimes, of the high type, what I'm doing, dancing, throwing around the Name."

His Name, He Himself tasting His own Name and throwing around! Gauranga nagara bara nitya biya namabhi [?] Līlā, this is līlā. Līlā means almost meaningless pastimes, meaningless; the meaning may not be estimated, meaningless means inestimable meaning, infinite meaning, that is līlā. Līlā, movements whose utility cannot be explained by any qualification. That is līlā. Distributing His own Name and satisfied by that He's tasting Himself and dancing. nitya niya namabhi [?] Mahāprabhu Gaurāṅga Sundara.

And this is the place where Mahāprabhu did it, began such sort of pastimes, Navadwīpa. Then, if we get a little appreciation for a particle for the same, then when Akṣayānanda Mahārāja goes through the streets and some abuses and some push comes to his body, how should it be estimated? That valuation and this undesirability in this plane, how to adjust? How to adjust? Kṛṣṇa līlā is such, Gaura līlā is such, aprākṛta, this is aprākṛta.

Ete kele pite sai [?] There's a Bengali proverb, if one can eat, fill the belly, his back can tolerate something. Ete kele. If one gets something to satisfy his belly, then he's ready to tolerate something, some injury to his back.

So, if you are to become a student of the class of such, that high circle, you venture to have an admission there, the little prickling in this sort of and the thorn is in your sole, how should you take? Perhaps if that would not exist it would have been injustice. He feels like that. If so smoothly then it would have been injustice. This is pleasure, this sort of toleration should be thankfully honoured, oh, thankfully honoured, worshipped, if we're connected with that highest of the highest aim. The prospect is so high, inconceivably high. And the thorn in the sole, or hot sand under the sole, not to be counted, but it is beautiful, it may add to the beauty. It may be harmonised with so much height it is all pleasure. It is all pleasure. This honour, we should be honoured, we should be bribed. We have come to study in a school of such high order and should we want any bribe for that?

What do you say, Akṣayānanda Mahārāja? Your push, the push you get that is an ornament; we may think it as an ornament.

A soldier when fighting may not get any hurt in the body. What type of soldier? You are a coward. No wound at your body to show and you say, 'I fought.' So that is honour? We can consider that to be honour? Hare Kṛṣṇa. Hare Kṛṣṇa.

And then it may be sweet, 'Oh, this is in the plane of Gaurāṅga. They're insulting, they're beating; that is also adoration?' There may be another outlook, 'This is all adoration.' Just as the guardian gives a slap to a child, by adoring, it may come to such extent also. That is also adoration. That is Mahāprabhu's adoration, the Dhāma adoration. In this way may be so much precious our understanding. Gaura Haribol. Gaura Haribol.

In consideration of the highest prospect we are to consider all these things in comparison. Then nothing is too much, nothing is too much, nothing is intolerable. So it is said in Bhāgavatam, "If chastising comes from my Lord, should we disperse it with dishonour? No!"

Priya yadi man kori kore ei vatsan vedastu haite tabe haya koti vom [?] "The scholars following the hymns of the Vedas are chanting in praise of My existence, My beauty, so many attributes, but if," Kṛṣṇa says, "If My favourite sweetheart is giving some stricture to Me that is more sweet than the Vedic praise, hymns." Priya yadi man kori kore ei vatsan [?]

The Vṛndāvana is of such type. What is objectionable to another plane, that is also sweeter there, the harmony of such degree and category, we are told. We are given that sort of idea. There we are to connect our fortune. We want to connect our fortune to our prospect in that plane. Mahāprabhu says, koṭi-deha kṣaṇeke tabe chāḍite pāriye.

[sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [Caitanya-caritāmṛta, Antya-līlā, 4.55-56]

"In a second I'm ready to die crores of times if only by that deed I can get the grace of Kṛṣṇa. But it is not in that way to be achieved Sanātana. Patiently following what is recommended by the higher agents, we are to follow that."

Gaura Haribol. Gaura Haribol. Very satisfactory things have come today, very good things. Is it not? High idea!

Devotees: Yes. Amazing things!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu says when requested by Sanātana to give the different types of explanation of ātmārāma śloka. "It does not

come to Me ordinarily, but in the company of Sārvabhauma it came. I gave of course eighteen classes of interpretation. Now let Me try by the influence of you how much meaning may come of variegated nature for this śloka." And sixty one type of explanations Mahāprabhu gave to Sanātana.

So it is by the influence of you all such things are coming through me. Kṛṣṇa is giving to you these ideas through me. So you have much contribution for this sort of attraction of the highest ideal to this plane.

Sometimes Kṛṣṇa was requested to repeat the Bhagavad-gītā. He also told, "No, no. The circumstance drew from Me that sort of discourse. But without circumstance I can't produce that same thing."

Something like that! Gaura Haribol. Your attracting nature, your devotional nature, is attracting things from the high plane. And I am also feeling thankful for experiencing this sort of the flow, the current of such thought. Gaura Sundara. Gaura Sundara. Gaura Sundara.

Our Guru Mahārāja once when delivering a discourse in Gaya, invited by some gṛhastha devotee, only I was present with him, and I did not take any paper and pencil or pen. But,

satya-vrataṁ satya-paraṁ tri-satyaṁ, [satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ]

["The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation – creation, maintenance and annihilation – You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."] [Śrīmad-Bhāgavatam, 10.2.26]

This śloka of Bhāgavatam he explained in such a beautiful and original way I was charmed. I never found such sort of meaning coming from him. So much so, I was embarrassed that I wanted earnestly to take them down so much so that I could not hear, listen, give attention to his speech very closely. I was between the dynamo. One time I'm following his thought, another time I'm eager to find out some pen and paper, so two things go on. Then anyhow what can I do, I came back.

But when Guru Mahārāja told, himself, he told me, "You are goba gaṇeśa." A simple bad name, goba gaṇeśa! Gaṇeśa is the expert of writing, and goba gaṇeśa who is Gaṇeśa made up of this cow dung, that is goba gaṇeśa, useless.

He told that, "What came out from my mouth, from my lips today, so many fine points that I had also necessity to go over them more and more."
When he appreciated, when he told like that, I had got some satisfaction, 'Oh, then I have got some qualification of appreciation of what is high and what is – he also says that, 'Very rare things came through his lips today.' Then I repented that I can't take down those, then I can appreciate, but unfortunately I could not keep them for others. So some sort of repentance and some sort of satisfaction that I could appreciate those things what is appreciated by my Guru Mahārāja so much that he says that, "Fine points came this time what I had also the necessity of going through once more." So sometimes it comes.

Gaura Haribol. It is His will Divine that is all conscious and free. Free plane may come down and may withdraw. Things like that, they can withdraw and they can come down at their sweet will. But something keeps, when trading, a part he goes away, some sort of touch remains there. He came and he went away, but some touch will be left there.

bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ, nidhāya yātāḥ sad anugraho, sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ. Bhāgavatam.

svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān

["O Self-revealed One, You are bhakta-vāñchākalpataru, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the Guru paramparā or in the line of Revealed Truth, Śrauta-panthā) - because, they are greatly affectionate to all beings."] [Śrīmad-Bhāgavatam, 10.2.31]

The great sages, saints, they come here and go, crossing this ocean of life and death, but they leave their footprints for our use. That following that we also may cross this un-crossable ocean of mortality. This is in Bhāgavatam.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Haribol.
Today we stop here.

Akṣayānanda Mahārāja: You are such person.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. By your good will let my aspiration be for such thing.

Devotee: Your causeless mercy upon us.

Śrīla Śrīdhara Mahārāja: By sincere aspiration of the thing, that is our lookout. Mahāprabhu.

The heart aching disappeared: for fear, being afraid to hear all these things, then, so, so much attentive to this fact that he forgets his own business. That I have come to create some disturbance, he forgot that business...

End of 82.01.24.B

Start of 82.01.25.A

Śrīla Śrīdhara Mahārāja: ...Absolute, relative, correlated; inseparably correlated. How can you get out of that? Thesis, antithesis, synthesis! _____ [?]
_____ [?]
No thought, thinking is possible without the conception of the relative and Absolute, everywhere. _____ [?]

I have already spoken I went to Badrinārāyaṇa once. There, one Gujarati advocate...

Mahāprabhu's interpretation different from Śaṅkarācārya's. Mahāprabhu says that the Vedic truth we are to accept in toto. Not with any modification.

Śaṅkarācārya has only accepted few according to his own choice, and that also, partial representation, not whole. Just as his four principle expressions from the Vedas, "tat tvam asi, so'ham, ahaṁ brahmāsmi, sarvaṁ khalv idaṁ brahma."

Mahāprabhu told, "Sarvaṁ khalv idaṁ brahma."

Śaṅkarācārya says, 'Brahma is existing, sarva is not existing.'

Then why this question arises? Sarva is there, many in one. Many is also there, and one is also there. Then why the question arises, to whom we are speaking? For whom the Veda has come with this advice? So both the relative and Absolute existing together: coexistent. Tat tvam asi, tat is also there, and tvam, you also there, and he also there. Variety is there, unity is there.

But Śaṅkarācārya takes only one and rejects the other. So, it is misinterpretation, it is not proper interpretation of the Veda. His own idea, conception, thrust into the name of the Veda. But Śaṅkarācārya's interpretation of the Vedas, it is an artificial, it is selfish and provincial. It cannot be entered.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty [abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation."] [Taittirīya Upaniṣad, 3.1]

What does it mean? It is sufficient, "From whom everything is coming, and who is maintaining everything and existing in whom and entering into whom." Then, is that not sufficient, specific? It is non-differentiated? How it can be?

In this way, Mahāprabhu refutes Śaṅkarācārya, in very common sense, through common sense. Mahāprabhu's peculiar characteristic is this; that He refutes everything through common sense. Not through the abstract, difficult arguments of the intellectualism; only common sense.

Whether Śiva is greater or Nārāyaṇa is greater; see the position of the Ganges. She is feet water of one, and lives on the head of the other. Then who should be the greater? Through common sense you can judge.

Whether Nārāyaṇa is greater or Kṛṣṇa is greater? Take the example of Lakṣmī Devī; she is aspiring after Kṛṣṇa, though she has got everything with Nārāyaṇa, still some aspiration. But on the other hand, the gopīs, when they meet Nārāyaṇa, they pray that their devotion to Kṛṣṇa may be enhanced by your grace, and no attraction for Narayana.

So, this way we can judge. Apply your common sense, intuition. Apply intuition more than abstruse argument, tarkā-pratiṣṭhānāt. Argument cannot give a solution to any conclusion. Argument can never help us to reach any particular conclusion. Rather intuition or common sense can help really. That is the recommendation of Mahāprabhu. Hare Kṛṣṇa. He's refuting the great Digvijayī also in that fashion. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Our newcomer friend?

Akṣayānanda Mahārāja: Parisevān Prabhu, and Caitanya Candra, and also Satyavak.

Śrīla Śrīdhara Mahārāja: And what about Vyeṅkaṭa Prabhu?

Devotee: Vyeṅkaṭa is in Calcutta.

Devotee: Do you have any questions?

Devotee: Not right away.

Akṣayānanda Mahārāja: Not just now.

Śrīla Śrīdhara Mahārāja: Not any particular question. But he comes from Buddhistic School? Eh? Mahāprabhu met many a Buddhist when He was passing through Andhra province. Andhra province had much of the Buddhist scholars there. The great Nagarjun [?] of the Buddhist School, he comes from Andhra. But Bihar, that was the home of Buddhists and the greatest Maṭha was Narendra [?].

Devotee: Now he wants to ask you some questions. [Group laughter]

Śrīla Śrīdhara Mahārāja: Ah! The cat has come out of the bag?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Yes, let us hear.

Devotee: Your Divine Grace, there is one point in Buddhist philosophy that is called anatha. They say there is no soul; that after you go through the experience of everything sensory, underneath it all there's actually no foundation of life. No foundation of the living entity. There's nothing there.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said they have philosophy, anatha, that there is no soul: after experience removed then found underneath no soul, no basis.

Śrīla Śrīdhara Mahārāja: The Cārvāka, here in Eastern philosophy, and Epicurus, in the Western philosophy, their opinion, they're extreme atheists. They say that the consciousness is the by product of the chemical combinations of so many material substances. So, with the dissolution of this physical body, nothing remains, as soul or consciousness, nothing. Only the physical combinations; just as chemical combination produces something more, so the physical connection of different material elements together and the consciousness produced. With the dissolution of this body, fleshy body, nothing remains. Epicurus in the West and Cārvāka in the East!

Then comes the Buddhist School, they say that if the body is dissolved, the subtle body, that is the mental system, it remains. And with the dissolution of the mental system, through transmigration of birth, they admit, this body may vanish, another body we are to enter according to karma. And then, if we do work in a particular way, then the subtle body, the mental system dissolves, and nothing remains, no soul.

Śaṅkarācārya is also of the same type, with slight difference. Buddhist School they say the individual soul does not exist, no permanent individual soul. Śaṅkara also said no permanent individual soul can exist. But difference between them is such that Śaṅkara says the Brahman, the conscious substance is there, and this separate consciousness, consciousness of separate existence, that is false. And with the dissolution of the mental system, nothing remains, no individual soul remains, but the conscious Brahman, whose reflection is the individual soul, that vanishes; that is non-existing. But there is a substance like Brahman. Just as the Moon is there and in a glass there is the reflection, in water, reflection. You remove the glass and no reflection, reflected Moon is nowhere. So all individual souls are reflections from the common cause that is Brahman, consciousness. That is reflected. _____ [?] reflected, so, as for individual souls; both are one and the same.

So Mahāprabhu says, "Vedāśraya nāstikya-vāda."

[veda nā māniyā bauddha haya' ta nāstika, vedāśraya nāstikya-vāda bauddhake adhika]

["The Buddhists do not recognise the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [Caitanya-caritāmṛta, Madhya-līlā, 6.168]

Śaṅkara also preaches on behalf of the Buddhists and apparently has given some cover. That Brahman is there. And the Buddhists say that nothing is there. This is the difference between them.

But Vaiṣṇava Ācāryas they say, "No. Individual jīva soul, it is nitya. It is just like the particle of dust of the earth, or the pencils of rays of the Sun, something like that. The infinite soul, consciousness, and the finite spark, a great conflagration and the spark, so many jīvas enveloped in darkness, somehow it may be covered, and when it comes to conflagration it is all right." Something like that!

So, if we're to refute the Buddhists we're to go to the modern philosopher Descartes. Descartes. "I doubt everything. Whatever you say, I doubt." Then, Descartes says that, "Doubter is existing is true or not? You have to start from there. Who is he? Whatever is related, stated, you say, I oppose. I doubt."

Then, the doubter is existing or he is non-existent? If he is non-existent, then no question arises. If you come in the way of argument, then you are to come whether the doubter, what is his position, you are to assert. "Whatever is said, I doubt." Yes, but whether you are existing really or not, you are to find that, answer that, the starting point. And what is he? Is he an atom, a dust, without knowledge? Then how he comes to assert? The point of starting should be examined. You do it. Whatever you say, the sayer, who is he? Is he conscious? Has he got reason? Has he got any existence at all? Or is it imaginary? The starting point! Then you will come to find whether you exist or not. And you means who? A matter is putting the question, or a unit of consciousness is putting the question? Who is putting the question, the first starting from where, from conscious region? Then what will be the basic existence, consciousness or matter, fossil or God?

Stevenstein [?], one German scholar, he took Indian nationalism during the first great war. I saw him in the university when I was a student of law. I studied in fourth year class his philosophy; his edition, ontology, psychology. Steven's [?] language was very simple, still and argumentative, fine arguments, simply produced. Four tests against the atheist he gave. One of that is very useful against the atheists. That is the starting point, consciousness. Whatever you say, it presupposes consciousness. Any statement presupposes consciousness. The fossil, what is fossil? It is black, it is hard, it is smell, some smell, something, attribute, but what is that? That is the stage of mind, consciousness, stage off consciousness. Without consciousness, no assertion can be made. Without the help of consciousness no assertion is possible at all. Extreme case, fossil, fossil is the most elemental substance. Fossil means what? Some colour, from eye, some touch, hard, then some scent, some taste; but the background is consciousness. After all, it is an idea, like Berkely, it is an idea. In the ocean the iceberg is floating, so fossil is floating in the conscious ocean. Ultimately everything, whatever we can assert, that of our experience, that is floating on the iceberg; like iceberg in the ocean of consciousness. It can never be refuted.

I have got experience sometimes. When I was twenty three I had got some indifference to the world, a very natural and deep indifference to the world. At that time I had some experience. I saw, I felt that the material world is floating, just as in the milk there is the cream floating over

the milk. So the Bhūr, Bhuvar, Svar, Mahar, Janar; Bhuvarloka below, and the Bhūloka, like cream. The world of experience is like cream floating over the milk which is the mind. I felt it myself. And a huge quantity of milk, and the floating portion is very meagre, a cover. I could feel at that time just like it was, that suggestion came to me. Bhuvarloka, the mental world is huge, and the cover is like that cream, it is over. _____ [?] The scent, the eye, the ear, the tongue, which is caught by these external senses, that is only the cover. And in Bhāgavatam also Prahlāda Mahārāja says,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad-Bhāgavatam, 7.5.31]

Making much of the cover, bahir-artha-māninaḥ, but do not dive deep into the internal substance. There he will find Viṣṇu. Most peaceful substance within, and the cover, like cream it is over, and we are making much of that, that cover. Durāśayā ye bahir-artha-māninaḥ. Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ. The very substance within, the fruit is covered by this layer, and what we experience at present, that is the cover and we are making much of that, ignoring the very substance for which this cover has been used. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So, you try to find out the knower, analyse the knower, the doubter, what is he? Is he an atom, like a dust? Or its characteristic is an atom in the conscious, in the knowing, knower, unknown, enquirer, enquired? The starting, coming from the starting, coming from a particular point, who is he? He's iron, or he's stone, or he's a point of consciousness, cetana, spirit, soul? Try to find yourself.

Then gradually you will come to know, just as in your case, that within the particle of consciousness, spirit, the whole world is also like that, covered, but within the spirit. In other words, again you will be able to see that it is a part of consciousness, a particular part of consciousness. In consciousness, different sorts of experience are floating here and there. In your conscious seat: the Sun, Moon, tree, stone, human beings, your beloved, your enemy, all floating on that consciousness. There you will be nearer to you. In that conception you will come, your approach will be nearer to your real self. Matter is far, far away, but soul is near. Try to conceive in that line. Soul, spirit, consciousness is nearer. You are a child of that soil, and matter is far, far away. But the interrupting planes have been so close together that you don't see. Just as if we put the finger in the eye, we can't see the finger. Only one foot distant we can see finely. So, what is very nearer we can't see. I cannot see myself. I can see so many things. I can't see myself.

Devotee: They like to say that consciousness is a material thing.

Śrīla Śrīdhara Mahārāja: Who says?

Devotee: The Buddhists.

Śrīla Śrīdhara Mahārāja: I say no material thing. If I am to answer your question, then I shall say that nothing is matter. Whatever you feel, that is only a part of your consciousness, all idea. You are concerned only with consciousness. Beyond that you can't go. That is only idea: the idea of stone, idea of tree, idea of house, idea of body, all idea. And that is very closer to you. And what is shown as particular thing that is far away. You are concerned only with idea. You can't go outside that. All the things of your experience is a part of your mind.

Akṣayānanda Mahārāja: So, the eighty four lākh species, that is only idea?

Śrīla Śrīdhara Mahārāja: All idea, in the primary position. Because they are also in Vṛndāvana, Goloka Vṛndāvana, originally, nothing is eliminated, everything is harmonised. Everything has its proper position, nothing to be eliminated. Only harmony is necessary, only outlook, angle of vision to be changed. Self-centre: exploitation and renunciation must be given up. This is the cause of hallucination, exploitation and as well as renunciation. Viśvam purna sukhāyate.

Yat kinca tina guṇa mukhi katha matay gosthe samastam hetat [?]
Sadva nanda māyā mukunda dvaitam lilanukulam param [?]

Everything has its contribution to the service of the centre, advaya-jñāna. In reflection also there are so many, there is undesirability there. In Brahmā, the highest position...

ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

...and to the lowest creature; misconceived. In Vṛndāvana so many things, but they have got their contribution towards the assistance of Rādhā-Govinda līlā. They are there, they are all conscious, Vṛndāvana every...

Khi katha mukham, yat kinca tina guṇa mukhi katha mukham [?]

Uddhava is aspiring after the birth of a creeper or a shrub in Vṛndāvana? Then, what is the value of the shrub and the creeper in Vṛndāvana? Uddhava's aspiration is imaginary, theoretical,

no practical value? Uddhava, the greatest devotee of Kṛṣṇa, he's aspiring to have a birth of a shrub in Vṛndāvana. So, already those that are born there in that body; are they useless, or this ordinary shrub, or ordinary creeper? Conscious: anyhow, they are necessary for the pastimes of Rādhā-Govinda. They have got their value, direct value.

Śanta-rasa, a man who does not harm anybody, even a fly or a mosquito he does not kill, that does not mean that he's paralysed. A mosquito taking the blood, he does not harm. That does not mean that he's paralysed, diseased man. So there śanta-rasa in passive mood, serving in a passive mood, the sands of Yamunā, the trees, the birds, the insects, they're in that sort of mood.

Just as in a drama, in a theatre. One he's playing the part of a dead man. His body is being carried. He's playing the part of a dead man. He can't say, he can't move. That does not mean then that he's a dead body, he's dead, when in a drama we find the posing is such. So śanta-rasa, dāsya-rasa, that posing is in that way. That is giving service.

So, śanta-rasa bhakta, a devotee, when he's, suppose a king's son, he's playing the part of a sweeper, and when he's playing the part of a sweeper, he's doing so nicely that the men give up claps by appreciation. But really he's a prince, but playing the part of a sweeper he's getting applause there.

So that sort of posing, that is also contribution to the service of Kṛṣṇa, satisfaction. Rādhā-Kuṇḍa, the jalam, the water in Rādhā-Kuṇḍa, is considered to be the highest place in Vṛndāvana. For the water there are so many gods and devotees, they are in praise of Rādhā-Kuṇḍa, and what is the position of that Rādhā-Kuṇḍa?

The Govardhana, and that is also a posing, but Govardhana is worshipped as Kṛṣṇa Himself, but in a stone, Śālagrāma, Deities. The Ganges water. Like water, filthy, or filthy water, on the other side is covered. That water can pure, and the purest water in the material sense cannot pure, by touch. So that is another aspect of the things. It is existing, it can exist.

Mahāprabhu says, "Please consider Me Your feet dust. Not even a part of Your body, feet dust."

Vibhinnāṁśa jīva, feet dust, that is inanimate thing, 'consider me feet dust,' but that dust, that is not matter, that is cetana, a unit of consciousness. And filled with love; filled with knowledge as well as love, the feet dust. Feet dust, that is also loving and consciousness present; posing is such. And they are happy there. No comparative study is there. But the primary consideration, they should be understood, that they are also unit of prema and jñāna, knowledge and ānandam, ecstasy. Feet dust is also the emblem of knowledge and ecstasy. Existence presupposed, knowledge also presupposed. That is also points of prema, love divine, in Vṛndāvana, and Navadwīpa. And the wholesale conversion everywhere it will be so, Kṛṣṇa's kingdom, Mahāprabhu's kingdom. Only angle of vision, we have lost, that is to be acquired, angle of vision. 'I'm in the midst of enemy,' but if angle of vision may be changed, I may think that, 'No, I'm in the midst of friends.' It is so broad.

So broad that Jaḍa Bharata, caught by the dacoits, and there he was taken to the Kālī Mūrti and he was, will be sacrificed, he'll be killed there. But Jaḍa Bharata has got such a spacious angle of vision; he does not care for anything. "His will. Whatever is happening, it is His will. He

is the proprietor, He is seeing everything. I have nothing to do." With this idea, wherever taken he's going without resistance; and put into the field to be beheaded. At the last moment the goddess Kālī came and killed the dacoits and saved him. But Jaḍa Bharata did not give any resistance. In the midst of enemy, he does not care for that. "No, I am in friendly cycle. No danger." He's in such a plane of consciousness that no apprehension, no danger; "I'm under His care, His care." It was proved that yes, his angle of vision was not a philosophy and imagination but it is reality. It is reality. So many instances are there, that enemy is no enemy.

[akiñcanasya dāntasya śāntasya sama-cetasaḥ]
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

His Divine will at the back of everything. When one can come in connection with that paramount power, and that original plane of reality, he may not have any care. Still in jñāna-sunya-bhakti, that sort of posing is there, it is in jñāna-sunya-bhakti. But that is quite different in nature, Yogamāyā. The gopīs, the friends, know, "Where is Krsna? Kṛṣṇa is not here," running hither and thither, "Kṛṣṇa!" Cows not grazing, this and that: that is also by Yogamāyā, to arrange for the satisfaction of Kṛṣṇa, such līlā, jñāna-sunya-bhakti.

Gaura Haribol. Gaura Haribol. Gaura Haribol. What is your inner search? In one word, the revealed scriptures say, "Yes." The answer of the whole revealed truth in one word is "yes," to everyone. To everyone, one word, one answer: "yes." What is the meaning of that yes? What you want, it is there. What you are searching, it is there. What is your inner search, to live, and to improve; you examine yourself, what is your innermost search, what do you want? The revealed truth says, "Yes, that is. Your thirst will be quenched. You will be well-fed, in one word, the answer!"

Akṣayānanda Mahārāja: In Bhagavad-gītā when Lord says, jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat, what is the angle of vision, yayedaṁ dhāryate jagat?

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [Bhagavad-gītā, 7.5]

Śrīla Śrīdhara Mahārāja: The misguided souls are from taṭasthā-loka, that has come within his illusory angle of vision; misguided, this world. And also, yayedaṁ dhāryate jagat, there also in Vaikuntha, so many, that is another. The universe of discourse is of this material world here, yayedaṁ dhāryate jagat. This is dead matter, and they entered and movement came, entered within this material conception, and moving it, in that sense, yayedaṁ dhāryate jagat. But ultimately everything is in Him.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
[iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the Vedas and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, rāga-mārga, and adore Me forever."] [Bhagavad-gītā, 10.8]

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Absolute Truth is He from whom everything is coming, who is maintaining everything, within whom everything exists, and into whom everything enters at the time of annihilation."] [Taittirīya Upaniṣad, 3.1]

He's catching everything. Everything on Him, but here this material world, when this fallen soul's concern, so many sparks have entered into this, like glow worms entered into the dark region, and there showing that darkness as surrounding it. But the glow worms, like jīva in the dark night, somehow carrying on within the darkness. We can trace like light in darkness, a very meagre light in darkness. Almost covered but can know itself in such a thick way.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Who did you say in the west was expounding the Buddhist philosophy Mahārāja? You said Cārvāka in the east and who in the west?

Akṣayānanda Mahārāja: In the east Cārvāka: and in the west?

Śrīla Śrīdhara Mahārāja: Epicurus. We heard from western philosophy, we read, Epicurus is the atheist of the worst type, like Cārvāka in the east. "With the dissolution of this physical body, nothing remains, and no mental system. What we come across in our dream, that mental system also not existing." According to him!

But Śaṅkara and Buddha, both of them accept the mental system is also within this physical body. And transmigration of the soul is also admitted in their philosophy. But with the dissolution of the mental system, that is the sukṣma-śarira, nothing remains. Nothing remains; Buddha says, Śaṅkara also says in individual case. But Śaṅkara says, "The consciousness within the mental body, that is a reflection of the above, and that Brahman is existing." And Buddha says, "Nothing remains," prikiti karana vada: and Śaṅkara, brahma karana vada. Śaṅkara says,

śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ

"In half line of poem, I'm expressing the whole truth that has been expressed by so many volumes after volumes of śāstra. Only within half śloka I shall say, brahma satyaṁ, jagan mithyā, and the jīva, nothing than that Brahman reflected. This is the substance of all the scriptures ever found in the world." That is his...

End of 82.01.25.A

Start of 82.01.25.B

Śrīla Śrīdhara Mahārāja: Proper knowledge is not possible under them. Why you have come, to speak to whom? Is it imagination? Your coming, your endeavour to refute Buddhism and to establish that nirviśeṣa brahma, it has got no meaning? To whom you have come to preach if that is not real, the problem has no reality? Then why so much trouble you are taking, for which? It is also imagination?

Akṣayānanda Mahārāja: Madhvācārya told.

Śrīla Śrīdhara Mahārāja: Rāmānuja also: Rāmānuja was the first great opponent of Śaṅkarācārya was Rāmānuja, then Madhva comes. Rāmānuja's refutation is very strong and based on sound basis, sound foundation.

Then this karma-kāṇḍa, "The God can come, God can help, all these, the Ganges, the Vigraha and all these things all... Then what is the necessity for you to energize so much? All fictitious, your feats, no necessity, it is suicidal. You have come to do nothing? You are come to correct the error, but error is there, error must be there. And the error or misconception has got some sort of reality, otherwise what is the necessity of refuting so much, spending so much energy. Māyā is there; māyā-nitya, jīva-nitya, individual soul and māyā this is nitya."

The basis is that taṭasthā-jīva, possibility of committing error, of misconception. Anuta prayukta, anu caitanya. Freedom not perfect, defective freedom: that is the cause of this illusion. Prison houses must be there, because the possibility of doing misdeed is in the ordinary peace loving subject. The possibility is there. The possibility of disease is there, so hospital, the medicine, the diet, all these things are necessary. The possibility is there, because weak, freedom is weak, limited.

Māyā is not necessary for the Absolute. But for the relative position, the differentiation, this māyā, measurement is necessary. Division, distribution, when there is many, it is necessary. There is one, not necessary. There the māyā, the same, that serves. The law of the country: the law of the country one and the same. The law helps the law abiding, and the law punishes the law disobeying. One and the same law: protection for the good, and suppression for the bad, one law. Law means to divide rights. One and the same law: providing for protection for the good and the other aspect punishment for the bad. So, the śakti, svarūpa-śakti helps the good, and the māyā-śakti punishes the bad. The purpose is one, law. Good rule. Good rule means this. So śakti is serving the purpose of the Lord, and necessarily it has got two aspects.

paritrāṇāya sādhūnāṁ, vināśāya ca duṣkṛtām
[dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge]

["I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [Bhagavad-gītā, 4.8]

Two aspects, He comes with two aspects, everything with two aspects: one aspect for the good, another for the bad, one thing. He's also like that. He comes here also with that purpose, a combined purpose. The conception of unity is not a stale non-differentiated, but viśiṣṭādvaita-vāda. Śaṅkarācārya kevalādvaita-vāda, kevalādvaita, oneness, unity, oneness. Rāmānuja says, "One, but differentiated one, not non-differentiated oneness, differentiated one. One no doubt, but one with specification and differentiation, one, viśiṣṭādvaita. Pantheism and Panantheism. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Then in the higher sense, highest realization, that matter is also conscious, because, yato vā imāni bhūtāni, because coming from the Lord. In the beginning we learn that it's dead matter, and the living entities motivate, but then in the higher realization also living.

Śrīla Śrīdhara Mahārāja: Living, that śanta-rasa. The glass, the stone, the earth, the wood, in its so many innumerable, specific colours, the matter, the cetana is there, śanta-rasa.

Akṣayānanda Mahārāja: And the flute?

Śrīla Śrīdhara Mahārāja: So we are to say; I told the other day, paśu-buddhim imāṁ jahi, we are always in the midst of consciousness. Consciousness is enough, but in different gradation of conception. Gradation of conception may be different, but it's all consciousness, all eternal, paśu-buddhim.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [Śrīmad-Bhāgavatam, 12.5.2]

Enter, or reinstate you in your own plane, what is such, without the help of this mortal element you can live, happily. 'That is not non-differentiated world, and you have no individual representation.' Not that. If a non-differentiated mass of consciousness can be admitted, then a system of consciousness should be admitted. What's the harm?

Rāmānuja says that, "It is a system."

Śaṅkara says, "There is only a mass, non-differentiated mass of light."

Rāmānuja says, "No, differentiated light mass. That is the basis. Not non-differentiated. Not non-distinguishable."

Hare Kṛṣṇa. Hare Kṛṣṇa. And Mahāprabhu says acintya bhedābheda, everywhere relative, something common, something different, everywhere. Whatever point you may go to discuss, some common, some difference. Nothing is quite the same, identical, bhedābheda. And after all, that is not within your fist. That is commanded by the Supreme. The differentiated character; that is in the hand of the Supreme power, Supreme will. It does not depend on your whim. Mahāprabhu. Gaurāṅga Sundara.

Akṣayānanda Mahārāja: Guru Mahārāja, in the many descriptions of Kṛṣṇa's flute in the Caitanya-caritāmṛta, what is the rasa of Kṛṣṇa's flute?

Śrīla Śrīdhara Mahārāja: Different rasa. One thing, that one tune is to mādhurya-rasa its idea is something; to the friends, the sākhya-rasa it's something, to the cows another thing, to the gods in some other way.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the yogīs, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [Śrīmad-Bhāgavatam, 10.43.17]

He's entering the arena of Kaṁsa, and one is seeing, looking at Him in his own way. He represents everyone; satisfies everyone.

"Oh, He's mine." Yaśodā says, "My boy!"

And the grown up gopīs say, "Naughty child."

Friends: "One of our playmates."

The cows in Vṛndāvana: sva-pada-ramaṇaṁ.

Bhāgavata even says, "Whenever He is stepping His foot and Vṛndāvana, the Bhumi says, "My fate is fulfilled, my fortune." The very earth, the dust, they are also feeling as if the pleasure of ramaṇaṁ, of the highest type, only by the touch of His foot, sva-pada-ramaṇaṁ. Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ [Śrīmad-Bhāgavatam, 10.21.5, barhāpīḍaṁ naṭa-vara-vapuḥ] Wherever He's putting His footsteps, the Earth is, knows no, her joy knows no bounds. The most intense type of ecstasy the Earth is feeling by the touch.

The mādhurya personified, the ānanda personified, He is every way and is corresponding to their own demand. The centre has got the peculiar capacity of correspondence, and demand. The thirst of the whole paraphernalia; according to their capacity, and their rank, and their dignity, it is distributed. They can receive the juice from there, yo yac chraddhaḥ sa eva saḥ.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [Bhagavad-gītā, 17.3]

As one's capacity he can. The sugar candy, if there's bile on the tongue it's bitter, but normal tongue very sweet. One thing: according to the capacity of the receiver, it's tasted in different ways. A man is working; his child will see him as a father, wife will see him in such a way, the servant will see, will look at him in particular way. The dog and others, creatures, they will also take him in a particular way, according to their own rasa. The man is one.

So flute, the sound universal; it is touching the heart of the gopīs in one way, the Yaśodā also another way, "My child is safe." And the mādhurya-rasa gopīs, "Oh, He's calling for us, intimating such news to us." The sakhās, the friends, they'll be encouraged perhaps for their play arrangement. And the cows they will be benumbed, to see some sweetness; leaving their grazing they will look for the sound. In this way! Sometimes Govardhana becomes liquid, the stone becomes liquid. The current of Yamunā goes up side, not low side current but is going up. Yamunā yan maihe [?] Sometimes Yamunā becomes condensed, the water condensed, and the stone melts. Stone melting and the water comes to be solidified. Such is the peculiar sound of different type.

The will, the God ordered, "Let there be water!" There was water. "Let there be light!" There was light. His will is the basis of everything. His will is working underground, everywhere. So it has been told that stone melting and the water solidified. It is also possible, what to speak of others. The sound, the capacity of sound is such. The flute, the energy, the will He's expressing through it. It may be beautiful, it may be horrible, it may express itself in anything else. The prime cause of everything is there, centred, the central prime cause.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayapataka Mahārāja is here in Māyāpur, no?

Devotee: No, he's in Thailand.

...

Śrīla Śrīdhara Mahārāja: ...Bṛhat-Bhāgavatāmṛta by Sanātana Goswāmī. I got my idea from there, the gradation. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka. Then Virajā, Brahmaloka, Śivaloka, Paravyoma, Goloka: in the middle Ayodhyā, Dvārakā. This gradation is represented there in an elaborate manner. How, how the gradation is going, from down, what is Bhūloka, what is Bhuvar? Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya, then Virajā, Brahmaloka, then Paravyoma, and then Goloka.

In the comparative study of the rasa, just as I told many times previously, the gold is the mediator between different coins of the different nationality, so rasa is the common standard to measure different opinions of different philosopher's ontological conceptions. The rasa, the ānandam, the śuka, that is the common standard of all. None say that I don't want happiness. None say that I won't to avoid misery. All are common there. And the common standard of measurement is rasa; how that rasa is developing, desirable rasa eliminating undesirable rasa.

Pleasure from the: the thief also when he steals he gets some pleasure. So there is gradation. And one can give the whole thing, and get pleasure. But the difference between that pleasure: the plunderer and the giver, so qualitative difference. According to that the gradation has been allotted there.

Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satyaloka, this is within brahmāṇḍa. Then, the land of, this is exploitation, the land of exploitation, the happiness out of exploitation. Then the happiness out of renunciation, of both kinds: Virajā the Buddhists and Brahma the Śaṅkarite. And then comes Śivaloka, according to Gauḍīya Vaiṣṇava, Bhāgavatam, vaiṣṇavānāṁ yathā śambhuḥ [Śrīmad-Bhāgavatam,12.13.16] Rāmānuja eliminates that portion. Then Vaikuṇṭha, Paravyoma. Then the higher part of Paravyoma is Goloka, the full globe, and Paravyoma is something like hemisphere. The half of the rasa may be represented there. But full five rasas in its fullest conception is only found in Goloka. And midway we have to pass through Ayodhyā and Dvārakā, Mathurā, Vṛndāvana, Govardhana, Rādhā-kuṇḍa, in this way. How the rasa is attaining its highest and higher and higher tastes, that has been traced there.

So, the Temple [of the Vedic Planetarium] I told that there should be an exhibition, to the theological enquirers; that these are the stages, from down to go to the up. What is Goloka? That is to Kṛṣṇaloka and Navadwīpa and Vṛndāvana. And they have come down here to deliver us to take us from that stage. Scientifically, there position is there, and now in prapañca they have come here, as exhibition. The exhibition of the highest has come in the Earth to recruit us from that position; intermediate positions are such and such and such.

Consciously we are to, so no room for sahajiyāism, imitationist. These stages we must pass to attain that Goloka. And here, if we dream, remaining in the Earth I can dream of that, that is nothing. We are to pass these stages; then only our progress be genuine _____ [?] the account, proper account. These are the layers we are to pass; and the acquaintance, the nature of the layer is such. Tapaloka, what is this, the characteristic is this. A man living in Tapaloka, his

model, his idea is this, Nava-yogendras living in Tapaloka. Bhṛgu living in Maharloka; and their representation is such, their activity is such. So Svarloka, Indra, Brahmā, there is Svarloka. Mahar, Jana, Janaloka. Janaloka, something...

Devotee: Kumāras?

Śrīla Śrīdhara Mahārāja: Kumāras in Satyaloka, these Catuḥsana, in this way. Persons of such grade of devotion, they live in such a stage, strata, stages of a devotee. Mahāprabhu says at once pass through these stages of exploitation and renunciation as a whole, then comes to Paravyoma, and from there come to Goloka. The calculative service, and then the spontaneous, loving service, and there's śanta, dāsya, sākhya, vātsalya. These are the things that are to be illustrated in dolls there. The theology, the Gauḍīya Vaiṣṇava theology should be represented in the temple in dolls, something like that.

Devotees: Dioramas.

Parvat Mahārāja: The inferior systems also should be represented? Like the lower planetary systems, hell, Pātāla, should also be shown, sinful reactions?

Śrīla Śrīdhara Mahārāja: Pātāla. That also may be shown. Yes, underground.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: If that is underground, then it will come to make us understand what is Pātāla.

Devotee: Like a spiral...

Śrīla Śrīdhara Mahārāja: Pātāla will be rather this demonic exploitation. But Bhūloka, that is a peculiar place where we can have a free choice. But other places, only meant to enjoy or to suffer the good or bad deeds, mainly. But in this human species, in Bhūloka, that is the gateway we can take, here some independent step. In other places we have got more or less no independence, generally. But particularly by the powerful will of the Vaiṣṇava and the Lord anything can be effected. But the general gait of the free will to adopt anything and to reject anything that is really meant in this mānasa-deha in Bhūloka.

Aranya Mahārāja: Something like a spiral staircase; the temple should be like a spiral staircase?

Śrīla Śrīdhara Mahārāja: Maybe in this way, that will be easy, easy for the onlookers: a few steps and then Bhūloka, a few steps Bhuvar. And their activities also to be acquainted there, they're doing yajña, and they're doing tapasya, and they're doing Vedānta analysis, in this way, some sort, what is given in Bṛhat-Bhāgavatāmṛta by Sanātana Goswāmī. From sambandha jñāna, from there, mainly, what is what, which is where. With that conception we can have a general idea of

the whole system of Gauḍīya Vaiṣṇavism. What is what, what thought is to be placed where, systematic arrangement. Then the main explanation: renunciation and dedication. Dedication mainly of two kinds; calculative and spontaneous, and in renunciation two types; Virajā, Brahmaloka: and the exploitation, the seven, from above. And the other, Pātāla, that is also meant to feel the consequence of the evil deeds, generally. Not so very important for the – that is a type of punishment, but for the enquirers not so very important.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

You have taken prasādam?

Parvat Mahārāja: Yes we did.

End of 82.01.25.B

Start of 82.01.26.A

Śrīla Śrīdhara Mahārāja: Pratyakṣa, parokṣa, aparokṣa, adhokṣaja, aprakṛta, five stages of knowledge, conception. Pratyakṣa: sense experience working, sense experience aspect of the world.

Then knowledge that is drawn from the experience of other persons, not direct experience by me, the second class, second layer of knowledge.

The third is in the sound sleep, however inconceivable, some knowledge is there. When we come back from deep slumber, we say that, "I slept a very peaceful sleep." So some sort of experience has been attached there, knowledge; aparokṣa _____ [?]. Pratyakṣa, parokṣa, aparokṣa, direct experience, but we faint there generally, according to Swāmī Mahārāja's expression. We faint in that plane aparokṣa _____ [?] in sound sleep. We be there, we come back. Very hazy, slight knowledge we draw, and when awake we say, "Very peacefully I have slept a sleep." So a sort of knowledge, aparokṣa.

Again, crossing that, further knowledge is possible, that is adhokṣaja layer. That depends upon the sweet will of the higher plane. Not as a matter of right we can enter there, as a subject. We are object there; we cannot wander there as a subject. That is adhokṣaja. By all directions we are helpless, only dependent on Their sweet will; such a plane. That plane is more valuable than we are, in all respects. Still, there is a plane above our subjective area, so that is called super-subjective, transcendental. When that plane cares to take us in, we can enter, and if it lets us out, we are nowhere. That is adhokṣaja, Vaikuṇṭha. Freedom of the plane, of the soil, is greater than that of us. According to its whim, or His whim, we may be taken in, and we may be thrust down, brushed aside. But still, that is a plane higher than we ourselves are. We cannot be subject there, but we are object of Their grace and kindness. They can kindly take me. That is adhokṣaja.

Then at the top of that plane there is aprakṛta, Goloka Vṛndāvana, the plane of love. So it is so rare, so the aprakṛta, the Kṛṣṇa līlā, that is so much rarely to be, to come in, not very easy thing, we're told, look for it with such temperament. By mere liberation from the forces of nature, we cannot be eligible to have entrance there.

muktānām api siddhānāṁ [nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

It does not matter whether he's liberated, or he's siddha, in yoga-siddhi. Nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā. His sweet will, the sweet will of Nārāyaṇa, He may take in, or He may not care to take in, it is sweet will, pleasure. Such higher plane, so only by dedication can we acquire eligibility to enter into that plane. The visa may be granted, or may not be granted. If they think that it is not in the interest of their land they won't grant any visa, something like that. So, we are helpless there. Their help is the serving agents who come here, the sādhus, they can help us, recommending us. So Vaiṣṇava has been given very higher place, Vaiṣṇava. A Vaiṣṇava is not a very cheap thing, very cheap thing to be a bona fide member of that plane, who has got some influence in the plane. This is what is reality, concrete reality is such.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The yogī who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a yogī."] [Bhagavad-gītā, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["In My opinion, of all types of yogīs, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [Bhagavad-gītā, 6.47]

Vaiṣṇava kṛpa, Vaiṣṇava is rarely to be found. Only by accepting the dress of a Vaiṣṇava, imitation, we can't: Vaiṣṇava dāsa. So our Guru Mahārāja was very fond of saying, "Vaiṣṇava dāsa. Our aspiration to become the servant of a Vaiṣṇava, so don't venture to pronounce the words that "I am a Vaiṣṇava." "I want to be a servant of Vaiṣṇava." That should be the sincere

temperament in us. "I want; I aspire after the post of a servant of a Vaiṣṇava." Vaiṣṇavas are bona fide members of that plane. They have got recognition, position, power, influence, in that plane which is independent in all respects, not dependent of this world in any way, full in itself, self-satisfied.

Here also we may find some people self-satisfied, may not want anything for him, self-sufficient, he does not care for anything. Death or life, equal, loss and gain, equal, does not care for anything, no prejudice there. And that is superior existence, that they're at all for anything of this mundane help, independently self-sufficient. It is in its own resources.

It is our necessity to have their company. They are not in want of us, but still, there is some feeling, that karuna, dayā, grace. That manages anyhow the connection of the fallen souls for them. There is mercy, grace, kindness, that must have some food, whom to grace, whom to be kind? Some fallen soul is necessary. So only we have got some place there, that there the faculty of grace, kindness, pity, that should be applied for. So fallen souls are necessary so that they'll feel pity for them, give something to help them. So we have some got position there only through their compassion.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [Gītamālā, Yāmuna-bhāvāvali, 19]

As much fallen as one is, the hearty person will be so much moved to remove his difficulty. Patita-pāvana, saviour of the fallen: that is also a qualification in him, so we have got some place in his thinking. Because he's patita-pāvana, the Vaiṣṇavas are patita-pāvana, so we have got some position, some place, that we may find that they have got some necessity to search after us and to take us up. That is our solace; that is our consolation, such higher entity is possible. We may achieve or may not achieve, but if we know that there is such magnanimous reality, that is enough for us. That is enough for us that there is such magnanimous existence, magnanimous aspect of the world. We may be faulty. We are faulty. But there is so much greatness, so much magnanimity and greatness is there, that our fallen characteristic is nothing.

Just as Acyutānanda told, he put a question to the Urupi Ācārya, "The sin acquired by the eating the cow flesh is more powerful, or the power of purification of the Holy Name of the Lord is more powerful?"

Then he had to submit: "No! God's grace is infinitely more powerful than any magnitude of sin a man can commit."

That is our consolation.

[nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ] / tāvat karttuṁ na śaknoti pātakaṁ pātakī janaḥ

[Still, we are requested to observe the formalities of taking one thousand Names, one lākh (one lākh is, one hundred thousand) of Names, sixteen rounds, etc. These observances are

necessary for the lower order. Our attention should nonetheless focus on quality. One Name can be infinitely more effective than crores (one crore is, ten million) of Names if they are only Nāmāparādha or Nāmābhāsa (offensive or an indirect, hazy facsimile). They must be discerned.] [Kūrma Purāṇa]

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

Nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ. So much power the Name has got to purify, a sinner has no power, no capacity to commit sin of such a magnitude. He has no power to commit sin, that is, whatever magnitude of sin one may commit, only at least connection of the purifying Name it vanishes. That is our solace, our consolation.

...

That I have some position there, the nature of right is such there. None can find his own position stable, but others see that he has got a good position. One can see, "He's a Vaiṣṇava," but none can think that he himself is a Vaiṣṇava. That is the peculiarity. "I have no position. I only aspire after some position, and the position of a servant." To get the position of a slave is not so very easy there. Very easy to be a king, to be a Brahmā, to be a Śiva: but very unsettled position to get a position of a slave in Vaikuntha and Goloka, so flickering, so real humiliation is possible there. All humble, humility, and sincere humility. None can realize his real position. At the same time the others feel the position of another. One can feel the position of another servitor, but he can't, he's not certain of his own position. That is the peculiarity, everywhere. He feels that his position is uncertain. Only it depends on the sweet will of the authority. But that sweet will seems to him to be reality in the case of others, but not for himself. "I have got no position; but the others have their position ensured, but my position is nowhere." That is a peculiar feeling there, and it is sincere feeling, not hypocrite humility, not hypocritical, but sincere feeling that, "I am nowhere, only on the grace of so many Vaiṣṇavas. But that is not the case with others, other friends, their position is ensured." That is a peculiar thing there. So, when asserting: paricāraka- bhṛtya-bhṛtya-bhṛtyasya bhṛtyam iti māṁ smara lokanātha.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [Mukunda-Mālā-stotra, 25]

Always they try to go down to the last extremity. "There I may have some position. I may be given a position in the lowest place." The tendency, the prayer is like that, we find always, with

everyone. Purīṣera kīṭa haite muñi sei laghiṣṭha, ["I am so mean, lower even than the worm in stool." Caitanya-caritāmṛta, Ādi-līlā, 5.205]

Only exception, when their superiors are challenged, faced with any challenge, they come out with their unconscious power, come to assert, and become desperate at that time. When their superior is challenged, the challenge against their Guru, they come out with new vigour, they're desperate. Any loss or gain they do not care for; comes to assert. Vaiṣṇavī pratiṣṭhā, tāte kara niṣṭhā. [From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's Vaiṣṇava ke? Who is a Vaiṣṇava?] With all his vigour, all his prospects, risking all his prospects he comes out to defend the Guru, Vaiṣṇava, and others, when necessary. There only we can find assertion in a Vaiṣṇava, ācārya-abhimāna. Ācārya-abhimāna means, "I hold some position. From some position I talk to you all." But he's sure that position is a position of service, not of a master. A Guru's servant is Ācārya, but who is Ācārya? He's always conscious that, "I am engaged in; I am entrusted with some service of my Gurudeva." He can be Ācārya. Ācārya-abhimāna. "Whatever I'm doing, for the cause of my Guru, I may risk anything and everything, what I have, and if necessary I am to incur debt, loan. Still, I must assert to keep up the prestige of my Gurudeva." The cat comes out of the bag at that time, with a furious nature, if necessary. Ācārya-abhimāna. Rāmānuja says that this is one of the means to the end, sādhana, ācārya-abhimāna, to assert from the position of Ācārya, when he's entrusted by the Ācārya to do some work on his behalf.

Our Guru Mahārāja told in Vyāsa-pūjā in Cuttack, that, "So many gentlemen present here in this meeting, and I am receiving so many flowers at my feet. I am not ashamed. Even an animal also feels ashamed, that amongst so many, taking pūjā in the feet. But I have not that minimum sense, that so many respectable gentlemen in the meeting, and excluding everyone, I am receiving this foot worship in the meeting. I am fully conscious of that. But I want to show to all my respected friends my Guru's position is such. The position of my Gurudeva is such that he can command the highest respect amongst us. Such high level he's living on, and high aspiration what he can fulfil. Only to give some hint to the public of such higher existence I'm compelled on his behalf to accept this sort of respect amongst you all, my friends. It is only meant for that, meant for my Guru: his dignified position is such. I want to inform you all by this shameful act of mine."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

sankirtana sanga pange panca karo dasa [?]

Nityānanda Prabhu, to deliver Jagāi, Mādhāi, He received wound from the guṇḍā. But Mahāprabhu could not tolerate. He lost His temper to see Nityānanda exposed, dishonoured in such a way by the guṇḍā and He took resort to cakram. "You cakra, come, I shall kill the whole." But that was conceived to help that loving campaign of Nityānanda, so there is justification. Ordinary people think that Mahāprabhu lost His temper. Nityananda could keep it, but Śrī Caitanyadeva He lost His temper; He did wrong. The general consideration will be like that, that Nityananda Prabhu was sober, but Śrī Caitanya, He could not keep His temperament.

Just as in the case of Jīva Goswāmī. Rūpa, Sanātana gave their signature to the Digvijayī.

"Yes! We're not so big a scholar. You are we admit, you are a big scholar."

Jīva Goswāmī could not tolerate that. "That that man will consider that my Guru, Rūpa, Sanātana inferior to him in scholarship, that fool will preach in the world in this way."

When he got, "You give the signature. Jīva, you are, though young, we have heard that you have a good name in the scholarly circle. So your signature is necessary. You see, your Gurus, Rūpa, Sanātana, they have given signature."

"Let me see it." Torn it to pieces!

"What, what, impertinent you are."

"Yes. You do not know why they gave signatures. I want to make you know that, that they in hateful temperament to you they gave signatures and dismissed you, your company. To avoid your company they gave signatures and fled. But I am their servant, I can't tolerate that you will go and spread in the world that they're fools, they're stupid, ignorant, no knowledge of śāstra, they're afraid of talking about śāstra siddhānta with you. I'm ready for fight." And in his fight, that man was cornered. "Now you know why they gave signature to you. How, why, neglectfully to your scholarship they gave for avoiding, but they're not so."

That assertion, that is also valuable for us. That humility is better than impertinence, but impertinence comes to serve humility. Otherwise, humility goes in the rank of cowardice, humility is cowardice. But humility is not cowardice: to prove that, some resistance necessary, somewhere, by the servants of humble persons. The king is plain, but the dewan, he's very gorgeous: the gorgeous servant of a plain king.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitai. Nitai. Nitai. Mahāprabhu. Gaurāṅga. Hari.

Gaura prabhu prema vilasa bhuma niskincana bhaktivinoda nama [?]
Gopistitu bhakti kutira koste srmta mrsam nama guna murari [?]
...

Parvat Mahārāja: What is the position, even though a person feels very unqualified in all ways, what is his position as he desires to accept more responsibility for serving his Guru, or of his zone?

Śrīla Śrīdhara Mahārāja: Qualification or non-qualification of the plane of exploitation and renunciation, that has got no much value for the qualification of the positive plane. That is, when it is vague, meagre position, it is sukṛti, then śraddhā, then bhakti. That is all important, the nirguṇa. Good or bad consideration from the standpoint of nirguṇa dhāma, guṇātīta, apathy or sympathy, our devotion and offence to the Absolute. A consideration of relative positions in the plane of exploitation and renunciation, that is not very important.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service,

he is venerable as a true saint because he has embraced the revolutionary plane of life."] [Bhagavad-gītā, 9.30]

Who has got his progress in the nirguṇa plane, in the plane of devotion proper, śuddha-bhakti, acquisition in that plane, that has real importance. And the position and power acquired in this misconceived area, it has got not much position there, in calculation. A man may be a sinner in the consideration of this plane of aggression, exploitation, but that is not very important. Real importance, how much position he has acquired in the nirguṇa, in the plane independent of exploitation and renunciation. The serving attitude, śraddhā, self dedication, how much progress he has acquired in the plane of self dedication.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate]
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

A little position there can get rid of a great or dreadful future in this world. This is non-important phase of life, the physical and mental. But the wealth acquired in the soul, in the area of soul; that is all important. Do you follow?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nirguṇa, bhakti, śraddhā, ananya-bhajan, exclusive adherence to the Absolute Good, that is a particular attitude of the inner most soul, that is all important. And these are minor things; this is going and coming, going and coming, transient matter, no so much stability. But that is of high stability and high value, a soul's transaction towards over-soul, inner transaction; that is all important. This external outer transaction of the coating, this is like garment. The mind is also a subtle garment, not the soul proper. All important that is, how he's prepared to accept the principle of a surrendered life. That is the most valuable. The surrendered life is a real life if one can conceive within his heart, the core of his heart. That is real property, real wealth. And the external things are coming and going, flickering, non-stable things.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, I want to ask you if there's any validity to this concept that I've heard, and that is, within the material plane, is there such a thing as a more favourable or less favourable position for coming to the service of the Lord?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: In material condition, is there more and less favourable positions for coming to Lord's service, materially consideration of favourable and unfavourable for bhakti? Is there some material consideration?

Śrīla Śrīdhara Mahārāja: That must be, we can apply them in favour of that inner life, bhakti proper. That will do some service, some help, for service. So the value of the plane, that is more powerful, so karmārpaṇa, in whatever position, I have got this small thing I am giving, karmārpaṇa. Karmārpaṇa is a lower stage.

śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa
[sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate]

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, brahmāgnāv apare [B-g, 4.25] is far superior to the sacrifice of various articles, indicated by brahmārpaṇaṁ brahma haviḥ [B-g, 4.24], because all action ultimately culminates in knowledge."] [Bhagavad-gītā, 4.33]

As much as inner dedication that is more valuable: the physical dedication in the physical plane less valuable. Inner dedication: as much as inner that is more valuable. And external that has also got value to certain extent, better than non-dedication, and dedicating external things. But the real party to dedicate is one's own self, then everything is dedicated. The proprietor to be dedicated, not the property. Property is less valuable than the proprietor. Is it not?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Property is less valuable than the property holder. But here the case is mainly with the property holder, not so much with the property. Property does not belong to him. It is already on false claim. But real party is within the holder of the property, the holder, the possessor of the unlawful property. He's a criminal, not property is criminal, but the holder of the unlawful property, he's a criminal. And so much so, when the proprietor of things he's independent of the state, he's also a criminal, mukta. But he's a property of the state, when the proprietor thinks it is all right.

How much dominant he's faithful to the state, he's of serving attitude to the state, that is to be considered first. How much faithful, willingly faithful to the state: that is state's first interest. Then he's not enemy to the state, that is second, and the last is, his property, how it's being used, against the interest of the state, or for favour of the state welfare? In this way, the inner most existence is more valuable than the outer. An inner man is necessary, whether he's indifferent, or he's enemy, or he's faithful...

End of 82.01.26.A

Start of 82.01.26.B

Śrīla Śrīdhara Mahārāja: ...faithful to the state, man may be indifferent to the welfare of the state, and man may be antagonistic to the welfare of the state, the interest of the whole. That is to be considered. If the real man he's faithful to the state, but his property is utilised against the interest of the state, that may be easily managed if the man is really faithful. So misuse of his property, that may be easily compensated, managed. If he's indifferent, of course with difficulty: but if the man within he's against the state, whether with property or no property, he's to be eliminated. The inner man is all important, all others less important. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [Bhagavad-gītā, 9.30]

The man is really faithful to the state, but his properties, dependants, are doing something opposite, that is not very harmful to the man. That can be easily taken into real line. Not desirable, but less injurious. The inner man he's all concern, what is the attitude of him towards the state, towards the authority of the state. That is all important.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

'gaurāṅga' bolite habe pulaka-śarīra, 'hari hari' bolite nayane ba'be nīra
āra kabe nitāi-cānda koruṇā koribe, saṁsāra-bāsanā mora kabe tuccha ha'be
viṣaya chāḍiyā kabe śuddha ha'be mana, kabe hāma herabo śrī-vṛndāvana
rūpa-raghunātha-pade hoibe ākuti, kabe hāma bujhabo se yugala-pīriti

["When will that opportune moment come to us when there will be shivering of the body as soon as we chant Lord Gaurāṅga's name? While chanting Hare Kṛṣṇa, when will there be tears in the eyes?] [When will I obtain the mercy of Lord Nityānandacandra? When, by His mercy, will the desire for material enjoyment become very insignificant?] [When the mind is completely purified, being freed from material anxieties and desires, then I shall be able to understand Vṛndāvana and the conjugal of Rādhā and Kṛṣṇa, and then my spiritual life will be successful.] [When shall I be very much eager to study the books left by the Six Goswāmīs, headed by Śrīla Rūpa Goswāmī and Śrīla Raghunātha dāsa Goswāmī? By their instruction I shall be able to properly understand the loving affairs of Rādhā and Kṛṣṇa."]

[From Narottama Dāsa Ṭhākura's Lālasāmayī Prārthanā – Longings and Prayers]

Mahāprabhu. The tuft of hair tied with the feet of the Lord, Guru, Gaurāṅga, the tuft, it is meant for tying. Catch by the tuft when diving in the water.

They say aerial, the communists, "Aerial, aerial, electric current, to catch electric current into brain." Yes, aerial, to imbibe higher knowledge, transcendental knowledge: keeping connection with the higher. The puṣpa which is offered to the Deity, to keep that tied here, that prasāda, offered to the feet of the Deity that is tied here, generally. I am lower than the dedicated flower on the feet: that is on my head. I'm residing lower. The offered flower on my head, on my highest part I hold it. The flower that is offered to the divine feet I'm tying it there; and always below, and connected.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy."] [Śrīmad-Bhāgavatam, 11.6.46]

Uddhava says, "The very easy way to cross this world of exploitation and renunciation, what is this? Only to revere Your remnants. Tvayopabhukta-srak, this mālā, garland, gandha, the scent, candan paste and other things, srak, gandha, vāsaḥ, what is offered to You that sort of dress. Alaṅkāra, and also ornaments offered as prasādam, vāso 'laṅkāra-carccitāḥ. By adoring that as prasādam, as remnants left by You, to live with that. With this temperament only we shall be able to cross the whole of undesirable elements in the world. Only through my respect for the remnants offered to You, and I am decorated wholesale with only the remnants. That is my all; that is my crown, my glory. The remnants are my glory. I want to glorify myself wholesale with the remnants which is offered to Him and the remaining I glorify. Only with this idea we shall be able to cross this un-crossable; charming forces of nature, apparently charming forces of nature. We shall, by the charm of Your remnants, with this connection, anyhow to connect with the lower stage, lowest, least consciousness, connection of the high, least connection of that Divinity we are to maintain." That is nirguṇa.

harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]

["Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position."] [Śrīmad-Bhāgavatam, 10.88.5]

We are to know what is nirguṇa and what is saguṇa. Saguṇa means which is discordant with the Absolute harmony; that is saguṇa. Not in harmony, clashing with the Absolute harmony of

the whole. In the deepest plane the harmony is perfect. And on the surface harmony seems to be a little disturbed; so many authorities in clash in their mode of living their life. Even someone is eating another and maintaining his existence. In the surface discord is so plain that one cannot live, maintain his body, without disturbing another's existence. That is the discord to the highest position, jīvo jīvasya jīvanam.

[ahastāni sahastānāṁ, apadāni catuṣpadām
laghuni tatra mahatāṁ, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [Śrīmad-Bhāgavatam, 1.13.47]

To maintain one's body he's devouring so many bodies of so many souls; the discord in the highest sense. And the deepest position none is devoured but everything is eager to devote himself to maintain the existence of the environment, and keeping the tune intact with the centre, central interest, in soul. And that is eternal, the soul is eternal, no necessity of maintaining existence by devouring the bodies of other persons in the same plane. So a diabolical change in life! Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Do you want some water?

Śrīla Śrīdhara Mahārāja: No. Nimāi. _____ [?]
Last night not very cold, so did not use any cover, only the jersey and that dress sufficed, was sufficient, so perhaps some cold catching, some little cold. _____ [?]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Niskincana bhaktivinoda nama gopistitu _____ [?]
Mahāprabhu gauranga sundara bara nitya nija nama bir [?]
Gauranga nagara _____ [?]

Akṣayānanda Mahārāja: Mahārāja, is that lady arranging printing press?

Śrīla Śrīdhara Mahārāja: She's gone; no information as yet. She's expected on the Pūrṇimā day for her second initiation. Perhaps at that time it will be more clear.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I'm unfit for gorgeous life. Plain and simple is very favourite to me. So I am ease lover, ease lover.

And the Mādhava Mahārāja told once his temperament is such that not only one engagement, at least five, six engagements will always be at his disposal. His nature was such.

He told. "Not only one engagement, five, six, departments, and so many assistants will come and consult and I will guide them." That was his nature.

But I'm just the opposite with me. I'm more concerned with the upper, than the lower. That is another tendency in me, obligation with the upper rank, and not much affinity towards the subordinate. That is also another nature in me, not so much attraction for the subordinate, but more for the superior. That is a temperament in me. Hare Kṛṣṇa. Hare Kṛṣṇa. But in the last part of my life Guru Mahārāja forcing me to distribute something on his behalf, what he kept with me perhaps, that I see, forcibly.

Akṣayānanda Mahārāja: Mahārāja, I wanted to ask you, because we cannot know, but Śrīla Bhaktisiddhānta must have had, his nature must have been very sweet...

Śrīla Śrīdhara Mahārāja: Of course, sweetness attracted, though outwardly he was not very sweet, he was very...

Parvat Mahārāja: Like a lion? Nṛsiṁha Guru!

Śrīla Śrīdhara Mahārāja: Yes. But inwardly very, very, sweet: very, very sweet inwardly, yet could be traced only at internal, his internal sweetness, but outwardly gorgeous. Pūjāla rāgapaṭha gaurava bāṅge, this one expression depicted him, pūjāla rāgapaṭha gaurava bāṅge. The way of love was worshipped by him with grandeur and awe and reverence. The object was the simple and beautiful; that love, divine love. But his ways to establish in the world was like a lion temperament. Pūjāla rāgapaṭha gaurava bāṅge. In one śloka I have described his life, I think after his departure. If he would live he would say that, "Śrīdhara Mahārāja has imprisoned me in a cage."

nikhila-bhuvana-māyā-chinna-vichinna-kartrī, [vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī, vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī]

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

Vigorously cutting asunder the whole plane of exploitation, and vibudha-bahula-mṛgyā-mukti-mohānta-dātrī, and he put end to all the scholarly attempt for working or real salvation from this apathetic nature, salvation. Different scholars have given different conceptions of salvation, of liberated stages. But he has given a stop to all their calculations. Then, third plane, third step, śithilita-vidhi-rāgārādhya-rādheśa-dhānī, the ways, rules and regulations, the hardness and stiffness of the rules and regulations, that has been minimised by a touch of divine love. And he has given us the Rādhā Govinda aradhana, that Vaikuṇṭha, crossing the Vaikuṇṭha, the calculation, the viddhi, awe, reverence, all these things. That is minimised, checked, that is slackened, through love. And he represented the Rādhā Govinda aradhana.

That is Bhaktisiddhānta vāṇī, the real existence of Bhaktisiddhānta is there. He's there, the softness of Vṛndāvana within, and the hardness of a devastator in the _____ [?] Genghis Khan, they created havoc in the world. So fighting with one and all, single handed fight against the whole world and cutting asunder everything coming before him. That is his external attitude. And the second attitude, to put a stop to all scholarly researches, doctorates, to attack the doctorates of different departments, and to stop their boasting researches. And third, to minimise the grandeur of the worship of Nārāyaṇa, he slackened. And the domain of love is taken down, that Rādhā Govinda, it is the core of the heart, the flow of love from your heart, that is all in all, and with that you come to your object of worship. That was his history.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Swāmī Mahārāja also did with such vigour. "You UNESCO, like so many dogs you are barking. Dogs bark, fixing their aim at a thing, and you are this world thing. But where will you all go, you boasting persons? A few days after, where will you have to go, all wholesale, you don't think of that. And everyone for whom you are shedding crocodile tears, what will be their fate in future? You don't have time to think about that, crocodile tears shedding." So proudly he spoke from the highest platform of the world, vigorously refuting the present civilisation. Undaunted he stood alone to fight with the present civilised stalwarts from the highest platform of the world. With so much force and power and authority he came and stood against. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: He told, "The dogs are going on four legs, and you are going on four wheels, so proud of your cars."

Śrīla Śrīdhara Mahārāja: More faster than dogs.

Parvat Mahārāja: "But you're running after the same thing," he said. "With four legs or four wheels, what's the difference?"

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. How pleased our Prabhupāda would have been if he, of course he's there and he's pleased. Ke? Nitāi Gaura Haribol. _____ [?]
...
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Last days, just before passing from the world, imposed duty, this is grace, his grace. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: So therefore passing is not permitted, no permission.

Parvat Mahārāja: No permission for passing from this world. No granted permission.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. No permission for departure.

Parvat Mahārāja: Cancelled.

Śrīla Śrīdhara Mahārāja: Everything may be possible.

Parvat Mahārāja: Delayed.

Śrīla Śrīdhara Mahārāja: Delayed, it may be delayed.

Parvat Mahārāja: Vaiṣṇava kṛpa.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava kṛpa can do anything and everything.

Akṣayānanda Mahārāja: Actually we're passing, ha, ha. We're the ones who are passing away.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Only you are saving us actually.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

Mahāprabhu prema vilasa guṇa niskincana bhaktivinoda nama [?]
Bhakti kutira kosti _____ nama guna murari [?]
Isolation!

End of 82.01.26.B

Start of 82.01.27.A

Śrīla Śrīdhara Mahārāja: ...through books, by the help of bṛhat-mṛdaṅga, the bigger mṛdaṅga. Mṛdaṅga, that class of instrument is found in west north. Any type of this yantra...

Akṣayānanda Mahārāja: Drum.

Śrīla Śrīdhara Mahārāja: Drum.

Akṣayānanda Mahārāja: Not same as mṛdaṅga.

Śrīla Śrīdhara Mahārāja: Not same.

Akṣayānanda Mahārāja: Only since our Gurudeva went.

Śrīla Śrīdhara Mahārāja: Mṛdaṅga means built by earth, mṛd means earth, aṅga means limbs, sprung from earth, earthen drum, mṛdaṅga, plain, simple. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Any question?

Devotee: Mahārāja, what is the meaning of Chaitanya Sāraswat? You have given the name Chaitanya Sāraswat Maṭha.

Śrīla Śrīdhara Mahārāja: That Chaitanya Maṭha and Saraswatī our Gurudeva, from Chaitanya to Saraswatī. The knowledge that has come from Chaitanyadeva up to Saraswatī, Guru Mahārāja. That length, propaganda within that length we are to revere, accept and preach, Chaitanya Sāraswat, from Chaitanya to Saraswatī. And the angle of vision of our Guru Mahārāja Saraswatī, his angle of vision about Chaitanyadeva, how he has seen with his divine eyes, it is available here. We are concerned with that, from Chaitanya to Saraswatī, our Guru Mahārāja, the Guru paramparā, the whole covered, considered, cultured, and being preached or spread. Chaitanya Sāraswat. Hare Kṛṣṇa.

Chaitanyānuga Sāraswat, another meaning. Saraswatī means vāṇī, vākya, words, expressions of Chaitanya, Chaitanya vāṇī, the real preaching, instructions of Śrī Chaitanyadeva, His words. That may be the meaning here. Chaitanya vāṇī: or really from Chaitanya to Saraswatī. The culture of Bhāgavatam as viewed by Śrī Chaitanyadeva and His followers up to Saraswatī. That is the object, the theme of our life, the purpose of our life. Our parichay, our identification, or nature, acquaintance is there. Who are we? We are so and so. They're our masters. We're a servant of that group. We want to revere them, to propagate them, to ask people to accept them. Our whole concern is there. Chaitanya Sāraswata. Sāraswata Chaitanya. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Sāraswata Brāhmaṇas, there is a class of brāhmaṇas – Sāraswata, Chaitanyānuga Sāraswata, there are other Sāraswata Brāhmaṇas in Mahārāṣṭra side. They say they are Gauḍa Brāhmaṇas, Sāraswata Brāhmaṇas. Sāraswata. So we are Sāraswata, the particular class, particular Sāraswata group that are under Chaitanyadeva, that Sāraswata: that may be another meaning. In Manu-saṁhitā also it is mentioned, Saraswatī, Dṛṣadvatī.

[sarasvatī-dṛṣadvatyor deva-nadyor yad antaram
taṁ deva-nirmmitaṁ deśaṁ brahmāvarttaṁ prachakṣate]

The Āryan civilization that came from up country, first it was between Saraswatī and Dṛṣadvatī, between two rivers. The Vyāsadeva, they all belonged to that quarter, that Badarīkāśrama. Ambarīṣa Mahārāja he lives that side it is mentioned, the Saraswatī River which is falling on the Ganges near Badarīkāśrama. Badarīkāśrama just on the bank of Saraswatī, where Vyāsadeva used to live, and Nārada came to give dictation about the principles of Bhāgavatam there in Badarīkāśrama just on the banks of Saraswatī. And Vyāsadeva also taught the principles of Bhāgavatam to Śukadeva in Badarīkāśrama on the banks of Saraswatī. Ambarīṣa Mahārāja used to live that side. It is mentioned in Bhāgavatam, hundreds of sacrifices were done by him on two banks of Saraswatī River. That was in very ancient time.

At that time Himālaya was considered to be the latest mountain; highest but not ancient, but very lately out. Of all the mountains, Himālaya, though it is biggest, but it is the youngest. So Himālaya was down, and Himālaya going up, and those places are becoming very cold and people were coming down to have their inhabitance in the plane. And the plane that also with the rising of Himālaya, the Indian Territory was small and with the rise of Himālaya, the plane is also rising from the sea extension. And that is too cold so people are coming down to settle in the sea banks. In this way the seat of ancient civilization was there. But that is up and people are coming down and coming this side. So the first seat of Āryan civilization, Vedic civilisation, used to be located that side, and gradually it's spreading itself this way. So Saraswatī, the banks of the Saraswatī: that is the place where the Vedic culture began. And gradually that is being extended towards this side. East Bengal and other things up to this Ganges it is ancient, but above that, that has all sprung up from the sea; and in the south also something like that.

So, Sāraswata Brāhmaṇas, a particular group of brāhmaṇas that held up the Vedic culture, they are supposed to have their residence on the upper Himālaya now, and that is gradually coming this side. So, Sāraswata Brāhmaṇas, this is Chaitanya Sāraswata, to differentiate from them, and modified by Chaitanya in the line of Bhāgavatam, He has spread amongst all the Ācāryas. Chaitanyadeva preached about love divine. Clearly, and in a developed way, scientific way, Śrī Chaitanyadeva only preached the fifth end of life, that Bhāgavata prema, the end of life to acquire love, affection, attraction for Godhead, for Kṛṣṇa. Kṛṣṇa is the Lord of love and He's the innermost conception of Godhead. The highest conception of Godhead is in Kṛṣṇa. And the jīva can have a relation with Him, that of love, and that is the highest achievement of all souls ever known, come to the world. So Chaitanya Sāraswata, not other Sāraswata, Chaitanyānuga Sāraswata: belonging to the School of Chaitanya. Sāraswata: that belongs to the School of Śrī Chaitanyadeva, Chaitanya Sāraswata.

...

Nitāi Gaura Gadādhara Advaita Śrīvāsa saṅkīrtana sange pange panca paracas [?]

Śrī Chaitanya Sāraswata, Sāraswatas that are the followers of Śrī Chaitanyadeva, Kṛṣṇa Chaitanyadeva. Who believes in the consciousness of Kṛṣṇa, Kṛṣṇa consciousness, the believers in Kṛṣṇa consciousness, Chaitanya Sāraswata, and His instructions. Sāraswata, whose transaction is with sounds, Saraswatī means vāṇī, words, the word trader Sāraswata, whose business is with words, sounds. Sound means Name, Nāma, śabda. Their business with divine sounds, whose duty is the transaction of divine sound: and what sort of divinity? Kṛṣṇa Chaitanya, Kṛṣṇa consciousness sound business. That is their trade they're engaged in, in that transaction of the divine sound of Kṛṣṇa cult, Kṛṣṇa consciousness.

ISKCON: I asked Swāmī Mahārāja, "You are so fond of name but why have you given the name as ISKCON? Kṛṣṇa consciousness, Kṛṣṇa Chaitanya, Mahāprabhu's Name, Kṛṣṇa consciousness, that philosophical, ontological expression, but Kṛṣṇa Chaitanya, consciousness means caitanya. Kṛṣṇa Chaitanya is there, caitanya is there, consciousness, caitanya, His Name, Kṛṣṇa Chaitanya. You say ISKCON but the world says Hare Kṛṣṇa Movement. They have taken the idea of name, very welcome, very intimately, Hare Kṛṣṇa Movement. The public has given the name Hare Kṛṣṇa Movement. Hare Kṛṣṇa automatically said. But Kṛṣṇa consciousness it is

ontological expression to be realised for the philosophical minded. But Kṛṣṇa caitanya, consciousness means cetana, caitanya, Kṛṣṇa consciousness means Kṛṣṇa cetana, Kṛṣṇa caitanya. The Name is there personified. Hare Kṛṣṇa.

Īśa-con. He answered, "Īśa-con, īśāvāsyam idaṁ sarvaṁ." [Śrī Īśopaniṣad, 1] Īśa-con, he answered, replied, "That Īśa-con is there, īśāvāsyam idaṁ sarvaṁ."

Gaura Haribol. Gaura Haribol. I did not push further. Īśā is some abstract conception of God, Master, but Chaitanyadeva, Kṛṣṇa Chaitanya full of divine love, highest there. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: What name do you think would be appropriate then?

Śrīla Śrīdhara Mahārāja: _____ [?] that Kṛṣṇa caitanya and Kṛṣṇa consciousness very near, closer, Kṛṣṇa Chaitanya Name. The other fellows, Ramakrishna Mission, they have given the name Ramakrishna Mission. Mission is English word and Ramakrishna is Indian. Gaura Sundara. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, who are the descendants of the Āryans? There are different opinions that the Āryans have descended into this race and that race. Of course it may not be a very spiritual questions, but for historical reason.

Śrīla Śrīdhara Mahārāja: We do not know about the present historians, but in faith we find those that are followers of the Vedic culture, they are Āryans, ārya. Ārya, Āryans. Ārya means venerable, ārya-putra, ārya-pradhana; principal. Here is a custom that the wife addresses the husband by the name of Ārya-putra. Ārya means grand. The husband's father is called _____ [?] grandfather, as it is told, grand, in that sense ārya is used. So ārya means, Āryans, means pradhana, who are the revered, who held the highest culture at that time. In the beginning of creation who is supposed to hold the highest culture commanded such reverence of all; that is ārya.

And under different circumstances they had to go towards different directions. Of course it may be thought that they are somewhere near the Caspian Sea. Kaśyapa. Kaśyapa is supposed to be the father of the gods. Then nearby came Manu, the ṛṣi, they're all mostly, they're residing in that other place on the other side of Himālaya. Then gradually Himālaya rose up and some sort of partition, some came this side, that side, in this way might have been distributed.

But that does not matter. We are not concerned much with the geography. We are concerned with the culture, the comparative study of all available cultures. We are to accept, we are to compare, and we are to receive the comparative study of cultural height. Wherever it be it does not matter. So dīkṣā Guru and śikṣā Guru the same thing comes: relative position and absolute position.

And in this connection I sometimes quote this Barrister Norton. Aurobindo was a very powerful writer, good English, and very, teja [?] powerful writer in English, forceful. And when he absconded, 'where is he?' to trace, that Norton, one Barrister of very strong common sense, he

used to read different newspapers and seeing some article, "Oh, here is Mr. Ghose." By his articles he could find.

So, we have to find like that, where is Kṛṣṇa, the Kṛṣṇa conception of Godhead, Śrī Chaitanya who has given out that Kṛṣṇa conception of Godhead, Vyāsadeva, who has given that Bhāgavata, where Kṛṣṇa conception of Godhead. Devarṣi Nārada, who came to instruct Vyāsadeva to spread Kṛṣṇa consciousness of Godhead, without that everything is tasteless. "Whatever you have delivered so long, that will be all tasteless and unnecessary if you in the end don't connect it with Kṛṣṇa consciousness of Godhead."

In this way general Vedic culture they could not reveal the meaning of Kṛṣṇa consciousness properly. In rasa, the śruti, the Veda personified, the higher Veda śruti personified, they're admitting that, "We failed to express You my Lord, that You are so beautiful and so loving, we could not understand. We failed to distribute to the public Your higher conception." The śrutis were confessing this. "What we have so far given to the public to understand, that is somewhat Brahman, Paramātmā, that was predominating in our statement. But now we are charmed. So beautiful within, so charming, so loving within, we failed to understand and we also failed to deliver. We will be forgiven our failing." The general revealed truth at large also failed.

Then Bhāgavatam [10.47.61] came with, śrutibhir vimṛgyām. "All the revealed truth, they are only trying to show the direction, that this side, we do not know it fully but it must be somewhere this side. This is the general instruction of all the revealed truth in the world. It must be very sweet and very useful, indispensable for us, very high: all these things, but so loving and so charming and so beautiful as to attract us to the utmost. We even forget our own existence. So much charming, we could not understand."

That is the confession of the general revealed truth of different types. That has been given in Bhāgavatam by Vyāsadeva, by Nārada, Śuka, etc., and in the very root the Kṛṣṇa is there, Śrī Chaitanyadeva, Kṛṣṇa as Chaitanyadeva, He's at the root of the distribution of sweetness of so much high degree of the Lord. So we are surrendered to Him. And He says that this should be spread the length and breadth of the infinite world. Pṛthivīte ache, that has been, in different places it is seen.

[pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma]

[Śrī Chaitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [Chaitanya-Bhāgavata]

Pṛthivīte 'paryyanta' yata nagarādi-grama, not only the towns and villages on the Earth but pṛthivīte 'paryyanta', up to the villages and towns up to the Earth, that is, all the planets are also concerned. Pṛthivīte 'paryyanta', from somewhere else up to the Earth, wherever there are villages, inhabitants to be traced anywhere. And brahmāṇḍa tārite, brahmāṇḍa means created

by one Brahmā, the space and time that is controlled by one Brahmā. So many aṇḍas, aṇḍa means eggs, so many egg-like solid things are floating in the air, brahmāṇḍa. So many eggs-like, so many innumerable planets are floating in the air like so many eggs. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Satyānanda Prabhu has some question Mahārāja.

Satyānanda Prabhu: This year, nineteen eighty two, there is prediction astrologically of many eclipses of the Sun and Moon. And also sometime in the end of February or beginning of March there is a prediction of planets to line up behind the Sun. And also some planets are in retrograde. So this is a very inauspicious time, according to astrological understanding. And many natural disturbances will be there in the Earth. So a devotee, for his service to Kṛṣṇa, should he consider these things when preparing to go to a place? For example, I'm supposed to go to Japan to preach, so that place is known to have many earthquakes and many natural disturbances. So, my question is, for my service, for myself, should these things be considered, should it be important to protect oneself so that one can serve Kṛṣṇa nicely or should one simply depend upon Kṛṣṇa's mercy in every situation?

Śrīla Śrīdhara Mahārāja: In nineteen twenty seven perhaps, there was a big solar eclipse, and at that time the Kurukṣetra Maṭha was newly started. I was Maṭha command there. And Prabhupāda went there and some spiritual exhibition was also arranged there, about the gopīs and Dvārakā Kṛṣṇa meeting how that was depicted. At that time I first heard from our Guru Mahārāja that why on account of solar or lunar eclipse, especially solar eclipse people come to a holy place and take bath, collected by lākhs and crores. His explanation was, I remember, that at that time the planets come in a particular line and there is possibility by increased attraction they may come together and clash and everything may be finished, pulverised by that clash. So with this apprehension, to utilize their time as best as possible they come to a holy place to take bath, take the Name of the Lord, all these things. They concentrate their spiritual activity apprehending some danger, natural or accidental, natural, ādhidaivika, something like the earthquake, the storm; these dangers. What is the suitable word for that?

Devotees: Disaster! Calamity! Catastrophe!

Śrīla Śrīdhara Mahārāja: Anyhow, as a universal apprehension of danger, we are to come to a particular place to engage oneself when the last moment has come. Perhaps it may be crushed. So I must utilize my time for the best. So according to their own religious instruction, some Namarg [?], some prayer, church prayer, Hindus, the Nāma-saṅkīrtana, all these things: so when the general apprehension comes or the destruction, whether individual or collective, we should try our best to utilize the time with the high conception in divinity. That is very good, very good. And also it is appreciable, as you say, where the apprehension of danger is acute, to run there for relief work. It is laudable. But, how far that intention is correct, that is to be judged.

When I was in Madras, some pleader came to me and preached about Ramakrishna Mission's activity. "Why you want to deliver the people? But they're dying, ill-fed and diseased. You don't go to help them. If they die, to whom you will preach? So relief work is necessary. Just give them food, give them medicine, keep them in health. Then of course you will give them the God inspiration. That is good. But if they die, to whom will you help in a spiritual way?" That was his point.

I told him, "That there is a famine, want of food in the country, and I have got some food and I am distributing to those that are flocking together around me. But someone is running away. Then what should I do? Should I distribute the food to those that are nearby to them, or stopping that I shall run after the man to catch him to give some food to him? What should I do?" I asked him. "There are thousands of men crowded on my side, and should I go on distributing, or stopping that I shall go to run after him, to take him? So also, men are dying, but other men are ready around me, and the important function of distributing the food why should I leave for the time being. I lose the time for running and leaving the distribution; stopping the distribution I shall run for the man. What is the necessity? So many around me flocking together thickly, I shall go on. So many living persons they are going: why I must be partial to them only? There are hundreds and thousands around me."

So whether this policy is to be more fruitful or not, this is to be judged. There are so needy persons around me. Should I save them, or I shall run to another place for particular necessity of them? Of course if there are men to attend here, then I can go. If they are attended here, so many attendants to look after here, I may go to some other place where needed. Otherwise why should I lose time by running, by travelling? My business, my aim will be to engage myself always in that. And sometimes not only distribution is the only work. Some are shown to distribute, some supplying, some cooking, so different functions are necessary to save the people. And the disaster, some acute are distributed slow, always, disaster is always going on, not only including human beings, but so many insects, animals, others also. They are also in need of receiving such vibration that comes from the divine layer.

When Mahāprabhu went through Jhāḍakhaṇḍa even the lions, elephants, deer, they also got some benefit from His Nāma-saṅkīrtana. Nāma-saṅkīrtana should be done properly. I shall always emanate that divine energy. I shall try to invite and to distribute, as mediator, to draw and to distribute. So we shall engage ourselves in the most intensified duty of serving, of a mediator. That is the primary thing, main thing, that I may be deeply engaged in drawing from the upper layer and to emanate towards the environment. That sort of high ray, or high wave, that is necessary.

I saw today one important thing in review of Mother Theresa. Mother Theresa told that... What is this pangu? English?

Akṣayānanda Mahārāja: Crippled?

Śrīla Śrīdhara Mahārāja: Crippled, those that are not well grown, full grown. "That not only in the physical sense but also mental sense, there are more, many crippled, they should be helped, the

mentally crippled persons." The mentally crippled: so all the civilized persons are mentally crippled. So, physician cure thyself! They are mentally crippled. So around me so many, all, only to remove that I should try to hold myself as an agent. But according to my own adhikāra, my stage, to be sincere to my own self, I shall do as much as possible. It should be done above history and geography. The general...

End of 82.01.27.A

Start of 82.01.27.B

Śrīla Śrīdhara Mahārāja: And in this connection I want to say, one jyotiṣi he told that there is a rumour that the planets are coming in this position, this is not so serious because such things happen now and then. And very recently also it happened like [nineteen] thirty seven and minimized the rumour, not so serious. Two or three years ago there was another rumour like that. So much so that I came out there, the earthquake will come and the whole thing will be demolished. Then I removed myself to this room. And if such a vehement earthquake comes then I shall go and stand under the tree. Some rumours come.

Then when Khrushchev sent the atomic energy towards Cuba, perhaps, to make a base there and perhaps Kennedy was the president, he told, "No, I shall oppose it. I don't like that so close to America, in Cuba, Russia will bring the atomic missile, so rather I shall oppose him in the ocean." So Kennedy sent his man of war, or something, navy to oppose Russia. Anyhow the good sense awakened in Khrushchev and he ordered to come back. At that time also it was thought the most acute time has come and the atomic war is going to begin.

So many things I was thinking. I thought I shall enter the temple with Tulasī and close the doors. The whole atmosphere will be polluted. But I shall enter the temple and with Tulasī. Because the oxygen will be spoiled so no oxygen to take, to breathe in, so Tulasī will be there, they breath, they give oxygen. Gaura Haribol. Gaura Haribol. Gaura Haribol. So underground towns are being constructed now for atomic war! Hare Kṛṣṇa. Hare Kṛṣṇa. But to get out of this world of blood and flesh and bones, we are more in danger when we live in this cage. If we can live outside of this cage, no fear: in danger only this fleshy body that is in danger. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: This body is an atomic body.

Śrīla Śrīdhara Mahārāja: It attracts atoms, they kill me, the body is always inviting the death, come to me. This body means invitation to the death. So dear our body is to us, but our real welfare is to get out of this body and may not enter this body which is so favourite to us at present. To be out of his association, with his association I'm dying, I'm in danger, and this body is only an outer product. The mental body is responsible for everything, we can see in our dream, that body. There is a country where those bodies move and live, and that government also. They are also dealt with.

Pitṛloka generally according to Hindu śāstra the departed souls they live in Moon. Uttarāyaṇam, dakṣiṇāyanam [Bhagavad-gītā, 8.24-5]. Dakṣiṇāyanam means he passes from the body but again to return to this side. That is their karma. The mental body is of such quality that he will again come back here. So after death they go up to the Moon, to rest for some time there. And there is arrangement in the śāstra to send something, some food to them. In their name it is offered and given to the sādhus, brāhmaṇas, cows, in this way, and they get the food thereby. They have left their energy here and those that are heirs take possession after his departure, his own accumulated energy, they should offer something to them. And by the process of mantram it is as if such subtle company is there, if it is done under such direction they will have to reach to that place, to the departed souls. The subtle body of the departed soul, he's supposed to stay there and it will be taken there by the process of mantram. The ṛṣi, there is a company and the company looks after that affairs, to transmit it to them. And according to their necessity they will get that food sent from here. Just as if I send rupees from here, money order, M.O., that can be converted into dollars in America, through the exchange. So whatever I shall offer, that will be converted by that company to the necessary need wherever he's living. They will send them there. That is generally Cāndraloka. And their fortnight, their day, the two fortnight, one increasing according to the increment of the Moon. Black and bright...

Akṣayānanda Mahārāja: Waxing and waning Moon. Black and bright.

Śrīla Śrīdhara Mahārāja: Ah. Then that is the day, waning, the growing Moon that is their day, and the fading Moon that is their night. So pakṣa, it is mentioned in Bhagavad-gītā also, that one month their night in Cāndraloka. And those whose karma is not to take him in again here, Earth is the centre, Moon is revolving the Earth, they go, uttarāyaṇam, towards the Sun. Crosses the limit of the attraction of the Earth and passes into the maha-sunya, great void, crossing the attraction of the Earth they pass, transcends, and go somewhere else to have their life nearby the Sun, uttarāyaṇam._____ [?] that is more light. And Cāndraloka is dependent light, and it's circumambulating this Earth. But the Sun is above Earth and light more, knowledge representing. So beyond the boundary of the Earth, goes away never to return on this Earth again, those subtle bodies, that is uttarāyaṇam. And this is dakṣiṇāyanam, anyayāvartate punaḥ, [Bhagavad-gītā, 8.26], and that leaves Earth forever, goes to somewhere else according to his karma to live there. But we are asked to have our direction through the Sun, through the light, through knowledge. jyotir abhyantare rūpam atulaṁ śyāmasundaram.

This is a relative direction, light. What is light proper? Light is knowledge. Knowledge is light. Ignorance is darkness, really. So piercing the light, that is knowledge, we shall try to find some śyāmasundara, green land, a green person with a green land. Jyotir abhyantare rūpam atulaṁ śyāmasundaram. Śyāmasundara means green beauty, personification of green beauty. We are to try to seek through the Sun, through the light. That is the remote direction to us by the revealed mantram of the Vedas. Go, light, avoid darkness, welcome light. But light is the representative of knowledge and tackle the knowledge in such a way that you can find a cosmos which is very beautiful and evergreen, kiśora, green, śyāma, sundara. Satyaṁ śivaṁ sundaram, that is maṅgalam, that is good and that is beautiful, ānandam. We are given such direction; direction in

a symbolic way. We are far from that, to a person of the remote place, some symbolical expression is extended, in this way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Tad viṣṇo paramaṁ padaṁ [Ṛg Veda, 1.22.20]. In Gāyatrī, the Veda-mātā, only one sentence containing the whole Vedic truth. That is Gāyatrī. What is that?

Bhūr bhuvaḥ svaḥ tat savitur vareṇyam. Different stages of physical experience you are in the midst of; gross, then subtle, subtle, in this way, different stages of conception of gross things, gross to subtle.

Tat savitur, then categorical change! Whatever is divulging to you, the material gross and subtle, whatever makes you conscious of the gross and subtle experience, catch that light, which is showing. Light does not create a thing, light shows the thing. So the knowledge showing, so try to achieve that knowledge which is showing. That is, go to the subjective aspect of things. Try to catch the shower. That is consciousness, not what is being shown, not that, but who is showing. Try to pierce the subjective, enter there if possible, possibly you can come. There you will find what is showing, savitur, that which is giving back to all these material experience. The light, light means the Sun is giving birth to all these by sending his ray. So savitur, the universal subject that is helping your dependent subjects to see and have experience of this world, try to connect with that.

Savitur, vareṇyam bhargo, then some respectful, reverential cause try to trace, varenyam. What is showing to you, that grand general subject, try to pierce through to find the world on the transcendental side, other side, higher side, upper side. And there you will find varenyam, that is varaṇīya, pūjya, that is a venerable world. Here the question of submission and devotion comes in. Not only light, not only knowledge, but there you will find that a venerable plane is on the other side which we should serve, we should worship, we should respect. Such world is on the other side. Varenyam bhargo means that is all knowledge, but mixed with veneration or devotion, dedication, worship that nature, that world.

Devasya dhīmahi, and we should try to exert our all conscious self to the bhargo, devasya is a divine personality, deva. The root meaning of deva: who is very beautiful and who is full of pastimes, dynamic character, not static. Beauty and vilāsa, līlā, līlā, sundarya, beauty, and līlā, deva means. And His bhargo, His paraphernalia of venerable and knowing substance.

Devasya dhīmahi, dhiyo yo naḥ prachodayāt. And if we try to with this venerated knowing faculty you can use, and He will enhance that. If we can engage ourselves in that endeavour and the reaction we shall get for that sort of work, that it will increase our capacity to go more and more higher in that direction. Dhiyo yo naḥ prachodayāt. Our capacity will be increased as the reaction, not any other remuneration for that sort of campaign or endeavour. This is the substance which is given, which is within Gāyatrī that is considered to be the mother of the whole of revealed truth, in a nutshell, Gāyatrī.

In Bhāgavatam [1.1.1], dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. Here also Gāyatrī says dhīmahi. Dhīmahi means chidanuśīlana, that is spiritual cultivation, chidanuśīlana, dhīmahi, and in that stage it will be a venerable spiritual cultivation, anuśīlana. Satyaṁ paraṁ, dhāmnā svena sadā nirasta-kuhakaṁ. By the halo of that noble substance the whole misunderstandings will be cleared and we shall have the connection of the real truth as a whole. And we shall be blessed by the higher consequences of our attempt, if in that direction it is

guided. Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. There is a realm of prajñāna, vijñāna, prajñāna. Prajñāna; the mystic, higher, unintelligible conscious experience, prajñāna, vijñāna, prajñāna, prakṛṣṭa-jñāna, proper knowledge, and this is improper knowledge, defective knowledge. Proper, prakṛṣṭa, purna, real knowledge is prajñāna, in the universal characteristic.

Gaura Sundara. Gaura Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol.

ko nu rājann indriyavān, mukunda-caraṇāmbujam
na bhajet sarvato-mṛtyur, upāsyam amarottamaiḥ

["My dear King, in the material world the conditioned souls are confronted by death at every step of life. Therefore, who among the conditioned souls would not render service to the lotus feet of Lord Mukunda, who is worshippable even for the greatest of liberated souls?"] [Śrīmad-Bhāgavatam, 11.2.2]

Bhāgavata gives direction that, "Why do you seek danger in the factor of history and geography? You are always surrounded by danger. You are to think that you are always surrounded, not geographical distance, or time distance, independent of that we are covered with danger always. Ko nu rājann indriyavān, mukunda-caraṇāmbujam, na bhajet sarvato-mṛtyur. Mṛtyur, the highest danger is all around us. We are covered. We are in a closed cage of danger, everywhere danger. Sarvato-mṛtyur, everywhere there is death. We are surrounded by dying conception, every moment changing, so many cells dying, coming, dying. We are in the land of death, and death has closely covered us. If we are conscious we have an eye to see that, not far off, not in a particular time. And may be a little intense, or little thin, but we are always closed under the cage of danger, the danger of different types. Still:

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

We are in a particular level of our thinking. We shall try to utilize our present knowledge to its best. I shall run there. There is another example.

One gentleman took a patient to a good doctor. "Please examine him, he is very sick, and he seems to be very diseased."

That physician he looked up at the man who has brought the patient to him, with very noted glance.

"I'm not the patient, sir, he's the patient. Examine him."

"No, no, his disease is very light, slight. But I find that you within six months you must die. I am saying that to you."

"No, no, I'm all right. What do you say?"

"Not so, his disease is nothing, but your disease is serious."

So physician cure thyself. That business, the Guru, the best thing whatever my Guru has ordered, I shall do that.

There was some advertisement to secure a sycophant of a nawab. Advertisement arranged, given notice, and so many persons came to get the service of a sycophant.
What is sycophant, another name in English? Flatterer?

Akṣayānanda Mahārāja: Flatterer, yes man.

Śrīla Śrīdhara Mahārāja: Flatterer, yes man. So many persons have come. Then the nawab, the bursar, whimsical king – what is the appropriate term, whimsical king? – he's examining them, interview is there, "Will you be able to do the service?"

"Yes sir, I shall be able."

"I don't think that you will be able."

"No, no. I shall be able."

And in this way he was putting questions to many. Then he put questions to another man. "Will you be able to do this difficult service?"

"Yes sir, I shall be able."

"I think you won't be able."

"Yes, I'm also thinking that I may not do."

"You are the fittest man, yes man."

And who says, when the nawab says that, "You won't be able to do," he says, "No, no, I shall be able to do," he was rejected.

So who is introducing a patient, he's more, greater patient. Sycophant, what should I do?

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [Bhagavad-gītā, 4.16]

Even the erudite scholars fail to understand what is the duty, and what is not duty, kiṁ karma and kim akarma, what should I do and what should I not do. Muhyanti yat sūrayaḥ [Śrīmad-Bhāgavatam, 1.1.1]. The great scholars fail to understand the ways. So it is best to obey the orders of the higher authority in the spiritual line.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of śuddha-sattva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."] [Śrīmad-Bhāgavatam, 7.15.25]

Whatever necessity is extended to me from the upper quarter, I shall do that. Whether I shall run to Japan, or I shall sit tight in the room, the higher instruction, caitya Guru. I must be sincerely seeking after His instruction within. And I shall do that.

What is what: the physical death is not death proper. The forgetfulness is the real death, forgetfulness of the Lord; that is death proper. The underlying principle of death is such. Wherever I be, a tree, or a mosquito, or a fly, or worm, or anything, if I'm in Kṛṣṇa consciousness I'm all right, I'm healthy, I'm wholesome. We are to measure things, good or bad, by that standard. The physical death is not the death only, there are higher deaths, non-physical higher deaths there are.

Mother Theresa said, "The mental crippled, they should also need much help."

So physical crippling, that is not the only look out for service. The mental crippled are many, really diseased persons are they that are mentally diseased, and they're everywhere, in different ways. We are to dispel, we are to help the mental crippled, the mentally dead, the mentally buried. They are buried in ignorance. The body is not the all important thing, but really mind is more important thing. Whom to help? To help the soul, not the mind, not the body: soul is incarcerated. The party is there. These are not party, they are all cages, dresses. So dress is going to be changed. It does not matter much. The fleshy death is going to be changed, that is not a great thing. But the minds, crippled minds, Kṛṣṇa vimuk jīva, God consciousness-less jīva, that should be the hit of our object. Karma śuddha [?] to purify me, and to purify those that are encaged in mental cages, closed in mental cages. Our lookout should be from that standpoint. Who is to be helped?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Another question, the living entity comes into the material world from the spiritual world.

Śrīla Śrīdhara Mahārāja: From the spiritual world?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Who says so? It is a difficult point. Where from it comes, that is taṭasthā-śakti, marginal potency, generally it has been told. And those that come from spiritual, they are show of coming. And they can go there. The spiritual body that comes here, that is a show. They are inhabitants of that plane. They come and they go to higher plane, they come to the lower plane of their own accord, or by the direction of their Lord. And they can go after finishing his

engagement, his duty. But those that are in bondage here, where from they come, that should be the question, is it not? What do you want?

Devotee: But isn't – kṛṣṇa bhuli sei jīva... when the living entity forgets Kṛṣṇa then he...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa bhuli, that does not mean that Kṛṣṇa is on the side, missing him he's coming here. From the marginal potency he has come generally this side. Kṛṣṇa bhuli, forgetting Kṛṣṇa, that's on the other side, unmindful of that, their misfortune; unfortunately coming this side. But on the other side there is Kṛṣṇa. That is the purpose of the expression,

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["The constitutional nature of the jīva soul is that of an eternal servant of Kṛṣṇa; the jīva soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The jīva souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."] [Caitanya-caritāmṛta, Madhya-līlā, 20.117]

Devotee: Isn't the living entity the superior energy of Kṛṣṇa, jīva-bhūta.

Śrīla Śrīdhara Mahārāja: Everything also. Everything is energy of Kṛṣṇa, but there is gradation, where he has come, that also belongs to Kṛṣṇa, in the absolute sense. In the relative, that is māyā, under māyā, ignorance. Ignorance, māyā, misunderstanding! Kṛṣṇa is there, proper understanding and misunderstanding, both exist. And the meeting point of the negative, positive, there is a meeting point. The water and the earth, the gas and water, the heat and – margin: and all the difficulty with the marginal position. Neither air, nor ether, but the meeting point. Transformation, one can go to another. So a marginal stage of transformation, we are to understand, and that is the difficulty.

Devotee: The living entity is never born and never dies. And he has come into this material world at some point, although it's since time immemorial. So before coming to this material world...

Śrīla Śrīdhara Mahārāja: Yes. That is relative, immemorial, but the time, the factor of this material space and time, he enters into this material thought, thinking, and then the space and time in the form of material thinking comes and captures him, so anādi. This is before space and time. Space and time is a form of thought. So before coming into such consciousness he had no sense of space and time.

Just as when you are in deep slumber, profound slumber, sleep, no consciousness of space and time. Whenever you come to awake, you have come in the realm of space and time. But how do you come, can you trace it? The fine stages from deep sleep to awakening, can you trace them? But still it is there, vague. No consciousness in sound sleep, but when you awake you come to consciousness, and then space, time, things, body, paraphernalia, all these. But can

you measure there? That is the example to be applied there also, the transformation, one to another, consciousness, but so subtle it is very difficult to measure.

The microscope, microscope's microscope, and then that microscope's microscope, you can apply there, in the factor of time. So telescope, microscope, and so many in the space and time. You see that in your own experience how from sleep you come out. But how can you trace that? That you may apply in the general case. It is acintya, unintelligible by our present capacity, beyond our capacity. But still it is there, it is the fact, we can't ignore, that from nothing we are coming to something. We can't ignore. And it's being repeated daily, a daily experience, but that is unintelligible. So apply it in the bigger case, how the birth and death is transforming.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: You spoke of a mental country, and mental government.

Śrīla Śrīdhara Mahārāja: Of course. Yes. The Yāmarāja is there. Even beyond this body, there is person, there is a government, and there is judgement, and the sarga, nāraka arrangement, that is all reality. In a good dream I feel pleasure. In a bad dream I feel pain. So when that mental body beyond this, out of this body, there also in that plane he can feel pain and pleasure, sarga and nāraka. Independent of this body the pain and pleasure experience is not impossible, it is there, possible there. The suffering and enjoying, it is there in the material. In a dream body we also enjoy this material pain and pleasure relating to this material achievement or loss, related to this material experience.

And that is of different type and different plane. Mahar, Janar, Tapar, engaged in good. Without this body that mental body in its plane, Bhūr, Bhuvar, Svar, Mahar, as I wanted in the temple [ISKCON's Māyāpur Vedic Planetarium] to exhibit, in sukṣma-deha, different planes of life, different engagement. And up to Satyaloka, this material relativity; fine, fine, more fine, more fine, in this way, but material relativity. Then Virajā, material connection gone: in Brahmaloka the connection of the other state, peeping, awakening. And then entrance in that land comes with the help of dedicating agents and dedicating tendency we can come at the door of another country, spiritual, finer, in this way.

And that is according to rasa, ānandam, the classification, the gradation there, raso vai saḥ. The gold is the medium of all printed coins. The value of the paper is nothing. But the stamp is everything. The gold is the rasa, ānandam. How much the inner necessity for everyone is for rasa, ānandam, śukham, happiness, ecstasy. And if one by robbing he gets pleasure, another by giving wholesale standing only, he also gets pleasure, but qualitative difference. So by giving, by abnegation we thrive, we get more, maximum rasa. In this way by dedication we get higher type, higher quality rasa, and we advance and advance, march on and on. Dedication, then spontaneous dedication in Vraja, full of love around. By dedication we acquire the atmosphere, the country of love to live in. It is not non-scientific.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Sundara. Gaura Sundara. Gaura Sundara. _____ [?]

Devotee: Does the living entity then come from the brahmajyoti?

Śrīla Śrīdhara Mahārāja: Generally you may think like that, brahmajyoti: that is the marginal position, brahmajyoti, akṣara. In Gītā [16.6], dvau bhūta-sargau loke 'smin, two kinds of creation...

End of 82.01.27.B

Start of 82.01.27.C

Śrīla Śrīdhara Mahārāja: ...moving, and what is static, stands still, just like suṣupti, that deep slumber. Kṣaraḥ sarvāṇi bhūtāni.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [Bhagavad-gītā, 15.16]

Whatever you'll have in your experience in this world they're always changing place, moving. And kūṭa-stho 'kṣara ucyate, which is undetectable, that is said to be the prime cause, or foundation of this kṣaraḥ, this moving world. That is static, a plane undetectable, ākṣara.

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
[ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad-gītā, 15.18]

"I am independent of these two classes of created things, both kṣaraḥ and ākṣara, the static or this moving. I transcend both these types of existence. I'm there."

So detectable and undetectable: undetectable is the base, foundation, for which the detectable things are to be seen here. Gaura Haribol. Nitāi Gaura. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, the wives, the yajña patnis, some of the wives of the brāhmaṇas, yajña patnis, they could not be with Kṛṣṇa and by force they have left the body, seemingly, that is?

Śrīla Śrīdhara Mahārāja: One left when she was physically opposed, the body was there and the soul went away. That is one case. And others after visit they are reluctant to come back after their darśana, service to Kṛṣṇa. And also they expressed apprehension, "That if we go back, we have disobeyed them, they won't accept us again."

"No, no. You will go. They will accept you with respect. You don't be afraid. I'm everywhere: I'm even existing within their mind. I shall manage. You go, you'll be respectfully received back."

And they reluctantly came away. And their qualification as brāhmaṇas, they're not gopīs, so they're – Lakṣmī Devī is not getting the entrance, admission, so they had some difficulty also for their previous form attachment, something like. But still, next time he'll be, they'll be able to get entrance. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you said that the Kṛṣṇa consciousness movement would spread also to other planets. What is the means by which preaching will go on in other planets?

Śrīla Śrīdhara Mahārāja: Everywhere, everywhere, what about the planet. Even it's possible in the realm of trees, birds, there also so many agents may be sent by Kṛṣṇa's will. Amongst the birds, the bird preacher will preach. In different society, different type of agent may go and spread about Kṛṣṇa consciousness. It may not be impossible, in their own term, in their expression it may continue.

And their representative there also in Vṛndāvana, they're all conscious, the trees, creepers, birds, they're all conscious of Kṛṣṇa. From their party delegations may go, agents may be distributed, sent in different quarters, "Go, speak in English, and speak in Sanskrit." Only Sanskrit preaching to your Kṛṣṇa consciousness, you'll be confined to Sanskrit speakers, no, in English, in African, Arabic, Gītā translation. So in any place, in any language, even in the language of the birds and beasts and insects and worms, it is possible. But still, the human species, generally, is accepted for preaching. It is well suited, in the śāstra we're told. But not impossible in anywhere, but here facility is greater, this human birth.

Parvat Mahārāja: In Jhāḍakhaṇḍa Lord Caitanya preached to the animals.

Śrīla Śrīdhara Mahārāja: Yes, because in that plane, independent of body and mind, there is a plane of soul. If waves may be transmitted in that layer of soul, it can awaken there. It is possible.

And Vāsudeva Datta, when he says, prays to Mahāprabhu, "Release all the suffering souls of different types and the whole burden of their sin may be put on my head and I may go to eternal hell."

"No, no, Kṛṣṇa is not bankrupt, that to release so many souls He will have to make loan and for that He will keep you as the guarantee."

Guarantor, something like that, when a person stands guarantee for another what is it?

Anyhow, the Kṛṣṇa, "You are a devotee and you are putting a petition to Him, and He will grant you, rest assured. Your hell life is not necessary for releasing them."

And Haridāsa Ṭhākura says, "Oh! I'm quite confident that when You are singing the Name of Kṛṣṇa and whatever that sound, that wave is reaching whatever ear, they're all going, getting released, and going to Kṛṣṇa. Not to speak of human beings, but even the beasts, birds, even the trees, even the stones, in whatever. So deep Your singing of Kṛṣṇa, so penetrating into the highest plane of soul, most subtle. So carried by the wave of that finest layer it will reach their heart, and it is so strong it will work to release them forever and take them to Kṛṣṇa. Previously, we are told, that Rāmacandra with all of His capitol, the whole capitol, He went to Vaikuṇṭha, took along with Him the whole animation of Ayodhyā. And so You have come, You will take the whole globe in Your age to Kṛṣṇaloka, not for a very small handful of human beings You have come here. Your descent is general amnesty, must be, in the world." That was spoken by Haridāsa Ṭhākura to Mahāprabhu.

Gaura Haribol. It may be possible because the movement, the wave created in the finest layer of soul, and independent of the body and mind it may work in that plane and absolve them.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And that Caitanya dāsa is he here or gone, the disciple of...

Devotees: He's here.

Śrīla Śrīdhara Mahārāja: He's here. He's putting question, no?

Akṣayānanda Mahārāja: No. Satyānanda Prabhu.

Śrīla Śrīdhara Mahārāja: One question, what is that?

Satyānanda Prabhu: Often I'm wondering, it is said that Lord Kṛṣṇa appears in all the species of life. And I know that He appears in different incarnations as Matsya, Kūrma, etc., but I often wonder how He appears in every species of life. Could you please explain this to me?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said, Kṛṣṇa incarnates, Avatāra, in Matsya, Kūrma, Varāha, adyadi, but we are told that He appears in all species, and we don't understand. Kṛṣṇa appears in all the different praniya yoniya. How is that?

Śrīla Śrīdhara Mahārāja: It may be, may be as His sweet will. And in their language He may present Himself. He's infinite.

There was one atheist, Ārya Samāji, came in Karachi to put a question, "If finite can know Infinite He's no Infinite."

Then I answered in the opposite direction, "If Infinite cannot make Himself known to finite then He's no Infinite."

But that man shook my hand and fled away without speaking a single word, but, "Namaste."

So when He's Infinite He can do anything and everything, otherwise He's not Infinite. If He fails to make Himself known to the grass, or to the stone, He's not Infinite. Because He's Infinite His capacity, His grace, everything is Infinite, we are to take it up.

And what a finite brain we have got, according to our Guru Mahārāja, "This puppy brain." Puppy brain! Hare Kṛṣṇa.

Swāmī Mahārāja says that, "UNESCO members, they're so many dogs."

Parvat Mahārāja: Barking.

Śrīla Śrīdhara Mahārāja: Even dog's capacity, merit, may be more than those dogs, the scientific civilised dogs. A question of mind, to catch the truth, the urgent necessity is the mind attitude, and not this human figure only, mental equipped, so many dogs, asses, Śrīmad-Bhāgavatam says many a time:

śva-viḍ-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ

["Men who live like dogs, hogs, camels, and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from all evils."] [Śrīmad-Bhāgavatam, 2.3.19]

The Name of the Lord has not entered a particular ear, he's lower than an ass, dog, the hog, and camel. The saṁstutaḥ, they're all praising that mind, human figure, "That you are a higher dog."

And the hog says, "You are a greater hog."

The camel says, "You are a more efficient camel."

In this way they're making praise of them.

"Because with so much intelligence, so much high capacity you are doing what we are doing, so our market is going to fail. You intelligent camel has entered into our arena and we are becoming worthless."

In this way they're praising them. The camel says, "I eat these thorny branches, and the thorn enters into my mouth and the blood oozes. This is my special characteristic. I don't – but you get so many thorns entering always in your mind as pain, but still you do not care for that, you go on that sort of bad experience with your habit."

The hog says that, "I am notorious for eating, for honouring the rejected things of all, the stools. But what do you do? You are always the viṣaya, the kāma, krodha, lobha, all these things; you are always devouring and this, punaḥ punaś carvita-carvaṇānām."

[matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām]

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life, make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [Śrīmad-Bhāgavatam, 7.5.30]

"You are always tasting that thing; the stools. Without prasāda, whatever we eat, that takes me down. You are devouring that. You have exceeded me."

The dog, that, "Without any aim I always run in the street. I run to a particular direction, that I have got some urgent business. Then again, suddenly changing the direction, again I want to run in the opposite direction. You have also surpassed me in that, no proper aim of your life, only hither, thither, attracted, and you are running, always running very busy about nothing. It is my bad name that I'm very busy, always busy running without any real aim. But you are doing the same thing, in higher way. So my brain will be finished."

And the ass, "People call me very bad names, that I only bear the burden. Without having any taste of it I am made to bear. But what burden, tasteless burden you are bearing man: so many responsibilities in your brain, but what for? Your son, your wife, your friends, for your country, you give posing that you are bearing so much responsibility. But that is all futile. Whatever you are doing that creates more trouble for them. This is tasteless, bearing the responsibility, which is aimless, all burdened, producing no desired result. You are a greater ass." In this way!

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Hare.

This black marketing, in a good, big brain, black marketing is done in such way all the small black marketers they do not get any livelihood, they can't earn money to live. The big black marketers with their higher brain they're making monopoly of black marketing, so the small black marketers they're always fasting, and calling bad name to the greater. "You human beings, you are devolving, and you accuse us, but you are greater black marketers."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So our Amjaka [?] Prabhu, you are to look after the construction now and then. Govinda Mahārāja is not here, not always, but...

Parvat Mahārāja: Yeah, until he comes back.

End of 82.01.27.C

Start of 82.01.28.A

Śrīla Śrīdhara Mahārāja: When in I.A. [?] course we had to read an English novel, The Cloister and the Hearth [1861], written by one Mr. [Charles] Reade. Gerard and Margaret, and their son was Erasmus who is supposed to be a very big genius of the western culture, Erasmus. The whole European literature is rich with his high level thoughts, we are told, Erasmus. And his parents Gerard and Margaret they were inhabitants of Holland.

...

...the hearth, and _____ [?] true to the kindred point of heaven and hearth _____ [?] heaven and hearth and earth, true to the kindred point of heaven and hearth. Aprākṛta _____ [?] heaven and hearth, true, harmonised, heaven and hearth harmonised.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

So very difficult to differentiate between religion and worldly life: religious life, life divine; and life mundane. Internal distinction and distinction also of the largest quality and quantity! The acute lust and acute love divine, very similar. This parakīya, lampata, debauchery, stealing, lying, these are to be considered the divinity of the highest order. How it is possible, for a sane man? So: tumi eka bātula, āmi, dvitīya bātula.

[āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula]

[Mahāprabhu said to Rāmānanda Rāya: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya- caritāmṛta, Madhya-līlā, 8.291]

"I am also insane, and you are also so."

We are talking of the dialogue of insanity, talking about the matter above sanity. Hare Kṛṣṇa. Koiliya bak keva pati haya [?] Where is the man to be found of normal thinking that will come to believe in this?

So Bhaktivinoda Ṭhākura told, "Why Caitanyadeva could support such things as the highest standard of religious realisation? A man of character, and highly scholarship holder, and of indomitable spirit, independent thinking, He espouses such a cause, the Absolute is such. The conception of the Divine Autocracy means debauchery? No, no, it can't be thought out."

So Śukadeva was required there as the mediator, the man for whom no such complaint can be conceived of. Vipu nodar nara sukasya vibikya deste [?] His eye glance is such that none can suspect that that glance has any wistfulness, vacant look, wholesale vacant look. Any man with some motive he wants to look at his eyes, they can't find them to respond his question, enquiry. No possibility of the answer of any enquiry from his eyes, no response from this world. Different types of men are living here, but his eyes his aim at above all. The extreme example has also been given. Śukadeva going on towards forest, there is a tank and the dibya stri, ladies, that

have not got this material body but astral body. They can express, they can create their own physical body and they can leave it also, so powerful, in such position. They can move in subtle body, move and live, and also at their pleasure they can show, they can create a show of this physical body in the physical plane also. Such ladies they're playing in the water, naked. And Śukadeva is passing by the roadside tank passing by the road. They met often that young man of about sixteen and they knew him very much closely. And they did not think it necessary to clothe them, to cover their body.

But Vyāsadeva is following Śukadeva, "Oh my child where do you go? Come back, come back." And they, finding that Vyāsa is coming they hurriedly came to the bank and covered their body with dress, with proper clothing.

So in Bhāgavatam the wonder has been expressed, "How is this?" In the beginning, the Śaunaka Ṛṣī, "The Śukadeva is a man of tale. He's not a man of this concrete world. We have heard about him, that the young man of sixteen passing and young ladies do not care to cover their body. And Vyāsadeva is an old man, he's going, and they're very busy to cover their body. What's the matter? That man, that mystic personality Śukadeva and he was speaker and you attended that assembly, you Sūta Goswāmī, we're very eager to hear through you what that Śukadeva, that person of dream, what he told. We're very eager to hear that. The man of tale, of story, when he represented in the meeting, inaugurated about Kṛṣṇa līlā, Kṛṣṇa līlā had got some substantial footing here." Śuka-mukhād amṛta-drava-saṁyutam.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish Śrīmad-Bhāgavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [Śrīmad-Bhāgavatam, 1.1.3]

Śrīdhara Swāmī says, śuka-mukhād amṛta-drava-saṁyutam, that is, Śukadeva mantavya saṁyutam. Through his mouth means with his remarks, when the Bhāgavat instructions came to this world, modified by the remarks of Śukadeva, then it was easy for the scholars here to accept that it may be possible.

"It may be possible that quite human like attempts, that is the highest in human fashion, the life in the human fashion. And not only ordinary moral human fashion, but so much so as to the standard of immoral human fashion. And that is the acme of our realisation? We are to believe that? So such a fool we are, what is this?" But when it came through Śukadeva with his necessary remarks the scholars could not deny it. "Maybe, everything is possible in the Infinite, maybe." But they could believe and came in a proper line they were vague, stood as evidence.

And Raghupati Upādhyāya says,

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

When Mahāprabhu went to Vṛndāvana, perhaps coming back He met in Allahabad, Prayāga, with one brāhmaṇa devotee named Raghupati Upādhyāya. The two had a discourse and in the discourse Raghupati Upādhyāya is uttering this śloka. "It is unbelievable."

Mahāprabhu asked him, "Upādhyāya, you are a devotee of Kṛṣṇa it seems. What have you understood? Please, what is the object of your bhajan, your attempt, your spiritual attention? Please divulge it to Me, say." Then,

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures, others may follow the Mahābhārata - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [Caitanya-caritāmṛta, Madhya-līlā, 19.96] & [Padyāvalī, 126]

"I see that You are a great personage. You ask me about my inner enquiry and attendance to be sincere to You. I think this is my present realisation. Śrutim apare, let those lovers of śruti, Veda, revealed truth, run after śruti. I don't care for that. Smṛtim itare, there are so many scholars, they're more engaged in smṛti śāstra, śruti translated into daily activity, mixed with daily habits, habitual activities, smṛti. Let them be busy with the smṛti.

Bhāratam anye bhajantu bhava-bhītāḥ. Then there is that story book, the great volume Mahābhārata, where in the way of different stories the truth of high conception has been delivered. Anye bhajantu bhava-bhītāḥ. I think all those enquirers, their enquiry is more or less by the fear of death. They want to save them from the adversities of circumstances, environment. They're all seekers of emancipation, liberation. They are after that. The śruti, smṛti, Mahābhārata, Pañcama-Veda, another name for Mahābhārata is Pañcama-Veda, the fifth Veda, that honour the Mahābhārata has acquired. It comes from Vyāsadeva and, "Everything, there is no thought which is not inside Mahābhārata." All the scholars that flock together _____ they're all, according to me, they're opportunist. They want, they seek after liberation, emancipation from the adverse circumstances. That is their aim, mukti-kal. Bhava-bhītāḥ, they're afraid of birth and death, birth and death, to be afraid of existence at all, wants mukti, liberation, sāyujya, that is, wants to become zero, than to be a member of this undesirable world of misery, bhava-bhītāḥ.

But: aham iha nandaṁ vande, yasyālinde paraṁ brahma. But my conclusion is quite different. I don't care for śruti, smṛti, or Mahābhārata, or such scriptures. I have found one thing that is the centre of my thought, my realisation, my everything. You asked me and I see Your question is also from very bigger figure and appearance that I can't hold me off from You. From the inner heart I cannot but talk to You my inner most attempts I want to say. Aham iha nandaṁ vande. I

have found a very, very sweet thing, Mahārāja Nanda. I want to worship his feet. No charm for anything in the world, in the śāstric world also, for me. But I have one charm, one charm in my mind. What is that? Attraction for Nanda Mahārāja! Why? Yasyālinde paraṁ brahma. Who is heard to be the highest conception of reality, authority, goodness, He's crawling in his compound. What sort of acquisition he has got, that who is said to be Param Brahma, He's crawling in his compound? A very charming thing he has got. In such helpless way the Param Brahma has come and in a helpless form and crawling there. So how great is he, how greater position does he hold? The Param Brahma is dependant to him, crawling like an infant. What is this? Of all mysterious astonishment this seems to be the highest, to me, and I'm caught thereby. This is my..."

Mahāprabhu, perhaps by the response of the appreciation he went on, further.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

"And what more I have to hear, I am to hear, that is more and more astonishing, astounding things, gopa-vadhūṭī-vitaṁ brahma. Kam prati kathayitum īśe. I don't find a second man to whom I can express my heart, the thought of my heart. Kam prati kathayitum. To whom should we say, tell? Ko vā pratītim āyātu. Who will believe me? I don't find that anyone will believe me, will second me, ko vā pratītim āyātu. What is that, more wonderful! This is vātsalya rasa, the first, Nanda, vātsalya rasa, then this comes mādhurya rasa, more wonderful, gopa-vadhūṭī-vitaṁ brahma. That great Brahman who has got no limit, He's charmed with the touch of the gopī girls, He's running after. He's running after the sweet faces of the gopī girls. It is most unintelligible and most unbelievable thing. This is charming. Though I can put my faith somewhat, but I found no one, not a second person to whom I shall talk about that. This is my inner most heart. I cannot but express it to You, gopa-vadhūṭī."

I found here, I wrote an article in Harmonist from Madras Maṭha on this point.

Samprati ko vā pratītim āyātu, Raghupati Upādhyāya says to Mahāprabhu, "Samprati, at present, samprati ko vā pratītim āyātu, now no one I find who will believe in this, if it is read samprati. Then afterwards some substantial persons may have confidence on this, but now the condition is such, now. And what is the force of the meaning of the word? That now none else will believe, now, samprati ko vā pratītim āyātu. There is none to put faith in this conception now, so I don't divulge it to anyone. Why this 'now?' I took from here the point that after the Rādhā- Govinda combined Śrī Caitanyadeva will come and He will show out of His own practices and instructions in such a realistic way, then some will, it will be easy for many to believe in this. As Śukadeva was successful to establish amongst the scholars the theoretical existence, and when Caitanyadeva will come to take it up again, and by His own realisation He will establish

towards the length and breadth of the world, then of course this won't remain a fable, but it will come to be, to have recognition in the society of the good scholars. That is the force of the word 'now.' Now, none will believe, but the day is not far when the people will have to believe in this. "That yes, Kṛṣṇa runs after the girls, or the gopīs. Yes, Kṛṣṇa, the highest conception of Divinity and Godhead, He crawls on the compound of Nanda and Yaśodā. Śukadeva also told,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: "O learned brāhmaṇa, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [Śrīmad-Bhāgavatam, 10.8.46]

In vātsalya rasa it is said, nandaḥ kim akarod brahman. Parīkṣit Mahārāja asking Śukadeva, "What did Nanda do, what wonderful thing, what is the wonderful karma or realisation of Nanda? And his wife Yaśodā, what merit she had acquired that Hari, the prime cause, the absolute cause of the whole world is like a child sucking the breast of Yaśodā? Papau yasyāḥ stanaṁ hariḥ. Hari has come down to suck the breast milk of Yaśodā for His sustenance. But that wonderful and these tales are to be taken as truth? Nandaḥ kim akarod brahman, śreya evaṁ mahodayam. Such a grand truth, consequence may come out of that? Yaśodā ca mahā-bhāgā, the infinitely fortunate Yaśodā: papau yasyāḥ stanaṁ hariḥ, Hari has come to her, to suck her breast for His sustenance, papau yasyāḥ stanaṁ hariḥ. So these are all wonders.

Kaihiliay pati haya [?] The faith, faith should be raised to such a standard, śraddhā. If we are to come in connection with the Infinity then infinite possibilities must be accepted there: and say that Infinite is taken up so near to you, so near, nearer to you, the Infinite: tad dūre tad v antike.

[tad ejati tan naijati, tad dūre tad v antike
tad antarasya sarvasya, tad u sarvasyāsya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [Śrī Īśopaniṣad, 5]

In Upaniṣad, that is, He's in the distance, the farthest distance, and He's to the nearest. He's nearest of all to you, at the same time.

Once, when I had some sudden indifference in my young age of twenty three, then to discourage me one of my nephews, he was a pleader, he's relating a story in my front addressing some other brother. "That one big scholar came; he was practising in Kalna, at that time, Kalna Court. He was the grandfather of Sylen _____ [?]" He told, addressing another brother, "One great scholar of the Brahmo School came to deliver lecture in Kalna town. There was a big festival meeting, we also attended. The gentleman told that, "What is the infinite

magnitude of this universe, that there are so many stars whose ray has not yet touched the Earth, and the speed of the light is per second this. One lākh, seventeen thousand miles or so, that in speed it can run around the Earth seven times. So the circumference of the Earth is twenty five thousand miles. And seven times in a second, so one lākh and seventeen thousand, approximately, that is the speed. And there is such a star whose light has not yet touched the Earth: so huge magnitude, infinite, from the physical. And if there be any God, then, has He got any time to take care of this Earth, a small planet? He's very busy with the whole Infinite who has got no limit." He was discouraging me, "Your attempt to seek, to search God; that is futile; leave it." In this, that was his purpose.

Then, after he's finished, automatically came to our mind this expression, of Upaniṣad perhaps, tad dūre tad v antike. I asked him, what you have told it is all right, the magnitude is infinite, of this physical world, and more, mental and other. But can you tell me of any place where He's not present? That was my question. Is there any atom where He's absent? What do you say? Silenced! He was about forty five perhaps and I was twenty three. I replied in this way; that is there any atom where He's absent, He's not there present? He could not speak anything. Tad dūre tad v antike. Vidūra-kāṣṭhāya [Śrīmad-Bhāgavatam, 2.4.14] The distant of the distance, but nearest of the nearest, He's nearest of the nearest, at the same time. So we can have a very closest connection. And it is not unreasonable or unscientific. So we may not have to take the trouble of riding on the stage of morality even.

There I recollect C.R. Dāsa. He was a politician but he was of Vaiṣṇava temperament. He criticised in a very drastic way this Rabindranath and the founder Brahmo Dharma, Ram Mohan Raya. The Ram Mohan Raya took the extreme case to blame, to throw mud in the Vaiṣṇava sampradāya. He incited a particular – of course we also do not approve that, that a zamīndār he's sitting in a royal style _____ [?] a big pillow on the back, and there is the tobacco pipe in his mouth, and listening to a kīrtana party there. And in kīrtana what's the play that's going on? The Kṛṣṇa has become a she barber, in the disguise of she barber He has approached the gopīs.

Rādhārāṇī, She's in this māna, this apathetic mood. Kṛṣṇa, leaving Her went to the other camp, of Chandravālī. She's mortified. Her heart has revolted. And She has ordered that, "Don't allow Kṛṣṇa to enter My assembly. Don't allow Him. He's a traitor. He asked Me to come, and I've come with all sorts of preparations, and He's enjoying in the other camp. He has frustrated Me, and from today He's barred to enter My compound." In this way She's in that mood.

And Kṛṣṇa, anyhow He won't have any clear approach, so in the garb of a she barber He has come to approach, to – the she friends of Rādhārāṇī, many of them know, but in that dress Kṛṣṇa has entered, has come to do some service for Rādhārāṇī at this stage.

Then Ram Mohan Raya says, "This is Vaiṣṇavism, Gauḍīya Vaiṣṇavism? The upasya, the highest object of worship, that is a barber. And the zamīndār is enjoying his adistha devata. The highest conception of Godhead He has come in that approach, represented there in such a mean position and he's enjoying. This is Vaiṣṇava dharma?"

So to criticise this Gauḍīya Vaiṣṇavism he has written in a very strong way taking such examples also.

Then C.R. Dāsa [?] says that, "Ram Mohan Raya, he was an atheist. He read Bible and Koran and somewhat Śaṅkara philosophy. But he did not have the fortune of seeing even Rāmānuja Darśana and Nārāyaṇa Upaniṣad. He's everywhere. He can do anything and everything. He can approach us in the dress, in the garb of a thief. Any way He can come to us and capture us. He may stealthily come, approach and capture us. It is also possible. Nārāyaṇa, everywhere He is and with His full grace. It is not impossible." In this way he has tried to refute Ram Mohan Raya, Founder of Brahmo Dharma.

The Rabi [Rabindranath] Tagore also, their group professes that Brahmo Dharma.

At the time of death, the other day I found on perhaps the radio that Rabi Tagore told, asked his nurse, relative nurse, "That remind me at the last moment, satyam, śivam, advaitam." Not sundaram, but in Upaniṣad we find satyam, śivam, sundaram. But they have modified it perhaps, his father, Devendranatha Tagore, Founder of Santiniketan, Devendra Tagore. Hindu, half converted into Brahmo-ism. "That nirviśeṣa-brahman that is all in all, and the saviśeṣa, whatever is saviśeṣa all mortal." And satyam, śivam, sundaram, he modified as satyam, śivam, advaitam. So Rabi Tagore requested, "At my last time please remind me of this great mantram, satyam, śivam, advaitam." Not sundaram.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

It is _____ [?] kam prati kathayitum īśe, samprati....

Govinda Mahārāja, this Govinda Mahārāja, when we were invited perhaps for the installation ceremony there in Chaitanya Candrodaya Maṭha, when he was asked to say something there, he began with this śloka. He rose and after finishing his hymns, praṇāma-mantra he began,

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
[go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"] [Caitanya-caritāmṛta, Madhya-līlā, 19.98]

You are our friend you are telling me that, he will say that. Then he took it to Swāmī Mahārāja's campaign, "That it is, ko vā pratītim āyātu, it is beyond our conception and belief what Swāmī Mahārāja has done: a tremendous service to Mahāprabhu and his great Gurudeva. Inconceivable, unbelievable, what he has done by the extensive service which is generally thought to be impossible. That has been done by him. Kam prati kathayitum īśe, samprati ko vā pratītim āyātu. Just as Raghupati Upādhyāya told to Mahāprabhu, it is like that."

So inconceivable, unbelievable, still it is, but we can have it only through the sādhu, by the service of the Vaiṣṇava, by the Vaiṣṇava of that type, by their grace. We may talk many things about that, that may be like a...

End of 82.01.28.A

Start of 82.01.28.B

Śrīla Śrīdhara Mahārāja: ...sitting on the bottle of, the barrier is the glass, and not possible for the bee to touch the honey, so, praṇipāta, paripraśna, sevā.

[tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisance, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

Only by the service of Guru and Vaiṣṇava we can hope to reach one day in such a divine domain. The process we shall try our best to control our senses. That question is coming, what Yati Mahārāja told. Dhīra, dhīra means jitendriya, we must try our best not to undergo the influence of our senses, gross and subtle. Next thing, we must hear the 'nuśṛṇuyād, our way, our method of acquisition must be in a bona fide way, from the authority, as mentioned by Swāmī Mahārāja, from the authority who has, authorised agent who can really give it.

tomāra, kṛṣṇa dite pāro, tomāra śakati āche
vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhori
tomāra, kṛṣṇa dite pāro, tomāra śakati āche

1 [ohe! vaiṣṇava ṭhākura, doyāra sāgara, e dāse korunā kori'
diyā pada-chāyā, śodho he āmāya, tomāra caraṇa dhori]
2 [chaya vega domi', chaya doṣa śodhi', chaya guna deho' dāse
chaya sat-saṅga, deho' he āmāre, bosechi saṅgera āśe]
3 [ekakī āmāra, nāhi pāya bala, hari-nāma-saṅkīrtane
tumi kṛpā kori', śraddhā-bindu diyā, deho' kṛṣṇa-nāma-dhane]
4 [kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]

[O revered Vaiṣnava Ṭhākura! O ocean of mercy! Please be merciful to me, your humble servant. Purify me by giving the shade of your lotus feet. Your feet I clasp submissively.] [Please help me to control the six urges, purify me of the six faults, and please instil in your servant the six good qualities. Oh, bestow upon me the six kinds of holy association! I am seated here in the hope of having your company.] [On my own, I find I have no strength to chant the holy name of Lord Hari. Please be merciful by awarding me with a particle of faith and giving me the great treasure of the holy name of Kṛṣṇa.] [Kṛṣṇa is yours, therefore you are able to give Him to others.

This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"] [Bhaktivinoda Ṭhākura's, Ohe! Vaiṣṇava Ṭhākura, from Śaraṇāgati]

We must approach to a bona fide person who can really give, whose giving is sanctioned, has got already sanction from the higher bona fide person. We must be some sort of minimum standard of qualification. That is, we must not indulge in sense pleasure: that is one thing expected from us. The more thing is that we must approach a bona fide person as a beggar to him for this substance. And the third qualification is that we must have śraddhā, śraddhānvito, 'nuśṛṇuyād, dhīraḥ, three points must be satisfied in our search, then we can hope to have it, to get it.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [Śrīmad-Bhāgavatam, 10.33.39]

Viṣṇoḥ here, not kṛṣṇas ca, why Viṣṇu? Viśvanātha Cakravartī perhaps has come to explain why Viṣṇu. Why Viṣṇu? Really, Viṣṇu has got nothing to do with the Vraja līlā. Here Kṛṣṇa, Svayaṁ-Bhagavān Kṛṣṇa. But why this word viṣṇoḥ has been applied, selected to apply here? That we may not conceive the Kṛṣṇa as human being, to get out of our association with this ordinary humanity, the Kṛṣṇa is a man, ordinary man. To avoid this sort of tendency, the viṣṇoḥ, you see Viṣṇu. Viṣṇu has got His highest aspect in that way. In this way the midway has been accepted here. But really speaking this is not the līlā of Viṣṇu but it is Kṛṣṇa, the Kṛṣṇa conception of Godhead, not the ordinary Viṣṇu conception of Godhead. But you are to pass through the dignified position of Viṣṇu and then again from there to take a leap towards Kṛṣṇa.

All these precautions and warnings have been given to us that we may not be misguided in the way of imitationist, the sahajiyā section, to save us from the sahajiyā section, the imitationists. That remaining in this plane we shall dream that I have got that. To guard us from that sort of catastrophe it has been guarded in such a way. It's not very cheap.

muktānām api siddhānāṁ [nārāyaṇa-parāyaṇa,
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

One who's not a self deceit he'll be too much awake on these facts: not a self deceit, traitor to his own.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

The aim I shall achieve and then enquire after this. Now it is intolerable. Gaura Hari. Such is our position. Gaura Haribol. Vulnerable position, it proves our inability and capacity at every step where we are. But only our ālambana, our source of support and consolation is our dependence on Gurudeva, Vaiṣṇava, Kṛṣṇa-jan, Viṣṇu-jan, kave visnu jane. The nearest approach of Kṛṣṇa, the nearest centre where Kṛṣṇa lives, what is in connection of Kṛṣṇa. Always dependent, taṭasthā jīva, the śakti, the fate, the fate of the negative existence is always dependent. Dependence is intrinsic characteristic. No time it can think that I can stand independently: then it is lost. However higher approach, everywhere, the one common thing, that I'm dependent. I'm dependent. I can't stand on my own leg. That is the very innate nature of the potency, can't stand: can't stand independent, always dependent.

But the idea of dependence can increase, that is dainya, ātma-nivedana, the dainya, that humility, that I have nothing. I possess nothing. So that cannot but induce us to surrender, to seek the support of some other thing. As much as I will be able to think that I am in want, I am support-less, no footing to stand on, my earnest will be more sincere search for any support. To that much, that degree, as much helpless I shall feel, so much of earnestness for the support cannot but automatically arise in my mind. The beauty, wealth, ātma-nivedana, goptṛtve varaṇa, and to hold fast that; "You are my saviour!" The irresistible result of ātma-nivedana, that means to hold Him fast. "You are my only support. I can live only by Your grace. Otherwise I'm nowhere." Goptṛtve varaṇa, rakṣiṣyatīti, kṛṣṇa viśvāsaḥ, at the same time to foster the idea that He must protect me. He will keep me. This internal trust to develop, that He surely He will keep me, He won't dismiss me. Goptṛtve varaṇa, rakṣiṣyatīti viśvāsaḥ. And bhakti ānukūl, what is favourable to accept that in our adjustment, and what is unfavourable to reject that. That should be the general attitude. The general attitude will be like that. That is our way.

"I have got it," then finished. When I shall think that "I have got it" you are finished. How? The progress in the negative side, are you ready for that? You come to become a Vaiṣṇava, or the proposal of the Māyāvādī, "I am so ham, I am He." The fascinating proposal on the other side: "Why do you go to that side, the slave mentality, the encourager, the creator and encourager of slave mentality? Be off you. And "so ham," I am He. I am the Absolute." Their call, "so ham," dignified!

And the Vaiṣṇava are very much afraid of that, they don't want. Where is such incident?

Ah! Rāmacandra Purī, the case of Rāmacandra Purī. When Mādhavendra Purī, the great devotee, the Grand Guru of Mahāprabhu, at the time of his departure in Mathurā, he's weeping, "In my last moment, where are You Kṛṣṇa? Ayi-dīna-dayārdra-nātha. We are told that You are very pitiful to the helpless. Dīna-dayārdra-nātha he, mathurā-nātha. You are the master of this Mathurā-maṇḍala. Kadāvalokyase. I may at any time when You will cast a glance on me, is it too much my Lord even at the time of my departure I may not have Your pitiful look on me, on this fallen soul. Hṛdayaṁ tvad-aloka-kātaraṁ, dayita. O my dearest, my beloved Lord, my heart is aching too much. I can't stand for Your little care, for a drop of Your pity. Dayita bhrāmyati kiṁ karomy aham. I'm helpless. I can't take me off from You. I can't, I fail. I feel I can't live without a drop of nectar of Your grace my Lord. My last moment I pray in this way!"

[ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase

hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham]

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"] [Padyāvalī] & [Caitanya-caritāmṛta, Antya-līlā, 8.34]

Then that Rāmacandra Purī, one of his disciples, came, "Why, like a worldly man you are wailing? The śoka-moha, what is this? In śāstra have you not gone through? The śāstra has asked us, gave us instruction, advised us to be above this śoka, the mourning, and this moha, this misconception that I'm in the world. You are Brahman, you're above that. You think of your real self, that you are the biggest thing. Why do you undergo, why do you indulge in this last moment to come down to such a lower level that you are insignificant, you are helpless? You are the biggest of the big. You think like that, like a heroic way."

Then Mādhavendra Purī dismissed: "You go away. If I see your face and depart, then I'll get a very dark future. Be hence." Rāmacandra Purī.

And what about Īśvara Purī? He, the meanest of the mean, a mean servant, a sannyāsī, but he's serving his Guru.

[īśvara-purī gosāñi kare śrī-pāda-sevana,] svahaste karena mala-mūtrādi mārjana

[Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.] [Caitanya-caritāmṛta, Antya-līlā, 8.28]

The stools, the urine, cleansing all these things of Guru, Īśvara Purī, and he got the post of the spiritual guide of Mahāprabhu. Who is Īśvara Purī? Who is serving so meanly, in mean way his Guru: that is Kavirāja Goswāmī could not but mention; svahaste karena mala-mūtrādi mārjana, the stools and urine cleansing, Īśvara Purī. And that was accepted as the proper spiritual guide of the Lord, Mahāprabhu.

So who are the gainers and who are the losers? To accept the way of self abnegation, "I have nothing. I have nothing. So my Lord You come to fulfil my heart. I don't see anything else in the world that can cure my inner want, necessity."

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-[artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by

another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [Śrīmad-Bhāgavatam, 7.5.31]

So:

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [Śrī-Rūpapādānāṁ]

"Whether You give or do not give, I can't go anywhere as a beggar. You may save or You can – You can make or mar, You can save or kill, but no alternative for my, to have any compensation from any other source than You." Ananya-bhakti.

ananyāś cintayanto māṁ, ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [Bhagavad-gītā, 9.22]

His promise is also, anyhow, visibly or invisibly He cannot come to our rescue, not always visibly He may come, but invisibly He helps through others also, yoga-kṣemaṁ vahāmy aham. It has been proved in many cases on the surface also. Gaura Haribol. Gaura Haribol. Gaura Haribol. So the path will always be of submission, humiliation, sincere search, and after all the service, and service of the Vaiṣṇava, service of Guru. In other words the service of Kṛṣṇa conception, consciousness, service of Kṛṣṇa consciousness, but that is not a chaotic thing that has got some real nature, Kṛṣṇa conception.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

Kṛṣṇa bhakti, the encasement, the outer garment, the cover should be eliminated and the essence should be taken in, should be accepted. So we are to indirectly we are to have some consciousness what is anyābhilāṣa, what is karma, what is jñāna, what is yoga, what is śaithilya, some sort of knowledge, indirect knowledge of these things what is not Kṛṣṇa consciousness, what is anti Kṛṣṇa consciousness. Some knowledge about that, and main knowledge to the substance, and some knowledge of the covers, with this, and the solace is that.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If we are sincere in our search then none can seduce us. Our caitya Guru, our inner guide, our simplicity, sincerity, that will help us always. We shall ask within that, "Oh my Lord, I'm in the crossing, crossroad, which way to select?" Whatever he'll say to the inner voice that is a response we must get. "If you want your benefit you go this side. This won't be opportunist sacrifice to your religious realisation, that conscience, that inner voice, as much as possible for you to collect. Beyond that no help, I can't go, but He can come. He can come to my position to guide me, but I can't go beyond my limit, so my prayer is my everything." Gaura Haribol. Always, in every case we shall sincerely pray for the inner voice to guard us properly, especially in time of crisis. No other way left for us. We're not omniscient, we're not absolute, not all powerful. So what more we can expect? But we must be sincere to our own. That is our ultimate benefit, welfare. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Any question?

Parvat Mahārāja: Yes. What is, how can we recognise the difference between the inner voice, as we say, and so many other voices that are actually proposing that we enjoy māyā, that we go here and there, so many voices internally...

Śrīla Śrīdhara Mahārāja: As much as I have come to understand so much responsibility with me. What I do not know I may not have any responsibility there. But it will be according to my own knowledge and experience.

Kṛṣṇa says that, "If one prays to Me, and due to his ignorance prays for something what is not beneficial to him..."

kṛṣṇa kahe, - 'āmā bhaje, māge viṣaya-sukha / amṛta chāḍi' viṣa māge, - ei baḍa mūrkha
āmi - vijña, ei mūrkhe 'viṣaya' kene diba? / sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

["Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison."] ["Since I am very intelligent: why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'"] [Caitanya-caritāmṛta, Madhya-līlā, 22, 38-39]

So ignorance is no bar to the realisation of Kṛṣṇa. He's too clever. But our inner hankering, the quality of our inner hankering, that is all in all. Even an ignorant man may be directed properly, and a scholarly man may not have any real direction or revelation. That is sincerity that comes, that quality of sincerity that is dependent on the quality of the sukṛti that I have acquired from the previous Vaiṣṇavas in my previous birth's action. Sukṛti, the quality of the sukṛti, that will guide us, generally we're saying sukṛti. Three kinds of dealings we find in the case of the liberation, or our achievement about Kṛṣṇa. General case is,

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [Bhagavad-gītā, 4.11]

"Whoever approaches Me in what spirit, My reaction for him is accordingly. If he approaches Me with _____ [?] a challenging mood, I also approach him in a challenging mood, with the demons. In a very simple way, I also deal in simple way. In this way, ye yathā māṁ prapadyante, how anyone, because he's free I'm and the free man's approach, according to his approach I deal with them. That is the general case.

But there are two side issues. Sometimes one formally asks for My devotion, but I give them mukti and they're disposed of. Because I can see the inner most quarter, there something else. But anyhow, ostentatiously he's praying for devotion, My favour, but I also can detect and I give him salvation and dismiss him.

And there is also another side, another issue. He's very sincere at heart but don't know, he has got no regulated way of prayer, does not know how to formally put the petition to Me. In that case I overlook his superficial faults and correct it and say, 'You want, you've prayed for this thing, but I think you want this thing, is it not?' Then he says, 'Yes.' You correct it and you pray for this, and I'm granting that."

These three corresponding conducts we find about Him in the scripture, and we're to adjust with that in such a way. Three types of dealings: one general and two particular, one for deception, and another, amendment of the ignorance. It is there and accordingly we are to adjust, we are to make us careful about the sincerity.

Murkho badati visnaya dhiro badati visnave [?] There is another saying, murkho badati visnaya, and uneducated in Sanskrit, an uneducated man he says, visnaya namo, just as devaya namo. But the correct form grammatically it will be visnaveha not visnaya. The word is not visna but visnu _____ [?] But the uneducated priest he does not know so much he says visnaya namo, and dhiro badati a scholar he will correctly pronounce the visnave dadyat [?]

But, Etat sarvaṁ parityajya bhāva-grāhī-janārdanaḥ. But the Janārdana He accepts the thing according to his heart's nature, not the word. In Bhāgavatam also it is said, in the ten outlines, points, Nārada giving to Vyāsadeva, the very ten points.

tad-vāg-visargo janatāgha-viplavo, yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'nkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhavaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [Śrīmad-Bhāgavatam, 1.5.11]

The grammatical mistakes and other such ornamental mistakes are overlooked by the Lord. He reads the heart; the language of heart is all in all, tad-vāg-visargo janatāgha...
...
The sin will be removed, washed away, by those words which are grammatically full of mistakes but surcharged with the real spirit of the devotion, on the other hand, this opposite śloka.

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ

[Those words which do not describe the glories of the Lord: who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there.] [Śrīmad-Bhāgavatam, 1.5.10] & [Śrīmad-Bhāgavatam, 12.12.51, is very similar]

The style, the language, everything is very beautifully couched, but if you dive deep you'll find no mention about the glory of the Lord, he's putting rather him in the middle. But ornamental language, dignified style, all these things, so many, but they're lifeless.

So Nārada asked Vyāsadeva, "Whatever it will be, the substance must be Kṛṣṇa. You must be very careful to that, then it is all right."

The outward show, that is nothing, that is misguiding. So heart, not the brain but the heart is accepted. In the gopī's case are they scholars, great scholars they are? They reject, jñāna-sunya-bhakti, Mahāprabhu accepts. Just as ignorance is also an enemy, so 'I know' that is also an enemy in the case of what is unintelligible, what is not within your scope of understanding, where you cannot be the subject and make it object of your subjective calculation. So in that case your knowing has no meaning, 'that I know,' that has got no meaning, because it is already, its very existence is superseding your subjective area of knowledge. So knowledge has got no meaning there.

But your śraddhā can go. Just as x-ray, the light ray of x-ray can pierce through the wall, through the barrier, so śraddhā, the faith can go through the walls of variegated nature, however hard it may be. The faith can pierce through, but knowledge, light, has got its limit. Just as touch has got its limit which is not within the jurisdiction, 'I can't touch, I can't get that experience,' but my eye has got more range. But eye has also got a limit, where my intelligence can go. And intelligence also cannot go, but faith can go. It is not non scientific. The jurisdiction of faith may take us to that plane, but our intelligence fails. Our knowledge, experience fails to give any photo and any conception of that world, cannot catch, beyond its jurisdiction. Ether can connect with Moon, but not air. The Moon, the sukra, the Sun, with something there very fine, in fine plane they can connect, but not with gross plane they can connect. So faith is the only reliable, the heart's expansion is, possibility, prospect, heart's prospect is the highest, its jurisdiction, its range, heart, but not our reason. Reason fails to reach to calculate. "No!" Reason will say, "This is impossible." But heart can accommodate, the heart, the most accommodating, the faith, most accommodating. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, is faith a constant thing, or sometimes our faith is weak and sometimes our faith is strong?

Śrīla Śrīdhara Mahārāja: It may be. The covers are there. Sometimes, just as in a tank so many plants floating on the water, what is that? Plants floating on the water, sometimes if it is moved the water is seen, sometimes closed. In this way śraddhā is closed by ignorance, anyābhilāṣa, karma, jñāna. It may cover, we are detached, but it is within. Everywhere that is, the faith is everywhere, in svarūpa, in innate nature the faith, but it is _____ [?] ambrosia, or what is this in the womb?

Devotees: Embryo.

Śrīla Śrīdhara Mahārāja: In the womb, when the child is in the womb of the mother, embryo or something. That is, heart is there, faith is there, but by favourable environment it grows, gradually, it will grow by favourable environment. Unfavourable, it is lost to the minutest degree, suppressed.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Where is that Viraha Prakāśa?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You ask him if anyone of them has lost some dollars.

Parvat Mahārāja: I have already asked.

Śrīla Śrīdhara Mahārāja: But they're ignorant of the fact?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ the gate keeper, he got forty dollars. One twenty and two tens, and produced it to Kṛṣṇa Saran Prabhu. But perhaps they lived here in this room, any way that they slipped from their pocket or something.

Parvat Mahārāja: They will check and see.

Śrīla Śrīdhara Mahārāja: Yes. Ask them to check whether the limit is forty, or more, or something. That is my interest, it is real maybe when he has given it to us, may be reliable but it may be forty, but we can't say, it may be more also. So they're to check.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Pramāṇa Swāmī is being expected?

Akṣayānanda Mahārāja: After one week.

...

Śrīla Śrīdhara Mahārāja: ...attracted me most. Wherever I felt attraction I collected them. Gaura Haribol. Gaura Haribol. Gaura Haribol. The common interest, the common cord, internal cord will be touched, will be helpful for us greatly. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Someone told, Dayādhara or someone, someone told that, "It will supply the very basis and foundation of Swāmī Mahārāja's activity...

Akṣayānanda Mahārāja: Dayādhara.

Śrīla Śrīdhara Mahārāja: ...and strengthen it. It is of such nature that it will supply the foundation of his propaganda. And also sweeten it. It is of more intellectual characteristic and it will contribute some sweetness to that structure, and also deep foundation in the heart. So it will help the movement in a great and happy way." That is the opinion of someone. "So it will have some universal need and natural." Gaura Haribol. Let it be, by the grace of the Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And one says, "That Premadhāma-stotra is very condensed. It must be analysed, expanded, the teachings, the līlā and both the teachings of Śrī Caitanyadeva in a very condensed and dignified form. In dignified and condensed way the śikṣā has been represented in this Premadhāma-stotra. Commentary is necessary for that."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Madhvācārya had a bull, and Madhvācārya was asked by one of his disciples named Akṣobhya, he asked Madhvācārya, "After you, after your departure, who will prepare the commentary of all your works?"

Then Madhvācārya pointed out to the bull, "He will expand my teachings to the world."

He heard it but could not digest. Anyhow, he says, that he was the fourth in order of Madhvācārya School Ācārya. First Padmanābha, then Nṛhari, Mādhava, Akṣobhya...

End of 82.01.28.B

Start of 82.01.28.C

Śrīla Śrīdhara Mahārāja: ...and got down by the steps to the tank, and with his mouth touching the surface of the water he's drinking: he began to drink.

The very idea of Madhvācārya just came, rushed to his mind. "Oh! Madhvācārya, when great Guru told that the bull will explain all these writings he has left. So this man he's imitating the bull, to drink water by the mouth, not by hand. He may be that bull. In his next birth he has come, but the bull's tendency is still remnant there."

The suggestion came to his brain, and he asked his disciple, "Please fetch the man to me."

And he was taken to him, and began to talk with him, and in his mind whether he can convert him to become his disciple. Then the great Guru's prophecy, prediction will be, will come true. Then gradually that soldier he came towards conversion, and he was Jaya Tīrtha, the great scholar and exponent of the Madhva School. He was so much famous that after he passed away then the scholars of the Madhva School they used to assemble in the day of his departure. All the Ācāryas and scholars of the Madhva School must join, and so familiar and so famous he was. And so his contribution to the Madhva School was of such great value that every scholar, if any scholar is absent to join, absent in the assembly, then they took it for certain that he's no more, he's dead, otherwise he must have joined this meeting. Such was the hold in the Madhva sampradāya that Jaya Tīrtha had, the bull. It is His will, and who is selected instrument.

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Not the credit of anyone else. Mukam karoti vācālaṁ panghum langhāyate girīm, yat kṛpā tam ahaṁ vande. It is such: His will. It is more beautiful to see that a small man can give delivery of a great deed, work; deed. It is His beauty. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Satya-saṅkalpa, what He wants to do that is done. None can oppose. That is Absolute, His thought is Absolute. His word, everything is Absolute. Every part of the Absolute is Absolute.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. That is the characteristic of the Infinite, or Absolute, we are told. Everything connecting with zero is zero. Zero minus zero, zero plus zero, zero into zero, zero divided by zero, all zero. So in the case of Infinite we are to take like that, that analogy about Infinite. And what to speak of, we're told that Ananta is the bed where the Lord takes His rest, so Infinite is the basis on which the Lord has His existence. That is the basis.

To Arjuna, "Infinite of our conception is nothing." To Arjuna He says,

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [Bhagavad-gītā, 10.42]

"Whatever you can think, whatever may be its limit, that forms only My one part. It is in My one part. Whatever infinite conception you may have that's only a part of Me. In a nut shell you know this. What I am, in very concise form I say to you. That whatever you can think, whatever you can believe, that forms My one negligent part."

In Māyā's Essay [?] I read in young age, "Everywhere there is centre and nowhere circumference." The conception of Infinite he has given in a peculiar way. "Everywhere there is centre and nowhere circumference." That will help us to think about Infinite.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

The three aspects, sat, cit, ānanda, all Infinite: no limit of existence, no limit of knowledge, no limit of love. _____ [?] But still, though infinite, everything, but the strata is there, the limit, ānandam we find limited. To us we are infinitesimal, so to us everything is limited. But ānanda, the jñāna, the knowledge, the ecstasy, the existence, all to us is limited. Infinite to us is finite. So we have such a position, detached from the real thinking. From the zone of real thinking we're driven away, we're driven away to the realm of māyā and we're forced to have conception of only limitation in every aspect. Though we find that no limit, but limit of the jurisdiction of the sight, but after the jurisdiction then again there is, so here everything, the limit and unlimited also we find relatively. Still we are given with limited capacity, and limit in the unlimited we are. But we're asked, that at least through your faith you try to keep connection with the Infinite. It is not possible by your physical body, or even by your intelligence or knowledge. But by faith you can make yourself more extensive. You may have acquaintance with more and more substances. Faith is within you. That is the most extensive plane where you can connect with you. But other things, even knowledge, inference, everything is within limitation, what to speak of the physical senses.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

End of 82.01.28.C

Start of 82.01.29.A

Śrīla Śrīdhara Mahārāja:

kṛpayā hari-kīrtana-mūrti-dharaṁ, dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ, praṇamāmi sadā prabhupāda-padam

[O Śrīla Prabhupāda, you serve the living entities by mercifully revealing your divine personality as the embodiment of Lord Kṛṣṇa's spiritual glories, and in doing so, you eliminate the offences which burden the Earth planet. Your loving disposition is more affectionate than even a father to the followers of Lord Gaurāṅga. I eternally offer my respects unto that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.] [Śrī Śrī Prabhupāda-padma-stavakaḥ, 8]

I composed a few poems, few stanzas, in the hymn devoted to Guru Mahārāja Bhaktisiddhānta Sarasvatī. One stanza is this. Kṛpayā hari-kīrtana-mūrti-dharaṁ. As he came, the kīrtana – what is kīrtana? Preaching! Professor _____ [?] translates as preaching, kīrtana means preaching. Śravaṇaṁ kīrtanaṁ viṣṇoḥ, śravaṇa – to listen to, and kīrtana means to preach. That was his translation. Kīrtana means preaching, to give vent to the feeling what we receive by the ear, endeavour to express that by the tongue. So kīrtana is translated as strongly in the word preaching: the purpose of kīrtana is preaching, to reproduce. What we hear, what we receive, the attempt to reproduce that, and that is considered to be the highest type of cultivation, to try to reproduce, kīrtana, reproduction. The verification also, what we have already listened to, is it proper, that is also checked, tested, examined, whether I have listened correctly or not. That is also done there. And when listening we may be absent minded, but when to reproduce we cannot be so. We must be all attentive, we must be relevant so all attentive, that is the very life of kīrtana. Otherwise only to pronounce words, the repetition of the words, that may not be kīrtana proper, kīrtana, the assertion of the inner most faculty, the use there. We must be all attentive. It is very difficult to control the mind, to become attentive to a particular purpose. So while kīrtana, while preaching, kīrtana in the sense of preaching, not pronouncing by the tongue, but preaching. I am – its very life is to help others, what I have received I want to give that to the environment to others. So I am to exert utmost what I have received to bring that in the public, before the public. So preaching has been the word used to reproduce properly what is kīrtana in Sanskrit. Śravaṇaṁ kīrtanaṁ.

Kīrtana. Austa spandanam mantrena kirtanam tato varam [?] The meaning of austa spandan, that is also something because it proves that what I have acquired by listening, that is some living thing that can assert itself. Hṛday haite bale jive agrete chaley [?] Bhaktivinoda Ṭhākura writes, it comes from the heart to the tongue. Hṛday haite bale _____ [?] by force. Its origin is in the heart, when I receive through the ear, comes in the heart, hṛday, and from there forcibly it comes to the tongue. Hṛday haite bale jive agrete chaley [?] It comes, bale means not speaks but bale means forcibly. It forces me to take in the tongue, and then to give vent. Jive agrete chaley sabde [?] So assertion is there in kīrtana much. Kīrtana, sound is the only free medium, very easy medium, and assertion through the sound only, which is less affected by the environment, sound. Kīrtana, kṛpayā hari-kīrtana-mūrti-dharaṁ. Here it is mentioned that hari-kīrtana itself is personified, hari-kīrtana is personified, untiring. He can't, as if his body is so much tired he can't pronounce: still he won't leave.

Once in Bombay one gentleman came on the sea beach side, a two story building there we are staying when Śrī Mūrtis are installed that time in Bombay. Prabhupāda with his group went there. I was also one of them.

At night, eight or ten, some Marathi gentleman came, "I want to hear something from your holy lips."

Prabhupāda is too tired. He asked me, "You say something."

Ah, his question was, "Who is sādhu?" The gentleman's enquiry was, "Who is sādhu?"

Prabhupāda referred to me to talk with him, he was very much tired. I began,

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

["My pure devotees are always in My heart, and I am always in their heart. My devotees know nothing but Me, and I know nothing but them."] [Śrīmad-Bhāgavatam, 9.4.68]

With this I wanted to begin, to say, to give impression to the gentleman that sādhavo hṛdayaṁ mahyaṁ, the sādhu should have to be the very, to live in His heart. And He will live in the heart of the sādhu. This corresponding relationship there must be. In this way I wanted to approach.

But as these lines generally mean, "The sādhus are so favourite to Me," Prabhupāda was not satisfied with this beginning, he himself began.

But I failed to understand why this beginning was not accepted by him. I also knew somewhat that this is the highest position of the sādhus, this śloka expressing the position of the sādhus. But the sign of a sādhu, symptom of a sādhu, is not here, that I would have talked of in course of my speech. But anyhow he was not satisfied with this beginning. I got the name, the word sādhu here and I thought that from there I shall come to the symptoms. But the conclusion is such, the sādhus are the heart to the Lord, and Lord is heart to the sādhus, a high degree, their position.

Anyhow he began. I was very much mortified, not that my beginning was discarded, not that, but that with great pain he's talking, he's too tired. Still, he began to talk. I had to stop. That was

painful to me, and still it is, that he had to talk himself to that man. Of course a short time, then again perhaps I took up the thread.

So kīrtana-mūrti-dharaṁ, always talking, talking, talking, talking, incessant talking about Hari, that was his very nature. So it is mentioned there, kṛpayā hari-kīrtana-mūrti-dharaṁ. Just as the hari-kīrtana, the very principle is personified in him, untiringly speaking about this, that.

I heard from Sakhī Bābu _____ [?] disciple, was first a poor man, he became a multi millionaire afterwards. And many service, he has left this Bhakti Vijay Bhavan, this big temple in Yoga-pīṭha. In Vṛndāvana also many places constructed, repaired many things there. In Rādhā-Dāmodara compound his samādhi has been built by his son.

He told that, "When he and Kuñja Bābu [later known as Bhakti Vilās Tīrtha Mahārāja] met Prabhupāda in the early days of his preaching life," Prabhupāda's preaching life, he told that, "He's talking so forcibly and sometimes even slapping the table, with reddish face." Sakhī Bābu told that, "In Bengali, but we can't understand what he says. But this much we understand by our common sense that he wants to infuse within us something. He's trying his utmost to infuse something, to inject something within us. And we can't follow, though in Bengali language, as philosophical. And the face is red, and sometimes he's giving forcible slap on the table and trying to express himself, in this way."

This Hayagrīva Prabhu, the Mādhava Mahārāja, previously Hayagrīva Brahmacārī, before he joined the Maṭha, he and another friend went to Katwa to see the place where Mahāprabhu had His renunciation. Then while returning they went to see Māyāpur also and met Prabhupāda. And Hayagrīva Prabhu, previously, that Mādhava Mahārāja told that, "When he went to see him and to give our respect," "Where did you go?"

"We went to Katwa?"

"Why?"

"To see the Deities there: and the place of sannyāsa!"

"Have you seen the Deity?"

"Yes, I have seen."

"Have you seen Mahāprabhu?"

"Then we were surprised. That we have seen the Deities there, but again he's asking 'have you seen Mahāprabhu, have you seen?' So something must be his meaning. Then we can't understand what you say, "That have you seen Him" in this way. "He can't be seen by this fleshy eye."

Mahāprabhu can't be seen. Adhokṣaja, is a favourite word in Bhāgavatam and also of Prabhupāda, "He's Adhokṣaja, this primary thing we're to understand first, which is Adhokṣaja."

Adhaḥkṛtaṁ indriyajaṁ jñānaṁ yena. Superseding the plane of the knowledge of our senses, He lives there. He lives in a plane transcending our plane of experience. Not to be found there. It has been repeatedly and with great stress, it's always pushed to us. We want to see, He could be seen, He can be seen, but He's in another plane. You are to acquire such eye, first thing, divya-drsti, divya-darśana, so, gurum evābhigacchet.

[tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham]

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [Muṇḍaka Upaniṣad, 1.2.12]

To get the eye, to get the eye, if you have got the eye then you can see Him, but the eye is necessary to see. He's there but above the world of our experience. It is a sad thing of course. And there are very few realised souls that can see with this eye also. It becomes so much intense the ordinary eye experience vanishes.

In the case of Dhruva, first he saw in his meditation, He's in the mind, He's come down and captured his mental system, and he's seeing, feeling. Again when so very much intensified then when he opened his eyes he also saw.

This physical vision is removed. The inner vision has come overflowing, inner vision, the flow has come out and captured, and the external vision removed, pushed back. Then only we can see with these senses also. It comes down in such a huge quantity, a huge degree, that it pushes back the plane of our physical vision. It is possible, captures the whole thing, surroundings are also captured. But the flow comes from within, from above, then we can see like that, the external world. But really, that is not matter.

So, just as external things can enter into the internal mind, a picture, what we can see in our dream, external senses are closed, but a particular impression is within, corresponding. So also the opposite, visa versa, the internal, not the mental but the soul's impression, differentiating, that also can come out, inner flow. If out can go in, so in can come out, we can see.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [Bhagavad-gītā, 4.6]

Prakṛtiṁ svām adhiṣṭhāya. "When I come here in the external world, in the world of external conception, what I have to do? The laws of the physical world are to be pushed back."

When an officer enters the prison house the prison law goes back, wherever he goes the prison law going back. The King comes to visit the prison, wherever the King is going, there no law of the prison, it is going back, going away. And the King's law is surrounding him, pushing them. Prakṛtiṁ svām adhiṣṭhāya, sambhavām. The activity paralysed, the law of nature is being paralysed and pushed back. Ātma-māyayā means Yogamāyā, with the help of Yogamāyā, a higher law.

"I remove, push back the lower laws of matter, material laws, and come down. Wherever I am the Para-Prakṛti, the Yogamāyā is surrounding Me always. So I can go anywhere and everywhere, with guard."

Police officers, the higher officers, wherever they're going, the guard, the atmosphere also going there, protecting them. Wherever they go they're under protection. Wherever they move, that atmosphere of protection goes there, before, surrounding.

"So, prakṛtiṁ svām adhiṣṭhāya, prakṛti, that is under My control, it is Mine, it obeys Me, svām prakṛtim. Adhiṣṭhāya, _____ [?] stopping its possession, removing it, and with My own ātma-māyayā, by My peculiar mystic forces I push them back and come down, adhiṣṭhāya, sambhavāmy."

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
[paraṁ bhāvam ajānanto, mama bhūta-maheśvaram]

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [Bhagavad-gītā, 9.11]

"When I become, I take the figure of a human being, ordinary people can't understand. They think Myself as an ordinary person. Avajānanti māṁ mūḍhā. They're foolish. Mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānanto. They're not aware of My superior capacity and potency, so they think like that. They're connected with the lower laws, lower type of laws. What is the fault with them? They do not know that higher laws in the transcendental world also exist, avajānanti, so misunderstanding, mistake, under estimate Me, under estimation, avajānanti, mānuṣīṁ tanum āśritam, that I am of lower type. I'm not of that type. When they come with their eye of knowledge jñāna-netra, dhyana-netra, then they come to My proper conception. But when I come down they under estimate, the yogīs, the jñānīs. This is My less representation, My lower representation, the yogī and jñānī. But when they go up to see Me and whatever small quantity they get they think, "Oh, that is very higher order." But when I come down their estimation is very poor about Me. Avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānanto. Because they're not aware of My higher potency, My higher capacity, so they say like that. Mama bhūta-maheśvaram. Paraṁ bhāvam ajānanto, mama bhūta-maheśvaram. That I'm master of all sorts of different existences, bhūta-maheśvara, and the great controller of all the laws which is obeyed by the substances of different types and colour. I am all controller. They can't understand that. That in My full capacity I may present Myself in any place."

The King can assert himself in any corner of his kingdom.

"Oh, he can control the throne area only, or only the capital."

But in every corner of his kingdom he can come and fully assert himself there. That side they can't conceive.

"To the farthest corner I can come with My full power and authority. Avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam, paraṁ bhāvam ajānanto, mama bhūta-maheśvaram. Bhūta-

maheśvaram, the controller of all sorts of existence: the great controller of all sorts of laws and existing substances."

Gaura Hari. Gaura Hari. Kṛpayā hari-kīrtana-mūrti-dharaṁ. As if the hari-kīrtana giving vent through sound, to extend Himself through sound, hari-kīrtana. The extension through sound, in the form of sound to extension, that is personified untiringly talking about Kṛṣṇa and Mahāprabhu and Nityānanda. And when talking about Rādhārāṇī he was conceived to be, of course from our standpoint, moved, utmost, wholesale merged. We could see he's going to be merged in some other region. Very closer to his own Mistress and perhaps he's going to lose his individuality there. And sometimes with great pride also came out, but very cautiously: whenever we have seen him talk about Rādhārāṇī, very, very cautiously, that it may not be misunderstood. That was his continued apprehension that it may not be misunderstood, that he may not misrepresent Her. That was the care always to be found with him, as if he's talking to the undeserved, whether it will be well for him to talk about Her amongst those he's talking around, with some such care. Hare Kṛṣṇa. His general tenor of all his talk was to lead to śrutibhir vimṛgyām.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [Śrīmad-Bhāgavatam, 10.47.61]

To lead towards that side, the conclusion, drawing from different departments to show the direction it is, go this side. Not to talk much of that position, or place, but wherever he begins, the tenor of his speech was always directing in conclusion towards Rādhā-dāsya, towards. Not dealing directly about that līlā but concluding towards that. That was his aim. You may trace it everywhere, so many books there may be, and also prabandha, articles, the conclusion going that side. In this way he left. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. That is the centre, and when he was in that zone he was felt to be quite at home.

Dusta mana! tumi kisera vaisnava? [Who is a Vaiṣṇava?] [Gauḍīya Kanthahara, 3.24]

In that poem, where it is mentioned, once, Radha dāsya tahi chahi _____ [?]
_____ [?]

And there is another thing: anyhow, pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range] ["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."] All his attempts may be summarised in this expression. Many grand things have been tackled, either physically or in the conscious world, this yoga, the dhyana, the Vedānta and everything, the gorgeous things he has tackled. But conclusion always towards rāgapaṭha _____ [?] That is the highest thing, that was the whole tenor of his speech, his

movement was like that, pūjāla rāgapaṭha gaurava bāṅge. Gaurav of knowledge and also activity, karma, jñāna, he has not neglected but accepted them only as the means to the end, and never for any independent purpose for them. Anything has been accepted, but only to take the advantage of it to prove, to establish as foundation of that Braja rasa, the loving worship, loving service. Love is over all, and very much particular that lust may not be mistaken for love, always guarding in that way. That was one of the most peculiar – the lust may not be considered, may not be mistaken for love. There is every possibility for the ordinary fallen souls, and that is the condition generally with them that are passing in the Name of Mahāprabhu and Nityānanda Prabhu. The most, almost cent per cent, they're plodding in the domain of lust and professing that we are in the land of love. So,

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhībhekī, smārta, jāta-gosāñi
ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi kari

[The names of the sahajiyā saṁpradāyas are as follows: āula (a mendicant sect following a very easy course of worship), bāula (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), karttābhajā (a sect of "followers" of Śrī Gaurāṅga in Bengal), neḍā (literally means: "shaven-headed." Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), daraveśa (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean "hippy"), sāni (literally means: "religious instructor"), sahajiyā (literally means: "easiest." Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), sakhībhekī (one who imagines himself to be a gopī, and adopts the dress of a woman), smārta (formalistic and materialistic brāhmaṇas), jāta-gosāñi (caste goswāmīs), ativāḍī (proud devotees), cūḍādhārī (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and gaurāṅga-nāgarī (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a sannyāsī in His ācārya-līlā He avoided all association with women). One should avoid associating with these different classes of imitation devotees.] [Gauḍīya Kaṇṭhahāra, 13.111]

Avoid especially these forms of religious conception. Avoid them. Avoid them. And then go on enquiring, go on.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

This is by Rūpa Goswāmī, and the original pramāṇa, evidence, has been quoted by him from Nārada-pañcarātra.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [Nārada-pañcarātra]

Sarvopādhi-vinirmuktaṁ, upādhi means dress, garment, coating, cover, upādhi. Following, that is following, not to be traced in the original existence. That is arantuk, outcome, coming from out. So sarvopādhi-vinirmuktaṁ, all the covers, gross and subtle, should be eliminated, upādhi- vinirmuktaṁ. Tat paratvena nirmalam, the very gist, the very life of the thing is tat paratva, extremely and exclusively ended, concentrated towards one point, for Him, that is the difficulty. Generally scattered, our attention is always scattered. To collect them and to hit to one particular point, that is necessary, tat paratva, only His satisfaction will be the only aim of our campaign. Tat paratvena nirmalam, the nirmalata, the purity depends on that, oneness: the peculiarity, the aim, the oneness in aim, tat paratvena nirmalam. Hṛṣīkena hṛṣīkeśa-sevanaṁ, and you can apply all your senses, but under the direction of that aim, that end. End must be peculiarly exclusive, and ways may be inclusive, but the aim must be exclusive only to one: Kṛṣṇa. But the means may be inclusive. Everything we may accept but to that end. Whether a Mohammedan, whether a Christian, whether a Dravidian, anyone may be accepted. But Kṛṣṇa bhajan, Śrī Kṛṣṇa has got His conception. There we can be one in that platform only if for Kṛṣṇa bhajan, that exclusive end, we all can meet there. It does not matter. So very generous and very bigoted, very, very bigoted. Not less than Kṛṣṇa conception, even not less than Vṛndāvana Kṛṣṇa, in this way it is developing. Very narrow viewed, most narrowed view, and most extensive. And this is not only a policy but this is truth. We will have to accept that this is the truth.

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, [tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (jñānīs) who are dedicated to austerities, not the charitable worldly workers (karmīs), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or yogīs, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [Śrīmad-Bhāgavatam, 2.4.17]

The side issues, so many capitalists, so many enterprise we find, this yoga, this jñāna, this tapasya, tapasvino, one class. Tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ. Different types of companies they're going on with their individual enterprise, as if, the class enterprise. But kṣemaṁ na vindanti, Śukadeva Goswāmī is drawing them to one point. But in one point they all have in common, have got some relation of subjugation to the Paramount Power, otherwise they cannot exist. So many independent companies may flourish in

the country, but must have some understanding with the paramount power of the country, or government, some connection. Independent companies are working, but some understanding with the government, otherwise they can't exist. They won't be allowed to go on with their... So tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ, so many campaigns they're going on their business and they're flourishing. But anyhow they're connected with that same, must have sanction from there otherwise they can't live here in the soil, not allowed. Śukadeva Goswāmī says in the beginning of Bhāgavatam. Tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ, kṣemaṁ na vindanti vinā yad-arpaṇaṁ. Some contribution, some rent towards the power Absolute Controller, some rent is paid to the power. Otherwise, kṣemaṁ means their existence, maintenance would not be possible. So,

kirāta-hūṇāndhra-pulinda-pulkaśā, ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ, śudhyanti tasmai prabhaviṣṇave namaḥ

["Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him."] [Śrīmad-Bhāgavatam, 2.4.18]

In the consideration of denotation here, Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, so many tribes, so many different faiths they're holding. Ābhīra, Śumbha, Yavana, khasādayaḥ. Nye ca pāpā, other sinful tribes also who do not care even for morality, moral life also, pāpā yad-apāśrayāśrayāḥ...

End of 82.01.29.A

Start of 82.01.29.B

Śrīla Śrīdhara Mahārāja: Anyone of them may get rid of any type of their sinfulness, disability, if they come in connection with Kṛṣṇa conception, Kṛṣṇa consciousness. All accommodating, all accommodating, but as to the aim, the most bigoted section.

"We want Kṛṣṇa, none else, Kṛṣṇa conception. And even in that Kṛṣṇa conception, that Dvārakā conception, that Mathurā conception, so sentimentalist and sceptic, so much sceptic that only Kṛṣṇa won't do, the Kṛṣṇa of Vṛndāvana. Kṛṣṇa of Vṛndāvana; that is what is really wanted."

So bigoted in one hand, and so generous in another hand: true to the kindred point of heaven and hearth. It may accommodate the most rejected thing, and connect with the, by the strength of the purest connection they venture to accept things of very lowest order. That is the science. This purity centre is so high, and so great, and so noble, that it's able to capture any type of insane, impure, and mean, and all sorts of neglected things of which we are afraid of, because the centre is so reliable in its purification. So from that standpoint the harmony is not unreasonable.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Any question? Not any newcomer, none from Māyāpur today?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Nor from Calcutta, yesterday night?

Bhāratī Mahārāja: Jīva Goswāmī has written a commentary on tenth canto, Krama-Sandarbha, and later he goes back and he writes another commentary, Bṛhad-Krama-Sandarbha. So what are the differences between those two? Why was it necessary to write two commentaries?

Śrīla Śrīdhara Mahārāja: I'm not aware of that, that two commentaries he's got. Krama-Sandarbha means Bhāgavata-Sandarbha, that is six, Sat-Sandarbha. And there you find that is in Priti-Sandarbha, in what part?

Bhāratī Mahārāja: No. Krama-Sandarbha.

Śrīla Śrīdhara Mahārāja: Krama-Sandarbha and Bhāgavata-Sandarbha one and the same, is it not?

Bhāratī Mahārāja: No, different.

Śrīla Śrīdhara Mahārāja: Krama-Sandarbha is his tikā on Bhāgavata you say?

Bhāratī Mahārāja: Yes, Krama-Sandarbha.

Śrīla Śrīdhara Mahārāja: Krama-Sandarbha, and Bhāgavata-Sandarbha is the gist of that as I found in another book.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Achar. Then Krama-Sandarbha you say is his commentary of tenth canto.

Bhāratī Mahārāja: Yes. And later he writes another commentary, Bṛhad-Krama-Sandarbha.

Śrīla Śrīdhara Mahārāja: I did not hear the name of that Bṛhad-Krama-Sandarbha. Anyhow, what is the point?

Bhāratī Mahārāja: I was wondering what was the necessity, reason, for writing the Bṛhad- Krama-Sandarbha?

Śrīla Śrīdhara Mahārāja: That I can't say, but if I can come in connection with the two: here it is dealt in this way, and there in that way, then I can come to some conclusion. And in the ordinary way I can remark that more elaborate, perhaps Bṛhad that is more elaborate, more analysis of the ontological subjects to be found there in Bṛhad. Laghu-Sandarbha by Rūpa Goswāmī, and Bṛhad, Laghu-Sandarbha not, Laghu-Bhāgavatāmrta, and Bṛhad-Bhāgavatāmrta of Sanātana Goswāmī: so bṛhad means dealt in more extended way. But if you give any example then I can give my opinion. Bṛhad-Krama-Sandarbha: of tenth canto, or the whole of Bhāgavatam?

Bhāratī Mahārāja: Tenth canto.

Śrīla Śrīdhara Mahārāja: Tenth canto. There perhaps he might have dealt with tipani of Sanātana Goswāmī. Sanātana Goswāmī's tipani, Dasama-Tipani, that is the most analytical and extensive book on dasama-skanda. And perhaps he has dealt with that tipani.

Bhāratī Mahārāja: That means Vaiṣṇava-Toṣaṇī ?

Śrīla Śrīdhara Mahārāja: Vaiṣṇava-Toṣaṇī. Jīva Goswāmī's tenor of works is always to support, to show the reasonability what his Gurus Sanātana and Rūpa has given to the public. His nature of delivery is always to make it understandable to the scholar public. The references from different scriptures, he has collected extensive references from different scriptures, and has pointed out in a logical way that what Sanātana and Rūpa they have written, that is justified by the scriptural and also reasonable side. That is his service, his nature of service is always that, to protect the delivery given by Rūpa, Sanātana, which comes direct by inspiration from Mahāprabhu. They got inspiration from Mahāprabhu, Rūpa and Sanātana, and that was the better part of their writings. That had the predominating, or the influential part, that inspiration, and they have given some sort of pramāṇa and reason. And Jīva Goswāmī more firmly he has established Rūpa, Sanātana, by extensive quotations from different scriptures, and also by logical representation, to guard them. To guard their Guru's scripture, Guru's literature, that was his service, the tenor of, nature of service, to guard, to show the beauty what is given by Rūpa and Sanātana. That was his position. Eh? What do you say?

Bhāratī Mahārāja: Yesterday I was reading in Kṛṣṇa-Sandarbha, in reply to this Yati Mahārāja, so there was one description of how Devakī and Vasudeva they were aṁśa-avista, jīva-aṁśe- avista. And when the two personalities, Pṛśni, Sutapā, that Devakī and Vasudeva they were avista, aṁśa-avista, within these two personalities.

Śrīla Śrīdhara Mahārāja: Two personalities?

Bhāratī Mahārāja: Yeah, who performed austerities, tapasya.

Śrīla Śrīdhara Mahārāja: That is all a lower representation. Just as the Drona and Dara entered Nanda and Yaśodā, they're partial representation and under the garb. The real thing was – just as Mahāprabhu; that was Yuga-Avatāra, but Svayaṁ-Bhagavān when came it was absorbed

there. So by their tapasya the Pṛśni and Sutapā they made penance and wanted to have that the object of their tapasya to have Nārāyaṇa as their son. Then Vasudeva also says _____ to Nārada, "We are ignorant...

Aham kila pula pajatam bavi mukti dam apujayat namakaya nahito deva mayaya [?]

These ostentatious meanings should be purged out. The plain meaning that Vasudeva is confessing to Devaṛṣi Nārada, that, "Moksa is a greater thing, but misguided we prayed for Nārāyaṇa to become our son and not for mukti. We are befooled." But really to get Nārāyaṇa as a son it is far, far higher than mukti. But it is in such a posing that Vasudeva says 'we were befooled.' Yogamāyā daran muktave [?] "Enchanted, we could not understand that moksa is the highest attainment. We simply prayed for Him to become our son."

The Yogamāyā, the inner meaning will be the Yogamāyā is higher. And Yogamāyā did not allow him to go to the moksa: took him higher to come in the filial service of Kṛṣṇa. So this is all subdued artha, meaning. In many places it is like that, and so the demigods they entered, they got the chance at that time. Kṛṣṇa is also Yuga Avatāra, and Svayaṁ-Bhagavān, and Svayaṁ-Prakāśa, that Svayaṁ-Vilāsa, Prabhāva-Vilāsa, in different characteristics He's there. We are to very carefully and very – eliminate all these snares, that Drona and Dara.

Even Madhvācārya has said that, "The gopīs they're the heavenly prostitutes."

But are we to accept that? No! We shall say that they had some chance to be absorbed in Their halo, in Their halo of body. The spiritual body there is halo, and there they got some chance to be absorbed, in this way.

Rāmānuja sampradāya says that, "Rādhārāṇī was Śurpanākha." A hateful expression!

We at least, if they can prove with śāstric quotation, that might have been in the, placed in the foot dust of Rādhārāṇī, by Her grace, it may be possible.

Keśa-Avatāras, Mahāprabhu says, "Many things acceptable and non-acceptable."

Where it is possible we may accept, least connection outside. And sometimes we're to neglect the wholesale as āsura-vimohan.

The gopīs were looted by the dacoits, mahoisi-maran [?] When Arjuna was taking them to Hastinā they were looted by the dacoits, it is mentioned.

Just as Sītā Devī was stolen by Rāvaṇa! Sita akrti māyā hari laya ravana [?]

Only a shadow was taken by Rāvaṇa, not Sītā Devī proper. Sita bandi bhangirata [?]

There was a brāhmaṇa in the south, Mahāprabhu was his guest. The brāhmaṇa is only full of repentance, crying and sighing.

Then Mahāprabhu asked, "What is the trouble with you brāhmaṇa? It's so late, you give something to Me, and you are fasting, what's the matter?"

"What shall I say to You sādhuji? I heard Sītā Devī was stolen away by a rākṣasa, demon. So Lakṣmī Devī she was forcibly touched and carried."

Mahāprabhu consoled him, "Don't mind in that way. What to speak of catching Sītā Devī by his hand, he can't see even Sītā Devī." Aprakrta vastu naya prakrta bulya [?] "Sītā Devī is wholesale spirit personified. The fleshy hand cannot see the spirit, what to speak of touching and forcibly carrying." But this is all māyā, so māyā and virudha vacan [?]

Keśa-Avatāras, another, the Kṛṣṇa-Balarāma when the Dara, the goddess of the Earth went to Brahmā, approached him, "I can't tolerate the burden of so much sin as being committed now. So arrange for my relief. Otherwise I can't go."

Then Brahmā took two hairs from his head, one grey and one black, and cast, "Yes, I'm sending two Avatāras. They'll come down and They will kill the demons and minimise the trouble for you, Keśa-Avatāra." And that became Kṛṣṇa-Balarāma. It is mentioned in some scripture.

According to different adhikāra, means capacity, or ruci, that is hankering, different things have been allotted by the authority. And we are to distinguish them and accept. So that is an outer meaning.

What do you say? That Sutapā and all these things, they will stay in the garments outside. They may have some sort of shelter. But the main thing, the inner thing is going to be discussed in the case of Vṛndāvana and others.

Even it is said that when Vṛndāvana Kṛṣṇa is engaged in killing so many demons, it is the Viṣṇu, He's performing on behalf, and not the lover Kṛṣṇa. Sometimes it has been shown in such a light. But They differ. Some say that in a hero, in a heroic life, demon killing is a part. In a hero the killing of the demons must be there. And some say no, the Lord of love, and the demon that is being removed, they're antagonistic, they're opposed to His līlā, they're being killed. This killing, this cruel activity are done not by Kṛṣṇa but the Nārāyaṇa living there on His body. He's embodiment of everything, so that is being done by Them, not by Līlā Puruṣottama.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, there was another explanation, the main explanation why Kṛṣṇa appears is because of vātsalya rasa. Vātsalya rasa is predominant in Devakī and Vasudeva, and also Yaśodā and Nanda Mahārāja. So in both cases this rasa is predominating, so Kṛṣṇa appears.

Śrīla Śrīdhara Mahārāja: But there is difference, bheda and ābheda. We shall say the quality of vātsalya rasa what descended in Yaśodā and Nanda, and Vasudeva-Devakī should be of little lower type. This is kṣatriya-abhimāna, and gopa-abhimāna is that of higher type, Svayaṁ-Bhagavān. And this must be, Vasudeva-nandan is subordinate to Braja-nandan, Nanda-nandan. Devakī-nandan is of little lower type than of Yaśodā-nandan. We are to differentiate like that.

Of course to speak so many things in our mean mouth it does not look well, but still, if we're to follow the dictations of the Ācārya as inspired by Mahāprabhu, then we're to find like that, the Nanda-nandan, Svayaṁ-Bhagavān. So much so that when in the rasa, Svayaṁ-Rūpa only in the side of Rādhārāṇī, and so many Kṛṣṇas, the facsimile in the side of the gopīs, that is Svayaṁ-Prakāśa, not Svayaṁ-Rūpa. As gopīs also, little lower than Rādhārāṇī, so the Kṛṣṇa that approaches other gopīs that is also of little lower rank.

So this rūpānuga, when Kṛṣṇa is with Rādhārāṇī, that combination gives such a highest quality of rasa, and the Rūpa etc, though mañjarī, they can get taste of that highest quality of rasa. When other gopīs are approaching Kṛṣṇa, that will be of lower quality.

These are high things, only our conjecture, not much to talk. Gaura Haribol. Gaura Haribol. It is stated there, and if possible we're to grasp it. We're to grasp it, the differentiation: appreciate how it is possible, why? This is very abstruse case. We must – mind your own lesson, something like. Oil your own machine. In the stage we are, we should try our best to attend to the immediate duty, imperative, and then we'll be raised to the higher standard, then we shall have to talk like that, to try to understand all these things. Pūjāla rāgapaṭha gaurava bāṅge.

Our Guru Mahārāja always told we must serve our Guru varga, Gurudevas, and so much we shall have to go to the highest position Rādhā-kuṇḍa, but we won't stay there. We're not fit to live in Rādhā-kuṇḍa, we must come to the nearest, lowest place, Govardhana, and we shall live there, and go to Rādhā-kuṇḍa, serve Them and come back and live nearby.

When Guru Mahārāja lived in Purī, Chattack Parvata, their bungalow, Chattack Parvata was considered as Govardhana, so,

[śīghra āsiha, tāhāṅ nā rahiha cira-kāla,] govardhane nā caḍiha dekhite 'gopāla'

["You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity."] [Caitanya-caritāmṛta, Antya-līlā, 13.39]

Mahāprabhu says to many, "Don't climb over Govardhana, even to see, to have a darśana of Gopāla, don't go over, climb over."

But Guru Mahārāja constructed his bungalow over Govardhana. Construction finished when he was, he went to occupy, to live there, the Vyāsa and Madhvācārya's Mūrti were also built, also constructed and placed in a room by the side of his room.

And Guru Mahārāja asked Vasudeva Prabhu to worship them before he enters the room, use the room. And I was asked to worship Vyāsa and Madhvācārya there, the Mūrtis. I told, I do not know by what mantra to worship Vyāsa and Madhvācārya.

I was told, "Whatever you know about them, you think of that and give some flower in respect. And also offer some food, naividyam, to them, and give them the garland, in this way, in whatever way you may do it." By their order I did that, to Madhvācārya, whatever I knew about him, the ananda _____ [?] anyhow in his memory, _____ [?] in this way I worshipped two Deities _____ [?] Pronounced that and offered flower _____ [?] We were finished.

Then Guru Mahārāja used, that he's using bungalow which is erected on the head of Chattack Parvata that is considered to be the extension of Govardhana in Vṛndāvana, and to climb over which is objected by Mahāprabhu Himself. How to adjust? So I found that the adjustment is in this way, that the Vyāsa and Madhva, the Vyāsa was over the mountain, Madhva also met him, two Ācāryas. And in connection of their service Prabhupāda lived there to satisfy them. Though apparently he crossed the advices of Mahāprabhu, but he made his adjustment with this Vyāsa and Madhva conception helped him to stay there.

So for the service of Guru, the service of our Guru, we can even climb up his bedstead. Sometimes if necessary to crown the Deity, the Deity is a little high, then we're to place our foot on the siṁhāsana and then decorate and then come up. Or some cloth and then we can put our foot, and then the Deity is decorated, and then we come to remove the cloth and bow down to the siṁhāsana which is supposed to be the extension of Baladeva and Nityānanda. All surrounding necessary articles they come from Baladeva and Nityānanda we are told. So for serving necessity we can approach anywhere and everywhere, but not to fulfil our purpose.

Bhāratī Mahārāja: Was that at the Puruṣottama Maṭha?

Śrīla Śrīdhara Mahārāja: Yes.

Bhāratī Mahārāja: Near the Tota Gopīnātha?

Śrīla Śrīdhara Mahārāja: Near Tota Gopīnātha, there the Prabhupāda's bungalow. It is placed on the Chattack Parvata, over Chattack Parvata. And Guru Mahārāja in his last days he lived there sometimes when he went to Purī. That is apadata, that is ostentatiously objectionable. But with the particular trend of adjustment he lived there. The necessity of the service, suiting to his health, and his service, he had to accept that, though ordinarily objectionable by the devotional principle, had to do that, but the necessity for the service of Guru.

So to understand was necessary to follow the higher directions and statements of the Guru we sometimes enter into the higher zone of siddhānta, the Rādhārāṇī, the sakhī, the mañjarī, etc. But only for the purpose of service, and not to stay there a long time. To come back and to live, to take stand in our own fitting position. Otherwise they'll be dishonoured and they'll disappear forever from my mind. I'll be nowhere, the faith will be withdrawn. Through faith we're approaching. If faith, the subtle thing is withdrawn, then we will turn to be a disbeliever, unbeliever. Just as that Hiranyagarba, we are told that he has become an atheist. And for long time some aparādha must have been committed.

Akṣayānanda Mahārāja: And Pradyumna.

Śrīla Śrīdhara Mahārāja: Pradyumna, yes, Pradyumna, and the fine faith withdrawn, and what can we do? Helpless, he's helplessly thrown in the plane of an atheist. So we're to tackle those things very carefully, and only in the necessity of our service of Gurudeva, in connection with the service of Guru we should go there. Otherwise always we shall keep it high, higher. Any day if any call comes to me for their service I shall venture to approach them, otherwise keep it always

on our head. Don't try to make it object of your sense, of your experience, don't try, don't try. Don't be so very rushed. They're so very subtle and susceptible sentiment to the world. There are so many very sentimental, very susceptible, they won't tolerate that anyone, fools rush in where angels fear to tread.

Gaura Sundara. _____ [?] Nitāi. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Fools rush in where angels fear to tread. Any subtle, soft, and higher things should not be handled roughly, always be kept in their pristine glory and honour above our head. The temperament of servant, though in the loving or affectionate area, still the temperament of serving spirit may not leave us. We shall be very much careful about that. After all we're servants, slaves, we have accepted here as. He may show closer affection, intimate affection, but the modesty, humility, must be genuinely maintained there. If that's gone we're lost. Amāninā mānadena [Śikṣāṣṭakam, 3], as a foreigner we are taṭasthā-śakti, we're granted permission to move and live freely as long as we're faithful generally towards the plane, towards the land. If anything, anomaly, then we may be banished. Not as a matter of right, but for the gracious extension of our service we are allowed there to live.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Otherwise, as a matter of right, we cannot be allowed to go so high, so high. It is only a gracious contribution or gracious extension. Only with the permission of that department we go and live there and do our duty. As much as my faith, that type of faith will be awakened in me, I'm safe. I'll be adored by them. But aggrandising tendency, that is a foreign thing there, the assertion of right, that is the most filthy thing there.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Pūjāla rāgapaṭha gaurava bāṅge. This formula!

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...half mad bridegroom of a zamīndār. Anyhow, he was heir to the zamīndāri, the state. He sometimes used to tell to his paraphernalia, "The whole village is within my fist, is it not?"

The sycophants, the karma-tyāgī, the officers, "Yes sir, the whole village is within your fist."

Then he opened, unloosened this fist, "Going, there is nothing. You told that the whole thing is within my fist but why? I can't find it. What is that?"

So something...

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

"Sudden flash may come. But while I want to see particularly, vanishes." Bhaktivinoda Ṭhākura writes, "Sometimes in a mood we are searching, searching. Sudden flash came and saw: when I go to particularise, vanished."

No exercise of right to be tolerated there. All extension of grace! If you have any interest you go, otherwise don't go. If you want the highest connection it will be independent of such characteristic. If you like you can connect, otherwise not necessary. They're not under any necessity that they'll be bound to connect with you. It is such. All extension of gracious wave,

but the second, the least connection, that will destroy all charm of all your past experiences: only that lightening experience. That experience only as lightening comes, that lightening experience, that will clearly prove in your heart that exceeds all in quality all your past experiences. Such a type of ecstatic novelty is there. And that is very rarely to be found: cannot but be.

Ko vu vido vartena [?] Bilvamangala says, _____ [?] I got my spiritual education from the throne of Sananda, that in your inner self there is so much ecstatic joy you can't conceive so high. But, artena kena_____ [?] Such a higher type of ecstasy came down suddenly to capture me, and to capture me in such a way as to make a slave of slave of that ecstasy. That lightening experience that has captivated me wholesale...

End of 82.01.29.B

Start of 82.01.29.C_82.01.30.A

Śrīla Śrīdhara Mahārāja: ...and all other layers, planes of ecstasy, that is all trash to me, such highest type of ecstatic, only for a lightening has captured, letting, and making me see. Ko vu vido vartena [?] Kṛṣṇa, He's playing, He's exploiting the beauty of the gopīs, the Braja girls. That attitude like lightening peeped in my heart, and I'm undone, all else is like trash and stool. I can't be normal with any environment, can't adjust. It is my heart drawn there, hopelessly drawn, but I can't retain my existence until any farther I come in the connection of that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu. Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Mahāprabhu.

Today I finish here.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Today is a very auspicious day, the day of advent of Viṣṇupriyā Devī, and also that of Puṇḍarīka Vidyānidhi, Raghunandan Ṭhākura, and Raghunātha Dāsa Goswāmī Prabhu. And also the day of departure of Viśvanātha Ṭhākura: and also two of my sannyāsī God-brothers, Bharati Mahārāja and Parvat Mahārāja, departed this day. And generally this day the goddess of learning, Sarasvatī Devī, is being worshipped.

Deve vide vide para ca para ca [?] In Upaniṣad we find, two classes of learning, para and apara. _____ [?] By which we can understand the unknowable, the transcendental truth, that is para, that is principal learning. And which takes them away from that sort of knowledge of reality, that is apara, the principal and the auxiliary. Bhaktivinoda Ṭhākura writes,

Bhakti bada yar hoite sei vida masta _____ [?]

Really Sarasvatī, mundane, Sarasvatī in Purāṇic conception is accepted as the wife of Nārāyaṇa, Lakṣmī, Sarasvatī, etc, both of them, they are the serving potency of Nārāyaṇa, Sarasvatī. Bhakti bada yar hoite [?] Any learning, any knowledge, that stands in the way of our real relationship with the Absolute. Very hatefully, trample it down. And which helps us to go to reach to the object of our inner desired desire, which can satisfy the eternal thirst we're suffering from, which can quench that thirst, svārtha-gatiṁ hi viṣṇuṁ [Śrīmad-Bhāgavatam, 7.5.31], the

learning, the knowledge that will help us to reach the proper goal, destination of our inner hankering, we bow down to her.

Viṣṇupriyā Devī's life is that of helping the fallen to go to the utmost, the highest domain of love where Kṛṣṇa, love divine, where jīva can be very, very nearer to Kṛṣṇa. Mercy is over justice. Love is also over justice, prema, divine love over justice. Generally we cannot conceive that anything should be, can be good over justice, crossing justice, it is impossible. Then injustice, what is more justice that is injustice, but injustice cannot be endowed. But mercy got his noble place above justice. We may have certain conception of that, a vague conception of that, that mercy is over justice: so jñāna, knowledge, estimation proper, but prema, the love, that is above. So for the fallen, love is only the object of our hope. We are needy, we are fallen. We have got no merit, no capacity.

So Mahāprabhu comes, "Take the chance! Take the chance! Go to the window where the fallen names are enlisted to be taken in. The royal help comes, royal, extraordinary grant for them, for the fallen. Go to that window and try to have a ticket there, buy, purchase if possible."

vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra
[From Bhaktivinoda Ṭhākura' Śaraṇāgati, Dainya, 5.5]

"If you come to calculate, I have nothing, no qualification, so don't go that side, where, according to merit the reward is given. Don't go that side, avoid, and come to this side to try your fortune."

So with prema, with love, with mercy, Mahāprabhu came. And Viṣṇupriyā Devī helps us in that way. Her whole life is that of sacrifice. And sacrifice may be of different quality, but here, sacrifice for which? For the highest attainment of the whole public, whole fallen! Her contribution is in that line. So whatever we may have, how she helped us indirectly, what was her own, she gave it to the world. And by her example the heart, the iron heart also had to melt. She led her life in such a stern, strict way of devotion, showing it to us that even the stone melted. The opposition party also had to appreciate. Such was her life. From the very young age she very strictly observed the way, to show us how we should try for our highest benefit. That is by her example. We're told that she took the Name, counted it by rice grains, and that grain was cooked and it was dedicated to Kṛṣṇa. And that also He distributed to some of His devotees, and the remains she took. And daily emaciating from young age, daily, thinner and thinner, in this way she's going. But her body is not like mass of flesh, us, but she continued.

Śrīnivāsa Ācārya was graced by her, and many other devotees, later, got her mercy, grace. In this way she established, installed Mahāprabhu's Vigraha, and regularly by the help of His eternal dynasty, eternal succession, she arranged the worship of Mahāprabhu. And we find it still we're told.

After renunciation, five years, Mahāprabhu came here to visit, according to the custom of the sannyāsīns. And He approached towards His home, previous, and Viṣṇupriyā Devī very dirtily clad in dirty clothing, fell near the feet of Mahāprabhu the sannyāsīn. And Mahāprabhu took off the sandals and blessed her and went away immediately. "Soften your burning heart by the help

of these sandals." Uttering these words Mahāprabhu went away. And she took those sandals and worshipped them as long as she lived. Those sandals are still shown to us by the disciplic succession.

So Viṣṇupriyā Devī, very silent, modest, bashful life she led. She did not come out of the home. And her contribution towards our emulation of devotion is great. So today we're told the day of her appearance. We invoke her mercy on us fallen souls that we can have for the highest benefit of our fortune, she may be propitiated with us.

Next comes Puṇḍarīka Vidyānidhi. He was born in Chaṭṭagrām, Chaṭṭalabhumi in Sanskrit. In a brāhmaṇa zamīndār family he was a well-to-do man. But at heart he was very rich with Kṛṣṇa prema, love divine, but outwardly a man of luxury, luxurious life. Curling hair in a fashioned way, with scented oil: then the smoking style also, very princely, then also the bedding, and his dress: all of a very princely style.

Then at that time, of course for the purity and divinity of the Ganges, many persons used to come – used to come to the Ganges side to take bath sometimes. So he had also a house in Navadwīpa. At that time of course the boat was the conveyance. Sometimes he used to come and live here.

And Mukunda Datta who was one of the favourite disciple servitors of Mahāprabhu, he also comes from that place, that Chaṭṭagrām. He remained here permanently. He knew him. When Puṇḍarīka Vidyānidhi has reached Navadwīpa after a few days Mukunda Datta has come to Gadādhara Paṇḍita. Gadādhara Paṇḍita is younger in age and very mild temperament, who is supposed to be the incarnation of Rādhārāṇī's bhāva, very sober, mild, young, and soft hearted, and tending towards devotion from childhood.

Mukunda Datta respected and liked him best, and asked Gadādhara Paṇḍita, "Paṇḍita, do you like to see a Vaiṣṇava?"

"Yes, yes. I want to see Vaiṣṇava."

"Then come with me." He took Gadādhara Paṇḍita.

Gadādhara Paṇḍita went there and saw that in a rich bedstead he's sitting. And with that tobacco pipe in his mouth, and curled hairs fashionably arranged, and very rich dress. And Mukunda Datta, he's a brāhmaṇa, Mukunda Datta went straight and made obeisance. Gadādhara Paṇḍita also imitated, but he thought in himself, "What a Vaiṣṇava he has taken me to see?"

Then Mukunda Datta could feel that Gadādhara Paṇḍita is little _____ [?] So Mukunda Datta in his natural sweet tone he read this śloka of Bhāgavatam, chanted.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

[Uddhava says: "Oh, how amazing it is! The sister of Bakāsura, Bakī (Pūtanā), desiring to kill Śrī Kṛṣṇa, smeared poison on her breasts and forced Kṛṣṇa to drink their milk. Even so, Lord Kṛṣṇa accepted her as His mother (dhātrī), and so she reached the destination suitable for Kṛṣṇa's mother. In this way she came to try and kill Him; yet Kṛṣṇa gave her a position as a nursemaid in His group of assisting mothers. So gracious is the Lord. There is limitless Grace in Him. Of whom

should I take shelter but the most merciful Kṛṣṇa? Who else but Kṛṣṇa should we approach for our good? Who can be so kind, so gracious?"] [Śrīmad-Bhāgavatam, 3.2.23] & [Caitanya-caritāmṛta, Madhya-līlā, 22.98]

This śloka was, in a sweet voice and tune, was sung by Mukunda Datta there. Then that touched the heart of Puṇḍarīka Vidyānidhi, and gradually shivering began. And then abnormal mind came down and began to throw his limbs. Then began to snatch his hair, and began to roll, and began to throw his legs and head in such a way. That where is that tobacco pipe: where is that richly set dress? All these things, he began to roll. "Kaṁ vā dayāluṁ śaraṇaṁ vrajema." This is on his lips, "kaṁ vā dayāluṁ śaraṇaṁ vrajema." He's convulsing, divine convulsion.

Then Gadādhara was afraid. "What have I done? Such a great Vaiṣṇava, and kaṁ vā dayāluṁ śaraṇaṁ vrajema, in this way!"

So more than an hour such happenings took place, and anyhow they tried their best to nurse him, befitting the position. And then gradually he became peaceful, and after long time he came to these worldly senses.

Then they came away, then Gadādhara Paṇḍita had a great reaction. "I have committed offence against Vaiṣṇava. Mentally I disregarded him, so surely I have committed offence against Vaiṣṇava, such a great Vaiṣṇava." Then he thought within himself, "How to be absolved of this Vaiṣṇava aparādha? It is heard in scripture that if we take shelter under his protection as disciple then he will forgive all my offences. The Guru does not take any offence, generally, from the disciple side. He's always merciful. So I have not yet accepted any Gurudeva, officially, so if I really want to be absolved from this Vaiṣṇava aparādha then I must surrender to his feet wholly." Then he thought, "Of course my real master is Nimāi Paṇḍita. I shall have to get permission from Him." Then he went to Mahāprabhu.

And Mahāprabhu, Nimāi Paṇḍita at that time, He'd already come from Gayā and He's continuing His saṅkīrtana campaign most intensely. And suddenly one day He began to cry, "Puṇḍarīka Bāp Puṇḍarīka! Bāp!" He began "Puṇḍarīka Bāp!" None knows what is the name: who is Puṇḍarīka. Mahāprabhu is crying, "Bāp Puṇḍarīka! Oh My father, Puṇḍarīka, where are you? When will you come to see Me?"

In this way, but generally none knows who is Puṇḍarīka, only Mukunda Datta whose home was just nearby in Chaṭṭagrām, he knew Puṇḍarīka Vidyānidhi. He's a good Paṇḍita also, Sanskrit scholar. Vidyānidhi was his title. And he was a friend to Svarūpa Dāmodara, we are told hear after. But then, Puṇḍarīka, after Mahāprabhu cried in this way, wailed in this way, taking the name of Puṇḍarīka, within a few days Puṇḍarīka reached Navadwīpa, Puṇḍarīka Vidyānidhi.

And Mahāprabhu instead of saying Vidyānidhi, He used to give the name Premanidhi. Mahāprabhu told Premanidhi not Vidyānidhi.

And Gadādhara Paṇḍita asked permission from Nimāi Paṇḍita. "I have not yet been initiated, but in the Vaiṣṇava School there's the custom that one must take initiation. So I'd like to take initiation from Puṇḍarīka Vidyānidhi."

"Yes, yes. He's your Gurudeva. He's your father."

Puṇḍarīka Vidyānidhi is the incarnation of Vṛṣabhānu, father of Rādhārāṇī.

"Yes, you do it, certainly you take initiation from him."

Then it was proposed through Mukunda Datta, and Gadādhara Paṇḍita took initiation from him, Puṇḍarīka Vidyānidhi, who was the incarnation of Vṛṣabhānu Raja.

Also later on we find in Purī once, Puṇḍarīka Vidyānidhi, though he himself is a typical student of rāga-mārga without caring viddhi, still he had some suspicion in mind that, "Why the pāṇḍās in Orriya they dress Jagannātha with _____ [?] without washing the clothing, after it is washed then some prepared some...

Devotee: Starch.

Śrīla Śrīdhara Mahārāja: Starch, is applied there, margowa, marg, means the juice of the rice, that is applied in the new clothing, and that was used for the dressing purpose of Jagannātha.

But Puṇḍarīka Vidyānidhi told that, "It must be cleansed and then it should be, Jagannātha should be dressed." Puṇḍarīka Vidyānidhi thought like that, and that very night he had a dream and he sees that both Jagannātha and Balarāma They're giving a heavy slap on his both cheeks. And in the morning his intimate friend Svarūpa Dāmodara he's going to him. "What is my fate? Last night I get such a heavy slap that you see my cheeks have been swollen."

Svarūpa Dāmodara he, "It is only possible for you. Your devotion has attracted Them."

"Here, all these superfluous-ness, this purity or impurity, not to be considered here in Jagannātha kṣetra, you Puṇḍarīka." In this way he was given stricture. "You have come to scrutinise in these smaller things. I am here, generous of the generous to deliver the fallen of the fallen. So these things are ignored here. You have come to...in this way."

And one, there was some water play in the Indrayumna Sarovar, Mahāprabhu is enjoying with Sārvabhauma and Rāmānanda, very sublime, as ocean, like They're engaged in childish play, one is throwing water against another. The Sārvabhauma Paṇḍita man of the greatest position of the learned school, and also Rāmānanda Rāya, a most grave governor who was the ruler under Pratāparudra King after Madras the whole Andhra Province was under Orissa governor empire, included. The most serious and grave type of men they're like engaged in childish play. Puṇḍarīka Vidyānidhi and Svarūpa Dāmodara there also, Nityānanda Prabhu and Advaita Prabhu They're also playing with water, and Mahāprabhu enjoying from the banks.

And asking that Gopīnātha Ācārya who first introduced Mahāprabhu that, "He's not a man, human being, but the Lord has come here," that Gopīnātha Ācārya. Mahāprabhu says in a merry sport, "What these serious temperament men are doing like a childish play? Gopīnātha, go and stop Them what They're doing. How the people will say when they look at Them?"

Then Gopīnātha Ācārya says, "Your love, You have brought it in this world that can merge the big mountains, what to speak of these two stone chips." Meru mandala saila kali [?] "Big mountains are to go down in the flood of divine love, and these two child, what to speak of them _____ [?] they're beside themselves. Where is their sobriety and their vanity and all these things. They're like child. And it is Your credit that You have made them such."

That Puṇḍarīka Vidyānidhi, his birthday, his day of appearance today. So we invoke for his mercy to us fallen souls.

And you know of Raghunandana in Śrī Khanda near Katwa. He was the son of Mukunda Kavirāja, a well-to-do man, this treatment is his occupation, good practice. His son was Raghunandana. And Raghunandana's early life is very wonderful and mysterious.

Once, Mukunda got a call for treatment to a distant part of the country. The boy, Raghunandana was asked, "Please feed my Deity." The Rādhā-Kṛṣṇa was the family Deity to be worshipped in their house, and he asked the young Raghunandana, "I'm going far and I may not come back in time, so my boy, you are to serve Them, to feed Them in time."

Raghunandana, when the time has come, or has not yet come, he took the dishes, and first worshipping took the dishes there, closed the room and said, "Oh Lord, You must take this." Then closed the door and went away. Opening, that is as it was. He has not swallowed. "Then what is this?" He began to cry. Again shut the door. "Please take, otherwise what my father will say to me? Take it!" So in his simple earnestness he'll have to cry. "You take it my Lord, otherwise what, my father will punish me." Twice, thrice, then the Lord swallowed.

Then after a little, mother has come to take, remove the dishes. "What is this? You have eaten it all up, the whole thing. What is this?"

"No, no, no, I have not. The Gopāla has eaten."

"Gopāla has eaten? You fool. You want to befool me, Gopāla has taken? You have taken."

"No, no, I've not taken. Gopāla has taken."

Then the father came back. Mother told, "You asked the boy to do it, then the empty pot I had to take out. The naughty child has devoured everything."

"What's the matter Raghunandana?"

"No, no, my father, first He did not take. But I told Him repeatedly, the father will come and chastise me. He asked me to feed You and You don't take then I'll be punished by my father. I cried. And then Gopāla took it."

"Is it? Is it Gopāla took it?"

"Yes."

"Can you show me?"

"I may try."

Then Mukunda, being outside, appointed Raghunandana to worship Them. And when Raghunandana offers it is vacant, but when he himself he prays, nothing, as it is.

So one day, "How Gopāla can eat, can't you show me?"

"Yes, I shall try."

So anyhow, by the peeping through the window, a little distant, he, Mukunda, saw that Gopāla eating. "The Raghunandana is not ordinary child. Who is he come to my house?"

Then Mahāprabhu with Raghunandana, Raghunandana was very beautiful, exquisitely beautiful, and he was a good dancer, very charming dancing he could manage. Later on the Vaiṣṇava scholars have given their opinion that he was Pradyumna Avatāra, Pradyumna. Very beautiful and dancing also very charming!

Raghunandana and Mukunda both went to Purī to see Mahāprabhu.

Mahāprabhu asking Mukunda, "Who is father, who is son? Mukunda, you are Raghunandana's father or Raghunandana is your father?"

Mukunda could understand the tenor, "No, Raghunandana is my father."

[śuni' harṣe kahe prabhu — "kahile niścaya] yāṅhā haite kṛṣṇa-bhakti sei guru haya"

["Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, "Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly the spiritual master."] [Caitanya-caritāmṛta, Madhya-līlā, 15.117]

...

āmā sabāra kṛṣṇa-bhakti raghunandana haite [ataeva pitā — raghunandana āmāra niścite]

["All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father."] [Caitanya-caritāmṛta, Madhya-līlā, 15.116]

"We have got a little devotion what we think from Raghunandana. But he's my Guru and so he's my father, and not that I'm his father."

"Yes!" Yāṅhā haite kṛṣṇa-bhakti sei guru haya. "Who gives, imparts Kṛṣṇa bhakti, devotion of Kṛṣṇa, he's the superior, right you are."

That is Raghunandana. And when the Jagannātha's chariot was going there were seven groups that sang and danced, seven saṅkīrtana parties, and one party completely made of the Śrī Khanda staff, the Narahari Sarakara, Raghunandana, Mukunda, and their following, one party. And Raghunandana used to dance there, madly, and very charmingly, we're told. And he was bachelor whole life, Raghunandana. So he was such a type of devotee, we're told. So we all beg his grace, pray for his grace.

Then Raghunātha Dāsa, that is a famous, who's considered to be the prayojana Ācārya, what is our highest goal, he has played the part of that himself, practised, and shown to us and left also for us that Rādhā-dāsya. Rādhā-dāsya is the supreme-most goal of all of us.

He's born in a very rich family. His parents, his father, uncles, they're all not only rich but very benevolent. Advaita Ācārya and others, big Paṇḍitas, they all got some regular help from him. In that ancient time, twenty lākhs income from the state, and twelve lākhs to Nawab, and eight lākhs net profit...

End of 82.01.29.C_82.01.30.A

Start of 82.01.30.B

Devotee: Every month?

Śrīla Śrīdhara Mahārāja: No, year. And lavishly they used it for the help of the scholars and the poor. And only one son, Raghunātha, he's the only heir in future. But he did not relish that. He had such inner temperament. When Mahāprabhu after sannyāsa He went to Śāntipura he first met Him there and was half mad. Anyhow went back. Then when Nityānanda Prabhu was ordered to preach the Kṛṣṇa prema in Bengal, then Raghunātha met Him once in Panihati, that daṇḍa mahotsava. Nityānanda Prabhu _____ [?] of course, and He asked, "You are to feed My group today. This is My punishment to you."

Raghunātha arranged and satisfied and found that Nityānanda Prabhu even took Mahāprabhu also there and in saṅkīrtana and blessed Raghunātha Dāsa. And told to the devotees that, "He has got the opulence of Indra, the king of heaven, and his wife is like the heavenly beautiful girls. But that can't attract his mind. He's mad for Caitanyadeva. You all bless him that he may be successful in his life."

Raghunātha, after going back, going home, he kept him quite indifferent in the household affairs. And his father and uncle, they, apprehending that he will go away, so ten persons engaged to protect him always: twenty four hours protection that he may not fly away. But anyhow he had one occasion, one chance, and he fled there and went to Purī.

And Mahāprabhu handed him over, gave his charge to Svarūpa Dāmodara, who is the second, who is the double of Mahāprabhu, He told. Sakha mahaprabhu ditiya svarupa [?] He gave him the charge, Lalitā Devī, who was in Kṛṣṇa Avatāra, to him, told: "What I do not know, Svarūpa Dāmodara knows all, so I give your charge to him. Whatever you feel, any necessity, you put it to him, in this way." Again once more when Raghunātha came to Him He told, "I've already given your charge to Svarūpa Dāmodara, still, if you want to hear something from My lips, then,

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa līlā."] [Caitanya-caritāmṛta, Antya-līlā, 6.236-7]

The negative side, "Don't eat palatable dishes, and nor indulge in worldly talk. And always try to take the Name of Kṛṣṇa, and in the inner mind you will try to connect with the service of Rādhā-Govinda in Vṛndāvana."

These four outlines were given to Raghunātha Dāsa direct by Mahāprabhu, and the whole life he adored like that. Then again He gave the Govardhana Śilā and the gunga-mālā that came from Vṛndāvana. That Raghunātha thought the Govardhana Śilā is Kṛṣṇa, and the gunga-mālā is Rādhikā. So in that attitude he used to jala Tulasī, Tulasī and water, with this he was regularly offering Them in this way. Sixteen years he lived in such a way in Purī.

In the meantime when Raghunātha went there and could not be – that is an independent country, Orissa, Hindu State, and this Bengal is under Mohammedan rule, so no influence from here can work in Orissa. So his father and the other guardians made arrangements, sent one cook, and another servant, and with money, "Go and hire a good house, and at least ask him to take food from you, and try to help him in his daily life."

But Raghunātha he did not accept it for himself, only he requested Mahāprabhu to take prasādam there. "That they have sent, if Mahāprabhu takes something of that then they will be blessed." With this idea he asked Mahāprabhu, invited Mahāprabhu to take prasādam there, twice in a month or so. Then after some time he left that idea.

Then Mahāprabhu is asking Svarūpa, "Why Raghunātha is not inviting Me any more?"

"He has thought something within that You are not pleased to: only for his sake You go and take prasādam but You are not very satisfied therein."

"Yes. He has rightly understood. Only that he will be mortified I used to take."

"viṣayīra anna khāile malina haya mana [malina mana haile nahe kṛṣṇera smaraṇa]

["When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."] [Caitanya-caritāmṛta, Antya-līlā, 6.278]

"If we take something from the worldly person, worldly minded person, then by the return as reaction some poison enters with the thing into our mind. Our mind may be impure. Yes, he has thought rightly." Then dismissed!

Then Raghunātha, his vairāgya was above standard of our thinking. Sometimes begging from the temple, prasādam, sometimes in the regular food giving company. And sometimes then afterwards he began to collect the rotten prasādam of Jagannātha which even Jagannātha's cows could not swallow it, eat it, for the bad smell. Raghunātha collected that sort of prasādam and by washing the rotten portion, the inner things he collected, and with applying some salt he used to take.

It went to Mahāprabhu, "The Raghunātha, he's living on such prasādam."

Mahāprabhu one day went there to see. And Raghunātha when he's going, after preparation he's going to take, Mahāprabhu suddenly appeared, "Oh! What a nice thing, prasādam you take. Let Me see it. Oh, so sweet, so sweet prasāda you take every day and you don't offer it to Me. I can't know." Then again He...

Then third time Svarūpa Dāmodara caught His hand, "No, no, this is not for You my Lord, not for You."

Anyhow, so such was the degree of self abnegation, the intense degree, of Raghunātha Dāsa.

And after Mahāprabhu's departure he went to Vṛndāvana with his mind that, "After having a view of Vṛndāvana, cursory view, I leave this body. And that also that from climbing up Govardhana I shall cast me down, throw me down, and I shall leave, pass away."

But we are told that with this idea Raghunātha went to Vṛndāvana and then he found Rūpa Sanātana, and what is more wonderful he found Mahāprabhu within them. "Oh! Mahāprabhu is here. Mahāprabhu is working through them." Mahāprabhu's literature, in the literature of Rūpa, Sanātana, in their deeds, in their movement, he found fully possessed by Mahāprabhu. "Oh! Mahāprabhu is here. I can't die." So he came in close, closer and closer connection with Rūpa, Sanātana. And with his extreme indifference and self abnegation life he's gone through the literature, especially that of Rūpa and the rāga-mārga. And perhaps he was the greatest student of rūpānuga school, and so much so that he has developed even more, he more clearly gave us than Rūpa that we should aspire after the service exclusively of Rādhārāṇī, and not of Kṛṣṇa without Rādhārāṇī.

When I was in Madras, Prabhupāda's Vyāsa-pūjā took place in Māyāpur, in Chaitanya Maṭha. Professor Sanyal wrote something, an article in English, and there he mentioned, "Because I do not know Kṛṣṇa, because you say that I'm to worship Kṛṣṇa so I do."

I could not understand the meaning, internally, 'What does he say? Guru is independent, independently the highest attainment, highest entity of our attainment. How it is possible?' I could not follow.

But then after several, two, three years, or four years, in Rādhā-kuṇḍa one day, Prabhupāda in Śvānanda-sukhada-kuñja he was there. And Paramānanda Prabhu, he came as a child to Prabhupāda when his age was thirteen only, he came to live with Prabhupāda, Paramānanda Brahmacārī, and very intimate.

He came after a walk in Rādhā-kuṇḍa he came to Prabhupāda and reported that, "The dewan of Bharatpur State with the whole of his family he's circumambulating Rādhā-kuṇḍa. And perhaps his wife she's lying and by measuring, she's lying and then there is a sign, and then again from there again lying, in this way measuring by her body she's circumambulating Rādhā-kuṇḍa." So Paramānanda Prabhu very ardently he puts to, "They also regard Rādhārāṇī so much."

Then Prabhupāda came out, from his inner quarter, he told, "Yes, their concern for Rādhārāṇī and our concern for Rādhārāṇī is quite different."

I was very much attentive.

Then he said, "They have real respect for Kṛṣṇa and because Rādhārāṇī is favourite to Kṛṣṇa so they also come to Rādhārāṇī. But our position is that our interest is Rādhārāṇī and because Kṛṣṇa is favourite to Rādhārāṇī so we respect Him: the opposite."

Then I could remember that Sanyal's writing. "Oh!"

Then later on of course I read out from Jaiva Dharma or somewhere else, that some jīva, some, they're born out of Baladeva's angajyoti. The brahmajyoti, the unit of non-distinguishable divine halo, that is the foundation where we get our birth. So some have connection with

Baladeva, some with brahmajyoti, they fill up the general. But some have got their birth from the halo of Rādhārāṇī and Her group, their direct connection with Rādhārāṇī. She's their Mistress. And whatever She does they're necessarily following Her.

So Prabhupāda told, "We're really śakta, worshipper of potency, but not vidya-śakta, śuddha-śakta. The real potency is in Vraja, the original, and that is a Dedicating Moiety towards Kṛṣṇa, and our direct connection is there, and indirect with Kṛṣṇa through Her."

This is our position. All these are thought and accepted to certain extent according to my capacity. I can't forget. And also with the mantram we'll find, in the sannyāsa mantra that is peculiarity. In ordinary mantram there is direct connection with Kṛṣṇa, but in sannyāsa mantra our intimate connection is shown towards gopī, there, that is Rādhā-dāsya. That is above Kṛṣṇa-dāsya, after sannyāsa, the purport, the gist of the mantram of sannyāsa, gopī-dāsya is meant there, inner meaning is that.

So this is our claim and we have got it from Dāsa Goswāmī. We pray in his day of appearance he may bless us with his good wish.

And today is the day of departure, Vaiṣṇava viraha, in the discourse of Rāmānanda Rāya and Mahāprabhu it is mentioned, "What is the greatest calamity a devotee may think of?"

['duḥkha-madhye kona duḥkha haya gurutara?'] / 'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?"
Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."] [Caitanya-caritāmṛta, Madhya-līlā, 8.248]

"The greatest calamity, the greatest sorrow or pain that ever has been felt here, the most intense is in our separation with the Kṛṣṇa bhakta."

Kṛṣṇa bhakta, Guru viraha, bhakta viraha, that is the deepest pain ever felt in this world. So viraha gives the purity, separation gives the purity, and it is a check, it is a test to our adherence to the cause. If in separation we feel as much pain it measures, it is the standard of measurement what sort of love, attraction, I bear to Him. The measurement we can have by the standard of the intensity of our pain of separation. So it is a real test, it is a real friend. There the enjoyment cannot be present, what may be supposed to exist in any nature or other to keep Him.

So vipralambha, especially for the fallen souls, they'll be encouraged for, to observe separation. That will be helpful to them more, vipralambha. And sambhoga, they may have some misapplication to the fallen. So their safe path is through vipralambha. Vipralambha is real friend, a guardian, a chastiser, a real friend. And sambhoga, we may be deceived for our ill fate

there, the possibility may be there. So we're more safe when culturing in vipralambha than in sambhoga.

Then the departure of a Vaiṣṇava: the Viśvanātha Cakravartī who gave so extensively, you see Rūpa Goswāmī gave aṣṭa-kālīya-līlā of Rādhā-Govinda in Vṛndāvana, Viśvanātha Cakravartī has given aṣṭa-kālīya-līlā of Mahāprabhu here, that original. Just as Kṛṣṇadāsa Kavirāja Goswāmī in his Govinda-līlāmṛta he has described the aṣṭa-kālīya-līlā of Rādhā-Govinda. Viśvanātha Cakravartī has given us Śrī-Kṛṣṇa-Bhavanāmṛta perhaps. There he has given the aṣṭa-kālīya-līlā of Mahāprabhu, how, and also the aṣṭa-kālīya-līlā of Rādhā-dāsya, how the she-friends and servitors of Rādhārāṇī they have got their twenty four hour duty in the camp of Rādhikā in Her service. That has been given by Viśvanātha Cakravartī. For twenty four hours they have got their designed engagement in the service of Rādhārāṇī's camp. Rādhārāṇī's already given to Kṛṣṇa, there's no question, wholly given to Kṛṣṇa, and their high camp how they're busy twenty four hours and what is their programme carrying out, that is given elaborately by Viśvanātha Cakravartī, aṣṭa-kālīya-līlā of Rādhārāṇī's camp.

These are their grace, grant, to us fallen souls. We are to utilise it, then of course we may hope by the grace of Guru and Vaiṣṇava we may have our highest attainment in life.

Then others, the Bhāratī Mahārāja, he was a giant preacher in the beginning of Prabhupāda. His figure was a little taller than ordinary persons, and his voice was very sweet, and his lectures were filled with common sense appeal, so he could capture the mass, Bhāratī Mahārāja.

And the next, Parvat Mahārāja, his birthplace was this Svarūpa Gañja. From very young age he saw Bhaktivinoda Ṭhākura just living by the side of his house. Parvat Mahārāja's house was here, there is a boundary wall, and there is Bhaktivinoda Ṭhākura's bhajan-kuṭīra, Surabhī Kuñja. In his childhood he saw him chanting the Name. I heard from him direct, that, "Bhaktivinoda Ṭhākura at three o clock left his bed and he began to chant Hare Kṛṣṇa Kṛṣṇa, as if a man is calling out a man who has gone to a distance. He's calling a man who's at a distance. In such a living way he used to take the Name of Kṛṣṇa. He's calling some gentleman by that name with this hearty and earnest meaningful way he used to chant the Name of Kṛṣṇa. And in his old age whenever felt tired, there was a cement chair, a chair made by cement, brick, cement, and he used to take his seat for some time there, in the old age, and again after a rest, again wandering in the flower garden and chanting the Name of Kṛṣṇa." He saw him many times, Bhaktivinoda Ṭhākura.

He was married but suddenly by the grace of Bhaktivinoda Ṭhākura, or somehow, suddenly some vairāgya, indifference came in him for the worldly life. And leaving the young wife he went straight to Prabhupāda in Māyāpur Chaitanya Maṭha and offered himself. "I no longer have any liking for household life. Please deliver me."

Prabhupāda sent him to Purī. Of course at that time Mission had no foundation. After Kuñja Bābu joined then the conception of Mission came with him, in Prabhupāda. Paravat Mahārāja at that time was Haripada Bhattadesik, his previous name, he was deputed to that Bhakti Kuṭir in Purī, to take care there. He used to live there and took prasādam from the temple and took Hari-Nāma and wandered through the banks of the sea. In this way he began his life. Afterwards

he became sannyāsī and then served Prabhupāda with heartfelt and severe labour, we saw. Only one paisa, muri [?] or something, half clad, and very strictly indifferent life he led, and very hard labour. I have seen him with my own eyes to do for the service of Prabhupāda.

He told one day, Prabhupāda told, "Yes, I have my eye on you. When the day will come, I'm watching, then I shall take you from this hard labour of life and ask you to sit somewhere and to take the Name, and I shall give an attendant to you." This was said by Prabhupāda to him.

So Parvat Mahārāja, Bhāratī Mahārāja, and another, Viśvanātha Cakravartī. So now we're finished. We invoke their grace so that we may go on in our way which is extraordinary in the spiritual world, we think so surely. By the grace of Gurudeva of course, that is general capital to us, the grace of Gurudeva which can help us in any direction in our spiritual aspiration.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
No more today! Gaura Haribol. Gaura Haribol.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Sevā Vṛnda kī jaya!
Jaya Viṣṇupriyā Devī kī jaya!
Jaya Śrī Puṇḍarīka Vidyānidhi Prabhu kī jaya!
Śrī Raghunandan Ṭhākura Mahāśaya kī jaya!
Jaya Raghunātha Dāsa Goswāmī Prabhu kī jaya!
Viśvanātha Cakravartī Ṭhākura kī jaya!
Jaya Bharati Mahārāja, Parvat Mahārāja!
Bhakti Vṛnda kī jaya!
Navadwīpa Dhāma kī jaya!
Hari-Nāma saṅkīrtana kī jaya!
Gaura-premānande hari-haribol!

Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 82.01.30.B

Start of 82.01.31.A

Śrīla Śrīdhara Mahārāja: Apo mulam phalaṁ paya havir brāhmaṇa _____ [?] These eight do not harm our vow, so he wanted us to take something. But I told that this anukalpa arrangement, only in the case when one is not fit to observe that full fasting, then only anukalpa, otherwise not. But he tried his best to impress that he was a brāhmaṇa and brāhmaṇa kanya, and his wishes, his desire is that we should take something. But anyhow, I, we, refused, no,

because my point of argument was that when we're unable to observe a full fast then only this is applicable, otherwise not.

And I gave the example of Rāmacandra. When Bharata went to take back Rāmacandra from His vow of forest life for fourteen years, with Vasiṣṭha and others guardians of the dynasty, there Bharata put, no, Ramacandra told that, "When my father he had obligation to My stepmother that whatever she will want and he must grant it to her. So father is already in obligation, and I'm his son, it is My duty to fulfil what was his obligation. I must do that. And that was concerning Me. His prayer is that Rāma must go to the forest, and Bharata will get the throne. But father, though I'm told that he could not pronounce the cruel word, but still he's under obligation. And I conceive that it is My imperative duty to do what My father had commitment, so I'm come and I must go on with this forest life for fourteen years."

Then Bharata came with this argument. "All right, there is provision in the śāstra that one can delegate his duty, anyone to discharge the duty. So you accept me as Your delegation and I shall live in the forest fourteen years and You go and take possession of the throne. Otherwise the public in general and all concerned they're feeling much pain. They're in misery so go and relieve them."

And that was approved by the priests, devas, Guru, Vasiṣṭha, etc, the authority in the śāstra, the supposed authority in the śāstra, śāstric knowledge. They approved, "Yes, by delegation it may be done."

But Rāmacandra still refused, "No. The question of delegation presupposes that one has got some sort of inability, then only he can delegate, otherwise not. But I'm quite fit. Why should I accept another person to do it for Myself? I'm quite fit. When unfit, then only the question of delegating ones duty comes to exist, otherwise not." The ṛṣis were all silent.

I put this argument to that gentleman, that brāhmaṇa, goswāmī, that when we feel some difficulty to go on with our duty in any way, then of course the question of anukalpa arises. But when I'm quite fit why should I take recourse to anukalpa? I can, we can fast. That was the plane of my argument. Then of course he could not urge more. The request stopped. We came from there fasting and offering our obeisances there.

Puṇḍarīka Vidyānidhi, Vāsudeva Datta, and Mukunda Datta, in one village these three great Vaiṣṇavas, followers of Mahāprabhu, were born. Gaura Haribol. Gaura Haribol. Gaura Haribol. Mukunda Datta was a continuous follower of Mahāprabhu, almost, got his peculiar position in Gauḍīya literature. And Vāsudeva Datta is also so. Mahāprabhu told, "Vāsudeva Datta can use Me as a commodity. Wherever he wants Me to sell I cannot but be sold there. He has got so much affinity for Me, Vāsudeva Datta." And who told that, "The whole burden of all the sins may be put on my head, and let me go for eternity to hell, but release the whole creation. I can't tolerate their suffering." That is the famous expression of Vāsudeva Datta. Gaura Haribol. Gaura Haribol. Gaura Haribol. And Puṇḍarīka Vidyānidhi, these three, from Chaṭṭagrām, and Mahāprabhu used to imitate their language, Chaṭṭagrām, when Nimāi Paṇḍita, ha, ha, He used to...

Devotee: Mimic.

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Is it Vāsudeva Datta, Mahārāja, who wrote that poem, who sang that poem, yadi gaura nā hoita…

Śrīla Śrīdhara Mahārāja: Vāsudeva Ghoṣa, he comes from Rada-Desa, Vāsudeva Ghosh, from Birbam [?] and Vāsudeva Datta, Chaṭṭagrām.

Devotee: Is Mukunda Datta and Vāsudeva Datta brothers Mahārāja?

Śrīla Śrīdhara Mahārāja: They're not brothers, perhaps nephew and uncle perhaps. Vāsudeva Datta is senior and Mukunda a little...

Devotee: Yesterday you were speaking about Mukunda Datta...

Śrīla Śrīdhara Mahārāja: Mukunda Datta, Vāsudeva... Yesterday we told, saying about Puṇḍarīka Vidyānidhi...

Devotee: Yes, and in relation to him it was Mukunda Datta who introduced Gadādhara Paṇḍita...

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita, yes, Mukunda Datta.

Devotee: He was Pradyumna...

Śrīla Śrīdhara Mahārāja: Pradyumna, Raghunāndan. Mukunda Datta was neighbour of Puṇḍarīka Vidyānidhi, in the same village they lived. Mukunda Datta, Vāsudeva Datta and Puṇḍarīka Vidyānidhi, the common village, near Chaṭṭagrām. And Vāsu Ghoṣa, Govinda Ghoṣa, they come from Rada-Desa, near about Nityānanda Prabhu's place, Birbum, a part of Badavan, western part. Hare Kṛṣṇa. Hare Kṛṣṇa. Vāsu Ghoṣa is one of the eight sakhīs in Vṛndāvana, Vāsu Ghoṣa. Bhaktivinoda Ṭhākura says, "mukunda-vāsu-ghoṣ-ādi gāya."

[narahari-ādi kori' cāmara ḍhulāya, sañjaya-mukunda-vāsu-ghoṣ-ādi gāya]

[Narahari Sarakāra and other associates fan Him with yak-tail whisks as Sañjaya Paṇḍita, Mukunda Datta and Vāsu Ghoṣa sing sweet kīrtan along with the other devotees for Lord Caitanya's pleasure.] [Gaura-ārati, 4, from Gītāvalī]

Vāsu Ghoṣa, Vāsudeva Datta, Mukunda Datta. Any question?

Parvat Mahārāja: Yes. When we start chanting japa, the mahā-mantra, Hare Kṛṣṇa, the first times we're chanting a japa-mālā by the order of the spiritual master it seems that we get more realisation, more of the mantra. Then as time goes it seems it becomes more and more difficult.

Many devotees have said, have mentioned then that they had this feeling as time goes it becomes more difficult. Why does this happen?

Śrīla Śrīdhara Mahārāja: That is test of Māyā presents itself. When one begins a religious life, in the beginning he's neglected. "How long he will, let us see how long he can stick to it." But when Māyā finds that, "Yes, it is not flickering, but really he wants to leave my jurisdiction," then she starts her real attack. And that comes as a test to the beginner, and if he can stand that then of course he will go out, parīkṣa, the test. That is in every case it becomes such. In the beginning if neighbouring country comes to disturb the big power neglects it, that is boyish attempt. But if it finds that it's serious then he also becomes serious, and then the fight comes, and then one must survive. That is the... And the sādhana means that is the fight, the battle, sādhana, to fight with the adverse circumstances, they're also arranged against that.

Once, this boy, Govinda Mahārāja, in Calcutta, he went to collect funds and to preach, side by side. Then one merchant told him, "Why the sādhus they have got any disease? Are you, they have accepted the path to God and why should they suffer from any disease?"

The boy answered, "Is it the sādhu who should only be attacked with disease, and why you should be attacked? Why? Because you are faithful subject of Māyā, any time Māyā will be able to get rent from you. You are all submissive subjects. You may be relieved. But when one is going, trying his utmost to go out of her jurisdiction, she will come with all her dues. "Ah! Pay off my dues and then you will be out."

Devotee: That's a very good answer Mahārāja.

Śrīla Śrīdhara Mahārāja: Natural common sense, a notable answer. So also, when fight begins seriously, in a serious stage, then also the test from Māyā comes. "Yes, you want to go out of my clutches, let me try." Hare Kṛṣṇa.

Satānanda: I have one question, if you can excuse me...

Śrīla Śrīdhara Mahārāja: Yes.

Satānanda: ...that concerns...

Devotee: Say your name.

Satānanda: My name is Satānanda, and I have one question about the ISKCON Society today is very disturbed because of the recent initiations by your divine grace of the sannyāsa initiation. So I cannot understand that my Śrīla Prabhupāda has given the managerial authority to the leaders of our movement, and that we follow them. So I cannot understand how we can please our Śrīla Prabhupāda by going against their instructions, even if they may be, their understanding may not be right and may be acting wrongly. I cannot understand how we can please him, how we can please our Śrīla Prabhupāda if we act against their instructions. And

also, from yourself, I cannot understand how you can initiate them and encourage them to also act in this way. I beg your forgiveness for any offence against you, but can you please explain this to me. It's a confusing thing in my mind.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotees: [Group laughter]

Akṣayānanda Mahārāja: He said, "Excuse me, but there other gentlemen in our ISKCON Society are managing authority...

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: GBC.

Satānanda: No, I'm not GBC.

Akṣayānanda Mahārāja: He's Satyānanda.

Śrīla Śrīdhara Mahārāja: Satyānanda is within GBC?

Akṣayānanda Mahārāja: No. He's Satyānanda.

Satānanda: Satānanda.

Śrīla Śrīdhara Mahārāja: He's Satānanda? Oh!

Akṣayānanda Mahārāja: He says that your grace conferred sannyāsa and...

Śrīla Śrīdhara Mahārāja: What is his position?

Satānanda: Gṛhastha, I'm gṛhastha.

Śrīla Śrīdhara Mahārāja: I see something black. Have you got moustache, no?

Satānanda: In Japan they don't allow foreign Vaiṣṇava, in Japan. So to go in there we have to disguise our identity.

Śrīla Śrīdhara Mahārāja: In Japan all must have this moustache?

Satānanda: There's only two Americans there, all others are Japanese or another country, so it is a very special arrangement.

Śrīla Śrīdhara Mahārāja: Right.

Satānanda: Because there was some trouble with the government there before. They don't allow our Society.

Śrīla Śrīdhara Mahārāja: I may say, but I don't say also, that whether you'll be able to understand my points of argument.

Satānanda: I'm willing to hear.

Śrīla Śrīdhara Mahārāja: You see, you try to follow it. The relative and the absolute standpoints! Suppose, you are an American, there is communist...

Satānanda: Some is there, there may be some, a few people there, a few.

Śrīla Śrīdhara Mahārāja: A few, and mainly?

Satānanda: Mainly capitalist.

Śrīla Śrīdhara Mahārāja: Catholic?

Satānanda: Capitalist.

Śrīla Śrīdhara Mahārāja: Capitalist. Capitalist and communist and socialist. Suppose you are a socialist at heart, when there is clash within the capitalist and socialist, in general practices you will have some harmonious way of life. But when any clash, what side you are to accept, first socialist or capitalist? Your creed is that of socialist. You live in a country where the majority is capitalist. No clash, no difference. But when there is any clash, what side you are to identify yourself with?

Satānanda: Internally I may identify as socialist, but for peace, for the good of the country...

Śrīla Śrīdhara Mahārāja: If you're an out and out socialist, then you should try to leave the country and join the socialists if necessary. If we try to assert the social cause, cause of the socialist, if you fail, you will try to keep your creed, your purity of faith for the socialist you will try to leave the country and join the socialists. Will you do that?

Satānanda: Yes, but...

Śrīla Śrīdhara Mahārāja: Or you will take leave of the socialist creed and mix with the capitalists, what should you do?

Satānanda: I will leave the country.

Śrīla Śrīdhara Mahārāja: So the absolute and relative, two classes of interest. When for the absolute interest we find more importance we must be sincere to our own creed. Then sometimes we're to leave the paraphernalia if that does not suit me. So in the conception of the purity of what is Vaiṣṇava creed, the purity and the form, the form is also necessary to help me in a general way to maintain my present position. And at the same time my conception of the higher ideal will always goad me to advance, to go forward. And wherever I shall go the greater model, greater ideal, I must go. Life is progressive not stagnant. Do you follow? It is progressive. We're in sādhana, we're in progressive life. We are wanted to go ahead, not back, not backward. So the formal position will help me to maintain my present position, and my external affinity for the ideal will goad me towards the front.

And the progressive party, there are so many parties in so many nations, the progressive communists, and progressive communists in Christianity, generally Catholic, then again Protestant, again Puritans, in this way. So development in the right way and also in the wrong way. It is a dynamic world, a living one, adjustment, readjustment is always going on, and accordingly we should also change our present position. We shall have to change our present position so that we may not have to sacrifice the high ideal for which we have come. So it is necessary.

One is born in a particular family by the arrangement of the nature, but his high ideal asks him to leave the country sometimes. Einstein had to leave Germany and to go to America for his high ideal life. So many instances may be found in the world. The ideal is all in all. The highest ideal in a man is the highest thing, jewel, gem, the most precious is our ideal. In Bhagavad-gītā.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

"I am the real purport of śāstra."

There are śāstras, scriptures, many things are recommended there, but meant to promote us towards the truth in indirect way. When you come to a position of direct search you must accept that.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

It is also said that for the sake of your friends near about you will give up your ideal. That is also recommended. But it is also told, sarva-dharmān parityajya, if necessary to maintain the high ideal you will have to give up your friends also. The high type of idealist they give up their country, their family, their friends, everything, but can't give up the ideal. So the idealists...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We are spiritual opportunists. Will you follow, be able to follow? The śikṣā Guru, our Guru paramparā is that of śikṣā Guru, not of dīkṣā Guru. Do you follow? Do you understand? The Guru paramparā, you will find,

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana [viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."] [From Songs Of The Vaiṣṇava Ācāryas, p 90-3] [This verse is the sixth of eight describing the Brahma-Mādhva-Gauḍīya sampradāya as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

In this way the line of descent of the highest truth of Kṛṣṇa consciousness: the channel that is of śikṣā Guru. There, who has a standard of realisation in a proper line that has been taken in the list of Guru paramparā, not of dīkṣā paramparā. Dīkṣā is more or less a formal thing, and the material thing is śikṣā Guru, and if śikṣā Guru and dīkṣā Guru is congruent, most fortunate we are. So it is necessary, in śāstra it has been told that, Guru lakṣaṇa śiṣya lakṣaṇa. What should be the signs of a Guru, and what will be the symptoms of a disciple. Disciple and preceptor, in the scripture their lakṣaṇa, their symptoms, have been described. The Guru must be of such order, and disciple must be of such order, and they will come in connection and then it will produce the desired result.

And also it is mentioned in Hari-bhakti-vilāsa, when a better person is available then those of lower type they should not venture to make disciples on their face.

Suppose you have got a better seed, you have got the land, the better seed should be utilised first. And if better seed is not available then ordinary seed may be sown. Do you follow? For the interest of the whole, the better seed should be given first chance. If we're indifferent, if we're pure in heart, if we're selfless, then the better seed should be allowed to be sown first, as much as possible, wherever it is available. Lower type of seed should be withdrawn.

So when a higher type of Guru is available to any circle, the lower type of Guru they will think not to interfere for the benefit of the whole, and that is the wish of the Supreme Will, Supreme God. It is not a monopoly of anyone. It should be the monopoly of Kṛṣṇa and Kṛṣṇa consciousness, and wherever that Kṛṣṇa consciousness is available, we're concerned with that.

Kṛṣṇa says in Gītā, and many places, in Bhāgavatam especially that, "I start the movement, but gradually by the enervating influence of the plane, that goes down. And then when I find that it has gone down considerably, then I shall have to come again and to give a fresh movement. And then again I find that that is going down by the adverse influence of the environment. And again I send some person of My own to clear the position and to give some fresh energy, invest some fresh capital. And again I find that, in this way things go on here."

We should look to the standard of knowledge, what is Kṛṣṇa consciousness. That is not a thing to keep in an iron chest and keep the key in his one hand. Kṛṣṇa consciousness, not any particular persons monopoly. It is there, wherever it is we must bow down our head. One who has got eye he will see it. So we shall, divya-jñāna, but that sort of eye is necessary. What is Kṛṣṇa consciousness? The Guru should try to impart the capacity of reading what is Kṛṣṇa consciousness proper - and must have sincerity. It is not a trade, not a monopoly. Where is Kṛṣṇa consciousness, the sincere souls must hanker, and thank their stars that 'I can appreciate this is Kṛṣṇa consciousness,' wherever it may be I can appreciate. 'Oh, this is real Kṛṣṇa consciousness.' We should thank our stars if we can feel it, understand it, conceive it, Kṛṣṇa consciousness proper.

So, I started with this idea that so many sincere souls that came in my connection, they're becoming dissatisfied and indifferent to the present Movement of ISKCON. They're avoiding them, they going away. This touched my heart.

And I was repeatedly requested by Swāmī Mahārāja, "Look after them. I have taken them, some raw things to you all, especially to you. Please look after them."

I did not think at that time that he will pass away before me. And above that I have got some affinity for the cause we have come to our Guru, for the cause of Mahāprabhu. For the cause of the Bhāgavata as our belief I've come. I must, I should have some interest in general. So if anyone coming to me to seek Kṛṣṇa consciousness, he's going away frustrated, then naturally some sympathy should come in my heart to help them, to give them relief. With that idea whatever I can, that is very meagre, still, I'm sitting here, I'm not running hither thither to disturb the brains of the ISKCON followers. I'm not running hither thither, but I'm sitting here, idle man. And those that are coming to me, how can I think in my heart there is some good will for Guru Mahārāja, Swāmī Mahārāja, and Mahāprabhu and Bhāgavatam and Kṛṣṇa, if I've got some sympathy for them, then those who come to me how can I sit tight without giving what I know, what I feel, without extending this sort of help to those persons.

Only some formal consideration that what ISKCON is doing, the few gentlemen, whom I consider to be a student, not a professor. From my absolute consideration, standpoint, I'm saying, I consider them to be student, not professor. And there they've become self made authority and whatever they'll dictate I shall obey that. I'm not a person of that type.

Devotees: Haribol!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. With my clear conscience to God, that is to Kṛṣṇa, to Mahāprabhu, to my Gurudeva, and to Swāmī Mahārāja, what I'm doing I think it is justified.

Satānanda: For preaching all over the world then...

Śrīla Śrīdhara Mahārāja: Yes. Whatever doing that I have appreciation. In general way they can go on, extend, but special cases that are not satisfied with them. What about them? They came to Swāmī Mahārāja with their sincere heart to get something, and they will be frustrated, go back empty handed, and crying, hither and thither. And they will march on in their bigoted way. Let them do their world at large, gain the wide world, let them do their work. But only a few that are not satisfied with their conduct and their policy, if they are given some sort of provision to maintain their religious lives, spiritual life, why they create row so much for that? That is detrimental to their own cause. I'm not aggressor. I'm not an enemy to them. I always like that they flourish. That is my interest, that is the interest of my Guru, Swāmī Mahārāja, Mahāprabhu, that they will let them capture the whole world. I'll be satisfied. I'm not an enemy.

Satānanda: But I think they're afraid now that if anyone, if this is allowed, then in the future others may do what they like.

Śrīla Śrīdhara Mahārāja: They should not be afraid of me. I think I'm their friend. And let us take that angle of vision, let them take that angle of vision. I'm still their friend, because we have our common cause. But at the same time, I don't think that those novice they are all perfect Vaiṣṇava.

Satānanda: No, I don't either. But they think that now whenever someone has a different idea they may do what they like and they don't need to follow.

Śrīla Śrīdhara Mahārāja: We're all seekers, all students we are, and none of us perfect. Whenever we shall think that 'I have attained perfection' I'm gone. The quest is such, always dependent on the above. That attitude should be maintained all through the life, always dependent. Whenever I shall think that it is within our fist I'm gone. Always a life of a beggar and not of a king! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

...

I asked him, 'don't do this.' Swāmī Mahārāja _____ [?] So not so easily they should be considered to be the criminal before your court. So they're self condemned. That the position of Ācārya is not perfect, they have proved it already by their past action, that Ācārya's position is vulnerable. But I gave caution, before that, not saying that they're perfect, but that this posing will help them for that purpose. And when there is apparent clash with me they consider they're perfect. What's this? A foolish thing! Even Swāmī Mahārāja had some respect for me, their Gurudeva, I know it. We had this confidential talk here. And he has got also the courage to openly declare that, that "Śrīdhara Mahārāja I have some respect for." But still they consider that I am a criminal to stand on the box of a criminal against their, before their parliamentary constitution.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 82.01.31.A

Start of 82.01.31.B

Satānanda: So if someone, a devotee, he has some difference of opinion with his GBC, he's thinking in a different way, that this is not right. Should you think that he should act for the cause of peaceful...

Śrīla Śrīdhara Mahārāja: They should try by their combined effort to solve any problem facing their mission, and whenever they will find some difficulty they should refer to me. I'm affectionate towards them, in connection with Swāmī Mahārāja, in connection with my Guru Mahārāja who wanted to preach in the west, and Mahāprabhu and Bhāgavatam, Kṛṣṇa consciousness, for the interest of the principle I'm in favour of them, I'm friendly. So they're not to apprehend anything from me. I'm eager to serve, to help them, but not against the principle for which I understand to be the true. Then in that case I'll be a traitor to my own cause, to my own master. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Na hi kalyāṇa-kṛt kaścid durgatiṁ [Bhagavad-gītā, 6.40] Be sincere and you'll understand everything.

arjvavam brahmane saksat [sudro'narjava-laksanah
gautamastv iti vijnaya satya-kamamupanayat]

[Truthfulness is the symptom of a brāhmaṇa, whereas dishonesty is the symptom of a śūdra. Knowing this, Gautama Ṛṣi initiated Satyakama as a brāhmaṇa in recognition of his truthfulness.]
[Chandogya Upanisad, Madhva-bhanya, Sama-samhita] & [Gauḍīya Kaṇṭhahāra, 14.46]

Simplicity, sincerity, is the qualification of a brāhmaṇa. And then, not only sincerity, but serving eagerness plus sincerity, that is qualification of a Vaiṣṇava. Not to take but to give. Not to make, not to lord it over, as the favourite expression of my Gurudeva, to lord it over. Not to lord it over, but to be a servant, seeing that everything belongs to my Master Divine. That is added to simplicity and sincerity, then one enters the realm of Vaiṣṇavism, in general. Then calculative and spontaneous, voluntary and reflexive: two types of Vaiṣṇava.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: We're afraid that the institution is breaking, the society, institution may be breaking. And it seems like they cannot understand there is something within the institution itself, content, and the institution is like a shell.

Śrīla Śrīdhara Mahārāja: They'll be a little, if they're seeker after truth they'll be fearless and reckless. It is His institution and if He likes He will keep it. It is spread by His will, so spaciously and so extensively that in so small span of life Swāmī Mahārāja took it to the length and breadth

of the world. It is by Divine Will. It is by Divine Will he could do such a great impossible magnitude of work. That Divine Will, that is all in all. We shall try to look in that way. Still of course, as much as possible we shall go on with our capital, what small capital we have got. Sincerely we shall try to utilise them in the service. But at the same time there is the risk of coming in clash with the real truth.

Devotee: Mahārāja, their position is that now there's so much difficulty, and they know in their heart of hearts that everything is not going correctly. So they're just looking for somebody to blame. They don't want to blame themselves. They're just looking for somebody outside to blame.

Śrīla Śrīdhara Mahārāja: It is human nature: that is general weakness of man.

Devotee: But they don't understand that in spiritual life that they have to be careful who they put the blame on.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Chidānanda: Mahārāja, I have a question concerning śikṣā Guru.

Śrīla Śrīdhara Mahārāja: Who are you?

Chidānanda: Chidānanda. The first question is, we understand that sometimes in history there's gaps where there is no śikṣā Guru present. In the beginning of our Bhagavad-gītā Prabhupāda he lists the disciplic succession from Kṛṣṇa down to himself. And there would have to be great time periods when there's no person to be the śikṣā Guru. So are we to understand that as a fact that there are times in history when there's no person to be the śikṣā Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: The time gap between the Guru paramparā, different Gurus in paramparā system, some time gap.

Śrīla Śrīdhara Mahārāja: Yes. So not only the material connection, the mediator not this flesh and body what we think generally. Suppose one may connect from Newton to Einstein, leaving so many, non-important scientists. The new thing whatever he'll touch as far as from Galileo, Newton, and someone, and then Einstein, neglecting the middle point. Their contribution, if these are taken into account, then whole thing is taken into account.

Chidānanda: If what is taken into account?

Devotee: If their consideration, like the main preceptor's consideration is taken into account, then the lesser preceptors automatically follow the same...

Śrīla Śrīdhara Mahārāja: May be eliminated. When a long distance is to survey, then the nearest significant pillars may be neglected. Is it clear? Do you understand?

Chidānanda: So the works...

Devotee: He has understood.

Śrīla Śrīdhara Mahārāja: In the case of long distance measuring, so my post, when we are to measure the distance between one planet to another planet, the light year consideration is used. Do you follow it, light year?

Devotees: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Light year, the distance of light year, and not from mile to mile, or metre or metre. So also in – as long as the stalwarts are considered where Kṛṣṇa has given the main thing, those points are accepted for the facility of the work. Something like that.

Parvat Mahārāja: One question also is actually, what is the position of a person who wants to advance spiritually as to the acceptance of one or more spiritual masters?

Śrīla Śrīdhara Mahārāja: You see, here we find generally the Advaita and Nityānanda vaṁśa Guru, a general gṛhastha they come and take their initiation. But when one disciple he wants to give us his whole life more intensely, the Guru is engaged in his gṛhastha dharma, household affairs. But the śiṣya, the disciple, he wants to have an exclusive life, the bābājī class, what is in fashion, he goes and accepts one bābājī Guru, leaves his dīkṣā Guru.

Dīkṣā Guru coming from Advaita vaṁśa or Nityānanda vaṁśa, there are some of them amongst the gṛhastha Guru, they say, "The Guru is representation of God, so if you want to have an exclusive life, still you must take bābājī mantram from me, though I'm a householder."

But the bābājīs say, "No, no, the sannyāsa you must take from a sannyāsī, and not the gṛhastha Guru."

The gṛhastha Guru they say, "You are ignoring me. You are committing offence."

But still it is in vogue. Why? He accepts as his sannyāsa Guru, and generally abides by the instructions of that bābājī Guru, but shows some respect to the primary master. When I'm reading in a primary school I show much respect. Then when I go up for higher study, then if I meet the teacher of my primary school, primary life, I also give some respect, not an enemy. That I began my life of learning from him, I began, I have some respect. But still, there are higher professors to whom I think I'm more indebted. In this way, I got my primary help from particular places, vartma-pradarśaka Guru, then dīkṣā Guru, then sannyāsa Guru. Śikṣā Guru circle is wide, broad, anywhere I may get. Wherever I get it is all advaya-jñāna, all interest of Kṛṣṇa. We should

not be much jealous about that: all concern of Kṛṣṇa. Toleration, but there is gradation, and if I, my heart due to my previous good karma, if my bhajan becomes speedy; all may not be stagnant. In our mission also, so many came in the beginning, but for their less qualification they continue in the primary condition, kaniṣṭha adhikāra. But some came late, they went up to madhyama adhikāra, late comer also went up. So seniority is not the consideration, but the quality, anyhow it has come it must be respected. It's not a historic matter. It's coming from the help from above, unknown quarter. If coming late he may go.

Napoleon he did not follow his previous rules and regulations of battle, new things he evolved. That is also found.

So the God gifted things. When Upaniṣad came, that gave some hazy idea, then full-fledged theism came in Bhāgavatam, just on the verge of Kali. After long time the full-fledged theism, and the Veda is considered as a tree, and the ripe fruit Śrīmad-Bhāgavatam that came so very late. So historic questions should not be misused in this way. The newcomer may go higher, and the old persons may lag behind. It's divine arrangement. But how to judge, the criterion is there. Kṛṣṇa's ways are not stale, not stagnant, it is a dynamic one. And it can be traced, but to trace that, what is necessary, one must have that thing; that is self effulgent.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

Just as ātmā is self effulgent, Kṛṣṇa also more and more to the utmost self effulgent. So there is some contention between the parties. Some say, "Ātmā is." Some say, "No! No!" The atheists won't allow that soul can exist independent of matter. But Kṛṣṇa says, that does not mean that that can't affect the existence of ātmā, it is self evident and existent. But this sort of quarrel that won't subside, because that will confine to a particular group, they will always have some doubt. Though Sun is, but those that have no eye, in that section whether the Sun is or Sun does not exist, this will continue within that particular section. So half knowledge is also like that, half truth, also that. Half truth will also continue to live forever. And the comparative study must be there, otherwise progress is cipher. Hare Kṛṣṇa. Hare Kṛṣṇa. The make believe, what is the meaning of make believe?

Devotee: _____ [?]

Akṣayānanda Mahārāja: Imagination.

Śrīla Śrīdhara Mahārāja: Not to be confident, to be confident what is not true, to accept true what is not true.

Parvat Mahārāja: Make believe is illusionism.

Śrīla Śrīdhara Mahārāja: Illusory.

Devotee: Fiction.

Parvat Mahārāja: Fairy tale.

Śrīla Śrīdhara Mahārāja: Peacefully sitting in a position, that this is the highest.

Devotee: Yes, that's make believe.

Śrīla Śrīdhara Mahārāja: Make believe. Hare Kṛṣṇa. So no position of make believe here. Always a student, a seeker after truth, seeking, searching after new planes, newer and newer planes that should be considered living, accommodating, more and more accommodating. Earnestness and eagerness must remain. To maintain ones position, present position, a kind of energy is necessary. I don't deny that. To maintain ones present position some sort of energy is necessary, and then to give a push back to go ahead. That is all important, so,

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

Try to maintain your position at the cost of your life. Then, the next point, go ahead, march on. Why, to maintain your present position was advised, that you may not have to go back. And that does not mean that you're not to go in the front, make progress in the front. It does not mean that, so sva dharme nidhanaṁ śreyaḥ, at the cost of your life you'll try to maintain your position firm. But that does not mean that you won't go ahead.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

Give up all considerations and take the risk of marching onward. Only to help that, the first advice was given, at any cost you must maintain your position, and the next, march on. Do you follow?

Satānanda: I think so.

Śrīla Śrīdhara Mahārāja: Yes, so relative and absolute. Hare Kṛṣṇa. A living spiritual life, spiritual conception, must be of that type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Satānanda: I'm still, I'm so much kaniṣṭha. I have so many doubts.

Śrīla Śrīdhara Mahārāja: Yes, yes, such questions must arise in any type of sincere soul. "Why this clash, it is not desirable, neither for you, nor for us." Nor for them who are coming to me. The clash is not necessary in itself, but only the question how to live, how to save ones own self. From that ground it is coming. How to live, that is, how to save my position, and how to improve my position: this dire necessity, that is what is happening here, not any canvassing for any mal purpose. Such a huge magnitude Swāmī Mahārāja has done and shown before me, and I shall be the last person to make any harm to that, but only some modification, some, as I told, 'no hitch but relief work.' And that is in a small way, only that comes any way to me I'm to deal with him, with them. And they're making hill of a molehill?

Akṣayānanda Mahārāja: Mountain out of a molehill.

Śrīla Śrīdhara Mahārāja: Mountain of a molehill and that is being detrimental to their cause. They overlook this. It is not their interest, but it's going against their interest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: In the spiritual sky Mahārāja, in the spiritual world, everybody has a position of a Guru for the person who enters.

Śrīla Śrīdhara Mahārāja: Of course, for their little help, and we must be thankful to him. A good temperament must be thankful to all. Only giving slight help, "Yes, I'm very thankful for your guidance."

Devotee: Prabhupāda used to say that gratitude is one of the main qualifications in progress in spiritual life.

Śrīla Śrīdhara Mahārāja: Only their learning the, what is the theory, the science of gratitude. I'm grateful to everyone in the environment. The very domain is of that character. Everyone thinks, always thinks himself a thief. I'm a trespasser. Only by the grace of the atmosphere that I can

have my position here. They're all well wisher, and only with the exception of me. That should be the temperament. And he'll be busy and sometimes forgetful of himself in the intense service, but all...

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

As I told the other day that Hiranyagarbha, vaikuṇṭhera pṛthivy ādi sakala cinmaya, where I'm going to live, that whole environment is of better stuff than I am made of. We're to think like that. We're are entered into a super subjective. I am of subjective character, taṭasthā, but I am getting admission to enter into super subjective area, where everything holds higher position than me. That should be the attitude of all the newly recruited persons there. Everyone is of that consciousness. The air, the earth, the tree, they all hold higher position than mine. I'm still given the permission by the supreme authority to wander here, only that I'm giving some service, I'm serving, and I'm eager to render that service in the area. With this attitude in the background one should live there. It is in the background when one is accustomed to discharge his particular duty, then in the background this is always, that I have come, I'm treading over a soil who is really, whose intrinsic value is superior.

Madhava: Hare Kṛṣṇa. Mahārāja.

Akṣayānanda Mahārāja: Madhava.

Śrīla Śrīdhara Mahārāja: That I am on my mother's lap. My mother is revered, but I'm in the lap of my mother. An infant cannot understand, but a grown up child if he's taken into the lap of his mother, 'Oh, mother is revered, and she has taken me in her lap. I take the feet dust of my mother and that mother has taken me, whole body in her lap.' Such is the example when we enter the Vaikuṇṭha Goloka. The whole is reverential atmosphere, higher than myself, and still, they have embraced me, they have taken me in their lap, the svarūpa-śakti. And I am asked to do some duty there. The whole environment is reverential, revered environment. I'm allowed to live in only by the grace, not as a matter of right. As a matter of right I may be cast in Brahmaloka, taṭasthā, marginal potency. So we must be conscious of the fact. Before going to enlist our name in the Kṛṣṇa consciousness school we must have this primary knowledge, that our chance is to enter where? In a mother's land, in God's throne, only for particular service I'm entering the temple which has got superior position. I'm there only for the service, because they're graceful, by gracious nature they're drawing me there. And the mother's lap, whose feet dust I take on the head, that mother has taken me, my whole, even including my feet, on her lap. Hare Kṛṣṇa.

Madhava Prabhu coming from Māyāpur?

Madhava Prabhu: I'm coming from Calcutta Mahārāja. I went to Manipur but they would not let us in.

Śrīla Śrīdhara Mahārāja: Oh! Caru Swāmī went to Manipur?

Madhava Prabhu: Svarūpa Dāmodara is there, yes, Bhakti Caru, yes.

Śrīla Śrīdhara Mahārāja: To open the school ceremony?

Madhava Prabhu: Yes, opening of the school.

Devotee: _____ [?] Madhava Prabhu was not allowed to enter in the Manipur because he's a foreigner and they have restrictions there for foreigners. So they had to come back.

Śrīla Śrīdhara Mahārāja: Manipura, oh. _____ [?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Mīsra, Mahāprabhu's father's house, not very well-to-do, but every day guests used to come there. Not so much in the rich brāhmaṇa family, but the poor brāhmaṇa family of Jagannātha Mīsra, the guests used to come every day. And Mādhavendra Purī says in Śrī Ranga Purī in Pandapur _____ [?] Śacī Devī, mother of Mahāprabhu, used to treat with them like her son _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Devotee: May I ask one question please?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I'm interested to find out about the Vasus. Bhīṣmadeva was one Vasu. Could you please tell me the story about the curse that made him take birth as Bhīṣmadeva.

Śrīla Śrīdhara Mahārāja: That is minor thing. Vasu, for stealing the milking cow of Vasiṣṭha they're cursed and they're forced to come to the Earth. They're degraded from their position, and Bhīṣma was the leader so he was punished with a long life here, that is in prison house, and the others only, his attendants, they're with less punishment they're allowed to get out. All the eight Vasus, that is some demigods, they made some _____ [?]

Devotee: Connivance. Some plan, connivance.

Śrīla Śrīdhara Mahārāja: Anyhow, to take away the milk cow, kāmadhenu of Vasiṣṭha. Perhaps Bhīṣma he milked and the others helped.

When Vasiṣṭha came to know that he gave a curse, "Why they have done such injury to me? I say they must come down to this material world of death and infirmity."

And they had to come, and Bhīṣma was principal among them, so Bhīṣma had to stay here for long time in degraded position. And the others they had slight help so immediately after their birth they're all released, and Bhīṣma was detained. And after all then Bhīṣma also gave his life, in that way. That is minor thing, a question of history. That is history, not much spirituality in that, there. But how Bhīṣma became one of the twelve stalwarts in the spiritual realm: that is an important question.

Devotee: How did he become?

Śrīla Śrīdhara Mahārāja: That by the grace of the Ganges and Santanu, the father was incarnation of Śiva. With their influence Bhīṣma accepted.

Devotee: He's considered one of the mahājanas.

Śrīla Śrīdhara Mahārāja: Mahājana, but he may be considered as a jñāna miśrā bhakti, under the jurisdiction of jñāna miśrā bhakti. Sometimes opposite to Kṛṣṇa, and sometimes in favour, just like Śiva. Śiva is the jñāna miśrā. Brahmā karma miśrā example, Śiva, jñāna miśrā.

Then they say from Prahlāda pure devotion begins. But Prahlāda also says that, "I have some element of opposition with the paramount power. Sometimes I went to fight against Him in Naimiṣāraṇya due to my demonic connection. I'm not pure. But Hanumān is pure."

But Hanumān he says, "I envy the position of the Pāṇḍavas."

Then Pāṇḍavas say in their turn, "The Yadavas are the real fortunate, always in close connection with Kṛṣṇa."

The Yadavas say, "We are in name in connection, but real connection we find with Uddhava."

And Uddhava in his great statement, comment, "That I aspire after a birth of a creeper and shrub in Vṛndāvana."

It is so inconceivably superior in the realm of devotion, pure devotion. In this way the things are going up. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. The quality should be judged. This is the way, the scriptural suggestion, and our realisation must follow the path, how it is. It is there, it is written, but we must have to understand that. How it is possible? How in this gradation the devotion is going to its zenith? We are to realise that, that it is so, so it becomes superior, so more superior, in this way. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Chidānanda: Mahārāja, I'd just like to ask you one more question – I'd just like to ask if this is a correct consideration, that when Prabhupāda was present he was giving me spiritual instructions so therefore he was my śikṣā Guru. And then after he departed, now I take instructions from his books and his tapes and general instructions. So is he personally still considered my śikṣā Guru or are his books and tapes considered my śikṣā Guru?

Śrīla Śrīdhara Mahārāja: What does he say? When Prabhupāda living, then, he used to?

Akṣayānanda Mahārāja: He's my śikṣā Guru.

Śrīla Śrīdhara Mahārāja: He was dīkṣā, śikṣā, all?

Akṣayānanda Mahārāja: Yes, everything, but now departed, so his book, and his recording, that is also now my śikṣā Guru? That is the question?

Chidānanda: Yes.

Śrīla Śrīdhara Mahārāja: Of course, and that in a passive way, that in a passive way that śikṣā Guru. And generally the caitya Guru's function is greater there. That is passive. If you fail to understand a particular passage, you cannot catch, then you cannot have progress. This is passively represented to you, and you are to extract real purpose from there. But another Vaiṣṇava may see something else there, something more. So it has been said, ya'o vaiṣṇavera sthane bhāgavata paḍa.

["yāha, bhāgavata paḍa vaiṣṇavera sthāne, ekānta āśraya kara caitanya-caraṇe]

["If you want to understand Śrīmad-Bhāgavatam," he said, "you must approach a self- realized Vaiṣṇava and study it under his guidance, while at the same time taking exclusive shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [Caitanya-caritamrta, Antya-lila, 5.131]

If you want to read Bhāgavata you must go to a Vaiṣṇava Ācārya, Vaiṣṇava teacher, from him you read the Bhāgavatam. Otherwise you may not, you fail to understand the real standpoint. The Vaiṣṇava Ācārya, with his help you're to read Vaiṣṇava scripture. So that is śikṣā Guru, all right, it will help to remind you, but if you fail to understand, the book won't come to remove your misconception. But a living śikṣā Guru, sādhu, he will point out, "No, your fault is here, you can't understand this point." So sādhu, śāstra, both, sādhu is principal and in absence of sādhu, the living scripture, then this passive scripture is our help.

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up."]

[Caitanya-caritāmṛta, Madhya-līlā, 20.120]

Devotee: Caitya Guru is the passive...

Śrīla Śrīdhara Mahārāja: Caitya Guru not passive, but it is something vague within us, we can't detect its directions always. It is difficult to understand the inner voice.

Devotee: Caitya Guru can be both a manifestation of our Gurudeva or Kṛṣṇa also?

Śrīla Śrīdhara Mahārāja: Yes. When we ask something, standing before, within us, standing before Gurudeva, "Please advise me in this peculiar position what I'm to do." And the Guru what I feel that Gurudeva is giving this suggestion. If I'm pure, then I shall be able to catch the real suggestion from him. Or sometimes I may ask Kṛṣṇa while reading Gītā, "What is the real meaning of Your speech? Please allow me to understand." And according to my position, if Kṛṣṇa He gives suggestion to me, I can understand that this is the purpose of His speech, in this way. But it is vague. It depends upon ones capacity of realisation.

End of 82.01.31.B

Start of 82.02.00.A_150.2

Dhīra Kṛṣṇa Mahārāja: ...Ruci Prabhu, he's from America.

Devotee: _____ kaliphos [?]

Dhīra Kṛṣṇa Mahārāja: So he's from America and he's been listening to the tapes of Your Divine Grace very ardently for around one year. He listens very, very carefully and is studying the theistic conception that you're presenting. And Bhaupadeva Prabhu he's coming from South Africa, and he has one letter to Your Divine Grace from Mukunda Mālā Dāsa, Mukunda Mālā Vilāsa.

Śrīla Śrīdhara Mahārāja: What is the letter?

Dhīra Kṛṣṇa Mahārāja: In the letter there's also a hundred dollar donation.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: It says, "To His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja, Chaitanya Sāraswat Maṭha, Koladwīp, Bengal. Dear Gurudeva, please accept my

humble obeisances. All glories to your lotus feet. As an agent of Mahāprabhu you shower the mercy from the highest plane upon the lowest of men. Such an act of kindness can never be repaid, for the gift you are giving is so valuable that it can never be purchased by any amount of material opulence."

And then he quotes the verse of Raghunātha Dāsa Goswāmī:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

"I bow down to the beautiful lotus feet of my Gurudeva, by whose causeless mercy I have attained the Supreme Holy Name, the Divine Mantra, the service of the Son of Śacī Mātā, the association of Śrīla Svarūpa Dāmodara, Rūpa Goswāmī, and his older brother Sanātana Goswāmī, the Supreme Abode of Mathurā, the Blissful Abode of Vṛndāvana, the Divine Rādhā-kuṇḍa and Govardhana Hill, and desire within my heart for the loving service of Śrī Rādhikā and Mādhava in Vṛndāvana."

"After the disappearance of our beloved Śrīla Prabhupāda we felt like a rudderless ship cast adrift in a great ocean. Although he has given us the course and pointed out the direction in which to sail, in his absence we feel so much incompetent to steer the ship on our own."

tvaṁ naḥ sandarśito dhātrā, dustaraṁ nistitīrṣatām
kaliṁ sattva-haraṁ puṁsāṁ, karṇa-dhāra ivārṇavam

"We think that we have met Your Goodness by the will of providence, just so that we may accept you as captain of the ship for those who wish to cross over the dangerous ocean of Kali, which deteriorates all the good qualities of a human being." [Śrīmad-Bhāgavatam, 1.1.22]

"I'm simply praying that by your mercy I'll be enabled to understand the essence of your teachings and surrender completely to your instructions, which are non-different from those of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, and our own Śrīla Prabhupāda. I would like to glorify you properly but I'm an insignificant jīva. No one can estimate the extent of your glories. Out of billions of living beings only a few have the human form of life. Out of billions of human beings only a few are devotees. And out of thousands of devotees one may be a mahā-bhāgavata. Who then can estimate the rare good fortune of those who have the sublime opportunity of sitting before your lotus feet...

Dhīra Kṛṣṇa Mahārāja: Jai! "...as we are doing..."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: ... "and hearing you explain Bhāgavatam? Such persons must be the most fortunate souls in the universe."

tulayāma lavenāpi, na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya, martyānāṁ kim utāśiṣaḥ

[Śrī Śaunaka Ṛṣi said to the assembly of the sages of Naimiṣāraṇya: "The attainment of heavenly planets or liberation from material existence cannot even slightly compare with the immeasurable fortune gained by a moment's association of a devotee of the Supreme Lord. What, then, can be said of the petty dominion and assets of mortal men."] [Śrīmad-Bhāgavatam, 1.18.13]

"The value of a moment's association with a devotee of the Lord cannot be compared to the attainment of heavenly planets, or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity which are for those who are meant for death. I had also planned to be in Navadwīpa in order to take firm shelter of your lotus feet, but it seems that Kṛṣṇa has other plans. I have heard from Yudhāmanyu Prabhu that Dhīra Kṛṣṇa Mahārāja wants me to go to America as soon as possible. I will help him in the publication of a book compiled from your lectures. You once explained that just as a son is relieved of his debt to his father by begetting a child, the disciple is somewhat relieved of his debt to his Guru by establishing the message of his Guru within human society for the benefit of future generations. There's an urgent need for the devotees of the world to hear your message. And even the non devotees may be reclaimed by hearing from you. I want to see your words published in books that can be distributed all over the world."

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [Chaitanya-Bhāgavata]

"Śrīla Bhaktisiddhānta Saraswatī Ṭhākura stressed the need for the publication and distribution of transcendental literature. And if a fallen soul such as myself can assist Dhīra Kṛṣṇa Mahārāja in fulfilling this mission I will consider it a great honour. I have no qualification to help him but by your mercy I may become fit to do this service. Please give me your blessings so that I may become inspired to help Dhīra Kṛṣṇa Mahārāja in distributing your teachings to the world.

Since I've been here in South Africa I've done my best to help with the relief work. I've typed up manuscripts of your lectures which I've distributed among the devotees here. The temple president here, Mahātmā Dāsa, is becoming more and more eager to hear your siddhānta, and he's thinking about going to India to take shelter of you, and ask for guidance and help. Many other devotees are also enthusiastic to know more about you, and I'm trying in my own small way to encourage them to hear your tapes, read the transcripts, and the paper of Dhīra Kṛṣṇa

Mahārāja, and in this way develop an understanding of your relationship with Swāmī Mahārāja and ISKCON.

I am well and happy, and by your inspiration I'm still going out regularly for preaching. Since I've been here I've distributed about five hundred volumes of a book entitled Teachings of Queen Kuntī, a series of lectures by our Śrīla Prabhupāda. The people here are simple and friendly and interested in our philosophy. I will depart for England on the eighth of March, and hope to arrive in America soon after that to work with Dhīra Kṛṣṇa. I hope this meets with your approval."

And then he says he has one question to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: It is he says, "I hope it is not impertinent." But before the question, in your poetry you say, "Kamala-priya-nayanam." [Śrī-Dayita-dāsa-praṇati-pañcakam, 4]

Śrīla Śrīdhara Mahārāja: Kamala-priya-nayanam, yes. Kamala, the name of Bhaktivinoda Ṭhākura in her private life in, under Rūpa Goswāmī to serve Rādhārāṇī, and nayanam means that our, the name of our Guru Mahārāja. Kamala-priya-nayanam.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nayanamaṇi is, was the name of our Guru Mahārāja in her Vṛndāvana bhajan, and Kamala Mañjarī that of Bhaktivinoda Ṭhākura, and Guṇa Mañjarī that of Gaura Kiśora Bābājī Mahārāja. Three have been mentioned there in that poem.

Dhīra Kṛṣṇa Mahārāja: So that's why this question is about Bhaktivinoda Ṭhākura and Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara is Lalitā Sakhī, it is mentioned.

Dhīra Kṛṣṇa Mahārāja: Anyway, then he says, "I hope I have not committed any offence by making this letter too long. Please forgive any impertinence I may have committed."

Jaya oṁ viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī-śrīmad bhakti rakṣak śrīla śrīdhar dev-goswāmī mahārāj kī jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: "Your humble servant, Mukunda Mālā Vilāsa Dāsa. Enclosed is a donation of one hundred dollars."

Śrīla Śrīdhara Mahārāja: Has come through?

Dhīra Kṛṣṇa Mahārāja: Bhaupadeva Dāsa.

Śrīla Śrīdhara Mahārāja: Bhaupadeva. He's coming from South Africa, this Bhaupadeva?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he wants to stay up to Gaura-Pūrṇimā?

Dhīra Kṛṣṇa Mahārāja: Yes. His ticket expires on that day so he will be forced to leave the country. Mukunda Mālā Vilāsa, he must leave South Africa.

Śrīla Śrīdhara Mahārāja: And another boy, this Ruci or who?

Aranya Maharaja: Ruci Dāsa Brahmacārī and Rohiṇīpriyā Dāsa.

Devotee: Just coming today Mahārāja.

Śrīla Śrīdhara Mahārāja: And another boy came with them to enquire, to inform me that I am ill-presented about the ISKCON.

Dhīra Kṛṣṇa Mahārāja: Yes, misinformed.

Śrīla Śrīdhara Mahārāja: Misinformed, misrepresent ISKCON has been misrepresented to me by some. Is that boy here?

Dhīra Kṛṣṇa Mahārāja: No, he's returned to Māyāpur.

Śrīla Śrīdhara Mahārāja: Without meeting me.

Dhīra Kṛṣṇa Mahārāja: Yes.

Aranya Maharaja: He asked some questions this morning. He asked many of the questions about Mahāprabhu _____

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: He had a lengthy discussion with me after your darśana for around one and a half hours.

Śrīla Śrīdhara Mahārāja: And this Satānanda.

Śrīla Govinda Mahārāja: Satānanda Prabhu.

Śrīla Śrīdhara Mahārāja: He's also in some doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you're to help him according to your capacity. He has lost his faith there, and whatever faith he had in me that is also disturbed by their abuse for me. Hare Kṛṣṇa. So he's a little perplexed.

Dhīra Kṛṣṇa Mahārāja: Hmm. Doubts, in Bhagavad-gītā,

Śrīla Śrīdhara Mahārāja: Saṁśayātmā vinaśyati, nāyaṁ loko 'na paro

[ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]

["But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next."] [Bhagavad-gītā, 4.40]

So doubt is a very mischievous thing. That should be cleared as early as possible, and to place us in a positive plane. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So I proposed to Mukunda Mālā Vilāsa to help me with this book. And also I wanted to inform you that the idea of the book would be to take excerpts from your speaking in the mornings on particular subjects. You speak repeatedly on a particular subject in different lectures.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I want to combine them together to create a chapter.

Śrīla Śrīdhara Mahārāja: As you like you can adjust them. Hare Kṛṣṇa. But if it is possible, in two ways you can, one, sambandha, abhidheya, prayojana, selection under three heads. Or historical, date by date, or classification of the same nature, that is sambandha, abhidheya, prayojana, or by historical instalments, as suits you. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the topics in the heading, or in the marginal note, the topics dealt with may be given in the margin or in the heading. The subject matter, to facilitate the understanding of the reader you may use.

Dhīra Kṛṣṇa Mahārāja: There are also certain phrases that you use repeatedly that make nice titles for chapters.

Śrīla Śrīdhara Mahārāja: Maybe, I forgot. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just like you speak of the world of exploitation.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Dhīra Kṛṣṇa Mahārāja: That is a nice title for a chapter.

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation and dedication.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Exploitation also karma, vikarma, sukarma, sub-division there may be, renunciation also of several kinds, dedication generally two. Vaikuṇṭha, Paravyoma and Goloka area, there is also gradation, development. Any way! And the abstract of the lectures also may be given in the beginning in a note as you like.

Dhīra Kṛṣṇa Mahārāja: Yes. That's what I'd like.

Śrīla Śrīdhara Mahārāja: To help others to understand in your own way you may put note there. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also to capture their curiosity, their interest.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja quite silent.

Akṣayānanda Mahārāja: I just came Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. You are to help our Satānanda Prabhu. He's a little weakened. Hare Kṛṣṇa. Gaura Haribol. What are the points of his doubts, suspicion, to note carefully and to try to help him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. _____ [?] Nitāi Gaura Haribol. Govinda Mahārāja _____[?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in your poem you say, "Kamala-priya-nayanam." [Śrī-Dayita-dāsa-praṇati-pañcakam, 4] Is this revealed, some kind of revelation, the identities?

Śrīla Śrīdhara Mahārāja: It is mentioned there, Bhaktivinoda Ṭhākura has mentioned his name in his poem he's such. And we also could trace the name of Prabhupāda from some letter, and so I have mentioned there. And I heard from the lips of Prabhupāda about the name of Gaura Kiśora Bābājī Mahārāja, that secret name I got from Prabhupāda. And Prabhupāda's own name I got from his letter, one letter. And Bhaktivinoda Ṭhākura's name, that is already mentioned in his own self composed poem. And Gaura Kiśora Bābājī Mahārāja's name perhaps mentioned in Gauḍīya. Hare Kṛṣṇa.

Aranya Mahārāja: So it's true that the great Ācāryas they reveal their identity in their literatures, in some of their writings?

Śrīla Śrīdhara Mahārāja: In their Kṛṣṇa līlā participation within a very confidential circle.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. So I want to go in.

Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.
Śrīmad Bhaktivedanta Swāmī Mahārāja kī jaya.

...
Śrīla Śrīdhara Mahārāja: ... not Haṁsadūta, Jayatīrtha Mahārāja, so he told Jayatīrtha Mahārāja himself has recommended that Satsvarūpa Mahārāja.

Jayatīrtha Mahārāja: Yes. I notice some difference in temperament between myself and himself to some extent.

Śrīla Śrīdhara Mahārāja: He had some grievance in his mind that, "Jayatīrtha Mahārāja he's not so much engages himself in the study of Swāmī Mahārāja's books, but Bhaktisiddhānta Saraswatī Ṭhākura and your tapes. He devotes much of his time for that, not so much fond of Guru Mahārāja's books and literature: little indifferent." That was his complaint.

Jayatīrtha Mahārāja: Achar.

Śrīla Śrīdhara Mahārāja: I told that what Swāmī Mahārāja imparted to you all, that is a general course, but there is special course also. And that you can find from your Guru paramparā and the mantram you have got. Where to go, where is the goal? The primary training he has given you all. But long way to go. If you consult the mantra which you have got, the second dīkṣā, second initiation, and also Guru paramparā. And if you go through Rāmānanda Rāya saṁvāda,

how step by step we are to go, where, it is clearly mentioned there. Where denotation increases connotation decreases. And if connotation is to increase denotation will diminish, necessarily.

End of 82.02.00.A_150.2

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Aranya Mahārāja: I've already given the letter to him.

Śrīla Śrīdhara Mahārāja: Oh, you already gave?

Aranya Mahārāja: Yeah. Hari Charan_____ [?] It is final, Yati Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, he has mentioned that. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

Devotee: Has he accepted it was a mistake that he had done?

Aranya Mahārāja: No.

Devotee: He has not accepted. What did he say?

Dhīra Kṛṣṇa Mahārāja: That different people in Madras have been sometimes disturbed about these things, and since their society is most prominent Gauḍīya society they have to take some position. So recently he looked at his writings and came with these observations and miscalculations. And that he'll be coming here, he wants to talk to him personally, and also...

Devotee: Talk to Akṣayānanda Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yeah, and he said, but also while he's here he will consult with Śrīla Śrīdhara Mahārāja and his statements will be taken as the final, finally into account. Something like that.

Śrīla Śrīdhara Mahārāja: The people here are philosophical minded. On their pressure I had to enter into such discussion and whatever I have understood I have done so. So many others also are to be tackled. And I shall go and see you and have a discussion. And what Śrīdhara Mahārāja will say that will be the final. Something like that, the purport of his letter. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: But he's going to stop continuing that, did he mention that he's going to stop, in his next issues?

Śrīla Śrīdhara Mahārāja: Of course, he stopped.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]
...
Jayatīrtha Mahārāja: ... in England that the Dean of Westminster, he's the personal minister, priest, for the Queen, has invited me to speak in Westminster Abbey on April 20th. I'm supposed to address a group of important persons in Westminster Abbey on April the 20th. This is I think a good step forward.

Śrīla Śrīdhara Mahārāja: Encouraging. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Sarvabhavana Prabhu _____ [?]

Devotee: _____ [?]
...
Akṣayānanda Mahārāja: ... Yati Mahārāja.

Śrīla Śrīdhara Mahārāja: I heard.

Akṣayānanda Mahārāja: He said, "I would like to come and discuss here," and he said, "The decision of Revered Śrīla Śrīdhara Mahārāja will be final."

Śrīla Śrīdhara Mahārāja: All right.

Devotees: Haribol. Haribol. Haribol.

Akṣayānanda Mahārāja: He's coming on the seventeenth of March.

Śrīla Śrīdhara Mahārāja: All right. In the meantime I'd like to communicate with ISKCON on that point, the last word Swāmī Mahārāja felt his sentiment, he expressed his sentiment. That he has done many things, and he told many things against God-brothers, as he felt necessity for propagation. "So I beg forgiveness from them." On the basis of that, to omit that portion in his publication where it is mentioned, that should no longer be continued, on the basis of his last wish.

Akṣayānanda Mahārāja: I've already written such a letter.

Śrīla Śrīdhara Mahārāja: To?

Akṣayānanda Mahārāja: To our ISKCON, some of our men.

Devotee: To whom?

Śrīla Śrīdhara Mahārāja: I also like to send...

Akṣayānanda Mahārāja: Rāmeśvara Mahārāja, Satsvarūpa Mahārāja...

Śrīla Śrīdhara Mahārāja: To the President or Secretary?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: After this meeting new President perhaps will be selected, is it not?

Devotees: Yes, and new Chairman.

Jayatīrtha Mahārāja: The first order of business.

Śrīla Śrīdhara Mahārāja: Then, to the new President, in my name I want to get some information of this type. Ke? Nimāi. That it is desirable that you should omit on the basis of his last wish, the name. Hare Kṛṣṇa.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: They put me in the jurisdiction of Gauḍīya Maṭha in general.

Devotee: ISKCON leader?

Śrīla Śrīdhara Mahārāja: ISKCON leader. Gauḍīya Maṭha in general, that means they're not one with them, and so, now, they have come to such decision that Śrīdhara Mahārāja will also be cast on that group of Gauḍīya Maṭha. We shall see him...

Devotee: I don't think so Mahārāja.

Śrīla Śrīdhara Mahārāja: ...as we were seeing Gauḍīya Maṭha so far. And from now we shall also have to see Śrīdhara Mahārāja as of Gauḍīya Maṭha. Where it is mentioned? In, Dhīra Kṛṣṇa, in their advice to some gentleman it is mentioned somewhere.

Jayatīrtha Mahārāja: Yes, in general they're advising the devotees should not come here. They're a little worried I think that you're proving so attractive.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Giri Mahārāja wrote in his letter that, Giri Mahārāja mentioned that point in his letter.

Dhīra Kṛṣṇa Mahārāja: He was to be viewed, because he took sannyāsa from you, he was to be viewed as Gauḍīya Maṭha sannyāsī.

Akṣayānanda Mahārāja: Ah, he even mentioned that.

Śrīla Śrīdhara Mahārāja: And Gauḍīya Maṭha and ISKCON, two different institutions. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: ...address that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura gives to the sannyāsīs who are leaving for the West he says that, "The Śrī Chaitanya Maṭha is a Divine Manifestation." And he requests them to try to extend its scope everywhere.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Jayatīrtha Mahārāja: So apparently this...

Śrīla Śrīdhara Mahārāja: He had such convictions, strong conviction.

Once, when he was in Purī, at that time Mahārājah Manindra Nandi, he was a Mahārājah, a very charitable hearted and used to help the sahajiyā section with a great amount of money. He went to meet our Prabhupāda in Purī. Then the sahajiyā section they do not admit this Yoga-pīṭha in Māyāpur, the birthplace of Mahāprabhu. So that question occurred.

And Prabhupāda told to that Mahārājah that, he was, in his hand the Tulasī mālikā was counting, that, "Mahārājah, with this Tulasī mālā in my hand I pronounce what Bhaktivinoda Ṭhākura has expressed to be the birthplace of Mahāprabhu. None in the world or anywhere will be able to remove Bhaktivinoda Ṭhākura's decision. None can challenge, and no earthly, worldly power will be able to remove the birthplace from there to any other."

This Prachin, they told that Prachin Māyāpur is the birthplace. So there was some contest. Some case was also in the court of Krishna, but the judge he gave opinion in favour of Prabhupāda, present Māyāpur, "That this is proper Māyāpur, and not this Prachin Māyāpur on the other side of the Ganges," _____ [?] his idea.

Another time he told, there was some quarrel with the most local Muslims pertaining to a particular land. Then one of his disciples made a compromise with the Muslims to, the necessary land was acquired by offering another land as exchange.

So Prabhupāda was very much dissatisfied. "I requested you to get the land by purchasing, not by exchange. The land which is already in possession, that is also necessary for Nitāi kuṇḍa. It is necessary for Gaura kuṇḍa just by the side there Nitāi kuṇḍa I've already designed, and that land is kept for that. So you have done without asking my permission, did wrong, I can't accept."

In course of that argument, "I have no want of money, no want of money. Mahāprabhu's temple here, and there are so many jewels and gems I found. If necessary I shall take one of the jewels from the temple and I sell it, and I will get thereby crores of rupees, and thereby I shall reconstruct the whole Navadwīpa as it was at the time of Mahāprabhu." Feelingly he told like that. "I shall sell the jewel of the temple of Mahāprabhu. It is there, and crores of rupees I shall get for it. And I shall improve the whole area. No want of money."

So he was, came from another land, the land of faith, land of faith, and he could see what was inside, Vṛndāvana, this Navadwīpa.

The Svarūpa Dāmodara and Śrīvāsa Paṇḍita, they're having hot discussion. "Vaikuṇṭha is full of wealth, and Vṛndāvana is only forest, creepers and jungle, some flower and some creeper."

Devotee: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Faith is a wonderful potency, infinite potency there is in faith. That cannot be estimated. Through faith we can see any phase of the Absolute, according to its degree and quality. It is possible. The plane of faith, incalculable resourcefulness: and it is real. That is the real aspect. This is wonder. What we think to be the most imaginary, but we're told that is the real basis. By faith we can come in contact of such a plane that Almighty, Omniscience, Omnipotent, and so many other Infinite Attributes, such cause, the only cause of the world, can be only approached by faith.

Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. Bhaktivinoda Ṭhākura says, "Set aside everything and praise the Goddess of Śraddhā." Śraddhā, faith, śraddhā, a tiny soul, how can we raise the limit of our faith? How much we can conjecture, or we can estimate? That will be but an infinitesimal part of the Absolute; whatever we'll be able to expect, hope, that will be very low to the normal degree, faith. So what is and what is not, our puppy brain can't have, can't give any estimation for. Everything is possible.

There is a story in Purāṇa that one devotee of a lower standard asked Devarṣi Nārada, "What Nārāyaṇa is doing?"

Nārada Goswāmī replied, "That through the eye of the needle He's passing elephant, many times, passing animals, incessantly."

"Is it possible? You don't, you're deceiving me."

So we're told in Bhāgavatam that at the night of rasa-līlā, the Brahmārat night, the light of the Brahmā: that was infused in it, entered. The factor of time: that can be expanded. And the space also can be expanded and narrowed down, what is so easy to us, both space and time, that is after all a form of thought. That can be squeezed and that can be extended, narrowed and expanded, expansion is possible. Only we are to, the difficulty is to educate us up to the standard to see, divya-darśana, how to see things. Whatever we see, everything is Infinite, everything has got Infinite possibility, only learn how to see, darśana. How to see, how to think, how to estimate, connect you with Infinite. And you're going, you like the company of finite very

much, to be surrounded by the things of limited energy, limited prospect, limited value. You like it you have got it. But you leave it. Try to find infinite around.

[akiñcanasya dāntasya śāntasya sama-cetasaḥ]
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

"When you'll come to be satisfied with My connection then you'll feel all the waves coming from four directions are carrying only happy news for you."

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad-Bhāgavatam, 10.14.8]

Only learn how to look at, how to estimate your environment. Śṛṇvantu viśve amṛtasya putrāḥ. You are born in the ocean of nectar, but the worst destiny has taken you in the world of limitation and want. Always want, want, want. But really you are a child of the land of nectar, amṛtasya. Only connect, try to reconnect, on which your soul, your proper self is standing, the foundation, the soul, where the soul's standing, try to find out. Indriyāṇi parāṇy āhur, in the wrong direction you have come so far.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

You are there my friend, you are there. Your proper self is there. And all this negative side you have entered into encasement of different orders. Then the positive side on the other hand, Paramātmā, Puruṣottama, and Vaikuṇṭha Lakṣmī Nārāyaṇa, Rāmacandra, Dvārakeśa, Vṛndāvana, gradual development.

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam

tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the Upaniṣads and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great yogīs practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa bhakti, but Svayam-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [Śrīmad-Bhaktivinod-viraha-daśakam, v 7] & [Śrī Kīrtana Mañjuṣā, p 53]

Our Guru Mahārāja was very happy when he read through this stanza, composed by me. "A happy style," he told. And just previous to that also,

lokānāṁ hita-kāmyayā bhagavato bhakti-pracāras tvayā
granthānāṁ racanaiḥ satām abhimatair nana vidhair darśitaḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato māhātmya-sīmā na tat

[Desiring to benefit the people in general, you preached the Bhāgavata principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.] [Śrīmad-Bhaktivinoda-viraha-daśakam, 6] & [Śrī Kīrtana Mañjuṣā, p 52]

Is about Bhaktivinoda Ṭhākura, and his confidence in Bhaktivinoda Ṭhākura is so great, so deep, that any connection of him he used to see as infinite: everything of Bhaktivinoda Ṭhākura of infinite colour.

Infinite also has their quality, qualitative infinite, from Brahman infinite may begin. Brahman, Vaikuṇṭha, all infinite type, different types of infinite. The basis of Vaikuṇṭha means infinite, no kuṇṭha, no measurement, no limitation, Vaikuṇṭha. Kuṇṭhasam vikuṇṭhanath. Hare Kṛṣṇa.

He's wonderful, wonderful, that of wonderful stride, adbutakrāma, Vāmanadeva is called, adbutakrāma, krāma means stride, one foot, another foot, putting, that is krāma. That of Urukrama, adbutakrāma, whose strides are wonderful, His thoughts, manners, every gesture, posture, all made of wonder. Even jīva soul is wonder, in Gītā it is mentioned.

āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."] [Bhagavad-gītā, 2.29]

Enam means jīvātmānam, says, stares with wonder. Āścaryavad vadati tathaiva cānyaḥ, then another section when they come to speak about ātmā they're wondered. Āścaryavac cainam anyaḥ śṛṇoti, and who wants to give audience to the relation of anyone about ātmā he's also struck dumb. "Such things are existing, I'm so and so?" Wonder! Śrutvāpy enaṁ veda na caiva kaścit, and there are many even attending, and listening to the description of ātmā they can't trace anything about his existence. But still it is.

Once, Jawaharlal [Pandit Nehru], he came to give a speech about some election campaign in Calcutta _____ [?] and some, at that time Mukha Mantri [?] was Bihan Raya [?], and those communists, that Yati Bosh [?] party, about four hundred or so with black flag, "Go back Jawaharlal! Go back!" They began to cry.

Jawaharlal told, "About sixty crores of men in India and I represented them. And you four or five hundred people only showing black flag "Go back" and I shall go back? Only four hundred people "Jawaharlal go back!" But about sixty crores of people they want me. What should I do?" Like that! So a portion,

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

A particular negligent section they say that, "God does not exist, there is no God. I can't see Him." Like some owls, they will say, "I can't see the Sun." That does not mean that Sun won't exist.

End of 82.02.00.B_150.2

Start of 82.02.01.A

Śrīla Śrīdhara Mahārāja: So his former Guru he accepted his position as vartma-pradarśaka, something like ṛtvik. His position was then like a ṛtvik, he offered them. Just as mildly in your ISKCON so many ṛtviks are giving, distributing mālā, counting, distributing down, so many are distributing, but they're not Guru. But somewhat they're agent for his good period, the beginning, vartma-pradarśaka, he's taking him to the proper Guru. "Come here and take your

initiation." But when he says, "Count Hare Kṛṣṇa, Hare Kṛṣṇa," this is a kind of slight dīkṣā when uttering Hare Kṛṣṇa to any person. That has got also some value but very meagre.

Śrīla Govinda Mahārāja: DK Swāmīji.

Aranya Mahārāja: Dhīra Kṛṣṇa Mahārāja, Brahmā, Bhaupadeva, Madan Manohara, and Ruci Dāsa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

[The first part of the transcript dated 82.02.00.A_150.2 appears again in this transcript timed approximately 01:50 – 23:07. "So he's from America ____ self composed poem."]

Dhīra Kṛṣṇa Mahārāja: So Ruci Prabhu, he's from America.

Śrīla Govinda Mahārāja: _____ kaliphos [?]

Dhīra Kṛṣṇa Mahārāja: So he's from America and he's been listening to the tapes of Your Divine Grace very ardently for around one year. He listens very, very carefully and is studying the theistic conception that you're presenting. And Bhaupadeva Prabhu he's coming from South Africa, and he has one letter to Your Divine Grace from Mukunda Mālā Dāsa, Mukunda Mālā Vilāsa.

Śrīla Śrīdhara Mahārāja: What is the letter?

Dhīra Kṛṣṇa Mahārāja: In the letter there's also a hundred dollar donation.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: It says, "To His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja, Chaitanya Sāraswat Maṭha, Koladwīp, Bengal. ... souls in the universe."

tulayāma lavenāpi, na svargaṁ nāpunar-bhavam
bhagavat-saṅgi-saṅgasya, martyānāṁ kim utāśiṣaḥ

[Śrī Śaunaka Ṛṣi said to the assembly of the sages of Naimiṣāraṇya: "The attainment of heavenly planets or liberation from material existence cannot even slightly compare with the immeasurable fortune gained by a moment's association of a devotee of the Supreme Lord.

What, then, can be said of the petty dominion and assets of mortal men."] [Śrīmad-Bhāgavatam, 1.18.13]

"The value of a moment's association with a devotee of the Lord cannot be compared to the attainment of heavenly planets, or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity which are for those who are meant for death. I had also planned to be in Navadwīpa in order to take firm shelter of your lotus feet, but it seems that Kṛṣṇa has other plans. I have heard from Yudhāmanyu Prabhu that Dhīra Kṛṣṇa Mahārāja wants me to go to America as soon as possible. I will help him in the publication of a book compiled from your lectures. You once explained that just as a son is relieved of his debt to his father by begetting a child, the disciple is somewhat relieved of his debt to his Guru by establishing the message of his Guru within human society for the benefit of future generations. There's an urgent need for the devotees of the world to hear your message. And even the non devotees may be reclaimed by hearing from you. I want to see your words published in books that can be distributed all over the world."

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa saṅkīrtana. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [Chaitanya-Bhāgavata]

"Śrīla Bhaktisiddhānta Saraswatī Ṭhākura stressed the need for the publication and distribution of transcendental literature. And if a fallen soul such as myself can assist Dhīra Kṛṣṇa Mahārāja in fulfilling this mission I will consider it a great honour. I have no qualification to help him but by your mercy I may become fit to do this service. Please give me your blessings so that I may become inspired to help Dhīra Kṛṣṇa Mahārāja in distributing your teachings to the world.

Since I've been here in South Africa I've done my best to help with the relief work. I've typed up manuscripts of your lectures which I've distributed among the devotees here. The temple president here, Mahātmā Dāsa, is becoming more and more eager to hear your siddhānta, and he's thinking about going to India to take shelter of you, and ask for guidance and help. Many other devotees are also enthusiastic to know more about you, and I'm trying in my own small way to encourage them to hear your tapes, read the transcripts, and the paper of Dhīra Kṛṣṇa Mahārāja, and in this way develop an understanding of your relationship with Swāmī Mahārāja and ISKCON.

I am well and happy, and by your inspiration I'm still going out regularly for preaching. Since I've been here I've distributed about five hundred volumes of a book entitled Teachings of Queen Kuntī, a series of lectures by our Śrīla Prabhupāda. The people here are simple and friendly and interested in our philosophy. I will depart for England on the eighth of March, and hope to arrive in America soon after that to work with Dhīra Kṛṣṇa. I hope this meets with your approval."

And then he says he has one question to ask you.

Śrīla Śrīdhara Mahārāja: What is that?

Dhīra Kṛṣṇa Mahārāja: It is he says, "I hope it is not impertinent." But before the question, in your poetry you say, "Kamala-priya-nayanam." [Śrī-Dayita-dāsa-praṇati-pañcakam, 4]

Śrīla Śrīdhara Mahārāja: Kamala-priya-nayanam, yes. Kamala, the name of Bhaktivinoda Ṭhākura in her private life in, under Rūpa Goswāmī to serve Rādhārāṇī, and nayanam means that our, the name of our Guru Mahārāja. Kamala-priya-nayanam.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nayanamaṇi is, was the name of our Guru Mahārāja in her Vṛndāvana bhajan, and Kamala Mañjarī that of Bhaktivinoda Ṭhākura, and Guṇa Mañjarī that of Gaura Kiśora Bābājī Mahārāja. Three have been mentioned there in that poem.

Dhīra Kṛṣṇa Mahārāja: So that's why this question is about Bhaktivinoda Ṭhākura and Svarūpa Dāmodara.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara is Lalitā Sakhī, it is mentioned.

Dhīra Kṛṣṇa Mahārāja: Anyway, then he says, "I hope I have not committed any offence by making this letter too long. Please forgive any impertinence I may have committed."

Jaya oṁ viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī-śrīmad bhakti rakṣak śrīla śrīdhar dev-goswāmī mahārāj kī jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: "Your humble servant, Mukunda Mālā Vilāsa Dāsa. Enclosed is a donation of one hundred dollars."

Śrīla Śrīdhara Mahārāja: Has come through?

Dhīra Kṛṣṇa Mahārāja: Bhaupadeva Dāsa.

Śrīla Śrīdhara Mahārāja: Bhaupadeva. He's coming from South Africa, this Bhaupadeva?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he wants to stay up to Gaura-Pūrṇimā?

Dhīra Kṛṣṇa Mahārāja: Yes. His ticket expires on that day so he will be forced to leave the country. Mukunda Mālā Vilāsa, he must leave South Africa.

Śrīla Śrīdhara Mahārāja: And another boy, this Ruci or who?

Aranya Maharaja: Ruci Dāsa Brahmacārī and Rohiṇīpriyā Dāsa.

Devotee: Just coming today Mahārāja.

Śrīla Śrīdhara Mahārāja: And another boy came with them to enquire, to inform me that I am ill-presented about the ISKCON.

Dhīra Kṛṣṇa Mahārāja: Yes, misinformed.

Śrīla Śrīdhara Mahārāja: Misinformed, misrepresent ISKCON has been misrepresented to me by some. Is that boy here?

Dhīra Kṛṣṇa Mahārāja: No, he's returned to Māyāpur.

Śrīla Śrīdhara Mahārāja: Without meeting me.

Dhīra Kṛṣṇa Mahārāja: Yes.

Aranya Maharaja: He asked some questions this morning. He asked many of the questions about Mahāprabhu _____

Śrīla Śrīdhara Mahārāja: All right.

Dhīra Kṛṣṇa Mahārāja: He had a lengthy discussion with me after your darśana for around one and a half hours.

Śrīla Śrīdhara Mahārāja: And this Satānanda.

Śrīla Govinda Mahārāja: Satānanda Prabhu.

Śrīla Śrīdhara Mahārāja: He's also in some doubt.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you're to help him according to your capacity. He has lost his faith there, and whatever faith he had in me, that is also disturbed by their abuse for me. Hare Kṛṣṇa. So he's a little perplexed.

Dhīra Kṛṣṇa Mahārāja: Hmm. Doubts, in Bhagavad-gītā,

Śrīla Śrīdhara Mahārāja: Saṁśayātmā vinaśyati, nāyaṁ loko 'na paro saṁśayātmanaḥ.

[ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati
nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]

["But ignorant and faithless persons who doubt the revealed scriptures do not attain God consciousness; they fall down. For the doubting soul there is happiness neither in this world nor in the next."] [Bhagavad-gītā, 4.40]

So saṁśaya, doubt, is a very mischievous thing. That should be cleared as early as possible, and to place us in a positive plane. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So I proposed to Mukunda Mālā Vilāsa to help me with this book. And also, I wanted to inform you that the idea of the book would be to take excerpts from your speaking in the mornings on particular subjects. You speak repeatedly on a particular subject in different lectures.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: So I want to combine them together to create a chapter.

Śrīla Śrīdhara Mahārāja: As you like you can adjust them. Hare Kṛṣṇa. But if it is possible, in two ways you can, one, sambandha, abhidheya, prayojana, selection under three heads. Or historical, date by date, or classification of the same nature, that is sambandha, abhidheya, prayojana, or by historical instalments, as suits you. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the topics in the heading, or in the marginal note, the topics dealt with may be given in the margin or in the heading. The subject matter, to facilitate the understanding of the reader you may use.

Dhīra Kṛṣṇa Mahārāja: Yes. There are also certain phrases that you use repeatedly that make nice titles for chapters.

Śrīla Śrīdhara Mahārāja: Maybe, I forgot. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Just like you speak of the world of exploitation.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Dhīra Kṛṣṇa Mahārāja: That is a nice title for a chapter.

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation and dedication.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Exploitation also karma, vikarma, sukarma, sub-division there may be, renunciation also of several kinds, dedication generally two. Vaikuṇṭha, Paravyoma and Goloka area, there is also gradation, development. Any way! And the abstract of the lectures also may be given in the beginning in a note as you like.

Dhīra Kṛṣṇa Mahārāja: Yes. That's what I'd like.

Śrīla Śrīdhara Mahārāja: To help others to understand in your own way you may put note there. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Also to capture their curiosity, their interest.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja quite silent.

Akṣayānanda Mahārāja: I just came Mahārāja, just now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Haribol. You are to help our Satānanda Prabhu. He's a little weakened. Hare Kṛṣṇa. Gaura Haribol. What are the points of his doubts, suspicion, to note carefully and to try to help him. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. _____ [?] Nitāi Gaura Haribol. Govinda Mahārāja _____[?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in your poem you say, "Kamala-priya-nayanam." [Śrī-Dayita-dāsa-praṇati-pañcakam, 4] Is this revealed, some kind of revelation, the identities?

Śrīla Śrīdhara Mahārāja: It is mentioned there, Bhaktivinoda Ṭhākura has mentioned his name in his poem he's such. And we also could trace the name of Prabhupāda from some letter, and so I have mentioned there. And I heard from the lips of Prabhupāda about the name of Gaura Kiśora Bābājī Mahārāja, that secret name I got from Prabhupāda. And Prabhupāda's own name I got

from his letter, one letter. And Bhaktivinoda Ṭhākura's name, that is already mentioned in his own self composed poem.

[The first part of the transcript dated 82.02.00.A_150.2, timed approximately 01:50 – 23:07 – "So he's from America ____ self composed poem."], ends here.]

...

Śrīla Śrīdhara Mahārāja: ... But what is the proof that you have got the grace and I not got His grace? What's the guarantee there?"

Then his answer was that, vastu visay [?] The Absolute consideration is there. What you want though that is relative. Everywhere such difference, point may be drawn. So Absolute knowledge is not possible, comparative knowledge, but to know what is what. To call a spade a spade, and to call an axe a spade, that must be different then in particular level who knows the meaning of the words and identification with the thing, he will, he can detect the mistake. "But this is not spade, this is axe." But ordinary people who are not well versed with the language and the thing then says it's an axe. But the discrimination is possible, and that is known by the symptoms.

"I say He's Lord Himself. You say that he's man, a human being. But one day you will have to say, "No, He's superman, not a man."

And when that day came Gopīnātha Ācārya told, "What, Sārvabhauma, what I told you put objection. Now you're seeing the same thing." He's beaten.

"Yes, by your grace, by your affection to me Caitanyadeva Śrī Caitanya was gracious on me, by your company, your affection, with these valuable things."

Hare Kṛṣṇa. So Sārvabhauma showed his respect to Gopīnātha Ācārya.

Absolute knowledge is possible, but not to all, just as, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. Always there'll be a particular section who'll be atheist, who'll be half atheist, who'll be this and that, so many, because for their deviated position cannot but be.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" Śrīmad-Bhāgavatam says that the ātmā is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [Śrīmad-Bhāgavatam, 11.22.34]

And devoid of God consciousness means devoid of self consciousness as the result. One who does not know God he cannot know himself, because his estimation in relation to the whole, that is to be asserted, otherwise no estimation. To have an estimation of a person we must have the estimation of the paraphernalia, otherwise he can't be judged, proper estimation is not possible. According to the environment what position he holds, that is necessary, sambandha-jñāna, who is who. Ke? _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
...
Dhīra Kṛṣṇa Mahārāja: ...to inform him, might be a better time.

Akṣayānanda Mahārāja: He may be more receptive at that time.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Dhīra Kṛṣṇa Mahārāja thought that if we write now they may make an unpleasant issue of it in their meeting.

Dhīra Kṛṣṇa Mahārāja: That is their tendency.

Akṣayānanda Mahārāja: From bad to worse. Maybe better to write after.

Devotee: _____ Mahārāja first.

Śrīla Śrīdhara Mahārāja: _____ diplomacy. I'm talking straight. He says no, with some diplomacy.

Akṣayānanda Mahārāja: After some time.

Śrīla Śrīdhara Mahārāja: _____ [?] We pananju jñānam kevalanam visa vadanam upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye [Śrīmad-Bhāgavatam, 4.25.9, purport] [It is said in Hitopadeśa, upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye. If good instructions are given to a foolish person, he does not take advantage of them, but becomes more and more angry.] [Śrīmad-Bhāgavatam, 7.8.11, purport]

[Devakī knew very well that because the killing of her many children had been ordained by destiny, Kaṁsa was not to be blamed. There was no need to give good instructions to Kaṁsa. Upadeśo hi mūrkhāṇāṁ prakopāya na śāntaye (Cāṇakya Paṇḍita). If a foolish person is given good instructions, he becomes more and more angry. Moreover, a cruel person is more dangerous than a snake. A snake and a cruel person are both cruel, but a cruel person is more dangerous because although a snake can be charmed by mantras or subdued by herbs, a cruel person cannot be subdued by any means. Such was the nature of Kaṁsa.] [Śrīmad-Bhāgavatam, 10.4.5, purport]

Dhīra Kṛṣṇa Mahārāja: Right.

Śrīla Govinda Mahārāja: You know this śloka.

Śrīla Śrīdhara Mahārāja: You know?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: Prakopāya na śāntaye.

Śrīla Śrīdhara Mahārāja: You think that this will be the case?

Dhīra Kṛṣṇa Mahārāja: Yes, a definite case of upadeśo hi mūrkhāṇāṁ.

Śrīla Govinda Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: But whatever Your Divine Grace's will is we are surrendered to that.

Akṣayānanda Mahārāja: Order supplier.

Dhīra Kṛṣṇa Mahārāja: To go to heaven or hell.

Śrīla Govinda Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Na kutasya na vidyati [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Acyutānanda _____ [?]

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 19.151]

It is acquired by wandering throughout the length and breadth of this wide world. Anyone can acquire that sukṛti, by the help of which, we can catch what is Kṛṣṇa consciousness, how it is universal, how it is attracting, how it is charming, how it is our own: all these things.
Karun nai vilasay na vidya na caru purosam _____ [?]

nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draśṭuṁ ca tattvena, praveṣṭuṁ ca parantapa

["Neither by study of the Vedas, nor by austerity, charity, or sacrifice, can anyone behold My humanlike form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [Bhagavad-gītā, 11.53-4]

bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām
[bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kathopaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

These are no qualifications, but _____ [?] So that is another classification. That is progress in the nirguṇa plane. So progress in the plane of this saguṇa world, good bad, the relative position in the consideration of māyā: that has got no value in ones progress towards Kṛṣṇa prema. That is a separate plane. _____ [?]

One ṛṣi, Uttanka, he came to throw curse on Kṛṣṇa. "Kṛṣṇa, You are the cause of the whole dreadful pain that was created by this Kurukṣetra battle. So many widows, so many orphans, and so many mothers, fathers are crying. They have lost their son, their father, their child, all these things: a horrible lamentation in a general way." _____ [?]

Devotee: Broken.

Śrīla Śrīdhara Mahārāja: "Breaking the sky, so I, You are responsible for all these troubles. I want to curse you."

Kṛṣṇa smilingly told, "You brāhmaṇa, by great pain and misery and suffering you have accumulated some good puṇyam, good merit. But I'm standing on nirguṇa bhūmika. You will lose the whole of your merit if you come to curse Me. I will remain untouched, unharmed. This will be the result. Don't do so. Then after great pain you have acquired some sort of merit, but

that will vanish, you'll be nowhere. But that will not be able to produce any effect in Me. I'm taking My stand in the nirguṇa bhūmika, nirguṇa and saguṇa. I am absolute position in the absolute plane. I'm following the absolute wave of the whole universe. And your partial, provincial, local origin, wave, that will be crushed when it will come in to face the wave, and that is irresistible, moving in the absolute plane with absolute force, for the nirguṇa plane, that irresistible."

And what amount of force that is coming it will, going to the whole of the universe with how much strength that wave moves. And locally created and locally finished, otherwise provincialism. So however greater, no provincial energy can stand if it comes into clash with the absolute movement that are working here in the universe. That may be fine, but that is the most powerful, nirguṇa. Nirguṇa means nirbhadi. Guṇa not a positive, guṇa means negative, prakṛti guṇa is a negative, this māyā, the negative aspect of the world. And it has got three guṇas, satya, raja, tama. The lowest, then the middle, and the highest, but the whole thing is erroneous, miscalculated, māyā, mā yā, it is false.

There is a story of three thieves. One thief robbed a man and wanted to kill him. The second thief, "No, no, don't. You have robbed all right, no necessity of killing him." So that is little better, the thief. Then the third thief, "Oh, he'll not be able to get out of this dense forest. Come along with me, I shall show you the path towards the village or town." He took him and, "Oh, this is the path, you go." But they're all thieves, but little difference between them. The tama guṇa the worst, want to rob and to kill. The raja guṇa opposes to kill but robbing. And the satya guṇa he's also taking share in the robbing wealth, but he's taking him towards, "Go safely this side." But they're all thieves, that satya, raja, tama, all thieves, all misconception, but difference between them very little. And nirguṇa is positive, is truth: so good or bad calculation from the provincial world standpoint cannot stand before the absolute calculation. Hare Kṛṣṇa. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! _____ [?] Hare Kṛṣṇa. _____ [?] bhagavan ananta tam nirvito niyatato bhajeta samsata heto paramasya yatra [?] The basic explanation! Evam sat citte sata eva sidho [?] Within one's one heart the self effulgent truth comes from perception. Sat citte sata eva sidho [?] Not to be borrowed from anywhere else, but it is within. And by its own light it is seen, just as Sun is seen by his own light. Whether the Sun is existent that's not to be proved by any other light. Sun is always proving his existence, self evident. Sat citte sata eva

sidho [?] Ātmā, Paramātmā, the cetan, the light, light like substance, ātmā. That can be shown, that can be seen by his radiance. His existence not to be proved by any material evidence. Sata siddya praman, sat citte sata eva siddha [?] Within you, and it will show, the ātmā will show itself, or himself, by his own light you'll be able to see him, just like the Sun. Sat citte sata eva siddha [?] Not outside but within, and not by the help of any other light or any other proof, but he's his own proof. This is the nature of the substance, the soul. Soul is such substance. Sat citte sata eva siddho [?] Ātmā, and what is his nature, how he will emit his acquaintance with you? From within him, ātmā priyā, your favourite, your loving substance, that will come from there, not outside. It will, just like light, there is your affection, that will also come, emanate from that and touch you, your heart, and you will be able to feel ātmā priyā. Artha, artha means that is the object of your search, artha...

End of 82.02.01.A

Start of 82.02.01.B

Śrīla Śrīdhara Mahārāja: ...then, that ātmā, that Paramātmā, as a whole. Bhagavān means bhajanīya-guṇa-viśiṣṭha, He'll attract your regard, your affectionate service. By His own nature He will attract, He will prove to you that, "I'm your Master, I'm your Guardian, I'm your friend." This qualification in Him: not only light, but that personal affection is there. Bhagavān bhajanīya-guṇa-viśiṣṭha. Such qualifications He possess that He can attract your reverence, your heart's affection, love divine, bhagavān ananto.

Evam sajite sata eva sidho ātmā priyato bhagavan ananta tam nevito niyatata bhajeta [?]

And now your duty will be to give, to take leave from all other prospects and proposals of life, nevito niyatata, and with regular attempt to approach towards them, towards Him.

niyatata bhajeta samsara heto paramastata [?]

And your charm, attraction, bondage, and your hankering for this, what is non-Bhagavān, this world, that will disappear in no time, this also.

Evam sajite sata eva sidho ātmā priyato bhagavan ananta
tam nevito niyatata bhajeta samsara heto paramastata [?]

It is not hearsay. Only try and you will have the whole evidence and everything within you. And such experience you'll have that you will stand again guarantee to make it known to others. And you will ask others, "Try, verify; only what I say here, and do and you'll see."

"Veni vidi vici." Julius Caesar. "I wandered and I conquered, I saw and I conquered." The Julius Caesar, he was such a great general and his conquests of different directions was so easy that he told...

Dhīra Kṛṣṇa Mahārāja: "I came, I saw...

Śrīla Śrīdhara Mahārāja: "I came, I saw, I conquered."

Parvat Mahārāja: "Veni vidi vici."

Śrīla Śrīdhara Mahārāja: "Veni vidi vici." So you come, and what I say, listen to, do it and you'll find. But the attempt must be sincere and thorough, not haphazard and hesitating.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hari Charan_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. _____ [?]

...

[04:30 – 06:00 [?]

Devotee: Back home to Godhead.

Devotee: Sound vibration.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: What was that? Mahārāja, what did you say about the mosquitoes?

Śrīla Śrīdhara Mahārāja: What is it?

Dhīra Kṛṣṇa Mahārāja: You spoke something about mosquito.

Śrīla Śrīdhara Mahārāja: They mentioned the name of mosquito and Hari Charan has collected many mosquito ___ Calcutta, mosquito carton.

Akṣayānanda Mahārāja: Net.

Śrīla Śrīdhara Mahārāja: So I asked him, "The mosquito class, are they informed that you have collected so many mosquito cartons? Have they got any clue?"

Devotees: [Group laughter] _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

End of 82.02.01.B

Start of 82.02.03.A

Śrīla Śrīdhara Mahārāja: ...then, after thousands of lives I shall come. I shall get. I shall get, and thousands past in a moment.

Mahāprabhu told, "Take him. What was thousands of lives after he will meet Me, but by his dint of devotion let thousand lives that is vanished. And only in one second the thousand life's time vanished in one second. He has got such power within him. Take him now, just now."

And also the gopīs told, though one brahmaratri was made to enter into this ordinary night, rasa līlā night, but the gopīs thought, "Only my winkling, winkling of an eye the night passed away, such a happy night passed within a winkling of an eye."

But we are told, Śukadeva Goswāmī says,

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ, [te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand caturyugas* and his night is of the same duration. Persons who know this have the true conception of day and night."]
[Bhagavad-gītā, 8.17] [*One yuga (age) in the time calculation of the demigods = the four yugas or one caturyuga in the time calculation of mankind, or 4.320.000 years.]

General Satya, Tretā, Dvāpara, Kali, this is one yuga, and such thousand yugas, that is the measure of the night of Brahmā. And that Brahmā night at that time was entered by the will of the Supreme. But still they told that within a winkling of an eye the night passed away, we

remain not satisfied. This is also possible by the Absolute will. The necessary law: that also is changed. What the scientists can never think of, that how within a small span of time a big span of time can be entered. A small space can be contracted and space can be expanded. Time also can be contracted and expanded. This is beyond the brain of the scientists, but it is possible by the Supreme will. We are told like that. And there are many instances that the space also contracts and expands. So time also contracts and expands. This is all consciousness.

So the causal calculation goes towards consciousness, not depending on the matter which is floating on consciousness, like iceberg in the ocean. That is the Vedic conception. Vedic conception and that in a negligible part of consciousness the world consciousness is floating. We are to explain with this fundamental theory everything: consciousness is all in all. His will. "Let there be water." There was water. "Let there be earth, fire." There was fire, light. The causal nature is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then only exclusive devotion to Him, that will have the principal necessity and urgency, and our prospect lies there. Our faith is designed and determined there, best thing there. He's all powerful, and all conscious, all powerful and at the same time all charming. So no objection can be filed against Him. Suhṛdaṁ sarvva-bhūtānāṁ.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"I'm really friendly to all. If you understand that you'll find peace in your life. You're not in the land of enemy. Really, you're in the land of your intimate, heartiest friend."

Such consciousness in the background. Be optimistic to the utmost. Optimistic to the utmost: no place of pessimism. That is very negligible. That is only confined in the area of māyā, and very meagre position. The whole, jīva soul, is place of optimism. Yes. Oṁ means yes, a big yes, covering all questions. Oṁ means yes. Yes means whatever you are searching, that is existing. That is, whatever, everyone you are in searching and this is – all the searches combined, it will come to mean that happiness. Happiness, ecstasy, after all that one thing. Hankering may be of different type, but the common thing is happiness. And the Veda, the revealed truth says in one word, "Yes, what you're searching that does exist. Don't be disheartened, be hopeful." That is the first general answer to all the questions of the world. And then comes details and coming in different instalments, in different stages by instalments. And so much so it's going that you are

surrendering and He's also surrendering to you, so much so. If you're infinitesimal you can surrender your whole. If it is possible you'll find the Absolute is surrendering to you: such is also possible. Such is also possible. Such hope, such great prospect we may have. Infinitesimal, he can conquer the Infinite, only through surrendering in a proper channel. Hare Kṛṣṇa. Hare Kṛṣṇa.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [Śrīmad-Bhāgavatam, 9.4.63]

"It is My pleasure to become subservient to My servants, to My devotees. Voluntarily I feel pleasure to become servitor, useful to My own servants. This is My nature."

So bhakti is the most wonderful thing that is the basis of surrendering. So bhakti has been praised in the scriptures like anything. Śrī-kṛṣṇākarṣiṇī ca sā. She's possible to attract the Absolute to the finite. Such is the peculiar force of bhakti. Wherever the Absolute, wherever the power, He's submitting to the affection. There is the astonishing presence of devotion will come.

So once, we heard from Parvat Mahārāja, one devotee, he asked Prabhupāda, when Rādhārāṇī, after leaving the rasa, She's going away, She could not tolerate the equal treatment of all. Then no special characteristic in the treatment of Kṛṣṇa in the rasa, then She was dissatisfied and suddenly disappeared from that arena. And when Kṛṣṇa came to find suddenly that Rādhārāṇī's not here, then He also disappeared from that assembly and went to search among His queens. Then at last He found Her.

And going to some other place, Rādhārāṇī told that, "I can't walk any more. If You want to take Me further You are to carry Me."

Then Kṛṣṇa suddenly disappeared.

Then Parvat Mahārāja is asking to our Guru Mahārāja, "Why Kṛṣṇa disappeared at that time? He did not fulfil the purpose of Rādhārāṇī?"

It was intolerable for the time being to our Guru Mahārāja. "What is devotional presence here?" He expressed his virakti, little enraged. "No bhakti is present here, no devotional...?" He wanted to avoid. That Kṛṣṇa is avoiding Rādhārāṇī, the group of Rādhārāṇī they're not prepared to tolerate, not to hear even such news, "That our Mistress has been defeated or discouraged or insulted," they won't like and they can't tolerate such idea. Then I heard from him that Guru Mahārāja avoided to answer the point.

I searched what Bhaktivinoda Ṭhākura has given in answer in his commentary. Then I found Bhaktivinoda Ṭhākura has written that, "Kṛṣṇa wanted to enjoy the situation. If suddenly He disappears then what will be the position of Śrī Rādhikā? He wanted, He was curious to

experience that fact, that event, "That what, that how She will stand. That sort of thing Kṛṣṇa wanted to enjoy, so for the time being He did like that. Then again coming to Yamunā He may be there." So bhakti is there where the surrender gets the free hand, better hand...

Devotees: Upper hand.

Śrīla Śrīdhara Mahārāja: Upper hand, surrender, the devotees get the upper hand. There we can find the presence of intense bhakti, devotion. Devotion's very nature is such that, krta hari prema bhajan. Hari, the Absolute, He's overpowered by heart and makes Him to, as if to serve His devotees. There is bhakti. Bhakti's presence is intense there only. This is bhakti, where the power, such as you may conceive. A great General comes home and his infant boy taking him by a finger and drawing towards some direction and he's going. The power is following affection. He's defeated near affection. That is devotion. There devotion means that, where power has no power. Power becomes powerless. That charming substance is devotion, dedication, surrender. It is so powerful. So the land, the plane of surrendering where power is useless, rather power is servant to that place. The land of service is so high, so noble, so elevated. By surrender we can attain such a high plane where power has got no power. Hare Kṛṣṇa. Hare Kṛṣṇa. The knowledge, the power, everything: the power may be represented by energy, and even knowledge, calculation, high, low, all vanishes when Love Divine comes. So that plane is such, and the acme, the full conception in mādhurya rasa, and then that is also gradation. It is vanishing in Śrī Rādhikā's Holy Feet.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

Vāsudeva Gosh is saying that, "Gaurāṅga came with Him such things of the highest wave has come down. If He did not come how could we live? There is such a thing and I cannot have taste of that. That living is no living, a cipher. There is such a high thing and I'm detached from that. What's the meaning of such life? But I've got that clue. Now I find life is something, life is worth living because there's such end of our fortune, fate; our life has become enlivened for that prospect. It is there whether I get or may not get, but still that is there. So much degree of fulfilment of a life is possible I can live. I want to live."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Swāmī Mahārāja has taken the news of such prospect through all the wide world. How fortunate he is he has done such a great service to humanity. And it was in another plane, he has

done in the plane of our calculation, and it was prepared in the subtle plane and pushed with energy by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. His will power gave him such a great push and externally that is taken to the length and breadth of the world.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga sundara badar nitya nira nama bhir [?]

He's singing His own Name and dancing madly. Gaurāṅga is dancing in His own wonderful mood, taking His Own Name and dancing. And that wave is being distributed to all around, all over the whole creation, that wave. Gaurāṅga nagara badar nitya nira nama bhir [?] That is a peculiar type of movement in this world.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.
Who are at present in Māyāpur – both?

Devotee: Jayapataka and...

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja and...

Devotee: Bhāvānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja. They're all doing well there?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No other sannyāsīns?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Or Ācārya or...

Devotee: No.

Śrīla Śrīdhara Mahārāja: GBC present there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Only those two? Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Bhāvānanda is leaving today.

Śrīla Śrīdhara Mahārāja: For?

Devotee: Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa nāma-kīrtanaṁ
rāma-rāma-gāna-ramya-divya-chanda-nartanam
yatra-tatra-kṛṣṇa-nāma-dāna-loka-niṣtaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

["The Lord travelled to the holy places of pilgrimage in South India with the clever underlying compassionate intention of delivering the fallen souls. Appearing as a beautiful young renunciate He distributed the sweet transcendental Names of the Supreme Lord, singing Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa he...as He strolled down the different pathways, entered temples and visited homesteads. During His sacred pilgrimage sometimes the Lord would be carried away by some indescribable, ineffable, divine exaltation and would sing "Rāma Rāma" and dance gracefully with most charming gestures and rhythms. Regardless of any time, place, circumstance, or personal qualification, He magnanimously delivered all those in South India who came in contact with Him by inspiring them to chant Kṛṣṇa's Holy Names with pure devotion. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [Premadhāma-deva-stotram, 22]

When He was going to the South in preaching tour Mahāprabhu in this posture,

kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he
rāma rāghava rāma rāghava rāma rāghava rakṣa mām
kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām
[Within the purport of Caitanya-caritāmṛta, Ādi-līlā, 8.26]

In this way in dancing posture He's progressing towards the South. Beautiful tall figure and He's chanting and tears running down, and tears at the same time dancing. Apparently two opposite things, tears running down, and dancing with His hands up, He was always walking: a peculiar type. What is it? What is this? So much sweetness is there, but we're devoid of it.

Devotee: This is coming from your Prapanna-jīvanāmṛtam Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. Where He's going, Prapanna-jīvanāmṛtam. Where He's going towards Godāvarī, when He's going to Rāya Rāmānanda in that posture He's found. A peculiar conquering type. His conquering fashion is that, that dancing, hands up, and crying with tears coming down. "We are so unhappy, but there is happiness. Take the Name. You will be in a position to attain that great thing more."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

vañcito 'smi vañcito 'smi, vañcito 'smi na saṁśayaḥ
viśvaṁ gaura-rase magnaṁ, sparśo 'pi mama nābhavat

[Śrīla Prabodhānanda Saraswatī says: "Deceived, deceived, no doubt, deceived I am! The whole universe became flooded with love of Śrī Gaurāñga, but alas, my fate was not to get even the slightest touch of it."] [Caitanya-candrāmṛta, 46]

Prabodhānandapāda says, "Surely I'm deceived, I'm cheated. I'm deceived, I'm deceived, I'm deceived, no doubt. The whole world merged in Divine Ecstasy and the only exception is mine. Vañcito 'smi, vañcito 'smi, vañcito 'smi, no doubt the whole world I see they're merging in the wonderful Divine Ecstasy of joy, only with the exception of me."

That is a type, that whole is inundated, the environment is inundated with Divine Blissfulness and I am only the exception. Such is the peculiarity in feeling of that thing. That is the peculiar symptom of surrendering. If I have got, then that is a difficult position. Only from the indirect side one may see that he might have got.

But, the capitalist, as much as they can amass money, so much they think: 'No, no, how much little maybe it will finish in one wave.'

Only the direction is changed, hankering, finite wants to become Infinite, he's looking after Infinite. And Infinite enters into his heart, then inspires him to come closer to Him. And seeing the Infinite characteristic he finds in himself that, 'I'm in want. I'm in want.' The reaction in that way! Finites starting towards Infinite brings such reaction in finite: 'I'm in want, so much to attain. I have nothing, no progress. No real progress I can make, so dissatisfaction,' so vipralambha, in want. Hare Kṛṣṇa. Hare Kṛṣṇa. That is normal position. So hankering of embracing the Infinite, that is the measuring unit, how much hankering for the Infinite, not that how much Infinite is attained by me, but by the hankering for the Infinite in the finite. That is the measurement of his attainment. So Mahāprabhu Himself says:

na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

"What to speak of prema proper, even only infinitesimal point of scent of real devotion I have got, what to speak of getting proper, love proper. Even the remotest scent, a point of scent of the Divine Love has not come in Me. I don't trace in Me." He Himself says like that.

These are big words, big meanings of big expressions: too big, too big to deal. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But anyhow we are to justify pure reason somewhat, while swimming in the ocean: reason's satisfaction. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Can't get, can't leave. I'm not getting anything. Then leave. No, no, I can't. Don't say so. Then you're caught red handed. Why can't you leave?

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So Pramāṇa Swāmī Mahārāja, how many with you?

Pramāṇa Swāmī: Nine.

Śrīla Śrīdhara Mahārāja: Nine. Where to accommodate them there?

Akṣayānanda Mahārāja: You'll be staying here?

Pramāṇa Swāmī: They're staying in Candrodaya Mandir still.

Akṣayānanda Mahārāja: Managing in Māyāpur.

Śrīla Śrīdhara Mahārāja: They're all in Māyāpur? And you have come alone or with one or two?

Pramāṇa Swāmī: They're with me now. We're all together now Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh! All have come here.

Pramāṇa Swāmī: Yes.

Akṣayānanda Mahārāja: Staying is managed there, their living is managed there. Staying is managed in Māyāpur, residing.

Śrīla Śrīdhara Mahārāja: So you'll go back?

Pramāṇa Swāmī: Yes. We'll come tomorrow morning.

Śrīla Śrīdhara Mahārāja: You'll come tomorrow morning?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: With all of them?

Pramāṇa Swāmī: All together, yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Will they allow you to come here?

Pramāṇa Swāmī: Yes. No compromise.

Śrīla Śrīdhara Mahārāja: No compromise.

Pramāṇa Swāmī: No. They are, they feel uneasy.

Śrīla Śrīdhara Mahārāja: Oh, by your presence there?

Pramāṇa Swāmī: No.

Śrīla Śrīdhara Mahārāja: Then?

Pramāṇa Swāmī: They're feeling some uneasiness because we're coming here.

Śrīla Śrīdhara Mahārāja: Of course, cannot but, it is quite natural. They should not be blamed for that. After all you are all in connection of Swāmī Mahārāja, so it must be painful for them, if you show slackness in your friendship. Is it not?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: But still they cannot quench your thirst; that's the difficulty. The purpose for which you have joined the holy feet of Swāmī Mahārāja, that aspiration, that hunger, earnestness, that must have some food. That is the real thing. We have come out for that. We have left the circumstances where we were born and out in quest for something, and wherever that is located we must be slave to that circumstance, if we're to be sincere to our inner quest. Gaura Haribol. Gaura Haribol. Quite natural, and this is also natural, that question of stages, question of different stages in our development and realisation.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

They're apathetic to me, thinking that I'm not their well-wisher, because we're not following, pursuing their resolution, of the GBC. Ha, ha. What I got from my Guru Mahārāja GBC cannot show anything more than that to me. I don't think like that: that is my point. I must be sincere to my own self, the understanding of my Gurudeva, cannot betray my own creed. But I'm friendly to them. They may overlook it. Because I love Swāmī Mahārāja and this is his creation, ostentatiously.

The desired end of my Guru Mahārāja, primary, how he was earnest for preaching in the foreign land. He requested me also, and also I found his earnestness to preach, to take Mahāprabhu to the wide world. That I saw, I felt. I was chastised. Ha, ha.

He was so generous in his practices he felt to invite people to the Maṭha, even the non-vegetarians will be accommodated within the Maṭha and the arrangement should be made with the nearest hostel to supply a non-vegetarian diet to them.

I, a mild protest: Then there will be a blame on the Mission.

"Thousand lives ago I have finished that decision what you told today." That was the reaction. "Thousands of births ago I had come to this conclusion. For the service of Mahāprabhu we must be of vaikuṇṭha-vṛtti." That was his word, vaikuṇṭha-vṛtti.

And the feeling sensation passed through my body, in Bombay, in a hired two story building, the first floor, just near the sea shore, he told me in an exited mood.

"Thousands of lives before I decided and I came to this conclusion, everything we shall do for the service of Mahāprabhu. No stone unturned."

Vigorously came forth. I was astounded feeling such vigorous will, impression, and that took figure in the activity of Swāmī Mahārāja. First party Bon Mahārāja, second party Goswāmī Mahārāja. Then the chance, Swāmī Mahārāja he took the fame after long time, and anyhow with his grace came all empty handed, fully dependent on Him, and that was the key to his success. He had to come down to help him, and he did wonderful, astounding results he showed. So I see as a resultant of that feeling of my Guru Mahārāja what I saw in nineteen thirty three or four...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 82.02.03.A

Start of 82.02.03.B

Śrīla Śrīdhara Mahārāja: _____ [?] Once I saw his face when he was delivering some introductory lectures for the Harmonist to the Editor, Professor Sanyal. I saw, I felt, the face, just like _____ [?] a class of lotus, white and red, and with a very big size, and of circular type. He's talking, inspired, and movement of his blood circulation is such a way that sometimes here a little reddish, here a little whitish. In this way just like petals of flower I found in his face. I experienced just like a _____ [?] a type of lotus, I found his face once in Calcutta. Wholly given to devotional path and Mahāprabhu. Besides that he had no existence at all. That incarnate, his preaching and work Mahāprabhu incarnate. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

Swāmī Mahārāja told me, "That in your presence," that is in my presence, Prabhupāda told him, "You'll also have to be ready, you'll have to go to the West." Before me, but I faintly remember when he told me, "That in your presence Guru Mahārāja told." Then I'm trying to recollect and faintly can recollect it might have been said before me. Because it was his general

way, "You go to the West for preaching the doctrine of Mahāprabhu." So common thing at that time, that was in Bombay.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

From the outcome of that wave you all have come, as concrete, what was from subtle, that has come to take shape in material world, attracted so many of you to the great pilgrimage. So many pilgrims on pilgrimage towards Gaura Dhāma, Kṛṣṇa Dhāma, Navadwīpa and Vṛndāvana, all pilgrims gathered.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindhu, 1.1.11] [Caitanya-caritāmṛta, Madhya-līlā, 19-167] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

Kṛṣṇānu-śīlanaṁ, the cultivation of Kṛṣṇa, Kṛṣṇa culture. Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] How the progress in the building?

Parvat Mahārāja: Oh, it's big, almost to the ceiling of the first floor, the wall is almost to the ceiling of the first floor.

Śrīla Śrīdhara Mahārāja: The beams just above the doors and the windows...

Parvat Mahārāja: Yes, one beam all around, yes. Yesterday...

Śrīla Śrīdhara Mahārāja: Then some wall...

Parvat Mahārāja: A little wall, yes, two and a half, two feet more.

Śrīla Śrīdhara Mahārāja: Two feet more?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Seven, eight, seven feet up to door, then eight, nine, ten, even four feet perhaps.

Parvat Mahārāja: Ten, ten and a half, then the beam is almost one foot, about one brick and a half.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. To be completed within three weeks?

Parvat Mahārāja: Five days before – Mr. Dina [?] said five days before Gaura Pūrṇimā will be ready with doors closing.

Śrīla Śrīdhara Mahārāja: Ha, ha. All right, let us see, let us hope. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: Can house many devotees.

Śrīla Śrīdhara Mahārāja: Yes, very good. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Those days gone by when during parikramā just in the front singing and dancing and guidance, and gave guidance.

Parvat Mahārāja: You're still guiding.

Śrīla Śrīdhara Mahārāja: I was mad. I became almost mad to sing and dance in the Name of Gaurāṅga, and without any _____ [?] almost, and those days gone by. Now to go down I have to...

Parvat Mahārāja: We can get a palanquin, you can come down with us.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. I'm pleased to think that so many of you will dance in Gaura-maṇḍala taking the Name. That is more proud, we feel more proud to think that so many adding to the resourcefulness of Gaura Dhāma, as was foretold by Bhaktivinoda Ṭhākura. "The day is not far off when the friends, the devotees of the West, they will mix with the Eastern, and they will chant and dance with the Name of Śrī Gaurāṅga," as foretold by him.

He gave a lecture in the City College and at that time one great scholar of theosophy and Vedānta also, Hiran Datta, he came one day to preside over a meeting in Bagh Bazaar Maṭh. He told, "When we were young student of City College Ṭhākura Bhaktivinoda he gave a lecture there, and he mentioned that the days are not far off when the Western devotees will also come here, and along with the Eastern sing jointly the Name of Gaura Nityānanda." He told, "I'm pleased to see the beginning."

At that time that [Herr] Schulze and Baron and one _____ [?] gentleman came here, and he was requested to preside over a welcoming meeting. Perhaps there he told, "I heard as a student from the lips of Bhaktivinoda Ṭhākura. I'm a witness, and I'm pleased to see the beginning of that," he told. Hare Kṛṣṇa.

But we've not seen Bhaktivinoda Ṭhākura, we've read. He passed nineteen fourteen, August, Bhaktivinoda Ṭhākura passed away. I joined twenty six. And first great war began that year Bhaktivinoda Ṭhākura passed away, nineteen fourteen.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the next year Gaura Kiśora Bābājī Mahārāja passed away. And Prabhupāda thought himself helpless, as we have heard from him, from his lips. "I felt myself devoid of guardian. The burden came to me. What to do? Bhaktivinoda Ṭhākura wanted that, "You must take the charge of the activity I began, about the service of Mahāprabhu."

But he said that he himself was of another type, and secluded type. He wanted to speak about Mahāprabhu but his temperament was not to invite the people and to take the responsibility of looking after them, for their accommodation, for their feeding. That sort of activity he was not – the temperament was not such.

So when Kuñja Bābu joined he took that side, and Prabhupāda, he got ready the educated society to hear his talk, his speech about Mahāprabhu. Little philosophical, his style was philosophical, so he preferred educated society as the listeners. Kuñja Bābu he did that side, he took the trouble of inviting and accommodating and feeding. Such trouble was, the burden was taken generally by Kuñja Bābu.

And Prabhupāda he told once in Benares, I heard it with my own ear, "That my demand is only some educated listeners. That is what I want, not any gorgeous arrangement for my personal comfort. We don't like that. Simply my demand is some educated persons to whom I can give vent to my feelings about Kṛṣṇa bhakti, Vraja-maṇḍala, Vṛndāvana bhakti, and Mahāprabhu, Nityānanda, all these things. I'm very eager to give them, to make them out, to distribute so sweet, so great, so divine, so noble, the idea I've got. I want to distribute that to the public. That is only my hankering, nothing else."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?] Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Any question?
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
...

All the disturbing elements disappear. When He's favourable, the circumstance cannot but be favourable, the central arrangement. Nitāi. So we're to take up everything as His grace.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad-Bhāgavatam, 10.14.8]

That is the key to success, the wholesale success, the key to wholesale success, tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ. Not to oppose anything in the circumstance, but to try our earnest to see it favourable as much as possible, that it cannot but be favourable. This is the necessity at this stage of my life. Whatever seems to apparently apathetic we are to search with a searching look, 'no, this is the necessity at this moment for my progress, because it is passed by the hand from the ultimate guardian. Nothing can miss His attention. Then the enemy will lose its venom _____ [?] a divine connection. The enemy, the sting of enemy will be rubbed, will be modified, having the Absolute connection. The key to success recommended by Prahlāda Mahārāja.

"Try to read your environment with a friendly optimistic approach. Approach the unfavourable circumstance with optimistic and friendly search, and you'll find ultimately that it is your friend. He's your friend, because he's got connection Him who is a friendly guardian to you, passing through His attentive and favourable sight. You try to find the whole in every point, the optimistic whole in every point. Then if the adverse circumstance that you think surrounding you that will vanish, that can't but vanish."

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [Bhagavad-gītā, 18.61]

Because He's the wire-puller of everyone, the key is in His hand, to the minutest circumstance, point of circumstance. All is in His close attention and He's the key holder. We're facing Him and not an independent entity. You're to tackle every event like that. Gaura Haribol. Gaura Haribol. That is the key of success to one's life if one can follow this attitude as ideal. Gaura Haribol.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O

dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

No sincere good soul can meet ever any adverse circumstances, na hi kalyāṇa-kṛt kaścid, so kalyāṇa maṅgalam must be in our heart, within the throne of our heart. We shall install that kalyāṇa maṅgalam, goodness itself, or Himself, you must install in your heart. The corresponding response cannot but be good. The plane of life may be such. By His grace we may live in such a plane of life. Gaura Haribol. Gaura Haribol. Gaura Haribol. And what we think at present to be our own interest, if there is any mistake that will be corrected. "Oh, I wanted this but I could not detect that this is harmful to me. So by this instance I'm educated, I'm instructed that I'm to change my attitude." That is progress in life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

He came to change the plane of our life. "Why do you live in this plane? Come, to live in this plane, this is meant for you. Why troubling in the gross, undesirable plane? Come to My plane of love and leave it. Not only happy but a wonderful happiness of every seconds nobility, prati-padaṁ pūrṇāmṛtāsvādanaṁ."

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 1]

Every second it gives some wonderful new taste. Its characteristic is such, it never becomes stale. And at the same time it is peculiar, the fullest type of blissfulness. Not partial, it seems. The number of infinite is infinite. Any number infinite together is infinite. So at every step it is infinitely blissful, tasteful. Such is the characteristic. kahiva katha na tatha baulake [?] Not to be talked out, but still, a mad cannot but give vent to his expression. And who will come to believe that he must be of that nature of madness, insane. Insane in the sense of the sanity of this world, but real sanity is there. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Prati-padaṁ pūrṇāmṛtāsvādanaṁ, ānandāmbudhi-vardhanaṁ. Showing the direction, from some distance, dig darśana, only pointing out, only pointing out the nature, from far off, that it is such, it is such. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], sayings in the revealed

truth, they're also: "We're searching, we're going this way. You come along with us," the śruti says: "Yes, we're also in search, and as far as we know it is in this side. Come along with us." That is the nature of the revealed instructions. Śrutibhir vimṛgyām. They have not finished, they're only guides on the path. Śrutibhir vimṛgyām. And the Śruti they're also confessors in the rasa līlā, "We have failed to express You my Lord. But by Your grace what we experience we failed to distribute to the public, this Your particular noble divine character, we could not. The public should not be blamed. We failed in our duty to express so ecstatic noble characteristic of Yours.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhaktivinoda Ṭhākura, he has given out, told us, that Gokula is more comprehensive than this Goloka. This is a peculiar expression. Gokula that we find in this perverted reflection what is called, that is Gokula, and Goloka that is in the original quarter in the causal area. But Kṛṣṇa līlā is so peculiar type, nara līlā.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [Caitanya-caritāmṛta, Madhya-līlā, 21.101]

That līlā finds its fullest play in this mundane, than in the original. This is a peculiar type of thought. It is very similar to mundane, not mundane but similar to mundane, so it flourishes so in mundane more attractively than in the original. We are to see it like that. Suppose in a town there is a drama which is representing a narration of a village life. So when it is enacted in a village it will look more beautiful. But in town, in some artificial village creation it is to be played: something like that. Here, the negative side flourish more. There, the negative side is just like picture, in Goloka. _____ [?]
But the negative side when it's in connection with the positive waves utmost that is more relishable. Maybe something like that, Gokula.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi. Inconceivable, acintya bhedābheda, simultaneous distinction, and non-distinction, of the part of the whole, Mahāprabhu says, acintya, inconceivable. Mahāprabhu is very particular to keep up this expression, that inconceivable. Nothing is within your hand. All Rights Reserved there. Being conscious of the fact and then go to decide, to pass remark, or to give vent to your thoughts. All Rights Reserved there: Autocrat in every department to the minutest point. With this idea you go to describe, give description to anything and everything: All Rights Reserved. So it depends on His whim, so acintya, you cannot give any definite description of anything. With this on your head you go to deal with things. Gaura Haribol. Nitāi Gaura Haribol.

End of 82.02.03.B

Start of 82.02.13.A

Śrīla Govinda Mahārāja: [Leading singing ? – 1:38]

Śrīla Śrīdhara Mahārāja: Emona durmmati, saṁsāra bhitare.

Śrīla Govinda Mahārāja:

(1)
emona durmati, saṁsāra bhitore, poḍiyā āchinu āmi
tava nija-jana, kono mahājane, pāṭhāiyā dile tumi

(2)
doyā kori' more, patita dekhiyā, kohilo āmāre giyā
ohe dīna-jana, śuno bhālo kathā, ullasita ha'be hiyā

(3)
tomāre tārite, śrī-kṛṣṇa-caitanya, navadwīpe avatār
tomā heno koto, dīna hīna jane, korilena bhava-pār

(4)
vedera pratijñā, rākhibāra tare, rukma-varna vipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta

(5)
nanda-suta jini, caitanya gosāi, nija-nāma kori' dān
tārilo jagat, tumi-o jāiyā, loho nija-paritrān

(6)
se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhakativinoda, kāṅdiyā kāṅdiyā, āpana-kāhinī bole

[1) O Lord! With such a wicked mind as this I have fallen into the material world, but You have sent one of Your pure and elevated devotees to rescue me. 2) He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart. 3) Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa in order to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence. 4) To fulfil the promise of the Vedas, the son of a brāhmana, of golden complexion and bearing the name of Mahāprabhu, has descended along with His brother, the

avadhūta Nityānanda. Together They have overwhelmed all of Nadīyā with divine ecstasy. 5) Śrī Caitanya Gosāi, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing the gift of His own holy name. Go to Him also and receive your deliverance." 6) Hearing those words, O Lord, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life.] [Dainyātmikā, by Śrīla Bhaktivinoda Ṭhākura]

Śrīla Śrīdhara Mahārāja: _____ Kṛpā-bindu diyā, gurudeva! kṛpā-bindu diyā.

Śrīla Govinda Mahārāja: _____ Nimāi.

Nimāi [?]:

(1)
gurudev!
kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekṣā ati hīna
sakala sahane, bala diyā koro', nija-māne spṛhā-hīna

(2)
sakale sammāna, korite śakati, deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe,, aparādha ha'be hata

(3)
kabe heno kṛpā, labhiyā e jana, kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna, koro' more ātma-sātha

(4)
yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā—sāra
karuṇā nā hoile, kāṅdiyā kāṅdiyā, prāṇa nā rākhibo āra

[1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honour. 2) O lord and master! Inspire me with the power to befittingly honour all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease. 3) When will this person be indeed blessed by receiving your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own. 4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.]

[Gurudeva, by Śrīla Bhaktivinoda Ṭhākura]

Śrīla Śrīdhara Mahārāja: Sarvasva tomār, caraṇe saṁpiyā.

Śrīla Govinda Mahārāja: _____ sarvasva tomār, caraṇe saṁpiyā _____ [?]

Śrīla Śrīdhara Mahārāja:

(1)
sarvasva tomār, caraṇe saṁpiyā, poḍechi tomāra ghare
tumi to' ṭhākur, tomāra kukur, boliyā jānaho more

(2)
bāṅdhiyā nikaṭe, āmāre pālibe, rohibo tomāra dwāre
pratīpa-janere, āsite nā dibo, rākhibo gaḍera pāre

(3)
tava nija-jana, prasād seviyā, ucchiṣṭa rākhibe jāhā
āmāra bhojan, parama-ānande, prati-din ha'be tāhā

(4)
bosiyā śuiyā, tomāra caraṇa, cintibo satata āmi
nācite nācite, nikaṭe jāibo, jakhona ḍākibe tumi

(5)
nijera poṣana, kabhu nā bhāvibo, rohibo bhāvera bhore
bhakativinoda, tomāre pālaka, boliyā varaṇa kore

[1) Now that I have surrendered all that I possess unto Your lotus feet, I throw myself down before Your house. You are the master of the house; kindly consider me Your own dog. 2) Chaining me nearby, You will maintain me, and I shall lie at Your doorstep. I will not allow Your enemies to enter, but will keep them outside the bounds of the surrounding moat. 3) Whatever food remnants Your devotees leave behind after honouring Your prasāda will be my daily sustenance. I will feast on those remnants in great bliss. 4) While sitting up or lying down, I will constantly meditate on Your lotus feet. Whenever You call, I will immediately run to You and dance in rapture. 5) I will never think for my own nourishment, and will remain absorbed in ever cherishing love for my Master. Bhaktivinoda now accepts You as his only maintainer.] [From Śrīla Bhaktivinoda Ṭhākura's, Śaraṇāgati, Goptṛtve-varaṇa, 4]

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

jayore jayore jaya, paramahaṁsa mahāśaya, śrī bhaktisiddhānta saraswatī
goswāmī ṭhākura jaya, parama karuṇāmaya, dīnahīna agatira gaṭi

nīlācale haiyā udaya, śrī gauḍamaṇḍale āsi'
prema bhakti parakāśi, jivera nāśilā bhava-bhaya

tomāra mahimā gāi, hena sādhya mora nāi, tabe pāri yadi deho śakti
viśvahite avirata, ācāra-pracāre rata, viśuddha śrī rūpānugā bhakti

jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare
tava guṇa vīṇādhārī, mora kaṇṭha-vīṇā dhari'...

Śrīla Śrīdhara Mahārāja: Śrī gauḍamaṇḍala bhūmi, bhakta saṅge parikrami.

Śrīla Govinda Mahārāja: Śrī gauḍamaṇḍala bhūmi, bhakta saṅge parikrami, sukītti sthāpilā mahāśaya.

Śrīla Śrīdhara Mahārāja: Kuliyāte pāyaṇḍīrā, atyācāra kaila yā'rā.

Śrīla Govinda Mahārāja: Kuliyāte pāyaṇḍīrā, atyācāra kaila yā'rā.

Śrīla Śrīdhara Mahārāja: Tā savāra doṣa kṣamā karī', jagate kaile ghoṣaṇā, 'taroriva sahiṣṇunā', hana 'kīrttanīyaḥ sadā hariḥ. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Smārttamāta jaladhara.

Śrīla Govinda Mahārāja:

smārttamāta jaladhara, śuddha bhakti rabi-kara, ācchādila bhāviyā antare
śāstra sindhu manthanete, susiddhānta jhañjhāvāte, uḍāilā dig digantare

sthāne sthāne kata maṭha, sthāpiyācha niṣkapaṭa, prema sevā śikhāite jīve
maṭhera vaiṣṇava gaṇa, sadā kore vitaraṇa, hari guṇa-kathāmṛta bhave

śuddha-bhakti-mandākinī, vimala pravāha āni, śītala karilā taptaprāṇa
deśe deśe niṣkiñcana, prerilā vaiṣṇava gaṇa, vistārite hariguṇa gāna

pūrvve yathā gaura hari, māyāvāda cheda kari, vaiṣṇava karilā kāśīvāsī
vaiṣṇava darśana-sukṣma, vicāre tumi he dakṣa, temati toṣilā vārāṇasī

śrī pāṭ khetari dhāma, ṭhākura śrī narottama, tomāte tāṅhāra guṇa dekhi
śāstrera siddhānta-sāra, śuni lāge camatkāra, kutā kika dite nāra phāṅki

śuddha bhakti-mata yata, upadharmma-kavalita, heriyā lokera mane trāsa
hāni' susiddhānta-vāṇa, upadharmma khāna khāna, saj janera vāḍāle ullāsa

daivavarṇāśrama-dharmma, hari bhakti yāra marmma, śāstra yukte karilā-niścaya
jñāna-yoga-karmma caya, mulya tāra kichu naya, bhaktira virodhi yadi haya

śrī viśvavaiṣṇava-rāja, sabhāmadhye 'pātrarāja', upādhi-bhūṣaṇe vibhūyita
viśvera maṅgala lāgi', haiyācha sarvva tyāgī, viśvavāśī jana-hite rata

karitecha upakāra, yāte para upakāra, labhe jīva śrī kṛṣṇa-sevāya
dūre yāya bhava-roga, khaṇḍe yāhe karma bhoga, hari pāda padma yā'te pāya

jīva moha-nidrā gata, jāgā'te vaikuṇṭha dūta, 'gauḍīya' pāṭhāo ghare ghare
uṭhare uṭhare bhāi, āra ta samaya nāi, 'kṛṣṇa bhaja' bole uccaisvare

tomāra mukhāra vinda, vigalita makaranda, siñcita acyuta-guṇagāthā
śunile juḍāya prāṇa, tamo moha antarddhāna, dūre yāya hṛdayera vyathā

jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare
tave guṇa vīṇādhārī, mora kaṇṭha-vīṇā dhari', avaśete valāya āmāre

vaiṣṇavera guṇa-gāna, karile jīvera trāṇa, suniyāchi sādhu guru mukhe
kṛṣṇa bhakti samudaya, janama saphala haya, e bhava-sāgara tare sukhe

te-kāraṇe prayāsa, yathā rāmanera āśa, gaganera cāṅda dhari vāre
adoṣa-daraśī tumi, adhama patita āmi, nija guṇe kṣamivā āmāre

śrī gaurāṅga-pāriṣada, ṭhākura bhaktivinoda, dīnahīna patitera bandhu
kalitamaḥ vināśite, ānilena avanīte, toma' akalaṅka pūrṇa indu

kora kṛpā vitaraṇa, premasudhā anukṣaṇa, mātiyā uṭhuka jīva gaṇa
harināma-saṁkīrttane, nācuka jagata-jane, vaiṣṇava-dāsera nivedana

harināma-saṁkīrttane, nācuka jagata-jane,
harināma-saṁkīrttane, nācuka jagata-jane,
harināma-saṁkīrttane, nācuka jagata-jane,

Haribol, Haribol, Haribol, Haribol,
Nitai Gaura Haribol, Haribol, Haribol, Haribol,
Nitai Gaura Haribol, Haribol, Haribol, Haribol

[Ācāryya-vandanā, From Kīrttan Guide, 4th Edition, p 11-13]
[No English verse translation available here]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

(1)
bhayabhañjana-jayaśaṁsana-karuṇāyatanayanam
kanakotpala janakojjvala-rasasāgara-cayanam
mukharīkṛta-dharaṇītala-harikīrtana-rasanam
kṣitipāvana-bhavatāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(2)
śaraṇāgata-bhajanavrata-cirapālana-caraṇam
sukṛtālaya-saralāśaya-sujanākhila-varaṇam
harisādhana-kṛtabādhana janaśāsana-kalanam
sacarācara-karuṇākara-nikhilāśiva-dalanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(3)
atilaukika-gatitaulika-ratikautuka-vapuṣam
atidaivata-mativaiṣṇava-yati-vaibhava-puruṣam
sasanātana-raghurūpaka-paramāṇugacaritam
suvicāraka iva jīvaka iti sādhubhiruditam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(4)
sarasītaṭa-sukhadoṭaja-nikaṭapriyabhajanam
lalitāmukha-lalanākula-paramādarayajanam
vrajakānana-bahumānana-kamalapriyanayanam
guṇamañjari-garimā-guṇa-harivāsanavayanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(5)
vimalotsavam amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstṛti-kṛtanūtana-pulinam
mathurāpura-puruṣottama-samagaurapuraṭanam
harikāmaka-haridhāmaka-harināmaka-raṭanam
śubhadodaya-divase vṛṣaravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

[1) He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consorthood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Kṛṣṇa saṅkīrtana, his beauty resplendent in the robes of the Sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

2) The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

3) Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaiṣṇava sannyāsīs (tridaṇḍi-yatis). The sādhus of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jīvapāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

4) On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala Mañjarī who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇa Mañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vṛṣabhānunandinī, and the servitors of his lotus feet.

5. He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates - the loving desire of Vraja, the divine abode of Vaikuṇṭha, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānunandinī, and the servitors of his holy lotus feet.] [Śrī-Dayita-dāsa-praṇati-pañcakam, Homage unto Śrī Dayita Dāsa]

[Śrī Śrī Prapanna-jīvanāmṛtam, p 216-218]

Śrīla Śrīdhara Mahārāja: Kabe gaura-vane.

Śrīla Govinda Mahārāja:

(1)
kabe gaura-vane, suradhunī-taṭe, `hā rādhe hā kṛṣṇa' bole'
kāṅdiyā beḍā'bo, deho-sukha chāḍi', nānā latā-taru-tale

(2)
śwa-paca-gṛhete, māgiyā khāibo, pibo saraswatī-jala
puline puline, gaḍā-gaḍi dibo, kori' kṛṣṇa-kolāhala

(3)
dhāma-bāsī jane, pranati koriyā, māgibo kṛpāra leśa
vaiṣṇava-caraṇa- reṇu gāya mākhi', dhori' avadhūta-veśa

(4)
gauḍa-braja-jane, bheda nā dekhibo, hoibo baraja-bāsī
dhāmera swarūpa, sphuribe nayane, hoibo rādhāra dāsī

[1) When will I wander weeping under the shade of various trees and creepers on the banks of the celestial Gaṅgā River in the land of Navadvīpa, crying, "O Rādhe! O Kṛṣṇa!" and forgetting all physical comforts? 2) I will take my meals by begging at the homes of dog-eaters, and will drink the water of the Sarasvatī River. In ecstasy I will roll on the ground from bank to bank of the river, raising an uproar of "Kṛṣṇa! Kṛṣṇa!" 3) Bowing down to the inhabitants of the holy land, I will beg a particle of their mercy. I will smear the dust of the Vaiṣṇavas' feet all over my body and wear the dress of a mendicant. 4) I will see no difference between the inhabitants of Vraja Bhūmi and those of Navadvīpa, and I will be transformed into a resident of Vraja. The true nature of the Lord's abode will manifest itself to my eyes, and I will become a maidservant of Śrīmatī Rādhārāṇī.] [Siddhi-lālasā, by Śrīla Bhaktivinoda Ṭhākura]

& [Kīrttan Guide, 4th Edition, p 60-1]

Śrīla Śrīdhara Mahārāja:

śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa, sei mora jīvanera jīvana

sei mora rasa-nidhi sei mora vāñchā-siddhi, sei mora vedera dharama
sei vrata, sei tapaḥ sei mora maṇtra-japa, sei mora dharama-karama

anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane
se-rūpa mādhurī-rāśi prāṇa-kuvalaya – śaśī, praphullita habe niśi-dine

tuyā adarśana ahi garale jarala dehi, cira-dina tāpita jīvana
hā hā prabhu kara dayā deha more pada-chāyā, narottama laila śaraṇa

[Śrī-rūpa-mañjarī-pada]

["The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the Vedas for me. They are the goal of my vows, austerity, maṇtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul.

I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moon like beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you."] [Prathana Lalasa, 16, by Narottama Dāsa Ṭhākura]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Nitāi Gaura Haribol Haribol Haribol Haribol
Nitāi Gaura Haribol Haribol Haribol Haribol
Nitāi Gaura Haribol Haribol Haribol Haribol
Nitāi Gaura Haribol Haribol Haribol Haribol

Jaya oṁ viṣṇupāda śrī śrīmad bhakti siddhānta saraswatī goswāmī prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya tadīya mahāvir bhavasan mahotsav kī!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya parikara vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jay ācārya vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Harināma saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Chaitanya Maṭha kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Govinda Sāraswat Maṭha kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śākha Maṭha samo kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Jaya oṁ viṣṇupāda paramahaṁsa-parivrājakācārya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Devotees: Jaya!

Devotee: Jagad guru śrīla śrīdhar dev-goswāmī mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

[I offer praṇāma unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa prema.]

End of 82.02.13.A

Start of 82.02.13.B

Śrīla Śrīdhara Mahārāja:

[dīvyad vṛndāranya-kalpa-drumādhaḥ,] śrīmad-ratnāgāra-siṁhāsana-sthau
śrī śrī rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

[I constantly meditate upon that Divine Couple Śrī Śrī Rādhā-Govinda, who are seated upon a wonderful throne highly decorated with brilliant jewels. They are sitting within the illustrious forest of Vraja, beneath a mind attracting desire tree, accompanied by Their dedicated servitors such as Śrī Rūpa Mañjarī, Lalitā Devī, and other intimate servants like the priyanarma sakhīs.]

Adara nastidam rante priyacet punar punar srimad rupa rambhoga duli syam janma janmani [?]

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

_____ [?] Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: [The recording from now (01:00) until 12:50 is in Bengali [?]

So, I like to produce something for your discretion about our revered beloved master who attracted us from different direction under the shade of his holy feet. His words are all exclusively devoted to that of Mahāprabhu. What Śrī Caitanyadeva He wanted to give to the jīva soul, soul world at large, that was his attempt was identified with that.

And in scripture we find, the Veda, the ancient scripture of revealed truth, the most ancient of all the revealed truth scriptures is Veda. That has been seen as a tree, and the Vedānta, the very substantial portion, plucked up from the Veda, Upaniṣad, and there they have been placed in a very argumentative and gradual development way, to prove that theism, that our aspiration for the sat-cit-ānanda, eternity and full knowledge, as well as full satisfaction, that is possible. Vedānta has proved that. But that is also hazy to some extent. So Śrīmad-Bhāgavatam,

artho 'yaṁ brahma sūtrānāṁ, [bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribṛṁhitaḥ]

["Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad-Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad-Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad-Bhāgavatam."] [Garuḍa Purāṇa]

He, the Bhāgavatam, the same propounder of Vedānta, he, having some novel impression from his Gurudeva Nārada Goswāmī, he gave himself the commentary of Vedānta as Bhāgavatam. There he has given some idea of full-fledged theism. And afterwards thinking about the adverse circumstances of the present age of Kali where in every point there is challenge. Without challenge nothing can pass. So ordinary simple and fair transaction is not very easily possible, can pass here. Kali kalaha, every step one will come and put some doubt, objection, "No, it can't be." In such age, the most simple way, simple means to be devised for the ordinary person to get out of this entanglement and to go to the highest attainment.

So it was settled that only through sound, only through sound, sound should be the vehicle, sound should be the means to attain our end. And that sound must be genuine sound, śabda-brahma, Vaikuṇṭha sound. Sound, the vibration which produces sound, that must be, that must come down, that must be taken down here in this plane, and with the help of that sound one will be able to arrive to that highest height. This world, and the sound will be such that the other defects of the environment may not, its progress may not delay or destroy its progress. The

Vaikuṇṭha. So the genuine sound which represents the highest truth, that should be given to one and all liberally as far as possible.

So Mahāprabhu came with the Name, the Name God, śabda-brahma. And because the jīva soul is considered, of Kali, was considered to be the most wretched, so the pity of the highest order was drawn with deep impression, and the highest thing of our attainment that was given through the sound. That is the highest thing, its representation, that sort of symbol, that has been extended to us, that Kṛṣṇa Nāma. Because we're fallen to the extreme so to our relief the extreme highest thing has been used. And Mahāprabhu came with that.

And it was inconceivable that only through sound a man can attain his highest prospect. It may be very ludicrous at the apparent vision. "Only through sound, we're trying our utmost, labouring so hard for the achievement of small acquisition, and the highest acquisition can be had only through sound? How it may be possible?"

So the divine scholars and scriptures come to our help and to show and to prove that it is possible. And then recruiting officers are also sent from that level to here to preach, to make us understand, and to help us in various ways to take to that domain. So Bhaktisiddhānta Saraswatī Ṭhākura he came, one of the most courageous agent or recruiter, came here to recruit so many fallen souls to the highest level. And he had to, "We're going to fight with all the representatives of all the different levels intermediate."

And he did so. Mostly he considered that Māyāvāda that was his greatest enemy. All others may be refuted, other thoughts may be refuted very easily. But the Māyāvāda, the Brahman conception, that the renunciationists they took the upper hand in the religious world than the elevationist. So he had to fight out with them, and not only that, even he had to fight out with the lower conception of the spiritual world that is viśiṣṭādvaita-vāda, śuddhādvaita-vāda, etc, and to prove that what Śrīman Mahāprabhu has given by His benevolence that is the summum bonum of our life, all. And that very easily we can get, and the highest thing we can get if we can follow systematically the line of Mahāprabhu Śrī Caitanyadeva.

And Bhaktisiddhānta Ṭhākura he did a great, noble service for that, of Mahāprabhu as well as the people, fallen souls like us at large. And also taking that thread, A.C. Bhaktivedanta Swāmī Mahārāja, his achievement is unthinkable to us, and as the result of which you all have come today in Navadwīpa Dhāma. And also in the day when our Guru Mahārāja appeared in this world to show your respect to him and thereby to the line that Bhaktivinoda Ṭhākura, the Guru paramparā and also Mahāprabhu and what they gave, that Rādhā-Govinda.

The Braja līlā of Kṛṣṇa, and the Braja līlā of Kṛṣṇa and Navadwīpa līlā they're almost of equal level. In Braja the highest attainment within a particular group and in Navadwīpa līlā something added that how that can be distributed to the public. So, according to some they say that Gaura līlā is more gracious to us, greater, as our Gurudeva also.

"I'm directly indebted to my Gurudeva, most, most, because he's the nearest station from I have got my prospect. My fulfilment of life I got from the nearest station. I'm indebted to him most, most. And through him I'm to go to show my obeisances to any other higher layer."

Anyhow we're to realise how practically we can get benefit what is given by A.C. Bhaktivedānta Swāmī, or Śrī Bhaktisiddhānta Saraswatī Mahārāja, or Bhaktivinoda Ṭhākura, or Mahāprabhu. Practically we're to acquire that knowledge, that feeling, that sentiment. We're to make that highly valuable wealth, to make our own property. That should be our object of life, how shortly, and how genuinely I can reach. Otherwise my appreciation for them will be lip deep. To be sincere we must try hard how we can really get that thing.

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

[One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people.] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Satisfy yourself and then satisfy others with the nectar that you appreciate, that we appreciate that is given by our Guru Mahārāja. If we can do that successfully, then it will be befitting for us that we say that is great, that is noble, that is high. Otherwise all this will be mere lip deep talk. But if we can acquire that, and if we can really distribute that, and convert so many and prove that it is really the nectar, it can save. More or less we're always in every stage of our life we're in apprehension of mortality, of dissipation. Everything is vanishing. So eternity which we first want, and not only eternity but with consciousness, the anu-bhuti, that we can feel and we can feel what good, the satisfaction. Sat-cit-ānanda, satyam, śivam, sundaram. Sundar the beauty, the charm: the ānanda that anyone of us, everyone of us we're knowingly or unknowingly we're only earnestly hankering for that thing, that ānandam. Ānanda and sundar they're synonymous.

So we want, in this connection I may say that when Gandhi, Mahātmā Gandhi with his political movement of ahiṁsā, satyagraha or something, for political achievement. Rabindranath was the single opposition amongst the scholars of India. And Gandhi told that, "While I'm trying to release Sītā Devī from the hands of demons as cherka, and Rabindranath he wants to...

Devotee: Play the flute.

Śrīla Śrīdhara Mahārāja: "He wants to, by his flute he wants to dance the gopīs."

So that sort of complaint can come against us. The immediate necessity, Gauḍīya Maṭha had to fight out in intense circumstances when the political men they're up by their great sacrifice of this, resources of this world. They're trying to earn political freedom. We had to do that, "This is nothing, futile. You're trying to fight for the senses, freedom for the senses. But we want to fight freedom from the senses, not for the senses, for the senses."

So the sense can, senses may be pleased by their acquisition: that is of very lower order. But really the senses: that is our real enemy. We want to get freedom from the hands of those misguiding apparent friends like senses and this material achievement. And not only that, but so many kinds of proposals of liberation, that is also snare.

Aurobindo also told, "Mukti is the last snare of māyā." I found in Yoga and its Object before I joined Gauḍīya Maṭha. "Mukti is the last snare of māyā."

So mukti, that is also to be discarded, and something else above that, and then that respectful devotion, and that devotion which is pure, actuated by the mood of pure love. The highest sacrifice is there and the highest gain is also there. These things have been proved in the scripture as well as by their practices by the great personages, the Vaiṣṇava, and our Guru Mahārāja, one of that great messiah who came with such news to deliver and delivered many of them. And as a result we all assembled here, it is his, he began, and now we're here.

Once he told to an Attorney in Calcutta Maṭha, "I began, I single handed I began this fight. And now so many I have got, about five hundred who are speaking on my behalf."

Now thousands and thousands they're speaking on his behalf in the world. He started single first. The background was given by Bhaktivinoda Ṭhākura but practical dealing he began single. And then today we find we are so many under his holy feet to show our gratitude to that noble leader of Mahāprabhu. So in his birth day, today is the day of his advent and we should, as Rāmānanda Rāya says, tabe sei ghaṭī-kṣaṇa-pala, alaṅkṛta karimu sakala. Rāmānanda Rāya says that time is very precious. Ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi.

Mahāprabhu says:

'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala
[Jagannātha-vallabha-nāṭaka, 3.12-3] & [Caitanya-caritāmṛta, Madhya-līlā, 2.37-8]

"Suddenly like lightning the most happiest plane came down to have some connection to Me and suddenly disappeared. Now I'm, only I have, I can remember the touch, slight lightening touch of a wonderful type of ecstasy. Now I think if that point of time can be made to stay here for little long I should try to do that. I shall try to propitiate the time so that the time may make delay in this plane and I'll be able to have such connection if time is – but if time passes away, everything. So the time is also very valuable, so following that we should try to worship that time, the time that delivered such a good omen to the world."

So we're all assembled here to honour the time. That time gave our noble and our fortune giver, our master, our leader who has commanded whole life, whole energy and is directing which way to go and move. So all important in our life is our guide. What way he wants to guide us we are to go. So guide is the great important factor in our life. So good guide who can satisfy all our aspirations to its fullest extent, such a guide, how important position he holds. So how much we should be thankful to them, and to the time, and everything in his connection.

"Die to live." Hegel says, "Die to live." If you want to live the life, a proper life, you'll have to die. So at the cost of our death we're making some progress, how valuable it is. And who is that guide and what importance he holds in our heart. With that sort of energy and attention we

shall try to devote, to show our little honour. We are child, and he knows it fully well, so only seeing our childish attempt, perhaps he'll be satisfied with us.

With this statement I want retire today from this function. And we're to put some puṣpa-añjali.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 82.02.13.B

Start of 82.02.15.A

Śrīla Śrīdhara Mahārāja: No gramisya grato gratyet [?] There is this moral teachings in India.

No gramisya grato gratyet siddhe karye samam phalam [?]
Yadi karye vipadi syat mukha rasa tasya anyate [?]

It is not based on truth, but this is niti, means politics, this politics. No gramisya grato [?] When a party is making advance don't go ahead. No gramisya grato gratyet siddhe karye samam phalam [?] If the object is achieved then we'll all be equal sharer and, yadi karye vipadi syat [?] But if we're to meet danger ahead then, mukha rasa tasya anyate [?] Those that will be in front they will be, they're to suffer. This is policy, politics, raja niti. But devotional rules is not such. The servitors, the servants of the Vaiṣṇava, they'll take on their head all the difficulties and allow their masters to live in pristine glory: just the opposite.

[kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy]
nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera udoy

[The Name of Kṛṣṇa is a transcendental touchstone, a mine of all devotional mellows. It is eternally liberated, and the embodiment of pure rasa. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening.] [Śrī Nāma-Māhātmya, 8, From Śaraṇāgati]

Bhaktivinoda Ṭhākura says, "Whatever offences against the Holy Name is there let me welcome them and be perished, and let the glory of the Name in its splendour, let it shine in its own splendour. And the difficulties I shall take and I want to perish with them."

The Vaiṣṇava cult, die to live: the Hegel is a very good man. Die to live, because ātmā has got no death, he's eternal. Death is only to the shackle over the, the coating, the dress, the garment, and that is accumulated from the foreign land. And let the foreign part dissolve. Die means death to the foreign encasement, and ātmā is eternal, that won't die. And by embracing death ātmā shines more and more. Die to live. Just as the gold when put into fire it comes with brighter colour.

Davitam davitam punari puna kancanam kanta varna [?] As much as the gold is burned into fire, it comes with brighter colour, ātmā. Not self aggrandizement, but self-dedication, that is the

nature of ātmā. Ātmā lives only on that. Only that is his food. By giving away, by distribution, not by aggrandizement, ātmā lives by distribution.
Yate kori vedan tata yari ved [?] It is said in connection with our knowledge, that what a peculiar type of wealth our knowledge is, not like other properties.
Jnata ved banta nay vaiva [?] When the co-sharers come to divide a property, joint property, brothers, father's property, heirs, they want to share the property amongst them, divide, but, jnata ved banta nay vaiva [?] If one has got knowledge that cannot be taken into share, cut up into shares and take possession. Jnata ved banta nay vaiva [?]
Chori napi na maniya te [?] The thief can steal everything, but he cannot take one's knowledge, learning.
No dani no kayam jyati [?] Other properties, if you make a gift then it becomes less, but your learning, as much as you can distribute, it won't be lessened. Rather it will be enhanced. Vidya ratna maha dano [?]

So, the jewel of knowledge is of such peculiar higher nature. So also the wealth of the ātmā, the soul; you may distribute as much as you like, but it won't be diminished. It will rather be enhanced. The very existence requests this, the law of existence. Ātmā, so by giving, by serving, ātmā thrives, and by accumulating, absorbing, ātmā dies, or he's surrounded by foreign elements covering. His death means to be buried under some foreign elements. Ātmā's death means to be buried under earth of foreign elements.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
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Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nāmera bālāi jata, saba lo'ye hoi hata, tabe mora sukhera udoy. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Bālāi means, Maharaja?

Śrīla Śrīdhara Mahārāja: Bālāi means the dangers... bālāi haita bālāi _____ [?]
The infant, so many difficulties or dangers that come to attack the child: that is bālāi. Bala means child, not full-grown, child, that is balaka, bala. And what comes to attack the child stage of Name, that is when the Nāma is in a very crude form, not full-blown, full-grown, fully expressed, at that time there are so many dangers for the Name as aparādha, ābhāsa, etc.

Bhaktivinoda says, "Let all the offences if possible, to be put on my head, and I want to..." A suicidal squad! "I want to die with all the troubles, and let the Name grow without any danger from the environment."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. _____ [?] Bālāi. When Name is full-grown, then nothing can approach, no difficulty, no obstacles can approach. But when in its crude form, then only so many enemies of Name may come. In the beginning when a devotee is serving the Divine Name in the beginning, then so many defects may come, and those difficulties may be removed.

Bhaktivinod Ṭhākura prays to the Lord, "Please, the difficulties in the first stage of a student of the Name School may be allowed by Your special grace to be allotted to me. And the Name, God, Name, Lord, may easily be tasteful to all the public who need it."

That is an aspiration, whether that is possible or not. It is possible by the special pleasure of God everything is possible. Aloka dhan [?] The bhakti is sādhana-siddha and bhagavad-icha - siddha, two types. Only by exclusive grace of the Lord also, a jīva can attain his highest position, special case. Generally we are acquired through sādhana that is the general way, but special grant is also possible, and that is of four types. I forgot the name, the aloka dhan [?] and another three type of the grant of special grace to the devotees. Ke? Hari Charan? Govinda Mahārāja _____ [?] On the whole, I find,

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

A sincere soul must be saved, is sure to be saved from unlimited difficulties there may be. Our previous births are also unlimited. And the acquisition, wrong acquisition of so many previous births, they are deposited in some form or other. That must be disposed of. So, they will come ahead to disturb me, my progress. But still, according to our sincerity in the attempt, we shall get the divine help. And as much as they may be in their intensity, or in their... and whatever be their venom, but none will be able to do anything.

The case of Prahlāda is teaching us. Even from the nearest person, nearest in the sense of mundane affection, the father, he may also turn to be the greatest enemy, but he's defeated, not Prahlāda. All these examples show us that He's there. If you really search for Him, He's all-pervading, all-knowing, omniscient, and omnipotent also. He's at your backing, according to the purity of your purpose He will come to you in proper time, won't fail. No treachery from that side, but benevolent and gracious approach. Only because you do not give consent, so He cannot approach to you, because that will be interfering with your free will. Otherwise, He's favourable. That is our solace. We are not out to search for a stone, or any passive friend, but passive, active in all points. He's all complete, all perfect. I'm going to search for Him. He's very near to me. Only I am not allowed to, due to my past, not allowed to connect with Him. All-permeating, all-pervading! Tad dūre tad v antike.

[tad ejati tan naijati, tad dūre tad v antike
tad antarasya sarvasya, tad u sarvasyāsya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [Śrī Īśopaniṣad, 5]

No doubt He's far, far away, but still, He's the nearest of the near. So near perhaps I am not so much near to me, He's so near to me. I myself am not so near to my own real self, paravasa [?] I am, what I am, that is my ego, is a foreign thing. I am a foreigner. What at present I am, my present ego, that is a foreigner. So, I'm not very closely near to my own self, own interest, own identification. That is my position. I want to be my real I. Real I means not purchased by any provincial opportunity. Not the opportunity hunter.

Dhīra Kṛṣṇa Mahārāja: Opportunist.

Śrīla Śrīdhara Mahārāja: Opportunist. Opportunists are traitors to the environment, of his own section, opportunists. But opportunist may have got also a broad, broader sense. Opportunist! Sarva-dharmān parityajya [Bhagavad-gītā, 18.66], he's also bold opportunist to seek the proper opportunity of his life. Opportunist! Janma sārthaka kari' kara para-upakāra. [Caitanya-caritāmṛta, Ādi-līlā, 9.41] Acquire goodness and distribute that to others. First, selfish, acquire the truthful knowledge, the knowledge of truth, and then you can distribute truth to others. So in that sense self-seeker; "I want to find truth. And then only I can help others. Otherwise, if I'm living in half truth or falsehood, whatever I shall do for others that will be also of that nature, cannot but be." So, Svayam asida katha manyam syamyet [?] When one who has not attained perfection, how can you help others to be perfect? So,

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

[One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching nama-sankirtana, the chanting of the Holy Name of Kṛṣṇa.] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Realize yourself, and then help others to realize the truth. That is not so-called opportunist. That is good. So that plane is such, the plane of harmony, but harmony in the Absolute sense. Yathā taror mula niṣecanena [Śrīmad-Bhāgavatam, 4.31.14], to pour water into the root of the tree; to put food into the stomach; apparently it is provincial, the stomach is getting the food, but not the ...by the result it is not so, because stomach is a serving unit, for particular purpose of life. Hare Kṛṣṇa. Hare Kṛṣṇa. So, the plane is such, all-harmonizing plane. Everyone's interest is properly represented there. Everyone's best interest is properly represented. Such a plane is, and we have to seek for such a plane, such a soil to live in. A very, very abstract thing, but when one's inner awakening has occurred, earnestness for that plane: he can't avoid.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

"Yes it is that I'm the proprietor and the consumer of anything and everything. But I am your friend. I am your friend, well-wisher, your guardian, so no apprehension of losing anything, when the case is in My hand."

You try to think that. If you realize that to be the truth, then you have no misgivings. Then only you can find true peace at heart; that I am well represented in the highest management, administration. The perfect administration is there and I am well-represented. Not only myself, all, all well-represented there. The interest of everyone is well-represented there in that centre. I want friendship with that centre. I only want to realize that. Then only I can be at ease. No misgivings, no apprehension; I can find peace proper. So this is a general thing.

Then there is higher layer also that is designed by Yogamāyā, to enhance the pleasure of the pleasing principle; that is unthinkable, unknowable. The personal interest of the Absolute is designed there. The cause, the cause of all the energy, to produce more energy, more satisfaction in Him, the design has been by His sanction been made by Baladeva etc, to keep up His dynamic character always. The dynamo is supplying energy, electricity, to so many places, but to preserve and to promote the power of dynamo, there is also a design. Something like that. He is there, His domain, that is also in such a way that the very centre is being supplied with more and more energy, and vice versa. In this way, that is Yogamāyā. That is the internal management of home of the Absolute. The Absolute as if He has got a home, where so many members are trying to keep up His energy, and the jñāna bala krīya ca, in different directions we are told, and it is eternal.

This cakra, one helps another. The Napoleonic chair, everyone is sitting on the chair, and everyone has turned himself into chair. Cakra movement, that is shown, Viṣṇu cakra, that is the very nature of the eternal movement, movement in a circular way, one helping another. That I told the other day that when men are required to live in the sky, their stools will be converted into food, such attempt is going on, and that is in circular order. To continue, to maintain, easy maintenance of the eternal character, this circular movement has been designed.

So positive imbibes power from negative. In Caitanya-caritāmṛta, perhaps fourth chapter, Rādhārāṇī and Kṛṣṇa and Their mutual position and Their conduct has been described, as if Kṛṣṇa is imbibing His force. In connection, so Both are indispensably connected: predominating and predominated aspect of things.

One cannot stand independently, what has been conceived by Śaṅkara and Buddhistic School. Buddhistic School; their ultimate is prakṛti, that is the negative side. And Śaṅkara, eliminating the negative side only tries to establish the positive side, eliminating negative side, that prakṛti, objective side, only subjective and that is nothing.

Without object, subject can't stand, and without subject object can't stand. This is Vaiṣṇava theory. Both is eternally true, and so the dynamic character. Otherwise Virajā is static, the ultimate cause is Virajā, prakṛti, and Brahman, that is also a static conception of the prime cause. But prakṛti puruṣa, the enjoyer and the enjoyed, the aggressor and the aggressed, the positive and negative, and eternally connected, cannot be abstracted, one from another. Eternal! Vaiṣṇava theology! Only, outwardly positive holds the primary position, very important position. But if we go to scrutinize further, then we cannot but feel that the negative has got also as if a positive position of its own. Otherwise the positive cannot act: a peculiar thing in that sense.

Kṛṣṇa can make mad the whole world in their attraction for Him, but the same Kṛṣṇa, He becomes mad to have the company of the hlādinī śakti, becomes mad. In this way it has been shown in Chatu sadyai [?] And that is the secret of the Gauḍīya Vaiṣṇavism, śuddha-śakta. The potency has been given higher attention. And we are to follow this, even from the outward utterances of scripture when Lord Himself says, "Those that are directly devoted to Me, they are not devotee proper, but those that are devotees of My devotees, they are My real devotees." If we try to follow the very principle of this saying, that this is not hyperbolic remark, but there is some genuine reality in it.

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [Ādi Purāṇa]

If we try to find out the very inner meaning, the inner purpose of such sayings, then we can reach to that conclusion as our Guru Mahārāja remarked, "We are śuddha-śakta." We are worshippers of the potency, but not this mundane potency, but the potency wholesale dedicated to the possessor of the potency. Without retaining Her individual independent entity at all, cent per cent dependent; such potency is very, very rarely can be conceived and realised.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

"The direct approachers to Me are not, that is not proper approaching; but approaching through proper channel, through the devotees, that is proper approach. That is real approach."

So Gauḍīya Maṭha eliminates Mirabhai and so many other apparent devotees to be real devotees, because they are mad in praise of Kṛṣṇa, not so much for the devotees of Kṛṣṇa. So the Kṛṣṇa is not alone. King is not alone. King means so many, big establishment always; and to approach the King if it is real, then the approach must be through a channel. So Kṛṣṇa means

He's already surrounded by a big hierarchy, a big bureaucracy. And to approach, one cannot approach direct: if his approach is real he must select a particular channel. And he cannot but praise them, revere them, and their magnanimity. It is by their help only we can get the nearness of Kṛṣṇa, otherwise not. Gaurna benga daskar [?] One will take a lift across the whole system and then approach the King? It is avastava, unreal. So, when one is engaged so much apparently that he's a great devotee of Kṛṣṇa, eliminating the devotee class; then that devotion has not come to take the shape of real approach. It is a vague thing; he's far from Kṛṣṇa.

Suppose the highest peak in Himalaya, Everest, from far off we can see the Everest, but if we want to climb Everest, then we are to pass through, as much as we shall approach, we shall so see so many nearer peaks, lower peaks of mountains. Then we can approach. So, when approach to the Everest will be actual approach, then we cannot avoid the names and the characteristic of other peaks surrounding Everest. But from far-off, we can see only Everest, and not the other peaks around it.

So, when we express our connection with Kṛṣṇa, only, alone, then we are far-off. But really when we're in the field, we're practically doing, we cannot but have connection and express and acquaintances of the nearer peaks that are surrounding that higher peak. Something like that. So, practically who are in the field, and practically who are engaged in approaching Kṛṣṇa, their approach will be realistic only when they're engaged with so many devotees of different departments of Kṛṣṇa.

So I marked when preaching in the South, whenever any gentleman approached our Prabhupāda, he's a very renowned devotee of this place, then Prabhupāda used to ask him, "Under whose guidance your devotional activity goes on to Kṛṣṇa?"

Generally they used to say that, "No, no, I am direct concerned with Kṛṣṇa, Rāma,..."

Then, when they went away, we heard our Guru Mahārāja to say, "He has no devotion." Dismissed, no devotion, no practical devotion, that is vague, not any particular shape it has taken now. Because that's ignoring the āśraya, the surrounding positions of the Lord, without which all will be only abstract thinking, not practical approach. Gaura Hari.

That is the great test whether the devotion wants liberation, wants any other thing but Kṛṣṇa, but the Lord. That is also a criterion, much devotion shown, but why? We want emancipation, liberation, not service of Kṛṣṇa. But for, to acquire, to earn liberation we are taking the devotion of Kṛṣṇa. That is also lower, guṇa-māyā worship: worldly worship, and not worship real in the transcendental plane. That is not eternal. For the time being, that is māyā. That is sattya-guṇa, and also another, not liberation, not any other object. The devotion of the Lord must not be subservient to any other end of life. That devotion, or siddhi some other, that is one criterion. Another criterion, that elevated devotee, only the Lord alone is being worshipped. That is also false. Two types of devotional practices generally seen in the world, they may be dismissed because they cannot do, they cannot satisfy these two criteria of devotion proper. But the world does not get any news of all these things, this Ramakrishna Mission...

End of 82.02.15.A

Start of 82.02.15.B

Śrīla Śrīdhara Mahārāja: ...then whatever goods may be delivered to you, that is God. Any parcel with the stamp of God that will deliver you God. The Ramakrishna Mission, jata mata tata patha [any spiritual path is just as good as another]. It does not depend on the contents of the mata. Not _____ [?] opinion, any opinion.

Then I put them questions that, "If I say that to insult Ramakrishna and Vivekānanda, that is a path, to the highest goal, will you allow that? No particular criterion of any opinion, but on the whole any opinion in the name of religion stamp, religious stamp, the opinion may be anything and everything, and that will lead to the proper goal?"

This Siddhanti Mahārāja who told that Vivekānanda was a guṇḍā in the public meeting: in Chitagan [?], no, in Kisora Gangi Mayi Mansi [?]

Then one gentleman said, "Everything is equal, everything is equal, all is equal. Kṛṣṇa, Brahman, whatever you say, yes, they are all equal."

Then he put the question, "Your father and this dog – equal?"

Then he is seen. "You want to abuse me?"

"No, no, no, not abusing, everything is equal, then you have nothing to say, this dog and your father is equal. If I say what you do to your father will you do to the dog?"

Such things in the name of religion, many things are going on. Gaura Hari. Gaura Hari. The most scientific conception, acintya bhedābheda, most accommodating, in nutshell, given by Mahāprabhu.

One gentleman, one scholarly gentleman came to me about thirty years back perhaps, "What do you do?" All these things!

I told, "We do this, publish books, journal also, monthly."

"What is the name?"

"Gauḍīya Darśana."

"Darśana? You are a Vaiṣṇava? What philosophy? You'll make kīrtana, bhakti? You are supposed to know and to speak about bhakti, but what darśana?"

"Yes, the Bhakti School has got darśana. Other schools have no darśana."

"How? Śaṅkara..."

"Śaṅkara has got no darśana."

"What is the name of your darśana?"

"Acintya bhedābheda."

"How it is? You say you are giving a particular conception of your view, and the same time you say that, acintya, un-thinkable. How is it possible?"

"Have you gone through Bhagavad-gītā?"

"Yes, I have gone."

"Then: paśya me yogam aiśvaram.

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [Bhagavad-gītā, 11.8]

"I am everywhere, everything in Me, I am nowhere, nothing in Me."

Can you conceive? Can you show such a thing in this world? This is acintya. It depends on the final relationship of anything and everything. It depends upon the sweet will of the Lord. No final sanction has been given to any stage of the existence of anything here. It is in His hands, so acintya. General statement.

"Everything in Me, I'm everywhere, and if I wish, I can withdraw Myself from a particular thing. It is My sweet will."

This is acintya bhedābheda. And what your Śaṅkara says? He says that everything is false. Then why has he come to preach, to whom? The false has come to preach to the false?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, the spiritual master is sometimes called āśraya-vigraha?

Śrīla Śrīdhara Mahārāja: Yes, in the beginning like the forest, then in the end, the very near circle of the forest. From far off only He is āśraya, Kṛṣṇa. And then when we approach closely, we find, no, our āśraya means our shelter is somewhere located within His servitor circle, and not in Him directly. There I am. I am of vitiated nature, entity, unit. So those that are under any circumstances deviate from Him they're the eternal paraphernalia: cannot but be. They're eternally connected. But we, sometimes we're coming away and going. Unreliable servitors: that is our position so we cannot claim the position of the Absolute servitors, but under their guidance we can be given chance of service. That we must accept, we have to accept, that we are recruiters. We're not amongst the permanent servitors of Him. So recruiters must have some a servant under any genuine bona fide subjects. The foreigners must be guest and gradually accommodated with some bona fide permanent servitors of the land of Kṛṣṇa, and dependent. So, there is a fixed law. The recruiters may come to such position in the eye of law, and not more.

But Guru, Gurudeva, by the special will of Kṛṣṇa, he's a specially delegated power. So in him we can see deeply, the function, the delegation of Kṛṣṇa, and accordingly to think him in that way, a special delegation. If we attend very closely to the delegation aspect in Gurudeva: Gurudeva person and the inspiration of Kṛṣṇa in him, the two aspects in Gurudeva. He's a Vaiṣṇava. He himself when in Ekādaśī, he does not take annam. His conduct will be like a Vaiṣṇava. But śiṣya, he will give him anna in Ekādaśī. He's concerned with the delegation power, the inner side, the inspired side, the inspired Vaiṣṇava. The inspired Vaiṣṇava is an Ācārya, Guru.

So, when he looks that side, the śiṣya, he marks only the special inspired portion within the Vaiṣṇava, the Guru. He's more concerned with that part.

Then Gurudeva himself, he generally poses as Vaiṣṇava. So, his dealings towards disciples and his dealings with other Vaiṣṇavas will be different, then that acintya bhedābheda, sometimes. And that the free will of Kṛṣṇa he will do, mark and do.

What I say, that is the ideal, the model, but there may be imitation, and there may be deviation, both is possible. Imitation is also possible for ulterior motive. One may make trade of a Guru, as in Yati Goswāmī, and being unfit also, for some reason or other one may pose as Guru. But the real Guru, the lakṣaṇa is there in the śāstra.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreya uttamam]
śābde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [Śrīmad-Bhāgavatam, 11.3.21]

In Bhagavad-gītā...

Dhīra Kṛṣṇa Mahārāja: Tad viddhi praṇipātena.

Śrīla Śrīdhara Mahārāja:

[tad viddhi praṇipātena,] paripraśnena sevayā
[upadekṣyanti te jñānaṁ,] jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [Bhagavad-gītā, 4.34]

So in the case of only saying that I'm Guru is not Guru.

Gaurane gaurane mukhe bole de nai chale gaure vichar loile vichar phal phal [?]

So imitation is always possible. The scripture will come for the selection of a real Guru, and the real Guru will come to take out the meaning of the scripture; interdependent. One will help another, for our recognition. The Guru will say, ya'o paḍa bhāgavata vaiṣṇavera sthane [Caitanya-caritāmṛta, Antya-līlā, 5.131] we must, acaryavan puruso veda [Chandogya Upanisad, 6.18.2]. We shall read the scripture under the guidance of a proper professor, proper Guru, Vaiṣṇava. So, the scripture is dependent on Ācārya, and Ācārya, who is Ācārya, the scripture will say; so interdependent they are sādhu, śāstra, both, the active and passive agents.

Tene brahma hṛdā ya ādi-kavaye [Śrīmad-Bhāgavatam, 1.1.1] "First I transmitted the true knowledge through Brahmā to this world. And then from him, what came, that was written as Veda, śruti, and that was held by his disciples, Catuḥsana and then Marīci, with Atri, Aṅgirā, all these gentlemen."

In the men and in the book, śruti. First it was in the sound and not script. Gradually it became in writing, but in the beginning only direct through the sound from one man to another, from lip to ear. Śruti. Then no script, writing, was invented at the time, but the knowledge continued from mouth to ear, śruti, sayings, śruti, audio. You have made audio?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Through audio, it was passing through audio. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: But sometimes it becomes lost.

Śrīla Śrīdhara Mahārāja: Yes, without, for the absence of the mediator, sometimes lost, and sometimes disfigured, distorted. Then again the Lord feels the necessity of coming. Yadā yadā hi dharmasya [Bhagavad-gītā, 4.7] Sometimes He Himself comes, sometimes sends a normal thinking man to reinstate the standard of the truth of religion. It is necessary, to keep to the standard.

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[The Supreme Lord said: "Previously I instructed the Sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the Sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [Bhagavad-gītā, 4.1-2]

"What I say, this karma yoga to you Arjuna, I first told it to Sūrya, and from Sūrya it came from generation to generation, and then it has been disfigured, mutilated. Again I am talking that very same thing to you today."

So the enervating plane, the truth, whatever comes, the truth when comes it is fresh, bright, but gradually with the contact of this enervating plane it becomes weak, disfigured, demoralized. And then again He has to rejuvenate it, renaissance or something like that, from time to time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Is there any difference between an Ācārya and a Guru?

Śrīla Śrīdhara Mahārāja: Guru, Ācārya same thing, but generally Ācārya may be told more extensive work, Ācārya. And also another thing, the Ācārya must have some knowledge of the scriptures, and the Guru may not have expressedly some knowledge of scripture, but real knowledge, the purport of the śāstra is there. He may not quote scripture, but he feels the meaning of the scripture. Then, he may be Guru. But Ācārya means one who will preach, and who will be able to quote scriptural evidences, generally. Acinoti yah sastrartham, acaryas tena kirttitah.

[acinoti yah sastrartham acare sthapayaty api, svayam acarate yasmad acaryas tena kirttitah]

[An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realization, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures, both by word and deed.] [Vayu Purāṇa] & [Gauḍīya Kanthahara, 1.23]

The definition of Ācārya is this. Acinoti yah sastrartham, from the scriptures he'll be able to draw out the proper meaning, yah sastrartham. Acare sthapayaty api, and who has got the capacity of the people to accept them, those meanings of the scriptures. Some influence over the people, to accept the proper meaning of the śāstra. Svayam acarate, and he himself practices those rules and regulations in his own life, acaryas tena kirttitah. And he's known, he's called an Ācārya.

Who is standing? [Looking at the person with the camera]

Dhīra Kṛṣṇa Mahārāja: That is...

Akṣayānanda Mahārāja: Parvat Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Now we have Śrīdhara Mahārāja Video. We have audio. This is Video. That is Parvat Mahārāja. [Behind the camera] So, that śloka is from the Vayu Purāṇa?

Śrīla Śrīdhara Mahārāja: I don't remember. But there is one thing. I was told that Bhāvānanda Mahārāja, he trampled down under his foot the Gauḍīya Kaṇṭhahāra, a very important book of the preachers section.

Prabhupāda collected from different scriptures, as if he collected so many weapons for the preachers to use in the field proper, Gauḍīya Kaṇṭhahāra. And put them in a very regular way. Guru-Tattva, Gaura-Tattva, Bhāgavata-Tattva, Nityānanda-Tattva, Śiṣya-Tattva, then Nāma-Tattva. In this way a fair division, and also all the necessary quotations from different śāstras, that is the weapon of the preacher. If one goes through that book, Gauḍīya Kaṇṭhahāra, then he's satisfied with all the requirements when he's in the field of preaching.

But I was told that Bhāvānanda trampled down that. How? "We are only to go through the books given to us by our Swāmī Mahārāja, our Prabhupāda, and don't touch all those books."

In this way, that he must have committed a great offence, a heinous offence. And I advised for him, it may be intimated to him, he should publish that Gauḍīya Kaṇṭhahāra in a very beautiful way, and with repentance, and with all regard. Otherwise he will have to mourn, to reap the result of such heinous actions, whoever he be. It is not a matter to trifle in such a way.

It is Nāma-aparādha, first Nāma-aparādha. Then the Vaiṣṇava aparādha, and the second, satam ninda namnah paramam aparadham vitanute [To blaspheme the devotees who have dedicated their lives for propagating the Holy Name of the Lord] [Padma Purāṇa, Brahma-Khanda, 25.15] [Gauḍīya Kaṇṭhahāra, 17.69] Then śāstra. The śāstra, that is giving us the devotional process to us, if we dishonour that, then the Name will be dissatisfied. Sādhu ninda and śāstra ninda, the śāstra ninda, to talk against śāstra, that is mild.

And what he has done that is a demonic, heinous thing. And he must beg to propitiate the śāstra, and he should publish that particular śāstra in a very honourable way and distribute to others. Then he may escape from that sort of offence. Any friend of him may say to him in my name. This is not a trifling thing.

If Kṛṣṇa is concrete reality, then śāstra is also so. They have got also, they have got such value. Not to be belittled. The carrying the news of Kṛṣṇa, that is not to be belittled. It is so serious. It is as real as Kṛṣṇa. We shudder to hear such things. So he must do some service to that very śāstra, Gauḍīya Kaṇṭhahāra. It is a very favourite book of our Guru Mahārāja. We have seen it. He collected them and as equipment, the tool [?], the storehouse of weapons with all the preachers, as storehouse of weapons, and the tool [?] in Sanskrit, where they opens, or get. So the preachers, that is, so many important, vital quotations to support the Kṛṣṇa consciousness: and that has been dealt with in such a wrong insulting way. I am, never I have heard it. My heart is aching to think of that offence. If I do not inform to him, I will be under offence. So, at least to save me, I want to put my request to him, 'Do this my friend. My friend, my boy, you save yourself.'

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I should be natural. Ha, ha, ha. What am I? They are to look after what is awkward, what is beautiful. Ha, ha, ha.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: I am what I am. Hare Kṛṣṇa. Hare Kṛṣṇa. That I'm for that, or that is for me. Ha, ha. What is the position? Ha, ha. Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So our Guru Mahārāja in the Ādi-līlā [1.46] of Caitanya-caritāmṛta in the verse ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit, in the explanation he mentions that, "In all the ancient literatures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura, and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī, or a manifested representation of Śrīla Nityānanda Prabhu."

Śrīla Śrīdhara Mahārāja: According to rasa-vicāra. To the mādhurya rasa, representation of Rādhārāṇī: in other rasa representation of Nityānanda, Baladeva, two divisions. By representation of Himself: representation of the highest servitor of a particular department, and also maybe representation of any of the special servitors in any of these camps. These three phases may be discussed and understood, the three phases. First the Lord Himself is Guru. Next we are told the most favourite and that most favourite may be in different rasa. Hari Charan_____ [?]

Hari Charan: _____ [?]

Śrīla Śrīdhara Mahārāja: Three, then, the three there, in first darśana only the top of the Everest. And next, the nearby peaks. And then, what is suitable for my special personality according to the atmosphere, so much cold, where I can take permanent shelter, what cave will be suitable for me to, for permanent living there; in this way, it is to be adjusted at least in three different planes.

First to the Lord Himself, then next stage we find the first class servitor, the head of every department of service, then my particular department. One servitor may have different departments. Then any particular department there is head. Under his care, I shall to begin my eternal life. The mañjarī class, Rūpa Mañjarī, Rādhārāṇī, Rūpa Mañjarī. First Kṛṣṇa, Rādhārāṇī, Rūpa Mañjarī. Kṛṣṇa, Baladeva and then Subal or any other friend, in this way. In vātsalya rasa, Kṛṣṇa, Yaśodā, Nanda and then any other helping hand to Yaśodā, Nanda, in this way, the location is to be traced. And there are three stages.

Devotee: So there are different groups of intimate associates?

Śrīla Śrīdhara Mahārāja: Yes, there are different groups. And groups and then fighting between the groups; Rādhārāṇī's group, Chandravālī's group, Their fighting temperament, that is also there.

Devotee: There are all harmonized in the transcendental plane, there is complete harmony within.

Śrīla Śrīdhara Mahārāja: Yes, that harmony, that difference also to promote intensity of service. There it is harmonized, the competition; that means competition. Perhaps Swāmī Mahārāja utilized this competitive spirit in his propaganda. There is competition that enhances the central capital. So that has been, that design, that plan, has been accepted there, the competition, the Yogamāyā. By competition enhances the degree of serving attitude and that is utilized. What is here, what is there, perverted reflection here. So competition is also utilized, the spirit of competition, and because that all harmonizing one it is all good.

Dhīra Kṛṣṇa Mahārāja: He used to tell, "Transcendental competition."

Śrīla Śrīdhara Mahārāja: Yes. Of course everything is there transcendental. Or the mundane is so much worse, the competition and everything worse. But competition of dedication at the bottom, it is dedication, and competition in the dedication, that is most desirable thing.

We are told when the Mohammedans came here in India in the beginning, there was one fort. And two parties of Rajputs, they wanted to enter into, attacked from both sides, and whose party will enter first into the fort, there was a competition. The one party tried to enter through the main gate, and on the gate, so many hooks, spikes, were put on the door. So they excited an elephant to break down that door, but the hooks were there, elephant puts his head and coming back. So one Rajput, he embraced that hook, and on his back, the elephant was engaged. And then the elephant used his force, and broke open the door. Because they wanted that they will enter the fort first. But on the other hand, the other party, crossing the wall, already entered. But there, the sacrifice was so much that one soldier he embraced the hook on the door, and then the elephant pushed, and of course with the door, the man, dead body fell.

So competition, for the land of competition of dedication, you can't blame anyone. Not competition for selfish end, but competition of dedication, and dedication all-comprehensive. The cause represents the general characteristic. So the competition of dedication, and dedication, the result may be enjoyed by anyone and everyone, because the centre of interest is one. And by His satisfaction we're satisfied. In this way it is distributed. So He's harmonizing everything. The highest standard has been given out by Rādhārāṇī.

Moray yade diya sukha diya pai maha sukha tabi sei dukha sukha bhaja [?]

"If by giving pain to Me, He becomes satisfied, then My pain is welcomed by Me, to be welcomed by Me. If Kṛṣṇa is pleased by giving pain to Me, that pain is My wealth."

In this way She harmonizes everything.

Moray yade diya sukha diya pai maha sukha tabi sei dukha sukha bhaja [?]
"That is My highest bliss. If by giving pain to Me, He becomes happy, then that pain is My highest happiness."

There it is harmonized. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. _____ [?]

Akṣayānanda Mahārāja: We'll take your leave now?

Śrīla Śrīdhara Mahārāja: Yes.

End of 82.02.15.B

Start of 82.02.17.A

Śrīla Śrīdhara Mahārāja:

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the Sun and Sun light is continuous over the skies as light-giver to us (for that Sun light is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [Ṛg-Veda, 1.22.20]

The holy, the divine feet of our holy master is just like the Sun, an eye, a big eye like the Sun, which is above our head. A vigilant eye of a guardian, grand guardian, it is hanging on our head and we are living under that vigilant eye of the guardian.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Not that the objective reference, but the subjective reference. We shall try to live always in subjective relativity, not objective. Not under the feet that I have got hard ground to stand so I am big. Because under my foot there is hard land I can stand erect, not that. But over my consciousness is super-consciousness, the vigilant guardian's eye. I am living under the shade of that eye. Not below, but up side, above, our āśraya. We are hanging. We are hanging with our support in the substantial and upper world. Always be conscious, consideration with the guardian. And only on their direction we shall come to connect with servants, that is which is considered to be of lower realization. But main support we shall think about to have from the upper world.

Tad viṣṇo, so this Ṛg mantra, this is a principal mantra in Ṛg-Veda. Whenever anyone will approach to any new duty he will think himself, just before that what is he, who is going to approach a particular duty, what is his position? His position has been given to think out in such a way: that you are under the vigilant eye of your guardian. And it is as living as the Sun. A great eye just like the Sun spread over your head. Light itself, it can pierce through to see anything within you. And with this identification of you, you approach anything whatsoever as your duty.

But not encouraged that you are on a solid Earth you are standing and you are going to do this thing and that thing, never, so subjective relationship. We have, really, just as the Sun's ray, where does it stand, the Sun's ray? It stands on the Sun. The ray stands on the Sun. That is its source.

So also we are to think that our stand is on the, we are so many particles of consciousness, and our stand, our motherland is that conscious area, God consciousness, Kṛṣṇa consciousness. Kṛṣṇa consciousness, that is our relationship, we shall always be conscious of the fact. We are connected with Kṛṣṇa consciousness. We are members of the Kṛṣṇa consciousness world. And we have come to wander in the foreign land of material consciousness. This māyā, misconception, that we are one unit of this material world. It is not so. We are unit of the conscious world, Kṛṣṇa conscious world. And anyhow we have come in this material conception of things. And matter is where we can exploit our objective side. And the subjective side, which we should revere, and our relationship with of that of reverence, devotion, with the higher entity and not that of exploitation or enjoyment. The real enjoyment, enjoyment divine, that comes from service, not from exploitation. All these basic things we are to understand.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāja told in New York, "The engineers they have built so many houses that will stand for ages. But they did not mind that their body may stay how long, the engineer's body how long. The houses will stand for long, long period. But those that will live in the houses, their body how long it will stand and how the vitality can be improved, longevity can be improved, they had not cared for that at all."

The objective side, very busy with the objective side, neglecting the subjective value will use them. No cultivation is necessary for the user of the objective world. All importance to the objective side; not neglecting totally the subjective side, who will utilise the object, they're neglected.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Parisevana has come.

Śrīla Śrīdhara Mahārāja: Parisevana. But our Bhāratī Mahārāja gone to Durgāpur, or where?

Akṣayānanda Mahārāja: So he said. No news yet though.

Śrīla Śrīdhara Mahārāja: For a week he has gone. Hare Kṛṣṇa. Who is at Māyāpur now, Bhāvānanda Mahārāja or Jayapataka Mahārāja?

Devotee: Only Bhāvānanda and Jayapataka.

Śrīla Śrīdhara Mahārāja: Both?

Devotee: Yes. No one else has arrived.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: No one else has arrived.

Śrīla Śrīdhara Mahārāja: No one, only two.

Devotee: I did not want to explain my position to them.

Śrīla Śrīdhara Mahārāja: Not even a courtesy visit, a formal visit for courtesy?

Devotee: I was staying there for one month. And they understood that I was coming for your darśana in the morning every day. So they asked me, 'Please leave Māyāpur. Please go to Japan.' So I said all right. But I did not go to Japan, I came here. But now they understand that I am here. So they are saying, 'So please come back.'

Śrīla Śrīdhara Mahārāja: That is general expectation in a sane man. Especially, their guardian, his guardian has asked him to do so.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa.

What are other two letters in the name of Mahamuni?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Sun ray that touching the Earth. Then, where is its home? A Sun ray considered play is touching the Sun, is touching the hill, touching the water. What should be the considered his home? Necessarily the Sun: and not the Earth where it is. That is our position. We pertain to conscious world, not the material, home connection there, the Sun; the spiritual Sun. We are being advised to consider that though you are in a hole of this Earth, but still your soil is in the Sun proper. You emanate from there. You are sustained from there. And your prospect is there; though you are in a hole of this Earth, or water. We have to conceive like that. Because we are consciousness so our home is the source of consciousness. Wherever we are; birds, beasts, the mountain, whatever position, the consciousness, this conscious existence. Your source is there, just like Sun.

You are not a child of this soil. You may be captive here, captive, but not your home, a foreign land. All your prospect and aspiration can be applied from that side because your nature is of that order. Your food, your everything will be of that stuff, and this will be all poison to you.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Pertaining to consciousness, that is our immediate, our nearest nature or acquaintance, but if we are to go deeper, then we shall find something else. Crossing the vision of light or consciousness, the necessity of the existence, that is happiness or ecstasy, prema, on the other side. Following cit, we are to go and establish ourselves in the realm of prema, love, more than that, ānanda, beauty, sundaram, and never in this side.

So ānanda is above light. Rasa is above consciousness. Beauty, charm, that is above mere consciousness, mere understanding. Feeling, feeling is not complete in itself. Feeling for something, feeling. So perfect thing, the fullest conception of thing is in beauty or ecstasy. Consciousness cannot be the perfect thing, just as not mere existence, but ānandam, ecstasy is perfect, prema, love, beauty. That presupposes consciousness as well as existence, sat-cit-ānanda. Ānanda is the final conception of substance. It can stay by itself, it can exist by itself, or he or she can exist by himself or herself, ānandam. But feeling, consciousness, and hankering for ecstasy, and existence without consciousness and ānandam, that is useless. Mere existence is useless, it's to no purpose. But endowed with consciousness somewhat can search for its own good, and the goodness itself is ānandam, ecstasy. And that is independent and complete thing, because the feeling as well as the existence, both subservient to its existence, ānandam. Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti.

[yato vācho nivarttante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [Taittirīya Upaniṣad, 11.9.1, p 522]

When you are to realize that, raso vai saḥ, you need not be afraid of anything, from any apprehension that can arise here. Ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti. The apprehension, the fear, fear of death, fear of the threatening of non-existence. Not only I shall have any fulfilment but my existence is also at stake. I may be devoured by non-existence. So disappearance will be banished, ānandaṁ brahmaṇo vidvān. Where I'm trying to find it, it is not located here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Apparently when Mahāprabhu is looking at the Śrī Mūrti of Jagannātha Deva, apparently it seems that His aim, He's fixed in the, what we look at the Vigraha. To our vision, only a doll of wood, and Mahāprabhu is fixing His eye there. But He's shedding tears, and tears flowing in a current, no end: incessant current. What, where is it He's connected? What we see as a wooden doll, and He is looking at that and incessant current of tears coming down. His connection where located? He's on the opposite side, in the subjective. Subjective! So when we shall approach to have a darśana of the Śrī Mūrti, what attitude should I approach, to have a look of the Śrī Mūrti? So we should learn to have darśana of Śrī Mūrti. It is meant, it is not a mundane thing, try to see with the opposite connection. It has come down to help you, you fallen souls in the material world. And He has come down as if in such a plane to take you up to His domain, He has come down.

Paravyūha vaibhava antaryāmī arcā. Rāmānuja has classified the expression of the Supreme Entity in these five forms. Para, the central conception of the highest entity. Vyūha, then He extends Himself, His extended self, extends Himself in different functions. In different figure, if you may call it. Vaibhava, by further attempt He comes down here in this mundane plane as Avatāra, Matsya, Kūrma, Varāha. Antaryāmī, by another function He is present at every heart of every soul. Every conscious unit holds within, His presence. That is the fourth function of Him. And the fifth is Arcā. He comes down in the plane of our physical perception. I can touch, I can see, I can have scent, there. But it is He. He has come.

And to help our understanding, Mahāprabhu looked at the Vigraha and He was inundated with His own tears. That His eyes were not fixed on the wood, but with the touch of that superficial wood characteristic it is connected high to Kṛṣṇa consciousness, deep with Kṛṣṇa consciousness. That He has come here and making arrangement for the deliverance of the crores of fallen souls, especially by extending His own prasādam to one and all. In a great magnitude, His magnanimous presence here: for the relief work, for the relief work of this world. Hare Kṛṣṇa.

Durvikṣā: that is famine. Our Guru Maharaja used mostly this word, "the famine, durvikṣā." What sort of durvikṣā, famine, food want? Want of food, Kṛṣṇa kathā will be. The world is suffering from the famine of Kṛṣṇa consciousness, Kṛṣṇa talk, Kṛṣṇa kīrtana. So, here try to open so many food distributing offices, stocks. Distribute food of all the souls. Talk about Kṛṣṇa."

Yāre dekha, tāre kaha [Caitanya-caritāmṛta, Madhya-līlā, 7.128] Mahāprabhu also told, "Whomever you come across, talk of Kṛṣṇa. Give him food. And the food is Kṛṣṇa consciousness, Kṛṣṇa kathā."

"The famine period, that is only, famine stricken, the world, the whole we find all famine stricken people. Famine stricken and distribute food, right and left whomever you come across, say about Kṛṣṇa." Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That was the feeling of our Guru Mahārāja. And Swāmī Mahārāja did that in the west, distribution of food to the souls. They are famine stricken, all, everywhere.

Kṛṣṇa-kathā-durvikṣā. Our Guru Mahārāja told, "I do not admit of any other conception of famine. But only famine is here and that is of Kṛṣṇa kathā, Kṛṣṇa smṛti, Kṛṣṇa consciousness. Only that famine is here and I don't admit any other conception of famine or want in this world."

So, with so seriousness he could conceive the necessity of Kṛṣṇa consciousness in connection with us. We are suffering from famine. For want of food, that is only our food, we can thrive there, Kṛṣṇa kathā, Kṛṣṇa kathā. So Kṛṣṇa is such to us, of such importance to our existence, to live, to move, vitality. Kṛṣṇa can supply vitality to us, Kṛṣṇa consciousness.

So Vasudeva Datta says, "Śrī Gaurāṅga is my vitality. How could I live if Gaurāṅga did not appear? I could not live." Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de. "If Gaurāṅga did not appear then how could I live? I have come in connection with such a valuable thing, valuable food, now I think that without this my life is sheer impossible."

So vitality of the vitality, Kṛṣṇa kathā, Kṛṣṇa consciousness! And Swāmī Mahārāja went to distribute that vitality of the vitality of the soul, the soul of the soul, in the western world. And Prabhupāda did his best here. And so we have come.

And it is also told by Haridāsa Ṭhākura to Mahāprabhu that, "You have chanted Kṛṣṇa Name, cultivated Kṛṣṇa consciousness here. Stava jangam [?] Animate, inanimate, the whole world is supplied with food of Kṛṣṇa consciousness there. Their life is fulfilled in whatever position they may be. I heard of Your Jhārikhaṇḍa campaign, the elephants, the tigers also danced and chanted with Kṛṣṇa Nāma. So what wonder there will be if I say that the stones, the trees, they are also, have attained their highest end of Kṛṣṇa consciousness when You chanting, You yourself chanting. What degree of intensity Kṛṣṇa consciousness has been produced here by Your own chanting."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Primary education is also education, but that should not come in hitch with higher education, no, should not enter into compete, competition, with higher education, primary education. We must be careful about that. At the same time, higher education and lower education, the differentiation between the two must be genuine also. Primary education may not be thought that this is the highest education, then that will also be dangerous thing. Alpavidyā bhayaṁkorī. In Sanskrit there is a saying: what is the English idiom? Alpavidyā bhayaṁkorī.

Akṣayānanda Mahārāja: A little knowledge is a dangerous thing.

Śrīla Śrīdhara Mahārāja: Yes, a dangerous thing. We must be careful about that, otherwise it will be suicidal. The question of offence comes there. When primary stands against higher education, asserts, that sort of assertion is committing offence. Commitment of offence means that, the lower stands against higher. Offence arises from that tendency.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Amāninā mānadena, kīrtanīyaḥ sadā hariḥ. We should take resort to kīrtana always, but our attitude should be such, Mahāprabhu recommends,

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

But generally upwards, tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, we will be, our attitude will be humble all towards high. And if we think that we're being done wrong, still also we shall take to patience, amāni. And under no circumstances we shall work for our own position and prestige. That should not be our aim. From above, amāninā mānadena, and we shall try to respect everybody. It is all mostly connected towards upper world, tṛṇād api sunīcena, taror api sahiṣṇunā, towards Vaiṣṇava world. Our conduct will be always like that. Then only we can thrive well in our campaign.

Slow and steady wins the race. It's a long journey, not a journey to finish within a few hours, or a few days, or a few years, a continued appointment. It is to go on a long way, so we are to adjust accordingly. But we should run quickly and then we shall stop and sleep, it's not a matter of that type, but it's a long way we'll have to walk on. And so our attitude will be such, then we'll be successful. Tṛṇād api sunīc, no cause, we should not extend any cause for resistance, which will create resistance. Won't create such circumstance that invites resistance; tṛṇād api sunīcena. Still if any resistance unexpectedly approach me; I shall try my best to forbear, being conscious that my guardian's eye over me. He's also eager to help me in my campaign. I'm not alone. So I may make, or go on confidently that there is person above to redress the wrong that can be shown to me. So I may not take initiative in the beginning, sahiṣṇunā, amāninā. And no other object will come and pollute my aim, the pure purpose of my life. I won't allow any...

End of 82.02.17.A

Start of 82.02.17.B

Śrīla Śrīdhara Mahārāja: ...amāninā, that pratiṣṭhā will come, or any other temptation will come and induce me to go ahead. I should never allow any other but the satisfaction of Guru, Gaurāṅga, and Kṛṣṇa, etc, Vaiṣṇava. No other element can enter there in my purpose. The purity of purpose should always be maintained very scrupulously, amāninā. And mānadena, and I won't shrink to give proper conduct, to show proper conduct to my environment. That is, won't expect that they will come and help me; I must not very eagerly, amāninā mānadena, why they are not coming to help me? No such mentality. They are engaged in their own business. It is my own. Alone I shall go on with my duty. I won't be always searching that someone must come and help me, mānadena. They are doing, let them do their own duty. It is mine. I shall go along with this, amāninā mānadena kīrtanīyaḥ sadā hariḥ. With this attitude we shall go on. Krsna ne bhāvita [?]

My concentration only with this sort of adjustment may be more and more intense. My confidence in Kṛṣṇa will be more and more increased. And my duty will be purer if I couch myself in such a way, kīrtanīyaḥ sadā hariḥ, Hari kīrtana, Hari kīrtana. Also it will make us to be conscious that such sort of hindrances, obstacles, is almost sure to come to attack you. So already you are given this instruction. Whenever you begin your work, all these things will come to attack you. But you have already been given this instruction. So if they come in your way; and almost sure they will come, you are to deal with them in such a way.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Hari kīrtana. The life is not very comfortable, a life of comfort. Ha, ha. My Guru Mahārāja told me, "Comfort seeker," accused me of comfort seeking nature. "You don't want to risk you, you are comfort seeker. You don't want to take the risk of Kṛṣṇa kīrtana. You are ease lover. Ease lover, you don't like to take the risk of Kṛṣṇa kīrtana. So many in the famine, so many souls they are dying, and you keep yourself under closed door, in the room, ease lover. I can't sit idle. You may sit idle, but I can't. So many crying in need of food! I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

His grace! "You need not go out to distribute food in the famine area, you just look after the store. You stand and keep the store and I shall engage another person. You become store keeper at least." He told me. "You don't like to take risk for the distribution _____ [?] then a store keeper: at least you do the duty." Gaura Hari. So much graceful to me!

Aranya Mahārāja: You have such valuables in your store that people from all over the world are coming to purchase them.

Śrīla Śrīdhara Mahārāja: Almost my time is finished. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Store keepers post. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

I am saying so many things about myself, but also it is seen in the śāstra. The Vedavyāsa has written Bhāgavatam but there also his name is mentioned with due honour. The writing came from him after all. Bhagavān Vyāsa, when someone is addressing Vyāsa he uses Bhagavān Vyāsa. But it is ultimately passing through him. That is nirapekṣa, impartial representation of his own self also. When he's saying something in his writing, in his own writing, still he's doing justice to him also, the writer himself, impartial judgement. "Bhagavān Vyāsa," the Vyāsadeva himself is writing that, as it is. As it is: impartial description!
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, Vyāsadeva, he's saying "Bhagavān Vyāsa." But you're not speaking like that.

Śrīla Śrīdhara Mahārāja: I told just now, the store keeper, ha, ha, ha, ha, store keeper. In a general way as I'm taught by others I simply represented their feelings. But am I to think I'm really a store keeper? I'm giving vent to the general opinion only. But according to the advice of Mahāprabhu,

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

"No store. I have not come across any store as yet. If we could find such store then what would be my condition?" From the Absolute standpoint and standpoint of Mahāprabhu: "I do not know what is the real scent of Kṛṣṇa prema divine, the love divine, the Kṛṣṇa, divine love of Kṛṣṇa. I have no scent even of that high thing." Mahāprabhu says like that. So He has got some conception of what Kṛṣṇa prema should be, what higher standard that has got. "Not yet I have achieved the scent, what to speak of getting anything in possession." So high, how high the position of the purity of Kṛṣṇa prema. This is all fighting with shadow. Still, yāre dekha, tāre kaha [Caitanya-caritāmṛta, Madhya-līlā, 7.128], because we are wanted in our condition to do so, we do.

Dūre śuddha kṛṣṇa prema _____ [?]
Mahāprabhu. Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol.

The Sun is the source of the infinite intensity of heat. But that is not necessary for us. A particular stage of heat is sufficient for us. More than that not useful for our purpose! So we are to take position in a particular place where we can thrive from the heat of the Sun, and may not be burnt into ashes, thriving point in a particular space.

You see iron is being melted by a particular heat. But there are metals which hold that liquid iron that is of harder stuff that can tolerate that intense heat. That is not melted. The pot is not melted, but iron in the pot is being melted by the heat. Different stuff!

So we're told that proper location, proper location. Liberation is proper location. And the highest heat we cannot tolerate, we cannot endure. So the first group, Nanda, Yaśodā, Śrīdhama, Sudhama, Rādhārāṇī, Lalitā, they are, they can tolerate, they can adjust. And our capacity requires adjustment in a proper position of ānanda. The wave should be utilized. Mahābhāva, rasa-rāja mahābhāva dui eka rūpa, the rasa-rāja mahābhāva. [Caitanya-caritāmṛta, Madhya-līlā, 8.282]

Gaura Hari. Gaura Hari.

Devotee: Three persons from ISKCON came just now.

Śrīla Śrīdhara Mahārāja: What for?

Devotee: What for I don't know. They're downstairs now. I didn't meet them yet.

Śrīla Śrīdhara Mahārāja: _____ [?] Indians?

Akṣayānanda Mahārāja: Nimāi Prabhu, are they Indians?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Some one of you may go and meet, one should go...

Devotee: I'll go.

Śrīla Śrīdhara Mahārāja: ...and meet, what is their necessary requirement.

Dhīra Kṛṣṇa Mahārāja: So the jīva śakti, what you mentioned, Śrīdhama, Sudhama, they are cit śakti, they can tolerate that heat. Can jīva śakti ever tolerate such heat?

Śrīla Śrīdhara Mahārāja: They can't contain, no. So under, just behind them they should take their stand, position. They'll be as Swāmī Mahārāja told to Acyutānanda, "You will faint." Do you remember?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You will faint there, cannot keep your consciousness to that standard. As yet you have not acquired that position. So something like that, we will faint there. Ha, ha, ha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So jīva śakti always remains jīva śakti?

Śrīla Śrīdhara Mahārāja: Jīva śakti always in subservient position, secondary, that will be his highest attainment, position.

Dhīra Kṛṣṇa Mahārāja: Yes. Nitya Kṛṣṇa dāsa.

Śrīla Śrīdhara Mahārāja: But the dāsatva is of such degree. _____ [?]

(Three members of ISKCON arrive and are introduced.)

Śrīla Śrīdhara Mahārāja: Old faces or new?

Dhīra Kṛṣṇa Mahārāja: This is Ruci dāsa.

Śrīla Śrīdhara Mahārāja: Ruci, I might have heard his name perhaps.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: One devotee, Vipramukya, from Jayatīrtha Mahārāja's zone.

Devotee: Sukra.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Oh, in England.

Dhīra Kṛṣṇa Mahārāja: England.

Śrīla Śrīdhara Mahārāja: How long he's separate from Jayatīrtha Mahārāja?

Dhīra Kṛṣṇa Mahārāja: He says, "How long are you separate from Jayatīrtha Mahārāja?"

Vipramukya: Not separate.

Śrīla Śrīdhara Mahārāja: Not separate in that sense. But you come away. I want to hear his news from you. How long you do not know, you are disconnected?

Vipramukya: I've been away for two weeks.

Śrīla Śrīdhara Mahārāja: Two weeks. He is all right then?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Before two weeks he was all right?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You come from Māyāpur now?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Bhāvānanda Mahārāja, Jayapataka Mahārāja, both of them are there now?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: Yes. They are doing well?

Aranya Mahārāja: They are doing well?

Vipramukya: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] rainfall?

Vipramukya: Much construction is going on there now.

Śrīla Śrīdhara Mahārāja: Much?

Vipramukya: Construction, building.

Śrīla Śrīdhara Mahārāja: Construction. Construction means Swāmī Mahārāja's temple construction?

Vipramukya: Yes, samādhi.

Śrīla Śrīdhara Mahārāja: Samādhi Mandir. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Rain coming!

Dhīra Kṛṣṇa Mahārāja: No, it's not coming.

Akṣayānanda Mahārāja: Outside it's coming.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: Your room is completely full, house full, packed.

Śrīla Śrīdhara Mahārāja: So the spectacle only formal.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.
Manu-saṁhitā begins creation from this point.

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyaṁ jayan idam
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]
[Manu-saṁhitā, 1.1.5-6]

Just before creation, the creative movement began. Just before that the position is that of equilibrium, taṭasthā means equilibrium. Āsīd idaṁ tamo bhūtam. In the stage of darkness, ignorance, enveloped fully with ignorance, aprajñātam, no possibility of any estimation. Alakṣanam, no symptoms would exist that any conjecture or inference will be possible. Avijñātam, science had no position there for investigation. Prasuptam iva sarvataḥ, only we can say from here was complete in deep sleep. Deep sleep may bear some conception of the period. Prasuptam iva sarvataḥ, sound sleep. Tataḥ svayambhur bhāgavān, avyaktavyaṁ. Then a movement began. A movement began from within, and some light came. Light was seen by the seers, that the seers, but the light, that was pre-existent, but the seers got the eye to see the light, they began to see.

Apa eva sa sadyado [?] In the first conception there was water. The light first showed something like water. Apa eva sa sadyado [?] The light that came that is compared with personality. Light means consciousness. Consciousness means person. The personality gave birth to the onlooker, to the feeler. A substance, objective substance just like water: that is Virajā. Brahmaloka and Virajā, what is told by the Vaiṣṇava vocabulary, the light means Brahmaloka, and the first objective side represented as water, Virajā, jala. Apa eva sa sadyado [?]

Then, pasa bījam apasayat [?] Then the seeds were sown in the water, the shade of light. The first conception like water, accommodating, moving solution, tasa bijam apasayat [?] And some seed was sown, thrown into that water, apasayat [?] apa means of lower conception. So, the lower creation began. The water is also, the water proper, that was created long afterwards, but the first creative energy is compared with water. That is prakṛti, the highest conception of prakṛti is considered to be like water. And the lowest conception of Godhead is considered like light, ray, ray and water. The nearest approach of the conception of the caitan as well as jala: matter and consciousness. Consciousness compared with light and matter compared with water, in their primitive differentiated position. Prakṛti mahan, then in connection with the bija and the water the next production was known as mahā-tattva. The sum light mixed with the sum matter as mass. The mass of matter infused with some light: that is known as mahā-tattva. And that was divided into many units; ahaṅkāra, mahato ahaṅkāra. Ahaṅkāra as a whole, the element of all the ahaṅkāra, the mother ahaṅkāra is mahā-tattva, prakṛti mahan, mahato ahaṅkāra. Ahaṅkāra pañca tan-mātrani.

Then it expressed himself, developed itself into five main ingredients, pañca tan-mātra. That is what can be seen, what can be scented, what can be heard, what can be tasted, what can be touched: the primitive principle of such expression. Pañca tan-mātram ahaṅkāra pañca tan-mātrani. Then they again that five principle developed himself in three phases, satya, raja, tama. Just as rūpa, the vision, and the darśa, the Sun, the light, the vision, the colour, and the eye. So the either, the ear and sound, so everything in this way: those five again converted himself into three respectively. So five into three, twenty came into existence. And those prakṛti, mahat-tattva, ahaṅkāra. Twenty _____ [?]

The development of the material world has been described to come down in such a process. Again when withdrawn; the most gross enters, dissolves into the subtle. And then into the more subtle, more subtle and in this way it enters into that prakṛti, that watery substance. And the ātmā to that Brahman, that mere consciousness: non-differentiated mass of consciousness, Brahman, akṣaraḥ.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca]
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [Bhagavad-gītā, 15.16]

That Brahman has been defined as akṣaraḥ.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
[ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad-gītā, 15.18]

"I exist transcending both the two aspects of the substance, kṣara and akṣaraḥ, so I'm Puruṣottama, Vāsudeva, Parabrahma. Within Me the whole of My jurisdiction also considered, that Vaikuṇṭha, Goloka, the whole thing, represented by only the name of Puruṣottama or Vāsudeva."

Then when we enter into that domain of Vāsudeva we can see so many demarcation, so many stages, so many pastimes, so many dealings there. They're busy in their dedicated life there, eternal world. The general conception like that, calculative dedication and then spontaneous dedication: that is called Goloka. And there are so many different kinds of pastimes, śanta, dāsya, sākhya, vātsalya, mādhurya, svakīya, parakīya. That is very, very high. Still we have to somewhat view that our fate is finally connected with that high thing what is given to us by Bhāgavatam, Mahāprabhu, Caitanya-caritāmṛta, etc., Bhaktivinoda Ṭhākura, etc, in the scriptures.

That is our future, our future prospect. Prospectus is such. Sambhanda jñāna needs it, according to our taste. Taste also can also be improved by hearing from higher source. Selection, the spirit of selection may be improved when we are shown different ideas, models. What may attract us most according to our choice, inner choice, we are to move on to get that, to acquire that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nimāi _____ [?]

Viśuddha sattva dāsa: In the process of the sankhya universe, in the creation of the sankhya universe, _____ [?] the consciousness is being differentiated as a unity. How that takes place?

Śrīla Śrīdhara Mahārāja: I can't follow.

Viśuddha sattva dāsa: In the evolution of the sankhya universe, the creation process that you explained...

Śrīla Śrīdhara Mahārāja: Who are you?

Viśuddha sattva dāsa: Viśuddha sattva dāsa.

Śrīla Śrīdhara Mahārāja: Viśuddha sattva. Ha, ha. Viśuddha sattva is above all creation.

Devotees: (Group laughter)

Viśuddha sattva dāsa: I'm only a servant of all Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Now what do you say?

Viśuddha sattva dāsa: In which time the consciousness, the individual consciousness takes place in the individual entity in the process of sankhya universe?

Śrīla Śrīdhara Mahārāja: Anyone repeat it.

Akṣayānanda Mahārāja: In the process of sankhya universe...

Śrīla Śrīdhara Mahārāja: In the process...

Akṣayānanda Mahārāja: Creation of the universe...

Śrīla Śrīdhara Mahārāja: Sankhya?

Akṣayānanda Mahārāja: According to Sankhya philosophy at which stage does individual consciousness occur: during the process of creation?

Śrīla Śrīdhara Mahārāja: Just now I described that. The general ahaṅkāra is created first. prakṛti, pasa bījam apasayat [?] Tal-liṅgaṁ bhagavān śambhur. In Brahma-saṁhitā [5.8], the ray of consciousness comes to mingle with prakṛti, prakṛti means energy. The consciousness and energy, the most primitive conception of energy: that is prakṛti. And consciousness they are of two categorical difference, energy and consciousness. The mass consciousness comes in contact with mass energy and they mingle together. And then a general ego comes to be seen. Then that is dissolved. That general ego is dissolved into innumerable parts, innumerable ego. And that consciousness within, that also distributes itself within each unit. In this way gradually the individual soul is coming down, individual ahaṅkāra. When they are one as a common whole all ahaṅkāra in that primitive state it is known as mahat-tattva. Then after when it grows into so many individual units, when a particular thing is broken to pieces, an atom. An atom also broken, then electrons, in this way gradually in their development they came as individual ahaṅkāra, jīva souls. Taṭasthā, akṣaraḥ, undetectable, akṣaraḥ means undetectable. From that plane it comes to detectable plane as a whole. And then again in the next process of development in the negative side it is seen, innumerable units from that mass lump as mahat-tattva. Then gradually other things develop in this negative side of exploitation.

Devotee: Creation of brahmāṇḍa is posterior to this process?

Śrīla Śrīdhara Mahārāja: Ah! Hare Kṛṣṇa. Eko ya yatra navriti ramnaya bata tirvano [?]

Force sometimes thrashing, pushing forth and sometimes withdrawing: in this way heart contracts and expands, contracts and expands. The whole brahmāṇḍa expands and contracts. Connecting with the one and many, one and many, in this way, the creation and dissolution, evolution, dissolution: in this way. As a heart moving, contracts and expands: the whole brahmāṇḍa in such a process. What we find in the smallest unit, the same character is to be traced in the bigger units. This is the suggestion to know the whole, more or less. And there are some categorical new elements to be added to our knowledge also. And those that are within; they can have some partial knowledge. And those that are independent, outside this contracted and expand world, onlookers from outside, they are giving the real history of the whole thing. And that is revealed truth. And that also accordingly distributed according to the capacity of the people, of the province, of the section. So revealed truth also as Bible, as Koran, as Veda, in this way, they are dealt, revealed truth has dealt partially thinking the capacity of that particular group in that portion. But revealed truth is reliable somewhat. And there also extended with some modification befitting person to whom it is extended. So some difference we find in the revealed truth.

End of 82.02.17.B

Start of 82.02.17.C

Śrīla Śrīdhara Mahārāja: ...full-fledged theism. And also there is mention that beyond this created world what is there? Eternally dancing world, the eternal dance is there. Here contraction and expansion and there eternal dance. And that is also lower and higher type according to the nature of the rasa, or ānanda, or ecstasy, which is the desired thing of every conscious unit.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rain Stopped?

Devotee: Yeah.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: Kṛṣṇa's pastimes in this material world are eternally going on.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: When Kṛṣṇa finishes one pastime in this universe, the pastime begins in another universe.

Śrīla Śrīdhara Mahārāja: What?

Vipramukya: So my question is, when the universes are withdrawn into Mahā Viṣṇu, do the pastimes continue to go on?

Śrīla Śrīdhara Mahārāja: Then what?

Akṣayānanda Mahārāja: When the universes...

Śrīla Śrīdhara Mahārāja: Dissolved.

Dhīra Kṛṣṇa Mahārāja: Mahāpralaya.

Śrīla Śrīdhara Mahārāja: Mahāpralaya, this side, this side is almost equated to zero, equilibrium. And the other side is in full swing always, nitya līlā, the eternal aspect. No harm there.

Dhīra Kṛṣṇa Mahārāja: With the bauma līlā.

Śrīla Śrīdhara Mahārāja: Just as suppose the fruit fall from the tree and it is finished gradually, but the tree is there. Something like that. This may be, may equate to zero, but the other is eternally going on.

Dhīra Kṛṣṇa Mahārāja: But this question of Goloka-Gokula arises.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. The Gokula Vṛndāvana it is there, but the seers are all absent. It is there, it is there, it is there in ideal. That is extended here. What we see, we see from our different position of existence, but it is there always. But we have not eye so no seer, no touch, none to, but it is same with that. It is in such a plane that it cannot, the external different processes of the material energy, it cannot touch that fine ideal existence in that plane. Suppose if the Earth vanishes, that does not mean that whole solar system will vanish, it is there. But the men on the Earth, they cannot see that, and its influence on the Earth. It is in another plane existing, finest plane. That the creation, the evolution, it is beyond evolution and dissolution, such subtle energy. If the Earth's destroyed, the air or the either may not be destroyed. The ethereal representation in the Earth is not destroyed, but is within and outside the Earth. The either within and outside the Earth, but with the dissolution of the Earth, either may not be dissolved, it is there. Something like that.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [Śrīmad-Bhāgavatam, 2.9.35]

He's there and not there. "I'm everywhere and I'm nowhere. Everything in Me nothing in Me." We are to understand that aspect of the cause, of the effect, the relation of the cause and effect, of different type. The inner representation of the cause and the outer superficial representation of the cause, they may have different position, different property in every respect. The body may destroyed, mind may not be. Mind may be destroyed, ātmā may not be.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: When Kṛṣṇa, in Kṛṣṇa līlā, Kṛṣṇa in Vṛndāvana is the original Kṛṣṇa. But when Kṛṣṇa is in Mathurā or Dvārakā it's Vāsudeva Kṛṣṇa. So my question is when Caitanya Mahāprabhu is in Navadwīpa and when Caitanya Mahāprabhu goes to Jagannātha Purī is Caitanya Mahāprabhu in Jagannātha Purī the original Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: One and the same, but difference function and our concern. He's conscious of His own position. But the functional questions differ. Gaura Hari. Ke? Nimāi_____ [?] Kṛṣṇa.

Vipramukya: Is Mahāprabhu in Jagannātha Purī an expansion of Mahāprabhu in Navadwīpa?

Śrīla Śrīdhara Mahārāja: Mahāprabhu in Navadwīpa generally of two phases, Rādhā-Kṛṣṇa milita: that has come once in one day of Brahmā.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on Earth with the full paraphernalia of His eternal Vrajadhāma."] [Caitanya-caritāmṛta, Ādi,līlā, 3.10]

And Mahāprabhu as the giver of the Hari-Nāma, Yuga-Avatāra, every Kali-yuga He comes. Both combined here. And when in Purī, generally we do not find this Nāma Avatāra, but that Rādhā-Govinda milita and He's particularly engaged in His original līlā. He's searching Himself in the mood of Rādhārāṇī. Not so much engagement of spreading, only the Name of Kṛṣṇa is to be found there. That superficial aspect is almost absent there. A very far connection, but not completely eliminated. But in the greater aspect the partial representation is represented in such way, the Yuga-Avatāra is represented in Svayaṁ-Bhagavān līlā.

harṣe prabhu kahena, — "śuna svarūpa-rāma-rāya / nāma-saṅkīrtana — kalau parama upāya

[In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the Holy Names is the most feasible means of salvation in this Age of Kali."] [Caitanya-caritāmṛta, Antya-līlā, 20.8]

Mahāprabhu addressing to Svarūpa and Rāma Rāya, "Oh," sometimes coming outside on the superficial temperament in connection with world, "Oh Svarūpa, Oh Dāmodara, this Rāmānanda, the Nāma-saṅkīrtana is a very wonderful means to attain the divine love of Kṛṣṇa." In this way He's expressing and tasting, but mostly deeply engaged in separation of Kṛṣṇa, searching.

More attentive or less attentive, no function can be completely separated from another. All have some unification of uniting relationship tied in. Isva tatve veda mane de haya aparadha [?] The continuance is always present everywhere and anywhere. Nothing can come in to separate totally, it is continuous.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: In every Kali-yuga there is a particular form of Caitanya Mahāprabhu comes?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: In every Kali-yuga does a particular form of Mahāprabhu come?

Śrīla Śrīdhara Mahārāja: Yes, a Yuga Avatāra, as Yuga Avatāra He generally comes every Kali-yuga. Kṛṣṇa also comes every Kali-yuga, then Haṁsa and Hayagrīva, then Satya-yuga, Satya, Tretā, Dvāpara, Kali.

kṛte yad dhyāyato viṣṇuṁ, [tretāyāṁ yajato makhaiḥ
dvāpare paricaryyāyāṁ, kalau tadd hari-kīrttanāt]

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra."] [Śrīmad-Bhāgavatam, 12.3.52]

tretāyāṁ rakta-varṇo 'sau [Śrīmad-Bhāgavatam, 11.5.24]
[In Tretā-yuga the Lord appears with a red complexion]

dvāpare bhagavān śyāmaḥ [Śrīmad-Bhāgavatam, 11.5.27]
[In Dvāpara-yuga the Lord appears with a dark blue complexion]

And in Kali,

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ, sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrttana-prāyair, yajanti hi sumedhasaḥ

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."] [Śrīmad-Bhāgavatam, 11.5.32]

Guhya Avatāra, secret, so in a mystic way it has been described in Bhāgavatam, not very clearly as in other areas. Because channaḥ kalau, in Prahlāda Mahārāja's song we find. "So one of Your Names is Triyuga, You are represented in three Yuga. And in the fourth, it is channaḥ, in disguise." [Śrīmad-Bhāgavatam, 7.9.38]

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma. Rāma.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura.
Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura Haribol.

...

... from the newcomers, Mm?

Vipramukya: Mahārāja, in the Gambhīrā, at Jagannātha Purī...

Devotee: Gambhīrā.

Śrīla Śrīdhara Mahārāja: Gambhīrā, yes.

Vipramukya: Gambhīrā in Jagannātha Purī, is that Gauḍīya Maṭha temple?

Śrīla Śrīdhara Mahārāja: No, that is separate. Not within the administration of any followers of Prabhupāda Bhaktisiddhānta Saraswatī, but they belong to the sahajiyā section.

Vipramukya: They are sahajiyās?

Śrīla Śrīdhara Mahārāja: Something like. More influence of the sahajiyā section there. But still cannot but be some modification in them though they are opposing Gauḍīya Maṭha, but unconsciously imbibing something from there. Cannot but influence their condition. Though putting blame on Gauḍīya Maṭha people, but still they're correcting themselves unconsciously. Because the eyes of the public are being opened, so it is difficult to continue in their foolish way. They're being modified more or less. Those Goswāmīns, the other so many who take the Name of Nitāi-Gaurāṅga and go on with their whimsical things. As much as the propagation of Gauḍīya Maṭha is extending they are feeling to maintain difficulty of their own whimsical opinions and activities. Unconsciously they're modifying themselves, correcting themselves. Gaura Haribol. Gaura Haribol.

Many of them are openly announcing, "We could not understand Bhaktisiddhānta Saraswatī Ṭhākura in the beginning, we opposed him like anything. But now we understand gradually that what he did, though we thought it was against the sampradāya, but now we can see that what he did, apparently different from our custom, but he did rightly." Many of them say like that in the open meeting.

One of them, who was the chairman when some municipal address was given to Swāmī Mahārāja when he came here first with Acyutānanda and that Rāmānuja. He was given here the welcome, municipal welcome, and one Mr. Kopendhu, Sankatirtha [?], he was a good scholar of Sanskrit and so-called follower of Mahāprabhu, and his remark one day in a meeting where I was present, that; "We fought with Bhaktisiddhānta Saraswatī Ṭhākura in many ways, that he's introducing many novelties into the sampradāya, crossing the direction of the previous Ācāryas. We accused him with this vehemently in paper and press and platform. But now we come to

realize that what he did, he did it rightly. We have not so much foresight to see him at that time."

So the other day the Caitanya Goswāmī, the Principal of the College Navadwīpa, he also announced that in a meeting. "We could not understand him at that time. Now we realize that what he did is quite justified. And we failed to understand him." In this way they are many of them are admitting the fact.

The apparent services may not be real, and the real service may not always apparently a copy of the former: imitation of the former. The spirit is all important and not the form. Rūpa, Sanātana took the form of kaupīna, white dress, and Prabhupāda took red dress and daṇḍam, new introduction. But the spirit was there, the form was modified. And the form is what the bābājīs – that spirit is absent, the difference is this. So spirit should be welcomed at all cost, in all ages and time. The spirit is all and all, and the form may vary, the outer, according to the environment the form may vary. But the spirit must be there eternally. And the differentiation between spiritual representation that is of eternal type, it is there. And we are to adjust with them according to our inner necessity and capacity.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Swāmī Mahārāja he has deviation from Guru Mahārāja in giving the names of the sannyāsīns. The process in which our Guru Mahārāja gave name to the sannyāsīs, Swāmī Mahārāja deviated from that. But I, though other God-brothers they feel something difference, I did not do so. Because his work was more grand, and great in magnitude, and the circumstances was also very different than that of India. So this sort of freedom he must have to adjust with the circumstances, and with the nature, and the education, and the civilization of the populace. This latitude he must: should enjoy. Enjoy means he must found such inspiration from within for greater accommodation. So his naming and so many things are different. But we are to see the spirit within, not the outer thing.

And Prabhupāda also, formerly, he seemed to deviate from Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura laid stress in the household life and he was very much afraid of the renounced life. Life of renunciation, that may be very grave and serious and may be reactionary. But Prabhupāda he came with such an organization. He gave some chance for what was not generally available, that Vaiṣṇava sevā, Vaiṣṇava association, sādhu-saṅga. What is the most indispensable necessity in the life of a sādhaka: that is sādhu-saṅga. He made arrangement with that sādhu-saṅga available to many. And so he told, took bold step to collect persons of different stages and to draw them in and giving chance of divine service under the guidance of the Vaiṣṇava, Vaiṣṇava sevā, always hearing, always engagement. And so these deviations from Bhaktivinoda Ṭhākura was amply compensated by another aspect. So that deviation is no deviation in spirit, but in form.

So Swāmī Mahārāja also had deviated, formally, in many cases. But the spirit is intact, there. Who has eyes to see that they will embrace them, otherwise others will murmur that he took the name of "Prabhupāda" himself, of his Guru. His Guru had reverence for Bhaktivinoda Ṭhākura's name. And he has given this "Ānanda," Vivikānanda dīkṣā in the Ramakrishna Misson, they

generally use this "Ānanda" in the sannyāsī. But our Prabhupāda did not do. So deviation from Prabhupāda, all this sort of accusation may come on Swāmī Mahārāja, deviation from his own Guru. But one who has got eye to see the spirit within, he won't care for this change of formality. He'll see the inner thing and not the external. And one who has got such a high degree of distributing himself, he must be given by the higher authority some latitude, magnitude of extending himself in some original way. Hare Kṛṣṇa.

Vipramukya: Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Vipramukya: What form did the apparent deviation of our Śrīla Prabhupāda take place? Exactly what was the difference of how he was different...

Śrīla Śrīdhara Mahārāja: I can't count them but I gave you example, two, three etc.

Vipramukya: Yeah, but, no, I know that, but specifically in relationship to the sannyāsa names.

Śrīla Śrīdhara Mahārāja: Sannyāsa names, Prabhupāda used first "Bhakti" and then three worded, three lettered word, one word and then that hundred and eight names he began to use, beginning from the first. This sannyāsa, that was not in vogue before Prabhupāda: these hundred and eight names or so, sannyāsī names. There was bābājī, always bābājī and dāsa. And he did not use any "Ānanda." Generally it was aslisyadosh [?] of Vivikānanda, they use it. Śaṅkara's section also some way or other. This "Ānanda" is generally added in the brahmacārī, the Svarūpa, Ānanda, Caitanya and Prakāśa, these are generally recommended for the brahmacārī. But we find the Ramakrishna Mission and the Śaṅkara also in the name sannyāsa, Prakāśānanda, Prabhodānanda. But Prabhupāda used according to scripture only "Ānanda" in the brahmacārī, Ānanda, Prakāśa, Svarūpa and Caitanya, in brahmacārī, not in the name of sannyāsī.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I was told, I heard that from Sakhī Bābu, that when Prabhupāda took sannyāsa then he went to Vṛndāvana with two of his followers, one Paramānanda, another Kuñja Bābu, a gṛhastha, the Bhakti Vilās Tīrtha, who was recently the Ācārya of Caitanya Maṭha. And their dress, Prabhupāda's dress was that of a sannyāsī, red cloth, what the bābājīs they did not like. And they said, rakta-vastra 'vaiṣṇavera' parite nā yuyāya. It is mentioned in Caitanya-caritāmṛta [Antya-līlā, 13.61], a Vaiṣṇava should not wear red cloth because that represents mere māyāvādī and tantric, so they will always take white cloth, that is. But Prabhupāda took red cloth and his dress was that of sannyāsī. He went to Vṛndāvana. And two of his disciples that followed him, Paramānanda and Kuñja Bābu, they were clad in European dress.

Sakhī Bābu told that created a commotion amongst the sahajiyās. "What is this?"

He went to Vṛndāvana with red cloth and also took the brahmacārīs with European dress. Generally who uses cloth, the India dress, but entering Vṛndāvana it was revolutionary dress. They began to criticize on all sides.

That's what Prabhupāda showed. "We see that was the emblem that you people, you don't appreciate what Mahāprabhu has given for us. All your attention is drawn by the glamour of the European culture. So, Europeans should be approached and when it will be possible to for us to accept them, Mahāprabhu's creed, then you will come and accept. You are followers of the glamour of European civilization, you are all slaves. You have become slaves to European civilization: all your attention towards that. So they should be taken in. So I'm couching myself in such a way that I shall approach to the present scientific culture and the seat is with the Europeans."

So his attitude was to attack, to prepare himself as a general to attack the present civilization in the European camp. "And these fools they're only blind followers of that culture." That was his attitude.

Devotee: Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa. Hare Kṛṣṇa. So we shall search the spirit most, and not the form so much. Whether it is a cloth, or it is a pantaloon, or a coat, that has got some value, not that no value, some value, but within, the man within is all important. All right then, I shall dissolve.

Akṣayānanda Mahārāja: Jaya oṁ viṣṇupāda śrī śrīla bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Śrī bhaktisiddhānta saraswatī goswāmī prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīmad A.C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Kī jaya!

Śrīla Śrīdhara Mahārāja: Sevā vṛnda kī jaya!

Devotees: Jaya.

End of 82.02.17.C

Start of 82.02.18.B

Śrīla Śrīdhara Mahārāja: ...then we are to look at the different structure there, how, we're to trace. We must have a scientific conception of devotional school. It is not whimsical. It is not unsubstantial, which cannot be proved, but it has got its proof. It has got its real nature, but the test will be of different type. Telescope cannot be used as microscope. Microscope cannot be used as telescope. So in the pramāṇa, the proof, the guarantee, that will be of different nature. What is applicable in, for the mundane science, that test cannot be applied in the transcendental plane. So that has got the standard of measurement that is different, and we're to acquaint ourselves with them, what is the criterion of the standard of measurement, or test of the transcendental world. We're to get that, then we'll be able to understand that any whimsical statement is not transcendental truth. It has got its specific characteristic. Yata mata tata pata, "Any opinion of any man has got any value," there, this sort of anarchical position is not there. That is more systematic, more truthful. Vidyam vastava matra gostha subadam [?] It is apparent and that is reality, and that reality can be known by the dint of reality. By the power of reality it is to make Himself known that is in His hand.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kathopaniṣad, 1.2.23] & [Muṇḍaka Upaniṣad, 2.3.2]

Worldly qualification is not sufficient to get that. Yam evaiṣa vṛnute tena labhyas. This one path we're recommended. By His grace we can know Him, no other alternative. Yam evaiṣa vṛnute tena labhyas. Whoever is graced by His selection to know Him, he can only know, otherwise it is impossible. All Right Reserved! If He wants to make Himself known to another, then that 'another' will know Him, the only path, that śrauta path, grace, kṛpa. That is the way, otherwise invulnerable, unapproachable. Nāyam ātmā pravacanena labhyo, na medhayā na bahunā. High intellectualism, high scholarship, scholarship of a genius, pravacanena labhyo, and who can describe and deliver lectures in a beautiful way, pravacanena labhyo, na medhayā na bahunā śrutena, vast study. No. Everything is useless. Yam evaiṣa vṛnute. Only one way, that selection appointment must come from that quarter to take in.

Here, visa cannot be granted by the passport officers. The visa can only be granted by that domain. These passport officers are helpless to give any visa. It must come from the other world. So yam evaiṣa vṛnute tena labhyas. "Yes, you may come in. You're desirable. You may come in. You're desirable." That sort of visa has to come compulsory for entering that land. Yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām. Then He will make Himself known clearly and more intimately in its progressive: according to development of his inner progress. As much as he'll be able to accept the nationality of that land, he'll be so much adored there. He'll be taken into secrecy of all serious departments if he can prove that he won't be a traitor at any time. Eternally accepted in the nationality of that country he'll be given full confidence there

according to his adjustment, improvement in the adjustment. He'll be allowed to enter into the deeper-most position.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Sukha, sukha, happiness, rasa, raso vai saḥ. The quality of the rasa that is all. Rasa, higher rasa only by dedication, by surrender and dedication we can attain the higher rasa and higher type of gentlemen, their intimate company we can acquire by dedication. By dedication! That is devotion. And dedication of quality and quantity, two things to be observed, dedication of class quality and quantity.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nimāi _____ [?] Hare Kṛṣṇa.

Akṣayānanda Mahārāja: You told, Mahārāja, "Service of quality and quantity."

Śrīla Śrīdhara Mahārāja: Quality, it is also of innumerable kind and differentiation and the quantity also. Degree of affinity and nature of affinity, division, sub-division, sub-sub-division: as in branches, in different branches Rūpa Goswāmī has given. Especially in mādhurya rasa he has classified, in Ujjvala-nīlamaṇi. In Bhakti-rasāmṛta-sindhu the science of general devotion he takes it, the general bhakti, and bhakti gradual development. And the highest position it comes to mādhurya rasa, it is closed there in Bhakti-rasāmṛta-sindhu, first part. And in second part Ujjvala-nīlamaṇi, there only mādhurya rasa has been dealt with in details.

I've not gone through it but only Caitanya-caritāmṛta and other literature. We did not venture to enter into the details of mādhurya rasa. Our Guru Mahārāja did not like it. But it will come irresistibly within you. You go on, śravaṇa kīrtana. Pūjāla rāgapaṭha gaurava bāṅge. Fools rush in where angels fear to tread. It is so high. When it will come it will awaken within you. You won't be awakened by any other person. Oh!

An example was given by Gaura Kiśora Bābājī Mahārāja in a general way. That Bābājī Mahārāja he used to live in a very small hut on the banks of the Ganges. Another gentleman imitating him erected a similar cottage nearby. And physically he used to make penances like Bābājī Mahārāja, eating, or not eating, taking bath, some days not taking bath, in this way, physical austerities. Then his remark came one day to one sādhu, "Only entering the labour room a girl cannot produce a child, the mere imitation, but many things necessary beforehand."

And also there's another tale. A girl talking to her mother, "When the child will come out of my womb, mother, you please awaken me at the time."

The mother told, "No, no, you will awaken then at the time. It won't be necessary that I shall rouse you from your slumber. Oh, a child is coming, you awake. It is not like that."

So the sahajiyā bābājīs they were labouring hard externally to produce some child.

But our Guru Mahārāja told, "It is no easy a thing."

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa

sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [Śrīmad-Bhāgavatam, 6.14.5] & [Caitanya-caritāmṛta, Madhya-līlā, 19.150]

"It is highest of the highest, so won't allow you to venture to run towards that exclusive only. No. When the day will dawn by the grace of the Lord, you'll not be able to resist that thing, that tendency within you. You go on."

[tāhāṅ vistārita hañā phale prema-phala,] ihāṅ mālī sece nitya śravaṇādi jala

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [Caitanya-caritāmṛta, Madhya-līlā, 19.155]

The duty of the mālī, of the disciple, to pour water into the root, and natural growth there will be, and then the fruit will come down, from here you'll taste. In this way! So don't venture to rush in, in that. Ujjvala-nīlamaṇi, there is a book where only mādhurya rasa has been dealt in details. And very shortly that is given here and there in Caitanya-caritāmṛta in well guarded way. We have our approach from there, and whatever little we have heard from Guru Mahārāja from his lips. Sometimes we, like a star here and there, we look at them. Not a detailed account we have gone through wholesale. But whatever we have heard that is enough and one day we may be allowed to enter that domain, in any life, a vague representation. Ujjvala-nīlamaṇi, there is groups, sakhī, nama-sakhī, priya-sakhī, in this way so many groups of sakhī. And there are then mañjarī, and different departments, so many things there are.

That is on our head, on the upper side of our attainment. We're hoping, but not unnaturally enter there as a trespasser, then everything will be spoiled. We're not ready to spoil our fortune. Whatever we've got there is much there. There is much, but any greater prospect which is impossible for mankind to reach there, why should I be so much ardent, impatient, and to spoil my prospect? I won't go to spoil. What we have got that is enough food. And if we do not find any food there, then to find food to run up that will be treachery. Eagerness is good but rushing is foolish. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Ujjvala-nīlamaṇi. [Viśvanātha] Cakravartī Ṭhākura has given gist in three of his summary books. Kiran-bindu-kana, Kiran-ujjvala-nīlamaṇi, no! Kiran-bindu-kana. Kana-Bhāgavatāmṛta, Āmṛta-kana, Kiran-ujjvala-nīlamaṇi-kiran: Ray of the gems, lustre of the gems. And bindu, a particle of the nectar, bindu, Bhakti-rasāmṛta-sindhu-bindhu, A drop of water of the ocean: Kiran-bindhu-kana. There he has mentioned in a very short sketch.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: If there's no one, if Śrīla Bhaktisiddhānta Saraswatī Ṭhākura did not approve of his disciples to read such a book as Ujjvala-nīlamaṇi, then who was the book written for?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. We're not atheists, that before reading that book if I die my prospect is gone forever. Don't think like that. If I'm there in the soil I'm safe. One day I must get that. He gave me some hints. He gave me admission by requesting me to sing the song of Rūpa Mañjarī. And I think that he has given, at least, many of our friends told that, "he has given you admission." His will, good wish is there, that I may not misunderstand at least. A gate-keeper, ha, ha, ha: by the name of Bhakti Rakṣaka. They say that I'm the protector, but I think that I'm a gate-keeper.

Devotee: Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gate-keeper. By this name he has appointed me as a gate-keeper. "Who will go in, you are to see." Hare Kṛṣṇa. So I'm not giving passport or visa to anyone and everyone.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

We are to be conscious that the soil of that land is more valuable than, by which we are made of. We taṭasthā jīva, our, the material by which we have been created, and where we are wanted to enter, that is of more valuable type of material, the water, the earth, the air, everything. If I'm not a traitor of this sort of understanding then how can I venture? I'm allowed to go: I'm required to go over, putting my footsteps what is more pure and venerable for me, only for the necessity from that region. That is free. It is not so cheap, most valuable.

Jīva Goswāmī has mentioned in Sandarbha that why Śukadeva did not take the Name of Rādhārāṇī in Bhāgavatam. He came, he approached, and almost was going to take Her Name, but he shuddered and pushed back. That is the opinion of thinking the audience, the characteristic of the audience. Śukadeva, he approached to take the Name, but again he came back. "No!" What is the thought underlying this of Jīva Goswāmī?

So we preachers we must follow that, with scrupulousness. Pūjāla rāgapaṭha gaurava bāṅge. So our Guru Mahārāja is said to be the incarnation of Jīva Goswāmī, Bhaktisiddhānta Saraswatī Ṭhākura, Śrī Jīva. Su-vicāraka iva jīvaka. I have read, I heard, I put it in his poem, [Śrī-Dayita-

dāsa-praṇati-pañcakam, 3] And also in another place, kavirāja-narottama, raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim [Śrī Śrī Prabhupāda-padma-stavakaḥ, 7] He was the protector of the bhakti rasa, and rāgapaṭha gaurava bāṅge, as Jīva Goswāmī did. Jivadye ravi raksitam.

It is high above, and tried to prove that from evidences from different scriptures: from this Purāṇa, Tantra, Veda, Upaniṣad, Mahābhārata. Jīva Goswāmī's function was to prove that what Rūpa and Sanātana gave, that is the highest in the theological world, to prove that, that was his function. And our Gurudeva's function was similar, to prove that is above, and, "Come to understand the steps and make it understood with me, come. I won't allow you to spread blasphemy about the same. That is my duty. And Gauḍīya Maṭha mainly for that, that it is high, that is higher than the highest. And you all come to fight in the lower position, lower plane."

Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61] All the śruti, revealed truth, in different expressions, they're only showing, 'in that direction.' That is the position of the thing, śrutibhir vimṛgyām. They're particularly showing the direction only, 'that is in this side,' and not taken into and analysed and testing, not like that. It is so valuable, it is adhokṣaja. It is the harem of Śrī Kṛṣṇa Himself. It must not be undervalued, undermined. That is the danger in it, the danger of undervaluation. That must be guarded with all our might. And it is self effulgent. When it will come it will awaken in one's heart. It's apratihatā, irresistible. And then it will be full-fledged, it will be natural growth. One won't be able to return to catch the reign of his progress, won't be able. Ha, ha. It should be such, natural. And he'll find that he'll be surrounded by that plane, no help, it is such. It will come down. The higher atmosphere will come down to surround.

I myself, in the lowest order, I had some experience of the adhokṣaja knowledge. One day I was sitting on that chair there, and talking with Manoviram Prabhu and Satyananda Prabhu. Suddenly I found that some subtle plane of knowledge came down and captured my whole consciousness. My consciousness, limited consciousness, as if it is surrounded. And even at the bottom at the disposal of that higher knowledge I felt: so much so that I, when it is drawn, a few seconds, or half a minute, or a minute, then it will be vanished. I began to tell to those, "That now I'm experiencing some wonderful thing. That higher consciousness has come down and it has surrounded me from all sides. I think my ego is within another atmosphere, and that is something like mist, but that is conscious, not any other thing. Not even, that's of higher substance than I am, than my knowledge, I felt it."

Then I thought, 'Oh, we're told that when one is going to Vaikuṇṭha in a chariot, is this a token of chariot?' Some surrounding and whenever I felt myself helpless, wherever it will go I'm captured, as captive I shall have to go there, I felt. 'I'm helpless here. Wherever this consciousness will go I'm a captive within that in a cell. I shall have to go. No other alternative.' I conceived this, so that I've come to, that is adhokṣaja. Higher consciousness came down and within and without, I found that thing. Anyhow, it was my feeling, that is higher consciousness coming down and surrounding me and I'm a captive in its hand. And wherever this will go I will have to go as a captive.' That was my feeling at that time.

Previously also I had some conception what is soul, what is Kṛṣṇa consciousness, a flash, but this is outside, a sudden flash of knowledge came. I'm there and it is outside, some flash came, went away. This Viśvarūpa advaya, not Viśvarūpa...

Sadvata pranipa sarva loka sri mukam sarvatas himam loke sarvam avrisyati sadhi [?]

That sort of conception of the Lord suddenly came as a flash, and went away, vanished. That is all external experience, though purely conscious. But this time I felt that I was a captive of that knowledge.

So higher knowledge is possible, which is not object to us: which is not object. I'm a subject and that is an object. Generally things are like that, high or low, but I'm subject. But if we're to enter Vaikuṇṭha, all are surrounded by our Guru, who are above or below, the whole atmosphere, the land of Guru. Everyone to be served, everyone to be served, and no one to enjoy, or to exploit: everyone, the whole atmosphere to be served. I'm the only servant and it is required that I shall serve the whole environment. I'm to enter into that law. Have I got such faith in me, of that standard, that there may be such a place where from the bottom to the up things of all my consideration is all venerable, and I'm to serve all of them? I'm the only servant, and the whole environment is to be served. Such sincere feeling we must have first, otherwise I'm a disbeliever. I'm an enemy to the cult of devotion proper. I can't be a traitor. I'm disbeliever if I can't believe that Paravyoma is a sphere which is constituted by all venerable unit to me. Then, how can I enter there? Only the plea of service I'm called. "Come to serve Me." Only I can go there, otherwise I cannot put my foot in the venerable plane. So I believe that, so,

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate]
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

The faith that such things is existent, all venerable soil, the whole soil is venerable, such things exist: has firm faith, that is enough. Others will come from them, the land of guardian. They're well-wisher. How much I can love myself, my interest? How can a child know how to love him? His mother, his father, the guardian, they love the child more than the child can discriminate and love himself. So we must have faith in the guardian, in the higher conception of the plane that there is such, there is consideration, there is affection, there is judgement, there is grace, mercy, in the land of my guardian. That is enough to have real faith in such. Not imaginary philosophic faith but practical. A theoretical philosophical understanding won't do. Hare Kṛṣṇa.

If God is there, Kṛṣṇa is there, everywhere, He's looking after me. To have such consciousness, concrete consciousness, real consciousness, the vigilante eye, the guardian's eye, I'm bathing in the nectarine glance of my Lord from here. The ray of His grace is bathing me, under His gracious look, merciful look. In front of that I'm... If I have firm faith there is no miscalculation on the other side. When I've got my position real in a particular step, He's there.

tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ divīva cakṣur ātatam
[Ṛg Veda, 1.22.20]

Like a Sun the grand eye with mercy extended towards us on our head. I'm being, I'm taking bath in the Sun ray, the graceful ray of the Lord. I'm taking bath always in that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Is this what Purī Mahārāja of Kalna, he said rūpānuga-dhara.

Śrīla Śrīdhara Mahārāja: Eh? Purī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Of Kalna, he said rūpānuga-dhara.

Śrīla Śrīdhara Mahārāja: Yes. Rūpānuga-dhara.

Dhīra Kṛṣṇa Mahārāja: Dhara means?

Śrīla Śrīdhara Mahārāja: Dhara means current, dhara, line, lineage of current. The stream, the current of pure love that is coming through Śrī Rūpa Goswāmī and his predecessors and successors. But he's the middle figure. His predecessor's line has been collected and scientifically arranged by him and then through him it is passing afterwards. According to Mahāprabhu's advice Rūpa Goswāmī has given a scientific form of that dhara, of that current, and what is passing through him to this side, we are followers of that. We want to take bath in that stream, and following that stream we want to go up. Gaura Sundara. Gaura Hari...

End of 82.02.18.B

Start of 82.02.18.C_82.02.20.A

Śrīla Śrīdhara Mahārāja: I have written a poem about Prabhupāda, praṇāma mantra.

gauḍe gāṅga-taṭe [nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ]

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Saraswatī who is in the succession of Gauḍiya Gurus; resplendent as the Sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [Encounters with Divinity, p 215]

Gauḍe gāṅga-taṭe, the land of Gauḍa, gāṅga-taṭe, on the banks of the Ganges. Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure. In this Bengal, the Gauḍadeśa, on the banks of the Ganges, gāṅga-taṭe. Vrajavida, or para Braja, which is identified with Braja, Vṛndāvana, which is a separate or a double expression of Vṛndāvana Himself, vrajavida-navadvīpa, New Vṛndāvana, or secret Vṛndāvana, gupta Vṛndāvana, or para Vṛndāvana. Māyāpure, in the village of Māyāpur. Śrī chaitanya-maṭha-prakaśa-kavaro, who established there Śrī Chaitanya Maṭha. Jīvaika-kalyāṇadhīḥ, for the highest benefit of the jīva at large, jīvaika-kalyāṇadhīḥ.

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ

What is the only good of jīva, that was within his mind and for that he established Chaitanya Maṭha in Māyāpur.

śrī siddhānta-sarasvatīti viditau [gauḍīya-gurv-anvaye
bhāto bhānur iva prabhāta-gagane yo gaura-saṅkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi gāhana sukhaṁ prādāt prabhuṁ taṁ bhaje]

["In the great Gauḍīya Vaiṣṇava teachers' line,
as Śrīla Bhaktisiddhānta Saraswatī he's renowned.
Like the radiant Sun in the morning sky,
he appeared to rescue all souls swallowed by
the all-devouring impersonal philosophy.
By spreading the teaching of Lord Gaurāṅga
to sing the holy name of Lord Kṛṣṇa,
he gave all the chance to dive in the ocean
of love for Śrī Kṛṣṇa, the Supreme Person.
Śrīla Bhaktisiddhānta, my lord, divine master –
at his feet do I pray to serve him forever."]
[Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute, p x]

Śrī siddhānta-sarasvatīti viditau. And he was known by Bhaktisiddhānta Saraswatī here. Gauḍīya-gurv-anvaye. In the lineage of the Gauḍīya Vaiṣṇava his name is Bhaktisiddhānta Saraswatī. Gauḍīya-gurv-anvaye, bhāto bhānur iva. He expressed himself. No! He shined like a Sun in the morning. He shined like a morning Sun. Bhāto bhānur iva prabhāta-gagane, rūpānuga pūjitāḥ, and worshipped by the followers of Śrī Rūpa Goswāmī. Bhaktisiddhānta Saraswatī, he came and established Chaitanya Maṭha on the banks of the Ganges, Māyāpur, in Gauḍadeśa, what is a separate facsimile of Vṛndāvana, and in the name of guru-paramparā, in the spiritual lineage as Bhaktisiddhānta Saraswatī he was shining like a morning Sun and being worshipped by the followers of Rūpa Goswāmī. Rūpānuga pūjitāḥ. Sūrya upāsanā is done by Rādhārāṇī. Rādhārāṇī is worshipper of Sūrya, outwardly, bhānu-kāṇḍa, all these things: Vṛṣabhānu, in the

line of Sūrya, his father's relation. So bhāto bhānur iva prabhāta-gagane, the morning Sun mild ray, Sun ray. Rūpānuga pūjitāḥ, and all the true followers of Rūpa Goswāmī they surrounded him with their veneration and materials to worship him.

Rūpānuga janera jīvana, in Prabhupāda's own language in the guru-paramparā.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
[rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."] [Śrī Guru-paramparā, 6] [Songs Of The Vaiṣṇava Ācāryas, p 90-3]

Mahāprabhu śrī-caitanya. Who is none but Rādhā-Kṛṣṇa combined. Rūpānuga janera jīvana. He's the very life of these followers of these sections of rūpānuga. Viśwambhara priyaṅkara, śrī-swarūpa dāmodara. And the very favourite of Viśwambhara, Mahāprabhu, Swarūpa Dāmodara, and śrī-goswāmī rūpa-sanātana, and both those Goswāmī brothers known by Rūpa and Sanātana the name was given by Mahāprabhu Himself, Rūpa, Sanātana.

[Śrī Guru-paramparā, 7] Rūpa-priya mahājana, jīva, then the favourite of Rūpa is Jīva, as well as Raghunātha. And tāra priya kavi kṛṣṇadāsa, then the next step the Kṛṣṇadāsa Kavirāja, the writer of Caitanya-caritāmṛta, he's connected with Raghunātha. Then kṛṣṇadāsa-priya-bara, narottama sevā-para, though Kṛṣṇadāsa's Guru was Lokanātha but Prabhupāda saw that the dhara, the current from Kavirāja coming to Narottama Ṭhākura, the similar current, the rāga-mārga. Narottama priya then Viśvanātha Cakravartī then it came, Baladeva [Vidyābhūṣaṇa], Viśvanātha Cakravartī then Baladeva [Vidyābhūṣaṇa], Jagannātha [dāsa Bābājī]. Then Bhaktivinoda Ṭhākura, in him he could trace that the same current of the same high quality in Bhaktivinoda Ṭhākura. And then Gaura Kiśora Bābājī Mahārāja also added.

And then he says that, "I have got always eternal aspiration to serve the Holy Feet of Rādhārāṇī." Śrī-vārṣabhānavī-barā, sadā sevya-sevā-parā, tāhāra-dayita-dāsa-nāma. And that person's name is Dayita dāsa, dayita-dāsa-nāma. [Songs Of The Vaiṣṇava Ācāryas, p 93] Ei saba hari-jana. "And I am trying to do the service to this lineage to satisfy my Guru, Gaurāṅga, and Rādhā-Govinda." In this way he's giving his own, the knowledge of his position there.

We're to follow that, the spirit, and not the form we find there. The physical connection has been ignored, and the flow of the pure knowledge that has been traced there in Guru paramparā. And we're to believe. If we've got faith in such thing then we're a real follower of Gauḍīya Maṭha and its creed, if we have.

The sahajiyās they attack us, "Oh, they have no Guru paramparā. They're all lost. Who will care for that? They have no guardian, guardian-less. They're all mushrooms. Gauḍīya Maṭha Guru was a mushroom. No lineage to be traced. What are they?" That is their kolahul [?] their loud noise.

The śāstra is there, the development, Rāmānanda Rāya, then other śāstra collected by that Sat-Sandarbha through which we are to understand the Bhāgavata, Mahābhārata, Gītā, and all the śāstra. And where is the substance we are hankering that, where the goods are, that goods shed. The real goods shed, we want to purchase a ticket surrounding the goods shed. "It's located here." The Gītā says, the Bhāgavata says, the Mahābhārata says, Caitanya-caritāmṛta, and that has the approval with our heart. Kriyatāṁ yadi kuto 'pi labhyate [Caitanya-caritāmṛta, Madhya- līlā, 8.70], wherever it is available, in whatever market it is available, deposit the money, purchase it at once. No haggling of the price, bargaining, in a tedious way, no, wherever you find it purchase at any value wherever you find. And Bhagavad-gītā gave the stress, such valuable thing, in Mahābhārata and in Bhāgavatam, here and there, "Oh! Such valuable thing is possible. It is existing, then wherever you find it purchase it at once. No cost is more for that."

Gaura Haribol. Gaura Haribol. So I like to stop here today. What's the time?

Akṣayānanda Mahārāja: Twenty to ten.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇupāda Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Jaya!
...
Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja come?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. What's the time now?

Akṣayānanda Mahārāja: Just eight o'clock.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja's plan of Purī University, is it in progress?

Jayatīrtha Mahārāja: Yes. We have the deed now for the land. That's in our possession now. And I've been arranging in England some means for collecting funds.

Śrīla Śrīdhara Mahārāja: For that.

Jayatīrtha Mahārāja: I want to collect two lākhs of rupees per month towards the construction. That's my preliminary goal. So then we want to draw the designs and so forth. Anyway, of course I can't do anything, but if I get your blessings. If you like such a program then it will work out all right.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. The Government there are sympathetic, more than Bengal?

Jayatīrtha Mahārāja: Yes. In fact I know the Chief Minister there, Mr. Panyaika. He's very fond of Śrīla Prabhupāda, and we had a long discussion with him some, about two years ago in Delhi, and at that time he encouraged us directly to do something in Jagannātha Purī. He said that, "Why your Society hasn't done anything in Purī? Purī is more important to Mahāprabhu than Navadwīpa."
(Group laughter)

Jayatīrtha Mahārāja: That was his argument.

Śrīla Śrīdhara Mahārāja: Bengal he rejected and Purī he selected.
(Group laughter)

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Sārvabhauma, Rāmānanda, Pratāparudra Mahārāja, the then independent king of India, Hindu India, he submit, became His disciple. And when conquering Orissa and South India He came back to Bengal, then Bengal came to appreciate Him, partially.

Devotee: Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Nitāi Gaura Haribol. So many small kings they're all Gauḍīya Vaiṣṇava of the influence of Pratāparudra, previously. Hare Kṛṣṇa. In Jagannātha Temple also the Vigraha, the ṣaḍ-bhuja Gaurāṅga Mūrti is established within. But

the devotees they do not like to worship Mahāprabhu in His sannyāsa veśa, in the dress of renunciation. Ha, ha, ha, sannyāsa veśa.

Here, those that are incorporated in His līlā of Navadwīpa, they take it as Dvārakā, sannyāsa veśi gaurāṅga, as Dvārakeśa. When Mahāprabhu has returned in Bengal and He's putting up with Vidyāvācaspati, Vidyāvācaspati's building there.

And Bhaktivinoda Ṭhākura he aspires from this Vṛndāvana, from Ganges side, as if he's Rādhārāṇī with gopīs meeting Kṛṣṇa in Kurukṣetra, the Dvārakeśa. So Bhaktivinoda Ṭhākura he's meeting sannyāsī Mahāprabhu in Vidyānagara from far away, that he has met, the gopīs have met the Dvārakeśa and asking them to come again to Vṛndāvana. In Bhajana-lālasā we find in Bhaktivinoda Ṭhākura.

"When giving up that sannyāsa veśa You will come and join in Śrīvāsa Aṅgan, the rasa-maṇḍala of saṅkīrtana? There we will dance and chant with You the Name of Kṛṣṇa, Gaurāṅga at this. That is the acme of our hankering, that we want to get back Gaurāṅga in Śrīvāsa Aṅgan, the rasa-līlā-sthan."

Gaura Hari. Gaura Hari. Aspiration, that, "He's taken sannyāsa and He's undertaking such painful practices of a sannyāsī. And we're here, we can't help. We shall serve Him in all possible ways. And for the public good He has accepted this sannyāsa dress. We can't tolerate that. The public activity, from private life He's transferred into public life."

"Kṛṣṇa also so, from His private life of enjoyment in Vṛndāvana He went to do public service. Bhu bar varan [?] the fighting with the king, the depressing Jarāsandha, Śiśupāla, all these things in political life He entered, leaving His free and usual enjoying life in Vṛndāvana. He has gone to render, to discharge His duty to the public. We don't like it. He must remain with us, along with us, and we shall enjoy His company, dance, sing, all these things. That is our desire." That is, their inner outlook is like that.

Jayatīrtha Mahārāja: So the residents of Navadwīpa see Purī as a kind of New Dvārakā, something like Dvārakā they see Purī?

Śrīla Śrīdhara Mahārāja: Dvārakā, Purī, and Jagannātha is also there, the Dvārakeśa. And Mahāprabhu from Dvārakā He: the Guṇḍicā is supposed to be Vṛndāvana, Nava-Vṛndāvana. And in the chariot He's taken from Dvārakā to Vṛndāvana, Mahāprabhu, that,

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī,

where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [Padyāvalī, 383]

"I am that Rādhā. He's that Kṛṣṇa. But the environment is not very favourable, so I'm not happy. I'm taking Him to Vṛndāvana and there We'll be happy, in comfort, We shall live. And here in Dvārakā We're not in the proper mood. We can't come."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura was hankering to get his post within Navadwīpa Maṇḍala.

Śrīla Śrīdhara Mahārāja: Hmm?

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura, when he was in the Government service he was applying for the transfer to come to this District, I believe.

Śrīla Śrīdhara Mahārāja: Yes. He, when after his retirement he wanted to go to Vṛndāvana and live there, but anyhow he went to Tarakeshwar [?] for some business, and there he got a dream, twice, two nights consecutively.

"Where you are going, to Vṛndāvana? But in your own home there is some important service. You are to discover the real position of the birthplace of Śrī Gaurāṅga Deva. And you'll have to do that. You don't go to Vṛndāvana."

Then he came and again took the service in Krishnanagar, he re-entered into the service, for the facility, for the advantage of getting, going through the records of the place. So there he began to be acquainted with the ancient records of the Gaura-Maṇḍala, and got one Hunter's Statistics. There he found just on the other side of the Ganges this Māyāpur, MYAPUR, in the Hunter's Statistics it was mentioned. And then also many documents of the transfer of land, old documents of the locality he collected. And there also there was 'Māyāpur.' And also in Bhakti-ratnākara it was mentioned that, "In the Māyāpur keli was the birthplace of Śrī Gaurāṅga Deva." And then he found that Māyāpur in the old documents, the transfer of land, in this way he found something like here the Māyāpur should be located.

Then he wanted, "If Mahāprabhu really wants to discover His birth site by me, let Him show me something of that type."

So one day on this side of the Ganges in early morning, about three or four o'clock, on the roof of a house he's taking Hari-Nāma and fixing his eye towards that Māyāpur, with the expectation if anything can be seen by his eyes, anything divine. Then suddenly he found a flash of light on that side, and the saṅkīrtana going on. Then he attentively tried to trace the position of the place, and then anyhow found that a palm tree is standing there. Then, that day dropped.

Again on the Svarūpa Gaṅgā side on the roof of another building he was staring at that place taking Name, and then also suddenly some flash came, came and found that saṅkīrtana party. When he, the first day, after having his darśana in the morning he went to the place to trace whether that palm tree is there, and whether other trees are where, in this way he went to trace the land. With some experience he came out. And the next time when he saw from the Svarūpa Gaṅgā side, then another flash, he had some experience of the place and he could locate approximately. And the other day he went there and fixed the position, and that was the nearby the high land, that was selected for the temple. In this way the Yoga-pīṭha was found out.

And he went out himself for collection to erect some building and to place Mahāprabhu's Śrī Mūrti pūjā there. Nichibara [?] State helped him a great deal, then this Kavi [?] the Vaiṣṇava State zamīndār. When he went to them for collection a lady was the proprietor. She read already the books, Jaiva Dharma and others of Bhaktivinoda Ṭhākura, and she was a Vaiṣṇava lady. She asked her manager, "My state belongs to Kṛṣṇa and His devotee has come. So what to give subscription, you forward all your income and expenditure and the whole paper to him, and ask him what the amount should be of subscription." The lady told, "He's a Vaiṣṇava and this is the state of the Lord. So when he has come he's the owner of the state and let him sign how much and just show the income and the expenditure and leave the paper to him and ask him to sign how much." That lady, famous lady. Just as Sumati Morarji she managed to help Swāmī Mahārāja to go to the West, so this lady did so. So anyhow that was done, nineteen, eighteen, ninety three or four, anyhow, sometime, that place was, the building was erected there perhaps and sevā.

Then he wished to hand it over to our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was reluctant in the beginning, but Bhaktivinoda Ṭhākura had to give some pressure. "That you don't like to bear the trouble of the service of Mahāprabhu? Do you like to become a Māyāvādī, nirviśeṣa-vādī? You are seeking after your own comfort."

Then Prabhupāda told this, "What to do? Then I had to come this side."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

When Gurudeva himself is saying about his weakness, how a disciple should look at him? He himself is expressing that he was so, and his Guru is correcting him. Guru is to show that my Guru is perfect, but still when he himself in his own mouth he says, expresses, 'that I have some defect, this defect, and I was corrected.' How this should be taken by his disciple? Perplexed! Then of course the explanation is there, many times. So, that āsura mohan [?], then this childish play of Kṛṣṇa, that He's got so many defects, His guardians are trying to teach Him. Then Mahāprabhu, the guardians, vātsalya rasa, all these things there are. In Caitanya Bhāgavata, misra kayhe putra kane mahe narayan tata pita daran kara sikhan [?]

In a dream when Jagannātha Miśra is chastising Nimāi, boy Nimāi, for His lesson, then one day he had a dream that, "You are punishing your boy, but do you know who is He? He's siddha nidha, all learning is within Him."

Then Jagannātha Miśra also answered in the dream, "The son, what to speak of being siddha, but even he may be Nārāyaṇa Himself, but still it is my duty." So this is what is vātsalya rasa.
misra kayhe putra kane mahe narayan tata pita daran kara sikhan [?]

Yaśodā won't admit that, "My boy, he's absolute. No, no. People, they're jealous of me. I've got a good child. And they say no, this is not mine, He's so and so. I don't like these people. They're coming to spoil my child."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: This is vātsalya rasa, pure vātsalya, won't admit.
Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura has got his eternal residence in Godrum?

Śrīla Śrīdhara Mahārāja: I can't follow. Bhaktivinoda?

Jayatīrtha Mahārāja: Bhaktivinoda Ṭhākura has got his eternal residence in Godrum?

Śrīla Śrīdhara Mahārāja: In Godrum, yes. Śvānanda-sukhada-kuñja. Bhaktivinoda Ṭhākura installed there: first Surabhi-kuñja and then Śvānanda-sukhada-kuñja. Śvānanda-sukhada-kuñja is the name of the kuñja of Lalitā Devī in Vṛndāvana. And our Prabhupāda he established Śvānanda- sukhada-kuñja in Rādhā-kuṇḍa. Śvānanda-sukhada-kuñja's position is on the north eastern corner of Rādhā-kuṇḍa in Vṛndāvana, the Lalitā Devī's camp there. And Bhaktivinoda Ṭhākura he constructed his house here and gave that name, Śvānanda-sukhada-kuñja. Just as here, and Prabhupāda afterwards he established in Rādhā-kuṇḍa Śvānanda-sukhada-kuñja, and gave the name Braja-Śvānanda-sukhada-kuñja.

That came to my mind in some doubt it came. The Vṛndāvana Śvānanda-sukhada-kuñja that is original, and in Navadwīpa of course it was established afterwards. But that is already Śvānanda-sukhada-kuñja and Prabhupāda with some qualification established here Śvānanda-sukhada-kuñja and gave an adjective Braja-Śvānanda-sukhada-kuñja. That is, this is original, this is original. Because his Gurudeva has expressed here Śvānanda-sukhada-kuñja, and Braja and Navadwīpa both eternal, whether this first and that second, or that first this second, that is in eternity, it cannot be considered in that way. Whether summer is first or winter is first, it is in a cyclic order. So Svarūpa Dāmodara also has given, deha-bhedaṁ gatau tau, caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ, rādhā-bhāva-dyuti-suvalitaṁ._____ [?]

Devotee: Rādhā kṛṣṇa-praṇaya.

Śrīla Śrīdhara Mahārāja:

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
[caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

They're one and the same but still They divided Themselves into two in Vṛndāvana, in Vraja. Caitanyākhyaṁ prakaṭam adhunā. Again They have combined and come as Caitanya, caitanyākhyaṁ. Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam. So who is the first, who is the second: They're both eternal. Eternal means co-existent.

If you want to ask whether winter is beginning, or the summer beginning, or the autumn beginning, the rainy beginning: what should be the beginning? We are to answer that all developing, co-existingly developing, simultaneously developing into this present figure. From crude form it is coming out, simultaneously the whole thing together.

So it is eternal simultaneous, both līlā. So asks us to taste and allow others to taste. One who is tasting something, we're told that our tendency to express such sweet or good taste to others, that is also simultaneously grown, following our own taste. We cannot taste anything, good or bad, cannot taste or cannot do anything completely forgetful of our environment. Some sort of influence from the environment is always with us in our existence. The consciousness of the paraphernalia is indivisible in our own existence. The circumstance is also relative to our own self conception. We cannot conceive our position forgetful of the environment. It is not possible, so it comes to that. In our identification, the environment's position is also inseparably connected. So we cannot be selfish. We cannot be selfish, independent of the environment.

We like our family. We like our country. We like the land. We like the brahmāṇḍa: this way. I'm a member and I have got my Guru, that vātsalya rasa, or mādhurya rasa, that friend rasa. In the seed everything is represented, so co-relative.

The law of relativity, that Einstein says, "We cannot divorce a particular, separate a particular thing from the environment. That thing plus something, some probability should be calculated with that, law of relativity."

The law of relativity requires us to think of outside. So the enjoyment within, and the wish, the will of distributing the same enjoyment to the environment, both is eternal. One cannot be traced as the beginning in particular. So the magnanimous...

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Śrīla Śrīdhara Mahārāja: ...avismṛtiḥ kṛṣṇa padāra, the continued recollection of Kṛṣṇa, the divine feet of Kṛṣṇa, avismṛtiḥ, not that un-forgetfulness of the remembrance of Kṛṣṇa consciousness, of His divine feet.

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi [ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam]

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation (vairāgya)."] [Śrīmad-Bhāgavatam, 12.12.55]

It will dissipate, destroy, abhadra, no bhadra is desirable, what is not good. The element that is not good in us, nasty, which is nasty, which is impure within us, that will be destroyed by the continuance of Kṛṣṇa consciousness, in any stage. In its lower stage, in slightest negligent connection even: can destroy the un - desirability of our connection with things of lower nature. Kṣiṇoty abhadrāṇi ca śaṁ tanoti, and it will promote maṅgalam, goodness within us, śaṁ tanoti. Sattvasya śuddhiṁ, the substantial character of our existence will be improved, sattvasya śuddhiṁ, our soul existence, that will be purified. Our standpoint, our understanding, our aspiration, everything will be purified. Paramātma-bhaktiṁ, and we shall attain devotion, attachment towards the super-subjective realm, jñānaṁ ca. And our knowledge, our conception about the same will improve: jñānaṁ ca.

One word missing [vijñāna], three lettered word, jñānaṁ ca, virāgya-yuktam. Jñāna, virāgya, are the two co-relative terms, jñāna, virāgya, jñānaṁ ca, virāgya-yuktam, one word missing from the memory.

And the knowledge, the conception about that, will have in its retinue, the proper conception and apathy to this mundane world. Virāgya jñānam, virāgya-yuktam, avismṛtiḥ kṛṣṇa-padāra. So anyhow we are to maintain our Kṛṣṇa consciousness, and here the advice is that, try to maintain. Kṛṣṇa consciousness, it is the medicine, and there is no other medicine which can produce Kṛṣṇa consciousness, cure our disease and discover Kṛṣṇa consciousness within us. Kṛṣṇa consciousness is the cause of Kṛṣṇa consciousness. And we have to get help from the sādhus who have got Kṛṣṇa consciousness within them.

Just as from one light another candle may be lit. A candle cannot produce light from within, but it is to be lit from another candle. Something like that. We are to, we are to awaken our buried Kṛṣṇa consciousness which is covered by anyābhilāṣa, karma, jñāna. That should be awakened with the help of another light. That will come to help the slept Kṛṣṇa consciousness within us, and our consciousness will arise from its sleep, as it is. So method is like that, sādhu-saṅga, kṛṣṇa-janma-mūla.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga'
[kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."] [Caitanya-caritāmṛta, Madhya-līlā, 22.83]

At the same time it is told that it is ahaituky, causeless. How to harmonize? Kṛṣṇa bhakti, the faith in Kṛṣṇa, or the devotion towards Kṛṣṇa, we can get from the sādhu. At the same time it is told that it is causeless. So Cakravartī Ṭhākura has: ahaituky apratihatā.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, [yayātmā suprasīdati]

["The supreme occupation (dharma) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [Śrīmad-Bhāgavatam, 1.2.6]

It is causeless and it cannot be checked, ahaituky apratihatā.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati

When it is awakened within our heart we can feel that the heart is getting wonderfully satisfied. The satisfaction is produced in our heart, we can feel it. Ahaituky apratihatā, no cause and cannot be checked, cannot be opposed, any opposition cannot have any effect there. It is such. Then: bhaktyā sañjātayā bhaktyā [Śrīmad-Bhāgavatam, 11.3.31], bhakti comes from bhakti, so it is ahaituky. The light is there, another candle is lit from it. From light, light coming. So it is ahaituky. In this way we are to trace the original light. That is eternal self existence. And it is extending itself. So it has no cause, it is causeless. The cause is there eternally and it is only extending itself. And apratihatā, it may be, temporarily it may be opposed or apparently checked, but it:

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

It won't leave you. For the time being it may suppressed, a little. But it cannot be finished, it is of eternal type, eternal type. It has got connection with the eternal aspect of the universe, so apratihatā. We are to come to, come near such sort of existence. We are to come in connection with that plane of life, a particular plane, plenary existence or acquaintance of nature. It is there. Only we are to connect, have connection with that.

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam

That vijñāna: that was missing, jñānaṁ ca vijñāna-virāgya-yuktam. Jñāna means direct knowledge of the thing. And vijñāna that a systematic knowledge. In Bhagavad-gītā also we find vijñāna.

jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ
yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."] [Bhagavad-gītā, 7.2]

Sa-vijñānam, jñānam, sa-vijñānam, jñāna means a general knowledge. And vijñāna means the knowledge of its constituent parts, as a system, systematic knowledge. So jñānaṁ ca vijñāna-virāgya-yuktam, you will attain the knowledge of the Absolute as a system, a part, hierarchy, gradation.

And virāgya means, twofold meaning, one negative, another positive. Negative; you will have no attraction for non-God, that is mundane attachment. No attraction for mundane necessity. And positive, viśiṣṭa-rāga, you will have viśiṣṭa, excellent rāga, anurāga, attachment, viśiṣṭa. Which is accepted by calculation and elimination, that sort of rāga, in a proper place, not in the approximate good, bad, all mixture, not that. But eliminative attraction, adjusted attraction you will have.

Virāgya-yuktam, jñānaṁ ca vijñāna-virāgya-yuktam, the knowledge that is supported by attraction and also experience of the system, system, as much as necessary in any part of it. Discriminative attachment: attachment for the eye, attachment for the nail, they should not be equal. Adjusted attachment in a particular system, more or less attachment should be well adjusted. Wherever, how much attention is necessary according to that. The head is more the important and the leg is little less. In this way proper adjusted attachment for the systematic whole, you will acquire gradually. First hazy, as a mass of attraction, and then the attraction will be systematized as much as you will come in connection with the other side, the object of your attachment in a systematic way you will be able to realize. Hare Kṛṣṇa. Gaura Hari.

Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti. In general way the good advancement, sattvasya śuddhiṁ, your understanding in its progress will eliminate undesirable portion from it. Your conception will be more clear and clear. More and more clear. So undesirable things from your conception will gradually vanish and it will lead to the perfect conception, sattvasya śuddhiṁ.

In the beginning the sattya, what you come to understand approximately to be eternal sat-cid-ānanda, but there will be gradual development of your understanding. More clear and more pure! First a mass of light, then a figure, then the potency, then the līlā with the potency, in this way your approach will be closer and closer and many things close and minute things will come

to your view. The minutest part also, detailed things, the full cid-vilasa will be gradually very close to you, or you will be led closer to the specified differentiated view of the plane, higher and higher. In this way development progressive, progressive life in bhakti, in devotion. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Any question?

Dhīra Kṛṣṇa Mahārāja: So when it says,

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, [sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

Śrīla Śrīdhara Mahārāja: Vāsudevaḥ sarvam iti. From Brahman conception the different instalments, first all consciousness, then the consciousness is of individual character. Individuality is added to consciousness. No consciousness can exist without personality. The consciousness is personal. The next step will come. The consciousness is for personal: personality and consciousness that is, cannot be separated one from another. What is differentiated from personality that is only a halo of the personality, something like, that is Brahman, there also minutest personality, combination, akṣaram. Kṣaram atīto 'ham, akṣarād api cottamaḥ.

[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad-gītā, 15.18]

Kṣara means perishable changeable or unchangeable, eternal. Substance of two kinds: changing or unchanging. Kṣaraḥ sarvāṇi bhūtāni.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the

Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [Bhagavad-gītā, 15.16-17]

"Whatever we see in the changing aspect of the world that is called kṣaraḥ: and ākṣara unchangeable. I am transcending, I exist transcending both of these two substances, kṣaraḥ, ākṣara. I am Purusottama. So My name is Puruṣottama."

Puruṣottama means Vāsudeva. Vāsudeva, bahūnāṁ janmanām ante [Bhagavad-gītā, 7.19]. When the jñānī, the Impersonal School, they come to understand that the prime cause of consciousness of their quest is personal one, then they come to conceive Vāsudeva. But such jñānīs are very rarely to be found. Mostly jñānīs cannot cross this line. They are lost there:

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [Śrīmad-Bhāgavatam, 10.2.32]

They generally, the general faith of the jñānīs to climb up to the highest position with great effort, and then when they cannot catch that consciousness means person, cannot cross that; they have to revert back, come back, fall back. And those that can cross, 'Yes, consciousness means person; the big personality, I am small.' So bhakti begins there. The relation of subordination of the lower to the higher that comes to be effected. And sa mahātmā sudurlabhaḥ [Bhagavad-gītā, 7.19], and such a person amongst the jñānīs is very rarely to be found who can take the positive connection for the higher aspect of life, sudurlabhaḥ. And mostly they come back. They have to come back from that. After much penances they climbed up to that high mark, and because they did not accommodate that the higher entity must be dealt with devotion so they had to come back.

Those are vāsudevaḥ sarvam iti [Bhagavad-gītā, 7.19], Vāsudeva is personal, Puruṣottama, but they can cross the line and enter Vaikuṇṭha. And there we are told gradually as their vision grows more and more they can find potency on the side of the personal God. Then becomes a devotee of Lakṣmī Nārāyaṇa, and enters complete in Vaikuntha sevā. But there is awe, reverence, there are śāstric rules, and there are examples of the higher realized souls to guide them. And there they do not find the whole of their innate nature. Having full engagement some sort of thirst have no corresponding relation to satisfy its inner tendency.

And when they feel some urge from within, they are to search after other rasa, a purer friendship, friendly service, then the filial service. And the mādhurya rasa service, service of a sweetheart. Consorthood urges him to go up, or go deeper, and gradually coming in contact with such agents, gradually they find their own heart blossoming and blossoming to its fullest extent takes him gradually towards Goloka Vṛndāvana.

He can see that what was Brahman, then Paramātmā or Vāsudeva, then Lakṣmī Nārāyaṇa, that has gradually come into him as Kṛṣṇa consciousness, not Nārāyaṇa consciousness. Superseding Nārāyaṇa consciousness he comes in contact with Kṛṣṇa consciousness of the reality. He'll awaken, he finds himself awakened in a plane where he sees the all connecting, all harmonizing principal is no longer Nārāyaṇa, but He's Kṛṣṇa, as Kṛṣṇa fully awakened. His heart also fully awakened, and at the same time it says that the environment, the object of his search is also fully equipped: full-fledged theism. Full-fledged theism; the theistic conviction, conception, receives its satisfaction in the fullest way.

Just as with the opening of the eye we can see the world, and according to the degree of our sight we come to the subtlest thing of the environment. So also by our inner awakening of the fullest type we come to a particular world, environment, and that is Vṛndāvana, Goloka. Vṛndāvana: the land of love, spontaneous labour, movement. Movement is spontaneous and all around we find only friendly plane, plain, friendly and very intimacy, intimacy. And no quench for higher but with the quench, eternal quench of coming in closer relation with them, closer connection with them. No possibility of any higher change of environment. But that is almost final and now only remaining things, how to come in, from closer to more close connection with the environment. And that becomes the initiative of our movement there, more and more intimate connection with the environment. Environment is eternal. But our intimacy, there is the competition. The movement and the guidance is there.

That is what may be thought of as nitya-līlā. Nitya-līlā. Līlā means movement, some sort of necessity. Repetition, but ever new, ever new, only question of time. Every day when I am hungry in the morning food is tasteful to me. Not always. So by the movement of the time it is like that. Everything is palatable, not stale. It is managed by Yogamāyā in such a way. The līlā is eternal. Fullest satisfaction of all the inner parts of our system: the wholesale satisfaction of every atom of our constituent part of our spiritual body. In this way things go on.

prati aṅga lāgi kānde, prati aṅga mora

[Jñāna Dāsa says in his Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs:
"Every part of My being cries for the corresponding part of Him."]

Every limb, every part of my limb cries for the corresponding part of the limb of the other side. The sambhanda, it may come to such a stage that every atom constituting my body, my spiritual body, mind, whatever it may be, will aspire after the union of the every corresponding part of the environment. And this way, in such friendly way, so many are moving there, and it is adjusted by Yogamāyā. Hare Kṛṣṇa. Hare Kṛṣṇa. Prati aṅga lāgi kānde, prati aṅga mora. The highest conception: every atom in my existence is in loving aspiration with the environment. And that is Kṛṣṇa. Kṛṣṇa consciousness has circulated me. Circulated means from all sides it has embraced me. I'm lost in the thought of Kṛṣṇa consciousness which is detailed, elaborate, acquaintance. I'm merged, I'm merged in the deeper most part of Kṛṣṇa consciousness where I shall feel that Kṛṣṇa has captured every atom of my existence. Every atom is feeling as if separate pleasure by His embracing. By His embracing, and that also is possible only in consorthood of relationship; that every atom has been embraced, captured. Coming through the

most intimate connection, ādi rasa or mukhya rasa, the name of mādhurya rasa is ādi rasa. That is the most original. That is the source of all other rasa. All other rasa is dependent on ādi rasa. And mukhya rasa, all rasa is represented there, all other rasa, sum total of all rasa, of course with the gist of them. We are told like that and Mahāprabhu came with this, anarpita-carīṁ cirāt [Caitanya- caritāmṛta, Ādi-līlā, 1.4]. What, it is considered never any distribution, possible distribution of it was previously, before Mahāprabhu.

In Jaiva Dharma we find one Vaiṣṇava is asking his Gurudeva: "Devotion that is eternal, but why do you say that it came from Mahāprabhu?"

Then his Guru, that Paramahaṁsa Bābājī, his Guru, he's saying, "I visited Vṛndāvana and asked the eternal servitor of Śrī Caitanyadeva, Śrī Sanātana Goswāmī, anarpita-carīṁ cirāt, what is the meaning underlying? What has never been dealt with before?"

Then he told, "Bhakti is eternal, generally, in Nārada-sūtra, Śaṇḍilya-sūtra, all these things. But the type of devotion what Mahāprabhu, what we meet after the advent of Mahāprabhu Śrī Caitanyadeva; that was not previously any time open to the ordinary person. So it is called anarpita-carīṁ. And what is that? That this is that, this complete surrender to Kṛṣṇa in consorthood of relation where every atom of the jīva soul gets welcomed and embraced by the corresponding atom of Kṛṣṇa consciousness in mādhurya rasa. That was not open to the public before. This is my finding or my faith. You may accept or may not accept." Sanātana Goswāmī told it to the Vaiṣṇava Ācārya, "This is my private conception. You may take it or may not." Sanātana Goswāmī told. So, devotion in general there is beginning.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇā-nukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [Śrīmad-Bhāgavatam, 2.1.7]

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

Begins from here.

parinisṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [Śrīmad-Bhāgavatam, 2.1.9]

The beginning of bhakti is śanta rasa, catuḥsana.

tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [Śrīmad-Bhāgavatam, 3.15.43]

The primary admission into devotional school: above jñāna, vairāgya, śanta rasa.

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [Śrīmad-Bhāgavatam, 11.14.15]

Step by step the development of the devotional school has been proved here, so gradation is there.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

The beginning of devotional life, and then there is step by step going up. In Rāmānanda Rāya:

varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of varṇa and āśrama."] [Viṣṇu-Purāṇa, 3.8.9] [Caitanya-caritāmṛta, Madhya-līlā, 8.58]

The beginning.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

Second step: third,

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

No, third:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu)."] [Śrīmad-Bhāgavatam, 11.11.32]

Then fourth:

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of

My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

Then, "eho bāhya," [Caitanya-caritāmṛta, Madhya-līlā, 8.59], the fourth step: "eho bāhya." Then:

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

That is the fifth, "eho bāhya āge kaha āra." [Caitanya-caritāmṛta, Madhya-līlā, 8.59] Then,

[yan-nama-sruti-matrena, puman bhavati nirmalah]
tasya tirtha-padah kim va, dasanam avasisyate

["A man becomes purified simply by hearing the Holy Name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?"] [Caitanya-caritāmṛta, Madhya-līlā, 8.72]

Sixth, then the sākhya rasa, then vātsalya rasa, eho bāhya uttama, then mādhurya rasa, in this way it is going up. Systematically we are to understand and digest. Digest what is bhakti. In the beginning we must have a broad conception of the positive world, the world of dedication. The world of exploitation we are living in at present. Just the opposite life is possible similar, a systematic and progressive life of dedication. And the renunciation, that is in the middle. We must have, tre dhani vadi padam [?] Three checks of the Lord, exploitation, renunciation and dedication. The basic faith we must have.

End of 82.02.19.A

Start of 82.02.19.B

Buddhi Yoga Dāsa: When Kṛṣṇa took His Mohinī Avatāra and Śiva was following Him, but in Śrīmad-Bhāgavatam they say that there was no issue. But in South India they worship an issue which is called Hari Hara Putra. Is this bona fide?

Śrīla Śrīdhara Mahārāja: Who's putting this question?

Devotee: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga, when has he come?

Buddhi Yoga Dāsa: I've just come.

Akṣayānanda Mahārāja: Today.

Śrīla Śrīdhara Mahārāja: Today? All right! Then, what is your question?

Buddhi Yoga Dāsa: When Kṛṣṇa took His Mohinī Avatāra and Śiva was following Him, in Śrīmad-Bhāgavatam...

Śrīla Śrīdhara Mahārāja: Yes. What is the question underlying?

Buddhi Yoga Dāsa: The question is, in South India they worship an issue as Hari Hara Putra, the combination of Śiva and Viṣṇu. I was asking if this was bona fide? There was an issue, there was a putra from Mohinī and Śiva.

Śrīla Śrīdhara Mahārāja: What does he say, in South India?

Akṣayānanda Mahārāja: In South India they worship the Hari Hara Putra, the son of Mohinī and Śiva. Is it correct or not?

Śrīla Śrīdhara Mahārāja: Ha, ha. Mohinī and Śiva. This is the first time, we travelled throughout the South India, the first time this comes to me. And it gives me a suggestion that there is a class of pāṣaṇḍīs, followers of Śiva, extreme followers of Śiva, it is perhaps their created blaspheme. This never occurred. And if it is found in any Purāṇa, Liṅga Purāṇa or this tamasic Purāṇa, then also it should be taken as, Mayavada macharsan patchan navodam utchatay [?] Later created by some of the mischievous persons in that way, pāṣaṇḍa Śiva.

And so Rāmānuja told, Bhagre na cakre mano pi no gadchet so mangiram [?] "It is better that a tiger will devour you. Yet, never the less you must not enter into the temple of Śiva." No gadchet so mandiram [?] "So for shelter, don't go to take shelter in Śiva temple: rather, the tiger may devour you. You'll be less harmed."

So Śiva: I have not heard like that, so far. Rather it is mentioned in Bhāgavatam that Śiva was so much excited seeing that Mohinī Mūrti. Mohinī Mūrti was not a material one, only Śiva wanted, Śiva was not present when Mohini Mūrti, Viṣṇu distributed nectar amongst the Gods and the demons. Śiva heard it afterwards, and he was so much charmed with the description of the beauty of Mohinī Mūrti that he came to the place later on when all things have finished.

Then Śiva prayed, "If I could have seen that beautiful Mūrti."

Then when he went to Nārāyaṇa and prayed for this, then suddenly he saw that beautiful woman figure as Mohinī, just appeared before him, before his eyes.

And Śiva's wife was just on his side, but still, wife in the side, that means the man must have some check, but he forgot himself, that his guardian is there. Forgot, and so much besides himself, he approached to catch her. But the Mohinī Mūrti, that was a phantom and that slipped away, then vanished.

But Śiva was so much excited that the semen fell from him, and wherever the semen fell, the gold was produced thereby. It has been mentioned in Bhāgavatam. But not any possibility there was of union between Mohinī and Śiva. No possibility.

And Viṣṇu is always Puruṣa, enjoyer, and not to be enjoyed anywhere. Intrinsically, substantially, He's always enjoyer, and not to be enjoyed. That is prakṛti. We have never heard that Viṣṇu took the form of women. He's enjoyer, not to be enjoyed. Predominating Moiety, not Predominated Moiety!

Hare Kṛṣṇa. Where have you found that?

Devotee: In Kerala.

Devotees: Where? What place?

Devotee: All over Kerala the temples of Ayappa.

Śrīla Śrīdhara Mahārāja: Then, ancient or recent?

Devotee: They say ancient.

Śrīla Śrīdhara Mahārāja: They say: what you have, your experience?

Akṣayānanda Mahārāja: He's talking Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa means?

Akṣayānanda Mahārāja: There's one particular...

Śrīla Śrīdhara Mahārāja: Ayappa? Particular Province?

Akṣayānanda Mahārāja: No, particular deity called Ayappa. You must have heard of them in that time also.

Śrīla Śrīdhara Mahārāja: Where is it located, in what town?

Akṣayānanda Mahārāja: Many places in Kerala, Tamil Nadu, many people worship Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa means the son of Viṣṇu and Śiva?

Akṣayānanda Mahārāja: Yes. I also saw that. They're bogus.

Devotee: There main shrine is in Shabri Malay [?]

Śrīla Śrīdhara Mahārāja: I did not hear. I heard only that they take Viṣṇu as the brother-in-law of Śiva, because in Vṛndāvana, from Yaśodā the twin came asta-bhuja-devi, whom Vasudeva took to Mathurā from Vṛndāvana, the Asta Bhuja Mūrti, the sister of Kṛṣṇa. Kṛṣṇa was born and asta-bhuja Mūrti born. Vasudeva took Kṛṣṇa to Yaśodā and took her son. So, they say that that asta-bhuja Mūrti, Kātyānanī, she was the sister of Kṛṣṇa and because asta-bhuja is the wife of Śiva, so Viṣṇu becomes wife's brother, that is brother-in-law. In this way, they represent Viṣṇu. The extreme section that worship, that take Śiva to be the highest god. Four sections of the Śiva worshippers we found in the South. Pasupat, I forget the name, four sections they are divided into.

But I never heard hitherto that such one child has been...but I found the name of Nija Linga papa [?] Nija Linga papa [?] whose, papa means father, whose father is his own; who is his own father. Nija Linga papa [?] He's father of Himself. That is Nija Linga [?] That is Svayambhū, He has created Himself. That is Svayambhū. "By Itself," of Hegel, "He's by reality by itself." Nija Linga [?] Hare Kṛṣṇa.

Māyā akrti [?] Mahāprabhu says that Sanātana Goswāmī that, mahishi haran [?] Keśa Avatāra, Rudra vakan [?] that is all imagination to suit some purpose what is that word technically known, Mahāprabhu told, remarked, āsura mohan.

Just as Śaṅkara was ordered that, "Go and try to take away the general attention of the people against Me, do away from Me. Lokan madvi mukan koro [?]"

That is for the utility of segregation. In a hospital the more serious patients are taken away for the interest of the less serious patients. So this policy has been adopted, that the, who are great offenders, serious offenders, more heinous, they should be secluded. They're all offenders, more or less, but the most desperate should be separated to save the mild offenders. For the interest of the mild offenders, the grave offenders should be separated. So those who are, whose disposition is more atheistic, they should be separated from the wavering, hesitating public. So madvi koram kuro [?], that "I am God." Preach that, it has been said like that. Lokan madvi mukan kuru [?] What's the name you told?

Akṣayānanda Mahārāja: Ayappa.

Śrīla Śrīdhara Mahārāja: Ayappa. Aya means aya, apa means father. Aya means masaya, apa means father, pita mahasaya. Ayappa, aya means father, apa means also father, aya means father aya. Both pita – ayappa – bap e bap – something like that, father of the father, ayappa, the father of the father.

Devotee: Aya sometimes means big brother.

Śrīla Śrīdhara Mahārāja: Meaning may come to this, aya, bap apa, father's father, that is father's father, ayappa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Anyhow, that. Gaura Haribol. Gaura Haribol. Any concoction, a curious concoction!

Devotee: Mahārāja, I was wondering, since today is Ekādaśī, if you could tell us a little something about the importance of Ekādaśī.

Śrīla Śrīdhara Mahārāja: Ekādaśī. Aprākṛta. Aprākṛta means which is like prākṛta. Super-mundane, aprākṛta, which is similar to mundane, but not mundane, that is aprākṛta, super-mundane. The mundane colour is there, so the word mundane is used. But we are to remind, give warning, that this is not mundane though similar to mundane, so, aprākṛta. So we are told... Dhīra Kṛṣṇa Mahārāja is going away?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...super-mundane, so like mundane, similarity. It bears the similarity of mundane. So as we find here that by the influence of the Moon, here in this world, everything by the influence of the Moon, from the heat of the world, or the rasa, means the watery portion in the body, that increases, in every place, in the samudra, in ocean also, this draw, the ebb and tide, what is that, ebb and tide?

Aranya Mahārāja: High and low tide.

Śrīla Śrīdhara Mahārāja: High and low. So in full Moon and new Moon, nearing both these occasions there the watery portion is swallowed, is enhanced, and thereby the enjoying spirit is also developed. I'm talking of it from the lecture of my Guru Mahārāja in Kurukṣetra in nineteen twenty seven or twenty eight. The basis, scientific basis that by the movement of the Earth, Moon planet and the Sun, the heat becomes less: and the exciting rasa, juice in our body is enhanced, and thereby it increases the tendency of exploitation, enjoyment. So, fasting is necessary to meet with that external movement of the nature, the fasting can save us from that peculiar reaction. So fasting has been recommended, and especially if one cannot fast at all, it's impossible, then he may take to some classes of diet that will give less cause for excitement, so anukalpa. But mainly fasting, why? To check the senses, because the senses at that time, by the natural flow, it becomes more intense, and the result is that he's excited, and he wants to enjoy, to encroach on others, on the environment. So this unfair encroachment of one's own self, to be controlled, this fasting has been recommended; this is one way.

And another way, if it is taken to the centre; by, in such season, that Kṛṣṇa Himself, He also feels more necessity of enjoying, and when Kṛṣṇa feels more necessity, the devotees, they get a greater chance of service. The time is very valuable for them, because Kṛṣṇa wants to enjoy, and

at that time, devotees should be busy to supply the things for His enjoyment, so much so that they won't have any time to feed themselves. Upa sāmīpya vāsa, upa means sāmīpya, always to remain by the side of Kṛṣṇa, whatever He wants, only to supply. They forget to take their own food etc., or any other thing. They want to be more busily engaged for the service of Kṛṣṇa, because in the time of need they will fetch more remuneration, that is affinity towards Kṛṣṇa; more grace, so upa sāmīpya vāsa. And secondary is to, by fasting we can make our body dry, and so our enjoying spirit will be lessened. These two: the general explanation.

Then there are so many things, that everything is conscious, everything is personal. So Ekādaśī has got her personal character, and she devotes herself for the service of Kṛṣṇa with all, accompanying them in the service of Kṛṣṇa, engaged them. And does not know any food or anything else, and does not allow others also in her group to take food and waste-time, but always engagement with the service of Kṛṣṇa, underlying meaning is that. Am I clear?

Devotee: Yes.

Parvat Mahārāja: Why is it then, that we take some food, and not other foods?

Śrīla Śrīdhara Mahārāja: That I told, that is less injurious. Those that are considered to be less injurious, not more exciting, in that way it has been. And also it is mentioned in another way in Hari-bhakti-vilāsa. Some peculiar sins, they're fond of taking their shelter in those places which we reject. Pāpa means a type of sin that are very fond of taking their shelter in those trees and those places which we surely want to avoid. It is mentioned like that. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, can you tell us also about the importance of Dvādaśī?

Śrīla Śrīdhara Mahārāja: Yes, Ekādaśī, Dvādaśī, then Pūrṇimā, Amavasya. So in the beginning Dvādaśī is more: in another word we are told, another aspect, approach, that Ekādaśī, Dvādaśī, they are very favourite tithi of Hari. So, in that the underlying cause already explained, but it is told that these two tithis they are very favourite to Hari. And in those tithis, if we serve Hari, Hari will be pleased with a smaller service.

So, Dvādaśī, Ekādaśī, both are very favourite to Hari. So Dvādaśī has been called more favourite but little lenient. So Ekādaśī only aṣṭa mahā Dvādaśī, then there we can leave Ekādaśī and we observe Dvādaśī, otherwise Ekādaśī observance is compulsory. Though Dvādaśī is also honoured and favourite of Hari, still Ekādaśī has got preference for fasting. And only in the eight cases, by the mixture of nakṣatra tithi etc, that Dvādaśī has got the preference over Ekādaśī.

That is the time when our small service will give us greater result. That is the clue, the key. In Ekādaśī, in Dvādaśī, if we serve, service is small, but we get some greater remuneration. Remuneration means His prema, priti, serving attitude, our earnestness, all these things will be enhanced at that particular time, season.

But the scientific cause in that sense, that Hari in that time because pure, because Hari wants to consume more from the service. So, that is the fortune of the servitors, that Hari demands more service, so the importance for the servitors. At that time during Ekādaśī and Dvādaśī, less

service of Hari is more useful. That is the key. Hare Kṛṣṇa. Gaura Haribol. And in the approach of Pūrṇimā, Amavasya, where the rasa, that the material eccentricity of enjoying energy becomes to the highest degree, so, check in the beginning the check, before full Moon and new Moon, that is checked nearby.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.

[A devotee places a wireless microphone on Śrīla Śrīdhara Mahārāja's clothing]

Dhīra Kṛṣṇa Mahārāja: It is a microphone that works, wireless microphone.

Śrīla Śrīdhara Mahārāja: Oh, in any place it may be placed?

Dhīra Kṛṣṇa Mahārāja: Anywhere.

Śrīla Śrīdhara Mahārāja: I'm told that one button, this button was presented by America to Kruschev or from Kruschev to American President, "I'm presenting this button to you." And it was there, and whatever they're talking all reported.

Dhīra Kṛṣṇa Mahārāja: It is like that.

Śrīla Śrīdhara Mahārāja: And in the second war I was told that one Japanese, half mad sādhu, he was posted in Burma. Under a tree, he was a madman begging, and spending his days in some meditation and etc. But he had a peculiar type of machine, something like in his hand, that was detected. And then it was found that he was a spy, the sādhu, but only what he speaks sometimes, this hand watch perhaps, and that is transmitted.

Parvat Mahārāja: They think that we Western Vaiṣṇavas, that we are from the C.I.A.

Śrīla Śrīdhara Mahārāja: They're of that mentality. Sama shila bhajanti vai [?] "They're all of political mind." I was told that there was one leader of communistic thought previously, one Nipen [?] Professor Nipen [?] when he came here, he also gave lecture, and he told that, "I went to meet Bhāvānanda Mahārāja."

Swāmī Mahārāja was present at that time. But he told, "You Indians, you don't like, you don't want to put faith in God; it is very wonderful. You first put faith, and then you see whether He is or not. Beforehand you say, 'there is no God, no God,' but come to see God in a process that has been recommended: then you will know."

So that gentleman told, that Professor here, "That I was not defeated by his arguments, but I could trace his simplicity, and that attracted me." That gentleman told.

And I was told by another gentleman that he approached Bhāvānanda Mahārāja, "You are all C.I.A," all these things. "That we wonder that in India, you cannot think it that a man can exclusively devote his life for spiritual purpose. We are to see that in India, the land famous for its spiritual culture."

So, they are all, so it justifies our attitude of Guru Mahārāja to approach the West, that these are slave mentality, they're doing right. The Indians or Asians, they are more or less hankering up, staring at European culture, civilization. So they are all slaves to that culture, scientific civilization, so they should be approached, not these people who are always hankering after the glamour of present civilization which is found in Europe and America, in the Western countries. So, it is useless to approach these people, but rather we shall try to approach them. So, they're all more or less political minded, mostly political minded, can't see beyond politics, this body conception.

Though the land is famous for spiritual cultivation, but this Kali-yuga just the opposite. And so Mahāprabhu has come with the highest conception of spirituality, the highest degree of spiritual conception. He had to come to retaliate, to save the situation. The highest form of theism, a drop of the highest form of theism may be dealt with to these persons. Other medicines won't work. Only the highest type of medicine can work here. So in some other ages also, men who have got real sense, they aspire after a birth in Kali-yuga. Apparently so unfavourable for spiritual life; so very unfavourable for spiritual life this Kali-yuga, but still, sāragrāhī, there are persons in any other yuga where apparently the environment is more spiritual, they want a birth in this Kali, the adverse position, that the highest degree of theism is distributed here.

kaliṁ sabhājayanty āryā, guṇa jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate

["Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana."] [Śrīmad-Bhāgavatam, 11.5.36]

Only by small participation into that higher type of theism, one can be fulfilled in all respects, aspects of life. So, because the environment is unfavourable, the guardian, our guardian is more thoughtful about our goodness, welfare. Taking more care; more attentive to take care of us. Because the environment is so harmful our guardian's eye is more vigilant towards us, and they are providing similarly for our relief.

All political consciousness, politics, politics! Many of C.I.D's approached me also, several times, and I told them straight, that, "No."

I was told that Swāmī Mahārāja was also asked by Indira [Gandhi], "That they say that there are so many C.I.D's under your..."

"It maybe, that's your lookout." Swāmī Mahārāja told this straight. "It is your lookout. There may be some. So many persons come. But I say that I am starting really, dealing with reality, and not with this politics or sociality, I can assure. But in such a huge crowd, some may enter, and it will be your business to find them and to punish them, not mine."

And Indira was very affectionate to Swāmī Mahārāja, because when she was a child, she used to come with her father to purchase medicine from the shop of Swāmī Mahārāja in Allahabad. Because the national medical shop was only in Bengal, Bengal Chemical, the first medicine was produced here in Bengal, and he was the agent of that Bengali country made medicine in Allahabad.

And Jawarlal [Pandit Nehru], Itilal [?] because they were nationalists so they liked the Indian production of medicine, anything which is produced in India, to encourage that industry, so they were customers to Swāmī Mahārāja's shop.

And Indira as a girl, she also followed her father to purchase medicine from Swāmī Mahārāja. At that time she was perhaps a girl of nine or ten, maybe. In nineteen thirty, when I met Swāmī Mahārāja, Indira was a girl of twelve at that time. So even from before, she used to come with her father to purchase medicine from Swāmī Mahārāja. So, eight, ten, nine, she used to come to Swāmī Mahārāja, the only agent of the national production of medicine in India at that time. No Bombay production in Maharastra or Gujrat they began. Only Bengal produced first medicine. Hare Kṛṣṇa.

So, he, Swāmī Mahārāja addressed her as "Indu," her family name, Indu. Hare Kṛṣṇa.

And also she told, I heard from Swāmī Mahārāja perhaps, direct, she told, "You need not come to me for this concern, you may send your secretary to me. That will suffice." She gave assurance to Swāmī Mahārāja.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma Rāma.
Hare Hare. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: How is it that Advaita Ācārya can be Mahā Viṣṇu and Sadāśiva?

Śrīla Śrīdhara Mahārāja: Sadāśiva and Mahā Viṣṇu have similar positions; that is, the jīva tattva as a whole represented in Śiva, as a whole. If the whole jīva tattva is represented in a symbolic way, that comes to give delivery of Śiva. And Śiva has got two fold characteristics, with adaptability of two sides. One, he can exploit this misconceived world...

End of 82.02.19.B

Start of 82.02.19.C

Śrīla Śrīdhara Mahārāja: ... But when you go to serve the real world, that is Śivaloka. It is called Sadāśiva: the more original form of representation of Śiva there. And there, the Viṣṇu, that Śiva is also utilized for the first officer to serve for the, this mundane world, the misunderstood world. So Nārāyaṇa enters there, enters in one aspect, in one function, He enters there and manipulates through him. So if we're to look at the manipulator, then He's Mahā Viṣṇu, and where the inspiration is, has come and through whom it is working, then we find Śiva; the delegation of Mahā Viṣṇu come in Śiva. So that is an eternal post created at the bottom of this whole brahmāṇḍa, that is the misunderstood aspect of the world. The eternal position of an officer,

where the delegation of Viṣṇu is there in the creation: in the management of this world. If we look at the inner function, there is Mahā Viṣṇu, and Mahā Viṣṇu is utilizing the highest representation of this māyic world, the jīva as a whole, searching after, it is incomplete, it is imperfect.

Whenever any Southern Indian people approached me when I was there in Madras, "Śiva is greater or Viṣṇu is greater?"

I used to point out to them this thing, that Śiva's type is a searching type, a penance, he's practising penances and searching after truth; he's not complete. But Viṣṇu is always full. Generally, Viṣṇu Avatāra is seen to be full with His own; not searching for any higher promotion or higher object. But Śiva is a type who is searching and inquiring and making penances to attain his end. So he's in want, but he's trying his utmost to eliminate his inner want. He's a type like that, seeking after truth, searching after truth, and making penances. But Nārāyaṇa, He does not do, He's such. He's full in Himself. Generally we see where so many, this solution, so many problems, none can solve, then at last they come to Nārāyaṇa, and He comes and solves the matter. His position is like that. He's self-contented, and He's the giver of the highest solution in the case of very intricate position, which cannot be solved by any other.

Devotee: Mahārāja, did Rāmacandra really do Śiva pūjā?

Śrīla Śrīdhara Mahārāja: Yes, He did.

Devotee: Why?

Śrīla Śrīdhara Mahārāja: In a formal way, as He came as human being. Kṛṣṇa also in Dvārakā life, He also showed so many. Even the brāhmaṇas and so many observances of varṇāśrama dharma He did; He also served His Guru, He went to Gurukula, this is all in human way He wanted to:

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ
sa yat pramāṇaṁ kurute, lokas tad anuvartate

["Whatever action is performed by a great man, the general masses imitate and follow. And whatever standards the great personality sets by exemplary acts, the whole world pursues as the right conclusion."] [Bhagavad-gītā, 3.21]

utsīdeyur ime lokā, na kuryāṁ karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [Bhagavad-gītā, 3.24]

What the higher personality does, the others follow, so,

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [Bhagavad-gītā, 3.26]

In Gītā it is, what you want, the answer given in Bhagavad-gītā. "If I do not observe all these things, the public won't care to observe, and they'll be lost. So, I have to do."

So Rāmacandra, as He came here to teach a particular type of lesson to the public in this mundane world, and as mundane, He had to approach all the duties. Only in special cases He asserted Himself. Then He began the worship of the ocean, the person ocean. But the ocean did not care to come to Him, the sea. When just before the construction of the bridge from India to Laṅkā, He, to keep the honour of the sea, He fasted whole day, and He worshipped the deity of sea, and He wanted to ask her permission. But she did not care to come, to appear.

Then He asked Lakṣmaṇa, He ordered Lakṣmaṇa, "Oh, she's not coming. Give My arrow and bow. I shall make the whole sea a dry pit, the whole water I shall draw out of her."

When the goddess of the sea, she could understand this, she ran and fell on His feet.

In this way, He came in a human form, and to show to the public how an ideal king should go on in discharging his duty. He was conscious of that, so in a human way He behaved almost everywhere. So, once He worshipped the sea, worshipped many, worshipped Śiva also, and also gave respect to the brāhmaṇas, to so many, like a human being.

Devotee: Mahārāja, are Hanumānji and Gaṇeśa and Subraminia, are they āṁśas or jīvas?

Śrīla Śrīdhara Mahārāja: Hanumānji is a devotee, svarūpa-śakti. His eternal abode is Ayodhyā in Vaikuṇṭha. And what you say, Hanumān, svarūpa-śakti.

Devotee: Gaṇeśa, Gaṇapati.

Śrīla Śrīdhara Mahārāja: Gaṇapati, sometimes within him some function of Viṣṇu enters and works. Some delegation is found sometimes. But Gaṇapati means binayaka [?], that is the leader of the democratic party, gaṇ means many, and the leader of the many. Generally they're miss-doers, binayaka [?]. They represent the voice of the people, voice of the self-seekers. People are generally, fallen people in bondage they're self-seekers. And Gaṇeśa is the leader of them. So they're satisfied: when one is going to begin a good action, any good attempt, give some in way of bribe something they, 'Don't come to prevent my good attempt, I'm satisfying.' So in the

beginning the gana binayaka binakara [?] whose nature is always to disturb the good people they're giving something. 'I'm giving this. You go off. Don't disturb me.' A disturbing element: that is Gaṇeśa. And also there is some, sometimes we see there is some delegated power in Gaṇeśa. In Bhagavad-gītā [chapter ten] it is mentioned.

"Wherever you'll find any power concentrated you may think that I'm there, that vibhūti-yoga. In this way, wherever any power, anything big, anything, greatness, you find extraordinary, you must think that My power in any way is there. And tapasya also, by penances they want to acquire some power, they pray, and I have to give him something. In this way!"

Akṣayānanda Mahārāja: So Gaṇeśa is jīva śakti or svarūpa śakti?

Śrīla Śrīdhara Mahārāja: Gaṇeśa? Gaṇeśa is not svarūpa śakti. And the Kārttikeya he's also sometimes delegated power, because to kill a great demon the Kārttikeya was necessary, and peculiar, some potency to be attached there to make him successful in his campaign. Just as sometimes the leader of the party is given, is promised some reward. "Oh, you control your men. I'm rewarding you with this little thing, and you control your party." A form of bribe! So for the benefit of the people, and for the good administration, many things to be adopted by the administrator! Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, after Nṛsiṁhadeva killed Hiraṇyakaśipu, no one could approach Nṛsiṁhadeva to pacify Him except Prahlāda Mahārāja. Why couldn't Lakṣmī approach Him if Lakṣmī was His eternal consort?

Śrīla Śrīdhara Mahārāja: That was the, to make the position of Prahlāda Mahārāja unique, in the relation of service to Nṛsiṁhadeva. Lakṣmī Devī she withdrew herself and purposely told that. And apparently it was also convincing for the peculiar figure of Nṛsiṁhadeva.

Lakṣmī Devī she told that, "I'm afraid to approach Him. He's in a furious mood. But only this has been taken for Prahlāda's cause, benefit. So only Prahlāda can approach Him, and he'll find in a loving mood. Otherwise He's now in a furious mood, and approach from any other quarter will have a clash between His present mood and from any other mood from any other quarter. But this is meant only for Prahlāda, this furious figure. And Prahlāda's approach will be considerate and will be real path to the solution to minimise His anger."

That was a general common sense, and by that Prahlāda's devotion that was eulogised. And Lakṣmī Devī herself told that, "I'm afraid to approach Him when He's so much enraged." And only Prahlāda, and it was the nature, it was the truth, and thereby Prahlāda's position was enhanced as a devotee.

Dhīra Kṛṣṇa Mahārāja: So also in Rādhā-kuṇḍa Śrīla Bhaktisiddhānta Saraswatī Ṭhākura he spoke about Prahlāda Mahārāja from the Bhāgavatam.

Śrīla Śrīdhara Mahārāja: Not Rādhā-kuṇḍa. In Vṛndāvana he asked his sannyāsī disciple to explain about Prahlāda Mahārāja's śuddha bhakti from Bhāgavatam, and not to indulge in

describing the pastimes of Kṛṣṇa and gopī and others, because it is too high. We must begin from the first plane of bhakti. Then that is above, pūjāla rāgapaṭha gaurava bāṅge. That is high, high.

And the sahajiyā has taken down in this mundane rasa in Vṛndāvana. So to discourage them that, "What you are doing in Vṛndāvana, thinking you are gopī and Kṛṣṇa in this way you are doing, this is all false, wrong. This is all hell. You have created a hell in Vṛndāvana. So begin from ABC, the śuddha bhakti, Prahlāda, śuddha bhakti. Then go step by step to the higher devotional realm."

And in the Śyāma-kuṇḍa and Rādhā-kuṇḍa, at that barrier, he himself used to explain Upadeśāmṛta of Rūpa Goswāmī and not any tenth canto, and Rādhā-Kṛṣṇa līlā, but Upadeśāmṛta he explained himself there. And were the listeners, audience. Gaura Sundara.

Dhīra Kṛṣṇa Mahārāja: In which position are the teachings of Ṛṣabhadeva?

Śrīla Śrīdhara Mahārāja: Ṛṣabhadeva? What part you want to learn?

Dhīra Kṛṣṇa Mahārāja: That where are his teachings placed: in which devotional stage? Like you say Prahlāda is śuddha bhakti.

Śrīla Śrīdhara Mahārāja: You give particular instance.

Dhīra Kṛṣṇa Mahārāja: Of his teachings?

Akṣayānanda Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Like, nāyaṁ deho deha-bhājaṁ nṛloke [Śrīmad-Bhāgavatam, 5.5.1]
[..."Of all the living entities who have accepted material bodies in this world, ...]

Śrīla Śrīdhara Mahārāja: This is general bhakti. In Bhārata, in Ṛṣabhadeva, it is ordinary general bhakti. In Ambarīṣa also, maybe reckoned in śanta rasa.

Akṣayānanda Mahārāja: Mahārāja, we're told that Bhārata Mahārāja who was attracted to the deer, he fell from the stage of bhāva bhakti. He fell due to attachment for the deer, but he was in that stage of bhāva bhakti, still he fell.

Śrīla Śrīdhara Mahārāja: It may be considered the lowest stage of bhāva bhakti. Or it may be considered that to give us warning it has been shown like that. Just as the Lord Himself sometimes comes to teach us, taking what is impossible, taking Him in him only to show. So bhāva bhakti, what to speak of bhāva bhakti, it has also been warned against that from svarūpa siddhi also one may fall down. Only in vastu siddhi they're safe. When they attain vastu siddhi they're saved eternally. Even in svarūpa siddhi there may be danger. Gradual, the fullest attainment, but not actually accepted, participating in it, in the real līlā.

Our fitness is imperfection but no recognition. Fitness before recognition is also dangerous. Something like that. When recognised you are safe. Before that, from fitness you may lose the chance of getting that. It may be possible. That is svarūpa siddhi. One has attained his highest position, but after that vastu siddhi, he gets recognition, entrance, by the higher sphere. "Yes, he's one of us." Admitted, then he works. They look after, the government will look after you. Otherwise you're in individual consideration, something like that. That is also within the jurisdiction of svarūpa śakti. But in svarūpa śakti also there are divisions, higher, lower. So the recognition may be vastu siddhi. Formally it is told when one has attained svarūpa siddhi then where the Kṛṣṇa līlā in the prapañca, in the material sphere is going on, he receives a call from there. And then he enters. He's allowed to have entrance into that bhauma līlā. And from some rehearsal and then he's taken in eternally. Something like that: the recognition, the rehearsal and recognition, and before that they, that government recommended rehearsal and the recognition his fate is uncertain.

Dhīra Kṛṣṇa Mahārāja: So Kṛṣṇa says, tyaktvā dehaṁ punar janma, naiti mām eti.

[janma karma ca me divyam, evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna]

["O Arjuna, one who actually perceives My supramundane birth and activities enacted by My sweet will, does not undergo rebirth. After giving up his present body, he attains Me. Having become subservient to My divine pleasure (hlādinī-śakti) in the form of My revealed divine potency, such a soul achieves eternal devotional service unto Me."] [Bhagavad-gītā, 4.9]

Śrīla Śrīdhara Mahārāja: So 'arjuna.

Dhīra Kṛṣṇa Mahārāja: So before this mām eti, tyaktvā dehaṁ, so does that mean only giving up the body as in death, or giving up the bodily conception?

Śrīla Śrīdhara Mahārāja: Body of different materials. This deha means this flesh body. Then the sukṣma body is also there. Tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna. Who _____ [?] for whom it is told, tyaktvā dehaṁ punar janma, naiti mām eti so 'arjuna?

Dhīra Kṛṣṇa Mahārāja: Evaṁ yo vetti tattvataḥ.

Akṣayānanda Mahārāja: Janma karma ca me divyam.

Śrīla Śrīdhara Mahārāja: Evaṁ yo vetti tattvataḥ. Oh! Janma karma ca me divyam, evaṁ yo vetti tattvataḥ.

Dhīra Kṛṣṇa Mahārāja: "One who knows Me."

Śrīla Śrīdhara Mahārāja: Where is it, eleventh canto?

Dhīra Kṛṣṇa Mahārāja: Bhagavad-gītā, fourth chapter [ninth verse]

Śrīla Śrīdhara Mahārāja: Fourth chapter.

Dhīra Kṛṣṇa Mahārāja: Janma karma ca me divyam...

Śrīla Śrīdhara Mahārāja: In what connection it is told? Janma karma ca me divyam, evaṁ yo vetti tattvataḥ. Tattvataḥ means there is wrong thing. It is tattvataḥ in word word but there are so many stages, evaṁ yo vetti tattvataḥ. Tato māṁ tattvato jñātvā, viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [Bhagavad-gītā, 18.55]

Tattvataḥ, realisation, knowledge about the reality, that knowledge of different stages and strata, planes of knowledge. We're to cross that, and accordingly our leaving there can enter in another layer: first layer, second layer, third layer, in this way. That is also within him. So formal and material, or substantial consideration everywhere to be traced: division, sub-division, sub-sub-divisions. As much as we're minute we can find them, the minutest difference between them. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, are there any examples given? Of course it is an undesirable thing, but are there any examples given for instruction of devotees who may have fallen from svarūpa siddhi? Are there any such examples given for instruction?

Śrīla Śrīdhara Mahārāja: Svarūpa siddhi. Fallen, but that fall is also very temporary, it may be. We may take the case of Viṣṇu Chita who is even recognised as parṣada bhakta. But there also we find such thing. Do you know the story of Viṣṇu Chita?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Viṣṇu Chita was a priest in some temple in the south. He was a brahmacārī. He very scrupulously engaged himself in the service. One day suddenly two girls came there to see the temple, and one of them was very much charmed with the beautiful figure of Viṣṇu Chita. And she told her elder sister that, "I'm charmed by the beauty of this pūjārī. I can't leave the place. You go."

Then, how to live there? They approached, both of them approached the priest, he was the manager also. "She wants to serve in this temple for some time. She's charmed by the atmosphere of the temple and she wants to render service to the Deity."

In a simple way Viṣṇu Chita accepted. "Yes, if she likes so the service of my Lord she may remain here."

Then, she's trying to entice the devotee, but devotee does not care. In this way, some time passed. Suddenly one day in a rainy season with his wet cloth so closely mixed with his body that perhaps her, anyhow her body attracted suddenly the attention of Viṣṇu Chita, and gradually they had some illicit connection. And so much so that when the girl thought that the man is under her clutches she left the temple. And the man, leaving the service of the Deity followed her. And she went to her own place, home, Śrī Ranganatham. And the man Viṣṇu Chita he also gave the charge away to the temple proprietor and went away.

Then after some time that girl rejected him. "I don't want you."

But he can't leave her. "Oh, take some money or something, otherwise I won't allow you to enter my room." What to do, he's trying.

One day that gentleman he's lying on a veranda of some householder. He's trying to sleep but can't sleep, the mosquito is disturbing, and he's that way, disturbed way, he's passing the night.

And at that time Ranganatham and Lakṣmī Devī They were out on a night tour, throughout the streets if Śrī Rangam. Lakṣmī Devī asked Ranganatham, "Who is that man? Why he's lying there and tolerating mosquito bites in very miserable condition?"

Then, "Oh, you don't recognise him. He's Our old servant of that particular temple, Viṣṇu Chita."

"Why he's in such deplorable condition?"

Then Ranganatham described the whole thing. "Such and such things happened."

"You are very cruel. Give something to the man, and he may enter the room of that girl."

"What can be given?"

"The golden pañcapatram, the golden spoon."

They aroused Viṣṇu Chita. "Oh, man you are suffering, you are very poor. Take this thing. This is valuable thing, you take this."

Then he did not care, he's mad in his own way, did not care who's giving to him, when the God with a golden spoon, or very much joy. And he went to the door of the girl and pushed: "Yes, I have brought something valuable. Open the door."

Then she opened the door and found this is this. "How; where have you got it?"

"I have got it, some gentleman has given it." Anyway, passed the night perhaps!

And then in the temple that was missed, and it was reported to the king, and the king gave a beat of drum in the town. "Wherever it will be found you'll be in danger: if anyone has found it, just put it, produce it to us."

Then when they also got the news it will be dangerous to keep it, then that girl gave it that, "This man has given it to me."

He was put into the prison.

Then Ranganatha He gave a dream to the king as well as to the highest priest that, "I have given it to him. He was My old servant in that temple. I have given him a reward. He won't be punished."

Then of course he was released and then he came to his former senses. "What have I done? I was so and so and I have come down to such a mean position." Then he roused, like Ajāmila, and went away to his own service.

In this way some higher position it is shown that even from high position we may fall. We must not boast of our position, must not be proud of our high position. Always be careful. Always be in a prayer mood, praying mood. What am I? A tiny soul! The māyā is so extensive, endowed with so much power, but only our hope is the grace of Guru, Vaiṣṇava. Always be in want, and prayerful mood we should try to pass our time. Hare Kṛṣṇa. We may not commit to the feet of those higher advanced people by coming, indulging in discussion of their pure character, to take them down in the – to make the object of our – to satisfy our curiosity. But the necessity for which we're trying to draw, to get, their grace may be gracious to us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: It is said that Lord Gaṇeśa removes impediments from one's devotional service. One time someone asked Swāmī Mahārāja Śrīla Prabhupāda about this and he said, "Well, give me a hundred thousand dollars a month and I will start immediately his worship." What are some practical things that we may do to remove some of these impediments that we have?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: I'm not sure.

Dhīra Kṛṣṇa Mahārāja: About Gaṇeśa removing impediments.

Akṣayānanda Mahārāja: Gaṇeśa removes obstacles in our service.

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: He said Gaṇeśa – to worship Gaṇeśa, Gaṇeśa pūjā, a devotee may do that, to remove obstacles, impediments in his service. So can we do that?

Śrīla Śrīdhara Mahārāja: In a particular case it may be granted when a devotee's found by his Guru that he's got much affinity towards Gaṇeśa. Then he may ask him, "Do it and pray to him that in no time he can release you and to help you to the way of Viṣṇu." Just as we're told,

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

Whatever you are much engaged with you can't get out from there. Try to connect it with the Supreme, and do it for some time, then it will vanish. Whatever you have got some affinity to particular work you try to work in that way, but the result you be very particular to devote it to the centre. And then in no time you'll get relief from that particular tendency which is an obstacle, ānukūlyasya saṅkalpaḥ. It will come under this jurisdiction, Kṛṣṇa karmārpaṇam. I've got particular affinity for particular duty, and that duty may be some time given attached, and only to connect it towards the centre, and in short time I'll be relieved of that tendency. With this idea that may be provided, timely. Hare Kṛṣṇa.

Devotee: I was meaning, what are some other practical general things that we can do to remove some of these impediments and troubles we have in devotional service?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking, what other things can be done to remove – what other activities can be performed to remove the anarthas or the obstacles to devotional service?

Akṣayānanda Mahārāja: Not just Gaṇeśa pūjā but any other thing.

Śrīla Śrīdhara Mahārāja: Anything, Gaṇeśa pūjā affinity, or Śiva pūjā, or whatever it may be. I'm captured by particular interest, and if I want to get out of that particular interest that should be connected with the Absolute. And then in the shortest time I'll be relieved of that.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.27]

In varṇāśrama dharma they're worshipping the deity Durgā, all these things.

Pita tat karma phalam sri krsnaya samapita mastu [?]

The connecting link in this way, and when that will be more purified then, yat karoṣi yad aśnāsi, whatever he's doing, direct towards Kṛṣṇa.

Tusme tuste priyatam pundarikakha [?]

The connection is given in this way, and that will be more and more clear and direct, and then, sarva-dharmān parityajya [Bhagavad-gītā, 18.66], he will come to that stage that he can give up all conceptions of duties for the service...

End of 82.02.19.C

Start of 82.02.19.D

Śrīla Śrīdhara Mahārāja: Any question?

Akṣayānanda Mahārāja: What's his name?

Dhīra Kṛṣṇa Mahārāja: Bhakta Jeff.

Akṣayānanda Mahārāja: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Bhakta?

Akṣayānanda Mahārāja: Jeff.

Śrīla Śrīdhara Mahārāja: Jet?

Akṣayānanda Mahārāja: Jeff.

Śrīla Śrīdhara Mahārāja: J,e,p?

Akṣayānanda Mahārāja: J,e,f,f, double f, Jeffery. He came with Dhīra Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Just as in Upaniṣad it is told, I'm riding a horse. I'm trying to take the horse this side, but the horse is going forcibly. I shall try always to make it turn towards a particular direction, but the horse is going. I am to let loose for some time, and I will always be trying to get it. Then sometimes I shall find that horse whim has been diminished and he's coming to my desired way. It is mentioned in Upaniṣad, something like that. We are helplessly, we may allow to go another way but our desired way is another side. So we are allowed to go something in advance and always trying to change the direction. In this way sometime I shall find that I'm able to change my direction towards Kṛṣṇa.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-, surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [Śrīmad-Bhāgavatam, 11.5.11]

To allow us to work in the wrong direction for some time with the object and with some strategic advice that you come back through that. If I want to go to give him direct opposition I may be lost. So that strategy has been recommended to be accepted by us in our spiritual movement also!

Devotee: In the incident of Bali Mahārāja rejecting Śukrācārya to accept Vāmanadeva, what are some of the practical instructions we can get from this?

Śrīla Śrīdhara Mahārāja: That depends upon the sukṛti. For some duskṛti, some evil action, my fate is entangled with a Guru who is not up to my liking. So in that case my sukṛti guides me against the acceptance of my temporary Guru. And by crossing the order of Guru we have to do something. That whoever will be, who will stand on the way of myself and my Supreme Lord, he may be rejected: and what to speak of any other different hindrances, even Guru, false Guru. Guru means false Guru, who wants to create some hindrance, create some boundary wall between myself and my desired Lord. Such Guru should be removed. And here came the sukṛti in the disciple. Sukṛti was of a pure type, but anyhow for some false deed of his previous life he had to meet a false Guru, not a proper guide. And it was necessary that sham Guru should be given up. There are so many taking the dīkṣā from this Guru-tradesman, Guru-trader, and to give up that and come to the real sādhu Guru. The laksan according to the symptoms of Guru has been given in the scriptures. And by leaving aside the ordinary common Guru that are going on in the world, he should take shelter of a proper Guru, guru nirvacan [?] kula guru [?] then so many Gurus avaiṣṇava.

avaiṣṇavopadiṣṭena mantreṇa niryaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

["One who accepts the mantra from a Guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [Hari-Bhakti-Vilāsa, 4.366]

For my previous offences I unconsciously submitted to a formal Guru. But when the material acquisition pushed me, pinched me, and warned me of my false future and showed me proper light, then leaving that I must come to a fair Vaiṣṇava gentleman and to accept him my Guru. So this is...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: By chanting the Name of Gaura-Nityānanda we want to take our position proper._____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Bhajan kushal [?] there is a courtesy in the Vaisnava society when meeting to ask one another, bhajan kushal, that not only about health, physical health, but about the mental. That is about spiritual realization, how it is going on. That is a custom, bhajan kushal. Gaura Haribol. Gaura Haribol. Because there are also many hindrances may come, many obstacles along the way of bhajan. Bhajan means dedication to the Supreme. Dedication to the Supreme. Exploitation and dedication, the opposite current, and the abscissa in the middle, merging. Centre, self-centred or sense centred, and God centred; two current. Sense centred current, this side, that of exploitation. And that is of dedication to the highest centre. Kṛṣṇa consciousness means the current which will take us toward Kṛṣṇa, Kṛṣṇa consciousness, opposite current. Hare Kṛṣṇa. Hare Kṛṣṇa. That is no imagination, that is reality. More than we are accustomed to tell this world as realistic view. Realistic, the worldly sense which is realistic, that is unreal to us. In Bhāgavatam [1.1.2], vedyaṁ vāstavam atra vastu śivadaṁ, the Vyāsadeva is addressing us to join with him in his cultivation about vāstava-vastu, the absolute substance, unassailable substance.

Dhāmnā svena sadā nirasta-kuhakaṁ [Śrīmad- Bhāgavatam, 1.1.1], misunderstanding about which can be removed only by His grace, ray.

Yam evaiṣa vṛnute tena labhyaḥ [Kaṭha-Upaniṣad, 1.2.23], by His grace He can be known. Not any other can, any other thing can make Himself known, only He can be known by His sweet will. We are to look after, we are to pray faithfully so that the ray may come down and I will be able to have perception of Him. Avaroha-panthā, coming down, not going up: not empirical but deductive method. Not ascending but descending method He should be approached. We are subject and the realm is made of super subjective elements.

Vaikuṇṭhera pṛthivy ādi sakala cinmaya [Caitanya-caritāmṛta, Ādi-līlā, 5.53] The earth, the water, the air, everything in that soil all spiritual: not only spiritual but made up of stuff which is superior in quality than I am, because I come from the lower strata, taṭasthā śakti.

Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa [Caitanya-caritāmṛta, Madhya-līlā, 20.108] So we cannot make them object. That is all subjective and as an object we can try to enter into their domain. All Guru, no servant, all superior, I am only the inferior. So I have to enter into the land of all superiority. It is very difficult and wonderful at the same time. It is very rarely to be had, if possible, practically. They're all spiritual; the earth, water, everything all spiritual substance. So no self-deception, self-deception has no place. It is just like mathematical calculation. That is super-subject. I am object in comparison to that domain where I want to enter into.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. It is difficult to conceive, what to acquire. It is stranger than dream. It is difficult to conceive that such plane is possible which is super-subjective, which is made of the element that is super-subjective. Unknown and unknowable in general sense, transcendental, supra-mental, adhokṣaja, aprākṛta, are the terms by which we can have a vague conception of the world, that world. Gaura Hari. Gaura Hari. Gaura Haribol. Only by sheer submission we may be drawn there, drawn up by the members and by the Lord there. We have come out for such life possible.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [Śrīmad-Bhāgavatam, 4.24.29]

In Bhāgavatam Mahādeva says, Śiva: that, "If one can regularly discharge hundred births his attached duty under varṇāśrama he can be qualified for the post of Brahmā: Brahmā, the director of one brahmāṇḍa." Tataḥ paraṁ hi mām, "After that my position," Mahādeva says, "Covering the land of renunciation and penance, all these things, over attachment to the mundane plane, world. I cover administration there over Brahmā." Tataḥ paraṁ hi mām, avyākṛtaṁ, "Not clearly differentiated, my position, buffer stage, controller of the buffer state. Some this side, some other side, and vague, no clear position or rule, something, avyākṛtaṁ, _____ [?] not clearly specified. Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ. There is another section superior and higher to me and there is vaiṣṇavaṁ padaṁ, and Vaikuṇṭha padaṁ."

That is the upper current there, the in-carrying current, centre-carrying current. Here there is out-carrying current, so many subsections, subsections of animals. There centre-carrying, in-carrying current, bhāgavata vaiṣṇavaṁ padaṁ. Yathāhaṁ vibudhāḥ kalātyaye, addressing the gods, vibudhāḥ, "Oh you gods, there is such things above me, yathāhaṁ, and when there will be a wholesale dissolution of this world of exploitation then I shall also be, I shall also get the chance of retiring in that domain. I will get recognition of entering into Vaikuṇṭha, that bhaktaloka; that is another."

We are to have clear faith. Faith is our guide. And all our qualities are useless there. They can't work. Only through faith in the guidance of the saint and scripture, thereby it is possible to make any advancement. Just as by seeing the map one can make progress, so also something like that. Seeing the map, direction in the śāstra, we are this, after that, after that. Śāstra and the saints, the words of the saints, instructions of the saints, with such things to our help we can march on that side.

In the first half is Vaikuṇṭha, the calculative service, and the higher half is spontaneous, automatic, raga bhakti, no motive, cannot but do the service, love, labour of love. Only on the higher sphere, and Kṛṣṇa resides in that quarter. Around Him so many different types of services are arranged. This is one more wonderful than dream. Dream, only dream's jurisdiction that is drawn from this material world thoughts and ideas in the mental system and that is reproduced. So the reproduction must be similar to this mundane world. Here they are drawn from this experience of this world, the eye experience, the ear experience, the touch experience, so dream: these materials in a fine way. But that is not world of experience, but only by faith can we have some vague idea from the scriptures and the sādhus.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up."] [Caitanya-caritāmṛta, Madhya-līlā, 20.120]

That is our path. So faith, whether increasing or decreasing, bhajan means our progress, progress in faith. Faith getting the characteristic of reality or vagueness, faith is deep, deeper, or faint and fainter: that is what is the health of bhajan.

I'm not keeping well, can't talk much, tired. They are going away. But as you came new, newly, so I had to talk something. Otherwise they're all going, I don't, I'm not able to talk...

...

...and in former life he was overseer. So in the birth place of our Guru Mahārāja a big temple being constructed and he was supervising all that. Now that is installed, finished. He has come to parikramā here in Navadwīpa. Coming here for a time again, go and settle in Vṛndāvana, he's already settled there. Big family he has come, respectable, and vairāgyam, indifference to the world. For long time he rendered service to the Maṭha and Guru Mahārāja. Hare Kṛṣṇa. They are disciples of Swāmī Mahārāja, staying with me for some time. They have got much affection to me, like to hear the śāstric explanations from me, so they're staying here. Gaura Haribol. Where is Aranya Mahārāja?

Aranya Mahārāja: Here.

Śrīla Śrīdhara Mahārāja: How did you see? Did you go to?

Aranya Mahārāja: Yes, I went. We calculated how many doors and windows had to be placed.

Śrīla Śrīdhara Mahārāja: I was...

...

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

It is His business. It is not our business. It is His lookout. So whatever we shall do we shall offer it to Him. Immediately our responsibility ceases there. Do: the result offer to the Lord, our responsibility finished. And only to look after how He has taken, what is His meaning. That we are to modify our activity in that way, that perhaps His will is moving in such a way, so I should adjust myself accordingly, in this way. Otherwise it will be something like karma. A fixed plan we want to carry out with desperate determination.

Dhīra Kṛṣṇa Mahārāja: What I want to know is, the public, they will say there is a difference. There are two organizations separate from one another. How should we speak to them?

Śrīla Śrīdhara Mahārāja: Then that's a plain thing, as I of course told you, that those who are not satisfied with their management, if they like to follow the ideal of our Guru Mahārāja but different from the present administration, they will like to have connection with them. This is our business, not any ambition of any parallel institution. But it is something like relief work. They may come and take rest here, and they may live here, they may talk here, kīrtana. With some engagement we are trying to provide for them, those who have got reverence for Guru Mahārāja, Mahāprabhu etc, but not satisfied with the present administration of ISKCON. As we are sufferers and those that are sufferers we try to help them little. This you may begin with this idea and then it will depend on Him how it will go.

Dhīra Kṛṣṇa Mahārāja: Yes, that's what I've been telling people.

Śrīla Śrīdhara Mahārāja: That this is our good will, and if you like that those that differ with the present management of ISKCON and also they have respect for Guru Mahārāja and Mahāprabhu and Kṛṣṇa consciousness in general, we may live together. For that we are trying to establish some small places in this way, humble beginning. Plain living, high thinking. Let it grow naturally in its own way, only to provide for the basis. God willing, many will be dissatisfied and they will seek some shelter and association for mutual co-operation and go on. Where is Sarvabhavana Prabhu?

Akṣayānanda Mahārāja: He's down, but he's not come. I don't know why.

Śrīla Śrīdhara Mahārāja: But what did he say that Caru Swāmī is expected tomorrow?

Dhīra Kṛṣṇa Mahārāja: I heard today or tomorrow.

Śrīla Śrīdhara Mahārāja: Today or tomorrow. Hare Kṛṣṇa. Gaura Hari. _____ [?] After a week: or no?

Dhīra Kṛṣṇa Mahārāja: Maybe by March third, fourth.

Śrīla Śrīdhara Mahārāja: Third, fourth. And before our parikramā begins?

Dhīra Kṛṣṇa Mahārāja: Yes. I don't want to go on the parikramā, because I think it may be some conflict, or awkward situation.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As you like.

Akṣayānanda Mahārāja: Sarvabhavana Prabhu.

Śrīla Śrīdhara Mahārāja: Sarvabhavana Prabhu.

Aranya Mahārāja: And Bhakta John.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, I was also wondering in regards to establishing Deities in San Jose in California.

Śrīla Śrīdhara Mahārāja: Deity?

Dhīra Kṛṣṇa Mahārāja: Yeah, Mūrti.

Śrīla Śrīdhara Mahārāja: Oh, Deity. How, what sort of Deity?

Dhīra Kṛṣṇa Mahārāja: Well, I was attracted personally by the Deity of Rādhā-Kṛṣṇa and Mahāprabhu, as you have established here.

Śrīla Śrīdhara Mahārāja: That is our Guru Mahārāja's idea. Everywhere mostly he established, installed, these three Deities. But Swāmī Mahārāja has done how there?

Dhīra Kṛṣṇa Mahārāja: He's done different ways. He's done this Rādhā-Kṛṣṇa, Mahāprabhu he did in Māyāpur and he did in Calcutta. And generally he's done Rādhā-Kṛṣṇa, also Jagannātha, Subhadrā, Baladeva, and Gaura-Nitāi.

Śrīla Śrīdhara Mahārāja: But in America?

Dhīra Kṛṣṇa Mahārāja: All over America like that.

Śrīla Śrīdhara Mahārāja: Jagannātha and Gaura-Nitāi and Rādhā-Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In three ways.

Dhīra Kṛṣṇa Mahārāja: Yes, three altars.

Śrīla Śrīdhara Mahārāja: You begin with Giridhari, then gradually when you find a place proper you'll be able to take responsibility of the installed Deity services, then you may begin: responsibility continuing the sevā-pūjā.

Dhīra Kṛṣṇa Mahārāja: One thing, it's not so much for me, as for the people who are coming to the temple, and the...

Śrīla Śrīdhara Mahārāja: But anyhow one will have to take the responsibility for the maintenance, of such type and hope.

...

Have they considered that letter, my letter?

Dhīra Kṛṣṇa Mahārāja: They probably are reading that now also. I think you will get a favourable response to the letter.

Śrīla Śrīdhara Mahārāja: Where's Bhāratī Mahārāja, he's there?

Dhīra Kṛṣṇa Mahārāja: Yes, he's working on Prapanna-jīvanāmṛtam.

Śrīla Śrīdhara Mahārāja: Near timing for the publishing.

Dhīra Kṛṣṇa Mahārāja: Well they're still working, because there's a problem, that I don't know if anyone is competent enough to give the correct meaning of what your intentions were.

Śrīla Śrīdhara Mahārāja: Approximately, whatever may be available. Meaning has no end. Mahāprabhu when giving the ātmārāma śloka meaning expressing to Sanātana Goswāmī sixty-one different meanings.

Then Sanātana Goswāmī would say, "You are Kṛṣṇa Himself. Whatever You like You can bring meaning from whatever word or expression of śloka."

Mahāprabhu told on the other hand, "Why do you praise me Sanātana? Don't you know that every word of Bhāgavatam is Kṛṣṇa Himself?"

So infinite possibility is there _____ [?] infinite. So any and every meaning can be drawn from any and every letter and word. Ke?

Dhīra Kṛṣṇa Mahārāja: It's Brahmā, Brahmā dāsa. I just read that also, that part of Caitanya-caritāmṛta. And Mahāprabhu said that, "By your, after sixty meanings," He said, "By your devotion you're bringing another meaning."

Śrīla Śrīdhara Mahārāja: "You are drawing through Me." And Sārvabhauma by his association came so many, eighteen or so. "Let Me try. I generally do not have any meaning, but in your connection let Me try what Kṛṣṇa gives supply to Me." Then sixty one came in connection with Sanātana.

Sahajiyā natha kana artha puspati nahi pai [?] "Circumstance gives the inspiration and I go."

Even Kṛṣṇa is the same, somewhere the Gītā, some wanted to hear the Gītā again. "No that is not possible, that particular circumstance, environment, that helped us to deliver that advice. Any and every time it is not possible."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One thing: Dhīra Kṛṣṇa Prabhu has shifted to that_____ [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Yajavar Mahārāja, one of the oldest sannyāsī God-brothers, he generally...

Dhīra Kṛṣṇa Mahārāja: Stays in the room downstairs, yes I'll make the arrangement.

Śrīla Śrīdhara Mahārāja: He is very old and invalid so that room should be vacated.

Dhīra Kṛṣṇa Mahārāja: Vacated, yes.

Śrīla Śrīdhara Mahārāja: And we shall like to cleanse it. He is almost invalid. Though little younger to me but he has become more invalid than myself. And his contribution towards the service of this Maṭha is also laudable. So he's coming.

Śrīla Govinda Mahārāja: Last sannyāsī of Prabhupāda.

Dhīra Kṛṣṇa Mahārāja: Last?

Śrīla Śrīdhara Mahārāja: Last sannyāsī.

Devotee: When is he coming?

Dhīra Kṛṣṇa Mahārāja: Today.

Śrīla Śrīdhara Mahārāja: May come today also may come. Today pañcamī, he may come, start, then evening he may come, today, or tomorrow.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
...
By second or third March you want to go to America?

Dhīra Kṛṣṇa Mahārāja: Well I want to test the environment, the atmosphere, after the arrival.

Śrīla Śrīdhara Mahārāja: After meeting is finished.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Mādhava Prabhu and Jeff Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu is non-compromising. And he cannot take any artificial shape.

Mādhava Prabhu: I spoke to Rāmeśvara the other day and therefore he became angry. Mahārāja, there are now two devotees from Māyāpur, they're Bhāvānanda's disciples, they're at the house talking with Bhāratī Mahārāja and Parvat Mahārāja. And they're expressing some difficulties they're having.

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: These two disciples of Bhāvānanda; one is first initiated and the other has been twice initiated by Bhāvānanda Mahārāja, and they're expressing...

Śrīla Śrīdhara Mahārāja: Indian or American?

Mādhava Prabhu: One is American, one is Indian. The one who has first initiation is Indian, and he knows Tapan Prabhu. And the one who has second initiation, first and second, he's a Gurukula boy. He's about twenty years old now. And he's complaining that he has been more or less forced to take initiation by Bhāvānanda...

Śrīla Śrīdhara Mahārāja: In the meantime one boy came to Bhāratī Mahārāja and made it known to him by his request I gave him Hari-Nāma. That he would stay with Bhāratī Mahārāja. But suddenly he left the mālā here with Kṛṣṇa Sarana and went away. Only one day or two days I think. I do not know them, but Bhāratī Mahārāja told that, "He is intimately known to me and he will work with me." He did not have any initiation there, a newcomer. But someone came and wanted to see me, I told that I do not feel well, I can't see now. So they mixed with that boy and I heard that Bhāratī Mahārāja is not here at present, he went to somewhere in the meantime, and the boy ran away. So some are sent sometimes to watch also how the things are going on here, the intelligent branch. Now what do they say?

Mādhava Prabhu: So, they're preaching to them that they should remain with Bhāvānanda, and get his permission to come here, if they want to come.

Śrīla Śrīdhara Mahārāja: If you like you may keep along with you for some time and see how genuine they are in their heart.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Serious meeting, discussing on myself. I am the subject of the meeting. How to deal with this Śrīdhara Mahārāja?

Dhīra Kṛṣṇa Mahārāja: The super-subject.

Śrīla Govinda Mahārāja: Dhīra Kṛṣṇa Mahārāja is super subject.

Dhīra Kṛṣṇa Mahārāja: No, he's super subject.

Śrīla Govinda Mahārāja: No, you.

Śrīla Śrīdhara Mahārāja: He's super subject.

Śrīla Govinda Mahārāja: Ah! Dhīra Kṛṣṇa Mahārāja is super subject.

Śrīla Śrīdhara Mahārāja: And I'm the subject, whether he's friend or foe. Some say he's a foe, you must reject him. Some say, may not be foe. Some say he may be foe inside, but outwardly friend. Still, we shall have a policy not to cut him off altogether now. Let us wait and see. And that sort of conclusion will be supported by majority, I think, not now. Hare Kṛṣṇa.

Mādhava Prabhu: Rūpānuga said there is a spirit of accommodation, among the GBC.

Śrīla Śrīdhara Mahārāja: Accommodating...

End of 82.02.19.D

Start of 82.02.19.E

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Mādhava Prabhu: They feel that there is some threat from this side.

Śrīla Śrīdhara Mahārāja: Then, another danger is there, that Haṁsadūta Mahārāja has come already. He's a dangerous man. Hare Kṛṣṇa.

Mādhava Prabhu: So if a person has taken dīkṣā from one of the ISKCON Ācāryas, but nonetheless he's feeling some genuine dissatisfaction, then should he be encouraged to remain dīkṣā with those Gurus but come to you for śikṣā?

Śrīla Śrīdhara Mahārāja: Can't follow.

Dhīra Kṛṣṇa Mahārāja: He's saying; if some man has taken dīkṣā from an ISKCON Guru, but he feels persistently dissatisfaction, should we encourage him to remain...

Śrīla Śrīdhara Mahārāja: Come here for śikṣā?

Dhīra Kṛṣṇa Mahārāja: ...for śikṣā.

Śrīla Śrīdhara Mahārāja: _____ [?] In spite of the opposition of their dīkṣā Guru, or by their consent: if by their consent, then no harm, but if after opposition, then it's to be considered. That how far he's genuine, sincerity, why he's leaving the place, the question of standard of śikṣā or something else? So many questions to be known! Why he has lost faith in the dīkṣā Guru? These considerations are to be taken in. Now this Mukunda Mālā created havoc. Ha, ha, ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Jayatīrtha Mahārāja is trying to take Rāmeśvara Mahārāja here, trying his best to take him here to me. Jayatīrtha Mahārāja is trying hard to take Rāmeśvara Mahārāja here to me. But I don't know what attitude I shall have then about Rāmeśvara Mahārāja.

Mādhava Prabhu: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: All the Gurus are upset over this issue, but Mukunda Mālā is very happy. So why are they upset? Is their unhappiness because he's not becoming Kṛṣṇa conscious? What is their unhappiness?

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Mahārāja cannot see, out.

Śrīla Śrīdhara Mahārāja: Such a big figure approaching, I'm thinking that tiny girl is coming.
...
Gaura Haribol. Gaura Haribol. _____ [?] Mādhava Prabhu's question.
_____ [?]
Harshly, that even my talk was little harsh, is it not? And excited!

Dhīra Kṛṣṇa Mahārāja: Whose talk?

Śrīla Govinda Mahārāja: Mahārāja's talk.

Dhīra Kṛṣṇa Mahārāja: When?

Śrīla Śrīdhara Mahārāja: When Mādhava Prabhu began to put questions and I began to reply.

Dhīra Kṛṣṇa Mahārāja: Oh, yes. That's right.

Śrīla Śrīdhara Mahārāja: At that day the talk was little rude, and excited, the answers. Is it not? It should not be, should be more mild.

Śrīla Govinda Mahārāja: No, naked truth.

Śrīla Śrīdhara Mahārāja: Naked.

Śrīla Govinda Mahārāja: Not truth, but naked truth.

Śrīla Śrīdhara Mahārāja: Not couched, dressed according to suit the purpose of the public. That means naked. Truth, as Swāmī Mahārāja told Gītā As It Is. Not to suit the taste of the public, not dressed according to that.

Śrīla Govinda Mahārāja: 06:40 - 07:40 [Bengali?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Many different aspects and in a reasonable foundation, it is established firmly.
_____ [?]
We can educate the three worlds by only, by the help of the knowledge that is in Gītā.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sārvabhauma gave negative side, and positive side Rāmānanda.

Śrīla Govinda Mahārāja: _____ [?]
Rāmānanda positive, Sārvabhauma, Sārvabhauma Bhaṭṭācārya negative _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Bhaktivinoda Ṭhākura in his Śrī Kṛṣṇa-saṁhita he has given this idea; that in the highest stage it may be seen that externally one may be a king, a ruler, a politician, engaged fully in this, but at heart he may be a soft-hearted woman, a gopī. And as if she, he's enjoying the service of Kṛṣṇa. It is possible. Outwards, outwardly he may have engagement in this external world, and inward he may be another, quite different. In Śrī Kṛṣṇa-saṁhita there differentiated between the two groups, vāragrāhī, sāragrāhī.

There are many who bears the burden of the śāstra, and the sayings of the sādhu, saints. Can't understand the real purpose, but the memory is taxed with many quotations and many kinds of thought, but can't capture the very gist, the very substance. That is one class.

And another class, sāragrāhī, they collect the very essence of things and do accordingly. And the sāragrāhī section they apparently they may be seen engaged in different public activities, this, that thing. So something will be common. In quarrel they will be peace maker, in such stage they'll come with this thing. Some sort of symptoms to be found in them. But in inner world it just may be very soft and loving heart, and where he's engaged in the confident service of Kṛṣṇa, it is possible. Śrī Kṛṣṇa-saṁhita. Hare Kṛṣṇa. Outwardly one colour and figure, and the inward endeavour is just opposite, it may be.

Dhīra Kṛṣṇa Mahārāja: So Bhaktivinoda Ṭhākura he was like that.

Śrīla Śrīdhara Mahārāja: Sometimes when he was in official works, at that time he was like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha _____ [?] In his last days sometimes he used to walk around taking the Name quite naked, stark naked. And he gave instructions to his intimate attendants that, "If any person comes from outside, then you will cast some cloth around me, wrapper on me." That was his way.

'ye dine gṛhe bhajane dekhi, gṛhete goloka bhāya
[caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the Lotus Feet of the Lord, my happiness knows no bounds."] [Bhakti-anukūla-mātra Kāryera Svīkāra, song 4, verse 6] [The Songs Of Bhaktivinoda Ṭhākura, p 37-8]

"Whenever I see that others are helping me in this Kṛṣṇa consciousness, then I think, I feel that it is Vṛndāvana, Goloka, my house is Goloka."

Easily excited, that shows the function, the inner function, with slight connection come out. We are trying, we are trying, we are engaged by outside experience, but we have to try to conceive the līlā of Vṛndāvana with some effort. But there is the opposite stage also. They are always there, inner experience, inner world. Sometimes they will have to come outside _____ [?]
...
Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
...
...first we came to join the mission. Sometimes newcomers when there was any talk of the outsiders, they are attacking Gauḍīya Maṭha, any commentation, any litigation, all these things, the newcomers they would not be allowed to enter into that, that sort of talk.

We asked, "Why, everything is for Kṛṣṇa?"

"No, this is madhyama adhikāra, they can stand only, love and rupture. Whatever is for Kṛṣṇa that should be adopted. The kaniṣṭha adhikārī, they cannot adjust with such things. The

litigation, the commentation, that stern commentation of the opponents, all these things, this is meant only for the madhyama adhikārī, not kaniṣṭha adhikārī. They should be kept aloof."

That sort of arrangement we found. Then gradually when they're making progress and could understand that whatever is done for the service of Kṛṣṇa, the guarantee is the purity of Gurudeva, of the Vaiṣṇava. They're doing not for fame, but surrendered soul. It is difficult. One may, to leave this charm for women and money that is easy to detect. But whether he's working for his own fame as a religious man, it is very difficult to detect that.

"I am an Ācārya, I am a religious authority, and so many will revere me. I shall be like a king in the spiritual world."

That sort of thirst for good name and fame: that may remain within. And it is very difficult that he has got no such hankering for name and fame, but he has dedicated whole, surrendered whole for the Lord. So there lies the rub. There the difficulty, whether, "Yes, what is the guarantee?"

Ordinary man can't measure, can't gauge that, the depth. So to do so it becomes necessary that we must also go, climb up nearer the level. Then only it is possible. Whereas from lower level it is not possible to measure how much he has got selfish hankering for name and fame, or fully given for the cause of Kṛṣṇa consciousness or Gaura consciousness, very hard to detect that. So in order to do so we shall have to go up to level nearer, then only we can detect that. Surrendered, surrender. How much affinity, how much close affection, how much identified with the real cause. The real cause, that is to do or die for the principle, do or die for the principle. In very subtle points that can be known by one who has got nearer approach the plane. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Maharaja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What if we find this pratiṣṭhā within ourselves? We cannot give up the mission so what should we do?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Mahārāja: We find within ourselves desire for name and fame but we cannot give up the mission.

Śrīla Śrīdhara Mahārāja: That is, by the recommended, the recommended activities which are meant for us to do: if we do that, and find our inner affinity, the progress in the inner affinity, attraction for the thing. That will, the intensity of the attraction for Kṛṣṇa consciousness and _____ [?] and a desperate attitude for the cause, all these things will prove whether I'm sincere. _____ [?] Simplicity, sincerity, that is the wealth by which we can purchase, lobha, our, laulyam api mūlyam ekalaṁ, [Caitanya-caritāmṛta, Madhya-līlā, 8.70], only the purchase money is our greed, inner greed.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

By these three tests we can measure the progress: affinity towards the goal, for the destination, and our apathy for non Kṛṣṇa consciousness, sympathy for the positive and apathy for the negative. And also one's position, his position is being strengthened day by day. The faith is being strengthened day by day. These should by the criterion. Progress in the positive, and withdrawal from the negative, and get strength more and more to advance, these three are written in Bhāgavatam.

If non Kṛṣṇa consciousness things dealt, one, a devotee won't relish it. Very much disturbance he will feel. From the negative side that is a measurement. And whenever Kṛṣṇa kathā, talk of home, he will feel very encouragement and earnestly he'll be all attentive to hear minutely. And gradually the strength of such nature will increase day by day, with more earnestness, with more apathy to the negative, the strength, intensity. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

...

That their men will come and associate with persons here and without any cause, serious cause we should not like to give indulgence to such events. They have come, they may see āśrama, they may have taken some prasādam, bow down to the Deity, and they may go. But if any particular important case is there then of course we are to attend. Otherwise generally to satisfy curiosity, I have no time and energy to spare.

...

Generally I'm feeling disturbed that they are all thinking of me not in a sympathetic way.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

You have seen Śrī Kṛṣṇa-saṁhita by Bhaktivinoda Ṭhākura?

Bhāratī Mahārāja: Yes, I have that, read some portions of it.

Śrīla Śrīdhara Mahārāja: Some portions. Have you gone through that portion where he has given, he has mentioned sāragrāhī and vāragrāhī?

Bhāratī Mahārāja: I've read that, and also you've discussed it.

Śrīla Śrīdhara Mahārāja: Vāragrāhī and sāragrāhī.

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is to be very minutely gone through.

Bhāratī Mahārāja: You had used that when you were defeating Hiranyagarbha. When he came you were defeating him with this.

Śrīla Śrīdhara Mahārāja: This Hiranyagarbha should be shown one article. Two articles we had about Lalitā Prasād by Prabhupāda himself. One, Badha Rādhā [?], another article he's engaged in the worship of Urichandi [?] The presiding Deity of the town was Urichandi [?] Śakti, Kali pūjā.

Bhāratī Mahārāja: Viranagar.

Śrīla Śrīdhara Mahārāja: Viranagar, Ula [?] And he's engaged, Lalitā Prasād is engaged in the worship of Urichandi [?] the Śakti not of Śaktimān that Kṛṣṇa, that is materialistic view he's possessed with. Clear description there! Imitation is not genuine thing. Jara vilāsa and cid vilāsa, serving and enjoying, may be similar but not same, the opposite. Dedication and exploitation opposite, both are very busy, busy to work for their satisfaction. But satisfaction connected with the senses, or the satisfaction of the senses of Kṛṣṇa, the opposite, sāragrāhī, vāragrāhī. Even going through the various scriptures one may not understand the real purpose, what is the gist, what is the aim of the writings: it is very difficult to understand, what for. Athāto brahma-jijñāsā, athā, athā brahma-jijñāsā, the reason for brahma-jijñāsā: and dharma-jijñāsā by Jaimini, and brahma-jijñāsā by Vyāsa in Vedānta. Pūrvva-mīmāṁsā and uttara-mīmāṁsā, pūrvva-mīmāṁsā by Jaimini, athāto dharma-jijñāsā: and uttara-mīmāṁsā by Vyāsa, athāto brahma-jijñāsā. Enquiry is present in both the treatise. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, in the beginning of Nārada Bhakti Sūtra doesn't he have the equivalent towards, "Now is the time to inquire about bhakti?"

Śrīla Śrīdhara Mahārāja: Paranu bhakti isvari, Śāṇḍilya Sūtra, Nārada Sūtra. But all of them collected and harmonized in Bhakti-rasāmṛta-sindhu. Full-fledged theism, theism, He is, He is, how He is, how He is. Theism means this Oṁ, Oṁ means theism, in the bud, then tree, branches, flowers, fruits, and ripe fruit, galitaṁ phalaṁ, Bhāgavatam [1.1.3]. Rasam, raso vai saḥ, rasaṁ labdhānandī bhavati.

[raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath,

who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [Taittirīya Upaniṣad, 2.7] & [Gauḍīya Kaṇṭhahāra, 9.2]

Rasa is controlling the whole market in different phases, in different appearance, that rasa. According to purity of the rasa the standard of life is being dignified: the qualitative difference. Rasa in exploitation, rasa in renunciation, and rasa in service, and dutiful service, and spontaneous service. And also śanta, dāsya, sākhya, vātsalya, mādhurya, the different group, the differentiated symptoms, criterion, are difficult to detect.

Only a spiritual expert is he who can detect those subtle differences between the different stages in different rasa. And in one rasa also there are so many personifications. There is also gradation. Knowledge is gradation, experience of gradation. It is spelled to the extreme.

Even in Kṛṣṇa conception, the Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, then Prabhāva-Prakāśa, Prabhāva-Vilāsa, in this way even there is gradation of Kṛṣṇa Himself, what to speak of the servitors. Svayaṁ-Bhagavān, then Svayaṁ-Rūpa, Svayaṁ-Prakāśa, then Prabhāva-Prakāśa, Vaibhava-Prakāśa, then Prabhāva-Vilāsa, Vaibhava-Vilāsa, in this way permutation combination in mathematics it is going on. What to speak of others.

Then Kṛṣṇa, Balarāma, then Caturvyūha in Dvārakā, then in Vaikuṇṭha, Caturvyūha Nārāyaṇa, Caturvyūha, then the twenty-four extended vilāsa extension that is extended functions of delegated figures, in this way.

Then Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. Then this Matsya, Kūrma, Varāha, these Avatāras. Then this Yuga-Avatāra, then Śaktyāveśa-Avatāra, Manvantara Avatāra, so many, according to their function, so many stages, so many intensity, degree, classification, in svāṁśa tattva, and then vibhinnāṁśa, taṭasthā jīva, and then this māyāic world. And there also, prakṛtermahān ahaṅkara pancatran mahatrāni, then, panca bhu panca indriya [?] Development!

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The full fledged material evolution and also the spiritual dedicative evolution there, and it is always dynamic, always progressive. Hare Kṛṣṇa. And we must have some concrete experience, a real touch with reality.

In the words of our Prabhupāda; "The honey is in the stop of file, in a file, the mouth is closed, and the bee just sitting on the, or sitting over the glass thinking that, 'I'm tasting honey.'"

Such case is there also. Mane mana man kala kal [?] He's cheating his own mind, that Kṛṣṇa līlā is such. Externally they're dealing with men and women in a particular process and they think that, 'we are enjoying that līlā.' Like Caṇḍīdāsa and others they also say that, 'We are by our physical conduct and behaviour we are tasting the same thing as in Vṛndāvana.' And Hiranyagarbha has entered that section. So he will be master in no time, master of Goloka, master of Vṛndāvana, no time, very ready made things he's getting there.

I heard that one bābājī he had reputation of a good character, that he did not mix with women, he keeps his character good. But when he has died so many men and women of that sect they're assembled, gathered there. Then one bābājī , one women, the mātāji, she's lamenting, "Oh, the bābājī dead but he could not reach Goloka. It is very repentable, lamentable that he could not reach Goloka, because it was supposed that he did not mix with any women."

Then another lady came out, "Who says that he had no Goloka. I know it fully, he had my association." She came forward to give certificate to the dead bābājī that he had connection of Goloka.

Vaikuṇṭha means moral and Goloka means immoral according to them. Engaged in immoral activities, men and women, and they are experimenting with Goloka. And those that are little immoral temperament are lost according to them. He remained in Vaikuṇṭha, he could not understand what is Goloka. This is their fashion of dealing with Kṛṣṇa consciousness, most filthy, immoral. And Hiranyagarbha has entered that clan: make believe. He's not wasting time like us in philosophising, or ontological labour, but he has already attained that rasa and going on tasting.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So I like to retire now my friends. Gaura Haribol.

Devotees: Jaya oṁ viṣṇu-pāda...

End of 82.02.19.E

Start of 82.02.20.B

Śrīla Śrīdhara Mahārāja: ... mādhurya and audārya, both simultaneously existing.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād]
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [Caitanya-caritāmṛta, Ādi-līlā, 1.5]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: So the tendency to truly distribute the glories of the Lord, throughout the environment, that will grow naturally along with the development of devotion on the inner plane.

Śrīla Śrīdhara Mahārāja: Within. So kīrtana has been accepted the most efficient to enhance his own inner wealth. Distribute your good will to others and as reaction that will come to help you in your development. Good will, excise: that will enhance the degree. That is, distribution means attraction, attraction and distribution, both are co-relative friends. One does not live at the cost of the other; but they are co-operating. Think good for others and your own good will be thought out automatically.

Jayatīrtha Mahārāja: So this is the real basis of the position of the Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Jayatīrtha Mahārāja: He who has sufficient good will for others may be considered Guru. I think this must be that.

Śrīla Śrīdhara Mahārāja: Yes, so self-forgetfulness. Christ said self-forgetfulness. Self-sacrifice in Socrates and self-forgetfulness is in Christ we are told this way. In Mahāprabhu we find self-forgetfulness: only difference in quality. Where the distribution, self-forgetful distribution in what layer, that is the difference, in what plane? That may be in mundane plane distributing food and clothing, and then in the learning, the plane of ordinary, this scientific education etc. And the reaction goes, the distribution of creating atomic bomb, atom bomb market, to distribute atom bombs to others that is to invite suicide. And their distribution of love that will bring love in its retinue.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. There they have the principle of deterrents, nuclear deterrents. But we've got loving adherence, adherence, opposite I think.

Śrīla Śrīdhara Mahārāja: I don't follow: they?

Jayatīrtha Mahārāja: The militarists they say that, "If I have enough atom bombs then I'll be able to deter the tendency of the other party to attack me with their atom bombs." So this is the principle of mutual deterrents.

Śrīla Śrīdhara Mahārāja: The mutual, both are in competition in the wrong plane.

Jayatīrtha Mahārāja: Yes, so both sides are always having to build more and more bombs in order to deter each other.

Śrīla Śrīdhara Mahārāja: Tit for tat. One is accumulating tit another is accumulating tat.

Devotees: (Group laughter)

Devotee: But you are distributing bombs of bhakti in our hearts.

Śrīla Śrīdhara Mahārāja: That sort of strength was with my Guru Mahārāja. Single handed he began to challenge the whole of the world. "Everything what you are busy in all trash, give up poison, poison. Try to invoke the mercy of Kṛṣṇa. The whole world is suffering only for the dearth of Kṛṣṇa consciousness." "Kṛṣṇa-kathā-durvikṣā," he told, "I don't admit any famine, any famine in this world, but only the famine of Kṛṣṇa consciousness." Repeatedly that was told by our Guru Mahārāja. "Only famine of Kṛṣṇa consciousness, no other famine I admit. I'm not prepared to admit any type of famine in this world, only Kṛṣṇa kathā. Give Kṛṣṇa consciousness to all then all right, they're not in want. This is a concocted dearth of unnecessary things. Everyone has got ample, only he must be conscious of his own real self, who is he. They are so much busy about nothing. After phantasmagoria they are running after. Only their attention should be directed towards the truth and they will find they're all right. Only one problem: that unconsciousness to Kṛṣṇa. Mind your own self, mind to God and no want in this world." Repeatedly and very strongly he told, and single handed he began his fighting.

And one day he remarked to a Barrister in Calcutta, "I began ten years ago. I wanted only one, but now I have got five hundred to speak the same thing on my behalf."

The Barrister he challenged him, "Do you like to convert me?" When he was saying to him why he was doing all these things, "Do you want to convert me?"

"Yes, I want to convert you if only you give a little attention. But you are not giving me attention. How can you convert? If I have only five minutes I will convert you if you give proper attention." He told. "One day I began to preach singly, now five hundred I have got within these ten years."

So how happy he would have been to find so many faces from the civilized world of the day: would have been happy. Ke? Gaura Haribol. Gaura Haribol. Kṛṣṇa-kathā-durvikṣā. My ear still remembers that experience. Kona, kṛṣṇa-kathā-durvikṣā, kona durvikṣā nāi jagate.

[jagate eka mātra hari-kathā-durvikṣā, chāḍ'a āra kona durvikṣā nāi]
[Subjective Evolution of Consciousness, p 20]

"No want, no famine, only the want of Kṛṣṇa consciousness in this world. No other famine." Very strongly he repeatedly told. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: On the appearance day of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda we read there was one address given by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura to the sannyāsīs who were going to preach in the West, in nineteen thirty-three perhaps. It was his farewell address to them and encouraging them in the preaching work in the West, and all the devotees who that were listening to that they became very ecstatic to hear Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's words at the very beginning of the preaching work in the West.

Śrīla Śrīdhara Mahārāja: Where did you find, in Gauḍīya?

Jayatīrtha Mahārāja: It was published in one book called Śrī Caitanya's Teachings. A collection of some articles and speeches I think.

Śrīla Śrīdhara Mahārāja: By whom, edited by whom?

Jayatīrtha Mahārāja: It was collected together by that Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah, yes. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: He instructed them at the time that they should employ the method of propaganda as explained by Caitanya Mahāprabhu.

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

He said that that should be the method they employ in their propaganda in the West, that that would be successful.

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja did that. His life was also at stake, but still with divine confidence he marched on.

Jayatīrtha Mahārāja: Yes. Maximum risk, maximum gain.

Śrīla Śrīdhara Mahārāja: Ha, ha. No risk, no gain. That is mahābhāva. To risk means mahābhāva, and to gain means rasa-rāja, who can risk, the negative and the positive, negative is risking and thereby get the positive, to attract positive. To risk means to attract positive.

There was a Bengali poet, one lady, of Brahmo type, she's writing that, Amar ami nile karinath amari [?] Of course it is collected from Vaiṣṇava Darśana. Amar ami nile karinath amari karinath sunya [?]
Ami rikta hariya danya harinama ami tumi sakuna [?]
Perhaps the wife is addressing to her husband, "You have snatched my ego from me." Amar ami nile karinath [?] "And leaving me quite empty, and I feel that I am very much fortunate, being quite empty. You are so perfect, that you have taken everything from me. I feel I am empty and I consider myself to be very fortunate that I have nothing and everything you have taken away from me. You are such perfect. You are such perfect that you have snatched everything from me and I think that I am fortunate."

Hare Kṛṣṇa. Gaura Hari. Just as Mahāprabhu told,

yaḥ kaumāra-haraḥ sa eva hi varas [tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire."] [Kūrma-Purāṇa] + [Padāvalī] + [Caitanya-caritāmṛta, Antya-līlā, 1.78]

That Ratha-yatra celebration, He chanted an ordinary poem in some ordinary book. The corresponding thought was couched in Sanskrit by Rūpa Goswāmī, priyaḥ so 'yaṁ kṛṣṇaḥ, in this way!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukhya: Mahārāja, why do you say that it was ordinary?

Śrīla Śrīdhara Mahārāja: Uh?

Vipramukhya: Why do you say that it was ordinary what Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Ordinary?

Vipramukhya: This verse.

Śrīla Śrīdhara Mahārāja: Ordinary? It was produced by some people, worldly poet. That is ordinary, worldly poet, not from scripture. But it is collected from an ordinary epic, in the social epic. There is one book named Kāvya-Prakāśa in Sanskrit. There a quotation from the ancient poem, poetry book, one śloka. There it is mentioned that one lady she says that, "Before my marriage, I loved some gentleman and I met him in a jungle on the banks of river. That was a night, a moonlit night and the season was also the spring. But in course of time I am afterwards married to that very gentleman, and I find that the same moonlit night and so sweet odour is coming from the flowers from the garden also, and he is the same man, I am the same lady. Still my mind is always attracted by that environment where we first met before our marriage." The general poetry is like that, in a particular ordinary social or worldly book.

And Mahāprabhu chanted that śloka when He's dancing just on the front of the chariot of Jagannātha. He was chanting that śloka but ordinary people cannot, even His parṣada, they

could not understand why that particular poem from a particular social book He's chanting and madly dancing before Jagannātha. And Rūpa Goswāmī, sei ślokārtha lañā akarilā svarūpa.

prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi, sei ślokārtha lañā śloka karilā tathāi

["When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject."] [Caitanya-caritāmṛta, Antya-līlā, 1.73]

Only Svarūpa could understand why He's chanting that śloka which is considered to be a nasty one. But Rūpa Goswāmī came that year and he composed a parallel śloka giving it the proper meaning and connection with Vṛndāvana līlā. Rūpa translated in this way.

"That Rādhārāṇī has met Kṛṣṇa in Kuruksetra. And there She says, "I am that Rādhā, He's that Kṛṣṇa. But My mind is always attracting Me to Vṛndāvana. I can't get any satisfaction here. Both the main figures, both of Us present. But I don't have any sense of real enjoyment. My mind is always being attracted to Vṛndāvana."

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [Padāvalī, 383] [Caitanya-caritāmṛta, Antya-līlā, 1.79]

Rūpa Goswāmī wrote that and on a plantain leaf it was written and put under the thatched roof of the hut where he was living. Mahāprabhu was going for taking bath in the sea, and Rūpa had already left for taking bath. And Mahāprabhu waiting there for some minutes perhaps: the Rūpa Goswāmī will come and he will meet Him and then he will go to take bath. Suddenly He looked above and under the thatch something was written in a plantain leaf is there, thrust. He took it and He saw and He was in meditating mood. And He is asking Svarūpa Dāmodara, He knew the handwriting of Rūpa, then when Rūpa came Mahāprabhu is asking Svarūpa Dāmodara.

"Svarūpa, how is this that Rūpa he has understood the meaning of My heart? I chanted some ordinary śloka from the ordinary book and danced, and the purport, real purport is known by him. How it is possible?"

Svarūpa Dāmodara told, "You don't understand this Master? It is Your grace. The cause is only Your grace to him. No other way. There can be no other way to enter Your heart. But Your grace has made him so dignified. You have opened the door of Your heart to him and he has entered there and got everything."

"Yes, I did so Dāmodara Svarūpa. I did so. He's a good soul and he's qualified to deal with this subtle divine love. So I have fully given him what I have got. And not only that, I request you also to give your whole self to that boy. He's really a fit person to deal with all these higher ecstatic things." Mahāprabhu recommended.

And then Rūpa came and Mahāprabhu gave a slap. "How can you know My inner feelings?" He gave a slap on his back.

Gaura Hari. That was in Siddha Bakula, still the place is there, Siddha Bakula, Haridāsa Prabhu's place, Siddha Bakula. This incident took place there, Siddha Bakula.

Vipramukhya: With Mahāprabhu and Rūpa Goswāmī in Siddha Bakula?

Śrīla Śrīdhara Mahārāja: He met with Rūpa-Sanātana. Rūpa-Sanātana used to live with Haridāsa Ṭhākura in Siddha Bakula. And Mahāprabhu met them there. Because they had some intimate association with the Muslims and so the Hindus or the brāhmaṇas or the priests of Jagannātha they were scrupulous not to touch them. So they used to live there, in some secluded place where they may not have any complaint against them. Tṛṇād api sunīcena, taror api sahiṣṇunā. [Śikṣāṣṭakam, 3] They themselves were very careful not to come to any criticism by the public of that day. So Rūpa, Sanātana used to take their abode with Haridāsa Ṭhākura. That was a garden of the Guru Kāśī Miśra of Pratāparudra, the Emperor.

Mahāprabhu He begged for that place. "I want that," He asked, "A solitary place that will be little far from Jagannātha temple, not very far, and a solitary place I want where I should sometimes live in a peaceful manner. I want such a place."

Then Sārvabhauma, or someone recommended that Kāśī Miśra's place. "That is very solitary and that is not very far off and still secluded place."

So Mahāprabhu begged from Kāśī Miśra, "I want that garden house for My own purpose."

Kāśī Miśra said, "Yes, everything belongs to You. Whatever You select You may have it freely."

So Haridāsa Ṭhākura was placed there in that Siddha Bakula, and Rūpa, Sanātana used to live there. Twice they came and lived there, Rūpa, Sanātana, twice or once. Sanātana, once perhaps they came. And Rūpa to some he presented his writings: that was discussed by Mahāprabhu along with Sārvabhauma, Rāmānanda and Svarūpa Dāmodara, and that was appreciated very much. So much so when Rūpa Goswāmī showed his Guru-vandanā; anarpita-carīṁ cirāt, Mahāprabhu, Śrī Caitanyadeva could not tolerate. He said, Pratisthate hai ei nindad lakan [?] "You have, in your description you have been too much liberal. And this equates to blaming one, to put blame on one: exceedingly, praise, praise of extreme degree that equates to almost blame." Pratisthate hai ei nindad lakan. "You have made too much of Me. So much so that you have blamed Me." Pratisthate hai ei nindad lakan.

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ

sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Sārvabhauma says, "No, he has dedicated to his Guru. Guru should be praised in such a way. He has done rightly, nothing wrong." In this way!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Have you finished your pāraṇa?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Pāraṇa. From nine thirty or sometime within that you must take something, Ekādaśī pāraṇa.

Vipramukya: Today it's nine fifty-seven.

Śrīla Śrīdhara Mahārāja: Now?

Vipramukya: No, nine fifty-seven, after one hour.

Śrīla Śrīdhara Mahārāja: Pāraṇa time or now?

Dhīra Kṛṣṇa Mahārāja: Hari Carana Prabhu he already, we've already broken, we've already done the pāraṇa at around seven thirty.

Śrīla Śrīdhara Mahārāja: Seven thirty, all right. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: I also feel like I am breaking my fast this morning after several months of missing yourself. This morning I am also breaking fast.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I am talking just before, pratisthate hai ei nindad lakan [?] To make too much praise, that means to blame oneself.

Vipramukya: Śrīdhara Mahārāja, how important is it to break fast the day after Ekādaśī? Is that very important to break fast in early the morning?

Śrīla Śrīdhara Mahārāja: To break fast, that is, there are three constituent parts there are, so pāraṇa is also considered to be the part of that vrata. Everything is service, nothing is enjoyment of aggression, but still it is considered to be a part of the vrata, pāraṇa. So such importance is attached here that if that day, the birthday of Vāmana or Varāhadeva, the pāraṇa time must remain fixed. And there, janma time that respect that is shown to the birthday that will come earlier, within pāraṇa time, and not the pāraṇa will go later. Such importance is given. Because Ekādaśī, observance of Ekādaśī in toto it is very important, as importance is given by the śāstras.

Vipramukya: Sometimes the pāraṇa time is calculated to be very early in the morning.

Śrīla Śrīdhara Mahārāja: Yes. Sometimes according to the combination of tithi, nakṣatra, etc, they have calculated.

Vipramukya: In England sometimes the pāraṇa time is before sunrise. It says on the calendar break fast after sunrise and before a certain time.

Śrīla Śrīdhara Mahārāja: That is to be adjusted calculating in the almanac. From Navadwīpa and Vṛndāvana thousand miles difference, so how they calculate the difference in observance, and that should be extended to the West according to the mileage. Because in America is just the opposite; when day there is night, there is noon there is midnight. So how, and Vṛndāvana and Navadwīpa, how differentiation, and in that ideal that should be lengthened.

Vipramukya: Sometimes that pāraṇa time comes before we are finished with our morning program. Then we should break fast before morning program is finished? What is the result if one does not break fast?

Śrīla Śrīdhara Mahārāja: That combination of the calculation of the Ekādaśī tithi by the Sun and the Moon's, generally by Moon's movement, the tithi is formed. So that is for the astronomers.

Akṣayānanda Mahārāja: He's asking if by chance one does not do that.

Śrīla Śrīdhara Mahārāja: Then Jīva Goswāmī Prabhu has written, he has recommended to come later not earlier. If one is in a foreign land and he does not find any almanac or any trace, then he observes it towards later time not earlier. That has been advised in general.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukya: Mahārāja, the other day I was here and you said that Mahāprabhu comes every Kali-yuga.

Śrīla Śrīdhara Mahārāja: Every Kali-yuga as giver of Hari Nāma. Nāma, Kṛṣṇa Nāma, Nāmāmṛtam: and not as Rādhā-Govinda-milita-tanu. Ordinary Yuga Avatāra, not only here, in Vṛndāvana also, in every Dvāpara-yuga Kṛṣṇa comes, but only Yuga Avatāra, not Rādhā-Govinda līlā. But Rādhā-

Govinda līlā is eternal in Vṛndāvana in suppressed way. Here also Navadwīpa līlā eternal suppressed, underground, but not come on the surface of prapañca. But it is eternal, has got connection with the eternal. The subtle most plane is always present in the gross thing. The ether, the electricity, present everywhere, in stone, in wood, in brick, everywhere, and also transcending this material. So the higher planes are so subtle and so real, that it holds up, it supports all sorts of existence. And that is at the bottom, or within, or surpassing, transcending, so everywhere that is. The subtle most thing, and it's quality, it's movement is always there. Only it comes over the surface, asserts sometimes, and in disguise present always.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [Śrīmad-Bhāgavatam, 2.9.35]

"I am everywhere, I am nowhere."

Ether is everywhere, ether is nowhere, according to experience.

Vipramukya: Mahāprabhu is golden colour when He comes?

Śrīla Śrīdhara Mahārāja: Yes. But it varies in the case of ordinary Kali-yuga. In Nārada Purāṇa we find, śuka akha varna [?] the colour of a śuka, parrot. It is also mentioned, the Varāhadeva sometimes in black and sometimes in white colour, in different kalpa the colour may be different, sometimes, it is mentioned. But golden colour this,

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on Earth with the full paraphernalia of His eternal Vrajadhāma."] [Caitanya-caritāmṛta, Ādi,līlā, 3.10]

Because the colour of Rādhārāṇī which is fixed, golden. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: When Mahāprabhu comes does the whole universe become empty?

Śrīla Śrīdhara Mahārāja: Empty? Why?

Devotee: All the souls become liberated.

Śrīla Śrīdhara Mahārāja: Not empty, but just like the current of the Ganges River, passing and then again filled up. That is also, the question all liberated, there also the question was put as you put now.
Haridas jive sunya haibe [?] The question from the other side it was put.
Puna sukya jive udvudva karive [?] It will be filled up from the subtle plane of Brahmaloka.

Devotee: Is that the same thing with Kṛṣṇa and Rāmacandra?

Śrīla Śrīdhara Mahārāja: You see, for the time being in particular, suppose the day of independence the government orders to release all the prisoners. Prisoners are released, then again prisoners begin to come and fill up, in this way. Hare Kṛṣṇa.

Vipramukya: Mahārāja, does that mean that the living entities that are in this universe at the present time were not here in this universe when Mahāprabhu was here?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Those who are living here now they were not here at the time of Mahāprabhu, they came after Mahāprabhu? He's asking.

Śrīla Śrīdhara Mahārāja: Came after Mahāprabhu we may take it. And some of His parṣadas are also here and there, scattered. They are sent for some good purpose.

Vipramukya: Where did they come from? Did they come from another universe?

Śrīla Śrīdhara Mahārāja: Generally they come from Brahmaloka. The Infinite source is there, ākṣara, kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate, kūṭa-sthaḥ.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [Bhagavad-gītā, 15.16-17]

The marginal plane is also infinite. A line can be infinite, a plane can be infinite, a solid also can be infinite. The marginal plane that is also infinite.

Vipramukya: Is it possible in transmigration to go from one universe to another?

Śrīla Śrīdhara Mahārāja: Maybe, one universe to another universe. And generally after death, to enjoy the good and bad results of karma, they are transferred here and there to another brahmāṇḍa, to another planet also. Generally the ordinary people that have got attraction for the Earthly pleasure after death they are transferred to Moon, the Moon being intimately connected with the Earth. Again they are to return here for enjoyment or something. And those that are a little of renunciating character they're allowed to cross the attractive plane of the Earth and to go further on other planet also.

Uttarāyaṇam and dakṣiṇāyanam, in Bhagavad-gītā [8.26] it is mentioned, ekayā yāty anāvṛttim, anyayāvartate punaḥ, someone goes to uttarāyaṇam, towards the Sun. Taking the knowledge, the path of renunciation, the yogī, the jñānī, they go crossing the attractive portion of the Earth. And those that have got attraction here they go to Moon and they come back. But they do not have this body of flesh and blood so no such food is necessary. So only thinking that they have got some position where they stay, with this idea they can pass their time in Moon. Though no such food, no such things, but only just in a dream one may think that 'I am taking a shelter, rain coming, I am to take shelter under some shed.' All in imagination, something like that! They hold the position of Moon. Then they again come shortly here for fulfil their purpose here. They have got some interest, debt, some debt and some gain and loss they are connected with this relativity so they have to come here for attraction. Ekayā yāty anāvṛttim, anyayāvartate punaḥ. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 82.02.20.B

Start of 82.02.20.C

Vipramukhya: ... Yuga Avatāra for Dvāpara-yuga yet He appeared on the brink of Kali-yuga.

Śrīla Śrīdhara Mahārāja: Uh?

Akṣayānanda Mahārāja: Kṛṣṇa is Avatāra for Dvāpara-yuga, then why He came just at the beginning of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Every yuga, to recommend a particular duty of that yuga. In Satya-yuga also, in Treta-yuga, in Dvāpara-yuga and also in Kali-yuga, every yuga what will be the specific duty of that yuga suiting to the season. So to recommend and to inaugurate that He generally comes: that is Yuga Avatāra. He comes many a time but this is one sort of coming down, one type, this Yuga Avatāra to inaugurate, to open what should be the duty of that particular age, He comes Himself and He does it by His own practice and asks people to go on in that way.

Dhīra Kṛṣṇa Mahārāja: But his question is, "Then why does Kṛṣṇa come at the end of Dvāpara-yuga and not at the beginning?"

Śrīla Śrīdhara Mahārāja: He does for the necessity, the necessity of this yuga where the Rādhā-Govinda līlā. That was the main purpose of coming towards the end.

Devotee: Mahārāja, how is it that Caitanya Mahāprabhu had Madhavi Devī as an intimate associate?

Śrīla Śrīdhara Mahārāja: Not intimate associate, but Madhavi Devī has her, had amassed divine love to such a degree that a particular section told that she's a great devotee in Oriya of Mahāprabhu, Madhavi Devī. Madhavi Devī means Śikhi-Māhiti and Madhavi Devī who is Madhavi Devī?

Devotees: Śikhi-Māhiti's sister, sister of Śikhi-Māhiti.

Śrīla Śrīdhara Mahārāja: Śikhi-Māhiti yes. A particular section in Orissa, they're of that opinion that Śikhi-Māhiti and Madhavi Devī, they were very much attached towards Mahāprabhu. They were great devotee, devotee of a high order of Mahāprabhu in Orissa. But that is not generally accepted by the Gauḍīya School. They show some respect to that opinion of the particular section of Orissa. In this Avatāra only there is two and a half. One is Śikhi-Māhiti and half is Madhavi Devī. Because she's woman so half, that is also not easy to be accepted. The woman figure, only for the figure she will be given less benefit. That is also not proper. A particular section is of that opinion. It is recommendatory, not real.

Devotee: So Mahārāja, exactly what offence did Choṭa Haridāsa perform?

Śrīla Śrīdhara Mahārāja: We should take it as Mahāprabhu by His own person is teaching it to the public. He was not actually so; but he was made to play the part of such a person. That the, and outwardly that was given serious objection, that in the name of Mahāprabhu he went to beg something from the lady. Mahāprabhu did not like that.

This is to warn us that a particular plea, or under the plea of preaching or something we should not try to satisfy our carnal desire which is within our heart. Outwardly I'm going to meet a person, as if for the service of Kṛṣṇa, or serve the sampradāya, or some benefit divine. But if within our heart there is something underground, and the satisfaction of that, for the satisfaction, for the real satisfaction of our inner lust, if we apply or use the plea of preaching, coming in connection with the outside, that is a very serious offence. Do you follow? Outwardly the plea for the God's service, but inwardly at the same time I want my sense satisfaction. That has been condemned in very strong way. That is very punishable. Vedāśraya-nāstikya-vāda bhauda keli [?] Half truth is more dangerous than falsehood. To take the advantage of the service and under that disguise to go on one's own sense pleasure, to seek sense pleasure under the colour of devotion, that is a serious offence. It has been showed there, that you are making

your good feeling subservient to the lower tendency. You are asking your Gurudeva to serve you. Such serious thing!

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

That is a warning. We must be very careful for that when we are preachers. Nitāi Gaura Haribol. But that punishment was given outwardly, but Choṭa Haridāsa he used to sing around Mahāprabhu, and Mahāprabhu could hear his song, and other devotees also could hear. But outwardly he was sacrificed.

Jayatīrtha Mahārāja: Once, one of our sannyāsīs, ISKCON sannyāsīs, apparently had fallen into sense gratification. And afterwards he committed suicide thinking that this was the only way of atonement. But later Śrīla Prabhupāda said it was not a very good idea.

Śrīla Śrīdhara Mahārāja: Mahāprabhu showed that extreme exemplary punishment, but still in our level we should not deprive ourselves from the valuable time in this human birth, most valuable. We must repent and will again take the advantage of this human birth time to utilize. That was extreme case, Choṭa Haridāsa. Mahāprabhu had to be so much strict because He was conserving the love divine which is so similar to the mundane lust. So to show the great difference between love divine, braja prema, and the, what is going on here, the lady love. So to show that though it may look to be similar, but this is just the opposite. So such strict, to keep up the standard, purity of the standard, He had to apply to take to such serious punishment. That under no circumstances, this should not be taken as that.

Vipramukhya: Mahārāja, if a sannyāsī falls down, does he lose the grace of Caitanya Mahāprabhu? If he again takes up the service of the Lord, can he regain the grace of Caitanya Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Of course temporarily he loses but, bhūmau-skhalita-pādānāṁ bhūmir, again he will try to get up and go on. Fallible creature we are, we won't leave any stone unturned.

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam
[tvayi jātāparādhānāṁ, tvam eva śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [Skanda-Purāṇa]

If we fall down on the ground again with the help of the ground we shall try to stand up. And when the Guru and the sādhu are there, by their forgiveness also we may be, may begun a fresh life again, on behalf of God and they may sanction the mercy.

Vipramukhya: So Mahāprabhu behaves in that way with Choṭa Haridāsa but not with everyone?

Śrīla Śrīdhara Mahārāja: Not everyone.

Parvat Mahārāja: Would it be correct to assume that He did that...

Śrīla Śrīdhara Mahārāja: But He did not like. There is another, Kālākṛṣṇa dāsa, who was enticed in the South.

Vipramukhya: Bhaṭṭathāris.

Śrīla Śrīdhara Mahārāja: He took him here and then dismissed him from His company. But Nityānanda Prabhu gave him some service engagement and kept within the fold. He's more generous.

Once, one, when we were preaching in Ellor, in Andradesha, myself, this Mādhava Mahārāja, at that time Hayagrīva Brahmacārī, and others, two or three, we were preaching in the Ellor town. Then it so happened that one of our brahmacārīs he perhaps had connection with a lady in that, we are living in a chotri [?] that is a dharmaśālā, rest house. And at night some people came with the cry that the brahmacārī has been found in the room of that particular lady. I was at that time aching with headache. I was lying in the room. And they came and roused this Mādhava Mahārāja, the Hayagrīva Brahmacārī and told that, "Such things have happened."

Then Hayagrīva Prabhu cleverly told that, "Mahārāja is sleeping and his health is not well, so tomorrow morning you will come and we shall do what is necessary."

Then after they went away, Hayagrīva Prabhu silently saying to me, "Mahārāja, have you heard what things are going on?"

I told, yes I have heard everything. Then what to do? And at that time our Guru Mahārāja was at Madras Maṭha. I asked him, I think you remove this boy just now. Just now consult the railway guide, the train, whether the Madras side or the Bengal side, immediately remove him from this spot. And then in the morning we shall see what to do.

So Hayagrīva Prabhu took his bedding and he put outside under the shade of a tree. And came back and asked him, "You go."

So he went to Madras. So just now at that time, one o'clock, a train is going towards Madras, Ellor station, and he was sent to Madras.

Then in the morning they came, then Hayagrīva Prabhu told, "When Mahārāja he woke at night I related everything to him and he was very much enraged and immediately dismissed him and has driven him. Where he has gone we don't know."

Then of course the culprit was not there so things were arranged smoothly.

Then Tīrtha Mahārāja, that old Tīrtha Mahārāja he was in Madras. Prabhupāda went to open Dacca Maṭha. Anyhow he came to know, "Why you have come?" And something like this, then he, Tīrtha Mahārāja gave a good whipping and drove him away from the Maṭha.

And he was living in Madras, with some industry there. And within six months Prabhupāda again visited the place. And he was coming now and then, "Please accept me."

Then we told him that, "Prabhupada is coming shortly, at that time you come, then we shall recommend your case." Then Prabhupāda came and that boy also came and we asked

Prabhupāda, "That boy is still in Madras town, he's taking some business here and he's coming now and then and he wants to be reinstated. What we can do?"

Prabhupāda told, and it was a strange thing to us, he told, "Mahāprabhu did not accept such persons so I can't. But Nityānanda Prabhu kept them. So your attitude should be to keep them."

Then we were perplexed.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Prabhupāda says, "I can't accept him because Mahāprabhu did not accept. But your duty should be to give him shelter because Nityānanda Prabhu gave shelter."

In this way, for the time being we were perplexed. "Are we disobedient to you that we'll go against your order?" But anyhow he told that Nityananda Prabhu...

And another time also, I was in Calcutta Maṭha, letters coming, and someone is reading letters to Prabhupāda. One letter came from Kurukṣetra Maṭha that one gentleman he was driven from the Maṭha for such action, intimate connection with lady, they have driven out. Then again he has come to Kurukṣetra to join. Then the Maṭha commander of the place has asked Prabhupāda permission. "That he's coming and I have kept him here and whatever you like to say I'm to do that."

Then Prabhupāda, considering the letter said, "Only connection with the sādhu, that can help us, help a jīva. Sādhu-saṅga, Kṛṣṇa-Nāma: that is the only way to our relief. There is no other way, so how can I drive away that man? Then he will have no alternative." So asked him to keep him: no other way!

Another time Prabhupāda told, I had some complaint against some big man in our Maṭha that his monetary transaction is suspected. Prabhupāda in the beginning he chastised me, "You have also attraction for money. You are a sannyāsī. Why should you have so much attraction for money? The money may be thrown into water. If necessary for the pleasure of Kṛṣṇa money may be thrown into water. What is money?" In this way he rebuked me somewhat. Then after few days in Madras Maṭha, I was there, he was also_____ [?] suddenly he took Bhāgavatam to me, "Your answer is here."

sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ

["One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin."] [Śrīmad-Bhāgavatam, 11.5.42]

If any devotee he has got some fault, anything undesirable if is seen in him, he's not to be punished for that. Either expulsion or any other punishment, he is not to be punished. Why?

He's engaged in a particular thing, that is the service of the Lord and that is the, that can fetch the highest value. So if he's given some punishment or expulsion, that cannot cure him, purify him. The highest form of purification is in which he's already engaged, and that can purify to the highest degree. So, no other punishment of any form is necessary for him. He should be allowed to go on in the service, and in no time he will be purified. So it will be injustice. In Bhāgavatam, sva-pāda-mūlam bhajataḥ priyasya, tyaktānya-bhāvasya hariḥ pareśaḥ, vikarma yac cotpatitaṁ kathañcid. Anyhow, if any malpractice is found in him, dhunoti sarvaṁ hṛdi sanniviṣṭaḥ, Hari, staying in his heart, He will purge out everything. He will sweep out everything. No other punishment or any alternative arrangement should be made; for ananya-bhāk, who has exclusively given him for the service of Kṛṣṇa, no other practice. That was shown to me. Hare Kṛṣṇa. So that is the reason. So sometimes from the outward it seems, it appears awkward, that he committed something wrong, and still he's given indulgence. Sometimes from outside it seems to be awkward, but still that is the theory.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [Bhagavad-gītā, 9.30]

"Sādhu are sādhu measured from the standard of this māyā, sattya, raja, tama guṇa or guṇamay which is misconception. So from the plane of misconception good or bad should not be applied to My devotee who is working in the nirguṇa plane. This law does not apply there, in the case of ananya-bhāk who is in nirguṇa plane, who has accepted exclusive devotion to Me is all in all."

Exclusive devotion to Kṛṣṇa, serving promise, devotedness to Kṛṣṇa, when this has been accepted broadly in a soul, then whatever he commits in the calculation of this mundane plane good or bad; that should be ignored totally. Because that is of good or bad, both is unreal in the misconception area. And there whatever little he can collect that is crore times, infinitely of greater value than any valuation, high valuation of this world of miscalculation. That's the conception. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Īśāvāsyam idaṁ sarvaṁ [Śrī Īśopaniṣad, 1] And here; 'Oh, this is mine, this is yours. Why you have stolen my thing?' All false, good or bad: everything false. And in the absolute sense everything belongs to Him. He's His servant. In the necessity of service what he has done, perhaps he has stolen a flower and dedicated to Kṛṣṇa. Not only it is stolen, but from whom it is stolen he will be benefited, unconsciously. So nothing can be wrong. Hare Kṛṣṇa. Gaura Hari. Absolute consideration and the relative consideration!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vipramukhya: Mahārāja, I have a question on another subject matter. When the jīva is in the grips of māyā how much independence does he actually have?

Śrīla Śrīdhara Mahārāja: According to his position. A tree has got less independence, free will, a man has got the maximum. Also in that, it is, the gradation it comes in this way. Āvṛta cetana, covered consciousness, then saṅkucita cetana, narrowed consciousness. Then mukulita cetana, blooming consciousness, and there comes āvṛta cetana, the trees, the narrowed consciousness the animals, the blooming consciousness human beings. And then also classification:
_____ [?]
In this way classification, and as much as going higher so much responsibility, and when in dense darkness his movement will be less productive and may be dealt with mercy, more grace. And as much as, occupying higher position, their crimes should be given more importance. In this way it will be judged. As much freedom, as much sense of responsibility, so much the degree of punishment should be attached.

If a sādhu does something wrong, of course in his line there will be a bigger punishment. Punishment means in the Vaikuṇṭha, in a general way, in Vaikuṇṭha, no punishment. Only you accept yourself more. What has gone is gone. Let the dead past bury its dead. With new urge you begin. The most lenient position, in Kṛṣṇa consciousness they enjoy. But there the quality of sacrifice must be of a very high type. He's dealing also with very valuable thing because the whole self surrendering creed to be signed there in Kṛṣṇa consciousness. Everything belongs to Him, nothing to me. Nothing to me, such high degree sacrifice to be that, that bond to be signed sincerely. Then he can come under such merciful consideration.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, if real bhakti begins in the brahma-bhūtaḥ stage, what is this shadow bhakti?

Śrīla Śrīdhara Mahārāja: Sādhu bhakti?

Devotees: Shadow, chaya.

Śrīla Śrīdhara Mahārāja: Shadow, shadow bhakti, brahma-bhūtaḥ.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (prema-bhakti) unto Me."] [Bhagavad-gītā, 18.54]

What do you say?

Devotee: Prabhupāda talks in The Nectar of Devotion about shadow bhakti.

Śrīla Śrīdhara Mahārāja: What does he say?

Other devotees: Shadow attachment.

Akṣayānanda Mahārāja: It's mentioned in Bhakti-rasāmṛta-sindhu, shadow attachment.
(To other devotees) What's that called para-aśakti?

Śrīla Śrīdhara Mahārāja: Chaya bhakti?

Akṣayānanda Mahārāja: Shadow attachment, aśakti.

Śrīla Śrīdhara Mahārāja: Shadow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Chaya rati ?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Chaya rati, that is of two kinds, which is not genuine, that is divided into two, one reflection another shadow. So shadow is considered to be the higher than the reflection. Reflection in māyāvādā, really no faith, faith is already, the foundation is a concoction. And in the case of chaya it has not reached to the degree of reality, but still it is in the real path. That is chaya rati. Nearness, nearness of the reality, is shadow, but no intermediate intervention. But in reflection that is in pratibimba rati, there is that non conference, a barrier between them. So pratibimba rati is very lower and chaya rati is near to the reality, but not reality proper. That is chaya rati. Gaura Haribol. In Hari-Nāma-cintāmaṇi it has been described by Bhaktivinoda Ṭhākura, you may see, chaya and pratibimba.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: So that means that the jīva's feelings are still in the relative plane but they're somehow moving in the direction of the absolute plane?

Śrīla Śrīdhara Mahārāja: Moving in direction but far away from the reality. It has not touched reality, but come near.
Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa.

Vipramukhya: Mahārāja, Kṛṣṇa says, "Man-manā bhava mad-bhakto, fix your mind upon Me." [Bhagavad-gītā, 18.65] When we fix our mind upon Kṛṣṇa the mind becomes purified. When the living entity ascends into the spiritual world, does he enter the spiritual world with his purified mind, or does he have to leave behind the purified mind?

Śrīla Śrīdhara Mahārāja: Yes, real mind, and this is shadow mind. What we are possessing at present that is shadow mind. Mind is a plane where the sympathy and apathy live, sympathy for something and apathy for something, saṅkalpa, vikalpa. 'I want this, I want to reject this, I want avoid this.' These two opposite desires live in mind. And there also the mind is there, everything is there. And this is self-centred and that is God-centred. That would be the response.
Ane hrday more more man vrndavana mane mane eka kori mani [?] Mahāprabhu says, "They have got their mind. They're thinking, 'I want this for Kṛṣṇa, I don't want this for Kṛṣṇa.' Kṛṣṇa is the object of interest there, the aim of interest, His love, His satisfaction. And here it is self-centred or this mundane centred, this land centred or family centred, or some other centred than that of Kṛṣṇa."

Vipramukhya: So is it possible to say that the only difference between the material mind and the spiritual mind is a question of purification?

Śrīla Śrīdhara Mahārāja: A question of purification and the criterion is that Kṛṣṇa interest and other interest. One may sacrifice for the country; but that is not Kṛṣṇa. The Kṛṣṇa sacrifice, preparedness for satisfaction of Kṛṣṇa to the utmost: that should be the criterion, and everything is there, and this is perverted reflection. What's the time?

Akṣayānanda Mahārāja: Five to ten, almost ten.

Śrīla Śrīdhara Mahārāja: Almost ten. Gaura Hari. So, Jayapataka Mahārāja, no, Jayatīrtha Mahārāja, are you to return to Māyāpur, evening?

Jayatīrtha Mahārāja: Yes, in the evening.

Śrīla Śrīdhara Mahārāja: In the evening. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So Dhīra Kṛṣṇa Mahārāja...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja, to stay...

Devotee: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja, ha, ha, Gaura Hari, to...

Jayatīrtha Mahārāja: He's mistaken me for a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: To take rest here in the noon, arrangements should be made for that. You ask Govinda Mahārāja where he'll take rest at noon here, the Jayatīrtha Mahārāja.

Akṣayānanda Mahārāja: Here's our eternal rest.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Our eternal rest is here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. Jai!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Who has come along with you here? Where are they?

Jayatīrtha Mahārāja: Śrīmad-Bhāgavatam dāsa.

Śrīla Śrīdhara Mahārāja: And, another?

Jayatīrtha Mahārāja: Kiśora-Kiśori dāsa, he's my second initiated disciple from America. And then Satyavak Prabhu came with me also.

Śrīla Śrīdhara Mahārāja: He's old?

Jayatīrtha Mahārāja: Satyavak, yes, he is our old God-brother whose living in Māyāpur.

Parvat Mahārāja: He comes every year.

Śrīla Śrīdhara Mahārāja: But who comes along with you from London?

Jayatīrtha Mahārāja: Śrīmad-Bhāgavatam dāsa came with me from London; and Vipramukhya's also here from London.

Śrīla Śrīdhara Mahārāja: I want to make some inquiry about the health of Vaiṣṇava Carana, and his mother.

Jayatīrtha Mahārāja: You can inquire from Kiśora-Kiśori I think. He may know something.

Śrīla Śrīdhara Mahārāja: Are they well?

Devotee: Oh yes.

Śrīla Śrīdhara Mahārāja: They are doing well?

Devotee: Very good.

Śrīla Śrīdhara Mahārāja: All right. I got letter from her, Vaiṣṇava Carana and also his mother, a letter, a month ago perhaps. And I gave reply also. And it is mentioned there they will come on pilgrimage, for pilgrimage in India. Do you know anything about that?

Devotee: I don't know when they'll be arriving. I don't know.

Śrīla Śrīdhara Mahārāja: It was mentioned in a letter, "We may go on pilgrimage to India before this Dola Yatra ceremony." And I asked them that at that time you must come to see me. I consider you to be my daughter.

Jayatīrtha Mahārāja: Hare Kṛṣṇa. I've heard only one report about them and that is they're your unconditional servants. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Vaiṣṇava Carana is a promising Vaiṣṇava. When the Govardhana-Śilā was mentioned by, to him, by someone that when Mahārāja, that is myself, when I came here with Govardhana-Śilā I began. "Oh how wonderful," he remarked, the boy. That boy remarked "How wonderful." Who came from his heart. "That this Maṭha was begun only with the Govardhana-Śilā, how wonderful." That showed his heart, inner heart. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: We also think it's very wonderful. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
This is Gupta Govardhana, Girīrāja in Navadwīpa.

śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīṁ
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
[yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā]

[In the Holy Abode of transcendental touchstone Śrī Navadwīp Dhām - the selfsame Śrī Vṛndāvan, in the land of Koladwīp, whose inner identity is the King of mountains Śrī Govarddhan, near the charming shores of the holy River Bhāgīrathī who delivers all the fallen souls stands that great and glorious King of all Temples - Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees whose lives are the message of Śrī Gaura, are eternally absorbed in the loving service of the Divine Master, the Golden Lord Gaurāṅga and the Loving Lord Śrī Govindasundar with His consort Śrīmatī Gāndharvvā, accompanied by all Their beloved associates.

With hearts always filled with good hope to attain the grace of the Lord, following faithfully in the line of Śrī Śrī Rūpa and Raghunāth - the storekeepers of the unlimited treasure of pure, sweet love divine, those surrendered souls ever sing the unending glories of the transcendental name and qualities of the most magnanimous, original Supreme Lord Śrī Śrī Gaurāṅgasundara.

Indeed the hearts of all beings, moving and still, marvel in the glory of Śrī Chaitanya Sāraswat Maṭh as they take shelter in the soothing, affectionate shade of the victory flag that flies aloft and sings wholeheartedly to the world the ever-expanding renown of Śrī Chaitanya Sāraswat Maṭh; bearing that banner of all transcendental benedictions, Śrī Chaitanya Sāraswat Maṭh ever shines resplendent in all its divine magnificence.]

[Composed by Śrīla Śrīdhara Mahārāja while residing in a hut on the banks of the Ganges in 1941. Rendered into English by Śrīpad B.A. Sāgara Mahārāja from the Bengali translation by Śrīla B.S. Govinda Mahārāja.] [Kīrtan Guide, 4th Edition, p 16]

Kolādri-rāje means Govardhana, Koladwīpa, kolādri-rāje.

yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā

Aim is Rādhā-Govinda's service: line is that of Rūpa Goswāmī. Who are we? From Caitanyadeva to Saraswatī Goswāmī, the flow of the instructions, we are bridged there and our stay is here, Govardhana, aparādha-bhañjan-pāṭ. This is so.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So there, Vaiṣṇava Carana is not expected to come here, this evening?

End of 82.02.20.C

Start of 82.02.21.A

Śrīla Śrīdhara Mahārāja: Kuntī Devī,

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."] [Śrīmad-Bhāgavatam, 1.8.25]

And Bhaktivinoda Ṭhākura _____ [?] kichu nāhi pāi, tomāra karuṇā sāra [from Gurudeva, 4] So many quotations from Bhaktivinoda Ṭhākura's Śaraṇāgati, and other books, and also Bhāgavatam! A very good letter, a devotee's proper letter!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Ke? Govinda Mahārāja. Jayatīrtha Mahārāja _____ [?]
...
Gaurāṅga Campū. Where have you got that book, _____ [?] edition?

Bhāratī Mahārāja: Possibly published in Calcutta.

Śrīla Śrīdhara Mahārāja: Ānanda-Vṛndāvana-Campū, and that Gopāla-Campū of Jīva Goswāmī. Ānanda-Vṛndāvana-Campū perhaps that, compiled by...

Bhāratī Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra.

Devotee: Some of us were discussing this morning that some of us we don't always stay in one temple and have an opportunity to do regulated Deity worship, but we like doing Deity worship. So as far as an individual travelling with his own Deity, maybe you can give us some advice that would be the best form of the Lord, or the best procedure for an individual to travel with Deities.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Ruci Prabhu.

Śrīla Śrīdhara Mahārāja: Ruci Prabhu. What is his point?

Akṣayānanda Mahārāja: He does travelling and preaching. He travels much. And he doesn't get chance to be in the temple and see the Deity. And he wants to know if he can travel and take one Deity with him. What type of Deity is the best, what is permitted?

Śrīla Śrīdhara Mahārāja: Who has given the Deity to him?

Akṣayānanda Mahārāja: No, he doesn't have now.

Śrīla Śrīdhara Mahārāja: Govardhana Śilā or Gopāl Mūrti, what is the Deity?

Bhakti Caru Swāmī: Mahārāja, he doesn't have any now. He doesn't have anything now. But he wants your advice as to what would be the best form of the Lord to worship while travelling.

Akṣayānanda Mahārāja: He hasn't started it yet.

Śrīla Śrīdhara Mahārāja: That is not necessary. Kīrtana is of higher type, so arcana is less powerful. So, if we are asked by a superior to take the service of arcana that is all right. Otherwise in the general case kīrtana will be more powerful and more fruitful, to serve in kīrtana, the preaching department.

Anyhow the importance is there that under whose guidance I am working, that is all important. My energy will be translated or transformed into a subtle form and it will be lead to the higher quarter. By devoting my energy I shall receive some remuneration and that will be in terms of whom I shall obey, under whose order I am devoting my energy for the service. The quality of that man under whose order I am devoting my energy, I shall be paid in terms of that.

So sādhu-anugatya, that is all important thing. One side, that I will be relieved from my mental tendency which is forcing me to wander in the different stages of this material world, I shall get relief from that. And the positive side: that I will be, my soul will be lead to what strata, what plane? The plane from which the order is coming to me, in that coin I shall be paid. His qualities will come down to help me. My lower energy will evaporate, will be diminished, will disappear, and I will find myself in the plane for whom I'm working. That is all important in bhakti. Hare Kṛṣṇa.

Even murdering may be bhakti and worship of the Deity may be karma or jñāna. The quality depends at whose disposal I'm doing the work. Hanumānji, he killed so many, but that was pure devotion. At the same time there are so many, huge money being spent to construct temple, and Deity also installed into the śāstric order. And in a grand way the arrangement for the worshipping, but that may be karma-kāṇḍa if any object there is, any begging purpose underlying. So,

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [Bhagavad-gītā, 4.16]

Even the higher scholars cannot understand what is karma, what is akarma, what is vikarma. The object is all important for which I'm working. Hatvāpi sa imāḺ lokān na hanti na nibadhyate [Bhagavad-gītā, 18.17] There is a plane if one is standing on that plane he can crush so many brahmāṇḍas, he does not do anything. It is possible. Revolutionary thought. Crushing so many solar systems, one may not be entangled in any activity, good or bad. Such a plane is there. The universal wave, that is moving, and if I can dance in tune of that wave I'm free. No reaction will have any effect on me, in nirguṇa-bhūmita, that is called nirguṇa. No motive, no local interest however spacious is there. Universal, irresistible, and bhakti proper means to adjust ourselves with the dance of that plane. That is bhakti proper, nirguṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

And local interest, provincial interest, they clash with one another. That may be very small or big, that does not matter; that is saguṇa. Dvitīyābhiniveśa, bhayaṁ dvitīyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]: consideration of second interest. But in higher cid-vilāsa also, there it is apparent that local interest, personal interest, but that is not so, that is a fashion of the universal wave, and Yogamāyā. At the bottom there is that consideration of Absolute interest, not of any local. Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

[eṣā te 'bhihitā sāṅkhye,] buddhir yoge tv imāṁ śṛṇu
buddhyā yukto yayā pārtha, karma-bandhaṁ prahāsyasi

[Kṛṣṇa said: "I have just explained to you the wisdom of the conception of reality (sāṅkhya philosophy). Now hear of the conception of devotional service, or bhakti-yoga. O Pārtha, by buddhi-yoga, engaging your intelligence in devotion, you will be able to completely cut the bondage of action."] [Bhagavad-gītā, 2.39]

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]

Bhakti Caru Swāmī: So what would be the difference, Mahārāja, between bhakti-yoga and buddhi-yoga, according to Bhaktivinoda Ṭhākura?

Śrīla Śrīdhara Mahārāja: According to Bhaktivinoda Ṭhākura buddhi-yoga is more spacious and accommodating. It's aprākṛta, it will suit mostly for aprākṛta-līlā, more accommodating, more nearer to Kṛṣṇa consciousness, buddhi-yoga. The bhakti-yoga is just above jñāna-yoga, what is described in twelfth canto, twelfth or thirteenth. But buddhi-yoga is more spacious. Externally he may deal with anything and everything, but that has no influence on him: buddhi yoga. But in

bhakti-yoga, in dvadaya sadhyai [?] we find that some sort of restriction, control, is applied there. _____ [?] All these things are all right, but any external connection with the, which may be considered to be rejectable, even in the highest position of devotee, that can also be harmonized, everything. Doing anything; he may not do. Hare Kṛṣṇa. Hare Kṛṣṇa. Buddhi-yoga, eka akura nandana [?] Whatever he's asked to be done by his master he's ready to do that, without any consideration of good or bad, buddhi-yoga.

Bhakti Caru Swāmī: Mahārāja, this Mahalambrita [?] Brahmacārī, he was once interpreting...

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: He was once giving a lecture and interpreting that to follow the instruction of the Guru...

Śrīla Śrīdhara Mahārāja: He's a nasty man.

Bhakti Caru Swāmī: He's a nasty man, yes.

Śrīla Śrīdhara Mahārāja: He came from the source of Jagabandhu. When he went to America for doctorate, I was in charge of Bombay Maṭha at that time. And when he came back I saw his doctorate. But there also defect. In his writing in the name of Jīva Goswāmī what he has written there is error. He again, the acme, when he told that, "Mahā-jano yena gataḥ sa panthāḥ," I heard from one of my God-brothers, Dr. Samlal, he attended one of his lectures perhaps in Barampura or somewhere. And he told, and perhaps I might have seen in the paper also. He was explaining mahā-jano yena gataḥ sa panthāḥ, he said, "Gandhi is a mahājana, Rabindranath is a mahājana." Hearing that I have rejected him and cast him in the dustbin!

[dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ]

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahā-janas advocate."] [Mahābhārata, Vana-parva]

Devotees: (Group laughter)

Bhakti Caru Swāmī: That is your kṛpa Mahārāja. At least he has a place in your dustbin.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Pratisthate hai ei nindad lakan [?]

Gaura Haribol. Gaura Haribol. And another thing I found in his writing; he was very eager to find out the name of Śrī Caitanyadeva in the writing of Rabindranatha. And anyhow he

mentioned a place where Rabindranatha is saying to some persons that: "You are too much of the varṇāśrama fascination, but Caitanya also did not care for your formality."

He, with very eagerness tried to trace that Rabindranatha also took the name of Caitanya. But Rabindranatha took it in that hateful way. "Even Caitanya did not care for your formality," not Śrī Caitanya, Caitanya. "Caitanya also did not care for the formalities of varṇāśrama, what of mine, I don't care for you." And he was so much proud that Caitanya is mentioned and it came from the lips of Rabindranatha, that fellow.

I was told that he can deliver lecture very fluently, and very impressive way. That I have heard. Long ago, when I went to Jalpai Purī [?] for preaching, the general educated public told that, "What you have preached here about Gauḍīya Maṭha, hitherto, such high calibre of pracāra _____ [?] but Mahalambrita [?], he came and in the name of Caitanya, he delivered several lectures and the people were impressed. But Mahalambrita [?] had fluent style of lecture but nothing within. "That Gandhi is a mahājana, Rabindranatha is a mahājana, in the line of mahājana." _____ [?]

So long a fool may cut a good figure, as long as he does not open his lips. Opening his lips to the scholar section, that is a difficult thing! Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Caru Swāmī: He also smokes, Mahārāja. That Mahalambrita [?] after giving his lecture as soon as he goes inside, he is puffing, to get back his inspiration.

Śrīla Śrīdhara Mahārāja: And smoking mere tobacco or gangika. That will be more stimulating.

Bhakti Caru Swāmī: So one of our God-brothers he was visiting him before. So he asked him, "How do I see that you are smoking?" He said, "No, this is for private, amongst you. But for public, I am against smoking." Such a bogus character he is.

Śrīla Śrīdhara Mahārāja: He's hypocrite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, in Durgapura there was one gentleman who was arguing from this Kali-santaraṇa-Upaniṣad. And from there he was quoting one verse where, I think Lord Brahmā he is stating the mahā-mantra with Hare Rāma Hare Rāma Rāma Rāma Hare Hare first, and Hare Kṛṣṇa afterwards. So he said, "How do you adjust this in your philosophy?"

Śrīla Śrīdhara Mahārāja: What did you say?

Bhāratī Mahārāja: I told him that in the Ananta saṁhitā and Garuḍa Purāṇa, and one other Purāṇa that the Hare Kṛṣṇa mantra is given as we chant it. And that Brahmā he's Haridāsa Ṭhākura, the Nāma-Ācārya, so we follow his example.

Śrīla Śrīdhara Mahārāja: Kali-santaraṇa-Upaniṣad it is such. Agni Purāṇa, and Brahmāṇḍa Purāṇa, half-half. But they say that this is because it comes from Upaniṣad it is Vedic mantra. And ordinary people may not have any entrance to Vedic mantra. So Caitanya Mahāprabhu has re-adjusted this mantram, and the Vedic mantra concern is cancelled, thereby and He gave it to all. That is, a section of people in the U.P [Uttar Pradesh] side who love Śrī Caitanyadeva, they like to give their opinion like this.

But ours is that where it is mentioned "Hare Rāma" first, then that is superficial. Their concern is that Rāma Avatāra that took place first, and Kṛṣṇa Avatāra that afterwards that occurred: so first Rāma, Hare Rāma and Hare Kṛṣṇa. But our deeper meaning is that in danda, when similar two things are connected together, not the historical precedent, but the consideration of the highly developed conception. So Kṛṣṇa Nāma is higher than that of Rāma Nāma. It is mentioned in Purāṇa. Sahasra nama _____ rama nama _____ [?] Then three Rāma Nāma is equal to Kṛṣṇa Nāma, in this way it has been mentioned in Purāṇa. So Kṛṣṇa Nāma is more superior to Rāma Nāma. So in danda samas [?] when they are connected together, the stress is given to the superiority, so Kṛṣṇa Nāma is to come first. This is one point.

Another point is that everything is moving in a cyclic order. Which is first, which is next, that cannot be ascertained, in the eternal cycle, whether Kṛṣṇa is before, or Rāma is before. So from that consideration also if we take Kṛṣṇa Nāma that is not relating to posterity, but in the eternal cycle any place you may begin.

Then, another higher thing of our sampradāya people secrets is this, that our deeper meaning is not concerned with Rāma līlā. Even the Name Rāma there we find Rādhāramaṇa Rāma, the wholesale in Kṛṣṇa consciousness, not Rāma consciousness of Godhead.

So, Mahāprabhu's highest conception of thing, the Svayaṁ-Bhagavān Kṛṣṇa līlā, it is connected with that. So, the Kṛṣṇa līlām, not historical Avatāra, in the predecessor of Kṛṣṇa, but we are concerned with, independent of desa, kala, only Vṛndāvana līlā, Svayaṁ-Bhagavān līlā of Kṛṣṇa. That is the real purpose of Mahāprabhu which it is not mentioning of Rāma līlā of Ayodhyā at all, no connection. Mukta prugraha [?] _____ [?] Do you follow?

Bhāratī Mahārāja: Yes Mahārāja. There was also another thing that came up, while we were discussing, and that was Gautama Ṛṣi and this his wife, Hotami [?]

Śrīla Śrīdhara Mahārāja: Na vai vidhu saro napi deva kuto manisya [?] What Mahāprabhu gave, the internal meaning, the Ṛṣi cannot stand there, no ṛṣi. Na vai vidhu saro napi deva kuto manisya [?] No mention of the humanity, human scholarship, you to trespass into the realm, even the ṛṣi do not know. They have dealt superficial theism. Superficial theism has been given by the ṛṣis.

_____ [?] What are the ṛṣis? Some substantial, some ground, ground preparation, ground of theism that is supplied by the ṛṣi in general. Vyāso vetti na vetti vā [Caitanya-caritāmṛta, Madhya-līlā, 24.313] The development of the theism. Cārvāka is also ṛṣi, ṛṣi means research scholar. Who has given a new, doctor, ṛṣi means doctor, who has given some original opinion into the society he's ṛṣi. Brahmāṛṣi, devaṛṣi, rajaṛṣi, there are so many ṛṣis, section of ṛṣi.

atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau]

[medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir,] dvaipāyano bhagavān nāradaś ca

[From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada.] [Śrīmad-Bhāgavatam, 1.19.9-10]

They are all students and with profound silence they are giving hearing what novel thing is coming from the mouth of this boy. They're struck dumb, the ṛṣis. When Śukadeva began to deliver his lecture on Bhāgavatam they are all struck dumb, the ṛṣis. The new thing coming. Hare Kṛṣṇa. Gaura Haribol.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, [myāṁ bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu)."] [Śrīmad-Bhāgavatam, 11.11.32]

What to speak of the ṛṣis, what God Himself He has by His own lips He has given, ordered, "This is your..." and that is also being cancelled: and go; necessity of going up. Kṛṣṇa Himself He has also given so many things in the name of religion, but there is gradation. Go further, go further, go deeper. The development is there in theism. So, na vai vidhu visaro [?] In many places it is mentioned. Anya prakas paranam visisya ana nana mano _____ [?]

Even those, the lords of ṛṣis, the munis, if they cannot understand Your such, loving service, the value, then they will have to go down. Such authority will also have to go down, so-called authority. Such a high level Mahāprabhu has given. This Rādhā-Govinda līlā combined. What He has given that cannot be comparable. Not only on this brahmāṇḍa, this history of solar system, but in the course of the history of crores of creation and dissolution, creation and dissolution, such high thing, theism. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Na bhuto na visyati [?] What Mahāprabhu has given to us!

Ha, ha, ha. One gentleman told that, "Sati, Savitri, Sita, Damayanti and so many others, Draupadī, the high models of so many ladies, they are shining like stars in the history, in the Purāṇa, of the Vedic culture here. So long they are shining very, with great splendour. But whenever Rādhārāṇī has entered the arena, they all have become pale. All the models, the

ideals, they cast shadow. Covered with shadow more or less when Rādhārāṇī entered with Her intense love for Krsna. The whole creation, even including so many śāstra, Purāṇa, ṛṣi, culture, everything, by Her dazzling personality everything became paled."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.

Doctor Dinasen [?] told like that. "When through the door of Brahma-vaivarta-Purāṇa the character of Rādhārāṇī entered into the world of literature, then all other ideals of the highest attainment of the ladies, of the chaste ladies, all became pale, paled away."

So Mahāprabhu came with that. And so it is told that Mahāprabhu, Kṛṣṇa and Rādhārāṇī combined.

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [Caitanya-caritāmṛta, Ādi-līlā, 1.4]

Not ever been given to the world. In the cyclic order of the creation, dissolution, that has never been given to the world, what Mahāprabhu has given, dhanyāḥ kali, this fortunate Kali-yuga.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Die to live. The death has also has got its degree. The degree of the death, the intensity of the degree of death, what Rādhārāṇī showed for Kṛṣṇa: no parallel ever conceived in the world! Such self-giving, self-offering, so intense self-surrendering is never to be thought of even by the scholars of the world, of the devotees. It is impossible. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

And accordingly all the groups of Kṛṣṇa, the sakhās, the servitors, the vātsalya rasa, father, mother, all: all the highest degree of sacrifice and surrender to be found only in Kṛṣṇa līlā, Svayaṁ-Bhagavān in Vṛndāvana.

Otherwise the greatest devotee Uddhava, it is coming from His own mouth, of Kṛṣṇa. "Where the Brahmā, the Śiva, the Saṅkarṣaṇa, Lakṣmī, and Myself even, is not so superior as My favourite Uddhava. I consider him to be more favourite than My own body." Kṛṣṇa says.

And that Uddhava says, "I want to be a creeper, a shrub in Vṛndāvana that I may have the chance of the touch of the feet dust of these damsels of Vraja."

What is this? Can you think it out? It is impossible for us to think out what high degree of devotion and sacrifice can be present there. And this cannot be denied. I put it to a Madrasi Paṇḍita and he could not say anything in opposition. Paṇḍita from Bhāgavata and whole Bhāgavata in his mouth; he does not care to take any book, whole Bhāgavata in his memory, that Paṇḍita. I met him in Bangalore. But when I put this proof he could not speak anything. So many appreciators, very staunch advocates, judges, followers, could not speak a single word.

Proof positive, Kṛṣṇa Himself says, "Uddhava you are such a favourite devotee of Mine, none is so."

And that Uddhava says like this. And how to measure, by light years! When we are to measure the distance of the stars that are very far, far off, by light year! So here also, light year Brahmā, Śiva, Saṅkarṣaṇa, Lakṣmī, Myself, Uddhava and thereafter...

End of 82.02.21.A

Start of 82.02.21.B

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, you were talking about the Caturvyūha and the Catuḥsana before...

Śrīla Śrīdhara Mahārāja: Caturvyūha and Catuḥsana are not one and the same.

Bhāratī Mahārāja: No, I'm sorry. So Pradyumna, and Aniruddha, and Saṅkarṣaṇa, and Vāsudeva.

Śrīla Śrīdhara Mahārāja: Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha.

Bhāratī Mahārāja: So, in the material world...

Śrīla Śrīdhara Mahārāja: Mula Caturvyūha, adi Caturvyūha and Their extensions. Mula Saṅkarṣaṇa in Dvārakā, mula Caturvyūha, adi Caturvyūha, Caturvyūha in Vaikuṇṭha, Adi Caturvyūha in Dvārakā, and this Kāraṇodakaśāyī and Garbhodakaśāyī They're extensions. Now?

Bhāratī Mahārāja: So, with the extensions...

Śrīla Śrīdhara Mahārāja: Extension, extension, the delegation, you may say. They have particular type of function, they have got their particular type of function. And that sort of function wherever is present, we are to trace the origin in that line.

Bhāratī Mahārāja: So what part does Durgā Devī play in the function of the mind, buddhi and the____ [?]

Śrīla Śrīdhara Mahārāja: Mind, body and?

Bhāratī Mahārāja: The Kāraṇodakaśāyī Viṣṇu is an expansion of Saṅkarṣaṇa.

Śrīla Śrīdhara Mahārāja: Kāraṇodakaśāyī, He has to deal with the whole of prakṛti. And the Garbhodakaśāyī a particular part of brahmāṇḍa, a part of brahmāṇḍa. The whole dealt by, just as DN [?] and SDO [?] and the commissioner and rajapal in this way. So above the whole of the prakṛti, movement, there is Kāraṇodakaśāyī. And at every brahmāṇḍa there is Garbhodakaśāyī. And every soul within there is Kṣīrodakaśāyī.

Bhāratī Mahārāja: Pradyumna and Aniruddha, Their expansions are Garbhodakaśāyī and Kṣīrodakaśāyī Viṣṇu, Their expansions...

Śrīla Śrīdhara Mahārāja: Aniruddha: Kṣīrodakaśāyī, and Pradyumna: Garbhodakaśāyī, and Saṅkarṣaṇa: Kāraṇodakaśāyī, and Vāsudeva above all. Vāsudeva is higher, and He's above, transcendental of the whole of Brahman conception. This Brahman, Kāraṇodakaśāyī, He's also above the Brahman conception. But Brahman has direct concern with Him. Tal-liṅgaṁ bhagavān śambhur [Brahma-saṁhitā, 5.8] That Kāraṇodakaśāyī, the rays coming to touch prakṛti, this energy, and that is Śiva, and Kāraṇodakaśāyī in the background. And transcending all the relativity of the māyāic world, of the material world, there stands Vāsudeva, Parabrahman, Puruṣottama. Kṣaram atīto 'ham, akṣarād api cottamaḥ.

[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [Bhagavad-gītā, 15.18]

He's got no concern with this material transaction, the Vāsudeva. And Saṅkarṣaṇa, the first step down, to connect with material conception as a whole, and the partial management by the Garbhodakaśāyī. And the individual case of jīva is taken by the Kṣīrodakaśāyī, Antaryāmī, Paramātmā. In this way Their function can be, They are all one and the same, but according to Their function we are to trace Them in different way. _____ [?] manay haya aparādha [?] One power of government represented in so many figures. Something like that.

Bhāratī Mahārāja: Mahārāja, what function does Durgā Devī play?

Śrīla Śrīdhara Mahārāja: Durgā Devī?

Bhāratī Mahārāja: These three, Pradyumna, Aniruddha and Saṅkarṣaṇa, in this as expansions, what is her duty?

Śrīla Śrīdhara Mahārāja: From the negative side, the negative side, that is in a representative government, in the democratic government, the parliament and also the king's side or rajapati. Something like that. Durgā Devī, she is direct, her direct concern with this world of punishment: misguided souls, to train them, to punish them. And there also the representation from above has been sent here to detect how the function is going on. From the government above their representation has been put in the administration of Durgā Devī, to check how far it is going on, in a system, or whimsically, something like that. The representation of the above, and Durgā Devī in general charge of the administration of punishment for the misguided. She's the empirical representative and that is coming down from above to help the jīva, that they may not be mishandled. Something like that.

Devotee: (asks a question too far away from the microphone to record)

Śrīla Śrīdhara Mahārāja: What does he say?

Another devotee: What is the relationship between Subhadrā Devī and Durgā Devī?

Śrīla Śrīdhara Mahārāja: Subhadrā Devī and Durgā Devī. What is the reason of your asking this question? Where do you find anything in common between them? Subhadrā Devī She represents the līlā of Kṛṣṇa. She's there, She's in Dvārakā. She has got no administrative function. Where is the room of misconception between the two?

Devotee: Viṣṇu, in Viṣṇu form, and Yogamāyā... [?]

Śrīla Śrīdhara Mahārāja: Yogamāyā, who is Yogamāyā? Subhadrā?

Devotee: Subhadrā.

Śrīla Śrīdhara Mahārāja: Subhadrā is not Yogamāyā. A part may be played by Her to function of Yogamāyā. Subhadrā has got no mundane function. She's there with Dvārakā līlā of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Mahārāja, from Kṛṣṇa so many expansions are coming, like Caturvyūha. So from Rādhārāṇī could you explain how Durgā Devī is an expansion [?]

Śrīla Śrīdhara Mahārāja: Durgā Devī and Yogamāyā. Durgā Devī's concern with Yogamāyā. And Yogamāyā may be considered to be the comprehensive potency under Baladeva, where, who are entrusted with the charge of management and the arrangement to facilitate Kṛṣṇa līlā there

in Vṛndāvana. And Durgā Devī may be considered Her, Yogamāyā's representation in this perverted world. Bhuvanāni durgā, chāyeva yasya, vibharti, bhuvanāni durgā.

[sṛṣṭi-sthiti-pralaya-sādhana-śaktir-ekā, chāyeva yasya bhuvanāni vibharti durgā
icchānurūpam api yasya ca ceṣṭate sā, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

[The external energy, māyā, is of the nature of the shadow of the cit potency. She is worshipped as Durgā – the agent of the Lord who is responsible for creating, preserving, and destroying the mundane world. I adore the primeval Lord Govinda, in accordance with whose will Durgā conducts herself.] [Brahma-saṁhitā 5.44]

She's in charge of this mundane world for management, for administration. And her extension in the positive world is Yogamāyā. Yogamāyā there in the transcendental world is making management necessary and Her facsimile, shadow, cast here in this mundane world, and here Durgā Devī is in charge of management. Something like that.

So Durgā Devī says, "I am there in Chandi. I am Rādhā in Vṛndāvana." She's proud to trace that, "We are potency and potency should not be neglected by the person. We have got our extension up to Vṛndāvana and there my class is represented even in the position of Rādhārāṇī. The most favourite position in Vṛndāvana She holds. And She also belongs to my section, that is potency, the negative side. Negative side is extended up to the highest quarter. You should not ignore us." She's boasting like that. _____ [?]

There is a saying in, like Aesop's Fable, this Indian Aesop's Fable, this Pañcatantra, that one small bird, like the sparrow, she put some egg in the banks of the ocean. And the ocean's waves washed it away. Then the parent told, "Oh, you neglect me so much. I shall look after you. I shall see to punish you." The ocean laughed away. But she sent the information to a higher bird, and from there to another higher, and from there it went to Garuḍa. The bird section, Garuḍa holds the highest position of the whole bird kingdom. So when it reached, Garuḍa came to threaten the ocean. "I shall drink you up. Why you have taken away the eggs of that sparrow? You beg forgiveness to her, or otherwise I shall drink you fully." Then samudre, the ocean, came to beg forgiveness to the sparrow.

So _____ [?] So Durgā Devī here making boast that, "You don't neglect me that I'm māyā here, but my concern is there also, in the highest position. We are negative side. I'm represented there in the highest favourite domain of Kṛṣṇa. There I am Rādhā. Here I am favourite to Mahādeva and in my inner self we hold the highest position there." Something like that.

When we are told in the śāstra such sort of statement, we are to harmonize in this way. That negativity as whole, the potency as whole, differentiated from that of the Predominating Moiety and Predominated Moiety, śakti-śaktimān. From effect to cause, and from cause to effect, we shall have to understand the point of adjustment. Religion is proper adjustment, a favourite word, expression of our Guru Mahārāja. Even in his last days, often he uttered this; religion is proper adjustment. Sambandha jñāna, and that you automatically engage yourself in your duty,

the sambandha jñāna, fully awake of your position in the universe. If you are fully awake you cannot but discharge your own duty, sambandha jñāna. And if you can perfectly discharge your duty, the end, the udesya [?], the consequence, cannot but be in your fist. The prema prayojana tattva cannot but come to you, will welcome you. So proper adjustment, our real position, what is my real, Ke ami kana more janata [?] Who am I? Who am I, only the flesh and blood, or only the mental system which I have got experience at the time of my dream, or as told in Upaniṣad, and Veda? In Gītā:

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Then Paramātmā and other subjective worlds. How to find the adjustment? What am I? I'm a member of this material soil, or something more? Transcending this material consideration I have got my existence in the unassailable higher quarter of knowledge and love, the strata of knowledge, and then that of love. Transcending knowledge there is another higher plane of ecstasy, joy, and love, prema _____ [?]
There exploitation and renunciation and dedication, and dedication of the highest order, the surrendered dedication.

Where do you want to live? These are extended to us for our preference. You select where you want to live, in what plane. And this is not poetry, or not even philosophy, but inner demand, a sincere, sincere willingness, determined will, that where? Not a fashion, not philosophy, or luxury. Serious point, we are to decide for ourselves where do we want to live, in what plane of life. In the plane of a guṇḍā, the plane of the patriot, so many, plane of the scientific, the wire-puller of the exploitationist: what plane? I must seek and I must find out my life sincerely where do I select to be my home? Back to God, back to home; where is my home? Self-determination, the problem of self-determination in our front and we are to judge sincerely, to do justice to our own self. Not a luxurious attempt of putting others to their higher interest. First, I am concerned where I am to seek my position, sincerely? Then the next question will be that I shall try also to put others in that position. Janma sārthaka kari' kara para-upakāra.

[bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra]

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people."] [Caitanya-caritāmṛta, Ādi-līlā, 9.41]

Only hypocritically preaching, that has got no higher benefit. But if under the guidance of a real guide I begin my work, my hypocrisy also may vanish. That may be connected by my previous sukṛti independent of my voluntary thinking, it is possible. The sukṛti has connected me some higher guide, and gradually the hypocrisy, the self-suicidal tendency that will vanish.

Hypocrisy, kapaṭā, deceit, self-deception tendency, kapaṭā, hypocrisy, that will vanish. Sukṛti may join me, my faith, with a real guide. And all the other defects will gradually vanish when I'm in the process of purification by carrying out his order. It is possible. And as much as I'll be sincere, my words will carry so much value, and the others will be benefited by my words, my vibration will work in them, janma sārthaka kari. Sādhu-saṅga, sādhu-saṅga. So it has been requested repeatedly in the śāstra, that sādhu-saṅga, select your association, select your guide. The association in general, and the guide in particular, that is all important in our life. We are living in an uncertain eternity, and to secure a certain position we must strive hard. And the association and the guide, that can help us most in our campaign. We are lost in the eternity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Any of you are expected to go to Māyāpur?

Devotee: A couple of boys _____ [?]

Śrīla Śrīdhara Mahārāja: Is there anyone?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Through him I want to give some news to _____ [?]

Devotees: Caitanya Candra is going Mahārāja.

Śrīla Śrīdhara Mahārāja: Caitanya Candra, who is he?

Akṣayānanda Mahārāja: Disciple of Jayatīrtha Mahārāja. Caitanya Candra, disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Disciple of Jayatīrtha Mahārāja. _____ [?] a little representative, two, things what, one about: omit, I want to request them to omit what is mentioned in the writings of Swāmī Mahārāja attacking his God-brothers, on the basis of his last word. That is one of my requests to them. It would be better for them on that basis henceforth the publication that will be issued, that their names should be suppressed.

Otherwise there is possibility, as Yati Mahārāja has done, and the Rūpa Vilasa, who has become president of the Bagh Bazaar Maṭha, Bhāgavata Mahārāja, he has sent something attacking this Gauḍīya Maṭha, mentioning their names, so many things are out.

They will also come with their attacking spirit and that won't be very pleasing, not pleasing, a controversy. And there are men who will be up to get something un-tasteful against Swāmī Mahārāja. There are no want of such men who want to make down the glorious head of ISKCON, there are men, so if they will come with their weapons and fighting that is undesirable.

So, on the basis of his last word, that may be omitted. I want to: and there I'll be free from my responsibility. If they do not care to discuss, their meeting will take place, I want to put it seriously to them. 'It is advisable you do this. And there is the basis of his last word; you can do it. And if you don't do, then the atmosphere may be worse. And because I have got some affection for Swāmī Mahārāja's institution I cannot but warn you with this request. There is time. And one is out, and another will also be out. And it will spread, and the people who, they are not in favour of ISKCON, they will advance, take this opportunity, and they will try to make the position down of ISKCON.' This may be represented to them. Then they can do anything and everything. I will have no... Who is the man who can represent this to them properly, our Bhāratī Mahārāja?

Bhāratī Mahārāja: I could go and speak with Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Yes, you go and you tell you were sent by me and these things. Yati has already begun, and the Bhāgavat Mahārāja, Bagh Bazaar, he will also begin. And that may not be in the _____ [?] They may take these steps, our Guru Mahārāja has written what to do, and there is the last word that I give for some purpose, and now I retire from that, he has told. And on that basis they can take up this. This is to point out to them before the meeting. Otherwise the meeting will finish then they cannot be able to take such a drastic measure individually. So before meeting this must be represented to them. This is one thing, and in my name also. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: That was one thing.

Akṣayānanda Mahārāja: That was one point.

Śrīla Śrīdhara Mahārāja: Eh, what is that?

Dhīra Kṛṣṇa Mahārāja: That was one thing. You said, 'a few things.'

Śrīla Śrīdhara Mahārāja: Two things? Another thing came from the background, perhaps this Rāmeśvara Mahārāja question, maybe. I forget. This is one, and another...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, the suggestion is that it will be better if we have a written form so that we can present it to the GBC board.

Śrīla Śrīdhara Mahārāja: What I may say I have said now you put it in...

Dhīra Kṛṣṇa Mahārāja: Transcribe it here and Bhāratī Mahārāja can deliver.

Śrīla Śrīdhara Mahārāja: Compose, you compose a letter and then if you...

Akṣayānanda Mahārāja: Get your approval...

Śrīla Śrīdhara Mahārāja: And then send through him.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
The coming trouble may be quenched.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Eka point Mahārāja? Only one point? You were saying there were two points.

Śrīla Śrīdhara Mahārāja: Ha, ha. That I don't venture to mention.

Bhakti Caru Swāmī: Maybe later on Mahārāja.

Śrīla Śrīdhara Mahārāja: Later on. That is concerning Rāmeśvara Mahārāja. To speak plainly that would be something like audacity on my part, to cross _____ [?]

Bhakti Caru Swāmī: Un-authorised, un-bona-fide criticism? Undue?

Śrīla Śrīdhara Mahārāja: Undue privilege, undue. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Nitāi.

Our Aranya Mahārāja is here?

Aranya Mahārāja: Yes, right here.

Śrīla Śrīdhara Mahārāja: You will have to go to Calcutta is it not, to fetch the money?

Aranya Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow.

Aranya Mahārāja: Tomorrow morning.

Śrīla Śrīdhara Mahārāja: As early as possible. So if you go this evening then you may manage for the exchange tomorrow and then come tomorrow or day after tomorrow.

Aranya Mahārāja: Sarvabhavana is going back this afternoon, maybe I'll consider going with him.

Śrīla Śrīdhara Mahārāja: So you can, what to do you think?

Devotee: It's all right if he comes tomorrow.

Bhakti Caru Swāmī: Evening is the right time Mahārāja. Because right now for the festival there will be so many visitors coming that there will be extra police then.

Śrīla Śrīdhara Mahārāja: May be accommodated there. So it is necessary that we shall begin some repair work there. We shall have to begin some repair work. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. You may go and visit the place.

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You may go with Govinda Mahārāja or anyone you like.

Bhakti Caru Swāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja has seen?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja has seen?

Akṣayānanda Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja not seen?

Dhīra Kṛṣṇa Mahārāja: No.

Aranya Mahārāja: We can all take a walk down there.

Śrīla Śrīdhara Mahārāja: And anyone wants to see, the transaction almost settled...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...so you can visit.

Dhīra Kṛṣṇa Mahārāja: I had one question, that, I believe in one of your songs, you say that this area is the aparādha-bhañjan.

Śrīla Śrīdhara Mahārāja: Yes, aparādha-bhañjan. All sorts of difficult offences were pardoned here by Mahāprabhu. This is the place, aparādha-bhañjan. Mahāprabhu was so liberal. He's magnanimous, but still the acme of His magnanimity was shown in this place.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [Caitanya-Bhāgavat, Antya-līlā, 3.541]

Whatever prayer came to Him when He came back from sannyāsa to here, and all petitions were granted. All sorts of prayers were granted and extensive pardon, wholesale: the wholesale pardoning place. Kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya. Everyone got his aspiration fulfilled here. None went empty handed. Gaura Hari.

Anyhow I passed here forty years _____ [?] And I came with permission from Nityānanda Prabhu from that Ekacākrā. I took my permission of Nityānanda from there. "You are the Master of Gaura-maṇḍala. I come to take Your permission. I want to have my cottage there and to pass the last days of my life there. You please grant it." And almost I have finished my period. Aparādha-bhañjan-pāṭ.

Bhakti Caru Swāmī: And that is still going on Mahārāja.

Śrīla Śrīdhara Mahārāja: Of course, it cannot but be. The very nature of the soil demands that, attracts the aparādhis.

Devotees: (Group laughter)

Bhakti Caru Swāmī: And we feel Mahārāja.

Śrīla Śrīdhara Mahārāja: The fortunate, attracts the fortunate. And that is the pardon. The forgiveness is sure, so only the fortunate are attracted here. For it is sure his aparādhas gone then he will have everything. Ha, ha. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So, because now...

Śrīla Śrīdhara Mahārāja: So we may inform that to GBC also.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: All the offenders are gathered here, and in no time our offences will be pardoned. And our fulfilment will be got, we are sure to get our fulfilment. Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: That's what I was hoping for.

Śrīla Śrīdhara Mahārāja: Yes all hoping, all students. All of us are students. And students also consult and help each other. Our Guru Mahārāja...

End of 82.02.21.B

Start of 82.02.21.C_82.02.22.A

Śrīla Śrīdhara Mahārāja: "...student, but I'm monitor." In his Madras life he, it was published in Harmonist perhaps and pamphlets issued there in Madras. "I'm monitor."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

He told, "I am a monitor," but I did not relish that idea.

Bhakti Caru Swāmī: Who told Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Bhaktisiddhānta Saraswatī.

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta.

Bhakti Caru Swāmī: Oh, told that you were a monitor?

Dhīra Kṛṣṇa Mahārāja: No, no.

Bhakti Caru Swāmī: Oh, he himself. I see.

Śrīla Śrīdhara Mahārāja: No, he himself, he told that, "I am a monitor."

Bhakti Caru Swāmī: So we also do not relish, Mahārāja, when you include yourself as a student.

Śrīla Śrīdhara Mahārāja: That is still, he's student, it was difficult for me to take it. I did not take it. But he posed himself like that: "Then still I have to know." That is dynamic. The progress is always dynamic. Everything is dynamic in character. Hare Kṛṣṇa. Hare Kṛṣṇa. Progressive, līlā, nava-navayana. The conception of infinite is not a stagnant one, but a dynamic infinite, infinite is dynamic. That is very difficult to have a conception of infinite, of course clearly difficult. A dynamic infinite, infinite, the conception of it is infinite, not static but it is dynamic.

Gaura Hari. Līlāmay, and līlā means nava-navayana, ever new. Ever new, that is also a characteristic of infinite. We have to have some direction, līlāmay, and it is not that it is in want and to have fulfilment, not that. But it is, it's nature, līlā, that is called līlā. The very nature, existence with the eternal, with the eternity, with the eternal conception of infinite, it is līlā, always satisfying Himself. The movement is always a pleasing moving thing. The pleasure itself is of moving characteristic. The ecstasy itself is of moving characteristic, līlā, ānandam, no want to fulfil, to be fulfilled.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula
bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula

["Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity,
And rice once high in price has no value.
In love of God, half-crazed humanity neglects this world and all they once held dear;
tell Him a madman brings this to His ear."]
[Caitanya-caritāmṛta, Antya-līlā, 19. 20-1]

"Not to be discussed, still one cannot but talk it, talk about it like a madman. And if we go on talking, talking, who will come to believe in it? None will lose their time to listen to the madman's delirium. _____ [?] In another place, "I am a madman, talking in delirium and you are also a madman of the same type. So you have come to listen to this delirious statement."

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, bāula - pāgala - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."] [Caitanya-caritāmṛta, Madhya-līlā, 8.291]

"We are of the same section, same section, I am also mad, you are also mad, so we feel enjoyment in such mad talk." Rāmānanda Rāya, Mahāprabhu, āmi - eka bātula, tumi - dvitīya bātula.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

Mahāprabhu. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Gaurāṅga Sundara.

Gaurāṅga Sundara bhara nitya niya nama bir [?]

He's dancing, taking His own Name and dancing, niya nama bir [?] Uttering different sounds, receiving some impression from them and dancing Himself. Getting impression from the sound of His own Name and dancing.

There is, pritio principia [?], or what? The cause is the effect, in a cycle. Pritio principia [?], or what is this?

Devotee: The Latin expression, does anybody know it?

Śrīla Śrīdhara Mahārāja: In logic, perhaps I heard, pritio principia [?] a circular movement: that Napoleonic chair. Hare Kṛṣṇa. nitya niya nama bir [?]

His own Name is the cause of His own dancing. The suggestions from different names are coming and that impression creating some energy and that energy is making Him dance. Ecstasy, ecstatic energy, the dynamo is creating ecstatic energy. And that is the cause of His dancing: taking His own Name He's dancing, the līlā. nitya niya nama bir [?] Such is Gaurāṅga, that moving ānanda, moving ecstasy.

In my Prema dhama Stotram, I put that He's the ultimate reality, absolute. Why? The two things presented in Him. One: dancing, in ecstatic joy, feeling within Him. And chanting; distributing that to the others. Finding Himself in ecstatic joy, ecstatic, and distributing to others. This is Gaurāṅga, and the highest principal of ecstatic energy is such, cannot be but such. He's of a dancing mood, fulfilling Himself. The dancing explains that the inner propensity is of ecstatic joy, dancing. And kīrtana means that is distribution to the public, to the environment, that asserting. The ecstatic joy is assertive, self-assertion, self-distributing ecstatic joy. That we find in Gaurāṅga. So Gaurāṅga is the highest entity. In that way I have dealt it there. The sat-cit-ānandam in ecstatic joy He's dancing, and kīrtanam, that He's trying to distribute to the others, ātmā-vandanam. He's offering Himself to the environment, distributing Himself, līlā.

ānanda-līlāmaya-vigrahāya, hemābha-divya-cchavi-sundarāya
tasmaimahā-prema-rasa-pradāya, caitanyacandrāya namo namas te

["He who is the embodiment of divine bliss, whose form is decorated with the symptoms of ecstasy, who appears magnificently beautiful with a complexion as splendid as gold, He who benevolently gives in charity to all the ecstatic love of Kṛṣṇa, the highest divine perfection of life, I worship Him again and again, my beloved Lord Caitanyacandra with all devotion."] [Caitanya-candrāmṛta, 11]

That is His dance. Perhaps from Prabodhānanda Sarasvatī, the Guru of Gopāla Bhaṭṭa Goswāmī, this beautiful stanza coming in praise of Śrī Caitanyadeva. Ānanda-līlāya-rasa-vigrahāya, ānanda-līlā-rasa, in the ecstatic pastimes: rasa personified. Hemābha-divya-cchavi-sundarāya, and the golden beauty, the ecstatic beauty emitting golden lustre, very beautiful figure, hemābha-divya-cchavi-sundarāya, that divine figure. Mahā-prema-rasa-pradāya, and He's distributing the great divine love, distributing by His movements, and the words, and every gesture, posture, distribution of divine love. Mahā-prema-rasa-pradāya, caitanyacandrāya namo namas te. I bow down my head to such Śrī Caitanyadeva Who is so and so. In Arcana Kana this has been taken up as dhyāna. When we meditate Mahāprabhu, we should do in this way. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: Sometimes we've heard of Guru-Gaurāṅga, this expression, and also in...

Śrīla Śrīdhara Mahārāja: Guru-Gaurāṅga Gāndharvā-Giridhāri. That is the name given by Guru Mahārāja in the Māyāpur Deities. The Guru is there, the guide, and Gaurāṅga, who is the potency guide and Gaurāṅga, the Lord Himself as Guru. And Gāndharvā, which can draw the best, maximum rasa, Gāndharvā. And Govinda-Sundara, that is the source of everything, around whom the whole is existing and playing, and He's the source of all rasa, and the concern, the concern and the gist of the whole campaign. The holder, the support of the infinite existence: that is rasa. Ecstatic aspect, and the drawing of that ecstasy aspect, _____ [?] and both combined distributing Themselves, Gaurāṅga, and who has come to make the world known of this fact, Guru.

Dhīra Kṛṣṇa Mahārāja: So in arcana is there also Guru-Gaurāṅga, in the beginning stages?

Śrīla Śrīdhara Mahārāja: According to one's own capacity and stage he will try to see. And the awakening of his inner self he will go on with arcana. Goswāmī Bon also expressed Vigraha, but our Prabhupāda told that cannot be told that arcana proper, that was bhajana. They are serving. Arcana means through mantram we hope through this process that one day we shall come to the direct position of service. The medium, arcana means medium, and bhajana means direct service.

When there was a question, "Why the Goswāmīs they installed Śrī Mūrtis there in Vṛndāvana; Name was sufficient, they are taking Name, and they have encouraged arcanam which is generally found with the Rāmānuja section? Mahāprabhu has not given much stress on arcanam, but Nāma bhajana."

And our Guru Mahārāja answered, "Arcana, installed for others, recommended, but they themselves engaged in direct service, that is bhajana. Bhajana means direct service, soul to Supersoul, not through the medium of any mental system, to purify one's own mind. When the liberated souls, the svarūpa siddha souls, they are found to go on with arcana, that should not be considered as arcana mere, but that is bhajana, direct service."

Hare Kṛṣṇa. I shall have to go to bathroom, so I retire here. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: Govardhana-Śilā that was given by Mahāprabhu to Raghunātha dāsa Goswāmī. That is, as Śālagrāma is considered with respect in varṇāśrama amongst the brāhmaṇas, so amongst the Vaiṣṇavas the Govardhana-Śilā. Śālagrāma is called Gaṇḍhaki-Śilā. Naturally we are known by revelation. By that Gaṇḍhaki-Śilā, the Śilā that is found in the River Gaṇḍhaki, there, natural existence of the Lord Nārāyaṇa in different ways, it is revealed. And so who has got their faith in that revelation, they accept the path of worshipping Nārāyaṇa in Gaṇḍhaki Śilā, or Śālagrāma.

And so also Kṛṣṇa expressed Himself in Bhāgavatam and other places we find that, "I am in Govardhana. Govardhana and Myself, inseparably We are connected. So anyone, anyone who will worship Govardhana, he will worship Me."

And with this idea Mahāprabhu, He knew it Himself, He gave it to Dāsa Goswāmī Prabhu. And then in Gauḍīya Vaiṣṇava School that worship of Govardhana-Śilā is continuing. And it gives us entrance into the rāga-mārga, direct in the line of divine love towards Kṛṣṇa.

To worship Nārāyaṇa-Śilā, that is Gaṇḍhaki-Śilā or Śālagrāma, in viddhi-mārga. That is very hard and very stiff and very strict methods of worshipping Nārāyaṇa in viddhi-mārga.

And in rāga-mārga, rāga-mārga is more liberal. It wants the heart and not much formality. So for the Gauḍīya Vaiṣṇava, who wants to attain their position in the land of divinity, the Govardhana-Śilā worshipping that is very advantageous, and encouraging, and fruitful for them.

This is in nutshell I say about Govardhana-Śilā to you. Hare Kṛṣṇa. Hare Kṛṣṇa. It helps us to enter into the domain of divine love; avoiding the domain of this legal devotion, lawful devotion, rules and regulations according to the order of the śāstra. And if there is any flaw: then we become damaged, our ideal prospect is damaged. Very strictly we are to observe the rules and regulations of the worship, very strict.

So Mahāprabhu wanted that we may avoid that path. Our faith is somewhere else that is above this land of viddhi, upāsanā. So Govardhana-Śilā worshipping will be more safe, and more fruitful for our purpose. Because we want to have service in the Vṛndāvana area, the domain of love divine. That's the purpose and utility of having our dīkṣā, initiation in the line of worshipping Govardhana-Śilā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: So Mahārāja, I'm asking your blessings if I can begin worship. I'm asking your blessings for me to worship Govardhana Śilā, when I go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: (repeats in Bengali)

Akṣayānanda Mahārāja: He wants to worship Govardhana-Śilā.

Śrīla Śrīdhara Mahārāja: Yes. You have got mantram from Swāmī Mahārāja?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: First and second initiation?

Devotee: Yes, first and second.

Śrīla Śrīdhara Mahārāja: Of course you can begin worshipping Govardhana-Śilā.

Devotee: Thank you very much Mahārāja.

Another Devotee: Guru Mahārāja also when he came that time with Govardhana-Śilā only, taken from Vṛndāvana. In that temple is Govardhana-Śilā.

Parvat Mahārāja: The devotee here, Dāsarātha Sūta, he has two Śilās. And before you gave me sannyāsa I offered water and Tulasī to one of the Śilās, un-authorisedly and I painted the eyes of the Śilā, Govardhana-Śilā. And then I was very astonished when you named me Parvat. Because I felt I got the blessings from this Govardhana-Śilā.

Śrīla Śrīdhara Mahārāja: Ha, ha, Might be. Ha, ha, ha. Stealthily He's drawing you towards Him, unconsciously.

Parvat Mahārāja: It is said that sannyāsīs should not worship the Śilās?

Śrīla Śrīdhara Mahārāja: They also may do. But sannyāsa is not necessary for worshipping Govardhana or serving Govardhana. That is mainly taken for preaching. For preaching purpose the sannyāsa āśrama is necessary. Hare Kṛṣṇa. Gaura Hari.

Devotee: Mahārāja, could you perhaps give some specific or some detailed instruction about worshipping Govardhana-Śilā?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Some instruction of the details of worship.

Śrīla Śrīdhara Mahārāja: Very simple. Mahāprabhu advised that the minimum will be with little water and Tulasī. And generally, whatever we take, no splendour, no grandeur, but in a simple way, generally whatever we are to take, the food we must put. And if possible bathing, and then offering the puṣpa, flower, Tulasī, and then some food, in the bhoga. And anything may be done as we can do in the Vigraha of Kṛṣṇa. So also everything may be done. But the simple and the short way of honouring Him will be. He's self satisfied. With the minimum we have found that water and Tulasī is sufficient. But as you can accommodate in that affair very easily you can do that.

Devotee: Anything that I that I would institute extra, would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Anything?

Devotee: Anything beyond Tulasī and water...

Śrīla Śrīdhara Mahārāja: Yes also you can offer.

Devotee: But would I have to maintain that every day?

Śrīla Śrīdhara Mahārāja: Maintain?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: No. As suiting with the circumstance, you may do that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
...
Dhīra Kṛṣṇa Mahārāja: So, this is Mahātmā Prabhu over here. He's arrived from South Africa, where Yudhāmanyu is. Yudhāmanyu's working with him.

Śrīla Śrīdhara Mahārāja: Coming from Africa.

Dhīra Kṛṣṇa Mahārāja: Yeah, South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. And he's an American?

Dhīra Kṛṣṇa Mahārāja: Yes, no he is a Canadian, oh American.

Śrīla Śrīdhara Mahārāja: Canadian.

Dhīra Kṛṣṇa Mahārāja: American.

Śrīla Śrīdhara Mahārāja: American. All right, he will stay here after?

Dhīra Kṛṣṇa Mahārāja: For some time.

Śrīla Śrīdhara Mahārāja: Some time means after Gaura-Pūrṇimā, no?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. Does he want to go there also, Māyāpur, or only here?

Mahātmā Prabhu: Yudhāmanyu encouraged me to stay here.

Dhīra Kṛṣṇa Mahārāja: He says Yudhāmanyu Prabhu encouraged him to stay here.

Śrīla Śrīdhara Mahārāja: Here, all right, as you like. As you like you may do. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Our Aranya Mahārāja has left for Calcutta?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He alone?

Dhīra Kṛṣṇa Mahārāja: Govinda Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: He will meet with Sarvabhavana and will do the necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what function does Lord Nṛsiṁhadeva play in devotional service? He can help us to attain pure bhakti?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Bopadeva.

Śrīla Śrīdhara Mahārāja: Bopadeva, comes from?

Dhīra Kṛṣṇa Mahārāja: He's also coming from South Africa, but he's an American.

Śrīla Śrīdhara Mahārāja: What is his question?

Dhīra Kṛṣṇa Mahārāja: It's about the function of Lord Nṛsiṁhadeva in devotional service.

Śrīla Śrīdhara Mahārāja: His special function is to do away with the obstacles that come in the way of the devotees for their advancement towards the plane of divinity. Bhakti-vighna-vinasana [?] Vighna, the obstacles that may come on the way of our progress towards the divine world: generally He takes care of that and removes those obstacles from the way. So especially the devotees they have got some special relationship with Him. They revere that the undesirable things may be removed and the path may be cleared by His grace. He did so in the case of Prahlāda Mahārāja. And it is very conspicuous how He helped the devotee, in what sort of dangerous and unfavourable position. It is very clear, and so devotees they have got special liking and interest in the service of Nṛsiṁhadeva, so the hindrances may be removed and the path may be cleared by His grace. Hare Kṛṣṇa.

Devotee: Mahārāja, you said that Mahāprabhu preferred the Govardhana-Śilā worship over Śālagrāma worship. Why then do we see in the Gauḍīya temples, the Gauḍīya Vaiṣṇava temples of Mahāprabhu, that they also have Śālagrāma, Nārāyaṇa Deities on their altars?

Śrīla Śrīdhara Mahārāja: What is the question?

Akṣayānanda Mahārāja: In the Gauḍīya temples we find Śālagrāma-Śilā worship, but Mahāprabhu preferred Govardhana.

Śrīla Śrīdhara Mahārāja: Just as the sacred thread is also not necessary, and the Śālagrāma-Śilā worship is also not necessary for a Vaiṣṇava, Gauḍīya Vaiṣṇava devotee to make progress in his path to the goal. But it was arranged only with some purpose, so that it was meant for two purposes, positive and negative.

Positive side is this; that one should not think that Kṛṣṇa worship is lower than that of Nārāyaṇa worship. The Goloka is on the upper position of Vaikuṇṭha. So if we are to go there we have to pass through Vaikuṇṭha. This process we have to pass through. The man otherwise he will become a sahajiyā. He will give much respect to the blood brāhmaṇas, the flesh brāhmaṇas, and he will keep his position lower, and he will be afraid of approaching Nārāyaṇa. And naturally there may be inclination that Kṛṣṇa, He comes from Nārāyaṇa. Nārāyaṇa is the origin of all, the source of all conceptions of Godhead: as the Rāmānuja, Madhvācārya sampradāya do. But Kṛṣṇa Svayaṁ-Bhagavān, He's above all. To promote such faith in the devotee it is necessary, it was found necessary, that he will think that we'll have to pass such condition, and then above that the domain of love.

And on the other hand the brāhmaṇas, so-called blood brāhmaṇas they think that the Vaiṣṇava they have no right to come to Vaikuṇṭha. They are also worshipping the Kṛṣṇa, the cowboy, and their position is lower to that of us. So they commit offences against these Vaiṣṇava. To save them, to save the blood brāhmaṇas from their offences to the Vaiṣṇava, and to make the Vaiṣṇava also, the disciples of Vaiṣṇava, the servants of Vaiṣṇava be conscious that their land is crossing Brahmaloka and Vaikuṇṭha, so he must be very careful in his campaign, valuable campaign.

For these two purpose these have been introduced, the sacred thread as well as the worship of Nārāyaṇa. Otherwise they're not necessary, neither the sacred thread nor the worship of Nārāyaṇa. But the intermediate steps were supplied, finding that there is misconception about the Vaiṣṇava in the social stair, about the social status of them and others. The Vaiṣṇava is lower than brāhmaṇa, they have no right to worship Śālagrāma. In this way their value is minimized and their position comes in lower conception. So in order to remove that misconception in the servant of the Vaiṣṇava as well as the so-called society of the brāhmaṇas, this method has been introduced by our Guru Mahārāja especially, Bhaktisiddhānta Saraswatī Ṭhākura. And we are also following his footsteps. Gaura Haribol. Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: We've also heard that one becomes free from offences by worshipping the Śālagrāma-Śilā.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: He said, we've heard that we become free from offences by worshipping Śālagrāma-Śilā.

Śrīla Śrīdhara Mahārāja: Not that, free from offences. Necessarily we will have to be more attentive to our flaws. More attentive that Śālagrāma is not so forgiving character. He's very strict, my Master whom I am going to serve, He's very strict. That will excite me and encourage me to be very accurate in my service. In that way it may be. But without love, the only the tendency that is excited or actuated by any fear, or any other object, that may be of less value. Love is the most valuable, the inner love. The innate love: that is the most valuable thing. Without that, so strict following in the observance and etiquette divine, that will more or less tasteless, useless. Murko badati visnaya dino badati visnave [?]
etat sarvam parityajya bhāva-grāhī-janārdanaḥ

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The bhāva is the most important thing, the inner feeling, the inner sentiment, ruci. That is valuable than the formalities, the fashion. An uneducated man may say visnaya namah, grammatically incorrect. And the scholarly man will say visnave namah, it is grammatically correct. But the Lord will accept the meaning, the purpose of the heart, not so much the outer ornamental figure or aspect.

End of 82.02.21.C_82.02.22.A

Start of 82.02.22.B

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, is it rasābhāsa to worship Gaura-Nitāi Deities and Govardhana-Śilā together?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Is it rasābhāsa to worship Govardhana-Śilā and Gaura-Nitāi together?

Śrīla Śrīdhara Mahārāja: No. Gaura-Nitāi and Govardhana-Śilā not rasābhāsa. But if Rādhārāṇī's representation is there, then it will come to clash in rasa. But in separate, a separation, a screen may be given between Nitāi. Nitāi, Gaura-Nitāi, and if Govardhana-Śilā there is Rādhārāṇī then screen should be given between the two. Hare Kṛṣṇa.

Parvat Mahārāja: Yesterday you said that after Rādhā-kuṇḍa, Govardhana is the most important place of līlā. We don't know much about Kṛṣṇa līlā in Govardhana.

Śrīla Śrīdhara Mahārāja: That is generally told to be the favourite place of the Chandrāvalī section. Sākhya-rasa līlā is also in full swing in Govardhana. And there the Chandrāvalī section, udara-paṇi-ramaṇat, that section, we are told, they have the place of līlā nearby. Rādhā- kuṇḍa also near to Govardhana but, udara-paṇi-ramaṇat tatrapi govardhanah [Upadesamrta, 9]: anyhow selected few than that we find in Vṛndāvana. In Vṛndāvana the general mādhurya-rasa and Govardhana selected. And Rādhā-kuṇḍa is only the selected group of Rādhārāṇī, not any other, no entrance of any other. This has been mentioned by Rūpa Goswāmī. But I saw in my Guru Mahārāja's one article, "Rādhā-kuṇḍa, tree, and also water, there is also some differentiation. And the Rādhā-kuṇḍa water, that is the highest position, to promote the most intricate līlā in the water." These are very high talks. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Devotees: Paramānanda.

Śrīla Śrīdhara Mahārāja: Paramānanda. Kṛṣṇa. Kṛṣṇa. Gaura Hari. This side I feel intense sun. Should we arrange that side?

Akṣayānanda Mahārāja: As you wish.

Śrīla Śrīdhara Mahārāja: My body's sweating.

Akṣayānanda Mahārāja: Too hot.

Dhīra Kṛṣṇa Mahārāja: Yes.

...

Devotee: Mahārāja, you have said that Madhvācārya has some opinions about the gopīs that we do not accept. My question is, how is it that Madhvācārya, so great Ācārya, can make such mistakes?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is the supreme and independent will of the Lord. There is mohana in Brahmā. Have you heard of that, brahmā-moha?

Devotee: Yes, brahmā-vimohana-līlā.

Śrīla Śrīdhara Mahārāja: Brahmā-vimohana. Can you accommodate that?

Devotee: Er?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: The original Guru of Madhvācārya also, Brahmā sampradāya, and the Śrī sampradāya, Lakṣmī Devī. So it is such, you can know, I cannot know. His will, sweet play, sweet will. Brahmā-moha. Vyāso vetti na [Caitanya-caritāmṛta, Madhya-līlā, 24.313]
...
Mahāprabhu says that, "Sanātana, something is passing through Me. I can feel that something higher, knowledge, a flow, is going through Me to you, to grace you, but I can't taste them."

Such is also possible. His supreme will is such, His characteristic. You do not know, but through you some intimation is sent ..... to another gentleman, through you. He can send some intimation to another gentleman through you. You won't be able to read it. Do concede this? Eh?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is possible. Only when Mahāprabhu Himself came, Rādhā-Govinda...
...
It is possible for Him only, to give the idea of the fullest thing, it is His grace. It is His sweet will. It is His own, and not a property of many. He's autocrat, He's the highest, and whomever He selects to give His own thing, he will get it. No question can be raised: 'no taxation without representation,' that sort of slogan has got no room here. But you can know, as Bhaktivinoda Ṭhākura told on our behalf. Vinod bani haya hay hari-dasa hari nahi pay.

["Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of Hari have not become fixed up in the service of their eternal Lord Hari."]

[From Śrī Śrī Gītā-mālā, translated by Daśaratha-Sūta dāsa]

"My position is that of a servant of Hari and I am devoid of Hari. What is the fun? What am I? I am a slave to Kṛṣṇa, to the Lord. And I'm devoid of my Lord as my master. What a fun it is."

You can wail, you can depend, you can moan, but all right reserved. And when you will awaken to that stage you will get that. But still He's above law, we are to consider, the surrender, otherwise the position of surrender is nowhere. Surrender, if we analyse the very basis of surrender, then in what stage surrender has got, may have its existence? Only where there is no right. 'Whenever any right is going to be established, surrender is not necessary, we must fight out our innate right.' It is not so. To certain extent it may go on, but in Kṛṣṇa līlā this has got no place. Even Lakṣmī Devī she can't enter, what to speak of others. She cannot secure any admission card there. Acintya bhedābheda, so Mahāprabhu has put this, the acintya, it is not within any law or anyone's fist. All right reserved! His sweet will, but He's absolute good. That is our solace. As a matter of right we can't enter. Even Lakṣmī Devī cannot, even Brahmā does not know, even Śiva outside. But still we have, if we take the way chalked out by Mahāprabhu, śiva viriñcira vāñchita ye dhana, we can enter there. We can have a place there. It is so dear and so rare and so valuable and desirable, brahmara vāñchita ye dhana, jagate phelila ḍhāli.

[emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet karatālas. Frightened by the power of such holy saṅkīrtana, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (svarga, martya and patala) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga."]
[From Bhakti Nandan Svāmī's Śrī Bhakti Rakṣaka Bhajana Madhuri, p 7]
& [A Collection of Verses used by Śrīla Śrīdhara Mahārāja, verse 147]

The magnanimity, we are to look for the magnanimity of Mahāprabhu. Śiva viriñcira vāñchita, which is aspired by Śiva and Brahmā. A drop, for a drop they are praying. But that He took here in a flood. Inundated with that nectar, a drop of which is very rarely to be had and thought of even. We are to approach with such attitude and hankering and expectation. It is so great, it so magnanimous. What is this?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura raghava kavita bara [?] Gaura Haribol. Gaura Haribol.

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."] [Śrīmad-Bhāgavatam, 11.14.15]

Uddhava!

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the Vedas. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [Śrīmad-Bhāgavatam, 10.47.61]

These two ślokas, one from the mouth of Kṛṣṇa Himself, and the next from the mouth of Uddhava, straightly can take us to that highest place. Eliminating so many things outside, from Brahmaloka, from Catuḥsana, from Brahmā, beginning from Brahmā, the grand trunk road is passing up to Uddhava in Dvārakā, and then from Uddhava coming direct to Vṛndāvana to show the position, how higher, how far. Eliminating many things on both sides of various higher prospects, all left, and we are marching, we have to march on, and the way that of surrender, of devotion, loving devotion, not only formal devotion.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of

Vṛndāvana because of Kṛṣṇa's rāsa-līlā pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean prema of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [Upadeśāmṛta, 9]

These subtle things we are to put in our faith. Only through the faith of the finer order that we can be led to that quarter, the highest conception that is in the heart of Kṛṣṇa. The heart of Kṛṣṇa we are to enter into, not any other place, the heart of Kṛṣṇa. Gaura Haribol. It is there. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. This is the way chalked out, but on the higher side there are many things also. Līlā, mādhurya-līlā cannot stand alone, the sākhya-līlā, the vātsalya-līlā, they have got their high necessity, high value to support them. Mādhurya-līlā, of course that is the main thing, but still that is dependent on the paraphernalia: there must be vātsalya-līlā, there must be sākhya-līlā, the different groups and the servitor group, all śanta group.

Even Rādhārāṇī when She missed Kṛṣṇa in Kurukṣetra, Her mind is running to Vṛndāvana. Running to Vṛndāvana, "The Kṛṣṇa is there, Myself is also here, We two." But Her mind is running to Vṛndāvana. What for? So Vṛndāvana has got its valuable part to play in this līlā, Vṛndāvana. And what is Vṛndāvana? Vṛndāvana, the sands of Yamunā, the water, the jungle, the birds, the peacocks, the stag, deer, the cows, the cowboys, the Govardhana, the cave of Govardhana, then the motherly relatives. Everything there and that is well designed for Their purpose most suitable. So for the stage, She's hankering for the stage where to get His company. So Vṛndāvana and the whole, the sākhya group, the vātsalya group, the śanta group, they have got their own peculiar valuation that cannot be eliminated. Rādhā-Govinda cannot be taken out from Vṛndāvana, as Mahāprabhu from Navadwīpa. And so many devotees all have got their own necessity and respective position in the harmony. The whole thing is a system: one part cannot be snatched away from the other parts. Then it is not living, it is dead, it is artificial. It is useless. It cannot be imagined even, it's such, organic whole.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura-Nityānanda bol. Gaura Haribol. Gaura-Nityānanda bol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

pañcama-juṣe kālindī-pulina-vipināya spṛhayati

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī,

where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [Padyāvalī, 383]

"My mind is running straight towards Vṛndāvana. I have got the main object of My pleasure. But it is useless, useless, not the favourable paraphernalia."

So Rādhārāṇī's pain of separation, he's writing to the highest point here. Getting the object of Her union very near, very close, after long separation. But still She cannot get the real advantage of union.

So Bhaktivinoda Ṭhākura told: our Guru Mahārāja's words were mostly very revolutionary. I am a beginner. I have entered newly, two years or so perhaps in Calcutta Gauḍīya Maṭha in the hired house. I was in charge of Kurukṣetra Maṭha. I came during Calcutta ceremony and again I shall have to go back to Kurukṣetra. Prabhupāda had in mind that he will open an exhibition there in Kurukṣetra showing with dolls that Kṛṣṇa with friends coming from Dvārakā, and the gopīs from Vṛndāvana have come. It is mentioned in Śrīmad-Bhāgavatam during eclipse ceremony to take bath in that Brahmā-kuṇḍa, dvaipayan, etc. He wanted to show that by doll, exhibition was arranged. Then he ordered a letter should be printed in this way and that will be circulated. Twenty thousand may be circulated in a big area.

And in connection of that he's saying that: "You all know that the bogus people, something like that. Bhuwa [?], bhuwa in Bengali, bhuwa means antasasunya [?] hollow. And when a tree is hollow, within it is hollow, then it is said it is bhuwa in Bengali. Vṛndāvana bhuwa loka maskare eka tatni bolyen [?] He told this, "That only the hollow people, the men of shallow thinking, they like Vṛndāvana."

I was very much perplexed. What is this? Hitherto I am told that Vṛndāvana is a place, the highest place. Anartha yukta, one who has not attained master-ship over his senses he won't enter Vṛndāvana. Mukta kula, only the mukta, the liberated souls can enter Vṛndāvana, and may have opportunity of discussing Kṛṣṇa līlā. Only the liberated, it is for the liberated. Those that are not liberated from their senses, they may take to Navadwīpa. But the liberated souls they may have entrance for their benefit in Vṛndāvana.

And now Guru Mahārāja says that, "Only shallow thinkers they will enjoy, they will welcome Vṛndāvana. But the man of real bhajana, real divine aspiration, he must take to Kurukṣetra." I fell as if from the top of the tree.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What is this? So long, so long we're listening to such things. Now that Vṛndāvana is the highest position and that is fallen. What is that? I am a very acute hearer, listener, so was very much acute to catch what should be the meaning.

Then next thought he gave, "Bhaktivinoda Ṭhākura after his tour through different place of pilgrimage, he, when he came back he told, 'The last days of my life I shall pass in Kurukṣetra. I shall construct a cottage there near Brahmā-kuṇḍa, and I shall pass the rest of my life there. That is the real place of bhajana."

Why? The servitors, just as a general merchant they will seek a market in the war time. Why? There they expend money like water, without caring. No value of any money. During that dangerous position they can spare money like water. So the merchants say that, "We shall be able to earn something if war period comes."

So when the service is more valuable according to the intensity of its necessity. So when Kṛṣṇa and Rādhārāṇī there but union is impossible, so separation, the degree of the sentiment of separation it is reaching to the highest zenith. And at that time service is very, very valuable to the āśraya, to Rādhārāṇī. When it is necessary to the highest degree, according to the necessity, She is in the highest necessity, because She has got Her position in such place that She can't control. "I'm here, near, just near."

The football just from the goal if it comes away, there we consider a great loss. Coming to the goal it has again come back, the most valuable position, coming near the goal.

So Kṛṣṇa is there after long separation, the spirit, the hankering for union must come to the greatest point. But it is impossible, the circumstance not allowing so. So She is, She needs the highest service from Her circle, the sakhīs. Her group must come with their serving spirit in that case, that She's in the most need of help from outside to maintain Her position.

And Bhaktivionda Ṭhākura says, "There, a particle, a drop of help, will fetch the greatest amount of prema. So I want vipralambha, sambhoga and vipralambha. Things are very near, can't meet. So service in that place can fetch the most gain for the servitors. So I shall construct a hut there on the banks of Brahmā-kuṇḍa and I shall think of that position of the Divine Couple. And if I can raise myself to that standard then it may not come back to this mundane plane any time. No possibility. If so high I can put up my serving prospect." So,

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [Padyāvalī, 383]

So wherever She is, but Vṛndāvana is necessary for Them. And Vṛndāvana means the whole paraphernalia, favourable paraphernalia. To that extent Vṛndāvana is unique. Vaikuṇṭhāj janito

varā madhu-purī tatrāpi rāsotsavād vṛndāraṇyam [Upadeśāmṛta, 9]. But that is the main thing, in this way.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And the gopīs told,

āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām api manasy udiyāt sadā naḥ

["The gopīs spoke thus: 'Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshipped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.'"] [Śrīmad-Bhāgavatam, 10.82.49] & [Caitanya-caritāmṛta, Madhya-līlā, 13.136]

The gopīs in general they presented a petition to Kṛṣṇa. Publicly Kṛṣṇa is a king and the leader of so many kings in India. And these they have come from unknown quarter, living in jungle in the society of the milkmen. What position they have got there? Externally no position! And Kṛṣṇa holding the highest position in the political and royal society of the then India, and so He's the figure like eyeball in every eye: Kṛṣṇa's position. And they're in helpless, poor, and neglected condition. What value they have got? But when Kṛṣṇa Himself came, first to Nanda-Yaśodā's camp to give mother praise, parental respect to them, within the midst of great disappointment for the time being, they felt, 'Oh, my boy has come at last to see us.' As if for the time being they got their life back again in a dead body. Anyhow after some courtesy shown to them, Kṛṣṇa in the meantime made arrangement to meet with the gopīs. Gopīs privately and also suddenly appeared in their camp.

Hare Kṛṣṇa. Rūpa Goswāmī has collected many ślokas, many poems, from different devotees in Padyāvalī, mentioned devotees. They had also their poems about Kṛṣṇa līlā and Rūpa Goswāmī has collected them and published in Padyāvalī. Stavāvalī of [Raghunātha] Dāsa Goswāmī and Padyāvalī of Rūpa Goswāmī. There is a śloka, it should not be spoken at large; still I do. In Bhāgavatam of course it is like this, that when Kṛṣṇa came and they, in general they gave something in as a petition.

Āhuś ca te, the group of the gopī, they told: "Āhuś ca te nalina-nābha padāravindaṁ, Oh You of lotus navel, padāravindaṁ, Your holy feet, lotus feet. Yogeśvarair hṛdi vicintya, we are told that the great master yogīs they try to meditate on Your lotus feet, agādha-bodhaiḥ, and with their unfathomed knowledge and mental resources they come to think of Your lotus feet. They try, their endeavour is for to have You in imagination, the lotus feet of Yours, we are told. And we believe also. Saṁsāra-kūpa-patitottaraṇām, that yogīs means those that have nothing to do with this mundane, with the clay, but higher realization in the conscious world, spiritual world. They are said to be, centre their highest attention toward Your lotus feet. And those that are busy in elevating their life in this mundane world, the material exploitation, elevation of their life, saṁsāra-kūpa-patitottaraṇāvalambaṁ, they also are busy to worship Your lotus feet to get out of this entanglement of the action, reaction, in the mundane world, they use it. The karmīs, the

elevationists and the salvationists, the centre of their interest, both of these sections, is Your padāravindaṁ, Your lotus feet: the elevationist as well as the salvationist. And what are we? We live in the neglected part of the lower society, in jungle. And cows is our wealth, of cowherds, we are some animal traders. Live in jungle and we trade in cow business and we sell the curd and the milk and these things in the outskirts of the society.

āhuś ca te nalina-nābha padāravindaṁ, yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām api manasy udiyāt sadā naḥ

"We are neither karmī, that scientific exploiter, nor the higher exploiters in the world of consciousness, or the researcher, researching, but saṁsāra-kūpa-patitottaraṇāvalambaṁ, gehaṁ juṣām, we only know family life only. Family life, gehaṁ juṣām api manasy udiyāt sadā, we have no other qualification, but only a family life of the lower section of the society. That capacity we have got. Gehaṁ juṣām api. But our audacity that we pray that You, very great, You may if You kindly condescend to extend Your lotus feet to our negligent part of our society, in our negligent heart, any time, we'll think us blessed. Gehaṁ juṣām api manasy udiyāt. In our mind, that we can maintain in our mind the memory of Your holy feet. We are busy in our family matters. We do not know śāstric life, nor the salvationist, yoga, jñāna, Vedānta, Veda, etc, nothing of the kind. Neither scripture, nor moral standard we have got. A neglected position we hold. And there in our family possibly we can think in our mind, we can remember about Your holy lotus feet. You please grant this to us. We can't expect anything more from You." That is their petition.

And Kṛṣṇa also outwardly told: "Yes I know."

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
[diṣṭyā yad āsīn mat sneho, bhavatīnāṁ mad-āpanaḥ]

["My dear gopīs, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [Śrīmad-Bhāgavatam, 10.42.44]

"The people they want My devotion for their life in the eternity, amṛtatvāya. To cross the limit of mortality and to have an eternal life they worship, they come to Me. They take to My service. Mayi bhaktir hi bhūtānām, amṛtatvāya kalpate, diṣṭyā yad āsīn mat sneho, bhavatīnāṁ mad-āpanaḥ. But fortunately for you, you have got some affection towards Me. Anyhow it has occurred that you have some affection towards Me. So that will take you to Me ultimately."

That is the external meaning: the formal meaning, the superficial meaning, of both the camps. But our Ācārya's they have squeezed out another meaning from those forms of prayers. They say they are conscious of the real private relationship between the two. So they have drawn out of that another meaning based on sentimentalism, the clash of sentimentalism between both

the parties, beloved, lover and beloved. And it is in this way. When the gopīs in general put a prayer the meaning is this.

"Oh we remember that You sent Uddhava to console us one day. To console us outwardly, Uddhava, by reciting many śāstric śloka, śāstric representation, that it is nothing, the whole world is mortal, we shall all have to go away from this. So the affection has got no such any value. Attachment: that must be cut off to anything. You must try to liberate us from any attraction for the environment and make us free. All these apparently sweet things You wanted to distribute to us through Uddhava. And now You Yourself also showing us the same path, that You are so and so, You are great, and everyone should try for his own highest interest, to think Me, and take benefit for their own."

In this way, in Caitanya-caritāmṛta you will find the meaning explained in this way.

End of 82.02.22.B

Start of 82.02.22.C

Śrīla Śrīdhara Mahārāja: ...not yogīs that we will be satisfied with abstract thinking about You. Are we yogīs that we shall be satisfied with abstract thinking? Thinking, or imagination, concoction, all these things, we're not a party to that. Neither we are karmī that we are incurring so much debt from the nature, and to get relief of that we shall come to Your door, 'Oh, please relieve me my God from my previous bad activities, please relieve me.' We do not belong to any of these two sections. But what are we? Gehaṁ juṣām api manasy. We want to live with You as a family man. Not that abstract thinking, nor to use You to clear off the fault of the nullified activity, to use You for any other purpose. We want to have a direct family life with You. Don't You know that? And You come to, first by Uddhava and now You Yourself. Are You not ashamed of that?"

This is their inner meaning. Gehaṁ juṣām api manasy udiyāt sadā naḥ. So mildly they're putting, that, "We won't be satisfied by anything else. You know it for certain. You know it better. But if You kindly come, You as we had You wholesale in our midst, our prayer is there, and we're not satisfied with anything less than that. Anything less than that cannot satisfy. We're talking, not abstract thinking, nor we want to utilize You to relieve us from the entanglement of this material nature. We have got no conception of our body, no body conception we have got."

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe uddhāra
[viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra pāra]

[Śrī Caitanya Mahāprabhu continued: "The gopīs are fallen in the great ocean of separation, and they are being devoured by the timiṅgila fish, which represent their ambition to serve You. The gopīs are to be delivered from the mouths of these timiṅgila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation?

The gopīs do not want that liberation desired by the yogīs and jñānīs, for they are already liberated from the ocean of material existence."] [Caitanya-caritāmṛta, Madhya-līlā, 13.142]

"We have no body consciousness, so we do not get relief from the reactionary suffering of this material life. We don't care for that. We are unconscious of that. So what is our real need? That we want to serve You direct in our loving cell, to please, try to do that."

And then Kṛṣṇa's answer, that had got also inner aspect.

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
[diṣṭyā yad āsīn mat sneho, bhavatīnāṁ mad-āpanaḥ]

["My dear gopīs, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [Śrīmad-Bhāgavatam, 10.42.44]

"You know all the people they want Me through devotion to attain, to help them for the acquisition of the highest position in the eternal world, the world of eternal benefit. Fortunately, if they get such connection with Me they consider themselves fortunate. But on the other hand, I consider Myself to be fortunate because I got your affection. The whole world wants to show their affection to Me. And that I, Myself, consider that I am fortunate because I have got your affection towards Me. Diṣṭyā yad āsīn mat sneho. That fortunately for Me that I have come in touch with such valuable affection what I found in your heart. I consider Myself to be fortunate."

The inner meaning, the gopīs read like that.

[eta tāṅre kahi kṛṣṇa, vraje yāite satṛṣṇa, eka śloka paḍi' śunāila]
sei śloka śuni' rādhā, khāṇḍila sakala bādhā, kṛṣṇa-prāptye pratīti ha-ila

[While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.] [Caitanya-caritāmṛta, Madhya-līlā, 13.159]

When Rādhārāṇī She could look into the meaning of Kṛṣṇa's answer, reply, "Yes," She became satisfied. "Wherever He may be in the physical sense, but at heart He's mine alone. So He could compose His troubles within, and He came back to Vṛndāvana. But very soon He cannot but come to join our party again."

And what I was going to say little after, the śloka, the meaning of the śloka collected by Rūpa Goswāmī, when Kṛṣṇa met in Kurukṣetra.

Kim pardante yutusye vibane swamino he satantra kancit kalum kachit [?]

_____ [?] When Kṛṣṇa came to the camp He found suddenly Rādhārāṇī. And just He stooped down as if to touch Her feet. Kim padante [?] And Rādhārāṇī is shrinking away, She says, "What You do?" Kim pardante yutusye vibana [?] "I found You on My feet and coming to catch My feet, what's the matter?" She shudders. Kim pardante yutusye [?] "You have no fault. You are as pure as anything. You have not done anything wrong." Swamino he satantra [?] "You are My master. You are My Lord. You are at liberty to do anything and everything. I am Your servitor. We are Your servitors, our position under You. We shall try our every nerve to satisfy You. By nature our position is such. And You are master, You are our Lord. You can do anything and everything. Why do You come and stoop to low as to touch My feet? I can't tolerate." Kim pardante yutusye vibane swamino he satantra kancit kalum kachit [?] "For a little time You have got engagement in some other place, but what harm there? No Harm. _____ [?] "No crime for You, for that."
_____ [?] "I am criminal, the crime I have committed, on the other hand."
Avaskarini aham eho māyā [?] "Why: how?" _____ [?] "I still dragged down My body and life. I could not die for Your separation. So great and holy affection I came in touch of, and I could not die. I am showing My face to the public. I am not worth Your divine affection. I could not die for the separation of Yourself, and I had to show My face to the public, avaskarini [?] So I am criminal of the first quarter." Avaskarini aham eho māyā jivitam tad viyoge [?] "I maintained My life till now." Bhakti prayanasi_____ [?] "It is, in the scripture it has been arranged, that the wife should be the wholesale subservient to the master, to the husband. And not that husband should be very submissive to the wife. It is not the scriptural standard. So You are all right. The whole burden of breaking the law of love is on My head."

In this way She told, as Mahaprabhu also told:

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [Caitanya-caritāmṛta, Madhya-līlā, 2.45]

Śrī Caitanyadeva also echoing the same thing, na prema-gandho 'sti darāpi me. "Not a bit of divine love in Me for Kṛṣṇa, even little, a bit of scent, of divine love of Kṛṣṇa is in Me, krandāmi saubhāgya."

"Then why You are shedding tears profusely, uninterruptedly? Always day and night You are shedding tears for Kṛṣṇa, Kṛṣṇa."

"Oh you don't know it. To show to the public, to canvass that, 'Oh I have got Kṛṣṇa prema, I have got divine love for Kṛṣṇa. Only to show to the people and thereby to get some good name of a Kṛṣṇa dāsa: to deceive the people I have all hypocrisy in Me."

"Why? Why do you say so?"

Vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā. "The positive proof is there. That is still I live, I could not die. If I had some real love, by separation I must have died. That is positive proof that I have not a bit of, the scent of Kṛṣṇa prema in Me. Kṛṣṇa prema is so high, so attractive, once coming in contact with that none can maintain his life without further connection with that thing. It is impossible, it is so high, so enchanting, so attracting, so beautiful, and so heart swallowing it is impossible. It is such, it is of such higher degree, that love is, na prema. Prāṇa-pataṅgakān vṛthā."

Sanatana krsna prema nilokena haya yadi haya tyaja yoga kahuna ya...[?]

"Sanātana, that divine love for Kṛṣṇa is not to be had, to be traced in this mundane world. It is impossible that a human can come in connection with that sort of divine higher love, yadi haya. If anyone by chance comes in connection with that, then no separation is possible, he can't forget that. He cannot live separately without that connection." _____ [?]

If by chance any participation, any separation, he will die instantly. It is so attractive, so high, he will have to die instantly without that sort of vital, vital devotion, higher, noble life. It is such, so great, so noble, so beautiful, so magnanimous, that is what is. Gaura Haribol. We are out to search for that thing in the world. For that thing in the world Mahāprabhu came to inform us that there is such vital thing, vital of the vitality. Without that given us chance to come in contact with that it is impossible him to go on living without that connection with that. There is such prospect for us all, and Mahāprabhu came to distribute that to the world for us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

A little connection. I am told that a section in South Africa, they committed suicide in a collective way.

Dhīra Kṛṣṇa Mahārāja: In South America.

Śrīla Śrīdhara Mahārāja: Eh? South America, somewhere, South Africa, somewhere, because their faithful process of life is going to be disturbed by the present civilization, they could not tolerate. Rather, "Take the poison and be off, take leave from this world, that we can live safely in the world of our faith. Faith divine, no charm for anything in this mundane world, let us go with peace. And as members of the peaceful world, let us enjoy that peace which is independent of the material acquisition. So here is no charm that we shall hesitate to withdraw us from this world.'

But we shall say that this life is valuable relatively, why, because higher aspiration we can acquire. We can have the chance of acquisition from this plane. The seed from this human life is so valuable that we can take the path of the highest divine conception.

labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan

niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [Śrīmad-Bhāgavatam, 11.9.29]

Su-durlabham idaṁ, very highly valued, and rarely found, this human body: because there are so many forms of life.

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species." Manu says that the trees are in such a hopeless position as a result of their own karma. Their feelings of pain and pleasure are similar to ours; their souls are not of a lower standard. Still, they are in such a deplorable position as a result of their own karma. They have none to blame but themselves. This is the state of affairs in this external world."] [Viṣṇu-Purāṇa]

The water animals, the vegetable kingdom, the animals, the birds, and so many ghosts and others also above, but only in this human position that one – this is the key for the solution of whole path, all the forms of life we are to travel in. If we can utilize this valuable life, the time of this valuable life in a valuable way, then we can acquire such a thing that we can avoid the whole chain of the life of this troublesome world. We can get rid of all sorts of troubles in our physical life, our mental life, the key is here. In the lower stages, viveka ha hitvat [?] Jīva Goswāmī says viveka is not sufficient understanding is awakened in the lower life, and in the higher life that, ved gandharva bhoga vinivesa etat syat [?] Previously acquired enjoying energy is sufficiently accumulated there on all sides. So it is difficult for them. So chief enjoying elements are surrounding, it becomes difficult for them to get out there of the charm of those and to engage one to begin the prospect of a fresh life. So this is human life is the highest form of advantageous position to go out of this entanglement and to reach to the highest object of our life divine. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Crore manu davati [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whenever I go to talk about, my mind is always drawn towards that, towards...

Hari Caran Prabhu: Gaura-premānande hari hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Ha, ha, ha.

Hari Caran Prabhu: Jaya oṁ viṣṇu-pāda... [etc.]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The forced retirement! Nitāi-Gaura. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hari Caran Prabhu: Jaya oṁ viṣṇu-pāda... kī jaya! [etc, etc.]

Śrīla Śrīdhara Mahārāja: Hari Caran Prabhu kī jaya!

Devotees: (Group laughter)

Hari Caran Prabhu: (continues)

Śrīla Śrīdhara Mahārāja: Jaya.

Hari Caran Prabhu: (continues)

Śrīla Śrīdhara Mahārāja: Jaya.

Hari Caran Prabhu: Gaura-premānande hari hari bol!

Śrīla Śrīdhara Mahārāja: Jaya. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Hari Caran Prabhu: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Any question?

Devotee: Why did Caitanya Mahāprabhu choose to give the highest conception of love of Kṛṣṇa to the lowest class of people, to the people of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Eh, what's the point?

Akṣayānanda Mahārāja: Why did Mahāprabhu like to give the highest love of Godhead to the lowest persons of this Kali-yuga?

Śrīla Śrīdhara Mahārāja: That is the very nature of Śrī Caitanya Avatāra. Why the gopīs they came to form the neglected social position, the gopa? It looks: it is the most befitting. The highest conception of magnanimity means what? The highest point, the conception of the highest magnanimity, how should be nature of that? To help the most needy, and because He comes from the high position He cannot give ordinary things. The valuable things He must give, and His attention must be drawn to the most needy. Is it unnatural? What do you think?

Devotee: No, that's correct.

Śrīla Śrīdhara Mahārāja: The highest magnanimity must take notice of the lowest needy. And if He wants to help them by His own coin and that is His coin. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He cannot distribute them only the grass, or the stone chips. What He thinks to be real wealth, He must extend that to the lowest, the poorest people. There is opulence of jewels and gems, and He will go to search some stone chips for the distribution to the lowest level. What should be the natural thing? Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So we all try to fall at the feet of that Great Messiah, Śrī Gaurāṅgadeva. The devotees say, "We can't keep up our life to conceive that there may be a place where Gaurāṅga won't be. We shudder to think that without such a magnanimous friend how one can live his life? This is impossible."

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]
[Vāsudeva Datta/Gosh]

The world is not worth for living. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Swāmī Mahārāja writes that we can become free from offences to the Holy Name if we chant the names of Lord Caitanya and the Pañca Tattva. So how is this?

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: She tells, Swāmī Mahārāja, Śrīla Prabhupāda, he writes if we chant Pañca Tattva mantra then we can get free from the nāmāparādhas. Why is that; how is that?

Śrīla Śrīdhara Mahārāja: Yes, he has rightly done so. They're so magnanimous They're meant, the Pañca Tattva is meant to raise up the souls from their fallen condition. Only the deserving person can have entrance in Vṛndāvana, Kṛṣṇa līlā. But Kṛṣṇa has come down to cure the offenders from their offences and then to allow them entrance into Vṛndāvana. So Pañca Tattva, by taking Their name and by remembering Their līlā in our lowest position we can be purified and we are prepared for the participation of Vṛndāvana līlā. And in Vṛndāvana līlā there is the twofold līlā going on. In Vṛndāvana, in Goloka, one Vṛndāvana the mādhurya rasa prakāśa where within their own circle they're enjoying the pastimes of divine love: and there is another quarter where Śrī Rādhā-Govinda milita Gaurāṅga He Himself tasting in the mood of Rādhārāṇī His own qualifications, His own sweetness with His paraphernalia. That is also there, we are told. And we are to realize gradually by the recommended processes. Gaura Haribol. Gaura Haribol. Who is she?

Dhīra Kṛṣṇa Mahārāja: Her name is Bhakta Priyā.

Śrīla Śrīdhara Mahārāja: Bhakta Priyā. Comes from?

Dhīra Kṛṣṇa Mahārāja: She comes from San Jose with us, she's helping us there.

Śrīla Śrīdhara Mahārāja: She comes with her husband or alone?

Dhīra Kṛṣṇa Mahārāja: She's a widow.

Śrīla Śrīdhara Mahārāja: She's a widow. And she's disciple of Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Twofold initiations, she got?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right. And she has come with whom?

Dhīra Kṛṣṇa Mahārāja: With myself and Brahmā and Bhakta Jeff. We all came together.

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. The Japanese lady she has gone to Vṛndāvana or to Japan?

Dhīra Kṛṣṇa Mahārāja: Japan.

Śrīla Śrīdhara Mahārāja: And this Iranian lady who came from Ceylon, she's here?

Dhīra Kṛṣṇa Mahārāja: She is here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I can't see, so I have to enquire one thing so many times. I beg to be excused for that, by you all. It is difficulty enquiring one for his identification, of course it is objectionable, un-courteous, but can't help. So you be all gracious to me and excuse such defect and fault in me.

Devotee: What you are seeing, we are all aspiring for that.

Śrīla Śrīdhara Mahārāja: Of course, by God's grace as I told before, Mahāprabhu said, "Sanātana, Kṛṣṇa is sending grace to you through Me." It cannot be the acquired property of any one of us, it is free. And we may be utilized like a channel. He's having His own līlā, His līlā, His pastimes in different way is in a movement. As much we can make ourselves empty it is easy for us to see His līlā. Withdraw once our ego.

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [Bhagavad-gītā, 18.61]

He's acting though us. The inner plane everywhere is the plane of His own līlā, and our existence on the gross surface, gross coating. Hare Kṛṣṇa. Taṭasthā, svarūpa-śakti, then taṭasthā-śakti, then this material coating: but the inner most substance all filled up with the flow of His pastimes, in the sweet, sweetest, and most generous way, Kṛṣṇa and Gaurāṅga.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, what is the meaning of the higher energy of the Lord, the internal energy, the most intimate energy of the Lord?

Śrīla Śrīdhara Mahārāja: That is go to the similar direction. We may apply some approximate word for the same. Sometimes we say higher, sometimes innate. In this way we try to give some direction by using such words according to our mentality and capacity of the direction. But what we direct, what we want to mean by those words, that depends upon the circumstance when we're dealing with a particular thing. We are taṭasthā position and higher, inner, that means towards the, higher means inner, deeper, sometimes higher, sometimes deeper, sometimes inner, in this way only a directive meaning. Śrutibhir vimṛgyām [Śrīmad-Bhāgavatam, 10.47.61], the Vedas also are directing, "Toward this side." Unknown and unknowable, inestimable from this plane of life: only some vague, some nearer expressions to be used by us. Adhokṣaja, aprākṛta, supernatural, transcendental, still we are trying to deal in our own way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, when Kṛṣṇa or Mahāprabhu descends to this world, what is happening in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: There also.

Devotee: Also? So there's two?

Śrīla Śrīdhara Mahārāja: Yes. He can extend Himself. He's such. The characteristic of the infinite is such. Infinite minus infinite is infinite. Infinite plus infinite is infinite. Infinite into infinite, that is also infinite. Infinite divided by infinite is infinite. You may take the case of zero. Zero plus zero is zero. Zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. Just the opposite you are to think.

oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [Śrī Īśopaniṣad – Invocation]

In Upaniṣad we find the basis of such existence. It is possible. What we can't conceive, it is there, it is such. The nature of infinite is such.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So what's the time?

Akṣayānanda Mahārāja: Five to ten.

Śrīla Śrīdhara Mahārāja: Five to ten.

Akṣayānanda Mahārāja: Almost ten.

Śrīla Śrīdhara Mahārāja: So we should show some respect to Hari Carana's request.

Devotees: (Group laughter)

Gaura Hari. Nitāi Gaura Hari. Jaya oṁ viṣṇu-pāda…

End of 82.02.22.C

Start of 82.02.23.A

Mādhava Mahārāja: …favourable in general.

Śrīla Śrīdhara Mahārāja: He's as before?

Mādhava Mahārāja: Hmm?

Śrīla Śrīdhara Mahārāja: As he was before?

Mādhava Mahārāja: Yes. I requested him to come here and speak with you. He's going to try to come.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He may try to come here to meet you, Svarūpa Dāmodara Mahārāja.

Śrīla Śrīdhara Mahārāja: Did you meet Jayatīrtha Mahārāja?

Mādhava Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Doing well? He is doing well?

Mādhava Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: And what about that Mukhyavipra?

Devotees: Vipramukhya.

Mādhava Mahārāja: I did not see him.

Śrīla Śrīdhara Mahārāja: Did not see. Gaura Haribol. Gaura Haribol. Gaura Haribol. All the Ācāryas come?

Mādhava Mahārāja: No.

Śrīla Śrīdhara Mahārāja: With the exception of Haṁsadūta?

Mādhava Mahārāja: Haṁsadūta is not there, Hṛdayānanda is not there.

Śrīla Śrīdhara Mahārāja: Hṛdayānanda, two absent.

Mādhava Mahārāja: Some, I don't know all. Only about thirteen GBC members have come so far. They don't seem very enthusiastic this year.

Śrīla Śrīdhara Mahārāja: Who?

Another devotee: The GBC.

Śrīla Śrīdhara Mahārāja: They have got their responsibility, how to conduct the present movement. And any news of Pramāṇa Swāmī and Viraha Prakāśa, are they in Vṛndāvana?

Devotee: Somebody told me Mahārāja that they're going to Venezuela because they can't extend the tickets.

Śrīla Śrīdhara Mahārāja: Oh, both of them?

Devotee: Looks like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ Prabhu is there?

Devotee: No. I didn't see him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Yesterday when we went to Māyāpur we feel that the spirit of Kṛṣṇa consciousness is missing there. Relations between the Vaiṣṇavas are very cold there.

Śrīla Śrīdhara Mahārāja: Remarking that way that will be too much: missing altogether.

Devotee: Mahārāja, in about a week and a half Navadwīpa Dhāma parikramās are coming up. Perhaps you can tell us something about that.

Akṣayānanda Mahārāja: Parikramā. After one week or so there will be Navadwīpa parikramā. He wants to hear something about Navadwīpa parikramā.

Śrīla Śrīdhara Mahārāja: To be more introduced with the realistic view of Navadwīpa, there are so many division in this Navadwīpa Dhāma, mainly nine, and they're told as representation of nine sections of devotion, śravaṇa, kīrtana, smaraṇa, vandanaṁ, then arcanaṁ, sakhya, ātma-nivedana. Śravaṇaṁ, that Sīmantadwīpa is, represents śravaṇa, akya [?] bhakti. Kīrtana, this Godruma. Smaraṇaṁ is Madhyadwīpa, pāda-sevana, this Koladwīpa, arcana, the Jahnūdwīp. What is this? Koladwīpa and then Rudradvīpa and vandana is Jahnūdwīp. Sakhya is Rudradvīpa, and ātma-nivedana is Māyāpur. They have got connection with these nine types of main devotional conception. And when we travel there we are reminded by the incidents of those places how such representations come from such places. And all together promotes us to understand what is devotion proper. And ātma-nivedana is the basis of all. And if after ātma-nivedana, that is surrender, the plane of life will be categorically changed. After ātma-nivedana, after surrendering to the central direction, whatever will be done by us that will come to have recognition as devotion: that is devotion, ātma-nivedana, selflessness plus self-surrendering. Self-surrendering means, presupposes selflessness, selfish actions come to end, and selflessness that is also crossed and then self-surrendered life begins. And that is devotion proper. A life of a devotee, not any individual interest or provincial interest, but they work for the universal interest of the whole absolute: they are soldiers of that plane. They do anything and everything they may do but the suggestion, inspiration comes from the centre. Centre, the absolute good!

So, though apparently they seem to be member of this plane, world, but through their heart the connection is with the absolute good cause. So their colour is completely changed, valuation is completely changed. Their movement, valuation of their movement completely changed, though apparently they seem to be doing everything almost similar to the mundane persons. They are eating, they are also eating, but properly they are not eating they are serving the remnants sent by the Lord, in this way.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

["Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (māyā)."] [Śrīmad-Bhāgavatam, 11.6.46]

Uddhava says in Bhāgavatam that, "We shall conquer the whole of the māyāic energy only by one thing. What is that? We shall accept everything with the spirit of service. Whatever You send for us, tvayopabhukta. You have taken it, You have enjoyed, and the remnants we shall have to go to serve. And thereby the whole illusory energy will be devastated."

So once that Professor Baul [?], who wrote that Śrī Kṛṣṇa Caitanya in English, he had his younger brother, he was a graduate perhaps, and he challenged Professor Sānyāl.

"What do you do there? What we shall do you also do in the Maṭha."

"No, no, we don't do that what you do."

"No you don't do that. You don't eat?"

"No we don't eat."

"Then what do you do? I have seen you with my own eyes that you are eating."

"No, we don't eat. We don't eat like you. Devouring solid things, putting into the stomach, we don't do that. We serve mahā-prasāda."

As Swāmī Mahārāja told Acyutānanda, "You will faint there." "So it is beyond your understanding what we do. We don't eat like you. No spirit of consumption. We don't consume anything. We honour the remains of the Lord. That's what we do."

So such will be the difference of all the activities of the true Vaiṣṇava and the worldly men. Apparently they seem to do the same things that the others are doing. Working, sleeping, eating, and abusing persons, so many things. Earning money and distributing, so many similar, but the standpoint is totally different. Connected with the centre, abiding by the direction of the central movement; and they are guided by their provincial and local interest. Local and absolute, that is the difference and that difference is very, very great. On the other side of the selflessness, or renounced life, renunciation comes between, complete renunciation, and this side and other side. So what is devotion proper that to be realized. Realized, it is not by apparent movement generally, but the question of adjustment, angle of vision. Angle of vision: that is to be changed.

So Dhāma parikramā, so many stories, so many sceneries, but all meaning to help us in our absolute adjusted life. And if one can catch that, his parikramā, his walking, travelling through different tīrtha and receiving the local historical or eternal instructions thereby in different conceptions of devotion. That is encouraged.

So it is not like the merit hunter, punya karmī. There are general people in the general Hindu section who also who are out in pilgrimage coming in contact with the holy places with some holy association. Their main object to get some unseen help in their present life! In their present life what they want they want that to be satisfied by some invisible help, daiva. That is punya karmana. Good, to acquire good merit, that will help to their present life in success according to their conception, not śuddha-bhakti.

But the devotees, the Gauḍīya Maṭha people, their object is quite different. That is, cannot be reckoned in any of the different planes of present education of some section are hunting for. They can't think even that a purely spiritual life is possible at all. That may be only a concoction they are suffering from...

...

...culture. According to the so-called civilized scientific scholars: "The Gauḍīya Maṭha, that is fighting with their shadow. They're hunting after impossibility and the imaginary things. That is superstition. They're hunting, or running after phantasmagoria, superstition."

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

On the other side we think that in the name of concrete reality they are running after phantasmagoria, just opposite. The mortal, which is produced certainly in the mortal achievement, they are running after that. They think immortality is not possible. There Socrates had to pay for it, that soul is immortal. So at the cost of his life he had to announce those words, "soul is immortal." Otherwise, "No, nothing is immortal. So it is foolish to neglect the mortal pleasure. Whatever there may be let us enjoy."

That is their - but we neglect it simply, and ours is, yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti. What is quite darkness to them, we want to be wakeful in that plane of life. The basis is, soul is immortal and there is the immortal world. And not only immortal but that is of nectarine reality.

Śṛṇvantu viśve amṛtasya putrāḥ. "Oh, you sons of nectarine world, be mindful in my address. You are all internally sons of that soil. You are child of that soil, why do you suffer so much? You are to become victims of mortality but really you are not so. You have got inconceivably higher prospect of life. Come back, come back to your own plane. Come back home."

That is the general call of Upaniṣad. The most ancient revealed scripture comes to realize. So the attempt of Gauḍīya Maṭha, not only call for the theistic life, but theism to its full-fledged condition. That is, a family life with God, family life with the absolute beauty and charm. "Your place is just on the lap of the affectionate father: or just in the lap of the beloved consort."

In this way, and do or die, do or die that is the slogan of Gauḍīya Maṭha. Let us try our utmost, strive our utmost to achieve what is our own, what is our own real prospect, for that, and no compromise. Not any compromise on the way, in midway, but fight to the finish. We have to fight to the finish and we must be prepared for that. All of the Gauḍīya Maṭha Ācāryas were so, not any haphazard or any compromise, nothing of the type.

So he had to begin his fighting almost single handed, against the whole of the world, against all different stages of culture ever known to the world. And his only support was Śrīmad-Bhāgavatam and Mahāprabhu. On his head, with heart within and God overhead, on the head Mahāprabhu and Bhāgavatam, has stood single to fight out Their cause, Bhaktisiddhānta Saraswatī Ṭhākura. And that also, not only he wanted to come fighting in Bengal, the province of Mahāprabhu, the Gaudadeśa, or not only India, but outside. To attack, he meant to attack the highest position of the present civilization, the western world. The scientific civilization, so proud they are with their present achievement. And to break down the whole structure of present false civilization structure, to demolish and to construct a divine temple, divine temple over the remnants of this mundane world, construct a temple of God. And not only this half truth, but according to Bhāgavata the fullest, in his words full-fledged theism. Not stop in the midway or halfway or be satisfied with partial progress, but wholesale dealing. And that as given by Bhāgavatam. Vai vijñāna-virāga-yuktam, what is that śloka?

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāga-yuktam

["For one who remembers the lotus feet of Kṛṣṇa all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realizes the Paramātmā. Thus one gradually develops knowledge (jñāna), realization (vijñāna), and renunciation (vairāgya)."] [Śrīmad-Bhāgavatam, 12.12.55]

The conception of theism something like this: avismṛtiḥ kṛṣṇa-padāravindayoḥ, continuous existence, kṛṣṇa-padāravindayoḥ, under the holy protection of the divine feet of Kṛṣṇa, continuous, to maintain ones continuous engagement life, all sorts of movements. And thinking the guide is on my head, the holy divine feet of Kṛṣṇa, padāravindayoḥ. Avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti. By this attitude we can remove what is foreign in us in no time, very easily. The continued memory, or remembrance of Kṛṣṇa pada, Kṛṣṇa connection will, in no time it will disperse all the difficulties on the way, kṣiṇoty abhadrāṇi, what is meanness, what is meanness, what is not dignified.

Gauḍīya Maṭha stands for the dignity of human race. Slavery to Kṛṣṇa is a most dignified position, we have to understand. And what is against it that is meanness, abhadrāṇi. The only standard, gentle life, a gentle standard, gentleman's life is to understand and to accept the position of subordination to the Absolute Truth. It is not mean life. What is proper, what is real, to admit that and to only on that basis to make one's life advanced, that is not meanness. To understand one's proper position and proper duty and to discharge that, that is gentleman's life, what is truth: to accept that. So avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi, what is considered to be meanness that is removed very soon, abhadrāṇi. Ca śaṁ tanoti, and what is really welfare, beneficial to us, that will extend, that will increase, śaṁ tanoti.

Sattvasya śuddhiṁ, you are in some adulterated conception of your own life, adulterated, mind, this intelligence, the exploitation energies of different kinds is all adulteration. So sattvasya śuddhiṁ, your existence will eliminate all sorts of adulterated things, adulteration, sattvasya śuddhiṁ, it will be purified and come out in its pristine glory, your real self from within, sattvasya śuddhiṁ.

Paramātma-bhaktiṁ, and you'll find you have got a happy devotional connection with the Supersoul, with the super knowledge, paramātma-bhaktiṁ. Jñānaṁ ca vijñāna-virāga-yuktam, and the knowledge proper, with His paraphernalia, not a hazy impersonal knowledge but knowledge proper with His parivar, with His paraphernalia, vijñāna, is a systematic existence, vijñāna-virāga-yuktam. Jñānaṁ ca vijñāna-virāga-yuktam. Virāga means what at present your attraction is in this mundane that will be transferred, viśiṣṭa-rāga, the rāga, the affection proper will be discovered. Now your affection and attraction and love misdirected. But they will find their proper place of affection, virāga-yuktam, they will have a real place and position where they are to act. The affection, the attraction, the viśiṣṭata, vaiśiṣṭya is a special characteristic you

will find, these faculties will find there a special support, to which they will be directed, proper place they will find. This is devotion.

...

...of Śrī Gaurāṅgadeva, who is He and what He came here to give to us. All these things will be clear and easily accessible to us and acceptable to us. It will promote to our highest goal of life. Help is meant for that. It is meant for that, to get Gaurāṅga nearer to our soul, nearer to us, and to get Him nearer to our soul, that is to get guarantee of our achievement in Kṛṣṇa līlā, even unconsciously. So, for us fallen souls it is more useful to cultivate about and to know about Śrī Gaurāṅga, which will be able to give us the fulfilment of life with least trouble and in the fullest path. It will not recommend any haphazard or any misconceived Kṛṣṇa consciousness, but real Kṛṣṇa consciousness and also with least difficulty we can have full Kṛṣṇa consciousness by the help of Gaura consciousness. Śrī Gaurāṅga consciousness; and then also we will be able to feel that Gaura consciousness also includes Kṛṣṇa consciousness, plus something more. What is that? The distribution of Kṛṣṇa consciousness. Kṛṣṇa consciousness and the arrangement of distribution of Kṛṣṇa consciousness, both combined is Gaura consciousness. Kavirāja Goswāmī has written:

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

["There is no doubt that we find the highest nectarine taste of rasa in Kṛṣṇa līlā. But what is Gaura līlā? In Gaura līlā, the nectar of Kṛṣṇa līlā is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa līlā hundreds of streams are flowing."] [Caitanya-caritāmṛta, Madhya-līlā, 25.271]

Kavirāja Goswāmī, the giver of Caitanya-caritāmṛta, the most valuable literature, theological, has ever seen the light. Kṛṣṇa-līlā amṛta-sara. What is Kṛṣṇa līlā? That is the real gist of nectar, sweetness, happiness, ecstasy, kṛṣṇa-līlā amṛta-sara. The sweetest of the sweet that can ever be conceived, that is represented in Kṛṣṇa līlā, sweetness in its acme. And what is Caitanya līlā? That sweet fluid of Kṛṣṇa līlā is spring and the current coming by hundred channels. Gaura līlā is such the fountain of Kṛṣṇa līlā from where towards ten directions hundreds of streams of that sweet Kṛṣṇa līlā in fluid, like river it is being spread on all sides. Sweetness of Kṛṣṇa līlā as a fluid, and from the fountain that is starting towards ten directions. Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike. Hundreds of such streams of sweet fluid is passing towards ten directions. That fountain is Gaura līlā. Kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya. You try to understand what is Caitanya līlā. It is the source. You may take it the source, the foundation, because līlā is eternal. Though it is after we see in Kali and that was in Dvāpara, the previous Kṛṣṇa līlā, but it is eternal. The giver is there then the gift is coming to us. Daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya. And not a fountain, it is almost a lake. A lake, ten directions, so many streams of sweet Kṛṣṇa līlā is being distributed to the world.

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,

se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

"Oh devotees, come like so many birds. So many birds you swim in the lake. From what lake the Kṛṣṇa līlā in different streams are going to the world outside, come and live in that lake, sarovara akṣaya. Mano-haṁsa carāha' tahate. The swan of your mind asking to take shelter in this sarovara, the haṁsa: the mind is compared with a swan. And the swan may swim in that nectarine lake of Gaura līlā from where towards ten directions so many hundreds streams of nectar is going in all ten directions."

[bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana]

["With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me."] [Caitanya-caritāmṛta, Madhya-līlā, 25.272]

"Oh devotees my humble prayer to you all," Kavirāja Goswāmī says, śuna mora dainya-vacana.

[ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa, viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara, tāra śeṣe jīye jaga-jana]

["The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily."] [Caitanya-caritāmṛta, Madhya-līlā, 25.276]

Mahānta-megha-gaṇa. "And the devotees, the saints, like clouds they are taking that nectar from that sarovara, just as the cloud takes the water from the...

End of 82.02.23.A

Start of 82.02.23.B

Śrīla Śrīdhara Mahārāja: ...giving to the fortunate souls.
Mora sadhu manta eho van kori akasan cato dikhe kori vari san [?]

This is the conception of Kavirāja Goswāmī. There's something more but I forget. It is there you will find, very charming, heart touching things, and giving a, such clear conception. Govinda-līlāmṛta, in Sanskrit the Govinda-līlāmṛta, that book has been written by Kavirāja Goswāmī, where the aṣṭa-kālīya-līlā, the full twenty-four hours engagement of the gopīs with Kṛṣṇa, how, it has been described there. And in Caitanya-caritāmṛta in Bengali and Sanskrit, and

that is purely Sanskrit. These two books has made him immortal, and given very, very high position among the sādhus. Kasturi Mañjarī is his name in Kṛṣṇa līlā, Kavirāja Goswāmī Prabhu. And his place was that, between Katwa and, Katwa and Ekacākrā, Nityānanda Prabhu's son Station Balarama. There you have to go two miles north from Balarama Station. There is Jamatpur [?] place of Kavirāja Goswāmī.

Once I went to visit that place, and all through my request was to ISKCON, just try to improve that place, most important, according to me. Who has given Mahāprabhu proper to us.

Prabhupāda, our Guru Mahārāja, told that sarvansa [?] Caitanya-caritāmṛta, all his, every part and parcel of it is aprākṛta, composed of the purest material, highest material. No part can be disregarded as less valuable, all of equal value, the whole thing, sarvansa brahmani [?] And in other books there are some things substantial, other things only to help that, so many stories etc, have been added. Even in Bhāgavatam so many stories which may not be necessary for us, but only to support the original thought they are devised. But Caitanya-caritāmṛta, never a letter to be found which has not got the highest value, such is impossible. Anything to be composed there necessary of elements of different type, generally, different type of elements necessary for the construction of a particular thing. But Caitanya-caritāmṛta, the wholesale: a golden temple or something more than that. Gaura Haribol. Gaura Haribol. Gaura Haribol.

If one can have gone through Caitanya-caritāmṛta he has got anything and everything within his fist. The Bhāgavatam, Mahābhārata, anywhere, Veda, any other, the central truth he'll be able to attain. Nothing in the theological world will be new to him. He will get the clue of adjustment in the theological world. If one can go through Caitanya-caritāmṛta in the right way he will have the key of the theological kingdom in his hands. In a gross or in a subtle way all conceptions of theistic world have been represented there in their own position. The outlook, the adjustment is such fine and perfect there within Caitanya-caritāmṛta.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

What is the conception of the centre? Centre can represent the whole in it. The seed represents the tree. So if one can have knowledge in dissection of the seed, in the subtle form, he may get some knowledge of the tree there, it is possible. So, yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati. Apparently it seems to be impossible, 'if one thing is known everything is known,' a madman's delirium. Apparently it seems like that, one thing is known everything is known. Then what is the meaning of one? One in many, how when one known everything is known? Nonsense: in this in the apparent understanding. But the Upaniṣad, the revealed truth, its central representation is such, that it is possible by knowing one, we can know many. This is the revolutionary assertion and we are to face with that in a sincere and an earnest way. How it is possible? This is such a great thing, a great truth cannot be buried underground. And we will dance that we are civilised, like a madman. When we come to have recognition from within, then we get śraddhā, faith. Faith

means to come to admit this fact, that if one is known many is known, everything is known. This impossibility if we can accept within our heart, then we are theistic people, we have got śraddhā, we have got faith, we have got faith. Otherwise our religious tendency is all hypocrisy, hypocrisy.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [Caitanya-caritāmṛta, Madhya-līlā, 22.62]

If you do your duty to Kṛṣṇa, all duties are done, discharged. If you can have such quality of faith, then you have got śraddhā. You are faithful. Faith is a divine thing. It has awakened in you. So in no time you will thrive, śraddhā.

Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. [Śrīla Bhaktivinoda Ṭhākura has written] Throw away everything which you think to be your property and friend. Try to sing the noble characteristic of śraddhā, that is faith, faith, śraddhā. That can only deliver you the infinite within you finite. The infinite that is giving you the news, the tidings that finite can come in infinite, you can get Kṛṣṇa, you can get infinite. Only such faith is the seed, otherwise how can you approach?

Kṛṣṇe bhakti kaile sarva-karma kṛta haya. In other words, Infinite can come in finite. So that is the good news. This śraddhā can only take to you that prospect, that hope. So dismiss, disperse everything. Only foster, adore the śraddhā, the faith. And that you will, that will be able to give you everything. That will be able to satisfy you fully. All others are partial adventure, and that will take you, to guide you in a blind lane. All are blind lane, only the royal road is śraddhā in the life of every soul.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you say that the infinite can come in finite form, what is the form that the infinite...

Śrīla Śrīdhara Mahārāja: It is not finite, but in the terms of finite you may think like that. But your feeling is satisfied by the infinite. What your preparedness in you for the, to accept, to welcome the infinite, that will all be fulfilled and more than that. All your earnestness will be fully embraced and compensated, and there you will feel still there is more and more, can't finish. But in qualitative aspect you'll be fortunate to meet that. Finite cannot finish its taste in infinite. But it is fulfilled with the proper qualitative aspect. The highest possible attainment of the jīva, Eka-bindu jagat ḍubāya [Caitanya-caritāmṛta, Antya-līlā, 15.19] One drop is sufficient to inundate the whole creation. It is such, it has been told like that. You will be lost in this sweet ocean. We are swimming in the ocean of nectar. We may swim, we may dream, we may do anything and everything, but sweetness is there. Sweetness to our utmost capacity when all will be cured, no aspiration more than that. Whatever is endowed in us that will have its fulfilment amply, more than that, beyond its capacity, rather, the capacity will be more increased and you will be satisfied. Hare Kṛṣṇa.

Devotee: Mahārāja, how our consciousness can bring us to the stage śuddha Nāma, chanting without offences?

Śrīla Śrīdhara Mahārāja: That is the same thing, by the association of the sādhu, who has got that, who is living in that plane, and he's emitting that sort of ray outside. And if I be fortunate enough to come to him, with of course the favourable attitude, then I will be able to imbibe that, and that will help the quality of my, in the process of my taking the Name. So sādhu-saṅga, and next śāstra-saṅga. That is the favourable atmosphere, can only help. Just as the proper weather can help a patient. A patient is suffering from some disease and the doctor may recommend, 'you go to that weather and that will improve your health unconsciously, the air, the water: all these things.' Sādhu-saṅga, sādhu-saṅga, where the vibration of higher type, real type, to take advantage of that vibration, that will help improve, to remove the filthy character of my mind and awaken the Naming, the Name taking aspect in me, to improve its condition internally. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Hari. And that is sevonmukhe hi, sevonmukhe hi, the road to the Name is Vaikuṇṭha, spiritual, and the road to go to that, that of service, not of exploitation, nor of renunciation, that of dedication. And this dedication spirit within us can be improved by the association of the sādhus.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."] [Bhakti-rasāmṛta-sindhu, 1.2.234]

As much as we shall be able to improve our dedicating temperament, we'll be nearer to the spiritual substance, spiritual existence, spiritual master, spiritual food, everything spiritual. To dive deep into the spiritual realm only to increase our capacity, our dedication, and that we can imbibe from the association of the sādhu and then śāstra.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi. Gaura Nitāi.

Bhāratī Mahārāja: Mahārāja, in the absence of the spiritual master, how does one keep the association...

Śrīla Śrīdhara Mahārāja: A spiritual master is not a limited thing. We must not fix limitation in him. Spiritual master I find in a figure, or any Vaiṣṇava, but at the same time it has been told that he's God Himself. That aspect we should not ignore. One who can know who is his well-wisher, if

we know it properly what is well and who is my well-wisher; if I understand that. So the spiritual master may approach me by various lives and aspects, spiritual master.

But our Guru Mahārāja used to see in a small incident: "Oh, Bhaktivinoda Ṭhākura came. I could not understand him." In many incidents he used to look like that. "Oh, Bhaktivinoda Ṭhākura came to me through him, but I could not take him."

That is, always in search of his master. The bona fide disciple is always living in the association of his master. And the master also cannot be idle without giving response to the bona fide disciple. So in many ways, in many instances he may come to help us, it is also possible. So that Guru, we won't go to Guru to confine in a visual, mind, eye experience cage. What I know about Guru? Guru is He. Or Guru is a particular servitor of Him. But still it is in that Guru is He.

"I Myself is Guru to all."

That that instruction of Krsna may not be ignored. And also if the yogīs they can come hither and there to meet their objects, and the Vaiṣṇavas also by the will of God they can also go here and there in many ways and help. So we must have some extensive infinite idea about our Gurudeva, not a limited thing. But in different provincial interest, in different aspects, he may come to help to me. If I'm sincere my guardian's eye is always vigilant over my head. He cannot forget me, his child, if I have got real interest in him. He, on the other hand, must have corresponding interest in me, cannot but be. So after all, na hi kalyāṇa-kṛt kaścid, durgatiṁ.

[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If you are pure, the nature won't commit any mistake, environment is not going to commit any mistake, or be jealous to your progress. His watching eye over you all! Mind your own lesson. Oil your own machine. And He's there, He's there. A true disciple's mind is always living in relativity of his Gurudeva.

So we found here and there in many places, "Oh, Bhaktivinoda Ṭhākura, I could not. Bhaktivinoda Ṭhākura. Bhaktivinoda." Always constant connection of Bhaktivinoda Ṭhākura, he lived. One disciple came, Bhāgavatānanda, from Purī. Only a year or two perhaps he lived and he passed away. Prabhupāda began to cry. He wrote one article in Gauḍīya _____ [?] Bhāgavatānanda, a Maṭha was established in his birthplace, Bhāgavatānanda Maṭha in Midnapore. And Prabhupāda, "Bhaktivinoda Ṭhākura came. I could not understand." Profusely he was shedding tears.

As I told some several times that there was one Barrister, Mr. Norton, in Calcutta High Court. Aurobindo absconded and he wrote under disguise some article. And Norton finding his writings said, "Oh, here is Mister Gosh!" He went to trace, "Where is Aurobindo? This article it cannot be but that of Mr. Gosh. So enquire, enquire the office of this magazine, where he has got this article. So there you will find the clue where Mr. Gosh is living." _____ [?]

Bhāratī Mahārāja: So the vapu and vāṇī is unlimited and living.

Śrīla Śrīdhara Mahārāja: Yes, the vapu should be eliminated. Vāṇī may also be vapu only form of word. It was published in Gauḍīya but I had some objection to that. The vāṇī means the sound vapu. Vapu means this practical life, they took it. And vāṇī, it is said that, "What I say you take it, but what I do don't take it." It is something like that. Vapu and vāṇī, they meant like that. "What he does, don't go to imitate. But what he says, his advice, they accept that." What is that śloka in Bhāgavatam?

īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ, buddhimāṁs tat samācharet

["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [Śrīmad-Bhāgavatam, 10.33.31]

Those that are great, their advices are always reliable, vachaḥ satyaṁ. Tathaivacharitaṁ kvachit, but their practices are not always to be accepted, acharitaṁ kvachit. Teṣāṁ yat svavacho yuktaṁ, which is, the practices which is combined, supported by his advice: that should be acceptable to the intelligent section, because he's paramahaṁsa. But for particular reason, he's old, so suppose in Ekādaśī day he takes something. So the, another man, "Oh, when he takes something, then we must take. If we are able to fast completely, why do we do? He's taking?" So, he's not feeling well.

Just as Mahāprabhu told to Haridāsa, "You are now old, you decrease your saṁskāra, saṁskāra alpakāra [?]"

Haridāsa Ṭhākura said, "I cannot fulfil my nedistha saṁskāra [?] What I have fixed that every day I shall take tri lākha Nāma, three lākha of Names. I can't fulfil."

"Oh! Why three lākhs? Now you are old, you minimize your standard."

So according to one's own necessity, a man of higher position, his practices, daily practices, may be a little slackened. But that should not be taken into account by an ordinary disciple. His instructions: always take, and practices, only those that are combined with instruction, that he will take. So, what I told, from what point?

Akṣayānanda Mahārāja: Vāṇī vapu.

Śrīla Śrīdhara Mahārāja: Vāṇī vapu. So vāṇī means advice. But vāṇī tattva, one may say something in the meeting, but he may not be so. Then he will accept his vāṇī and not vapu, not practice but his words, the upadeśa. But there we may find many who in the meeting will say something, but he's not sticking to that sincerely. Then what to do? Vāṇī is also not acceptable always, vāṇī, vapu. So vāṇī is also vapu. If we want to analyse more finely, then we'll find that vāṇī also vapu. Externally vāṇī is delivered in some way, but internally he may think some other. Generally hypocrites do that. They say something and they do another thing. Not only, even in sincerity they are lacking, vāṇī, vapu. It is very difficult to understand the inner man. By bombastic expressions and lectures one cannot be great. Inner personality to understand it is difficult. The inner man, not the imitation can be in practice as well as can be in words and expressions, in lectures also, imitation maybe. But the man within that is different. So we must be very alert. Only sweet words won't do, sweet words. The sweetness of the sound: that is not kīrtana. One who can chant Kṛṣṇa Nāma, very sweetly, very touching, satisfying the ear, there are so many in this Orriya they can chant very sweetly the kīrtana, but that sound, sweetness of the sound that is not Kṛṣṇa Himself, it's something else.

This Rāmadāsa Bābājī, he used to take the name Kṛṣṇa and tears running from, and through the nose also liquid things are coming. And at the two sides two men with some pieces of cloth always removing them. And he's shivering like anything for Nitāi Gaura Rādhā Śyāma Nitāi Rādhā Gaura Śyāma. That false thing is madly chanted, and so many of the audience are charmed how he's taking the name, he's shivering, he's shedding tears, and so many things, lost his senses of the outside world all these things. But, _____ [?]

What of sound? This vapu and this vāṇī, the vāṇī is coming and the vapu is shivering, but still, that is dismissed as offences against the Vaikuṇṭha Nāma, because other conducts and also the false knowledge, false conception of the tattva, ontology, the Nitāi is Rādhā. If Nitāi is Rādhā we are to cancel out Sanātana Goswāmī and this Narottama Ṭhākura, and so many others, Bhaktivinoda Ṭhākura, and so many others. And he's dancing and chanting and weeping and showing so many feats.

Bhāratī Mahārāja: Mahārāja, it seems like a symptom of Kali-yuga that everyone limits, even in other societies besides Gauḍīya Maṭha, everyone limits their Guru to vapu and vāṇī.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: Everyone has a limited conception of Guru.

Śrīla Śrīdhara Mahārāja: Yes, yo yac chraddhaḥ sa eva saḥ.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [Bhagavad-gītā, 17.3]

The object of worship is not in dearth. Dearth of object of worship, and no dearth of Guru in the world, a guṇḍā has also his Guru. What is Guru? Yo yac chraddhaḥ sa eva saḥ, Bhagavad-gītā, worshippers of many gods there are. There śraddhā, but the very śraddhā to be analysed and seen what type of śraddhā, and that type of Guru and that type of devata is everywhere. So sattvasya śuddhiṁ paramātma-bhaktiṁ.

[avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam]

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (jñāna), realisation (vijñāna), and renunciation (vairāgya)."] [Śrīmad-Bhāgavatam, 12.12.55]

These - adulteration. What we are, what are our real necessity? That is to be found. If I am this body or I am this subtle mind? Or I am only the soul, a part of Brahmaloka? So many different stages of thinking, by the elimination!

keśava tuwā jagata bicitra [karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra]

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu,

niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.

["Oh Lord! Your creation is a very wonderful type, different and variegated. My real pain however, is from out of separation from You. And here I am seeing a diverse character of different types, different sectarian views. But the real purpose of all these things is only our separation from You. If we are to diagnose properly, only our separate existence from You - separate consciousness - is the root of all this faithfulness. I am suffering from Your separation, but so many doctors of different types have come. They are running to me to cure me; Kapila - Śaṅkara, Patañjali - Yoga, Gautama, Kaṇada - everything produced from atoms - Kaṇada. Bauddha - that is, the dissolution of the mental system ends everything. Jaiminī, although good activity is transient, still, what to do? "Go on doing good activity and try to live happily; there is no other end to life." They come apparently to represent You, but, when they give delivery to things, we find that either they advocate enjoyment or salvation; exploitation or salvation, that is in their fund and nothing else! In whatever dress they may couch, but ultimately if it is analysed we find either salvation, pleasure, or this total dissolution into indecipherable something? But, to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But, ultimately, they lead us to these two and nothing else. Either the higher planes of life in the subtle world (for the time being) or complete annihilation, effacement. Why are they here? It is the view from the Universal standpoint; they have come to segregate those that are not sincere. Those that are sincere will not be affected by such canvassing. They come for only those half-hearted persons and take them away from this camp. Then, the devotees may go on in their own way peacefully. They won't be able to come to disturb them. They are in their own path. That is the underlying purpose of You. They have created multifarious very charming things for their canvassing. But anyhow, I might have been saved. I understand that definitely only the feet dust of Your devotees is everything for me - nothing else! I want only the holy feet dust of Your devotee. No other ambition I have got! And I have got this sort of yearning by Your Grace. So, Bhaktivinoda discarded them."]

By the help of Guru and our śraddhā we are to eliminate so many tempting offerings will come to us from different directions. "It is the truth." "It is the truth." In this way with their own _____ [?] that is selling pot they will come. "Oh, you want this? This is a very good thing." And many canvassers will come and represent their things, dolls. So we have to eliminate through śraddhā. Sukṛti and śraddhā will help us to eliminate all the outer demands of the outer coating of our existence. And the inner soul he will be able to recognize, 'this is what I want.' In this way the elimination will go. And one who can understand that thing, and what is gold and what is only glittering things that are not gold, in this way to understand. And that is the beginning, in the very beginning of Gauḍīya Maṭha. Tanma tamna tanma. "This is not, this is not, this is not." Neti neti. "It is not, it is not, it is not." In this way, but in this way there is infinite possibility. So through śraddhā, nirguṇa, sakala chāḍiyā bhāi, śraddhādevīra, the faith, faith in Kṛṣṇa. Faith in Kṛṣṇa consciousness, that is elimination mostly of bhukti, mukti, and viddhi bhakti, all sorts of exploiting tendency and all sorts of renunciation tendency, avoiding tendency. And then also this service under restriction, rāga bhakti, that is natural, that is sincere, non artificial. We have

appreciation for that. Mahāprabhu came to give that and Śrīmad Bhāgavatam has recommended that. We are to understand our thing. What is our need? What you say that may be fallible at every strata, so formal knowledge is no knowledge.

That is, in Bhāgavatam, Nārada Goswāmī's upadeśa. Gaura Haribol. Naur ivāspadam. Vātāhata-naur ivāspadam. The wind hunted boat, sometimes driven this side, that side, that side. Vātāhata-naur ivāspadam. Uncertain position, uncertain position, wherever the wind blows the boat is running, carried by that. Any charm from any direction coming and swallowing me: that is nothing.

[tato 'nyathā kiñcana yad vivakṣataḥ, pṛthag dṛśas tat-kṛta-rūpa-nāmabhiḥ
na karhicit kvāpi ca duḥsthitā matir, labheta vātāhata-naur ivāspadam]

["Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind, as the wind agitates a boat which has no resting place."] [Śrīmad-Bhāgavatam, 1.5.14]

Astira siddhante ahino madiya hari bhakti lailate [?] Must have our standpoint fixed. Unmovable standpoint we must have and that is the real wealth. We shall be able to know what is what. Anyone will come and catch me by the ear will drag me to a particular direction. And I am showing so many feats of devotional practices, that's nothing. We must stand on the ground, have our stand and we will be able to know what is what. There are mainly of exploiters, different types of exploitation, and then that of renunciation, and then of viddhi bhakti. These are the nikhila-bhuvana-māyā...

End of 82.02.23.B

Start of 82.02.23.C

Śrīla Śrīdhara Mahārāja:

[nikhila-bhuvana-māyā-chinna-vichinna-kartrī, vibudha-bahula-mṛgyā-mukti-]mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī, vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love, Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]
[Composed by Śrīla Śrīdhara Mahārāja]

Bhaktisiddhānta-vāṇī has a particular position. What is it, that?

Bhaktivinoda Ṭhākura says that: keśava tuwā jagata bicitra. "So many Ācāryas with their own offerings they are coming to canvass us and to make their disciple. The Kapila, Patañjali, Bauddha, Jaiminī, so many. I won't be fed their prey. Otherwise no man's land, everyone will come to capture me. Anyone will come to entice me. I must not have such position, a chaste position we must have, that is valuable."

So many paṇḍits gave their signature to that Krimikanta, King of Keral [?] "Yes, Śiva is the highest conception of divinity."

His minister said, "Oh, so many signs you see, it is all established fully."

"No, no. The signatures that is given here we see, no position. If you can collect signature of Rāmānuja then of course it is, we can accept."

So, knowledge, the absolute characteristic, if knowledge is possible we are to admit that. Chidyante sarva-saṁśayāḥ [Śrīmad-Bhāgavatam, 1.2.21 & 11.20.30] A knowledge of that quality is possible. Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Absolute knowledge is possible, to have that. We must understand first that. It is possible to come in touch with absolute knowledge, chidyante sarva-saṁśayāḥ, such knowledge is there which can eliminate all other existing sorts of opinions to be wrong.

Bhāratī Mahārāja: Mahārāja, what is the meaning of chastity for the proper disciple?

Śrīla Śrīdhara Mahārāja: Chastity, that is faithful to the cause, faithfulness to the cause for which he has come. Ha, ha, ha, is a relative term. So, chastity, unchangeable adherence to Kṛṣṇa consciousness: that is chastity in the absolute sense. There may be relative chastity. Sincerely he's finding interest in a particular plane. Not sincerity is complete there. It is only sincerity complete when one comes to accept Kṛṣṇa consciousness of Godhead. Others all relative and no knowledge is chaste than Kṛṣṇa consciousness. And in Kṛṣṇa consciousness also one may not think that by beginning, by getting the touch of Kṛṣṇa consciousness, he has acquired the whole thing. So according to his getting pure conception of Kṛṣṇa consciousness, the hazy consciousness, the pure Kṛṣṇa consciousness that is degree, and by his awakening he'll become more chaste and chaste, in this way. Chastity means our adherence to the truth. The truth, we have come to realize, that truth is in Kṛṣṇa consciousness. And that Kṛṣṇa consciousness is not a limited thing that only when one has got in his hand but he has swallowed that. It is also of infinite character. And there is gradation, and there is the room of progress in Kṛṣṇa consciousness. So one true to his own sincere progress he's chaste, we shall have to say so, not to the figure. Vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is

very difficult to conceive and can only be known through bhakti."] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

Such strong expression is also there, vyāso vetti na vetti vā. All right reserved, Kṛṣṇa consciousness, it is unlimited. Still there is possibility of conceiving its purity and adulterated form and the Ācāryas, they have given it to us. He has come, in classification we find.

vande gurūn īśa-bhaktān, īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ, kṛṣṇa-caitanya-saṁjñakam

["I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who appears in six features as: the instructing and initiating Gurus; the Lord's devotees beginning with Śrīvāsa Ṭhākura; His Avatāras such as Advaita Ācārya; His prakāśa, or full expansion (Nityanānda Prabhu); and His śakti, or divine energy (Gadādhara Paṇḍita)."] [Caitanya-caritāmṛta, Ādi-līlā, 1.1]

And,

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
[śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca]
[Kṛṣṇadāsa Kavirāja Goswāmī]

First rank that we come in direct contact with, first this rank. Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca. Then śāstra Guru, the authentic śāstra given by whom: and with the help of that, this first section of Guru comes to help us. Śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam. Who has given in a permanent shape what is Kṛṣṇa consciousness. Not direct but through our Guru their experienced things are given to us, extended to us. Then, sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ. Who originally came to distribute Himself, the thing. What is that? That has been given by Rūpa Goswāmī, the śāstra, śāstra maker. So the original giver section that. And what they gave? Śrī-rādhā-kṛṣṇa- pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca. By four stages it has been introduced to us.

What our Guru Mahārāja told, everything may not be understood and accepted in the beginner's stage. But afterwards we are to realize, 'Oh, what he told, this is its meaning.'

Just as when I was in Madras I found in a Vyāsa Pūjā address, Professor Sanyal told that, "I don't want Kṛṣṇa. But because you say that I have necessity with Kṛṣṇa so I worship Him. I take His Name."

I could not understand. "What is this? We have come out for Kṛṣṇa and who can give Kṛṣṇa, in search of that we have come to Guru." That was my understanding. I came out for Kṛṣṇa and Mahāprabhu. Then who can give me the real conception of Kṛṣṇa, Gaurāṅga, I have come to search out for him and then I find Guru.

And he says, "Because you say I have got necessity with Kṛṣṇa, so I want to connect with Kṛṣṇa, otherwise not."

I did not understand. But in Rādhā-Kuṇḍa once when the Bharatpur State Dewan, with his family came to circumambulate Rādhā-Kuṇḍa, respectfully, by lying and measuring in this way.

Then Paramānanda Prabhu, a favourite disciple of Prabhupāda, he came and informed Prabhupāda. "Prabhu, those, they also, the Dewan and family, they also have great respect for Rādhā-Kuṇḍa."

Prabhupāda answered, "Their devotion for Rādhārāṇī and ours are of different type. They have got reverence, devotion for Rādhārāṇī because they have got direct reverence, devotion for Kṛṣṇa. And because Rādhārāṇī is favourite to Kṛṣṇa they also revere Śrī Rādhā. But our case is different. Our concern is with Rādhārāṇī. And because Rādhārāṇī reveres, wants Kṛṣṇa, so we also want Kṛṣṇa."

Then that was clear in me after three-four years. So whenever we come approximately thinking that this is truth, we cannot receive or understand the whole of it. If we're in the line, gradually it will come to our realization. Many things still we find in śāstra that after in the process of realization such things will come. In bhāva bhakti, _____ [?] All these things, and prema bhakti there according to their realization there is written the different stages how it develops. Those are not within us. But that is given and gradually we are to understand, in this way. In the beginning, a beginner in a college getting admission they may not expect to know anything and everything.

Hare Kṛṣṇa. A systematic knowledge, knowledge properly adjusted, otherwise there are many amongst our group, they heard Prabhupāda's advices, words, but partly. One day some Aranya Mahārāja told, he was a senior man, he told: I forget. Somewhat mainly, that Prabhupāda told on this thing, supposes, who... Anyhow some provincial remark he wanted to utilize in a universal way. But I gave some objection. 'Mahārāja, Prabhupāda told this, it is all right. But this is not the whole thing. He told this also. So we are to harmonize. We cannot ignore the other thing, other part of his advice. So we shall have to come in adjustment in a systematic understanding of the words. So only partial aspect is laid stress in a, sometimes in a particular point, and who has attentively caught that he takes that and nothing else behind, nothing beyond that. So, a systematic knowledge of the whole must be understood.'

Gaura Haribol. Gaura Haribol. In a progressive life, what, the step when one wants to get up, another's business only to take the leg from that and to put in another step. So the kaniṣṭha adhikārī which is the object of his attainment, a madhyama adhikārī he's perhaps withdrawing from that and trying to climb on the upper, in this way. Under the guidance of Guru so many different sections of śiṣyas, all may not be equal of realisation. One can understand some, another can understand something more, another more, in this way there may be gradation. But even the senior disciple may fall back, and the junior may go up. It is also possible. We have seen and you can also see now. So many oldest gone away and newcomers are showing greater energy. You can find among yourselves; we have also found it. No stereo type rules. It is a living thing and...

As I told you another gentleman made the remark that Darwin theory, survival of the fittest, natural selection, survival of the fittest. Not in the Darwin line of thinking. Came back, went

forward. We have seen and we are to see that. It is a living thing, not a stereo type. Hare Kṛṣṇa. Hare Kṛṣṇa.

He's there. He has not finished Himself. In His own śāstra He says "What I have written this you do. Even crossing that who may come to Me, he's My higher servitor."

So He's living, still, and He's above all. The transaction, ready made money, the trading by loan and trade with ready money. Trade with ready money, purchasing with ready money and purchasing in loan. He's there, He is master, He's autocrat. His dealings should not be limited, even in scripture. He says, "Even crossing scripture I exist."

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
[dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (sādhu)."] [Śrīmad-Bhāgavatam, 11.11.32]

"Though they are given by Me, those directions. So directions for different classes, so sometimes it will be necessary to show My devotion even crossing My own laws. And they are higher devotee."

So many things are there. The main thing is faithfulness, to die for the cause. Die to live. _____ [?] Simplicity means to be independent of prejudices, ancient prejudices, that is to be simple. To be empty, to be un-possessed of the mal-possession, to be clear, to be free of foreign possession: that is simplicity. Gaura Haribol. Gaura Haribol. Formal, formal and substantial, the two things, that is the main trouble towards progress.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

The progress means to deal with these two difficulties. To stick to one's former position and then to make progress, advance. If advancement is not sure it is judicious to take the former position. If there is any doubt of any progress one should stick to the former position. But, that it is no progress. Progress means to leave the former position and go away. And only who is hopeful of his bright future he should leave his former and go and advance. And those who are

of doubtful mentality, suspicious mentality, it is better for them to stick to the former position: that already consolidated foundation, to take stand there.

During the time of Guru Mahārāja there were so many who did not take sannyāsa, but later on they found to go more speedily towards the goal, taking sannyāsa. To take sannyāsa means to take risk. To take risk means for further progress, he's taking risk, his preparedness for further progress, taking risk. So should he hold that same position in the time of Guru Mahārāja where he was? Should he stick to that position, or his desirable line he will try to make progress? And if he makes progress he will see so many things new and so many things to be rejected. According to his own progress he cannot but see some things to be kept back and some things in the front to invite, to go near. So progress means this. Gaura Haribol. Gaura Haribol.

What is good what is bad; what is Kṛṣṇa, what is non Kṛṣṇa. Some sort of approximate knowledge we should have and that will be realized more and more. 'Oh, I could not detect this but now I feel that with Kṛṣṇa conception this is also a valuable point.' In this way the realization will advance. Life is progressive. Gaura Haribol. Gaura Haribol. But without being sure of his progress one should not leave his former position. Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ. What I do not find to my own, I must not take risk for that. But when I shall find, though it is a little far, but this is my own, I must jump there. 'That this is my own, my inner hankering is searching only for that thing. Oh, it is on the jurisdiction of my look. I must jump and take.' It depends on our sincerity and our proper understanding.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

Sometimes one may fall down, but he will be able to understand.

jāto-śraddho mat kathāsu, [nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ]

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [Śrīmad-Bhāgavatam, 11.20.27]

That these are not desirable but they are hunting me and for the time being capturing me. But after little they vanish, then that man thinks 'Oh, what suddenly came and overpowered me? So my interest is hampered. Again I may not be attacked by them. I must be very alert.' In this way, sometimes the lower propensities also may get the better hand, go down, and sometimes one may go up. But we are always in the midst of battle. We are a soldier always fighting for progress.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Any one of you think that indifference to the present committee which was founded by Swāmī Mahārāja, to differ from that committee, whether it will be helpful or not, if any doubt it will be better to stick to the resolution of the committee. But if one can see clearly that what the committee wants to get from us that is not the real desire of our Guru Mahārāja, what he wanted to show, it is not keeping up to that standard: and at the same time if you find what I say that is nearer to the ideal for which Guru Mahārāja came to preach, then only there will be justification for you to come to this side ignoring the committee decision. That will be their justification. If anyone can't see that difference they should not take such bold step, it should not be considered for them.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What is the time, nine o'clock?

Devotees: Five after ten.

Śrīla Śrīdhara Mahārāja: Ten?

Devotee: Five past.

Śrīla Śrīdhara Mahārāja: Five after ten? All right! Nitāi Gaura Haribol. What was your question?

Bhāratī Mahārāja: Chastity, first chastity then vapu vāṇī.

Akṣayānanda Mahārāja: What is the chastity of the true disciple?

Śrīla Śrīdhara Mahārāja: Then, do you find that it is replied in any way? Or it is more obscure?

Bhāratī Mahārāja: It is living.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: When it comes from you it is living.

Parvat Maharaja: Fresh water, new water.

Śrīla Śrīdhara Mahārāja: What you all say?

Bhāratī Mahārāja: Easily applicable.

Akṣayānanda Mahārāja: Very clear, but we have to come to the standard.

Śrīla Śrīdhara Mahārāja: Yes to appreciate, come to have a touch of the soil proper, then it will be able to feel and discriminate. We have to take our stand in a proper plane, then only viewing outside we can see what is whose position, where from. Sambhanda jñāna, Sanātana Goswāmī has given it in Bṛhat-Bhāgavatāmṛta. We are closely to follow that then we shall have got a proper; that means proper adjustment. Taking our stand in a particular position if we look out around, by casting a glance, cursory view, we'll be able to say, "Oh, this is there, this is here, this is there, this is lower, this is upper, all these things."

We must have sambhanda jñāna in Kṛṣṇa consciousness. What is Kṛṣṇa, what is Nārāyaṇa, what is Baladeva, what is the potency group, all these things we must have some sort of conception, who is where. We cast glance and say his position. Just as in the army, army, the general perhaps from the up, aeroplane, he will have a look, "Oh, here they are posted they are all right." The general taking his glance, who is where, everyone in his own position is all right. So the absolute standpoint given by Bhāgavatam, Vedavyāsa in his last revealed truth, book, scripture, He has given, kṛṣṇas tu bhagavān svayam [Śrīmad-Bhāgavatam, 1.3.28], anādir ādir govindaḥ [Brahma-saṁhitā, 5.1]. Taking our stand there we are to get, we'll have a view of the environment and have our decision who is where, what is what.

So Bhaktivinoda Ṭhākura, keśava tuwā jagata bicitra, a market, variegated things are displayed, shown here, keśava tuwā jagata. So many mercantiles are around us, they're just placed around us for show, keśava tuwā jagata bicitra.

Then, tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane, dohi' jāi. Your separation, separateness from You, from Your conception, has put me to such trouble that I am always being burned by different types of painfulness. Kapila, Patañjali, Gautama, Kaṇabhojī, Jaimini, Bauddha, āowe dhāi'. They do not know what is the real trouble within. I am burning for Your separation, they do not know that. They are producing different types of medicine very eagerly. "Oh take this, take this, take this." So many doctors are coming eagerly to give relief, to remove my pain. But my pain is separation from You. They do not know.

Tab koi nija-mate, bhukti, mukti jācato, pāta-i nānā-bidha fānd. They mostly take Name of You. "Yes, I have come to give you relief." The painfulness you are feeling they say that, "Yes, I know what type of pain you are suffering from. So that pain must be banished if you accept this, taba koi." In Your Name they come. That to remove my pain, what, for Your separation, they do not know, but still the painfulness I shall be able to remove, in this way they come, approach. Tab koi nija-mate, bhukti, mukti jācato. And ultimately we find either they are of the exploitationist group or the renunciationist group. In this they must be put into these two groups, bhukti or mukti. Jaiminī etc, they come to offer some higher level of exploitation. And the renunciationist they come for liberation. They cannot surpass the jurisdiction of these two, on the whole. Bhukti, mukti jācato, pāta-i nānā-bidha fānd. But their method of approaching is

of a different and capturing type, nānā-bidha fānd, entrap. They want to entrap us in a variegated charming way, pāta-i nānā-bidha fānd. So-sabu--bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe, but all of them at least they are common in one place, they're all against Your devotion. They have got no real recognition for You. It is sure, I have found, tuwā bhakti bahir-mukha, ghaṭāowe biṣama. So they are – "God, save me from my friends," they come to give me relief, but actually they aggravate the disease, ghaṭāowe biṣama paramād.

Baimukha-bañcane, bhaṭa so-sabu. Now Bhaktivinoda Ṭhākura is coming with his own conclusion. "Then why You are giving indulgence all those professors to misguide the people? Baimukha-bañcane, bhaṭa so-sabu. It is for testing. It is for segregation. To help the real thinking man, You want the half-deep, lip-deep devotees to take away. Your plan is like that. You send them to test who is bona fide in his quest about You. And who are superficial they are taken away by them. And leaving them to go on with, smoothly, without any disturbance of the seeming friends they can work, go on smoothly. That is Your object. Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār.

So I, Your servant of the servant, Bhaktivinoda, his finding is this. Niramilo vividha pasār daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār. I have got by Your grace a glimpse of right knowledge to understand who is who. So I honourably give some respect to them, and be off. Yes, I am all right, now you please let me off. And I want the feet-dust of Your devotees. The pure holy feet dust of Your devotees, that is the only medicine to do away with my trouble. The pain, the pangs of separation: that is my real disease.

And the feet-dust, vinā mahat-pāda-rajo-'bhiṣekam [Śrīmad-Bhāgavatam, 5.12.12]

And, niṣkiñcanānāṁ na vṛṇīta yāvat [Śrīmad-Bhāgavatam, 7.5.32]

The dust, holy dust of Your devotees, that is the only medicine to remove my pain. I have found it my Lord by Your grace. Giving some honour to all those doctors, to bid adieu to them."

So this eliminative capacity when we,

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Śrīmad-Bhāgavatam, 11.21.11, purport]

& [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

And this also, amongst the devotees also, all that came to Swāmī Mahārāja, or our Guru Mahārāja, they are not of equal. Many of them have gone away, and many are very weak, labouring below. And many are shining, trying to go up, we see. And many they are busy...

End of 82.02.23.C

Start of 82.02.23.D_82.02.24.A

Śrīla Śrīdhara Mahārāja: ...want to exploit Swāmī Mahārāja, his good name, his credit, his good will. They know themselves what is their position by measuring by real standard within, but there are many who cannot control the temptation of exploiting him, "Guru bhogi." There is a term, "Kṛṣṇa bhogi," wants to exploit Kṛṣṇa, wants to exploit Guru, his name, and to make field for his own personal exploitations, that is also possible. So a real student, a bona fide student is to be alert from all sides that the non Kṛṣṇa may come in different dress and I must try to save me. And if we are sincere none can disturb us.

Vibhiṣana, he says, "We must not rely māyā." The Hanumān was keeping the Rāma-Lakṣmaṇa within room of his tail and Vibhiṣana is warning, "Hanumān, very careful that Mahi-Rāvaṇa will entice you, entice Rāma-Lakṣmaṇa and in different dress he will come." Then at last he came in the garb of Vibhiṣana himself and took Them away.

So the possibility of the approaching of māyā is very spacious, comprehensive. So we have to be careful to maintain the valuable tendency and outlook for our inner awakening what we have got, taste. We'll be very careful to maintain that and if possible to make progress on the line. That is our interest. So, 'God save me from enemies,' that is also a general thing, 'God save me from my friends,' that is also there. And I am also included within that. You must be alert of that. I may be also as a friend I may go to deceive you. You will be so much careful. At your own risk you pray for the, appeal to the caitya Guru for giving right direction, what is what. What is what, what is to be accepted, crucial point.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. I don't want to take the responsibility. Mahāprabhu and Kṛṣṇa has also not taken the responsibility. You are free.

[iti te jñānam ākhyātaṁ, guhyād guhyataraṁ mayā]
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [Bhagavad-gītā, 18.63]

One who can compel everything to come to His own line: He also says, "You are free. What I had to say I have said. Now you, Arjuna, decide what you are to do. Vimṛśyaitad aśeṣeṇa, exhaustively to the fullest capacity of yourself, you discriminate and decide, what step you are going to accept."

What else, anything?

Mādhva Prabhu: Mahārāja, yesterday they asked me if I accepted the GBC as absolute. I say because I accept them as relative, because they see themselves as absolute. Then they asked, 'Do you accept Śrīdhara Mahārāja as absolute?' I say, 'Yes, I accept him as absolute because he sees himself as relative.'

Śrīla Śrīdhara Mahārāja: Eh, what does he say?

Akṣayānanda Mahārāja: He said yesterday he was asked, "Do you accept the GBC as absolute."

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Mādhva Prabhu.

Śrīla Śrīdhara Mahārāja: Mādhva Prabhu.

Akṣayānanda Mahārāja: He said, "No, I see the GBC as relative because they think themselves to be absolute. But I see Śrīdhara Mahārāja as absolute because he presents himself as relative."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Paid in their own coin. Yes I am conscious of both absolute and relative, I am relative also. Everyone holds the relative position, because further more to realize there. So he's a research scholar.

Parvat Mahārāja: Presented very scientifically.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So, I retire today.

Parvat Mahārāja: Jaya oṁ viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: Today is the day of departure of one Rasikānanda Mahārāja, disciple of Śyāmānanda Prabhu. Rasikānanda Prabhu, and Jagannātha dāsa Bābājī Mahārāja. At the same time the day of departure of our colleague Mādhava Mahārāja. Rasikānanda Mahārāja he was in Midnapore side, he was the disciple of Śyāmānanda Prabhu.

Śyāmānanda Prabhu's history is this; that he first got initiation in the sākhya rasa from Hṛdaya Caitanya Goswāmī near Kalna. Anyhow he went to see Vṛndāvana. He came from a non brāhmaṇa family, generally cultivator section. Went to Vṛndāvana and one day in the early morning he was out on visiting different holy places. From Nandagram he's going eastward toward Kalivana. Suddenly found on the way an ornament called nupur, the foot ornament of the ladies, he suddenly found.

Bhāratī Mahārāja: Bangle.

Śrīla Śrīdhara Mahārāja: Bangle, nupur, in Sanskrit. Just over the foot, in this way, nupur. Then he took it on his bag and being very much surcharged with love divine, he's going. Suddenly when

looking back side he found that a girl of exquisite beauty she's searching for something there where he got it. Then he came back, asked the girl "What you are searching for?"

"An ornament missed here. One nupur of Rādhārāṇī missed somewhere here. I'm searching for that."

"Oh, I have got it." He handed over.

And the girl put that nupur on his forehead and vanished.

Then he was besides himself, "What's the matter? I am fortunate enough that I have got, I have had darśana of the divine damsels of Vraja."

Then he had been thinking in this way, already he had some sākhya rasa training. His Guru gave him mantram such. He's thinking I have got that sort of duty. He's thinking in that way and taking Name. But from this incident a change came in his mind and his tendency began to grow in favour of mādhurya rasa. "How beautiful, charming figure they are, what is their duty, at night they attend rasa ceremony." In this way, thinking thus there was a great change in his mind.

And he connected Jīva Goswāmī, "That such is the condition. My Gurudeva, he's in that rasa, but I am finding deep tendency, irresistible, towards the service of mādhurya rasa. What to do?"

Jīva Goswāmī examined him, and being satisfied gave him dīkṣā in mādhurya rasa.

Then this was broadcast gradually amongst the Gauḍīya Vaiṣṇavas, not only in Vṛndāvana but in Śrī Gaura Maṇḍala also, "That such has happened in this case."

His Guru, Hṛdaya Caitanya, he felt disturbed. "What is this? Jīva Goswāmī, the standard Vaiṣṇava, followers of Rūpa, Sanātana, he did such thing. That is against courtesy. Śyāmānanda was my disciple."

Anyhow he managed to call for a Vaiṣṇava assembly in Vṛndāvana. And there from that assembly he called for both Jīva Goswāmī and Śyāmānanda to give explanation for that un courteous activity.

Jīva Goswāmī did not attend but he sent Śyāmānanda, "Go attend the meeting, answer their call."

Śyāmānanda went. From the meeting, from the committee, the assembly called explanation; "What's the matter? You took initiation from Hṛdaya Caitanya Prabhu?"

"Yes, I did."

"What was your tilak?"

"At that time it was such and such."

"Now you have changed your tilak into that nupura."

"Yes, it is changed."

"Why and how?"

He related the story. No, he wanted, his Guru desired that present tilak will be effaced.

"You efface your tilak, present tilak."

"I can't efface. If you can, you may efface my tilak."

They tried but could not. Then they were bewildered. "What's the matter? Why such, what is this?"

He related the narration, the story. Then of course they had some awe, reverence.

Then he told his...

Another internal story; that when the call for explanation came, he prayed to Rādhārāṇī, "This is the difficulty. What I am to do?"

Then it is told that Rādhārāṇī gave him assurance, "I shall look after that."

So Rādhārāṇī connected with Subal, the leader of the sākhya rasa in his group. "One of your servitors I am taking him, you allow." And he gladly did so. In this way that was intimated to, revealed to Hṛdaya Caitanya and everything was compromised, minimised. This is Śyāmānanda.

When he came back, these three, Narottama, Śrīnivāsa, Śyāmānanda, these three came back with the bullock cart with a chest full of books. And that was looted near Bapura, Viṣṇupura. And after trying for many days for searching out those books they failed. And then Śyāmānanda went to his own country to preach, Midnapore side. And Narottama also left for north Bengal to preach to mind their own lesson. But Śrīnivāsa was the leader of them in charge of the books. He did not leave, like half mad he was roaming, and anyhow when...

That was looted by the local chief, Birhambir by name. He had some affinity for Bhāgavatam, and his Guru, Vyāsa, one Vyāsa by name, he used to chant Bhāgavatam in his assembly every afternoon. And Śrīnivāsa anyhow came and suddenly, unconsciously he pointed out some mistake in the reading of Bhāgavata of that Vyāsa, Birhambir's Guru. Then he was detected, "Oh, he's not a mad but he's a great genius in Bhāgavatam." Then anyhow they came to know his position. And the books that were lost, grantham, all these things came in. And then they told that, "I have stolen those caskets." And it was shown to Śrīnivāsa and the Birhambir also became disciple of Śrīnivāsa.

Then Śyāmānanda, when preaching in Midnapore he got a disciple named Rasikānanda. He was very sincere and his feeling, emotion was so much great, almost after dīkṣā he became half mad. And he was preaching the Name of Kṛṣṇa and the Vṛndāvana līlā of Mahāprabhu, of Kṛṣṇa as by Mahāprabhu. And his sentiments were so deep that he's told by some to be the Avatāra, Aniruddha Avatāra. That which is not found in human soul, such intense were his sentiments about the different thought of Vṛndāvana. He established a Maṭha on the western side of Midnapore District.

Devotee: Gopījana-vallabha-pura.

Śrīla Śrīdhara Mahārāja: Gopījana-vallabha-pura. His famous seat was there and he preached in a very intense way. Rasika-maṅgala, there is a book, it is mentioned there that one day one fakir, Muslim fakir, who had some power of showing miracles to the public, he came. He heard the name of Rasikānanda to be a great saint, so he came to test him. He came on the back of a tiger to the āśrama of Rasikānanda. "Where is he? I have come to see him. He's a great saint."

And at that time it is told that Rasikānanda Prabhu he was rubbing his teeth by a branch, a small branch of tree.

Parvat Mahārāja: Twig.

Śrīla Śrīdhara Mahārāja: A twig: and he was sitting on a broken wall of a broken room, an earthen wall. Then when it was intimated to him that fakir has come on the back of a tiger, then it is told he asked the wall, the broken wall where he was sitting, "Wall, it is necessary that you should go, you should carry me," and the wall coming.

And then the fakir came down from the tiger. "This is animate and he can move the inanimate? This is siddhi."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Rasikānanda Prabhu he was a śuddha bhakta. But this yoga vibhuti, the wall, inanimate wall, was asked to advance, to march on, and the wall did. What's the matter? Then of course it is seen, it is stated,

[bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ]
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

["Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti (salvation or liberation) will wait to serve us with open arms. What to speak of mukti, even dharma (ritualistic virtue), artha (affluence), and kāma (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'"] [Kṛṣṇa-Karṇāmṛtam, 107]

The siddhi, yoga siddhi, all these things, they only wait for the order of a Vaiṣṇava, who does not care for siddhi. But if in any place such wish may come to them, it is effected. And these things prove, these incidences if we take to be true, then that theory it is very difficult to prove by the science of fossil, fossilism. But what I say that everything is hypnotism, in the character of hypnotism; then all is possible. Only will force, that can show anyone anything. The willpower can create so many thoughts and ideas of our experience. We can explain from that background.

Anyhow, Rasikānanda Prabhu he spread Mahāprabhu's doctrine in that part of the land extensively. And his devotion was very firm and fast, fervent and sentimental. His heart fully melted when he took the Name of the Lord or engaged himself in any service. So much so that the section of Vaiṣṇava, they thought he's not human soul but he's Īśvara koṭi, that he's a function of the Lord Himself, Avatāra. It is told by some, Rasikānanda. His day of departure is today.

And then the next, Jagannātha dāsa Bābājī, who is supposed to be the veśa Guru of Bhaktivinoda Ṭhākura, and also veśa Guru of Gaura Kiśora Bābājī Mahārāja, as well as that of Guru of Carana dāsa Bābājī, who was the Guru of Rāma dāsa Bābājī. So-called Rāma dāsa Bābājī his Guru was Carana dāsa. And Carana dāsa, his Guru was Bhāgavata dāsa. Bhāgavata dāsa, and Gaura Kiśora Bābājī Mahārāja who is Guru of our Prabhupāda, Bhaktisiddhānta Saraswatī, they took, Bhāgavata dāsa and Gaura Kiśora dāsa, took their bābājī initiation from Jagannātha dāsa

Bābājī. And Bhaktivinoda Ṭhākura is also told to have his veśa, that bābājī veśa and mantram from Jagannātha dāsa Bābājī.

And also it is told that Jagannātha dāsa Bābājī once he went to find where is the birth place of Mahāprabhu. And he was very old, one hundred and twenty-five years old. And crippled, and one U.P. devotee named Vihari dāsa, we have seen him, he used to carry him on his shoulders, generally.

He one day told that, "I want to see the birthplace of Caitanyadeva, take me on the other side of the Ganges."

Jagannātha dāsa Bābājī has got his samādhi here. When he was taken there, "Stop here, dig earth. Here the Kazi broke the mṛdaṅga of many, of some householders of that time who used to go on chanting, before Mahaprabhu subdued him."

And some broken pieces of that earthen mṛdaṅga were found there. And it is told that was in Śrīvāsa Aṅgan, somewhere there, like nearby, this Jagannātha dāsa Bābājī. So in another way he also located the birthplace of Mahāprabhu on that side. His samādhi is this side, Jagannātha dāsa Bābājī, his day of departure is also today.

And Mādhava Mahārāja you know. He was my God-brother, junior to me, both in age and also in – junior. Nineteen thirty he joined the mission exclusively. You might have seen him, a fair, young, energetic man. He was very energetic, so much so our Guru Mahārāja once remarked that, "He has got volcanic energy, that Mādhava Mahārāja, volcanic energy he has got, very energetic."

And he was very dissatisfied with me and he tried always that, "You must come out for preaching."

For long time he was in my party. I am sannyāsī and he was white clad canvasser. And collection was generally his responsibility. And whatever we collected we sent it straight to Prabhupāda. And Prabhupāda was happy to speak, "This is my party, my party." Anyhow our preaching was also satisfactory and the collection also.

So he was very satisfied with my preaching capacity, and reported to Guru Mahārāja many a time, "Whether any opponent equipped with ancient knowledge of Veda, Upaniṣad, Purāṇa, etc, or a modern scholar with any scientific knowledge may come to oppose, Śrīdhara Mahārāja will keep the prestige all through, of the mission." That was his remark, and especially of my analogy. I could give appropriate analogy to the opponents to prove my case. That was some special...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: You spoke of your use of analogy.

Śrīla Śrīdhara Mahārāja: Analogy, that was very famous. I was famous for my analogy, accurate analogy.

Parvat Mahārāja: Can you give us some examples?

Śrīla Śrīdhara Mahārāja: Analogy in every point whenever any difference I tried to put my case by giving some analogy. That is my special characteristic. You also can hear, whenever, generally I put some analogy to clear the position of the ontological aspect. That is my nature, the nyāya-śāstra.

Once it happened that in Kulna one Ramakrishna follower, follower of Ramakrishna Mission, one doctor, man of position, he came to fight on their part. And I told him to make him understand in course of my discussion, 'that there are so many big sign boards, big sign boards, but if the auditor goes in they say the company is bankrupt.'

So Ramakrishna , Bhārata Sevā Āśrama, Congress, they are giving relief work to the people, doing good service to the people. A big sign board is on the office. But if a real auditor goes to check what sort of benefit they are doing, he'll say, 'they are all bankrupt completely. No capital but only show.'

Then it is gone our Siddhānti Mahārāja, who has got a Maṭha here, at Calcutta, Purī. Then in his – we came Mādhava Mahārāja, that is Hayagrīva Brahmacārī, came, we were with Prabhupāda in Purī and he gave lecture and quoted such example, that very example. And that was out in an article in Nadiyā Prakāśa.

Prabhupāda read it. "Siddhānti," that is Siddha Svarūpa Brahmacārī, "he can put good analogy, this economic analogy."

Then there was Hayagrīva Brahmacārī, Mādhava Mahārāja, he told, "This is Śrīdhara Mahārāja's analogy."

In this way: in Madras when our Guru Mahārāja was to go there we were arranging for some procession from the station to the Maṭha. I went to visit the leader of the boy scout, a Marathi gentleman, some _____ [?] I asked him that, we are making arrangements for many things to follow the procession. We'd like if your boy scout also can join our procession.

"No, no that is only for social work. We have no religious program for us. We don't commit."

Ours is also a social.

"How yours is social? You do only religious side: you take up no social work."

I gave him analogy; support. What is this? You are human species, cow species, dog species, so many species. You like that we shall help the dog society retaining them that they will be dog always, dog society. Ours is that if there is possibility of the dog to come to human society we shall take our service in that line, to make the dog toward, to take the dog up to the human section if possible. Then what sort of service will be more useful?

The man, "Of course if it is possible to take the dog to the human society that will be more appreciable."

"Ours is like that. And you want the dog will remain dog and you will serve them."

In that way: one gentleman, one of them came, "You – the man is dead, you do not go, like Ramakrishna Mission, you don't attend the patients. But if he's dead to whom you will preach?" He came with this question.

I told that, suppose there is a famine and I have got some quantity of food and I am distributing and the crowd is there and I am only distributing the food. But if someone flies away, runs away, should I stop my distribution and run after him to fetch him, then again I shall distribute? But the crowd is there, I am doing that important business. If I stop distributing then so many will be losers. Why I should take? So many men dying, what's the matter dying, going away from my sight? Then why should I engage myself in another engagement without distributing the nectar? That will be bad economy. In this way: whatever.

Once I went to an education minister there, for recommendation letter, we shall go to your district for preaching, we want an introduction letter.

"No, no Swāmīji. That is village and you must learn Tamil then you can go and preach there. But in English you can't preach there." He told like that.

I told, suppose I am running through the street of your village and a boy is drowning in the water in a tank. Should I go to learn Tamil?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Or any way I shall try to make understood that he's drowning, what should we do? So we are looking with that importance, the man is drowning, so any man, any interpreter we shall catch there and we shall give vent to our feelings to help them.

In this way whenever any opposition used to come I could put some analogy in different ways.

There was one I.C.S., the king of Jaipur Orissa, he promised to pay for the cost for the construction of the Madras temple. But he told that, "I do not know, the new Diwan I.C.S., he has come, O. Pulla Reddy, you please approach him, he will pay you the money. I am only signing."

I avoided, that is a young I.C.S., new comer. If I approach him then some opposition may come.

"But the king has signed, this will be...

End of 82.02.23.D_82.02.24.A

Start of 82.02.24.A

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. Satyam, śivam, sundaram, sat-cit-ānanda.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[varṇāśramācāravatā] puruṣeṇa paraḥ pumān

viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of varṇa and āśrama."]
[Viṣṇu-Purāṇa, 3.8.9] [Caitanya-caritāmṛta, Madhya, 8.58] [Gauḍīya-Kanthahara, 14.2]

Varṇāśrama has been designed on the plane of theism, morality as well as theism, moral theism. The basis of religious life is there: and then go up. Para śloka śabdera nirnaya [?]

Quote authority and say what should be our object of search, aim of search. The enquiry, the quest, what should we seek? How should I, we, regulate our searching faculty? The first answer came, varṇāśramācāravatā, morality and theistic basis.

And not like Śaṅkara, the imaginary theism. Śeṣya, Īśvara, Īśvara means saviśeṣa, the master, who is master, who can have the power of dispensation. That is not impersonal. To get faith in such mastership, or masterhood in the management of the Absolute, and also some sort of conception of duty towards the neighbour. Śeṣya naiyitik [?]

Here varṇāśrama begins: and then go on gradually, march towards, make advance towards theistic conception more and more, higher from higher.

So, 'For Itself, Reality is for Itself, for Itself.' Your existence is subservient, subordinate. Absolute is there, and you must have some relation with Him, and try to find out what happy relation you have got with the Absolute. We are searching, always searching for something, to fulfil our fleeting desires. That search should be converted into some scientific and universal search. That is what is necessary. Search should be there, but such search should be regulated properly. That is what is necessary.

So brahma-jijñāsā, and Jaiminī says dharma-jijñāsā, what should be our duty. According to Śaṅkara brahma-jijñāsā, what is the most comprehensive. And Mahāprabhu says kṛṣṇānusandhāna, search after a friendly guardian. That is enlivened, not a dead search, that I am subject, I am analysing and searching something in the objective world. No! Search for your guardian. Search for higher entity than you are. You are limited, it is very plain, it is very plain to you and all that you are limited, insignificant. So search means who can satisfy you that must be of higher level, so conduct your serving endeavour towards higher plane. And there is gradation and finally you'll have to come to Kṛṣṇa conception of Godhead. It won't have its satisfaction anywhere.

So Mahāprabhu says, "Age kaha ara." [Caitanya-caritāmṛta, Madhya-līlā, 8.59], "Go further, go further." In Rāmānanda Rāya. "Go deeper, go further. It is superficial, it is superficial. Yes, it is, but still go further. Yes, it is good, go further. Yes, it is very good, a little more, go." In this way, step by step He's drawing out what is our real necessity in a very scientific way and systematic way what should be our quest.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
So I want to retire now. So Jayatīrtha Mahārāja's rikshaw should be arranged for him. You two will go?

Jayatīrtha Mahārāja: Yes. Myself and several others...

Śrīla Śrīdhara Mahārāja: One attendant?

Jayatīrtha Mahārāja: I think I have two with me. Kiśora Kiśori perhaps...

Aranya Mahārāja: And Śrīmad-Bhāgavatam dāsa.

Devotees: _____ [?]

Devotee: I'll ask _____ to arrange two rikshaws.

Aranya Mahārāja: Maybe just one.

Devotee: When would you like to have, just now?

Jayatīrtha Mahārāja: Yes, now.
...
Vipramukhya: You were talking in such a way because I'm so foolish. Me, just like some ass, you must beat the ass.

Śrīla Śrīdhara Mahārāja: You have got some, I can see you have got some, from so far away you have come to consult with me. You have some affection for me, some reliance on me, so you have come. And there are so many you're not going to meet, so I appreciate you, your attempt. Because you have heard that I'm closely connected with Swāmī Mahārāja so long you have come for that. I'm a stranger to them. Hare Kṛṣṇa. Gaura Haribol.

Vipramukhya: I think that we should all take leave.

Śrīla Śrīdhara Mahārāja: Yes. I am still a friend to ISKCON, wholesale. What I had to do, what my Guru Mahārāja wanted me to do, at least to certain extent, my brother Swāmī Mahārāja he has done that very thing so well and extensively and wonderfully. We cannot but feel sympathy, affection, gratitude, love for him. Otherwise I'd be a stone, a satan. Hare Kṛṣṇa. So you may go now, take some prasādam. Gaura Haribol.

Śrīla Govinda Mahārāja: If you want to stay here_____ [?]

Śrīla Śrīdhara Mahārāja: You can come here any time. I've not asked any one of these friends to remain, but I've asked them, if you like you can stay, so they are staying.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ Bon Mahārāja _____ [?]
Swāmī Mahārāja was the first man to announce, "That here, Europe is defeated by Asia."

Devotees: (Group laughter)

Devotee: Within a few minutes Bon Mahārāja was quietened.

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja was sitting on the front there. I'm here, Bon Mahārāja here, then Swāmī Mahārāja, then [Herr] Schulze [later, Sadānanda dāsa], these four, within a round table, and hot discussions.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Standing, who are they?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: No seats?

Parvat Mahārāja: A little more comfortable. Oh yes, it's all right. Can see you better.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. _____ [?] Our Guru Mahārāja told, "See by the help of the ear." Ear should direct our vision, our eye. What I see, independent of ear, that is defective.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah, _____ [?] Babu went to see the āratī of Jagannātha in Purī. And Prabhupāda could not find one who has delivered a carton [?] lecture. We were all, had to do that, and _____ [?] was sent. He was an advocate, renowned advocate, and also son of zamīndār in Bahura [?]
Then, "Where is _____ [?] Babu?"
"He has gone to see the āratī in the Jagannātha Temple."
"Oh, he has gone for eye exercise."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Next morning when he came, he was present, then that was repeated. "You went to have an eye exercise there." So such revolutionary remarks we are accustomed with.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vede pasyanti pandita. By the standpoint of the Vedic advice, a Vedic scholar, a devotee, will try, will learn to see things, not as seen by this fleshy eye. But the standpoint that is given to us by the revealed truth we should accept. Try to see that. Try to read the nature, the environment, in accordance with the instructions of the revealed knowledge.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Govinda Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ Ha, ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ go to Māyāpur now?

Jayatīrtha Mahārāja: Yes, sometime, soon.

Śrīla Śrīdhara Mahārāja: Sometime, yet in your hand?

Jayatīrtha Mahārāja: Yes.

Śrīla Govinda Mahārāja: Jayatīrtha Mahārāja not taken prasādam today. All day he's fasting.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That I'm undermining them.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Should I go in? With your consent!

...

[sattvam viśuddham vasudeva śabditam], yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

["I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [Śrīmad-Bhāgavatam, 4.3.23]

This is uttered by Mahādeva. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Sattvam viśuddham vasudeva sattva. In comparison to ordinary sattya-guṇa, sattya, raja, tama,

three planes of misconception, and to differentiate from that sattya-guṇa, the pure consciousness is known as viśuddha sattva, śuddha sattva, viśuddha sattva. That transcending all qualities of mundane colour, viśuddha sattva, the purest consciousness, not mixed with māyā, mundane thought. Hare Kṛṣṇa. Viśuddha sattva. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Satya means truth, satya means jīva. Hare Kṛṣṇa. Gaura Haribol.

Devotee: _____ [?] and Nadiyā dāsa.

Śrīla Śrīdhara Mahārāja: Nadiyā dāsa?

Dhīra Kṛṣṇa Mahārāja: He's Jayatīrtha Mahārāja's disciple.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja doing well there?

Devotee: He's here Mahārāja since yesterday.

Śrīla Śrīdhara Mahārāja: Oh, since yesterday he's here?

Dhīra Kṛṣṇa Mahārāja: Yes, so he hasn't been to Māyāpur, recently.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Mādhava Prabhu, he was just in Māyāpur, oh you weren't there. Viśuddha Sattva was in Māyāpur.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa. Those that were to come, they've all come, hmm, perhaps? All GBC must have come there?

Dhīra Kṛṣṇa Mahārāja: He said Haṁsadūta has not come. Atreya Ṛṣi has not come.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi not come?

Dhīra Kṛṣṇa Mahārāja: Who else?

Devotee: Adi Keśava Mahārāja not come.

Śrīla Śrīdhara Mahārāja: Adi Keśava not come.

Dhīra Kṛṣṇa Mahārāja: He resigned.

Śrīla Śrīdhara Mahārāja: The Harikeśa come?

Dhīra Kṛṣṇa Mahārāja: He's there, Harikeśa?

Devotee: Yes, Harikeśa is there.

Śrīla Śrīdhara Mahārāja: Only Adi Keśava, Haṁsadūta, and Atreya Ṛṣi.

Dhīra Kṛṣṇa Mahārāja: Is Balavanta there?

Devotee: Not yet.

Śrīla Śrīdhara Mahārāja: Not yet come. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: And they made Rūpānuga the Chairman, he's new Chairman.

Śrīla Śrīdhara Mahārāja: Oh, Chairman already selected?

Dhīra Kṛṣṇa Mahārāja: Yes, on the first day Chairman is selected.

Śrīla Śrīdhara Mahārāja: Oh.

Devotee: Bhakti Svarūpa Dāmodara, in the meeting he says that he's accepting you as a more elevated Vaiṣṇava in the planet, and as your śikṣā Guru. So the decisions they have made look like everybody who came to take sannyāsa from you is considered to be outside of ISKCON.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says that Bhakti Svarūpa Dāmodara told in the GBC meeting he accepts you as the most elevated Vaiṣṇava on the planet, and you as his śikṣā Guru. But they're deciding that, the general GBC, that anyone who takes sannyāsa from you is outside of ISKCON.

Devotee: So he want to speak with Mādhava before he take sannyāsa and maybe he's the chance that he can speak in front of all the GBC about what is his feelings.

Dhīra Kṛṣṇa Mahārāja: Mādhava?

Devotee: Yes.

Dhīra Kṛṣṇa Mahārāja: He says Bhakti Svarūpa he wants to speak to Mādhava Prabhu before taking sannyāsa, and perhaps give him the opportunity to address the GBC about his personal feelings.

Devotee: Rūpānuga Prabhu is friend of Mādhava and he's the President so he can arrange for that.

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Dhīra Kṛṣṇa Mahārāja: Rūpānuga...

Śrīla Śrīdhara Mahārāja: That, before this.

Dhīra Kṛṣṇa Mahārāja: Oh. That they may give Mādhava Prabhu the opportunity to address the GBC, why...

Śrīla Śrīdhara Mahārāja: To draw?

Dhīra Kṛṣṇa Mahārāja: No, to speak to the GBC, why he wants to take sannyāsa from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: But he wrote a letter, but they want to hear something aurally from him, is it?

Dhīra Kṛṣṇa Mahārāja: They may give him the opportunity to speak, I don't know if they're requesting.

Mādhava Prabhu: Mahārāja, I'm Mādhava. I'm thinking they simply want to lecture to me because they're taking the absolute position. So I was going to request that they come here and speak all together, in an inoffensive atmosphere.

Śrīla Śrīdhara Mahārāja: Hmm, what does he say?

Dhīra Kṛṣṇa Mahārāja: He says, it may not be that they want to hear from him, but they may want to speak to Mādhava. But his suggestion to them would be that they come here, to see Your Divine Grace, and in that atmosphere they can discuss this point.

Śrīla Śrīdhara Mahārāja: At this time this is too much to expect from them, that they will come here and consult about yourself.

Devotee: Mahārāja, Bhakti Svarūpa Dāmodara he want to come here but it is very sick, so he tried to come many time. So I ask him to come when he's feeling well.

Śrīla Śrīdhara Mahārāja: Rūpānuga Mahārāja, his zone is where?

Dhīra Kṛṣṇa Mahārāja: His zone...

Aranya Mahārāja: Florida, oh, Florida, Georgia, Tennessee...

Dhīra Kṛṣṇa Mahārāja: Southern United States.

Śrīla Śrīdhara Mahārāja: Southern?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: United States. That is Mexico and others...

Dhīra Kṛṣṇa Mahārāja: No. South Eastern United States, like Georgia, Florida, Tennessee.

Śrīla Śrīdhara Mahārāja: Anywhere outside America?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And who will be the Vice President?

Dhīra Kṛṣṇa Mahārāja: Jayapataka.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja, and Secretary?

Dhīra Kṛṣṇa Mahārāja: And Secretary is Bhagavān.

Śrīla Śrīdhara Mahārāja: Bhagavān Mahārāja, previously he was President once, is it?

Dhīra Kṛṣṇa Mahārāja: Yes. He was Chairman before Bhāvānanda and Jayapataka was Secretary.

Śrīla Śrīdhara Mahārāja: Yes, and Secretary is Bhagavān Mahārāja, and Assistant Secretary?

Dhīra Kṛṣṇa Mahārāja: No Assistant Secretary.

Śrīla Śrīdhara Mahārāja: No Assistant Secretary.

Dhīra Kṛṣṇa Mahārāja: Three officers.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Any proposed sannyāsī, or new member of GBC?

Dhīra Kṛṣṇa Mahārāja: There's proposals for new sannyāsīs: how many?

Devotee: About twelve. They want to make so many ceremonies before taking initiation: go to take bath in the Gaṅgā, and follow the Gopāla Bhaṭṭa Goswāmī's...

Śrīla Śrīdhara Mahārāja: All right, and any addition to the GBC, are they thinking of, no?

Dhīra Kṛṣṇa Mahārāja: They're going to have a meeting, Ācāryas will have a meeting about extending Ācāryaship.

Śrīla Śrīdhara Mahārāja: Yes. They'll do? Last year I asked, requested to do so, but they accepted the principle but not any practical step. Afterwards they came and told me, "We have accepted the principle of extension of Ācārya, but this year we have not done so." So the present year perhaps they will increase the number of Ācārya from eleven to twelve, thirteen, fourteen, maybe. Hare Kṛṣṇa. Perhaps that one has resigned and then fill up the gap.

Dhīra Kṛṣṇa Mahārāja: Well, he was not Ācārya.

Śrīla Śrīdhara Mahārāja: Not Ācārya?

Dhīra Kṛṣṇa Mahārāja: No. GBC. He was candidate for Ācāryaship last year.

Śrīla Śrīdhara Mahārāja: Now Gopāla Kṛṣṇa Mahārāja he's a strong candidate for Ācāryaship, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Last year also he expressed his desire to have recognition of the Ācārya post. This year perhaps he will be given recognition of Ācāryaship.
Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So also, Caitanya Candra he says that Jayatīrtha Mahārāja was speaking today that around seventy five of his disciples are coming to the festival. Oh, forty, maybe less. But he wants to bring them here, and they may not approve of that.

Śrīla Śrīdhara Mahārāja: They may not?

Dhīra Kṛṣṇa Mahārāja: The GBC may not approve of him bringing his disciples here to see you.

Śrīla Śrīdhara Mahārāja: Oh. They won't approve, even to have a look of...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...of me, is it?

Dhīra Kṛṣṇa Mahārāja: Well, you know what one moment's association...

Śrīla Śrīdhara Mahārāja: I'm so poisonous to them.

Dhīra Kṛṣṇa Mahārāja: But,

['sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya], lava-mātra sādhu-saṅge sarva-siddhi haya

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [Caitanya-caritāmṛta, Madhya-līlā, 22.54]

Even a small association will have a strong effect on them.

Śrīla Śrīdhara Mahārāja: If we consider one to be a real sādhu then that quotation will apply, otherwise not. Sādhu may be of different types. Just as Guru bhyuva [?], sādhu bhyuva, who says that 'I am a sādhu.' A mere statement cannot make one's self to be sādhu. They say he's sādhu bhyuva [?]. He's advertising himself as a sādhu, not he's a real sādhu. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And what about that Pramāṇa Swāmī, they're still in Vṛndāvana or gone back?

Dhīra Kṛṣṇa Mahārāja: We've heard that he may have to return because of some ticket problem, but it's not confirmed.

Śrīla Śrīdhara Mahārāja: Oh, both of them, Viraha Prakāśa as well as Pramāṇa?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I might have expected some wrong circumstances also may apprehend something. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

Nimāi was sent by me for some purpose to ISKCON Maṭha. Both Bhāvānanda Mahārāja and Jayapataka Mahārāja was staying, both of them staying at that time. When he approaches Bhāvānanda Mahārāja he says, 'Just go and ask Jayapataka Mahārāja.' And when he goes to Jayapataka Mahārāja, 'Oh you just go to Bhāvānanda Mahārāja.'

Then he once found that they two are discussing. 'Now, this is your transcendental diplomacy,' Nimāi told, 'transcendental diplomacy.' You say go to him, he says go to him. Whom should we approach, so 'transcendental diplomacy.' Gaura Haribol.

They say, "Yes, we have got some confidence in him, but his present attitude is not conducive to our propaganda." That will be their version. "We can't understand his present policy. We think that his present policy is going against us. We are more interested with our Guru Mahārāja, and next, we may regard him. But here, now we feel that the very real interest of our Guru Mahārāja is at stake, so we cannot show such blind honour to him. According to our conscience we are to go on. What can we do?"

Mādhava Prabhu, this will be their argument, and what you are to say? Gaura Haribol.

Mādhava Prabhu: As they're going by their conscience, I'm also going by my conscience...

Śrīla Śrīdhara Mahārāja: "Yes, of course. Yes, but our collective conscience, and that has already got some certificate from Guru Mahārāja whom you also have obligation to."

Then what will be your answer?

Mādhava Prabhu: Prabhupāda's sanction is that when there's some confusion that we should come to you for solving the difficulty. So I think we should follow that order.

Śrīla Śrīdhara Mahārāja: Of course, if you feel that then what will be their point they know. Then they may come to argue that, 'That Śrīdhara Mahārāja is no more living, who was friendly to our Guru Mahārāja. He seems to be changed by this time. He's too old, and his thoughts are not very regular now.'

Devotees: (Group laughter)

Dhīra Kṛṣṇa Mahārāja: But we can say that that GBC is no longer living.

Śrīla Śrīdhara Mahārāja: 'But we are still young. No defect of our brain may come down so soon. But he's too old. It is possible that his brain might have sustained some defect. He's old man.'

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇa willing, His līlā!

Mādhava Prabhu: That is called limited conception of Guru.

Śrīla Śrīdhara Mahārāja: Hmm?

Dhīra Kṛṣṇa Mahārāja: He said that is called the limited conception of Guru.

Śrīla Śrīdhara Mahārāja: That Guru is in disease?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Rūpa Goswāmī has advised against such consideration.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Also Kṛṣṇadāsa Kavirāja Goswāmī, vande gurūn īśa-bhaktān [Caitanya-caritāmṛta, Ādi-līlā, 1.1.]

Śrīla Śrīdhara Mahārāja: Of course they're too old...

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇadāsa Kavirāja, he wrote the Caitanya-caritāmṛta, so all these things came into his mind in his old age.

Śrīla Śrīdhara Mahārāja: That is special case. The contention will be, 'that is special case.'
Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: And Śrīla Prabhupāda he wrote Śrīmad-Bhāgavatam purports from his bed in Vṛndāvana when he was very sick, our Bhaktivedanta Prabhupāda. And the purport reads the same in the last volume of tenth canto of Bhāgavatam as in the beginning.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, in the Jaiva Dharma of Bhaktivinoda Ṭhākura, in one section we find that a Guru is taking his disciple to meet with his Guru.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Living.

Śrīla Śrīdhara Mahārāja: Yes, like Nṛsiṁhānanda, he was in Nṛsiṁhatala. And that Vaiṣṇava dāsa Guru, Paramahaṁsa, he's taking him to meet his own Guru. And he prostrated on his Guru and from there he learned how he's to deal with his own Guru. He got there that sort of lesson. Gaura Haribol. Gaura Haribol. I remember that.

Dhīra Kṛṣṇa Mahārāja: So does that show the principle that sometimes one may initiate in the presence of one regarded as the Spiritual Master?

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: And how should a disciple think?

Śrīla Śrīdhara Mahārāja: As grandfather, something like that. That I told the other day to _____ [?] Mahārāja. 'The Sonhood of Godhead.' Though Yaśodā is whipping Kṛṣṇa, still Kṛṣṇa is the highest. Hare Kṛṣṇa.
...
...has not come there?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Caru Swāmī?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: He's not come. Bhadridaran [?] Prabhu come, no?

Dhīra Kṛṣṇa Mahārāja: He usually stays in Calcutta.

Śrīla Śrīdhara Mahārāja: He's in charge in Calcutta Maṭha.

Dhīra Kṛṣṇa Mahārāja: Yes. He doesn't leave that place.

Śrīla Śrīdhara Mahārāja: Can't leave the place. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
...
...who, that Vipramukhya, where is he? He's not taking sannyāsa?

Dhīra Kṛṣṇa Mahārāja: Māyāpur. Yes, he's taking sannyāsa.

Śrīla Śrīdhara Mahārāja: Has taken?

Dhīra Kṛṣṇa Mahārāja: Taking, will take.

Śrīla Śrīdhara Mahārāja: Take from, Rūpānuga Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No. Rūpānuga, he was a sannyāsī many years ago, but he went back to his wife. He's not a sannyāsī any more.

Śrīla Śrīdhara Mahārāja: Oh. He's a gṛhastha?

Dhīra Kṛṣṇa Mahārāja: Yes. But Vipramukhya he wants to take sannyāsa from Satsvarūpa.

Śrīla Śrīdhara Mahārāja: Yes, Satsvarūpa, I heard the name.

Dhīra Kṛṣṇa Mahārāja: But sometimes Satsvarūpa likes for people to wait, and have association with him for a year before giving them some initiation. So whether he will require that of Vipramukhya or not we don't know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Where is that John?

Dhīra Kṛṣṇa Mahārāja: At the house, over there, in Navadwīpa but at that house.

Aranya Mahārāja: That's the white house. He's at the white house on the corner. He's staying with Akṣayānanda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: He's staying with all our devotees.

Śrīla Śrīdhara Mahārāja: Here?

Dhīra Kṛṣṇa Mahārāja: Here.

Śrīla Śrīdhara Mahārāja: He comes from the zone of Jayatīrtha Mahārāja. Jayatīrtha Mahārāja's party not yet come? They will come is it? They're expected to come, not yet come?

Dhīra Kṛṣṇa Mahārāja: Yes. Around March first they're coming.

Śrīla Śrīdhara Mahārāja: March first, today is twenty fourth?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Five days.

Dhīra Kṛṣṇa Mahārāja: Wednesday, five days.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, Bhaktivinoda Ṭhākura's Hari-Nāma-cintāmaṇi which explains about how we can liberate from nāmābhāsa and come to the transcendental chanting. Maybe you can explain about this.

Śrīla Śrīdhara Mahārāja: Eh, what's he say?

Dhīra Kṛṣṇa Mahārāja: He says that Bhaktivinoda Ṭhākura in Hari-Nāma-cintāmaṇi is explaining how to...

Śrīla Śrīdhara Mahārāja: Avoid nāmābhāsa...

Dhīra Kṛṣṇa Mahārāja: Yes, and come to the pure stage.

Śrīla Śrīdhara Mahārāja: ...and to attain śuddha-nāma.

End of 82.02.24.A

Start of 82.02.24.B

Śrīla Śrīdhara Mahārāja: ...but repeatedly the king of Jaipur, he asked me to see the dewan, and I could not avoid, I approached him.

He flatly refused. "What do you say? This is the, generally the _____ [?] the jungle people, they are ill-fed, half-clad and poor men, and from their revenue, if anything is surplus I like to expend them for their benefit. And you will construct a temple and that also in Madras town. If you could build within their area then also I could consider that sometimes they will have recreation there by religious talks, but in Madras. And I am the last man to help in this way."

The king has given the signature you see.

"Oh he was the man walking on the street, this Radhakrishnan and others, because they took bribe, one lākh of rupees every year for the Andhra University and he has been put into the throne. And the real heir, the wife of the late king, she is at Lucknow now, she's the real heir. A man on the street is put on the throne by Radhakrishnan and others by conspiracy because they got one lākh of rupees every year for their University of Andhra."

I said, "You please try to dissuade the king from contributing one lākh to the University. Who will pay the money they are the poorest of the poor." In this way he disappointed me. Then I thought that I have almost lost the thing. Anyhow I collected courage and gave him a good blow. Vikrīḍitaṁ, and within I am calling for the help of Guru Mahārāja. "I am frustrated. If you come to my help then it may be possible." Within I am praying for his help, and outwardly I caught him like a turtle, and told,

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the gopīs, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [Śrīmad-Bhāgavatam, 10.33.39]

From Bhāgavatam quoted. I told him, with deep impression of course, because I am frustrated at that time, wholly, then I told him, "You see, when I was a hog I devoured a hillock of stools but my hunger is not appeased. When I was an elephant, I devoured a jungle but appetite is not quenched. So appetite, our hunger, is not appeased in this way. As much as we get, so much my thirst is more and more."

Sahasra nityati sati sahasra laksati naksadhi laksato rajam rajo tata [?]

So Śukadeva Goswāmī has diagnosed this thirst, this hunger as heart disease. And that heart disease can only be cured perfectly if one can adjust with Kṛṣṇa līlā, listen to the vraja-vadhūbhir idaṁ ca viṣṇoḥ, Kṛṣṇa's pastimes with the damsels of Vṛndāvana. If one can attain and adjust and harmonize himself with such thought of such plane then only this heart disease is cured fully. Otherwise it is not, it is within the very mental, very deep rooted, it is the nature and it wants to be fully cured.

Anyhow this touched the heart of the man, and the drops, his tears, was little wet with tears he stood. He told, "Swāmīji, you believe me, I have faith in God."

"And your eyes are the witness." I saw.

"Yes I shall get your money. But not now, I shall send you, you may be sure that I shall give you the money."

In this way the analogy, many analogy!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So I was very intimately connected in my life of preaching with this Mādhava Mahārāja who was Hayagrīva Brahmacārī, a tall, fair and robust health. I can't believe that he has gone. And he was about eight years younger than myself.

And he used to come to me at least once or twice in a year, and with this complaint all through; "You are deceiving the educated public." That was his general complaint against me. "You could help them but due to the miserly habit, as Prabhupāda told, 'ease lover.' I do not know much, but I push forward. Whatever little I know I want to take it from door to door. You know that I am not very scholarly, or I have not such capacity or intelligence. Still I try my best to carry out from door to door whatever little I know. But you are doing injustice." That was his general complaint.

And when any serious problem he used to consult with me, "What should I do?" When opening any new centre he used to consult with me. Whether giving sannyāsa or taking sannyāsa, all the important matters, he used to come to me to consult. That was his nature, younger brother. And when he invited me to his Calcutta meetings, I used to visit almost every year, and to deliver lecture there and they appreciated my talking. I took that chance: that I am not doing myself, but Calcutta that is a place of educated men. And there five days in dharmaśālā we used to convene. And in almost every year for those five days or six days I went there and spoke whatever I could, in this way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi.

Mahāprabhu Gaurāṅga Sundara.

Parvat Mahārāja: What was your saṅkīrtana? You were going on the party and preaching and collecting funds you were mentioning earlier with Mādhava Mahārāja. Then you would send all the money. What would you do, how would you approach people?

Śrīla Śrīdhara Mahārāja: Yes, we, suppose we went to a place from the station. From the station, previously some sort of invitation we had. And otherwise we went to a place and stopping at the station, some were out to enquire, "Who is the religiously minded man here?" Then after having some sort of information we used to _____ [?] with him.

And then he wanted us, "Take your beddings away. I am arranging for your stay."

And then we, some handbills we printed and circulated, or by drum beating circulation, "Gauḍīya Maṭha people has come. And they will convene meeting in such and such place. And Bhāgavata-pāṭham, explanation of Bhāgavatam, in someone's house, or in some temple, you all come." In this way two, three days program, or at most, five days program. Then after that we took name of who are the benevolent persons and who can help for this purpose. We approached him, "We have come to you, give to our Maṭha, or that particular Maṭha, you take, bare the cost." Or, "The Vigraha will be installed there, you please bare the cost." Or, "There will be in parikramā so many people will gather and huge expenditure; you give some rice, or one days expenses you please bare." Or, "In Māyāpur our cooking room is damaged and to repair some money is required." Or, "You help us to publish an edition of Bhagavad-gītā, or this book or that book." In this way some sort of service we mentioned and we asked collection, for temples, Deities, water, rooms, books, in this way did collection, or land in some place, variegated.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

In Bombay while preaching, one gentleman, an officer, Bengali officer of course, mint officer "You are out for collection but you are all rich men," he told. "You are all rich. Gauḍīya Maṭha is very rich institution. Why should you collect?"

I told him, "Yes, when you see that we are rich, at least you see that we spend money very extravagantly. Is it not?"

"Yes."

"But we say that we are beggars. And being beggars we spend money very extravagantly, what a rich man can do. A very big rich man he can spend money in that way, extravagantly. But we say that we are beggars. Now your point will be that in which we spend money whether that is unnecessary with extravagance, or that has got real necessity there? There the difference, not that we are rich. Your point will be that a beggar why he should spend money like water in these things which we consider to be luxury?

Suppose a doctor, he has not much money but still he runs in a motorcar. None will see, "Oh, this is luxury." But we may not think like that. The motorcar saves his time, takes him to many patients in a short time. That is help to the society.

So we also may use motorcar or some such vehicle or thing to approach many to talk about God consciousness, which we think that is the real service to society, though we are penniless, in this way. And we are decorating the Deity in a very luxurious way. We are distributing prasādam profusely, what a rich man cannot do. By begging we are distributing prasādam to so many. So spending money, but money spending does not mean that one is rich, a poor man also can do. Now we are to try to understand why, what is seemed redundant and we consider that to be very important and we spend for that, by begging. That should be necessary for you to understand. That we are rich so we are spending, not principle is that there, in this way."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
What's the time? Nine o'clock?

Devotee: Yeah, five past nine.

Śrīla Śrīdhara Mahārāja: Hari Charan_____ [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?] Nimāi _____ [?]

Devotee: Where's Nimāi?

Devotee: I haven't seen him. Maybe in his room? _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi in study? By nine thirty you and Nimāi after taking some food you may start to Mādhava Mahārāja's Maṭha.

Devotee: He's coming Mahārāja. Nimāi is coming. Hari Charan Prabhu has come as well.

Śrīla Śrīdhara Mahārāja: Have seen, but that important function of registration of the land, so Hari Charan cannot be spared. You have taken bath?

Devotee: Yes Mahārāja. I'm ready.

Parvat Mahārāja: I have a question. In Prabhupāda's books it is mentioned that as one feels, in a certain point of our spiritual life, one feels natural attraction, the words, 'one type of relationship, one rasa.' Then yesterday I heard that the initial ruci we feel is the result of our previous karma from previous lives, and of present...

Śrīla Śrīdhara Mahārāja: There are two points, two line of dealing with the thing. One in the crude form we can't know which is our inner attraction. So it may differ in the beginning when we have got no real connection with the inner most tendency of our heart, then the change of faith is possible. And in the higher realization also it is possible, but that is very rarely. Very rarely there is interference of the higher. Interference may come from higher. It is possible but it is very, very rarely possible. Generally due to the non defecting to detection such things happens. Misreading, in general case generally due to misreading of the inner tendency, such diagnosis is made. This is a general case where we find from one branch to another branch. Mostly it is like that. And real change in the spiritual realization it is very rarely possible by the interference of the superior power. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, how does Bhaktisiddhānta and Lalitā Prasāda differ in their ideas?

Śrīla Śrīdhara Mahārāja: Who are you?

Devotees: Buddhi Yoga.

Śrīla Śrīdhara Mahārāja: Buddhi Yoga. Bhaktisiddhānta Saraswatī Ṭhākura had no recognition for Lalitā Prasāda, though physically his younger brother. We read in Nadiyā Prakāśa article that he has, in the beginning Lalitā Prasāda was living with Bhaktisiddhānta Saraswatī. But gradually difference came between them and he left our Guru Mahārāja, and went straight to Bhaktivinoda Ṭhākura's birthplace, his maternal uncle's home village where he was born. And he attended there to found a separate Maṭha for his own centre.

And at that time our Guru Mahārāja wrote that, "He has gone to worship Ulicandi [?]" Ula [?] is the name of the village. And there the specific deity was Kali, Śakti, Candi. "He has gone to serve Ulicandi [?], instead of Kṛṣṇa." That was the remark of our Guru Mahārāja.

And also later, sometime later on, his remark came that, "He is fond of his baba, father, and not of Rādhā. He sees Bhaktivinoda Ṭhākura in his physical affection. That is not out of him, that paternal respect that is commanding his heart and to render some sort of service. He does not understand what Bhaktivinoda Ṭhākura really was."

That was the finding of our Guru Mahārāja. This Ulicandi [?], though he's worshipping Mahāprabhu and that is Ulicandi [?] that is bhoga, when we do anything for some exploiting purpose, then really that is the service of the external material potency and not of Kṛṣṇa consciousness.

kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [Bhagavad-gītā, 7.20]

If want of sincerity, the heart is not cleared of the undesirable things, anyābhilāṣa, karma, jñāna, etc. So it is told that he's doing, he's a śakta, that is, he's a worshipper of the śakti, potency, or exploitationist. So he was looked at by our Guru Mahārāja in that way. The material affinity to his father, that is the underlying motive which is pushing him to these apparently religious duties or so. That was the opinion of our Guru Mahārāja.

Once when I entered Maṭha, or from outside I am visiting, I heard our Guru Mahārāja to say one day; Bhaktisiddhānta Saraswatī Ṭhākura, one man asked, "What is the position of the śaktas, worshippers of the potency, physical potency of the Lord?"

He told that, "They are materialist. Their position is that of materialist."

I could not take that word immediately to be true cent per cent. I came from a śakta family. I heard and I saw in books that Māyā was also caitanya rupini. Kaivalya dahini caitanya rupini cinmayi [?]

She's consciousness, I heard. And now he told that they are materialist, they are atheist, those that are worshipper of potency. I tried to come to some adjustment. His words cannot be neglected, and what I have gone through, the śāstra, and got, that is cinmayi, śakti, the potency is conscious. And he says worshippers of the external potency they are atheists, they are materialist. How to harmonize? Then I gave more stress to Bhaktisiddhānta Saraswatī's statement. Why he says materialist? Then I came to this understanding. The materialist, that is śakta, their opinion is that śakti, potency, is the most original substance, and consciousness is the outcome of that potency. Potency and consciousness; puruṣa and prakṛti, and when prakṛti which is not puruṣa or not conscious, that is held to be the most ultimate, and the consciousness comes out of it, then of course, that is materialism, fossilism. So śaktivāda is fossilism.

So our Guru Mahārāja's remark to Lalitā Prasāda was of that type. That his reverence towards Bhaktivinoda Ṭhākura and through him towards Mahāprabhu, that the origin of that is material connection of Bhaktivinoda Ṭhākura. It is baba, badha, Rādhā. There was one article in Gauḍīya, "I say," that is the opinion of Prabhupāda, "Bhaktivinoda Ṭhākura should be seen as Rādhā. But he could not see as Rādhā, there came some badha, that means hindrance, and the next baba, father. So his endeavour towards Bhaktivinoda Ṭhākura and through him towards Mahāprabhu, that basis was his physical connection." That was traced by Bhaktisiddhānta Saraswatī Ṭhākura, and we are followers of him.

And another time also he says, "He's engaged in the worship of Ulicandi [?], that the deity Kali, who is supposed to be the presiding Goddess of that town, his energy is devoted only for that. That is also connecting with materialism, and not pure spiritualism."

He once remarked about Śiśir Ghose who wrote Lord Gaurāṅga, and Amiya Nimai Charit, and many things about Mahāprabhu: editor and founder of Amṛta Bāzzār Patrikā, a man of prestige and renowned man. Nija bhogi golila gauranga [?] Prabhupāda's remark, "He has constructed Gaurāṅga, suiting his own enjoying purpose." Nija bhogi golila gauranga [?]

Gaurāṅga As He Is, as Swāmī Mahārāja has written Gītā As It Is, and Gītā as seen by so many scholars. Independent of that, he tried to guide the readers of Gītā, the Gītā As It Is. So Gaurāṅga as it is, as He is: and Gaurāṅga as we want to make, create our created Gaurāṅga, that mental concoction Gaurāṅga. Gaurāṅga may be, sute kita pata [?]

We must hear in a bona fide method and then we shall guide our eye to see and then to produce the form. Not to create by our own mental prejudice. That is one thing. We should try our best to get out of our prejudice and saṁskāra, and to go, to catch, try to catch what is independent of our self and so many like us, the mental concoction, the māyic conception. So Gaurāṅga as He is, Vṛndāvana Kṛṣṇa consciousness as it is: and to create Kṛṣṇa consciousness in his own mental way, these things will be very different. We shall always try set aside our mental representations and to catch what is already there.

This is, in other words our Guru Mahārāja told once, "When we take the Name we shall not encourage our mind to see a picture, because," he says, "that whenever anything comes to mind other senses goes there like vulture on the cremation ground. Whenever some sound, eyes say, 'oh it must be of such colour, such figure. The touch, 'oh, it may be touched in such a way.' Like vultures all other senses will run and fall on it with their own impression. But they should not be given any chance of doing that. The sound will produce its own rūpa, colour, or figure, and then the guṇa, the quality, not like the quality that is found here. That is diametrically different. Such Nāma, nāmna, rūpa, rūpasya, then guṇa, then parikar, then līlā, all these things, the cetan, that will come down. That is of different type. And this mundane experience won't be allowed to cover what will, is expected to come down from the other world. So our prejudice, our saṁskāra, our mental tendency to place before us that, 'I know anything, I know everything, oh, it is of that type.' The mental tendency, prejudice will come out and will stand on your side, 'oh it is known

to me to certain extent, it must be like that.' All these are hindrances. They must not be allowed to do so."

We shall try, the Name I have got, what I got from my Gurudeva, that is different, original, that of revolutionary type of thing, sound. I am to concentrate to cultivate that only. And that will gradually assert itself in a particular gradation, rūpa, guṇa, līlā, and I shall find my own soul as unit in that system shown by the Name. And that is another world. Not the world of our own experience and conception, or inference, or something like that. It is pure spiritual consciousness. And we shall dismiss all our empirical attempts to go and modify. That will be, the progress will be hampered thereby.

So sevonmukhe hi jihvādau, we shall engage in the service that will come from the Vaiṣṇava quarter, and thereby the prejudices will die and clear out from our mind, without food. Whatever initiative is taken from the mind, that will feed the mind and help it to continue its longevity. So only we shall carry out the order of the Vaiṣṇava, the Guru, and according to my fortune, higher Gurus, Guru of higher level, by obeying his orders I shall able to imbibe. That under my present existence will vanish gradually, the mental existence. Ete he rabi sabanatha [?]

A new world will come before me and I shall find that I have got my individual position there, in my soul. And all the mental system with this body they will evaporate. They will vanish. And only my inner soul and I will find there the light that will come. The soul is there and unity is there. And the whole new world will come. Will come in view and I shall find that I am there represented in such and such position. And my present conception of my own existence with ego, with mental system, with body, everything will go away, something like that. Gaura Haribol. _____ [?]

Devotee: He's gone downstairs Mahārāja.

Śrīla Śrīdhara Mahārāja: Gone down, ask him to take bath.

Akṣayānanda Mahārāja: I told him Mahārāja.

Śrīla Śrīdhara Mahārāja: Take bath, and you may take him to attend the meeting.

Devotee: He told me, "Just wait for a while." He will come.

Śrīla Śrīdhara Mahārāja: All right. There will be a meeting perhaps and some will have to speak something. And when Nimāi is requested he can also speak something. And then the distribution of prasāda and then you may come away.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, I've heard one story. I wanted to know you could tell me if it's true or not. It's about Mīrābāī, famous Mīrābāī, the women devotee and Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: We do not know that. So far we know that Mīrābāī devotion is that of some mixed type, not real type of devotion. Because her devotion only confined to Kṛṣṇa, and not any mention of any devotees. The Kṛṣṇa: where it is mentioned about only the king that is imperfect. King means so many ministers, generals, queens, all these things. King is not one. So Kṛṣṇa is not one, the svarūpa śakti is there, and that is real Kṛṣṇa. And the other Kṛṣṇa is a Kṛṣṇa of creation, mental creation, concoction. That is a reflection of Kṛṣṇa may be in this world, where we cannot see that Kṛṣṇa with His different rasa is surrounded by different groups of servitors in different rasa. That is Kṛṣṇa real. True Kṛṣṇa is of that conception. That is in svarūpa śakti. Otherwise in this area of Māyā, the satya guṇa, the Kṛṣṇa has come and I and Kṛṣṇa. And Kṛṣṇa surrounded by His svarūpa śakti servitors that is real Kṛṣṇa, of cid vilasa. And in the transcendental world in His own position Kṛṣṇa is such. And by crossing, without crossing them, without caring to see them, my direct contact with Kṛṣṇa that is a dream. That is imagination, may be imagination, not reality.

So Gauḍīya Maṭha people, and their Ācārya, and their consideration, cannot give such only so many sentimental, emotional that may be, but the bottom, the very foundation is wrong. That these sentiments cannot give us Kṛṣṇa, the worldly sentiments, mental feats. Kṛṣṇa is not alone. And without submissive, submitting to His eternal devotees we can never approach Him, properly. The proper approach towards Kṛṣṇa cannot but be through His devotees. Not direct contact or contract to get Him is possible. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So direct service...

Śrīla Śrīdhara Mahārāja: Of Kṛṣṇa never possible for the taṭasthā jīva śakti.

Dhīra Kṛṣṇa Mahārāja: So their direct service would be to the servitors, the servants of the servant.

Śrīla Śrīdhara Mahārāja: Yes, through the servant of the servant, the service that is realistic conception of Kṛṣṇa, service of Kṛṣṇa. Otherwise that is imaginary. It is not measured by the amount of tears, or amount of dancing, or so many feats.

Devotee: But Mahārāja, they say that she took initiation from Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: No. We don't find that. In the _____ [?], in the songs of Mīrābāī, such things are not present. They have connected, they are connecting, some connects and some things more.

She also insulted Rūpa Goswāmī. It is told that Mīrābāī came to see Rūpa Goswāmī. And Rūpa Goswāmī at that time, perhaps he was in particular mood, he told that, "I don't like to see any lady."

Then she told, remarked that, "Oh, he thinks himself to be a man. I think the only man in Vṛndāvana is Kṛṣṇa, and all else are women." With that remark she went away.

This also perhaps mentioned in Bhaktamala, grantha. And that is not very authentic, that Bhaktamala grantha. There collection of lives of many devotees of different types, but not very authentic.

Devotee: Mahārāja, I've heard that she is a gopī on Chandrāvalī's side.

Śrīla Śrīdhara Mahārāja: Eh?

End of 82.02.24.B

Start of 82.02.24.C_82.02.25.A

Śrīla Śrīdhara Mahārāja: ...have to give recognition of Chandrāvalī, the gopīs, the Nanda, Yaśodā, and the Vṛndāvana, so many things must come, for her praise. Only Kṛṣṇa is the object of her praise, admiration, and all eliminated. She can't see the greatness, the nobleness, of the paraphernalia; only Kṛṣṇa. This is artificial.

"If you want to be My devotee, become a devotee of the devotee. One who is a devotee of the devotee, he's My real devotee."

And, "I can't recognise the greatness, the nobleness of the devotee of Kṛṣṇa," and eliminating them, "I am good and Kṛṣṇa is good." And all eliminated; what is this? "No greater person than myself, only Kṛṣṇa, and myself. And all eliminated." This is madness. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, is opulence, money, an indication that Kṛṣṇa is being pleased or served properly in the temple, if there's money and many devotees and so on?

Śrīla Śrīdhara Mahārāja: That is not the criterion, money is not criterion, and if by Kṛṣṇa's wish money is also utilised in the service; that also may be. But that is not the only criterion. Even Sanātana Goswāmī when he's putting to Rādhā-Mādhan-mohan only a quantity of butter, and only putting into the fire and he's offering that and taking it. Bhāva-grāhī janārdanaḥ, He does not, Kṛṣṇa does not accept anything material. But what the devotee offers Him with his own earnestness, that earnestness is taken by Kṛṣṇa, the bhāva-grāhī. He's cetana, and He's spiritual, and the spiritual element – that in a worshipper, what he gets by the offering, Kṛṣṇa takes that, the inner tendency is accepted by Him, not the outer, outside.

There is a tale that there was one devotee in Purī, Mādhava dāsa. He was a man, he was a devotee of sākhya-rasa. So much so that we are told one day Jagannātha says, "Mādhava, I shall go to steal jackfruit from the garden of a particular pāṇḍā. You are to follow Me."

"What is this my Lord - Your pastimes? All right, what You will, I must carry out."

Then at night, taking Mādhava, He has come, entered the garden of jackfruit. And Kṛṣṇa went up the tree and He's snatching and they fell. There was sound. The pāṇḍā came out.

"Who is there, stealing my jackfruit?"

Then Kṛṣṇa leaving His over-cloth on the branch He jumped and ran away.

And the man found this Mādhava. "Oh! You are that Satan. At daytime you sit by the side of a road and beg, you are a big sādhu. And at night you have come to steal my jackfruit." He gave a good beating.

"Kṛṣṇa took me..."

"Kṛṣṇa took, Jagannātha took...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...came to steal with you. You fool. You want to convince me that."

"There is His sheet you see."

"Oh. You have stolen also the over-cloth of Jagannātha, you have stolen and put there, and you want to befool me."

He was taken and was brought, took him to the King, and of course a good beating.

Then Jagannātha gave a dream to the King as well as to the leader of the priests. "I went with Mādhava to steal jackfruit, and Mādhava is beaten and I have taken all those beatings in My body. And please arrange to apply some medicine on My body."

Then there was a great upset. "Mādhava is really such a devotee. Jagannātha Himself given dream both simultaneously to the King and the leader of the pāṇḍās."

Then Mādhava left the place; went to Vṛndāvana. "Now people will throng to see me, that I am such a high devotee. I won't be able to tolerate all these..." So he went away.

And it is told, written in Bhakta-mala, that Mādhava, when collecting some fried gram, he offered it to Bankibihari, their temple. And he took himself. And Bankibihari is of course daily worshipped, that arrangement, the bhoga, raga, everything. But at that time the servitor of Bankibihari, he was of a high type, and he could feel Bankibihari's satisfaction after bhogam. That day, he says that, "Bankibihari's face is not very peaceful. He has not taken anything it seems." Then he told, "I must have some flaw." So again he prepared new bhoga and again placed. Then also, after short time he removed, he came to see the face of the Deity and found Him uneasy; the Deity is uneasy. So he began to cry. "I am so sinful my things are not being accepted, my Lord, by my Lord. What is this? What shall do?" He fasted. "I can't eat. I can't take prasādam when I feel that Bankibihari did not touch it." Then without taking food he's lying on the bed and in his coma he says, he sees that Bankibihari told that,

"It is not your fault. But I cannot feel well. I feel sick. That Mādhava, My devotee has come from Purī, and he has offered Me that channa, that fried gram, and I took that in such quantity that I can't eat anything. A full belly I took and I fell sick."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So external grandeur is no criterion; only fried gram, that may cause so much filling that He becomes sick, bhāva-grāhī janārdanaḥ.

And there is another story that of that mongoose in rājasūya-yajña. The mongoose only rolled in a spot where a brahmin was staying at the time of dubīkṣā. So much degree of sacrifice was only perhaps rice or bread, on some two or three hairs, but the degree of sacrifice was great, and in the rājasūya so many mass collections from the King and a big yajña, a gorgeous rājasik. So sattvic, rajasic, tamasic, the yajña of three kinds in this world, anyhow devotion is covetable for the Lord. Prema, God is fond of prema, not any external grandeur. Rather grandeur may go on to a little extent in Vaikuṇṭha, this may be, but Vṛndāvana especially they're all subterranean, not fond of any gorgeousness. Plainness, simple, and prema, devotion, love, sacrifice, affinity, surrender. That is the wealth admired in Vṛndāvana, specially.

So what's the time?

Akṣayānanda Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: I like to retire today.

Akṣayānanda Mahārāja: Jaya oṁ viṣṇu-pāda...
.....
Parvat Mahārāja: ...in my zone. That is the proof they are the devils. Keep creating the troubles.

Śrīla Śrīdhara Mahārāja: He's most affected because Dhīra Kṛṣṇa Mahārāja is very near to him. His zone is nearer to Dhīra Kṛṣṇa Mahārāja, so he's most affected; and also nearer to Haṁsadūta Mahārāja, is it?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So naturally he will be very much excited.

Aksayānanda Mahārāja: His nature is also like that.

Śrīla Śrīdhara Mahārāja: He's also challenging also; all right. No discussion begun about my request, proposal?

Parvat Mahārāja: He said the meetings did not start yet, just preliminary.

Śrīla Śrīdhara Mahārāja: All right. Where is Mādhava Prabhu, is he here?

Aksayānanda Mahārāja: He came at two o'clock in the morning, so he may be tired.

Śrīla Śrīdhara Mahārāja: So late he could manage to come?

Aksayānanda Mahārāja: Yes. He also went late; he went at seven o'clock and came at one or two in the morning. So they must have had a long talk into the night.

Bhāratī Mahārāja: Six hours.

Parvat Mahārāja: Only Hṛdayānanda Mahārāja came into the room and after a calm introduction he also became like a lion or tiger, agitated.

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Hṛdayānanda.

Śrīla Śrīdhara Mahārāja: And how many lions are there?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: One Rāmeśvara, then Hṛdayānanda, these two, and perhaps Bhagavān is also not a less one, Bhagavān dāsa. Then three, and…

Parvat Mahārāja: They are waiting for Kīrtanānanda Mahārāja to arrive.

Śrīla Śrīdhara Mahārāja: He's a sober man. At least very meek and speaks very little. Kīrtanānanda Mahārāja, last year he came here, Kīrtanānanda Mahārāja.

Parvat Mahārāja: Tamal Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa Mahārāja is very shrewd and clever.

Parvat Mahārāja: More like a tiger.

Aksayānanda Mahārāja: More like a fox.

Śrīla Śrīdhara Mahārāja: He may be a lion or tiger, but in my case he's considered with little calmness perhaps. Hare Kṛṣṇa. Gaura Hari. And how is Satsvarūpa Mahārāja, a little sober?

Devotee: Yes he is sober.

Bhāratī Mahārāja: He's trying to remain neutral.

Aksayānanda Mahārāja: Neutral but not positive.

Śrīla Śrīdhara Mahārāja: And what about Gopāla Kṛṣṇa Prabhu?

Parvat Mahārāja: His name is on the table for Guru-ship, this year. Him, Bhakti Tīrtha, the black sannyāsī, he'll be the first black Ācārya for the black community.

Śrīla Śrīdhara Mahārāja: Bhakti Tīrtha comes from Africa?

Parvat Mahārāja: Yeah, well, no, he's American, but he's Negro.

Śrīla Śrīdhara Mahārāja: Negro, Bhakti Tirtha.

Parvat Mahārāja: And also Panchadravida Mahārāja.

Śrīla Śrīdhara Mahārāja: Panchadravida, in Madras?

Parvat Mahārāja: Panchadravida Mahārāja in South America, Mexico.

Śrīla Śrīdhara Mahārāja: South America.

Parvat Mahārāja: Mexico.

Śrīla Śrīdhara Mahārāja: Panchadravida.

Parvat Mahārāja: These are three of the names on the table for Ācāryaship.

Śrīla Śrīdhara Mahārāja: Consideration of Ācāryaship.

Parvat Mahārāja: They know that you are forcing them to do this.

Śrīla Śrīdhara Mahārāja: And not Svarūpa Dāmodara?

Parvat Mahārāja: We didn't hear about it.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Not any Indian?

Aksayānanda Mahārāja: Yes, Gopāla Kṛṣṇa's Indian.

Śrīla Śrīdhara Mahārāja: Indian, Punjabi, comes from Punjab?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And no trace of Caitanya dāsa, Caitanyapāda, that absconder in Punjab?

Aksayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No trace?

Aksayānanda Mahārāja: No, he's gone. Apparently he was arrested in Australia.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: He was found and arrested in Australia.

Śrīla Śrīdhara Mahārāja: Arrested?

Aksayānanda Mahārāja: Yes, many months ago. Almost a year ago he was found in Australia and he was arrested.

Śrīla Śrīdhara Mahārāja: Arrested for the interest of ISKCON?

Aksayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Oh.

Aksayānanda Mahārāja: What happened to him after that I don't know.

Śrīla Śrīdhara Mahārāja: He sold away the building and many properties of ISKCON.
Hare Kṛṣṇa. Hare Kṛṣṇa. And no news about Haṁsadūta Mahārāja?

Parvat Mahārāja: He's said to be completely ousted of ISKCON.

Śrīla Śrīdhara Mahārāja: Oh, ousted.

Devotee: Rejected.

Śrīla Śrīdhara Mahārāja: Rejected. Haṁsadūta Mahārāja. So he's already a dead member of ISKCON.

Aksayānanda Mahārāja: But that's not official. No official decision in that way though. That's just general talk.

Śrīla Śrīdhara Mahārāja: But he's hopeless, hopeless case for the ISKCON.

Dhīra Kṛṣṇa Mahārāja: That they say.

Śrīla Śrīdhara Mahārāja: That they say. That they say. So this is not a unanimous decision, objection, that they say, but he may not be so, he is not so.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Anyaiar vriti vana yatsar sarvata sarvada [?] Direct and indirect method, we may approach a cause.

But direct approach is more healthy and helpful; ānukūlyena-kṛṣṇānu-śīlanaṁ.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [Bhakti-rasāmṛta-sindhu, 1.1.11] & [Caitanya-caritāmṛta, Madhya-līlā, 19-167]

And prātikūlyena-kṛṣṇānu-śīlanaṁ, that is also possible, to cultivate in indirect way. That is also possible, but that is not very desirable. Ānukūlyena-kṛṣṇānu-śīlanaṁ, to cultivate about Kṛṣṇa in favourable way, in positive way - that is desirable, by elimination of the indirect side. But indirect side is not less important. It is approaching to the highest stage of devotion in any way or other. It is necessary. It is a necessary part; indirect.

Devakī is indirect to Yaśodā. Yaśodā is always afraid of Devakī, Vasudeva. "They come to claim the child as their own. How can it be?"

And in Rādhārāṇī's camp they think that Chandrāvalī's camp, group, they are anti, indirect to the direct camp. So in all rasa there's harmony in discord.

When Kṛṣṇa begins His play along with the friends, two parties of course, one side with Kṛṣṇa and another side Balarāma. And then the other cowboys they are divided, divided. But two sides, Balarāma and Kṛṣṇa, represent two opposite sides, when playing began, and others divided into two. And they began to fight and who will be defeated, their punishment is that they will carry the men of the other party on their shoulders; in this way some sort of service punishment. Hare Kṛṣṇa.

Balarāma was very strong; on the other side Śrīdāmā was very strong. Śrīdāmā came to Kṛṣṇa's party, Kṛṣṇa was less strong; Balarāma sufficiently strong. So Balarāma one party, and Kṛṣṇa another party, and Śrīdāmā must be in the party of Kṛṣṇa. In this way and then the playing began, Their two parties fighting. And Balarāma generally did not accept that He's defeated. His party is defeated He won't accept that. So whenever that proposal announced, "Your party defeated," Balarāma became enraged. "No. You are wrong." That was His nature. Hare Kṛṣṇa. Hare Kṛṣṇa.

And sometimes some demons also entered into the parties, taking the form of a cowboy. There's this Pralamba, then Vyomāsura, they mixed within the party. And they are seeking opportunity of taking on the shoulders taking away any of them. So Vyomāsura he one day carried Balarāma into the depths of the jungle. And when Balarāma could understand that he's a demon and not anyone of our party, then such a big blow He put on his head. Hare Kṛṣṇa.

Enjoyer, enjoyed, then also sub groups of different rasa. In this way it is the necessity of the nature of līlā, bifurcation. Thesis, antithesis, synthesis; synthesis means there are many antithesis, otherwise synthesis, harmony means many, many and one, one and many, purity and plurality.

That is harmony, plurality must be there, bahu. Neha nānāsti kiṁcana. Who will say many and they are not independent, they are meeting in a common cause, no nānā, not many because they are harmonized into one. So in [Kaṭha] Upaniṣad [Part 4, mantra 11] it is said neha nānāsti kiṁcana, there is no variegatedness.

What's the meaning? Śaṅkarācārya he sacrifices many and accepted only one.

Mahaprābhu told, "This is not proper acceptance of the revealed truth. The nānā must have recognition and the one also have recognition. Both plurality and unity, both should have recognition, not only one. Why do you say that there is no nānā, no variety, no plurality? You have no right to say that. If plurality is not there then what is the necessity of saying, what is the necessity of saying that there is no plurality? Plurality is there and still there is one who is connecting the, and controlling the plurality. So the plurality and unity, both exist simultaneously. You have to admit this." This is the conclusion of Mahāprabhu.

But Śaṅkarācārya he sacrificed the wholesale plurality, diversity; that only one is there. No plurality. Then necessarily it becomes non-differentiated, non-specified, nirviśeṣa.

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [Śvetāśvatara Upaniṣad, 3.19]

No leg no hand, no hand no leg. But He can run and He can catch. Paśyaty acakṣuḥ, no eye, but He can see. Sa śṛṇoty akarṇaḥ, no ear, but He can hear.

Then Śaṅkarācārya accepts only one part. No ear, no eye, no leg, no hand. But Mahāprabhu says, "No, you must accept both. He has no leg but He can run, He can walk."

What does it mean? He can see, but He has no eye. What should be the meaning? The eye is there but the eye is not of the fleshy eye as we have got. This is the purport. The leg is not like the leg that we posses. The eye is not so that we have got. But He has got His eye. So, prakrta nisedi kori aprakrta sthapan [?] That is the conclusion of Mahāprabhu. Not this mundane, but He has got spiritual. Spiritually He has got everything. And this negative-ness only will apply to the mundane characteristic. Otherwise He can see so He has got eye. But He has got no eye; that is no eye similar to us. That should be the purpose of the Vedic mantram. Everywhere we are to take in that way.

Sarvaṁ khalv idaṁ brahma, whatever we see it is Brahman, sarvaṁ. Śaṅkarācārya says, "No sarva, no many, but only one Brahman."

But Mahāprabhu says, "No. Sarvaṁ is also existing; otherwise no necessity of saying such. But one is the master and they are subordinate, in a system, the controlled and the controller; in this way, otherwise no necessity. If it is not existing then what is the necessity of your talking so

much? Whom you have come to preach? What is the necessity of preaching if they are not existing? That is also, Māyā is also there. Māyā has got its existence otherwise why you have come to remove Māyā? If Māyā does not exist, if misconception, misunderstanding does not exist at all, then what is the necessity of your talking so much to remove misunderstanding? It is there. So misconception, the possibility of misconception is also there, it is reality. It is reality that misconception, provincial, local conception, it is also there. The relative is also there, not only absolute; absolute, relative, both co-existent. This is cid-vilāsa. Not the negation of a particular thing but the adjustment; adjustment of everything with the whole."

Gaura Hari. Gaura Hari. Gaura Hari.

So, Kṛṣṇa is considering in the case of Śiśupāla, how he will be killed. A meeting, Kṛṣṇa, Balarāma, and Uddhava, three discussing. What Kṛṣṇa says Baladeva giving opposition. Kṛṣṇa wants a policy to be adopted.

Baladeva, "What is this policy? You please leave it to Me. I shall go and kill him straight. What is the policy - this and that - I don't understand."

Then Uddhava he's trying to pacify Baladeva.

And it is represented very cleverly in marga kavi [?] Ukta musala pani na [?] ...in the ornamental way, what the musala pani [?] has told - musala pani is Baladeva - musa means this club. Musala pani Baladeva, that gives a hint that He does not rely on any intelligence or politics. He wants to solve everything with the club, with the strike of His club. Musala pani, that He has got less intelligence, but wild force, musala pani.

Then it was arranged that the rājasūya-yajña is advancing and Śiśupāla will be, all will be invited and Kṛṣṇa will be given by the Pāṇḍavas the highest position. And that Śiśupāla won't be able to tolerate and he will abuse Kṛṣṇa in a very boisterous way. And then, Kṛṣṇa already promised that hundred offences He will pardon, to Śiśupāla's mother, His maternal aunt. And that will be fulfilled and he will be killed there. These all were presented by Uddhava in that meeting. And the ultimately what to do - that was by accepted Balarāma also.

Gaura Haribol. Nitāi Gaura Haribol.

Opposition is also service: in mādhurya rasa also, opposition may be seeming opposition, bhāma-bhāva, bhāma. Of course this is very higher topic. Rādhārāṇī's nature is bhāma-bhāva, bhāma. Whatever is offered from the side of Kṛṣṇa, She flatly refuses that. And that increases excitement in Kṛṣṇa. That is a peculiar thing, niyantor-bhāma. The highest type of, what is niyaka?

Devotees: Hero, heroine.

Śrīla Śrīdhara Mahārāja: Hero, heroine; the highest type of heroine. She will posses that sort of attitude, always opposing the hero, such a tendency. It is supposed to be highest quality – so, all these things. So opposition is also a particular service to the cause. In harmony it has got its position, otherwise what is the necessity of harmony? The greatest opposition force, if one can control, there is the real capacity, or real sapasamsar, superiority of harmonizing principle. The greatest opposition force can be harmonized by whom? He's the expert of harmonizing of the

harmonizers. So harmony - harmony means to control opposite forces. And it must have to be such powerful that it will come to...

Rāmacandra told, once when Lakṣmaṇa fell when hit by the sakti shil, a peculiar type of weapon of Rāvaṇa, sakti shil; perhaps by Indrajit or so. Rāmacandra repented very much and He told - afterwards... Desi desi kalatrani [?] "We can get the, no, wife may be available in every province and country, desi desi. Friends also we can have from many countries."

Anta desh na pasyami yat pradarsh aho data [?] "But no land is seen where a brother from the same mother can be found." That was the wailing of Rāmacandra.

But Lakṣmaṇa told from the opposite side. Rāmacandra said a friend like brother is never available anywhere. But Lakṣmaṇa He told from the opposite angle of vision.

Garbastha kira hanthara [?] "The brother is the worst type of enemy. Because when he comes in the mother's womb, the elder brother, he cannot suck the breast of the mother; milk. When the brother is in the womb, the elder brother is deprived of the mother's milk of the breast."

Garbastha kira hanthara, bhu istha crohatta [?] "When he comes out of the womb of the mother then he, the brother, captures the lap of the mother, and the elder brother is dispossessed of the lap of mother." Bhu istha croha dahaka [?] "That lap of mother is dispossessed by the elder."

Yogame dana hantara [?] "When he's grown up, he comes to take the share of the father's property, claims, 'I must have equal share with you.'"

Vanasti vati samoripur [?] "So brother is the first class enemy of the brother."

That was argued by Lakṣmaṇa Himself.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Opposition, still Rāmacandra He could control brothers. Harmony, in Rāmacandra also we find He left Sītā, banished Her, banished Sītā when She was with child. Only by the remark of an ordinary subject He banished Sītā.

Then when there was a particular sacrifice Rāmacandra was asked by the ṛṣis that, "You must marry. Without wife such sacrifice cannot be performed, so You have to marry." That aśvamedha-yajña.

Then Rāmacandra refused to marry. Then there was a compromise. Then a golden statue of Sītā, that will be prepared and that will be on the left side of Rāmacandra when He will begin to engage Himself in the actual sacrifice, ṛṣis agreed.

And when that news reached Sītā, Sītā thought first... Rāmacandra has only one wife, Sītā, while Dāsarātha had several thousand, His father, but Rāmacandra only single wife, eka patni dar. Kṛṣṇa, bahubalav, in Dwārakā, thousands, but Rāmacandra only one, Sītā. And Rāmacandra, of course apparently, dealt with Her very cruelly. But when Sītā heard that Rāmacandra is performing yajña Sītā knew that He must have to marry again. But when She heard that Rāmacandra with a golden statue of Sītā on His side is performing yajña and He did not marry...

End of 82.02.24.C_82.02.25.A

Start of 82.02.25.B

Śrīla Śrīdhara Mahārāja: ...She had Her satisfaction to the highest degree. "He's so faithful to me. I am not banished from His heart, I am banished externally for the policy of government, but actually I am not banished from His heart."

So harmony; how the things of opposite types can be harmonized by higher principle. To harmonize things of a particular plane, energy of the higher plane is necessary to harmonize. Thesis, antithesis, synthesis. Anything, and there must be something anti, cannot but be, some opposition, some opposite conception. Any statement, some opposition, and to harmonize that. Hegel says that is the process of progress. Process of progress, progress means this; whatever there will be, some opposite conception of opposition possibility. The possibility of opposition and then to do away with the opposition greater harmony is necessary. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Highest type of harmony is so, that diversity ultimately helps it. The opposition helps the main flow. Not only harmonized but it enhances the beauty of the harmony. When harmony is successful then it becomes the necessity of beauty, beauty and harmony - same thing. Beauty and harmony, harmony generally perhaps used in the sound world and beauty in the eye world, eye and ear; but anyhow, the opposition enhances the beauty. If there would not be any diversity then beauty is not possible. Different things will be and they will harmonized and that is beauty, vilāsa. Otherwise it will be jumbled together in nirviśeṣa brahman.

So Kṛṣṇa represents beauty and His harmonizing capacity exceeds, supersedes everything. Even stealing is beautiful, lying is beautiful, whatever He does, His wickedness is also beautiful. The conception of the greatest harmony: that can harmonize anything and everything. Nothing can be there that He cannot harmonize. So the opposition what is very objectionable, the stealing, the lying, debauchery, so to say, is inconceivable in Him, all harmonized. All harmonized, so sweet, no enemy. Enemy also becomes friend in harmony. Beauty means that, harmony means that. Gaura Haribol. Not afraid, advaya-jñāna.

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

The origin of fear only comes from the lack of harmony. Fear's born from disappointment of harmony, otherwise no place of any fear. Bhayaṁ dvitīyābhiniveśa, undesirability is represented in Sanskrit as bhayaṁ. Bhayaṁ means apprehension, fear, originates from lack of harmony. Bhayaṁ dvitīyābhiniveśataḥ syād, of second interest. Common interest, one interest, if we can reduce many interests into one interest, as parts of one interest, then there is harmony, no fear. Only fear from separate interest, clash between separate interests. But if that can be linked in common interest, no fear, bhayaṁ dvitīyābhiniveśataḥ syād.

Īśād apetasya viparyyayo 'smṛtiḥ: the first stage that we are afraid, we have got apprehension. Why? Dvitīyābhiniveśa, we are suffering from the mania of second interest, separate interest. So we are afraid, we have got apprehension, dvitīyābhiniveśa. Īśād apetasya, when does it come to effect, to take place, this apprehension? Īśād apetasya, when we deviate from the common-most idea, of common master, common controller, common guardian, then only we suffer from apprehension. The vyādhi, the disease of apprehension, arises only when we lose, we separate ourselves from the common controller, common guardian of all. Īśād apetasya, the master consciousness, that we have got a master, we have got a controller and he is common to all, and his interest represented there in that common master. Īśā, īśā jñāna, I have got my master and he is to look after that and he is master of all, so no apprehension. So deviation from the consciousness of a common master, common guardian, the apprehension comes to rise. Īśād apetasya viparyyayo 'smṛtiḥ, and then when deviated, one is minus of the common guardian, then viparyyayo, he comes in a very unfavourable circumstance. Losing that common master consciousness he comes in a very dreadful position, viparyyayo. Viparyyayo 'smṛtiḥ, and forgets, he's puzzled, and forgets his own self, real self and self interest also he loses, viparyyayo 'smṛtiḥ, he's beside himself, 'smṛtiḥ.

Tan-māyayāto budha ābhajet taṁ, then if he can come to know anyhow by the help of the external sādhus, it is His māyā; then who can control the māyā? He does not go to fight with māyā, illusion, misconception, the forgetfulness of the centre, the forgetfulness of his guardian. Then he appeals to the guardian, the guardian himself.

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam
[tvayi jātāparādhānāṁ, tvam eva śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [Skanda-Purāṇa]

If we fall on the ground, with the help of the ground we stand again. So our forgetfulness of our guardian, that is the cause of all the disasters in which we find ourselves. And again the only way to get out of this, to be reinstated in that idea of guardian, common guardianship. And that is effected by the sādhus that are normal, that have not deviated from God consciousness. With their help we are to appeal to that all controlling agency and then we can again be reinstated in that īśa jñāna that I have got my master. I have got my master to whom, in whose holy feet I am to take shelter. I am to surrender to my master, the life of surrender again will come, will take, and everything is there. Only we shall always be conscious of our guardian, the highest

harmonizer. The problem is one, only one problem; that we deviate from the consciousness of our guardian, and the only way to get out of the trouble, is to become conscious of our common guardian. That is God consciousness, Kṛṣṇa consciousness. Back to God, back to home, back to Godhead. Only one problem, we are deviated from Godhead and we shall try to go towards Godhead. We should go back to Godhead. And only one word that is necessary, what is necessary, back to Godhead, back to home, back to God, back to home. The general problem is this. And by so many variegated ways that is to be promoted. But the main thing is this.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So Kṛṣṇa consciousness, the centre of highest harmony, and harmony is sweetness, harmony is beautiful, harmony is Kṛṣṇa, harmony is our guardian, harmony is our mother, guardian, harmony is our master. That is sweetness; that is rasa. No enemy, no apprehension I'll be devoured by the inauspicious elements around.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Rāma Rāma. Hare Hare.

That guardian came to us, from door to door, Gaura, Nityānanda, "Take Us. I have come to you, take Me." Gaurāṅga, Nityānanda, from door to door. "Accept Gaurāṅga, I'll be sold to you without any price. No price necessary, I'll be sold to you. Only you take to Gaurāṅga."

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

He's my vitality of vitality, you say, you take refuge of Gaurāṅga. What is your real necessity, He has come to your door. Accept Him. Accept Him. And what is necessary I am doing.

Jesus came to wash the feet of his followers, is it not?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: Washed the feet of the disciples, ten: something like that?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So Nityānanda Prabhu has come to offer any service, any service, "You take to the Name of Gaurāṅga." The approach there is similar, but the object of approach there is great difference between Jesus and Gaurāṅga. Kṛṣṇa or Krista: Christ and Kṛṣṇa, one full-fledged, another partial achievement, so method closer, in closer relation. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. And the Gandhi also there, ahiṁsā, but the achievement is only political, mostly, this mundane political emancipation. But Jesus had some higher, spiritual offer. And Mahāprabhu the highest spiritual offer, on the basis of science, full-fledged theism. And Śukadeva announced in the assembly of the great scholars of ancient India of different thought.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Any question?

Devotee: Mahārāja, when Rāmacandra was separated from Sītā, can those feelings of separation be compared to when Rādhā was feeling separation from Kṛṣṇa? Is there any comparison there?

Śrīla Śrīdhara Mahārāja: No, not, this is relating to the mundane government Avatāra but that is the eternal, this is of eternal, but it has got temporary value, and that is permanent. This is as a policy in the mundane administration, nīti. Rāmacandra is more given, Rāma līlā is more given to the nīti _____ [?]

Akṣayānanda Mahārāja: Morality.

Śrīla Śrīdhara Mahārāja: Moral...

Dhīra Kṛṣṇa Mahārāja: Conduct.

Śrīla Śrīdhara Mahārāja: ... and this mundane moral side. And Kṛṣṇa's pastimes concern only wholesale the highest pastimes. No mundane reference. And here the reference is mundane. A good King, the good King of the highest conception. That we find in Rāmacandra, the highest possible ideal King, in consideration with this mundane administration of many, with religious background. But Kṛṣṇa līlā, that has got no connection with this mundane world. That is an eternal plane in the highest quarter of the existence. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parvat Mahārāja: What is the teaching behind His hearing a person, of the people, and on the basis of hearing that impression He banishes Sītā who is impeccable? What is the teaching behind it, or moral, government, what is it?

Śrīla Śrīdhara Mahārāja: He takes the responsibility of even promising good government even to the worst people. Just as a bad son, he should also get affection of the mother or father. A most wicked child, he has got also a position in the affectionate bosom of his mother or father. A slight remark against His good name, a slight remark against the sincerity of good government, Rāmacandra could not tolerate. For that He took the highest bait, highest sacrifice. For the least dissatisfaction of the subject, He held Himself responsible and took the whole reaction on Him, the penances on Him.

"I am not only Master of so many, so many souls, but if anything, even any imaginable remark comes against it."

Just as when any deserver in the department of any administration, the minister resigns. You are acquainted with that, this fashion, this etiquette, that whenever any unsuccessful in particular

department of a minister, the minister thinks that, "I'm not fit, I resign. A fit man should be engaged in my place." He does, to save his honour. Honourable retreat, retirement, this is honourable retreat, "That I am unfit."

So in that colour, line, "I am a King. I am supposed to give a good government to My subjects. But I find there is some complaint about Me. Then I must take the charge, the bad remark against Me, and I must have to take the challenge. Either to give away the kingdom, I'm not fit, I leave the kingdom. Or I shall have to, the alternate thing I shall have to make sacrifice so as to make compensation for the complaint." So Rāmacandra took the second line.

"That you say that I am Myself doing wrong, I'm not law abiding, the moral law abiding. I'm the dispenser of the laws and I'm law breaker. Who is dealing with the laws of the country and the complaint came that He's the law breaker, religious law breaker. Then I'm taking the punishment on My own head. According to your judgement, you subjects, I give judgement for your control, and your opinion is controlling Me, accept your judgement. And though I know that I'm not, I can't be charged with that complaint, but still, because someone says that I'm so and so, so I take the punishment Myself so that there'll not be any room for other subjects to do such things.

Apparently that may be objectionable, not really. Sītā is chaste, Sītā lived for one full year in Rāvaṇa's house and Rāvaṇa was a demon and he was a great power. So easily one may think that Sītā has been polluted. She was under the care of a satanic person for the whole year. So easily some complaint may come against Her. But few of us are satisfied that She's as pure as We can conceive. But general public may not have such understanding. So to satisfy the mob, I take their decision as punishment on Me and I accept that, yes, I banish Sītā. I'm giving punishment to anyone and everyone, from this throne, and when a slight voice is regaled against Me that I'm a culprit, I must take the punishment."

That was the most generous type of attitude which Rāmacandra showed.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you were speaking of the principle of harmony.

Śrīla Śrīdhara Mahārāja: Then, Kṛṣṇa also did so, when a bad name came to Him that He has stolen that Syamantaka-maṇi. But Kṛṣṇa knew that He has not taken, but He had to take that challenge, and run after, to do some justice to that bad name. And anyhow He followed the Prasena, and the lion, and then from Jāmbavān He restored that Syamantaka-maṇi and gave it to the owner to prove that He was not the thief, the kalanka. The bad name came to Him and in order to do away with that He had to take such trouble and prove that, "I'm not the thief."

Hmm, then, what do you say?

Devotee: I had a question because you were speaking about the principle of harmony. I was wondering if you could explain how that applies practically, what you were explaining?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: I don't know.

Aranya Mahārāja: He wants to understand how to practically understand this principle of harmony.

Śrīla Śrīdhara Mahārāja: How practically to understand what is the principle of harmony?

Aranya Mahārāja: Yes. He's asking that question.

Śrīla Śrīdhara Mahārāja: Hmm, ha, ha. What is the meaning of harmony you know?

Devotee: Yeah, ha, ha.

Śrīla Śrīdhara Mahārāja: Harmony means what, in your conception? What is harmony?

Devotee: Well, harmony, strictly speaking, is a musical term and it refers to different musical tones which are in balance and they sound...

Śrīla Śrīdhara Mahārāja: So different sound is tuned to one, that is harmony, different instruments, different tone, from different men, many, plural is connected with one and giving some sweet, on the whole, giving some sweet and soothing feeling, or sentiment. That is harmony. There must be different things, different kinds of sounds from different kinds of instruments, and different kinds of voice. That is harmony.

As you see, the Earth, the planets, they're moving in their own way, and again they're connected with another movement, another force. The Moon is moving around the Earth. There are so many upagra, planets, are moving around another planet. Upagra [?] means, ki?

Just Moon to the Earth so in Bṛhaspati _____ [?] there are so many sub planets, they're moving in their own way. Again, with all those movements, Earth is moving round the Sun. So many others moving, in this way in one year Earth is circumambulating the Sun. There is Bṛhaspati _____ [?] in two or four years or twelve years Bṛhaspati completes its round, around the Sun. Again, there is a time when everyone can complete his one year movement.

This, you know the LCM, mathematics, LCM, BCM, do you know? LCM, to find a common...

Akṣayānanda Mahārāja: Lowest common multiple.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Common, so many figures meet their common, divided, some five times, some ten times, some hundred times, they're to meet at one point. In this way variety meets in one point, he represents in one, all meet in one. That is harmony, plurality meeting unity, in different planes. In the plane of sound, in the plane of colour, in the plane of movement, it may

be of different phases, but many meets one, in one point, that is harmony. Just as so many branches of the tree, they meet in the trunk. The trunk harmonises so many branches. The twig harmonises so many leaves. In this way, harmonised.

...

...sound, and beauty which is applied in the plane of colour, vision. So also in different planes the beauty, the harmony, the unity, and many similar words that can represent. The master, the guardian, the controller, the well-wisher: in different phases it may be applied. Many in one, many represented in one part, in the interest of the many when represented in one place.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: So in the Absolute, even discord brings harmony.

Śrīla Śrīdhara Mahārāja: Yes. In the highest Absolute there's room for the accommodation of anything and everything, otherwise it cannot be absolute. If something outside, it is not absolute, absolute one, one accommodates everything. Enemy is no enemy to Him. All relatives, so according to...

The Śaṅkara says, "Then it becomes zero. All, enemy, friend, all jumbled together, that is possible only in zero conception."

But the theistic school says, "No. That is dynamic, living. Absolute means absolute good, not zero. Not necessarily to be non-differentiated, non-specified, a zero like thing. But everything will have got its fullest representation. Still, whole is so great that it can accommodate them. They're in full swing. All the parts they've got their full interest."

And the controller is, the general is so high and tactful that he can control the soldiers, they're so brave as suicidal squad. The suicidal squad soldiers must be very brave and the general of that squad must be very, very brave. Bold and brave and desperate soldiers also can be harmonised in a particular army. They can be controlled. Such brave and such genius there may be as to become their general.

Gaura Haribol. Positivist, not negativist like Śaṅkara, but positivist, "Yes, everything is."

When I was a boy of fourteen I heard from one of my teachers,

Satyam briyath briyam briyath na briyath satyam apriyam [?]

Briyam ca nanitam briyath esa dharma sanatana [?]

He quoted it from some Upaniṣad perhaps. It says, satyam briyath, always speak the truth. Briyam briyath, always speak what is pleasing. Na briyath satyam apriyam, never speak such truth which is not pleasing, unpleasant, satyam apriyam. Briyam ca nanitam briyath, at the same time you must not speak a pleasing thing which is untrue, which is false. Esa dharma sanatana, this is sanatana dharma, the eternal conduct.

I was puzzled, what is this? Satyam briyath, it is all right. Then briyam briyath it is also all right, not objectionable. But na briyath satyam apriyam, never say such truth which is unpleasant. How

it can be tolerated? Whether it is pleasing or not pleasing, truth must be spoken. Why should it be, should have any opposition that truth must not be spoken? Na briyath satyam apriyam. At the same time, briyam ca nanitam, what was pleasant but not true don't say so. Esa dharma sanatana, dharma, the eternal conduct should be like this.

So truth also has necessity of modification. There is the truth of our conception. The higher truth can conceive, can harmonise both truth and falsehood. It comes out of that.

Kṛṣṇa asking Yudhiṣṭhira, "Say that Aśvatthāmā is dead. Say to Droṇācārya."

But Yudhiṣṭhira's faltering, hesitating.

But Kṛṣṇa says, "What is the truth of your conception, from the higher standpoint that may not have such value."

A general law in a particular plane that may lose its generalness in the consideration of higher office: so gradation of conception in truth. Truth in our conception may not be truth from the higher plane of conception.

Arjuna, he promised that whoever will blame his Gāṇḍīva he will cut his head immediately. One day when Yudhiṣṭhira was insulted by Karṇa in the Kurukṣetra battle, then Arjuna and Kṛṣṇa had retired from the battle to take some rest in the camp and Yudhiṣṭhira abused Arjuna.

"You gave me assurance that you will make me King and I am enchanted by that I am a fellow fell prey to your influence. But you can't do that. Karṇa has insulted me very eagerly, and fie your Gāṇḍīva."

Then Arjuna when the blame came to Gāṇḍīva, Arjuna trying to draw the sword from his...

End of 82.02.25.B

Start of 82.02.25.C_82.02.26.A

Śrīla Śrīdhara Mahārāja: ...very well, how to keep up the promise, is it not? Ha, ha, ha.

"But have you got only one promise, that whoever will blame your Gāṇḍīva you will behead him? Only this promise in your life you have made? But there are other promises that you will make King, the Yudhiṣṭhira, the King of India. Was that not a promise of you? Then was that not a promise, so many promises, and if you don't keep up your promise you will welcome death. There is another alternative. If you don't, if you can't keep up your promise then you will die, but death is also of different kinds: eight kinds of death. One of them, one of death is to engage in ones own praise. So as the sin, so the penance, so go on praising your own capacity. Then eight kinds of death: that is one kind of death, to praise ones own self. Do that."

Arjuna was perplexed. Yes, he was really going to behead Yudhiṣṭhira to keep up his promise, but he already promised that he must make him Emperor of India. That was also a promise. So Kṛṣṇa came with the conception of higher truth. Arjuna was perplexed and Arjuna left.

In this way, in the conception of our truthfulness there is also some defect. So satyam briyath briyam, what is satyaṁ paraṁ dhīmahi [Śrīmad-Bhāgavatam, 1.1.1], so what is true? The truth is not law, truth is Kṛṣṇa. The ultimate conception will come that truth is personal, truth is a living thing, not a dead law, abstract. That is not the real conception of truth proper. Satyaṁ paraṁ dhīmahi, the characteristic of truth, let us try to understand.

Śrīmad-Bhāgavatam says, "I am hereby going to give you the real conception what is truth proper. Truth is person. Truth is Absolute. Truth is Lord. Truth is not a law, abstract, a man-made expression."

So to abide by the Absolute movement, flow, flow of movement coming from the Absolute control centre, that is truth. Whatever He desires, He wants, surrender to that. That is truth. The highest conception of truth is there in harmony. Truth is to dance in harmony with the most original plane according to its vibration and wave. That is truth. That is inevitable, causeless, inevitable movement of the plane, to dance in tune of that. That is truth. Gaura Haribol. Gaura Haribol. Gaura Hari.

Truth is God. Satyam, then śivam, then sundaram. Truth can be raised into that of goodness, and then again that is sweetness. Truth is sweetness, sweetness, ānandam, rasam. That is truth. That is truth, what can fulfil, what can quench the thirst of all. That is truth. In its higher conception, truth that can satisfy, that can quench the thirst of anyone and everyone in the world. Truth has got such a wide conception. Satyam, and gradually that śivam, so when truth says that man will be punished with death, then mercy comes and minimises, then mercy is not truth, rather, the higher conception of truth, mercy, who can compensate the situation. Mercy may not come from a man in the street, but mercy can come only from such a position who can give harmony, can compensate. He can only show mercy, not anyone in the street. So in this way the higher conception of truth runs to sundara, satisfaction, to remove all the difficulties, not only, but positively to fill up the whole heart with sweet nectar, juice, sweet juice. Akhila-rasāmṛta-murtiḥ. The definition of Kṛṣṇa has been given in Bhakti-rasāmṛta-sindhu by Rūpa Goswāmī. Akhila-rasāmṛta-murtiḥ, the nectarine rasa, juice, and that is personified, that is harmonised. Personification means harmonised and living thing.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nine thirty. Any question? Nitāi Gaura Haribol. Our Bhāratī Mahārāja is here?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: No question from you, what is this?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhāratī Mahārāja: I'm trying to harmonise.

Śrīla Śrīdhara Mahārāja: Vijñāna Bhāratī.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Vijñāna Bhāratī. Sounds, speech, words, filled up with viśiṣṭa jñāna, words consisting scientific knowledge, or higher knowledge. Words filled up with high knowledge, and in the field of devotion. Bhakti Vijñāna Bhāratī.

Akṣayānanda Mahārāja: Very dignified name.

Śrīla Śrīdhara Mahārāja: Ha, ha. So you are to keep up the dignity of the name.

Bhāratī Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. And he's Bhakti Vilāsa Parvat, the parvat who's containing the bhakti vilāsa, the play of devotion. The play of love is displayed where: in the caves of mountain, Govardhana, jñāna-sunya-bhakti. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you didn't explain the last line of that verse.

Śrīla Śrīdhara Mahārāja: Which?

Bhāratī Mahārāja: Bhayaṁ dvitīyābhiniveśataḥ syād [Śrīmad-Bhāgavatam, 11.2.37]

Akṣayānanda Mahārāja: Bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo.

Bhāratī Mahārāja: The last line you didn't finish.

Śrīla Śrīdhara Mahārāja: Tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā. How to be reinstated into that harmony, if we lose the harmony, how to be reinstated? Bhaktyaikayeśaṁ guru-devatātmā. Only by devotion, only by devotion, only by surrender, surrendering: not by calculative attempt, but by surrendering. And what is the type of surrender? Guru-devatātmā. Guru-devatātmā ca, guru-devatātmā, it may come in the first plane of explanation, Guru and devata. Devata means abhista, for to give whom Guru has come, this is guru-devatātmā, that He Himself is Guru, and what the Guru comes to give. Three things must

be represented there, Guru, devata, ātmā. The disciple, the Guru, and the summon bonum, the goal, that will be one. One means not physically one, but in one tune, in one sweet connection, guru- devatātmā. Again, guru-devatātmā ca, Guru is everything. He's devata. We shall try to find our goal also in Guru, and ātmā, devata, and ātmā means priya. Guru is the object of my worship as well as he's the object of my love and affection, devatātmā. In this way we shall concentrate and we'll be reinstated in no time in my former position, back to home. We are to rely on Gurudeva. And who is Guru? Guru is he who has come to deliver me, to take me there. Guru is not a static thing, but he's of dynamic character. He's living, so living that we are requested to see him, the ultimate, sākṣād dharitvena [Śrī Śrī Gurv-aṣṭaka, 7]

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinKing him an ordinary man, for he is the representative of all the demigods."]
[Śrīmad-Bhāgavatam, 11.17.27] & [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

"You want Me. You want Me. I have come to take you to My Own place. Guru is such. In whatever lower position you may be, you are born in the line of the fish, I have come to you in the form of a fish, Matsya Avatāra, to help you. You have come in a tree, I have come in the form of a tree. In this way I have come here to take you in."

That is the general conception of Guru. He has come. Then again, he comes, how? In different representations He can come, but He's there within, because none can give Him without He Himself. Yam evaiṣa vṛnute tena labhyas.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kaṭha-Upaniṣad, 1.2.23] & [Muṇḍaka-Upaniṣad, 2.3.2]

The conception of the super existence is such, that they can come down, but we cannot go up to Him. So His coming down, that is most indispensable thing. He comes down in different ways, in different forms, in different instalments He may come. But if any connection really to have with Him, He will have to come. But He may come in different form, different plane, but still, it is dynamic and not fully identified with a particular plane or form. We are to find it in that way. Guru-devatātmā, Guru, devata, and not a human form with some human mentality, with some human education, with some sort of particular knowledge in the spiritual world: not. Gurudeva, devata, Guru, Kṛṣṇa. Kṛṣṇa rūpam śāstre pramāṇe.

So in innermost finding He has come to take me. And He means His own, His representative also. If He comes here, He's staying, His representative also, so some representative also may come. Through him He may negotiate with me. So Guru is infinite, infinite. We should not give any finite characteristic in him. Still, because we're finite, so only with some sort of finite conception we are to approach. But at the same time we must be very careful that my limited knowledge, my prejudices, may not be bar to my way of progress in the unknown, real path. Guru, guru-devatātmā. Anyhow your deep connection and hankering for the object, and who has mostly come to think for you and take your charge ostentatiously. You must not be lacking showing your fullest sympathy and cooperation with that deliverer. This way you'll be easily taken in there, what you hanker after, guru-devatātmā.

bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, [bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

Here, because by His peculiar, particular potency, I am thrown here, so I must take the, that shelter to the potency. It is not recommended in Bhāgavatam.

As the śaktas, the tantrics say, "The māyā has got direct connection with me so I must take shelter to māyā. And when māyā will be satisfied with me she will open the door and I shall be allowed to go up."

But here, Bhāgavata says, "No. Whose māyā, He's the Master of māyā, and whenever you will show your tendency to be one with the, to satisfy Him, the māyā automatically she will leave you, she'll withdraw from you." That is the Vaiṣṇava theory. And in the good sense also it may be taken that Guru he also may be His potency, the potency, this māyic potency and the real potency, real and misconceived. The Guru is real potency, that we must take shelter through him, to Kṛṣṇa, in this way.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

If we're sincere, we're not to incur any loss. We must be rewarded with success. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. A very valuable advice in Gītā, be true to your own self. Be sincere in your search, in your activity, in your prayer, in your movement. Crookedness, be aloof from, kapaṭā means deceitfulness. Be very careful of deceitfulness. That is māyā, deception is māyā. Try to drive away the tendency of deception. It comes to self deception. Deception is bad. Simplicity is good. If we're simple then we can have our quota easily. Because we draw a screen and then we're separated. In this way, be clear, be straight, in thinking, and be a student, really student. Become: prepare yourself to be a student, proper student, always trying to learn, student. Student in this sense, students also become teacher. Learning and distributing that learning to another, still he's always student. None can finish his learning, his inquisitiveness, inquiry.

Kṛṣṇānusandhāna can never be stopped, cannot come in a stagnant position, kṛṣṇānusandhāna. It is continued eternally, kṛṣṇānusandhāna, how to search, and how to satisfy Kṛṣṇa, no end. No end of satisfaction to Kṛṣṇa. As much as he will try to satisfy, so much so he will think that, 'I can't satisfy Him.' That is the very nature of the quest, infinite, we are told, because it is infinite. But still we are in the element, though we think we are in want, we are searching, but still we are in the element, not misconceived ego. Kṛṣṇānusandhāna, kṛṣṇānusandhāna, everywhere, it cannot be finished, kṛṣṇānusandhāna, search after Kṛṣṇa, it is never ending, can never be finished. Sweetness, more sweetness, more sweetness, more charming, more charming. A race cannot be run, to commence a race that can never be run to its finish.

So scientists, they're also after searching of infinite, but in the plane of exploitation, that is the difference. The plane of renunciation and the plane of self distribution, plane of love, the plane of dedication; that should be done. Everything we shall search after to satisfy Kṛṣṇa, for the centre, not for any part, the central interest. We shall work in the interest of the central necessity, the central arrangement. Hare Kṛṣṇa. Search is there, search, how to satisfy my Lord. How to satisfy my next superior who is in his higher way trying to satisfy his higher master: in this way to Kṛṣṇa, in this way. Energy with more energy, more and more energy, but the plane is a different one. No cessation of energetic movement in any time, always a dynamic character. A servant should be more dynamic than the master. But the master in his position he will also try to be more dynamic to give rest to his own master. In this way they will find more dynamic, all dynamic. Through sweetness also dynamic in its self distribution, Mahāprabhu is also incest distributing Himself, His sweetness. He's also of dynamic character. Cooperation, action, reaction, difference of plane in our life. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, you said that mercy is the highest conception of the truth. Could you give us an example?

Śrīla Śrīdhara Mahārāja: Ke bolchen?

Devotee: Mercy is the highest conception of truth. She wants an example of that.

Śrīla Śrīdhara Mahārāja: Mercy, the highest conception of truth, yes. There is in Mahāprabhu, Aparadhe vicara te nahidhi [?] Jagāi, Mādhāi, they came to oppose Mahāprabhu and His campaign. Who came to distribute Divine Love, Jagāi, Mādhāi opposed, but they were pardoned, and also they got the high position of a devotee, that prema. Pūtanā came to kill Kṛṣṇa with poison in a motherly form, but apparently she was killed by Kṛṣṇa in some way or other, but elevated her soul to the highest position, through mercy.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [Śrīmad-Bhāgavatam, 3.2.23]

"Whom should we go to seek for my best achievement than Kṛṣṇa who even forgave His slaughterer and gave her the highest position of a mother, motherly position?"

So there we find mercy over justice.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Nityānanda Dayal. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Do you follow?

Akṣayānanda Mahārāja: Yes, she follows.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Mādhava Prabhu not yet come?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So we may finish today here.

Devotees: Jaya oṁ viṣṇu-pāda...
...
Devotee: Mahārāja, when we first become devotees it is said that Kṛṣṇa doesn't accept any of our offences. So in the beginning we make advancement very quickly, and then after some time that advancement slows. Can you explain what those offences are?

Śrīla Śrīdhara Mahārāja: What does he say? Who is he?

Dhīra Kṛṣṇa Mahārāja: This is Mahātmā Prabhu.

Śrīla Śrīdhara Mahārāja: Mahātmā Prabhu, newly come?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Come from where?

Dhīra Kṛṣṇa Mahārāja: South Africa.

Śrīla Śrīdhara Mahārāja: South Africa. What is his question?

Dhīra Kṛṣṇa Mahārāja: His question is that when we are newcomers to Kṛṣṇa consciousness it appears that we make some rapid advancement...

Śrīla Śrīdhara Mahārāja: Yes, then little retardation?

Dhīra Kṛṣṇa Mahārāja: Yes. So what is the explanation?

Śrīla Śrīdhara Mahārāja: It is mentioned in Viśvanātha Cakravartī Ṭhākura's book [Mādhurya Kādambinī, p 15], he has classified, utsāha-mayī, ghana-taralā, then viṣaya-saṅgarā, in this way five stages in the beginning, sometimes it is seen like that. In the beginning that is utsāha-mayī, with much enthusiasm one approaches the cause. And then gradually, ghana-taralā, sometimes it is enthusiastic and sometimes depression, in this way, viṣaya-saṅgarā. Then again he may come to his former position also. Then he's saṅgarā, he's very much busy for his fame as a devotee. So many sub-divisions have been mentioned in the first stage. But the only remedy is to engage oneself in the service under proper guidance, saṅga, sādhu-saṅga. That can help us, mostly, in general. Whatever disadvantage we feel in our way, mostly they can be compensated by the association of sādhus. Unconsciously we may make progress there. So to live in the organisation and to have a position.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] / sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position, to associate with such saintly persons will help us the most to progress towards the ultimate goal."] [Bhakti-rasāmṛta-sindhu, 1.2.91) & [Caitanya-caritāmṛta, Madhya-līlā, 22.131]

Of similar temperament but superior to myself, such association will help us a great deal, and also when sādhu is not available then śāstra saṅga as much as possible. But it happens in many cases, but we shall try to avoid it, avoid this, because the attainment is very valuable and time is very short. After this human birth, if I'm posted somewhere else as a result of my previous karma

then the condition will be more helpless and hopeless. So śāstra has given instructions to us to utilise the time which is before my death.

Anu mrtya yavat [?] So long I am this side the death, I shall try my utmost to utilise this valuable time for this purpose. Otherwise the alternative, visaya kula sarva tasvat [?] What engagement I shall get, alternate, in the opposite side, that will be available everywhere. Wherever I shall go, there this viṣaya saṅga, my sense pleasure will be available everywhere.

Only through sevā my own self, the most valuable thing, that cannot be had anywhere else, but only in this human birth, and only with the company of the sādhus, the association of the devotee. So much trace has been laid on this sādhu saṅga. And we have also read, heard, and by our experience we have been informed that sādhu saṅga, Vaiṣṇava saṅga, sevā, that is the most important thing.

Though in the beginning a beginner devotee, beginner, he may not even tolerate, "That sādhu saṅga, he's also after a man. There may be some other alternatives but why they put so much trace on the sādhu saṅga?"

Vaiṣṇava sādhu saṅga means sādhu sevā. Sādhu means Vaiṣṇava, Vaiṣṇava sevā. Sevā means by submissive listening also we can serve him, not only personal service. That is also very valuable. But at least to have, to avail oneself of the chance of listening, coming in close connection with sādhu, intimate connection with the sādhu. The sādhu means Vaiṣṇava. His inner existence is always busy in the service of Kṛṣṇa in higher type. And that influence if I can catch, immediately I may be rich in my serving attitude. Sādhu and śāstra, these two can help us a great deal in our progress. So anyhow to manage that otherwise no other way, no other way. Those that are interested in such things for which I have come, those with real interest, I must have association of them. They know the value for which I'm hankering, so they will take the necessary action to help me. They appreciate the wealth for which I'm searching after. So only they are my intimate friend. And it is their interest also to increase their number to help that others may also be servitor of his Lord, it is their interest, so common interest he has got with me. So anyhow that association we have to secure, for the retardation, the slackness, the lethargy, that that may vanish, and we may feel more earnest necessity and do accordingly.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I'd like to ask a question. I'd like to know what is meant by the term acyuta-gotra.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Gaura Keśava dāsa.

Akṣayānanda Mahārāja: Gaura Keśava. Yesterday he came.

Śrīla Śrīdhara Mahārāja: From where?

Gaura Keśava dāsa: From Bangalore, South India.

Śrīla Śrīdhara Mahārāja: From? South India. Where? Bangalore. Whose disciple?

Gaura Keśava dāsa: Prabhupāda.

Devotees: Swāmī Mahārāja, our Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: How long?

Gaura Keśava dāsa: Six years.

Śrīla Śrīdhara Mahārāja: How long you are in connection with ISKCON?

Dhīra Kṛṣṇa Mahārāja: Six years.

Gaura Keśava dāsa: In connection with ISKCON for about nine years.

Śrīla Śrīdhara Mahārāja: Nine years. You have got both the initiations?

Gaura Keśava dāsa: Yes.

Śrīla Śrīdhara Mahārāja: Your previous acquaintance? What was your name?

Gaura Keśava dāsa: My previous name? My previous name was Greg, karmī name, Gregory, English name. I'm from Australia originally.

Śrīla Śrīdhara Mahārāja: Oh, from Australia. Now, what is your question?

Akṣayānanda Mahārāja: What is the meaning of acyuta-gotra?

Śrīla Śrīdhara Mahārāja: Do you know the Sanskrit word acyuta?

Gaura Keśava dāsa: Yes.

Śrīla Śrīdhara Mahārāja: What is it?

Gaura Keśava dāsa: It's a Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The derivative meaning, na cyuta, acyuta, cyuta means which is separated, comes down, falls down, cyuta. Na cyuta, who never deviates or falls down, acyuta, always can maintain His eternal position that He's acyuta, always maintaining His position as eternal, not cyuti, no deviation, no separation, no fall from the original position. So acyuta-gotra...

End of 82.02.25.C_82.02.26.A

Start of 82.02.25.D

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...that to give us warning it has been shown like that. Just as the Lord Himself sometimes comes to teach us, taking what is impossible, taking Him in him only to show, so bhāva bhakti. What to speak of bhāva bhakti, it has also...

...

Mādhava Prabhu: ...yes, as usual, the meetings have not yet started, just preliminary discussions. I had a long discussion with Rūpānuga.

Śrīla Śrīdhara Mahārāja: Yourself?

Mādhava Prabhu: Yes. The President of the GBC, for this year, until the early morning hours, so I did not come this morning because I was so tired from the discussion last night. But he brought up many interesting points, and he requested that we'll not make the points known to the others in general so that his position does not become known by anyone because he's going to be the Chairman and he doesn't want to appear to be on one side or the other. So he said, he wants first of all to send his respectful obeisances to you, and that his main concern is that no one will offend Śrīdhara Mahārāja. He's afraid that anyone may offend you. He wants to avoid such things, because he feels it would be very damaging to anyone's spiritual life. So then he brought up some questions which I have for you.

Devotee: Rūpānuga's President of GBC?

Mādhava Prabhu: Rūpānuga, he's GBC.

Dhīra Kṛṣṇa Mahārāja: He's Chairman.

Śrīla Śrīdhara Mahārāja: For the coming year he has been appointed Chairman of the GBC.

Mādhava Prabhu: He came here many years ago and he was very impressed with your good self, and then recently he came when some of the...

Śrīla Śrīdhara Mahārāja: With Swāmī Mahārāja?

Mādhava Prabhu: Yes, he also came by himself I think.

Dhīra Kṛṣṇa Mahārāja: Nineteen seventy four was our first international festival. He came at that time.

Mādhava Prabhu: Then he came during the time when the GBC inquired about the Guru issue, also.

Dhīra Kṛṣṇa Mahārāja: Nineteen seventy eight.

Mādhava Prabhu: So he said he's always been very impressed, and he wants establish some relationship with you, but he's not able to do so now because of the social consideration.

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: He wants to establish some relationship with Your Divine Grace, but because of the present unfavourable social environment he's unable to do so.

Mādhava Prabhu: Well, one of the main...

Śrīla Śrīdhara Mahārāja: What about Caru Swāmī, he says?

Dhīra Kṛṣṇa Mahārāja: Caru Swāmī, nothing, he said nothing.

Śrīla Śrīdhara Mahārāja: Now what is your decision, now?

Mādhava Prabhu: My decision is finalized.

Śrīla Śrīdhara Mahārāja: Finalized?

Mādhava Prabhu: Yes, before I went there, so I am staying firmly at your lotus feet. But he kept raising one point that I think is – maybe you can explain for us. That point is that he says, "Prabhupāda gave a general instruction that we should not associate with his God-brothers."

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: He said, "This is a general instruction." He said, "He may have given some particular instruction to some devotees that they can come here," he said, "but in general he said we should not associate with them. And he said that this association means that we should not take initiation from them. That although he instructed particular devotees that they can come, he did not in particular instruct me that I can come. This instruction that he gave to the GBC also, was they could come to you for philosophical questions, was also given just to the GBC, and not to the others." And this was his argument, one of his arguments.

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying that our Guru Mahārāja's general instructions...

Śrīla Śrīdhara Mahārāja: Yes: that I understood.

Dhīra Kṛṣṇa Mahārāja: "Do not associate intimately. Intimately means also, taking initiation, and such things. He's saying, he gave another general instruction to the GBC, they can come and hear from you on some philosophical matters. But he did not tell the devotees who are under the GBC that they may come." So he was saying that Mādhava, he did not get any specific instructions that he can come.

Śrīla Śrīdhara Mahārāja: Hmm? He has given specific instructions...

Dhīra Kṛṣṇa Mahārāja: Has not given to Mādhava any specific instructions. To a few devotees, he gave some specific instructions, Acyutānanda, Rāmānuja, some others, but he did not give him any specific instructions like that.

Mādhava Prabhu: So therefore, "I'm not following Prabhupāda's order."

Śrīla Śrīdhara Mahārāja: What specific advice was given to Acyutānanda? What was that? Not to come to me?

Dhīra Kṛṣṇa Mahārāja: No, that he should come to you and take your advices, instructions.

Śrīla Śrīdhara Mahārāja: Yes, in the beginning.

Dhīra Kṛṣṇa Mahārāja: Yes, and that's where he mentioned you are śikṣā Guru.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Do you know anything what is the fate of my request, the letter requesting omission of the....

Dhīra Kṛṣṇa Mahārāja: God-brothers.

Mādhava Prabhu: Yes, I told that to Rūpānuga, and he said, "Yes, this is a very good idea, that we should not do this." He has agreed.

Śrīla Śrīdhara Mahārāja: Yes, very good.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja _____ [?] criticise _____ [?]
_____ [?] further publication will omit _____ [?]
_____ [?]
_____ [?]
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?] So, not any particular question to me?

Mādhava Prabhu: Well, this one point. How do I respond to him? I told him that Prabhupāda's instruction to us was to approach a qualified person who is spiritually giving instruction.

Śrīla Śrīdhara Mahārāja: ____ [?] open. So that they may not be mishandled by the outsiders, so such precaution he must have pronounced, so that they may not be misguided and enticed. But not that the path of progress towards the higher realization of devotion that he has banned thereby.

Suppose you have come from some school to take Christianity. But there also that sort of instruction and request to the authorities must have been given previously, to the Catholic Church, or to any organization. That, "You must not mix with outsiders, so that your spirit may be disturbed. You must observe the authority." Just as in the case of the catholic, the Pope.

Such instructions are, precautions, are always given in every religious view or sampradāya, society. But still, who are seekers after truth, they may not care for that and they'll come out to seek the real, the concrete truth, not the stereotyped thing that was followed from ancient time. Everyone, more or less, they're under particular religious, social binding. And it is, as I told repeatedly, in Bhagavad-gītā.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

Very strongly here it is advocated, that, "Don't leave your own religion, conception of your spiritual duty. Don't leave your present position. But rather you should die, and after death, some change may come. Don't leave your position." Then,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

It is also there. So it should be considered that to maintain our present position, we are recommended so strongly because we may not fall down. But if I get chance of advancing, then

with risk we must try to go ahead, if such opportunity I get. No risk no gain. But I must be sure that I'm advancing, in the name of advancement I'm not going down. That sort of self satisfaction, self decision, clear conscience, we must have. I'm going ahead. Not in the name of going forward, I'm going down. Mainly I'm justified to leave my present consolidated position. Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ. The duty, in the consciousness of which you have taken your stand at present, rather die therein, don't leave the position. Very strongest terms it is told there, but again there is, sarva-dharmān parityajya, if that clear call of advancement will come, one cannot but take the risk of advancing, going ahead.

Mādhava Prabhu: Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Prabhu: So another point that he made, criticism, was that, about yourself, that you did not follow the order of Bhaktisiddhānta Saraswatī about the GBC, that instead you wanted to establish one Ācārya, and uh...

Śrīla Śrīdhara Mahārāja: I can't follow.

Dhīra Kṛṣṇa Mahārāja: He is saying that Rūpānuga has brought up this criticism against yourself that Śrīla Bhaktisiddhānta, he wanted that among the GBC of Gauḍīya Maṭha, who were successful, that a self-effulgent Ācārya should come forth...

Śrīla Śrīdhara Mahārāja: Then wrong information. The GBC was in our favour. The GBC, after the tenth or thirteenth day of departure of our Guru Mahārāja, GBC was formed. Then there was division, and five against, and eight in our side, we followed GBC.

Dhīra Kṛṣṇa Mahārāja: Well they're saying that you created the division.

Śrīla Śrīdhara Mahārāja: No. Yes, I created means I supported, and got in my side eight in number, in the beginning. And then in the next stage, when I was frustrated, two years after, then of course I left. The minority GBC, they put a case on high court, on the basis of the will, and the case was going on between two parties. Then the majority portion, the number eight, they're in possession. Mainly more than eighty per cent of men sided on our side, came on our side. But after two years when I had some cause to be frustrated with the Ācārya, then I retired. And then after long time, after twelve years after the departure of our Guru Mahārāja, I affected a compromise between the two parties, the two litigating parties.

Dhīra Kṛṣṇa Mahārāja: But Rūpānuga he's saying that in the letter he received from our Guru Mahārāja, that our Guru Mahārāja is saying that you are responsible for disobeying the order of Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: No. I supported a particular party, their division, and I supported one party according to my own opinion. But the GBC divided, thirteen members, five one side, and eight another side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I was in the party of the eight team, majority.

Devotee: _____GBC_____ [?]

Śrīla Śrīdhara Mahārāja: I am not a member of GBC.

Dhīra Kṛṣṇa Mahārāja: Right, but you told us...

Śrīla Śrīdhara Mahārāja: But when that eight again formed full GBC, eliminating those five, and they had requested me very earnestly to be a member of GBC, but I refused. I did not enter into GBC any time. I was always outside.

Dhīra Kṛṣṇa Mahārāja: Right, but you said that Siddhanti Mahārāja said that your influence was so great that you convinced.

Śrīla Śrīdhara Mahārāja: Yes, and my support of this party, majority party, my support was very valuable. And they say, for my support, they got the majority, overhead majority, Siddhanti told. But I had also in my mind, I did according to my conscience clear, and I had in my mind that Professor Sanyal, his support was most valuable, Professor Sanyal. But Siddhanti said, "No, your support was most effective."

Dhīra Kṛṣṇa Mahārāja: But what did the five want?

Śrīla Śrīdhara Mahārāja: What?

Dhīra Kṛṣṇa Mahārāja: The five, the eight wanted Vasudeva, were in favour of Vasudeva, and the other five, what did they want?

Śrīla Śrīdhara Mahārāja: They wanted many Ācāryas. Generally those five, they were opportunist. So, we wanted to purify the mission, at least I, and many like us, wanted to purify the mission, because those five were, generally _____ [?] just as Bon Mahārāja. Then there was Nemi Mahārāja, then Kuñja Bābu, who was exploited for his family interests. And so many, they were something like notorious for their ill conduct. But we wanted to purify.

Devotee: _____ [?] Paramānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Paramānanda _____ [?] Paramānanda, Bon Mahārāja, Nemi Mahārāja, Bhāratī Mahārāja _____ [?] Professor, Sundarānanda, Tīrtha Mahārāja, Keśava Mahārāja.

Devotee: Keśava Mahārāja_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, they say that you are against things like GBC in principle, because you like dictatorship...

Śrīla Śrīdhara Mahārāja: Yes. When I left I was requested by Sanyal whom I revered to certain extent. Now the decision of the GBC, that's the second GBC, "You must obey."

But I told, 'No. GBC, I have no charm for GBC. And the property under GBC, who has got some temptation for that, he's compelled to obey the GBC. But I want to serve under the guidance of a Vaiṣṇava. So, wherever I shall find a Vaiṣṇava, my interest will be to serve under his guidance. And if I don't find, I shall retire and I shall follow my own conscience.' That was my statement, at that time, a little harshly.

So much so, that the different parties wanted to make myself as Ācārya, the Keśava Mahārāja's party, the Mādhava Mahārāja's party.

But I refused. 'No. Because there are senior brothers, there are many, senior members, and I won't be able to follow their guidance. I want to keep my conscience clear. So, because I won't be able to follow them, who is their majority, so I did not take the position of the Ācārya offered by them. I came here to live separately. I tried once, but when failed, then I thought that I will not remain subservient to anyone in the mission.

Dhīra Kṛṣṇa Mahārāja: So, the point that they have to question is that, see, they heard from our Guru Mahārāja that Śrīla Bhaktisiddhanta's order was that a strong governing body be formed.

Śrīla Śrīdhara Mahārāja: "Form a Governing..." in his last days that was published in a paper. "Form a Governing Body of ten or twelve, but Kuñja Bābu will manage as long as he lives. Kuñja Bābu's intelligence excels that of all." Then, last words: "I am indebted to Professor Sanyal, Bhakti Sudhakar Prabhu." Then, "Vasudeva may help to preach the rūpānuga instructions. Bhāratī Mahārāja should to look to the Mission." So several, such sayings were there.

Dhīra Kṛṣṇa Mahārāja: Didn't he also say something about love and rupture?

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: Should have the same end?

Śrīla Śrīdhara Mahārāja: Then he told Kuñja Bābu, he asked Kuñja Bābu, "To be courageous and callous." He asked Kuñja Bābu. "Love and rupture," yes two words. "Both desirable if for Kṛṣṇa, if we are to face rupture or love, we must do it for Kṛṣṇa." That was one point.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Mādhava Prabhu: So, Mahārāja, did Bhaktisiddhānta Mahārāja ever say that one Ācārya should not be chosen?

Śrīla Śrīdhara Mahārāja: One Ācārya?

Dhīra Kṛṣṇa Mahārāja: Did he ever say that they should not select only one Ācārya?

Śrīla Śrīdhara Mahārāja: No, never. He was silent about the question of Ācārya.

Dhīra Kṛṣṇa Mahārāja: Didn't everyone wonder?

Śrīla Śrīdhara Mahārāja: But whatever he, he was sick, what he told that was not we have thought, we thought afterwards the Governing Body would select some Ācārya. When the Governing Body was formed, that day Mādhava Mahārāja, he was Hayagrīva Brahmacārī, he proposed first that, "Who will be the Ācārya? We shall go out for preaching, and people will come to enquire, 'who is the next successor of your Guru Mahārāja? What should we tell them?" Kuñja Bābu, the management with whom he was little enraged. "That we shall see hereafter. Why you are so busy with that question?" And he was silenced.

Mādhava Prabhu: Another point that he was interested in was the idea of the GBC being above the Ācāryas. You have said that that is not correct.

Śrīla Śrīdhara Mahārāja: Eh, what does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying that Rūpānuga, or this position was expressed, that the GBC they're the ultimate authority.

Śrīla Śrīdhara Mahārāja: They?

Dhīra Kṛṣṇa Mahārāja: They are ultimate managing authority.

Śrīla Śrīdhara Mahārāja: They are?

Dhīra Kṛṣṇa Mahārāja: The ultimate, final.

Śrīla Śrīdhara Mahārāja: Ultimate authority.

Dhīra Kṛṣṇa Mahārāja: Above even the Ācāryas. And you have said previously, this is not the correct understanding.

Śrīla Śrīdhara Mahārāja: Yes, I told. I told. The management is the function of the kṣatriya organizer, and the Ācārya, they are of brāhmaṇa class. An Ācārya should not be put at the disposal of the management. That is my opinion. There should be some Ācārya Board. Another committee there may be, the experts in the śāstric knowledge. They may be consulted, by the Ācārya? And GBC will manage under Ācārya Board: that is my conception. The management is the activity of a kṣatriya. And the Ācārya: that is the function of a brāhmaṇa who are more given to philosophy and śāstric knowledge, but that does not care much for the organization. They are more devoted to the philosophy, to the ontology, to the spiritual practices, and the spiritual enquiries, and the publishing of the śāstra, etc. Their time should be more devoted towards that. The ontological side, they should represent. And the money matters and the administration, that may be with the GBC, the GBC. And they should be under the direction of the Ācāryas. That is my point. I don't approve that the GBC, that the Chairman he'll be with the Ācārya Board and the Governing Body mixed, and the Chairman will be one GBC. That is dishonourable to the Ācārya. Ācārya, they should be more or less to be thought like having some Divine representation, so faith, more faith in the Ācārya than the administrators.

Just as in varṇāśrama, the brāhmaṇas are Ācārya. They do not make much of the monetary and the administration. Money is given to the vaiśya, finance. First knowledge, second administration, kṣatriya, third finance, and fourth general labour: that is the ideal varṇāśrama, in the Vedic expression. And here begins the Vaiṣṇava cult, in a very crude form and then it advances towards, varṇāśramācāravatā, in Rāmānanda-Saṁvāda. First began with varṇāśrama. Then, it is developed into Kṛṣṇa consciousness gradually. The basis is varṇāśrama. So in this mundane world varṇāśrama should be the system through which people have connection with the spiritual life of high type.

Mādhava Prabhu: So when the Ācārya is a GBC?

Śrīla Śrīdhara Mahārāja: Ācāryas, they may consult with one another, real Ācārya, sincere and real Ācārya who has got more affinity towards devotion and the śāstra and ontology. More attraction towards that, than to make money and men: that should be the symptom of an Ācārya. He will be more or less indifferent to the material acquisition. And his tendency will be towards higher realizations, and he'll try to distribute that amongst the people, in such way. And the administrator, financial administration, all these things, that should be done by the experts of that department. But the cultivation of the śāstra, and the realization of the truth, and suggestion what should be done about the publication of śāstra, all these things. And such education, may be in charge of the syllabus in the school, colleges, all these, the knowledge department, that should be with the Ācārya. And the property dispensation that may be under the guidance of the Ācārya: or collaboration. Management must not go to control the scholars.

Mādhava Prabhu: So when the Ācārya is a GBC is that some conflict?

Śrīla Śrīdhara Mahārāja: Ācārya Board, about the spiritual matters the Ācārya Board's decision will be final. And in consonance with that, the Administrative Board, they will try to manage.

Mādhava Prabhu: There is no conflict if one is both Ācārya and GBC?

Śrīla Śrīdhara Mahārāja: Then, a general body of them and another, I told, suggested, that the experts in the śāstric knowledge, may not be Ācārya but scholars, they can help the Ācārya. And also the GBC minimised to keep harmonious connection.

Dhīra Kṛṣṇa Mahārāja: He's saying, is there any problem for an Ācārya to also be a GBC, administrator?

Śrīla Śrīdhara Mahārāja: Ācārya may be GBC, but who is not Ācārya, he will go to control Ācārya that is awkward. Non Ācārya will go to control Ācārya that is awkward thing.

Dhīra Kṛṣṇa Mahārāja: Yes, very clear.

Śrīla Śrīdhara Mahārāja: Ācārya must have such reliable position, not a man of suspected character. And the zone that also may be in an ordinary sense, but the stalwarts of every zone, they should have some free choice of their Ācārya, whom he can really put faith in, he will take him good. Because he's in a particular zone, without his free choice he's forced to take that man as Ācārya, he has no faith, he has forced initiation, that is also not good. They should be allowed to select their Ācārya whom they can really put faith in. An ordinary man in a particular zone, he can take the Ācārya, he's primary student. Primary students they will have the local school. But those that can go out and mix with all the Ācāryas, they should be given chance to choose their own Ācārya, Gurudeva. That will be natural. The faith will have its full play. It's a question of faith, not of administration. The question of faith has the first importance, if one is natural towards. The transaction of faith, free faith, free relationship, free choice, otherwise only administration purpose, one is forced to accept a particular Ācārya. That, I think is unnatural, artificial thing. So when administration comes to take the first position, then these things will come. Free transaction, sincere and free! Gaura Haribol. Gaura Haribol. Gaura Haribol.

Mādhava Prabhu: There was a rumour that you said that the GBC meeting was meaningless, because it is all relative.

Śrīla Śrīdhara Mahārāja: All?

Mādhava Prabhu: Relative.

Śrīla Śrīdhara Mahārāja: Yes. From the absolute understanding, I don't think that GBC is supernaturally a perfect body. I don't think. As much as they will come with their decision to the

Absolute truth, as I can conceive, I shall give so much value to it. I have got some knowledge, and I am not going to submit my own spiritual experience blindly to anyone and everyone. Last year I told after the decision of the GBC, 'It is unfortunate and injudicious.' A bold remark I made. I've got my own _____ [?] range, logical.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? _____ [?]

Bhāratī Mahārāja: Prerogative?

Śrīla Śrīdhara Mahārāja: No. The world of consideration, a range of a particular universal discourse, universal discourse, logical term: the point on which we're discussing, the range within the range.

When I was in Madras, one judge, Rāmānuja, named Vallabhacari, afterwards he was the chairman of the Supreme Court of India, Supreme Court from Madras, when one day I approached him, he told that, "Swāmīji, I have no faith in any organization, because I have reason to believe that in Ancient India, in the Ācārya in the preaching system, there was no organization, all individual enterprise. In Purāṇa, in Vedic time and in other time, always we find that no organization in the religious matter we found, no trace. It came with the Buddhists first, and they're out of Vedic culture, veda namaniya, they did not accept Veda."

I only replied him, that, sango śakti kalau yuge. It is mentioned in scripture, Vedic, Vedānta scripture somewhere...

[Śrī Caitanya Mahāprabhu came and introduced saṅkīrtana - sango śakti kalau yuge. "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] [The Search For Śrī Kṛṣṇa, p 109]

End of 82.02.25.D

Start of 82.02.25.E

Śrīla Śrīdhara Mahārāja: ... the professors of Sanskrit, professors, paṇḍitas, Ācāryas, they're all individual case, that according to their scholarship, according to their honesty, śāstric knowledge, their realization, they will sign this, could make many disciples. But not that, and only following his disciples of course, but none in an organized way. He must be disciple to that person, cannot be, that system was here. That is artificial. In our case what should we do?

I came from a brāhmaṇa paṇḍita family of high, good name. Then, we had our family Guru, but I had no faith in them, as gṛhastha. From my childhood, I thought that I must have a tyāgī

whose life is exclusively given for the truth. I must have such a Guru. I want to improve my connection, my condition, so from childhood I had such aspiration.

Then suddenly, when I was fourth year student, my age was twenty two or three, suddenly a change came, and it seemed very critical change. And at that time I came across the life and teachings of Mahāprabhu. And almost I surrendered. Then afterwards when I had to search for Guru, then necessarily: 'who is the best man, best soul in the sampradāya of Mahāprabhu?' That was my quest.

I searched in different places. So many Goswāmīs, they're paṇḍitas but they have no renounced life, the śāstric knowledge, but they're all family men, many, in dedicated life. And those that are apparently dedicated, this bābājī class, in our section they were notorious for their character-less-ness and also for their ignorance, want of knowledge, mostly, in śāstra, the bābājī class. Some sort of bābājīs given absolutely to knowledge of śāstra can be found, but still not so much impression in their advices, instructions, or words.

At last I came to Ācārya of Gauḍīya Maṭha. I found exclusively, exhaustively devoted to Mahāprabhu, and with strength, so much inestimable strength and exclusive adherence, following the instructions of Mahāprabhu. And I gave my head there. _____ [?] This is my position.

So I have my independent characteristic, in my own way from the bottom, from the foundation of knowledge which I have acquired. Some family contribution, in my family there was the nyāya śāstra, Indian logic, then Purāṇa, and Bhāgavatam, and the Smṛti, all these departments of śāstra. Not so much Vedānta of high type: that had not cultivation there.

So Prabhupāda accepted me with a little, greater affinity, affection. I may not mention every personal questions, but generally my example and personality had some respect in the Mission. Hare Kṛṣṇa.

Mādhava Prabhu: The letters from Rāmeśvara Mahārāja to yourself, they want a copy of those letters, to see what offence has been made.

Śrīla Śrīdhara Mahārāja: What offence?

Mādhava Prabhu: What offence? I explained that Rāmeśvara had written one letter that was offensive, and they want to know what it is that he said.

Śrīla Śrīdhara Mahārāja: Offence to whom?

Mādhava Prabhu: To yourself.

Dhīra Kṛṣṇa Mahārāja: To you.

Śrīla Śrīdhara Mahārāja: Who says it is offence?

Mādhava Prabhu: I was explaining that Rāmeśvara had written a letter which you became offended by.

Śrīla Śrīdhara Mahārāja: In his position of an Ācārya he came to call for explanation why I had given initiation to someone whom was already initiated by him. But the fact that I faced, that the disciple lost his faith in Guru, and knowing that the Guru also rejected the disciple. And the rejected disciple came to me. I delayed and enquired, and when I was satisfied; generally I tried to reinstate his faith to his former Guru, he might have committed an error. But with some evidence also he came out that he could not put his faith in the Ācārya, for some undesirable deeds, and also no possibility of reinstating his faith in his former Ācārya, Rāmeśvara. Then I came to know that Rāmeśvara Mahārāja when he came to know that he has lost his faith in him, he rejected him. When Rāmeśvara Mahārāja had rejected him, I came to know by some evidence: then I gave him connection.

Mādhava Prabhu: Would you like them to have a copy of that letter?

Śrīla Śrīdhara Mahārāja: What I wrote to him?

Mādhava Prabhu: No, his letter...

Dhīra Kṛṣṇa Mahārāja: No, Rāmeśvara, his letter to you.

Śrīla Śrīdhara Mahārāja: The copy is here, three letters or two letters, perhaps there's a copy with Akṣayānanda Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Yes, they would like to see.

Śrīla Śrīdhara Mahārāja: They may like to see, yes you may take. We're keeping a copy here of the letter.

Rāmeśvara Mahārāja is calling for explanation from me from the absolute position of an Ācārya. But I do not look on him as an Ācārya holding some absolute position. And plainly speaking, I think that my experience about the spiritual world and position of the Ācārya is superior to him. And it is somewhat accepted by his own Ācārya, Swāmī Mahārāja. It shows his ignorance, that he's 'master' of the world, of a particular province, a particular section. It is not a property of this world that we should demand. The atomic jīva is free. Jīva is endowed with free will. That cannot be dealt like a property, material thing.

Our Guru Mahārāja, his ideal was to deal the disciples in general, that a leaf, a flower, offered to the Deity, how should one deal with the flower? Flower when come in connection with the Deity. So soul is offered to the holy feet of the Deity, of Kṛṣṇa, he should be considered as honourable, as pure. And he used to give praṇāmas to the śiṣya also. But there is such estimation in the background. And whenever the Guru is compelled to punish or to abuse the śiṣya that is his pralapita: that he's possessed by particular tendency only, particular emotion that he does so, not in normal position. When Guru goes to abuse and punish the disciple, at that time he's not considered to be in proper mood, but the mood of punishing that especially

comes from Kṛṣṇa. That is pralapita, abnormal. And normally they say that as giving flower, and I have offered him to the holy feet of Kṛṣṇa, so he should be seen with some respect. The śiṣya should be seen with some respect. That is the ideal. He's living, soul, and he wants to go to Kṛṣṇa and comes for my help. He's not my slave, but honourable relation.

We are taught from the position of a man who's endowed with delegated power, not naturally. Rank is but the guinea stamp, man is the gold holder. Everywhere, the stamp and the man, the rank and the man, both should be considered. The rank is not everything.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You can see the letter from Akṣayānanda Mahārāja _____ [?]

Mādhava Prabhu: So he likes very much that I go there and speak with him on regular basis. He wants that I go there...

Śrīla Śrīdhara Mahārāja: Who?

Mādhava Prabhu: Myself, Rūpānuga.

Śrīla Śrīdhara Mahārāja: Rūpānuga Prabhu wants that you should go there and?

Mādhava Prabhu: Regular way to communicate with him about what is going on from here, because he does not know.

Dhīra Kṛṣṇa Mahārāja: He wants, Rūpānuga wants that Mādhava Prabhu may come there and inform him of what is coming from this side.

Śrīla Śrīdhara Mahārāja: About _____ [?]

Mādhava Prabhu: The main topic of discussion of the GBC meeting is yourself, and the devotees who are coming to you. So he wants there to be communication between this side and that side so that any problems that come up they may be clarified easily.

Śrīla Śrīdhara Mahārāja: I have no any special desire for this, only that will come to me, my first tendency will be to avoid them. But if I can't avoid then I shall give some attention. And then if I find that they desire help then I will try to render help according to my small position. That is my principle all through. I don't like to go against the GBC, nor I like to submit to their decision. They're independent. I am also independent. I'm not going to interfere with their activities. But when that report of their activities comes to me by anyone and seeks some advice from me, I give my, I'm independent man, I give my own instruction as I understand to them. And they're free to take it or not to take it. That is my position, open position. I'm not sold to any plan of my life, specially, and my plan always in the line of compromise.

I'm not _____ [?] but my tendency is always to minimise and compromise and harmonise. My general nature is such. But still I'm a man of independent understanding, and independent opinion, and independent realisation, and I differ from many of our own section. I can't submit to their realisations, their thought, their advice. I'm independent of them. I don't go to interfere with anyone's activity, but when it comes to me I give my independent decision, and generally I stick to that, whether they take it or does not take, it does not matter much with me. So I'm not their friend, neither their foe. More friend than foe. But still I have my own understanding, own conscience, and I'm open to all that come to me for advice, I give them advice _____ [?] But I have no time, nor age, nor energy to take any responsible charge of anyone or any action, in this time, of this era. And previously, when I was young I had also no such mentality.

I have got three stars with much influence on me. One is Buda [?], that means some childish and some creative nature, childish and creative nature, mainly. And Bṛhaspati, vedavit, a sober and master of ontological type. And Soni [?] represents indifference, independent characteristic, without caring anyone, and no aspiration, even for the disciples_____ [?] And if some connection with the lowers section, that is the nature of Soni, the spirit of our own highest benefit in my life. And to give us that connection is really the Sun, so a very auspicious connection . And also the Bṛhaspati has a favourable relation with Moon. That is also very good I am told. But still I have not got that. I've got some ontological knowledge but my understanding does not allow me to organise, and give shelter to, to take responsibility of any Mission or other help of any high standard: that won't allow. And Bud [?] some playful and some frivolousness, with simplicity to mix with the child, childishness, childish simplicity and playful temperament, that is Bud [?] And Bṛhaspati, the solar, the ontological capacity, and strong common sense, and clear decision, all these things. And the Soni [?], the habits of abnegation, not of accommodating temperament. That is the present characteristic in me.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. So you are to go back this night?

Mādhava Prabhu: No, no. I will go tomorrow night.

Śrīla Śrīdhara Mahārāja: Tomorrow morning, oh, night, there is time.

Mādhava Prabhu: Yes.

Śrīla Śrīdhara Mahārāja: You may think what to do. If you like you can take the letter.

Mādhava Prabhu: Ok.

Śrīla Śrīdhara Mahārāja: They may not find anything objectionable. First you see if there's anything objectionable. The play is of hesitative tone.

Dhīra Kṛṣṇa Mahārāja: Challenging, they have a challenging spirit.

Śrīla Śrīdhara Mahārāja: And now, perhaps as a policy they want to express that, 'I'm not to be blamed. But there are some followers of Swāmī Mahārāja who has taken me, dragging me to this position which is blameable.'

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: 'And Dhīra Kṛṣṇa Mahārāja, and he's the most wretched person who has taken this bold step, revolting against GBC. And he's trying to establish a second organisation, taking my name, to fulfil his own ambition.' Something like that their complaint is.

Mādhava Prabhu: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: But I find that Dhīra Kṛṣṇa Mahārāja has got, it is my opinion, he has got very clear thinking to catch the purport of the śāstras very finely. And he is impressed by my decision and my representation of the śāstric knowledge. And I'm convinced, not only he, but many of my God-brothers, they appreciated my way of thinking, in the ontological.

Even our Guru Mahārāja, he had asked the editors of papers, "Try to collect Śrīdhara Mahārāja's articles, then the standard of your paper will be higher."

With Sraman Mahārāja, who is now Ācārya of Caitanya Maṭha, he was editor of Nadiyā Prakāśa Daily, and to him I wrote an article from Bombay Maṭha about Bhaktivinoda Ṭhākura. And that was published in Nadiyā Prakāśa and Prabhupāda read that, and remarked that, "Try to collect such articles for your paper, then the standard of your paper will be higher."

And my Sanskrit passage only one poetry was published during Prabhupāda, that was very much appreciated by him. And also my lectures and arguments reported to him several times by many canvassers, and he appreciated. And even my senior God-brothers in the living time of our Prabhupāda, he used to ask me to repeat what we heard from Guru Mahārāja, and I represented and they're satisfied.

I have got some special capacity of catching the fine ontological points and to represent. So when Guru Mahārāja was present I got some appreciation. I have got some faith, confidence, in my own decision, spiritual decision on that plane. And I feel that I have got some experience about the Gauḍīya Vaiṣṇava ontological things. So I cannot submit to anyone and everyone, to their decisions. That seems to be childish to me. This is not self conceit but away from the taṭasthā, from taṭasthā temperament which I am describing for any other, without concerning myself. Impartial, as an impartial judge, this is my knowledge, in my dealing, in my frame of thinking. I don't care for any future ambition, still any necessity of caring other's opinion so much. My life is finished, almost finished _____ [?]

About two years ago one my experienced law God-brothers told that, "Your disinterested nature and strong common sense, has given you some unique position in the Mission, whole of the Mission. Non interested nature and strong common sense in the spiritual realm also."

Gaura Hari. I do not want any help from others. At the same time I do not want to submit to them things that I have, to submit to anyone, of the present living persons. So my good, of general respect I shall have to say _____ [?] And I also revere Swāmī Mahārāja for the great magnitude of work he did, beyond conception. So I say that śaktyāveśa avatāra. So much personal capacity, strength, that some divine force came to work in his favour. _____ [?] It is damaged [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: So many last weeks I insulted them permanently and the talk has been recorded, eh?

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: You caught me.

Dhīra Kṛṣṇa Mahārāja: I won't distribute this recording.

Śrīla Śrīdhara Mahārāja: Yes, you may distribute.

Devotees: (Group laughter?)

Dhīra Kṛṣṇa Mahārāja: All right I will.

Śrīla Śrīdhara Mahārāja: What I am within me, the people will know and they will abuse me.

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: But what I am, if I need to be abused it will be well and good, any offences will be purged out.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Ha, ha, ha, ha. Gaura Haribol. Gaura Haribol. _____ [?] Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Then, should we stop here?

Devotees: (Group laughter?) Yes Mahārāja.

Dhīra Kṛṣṇa Mahārāja: Yes, but the more that you reveal to us about yourself, the more we become attached to your lotus feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. That is also captured here.

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: So they will say that, "Dhīra Kṛṣṇa Mahārāja, he's the root of all this evil."

Devotees: (Group laughter?)

Śrīla Śrīdhara Mahārāja: "So this year, GBC meeting mainly concerning this nasty fellow."

Hare Kṛṣṇa. But I cannot, I like them, I love them, but I can't betray my conscience towards Mahāprabhu and Gurudeva. My own sincere understanding about Mahāprabhu, and spiritual scriptures, and Gurudeva and Vaiṣṇava, what I know I can't betray them for the acquisition of the favour of GBC. I can't sacrifice them. But still I think that I love them. I love them for Swāmī Mahārāja. He had affection for me. And it is a great work he has done for Mahāprabhu, so laudable. A blind man also can see what magnitude of service he has done for Mahāprabhu. For his connection, still affection and I'm well-wisher of ISKCON. They may believe or may not. This is the question of my heart. If I don't love them as a child of Swāmī Mahārāja then think I do injustice to the cause of Gauḍīya Vaiṣṇava sampradāya as well as my faith in my obligation to Guru Gaurāṅga, and Bhāgavata and Gītā and Vedic knowledge. I can't commit suicide. I cannot be a traitor to my own self, to my own understanding and sincere realisation. That is my position. Jaya Oṁ Viṣṇu-Pāda...

End of 82.02.25.E

Start of 82.02.26.B

Śrīla Śrīdhara Mahārāja: ...is, who gets recognition as family member of Kṛṣṇa, of Acyuta. There are so many gotra that the original they trace their lineage from some original position, from Bṛghu from Sandila, who is known in the society, a famous man in the society and coming down in his lineage, he says, that is they're dying and taking birth in another body and there he's to be recognised in the lineage of another person, can't retain the position of his former. By the change of the body the birth line also changes, so their cyuta, changeable.

But one who enters acyuta gotra he enters the family of God. "He's my Master. He's my Lord." So he's not to change his acquaintance in future any longer, acyuta gotra.

Others today in ones gotra, Agasta Ṛṣi, then next birth another gotra, another ṛṣi. Next birth another, perhaps an animal, no parichar, no acquaintance of any lineage.

But once enters into acyuta gotra, "That Acyuta is my Lord. I'm to be acquainted in His Name. That I'm such and such belonging to Him, it won't be changed. Won't be changed, it will continue eternally that, I'm connected with Acyuta. Not cyuta, not to be disconnected, that is Acyuta, whose position is unchangeable, He's Acyuta. And I have come to connect my fate with Him. That my recognition will not have to be changed any longer. Always I shall be able to say, I belong to Kṛṣṇa consciousness, and no necessity of changing that position. For eternity I shall, I may go on with this parichar _____ [?]

Bhāratī Mahārāja: Identification?

Śrīla Śrīdhara Mahārāja: Identification or so, _____ [?] Introduction letter, parichar _____ [?] that I am so and so. And it won't have to be changed any time. My introduction will remain eternally one and the same, acyuta gotra. I belong to Kṛṣṇa consciousness. Kṛṣṇa is my Lord. Once one can attain such, he won't have to change it, won't, any time. But others,

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

Others identification must undergo some sort of change, every possibility of changing in any other identification. But if I can attain identification in connection with Acyuta that may not have to be changed.

Suppose, if I have some introduction from the President of the whole country, that may be used in any provinces. But if I have any provincial introduction, that may have to be changed in another province, or one district to another district. But if I can have from the central authority, then wherever I shall go I shall not have to change my introduction. That introduction will be valid everywhere.

So acyuta gotra means my relationship with the Supreme Lord, whose respect is everywhere, acyuta gotra. Gotra means connection, lineage connection.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Did he write a letter, from Bangalore, no, here?

Devotees: No. No: another gentleman.

Śrīla Śrīdhara Mahārāja: Who is that gentleman?

Akṣayānanda Mahārāja: Who wrote?

Śrīla Śrīdhara Mahārāja: That is also _____ [?] mahājana...

Akṣayānanda Mahārāja: One Indian gentleman wrote...

Śrīla Śrīdhara Mahārāja: Some gentleman, from Bangalore side.

Devotee: _____ [?]
...
Śrīla Śrīdhara Mahārāja: His contention is...

Akṣayānanda Mahārāja: He wants all three.

Śrīla Śrīdhara Mahārāja: "A bad ISKCON-ist is better than a good Gauḍīya."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But it is not limited there. "They may be, they may go back to Christianity or to any other creed. Even they may turn to be atheist. But they should not enter the Gauḍīya association."

Devotees: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Śrīla Śrīdhara Mahārāja: The mentality in this line, "A bad ISKCON-ist is better than a good Gauḍīya. The rejected ISKCON-ist may go anywhere, but they should not associate with Gauḍīya. That will be more...

Akṣayānanda Mahārāja: Poison.

Śrīla Śrīdhara Mahārāja: ...injurious to us." The principle at present is like this. Hare Kṛṣṇa. Too much sensitiveness and susceptibility: to keep up ones own prestige. If it does not come from high it is difficult to maintain. Who gave Swāmī Mahārāja so much prestige? Where from did it come? Ha, ha. Such a great prestige, where from did it come?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. And they're busy to find out what was wrong with me. But in spite of so much wrongness Swāmī Mahārāja appreciated me. That is enough. To his last days, he had some appreciation for me to his last day of appearance. So that is enough for me. I don't want, whether I was litigant, I was a fallen man, I always after the policy of divide and rule, many things may be told against me. But in spite of that, Swāmī Mahārāja appreciated my association up to his last day. I do not want anything to plead in my favour than that. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: At least to them. Gaura Haribol. That half truth is more dangerous than falsehood. That will apply in their case, at least. Gaura Haribol. Gaura Haribol. So the letter here may be given to Mādhava Prabhu if he wants.

Akṣayānanda Mahārāja: I'll arrange that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Photostat copy, duplicate.

Akṣayānanda Mahārāja: I'll manage that, no problem there. Five minutes work.

Devotee: Mahārāja, I've heard that Tulasī first appeared as a dumb girl and married someone called Śaṅkhacūḍa and then became a plant. Is this true or not?

Śrīla Śrīdhara Mahārāja: Hmm? What's he say?

Akṣayānanda Mahārāja: It's the question of Tulasī.

Devotee: _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, yes it is true.

Devotee: Will you tell us the story.

Śrīla Śrīdhara Mahārāja: It is true. It is possible. And it is so. And at the same time, Nārāyaṇa He had to also take the shape of Śālagrāma. She came as plant, and Nārāyaṇa came as stone. And Nārāyaṇa's special desire, "That without your touch I won't accept any form of worship."

Devotee: It's also said that Śaṅkhacūḍa...

Śrīla Śrīdhara Mahārāja: Adulteration in the worldly sense, but in connection with Nārāyaṇa no charge of adulteration is possible, because everything belongs to Him. So adulteration: that is a perverted view of reality. So in this perverted world also it was adjusted in this way. But in fact there is no pollution, no filthiness. It is pure as anything. From that angle of vision it is līlā, and the anomaly only in the wrong view, perverted reflection here. From the angle of vision of the absolute realm it is līlā, it is as pure as anything. Only diversity in unity, plurality in harmony, it is that. From this side, through the spectacle of māyā where we're eager to establish our own right, Tulasī and that Jalandar dasu, that demon, there is some right, conjugal right which is māyā, misidentification, misreading of the truth. There it is wrong from that plane. And there also that high connection came down to take us there anyhow. Here also that Nārāyaṇa also came as stone, in our view, and Tulasī came as plant. And there was some understanding to help our spiritual future that Nārāyaṇa won't reject Tulasī in any time. Their connection is eternal. And without the connection of Tulasī, Nārāyaṇa won't accept any sort of pūjā, worship to Him, any honour, not acceptable if not connected with Tulasī. So it is so universal we are led to understand, for our gradual advancement towards the Absolute Truth. Gaura Haribol. Gaura Haribol.

Parvat Mahārāja: Mahārāja, this prescribed duty, belonging only to the conditioned stage, what determines...

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitya karma, naimittika karma, naimittika karma is duty that springs from a particular cause. So whatever karma: our only duty and obligation towards the centre. And the other obligations in the midway: that also to be connected with the Absolute Centre. Even the karma-kāṇḍa, that is also, that is attempt to connect the unnecessary duties to connect with the centre, anything. Anything and everything should have some connection with the centre: then it will be useful for us, our purpose. Centres connection will be healthy. Only our duties connected with centre that is perfect stage. Partial duties if connected with the centre, that is better, and even any duties, and every duty, connected with centre that is the best. Anyhow to have any connection with the centre that is useful for us, whether karma, or naimittika, or nitya, it does not matter.

A paramahaṁsa, we are told, even they go to answer nature's call: that is also connected with service. To pass urine, that is also connected with service, what to speak of other things. It is such. Everything for the interest of Kṛṣṇa, not for any other interest, whatever it may be, that is what is necessary. And in the process of that whatever is connected that is good. No question, no difference of nitya, naimittika, or karma, or any other thing.

Sleep, sleep is also connected with the service. A good sleep can give good energy, and that may be utilised for the service. In deeper sleep he has no utilisation of any energy. That is also reckoned a part of the service because that helps the service.

yuktāhāra-vihārasya, yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [Bhagavad-gītā, 6.17]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

End of 82.02.26.B

Start of 82.02.26.C

Śrīla Śrīdhara Mahārāja: ...but to see what Kṛṣṇa wants Arjuna to see, to look at. He can control the subject. He's super-subject. He has the power to control the subject and to make to see, or hear, or touch, anything He can do by subjective interference. Not objective production is necessary, only by subjective control the super-subject can get you any sort of experience. He can do. It is better and easier to think in that way about the līlā of the Lord. He's not to create a new thing with fossil or matter, but only His will, will control your subject, your subjective existence in such a way that whatever He likes you to experience, you'll have no other alternative but to experience that thing. He has got such supernatural position and power. Then everything can be explained. All miracles can be explained very easily.

...
Devotee: ...world, then Kṛṣṇa He is always taking birth in the spiritual world, always being born. Because the material world that is reflection, the past... the līlā here is reflection...

End of 82.02.26.C

Start of 82.02.27.A

Śrīla Śrīdhara Mahārāja: ...to meet as a body, and to go on in the line of Swāmī Mahārāja, as you can think, within you best - not to be silent or inactive. As much as we know, as much as we have got from him, with so small capital we shall go on, whatever, but sincerity in, of heart, sincerity of heart, that is the real capital. If it is found anywhere...
...

The conscience that took me to that Great Messiah, Swāmī Mahārāja, I cannot neglect that inner voice of mine; that guide. I shall do accordingly. I should rely on my inner tendency that took me to Swāmī Mahārāja, leaving so many things aside. So according to the dictation of my sincere heart, I shall go on. Go on. Ahaitukī apratihatā, that is causeless and that is irresistible. None can control. That particle is within us, that is bhakti. That is causeless. That means that has got no ulterior motive. That is innate, innate. You are an eternal flow of the plane. It is a particle, element of that substance, and apratihatā, none can oppose. Hare Kṛṣṇa, Gaura Hari, Gaura Hari.

I have suggested that a centre in the Madhyadwīpa should be established by dissatisfied sincere souls, for the propagation of which they have imbibed from Swāmī Mahārāja, for the best benefit of the people. But in a mild way, not any boisterous way. What they're complaining against the present body, that may not enter into their association. With this idea they should combine and go on with what they have understood from Swāmī Mahārāja, to take it from door to door in a mild way, in a mild way. So much as competition with them, but to carry the truth, which they cannot tolerate that should not be; in their own way; out of necessity, not for any competition purpose. Then Swāmī Mahārāja willing, God willing, that will grow, that will grow; according to the sincerity of the feeling that will grow.

Swāmī Mahārāja has left a big organisation, and property, and men. But these people will have to begin in a humble, in humble way, and their sincerity and goodness will be their capital. Not so many grandeurs, so many money, so many men. So mild way, with heart within and God overhead, they may launch another missionary work.

[yaḥ svakāt parato veha, jāta-nirveda ātmavān]
hṛdi kṛtvā hariṁ gehāt, pravrajet sa narottamaḥ

["A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [Śrīmad-Bhāgavatam, 1.13.27]

A narottama sannyāsī has been qualified in this way. At heart there is Hari, Guru, and they leave the world and connect with the, leave their individual interest for the cause of the Supreme. Hṛdi kṛtvā hariṁ gehāt, pravrajet. Gehāt means from individual consideration. Renounce, devote for the public consideration, to distribute Guru and Hari to one and all, narottama sannyāsa, for the service of Hari.

Bahava iha vihaṅgā bhikṣu-caryāṁ caranti. Like birds from one tree to another tree; but their campaign is, yad-anucarita-līlā-karṇa-pīyūṣa. I am drinking nectar through my ears. Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ. And that is causing the dissolution of this māyik, this misconceived solidarity, one drop is dissolving.

[yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ- / sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā / bahava iha vihaṅgā bhikṣu-caryāṁ caranti]

["The transcendental līlā of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [Śrīmad-Bhāgavatam, 10.47.18]

Just as I am told, that there is some chemical thing which applied in the iron chest, the iron dissolved; some acid. To open, the dacoits, to open the iron chest uses some solution I am told.

So one drop of nectar, nectar in connection with the Absolute - that can dissolve long drawn family solidarity, in the interest of the body, mind. And when that is dissolved then bondage, the man in the public street and his business will be to take from door to door, the news, the nobility of that solution.

That amṛtam, that nectar, a drop of nectar has absolved me from all my loan of exploitation and made me free. And you also use this, you will be free. You will be free of your long incurred loan from this nature and you will be able to go to your own soil, back to home, back to Godhead. You will carry that nectar, drop of nectar, Hari-kathā, the news of the Absolute, sweetest of the sweet. Necessity, the only necessity; no other necessity is there, the only necessity, of all of us, indispensable necessity.

Nitāi Gaura Haribol. The other day one gentleman told that some of them are roaring like lions. It is very difficult to find roaring for the cause of Kṛṣṇa. That is most desirable, roaring, that will diminish the bondage of māyā. Hare Kṛṣṇa, Hare Kṛṣṇa, Gaura Haribol. Huṅkāra, Nityānanda Prabhu had that huṅkāra; a roaring voice.

nityānanda bali' yabe karena huṅkāra [tāhā dekhi' lokera haya mahā-camatkāra]

["Whenever He shouted aloud the name Nityānanda, the people around Him were filled with great wonder and astonishment."] [Caitanya-caritāmṛta, Ādi-līlā, 5.167]

Koriya kalma sanath [?] That sound with the spiritual potency, could remove all the misconception of the audience.

Devotees: Mahārāja, Kṛṣṇa Sharan Prabhu...

Śrīla Śrīdhara Mahārāja: _____ [?]
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

It is deplorable that they have lost their faith in me. I was, I am, their well-wisher. And Swāmī Mahārāja who could not put his faith to any other God-brothers, but he had faith in me; and they are misusing that. I have no personal ambition, so I am in an impartial position. Many come to consult with me. I am not a, I am a consulting physician, not having any practice for myself, something like that. My position is more or less like that, consulting lawyer, or consulting physician; ha, ha, ha, having his own dispensary. Gaura Haribol. Gaura Haribol. Gaura Haribol. That is my very nature from my boyhood. Not self seeker, but a tendency for seeking for others. My mother used to abuse me, "You don't want your own interest, always trying for the interest of the others." Hare Kṛṣṇa. This is my nature.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Of course, I am not perfect, but..... in self seeking, but with impartial judgement to try to help others, as much as possible for me to know and do.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura. Kṛṣṇa. Kṛṣṇa.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu. It is very easy to feel and understand that we can't, we can't serve Hari, Guru, Vaiṣṇava. But, 'I am serving, I have got,' that is to say, that is the most difficult. The nature of our acquirement is such. We are going to capture those that are higher in all respect than me, and that also in infinite degree. Then how it is possible? We must be conscious. We want to be connected with the superiors, with the superiors, whom it is impossible to control; but only the love, the affection, no right, no force.

That is the plane of approach, and love and devotion, that means sacrifice. Sacrifice, self sacrifice. That is the royal road, sacrifice. By sacrifice, no undesirable thing can enter. Sacrifice, no selfishness, selfish idea, and it has got no end. So we must not be afraid of any dejection.

When beginning, we are to promise, we are to sign a creed, that we won't require any result, any consequence. That is with Him. That is in the infinite. That is with the infinite. Only the part of duty, insignificant it may be, attached for my position, my concern with only that, with that. The rest is in His hand. We must not bother about that. Only we shall concentrate ourselves to that one point, that what is my duty, to ascertain that and to accept that. And the rest will come out of its own accord. I won't go to bother about that. With this spirit we are to begin any endeavour. Gaura Haribol.

We are going to take bath in the "Ocean of Sacrifice." Ha, ha. Sacrifice: die to live, in Hegel, a very good expression. Die to live. That is the process of living; to die. What we are at present, die. Die, to your whole self, as a bait for the service. For the hankering of the service the bait is your wholesale ego. Die. And you don't die. At the same time it will be clear that you want to die, but you can't die. But that, your inner acquaintance will come out, that you don't die. You don't die. You are eternal. You will be able to find out that every moment I tried to do the thing at the cost of my death, but death is not coming. Why? I am trying to embrace death, but death is not come. What's the matter? That I won't die. I won't die, I am eternal. And the power and the courage become more and more, bigger for me. Die to Live, sacrifice, ahutih, yajña, this word yajña means ahutih. That put into fire. You put yourself into the fire. Your dearest thing put into the fire, yajña. Yajña means sacrifice.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."] [Bhagavad-gītā, 3.9]

sarva yajnyena saro [?]

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [Bhagavad-gītā, 9.24]

"I am the master, the controller, and enjoyer, and recipient of all the sacrifices. Wherever it occurs, the recipient is Myself. Beneficiary, the only beneficiary in the world is Myself." Kṛṣṇa says, "I am the only beneficiary, no other. All transmitter, all transmitting agent. But the ultimate beneficiary is Myself. Ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca. But that Myself, that I, is friendly to you, not foe. Suhṛdaṁ sarvva-bhūtānāṁ [Bhagavad-gītā, 5.29] "I am your best friend."

That is proper adjustment, which we hanker after. The Absolute Guardian, the owner, is my friend; is my friend. We are to realise that and do accordingly, with heart within, God overhead. Gaura Haribol.

Our Guru Mahārāja in the last words, "Be courageous and callous," one of the expression peculiar, "Be courageous and callous." Courageous we understand but callous is a mystic. Callous means perhaps forbearing, tolerant: callous. Callous not dismissing, not hateful, but

tolerating spirit. Tolerating, forbearing, courageous and forbearing: callous. Be courageous and callous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Love and rupture for Kṛṣṇa is welcome. It may be apparently love, it may be apparently rupture, but if it is for Kṛṣṇa, then it is acceptable. We must accept it. Only that for my personal fame I shall try to avoid rupture. That may not be justified. Yes, rupture, but it must be for the cause of Kṛṣṇa. That must be guaranteed from my heart. Then, if it is necessary, I must take it on my head, rupture.

Apparently, it is undesirable to come in connection with rupture with anybody, but if it is necessary for the cause of Kṛṣṇa we won't come back. According to our own capacity, we are to invite. But it must be for the cause of Kṛṣṇa, it will have, fetch equal value with love. Love and rupture: rāga and dveṣa. Everything should be devoted to the cause of Kṛṣṇa, but not unnecessary, not some selfish purpose.

Whatever is done for His account it is justified fully, and that is nirguṇa. That is called nirguṇa. Caring for any result, to go on with the conceivable duty, the conception of duty towards Him, the Absolute Truth, that is nirguṇa. That is the most original wave of the whole universe, of our conception. Ahaitukī apratihatā, that is causeless, that is līlā. That is dynamic, but that is causeless, and that is irresistible, that wave, that is the līlā of Kṛṣṇa. None can oppose that. We are to adjust with that wave. And then we can enjoy the harmony. The harmony is not a static one but it is a dynamic, harmony is dynamic. And the dynamic harmony, to adjust oneself with the ultimate wave, the ultimate movement, plane of movement, that is nirguṇa, and Kṛṣṇa's flute and dancing, the autocrat, beauty autocrat is in that plane.

Our Gāyatrī, Veda-mātā, is also tuned with that aim, as I have tried to draw out from Gāyatrī. Gāyatrī. Gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhā-padaṁ dhīmahi. In the same tune, the origin of the Revealed Truth, the Gāyatrī, Revealed Truth, Veda, the mother of the Vedic knowledge, that the Revealed Truth. Or directing tendency, and the call of Kṛṣṇa by the tune of His flute to adjust everyone in their respective duty, to satisfy Him, that is well connected. And the kīrtana of Mahāprabhu, saṅkīrtana, all aiming at the final adjustment with the nirguṇa, with the most fundamental plane, or wave of the most fundamental plane. Gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhā-padaṁ dhīmahi.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mādhava Prabhu: Śrīdhara Mahārāja, when Bhaktisiddhānta said that a GBC should be formed and that the Ācārya would be self effulgent, did he say how initiations would go on before that Ācārya became manifest?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Mādhava.

Śrīla Śrīdhara Mahārāja: Mādhava. What is he saying?

Bhakti Caru Swāmī: He's saying that, "When Bhaktisiddhānta Saraswatī Ṭhākura formed the GBC body he had said, he had left instruction that Ācārya will be self effulgent from amongst his disciples to continue the sampradāya." So he's asking, "Did Bhaktisiddhānta Saraswatī Ṭhākura leave any specific instructions as to how initiation would go on before this Ācārya manifest himself?"

Śrīla Śrīdhara Mahārāja: I can't follow. I was thinking something else. What do you say?

Devotees: (Group laughter)

Bhakti Caru Swāmī: Whether Bhaktisiddhānta Saraswatī Ṭhākura left any specific instructions how initiation will go on, after his disappearance, and before that Ācārya manifests himself?

Śrīla Śrīdhara Mahārāja: Oh. You see, we have come to understand, generally we feel that Ācārya will appoint Ācārya, his successor. But we saw that he did not, he avoided. And necessarily, we came to think that whatever spiritual education he has already imparted to his disciples and perhaps it is natural and he relied on his general preaching and instruction that it will come naturally from his own imparted grace. It will come automatically.

And, as it happened afterwards, in relative, from the relative plane we may not appreciate that, but from the Absolute standpoint, we find that everything happens by the will of Kṛṣṇa, or Mahāprabhu, and necessarily, of Gurudeva. That is all good. In different ways, in different stages, that reacted, what he told, the reaction, the vibration, has come in different ways.

Anaya bedi gaban yasva sarvatra sat pada [?] If we can accommodate the dissolution of Yadu vaṁśa, the war of Kurukṣetra, if we find that that is not lacking in spiritual, from the Absolute standpoint, then this dismemberment also is to be appreciated. While complaining, but we are to, still we are to accept the inevitable, and through this process, the inevitable will appear.

Now we are sitting to find dissatisfaction in the existing administration. It is a process, and through this process perhaps something will come out. We can't avoid this. It is a necessary process. So after Bhaktisiddhānta Saraswatī Ṭhākura: that was also so. Through our complaint among dissatisfaction, so many things came and it was propagated and preached in a particular way. That is the final reading of things. That in the ultimate, ultimate decision is in His hand, and what is happening, that is all right. That is all all right. Still according to our own realisation we shall stand, 'don't do this,' but when done, that may be accepted as the will of Kṛṣṇa. It is a peculiar of thesis, antithesis, synthesis. It is undesirable, don't do it. But when it is done, it should be accepted, His will. We must, I am to adjust with that. In this way we are to take things.

Some things even Māyā, māyā. Sītā Devī was stolen by Rāvaṇa. It has got also meaning. It was necessary, to educate us, to give us something. So bright side, it has got also its bright side. Rāmacandra was banished by the request of Kaikeyi. It has got bright side. Jagāi, Mādhāi, and the Judus, betrayer, betrayer, oppositionist, it has got also meaning, place to serve the positive. The negative is serving the positive. In this way we are to adjust. It is a particular process. Through the pain child comes from the womb of the mother. Through the process of

painfulness of the mother, child comes out; the object of her joy. That is the nature. So whatever we shall do, we shall do with sincerity, but not with attachment, much.

[karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr,] mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Because the fruit is not in your hand, so you neglect your service, don't do that. 'The fruit is not mine, then why should we labour?' That satanic tendency may not enter your heart. What you think to be best, you try your best for that. But don't look at the result. At the same time don't be idle. 'When I have got no connection with the result, why should I labour fruitlessly?' That is satanic.

He's warning against you, "No. Your part is only to do your, discharge your duty, and the next with the infinite."

Because you are not only, you are only a very negligible portion of the infinite, so you do your duty. But the result involves so many clash with these waves of the infinite quarter. You don't go to fix that your particular duty will produce a particular result, no. That is not possible, that is impossible. You are to do your duty as a quota, as your contribution to the Infinite. Be, try to have such life, and more than that, sacrifice. Your life: a particle of sacrifice for the cause of the whole. Try to die. Try to die for the Infinite. That is really your position. Learn to die for the Infinite, not for your own selfish purpose. And not magnified selfish, that is national, or social, or some family interest, like that. And there you find your best satisfaction within. You are there. When you are a sacrificed unit wholesale you can find the maximum pleasure in you; apparently which is thought to be impossible.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The plane, the plane of sacrifice, there we live, your prospect is there, so don't be discouraged. Atreya Ṛṣi must not be discouraged. He's there, He's there. Whom you are searching for, He's there. None can make monopoly. He's there. Why should we be disappointed? No disappointment. No disappointment. It is all for the best, all for the best.

End of 82.02.27.A

82.02.27.A_O [A copy of 82.02.27.A]

Start of 82.02.27.B_O [a duplicate of 82.02.27.B_82.02.28.A]

Śrīla Śrīdhara Mahārāja: ...is necessary for my progress, we are to take that. We are to accept every event that, 'This is the necessity. I am to pass this examination. If I go back, then it is kept, again I shall have to pass this examination.' So whatever is, tat te 'nukampāṁ [Śrīmad-Bhāgavatam, 10.14.8], it is His grace, whatever in shape it may be. But it is His grace. It is necessary for me, immediately, at this time. So I am to face this, face this with a good heart, and good, encouraging and sincere heart. Thinking the other side is conscious, He's not ignorant. I am in His relativity, whatever step I am taking forward, I am in His relativity I am taking. He is there, all conscious, and I am less conscious, meagre consciousness. He's all love. And I'm searching. What is my fate, what is my fortune? So I have come out to find Him, not a stone, not an ignorant Infinite, but a conscious and a loving and merciful Infinite, I have come. I am surrounded by Him so why should I be dejected? Dejected. Because this has come to me, it is necessary for me, so it has come to me, according to my stage. I am to face this, face it, courageously and faithfully, to face every circumstance faithfully, sincerely. And not cowed down by any special interest, but universal interest. And that is my inner interest. We are to face every circumstance with that. Stand in front, face to face. Not that, 'If it would be withdrawn, I will be saved,' not that. Then it will be kept for my future examination. Not that. His grace, it is necessary for me; for my progress of life it is necessary. In this way we are to face. Then we can advance more and more. No avoidance. No spiritual avoidance. Gaura Haribol. That's a positive.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The real thanks, the attitude, due to Him. We are all instruments playing in His hand. Nitāi Gaura Haribol. Nitāi Gaura Haribol. So this shows your integrity, your purity, your affinity, faithfulness, to your Gurudeva, that your heart seems to be dissatisfied. Susceptible that the order: the line of your Guru Mahārāja may not be covered, may not be disregarded. That earnestness in your heart: that is jewel. A valuable jewel is there, that you are eager, you are alert that Guru Mahārāja may be extended, and by so many clouds his gracious birth may not be covered. You feel in your heart, that is your wealth. That is our wealth also, all of us. We should try to keep up, to be grateful to the wealth we have got from our Guru Mahārāja, and keep with all alertness that it may keep that spark within us, a spark of Divine Nectar, a drop of Divine Nectar. We may keep intact in our hearts, and all our wishes, desires, activities, will be controlled for the interest of that drop, that spark.

Eka mat karam juste guru sisyena bide prasidban nasty tatvam yad tatya so ari nimbaved [?]

Only through one word, the Guru gives something to the heart of the disciple. And the earth, the universe, cannot produce so much wealth that can purchase that only one drop, that can be equal as value to purchase that one drop. It is so valuable. And with that Divinity we must try to keep up the valuable drop of instruction which he has extended in our heart. We must be faithful to that instruction, that principle. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi.

We must not be aggrieved, because whatever happens cannot go outside His will. Ha, ha.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

On the other hand, we are to be adjusted. We must learn to be adjusted to what is inevitable. What is happening, it is backed by His will and we shall try to take leave from all sorts of complaints that are arising from us. That is the fullest adjustment of the highest section of devotion, paramahaṁsa. They can adjust with everything. But in madhyama adhikāra there is some complaint, 'Oh, this is good, this is bad, my Guru and that will be spread.' This is madhayama adhikāra, when he says that, 'This is good, this is God, non-God, God, non-God.'

But when fully established in nirguṇa, there is no such complaint. Everywhere he can trace the will and the meaning of His līlā, fully adjusted. In the middle way of course we shall have some complaint. But at the same time to solace our own progressive dissatisfied mind, that the finer adjustment is to adjust with everything that happens, comes to us.

Para-duḥkha duḥkhī. Vaiṣṇava, a real Vaiṣṇava, has got no dissatisfaction for his own, but they have got some sort of sorrow, pain, for the trouble of others, para-duḥkha duḥkhī. Now, your section has got this pain. 'That we of course have got little grace from Swāmī Mahārāja direct. But others in the posterity, they're going to be deceived.' And there is your dissatisfaction. Why should you not work smoothly in the line of Swāmī Mahārāja? The trouble is there, para-duḥkha duḥkhī. And as for your own, 'That we have got some clue. We can go on. We can do with the help of that. But the others are being deceived. They're not getting the thing exactly what we got.' There the para-duḥkha duḥkhī. Then that Dāsa Goswāmī says about Sanātana Goswāmī,

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of sambandha-jñāna. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine rasa of divine love."] [Vilāpa-kuṣumāñjali, 6]

Not for his concern but his concern is that others are being deceived to receive the same thing what I have got. Para-duḥkha-dukhī is a qualification of Vaiṣṇava.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: May I take permission of your leave Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: I think I have to face my...

Śrīla Śrīdhara Mahārāja: Hṛdi kṛtvā hariṁ gehāt pravrajet.

[yaḥ svakāt parato veha, jāta-nirveda ātmavān
hṛdi kṛtvā hariṁ gehāt, pravrajet sa narottamaḥ]

["A narottama, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [Śrīmad-Bhāgavatam, 1.13.27]

In your heart, with Hari and Guru, you may take leave. _____ [?] Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. You have not taken anything, eh, any breakfast, no?

Devotee: Some have.

Devotee: We've all taken.

Devotee: Some have taken. Most have taken.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Haribol.

Akṣayānanda Mahārāja: Would you like to rest Mahārāja? Would you like to retire?

Śrīla Śrīdhara Mahārāja: My health is not going well. Still I have got some wound from the door, and the whole night I got some pain, felt some pain, therein. Old age, power of resistance diminished. Hare Kṛṣṇa. Nitāi. So should we retire today?

Akṣayānanda Mahārāja: Yes. We'll take your leave. Jaya oṁ viṣṇupāda...
...
Śrīla Śrīdhara Mahārāja: ...everyone will know. So this roaring of Rāmeśvara Mahārāja, Bhagavān Mahārāja, produced in chanting, roaring was converted into chanting, song. Hare Kṛṣṇa. Gaura Haribol. Anyhow: hopeful news. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. More accommodating. They're all members of GBC, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Gopāla Kṛṣṇa, and another gentleman, Pañcadravida, he's also GBC?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara also GBC.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Only Pramāṇa Swāmī, he's accepted provisionally, he's not GBC.

Dhīra Kṛṣṇa Mahārāja: Their principle that they're applying, that they've taken, is that GBC may be nominated as Ācārya. And with a three quarters vote he may be accepted, three fourths, majority three fourths he may be accepted.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: The nominated Ācārya.

Śrīla Śrīdhara Mahārāja: Ah, by three fourths majority.

Dhīra Kṛṣṇa Mahārāja: Yes.

Devotee: There are twenty two. Sixteen should vote favourably.

Śrīla Śrīdhara Mahārāja: Eh, sixteen?

Dhīra Kṛṣṇa Mahārāja: Sixteen out of twenty two.

Parvat Mahārāja: Should vote favourably.

Śrīla Śrīdhara Mahārāja: Sixteen, twenty two, that three fourths majority they have got, is it? Or something? What about the sannyāsa of that gentleman, that Vipramukhya?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He has taken sannyāsa?

Devotee: Not yet, in Gaura Pūrṇimā, with fifteen more devotees, fifteen or twenty more.

Śrīla Śrīdhara Mahārāja: Twenty more.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: From different Ācārya?

Devotee: From different, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari.
Nitāi Gaura Haribol. One GBC has resigned, that Harikeśa, or Adikeśava?

Devotee: Adikeśava.

Śrīla Śrīdhara Mahārāja: Adikeśava. Then in his place some...

Dhīra Kṛṣṇa Mahārāja: The GBC from Australia, he has gone to New York, in his place.

Śrīla Śrīdhara Mahārāja: But not anyone appointed as new GBC, new man appointed to fill up his place?

Dhīra Kṛṣṇa Mahārāja: Not that I know.

Śrīla Śrīdhara Mahārāja: So the number of GBC is less by one.

Devotee: Also they want to extend Mahārāja, they want to extend the GBC members. There are some proposals, like Tripurari Swāmī, Girirāja Swāmī, and there are seven more proposals. But it's not been decided yet, anything.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. _____ [?]
...
ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [Caitanya-caritāmṛta, Madhya-līlā, 22.100]

These are within that heading, ānukūlyasya. But this is not one with Hari bhajan. This is favourable or unfavourable adjustment towards our divine realisation. The body, the administration, they're not itself realisation. But this may help or may not help our realisation. This should be seen from that angle of vision, the favourable adjustment and unfavourable adjustment. But actually our divine realisation does not depend on these arrangements, actually. That is something else. That is rather our connection with the infinite possibility, and not any limitation. We must be open to anything and everything that is Vaikuṇṭha. Kuṇṭha, no measurement, no limitation, no concern with, no relativity with limitation. But they may be considered as favourable or unfavourable. So much valuation we can attach to that, this sort of adjustment in this mundane world.

But bhajan means our self surrendering, the infinite conscience, we must live in the midst of infinite, under the sky. Always we must be under the sky, unlimited. Kṛṣṇe ichar [?] Any desire, any movement, any suggestion may come anywhere, any time, to us, to obey. Such preparedness, we shall stand face to face with the Infinite Will, and expecting that everything comes from Him. That is the necessity and that is the beauty and that is our destination. Face to face, individually or collectively. Whether I'm taking Hari-Nāma, or preaching, everything may be mundane, mere formal. And everything may have its infinite characteristic, every movement,

every step. Only we shall be conscious of our environment in such way. We're living in the eternity, not any mundane rules, platform, country, province, they're all relative. _____ [?] Another relative world is there.

Our Guru Mahārāja has written Relative Worlds, one book. In Bengali, Paratanta jagat tai [?] Two kinds of worlds, self-centred and God-centred: it is relative, that is also relative; but that is God-centred and this is self-centred, this māyā. Jara vilas and cit vilas. The controlling force there, the satisfaction of Kṛṣṇa: and here the satisfaction of the sensual persons. Hare Kṛṣṇa. Gaura Haribol. So, a particular action may be bhajan, may be devotion to someone and maybe enjoyment to another one. Only the attitude is concerned.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Purity depends upon surrender, degree of surrender. Surrender to the highest prime cause. Surrender to Nārāyaṇa, or surrender to Rāmacandra, Dvārakeśa, Mathureśa, Vrajendra-nandan, in this way, more and more. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Whether we are taking Name, or formally, we may be seen engaged in any sort of activity, but our attitude, our internal object, that will decide what is what. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Love and rupture. It may be in the form of love externally, or in the form of rupture also externally, but internal adjustment is to be considered as all important. We have to understand, we have to follow how it is there. Gaura Haribol. Gaura Haribol. So, it does not depend on the environment, on the dealings of others. Hare Kṛṣṇa. Ahaitukī apratihatā. None but my own ego, I am my greatest enemy, I am my greatest friend. Friend or enemy are really in me. No force outside can check if I am right. That may enhance, of course for a beginner, some concern, but otherwise, that is also dependent on the nature of sukṛti.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The assurance: "I am there. I am there to look after any unfavourable consideration of anyone. I am omniscient. I am omnipotent also. So, if anyone is directed towards Me, I look after him."

And it is also seen in history, Dhruva, Prahlāda, and so many other cases. Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. So apprehension has got limitation, and that comes to improve our position, if we can take it in that way, everything comes to help us. Tat te 'nukampāṁ susamīkṣamāṇo [Śrīmad-Bhāgavatam, 10.14.8]. The most hopeful suggestion to us, in all shades of life, tat te 'nu. Na hi kalyāṇa-kṛt kaścid, from inside, and from outside, tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma. Blame yourself, and none else. Take this attitude. That is the perfect adjustment. Blame yourself for your past activity. Don't waste your energy to blame

others, to throw mud on the face of others. The energy is only being wasted thereby. You must concentrate the whole of your energy on this side, that the blame is to you and to have appreciation for the Lord; His 'nukampāṁ, His grace, and we are taking it as undesirable because it does not suit my present taste. The medicine may not be tasteful to a patient. A diet also may not always be tasteful to a patient. But it is conducive to health, wholesome. This is the highest type of regulation of the śāstra. If you can take benefit of this law, in no time you will have a very good position. Tat te 'nukampāṁ susamīkṣamāṇo, not only to blame the circumstances, but to appreciate, that is He at the back. My best friend, He's at the back of everything. Everything is passing through His eyes, attentive eyes. So there cannot be any defect there.

Even Rādhārāṇī, She also says, "Not to blame for this long separation with Kṛṣṇa. It is only the outcome; it is coming out of My fate. He's not to be blamed for this sort of: though outwardly it is seen by, admitted by all He has left us cruelly." But She's not prepared to put the blame on the side of Kṛṣṇa, never. "No wrong can be found there. There must be something wrong in Me which has come out in such form."

The competition between the groups in the service: that is also harmonized in this way in Rādhārāṇī. Kavirāja: most important point. Rādhārāṇī says that, "Not that She does not like other party to serve Kṛṣṇa in competition with Her, but Her idea is that they cannot satisfy Kṛṣṇa well. This is to be noted carefully, that Her attitude is that they cannot give proper satisfaction to Kṛṣṇa, so She cannot like them. That is Her contention."

"If they could serve Kṛṣṇa well, satisfy Him well, I have no complaint; let them do. But they can't do, but still, as aggressor they come to serve."

There's the difference. Kavirāja Goswāmī, he cites an example.

kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
[stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā]

[The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara]. [Caitanya-caritāmṛta, Antya-līlā, 20.57]

There is an historical reference from Purāṇa. There was one chaste wife, whose husband was a leper. She tried her best to serve him. One day, she took her husband to the, some holy river, perhaps on the banks of the Ganges they lived, and there she also bathed her husband. But there one prostitute, by name, Lakshahera, one lākh diamond, ray, that lustre, that prostitute went to take bath in the Ganges, or some holy river, I don't remember, and the brāhmaṇa, they were brāhmaṇas, the leper brāhmaṇa he felt some charm for that prostitute. Anyhow, he was taken back home and the chaste wife detected some dissatisfaction, some reaction in her husband.

She asked, she enquired, "Why do you seem to be unhappy?"

The husband told, "I felt some attraction for the beauty of that prostitute. I can't take my mind off her."

"Oh. You want her?"

"Yes."

"I shall try." Then that lady, she was a brāhmaṇa, but still, every day in the morning, she used to go to the house of that prostitute. She was a rich lady, and she used to do the work of a maidservant there, without any remuneration. She did the duty of the maidservant there, and very scrutinisingly, so that it attracted the attention of the mistress.

"Who cleans this area and does these things so beautifully?"

And by enquiring she came to know that, "One brāhmaṇa lady, she comes, and every morning she does all these things. We tried to oppose, but she does not hear."

"Why she...?"

"She wants to meet you."

"All right, tomorrow, you may take her to me."

Then, next morning when she was taken to that prostitute, that brāhmaṇa lady, she expressed her inner motive, "That my husband is so and so, and he's much attracted towards you, and it is my desire that you may satisfy him. It is my lookout as his religious wife that how he'll be satisfied, but this is his aspiration. And I like to see him satisfied."

Then the lady could understand, that prostitute, "Yes, tomorrow, take him. I invite you both to take food in my house tomorrow."

That was intimated to the brāhmaṇa, and they came. Of course there was agreement for brāhmaṇa cooks etc, so many things. Two dishes were served: one, some prasādam, Bhāgavata prasādam in a plantain leaf, Ganges water into earthen pot, all vegetarian, fruits, etc. Next, by the side, in golden and silver pots, so many meats and rich dishes, they were served, and a good āsana, all these things: one sattvic, another rajarsic, tamasic.

Then, she with folded palms invited the brāhmaṇas and asked, "This is Bhāgavata prasādam, in such and such way, and that is a rich dish, prepared in such and such way. Whatever you like, you may take at your sweet will."

Anyhow the leper brāhmaṇa, he had the choice of the prasādam, and he accepted that and he took, began to take.

Then that prostitute, after he has finished his prasādam, taking, "Your wife is like this prasādam, sattvic, and this is rajarsic; meat, rich dishes, gold, silver, all these things, this is me. I am so and so, and your wife is purest of the pure, higher type. Then why, when your taste is for this sattvica, the Bhāgavata prasādam, purity, and externally, that is very gorgeous but internally, very impure, filthy, why have you come here?"

Then the brāhmaṇa came to his senses. "Yes, I am wrong. God has taught me through you. My fleeting desires ended, no more now. I am satisfied. You are my teacher in the spiritual line."

In this way _____ [?] Kavirāja Goswāmī has quoted this in Caitanya-caritāmṛta.

End of 82.02.27.B_O

Start of 82.02.28.B

Śrīla Śrīdhara Mahārāja: ... dīkṣā Guru, śikṣā Guru, śāstra Guru. So he's a beggar. He's indenting from one side and...

...

... went to serve the prostitute. Why? For the satisfaction of her husband!

So, Rādhārāṇī says that, "I'm ready to serve those opposite, seeming, apparently opposite camp, if they can really satisfy My Lord. I'm ready to serve. But they can't. But they have got some demand. I differ in that point. Not that My share is being lessened. That is not My attitude."

So, wherever any unfavourable circumstance comes it is always Her durdaiva-vilāsa. It is coming from within, and not anything to be traced outside. That should be the attitude of a true devotee of Kṛṣṇa, and thereby, we will invite, we will be able to invite good ideas within. We shall attract good things, collect good things from the environment to purify me and my position. Always, though it is not very easy, but still, the energy, if possible should be devoted only to collect good wishes, good will, from the external circumstances. Try to indent as much as you can, good will, to purify your own position.

Tat te 'nukampāṁ susamīkṣamāṇo [Śrīmad-Bhāgavatam, 10.14.8]. We are encouraged to look deeper. Try to look deeper and then you will find your friend. Be liberal in your attitude towards the environment, and you cannot but come in connection with the plane which is really liberal. That is Kṛṣṇa consciousness in its ultimate reach. You'll find Kṛṣṇa consciousness, home.

Prahlāda boldly met all the adverse circumstances, but ultimately he was victorious. And Prahlāda's father's calculation about the environment was falsified. And Prahlāda's calculation came out in flying colours to show that it is his calculation, his deeper vision could read correctly. There is Hari everywhere. Kṛṣṇa consciousness is commanding the whole.

So, we must not allow ourselves to be discouraged under any circumstances, however acute apparently it may seem to us. He's there. As much as the circumstance seems to be apparently very serious and very apathetic to us, but it is not so. The smiling face will come behind the screen of the Lord. Kṛṣṇa consciousness, Kṛṣṇa, the type of Kṛṣṇa, He's beautiful, He's aggressor. He's waiting for us. He's infinite. His consumption has no limit: eagerly awaiting to accept our services. Only the screen should be removed, and our preparedness must be to that degree of intensity. And that inner wealth can be discovered only by the help of the sādhu, Guru, etc, and such scriptures, association. Association can help us, but the fact is such, the śāstra will also say, the Guru, sādhu, they are all one, to say like this.

"That is all nectar, and you have drawn a screen between the nectar and you are tasting the poison, thinking that this is very useful to you."

On the whole, think it, that no blame is to be put to another part. No difficulty, but it is the truth. We are responsible for our disgrace, our fallen stage. And the path is also of similar: self-

condemnation and appreciation of the environment, especially God and His men, and then gradually everyone. None can be given authority to harm me. All superfluous and misleading, that one can do harm to another, that is misleading on the superficial plane. Ultimately it is not so. All friendly: when we reach the highest stage of a devotee we shall see that all our apprehension was wrong, was concocted, māyā. Misconception, māyā, misconception, mā yā, what is not, that what is not, māyā. Mriyate, anaya, all measured from the standpoint of measured vision, from that localized or provincialized interest, and not Absolute Interest.

I was guided by provincial or local interest, selfish, and not by universal interest. So that was the cause of all these troubles, mriyate, by measured, not by Infinite consideration, but by measured consideration. My angle of vision was guided by measured consideration, mriyate anaya, but not from Absolute or Infinite consideration, so I am suffering, I was suffering. But now that I have come to understand my interest included in the Absolute, or the infinite interest, I am released; no trouble, it will be like that.

So, a bad workman quarrels with his tools. According to my karma, this environment I am producing, the environment which I'm going to blame, that is created by my own karma. So as I used the food, so the stools have come, so I should not go to quarrel with the stools, it is the effect of my own feeding. So, I did karma, the result has come as environment. So a bad workman quarrels with his stools. Stool is innocent, that has got no fault. So, karma is such, it is like stool. As we eat, so the stool comes. So, that is useless, waste of energy.

With the help of the sādhu, and the scripture, try to get out of the diseased hankering, diseased food, selection of the food. Take prasādam, Bhāgavata prasādam. Connect everything with Kṛṣṇa, not only imaginary connection, the connect everything that is – try to connect, it has no connection, not so. The connection is there, but you can't detect. Try to detect that, everything. Try to live in Kṛṣṇa, not in measured interest. Then everything will be all right. Whatever, you may take Hari-Nāma, you may preach, you may write, you may work, you may meditate, you may worship, you may cultivate, but:

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called yajña, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (nirguṇa-bhakti)."] [Bhagavad-gītā, 3.9]

It must be for the sacrifice, for the satisfaction of Kṛṣṇa, representing the whole of the whole, Kṛṣṇa consciousness. Do everything in Kṛṣṇa consciousness, and you will be released in no time, and you will be reinstated as a member of the Kṛṣṇa conscious world. Gaura Haribol. Gaura Haribol. So, Kṛṣṇa consciousness is infinite, it is not monopoly, but still it is monopoly of the sādhus, Guru and the scriptures, that have promised to distribute it to the misguided.

Ahaṁ bhakta-parārdhīno [Śrīmad-Bhāgavatam, 9.4.63] "Those that take bath by the feet dust of My devotee, that is the door to enter into My land, in a submissive way."

Vinā mahat-pāda-rajo-'bhiṣekam [Śrīmad-Bhāgavatam, 5.12.12]

[rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam]

["O King Rahūgaṇa, the perfectional stage of devotional service, or the paramahaṁsa stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [Śrīmad-Bhāgavatam, 5.12.12]

Akṣayānanda Mahārāja: Niṣkiñcanānāṁ.

Śrīla Śrīdhara Mahārāja: Niñkiṣcanānāṁ na vṛṇīta yāvat. And also,

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, [niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [Śrīmad-Bhāgavatam, 7.5.32]

In Prahlāda and in Rahūgaṇa, in two places it is mentioned very clearly. That only taking bath in the pure dust, divine dust, of the feet of the Guru and Vaiṣṇava, sādhu. That with a humble and a prayerful mind, if we try to show our allegiance and surrender to the smallest advices of the Guru, Vaiṣṇava, that is the door through which we can enter into that world. By our submissive acceptance of the smallest meanings of the words coming from the Guru, Vaiṣṇava: that is the door we can enter into the Vaikuṇṭha, and Goloka, etc. That is here, no dearth of that peaceful life. It is ample, it is infinite. Only we are finite. We are finite; there is no dearth of that what we aspire after.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaurāṅga, They came with that news, tidings. "Come home. Come to Kṛṣṇa consciousness." Their earnestness to take us to that domain was unparalleled, unprecedented in the history of the world. And also we are told that Their coming also repeatedly occurs, every asta vinca yuga of Brahmā, every Kali-yuga, generally Hari-Nāma.

Anyhow, we should not miss the present. Sama ei sarvat praman [?] The present time, that is the real capital. Trust no future. Trust no future. Act, act in the living present. Anuvritya yavat_____ [?] Only the days, the number of days that is this side your death. That is, you may think at your hands, that is your capital, this time, this side the death. After death, where you will be posted, that is uncertain. Don't go to depend on that, it won't be judicious. Only this side the death, the time, that you may have some consideration.

mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ.

[As a consequence of such sinfulness, men are condemned (mandāḥ), their intelligence is unclear (sumanda-matayaḥ), they are unfortunate (manda-bhāgyāḥ), and therefore they are always disturbed by many problems (upadrutāḥ). This is their situation in this life, and after death they are punished in hellish conditions.] [From the purport of Śrīmad-Bhāgavatam, 6.2.5-6]

These are adverse circumstances. So many diseases are there. Then unfavourable circumstances may be created, so many hindrances. But still, human birth and only just before the death, so many days you may expect, that is your capital, you may think. The real capital of course is sādhu-saṅga, and your cooperation, and the days also. About the time, not so much trace has been given.

Sukadeva Goswāmī, varaṁ muhūrtaṁ viditaṁ. One moment properly understood, that is enough to begin with, to connect with. That fortunate moment, fortunate second, that takes you in connection with the right thing, that is valuable. Kiṁ pramattasya bahubhiḥ parokṣair. Hundreds of births, barren, may pass away, already passed. But that time is the most fortunate moment, and most valuable moment, when we come in connection with Kṛṣṇa consciousness through any sort of agency.

[kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha
varaṁ muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ]

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [Śrīmad-Bhāgavatam, 2.1.12]

One gentleman, one Parvat Mahārāja or who told? He got one book from the dustbin.

Parvat Mahārāja: Trash can.

Śrīla Śrīdhara Mahārāja: From the dustbin, he collected a book, and that took him to Kṛṣṇa consciousness.

Bhāvānanda Mahārāja told that, "I was looking at that festival, dancing and chanting around the ratha. What is this?"

Tamal Kṛṣṇa told, "You don't know? Have you heard of Kṛṣṇa?"

"Who is Kṛṣṇa?"

"Gītā: the book you have...?"

"No. What is Gītā?"

In this way, he went enumerator and reject everything.

"Oh, do you know India?"

"Yes, I know India. I have heard the name of the country."

Well there the God came as incarnation of Kṛṣṇa, this thing and that thing."

"But anyhow, the circumambulation and dancing and chanting Hare Kṛṣṇa, but I don't know why I associated, I entered in that circular dancing. Then I became unconscious for some time, then when I had my lost consciousness again, that they are putting some water into the, here, all these things, and I was chanting Hare Kṛṣṇa Hare Kṛṣṇa, I became devotee. I became devotee suddenly."

Gaura Haribol. Gaura Haribol. Gaura Haribol. "I can't leave Hare Kṛṣṇa."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bilvamaṅgala's connection, that is more wonderful. He used to come to a prostitute. And the prostitute remarked, "In such unfavourable circumstances you have come to me in this dead of night in hail and storm. If a slight portion of this sort of attention you had for Kṛṣṇa, then you will be how much benefited."

But this struck the man within. "Yes, it is so. A hundredth part of such energy, desperate energy, to be used for the Kṛṣṇa consciousness, then how we will be benefited, saved." That turned the man, created the turn. "Oh, yes." He bowed down to that prostitute and began his journey for Kṛṣṇa.

So, from the smallest incident, the most negligent incident also can connect us with Kṛṣṇa consciousness. Everything is surcharged. Just as the enemy camp puts some underground bomb, time bomb here and there, and bursts! So, here and there, everywhere, such bombs are posted, placed, and when the bomb burst, then Kṛṣṇa consciousness comes in. Gaura Haribol. Underground arrangement we find in many places.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[advaita-vīthī-pathikair upāsyāḥ,] svānanda-siṁhāsana-labdha-dīkṣāḥ
haṭhena kenāpi vayaṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena

["Although I am worshippable by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the Gopīs."] [Śrī Śrī Prapanna-jīvanāmṛtam, 7.20]

Karṇāmṛtam. Kavi Karṇapūra he says. And Śukadeva says,

parinisṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] [Śrīmad-Bhāgavatam, 2.1.9]

Śukadeva says, "My case was more hopeless than a viṣayī. There they have got mal-engagement, but I had non-engagement."

Non-engagement, that fate which has got no engagement, aspiration of perfect rest, no engagement: that is said to be more dangerous. Idle man's brain is devil's workshop. The idleness to its extremity in sāyujya mukti, samādhi. The greatest type of atheist, that brahma samādhi, that most pessimistic, the most pessimistic section, there, there cannot by any goodness, only to equate to zero, that to get relief. All troublesome, only complete withdrawal to non-existence: that is the highest aim of life, to everyone, the most pessimistic.

And Vaiṣṇavas, they are most optimistic, most optimistic. Karmīs are generally misguided fools, and the intelligentsia, the jñānīs, they dig their own grave. They are very eager to dig their own grave. The highest aim is pessimism; nothing can be used, no utilization, no good exists; what exists, that is all bad. So complete withdrawal, so consciousness means conscious of bad things, so, no other alternative but to enter the grave, death. That is their ultimate aim. But optimistic are the Vaiṣṇava, everything good. What is bad it seems, that is only with my indiscrimination, mal decision: that is responsible. But the world, the creation, it is infinite good, worth living life to its extreme highest attainment, especially the Kṛṣṇa conscious people. Nothing which does not contribute for the satisfaction of the whole, including myself. Including myself everything is meant to contribute satisfaction for the whole, including myself. A cooperative goodness and blissfulness: that is the world. World means that, the cooperating good units are working together, and there is the Master. He's the source of all goodness, the most optimistic conception, the Kṛṣṇa consciousness.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de [Vāsudeva Ghosa]

It is a peculiar sentiment. Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de. "But why so long you have, you are carrying your body? You have come in connection of Gaurāṅga in future? But how you have carried your body so long, you had no connection with Gaurāṅga? Now you think that it is impossible to live without Gaurāṅga, but before this, before you invented Gaurāṅga, how could you live?"

So, the centre is here. The past life, the conception of our svarūpa, of our real self is in the centre. And without that connection, everything is redundant. That is no life, that is death. That is a dead man's dead body. Here I found that I am living, my life is worth living. I got back the

clue of the existence of my life here in Gaurāṅga's advice and the association. The centre is here. The past and future is not the centre; present is the centre. We may think that centre might have been in the past, but that philosophy has been denied here. The present is the centre, and from there the future and the past may connect, go on. It is eternal, life eternal. Everywhere there is centre, nowhere circumference.

We find that here in Kṛṣṇa consciousness, "Oh it is, my self is here! Who says that without Kṛṣṇa consciousness that I lived? It was impossible, I am here, I am living here." This is astonishing, wonderful, when one awakes from his slumber he finds that, 'I am here.' So when one gets back to Kṛṣṇa consciousness his feeling is like that. "That this is my beginning, this is my future, everything here. That was, all others concoction. That was taking me from here, just as in dream, we're sleeping in a bed, and I was taken to some jungle, to some mountain, to some other country, but when we get up, I find I was in the bed. I'm in the bed, but I was wandering here and there.

So: gaura nā hoita kemone hoita prema-rasa-sīmā rādhāra kemone dharitām de. "Without this conception, this prospect, the life of such a highest prospect I am meant for. I went away from my prospect of life, how wonderful, that is all imaginary, not real. The reality is that I am living at the feet of Gaurāṅga. That is reality, all others concoction. From here, in a dream I am going and sometimes vegetable kingdom, sometimes bird kingdom, sometimes animal kingdom, sometimes ghost kingdom, human kingdom, wandering. But here I am in the feet dust of Gaurāṅga."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time?

Akṣayānanda Mahārāja: Nine o'clock.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Nitāi. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Any question? _____ [?] Mahāprabhu Govinda Sundara.

Devotee: Mahārāja, how is your finger today?

Śrīla Śrīdhara Mahārāja: Finger? Gradually in the curing process, it was pressed in the door, here. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, what was the dissatisfaction that Śrīla Vyāsadeva felt after compiling some of the Vedic literature, even though some of these literatures had some pastimes of Kṛṣṇa in them?

Śrīla Śrīdhara Mahārāja: Yes, why the dissatisfaction?

Devotees: Dissatisfaction.

Śrīla Śrīdhara Mahārāja: If we go to construct a building, then, and over the plane why we dig the earth and begin our foundation from the lower position, something like that, a reaction, a setback. When one does something, he gets satisfaction, and after doing so much, he felt dissatisfaction, that is to dig the ground, to put the structure there.

"I have given so much, but the subconsciousness, dissatisfaction says that you have done nothing."

A reaction came. And then the structure was placed there, so dissatisfaction. Satisfaction of the fulfilment of one's life if possible, so the dissatisfaction of un-fulfilment, non-fulfilment of one's life; that is dissatisfaction.

"I have done nothing. Life is wasted. In the garb of doing so many things, I have deceived the people, ultimately, I'm told. A background for that."

And the Nārada also came with such stricture.

jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, [svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharmma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [Śrīmad-Bhāgavatam, 1.5.15]

"What you have done, that is most filthy thing. Jugupsitaṁ means gave hateful things. Hateful things you have given, you have distributed to the world in the name of their real benefit. You are treacherous. In the garb of an Ācārya you have given delivery to things which is all sham; not any real thing you have given to the world. And reality is He, Kṛṣṇa, the Absolute Good. Not His halo, nor the explanation of the description of the negative side of the world. The good and bad in the wholesale is wrong. In a dream, good or bad, everything is bad, everything is false. So you have dealt with sattya, raja, tama, Bhūr, Bhuvar, Svar, Mahar, Janar, Satya-loka, Mahar-loka, Janar-loka, all in the negative side. And you feel great satisfaction that you have given much to the world, but that is within the jurisdiction of the negative side.

And about positive, what you have told that is non-understandable, a vague thing, a Brahman what is Brahmān? In Brahmāpura, in the domain of Brahmā, everything is there, so many jewels there buried in the Brahmloka. Brahmaloka means the halo of the real world of love divine. That is Brahmaloka from outside, only the halo. On the verge, on the last point, last plane of this

mundane world of exploitation, you say there is something, Brahman, and some Puruṣottama, all these things, vague things. But you have not given delivery of the real thing. God, the beloved, the lover of the whole world, and every jīva has got his fulfilment in His service. What's concrete, the life's fulfilment, you have not distributed to the world. So many forms and fashions and ornaments, and in dignified language you have distributed, all empty things."

In this way he came, jugupsitaṁ, gaditam, ninditam. "What you have done, that is blameable, dharmma-kṛte, because the stamp is religion, but ultimately the thing is not, bogus. It is the parcel, over parcel this is nectar, but we find this is poison. Dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ. You've done a great misdeed to the world. Yad vākyato dharmma itītaraḥ sthito, na manyate. Because, you were respected by the whole scholarly world that you know the best what is religion. Now if anyone comes to give the delivery of the real thing, people won't accept him at all. So, I have come to you and you...

End of 82.02.28.B

Start of 82.02.28.C

Śrīla Śrīdhara Mahārāja: ... "That will be your penance, the compensation. So long you have only shown more or less the negative side. Now the positive side you are to supply, through you it must be supplied, otherwise the people won't accept."

In this way, he was dissatisfied. Doing so much for the world, in the ordinary calculation, he has done enough. Inestimable service he has done in the religious world. That is the general understanding of the people.

But Devarṣi Nārada came and told: and before that, he found nonplussed. "He has done so much good for the world, but still, he himself is not satisfied, what to satisfy others. But the giver himself, he does not feel peace in his mind. The giver of so many good things to the world, he finds in himself that he's in want. He's not in peace. He's in misery, uneasiness. So in that highest order, what gives real peace to him, that will be considered easily that the real way to the peace to the world."

Do you follow? Not clear? Not fully clear. If anyone can understand you may clarify.

Vyāsa recommended to the world for their peaceful life, "Don't steal others property, don't take forcible possession of others property, love your neighbour, all these things, so many things, then you will find permanent peace in life."

But the giver of all these things, he did not find peace in his mind, because what he gave, really, the valuation of that was very little. So, he could not find peace himself. The giver of peace, he is in non-peace.

And then Nārada came and told him, "What is real peace you please take it from me, and now give it, distribute to the public. Then you will find peace."

And Vyāsa said, "I did so, and I found real peace in my mind. And oh, you worldly people, you take it. What I have given before, that is not sufficient. What I give now, that is really peaceful, and you accept that."

That was the thing. So, hitherto, what was in possession of Vyāsadeva that cannot contribute real peace to us. To show that to us, and for his natural position as such, Vyāsadeva was in sorrow, not in peace. But when he got the real seed of peace from his Gurudeva Devarṣi Nārada, "That you have lost peace of mind: only it is necessary that you will have to give real peaceful thing to the world." And it was effected in that way.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, but one thing is that Vyāsadeva, he had already given Mahābhārata with Bhagavad-gītā.

Śrīla Śrīdhara Mahārāja: Yes. That is in seed, unconsciously. That was given by him _____ [?], what he did not conceive himself, to the real standard. In Padma-Purāṇa, and the other, but in Bhāgavatam, he has given it. That is, hitherto, his gift may, there was chance of being misconceived of the mundane world. The devotion of Kṛṣṇa, that might have been conceived as a part of this mundane world, in sattva guṇa. But Bhāgavata made it clear that it is over Brahmaloka, cid-vilāsa. Not within sattva guṇa, it is nirguṇa. And Vyāsadeva, he gave it, and not only by him, but when it came percolated from the realization of Śrī Śuka, it reached that standard, that cid-vilāsa, not jaḍa-vilāsa. Not in the mental world, but in the transcendental world; the stealing, the lying and other autocratic movements, all is of absolute purity in the centre. Infinite value of the highest order: that was attached, that was made public, of Kṛṣṇa consciousness to the world, when it came through the mouth of Śukadeva. So, vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is very difficult to conceive and can only be known through bhakti."] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

But Vyāsa was living and after three editions, or fourth edition, first from Nārada to Vyāsa only ten lines, and Vyāsa to Śuka, that is few lines. And then, Śuka to Parīkṣit, that was the main thing, and then last, from Sūta Goswāmī to Śaunaka Ṛṣī, the fourth, and then, Vyāsadeva, the whole thing he put in a book form, last edition, and sent it to the market. The fourth sitting, it is there. And the introduction, three ślokas, janmādy asya [Bhāgavatam, 1.1.1], nigama-kalpa-taror [Bhāgavatam, 1.1.3], dharmaḥ projjhita [Bhāgavatam, 1.1.2]. Three introductory ślokas given by Vyāsadeva, and it sent to the market, what at present we get. So, when came through Śuka, it got the, Bhāgavata got the standard in the cid-vilāsa, over Vedānta. Previously it was mentioned, but the real characteristic, to stand over in the standard transcendental world was not up to

mark, up to standard: only narrative, narration. In Padma-Purāṇa, Brahma-vaivarta-Purāṇa, they had got only not the standard of philosophy, ontological standard, but narration, history, something like. But comparative study and ontological position, to this Kṛṣṇa consciousness, given mainly by Bhāgavatam. When it came to be given, also,

artho 'yaṁ brahma sūtrāṇāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["Śrīmad-Bhāgavatam represents the real purport of Vedānta-sūtra. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic Mahābhārata, the great history of the world, Śrīmad Bhāgavatam has come to give its real meaning. The mother of all Vedic knowledge is the Gāyatrī mantra. Śrīmad Bhāgavatam gives the gist of Gāyatrī in a very full-fledged way. And the supplementary truths of the Vedas are also found within Śrīmad Bhāgavatam."] [Garuḍa-Purāṇa]

So, Gāyatrī, then Veda, Brahmā-sūtra, and Gītā, Mahābhārata, all these things, everything represented in nutshell here, and something more. In this way, the Kṛṣṇa consciousness in its fullest dignity we get, and when it can satisfy the Vaidāntic scholars, and supersede all the scholars, the jñāna-kāṇḍa. The jñāna-kāṇḍa, those that are salvationist, they are the exploitationist like Jaiminī, they had not so much credit in the society, but the credit was in the hands of the renunciationtists, this Kapila, Pātañjali, this nyāya, this logical section that dealt with the meanings of the Veda. And Vedavyāsa had no other alternative but to relieve them, this Vedānta, uttara-mīmāṁsā: that was given by Vyāsadeva to combat the other opponents, that sāṅkhya, yoga, etc. But that was also vague, like that is Brahman, not very discriminated, differentiated realm of the truth of Kṛṣṇa consciousness. So there was necessity of Bhāgavatam. Rasam the highest thing is rasa, and not the intellectualism. In Vedānta and other śāstras of the higher order, they are full of intellectualisms, ontological jugglery. But that is rasa, the rasa is the upper hand of everything, ānandam, and not consciousness; not intelligence, not consciousness, not ontology. But ultimately the highest thing is rasa, ānandam, beauty, charm, harmony. That is all important. And it was given in Bhāgavatam, in Gopī Gītā, in other places that, that is rasa. That is ānanda. That is not intellectual jugglery. From the plane of intellectual jugglery it is taken to the domain of rasa in Bhāgavatam, the unique treatise.

Devotee: Mahārāja, what will be the value of Caitanya-caritāmṛta in comparison with the super excellent position of the Śrīmad-Bhāgavatam?

Śrīla Śrīdhara Mahārāja: Bhāgavata has got a general position in Sanskrit and also in exclusive information, historical reference, and dealings with many of the various departments of the intellectualists. That has got its position. But if we are to consider the very gist of Bhāgavatam, then we get Caitanya-caritāmṛta; above that. Above that, because in Bhāgavatam, other things are also mentioned, many things, which is not so much necessary, but it was considered to be necessary to maintain the position of Bhāgavatam from that Davamandala samsthar [?], the geographical position, the historical position, all these things are mentioned.

But in the Caitanya-caritāmṛta, that is the very essence, and that is also, that was percolated by Śukadeva's realization and here it's coming from, that is percolated from Mahāprabhu, the Kṛṣṇa, rādhā-govinda-milita-tanu, the combined Rādhā-Govinda. Through Him it is coming in its intensified glory, more purer glory from the Caitanya-caritāmṛta, and not many things which apparently may seem undesirable and unnecessary in Bhāgavatam; so many things, so many stories.

But that will be for the selected few, not for all. Bhāgavata will have more spacious jurisdiction than Caritāmṛta. But increased connotation we find in Caitanya-caritāmṛta than in Bhāgavatam. Bhāgavata has got its influence over a larger area. The Madhvācārya, the Viṣṇusvāmī, the Nimbarka, Rāmānuja and Sanatani, they have got some sort of obligation towards Bhāgavata that is coming from Vyāsadeva. But Caitanya-caritāmṛta, a more selected group; and who understands that, he thinks that this is more useful and more safe and more giving of purer conception of Bhāgavatam.

Hare Kṛṣṇa. Hare Kṛṣṇa. So, who are attracted by Bhāgavatam there may be some room of misconception. But in Caitanya-caritāmṛta that misconception has been mostly eliminated, prākṛta, to conceive it as mundane. More caution is given in Caitanya-caritāmṛta. But still, those that recognise Caitanya-caritāmṛtam to be the highest standard, they're also seen engaged in filthy practices like the sahajiyā, āula, bāula, etc, in the field.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: I've heard one explanation of how the River Gaṇḍhakī appeared, and I do not know if it is true, the explanation. Can you say: is there some explanation how Gaṇḍhakī River has appeared?

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: River Gaṇḍhakī, how the appearance took place?

Śrīla Śrīdhara Mahārāja: Gaṇḍhakī, appearance of Gaṇḍhakī River. I don't know the history.

Devotee: I've heard one story. There was a discussion between Lakṣmī, Sarasvatī, and I think Parvatī, and they were trying to understand who was the most chaste woman in the universe.

So Nārada Muni, they consulted Nārada Muni and he said that, "Actually, none of these three is the most chaste, but the most chaste is this one prostitute."

So they were very shocked and they went to Viṣṇu. And so Viṣṇu He approached Nārada Muni and he said, "Yes." Nārada Muni said, "Yes, there is this one woman and she's the most chaste."

So Viṣṇu thought He would test her. She was a prostitute so He appeared before her as a leper.

And so she brought Him into, well, her maidservant greeted the leper and then the maidservant went to the prostitute and said, "There is this gentleman here."

And she said, the prostitute said, "Yes, show him in."

So the maidservant said, "But he's a leper."

And the woman said, "No, that is all right, just show him in."

So then she prepared a big banquet and then she served it to the leper. And He ate everything, but as He was eating, part of his, some of His skin fell into the food.

So the maidservant when the man, the leper was finished eating, the maidservant brought the remnants before the woman, and the woman ate the remnants of the leper. And then she saw the skin there and she ate even the skin. So in this way she served the leper, with great devotion she served the leper.

And, I don't remember so clearly, but Viṣṇu, Who was coming before her as the leper, He was very impressed with her devotion.

And so He said, "Yes, because you are so devoted you will be the Gaṇḍhakī River and I will appear within your waters as Śālagrāma-śilā."

Śrīla Śrīdhara Mahārāja: I do not know that. Where is it found, in any Purāṇa? I've not come across...

Devotee: I've only heard it from my...

Śrīla Śrīdhara Mahārāja: ... but I see some sort of rasābhāsa there. Viṣṇu accepted the prostitute, not mother, is it? The prostitute and Viṣṇu, that leper connection, was that of wife and husband, or mother and son?

Devotee: I think more wife and husband.

Śrīla Śrīdhara Mahārāja: Then how that prostitute who was accepted as wife, she can be transformed to be the mother of Śālagrāma-śilā?

Devotee: Yes, I see.

Śrīla Śrīdhara Mahārāja: So there must be some misconception, mis-description perhaps. I want to see the original thing, then I can give decision.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: That here some anomaly we find in the story.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So any more question, from any corner?

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu has just come.

Śrīla Śrīdhara Mahārāja: Ah. Any news from him: fresh?

Vidagdha Mādhava: Haṁsadūta Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Has he come, is it, eh?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Today?

Vidagdha Mādhava: Yesterday.

Śrīla Śrīdhara Mahārāja: Today he has come.

Akṣayānanda Mahārāja: Yesterday.

Śrīla Śrīdhara Mahārāja: All right.

Vidagdha Mādhava: And you know there's three new Gurus.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: You've already heard the news about the new Gurus.

Śrīla Śrīdhara Mahārāja: Oh, new Gurus, yes. Three new Ācāryas has been added to the Ācārya Board. One is Svarūpa Dāmodara, another is Pañcadravida and Gopāla Kṛṣṇa. All right. And that Praṇāma Swāmī is also being given some hopeful news that under some condition he may also be incorporated. Anyhow, they are more extensive, becoming more extensive. And that was unanimously or any opposition: their decision?

Vidagdha Mādhava: There was some deadlock for two days. There was some opposition.

Śrīla Śrīdhara Mahārāja: Some opposition, opposition recorded or ultimately it was accepted unanimously? In the course of the meeting may have any opposition, but when in conclusion more than three, four majority perhaps it was accepted, in the face of opposition or ultimately unanimously? You don't know?

Vidagdha Mādhava: I don't know.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Pañcadravidha Swāmī is coming.

Akṣayānanda Mahārāja: Now, here?

Vidagdha Mādhava: Yes, he'll be coming here, now, after the meeting he wants to come. And Jayatīrtha Mahārāja he will try to bring others, including Rāmeśvara.

Śrīla Śrīdhara Mahārāja: Eh?

Aranya Mahārāja: Jayatīrtha Mahārāja is going to try and bring Rāmeśvara Mahārāja here.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So now I want to retire.

Devotees: Jaya oṁ viṣṇu-pāda...
...
Śrīla Śrīdhara Mahārāja: ... even the animals, the vegetable kingdom, all may be benefited. The wave that is created, the sound, the wave, that can help even the inanimate object, to certain extent. So the vibration that helps the atmosphere, purifies the atmosphere with Kṛṣṇa consciousness. That the subtle most which can have effect in all sorts of gross elements in the world, the subtle most is Kṛṣṇa consciousness. That can work anywhere and everywhere in every plane. But we may not detect.

Mangalam bhagavan visnu mangalam madhusudanam [?]
Mangalam sarva devesu mangalaya tanu hari [?]

Śivam, all auspicious, auspicious and anti mortality, generally that is considered to be śivam _____ [?] Śiva, who has conquered this mortal aspect of the world, mortal wave, conquered the mortal waves. Beyond mortality, immortal, is śivam. And then positive area of love and beauty, that is something more, the highest transcendental position. And above that nothing can be, love and beauty, satyam, śivam, sundaram, all satisfying rasa. No complaint against, all harmonising, none have to complain.

I heard in my boyhood one śloka from Upaniṣad, satyam briyath priyam briyath [?] "First, speak what is truth, speak truth, satyam briyath." Na priyam na briyath satyam apriyam [?] "But don't say truth which is not pleasing."

That struck me. What is this? Satya, truth must be pleasing, or may not be pleasing, it may be cruel, harsh, but still, truth must be spoken. Why that will be modified? Satyam briyath. Then, priyam briyath, talk truth, speak truth, the next, priyam briyath, talk pleasing, tell pleasing, priyam briyath. Why modification? Na briyath satyam apriyam. Don't venture to speak a truth what is not pleasing. I could not adjust. Why it will be so? Truth must be spoken at any cost. Na briyath satyam apriyam. Priyam ca nanitam briyath. And don't go to speak pleasing which is not

true. That is also there. Esa dharma sanatana. This is the proper substance of the sanātana-dharma, of the eternal duty, or function.

Anyhow I got a shock. The truth may not be universal. There's something more than that which can, the truth will be modified by that. Then gradually I came to know, truth means justice, but mercy is above that, the possibility of the existence of mercy. So truth and priya means love, prema. Prema is over justice, consideration, knowledge. That represents truth. But love is more than that: love, mercy, more than that, satyam, śivam, sundaram. There is truth, there is auspicious, beyond mortality, eternal, śivam, and then fulfilment of life is in beauty and love, prema. It is possible. Over justice there can exist something. One party aggrieved, but if in the domain of love none aggrieved. What is, apparently seems to be grievance that is also compensated in another way. So satyam, śivam, sundaram, raso vai sah, sundara means beauty, and prema love, mercy: of same category. And truth, justice: in the same category. And the exploitation, adharma, that is of the lowest category.

So Mahāprabhu came, the Lord of love came with, to distribute love. Love means, not this which is passing here in the name love, not that. That is lust. Love only connecting with the Supreme Divinity. Love is Divine, always Divine, prema. And here, enemy of love is lust. That is current here in this plane. Gaura Haribol. The distinction between love and lust we are to maintain always. That will be of a principal thing in our preaching endeavour. Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[Kalyāṇa-kalpataru, song 18]

Similar but not same, we'll be warned against that very much. The sahajiyā section they mingle in the name of love they really what they cultivate that is lust.

Charna mamsa mayo kama [?] It is in this world of flesh and blood, whatever it is applied it is lust. And, prema cid ananda dhama [?] That is on the other side, on the transcendental side, crossing the existence of our soul, Supersoul, or Paramātmā. Even in the realm of Paramātmā we don't find love. Even in the realm of Nārāyaṇa we don't find real love. Surpassing that the love is in the Goloka, especially in Vṛndāvana it is. So the warning has been given by the Ācāryas previous that we must not make, we must not jumble together love and lust. One is life, another is death, two extremes. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, if we have not yet come to the platform of even truth and justice, then how can we know that that which we're trying to apply to a person in the name of love or treating him with the highest principal is not simply mundane or sentiment?

Śrīla Śrīdhara Mahārāja: What is his... Who is here, Akṣayānanda Mahārāja or Bhāratī Mahārāja? What does he say?

Devotee: If we have not yet even come to the platform...

Śrīla Śrīdhara Mahārāja: Yes, somewhat...

Devotee: ... of truth or justice, how can we know if we try to deal with someone with love that it's not just mundane sentiment?

Śrīla Śrīdhara Mahārāja: So we are to... At least we have got some clue through our faith. We may not be established in that plane, but through faith we're connected. And we're to repeat the advices of our predecessors with faith, with good feeling, good attitude, and gradually the undesirable thing will pass away by that transaction, that process. What we have heard from Guru, from the śāstra, we're to repeat that.

In my boyhood also I had, I came in connection with another thing. Avrti sarva sastranam bodha gadi godarsi [?] It is mentioned in a Sanskrit verse, that to chant repeatedly one thing is better than to understand the meaning. I could not understand this, at that time, I could not understand. I was a boy of thirteen, fourteen. Then I came across this śloka. avrti sarva sastranam. That is repeatedly chanting of the hymns of śāstra, of the advices, the mantram of śāstra, bodha gadi godarsi. It supersedes even the understanding of the meaning of it. I could not understand. But I came to understand this when I came to Gauḍīya Maṭha. It is possible. The śāstra, the perfect words, śāstric words, the Nāma, Name, the Name we do not understand the meaning, real meaning of the Name, but if through faith we go to continue taking the Name, gradually Name will come with His pristine glory to me. So the many advices in the śāstra, it is written, we can't understand, can't follow the real meaning, but still if with faith we go on chanting and tackling the saying repeatedly, one day I will find the śāstra is revealing His meaning in me. It is possible. It is fact. We have experienced that.

So it has been said that don't think that śāstra is inanimate. It is a posing in that position, a passive position: the sound. The sound which is aprākṛta, that is cetan, the sound, not ordinary sound, but, vaikuṇṭha-nāma-grahaṇam [Śrīmad-Bhāgavatam, 6.2.14] The sounds that are transcendental, they're person, they're cetan, but they're posing in that some passive way, in śanta rasa. So when they're satisfied with us, they will come with their meaning to our own plane. They will descend. The meaning will descend. Just as like the water has been ice, then the ice will be melted into water, something like that. Those rigid sounds which is impenetrable at present, one day that will come out within my heart with self effulgent way, and I shall be able to understand. 'After long time, oh, this is the purport of this śloka.'

So, when we generally take seat in a vyāsāsana and going to read any śāstra, Bhāgavata, Caritāmṛta, we worship with flower and do namaskāra. That is not an objective thing, subjective, super-subjective, so I honour before I go to read. If He likes, He's pleased with me, then He will give the real meaning. It will come within my heart with its real meaning, purpose. It is possible. So the mahā-jana, the advices that come from the mahā-jana, that is all cetan embodied within.

And any time that will be pleased with me, my behaviour, my attitude, my earnestness, my good will, they will come with pristine glory with his real meaning in my heart.

So we are to carry out that, in that tune we are to carry out preaching, preaching that we are not perfect. That is also a ban, an obstacle, to think that I am perfect. 'I'm carrying out the order of my Gurudeva. I'm a peon, I'm not proprietor.' This spirit a preacher must have. This is healthy, healthy sign of a preacher, an Ācārya. 'I'm mediator,' and never, 'I'm master.' If you think master then he becomes opaque, the line banned there, it is tampered. But he says, 'I am peon,' what is coming always, 'I'm a middle capitalist. There is higher capitalist, I am taking from him and I'm distributing to the ordinary people.' This should be our attitude, not the lustre, the highest centre, then we'll be undone. Always a current, a current is passing through me, and receiving the grace from up, and I am distributing them to the lower, junior section. I shall be instrumental, always a preacher must think, Guru must think. But externally the Guru may not express that idea, but internally it must be seen. He's a beggar. He's a beggar at the...

End of 82.02.28.C

82.03.00 - Blank

Start of 82.03.01.A

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rāma Rāma. Nitāi Gaura Haribol.

Haṁsadūta Mahārāja is coming from which side? Direct from America?

Haṁsadūta Mahārāja: I spent two weeks in the Philippines.

Śrīla Śrīdhara Mahārāja: Philippines, through Philippines. And you have reached only yesterday, here.

Haṁsadūta Mahārāja: On the twenty seventh.

Śrīla Śrīdhara Mahārāja: Twenty seventh, today's first, day before yesterday.
Gaura Haribol. You remain in health and spirit, eh? All right. Gaura Haribol.

Haṁsadūta Mahārāja: Yes. By your grace.

Śrīla Śrīdhara Mahārāja: By the grace of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari. Who else have come with you?

Haṁsadūta Mahārāja: I just brought one servant.

Śrīla Śrīdhara Mahārāja: Only one, one attendant.

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Jayatīrtha Mahārāja's party from England reached, no?

Jayatīrtha Mahārāja: Yes. Some of our men reached, so far about thirty men, forty men have reached.

Śrīla Śrīdhara Mahārāja: All right.

Jayatīrtha Mahārāja: But more are coming still.

Śrīla Śrīdhara Mahārāja: Coming still. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Jayatīrtha Mahārāja: Actually they're coming on pilgrimage to see your lotus feet.

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura...

End of 82.03.01.A

Start of 82.03.01.B

Śrīla Śrīdhara Mahārāja: ...natural. It should be, the relation should be that of happy combination, not forced, not forced. It should be adjusted like that, happy, natural, fruitful. Question of faith, question of faith, not of practice, not of practices, not of creating habits, main thing is faith.

There was one case in Andhra Pradesh. Once I met one SDO [?] in Kanada, Andhradesh. We're having a talk. Then he's putting questions from here and there. I gave him a blow. That you are talking at random. We are following a particular system, but you are talking at random. Anyhow that was very impressive to him.

Later on he searched for me. "Where is Śrīdhara Mahārāja? He has changed the course of my life, remarking, 'talking at random.' Yes, I was doing so. Then I began to read systems, Śaṅkara, Rāmānuja, all these particular line of thought, then I changed."

That gentleman told me that, "One Hindu girl, no, one Hindu husband, he became Christian, and the case came to my court. I myself crossed the young boy. 'Young boy, don't you feel any responsibility to your former wife? You married her, and she came to you, and you had some responsibility for her whole life, her sustenance, maintenance." This way!

But the boy answered, Sir, when faith changes, sense of duty disappears, is changed automatically."

He told, "I could not answer him. The boy told, 'When faith changes, the sense of duty disappears, or also changes. When I was a Hindu I had some obligation. But now I'm a Christian, wholesale change has come in my life. I'm standing on my faith. So my former obligation has no effect in my present position.'"

So faith is the most extensive ground, most spacious ground. When man changes his faith, whole life is in a new risk. Then ordinary sense of duty cannot come to work there. It will be artificial, a self opposing life, suicidal life. Faith going one side, and practices another side. What fruit we can derive from that action? So faith should be given preference, śraddhā. Otherwise life will be artificial, miserable, and fruitless. You consider. You are all so many sober men. I can give suggestion out of my experience, and my knowledge of scriptures. But everyone is to think for us because we are living at our own risk, everyone, more or less. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

We may try if we think that faith is running to a wrong way, we shall try to help him. 'That what you think, this is not well. This has got this difficulty, or you have got this wrong in your faith.' I don't say that faith means only, the word faith, that is all perfect. There is also gradation in faith, proper, improper. But faith should be interfered in a mild way to save his life. But if any time it is seen that his faith has awakened for higher thing, we should not go to interfere. That sort of exception, that may be bad example to others also. We are to consider that that may set bad examples to other colleagues. So in considering both we are to deal with, that only in the name of faith everyone is going away. That is also difficult in the administration, difficulty. So we are to use our free and sincere conscience as the judgement. At the same time if we check real faith to have its own real end, then we shall have to incur the penalty for that. So faith is not very cheap thing, real faith, that is valuable, and so, every whim may not be, may not pass on in the name of faith. At the same time, the valuable faith should not be discouraged. So we are to seek between them. The valuable chance should not be checked. At the same time, anything, any whim may not be passed in the name of faith. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

We must be sincere in our decision, otherwise our own bhajan will be disturbed, own realization will be checked. The law is not the respecter of any person. So truth is also not respecter of Kṛṣṇa consciousness. That is impartial, and partial to faith. Partiality, favouritism towards the devotee, that is the faithful. So śraddhā, faith, that is all-important wealth, a universal wealth for all of us. We may not create offence against the general faith, śraddhā. Śraddhā, that is prema, śraddhā when in developed form, that is prema, that is love divine. And

Kṛṣṇa is also partial to that, attached to that. So to commit offence against faith, that is also detrimental to our main cause. So with this consideration we are to move on. We have come out to fight, we have come out to take the bold, the position of an Ācārya, of a general, to fight out the cause of Kṛṣṇa, Kṛṣṇa consciousness. But my movement may not be detrimental to the very cause for which I am out to propagate. I must save my own position. May not be, the fight may not be the same side goal. What is this, same side, same side goal?

Haṁsadūta Mahārāja: Touch back.

Śrīla Śrīdhara Mahārāja: The player sometimes erroneously taking the ball in such a way that the party he becomes responsible to make goal in his own side, same side goal. I went to oppose, but it was touched in such a way that the ball came within the goal. Same side goal it is called. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. It is a very subtle thing, very susceptible.

Pañchadravida Swāmī: So, Śrīdhara Mahārāja, we must take your leave now. There is some decision to put forward the names of new sannyāsīs. They are going to choose new persons who will receive sannyāsa, so we are going back for that decision.

Śrīla Śrīdhara Mahārāja: Yes, yes, yes. You may go. Yes. Hare Kṛṣṇa. Gaura Hari. Jaya oṁ viṣṇu-pāda...

End of 82.03.01.B

Start of 82.03.01.C

Parvat Mahārāja: We hear that, when one accepts a spiritual master, then the spiritual master, we heard, if the disciple does not finish his sādhana in this life, then the spiritual master will have to come again in the next life. And I want to know if that means that the same jīva, who was acting as a spiritual master in this life-time, will appear in the next life-time. What is the situation?

Śrīla Śrīdhara Mahārāja: So, it is said that,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guru]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[Śrīmad-Bhāgavatam, 11.17.27] + [Caitanya-caritāmṛta, Ādi-līlā, 1.46]

Suppose a jīva has begun his spiritual life under the guidance of a particular Ācārya, and the jīva could not attain perfection, and the Ācārya went away. And next time, he will get, in next birth, in that birth also he may get help from śikṣā Guru. And also, after that birth also, he may

meet Guru. But, that very jīva, through which he was taken up, may not come; in any other form, in any other jīva also he may come. It may be possible.

Not only that, Narottama Ṭhākura says - his Guru was Lokanātha Goswāmī - Narottama Ṭhākura is praying, kabe lokanatha mora hatete doriya, samatidei rupa samhita diya [?] "I aspire after the day when my Guru Lokanātha, will take me by the hand and will take me to Rūpa Goswāmī – Śrī Rūpa Mañjarī. And I shall get there, my appointment of eternal service in the camp of Lalitā - Rādhā-Govinda."

It is also possible. So, only mundane figurism must not be thrust in the conception of Guru. Guru can come to disciple in any mood, in any figure, any colour, any place, any time. The connection with the... So, it is said, ācāryaṁ māṁ vijānīyān. Guru's position is extensive, comprehensive, unlimited. In any way, any form, he may come, he may come.

His concern is to be benefited in a line, and not to quarrel with this Guru, that Guru. In the general sense, of course, we should abide by the rules of Guru; and the... every moment we shall change a Guru, that will hamper our cause. It is not desirable. With our whole attention as we can command, we will submit to Gurudeva, because, I'm very low and that is very high. To command my whole attention, then I can understand a little. So, to collect all our scattered mind, attention, to one point; so that it may be utilized to its highest extent, to catch the word. Guru should be thought, 'He's perfect, may not be perfect, but...

Just as the child, to him the mother should be conceived as the most affectionate. So many mothers are there, but feels his respective mother. That must have some special dealings and affection, and we should take the advantage of that. But, then, suppose the mother dies, then none will come to help the child for its nurturing and well being? Anyone may come, and help the child; even more than motherly affection may be found somewhere else. It is possible.

So, we must be awake to our real interest. Why Guru? What for? What is Guru? Only, not making much with the form, but the material for which I have come to Guru. What is that? We must have to understand that, we must have to calculate and realize our Guru. Sometimes even, though very rarely, Guru tyāga is also necessary. Sometimes, most unhappy circumstances, one has to give up his Guru. Such is also mentioned; not happy, not very cheap; very, very rarely, even it is possible that one may give up his Guru. Smārta Guru, the Jati Goswāmī, the kula Guru, the sectarian Guru, they have to be left, and to come to vaiṣṇavād guroḥ.

avaiṣṇavopadiṣṭena, mantreṇa niryaṁ vrayet
punaś ca vidhinā samyag, grāhayed vaiṣṇavād guroḥ

["One who accepts the mantra from a Guru who is a non-devotee or who is addicted to sensual pleasures with women is doomed to a life of hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [Nārada-pañcarātra] & [Hari-bhakti-vilāsa, 4.366] & [Gauḍīya Kaṇṭhahāra, 1.54]

Worshippers of other gods, they're advised to leave their own Guru and come to a Vaiṣṇava Guru. And in Vaiṣṇava Guru, also there is gradation. So, we must have to feel, to come face to

face with truth, for which Guru is necessary, and which Guru will impart. Guru lakhan is there, the symptom of a Guru is there, and the symptom of a śiṣya is there. So, Guru, the avadhūta, he had twenty-four Gurus, giving respect [Śrīmad-Bhāgavatam, 11.7.33-35]. And śikṣā Guru's importance is also not undermined, in Caitanya-caritāmṛta.

śikṣā-guruke ta' jāni kṛṣṇera svarūpa, [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

[One should know the instructing Guru to be Kṛṣṇa Himself. As Guru, Kṛṣṇa has two forms as the Supersoul and as the best of devotees.] [Caitanya-caritāmṛta, Ādi-līlā, 1.47]

Even we can see. Where there is real devotion, if we can trace, there is Guru. Higher devotion, there is Guru. And Guru won't come into clash, fight each other. Guru won't come to fight with each other. They have got their intimate connection, helping one another, that should be the type, when in real position. _____ [?] Guru fighting one another, that is not desirable and not of higher type. Some must, for mundane necessity may be there for fighting.

So, it is general. I'm dealing always with this: the relative and the absolute. First, the relative position, we must maintain our own position, that we may not have to go down. And next, to try for a higher realization, advancement, that is necessary.

So, our adherence to Guru, real Guru is Guru jñāna and Guru identified; and also the instalment of knowledge that we have got from Gurudeva. Then, if it is possible that a higher instalment I may get from another figure. If I accept that, that is not disregarding the Guru; the higher study, higher study. Gurudeva, before giving me higher training, he departed and higher training is necessary for me, if it is available anywhere, if I get that, what will be the harm? I'm not going to kill, to behave very rudely with the Guru. Guru will be satisfied, "Yes, you have got it."

The blind faith is always dangerous. But we shall do, with open eye, and the eye should have the power to see; not blind eye. Hare Kṛṣṇa. And formal change is also not being necessary. "Yes, I'm there." And in particular case, even formal change may be necessary. But in the general case, one must stick to sad-guru, and won't leave him, leave him.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [Bhagavad-gītā, 3.35]

At the same time, sarva dharmān [Bhagavad-gītā, 18.66], we are to adjust to this: local and absolute, questions; to apply in our own case. And here, no question of renouncing the Guru has come; is coming. "What Gurudeva told, I could not catch the whole thing. Perhaps by the help of anyone, I'm getting more light and more knowledge about what he wanted to make me understand. By the help from any other place, I'm getting more understanding what my

Gurudeva wanted me to understand, I'm getting. He's not here, but if from some other source I can understand what Gurudeva wanted me to understand; where's the harm? My allegiance to him will be more increased. He wanted to give me such and such things, but unfortunately he departed, I could not get all these higher things. But now fortunately, from some other quarter, some light is given to my previous experience, in such a way; that I find what my Gurudeva meant to give me, that was more and more higher." What's the good?

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

Thereby I'm not going to insult my former Gurudeva. Gurudeva's gift I could not appreciate. What he wanted to give us, I could not understand wholly, and it is not possible also. But, if by the help of another gentleman, I can more clearly understand what Gurudeva wanted to give me, then there is no harm. Only misgivings, suspicions, and some other engagements, and some other motive: that may dissuade me from such, getting knowledge from outside. 'You must confine to that. And don't try: if you try to get more light from some other to understand what you have, if you do, then you are a non-believer.' We don't think it is such.

When, Mahāprabhu went to Purī, there was one; met Sārvabhauma, and Sārvabhauma and his students could not accept Mahāprabhu as Lord Himself.

"A good scholar and sannyāsī: young sannyāsī." Sārvabhauma proposed to his brother-in-law, Gopinātha Ācārya, that, "He's too young; and now He has taken sannyāsa. It will be very difficult for Him to maintain the whole life in this sannyāsī roll." And, "All right, when it is done already, I shall try my best to help the young boy, very charming figure, and also very bright student, to help Him. And always keep Him engaged with Vedantic transactions, advaita-marga, show that the world is all nothing, all māyā, it is all false, the charm for anything in this world all false. Always such things should be reminded, and then it will be able for Him to control His senses, and to remain in this path."

Gopīnātha Ācārya, he could not tolerate these sayings, statements of Sārvabhauma. "Sārvabhauma, do you think that He's an ordinary young man? You have seen with your own eyes, when you took Him from the temple of Jagannātha, the sattvik-vikar, which is not possible in human body. You yourself have seen that with your own eyes. Still you can't understand who is He? He's not a human being, He's the Lord Himself."

"No, no, young man. Of course, He has got good prospect; but persons like you, you will finish His career. You are all flatterers, and you will chill His head. I'm not of that line. I shall try to do good to Him." In this way. Then Sārvabhauma told, "Go and take Him to my house and feed Him with some care, and then you will come and again you will teach me. Go out."

Then, another day, the students of Sārvabhauma, they began to make argument with Gopīnātha Ācārya. Sārvabhauma was there.

Gopīnātha Ācārya told, "You say, you think that you have got good knowledge of the śāstra. But in śāstra, Mahābhārata, Bhāgavat, there is evidence enough to prove that Śrī Caitanyadeva is Lord Himself, Avatāra. But you, yet you can't put faith in Him. You have no grace. Only by the grace of the Lord He can be known, not by any worldly intelligence, knowledge."

Then, from these students of the Sārvabhauma School, they asked that, "You say that only by the grace of the Lord, Lord can be known. But what is the proof that you have got the grace, and we have got no grace? What's the basis of your argument? You have got grace and so you understand Him to be Lord, and we have got not grace, so we can't understand. How can you prove that?"

ācārya kahe, - "vastu-viṣaye haya vastu-jñāna, vastu-tattva-jñāna haya kṛpāte pramāṇa

[Gopīnātha Ācārya replied: "Knowledge of the summum bonum, the Absolute Truth, is evidence of the mercy of the Supreme Lord."] [Caitanya-caritāmṛta, Madhya-līlā, 6.89]

So, the question of absolute truth is coming here. Just as in Bhāgavatam it is said,

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[The speculative argument of philosophers – "This world is real," "No, it is not real" – is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up."] [Śrīmad-Bhāgavatam, 11.22.34]

Ātmā – God or jīvātmā – that is self effulgent, then, that can be known by his own light, innate light, but still there are so many sections that do not believe in ātmā, or in God.

Kṛṣṇa says that, "This will continue. Though ātmā is self-evident, self-effulgent, still, to a particular section, this thing, or this suspicion that ātmā is or not is, that will continue forever. And that only confined to a particular section. Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt, whose consciousness has deviated from his own position. First, deviation from Me, My conception, and next, as a result of that, from his own conception. That deviated section, they will always say that, 'No, no ātmā, no Paramātmā.' So it is like that."

So, we must really – that absolute knowledge. Not the form, but the substance, what is the main thing. But substance and form, they have got some relationship. But mere form is not the substance. If any difference to be drawn, substance is more important than the form. So, it is possible, that what Swāmī Mahārāja wanted to give you, that is something, and that can prove its real existence. So, you, if you get the same thing from outside, what he wanted to give you, if you try to, if you get it somewhere else, then you are not to dishonour him. That will rather bring

more honour to him. He wanted to give this, but he departed, then I'm getting further more. The basis he has given, and how well wisher he was for us, and what valuable thing he wanted us to give. So, that will increase your thankfulness, your gratitude towards him. And what he wanted to give if it comes from some other thing, they must be friendly, they can't come from opposite direction. They must be very familiar and friendly. So, so only it is possible that his friend can give what he wanted to give. When we cannot understand the reality, then these objects of quarrel comes to cover us, and that is most unfortunate thing. _____ [?]

Whatever you feel better, you do that; and gradually when the time will come, then you will try to understand. Now, what you think you do that. According to one's own capacity, and not to push, and press, and _____ [?] rubbing the same thing. English ki ache [?]

Dhīra Kṛṣṇa Mahārāja: Friction?

Śrīla Śrīdhara Mahārāja: Not friction – that unnecessary tickling, meddling – unnecessary pressure or handling, unnecessary handling – interfering. What you feel within, you do that. Because, by only pressing to make one understand, one may not understand. He must have some adhikār, capacity, to catch the thing. Otherwise, he will be... only waste one's energy. If he cannot catch the fine point, then it will be a waste of energy. The same thing will; no solution will come in new form. Always, the same thing will come. So, in the hesitation, whether this way or that way, what you think better, you do it.

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ
[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of Śrīmad-Bhāgavatam."] [11.21.2]

In one's own capacity, what he can accept, it is better to follow that, to take that. Otherwise, by pressure one may, for the time being may have a peep of something, next moment he loses, and then again in the furious condition. In that case, when we are not sure of our fair and safe progress, it is better to stand, taking the hold in the former firm position.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

[It is better to do one's duty poorly than to do another's duty perfectly. It is better to die doing one's duties than to leave them and follow another's dharma. To attempt to follow another's dharma is dangerous.] [Bhagavad-gītā, 3.35]

And when our understanding will be clear that, "What my Guru Mahārāja came to give me, I'm finding the same thing here, why should I not take?" His own courage, at his own risk he will

run to take that. "I have got my Guru Mahārāja's thing exactly so, and he was so fine, so higher thing he came to give us." No grudge, no trouble, no quarrel, this bothering, botheration.

Parvat Mahārāja: That is our understanding, that you're giving us the same, in higher level.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Śrīla Śrīdhara Mahārāja, if one hasn't got the natural propensity as a preacher of philosophy, should he try and develop that propensity, or be satisfied in using propensities he has got, in Kṛṣṇa's service?

Śrīla Śrīdhara Mahārāja: I can't understand what he says.

Dhira Kṛṣṇa Mahārāja: He says that, "If one has not got some tendency for preaching philosophy, should he be satisfied to engage the tendencies he has in Kṛṣṇa's service, or try to culture the philosophical tendency?

Śrīla Śrīdhara Mahārāja: Yes. Yes - philosophy is not all, not all important thing. Service is all important. Faith is necessary, śraddhā, regard; regard, that is necessary for the service. That is all in all. Philosophy in the middle stage, one may have it, or may not have it. From kaniṣṭha adhikāra, without caring this madhyama adhikāra of philosophy, one may go straight to uttama adhikāra. It is also mentioned. In the middle stage of the devotee, such philosophy is there, but from the first stage, to the third, to the highest stage, one can pass without the help of philosophy, it has been stated. By śraddhā; automatically he can cross the realm of philosophy. No charm of philosophy in him. He will think, 'I have got my heart's - my thirst is quenched, I have come in connection direct with my object of search.'

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ / yasmin sthito na duḥkhena, guruṇāpi vicālyate

[By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers.] [Bhagavad-gītā, 6.22]

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of jñāna of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (kathā), which emanates from the lotus mouths of the mahā-bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [Śrīmad-Bhāgavatam, 10.14.3]

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [Śrīmad-Bhāgavatam, 10.14.4] & [Caitanya-caritāmṛta, Madhya-līlā, 22.22]

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [Śrīmad-Bhāgavatam, 1.5.12]

Na vai vidur ṛṣayo nāpi devāḥ, kuto manuṣyāḥ.

[dharmaṁ tu sākṣād bhagavat-praṇītaṁ, na vai vidur ṛṣayo nāpi devāḥ
na siddha-mukhyā asurā manuṣyāḥ, kuto nu vidyādhara-cāraṇādayaḥ]

["Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great ṛṣis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyādharas and Cāraṇas."] [Śrīmad-Bhāgavatam, 6.3.19]

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the sādhus, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [Śrīmad-Bhāgavatam, 11.14.21]

So serving attitude can give us, can take us to the land; bhakti. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ.

Śrīla Śrīdhara Mahārāja: Ah!

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is non-material (aprakṛta), without mundane limitation (vaikuṇṭha). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [Bhakti-rasāmṛta-sindhu, 1.2.234]

Not by increasing our knowledge, but by increasing our tendency of serving the cause, that is our dedication, whatever small position we may hold. But dedicating us for the cause, we can make progress, firmly. And sometimes, philosophy may help, to make my determination firm.

Bhaktivinoda Ṭhākura had few disciples; one of them he was graduate, that Yogendranath Bose, Headmaster. He joined Prabhupāda, took sannyāsa from him, and he looked at our Guru Mahārāja as his own Guru. Own sannyāsa Guru, and his Guru, initiating Guru was Bhaktivinoda Ṭhākura. But he showed respect to sannyāsa Guru - Bhaktivinoda Ṭhākura and our Guru Mahārāja from the same outlook, angle of vision, abhinna, same angle of vision. Respect not less than that. We have seen with our own eyes. Hare Kṛṣṇa.

What is the case of the person who has got first initiation from Swāmī Mahārāja, and the second initiation from the present Ācārya, what will be their case? What will be? How the śraddhā will be weighed? How much to the initiating Guru, and how much to the former Nāma Guru? How to see that? Some sort of difference there must be. Swāmī Mahārāja and his disciple who has become Ācārya, how they will differentiate between them? And with, also, the brother, his God-brother and his disciple, how they will look at one another?

We are so many God-brothers. We are, many of us are making disciples in the general sense. But, should I not tolerate another God-brother who is also making disciples? Or my disciple won't be able to tolerate that another God-brother is making disciple him? What will be the matter? In this Indian soil, so many Gauḍīya Gurus, so many disciples of Prabhupāda, they are serving their Guru in their own way, and anyhow they are mixing together in some relationship or other, not fighting with each other.

So, this ISKCON's policy, they won't allow to enter any God-brothers of Swāmī Mahārāja to have disciples there; the monopoly. Do they think that it is the divine will? 'The divine will be such that no one should enter, where Swāmī Mahārāja's men are preaching.' None of the disciples of Swāmī Mahārāja's Gurudeva, they will have entrance in any place where they are making trade. What's the matter? So, non-accommodating spirit!

Here in India, so many they are doing. In Mahāprabhu's time, also, Advaita Ācārya, Nityānanda Ācārya, Śrīvāsa Paṇḍita, so many. They had their disciples: Śrīnivāsa Ācārya, Virachandra Prabhu. They were preaching cooperatively, they were preaching and having their disciples.

But, 'This will be the standard, degree of devotion, that we won't allow anyone's disciple making in near about us.' That mentality - that should be appreciated as the highest type of

Guru bhakti, devotion to Guru? That, 'None will be allowed to enter in this place where we are, we followers of Swāmī Mahārāja are going on.'

Have they got such real faith in Swāmī Mahārāja's words? They can't keep their own position, can't keep up their own position; many of them are falling down. Dehki dekhiti dina te nasta yaha [?] Three conditions in one day, and these men, they are puffed up to say that they are all perfect. They do not know what is perfection proper: their audacity to say that, 'I'm perfect,' or, 'We are perfect.' They do not know what is perfection! Everyone should try to be a student, to remain a student, for eternity, student. Mahāprabhu Himself does not say that He's perfect. No Goswāmīs have said that they're perfect. What is this?

The Jayapataka ran to me, "That Jayatīrtha Mahārāja is showing so many sentiments, symptoms, and he's preaching that all these are divine. Should we believe that?"

Never, and the śāstra and the reason I proved to him.

He was satisfied, and told, "Now I will crush him," he told here, "I shall crush him."

This is their ability, their standard of devotional knowledge; and they come to assert that they are all perfect.

Dhira Kṛṣṇa Mahārāja: Sometimes they say, "We are not perfect individually, but when all these imperfect men get together, then we're perfect."

Śrīla Śrīdhara Mahārāja: Yes. So, a number of finite can make infinite.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Infinite is the sum total of finite.

Parvat Mahārāja: It's more the case of blind leading the blind.

Śrīla Śrīdhara Mahārāja: Do they have such faith in Swāmī Mahārāja; faith of such degree to Swāmī Mahārāja? Then appointed by Swāmī Mahārāja so many Ācāryas, how they came to push-up, by the majority? If so, then why they took them in by my recommendation? Why they crossed that verdict of majority, by my advice? If that is absolute, the verdict of the majority of the GBC is absolute, then, why they left the absolute by my advice and reinstated them in their own position? What's the reason?

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Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?] Mahārāja cannot see.

Haṁsadūta Mahārāja: He can see through the ears.

Śrīla Govinda Mahārāja: Yes.

Jayatīrtha Mahārāja: And through the heart as well. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: I have read your lecture of Germany.

Haṁsadūta Mahārāja: Ah, in the court?

Śrīla Govinda Mahārāja: Yes, court.

Śrīla Śrīdhara Mahārāja: Harmonist.

Śrīla Govinda Mahārāja: Back to Godhead.

Śrīla Śrīdhara Mahārāja: Back to Godhead, all right. Many of them are appreciating very much. _____ [?] And all the Opponents, Judges, Advocates, as well as the Bishop, all ousted, crushing defeat. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: Very nice and bright.

Devotees: _____ [?]

Jayatīrtha Mahārāja: Does anyone have that thing written down?

Śrīla Śrīdhara Mahārāja: Where is that Pañcadravida Mahārāja, new Ācārya?

Jayatīrtha Mahārāja: He's preaching in Mexico and in places of that sort and doing very good work, selling many books especially and many new devotees are coming under his supervision.

Śrīla Śrīdhara Mahārāja: Fortunate enough that Mahāprabhu has accepted him to be a good preacher. Without His grace we can't do anything.

mukam karoti vācālaṁ panghum langhāyate girīm / [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Whom He selects as His own agent he can do. Hare Kṛṣṇa. Yam evaiṣa vṛnute tena labhyas.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [Kaṭha Upaniṣad, 1.2.23] + [Muṇḍaka Upaniṣad, 2.3.2]

The main current of thought is like this. It comes from up. We're all instruments. Our duty is to be, to surrender to His will. The current is already there and we are to connect. All our sādhana means that. _____ [?] It is already there and only disconnected. That is our position, only to connect. Everything is there. The deepest plane, deepest foundation of the universe, is Kṛṣṇa consciousness. Kṛṣṇa consciousness is the finest and the deepest foundation. Waves are always moving there, and we are to adjust with them, that, those waves, to dance in that tune. We shall try to dance in the tune. That is nirguṇa, causeless and irresistible, ahaitukī apratihatā. The wave, that is moving in the deepest foundation of Kṛṣṇa consciousness that is causeless, ahaitukī, no other cause. That is the prime cause, cause of all causes. And apratihatā, that means that is irresistible, nothing can oppose it. That's the universal movement, eternal movement, and movement of goodness and love, beauty. And we are to connect with that and harmoniously we are also to dance life. That is what is necessary. Back to God back to home. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate / svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

A least connection of that movement, that is inestimable gain, over all estimations that gain, anyhow, that is quite natural. At present we are suffering from abnormality, but normal is there. We are to remember this all the time. That is home and we are normal there, and here on other surface we are all abnormal, suffering from disease. Jarā-vyādhi, to be born and to die, that is a general disease of this so called soul in bondage. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: I wanted to beg you for your blessings and the blessings of the assembled Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. The Ācāryas all blessing.

Swāmī Mahārāja told I hear in America when he was suffering apparently from some disease, apprehended that he may not live long, he told, "If I die don't be discouraged. Your grandfather is there."

So the ancestors they're all well wishing, they're all overhead to encourage us in our line of extending the current of love to the world, to one and all. Not only human beings, they have got the higher chance, but...

[the following text is also in the transcript dated 82.02.28.C]

...even the animals, the vegetable kingdom, all may be benefited. The wave that is created, the sound, the wave, that can help even the inanimate object, to certain extent. The vibration, that helps the atmosphere, purifies the atmosphere with Kṛṣṇa consciousness. That's the subtle most which can effect in all sorts of gross elements in the world. The subtle most is Kṛṣṇa consciousness. That can work anywhere and everywhere in every plane. But we may not detect.

Mangalam bhagavan visnu mangalam madhusudanam [?]
Mangalam sarva devesu mangalay tanu hari [?]

Śivam, all auspicious, auspicious and anti mortality, generally that is considered to be śivam _____ [?] Śiva, who has conquered this mortal aspect of the world, mortal wave, conquered the mortal waves. Beyond mortality, immortal, is śivam. And then positive area of love and beauty, that is something more, the highest transcendental position. And above that nothing can be, love and beauty, satyam, śivam, sundaram, all satisfying rasa. So no complaint against, all harmonising, none have to complain.

I heard in my boyhood one śloka from Upaniṣad, "Satyam briyath priyam briyath [?] First, speak what is truth, speak truth, satyam briyath. Na priyam na briyath satyam apriyam [?] But don't say truth which is not pleasing." That struck me. What is this? Satya, truth must be pleasing, or may not be pleasing, it may be cruel, harsh, but still, truth must be spoken. Why that will be modified? Satyam briyath. Then, priyam briyath, talk truth, speak truth, the next, priyam briyath, talk pleasing, tell pleasing, priyam briyath. Why modification? Na briyath satyam apriyam. Don't venture to speak a truth what is not pleasing. I could not adjust. Why it will be so? Truth must be spoken at any cost. Na briyath satyam apriyam. Priyam ca nanitam briyath. And don't go to speak pleasing which is not true. That is also there. Esa dharma sanatana. This is the proper substance of the sanātana-dharma, of the eternal duty, or function.

Anyhow I got a shock. The truth may not be universal. There's something more than that which can, the truth will be modified by that. Then gradually I came to know, truth means justice, but mercy is above that, the possibility of the existence of mercy. So truth and priya means love, prema. Prema is over justice, consideration, knowledge. That represents truth. But love is more than that: love, mercy, more than that, satyam, śivam, sundaram. There is truth, there is auspicious, beyond mortality, eternal, śivam, and then fulfilment of life is in beauty and love, prema. It is possible. Over justice there can exist something. One party aggrieved but if in the domain of love none aggrieved. What is apparently seems to be grievance that is also

compensated in another way. So satyam, śivam, sundaram, raso vai saḥ, sundara means beauty, and prema love, mercy: of same category. And truth, justice: in the same category. And the exploitation _____ [?] that is of the lowest category.

So Mahāprabhu came, the Lord of love came with, to distribute love. Love means, not this which is passing here in the name love, not that. That is lust. Love only connecting with the Supreme Divinity. Love is Divine, always Divine, prema. And here, enemy of love is lust. That is current here in this plane. Gaura Haribol. The distinction between love and lust we are to maintain always. That will be of a principal thing in our preaching endeavour.

Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[Kalyāṇa-kalpataru, 18]

Similar but not same, we'll be warned against that very much. The sahajiyā section they mingle in the name of love they really what they cultivate that is lust. Charna mamsa mayo kama [?] It is in this world of flesh and blood, whatever it is applied it is lust. And, prema cid ananda dhama. That is on the other side, on the transcendental side, crossing the existence of our soul, Supersoul, or Paramātmā. Even in the realm of Paramātmā we don't find love. Even in the realm of Nārāyaṇa we don't find real love. Surpassing that the love is in the Goloka, especially in Vṛndāvana it is. So the warning has been given by the Ācāryas previous that we must not make, we must not jumble together love and lust. One is life another is death, two extremes. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Śrīdhara Mahārāja, if we have not yet come to the platform of even truth and justice then how can we know that that which we're trying to apply to a person in the name of love or treating him with the highest principal is not simply mundane or sentiment?

Śrīla Śrīdhara Mahārāja: What is his... Who is here, Akṣayānanda Mahārāja or Bhāratī Mahārāja? What does he say?

Devotee: If we have not yet even come to the platform...

Śrīla Śrīdhara Mahārāja: Yes, somewhat...

Devotee: ... of truth or justice, how can we know if we try to deal with someone with love that it's not just mundane sentiment?

Śrīla Śrīdhara Mahārāja: So we are to... At least we have got some clue through our faith. We may not be established in that plane but through faith we're connected. And we're to repeat the

advices of our predecessors with faith, with good feeling, good attitude, and gradually the undesirable thing will pass away by that transaction, that process. What we have heard from Guru, from the śāstra, we're to repeat that.

In my boyhood also I had, I came in connection with another thing. Avrti sarva sastranam bodha gadi godarsi [?] It is mentioned in a Sanskrit verse, that to chant repeatedly one thing is better than to understand the meaning. I could not understand this, at that time, I could not understand. I was a boy of thirteen, fourteen. Then I came across this śloka, avrti sarva sastranam. That is repeatedly chanting of the hymns of śāstra, of the advices, the mantram of śāstra. bodha gadi godarsi. It supersedes even the understanding of the meaning of it. I could not understand. But I came to understand this when I came to Gauḍīya Maṭha. It is possible. The śāstra, the perfect words, śāstric words, the Nāma, Name, the Name we do not understand the meaning, real meaning of the Name, but if through faith we go to continue taking the Name, gradually Name will come with His pristine glory to me. So the many advices in the śāstra, it is written, we can't understand, can't follow the real meaning, but still if with faith we go on chanting and tackling the saying repeatedly, one day I will find the śāstra is revealing His meaning in me. It is possible. It is fact. We have experienced that.

So it has been said that don't think that śāstra is inanimate. It is a posing in that position, a passive position: the sound. The sound which is aprākṛta, that is cetan, the sound, not ordinary sound, but, vaikuṇṭha-nāma-grahaṇam [Śrīmad-Bhāgavatam, 6.2.14] The sounds that are transcendental, they're person, they're cetan, but they're posing in that some passive way, in śanta rasa. So when they're satisfied with us they will come with their meaning to our own plane. They will descend. The meaning will descend. Just as like the water has been ice, then the ice will be melted into water, something like that. Those rigid sounds which is impenetrable at present, one day that will come out within my heart with self effulgent way, and I shall be able to understand. 'After long time, oh, this is the purport of this śloka.'

So, when we generally take seat in a vyāsāsana and going to read any śāstra, Bhāgavata, Caritāmṛta, we worship with flower and do namaskāra. That is not an objective thing, subjective, super-subjective, so I honour before I go to read. If He likes, if He's pleased with me, then He will give the real meaning. It will come within my heart with its real meaning, purpose. It is possible. So the mahājana, the advices that come from the mahājana, that is all cetan embodied within, and any time that will be pleased with me, my behaviour, my attitude, my earnestness, my good will, they will come with pristine glory with his real meaning in my heart.

So we are to carry out that, in that tune we are to carry out preaching, preaching that we are not perfect. That is also a ban, an obstacle, to think that I am perfect. 'I'm carrying out the order of my Gurudeva. I'm a peon, I'm not proprietor.' This spirit a preacher must have. This is healthy, healthy sign of a preacher, an Ācārya. 'I'm mediator,' and never, 'I'm master.' If you think master then he becomes opaque, the line banned there, it is tampered. But he says, 'I am peon,' what is coming always, 'I'm a middle capitalist. There is higher capitalist, I am taking from him and I'm distributing to the ordinary people.' This should be our attitude, not the lustre, the highest centre, then we'll be undone. Always a current, a current is passing through me, and receiving the grace from up and I am distributing them to the lower, junior section. I shall be instrumental, always a preacher must think, Guru must think. But externally the Guru may not express that idea, but internally it must be seen. He's a beggar. He's a beggar at the...

[End of transcript dated 82.02.28.C]

...holy feet of his own Guru, a beggar. Dīkṣā Guru, śikṣā Guru, śāstra Guru, so he's a beggar. He's indenting from one side and distributing towards another side. That should be the healthy sign of a Guru, Ācārya, preacher, or any servant of Kṛṣṇa consciousness.

[the following text is also in the transcript dated 82.03.01.A]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Rāma. Rāma. Nitāi Gaura Hari.

Śrīla Śrīdhara Mahārāja: Haṁsadūta Mahārāja is coming from which side? Direct from America?

Haṁsadūta Mahārāja: I spent two weeks in the Philippines.

Śrīla Śrīdhara Mahārāja: Philippines, through Philippines. And you have reached only yesterday here?

Haṁsadūta Mahārāja: On the twenty seventh.

Śrīla Śrīdhara Mahārāja: Twenty seventh, today is first, day before yesterday. Gaura Haribol. You remain in health and spirit all right?

Haṁsadūta Mahārāja: Yes, by your grace.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. By the grace of the Lord! Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Who else have come with you?

Haṁsadūta Mahārāja: I just brought one servant.

Śrīla Śrīdhara Mahārāja: Only one.

Haṁsadūta Mahārāja: One yes.

Śrīla Śrīdhara Mahārāja: One attendant.

Haṁsadūta Mahārāja: Yes.

Jayatīrtha Mahārāja: Like Mahāprabhu in the South.

Śrīla Śrīdhara Mahārāja: And Jayatīrtha Mahārāja's party reached from England, no?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How many...

Jayatīrtha Mahārāja: Yes, some of our men have reached, so far about thirty men, forty men have reached.

Śrīla Śrīdhara Mahārāja: All right.

Jayatīrtha Mahārāja: But more are coming still.

Śrīla Śrīdhara Mahārāja: More coming still. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Actually they are coming on pilgrimage to see your lotus feet.

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[End of transcript dated 82.03.01.A]

Śrīla Śrīdhara Mahārāja: Who is he?

Parvat Mahārāja: Parvat.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. You're all vibhāva of Swāmī Mahārāja. Once he came here with hundred and fifty approximately, and had a meeting. With hundred and fifty persons he came. Wonderful!

Haṁsadūta Mahārāja: I was present at that time.

Śrīla Śrīdhara Mahārāja: You were present.

Haṁsadūta Mahārāja: And there was a big feast.

Śrīla Śrīdhara Mahārāja: Who else are here that were present that time, anyone?

Another devotee: I was present.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
All going away one by one leaving me. What is His will? Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: I sent Dayādhara Gaurāṅga to Malaysia to preach. Dayādhara, I sent him to Malaysia for preaching.

Śrīla Śrīdhara Mahārāja: He's your subordinate; you may utilize him in any way you like.

Haṁsadūta Mahārāja: He's one of your soldiers. So I put him to work.

Śrīla Śrīdhara Mahārāja: He's a good scholar. And you are to utilize him in the service of Mahāprabhu. _____ [?] Hare Rāma. Rāma Rāma. Hare Hare. Gaura Haribol. Gaura Haribol. Rāma Rāma.

Jayatīrtha Mahārāja: Today I was discussing, in the morning, with several of the God-brothers, there at Māyāpur Chandrodaya Mandir, that I thought the central issue at the current moment is whether or not it is actually acceptable for someone who is an initiated disciple of Śrīla Prabhupāda to accept you as his śikṣā Guru. Because I felt that if that principle was accepted then the question of sannyāsa, the question of the authority of the preaching of the sannyāsīs, the question of their future engagement and so forth becomes clear. And if that principle is accepted then the matter can be resolved. And if it's not accepted then it seems to be the centre of the controversy.

Śrīla Śrīdhara Mahārāja: Let the universal will work out in His own sweet way.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And we shall try to submit to that. Our business is to submit to the Divine Will. Hare Kṛṣṇa. Gaura Haribol.

I know from the core of my heart that I am not only friend to them, but I like to be friend to all existence in the line of Mahāprabhu. As Mahāprabhu Śrī Caitanyadeva wanted to be friend to the whole universe, and He is so, we have come to learn in His school and to learn the ways how we can be friendly used by the whole animation. That should be our ambition, everyone, friendly but in a particular way. As the doctor is a friend of the patient. Sometimes externally the patient may not consider the doctor to be his friend. Or even his nearer relatives who want to very bitter medicine to swallow. But ultimately we want to be friend to all. We have come out almost for common cause according to our position. So ultimately we all want to be friendly to all, especially to those that are out for such campaign. But still there some difference may be seen, due to different position in the same work. But that will be minimized. That may be removed. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Some of us are anxious for your guidance and others seem to be somewhat indifferent.

Śrīla Śrīdhara Mahārāja: I am informed that some of you are always trying to remove the differences between ISKCON and myself; very eager, some members. I am getting information now and then that some are striving hard to re-establish, to reinstate the friendly relations between the two; myself and ISKCON.

Haṁsadūta Mahārāja: Yesterday I suggested that the GBC Body, who is the administration of our movement, they should relate with Your Divine Grace just as, for example in America a government administration changes but they keep some regard, great regard for a veteran politician, like Kissinger for example.

Śrīla Śrīdhara Mahārāja: I have not gone to America, America has come to me.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And it is Divine Dispensation. I am sitting idle here. I am a notorious man, ease lover, ease loving man. I got that remark from my Guru Mahārāja. I am not going to anywhere, I am here. But the others coming to me by the dispensation of the divinity. So, I am not afraid. I have no loss, no gain. It is His arrangement that you have all come here. I have got not the least contribution for that. Only Swāmī Mahārāja came, I welcomed him, seeing that a great divine force has come down to work for him. Otherwise it is impossible what he has done. I was eager to welcome him. And so, and he also could rely on me. He knew me from beforehand so he sent his men here. And he came here repeatedly and had some give and take, this way. Then again you are coming in number, more number. Now he's not here as a friend, one of his friends left here, you are affectionately _____ and as much as possible I am thinking, I am doing...

End of 82.03.01.D

Start of 82.03.02.A

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Haribol. [twenty seconds of Bengali]

Bhakti Caru Swāmī: He's saying that the way you defeated the scientists, and the way you preached like a lion in Germany; Mahārāja was remembering that.

Śrīla Śrīdhara Mahārāja: Bauddhācārya mahā-paṇḍita nija nava-mate.
Takhe kandila prabhu na pare stavi te [?]

[bauddhācārya mahā-paṇḍita nija nava-mate, prabhura āge udgrāha kari' lāgilā balite]

["One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak."] [Caitanya-caritāmṛta, Madhya-līlā, 9.47]

Mahāprabhu had to meet many Buddhist Ācāryas in Andradesa, the province of Nagaryam [?] a stalwart in the Buddhistic philosophy. And also we find in a great poet, Śrī Harsa [?] naisaraka, naisaraka's kavya, naisadi padi lalitam [?] a good epic, naishad [?] And there is mentioned, Haṁsadūta is there, mentioned a poem, very poetic writings.

pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam [?]
vijnapani aniruma yata, kundakya dusni rdaya sadasya [?]
pistibi dhunie rasanesi tapi, diktiyate hamsa kulavatam [?]

Haṁsadūta. Rūpa Goswāmī also used haṁsa as dūta. Haṁsadūta.

Bhakti Caru Swāmī: Kālidāsa also used.

Śrīla Śrīdhara Mahārāja: _____ [?] That has been criticized, as haṁsa, may play the part, but how the cloud may be taken as messenger? Kālidāsa has himself given explanation for that. Karmatma na prakrti _____ cetana cetanesu [?] So much engrossed in lust feeling that they lose the sense whether addressing to animate or inanimate; can't differentiate - so much blind with lust. Hare Kṛṣṇa.

But in the highest sense anything can be messenger, He willing, God willing. Everything is animate. What I like to say, that consciousness first and matter conception last. So, at the bottom of every material consciousness there is some spiritual consciousness. Consciousness can know consciousness, can contact consciousness direct. This, chayaya garba sambhutam [?] ...Sun, all the planets. From consciousness, first hazy consciousness, and then material consciousness. When consciousness coming into stage of matter; material conception, before that he's to experience a sort of vague consciousness, and crossing that coming down to material consciousness. So everything has got its spiritual side. And we are in direct connection with that aspect only. Especially, the Earth is conceived as a woman, presiding deity of the Earth is as woman. The Sun, so the devata, is there because the soul coming into material consciousness must come through Sun, from cidābhāsa, then acit. Without crossing that plane, consciousness cannot come to matter consciousness. When pure consciousness is coming to matter consciousness, before that he will pass through cidābhāsa, so, at the background of everything material thing, there is some spiritual conception, and that cannot but be.

Bhakti Caru Swāmī: Mahārāja, what is that cidābhāsa?

Śrīla Śrīdhara Mahārāja: That is something like mind. Suppose the consciousness comes to feel matter, consciousness is coming to material world, to know material world, he has to pass through the material consciousness and then to matter. As according to Darwin theory, "The

matter gradually produces consciousness." But before producing consciousness that must produce some hazy consciousness, mind, and then soul: just the opposite.

Devotee [Svarūpa Dāmodara Goswāmī?]: What is this subjective evolution that I've been hearing about?

Śrīla Śrīdhara Mahārāja: Subjective evolution in toto, you may take it as parallel to material evolution. Subject is first, super subject is first, then jīva subject next, and then from jīva subjective the product is coming as matter. And before the product comes to matter it must have to penetrate through hazy consciousness and then matter, cidābhāsa, that devata.

Madhavācārya says that anything within that devata and then vayu or Guru, and then Baladeva, then cid-līlāmṛtam, the five classification given by Madhavācārya - a thing, and then presiding deity of that thing. Then within him there is Guru tattva, vayu, mukha vayu, mukha prana, and then within that Baladeva, and within that cid-līlāmṛtam, Rādhā-Kṛṣṇa. The process of development in this way, this is upward.

But I say downward. The reality exists, and according to Hegel, "By Itself and for Itself." This is independent. To become Absolute, Hegel says that, "It must be by itself and must be for itself." That it is His own cause and also it exists to fulfil His own purpose. Not subservient to any other, then that any other will be in higher position. So, to become reality if we at all assert that there is anything reality, that two qualifications he must possess. What? That must be by itself, He will be His own cause. And the second, more important to us, that He exists to fulfil His own purpose. Not subservient to any other entity. Then its position will be secondary. So, reality, the absolute, it is full in itself.

Then other things are coming from Him. Perfect things already exist and what we see to be imperfect that comes down according to our defective mentality. That will be dependent; imperfect will be dependent on perfect, in a particular portion, may be, to prove His perfection. To prove the perfection, conditioned, unconditioned, finite, infinite, this is indirectly existing. The defective world has got indirect position in the truth. So without, from reality to come to what is we think to be unreal, we are to pass through a sort of consciousness, then to the material representation, necessarily. At once that cannot jump into matter conception, but must pass through a process to come to material consciousness.

Devotee: But it's not that the subjective evolution is a removal of the, or upgrading the ātmā which is bound within this material body. To remove this material body...

Śrīla Śrīdhara Mahārāja: Evolution means it is eternal. What exists that is eternal, a system, not that a non-differentiated cause like a seed, and then evolving to a tree. It is there, the dynamic whole is there. So, the svarūpa-śakti evolution is already there, the inner evolution is eternal with the cause; that is eternal, nitya. Then from taṭasthā, from the verge of the eternal potential evolution which is eternal; then the taṭasthā-śakti, brahmaloka, the evolution and dissolution begins only on the outer-skirts. And svarūpa-śakti that is always evolved thing, not from non-differentiated, differentiation is coming. Eternally differentiated thing, līlā, it is there. If static can be conceived eternal, then why not dynamic thing can be conceived eternal? Evolved, within,

svarūpa-śakti, it is nitya. Then evolution and dissolution that is concerning only this, to the subtle spirit to the gross material. Here the evolution-dissolution, not there, in the eternal abode, svarūpa-śakti.

Devotee: So objective evolution is what modern science calls Darwinian Evolution, and subjective evolution will be in Kṛṣṇa conscious sense...

Śrīla Śrīdhara Mahārāja: You are to take the example of hypnotism. Hypnotism, subject, super-subject controls the subject to see anything and everything. And he's bound to see that. As we see the stone, stone compels us to see it as stone, just take the opposite. The super-subject, He can compel us to see even water as stone. I shall see stone. The whole control is on the upward and nothing remains in what we see in the objective world. Objective world fully controlled by the subjective.

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā]
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [Bhagavad-gītā, 11.8]

"I say see Me in this, he's bound to see. No other alternative."

Bhakti Caru Swāmī: Mahārāja, mattaḥ smṛtir jñānam apohanaṁ ca, does that also imply?

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his karma, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the Vedas. I am the author of the Vedānta - Vedavyāsa, the expounder of the knowable meaning of the Vedas. And certainly I am the knower of the purport of the Vedas."] [Bhagavad-gītā, 15.15]

Śrīla Śrīdhara Mahārāja: Mattaḥ smṛtir jñānam apohanaṁ ca, He's the prime cause, but not the immediate cause. That depends on the; it is applicable to the taṭasthā śakti jīva, this side of the world. Bhūr, Bhuvaḥ, Svar, Mahar, Janar, Tapar, Satyaloka - up to that. Also, He's the controller, He can, for His līlā He can do anything and everything. In His own domain also He may play in that way. But what is meant here in Gītā that is concerning this Satyaloka, this brahmāṇḍa; this evolution and dissolution area.

Mattaḥ smṛtir jñānam apohanaṁ ca, that is also a gist. "Everything manipulated by Me."

No credit can be attached to the external things, but all credit should go the centre. Centre is controlling anything and everything. The colour is produced through the eye. Not that the colour is there and the eye can catch it. In wholesale consideration the colour has been produced from sūkṣma. The stool, the gross is coming from the subtle. So, sound is created by the ear. In sāṅkhya philosophy of course, pañca tanmatra, that is bifurcating thing three ways, branched three ways. In tama guṇa the objective, raja guṇa the instrumental, and sattya guṇa the light: the light, the eye, the colour. So, the sky, the sound, ear and what is another?

Devotee: Sound.

Śrīla Śrīdhara Mahārāja: Sound. In this way the one cause is branching in three ways, pañca tanmatra, branching three ways, tama, raja, sattya. The world is coming from subtle, the gross is coming through these channels. The feeler, the instrument is creating the object of his perception.

Devotee: There was a conference in December in Delhi, that Mādhava and I...

Śrīla Śrīdhara Mahārāja: You try to understand this hypnotism. The whole thing is a hypnotism, the whole creation, and it is completely in the hand of the Subject. All this has got no meaning, the law, sub-law; all is pertaining to the subjective world.

Devotee: But how does one know that there's hypnotism?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: How will one understand, or will realize that there's hypnotism?

Śrīla Śrīdhara Mahārāja: Will that process; how one can know that from the laboratory three gases can produce water? The hydrogen and oxygen, these can produce water. How can one know? Only when you come to that stage of knowledge can you know that the gas can produce this material thing. In that way when you have got idea of the higher things then you can say that from subtle gross things are coming out.

Bhakti Caru Swāmī: Mahārāja, can we compare it to a dream? Like a dream is a reflection of the reality and this reality is a reflection of the absolute reality. This relative reality is a reflection of the absolute reality.

Śrīla Śrīdhara Mahārāja: Perverted reflection. Yes. And highly qualified things must be given the position of the causal importance. Not that the lower thing can produce higher thing. But higher thing, it is easy for the higher to produce lower. Why should we not follow that?

Devotee: Yes. That's our point.

Śrīla Śrīdhara Mahārāja: Our point. The lower, the stone can produce soul, we are to take that? Why not that soul can produce stone? Why not? We are to enquire that process, how soul can produce stone. We have done away with that, and the stone is gradually producing soul. We are very fond of investigating in that line. Why? The subtle will be given more importance than the gross. Man has created God, and not God has created man.

Bhakti Caru Swāmī: Mahārāja, so then God is the magician and we are the observers.

Śrīla Śrīdhara Mahārāja: He is magician, and super magician, not ordinary magician of our experience.

Bhakti Caru Swāmī: Then what is the role of Yogamāyā Mahārāja?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: What is the role of Yogamāyā?

Śrīla Śrīdhara Mahārāja: That is company, eternal company of God, prakṛti puruṣa, existing together. The potency, thing and potency, substance-potency inconceivably connected. Otherwise that would be Brahman. Independent of potency we conceive the soul that is Brahman of Sankarācārya; so the prakṛti puruṣa, the energy and consciousness.

Baladeva - three things, jñāna, bala, kriya ca, the eternal aspect of the absolute whole, first bifurcation in three ways we find, energy and consciousness, thinking, feeling, willing, sat-cit-ānanda. Satya, the existing; existence maintains what is the potency as Baladeva, and the consciousness mainly Vasudeva, and the feeling mainly Rādhikā. Jñāna, bala, kriya ca, sat-cit-ānanda, hlādinī, three phases, advaya-jñāna, one whole can be thought in first evolved stage if we say so in three ways; consciousness, main consciousness, main energy and main satisfaction. Three phases we are to conceive that ultimate reality. It is there. Jñāna, bala, kriya ca, thinking, feeling, willing, sat-cit-ānanda, satyam, śivam, sundaram: then by evolution and dissolution in the eternal and in the non-eternal.

You are to go through Bhaktivinoda Ṭhākura's Śrī Kṛṣṇa Saṁhitā. Have you gone through?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: You must go through it, Śrī Kṛṣṇa Saṁhitā, that book of Bhaktivinoda Ṭhākura, the development has been given there in creation.

Vipin Pal, he gave lecture in a public hall _____ [?] a university institute. There a meeting was held after the departure of Bhaktivinoda Ṭhākura, Vipin Pal, a political leader. And he also edited for some time a magazine named Nārāyaṇa, financed by C.R. Das [?] There he of course dealt with Bhagavad-gītā and many things. But he gave lecture there, "That going through Śrī Kṛṣṇa Saṁhitā of Bhaktivinoda Ṭhākura my faith in Vaiṣṇavism came back." He was Brahmo type but he told, in a public meeting he declared, "That after reading

Bhaktivinoda Ṭhākura's Śrī Kṛṣṇa Saṁhitā, my faith came back to Vaiṣṇavism." His ancestors were Vaiṣṇavas perhaps. He was a man of Sri Hatta [?].

So in a very scientific way Bhaktivinoda Ṭhākura has dealt there, theism.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

So this came from my mind, in my mind, this question of grahan, surya grahan, candra grahan [?] You see by material combination and movement, but in scripture it has been described that Rahu is devouring the Sun or the Moon.

When in the last days of Prabhupāda he was in Purī, bungalow, and perhaps some eclipse came at that time, can't remember. Vasudeva Prabhu who was supposed to be knowing the siddhānta, next to Prabhupāda, he suddenly ridiculed the idea given in Bhāgavatam that Rahu is devouring Moon or Sun. This was in a ridicule tone _____ [?] something like that.

But I could not tolerate that, that in the name of Bhāgavatam such remark should be passed. I came to support Bhāgavatam. Prabhupāda was there, our Guru Mahārāja. I opposed Vasudeva Prabhu. That what Bhāgavatam has stated, that must not be taken so lightly. So I came with some far-fetched support saying that Bhaktivinoda Ṭhākura, in Jaiva Dharma has created so many imaginary characters. But I think that is not imagination. It might have occurred in some kalpa, some day of Brahmā. And that has come. In this way I went to support, that what is necessary to prove reality, that has got some real position, cannot but be. In this way my argument was. And Prabhupāda supported me.

Devotee: What was Prabhupāda's explanation?

Śrīla Śrīdhara Mahārāja: He only supported me. Then I think now and then, what is the matter, this Rahu? What Śukadeva, he told, Vyāsadeva has told, geographically which is impossible, but it is there. Swāmī Mahārāja and Gita As It Is, how to prove, I don't know. But it is, I have got faith in this, saṇ-māsā dakṣiṇāyanam, uttarāyaṇam, all these things, so many things.

[agnir jyotir ahaḥ śuklaḥ, ṣaṇ-māsā uttarāyaṇam / tatra prayātā gacchanti, brahma brahma-vido janāḥ]

[The followers of the path of knowledge who are in knowledge of the Absolute attain the Absolute by expiring at a time of day illuminated by fire, sun, and associated elements, within a fortnight of the bright moon during the sun's six-month northern orbit.] [Bhagavad-gītā, 8.24]

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam / tatra cāndramasaṁ jyotir, yogī prāpya nivartate]

[If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth.] [Bhagavad-gītā, 8.25]

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ / [rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

[A day of Lord Brahmā lasts for one thousand catur-yugas and his night is of the same duration. Persons who know this have the true conception of day and night.] [Bhagavad-gītā, 8.17]

So, very recently, I always meditate on these things, I generally live alone, but I generally live with the scriptures, especially trying to understand the inner meaning of the ślokas in a universal way. So, recently this suggestion came to me: the chaya, the shadow; that is also considered to be a stage of consciousness. And only through that stage we can come to the material conception, and not without. That recently came to mind, a month ago, because I am internally discussing with me all these things, all the time, always.

Recently this came to me that, why they used to see, the Āryans used to see everything as conscious? This shadow, shadow is also conscious. Before we go to have conception of a shadow we must pass from soul through the mind to the material conception. So, the chaya, the shadow, before we reach the conception of shadow we must pass through some mental stage, and that is cidābhāsa, that is, personification may be attached there. Before we attach, soul approaching matter, material world, but before that we must have passed through some cidābhāsa, into matter, what is non-matter, non-consciousness. Through such realm he must pass, must have to pass through. And that is to be reckoned first.

That is chaya got his personality it is cetan, chaya. Everything, every material conception presupposes some spiritual conception of that particular thing. Necessarily the soul must pass through that stage to have a conception of material existence. So chaya has got personality. And Bhāgavata and the ṛṣis they're addressing in that way. Everywhere they're finding the personal, the personal type. What we think we conceive it to be the dead matter, but they are always taking the personal representation. Why? The soul when going to the material conception will have to pass through some personal. That is his own, real, in the store, and that is to be reckoned. And what is concrete matter that is unknown and mere effect, so personal conception there must be. Govinda Mahārāja, _____ [?]

...

Devotee: You said shadow, consciousness in the shadow.

Śrīla Śrīdhara Mahārāja: So the shadow, before we reach the conception of shadow, the soul is going to have experience of the shadow. So soul has to pass through a stage to go to the shadow conception and that will be person. That has some spiritual existence. So everything, the Earth, the Moon, everything has got personal conception. So what we say to be matter, at the background must have some personal conception of them. Without personal conception we cannot reach to the gross matter. That is my argument, contention. So in our ancient śāstra we find that they're always talking to the person. Though to us it is matter, dead matter, but they have considered them as persons. Why? That matter is rather the shadow of that thing. That is more real. That is more real, and the matter is less real.

Bhakti Caru Swāmī: So the shadow is Rahu?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: The shadow is Rahu.

Śrīla Śrīdhara Mahārāja: Shadow, when it is seen as a person, that may be Rahu.

Bhakti Caru Swāmī: So that means the Moon is going through the influence of Rahu, which is...

Śrīla Śrīdhara Mahārāja: And rather, everything is conscious. The shadow, that effect, when the Moon is between the Sun and Earth, the shadow of the Moon is coming here. And what is coming that is also, everything is conscious, everything first conscious, then matter. Through the personal conception we are come out to have gross consciousness. We must pass through. So really what is in our side that is all personal. So everything they're addressing as person, the tree, the mountain, the Sun, the Moon, this ocean, everything person. They are dealing everything as person. Why? Because before coming to that material conception they have to come through a particular process. And pure consciousness is coming to pure matter, then must be some mixed stage and that is person, in karma, suffering in karma. Person means they are not whole spiritual person as we are; mixture. So, what they are saying and addressing, 'everything is person,' it is real. It is not concoction. It is necessary truth. Before we come to the conception of any matter our soul passes through a process to go to that material conception. And the representation, the reflection in the soul, that is something conscious. Without, and piercing through that we are to go to the material conception.

Bhakti Caru Swāmī: Mahārāja, this reminds me also, in New York city the police, when the police car goes they have a siren and they make a very weird sound, a very strange sound. And Prabhupāda used to say that there are ghosts sitting on the siren and making that sound. Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So, everything is conscious. As the present scientists say everything is matter, everything is matter, so we have real cause to think that everything is conscious.

Bhakti Caru Swāmī: So Mahārāja, will it mean that some personalities are creating the impressions in our consciousness that is giving us the impression? Whatever we are experiencing is being caused by the influence of some personality?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: Say we are seeing, say the shadow we are seeing, now this shadow...

Śrīla Śrīdhara Mahārāja: Whatever we see that does not matter. But we can direct feel what is in our nature that is consciousness. In developed or degraded position it may be. But that is nearer to us, nearer to us. We feel our mental energy only.

Devotee: So the colour we see, colour, when we see colour; is our mental energy?

Śrīla Śrīdhara Mahārāja: That is a mental stage.

Devotee: What is the reality of that object?

Śrīla Śrīdhara Mahārāja: The reality that it is in soul, that is only real. The seer is reality. Reality is the seer.

Devotee: The subject?

Śrīla Śrīdhara Mahārāja: Subject, subject is real. And whatever the subject goes to feel, that is also emanating from the subject.

Bhakti Caru Swāmī: But Mahārāja, are the objects also person? Like say we are seeing the colour red. Is red also a personality?

Śrīla Śrīdhara Mahārāja: Yes, of different personality. Everything, first consciousness, and then when more gross then we can think like that. What is that thing? It is unknown and unknowable. In the class of ontological also we get, that we can know a thing, it's attribute to the eye is such; to the ear is such; to the touch is such. But independent of all these appearances what the being, what is the nature of the being? In the class of ontology in the western philosophy also we had to read like this. The independent of the appearances, a thing is appearing to the eye in a particular way, to the ear in a particular way, to the touch in a particular way. But these are all appearances. But independent of appearances, the ontological aspect, what is it? The reality, that is unknown and unknowable.

So, my contention, when the consciousness is going to feel some non-conscious matter, it will have to pass through a conscious area to meet the material. And so the representation of that material, what it is in its feeling; that cannot but have consciousness so that is also person. So, the Sun, Moon, ocean, mountain, everything is addressed by our ṛṣis as person - first that conception and then you will have to come to this material idea. So to consciousness, conscious world is very near and the material world is far off. So they are addressing in the environment whatever they will find as they're all person. In Veda, in the ancient literature, we find that they are all in the midst of persons, so many persons. Everything is a person.

Devotee: And person means thinking, willing and feeling.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Thinking, willing and feeling.

Śrīla Śrīdhara Mahārāja: Thinking, feeling and willing, yes.

Bhakti Caru Swāmī: A living entity.

Śrīla Śrīdhara Mahārāja: A living entity has got three phases. So, God with His potency; that is a subject is existing first, and then its experiences. And experiences of the subtle must come first and given importance. And when the subject is coming to the more distant way to conceive matter, that will be very far away from him. So he will address everything that he is surrounded by all person, personal conception. It cannot but go beyond that, to assert that this is matter, that it is far off. His direct connection is with the shadow of the material, the reflection of the material into conscious world. He can understand that only. If matter can exist independently, then also the matter has got a shadow in the conscious world and he's concerned with that shadow. In other words, that is person, and this is his body, after effect. This matter is the after effect. But respective of all material conceptions what has direct contact with soul, that is all person. That is all something like mental substance as we have within.

End of 82.03.02.A

Start of 82.03.02.B

Śrīla Śrīdhara Mahārāja: ...cidābhāsa. Person, pure person, liberated soul, and this struggling in the matter, that soul, two kinds, baddha jīva, kṣaraś cākṣara, cākṣara eva ca. Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate, then the kṣaraś – what, I missed the link...

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [Bhagavad-gītā, 15.16-17]

Bhakti Caru Swāmī: That first consciousness and then the manifestation. Like I asked you the question that everything is actually a person. Like, now its morning...

Śrīla Śrīdhara Mahārāja: Ah, that. Person, baddha jīva, just as baddha jīva.

Bhakti Caru Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Person means liberated person and non-liberated person, mixed with material transaction. So they'll be considered all persons, person means all consciousness, unit of consciousness. So person is surrounded by personal existence, cetana.

Bhakti Caru Swāmī: But Mahārāja, say Gaṅgā, we are perceiving Gaṅgā as the water, but she's a person, but on what platform?

Śrīla Śrīdhara Mahārāja: Yes, everything is person. Before we go to the material conception we must pass through the personal conception, aspect of that thing.

Bhakti Caru Swāmī: Oh, I see. So purer we become the more personal we become.

Śrīla Śrīdhara Mahārāja: Yes. And actually it is so. It is Yamunā, the balukana [?] all cetan, but posing in a passive way. Posing is in different way but they are all conscious, the trees, the fruit, everything is conscious, spiritual. But posing of different type, the cows, everything is conscious. So conscious characteristic we find the Āryans they took in nature everything conscious, addressing them as conscious. That is the basis, universal basis, that before we come to material consciousness we have to pass through a stage of conception, a concept of a particular thing. That is in my experience what we find that is conscious in this side. It is in me, this reflection in me, and in me the plane that is conscious. The subject is consciousness and whatever that thing may be it cast its reflection in it. And he is concerned only with that. And he does not know what on the other side.

Devotee: Mahārāja, in the individual how we can differentiate consciousness from mind?

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Caru Swāmī: With an individual, how can you make a distinction between the consciousness and the mind?

Śrīla Śrīdhara Mahārāja: Consciousness, in Gītā the road is suggested.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ / manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Paramātmā, from the soul conception, the spiritual conception, the world conception, you are coming through a particular process. By a method of elimination you can go and trace, and what is mind it is told that vāsanā, "I want this, I don't want this."

Bhakti Caru Swāmī: Saṅkalpa, vikalpa.

Śrīla Śrīdhara Mahārāja: Saṅkalpa, vikalpa. Atmakam manah. What is mind? The thing which contains apathy and sympathy for the external thing: that is mind. And we are to trace within us what is that thing. What is that thing, it is with me and I am to enter into my own cell and try to have experience. What is that thing? Then the faculty of judgement, reason, what is that thing it is in me, try to come in touch with that thing direct. I did once; once I did so, tried to find, "What is my mind? It is already in me, what is that thing? What is the reason in it, and what is the source, crossing the stage of the decisive faculty? What is that thing? Like yogī, to come in direct touch with the materials within us. The intelligence is within me and why should I not come to trace what is it to see?"

Devotee: When the faith is growing in a particular direction, how we can say, how we can know that it's coming from our own self, from our inner consciousness, and not from the influence of the environment or the circumstances?

Śrīla Śrīdhara Mahārāja: Can't follow, wholly. When the faith develops?

Bhakti Caru Swāmī: He's saying, Mahārāja, how do we know that it is developing from inside and not an influence from outside?

Devotee: I say when the faith is growing in a particular direction, how we can know for sure that it's coming from our inner consciousness and not from the influence of the environment?

Śrīla Śrīdhara Mahārāja: Just as in dormant, by help of the external, when one is sleeping, by external interference he can be roused. So something like that. It is dormant but by external help he awakes from his slumber. He can feel his own feeling is guaranteed. "I was such and such, I am such and such, and if I apply the process I am becoming more and more conscious." In this way he's his own guarantee. "That by the help of my friends my health is, I recover my health." In this way.

Svarūpa Dāmodara Mahārāja: Mahārāja, I wanted to clarify one point; that in Kapila's Sāṅkhya philosophy, that the pradhana that is un-manifested matter which is eternal. So you were saying everything is consciousness. So that also has consciousness? Is that correct?

Śrīla Śrīdhara Mahārāja: Yes.

Svarūpa Dāmodara Mahārāja: So from there the three modes of material nature...

Śrīla Śrīdhara Mahārāja: Material, only misconception which is the cause of all this material existence; that has got also personality, the Devī. That is also...

Svarūpa Dāmodara Mahārāja: But then why is that when in the manifested world, in this cosmic world, when the living entities it's said is injected into this pradhana stage, so that the individual consciousness comes into existence?

Śrīla Śrīdhara Mahārāja: That is all mainly, the world means within misconception, within misconception. You have proper conception, then you can read Kṛṣṇa līlā everywhere.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

[When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.] [Caitanya-caritāmṛta, Madhya-līlā, 17.55]

Everything will excite you about Vṛndāvana. You won't see the outward thing if you are relived from misconception. A mad man, mad man, mal-adjusted brain, when he's cured, when in madness he's in the midst of his friends, but when he's gone back to normal position the same thing; all friends. Only the misconception to be removed, the disease, the disease to be removed; everything is all right.

Svarūpa Dāmodara Mahārāja: The disease is a lack of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Eh? A lack of consciousness, misconception, disease: dvitīyābhiniveśataḥ syād.

[bhayaṁ dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called māyā. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."] [Śrīmad-Bhāgavatam, 11.2.37]

This separate interest, the point of separate interest. Dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ. The deviation, the charm of separate interest, the prospect of separate interest is the root cause of all these misunderstandings. Bhayaṁ dvitīyābhiniveśataḥ syād. The concept of provincialism, localism, local interest, provincial interest, has caused the difference from the central; we're away from the central conception. From universal consciousness we have

come to local, all the ways in so many differences. Bhūr, Bhuvaḥ, Svaḥ, Mahar, Jana, Tapa loka, different stages are evolved only in this process. It is provincialism and universalism, loss of the consciousness of the centre; that is the root of everything. Dvitīyābhiniveśataḥ syād, īśād apetasya viparyyayo 'smṛtiḥ. The whole organic, organic whole consciousness, that is the most healthy position. That is adjustment. Mal-adjustment is the cause. Adjustment is life, it is liberated life. And to be the prey of mal-adjustment, that is to approach pain, misery, because everything is all right, only in the conception of our own personal interest. Special interest, not universal: that is the cause of the detachment from the conception of the whole. And from that conception of our health or the satisfaction, the ānanda, the happiness of health, we are deprived of the happiness of our healthy position. The cause is self interest. Dvitīyābhiniveśataḥ syād.

Gaura Haribol. Gaura Haribol. The autocrat is absolute good. The absolute autocrat is absolute good, so no room for complaint. Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ:

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

"I am everything. You are nothing. But I am your friend. Don't forget that. You are represented in Me. Don't forget that. That detachment has been the cause of all the misery you are suffering from at present. You and your caste, all of you have lost faith in Me, that I am your friend. You are jealous that, "I am not the master. Someone be master. No taxation without representation." But you are well represented in Me. More than you can conceive. Why do you forget that? Reinstate you in that faith, you will be all right. It is by your fault that you are suffering, otherwise no difference in dealing or vision from the universal standpoint."

Gaura Haribol. Nitāi. So, dvitīyābhiniveśataḥ syād, īśād apetasya, īśā jñāna, my master, that He's my master. He's my well wisher, He's my guardian. Deviation from that is misery of so infinite magnitude. But the cause is very subtle and little. Hare Kṛṣṇa. Detachment, we are detached. We're captivated in enemy camp. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Svarūpa Dāmodara Mahārāja: So this is wonderful information.

Śrīla Śrīdhara Mahārāja: Just as you may take the case of a mad man. Vikitya chitya [?] Pātañjali, vikitya chitya, chitya is rather better, disorganized. But vikitya, it is organized. Organized way we are attending towards our - what is bad, what is evil. In organized way we are searching that.

Not only vikitya, not only disorganized way, but it is quite intellectually set, intelligence is set towards the bad. That is vikitya, worse than mad, according to Pātañjali.

So what will be the relief? A madman what everything he has got in his possession, but only he is out of consciousness. The consciousness is to be set properly. Then he will find, 'Oh. Everything is there.' Back to home, his consciousness cast aside, not in home. The homeward, that consciousness must be pushed homeward. That is the problem.

Our Guru Mahārāja used to tell, "I don't admit any famine in this world; only that of Kṛṣṇa consciousness." Kṛṣṇa kathā-durvikṣā _____ [?] Whenever excited he used to give this expression out, kona durvikṣā nāi chāḍ'a āra jagate eka mātra kṛṣṇa-kathā- durvikṣā. "Say from door to door that Kṛṣṇa is there. You are Kṛṣṇa's, you belong to Kṛṣṇa. You are Kṛṣṇa dāsa. Only remind this from door to door, soul to soul, you are Kṛṣṇa dāsa. Then he will find, 'Oh! Everything I have got. I am Kṛṣṇa dāsa, connected with Kṛṣṇa.' That link must be supplied, then everything all right. No other dearth of anything here. No dearth, no misery, no nothing. Only that you have forgot Kṛṣṇa, your Lord. Only that point you must push, strike. And this universal necessity is here, no other necessity. I don't admit anything." When excited he used to say like that, eka mātra kṛṣṇa-kathā-durvikṣā. "Only one want is here, that is, they have forgotten their Lord who is infinite, infinite bliss. Only try to reinstate those souls, those conceiving, those feeling agents, connect with that Kṛṣṇa; everything will be all right."

"There's always fire, fire burning. No necessity of extinguishing the fire. What will be burnt into ashes by fire, you have nothing to do with that world. All your inner demands can be met only in connection with Kṛṣṇa. The other things are all unnecessary, which may be burned to ashes, which may be devoured by the flood or anything else. We have no real concern there. The opposite concern, they have taken you back, attracting you back towards it. You can't allow your mind to go to Kṛṣṇa. So negative, these are our enemy, so may be burned to ashes, the whole world. We are not affected in any way by that. The war may devastate; the Earth, Sun, everything may vanish; but still we remain. And if we can have connection with Kṛṣṇa, these are all unnecessary for us, and for everyone. Why should we come to live in the mortal world; erroneously identifying with flesh and blood? And we are only thinking that we are dying, we are being born and dying – a false notion."

Gaura Haribol. Gaura Haribol. Gaura Haribol. So everything is conscious. And when we realize it fully we are in svarūpa-śakti domain, there, but posing itself, that Yamunā, that water, that creeper, that tree, but all consciousness, posing in different ways.

Bhakti Caru Swāmī: They are acting also consciously Mahārāja.

Śrīla Śrīdhara Mahārāja: Consciously.

Bhakti Caru Swāmī: Like when Kṛṣṇa goes to take bath in Yamunā all the waves rush to embrace Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yamunā uyarn [?] They melt, footsteps, the stone melting, the footsteps printed there, sometimes. So everything is conscious. So this Rahu-ketu vigrahan [?], the Āryans in their scripture, everywhere they find they're talking with the nature as they're talking with persons. And it is real. And ours is deviated ignorance.

Hare Kṛṣṇa. So fossilism you are to crush; Swāmī Mahārāja's order; you will take strong position here and crush the fossilism. Who says there is fossilism? First consciousness, that Berkley's theory, 'Not that we are in the world, but world is in the mind. Not that the mind is in the world, but the world is in the mind.' In everything, no conception, nothing here remains.

Bhakti Caru Swāmī: Actually from that the English expression came, "No matter, never mind."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Ultimately all concoction, undesirable things are all concoction, so don't worry.

Bhakti Caru Swāmī: Mahārāja, while coming, we saw that, we noticed that in front of the Devananda Gauḍīya Maṭh that the lion is biting the elephant. So Haṁsadūta Mahārāja wondered what is the symbolism, what does it signify?

Haṁsadūta Mahārāja: I can't understand it. I don't follow the idea, why the lions are biting.

Śrīla Śrīdhara Mahārāja: I don't appreciate that, but the opposite.

Bhakti Caru Swāmī: Yeah, right, because the elephant is sattya guṇa Mahārāja, and the lion is raja guṇa.

Śrīla Śrīdhara Mahārāja: Elephant is sattya guṇa and elephant is Nārāyaṇa's, Anantadev's vahana and lion is vahana of Devī. So elephant should be given preference.

Haṁsadūta Mahārāja: So why is it opposite?

Śrīla Śrīdhara Mahārāja: I don't appreciate that.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And so many anomalies are there. The Jagāi, Mādāi, the Vasudeva, and that Devānanda Ṭhākura kept as gate keepers. That is objectionable. So many gods, the Mūrti of the mahātmā also, in so many things I differ from them. I told them but they are angry with me.

Bhakti Caru Swāmī: I was just telling Haṁsadūta Mahārāja that. Mahārāja, then what was their idea?

Haṁsadūta Mahārāja: We understand the right idea, but what's their idea?

Bhakti Caru Swāmī: British government is ruling over Indian government. Ha, ha, ha. The lion was the symbol of the British in India. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. And they may take it perhaps that we Vaiṣṇavas are lions. Vedanta Keśori, Vedānta Gauḍīya Maṭha. 'And you may be in mass, such a big volume, you the śakta _____ [?] but like lion we have attacked you.' In this way they may have their conception.

Bhakti Caru Swāmī: But Mahārāja, what is the relationship between the elephant and śakta?

Śrīla Śrīdhara Mahārāja: That I don't find. That what I find is that the elephant is the carrier of Ananta Deva. Sometimes Ananta Deva, He's imagined to be on the back of elephant. And lion is always the carrier of Devī, Durgā Devī. So I don't find the harmony there.

Bhakti Caru Swāmī: Mahārāja, can this mean that transcending the mode of goodness...
_____ [?]

Śrīla Śrīdhara Mahārāja: But the symbol will be lion?

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [Śikṣāṣṭakam, 3]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Lion! Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura. Nitāi Gaura Hari.

Bhakti Caru Swāmī: Mahārāja, Svarūpa Dāmodara Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: All right! _____ prasāda _____ [?]
Kṛṣṇa. Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Bhakti Caru Swāmī: Svarūpa Dāmodara Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ he started a school in Manipura, and he was working very hard for months together, and right after opening the school he became bedridden.

Śrīla Śrīdhara Mahārāja: But what about his opening here, Maṭha?

Bhakti Caru Swāmī: (to Svarūpa Dāmodara Mahārāja) Yeah, what happened to your Maṭha Mahārāja in Navadvīpa?

Svarūpa Dāmodara Mahārāja: Ha, ha. _____ negotiations.

Bhakti Caru Swāmī: The negotiation is going on, like they're very much willing to hand him over the Maṭha.

Śrīla Śrīdhara Mahārāja: Yes, then the sooner the better. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Svarūpa Dāmodara Mahārāja: So Bhāratī Mahārāja, I think we should go now.

Bhakti Caru Swāmī: And Atreya Ṛṣi Prabhu came. He's sitting here Mahārāja.

Śrīla Śrīdhara Mahārāja: Where? Here?

Bhakti Caru Swāmī: Yes. He came when you were talking so I did not announce his arrival. And actually we were supposed to come together but Svarūpa Dāmodara Mahārāja was in such a hurry so we had to leave without him. Ha, ha, ha. And I was feeling very guilty then. But he came on his own. Ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Atreya Ṛṣi: I am persistent, that's my only qualification. Like a goat.

Śrīla Śrīdhara Mahārāja: So, your persistence is your qualification, so none can conquer you.

Devotees: (Group laughter)

Bhakti Caru Swāmī: And he made a mistake, Mahārāja, he said that he's as persistent as a goat, but it's not the goat is not persistent, it's the bull that's persistent; Dharma.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Persistent. Hare Kṛṣṇa. Hare Kṛṣṇa. Everything coming in connection with Kṛṣṇa: that is converted into jewel, gem. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Kṛṣṇa can utilize anything and everything. That is His special position. He can harmonize; the highest harmonizer. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Nitāi Gaura Haribol. _____ [?] Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
...
Śrīla Śrīdhara Mahārāja: The meeting is over, finished?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What about that, I put some application about stopping in the future publication whatever spoken against the God-brothers of Swāmī Mahārāja that should be omitted. That was my request.

Haṁsadūta Mahārāja: I think that subject will probably come up at the BBT meeting, book trust meeting, separate from the GBC.

Śrīla Śrīdhara Mahārāja: By book trust meeting, they're also under the GBC is it not?

Haṁsadūta Mahārāja: No, no.

Śrīla Śrīdhara Mahārāja: BBT, they're independent?

Haṁsadūta Mahārāja: Yes, they're independent, completely.

Śrīla Śrīdhara Mahārāja: So the application is directed to that meeting, or it is in the waste paper basket?

Haṁsadūta Mahārāja: I don't know because I came late. But BBT meeting will take place today. So I'll be there and then I'll let you know.

Devotees: _____ [?]

Haṁsadūta Mahārāja: If I get a copy from Akṣayānanda Mahārāja I'll introduce it.

Śrīla Śrīdhara Mahārāja: Who are the members of that Book Trust meeting, who are the members of that committee?

Haṁsadūta Mahārāja: Who are they? Myself, Bhagavān Mahārāja...

Śrīla Śrīdhara Mahārāja: Your name?

Haṁsadūta Mahārāja: Haṁsadūta.

Śrīla Śrīdhara Mahārāja: Oh, Haṁsadūta Mahārāja. So you are one of the members?

Haṁsadūta Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Have you seen my petition?

Haṁsadūta Mahārāja: No, I haven't seen it. He'll give me a copy and I'll bring it up.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Are you very weak now?

Haṁsadūta Mahārāja: Weak, no, I'm strong.

Other devotees: He's well now Mahārāja, he's doing well.

Śrīla Śrīdhara Mahārāja: Doing well?

Aksayānanda Mahārāja: We're all happy to see that.

Śrīla Śrīdhara Mahārāja: But he has become more...

Atreya Ṛṣi: He's more satisfied.

Śrīla Śrīdhara Mahārāja: Satisfied?

Haṁsadūta Mahārāja: Independent.

Śrīla Śrīdhara Mahārāja: Or more humble?

Haṁsadūta Mahārāja: More humble? No. I'm working without getting involved. I'm not taking any part.

Śrīla Śrīdhara Mahārāja: So, peaceful.

Aksayānanda Mahārāja: He's aloof.

Haṁsadūta Mahārāja: Non-co-operation, no, not non-co-operation...

Śrīla Śrīdhara Mahārāja: Not non-co-operation.

Haṁsadūta Mahārāja: Non-participant.

Śrīla Śrīdhara Mahārāja: Non-participant, non-interfering.

Haṁsadūta Mahārāja: Non-interfering. No, I'm just doing the positive work; print some books, sell some books, preach.

Aksayānanda Mahārāja: He printed, re-printed the books of our Gurudeva in a very nice way. Haṁsadūta Mahārāja has re-printed the books in a very beautiful way. And everybody is hankering for those books that he has made.

Śrīla Śrīdhara Mahārāja: But we have not received a copy yet.

Haṁsadūta Mahārāja: I only have one set and it's on display. I have to take orders then I will bring it. You can see it. We printed in Singapore.

Śrīla Śrīdhara Mahārāja: That is less costly there?

Haṁsadūta Mahārāja: Yes, one third the cost.

Śrīla Śrīdhara Mahārāja: I heard it; less costly. In Japan also less costly.

Haṁsadūta Mahārāja: No, no. Japan is very expensive now.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. I heard Swāmī Mahārāja arranged with some Japanese editor to publish his books.

Haṁsadūta Mahārāja: That was years ago, but since then their economy has expanded so much that they're practically on par with America.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Today Jayatīrtha Mahārāja not come. Is he there?

Devotees: Yes. He's there.

Śrīla Śrīdhara Mahārāja: Many of his men come from London perhaps.

Atreya Ṛṣi: This morning there is a committee where Jayatīrtha Mahārāja is also a member to discuss about the God-brothers who have come here.

Śrīla Śrīdhara Mahārāja: And Haṁsadūta Mahārāja is eliminated from the meeting?

Atreya Ṛṣi: No, just four or five members committee.

Śrīla Śrīdhara Mahārāja: Who are they? One Jayatīrtha Mahārāja?

Atreya Ṛṣi: Jayatīrtha Mahārāja, Bhakti Svarūpa Dāmodara Mahārāja, Tamal Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Three.

Atreya Ṛṣi: Rāmeśvara, no, no, not Rāmeśvara. Bhagavān, Kīrtanānanda, Jayapataka.

Śrīla Śrīdhara Mahārāja: Four, five, six.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: I am thinking that I may disconnect with ISKCON for my own peace.

Haṁsadūta Mahārāja: Ha, ha, ha, ha.

Atreya Ṛṣi: Please don't, Mahārāja, we need your mercy.

Śrīla Śrīdhara Mahārāja: I shall be independent here and whatever I should think best I shall do.

Atreya Ṛṣi: Mahārāja, please remain our well wisher.

Śrīla Śrīdhara Mahārāja: For Swāmī Mahārāja's request. He repeatedly requested me to look after ISKCON.

Atreya Ṛṣi: Please, yes, Mahārāja.

Śrīla Śrīdhara Mahārāja: But I did not think at that time that he will pass away before me. In ordinary way he's requesting me, "You please look after, look after." And naturally I had some affection for them because such bright work of men, great magnitude, almost inconceivable. The success of the Gauḍīya Maṭha as a whole, Mahāprabhu, Kṛṣṇa consciousness, we have already sold our head to Kṛṣṇa consciousness through Mahāprabhu and we find such a great glory, such a glorious victory over the world. Naturally our head should be bent on that. And we had pride of our heart. But that does not mean that I shall forgo my own existence. Ha, ha.

Atreya Ṛṣi: Mahārāja, the negative, un-appreciating elements are temporary. They're temporary and insignificant.

Śrīla Śrīdhara Mahārāja: I am old enough; I can't stand so much botheration. I can't stand it. They are all eager to hear something from me, but these tapes are working as enemy towards them. What is this? They themselves come to hear from me and when my statements, my sayings are proving enemy to them. So this is very, to deplore, a deplorable thing that in the old age I am entangled into this undesirable relativity.

Haṁsadūta Mahārāja: But it says in the Bhāgavatam that the great souls live only for the welfare of others.

Śrīla Śrīdhara Mahārāja: Para-duḥkha duḥkhī, it is there. They have got no misery for their own, but they think themselves miserable only for others. But I am old, I can't tolerate. And my nature is non-interfering from the beginning. So much so that I am called, "ease lover." Not aggressive. Not for preaching but only to know; the knowing aspect, listening aspect, the aspect of inquisitiveness, that is predominating in me.

Haṁsadūta Mahārāja: So these are the doing aspects; these Americans, they do.

Śrīla Śrīdhara Mahārāja: And to find new lights, to find new lights from the scripture, from the words heard from my Guru Mahārāja, every day in new colour. I can see, I can feel, everything is infinite. Every word, every letter is of infinite characteristic. I'm rather internally busy for that in my last days. But these external disturbances are proving too much for my health even, these undesirable things.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

End of 82.03.02.B

Start of 82.03.02.C

Śrīla Śrīdhara Mahārāja: Suppose – in a general way I remark. There is a disease, a medicine has been invented and that is applied. If any better medicine is invented to deal with the patients, what are we to do? Import duty? From the standpoint of humanity, what should we do? The other country has produced a medicine of higher utility and my countrymen have not produced that sort of medicine. Then should we use any import duty?

Atreya Ṛṣi: It depends on what the goal is; if the goal is to get well or if the goal is to get bigger country.

Śrīla Śrīdhara Mahārāja: What does he say? I don't follow.

Bhakti Caru Swāmī: It depends on the goal. Whether the goal is to get well or the goal is to get wealthy. Ha, ha, ha. If the goal is to get well then there should not be any duty, but if the goal is to become wealthy...

Śrīla Śrīdhara Mahārāja: Wealth?

Devotees: Wealthy. Rich.

Śrīla Śrīdhara Mahārāja: Rich, wealth.

Devotees: Make commerce, trade.

Bhakti Caru Swāmī: Then impose tax.

Śrīla Śrīdhara Mahārāja: Kāma paśyanti kāminī mayaṁ jagad lubdhāḥ paśyanti dhana-mayaṁ jagad. Gold is above anything and no health of the county men? Gold is above the health of the countrymen.

[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāminī-mayam]

[A devotee sees everyone and everything in relationship with Nārāyaṇa (nārāyaṇa-mayaṁ). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column.] [From Śrīmad-Bhāgavatam, 7.7.55, purport]

Atreya Ṛṣi: It's unfortunate; our misfortune.

Haṁsadūta Mahārāja: But the fact that there are a number of GBC men and Gurus coming to your lotus feet...

Śrīla Śrīdhara Mahārāja: Then why they did not allow Swāmī Mahārāja to enter into their country? Why, what for?

Haṁsadūta Mahārāja: Well they want to sell their own medicine.

Śrīla Śrīdhara Mahārāja: Why not import duty at that time? Gaura Haribol. Gaura Haribol.

Haṁsadūta Mahārāja: But our Swāmī Mahārāja; I was going to say that because already some of the GBC men are coming to your lotus feet to take instructions and advice, this shows that...
... a chain is as strong as its weakest link.

Śrīla Śrīdhara Mahārāja: It is for their own interest. Swāmī Mahārāja was bold enough to discourage, to cancel other God-brothers. He could speak against me also but he did not do so. Why? He has dismissed other God-brothers more or less, but he has not dismissed me. Lack of courage, or something else?

Haṁsadūta Mahārāja: No, no, no. He respected you highly.

Śrīla Śrīdhara Mahārāja: Or his appreciation for me?

Haṁsadūta Mahārāja: He appreciated.

Śrīla Śrīdhara Mahārāja: It is a clear thing, he was courageous enough; he has challenged the whole world and even including our so many God-brothers. But still he had some affection for me. And that is zero? What do they say? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. They're disregarding Swāmī Mahārāja himself.

In the case of Caru Swāmī some came to give opposition to his sannyāsa. But what did Swāmī Mahārāja tell? "He's not newcomer to me. He's my old friend." And in spite of their opposition he gave him sannyāsa.

He asked, Acutyānanda, "What sort of talk you had with Śrīdhara Mahārāja?"
"You would faint to hear that." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But from the beginning we had some good relation, both; from the very conception of Back to Godhead, from when he was translating Gītā; so many discussions day after day about the meaning of Gītā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And they're separating me from him, because he's absent, physically. It's painful. I have got no other selfish interest of my own. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kṛṣṇa is selfish to the extreme. Ha, ha, ha, ha. Mahāprabhu is selfish to establish Kṛṣṇa consciousness to be the Absolute, and our Guru Mahārāja also. Ha, ha, ha.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I am going to form an opposition party? Then in my tapes they are to find out, they are to show that, 'This is objectionable. We can't accept this.' The general things that are the answer to questions I am giving out: they are to establish, 'No, no. These are all false, not up to mark, the standard of scripture, or the sayings of mahā-janas – objectionable.' They are to prove. But to come down to that level of their criticism, it is better for me to stop connection, not to enter into any quarrel. Hare Kṛṣṇa. Hare Kṛṣṇa. The last days of my life may go on peacefully, these troubles.

Bhakti Caru Swāmī: Mahārāja, time will prove that you are right and they are wrong.

Śrīla Śrīdhara Mahārāja: They are making much of the form, neglecting the spirit, making much of the form. The committee is absolute, but that committee decision is already defeated by my recommendation, last year, when they rejected three of the Ācāryas. By my request they reinstated. Then where does go the decision of the committee? It loses its absolute characteristic there? Hare Kṛṣṇa. Hare Kṛṣṇa. They say it is absolute, they are all perfect. But I don't see that I am perfect, I am still a student. I want to be student. Even my Guru Mahārāja told in Madras, in

his letters, "I am the monitor of the class." Something like that. The leader of the class is called monitor?

Devotees: Monitor.

Śrīla Śrīdhara Mahārāja: Monitor.

Haṁsadūta Mahārāja: He's a student.

Śrīla Śrīdhara Mahārāja: He was monitor, a student, a leading student. He told himself, "I am a student." Really we are so. We are in the path of infinite. We must be conscious that we are travelling in the path of infinite. So none can conceive to be perfect, especially the preacher class. The paramahaṁsa, who has got nothing, seeing everything everywhere Kṛṣṇa, that is another thing. But the preacher class, they're supposed to live in an environment of progress. A student, the attitude of student, I am not finished infinite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. After attaining perfection then what comes next? It will begin to rot.

Atreya Ṛṣi: It's death.

Śrīla Śrīdhara Mahārāja: Eh?

Atreya Ṛṣi: Its death, crystallisation.

Śrīla Śrīdhara Mahārāja: The way to death. After rising to the zenith, then you have to come down. And the progressing to the unlimited that will always go on, Vaikuṇṭha rasa. We are living in Vaikuṇṭha. What is that Vaikuṇṭha?

Atreya Ṛṣi: Progress.

Śrīla Śrīdhara Mahārāja: In a surrounding of infinite everything is infinite, everything has got its infinite character, I am living within. All un-understandable, everything of infinite character; we must live in that. _____ [?] Gaura Hari.
...
Bhakti Caru Swāmī: You will just speak, and the ones who are sincere they will be automatically attracted to you. And those who are insincere they'll automatically run away from you. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Your grand certificate is too much for me. But every one of us should have that attitude, to live in the infinite means all Guru and I am the disciple. But only when particularly inspired by the Absolute Will, then one can chastise another. That is a temporary influence, inspiration. Otherwise we're all are students.

Bhakti Caru Swāmī: Once you told us Mahārāja, "In Vṛndāvana even the dusts they're also our Gurus."

Śrīla Śrīdhara Mahārāja: Yes.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

What does it mean?

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Then Paramātmā and jīva, taṭasthā-loka, brahma-loka and Vaikuṇṭha, the earth, the water, everything made of spiritual stuff. And that is of higher quality than that of taṭasthā-loka. Svarūpa-śakti _____ [?] Guru veta rtaya asambha guru sampat guru dharcari _____ [?]
Otherwise no other plea to go there, only _____ [?]
_____ [?]

Bhakti Caru Swāmī: And with that mood Bhaktisiddhānta Saraswatī Ṭhākura wanted to stay in Govardhana. He didn't want to go to Rādhā-kuṇḍa.

Śrīla Śrīdhara Mahārāja: (about 7min 12secs of Bengali conversation) We have got combination. We have got our committee that is absolute. Whatever we shall do that must be justified by the resolution of our combined opinion.

Bhakti Caru Swāmī: Another thing is, Mahārāja, they are so much into lording it over that they cannot stand that somebody should go away from their clutches, from their controlling jurisdiction.

Śrīla Śrīdhara Mahārāja: (about 1min 20secs of Bengali)

Bhakti Caru Swāmī: _____ [?] Mahārāja just said that he feels that it would be better if the mass takes the initiation from the local, the zonal Guru. But the class, these who are getting a chance to meet, to see the other Gurus, mix around with the other Gurus, they should be given a chance...

Akṣayānanda Mahārāja: According to their faith, śraddhā.

Bhakti Caru Swāmī: Yes, according to their faith they can select their Guru; otherwise if somebody develops their faith for somebody else and is forced to take initiation from somebody else that will not be natural.

Śrīla Śrīdhara Mahārāja: And the concept of provincialism will also disappear. Everyone has got disciple from anywhere, any place, combined. According to śraddhā the relationship should be allowed to grow, for Guru and śiṣya, otherwise it is artificial, a laboured thing, a pressure on the faith. As much as natural we should try to go on, faith, independent faith.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, what happens when one is forced to take initiation from somebody and then later on he develops his faith on somebody else?

Śrīla Śrīdhara Mahārāja: So by chance it may happen it was not available, but the policy is there, that is worse.

Bhakti Caru Swāmī: I see. But what is the position of that man who has been forced to take initiation from somebody in whom he doesn't have total faith?

Śrīla Śrīdhara Mahārāja: Very unwholesome position. Whole life he will labour under uncertainty. No progress.

Bhakti Caru Swāmī: Can he change, can he take sort of, can he surrender himself...

Śrīla Śrīdhara Mahārāja: That is undesirable, it is undesirable. In reality it should be, either in this life or in another life, next life. Otherwise it cannot thrive, the soul cannot thrive without natural connection. According to ruci, according to the rasa, adjustment and re-adjustment is possible. But this life is almost useless; it will go on repenting in hesitation and no progress. The progress may be intellectually, but from soul's standpoint no progress, no faith. A forced Guru is thrust on him whom he cannot regard, give regard, that is life in death, something like life in death.

Bhakti Caru Swāmī: These are the defects of an institution Mahārāja.

Śrīla Śrīdhara Mahārāja: So as much as an institution must be accommodating to the truth, the conception of truth.

So, Balavacari [?] one gentleman, a leading advocate of the Rāmānuja section in Madras, he told me clearly and strongly that, "I do not believe Swāmīji." Modestly he put to me, "I do not believe in organization. In ancient India, in every case, Indians _____ [?] No constitution."

I told him, sango śakti kalau yuge [Śrī Caitanya Mahāprabhu said: "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] So it has been arranged by our Guru Mahārāja in this system.

Regularly he was a judge in the Supreme Court, _____ Balavacari [?] He told me that, "In ancient India we don't find any organized attempt to do anything. But all individual attempt, in every case, in finance, or in the education department, or in any departmental enterprise ___ [?]

Of course Jīva Goswāmī had the conception of Viśva-Vaiṣṇava-Rāja-Sabhā, but that has been translated by professor Baul [?] as "court" and not as "assembly." Assembly, that is democratic line, by election. And court by selection from up, deducting, descending method, not ascending. _____ [?]

Bhakti Caru Swāmī: Mahārāja, you take some rest now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Caru Swāmī feels excitement in me and asks me to take rest. Humble Swāmīji!

Akṣayānanda Mahārāja: Caru Swāmī means humble Swāmīji.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Haṁsadūta Mahārāja - is he to return to Māyāpur?

Bhakti Caru Swāmī: Yes Mahārāja.

(To Haṁsadūta Mahārāja) He's asking whether you have to go back to Māyāpur today.

Haṁsadūta Mahārāja: Not when it's raining.

Śrīla Śrīdhara Mahārāja: What do you think?

Haṁsadūta Mahārāja: I have to go later for GBC meeting.

Bhakti Caru Swāmī: Today Svarūpa Dāmodara Mahārāja has brought some Manipuri cooks from Manipura. So they made it a point that we must go back before one o'clock to attain the prasāda, I mean to attend.

Śrīla Śrīdhara Mahārāja: All right, if any commitment then I can't help. Gaura Haribol. Hare Kṛṣṇa. Where is he sitting, Haṁsadūta Mahārāja?

Bhakti Caru Swāmī: He's here, standing Mahārāja.

Śrīla Śrīdhara Mahārāja: But he should be offered a chair, Haṁsadūta Mahārāja.

Haṁsadūta Mahārāja: No, no. No.

Akṣayānanda Mahārāja: He doesn't want, no.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: No, no. I would be offensive to the chair.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: The chair is here Mahārāja.

Bhakti Caru Swāmī: _____ [?] "Now that I know the chair is a person, if I sit on the chair I'll be offensive to the chair."

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Caru Swāmī: We brought two chairs for Atreya Ṛṣi Prabhu and Haṁsadūta Mahārāja but neither of them wants to sit. They're actually feeling that they shouldn't sit in an elevated position in front of you.

Śrīla Śrīdhara Mahārāja: But...

Bhakti Caru Swāmī: Now Haṁsadūta Mahārāja is kneeling down on the ground.

Śrīla Śrīdhara Mahārāja: Does he forget that request, the value of request? Ha, ha.
Haṁsadūta Mahārāja, no value in the request you can find? Ha, ha, ha, ha, ha, ha.

Haṁsadūta Mahārāja: No matter what I do I'm going to be offensive.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: "No matter what I do I'll be offensive."

Haṁsadūta Mahārāja: If I refuse your request...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Mahāprabhu asked Sārvabhauma, "Sārvabhauma, what can I do? Govinda is sent by My Gurudeva to serve Me, but I must give honour to him, he's My God-brother. But he says that Gurudeva has ordered him. What should I do?"

guru seva kaya manya apana guru ajnadhi upadhi paya [?] Something like that.
Then Sārvabhauma told, ajna balava [?]

Bhakti Caru Swāmī: (to Haṁsadūta Mahārāja) So Mahārāja, now you are defeated. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But this is not ajna [?]

Bhakti Caru Swāmī: No Mahārāja, to us.

Śrīla Śrīdhara Mahārāja: ...but request. I cannot be audacious so much as to say like that.

Bhakti Caru Swāmī: (addressing others) Mahārāja cited the example of Govinda Prabhu. When he went to Caitanya Mahāprabhu and because His Gurudeva sent him, Īśvara Purī sent him, to become Mahāprabhu's servant, to attend Him, so He said, "How can I take service from you? You are My God-brother." So He said, "By order of the spiritual master." Then Sarvabhauma Bhatācārya said, "The order is higher."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. But here is not order.

Bhakti Caru Swāmī: Here is request which is even higher.

Śrīla Śrīdhara Mahārāja: That can be a plea to you.

Haṁsadūta Mahārāja: All right, I'll sit on the chair.

Bhakti Caru Swāmī: Somebody please bring another one for Atreya Ṛṣi Prabhu. Then Haṁsadūta Mahārāja will feel better. Haṁsadūta Mahārāja is sitting alone in a chair so he's feeling uneasy. So I said that if Atreya Ṛṣi Prabhu sits in a chair...

Śrīla Śrīdhara Mahārāja: It will help him.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.
He's cutting jokes. There is one statement by some Vaiṣṇava.
_____ [?]
So these talks what we had, in enjoying mood we are having talks, but if it is connected with Kṛṣṇa consciousness, this is also sādhana. The mock fight between the friends, that is also sādhana _____ [?] Everything may be harmonized in a life dedicated to Kṛṣṇa consciousness.

Haṁsadūta Mahārāja: You are our uncle, spiritual uncle, so with the uncle there is always more humour. Sometimes some light relationship.

Śrīla Śrīdhara Mahārāja: Uncle; not only uncle, but elder uncle.

Devotee: (Group laughter)

Haṁsadūta Mahārāja: That makes it even more relishable.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Elder uncle, both in age perhaps and in seniority, elder uncle, form, it is formal. Baladeva is also uncle to someone.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[Finishes with about three minutes of conversation with Bhakti Caru Swāmī]

End of 82.03.02.C

Start of 82.03.02.C_

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Bhakti Caru Swāmī: Yes Mahārāja.
(To Haṁsadūta Mahārāja) He's asking whether you have to go back to Māyāpur today.

Haṁsadūta Mahārāja: Not when it's raining.

Śrīla Śrīdhara Mahārāja: What do you think, of going back?

Haṁsadūta Mahārāja: I have to go later for GBC meeting.

Bhakti Caru Swāmī: Today Svarūpa Dāmodara Mahārāja has brought some Manipuri cooks from Manipura. So they made it a point that we must go back before one o'clock to attain the prasāda, I mean to attend.

Śrīla Śrīdhara Mahārāja: All right, if any commitment then I can't help.
Gaura Haribol. Hare Kṛṣṇa. Where is he sitting, Haṁsadūta Mahārāja?

Bhakti Caru Swāmī: He's here, standing Mahārāja.

End of 82.03.02.C_

Start of 82.03.02.C_O

Haṁsadūta Mahārāja: He [Kīrtanānanda Mahārāja] made an interesting remark. He said that perhaps Your Divine Grace's words, which is attracting a certain type of devotee, will inspire the larger ISKCON body to become more enthusiastic to preach Kṛṣṇa consciousness just to make their point, so...

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Haṁsadūta Mahārāja: In other words he's seeing the positive side. That now that there's some competition perhaps ISKCON will become even more enthusiastic to preach.

Śrīla Śrīdhara Mahārāja: Their defeatist mentality is responsible for that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: Haṁsadūta Mahārāja is telling that Kīrtanānanda Mahārāja made a nice point yesterday. That is that the ones, those who are being inspired by Your Divine Grace, mostly they will inspire the larger ISKCON body to become more involved in preaching, because the opposition party will inspire them to get into competitive spirit.

Akṣayānanda Mahārāja: Competitive spirit will be arisen because so many are coming here.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Haṁsadūta Mahārāja: It's Kṛṣṇa's way to give more inspiration.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Haṁsadūta Mahārāja: Without competition there's no...

Bhakti Caru Swāmī: Yes. _____ Mahārāja also said that once.
_____ [?] It's always good to have an opposition party.

Śrīla Śrīdhara Mahārāja: _____ [?] Rādhārāṇī _____ [?]
The Chandravālī's group, what is the ideal? _____ [?] The opposition intensifies, it is natural.

Bhakti Caru Swāmī: And you can see that this year only they changed a lot and then the GBC...

Akṣayānanda Mahārāja: Actually Mahārāja, you told that you did not like that the standard would go lower, and I think your desire is being fulfilled.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Your desire that the standard will not go lower is being fulfilled because they are taking it as a challenge to progress.

Śrīla Śrīdhara Mahārāja: I depreciate their statement.

Bhakti Caru Swāmī: Depreciate, yes.

Śrīla Śrīdhara Mahārāja: Yes. I am not an opposition party to Swāmī Mahārāja. Rather it may be supplementary. It can be said so, it will supplement.

Atreya Ṛṣi: Yes. That is our conviction.

Śrīla Śrīdhara Mahārāja: What Swāmī Mahārāja has not yet given to them, they may get that thing here; to add, and not to caste outside as opposition.

Bhakti Caru Swāmī: Mahārāja he actually didn't say opposition party; that was the way I presented it.

Śrīla Śrīdhara Mahārāja: But enliven, that I can accept. And Dayādhara Prabhu has written in his one letter that, "Your Prapanna-jīvanāmṛta and your tapes, that will enliven. It is, it will supply the deeper roots to ISKCON. The people, if they come across this book and these tapes, their faith will be more consolidated in ISKCON." That is his conception, and I also conceive like that.

They're allowed, after his departure there may come a general depression, but these things will help them, will give similar food.

Bhakti Caru Swāmī: Life, yes. We don't have any doubt Mahārāja. I mean we're all under the same...

Śrīla Śrīdhara Mahārāja: Because my expressions, the nature of my expressions, of my representation, that was appreciated by my Guru Mahārāja and mostly by all the scholars in our Maṭha. Because it is based on this ontological conception based on pure cid-vilāsa. That is whatever I see I have in view that it must cross the level of Brahmaloka. Not of this world but of other world, cid-vilāsa-lakṣaṇa. That the smallest thing that we mention here, that is placed above renunciation, liberation. Not this side, that is śuddha-sattva, viśuddha-sattva. Not this side liberation, or emancipation, sattva-guṇa. Not sattva-guṇa, Viṣṇu, not sattva-guṇa but viśuddha-sattva, nirguṇa, cid-vilāsa. Every word, every syllable what I express, I give out, that is from the plane of viśuddha-sattva. That is the special characteristic of my sayings. So our; this so many stalwarts that are Ācārya, Madhusudana Mahārāja, Purī Mahārāja, and others, they appreciate my talk very much, that ever new. Not a stereo type thing. Whenever I approach, when I give explanation to a particular śloka every time some new thing will come, not any, er _____ [?]

Devotees: Memorised, not parrot fashion, mechanical?

Śrīla Śrīdhara Mahārāja: ...any mere repetition, but come with some touch with infinite. Whatever I say must have some touch with infinite conception. That is the peculiarity in me. So, increase the faith, the śraddhā, the basis always for that. The foundation, the faith, that will be more consolidated. So not any enemy to any person, in a general way, not referring any particular section, in most generalized way I deal things.

Akṣayānanda Mahārāja: We're all indebted to you.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: We're all indebted to you Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We're indebted to the source, the Guru Mahārāja. If I can carry that channel then I am fortunate. It is his; it may be stopped any moment. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. I have not many disciples. But I was never afraid that if my disciples mix with another's they will be discouraged. Come and go, can't understand me, but I am here. But I am not afraid that by mixing with other party they will be weakened. ___ duty____ other market_____ efficient industry _____ to save ones own industry?

Devotees: Tax, import, to restrict import?

Śrīla Śrīdhara Mahārāja: To impose duty on the import, impose taxes.

Haṁsadūta Mahārāja: To restrict import.

Śrīla Śrīdhara Mahārāja: Import taxes, because the internal industry will not be able to compete with the product, so some taxes should be used. Something like that. A protection duty, something like that, it seems to me.

Śrīla Śrīdhara Mahārāja: Suppose – in a general way I remark. There is a disease, a medicine has been invented and that is applied. If any better medicine is invented to deal with the patients, what are we to do? Import duty? From the standpoint of humanity, what should we do? The other country has produced a medicine of higher utility and my countrymen have not produced that sort of medicine. Then should we use any import duty?

Atreya Ṛṣi: It depends on what the goal is; if the goal is to get well or if the goal is to get bigger country.

Śrīla Śrīdhara Mahārāja: What does he say? I don't follow.

Bhakti Caru Swāmī: It depends on the goal. Whether the goal is to get well or the goal is to get wealthy. Ha, ha, ha. If the goal is to get well then there should not be any duty, but if the goal is to become wealthy...

Śrīla Śrīdhara Mahārāja: Wealth?

Devotees: Wealthy. Rich.

Śrīla Śrīdhara Mahārāja: Rich, wealth.

Devotees: Make commerce, trade.

Bhakti Caru Swāmī: Then impose tax.

Śrīla Śrīdhara Mahārāja: Kāma paśyanti kāminī mayaṁ jagad lubdhāḥ paśyanti dhana-mayaṁ jagad. Gold is above anything and no health of the county men? Gold is above the health of the countrymen.

[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāminī-mayam]

[A devotee sees everyone and everything in relationship with Nārāyaṇa (nārāyaṇa-mayaṁ). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex,

the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column.] [From Śrīmad-Bhāgavatam, 7.7.55, purport]

Atreya Ṛṣi: It's unfortunate; our misfortune.

Haṁsadūta Mahārāja: But the fact that there are a number of GBC men and Gurus coming to your lotus feet...

Śrīla Śrīdhara Mahārāja: Then why they did not allow Swāmī Mahārāja to enter into their country? Why, what for?

Haṁsadūta Mahārāja: Well they want to sell their own medicine.

Śrīla Śrīdhara Mahārāja: Why not import duty at that time? Gaura Haribol. Gaura Haribol.

Haṁsadūta Mahārāja: But our Swāmī Mahārāja; I was going to say that because already some of the GBC men are coming to your lotus feet to take instructions and advice, this shows that...
... a chain is as strong as its weakest link.

Śrīla Śrīdhara Mahārāja: It is for their own interest. Swāmī Mahārāja was bold enough to discourage, to cancel other God-brothers. He could speak against me also but he did not do so. Why? He has dismissed other God-brothers more or less, but he has not dismissed me. Lack of courage, or something else?

Haṁsadūta Mahārāja: No, no, no. He respected you highly.

Śrīla Śrīdhara Mahārāja: Or his appreciation for me?

Haṁsadūta Mahārāja: He appreciated.

Śrīla Śrīdhara Mahārāja: It is a clear thing, he was courageous enough; he has challenged the whole world and even including our so many God-brothers. But still he had some affection for me. And that is zero? What do they say? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. They're disregarding Swāmī Mahārāja himself.

In the case of Caru Swāmī some came to give opposition to his sannyāsa. But what did Swāmī Mahārāja tell? "He's not newcomer to me. He's my old friend." And in spite of their opposition he gave him sannyāsa.
He asked, Acutyānanda, "What sort of talk you had with Śrīdhara Mahārāja?"
"You would faint to hear that." Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

But from the beginning we had some good relation, both; from the very conception of Back to Godhead, from when he was translating Gītā; so many discussions day after day about the

meaning of Gītā. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And they're separating me from him, because he's absent, physically. It's painful. I have got no other selfish interest of my own. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kṛṣṇa is selfish to the extreme. Ha, ha, ha, ha. Mahāprabhu is selfish to establish Kṛṣṇa consciousness to be the Absolute, and our Guru Mahārāja also. Ha, ha, ha.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

I am going to form an opposition party? Then in my tapes they are to find out, they are to show that, 'This is objectionable. We can't accept this.' The general things that are the answer to questions I am giving out: they are to establish, 'No, no. These are all false, not up to mark, the standard of scripture, or the sayings of mahā-janas – objectionable.' They are to prove. But to come down to that level of their criticism, it is better for me to stop connection, not to enter into any quarrel. Hare Kṛṣṇa. Hare Kṛṣṇa. The last days of my life may go on peacefully, these troubles.

Bhakti Caru Swāmī: Mahārāja, time will prove that you are right and they are wrong.

Śrīla Śrīdhara Mahārāja: They are making much of the form, neglecting the spirit, making much of the form. The committee is absolute, but that committee decision is already defeated by my recommendation, last year, when they rejected three of the Ācāryas. By my request they reinstated. Then where does go the decision of the committee? It loses its absolute characteristic there? Hare Kṛṣṇa. Hare Kṛṣṇa. They say it is absolute, they are all perfect. But I don't see that I am perfect, I am still a student. I want to be student. Even my Guru Mahārāja told in Madras, in his letters, "I am the monitor of the class." Something like that. The leader of the class is called monitor?

Devotees: Monitor.

Śrīla Śrīdhara Mahārāja: Monitor.

Haṁsadūta Mahārāja: He's a student.

Śrīla Śrīdhara Mahārāja: He was monitor, a student, a leading student. He told himself, "I am a student." Really we are so. We are in the path of infinite. We must be conscious that we are travelling in the path of infinite. So none can conceive to be perfect, especially the preacher class. The paramahaṁsa, who has got nothing, seeing everything everywhere Kṛṣṇa, that is another thing. But the preacher class, they're supposed to live in an environment of progress. A student, the attitude of student, I am not finished infinite. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. After attaining perfection then what comes next? It will begin to rot.

Atreya Ṛṣi: It's death.

Śrīla Śrīdhara Mahārāja: Eh?

Atreya Ṛṣi: Its death, crystallisation.

Śrīla Śrīdhara Mahārāja: The way to death. After rising to the zenith, then you have to come down. And the progressing to the unlimited that will always go on, Vaikuṇṭha rasa. We are living in Vaikuṇṭha. What is that Vaikuṇṭha?

Atreya Ṛṣi: Progress.

Śrīla Śrīdhara Mahārāja: In a surrounding of infinite everything is infinite, everything has got its infinite character, I am living within. All un-understandable, everything of infinite character; we must live in that. _____ [?] Gaura Hari.
...
Bhakti Caru Swāmī: You will just speak, and the ones who are sincere they will be automatically attracted to you. And those who are insincere they'll automatically run away from you. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Your grand certificate is too much for me. But every one of us should have that attitude, to live in the infinite means all Guru and I am the disciple. But only when particularly inspired by the Absolute Will, then one can chastise another. That is a temporary influence, inspiration. Otherwise we're all are students.

Bhakti Caru Swāmī: Once you told us Mahārāja, "In Vṛndāvana even the dusts they're also our Gurus."

Śrīla Śrīdhara Mahārāja: Yes.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [Caitanya-caritāmṛta, Ādi-līlā, 5.53]

What does it mean?

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Then Paramātmā and jīva, taṭasthā-loka, brahma-loka and Vaikuṇṭha, the earth, the water, everything made of spiritual stuff. And that is of higher quality than that of taṭasthā-loka. Svarūpa-śakti _____ [?]
Guru veta rtaya asambha guru sampat guru dharcari _____ [?]
Otherwise no other plea to go there, only _____ [?]
_____ [?]

Bhakti Caru Swāmī: And with that mood Bhaktisiddhānta Saraswatī Ṭhākura wanted to stay in Govardhana. He didn't want to go to Rādhā-kuṇḍa.

Śrīla Śrīdhara Mahārāja: (about 7min 12secs of Bengali conversation) We have got combination. We have got our committee that is absolute. Whatever we shall do that must be justified by the resolution of our combined opinion.

Bhakti Caru Swāmī: Another thing is, Mahārāja, they are so much into lording it over that they cannot stand that somebody should go away from their clutches, from their controlling jurisdiction.

Śrīla Śrīdhara Mahārāja: (about 1min 20secs of Bengali)

Bhakti Caru Swāmī: _____ [?] Mahārāja just said that he feels that it would be better if the mass takes the initiation from the local, the zonal Guru. But the class, these who are getting a chance to meet, to see the other Gurus, mix around with the other Gurus, they should be given a chance...

Akṣayānanda Mahārāja: According to their faith, śraddhā.

Bhakti Caru Swāmī: Yes, according to their faith they can select their Guru; otherwise if somebody develops their faith for somebody else and is forced to take initiation from somebody else that will not be natural.

Śrīla Śrīdhara Mahārāja: And the concept of provincialism will also disappear. Everyone has got disciple from anywhere, any place, combined. According to śraddhā the relationship should be allowed to grow, for Guru and śiṣya, otherwise it is artificial, a laboured thing, a pressure on the faith. As much as natural we should try to go on, faith, independent faith. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Bhakti Caru Swāmī: Mahārāja, what happens when one is forced to take initiation from somebody and then later on he develops his faith on somebody else?

Śrīla Śrīdhara Mahārāja: So by chance it may happen it was not available, but the policy is there, that is worse.

Bhakti Caru Swāmī: I see. But what is the position of that man who has been forced to take initiation from somebody in whom he doesn't have total faith?

Śrīla Śrīdhara Mahārāja: Very unwholesome position. Whole life he will labour under uncertainty. No progress.

Bhakti Caru Swāmī: Can he change, can he take sort of, can he surrender himself...

Śrīla Śrīdhara Mahārāja: That is undesirable, it is undesirable. In reality it should be, either in this life or in another life, next life. Otherwise it cannot thrive, the soul cannot thrive without natural connection. According to ruci, according to the rasa, adjustment and re-adjustment is possible. But this life is almost useless; it will go on repenting in hesitation and no progress. The progress may be intellectually, but from soul's standpoint no progress, no faith. A forced Guru is thrust on him whom he cannot regard, give regard, that is life in death, something like life in death.

Bhakti Caru Swāmī: These are the defects of an institution Mahārāja.

Śrīla Śrīdhara Mahārāja: So as much as an institution must be accommodating to the truth, the conception of truth.

So, Balavacari [?] one gentleman, a leading advocate of the Rāmānuja section in Madras, he told me clearly and strongly that, "I do not believe Swāmīji." Modestly he put to me, "I do not believe in organization. In ancient India, in every case, Indians _____ [?] No constitution."

I told him, sango śakti kalau yuge [Śrī Caitanya Mahāprabhu said: "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] So it has been arranged by our Guru Mahārāja in this system.

Regularly he was a judge in the Supreme Court, _____ Balavacari [?] He told me that, "In ancient India we don't find any organized attempt to do anything. But all individual attempt, in every case, in finance, or in the education department, or in any departmental enterprise ___ [?]

Of course Jīva Goswāmī had the conception of Viśva-Vaiṣṇava-Rāja-Sabhā, but that has been translated by professor Baul [?] as "court" and not as "assembly." Assembly, that is democratic line, by election. And court by selection from up, deducting, descending method, not ascending. _____ [?]

End of 82.03.02.C_O

Start of 82.03.02.D

Bhakti Caru Swāmī: ...Atreya Ṛṣi Prabhu and Haṁsadūta Mahārāja but none of them want to sit. They're actually feeling that they shouldn't sit in an elevated position in front of you.

Śrīla Śrīdhara Mahārāja: But...

Bhakti Caru Swāmī: Now Haṁsadūta Mahārāja is kneeling down on the ground.

Śrīla Śrīdhara Mahārāja: Does he forget that request, the value of request? Ha, ha.
Haṁsadūta Mahārāja, no value in the request you can find? Ha, ha, ha, ha, ha, ha.

Haṁsadūta Mahārāja: No matter what I do I'm going to be offensive.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Caru Swāmī: "No matter what I do I'll be offensive."

Haṁsadūta Mahārāja: If I refuse your request...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Mahāprabhu asked Sārvabhauma, "Sārvabhauma, what can I do? Govinda is sent by My Gurudeva to serve Me, but I must give honour to him, he's My Godbrother. But he says that Gurudeva has ordered him. What should I do?"

guru seva kaya manya apana guru ajnadhi upadhi paya [?] Something like that.
Then Sārvabhauma told, ajna balava [?]

Bhakti Caru Swāmī: (to Haṁsadūta Mahārāja) So Mahārāja, now you are defeated.

Śrīla Śrīdhara Mahārāja: But this is not ajna [?]

Bhakti Caru Swāmī: No Mahārāja, to us.

Śrīla Śrīdhara Mahārāja: ...but request. I cannot be audacious so much as to say like that. My request!

Bhakti Caru Swāmī: (addressing others) Mahārāja cited the example of Govinda Prabhu. When he went to Caitanya Mahāprabhu and because His Gurudeva sent him, Īśvara Purī sent him, to become Mahāprabhu's servant, to attend Him, so He said, "How can I take service from you? You are My God-brother." So He said, "By order of the spiritual master." Then Sarvabhauma Bhatācārya said, "The order is higher."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. But here is not order.

Bhakti Caru Swāmī: Here is request which is even higher.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That can be a plea to you. Ha, ha, ha, ha.

Haṁsadūta Mahārāja: All right, I'll sit on the chair.

Bhakti Caru Swāmī: Somebody please bring another one for Atreya Ṛṣi Prabhu. Then Haṁsadūta Mahārāja will feel better. Haṁsadūta Mahārāja is sitting alone in a chair so he's feeling uneasy. So I said that if Atreya Ṛṣi Prabhu sits in a chair...

Śrīla Śrīdhara Mahārāja: It will help him.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. He's cutting jokes?

Devotee: Here's another chair.

Śrīla Śrīdhara Mahārāja: Who is that? There is one statement by some Vaiṣṇava.
_____ [?]
So these talks what we had, in enjoying mood we are having talks, but if it is connected with Kṛṣṇa consciousness, this is also sādhana. The mock fight between the friends, that is also sādhana _____ [?] Everything may be harmonized in a life dedicated to Kṛṣṇa consciousness.

Haṁsadūta Mahārāja: You are our uncle, spiritual uncle, so with the uncle there is always more humour. Sometimes some light relationship.

Śrīla Śrīdhara Mahārāja: Uncle; not only uncle, but elder uncle.

Devotees: (Group laughter)

Haṁsadūta Mahārāja: That makes it even more relishable.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Elder uncle, both in age perhaps and in seniority, elder uncle, form, it is formal. Baladeva is also uncle to someone. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

[About two minutes of conversation with Bhakti Caru Swāmī]

Bhakti Caru Swāmī: He was actually thinking of going to Calcutta tomorrow for a day or two, and then come back; stay through the festival and then go to Calcutta for a few days.

Haṁsadūta Mahārāja: I'm under the control of Bhakti Caru. No freedom. And Bhakti Caru is under your control. So I think everything depends on Your Divine Grace.

Śrīla Śrīdhara Mahārāja: You should not say so, there is GBC.

Devotees: (Group laughter)

Haṁsadūta Mahārāja: They are under Kṛṣṇa.

Bhakti Caru Swāmī: Or Kṛṣṇa's energy.

Śrīla Śrīdhara Mahārāja: They are under Kṛṣṇa or Kṛṣṇa is under them?

Haṁsadūta Mahārāja: No. I think they're under Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What they think?

Bhakti Caru Swāmī: If they think Kṛṣṇa is under them, then they come under Kṛṣṇa's energy, Mahārāja.

Haṁsadūta Mahārāja: I think everything will come out all right because after all everything is under Kṛṣṇa. It just takes different colours.

Śrīla Śrīdhara Mahārāja: Yes. Of course we are to accept that ultimately. This is all for the best, so no room for any grave complaint.

[akiñcanasya dāntasya śāntasya sama-cetasaḥ] / mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [Śrīmad-Bhāgavatam, 11.14.13]

"Who is satisfied with Me, every wave coming from outside are carrying happy news for him."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad-Bhāgavatam, 10.14.8]

Nitāi Gaura Haribol. Nitāi Gaura Haribol. That is the real solace of life.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotees: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Jaya oṁ viṣṇu-pāda...
...
Dhīra Kṛṣṇa Mahārāja: Letter is addressed to His Divine Grace Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja. Śrī Chaitanya Saraswat Maṭh. From West Malaysia.

Śrīla Śrīdhara Mahārāja: He's there, West Malaysia?

Dhīra Kṛṣṇa Mahārāja: Yes. "My dear Śrīdhara Mahārāja, Please accept my humble obeisance's and glories at the lotus feet of His Divine Grace Bhaktisiddhānta Saraswatī Goswāmī, who is an ocean of unending, inconceivable and unpredictable mercy in Kṛṣṇa consciousness. Leaving the shelter of the devotees at New Jagannātha Purī," that's San Francisco or Berkley, "I have come to Malaysia to help begin a temple in Borneo. Although I am ill-equipped for such a project I am hoping for the mercy of the sādhus and Kṛṣṇa to make me more humble in this difficult task. I would also like to beg for your mercy, but I am too proud and arrogant to do such a thing, being a westerner who has so much going for him in the material world. Still, at every moment I know that I am receiving your mercy. And in fact I am nothing but your mercy. Such is my great fortune.

As you have said, "Such is our divinity. We have come in connection with such noble life with a conception of such nobility, self abnegation to such a degree of honour to the living being a selfless life. Caitanya Mahāprabhu has brought the highest thing down from that quarter to us."

And there in that position we are the highest gainer we are told by the experts of that world. Perhaps I am a mere dreamer. Perhaps one of the admiring pseudo intellectuals of the exploiting west. Perhaps a waste of all of Kṛṣṇa's energy spent on mundane efforts to attain name and fame. But your eloquence is a thrill for me. It sustains me, it encourages me, it shames me, it bolsters me, it scares me, it dares me to dedicate even a fragment of my false ego to you and to the great Vaiṣṇava tradition which I have been so fortunate to behold by the mercy of Swāmī Mahārāja.

What one considers as a fortune is relative. One thousand dollars is a fortune to one man, a bother to another. But to a low born wolf of such deleterious qualifications for a noble life as myself, how can one access the worth of my involvement in such a life in such exalted association? It can be compared to an ant serving prasāda to an elephant. How is it possible for the ant to please the elephant? Yet somehow the ant is favoured by the elephant. Though the elephant has no need to accept the offerings of the ant, still he encourages him. What a great

thing we have got. Indeed how do we pay for such a gem whose value has become inestimable? What is the worth of such a life? How can we calculate such an empire in our own currency? By some inattentiveness I have misplaced the address of mother Uma, your disciple in Kota Kinaballu, East Malaysia."

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He says, "I have misplaced the address. If we chanced to visit that city I would be desirous to visit her. Could Hari Carana send me the address? I pray to Kṛṣṇa that you shall not be further offended by these nonsense GBC antics on this Gaura Pūrṇimā. I further pray that in some small way this ant can somehow circumambulate your lotus feet the rest of his stay on this planet and eternally receive your benedictine association. All daṇḍavats again and again to Your Divine Grace for attracting me to your service.

Your helpless servant, Dayādhara Gaurāṅga dāsa."

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Another letter today came to someone Kamal, Kamalāsana. He has got it? He is not here?

Devotee: He's in Māyāpur today.

Śrīla Śrīdhara Mahārāja: Letter with whom?

Devotee: Kamalāsana Prabhu.

Śrīla Śrīdhara Mahārāja: A letter came in his address. So far I remember the name is Kamalāsana. I have sent it downstairs.

...

Devotee: They're printing in Germany every month.

Dhīra Kṛṣṇa Mahārāja: Śrīmad-Bhāgavatam insert!

Śrīla Śrīdhara Mahārāja: Published by whom, in German language?

Dhīra Kṛṣṇa Mahārāja: By Harikeśa.

Śrīla Śrīdhara Mahārāja: Harikeśa Mahārāja knows German language?

Dhīra Kṛṣṇa Mahārāja: Something. The local German devotees they do it under his direction.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. German people are nearer to India in thought. Max Muller, he was a German, is it not?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He had ancient appreciation for the Upaniṣads.

And I forget the name, one German scholar, he expressed very firmly that, "Bhagavad-gītā, Śrīmad Bhagavad-gītā is the highest theological book ever come to the world."

And with this remark that Gītā advises us to adjust ourselves with the environment, we can't have any control over the environment. It is not possible. So, if you like to have real peace you are to adjust yourself with the environment. The whole sādhana, or the means to end, self-determination, is within this adjustment. That is irremovable, that is eternal. You can have no control over the environment at any time. It is the resultant of so many forces outside and that is inevitable. Only the clue to find peace in your life is how you can take them favourably. You are to learn that. You must have to come to a point of understanding with the environment. It is in you and not outside, the wrong with you and you are to correct yourself, mā phaleṣu kadācana.

karmaṇy evādhikāras te, mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [Bhagavad-gītā, 2.47]

Don't try to interfere with external forces and try to bring them to your control. It is impossible. Only the whole concentration of you should be applied, your internal adjustment with the environment, whatever it may be. There lies the key to success. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Where is Mādhava Mahārāja? Has he come, no?

Devotee: Mādhava Prabhu?

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu.

Dhīra Kṛṣṇa Mahārāja: He has not returned from Māyāpur yet.

Śrīla Śrīdhara Mahārāja: And Bhāratī Mahārāja also...

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: ...with him? And do you think that Vrajendra-nandan to come back here?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Today?

Dhīra Kṛṣṇa Mahārāja: Tomorrow.

Śrīla Śrīdhara Mahārāja: Tomorrow. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Gaura Haribol. Akṣayānanda Mahārāja keeping well?

Aranya Mahārāja: No, he's got headache; no, not ears, sinus problems, his nose...

Śrīla Śrīdhara Mahārāja: No dysentery also?

Aranya Mahārāja: No, just he's been up late typing the Prapanna-jīvanāmṛta, he's been typing the manuscript. He stayed up a little late last night so he got sick.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
No other gentleman here knows typing?

Aranya Mahārāja: No other people to type.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So Dayādhara Gaurāṅga is a Doctor?

Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Mādhava Prabhu is also a Doctor?

Dhira Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And there is one Astana he's also a Doctor?

Dhira Kṛṣṇa Mahārāja: Ami Astana?

Śrīla Śrīdhara Mahārāja: Ami Astana.

Dhira Kṛṣṇa Mahārāja: He is a Doctor?

Śrīla Śrīdhara Mahārāja: Doctor. He will come soon.

Dhira Kṛṣṇa Mahārāja: But you are the Transcendental Professor.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. As long as my Lord wills: conditional.

mukam karoti vācālaṁ panghum langhāyate girīm / yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārha Dipikā, maṅgala stotram, 1]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. The nature of transcendental talk is like that. Only one should surrender at the sweet will, and it will come down to give vent to own self. That should be the nature of transcendental advices; to request, to pray, to come down, come down. Not my property. Generally we should see, look at it as the property of my Gurudeva, and he has entrusted it with me. With such disposition we shall try to talk about transcendental tidings, affairs. So it is necessary that we shall offer our obeisances before we begin to talk; that I may be used as an instrument. I am mere instrument of the talk, of the supernatural, transcendental subject matter. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Svayam eva sphuraty adaḥ.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

[Our senses, physical or mental, are ineligible to come in touch with the transcendental. The Name is non-material (aprakṛta), without mundane limitation (vaikuṇṭha). It belongs to another plane. So, nothing about Kṛṣṇa, His Name, Form, Qualities, or Pastimes can be touched by our physical or mental senses. But when we have a serving attitude, He comes down to us of His own accord.] [Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.234]

Because it is transcendental, supernatural, aprakṛta, adhokṣaja, in characteristic; so the nāma, rūpa, guṇa, līlā - anything pertaining to the Supreme Entity, pertaining to Kṛṣṇa. Nāma, rūpa - na bhaved grāhyam indriyaiḥ, it is never approachable, by nature, it is not approachable by any senses, even including mind, avāṅ-manaso gocaraḥ. It exists transcending the jurisdiction of our senses, including the mind. Hare Kṛṣṇa. Na bhaved grāhyam indriyaiḥ. Then how can we get connection with that? Sevonmukhe hi, with expectant attitude, serving attitude we are to approach, sevonmukhe hi jihvādau. Then this jīva is indriyaiḥ, eye indriyaiḥ, and ear indriyaiḥ. If our heart, our soul, is of serving attitude and prayerful expectant attitude, then that descends in the plane, in the consciousness. Then from there it comes to the plane of our senses and exerts Himself to come out in the external atmosphere. Svayam eva sphuraty, He comes out of His own accord. We cannot make it object of our mind, or object of our senses. It is independent. Only by prayerful mood we can invite Him and He will come down graciously, come down. And from the consciousness, the ahaṅkāra, mind, in this way, then it comes to the tongue, from tongue to the ear. In any way we approached it becomes rūpa, guṇa, līlā, etc. So we always think that serving attitude and serving presupposes surrender. First surrender and then on that ground, on that foundation, any other attitude may work, may work to appeal to the higher region.

So lip cannot pronounce the Name. This physical ear can't hear or listen to the Vaikuṇṭha śabda, can't grasp the meaning; only surrendered ear. The man must surrender and that surrendering tendency must be, must reach, it must flow to every part of our mind and body. And when if it reaches the ear, that surrendering mentality, then the ear can catch the meaning

of the sound. Comes to the tongue, then the tongue can produce real Kṛṣṇa Nāma. Otherwise it will be only a shallow sound pronounced by the physical instrument. Nāmākṣara bahiraya batu [nāma kabu naya] [From Jagadānanda Paṇḍit's Prema Vivarta]

...

Hare Kṛṣṇa. Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. This is in Bhakti-rasāmṛta-sindhu, science of devotion by Rūpa Goswāmī. This is most important śloka. Otherwise God consciousness will be only imagination. But if we can understand this connecting link, we'll be conscious of such connection, connecting the Vaikuṇṭha and the mundane world; then it will be no longer imaginary thing, concrete reality. Only we should know how to approach. How to approach, what side it exists, and how to attain that, sevonmukhe hi.

There was one scholar, Indian scholar in the south, he accused that Radhakrishna, and also one scholar, Bengali scholar, Suren Dasa Gupta [?], who wrote books about the different existing philosophies of the world and also Indian philosophy. That man remarked that they have approached Eastern philosophy through Western method. That is through intellectualism. But eastern philosophers they have got their peculiar way of approaching the truth, praṅipāta, paripraśna, sevā. Without serving attitude we cannot expect to have any connection with higher entity. If we want to have connection with the plane which is higher than that of us, then we must have to work for the interest of that plane, otherwise no admission. Then only connection is possible, for their interest.

Sevonmukhe hi, praṅipāta, paripraśna, sevā. I want connection only to fulfil the object that will come from that plane. A scholar must not abide by the dictation of an idiot, an ignorant man, there will be no good. The scholar cannot surrender to an ignorant man. But one ignorant man if he surrenders to the scholar, then he may be used to some good effect. So we are, on the whole, are of lower capacity, lower understanding, and in many ways of lower position. So, if we are ready to - the raw materials for their discretion, then we can have some entrance there in that market. And they will mould our raw energy to produce some fruitful result. From it utility will come, otherwise we can't have any connection, what to speak of controlling.

So prema, or love means that. So complete surrender for the cause. And higher things can be captured only by love, by surrender, by increasing our negative tendency. I am in want. You have many. I am in want. I want Your grace. I am in want of what? Of the opulence You have got, that is of higher quality, Your grace. You are full. You are high. I am low. I am small. I want Your grace to remove my want, my difficulties, my imperfection. So, the beginning, the attitude of the beginning of a spiritual life must be sincere in this respect - that we are needy in the real sense. Needy of the property that is of high characteristic, that is of high value. So, in such a mood we are to approach; praṅipāta, paripraśna, sevā.

Praṅipāta means I have finished my search in this world, in this plane of life. Nothing can satisfy me in this plane. My search finished, hankering finished. And I have come to conclusion that the thing for which my innate hankering, without which my innate thirst can never be quenched. That is with You and I want that thing. I want to live there where such innate hankering will be satisfied, that nectar. I want to live to serve in the world of nectar. Because without nectar, nothing can satisfy my heart, quench the thirst of my heart. So, I want be indebted into the land of nectar. Nectar is our real food which can satisfy our inner hankering, śṛṇvantu viśve amṛtasya putrāḥ. You are child of that soil.

End of 82.03.02.D

Start of 82.03.02.E_82.03.03.A

Śrīla Śrīdhara Mahārāja: So also, you soul, you can thrive there, in Vṛndāvana, the land of love divine. How hopeful, how encouraging, how fulfilling, fulfilment giving, inestimable goal, come back to Godhead. Back to Godhead, as Swāmī Mahārāja has given that expression, Back to Godhead. It was in a small booklet published first by our Guru Mahārāja. Gauḍīya Maṭh Ki Koran, what does Gauḍīya Maṭh do? A very small pamphlet: Back to God, back to home. Then latter Prabhupāda used not to God but to Godhead, because by the word God the Christian conception of Godhead comes in the front, so Godhead; different conceptions of God amongst the different sections, sampradāya. So Godhead, that word was preferable to our Guru Mahārāja Bhaktisiddhānta Saraswatī. So Back to Godhead: Godhead, the source of all different conceptions of God. Svayaṁ Bhagavān Kṛṣṇa, Godhead. Back to Godhead, come home. Śṛṇvantu viśve amṛtasya putrāḥ. You are child, you are really meant for this soil, amṛtasya putrāḥ. You are to live on nectar, you are amṛtasya putrāḥ. You are product of amṛta, of eternal sweetness, beauty. Your original connection's with that thing, with Him. So, why do you pass your days in despair? Why you pass your days in trouble of different types, for long, long period? Help yourself, try to live, try to save yourself from all sorts of difficulties in general.

Ādhiyātmika, ādhibhautika, ādhidaivika, scientifically in these three classes the miseries, the difficulties of our life may be seen. Ādhibhautika: from one man or animal to another animal. Ādhiyātmika: within, from within, within the body, from within the mind, as disease or repentance; something like that. Ādhidaivika, famine, flood, these natural dangers, difficulties; these are always disturbing you. And try to work out wholesale liberation from the hands of those. And that is the negative side only. In the positive side, you are to have a happy engagement, to your fullest satisfaction, and it is concrete reality. What you think to be reality that you find that it is transient, it is traceless, you have got sufficient experience of that. But the proposal that's coming from above, try to taste it with sincerity.

Then, praṅipāta, that I have finished my searching here in this mundane, janma-mṛtyu jarā-vyādhi-duḥkha-doṣānudarśanam. [Bhagavad-gītā, 13.9] Then honest enquiry: not to establish one's own opinion over the other and quarrelling. No such time to lose by useless quarrelling talks, discussions to defeat one another; that is intellectual jugglery, but paripraśna, honest enquiry. And then the principle thing, you are to accept service. If you want company or association of the higher, then you should utilise yourself for their interest, that higher interest. You are to make higher interest of your own. Your lower interest, interest as you can conceive in your lower nature; that cannot have any worth, any respect there. But if you can have real sincere respect for the ideal there, then you will go, you'll be allowed admission in that plane, that you will go to live there, and not to make trade. But you are going to be a bona fide resident of the place. That nationality you are to take, not to rob and come back. Then no entrance is possible automatically. But if you have real charm, why should you come back?

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] / yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [Bhagavad-gītā, 15.6]

"That is My very sweet land. My land is very sweet, My plane where I live, and none can wish to come back from that land of Mine."

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna / [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."] [Bhagavad-gītā, 8.16]

"Wherever you will go by the outskirts or My land, you can't stand. You will all be revolving. But if you can enter into My sweet land, then you will not have to come back any longer. Yad gatvā na nivartante, tad dhāma paramaṁ mama." The Lord Himself is tasting as if the very sweetness of His land He's tasting. "My dhāma is param dhāma. Where I live is a very sweet place. And if you can come you won't be pushed back."

So it is a great prospect for us. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."] [Kṛṣṇa-Karnāmṛtam, 92]

Bilvamaṅgala says he can't check his own tongue, always saying, "Sweet, sweet, sweet; His figure is very sweet. His face is more sweet, and if we can find a smile in the face that is very, very, very sweet. And what should I say? Everything is sweet, sweet, sweet, sweet, madhuraṁ madhuraṁ madhuraṁ madhuraṁ. I can't say anything else; sweet, sweet, sweet, sweet."

Bilvamaṅgala Ṭhākura. And it is seen that he was a man of our type. He was a prey to a prostitute, and how suddenly by the grace of the Lord and his previous sukṛti, sudden change, and it took him to the highest quarter. So, however fallen we are, we may have our hope. We

may be optimistic that we also may be taken up into that, which is dream of the dream into that high place divine, our home. Gaura Haribol. So I finish here today.

Devotees: Jaya oṁ viṣṇu-pāda...

...

Śrīla Śrīdhara Mahārāja: You're Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: What is there?

Akṣayānanda Mahārāja: In this connection here they've stated that, "Those who have taken sannyāsa from other Gauḍīya Ācāryas ... whether they accept Swāmī Mahārāja Prabhupāda, as ultimate authority ... be allowed to preach in ISKCON Mandir.

Śrīla Śrīdhara Mahārāja: _____ [?] Full-fledged theism: that requires us to change our angle of vision, to meet the future as well as the present. Whatever is coming, past by the omniscient and omni... [About thirty seconds silence] ...I am put into test, the circumstance, as thinking it as divine arrangement, divine. So, we must...

...

Which seems to be non-sympathetic, apparently, but in the case of every devotee when they're put to trial, their case was dealt in such a way. Optimistic; optimism is our goal, and we must try to bring, to draw within our own self, the optimistic attitude to meet the optimistic outside. Then we can attain complete liberation from the hands of miscalculation; māyā means miscalculation. Optimism for optimism – environment, there must be good under the guidance of the Absolute. And I must be also meet with same attitude – optimism. From my part no pessimism should be encouraged.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [Śrīmad-Bhāgavatam, 10.14.8]

Whatever undesirability we find within me, that is due to my previous mal-adjusted activity. And this is the policy by which we can finish the undesirability within us. By non-encouragement, that attitude what cannot help me in the adjustment with the circumstances, that element must not be encouraged in me. So, evātma-kṛtaṁ vipākam: that should be considered the result of my previous undesirable activities. The remnant must vanish as soon as possible. The best way is to discourage that anomaly within me. That cannot make me adjust with the most trying circumstances. What if – a general endowed with special capacities, he can devise ways and

means if he's surrounded by the enemy forces in any overhead way, he can make out the way for his own. There lies the speciality in the general. So, in this way, however we are surrounded we think by the enemy force, the tactics given, the lessons given by Bhāgavatam; be friendly, be friendly, and then you will find that some immediate real help is coming to you. Don't be discouraged, tat te 'nukampāṁ susamīkṣamāṇo; because your sacrifice won't be wasted.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [Bhagavad-gītā, 5.29]

The final dispenser, He's my friend. The final decision is in His hand. He's my friend so I should not be afraid of anything. Go with the sense of my duty, duty consciousness. Concentrate ourselves in duty consciousness.

karmaṇy evādhikāras te, [mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe niṣkāma karma-yoga, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.] [Bhagavad-gītā, 2.47]

"Concentrate you whole energy to understand and to perform your duty. That is expected in you, and that will be your best key to success of life. And it is universal, not only for you, for everyone it is so. Concentrate your whole, concentrate wholly only you are to understand what is your duty and what it is necessary to do your duty. Within that limit you keep yourself and do it to your best capacity and understanding. That is what is required of you. And the rest on Me," the Lord says. "The rest is with Me and I am friendly to all; I am not traitor to anybody. So you may have reliance on Me and go on with your duty consciousness."

The great advice, a general advice; hope to the hopeless, courage to the afraid, this is very nectar of life.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk
[Śrīmad-Bhāgavatam, 10.14.8]

Very soon you will find that you are not surrounded by your enemies, you are liberated. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Act, act in the living present, with heart within and God overhead. Gaura Haribol. Gaura Haribol. And that is bhakti, we want to get bhakti. We want; we have come out to acquire devotion, to the faithfulness. To acquire faith, faithful soldiers of the Almighty, of the Absolute Authority. The faith is our life, faith is everything. Faith in Him: that is everything to us. Go on. Go on. We want Him only and nothing else. No compromise, no compromise only with Him. Not any other proposal that may tempt me to some other direction, but wholesale faith towards Him. And out of that consciousness what sense of duty will come within me on my part, I am, I must discharge that. The rest on Him: the rest on my guardian. And I am to perform my duty, as I can understand, that this is the desire of my guardian - in this way.

So we are soldier, soldiers for eternity we may say. Die to live, soldiers in the eternity, eternal life. Particular circumstances may face us, but we need not allow us to be tempted by any particular good results. The eternal principle we must follow. What we have got from my Gurudeva, from Mahāprabhu, Bhāgavatam, that Kṛṣṇa consciousness, that is not any partial truth. Not any time serving necessity. But we are eternally wedded to that. Once for all we have given us to the universal truth. And we shall go on, we shall go on by the call that we hear from Bhāgavatam and from Mahāprabhu, from Gurudeva; march on, on.

Only one road and one slogan: For Kṛṣṇa's pleasure; for the satisfaction of Kṛṣṇa we are out to do anything and everything. One slogan, Kṛṣṇa saṅtoṣa, satisfaction of Kṛṣṇa, the Absolute Lord, Absolute Master, the Absolute Good, what we are given to understand. We are to adjust accordingly in the road. I may ask me whether it will lead me towards that road, so I sincerely ask to me, and what answer I shall get I shall do that. I won't be betrayer to my own dictation of my own conscience spiritual. That will be our path. We may not be betrayer to our spiritual conscience. According to our own standard, own capacity, own stage, this should be the general way. And,

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate / svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [Bhagavad-gītā, 2.40]

The danger will disperse. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Test should be there to indicate my progress, so that we'll not be cowed down. We may ask my own conscious what to do, and whatever I shall find in my inner voice, sincere.

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O

dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

The assurance is given there. So we are to adjust accordingly, according to our capacity and understanding, so we may not have to mourn that I neglected my inner voice and I had to come here. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The Milton said, "Doth God exact day-labour, light denied?"

[After going blind, the English poet John Milton (1608-74) wrote the poem, On His Blindness. In the sonnet's last line he reflects that even with his disability he has a place in the world]:

[When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one Talent which is death to hide
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
"Doth God exact day-labour, light denied?"
I fondly ask. But Patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gifts. Who best
Bear his mild yoke, they serve him best. His state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.]

He is such, injustice may remain with God. He wants labour that can be done only in day time. When Milton was blind, in his sonnet, we read it, that; "Doth God exact day-labour, light denied?" So, is He so much unjust that He will demand labour from me which can be done only in daytime with light? And He will ask me to do in darkness what can be done only in day with light, with the help of light? So no injustice of such order can remain with Him.

So as much light given to me, with the help of that light how much I can see, I shall do that. Not more than that may be required of me. That is necessary for me for the present. So no possibility of injustice from His side. Perhaps we are to dive deep into our heart to enquire. "What is my inner necessity? In such case, such circumstances, what should be my duty? To enlighten me about my own duty, perhaps such hazy circumstances sometimes come to surround us."

Gaura Haribol. The faith will help us to come out with flying colours under any eventuality. In this infinite universe only faith to Him, that can save us. The highest intelligence will only take us to that sort of understanding. Otherwise we are lost. However big it is only an infinitesimal part of the whole. So one cannot be proud of his magnitude, however greater it may seem, that is only a negligible part in the universe. So between small and big there is not much difference.

Only those that depend on the whole, they are gainer. Otherwise big and small, the difference is very small. Gaura Haribol. Gaura Haribol. Gaura Haribol. To take refuge to the highest authority, that is to be faithful to His dispensation; that is the highest, the best policy recommended by Bhāgavatam. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro / bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your darśana again and again, for seeing You means that we will no longer see repeated births and deaths."] [Śrīmad-Bhāgavatam, 1.8.25]

Kuntī Devī inviting dangerous position so that only in danger we can collect our attention to the highest degree to search for the answer; to search for Him Who can give relief to us. We can concentrate; we are compelled to concentrate our intelligence the most when we are in danger. So, Kuntī Devī says that, "Danger is my friend. So I want danger. I welcome danger, where helplessly I am to approach to Kṛṣṇa with the highest possible attention. So I have calculated, and I have seen, it is finished, that danger is my friend, because I can be best attentive to pray for the help of Kṛṣṇa."

So deeper vision of the circumstances they are coming to help us in our position. Danger is no danger if we have faith in Him whose forgetfulness is only danger and nothing, no danger. We admit no danger but the forgetfulness of Kṛṣṇa; that is only danger, the māyā. Māyā is only danger, forgetfulness of Kṛṣṇa, forgetfulness of our guardian, of our well-wisher, guardian, that is danger. No other danger we should admit. So whatever will encourage me to be nearer to my guardian, that is my friend. We shall try to understand this line of help, and understanding. Only Kṛṣṇa is our friend, and non Kṛṣṇa is our danger. And simplicity but not diplomacy can give us Kṛṣṇa. Sada haya _____ [?] gaura siksa _____ [?] What is necessary is our sincere hankering and not diplomatic. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Kṛṣṇānusandhāna, Mahāprabhu said; brahma-jijñāsa and kṛṣṇānusandhāna. The whole attempt should resolve into this general current. All current of inquisitiveness will come into one flow, and that is kṛṣṇānusandhāna, the quest, the search for Kṛṣṇa. That is only one campaign in whatever form we may do it. Search for Kṛṣṇa and sincerity in the search is the best qualification, nothing else. Must be true to our own self, our own search, whether I am after something else, non Kṛṣṇa or Kṛṣṇa. We must ask to us clearly. And according to the answer we shall move.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Kṛṣṇānusandhāna.

hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!, kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana!'

[The Lord would cry, "O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"] [Caitanya-caritāmṛta, Antya-līlā, 12.5]

"Hāhā kṛṣṇa. Where is my Lord of heart? Hāhā kṛṣṇa prāṇa-nātha, who can satisfy the quench of, who can quench the thirst of my inner most heart, prāṇa-nātha, and who can supply the vitality which is losing, fighting with the circumstances. Vrajendra-nandana!, kāhāṅ yāṅa. And He's Vrajendra-nandana, no other conception of Godhead, but the sustainer of life, supplier of vitality; who can strengthen My heart, My existence. Prāṇa-nātha, Vrajendra-nandana Kṛṣṇa - not in any other form, Vrajendra-nandana divine love dealer: that is His nature. He's dealing with love divine, prema, attraction, charm, beauty, Vrajendra-nandana, kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana! And He has got His flute divine. The tune of which, the sound of which is always trying to adjust us, to call us to attend our respective duties; helps us, to guide us to the respective service, the flute. The sound encouraging everyone to take possession of his natural service, service that is self determination, the cause is helping self determination. Giving the proper adjustment in everyone's own respective duty, the tune, the sound. Vrajendra-nandana, kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana! - a loving and affectionate call to attend our respective duty in the adjusted infinite, we want."

Mahāprabhu showed the way, "Come in this way. Always be eager to catch the suggestion of His flute. From the sound of His flute: where to join your duty, where to join your duty, in general or particular time and space. The guidance will come from His flute, and sweet flute. The sweet sound of His flute, not forced one, but sweet sound, a sweet call will encourage you to attend your own respective duty. I want that master, that master Vrajendra-nandana. I am searching for Him."

Mahāprabhu went on the way, advanced Himself and told us all to follow Him. "Hāhā kṛṣṇa prāṇa-nātha. He's master of My life, Vrajendra-nandana, kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana! The general call, the general sound of the flute of Kṛṣṇa is such, and we have to listen to that and begin our journey towards infinite domain of love. We have all come out of our own respective caves of different types and joined in a procession, as if, leading towards Vṛndāvana, a procession towards Vṛndāvana, so many of us want to go."

End of 82.03.02.E_82.03.03.A

Start of 82.03.03.B

Śrīla Śrīdhara Mahārāja: ...the land of our dream. Do or die. If I get that it is all right, that is God. What is the benefit of life? So, we are out.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [Bhagavad-gītā, 18.66]

Śaraṇaṁ vraja, not gaja [?] The hint is there. There's a particular type of ornamental suggestion. Sarva-dharmān parityajya, "I am going to issue such an order. But where is the goal? It is that Vraja and nowhere else, nowhere. Sarva-dharmān parityajya, it is only found in Vraja. That is where, without caring for the laws, and the society, and so many dear and near, absolutely given to My call. Their whole fate, their whole fortune given to Me. Still they're at stake. Only in Vṛndāvana, Vraja, you can find that and nowhere else. Mām ekaṁ śaraṇaṁ vraja, ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ. Ultimately you will see that you will above all, mā śucaḥ." No room of any repentance you will have, you will be able to realize. No offer will be higher in this whole world. You will be able to feel that. Raso 'py asya, paraṁ dṛṣṭvā nivartate.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [Bhagavad-gītā, 2.59]

No temptation can snatch you from that level of life. It is such. Mokṣayiṣyāmi mā śucaḥ.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in Bhagavad-gītā, and the teachings about Kṛṣṇa in Śrīmad-Bhāgavatam. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [Caitanya-caritāmṛta, Madhya-līlā, 7.128-9]

The campaign was of such universal character that no condition was attached to that; such a wide universal, the call was of such nature.

[A loud aeroplane flies overhead]

Devotees: Jet, jet fighter.

Śrīla Śrīdhara Mahārāja: Fighter?

Devotees: Jet fighter, yes.

Śrīla Śrīdhara Mahārāja: Jet fighter? They are busy to show, make show that we have got jet fighter. Ha, ha, ha, ha. There is a Sanskrit poetry, beko bhavati [?] the frog is jumping. Tanca bhavati dani [?] Then a serpent is pursuing that frog. Sikhi phani darvati [?] Then one peacock, he's running after the serpent. Then peacock's, bado darvati [?] Then one hunter, he's also following the peacock to catch him. Then the bagdo darvati [?] Then one tiger, he's also running after the hunter. In this way, then kalo darvati [?] The time is following them all to devour.

Kāla, mahā-kāla, that is represented by Śiva, Śiva, mahā-kāla, factor of time and space. We are accustomed to think in terms of time and space, deṣa, kāla, space and time, here, because we do not know what is eternity. The soul is a member of the soil which is eternal, and then deviated conception of the soul, that is member of this mundane time and space, ahaṅkāra. Ahaṅkāra, ahaṅkāra pañca tan-mātrani, all these. Our consciousness focused outside; outside in this material world. But our real soil of life, living, in the realm of soul. We are to withdraw from the negative side of mortal aspect of our thought. If we can withdraw from it to our own self, ātmārāma.

ātmārāmāś ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [Śrīmad-Bhāgavatam, 1.7.10]

What is necessary to withdraw from the negative conception of our own representation, identity, this is partial, this is negative side, this is mukti.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [Bhagavad-gītā, 3.42]

Masked so much in the negative life, and so withdraw our identification, our self consciousness to the plane of soul and then try to march on, on the positive side, Paramātmā, super-subjective area. Super-subjective area from the standpoint of consciousness, super-subjective. But super-love from the standpoint, super-sympathy, super-sympathy where they all like and love one another and tries to be useful to one another. Here everyone wants to maintain his existence at the cost of others. Killing so many animals he can keep up his own body, mind, everything here. Otherwise it is impossible, without exploitation one can't stand here in this plane. But there, self-distribution, not exploitation. The soul's upper, from soul to

upper direction. Not super-subjective, but super-sympathetic, super-loving, that is the realm, this affection. From the standpoint of affection, that is also superior to superior.

So, generally, the call from that land will come to us: "Anyhow run away from the dangerous zone, come away." Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya – "I say, intimate, anyone, everyone, 'Come out to the safe position.' That was the imperative call of Mahāprabhu. "Danger that is underground always _____ [?] by which this bomb is prepared - gunpowder, something like that. And so anyhow through any agent take them out of the dangerous position, and the safe position is Kṛṣṇa. Yāre dekha, tāre kaha 'kṛṣṇa'.

As I told that Education Minister of Madras - I saw him, that I am going to visit your land to preach, I want one recommendation letter from you.

That man told, "Oh, Swāmīji, you don't know the language of my district, then what will you do going there?"

Then I replied that, 'Suppose I have gone your district and passing by a tank and one boy is drowning, should I go to learn your language and then to inform that the boy is drowning? We feel so much urgency, that everyone is dying every moment, every second, and we have come to help them, with that sort of urgency. So I shall try to find one translator, mediator _____ [?] anyhow one who will translate.

Devotee: Interpreter.

Śrīla Śrīdhara Mahārāja: Not interpreter, but anyhow I shall secure, and what I have to say I shall say then. With such urgency we are wandering through the length and breadth of the country. Not wasting time for learning language, and then to say that you are in danger, what is this? So, yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa. Mahāprabhu's call was such urgent. He felt anyhow, for which that they are in danger, and there is their hope.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Our Guru Mahārāja began with such mad intensity. Sakhī Bābu told me that this Kuñja Bābu, Prabhupāda was almost alone at that time in Caitanya Maṭha, and Sakhī Bābu and Kuñja Bābu went to see him after the samādhi of his Gurudeva, Gaura Kiśora Bābājī.

Sakhī Bābu told that, "He is trying his best to make something, to understand, to inform us. His face has become red. Of course he's speaking Bengali and they are also Bengalis but we can't understand what he says. Giving much impression, his face is red. Sometimes he's giving slap on the table and we felt that he wants us to devour something, immediately. But we can't, we're like dull, we are sitting, callous. We're callous. He's not able to produce any impression on us. But he's not being discouraged; going on with his full sentiment." So something like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

What necessity Swāmī Mahārāja had in him? He took the risk of going abroad; and so helplessly without any provision for his food and clothing, also in that foreign land, unknown quarter. Took the risk of his life, and got down there quite empty. Only capital - the sweet will of Kṛṣṇa. The sweet will of Kṛṣṇa, the autocrat. 'He may do, He may not care,' but only his capital

was His will. His will, his Guru's suggestion, suggestion from his Gurudeva he caught and he thought, 'Kṛṣṇa will help me.' With this capital he went there empty handed. But what grand success we see in his activity.

Gaura Haribol. Gaura Haribol. We are not courageous enough, but he had the courage, practical courage. And he showed it, proved to the world, that still some unknown help can be got. Not only in the time of Christ and other Messiahs, but still that is continuing. He is there and He can do miracles. His little wish can show the miracle to the world. Adbhutakrama, one stride is sufficient to cover the whole world. Gaura Haribol. Gaura Haribol.

In famine we do not get a glass of water for drinking, and when there is flood, there is water, water everywhere. How we will be saved from water? His will is such. We are infinitesimal, He is infinite. So it will be the best interest of the infinitesimal to connect with the infinite. No greater prospect can be than this connection, this attempt to connect.

Once in Bombay our Guru Mahārāja told, "A poor girl, nothing, even nothing to eat and clothing, but if she's married to a rich man, then by that connection she becomes master of so much wealth."

So, we have nothing, but if we can have some affectionate connection with Kṛṣṇa, everything belongs to Kṛṣṇa, so I have got everything at my disposal. Only through the link of love it may be possible. So the highest prospect, through love we can attain. Even Kṛṣṇa, who is the monarch of everything, He becomes my friend, and He comes to satisfy me, what of other things.

Gaura Haribol. Gaura Haribol. Mahāprabhu has given such key in your hand. "Hey, infinitesimal soul, go and become master of the whole. Only connect with the real master in the thread of love. Such high position, highest of the high; it is in your fate, in your fortune, unlink it. The possibility, the prospect is so great, try to link yourself with that tie. There is such subtle tie, thread, is possible, you can tie with the Absolute. I am giving you the clue. Don't pray for anything, but take His name. And whatever He will give you of His own accord, accept that. Don't pray. If you pray for anything, that will be your loss; don't pray. Only want Him, pray Him, and not anything which He can give. Pray His love, His attraction. His serving, service, that will be the object of your prayer, nothing else - then you'll be loser."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So: yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa. You are all out for to accept that holiest duty. Not only to save the mortal souls, mortal jīva, but this is the highest prospect you are to link them with. Such noble and magnanimous to the highest degree, to come to the fold of Mahāprabhu, Śrī Gaurāṅga Deva, to have the clue.

Kṛṣṇa says that, "The type of their approach in Vṛndāvana, divine love, can move Me to such a great extent that I think whatever little they give to Me, still I cannot clear their debt. I think Myself that I am indebted to them, I can't clear their debt. Such fine cord they touch in Me when they come through the Vraja conception of love, prema. The prema that is found in Vṛndāvana, when anyone comes to approach Me with that type of service, I forget Myself fully and I think My fine cord is touched in such a way that I think if I give them wholesale, still I am in debt."

Such thing, which is, can never been conceived, is given by Mahāprabhu, Rādhā-Govinda Themselves combined. What more we may expect, we tiny souls? What may be our expectation more, any more can we conceive? Never!

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi, dṛdha kari' dhara nitāir pāy [From Manaḥ-śikṣā, verse 1]

Where should we go? Everywhere we find the highest position. Infinite is such. Whatever point we touch, in whatever side we approach, that is infinite. Nityānanda Prabhu, Mahāprabhu, Kṛṣṇa, Rādhārāṇī, Yaśodā, friends, whichever way we shall approach the Absolute; that everyone...

Our Guru Mahārāja, when anything cooked well and distributed to him, served to him, and someone is asking, 'Which of the cooked vegetables is more tasteful?' When someone is asking to him, he said, 'Everything is better than everything.'

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Sabda chey sabda bare [?] 'Everything is better than everything.' That was a peculiar answer. 'This is the best, and this is the next, no, everything is better than everything.' Now you understand what.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Whatever side we shall approach we shall find, 'Oh! This is what can satisfy my heart's thirst.' Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Everything in its own position is the best, it means that.

Generally when, before joining Gauḍīya Maṭh, that is hearing our Guru Mahārāja, we thought Rūpa Goswāmī's position is higher. And the sahajiyā section, Rūpa, Sanātana they gave signature to the digvijayī, they did not care to discuss.

But Jīva Goswāmī could not tolerate, he came to discuss with the digvijayī and defeated him. And then asked; "Now you should try to find the higher plane from which my Gurus, Rūpa, Sanātana, did not like to give you signature. They did not like to come down to such a plane. But that does not mean that they are not scholars. Only to teach you that I have come to discuss with you, otherwise I would also have given my sign. But you would have been deceived thereby. So for your benefit I had come to discuss with you about the śāstric siddhānta."

So some amongst the sahajiyās, they say, "Jīva Goswāmī was a Vaiṣṇava of a lower order."

But we came to hear from Guru Mahārāja, "No. He's also perfect in his own point of service. Different departments and every department is perfect in its own way. So Jīva Goswāmī had his allotted service of that type, and there he's perfect, he's not less. This alternative is necessary."

And also we are told that Kavirāja Goswāmī says after writing this book [Caitanya-caritāmṛta], "Who will read this book, at present, or in future, I am hankering for their feet dust. Feet dust, everyone who will read my book in future also, from here I show my obeisance to the future generation. Purīṣera kīṭa, I am very low, lowest of the low I am. But only the incalculable grace of the divinity has helped me to write this book. I have nothing." In this way!

But on the other hand, Vṛndāvana dāsa Ṭhākura, he has written, "I am appealing to the public from all respects with all my might, accept, try to understand who is Nityānanda, who is Gaurāṅga. They are so great, so magnanimous, so merciful. Still, if anyone does not accept Them, for his own pride, I like to kick on his head with my left foot." He said like that. _____ [?] Of course apparently it is very proud statement. Naturally we may think Kavirāja Goswāmī was a Vaiṣṇava of higher type and Vṛndāvana dāsa of lower type. But to my wonder I got interpretation from Guru Mahārāja one day. When he was speaking to someone, in side issue he mentioned that, "Those blamers of Gaura-Nityānanda, who had no other alternative, hereby, by giving his punishment, he has given some clue for their fate to come in the camp of Gaura-Nityānanda. They were lost finally. But only because Vṛndāvana dāsa Ṭhākura has punished in such a way, so Kṛṣṇa's sympathy will come in that way to capture them, to take them in. He has made the way by such statement, undesirable statement, to the public, he has made, he has given some connection for them to come to Kṛṣṇa."

Do you follow? Am I clear, no?

Kṛṣṇa will think, "Oh! My beloved servant has treated them so rudely." So He will come to nurture, to take care of those fellows.

Suppose if a child is quarrelling and beating another child. The mother of the child who's beating another will come to show sympathy to the other child who is done wrong by her own child.

So, the Vṛndāvana dāsa Ṭhākura, the devotee of Nityānanda, he has dealt cruelly with someone. And Nityānanda Prabhu will come to help him, to console him. "No, no my child has done something wrong. Don't mind, you come and take food in My house." In this way! Who had no other way, but Vṛndāvana Ṭhākura, by giving punishment to them, by speaking ill of them, has connected them with the Supreme. As I heard first from the lips of my Guru Mahārāja, He's so harmonizing. The harmony comes to what extent? Adjustment to the greatest distance,

even crossing the limit it is going to take in. So any punishment from the side of the devotee draws sympathy of the higher agent toward that punished person.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So betideak [?] it is negative; as also being into the positive. Prātikūl is being connected ānukūl; that is indirect is being converted into direct. Ānukūlyasya saṅkalpaḥ. Ānukūlyena-kṛṣṇānu-śīlanaṁ. So, some prātikūlya-ānu-śīlanaṁ: that is being converted into ānukūlya adhikāra. Indirect is being converted into direct service. Everything is there, direct or indirect, but we find that indirect is being converted into direct. So conversion is possible everywhere, change.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

So today I take your leave now.

Jaya oṁ viṣṇu-pāda...

End of 82.03.03.B

Start of 82.03.03.C

Parvat Mahārāja: The point is that our Guru Mahārāja never appointed them. That's a lie.

Śrīla Śrīdhara Mahārāja: That is another thing. That is to take the foundation from under their foot.

Parvat Mahārāja: Tamal Kṛṣṇa Goswāmī said when he was being kicked out, he said to an assembly of God-brothers that, "ISKCON has been living a lie for the last three and a half years: our movement, because Śrīla Prabhupāda never appointed any Ācārya."

Śrīla Śrīdhara Mahārāja: If their decision of the majority is Absolute, why they are afraid so much for the tapes of Dhīra Kṛṣṇa Mahārāja. They're in possession of the Absolute Divine Power, eh?

Dhīra Kṛṣṇa Mahārāja: In fact they said that just one tape could destroy ISKCON.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. It is not meant for that. It is meant to help ISKCON. Swāmī Mahārāja came with some Divine inspiration. After that, it will be difficult for them to keep up the structure. As Dayādhara Prabhu has rightly pointed out that my tapes and my books will help them with more, enliven them to go on with their activity. They are not able to utilize it, but

seeing a ghost that is going to attack them. Gaura Haribol, Gaura Haribol. Who is he who put the question from that side?

Devotees: Bhakta John.

Śrīla Śrīdhara Mahārāja: John. He was sent by Jayapataka Mahārāja, no, Jayatīrtha Mahārāja?

Aranya Mahārāja: Jayatīrtha's zone, coming from London.

Śrīla Śrīdhara Mahārāja: Jayatīrtha's zone he came from.

Śrīla Govinda Mahārāja: Bhakta John _____ [?]

Śrīla Śrīdhara Mahārāja: Supplied the money.

Devotee: Very small place, very nice place. He belongs to Bridgenorth. Not far from his place in England.

Śrīla Śrīdhara Mahārāja: Oh, England.

Devotee: Yes Mahārāja. It's a beautiful place, nice place. So he's also nice.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ So, I like to retire now.

...

Madhumangal.

...

Vidagdha-Mādhava: ...Letter explaining my initiations to yourself to Surabhir Mahārāja.

Śrīla Śrīdhara Mahārāja: To?

Vidagdha-Mādhava: Surabhir Mahārāja.

Śrīla Śrīdhara Mahārāja: Which Mahārāja?

Akṣayānanda Mahārāja: Surabhir Abi Paliantam Mahārāja.

Śrīla Śrīdhara Mahārāja: Who is he, GBC?

Akṣayānanda Mahārāja: He does the building, architect and all that, designing, not a GBC. He's in charge of samādhi building and all that.

Śrīla Govinda Mahārāja: What he say?

Vidagdha-Mādhava: So, the response was that I should give you up as both śikṣā and dīkṣā Guru and take another initiation from an ISKCON Ācārya, and that would be the way I would stay in ISKCON. So I've left.

Śrīla Śrīdhara Mahārāja: What does he say, Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: He says, Mahārāja, he told that Surabhir Swāmī, he revealed that, 'I have got dīkṣā from Śrīla Śrīdhara Mahārāja.'

Śrīla Śrīdhara Mahārāja: Yes, then?

Akṣayānanda Mahārāja: Then he said that Surabhir Swāmī told, 'You may go to another Guru.' He recommended, 'Go to an ISKCON Guru and disregard this dīkṣā.' An unfortunate thing!

Śrīla Śrīdhara Mahārāja: Then it is for you to select. I have no objection, if you disconnect me and take dīkṣā from anyone of them...

Vidagdha-Mādhava: No! Don't even speak like this Mahārāja. Don't speak like this _____ [?]

Akṣayānanda Mahārāja: He would never do that.

Śrīla Śrīdhara Mahārāja: I'm open to all. I'm clear. Then, what should I say?

Vidagdha-Mādhava: No problem, I have no problem.

Śrīla Śrīdhara Mahārāja: All right. That is his letter, his letter to Haṁsadūta Mahārāja, Jayatīrtha Mahārāja? Your letter?

Vidagdha-Mādhava: Yes. This was from Vṛndāvana. I had asked him to present something to the GBC.

Śrīla Śrīdhara Mahārāja: Oh. So you're ousted from GBC, from ISKCON?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: This is... now, that should be a lesson to others that are coming to me.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [Śrīmad-Bhāgavatam, 1.5.18]

And just before that,

tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ

["If someone takes to Kṛṣṇa consciousness, even though he may not follow the prescribed duties in the śāstras nor execute the devotional service properly, and even though in an immature stage he may fall down from the standard, there is no loss or danger for him. But if he carries out all the injunctions for purification in the śāstras, what does it avail him if he is not Kṛṣṇa conscious?"] [Śrīmad-Bhāgavatam, 1.5.17]

Hare Kṛṣṇa. A great impression to take risk, here in this śloka: tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi, yatra kva vābhadram abhūd amuṣya. What we miss thereby? Nothing, because, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ. If there is no bhajan, then, bhajan means our realisation towards Kṛṣṇa, Absolute Truth. Then in the relative position, what value? Thousands of times we are turning up and down, crores of times.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: You have got one copy from Caru Swāmī?

Devotees: No.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Govinda Mahārāja: Yes I have, but no copy, original.

Śrīla Śrīdhara Mahārāja: Original with you, and Caru Swāmī has made so many...

Śrīla Govinda Mahārāja: But I do not know, Caru Swāmī has do or...

Dhīra Kṛṣṇa Mahārāja: I don't think he did. He didn't make the copies.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Photostat.

Śrīla Śrīdhara Mahārāja: Photostat copy _____ [?]

Devotees: _____ [?]

Śrīla Govinda Mahārāja: Letter to Acyutānanda, and letter to Bengali. He wants to hear in English translation. Śrīpad Govinda Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Śrīpad Govinda Mahārāja, you will know my obeisance to you. Then?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Your letter dated the fifth...

Śrīla Govinda Mahārāja: January.

Śrīla Śrīdhara Mahārāja: ...duly received.

Śrīla Govinda Mahārāja: Śrīpad Śrīdhara Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: What Śrīdhara Mahārāja has directed I took it on my head.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I take it on my head. He's my always well-wisher.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: After the departure of Prabhupāda I should accept his direction.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I got direction from him that I shall live in this country forever.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Very soon, in near future, I may get the nationality citizenship here.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You will all bless me that I may die working in this way here.

Śrīla Govinda Mahārāja: Back to Godhead_____ [?]

Śrīla Śrīdhara Mahārāja: Your advice relating to Back to Godhead is very, very enlivening.

Śrīla Govinda Mahārāja: Back to Godhead_____ [?]

Śrīla Śrīdhara Mahārāja: Hence you will mark more (srividhi?) more decoration, more development, improvement in decoration and other matters.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Now the news is this that Acyutānanda is going to you for good association and instruction so please give him shelter for a few months.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I have no courage, no, what should be, I can't collect courage to keep him in Vṛndāvana alone.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: If he be in disadvantage then he may come back to this country. He has got return ticket in his possession.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hope that you will ask Śrīdhara Mahārāja and arrange for his living there _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Knowing that he's not doing well I did not write any letter direct to him.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hope you are all in health and spirit.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: My offering to you is this.

Devotee: Twenty ninth January, nineteen sixty nine.

Śrīla Śrīdhara Mahārāja: This is one letter: another letter to Akṣayānanda Mahārāja by whom?

Akṣayānanda Mahārāja: Mukundamālā Prabhu.

Śrīla Śrīdhara Mahārāja: Oh, what's the purport?

Akṣayānanda Mahārāja: He had some complaint against Rāmeśvara.

Śrīla Śrīdhara Mahārāja: Against Rāmeśvara.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's far away in Africa.

Akṣayānanda Mahārāja: He has one letter of Rāmeśvara, news report, monthly news letter he writes, monthly news report of this book trust.

Śrīla Śrīdhara Mahārāja: Who?

Dhīra Kṛṣṇa Mahārāja: Rāmeśvara, every month he sends one news letter to all the ISKCON centres around the world.

Akṣayānanda Mahārāja: So Mukundamālā Prabhu has complained that his news report is offensive to Your Grace. But he does not mention your name in that letter.

Dhīra Kṛṣṇa Mahārāja: What it is...

Śrīla Śrīdhara Mahārāja: Somebody, he's very greedy of enticing our disciples, so must be careful of him.

Akṣayānanda Mahārāja: No, he didn't say that.

Dhīra Kṛṣṇa Mahārāja: No, what he's giving here, he's quoting one letter of our Guru Mahārāja regarding the...

Śrīla Śrīdhara Mahārāja: God-brothers in general?

Dhīra Kṛṣṇa Mahārāja: No, not God-brothers. This is about the jīva ātmā.

Akṣayānanda Mahārāja: Coming from brahmajyoti or not, that question. And he says that our Swāmī Mahārāja has given one explanation so we should not accept explanation of anyone else. That's all.

Dhīra Kṛṣṇa Mahārāja: Even though Ācāryas they may have different opinions. So they think that what our Guru Mahārāja says here is different than what you say.

Śrīla Śrīdhara Mahārāja: What is that point I say coming from brahmajyoti, taṭasthā loka. And Swāmī Mahārāja's opinion is which, what?

Dhīra Kṛṣṇa Mahārāja: Do you want to hear? I can read it to you.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: He says, "We never had any occasion when we were separated from Kṛṣṇa. Just like one man is dreaming and he forgets himself, in dream he creates himself in different forms: 'now I am a king discussing with my staff. Now I am being pounced upon by a ferocious tiger,' like that. This creation of himself as seer and subject matter or seen, two things, but as soon as the dream is over the seen disappears, but the seer...

Śrīla Śrīdhara Mahārāja: That is all right, but the question is, the dream begins, just before dream what was the stage?

Dhīra Kṛṣṇa Mahārāja: Yes, that he will say.

Akṣayānanda Mahārāja: He's coming to that.

Dhīra Kṛṣṇa Mahārāja: He says, "Now...

Śrīla Śrīdhara Mahārāja: The question will come whether from svarūpa śakti realm one can be fallible. That will be the question. So Jīva Goswāmī Prabhu has given this sort of explanation that otherwise our position, our svarūpa is vulnerable. Again if we go to that position again we may have to come back, so uncertain. So Jīva Goswāmī Prabhu has taken this and those that are in this world he gave such sort of decision, the taṭasthā. Even in Bhāgavatam in nine months of age in the mother's womb says see the Lord. It is mentioned in Bhāgavatam. Jīva Goswāmī Prabhu says but whenever he comes out of the womb he forgets everything. Here also Jīva Goswāmī Prabhu has taken this point, he said that particular group and who can see in nine months of age the Supreme Entity they do not forget. That is his argument. Once coming in connection with Him the māyā may not attack him and make him captive, his subject. Then Rāmeśvara Mahārāja has written in this way. All right, he may do.

Akṣayānanda Mahārāja: Actually, without even touching Jīva Goswāmī or any other of the previous Ācāryas he has given this narrow minded...

Śrīla Śrīdhara Mahārāja: I'm not going to interfere with the siddhānta of Swāmī Mahārāja.

Akṣayānanda Mahārāja: Of course, we know that Mahārāja. These gentlemen are a little unfortunate. Nothing can be said more, little unfortunate (sampiyen?) buddhi.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Then that is letter from Mukundamālā.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he's to decide what to do.

Akṣayānanda Mahārāja: He asked me, that you may not tolerate this, you should give me some idea to fight against that Rāmeśvara.

Śrīla Śrīdhara Mahārāja: I don't like much fighting.

Akṣayānanda Mahārāja: No, I also. Here it may not be so necessary. I don't also envisage any fighting, not necessary.

Śrīla Śrīdhara Mahārāja: Then, that is your letter?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Another letter of John, to what effect?

Akṣayānanda Mahārāja: His friend in England.

Śrīla Śrīdhara Mahārāja: England. Good news?

Akṣayānanda Mahārāja: Just general greeting.

Śrīla Śrīdhara Mahārāja: They're all well and they have wanted to know about his health? All right, finished! Hare Kṛṣṇa. Dhīra Kṛṣṇa Mahārāja has created this trouble by publishing that booklet, pamphlet. Ha, ha, ha.

Akṣayānanda Mahārāja: But many lucky people have read that.

Śrīla Śrīdhara Mahārāja: They must have to take some step, otherwise this letter will crush their credit. So, for their self defence it is necessary that they will catch even they find a straw in the current.

Akṣayānanda Mahārāja: Yes. But Mahārāja, many innocent devotees are being saved by that letter, who would have gone away. They have found that this gentleman in Navadwīpa I did not know he was there, and they're running to hear.

Śrīla Śrīdhara Mahārāja: Anyhow, the śāstra has also adopted that policy.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [Bhagavad-gītā, 3.26]

And they may go on with investing their energy in a particular stage, then again if anyone does not want to deceive himself, deprive himself, none can deprive him.

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

So, He's there to look after anyone and everyone. We're not living in a kingdom, in anarchical kingdom, so does not matter. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Devotee: Tomorrow morning I shall go.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa.

Devotee: To Māyāpur?

Śrīla Śrīdhara Mahārāja: No, here in market, to purchase some important...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Tomorrow morning.

Śrīla Śrīdhara Mahārāja: Then...

Akṣayānanda Mahārāja: He likes to establish his position with them. And yesterday, one, our Nārāyaṇa Mahārāja of the Devananda Gauḍīya Maṭha, of the Vedānta Samiti, Bhaktivedanta Nārāyaṇa Mahārāja, he went there, to Māyāpur, and he told Bhāvānanda, Jayapataka, and Bhagavān and others that, "This Bhāratī Mahārāja, previously Venkatta, he's a good boy. You must accept him. You must not reject him."

And they were nonplussed and they said, "Yes, yes, Mahārāja, of course we will accept him."

Because he's considered much senior to everyone: that Bhaktivedanta Nārāyaṇa Mahārāja. He actually performed the samādhi ceremony of our Śrīla Prabhupāda. He was requested by Prabhupāda before leaving, "That you should kindly see the affairs of my samādhi." Which he did!

Śrīla Śrīdhara Mahārāja: So, he will join ISKCON and sever connection with us?

Akṣayānanda Mahārāja: Who?

Śrīla Śrīdhara Mahārāja: Bhāratī Mahārāja.

Akṣayānanda Mahārāja: No. He will never sever connection here.

Śrīla Śrīdhara Mahārāja: But they will accept?

Akṣayānanda Mahārāja: Yes, they're becoming lenient.

Śrīla Śrīdhara Mahārāja: On the exceptional case, only one exception.

Akṣayānanda Mahārāja: Yes. So far it seems to be only one. But Bhāratī Mahārāja would never consider. You're everything to him. He would never consider any...

Śrīla Śrīdhara Mahārāja: But he's little soft minded man.

Akṣayānanda Mahārāja: Yes, it's true, but still he has many times told me that, "Śrīla Śrīdhara Mahārāja is everything to me."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: "But for preaching sake I may mix on that side for some time also, with your blessings."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Because I also challenged him on that point. I also did not like it, running this way and that. And he...

Śrīla Śrīdhara Mahārāja: You replied the letter of Jayapataka Mahārāja?

Akṣayānanda Mahārāja: Yes, I replied Mahārāja. I told him, I'm not studying any book of karma-kāṇḍa and jñāna-kāṇḍa, and I do not want to become a learned scholar, as you have implied. And I do not know who has told you these things. And I also wrote that, 'You have written that Prabhupāda cannot be pleased, I cannot see how Prabhupāda is pleased by you sitting in Navadwīpa.' So I wrote, 'Yes, I know that you cannot see how Prabhupāda is pleased by me sitting in Navadwīpa, but I have got my own conviction, so kindly excuse me. And your invitation, I cannot come just now, but it is very kind of you to remember me.' I only wrote these things. On account of Your Divine Grace I did not make any challenge or mud throwing. But when meeting personally I may tell him anything and everything, but I thought better not to put in a letter, because there will be another mud throwing, and no end of mud throwing. But when meeting them personally I'm prepared for anything.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: And also Bhāvānanda, I would like to meet him some day and tell him about that Gauḍīya-Kaṇṭhahāra, and question, be careful, what you're doing is a great dishonour to the whole sampradāya. One of his disciples...

Śrīla Śrīdhara Mahārāja: Especially Prabhupāda.

Akṣayānanda Mahārāja: Yes. I know it.

Śrīla Śrīdhara Mahārāja: Very carefully he collected and that is the weapon of the preachers. It is a sacred book. Though it was published in the name of a gṛhastha, Atindriya Bhakti Ratnakara, but it was done by Prabhupāda himself. All the necessary proofs which preachers should have he

collected there in different chapters, very suitable. The company of a preacher, that book, every preacher should keep that book in his company, such worth. Gauḍīya-Kaṇṭhahāra, Kaṇṭhahāra means the necklace of the Gauḍīya. And the name was given by Guru Mahārāja, Bhaktisiddhānta Saraswatī.

Akṣayānanda Mahārāja: Mahārāja, yesterday, one disciple of Bhāvānanda came to me, and he was very affectionate to me before also. And he had received initiation in our, when we were not together these last few months. So I encouraged him, but it awakened my spirit to try to help Bhāvānanda, rather than to: otherwise. So Gaura Pūrṇimā or someday I may meet him, briefly if possibly, and try to help him. That is my desire, because I see so many innocent souls are there. They're taking Hari-Nāma and dīkṣā and this and that, and they must be all helped. Not only Bhāvānanda but so many disciples they may be misguided so it is a great danger, injustice. And they're all innocent more or less it would appear.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Kṛṣṇa. Kṛṣṇa.

Akṣayānanda Mahārāja: Anyway, all good things come from you, what we could get by Your Grace.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: He took time to think out: he came with proposal long ago, but I asked him to wait and see and don't take any decisions so hurriedly, swiftly. And he waited for long time and then he expressed his firm desire. Then of course I came to connect with him, and also asked him that, you may work in connection of ISKCON. I have no objection. Because he was already engaged in the service of that samādhi mandir, you can go on with work. It is his samādhi mandir, Swāmī Mahārāja's, so you go on working there.

Śrīla Govinda Mahārāja: Vidagdha-Mādhava Prabhu.

Śrīla Śrīdhara Mahārāja: Ah, Vidagdha-Mādhava Prabhu.

Akṣayānanda Mahārāja: He was aware Mahārāja, he knew.

Śrīla Śrīdhara Mahārāja: Now, he's refused by them. So anyone who will risk them to come this side they must be prepared for such drastic action from that side. Otherwise it will be inconvenient for him to protect their institution.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: _____They did not tell him to go out.

Śrīla Śrīdhara Mahārāja: Now what is his decision? He will again go there or I won't go?

Vidagdha-Mādhava: They gave me a choice of taking another initiation and staying. Otherwise, Bhāvānanda Mahārāja said, 'You cannot serve in my zone, certainly you cannot work on the samādhi.'

Akṣayānanda Mahārāja: Bhāvānanda Mahārāja said, 'Either take dīkṣā from someone else, otherwise you can't work in my zone, and you cannot work in samādhi service.'

Śrīla Śrīdhara Mahārāja: In any duty of ISKCON, now nowhere?

Vidagdha-Mādhava: No, just Bhāvānanda's...

Akṣayānanda Mahārāja: Not the whole ISKCON, only Bhāvānanda's particular zone. But other GBC's will not say that, Jayatīrtha Mahārāja, Haṁsadūta Mahārāja, Atreya Ṛṣi Prabhu, they would not say that. There are certain who are more broad minded, more intelligent, more accommodating.

Śrīla Śrīdhara Mahārāja: As you like you may.

Śrīla Govinda Mahārāja: _____ [?]

Akṣayānanda Mahārāja: And of course Dhīra Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Now you may select your company: favourable company you may select of your own accord with whom you like to work.

Akṣayānanda Mahārāja: Before he took dīkṣā from you, from Your Grace, I told him that, 'Kindly consider you may be rejected outright. Please consider this point.'

And he told, 'No, the lotus feet of Śrīla Śrīdhara Mahārāja are everything to me. Whatever happens, I want that.'

So there was no problem there, I think, is it not?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So you all consult and decide and try to utilise him in the service of Mahāprabhu. Hare Kṛṣṇa. Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Where is Mādhava Prabhu, is he here, no?

Dhīra Kṛṣṇa Mahārāja: Māyāpur.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: You may think together. You may think with their advice.

Akṣayānanda Mahārāja: You're very lenient Mahārāja, and accommodating to us, although we do not deserve.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, I now have some sincerity of purpose that was not there before. Some sincerity of purpose I have. It is my wealth, you have given.

Akṣayānanda Mahārāja: By Your Grace, I now have got some sincerity of purpose.

Śrīla Śrīdhara Mahārāja: Everyone should be sincere. Without sincerity we can't connect ourselves with noble things so high.

Devotee: Another point which was brought before...
...
Śrīla Śrīdhara Mahārāja: ...you went there alone, or...

Dhīra Kṛṣṇa Mahārāja: To Yoga-pīṭha, to get some books of Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: What are those books?

Akṣayānanda Mahārāja: Did you get your books?

Parvat Mahārāja: No, they didn't receive any English books until Gaura Pūrṇimā.

Dhīra Kṛṣṇa Mahārāja: We wanted to get Śrī Caitanya's Teachings.

Śrīla Śrīdhara Mahārāja: Ah, Life and Teachings by Bhaktivinoda Ṭhākura.

Dhīra Kṛṣṇa Mahārāja: No. Śrī Caitanya's Teachings.

Śrīla Śrīdhara Mahārāja: By whom?

Dhīra Kṛṣṇa Mahārāja: Śrīla Bhaktisiddhānta. It is made by Tīrtha Mahārāja: many different lectures.

Śrīla Śrīdhara Mahārāja: Oh, compiled.

Dhīra Kṛṣṇa Mahārāja: Yes. Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: That book is available at Devananda Gauḍīya Maṭha.

Dhīra Kṛṣṇa Mahārāja: Jaiva Dharma, Bhaktivinoda Ṭhākura's Jaiva Dharma, and Bṛhat-Bhāgavatāmṛta, that book he wanted also, and The Bhāgavat, Bhaktivinoda, The Bhāgavat, also.

Śrīla Śrīdhara Mahārāja: Bhāgavatārka-marīci-mālā.

Dhīra Kṛṣṇa Mahārāja: Also, Bhāgavat lecture.

Śrīla Śrīdhara Mahārāja: Oh, Bhāgavat speech, yes.

Dhīra Kṛṣṇa Mahārāja: Theology, also Bhāgavatārka-marīci-mālā, Vaiṣṇavism, Nāma-bhajan.

Śrīla Śrīdhara Mahārāja: Bhāgavatārka-marīci-mālā is that translated into English?

Dhīra Kṛṣṇa Mahārāja: Yes.

Akṣayānanda Mahārāja: By Yati Mahārāja. And he's coming here he told, on the sixteenth, so another two weeks.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So, it would be good for us to go through these books?

Śrīla Śrīdhara Mahārāja: Yes.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Translation...

Akṣayānanda Mahārāja: May be checked.

Śrīla Śrīdhara Mahārāja: The original is all right, the translation there may be grammatical mistake or so.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Govinda Mahārāja: And siddhānta.

Śrīla Śrīdhara Mahārāja: Siddhānta may differ in translation: that will be very little.

Dhīra Kṛṣṇa Mahārāja: Śrī Caitanya's Teachings...

Śrīla Śrīdhara Mahārāja: Where there will be any doubt you may consult...

End of 82.03.03.C

Start of 82.03.03.D_82.03.04.A

Śrīla Govinda Mahārāja: We are all students.

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja also told, "I'm the monitor." We must not be afraid of the eternal existence of our guide and Guru, so we are always student. Ha, ha, ha. Always to serve under their direction! Kṛṣṇa-prema janme, teṅho punar mukhya aṅga. Sādhu-saṅga, always it is necessary, the direction of the sādhus. Kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', [Caitanya-caritāmṛta, Madhya-līlā, 22.83] the very origin of Kṛṣṇa bhakti is in the association of the sādhu. And kṛṣṇa-prema janme, and when you have already acquired, established in Kṛṣṇa prema, teṅho mukhya aṅga, he's the principal part your transaction, your realization, your service, and in every case his guidance will be necessary. Don't try to be perfect, that is the greatest disease. That is almost māyāvādā, that I am brahma, so 'ham. Daso 'ham that is healthy mantra, formula, daso 'ham always: Mahāprabhu says, "dāsa-dāsānudāsaḥ."

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro, nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher, gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (brāhmaṇa, kṣatriya, vaiśya, śūdra); nor am I a student, a householder, a retired householder, or a mendicant (brahmacārī, gṛhastha, vānaprastha, sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the gopīs, who is the personification of the fully expanded

(eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [Caitanya-caritāmṛta, Madhya-līlā, 13.80]

That is; Mahāprabhu Himself says like that. For whom: only for the newcomers and not for us? So, one who thinks that he's in perfection, perfect stage, because he's appointed as Ācārya then he's the highest position, his position is invulnerable, indisputable, unassailable - if they think like that, they are gone, finished.

Akṣayānanda Mahārāja: Mahārāja, we are told that when our Gurudeva used to offer obeisance to Śrīla Bhaktisiddhānta, that Śrīla Bhaktisiddhānta would say, "Daso 'smi."

Śrīla Śrīdhara Mahārāja: Yes, to everyone.

Akṣayānanda Mahārāja: Everyone?

Śrīla Śrīdhara Mahārāja: Everyone, whoever he is, not only his disciples, daso 'smi.

Once it so happened, I had not joined the Maṭha, but I'm coming and going, in Calcutta, that hired house. And I saw that he's sitting straight, but whoever is coming and making bow, bow down, and he bends his waist and daso 'smi, in this way. I thought, it came in my mind, that we are once bending our head and he, the saint, he's always bending his head in response to so many. So I should not bow down to him, that was my conclusion, at least I shall give some relief. So mentally I honoured him and passed away. I put this question to another senior disciple, 'I did so.'

"Why you did?" Little excited!

Then I explained the position. That is incidentally he had to bend down and I thought that must be very troublesome for him. So at least I give him relief, with this idea.

"Then it is all right."

I mentally offered my obeisances to him but not physically. Only from this then he supported me.

"Of course if that is your idea, you are all right."

So daso 'smi, daso 'smi – men are passing through his door toward the meeting. Meeting is there on the - there is a shade built on the roof and he's in the door and this is the stair case and by his front they're to go. So anyone is coming and offering obeisances and in return he says, "Daso 'smi," in this way, always daso 'smi, daso 'smi, daso 'smi. Hare Kṛṣṇa. "I am your servant. I am servant. I want to cleanse the temple in your heart, Hari mandir." A Guru he wants to cleanse the heart of the disciple; that is Guṇḍicā marjana. "That Kṛṣṇa is sitting there. I must cleanse the heart, that throne, so the duty of a servant."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

...

Akṣayānanda Mahārāja: We would be in dark forever.

Aranya Mahārāja: These things are cleaning our hearts.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra.

[tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [Śrīmad-Bhāgavatam, 1.5.18]

manapa manastolam durlam mitradibak haya [?] We should not hanker for honour, respect only. Whatever comes from Him we must try to take it on our head. Gaura Haribol. Ultimately it is passing through Him. Hare Kṛṣṇa. _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
...
That German disciple of our Guru Mahārāja, Herr Schulze [Sadānanda dāsa], he asked Prabhupāda; Prabhupāda asked him to go with a party somewhere but he very modestly put that, "We in Germany we first make a program sometimes three months ago, sometimes a month ago, then we do accordingly. But here only at least one week ago if any program including me is to be done, at least one week ago if I get the information it is better for me."
But our Guru Mahārāja answered, "I get intimation only five minutes ago. How can I give you one week ago?"

So things are such, committee, program, all the machinery, things should be handled with that spirit; there is dictation coming and we are to transmit that. To deal with higher subjective element and if that is autocrat then there is no estimation about that. Our preparation for the service must be of that type and attitude. Always busy, wait, what will be the dictation from up, from above, we are to carry out that. This should be the general nature of a devotee, muktih svayaṁ mukulitānjali sevate 'smān.

[bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ]

["Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then mukti (salvation or liberation) will wait to serve us with open arms. What to speak of mukti, even dharma (ritualistic virtue), artha (affluence), and kāma (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'"] [Kṛṣṇa-Karṇāmṛtam, 107]

Everyone waiting with folded palm to receive the order: and to try to carry out that. That is the way of living with higher subject, always expectant attitude. A servant near the master,

whatever order is coming I am to with vacant mind. To plan program, I'm doing from here, carrying out of lower order. We must try to live in the vicinity of the autocrat master. Of course general program is there, Hari kīrtana.

In Vṛndāvana also we are told that those that are trying to follow the different līlā which is occurring everyday in different places of Vṛndāvana, though bābājīs, not very pseudo bābājī, in the beginning they are to go on with a formal chart. 'The rasa is there and what will be our duty if there is rasa, in these way what to do, what will be one's function?' In this way they get their training, something like that, training, rehearsal, something like rehearsal. When we are told that our higher stage they can catch or understand where the rasa līlā is to take its seat today. They get the clue and they go to attend that place. 'Today the rasa will be in Vṛndāvana, today it will be in Govardhana, today in that part, that part.' The nitya līlā is there and they getting some connection, some clue, they go there and try to participate. In this way also it is a custom amongst them. Some might have seen some time ago, they get some suggestion within their mind, revelation in their mind that, 'Today the rasa līlā is going to take its seat in such and such place. So let us go there and survey, watch how things may happen, whether we can see or can't see.' This way: the living pastimes, in the beginning the rehearsal, the next the living thing where it is occurring to attend that.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Subjective character: that is all important thing for us. We are going to connect with the Master World, not to make program for an objective world and to go on with our program. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Whatever we do we must be conscious of the fact: awaiting for the decision from the higher zone, higher realm.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Whose men have come, Jayatīrtha Mahārāja?

Devotees: Yes.

Parvat Mahārāja: One of them has a question to pose you.

Śrīla Śrīdhara Mahārāja: He's coming from London?

Aranya Mahārāja: All from London, yes.

Śrīla Śrīdhara Mahārāja: London. Known to Mr. John? No. Is he known? No. John is also come from London.

Aranya Mahārāja: Yes, John is from London, he went to Calcutta this morning. He will be back this afternoon, tonight.

Śrīla Śrīdhara Mahārāja: All right. What is his question?

Devotee: I've been told that the pure devotee, his consciousness is dovetailed with the Supreme Consciousness, with the Lord. And yet we see that there are different opinions amongst pure devotees. Can you explain why?

Śrīla Śrīdhara Mahārāja: Ki bolchen?

Aranya Mahārāja: His question is, why are there differences amongst the pure devotees?

Parvat Mahārāja: Of opinions once their consciousness is dovetailed with the Supreme.

Śrīla Śrīdhara Mahārāja: It may be of two types. One type, the highest type, differentiated character of the līlā. Different group of services with apparent different interests and they are to make arrangement accordingly to them. The rasa has got its respective connection, relation with another rasa. Even it is said that the vātsalya and mādhurya rasa they're antagonistic. Yaśodā is serving, she's serving in vātsalya rasa. And the mādhurya rasa servitors, the gopīs, their interest is opposite. Yaśodā wants that her boy may take full rest at night, His sleep may not be disturbed, then His health will be broken. But the mādhurya rasa servitors, their interest just opposite. So even in the perfect ideal of the rasa there may be some difference. Only one instance extreme I show, but such differences we can find, small or great in the vilāsa, in līlā. That is of one type.

And another type, when we do not realize, all of us, of same standard: when there is difference in our realization, according to our calculation difference cannot but be. So when we do not know the whole thing there may be difference, and in the ideal also there is some difference. That is concerning ideal and the realization according to our stage of devotion, there cannot but be difference. So in sādhana and siddha difference may be there, cid vilāsa. But generally we are to think that we are not in perfect condition so our differences will be due to our realization, degree of realization. Everything varied.

But the difference amongst the main principals, that is deplorable, and that will cause disturbance to the newcomers. It is a great catastrophe for the newcomers. They have come with open faith of a very mild standard. Their faith is not so high, so intense, that they will be able to tolerate many things which seem to be like discord. The difficulty is with them. So whenever such things to be happened, generally the madhyama adhikārī Vaiṣṇava should try to keep the beginners outside. They should not be allowed to enter into these discussions and differences and quarrel and litigation, all these things. This is only reserved for madhyama adhikārī.

laukikī vaidikī vāpi, yā kriyā kriyate mune, / [hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."] [Bhakti-rasāmṛta-sindhu, Purva-vibhaga, 2.200, from Nārada-pañcarātra] & [Gauḍīya Kaṇṭhahāra, 13.82] & [In Caitanya-caritāmṛta, Antya-līlā, 13.113, purport]

Whether it is social affairs or any śāstric affairs discussion, what is the real post, standpoint? What will be the real good, beneficent? According to their stage they will try to struggle, quarrel. One says, 'No, this will be good,' another says, 'No, this defect is there in your program.' Some quarrel may come even amongst the sincere souls. But still the _____ [?] adhikārī, the beginners, must not be allowed in that circle, kaniṣṭha adhikārī. The first training, the stage of first training, that cannot tolerate all these things. But still it is there in madhyama adhikārī. To use all our faculties in connection with Kṛṣṇa consciousness, love and rupture. We have to quarrel, sometimes we have to go to litigation. Sometimes difference in our realization concerning understanding of the proper meaning of the particular mantram of the scriptures, particular poem of the scriptures. There may be differences, discussions: that is not undesirable, sometimes it is necessary.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."] [Bhagavad-gītā, 9.26]

"Good or bad, whatever is within you, that must be thrown for the object of My service."

'kāma' kṛṣṇa-karmārpaṇe, 'krodha' bhaktadveṣi-jāne, 'lobha' sādhu-saṅga harikathā
['moha' iṣṭa-lābha bine, 'mada' kṛṣṇa guṇagāne, niyukta kariba yathā tathā]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."] [Śrīla Narottama Dāsa Ṭhākura's, Śrī Prema-bhakti-candrikā, 2.10]

It may be adjusted in such way. I have got anger, that anger should be tried to be utilized in favour of the service of the Lord. 'Krodha' bhaktadveṣi-jāne. Who has come to attack the devotees, I may use my anger against him, in this way, to make the best of a bad bargain. So many tendencies are in my mind and when I want a transformation, wholesale, within my mental system, I shall try to adjust them in such a way. That in connection with divine service I shall try to utilize them in that stage. The diplomacy, diplomatic knowledge I have got, that also may be utilized for the service. In this way whatever one has got he may try to utilize that as much as possible for the service of the Lord. In that way he will be able to purge out them very soon and very easily.

Yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

And then, sarva-dharmān parityajya [Bhagavad-gītā, 18.66], next higher stage, then when you have very little you give it, give them all and become one with cetan, soul. Brahma-bhūtaḥ

prasannātmā [Bhagavad-gītā, 18.54], brahma-bhūtaḥ prasannātmā stage, jñāna miśrā bhakti. And yat karoṣi yad aśnāsi, that is karma miśrā. And sarva-dharmān parityajya means from karma miśrā to jñāna miśrā. And then real bhakti begins: jñāne prayāsam udapāsya namanta eva [Śrīmad-Bhāgavatam, 10.14.3]. Not to keep connection independent of the connection with karma and jñāna only to take the help of ruci, taste. Whatever be my condition, but if I got taste and I have got the connection of a sādhu, the taste will take me up, very strongly and very safely to the right direction. Only sādhu-saṅga, that is the all important, my taste to hear from the lips of a real sādhaka, sādhu, where the real God consciousness has begun. My taste for real God consciousness, Krsna consciousness: that is the most valuable thing. Then all will go away in no time and that taste will take me upward.

Mahāprabhu says, "Here it is, it is the beginning. Otherwise from other stages we may fall back. But if we've got real taste when, in the real God consciousness, Krsna consciousness, then we are safe, laulam atra. Eho bāhya āge kaha āra [Caitanya-caritāmṛta, Madhya-līlā, 8.59]. Yes, it is. It is the real beginning of the real life of a real devotee. It is here, the real God consciousness and the real test of the disciple and he's fortunate enough to have real relation with real God consciousness, eho bāhya. All other qualification, non-qualification all ignored. Jñāne prayāsam udapāsya namanta, jīvanti san-mukharitāṁ. Above calculation the faith has begun in its original form, in its real form here. Now faith has given shelter this disciple and he's safe. And he's safe, otherwise by calculation, by using our knowledge in drawing the comparison of the goodness of this world and that world, these are all very weak things. Cannot be reliable, but faith is reliable. But faith has got its real characteristic. Must have connection of a real sādhu and he will find inner taste to that." Here Mahāprabhu sanctions. "Yes, here it begins, the life of a devotee proper begins here. He has crossed the dangerous line of danger of māyā."

The calculation cannot be dependent on, not relied. Calculation can't help us to reach the proper space, but sukṛti and śraddhā, nirguna, independent, śraddhā. Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi [Bhaktivinoda Ṭhākura] Firm faith, that is most valuable thing to reach. No knowledge and no energy, amount of energy, this money, men, worldly wealth all energy, but energy and knowledge, both are futile. Only śraddhā, faith: that is our inner function. Why? Knowledge means doubt. Knowledge means in the background there is doubt, suspicion, and he wants to get elimination and acceptance. 'This is good, this is bad.' This is the symptom of the badness and goodness calculation. It is not automatic. Knowledge, the possibility of suspicion on the background, 'I may be deceived, I shall have to understand.' He's in the plane of a treachery atmosphere, suspicious. And he's to calculate and find out what is true, what is untrue, all these things. So he's living in the plane of suspicion, doubt, knowledge means. But faith, he has reached such a plane where no treachery is possible. No room of any suspicion, no room. In that country suspicion is not to be found. Because that are living in the soil they do not know what is cheating, deception, so simple dealings there. There a plane of faith, then we have come to the real soil where calculation is not necessary. Such a safe plane we have come in, so, sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi. Faith, when we have connection within us with faith and also the genuine party, genuine party as my Guru I have got. This connection is the happiest for the soul.

Mahāprabhu says, "Yes, here it is, now go further. Otherwise, eho bāhya, this is superficial, this is superficial, go ahead, go forth. Eho bāhya, eho bāhya, eho bāhya, eho bāhya, now here it is, go, make further progress."

Jñāna-sunya-bhakti, that is śraddhā, and śraddhā cannot be exploited, real śraddhā, yo yac chraddhaḥ sa eva saḥ.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [Bhagavad-gītā, 17.3]

Śraddhā will take to a particular place, śraddhā, there the guidance of the Supreme. None can seduce one who has got real śraddhā. Through faith he will understand the real thing. Innate attraction, my heart feels very confident here in his, he may be an illiterate, he may be a poor person devoid of all these worldly resources, but heart will select his company automatically. As selection of friend the heart will guide him surely to a proper. He may not know but that will seem to be very congenial to him, that company, devotee, so,

[pārtha naiveha nāmutra, vināśas tasya vidyate] / na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful yogī does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [Bhagavad-gītā, 6.40]

That is the greatest solace for us. That ignorance cannot be in general, cannot be, that is not ignorance proper but illiteracy or something like that, that cannot stand on our way. It is some other thing. A beast can approach a scholar you can hate only: it may be even of such order. Hare Kṛṣṇa. Hare Kṛṣṇa. So, we need not worry much, still it is all undesirable, especially for the beginners. Differences between the upper persons whom we consider to be of upper rank, they're quarrelling, and the lower class cannot but be disturbed. So they will try to avoid as much as possible. At that time they may give their attention towards the scriptures. Less quarrelling, scriptures also quarrelling, because they recommend advices of different stages, so that is also quarrel. Everywhere progress means quarrel, elimination and acceptance, that means quarrel, one condemns another. Progress means such, we can't avoid it altogether. But still, the progress is there. We must not be afraid.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Progressive, progress!

Śrīmad-Bhāgavatam: Śrīdhara Mahārāja, as disciples of Śrīla Tīrthapāda we can see that our spiritual master is very much attached to you and he's having very much affection for you. But we are also seeing that some other people, his Godbrothers, also pure devotees, Ācāryas, are feeling not similar in their viewpoints. And what you said earlier that the kaniṣṭha adhikārī should not be allowed to hear the discussions of the upper class devotees, we are hearing these discussions without even wanting to and we are becoming confused. Would you please...

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: He is Śrīmad-Bhāgavatam Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He's disciple of our Jayatīrtha Mahārāja. He says that, "My Guru Mahārāja, Jayatīrtha Mahārāja, is very much attached and affectionate to Your Divine Grace. And we consider ourselves kaniṣṭha but we should not hear adverse things, but we cannot help but hear these things. And there are differences in other Ācāryas and they are considered by us pure devotees. So we feel some confusion.

Śrīla Śrīdhara Mahārāja: Or you may think it will be, if well meaning, you will not allow yourself to enter into that plane, but, to waste your energy. But in the meantime you may utilize your energy in some other form of duties. You may attend to the books. You may not give attention to the quarrelling stage. That will be more considerate and useful to you or men of your stage. Gradually we shall come to know what is what. But now because I don't understand I am being puzzled, I don't go that side, I may use my energy in another place. That policy you may take.

Suppose one cannot go where the fighting is going on, killing, blood shedding, all these things. But he may utilize himself in services far from where the fighting is going on. In that way you can utilize your energy. You can't tolerate the bloodshed and so in a peaceful place others suppose the supply of food and the nursing of patients in hospital, you can utilize your energy there. And those they love fighting they will run towards the front and with sword begin fighting...

End of 82.03.03.D_82.03.04.A

Start of 82.03.04.B

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That will be judiciousness. Gaura Haribol. Gaura Haribol. There is Hitopadeśa, this moral teachings book.

no ganeshya grato gachit siddhi cadye samam phalam [?]
yadhikar jevi bhakti mukha satya hanyate [?]

When a party going on to a dangerous place, don't go ahead, but keep towards back, no ganeshya grato gachit siddhi cadye [?] If the party is victorious, then everyone will be gainer. And if there is danger, who is in the front, he will die. The others will be saved, mukha satya hanyate [?] This is Cāṇakya niti koutila [?] policy, diplomacy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

When there is doubt in our understanding we shall keep back. Until and unless I'm fully confident that my energy will be utilized in such activity of service, I should not venture. That is not my adhikāra. "I have not reached that stage." With such thinking we shall keep back.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: Mahārāja, the Christians also preach about the Holy Ghost and faith in the Holy Ghost within the heart, and that one should surrender to the Holy Ghost with faith. And they deny knowledge as inferior to revelation.

Śrīla Śrīdhara Mahārāja: But how surrendering to Holy Ghost? Holy Ghost means non-differentiated, or what is this? Ghost means God the father, God the son, God Guru, or God the Holy Ghost. Three conceptions amongst the Christians I heard, three aspects; and perhaps they come to say lastly that God the Holy Ghost, that is the highest conception. Is it? God the father means creator, and God the son means Guru, who comes to deliver the people, fallen souls. And God the Holy Ghost, that is the very gist, the substance of the two aspects of Godhead. That is something like Brahman, but how to surrender to Brahman that means be one with him. What's the matter? I don't know that. Holy Ghost, that non-differentiated: any personality there? Father is the personality. And the Ghost that is jyoti, that is consciousness. But differentiated or non-differentiated, that is like Brahman, and to surrender means to be one with him and not maintain any individual existence, personality. Is that the idea?

Parvat Mahārāja: Actually they pray to the Holy Ghost to come into their heart.

Śrīla Śrīdhara Mahārāja: Then?

Parvat Mahārāja: And when the Holy Ghost comes into their heart they achieve many mystical powers.

Śrīla Śrīdhara Mahārāja: And then?

Parvat Mahārāja: They have some kind of a personal addressing in prayer.

Aranya Mahārāja: I think their conception of Holy Ghost is more in line with the Paramātmā, Supersoul.

Śrīla Śrīdhara Mahārāja: Paramātmā.

Parvat Mahārāja: Yes, caitya Guru.

Another devotee: Yes; God coming to them and instructing them from within.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: God comes to them and He instructs them from within.

Śrīla Śrīdhara Mahārāja: They're conscious of the presence of Godhead within him, and on behalf of God they may say many things, eh?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Avasitha [?]

Parvat Mahārāja: "God spoke to me and told me to do this. So I am following God. I don't need anyone to tell me. God is in my heart. He's telling me that I should eat meat and do all these things, and nonsense, but it's not nonsense because God is telling me to do this. I have faith in that."

Śrīla Śrīdhara Mahārāja: Once I was told by a gentleman that when the British began to rule in the beginning and the churchman or the padre, what is the English?

Parvat Mahārāja: Priest, like a priest.

Śrīla Śrīdhara Mahārāja: Priest. They used to take class of Bible every week perhaps, every day, in Rajsayi [?] town. One gentleman told him, "I was a boy, he was older than myself. He told me that he was taking, a good priest, he was taking class of Bible and he read the portion where Moses saw in his dream, Moses or Abraham, someone, saw in his dream that God is ordering him to this and that, and so many things, saw. In dream saw God came to him in dream and ordered him to do this and that." Then that gentleman told, "I was a boy, I stood up. And if any from the audience stands up then he thinks that he will have to say something. He stopped his speaking and attended him. And he told that Moses saw in dream, God appeared and asked him to do this and that. Then what did he see? You say that God has no figure, then in dream what did he see? He must have seen Him in dream, you say it is mentioned, but what did he see? What form, form there may be."

Then the priest stopped for some time and told, "This boy has asked me a question and I can't answer just now. Tomorrow I shall try to answer."

In this way, so He's in him, He's directing, but in what way?

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
[sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [Śvetāśvatara Upaniṣad, 3.19]

In the beginning it seems to be non-differentiated because He has got no figure of the mundane type. Paśyaty acakṣuḥ. He can see, but He has no eye. He can catch, He has no hand. He can walk, He has no leg. All these things are said in Upaniṣad.

And the Śaṅkarācārya class, impersonalists, they say that, "No leg, finished."

But Mahāprabhu came to say, "He must have eye, but not fleshy eye. He's got leg, but not this fleshy leg. Sa śṛṇoty akarṇaḥ. Not ear like us, of flesh and blood, but He has got ear. So He has got everything."

So only to dissuade us from having a carnal, a mundane figure, but really there is figure in the conscious world, in the cinmaya, that is pure spiritual world, sarviśeṣa. So the hazy, the primary conception may be that we can't differentiate. The yogī also, in their first conception, Paramātmā, but when they're nearer the real conception that Paramātmā becomes Vāsudeva. And for the jñānis also, Brahman, then when personality within Brahman, then that becomes Vāsudeva. Parabrahma, Puruṣottama, in Bhagavad-gītā we find Puruṣottama, Parabrahma. Brahmaṇo hi pratiṣṭhāham [Gītā, 14.27] – Bahūnāṁ janmanām ante, jñānavān māṁ prapadyate [Gītā, 7.19]

[brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca / śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [Bhagavad-gītā, 14.27]

[bahūnāṁ janmanām ante, jñānavān māṁ prapadyate / vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [Bhagavad-gītā, 7.19]

Whenever personality is seen in that infinite consciousness, then devotion proper begins, finally. And not as a means to a particular end, devotion; that is saguṇa, and nirguṇa devotion means final decision, that my final position is such position, a big personality, Vāsudeva.

Here also in the development of jīva, in tree there is also a person within, ātmā. And then idiot, there is also ātmā, a person, a scholar there is a vaijñānī, the ātmā developed, developed evolution. So when in the evolution of theism we see the personal conception, then we go nearer to the reality.

Bahūnāṁ janmanām ante, jñānavān māṁ prapadyate. Then bhakti cannot but come, the idea of superiority. And the oneness, I am also conscious, the cause is also conscious, only big seat and small. One drop of water and the ocean, but one drop of water. I am person. I have got individuality and the ocean has got also individuality, personality. Personality, then Vāsudeva. Brahman becomes Parabrahma or Puruṣottama or Vāsudeva. Was in first conception, primary conception, not person but consciousness as a substance, mere substance, consciousness. We are subject and from an objective view when we see the super subject with the view of objective tendency we find Paramātmā, nirviśeṣa, brahman, nirviśeṣa, to certain...

Paramātmā all pervading, inner most: Who's living everywhere. And when everything is living in Him; that is Brahman, brhatama [?] All comprehensive aspect; all comprehensive aspect; that is Brahman, brhat brahma [?] which can accommodate everything within Him, that is Brahman. And which is living within everything, even atom, electron, whatever smallest part, within that He is. That is Paramātmā, Antaryāmī. But, something like inner substantial conception, not a subjective conception. Whenever subjective conception we can feel, relating to that, then we see person, the Puruṣottama, Vāsudeva, Paramātmā.

In Gītā also mentioned: bhu vare vantare rupam [?]

That Vāsudeva, catuḥ bhuja yogī, they say like that, gradually. So Paramātmā and Brahman, both in clear vision; we are to look them as personal God. Vāsudeva, ekala vāsudeva [?] Vāsudeva only Puruṣa, and then again with more closer vision we find there is potency behind Him. Sa śakti [?], Lakṣmī Nārāyaṇa. More deeper vision discloses that not only Vāsudeva is one, but by the side of Him there is potency, Lakṣmī Devī. In this way through Rāma līlā, Dvārakā, Mathurā, Vṛndāvana, it is developing gradually. One in many; one in many. Oneness in its gradual developed condition, we have to see, according to the opening of the inner eye. We are seeing, we are reading the environment and the relativity. We can judge the relativity according our inner awakening, with deeper vision.

premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [Brahma-saṁhitā, 38]

When the inner most tendency within us: that is love; when that awakens then our vision also changes about the environment and the cause of the environment changes. We are to differentiate between energy and knowledge, that is willing, thinking and feeling. Willing,

thinking and feeling. Willing produces energy. Thinking: His own conception of His existence and the outside. And the feeling: that is what for the thinking is existing; what is searching. Thinking, what is the object of thinking, what he wants. That is feeling, a good sensation, good sentiment. That is hlādinī, that is rasa, ānandam, that is beauty, charm. And that is the most original desirable thing. All of us, knowingly, unknowingly: all of us after that, after the search of rasa, beauty, harmony, ānandam, ecstasy. That is our real diagnosis: every one of us wants that. And feeling presupposes the sensation of enjoyment; that presupposes thinking as well as existence, jñāna bala kriya ca; thinking, feeling, willing, sat-cid-ānandam, or satyam śivam sundaram - the trinity.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. So we beginners, on the whole, we shall try to avoid the quarrelling and try to keep aloof – still, with some engagement in a peaceful part, peaceful way. We may engage us in the books, or in the opposition, or any other activities there. We may not take the quarrelling has no value at all or opposite value. It may have some value. No value or everything is opposite, that also we may not take. And discussing, then finding some fault, some defect; so many are leaving; of course different defect might have entered here and how to remove that. So somewhat discussion you have to go in this way, this way. It is not desirable, this is desirable, a quest is there with earnestness. So search after truth, searching in a particular mode it is going on there. And different person recommending different means to end, in this way anyhow. But we are not to dismiss, 'because quarrelling so nothing, no good can stay here,' not to take that sort of decision.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, you said earlier when the question was asked about the Christian who says that God was telling him to do things. And that we say, 'No, you can't perceive God.' But in Bhagavad-gītā Kṛṣṇa says, "I am directing the wanderings of all living entities." Can you explain that? The verse that says they are seated on the machine made of material energy?

Aksayānanda Mahārāja: In Bhagavad-gītā, Lord says īśvaraḥ sarvva-bhūtānāṁ...

[īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [Bhagavad-gītā, 18.61]

Śrīla Śrīdhara Mahārāja: Hṛd-deśe 'rjjuna tiṣṭhati.

Aksayānanda Mahārāja: Yantrārūḍhāni māyayā. But the Christians say...

Devotee: They say, "God is telling me, God is directing me..."

Śrīla Śrīdhara Mahārāja: Vāsudeva, Paramātmā. It is like Paramātmā, and still He's acting, so not hazy, not non-differentiated, īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati, as Paramātmā.

"I am residing at the heart of everyone and I help him as much as possible keeping his freedom. Without interfering with his freedom I try guide him in a passive way. I dictate, 'don't do this, do that.' He may care or may not care. I don't assert Myself, only in a passive way I give direction. Sometimes he may catch, sometimes he may ignore. But I am there, I am everywhere. There is not a place where I am not, I am everywhere. And I am in his heart also and I am giving dictation also. Sometimes he can catch, sometimes he can't catch, but I am there doing My duty as much as possible. The tree is there, the soul of the tree is also there, but he's so much engrossed with ignorance that it is very difficult to trace My dictation there. But still I am there and doing My function. Otherwise he won't have any possibility to come back from that worse position."

Aksayānanda Mahārāja: Then the Christians will say, "But we are following, like in your Gītā, it says He's in the heart directing, so we're following, that's why we're Christians." They will defend themselves. "We are following."

Śrīla Śrīdhara Mahārāja: But our difference is about the prospect. What you say, and what you are giving, your program is limited. As indicated, "Only one birth, and outside human beings no other souls. So we kill animals, trees." The reaction thereby not in your calculation, and also you give some conception of theism, but that is not fully differentiated in a scientific way as we find in Gītā and Bhāgavatam. Akhila-rasāmṛta; He's rasa, He's ānandam. But what sort of ānandam? Ānanda is analysed in different ways. All these details absent: only vague representation, as a primary study of the primary school. We don't deny; that it is nothing; it is something, but not the fully differentiated thing. It has got also necessity for a particular section.

loke vyavāyāmiṣa-madya-sevā [nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña-surā-grahair āsu nivṛttir iṣṭā]

[Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities.] [Śrīmad-Bhāgavatam, 11.5.11]

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam / [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [Śrīmad-Bhāgavatam, 11.3.44]

Bhaktivinoda Ṭhākura has also given position to that. That to that particular country, particular sect; that sort of amount couching in that dress, it was necessary for the primary students. That is also revealed truth. But considering the space and time and the people, couched in that way it was delivered there. But there is theism. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol.

Devotee: Mahārāja, we understand from Śrīmad-Bhāgavatam that there are three states of consciousness, the wakefulness, sleep and deep sleep. If you could explain to me, Mahārāja, what's the position of the ātmā, or the soul, in these different states?

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: He said, "In Śrīmad-Bhāgavatam we understand there are three states of consciousness, wakefulness, sleep and deep sleep. So in these three stages what is the position of the ātmā?

Śrīla Śrīdhara Mahārāja: Sleep there is dream, deep sleep without dream. Deep sleep, and sleep and?

Aksayānanda Mahārāja: Wakefulness.

Śrīla Śrīdhara Mahārāja: Wakefulness. What is the position of ātmā?

Aksayānanda Mahārāja: Yes; in those states.

Śrīla Śrīdhara Mahārāja: Deep sleep - the whole negative engagement of the ātmā stopped. And in dream, that is limited and less intense. And when we are wakeful to this false identification of the world then we are in fullest conception of negative idea. And deep sleep, withdrawal from the negative side. And in dream, half, not so much intense but less intense; in the dream also these material experiences reflected in the mental plane. That we find. Very rarely we can find in dream the reflection of the upper world of cid-vilāsa, in very rare cases. When the worldly experience has become very thin, and some sukṛti that our, we gather unconsciously some connection of the supernatural power, then also sometimes in dream we can feel some supernatural incident. And when it is more intensely connected, then in our wakeful stage also sometimes we may have some catch the reflection of the supernatural things sometimes.

Sometimes a flash may come from the super-subject area; come down to the plane pushing aside our energy of experience of this body. That comes down and a flash encircles me. It is also possible, in very rare cases. But generally when fully awake we are fully connected with the negative side, engrossed, wholesale captured. And dream less powerful. But we are captured there with mundane things but it is weak and vague. And in sound: in dreamless sleep, sound sleep, we almost withdraw from the negative side, but no practical participation of the positive. In the margin, in abscisa, we remain, suṣupti. We come to Brahman, come, withdraw to near the cause but not conscious of the cause; withdrawn from the negative but no conception of the positive.

We faint there, in Swāmī Mahārāja's language, we faint there. To that standard our consciousness can't really come: we faint in suṣupti, in brahmaloka, we faint there.

Everything is relative, our experience is all relative. Big sound we cannot hear, small also we cannot hear. Only in limited ear area our ear can work. Eye also. The dazzling light we can't see and as very meagre we can't see. Only in the middle standard we can work. So many things but our inner capacity cannot catch them. In a limited period, position, we are to live and move. Even a bird can see more than a human being, can know more. He sees the storm will come and so many birds that can know. The flood is coming; so many insects, worms can know that. But human beings can't. The knowledge, the intuitive knowledge: that is also put in a cell. Everything is put in a cell. Within that he's to work. So what was the question?

Aksayānanda Mahārāja: What is the position of the ātmā in these three states?

Śrīla Śrīdhara Mahārāja: Yes, ātmā, in this dream. In limited area we live and move. Otherwise we faint. There is night.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī / yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [Bhagavad-gītā, 2.69]

We are awake somewhere and we are sleeping somewhere else. And one who is waking there, we are sleeping there, we have fainted. There are so many; objective and the super-subjective realm where we all sleep a dreamless sleep. And so many others are there wakeful in that plane but they are sleeping perhaps here.

kṣetrajñaṁ cāpi māṁ viddhi, sarva-kṣetreṣu bhārata
[kṣetra-kṣetrajñayor jñānaṁ, yat taj jñānaṁ mataṁ mama]

["O Bhārata, you should also know Me as the knower of spheres of action (as the Supersoul situated within the heart of all living beings). Such fundamental and essential knowledge of the sphere of action and the knowers of that sphere (knowledge of the mundane, the soul, and the Supersoul) is considered by Me to be actual knowledge."] [Bhagavad-gītā, 13.3]

"Only I am wakeful to all planes possible. But others they are conscious in a limited area. I alone am wakeful in all planes of life, everywhere; only I. Kṣetrajñaṁ cāpi māṁ viddhi, sarva-kṣetreṣu bhārata. But others they are wakeful in a limited area. Wakefulness is the nature of kṣetrajñaṁ; that is soul, but within limitation. But unlimited conception of anything and everything, only Myself alone I have got."

Gaura Hari.

Devotee: Mahārāja, does that mean that the more less negative the position of the soul is, the more Kṛṣṇa conscious the soul is?

Śrīla Śrīdhara Mahārāja: Gaura Hari. What?

Aksayānanda Mahārāja: Does it mean that the less negative engagement the soul has, when there is less negative engagement, does it mean he is more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: Hmm?

Aksayānanda Mahārāja: When the soul has got less and less negative side, does it mean he is more and more Kṛṣṇa conscious?

Śrīla Śrīdhara Mahārāja: Ha, ha. Not necessarily. Negative as a whole, then if he has any conception at all, withdrawal from the negative, then dreamless slumber, that is Brahman conception. And then without negative some positive conception arises, this Śivaloka, then Vaikuṇṭhaloka it may be partial, it may not go to reach to Kṛṣṇa consciousness also. There may be so many stages of consciousness on the way to Kṛṣṇa consciousness. Kṛṣṇa consciousness is supposed to be the highest quality consciousness. That is shown from different ways by scientific methods.

Aksayānanda Mahārāja: Mahārāja, if that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: If that was the case then simply by sleeping everybody would be Kṛṣṇa conscious.

Śrīla Śrīdhara Mahārāja: There is no conscious. Sleeping, deep sleep means no conscious. But maybe by abstraction we may think that eliminated of the negative he has come to the positive but he has got wealth within the floor. He's moving, he's sitting on the wealth, but it is underground, no idea. It is Brahman, nearest to Brahman – he's in the middle, this side Brahman, this side world, but unconscious of both the things, both sides, unconscious of both sides. Negative, not actually, if we calculate more accurately, the next time he will be wakeful and will come in the negative side; so negative tendency is also dormant in him. He's near the negative but not in its expressive condition, only very dormant, he's there. Next moment he will, when equilibrium will be disturbed and then he'll find he has come in this world. So that is near him, actually.

Dhira Kṛṣṇa Mahārāja: So what of the śloka...

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa [trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [Śrīmad-Bhāgavatam, 11.2.42]

Śrīla Śrīdhara Mahārāja: Trika eka-kālaḥ, prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam. The realization proper will gradually take us to that land, to that plane. Bhakti means serving tendency. Pareśānubhavo, some sort of conception of the subjective world, superseding my subject on the other side, there is some world, pareśānubhavo.

And anyatra viraktir, that disgust with the stale experience of this world, apathy, disgust, anyatra viraktir. This negative side has no charm, loses its charm. And the positive side, he gets some peep into the positive world on the super-subjective. And the bhakti means his attention towards the positive grows more and more. More he finds energetic to have experience of the super-subjective, pareśānubhavo. And if in a general healthy way he's utilizing his energy, then gradually he'll make advance toward the higher realm, and withdraw from the lower objective world of sense experience. The world of sense experience, not only the world of sense experience, even the sense, the body, the mind, the intelligence also, that is applied in the case of negative side, all will be trash, unnecessary, undesirable enemy-like to him. He'll be very eager to get out of the whole system. The bad government, that is a system there, the judge, the magistrate, the police, everything. If the government is bad then the wholesale will be undesirable, even the judges.

So buddhi to be also rejected because that abides by the laws which is not good servants of the law, so wholesale will be abolished, undesirable; whole system in the negative side undesirable and hateful. And he finds more sweetness into the subjective world though apparently it is of serving, not of making, not lord-it-over. Not mastery but serving. But still that will be tasteful because the company is so congenial. To give up freedom to the congenial...

End of 82.03.04.B

Start of 82.03.04.C_82.03.05.A

Śrīla Śrīdhara Mahārāja: Better to serve in heaven than reign in hell; just the opposite that Satan told. It is better to reign in heaven than serve in hell.

Aranya Mahārāja: No, better to reign in hell than serve in heaven.

Śrīla Śrīdhara Mahārāja: Reign in hell and that is satanic. And we take the opposite. Better to serve in heaven than reign in hell. This is hell. The world of experience through these mundane senses, mundane world of enjoyment, this enjoyment is reactionary, it is a loan, this is undesirable. This is prey to janma-mṛtyu-jarā-vyādhi [birth, death, old age, disease: Bhagavad-gītā, 13.9] so this is undesirable. Not to reign. Better to serve in a land where normal production is, than to be a king of the desert. To be master of a desert, then that is, the apathetic forces of desert will come and burn me. Better to get a service in a land of opulence. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Mahārāja, earlier on you were speaking about Paramātmā and you referred to Paramātmā as nirviśeṣa, and yet we always see the Paramātmā depicted as a personality. Can you clarify the point a little bit more, who is Paramātmā?

Śrīla Śrīdhara Mahārāja: What does he say? Paramātmā?

Aksayānanda Mahārāja: He says he thought he heard you say that Paramātmā was nirviśeṣa. So we generally think of Paramātmā as a person.

Śrīla Śrīdhara Mahārāja: Yes. Paramātmā is person. But generally when they approach the personality cannot be, Paramātmā and brahma is brahma pur, brahma, Para brahma. Deeper vision and proper vision, everything is person. But from hazy vision it is not found as person. But some dictative voice something like, some dictation coming just like intelligence, Paramātmā. Just as a higher form of spark, our soul is a spark-like consciousness, atom; atomic consciousness, and super-quality spark within the spark of soul. Something like in the beginning Paramātmā is seen like that. But it can dictate, soul can also dictate something, assertive soul. But because taṭasthā, marginal, not developed condition, but it has got the capacity of taking initiative. And Paramātmā is a spark of a perfect understanding. What it, what Paramātmā gives as suggestion that is perfect, connecting with perfect thing; infallible. But jīva's tendency for free choice not infallible, it may be fallible, but it is also a spark, that is also spark in the beginning.

But whatever, but the cetana, cetana means that everything has got a form: the smallest and the biggest. In the first view the form may not be conceived, may not come within the range of conception, the form. But in closer vision everything has got its form, we find. Form in that way,

form in that plane. Light also may be analysed; different constituent points, and every point has got a peculiarity, combined they produces something. So everything, air, either, everything, they can be analysed and combined. So their form is not, just as the measurement of a solid is not exactly so as the measurement of the liquid, and the measurement of electricity is not the same as the measurement of the liquid, so their form according to their own position. But form is there. In other words the one point can be separated from another, recognised as separate from another unit. In this sense, everything has got form.

So Paramātmā if we find more definitely we find there is Vāsudeva, personality. What is Vāsudeva? Who is connected with the smallest and the biggest; the biggest is also within Him, the smallest also He's entering and living. That is Vāsudeva, who can accommodate everything in Him. Atma kocin sadve sadvam vasavati [?] And who is living within everything. He's existing, maintaining existence everywhere, within everything and outside everything. That is Vāsudeva. That characteristic we can find. And then we find He is Vāsudeva, He is person because He is consciousness. Consciousness without personality cannot exist. Consciousness means person. Every unit of consciousness is also person, and whole consciousness is also person. Personal characteristic means He wants to enjoy, bhoga, satisfaction _____ [?] satisfaction. "Everything for Him;" Hegel's philosophy, "Reality is by itself and for itself. Everything is for Him." That is the test of personal existence. He's the absolute enjoyer. Everything is meant to satisfy Him. That is the criterion of personality. Do you follow? Not clear. Any question of any part. Where do you want to put more question, in what part?

Devotee: You gave the analogy of form, electricity and liquid.

Śrīla Śrīdhara Mahārāja: Form, yes. Liquid is also form, everything has got its form in different way. The electric unit, its form and the stone unit form will be different. If stone is analysed in the smallest part, and if a flame is analysed, fire, or the sun ray if it is analysed, their nature will be different. But still they should have got their respective nature. And parikaras, his acquaintance, by their peculiar form; form in their own way. So jīva caitanya have got their special form. Ātmā. If we can understand the differences in the formation of different types of gross things then we can draw it to the original side, that jīva souls have got their form. Ghosts also got their form. Light's form is different. There is one candle, you light another candle. One light, one ray is mixing through another ray. The water also; one glass of water, another water mixed, one enters into another, but still they will maintain their own form, mixed, unmixed.

Devotee: Jīva and caitanya have the same form.

Śrīla Śrīdhara Mahārāja: The form, one candle removed, the light becomes diminished, intensity becomes less, but - and when again the candle taken here the intensity increases. But the light has some intensity added to it, and withdrawn, its form is gone away. So in soul also it is such, in consciousness. Not this form should be thrust there; form. The ghost has got, can take any form, many forms a ghost can take, but still it has got its peculiar form. It cannot use the capacity of power of a god. The ghost's power, the ghost's capacity, is limited to that of the gods, in this way - limitation of power, capacity, duty, all these things. So,

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [Śvetāśvatara Upaniṣad, 3.19]

He has not leg, He has not eye, He has not ear, He can see, He can hear, He can run, all these things. Not like this material form, but form He has got, He can see; everything different. As in mind also; mind can see, mind can hear, mind can touch, it is central, it can do anything. But still the mental seeing and the mental hearing is different. The mental ear and the mental eye is different. But on the whole, mind can see, non-differentiated world. Mind can see, mind can hear, mind can touch; in dream. But mind has eye, mind has ear, but that is not of this physical type. This you can drag on. It is and it is not, harmonize.

Devotee: Mahārāja, you were saying earlier that, in the beginning in devotional service we may be attracted by the sublime nature of spiritual consciousness. But at the same time as beginners in devotional service and especially with our backgrounds coming from very degraded conditions of life, sometimes even in pursuit of devotional service we're affected by these lower qualities. How can we come to a position very quickly of being undisturbed by material things?

Śrīla Śrīdhara Mahārāja: What does he say?

Aksayānanda Mahārāja: He says, in the beginning of devotional service we may be attracted by the sublime quality of devotional service. But because we are very low born, our background is very degraded, then sometimes again we are attracted to degraded things. So how can we very quickly cut that and advance into the pure platform?

Śrīla Śrīdhara Mahārāja: That is that renowned thing by association, by association. When my system is under disease, sometimes if you're taking medicine also I can't help my physical health. We are recommended by the doctors to go to some, to change the atmosphere, where the, unconsciously some medicine type things will enter me through the air, through the food, the water, in this way my health will improve. Something like that.

The living association, that is the sādhu; by his company, by talks, by various other connections, even without any physical cooperation only living by the side, his mental or spiritual ātmā will emit some power outside. And I will imbibe that, my ātmā, and will improve. So sādhu and śāstra; if we try we may not understand fully, but still, the śāstra, the holy books, if I try to understand their meaning that will also contribute something to improve my health. In this way, our improvement depends on the environment, and that environment, sādhu and śāstra, always. The external help I need. That means I am in want. Then some external help is necessary to improve my condition. And which can help, I am wanting in something, and where it is, if I keep myself in his company then it will be transmitted in me and my condition will be improved. A sādhu - I am lacking in a particular form of energy. And that form of energy is

where that sādhu's company will help me, will give me more and more strength and health. It's a general thing. Always to improve one's own condition, the favourable environment is necessary. Favourable environment; that is the association of the living souls or sādhu, and if it is not possible, not available: then holy books I shall try to keep company of. In all cases this should be applied.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Devotee: Mahārāja, Lord Caitanya has given us one verse, ceto-darpaṇa-mārjanaṁ [Śikṣāṣṭakam, 1]; the process of cleaning the heart. We are preaching in the western countries, which is very contaminating. And sometimes it seems that we are cleaning and also picking up particles of dust. So it seems like we are cleaning but sometimes getting dirty again, and going on like this, cleaning and getting muddy, and cleaning and getting dirty. So if you can please explain how we can stay clean on the transcendental platform, aloof from any dirt. It's very difficult.

Śrīla Śrīdhara Mahārāja: What does he say; that when we take the Name it is cleansed and again it is covered with dirt?

Aksayānanda Mahārāja: Because when we do pracāra in our countries, so much bad atmosphere, that again we get dirty. But we want to know how to stay always clean at every time.

Śrīla Śrīdhara Mahārāja: So that is, our connection with the higher, that must always be kept. It is possible that when I'm, suppose I'm going to nurse in an epidemic area I'm going to nurse, and the poison from the patients will come to attack me. So I must have some infective things. My good health and that the poison, the besili [?] may not enter. I must take precaution. I should get help who has sent me to relief work. I must get all those equipments and precautionary medicine and food that I may struggle in the epidemic area and can help them. Do you find, do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I must have my own protection from the higher. Then I shall venture to attend the relief work. Because it is quite natural that the besili [?] of the epidemic area, cholera, anything, the poisonous germs will attack me. I must have to take some precaution. And who has engaged to that area I must get such; must have some guarantee of such provision, and then I shall go. So that means vaiṣṇavera ānugatya, under the direction of a Vaiṣṇava, the direction of a sādhu, Guru, we shall take that risk. Not disconnected; then we shall die. The nāmāparādha, the asraddha-dhano nama-dhan [Gauḍīya Kaṇṭhahāra, 17.69-75, from Padma Purāṇa] Where is no śraddhā, no health, I'm going to give health there, so it is risky. So, I must have some strong backing so that I can work, I can help them; otherwise I'll be lost. Ten offences against the Name, one is asraddha-dhano nama-dhan. One powerful, he can do the, take the risk. But who's weak in health, who may be attacked by the germs, he must take protection enough, necessary protection, and then he will do, take the work. And who has got that, the supernatural Name, has got in him, His descent in his heart; that is enough. He can do, and no

filth will come to cover it again. He'll be able to drive away all the germs that will come to attack him. But if he's not so, he must have help from the upper house. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time?

Aksayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: I'd like to stop here.

Devotees: Jaya oṁ viṣṇu-pāda...
...
Śrīla Śrīdhara Mahārāja: No knew news from Māyāpur?

Parvat Mahārāja: Chaitanya Candra came and he has news.

Śrīla Śrīdhara Mahārāja: What is his news?

Chaitanya Candra: Your Divine Grace, the news is that they had a very strong meeting last night with the GBC, final meeting. And they made a proposal to Śrīla Tīrthapāda. They told him that he must renounce all connection with you, Your Divine Grace; including all tapes and pictures. And if he does not do that then he must leave ISKCON, renounce all his connection with ISKCON.

Aksayānanda Mahārāja: They told Jayatīrtha Mahārāja, the GBC Board told, that unless he gives up his connection with Your Grace, and hearing your tapes and any connection, then he'll be...

Śrīla Śrīdhara Mahārāja: Ousted.

Aksayānanda Mahārāja: ...ousted. And those who have taken sannyāsa from Your Grace, they must give up that sannyāsa and they may apply again from other Gurus of ISKCON.

Śrīla Śrīdhara Mahārāja: So they're strict to the extreme. Yes. That shows their weakness. Such absolute power is not a good sign, for them.

Vyāsadeva has been accepted as jagat-guru, śaktyāveśa avatāra, Vyāsa, _____ [?]
All the revealed scriptures of different types coming through him; still, he's writing in his own hand what was his position just before the appearance of Bhāgavatam, and how his Gurudeva Nārada he's chastising him. The jagat-guru, he also expressed that he's in want. The śaktyāveśa avatāra especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devaṛṣi Nārada came and told, "Yes. I know. And you have done wrong, diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that."

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, 'that we are masters of the whole.' That is direct disqualification, for any institution that wants to work under Vaiṣṇava faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of Gurudeva, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. Dambha; that is the opposite of dainya, humiliation, and dambha is opposite, 'That I am master of the situation.' That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devarṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, "How the delivery?" Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own Guru, Vyāsadeva has come, Devarṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Let them do it. Still it is in the protective side, pertaining to protection, but has not taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā / bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of Śrīmad-Bhāgavatam; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the Śrīmad-Bhāgavatam, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the Śrīmad-Bhāgavatam is very difficult to conceive and can only be known through bhakti."] [Caitanya-caritāmṛta, Madhya-līlā, 24.313]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālaṁ panghum langhāyate girīm / [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Bhavārtha Dipikā, maṅgala stotram, 1]

Our knowledge must make progress towards that line of thinking. It is He, He's everything, and He can make anything as His mediator, instrument. And as much time as He likes, everything at His disposal, His sweet will. We shall live always under His sweet will. We have come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten, twenty five; and they're so much afraid of you? Only the spirit of conquering, no attitude of give and take, learning, that we may have to learn something yet. They've finished their learning and they're ready only to distribute their own hoarded wealth. Hare Kṛṣṇa. Hare Kṛṣṇa. All right, He's there.

[About fifty seconds of Bengali spoken]

Jayatīrtha Mahārāja is wavering, or what is?

Chaitanya Candra: What he's saying is that he may have to comply with them because of his responsibilities.

Śrīla Śrīdhara Mahārāja: That Vipramukhya got sannyāsa?

Aksayānanda Mahārāja: On Gaura Pūrṇimā he'll get.

Śrīla Śrīdhara Mahārāja: So perhaps he'll be set against Jayatīrtha Mahārāja there, maybe. Gaura Haribol. What about the case of our Brajendra-nandana?

Devotees: He's here now.

Śrīla Śrīdhara Mahārāja: And our Bhāratī Mahārāja: special case?

Devotees: He did not come back, did not return yet.

Śrīla Śrīdhara Mahārāja: But he should also disconnect; otherwise no room there?

Aksayānanda Mahārāja: Yes. And also Kanan Giri Mahārāja is there, they must disconnect.

Śrīla Śrīdhara Mahārāja: Either accept them or reject; no middle policy.

Aksayānanda Mahārāja: No black or white. Eventually it was to come.

Śrīla Śrīdhara Mahārāja: In one sense it is good. Completely separate _____ [?]
Clear cut, independence, complete independence. Gaura Hari. _____ [?]
ISKCON does not belong to their committee, but ISKCON ultimately belongs to Swāmī Mahārāja. It represents Swāmī Mahārāja, in my consideration. I look to ISKCON with that light. So if a friend or if a child goes astray, the guardian may not be satisfied with that, until and unless comes back. Ha, ha, ha, ha. My relation, my connection through higher source; not only that, coming through Mahāprabhu - Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] Prabhupāda and Mahāprabhu. Prabhupāda conceived the idea; Bhaktivinoda Ṭhākura and western preaching, they took the first attempt. So because I am connected permanently with them from the very conception I have got connection, so I can't disconnect it completely. My good will must be there; cannot but be. Gaura Haribol. But it is also Divine Will. Let us wait and see what the things go on, how.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. At the same time I can't give ditto to their decision because I have some connection with Gauḍīya Sampradāya, the God consciousness, Kṛṣṇa consciousness, Guru consciousness, Gaura consciousness, I can't give it from their, from that position. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. After all it is all for the best, we are to take that everything His grace, this attitude; whatever.

Śrīla Govinda Mahārāja: Jayatīrtha Mahārāja any decision?

Devotees: Not yet, not clearly. He says different things to different people.

Śrīla Śrīdhara Mahārāja: Not yet. And what about HaṁsadūtaMahārāja?

Aksayānanda Mahārāja: They didn't approach him. He kept quiet.

Śrīla Śrīdhara Mahārāja: _____ [?] He's a hopeless case. Already they have separated him, so in fact he's unapproachable. _____ [?] Hare Kṛṣṇa. Who are they?

Aksayānanda Mahārāja: What is your good name?

Devotee: Drūvanātha. I used to type for you in Vṛndāvana Mahārāja.

Aksayānanda Mahārāja: Oh yes, of course. Drūvanātha, our God-brother. Nistula and Drūvanātha.

Śrīla Śrīdhara Mahārāja: What is their connection?

Aksayānanda Mahārāja: They're both disciples of our Guru Mahārāja; our God-brothers.

Śrīla Śrīdhara Mahārāja: God-brothers. They come from, America?

Aksayānanda Mahārāja: They both came from London. One from Bangladesh, and Drūvanātha's from London.

Śrīla Śrīdhara Mahārāja: They're connected with Jayatīrtha Mahārāja?

Aksayānanda Mahārāja: No.

End of 82.03.04.C_82.03.05.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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82.03.05.A

Śrīla Śrīdhara Mahārāja: The Jagad Guru, he also expresses that he's in want. The *śaktyāveśa avatāra* especially for the scriptures; he's also saying that, "I am finding in myself dissatisfaction, discontent, and I can't account for the same why I'm so."

Devarṣi Nārada came and told, "Yes. I know. And you have done wrong, diabolically. And you are to compensate. It is necessary for the divine arrangement that you are to compensate for that."

So Infinite is of such character. To deal with Infinite, it is necessary that one who is going to deal with Infinite, he'll always be conscious of his weakness. Then only will he be able to draw light from Infinite.

So it is deplorable to think themselves so much impertinent, 'that we are masters of the whole.' That is direct disqualification, for any institution that wants to work under Vaiṣṇava faith. Vaiṣṇava faith; from the beginning to the end, they're conscious of their own defect and want, imperfection – from the beginning to the end. And to feel that, that is to attract the grace; it is not their own property. The property of Gurudeva, property of the Lord, and as much as we are given opportunity of dealing with that thing, we can do only that. Never say that we are masters of any position. Such assertion is just the opposite. *Dambha*; that is the opposite of *dainya*, humiliation, and *dambha* is opposite, 'That I am master of the situation.' That should not be thought. That is not the direction proper. Of course, everyone, everybody is free to decide for his own.

And the Vyāsadeva, Devarṣi Nārada, they have come to hear what Śukadeva Goswāmī says. Vyāsadeva Himself He taught Śukadeva, but still he has come, "How the delivery?" Because He's always conscious of the infinite characteristic of the thing, of the knowledge; the knowledge revealed, that is of infinite character and none can know to its finish. He has again come with His own Guru, Vyāsadeva has come, Devarṣi Nārada has come, their disciples of disciples, how can represent, what sort of representation Śukadeva can deliver to the world? Eagerly they've come to hear. So the openness to infinite, that should be always observed; that characteristic, otherwise it is very dangerous.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Let them do it. Still it is in the protective side, pertaining to protection, but has not taken any aggressive attitude.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Vyāso vetti na vetti vā*.

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*, Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad- Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 24.313]

We are out to deal with infinite. The primary sincere feeling will be of the fact that we are under, we are nothing. Only we can be an instrument by His liking. If He likes He can make instrument anyone and everyone.

mukam karoti vācālaṁ panghum langhāyate girīm
[*yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam*]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."]

[*Bhavārtha Dipikā*, *maṅgala stotram*, 1]

Our knowledge must make progress towards that line of thinking. It is He, He's everything, and He can make anything as His mediator, instrument. And as much time as He likes, everything at His disposal, His sweet will. We shall live always under His sweet will. We have come out to serve His sweet will, sweet autocracy; sweet but autocratic temperament, but sweet we are told. We are out for that. Our masters are of that nature, sweetness, love. That voluntarily they come to submit to the servitors, but no right can be asserted. No right can be asserted, all voluntary.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Ha, ha. There are thousands of men from that side, and you are few, five, six, or ten...

...

Jayatīrtha Mahārāja: ... want to know whether or not you'll enlist me in your service, because my previous service was taken away from me.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What? I can't follow.

Dhīra Kṛṣṇa Mahārāja: He, Jayatīrtha Mahārāja is saying he wants you to enlist him in your service, because his previous service has been taken away from him.

Śrīla Śrīdhara Mahārāja: Is it such?

Jayatīrtha Mahārāja: Well, they've given ultimatum that either I agree from today never to hear Your Divine Grace's words again, or otherwise I have to leave ISKCON. So taking those two things into consideration I decided that I could not become disconnected with your words. That it was easier for me to become disconnected with ISKCON. At least on that plane. I think the ISKCON which Prabhupāda started, you're also one of the members of.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Dhīra Kṛṣṇa Mahārāja: He says the ISKCON that Swāmī Mahārāja he began, you are also a member of that ISKCON.

Śrīla Śrīdhara Mahārāja: If you give so much stress to his words, he wanted to make me President.

Devotees: Jaya. (Group laughter)

Śrīla Śrīdhara Mahārāja: Because I remember that, once he came and proposed to me that, requested me to become President of ISKCON. That he did. Gaura Haribol. But it is very deplorable to me to think that the so called ISKCON committee is so eager to go away from me. In other words, I see that _____ [?] sincere feeling, this is heart's, and objectionable to certain extent, but still I cannot but think so. That principle they have got, the principle of ISKCON, not the _____ [?] but the spirit. If they're ISKCON properly, they're promised to a particular idea. So deviation from that idea is but a shadow of ISKCON. Created, designed by Swāmī Mahārāja, ISKCON. It is very lamentable thing. Hare Kṛṣṇa. Hare Kṛṣṇa. A sincere soul like you will have no room there.

It reminds me, when I was _____ [?] Kalna Congress Committee, nineteen twenty one, or so. The British Government also announced a rule that whoever will be in connection with the Congress Committee they should be all captured. Then the Bar Association of Kalna they took a resolution, they avoid the prison because the Congress also announced that we shall disobey law, because the disobeying program. So the Congress Committee of Calcutta composed mainly by the Advocates, they had a resolution that to save our Congress Committee we should not accept the direction of the Central Congress to disobey law. So there was one man who was, "No. I must obey the order of the Central Committee and I court arrest." Then he was dismissed from the local Congress Committee. "If you are here within then we will also be connected with your offence. So save us, the Committee, from courting the arrest." And he was eliminated. Then another, sober man, in the Committee, he told, "He who is really obeying the orders of the Central Congress Committee and he's eliminated. And bogus Committee we are satisfied with that. It is rather, we shall resign. We are not bold enough to carry out the order of the Central Congress Committee, we should resign. And that man who is new friend he will construct the Congress Committee."

So a sincere seeker after truth is simple and also a strong personality, then appreciated by Swāmī Mahārāja himself, you have no room, because you cannot separate yourself from myself. And who had so much affection all through his life from Swāmī Mahārāja. I enjoyed his company always. And I cannot give my, personality, real person, personal realisation, that is my own existence, to be flattered by their committee voices. Can't give ditto to their resolution. Anyhow, God's will. _____ [?] sincere that will bring victory with them, those that are sincere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Kalyāṇa means sincere to their purpose, but not power seekers. Power seeking, towards his nature in the administration. Hare Kṛṣṇa. Hare Kṛṣṇa. Considers me such a bitter, hopeless poison. My association is a virulent poison to the existence of ISKCON. So such severe warning against me. There will be conversations, that is they're open to all, they may find fault there when what I'm speaking that is not according to the scripture, or in accordance with the advices of the Vaiṣṇavas. It is open. Gaura Haribol. So anyhow it's all for the best. We are to take to that maxim.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

Whether the society or the Godhead? Whom to select? *Svajanam ārya-pathaṁ ca hitvā*, *bhejur mukunda-padavīṁ*.

[*āsā maho caraṇa-renu-juṣām aham syām*
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

We cannot sacrifice our noble aspiration, the inner voice, our spiritual conscience. Under no circumstances _____ [?] we should be a traitor to my inner guide. That is my ultimate view, thoughts, cannot be insincere. We must not be insincere. Try to maintain ones sincerity, my sincere faith to the Lord. We're out for Him and not for me, acquisition in His name, as Guru

bhogi, to enjoy, to exploit Guru. The exploitation in the name of God, exploitation in the name of Guru, and Vaiṣṇava, and *śāstra*, this is also existent. Perhaps now the time has come to make us careful from the continuation of such *anartha* on the way. The exploitation in the name of the Lord. Let us accept the poverty, the helplessness, in His name. He's our saviour. And for any other proposal of any committee, wealth, or resources, we should commit against my Lord of heart, Lord of love. We should stick to that, whatever circumstances may come to threaten us.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: They also passed a resolution, thinking that I would probably leave, they passed a resolution saying that if any Ācārya leaves ISKCON, then all of his disciples actually belong not to him but to ISKCON. They're devoted actually to ISKCON not to him. And therefore the other Ācāryas will be free to try to convince them to give up their spiritual master and take initiation from one of the other Ācāryas.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: They should have to take risk of that sort of behaviour, and that will be atomic bomb to their own disciples. The Tamal Kṛṣṇa Mahārāja I think he's taking the leading part. But that heavy position, awkward position, the other day he felt, and with the same argument with you, putting against them. Mostly on the basis of that he was reinstated. That this effect of changing the faith of their Guru, on the Ācārya, or Guru, will have reaction in the whole of ISKCON and will shake the very foundation. Is it a play, what Swāmī Mahārāja began there, is it a play? That the wholesale Ācārya and the disciple, their relation it is a fun? So lightly to be tackled. What will, reaction will come in the other disciples when connect and disconnect in any way. And the charge that was made by Rāmeśvara to me in a case of single person, and in such great difference. And they're making wholesale same, with a wholesale way, wholesale disease. It is horrible to think, the future of ISKCON. Gaura Haribol. God save them from such heinous and suicidal step they're going to take. Can't, unthinkable. They go from door to door and dissuade the disciples. Is it a business? Even the mundane merchants they will be ashamed to take such steps against their co-workers, who the other day had so much reverence, and he'll be treated like this. I can't think any more.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I am going, in Swāmī Mahārāja's words, "I'm going to faint, to think the future." Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What do you think?

Jayatīrtha Mahārāja: I think that in the name of Swāmī Mahārāja and in the name of Your Divine Grace we have to establish a genuine Vaiṣṇava society.

Devotees: Haribol.

Śrīla Śrīdhara Mahārāja: Or to save the ISKCON from its sure, immediate death, I shall be dumb? What do you think? I go to cypher. Henceforth I don't express myself in any way, I will be silent. Do you think ISKCON will be saved at the cost of that, by the same? It is intolerable that ISKCON which has got so much honour and prestige in the whole of the world, and they will entertain this campaign to sever the disciples wholesale from their Ācārya. Then, what the world will see, look at them with what relish, come with laughter, a ludicrous thing. His question of faith is being murdered. The faith is ready to be murdered.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. What about Haṁsadūta Mahārāja, is he there?

Jayatīrtha Mahārāja: Haṁsadūta Mahārāja, when he was confronted with the proposal never to come and see Your Divine Grace again, he agreed with them. But he told me privately he didn't care much for them, he would do whatever he cared to do when he saw fit. But that he would agree in order to keep peace with the institution. I think generally because he wants a good market for his books that he's printed.

Śrīla Śrīdhara Mahārāja: His diplomatically wording.

Jayatīrtha Mahārāja: But they did not leave me so much choice as that. They saw me as the ringleader of the whole rebellion.

Śrīla Śrīdhara Mahārāja: Yourself?

Jayatīrtha Mahārāja: Myself.

Śrīla Śrīdhara Mahārāja: The ringleader?

Jayatīrtha Mahārāja: I'm the ringleader, and they wanted to capture me for sure.

Śrīla Śrīdhara Mahārāja: And Dhīra Kṛṣṇa Prabhu is eliminated from the position of ringleader.

Jayatīrtha Mahārāja: He may be the co-conspirator.

Śrīla Śrīdhara Mahārāja: You are more dangerous?

Jayatīrtha Mahārāja: Yes, because I'm more powerful, therefore more dangerous.

Śrīla Śrīdhara Mahārāja:

[*veda nā māniyā bauddha haya' ta nāstika*] *vedāśraya nāstikya-vāda bauddhake adhika*

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 6.168]

Jayatīrtha Mahārāja: I went to the farthest extreme that I thought I could to compromise. I offered them like this, that none of my Godbrothers would have to work on my behalf to enlist any new disciple. Only my disciples would go on like that. That I would agree not to display any picture of Your Divine Grace anywhere in our temple. That I would agree not to circulate your tapes to any of my disciples. And that I myself would only listen to your tapes in private. And that I would keep no picture in my own room of Your Divine Grace. To that extent I said I would compromise in order to keep the society in a unified condition. But that they refused to accept.

Śrīla Śrīdhara Mahārāja: Then you are to banish Śrīdhara Mahārāja from your heart.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Won't allow him enter...

Jayatīrtha Mahārāja: Exactly. They told me that exactly.

Śrīla Śrīdhara Mahārāja: ...the area of your consciousness. You must keep him outside, rather, cast him outside, throw him outside. Not only that, you will have to preach against him, join us in chorus.

Jayatīrtha Mahārāja: Yes. So I told them, I would be willing to be silent about Your Divine Grace, and that I would not propagate the matter but keep it to myself only. Because one or two had mentioned that my relationship with you was internal and could be kept that way. But then when they also went to say that even internally it could not be tolerated, even privately it could not be tolerated, then I thought this is impossible.

Śrīla Śrīdhara Mahārāja: Rāmānanda Rāya, went in *darśana* of Jagannātha, went straight to Mahāprabhu, Kaśirāma Paṇḍita, met Kaśirāma. Mahāprabhu told to Rāya that, "He has come from his place of service. Rāya, have you *darśana* of Jagannātha."

"No, no, I have come straight to You."

"What have you done? On the way to Jagannātha temple you did not go there, and you came straight to Me. What have you committed?

rāya kahe, caraṇa — ratha, hṛdaya — sārathi / yāhāṅ lañā yāya, tāhāṅ yāya jīva-rathī

[Rāmānanda Rāya said, "The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 11.37]

"I can't help, my heart took me straight to You, even avoiding Jagannātha on the way. I'm helpless. What can I do? I can't help. My heart took direct to You. I couldn't control my heart, and so the body was carried."

And maybe your case is similar.

Jayatīrtha Mahārāja: There's nothing similar between me and Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: They told me, "On one side is the opinion of all your Godbrothers, and on the other side only this Śrīdhara Swāmī's opinion." So I took it that - I heard one story once about how one Tulasī leaf was - that they were trying to weigh Kṛṣṇa, I think, and whether it's a bona fide story I don't know.

Dhīra Kṛṣṇa Mahārāja: Yes, it is.

Jayatīrtha Mahārāja: But some much gold of the queens of Dvārakā were placed on one side, and on the other side one Tulasī leaf.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja: I think that some of my disciples are captured by Your Divine Grace already, since coming here. So perhaps they'll infiltrate to the others your message. So I told them myself that I would not make a personal attempt to take even a *paisa* from the institution, neither any building, neither any man, neither any other resource. Whatever came to me out of its own accord I would engage that in Kṛṣṇa's service, but that I wouldn't file or litigate even for a *paisa* of the whole affair.

Śrīla Śrīdhara Mahārāja: That I cannot sell my independence, my freedom. My religious, my spiritual freedom, I can't sell for any price. That was your spiritual consciousness I cannot sell for any price. I must follow my own *caitya* Guru. The Guru within I can't avoid his dictation, disobey his dictation. At any cost I must maintain his prestige that is guiding within me, on behalf of Swāmī Mahārāja. Swāmī Mahārāja living inside me, I can't banish him.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: A most heinous, it is direct offence to the faith, the *śraddhā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The other day the same question they posed.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The ruling, mental posing, attitude, prejudice, they come, the position of a ruling vanity, we are ruler.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When Pāṇḍavas they are, after, in the gambling, and Draupadī's dishonouring, all these things, when there came another treaty that they will go to the forest for twelve years, and then one year in unknown quarter, then they may come and take the share of their kingdom. A decision was made and the Pāṇḍavas they're going to the forest, those five, and also Draupadī following. Kuntī also of course kept in charge Vidura, as mother, and the six are going to the forest. At that time Sahadeva, he was going, some only with - Bhīma, Duryodhana, er, Yudhiṣṭhira Mahārāja going with his glance upward, and Bhīma with his hands, fluttering. "Only after twelve years I shall satisfy the itching of my hands." Then Arjuna he's shedding tears profusely. And they have told what was the meaning. Arjuna when he will come back, "I shall use weapons in such a profuse way in a current to take the revenge." Then Nakula, or someone, he's smearing the ashes, that for son maybe. And Sahadeva, what I mean here, he went with his hands, with his palms, by covering his face with his palms. And what was the meaning, that he can't look, he was the astrologer, Sahadeva, a very good astrologer, and it was said that he cannot look at the future figure of the empire, he can't, he's closing his eyes. The future, he's seeing the very dangerous future will come in the Kuru *vaṁśa*. By the astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look in the environment. He's covering his face.

Same thing, something like that has come on me. I can't cast glance into the future of ISKCON. I'm afraid to look at their future. I feel from what step they're taking is deeply deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me, what he'll think of me? My connection is going besides them in circle from his activity.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The Pāṇḍavas are five, and the Duryodhana party hundred, so banished, Pāṇḍavas were banished.

End of 82.03.05.A

Start of 82.03.05.B

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. I was told from friends, several selected leading persons will come to meet here, is it not?

Akṣayānanda Mahārāja: We were also told that.

Dhīra Kṛṣṇa Mahārāja: This may be a later development.

Śrīla Śrīdhara Mahārāja: That is uncertain?

Akṣayānanda Mahārāja: In the light of this new news this may not happen.

Śrīla Śrīdhara Mahārāja: That is not possible. Who is the most enthusiastic member in this sort of last resolution, or conclusion? The leading man?

Akṣayānanda Mahārāja: Tamal Kṛṣṇa Goswāmī.

Śrīla Śrīdhara Mahārāja: Tamal Kṛṣṇa?

Akṣayānanda Mahārāja: Yes. Ha, ha. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told, _____ [?] desperate. I want to send him to China. He's the greatest type of desperate man. _____ [?]
Who's inconsiderably bold, *dampita* [?] Inconsiderate and bold, desperate.

Śrīla Govinda Mahārāja: _____ any question _____ [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Any question _____ [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Śrīla Govinda Mahārāja: Any religious question?

Dhīra Kṛṣṇa Mahārāja: This is the epilogue.

Śrīla Śrīdhara Mahārāja: So we may invite questions from the newcomers. Any enquiry have they got?

Śrīla Govinda Mahārāja: Do you have any questions?

Devotee: I used to visit Mahārāja a few years ago with Subhaga, and take *prasādam* here.

Akṣayānanda Mahārāja: Druvanātha used to come and see you with Subhaga Prabhu.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Druvanātha came...

Śrīla Govinda Mahārāja: _____ [?]

Akṣayānanda Mahārāja: He's been here before. He used to get your *darśana* before, together with Subhaga Prabhu.

Śrīla Śrīdhara Mahārāja: All right.

Devotee: Mahārāja. In the case of reverses, how does one know, in the absence of his Guru Mahārāja, if this is Kṛṣṇa's plan, or if he's made some mistake?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking, in the absence of ones Guru Mahārāja, how does he know if it's not Kṛṣṇa's plan, or it's a mistake?

Devotee: If there's some reverse, some reversal.

Śrīla Śrīdhara Mahārāja: Mistakes, there may be many, the world is full of mistakes, but Kṛṣṇa's plan is at the back of everything, because artificial arrangement cannot remain. The free will is to be, many free will to be adjusted, to be harmonised. So free will has got its chance to keep its freedom, and then only harmony will be peaceful and happy. So generally it does not interfere with the free will of the *jīva* so this happens. The whole thing is like that. Otherwise His Absolute Will might have been in such a way that no disturbance, no prison, no *māyā* could be present to keep up the peace.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I am independent and I don't interfere with their independence. Independently they should come to realise what is what, and accept the good, and that is desirable."

The one and many, the relationship not of coercive necessity, not of coercive character, not of necessity. Free adjustment. The Absolute freedom and so many relatively free parts there must be harmonised in some proper understanding, that is adjustment. Otherwise *māyā* could not exist, the *jīva* could not exist. They're all one, and that will be something like *nirviśeṣa-brahman*. The play, the *līlā*, presupposes one and many, and the relation sometimes opposition, sometimes acceptance, in this way. From the ultimate standpoint it will be seen like that. So the background has been given to us, whatever position you find, don't be discouraged, don't be unsatisfied. That is also within the boundary of the Lord, Kṛṣṇa. So don't be afraid, wherever you be, have your position. Last extremity, does not matter. But try to have faith in Him, that is good. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, how a householder can serve his Guru best, to achieve the best, good result?

Śrīla Śrīdhara Mahārāja: Not question of householder, that is posing, or a *sannyāsī*. The householder may be a better servant than a *sannyāsī*. Only how much he's prepared to sacrifice for the Lord. We have seen, when we were in the first Gandhi movement that so many *gṛhastha* like C.R. Das. He risked everything but so many volunteers ran away when chased by the police. But as *gṛhastha* he did not shirk back an inch. His sister, his wife, his only son, all arrested, he's unaffected. He's *gṛhastha*, the whole money is going away, does not care for it, he was *gṛhastha*. But many volunteers that left everything, all connection, to give them for the service of the country, they could not stand the frowning of the police at that time, we saw.

So in Rāmānuja *sampradāya* there is a story that there was one *gṛhastha* devotee, Dhanudas [?] and there were so many *sannyāsī* disciples of Rāmānuja. Rāmānuja had special affection towards Dhanudas. The *sannyāsīns* could not tolerate that. So one day Rāmānuja made some arrangement to show that why he had got such special attraction for Dhanudas though he's a *gṛhastha*. He, when the *sannyāsīns* went to take their bath, by his instruction, some of his disciples they interchanged the position of their dress.

So after taking bath from _____ [?] the *sannyāsīns* coming, "Where is my dress? Who has put his here? I don't find, I put my dress here. You have taken it there. In this way you have taken."

In this way such a quarrel came into existence that Rāmānuja had to come out. "What is the matter? You are all *sannyāsīns*. Only displacement of your dress from here to there has created you so much pain. But you are all *sannyāsīns*."

Anyhow, that was stopped. Then he managed, he called for Dhanudas. He came. And sent one of his most confidential disciples, "Go and take away the ornaments from the body of Dhanudas' wife."

He went, and she was lying on the bed. Dhanudas was called away to Rāmānuja, he was sitting there. And he was very stealthily taking away one by one what ornaments she had. And then when she turn her side, he came away, he fled away. And that was presented to Rāmānuja, such things have happened. Then Dhanudas was let off. He went to his house.

And his wife told, "Is there any dearth of money in the Maṭha?"

"Why do you say so?"

"That Prabhu, he came, and as you had not come, the door was not shut from inside, he entered and he took off one by one the ornaments whatever on my body. So perhaps there must be some want of money there."

"But then, what did you do?"

"Then I turned my body from right side to left side, and he fled, perhaps he thought that..

"Why did you do so? Why did you not allow him to take the ornaments from the other side?"

"Yes, only for that, when one side taken off, to give him the chance to take from the other side, I also turned the body."

"Then it is all right."

Then Rāmānuja presented, "That such is the case with Dhanudas and his wife. And they're *gṛhastha*, and because I have much affection for them, you *sannyāsīns* you are very jealous of that."

So something, offering, that is a possession only, but the heart within, and as much as one can offer it to the Supreme he's great. In Mahāprabhu's time so many *gṛhastha*. All the, many of the *parṣada bhakta* they're all *gṛhastha*, but they were not less important devotees. The question of heart, inner posing, not outer stand.

There was another *gṛhastha* devotee of Rāmānuja, I forget the name. In a village perhaps, a very poor man. Rāmānuja, in a preaching tour, went to his house and became guest, and the husband has gone on begging, they lived on begging. And only the young wife was at home. And three, four, disciples, Rāmānuja became guest in his house. And what to do? How long after the husband will come can't be said. So how to manage with _____ [?] Vaiṣṇava, Guru _____ [?] has come.

Then she thought that one rich merchant, man, he had some attraction for this lady. That lady thought that, "I don't see any other way to serve my Gurudeva with his disciples. Only one ray of hope that if I go to that gentleman he may give enough, to serve them." She straight went to him and asked that, "I want some, in the absence of my husband, my Gurudeva with disciples has become my guest. I want to serve them well. So if you kindly give some articles, necessary things."

Very gladly he gave all these things, and thinking that his will will be satisfied. So she also was conscious of the fact and took everything, managed. When she cooked and served, and Rāmānuja with his disciples taken *prasādam* and sleeping, taking rest, her husband came in. And first finding that there's honourable guests in his house.

And there was another, rich disciple of Rāmānuja, but Rāmānuja avoided them and came to the poorest man, poor disciple.

Then, after seeing he was very joyful, and then next thinking, "What about their, what they have taken?"

"Yes. I have managed anyhow. I begged from some gentleman all these things, and they have finished, taking rest. And I am waiting for you. You take what is there, the *prasādam* of the Vaiṣṇava, Guru, and after that I shall take."

Then, Rāmānuja was staying, Rāmānuja could guess that such a poor man, how she could manage to serve us in such a way. He asked the lady, "Take some *prasādam*, and the gentleman who has supplied all these things for the service of Nārāyaṇa, please give some *prasādam* to him."

Perhaps some other more secret arrangement. Like Bilvamaṅgala, when the lady went to visit the gentleman he took some *prasādam* of Rāmānuja himself, *ucchiṣṭha*, and offered to him. And he took it and his bad motive vanished, and he honoured the lady, and she came back. So this is also an instance that at the cost of her chastity she wanted to perform Vaiṣṇava *sevā*, Guru *sevā*. The body was hated, neglected so much so. The Vaiṣṇava *sevā* is of such high order it is almost inconceivable to us, almost inconceivable, but still, the example is there.

Once I, in Ellor, that Kovur Maṭha, Rāmānanda _____ [?] in the District of Ellor, I approached that for collection there, and one man told, there was a big *zamīndār*, and he had a case in the Court of Justice, some Balaram or someone, Rāmānanda *sampradāya*.

"If you get a word from the judge to the man, then he can help you substantially."

I myself and Mādhava Mahārāja, he was Hayagrīva Brahmacārī at that time, both of us approached the judge, Balaram or Baladev, something. And told that we want money for Rāmānanda Gauḍīya Maṭha there on the banks of the Godāvarī. We're out to collect funds and we think, we are told that one *zamīndār* he may contribute something substantial. And if you kindly give your word in any way then it may be successful.

"You *swāmījī*, do you request me to do this? There is a case in my court and he will expect something from me in return. Then you *swāmījī*, will you advise me to do that?"

I told yes, because in your *sampradāya* such examples of Vaiṣṇava *sevā*, or Guru *sevā*. We hold that this post is given by the Lord to you, and if you utilise this position for the service of the Lord then there will be no bad pressure, consequence. And in your *sampradāya* we find that the Ranganath temples are built by the *dacoits*. And one lady, risking her chastity, she served the Vaiṣṇava and Guru. So ordinary moral rules have nothing to do with the service of God. It is, *svajanam ārya-pathaṁ ca hitvā*, *bhejur mukunda-padavīṁ*.

[*āsā maho caraṇa-renu-juṣām aham syām*
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Crossing the law of the country, and even society, the absolute call of the Lord for the service should be attended to.

"Then yes, I shall do."

Then through the Pleader _____ [?] Pleader, that gentleman he put a word to the Pleader, and of course what we wanted that *zamīndār* _____ [?] he did, gave that.

So this way, neither *gṛhastha* or *sannyāsī*, who can give more from the inside, he can get more, he's great. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That Durvāsā's case is like that. Durvāsā was guest to Ambarīṣa Mahārāja. And then he came to take his bath in Yamunā, Dvādaśī day. And Durvāsā found the time of *pāraṇa* is expiring so took something there in the banks of Yamunā. And he thought, "What Ambarīṣa is doing? He has accepted me as guest. Without feeding the guest one should feed himself. But at the same time the time of *pāraṇa* is also going away. Then what he's doing? He's regarding for Ekādaśī or regarding for guest like me?" Then he came.

And Ambarīṣa Mahārāja also consulted his assembly authorities, *paṇḍits*, scholars. "What to do? He's my guest, I must feed him and then serve him, and then I shall take anything. But at the same time the *pāraṇa* time is being over. If I don't take anything then the *vrata* will be disturbed, offence against the Ekādaśī *vrata*. What to do?"

They thinking advised, "Take one drop of water from the *kuśa* grass and put into the mouth. Then it will be taking something and not taking, both." He did so, and waited.

And Durvāsā he meditated and saw, "Oh, he has kept *pāraṇa*, and neglecting me." He came furiously. "You Ambarīṣa you disrespected me."

"Then what to do? I asked the *śāstric paṇḍits* and according to their advice, I put a drop of water into my mouth. You see the things. But I did not eat practically, did not eat."

"No, no. This is sufficient disregard to me." In this way he tore one of his *yata*, the tuft of hair and threw against him, in the line of fire it is approaching to burn.

He is there, undisturbed. "If I have committed anything wrong, let my body be burned by the fire."

But Nārāyaṇa, because he was an exclusive devotee, so He gave orders to Sudarśana to protect him always. At once Sudarśana came between and the fight began between Sudarśana and that fire that came out from the *jata* of Durvāsā. And that fire waning perhaps, created, and that was defeated by Sudarśana and pushing towards Durvāsā.

And Durvāsā thought, "What is this? As a reaction it is coming to burn me instead of burning him." He began to fly away, to run from. Wherever he's going the flame is following him. Then went to Brahmā, there also approaching. Then went to Śiva.

"No, no, we cannot give you protection against Nārāyaṇa. He's direct servant of Nārāyaṇa. We are all helpless there.

"Then what to do?"

"Go at once to Nārāyaṇa, no other alternative."

Then what to do? He went to Kṣīrodakaśāyī Nārāyaṇa. Then Sudarśana kept a little mild position. "This is the fact. You save me. You save me."

"Yes, I shall save you, but first matter is such. I already ordered Sudarśana to protect Ambarīṣa. He's My continuous devotee, permanent devotee. So it has happened."

"Yes, unhappily. But what is your decision?"

Nārāyaṇa told, "You have to go to that Ambarīṣa. I can't do anything. I can't help you in any way. You are to go to Ambarīṣa."

"What do You say? You are Master of the situation. He's Your servant, and You like to send me to him, that means You won't help me."

"Yes."

"But what can I do?"

"That is the rule, fall."

"But he's a *gṛhastha*, I'm a *sannyāsī*. And I'm a *brāhmaṇa*, he's a *kṣatriya*. And it is Your creation, and now, why do You break the law? And law is made by You in the *śāstra* that *brāhmaṇa*, *sannyāsī*, he should get the better position."

"Yes, that is so, but that is formal, but come to the absolute consideration."

"The *brāhmaṇadi*, You are *brāhmaṇadi*, You are supporter of the *brāhmaṇas* and I am a *brāhmaṇa*."

"Yes, I'm a supporter of the *brāhmaṇas*, because they have got their greater recognition for Me than others. But what did you do in the present case? Ekādaśī is the vow connected with Me, and Ambarīṣa gave respect to Me by observing My *vrata*. You yourself did *pāraṇa* to keep up your own *vrata*, vow. And he also, for My sake, he had to do that, and you could not tolerate that he honoured Me. Not for personal satisfaction, but he took a drop of water in honour of the vow that is connected with Myself, and you could not tolerate that he should serve Me. And you say you are a *brāhmaṇa* so I must oblige you, what is this? Then another, you say you're a *sannyāsī*, he's a *gṛhastha*, but when you threw that fire to burn him, he did not fly away. He was standing there like a criminal. "If I have committed anything wrong let the punishment go on with me." But what about you? Being *sannyāsī* you are running through the whole of the universe to save your life. But he did not care to save his life Durvāsā. Who is greater, you consider."

Then Durvāsā was a little weakened. "Then if I go to him and he does not forgive me?"

"No, no. Go and see. He's not of that kind of Vaiṣṇava. They're not *brāhmaṇa*, they're Vaiṣṇava, go and see."

Then Durvāsā was compelled to come back to Ambarīṣa. And that Ambarīṣa standing in the same posture, thinking that, "What I did, what offence I did that on my account the *brāhmaṇa* is being disturbed in such a way? I am a sinner, a criminal. On my account the *brāhmaṇa* is being, have to suffer so much." In this attitude he's standing. "And how can I take food. He was my guest. Without feeding him, I can't take any food." He's waiting there.

And Durvāsā when came and found that, "Like a criminal attitude Ambarīṣa was standing waiting for me. First he will honour the guest and then he can, this way." Then Durvāsā came to him, and then still the Sudarśana won't care, He's going to burn Durvāsā. Then Durvāsā had to appeal to Ambarīṣa. "I went to Nārāyaṇa, He told that to come to you. You ask the Sudarśana that He may not burn me."

Then Ambarīṣa with folded palms began chanting praise of Sudarśana. "If I have a drop of devotion for Nārāyaṇa, if anything good things I have done in the world, so I pray Sudarśana You stop, don't harm my guest Durvāsā."

And then that Sudarśana then He was satisfied and Durvāsā was relieved.

So *gṛhastha* and *sannyāsī*, *brāhmaṇa* and *kṣatriya*, the formal and absolute consideration. Devotion, our attract to the central truth, that has got paramount position. And all else are of relative value, everything. Attraction, adherence, faithfulness to the central truth that is all in with,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[*ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That clarion call, we must keep it in the ear and heart always. Anything coming in clash with that absolute call must be rejected summarily. And one who has got that attitude in him, he's noble, he's great, he's perfect. That is the truth, that is to be enquired and to be known. Adherence. So Uddhava told the *gopīs*, *svajanam ārya-pathaṁ ca*, [*Śrīmad-Bhāgavatam*, 10.47.61] cross the law of the *śāstra* and their own relative consideration, everything. They have risked everything for the service, for the satisfaction of Kṛṣṇa. So Uddhava aspires, "That I like to have a birth in this Vṛndāvana as a creeper, or a grass, so that the feet dust of these divine damsels may touch on my head." That is the prayer of Uddhava who's the greatest of the devotees of Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So not much of the form, but the material things that can save us. Reality within the form, that is to be search for, and we must try to get that, whatever little, irrespective of all considerations of the outer cover. The spirit of the truth is this. The loving centre, absolute good, beauty, charm, that has been given. The faith, absolute faith in Him, and also our preparedness for the service of Him, to obey Him at all cost. That should be the object of our life, all. All animation must be of that wealth. And Mahāprabhu asked us to preach this, give this secret. The secret success of everyone is this, and go and talk to anybody you meet the secret success of their life. The success of your life lies here, Kṛṣṇa consciousness. This is Kṛṣṇa consciousness, the Kṛṣṇa conception of the ultimate cause. That should be the only object of our search, at every cost, and every time, every place, irrespective of anything else.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as

well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti, nāhaṁ tebhyo manāg api

["The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."]
[*Śrīmad-Bhāgavatam*, 9.4.68]

In Durvāsā, Ambarīṣa case this *śloka* occurs.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"As if I'm not free, *bhakta-parārdhīno*, I'm dependent on My devotees. Durvāsā, this is My attitude. I plainly speak to you that I'm not independent, I'm dependent to My devotees."

Why? That explanation is also given. *Dārāgāra-putra*, leaving their house, their sons, their wives, wealth, everything, they have risked them for My service. *Kathaṁ tāṁs tyaktum utsahe*, how can I be expected to desert them, Durvāsā? You consider it. One who has risked his everything, and for Me only, and how can I leave them, in any condition, in any plea? It is impossible. So though I am Absolute, Absolutely free, still I am as if I am dependent to them. My consideration is such. I can't throw them out easily. But this is my position you know. And they're also not traitor. I send it to them and you will be properly treated there. I have got every understanding."

[*ye dārāgāra-putrāpta-, prāṇān vittam imaṁ param*
hitvā māṁ śaraṇaṁ yātāḥ, kathaṁ tāṁs tyaktum utsahe]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

This is not imagination, this is realisation of the reality. Such world existing, such plane existing. Such transaction between the Lord and His servitors existing. It is concrete thing, concrete reality. And what I think to be concrete reality, that is all apparent, that can vanish any moment, and that's sure to vanish. But if we can take our shelter in such plane where such *līlā*, pastimes, between the devotees and the Lord, we can acquire merit to have our life to live in that plane we cannot but be happy. And eternal life we may have there. With that aspiration we have come out. No charm for other dazzling apparent proposals that may come to entice us from all directions, from every direction. Eliminate, eliminate, *tanmo*, *tanmo*, *neti*, *neti*, *neti*. I want this. My selection for this Kṛṣṇa consciousness in Vṛndāvana. All else, that proposal that came to me from different quarters, that must be eliminated, dismissed. I'm here, missing that. The Vṛndāvana *līlā* is only acceptable to us. We consider ourselves to be fortunate enough if we get, like our choice for Vṛndāvana Vrajendra-nandan, where the God Himself ...

End of 82.03.05.B

Start of 82.03.05.C

Śrīla Śrīdhara Mahārāja: Carrying the shoe on His head of His father. And He's trying to touch the feet of His highest beloved. That God, homely God. God whom we can have in our home life. In home life, simple, plain, loving, best companion, Who can supply all the inner hankering fully to us. We hanker for that intimate, friendly relation with God. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi. We're out for that, and by His grace let our thirst be quenched, satisfied. With His blessing, with the blessing of the Vaiṣṇava, Guru, and all good will from all. Gaura Haribol. Gaura Haribol. Gaura Haribol.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we can know Him, we know everything. If we can have Him, we have everything. Such things, and so intimately, what more, what more we may expect. But not without any price. We shall be ready to pay for that. That is such attainment, such highest attainment of life if we think, we should be ready to pay anything as price for that. No sacrifice will be thought greater for that. We shall be prepared with this attitude to approach Him. But He's not cruel and harsh. He does not demand from us what is impossible, only what is real. He wants our heart, our cooperation, our free service. Our freedom He wants, our freedom. And if rather we can give, if we offer our freedom to Him, the freedom is more enhanced, in a more style colour the freedom comes out. Real freedom is in offering it to Him. That is real freedom. He's a hero who can, he's

prepared to give his life everywhere, in every case of duty. Discharging his duty he can give anything, and his life, very easily, he's a hero. He'll give his life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Through the banks of the Ganges Nityānanda Prabhu walked, wandered. _____ [?]

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"He's My life of life. Who will take the Name of Gaurāṅga, and he'll surrender him to the ideal of Gaurāṅga, take His Name, surrender to Him, and I shall serve you. I promise I'll be at your disposal. You only connect with Gaurāṅga, My Lord. My loving Lord Gaurāṅga you come to connect with Him and I'll be at your disposal, to supply any service to you."

In this way Nityānanda Prabhu wandered on both sides of the Ganges here one day.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

And Mahāprabhu when after five years of His *sannyāsa* He came to this place, He was so magnanimous that all sorts of offences committed against Him in His previous life, He released them so easily, *aparādha-bhañjan*.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Chaitanya-Bhāgavat*, *Antya*, 3.541]

All satisfied, fully satisfied, all, who came they are fully satisfied. *Yā 're prabhu nā karilā dhanya*, their all prayers were granted very lavishly.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Did Swāmī Mahārāja approach America with committee rulers or some other capital? What was his capital?

Akṣayānanda Mahārāja: One day Dr. O.B.L. Kapoor he said to Swāmī Mahārāja, when he was a chemist, he said, "You make me that mixture so I'll get, I'll take that formula and get Kṛṣṇa *prema*."

And our Prabhupāda replied, "Yes, I know the formula but I cannot mix it yet."

He said, "What is that formula?"

He said,

tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. What's the time now?

Akṣayānanda Mahārāja: Ten past nine.

Śrīla Śrīdhara Mahārāja: So any question?

Mādhava Mahārāja: Mahārāja, what is the difference between pure devotional service and the desire for the five kinds of liberation?

Śrīla Śrīdhara Mahārāja: Five kinds of?

Akṣayānanda Mahārāja: Five kinds of liberation, *sāyujya*, *sārūpya*, *sāmīpya*, *sārṣṭi*, *sālokya*, and *śuddha bhakti*?

Śrīla Śrīdhara Mahārāja: *Śuddha bhakti* does not want anything, even not liberation, *dharma*, *artha*, *kāma*, *mokṣa*.

paśu pakhī ho 'ye thāki svarge vā niroye [*taba bhakti rahu bhaktivinoda-hṛdoye*]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, page 136, ISKCON Press, 1980]

Bhaktivinoda Ṭhākura says in his song that, "I want Your need to be satisfied. If You like, You need to keep in the, amongst the birds, or the beasts, or in heaven, or even as hell, it does not matter. But I may live in Your connection, that is my only prayer. *Paśu pakhī*, animal or bird. *Ho 'ye thāki svarge*, either in heaven, or misery, in hell, does not matter. Only my concentrated prayer is in one part, Your connection. *Taba bhakti rahu bhaktivinoda- hṛdoye.*

nija-karma-guṇa-doṣe je je janma pāi, janme janme jeno tava nāma-guṇa gai

["Whatever birth I may obtain due to the faults of my worldly activities, I pray that I may sing the glories of Your Holy Name birth after birth."] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.3, from *The Songs of Bhaktivinoda Ṭhākura*, page 135, ISKCON Press, 1980]

"Apparently my own *karma* I don't get relief from the consequence of my *karma*. According to my *karma* I may be posted anywhere and elsewhere, but only my prayer is concentrated to only one point, that Your connection, Divine connection. Connection, a thread of love, *prema*, of service. That is only, the whole prayer concentrated to only the fine thread, Your connection. If You like me to go to hell, yes, I'm ready. No other plan, nothing of anything. Wherever You like to post."

The *gopīs* also told, when they're offered, requested by Nārada to give their feet dust for the medicine for Kṛṣṇa's headache. "You ladies, you don't care for your future life. You are courageous to give feet dust to the heavenly Lord?"

"Oh Nārada, we don't care for our future. We may be chaste. We may be put to eternal painfulness. We care little for that. But what He is, at least for the time being, His little satisfaction, relief, what we are told leaving His headache in pain. A point, a drop of pain, the least possible pain, to remove that, when we come across the news, to do away with that, to efface that our whole existence can be put into the eternal fire."

The risk is so much, and so they're so great. Inconceivably great is they're position who has got so much risk at their heart. Gaura Haribol. Gaura Haribol.

"Oh, nothing. Only His satisfaction. Only His satisfaction."

No consideration of ones own position."

Self forgetfulness, as we're told the Christians say, "The Christ died, was of self forgetfulness, in his attempt to produce satisfaction in the object of our love."

The very higher nature of love is such. Love means such things, sacrifice, surrendering. Sacrifice one into fire. Die to live. The degree of death should be such, not only mouth deep, lip deep. But heart deep, and to the extreme. Die to live. As much as we take risk to die for the truth, so much we're saved, the opposite. To have the truth, truth also comes to that extent within us. He's not bankrupt. So this is the key to the highest success of ones life. And that key was taken by Mahāprabhu and Nityānanda Prabhu to distribute to all of us.

"Take the key, enter the door, and go up to your highest, honourable position."

By dying you will come with the most high, noble flying colours. Die to live. Surrender to have. Surrender to the Infinite, you will have the Infinite in return. What more you want?

Christ told, in the construction of a particular church, "Many gave something, many contributed something." And He was asked, "Who has given the most?"

Then He pointed out, "This beggar."

"Why?"

"So many men they're, hundreds, *lākhs*, thousands, what he earned by begging during whole day, the wholesale in his possession he offered. And they offered partly. One *lākh*, one thousand, one *crore* one *lākh*, but he gave wholesale, whatever was in his possession."

So giving wholesale, whatever tiny it may be, we can get the whole. So what sort of fool he will be if he does not take such chance of giving the most valuable thing to Him we can get in return the whole Absolute? This is the way. Gaura Haribol. Gaura Haribol. And this is not imagination but this is the law of love. There is a plane of love and it is the general law in that plane, such a holy and divine place or plane for us to live. It was opened to all of us, if we like. *Śraddhā*, *laulyamātram*, only your sincere greed, feeling of necessity, and that must be sincere. All else will be arranged, by the company. Only your will and that must be sincere. A concrete business, a company. Gaura, Nityānanda has opened a company, and Swāmī Mahārāja took it to America, a company. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Are there offences to be considered when chanting the name of Gaurāṅga or Śrī Pañca Tattva?

Śrīla Śrīdhara Mahārāja: *Ki bolchen*, what?

Akṣayānanda Mahārāja: When we chant the name of Gaurāṅga or the Pañca Tattva mantra are there some offences there to be considered?

Śrīla Śrīdhara Mahārāja: Less offences. Sincerity will be necessary, always not considered. Only sincere will, that is here, and not past activities considered. *Aparādha vicār nai*, no new *aparādha* They will accept. Your sincere acceptance, all the *aparādhas*, past activities won't be considered. In no time that will be met by the company anyhow. They will take the risk. The mercy, there is great store of mercy with them. The justice, if you surrender to them, they have brought with them the infinite store of mercy, they will provide that to you. But your sincere admission is necessary from your part. With the fund of mercy in their fund they will meet always.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

...festival time, many will come and I shall have to meet them and to talk with them to certain extent. So here I stop.

...

...a very good astrologer. Many places it says that he cannot look at the future figure of the Kurus, Duryodhana. So he can't, he's closing his eyes, that he's seeing the very dangerous future

will come in the Kuru *vaṁśa*. By his astrological knowledge he's fully conscious of that, and he can't see, cast his eyes, look on the environment, he's only covering his face.

Something like that has come in me. I can't cast glance into the future of the ISKCON. I'm afraid to look at their future. I feel what they did, step they're taking is very, very deplorable. Gaura Haribol. And I am connected with that. What Swāmī Mahārāja will think of me? My connection is going to excite them in such unholy activity.

Śrīla Govinda Mahārāja: No, purify. _____ [?] purify ISKCON.

Śrīla Śrīdhara Mahārāja: The ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. The Pāṇḍavas are five and Duryodhana party a hundred. Pāṇḍavas were banished from the kingdom, along with possessions. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja's sacrifice and sincerity is of so high type that it will, this light will show like x-ray. Like a searching light, will show the defects in them. His life is so sincere and so faithful for the cause. That will cast darkness to them, on their face, throw darkness. A man from such high position, he can live so easily for the truth, and still such a man is living.

Einstein once remarked, "A man who does not say a single lie, and who does not harm even a single mosquito or fly," about Gandhi, "That such a man once tread on this Earth, walked on this Earth, future generation won't believe it." That was the statement of Einstein about Gandhi. "And simple life, he never speaks a lie, and never harms a fly, or anything. Such a man used to live on the, rest on this Earth. Future generations won't believe it."

So _____ Mahārāja is so sincere that such a tempt-able position he was holding in ISKCON and he's leaving it only for his sincere hankering for the truth. Such prestige, such resources, position, and obligation to the disciples. So all that he's single handed his ideal will defeat them.

And Dhīra Kṛṣṇa Mahārāja firm, and his sharp intellect to find the real *siddhānta* in the *śāstra*. These are really the wealth of the devotee.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Rāma. Hare Rāma.

Not a single man with a committee of so many was sent through the life so much by Swāmī Mahārāja. His future good name, presenting his future good name. They are so much against the principle.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Let the Divine Will guide us properly in our way. What could I say more?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Govinda Mahārāja _____ [?]

Jayatīrtha Mahārāja: Actually I also thought that since my *daṇḍa* which they gave me originally when they gave me the *sannyāsa* in Los Angeles, somehow I happened to come to India with that *daṇḍa*. And the *daṇḍa* which you gave me I left in Africa during my preaching tour there. So I thought actually that since they think that it's so easy thing to renounce *sannyāsa* Guru, so

acceptable thing to renounce *sannyāsa* Guru, that my personal feeling is that I want to have it openly displayed that I'm also your *sannyāsī* disciple and not theirs. I want to return that *daṇḍa* to the chairman of the committee Rūpānuga Prabhu who's familiar with such things.

Devotees: (Group laughter)

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Guru and *śiṣya* relationship un-detachable.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol.

Śrīla Govinda Mahārāja: Kṛṣṇa cannot detach. Only Vaiṣṇava *aparādha* can detach. Kṛṣṇa cannot detach Guru *śiṣya* relationship. Only Vaiṣṇava *aparādha* can detach.

yadi vaiṣṇava-aparādha uṭhe hātī mātā / upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.156]

Śrīla Śrīdhara Mahārāja: Like a mad elephant, he can uproot the whole creeper.
Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Jayatīrtha Mahārāja: I don't take any breakfast, lunch perhaps.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Once more Jayatīrtha Mahārāja has become a *sannyāsī*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Leaving everything. Kṛṣṇa wanted even the *gopīs* to take stand naked before Him. Gaura Haribol. Nothing, *nopadhi*, stand naked. *Sannyāsa* means to become naked almost before Him. Naked stand before His sweet will, giving up all sorts of prejudice, undesirable things.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: There is no practical feeling of the definitive, but only administration. Administration in the mundane administration tendency, unconscious of the holy faith, *śraddhā*, on the divine. Meddling with divine faith in such a rude manner, it is not possible. It may not come from the hands of the devotee. A devastation, this attack.

[about two and and a half minutes of Bengali conversation]

Śrīla Govinda Mahārāja: This Chandrodaya Mandira opened by Mahārāja, and there is a *vigraha* of Swāmī Mahārāja. We can try to go there for *darśana*. If they not allow me we go to Yoga-pīṭha. No problem. But there is two big Ācāryas connected.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja specially invited me there for the installation of the Deity, and I went. Acyutānanda, then Bhāvānanda Mahārāja came as a driver in the car, and Acyutānanda was in his company. And I was taken there to install the Śrī Mūrtis.

Śrīla Govinda Mahārāja: I asked Swāmī Mahārāja, "What is the arrangement of the opening ceremony, what's the arrangement?"

Swāmī Mahārāja told me, "Mahārāja has come here, that is opened."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "He has come to open and his internal sentiment that is sufficient."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "That he has come to open the Maṭha. I have just done." That was his view. Gaura Haribol. Gaura Haribol.

[about one minute of Bengali conversation]

To take rest for some time and consider and discuss with all what's the next step to take.

Jayatīrtha Mahārāja: _____ [?] that which is poison in the beginning is nectar in the end.

...

Dhīra Kṛṣṇa Mahārāja: ...that I've given you *dīkṣā* but your connection is with the institution. You can stay if you like and *dīkṣā* from another Ācārya. But if you feel that there was something more spiritual in this connection with me, then you should come with me.

Śrīla Śrīdhara Mahārāja: So some coming, some staying, not all coming?

Dhīra Kṛṣṇa Mahārāja: Well so far I think most are coming. I have not heard of any who's not coming. Bhāratī Mahārāja has come, and Kana Giri has come also. Our Kanan Giri Mahārāja, the Godbrothers were speaking to him strongly to renounce his *sannyāsa* from Your Divine Grace. But he has decided to come anyway.

Śrīla Śrīdhara Mahārāja: And Caru Swāmī he's here?

Dhīra Kṛṣṇa Mahārāja: He was in Māyāpur and he was very disturbed how they are speaking there about Your Divine Grace. So he asked Bhāvānanda Mahārāja, "What is this? How can this go on, this Vaiṣṇava *aparādha*, this Guru *aparādha*.

Śrīla Śrīdhara Mahārāja: He says, Caru Swāmī, to Bhāvānanda?

Dhīra Kṛṣṇa Mahārāja: To Bhāvānanda, yes.

Śrīla Śrīdhara Mahārāja: Anyhow, Caru Swāmī is there.

Dhīra Kṛṣṇa Mahārāja: Or, he was, he may have left also.

Śrīla Śrīdhara Mahārāja: But has he left for Calcutta?

Dhīra Kṛṣṇa Mahārāja: I don't know.

I have one letter that my Guru Mahārāja wrote to Kīrtanānanda Swāmī which is very interesting. The question was, "Why is Arjuna, his name, not in the list of disciplic succession? In the line of disciplic succession it's Kṛṣṇa, Brahmā, Nārada, Vyāsa, Madhva. So the answer of our Guru Mahārāja, he said, "Just like I have many disciples," he said, "these many disciples, they may also make disciples, and in the list of one group of disciples you may not find the name of another." He said, "But that does not mean that he was not in the disciplic succession." And then he said, "You do not even have to be directly the disciple of a person to be in the line." And then he said, "The list I have given in *Bhagavad-gītā As It Is* is a brief list. It is not possible to list all the names." And then he said, "Things equal to the same thing are equal to one another. This is an axiomatic truth." And he said, "Another point, that a tree may have many branches," he said, "but if you take a leaf from one branch, and you take a leaf from another branch, and you press them both, the taste, that is the conclusion." And he said, "So the conclusion that we present, and the conclusion of Arjuna, it is the same."

Śrīla Śrīdhara Mahārāja: *Ki bolchen*?

Devotee: (Explains in Bengali)

End of 82.03.05.C

Start of 82.03.05.D

Dhīra Kṛṣṇa Mahārāja:

paraṁ brahma paraṁ dhāma, pavitraṁ [paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam, ādi-devam ajaṁ vibhum]

["Arjuna said: O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour."] [*Bhagavad-gītā*, 10.12]

He accepts Kṛṣṇa, we also accept Kṛṣṇa, so the conclusion is the same, so things equal to the same thing are equal to one another. And then he gives the example of branches of a tree, taking a leaf from one, pressing them and the taste is the same.

So I think many times that Śrīdhara Mahārāja is being told things that our Guru Mahārāja said, that he never said. You understand this? Many times devotees are telling him that our Guru Mahārāja said this or said that, but he never said that. They're misrepresenting.

Devotee: These are all concocted.

Dhīra Kṛṣṇa Mahārāja: Many times, many times.

Devotee: Yes, many times. _____ [?]
About twenty devotees are coming Mahārāja to have your *darśana*.

Śrīla Śrīdhara Mahārāja: Who are the very enthusiastic in the expulsion? They are Tamal Kṛṣṇa, then Bhagavān dāsa, Rāmeśvara.

Dhīra Kṛṣṇa Mahārāja: And Brahmānanda.

Śrīla Śrīdhara Mahārāja: Brahmānanda, Kīrtanānanda.

Dhīra Kṛṣṇa Mahārāja: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda also?

Dhīra Kṛṣṇa Mahārāja: Jayapataka.

Śrīla Śrīdhara Mahārāja: Jayapataka also? All.

Dhīra Kṛṣṇa Mahārāja: Bhāratī Mahārāja, Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. And who are less excited, less enthusiastic, who are they?

Dhīra Kṛṣṇa Mahārāja: Atreya Ṛṣi.

Śrīla Śrīdhara Mahārāja: Atreya Ṛṣi.

Dhīra Kṛṣṇa Mahārāja: Haṁsadūta.

Śrīla Śrīdhara Mahārāja: Haṁsadūta is another type. Atreya Ṛṣi, Haṁsadūta. And Satsvarūpa he is also extremist?

Dhīra Kṛṣṇa Mahārāja: I don't even know anything about him. Have you heard anything said about him?

Bhāratī Mahārāja: No. He was very quite.

Dhīra Kṛṣṇa Mahārāja: Neutral, not speaking.

Śrīla Śrīdhara Mahārāja: Rūpānuga?

Bhāratī Mahārāja: Satsvarūpa.

Śrīla Śrīdhara Mahārāja: Satsvarūpa. And Rūpānuga, the new chairman?

Bhāratī Mahārāja: Rūpānuga was against.

Śrīla Śrīdhara Mahārāja: Against, but very much enthusiastic, much excited?

Bhāratī Mahārāja: At the end. In the beginning he was hesitant, but at the end he was outspoken.

Śrīla Śrīdhara Mahārāja: But who was leading, Tamal Kṛṣṇa?

Bhāratī Mahārāja: I was speaking with six men at one time. And outspoken was Bhagavān and Kīrtanānanda. They are mainly, those two, and Jayapataka. Bhāvānanda did not speak with me, in that meeting.

Śrīla Śrīdhara Mahārāja: He felt beneath his dignity to talk with you?

Bhāratī Mahārāja: Yes. Nārāyaṇa Mahārāja came there.

Śrīla Śrīdhara Mahārāja: Today?

Bhāratī Mahārāja: Yesterday, day before yesterday. And he told them in my presence to, "Take him back." In my favour, he told them in my face, in my presence to, "Take him back." And Bhāvānanda Mahārāja said, "We are thinking about it. We are considering." So then I told Bhāvānanda Mahārāja in front of the other Gurus that I had never left him. There was no question of coming back, that I had never left. But he took some insult there.

Śrīla Śrīdhara Mahārāja: As regards *sannyāsa*, Swāmī Mahārāja took *sannyāsa* from Keśava Mahārāja who took *sannyāsa* from me. It is in the line. Keśava Mahārāja got mantra from me and Swāmī Mahārāja took mantra, *sannyāsa* from Keśava Mahārāja. So it is in the line.

Akṣayānanda Maharaja: So that means we all took *sannyāsa* from you. Those of us who took *sannyāsa* from Swāmī Mahārāja we took it from you. You are the *param* Guru, *param sannyāsa* Guru.

Śrīla Śrīdhara Mahārāja: Not derailed in the line.

Parvat Mahārāja: *Sannyāsa Īśvara*.

Akṣayānanda Maharaja: But these children cannot see the simple thing. Silly boys. They're so childish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They are driving me out of ISKCON. Let us see who is driven out from ISKCON. Wait and see.

Akṣayānanda Maharaja: They don't know that you are also Prabhupāda, they don't know that. One Prabhupāda present in the world today.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Anyhow, there may be much test, every test to give us chance of going further, to rise, to get up to another step. Test means, nothing near [?] of success. What way I am to select. The circumstances, what do I select, what influences my selection of a new path, it is tested at every corner. To test our choice whether it is stereotype or it is fresh. Gaura Haribol. Gaura Haribol. What is *gatham gatik* [?] to go any way others have gone through, *gatham gatika* [?], mad. To follow in the footprints of others without any discrimination: whether this footprint is leading to the goal or not. Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Sambhanda*, *abhideya* and *prayojana. Prayojana tattva*, the ideal, *sādhya*.

Mahāprabhu asked Rāmānanda, *sādhya-sādhana-tattva*. "What is the end of My life, My destination, and how to attain that?" *Sādhya-sādhana*, *sādhya-nirṇaya*. What is the object of my supreme attainment and then how to reach there.

[*ebe se jāniluṅ sādhya-sādhana-nirṇaya, āge āra āche kichu, śunite mana haya*]

["Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it."]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.118]

Attempt should be living, not stereotyped. So risk at every point, we must risk, looking at His divine feet. *Vaikuṇṭha vṛtti*, live in the eternity. Not that I am in the cage and the cage is set in a room, fortified room. *Bahava iha vihaṅgā bhikṣu-caryāṁ caranti*.

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryāṁ caranti

["The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."]
[*Śrīmad-Bhāgavatam*, 10.47.18]

One *śloka* within the ten *ślokas* which came from the lips of Rādhārāṇī. "What charm is there in You, those that have drunk a drop through their ears that nectar?" Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja should be offered a chair because he is before his disciples.

Bhāratī Mahārāja: _____ [?]

Devotee: Mahārāja, chair.

Dhīra Kṛṣṇa Mahārāja: Yes, Mahārāja wants you to sit in the chair, before your disciples.

Śrīla Śrīdhara Mahārāja: Your disciples are there, so many.

Jayatīrtha Mahārāja: But how can I sit in a chair in front of... But they're also your disciples.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: So far about twenty of my disciples have come and some of the others were intercepted at the gate of the Māyāpur Chandradaya Mandir and they are trying to speak

to them and bring them before the GBC to hear the anti-statements. So we'll have to see whether they escape or not.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I may go that side?

Bhāratī Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Go with heavy heart, but still I cannot but appreciate your courageous efforts. You are faced with some peculiar difficulty. But in our way to progress we cannot avoid such incidents. In *Bhagavad-gītā* [18.66] we find, *sarva-dharmān parityajya*, *mām ekaṁ śaraṇaṁ vraja* – to give up all conceptions of duties. It is not mentioned that *dharma*, means duty, *śāstric* duty, recommended by the scriptures and the great men, noble men, we have to reject that. It is not mentioned that ordinary engagements, but duty which has got some holy basis, that we also have to give up. For the absolute call we are to discriminate even in the ordinary holy engagements, and to select the higher ones. So, we must be awake in our journey. Our mentality for progress must be fresh. Like a young man we shall go on in advance towards the highest goal. Devotees they may be of different types.

na tathā me priyatama ātmayonir na śaṅkaraḥ
[*na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān*]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

"*Ātmayonir* Brahmā he's also considered Guru. Brahmā *sampradāya*. *Na śaṅkaraḥ*, Śaṅkara is also considered as Vaiṣṇava, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*, 12.13.16] *Na tathā me priyatama ātmayonir na śaṅkaraḥ*, *na ca saṅkarṣaṇo*, Saṅkarṣaṇa elder brother, very keen close relationship. And always His duty to be after the satisfaction, the preparation of the satisfaction of His sweet will, Śaṅkara. *Na śrīr*, Lakṣmī Devī, who has got special advantage of special service, private service also to Nārāyaṇa. *Na ca saṅkarṣaṇo na śrīr naivātmā*. Even My devotee who is dearer to Me than My own body, My own self. At the cost of My own resources, or at the risk of My own position, I help My devotees. *Yathā bhavān*. You Uddhava, you are so much favourite to Me."

So, there is gradation among the devotees also. We shall be fully awake to this.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [*māyika bhūtera tathi janma nāhi haya*]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 5.53]

We are to go to a particular zone though we come out of the *taṭasthā dhāma. Taṭasthā*. Rāmeśvara Mahārāja says that Swāmī Mahārāja did not accept that *jīva* is coming from the *taṭasthā-śakti*. But how he has read Swāmī Mahārāja's writings I do not know. It is clearly stated,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him."]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 20.108]

Very clearly written there. So, *taṭasthā-śakti*, springing up from the marginal plane he is required to go up. Up on the soil which is of higher type than he himself is made of. So for the call of service we are to trample under our feet, so to say, the holy land which should be worshipped by us always. Superior in position than we are. But service is so great. Service can take us anywhere. Service taking the servitors of the friendly *rasa*, *sāhkya rasa*, on the shoulders of the Lord Himself. Kṛṣṇa is carrying on His shoulders so many friends when He's defeated in a mock fight in Vṛndāvana. So service can do anything, give anything. Anything possible we may have to do for the service. The whole gradation in the section of devotees, the type and intensity of service. Śaṅkara, Baladeva, Lakṣmī, and then Uddhava; again that Uddhava says the *gopīs* are infinitely greater than our position.

In this way we have to go on. We are to go on, march on in our way for the service. So elimination of so many bona fide people also may take place, be necessary to eliminate so-called good companies also to march on for higher aim. Let the Divine Will bless us that with all sincerity we can advance toward our desired goal. We are out not for any comfort, not for any position, dignified position, or grandeur, splendour, or temples, gorgeous temples, and styles, all these things. Our real object is to satisfy our inner hankering for the divine service. And by the divine grace we hope we shall be successful in our highest attainment of life; that is to approach for the service the greatest absolute personality. And we shall know what is Kṛṣṇa consciousness proper. Kṛṣṇa consciousness proper, that is a living thing, that is unlimited, that is progressing. That is not under any methodical thinking also.

Yadāsīt tad aṅgulaṁ [*Śrīmad-Bhāgavatam*, 10.9.16] Yaśodā trying her best in her filial affection to tie around the waist of Kṛṣṇa, but the rope becoming two fingers less. Always again she's adding some more rope there, but again when she's circumambulated she finds that two fingers less.

So transcendental infinite is of such character, it is not within the fist of anyone. That sort of understanding we should not encourage when we are trying to achieve that absolute good. Perhaps, rather the progress on the other side.

Just as at that time what Jayatīrtha Mahārāja told. That a great magnitude of ornamental, the gold, jewels, so many, could not come to the weight of Kṛṣṇa. But only Tulasī *patra* with His Name that was sufficient to make Kṛṣṇa equal in weight.

So our humility, modesty, to be conscious that we are limited in all ways, from all sides, and we are fit for His pity. This aspect within us should be attended to and that thing may grow within us. We may not be after vanity of any type. But we are so mean, meanest of the mean, so that we may attract the grace of the great, of the noble, of the high. That should be our attitude, that we are very mean, we are very low, but we have come to the feet of the most benevolent and most high. That is our attention. With this sort of attitude we shall try to be tolerant, and always to be submissive and accommodating, and may be conscious always that we have come out for the highest thing. So no risk is greater for the attainment of Him. Any risk we may take to get His favour. We shall be prepared for that. He's all-knowing, omniscient, He's omnipotent, He can do anything and everything. And we have stood just in front of His divine feet for mercy. That temperament may linger. We may first have that sort of temperament within us, and then our attempt must be crowned with success.

Gaura Haribol. Gaura Haribol. More again when we shall meet.

...

Dhīra Kṛṣṇa Mahārāja: Mahārāja...

Akṣayānanda Mahārāja: That Kīrtanānanda and Jayapataka Mahārāja are coming.

Śrīla Śrīdhara Mahārāja: Coming?

Akṣayānanda Mahārāja: Yes, just now.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Just in a few seconds, they're here.

Śrīla Śrīdhara Mahārāja: Near. Come up here?

Akṣayānanda Mahārāja: No, just now coming; and Gopāla Kṛṣṇa Mahārāja.

Śrīla Śrīdhara Mahārāja: Where are they?

Akṣayānanda Mahārāja: Now coming, in the gate now. First here Gopāla Kṛṣṇa Mahārāja, and now Kīrtanānanda Mahārāja and Jayapataka Mahārāja.

Śrīla Śrīdhara Mahārāja: We may meet privately there.

Akṣayānanda Mahārāja: As you wish.

Śrīla Śrīdhara Mahārāja: Not in this meeting.

Devotee: _____ GBC, is assistant GBC.

Śrīla Śrīdhara Mahārāja: Another, anyone? No.

Akṣayānanda Mahārāja: No.

Devotee: _____ Subala [?]

Śrīla Śrīdhara Mahārāja: These four. Subala [?] Prabhu of course known to me. So Kīrtanānanda Mahārāja is the leading man here, senior.

Devotees: He is the senior man, yes, senior most.

Jayapataka Mahārāja: Śrīla Prabhupāda's first disciple.

Śrīla Śrīdhara Mahārāja: Oh yes, first disciple. And he has installed him there like a king.

Kīrtanānanda Mahārāja: Yes, actually millions of people are coming to see Prabhupāda now.

Śrīla Śrīdhara Mahārāja: Royal style he has installed him there.

Kīrtanānanda Mahārāja: So we wanted to come and speak to you a little bit because we are anxious for your blessings, and we are more anxious that you understand us, what we are trying to do for Prabhupāda.

Śrīla Śrīdhara Mahārāja: Who is talking?

Devotees: Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda Mahārāja, yes. Kīrtanānanda Mahārāja is a very sober man and does not speak much. Is it not?

Kīrtanānanda Mahārāja: Well, when one is a fool, if he opens his mouth very much he will be detected.

Śrīla Śrīdhara Mahārāja: You speak little slowly. I can't follow. That was the cause, though I was requested by my Guru Mahārāja to go to the west, I didn't because I can't follow the intonation of the western pronunciation. That is the defect in me.

Kīrtanānanda Mahārāja: I said that I don't usually talk so much because I am a fool. And a fool can pass undetected if he does not open his mouth.

Akṣayānanda Mahārāja: Mahārāja said, "I don't speak very much, because," very humbly he says, "I am a fool."

Śrīla Śrīdhara Mahārāja: Fool?

Akṣayānanda Mahārāja: Yes, and if he opens his mouth we can detect who is the fool.

Śrīla Śrīdhara Mahārāja: Of course it is in Kautilya [?] *śāstra*. *Parvatya sovati mukhya yavat kincin nabasate* [?] But we are requested to talk about the Supreme Lord, and by that process all undesirability within us may vanish. Take to *kīrtana*, to speak, that is the general advice, to speak; speak always and only about Kṛṣṇa. Speaking means reproducing, to reproduce. Speak, when we speak something we cannot but be all attentive. We cannot speak nonsense. So when we shall speak we must be all attentive. It is difficult to have concentration within. So preaching or speaking forcibly makes us to concentrate to a particular call, reproduction, so we cannot be nonsense to the public. I must be alert on what I am speaking. In that way it has been selected as the highest form of means to the highest end in this Kali-yuga especially. But speaking must be in a proper way, speaking Kṛṣṇa.

yat paja chitya padam hare yasa jagat pavitram paravim kore cit [?]
tad bayasam kirtan santi mamasa majat ahamsa niroti [?]

On the other hand:

tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhavaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 12.12.52]

Only when the content of our speech, the subject matter of our speech, is the absolute, it may not be ornamented, it may not be grammatically correct, or any defect, it does not matter. But the theme must be about the absolute. And that sort of word we shall always try to pronounce. It has been advised in *Bhāgavatam* in those ten selected stanzas that was given from Nārada to Vedavyāsa as the basis of *Śrīmad-Bhāgavatam* as we find it now. Gaura Haribol.

Kīrtanānanda is your name given by your Gurudeva, and you say that you are afraid of *kīrtana*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So, why your *kīrtana* must be bona fide, he does not chant unnecessary and unsubstantial thing. Whatever you speak, you speak truth. We are to take it in this way.

Kīrtanānanda Mahārāja: I am trying simply to remember what Prabhupāda told me and to stick to that instruction.

Śrīla Śrīdhara Mahārāja: Oh. It is good. But at the same time we shall think that, *vyāso vetti na vetti vā.*

[*aham vedmi śuko vetti, vyāso vetti na vetti vā*
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 24.313]

Vyāsadeva, who is considered to be *śaktyāveśa avatāra*, he gave most of the revealed scriptures. But still we see that Devarṣi Nārada has come and given stricture to him. In this way that, "What you have given to the world so far, you have done mischief positive to the people." His Guru is chastising him in such a way. So to understand the words of Gurudeva it is not so easy, it is infinite. Gurudeva is infinite...

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."] [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

...and his words, he deals also with infinite. And it is not, we can't put it under limitation. That I have finished what he wanted to give me, we have understood it to a finish. We are always student. We shall remain student forever, because infinite cannot be finished. We shall have to remain student all through. Only if we can think we can finish anything then we are in relativity of *māyā*, not in relativity of infinite. Our Guru Mahārāja told that he is a monitor in the class, leader of the students. In his Madras speech, in a written speech he expressed, Bhaktisiddhānta Saraswatī Prabhu, he told, "I am a monitor." Something like that we are all students we are, and will continue to be students, and we consider it fortune to remain student all along our life. Can't finish, none can finish. Even the highest devotees of every type they are also of the same

opinion. They are unsatisfied always; unsatisfied that I am not able to do real service to my Lord. That should be the attitude, so far we have come to understand the thing.

Kīrtanānanda Mahārāja: Yes. Prabhupāda has given us so many, many volumes of books. We cannot begin to understand all that he has given us.

Śrīla Śrīdhara Mahārāja: Yes, yes he did an extensive work. But not the question of that side, we are to question our own side. He was full, but I am such a fool that I can't understand your fullness. That should be the attitude of a real student of spiritual world, especially of those of Kṛṣṇa consciousness, students of Kṛṣṇa consciousness.

Mahāprabhu Himself He is saying, "I have not a bit of divine love within Me."

Kaviraja Goswāmī he was posing that, "I am the worst of the worst, meanest of the mean."

And that is not a formal statement only; that is their sincere feeling. And how they could produce such a magnanimous work? That explanation is also given. "Someone is forcing me to write, so I am writing."

Sanātana Goswāmī also told, "Who am I to relate about the internal affairs of the harem of the Lord, the Queens, what audacity? But someone is forcing my hand; forcing me to write all these things."

But we are very low, we are so mean. They stood by that side. "We are nothing but He is everything."

One gentleman from Ārya Samāj asked me there in Karachi, the leader of the Ārya Samāj of the place, "If finite can know infinite then He is no infinite."

I also could answer him just in his own coin, "If infinite cannot make Himself known to the finite, then He is no infinite." *Yam evaiṣa vṛnute tena labhyas*.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [*tasyaiṣa ātmā vivṛnute tanūṁ svām*]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

But only one way, the way down. He can meet on the way down. We cannot meet going up. The wholesale depends on Him, He's *adhokṣaja*.

Kīrtanānanda Mahārāja: That knowledge is coming through Guru.

Śrīla Śrīdhara Mahārāja: Hmm? What?

Kīrtanānanda Mahārāja: That knowledge is coming down through Guru.

Śrīla Śrīdhara Mahārāja: Through Guru, through scriptures. We may not think that Guru is limited in a particular body, or in a particular mind.

By *Bhāgavatam*, Mahāprabhu told, "Every word is Kṛṣṇa, every word is infinite."

We must have to come in connection in the relativity of infinite. When Mahāprabhu He gave explanations of *ātmārāma śloka* in sixty one ways, then Sanātana Goswāmī he told, "Oh, You are the Lord infinite, You can give infinite ways of meanings."

Mahāprabhu replied, "Why you praise Me, Sanātana? Don't you know *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself and every letter is Kṛṣṇa?"

Every part of infinite is infinite. Not that any number of finite can make infinite.

End of 82.03.05.D

Start of 82.03.05.E_82.03.07.A

Śrīla Śrīdhara Mahārāja: The dictionary, the grammar, all extraordinary about infinite. So we shall try to come very near infinite, but at the same time we must be conscious that He's infinite not finite. However near I may aspire after to become, but always I shall try to remain under the relativity of infinite.

Kīrtanānanda Mahārāja: Yes. We accept Prabhupāda that way.

Śrīla Śrīdhara Mahārāja: Yes.

Kīrtanānanda Mahārāja: Because he's our Guru, we have to accept him that way.

Śrīla Śrīdhara Mahārāja: That is material conception, *mad guru sei jagat guru*.

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

A universal conception we must have about our Guru.

Kīrtanānanda Mahārāja: But that is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Eh?

Kīrtanānanda Mahārāja: That is the way he has taught us.

Śrīla Śrīdhara Mahārāja: Taught, no, he cannot have taught that. Our Guru Mahārāja once told that, "If I am required to explain, to give explanation of this *śloka* of *Bhāgavatam*, *ācāryaṁ māṁ vijānīyān*, if I am under necessity to explain this *śloka*, should I leave the seat and run away? I shall have to give explanation of that very *śloka*." How? So he might have given explanation of this *śloka* and so many other *śloka*, that Guru is infinite. He also said that his Guru is infinite; he's also of telescopic system, the infinite is going to up. Everyone, to him his Guru is infinite, he is nothing. And everything coming from his Guru, in this way it is possible. Otherwise this is the *sahajiyā* section that will say, "I am Guru, I am infinite." Guru never says so.

In *Prākṛta-Śata-Dūṣaṇī*, Madhvācārya has written *Māyāvādā-Śata-Dūṣaṇī*. So our Guru Mahārāja, Śrī Bhaktisiddhānta Saraswatī Ṭhākura he also written *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. There it is mentioned the Guru never says that, "I am Guru, I am infinite."

Kīrtanānanda Mahārāja: No, no. Prabhupāda never said that he was infinite, that he was God. But we can see; we can see God through him.

Śrīla Śrīdhara Mahārāja: Of course, try to see...

Kīrtanānanda Mahārāja: He is the transparent via medium.

Śrīla Śrīdhara Mahārāja: If you can see rightly, then... We must not think that we can see Guru Mahārāja rightly, but as much as possible for my condition.

Kīrtanānanda Mahārāja: But for my seeing I am dependant on him. How he wants me to see, I will see.

Śrīla Śrīdhara Mahārāja: Yes. We, and always we shall try to think like that. At the same time we shall think that I cannot attain the fullest degree. I shall try, I am out to try which is impossible, to know the infinite. I have come to try, I must try, but I can't try, I fail when I try. That should be the healthy attitude. I am trying but I am not trying satisfactorily, so I am not getting, I am always in want.

Kīrtanānanda Mahārāja: Our concern is not so much to know the infinite as to serve the infinite. Śrīla Prabhupāda has asked us to serve him by preaching all over the world. Therefore our movement is a preaching movement.

Śrīla Śrīdhara Mahārāja: That is not a new thing. You are preaching, all right. You are preaching as directed by your Guru Mahārāja, as much as you can catch, as much as you can understand him. Sincerely you are to do, but there are so many like you. We are also trying to move in the same way.

Kīrtanānanda Mahārāja: We're not saying we're the only ones, but we're trying to preach.

Śrīla Śrīdhara Mahārāja: We do not think you are one, there are so many.

Kīrtanānanda Mahārāja: We are trying to preach as he ordered us.

Śrīla Śrīdhara Mahārāja: So many and they are not one, they are of different stages. From different stages they are trying their utmost and some may not try also. Guru *bhoga* is also there. Guru *bhogi*, he wants to exploit in the name of Guru; that is also there we find. Guru *bhogi*, exploitation of Guru, it is also to be conceived there may be. So, criticisms of many so-called Gurus also in Gauḍīya Maṭha we found.

Kīrtanānanda Mahārāja: Any rate, I wanted to speak to you on behalf of the GBC about what has been going on.

Śrīla Śrīdhara Mahārāja: Yes. It is most deplorable. Swāmī Mahārāja very earnestly invited me in ISKCON and you are driving me out. All for the good, it is all for the best, I am to take in that way. I did not want to encroach within the presence of ISKCON, but Swāmī Mahārāja had much affection for me all throughout his whole life. He abused many of my Godbrothers but with the exception of me alone. And I think that I have much affection for ISKCON.

And he also asked me several times, "You are to look after them." And he tried his best also. Once he proposed me to accept the post of the President of ISKCON. But I am always a backward pushing man, ease lover. So I did not venture. And I have no capacity also that I will be President of a great institution throughout the length and breadth of the world.

I am a man of small energy, small energy and satisfied with very little thing. No much ambition, and at the same time some disinterestedness also is in me. And some sort of common sense. My Godbrothers and my Guru Mahārāja also had some certificate for me, not an aggressor. I was forcibly, almost, by affection force, I was taken in connection of ISKCON. And now I am being driven out of ISKCON. But still I cannot give up my own faith what I am fostering through my whole life of fifty-five years in Gauḍīya Maṭh, and well tried. And Swāmī Mahārāja to his last days he appreciated my nature, nature of non-aggression. He could not put trust in any other place, but he had trust in me. And up to his last days he maintained his faith in me. And still I think that I am a well-wisher of that great institution, what is the result of wonderful grace of Kṛṣṇa in him. But anyhow what is happening...

Kīrtanānanda Mahārāja: I think you are misunderstanding.

Śrīla Śrīdhara Mahārāja: I think you are making much of formality of administration divorcing the very spirit from it. That is my understanding. You are making much - all captured by the grandeur, the glamour, and not so much for the inner spirit of truth.

Kīrtanānanda Mahārāja: Personally I have great affection, and I know that many of my God-brothers...

Śrīla Śrīdhara Mahārāja: We don't think that you have made monopoly of the truth, of the absolute truth. You few heads, you have got it, the monopoly as the object of your trade you think. I am not so foolish to give recognition to the committee which is affected by few heads like you. I consider you students, all students, not professors. In my consideration you are all students, and you will be healthy if you can think that you are students and not professors.

Kīrtanānanda Mahārāja: We are students, but we are students of Prabhupāda, and we must study Prabhupāda from his books.

Śrīla Śrīdhara Mahārāja: Yes, and I am in the rank of his friend, not disciple.

Another devotee: Therefore we give you our respect.

Śrīla Śrīdhara Mahārāja: Yes, you are giving.

Devotee: We don't want to commit any offence unto you.

Śrīla Śrīdhara Mahārāja: But now you are very much afraid of me because I am a plain speaker.

Kīrtanānanda Mahārāja: No, not exactly because you are a plain speaker, but because Śrīla Prabhupāda wanted to preserve this ISKCON.

Śrīla Śrīdhara Mahārāja: In my last days I am waited with some mean interest of making my position before I go to death. You think me like that.

Jayapataka Maharaja: We have never said such things. Neither have we expressed anything like that.

Śrīla Śrīdhara Mahārāja: My position is clear, I am not an aggressor. But those that are coming to me and asking me my advice in particular case, and I cannot but extend my sympathetic help to them. That is my position. I am not running hither, thither to entice persons, or to capture them. I am sitting straight here and anyone coming, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Mahārāja: But those who are coming are using you. They are using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I am not supposed to see things through your eye. I have got my own eye. I am in connection with - fifty-five years in connection with Gauḍīya Maṭh and whether I am bona fide, I do not require your certificate, any of you, in the whole of ISKCON, I don't want any certificate. I have got my way of thinking and many of my Godbrothers including Swāmī Mahārāja had confidence in me, in my thinking.

Akṣayānanda Mahārāja: But not these gentlemen. They don't have confidence.

Kīrtanānanda Mahārāja: Because Prabhupāda told us not to come.

Śrīla Śrīdhara Mahārāja: I am old man, I am tired, excited, and very, very sorry really I say, with folded palms, that you are ill-treating me, I am very sorry. Swāmī Mahārāja was so affectionate; I also treated with such affection to him. And rudely you are behaving towards me. I am very much mortified for that. But what I can do, I am an old man.

Kīrtanānanda Mahārāja: We have never said you are not bona fide. We have never said that.

Jayatīrtha Mahārāja: [shouting at Kīrtanānanda Mahārāja] You have said openly in your meetings so much.

Kīrtanānanda Mahārāja: [shouting at Jayatīrtha Mahārāja] I have never said that he is not bona fide. I have said that that's what Prabhupāda said. It's in his books, and because you don't accept his books that's your problem.

Dhira Kṛṣṇa Mahārāja: [shouting at Kīrtanānanda Mahārāja] Because you've never read them that's your problem.

Śrīla Śrīdhara Mahārāja: [shouting] Hey! _____ [?] Don't speak so much. In my presence at least, I do not like all this rowdy-ism. Now my final appeal to you that I am old, I am tired, I can't talk any more now. If you find any necessity to meet me, you need to come sometime after. Especially perhaps in the morning time, I am little in good health at that time. Now I am almost finished, I can't talk any longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.

Jayapataka Mahārāja: The point was that...

Śrīla Śrīdhara Mahārāja: Now I can't move. My energy finished almost, I can't speak any more.

Jayapataka Mahārāja: If you can just tell the Mahārāja that we just wanted to express that we had nothing personal and neither was anything personal meant.

Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja...

Jayapataka Mahārāja: It was a question only of what policy we had to follow in terms of allowing...

Śrīla Śrīdhara Mahārāja: Why do you talk now? I can't listen to that, I can't record. If you say I shall have to reply, but I am unable to reply. So you think that, "Mahārāja could not reply," I don't like that. So if you want to talk more, I am ready, but you must come some suitable time. I am not lacking in reasoning, or in representing *śāstric* quotation. Anyhow I am finished now. I can't talk more. Gaura Haribol. Gaura Haribol.

Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Any newcomer today, no?

Mādhava Prabhu: Mādhava Tuali [?]

Śrīla Śrīdhara Mahārāja: Mādhava Prabhu here?

Akṣayānanda Mahārāja: No, another Mādhava. He brought one new friend, whose name is also Mādhava. Mādhava Tuali. He's here, a member of their Institute.

Śrīla Śrīdhara Mahārāja: Where has he come from?

Mādhava Prabhu: He's from Behar.

Śrīla Śrīdhara Mahārāja: Behar. What part?

Mādhava Tuali: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] contributed, and some unknown for Bon Mahārāja's University, long ago of course, during British Period _____ [?]
There was one Mahārājah of _____ [?] small chief in Behar.

Mādhava Tuali: _____ [?]

Śrīla Śrīdhara Mahārāja: He was received when the first batch of preachers from England came back to India, in Howrah Station, Mahārājah Hatwa [?] Bon Mahārāja and two other German disciples came with him. Nineteen thirty five perhaps.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, then Prabhupāda passed away, some differences among the different disciples. So no money was sent to him there. He was a good collector when he was in India. He was known to so many chiefs also, as the Secretary of Gauḍīya Mission.

One day he found, that he told, not a farthing he had, but he'll put that into the box and the gas will come, then he'll be able to cook something, no money. But he's not disappointed. In the early morning in a near park he's taking the beads, counting the beads, and loud praise, taking Hare Kṛṣṇa. In this way.

Suddenly he found that in that park there were so many shrubs, and in some pot, he found something dazzling there, on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and took it to his quarter and he could trace that, *śaṅkha* (conch), *cakra* (discus), *gadā* (mace), *padma* (lotus) and according to *Caitanya-caritāmṛta* or *Siddhartha Saṁhita* he came to see and that Mūrti was Vāsudeva, according to the arrangement of the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, according to the arrangement of the hands. *Śaṅkha*, *cakra*, *gadā*, *padma*, in this way the different name. So according to the arrangement of the *astra* he found that it is Vāsudeva. Then be began to worship.

Then that very day he came back, nothing to eat, but suddenly, perhaps the maidservant that used to brush the, and wash the utensils, she came with a paper that was given in the postal box. But when he took out the other letters that was left below. And that woman came with that. "Is it useful Swāmīji with you?"

Then he saw, "Oh. Davana [?] Mahārāja sent a cheque for a hundred pounds."

He wrote letters already to several chiefs already acquainted with him, and Davana responded. One hundred pounds he sent in cheque. Then of course he's satisfied, at that time he had no money at all in his hand. He went to the bank to cash it.

The bank says, "Yes, this is the cheque. But you are that Goswāmī, how shall I know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland on the Chair, and so many other respectable men also present in the meeting. Suddenly he found that a copy of paper therein, and he got it and showed to the man. "Is this sufficient for my identification?"

"Oh. You are this Goswāmī?"

"Yes."

"Your appearance and the name, of course it is, it will do the service."

Then of course, in the bank the cheque was cashed.

In foreign land, and penniless, he had to experience such condition there, Goswāmī Mahārāja, the Founder of Gauḍīya Saṅga.

He took *sannyāsa* from me. First *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior Godbrother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, and from me. And next, [Bhakti Prajñāna] Keśava Mahārāja. Hare Kṛṣṇa. Gaura Haribol. He was very brave and pushing, Goswāmī Mahārāja. Single handed he could fight with many, hundreds. Such powerful argument he had, invincible.

Once I saw, he's asking a man in Ambala, "You should give something for the service of Kṛṣṇa."

"I have no faith. I won't give anything."

"No, no, you should give something."

"No, never."

"I must take it from you. I must take it from you, then I shall leave the place. I won't go without doing some good to you."

"How you can take? It is my money. If I do not pay, how can you take?"

"I must take. I won't go without taking. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I am standing on the side. He's also white clad. I am also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his and if he does not pay, then how he can get? He has come to beg, but still he says, "No."

Persisting, "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa*, and I must do some *sukṛti* to you. I shall open the door for you."

In this spirit he's coming fighting, and so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something." Then by their pressure one rupee he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Devotees: Hari bol. (Group laughter)

Śrīla Śrīdhara Mahārāja: "Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you. Kṛṣṇa will reward me profusely because I'm able to give some *sukṛti* to you. The worst type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Gauḍīya Maṭha people they have come to beg, but not to beg, but to give. They want to give something, and only in the, formally they take something, but really they come to give something most valuable, the connection. They want to make connection with the Divinity, with the highest type of Divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their attitude.

Not an ordinary beggar, that one *paisa*, two *paisa*, or one *lākh*, two *lākh*, that is if they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world and only vicious circle, up down, up down, action reaction. But to connect with *nirguṇa* world. To connect with *saguṇa* in the encirclement of the *saguṇa* world, to connect with *nirguṇa*, the permanent plane, that connection to give, that is *sukṛti*. So to give connection to the people with the eternal plane of love divine, that is their duty, anyhow. Hare Kṛṣṇa. Gaura Haribol.

Must be conscious of that. Otherwise, what is indispensable, that is the connection of those agents with the genuine source. That is all important factor, the connection with the transcendental, all important, what is of inconceivable character.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we are not affected in any way. The connection with such a plane which can take us to adjustment with such grave happenings, grave events. That what to speak of destroying one *jīva*, one animal, or one man, this is nothing. If you can destroy the whole creation you will remain unaffected by that grave result. Such plane is there, and we're to have connection with that plane of life. Kṛṣṇa consciousness. The *vilāsa* is so. The destruction is life, that is so. The destruction is life there, the destruction in the ordinary sense, that is also life giving to the proper persons that are being destroyed, amply benefited. The desirable death. Death we are facing every moment, every life. Where there is life there is death. But such a death which can kill the death itself forever, such death it is there. So that is desirable, that is help to the died man, and so the man who is the cause of such death he also gets uplifted. It is possible, it is such.

The cause of harmony is of such wonderful character that which may be such. And how, by approaching towards Him we'll be charmed to find His ways, that of wonderful stride, *adbutkrāma*, Urukrāma, His strides are wonderful. Unthinkable, unknown and unknowable, his strides, His *pādaki*. Wonder. How much of the environment we are acquainted with is nothing, so,

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he cannot finish, no end of that feeling. Wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā Kṛṣṇa asked the mediator that, "Which Brahmā has come?"

The Brahmā was astonished. "Which Brahmā? Then there are other Brahmās also? Say that I'm father of Sanaka, Sanātana, Catuḥsana, and four headed Brahmā. You just inform."

Then he went. "Yes, take him in."

He went. And Kṛṣṇa with His temperament He saw that so many Brahmās are gathered there. And they're hundred headed, thousand headed, million headed Brahmās there. He's seeing Kṛṣṇa as well those Brahmās. Other Brahmās they do not know anything.

So I say the basis of that is hypnotism. The whole creation is His hypnotism. This Brahmā can say, other Brahmās they do not say. They say that, "Kṛṣṇa has come in my *brahmāṇḍa* and He has called me for some necessity."

But this Brahmā he's seeing that only, because he enquired, "Which Brahmā? What is the meaning of which Brahmā? Are there any other Brahmās?"

naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṇgajāya

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."] [*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, "Who is He, this boy, this cowboy, who is He? His ways are very questionable. He's moving is such, His movement in such a way He does not care for anyone. He's within my *brahmāṇḍa* but He does not care to know me even. What is this, this attitude? Who is He? He's not Nārāyaṇa. Only above me there's Nārāyaṇa. His ways and manners I'm a little accustomed. But this boy is not that Nārāyaṇa. Anything can exist over Nārāyaṇa it is impossible. Then what is the matter?"

So to test Him he took away the cowboys and also the calves. And putting them somewhere else in the cave, he has again after a year has come see degradation and despair, how He's doing. Then also he found, yes, as he found. First, the same position, after one year he has come, but he's finding there He's in the same position, with the rod under His armpit, and with some morsel of food, He's out as if in search of His friends and the stolen calves. In this way, and everything going on as it is.

Then Brahmā, "What is this? Then have they come back without my notice." He again attended the very cave, but they're there as he'd kept them they're there. Then he, "What is this? Whom I stole they're all here, deposited here. And still when I go there everything is all right, no harm."

Then of course he was perplexed and fell at His feet. "I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You that You are regent, You hold the greater position even than that of Nārāyaṇa. But whatever I have done I want to be pardoned. *Naumīdya te 'bhravapuṣe taḍidambarāya*. You are venerable entity, I now come to know how. I bow down to You. *Te 'bhravapuṣe*. Your body is like that of a black cloud, *'bhravapuṣe*, cloud, black cloud. And that is some mystic representation. Black generally cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour help us to know what

You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pīta vāsaḥ*. Black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, these two, *taḍidambarāya*. You are un-known and un-knowable, Yourself, but Your dress, Your potency, makes You known to us by Your potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her, known through Her, *taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, we don't find anything about that here in Vṛndāvana. But in Vaikuṇṭha we're accustomed to find those things. But this is a new play. You have come to show Your play. Here we find, we come across a new conception, and wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya*. With simple things, ordinary things, You have decorated Yourself, but it is so extraordinarily charming we find there it is impossible to understand and to describe, *rasa mukham*.

Kavalavetraviṣāṇa-veṇu. Rather, they're trying to show Your most ordinary position of a cowboy, A position of a cowboy, which is a negligible position in this world, of creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us...

End of 82.03.05.E_82.03.07.A

Start of 82.03.06.A

Śrīla Śrīdhara Mahārāja: _____ internally, and dis-united yourselves and joined Swāmī Mahārāja. What for?

Devotee: For spreading Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: You, yes, that is all important, is it not.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[*ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Not only non religion but all phase of religion we must forsake, abandon, only for Kṛṣṇa consciousness. Kṛṣṇa consciousness is so valuable and so accommodating. So everything, we

shall take all risk for Kṛṣṇa consciousness. *Sarva-dharmān parityajya*. When I was young, I was a student in *Bhagavad-gītā*, when I used to connect with this line...

[*śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt*]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out ones own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]
[*Bhagavad-gītā*, 3.35]

...I felt disconnected. *Sva dharme nidhanaṁ śreyaḥ*. Where I am, my duty, immediate duty, I must die for that, for discharge of duty. I was cowed down there, but whenever I came to *sarva-dharmān parityajya*, I got some strength of infinite character. The risk, everything for _____ [?] So unity, everything is laudable if it is in connection of Kṛṣṇa consciousness. For which Swāmī Mahārāja went there empty handed. I do not know, just by you, about Swāmī Mahārāja, when before he joined the mission to the last day of his life.

He asked me, from America, "That I don't feel well, I may die. Should I die here working for Kṛṣṇa consciousness, or I should go back to India?"

I told him that, I feel that Prabhupāda has given you that land for propaganda. It is in my mind. So I shall say, you give your life there working. And he took it up. I believe him best.

Devotee: Yes. There is no doubt about that.

Śrīla Śrīdhara Mahārāja: When this ISKCON, the conception of ISKCON, the very word came, before he perhaps some twenty years ago he began his actual writing, preaching, from a hired house in Calcutta. The *Back to Godhead* was published there, my article was there, and at that time he thought of ISKCON. But you have sacrificed so much. We have also got some experience of sacrifice in our mission, in the time of our Guru Mahārāja. And then, what for? That is all important, and that is not a very cheap thing. Kṛṣṇa consciousness proper is not a very cheap thing.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-[*śīlanaṁ bhaktir uttamā*]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā [*koṭiṣv api mahā-mune*]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.150]

What is Kṛṣṇa consciousness proper, all important, only in human life it is possible to begin. And that is also very uncertain. So once connected one should try his best to attain to work towards as far as possible _____ [?] So the spirit of the thing should be kept in as much as it is possible. And then humility, and management, administration, everything is well and good.

_____ [?] He came here at least five, six times after he began his preaching. Before that also he came here, a number of times. I also used to live by his side, next door. Laboratory ground floor, I am first floor, a long time, anyhow. When he began his translation of *Bhagavad-gītā* consultation with me in a very deep way, anyhow. He requested me many a time that, "Please look after them. I am taking them this side. You have got some responsibility to look after them." In this way.

My nature is avoiding, not very inviting. But still he repeatedly came to me and requested me. And the first batch that he took here in India he kept here in my care. And it is I who suggested to purchase land now where the ISKCON is standing, managed. Anyhow I was all through friendly. Now I am also so but the things have been turned opposite. When I heard that many dissatisfied souls are going astray, away from ISKCON, and some of them I knew personally, then I felt pain in my heart. That such good souls are going away. I gave some proposal to them, that these persons should be accommodated. But they did not care to hear in the beginning. After some time, three important persons in the management they were rudely treated. And then both the parties, agrieved and the aggressor, both came to me and I affected some compromise, and they accepted and things went on well.

Then also I find now and then evidently some persons are going away. And those that are in power and their power is growing, men and money coming in their hand, it is generally a trial for the Ācāryas. I have got experience of at least fifty five years about the mission here. In our Guru Mahārāja's mission so many split, and also I tried to make compromise, and did also something. In this way I'm staying, passing my days. I am a little indifferent character, I'm not interfere character. I do not want, I don't like any big company. Rather I like more to read the *śāstra* and to understand the meaning from it in different ways. I've written some poems in Sanskrit, and books also in Sanskrit. Anyway, my mind almost always busy to find out the real meaning from the *śāstric* scripture, the *mantram* or the *sutram*, or anything. That is my general. But when such things are occurring - when some of the offended persons came to me and requested me to interfere in the matter, because Swāmī Mahārāja said many things about me within his mission and disciples. So some of them knew it and they asked me to interfere. Then when I gave some proposal but they showed deaf ears, then I asked them, try to help in my name in a relieving way.

Devotee: Who did you ask, and in which case?

Śrīla Śrīdhara Mahārāja: I asked, first came with eighteen points, one Hiranyagarbha. Now he's gone away. I'm sorry for him. I wrote to Tamal Kṛṣṇa...

Devotee: That was Pradyumna, Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh? Yes, Pradyumna. Pradyumna came first with eighteen points of dissatisfaction. I reported it to Tamal Kṛṣṇa. He was busy in his propaganda work.

Then he told, "Things are going on very well. I can't go now. When I shall go during Gaura Pūrṇimā I shall try to meet you, I shall meet you."

But he came, went away, did not care to meet with me. "Things are going on very well."

Then one Yaśodānandan, he was in charge of Vṛndāvana *gurukula* perhaps. He came. I saw he's a good man. But I heard that he's indifferent, important man, he's indifferent...

Devotee: He was a little sorry that he was not one of the Gurus...

Śrīla Śrīdhara Mahārāja: But I see _____ [?] not think that he's better than so many Gurus. Then next they came, "Three Gurus they're unfit and they should be discharged and punished." They came to punish three Gurus, as appointed direct from Swāmī Mahārāja. Anyhow I interfered and some compromise was affected, including Tamal Kṛṣṇa also. Then, in this way so many came and I'm hearing, and I told, go on with some relief work between them. In the meantime...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: I'm here to, as you say, unity, this is a unity effort only. United we stand divided we fall.

Śrīla Śrīdhara Mahārāja: I differ from you. That unity for what? Unity for bad thing that can create havoc.

Devotee: But how can it be bad thing when it is all meant for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Yes, so, I say that the ideal is the all important and then next unity. Administration is the *kṣatriya*, the position of a *kṣatriya*. And the Ācārya work that is for the *brāhmaṇa* who does not care for this worldly achievement. That is for the *brāhmaṇas*, and the administration with the *kṣatriya*, finance with the *vaiśya*. The general conception here should be. So the *brāhmaṇic* temperament they should get, with *śāstric* knowledge, Lakṣmī is their, *śabde pare ca niṣṇātaṁ*. [*Śrīmad-Bhāgavatam*, 11.3.21] Then in *Gītā*,

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Then in *Upaniṣad* also, *Bhāgavatam*_____ [?]

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."]
[*Śrīmad-Bhāgavatam*, 11.3.21]

In *Upaniṣad*,

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

That should be the criterion of the Ācārya. Not a man who can conduct good administration, make money, and recruit more men, that is not the criterion of an Ācārya. So, those that are dissatisfied, to help them, that was my advice to the discontented. And in that way, and before this one thing I should say _____ [?] anyone who came to me and asked anything, they took it in tape. And that tape may be propagated anywhere. Everyone comes and whatever I say they tape it, tape of that and began to preach in their own way. In this way when I heard that Dhīra Kṛṣṇa Mahārāja he took some tapes from me and he has copied it an he's spreading it amongst the public. And I was told that that was appreciated. And those that came to hear that tape I am told that they had got some sympathy for me. In this way perhaps some persons were attracted towards me through the tapes. And that is the cause of our trouble. Those that can hear from me through the tape they're having some sympathy towards me, and they come to me seeking for some help. I'm here, and those that are coming to hear from me, irrespective of anyone I say. In this way the trouble has arisen here. Some are more attracted towards my tape. Have you heard?

Devotee: Yes. I very much appreciate. I have also heard a tape last year. Only thing that their point is that by hearing your...

Śrīla Śrīdhara Mahārāja: I also like. It is a pride of us all, those that have faith in Mahāprabhu they cannot but feel proud that Swāmī Mahārāja has done such a wonderful work in his propagation. It is inconceivable by so many. And it will diminish, its position, its prestige, will diminish, that will be almost death to us, who want that Gauḍīya Vaiṣṇava should have a spacious field. But still, the justice should be there.

Devotee: Now their point is that by hearing your tape...

Śrīla Śrīdhara Mahārāja: Their point I have heard. They say whatever we give the majority of the committee that is absolute. I differ there. But I consider that you are all students in the line of truth. So don't think that you are all perfect. You are studying of a student. So try to be accommodating and try to keep the standard.

Devotee: One thing they say that by hearing your tapes the determination to serve in ISKCON will increase, instead they're trying to find fault.

Śrīla Śrīdhara Mahārāja: Some told me, one Dayādhara, he was a Dr. sent by Haṁsadūta Mahārāja to me for initiation. Because he's sent by one of the zonal Ācāryas, and perhaps he thought of my tape or anyhow got some faith in me, I initiated. That gentleman having my, I've got one book, *Prapanna-jīvanāmṛtam*, a compiled book, compilation from many sources. That Dayādhara told that, "Your book," and some poems also I have composed in Sanskrit, "They're helping ISKCON in inestimable way. Deep rooted, making ISKCON deep rooted and also unbending." That remark came to me.

And it was not impossible. Swāmī Mahārāja spread Mahāprabhu's instructions very widely. And what I collected in that book, many very selected passages from many higher devotees. And that can help the very movement. It is desirable, it can be really thought. In this way my connection was to consolidate to make it deep rooted. But unfortunately things are going in such way that as if I'm standing in the opposite party. I don't think so. I think that my inclination, my advice, and my friendship with Swāmī Mahārāja that can help us a great deal. Both sides, from the constitutional as well as from the spiritual ideal, in my simple conviction. And I am there. In my old age, in my whole life I had no ambition, and in my old age I'm not such a fool that this time, at the cost of ISKCON, I'll try to immortalise [?] my condition.

Devotee: Now what their thing is that they always had great reverence for you, therefore whenever there was a crisis...

Śrīla Śrīdhara Mahārāja: Only when they do not differ from me.

Devotee: That is true. But whenever they had any crisis they always approached you as the most reverent Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: That is goodness.

Devotee: And even when there was a personal crisis Śrīla Tīrthapāda's life they directed, or two GBC directed him towards your good self.

Bhakti Caru Swāmī: No, no, that's not true. Śrīdhara Mahārāja wanted Tīrthapāda to come here.

Devotee: Jayapataka Mahārāja told Tīrthapāda also.

Bhakti Caru Swāmī: Anyhow Śrīdhara Mahārāja told me to come to you.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Tīrthapāda, who is he?

Devotees: Jayatīrtha Mahārāja.

Bhakti Caru Swāmī: Which incident are you talking about?

Devotee: Whatever, what I'm saying is that devotees have a great reverence you. It was not that, only thing that they're little bitter now is that some of the people who have some criticism against the movement.

Śrīla Śrīdhara Mahārāja: Reverence formal. What sort of reverence they have got towards me, do you think? Formal or material? Substantial, spiritual.

Devotee: Well I think for your knowledge.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: For your...

Śrīla Śrīdhara Mahārāja: No, no. Reverence for me is in a formal way, I think. At least now they have proved like that. They're more particular with formality, and formal help they want from me. But I'm not a man with formality. I more like spirit than form. Rather, I like to be a form breaker than form maker, if it is necessary for spiritual upliftment _____ [?]

Jayatīrtha Mahārāja: Yesterday they gave the report...

Śrīla Śrīdhara Mahārāja: And it is there, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]. what is that? What is the idea? *Sarva-dharmān parityajya*. And the highest goal, *svajanam ārya-pathaṁ ca hitvā*, *bhejur mukunda-padavīṁ* [*Śrīmad-Bhāgavatam*, 10.47.61] Are you acquainted with this *śloka* of *Bhāgavatam* which is said by Uddhava about the *gopīs* of Vṛndāvana, about their qualification? Are you acquainted with this *śloka* of *Śrīmad-Bhāgavatam*?

Devotee: No. Kindly tell me.

Śrīla Śrīdhara Mahārāja: So you should be connected and we shall have connection with the highest idea we have got in Gauḍīya Vaiṣṇavism. Where to go? What is our destination? What for we have come to ISKCON? A general call Swāmī Mahārāja has given to so many, crushing the pride of the present scientific civilisation. But what for? What is our aim, highest aim? You must be conscious of that, what for you have come. You soldiers, you are allied to fight with *māyā*, but what for? What is your aim?

Devotee: I'm thirty four.

Devotees: No, what is your aim? Why have you come?

Devotee: My aim is to serve the spiritual master and spread this movement.

Śrīla Śrīdhara Mahārāja: What is the conception? There are so many conceptions, Christianity conception, Islam conception, this *varṇāśrama* conception, Buddhist conception, Śaṅkarācārya conception, so many. But what is Kṛṣṇa consciousness that Swāmī Mahārāja gave to you?

Devotee: Our thinking is that we do not know Kṛṣṇa. We have no qualification to know Kṛṣṇa, but we know Prabhupāda, Swāmī Mahārāja. And therefore we want to serve him.

Śrīla Śrīdhara Mahārāja: Ah. That is _____ [?] thing. Why? What is your Prabhupāda? There are so many Prabhupādas in the world. What is the peculiarity of your Prabhupāda?

Devotee: He's putting us at the feet of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Then what is Kṛṣṇa? He did not preach about Him. He preached about Kṛṣṇa consciousness.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And what is that Kṛṣṇa consciousness.

Devotee: Surrendering to Prabhupāda means preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: No, no.

Devotee: And to practice Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: He captured your mind through preaching through Kṛṣṇa consciousness.

Devotee: Right.

Śrīla Śrīdhara Mahārāja: And what did you find peculiar in Kṛṣṇa consciousness that you left your previous religious ideas and joined Swāmī Mahārāja? You took so much risk. What is that Kṛṣṇa consciousness, you must know that.

Devotee: Yes, yes, we know whatever Prabhupāda has taught us.

Śrīla Śrīdhara Mahārāja: Not hazy, not taking the name of Prabhupāda. _____ [?]

Devotee: Kṛṣṇa is the Supreme Lord. Kṛṣṇa is the Absolute Truth.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is the Supreme Lord, that is a vague word. One will say Allah is the Supreme Lord. Another will say Jesus is the Supreme Lord.

Devotee: So He has a name, form, pastimes, paraphernalia, and they are non-different from Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Then, yes, you are to know what is Kṛṣṇa consciousness. Back to Godhead, what is that Godhead?

Devotee: We are being educated in our ISKCON society about that.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: We are.

Śrīla Śrīdhara Mahārāja: That education is not a mere fashion. That is reality.

Devotee: Our Guru Mahārāja he was there guiding this mission for thirteen years.

Śrīla Śrīdhara Mahārāja: I know your Guru Mahārāja better than you do.

Devotee: But he guided the mission.

Śrīla Śrīdhara Mahārāja: I knew him from the beginning till the last days of his life, so much so, once he proposed myself to be the President of the ISKCON. I refused. In his last days he wanted me to live along with him in ISKCON, to have my constant association.

Devotee: If I say something representing their story, you please not mind it what they're saying.

Śrīla Śrīdhara Mahārāja: Yes, say something, but whatever you may say that will be superficial to me. That won't reach to the depth of my knowledge and experience of Kṛṣṇa consciousness. Whatever you will see, and what all of you will see, that won't reach the depth of my knowledge about ISKCON, that is Kṛṣṇa consciousness, what is, who is Kṛṣṇa. You are all primary students, I think you so.

Devotee: Whatever we are our Guru Prabhupāda...

...

Devotee: _____ [?] I'm *mudha* number one, but I'm trying to serve Prabhupāda that's all. They're trying to spread his mission.

Śrīla Śrīdhara Mahārāja: That is good of course, trying for Prabhupāda.

Devotee: And that is our prime concern, to just give this life for Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: Ostentatiously that is appreciated, appreciable.

Devotee: I just wanted to ask you one question, that there's rising in their minds, which may have disturbed, which induced them to make some decision that disturbed your feelings. And that is that if someone leaves ISKCON and criticises the different activities of ISKCON, or different authorities of ISKCON, then he comes to take shelter of you, then if you give them *sannyāsa* or recognition immediately, then it has a bad effect on ISKCON as a whole. So that is what their concern is.

Śrīla Śrīdhara Mahārāja: I can feel the present inconvenience of ISKCON. But still, those that came to Swāmī Mahārāja, and frustrated now and going back astray, and if they come to me and want some connection here, I am not running after them, but those that come to me, and they're rejected, but if I think that they should be kept in the fold and I give some connection, how can you say that I will be honourable not to do that.

ISKCON is not _____ [?] They came to Swāmī Mahārāja and now frustrated they're going away, and they have their complaints, and some complaints are true. Because I have got that sort of experience from our generation in our Prabhupāda's, our Guru Mahārāja's followers. We have got some sort of experience. So we can guess what is what to certain extent. When frustrated they come and want some help, how can I say that no, I can't help you. That is my trouble.

Devotee: But then, if they come and they get shelter then they sharpen their attack on the movement, so they increase that.

Śrīla Śrīdhara Mahārāja: Sharpen means, what is that? What is that attack? Is it severe preaching, my tapes? Or the members that appreciate my, what they get from my tape? You

point out that, "In your tape these undesirable things are being out, these are not desirable. Objectionable, anything I am preaching against ISKCON." What I say that is a general thing on principle. *Bhagavad-gītā*, *Bhāgavatam*, generally I explain so many *ślokas*. That is my Hari-*kathā*, my preaching is that, different types of *ślokas* I explain. My tape means that.

Devotee: That of course is appreciated by everybody.

Jayatīrtha Mahārāja: But they've been banned, all his tapes.

Devotee: ____ one thing.

Jayatīrtha Mahārāja: Appreciation should be put in proper perspective of the current situation. But his tapes have been banned, that after last night's conversation it was referred that his teaching was Māyāvādā, to some extent. These things should be presented as they are, what is the actual attitude of the current administration. And then it can be understood why I find it difficult to adjust my own spiritual feelings towards that.

Śrīla Śrīdhara Mahārāja: You see, Swāmī Mahārāja before his departure he told that, "I have said many things against my Godbrothers as a policy of preaching. But I put it, placed it to some of our Godbrothers, but I beg to be excused by them."

On the basis of that I asked your GBC that the portions where he has abused the Godbrothers may be omitted, on the basis of his last words. Because otherwise they're also coming to throw mud against Swāmī Mahārāja. Already they have begun. And I requested them not to do so. So I'm always trying to save the prestige of ISKCON. He abused for his propaganda almost all the camps of Gauḍīya Vaiṣṇava but save and except myself. And now they have begun to do that...

Śrīla Govinda Mahārāja: _____ [?]

...

Dhīra Kṛṣṇa Mahārāja: ...incident to occur. So I think Jayatīrtha's leaving is a major incident.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Compromise, my, the long and the short of your negotiation will be that you keep aloof from the affairs of ISKCON. What they may do or undo, you don't care, worry for that. You miss your, the object of your coming here?

Devotee: Myself?

Śrīla Śrīdhara Mahārāja: To make me silent?

Devotee: No, no, no. No.

Śrīla Śrīdhara Mahārāja: Then, whoever is dissatisfied with the present management of ISKCON, and if they come to me and if I give some sympathy to them, then I'm creating an opposite party thereby _____ [?]

Devotee: Because their feeling is that because it's a world wide mission there will always be some complaints. There maybe some dissatisfaction.

Śrīla Śrīdhara Mahārāja: Yes. Of course.

Devotee: Even at the time of Prabhupāda, our own Prabhupāda, there were people who had some difficulties and left the movement.

Śrīla Śrīdhara Mahārāja: Yes, I have got sad experience many have already left him. And in so many, all the institutions there is such.

Devotee: Yes, so, ah, but..

Śrīla Śrīdhara Mahārāja: Many coming, going, coming, going.

Devotee: But if this criticism becomes more intense then the management of the institution becomes more difficult. So that was the concern.

Śrīla Śrīdhara Mahārāja: Difficult, so they should be more accommodating, and they should be more earnest to the ideal. Swāmī Mahārāja went there empty handed, not with much wealth and power and splendour. But what was his capital? What was his capital?

Devotee: Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Then, that I want to trace more in Kṛṣṇa consciousness. And accommodating to the Godbrothers. Those I can feel that are sincere, they're sincere students. If I can find that he's a sincere student, but he's neglected by the administration, what should I do? As a servant of our Guru Mahārāja and Mahāprabhu should I extend my hand to him, or no, go away? What should I do? What should you do if anyone being a guest in your house, should we put some water or food, or he will drive away?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, they already came to your Prabhupāda and they're going disappointed and if they come before leaving the ISKCON and they ask something, and if I want to pacify them, and thereby a group, one, two, three, four, in this way a group, then what am I to do? Then I'm to close my door and sit in the room?

Devotee: No, no. When a group is formed like that, then there's some other preaching going on, so then there's another wider group is formed...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: You see, my idea is this, Swāmī Mahārāja, you see. _____ [?] Our Guru Mahārāja sent a party of five or four in the beginning. Next he wanted to send me, but I was reluctant for some reason. Then he sent another one. Then when he was proposing me in Bombay, Swāmī Mahārāja was present there. And in course of his speech he told, "You all be prepared. You will have to go to the west for preaching." In Bombay.

And Swāmī Mahārāja pointed me out, "In your presence Prabhupāda requested me."

Then I came to recollect the thing that he was saying, "That all of you will have to go to the west for preaching."

Our Guru Mahārāja, Bhaktivinoda Ṭhākura foretold, our Prabhupāda began, and Swāmī Mahārāja came with flying colours, preaching in the west. So, our Guru Mahārāja he began the attempt. And he proposed me to go. I did not, for two reasons. One, that I can't understand the intonation, the pronunciation of the westerners. And the second, I'm not a pushing man, and don't want to mix with so many. So I modestly refused. Now, in my last days of life Swāmī Mahārāja has taken so many where I am sitting idle and asking me to look after them. And also I remember my Guru Mahārāja wanted to send me to the west for preaching, because there are so many, including our Guru Mahārāja, that my words are very suiting, suitable to the westerners. My reason, my knowledge, my dealing, all these things they appreciated, or they're of such opinion. And in my last days so many are coming at my door and I shall say no, you go away? How can I say so? Who was appointed in the beginning, several, forty seven years ago, that you go to the west for preaching, and I didn't. And they're coming at my door. And what should I, what treatment should I do with them?

Devotee: There is no difficulty with that as it is. ISKCON recognises your prominence as a prominent Vaiṣṇava and they come whenever there is any need they immediately come.

Śrīla Śrīdhara Mahārāja: Then? This is one, Caru Swāmī Mahārāja he has got some appreciation for me. He was direct appointed by Swāmī Mahārāja as an Ācārya though *gṛhastha*. He has got some sympathy with me, and so many others also. But are they not reliable? All bogus persons are coming to me? Those that are approaching me they're all bogus?

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: Then? Either I'm to blame, or those that are coming they are to be blamed? If you want to...

Devotee: No, but the, all union people, but if they're formed in many groups then the unity of the ISKCON as a whole may be in danger. This is the concern, this is the biggest concern.

Śrīla Śrīdhara Mahārāja: Yes, yes, that I know fully well. So they are to modify their policy. They should not stand firm that the majority of these few, there are several thousands of disciples of Swāmī Mahārāja and they may be leading to a twenty four. They should not think that their unity may satisfy the whole thing. They should also consider that what sort of conclusion they should come to in the meeting, substantially not formally. The majority of ISKCON, that is absolute, I'm the last man to admit that.

Devotee: But then how can we run the institution smoothly if there's not some arrangement like that, because so many groups are forming.

Śrīla Śrīdhara Mahārāja: Of course. No good administration can give Godhead, can it?

Devotee: No, no. It is just, it is for the propagation. Prabhupāda has organised for the propagation.

Śrīla Śrīdhara Mahārāja: Then? That is all approximate and relative, all approximate and relative. We should be conscious of the fact.

Devotee: Yes Mahārāja, but Prabhupāda himself organised.

Śrīla Śrīdhara Mahārāja: Because we are approaching towards infinite, so everything is finite, however greater it may be. With that consciousness we shall try to move.

Devotee: Yes Mahārāja, Prabhupāda himself organised, and his most concern was that we should all work jointly together.

Śrīla Śrīdhara Mahārāja: There are some also that say that they're all self made Ācāryas. I don't know. I don't say so. But there are some who say that Prabhupāda did not appoint any Ācārya. Rather he told,

yāre dekha, tāre kaha [*'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa*
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 7.128-9]

"Every one of you speak up whenever, whomever you come across about Kṛṣṇa consciousness." That was his general call.

Devotee: Well here's one of them. You can ask him whether they were appointed or not.

Jayatīrtha Mahārāja: Now there's complaint amongst the men there that the whole conception of Ācārya as you presented it to the GBC when they came here originally in nineteen seventy eight, at Gaura Pūrṇimā, there was something mistaken in that...

End of 82.03.06.A

Start of 82.03.06.B

Jayatīrtha Mahārāja: ...that the individual Ācārya must be completely subordinated to the committee, GBC committee, and that the disciples should be trained to understand that their real relationship is with ISKCON, and their relationship with the Ācārya is the secondary thing. It was explained to me this morning. And they think that your advices in the beginning to set up the Ācārya system in a particular way, that has been the cause of much trouble for them. The Ācāryas are all relative, they're not absolute, and they all have their...

Śrīla Śrīdhara Mahārāja: Self effulgent.

Dhīra Kṛṣṇa Mahārāja: Not self effulgent.

Devotee: No, not that way.

Jayatīrtha Mahārāja: They're not self effulgent. And therefore the Presidents and GBC are now thinking if they're not self effulgent since they were appointed Ācāryas, therefore they're second class Ācāryas and they can't be considered absolute, even to their own disciples, but that the absolute consideration will always be what the committee decides, not what the Ācārya says.

Śrīla Śrīdhara Mahārāja: Whatever he mentioned, said, I think that is all recommendatory, all relative, not absolute. It is not possible. You see, the plane is such.

When Uddhava asked Kṛṣṇa, "Why so many forms of religion?"

Kṛṣṇa told, "In the beginning it was one, and I told about what is religion to Brahmā. And from Brahmā it came to his different disciples, and every disciple understood it in a modified way according to his own mental conception. And when in their turn they gave delivery to the same thing the differentiation began."

Prakṛti-vaicitryāt and *pāramparyeṇa*, it is, we can't stop differences.
That is also told in *Bhagavad-gītā*, "I told it to Manu."
Manur ikṣvākave 'bravīt [*Bhagavad-gītā*, 4.1]
Sa kāleneha mahatā, *yogo naṣṭaḥ parantapa* [*Bhagavad-gītā*, 4.2]

[*śrī-bhagavān uvāca*
imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave 'bravīt]

[The Supreme Lord said: "Previously, I imparted to Sūrya this changeless path of knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

In this way the plane is such that things in the starting, as the nature be there, gradually degraded, modified. So the recommendatory but cannot be absolute.

Devotee: So far, whatever our Guru Mahārāja says, that was the standard of absoluteness. And since Guru Mahārāja is not physically...

Śrīla Śrīdhara Mahārāja: He could not say so, that this is absolute. He did not say. He could not say, and he did not, because he knew that he's talking about infinite.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
He says that what he told, that is absolute.

Devotee: No, because, for the upliftment of the disciple, the spiritual masters instructions are absolute. And since it was his instruction...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. Kīrtanānanda last night came to say so. But I asked him that Gurus position may be absolute, but your understanding of Guru and his instructions, is it absolute?

Devotee: No. Individuals are not absolute.

Śrīla Śrīdhara Mahārāja: Then?

Devotee: But collectively as a body as a whole it is absolute.

Śrīla Śrīdhara Mahārāja: No, can never be. That is foolish.

Devotee: Because that is the only representative of Prabhupāda.

Śrīla Śrīdhara Mahārāja: That is foolish.

Devotee: That is the only representative of Prabhupāda. That's what we say.

Śrīla Śrīdhara Mahārāja: Then everything is absolute because whatever incident comes to be effected by the will of Kṛṣṇa, even a straw moves by the will of Kṛṣṇa. So everything is absolute, we are to consider.

Devotee: Considering that this is a spiritual movement, this is Kṛṣṇa consciousness movement, Kṛṣṇa consciousness movement is a representative of Kṛṣṇa on this Earth. That is what we are thinking. Therefore it is absolute.

Śrīla Śrīdhara Mahārāja: No, it is not like that. I like, what I wanted to say, at least, I like Kṛṣṇa consciousness, ISKCON should not have any monopoly of preaching over the whole world. But all my Godbrothers they also may do something in their part, everyone, you also, myself, everyone should do something for the propaganda of Kṛṣṇa consciousness. Why the others should be banned, eh?

Devotee: No banning.

Devotee: There's no banning.

Śrīla Śrīdhara Mahārāja: Then? All should be fair field.

Devotee: But ISKCON should not be splintered. United we stand, divided we fall.

Śrīla Śrīdhara Mahārāja: Fair field, let all say what Kṛṣṇa consciousness, eh? Why should we stand in the way of that? Let them say. The free market. Nation and ocean free.

Devotee: That free market should not be developed by splintering ISKCON. Let ISKCON also preach, others will also preach.

Śrīla Śrīdhara Mahārāja: Yes. ISKCON will go on with their preaching, others may also go on with preaching, with Kṛṣṇa consciousness, with Mahāprabhu, Nityānanda Prabhu, all may join, what harm? Fair field. There must be a very wider view.

Columbus, he discovered America. Should it be meant that only his people will go and live there? Others won't go?

Devotee: We're not saying that. We want that everyone should preach.

Śrīla Śrīdhara Mahārāja: Everyone, it should be Kṛṣṇa consciousness, that is to be marked, the Kṛṣṇa consciousness, we'll be satisfied for that. Mahāprabhu, what Mahāprabhu wanted to preach, Kṛṣṇa consciousness, Gauḍīya Vaiṣṇavism School. But too much dogmatism.

I heard and that pained my heart, then that, he's a good soul, I knew him, that Bhāvānanda Mahārāja. Bhāvānanda Mahārāja trampled down one book, *Gauḍīya Kaṇṭhahāra*, that was very favourite of our Guru Mahārāja, and the collection of all from different *śāstras* to help the preacher, *Gauḍīya Kaṇṭhahāra* was planned. Quotations from different scriptures to help Kṛṣṇa consciousness preachers. But that was trampled simply because that was not composed by Swāmī Mahārāja, that valuable book was trampled under foot. Then I sent some intimation to him, you please beg forgiveness, and in a very beautiful way, a grand way, issue one edition of *Gauḍīya Kaṇṭhahāra* to get released from that offence. It is *śāstra*, and it is collected by our Guru Mahārāja I know, and it was helping to a great extent the preachers, meant for the preachers, collection from highly valued books. Should I appreciate that, because that was not translated by Swāmī Mahārāja?

Devotee: Who was it published by?

Śrīla Śrīdhara Mahārāja: Er? Published maybe from different Press, but collected by our Guru Mahārāja.

Devotee: Paramahaṁsa Bābājī's [?] book.

Śrīla Śrīdhara Mahārāja: You know the book. It is with us also, and that helps a great deal. That was meant mainly for the preachers. Highly valued book.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ____ [?] And Swāmī Mahārāja did not want that?

Devotee: No, that is definitely wrong. Unless there was some criticism of our Guruji inside.

Śrīla Śrīdhara Mahārāja: No, no, that was long before that was printed and published. *Ke*?

Jayatīrtha Mahārāja: Bhakta Jeff.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I will be happy to the extreme if you can effect conciliation.

Devotee: I was just wondering if they can still come and talk with you, frankly and freely. Yesterday I think the meeting broke up abruptly, so it would be nicer if you give them some one other time. This is what my concern was, because I am just a small man.

Śrīla Śrīdhara Mahārāja: Yes. I gave them time. They're always welcome, anyone always welcome, and I'm ready to talk with them. This will be Hari *kathā*, Kṛṣṇa consciousness, spiritual understanding, it is preaching.

Devotee: It is they can freely express their opinion and you can reply to that. And that way some consensus may be arrived at.

Śrīla Śrīdhara Mahārāja: Of course. More freely. Everyone should have. Yes.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Tomorrow, is it not possible tomorrow?

Śrīla Śrīdhara Mahārāja: Maybe. Maybe tomorrow morning. Hare Kṛṣṇa.

Devotee: Thank you very much for your enlivened discourse.

Śrīla Śrīdhara Mahārāja: Even whole days I am unfit and I am invalid.

Bhakti Caru Swāmī: Mahārāja, I also, when I got the news, what happened, what they did to Jayatīrtha Mahārāja, I immediately felt that only you can save the situation now. And I so immediately rushed back here, and I thought that I'll take you to Māyāpur, because if they do not come...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Caru Swāmī: _____ [?]
Yeah, I heard that. Dhīra Kṛṣṇa Mahārāja just told me. So it's nice if they come here.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Your name is?

Yaśomatī-nandana dāsa: Yaśomatī-nandana dāsa.

Śrīla Śrīdhara Mahārāja: Yaśomatī-nandana, very charming name.

Yaśomatī-nandana dāsa: Thank you. Prabhupāda gave.

Śrīla Śrīdhara Mahārāja: Yaśomatī-nandana, *para kī*?

Yaśomatī-nandana dāsa: *Braja-baro-nāgara*.

Śrīla Śrīdhara Mahārāja: *Braja-baro-nāgara, gokula-rañjana kāna*.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]
[*Caitanya-caritāmṛta*, *Madhya-līlā*, 19.96]

Raghupati Upādhyāya. Mahāprabhu was charmed to hear, *śrutim apare smṛtim itare.* "Let them go on with their *śruti* and *smṛti*, but *aham iha nandaṁ vande. Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] My heart is inclined towards the obeisance of Nanda. Why? *Yasyālinde paraṁ brahma*."

One lady also told here in her lecture, when Swāmī Mahārāja came with many disciples, "That what attracted us to ISKCON is this, that we can live in a family with God. God can accept our service as family members. This has attracted to ISKCON."

So *aham iha nandaṁ vande, yasyālinde paraṁ brahma*. The Para Brahma has come.

kṛṣṇera yateka khelā sarvottama nara-līlā nara-vapu tāhāra svarūpa
[*gope-veśa, veṇu-kara nava kiśora, nata-vara nara līlāra haya anurūpa*]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 21.101]

The *aprākṛta līlā*, similar to that of human society, but it is just the opposite. Perverted reflection here, and original there, but very similarity is there.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca kalpate. "That means they're considered as My own."
Viśate tad-anantaram, *tato māṁ tattvato jñātvā*, *viśate tad-anantaram*

[*bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ*
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

"Ultimately knowing who am I ontologically, then they enter into My domain. Into Me, that in My group, in My, in the system where My servitors are trying their best to satisfy Me."

Gaura Haribol.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: We are out for the same.

Yaśomatī-nandana dāsa: Please bless me that I can _____ [?]

Śrīla Śrīdhara Mahārāja: Our inner thirst is for the same. And we should think that we come, in a group we come together, all from different sources. But particular aim and there may not be any pollution in that aim, that highest object. That is all important. Organisation next, first ideal, and next, organisation, to facilitate, to preach the ideal. If ideal is drawn away the organisation can give mischief to the people.

Yaśomatī-nandana dāsa: _____ [?]

Śrīla Śrīdhara Mahārāja: Just as Jīva Goswāmī has mentioned, take from the mantram, formula, take the Name, then put another name, it will go to the opposite site. Take Kṛṣṇa, put Kali or Śiva, it will take to the, all other words are there, but the Name is Kṛṣṇa. Take out the Kṛṣṇa and put Śiva, it will take you, carry you to another direction. So also the ideal, organisation there may be many, and more perfect organisation as military, but the ideal is all important. Otherwise, if for another ideal a good organisation is engaged that will very hurriedly take to our doom. So organisation makes first ideal, Kṛṣṇa consciousness.

Yaśomatī-nandana dāsa: But the ideal...

Śrīla Śrīdhara Mahārāja: Organisation must be subservient to Kṛṣṇa consciousness proper. That is my contention, nothing more.

Yaśomatī-nandana dāsa: But our idea is that the ideal is non different from the organisation.

Śrīla Śrīdhara Mahārāja: You all say the organisation because it is created by Swāmī Mahārāja it is a perfect one. So this organisation whatever they will create, the majority, that is God. I differ there.

Yaśomatī-nandana dāsa: For that we're not deviating from Swāmī Mahārāja's thought.

Śrīla Śrīdhara Mahārāja: _____ [?] should seek, they should search after.

Mahāprabhu Himself told, "*Kṛṣṇānusandhāna*, I am searching for Kṛṣṇa."
Vyāsadeva says, "*Brahmansandhāna*, *brahma-jijñāsā*, I am enquiring, what is Brahman."
Jaiminī says, "*Dharma-jijñāsā.*"
In this way, all, they're out to search the infinite, the absolute. And it will be foolish to think that whatever this body will dictate that there is Kṛṣṇa consciousness. The difference is here, and that is most important difference. You are to think it for your own interest, and for the interest of all of us.

Devotee: They say that because in *Bhagavad-gītā* Kṛṣṇa says that there will never be a servant more dear than the one who preaches. And because Prabhupāda exhibited such preaching vigour that has never been exhibited before, that he is the most compassionate personality. Therefore they say that the ideal of the organisation is to give everyone Prabhupāda. Because the conviction is that if we certainly give Śrīla Prabhupāda to everyone then they will get all the mercy of Kṛṣṇa and eventually all the realisation of Kṛṣṇa consciousness. They say, because Prabhupāda exhibited the most compassionate nature and the most successful preaching effort in the world, that we simply have to now rally around Śrīla Prabhupāda and present Śrīla Prabhupāda _____ [?]

Śrīla Śrīdhara Mahārāja: Who are you? Who is he?

Jayatīrtha Mahārāja: Jīva Pavana. First initiated disciple of Śrīla Prabhupāda. Second initiated by myself.

Jīva Pavana: This is the mood _____ [?]

Śrīla Śrīdhara Mahārāja: I have told repeatedly the difference what you say. Mostly, those that are coming to me they all say like that. The general tenor of all the questions that are coming from ISKCON, it is of such nature. What you say that is not new thing.

Jīva Pavana: But that is that the ideal, the organisation may have its defects but that the ideal is already there.

Śrīla Śrīdhara Mahārāja: But what I say you are to understand. Yes. But I say that, I told last night to Kīrtanānanda, the Vyāsadeva is considered to be *śaktyāveśa avatāra*, and he delivered most of the *śāstras*, and still Nārada came and abused him. "Whatever you have done so far that is nothing. You give *Bhāgavatam* to the people."

Yaśomatī-nandana dāsa: That is because Vyāsadeva was not a pure de... he was not presenting pure devotional service. But Prabhupāda presented the pure devotional service.

Jīva Pavana: And Prabhupāda gave us *Bhāgavatam*.

Jayatīrtha Mahārāja: He's only saying that even Vyāsadeva agreed to be chastised.

Śrīla Śrīdhara Mahārāja: You are to understand what is this, this is not my statement. What I say it is in *Bhāgavatam*.

Yaśomatī-nandana dāsa: Yes.

Śrīla Śrīdhara Mahārāja: So you are to adjust, how it is possible. Vyāsadeva is accepted as *śaktyāveśa avatāra*, and he has given all the, most part of the scriptures. Then also...

Yaśomatī-nandana dāsa: But we consider Śrīla Prabhupāda more than that.

Śrīla Śrīdhara Mahārāja: _____ [?] What is the reason, we are to enquire why. The Brahmā is the first Guru of Gauḍīya *sampradāya*, Madhva *sampradāya*, he's benumbed by Kṛṣṇa *līlā*. Madhvācārya, Rāmānuja, they're all great Ācārya, still, we are to criticise them. So, we are to think deeply everything in our own interest, and we don't get by half something and produce and reproduce that _____ [?] not that. We are to understand all these things in details and adjust and digest. It is there, how it is possible, that the giver of *Gītā*, *Bhagavad-gītā*, *Vedānta*, all these things, he's chastised by his Guru Mahārāja. How is it possible? It is there.

Yaśomatī-nandana dāsa: Because he did not really _____ [?]

Śrīla Śrīdhara Mahārāja: You are to digest that. So the answer is there, the answer is there. The year, by instalment, by the will of the Lord, there by His order extensively may be given by a particular instalment which is possible. His order to give a particular instalment to all.

Devotee: But I still don't understand...

Devotee: Vyāsadeva's giving a particular level...

Śrīla Śrīdhara Mahārāja: How we are to adjust all these things, from the scriptures, it is there. It is in *Bhāgavatam*. How is it possible? We are to adjust. It is not my creation, or my whimsical statement. It is there. How you are to take, you please explain it.

Bhakti Caru Swāmī: There is also that *divya-jñān hṛde prakāśito*, [From *Śrī Guru-vandanā*, 3] that the very scripture, the realisation is coming in the heart.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: What is being presented is very simple affair, that Śrīla Bhaktivinoda Ṭhākura he predicted that there would be a personality who would come and be responsible for delivering the Holy Name of Kṛṣṇa all over the world. The conviction of ISKCON is that Śrīla Prabhupāda is that personality. And the ideal of ISKCON is simply to deliver Śrīla Prabhupāda to the world. He's the person *Bhāgavatam*. He brought us the *Bhāgavatam*. He lifted us out of our nescient condition, and that the feeling of the ISKCON body is that we may have so many defects on our own, but just as Prabhupāda gave the example, we simply have to deliver the mail, just like the postman. He may not be very expert but the message is in the letter already. So our feeling is simply that we are, have to deliver. So the mood at the temple is simply we have been sitting and hearing Prabhupāda *līlā* every morning, how Prabhupāda came to the west, how he picked us up, we're becoming absorbed more and more in Prabhupāda *līlā*. And in this way we're feeling that we understand, through Prabhupāda, what is the mission of Lord Chaitanya, and a little bit about Kṛṣṇa. That's all we know is Prabhupāda. This is the feeling. And so although no one is attacking your position as a Vaiṣṇava, we feel that the general mood of the family is being disturbed since Śrīla Tīrthapāda is not there to share in these loving exchanges and remembrances of Śrīla Prabhupāda. That is the general mood, it's coming from that, from the heart, not so much from a managerial...

Śrīla Śrīdhara Mahārāja: So, you differentiate from one Guru with another Guru.

Devotee: Yes, because Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Yes, you differentiate from...

Devotee: *Acintya bhedābheda tattva*.

Śrīla Śrīdhara Mahārāja: Hear me. The present Ācārya and your Prabhupāda, there is much difference? Eh?

Devotee: Yes. Because Śrīla Prabhupāda we say is Jagat Guru, because in *Bhagavad-gītā* Kṛṣṇa says, "The most dear servant...

Śrīla Śrīdhara Mahārāja: And the disciple of the present Ācārya they will see that their Guru, their Ācārya is not Jagat Guru, is it?

Devotee: They say yes, the idea is that Śrīla Prabhupāda is Founder Ācārya...

Śrīla Śrīdhara Mahārāja: No, no. I am speaking of Swāmī Mahārāja and the present Ācārya.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Founder Ācārya is another thing.

Devotees: _____ [?] They say that any Ācārya in ISKCON after Prabhupāda are...

End of 82.03.06.B

Start of 82.03.07.B

Śrīla Śrīdhara Mahārāja:

[*naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya*
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṇgajāya]

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam,* 10.14.1]

...*lakṣmaśriye mṛdupade paśupāṇgajāya*. And Your movement is very slow but sure, *apadobhay* [?] Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness in the highest conception of things mixed, is garbed, dressed in a very plain thing, it has given a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming. Being creator also, I fail to understand what is this creation. I am proud that I have created so many things in the world, but I am lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṇgajāya*. Movement is slow but sure and beautiful. *Mṛdupade paśupāṇgajāya*. You may be the son of that human being, even that who keeps the cows, not very high status in the society, or in the scripture. But is this Your personality, wherever You go You can make it to hold the highest position, what is this? *Mṛdupade paśupāṇgajāya*. Whoever You be, my vanity expired, defeated. To You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he, in his conception, of Ācārya mentality, he could not harmonize with this *brahmā mohana* chapter with Guru. The *sampradāya* Guru, the first inaugurating Guru of the *sampradāya*, Brahmā *sampradāya*, Madhva *sampradāya*. So Madhvācārya has omitted these two chapters on *Brahmā mohana* from *Bhāgavatam*.

But Mahāprabhu, He did not, He accepted Śrīdhara Swāmī's edition, belonging to the *śuddhādvaita-vāda* of Viṣṇuswāmī; *rāga-mārga*. They are followers of *rāga-mārga*, the Viṣṇuswāmī *sampradāya*, the branch of which is Vallabha *sampradāya* at present. Many in number: especially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokula, in New Dvārakā they have established the Vallabha School, they're followers of *rāga-mārga*. Śrīdhara Swāmī belongs to that section and he has accepted those *Brahmā mohana*, two chapters in his book and has given his commentary. Mahāprabhu accepted that, in *Caitanya-caritāmṛta*, there we find mentioned. But Madhvācārya he could not accommodate, that how Guru may be seduced, how? He's all knowing, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

"Because we," our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point as the creator or as the controller, but the sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He is furnishing everything, creating everything, He's at the back. No. He's in the centre."

That is the conception of *Bhāgavatam*, sonhood, consorthood, family expression is there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So, the father is controlling Him, mother is abusing Him, punishing Him. He is also shown to fall at the feet of His beloved. That is also, we are to accommodate. And why: what for? *Prema*, the love divine: that can make Him such. So how high the precious thing, that love divine is. After liberation, then the service of calculation. And then at the highest plane of whole creation, our whole world eternal reigns the love, the *prema*. And that all emanates from one personality: Śrī Rādhikā, emanating just as rays of light emanating from the Sun. So She's at the centre and Her extension all sides. Baladeva one hand supplying the energy, the existence, maintaining at the background, and the ecstatic side is controlled by that particular potency which can make the absolute independent a ball in the play of Her hand. So to say, it is inconceivable, it is incalculable, it is such.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[*sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ*]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Yes, I am, I have freely accepted this subjugation of My devotee. Yes Durvāsā, I have got no independence of My own. The *bhakta*, the devotees, their treatment towards Me is of such wonderful way that it makes Me subservient to them. It is so charming, so loving: that *prema*, *bhāgavata prema*, *pañcan-puruṣārtha*, the fifth end of life."

And Mahāprabhu came with that news to this plane, Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful, and we may have the taste of that nectar, and life also in that ocean of nectar plane. Living in the waves of that plane, ocean of love, ocean of nectar; that is our highest object. The personality can be maintained, we should necessarily not dive deep and lose our own personality, individuality. It is not necessary at all for that. But *prema* is of such nature, *amar-milita-ani* [?] you are living, but you are living on His behalf. Be wholesale converted into His service, it is a wonderful thing. You can keep your personality, still for the interest of Kṛṣṇa, of the whole, of the absolute. No selfish, no separate, no conception of separate interest, separated existence. The merging not physical, this mortal merging, not losing any variety, merging: *Mayātma-bhūyāya ca kalpate vai*.

[*martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me*
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

Tato - viśate tad-anantaram.

[*bhaktyā mām abhijānāti*, *yāvān yaś cāsmi tattvataḥ*
tato māṁ tattvato jñātvā, *viśate tad-anantaram*]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]
[*Bhagavad-gītā*, 18.55]

"They enters into Me. To Me means they are person in My family. Among the circles of My friend he enters. *Viśate tad-anantaram. Ātma-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own."

It is living merging, not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the ocean of consciousness; as compared with our *susukti*, the sound sleep, not that. Very sweet, we may be lost in swimming

in the sweet ocean, ocean of sweetness. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. *No vidyate prabhu* [?] So Mahāprabhu has accepted.

So our Prabhupāda once told when Parvata Mahārāja enquired, "When Kṛṣṇa, when Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing that all dealt almost equally, equal treatment to one and all, that did not satisfy Her; all of same value. So She suddenly disappeared. Therefore there was a competition of singing, dancing to please Kṛṣṇa in a wonderful, transcendental way. And Rādhārāṇī, at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa, He was engaged in that combined singing and dancing, suddenly found that Rādhārāṇī is absent. So He left the whole in search of Rādhārāṇī and met Her on the way. And when after going for some time Rādhārāṇī told that, "I can't move. I can't walk more. If You like to go somewhere else, You are to carry Me, I can't go." And Kṛṣṇa disappeared, disappeared suddenly." This question was put by Parvata Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered. He was little disturbed to hear such question, apparently here the disregard of Rādhārāṇī. So he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he could not, he was not supposed to hear anything against Her, as if. He told, "What do you find about devotion here?" In a rather excited mood he answered Parvata Mahārāja. "What *bhakti* do you find here, that you have asked, to put this question to me." He rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written in, as his *anubhāva*, translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonized in this way; that Kṛṣṇa wanted to experience in such stage, "If I vanish what will be the mentality in Her?" Only to experience that event He did like this. To enjoy that sort of circumstance, helplessness, in the dark night in the jungle; how She can fare? What can be Her attitude, to enjoy? Then of course He came in.

But Prabhupāda, our Guru Mahārāja, could not tolerate even. "What is devotion? Then where is devotion proper to be traced where?"

Devotion is there in its flying colour where the absolute becomes subservient to the devotee. And the positive becomes powerless near negative. The negative is so powerful that the positive, as if losing its existence, separate; something like that. There is the victory of devotion, the negative side, the drawing. The juice is there and the drawer is there, extracting juice from the fruit. The extraction is in the most intensified condition, there is devotion. The victory of the devotees, there is devotion. Where the Absolute accepts His defeat towards His servitors, there is really the presence of devotion proper, dedication proper, surrender proper. Surrender is so powerful that even the Absolute it can capture. We are out for that. For that potency we are out for. And who posses them, they're all in all, they're our masters. Where that power is intensified, our look towards that direction must be. For our own interest, for our highest interest, we shall try to look that side where we find that that thing is very dense and in very condensed stage that potency is there. Our aim should be directed towards that. We are beggars for that. We are not beggars for anything which is found in this mundane world of high position.

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

[Śrī Caitanya Mahāprabhu says: "O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

Eliminating everything our aim is directed towards one, that most intensified condition of the service divine for the Lord of love. That is our beginning, our end, our middle, everything. We should try to convert in such a way that it can go there like a rocket sent towards the unknown quarter; beyond the jurisdiction of our sensible experience of acquisition.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Today, the circumambulation of Madhyadvīpa and Kirtanakhya dvipa [?], our party has gone there. Kirtanakhya [?], *kīrtana*, *saṅkīrtana*, the central service recommended by Mahāprabhu especially for Kali-yuga. *Saṅkīrtana*, to listen and to reproduce what we listen to; to hear and to tell. The telling, the giving expressing, giving vent to, is reproduction that is more powerful thing, *kīrtana*. We are to exert to our utmost for *kīrtana* purpose. *Kīrtana* means to preach, to preach, and that has been recommended as the highest method of our attainment, especially for the beginners. Assert as much as you can, engage every nerve for preaching, for spreading the truth you'll imbibe from the higher source. That attitude in general you take up and try to practice. Thereby you'll be benefited most, exert yourself. Exert yourself to spread the news of the Lord, that is truth. And then His omniscient supply from above will be continued lavishly to you. As much as you can sell, so much you will be furnished with materials by the capitalist. So go on. Capitalist not of this mundane world but capitalist of real property. And what will be the property? That devotion, serving, that *prema* is the only property in the world, what can dispossess us of everything, and it can fulfil the want of all, compensate, can take the place of everything. Only this *prema*, no other things can give us such perfect help to us, only *prema*, only love. Love is above everything, love is only the wealth in this world.

Dharma, *artha*, *kāma*, *mokṣa*, in the lowest sense *kāma*, sense experience, that is wealth for which everyone is running after, the *kāma*, sense pleasure. And then *artha*, which can make the sense pleasure permanent and distributable to others, *artha*. Then *dharma*, our duty; duty distribution to the public, to the environment without any remuneration. That is to give loan to the bank something like to the nature and I shall get it afterwards in my after-life. I am depositing in the bank I am giving it there but that is all sense pleasure, nothing else, *dharma*, *artha*, *kāma*. And the fourth is *mukti*, to know that this wealth is not wealth, this is only fascination; this is only progress in the wrong way.

So we must try our utmost to get out of this witch. The play of the witch, we are playing in the hand of the witch of *māyā*, fascinating us with these lower things, sense pleasure of different forms. So we must get out. But get out for what? Get out not to commit suicide, to enter into *samādhi*, no. There is a life, living what for, living worth. That is *adhokṣaja*, and there I may find myself in a more bright colour, not that it is not there, neither is it a very hazy thing, but more

bright colour. I shall find my own individuality there in that plane. That is Vaikuṇṭha in reference to the infinite we shall see. Vaikuṇṭha means infinite, where there is no crookedness, no calculation, no limitation, to live in eternity, as a factor in eternity. That I must be conscious of the environment as it is eternal, it is un-finish-able, it is un-calculable by me, but still with optimistic view I must live there. Whatever is coming from unknown quarter, I can rely on that. But here that everything in my possession, within my fist; I can't rely. But that whole world is unknown, but still reliable.

[*bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaraṁ*]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

That they're not dealing a blow to you, they're meant to send the wave of affection and love to you; in this way. Not frustrating, not treacherous waves. Vaikuṇṭha as a whole, the whole thing is conducive and healthy. And we are living under the sky in relativity with the infinite. Without any design, without any expectation, only whatever is coming, and I am:

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

Live in the sky, under the sky, not under any shed to protect you. You will find the sky is your protection, the Vaikuṇṭha. The infinite fully knows of your existence and He knows fully how to deal with you, what is your welfare, all these things; as well represented there. *Suhṛdaṁ sarvva-bhūtānāṁ*, *jñātvā māṁ śāntim ṛcchati*. And then the highest stage is that of Goloka, the domain of love divine. And that is almost - everything is wonderful there, and something like limitation to be found there, the father, mother, the sister, the servant, the consort, so many things. Something like known and hazy unknown infinite in the form of finite. Infinite in the form of finite can be experienced there. That has been recommended by *Bhāgavatam* to be the thing of our highest aspiration.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa

[*gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa*]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta*, *Madhya-līlā*, 21.101]

And Mahāprabhu, Nityānanda Prabhu, and others, Advaita Prabhu they came with this. Not only came this time, but they come now and then with these tidings to the world, that we have got such high prospect in our life. And in coming anyhow in human birth if we do not try for that prospect for our own self we do commit suicide, something amounting to suicide. So those things are dealt in various ways and the *dhāma parikramā* inviting so many of the same plane to try for that, to acquire that wealth, whatever small and of lower character it may be, but it's object is connected with that highest plane as given by Mahāprabhu, Śrī Caitanyadeva the Lord of love. Distribution of love, Mahāprabhu, Śrī Gaurāṅga; that Kṛṣṇa consciousness and Swāmī Mahārāja took to your door and so many of you have assembled here, Gaura *dhāma*. Some told me that Swāmī Mahārāja expressed that, "Vṛndāvana is my home and Gaura Maṇḍala is my place of pilgrimage," something like that.

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: His place of worship.

Śrīla Śrīdhara Mahārāja: Place of worship? But Vṛndāvana is my home.

Jayatīrtha Mahārāja: And, "Bombay his office," he said.

Śrīla Śrīdhara Mahārāja: And Bombay his office. That is propaganda centre. Worship, so high, inconceivable, that home comfort is being distributed from somewhere. I want to revere that position, worship. That home consciousness faints there, so high, worship. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Through that worship I can come home, the process of worship.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

That is peculiar. Svarūpa Dāmodara has given the idea that both *līlā* eternal. Generally we think that Kṛṣṇa *līlā* is previous, Dvāpara-yuga, and then next Gaura *līlā* to distribute that thing to the people after that. But in broader consciousness both *līlās* are eternal.

Towards the *smārta* it is Kṛṣṇa *līlā* in Vṛndāvana, not *nitya-līlā*. "He kindly came to this level once in the human land and showed His grace, infinite grace. Showed His favour to those that were living in the mundane world and they are fortunate enough."

But our Goswāmīns, by the instruction of Mahāprabhu, by His inspiration, they tried to prove that this Kṛṣṇa *līlā* is not a temporary, not a whimsical, but it is eternal. This Vṛndāvana *līlā* is eternal, not that a part of the *līlā* of Nārāyaṇa as Kṛṣṇa. But Kṛṣṇa *līlā* is the supreme most and it is eternal. Always it is going on. And as such, and the distribution of Kṛṣṇa *līlā* to the public, this is also eternal; that they like to give it to others. This is not confined to a particular circle of friends. But this is approachable by others also. Here comes the incarnation, here comes the necessity of Gaurāṅga *līlā*. Now, whether Gaurāṅga *līlā* is temporary or this is also eternal, then they come to understand that, "No. This is also eternal; to try to distribute."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Going to see for some time. _____ [?] Then I dissolve the meeting now.

That this is also, Gaura *līlā* is also eternal out of necessity, it cannot be temporary, Gaura *līlā*. They are finding this is also part, to enjoy within and to distribute to all, this is also eternal. And Svarūpa Dāmodara composed that *śloka*. Whether this is first, that second, no question, both eternal. Sometimes combined and sometimes divided, They are going on with Their pastimes in this way. So Gaura *līlā* and Kṛṣṇa *līlā*, Vṛndāvana and Navadvipa *līlā*, both eternal; one enjoying within Themselves, another distributing that very higher juice to the outsiders.

Jaya Oṁ Viṣṇu-Pāda...

End of 82.03.07.B

Start of 82.03.08.A.B

Śrīla Śrīdhara Mahārāja: ...of Mādhavendra Purī's departure. Brahmā-Madhva- *sampradāya*. The first connection with Gauḍīya type of theism in Brahmā-Madhva- *sampradāya* we find in Mādhavendra Purī. Mādhavendra Purī's connection with Madhva *sampradāya* is clear. Then we find the seed of *rāga bhakti*, first we can trace in Mādhavendra Purī. In his famous *śloka*, what Mahāprabhu Himself pronounced and tasted. That is, when at the time of his departure Mādhavendra Purī is supposed to think in the line of this stanza.

ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"]

[*Padyāvalī*] & [*Caitanya-caritāmṛta*, *Antya-līlā*, 8.34]

While chanting this stanza, which is supposed to be composed by Mādhavendra Purī himself... _____ Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati kiṁ karomy aham

Mādhavendra Purī. "*Ayi-dīna-dayārdra-nātha*. I am so helpless and hopeless, frustrated in my last days. I don't find any ray, or any optimistic vision. I'm almost cornered. *Dīna- dayārdra-nātha*. And I am to pass away. But with what I am passing did I get here my Lord? Quite disappointed I shall have to go. *Ayi-dīna-dayārdra-nātha*. But You are so benevolent I am told, I heard. *Dīna-dayārdra-nātha he, mathurā-nātha*. Now You are the Lord of Mathurā. Perhaps You don't remember the helpless and disappointed section who have no other alternative but Yourself. You are now in Mathurā. But what about us? *He mathurā-nātha kadāvalokyase*. We are waiting for the days, hoping against hope, the day that will dawn with Your grace. Anyhow we are sustaining, but it becomes almost impossible for us - last moment, can't. *Kadāvalokyase, hṛdayaṁ tvad-aloka-kātaraṁ*. Quite helpless, no consolation we can give to our aching heart. No other alternative, we can't find any alternative but Your grace. *Kadāvalokyase*. We don't feel ashamed now to clearly put forth our prayer to You, when will You remember us again. *Kadāvalokyase, hṛdayaṁ tvad-aloka-kātaraṁ*. We can't console our heart within. *Aloka-kātaraṁ, dayita bhrāmyati*. Loosing its balance, the heart loosing its balance, *aloka-kātaraṁ*, perturbed to the extreme. *Dayita bhrāmyati kiṁ karomy aham*. We don't find any ways and means how to set right our position. Quite nonplussed, non balanced, deranged, such is our stage, hopeless."

ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁ, dayita bhrāmyati [*kiṁ karomy aham*]

"You are the Lord of our heart, so nothing private to You. You know everything. *Dayita*. Without You it is impossible for us to drag on our life. Everything known to You. But we have reached to the extremity of our patience."

In this way he's praying to Kṛṣṇa. *He mathurā-nātha*. Of course when he's posing with the *gopīs*, siding with the *gopīs* of Vṛndāvana, Mādhavendra Purī's supposed to do that, his appeal to the *mathurā-nātha*. And when he went to Mathurā, necessarily the *gopīs* were in the ocean of trouble and disappointment. So espousing the cause of the *gopīs*, at heart he's feeling oneness with the *gopīs* and praying to the *mathurā-nātha* in this way.

Mahāprabhu, when He went to Mathurā, He repeatedly chanted this *śloka*, and showed His allegiance to Mādhavendra Purī.

One gentleman whom Mahāprabhu found, some genuine symptoms of *rāga bhakti*, he, that gentleman, that Sanoḍiyā *brāhmaṇa*, a *brāhmaṇa* of lower caste, who found Mahāprabhu Śrī Caitanydeva, wandering in Vṛndāvana in His mood of quest of Kṛṣṇa. Then he invited Him to his house as guest, and asked Mahāprabhu, "You revered *sannyāsī*, have You any connection with Mādhavendra Purī?" The Sanoḍiyā *brāhmaṇa* suddenly put this question to Śrī Caitanyadeva. "Have You got any connection with Mādhavendra Purī?"

"Yes. Yes. He was My Guru's Guru, Mādhavendra Purī."

"Oh. Now I can understand. That without the connection of Mādhavendra Purī it is impossible to find such symptoms in ones movement as I saw in You." That gentleman told to Mahāprabhu.

Then there was some discussion, and he told, "Mādhavendra Purī, he accepted me as his disciple, and I got some sort of touch of this sort of *rāga bhakti*. I did not find it anywhere, but Mādhavendra Purī only started in this modern age what is *rāga bhakti* proper in modern age. And they accepted me as his disciple, and also took *prasādam*, he was guest in my house, though I am a fallen *brāhmaṇa*, not up to standard, when the *sannyāsīs* generally take their *bhikṣā*."

So Mahāprabhu told then, "I shall also take *prasādam* in your house. What Mādhavendra Purī did that is My responsibility, My example. You are Vaiṣṇava, and I'm not going to consider the pastimes of other *sannyāsīns*, that they may not take *prasādam* in your house, but I shall do it."

Kṛpa daya sri madhavendra puri sambandha [?] In this way Mādhavendra Purī is supposed to be the very sprout of Gauḍīya Vaiṣṇavism, the faith. And which came out in full fledged form in Mahāprabhu. Mādhavendra Purī, Īśvara Purī, then Śrī Caitanyadeva. It is described in *Caitanya-caritāmṛta*. Mādhavendra Purī. And he was Guru of, not only of Īśvara Purī, the Guru Mahārāja of Śrī Caitanyadeva, but also we're told of Nityānanda Prabhu and Advaita Prabhu and Puṇḍarīka Vidyānidhi. These are all disciples of Mādhavendra Purī.

Mādhavendra Purī's birthplace was _____ [?] near Katwa. Still his tomb is shown there, Mādhavendra Purī's *samādhi*, in Kulumbha [?] _____ [?] Katwa.
_____ [?] nearby. There is one *gram*, village, there the tomb of Mādhavendra Purī is shown, sign. He was a *sannyāsī* of that time, very, very reputed man. And it is supposed that he took Nityānanda Prabhu from His house. Begged Him from His parents when Nityānanda Prabhu was twelve years or so, something. And Nityānanda Prabhu wandered different places of pilgrimage following Mādhavendra Purī. His day of departure was last, yesterday was his disappearance. All right. Gaura Haribol. Gaura Haribol. Mādhavendra.

So where it could be traced, there our interest. There our interest.

Īśvara Purī served Mādhavendra Purī in his last days very intimately.

[*īśvara-purī gosāñi kare śrīpāda-sevana,*] *svahaste karena mala-mūtrādi mārjana*

["Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 8.28]

Īśvara Purī he cleansed, kept him cleansed in his last days, Īśvara Purī, with his own hands cleansed him from stool and urine, it is mentioned.

And there was another disciple of Mādhavendra Purī, ostentatiously. He came to advise his Guru. "You, why do you fall prey to this lamentation, mourning? You should think that you are Brahman. You have no reaction of this world. You think like that." That gentleman, that Rāmacandra Purī, one of his disciples of Mādhavendra Purī came to advise his Guru in his last day. "Why do you think that you have something here for your attachment, and you are mourning in separation of that? Give up all these attachments of things mundane, and think you are Brahman yourself."

Then Mādhavendra Purī rejected him. "Be off, you fool. You have come to console us in this way. If I die seeing your face then I shall have to go to some undesirable place. Be off. You don't understand what is my position. I don't, I am suffering that I don't get Kṛṣṇa, and you fool you have come to console with *brahma-jñāna*, be off."

And so Mādhavendra [Rāmacandra?] Purī's faith was lost. So much so that he came to blame Śrī Caitanyadeva also in Purī. That we find in *Caitanya-caritāmṛta*.

Paramānanda Purī was also disciple of Mādhavendra Purī. He was favourable, sympathetic to Śrī Caitanyadeva, had much attraction and respect for Śrī Caitanyadeva, though his Godbrother, Īśvara Purī's disciple was Śrī Caitanyadeva, formerly. But Paramānanda Purī showed much reverence.

But once Rāmacandra Purī came to Purī, Puruṣottama, and came to see Śrī Caitanyadeva in His quarter, and found some ants that are passing through. "Oh. Why these ants are wandering here? Surely some sweet meat was here last night, so the ants are roaming about. Oh. What's the fun? These *sannyāsīns* taking the red robe externally. They have got attachment for sugar. This is most undesirable. We should not stay in such a filthy place any longer." And excited he went away.

Śrī Caitanyadeva was there with devotees. He went away. Mahāprabhu called for His attendant Govinda. "Govinda, only one *paisa* Jagannātha *prasāda*, whatever you get, that will come here for Me. If you do otherwise you won't find Me here any longer. I shall be off. And you and Banināth, another two that stay here when I'm in attendance, you go and beg elsewhere and take *prasādam* according to your choice. But only one *paisa* price *prasādam* will come to enter here in My room, nothing more." Strict order, and that was done.

A *brāhmaṇa* came that day with *prasādam bhikṣā* for Mahāprabhu, only one *paisa* worth portion taken off from it and the others returned. The *brāhmaṇa* began to cry. "What is my fate? How I came to satisfy, to serve the *sannyāsī*, I have come to commit offence against what is my _____ [?], anyhow."

And outwardly Mahāprabhu seemed to be emaciated day by day.

The report went to Rāmacandra Purī. "That you remarked in that way, seeing the ant, and now the condition of that offence is such. Strictly your remark is being followed."

Then, what can he do? Men after men, man after man, is going and rebuking Him in a different way.

He came again. "Oh, You are so much emaciated. This is also not the way of, to *vairāgya* by the *sannyāsīns*." Then he pronounced the *Gītā* [6.17], *yuktāhāra-vihārasya*. "Otherwise without food You become so weak then how Your *bhajan* will be performed?" Anyhow he modified his previous remark.

He went away, Mahāprabhu. Showed His respect duly and sat silent. Then again He went away.

Then Paramānanda Purī, the Godbrother of Rāmacandra Purī went there. "That man is of such characteristic. Why do You care him. His remarks have no value. You may not bother for that. He does not know Your position, who are You. He has come to advise You. Such audacious, all these things. Otherwise we will be nowhere. If You be so stern to us only by the remark by one gentleman then all of us will be troubled. And it does not behove that You'll behave with us in such a cruel way."

In this way they appealed, many of them. Then Mahāprabhu doubled it two *paisa.* In this way things went on.

So Īśvara Purī, Paramānanda Purī, on one side, and Rāmacandra Purī other side, coming from the same source, Mādhavendra Purī. Mādhavendra Purī is accepted as the _____ of Gauḍīya Vaiṣṇava faith. The *sannyāsī* who got the spark of Vṛndāvana love divine in his heart. He expressed symptoms in that way. And from him generally the Gauḍīya Vaiṣṇava School is traced when he came. So in the midway his divine arrangement.

In Madhvācārya we don't find, who took his direct *sannyāsa* from Vedavyāsa, and we hear that he met Vyāsadeva also in Badarikāśrama. But we don't find any justice to the Vṛndāvana *rasa* in Madhvācārya's writings.

Transcendental things of such order. He's autocrat, especially. Wherever His grace comes down it is hard to trace. Only the fortunate can have eye to see, to mark, to get.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

They're bewildered, the Rāmānuja section, their thought is Lakṣmī Nārāyaṇa *upāsanā* is that of the highest order. The Gopāla Bhaṭṭa Goswāmī's father, Vyenkata Bhaṭṭa, in whose house Mahāprabhu stayed four months continuously, in Śrī Raṅgam during Cāturmāsya. And there also He showed His grace to Vyenkata Bhaṭṭa, mentioning that how Kṛṣṇa *upāsanā*, Kṛṣṇa consciousness is higher to that of Vaikuṇṭha consciousness, or Lakṣmī Nārāyaṇa consciousness. Only in a curious way.

"That why Lakṣmī Devī had inclination to participate in the *rasa līlā* of Kṛṣṇa? Nārāyaṇa, She found everything, and very private service of Nārāyaṇa done by Her. Nārāyaṇa is the fullest, then Lakṣmī Devī should not have any aspiration for any other thing. She had got the taste of the quality of the highest thing. Why this mention we find in *Bhāgavatam* Her aspiration towards *rasa līlā*? Nevertheless it is found that She could not enter, could not get any admission. Only She made penances for that but not admitted. What is this?

In other words, on the other hand, we find when the *gopīs* they're meeting with Nārāyaṇa, or even Kṛṣṇa in the form of Nārāyaṇa, they're showing their respect, natural respect to Nārāyaṇa, and pray that, 'Bless us that we can get the grace of Kṛṣṇa. Our heart may stick to Him.' That is their prayer. They have no charm for Nārāyaṇa."

In this way He managed to put to change him, Vyenkata Bhaṭṭa, towards Kṛṣṇa *līlā*. *Kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28]. The highest type of *rasa*, *raso vai saḥ*, the *rasa* in magnitude and in quality, that is to be found in highest order in Kṛṣṇa consciousness. Kṛṣṇa consciousness. We hear Rāmānuja and Madhvācārya in their *sampradāya* in a general way.

"But when the fight between the Pāṇḍavas and Kaurava then we are different, otherwise we're one, a hundred and five brothers. A hundred and five brothers we are," Yudhiṣṭhira told, remarked. When Duryodhana, etc, were defeated in perhaps Kamavan or somewhere, by the Gāndharvā and taken prisoner there from. "Oh, we're a hundred and five." The battle on the outside. And when there will be fight amongst us, we're five, they're a hundred."

So this is also our position. To understand the Vraja *rasa*, *raso vai saḥ*, the type and intensity of *rasa*, the quality and quantity of the *rasa* to be concerned, specially the quality. We are to sell our heads towards the divine feet of the *vrajavāsīs*, of the inhabitants of Vṛndāvana. Swāmī Mahārāja told that, "My home is in Vṛndāvana."

So Vṛndāvana, we are sold, our prospect there. And modestly we are to differentiate from those great paraphernalias, the pioneers and propounders of Vaiṣṇavism, by the Vaiṣṇava faith. That *cid vilāsa*. Their spiritualism is not near spiritual zero. A spiritual matter is spiritual. But it is dynamic in its character and the differentiated world is there. Hare Kṛṣṇa.

Kṛṣṇas tu bhagavān svayam. Svayaṁ-Rūp, Svayaṁ-Rūpa, then Prakāśa and Vilāsa divided into two. Again sub-division, Prabhāva and Vaibhava. Prabhāva-Prakāśa, Prabhāva-Vilāsa. Vaibhava-

Prakāśa, Vaibhava-Vilāsa. In this way it is differentiated there, in Vṛndāvana, Mathurā, and up to Dvārakā. Manu Saṅkarṣaṇa, Ādi Caturvyūha, in this way it has been differentiated according to the *rasa*. Hare Kṛṣṇa. *Rasa* is the gold for that. *Rasa* is the gold, and so many stages (life's stand?) According to *rasa* the valuation to be ascertained, the *rasa*, in quality, quantity. All these things to be analysed and understood. Everything is there. *Sat-cit-ānanda*, *sundaram*, *rasam sundaram*. Harmony, beauty, ecstasy, similar. Charm, *prema*, that is the highest substance ever found in any consciousness. What are reflected into the consciousness as ever this surpasses, the Vraja *rasa* surpasses everything, if scrutinised in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa. We are servant. We are sold to that sort of experience, divine, transcendental, as we may call it. No other charm of any other plane or any other pastimes than in Vṛndāvana. And we are, at the same time, thankful not only but we're also surrendered to the authority that can take us in that position. And we can find if we mark with more attentive eye, that *rasa* of Vraja is in Navadwīpa also in a different way. In a different way, if we can, with the eye of Rāya Rāmānanda Prabhu, Svarūpa Dāmodara, etc, we can look into the Navadwīpa *līlā* then more glorified than Vraja *līlā* is here. What is so dear, so valuable, unavailable, that is of its own accord is being distributed here, that *rasa*. That *rasa*, how wonderful is here.

Our fate should be tied with the divine feet of the Kṛṣṇa as His agent in disguise. Kṛṣṇa, Rādhā-Govinda, has come in disguise to offer Themselves of Their own accord to the fallen souls as we are. So our real fortune is to be found, to be traced here only. We should purchase ticket here and we'll be found automatically here, there, everywhere. If we approach there direct it is difficult to enter. But if we attend here, very easily we can get this and that together. Then we'll be able to see there, the followers of them are of same rank. Some more interested this side, some that side. And there are some also who have equal appreciation of both the parties. Just as in Kṛṣṇa *līlā* we're told that some are more inclined towards Rādhikā and some towards Kṛṣṇa. And there is another group who are interested with both parties equally. So also Kṛṣṇa *līlā* and Gaura *līlā*, Narahari Sarakara and others we find more tending to Kṛṣṇa *līlā*. And there are others who have got more taste for this Gaura *līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

That Vasu Gosh and others they say, "We could not live. It would not have been possible for us to live if Gaura *līlā* would not have come to exist."

[A man announces something from the street from a loudspeaker while passing by the Maṭha]

One old lady is missed, they say _____ [?] Gaura Haribol.

One party from one party, another party perhaps entered, it may be. Old lady could not differentiate, possibly. Both parties meeting in a place and left there in one party.

Then, he pronounced half, and finished. _____ [?] No more.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

In *Bhāgavatam* also, and this is also pronounced by Queen Kuntī. It is mentioned by Swāmī Mahārāja. Queen Kuntī.

End of 82.03.08.A.B

Start of 82.03.08.B

Śrīla Śrīdhara Mahārāja: No risk, no gain. *Vināyakānīkapa-mūrdhasu prabho*.

tathā na te mādhava tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakānīkapa-mūrdhasu prabho

["O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like non-devotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service."] [*Śrīmad-Bhāgavatam*, 10.2.33]

Mentioned in *Bhāgavatam*. Those that want to achieve their highest goal independent of Your help, there, it is like a boat without a rudder, *vātāhata* [*Śrīmad-Bhāgavatam*, 1.5.14], with helmsman, the wind, drifted in wind, in the current wind. No direction, sometimes this side by the current, sometimes that side by the wind, *vātāhata-naur.* That is their position. The different forces of the environment are whimsically playing with them, no end. But who have taken shelter in You, their fate is not such, of anarchical position.

Tathā na te mādhava tāvakāḥ kvacid. Those that have got shelter under Your Divine Feet and direction, their fate is not like a boat in the anarchical position. But, *na te mādhava tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*. The wave of attraction for You is like a rope tied to Your Divine Feet. So, *tvayi baddha-sauhṛdāḥ*, the friendly, the affectionate rope is there, tied, fixed to Your Divine Feet. *Tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*. No possibility of going astray without _____ [?] endlessly. *Bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ*.

Tvayābhiguptā vicaranti nirbhayā. By Your *abhiguptāḥ*, Your protection, Your careful protection is always guiding us in a safe way, *vicaranti nirbhayā*. They do not care, going this side, that side, but the rope is, from any position is taking towards proper goal. The rope is, the

connection is there. They do not care whether this side, that side, not to, with the help of the compass or any other thing, not so much disturbed. But I also sometimes out of curiosity to go this side, that side, but still their destination is fixed at the same time.

Tvayābhiguptā vicaranti nirbhayā, vināyakānīkapa-mūrdhasu prabho. And those, the leaders of the, by putting, by placing their foot on the leaders of the miscreants, putting the foot on the head of the leaders of the miscreants, they make advance surely towards You.

tathā na te mādhava tāvakāḥ kvacid, bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā, vināyakānīkapa-mūrdhasu prabho

They pass over the head of the leaders of the miscreants, towards You. *Sauhṛdāḥ.* By, they can boast of such fortune, without caring for all sorts of hindrances that may come. Because they have got that connection of *nirguṇa*. Under Your, already they have got that insurance. Insurance ticket that the protectors, they will look after them. So they need not have to care, take care of themselves, but the guardians, their responsibility guides them in a proper line. So your devotion is of such quality, need not be afraid of anything, any quality of obstacle. Hare Kṛṣṇa.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[*bhavato darśanam yat syād, apunar bhava-darśanam*]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

Any adversity may come, but the heart's connection with Him, with His Holy Feet, that will guide us safely towards the goal. We need not bother about that, *vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro*, whatever comes, if connected.

[*pārtha naiveha nāmutra, vināśas tasya vidyate*]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

"I am there. I am there."

Upadya viditam buddhi mam carante chara buddhaya [?]

Understanding, understanding, understanding, superseding understanding, intelligence, all these things, but ultimately His understanding covers everything. His omniscience, and His omnipotence, is over everything. So He says, "Your connection, I am coming." And that, *sukṛtaiḥ pūrvva-sañcitaiḥ*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."] [*Bṛhan-Nāradya-Purāṇa*]

Anyway if we get that connection we are safe, wherever we're posted in our life.

paśu-pakhī ho 'ye thāki svarge vā niroye, [*taba bhakti rahu bhaktivinoda-hṛdoye*]

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, p 136]

In the physical sense I may be posted even in the beast, or trees, or insects, or anywhere physically, but heart's connection, the fine thread if I possess, then, those that have got real eye to see they'll consider that a Māyāvādī nearing the Brahman so high that his position is hopeless. But with their fine thread one is living in the vegetable kingdom his prospect is very bright. Those that have eye they can see this, that the physical posting has got no value. The inner wealth, that will come to assert itself in no time. So the prospect of anyone, the position of anyone, should be calculated according to the inner purity of tendency, and not by external opulence or position. Those who've got that real eye to see things in a proper way.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

The purity of purpose, and the highest purity that it is Kṛṣṇa word, two words, proper Kṛṣṇa consciousness. Kṛṣṇa consciousness, not the words pronounced by the lips, not lip deep, but it must be heart deep, not lip deep, heart deep.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is another *śloka* in *Nārada-pañcarātra* or something like that.

śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate

["If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada-pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement."] [*Bhakti-rasāmṛta-sindhu*, 1.2.101] [In the purport of *Śrīmad-Bhāgavatam*, 11.1.13-15]

What is not mentioned in any authentic scripture, *śruti*, *smṛti*, *pañcarātra*, *Purāṇa*, never to be traced anywhere, such sort of self evolved things, that comes to create havoc in this world, to the ill fated. Quarrelling springs up like mushrooms with some idea, *yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

When men of same feather flock together, as I was told of Rajaneesh, in Bombay one gentleman, he came out with some conception of religion. So many flocked. Now I'm told that's finished, that's gone away. _____ [?] says that no trace in Bombay side for the Rajaneesh group. Only a part of them to save their position has gone to America or somewhere, but it is finished, their career finished in Bombay. _____ [?]

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi / sahajiyā, sakhībhekī, smārta, jāta-gosāñi
[*ativāḍī, cūḍādhārī, gaurāṅga-nāgarī / tato kahe, ei terara saṅga nāhi karī*]

["The names of the *sahajiyā saṁpradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of "followers" of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: "shaven-headed." Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean "hippy"), *sāni* (literally means: "religious instructor"), *sahajiyā* (literally means: "easy-ist." Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāñi* (caste *goswāmīs*), *ativāḍī* (proud devotees), *cūḍādhārī* (those whose only religious principle

consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His *ācārya-līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees."] [*Gauḍīya Kaṇṭhahāra*, 13.111]

[*Gauḍīya Vaiṣṇavism*, part one, p 331]

In this way so many mushrooms suddenly spring up, and cause disturbance for some time, then goes away, like allergy in the body.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

What's the time?

Devotees: Nine o'clock.

Śrīla Śrīdhara Mahārāja: Any question?

Devotee: Mahārāja, how did Mādhavendra Purī introduce the worship of Śrī Rādhā?

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: How did Mādhavendra Purī introduce the worship of Śrī Rādhā, Śrīmatī Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Rādhā-Govinda. When Mādhavendra Purī went to Vṛndāvana, and he was circumambulating Govardhana, he got a dream where the Govindadeva gave a dream to him. He first took His seat on the banks of Govinda *kuṇḍa*. And changing from Vṛndāvana *līlā*. And he had one nature, he accepted his livelihood in such a way that he won't beg anything from anyone else, but whatever will come of its own accord to him he will take that _____ [?] So, fasting he's waiting near Govinda *kuṇḍa*. But on the hill in the forest, there some ladies sometime come to take water from that *kuṇḍa*. _____ [?] Kṛṣṇa Himself came in the form of a boy, cow boy, and offered some milk in an earthen pot to Mādhavendra Purī.

"Why do you fast? Why do you not eat by begging? Anyhow, the ladies came to take water from the *kuṇḍa*, and they sent this little milk for you. They could trace from your face that you've not taken anything the whole day. So this milk is sent by them. You take it."

Then he took the milk, and was very much charmed by the natural beauty of the boy. He could not forget Him, get Him out from his mind. He had a sleep there, and got a dream. That very boy has come to him in dream.

"Mādhavendra Purī, I'm waiting for you from long time. I'm nearby in a forest. There I am, and covered by so many bushes and other things. Recently, by fear of the Mohammedans, some devotee, to save Me from molestation, put Me here in the jungle and went away. And I'm waiting that Mādhavendra Purī, My devotee will come and discover Me and install Me and will make arrangement for My *pūjā*, worship, My service. So you..."

He gave possible conception of the place, in the dream, and Mādhavendra Purī, early morning woke up. He went straight to the local persons, and with their help he cut the jungle, could locate the place and cut the jungle and found that there, covered in the jungle the Vigraha, the Gopāla. And he installed there. That was his, and that is still now worshipped in... Mahāprabhu went and had *darśana* of the Gopāla. Rūpa, Sanātana, they also had much respect for the Gopāla. But afterwards when Vallabhavācārya, he afterwards submitted to Mahāprabhu, and was respected by his followers, Rūpa, Sanātana, he disappeared. Then his sons, Vitrācārya [?] and others, were very much depressed by the bereavement of the revered father.

Then Rūpa, Sanātana, gave him some engagement, "That this Gopāla, you take the charge of service of the Gopāla."

And from there that Gopāla is under the service, it is in the train of the service of the Vallabha *sampradāya* and now it is in, we are told, in Masudja [?] that Gopāla. So Mādhavendra established that worship there.

And Gopāla one day gave another dream, "That bring that chandan sandal from Jagannātha and long time I was almost buried under the prestige of the jungle, and I have some sort of itching sensation. And to remove that you apply the sandal paste." And then also Mādhavendra Purī _____ [?] all these steps. But he went to Vṛndāvana on pilgrimage and there Gopāla accepted him and his service. That we find here. And Gopāla's treatment, some very intimate treatment with him.

And his own *śloka*, just before his departure that shows his inner heart, the awakening of his inner heart, in connection with Gopālaji. *Alokadan* [?], the process by which a devotee can attain that superior type of *bhakti*. There it is mentioned that the *kṛpa siddha* is a line which causelessly comes to one devotee from the upper layer. So here we find the Mādhavendra Purī had no connection of his Guru in this line. But his attitude and his previous birth's *sukṛti* was of such type that Gopāla Himself came directly and begged his service, and thereby automatically the paraphernalia was awakened in him in its proper way so that was appreciated by Mahāprabhu and others, that Mādhavendra. A natural gift from Gopāla Vṛndāvana, we find in him. It can't be traced by Guru *paramparā* in him, so it is *kṛpa siddha*.

Gaura Haribol. Gaura Haribol. Who's asking the question?

Devotees: Buddhi yoga.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Devotee: You were speaking of Govinda *kuṇḍa*. This Govinda *kuṇḍa* in front of the Maṭha is non different from that one?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: You told that Mādhavendra Purī was sitting near Govinda *kuṇḍa*. And he's asking is this Govinda *kuṇḍa* opposite, is it the same?

Śrīla Śrīdhara Mahārāja: We are told that that is in Govardhana, and here in Govardhana, it is told in the *Dhāma parikramā granth*. So *kuṇḍa* nearby as Prabhupāda in Caitanya Maṭha he had that Gaura *kuṇḍa*, that Rādhā *kuṇḍa*, Nitāi *kuṇḍa*, Śyāma *kuṇḍa*, in this way, Rādhā *kuṇḍa*, Śyāma *kuṇḍa*, Gaura *kuṇḍa*, Govardhana. In this way it is coming, the connection came in my mind. And near Govardhana the *kuṇḍa*, Govinda *kuṇḍa*.

Parvat Mahārāja: *Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya* ...
[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *Śrī Guru-paramparā*, 6]
[And *Caitanya-caritāmṛta*, *Madhya-līlā*, 16.281, purport]
When we hear that some of His devotees are also double incarnations, like I heard, I don't know if it is proper, that Rāmānanda Rāya is the incarnation of Viśākhā and also Arjuna. Is there any connection that some of His associates are double incarnations also?

Śrīla Śrīdhara Mahārāja: Arjuna, some similarity, some similar symptoms is the cause of such remark. Their nature, that is also permanent, not flickering. That sort of quality is also found here in a lady, Viśākhā. Rāmānanda Rāya is viewed by the *mādhurya rasa* disciples as Viśākhā Sakhī in the internal affairs. And externally in *sākhya rasa* some conception of Arjuna, very sober and very skilful and very submissive mind. These qualities of Arjuna are found in him on his external *sākhya rasa*. But internally Viśākhā they're sober and impartial, almost neutral. A little tending towards Rādhikā, and also with proper consideration and sympathy towards Kṛṣṇa. That sort of *mādhurya* plus *dāsya*, service, was also found in him. So those that are connected and concerned more with *mādhurya rasa*, they like to see him Viśākhā. But those that have got no such appreciation for *mādhurya rasa* likeness, love, outwardly they see the characteristic of Arjuna in him. So it has been mentioned in many places that in one main person the flickering of the non important personages also are combined.

Just as when a Governor comes to visit a District, for the time being the Magistrate's function is absorbed in him, in this way.

So Svayaṁ-Bhagavān Kṛṣṇa, Yuga-Avatāra Kṛṣṇa is there. Mahāprabhu Svayaṁ- Bhagavān, Rādhā-Govinda and Yuga-Avatāra, that is absorbed there.

So Yaśodā absorbed that Dharā. Nanda absorbed that Droṇa, absorbed in their function in a formal way. And Vasudeva, Nanda, Sutapa, and others, in this way, the *urvaśīs* and the *gopīs*. This fashion, this sort of conception we find to appear in many places, this is possible. One

function, one junior function has been taken by a greater function in him for the time being, in that way. A function of less importance also is merged in an important function for the time being there. The custom is invoked we find. It is possible. Gaura Haribol.

Just as a man says, "Oh, you are going there? One servant it was necessary to send for this purpose. When you yourself are going, do this little service of me also. I may - it is not necessary that I shall send the servant again there. You are going so you do this. This little function, important function, this is not possible by the servant. You are to go and this small less important service you can do this." In this way.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: In the material world, every action produces reaction that is considered to be *karma*. If in the spiritual world, every action produces reaction, so how do we consider the actions and reactions accumulating in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. Difference is clear, it is separate interest, self centred, sense centred, and that is God centred, centred, Absolute centred, a great difference. Apparently similar but really it is just the greatest opposite possible.

Bhaktivinoda Ṭhākura says, "Mark very attentively that there is more difference between *kāma* and *prema*, lust and love, *nāhi haya*, Yet this lust is not the love. What is the difference?"

Bati vai kami premi vedi naya tabu kama prema nahi paya charya mamsa nahi kama [?]

[*kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma 'prema' nāhi haya*]

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru*]

The lust is concerned with the flesh and blood, and *prema*, *cid-ānanda-dhāma*. And what is love divine that is concerned with the highest conception of ones spiritual identification. Hari.

[*ataeva kāma-preme bahuta antara*] *kāma - andha-tamaḥ, prema - nirmala bhāskara*

["Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta*, *Ādi-līlā*, 4.171]

So different that one is the dense darkness, and another is the fine Sun. This is the so great difference, but similar. Eh?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. Gaura Haribol.

Jaya Oṁ Viṣṇu-Pāda...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Haribol. His birthday today.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: We shall get some good *prasādam* today.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?]
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Mādhavendra *prasantar* [?] I am never to be _____ [?] Mādhavendra Purī.

Devotee: Mahārāja, I have already small question. My question is that if a person leaves their body when he has just taken his first initiation, or if he leaves his body if he has taken second initiation, or if he has left his body if he has taken *sannyāsa*, what are the different levels of his ultimate...

Śrīla Śrīdhara Mahārāja: *Ke bolchen*? You say what you understand.

Akṣayānanda Mahārāja: If a person leaves the body, at death maybe he has first initiation, second initiation, or *sannyāsa*. If a person has *Hari-Nāma dīkṣā*, *Hari-Nāma*...

Śrīla Śrīdhara Mahārāja: After *Hari-Nāma dīkṣā* he leaves the body.

Akṣayānanda Mahārāja: Otherwise *Pañcarātrika dīkṣā*, otherwise *sannyāsa*, different gradations, what will be the difference?

Śrīla Śrīdhara Mahārāja: By surrendering to a real agent of the Lord our life is insured. Whatever we may go, we won't be lost. There will be search and I must be taken in the real path, almost guaranteed.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[*sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa bhajaya*

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] ["When the devotee's body is thus transformed into

spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta*, *Antya-līlā*, 4.192-3]

The record, his name is taken into the records.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Kṛṣṇa takes in His notebook the name and he won't be lost any longer. That assurance we get from the above.

[*kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati*
kaunteya pratijānīhi,] *na me bhaktaḥ pranaśyati*

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

tatra taṁ buddhi-saṁyogaṁ, labhate paurva-dehikam
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."]

[*Bhagavad-gītā*, 6.43]

"Wherever he'll go he'll get that connection again, and from there he'll begin his journey towards Me. In this way, if in one life he cannot make sufficient progress, still, he won't be disconnected forever, any time. Once connected, no disconnection is possible. He takes the care, wherever he is. And help comes to take him towards Him. The arrangement is there, *na me bhaktaḥ pranaśyati*. *Kaunteya pratijānīhi*, this is not a secret dealing, this is public. You declare it to the public. It is open thing, guaranteed, this guarantee, open. I want to make it known to all that *na me bhaktaḥ pranaśyati*. Anyhow getting connection with Me his saving is guaranteed."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: That means Gurudeva, the Guru will have to come back to this world as long as his devotees are there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa in any form of Guru, he'll be thought like that, oneness. The well-wisher aspect of the Lord, good, mediator, well-wisher. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

ācāryaṁ māṁ vijānīyān, [*nāvamanyeta karhicit*
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.46]

"I am there represented, delegated. It is My transaction. None can give Me without Myself. So you are to consider that I am going there to take you. This mood you develop in your - in different form but I am there. None can give out Me, Myself, away to anybody else. So that understanding will be within, that I am there." *Yam evaiṣa vṛnute tena labhyaḥ*.

[*nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*]
yam evaiṣa vṛnute tena labhyas, [*tasyaiṣa ātmā vivṛnute tanūṁ svām*]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."

[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

"If I do not like to distribute Myself there is no power in the world that can connect that. It is My function. It is My authority. My sweet will. And of course it is expressed through My devotees, through My agency, but the power of the agent that is Mine. The delegated power, the source is Mine. I am the source. In that way you are to connect. Don't be afraid by drifting this way, that way. I am there with My own acquaintance, nature, love, knowledge, everything."

End of 82.03.08.B

Start of 82.03.11.B_82.03.13.A

Śrīla Śrīdhara Mahārāja: ... in such intense and such confidential service. That should be the attitude of a real devotee. They'll appreciate my service.

"No. You come. You take the position of Ācārya."

And you say, "No. I'm afraid of taking the position because so many will come to give me respect of Guru and God, I won't be able to digest. So forgive me. I can't take the position of the Ācārya. That is very dangerous to play the part of God."

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

"The disciples will gather and they will treat me as they treat the Godhead Himself, most dangerous for me, forgive me, I won't think myself fit for the position. The possibility of being led astray is dangerous position. No."

"No, no, you'll have to do. By order of your Guru, you are to imbibe his grace, no *pratiṣṭhā tāre kaha* will touch you. I say you'll have take this."

"Of course, then if You order me. What to do? I've no other alternative. But please protect me from the fascination, that will come in You Name, and I shall devour that in full in my own stomach. What will come for You, and I'll devour, most dangerous."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

The negative characteristic of the potential nature always should be maintained; "That I am nothing. Whatever I'm to do on Your behalf, Your strength, Your inspiration, Your delegation, must come within me to do Your service." That sort of negative. "I'm nothing, but You are everything. By Your grace I may do anything and everything, but independent of I have no value." This sort of consciousness should be always. Gaura Haribol. Gaura Haribol.

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya- caritāmṛta, Madhya-līlā,* 2.45]

Rādhārāṇī says that, "People love to say that I've got some black name connection with Kṛṣṇa. But I think I'm not so much fortunate that I may have that connection with Kṛṣṇa. Then, they're simply abusing Me. But if I could get that I'd think Myself to be the possessor of the highest fortune. Kṛṣṇa *kananki* [?] The people say, but I have no, I can't feel Myself of that high standard that crossing the social and scriptural law I have My connection regard towards Kṛṣṇa. That high

faith, the highest type of faith, Kṛṣṇa connection at the cost of the risk of anything and everything, and in the good name, and the good fame, for nears, dears, all crossed, and only Kṛṣṇa. That is of the highest position. But I fear, that I am sure, I have no attempt to such stage of Kṛṣṇa connection with Kṛṣṇa consciousness."

The attitude is like that always. "I'm nothing. He's everything. I'm nothing."

Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.
Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Devotee: Mahārāja, sometimes we meet people who have system where the guru tells the disciple what is his *rasa*, and what is his service to Kṛṣṇa. One of our God-brothers asked our Śrīla Prabhupāda about this, and he said that, "This is not bona fide. That the spiritual master doesn't tell the disciple...

Śrīla Śrīdhara Mahārāja: _____ [?] What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sometimes Guru asks the disciple to serve him?

Bhāratī Mahārāja: No. *Siddha praṇālī sambandhe* _____ [?]

Śrīla Śrīdhara Mahārāja: I've not come to that stage. Our Guru Mahārāja repeatedly asked,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

That is still to be attained. But only through the scriptures, what faint we have, from distant, and with fearful way we are to study. But that is to be left above. We don't venture to come in direct analysis of all these things. That is to be kept above. That is there. We don't want to be atheist overnight, like this Lalitā Prasāda and Hiranyagarbha. Not so easily.

First, conversion, wholesale, to Kṛṣṇa consciousness, that is Kṛṣṇa's service, that must be finished, wholesale conversion, transformation, by cultivating Kṛṣṇa consciousness. Every atom of my physical, mental, spiritual body should be converted into that. Then the specification, the differentiative higher *mādhurya rasa* service distribution will be possible to enter into that domain. Otherwise it will be - one will fall into this mundane world, it will be very cheap to them. With the colour it will be such a crime, such an evil tendency will be created against that that will be very difficult to achieve in one's life, or lives together, *aparādha*. So it is not curiosity. Rather, it is atheism we shall say. Theism it is, and I shall get in time. The environment is conscious of me, and that will come to help me there. I'm a theist, not atheist.

"That today I want, otherwise I won't have it. And what I'm doing that will promote me there. No, no. If I miss I'm gone. Whatever I'm doing at present that is nothing."

We are not of that type. We have got, what towards, what we're doing in this dress, that is also fetching very high value. We are confident. We have experience, that it is also very high value, and that highest value that is not very cheap. I shall get if I can work successfully here that will come down to me. The call will come down naturally.

Our Guru Mahārāja has remarked about all those things very seriously. It is atheistic, according to our consideration, to jump only to that, then I shall finish that, "Oh! Everything I have known." This is nothing. It is all imagination, a kind of imagination. The actual realisation, like day, like Sun, it will come.

The Bābājī Mahārāja's remark, that the lady, the daughter says to the mother. "When I shall give birth to my child please wake me. When sleeping perhaps I may give birth to my child."

Then the experienced mother says, "No, no. I shall not have to rouse you, to make you awake. You will rouse me from slumber. It is of such nature."

Bābājī Mahārāja, Gaurakiśora Bābājī Mahārāja, Guru Mahārāja of our Guru Mahārāja, he remarked to one imitation *bābājī* this way. It is not in such case of imagination. It is reality.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Is Akṣayānanda Mahārāja here, no?

Aranya Mahārāja: Akṣayānanda Mahārāja he's taking care of some devotees who are sick, in the blue house. Two devotees are sick, they have malaria, so he's taking care of them.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol.

Bhāratī Mahārāja: Parisevan has come today. _____ [?]

Śrīla Śrīdhara Mahārāja: You all create some engagement and programme for your preaching campaign and engage yourselves according to your capacity and your object, your aim, gradually. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura. Where is that Aranya Mahārāja? Is he here?

Aranya Mahārāja: I'm here.

Śrīla Śrīdhara Mahārāja: Then what about your, that land? Some structure, some room should be prepared, eh.

Aranya Mahārāja: Today, this morning, we're going with Govinda Mahārāja and that Mistry.

Śrīla Śrīdhara Mahārāja: So as early as possible some sort of shelter should be constructed there. Gaura Haribol. And to start with your own programme of Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. As according to adjustment of your own capacity. Gaura Haribol. You

know it best, what way to begin the service. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja he has removed the burden from his shoulders and he says that, "I shall stay here peacefully without any worry and study something here. No responsibility, but only with the free responsibility of a student I shall pass some days here." That is his present thought. Cleared of his burden, disciples. Gaura Haribol. Gaura Haribol. Gaura Haribol. In a way he has defeated them, doubly.

Bhāratī Mahārāja: Doubly, yes. Yes. This morning we were speaking. Twice he has defeated them.

Śrīla Śrīdhara Mahārāja: Defeated them. "That I'm not one with you. I'm after something more. And what you're aspiring after, the clash is not there. The point of clash with you is not there what you think to be, not competition, in the same plane. But I'm after something else, transcending which you think me to be." So another stroke on their head. "Don't consider me to be one of you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

The position of Ācārya, that should not be allowed to be so much misconceived way. It must be cured of misconception, disease. Hare Kṛṣṇa.

Rāmacandra was requested to take possession of the throne, not only by the people, relatives, their own, for whom the throne was reserved, including Him, Bharata also, but Rāmacandra had no charm. He had His charm for the truth.

"So My father might not have pronounced through his lips that I'm to be banished by his obligation to my stepmother, but I'm his son, I'm his heir. I must clear my father from his debt to my stepmother. So I must go to forest. I must go to forest."

And so, and others, "No. You must get on the throne."

"No, no. I'm not only heir of the throne, but I'm also heir to carry out the debt, to clear the debt of My father. I'm heir so I must take the risk of clearing the debt of My father towards My stepmother. I must go to forest. Father may not speak it through his lips due to his intense affection for Me he could not speak, but it is My duty. I think that I must keep the words of My father what he gave to My stepmother. So I must go to the forest."

But others are madly requesting, "No. Give some delegation and You come to take the throne."

But, "No. Where is delegation? When one is unfit to do a particular duty he may appoint delegation. Otherwise when he's himself fit to perform the duty delegation not meant for that case."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I began early morning with him, so I am tired also, so I take leave of you. Gaura Haribol. Gaura Haribol. Gaura Haribol. Go and take some *prasādam*.

...

Anyhow, as in _____ [?] either you protect or you leave. You come, your accommodation is here and we shall post around there immediately.
_____ [?]

...

There is a saying that scholars have stated, scholars have got their taste in the *Bhāgavatam*. There is one saying like this, that the scholars are tested when they come to understand the instructions of *Bhāgavatam*. The *Bhāgavat* does not allow the scholars to pass their time in idle talks. *Bhāgavat* gives a call to all the scholars that service is necessary, not imaginary speculation is the be all and end all of life, but *sevā*, service. That is the criterion by which ones improvement of development is to be measured. *Jñāna sunya bhakti*, the end of scholarship. The scholarly speculation, that is not the end of life. Theoretical life is no life. Life is practical. But only, not for your own interest, but for the interest of God.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

The result is with the Lord. The fruit is with Him. And work is with you, and only in that case it is for the service. Everything will be service. Even murder may be service. Hanumānji murdered many. Arjuna. Kṛṣṇa, He murdered, we find.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

But that murder is not ordinary murder. So we are to take it in that way. And ISKCON has conceived it very properly at this time. Anything, up to anything. This is the general way.

But Mahāprabhu did not approve that.

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

He gave another point, *sunīc* and *sahiṣṇu.* That in different stage to Arjuna it was in *kṣatriya dharma* it was necessary. But Bhaktivinoda Ṭhākura says, "That same *Gītā* if delivered to Uddhava, Uddhava, though *kṣatriya*, he could not begin fighting, but he should go to the Himalaya for Kṛṣṇa cultivation.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[jojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

The *kṣatriya* mentality may go that side. But Mahāprabhu has ordered *tṛṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition to anyone, but silently tolerate all forms of opposition coming to you. And give, offer respect to others and don't want respect for you, for yourself. With this attitude you go on with *kīrtana*, spreading the name, the glory of the Lord. That will be the most effective to take us to there. And surrender should be at the bottom, the very foundation, and the Lord will come to do on behalf, whatever will be necessary after that. That should be your way, and not the Hanumān or Arjuna or others.

"In this *bhajan* that I give you instruction, it is not of that, not of that type. This is of this type. Embracing rather *sattya guṇa*, not of *raja* and *tama guṇa*, acted here in this *Nāma bhajan*." So,

Bhidyavatam bhagavati pariksat [?] It does not mean that if you are threatened with some danger you will shirk from your *saṅkīrtana*. But go on *saṅkīrtana* disarmed, only having your faith in God. He's the protector. He'll do necessary things. Mahāprabhu did not stop *saṅkīrtana* but He vigorously went with *saṅkīrtana* party and disarmed, approached the public who came to disturb. But that was managed, disturbance came to end. So not only by armament and violence we shall approach the enemies of *saṅkīrtana*. But at the same time we must not stop, we must not be cowed down thereby and leave *saṅkīrtana* and *pracāra*, preaching. We shall get stopped, but as much as possible in a gentle way we must go ahead. We must stop, neither we shall accept any violence. Let the God's wish may be done, His will. That should be our attitude. We don't leave the battlefield, at the same time we must not be violent. Go on preaching *kīrtana* in a modest way. And if anything comes of course we are to tolerate that.

When I heard in the present Chaitanya Chandrodaya Maṭha some attack came from outside in Gaura Pūrṇimā time, Swāmī Mahārāja was there, present, he sent a *kīrtana* party outside I was told. Do you know, any of you know? He asked, "Go on with *kīrtana* on the road." They entered to disturb within the compound and some scuffle was there. Some also had wound and bloodshed also. Then Swāmī Mahārāja asked them to, "Go outside on the road with *saṅkīrtana* party, *khol*, *karatāla*. And what attack comes to you face bravely." And they did so, and then the attacking party withdrew, went away. Some five, six, in the beginning of Chaitanya Chandrodaya Maṭha such thing happened there once.

So we can't stop, but we must not be violent, be aggressive, but we shall go shall go on with. Kṛṣṇa will come to protect us, with this, if we're doing in the right way then of course He will come. Otherwise whatever may be the fate this is not a thing which I can dismiss immediately and I can be a gentleman, ordinary gentleman giving up all these troubles which come in the way of preaching. That should be the general attitude of us, as far as I have realised.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura. World is such, troubles will come. So we are asked to be,

tṛṇād api sunīcena, taror api [sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]
[*Śikṣāṣṭakam*, 3]

Don't create any attitude which can invite opposition. Don't invite opposition. *Tṛṇād api sunīc* already your ways will be so much humble that it cannot invite opposition. Still the opposition comes your attitude will be, *taror api sahiṣṇunā*, to forbear it to the extreme. Just like a tree, it is cut down, its branches cut down, may not be water, anything, but silently it is going on with its vitality. *Taror api sahiṣṇunā, amāninā mānadena*. Generally the hitch comes from this name and fame. So you'll try to give honour to everyone, one and all, as they deserve honour. And don't hanker for any honour for yourself. Don't want any good name for you, that *pratiṣṭhā*. You are trying to do your service and it has got no end, no satisfaction is possible. It is infinite character. Service of the infinite is also of infinite character. No room for satisfaction, self satisfaction, that I have done so many, so much service. That is not possible for the real servitor because service of infinite character it has no end. So *amāninā mānadena*, don't seek any honour, don't create, invite, any opposition, but give honour to all as much as possible.

Hare Kṛṣṇa. Gaura Haribol. Nitāi Gaura Haribol.

...

... while preaching, I and Mādhava Mahārāja, at that time white clad *brahmacārī* and talking with an LDO [?].

In course, his view is very puffed up with his knowledge, of scholarship, higher bred, so many things, so many philosophies. "Eighteen kinds of philosophy I established, all these things."

I'm trying to make him understand that to understand this divine philosophy there is a particular process. That is not mere intellectualism, something more. But he won't hear. Then I told him, what a slave of senses will understand philosophy?

And he was persistently and tenaciously he was sticking to his own, that blind statement.

I had to speak like that, that what a slave of senses will understand philosophy?

Then he was too much infuriated and got out of his chair and began to walk.

And Mādhava Mahārāja told, "Perhaps he may come with his revolver." Ha, ha, ha, ha.

Ten past, at night, ten past already in his own office stoop. So we went. He's so much infuriated, enraged, perhaps he may take out his revolver now. He stood for some time silently then silently he walked out. There's one chance.

And in Sylet also so many young men they came to oppose our meeting there, but could not. The political leaders were criticised little drastically there. I told, that only those leaders, it is not land only for those leaders. But India has got also many other greater sons. The Vyāsa, Vasiṣṭha, Janaka, Yājñavalkya, and Śaṅkara, Rāmānuja, Madhvācārya, Śrī Caitanyadeva, this is their country also, and what they have told about the good of their country we are to look for that. Only Subash Gosh, this political revolutionary leader, or Baykincha Ruti [?] who gave the literature, supplied the literature for the revolutionary independence, this is not the country only for those two sons. But there are other greater sons, and they're appreciated from the whole of the world, and what is their consideration we are to discuss and understand that also. So if you are child, and Mahāprabhu's predecessors they were, they belong to this Śrī hatta. And Gauḍīya Maṭha is taking the message of the son of those that were inhabitants of Śrī hatta, so we should feel proud for that. And what do you feel, what will be the Subash Gosh, that political revolutionary leader, his attack and everything will come _____ [?]
And gradually they're dispersed.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

We should not create any disturbance. We should not be a party to create any violence. But in spite of our staying, our maintaining humility, if any violence comes like a coward we shall not run from this corner to another corner we are to stand down, we are to face humbly thinking of our Lord. What can we do?

Gaura Haribol. Gaura Haribol. Gaura Haribol.

When Mahāprabhu was preaching in the Andra district one Bhudd Ācārya, big Bhudd Ācārya was defeated and he managed in the name of *prasādam* many nasty things were covered some food and that was extended, that was given to Mahāprabhu, "We have taken *prasādam* for You."

But suddenly a big bird came and took that pot by his beak and fled. And these persons they're enjoying, and then that metal plate that fell in such a way on the head of that Bhudd Ācārya and he fainted, he's almost dying.

And there the disciples they began to wail, began to cry. And came to Mahāprabhu, "What is this? How the bird can come and take and then hit our Ācārya."

Then Mahāprabhu told, "Oh, go with Kṛṣṇa *Nāma*, then your Ācārya will rise again."

Gaurasundara. Gaurasundara. What to do? Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

Now what we are to think? The way in which we're going, is it faulty? We may think what way we want to march on, is anything there wrong. Anything wrong, O Lord, O Gurudeva, please show me the real path." Are we going on the wrong way? To our own sincerity we think that what we are doing is not bad, it is good. It is devotional as far as we have understood. Hare Kṛṣṇa.

So last night I am told that two gentlemen came from London. Jayatīrtha Mahārāja.

Jayatīrtha Mahārāja: Yes, well, one of my disciples and his wife, they came from London last night. They gave interesting report that some of the disciples there are not very willing to surrender to the GBC, and that they want to come here. So, some of them, at any rate, are coming. About twenty five of them are coming probably tomorrow. But I sent the message back to the GBC to Satsvarūpa whose there in London now, I sent the message back through this disciple of mine who came, that I'll send these men back when they come and that I've given instructions for all of them to work with you. But still some of them say that they won't work with you under any circumstances. So then we should perhaps meet and discuss what to do with these few fanatics who won't give up my association.

Śrīla Śrīdhara Mahārāja: So you have passed in a general way those disciples to join with them?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And then you say they'll come here, but...

Jayatīrtha Mahārāja: There's one hundred of them there.

Śrīla Śrīdhara Mahārāja: One hundred.

Jayatīrtha Mahārāja: Yes. Twenty five of them who are already on the plane that's coming this morning. So it's too late to try to stop them I thought...

End of 82.03.11.B_82.03.13.A

Start of 82.03.13.B_82.03.16.A

Jayatīrtha Mahārāja: The others have got their tickets, they're ready to come, but not until Wednesday or Thursday _____ I told them not to come, to stay there, and work with the GBC.

Śrīla Śrīdhara Mahārāja: Then others, then what they want to do there, they, the Satsvarūpa, Rāmeśvara, who have gone there to take possession of the temple, will they allow your disciples to remain in the present state, or they will go on with new initiation and other things? What do you think?

Jayatīrtha Mahārāja: Well, I think they'll be a little cautious in dealing with my disciples, a little cautious. But the situation has become very poisoned now.

Śrīla Śrīdhara Mahārāja: About the *gṛhastha* of course they cannot force them. But those that are living in the temple if they do not submit to their proposal that they should again, leaving you they should take again initiation from another Ācārya, and if they can't do so then they will be ousted from the temple.

Jayatīrtha Mahārāja: It may happen like that.

Śrīla Śrīdhara Mahārāja: And what they will do? Those ousted, extreme devotees, they're all expected to come this side, or they can't find a place for their own there? Hmm?

Jayatīrtha Mahārāja: If it happens like that, that some are ousted, then I'll probably have them come here for some time, and then we'll make out a plan what to do. I was thinking of, if we get a small group of devotees here, twenty five, thirty devotees, I may want to start one travelling *saṅkīrtana* party in India with bullock carts, and go from village to village. And do Hari *Nāma saṅkīrtana*, distribute *prasādam*, and just have discussion of Kṛṣṇa topics with the Vaiṣṇavas along the way.

Śrīla Śrīdhara Mahārāja: And the financing in the beginning?

Jayatīrtha Mahārāja: Financing, we'll send a few men for doing collection in the west.

Śrīla Śrīdhara Mahārāja: In the west. You are to begin with, some capital is necessary.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And then of course it may be self supported gradually.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ... one *gowallah*, the cow man, he came and perhaps did something. I asked him to go away. He does not like to go away. Then when I got a little excited he told that, "You have come in our clutches, and you are talking with us so excitedly you will have to reap the result."

What result I'll have to reap?

"That I am following you, go, wherever you like to take me."

So I went to that corner, then that man fled. What you can do? They're also courageous that Govinda Mahārāja, Hari Charan. Nimāi also courageous but little easily propagated [?]. He's a good talker, he can talk so much and according to his age he invites some violence.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

In the _____ [?] period, about eight years ago or so, one _____ [?] was taking bath in the tank. At that time the tank was under fencing. And some while taking bath they passed some stools also in the pond. Information came to me and I asked, there was one Muslim, my devotee, Gosh [?] he told, "Stop all sorts of entrance into the tank."

I did so. Then one _____ [?] he went to take his bath. He was informed that Mahārāja has ordered none will touch the water and take bath.

"No, no, I'm not doing anything, harm, I'm taking bath simply. I don't like to obey the orders of your Mahārāja."

That information came to me. I went down, and hearing that I'm coming he fled away. Then from there and, I'm an old man of sixty, er, eighty almost, and you are a young man of twenty. Why do you fly away for fear of me? Stand there. And so many persons on all sides they're _____ [?]

And Mahārāja, old man coming _____ [?] Then I went and he stood there just in front of the land, in front of the _____ [?] he stood. Then when I reached him, you come this side. He went to the middle of that land _____ [?]

Then very silently he says, "We are only taking bath. No harm."

And no harm for taking bath, but ordinary nasty people they usually here, taking bath, passes stools, all these filthy things _____ [?]

"No, no. That we shall guard. No more restriction."

So it is all right. You take the charge. But no molestation in the front of my temple, in the Govinda *kuṇḍa*. We venerate it like anything, a venerable thing to us, and that will be polluted, and I can't tolerate that.

"No. We shall take _____ [?]

All right. I have no objection. Then you take care these things _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa is there. We should not worry so much.

Sometimes, some, perhaps congressmen afraid of the communist, at night came to take shelter here. I told them in the back foot, to keep the back door open. If the come in this way I

shall keep under lock and key, and if they come and break the door you will fly away. In this way I told.

And sometimes the marshals came, "You will have to give some shelter in this place, this tin shed."

I can't do that. Ordinarily, suddenly you come and take shelter, that is another thing. And to give, to attach some boons for your permanent abode, I can't do that. Then I see two or three days after police has come at night and by torch they're [searching] this bush, that bush, searching for the _____ [?]
But not sheltered here. Can't do anything. But I have not consciously harboured any _____ [?] here, but suddenly if anyone comes for his life I give temporary protection for the time being. That I do. Indiscriminate _____ [?] or whatever have come for life, I take for some hours and go.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So, I'm not feeling well, a little feverish. Hare Kṛṣṇa. Gaurasundara. Gaura Haribol.

Akṣayānanda Mahārāja: We can take your leave Mahārāja. We'll take your leave now.
Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja:

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
[avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

_____ [?]

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye

So general survey of the whole existence. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti.* One who passes hundreds of births following the duties recommended as in *varṇāśrama* system, they do that, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, those that are sympathetically cultivating consciousness. And to help that, those that are organisers of the nations or countries, peace lovers. Third section next, the financer, finance supplier. And the

fourth, general labour. Like army, the whole nation is marching from nescience to science, in this way. In hundreds of births one can discharge his duties in, as recommended in a system of *varṇāśrama*. To discharge the duty of course it is compulsory not to want any remuneration for discharging the duty, *niskarma*. Without wanting anything in return, if simply as ordered by the Lord, *Veda*, revealed scriptures, so I do it. I don't want anything in return. Then he can be raised to the office of the controller of one *brahmāṇḍa*, Brahmā, through whom creation begins and who is in charge of controlling mainly the whole *brahmāṇḍa*. His office is in Brahmaloka, or Satyaloka, Brahmā, and through his disciples, *manasa putra*, mental sons, of his disciples, he begins the rule of the country. *Viriñcatām eti*, *agatyati*, *apnoti*, he can attain that position, the administrator of the whole of *brahmāṇḍa*. That is the, one whole part of creation. *Tataḥ paraṁ hi mām*.

"After then he comes to me." This is the statement of Śiva, Mahādeva. "Next he comes to me. If he discharges his duty of a Brahmā successfully then only he can come to my position, my office."

Tataḥ paraṁ hi mām. *Mām* means *aham*, me, myself. *Avyākṛtaṁ*, there is one qualification, *ākṛtaṁ*,
_____ [?] differentiatively developed world. *Avyākṛtaṁ*, _____ [?]
Ākṛti means form, *ākṛti* means *visesa* form, a special form. *Avyākṛtaṁ*, not very special forms. That is something hazy which cannot be differentiated very clearly. That is the position of Śiva, *avyākṛtaṁ*, *mām avyākṛtaṁ*, non distinguishable position. Because Śiva represents the *taṭasthā-śakti* as a whole we can say. Including the supply towards the world, and also that are passing away from this world to Vaikuṇṭha, their beginner stage, Śiva. This world consciousness or the lower consciousness, so *avyākṛtaṁ*, not well discriminated. *Paraṁ hi mām avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ.* Then again there is *vaiṣṇavaṁ, padaṁ*. *Viṣṇu sambande avaiṣṇavaṁ padaṁ bhāgavato yathāhaṁ. Svadharmma-niṣṭhaḥ pumān eti, atha bhāgavato vaiṣṇavaṁ, padaṁ eti*.

After this, that crossing my position there is another sphere were the *bhāgavata* who are after Bhagavān. Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. One whose person naturally attracts others to serve Him, lovingly. *Bhajanīya-guṇa-viśiṣṭha* Bhagavān. There are other meanings also, but Jīva Goswāmī Prabhu has preferred this meaning, Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. Whoever comes in contact with Him, he likes to give Him loving service, affectionate service. He's Bhagavān. So *bhāgavato*, and those that are of such temperament, such nature, they live above me *atha*, *ananta*, after me. *Vaiṣṇavaṁ, padaṁ*, they're also known as *vaiṣṇavaṁ, padaṁ*, that is Vaiṣṇavas are living there. *Yathāhaṁ*, myself also, *vibudhāḥ kalātyaye.* "O gods." He's addressing the gods, Mahādeva, *kalātyaye*, *kalā* and *kasta*, *kasta* means background, *kalā* means development of the background. *Kalātyaye*, wholesale dissolution of any sort of development or forms, wholesale dissolution. There's complete stage of equilibrium, no differentiation, no specification, none of the type. Nothing of the nature, nothing could be discriminated, traced, experienced, or even talked on, thought out.

In *Manu-saṁhitā* we also find such condition has been described.

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavāṇ, avyaktavyaṁ jayan idam
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]

["Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *taṭasthā* means equilibrium: *āsīd idaṁ tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep."] [*Manu-saṁhitā*, 1.1.5-6] [*Subjective Evolution of Consciousness*, p 24]

Just in sound sleep, nothing can be traced. No reason, no experience, no judgement. Something like that stage, *kalātyaye,* total dissolution. "At the same time I also take shelter there." Mahādeva says. Where? *Vaiṣṇavaṁ, padaṁ*. Where the *bhāgavatas* live. So surveying the whole creation, the *nitya līlā*, to this *brahmāṇḍa līlā*. *Yathāhaṁ vibudhāḥ kalātyaye*. So this *brahmāṇḍa* of *varṇāśrama* and then Virajā Brahmaloka, then Paravyoma, that is *svarūpa-śakti*. *Taṭasthā-śakti jīva*, *māyā apara-śakti*, *para-śakti*. *Tṛtīyā śaktir-iṣyate.* In *Bhagavad-gītā* we find two kinds of potency, *apara*, *para*. *Apara*, this mundane world is the product of *apara-śakti*.

_____ [?]

Conscious unit within this, supplied from *para-śakti*, higher potency. Only two kinds of potency mention here. In *Viṣṇu-Purāṇa* we find, *kṣetrajñākhyā tathā-parā, tṛtīyā śaktir-iṣyate.*

[viṣṇu-śaktiḥ parā proktā kṣetrajñākhyā tathā-parā
avidyā karma-saṁjñānyā tṛtīyā śaktir-iṣyate]

["Viṣṇu-*śakti*, the energy of Kṛṣṇa, is threefold: *parā-śakti*, or the Lord's superior, spiritual energy; *kṣetrajña-śakti*, or the marginal living beings; and *avidya-śakti*, or the illusory energy, which is characterised by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarised in three categories - namely, the spiritual potency, the living entities, and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."] [*Viṣṇu-Purāṇa*, 6.7.61] & [*Gauḍīya-Kaṇṭhahāra*, 8.20] & [*Śrīmad-Bhāgavatam*, 11.11.4, purport]

There is another also, third potency by which the real domain of the Lord has been created or sustained, *tṛtīyā śaktir-iṣyate*, *svarūpa-śakti*. And here in *Bhagavad-gītā* when two *śaktis*, two potencies are mentioned, the third potency of the more internal higher potency is included in

God Himself. His *dhāma*, His paraphernalia, His *līlā*, all is considered as one with Him. _____ [?]

So the wholesale dissolution of the mundane world, then Śiva who is considered to be the master of this *apara-śakti* of the worldly potency. He's connected, involved with this *apara-śakti. Apara-śakti* as a whole considered as Puruṣa, *purusete*, Who enters into the ground, the mundane energy, *yayedaṁ dhāryate jagat*.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

Which entering into the mundane substance makes it moving, *yayedaṁ dhāryate jagat*. So wholesale dissolution, then the conscious aspect as *para-śakti* only has connection with *vaiṣṇavaṁ padaṁ*, the lower portion of the Vaikuṇṭha. That is Śivaloka, Śiva, Mahā-Viṣṇu, almost entering into Mahā-Viṣṇu. Then Garbhodakaśāyī-Viṣṇu, Kṣīrodakaśāyī, They also retire into Mahā-Viṣṇu. The most fundamental background of this mundane world. So this is the background of this world of creation. And then this mundane, there are different mundane worlds, there are different stages. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, upwards, and then, _____ [?] etc.
In the lower we are told.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

Wherever we go we are to return back. We can't maintain our stability, our position, certainty or surety. But moving by the waves of action, reaction. *Mām upetya tu kaunteya, punar janma na vidyate.* If possibly crossing that land of equilibrium we can go up then of course we are saved, we acquire a substantial position there.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]

yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

We enter into the domain, the kingdom of Kṛṣṇa, Nārāyaṇa. And there, generally no question of reaction because the cause of reaction is removed. And then only we can enter there. The cause of reaction is exploiting tendency or renouncing tendency. Exploiting, everything is meant for my comfort, self centred.

Our Guru Mahārāja used this word, geocentric, and the opposite heliocentric. Helas or something the Latin name of Sun perhaps. Heliocentric means Sun is in the centre, and geocentric the Earth is in the centre. So geocentric means necessarily self centred. Everything is meant for me. I am to enjoy as much as possible. This is this world. And there, heliocentric, that is God centric, God centred. So no self centred tendency remains in those souls that are entering into Vaikuṇṭha. They have already accepted God centred nature so they are safe. Their object towards the God, and they get supply, they get help from that centre. So their position is unsafe, and more, more safe. And that *avyākṛtaṁ*, Virajā, Brahmaloka. That is the buffer state, neither exploitation, nor service.

They, like the exploiters, do not think that 'everything is for me, or my enjoyment.' At the same time they also do not admit that, 'I am for someone else. I am independent. I don't want anything for my enjoyment. At the same time I'm not to be enjoyed by anyone. I'm for myself. By myself and for myself. I'm not for any other being.' No cooperation with the higher centre, higher sphere. That is the marginal position, between the two fences, sitting on the fence policy, neither that side nor this side. I'm independent. This is misinterpreted, *so 'ham* ['I am that'], misinterpreted, *ahaṁ brahmāsmi* ['I am Brahman'], *so 'ham*, these Vedic *mantrams* were misinterpreted by them to support their opinion, *tat tvam asi*, ['Thou art that.'] You are that thing. They have gone so far as to say through the lips of Hanumānji who is an example of a bona fide servitor of Rāmacandra.

deho budha aham daso smi mano budha tadam sakha
atma buddha tade varam te nistha virarate [?]

Something like that. "When I consider myself, identify myself with this body, I am Your servant. But when I'm on the mental plane I think I am Your part. I am servant, that is the best, lowest conception. And the middle conception, that I am Your part, *atma buddha tade varam*, when I consider my soul then I am one with You." Their composition, so their thinking is like this. So really they have no fulfilment of life. Life is useless, just like sound sleep, *samādhi*, meaningless, purposeless, no object of life, no aim, only to withdraw from the mortal world, that is enough, withdrawal from the negative prospect of our life. No preaching positive life. So in their consideration everything is *māyā*. And if we want to get out of *māyā* we are dissolved from, nothing is. That is the very position of __ [?]

So *Bhāgavatam* [4.24.29] says, Śiva, *avyākṛtaṁ*, *mām avyākṛtaṁ*. "After Brahmā, then above Brahmā I am there. And this is very hard to understand, my position, that I am the master of *māyā*, at the same time the service beginner. On my topmost capacity I begin, I rather merge into this serving domain. And here I am also as a master, but not real master, seem to be master of this mundane, because this is all false. But that is my peculiar position." Mahādeva says.

Sanātana Goswāmī has mentioned in his *Bṛhat-Bhāgavatāmṛtam*, when the *jīva* soul is passing away, crossing this *māyā*, the Devī Māyā may dutiful call comes to him and requests him not to leave her company. "You remain here. I shall serve you. Why do you go away, leaving me here alone?" Appealing tone the Māyā proposes her servitors, to the liberating soul. But if he gives consent, then again that *taṭasthā* position, he again comes here. But if he can get relief of that subtle most stages of consciousness and can enter, crossing that domain, can enter Vaikuṇṭha, he's more or less safe, crossing the buffer state there, Vaikuṇṭha. Vaikuṇṭha, that land of service, the land of gentlemen who does not want to consume anything for his own selfish desire.

akincana aki laksan saranagati akinanera aki laksan tar madhye pravi atma samarpan [?]

Śaraṇāgata devotee, a surrendered soul, *akiñcana*, one who's selfless and self surrendered. Two sections of people, selfless people and self surrendered. One thing, selflessness is common in both the sections. But a surrendered soul, that is something positive. What is that? *Ātmā-samarpaṇa*, self opposition, dedication. He's already *akiñcana*, does not want anything, like the previous man, *akiñcana*, don't want anything. *Śaraṇāgata* devotee he also will say, 'I don't want anything.' But something added. 'I want to offer myself for some cause. For my own self I don't want anything. I don't want anything for myself. But I want to offer myself, to give myself off to another higher entity.' This is added to *akiñcana*, to selflessness. He does not want, but he wants service. So what is service? We are to understand thereby, service. 'Nothing I want for my own satisfaction, but I sacrifice myself for the satisfaction of some higher being.' That is added to *akiñcana* then it becomes *bhakti*. When eternally serving creed is accepted then the selfless soul becomes a devotee. And serving to whom? The *viśuddha-sattva*, his serving land, land of service is *viśuddha-sattva*, and that is also degree of development. General hemisphere, first half is Paravyoma, and the higher half is Goloka, Braja-*dhāma*. One is calculative service, and the higher...

End of 82.03.13.B_82.03.16.A

Start of 82.03.22.B_82.03.25.A

Śrīla Śrīdhara Mahārāja: ... in that respect. Then you say you are a *brāhmaṇa*. But his tendency to do My *vrata*, that was more earnest and you do not see any superiority there. But he sees superiority, and he had consulted the *brāhmaṇas* also, the ministers. The *brāhmaṇa* ministers were consulted before he took that *pāraṇa*, only a drop of water. You could not tolerate.

And another thing, you say you are a *sannyāsī*. What is this Durvāsā? He's a *gṛhastha*, he's a *kṣatriya*, but he did not go back when you wanted to destroy him. But your case, you were running for fear of your life through the whole world. So who is holding superior position? You *brāhmaṇa*, you *brahmajñā*, you should not identify yourself with your material body, but you were so much engrossed and identified with your body for fear of burning of that body you were running through the whole of the world. And Ambarīṣa, what did he do? He stood still, did not budge an inch to save his body. So consider, so many other things are also discussed.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"I am again pleading, pleaded. You will have to go to that Ambarīṣa. My court is not bona fide to give judgement. You shall have to, this is My decision."

"How is this? You are supreme power. And they're all..."

"No. No. There is a relation of affection and love. That is something else. *Ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija*. Oh *brāhmaṇa*, know it for certain that I am rather dependent to My devotees,
bhakta-parārdhīno, hy asvatantra, as if I have no freedom against them. This is My position. And you will have to abide by such law of affection. My relationship with My devotees is of such nature. *Sādhubhir grasta-hṛdayo*, they have swallowed up My heart, *bhakta-jana-priyaḥ*. And the devotees are very favourite to Me."

And another thing,

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham
[mad-anyat te na jānanti, nāhaṁ tebhyo manāg api]

["The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."]
[*Śrīmad-Bhāgavatam*, 9.4.68]

"Our position is such, as they give their whole heart towards Me, I also cannot but offer My whole heart towards them. Action reaction, visa versa."

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]
[*Bhagavad-gītā*, 4.11]

"Whoever approaches Me with whatever nature, My reaction towards him is of similar nature. They have given everything.

ye dārāgāra-putrāpta-[prāṇān vittam imaṁ param
hitvā māṁ śaraṇaṁ yātāḥ, kathaṁ tāṁs tyaktum utsahe]

["Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?"] [*Śrīmad-Bhāgavatam*, 9.4.65]

"They have left their wife, and they have left their home, they have left their children, friends, everything, for Me only. And how can, I cannot respond him in similar way towards them? You decide yourself. *Ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija*. *Ye dārāgāra-putrāpta*. Everything they have sacrificed only for My satisfaction. *Kathaṁ tāṁs tyaktum utsahe*. You consider, how can I leave them in their time of danger? It is impossible. You will have to go back to that Ambarīṣa from where this originates, this affair has got its origin, beginning. You go."
"If he does not show any..."
"No, no, just go and see. They're not of your type. They're of another type. You go, you'll have to go, and please go. And you'll see that how, what type of persons they are, My devotees."

What to do? Durvāsā had no other alternative but to go back to that Ambarīṣa. Durvāsā was astonished to find that Ambarīṣa in the same posture he's standing.
Thinking himself as a great offender, "The *brāhmaṇa* _____ [?] the *yogī* _____ [?] Durvāsā, who is considered to be born in a part of Mahādeva. He's dishonoured by me, and how shall I go and take food. The Ṛṣi is misbehaved in such a way, how my misfortune. Oh Sudarśana, for my protection You are driving that man like a beast. How can I tolerate?"
In this way he's in repentant mood. In same posture Ambarīṣa, one year he took, and Ambarīṣa standing, stopping all the engagements.
Durvāsā approached him and as if he attempted to fall at his feet.
He suddenly came and opposed him. "What do you do? You are my venerable _____ [?] You are Nārāyaṇa to me. You are my guest. So you please be satisfied with me and be gracious and take food. Then only I can go and take my *prasādam*, otherwise I can't."
Durvāsā says, "Sudarśana won't allow."
Ambarīṣa began to chant things in praise of Sudarśana. "You Sudarśana, Your eyes are always vigilant over the devotees for their protection. You are so great. If I might have done any good activities, any devotional action, You be propitiated, be satisfied. I request You not to disturb this *brāhmaṇa* who is my guest, honourable guest. And a guest should be considered as Nārāyaṇa's

delegation. It is in the *śāstra*. So if You have got any sympathy, a drop of sympathy towards me, please don't try to be aggressive towards this *brāhmaṇa* who is my _____ [?]

So Sudarśana, what to do, He had to retire.

And Durvāsā he was satisfied and he took *prasādam* there, and then Ambarīṣa took *prasādam*.

And then, from then Durvāsā Ṛṣi wherever he goes, on all sides says, "What is the greatness, what is the magnanimity of a Vaiṣṇava? I have seen with my own eyes, my own experience, how great they are. What are you doing by this *yoga* and other attempts, futile. But how resourceful are the servants of Viṣṇu, Nārāyaṇa, or how magnanimous they are. They are the jewels of the world. They are the hope of the world, and everyone should honour them if they want their real benefit."

In this way _____ [?] was described in *Bhāgavatam*.

So real Vaiṣṇava, his position is such. For those that are dedicated to the Absolute Personality, and the actual reaction is also so. So the Lord is not heartless machine. We have come to a hearty Absolute, Who has got heart, everything.

I remember one lady during Swāmī Mahārāja's lifetime delivered lecture in this Nat Mandir. She told that, "We have come from so far away under the banner of Swāmī Mahārāja. As regards for myself I'd like you to know, I'd like to inform you that his call impressed me most, here only, that we can live as a family man with our Supreme Lord. We can live as a family, we can serve Him as a family man. And He also considers us as a family man."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

This *ātma-bhūyāya*. In *Bhagavad-gītā*, *viśate tad-anantaram, tato māṁ tattvato jñātvā, viśate tad-anantaram*.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvaryamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."] [*Bhagavad-gītā*, 18.55]

"After this they can realise Myself, My real nature, and then enters into Myself. What is that, what is the meaning 'entering into Myself?' That they enter into My family life. *Mayātma-bhūyāya ca kalpate vai*, in *Bhāgavata*, *ātma-bhūyāya ca kalpate*, that they're given recognition in the midst of My own members, *ātma-bhūyāya ca kalpate*. That I consider them as My own, even sometimes more than Myself."

As He's saying to Uddhava. "Uddhava, you are so dear to Me, so beloved. Even Brahmā, Śiva, My elder brother Baladeva, My wife Lakṣmī Devī. What to speak, even more than My body, I like you. I like you, I love you, even more than Myself. More than I love My own body I love you, your spiritual body, that is Myself." [*Śrīmad-Bhāgavatam*, 11.14.15]

prana gopi gauri esi [?] It is mentioned in many places that, "More than My life I consider you to be superior, Uddhava, devotee."

So, such things are there and they're real. But we; that is the standard of our ideal, our ideal, our goal is of such quality. Again very, very high, at the same time we should not think that I have attained it, I have got it, only to prove that it is imaginary, it is futile. It is there, it is the real of the real. But still I am infinitesimal, I am fallen. Only with the help of the rarely found Guru, Vaiṣṇava, that we can hope to such a great level; where we can be one with the Supreme Lord. This is the most important quality of what is called love or *prema*, love divine. It is the special qualification of *bhāgavat prema* that it can raise the tiny soul to the level of the most favourite of the Lord Himself. That is not a peculiar blessing in me, but this peculiar, extraordinary qualification in devotion, or *prema*, *rāga*, *anurāga*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, [yanra kṛpa bhakti dite pare]

Through faith, *śraddhā*, Bhaktivinoda Ṭhākura says in one of his songs: "Give up everything and let us flock together to sing in praise of *śraddhā*."

Śraddhā can give anything and everything. We may be the poorest of the poor, meanest of the mean, but *śraddhā*, *prema*, it is of so high quality, substance, that slight connection of that takes us very near and closer towards the heart of my Lord. There are so many there from the servitors they're also so magnanimous, so gracious, that it is possible, becomes possible for us to enter into that divine domain of love. It is possible and found in Vṛndāvana, Braja, the Kṛṣṇa consciousness, Svayaṁ-Bhagavān, Brajendra-nandana, it is there. The friends, the consorts, the parents, servitors, the paraphernalia, the Yamunā, the hill, the forest: everything of peculiar loving type of divine existence. *Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad*.

[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering into the jungle, into the forest to keep up the cows, the *Bhāgavata*, Śukadeva, he's giving a slight description of the fact. What is the matter? Kṛṣṇa is putting one foot after another, and the Earth as if she's feeling the *ramaṇa sukham*, the most loving concentrated pleasure of union the Earth's feeling. The very Earth which is seen to be gross matter, the Earth is feeling like a living heart, that she is getting the thrilling touch of the high ecstatic sensation as if union in high love. *Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*. The friends are saying, "Around the play, in His play, how beautiful, how charming, how loving His ways and actions and words and gesture. Everything all charming, the beauty, and practices, just everything of divine capturing love, *prema*."

That is Kṛṣṇa consciousness. We are all out of our houses, and our present engagements and environment, with these high aspirations that one day by the help of the Guru, Vaiṣṇava, we may be taken into that divine land, which is giving dream of the divinity. That may be far off, but still, we won't accept anything as our highest goal except that.

ananyāś cintayanto māṁ, ye [janāḥ paryupāsate
teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham]

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

Exclusive devotion: and our attention towards that. By the grace of the Vaiṣṇava and Guru; *śikṣā*, *dīkṣā*, wherever they are, we pray for their blessings that we may not be led astray. But we may go safely under their guidance towards that high Kṛṣṇa consciousness in Vṛndāvana. Gaura Haribol. Gaura Haribol. Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ... should be conscious that Kṛṣṇa is all pervading and He's omniscient. He's everywhere and He's noting our present condition. He's all seer. So, there is some peculiar purpose underlying this circumstance. Nothing is without any meaning. It has got also some

meaning and some deep meaning. We need not be discouraged. We must try to keep our sincerity to our faith.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we're to be sincere to our own creed, nothing can harm us, disturb us. We can at the same time, cast our glance into the *Purāṇic* examples, both of men and women. That those that were living that were under hard trials in their life, they are notable personages.

So much so that once Yudhiṣṭhira Mahārāja told to Devaṛṣi Nārada, "Devaṛṣi, I am afraid that considering our life in different stages of testing, different adverse circumstances, none will come to love Kṛṣṇa. They all know that Kṛṣṇa is our close friend, but still we are suffering, outside, in such a hopeless manner. So this will discourage persons to come to devote their life towards Kṛṣṇa."

But on the other hand Devaṛṣi Nārada told, "What do you think, Yudhiṣṭhira Mahārāja, what you have lost apparently that is nothing. But what you have gained, what is that? In every circumstance you feel any difficulty you remember Him and He's at your door. Whom the *yogīs*, the *jñānis*, the devotees in general, cannot have a peep of His *darśana*. And whenever you remember Him in any situation peculiar, He's at your door at once. What do you say? This is your great achievement."

So something like that.

Kuntī Devī she also prayed that, "Keep me in unfavourable circumstances so that my attention towards You may remain intact and living. And that is the best prospect of anyone's life and prosperity and everything. The real success is there."

So, the apparently adverse circumstances, only for our test, how much we are really faithful to our own creed. So we must stand firm. We won't be cowed down by the different positions in this birth, in this world, we may have to face. But it is to test our real chastity of our faith. And we must hope, by the grace of Guru and Vaiṣṇava we must pass through this ordeal.

At the same time I cannot but mention the fine, the most fine adherence to the Vaiṣṇava creed of Jayatīrtha Mahārāja. His heart is so sublime, so pure, does not care for anything which the world they aspire after, but exclusively given to that. Generally understood as some abstract, but it is reality in his heart; the search after Kṛṣṇa. As Mahāprabhu did:

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is my beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

The call of that great flute we are to attend. Our ear should be open to that; and all else will:

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

The *śloka* of Mahāprabhu.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

Elimination and selection will go side by side to the highest stage also. We shall be conscious and wakeful to our own proper realization _____ [?]

veda vihinars mitayo vihinar naso vina yasya yatam vihijam [?]

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

Different interpreters of *Veda* and our scriptures, different leaders of different communities, even in the religious section, but the real *mahā-jana* says that the Lord Himself, He gave the path of revelation through Brahmā in the beginning of the creation. And that current we must try to select and accept and follow by the elimination of any other. He Himself told to Uddhava that, *prakṛti-vaicitryād*, and *pāramparyeṇa.*

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]
[*Śrīmad-Bhāgavatam*, 11.14.8]

The mutilation of the truth is bound to be disfigured by these two methods in this mundane world. But a fortunate soul he will have the eye of sincerity to understand what is the real path chalked out by *mahā-jana*, Vaiṣṇava and Ācārya. And to adhere to that, that is Ācārya-ship. The follower of the Ācārya, of an Ācārya, can become an Ācārya. The fitness is there. Who can understand and follow the real Ācārya, he's Ācārya. He's safe for the ordinary people to come under his direction. We hope the Vaiṣṇavas, the Lord, they will guide us in our path.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

So His blessing on our head, we shall march on towards Vṛndāvana. Kṛṣṇa consciousness, what the great Swāmī Mahārāja has given up to the western people in such a wide magnitude.

Jai Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jai.
Jai Śrīpada Bhaktivedānta Swāmī Mahārāja kī jai.

So today we dissolve the meeting here with your permission.

...

Śrīla Śrīdhara Mahārāja: ...spiritual eye, the combined *saṅkīrtana* of the westerner and the easterner. And our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura attempted.

We first saw one German devotee, Herr Schulze [Sadānanda Dāsa], another, one Baron. The third we are told that one Bowtell, Mrs [Daisy] Bowtell, took initiation [becoming Vinode Vani Dasi] in Gauḍīya Vaiṣṇavism in London by the founder of Gauḍīya Saṅga, [Bhakti Sāraṅga] Goswāmī Mahārāja.

And then I saw [A.C. Bhaktivedanta] Swāmī Mahārāja with two followers here, one Acutyānanda another Rāmānuja. And they lived here for three weeks in that building. And that time the Navadvīpa municipality gave a reception to them, it was arranged.

And then gradually you all have come to fulfil the spiritual estimation or conception of Bhaktivinoda Ṭhākura. We are fortunate enough to see what Bhaktivinoda Ṭhākura saw in his

spiritual eye. In our physical eye we are seeing and we are very happy to find that the divine love, as expounded by Śrī Caitanyadeva; that should be the only engagement of all of us.

And that is the highest attainment for which Vedavyāsa, the greatest exponent of the revealed truth in the world, was chastised by his Guru, Devarṣi Nārada. "What you have given, that is nothing. What I say now to you, give *that* to the world, then your gift will be fulfilled, attain fulfilment."

So the fulfilment of life is in divine love. And that is towards Kṛṣṇa, Svayaṁ-Bhagavān, in different phases of life, of engagement. Whole time engagement, twenty-four hours engagement with Kṛṣṇa is possible only in *mādhurya rasa*.

That gentleman, that German gentleman, though we knew it, but he first gave a clear description: "That nowhere in the world, in no religion, we can find twenty-four hours engagement with God. It is only given in Vṛndāvana and in *mādhurya rasa*. That a *jīva* may have twenty-four hours engagement with God, it seems to be impossible, and by the grace of Mahāprabhu it has been given such great hope. The greatest hope ever we can conceive; service. And service of that quality is possible."

So by gradual process, it is not a very easy thing, we must not take, but our aim is the highest; we must be proud to think of that. And gradually one day or other we shall reach there. This is our fortune, we may think it out. There may be many obstacles on the way, does not matter. No obstacle is worth anything if we can attain the twenty-four hour service of the Supreme Lord. No price is considered to be greater, high, what we get in exchange of it. The highest prospect, the sweetest, the most charming, the most beautiful, the most conquering thing, and that is all love. All love, self giving, love means self giving, self sacrificing, self dedicating. Ostentatiously, nothing to get, but everything to give, and thereby something arises which will conquer the whole heart to its fullest extent.

Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja has very widely given by the grace of the Lord to the westerners. And you have all come with sincere heart for the same. And we hope the Vaiṣṇavas will be pleased with you to sanction with that great gift.

Gaura Haribol. Gaura Haribol. I am sick. I can't speak any more. So with this little talk I want to retire. Jayatīrtha Mahārāja will speak something?

Jayatīrtha Mahārāja: First we have one small presentation to make to you.

Śrīla Śrīdhara Mahārāja: Garland.

Jayatīrtha Mahārāja: A very small token from the western world, representative of the Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's grace. Gaura Haribol. Gaura Haribol.

Devotees: Haribol.

Devotee: Śrīdhara Mahārāja kī.

Devotees: Jaya.

Parvat Mahārāja: It's not a very common garland.

Aksayānanda Mahārāja: It's a special garland.

Śrīla Śrīdhara Mahārāja: Special garland?

Aksayānanda Mahārāja: There are many notes here.

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: Many notes.

Śrīla Śrīdhara Mahārāja: Note?

Parvat Mahārāja: Between the flowers.

Śrīla Śrīdhara Mahārāja: Flower and money; of course, money.

Jayatīrtha Mahārāja: Fifty rupees for each devotee who has come, approximately, so five thousand and one.

Śrīla Śrīdhara Mahārāja: There are note, many rupee, or dollar, what are they?

Jayatīrtha Mahārāja: I'm afraid to say they're only rupees.

Śrīla Śrīdhara Mahārāja: Rupees, you have converted. Western converted into eastern.

Aksayānanda Mahārāja: But not one rupee, fifty rupees each.

Śrīla Śrīdhara Mahārāja: Fifty rupees each. It is managed by your holidays, all these things managed by your holiday.

End of 82.03.22.B_82.03.25.A

Start of 82.03.25.B_82.03.29.A

Śrīla Śrīdhara Mahārāja: More than that. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Jayatīrtha Mahārāja: Śrīla Prabhupāda was never short of money. Kṛṣṇa always sent so much money. Because Śrīla Prabhupāda was always expert at utilising.

Śrīla Śrīdhara Mahārāja: Yes. Empty handed he went and with a full chest he came back.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He told that your energy and the eastern brain, western energy combined; that can do a great deal for the promotion of the propaganda of divine love.

"Peace hath her victory not less renowned than war." Milton. In Milton we find, "Peace hath her victory not less renowned than war."

I told Jayapatāka the other day, that power mongering, that is not the way to conquer. Something else, you should try to find out that, to keep up those followers of Swāmī Mahārāja together. Those that are in charge they should have to make some sacrifice and penances and shedding tears. Not by taking the attitude of worship measures, to rule. This is not a mundane thing to rule over, but through heart we shall try to attempt. What is wanting in us that we can't keep them together as desired by Guru Mahārāja in such a short time? They should look out for that. Gaura Haribol. At the same time,

bahave viprihamvad vikra yayad dina musidya dina [?]

Those that have tasted a drop of that divine nectarine, they do not care for anything of this world. They become poor, poorest of the poor. And at the same time, whom they leave, they are also, with heavy heart gives him send-off. Heavy heart gives him send-off and he wanders from one tree to another tree for his shelter. Going just as the bird from one tree to another tree he also with heart within, within his heart he has got that wealth and he wanders from the shade of one tree to another tree. And he himself is not very puffed up with pride but very doing in searching of some wealth as if he has lost. To find out his lost wealth of heart. With this attitude he's running from one tree to another tree. And also those that have got some affection for him, they're also shedding tears, that he's not accepting any comfort which is offered by them. No comfort, no ordinary comfort he seeks for search after something else which has got long missing link. The divine link that he feels within his heart, he wants to find out, to trace the source of that missing link. In this attitude from one place to another he's wandering. He's also not in a very happy mood because he's searching his wealth, not yet got. And those that were his friends they're also not happy because he left them. He does not relish their company, and wandering hither thither to search his lost wealth.

sarvadiya atumbha dina musidya dina bahave viprihamvad vikra yayad caranti [?]

Not afraid of any support of the mundane world. Don't care. At heart they have some conception that the source of everything, the source of satisfaction is above, not here. Not here; it is in some divine quarter and I am to propitiate this divine will. Without whom, without whose connection my life cannot be fulfilled, cannot have any fulfilment. My fulfilment is there. I am searching for my fulfilment of life. It is not the lower fulfilment of satisfaction can tie us any longer. We are in search of that.

Kṛṣṇānusandhāna, *brahma-jijñāsā* in *Vedānta*, took the shape of *kṛṣṇānusandhāna* in Mahāprabhu, the lover divine. 'Divine lover, I am in search of Him. I can't find rest anywhere here in the world, but His grace, by His glance, little I want, *kṛṣṇānusandhāna*.' And He has also taught us to go in that way. Give up all your quests, all your engagements and take *dīkṣā* in *kṛṣṇānusandhāna*, search the Lord of your heart. The Lord of your heart, He can fulfil, give fulfilment to the fullest of your satisfaction which you want. You don't know. Knowingly or unknowingly you are searching for Him. You are searching for Him. You are thinking that this will satisfy. Whenever you meet the position you will find that no, no satisfaction. Then from that you will go to another thing, 'Oh that will satisfy me,' when you reach then no satisfaction.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha [-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Unfortunately we are not conscious of the fact that only Kṛṣṇa can satisfy our, He can quench the thirst of our inner heart. And Mahāprabhu came with that. Swāmī Mahārāja took it to you in that country. You have all come with the quest of that great, greatest wealth. And I hope our superiors will look to your wants and you will get satisfaction by their grace. Your will, will be fulfilled.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

You are not habituated to this climate, to this form of diet, and also many, many things. But still with so much privation you have come to that land, holy land of Mahāprabhu, and you are undergoing the pains of living here. And I cannot make arrangements suitable for you, so I am asking my people to get some independent arrangement for you. You may suitably arrange to keep up your health. Rūpa Goswāmī has said,

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ

mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu- vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125]

Phalgu vairāgya, what I must, which will help to attain my object I shall accept that. I shall accept that generally in this way that I am to keep up my health well, as much as possible, easily, and then to go on with my service.

avincya katha buddha hari sambandhe madhava [?]
asakti veta sambandha sahita sakale madhava [?]

Properly adjusted we should accept the environment in such way and that will help me to the attainment of the service of Mādhava. Gaura Haribol. So Jayatīrtha Mahārāja to address something: and others also. Gaura Haribol.

Jayatīrtha Mahārāja:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Our thanks for the mercy of Śrīla Śrīdhara Deva Goswāmī we know are coming spontaneously within in the heart of all the Vaiṣṇavas here. You are so kindly giving us your shelter and shown us in fact more hospitality than we've found in other places in the world. Maximum amount of mercy you've shown to us here. Surely, rather on the opposite side we are very much afraid that we are causing you a great inconvenience by staying here and creating so much noise and distraction for Your Divine Grace. And we know that you're always absorbed in tasting the nectarean mellows of love for Kṛṣṇa and we don't like to disturb your service. So at any rate we are very thankful that arrangements are being made separately so we won't be able to create offence to you in this way. But of course we must shamelessly admit that whether we stay here or whether we stay in our own camp, we're actually here in order to obtain your *kṛpa*, your mercy. And one way or the other we hope that you won't deny us that. And especially we know that you can also give us mercy of Śrīla Prabhupāda and all the predecessor Ācāryas as well, and the mercy of Mahāprabhu Himself. So we are here in the mood of that *cakora* bird, or *cataka* bird, simply looking to you, to your lotus feet for the shower of mercy that we know is always emanating from the feet of the *mahā-bhāgavata* devotees. So simply in search of that, in want of that, we've come as beggars to your door. And we know that because Vaiṣṇavas are the most magnanimous gentlemen, that you won't turn poor beggars like ourselves away, especially since

we have been turned out to some extent of our own home. So we have come here to our grandfather's house seeking shelter, and it would appear as if we've come home, in the genuine sense of the term. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Speaking so much in praise of me, I am not fit for that. What little bit I could have done for you, that is the minimum one should do. I'm doing that only, because I hope that I bear a drop of sympathy towards Mahāprabhu and Gurudeva and his *sampradāya*, I cannot but do. At the same time I am ashamed that what I should have done I could not do. I could not do due to my disability. Still I considered it to be my fortune that so many of you have got love and attraction and sympathy for me. And so I may hope that my predecessors will be satisfied with me and that will help me to the attainment for my own higher goal. Your company is a proof that still some grace is left in me by the mercy of our Guru, Vaiṣṇava, Mahāprabhu, Nityānanda Prabhu. That is my solace. Gaura Haribol. Anyone, Aksayānanda Mahārāja, Bhāratī Mahārāja?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Parvata Mahārāja.

Śrīla Śrīdhara Mahārāja: Parvata Mahārāja, yes. Hare Kṛṣṇa.

Bhāratī Mahārāja: If they ask us to perform this *aṣṭa prahar līlā, kīrtan* ?

Śrīla Śrīdhara Mahārāja: Generally we don't attend because there is the smoking amongst the parties that participate. They do not observe the rules, so smoking etc, the gangika, the tobacco, all these things. So that is *sahajiyā*. Bhaktivinoda Ṭhākura says when one *śuddha bhakta* is conducting, under the leadership of a *śuddha bhakta*, if any *saṅkīrtana* we may participate otherwise not. When *nāmāparādha*, *nāmābhāsa*, is predominating, we should not join and indulge in that. At least one *śuddha bhakta* and under his leadership the *saṅkīrtana* going on, then we can participate. All may not be *śuddha bhakta* but the leadership must be from *śuddha bhakta*.

Bhāratī Mahārāja: Because from Calcutta, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, you entered into the room where he was chanting.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: In Calcutta, I think it was there, and he said, *puspa phelte pale hoy* [?] that story.

Śrīla Śrīdhara Mahārāja: Ha, ha.

[From 17:30 until 34:43, the end of the recording, is Bengali [?] conversation]

End of 82.03.25.B_82.03.29.A

Start of 82.03.29.B

Śrīla Śrīdhara Mahārāja: ... leaves the stage of prolapse. This medicine will help us. At least I have found like that. And in many places also its application I have experienced.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

I have repeatedly told this also. A bad workman quarrels with his stools. There is a saying in English literature. Whatever circumstance we find around us, that is earned by our own *karma*. None to blame. The first thing we are to take in this way. This is truth. Stern reality. This is our earned - none to be blamed. Not only to adjust oneself with his present circumstances, but we are to advance more. What is that? That is what is more important. Not only this is adversity, but this is grace of the Lord. This is what is necessary medicine of my present stage. We are to accept our environment in such an optimistic way, not in a reluctant way. The circumstance, adverse circumstance, that seems to me to be adverse, that should be faced that we are face to face with our friend and not an enemy. We are to invite, we are to welcome any adversity with this spirit. Then it will immediately change its face. This is the most, the highest type of medicine to face the danger as it is a friend. The first step, that this is my own earned, none to blame for this. And the second step, and it is the necessity, real necessity at this stage, this medicine, to uplift me. Because, every event can't come without the sanction of the Absolute. Without His sanction no movement is possible. And He's a friend to me, affectionate guardian from whose hand everything is passing to me. It is necessary, it is *the* necessity, so He has sent this to me. And if I hesitate I'll have to suffer. But I must welcome, welcome, this is coming from my Lord, my dear Lord. With this attitude if we can approach the circumstances of any type, then at once the sky will disfigure, it will come with opposite smiling face the atmosphere will come.

Just as, suppose a boy is disobeying his affectionate mother, and mother is going to punish the boy. But whenever the boy will come into such consciousness, "Yes mother, I have done wrong. You punish me more severely. Yes, I know that I deserve such punishment. Give me more than that. You punish me more, repeatedly."

At once the motherly heart will come out full of affection. "No, no punishment. He has gotten it, he has come to real consciousness, his offence no more." With vindictiveness, mother cannot punish her son. Only to mend him, only to purify him, that is the necessity of the punishment.

So the Absolute arrangement, dispensation, "I've got no vindictive will, wish, in the back." The ultimate reality without whose consent nothing, even a straw cannot move, He's all alert in my, in everyone's case, He's always alert. He's omniscient, He's omnipotent, He's all mercy. So we are not guardian less, we have got our guardian. And He's seeing everything, so I need not be afraid of any misdeed, any wrong doing over me. It is not an anarchical land. There is government, good government, and the highest authority is my friend. He's my sympathetic friend.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

One can get peace only when he can understand that all the activities meant for His satisfaction, He's friendly to me.

"*Suhṛdaṁ sarvva-bhūtānāṁ*. I have not vindictive spirit to retaliate over so many souls. It is necessary for their purification."

So I am to tolerate. But whenever the purification is finished, no longer any punishment is dealt with. So *bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, suhṛdaṁ sarvva- bhūtānāṁ.* He'll be friend of all the dangers when you can realise it really, in fact, then only all troubles, all apprehensions, disappear from our heart forever.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

When we can inspect the circumstances with a clear and a real vision, closer attention, then it will come out. What comes out? *Tat te 'nukampāṁ susamīkṣamāṇo*, *samīkṣa*, means perfect inspection. *Susamīkṣa*, whole meaning, perfect examination, testing. Then we shall find that this is this. 'This is not a ghost, but this is a tree, or this is my father, figure, not ghost. I thought it is a

ghost coming and approaching towards me, no, no. My affectionate father is approaching towards me.' Something like that, *susamīkṣamāṇo*.

Bhuñjāna evātma-kṛtaṁ vipākam. At the same time, whatever difficulty will come to make us suffer, we won't allow them to go away because it is the result of my own deed. Why should we turn to go to others? I must embrace it, otherwise I shall be a coward. I have done wrong and the result will be suffering to another person, what is this? What I have done wrong I must have the reaction. It is gentleman like. So I won't allow the suffering, the result of my my own bad *karma* to go away. I must take it in a gentleman like spirit. *Bhuñjāna evātma-kṛtaṁ vipākam.*

At the same time, *hṛd-vāg-vapurbhir vidhadhan namas te*, and simultaneously showing my heart felt gratitude towards the providence. 'Oh, You have - Your action has got no fault, know that. You have done the just thing, as given to me.' Our gratitude to the authority we shall show, offer. 'Yes, You have done all right. I'm suffering, I shall give thanks to the proper agents of the suffering, and think that the results of my bad deeds are being finished. No that very soon I'll get out of the reaction of all my bad deeds.' This should be the attitude. Whatever the misdeed I have done I must finish that, and who will help me to finish the consequences of those bad deeds they're my friends, and no sooner I shall be a pure type.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, hṛd-vāg-vapurbhir vidhadhan namas te. At the same time in thought, word, and deed, not only lip deep thanks but heart felt thanks towards the authority. *Jīveta*, if one can lead such a life, life of such a type, *mukti-pade sa dāya bhāk*, no sooner he will get rid of all the troubles that he's feeling, everything. This is the recommendation, "Do this. Very soon you will be relieved of all the troubles. Don't try to avoid them. Neither try to suffer them with much reluctance and hesitation, but invite them. The justice is coming from my Lord. It is for my good. And welcome it, and very soon it will be finished and you will be liberated from all these troubles.

To face the danger, the adverse circumstances, *Śrīmad-Bhāgavatam* has come to teach us in this way. Face adverse circumstances with this spirit, this is real spirit, this should be of facing the troubles and you'll get relief very soon. So we're in the midst of this world. These problems are always hunting us, and *Bhāgavatam* has given His advice in this way. "Be courageous, don't allow yourself to go into despair, don't be disappointed, but have courage and face courageously and with well meaning. With thought, deed, and word, *kāya- mano-vākya*. In word also you try to say, to chant the *śloka* of *Bhāgavatam*, *Gītā*, etc, and in thought also you try to take in, and in your activity also you translate those advices in your life. Then no sooner, very sooner you will get relief, and real relief, honourable relief. Not by bribing but by dint of your own right you will work out your liberated stage, and where you will be eligible for the service of Kṛṣṇa.

That is the negative side. In the positive side also there is many things to say. That is the union in separation. We find that *vraja-vāsīs* they're eternal friends, eternal companions of Kṛṣṇa, they're also suffering sometimes by Kṛṣṇa's *viraha*, etc. That is another thing. That suffering is joy. From here we take it that they're suffering. Yaśodā is suffering so much for the separation of her affectionate son. But that suffering is not suffering in the real sense. It is a form of joy. As in

the ordinary poetry, in poems also we find. "Our sweetest songs are those that tell of saddest things." Someone, Shelly or Keat or someone.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

"Sweetest songs are those that tell of saddest things." Sometimes one profusely sheds tears when we are reading some piteous history. Rāma, Sītā, then so many others there are in different ordinary poems and also religious poems. But we shed tears but we cannot give up the book. Through tears we go on to give us our goal, and more, and the tears are running. What is this? We feel some sweetness, some taste, some taste. They're religious people but they're suffering, suffering for the cause of God.

Christ is being crucified. The crucification because He says, "That is God, He is everything. He's our Master, and we must worship Him in a general way." He says. For that purpose He's to be crucified. We must be very aggrieved to find this, and at the same time we cannot give up the book, we want to read it more and more. How His sacrifice, the great magnanimous sacrifice for the good of the mankind.

So that is sweet. To sacrifice for God. To sacrifice for something good, that is sweet in some sense. So Kṛṣṇa's connection of any way, that is very sweet, sweet. His separation is also sweet, and union is also, cannot but be sweet. Sometimes also in union there is separation, *prema-vaicittya*.

"He's there but a wave of thought came in My mind, if He leaves Me what will be My fate? And so grief is capturing the heart, but the object is there in My front." This is in the case of Rādhārāṇī, *prema-vaicittya*, a type of affection wave is such, the object of affection is on the front but some apprehension. "If He leaves Me what will be My future?" With that there's suffering, intensely suffering.

But this is also, in any way the affinity towards the truth, towards the Love Divine, that is *ānandam*, joy, ecstasy. There is beauty where there is love. So it is only a form, different form, but in reality that is *ānandam* because the background, the whole thing is real, not deceitfulness, but opposite in this world. Here if one can have opulence, but still at the background that it is transient, really, and the man must be uneasy. He may be a king, he may be a great general, but the relativity in which he's existing, that is deceitful, that is treacherous, so he cannot find here any blissfulness, any cheerfulness, any happiness in a real way, substantial way.

So the *Bhagavad-gītā* repeatedly encourages us, "Go on thinking what is your duty you go to discharge. Don't try to look for the result, the consequence. Consequence, it is in My hand. It is in My hand. But your quota, the duty, it is, it has been given to you, you do, but the consequence does not depend on your activity. Your activity producing a small wave, a weak wave, but there are so many waves outside you, and they will be combined and the resultant will come accordingly. That does not depend on you. You have got no control over the result. It is

the resultant. As you are producing a wave, there are so many infinite units they're also producing waves in some such way. And all waves mixed together will produce the common result. So you don't care for it, it is not your at your hand, don't care, worry for that, for the result. So a selfless way, thinking about Me, that is the all controlling centre, putting your trust on the all controlling centre, you give your quota. You contribute your partial energy to the world of infinite, looking at the all controller. Otherwise if you go to get the calculated, your estimated result, you'll be frustrated, your energy will be wasted, useless. Don't take this wrong way. So the consequence, the result is with Me, and the work, your partial duty, that is only with you. This naked truth you'll have to accept in your life, otherwise you cannot be satisfied, for wrong calculation of the circumstances outside. Every moment you'll be frustrated. Don't make you the prisoner of that frustration in your eternal life. Leave it to Me."

"This is the highest policy. The highest principle of life is here." The *Bhagavad-gītā* comes here to teach us this. "Don't do, to worry, to modify the whole world, only you mind your own self what is really in your command. That also partially, circumstantially, you are to bear to control you. But still only if you attend, give your whole attention to your quota you'll be best benefited. And all else leaving to Me."

This is the way of living a life properly and we can thrive by following such rules as given. We are living in the infinite, and the infinite is not a stone like substance. The infinite is all conscious, all intelligent, all loving. He's infinitely superior in all respects than us. So we should not disbelieve Him to our own difficulties. That will increase our difficulties. We should learn to believe Him, the infinite represented by whom, and go on. That is harmony in life. Seek harmony not discord. The ultimate reality, ultimate controller, He's for harmony. He's harmony Himself. He's beautiful, harmony, harmonious, loving. Harmony, beauty, loving, ecstasy, that is of similar thing. So He's harmonious, and harmony will satisfy you only, not discord. Don't be a member to the discordant, to create the world of discordance, discord. But try to be a member of the world of harmony. And this is the way by which you can in no time, a very short time, you can come in connection with the world harmony, in that plane. In the sea, on the surface, so many waves, but dive deep, no waves are disturbing you. So on the surface we are seeing so many disturbing small waves clashing, in clash together, but in the deepest, if we connect with the deep sea there is no such wave clashing.

So there is a plane, *nirguṇa* plane, the *sattya*, *raja*, *tama*, *triguṇa* of *māyā*, this separatism, clash between separate, consciousness of separatism. But dive deep and you'll come in touch with the more universal characteristic of the world, and *nirguṇa*. Vaikuṇṭha is *nirguṇa*, and positive love, not only *nirguṇa*, not only independent of clash, but welcome adoration, with adoration welcomed you - positive love you will find if you go more deeper plane of this world. And that is Vṛndāvana, Kṛṣṇa consciousness. Kṛṣṇa consciousness, not only not disturbance producing, but it is love producing. Not only justice, but it is the land of mercy, land of love. Love means who compensates others' defects, that is love. By self dedication, compensating others' defect, that is the land of love. That is the land of mercy. That is in Vṛndāvana, in the deepest existence, in Kṛṣṇa consciousness. And over that we are to pass through Vaikuṇṭha

consciousness that is of justice. And here clash and injustice in this *māyāic* world, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, *brahmāṇḍa*. A clash of separate consciousness, separate interest, clash of separate interest. But passing through Brahmaloka if we enter, in Brahmaloka it is equilibrium, then passing through that if we come, Vaikuṇṭha, the land of justice. Then again deeper, if we can make progress to go we'll find Kṛṣṇa consciousness, the land of Divine Love. There everyone is compensating others' defects, as if. No defect really, but still the tendency there like that, love and mercy, self sacrifice to keep others' happiness. To sustain the general happiness of the place, everyone is contributing something, labour of love, that is the land Vṛndāvana. Kṛṣṇa consciousness, which has been given in *Śrīmad-Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva He came to point out that. In scriptures you will find different stages of advices, but the highest advice, you may not know, the goal of life has been given to us that Kṛṣṇa consciousness, that Vṛndāvana consciousness. And that is also differentiated way we are to see. In *vātsalya rasa*, some *sākhya rasa*, *mādhurya rasa*, *svakīya*, *parakīya*, specially in Vṛndāvana. In Vṛndāvana almost everything is *parakīya*. *Parakīya* means the relation not acquired by any right, but only free choice. Free choice, even crossing the ...

You see, justice is a good thing. We cannot have any complaint against justice, but still, mercy is higher thing. If we can conceive that then we can conceive even the crossing the social laws, social law, the scriptural law, rules, we venture towards the Absolute Truth. We cross the law of justice, the social law, the religious law, all these things. But towards whom? Towards Him who is the Master of everything. He's really the Master of everything. And the law distributed, this yours, this is his, this is third man's, in this way. That is justice. Justice means law. Law means adjustment of right between many. But when one is Master, Absolute Master, how can law come there? No law can come there. He's the Absolute owner of everything, absolute good, perfect. He should not be the owner? Educated person like me he'll have some right? The absolute intelligence, absolute loving tendency, the power must not be vested there? The Absolute Good? The power should be vested, distributed amongst the deceptive gentlemen? What is this?

So in Vṛndāvana, above law, the good dictator, good, absolute owner. That sort of consciousness comes within. And also, one thing is there. Yaśodā, her affection is towards the child, but the apprehension in the background, "That some say that child does not belong to me. I may lose this child. Such an affectionate child I may - it may be lost. There are some in the background they say that this, something, He's God. Some say He's Vasudeva's son. The Garga came, sent by Vasudeva to give the name Kṛṣṇa. So there is a rumour that He's not my son, He's Vasudeva's son, Devakī son, He's not my child." This sort of background pushes this affection to the highest intensity, "That I may lose the object of my affection. My affectionate eyeball may be removed."

So with much intensity, as much as possible, her heart can command. With that love, affection, she comes to nurture the boy, to serve the boy. Mother's friends are also servants in some way. Sweet servants, at the cost of their life they want save the interest of the child. Ordinary servant, how much service he can render, he can give? But parents, they're also servants. The friends are also servants, confidential servants, playing, sometimes taking on the

shoulders, in different ways. All serving but in different type, different sweeter type service, in this way. *Parakīya*, friends also servants.

"Some say that He's not of our own rank. He's divine, He's Lord Himself. Then, we may lose His company. Then how we'll keep up our life if we cannot, if we're not allowed to play with Him? In such a beautiful way, His charming way, He's playing with us. If we're deprived of that, how can we keep up our life?" *Parakīya*. "I can, it is not my right. The company which I get properly it is not as the result of right, but I can lose any moment. It may be withdrawn from amongst us."

This apprehension increases the intensity of their respective service and love towards the prime cause. So this is Vṛndāvana, the land of love, land of mercy. Of course from the lower standpoint, that Kṛṣṇa consciousness, Mahāprabhu, wanted to give it. It is His domain. He's the guardian. He's the Master of the highest there. And in *mādhurya rasa*, not to speak of, whole time engagement is possible only with the Lord in *mādhurya rasa*. And the apprehension of losing, of separation, he's also in the most intensified degree, and so the *parakīya rasa* in that sweet service, its intensity in earnest grade of degree. In this way. This has been given by Lord Himself, that Kṛṣṇa and Rādhārāṇī combined, Mahāprabhu, by Himself.

Nityānanda Prabhu announced from door to door. "Oh, come to Gaurāṅga. You don't know how you'll believe, what prospect you'll be connected with. Take the Name of Gaurāṅga. I'm touching your feet." Nityānanda Prabhu shed tears profusely from door to door. "Take, accept Gaurāṅga. Accept His teachings. Then you don't know the inestimable prospect in your future waiting for you. Don't dismiss Gaurāṅga from your door. He has very graciously come to your land here." In this way Nityānanda Prabhu's wandering here.

And so many agents are still trying to bear that, carry that flag, according to their capacity as much as they can. And our Swāmī Mahārāja did wonderful, that the flag of Mahāprabhu, Nityānanda Prabhu, or Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda Ṭhākura, he went to the west, far west, and came back with a flying colour. So many as the result we find so many of you even here also. That thing is such. And I hope you will get the taste of this high, divine love, at your heart. This sort of divine drop of love will enrich you, every heart of you, and you will be, in your turn spread it in the environment wherever you'll be.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

The Lord Himself says in *Bhagavad-gītā*, "*Mac-cittā*, their whole attention, mind, is on Me. *Mad-gata prāṇā*, the whole life, the whole energy also My conception commanding them. *Mad-*

gata prāṇā, bodhayantaḥ parasparam. When they talk with one another, each other, they talk about Me. My devotees when they talk with their friends, their nears and dears, they talk about Me. I am the object of their talking, eating, playing, whatever they mix with Me they do, they deal everything mixing Me with that thing. *Bodhayantaḥ parasparam, kathayantaś ca māṁ nityaṁ*. Always go on talking about Me. They have found a miracle in their life, the most precious jewel they have found, and talking only about that, and about Me. *Parasparam, kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca*. And thereby they feel, *tuṣyanti*, *prasāda*, when we talk of sweet food, satisfied. Talking about Me they feel such pleasure, such ecstasy, joy, happiness. And *ramanti ca*, and even the union of the husband, wife, there, they feel this sort of pleasure. And that type of pleasure also they feel in Me, in *ramanti ca*."

Even Śaṅkarācārya, he has also that interpretation, that, just as,

yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You."] [*Bhakti-rasāmṛta-sindhu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

It is in the *Arcana Kana*, the prayer. The servant is praying to the Lord when performing *arcana*. Just as a young man's mind is captured by a young lady, and a young ladies mind is captured by a young man, so in that way...

End of 82.03.29.B

Start of 82.03.29.C

Śrīla Śrīdhara Mahārāja:

[yuvatīnām yathā yūni, yūnañca yuvatau yathā
mano 'bhiramate tadvan, mano 'bhiramatām tvayi]

["Just as a young boy feels attraction for a young girl, I want that sort of attraction towards You. I want to be engrossed in You, forgetting all material paraphernalia. And by sincere surrender, at once, our progress begins. And the development of that kind of attraction takes us

to the topmost rank. I want that intimate connection with You, my Lord. I am the neediest of the needy, but at the same time I have this ambition. I am so disgusted with the world outside that I want the most intense and comprehensive relationship with You. With this attitude, the surrendering process begins and rises step by step. I want that standard of divine love, of intimacy with You. I want to dive deep within You."] [*Bhakti-rasāmṛta-sindhu*, 1.2.153] & [*Śrī Guru And His Grace*, p 144]

...yuvatau yathā, mano 'bhiramate tadvan, mano 'bhiramatām tvayi. "I pray You capture me wholesale." That is the prayer of the servitor to the Lord. "To capture me wholesale, by every atom in my life, every nerve in my life, in my body." Then they're surcharged with Your thought, Your love, and Your activity. And this should be our prayer. "When to be captured, captivated, by the Absolute Lord of love, to every inch of our existence." That should be our - this is Mahāprabhu, this is *Bhāgavat*, this is Nityānanda Prabhu, our Guru Mahārāja, A.C.Bhaktivedanta Swāmī Mahārāja. They all tried to take us in such form, in such plane of life, but approximately what I'm saying to you is not.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Any question? Any question from any quarter? Gaura Haribol.

_____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. No question? Then our Bhāratī Mahārāja may address...

Bhāratī Mahārāja: Yes, one question.

Śrīla Śrīdhara Mahārāja: One question, by whom?

Sārvabhauma Bhaṭṭācārya dāsa: Sārvabhauma Bhaṭṭācārya dāsa.

Śrīla Śrīdhara Mahārāja: Oh, new gentleman, eh? Come from, come yesterday? No?

Devotee: No.

Bhāratī Mahārāja: He's Swāmī Mahārāja's disciple.

Devotee: No. Tīrthapāda's disciple.

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya, a great logician.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Sārvabhauma Bhaṭṭācārya was an outstanding scholar in logic, *nyāya*. Gaura Haribol. Gaura Haribol. Gaura Haribol. What is your question?

Sārvabhauma Bhaṭṭācārya dāsa: I was wondering if you could explain how the *jīva* comes to the material world in the first place? How he becomes envious of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He's asking how the *jīva* comes to the material world in the first place?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Primary eh? ABC.

Then in Sārvabhauma type I shall answer.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hari Charan _____ [?]

You are to deal with reality. Is it necessary for you to know from where you've come? Or what is your real necessity, immediate necessity? There is trouble, how to get out of the trouble? That should be the question, or it will be...

This is somewhat luxury, this question, this sort of question. First I want to get relief from the pains I'm in the midst of. That is practical, genuine, sincere. First opportunity I want to get out of fire. Next it may come that how I was caught by fire. And when I'm within the fire, that enquiry committee how I came within the fire, to get any certain enquiry committee is not necessary. First I want to save from the fire, then when I shall get out, then that question may come how I caught fire, next.

This is curiosity hunting philosophy _____ [?] How I am to get out of the fire? That should be the real question of earnestness, practical question. And these are philosophical to satisfy philosophical curiosity, but have got no practical value. So that background we may know. Jīva Goswāmī has given, Rūpa Goswāmī has written that,

Krte sadya bhavet sadyo bhavasa sadhu navita [?]
Mukti siddhasya bhavasya prakatum hrdi sadyata [?]

It is within but it is covered, and to discover and to come out with the inner wealth. That is it is within us but it is covered, and to discover it, then we see we are in real possession. It means that it was with me. How could I lose it? How I have lost this? It comes such question in its turn. Then Jīva Goswāmī has given the explanation.

The general *jīva* soul which we find in this world, that comes from *taṭasthā*, the marginal position. Not in the positive participation, neither in the negative, but *taṭasthā*, marginal potency there is. The in carrying current and the out carrying current, and between the two there is some margin, there is some equilibrium stage. And the equilibrium has been disturbed and then this negative side movement has been created. And the *jīva* which were in dormant form in that equilibrium, that has come to this negative side to exploit. In this way the first start of the *jīva* soul in the world of exploitation has been told, described. Mahāprabhu says,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)]. [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108-109] & [*Gauḍīya Kaṇṭhahāra*, 10.14]

We are to harmonise that *jīva* in the *taṭasthā* he's created, if we told, but his automatic existence is endowed with two adaptability. *Taṭ* means margin. Margin may be thought out to be endowed with two possible adaptability. Adaptability for exploitation, and adaptability for dedication. But in the most marginal, most germinal form which cannot be detected. Detected, *ākṣara, kūṭa-stho 'kṣara ucyate*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord."] [*Bhagavad-gītā*, 15.16]

Kūṭa-stho means beyond trace, tracing, which cannot be traced. That is *kūṭa-stho*, undistinguishable position, undetectable position, that is *kūṭa-stho. Kūṭa-stho 'kṣara ucyate*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*. What is already mingling in this exploiting energy, that is *kṣaraḥ*. And *ākṣara,* what is in the position of the undetectable plane, undiscriminatable plane, that is equilibrium. And if equilibrium is being disturbed then some coming this side, and some may go that side, in this way, *kṛṣṇera taṭasthā-śakti. Taṭ* means margin. *Taṭ* means neither land nor ocean. That is called *taṭ* in Sanskrit, neither land nor ocean, the margin between the two.

So in carrying, out carrying, and the margin equilibrium position, and equilibrium is disturbed by the waves of both sides. And thereby many come, many from that undetectable quarter is seen to come to this world of exploitation. And here also by the grace of the Lord so many agents _____ to recruit them to their higher prospective world where they can have higher prospect in the world of dedication. And by their gracious activity of relief work the souls they're imparted with some sort of injection of *nirguṇa*, the dedication. And that is accumulated gradually in them, create a tendency to challenge his present land of exploitation, challenge his prospect of this land of exploitation, and it is deposited more and more and creates a tendency in him to go towards the land of dedication. In this way the devotion is being preached and so many new recruitment from this world goes to that. And so many others also from that marginal infinite point, the line is infinite, the plane is also infinite. So the marginal aspect of infinite, so many comes again here. In this way it is to be mathematically understood.

But, just as who are in the plane of dedication, they sometimes at their, between the quality of their play, they manage to come here sometimes, by giving some curse, this or that, as if, they come here. But that is coming temporarily for play. Just as the Americans with some visa, passport, can come here and stay for some time and go away to their land. But for ordinary _____ to go to that land it will be difficult, to get passport, and visa, and then to enter. But from higher position anyone can come and secure the passport, visa, playfully, and comes and goes very easily.

So from the land of dedication anyone can come by the order of God, of the Lord. Or in a group with some plan or some scheme comes to this world for the benefit of the world. And they, after passing some time in pastimes, and they vanish, go up to their own position. That is also a class, but there that is playfully come, not come here in a prison house. So many officers, and so many visitors can also enter in a jail, in a prison house. But the entering of the prisoners in the prison house, and the outside visitors in the prison, that is not one and same, different. One as a visitor and another as the result of his own crime, permanently habited there. In this way.

Is it clear, Sārvabhauma ji, or any sub issue, eh? Generally I have described. Now if any particular point within this you'd like to ask you may ask. You have asked, but many one they have this curiosity they will also hear. So you may ask question, for the benefit of all.

Devotee: Śrīla Śrīdhara Mahārāja, what is the actual cause of the disturbance?

Śrīla Śrīdhara Mahārāja: What disturbance?

Parvat Mahārāja: That makes the *jīva* fall down from marginal to external, what disturbs the sleep condition?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Disturbance, the movement, that may be sometimes innate and sometimes external. The Mahā Viṣṇu is at the back and He creates the,

mama yonir mahad brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata

["O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the material potency). From that place, all beings headed by Lord Brahmā are generated."] [*Bhagavad-gītā*, 14.3]

The Mahā Viṣṇu Who is at the back of this, on the other side, the side of dedication, the current of dedication, on the upper side we may say, there is Mahā Viṣṇu Who is supposed to be the Master of this land, the no man's land, the *taṭasthā. Taṭasthāloka*, that buffer state, that equilibrium state, that is divided from subtle standpoint into two. The exploiting side, half almost, is called Virajā, like some watery accommodating position, that is the highest conception

of *prakṛti*, of matter, or exploitation, in the subtle form. And the other side that is on the dedication, that is...

And the Brahmaloka, that is the lowest conception of consciousness. Consciousness means enjoyer, and Virajā that is object of enjoyment. Enjoyer and enjoyed, *prakṛti puruṣa*. *Puruṣa* is enjoyer, *prakṛti* is enjoyed. Then this side the half is Virajā, *prakṛti*, and the other side, the Brahmaloka, is *Puruṣa*, type, but not clearly expressive. Undetectable, indiscriminate able, position. Now, from Brahmaloka the enjoyer unit is pushed to this side, and that is pushed by Mahā Viṣṇu Who is the personal conception of the first, the most lower conception of the enjoyment, enjoyer as a whole. The Mahā Viṣṇu, His push creates some disturbance here. He's free, by His free actions some push comes into the *prakṛti.* And that is called that *tal-liṅgaṁ bhagavān śambhur* [*Śrī Brahma-saṁhitā*, 8] The *ikan* [?] of Kāraṇārṇavaśāyī, a glance, as if a glance is cast on the Virajā, the objective representation in its finest form represented as Virajā, *prakṛti.* The most crudest form of enjoyed element is *prakṛti*, and there the glance is cast, *ikan* [?] it has been described as *ikan*, _____ [?] glance. First conception of enjoyment that comes, and thereby, backed by that Mahā Viṣṇu, is just superior to that Brahman this massive conception of the crude subjective plane, pushed from the back side, or upper side, creates some movement, and thereby some are forced to come somewhat this side. Mahā Viṣṇu, *jagat katya* [?] *Apa eva sasayado* [?]

In *Manu-saṁhitā* also, *tata svayaṁbhu-bhagavān apa eva sasayado* [?] Generally water is, has been selected to be the example of *prakṛti*, Virajā. And the light has been suggested to be the conception, to carry the conception of consciousness, something. Brahmaloka is some light, mass of light. And mass of water. Something like, light and water. That analogy, these two analogies have been used for *prakṛti* and *Puruṣa*, as Virajā and Brahmaloka, anyhow.

And if we are to trace the cause of the cause of the cause, the prime cause, then His sweet will, He's making *līlā*.

Hegel says, "He's for Himself." Absolute must be by Itself and for Itself. So He's for Himself. Not responsible to anyone. His automatic play is *līlā*. From the Absolute consideration we are forced to come to this point, that what is causeless movement, that is *līlā*. Causeless dynamic existence means *līlā,* His pleasure, His sweet will. Ultimately everything is attributed to His sweet will. The prime cause is not under any law of necessity. We find Him in such a way. That should be the explanation of everything, the very root.

Hegel's side in German, he was also of such opinion. "Reality must be by itself and for itself. He's His own cause, and He exists to fulfil His own purpose." That is *līlā*. We see it. But ultimately it is His *līlā*. Everything is meant for Him, not for any part.

"And partial necessity is also there. It is subsidiary, under Me."

Can't you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Oh. Hare Kṛṣṇa.

Devotee: So Mahārāja ...

Śrīla Śrīdhara Mahārāja: *Artheṣu abhijñaḥ svarāṭ*, in *Bhāgavatam*, [1.1.1] Also this as Hegel says, it is in *Bhāgavat*, *svarāṭ*, *artheṣu abhijñaḥ*, He knows the reason of everything, and He's absolute, *svarāṭ*. Not to give explanation for His movements to anyone else. That is His position, in *Bhāgavat* says*. Artheṣu abhijñaḥ*, but for what? Only it is known to Him, and, He's *svarāṭ*, He's autocrat. So no explanation can be called from Him. It is automatic, automatic autocrat in dynamic movement. It is His *līlā*. And law and necessity, it is all with the underlings and we're striving for that for better satisfaction.

Eh? What do you say?

Parvat Mahārāja: I was going to ask, then the ultimate goal of the Māyāvādī philosophers is to go sleeping on the *taṭasthā-śakti* line?

Śrīla Śrīdhara Mahārāja: Yes, that equilibrium, that Brahmaloka.

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

They return to that position, which is *taṭasthā* in the conception of the Vaiṣṇava, the Brahmaloka there. And in time, in *Rāmānanda Rāyā-saṁvāda* it is mentioned.

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Those that aspire after exploitation, enjoyment, and those that want permanent retirement, *mukti*, salvation, liberation, complete, what is their real position? Then Rāmānanda Rāya gave an answer to the query of Śrī Caitanyadeva. The *'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'* that was the question. The answer came, *'sthāvara-deha, deva-deha yaiche avasthiti'*. Those that aspire after enjoyment they get *deva-deha*, the position of the [demi] gods and get good arrangement for their enjoyment and then comes back. And those that aspire after liberation they go to the *sthāvara-deha*, just become a Himalaya or a tree in Australia.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: There is one tree living for five thousand years, found there. In Allahabad also there was a tree of long life. We are told that Rāmacandra He took His seating under the shade of that tree, that Okayabot [?] was the name. And Kṛṣṇa also came to play under that tree sometimes. And when the British constructed a fort that trunk of that Bota [?] tree that was uprooted and it was kept there, perhaps now also they have kept it to show that the oldest Botabika [?] trunk is here. So long, long time. *Sthāvarāṇāṁ himālayaḥ*.

[maharṣīṇāṁ bhṛgur ahaṁ, girām asmy ekam akṣaram
yajñānāṁ japa-yajño 'smi, sthāvarāṇāṁ himālayaḥ]

["Of sages, I am Bhṛgu; of sound vibrations, Oṁ; of all sacrifices, the repetition of the Holy Names; and of the immovable, the Himālayas."]

In *Bhagavad-gītā* [10.25] it is mentioned that: "I am the choicest thing in every section, so I'm Himālaya amongst the *sthāvara*."

So *sthāvara-deha* means the body of a mountain. He wants unconscious position. Liberation means not subject object relation, subject object both combined together. *Darśana*. I'm seeing the finger, finger when reaches the seer more then more vision. So object and subject, knower and the known, when they combine then that becomes Brahman point. And he does not mind if he's Himālaya, only unconscious for long time unconscious existence. So externally that may be Himālaya _____ [?] Or so many planets there are, they have got also life, their personality, they're in such a big figure. The trees also have got personality, the stone also.

Even Huxless [?], the scientist Huxleigh [?] he told that so small stones which are called as gotin [?] when burned it gives life, a kind of stone. That movement he measured, in one *lākh* of years perhaps one millimetre, but movement, life is there in the stone, a kind of stone. So there is life in stone also in mountain. And in Earth, in so many planets, they're also persons, but they have got such a big figure.

Just as elephant and an insect, the *ātmā*, the soul in the insect and the elephant that is one and the same, similar. But the body is such a huge and such smallest small, microscopic small. But *ātmā* is another type. It can exist in both the places.

So Himālaya, the great mountain, a soul, a liberated soul he's sleeping as Himālaya for *crores* of years. That is *mukta jīva, sthāvara-deha*.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād [aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their

position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Just as that gentleman wanted to sleep only, that Kumbhakarṇa. He wanted a good sleep, an endless sleep he wanted. So *mukti*, the *sāyujya mukti* is like that, of that type, of same, a long period of sleep, so *sāyujya*. The object and the subject related together combined, no bifurcation. That is either as exploitation or as dedication, the bifurcation of two kinds. Otherwise the both combined, mathematically. The seer and the seen.

Anyone, saying something from that quarter?

Kulangana: Śrīla Śrīdhara Mahārāja, my name is Kulangana.

Śrīla Śrīdhara Mahārāja: Oh, Kulangana, yes.

Kulangana: Could you kindly explain why people complain that Kṛṣṇa is immoral.

Śrīla Śrīdhara Mahārāja: Yes, ha, ha. Because they complain they're the culprit.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: They think that they're possessor, they're owner of someone. That Kṛṣṇa is the absolute owner of everything, they can't conceive. So they establish themselves in a false way.

'That I have got some right. The others have got some right.' Against Kṛṣṇa they want stand, make a stand. 'That we have got right against Kṛṣṇa. Kṛṣṇa is not absolute righteous owner of everything. So no, he's not infinite. Finite has got some demand in the infinite, and that not of submissive but against.'

And began, first came, as if we can trace, from Mahādeva, the master of *māyā*, the *puruṣa* as a group in general they deviated. The consciousness, the so many units of consciousness, or a mass of consciousness, which deviated from Kṛṣṇa consciousness. That is, Kṛṣṇa is all in all, the Absolute Autocrat, Beautiful, that is the prime cause and that is the Master of everything: from this consciousness deviation came. And in Śiva consciousness, who is the representative in general of the deviated souls, *pratika* [?] He says that,

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the

Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."]

[*Śrīmad-Bhāgavatam*, 11.2.37]

The beginning of apprehension is here. 'That I have got some separate existence. I want some separate property to master over.' From here the consciousness of exploitation came, and this is blackmailing, this is black marketing, 'that we are also owners.' This false ego, that is the cause, 'that Kṛṣṇa is not absolute owner of everything, absolute enjoyer of everything. But we have got also our right.' This separate consciousness, *dvitīyābhiniveśa*, that is the cause of all troubles.

And He's above law. Our inner heart which can feel this real truth that Kṛṣṇa, the centre of all attraction, He's the owner of everything, Who can attract everyone by His beauty and love. He's the sole owner and enjoyer of everything. And who comes in contact with that plane, that current, they cannot but contain them but to be at the disposal of that inner sweet current of the fundamental existence.

Do you follow, hmm? Can't understand? Any question again? Eh?

Kulangana: I could understand.

Śrīla Śrīdhara Mahārāja: Ah, try to understand in this way that He's the Absolute owner. All that say they're owner, that is, he's created, his creation, created by him, to suit his purpose. And He's above law. Law comes only for us to regulate many. But where there is only sole owner, autocrat, law coming from Him but law is not above Him. He's the Absolute owner and enjoyer and doer, everything, is in Him Absolute position, holds Absolute position in Him, in His conception. Ultimate cause is such, it is master of everything. His will regulating every atom of existence. If we can accept that, about Kṛṣṇa, and He's all love and beauty, we cannot have any grievance. He's owner, He's thinker, knowledge, and He's beauty, *sat-cit-ānanda*, *satyam, śivam, sundaram*, the Master of all existence, the Master of all consciousness, knowledge. And the Master of all sweetness, Absolute. And everyone has natural hankering for Him, and He's for everyone, not for any partial position. For everyone He is, because He's the most fundamental. He must have to represent and fulfil, give fulfilment to everything. And when we put some objection, 'We want our position, that we have got some hold over some energy' that is false.

Kulangana: Otherwise we can say that we are envious of Him, we are envious of God.

Bhāratī Mahārāja: _____ [?]

Kulangana: So why we say that He's immoral because we're envious of God.

Śrīla Śrīdhara Mahārāja: Yes. Yes, yes. We have got objection to call a spade a spade. The truth is truth. We have got objection. The Master, He's our Master. We have got objection to say that we have got one master, that ultimately the cause is one, the commanding principle is one. The separate existence, we have got a separate interest. We can't tolerate the enjoyment of Kṛṣṇa as

unlimited. And still, so many forms have been created by Him to enhance His position of enjoyment. That is another aspect.

This *parakīya* system has been evolved by Yogamāyā to increase the union to its highest intensity, it is necessary, what is not formed in *svakīya*. When publicly it is admitted, socially and scripturally it is admitted that He's the enjoyer of all of us, there the enjoying intensity is in general standard. But to make it more intensified, their position of union is necessary to be created in the environment by Yogamāyā.

So Jīva Goswāmī has shown from the scriptures that Rādhārāṇī in fact is Kṛṣṇa's own sweetheart. But the posing in Vṛndāvana as *parakīya*, that She belongs formerly to someone else, to some other husband, and to make it very precious and make it very risky and even blameable, the position has been made of a _____ [?] and risky type, and then the intensity of union becomes greater. It has been explained in that way also. If we, it is true, but if we can follow, by Yogamāyā. Not only in *mādhurya rasa* but in also, as I told previously, in *vātsalya*, in *sākhya* and others. He's our, we are to serve Him, but the service may not be eternal, permanent. Only in any time I may lose such opportunity. That makes one to make the whole of his energy to collect intensely to engage in the service of that respective type.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Śrīdhara Mahārāja, I've been a disciple Śrīla Tīrthapāda. How can I render pleasing service to him?

Devotee: As a disciple...

Śrīla Śrīdhara Mahārāja: Who is he? What is...

Navanita cora dāsa: My name is Navanita chora dāsa.

Śrīla Śrīdhara Mahārāja: Navanita chora. Yes. How you can render service to him?

Navanita chora dāsa: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You can render service to him by carrying out his orders in a general way, it may be seen.

End of 82.03.29.C

Start of 82.03.29.D_82.03.30.A

Śrīla Śrīdhara Mahārāja: ...then you are to consult me with, privately you may consult with me, discuss with me. But generally his connection has taken you to this sort of life, and thankfully you must obey him. Hare Kṛṣṇa. Gaura Haribol. By the will of the Supreme he has given you this connection with this light and this prospect. So by supreme arrangement it is expected that through him you will get your aspiration satisfied, with that point, that channel, generally. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: Another question Mahārāja.

Devotee: Śrīla Śrīdhara Mahārāja, while also performing our daily activities, should we meditate on Lord Caitanya Mahāprabhu, or can we meditate upon our *dīkṣā* Guru?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Everything should be done proportionately, not one is in full. Perhaps every point has got importance. The Guru, general Guru, and what is shown by the Guru, the *śāstra* Guru. Bhagavān has come as Guru. Then there is *śāstra* guide, Guru, and *śikṣā* Guru, *dīkṣā* Guru, *sannyāsa* Guru, and canvassing Guru, this *vartma-pradarśaka*. From so many points I can get my benefit, spiritual, and I should be proportionately open and dedicated towards them for my own benefit.

Earning money from different sources, the money is coming to me, and I must not stop the opening through which the money is coming, flowing to me. As much as I find money flowing towards me I shall give that sort of attention. If am am clever then the source and the source of that source in this way I shall have to have estimation and to show my attention accordingly, and proportionately, to my gain.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. We must be realistic, we must be awake of our own interest, what is what, and what direction it is coming from. We must be awake. Hare Kṛṣṇa. Gaura Haribol.

Bhāratī Mahārāja: Question here Mahārāja. Śvetadvīpa.

Śrīla Śrīdhara Mahārāja: Śvetadvīpa. What is his question?

Śvetadvīpa: Can you explain the point between the king and the flatterer?

Bhāratī Mahārāja: The point you made between the king and the flatterer.

Śrīla Śrīdhara Mahārāja: Flatterer, the king and the flatterer. What is at the bottom of this question?

Śvetadvīpa: The king wanted a jester...

Bhāratī Mahārāja: But what's your motive? What do you want to know?

Śrīla Śrīdhara Mahārāja: Eh? Here no flattery, no extent of flattery is possible with the Supreme Authority. How much flattery? Flattery means what is not there, to ascribe that thing to him. That is flattery. To sing the glory of a king, and to make flattery of the king, that is two different things. Is it not? Flattery means false praise. What do you think? Eh? What is flattery? It means false praise, false glorification. Is it not?

But in Absolute there is nothing false. In Kṛṣṇa everything - what much you can perceive and produce? He's infinitely good, holding higher position. No, nothing can be raised into the position of flattery. What is real, the fact is there, that is beyond our ability to glorify Him. A tiny *jīva*, how much it can make praise about Him, highly, what is not there. It is impossible. Flattery is never possible in Kṛṣṇa, or in Gurudeva, etc. Flattery is in the, that role may be played in the *māyāic* world. Hare Kṛṣṇa. No flatterer of Kṛṣṇa is possible. Ha, ha, ha, ha. That empty glorification, that is not possible there. So much glorification is necessary, the Brahmā, the Anantadeva, they're always singing but don't find any limit.

Lag badhi chari ya sunyi dari bari [?]

The Anantadeva with His unlimited lips is sing the glory of the Supreme Lord but can't finish. When the flattery will come there?

Devotee: _____ [?]

Kulangana: I would like to say that that means we can't cheat God.

Śrīla Śrīdhara Mahārāja: What does she say?

Kulangana: We can't cheat God. It's not possible to cheat God.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, it is true, we can't cheat Him. We can't cheat Him, for He can see more than I can see myself. Hare Kṛṣṇa. I do not know fully, I do not know me, myself, fully. But He knows infinitely in the full way, knowledge about me.

Kulangana: But I was reading in the *śāstra* that God doesn't know Himself.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. The *nirguṇa*, He knows His own qualification and for that He's to take as if another shape, Baladeva. He has got His *śakti*.

sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 8.158]

He can feel Himself as He's the Absolute Ecstasy, everything. But to make it explicit to us, our only source of help is His potency, the *hlādinī*. That can distribute. He's full of ecstasy and that ecstasy to be distributed to us some potency is necessary. He Himself is *ānandam*. But to distribute that to others a potency is necessary. And His potency, that distributes Him to others, that is His external self. Nothing is beyond Him. Everything is within Him in a particular sense, and not within, that is also. But through His potency He's known to others.

And also, the potency of ecstatic portion of Him, that is knowing, know, consciousness thinking, willing, thinking and feeling. Things may be for our understanding may be classified under these three heads, in general. Thinking, that *anubhuti*, which can understand, which can feel. That is mainly in Kṛṣṇa. But the feeling, the satisfaction, self satisfaction, that is also His part but that part is meant as *hlādinī*, *ānandam ca*, *sat-cit-ānanda*. The feeler and the felt of ecstasy, and the energy which maintains the existence both. These three aspects of the Absolute. So it has been described in the *śāstra* that Kṛṣṇa the feeler, mainly the feeler, the thinker, He feels Himself as *ānanda* and that part is represented in the fullest form in Rādhārāṇī. So He's charmed by the beauty of Rādhārāṇī. He thinks, the thinking, the main aspect of thinking, Absolute, He's charmed by the feeling aspect of the Absolute.

And Baladeva represents the general existence, the foundation, of the whole, the willing, the energy. And thinking, the feeler, and *hlādinī*, the felt, the ecstatic, ecstasy. In this way it has been divided for our understanding. But in total everything is one.

And there is something more to understand. Something under Baladeva and Rādhārāṇī, the two aspects. Something up to *sākhya rasa*, *vātsalya rasa*, it is commanded under Baladeva, the existence. And Rādhārāṇī from the *mādhurya rasa* is a separate department, that wholesale transaction, that is a separate department. In very subtle form it has been described in this way.

So, it is mentioned that Dvārakā Kṛṣṇa when He comes to see a portrait of Vṛndāvana Kṛṣṇa He's charmed to find His face. "I was so beautiful in My days of Vṛndāvana." He's charmed. He Himself, *sukha*. *Sukha-rūpa kṛṣṇa kare sukha āsvādana*. *Sat-cit-ānanda* as a whole represented in Him. But if we are to see Him in a more differentiated way then we are told like this, that His *hlādinī* aspect, and this thinking, Vāsudeva aspect, the thinker, principal thinker, the principal existence, and the principal object of thinking, aspiration of thinking, they may be *jñāna*, *bala*, *krīya*, *ca*, as in *Upaniṣad*, *vividhaiva śruyate, jñāna-bala-kriyā ca*.

[na tasya kāryaṁ karaṇaṁ ca vidyate, na tat samaś cābhyadkikaś ca dṛśyate
parāsya śaktir-vividhaiva śruyate, svābhāvikī jñāna-bala-kriyā ca]

["He does not possess bodily form like that of an ordinary living entity: He has a transcendental form of bliss and knowledge, and thus there is no difference between His body and His soul. All His senses are transcendentally divine. He is absolute substance. Any one of His senses can perform the action of any other sense. Nothing is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural consequence of His divine will. In other words, whatever He wills immediately becomes reality. His divine energies are threefold: His knowledge (*jñāna-śakti*) potency (a.k.a. *cit-śakti* or *saṁvit-śakti*), His strength potency (*bala-śakti*, a.k.a. His existence potency, *sat*, or *sandhinī-śakti*), and His pastime (*kriyā-śakti*) potency (a.k.a. His ecstasy potency, *ānanda* or *hlādinī-śakti*)."] [*Śvetāśvatara Upaniṣad*, 6.8]

Bala means energy, general energy. *Jñāna* means the feeler, the enjoyer. And *kriyā* the *vilāsa*, the pastimes, for which He's hankering. He has given Himself to the wave of pastimes. *Jñāna-bala-kriyā ca*. And thinking, feeling, willing, these three aspects of the Absolute. And they have got their respective position, but they're ultimately one, representing one. But when differentiated, first in three groups, and then so many branches of different groups. But one is not independent of another, having some co-relation.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Mahārāja, how should we regard the inhabitants of Navadwīpa Dhāma?

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is according to ones stage one will do. The highest stage, not to disturb anyone and to adjust with them. Skilful adjustment, that according to my necessity, according my stage and necessity, I'm shown the way. But really there is perfection behind. With this attitude we should try to mingle. Apparently if any animosity we find, we are to take that in my spirit, to my test it is necessary. But in real representation it is not so.

Everywhere, still as the capitol and the country, the difference between capitol and ordinary country. So the Dhāma and ordinary. Everywhere there is abode of the Lord. A special feature in Dhāma, that is special presence of the king in his capitol, but everywhere he's placed. So Dhāma

should be seen as the gist, the substance, substantial representation, and there at least we must adjust. In the country abroad we may speak freely, but at least in the capitol we must be a little careful in seeing and speaking, because there is intense power of the king is there. My good or bad future may be easily created there, in concentrated place. So we must be careful to deal specially in Dhāma, but always we must be careful in our dealing. Not anonymous, what is anonymous, and what is enemy, animistic, that is the origin in me not outside, just as began,

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

I'm the cause that I have come, I am thrust here. I am put into prison. Why? In prison also there is gradation. According to my *karma*, my sin, I'm put in a particular prison. There is no mistake in the calculation of God, or nature. As that computer, a machinery calculation. So I'm put in a particular position due to, that is my fault. I'm responsible and the responsibility of my position not to be attributed to the environment. That will be wrong for me, and injurious for me.

So Dhāma in concentrated position, and anyhow and everywhere the same truth is applicable but with lower importance, and here it is increased importance, Dhāma. Just as in capitol how to deal with the king, and in ordinary country. There is concentrated position and scattered position. This sort of... Eh?

Bhāratī Mahārāja: Mahārāja, everyone asks, "Are the Dhāmavāsīs liberated?" Everyone always asks this question.

Śrīla Śrīdhara Mahārāja: That is in *mukta desti*, Dhāmavāsīs liberated. But *māyājal*, by measurement, by measuring interest, the main interest of the measured quality we see otherwise. When that screen is removed then I shall see the Dhāma proper. *Māyājal*.

Through the *śāstra* we are seeing the Braja *līlā* of Kṛṣṇa, as she told, 'a debauch, a thief, an aggressor, all these things.' But when we want to see through the *śāstra* by gradual process we are to conceive, 'Oh, the holiest position may be such. Most purest position may be such.'

But ordinary people, 'Oh, the fools they run after Kṛṣṇa. The example, a debauch, a thief, a liar, aggressor, and he's the ideal?' The ordinary person will see.

But who can see through a particular process given by the scripture and the *sādhu*, that their *śraddhā* that will console, 'Oh, in higher conception it is possible.'

So according to the stage of our consciousness we can see things, the pure, impure.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is day to one that is night to another. What is night to one that is day to another.

Hare Kṛṣṇa. Hare Kṛṣṇa.

That lady, one of the ladies told that, "Only the jealous persons, they will have objection against Kṛṣṇa." Who are jealous, want to be Kṛṣṇa himself, he will say that, "Kṛṣṇa is doing wrong." Who wants to become himself Kṛṣṇa, the enjoyer. The jealousy, that cannot allow ourselves to accept the conviction that Absolute Good He will have autocracy over everyone, and that will be good for all. The Absolute Good, He will have full control and there cannot be anything wrong. This plain conception we cannot admit.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Gaura Haribol.
Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya.

Devotees: Jaya.

...

Kulangana: ... when Lord Rāmacandra came on this planet they sent Him to forest.

Śrīla Śrīdhara Mahārāja: What does she say?

Bhāratī Mahārāja: _____ [?]
Oh, so like yourself?

Devotees: [Group laughter]

Bhāratī Mahārāja: No? _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...foam and bubbles, if we find in the Ganges water, that cannot remove the purifying capacity of the water by the stream of Ganges. So also in a Vaiṣṇava if we find some physical defect in the body or in the mind, that cannot remove his purifying capacity from within. Through his ways it is shown he's connected with the Supersoul, and Super, Supersoul Kṛṣṇa, Nārāyaṇa, etc.

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

So this is an important *śloka* in *Upadeśāmṛta*, by which we should not try to identify with physical, jumble together the physical and spiritual things. The learned men may have a weak body, and an intellectual giant may have a weak body. So the intellect can stand without the strong body just as. So the soul can be connected with any body which is seen by us by our eye experience. We are to gradually understand the function between matter and spirit.

When the Lord Himself appeared here, though we could see with our fleshy eye, when Kṛṣṇa, Mahāprabhu, and other incarnations come down, our physical experience also can have some conception of Him, but that is not real. If it would be so then all would be able to recognise Him as God. Śiśupāla, Dantavakra, Jarāsandha, they could not recognise Kṛṣṇa as God. So physical appearance has got nothing to do with the real connection with Godhead. Our soul's eye must be awakened. On the whole our soul experience must be awakened to have some idea, or according to the growth of awakening of our soul experience we can understand. Some can understand Nārāyaṇa, some Brahman, Paramātmā, some Dvārakeśa or Vṛndāvaneśa, in different *rasa*, all depends on the soul's awakening. And inner awakening we can have experience of the Absolute Truth in our respective necessity, innate necessity.

So we'll always be very careful to differentiate between this sense experience, our mental experience, and the soul experience. And though there is gradation in the soul experience also

we are to count for that, we should be prepared for that discrimination in the soul's experience also. Hare Kṛṣṇa. Any question?

Devotee: Śrīla Śrīdhara Mahārāja, there appears to be some worries, that even though the Ganges water is very spiritually purifying, but it may be materially damaging to the health of the devotees. Could you perhaps clarify that phrase.

Śrīla Śrīdhara Mahārāja: Nimāi, *ke bolchen*? May damage materially, but the real devotee he will try to get the spiritual benefit at the cost of the material damage.

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Eh? Suppose I find that the Vaiṣṇava he's seen with some infectious disease, and if I take his *prasādam* the disease may come in me. What shall I do? If I take *prasādam* of the Vaiṣṇava it will be wholesome for my soul, soul's body. But it may contaminate my physical body. So at the risk of the physical body I must take his *prasādam* for my souls benefit. What do you think?

Devotee: Yes. It is clear, Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. There was one Vāsudeva Vipra when Mahāprabhu was, from Purī He was in a tour in the South, then in Śrī Kurvan He met one *brāhmaṇa* who was suffering from leprosy but he was a pure devotee. Mahāprabhu became, was guest to, in the house of a *brāhmaṇa* named Kūrma, and Vāsudeva Vipra the devotee he got the intimation that, in his heart he could, he might have heard that God Himself has appeared, Kṛṣṇa, and He's in Purī and He may come this side. And he heard that He has come in our village. But before he could meet Him Mahāprabhu left the village and going off. Then from the heart that news reached him that He has left the village. Then with very emotional and earnestness he fell on the ground.

"Ha Gaurāṅga, I could not have a *darśana* of You. You came so far but I could not get Your *darśana*."

When Mahāprabhu was going His such thought arrested His progress and He ran back and welcomed him. That *brāhmaṇa* whose whole body, not only that leprosy _____ right stage. So much so that it is mentioned that the worm, or what is that? Worms are falling, worms are coming out of the sores and he's putting the worm again into his body, [so] that the worm will [not] die. He was of such spirit, and such developed leprosy in his body. But he was a devotee. Mahāprabhu came and embraced him and the body was transformed immediately we are told.

Sanātana Goswāmī when he came from Benares to Purī through the jungle route, and there was such atmosphere and water that he developed itches, a kind of itches into his body. And when he reached Purī he was oozing that wound, so many oozing with some sort of juice from the body. Then Mahāprabhu went to embrace him and he's running away.

"I am of such, born in such a mean section. And the body is such, of lower stuff that so many itches on my whole body and they're emitting a bad smell and juice. Don't touch me my Lord, I'll be offender."

But Mahāprabhu did not care and embraced him. For a few days it was going on in that way. Then Sanātana Goswāmī told to Haridāsa, "I think I must leave the place, soon, and go to Vṛndāvana, because I cannot tolerate that my Lord, He'll embrace me, this filthy body, and all these nasty things will get smeared on His beautiful body. I can't tolerate. I must leave the place. Or I may do one thing. This nasty body I shall place just before the wheel of Jagannātha and it will be crushed, will crush me to death. Then I shall go in next birth I shall get a good chance of higher birth."

Then it was taken to Mahāprabhu by Haridāsa Ṭhākura. Then Mahāprabhu told, you are to note this very carefully, very carefully that Mahāprabhu told, "The body of a devotee is not material, it is said. Usually Māyāvādī who do not care for this material good or bad, they also not care of the filthy or the pure character of this material thing. And what about devotees, they have some higher consideration."

bhakte-deha 'prākṛta' kabhu naya, cid-ānanda

[prabhu kahe – vaiṣṇava-deha 'prākṛta' kabhu naya
'aprākṛta' deha bhaktera 'cid-ānanda-maya'
dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tāṅra caraṇa bhajaya]

[Śrī Caitanya Mahāprabhu said: "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss. At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."] [*Caitanya-caritāmṛta*, *Antya-līlā*, 4.191-3]

"It is mentioned in the scriptures that the body of a devotee is not which is seen by our fleshy eye experience. It is not confined there. *Bhakte-deha 'prākṛta' kabhu naya*. What we get experienced through our eyes, nose, etc, body senses, physical senses, one should not limit the standard of purity of the body of a devotee in that layer, *prākṛta' kabhu naya*. It is said in the scriptures, but I see that just like this ordinary material body, so many itches are there. Then what to do? I'm to believe in the revealed scripture, or to believe my eye experience? I see the filthy characteristic in the body of a devotee, but in the scriptures we are made to understand, we are wanted to understand that this is not material body.

So Kṛṣṇa, to test My genuine devotion, He has produced these things for My test, My examination, to examine My sincere affinity towards the scriptural truth, this thing has been produced by Kṛṣṇa. If I stick to My material experience then I lose My faith in the scriptures. So Haridāsa I can't do that. I can't do that. It is Kṛṣṇa's will that has produced, and only for My test. I

can't fail in the examination. I must - that this is not the material, but the special will of Kṛṣṇa to test Me, this has been created for Me, whether I'm accepting that."

Devotee: Haridāsa Ṭhākura told...

Śrīla Śrīdhara Mahārāja: No. We don't think. No. Haridāsa Ṭhākura told, "You are our guardian, an affectionate father, mother, so just as mother by her affection she does not care the dirtiness in the stool of her son, through affection. Through affection and love, that makes Him ignore the dirt in us. Oh our Lord, devotee, we are dependent on You, and You have got much affection for us. And so Your affection does not allow You to read the defect in the object of Your affection. This is our finding." Haridāsa Ṭhākura told.

Then Mahāprabhu, after two days, one day suddenly ____ and the whole thing disappeared. Sanātana got his purest devotional body, in the external world. But Mahāprabhu also in the meantime mentioned, "That you say that it is a filthy thing emitting bad odour, but I don't think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama*...

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāiluṅ catuḥsama-gandha"

["Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk]." [*Caitanya-caritāmṛta, Antya-līlā,* 4.197]

kastūrikāyā dvau bhāgau, catvāraś candanasya tu
kuṅkumasya trayaś caikaḥ, śaśinaḥ syāt catuḥ-samam

["Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*."] [*Garuḍa Purāṇa*] [From *Caitanya- caritāmṛta, Antya-līlā*, 4.197 purport]

End of 82.03.29.D_82.03.30.A

Start of 82.03.30.B_82.03.31.A

Śrīla Śrīdhara Mahārāja: ... got his purest, devotional body in the external world.

But Mahāprabhu also in the meantime mentioned, "That you say that it is a filthy thing emitting bad odour, but I don't think like that. I got the scent of the *catuḥsama*, four good scents, *catuḥsama.* Sandal, this camphor, and something like that, four *catuḥsama*, good scent mixed, combined, I got that scent in his body, really speaking."

...

[pāriṣada-deha ei, nā haya durgandha / prathama divase pāiluṅ catuḥsama-gandha"]

["Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odour from his body. On the first day I embraced him, I smelled the aroma of *catuḥsama* [a mixture of sandalwood pulp, camphor, *aguru* and musk]." [*Caitanya-caritāmṛta, Antya-līlā,* 4.197]

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...

Physically it may be nasty to the ordinary man of physical consciousness. So by all these we are requested, our mind is requested to attend, to draw our attention to make distinction of the goodness of spiritual and material differentiation. The spiritually good thing we may see in a material defective thing, but we may not be misguided by that. The transcendental purity we are after. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sometimes *paramahaṁsa* Vaiṣṇava does not care for any physical purity, but their heart is as pure as anything. _____ [?] but physically they may not be very careful for the purity. There was one Vaṁsī Dāsa Bābājī here, Vaiṣṇava respected, he commanded universal respect here. Vaṁsī Dāsa Bābājī. Sometimes it was seen that some filthy things are around him. Our Param Guru Gaura Kiśora Bābājī Mahārāja he sometimes lived in a, very near, in a room that was very near to public latrine, so that ordinary people may not approach him. Then to teach us that the physical impurity is not so much injurious as this mental. Physical impurity, purity is not so dangerous as mental purity, impurity. Sometimes to avoid the mentally filthy persons, *sādhu* they take their shelter near the physical impurity. Our Gaura Kiśora Bābājī Mahārāja he lived in a room nearby public latrine. Physical impurity but avoiding this mental impurity. That is more dangerous. Hare Kṛṣṇa. Hare Kṛṣṇa.

Any question? Who is here? That Kulangana?

Devotees: Yes, she's here.

Śrīla Śrīdhara Mahārāja: Her question yesterday, that only out of our jealousy we can't recognise Kṛṣṇa. It is a very good idea. In *Bhāgavatam* [1.1.2] also, *nirmat-sarāṇāṁ satāṁ*, from the first *śloka*, perhaps.

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth

and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."]

[*Śrīmad-Bhāgavatam*, 1.1.1]

Then the second.

dharmaḥ projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

The Vedavyāsadeva in his introduction to *Bhāgavatam* in the second *śloka* he mentions this. "That I'm preparing this scripture. Why? I have given many things to the world ____ [?]
We are told. But what is the necessity of this new inauguration? *Projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satāṁ*. This is specially prepared for the non jealous people. Jealousy, *matsarāṇāṁ* _____ [?] One who cannot tolerate the good of others, *matsara*, can't tolerate."

Our Guru Mahārāja told that, "The Māyāvādīs they're all *matsara*, they can't..."

Like that Washington slogan, "No taxation without representation. We don't accept any prime cause if we're not represented. *So ham*, the prime cause I must be there, otherwise I won't admit that is the prime cause."

And Guru Mahārāja told, "Geocentric and heliocentric conception. Because I am here on this Earth so Earth must be in the centre. The others say, 'Though I'm not in the Sun, but we admit that Sun is in centre and not our Earth."

So, the *matsarata*, that the spirit of jealousy does not allow us to recognise that Kṛṣṇa is all in all, and we have got no position but that of a slave of Him. This is self abnegation, *nirmatsara*,

who has got no trace of jealousy in their heart, they can accept such type of Godhead of the Supreme Cause must be like that. Our defective position should sincerely prove to us that we may not have a position in the Supreme place, then we cannot deviate in such lower conception.

So everything is for Kṛṣṇa. Nothing for me. But by the great grace of the great Lord, I may be considered as a slave to Him. The self abnegation, the *tyāga*, the renunciation, the living renunciation. That is dead renunciation. The living renunciation is there in the dedication and the dedication of the fortune, of the faith, at the disposal of the Absolute. There lies real renunciation, of self abnegation, that *nirmatsara*. Only they can have the conception of the Absolute Truth as Kṛṣṇa the autocrat, the despot. He's the owner and enjoyer of anything and everything, even including me. So this is the highest abnegating spirit, that is dedication, *nirmatsarāṇāṁ satāṁ*.

Jealousy is the greatest enemy in us. One who has got a pinch of it he cannot come in Kṛṣṇa consciousness _____ [?] because Kṛṣṇa is all in all _____ [?]
But by doing that they're benefited also, most. He's autocrat, He's above law. So as He comes to grace me no law can bind Him. I have got that fortune, so it is not a loss but it is the gain of us, that He's autocrat, He's above law. He's merciful, He's graceful. So we can have, can consider us to be fortunate because so low we are, if by justice He's to come we have got no hope. But only graciously He can come and uplift us to any position He likes. That is our prospect here.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Kulangana: My name is Kulangana. So yesterday I said that Lord Rāmacandra was sent to the forest, Daṇḍakaranya forest. But myself I don't feel like sending to the forest. I feel that I come to the spiritual abode. I don't think that I am condemned. I feel it extremely hard to express my happiness to be here. I don't think that I'm in India, I didn't come to India. My spiritual master A.C. Bhaktivedānta Prabhupāda he said that, "In India people there are interested in politics." And he couldn't start his movement so he come to West.

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Devotee: _____ [?]

Kulangana: And it's very nice to take bath in the Ganges. But I am the most interested to have association of a great Vaiṣṇava to make...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Only show your nobility, the noble heart. Hare Kṛṣṇa.
Gaura Haribol. Another gentleman was putting a question?

Kulangana: Please forgive my offences at your lotus feet.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, how do we tell which Vaiṣṇavas we should listen to and hear philosophy from? How do we judge which personality it is beneficial to listen to?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Just as light is self effulgent, how can I see that this light gives more lustre than another. In that way. The recipient will make you acquainted that this light is stronger, this sound is stronger, and this is of lower order. In this way. Whatever you are searching, whether that is coming more intensified way, or pure way, or filthy way, or this lower degree of current. In this way. The feeler will say. The sincerity, the sincere capacity of recipient, of receiving, that will be the guarantee. *Hṛdayenābhyanujñāto*, the heart, the approval of your inner heart, that will be the guarantee. In *Manu-saṁhitā* [2.1] the definition of religion, of duty, has been given in this way.

vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

That is generally observed by those that are learned in the revealed scripture, *sadbhir*. And that is also corroborated by the saints who do not differentiate between the worldly good and bad. *Nityam adveṣa-rāgibhiḥ*. Who does not care, has no attachment for the good and bad of this world, *sevitaḥ*, accepted by them. *Nityam adveṣa-rāgibhiḥ, hṛdayenābhyanujñāto*. And the third group whose internal approval, *yo dharmas taṁ nibhodhata*. The real conception of duty must have these three certificates. One from the revealed scripture. Another from the current *sādhu* who does not care for worldly benefit of loss or gain. And the third, internal recognition of his sincere heart. By these three things we are to judge whether it is true or untrue, be saved for our safety. Nutshell I say. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: But is it clear?

Devotee: Yes, it's clear.

Śrīla Śrīdhara Mahārāja: All right. You are to think and think, then it will be clear.

Devotee: One question at the back.

Śrīla Śrīdhara Mahārāja: Eh? Yes. What?

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ātmā*, who says that all *ātmā* are of equal status? No, never it is. They have got their specific capacity and prospect. Every unit has got its something common and something precious, everywhere. The gradation there, there are so many atoms, but if we have got eye to detect the differentiation in the atom that is also possible. Really it is so. No one soul is totally identical with another soul. No atom can be completely identical with another atom. The differentiative nature is universal. No two things can be identical, some difference and something common.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Where will they go? Those that come in this world from the marginal stage who are getting the connection with the _____ [?] marginal connection, they go, cross over.

'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'
'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

He can cross with the help of the *sādhu*, Guru, that marginal position very easily.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In peculiar stages that is possible, not in general. But in special cases, by the special will of the Lord, by a very powerful devotee of the Lord. It is possible that from that slumber they can be identified and taken to. But that is very, very rare, in special case.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hmm. Because they're not awake, they're completely in slumber, deep slumber. To detect, to find, to take us, that is a very peculiar strategy is necessary. Only in the special case that is possible, not ordinary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: From Mahāmāyā the recruitment is possible from Brahmaloka and Virajā, but that is very rare, by the special order of the Lord. He knows everything. Though it is undetectable, *ākṣara*, *kūṭa-sthaḥ*, but in the eye of the Lord everything is clear. So may be possible, but very, very rare.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Purity, that may be of two kinds, apparent and real. Apparent purity is *sattya guṇa*. *Tama guṇa* in this world may be to make the best of a bad bargain. The whole thing is bad, but there is distinction in bad and bad, more bad and less bad. During the *sattya guṇa* the purity is according to that. But the Absolute purity is not, that is of another type, *nirguṇa* type, wholesale purity, *nirguṇa*. That is maybe found in the midst of apparently physical impurity, in a bad, the devotion may be traced. Slight purity may be found apparently in the midst of this material impurity. So it is real purity, and this is comparative purity in this *māyā*. The wholesale is misunderstanding. Less misunderstanding and gross misunderstanding. So less misunderstanding is little purer, but apparent is misunderstanding. Something like that. So purity is absolute purity. Sometimes it may be seen in material impurity for the time being, but still it is purity of the highest order. And whatever purity it has attained that won't be finished and that will take him to the highest position. The absolute purity and the relative purity we are to distinguish.

We may stop here. You may get time to cook and to do the serving duty.

I'm not also feeling well.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda kī jaya!

...

We try to let our hours following some rules, which is connected with our human nature and _____ [?] But there are so many worms and insects, they have their full generation within one

hour. Within one hour of our measure, that may be a few lives together, there are few generations. And also we are told that one day of Brahmā, or one night of Brahmā, that means in our calculation it is *crores* of years. So small span of time may seem to us a long, long, time, period. And space also like that. Time and space, these are the factors of thought, thinking. The controlling subject is there, Super Subject. He's controlling. The idea, style, more or less, or more space or less space, the whole thing is controlled by the Super Subjective Area. We are told, the night when the *rasa līlā* took place, by the special desire of the Lord, one *brahmaratri*, that *sahasra yuga*, in human measurement, was entered into that night. Possibly it was arranged like that. One *brahmaratra* was managed to enter into our ordinary night space, time, span of time. But still the *gopīs* thought, just a twinkling of an eye the whole night passed away. Only as a twinkling of an eye, *nimesh* [?] that is twinkling of an eye. The whole night passed away so small span, though a *sahasra yuga* of measurement of Brahmā's night was entered into it, by the Supreme Agency.

So it is all questions of relativity. We are depending, we are floating on the whimsical wave of the sweet will of the Lord and His potency. We are play dolls. We are floating in the waves like play dolls. That is our position. So only we shall try our best to be, not in opposition: always in submission, *ānukūlyena-kṛṣṇānu-śīlanaṁ*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Not *prātikūlyena*, contributing, with the attitude of some contribution towards the fulfilment of the *līlā*. His *līlā* ocean. The waves of the *līlā* in an ocean. It is playing like that. We shall keep to the side of the authority, *ānukūlyena*, not in opposition but we should try. Everything is infinite, the *mādhurya-rasa*, the friend *rasa*, *sākhya rasa*, *vātsalya rasa*, anything which is in the relativity of the infinite, all infinite. And what is ones own natural *rasa*, that seems to him to be the best type.

Yaśodā won't say that the *mādhurya-rasa* will be better. She can't say. "Oh, this *vātsalya rasa* is the best."

The *sākhya*, the friends will also say like that, feel like that. "That what we realise from our relative position, the friendly service, that is the highest. That is the highest."

[kintu yāṅra] yei rasa, sei sarvottama / [taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya-līlā,* 8.83]

Whoever is naturally in possession of a particular attitude towards the service of Kṛṣṇa, he considers that to be the best. This is the general way. But still, *taṭa-stha hañā vicārile, āche tara-tama.* If it is possible to judge indifferent, withdrawing from the relative speciality of particular service, then calculation is possible, and then superiority and inferiority can be judged. It is possible also. *Taṭa-stha hañā vicārile, āche tara-tama*. More and less, this is there if it is possible for anyone to become indifferent from, withdrawal from the relative position of the *rasa*, and then to calculate. Then they have calculated the *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, in this way the development goes on, and can be understood. Hare Kṛṣṇa.

So *nimesena* [?] A twinkling of an eye. One *yuga*, this one light year, they say light year, the ray of the electricity means so quickly that it can circumambulate within, in one second it can circumambulate seven times this Earth. That is one *lākh*, seventy five thousand miles in a second, that is the...

Only one *lākh*, then how much distance it can cover? Light year, that one year that ray can go, run, as much as traced, that is called light year. And by that measurement they say so many stars are there, it is of the distance of so much, light years. Such measurement is there also, and more and more. But all controlled by the Super Subject.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam
[śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me]

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

One _____ [?] one twinkling of an eye, that can be converted into one *yuga*, twelve years of time. Mahāprabhu says that, "I can't have *darśana* of the Lord. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam*. One twinkling of an eye seems to Me like one *yuga*, twelve years."

Viraha, this is controlled by the centre. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

We are all subservient of *rasa*, ecstasy, beauty, love, every one of us from the core of our hearts we are thirsty of that divine blissfulness. Knowingly, unknowingly, every one of us, consciously, unconsciously, it is our innermost nature that this thirst of that particular *rasa*, *sukham*. We can't say, anyone of us, none of us can say that. We want satisfaction. We want fulfilment. Everyone of us must feel, must seek, admit, that we want fulfilment in our life. And how to get the fulfilment that is the problem. And so, so many sciences have come, knowledge,

and the diligence of different types they approach us to fulfil our innermost hankering, that our *rasa*, innermost.

Some say, "We want energy, power." Some say, "No, we want knowledge." But some say, "We are, we want beauty, we want love." In this way it has been dealt with scientifically, and shown. But those that have told that it is, "What is love, that we want really, from our heart. We belong to that section, and no energy, no knowledge, no power even can satisfy our inner hankering. But beauty and love. That is what we want from the core of our heart. And *Śrīmad-Bhāgavatam* and Mahāprabhu Śrī Caitanyadeva They came with this idea, that your diagnosis, that your real inner most want is not for anything else but for love. And if you want to go to that land to live in, then you are to follow the particular process, to reach that highest plane of life, through dedication, through *śraddhā*, through faith. In such way, the Lord of love, and His domain. That is such and such. You are to hear, you are to increase your earnestness, your thirst for the same, and to accept a particular process through which you can reach there. That is what is wanting, devotion.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Gaura Haribol. Any question, from any quarter?

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Devotee: She said, "How can we increase and develop our faith?"

Śrīla Śrīdhara Mahārāja: Ha, ha, general question. By improving our serving attitude, and coming in connection with *sādhu* and *śāstra*, scripture and living scripture. Living scripture. If we can, if we like to better our pecuniary position, then anyhow we have come to a place where the money is, anyhow we shall have to come and then to see how we can get money from there. So also if we want that divine love, anyhow we are to come to a place where that love is. So in the heart of a *sādhu* we find a trace of that love, pure love, divine love. We are to differentiate between lust and love, and the differentiating trace is this, that sacrifice. Die to live. Love always wants to give, die to live. By giving we can get it. As much as we can give, and as freely we get it as a reaction we get that thing. By taking we lose, we can get loan. By giving what we get in reaction that is good. And the quality of giving our gift will also bring in return such quality of things for us. Offer and have. Dedicate yourself and automatically you will get the benefit. Don't want anything for yourself. Unqualified surrender and dedication, and similar noble things you'll also get in return. Be noble, be generous, in your gifts, in your dedication and in that quality you will - nature is not bankrupt. The Lord is not bankrupt. As much as you will risk in your dedication, so much you'll be benefited. Unconsciously you'll find that is within you, it has come automatically. Gaura Haribol. Gaura Haribol.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Rūpa Goswāmī is describing the gradual development in the way of love. First *śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

['śraddhā' - sabde] - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I discharge my duty towards the central truth, of love, then everything is done. We may concentrate, control the whole of my energy and dedicate to a particular central position. And others...

End of 82.03.30.B_82.03.31.A

Start of 82.03.31.B

Śrīla Śrīdhara Mahārāja: *Śraddhā*. Before that also *ajñāta-sukṛti*, *jñāta-sukṛti*. *Śraddhā*, the definition of *śraddhā*.

['śraddhā' - sabde] - viśvāsa kahe sudṛḍha niścaya
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If I discharge my duty toward the central truth of love then everything is done. We may concentrate, control whole of my energy and dedicate to a particular central position and others all will be served automatically. As we put food into the stomach the whole body is served. Like

that. Pour water into the root of the tree the whole tree is nourished. So, to get such faith within one's heart that is the very important thing for us that it is possible. It is possible, the central truth is there, this conviction. If we discharge our duty in His connection everything is done. We should not be partial, we should not be prejudiced. To become out of all prejudice is to try to find the centre. Eliminating the branches if we mind to the centre that is not to suffer under any prejudice but that is freedom. We are to find it.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Give up all your duties that you are so busy in discharging. You can easily eliminate, you can easily take off from all engagements and direct towards the centre. You won't be the loser thereby. This faith. Such policy of life is possible. And not only possible but it is the best beneficiary to us. If we disconnect from the whole of the environment and concentrate towards the centre, that will be no elimination in the proper sense, but that will be to be centred. To be centred and that is what is necessary for the progress of our life.

This faith, *śraddhā*, then *sādhu saṅga*, then to come in connection with those that are engaged in such campaign, necessarily we shall select their association, their company. And thereby the transaction will be give and take. "What shall I do? What you are doing you are moving in such and such way and you are improving. So please instruct me how I can move from my present position, I can utilise my position, I can improve my position, I can go make progress further towards the truth." In this way *sādhu-saṅga*. *Śravaṇa*, *kīrtana*, comes in there to listen about that and to reproduce that to the public. Thereby cultivation thereby strengthens ones own faith and position by reproducing, *kīrtana*. *Smaraṇa*, in time of leisure also to think about that, what I am doing, what is my prospect, how to attain all these, thinking. *Pāda-sevanam*, then it will take me to some such a stage that there is a figure. A figure there is the duty of the heart to discharge; the head is there, the mouth is there, the hand is there, all these. What we find in the human society, that has got their original position in the ideal of the highest type. So *pāda-sevanam*, the lowest part I can help. Help means soothing service. In this way *pāda-sevanam*.

That will come within us and will require to be satisfied by such activity, a particular feeling of service, particular type of service to the Absolute. He's personal, He has head, He has eye, He has leg, He as everything. Otherwise where from these come in the human beings and in the animals also? What is not in the cause cannot come in the effect. What is in the effect that must be in the cause. So, in the ideal there is existence of such humanly fashion.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya- līlā,* 21.101]

Mahāprabhu is enjoying in a very pathetic mood. "You are so near to Kṛṣṇa. The highest *līlā*, the highest pastimes of the highest order, that is very near to this human fashion. So, in one respect we are very near to Him."

So this *pāda-sevanam*. Then *arcanaṁ*, *vandanaṁ*, always from the core of our heart to appreciate. Appreciate His existence, His nature, His dealings towards us, His pastimes of different ways, to appreciate them; *vandanaṁ*. *Sakhyam*, to come nearer to His service. To come in the confidential area, to enter the confidential area of service of the Supreme, *sakhyam*. *Ātma-nivedanam*, and on the whole everywhere the spirit, the general spirit will be to dedication, self dedication. That noble nature of our life's quality from within to dedicate, to make one's self empty by giving. Generally we think by giving we lose the thing, but it is not so. By giving we gain. We give in gross form, we get as reaction in a subtle form, and in higher form. So by giving we do not lose, by giving we gain. Especially in the case where we give to the higher place. By giving, that is by giving, by serving we gain as remuneration of the service in some noble coin, noble reaction we get. So *sakhyam*, *ātma nivedanam*, in all these ways we are required to deal with the higher nature. And thereby we gain, we get clear conception.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Generally we have some conception of the object of our service, how, what nature He is, and our serving attitude also increases in the meantime. And our indifference to what is non-God, that is to enjoy up to renunciation, that also decreases. We feel disturbed if we are anyhow connected with the spirit of renunciation, or encroachment, or exploitation. That we shudder to come in connection with exploitation and renunciation. No question of exploitation and no question of renunciation. Why? There is fulfilment in the noble line of all our lives. Why renunciation? Renunciation means negative side.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim

bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti will increase *bhakti*. The dedication will help our progress in the line of dedication. _____ [?] "Nothing succeeds like success." Something like that idiom in English. Hare Kṛṣṇa. Hare Kṛṣṇa. *Sādhu-saṅga*, *śāstra-saṅga*, the statements, the advices of the *sādhus* that are collected in books, to try to understand, to follow that, to cultivate that. And that also with the help of a living scripture that is,

"yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-caraṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

To get the real standpoint of our learning from the scripture we want a teacher repeat it, proper teacher from which we are to understand. *Ācāryavān puruṣo veda*. One who has got a real guide, a real professor to teach, he can understand the meanings of the revealed scriptures. It is very hard to try to get out the real purpose what is embodied in the revealed scriptures. So it is necessary that a proper guide, proper teacher, we should get from whom we shall read, under whose guidance and instruction, *praṅipāta*, *paripraśna*, *sevā*. And higher living agents necessary for our promotion, progress, that is general way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

Cultivation, proper cultivation of the truth, that will give us progress, proper cultivation. And proper, that is in this way, in the presence of the experts of the department. If any error they will detect and help us, guide us. That is in every case, here also it is such.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.

This is the general, if we take Hari *Nāma* also in this process, *nāmāparādha*, *nāmābhāsa* we are to dismiss and make progress towards *śuddha-nāma*.

asādhu-sange bhai "kṛṣṇa nāma" nahi haya
["nāmākṣara" bahiraya batu nāma kabu naya]

["O brothers, the holy name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the holy name is never the name proper."] [*Prema-vivārta*]

& [*Gauḍīya-Kaṇṭhahāra*, 17.55]

If we take the name, the divine name of the Lord that is a most helpful process towards the achievement of devotion. But there also, *asādhu-sange bhai "kṛṣṇa nāma" nahi*, we cannot take properly the name in the company of the non-devotees. *Nāmākṣara" bahiraya batu.* We may be seen to labour, to pronounce the sound, but only the form cannot produce the essence within. The essential help also must have to come, and that is, can be attained only through the approach of serving or dedication. So dedication, *bhakti* is everything.

Although a Māyāvādī can also take the name, a parrot also can take the name, a machine also can take the name. But mere sound, a peculiar vibration in the physical ether, that is not the real thing. But the inner vibration where the man is, where the soul is, the vibration must be there. Something must be produced, cultivated there in the soul, in the heart. Who is the receiver, who is searching for his own satisfaction? It must come in association of that point, of that plane. *Nāma* and every process of devotion must touch the soul, the inner party, real party. The cultivation must be in the real plane, not in the physical or mental aspect of the soul. These are all covering, physical covering, mental covering. The party, the man, the person who is the soul, and the cultivation, whatever, it must take place in that plane anyhow. We are to take it there, the soul's plane. Have to rouse the soul to awake. And the soul can only cooperate with the Supersoul, that plane of Kṛṣṇa, Vaikuṇṭha, Goloka. The activity must be,

[sādhu saṅga kṛṣṇa nāma ei matta jai]
vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

The name, the sound must be Vaikuṇṭha, must be of infinite character not only of this phenomenal word. Words must not be confined into the phenomenal plane, must be deep culture, soul culture. Soul and Supersoul culture, the attempt must be in that plane. We must be very careful about that. The depth, about the depth of our culture; it must be within the core of our heart, in the very essence of our existence. That we shall be very mindful of.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Not lip depth but heart depth where we are, where the man is, that is the soul, and then our inner most thirst can be quenched. It must be detected, the thirst is where to be located; in the core of our heart, and our action must satisfy. It must be of that type, that quality.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

[A loud *kīrtana* starts now downstairs making the dialogue less perceptible]

Devotee: What should we desire; should we desire to serve Kṛṣṇa or should desire to __ [?]

Srila Sridhara Maharaja: Eh?

Devotee: He said should we desire to serve Kṛṣṇa _____ [?]

Śrīla Śrīdhara Mahārāja: To serve Kṛṣṇa?

Devotee: To serve Kṛṣṇa, birth after birth.

Srila Sridhara Maharaja: Eh?

Devotee: Birth after birth.

Śrīla Śrīdhara Mahārāja: Birth after birth.

Devotee: Should desire to go back to Godhead in this life?

Śrīla Śrīdhara Mahārāja: Desire of course should be _____ [?] that immediately I can get, immediately. But our preparation must be that it may not be possible for fallen soul like me. So birth after birth I must be prepared at any cost I shall want to go there. How many births or birth it may take I am ready for that. But I may want it immediately because it may be possible by His grace, grace of the master it is possible _____ [?]
But it may not be possible. I shall be prepared how many long maybe time to _____ [?]
I can't live without that. _____ [?] I have but no alternative but to go to Him. No other alternative, no other prospect is possible for me, how long time, how long energy how _____ [?] required of me, I want that only, nothing more. As soon as possible _____ [?] fortunate. That should be the attitude as _____ [?]
the fulfilment of life of course gladly we must accept that. That is service, that is not enjoying _____ [?] But I must not think that for immediate _____ [?]
For immediate gain I must not sacrifice the quality of my service. I want to get the highest thing, however time it may be _____ [?] I want the best thing but whatever time will be required I must allow myself for the same. But our hankering should be there as soon as it is possible for me to get _____ [?] By His grace it may be possible immediately, but that does not mean that I shall _____ [?]
I must be ready to pay for that, the real thing, that should be the _____ [?]
Hare Kṛṣṇa.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām [*Śikṣāṣṭakam,* 8]
na dhanaṁ na janaṁ na sundarīṁ [*Śikṣāṣṭakam*, 4]

Eliminating all sorts of enjoying and renunciation mood. Not only as duty but for the Lord's satisfaction. _____ [?] the service not deviated by the consciousness of duty only. _____ [?] only for the satisfaction _____ [?]
not anything in remuneration, that sort of service. _____ [?]
The quality must be of high type, highest type, but the question of time that depends on His will, His sweet will...

End of 82.03.31.B

Start of 82.04.04.A

Śrīla Śrīdhara Mahārāja: _____ [?] And also they're to have some respect of the Muslim and Christian Religious Institutions. May not be too much whimsical where the provincial government of Communist influence. So, _____ [?]
in their government consideration.

And as for yourself I want to have a separate institution and you may consider its public character as you like. There is Dhīra Kṛṣṇa Mahārāja, Akṣayānanda Mahārāja, Bhāratī Mahārāja, Parvata Mahārāja, Aranya Mahārāja. You others, you may consult and do what you want. One which suits you, both in India and outside India. Such an institution you evolve with the consultation of the lawyers, but independent of this Caitanya Sāraswat Maṭh. That is how I told it from the beginning.

That Dhīra Kṛṣṇa Mahārāja, when he wanted to do something in connection with this institution, I told him plainly, "No, this will be separate and private, it is that I want to maintain that character as I, in the beginning I found."

And your institution you rely according to your suitability of purpose. And perhaps of international colour, character, and so it may have to be registered by.

And the rules and regulations, of course I have got the copy of, the Māyāpur Caitanya Maṭh still is a private concern. That Yoga-pīṭha is semi public from the beginning, the birth place of Mahāprabhu. And Bagh Bazaar also the first registered Mission. And then Goswāmī Mahārāja, Keśava Mahārāja, Mādhav Mahārāja, they have all registered Missions. And Mādhav Mahārāja's rules and regulations printed copy with me. If you like you can have a copy of that, in consultation with that, or Bagh Bazaar, or anything you may want, that is my idea. But immediately that is not possible. You consult amongst yourselves and you form one suitable to you, independent of ISKCON, independent of Caitanya Sāraswat Maṭh, but keeping connection with Caitanya Sāraswat Maṭh. This is my idea. And another, in the meantime perhaps some collection is necessary there for the publication of the book you may utilise our...

Śrīla Govinda Mahārāja: Recent books.

Śrīla Śrīdhara Mahārāja: Recent books. And as I am the sole trustee, I then give sign for that. That is the underlying principal. With this basis you are to write to that gentleman, Mādhav Mahārāja. This is how you do that, and collection that. Our Bhāratī Mahārāja may start in a day or two to help him. And _____ [?] is there. We told him fifteen thousand rupees necessary so he sent fifteen thousand for the printing. Now printing is just on his face, he will see how much is necessary, so he may also contribute for the printing charge. And from friends outside also, because our estimate was fifteen thousand, now we see almost forty thousand.

Devotees: No, more; fifty-five thousand.

Śrīla Śrīdhara Mahārāja: Fifty-five; so beyond our estimation. So from westerner or from other friends you may collect. And our Bhāratī Mahārāja he has got also some influence and especially he's involved with the committee of making collection, all these things, so he may go and join there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Our Guru Mahārāja's Maṭh, Caitanya Maṭh; that is a private concern. But Yoga-pīṭha, the birthplace of Mahāprabhu, that is a public institution. But public does not take much care about that. Caitanya Maṭh takes all the care. But still it is a public character, this Yoga-pīṭha. So my position will be like that. Mine is a private, but though I may not control the management, still I shall have some moral connection or religious connection with the institution. In this way it is to be evolved.

Akṣayānanda Mahārāja: For the new institution.

Śrīla Śrīdhara Mahārāja: Yes, some moral or religious obligation, not legal obligation.

Akṣayānanda Mahārāja: Yes, very good.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Yes. Prabhupāda's name should be in there.

Śrīla Śrīdhara Mahārāja: Yes, some representation.

Śrīla Govinda Mahārāja: Sāraswat Vedānta Society.

Devotee: Combination between Prabhupāda and Guru Mahārāja. The name should be some combination.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] But it is not legal. Bhaktivedānta is name; his name is Bhaktivedānta. His title, *sannyāsī*, is Swāmī. That is, name not always used. Title always

used. Mr. Chatergee come, Mr. Banerjee come. Saraswatī Ṭhākura, we are saying Bhaktisiddhānta, not Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: Society registration that cannot be abruptly done now, with some consideration over all the previous, that society registration book...

Akṣayānanda Mahārāja: Consulting them.

Śrīla Śrīdhara Mahārāja: Consulting, then you shall prepare as soon as possible. Now you go on in the previous private way as much as you can on faith. This based on the faith you can go on, but it will be done very soon after consultation of all the previous similar existing registration books.

Śrīla Govinda Mahārāja: Another question is there?

Akṣayānanda Mahārāja: No, no question.

Śrīla Śrīdhara Mahārāja: Have you finished the _____ [?]

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You all may take seat. Today is Ekādaśī day, a special day for special service of the Lord. Generally our service...

End of 82.04.04.A

Start of 82.04.06.A

Śrīla Śrīdhara Mahārāja and various Vaiṣṇavas discuss in Bengali [?] for the whole recording.

End of 82.04.06.A

Start of 82.04.06.B

[Bengali?]

End of 82.04.06.B

Start of 82.04.06.C_82.04.14.C

[Bengali (?) until 07:00]

Parvat Mahārāja: I just want the name of the newspaper.

Devotee: Yugante [?] Bengali daily newspaper.

Parvat Mahārāja: And your name?

Devotee: Armit Chakar [?]

Parvat Mahārāja: Hare Kṛṣṇa. Thank you. When is it going to be published?

Devotee: It may be that in our hand twenty eight lives at present in our hand.

Parvat Mahārāja: Twenty eight, of these months?

Devotee: No. Twenty eight lives.

Devotee: Twenty eight life times.

Devotee: In our hand, it is twenty ninth now. So it's published once in a week.

Parvat Mahārāja: Oh, I see.

Devotee: And it may take time, about twenty nine weeks.

Parvat Mahārāja: Twenty nine weeks. Oh. We thought it would be something immediate.

Devotee: And before that there was one Bengali book titled *Who's Who and Directory*, in Bengali. That life of, er, Prabhu...

Parvat Mahārāja: Śrīdhara Deva Mahārāja.

Devotee: Śrīdhara Mahārāja included there, published in the month of May. That book published in the month of May. And before you see the newspaper you can see in this edition.

Parvat Mahārāja: Thank you. Hare Kṛṣṇa.

Devotee: But after the sixth part of this book it will be published in English.

Parvat Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Parvat. I went to ask the name, and the newspaper, for recording purposes.

Śrīla Śrīdhara Mahārāja: That Yugante [?] reporter?

Parvat Mahārāja: Yes. He told that on the microphone here, so we recorded also. He said that maybe in twenty something weeks it will be published. Yes. One person a week, one great personality a week. So they have about twenty seven, twenty eight.

...

Śrīla Śrīdhara Mahārāja: ...you _____ [?] some money to keep the local _____ [?] is it?

Akṣayānanda Mahārāja: No. I don't know anything about that.

Śrīla Śrīdhara Mahārāja: _____ [?]

Aranya Mahārāja: That Daśaratha Sūta said that.

Śrīla Śrīdhara Mahārāja: _____ [?] Get some money and then you can distribute some *prasādam*.

Akṣayānanda Mahārāja: No. I never asked anyone for money.

Śrīla Śrīdhara Mahārāja: _____ [?] I shall consult with him and then I shall give my opinion _____ [?]

Akṣayānanda Mahārāja: But I never asked anyone for money.

Śrīla Śrīdhara Mahārāja: And he went to Māyāpur, he came from that side _____ [?]

...

... already given to there. Only try to mix with them that will help you to take them, to that place. That place, the land of Kṛṣṇa. The land of Yaśodā in the *vātsalya rasa*, Nanda. Where the Lord bears the shoes of His father on His head. And that is natural there, where Yaśodā can whip her child for thieving so many things, stealing so many things. And He's there.

The *bhakti*, the devotion, the love, the play can play with Him in such a way. It is possible. The Infinite has been, has become the servant of the finite, as if. As if, He's so low that He's subservient to the finite. So, so low, or so high He is, His high position where we may be taken, so close connection, it is possible.

But the, *nirmatsarāṇāṁ satāṁ*, then one qualification is necessary *Śrīmad-Bhāgavatam* [1.1.2] says in the beginning. "All these attainments are in your favour, in your fortune, but one

condition, *nirmatsarāṇāṁ satāṁ*, this is only for those people, honest people. The honesty is to be tested, to be examined, that honesty must be of this type, *nirmatsara*. Complete elimination of the element like jealousy within you, jealousy."

If jealousy is there, *matsara*, *para sri kartara*, *matsarata*, *matsara* means *para sri kartara*, one who cannot tolerate the good of others. That is *matsara. Matsara* is he who cannot tolerate the good of another, that is, he's *matsara*.

So Māyāvādīs all *matsara* because they cannot tolerate that any other thing will hold the supreme position where he's not being represented. With this idea they can go only up to *mukti*, Brahmaloka. And after Brahmaloka, if they're to enter, they will have to admit that without his representation the highest thing can remain, highest things are existent. So they're not *nirmatsara*.

But *bhāgavata*, the devotee, must be *nirmatsara*. Our Guru Mahārāja used to use this analogy, heliocentric and geocentric.

So ham means geocentric. 'Because I am on the Earth, Earth must be in the centre. I won't admit any other plan or proposal. I am on the Earth so Earth must be in the centre.'

But heliocentric, 'Though I am not on the Sun, but I admit that Sun is in the centre.' So the devotees they're of heliocentric thought. 'He's all in all. I may be His negligent part, but I am not all in all.'

But Māyāvādīs will say, 'No. *So ham*. I am Brahman.' They're all geocentric.

And heliocentric are the devotees. 'No. Kṛṣṇa is all in all.'

So *nirmatsarāṇāṁ satāṁ*, *matsarata*. 'I must be represented. I do not admit anything more. No taxation without representation. No admittance of giving any rent where I'm not the manager.' So that Washington's slogan.

So *nirmatsarāṇāṁ satāṁ*, *matsarata*, *parasri karata*. The toleration of others prosperity, superiority, that is that everyone is my Guru, in other words. Whatever I shall find there, everyone is my Guru, and my guardian, and my affectionate friend. That sort of consciousness we are to get, we are to earn, the *nirmatsarāṇāṁ satāṁ*.

Then only can we be admitted into the plane of Vṛndāvana. *Nirmatsara*, self eliminated to the highest sense, then you'll be there, you'll be played. Everything is *nirmatsara*, but they are, the type is there, but the bad essence is not there, bad odour is not there. So there, everything is adored, everything. The Nanda's shoes are being adored on the head of the Supreme. What is the position? The shoe of Nanda is taken on the head, by whom we say, take to be The Supreme Entity.

Because there is no *matsarata*, *parasri karata*, none has any conception of the superiority of, cannot tolerate the superiority of others. It is such. The plane, the first faith is that, the creed, the general creed is that, and there of course development for the *līlā*, the development, the big and small, all these things are there. But the party feeling, this separate consciousness of that sort of party feeling is eliminated. That is *līlā*, play.

Real fight and mock fight. In drama one is killed, a man who is killed in a drama fight, he gets more applause than the killer, it may be.

Prabhupāda [Bhaktisiddhānta Saraswatī Ṭhākura] told that, "Siṁha prasena _____ [?]"
Siṁha killed Prasena, then Siṁha was again killed by Jambavan. Because it is *līlā* so who is killed, killer and the killed, both are satisfied. Both, who is killed, he's feeling misery? No. Because

killing is not in fact eternal. Eternal, *cetan*, in Vaikuṇṭha nothing is killed, all is eternal, all is consciousness. Then the play of killing and being killed, that is only a form, only a form, and both are satisfied. Who is being killed, who is robbed, he's also satisfied, and who is robbing he's also satisfied. A play. That is *līlā*, without causing any real misery to any party.

The movement is going, movement does not effect any dissipation. Movement generally means some dissipation of energy, dissipation, but here the movement without any dissipation, rather promoting energy, the opposite. Because the very nature of things requires it, where there is no death, where there is no pain, but still the drama, the play is going on like that. So we are to understand in that way, because it is of the soul. The soul is immortal. Supersoul, what is the question of being in mortality. And what is immortal that is constant. There is no dissipation. There is no mortal transformation. It is already a constant thing. And still play is going on, as if, killer, killing, all things, and giving, non-giving, in infinite.

If we deal with zero, so if we can deal with infinite, if you deal with zero everything is unaffected, all transaction zero. Then where you are you are that, no progress, no loss. So also if you deal with infinite the similar case, no loss, no gain, it is there. But still there is the environment, the play is there, *cid-vilāsa*. So it is difficult to understand what *cid-vilāsa* is. It is easy to find that the prime cause will be non-differentiated, non-specified, like zero, like slumber, deep slumber. The prime cause, the foundation of the whole, to conceive it is easy, that must be something like zero. But the infinite is also similar to zero, but it is positive, this is negative.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Līlā-māyā*. Gaura Hari.

The land of occupation, the land under possession, and the land where we give our own possession to Him. Everything in possession given to Him. And thereby they get some reciprocative possession. Giving everything he gets some higher honour.

Suppose a king he has given everything to the subjects, he has got nothing, he's a beggar now. But he gets some respect from the heart of everybody, because what he had he has given everything. By that he has got everything. He has conquered the heart of everyone. So he's a king of another world. So something like that. Give everything to the extreme and you have the extreme. It is possible. So,

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"Who gives everything to Me, he becomes Mine, cent percent. He becomes Mine who gives everything to Me. Thereby he becomes My own."

This is natural. This is not a redundant hyperbolic thing. Give everything to Him. And you also belong to Him. And He comes to you, visa versa. So don't want anything, even *moksa*, even liberation.

'Gauḍīya Maṭha preaches slave mentality.' That was the general complaint. 'Not dignity of the attainment, of their prospect, but slave mentality they want ultimately. That it is the most dignified thing to be a slave to that Highest Entity. Stands for the dignity of the human race. Wants to the stage of master of this *māyā* to the slave of the Absolute. Wants to take you up there. To become slave means friendly, wholesale giving, friendship, the friendly position of the Supreme Entity. Slave means that.'

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Any question? _____ [?]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

_____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: He's not here?

Akṣayānanda Mahārāja: He's not well.

Śrīla Śrīdhara Mahārāja: Not well?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: He went to Kṛṣṇaga yesterday. But after that I did not meet him.

Akṣayānanda Mahārāja: Not feeling well.

Śrīla Śrīdhara Mahārāja: Only heard through someone that partly successful. One accepted, another he'll go to Calcutta. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

Akṣayānanda Mahārāja: So one question...

Śrīla Śrīdhara Mahārāja: I'm told, yesterday evening by Yenavendra [?] Prabhu...

Akṣayānanda Mahārāja: One boy would like to ask a question Mahārāja.

Śrīla Śrīdhara Mahārāja: Hmm? Yes, what is it? Nitāi Gaura Haribol.

Devotee: Śrīla Śrīdhara Mahārāja, you were saying earlier on that the leaders of the masses should be honoured so that they will not be an obstacle on the path of devotional service. So if they are an obstacle, somehow or other they do present some obstacles on the path of devotional service, should we still honour them?

Śrīla Śrīdhara Mahārāja: Who is he?

Akṣayānanda Mahārāja: Nitya-siddha, disciple of Jayatīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his question?

Akṣayānanda Mahārāja: He's said, "You're saying we should honour the leaders of the masses so that they don't give some obstacle. But if they do give an obstacle should we still honour them?"

Śrīla Śrīdhara Mahārāja: That is conditional. If you give more honour, by that degree of honour he may be conquered. Generally to avoid with some honour, that is the process given by Mahāprabhu, *amāninā mānadena* [*Śikṣāṣṭakam*, 3]. Your dealings will be generally that it will be more effective in the long run. *Amāninā*, you don't want any honour from them, but you will give their due honour. That process generally to be used, and in the long run that has been seen to be more successful in our way, in our journey.

But if it's not possible everywhere according to the temperament of the person then they will have to suffer from the reaction. But on the whole that has been found to be the highest process. Because the journey is not very short, a long way, and that attitude has been considered to be the most useful. *Amāninā mānadena*, don't want any honour but give honour to them. You are to adore. In *Bhāgavatam* also, *prema-maitri-kṛpopekṣa, bāliśeṣu dviṣatsu ca.*

[īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ]

["The devotee in the intermediate stage of devotional service is called a *madhyama- adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

Those that are against you, with indifference, indifferent to them, not attack, offensive for offensive, that will waste your energy more, but avoid, avoid. If you stick to that, in the long run you'll be victorious, *upekṣāḥ*. *Prema*, love, affinity towards God. *Maitrī*, friendship with the devotees. And *bāliśe*, that ordinary ignorant, to be benevolent towards them. And to the enemy, indifference. The general recommendation from *Bhāgavatam*.

And by Mahāprabhu something more.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

Don't oppose anyone, give opposition to anyone. But still, if any opposition comes to you, try to tolerate. And especially, don't encroach on the honour of anyone, but give honour to all. This policy will help you more, for the longest journey.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

All the positive energy we can collect should be devoted towards the, should be dedicated towards my highest aim. Maximum we can gather should not be wasted in any other way but to my highest end. And at the same time we shall be conscious. "If He likes to protect me He can do. I'm not living in the relativity of a stone. But all conscious and omniscient and omnipotent entity, He's seeing everything. And if He likes He can interfere. As in the case of Prahlad and so many other devotees, He participated to protect His devotees."

Parvat Mahārāja: May I ask a question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: What Rūpa Goswāmī says in *Upadeśāmṛta* that one of the causes of fall down is to over endeavour to get things which are very difficult materially. So what is the limit of our endeavour to get things for Kṛṣṇa which are very difficult?

Śrīla Śrīdhara Mahārāja: Everywhere 'you cut your coat according to your cloth.' That is *yukta-vairāgya*, that is applicable everywhere. As our Guru Mahārāja told, *maharambha*, that a man who has got the capacity of managing a kingdom, an empire, he can find more time, make much time, much leisure. And another man he cannot manage his own family of two or five members, the whole time engrossed there and becomes mad to manage a family of five. So according to the capacity one's to adjust himself in his ways, *sādhana*.

Suppose if a devotee's a king and there's molestation in the temple under his rule, he can't be indifferent. He's in that position, he has got his duty, he must go to protect and give punishment. Because he's a king in the position of the government so he will - but indifferently he may do that, as his duty, not as a man. Ostentatiously he may go on doing his duty, but internally he may be non-interfering.

Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, *vāragrāhī*, *sāragrāhī*, two types of people. One reads, hears, and collects many things in the form of advice and understanding, but they cannot find out the gist, the very substance of the thing. But *sāragrāhī*, they collect the very gist of everything and eliminate the *vyādhi*. And the *sāragrāhī*, the highest class of devotion.

Externally he's managing the government and society, everything he's doing, but internally perhaps he's a *gopī* of Vṛndāvana. A *gopī* internally, there he's another, and he's doing his duty in that way. But externally he's a king, or he's a general, he's fighting. So such double function also one may have, sometimes, not always.

madhu kusum ada pi badra api kato ami madhu kusum ada [?]

Sometimes the most stern and hard personality, over, but in the internal he may be softer than a flower, more soft than a flower his heart may be. Hare Kṛṣṇa.

Rāmacandra, who was aching after, when Sītā was taken away by Rāvaṇa, weeping of Rāmacandra created a river we're told. The Vaicarani [?] was created by the water of the eyes of Rāmacandra so much for Sītā Devī. Again, He banished Sītā Devī.

badra api kato ami madhu kusum ada [?]

Hare Kṛṣṇa. *Līlā*. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says that, "In the beginning He instructed this science to the Sun god." Didn't He instruct it first, this science to Brahmā? Was Brahmā not the first one?

Śrīla Śrīdhara Mahārāja: No. Vaivasvata, the son of Brahmā was Vaivasvata _____ [?]

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, [manur ikṣvākave' bravīt]

["The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

Vaivasvata Manu, the son of Vivasvān was Manu, the first Manu, who compiled *Manu-saṁhitā*, the law, the *dharma* of the *varṇāśrama*.

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of

disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."]

[*Bhagavad-gītā*, 4.2]

"In course of time that is all vanished. Again the same thing I am repeating to you."

Parvat Mahārāja: We thought that the first created being who received transcendental knowledge from Kṛṣṇa was Brahmā.

Śrīla Śrīdhara Mahārāja: Yes. *Tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1] In the way of inspiration He revealed everything, impressed everything to Brahmā. And Vaivasvata when He talked in son of His form. You may consult the *tikā*, as mentioned there in form of whom He talked with Vivasvān. I don't remember. *Imaṁ vivasvate yogaṁ, proktavān aham avyayam*.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't think, or maybe, so many *tikās*, Viśvanātha is the most elaborate.

vivasvān manave prāha, manur ikṣvākave' bravīt [*Bhagavad-gītā*, 4.1]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa [*Bhagavad-gītā*, 4.2]

That is *karma yoga*. Do, but don't be, don't worry with the result, consequence. Do as your duty.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

"Do as duty, never abandon it, and don't aspire after the consequence. Because the result, the consequence is with Me. You are a part, and the consequence depends not on the respective small part of duty, but it depends on the, as the resultant of the whole, whole universe. So it is with Me. The resultant is with Me, result is Mine, but your partial duty you may do, you should do. But the result, that your part will produce your desired result, it is not possible. So many duties and the results must be combined together and a resultant will follow. So it is with Me. Leave it with Me. So *karmaṇy evādhikāras te, mā phaleṣu kadācana*. All is always Mine."

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

Bhoktar, I am fallible.

hrday yat karma haram sri krsnaya sama pita maste [?]

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

Do, leaving the result to the Infinite, then you'll be unaffected. Otherwise if you pin down with that result which is impossible to get...

End of 82.04.06.C_82.04.14.C

Start of 82.04.07.A_82.04.14.A

Śrīla Śrīdhara Mahārāja: ...of coming direct to Mahāprabhu Himself. And who, that is Mahāprabhu, gave his charge to Svarūpa Dāmodara who is considered to be the second of Mahāprabhu.

[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sākṣāt mahāprabhura dvitīya svarūpa

["Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion."] [*Caitanya-caritāmṛta, Madhya-līlā,* 10.111]

His charge was handed over to Svarūpa Dāmodara. And then once he faltered and again he came to Mahāprabhu. "Why You have made me leave my *saṁsāra*? And what is my aim of life? I don't understand clearly. You please instruct personally."

Then Mahāprabhu told him, "I have given your charge to Svarūpa Dāmodara. He knows more than I know, so don't undermine him. Still, if you have got any liking to hear from Me direct, I say these things."

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa-*līlā*."]
[*Caitanya-caritāmṛta*, *Antya-līlā*, 6.236-7]

These four lines again He repeated. "Don't care for good *prasādam*, food, don't care for good food, *bhāla nā khāibe*. Or good dress, *āra bhāla nā paribe*. *Grāmya-kathā nā śunibe, grāmya-vārtā nā*. First line, don't attend to worldly discussions, material discussions, don't enter there, *grāmya-vārtā nā*. And you yourself also don't discuss these worldly things with anyone. Neither you listen to, nor you speak about the mundane things. And don't try to get the good dish, and nor for good dress. Then, *amānī mānada hañā kṛṣṇa-nāma sadā*, without caring for the environment you should go on with taking the Name of Kṛṣṇa. Not hankering for any fame, prestige, but you will give prestige to everyone. You will try to give prestige to everyone, but don't hanker for the prestige from others. *Amānī mānada hañā kṛṣṇa-nāma.* In this mood go on taking the Name of Kṛṣṇa. And Vraja Rādhā-Kṛṣṇa *sevā*, and sometimes if you feel tendency to your highest object of life, do that very secretly, don't take it out in the public, but in your mind in meditation you may go on with Rādhā-Kṛṣṇa pastimes."

And that was granted to him, and that Govardhana Śilā and *guñja-mālā*. Then again Mahāprabhu took him by his hand and put it to Svarūpa Dāmodara, that he has crossed, already he put to Svarūpa Dāmodara. "That Svarūpa Dāmodara's prestige, the Vaiṣṇava prestige to keep up, again He put to Svarūpa Dāmodara.

And Raghunātha dāsa most faithfully he, as long as he lived, he tried his best under the direction of Svarūpa Dāmodara. But when Mahāprabhu Himself and Svarūpa Dāmodara suddenly expired, departed, then he thought, "Why should I live here? It is difficult for me to go

on with my life. And also I should see once Vṛndāvana _____ [?] Rūpa, Sanātana is there, Mahāprabhu's favourite disciples." He started for Vṛndāvana and sometimes it peeped in his mind that, "Giridhari is given to me by Mahāprabhu Himself. I'm surrendered to Him. But I can't tolerate my longevity here. Life is rather a great burden, can't, emphatically. I shall climb up the Govardhana, and (depart the soil?) by accepting a fall from the peak of the hill, I shall leave my life, give it up."

With this idea within he went to Vṛndāvana. But after meeting Rūpa and Sanātana a diabolical change, revolutionary change came in him. "Where should I go, leaving Rūpa, Sanātana? They're living incarnation of Śrī Gaurāṅga. Always following the teachings of Śrī Gaurāṅga. They have not a minute left outside, continuously living with the teachings of Gaurāṅga very carefully." So he saw Mahāprabhu in Rūpa and Sanātana and lived there. And he learned many things from Rūpa Goswāmī and Sanātana.

Sanātana was given the charge of all those devotees that will come to live in Vṛndāvana. So Sanātana strictly applied that direction of Mahāprabhu, and he took care especially of Raghunātha dāsa.

His indifference was unlimited, did not care for his body, least. One day Sanātana found he's living near the Rādhā-Kuṇḍa but his consciousness somewhere else. Sanātana found a tiger came and took water, drank water from Rādhā-Kuṇḍa, first caste a glance to Raghunātha dāsa and drank. Sanātana found it from a distance, then came to Raghunātha. "What do you do?"

Then Raghunātha he took the feet dust of Sanātana Goswāmī.

Sanātana Goswāmī said, "I have one request."

"No request, you order me, please."

"You must live in a cottage, and not under the shade of the tree, this is my request to you. Anyhow I shall ask a gentleman to make a small cottage for you here. You please stay there. This is my request to you."

"If you order I must do that."

In this way Sanātana used to take care of the devotees of Mahāprabhu in Vṛndāvana there.

Śikṣā Guru, first Yadunandan Ācārya formal initiation. Then Mahāprabhu's care. Then from there the caretaker was Svarūpa Dāmodara Prabhu. And from there he went to the care of Rūpa, Sanātana, *śikṣā* Guru, and how he accepted them.

_____ *yate punah punah srimad rūpa padambhoga* _____ [?]

Dīkṣā Guru and *śikṣā* Guru he, Mahāprabhu's company, close company he already got, but how he's living under Rūpa Goswāmī Prabhu. *Śrīmad rūpa padambhoga* _____ [?]

"I aspire that every birth I come, I may be considered to be a dust in the feet of Śrī Rūpa." _____ [?] Taking a straw, catching a straw _____ [?]
To catch the straw by the teeth means the token of the highest self abnegation.

"I am the most unfortunate, most fallen, most needy. And I'm confessing that I'm the most mean, a token of meanness amongst, to the fullest extent that one takes the straw in the teeth. _____ *yate punah punah* [?] "Again and again I pray exclusively that I may be granted the position of feet dust of Śrī Rūpa Goswāmī."

What sort of adherence to Śrī Rūpa Goswāmī who came to be the *śikṣā* Guru in the last? And Sanātana, about him also, he has written un- grudgingly. *Vairāgyam*, *sanātanaṁ taṁ prabhum āśrayāmi, para-duḥkha-dukhī, vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam.*

"Who forcibly forced me to drink the *rasa*, the liquid juice of devotion, mixed with abnegation, not exploitation, abnegation, abnegation, mixed with *vairāgyam*. *Bhakti rasam prayatnair*. With much endeavour, or request, or forcibly even. *Bhakti rasam prayatnair, apāyayam.* Who am I? *Anabhipsum*. I won't take it, my attitude, and *andham*, because I don't know what he's giving, what sort of high juice he's giving to me I do not know, so I won't take it. And he will give, must give it."

Our Guru Mahārāja here used this example. Just as one is to give medicine to a horse to swallow, horse won't take any medicine. But anyhow so many men will catch him and force him to devour it, swallow that medicine. Guru Mahārāja used that example of horse.

Anabhipsum andham. I won't take because I'm blind. And he won't spare me. He will give, make me drink forcibly, after many, many attempts, and different attempts. *Vairāgya- yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham, kṛpāmbudhir.* He's an ocean of mercy. That is the only thing. *Para-duḥkha duḥkhī.* In his heart he's always feeling pain for the pains of others. *Kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum*. Such Sanātana Gurudeva who came in the form of Sanātana I bow down to him."

[vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi]

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine rasa of divine love."]
[*Vilāpa-kuṣumāñjali*, 6] & [*Gauḍīya Vaiṣṇavism*, part two, p 465]

These things were produced from Raghunātha after his contact with Rūpa and Sanātana, again more and more, Rādhā *dāsya*. "I don't want Kṛṣṇa if there is no Rādhārāṇī." And this sort of high elevated serving attitude is very rarely found, and it was found in Raghunātha dāsa so he's accepted as the *prayojana* Ācārya. What is our highest aim, that came by the desire of Mahāprabhu, sweet will of Mahāprabhu, through Raghunātha, to know, that what will be our highest end of life. So much so, *sei lekhi pramali hoile paravyoma* _____ [?]

Be very careful. If you have any attraction for the *śāstric* convention, *śāstric* indention, or in calculation, then you'll have to come down to *paravyoma*. There Goloka, higher sphere than *paravyoma*, than Vaikuṇṭha, the domain of Nārāyaṇa. In this way.

Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

Can't see. Slight help. _____ [?]

Who has got no eye, then what is the use of the mirror?

A very, very sweet, and very deep meaning there, *nayana mangal*, very sweet.

_____ [?]

_____ [?]

_____ [?]

Very sweet and, and he was the disciple of Vaninatha who established that Chapahati Vigraha. He was the disciple of Gadādhara Paṇḍita. From Gadādhara, Vaninatha, from Vaninatha _____ [?] And Vaninatha installed that Deity there. And Prabhupāda [Bhaktisiddhānta Saraswatī] begged it from the trustees. They were hesitating.

He told, "No, no. The property you may keep with you. Only the service of the Deity you please give me."

They were astonished. "What is this? What type of man is he? Foolish man. He doesn't want the property of the Deity."

"The property you may enjoy as trustee, and then service of the Deity I shall perform with my own men and money by doing."

That was the offering of Prabhupāda there, and anyhow they gave, and became disciples also. Nṛsiṁha Cakravartī. That man he came to stay here in his father-in-law's house, but his own house was in a village Kaytan [?] where was my mother's house in that village. And in my, when I was child I lived there. There was a good primary school, so I was given to study at that school, from six to eight, three years. And that gentleman he used to adore me very much, took me always on the shoulder and on the back, I remember. And he also expressed that. When I came, he was initiated before me, and when I came he was very, very happy.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. _____ [?]

What is the necessity of a mirror to a blind man? The outlook, the angle of vision, is not present, then how can he draw the real gist from the common mass. So subject is all important, so subject is dependent, objective side redundant, not that the subject is dependent on object, produced and dependent, but just the opposite. Just the opposite view we shall take.

We are nearer to consciousness, then through consciousness we come to matter, or anything. I am conscious unit and consciousness is nearer to me, consciousness, and through consciousness I come to many things outside, in different stages. But really speaking that is also - what I know that is conscious aspect, and not outside. That is unknown and unknowable, the other side.

So the Rahu, shadow, they're all considered as animate, not inanimate. The shadow is not inanimate, shadow of a tree is not inanimate. Why? What I conceive by intellect the shadow, that is also conscious facsimile. My nearer thing is that idea. Idea of the shadow, that is nearer to me

than the shadow itself. What the shadow is it is difficult to say and feel, but the idea of shadow that is nearer to me, and that idea means it is reflected in consciousness.

So here the fossilism is being crushed. Fossil, here the fossil will be the source of every production, evolution. Evolution from fossil to consciousness, the knowledge. Knowledge has evolved from the stone. The stone is a part of the ocean of knowledge, and so many things, policy, a part of the ocean of knowledge. Hare Kṛṣṇa. That is the *Vedāntic* knowledge.

Śaṅkara and others they have given more importance to the material things, *prakṛti*, the potency. If the atoms and electrons are broken then only power may be detected, nothing else. The power, the potency, and potency, the energy, that is *prakṛti*.

And the conscious, the energy, that is *puruṣa*, consciousness, and *Vedānta* gave importance, *athāto brahma-jijñāsā*.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [*Taittirīya Upaniṣad*, 3.1] & [*The Search For Śrī Kṛṣṇa*, p 44]

The all comprehensive principle from which everything comes and is maintained, sustained, and again enters into Whom. The Prime Cause, that is Brahman, and what is this *athāto brahma-jijñāsā*. *Janmādy asya yato* [*Śrīmad-Bhāgavatam*, 1.1.1] What is the necessity of your breaking the brain with this question? *Janmādy asya yato*, because everything is coming from Him, so I'm concerned to know the controller, where I live, He's the controller. So I have necessity to know Him. *Athāto brahma-jijñāsā. Janmādy asya yato*.

Śāstra yonita [?] What is the basis of your statement? What I say, you go to say, you are a fallible creature. What value we shall give to your statement, eh? The source is *śāstra*. Transcendental things have come to make Him known to us. That is my source, the line of knowledge. *Tat te samana* [?] There are so many opinions different in the *śāstra*, revealed truth. Revealed scriptures are of different opinion. *Tat te samana* [?] but they must be harmonised. According to the capacity of the man He has given different instalments, *loke vyavāyāmiṣa-madya* [*Śrīmad-Bhāgavatam*, 11.5.11] Everything cannot be told at once to anyone. There are different stages of knowledge, and we must say to them what he may grasp. In that way we're to show in this way to be adjusted. In this way the *Vedānta* marches towards the analysis of the knowledge of the whole and the creation.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Then, that Brahman conception came to Kṛṣṇa conception, how?

yasya brahmeti saṁjñāṁ kvacidapi nigame yāti cin-mātrasattā-

pyaṁśo yasyāṁśakaiḥ svairvibhavati vaśayanneva māyāṁ puṁāṁś ca
ekaṁ yasyaiva rūpaṁ vilasati paramvyomni nārāyaṇākhyaṁ
sa śrī kṛṣṇo vidhattāṁ svayamiha bhagavān prema-tat pāda-bhājām

["Śrī Kṛṣṇa is the Supreme Personality of Godhead. He appears in the spiritual world of Vaikuṇṭha in the form known as Nārāyaṇa. He expands as the Puruṣāvataras who control the material world. He is Himself the supreme spiritual truth designated by the word "Brahman" in the *Vedas* and *Upaniṣads*. May that Lord Kṛṣṇa grant pure love for Him to those engaged in devotional service to His lotus feet."]

[*Tattva-Sandarbha*, 8]

A similar *śloka* written by me, composed.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja:

yad dhāmnah khalu dhāma caiva nigame brahmeti saṇjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His un-excelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa-*bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

[From *Śrī Kīrtana Mañjuṣā*, p 53]

This is my composition. "*Yad dhāmnah khalu dhāma caiva nigame brahmeti*. They whose domain, the ray, the lustre of whose domain has been given the name as Brahman. *Aṅgajyoti*, *kṛṣṇe aṅgajyoti* and *brahme aṅgajyoti*, the lustre of the abode of Kṛṣṇa, not direct of Kṛṣṇa. The lustre of the abode of Kṛṣṇa has been given to us to be known as Brahman. *Yad dhāmnah khalu dhāma caiva nigame brahmeti saṇjñāyāte*. Given the name of Brahman in the *Vedas*, *brahmeti saṇjñāyāte*.

Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair. And the *yogīs*, after much austerity they're trying to find out the Antaryāmī which is all-pervading. Which should be traced in every point,

every atom, what is that aspect, this is the idea here, Brahman, and the all-permeating, *aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20], smallest of the small, entering in everywhere. They're trying to find out that. And that is only a particular function of the function of the function of Nārāyaṇa. *Yogeśvarair mṛgyate*. They're searching for what is a part of the part of the part.

And *vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam*. And He Himself in Vaikuṇṭha in an elegant way sitting, and so many qualified devotees they're busy to serve Him. *Paramukta-bhṛṅga-caraṇo*. There, those servitors in Vaikuṇṭha just like so many bees in the lotus. *Paramukta-bhṛṅga-caraṇo*. The liberated of the higher type who are living in Vaikuṇṭha and there, they're as if they're mad to take the honey of the lotus feet of Nārāyaṇa. In a very sweet engagement they're busy there serving Nārāyaṇa.

Tasyāṁśī bhagavān svayaṁ. They're to cross that plane and to find out Who is the very gist of Nārāyaṇa Himself, *bhagavān svayaṁ*. Why? *Rasa-vapuḥ*. He has got all the different phases of *ānandam* personified, *raso vai saḥ* [*Gauḍīya Kaṇṭhahāra*, 9.2]. If we go to note, to give stress, to give the highest characteristic of the Absolute, we cannot but say, admit, that it is *ānandam*, *rasam*, beauty, charm. And not power, grandeur, or anything else. That is the very gist. Who can give fulfilment and attract our innermost heart. That is *rasa*, and *akhila-rasāmṛta-sindhu*, *rasa-vapuḥ*, Svayaṁ Bhagavān.

So Bhaktivinoda Ṭhākura you can, you are in a position to take us to that Kṛṣṇa. The Brahman, Paramātmā and Nārāyaṇa, and superseding Him there is such juice, such sweet substance of everything in Kṛṣṇa conception. You are giving it to us. So great you are. So what to talk about you? You can give."

_____ [?] According to the capacity of the valuation of your gift you should be judged, in this way. And that was very much appreciated. And there's another stanza also, this one stanza, another connecting with Rādhārāṇī in Vṛndāvana, and the last, the Rādhā *dāsya*. *Śrī-gaurānumataṁ svarūpa-viditaṁ*. [*Śrīmad- Bhaktivinoda-viraha-daśakam*, 9] In this way I satisfied Prabhupāda [Bhaktisiddhānta Saraswatī] very much.

And he took me in his last bed, "Sing this particular song. Who is the highest servitor of Rādhārāṇī, that Rūpa Mañjarī, you sing. I want to hear, listen from your tongue the highest conception of our realisation represented in the song of Narottama Ṭhākura. That we may know this thing and that thing, but our everything is the divine feet of Śrī Rūpa, and our highest achievement. That is the gate to the entrance where we shall find our highest attainment, not hither thither."

Gaura Haribol. Nitāi Caitanya. Nitāi Dayal.

Aranya Mahārāja: And you said one time, you are the gatekeeper.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Aranya Mahārāja: And you said one time, you are the gatekeeper to that.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Ha, ha, ha. Gaura Haribol. What I am you are daily testing, these gentlemen. 'What mentality he's got, how far he can run. Ha, ha, ha. Gaura Haribol. How much he's appreciated by the devotional scholars, hmm? You're to take me as non-compromising fanatic, and posing that he's the scholar of the Gauḍīya theology, eh, that man.' I am a man of that acquaintance, generally. _____ [?] 'He cannot compromise with anything and everything.'

Of course I try to compromise but can't do at the sacrifice of the ideal. That is the nature. At least it must be open to the ideal, to mark to the pure ideal. That sort of compromise should be done, and to give up in the hands of the exploiters. The exploiters come out everywhere, Guru *bhogi*. Kṛṣṇa *bhogi*, Gaura *bhogi*, Guru *bhogi*, exploiting the good will of them in a particular section of imitationists.

Nitāi Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
_____ [?] Nitāi. No more shall I talk today. Nitāi Gaura Haribol.

Devotee: Jaya Oṁ Viṣṇu-Pāda...

...

Akṣayānanda Mahārāja: ... *vijnesham apuja nitra kapadinam dvistva pujanam* [?]

Śrīla Śrīdhara Mahārāja: *Kapadinam*?

Akṣayānanda Mahārāja: *Kapadinam dvistva pujanam*. This is the statement.
vijnesham apuja nitra kapadinam dvistva pujanam [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: That's all, only this.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Other, other subject. This is the only subject dealt with in the book, that has that important question.

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: This is the only point coinciding in the book of Swāmī Mahārāja. *Vijnesham apuja nitra kapadinam dvistva pujanam* [?] What is the meaning Mahārāja? And is slightly different in another book. This is the book published by Your Grace. And I have another book I found, Haridāsa dāsa, he's given, for Jīva Goswāmī, *vijnesham apuja nitra kapadinam dvistva va pujanam* [?] And in Cakravartī Ṭhākura, slight difference again, *vijnesham apuja nitra kapadinam va dvistva pujanam* [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It's only this *vijnesha* section we're concerned with.

Śrīla Śrīdhara Mahārāja: The light that is coming to my mind is this. *Vijnesha*, that is Gaṇeśa, leaving him aside, go to the source. *Kapadi* [?] means Śiva. And *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144], he has got some connection with Viṣṇu. So eliminate, when Gaṇeśa comes to you, set aside indifferently, or anyhow, and take the relationship of Śiva with him. And go to Śiva, and taking the link of Śiva, then he has got some connection direct with Viṣṇu, *vaiṣṇavānāṁ yathā śambhuḥ*, so go straight from there to Viṣṇu.

Akṣayānanda Mahārāja: So this is an *aparādha*.

Śrīla Śrīdhara Mahārāja: _____ [?] Without worshipping Gaṇeśa, you go to the *Kapadi* [?] *Kapadi* means generally Śiva, *kapada* [?] *Kapada* means this _____ [?] we use as ornament _____ [?]

And then another suggestion comes to my mind. *Kapalinam* [?] means, in the *kapal* of *vijnesha*. Gaṇeśa, I suggested in *Brahma-saṁhitā*, when Gaṇeśa he does his duty to disturb the hindrances of the worldly type, then at his forehead he thinks about Nṛsiṁhadeva. So *kapal* means this skull, so within the skull, Gaṇeśa, whenever he's engaged in the, in his duty, to discharge his duty to disturb the hindrances of the worldly things, he takes request to Nṛsiṁhadeva, he meditates, and by His power he's able to do away with all these things. So *kapadi*, whose sitting in his *kapal*, in his skull. As we find in *Manu-saṁhitā*, or this *Brahma-saṁhitā*?

Akṣayānanda Mahārāja: Yea, I got that also.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā*. So *kapadi* generally means Śiva, *kapadi*, his connection, take the connection of Śiva, eliminate Gaṇeśa, and accept the relationship of his father more, and then come there, giving some honour and go to Viṣṇu, Kṛṣṇa. And my suggestion is coming *kapali* [?] who is highest in the *kapada*, in the skull, and that is found in *Brahma-saṁhitā*. You'll find that.

Akṣayānanda Mahārāja: I foolishly forgot. I admit that I didn't bring it. I have it but I forgot to bring it.

Śrīla Śrīdhara Mahārāja: *Brahma-saṁhitā* in English, yes you try to find out that. When Gaṇeśa he disturbs the difficulties of the obstacles in the way of success of the worldly men, at that time to perform that duty he invokes the grace of Nṛsiṁhadeva on his forehead. In this way something is mentioned. So *kapadi* ...

End of 82.04.07.A_82.04.14.A

Start of 82.04.14.B

Śrīla Śrīdhara Mahārāja: ...means Śiva, father.

Akṣayānanda Mahārāja: If they worship Śiva without honouring Gaṇeśa that is *aparādha*, *sevā aparādha*.

Śrīla Śrīdhara Mahārāja: To eliminate Gaṇeśa, and after Śiva anyhow, and go on towards.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Parvat Mahārāja has a copy of *Brahma-saṁhitā*, he's bringing it now.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Eliminate Gaṇeśa, there is no doubt, but you may accept *kapali* [?] or may not, *va*. *Va* means *vikalpa*. *Vikalpa* means you may accept it or you may not.

Akṣayānanda Mahārāja: Option.

Śrīla Śrīdhara Mahārāja: Option.

Akṣayānanda Mahārāja: And the *va* also in another place, two *vas*. *Vijnesham apuja nitra kapadinam dvistva va pujanam* [?]

Śrīla Śrīdhara Mahārāja: Ah. *Kapadinam*. But when Gaṇeśa comes in your front, eliminate him but you may, alternative that you may accept him as the favourite child of Śiva, and with that connection you may honour Śiva and go on taking Name.

_____ [?] When you meet the son, "Oh, your father is a friend, your father I am grateful to him." In this way to satisfy the son, and dismiss him. Not to show honour direct to him, but in his connection to remember that, "Your forefathers, your relatives, they're very near to me." In this way show some respect and honour and then *upāsanā* [?], not to show any respect direct to him.

Akṣayānanda Mahārāja: _____ [?]

yat-pāda-pallava-yugaṁ vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājaḥ

vighnān vihantum alam asya jagat-trayasya, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

["For the power to crush the obstacles of the three worlds, He whose Lotus Feet Gaṇeśa perpetually holds upon the pair of nodes of his elephantine head - the Primeval Lord, Govinda, do I worship."]

[*Śrī Chaitanya Sāraswat Maṭha's* 1992 publication of *Brahma-saṁhitā*, 50]

Would that be the right verse? *Yat-pāda-pallava-yugaṁ vinidhāya kumbha-, dvandve praṇāma-samaye sa gaṇādhirājaḥ*.

Śrīla Śrīdhara Mahārāja: *Gaṇādhirājaḥ* means Gaṇeśa.

Akṣayānanda Mahārāja: Yes. *Vighnān vihantum alam asya jagat-trayasya, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*.

Śrīla Śrīdhara Mahārāja: So Govindam, *kumbha*. What is the meaning of *kumbha*, *vinidhāya kumbha*? *Yat-pāda-pallava-yugaṁ*.

Akṣayānanda Mahārāja: *Kumbha dvandve*.

Devotee: *Kumbha dvandve*. *Praṇāma-samaye sa gaṇādhirājaḥ*.

Śrīla Śrīdhara Mahārāja: English translation is there?

Akṣayānanda Mahārāja: Yes. English translation:

"I adore the primeval Lord Govinda, whose lotus feet are always held by Gaṇeśa upon the pair of tumuli protruding from his elephant head in order to obtain power for his function of destroying all the obstacles on the path of progress of the three worlds."

[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's 3rd edition, 1973]

Śrīla Śrīdhara Mahārāja: Whatever duty he does, all with the help of Govinda, and Govinda there _____ [?] Nṛsiṁhadeva is *vighnān asyam*, and Gaṇeśa is also *vighnān asyam*. So *vighnān asyam*, or self of Kṛṣṇa is Nṛsiṁhadeva, and Nṛsiṁhadeva's help is taken by, searched for by Gaṇeśa when he does his mundane duties. So *kapalinam* [?] that may, very mysteriously, or deep thinking, that *kapali* means that Nṛsiṁhadeva, it may come. But ordinarily it may come Śiva, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrī Chaitanya Sāraswat Maṭha's*, *Śrī Śrī Brahma-saṁhitā*, p 144] & [*Śrīmad-Bhāgavatam*,12.13.16] Eliminate Gaṇeśa and honour Śiva, or Nṛsiṁhadeva, and then go on with taking the Holy Name.

Akṣayānanda Mahārāja: Then, in this translation here, as _____ [?] said yesterday, "One should begin the worship of the demigod Gaṇapati who drives away all impediments in the execution of devotional service. In the *Brahma-saṁhitā* it is stated that Gaṇapati worships the

Lotus Feet of Lord Nṛsiṁhadeva, and in that way he has become auspicious for the devotees in clearing out all impediments. Therefore all devotees should worship Gaṇapati." _____ [?]

Śrīla Śrīdhara Mahārāja: It will be difficult.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Taking the remote connection that when he discharged his duty towards the mundane world, he does it with the help of Nṛsiṁhadeva. So if you worship him to get out of the difficulties of your devotional way, then by the dint of his power of connection with Nṛsiṁhadeva, he will come to help you, and more connection may be. But in a general way it has been eliminated clearly.

Akṣayānanda Mahārāja: It may be...

Śrīla Śrīdhara Mahārāja: It may be connected everywhere, because everywhere He's within. *Jīva sambandhe yane krsna dvistam* [?]

In the broad, broadest universal discourse ultimately it may come. You should honour all the *jīvas*, thinking that within him the God is residing. That is the most spacious and widest jurisdiction. Give honour to everything, whatever you see, thinking that within him God exists. In the widest way.

Akṣayānanda Mahārāja: Previously, from the *Padma Purāṇa*, there's one verse given.

harir eva sadaradhyah sarva-devesvaresvarah
itare brahma-rudradya navajneyah kadacana

["One should always worship Lord Hari, who is the Supreme Controller of all gods, and yet one should not show contempt for the demigods like Brahmā, Rudra, and others."] [*Bhakti-rasamrta-sindhu, Purva-vibhaga* 2.116, from *Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 13.104]

Śrīla Śrīdhara Mahārāja: Yes. Within Hari search exclusively, but that does not mean that you will despise other demigods. *Brahma-rudradya*, including Brahmā and Śiva. Don't despise anybody, but your necessity is only exclusively devoted to Hari.

Akṣayānanda Mahārāja: Yes. So in that mood we should respect Gaṇeśa. That may be the case.

Śrīla Śrīdhara Mahārāja: Ah. We're indifferent, we're not going to dishonour anybody, to create a spirit of animosity. But we're given wholesale to my own Lord. That should be the attitude.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then I may go there.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Jayatīrtha Mahārāja may be expected today?

Religion is proper adjustment. We are maladjusted. It requires for our best benefit that we should be adjusted. We are a part of the whole, and we must be conscious of that fact. And where the part is properly adjusted, in the whole, that is in harmony. And where it is not, that is in *māyā*, illusory, *avidya*. There are so many different conceptions predominating, provincialism, localism, selfishness, separatism, not properly connected with the prime cause. That is the difficulty. If we want to be reinstated - at present we are maladjusted, that is falsely adjusted, erroneously adjusted - if we want proper adjustment we're advised to follow a particular course, of *sādhana*. In Kali-yuga this Divine Sound, taking the hint of the direction from the Divine Sound, that we can trace what should be the proper way to go to the final adjustment. And whatever other attempts we make for that sort of highest adjustment, how we are to deal with the present environment, that has been recommended, that your dealings with the present environment will be such and such.

Generally, for the success of ordinary things, worldly attempts, we worship Gaṇeśa. Gaṇeśa. That the labour leaders, the head of the labourers, the ordinary labourer, Gaṇeśa. Gaṇa means mass, a leader of the masses. Mass is ignorant, and the leader of the masses is also expected to be so. But ostentatiously they have got some power, and with the manpower they may oppose anything and everything. So to satisfy them, to bribe them, the leader should be honoured. In the general sense the leader of the masses they should not be ignored, they should be honoured, so that they cannot put any obstacles in the way of our progress. This is the general case. In this world, this is the world of *māyā* means bribe. Here everything is going on on bribe. We want our selfish attempt to be satisfied, that is illegal, unlawful, to try to fulfil our respective separate desires, without caring for the others, not to take into account the centre. Ignoring the centre, ignoring the outside, only we want to satisfy our own interest. But that is the crude form of maladjustment, *kāma*. Then *artha*, *dharma*, everything self concerned with sense pleasure centred, sense pleasure centred. And for that purpose we try to acquire some help from the outside, and for that we are to pay something to them, and that is all, may be considered as bribe. So: *ya tanya devata bhaktya yajyanti śraddhā anyatha*, No.

kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

Whoever is found to worship another god, demigod, so many proposed authorities of different departments, whenever we go to satisfy them then it cannot be denied that we are

bribing them to fulfil my motive, my selfish motive. They're in power, they're in some position by their previous *karma*, they're the heads of particular departments. And we want those things from them and we give something to them and get it very cheaply. This is the bribe. This is *māyā*. And our object is sense pleasure.

And what is wanted in us, normal, that we should seek after the satisfaction of the pleasure of the Centre that is God. If we want to attain that end of our life, that divine, highest, that pure end of our life, self abnegation, and self dedication. First, self abnegation, we must be prepared for, and then self dedication, and dedication only for the Centre. That is what will be conducive to our aim, our real benefit. Hare Kṛṣṇa. Nitāi.

So always, those that are in the path towards the highest divinity, the Vaiṣṇava, the *sādhu*, our submission, our search of help, anything, all our association, our concern will be with them. And that is the most safe position. Go through Vaiṣṇava, who are in the company of Vaiṣṇava. If you get a Vaiṣṇava then you may eliminate the God Himself. Worship Vaiṣṇava, and He'll be more pleased with you. That is the position.

And just the opposite position we find in the case of Gaṇeśa. When Gaṇeśa comes, the leader of the mass, comes just on my way, how should we deal with him, hmm? We should not disturb him. He may create some unnecessary trouble. So how to deal with him? You don't directly submit to him direct, but you may talk with him of some nearest relative who is connected with Viṣṇu, Kṛṣṇa, he's Śiva. In the case of the Vaiṣṇava: *tadīyānām samārcanam, tasmāt parataraṁ devi, tadīyānām samārcanam*.

[ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi, tadīyānām samārcanam]

[Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.']

[*Padma Purāṇa*] & [*Caitanya-caritāmṛta, Madhya-līlā,* 11.31] & [*Laghu-bhāgavatāmṛta*, 2.4]

"Even you may eliminate Viṣṇu, but if you honour Viṣṇu dāsa your case will be more hopeful. But in the opposite case you are to give honour to the son, the subordinate. And anyhow to keep the apparent gentleman-like character. 'Oh, your father, how is he?' In this way, not to dissatisfy, not to dishonour, or not to honour. But His connection if anyone has any least connection with Nārāyaṇa, with Viṣṇu, my Lord, then I shall mark that." In this attitude we are to deal with the leaders of the opposite forces where we are living. This is what we are to understand here.

_____ [?]

We won't indulge in cultivating hatred within us in connection with the opposite party. All our energy should be devoted to rather the prime cause. But who are not in need we should deal with indifferently, and never with any positive hate or anything. That should be our general attitude, but there may be particular cases. When I shall find that a man, a person of the enemy camp is going to attack a Vaiṣṇava, or Guru, or Śrī Mūrti, then of course the position will be otherwise, like the case of Hanumān _____ [?]

The general is this, adjustment towards Kṛṣṇa, Kṛṣṇa conception of the God. He's love, He's beauty, He's *rasa*, *ānanda*, *sukha*, happiness. Happiness, not power, nor majesty, nor splendour, grandeur, all these things. We are to consult the *śāstra* and the *sādhus*, especially those that are trying to come to Kṛṣṇa consciousness our object will be such. But if we meet in the way the grandeur, the splendour, all these things, we shall try to utilise it without being...

Suppose if I meet just on the way something great, honourable, magnanimous, splendour, all these things, then I shall try to utilise them for that plain and simple process of worship of Vṛndāvana. That should be our temperament. Haribol. Nitāi Gaura Haribol. Kṛṣṇa consciousness. Kṛṣṇa consciousness. Just as our Guru Mahārāja told,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

Rūpa, Sanātana, they, under the direct guidance of Mahāprabhu, they eliminated grandeur wholly, grandeur of any type, even social grandeur, this red cloth. That is also a grandeur, that is that's showing the highest section of the preacher. The highest section of the religious leaders, the *sannyāsīns*, the preachers, that means the religious leaders, they have got this robe, red cloth. So it has got some connection with grandeur, leadership, social leadership. That was also eliminated by Rūpa, Sanātana.

So much so, when a big scholar came to discuss with them what is the real purpose of the *śāstra* they avoided. They did not consider it useful to spare their time in that useless discussion. "He has not come with a spirit of enquiry, but he has come to conquer, so a waste of energy." They avoided.

But Jīva Goswāmī Prabhu he could not tolerate so much self abnegation, because of his Guru's position. "They ignored, my Guru. I can't tolerate that. I must fight with him, and I shall make him understand why my Gurudeva avoided his discussion, avoided discussion with him. Meaning a sheer waste of time, not that they're afraid of his scholarship." And Jīva Prabhu did that. And that increased the honour of the Goswāmī's there. And it was helpful for the general public to think how big Rūpa, Sanātana is. But still, they're so humble, in humiliated position they're passing. Perhaps that helped the ordinary public to appreciate their greatness and thereby they were benefited.

And this also was taken by our Guru Mahārāja. So some are of the opinion that our Guru Mahārāja was the Avatāra of Jīva Goswāmī. And I mentioned in my own poem, that *stotram*, that:

raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim
[kavirāja-narottama-sakhya-padaṁ, praṇamāmi sadā prabhupāda-padam]

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with

that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 7]

Who, *kīrti-dharaṁ*, who has held fast the flag of Rūpa, Sanātana, and who is accepted in particular sections of the devotees as the incarnation of Jīva. So his attitude was like Jīva.

Pūjāla rāgapaṭha gaurava bāṅge. "I shall gather together all the powers and grandeurs and everything like that, and I must keep them just near the divine feet of my Gurudeva, to show that all these things, only to worship the feet of my Divine Master. *Pūjāla rāgapaṭha gaurava bāṅge.* But we have got no necessity for them, no necessity for them. We have got two sides. One side, that the dark side is this, if we go to handle with these things then we may be captivated with them. If we're weak we may be captivated by them. But only those that are masters of that idea, they can put them in the worship of the higher *sādhus*. And another thing is this, that if it is not done then ordinary mass will think that they hold the highest position and not the *niṣkiñcana*, Rūpa, Sanātana. All the *aiśvarya* is in the lower level, and the plainness of Vṛndāvana it is not in want of grandeur, but it does not require grandeur, it is above grandeur. The plainness, the real beauty, does not require any grandeur or any splendour, any *aiśvarya*. It is full in itself." Something like that.

There was a talk between Śrīvāsa and Svarūpa Dāmodara, in Purī, in Herā-Pañcamī day or so. Śrīvāsa Paṇḍita he's pleading on behalf of Lakṣmī Devī, the *aiśvarya*. And Svarūpa Dāmodara he was taking the part of the *gopīs* in Vṛndāvana. Two parties talking and a mild fight is going on.

And Svarūpa Dāmodara saying to Śrīvāsa, "You don't remember that in Vṛndāvana the tree, the creeper, the bush, whatever simple things are to be found there, they're not devoid of *aiśvarya*, of grandeur and splendour. But that is underground. If they require it, it will come at their beck-and-call. But generally they do not like it. It is above. The simplicity and the plainness and the natural position, that is of the highest type. We are to realise that, that those that have got such liking in their heart, they generally come to like Vṛndāvana, Kṛṣṇa, Svayaṁ-Bhagavān. But others, they will like Vaikuṇṭha, the land of grandeur, awe, power, reverence, all these things."

We like to come to Kṛṣṇa consciousness so we will be very much particular about these things in our consideration. We are very small. And if we want the biggest to be very near to us, He will have to come in a smaller shape to us He will have to come. So we shall be prepared for that. We come to be very near. We're so mean and He's so high and we want intimate connection with Him. So we should not think anything, we should not be lover of grandeur and splendour. There they create differences between everything. But only in the plane of plainness and simplicity, and especially in the land of love and mercy, that high and low can come very close together, closely together. So close association with the highest is only possible in the atmosphere of Vṛndāvana, not in any other place.

_____ *padma locana* [?] To an affectionate mother the blind son is seen to appear as a good eyed child. There is a Bengali saying. The affection has got so much fascinating power, the ugly son is seen to the affectionate mother very beautiful. Because all the defects is minimised by devotion, Yogamāyā. *Bhakti* is such. *Bhakti* is a type of such grace that the distinction between the low and the high is minimised to the least point, even nothing. So we are so mean, we are so low, so that will be our real side of our hankering, where we can come closer to the land of that mercy.

Jogyatā-vicāre, kichu nāhi pāi [*Gurudeva*, 4, from *Śaraṇāgati*] If You come my Lord, if You come to search my qualities, to examine me, to test me, I have got nothing to say, no capital, nothing to produce to You as certificate. But only Your grace, only Your grace, Mahāprabhu told. Just go to that department and put your petition. That department of where, without any consideration help is coming. Go to that department. And don't mention that you have got this or that qualification. No qualification. No qualification. There is a department where no qualification persons is helped. Try to go there. And sincerely of course we must be mindful of our own position. In the internal mind we will foster that I am so big, I am so great, I am so, I am such a scholar, I am such, all these things internally, and externally hypocritically you will present yourself with that word. That won't do. You feel it, you feel it yourself. But what you think that you have got, all these qualities, that is all sham, all wrong, all hypocrisy. Really you have nothing, no qualification, no qualification.

Bhaktivinoda Ṭhākura says, *tṛṇād api sunīcena* [*Śikṣāṣṭakam*, 3] What is the meaning, *tṛṇād api sunīcena*, He says that, "I am lower than a blade of grass. Why? You see, a blade of grass has got its, some sort of position in the material world, some sort of intrinsic description, position, quality. But what about me? I am of opposite quality, *vikṛta*, I am disfigured. The blade of grass has got its own identification of some type or other. But I'm a diseased person. No normal intrinsic nature I have got. I am a mad man. A man may not be very meritorious, but if he's of normal brain, he may be utilised in any position. But a mad man he may not be relied on any work. *Vikṛta nameskara, vikṛta citya* [?] I'm *vikṛta citya* [?] I'm a misguided soul. My energy, my intelligence, everything, focused towards opposite side. So my position is worse than a blade of grass. *Tṛṇād api sunīcena*. If I think really my position is worse, because I am beside myself. Whatever may be the prospect and possibility of my future, but at present I am mad, so I am negative, of negative value. So I'm lower than the blade of grass, if really it's to be considered. So where to go for my benefit? To go to the...

Akṣayānanda Mahārāja: Madhouse.

Śrīla Śrīdhara Mahārāja: Madhouse. Madhouse is my real place of treatment, madhouse. And if I go to an ordinary hospital it will be...
Nitāi Gaura Haribol. Nitāi. So Vaiṣṇava here in the line, in this line, they are always helpful under all circumstances, Vaiṣṇava. And next, Vaiṣṇava *śāstra*. First Vaiṣṇava and then Vaiṣṇava *śāstra*. They will be our healthy association and help us.

And other [demi]gods who are holding superior positions to us they're of other type. They sincerely believe according to, 'They're minor, that this is all bad, this Vaiṣṇava. What is this? You'll thrive here.' Like Cārvāka and others. 'Oh, why you leave this present world of enjoyment

and pleasure and running after phantasmagoria? What is God? All these things. At present you are getting so much pleasure, and leaving this, your mania is drawing you towards some future. Whether that is really existent or not none can say.'

All these things. There are so many departments, to mix with them that our precious internal wealth will be at stake. So don't go to associate with them, or to be beggars at their door. They're not reliable, they're, naturally they have no faith in this. In their good faith also, in their so-called nature, they will try to take, to draw to their jurisdiction, their department. So don't, but at the same time don't unnecessarily make them your enemies, that they will come and hinder you. Remain indifferent, *nābhaktāya kadācana*. *Apare brahma nidra* [?] *nābhaktāya kadācana.*

[idaṁ te nātapaskāya, nābhaktāya kadācana
na cāśuśrūṣave vācyaṁ, na ca māṁ yo 'bhyasūyati]

["You should never disclose this hidden treasure to the ease-lover, the faithless, those who are averse to My service, or those malicious persons who are envious of Me."] [*Bhagavad-gītā*, 18.67]

But at heart you know surely that your Master, your Lord, is Kṛṣṇa. Without Vṛndāvana *līlā* nothing can satisfy you. The *gopīs* in different *rasa*, the *sākha*, the Yaśodā, the *vātsalya rasa*. Even Yamunā, even the Govardhana Giri, so many forests, so many trees, that has captured your heart. And your heart won't allow...

End of 82.04.14.B

Start of 82.04.14.D_82.04.16.A

Śrīla Śrīdhara Mahārāja: ...the seed of your, the misery of your future life will be in the expectant attitude of your own duty. Leave it there, you are free. But at the same time don't deny to discharge your duty, your quota, you must do that. That is *karma yoga*. Do everything as duty and don't aspire after any result of that. As it will come to you, you will try to be satisfied with that. That is *karma yoga. Karma-sannyāsāt, karma-yogo viśiṣyate.* The *sannyāsa*,

[śrī-bhagavān uvāca]
sannyāsaḥ karma-yogaś ca, niḥśreyasa-karāv ubhau
tayos tu karma-sannyāsāt, karma-yogo viśiṣyate

[The Supreme Lord said: "Both renunciation of action and the path of selfless action are greatly beneficial. Yet, of the two, you will have to understand that the application of selfless action is superior."] [*Bhagavad-gītā*, 5.2]

If you give up the external duty then you'll be loser in many respects.

[niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ]
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."] [*Bhagavad-gītā*, 3.8]

"Even your living will be in danger if you leave *karma*, eliminate *karma* exclusively from your program, so don't eliminate *karma*. Do, and that does not mean that *vikarma* you'll invite. Do what is generally prescribed in the *śāstra*, do accordingly, and never aspire after the result. It lives for Me."

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad- gītā*, 9.24]

Leave to the Infinite. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: One more question.

Devotee: Mahārāja, the nine islands of Navadwīpa, it is said that each one corresponds to one of the nine processes of devotional service, *śravaṇaṁ kīrtanaṁ smaraṇaṁ pāda-sevanam*. It is said that Antardwīpa corresponds to *ātma-nivedanam*. So which process of devotional service is corresponding to this island, Koladwīpa?

Śrīla Śrīdhara Mahārāja: Koladwīpa, *pāda-sevanam*.

Devotee: *Pāda-sevanam*.

Śrīla Śrīdhara Mahārāja: *Pāda-sevanam*. And Lakṣmī Devī she generally represents that sort of service, *pāda-sevanam*. She has got her special tendency to service of Nārāyaṇa with *pāda-sevana* in the *viddhi mārga*.

Devotee: *Aparādha-bhañjan-pāṭ*.

Śrīla Śrīdhara Mahārāja: And in Mahāprabhu's *līlā* it has been added, *aparādha-bhañjan*, here in the *pāda-sevana* part of His Dhāma He showed His extensive mercy by releasing the greatest

offender against Him. He pardoned them, a general forgiveness He showed to the offenders in His *līlā*, Koladwīpa.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Chaitanya-Bhāgavat, Antya,* 3.541]

All object was fulfilled by Mahāprabhu here in Koladwīpa when after *sannyāsa* He came back. After *sannyāsa*, after five years, He once visited His home. And at that time when He came first here He took His residence in Vasudeva Sārvabhauma's brother, Vidyāvācaspati. Vidyāvācaspati he was the brother of Vasudeva Sārvabhauma, and Guru of Sanātana Goswāmī. He put up [stayed] with him there. And came and took bath in the Ganges. And so many offenders flocked together around Him and prayed to be forgiven, to be pardoned.

And He granted general amnesty. "Yes, I absolve you all from all the offences you committed against Me."

To one Cāpāla Gopāl: "Oh. You have committed offence to Śrīvāsa Paṇḍita not to Me. So you have to go to him for forgiveness and he will forgive you." He told.

Gaura Haribol. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Parvat Mahārāja: Can I have one more question?

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: In *Bhagavad-gītā* Kṛṣṇa says:

akṣaraṁ brahma paramaṁ, svabhāvo 'dhyātmam ucyate
[bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ]

[The Supreme Personality of Godhead said: "The indestructible, transcendental living entity is called Brahman, and his eternal nature is called *adhyātma*, the self. Action pertaining to the development of the material bodies of the living entities is called *karma*, or fruitive activities."]
[*Bhagavad-gītā*, 8.3]

So this, I have a little confusion as to what is He referring to as the *svabhāva* of Brahman as being *adhyātma*. What is this *adhyātma* translation proper?

Śrīla Śrīdhara Mahārāja: Yes. *Svabhāvo 'dhyātmam ucyate*. *Akṣaraṁ brahma paramaṁ*, that you understand?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Akṣara*.

akṣaraṁ brahma paramaṁ, svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ

Then?

Parvat Mahārāja: *Adhiyajño kṣaro*...

Śrīla Śrīdhara Mahārāja:

adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtāṁ vara

["O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice]

[*Bhagavad-gītā*, 8.4]

Svabhāvaḥ _____ [?] which is including, in the area of *karma*, action reaction in this world, *svabhāvaḥ*. That is which is in the mental system which is kept as thoughts and ideas, action reaction in the subtle form in the mental system. That is *adhyātma svabhāvaḥ*. The soul is independent of that, but it is captured in the mental system, and the mental system that is composed of many subtle things in different stages of this world of exploitation, up to Satyaloka, the *saguṇa*, *satya*, *raja*, *tama*, the *tri-guṇa*. The subtle body which contains within it the result of *karma*, that up to Brahmaloka, this *prākṛta*, this natural life. That is *adhyātma*. *Adi krtam ātmā*. *Ātmā* has got different meanings.

Ātmā devi rte jive sadahi paramatmani [?] *Ātmā* means *svabhāvaḥ*, the nature. What is the nature? That there be the *karma*, the result of *karma*, that is contained in the mental system and creates *svabhāvaḥ*. And *raja svabhāvaḥ*, *satya svabhāvaḥ*, and *tama svabhāvaḥ*. And *svabhāvaḥ* of the animals, the birds, the beasts, the worms, and the gods, the *ṛṣis*, that are within the circle of this *māyā*, the twenty four stages of life within *māyā*. That is *svabhāvaḥ*, within mental jurisdiction.

With the dissolution of the mind one attains Brahmaloka and further up. And then he's captured, the *ātmā* is captured in the mental tendency, mental system. By the dissolution of the mental system one is liberated, *akṣara*.

Do you follow?

Parvat Mahārāja: Yes. Now, this *adhyātma*, then is temporary, *svabhāvaḥ* is temporary?

Śrīla Śrīdhara Mahārāja: Not temporary: after liberation it will disappear. But with *baddha jīva* it is constant. Wherever he goes he's got this mentality, duly connected with exploitation. Gross or subtle, gross, or thing of very dense, the exploitation. *Satya*, *raja*, *tama*, *tri-guṇa* within exploitation, known as false identification _____ *aham* [?] 'I am enjoyer.' and he's wandering through the world, fourteen worlds of *tri-guṇa*. That is all *adhyātma*. *Atmani adi ksetra* [?] The soul is captured in the mental tendency in the ambition of exploitation. The soul captured in the ambition of exploitation, that is, the whole life is *adhyātma*.

And when the charm for exploitation vanishes he's liberated. Then, when he can appreciate the life of dedication he enters Vaikuṇṭha. And the fullest surrender, wholesale surrender, to the Lord of love, then he attains the Vṛndāvana. In this way.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Kiṁ tad brahma kim adhyātmaṁ, kiṁ karma puruṣottama [*Bhagavad-gītā*, 8.1]
Adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam, adhiyajño 'ham evātra [*B-g*, 8.4]

...

[arjuna uvāca
kiṁ tad brahma kim adhyātmaṁ, kiṁ karma puruṣottama
adhibhūtaṁ ca kiṁ proktam, adhidaivaṁ kim ucyate]

[Arjuna inquired: "O my Lord, O Supreme Person, what is Brahman? What is the self? What are fruitive activities? What is this material manifestation? And what are the demigods? Please explain this to me."] [*Bhagavad-gītā*, 8.1]

...

[adhibhūtaṁ kṣaro bhāvaḥ, puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtāṁ vara]

["O best of the embodied beings, the physical nature, which is constantly changing, is called *adhibhūta* [the material manifestation]. The universal form of the Lord, which includes all the demigods, like those of the sun and moon, is called *adhidaiva*. And I, the Supreme Lord, represented as the Supersoul in the heart of every embodied being, am called *adhiyajña* [the Lord of sacrifice].

[*Bhagavad-gītā*, 8.4]

Adhiyajña, then who is the to - "I am the enjoyer of the sacrifice. All the *yajña*, all the sacrifice meant for Me only. I am the recipient of all sacrifices anywhere it is mentioned, practised." Hare Kṛṣṇa. "I am the *bhokta*. For itself. Everything for Me. *Artheṣu abhijñaḥ svarāṭ* [*Śrīmad-Bhāgavatam*, 1.1.1] I know why the every event is for Me. Every event happening for Me. I know the meaning, none else. The creeper is moving, I know the meaning, none else. Absolute mind. And without no purpose, the creeper moving in the wind, it has all got meaning, and I know the meaning, absolutely, and none else. I am everywhere. I am interested in everything, and everything happens to satisfy Me only. No other whim they may have. If they think there may be other aims of life they're in *māyā*, they're suffering from false errand."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.
So Akṣayānanda Mahārāja, you are to reply to those letters.

Akṣayānanda Mahārāja: Yes. He'd like to ask one more question Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: For proper functioning of this material world there are so many laws and arrangements. Then what is the position of the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is infinite. And whatever we can conceive that is a finite of the finite. What can we do? There's so much magnitude we can't conceive. That is in one part. Such is infinite. Infinite is so great, so big. In *Bhagavad-gītā* Kṛṣṇa says to Arjuna.

"I am so, I am so, I am so, I am such. I am such. Arjuna, what more I shall say to you, in nutshell, in conclusion I say this much to you. Whatever you can conceive that is in My one negligent part. I am so. Think about Me like this, that the most you can conceive, that forms only a negligent part of Mine, I am such."

So we may not try to conceive to have the conception of the Infinite. That is futile, so, *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3]. Don't indulge your intellect to capture the Infinite within your clench, that is useless, *kevala-bodha-labdhaye* [*Śrīmad-Bhāgavatam*, 10.14.4]. But only how you can utilise yourself in the universe, that is - that should be your enquiry. 'That I'm a point in the Infinite, how can I - still I'm something, how can I utilise myself in this Infinite?' That should be my duty to know, and then I'll be normal. And if I want to know intellectually more and more, more and more - wild goose chasing, that is a kind of disease. But normality will determine me when I shall think that, 'It is impossible, but I'm a part of the Infinite, how can I

utilise myself in this infinite?' To know that and to do that. That will be the best thing recommended to us, for us.

Know thyself, and give accordingly. Infinite is there, you also are there, and you are a part of that Infinite it is also true. Then, you have got your own partial duty and you must do that, and satisfy yourself. And you know that then you'll be able to come in touch with the Infinite. There you can meet Infinite in Its highest form that is possible for you to get. That is the conclusion of the scriptures, of the experts, of the revealed truth, or received, revealed truth.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Is the lady Maliti here?

Akṣayānanda Mahārāja: Malati?

Śrīla Śrīdhara Mahārāja: Two letters yesterday came in her name. Has she got them?

Akṣayānanda Mahārāja: She's in Calcutta Mahārāja.

...

Śrīla Śrīdhara Mahārāja: Who is standing there? Two standing.

Devotee: Dāruka dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Jayatīrtha Mahārāja may come. We must be ready for that. Here I stop. What's the time?

Akṣayānanda Mahārāja: Quarter to ten.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Perhaps India may be independent.

Then that gentleman told, "No, not after *this* war, but this war will be finished and after four years, again greater world war may come, and *after* that India will get independence."
_____ [?] I wondered, that came to _____ witness. But not after four years or so but after twenty years, the second great war. First great war began in fourteen and ended in eighteen, fourteen and eighteen, four years. And second great war broke out in thirty eight perhaps, in Poland. And then forty five it came to end, and forty seven India got independence, forty seven, August.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

That gentleman told me that I shall live up to ninety two years, and have some rheumatic pains in the end of my life. And I shall have *ātmā darśana*, I shall be able to come to consciousness, soul consciousness...

...

Śrīla Śrīdhara Mahārāja: So, the living teacher within me, which took me to Swāmī Mahārāja's feet, I am there. And I can't sell that to any other person, my inner voice.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Should I go that side? Many men here.

Jayatīrtha Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...to hear something from Jayatīrtha Mahārāja...

Jayatīrtha Mahārāja: (Giggles) Anyhow, especially Jayatīrtha Mahārāja is very eager to hear something from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: ...about his last tour, a very summary. They're very eager and in anxiety, so as summary to speak with which you may satisfy the present assembly, with hopeful aspect.

Jayatīrtha Mahārāja: I've given some talks to them already since I got back.

Śrīla Śrīdhara Mahārāja: All of them?

Jayatīrtha Mahārāja: Most, mostly about our plans and programs on the positive side, I think so, with some enthusiasm. And of course as far as that bad news side is concerned that always travels fast anyway.

Śrīla Śrīdhara Mahārāja: We are out to search the Lord of love. The conception about whom is given in *Bhāgavatam*, *Caitanya-caritāmṛta*. He's an Autocrat; but He has got the heart which is

full of infinite love. We are out in search of such a master. We should not think that the path is covered by the flowers, but it may be spread with thorns also. It is necessary to test our sincerity, that how much is our hankering for that Lord.

Brahma adi deva yadi dhani nahi pai [?] There is a Bengali verse: "Even the god like Brahmā the creator cannot bring Him in his meditation." *Brahma adi deva yadi dhani nahi pai* [?]

And another: "*Hari viriñcira vāñchita*... The Brahmā and the Śiva have got aspiration after Him, but no guarantee that they have got it. We have come out for such an ideal. So, we must be prepared for anything, any demand what may be necessary as the price for that. Only if we may take we may not get him, but still we want to remain on the path of searching for Him. There is a...what is that, "its own reward." There is an English proverb?

Jayatīrtha Mahārāja: Virtue is its own reward.

Śrīla Śrīdhara Mahārāja: Virtue is its own reward. That I am virtuous. Yes. That is my reward. I don't want anything else by living a virtuous life. So, that we are on the path of search of the highest truth of Kṛṣṇa consciousness, that is our reward. We don't want any other reward or success. What can be attained, that can be stale. So, He can never be attained in such a way that the future will be something stale.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

We are given advice and understanding in such a way. That for the destination, the highest destination which we have got a conception of by Kṛṣṇa consciousness, given by the Kṛṣṇa consciousness, we must be prepared for anything else, any opposition.

We shall rather invite like Kuntī Devī, the Queen Kuntī. "You please put me in danger, constant danger: that is my friend to remind me about You. I have thought it best, so give me danger."

So, that should be our attitude in the quest of Kṛṣṇa, and not that already acquired things at our disposal, and the committee, the houses, the money, the power, and there is Kṛṣṇa, the

monopoly of Kṛṣṇa is there, in the power-mongering and the showing of so much grandeur in the material world, it is not there.

It is in faith, deep, deep faith, the ideal. We are to consult the scripture, we are to consult the great honest men, *mahā-janas*, and *śāstra*. And *hṛdaye nābhya nujñāto* [*Manu saṁhitā*, 2.1] [Śrīla Śrīdhara Mahārāja' collection of verses, 554], our sincere heart; we can't ignore that, we must have its deep, deeper approval, the deeper approval of our heart, that what we are doing we are doing well, we are doing rightly. This sort of underground consciousness we must have when we go to search about Kṛṣṇa. Gaura Haribol. Gaura Haribol.

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

The causeless attraction of Kṛṣṇa. Not dependent on any other things or relations; causeless. Independent of all acquisition of this mundane world. It is independent; it does not depend on anything else. It is Absolute. Absolute. Everything has got stand on it, but it is Absolute. Exclusive attraction for Him. Otherwise, He won't care to have any connection with us. He cannot tolerate any partner. Kṛṣṇa can't tolerate any partner because He's the Absolute. We heard from our Guru Mahārāja that there are so many qualifications, the characteristics in Him, in Nārāyaṇa.

aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva [yan nāṁ bhaga itīṅganā]

["One who is inconceivably complete in the six opulences of wealth, power, fame, beauty, knowledge, and renunciation, is known as Bhagavān."] [*Viṣṇu Purāṇa*, 6.5.74]
& [*Gauḍīya Kaṇṭhahāra*, 7.28]

Vairāgya: Nārāyaṇa or Kṛṣṇa, He has got *vairāgyam*. He's indifferent to the world. Our Guru Mahārāja remarked in this way, that His *vairāgya*, His indifference to this world is so much that we can't find Him, though searching. Everything belongs to Him, but His abnegation, cent percent, His indifference to this world is so much that He could not be found out in any part of this world, which is in His possession. He has got such a type of *vairāgya*, indifference. So, indifferent to everything, but only He cannot be indifferent to His beloved, *mayi te teṣu cāpy aham.*

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā,] mayi te teṣu cāpy aham

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

In consideration with the other parts of the world, He's everywhere, He's nowhere. Everything is in Him, nothing is in Him. But in the case of His devotees, *mayi te teṣu cāpy aham.* "I am always there, they are always in Me." In *Bhagavad-gītā* we find that. In *svarūpa-śakti*, He cannot withdraw from His *svarūpa-śakti*. Of course, to show His pastimes in different ways, that is another thing, but He cannot be completely indifferent to the *svarūpa-śakti*: *mayi te teṣu cāpy aham.*

So, one who has got a slight drop of Kṛṣṇa *bhakti*, naturally he will be apathetic to anything else; *anyābhilāṣa*, *karma*, *jñāna*. *Ādi* [etc] means *yoga* and *śaithilya* [idleness, apathy]. *Anyābhilāṣa*, fleeting desires, baseless, temporary, fleeting desires, that is *anyābhilāṣa*. *Karma*, organized way of active life in which morality and also utilitarianism can be seen, and some sort of conception, mostly imaginary, of Godhead, *karma*. *Jñāna*, to eliminate from the present environment of attraction and complete withdrawal from this world of exploitation, and to take shelter only under deep and infinite slumber. Something like that. *Samādhi*, *brahma samādhi,* or *prakṛti samādhi*, either in Virajā, the highest, the most crudest conception of this worldly energy, and Brahmaloka, the outermost conception of the real world, of Vaikuṇṭha. *Karma*, *jñāna*, *yoga*. *Yoga* means *jñāna yoga*: slight difference between them. The *yogīs* engaged in search of the innermost substance what is within, *aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20], the smallest of the small, all-pervading, which is living in the innermost position of an atom or electron, that is *yoga*. *Karma jñāna anāvṛtam*, not any contamination of all these filthy ideas of life. *Ānukūlyena-kṛṣṇānu. Ādi* means *śaithilya*, slothfulness, indifference to the attempt which is necessary for the service to Kṛṣṇa, *karma jñānādi anāvṛtam*. Then also another thing to be considered, *ānukūlyena-kṛṣṇānu-śīlanaṁ*, not *pratikūlyena*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

In *Bhāgavatam* there is a *śloka*, *Kāmād dveṣād bhayāt* _____ [?] in this way.

kāmād dveṣād bhayāt snehād, yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā, bahavas tad-gatiṁ gatāḥ

["Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him."] [*Śrīmad-Bhāgavatam*, 7.1.30] & [SB, 6.16.39, purport]

In this way. It is - it does not mean to touch the very inner meaning, but externally it is giving some description. That anyone who comes in His connection, direct or indirect, he's relieved of this worldly life. Such so, the Kaṁsa he's always afraid of Kṛṣṇa. Anyhow, it brought him in the relativity of Kṛṣṇa. Not in a loving attitude, but with an animistic feeling, he's always afraid. The Śiśupāla always had jealousy about Kṛṣṇa. But he cannot give up the thought of Kṛṣṇa. Always thinking of Kṛṣṇa, but jealous. So, *dveṣā* [hatred], *bhayā* [fear], this indirect connection with Kṛṣṇa also takes one to Kṛṣṇa. But the real adjustment is here in this way. Rūpa Goswāmī Prabhu has given in *Bhakti-rasāmṛta-sindhu* [1.2.278]:

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 5.36]

What is mentioned in the scriptures in different places is that anyone coming in connection with Kṛṣṇa, direct or indirect, they can attain Him. Then what is the analytical meaning here? That when the sun and the sun ray, the sun ray is included with the sun. So also when Brahman, the consciousness, mere consciousness is connected with Kṛṣṇa, then it may be applicable, that those who are in the cultivation in an indirect way, they will come to Brahmaloka, *sāyujya mukti*, up to Brahmaloka. Brahmaloka in the broadest sense is included in Kṛṣṇa. So, *dveṣā* and *bhayā*, all these indirect cultivation they come up to this Brahmaloka.

Yad arīṇāṁ means what's talked about the enemies of Kṛṣṇa, *arīṇāṁ*, and *priyāṇāṁ*, those are His own loving affectionate servitors, *prāpyam ekam ivoditam*. Generally it seems, apparently it seems that their attainment is one and the same. But Rūpa Goswāmī is giving a caution to us. *Ekam ivoditam*. Approximately speaking, it seems like that, but really, it is not so, because in the case of the indirect cultivation, the Brahmaloka has been identified with Him, and those that are having a favourable cultivation about Kṛṣṇa, for them the *svarūpa-śakti*, and according to the capacity of their nature, there is a great differentiation from Vaikuṇṭha to Goloka, and in different *rasa*. So, approximately it has been described in the *śāstra* that is one and the same, in any way one may come in connection with Kṛṣṇa, and he may get Him. But Him means a great difference between the two aspects of Him, one is Brahmaloka, just in the beginning of His land, and another His own home, where He plays with His friends. This great gulf of distance we are to understand when we are to adjust the things in this way. *Yad arīṇāṁ* means about the enemies, and *priyāṇāṁ*, about His own, and *prāpyam* means their prospect, *ekam eva*, only one and the same, *oditam*, *kathitam*, it is described in the scripture, that statement...

End of 82.04.14.D_82.04.16.A

Start of 82.04.16.B

Śrīla Śrīdhara Mahārāja: *Tad kṛṣṇa brahmayor aikyāt*.

[yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ]

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 5.36]

It has been taken that Kṛṣṇa and Brahman is one and the same. The Kṛṣṇa and the lustre of His country, of His domain, is one and the same. With this basis of consideration this has been stated in the *śāstra*. We are to be wakeful to this fact. *Brahma-kṛṣṇayor aikyāt*. How? *Yāt kiraṇārkopamā*. Just as we may think that sun and his ray, we may sometimes include the whole extensive ray section also within sun. But a pencil of ray is where and real sun is where? A great difference. It is also like that. *Kiraṇa* means ray and *arka* means sun. Sun and its ray. We can include the ray within the sun sometimes, and we can eliminate the ray and we can consider only about the sun. So this we should understand the statements of the *śāstra* in different places when they say like this the underlying assimilation in such a way. We must be wakeful to that. So, *ānukūlyena-kṛṣṇānu-śīlanaṁ*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

This is our necessity, the favourable cultivation about Him. That which pleases Him. This has got also, the enemy-like dealings are also necessary in His *līlā*. But we won't like it, we should not like it, we should not select it for our own. We shall try to go within, more and more, nearer, nearer approach there. And it is the *ānukūl* and *prātikūl*, it can be traced to the highest point, last point.

And so our aspiration is for *rūpānuga*. The Gauḍīya Vaiṣṇava, as Mahāprabhu has recommended for us there *rūpānuga*, *rāgānugā*, *rūpānuga*. First thing they're *rāgānugā*, not _____ [?] not the path of law and rules, regulations, but they select more the path of heart, connection of heart to heart. That is *rāgānugā*. And of *rāgānugā* also there are different types. Within that *rāgānugā* is *rūpānuga*. *Rāgānugā*, the way of loving service and free from all rules,

regulations, that is formality: no much formality but so much sincerity, that is *rāgānugā*. And *rūpānuga*, that is a particular group in the *mādhurya rasa*, the central line of the *mādhurya rasa* service. The highest service, the wholesale, the twenty four hour service, and the central thread comes to begin for us *rūpānuga*. So Mahāprabhu's *sampradāya* is generally known as *rūpānuga sampradāya*. Both love and *mādhurya rasa* combined in the central line, the line of Rādhārāṇī. *Rūpānuga*, and the beginning is there.

So Narottama Ṭhākura, the great Guru in our line of Divinity, his aspiration, he's describing himself. "When the day will come when my Guru Śrī Lokanātha Goswāmī he will take me by my hand and put me in the charge of Śrī Rūpa?" His Guru will carry him to Śrī Rūpa Goswāmī, *rūpānuga* line. "He'll take, he'll hand over me, when that day will dawn to show my fortune that I'm replaced by my present Guru Lokanātha Goswāmī to the hand of Rūpa Goswāmī?" That is the aspiration we're told, expressed there.

But we don't think this is anomaly, we don't think that is crossing the law of service to Guru. Here, should we think that Narottama Ṭhākura has committed any spiritual wrong when he says like that? It is out of nature, it is necessary. It is necessary, according to the detection of the inner acquaintance, innate nature, the complete analysis of the inner nature demands this sort of ostentatious transfer, we find it. And that should not be anomaly. The form and substance going together always, the form to help the substance, the ideal. Ideal is all in all, and the form conceived to help the ideal, and not to oppose it. This sort of aspect of the truth we must realise. It will help us a great deal in the whole of our life, what is the relation between the ideal and the form. Not - form is created to help the ideal, ideal realisation, the form is coming to here.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]
[*Bhagavad-gītā*, 3.35]

None have pleaded so strongly on behalf for form. The Lord Himself is pleading with strongest terms. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*. Don't go to accept other's duty. Rather die standing on the sphere of your duty. The strongest terms He as asked us to take our position firmly in the form, at the same time,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Why so much recommendation to stand on the form? Because I may not go down, to keep up in my own present position, to maintain my own position.

The general will consolidate his own position, but what for? Only he'll take chance that he'll go forward, but not backward. He may not be pushed backwards, so he must strengthen his position - the general. But that is not the end of his object. His object is to go forward. He must not forget that, he's to go forward, to attack his enemy and finish him. That should be his object. But he's asked by the military science that you must consolidate your position first, that the enemies may not push you back.

So, so much importance should be given to the form that my carelessness to it may not push me back. But that does not mean that I won't go forward, 'I have finished everything. My life is finished.' No finish in our life. It is dynamic. The truth is a dynamic one, not a static. Finished in Brahmaloka or Virajā. That is another thing, complete withdrawal.

But when we accept the life of service divine it is eternally divine in us, always to go forward, go forward. So we must be alert for progress, always for progress in our life, golden sphere. I have come to a standard, every days program always there must be novelty, not a stereotype thing, but novelty always in every days program.

So form should be there, but not at the sacrifice of the ideal, which we can see by the grace of the Infinite Lord, or His servitors. But the whole thing is concerned in this, the trouble, we find. Let God save us from this difficulty. This is a general difficulty which may come at every moment of every time in everyone's life. So a broad thing we are to understand clearly. Hare Kṛṣṇa. Gaura Haribol.

Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja. Progress means to give up the present and to advance for the future prospect, that is progress. Gaura Haribol. Gaura Haribol.

At the same time we may not degrade us and take it as progress, in the name of progress we may not degrade us. We shall be careful about that also. So the *śāstra* and the *sādhu*, the consideration, and careful and selfless sincere consideration that will come to our relief.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, [durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

We are our own enemy, and enemy is not outside, that can damage us so much, if we do not take part in that. So Kṛṣṇa is there, and if we're sincere He will surely come to our help. He'll be seen. It is His test. What we select, we select Him, or we select some other things given by Him? So many charming things sent by Him to test us, whether we're eager for Him, or eager for things that may be given by Him? So we should always try to help us in the selection of His service, and not by things given by Him.

Hare Kṛṣṇa. Gaura Haribol. _____ [?] Gaura Haribol. Nitāi Gaura Hari bol.

Any question? We don't hear the voice of Kulangana any more. Where is she? Not come? She's busy in *arcana* of Rasesvara [?] She's busy perhaps there? Hare Kṛṣṇa. Gaura Haribol.

Jayatīrtha Mahārāja: Bhaktisiddhānta Saraswatī Ṭhākura, sometimes in his writing he refers to the analytic process and the synthetic process. Could you explain the difference between these two processes: analytic and synthetic.

Śrīla Śrīdhara Mahārāja: There is some instance? Generally his lecture is synthetical. Bhaktivinoda Ṭhākura more analytical, but our Guru Mahārāja was more synthetical. Synthetical means always tending towards the centre. Whatever part he begins, but try to connect with the centre and then to deal with it in any way. And analytical to begin from there and go to the parts, and parts of the parts, in this way. Bhaktivinoda Ṭhākura had analysed mostly. Of course the synthesis is there _____ [?] Kṛṣṇa. But our Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura, giving always a general characteristic, ontological aspect, ontological meaning. Very busy always to take anything with ontological, intellectual, the ontological satisfaction, in this way, of everything. That is required by the present scientific civilisation. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: I think your speaking is more towards the synthetic also.

Śrīla Śrīdhara Mahārāja: Mine?

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yes. It was told like that, that mine is also synthetical. Rāmānuja is synthetical. Madhvācārya is analytical. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Jayatīrtha Mahārāja: If someone in the path of devotion becomes too much concerned with the external consideration, loses sight of the question of internal earnestness or hankering for the real thing, then in what way can he be delivered from that kind of misconception?

Śrīla Śrīdhara Mahārāja: It will take time, and also it depends on the stage of devotion. His awakenment in the inner world will help him to dissolve the earnestness with the external side. As much as his awakenment will be on the internal world his object of worship will also be of the same level and it will be subtler and subtler. *Bhāva bhakti*.

Generally it is said that *brahmacārīns* and *gṛhasthas*, in that stage they're in *arcan adhikār*, with things _____ [?] They will, whatever they will do, they will do with the help of these material articles.

Sannyāsīns are supposed to do mental worship, not that, independent of material things, because they're *sannyāsīns*. External, physical things may not be available to them, and they're promoted to such a stage that only with the help of mental ideas they will go on with their worship. This is the middle class of devotee.

And the highest class of devotee they're above *arcanam*. They're seeing that everyone is worshipping Him, and only he's the exception, he can't do. That is their vision. 'Everyone is in connection with God,' but he's trying but he can't get the real connection. That is his temperament, of the *uttama adhikārī*, 'That I am deceived. I failed. I am unfortunate.' But at the same time he finds the connection of Kṛṣṇa with the whole of his environment. That is a peculiar type of devotion of Kṛṣṇa consciousness in the *uttama adhikārī*.

We can guess, conjecture, that because the object of our attainment is infinite, as much as we can approach to have a conception of infinite, so much so, we cannot but find ourselves very, very meagre in the comparison, in comparison of that.

Just as Newton told, "You say I have finished the world of knowledge. But I say that I am more learned than you, because, I know that it cannot be finished. But I'm only collecting some pebbles on the shore of the infinite ocean of knowledge. So I am more learned than you."

So, as much as one has some connection, some conception of the infinite, so much so, he feels himself that he's smallest of the small. And when we do not care about the very nature of infinite we may say, 'Oh, I can finish it in no time.'

Devotee: Mahārāja _____ [?]

...

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.
Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Hmm.

Devotee: Akṣayānanda Mahārāja, Aranya Mahārāja, Parvat Mahārāja and _____ [?]

Śrīla Śrīdhara Mahārāja: Vidagdha-Mādhava has got a letter. _____ [?]
Hare Kṛṣṇa. Nitāi Gaura Haribol.

...

...there may be, and also clash maybe, but that should be of a proper type. The fighting of the dogs should not be the ideal of the fighting of the man, or even the lion. The brahminical fighting, the Vaiṣṇava disagreement, that must have some respectable type. There may be difference but that should not come to such deplorable standard, level. This political, more political fight. That shows the standard of our faith in the Supreme. The justice is there, the Almighty. Justice is everywhere. With this consciousness we're to handle with anything and everything.

Just as suppose, in the presence of the father or guardian, if the children they want to quarrel, but their quarrel will be of a particular type when they're thinking that they're in the front of their guardian. The father is there, the mother is there, and the children are quarrelling for some,

'he has snatched my thing. I am given less.' In this maybe quarrel, but the guardian's eye, under guardian's eye.

So our fight should be that we are under guardian's eye. Kṛṣṇa is there. Guru is there. We are seeing almost same order of affection we get from them, and we have got proportionate affection from the same source, and just before them how should we behave? A ruthless, merciless, and heinous, with such mood, and such sort of feeling, that rudeness, this shows that how much God consciousness, Guru consciousness, Kṛṣṇa consciousness, is within us. Or we think we are masters, we are seeing the matter, the object. We are more related with the objective world than the subjective. That by capturing the physical aspect of things we have done everything. What is this?

Rather, the ideal side, that is more important than the physical acquisition which was necessary to help the - to propagate the ideal. The ideal is all valuable, not those materials that were gathered to help preach the ideal. Am I clear?

Jayatīrtha Mahārāja: Yes, cent percent.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Who are more interested with the material than with spiritual, so the spiritual dissatisfaction will come there as a reaction, in general. Making too much with the material aspect, it can't satisfy the seekers after truth, quench their thirst. Ultimately none of you have come for material grandeur. You have come to surrender to the beauty of the ideal. The higher type of ideal, that has drawn you all, surely, not the external grandeur. Hare Kṛṣṇa. And there, that is normal. And we may be blessed with that sort of tendency in our heart.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Mahāprabhu showed that He's afraid of mixing with Pratāparudra, the material grandeur, power. But when Pratāparudra was found to serve Jagannātha in the form of a meanest servant, though he sits on the throne, but to Jagannātha he considers himself to be a sweeper. Pratāparudra, though a king, externally, but internally he thinks that he's a sweeper of Jagannātha. Then Mahāprabhu's heart melted. He showed that if you try to look at things in this way, through his *laghimā*, ego, how it is modest, how it is humble. That should be the standard of judging our friend. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Let us be blessed with that standard, that eye. We may not be conquered by other's ideal. Let God save them also from that sort of endeavour and adventure. They're thinking that they're progressing with much adventure. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Adventure, adventure, to explore the spiritual world, the world of humility and humbleness. There is much jewel, and what jewel we can find on the external surface? We want to be saved from that sort of charm of the external grandeur. Gaura Haribol. Gaura Haribol. Gaura Haribol.

There is a story in Sanātana's life. It is found in *Bhaktamāla*, and also Rabindranatha Ṭhākura has written a poem in that connection. In the verge of the Badravan [?] District _____ [?] there

was a village, Mankar [?]. And there was a rich *brāhmaṇa* family and who had many lineage of worship and festivals of many religious type. But suddenly they had become poor. And the *brāhmaṇa* he says that, "I am the best of this line, lineage. I'm so poor that I cannot perform so many festivals that used to be performed here every year."

So he was a devotee of Mahādeva, Śiva. He began to pray very fervently to his lord of heart, Śiva. "That please help me that I can keep out the glory, the name and fame of my ancestors."

Then in dream he got some suggestion. "Go to Vṛndāvana, there is Sanātana Goswāmī, meet him, and your aim will be satisfied."

Then in those days no train, no bus, only by walking, the thousand miles, *brāhmaṇa* went to meet Sanātana in Vṛndāvana. Then anyhow, on the banks of Yamunā he found Sanātana in a hut and taking the Name of Kṛṣṇa. He met him and told his own things.

Then after giving hearing to him, Sanātana told, "*Brāhmaṇa* it was true that previously when I was Prime Minister to Bengal I gave many things to many *brāhmaṇas*, satisfied them. But now you find me I'm a beggar."

"Yes, I see your condition. But how can I think that my lord, Śiva, he has frustrated me, cheated me? I can't think like that."

"But what can I do? You see me."

"Yes, I see your position." Then disappointed, the *brāhmaṇa* is coming away.

The Sanātana Goswāmī suddenly - something came in his mind. "Oh *brāhmaṇa*, come, come, come. Śiva has not disappointed you. You see there is some rubbish gathered together. I think that one very bright stone was found one day and I put it there. That may be the touchstone, and if it is so, then Śiva has given you dream rightly."

The *brāhmaṇa* removing the rubbish found a bright stone.

"Oh, it may be the touchstone. You take it, and all you're difficulties will be removed."

The *brāhmaṇa* took it. "How fortunate I am. Śiva, my lord, has guided me to a proper place, and I have got it." And now going, he was always thinking that, "It may be ordinary glass also. But I must find some... this iron." And when searching he found a small iron nail and took it and touched and it converted into gold. "Oh! How fortunate I am. I have got the touchstone. I'm so fortunate in the world I have got the touchstone."

He's going, but fortunately the reaction came in his mind.

"This is really touchstone, but why that man, that Sanātana Goswāmī, he so neglectfully put it in the rubbish? How is it possible? It can't be thought out, that this thing should be so much neglectfully dealt. Why?" Then the next second thought came to him, in the heart of that fortunate *brāhmaṇa*. "That he must have something more, greater, higher, then he could neglect this thing." The second thought came in his mind, "He's in possession of something higher, substance." And then the third stage he came to think, "That I have found such a saint and if I go back only with this then I'm deceiving myself. It is a proof that he's a saint of the highest order that he could neglect this touchstone in such a way, hatefully. I have found such a *sādhu*, such a saint, and if I leave him then I commit a great mistake in my life. It is difficult to find such a saint in the world." So he came back, returned, retraced, and when he came in the front of the cottage of Sanātana, then it came to its zenith. He threw away that touchstone into the river, and fell on the foot of Sanātana. And it is mentioned,

_____ [?] "You have got, you are in possession of such a wealth that you did not care a touchstone to be a valuable thing. I want that valuable thing from you. I don't like to be deceived by this touchstone, valuable thing." He threw it to the water, and falling.

So external things, the charm of the external precious things should be conquered. In this way. Gaura Haribol. The grandeur can attract the self deceiver.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Kṛṣṇa is such He does not tolerate any second of Him, competition, so no alternative. Kṛṣṇa is the only wealth. All others in our paraphernalia should be very, very insignificant. We should be satisfied with that, satisfied with that. Only the whole adoration He should command from our heart. And there should not be anything around us which may attract us, disturb our concentration towards Him. Only the exception of His devotees, those that will help me towards right direction, towards the direction of Kṛṣṇa consciousness.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

End of 82.04.16.B

Start of 82.04.16.C

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. What was the capital of Swāmī Mahārāja? What was the capital of Nityānanda Prabhu?

> *[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]*
> *eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*
> [Locana dāsa Ṭhākura. Śrīla Śrīdhara Mahārāja's, collection of *ślokas*, 608]

His property was that of a negative character. He appealed, and began to cry, and request, and then began to roll on the door. "Please accept Gaura Hari, My Lord. Accept My Lord Gaura Hari. You'll be saved. You'll be saved beyond your conception. You'll be saved. Take Me." In this way His appeal, and He's crying, and He's rolling on the door, *bhūme gaḍi yāya*. Gaura Haribol. Gaura Haribol.

That the main nature should be that, propaganda. "He's my business, my earnestness, my necessity, to satisfy my inner tendency, inner hankering, I should do it, not by suppressing and oppressing others."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Deserve and have, deserve. Try to promote the line of deservation. Deserve, and then He'll be eager to embrace you. Deserve and have. Having is only a consequent result. But deserve, try to deserve. Hare Kṛṣṇa.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: Mahārāja, Mahāprabhu tells, "*Sarvatra pracāra haibe mora nāma.*" So *mora nāma* is Caitanya Mahāprabhu. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes. Both. We can take both sides. Who will preach, and whom he will preach. Ha, ha, ha. His Name means the Name which He's out to preach. And also, consequently, His Name who'll be preaching, Who's preaching the Name. We shall accept both of them. Don't allow, won't allow anyone to go away, Ha, ha, ha, ha, ha.

Mahāprabhu's Name is of course clear. He want that, "The Name I am preaching." But we shall catch Him also there."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Then He'll be reluctantly revealed. Ha, ha, ha.

Gaura Haribol. Ha, ha, ha. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Bhaktivinoda Ṭhākura saw with his divine eye that things are advancing in such a way that it cannot but be that these plain things should be understood by the general mentality. And there is the threatening of the atom war, eh? That is a contribution positive to this. Ha, ha, ha. The threatening: do or die. Ha, ha, ha, ha.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: The physical civilisation and the spiritual civilisation, come hither, or be victim of the atom bomb. Don't identify you with this physical body that is in danger in wholesale. But try to get out of this physical existence, some noble and higher, divine existence of you. There is time yet. In the meantime you free yourself from the mal- identification of yours that you die by the atom bomb. You won't die, if you enter into Kṛṣṇa consciousness, no death.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Hari bol.

Not only no death but also a life of nectar eternally. So, it is nearby, very close to you. Rather, you have come, run a long way to this material world to die. But your Kṛṣṇa consciousness

nectar ocean is very near to you: as near as you are. And your real self is there. Why do you care for all these things? So:

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

At the conclusion of *Śrīmad-Bhāgavatam* the warning is given to Parīkṣit Mahārāja - to all of us - "That this animal consciousness you butcher, you murder, kill, this animal consciousness of yourself that you die. Why do you allow yourself to come down and identify yourself with this material world which dies? You are above death. You, yourself, is already above death. What you are really, that is above death. That does not die when the matter is being transformed into this and that. *Tvaṁ tu rājan mariṣyeti*, that I shall die, this idea you kill. *Paśu-buddhi*, this is animal consciousness, your false identification of your self with this body. That is the cause. You disconnect your self with the material body."

Just as in your dream you may see that your beheaded body is there, lying. But a beheaded man may not have any existence. But in dream you can see that your dead body is there. So also, what you are seeing, that is like that you are independent, as a seer of this world. The world is being destroyed, you're an onlooker. "Oh. The world is being destroyed." From aloof you are looking, you are not included there. You can make you separate from this mal identification. It is time. You do it immediately, begin. That you are an onlooker, you are subject, and not object. The objective world may vanish, even the world, the solar system may vanish, but you are not a member of that mortal world. You are a seer, always a seer, a subject. And your prospect is on the other side, on the higher side, super-subjective side. Don't mingle, entangle yourself with this material world.

You have come to mix with this material. You are *taṭasthā*. But on the other side there is a land of prospect for you. It is infinitely spread there. Begin your activity there, your prospect there, cultivation in that land. That will produce gems, gold, for you. So that is the scientific basis. And this cannot be ignored in a rational mind. Gaura Haribol. Gaura Haribol.

And Gaurāṅga and Nityānanda came with what sort of prospect, high prospect for us. The loving lap of our Lord, and His friends, and His loving servitors. So much love we cannot conceive even in this mundane world. In such quantity and quality it is waiting for us to embrace. Go back to God, back to home, back to Godhead. The conception of Godhead is such and such. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mother Kulangana _____ [?]

Śrīla Śrīdhara Mahārāja: Where is mother Kulangana?

Kulangana: I would like to say that since I came to this movement I was praying to Lord Kṛṣṇa to sleep on a tree.

Devotees: [Group laughter]

Kulangana: I was very much attracted by Six Goswāmīs...

Śrīla Śrīdhara Mahārāja: What does she say?

Kulangana: ...but now since I'm here in Navadwīpa I'm praying to Kṛṣṇa to allow me to stay in this blue house...

Devotees: [Group laughter]

Kulangana: ...and take this wonderful *prasādam* that Kṛṣṇa provides every day.

Śrīla Śrīdhara Mahārāja: I understand that 'blue house.' What does she say?

Akṣayānanda Mahārāja: "When I came, I was praying to Kṛṣṇa, like Goswāmīs I want to sleep under the trees. But now I came to Navadwīpa I want to stay in this blue house...

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha, ha, ha.

Jayatīrtha Mahārāja: And take your *prasādam*.

Devotees: [Group laughter]

Kulangana: I think if I can do that...

Śrīla Śrīdhara Mahārāja: She is giving *prasādam* to me. She comes almost every day in the evening with some *prasādam*...

Devotees: Hari bol.

Śrīla Śrīdhara Mahārāja: ...and I take it.

Devotees: Hari bol. Jai.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: She come from a highly placed family in Poland.

Śrīla Śrīdhara Mahārāja: Yes.

Jayatīrtha Mahārāja: In Poland her family is very highly placed. But she's taken refuge rather in the real land of freedom, your holy feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Navadwīpa. Nadia.

Devotee: Navadwīpa _____ [?]

Śrīla Śrīdhara Mahārāja: The saviour, not only saviour, but giver of the highest nectarine life, admission, They take the door to enter. Especially the *aparādha-bhañjan-pāṭ*, the special portion of Navadwīpa where all the offences were forgiven by the Lord, without any reservation, unreserved.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya-līlā,* 3.541]

Everyone got fulfilment, his fulfilment from Him, *dhanya*. This is the place.
Gaura Haribol. Gaura Haribol.

nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ
koṭi-koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam
koṭi-kaṇṭha-kṛṣṇa-nāma-ghoṣa-bheditāmvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

["When He returned to His birthplace, Nadia, after five long years of *sannyāsa*, millions of people rushed to see Him, feeling a most wonderful and irresistible love attraction. Deeply moved with eyes full of eagerness, they beheld their Lord who attracted their innermost heart of hearts. Excited by His ecstatic presence there arose a continuous tumultuous uproar that spread in all directions and pierced the sky. To please their beloved Gaurāṅga, the people's voices repeatedly resounded the Holy Names of Kṛṣṇa. I sing with joy the unending glories of my golden Lord Gaurasundara, the beautiful divine abode of pure love."] [*Śrī Śrī Prema Dhāma deva stotram*, 34]

When I was composing this poem, on this chair, there, I tried to think that picture when Mahāprabhu came here. And suddenly I felt that He's here...

Devotees: Hari bol.

Śrīla Śrīdhara Mahārāja: ...and I could not check my tears. Somewhat, presence of Him I felt at my heart at that time. That I saw, *nyāsa-pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ*, as the usage among the *sannyāsīns*, they sometimes after *sannyāsa* they're to give a visit to his home. Something following like that He came to Navadwīpa after five years. *Nyāsa- pañca-varṣa-pūrṇa-janma-bhūmi-darśanaṁ*. And *koṭi-loka-lubdha-mugdha-dṛṣṭi-karṣanam.* And millions of eyes gave their attention. Millions of eyes were attracted by Him, all *lubdha*, means very greedy, and *mugdha* means not very, *mugdha* means something enchanted. *Lubdha*, earnestness, and charmed heart. They began to see Him, came to see Him by millions. *Loka-lubdha-mugdha-dṛṣṭi-karṣanam*. Attracted such attention that with their earnest and charmed, enchanted look they came to have His *darśana*. And *koṭi-kaṇṭha-kṛṣṇa-nāma- ghoṣa-bheditāmvaraṁ*. And whoever came towards Him began to 'Hari Hari bol.' That loud chorus, that congregational Name, that came, Hare Kṛṣṇa, that sort.

Devotee: _____ Kulangana [?]

Śrīla Śrīdhara Mahārāja: What does she say?

Jayatīrtha Mahārāja: [Laughter]

Kulangana: Śrīla Tīrthapada, please accept my humble obeisances.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: She offers her obeisances to you.

Śrīla Śrīdhara Mahārāja: So, she has a call for the worship of Rasarāja, there? She's taking leave?

Kulangana: _____ [?] so you know very well Śrīla Tīrthapada in which kind of family I was born. _____ [?] most poor.

Devotees: [Group laughter]

Jayatīrtha Mahārāja: She's making some protestation of humility.

Śrīla Śrīdhara Mahārāja: What is that she's going on?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: What does she say? Her complaint?

Jayatīrtha Mahārāja: She's protesting that actually she comes from a very low family. She does not understand why I say that she comes from a high family. She comes from the lowest family.

Śrīla Śrīdhara Mahārāja: So, opposing you?

Jayatīrtha Mahārāja: Yes. But still she offers he obeisances first, before she makes her protest.

Śrīla Śrīdhara Mahārāja: Gaura Hari. We find from the lips of Sanātana Goswāmī that, "I have come from a very low family." Generally people say that, 'I am low, I am humble, I am bad, I am evil, everything.' But my family is also low, that none can say very easily. We find in Sanātana Goswāmī that he's saying that, "I'm low born, not any other. I am low, I am humble, I am mean. But my family, I am low born, family is mean, with so much humility it is very difficult to find." It is found in you. Hare Kṛṣṇa.

Devotees: Jai. Hari bol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: With your connection with whatever family, your connection has made that great.

Devotees: Jai. Hari bol. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Whatever it maybe I do not know, but I can see clearly that your,
Kulam pavitram janme kuthatha yesam kula vaisnava nama deha [?]
It is written in the scripture that when one, a Vaiṣṇava is born in a particular connection, he can purify your past connection also. Because the connection has contributed something to help her, him or her, so as a reaction they get that benefit from the Lord. So they're purified thereby.
Kulam pavitram janme kuthatha yesam kula vaisnava nama deha [?]
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They're in the sun now. We can dissolve _____ [?]
Hare Kṛṣṇa. Gaura Hari bol. Jaya Oṁ Viṣṇu-Pāda...

...

...objective world. That is *adhokṣaja*, super subjective, super natural, transcendental. That sort of fine subject can come down in our gross experience, but when it withdraws we are nowhere. We can't have it to catch it again, a finer subjective existence. There the Vaikuṇṭha and other worlds. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is not non-scientific. Here the ether, the air, the water, the trees, the earth, the stone, the iron, is in progressive grossness. So it must be produced towards the subtle _____ [?] super, super consciousness. It does not end with the

subjective side which we hold, but it must go further in the regional circle, existence, consciousness. Consciousness independent, pure consciousness, and that is also finer, finest. In this way it is progressing, no end. So Vaikuṇṭhaloka, Goloka, Kṛṣṇa, in this way it is going up.

Sat-cit-ānandam. The *satya*, the existence, eternal existence, non vulnerable existence, and then that consciousness. The feeling, the perception of the objective world. *Sat-cit* and then *ānandam*, fulfilment of life. The consciousness is hankering to get something, fulfilment, that is happiness, or ecstasy. And that is the concrete reality. This matter has got existence only. The soul has got existence and also perception, existence plus perception. But soul wants something to attain, to get, is hankering. And this *ānandam*, that is endowed with three. It has got existence, conception, and fulfilment in him, that is beauty, or charm, or love, the three phases of existence. First is only existence, and the second existence with perception, and the third, existence, perception, and fulfilment, that is love, or *prema* divine. And that is the original substance, and these are outcome, product.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

So God is, and His Name also are there, and the service is there, and it is pure, and it is giving fulfilment to our life. Without Him we are imperfect. Coming in His connection we feel our perfection in progressive life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And Mahāprabhu told, *Śrīmad-Bhāgavatam*, that beauty or love, that is the highest thing, beauty and love divine, and not consciousness, not intellect, not intelligence, reason, or consciousness, but beauty, or love. It is divine, not thing of this mundane experience, but it is the prime cause. The prime cause is love. It is above justice. Mercy is above justice. Love is above calculation. It can compensate the whole defect in the existence, love, the affection, that is the highest principle of existence, and not consciousness or calculation, or blame or reason.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu preached that, and *Śrīmad-Bhāgavatam* the very gist of the *Veda*, *Upaniṣad*, is this, *sat-cit-ānandam. Sat-cit-ānandam*, *satyam, śivam, sundaram*. *Śiva* is immortal aspect. *Satyam*, that is *satya* and *śiva*. But *sundaram*, that is the fulfilment of life. That is finishing there with *sundaram*, *ānanda* and *sundara* of equal status.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

And that is harmony also is a synonym of that substance, adjustment, harmony. Otherwise, without *sundaram*, without beauty, nothing can be harmonised fully. Harmony is beauty, fulfilment. We are to follow this.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We are in the midst of discordant element, atmosphere. We should try to be a member of the world of harmony. Well adjustment.

Devotee: We do not want another world war.

Śrīla Śrīdhara Mahārāja: The world war will come and go, just as creation and dissolution, everywhere, in small and in a bigger size. It is the nature of this material world. But the world may be vanished and we may not be effected in any way. So Śukadeva Goswāmī advices Parīkṣit that, "You just kill your animal consciousness that you'll die." You are not this body. You don't identify yourself with this material body. You are a subject, onlooker, you are seer of the - feeler of these material things. You are a separate entity. You are soul. When the body dies you don't die. *Na hanyate hanyamāne śarīre*.

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo], na hanyate hanyamāne śarīre

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] [*Bhagavad-gītā*, 2.20]

When the body is killed the soul is not killed thereby. So you sever from your body consciousness and seek your prospect on the higher sphere. Don't identify with this material body and think that your prospect is, must be in this material world, sphere, no. Atom bomb cannot do anything.

nainaṁ chindanti śastrāṇi, nainaṁ dahati pāvakaḥ
na cainaṁ kledayanty āpo, na śoṣayati mārutaḥ

["The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind."] [*Bhagavad-gītā*, 2.23]

You're beyond the jurisdiction of any heinous activity of this mundane world. Nothing can do any wrong to you, you are above...

Devotee: Mahārāja, it can take a lot of time to get to real Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: Getting to real Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: Not lots of time, only earnestness is necessary.

When Parīkṣit Mahārāja is appealing to Śukadeva, "I have got only seven days time. The *brāhmaṇa's* curse will take me away from this life, only seven days to live for me."

Then Śukadeva told, "This is enough time. Only properly utilised only a moment is sufficient."

kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha
[varaṁ muhūrtaṁ viditaṁ, ghaṭate śreyase yataḥ]

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many trees and so many mountains living after ages and ages, but what is the good of that? But if properly understood one moment if utilised it can give us a revolutionary change within us, in the highest line, higher line. Only decision of a second may help us very greatly in our life. *Varaṁ muhūrtaṁ viditaṁ, ghaṭate*. Properly understood, one moment if utilised it can give a turn to ones life forever. Otherwise, sleeping over the time, what is the benefit of so much ages and ages living.

Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Ke?

Parvat Mahārāja: Parvat.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja. And there?

Rasarāja Dāsa: Rasarāja Dāsa.

Śrīla Śrīdhara Mahārāja: Rasarāja. And where is that Jagadadiśa [?]

Devotee: Jagadadiśa comes...

Śrīla Śrīdhara Mahārāja: When? Gone to Nepal?

Devotees: No, he's here. He's downstairs.

Devotee: He has one question.

Śrīla Śrīdhara Mahārāja: Who.

Parvat Mahārāja: Rasarāja.

Śrīla Śrīdhara Mahārāja: What is that?

Rasarāja: You said that one moment of Kṛṣṇa consciousness is sufficient if it is pure.

Śrīla Śrīdhara Mahārāja: Not Kṛṣṇa consciousness. Kṛṣṇa consciousness is higher. But one *varaṁ muhūrtaṁ*, one moment if it is meant for search of truth, *ātma samīkṣya*, self analysis, who am I? The beginning may be here, to enquire after his own self. Who am I? Where am I? And what is my prospect? It begins from here, *varaṁ muhūrtaṁ viditaṁ*, Śukadeva Goswāmī says, *kiṁ pramattasya bahubhiḥ, parokṣair hāyanair iha*. Years and years unmindful existence, unmindful of his own interest, years and years passed away. What is the good of that? But for a moment if you are careful to utilise your own solution, mind your own solution of your life, who am I? Where am I? What is my prospect? Where from I have come? All these tackling of universal questions, here it begins.

And that comes from *sukṛti*, then Kṛṣṇa consciousness, ultimately *śraddhā*, then Kṛṣṇa consciousness. At least self analysis, self enquiry, *ātmā jijñāsā. Brahman jijñāsā, ātmā jijñāsā*. Who am I? Where am I? What is my prospect? All these things, analysis, self analysis will begin here. And then when he goes to compare, 'What is my best prospect?' then Paramātmā consciousness, Brahman consciousness, Nārāyaṇa consciousness, then Kṛṣṇa consciousness, all these alternatives come.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa.

Devotee: Mahārāja. Why is it that we are deceitful?

Śrīla Śrīdhara Mahārāja: Ha, ha. The vulnerability, the weakness, imperfection, is within our constructions. We are meagre. How can we be perfect? We are of atomic existence in every way. The atom cannot hold the whole thing within it. We are part: that is the main nature of our existence. But adaptability, possibility, the prospect within of both the sides is there. *Jīva taṭasthā*, marginal point, endowed with the adoptability of both sides. He can come to the material world to exploit, and he can go to serve the higher. The association with the higher and the association with the lower. Those two, the double possibility is within him, adoptability, such is the constitution of *jīva*, of all *taṭasthā* atoms, atomic existence. That has been explained ultimately when argument is pushed understanding follow in this way. We are to accept such beginning, data. We are to begin with the data of such nature, then we can explain this possibility of life of different ways.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit śakti* (His internal energy), *taṭasthā śakti* (His marginal energy), and *māyā śakti* (His illusory energy)."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]

The inner prospect is there in *jīva*. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*. But he has come, he's found in a peculiar potency of Kṛṣṇa, of the Absolute, which is of *taṭasthā*. *Taṭasthā* means of marginal nature, both, margin, the ocean of exploitation, and the ocean of dedication, the opposite. And the margin is inertness, or indifference. But closely inspected we find there is at times, that is not, though posed in different way, but within the constituent part there is possibility of dynamic character. Though static it is felt outwardly: *akṣaraḥ*.

dvau bhūta-sargau loke 'smin, [daiva āsura eva ca
daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā*, 16.6]

Two kinds of creation. In creation we find we are to trace two kinds of things, *kṣaraḥ* and *akṣaraḥ* [*Bhagavad-gītā*, 15.16]. Some in a changing plane and some in a static position. The static portion also may be taken into this dynamic position of exploitation. And it is also possible for that constituent parts of the static position to participate into the plane of dedication. In this way it has been, the fact is so, and we are to accept that and go on, with the data.

Devotee: Mahārāja, is Lord Śiva a person or a post?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Parvat Mahārāja: Is Lord Śiva a person or a position, a post?

Śrīla Śrīdhara Mahārāja: A post?

Devotee: Like Lord Brahmā is a post.

Śrīla Śrīdhara Mahārāja: Ah. Lord Brahmā is a post in the material side, in the side of exploitation. And Śiva represents the buffer state, that is *taṭasthā*. He has come, encroachment towards this, and also on the other side, and also in the middle he holds that non-differentiated position. But some relationship with the plane of dedication, towards the centre, loyalty. And some attitude of revolting against the Absolute. Sometimes he goes to fight with Viṣṇu, and sometimes takes the name of Rāma and dance. The opposite things combined there in Śiva. So he's covering the equilibrium, some influence this side, some that side. *Bhakta* Śiva, Sadāśiva, and the Rudra, the destroyer of the wholesale dissolution of this world.

And *bhayaṁ dvitīyābhiniveśat* [*Śrīmad-Bhāgavatam*, 11.2.37], the first consciousness of separate consciousness, *dvitīyābhiniveśa*. 'I'm not a part of undivided whole. I have got my separate interest.' The wholesale cause of separate interest, consciousness of separate interest is represented in Śiva. *Jīva* as a whole revolts first from the previous harmonised movement, and he's *śiva*. So he has got something in that land and something in this land.

End of 82.04.16.C

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Śrīla Śrīdhara Mahārāja: ...of the illusory energy. *Māyā* means misconception, and he's the master of misconception. The *jīva caitanya* as a whole, which is in the clutches of *māyā*, misconception, that is *siva, jīva caitanya*, vulnerable *jīva caitanya*, not invulnerable.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No.

Devotee: Is his body material or spiritual?

Śrīla Śrīdhara Mahārāja: Spiritual, everything is spiritual, but influenced by, material means vulnerable, changing, changing any moment, which is not constant, which is misconceived. The misconception can change, and proper conception does not change. That also higher change, but that is some play, *līlā*.

Devotee: In seventh canto Prabhupāda writes in the purport that Lord Śiva is a post, as far as I can remember. Everybody can become a Lord Śiva.

Śrīla Śrīdhara Mahārāja: Force means *śakti*, potency. *Jīva* potency as a whole we may tell, *śakti* means force, force not inanimate but living force, that is power. Force generally is considered inanimate, and power is a living force, it is more, it is power.

Devotee: Not power, post, p,o,s,t, post.

Śrīla Śrīdhara Mahārāja: Eh?

Devotees: Post. Position.

Śrīla Śrīdhara Mahārāja: Post.

Akṣayānanda Mahārāja: And the *jīva* becomes Śiva.

Śrīla Śrīdhara Mahārāja: Post means...

Parvat Mahārāja: Government position, government post.

Śrīla Śrīdhara Mahārāja: Government post.

Parvat Mahārāja: Yea. Like the president is a post.

Śrīla Śrīdhara Mahārāja: Appointed post, to render particular duty.

Devotee: Can the *jīva* become Lord Śiva? That is the question.

Śrīla Śrīdhara Mahārāja: Yes. *Jīva* can be Śiva, similar to Śiva. *Jīva* may be similar to Śiva. All liberated souls hold the similar position of Śiva, and then they pass into Vaikuṇṭha and becomes servants of Nārāyaṇa and Kṛṣṇa.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ.
[*Sermons of the Guardian of Devotion,* 2, p 94]

When under misconception every soul is *jīva*, and when above misconception every soul may be considered as Śiva. But when enters, after liberation, enters into service in Vaikuṇṭha then he's Nārāyaṇa dāsa, and who can enter into Goloka then he's Kṛṣṇa dāsa.

Śiva means, generally, a liberated soul, Śiva, but in the relativity of *māyā*. Śiva. Sadāśiva, the more original aspect of Śiva, he's a devotee, Sadāśiva. Śivaloka is there, just below Vaikuṇṭha, crossing Brahmaloka there is Śivaloka. The devotee Śiva lives there. And then the Brahmaloka. *Tal-liṅgaṁ bhagavān śambhur* [*Śrī Brahma-saṁhitā*, 8]. Śiva, the portion of Mahā Viṣṇu that comes in contact with Nārāyaṇa as a ray and makes, creates a movement in *māyā* and this creation begins. There is a portion of, consciousness is mingled with some exploiting possibility, then they gradually develop into this world. The exploiting possibility of colonisation, some foreigners come to colonise in the exploiting area. That combination is Śiva, and develops into so many *jīvas*, when already engaged in exploitation, *jīva*. A portion of consciousness mingled with the potency of exploitation, and that gradually develops into this world, *yayedaṁ dhāryate jagat*.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho,] yayedaṁ dhāryate jagat

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

One as an enjoyer within, and something enjoyed, materialistic things evolves, in this way. Consciousness...

Devotee: What about Rudradeva?

Śrīla Śrīdhara Mahārāja: Rudra is a part of Śiva, when he's used only in destruction, generally that is said as Rudra. Sometimes he comes from the forehead of Brahmā. After creation when dissolution is necessary he comes to dissolve, as Rudra. Brahmā as an ordinary *jīva* may be raised in the function of Brahmā, but *jīva* when *mukta* he attains the position of a Śiva, *pāśa-muktaḥ sadāśivaḥ*. And Śiva, the *mukta jīva* first crossing the stage of Śiva becomes Sadāśiva, and then from Śiva it may again, there is vulnerability, again may come there, but from Sadāśiva he may not come down. He's on a progress on the higher side, by the help of dedication. In the beginning the calculative dedication, and then spontaneous dedication. The inner most nature of everyone is spontaneous dedication, and that is Goloka. And there is always classification, gradation there, everywhere.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Gaura Hari bol. Nitāi. Nitāi. Nitāi.
Do you know that Sarvabhavana?

Devotee: I've heard of him, Sarvabhavana.

Śrīla Śrīdhara Mahārāja: All right. He told he's going to Vṛndāvana this week, whether he has come back from there I don't know. Sarvabhavana. Caru Swāmī you know? No?

Devotee: No, not heard of him.

Jai Gaurendu: Sarvabhavana is still in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Parvat Mahārāja: Jai Gaurendu Prabhu is saying that Sarvabhavana is still in Vṛndāvana.

Jai Gaurendu: I was told that he's staying there for two weeks more.

...

Akṣayānanda Mahārāja: [reading from a transcript dated 82.03.05.C] ...at the same time we shall think that I cannot attain the fullest degree. I shall try. I am out to try for that which is impossible, to know the Infinite, I have come to try ... and satisfied with very little things. Not much ambition, but at the same time some disinterestedness also is in me, and some sort of common sense. My Guru Mahārāja and also my God-brothers had some certificate for me, not an aggressor. I was forcibly, almost, by affection's force, taken into the connection of ISKCON. And now, I was forcibly, almost, by affection's force, taken into the connection of ISKCON ... I am sitting straight here and anyone coming to me, according to my own conscience I am extending my helping hand to them.

Kīrtanānanda Swāmī: But those who are coming are using you. They're using you for their own political ends.

Śrīla Śrīdhara Mahārāja: I'm not supposed to see things through your eyes. I have got my own eyes. I am fifty five years in connection ... is that I'm old. I'm tired can't talk any more now. If you find any necessity to meet me you'll have to come some time after, especially perhaps in the morning time. I'm a little in good health at that time. Now I am almost finished I can't talk longer. If you come again I shall try to put my things more slowly and judiciously and in an appealing way.
Jayapataka Swāmī: The point was ...
Śrīla Śrīdhara Mahārāja: Now, I can't move, my energy finished almost. I can't speak any more.
Jayapataka Swāmī: (said to others) You can tell Mahārāja that we just wanted to...
Śrīla Śrīdhara Mahārāja: Jayapataka Mahārāja.
Jayapataka Swāmī: We just wanted to stress that it is not a question of anything personal, and neither is anything personal, it is a question only of what policy to adopt in terms of allowing...
Śrīla Śrīdhara Mahārāja: Why do you talk now. I can't listen to that. Because if you speak, then I shall have to reply, but I am unable to reply, so you will think that, "Mahārāja could not reply." I don't like that. So, if you want to talk more, I am ready, but you must come at some suitable time, I am not lacking in reasoning, or in representing *śāstric* quotation. Anyway, I am finished now. I can't talk more. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: Not much objection.

Akṣayānanda Mahārāja: No trace of Māyāvādī. All Kṛṣṇa *kathā*.

Śrīla Śrīdhara Mahārāja: You can keep one copy, in your office.

Akṣayānanda Mahārāja: Yes Mahārāja. Very good. Your speech is also sweet when exited, still sweet, not different.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Govinda Mahārāja told: *Śrī siddhānta nidim* [?]
All *siddhānta* with you, perfect *siddhānta*, nobody can argue with.
Just nine o'clock now.

Śrīla Śrīdhara Mahārāja: If necessary they may take class. Jayatīrtha Mahārāja ____ [?]
Today I won't come out.

...

Vidagdha-Mādhava: ... go on with the original idea to make a very gorgeous presentation, very international flavour-full book. Should the original of that idea go on, or should a volume be printed more modestly, even which way its being done now?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: He wants to know what is your good opinion. Should it be published in a gorgeous way, or should it be published in a simple way, for the time being?

Śrīla Śrīdhara Mahārāja: Any way it may go to the hands of the public.

Akṣayānanda Mahārāja: So long as its published, just so long as its done.

Śrīla Śrīdhara Mahārāja: In both ways it may happen.

Akṣayānanda Mahārāja: But now its become successor.

Parvat Mahārāja: No wait.

Śrīla Śrīdhara Mahārāja: ...come out. It may develop gradually. Anyway it will come out in the market. And the next is that *Premadhāma-stotram*, in a very nutshell the life and the teachings of Mahāprabhu. Bābājī Mahārāja has gone away, Kṛṣṇadāsa Bābājī, he appreciated my *śloka* very much. And almost in his daily production, or capitulation, so many *ślokas* of mine he quoted in his daily *bhajan*. You have seen him?

Akṣayānanda Mahārāja: Yea.

Śrīla Śrīdhara Mahārāja: With us he visited that Chaitanya Chandrodaya Maṭha.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: With Swāmī Mahārāja along with me. Myself, Bābājī Mahārāja, Paramahaṁsa Mahārāja, Govinda Mahārāja, all were along with Swāmī Mahārāja we were taking *prasādam* there. That is in photo from there.

...

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

The Māyāvādīs they give quotation here. "After so much continued pure devotion, then ultimately they're rewarded with *jñāna, jñāna-dīpena bhāsvatā*."

But I have adjusted in some other way, that this *jñāna* is not that *jñāna* you mean. Viśvanātha Cakravartī only he has given a suggestion, *jñāna vaiśiṣṭya*, not ordinary *jñāna*. This *jñāna* has some *vaiśiṣṭya*, speciality. And what is that speciality? That *moha*, *śoka-moha bhayava*, that *śoka-moha, jñāna-sunya-bhakti.* The Yaśodā, Śacī Mātā, they're also prey to that sort of so-called *śoka* and *moha*. And sometimes He comes in their heart, presents Himself in such a clear

way that quench their *śoka* and *moha*, their separation. And at union sometimes when they're suffering from the separation of Kṛṣṇa too much, then He comes suddenly and presents Himself in their heart in a very glorious way. And then they're satisfied. This is the meaning there, *jñāna-dīpena bhāsvatā*.

Śacī Mātā has cooked many types of curries, and she's shedding tears. "These curries are very favourite to my Nimāi. Where are you my Nimāi? Who will taste all these things? I have offered them to Gopāla. Now who will take the *prasādam* Nimāi? Where are You?"

Ata bhuli asuya harideva nayam [?] The eyes were full of tears. *Asta vasta ari jai korinu vakran* [?]

"I ran immediately and took all these things, just in the front of My mother, and she forgot everything past. And could feel that I am her Nimāi, I am taking the food. Then again I disappeared. Then again, 'What is this? Nimāi took this food. I saw it with my own eyes. But He's not here. Oh, He has taken *sannyāsa*, He's my Nimāi in Jagannātha Purī. Then what did I see? But the pot is empty. Who has taken all these things?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

"*Jñāna-sunya-bhakti*, due to *jñāna-sunya-bhakti*, that ignorant type of devotion, the *śoka* and *moha*. *Śoka* means that sometimes this lamentation, and *moha*, a sort of depression comes to the devotee, and I go and show Myself clearly to them to satisfy, to quench their thirst. And then they feel relief for the time being. *Ātma-bhāva-stho*, according to their, as some as son, to some as consort, to some as friend, *ātma-bhāva-stho*. Respective corresponding relationship I meet them and they're satisfied for the time being. When the separation is too much acute then I do in this way, I have come out in this way, from the clutches of the Māyāvādīns, that *jñāna* is above all."

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ

nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

paraṁ brahma paraṁ dhāma, pavitraṁ paramaṁ bhavān
puruṣaṁ śāśvataṁ divyam, ādi-devam ajaṁ vibhum
āhus tvām ṛṣayaḥ sarve, devarṣir nāradas tathā
asito devalo vyāsaḥ, svayaṁ caiva bravīṣi me

[Arjuna said: "O Lord, You are the Supreme Absolute Truth, the supreme shelter, and the supreme saviour. All the prominent sages such as Devarṣi Nārada, Asita, Devala and Vyāsa have described You as the self-illuminating, self-manifest eternal Supreme Person, the foundation of almighty majesty, and the origin from whose divine play everything emanates - and now You are personally declaring this to be true."] [*Bhagavad-gītā*, 10.12-13]

Arjuna *uvāca*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: We're also told, *yena mām upayānti te, upapati*.

Śrīla Śrīdhara Mahārāja: Yes, *upapati rajana* [?] *Upapati* means _____ [?]

Parvat Mahārāja: Microphone.

Śrīla Śrīdhara Mahārāja: Who is there?

Akṣayānanda Mahārāja: Daśaratha Sūta.

Śrīla Śrīdhara Mahārāja: As the result of our previous *karma* we are bound to undergo some natural tendency, the previous *saṁskāra*. That may be compared as *pati. Pati* means rightful owner of me. My previous *karma* as a resultant has got some irresistible command and power over me. That is *pati*. And the present free will anyhow I must take out from it and offer to the Lord. That is *upapati. Pati* is the demand of the nature for my previous *karma*, the demand of mind and body. That has got some power on me and they won't let me be free to go to Kṛṣṇa so easily. They will try to take back. But we are to deceive that force, that internal force, and stealthily we are to take away our freedom to the sweet feet of the Divine Master.

And He's also a very clever thief, He'll also take it and digest it. Ha, ha. And He's very fond of that. Kṛṣṇa is very fond of that stolen thing, very, very favourite to Him. Ha.

[1, *vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram*
aneka-jamārjjita-pāpa-cauraṁ, caurāgragaṇyaṁ puruṣaṁ namāmi]

["Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."]

[*Chaurāgragaṇya-Puruṣāṣṭakam* - Eight Prayers Glorifying the Best of Thieves]
An ancient prayer by an anonymous Vaiṣṇava.
[Radha-Krsna Nectar, p, 206. Nectar Books. By Dasaratha-suta dasa, 1992]
[Glossary of People, p 254]

The arch thief, the leader, the expert, He's so, His nature, only thieving, exploiting, not exploit but similar thing...

Akṣayānanda Mahārāja: Plundering.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: Plunder.

Śrīla Śrīdhara Mahārāja: Plundering, hmm, thieving, plundering. His own thing He wants to enjoy in any way He likes, freely, to the extreme freedom. Ha, ha. And some say that is the most compassionate side, the graceful side of His. We can't give Him, but He stealthily comes and takes His own thing, from reluctant giver. So kind, so kind, stealthily comes to our heart and step the best thing there, so kind, so kind. Our defects, ignoring our defects of thought, deed, words, that we are. We belong to Him. Of course sometimes in our good condition we want to offer, 'everything in me belongs to His service, please take.' But there also may be some sort of insincerity. Independent of that He comes and stealing everything from my heart. Such a great master He is. The great lover, the principle of love is of such way. Hare Kṛṣṇa. Love means that. Mercy means that. He can take the most and He can give the most. His so inner plane, He's existing in such an inner plane, the nature of which is such. He can take most and He can give most, beyond our expectations in both the cases. He's such. Gaura Hari bol. Gaura Hari bol.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98] & [*Padyāvalī*, 98]

Just before this Raghupati Upādhyāya says to Mahāprabhu:

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.96] & [*Padyāvalī*, 126]

"Let the other scholars go to *Śruti*, some to *Smṛti*, some to *Mahābhārata*, but I don't care for all these things. My best conclusion is that I want to make friendship with Nanda Mahārāja. Nanda Mahārāja, he's my real ideal of life. The Param Brahman, He's crawling on his compound. What is this? The Param Brahman, He's crawling in his compound. So some sort of enchanting capacity he has got. I don't mind for *Śruti*, *Smṛti*, all these things. I want the substance. I want to make friendship, to make closer association with Nanda Mahārāja."

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Śukadeva he's also feeling wonder. "What wonder, the Nanda and Yaśodā, what wonderful realisation they have got, that who is Param Brahman He has come so close and sucking the breast of Yaśodā. Oh. _____ [?] that is ever non invented, some wave, policy of realisation, they're unknown to the thinkers of the revealed truth. No revelation of such order ever came to this plane, if not the scriptural section. It is very, very wonderful, astounding.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.
Nitāi. Nitāi. Nitāi. Nitāi Gaura Gadādhara. _____ [?] Nitāi Gaura Hari bol.

Kam prati kathayitum īśe, samprati ko vā pratītim āyātu. To whomever I shall go to say, and who will come to believe my words? *Go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma*. What we are told to be Brahman, the highest Supreme Cause of this world, He has come to entice and to enjoy the girls of Vṛndāvana. Are we to believe in these tales? Eh? What is this? *Kam prati kathayitum īśe*. To whom should I say, and who will come to believe, put faith in such ordinary, awkward things? That Brahman has come, the Supreme-most, the Absolute has come for play here, to seek in search of affection of the *gopīs*, the girls of the milkmaid persons, milkmen. Who will come to believe it?"

Then there is *samprati*, one word, *now*, who will come *now* to believe? I gave some interpretation long ago from Madras Maṭha that what is the meaning here, now? Who will come to believe, to put faith in such apparently lower idea, now? But afterwards men will come to put

faith in this. When? After Caitanya Mahāprabhu will come. When He will come, and He will place it to the public in such a way, in a clear and generous, and crossing the law of morality in transcendental way, He will be able to show the transcendental characteristic of this thing, *then* people will come to put faith in this. That was the note in my article *Mādhavendra Purī*. In *Harmonist* I gave one article from Madras about Mādhavendra Purī. There it is mentioned in this way. That now no one will come to put faith in it, but afterwards they may come. And afterwards means after the advent of Śrī Caitanyadeva, the combined of Rādhā-Govinda. And He will push in such a way this thing that is above all moral questions, what is the real conception of 'For Itself.' He has dexterously. Then general faith in the public we may see, we can trace. It is so difficult, but Vyāsa, Nārada, who are the propounder of the School, they have come to see how Śukadeva can push the thing in the assembly of the scholars, this *parakīya*. The God is exploiter, and He likes it very much, exploitation of His own things. How he should put Him in the assembly of the scholars? *Dvaipāyano bhagavān nāradaś ca.*

[atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, utathya indrapramadedhmavāhau
medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir, dvaipāyano bhagavān nāradaś ca]

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."]
[*Śrīmad-Bhāgavatam*, 1.19.9-10]

Dvaipāyana and his Guru Nārada, they also came to see how Śuka can put successfully this principle, that Kṛṣṇa aspect of the Absolute, why so superior, to assert. *Śuka-mukhād amṛta-drava-saṁyutam*.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

By his remarks, what he heard, and that he put with his own remark to be acceptable to the scholars, theistic scholars.

Rāma Rāma. Gaura Hari bol. Now I feel hot. So I want to unloose.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

The principle of *parakīya*, did you understand? The demand of the husband towards the wife represented by our previous *karma*, the possession, the resultant of our previous *karma* as already in possession of *saṁskāra*, mental impulse, in possession of us, our freedom...

End of 82.04.16.D_82.04.18.A

Start of 82.04.18.B

Śrīla Śrīdhara Mahārāja: ...cannot come forcibly. But stealthily we are to cooperate with Kṛṣṇa in the field of our free will, unknown to the impulse.

Akṣayānanda Mahārāja: Mahāprabhu told Raghunātha in the same way.

Śrīla Śrīdhara Mahārāja: Where?

Akṣayānanda Mahārāja: Is that the same principle He told? When Raghunātha did not leave his home, so Mahāprabhu wrote a letter, that, "You go on with your...

Śrīla Śrīdhara Mahārāja: "Go on there, but externally you satisfy them that you are very fond of these *gṛhastha* duties. Cheat them, cheat your relatives."

markaṭa-vairāgya nā kara loka dekānā [yathā-yogya viṣaya bhuñja' anāsakta hañā]

["You should not make yourself a show-bottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 16.238]

"This external abnegation, the show of external abnegation, don't indulge in. *Yathā-yogya viṣaya bhuñja' anāsakta hañā*. But show that you are sober, and you are engaged in proper life as your relatives expect of you. And internally you try to think of Kṛṣṇa. *Markaṭa-vairāgya nā kara loka dekānā, yathā-yogya viṣaya bhuñja' anāsakta hañā.* And at heart you invite and do service, proper service to Him. It is not a matter to show to the others, but it is to indent into the core of ones heart."

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Who else are here Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Parvat Mahārāja, Daśaratha Suta, Bhakta Johanus from Holand, Dutch name.

Śrīla Śrīdhara Mahārāja: Dutch name. Gerard, Margaret [Brandt] I read a novel of Reade, one Mr Reade, when in I.A. class after matric in the college I read a novel, Gerard the Dutch hero, and

Margaret the heroine. He came through Germany to Italy, Rome. And then one clergyman was in the plot, and anyhow he managed a letter to read that Margaret is dead. So Gerard he took to his church and became a monk. And then when he came back again into Holland he suddenly found that Margaret is there. Then there was a relation, but the relation not crossing the line of religion. Before that one child was born, of Gerard, and anyhow they mixed together, but only for religious purpose. The name of the novel is *Cloister and the Hearth.* Perhaps Margaret is representing the hearth, home, house, and cloister representing Gerard. They sometimes met, but for religious purpose.

One day, under the shade of a tree, both of them, there is a flood, both of them engaged in solitary talk, and some lady, elderly, she came to overhear and heard that they're talking that the flood is coming, how to accommodate the population? They're suffering so much. Then she went away. And when people came to talk anything ill about them she came out furiously. "Don't talk like that. They're as pure as the air is." She told, "They talk in privacy, they meet in privacy to plot charity to the poor." That was her conclusion. "They meet in privacy but to plot also. What is that plot? The charity to the poor."

And their son was Erasmus, who was a great poet afterwards, Erasmus, a good writer in English. Erasmus. High thoughts we are told is found in his writings. Erasmus [of Rotterdam]

Cloister and the Hearth.

[*The Cloister and the Hearth* (1861) is a historical novel by the English author Charles Reade. Set in the 15th century, it relates the story revolving about the travels of a young scribe and illuminator, Gerard Eliassoen, through several European countries. *The Cloister and the Hearth* often describes the events, people and their practices in minute detail. Its main theme is the struggle between man's obligations to family and to Church. From Wikipedia]

Hare Kṛṣṇa. Nitāi. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

If our understanding is God-ward then everything is pure. Only one thing, 'For Itself. Reality is for itself. That is the current, purest current, and we must partake there. Everything is for Himself, good or bad, then everything is good. For Itself. *Artheṣu abhijñaḥ svarāṭ* [*Śrīmad-Bhāgavatam*, 1.1.1]

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe uddhāra
[viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra pāra]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.142]

No self consciousness, self consciousness fully merged in God consciousness. But still, individuality is retained, individual conception, personal conception exists. That is the difference between Māyāvādā and the *cid-vilāsa*. The individual consciousness, partial consciousness is not absent, it is there, and still the dedication may be so complete and perfect, keeping the individual. And that is more conducive and that enhances the *līlā*. The unity is there, the harmony, the very test of harmony is there, retaining the individuality to seek the interest of the centre. That is more in oneness, that is more than oneness. Kṛṣṇa says, *naivātmā ca yathā bhavān*.

[na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

"Uddhava, you are My so favourite that I Myself is not so."

Central government is not very successful, but the states under central government is more conducive to its interest. Something like that. The government business is not thriving at present in India. But the individual enterprise of the merchants they're thriving, by their contribution, so if government trades through the individual, through the capitalists, they become gainer. But when they take it direct under their control they're loser. Something like that.

The individual consciousness is maintained, but is more conducive for the service of Kṛṣṇa, than his own. The *śakti*, the potency, is of such important type, with the Lord. *Na ca saṅkarṣaṇo nātmā yathā bhavān*. *Premaika-niṣṭhāḥ bhakta*. That is true in the case of the *premaika-niṣṭhāḥ* who has come in connection with the love proper. There are so many other types of *bhakta*.

Devotee: Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

[vande śrī]-kṛṣṇa-caitanya-, nityānandau sahoditau
gauḍodaye puṣpavantau, citrau śan-dau tamo-nudau

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.2]

Kavirāja Goswāmī. And Vṛndāvana dāsa Ṭhākura, today is the day of his disappearance. The first giver of Śrī Caitanya *līlā* to us, *Caitanya Bhāgavata*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Though it is mentioned in *Caitanya-caritāmṛta*, was *Caitanya-maṅgala*. Really it is *Caitanya Bhāgavata* but we find it mentioned in *Caitanya-caritāmṛta* as *Caitanya-maṅgala*.

vṛndāvana-dāsa kaila 'caitanya-maṅgala' [yāṅhāra śravaṇe nāśe sarva amaṅgala]

["Ṭhākura Vṛndāvana dāsa has composed *Caitanya-maṅgala*. Hearing this book will annihilate all misfortune."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.35]

Kavirāja Goswāmī's writing. He has mentioned very respectfully, Kavirāja Goswāmī.

kṛṣṇa-līlā bhāgavate kahe veda-vyāsa, caitanya-līlāra vyāsa – vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in the *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.34]

Vṛndāvana dāsa is the Vyāsa of Caitanya *līlā*. And Vyāsadeva he wrote about Kṛṣṇa *līlā*. Especially the *bālya līlā* we get from, the child pastimes of Mahāprabhu especially we get from Vṛndāvana dāsa Ṭhākura.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

["O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.33]

Kavirāja Goswāmī addressing to the public. "Oh you stupid persons, anyhow you give your audience, hearing, to *Caitanya-maṅgala*. And there you'll be able to know what Śrī Caitanya is." In this way he has recommended.

But it was we are told it was originally named as *Caitanya-maṅgala*. But little after the Locana dāsa Ṭhākura, a disciple of Narahari Sarakāra Ṭhākura of Śrīkhaṇḍa, he wrote a book and gave the name of *Caitanya-maṅgala*. So Vṛndāvana dāsa Ṭhākura then changed his name from *Caitanya-maṅgala* to *Caitanya Bhāgavata*. This conclusion we get from the ancient reporters. *Caitanya Bhāgavata*, and *Caitanya Bhāgavata* of Vṛndāvana dāsa.

Vṛndāvana dāsa is a son of Nārāyaṇī, lady Nārāyaṇa. She was a niece of Śrīvāsa Paṇḍita. Batasaspatri [?] Nārāyaṇī was the daughter of the brother of Śrīvāsa Paṇḍita.

And Mahāprabhu had His much pastimes in the Śrīvāsa Aṅgan. One day Mahāprabhu asked Nārāyaṇī, the girl, to come to Him, and gave out of His own accord the betel chewing to her as a small girl.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Four years girl. She was so eagerly attendant to them, though girl of four years, but she liked very much the company of these big devotees, her previous *saṁskāra*, *sukṛti*. And Mahāprabhu offered that one day.

nārāyaṇī — caitanyera ucchiṣṭa-bhājana [tāṅra garbhe janmilā śrī-dāsa-vṛndāvana]

["Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.41]

And then she had the fortune of giving birth to a child like Vṛndāvana dāsa Ṭhākura, who came out with first description about Caitanyadeva very vividly, and also very boldly. He represented the then social states of Navadwīpa and in Bengal very boldly. How they were passing their time, even they were spending money like water in a marriage of the cats. A he cat and a she cat is being married, and in that ceremony they're spending money like water. That was the engagement of the society at that time. _____ [?] and the object of their, the subject of their worship was *visahari* [?] that is *manasa* [?] the serpent god. And Kali, who generally is controlling the demons. Always at war with the demons, that Kali.

And very rarely the name of Hari, Nārāyaṇa, Govinda, very rarely used to come out from the lips of very few gentlemen when they used to come to take bath in the Ganges water. Nārāyaṇa, Hari, Govinda. That was the condition of the society at that time.

And of course under Mohammedan rule. The Kazi was there in Navadwīpa. And we know how with strong hand the Hindu feelings were checked by the Kazi, in the instance of Haridāsa Ṭhākura. Haridāsa Ṭhākura, it is disputed thing whether he comes from Mohammedan family, or some say he was a child of the *brāhmaṇa* family. But in his boyhood he was taken away by the Muslims and brought up there. But his previous *saṁskāra* was in favour of Vaiṣṇava *dharma*. He used to take Name of Kṛṣṇa, Hare Kṛṣṇa *mahā-mantra*. And he was punished with whipping in twenty two markets. Whipping in two or three markets is sufficient to kill a man. But Haridāsa Ṭhākura was whipped in twenty two markets in Kalna, nearby. But he did not die.

Then those that were engaged to punish him they were frightened. "Then what about us? We must be punished, that we did not punish him. Only three, four market's punishment is sufficient to kill a man, and we have punished him in twenty two markets. Still he's alive. Now our life is at stake."

Then they prayed to Haridāsa Ṭhākura and Haridāsa Ṭhākura showed, he's posing in such a way that he's dead. Then they took him to the Kazi, and the Kazi told, "Oh, you leave him on the Ganges water. Don't give him any - put him in the burial ground, then he'll have some good

future. But as he was a *kafir*, non believer, he must be thrown into Ganges water. That will be his last punishment." So they threw him to the Ganges water, and after a little Haridāsa Ṭhākura swam away and went to Advaita Ācārya Prabhu at Śāntipura, just opposite to Kalna.

So such was the nature of the rulers of the time. But still, some sort of religious habits were maintained by some. And Advaita Ācārya was the leading scholar amongst them. He openly accepted that Nārāyaṇa is the highest Avatāra, entity, and all else is under Him. Advaita Ācārya in Śāntipura, a good scholar.

At that time Navadwīpa was famous for this Indian logic study, *nyāya śāstra. Nyāya* means logic, Indian type of logic, *nyāya*, especially _____ [?] *nyāya.* A newly adjusted logic was evolved by the scholars of Navadwīpa. So generally the people used to come and many of the easterners used to flock there for Ganges. Both learning and the Ganges presence.

So Navadwīpa - and little before Navadwīpa was the capitol of the Sen dynasty. The Balav Sen, Lakṣmaṇa Sen, they're of Hindu creed. Before that Bengal was under the rule of Pal [?] dynasty who was Buddhist. But just before Mahāprabhu it came under the Sen dynasty, and the Sen dynasty had their capitol in Navadwīpa. And the Pal dynasty in Malda, Gaur [?] So Navadwīpa was a capitol town a little before. And the relics are also still to be traced there, as a big bit of relics there. Balav didi [?] is there.

During Lakṣmaṇa Sen's time, Jayadeva, the great Sanskrit poet of Vṛndāvana type, he appeared during the time of Lakṣmaṇa Sen. And during Lakṣmaṇa Sen's time the Muslims attacked. And Lakṣmaṇa Sen he was a devotee we are told, and he left for Dacca leaving Navadwīpa. And Navadwīpa came easily under the clutches of the Mohammedans.

Now, Vṛndāvana dāsa Ṭhākura has given vivid description. He was the last disciple of Nityānanda Prabhu. He has written in his poems, *sarvaśeṣa-kṛpā-pātra* [*Caitanya-caritāmṛta, Antya-līlā,* 20.82?] "I'm the last remaining _____ [?] of Nityānanda."

He saw those places in Navadwīpa where Mahāprabhu moved and lived, and where He used to teach the students, His house, His *tol*, and so many shops of different type, and Śrīdhara, anyone. And Vṛndāvana dāsa Ṭhākura saw with his own eye all these places.

And he also mourned, "That I have got the birth, but if little ago I could have my birth I could have seen many great personages, Mahāprabhu personally. I see with my eyes all the places empty, where He taught His students, that place is there. Where He dined, where He lived, that room, all is there. The markets, the Ganges, the banks of the Ganges where He used to roam, wander, during the afternoon or evening. All is there, only Mahāprabhu is absent. And this is my misfortune. I'm born but I'm not born a little ago." In this way he's cursing himself, his pastimes. "Why I came late, only a little after, why not a little before?"

Very vividly he has given description of the things he has seen with his own eyes of all the places of the *līlā* of Mahāprabhu Śrī Caitanyadeva. Hare Kṛṣṇa.

But we don't find any mention of the name of the father of Vṛndāvana dāsa Ṭhākura, because we are told that he was not of this, unfortunately, he was not a devotee of Mahāprabhu. So all of the writers have carefully avoided his name.

Vṛndāvana dāsa Ṭhākura afterwards he lived in Jamnavad [?] here, Moradjanma [?] Just in the north west of Navadwīpa town there is Moradjanma [?] Mamgachi. He lived for some time there. And then again he moved to the north western side which is known as Denur. Perhaps in his old age he passed his time with one of his disciples in his house. And the Deities worshipped by him, Gaura-Nityānanda, Guru-Gaurāṅga, that is found there still is worshipped, in Denur, a village. There the Deities worshipped by Vṛndāvana dāsa Ṭhākura is to be found.

So Nityānanda Prabhu [Vṛndāvana dāsa Ṭhākura?] has given general description of the earlier life of Mahāprabhu, but the later part of Mahāprabhu's description and His philosophical teachings not so much found there. Generally we can think that we find there the Yuga Avatāra, the Name giving, Name distributing aspect of Mahāprabhu more, than the Rādhā-Govinda combined, His inner, which is found only in *aṣṭa-virincyād-cātur-yuga*.

The philosophy and the real representation of the whole, especially the later days, that is found in *Caitanya-caritāmṛta*. And it is found very authentically. With a great authenticity we can rely, we can read *Caitanya-caritāmṛta* to every inch. Every part of *Caitanya-caritāmṛta* represents Mahāprabhu fully, because the source is Rūpa, Sanātana, and Raghunātha, who came in direct contact with Mahāprabhu. Not only in contact but Mahāprabhu inspired and empowered Rūpa Goswāmī to deal the *śāstras* of divine love, *rāgānugā*, the Vṛndāvana love. The divine love has been dealt scientifically and exhaustively by Rūpa Goswāmī. And it was possible that he was inspired to such purpose by Mahāprabhu.

Not only inspired by Him, but also we find in Purī He's asking Svarūpa Dāmodara, "I have given My all to him. You also grace him. He's a fit person to deal with this Vṛndāvana love, the science of divine love. He's the fittest person. You give everything to him. You can believe him. We can put full confidence in him."

So that Rūpa Goswāmī, and then from there Raghunātha dāsa Goswāmī. Direct contact of Mahāprabhu, Svarūpa Dāmodara, Rūpa, Sanātana. Kavirāja Goswāmī was a disciple of Raghunātha dāsa Goswāmī, and he came in close association with Rūpa, Sanātana, and Raghunātha, and got their benediction. So what he has given it is unparalleled, and that can never be imitated by anyone, *Caitanya-caritāmṛta*.

But still, he has pleaded for Vṛndāvana dāsa Ṭhākura. "Here, what Vṛndāvana dāsa Ṭhākura, the other books, contemporary books, that *Caitanya-maṅgala*, not so much reliable, but *Caitanya Bhāgavata* reliable. But still, it is of a primary order we may say, but it is *śuddha-bhakti*."

Vṛndāvana dāsa niti bhakta sri caitanya [?]
Kavirāja Goswāmī, *edam kaidam madhana mohan* [?]
And he himself says, *vṛndāvana dāsa niti bhakta sri caitanya* [?]

And Nityānanda Prabhu's grace helped him to write about Mahāprabhu. That is the first book came out about Mahāprabhu. Vṛndāvana dāsa Ṭhākura. And he was so much intimate and closer to Gaura-Nityānanda Prabhu, he was so much captured exclusively by the personality and by the teachings of Gaura-Nityānanda he could not tolerate that anyone won't accept that.

So he has tried his best with folded palms. "I represent how magnanimous, how great Nityānanda-Gaurāṅga They are. You people try to understand Them, then what sort of divine taste of your future prospect you will get, you will understand. Come, come and accept, and you will know how great They are. So with my folded palms, falling at your feet, my request to you, come, and don't neglect Gaura-Nityānanda being puffed up by the vanity of your previous formality and this tantric mentality. But come to the feet of Gaura-Nityānanda, the great teachers. They have taken for us the great ocean of nectar."

In this way, but he could not keep himself, his extreme adherence to Gaura-Nityānanda and especially to Nityānanda as taken from his lips. "That I'm requesting you so much, but still if you don't accept, you oppose, I kick on your head."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: *Ata bhuli hali ata* _____ [?]

"I am trying my best, showing so many apologies. "You come and see, touch, come in touch, and you will see how great They are. But in spite of my so much entreaty and humiliation, if anyone comes to speak anything against, I want to kick on his head."

Then naturally, the ordinary person will think that he was a very proud and insolent person.

Whereas Kavirāja Goswāmī says: *purīṣera kīṭa haite muñi sei laghiṣṭha*. "I am the meaner than the meanest, even the worms in the stool." *Jagāi mādhāi haite muñi se pāpiṣṭha*. I am the fallen of the fallen, sinner of the sinner, extreme sinner, even than Jagāi, Mādhāi. *Mora nāma śune yei tāra puṇya kṣaya*. Whoever comes to hear my name, his merit diminishes. And *mora nāma laya yei tāra pāpa haya*. And who takes my name, touches in his tongue, he commits direct sin. I am such mean. But Nityānanda Prabhu is so magnanimous, so gracious, so great, that such a type of fallen soul has been taken up by Him." [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205]

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

Mahāprabhu Himself He has given out how the characteristic of a devotee who will take to Kṛṣṇa *Nāma*, how his nature should be, to the ordinary public. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. More forbearing than the tree, and more humble than the blade of grass.

But this gentleman, this Vṛndāvana dāsa Ṭhākura, how he will come to say that he will kick on the head of those? Most audacious, and it is objectionable even by the law of Vaiṣṇava, they will come to decide in this way."

I had something in the mind about that, but when I came to Gauḍīya Maṭha I heard an interpretation revolutionary from Guru Mahārāja. One day I found that he said that, "Vṛndāvana dāsa Ṭhākura's mercy knows no bounds. Those living persons who are, who have no other

alternative, Vṛndāvana dāsa Ṭhākura found some way, he has made some way for them. How it is? When his kick touches any head, he's sure to get relief.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That sort of positive faith, the explanation in the positive line, how due to the faith in Mahāprabhu and Nityānanda Prabhu I found in Gauḍīya Maṭha. Of course, generally there is some objectionable. *Avaiśnava daso* [?] And their advice is also so. But if he has crossed that - but from the positive line, in a pushing way, such explanation came from Guru Mahārāja and I heard. The harmony, where it lies, the harmony. The plane of harmony I could trace, the heart's giving of a devotee attracts the attention of Kṛṣṇa more towards the damaged person. He cannot leave His devotees, but if devotees does rudely to anyone, the Master is more attentive to them who is damaged anyhow by the devotee. This is fact, and Guru Mahārāja was saying that those that have got no chance of coming this side, Vṛndāvana dāsa Ṭhākura has relieved them by his kick.

End of 82.04.18.B

Start of 82.04.18.C

Śrīla Śrīdhara Mahārāja: ... for those unbelievers by offering his feet to them. Kṛṣṇa, Mahāprabhu, Nityānanda Prabhu, They will have to sing something about those men who have got kick of Vṛndāvana dāsa Ṭhākura, that cannot go useless. So something must be done for them. Ha, ha. Some provision. So this is thee positive line. Any wrong from the side of the devotees of Kṛṣṇa that is more than any reward conceived in the world. The positive things nature is such, especially that of Kṛṣṇa conception and divine love.

So Vṛndāvana dāsa Ṭhākura's day of disappearance today and we are trying to sing something in his praise so he may be propitiated with us. We do not know. His extreme love, extreme sentiment and appreciation for Gaura-Nityānanda has made him mad. He did not know what he's doing, saying or not saying, doing or undoing. He's beside himself. He can't tolerate the least idea that why such a magnanimous, such a gracious, such high things, why a man should not accept it. It is impossible for him to think out the alternative. So his heart is so full of devotion towards Nityānanda and Śrī Gaurāṅga. And we pray to him a drop of that kind and pure and intense devotion towards Gaura-Nityānanda coming from his feet. Gaura Hari bol. Jai Śrī Vṛndāvana dāsa Ṭhākura kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nityānanda Prabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Nārāyaṇī Mātā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrīvāsa Paṇḍita kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Gaurāṅga Mahāprabhu kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Navadwīpa Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Śrī Madhyadwīpa, Śrī Bengal Dhāma kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Tad-dāsa-Vṛndā kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Sevā-Vṛndā kī jaya. Gaura Hari bol. Gaura Hari bol.

Devotee: Śrīla Śrīdhara Dev Goswāmī Mahārāja kī jaya.

Devotees: Jai.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Caitanya Bhāgavat, very sweet *līlā*, very simple and very sweet in the language of Bengal. And it is told that that may be the first Bengali book composed. Before this no Bengali description of any characters is to be found. Of course Candi dāsa, Vidyapati, that _____ [?] and that poetry, that was there. This is also poetry, but that is few and this is extensively in *līlā*, a life described, the first Bengali book.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Vṛndāvana dāsa, Caitanya *līlā*, Vyāsa, Vṛndāvana dāsa.

ore mūḍha loka, śuna caitanya-maṅgala, caitanya-mahimā yāte jānibe sakala

["O fools, just read *Caitanya-maṅgala*! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.33]

Hare Kṛṣṇa. Hare Kṛṣṇa.

[vande śrī-kṛṣṇa-caitanya-, nityānandau sahoditau
gauḍodaye puṣpavantau, citrau śan-dau tamo-nudau]

["I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.2]

Gaura-Nityānanda pranama?
Duti duti pranama _____ [?] Vṛndāvana dāsa _____ [?] yuga dharma
Caitanya-caritāmṛta - puṣpavantau, citrau śan-dau tamo-nudau
Ajnana dvanda hito cana carva dato saṅkīrtana
pita daro amarayato visvambharo dita varo [?]

Devotee: *Vande tina jagat guro* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

These two Sanskrit verses composed by Vṛndāvana dāsa. _____ [?]

Both of Them have got Their hands spread up to the knee, that is the sign of great person according to *jotish*. _____ [?] And very pure golden colour, both Gaurāṅga and Nityānanda, *dhatu, sankirtane* _____ [?] both of Them are inaugurater of the sweet *saṅkīrtana* procession, *sankirtane pitaparo kamalaya daso* [?], with Their lotus eyes spacious is remarkably found in the *saṅkīrtana visvambharo dita varo* [?] Both comes from the noble *brāhmaṇa* family and, *visvambharo*, They have come to feed the *visaya* [?] of the world. The whole of the world means the all the *jīvas* in the world to feed them They have appeared. To supply their food, that is Kṛṣṇa *prema*, the service, their real food which is come with that. *visvambharo dita varo* _____ [?] and come to fulfil the duty of the time. This time it is mentioned as _____ [?] in correlation with Nārāyaṇa, that this time in Kali _____ [?] the *saṅkīrtana* should be inaugurated for the good of the people. *saṅkīrtana aika yugo dharma palo vande jagat kriya karo* [?] Both have come to do good to the world, *jagat kriya karo, karanavata karo.* And both of Them the incarnation of magnanimity and grace towards the world. _____ [?] And he is offering obeisances to Mahāprabhu _____ [?] He was true in every age, in present, in future, in past. You are eternal, You are in Satya, Tretā, Dvāpara, and now in Kali also. The other three *yuga* there was also You, and now in Kali-yuga. _____ [?] Not only You are true in this Kali-yuga but Yuga-Avatāra, You came in other three ages also in the past and at the same time *tri-kala* means _____ [?]

the present, the future, the past, You are true. Jagannātha _____ [?] This time You have come as a son in the house of Jagannātha Mīsra Paṇḍita. _____ [?] I bow down to You with all Your servants, Your sons, and Your potencies.

Prabhupāda has remarked here His sons means *tridaṇḍī*, those who have left the world and accepted his creed and going on accordingly. They are His sons. And the household devotees they're accepted as servants, *sarvitraya* [?] Bhuta [?] generally means householders who have got their independent life, and also cultivates about the gift of Mahāprabhu. And those who have exclusively given everything, that is *tridaṇḍī*, they are in the order of His son. *Sarvitraya sakalvitra* [?] means Paṇḍita Gadādhara etc, who has got some type of surrender as we find in Vṛndāvana. So charmed with His pleasant personality and characteristic that they forget themselves in the service in connection of Śrī Caitanyadeva. _____ [?]
With all this paraphernalia I offer my obesances to You, You the whole. In this way it is covered by Vṛndāvana dāsa Ṭhākura in *Caitanya Bhāgavat* we find.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Then Jayatīrtha Mahārāja, will you speak something, or Akṣayānanda Mahārāja?

Jayatīrtha Mahārāja: Akṣayānanda Mahārāja is the senior *sannyāsī*, senior son.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, senior than yourself?

Jayatīrtha Mahārāja: Oh yes.

Śrīla Śrīdhara Mahārāja: So, Akṣayānanda Mahārāja, you are caught red handed.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: You are to address us today. Gaura Hari bol.

Devotee: Mahārāja tells, 'I could not speak.'

Śrīla Śrīdhara Mahārāja: But by the special power of Hari Caran it is effected. Ha, ha.

Akṣayānanda Mahārāja:

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale śrīmate bhaktivedānta swāmin iti nāmine

[I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swāmī Prabhupāda, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja:

vande taṁ śubhadaṁ mad-eka śaraṇaṁ nyāsīśvaraṁ śrīdharam

[The last line of Śrīla Śrīdhara Mahārāja's *praṇāma mantra*]
[Composed by Śrī G.S. Vidyārañjan, later known as Śrīla B.S. Govinda Mahārāja]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Akṣayānanda Mahārāja:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau [Ṣaḍ-gosvāmī-aṣṭakam]

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

Kṛṣṇa *kathā* and Gaura *kathā* we are lucky to hear. First we can hear Kṛṣṇa *kathā* but before that we can hear Gaura-Nitāi *kathā*. And before that we can hear of the associates of Mahāprabhu. And before that we can hear of the associates of the associates, and this way down from the lowest point we get the best connection. We think with the empirical mind that we will get the best connection directly to the highest point.

But Śrī Caitanya Mahāprabhu told, "*Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ.* I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra.* I am not a *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*, but I am the servant of the servant of the servant of the master of the *gopīs*." [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Śrī Caitanya Mahāprabhu, *Śrī-Kṛṣṇa-Caitanya Rādhā-Kṛṣṇa nahe anya*, none other than Śrī Śrī Rādhā-Kṛṣṇa personally Themselves appearing as one. And all His associates also we find they also have their place in Kṛṣṇa *līlā*. Particularly *Gaura-gaṇoddeśa-dīpikā* and other authorized works, that's where every associate of Śrī Kṛṣṇa in Kṛṣṇa *līlā*, Vraja *līlā*, the same corresponding personality comes in Gaura *līlā*. So we could hear something today by good fortune about Śrīla

Vṛndāvana dāsa Thakura and Śrīla Kṛṣṇa dāsa Kavirāja Goswāmī. They also correspond in Kṛṣṇa *līlā*. I don't remember, Mahārāja will tell us, Vṛndāvana dāsa Ṭhākura, perhaps Śrīla Vyāsadeva.

Śrīla Śrīdhara Mahārāja: And Kavirāja as Śukadeva.

Akṣayānanda Mahārāja: And Kavirāja Goswāmī as Śukadeva Goswāmī.

Śrīla Śrīdhara Mahārāja: Their outer aspects.

Akṣayānanda Mahārāja: Their outer aspects represented there. So the connection always comes all through. So therefore that is our fortune to hear this Kṛṣṇa *gathā* and *bhakta gathā*. And Gaura, Mahāprabhu, Nityānanda Prabhu, that whole family that takes us not just to the Vedic culture but to the Gaura culture. We had, one day we were taking *prasādam* here, recently, and it was so nice all the devotees were saying, 'this is really Vedic, very Vedic preparation.' I was thinking 'Vedic, very good but also it appears to be Gaura.'

Śrīla Śrīdhara Mahārāja: *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] What the *Veda* is searching after, *śrutibhir vimṛgyām*, that meaning what the *Veda* is searching for, after, *śrutibhir vimṛgyām*.

Akṣayānanda Mahārāja: So we have such fortune to come here, such a place, we should live in this place, when leaving we should still live in this place always in our heart. In *Bhagavad-gītā* [8.14] Lord Śrī Kṛṣṇa has said, *tasyahām sulabhaḥ pārtha*, "I can be purchased by those who always think of Me." *Evaṁ satata-yuktā ye* [*Bhagavad-gītā*, 12.1] I just forget the verse. But He has said there that, "Those who are always thinking of Me then I am very easily purchased." So similarly if we are always thinking, when our Guru Mahārāja, Śrīla Prabhupda, Swāmī Mahārāja, went to America he said, "I am always thinking of Vṛndāvana so actually I'm still in Vṛndāvana." So by his grace we also could come to Navadwīpa to make that very special connection, down, down, down, to the present representative of Mahāprabhu Himself. That brings us to the highest point. So we should always live in Navadwīpa, whether physically or travelling to the other side of the world, I think that Navadwīpa will always remain in our hearts. And His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja will also remain there.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotees: Jai.

Akṣayānanda Mahārāja:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Śrīla Śrīdhara Mahārāja: Then, anyone more? Jayatīrtha Mahārāja, something. So many disciples are here waiting to hear from your lips

Jayatīrtha Mahārāja: Already they've taken bath twice. First in the nectar of your words and then Akṣayānanda Mahārāja's words. And now what will I do but throw some dirt upon them? Still at your request.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

The other day we heard from Śrīla Śrīdhara Deva Goswāmī that on one occasion Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began his lecture because he only had a short time perhaps by speaking only this one verse in praise of the Vaiṣṇavas, not even giving address to his own Gurudeva, or to Kṛṣṇa, or to Mahāprabhu. And that Śrīdhara Mahārāja's reaction to this was to readjust his understanding of what was most essential in terms of progress in Kṛṣṇa consciousness. Of course that was his protestation of humility. We can understand that Śrīla Śrīdhara Mahārāja is a *nitya siddha*, an eternally associated part of Gaura *līlā* and Kṛṣṇa *līlā*. So therefore we can't consider at any time he couldn't know that the service of the Vaiṣṇavas is actually the highest kind of service.

That was also on that occasion gave the remark of Lord Śiva to his wife establishing this fact. And also today by addressing the topic of Vṛndāvana dāsa Ṭhākura, the devotee of Nityānanda Prabhu, Who in turn is the devotee of Śrī Caitanya Mahāprabhu. So the devotee of the devotee, and here of course we have the opportunity to associate with his devotee, Śrīla Śrīdhara Deva Goswāmī, the devotee of Vṛndāvana dāsa Ṭhākura.

And as Akṣayānanda Mahārāja has very excellently pointed out the *siddhānta* of our faith, that by taking shelter of that station, Mahāprabhu's transcendental message, of this Kṛṣṇa *prema*, is being disseminated through the various stations in different parts known as the Vaiṣṇavas. And the quality of mercy that we receive from the Vaiṣṇavas, the servants of Mahāprabhu, has apparently in some mysterious way even been enhanced by coming through them. This principal also we find in the *Bhāgavatam* in relationship to Śrīla Śukadeva Goswāmī and his vibration of the messages of Godhead that he received from Vyāsadeva that are described as being even more sweet. So the mercy of the Lord becomes even more sweet as it comes to us through the disciplic succession. And when it reaches us finally from the Vaiṣṇava who is our immediate station, then it comes with such super excellent quality that we cannot help but recognize it as being divine in its origin. So in this way all of us have come to the lotus feet of Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī and we have the conviction that he is in fact the bona fide agent of the highest divine personage Śrī Kṛṣṇa Caitanya Mahāprabhu.

And we feel in fact the realization of that verse of Viśvanātha Cakravartī Ṭhākura, *sākṣād-dharitvena samasta-śāstrair, sākṣād-dhari...*

[sākṣād-dharitvena samasta-śāstrair, uktas tathā bhāvyata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya, vande guroḥ śrī-caraṇāravindam]

["In the revealed scriptures it is declared that the spiritual master should be worshipped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."] [*Śrī Śrī Gurv-aṣṭaka*, 7]

...the messenger of Godhead is actually as *sākṣād-dhari* in as much as the Lord always travels with him. Therefore if we are in the company of the servitor of Godhead then we are in the company of Godhead automatically. In that sense the two are inseparable, Kṛṣṇa and His devotee, are inseparable. If we find His devotee we may not be able to find Kṛṣṇa, He's *adhokṣaja*, but if we find His devotee then in fact we've found Kṛṣṇa in him. When Raghunātha dāsa Goswāmī went to Vṛndāvana it's said that he found Mahāprabhu in Rūpa and Sanātana. So also we can understand that coming to Navadwīpa we found Mahāprabhu in Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī.

Devotees: Jai. Hari bol.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Then Parvata Mahārāja, where is he?

Devotees: He's right here Mahārāja. At your feet.

Parvat Mahārāja: Maybe Aranya Mahārāja is senior to me by *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja, then we want to hear something from Aranya Mahārāja's lips, in the day of disappearance of Vṛndāvana dāsa Ṭhākura, who has given description about Mahāprabhu.

Aranya Mahārāja:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

So when we come here in the presence of such exalted personality as Śrīla Śrīdhara Mahārāja this is all we hear, topics about Kṛṣṇa, and how by hearing these topics we can become inspired to render service freely. So we are just like, Vṛndāvana dāsa Ṭhākura, he's kicking on the heads of all those rascals who oppose Caitanya Mahāprabhu and Lord Nityānanda. We are praying that he will kick on our heads, help us to become purified and to engage in the service of Gaura-Nitāi.

Also just like Kṛṣṇa dāsa Kavirāja Goswāmī was considering himself more lower that the worm in stool, we are also seeing that same humility manifest in personage of Śrīla Śrīdhara Deva Goswāmī. He's offering his respects even to ourselves coming from such low *mlecca* and *yavana* backgrounds. And he's giving us an opportunity to engage in the service of Guru and Gaurāṅga.

So we can see that as this message descends through the disciplic succession it becomes sweeter and sweeter and sweeter because all the blessings of the previous Ācāryas are there. We have seen now that by the mercy of our Guru Mahārāja, Śrīla Prabhupāda, the message was presented very, very sweetly. And now again its becoming sweeter, more relishable by coming through the lips of another exalted personage, Śrīla Śrīdhara Deva Goswāmī.

So we are praying somehow or other that just like Narrotama dāsa Ṭhākura he was praying to Lokanātha Swāmī that somehow or other that he could be led by his Gurudeva to the feet of Rūpa Goswāmī. So in this way we are also praying somehow or other that we can be directed to the higher personages for service. Service is the ultimate goal of our life cause without service simply we will remain within this material world and beat our heads against the hard rocks of *māyā's* touch. She's very hard and we can see that all the conditioned souls are suffering to such a great extent. So somehow or other we have to get that mercy and be able to go out and distribute that mercy to these fallen souls to help them from their suffering state. Just like Haridāsa Ṭhākura he underwent so much punishment being whipped, as we heard this morning, in twenty-two market places. Unbearable suffering he underwent to spread the Holy Name.

So we also see in the life of our Guru Mahārāja, such turmoil he underwent, such hardships that he experienced to spread the Holy Name throughout the whole of the world. And even we are seeing now Śrīla Śrīdhara Mahārāja in his advanced age is experiencing so much hardships and inconveniences by the presence of ourselves. We're imposing so much problems on him, but he's still willing to extend unlimited mercy to us, selfless. So we're praying somehow that we don't become a burden to him and that we actually are able to grasp the message that he is trying to deliver to us, and in return deliver that to others to help them in their journey back to Godhead. Hare Kṛṣṇa.

Devotees: Jai. Hari bol.

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi comes from a village which is very adjacent to Dhenur, that of Nityānanda Prabhu's place. So he will speak something. _____ [?]

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."]
[*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

This composed, this poem by Rūpa Goswāmī, when it came out in the court of Rāmānanda, Sārvabhauma, Mahāprabhu, discussing how Rūpa Goswāmī has begun his books. Then when this stanza was pronounced by Rūpa Goswāmī then Mahāprabhu told, "No, no, no. This is too much."

pratisthate hai ei nindad lakhana [?] Too much praise comes to, will use blame.

Devotee: Forgive me Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

Anyone want to speak something about Vṛndāvana dāsa Ṭhākura, the first author of Gaura *līlā*? Ladies also spoke here, delivered lecture in that hall. Hmm? Hare Kṛṣṇa. So no one? Then we may dissolve the meeting now. Gaura Hari bol.

Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād Vṛndāvana dāsa Ṭhākura Prabhu kī jaya!

Devotees: Jaya.

End of 82.04.18.C

Start of 82.04.23.A

Śrīla Śrīdhara Mahārāja: ...His disappearing, there was foundation for Dvārakā *līlā* from Vṛndāvana *līlā*. Vṛndāvana *līlā* went underground. After Kṛṣṇa left Vṛndāvana... (justo govinda-nandana?)

[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah]
vrndavanam parityajya sa kvacit naiva gacchati

["The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment."]

[*Laghu-Bhāgavatāmṛta, Purva-khanda* 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

It is also mentioned in *Purāṇa* that Kṛṣṇa does not (*justo govinda-nandana*?) who is considered to be the son of the *gopa*; that is of Nanda, He never leaves Vṛndāvana. He's always there, that Svayaṁ Bhagavān. Kṛṣṇa is always in Vṛndāvana. He cannot live separated from Vṛndāvana and the group of His party. So when as from Mathurā Vasudeva-Nanda, Devakī-Nanda was taken by Vasudeva to the house of Nanda in Vṛndāvana, so that Devakī-Nanda really left Vṛndāvana and Nanda-Nanda with whom the Vasudeva-Nanda was mingled, He's gone underground. That is, He took His position in the transcendental world. Though Vṛndāvana is the supreme most position of the transcendental world, still He came down from that position to some, to retire some imperceivable plane. And Vṛndāvana people they felt their separation, pangs of separation. And Devakī-Nanda who is Vilāsa Mūrti, Svayaṁ Bhagavān, Svayaṁ Prakāśa. Prabhāva-vilāsa of Svayaṁ Bhagavān really He came to Mathurā, Devakī-Nanda came to Mathurā; as He went carried by Vasudeva when He was born in such a way in the prison house. That Vasudeva-Nandan came back.

Then; Rūpa Goswāmī wrote two books, one *Vidagdha-Mādhava*, another *Lalitā-Mādhava. Vidagdha-Mādhava* is in Vṛndāvana, very clever Mādhava, very clever. And *Lalitā-Mādhava*, Mādhava submissive, playful. Lalitā-Mādhava went to Mathurā and in Dvārakā. And he feels that though externally we find Rādhārāṇī than this Chandrāvalī and also the friend circle. But they are inconceivably transformed into different form. Rādhārāṇī went to Dvārakā in posing of Rukmiṇī Devī. She came from the connection of the Sun; and anyhow through the Sun She managed to represent Herself. In other words he means to say that as Vasudeva-Nanda His supreme position is as Nanda-Nanda, so the Rukmiṇī and the Satyabhāmā the (moyhishi?) They must have Their original Svayaṁ Rūpa representation in Rādhārāṇī, and Lalitā, Chandrāvalī etc. That was his feeling, that they are not independent. Their original conception is in Rādhārāṇī and when they come in the lawful relation with Kṛṣṇa in *mādhurya rasa* they take such forms, they're *aṁśa* rather; they're part. The fullness in Śrī Rādhikā and the partial representation in all these (moyhishi?). Rādhikā and the other *gopīs* They are represented there partially in Dvārakā etc. So it is peculiar to think that (kahana moyhishi?) that the principal queen was Rukmiṇī, how She

could come from Chandrāvalī? And rather of secondary position Satyabhāmā, she represents Śrī Rādhikā who is of the highest type here in Vṛndāvana, in *mādhurya rasa* service.

This is a peculiar thing and we are to follow in this way. That sentiment, in the highest place sentiment has got highest value. And little lower layer the intelligence gets the better hand. So Chandrāvalī she, her special capacity was fair intelligence and patience and the other general qualifications. And in Rādhārāṇī's case was more sentimentalism, *bhāva-pradhan, priti pradhan, bhāma bhāva,* etc. So in the second layer She has to get the second position not the primary position. These things are very abstruse, difficult to understand.

So Satyabhāmā was represented from Rādhārāṇī and Her first opposition leader, Chandrāvalī, got there the first class position in a little lower strata. And Lalitā, she became Jambhuvati, in this way, Madhumaṅgal was represented there as he is. Some *śakha* also they are represented in this way.

So Gadādhara Paṇḍita, Rādhārāṇī and Rukmiṇī, They are of the same line. And that was represented by Gadādhara Paṇḍita in Gaura *līlā*. In Gaura *līlā* the peculiarity is this; that the *bhāva*, the sentiment, the mood, the emotion of Rādhārāṇī, was taken by Mahāprabhu Himself, Kṛṣṇa Himself. So Gadādhara Paṇḍita, Rādhārāṇī who was emptied, his everything is drawn from him personally. So only a case, a shadow like position Gadādhara Paṇḍita holds there in Gaura *līlā*. And Rukmiṇī characteristic was maintained there; sober, considerate, patient, all these things, all these qualities remain there in Him. And so sometimes he's told as the Rukmiṇī *avatāra*, the *avatāra* of Rukmiṇī. But really his position was such that of Rādhārāṇī which was drawn by Kṛṣṇa and both combined became Mahāprabhu. That is the peculiar position he holds. He cannot, just like a shadow, he cannot leave Śrī Gaurāṅga. Wherever Gaurāṅga is going he's following from a distance. He does not know anything but Gaurāṅga. But still he's not seen to come forward, in the front, always in the backside, shyness. In this way he played his part, that Gadādhara Paṇḍita.

Mahāprabhu, Kṛṣṇa and Rādhārāṇī, They are born in *aśṭamī*, the middle of the new moon and full moon, both. But here Mahāprabhu took His birth in the full moon and Gadādhara Paṇḍita just in new moon, no moon. New moon means no moon. Full moon was taken by Mahāprabhu. And new moon or no moon was taken by Gadādhara Paṇḍita. He's master of everything, but still here he has given everything to his master and he's empty. He's empty in such a way he's playing his part, Gadādhara Paṇḍita, the highest position of sacrifice. He stands there. This is the ontological side.

From the historical side we find that he was born in a *brāhmaṇa* family in this at present (Mushidapur District?) Bharatpura. At that time many gentlemen had his house in the capital town, so Navadvīpa was a famous town for the *brāhmaṇas* to cultivate their learning. So here they have a house in this (Prachin?) Māyāpur, but at present located there. Mādhava Miśra was the name of his father and Ratnavati mother's name. They lived here and he was a student, a very meek and modest student was Gadādhara Paṇḍita. And from his childhood he was given to the devotion of Nārāyaṇa, Kṛṣṇa.

Nimāi Paṇḍita, Śrī Caitanyadeva, Nimāi Paṇḍita, He showed His character as an aggressor, impertinent, and extraordinary genius: in this way very frivolous. Gadādhara Paṇḍita was just the opposite. But Gadādhara Paṇḍita had some natural inclination, submission towards Nimāi Paṇḍita. And Nimāi Paṇḍita also had some special affection for Gadādhara. But Gadādhara

Paṇḍita he had some; he could not face Nimāi Paṇḍita direct, some sort of shyness he felt about Nimāi Paṇḍita. And when Nimāi Paṇḍita is seen he tried to go aloof, but Nimāi Paṇḍita won't let him go. He asked him so many questions what he felt in a very perplexing mood, Gadādhara Paṇḍita; in this way.

But when Nimāi Paṇḍita came up from Gayā He was just a turned man, a devotee. Then Nimāi Paṇḍita met Gadādhara Goswāmī. "Gadādhara," addressing Him, "Your life is real fulfilment; from the childhood you have got devotion towards Nārāyaṇa, toward Kṛṣṇa. But My whole life is spoiled. I passed My early days in ordinary topics, not cultivating the devotion of Nārāyaṇa, devotion of Kṛṣṇa. Love of Kṛṣṇa I did not know. I passed My life, whole life uselessly. But you, Gadādhara, from the very beginning you are a pure devotee of Kṛṣṇa. You are fortunate enough. I want the grace of you all so that I may pass my future days in devotional activity." In this way.

Then Gadādhara Paṇḍita asking the, taking the permission of Nimāi Paṇḍita, he took initiation from Puṇḍarīka Vidyānidhi who was supposed to be Vṛṣabhānu Rāja, father of Rādhārāṇī. Vṛṣabhānu Rāja, Puṇḍarīka Vidyānidhi whom Mahāprabhu gave the name Premanidhi; not Vidyānidhi but Premanidhi. He was a very great devotee a very high order this Puṇḍarīka Vidyānidhi to whom Mukunda Datta took Gadādhara Paṇḍita and he got initiation there.

Then when Mahāprabhu took *sannyāsa*, Gadādhara Paṇḍita followed Him. He could not live in Navadvīpa without Nimāi Paṇḍita, who was Kṛṣṇa Caitanya. So much so that when he found that Nimāi Paṇḍita is permanently going to settle in Purī he took *kṣetra-sannyāsa. Kṣetra-sannyāsa* means a type of *sannyāsa* in which the *sannyāsī* takes the vow of not leaving that particular place whole life. So Gadādhara Paṇḍita came to know that Nimāi Paṇḍita will pass the last days of His life in Purī, Jagannātha *kṣetra*, then he took *kṣetra-sannyāsa* there. And sometimes Nimāi Paṇḍita is seen invited in his *āśrama* where he installed Gopīnāthaji and engaged himself in the worship of Gopīnātha.

Nityānanda Prabhu was very intimately connected with him and whenever He went to Purī, Jagannātha *kṣetra*, He used to stay with Gadādhara Paṇḍita. And Nityānanda Prabhu used to take many presentations from Bengal, Gaudadesa, to Jagannātha Purī, and used to stay with Gadādhara Paṇḍita. And one day it so happened that Nityānanda Prabhu had taken some rice and other things that was very favourite to Mahāprabhu and They are cooking and offering to the Gopīnātha and when They go to take food Mahāprabhu suddenly appeared there. And They were, "Nityānanda Prabhu has taken so many good things from Bengal and Gadādhara Paṇḍita is cooking and giving, offering to Gopīnātha, I must have a share there. You want to deceive Me, but I won't be deceived. I have come here. Now take, give Me *prasādam*. Nityānanda's things and Gadādhara's offerings and I must have a share there. You can't ignore, I am come, take Me, take the *prasādam*." In this way They were highly pleased and He took *prasādam* there; so many things.

And we are told that when Mahāprabhu disappeared, Bhaktivinoda Ṭhākura has taken this opinion, that He disappeared in the *āśrama* of Gadādhara Paṇḍita and He became one with Gopīnātha whom Gadādhara Paṇḍita daily worshipped.

Mahāprabhu asked Gadādhara Paṇḍita to teach *Śrīmad-Bhāgavatam* to Śrīnivāsa Ācārya. Gadādhara Paṇḍita used to hold, by the request of Mahāprabhu, used to hold *Bhāgavata* class daily almost. And Mahāprabhu with His followers used to hear that *Bhāgavatam* from the lips of Gadādhara Paṇḍita. He was specialist as reader of *Bhāgavatam* and he was requested by

Mahāprabhu to teach *Bhāgavatam* to Śrīnivāsa Ācārya. And anyhow he managed to keep that order in some way or other. And by His will Śrīvāsa Paṇḍita was the highest exponent of *Bhāgavatam* in future time.

So this is what we know about Gadādhara Paṇḍita. Gadādhara Paṇḍita who had very intimate relationship with Mahāprabhu for which the Ācārya, the Svarūpa Dāmodara, Rūpa, Sanātana, Kavirāja Goswāmī, Raghunātha dāsa, all of them they could see Rādhārāṇī and Rukmiṇī both in him, in his personality.

And according to that we shall try to understand him. And we shall pray to him for his special grace that we may be reckoned in the section of the intimate devotees of Mahāprabhu Śrī Caitanyadeva and thereby we can attain our highest service in the group of Rādhārāṇī. Dvārakā Rukmiṇī and Rādhārāṇī Vṛndāvana.

With this aspiration we stop here today. Jai Om Visnupada... Any question?

Śrīla Govinda Mahārāja: Mahārāja asking any question.

Śrīla Śrīdhara Mahārāja: From any quarter.

Śrīla Govinda Mahārāja: Any question from any quarter.

Devotee: Śrīdhara Mahārāja, I was wondering, "Where was Gadādhara Paṇḍita born?"

Śrīla Śrīdhara Mahārāja: What?

Another devotee: He's asking, "Where was Gadādhara Paṇḍita born, where did He appear?"

Śrīla Śrīdhara Mahārāja: What?

Devotee: Where did Gadādhara Paṇḍita appear?

Śrīla Śrīdhara Mahārāja: Appeared in Bharatpura. At present it is in the district of (Mushidabad?) just nearby the place of Nityānanda Prabhu's birthplace, Ekacakra, that side. Here is Ekacakra, something like, here is Bharatpura, birthplace of Gadādhara Paṇḍita in the Radhadesa. That is, that was known as Radha. Radhadesa, that is on southern side of Ganges and western side of (Bhagirathi?), and that was called in previous time as Radha. This (Bharam District, Bilvam, Bakura, Mushidabad, half?) It is considered as Radhadesa.

From the time of Alexander it is known like that. There was Alexander's time it is mentioned the Alexander was afraid to fight with the (Gangeri?) soldiers, Ganga and Radha combined (Gangeri?); (Gangaradhi?) some invincible batch of soldiers were here. And that was taken by Candra Gupta and fought with (Seleucus?) after Alexander. And (Seleucus?) was defeated by Candra Gupta whose capital was near (Patna?) just this side of Bihara near Ganga. And (Seleucus?) came to form a truce with Candra Gupta; he gave his daughter in marriage with Candra Gupta and had a truce with him. This Radhadesa: (Gangeri?) Ganga and Radha.

This place, the place of Jayadeva, Candidāsa, Kavirāja Goswāmī, they all come from this Radhadesa. Jayadeva: great Sanskrit poet of Vṛndāvana *rasa*, and Candidāsa in Bengali representing the highest sentimental verses about Vṛndāvana *rasa*. And Kavirāja Goswāmī, you all know *Caitanya-caritāmṛta* was given by him.

And Nityānanda Prabhu Himself He appeared from Radhadesa. And so many others, *paṇḍitas*, the eternal friends of Nityānanda and Mahāprabhu they took their birth in this place, so it is considered to be a very holy place this Radhadesa.

And Mahāprabhu took His *sannyāsa* and wandered in a madly position, half mad position of Vṛndāvana *rasa* throughout the Radhadesa and then came to Śāntipura crossing the Ganges near Kalna, went to Śāntipura Advaita *bhavana*. These things are described in *Caitanya-caritāmṛta*. And *Caitanya Bhāgavata* made by Vṛndāvana Dāsa Ṭhākura who also lived nearby in Radhadesa passed his last days here. So what we get about Śrī Caitanyadeva mostly from the poets of this Radhadesa. *Caitanya Maṅgala*; there is another epic about Mahāprabhu. The poet of that [Locana Dāsa Ṭhākura] he was also in... Kograma; that is also in Radhadesa. And Narahari Sarkar Ṭhākura in Śrī Kandha, he had got much contribution in the *līlā* of Mahāprabhu.

Any other question from any other person?

Devotee: Kulangana.

Śrīla Śrīdhara Mahārāja: What does she want to say?

Kulangana: Śrīla Śrīdhara Mahārāja, could you please say something about the Deity in this temple.

Devotee: She wants to know some things about the Deity in the temple.

Śrīla Śrīdhara Mahārāja: Here, in this temple, Deities?

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: When there was some disturbance in the Maṭh of our Guru Mahārāja between the trustees, I left our Guru Mahārāja's Maṭh's connection and went to Vṛndāvana. But I had my aim to take my shelter for my last days here in this Koladvīpa, *aparādha-bhañjan-pāṭ*. I went to Vṛndāvana and after passing the month of Kārtika there, the holy month, and circumambulating every day the Govardhana, Girirāja, when month was finished then I took Govardhana Śilā from there and I came to live, to pass my last days of life here.

When I was coming I had a thought in my mind that I am going to take shelter in Navadvīpa Dhāma for the whole life but the real master of the land of Dhāma is Nityānanda Prabhu. So I must go to Nityānanda Prabhu to take His permission to have His grace and then I shall go to Navadvīpa. So I went to Ekacakra, the birthplace of Nityānanda Prabhu, where His Śrī Mūrtis are being worshipped regularly. And there when I fell flat before Him I got some sort of inspiration.

And anyhow from there I came here with that Govardhana Śilā and in some rented house I lived about two years. And some of my God-brothers secured this land for me and I came here in a cottage, [nineteen] forty-two. And I used to go on with my taking the Holy Name and the *pūjā*, the worship of Govardhana Śilā. Then gradually I felt that Mahāprabhu's Śrī Mūrti should be installed here. And with the help of some of my friends and their request I installed Mahāprabhu's Śrī Mūrti and Govardhana Śilā. And then gradually, according to the line of our Guru Mahārāja, with Mahāprabhu, Rādhā-Govinda Mūrti should be there. So following that order I installed also Rādhā-Govinda Śrī Mūrti and Govardhana Śilā was there and Nārāyaṇa Śālagrāma came here, Nṛsiṁha Varaha, Lakṣmī Varaha; the Mūrti, very grave and very strict.

In *Hari-Bhakti-Vilāsa* there is classification of the nature of different Śālagrāma. How we should know what are the signs in Them and according to that what name and what is His nature, this is all described in *Hari-Bhakti-Vilāsa*. According to that we can know the Nārāyaṇa Śilā who is He, what is His name and what sort of worshipping and service He wants from us. It is found there. And out of His own accord that Lakṣmī Varahadeva, Nārāyaṇa came here, and these Śrī Mūrtis are being worshipped here according to our capacity.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And our Guru Mahārāja he installed almost everywhere this Mahāprabhu and Rādhā-Govinda meaning that Mahāprabhu is combined Rādhā-Govinda. Mahāprabhu means Rādhā-Govinda. Svarūpa Dāmodara has given us a *śloka* about the ontological nature of Mahāprabhu.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Who is Mahāprabhu? Svarūpa Dāmodara: just as Rādhārāṇī had Her most intimate friend, Lalitā, who knew the real heart of Rādhārāṇī; so here, Lalitā's *avatāra* was Svarūpa Dāmodara. He fully knew what Mahāprabhu was and he has given this acquaintance of Mahāprabhu, who really He is, the ontological side.

He says, just as we can't say winter is first, or summer is first, or rainy season is first, autumn is first, so in cyclic order it is moving. Everyone is first and any other one is second. If I begin from winter then the next comes summer. If we begin from summer then afterwards comes winter.

So the *līlā* is eternal. Kṛṣṇa, Mahāprabhu, in Kali-yuga He is coming as Mahāprabhu, Śrī Caitanyadeva, and in Dvāpara-yuga He is coming as Kṛṣṇa. But the time is eternal factor in *nitya-*

līlā. Here of course we have counted, we have taken that Satya-yuga is first, Treta, then third Dvāpara, then last Kali-yuga. Again after Kali-yuga comes Satya-yuga. Satya, Treta, Dvāpara, Kali, cyclic order. That Kali-yuga is the beginning, then comes Satya-yuga next, then Treta, then Dvāpara or Kṛṣṇa: so whether Mahāprabhu is first or Kṛṣṇa is first, that is unquestionable, it is revolving in a cyclic order.

So Svarūpa Dāmodara said Rādhā-Govinda They were combined first and we see that in Dvāpara-yuga They are different for Their *līlā*. So sometimes combined *līlā* and sometimes separate *līlā*; in this way it is coming, passing through in a cyclic order. Who was one, combined and one, Rādhā-Govinda, later we find Them to be separated in Vṛndāvana *līlā*. Both Vṛndāvana *līlā* and Navadvīpa *līlā* are eternal. In the highest eternal ontological quarter we find *līlā* of both types. In one compartment, in compound, where is Vṛndāvana we find that They are having Their pastimes amongst Them, Rādhā-Govinda separate. And in Gaura *līlā* we find Rādhā-Govinda combined and both of Them trying to give Themselves out to others, distributing Themselves. What was confined in Their own section, own circle, here in Gaura *līlā* we find that that *rasa* is being distributed to others. So *audārya* and *mādhurya*, the two specific characteristic of two *līlā* and two *avatārī*, both of Them are *avatārī*, the source of all *avatāra*, the highest conception of the ontological aspect, the absolute, but two phases. One is They're tasting Their own sweetness in Their own *līlā*. And in another place They're all trying to distribute it to the other fallen souls. The two types of the same *rasa* and of the same degree, this is the difference.

So our Guru Mahārāja wanted to show in his form of installation of the Deities that the highest order of worship is here. That Mahāprabhu combined who is giving the *rasa*, and Rādhā-Govinda with Their paraphernalia what They are tasting within Their own circle, that highest order of sweetness is being distributed by Mahāprabhu Himself in His this figure. So They are of the same level, layer, and the same dignity and same highest position. To show, to represent this to the worldly intellect and devotion, Guru Mahārāja has taken this method in the worshipping, *arcana*, as favourable to his preaching about Rādhā-Govinda Vṛndāvana *līlā*.

Śrīla Govinda Mahārāja: (Bengali)

Śrīla Śrīdhara Mahārāja: And my Guru Mahārāja he installed his Vigraha in Caitanya Maṭh there he named Guru-Gaurāṅga-Gandharva-Giridhari. And here I have given the name, by remembering his holy feet, Guru-Gaurāṅga-Sundara, and Gandharva, and Govinda-Sundara, because Govindaji has got a special characteristic in our *sampradāya* which was worshipped, installed by Rūpa Goswāmī. In Govindaji's *praṇāma* we find:

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.] [Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

We find in Vṛndāvana, Kṛṣṇa has been installed in three phases; Rādhā-Madana Mohana, the *sambandha-jñāna* with whom we are ultimately connected in our final liberated position, Rādhā-Madana Mohana alone, no friend of Kṛṣṇa, no friend of Rādhārāṇī...

End of 82.04.23.A

Start of 82.04.23.B_82.04.24.A

Śrīla Śrīdhara Mahārāja: This is Kṛṣṇa, Madana Mohana. And in the mantram we find from Gurudeva, the first Kṛṣṇa and Madana Mohana that is identical. Then we come to Govinda, to Rūpa Goswāmī. Madana Mohana, Rādhā-Madana Mohana, worshipped by Sanātana Goswāmī, he's the Ācārya of *sambandha-jñāna*, with whom we are connected: to express that. Then the second, *abhidheya*, how to worship Him, that was given direction by Rūpa Goswāmī. And he installed Govindaji. What type of worship there? Rādhā-Govinda with some servitors also, the *sakhīs*, the *mañjarīs*, etc., they're serving Rādhā-Govinda. In that sort of posing it is installed by Rūpa Goswāmī. Not that They are alone but They are being worshipped. We are more concerned with that. That our superior Vaiṣṇava, Guru, and the *pārṣada*, they are worshipping Rādhā-Govinda and we can have our teachings, our trainings from that idea. That is more suitable for us. So I have tried my best to take here, to connect here the Vigraha with Govindaji. This selected group, they are worshipping Rādhā-Govinda and we shall have their example, instruction and accordingly we shall try to enter into their group. Then the third is Gopīnātha, Rādhā-Gopīnātha. And that is:

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

[Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.]

Then another: the *sambandha*, *abhidheya*, and *prayojana tattva, rasa līlā.* Gopīnātha, when He's showing His *rasa līlā*, that He's in a general, a public *mādhurya rasa* group; then He's Gopīnātha. That He's the Lord of the *gopīs* in general, all the *gopīs* He invites with the sweet sound of His flute and He begins *rasa līlā* where all are accommodated. So anyone with the aspiration of the Kṛṣṇa worship in the *gopī* type they may have some place there, a very general assembly of the *gopīs* where Kṛṣṇa plays with them; that is *rasa līlā*, a general. But that is for general there. Rādhārāṇī, Chandrāvalī and other groups, various groups are represented there, the most public, but our need in the special group, in the group of Rādhārāṇī. So we rather try, we appreciate them all, but our special affinity towards the group of Rādhārāṇī. And that They are being worshipped by our superiors, I like that most, and I got here Śrī Govindaji in the middle. Rūpa Goswāmī: specially my Gurudeva, before his departure, he took me to his side and wanted me to sing the song of Rūpa Goswāmī, *rūpānuga vicara*. And following that I have

installed here Govindaji, Rādhā-Govindaji-Gandarva-Govinda-sundara. This is my attitude in the installation of the Deity here. I represent it to you.

Gaura Hari bol. Gaura Hari bol. Nitāi Caitanya. Gaura Hari. I'm feeling weak so I try to beg your leave now. Gadādhara Paṇḍita's day anyhow we had some talk, discourse about him. Let Them bless us, be satisfied with this little quota, this speaking and hearing.

nāhaṁ vasāmi vaikuṇṭhe yoginām hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada

["I am not even in Vaikuṇṭha, not even in the heart of the *yogīs*, but where My devotees are singing with pleasure about Me, I am there, I am owned by them."]

"Neither I live in Vaikuṇṭha, nor I live in the hearts of the *yogīs*. *Vaikuṇṭhe yoginām hṛdayeṣu vā*. Wherever My devotees are talking about Me, discussing about Me, singing about Me, I present Myself. I cannot but be present there where you Nārada, you devotee, you are My devotee, you know it for certain that My attraction is towards discussion of My devotees. Where they talk about Me I cannot but be present there."

So let him grace, show his grace and blessings toward us all by our, this little attempt of discussion of the Divine Lord. Invoking the grace of Gadādhara Paṇḍita in the day of his appearance, we retire this day from the meeting. Gaura Hari bol. Nitāi Gaura Hari bol.

.....

Śrīla Śrīdhara Mahārāja: ...and Rabindranath mentioned his name that he's polluting the name and fame of India, approaching the ladies with _____ [?] tricks.

Devotee: No, not that one.

Śrīla Śrīdhara Mahārāja: What?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That was one gentleman...

Another devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So your present name is?

Devotee: Śukadeva.

Śrīla Śrīdhara Mahārāja: Śukadeva, I forgot. Sixty-seven, eighty-seven years age at present, memory fading gradually. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. How are you attracted by the ISKCON movement?

Devotee: I've been attracted to ISKCON since seventy-five.

Śrīla Śrīdhara Mahārāja: Seventy-five.

Devotee: I read some articles by Śrīla Prabhupāda in the *Back to Godhead* magazine.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Calcutta.

Śrīla Śrīdhara Mahārāja: You are living at that time at Calcutta?

Devotee: No, I was living in Bengal. I used to come to Calcutta for some work, on the *āśrama*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Where?

Devotee: In Bihar.

Śrīla Śrīdhara Mahārāja: That I know. I have got some idea of the _____ [?]
I knew many gentlemen of the past age.

Devotee: _____ [?] is millionaire there.

Śrīla Śrīdhara Mahārāja: Yes millionaire, Hari Sankara and Krpa Sankara, those two, yes both merchants. And, Gujerati merchants, and perhaps Hari Sankara's son is Yasopanta [?] is it?

Devotee: Yes, I know.

Śrīla Śrīdhara Mahārāja: Arjuna Argarwala was in the _____ [?]

Devotee: Arjuna.

Śrīla Śrīdhara Mahārāja: Argarwala from ...

Devotee: He is very old now, but he's very strong.

Śrīla Śrīdhara Mahārāja: Yes. Arjuna Argarwala I met, and his guru also. His guru he was in Benares, Ārya Samāji, but we had Vaiṣṇava servant. So he challenged me and he took his guru

there from Benares. "How you can support Kṛṣṇa *līlā*? The debauchee Kṛṣṇa, immoral, God cannot be so such and such." All these things: arguments.

Then his guru came, he's a student of *Vedānta*, I asked him, "What sort of *Vedānta* you have studied?"

"Śaṅkara."

"And from whom?"

Then he came down. In Benares at that time there was one Dāmodara Goswāmī, a good scholar of *Vedānta*, he also published one book. I was also trying to publish a *Vedānta* at that time. Then he told, "Dāmodara Goswāmī, he is a Gauḍīya Vaiṣṇava, you know?"

"Yes I know."

Then he fell flat. "Yes, my guru is Gauḍīya Vaiṣṇava Society, the Vedānti Dāmodara Goswāmī of Rādhāramaṇa in Vṛndāvana."

"Rādhāramaṇa _____ [?] I know, in Vṛndāvana. Gopāla Bhatta *parivar*."

Then I told that, "You know that Bāladeva Vidyābhūṣaṇa *Vedānta bhāṣya* is there from the Gauḍīya *sampradāya*."

"I have heard of that."

"Your guru has got faith in that. Absolute good is absolute autocrat. Autocrat everything belongs to Him. We are the culprits that we think that this belongs to me, that belongs to that, then that gentleman, that belongs to other gentleman, this is quite wrong."

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything belongs to Him and He is the enjoyer. And that Hegel philosophy, "Reality must be by itself and for itself." By itself means it is caused by Himself, Svayambhu, otherwise He won't become reality. If any third thing has produced Him then that will have more importance. And for itself: He's existing to fulfil His own purpose: not to fulfil purpose of a third thing. Then if His existence is to fulfil the purpose of another thing, he will hold the higher position. So reality must have these two ideas in it; by itself, it is His own cause, and for itself, He exists to fulfil His own purpose; not subservient to anyone. Then...

Devotee: He had to admit.

Śrīla Śrīdhara Mahārāja: Admit, had to admit, yes. So He is absolute good. Autocracy must is there, then the world will be saved. The autocracy in the hand of absolute good, so don't forget the absolute good, and power is concentrated there and that is the best benefit of the whole. In this way, Arjuna Agawala was very much satisfied, and his brother was Śaṅkara Argawala he was _____ [?] there his sons Madana and others perhaps are living now. Gaura Hari bol.

Gaura Hari bol. Gaura Hari bol. There was one Bhagavati Argawala, Ramakrishna, so many in my young days I went to that place to collect some funds for the Maṭh here.

Devotee: Even now there's possibility of opening something there, doing something there.

Śrīla Śrīdhara Mahārāja: Now everything taken and they're dispossessed of their property, government...

Devotee: But they're still very rich. There are multi millionaires.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Śukadeva, I might have heard your name perhaps, Śukadeva, now and then. Did you meet Mādhava Mahārāja? No? Mādhava Mahārāja who has a Maṭh in Vṛndāvana and Calcutta also, he was a preacher. But I preached during my Guru Mahārāja's time and little later. I am sitting here idle in this Maṭh, don't go out for preaching ____ [?]
My Guru Mahārāja wanted to send me to foreign country but I was reluctant. I can't follow their intonation and I have not a mind to mix with them. I came from big *brāhmaṇa* family, *paṇḍit* family.

So I did not go into the foreign land, but in my last days I find that Guru Mahārāja has taken so many foreign scholars to me. I can't - energy is finished, but still the demand is there.

Devotee: It is our good fortune to meet you actually.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Gaura Hari bol. In the beginning I came I was placed in New Delhi, New Delhi just in construction. I was in charge of Kurukṣetra and New Delhi Maṭh was founded by me, Gauḍīya Maṭh. Through me it was founded at that first municipality declared _____ [?] he was the first chairman of New Delhi Corporation. I was there. I invited him to Kurukṣetra Maṭh _____ [?] He was the first chairman of New Delhi municipality corporation. I was there in Hanumān Road. I had a Maṭh, hired a rented house, started in Hanumān Road.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Then I had to go to Madras side for preaching. And Madras Maṭh was started and I was left there in charge of that Maṭh. Then of course Bombay Maṭh was started. There also I lived for one or two years.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

During the first non-cooperation movement I was studying law. And left the university and joined along with C.R. Dasa and others, Subash Gosh. We are of that type, Subash Gosh. Subash Gosh just came passing ICS but did not accept any service, joined movement along with C.R. Dasa.

Devotee: Many of his followers speculate that he is still alive. Is he still alive Swāmīji or he is passed away?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Subash Gosh.

Śrīla Śrīdhara Mahārāja: I don't think he is living. A man of his type cannot live in disguise. That is my idea. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Then after that lull came in the movement I joined Gauḍīya Maṭh: [nineteen] twenty-six. From twenty-six I am member of Gauḍīya Maṭh, and preaching. Ha, ha, ha. _____ [?] after fasting sixty-two days he died, and Gandhi's civil disobedience movement in full fledged. At that time we had to oppose that national movement in favour of Gauḍīya Maṭh teaching. "That what you are doing is extended selfishness. Political freedom is nothing. By so many politically free country in the world but are they happy? What is the standard of happiness you have learned?"

Raso vai saḥ - real happiness is person. That is not a thing that we shall acquire that and put in the iron safe and enjoy. Real happiness, *raso vai saḥ, ānanda, ānandaṁ brahmaṇo vidvān*.

[yato vācho nivarttante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya Upaniṣad*, 11.9.1]

The *rasa*, the *ānanda*: that is person, we are to understand. We are person and we are unhappy and we want to be happy by whose connection His status must be superior to that of us. So super subjective area He is living, the *rasa*. Real happiness in super subjective area, not in the objective area it can be located from. We are to begin our life in that way, *raso vai saḥ, akhila-rasāmṛta-murtiḥ*.

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

That sort of *rasa, ānanda, ānandaṁ brahmaṇo vidvān, raso vai saḥ. Rasa* is not be located in the objective world, but in the subjective, super subjective world. And we are to approach Him in the slave mood, mood of service, dedication, and not as a master. The land, the plane of exploitation we are living in; then the plane of renunciation as Buddha and Śaṅkara; then the

plane of dedication as Rāmānuja and other Vaiṣṇava Ācārya. Three planes we are to find. The plane of exploitation and that is subdivided. Exploitation of different nature there may be, exploitation, *karma. Karma* means exploitation. And *jñāna* means renunciation, complete withdrawal from the objective side, by renunciation, and to retire into a plane that is similar to sound sleep, *samādhi*, and not to come out in the objective world. If we awake then we must be awake in the mortal world, plane, there will be reaction; the land of, the plane of renunciation, a zero, a spiritual zero as in slumber. Then the life real: to begin towards land of dedication as a unit in the plane of dedication, Kṛṣṇa dāsa, Nārāyaṇa dāsa: subordinate.

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ yo vidadhāti [kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."]
[*Kaṭha Upaniṣad* 2.2.13]

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]
[*Bhagavad-gītā*, 18.54]

"After one has realized that he's *brahman*, he's *cetana*, and not of any mundane affinity, then only he's eligible to make his way towards Me."

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]
[*Bhagavad-gītā*, 7.19]

After ages and ages a *jñānī* ultimately comes to realize that Vāsudeva is all in all. Vāsudeva, Puruṣottama, Parabrahman, He has got personality. We took Him as non-differentiating, non-aggressive, non-assertive, a mass of consciousness, but it is not so, it is person, Vāsudeva, Parabrahman, Puruṣottama.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

["I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

Have you gone through *Bhagavad-gītā*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Brahmaṇo hi pratiṣṭhāham*: "I am the support of Brahman."

dvau bhūta-sargau loke 'smin, daiva āsura eva ca
[daivo vistaraśaḥ prokta, āsuraṁ pārtha me śṛṇu]

["O Pārtha, the living beings in this world are seen to be of two natures - godly and demoniac. I have already elaborately described the godly nature to you, so now hear from Me about the demoniac nature."] [*Bhagavad-gītā*, 16.6]

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)." "But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."]
[*Bhagavad-gītā*, 15.16-17]

What undergoes change and what is constant; two kinds of created things here.

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."] [*Bhagavad-gītā*, 15.18]

"I'm above that, both that, constant and the changing things of this world. I am above, I transcend, so I am Puruṣottama, My name is Puruṣottama. I am above those two entity, *kṣaram* and *akṣarād*. I am Puruṣottama, person."

In this way the personal God, that is we can get it, that God is person. And He is not a substance, mere inert non-differentiated mass of consciousness, not that. Assertive and He is all-good, *ānanda*, *raso vai saḥ*.

Devotee: Even *adi jagat guru* Śaṅkarācārya had to admit...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Later on, *adi jagat guru* Śaṅkarācārya had to admit that there is...person.

Śrīla Śrīdhara Mahārāja: I didn't meet any of them. I somewhat knew about Karapatri [?] I didn't meet him but I heard about him, Karapatri [?] He has gone through Vaiṣṇava literature also but his tendency toward Māyāvādā that Madhusudana Saraswati, a Bengali scholar, of the renouncence [?] Māyāvādā. Now only living on the basis of his argument, Madhusudana Saraswati, a Bengali scholar of Haridpura district. *Advaita Siddhi*, his book is known by the name of *Advaita Siddhi*. Before that Madhvācārya *sampradāya*, Jayatīrtha and others they refuted all other arguments of the Māyāvādī scholars very successfully. But this Madhusudana Saraswati came afterwards and he re-established some sort of Māyāvādā conception, we are told. But we have got our general knowledge from *Gītā*, and *Bhāgavat* and our Gurudeva. We came to understand. We met so many *paṇḍits* of so many departments, that I don't think anyone could defeat our arguments. I don't think...

Devotee: But there is some difficulty for me Swāmīji, because I have been in ten years in Māyāvādīs and...

Śrīla Śrīdhara Mahārāja: It is good that you had a good contact with Māyāvādā. Just as Jīva Goswāmī did, he first went to Benares and studied all the Māyāvādī treatise, and then in Vṛndāvana he refuted all of them.

Devotee: I would like to do that.

Śrīla Śrīdhara Mahārāja: And also I find that Kumara Bhatta, Kumari Bhatta perhaps, he went to Buddhistic Ācārya and he learned everything from them. Then again came back and refuted them, the Buddhists. And because he thought that he has betrayed his guru, though Buddha, then he put...
_____ [?] Kumari Bhatta. When Śaṅkara just coming Kumari Bhatta gone away. He was refuting the Buddhist, then Śaṅkara came and refuted successfully the Buddhist idea. But he himself delivered Buddhist goods in a new colour in Vedic literature, Śaṅkara. What Śaṅkara told

that is similar to Buddhism because Buddhism says with the dissolution of the mental system nothing remains, there is no eternal existence of *jīva* soul. Here Śaṅkara and Buddha common that *jīva* soul is not of eternal type. But we find,

nityo nityānāṁ cetanaś-cetanānām, [eko bahūnāṁ yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."]
[*Kaṭha Upaniṣad* 2.2.13]

In *Gītā*,

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ]
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] [*Bhagavad-gītā*, 2.20]

[mamaivāṁśo jīva-loke], jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

What is the meaning of all these scriptures? He is eternal, *jīva tattva*. But Śaṅkara did not accept; he accepted the creed of the Buddhistic that with the dissolution of the mental system nothing remains. But Buddhists are silent. If anything remains anywhere Śaṅkara says, "The *brahman* which is imperceivable, inconceivable, some source of conscious substance remains. But we have nothing to do with that, we can't know it. And that cannot be of any utility to us."

Then how Śaṅkara comes to preach? How the *Veda*, how then if the truth cannot assert to come down in the *māyic* area, then how the men that are covered with illusion will get relief, go to the truth? I met many Māyāvādī *paṇḍits*, they can't answer this. Hare Kṛṣṇa.

They say two kinds of *pāpa* [sin]. One is _____ [?] *bhrama* and _____ [?] *bhrama* [?] A flame is there and one is misconceiving that flame as a jewel. And there is another; the one he's

coming in connection of a real jewel but thinking, also mistaking it that it is jewel: two kinds of error.

Then I put, "How to detect that this is a particular type and this is a second line, how to understand one?" He could not answer.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: But Swāmīji why are there many Māyāvādīs preaching?

Śrīla Śrīdhara Mahārāja: Why not Māyāvādī? What is not here? Everything is here. This is not a standard place of living. This is within already the plane of misunderstanding. *Māyā* means *mā yā*, what is not that. *Mā yā, mā* means no, *yā* means what, what is not, that is the misunderstood aspect of the whole. So *māyā*, misunderstanding that is natural here and... *mriyate anyayate māyā* [?] Another interpretation, that everything has got infinite possibility, infinite connection, but we measure it according to our selfish nature. We see everything with our own interest, we ascribe our own interest in our environment and we want to read, and to store and record; so independent of that no interest. My impression about a thing, and a tiger's impression, or an ant's impression, that is not one and the same. The human interest that also may differ from this section, that section, in this way, one is friend and to another that same friend is enemy. The record, according to our own interest we record. And our place changes and our interest also changes; our reading is also changeable. *Mriyate anaya* [?] By measured estimation *māyā* means. Not in central angle of vision we see things, but we ourselves are centre and ascribe our central interest into the paraphernalia and we go on reading and recording in that way. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is Māyāvādā. So it will be, this is worst place.

Devotee: It means they are misleading people, public in general.

Śrīla Śrīdhara Mahārāja: Of course.

māyāvādam asac-chāstraṁ, pracchannaṁ bauddham ucyate
mayaiva vihitaṁ devi, kalau brāhmaṇa-mūrtinā

["The Māyāvādā philosophy, Śiva informed his wife Pārvatī, is covered Buddhism. In the form of a *brāhmaṇa* in the Kali-yuga, I teach this imagined philosophy. Śaṅkarācārya is thus widely accepted as an incarnation of Śiva."] [*Padma Purāṇa, Uttara khanda,* 25.7]

Again this is harmonized also. "I have ordered Śaṅkara, My favourite disciple, go and preach Māyāvādā against Me, against devotees."

Why? Just as in hospital _____ [?] to segregate them, to save the less serious. "So, whose idea is *so 'ham*, more serious type of demoniac characteristic, remove them with this false preaching. And the other, innocent people will get facility to go in their own way. But otherwise they will come and disturb. So go and create another association for them, go and preach." Mahādeva was asked by Nārāyaṇa, "Go and take them aloof."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

By the grace of Gaurāṅga _____ [?] with the conclusion of *Bhāgavatam*. And that came from Vyāsadeva as his last treatise. And after he was chastised: given stricture by his Guru Nārada.

"What have you done so far? That is all nonsense. *Dharma*, *artha*, *kāma*, *moksa*. You have prescribed only the diet for the patients. But a normal person, a healthy person, how he will live, you have not given it to that. So now a new idea, that the healthy persons, *raso vai saḥ*, they will cultivate about *rasa* proper. They will live above liberation. Above renunciation there is a normal life, and how they live, give that sort of instruction. Otherwise all your *Veda*, *Vedānta*, *Gītā*, *Mahābharata* all falsified."

In this way Nārada came to instruct Vedavyāsa; and then he gave *Bhāgavatam*.

And Mahāprabhu came with that final thing, "Don't worry about the so many primary and other scriptures, but the highest thing that was given in the scriptures by Vyāsadeva in his, the last treatise, take up that, take the name of the Lord, go direct to Kṛṣṇa cultivation, *kṛṣṇānu-śīlanaṁ*."

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

To cultivate about Kṛṣṇa, how: by serving. There are so many people that raised that, "Gauḍīya Maṭh is preaching slave mentality. We say, *So 'ham*, so great we are. And they say, "No, no, we are slave to Kṛṣṇa." So they are very cowed down, depression, bringing depression into the country, they're enemy of the country, Gauḍīya Maṭh people." In this way.

And we are told that we are speaking the reality and you are suffering from so many diseased thoughts. In Sylhet we had a meeting and Siddhanti Mahārāja, you do not know perhaps, he had Maṭh in Calcutta and Purī and also here. He was a very brave and straight speaker. He attacked Subash Gosh, Bunkeen Chatergee, (Mandakar?) all these. The young men they were of that place, they were very much disturbed and they came out to stop our meetings there. The sympathizers of the locality came to us to stop preaching, but we did not agree, we went to the meeting, they also came.

But I began with this appeal, "This is not a place, country for Subash Gosh, Bunkeen Chatergee, (Mandakar?) only. But here is also Buddha, Śaṅkara, Vasiṣṭha, Yajñavalka, also Vedavyāsa, Śrī Caitanyadeva, Rāmānuja; they are also son of this land and what they have given to us? Only political freedom what is that? Nothing; all the so called political countries they are suffering. So what is the real goal? That is to be...so many western scholars they also hope that India will give real freedom to the world, Max Muller and so many (Purchida?) and others. So you are to raise your consciousness to that standard." Anyhow the young men they went away and did not create any opposition.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
That Caitanya Prasāda, my name for that boy was Caitanya Prasāda.

Devotee: Caitanya dāsa or Prasāda?

Śrīla Śrīdhara Mahārāja: Prasāda. Prasāda was Cinmayānanda somewhat, that, I don't know whether... At that time Rahoul Saṅkīrtana or some Buddhist Ācārya just came from foreign to Bihara perhaps, perhaps Patna, Rahoul was his name, he was Buddhistic monk. He came...

Devotee: The leader of the Mayana...

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Mayana Buddhism.

Śrīla Śrīdhara Mahārāja: Buddhism, Rahoul was the son, child of Buddhadeva, so his name very favourite to the Buddhist monks. And that *sannyāsī's* name was Rahoul, Saṅkīrtayana perhaps. I heard from that Caitanya dāsa about him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

We cannot live without consuming so many lives. Those that have got hands they eat those that have got no hands. And those that have got four feet they live on creepers and others, that grass, got no feet. And *laghuni tatra mahatāṁ*, and bigger they live on the, of lower strength. *Jīvo jīvasya jīvanam*, everyone is living at the cost of so many thousands of *jīva*. That is the

nonsense. We are in the midst of such hopeless situation, and to every action equal and opposite reaction.

Manu Saṁhitā says, "Do you know the derivative meaning of *maṁsaḥ*?" Manu says:

mamsa vakreta yasya mamsa adam, iti mamsesya mamsatyam padanti manasya [?]

Manu says, "Do you know the derivative meaning of the word *maṁsaḥ*? *Maṁ saḥ, maṁ* means *ama ke* [?] me, myself, *saḥ* means he. Me-he, I am eating and he will eat me in turn: a reaction. So the name has been given *maṁsaḥ*, *aham tvam*, *maṁsaḥ*. In *Bhāgavata* also a parallel passage.

ye tv anevaṁ-vido 'santah stabdhāḥ sad-abhimāninaḥ
paśūn druhyanti viśrabdhāḥ pretya khādanti te ca tān

["Those wicked persons who do not know the real nature of *dharma*, who are proud and stubborn, who consider themselves righteous and who mercilessly slaughter animals will, in their next life, be eaten by the very beasts they kill."] [*Śrīmad-Bhāgavatam*, 11.5.14]

In this life they are murdering, killing the animals, but in after life they will kill and eat them in return. This is the law. And we are in such hopeless position, we are victim of such law, unavoidable law. We can't live, we can't foster our body without causing disturbance heinously to the environment. Then, what is the way to get out?

End of 82.04.23.B_82.04.24.A

Start of 82.04.24.B 82.04.25.A

Śrīla Śrīdhara Mahārāja: In this way from time eternal we are going up and then reaction going down. And going down, loan is finished, taken, and then light and going up. And going up and extorting, exploiting and becoming heavy and going down. And when going down loan is taken away and we are light and going up, and this is *satya*, *raja*, *tama*, eternally in this vicious circle moving, helplessly. *Gītā* says,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarmakṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]

["No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures."] [*Bhagavad-gītā*, 3.5]

Even for a second one cannot live without incurring some debt in this atmosphere. The *sashprasash* [?], the water, the step throwing, the fire for the necessity of the body, always creating disturbance and killing so many insects, helplessly, hopelessly. And the reaction you must have to take, can't avoid. Then where _____ [?] *yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ*.
Karma sasyad abhadra [?] It is eternally the *karma*, the exploitation, the elevationist they are always within inauspicious and ultimately meeting death. *Yajñārthāt, yajño vai viṣṇu,* Viṣṇudeva, work for Him, connect everything with the centre, with the absolute and do, then you can get out of this entanglement. You can't avoid energizing, but try to energize only for Him. Connect with the centre and you will be relieved thereby to the nth term.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

That is the way to get out, no other way to get out of the law of *karma*. In this way everything is connected with the absolute and we are relieved. So cent per cent when we are engaged with Him then we are free. And then that is gradation of the engagement according to the intensity and also the nature, the attitude, how to approach to serve Him. And what is His nature we have to know. So Nārāyaṇa conception of Godhead, the Vāsudeva, the Nārāyaṇa conception, the Rāma conception, the Dvārakeśa conception, Mathureśa, Vṛndāvana conception, different type of conception of the absolute is there. Gradually we are to accommodate with them and go on. There is difference also in our acquisition according to our acceptance of the gradation in the understanding of the absolute characteristic. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Caitanya.
What's the time? Nine thirty?

Devotee: Nine o five.

Śrīla Śrīdhara Mahārāja: Nine five?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja is the exhibition of psychic powers bad for spiritual life or good?

Śrīla Śrīdhara Mahārāja: Exhibition of?

Devotee: Psychic powers.

Śrīla Śrīdhara Mahārāja: Psychic powers, that is bad, mal engagement. What for? I should have no time but the service of my Lord.

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogic* discipline, which is generally based on sensual and mental repression (*yama, niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Devarṣi Nārada says, "By *yama, niyama āsana* in the *yoga*, we can get some facility to get control over our senses, but that is for the time being, not permanently. But if we can engage ourselves in our natural service towards the Lord we are saved from."

Mahāprabhu says, '*Karma, yoga, jñāna*...

In *Bhagavad-gītā*,

nāhaṁ vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

And also,

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ

karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."]
[*Bhagavad-gītā*, 6.46]

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."]
[*Bhagavad-gītā*, 6.47]

Nāhaṁ vedair na tapasā, na dānena na cejyayā. Gaura Hari bol.
Mahāprabhu says - that in an example, [*Caitanya-caritāmṛta, Madhya-līlā,* 20. 127-136]
"That a man is poor, then one astrologer comes to him, 'Why you are poor? There is much wealth underground. You are to find that then your poverty will disappear. But be cautious, careful. Don't approach from the southern side, then there is that hornet, so many hornets there they will attack. They will come one by one and bite you and you will be disturbed and won't be able to go to the wealth."
That is *karma-kāṇḍa*. If you do any work, every result will come and capture you, good or bad, and keep you away from getting it.
"Then, don't go, approach from the western side, there is a magician, super powered magician, he will offer you this *aṇimā*, *laghimā*, *vyāpti* [becoming small as the atom, lighter than a feather, all pervading, etc.] all these so many things he'll offer you, and you'll be enchanted by that, and you won't be allowed to come. You'll be misguided and not allowed to come to the wealth proper."
So that is *yoga*, *yakṣa' eka haya*, Mahāprabhu says.
"And don't go to approach from the northern side. There is a python, a big serpent, *ajagare*, he will come out and devour you wholesale. The *jñāna*, the *so 'ham*, if you are one with *brahman* you have no existence at all, who will come to enjoy the wealth?"
"Just try to approach from the eastern side, that path of *bhakti*, *sādhu-saṅga, ādau śraddhā, sādhu-saṅga,* and take the name of the Lord and approach, you will get it easily."

So, in *Bhāgavata* also it is easy to dispense with the *karma*, elevation, but it is difficult to do away with the charm of knowledge, that I shall know everything. But *Bhāgavata* says that that is the worst enemy of you to go towards the Absolute. Worst enemy is *jñāna*, you want to know. You try to put you in the subjective position and you are trying always to make to draw the super subjective thing in your objective area. And that is impossible and that is killing of time. So *jñāna-miśrā-bhakti, jñāna-sunya-bhakti, jñāna-miśrā-bhakti, karma-miśrā bhakti, jñāna-miśrā-bhakti. Jñāna* is also the enemy; that you want to know, that you want to become subject of the

super subject, is it possible? And in objective mood you are to approach the super subjective. *Jñāna-sunya-bhakti* Mahāprabhu recommended. When I came to read this in *Rāmānanda-saṁvāda, jñāna-miśrā-bhakti, eho bāhya āge kaha āra*, here it is now go further. And *karma-miśrā, jñāna-miśrā*, with the spirit of elevation, the spirit of knowing everything dismissed. No, it is all futile, useless killing of time. Because He is super subject, you are object to Him.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Who are you? Your knowledge is cast towards this objective world through the channels of your senses. Senses are all important. If you had no senses then no world for you. If you have got no mind you may say, "I was inattentive, I could not see."

"A man passed through your front."

"No, I did not see him."

"Why?"

"I was unmindful."

So mind is more important to you than your senses. Then again go to the stage of judgement, *buddhi*, reason, that is more and more important. You are an idiot. You may have your senses, you may have your mind, you may have your property, but you are an idiot, your life is useless, ludicrous. So *buddhi* is all important in you. Then from *buddhi* you approach higher, you will find your own self, *ātmā*. Then beyond that Paramātmā, in this way, the Brahman, the Nārāyaṇa, that is on the other side. They are all subjective, super subject. You are an object. In this way you are to approach this subjective area. So *jñāna-sunya-bhakti*: the energy will be wasted which you will use to know Him. You cannot know Him. You are a point of knowledge, an ocean of knowledge, and of subjective character. So you can only be utilized by Him. You submit, surrender wholly to Him and He will utilize you, and that will be the proper connection, and you will be benefited most thereby. So,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Who has left hopeless about the achievement of his knowledge and submit, He will utilize you, He knows best of your interest. He is your guardian.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

When a person finds peace, when He's there, the ultimate controller of the whole world, He's my friend, He's my guardian. My interest is well represented there in His heart. Then only he can find peace, otherwise not. So only surrender, and He knows best your interest and He will utilize you for your best interest. That is the way recommended by Mahāprabhu, *śaraṇāgati*. The *bhakti* school has recommended *śaraṇāgati*, surrender.

And Aurobindo also says _____ [?] his book, that we must set aside our own spirit of searching our own welfare. How much we know? It is better to leave everything for His discretion. He will do, whatever: then He will come to decide for me and how the infinite knowledge will come to decide in my favour? And I must be benefited infinitely, greater way. What is good, what is bad, how much I know? So I leave everything to Him. I am surrendering. He will do on my behalf. I do not know what. So only take His name. Don't pray; don't thrust anything on Him, any condition, "Give me this," never say; but, "I want You. I want You who can give everything. I want You." So I want the greatest thing, not any partial thing. That is the most intelligent way to approach Him.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jñāna sunya bhakti. Karma-jñāna-anāvṛtam. The gradation of devotion is given by Rūpa Goswāmī in this way.

anyābhilāṣitā-śūnyaṁ, [jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]
& [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

Fleeting desires should be eliminated first. *Jñāna-karmādy-anāvṛtam*, the spirit of elevating your own self, your own position: that should be given up. And *jñāna-anāvṛtam*, I am one with You. No, you are of degraded nature substance and He is above, invulnerable and you are of vulnerable stuff. So you are not one with Him. *Jñāna-karmādy-anāvṛtam, ānukūlyena*. And also to serve Him, seeking His satisfaction: not to be arrayed in the opposite camp. In this way we shall, we want to cultivate our serving attitude towards Him. And he quoted also from Devarṣi Nārada's scriptures: Nārada says,

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada Purāṇa*]

The high type of devotion should be like this. *Sarvopādhi-vinirmuktaṁ. Upādi* means which is foreign, not natural, what has come after, to capture us like so many dresses. *Sarvopādhi-vinirmuktaṁ*, what is unnatural, what is artificial, what has come after, that all should be eliminated. What is eternal substance in me; that should be taken into account. *Tat paratvena nirmalam*. And the purity of your action will depend on how much it will satisfy Him, the centre. To what degree it is producing satisfaction in the central mind. That will be the criterion of purity, how much the centre is satisfied by your action. Not that you, you are vulnerable thing, what do you know what is bad what is good? How much do you know? You are expected to know what is good what is bad? He knows the best, and depend on Him. That will be the best intelligence and reason, judiciousness and fortune and everything to surrender, *śaraṇāgati*. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
[evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

And what is *śaraṇāgati*? That has been described in these six ways. Six departments of knowledge has been extended to us to understand what is *śaraṇāgati*, how to prepare for *śaraṇāgati*, to get Him, to achieve Him as our own; in this way.

I compiled one book collecting many stanzas from many places, from many sources, and couched in these six forms, *Prapanna-jīvanāmṛta*. That is going to be published very soon in English. It is already in Bengali script, Sanskrit book. Gaura Hari bol. Gaura Hari bol.

Bhaktivinoda Ṭhākura has written in Bengali a *śaraṇāgati* very good life giving book, very simple as well as very life giving.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In Rāmānuja *sampradāya* also there is one *Prapannāmṛta*. Mine is *Prapanna-jīvanāmṛta*. But in Rāmānuja *sampradāya* I am told there is a book, I have not found it, *Prapannāmṛta*. Yāmunācārya, Satakopa, they are also great exponents of *śaraṇāgati*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa bhajaya

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]
[*Caitanya-caritāmṛta, Antya-līlā,* 4.192-3]

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

"By *śaraṇāgati* they enter into My family connection."

Brahma bhūyāya kalpate, ātmā bhūyāya kalpate. Sanātana Goswāmī explains in this way *ātmā bhūyāya* becomes His own, enters into His family life; family life of the Lord, and how sweet it can be. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
So no more today, I finish here, getting tired. Afterwards: more afterwards.

.....

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Mahārāja, take your seat here. Gaura Hari bol. Gaura Hari bol.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

We are to know what the real enquiry should be. To enquire after that thing by knowing which everything is known, it is possible. _____ [?] other's opinions, all _____ [?] What is this? Then gradually, of course I have read this *śloka* from *Bhāgavatam* in my previous life. It came to my mind; yes it is possible.

bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

All the ties: that is *vasana karmana* [?] I want this, I want that, I want those. All untied nothing necessary, nothing necessary more. *Bhidyate hṛdaya-granthiś*, all the ties are untied, gone. *Chidyante sarva-saṁśayāḥ*, more serious thing, all the doubts are cleared, it is unthinkable. It is unthinkable that all doubts will be cleared. I shall be over doubtless area. It is most unthinkable, astonishing, astounding. *Kṣīyante cāsya karmāṇi*, such urgent life is there. We can accept that life. We don't want anything, we are above all suspicion, all doubts and all past actions finished. Finished, no reaction from them, released from all reactions of our past life.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

"When I am seen everywhere such things happen."

This is the end of life. No other alternative. No other duty to attend than this school, to be a student, an eternal student of this universal education of *Upaniṣad* and *Bhāgavatam. Bhāgavatam* is the ripe fruit of the *Vedānta*, *Upaniṣad*. So no other urgent business anyone may have than the solution of the entanglement of lives together, eternal life. We shall engage ourselves whole heartedly, exclusively only to that thing, that inquiry, that engagement. No other engagement should be considered but only this wherever you are, begin your life with this. (*stanisthita*?) Wherever you are at present, your position you hold, does not matter, but come to this central inquiry.

Jayatīrtha Mahārāja: Śrīla Śrīdhara Deva Goswāmī, yesterday you agreed to comment on *Śikṣāṣṭakam*.

Śrīla Śrīdhara Mahārāja: Eh?

Jayatīrtha Mahārāja: Starting today you agreed that you would comment on the different verses of *Śikṣāṣṭakam* starting with *ceto-darpaṇa-mārjanaṁ*, so we can try to publish.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Mahāprabhu, He gave us His advice in His eight poems composed by Himself. His other advices we have in the writings of so many devotees. But these eight *śloka*, *Śikṣāṣṭakam*, comes direct from Him, as it is, totally. And the first is this:

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

The pioneer of *Śrī Kṛṣṇa saṅkīrtanam* in this world: or universe.

pṛthivīte āche yata nagarādi-grama, sarvatra pracāra haibe mora nāma

[Śrī Caitanya Mahāprabhu is the pioneer of *Śrī Kṛṣṇa saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Chaitanya-Bhāgavat*]

This *Nāma saṅkīrtana*, He meant here that, "*Nāma saṅkīrtana*, the Name I have come to inaugurate. That Name will reach to every nook and corner of this wide world, universe." What is that? *Nāma saṅkīrtana, Śrī Kṛṣṇa saṅkīrtanam.*

Bahubhir militvā yat kīrtanam tad eva saṅkīrtanam, congregational chanting, *samyak kīrtana*, congregational, both concerning quality and quantity. By quantity congregational as much as possible extensive, and quality *Śrī Kṛṣṇa saṅkīrtanam* not *saṅkīrtana, samyak kīrtana pūrṇa kīrtana* is only *Śrī Kṛṣṇa saṅkīrtanam*. To speak in praise of any other gods that is not *saṅkīrtana. Saṅkīrtanam, pūrṇa kīrtanam, samyak* means *pūrṇa* that cannot be *saṅkīrtana, pūrṇa kīrtanam*

that is partial praise. But to be *saṅkīrtanam*, the song in praise of the whole, *samyak kīrtanam* otherwise that will be partial representation and defective to certain extent. The full sun will be in praise of the full then it will be full sun, full *saṅkīrtanam. Śrī Kṛṣṇa saṅkīrtanam* is the fullest *saṅkīrtanam*, the chanting in the praise of the whole. He should be praised. He is *manima*. He is everything, He responsible for everything, He is the master. He is the dispenser of good and bad, the absolute controller of everything. Everything is due to Him, the fulfilment of life. The fulfilment of the life of all the parts, that only reaches Him.

Mukta pragraha vriti [?] The horse has got the reign, to check. But if it's let loose freely it goes. So the *kīrtana*, the praise, if not checked by any purpose it will go straight toward the supreme cause. So everything is due to Him. He is the receiver, recipient of everything. Everything is for Himself, for Himself. So *saṅkīrtanam* means *kīrtana* of Kṛṣṇa; it cannot be, *saṅkīrtanam*, the praise of any other thing than Kṛṣṇa, *Śrī Kṛṣṇa saṅkīrtanam*.

And Śrī means Lakṣmī Devī, *śakti*, His potency. *Śrī Kṛṣṇa saṅkīrtanam* with His paraphernalia, that is included in Him. So *Śrī Kṛṣṇa saṅkīrtanam vijayate*: that should thrive in this world. That should be victorious without any hindrance. A spontaneous and natural flow without any check from any side: exclusive, independent, perfect, unhesitating, the *kīrtana*, the praise of Him; that should be chanted in a congregational manner. The *Śrī Kṛṣṇa saṅkīrtanam*, that sort of vibration should be created and that will be most healthy and wholesome for the whole of the world.

By *śuddha bhakti*, by surrender, by the pure devotion we shall take to that *Kṛṣṇa saṅkīrtanam*. And what will be the different stages through which we shall pass? It is also mentioned there, *ceto-darpaṇa-mārjanaṁ*, the first consequence is to cleanse the mirror of our mind. Mirror of our mind, *ceta*, or our heart, or mental system, what we may say. *Ceto-darpaṇa-mārjanaṁ*, the mirror if it is covered with dust then we cannot see things properly reflected. So if our heart is filthy, it is dirty, then *śāstric*, that is scriptural advice, or any incident cannot be reflected here properly because it is covered with dust. What are the dusts? *Anyābhilāṣa*, our desires, so many desires, fleeting and also organized desires we may have and they're considered as dust, and our heart, our mind is covered with so many dusts. Infinite desires we have got and that is as dust has covered our understanding. We cannot see things properly, can't understand the advice of the *Veda*, of anything, of the *sādhus* properly because that cannot reflect in our mind because it is dirty. It is covered with so many infinite, ordinary desires of this mundane world, *bhukti*, *mukti*, etc.

So the first thing we get from *Śrī Kṛṣṇa saṅkīrtana* that is the cleansing of our mind, *ceto-darpaṇa-mārjanaṁ*. And the *varṇāśrama dharma* is also formed to do this purpose. If without any attraction for the consequence we discharge the duty of *varṇāśrama dharma* then we get *cita suddhi*. The first instalment of *Nāma saṅkīrtana* gives us the result of *varṇāśrama dharma, cita suddhi*. *Cita suddho vasa siddhi*. Then we can have the proper memory, we can understand Vedic advice properly, *cita suddhi*. So first instalment of *Nāma saṅkīrtana* we receive as *cita suddhi, ceto-darpaṇa-mārjanaṁ*.

Then next instalment, *bhava-mahā-dāvāgni-nirvāpaṇaṁ. Bhukti* then *mukti; bhava-mahā-dāvāgni-nirvāpaṇaṁ*, that we are to be, we are to come into creation. When this mundane wave catches the soul and mingles with the mundane vibrations in different stages: that is stopped, *mukti*: liberation. Liberation by second stride; first stride *cita suddhi, Nāma saṅkīrtana*, by second stride it comes to effect our liberation from the mundane forces. *Bhava-mahā-dāvāgni-nirvāpaṇaṁ*, that the great conflagration, *ādhiyātmika*, *ādhibhautika*, *ādhidaivika*, the three kinds of flame always burning our heart. That is stopped, appeased, *bhava-mahā-dāvāgni*. That we are to be, that we are to come in creation, we are to come in connection with the mortal world and that is to suffer misery; that is compared with fire. And that fire is extinguished forever.

They pick up *ādhiyātmika*, *ādhibhautika*, *ādhidaivika. Ādhiyātmika* - which is coming from within, from the body or from the mind as repentance and so many diseases, *ādhiyātmika*. *Ādhibhautika* - which is the misery that comes from our neighbours, from man and from the beast, from the insects, so many things *ādhiyātmika, ādhibhautika, bhuta* means coming from another animal. And *ādhidaivika* means accidental, famine, flood, all these things, earthquake, *ādhidaivika*, not direct from any *jīva* but from the nature it is coming. Three kinds of miseries we are to suffer from. And this misery burns in our heart like fire.

And everything is quenched, extinguished fire forever by second instalment, second stride *Nāma saṅkīrtana* bestows us this relief, *bhava-mahā-dāvāgni-nirvāpaṇaṁ.* Then *śreyaḥ-kairava-candrikā-vitaraṇaṁ*, then by *Nāma saṅkīrtana*, after doing away with these two negative engagements begins the positive engagement and takes us to the reality, to the truth proper, *śreyaḥ-kairava, maṅgalam śivanam, satyam śivanam sundaram.*

The *śiva* which is above these mundane difficulties, *śreyaḥ*, in a general way *maṅgalam*, *kairavanam*, in a general way we get. We get from it, that *Nāma saṅkīrtana*, from Him, *Nāma saṅkīrtana śreyaḥ-kairava*. Fear covers the *śanta*, *dāsya*, *sākhya*, *vātsalya rasa*. If we scrutinize in a suppressed way it takes us there and *vidyā-vadhū-jīvanam*. And takes us to the, to surrender infinitely for the disposal of Kṛṣṇa, *vidyā-vadhū*, preparedness for wholesale surrender towards Kṛṣṇa, that is found in *mādhurya rasa, śreyaḥ-kairava*, the grace of Nityānanda Prabhu. *Nitāiyer karuṇā habe, braje rādhā-kṛṣṇa pābe*. Gradually, suppressedly, it passes to *vidyā-vadhū-jīvanam.*

Then *ānandāmbudhi-vardhanaṁ*, then when we come in that proper layer, level, then taking the Name of Kṛṣṇa we find the ocean - that is transcendental over experience, all types of experience. Transcendental, a new type of ecstatic joy we find in *Nāma saṅkīrtana* when the surrender is complete. According to the degree of surrender Name comes to assert, assert Himself over us and gives us joy which is like ocean in that it is infinite. Infinite type of joy we come to experience at this time.

Prati-padaṁ pūrṇāmṛtāsvādanaṁ, and also not a static conception of the ocean but it is dynamic in character, *prati-padaṁ*, at every step as if we find new wave, new light, and a new type of blissfulness. It is becomes never stale or static but every moment it gives us a touch of the infinite characteristic of ecstasy, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

Sarvātma-snapanaṁ, the last and the seventh effect is *sarvātma-snapanaṁ*, we may take in a twofold meaning. *Sarvātma-snapanaṁ*, all our existence of different strata and stages is purified. This enjoyment, though it is enjoyment but it does not pollute as the mundane enjoyment, it purifies. If we experience any mundane enjoyment then that keeps a thing for reaction, so it pollutes the exploiter. Enjoyment means exploitation. So pollution attacks the enjoyer. But here because it is from the opposite side, surrendered soul potency, and Kṛṣṇa is aggressor, so purification all sorts of enjoyment which we receive from the centre, from the autocratic desire of Kṛṣṇa; that purifies us, *sarvātma-snapanaṁ*, purifies to the whole, *sarvātma*. *Atma dehi vido jive sarvadhi.* As much as different phases we can conceive in our own self, the whole self with all these different planes are fully satisfied and purified at the same time, purified, *snapanaṁ*. And another meaning, *sarvātma-snapanaṁ*, if we do it in a congregational way everyone is, according to his capacity, everyone is purified, the singer...

End of 82.04.24.B 82.04.25.A

Start of 82.04.25.B_82.04.27.A

Śrīla Śrīdhara Mahārāja: ...who comes in connection, *sarvātma*. *Snapanaṁ* means *suddhim*, *sarvātma-snapanaṁ*, purity, dealing purity to all. That vibration purifies everywhere, whoever is coming in touch of that. So Mahāprabhu says, "Go on with *Kṛṣṇa saṅkīrtana*, but it must be Kṛṣṇa *saṅkīrtana, saṅkīrtana* of no other, and it must be proper, so *sādhu-saṅga* is necessary." Not an empirical attempt but the attempt which we get from the grace from the higher, which can come down, can condescend to help us here. We must have that connection. That is all important.

asādhu-saṅge bhai "kṛṣṇa nāma" nahi haya, "nāmākṣara" bahiraya batu nāma kabu naya

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are un saintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

The Name, that is not lip deep, only mere physical sound, but it has got the other, greater and higher aspects, it is spiritual, all spiritual. And we are in the plane of marginal existence, so higher connection is necessary. That the wave will start from some higher realm and will come to us and also it will spread itself to outside. And wherever it will go it will effect, it will produce such seven fold results, consequences, this *Kṛṣṇa saṅkīrtana*. That Mahāprabhu says in His first *śloka*. *Ceto-darpaṇa-mārjanaṁ*, by first instalment, cleansing our soul: that is attacked with so many dirts of desires from the mundane world. *Bhava-mahā-dāvāgni*, by second grant it gives *mukti*, liberation, perfect independence of these material forces. *Śreyaḥ-kairava-candrikā-vitaraṇaṁ*, then the real good, that is the opening of our soul's treasure. The soul, the innate resources of the soul is opened gradually, *śreyaḥ-kairava. Vidyā-vadhū-jīvanam*, then Mahāprabhu takes, by one step He covers other forms of relationship with the Absolute and

takes the *vadhū. Vadhū* means absolutely disposed stage for His enjoyment, surrendering, surrendering not conditional, unconditional surrendering for His maximum pleasure. *Vidyā-vadhū-jīvanam* takes us there in that plane. Then the other tasting of His ecstatic association in this.

ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam

So *ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇa*.

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth."] [*Vidagdha-Mādhava*, 1.15]

In Vṛndāvana such ego comes to us. So one who can take the Name of Kṛṣṇa in a proper way, it is displayed in such way it plays with the man who takes Kṛṣṇa in such way, a person. *Tuṇḍe tāṇḍavinī*, when He comes on the lips it begins, *tāṇḍav* means a mad dancing, *tuṇḍe tāṇḍavinī*, it goes beyond our control. It takes over the charge of the movement of the lips, the Name takes over the power and it handles in that way as if the person to whom the lips belong he loses all his control over his lips. The Name has taken the full control and dancing madly there, *tuṇḍe tāṇḍavinī*.

And *ratiṁ vitanute tuṇḍāvalī-labdhaye*, not only dancing, engaged in mad dance, but also *ratiṁ vitanute tuṇḍāvalī*. "With one mouth how much I can gather the ecstasy? Thousands of *lākhs*, millions of mouths necessary to chant Kṛṣṇa *Nāma* and to get blissfulness in great magnitude, one can never feel any satisfaction by one mouth chanting. *Tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye*.

Karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām, He enters into the ear, the Name, the sound, Kṛṣṇa, the sound transcendental it awakens in one's heart. What one or two ears, this is very injustice of the creator. Millions of ears necessary and by that if we can hear the sweet Name of Kṛṣṇa then my heart may be satisfied a little. *Karṇārbudebhyaḥ spṛhām*, our desire, unquenchable desire for millions of ears to attain the sweet Name of Kṛṣṇa: that becomes the temperament.

Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ, and when our attention is drawn towards it, then it faints, as Swāmī Mahārāja told to Acutyānanda. It loses itself: it is so much ecstasy, joy, that, *cetaḥ-prāṅgaṇa-saṅginī*, when attention is given towards that, what is this? Then it merges into ocean and cannot find himself anywhere. *Cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅāṁ kṛtiṁ*.

No jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī, and in great disappointment he's asserting in this way. "I fail to know what sort of quality and by what amount this Kṛṣṇa *Nāma* has been made of. I fail to understand; perplexed. With what sort of honey, that is sweetness, and what is the magnitude this Name has contained in Itself?" In this way he wonders, the taker of the Name.

This has been given by Mahāprabhu to us. "Take properly the Name, the sound representing the Absolute Sweetness."

In His flute also the sound has got in the flute of Kṛṣṇa much mystic power of capturing and pleasing the whole. *Babhrāma vaṁśī-dhvaniḥ*. The current of the river we are told goes against, stops there to hear the sound. The Yamunā's current is paralysed, can't move because the sound is there, sweet sound, attracting. The trees, the birds, the beasts, the insects, everything astounded in coming in connection with that sort of vibration, so sweet vibration coming from the flute.

So sound can play wonder. Sound has got the highest capturing potency and power. Sound can make or mar, do anything. Sound has got such intrinsic capacity. Not ordinary sound when that sound is absolute sweetness and goodness, how much power? And that is universal. That comes from the very subtle most plane, ether. So you will have some characteristic. How can it capture? We are like a blade of grass; we may be played by the current of that sweet sound, cannot trace our own personality. We may lose us there. But we do not die, the soul is eternal, we are saved. But we are diving; going up and down and played by the current of the sweet sound we are more less qualified then straw, a blade of grass. The sound is such, big and such sweet can play in any way it likes.

So *Nāma saṅkīrtana*, the Name, the sound which is identical with the absolute goodness or sweetness: how much power that may have? We cannot suppose, or we cannot think of it out. Mahāprabhu says, "Don't neglect that it is sound. But sound which has come which is one and the same with Kṛṣṇa, the sweetness, the goodness, everything there represented to you in a very cheap way. Nothing is required, no money, no physical energy, so many things are not necessary, only genuine source, take the sound sincerely and you will be so enriched. That none can think out so much goodness and development. You also may have it very cheaply but you must do it sincerely, with whole heart. And so whole hearted sincerity that presupposes coming to a proper person, to a *sādhu* and get it from there."

So Kṛṣṇa *saṅkīrtana* is praised by Mahāprabhu, the inaugurator who came, Rādhā-Govinda combined. His advice is so valuable and so necessary, emergent to us. With that spirit we shall come join this Kṛṣṇa *saṅkīrtana*. The most purifying, all fulfilment giving, and liberation

negatively affected, and positive attainment that we lose our self in the ocean of joy, of inconceivable sweetness. It takes us there, Mahāprabhu's *kīrtana*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu says, "*Paraṁ vijayate śrī-kṛṣṇa*, then let it be expanded into this world, mortal world. The world may be benefited infinitely. The highest and the greatest benefit of the whole world, whole *jīva* in the world may be affected. So without that no other campaign we should accept and go on. This *Nāma saṅkīrtana* all covering, all comprehensive, all sorts of different types of troubles are all considered. And the release from all sorts of troubles and to put one in his highest position this *Nāma saṅkīrtana* can only help you, in this Kali-yuga, especially. In all ages, specially in Kali-yuga because all other attempts will be opposed by many other forces, but this *Nāma saṅkīrtana* cannot be opposed by so many trifle waves. So adopt it exclusively, give you to this and you'll be gainer of the highest fulfilment of life. No necessity of any other campaign, they are all defective and they are all partial. The most universal and the most capturing and the highest giving things, taking to the highest goal is *Nāma saṅkīrtana* only can give you, satisfy you, the fulfilment of you and everyone. Of all souls, of all consciousness that are not connected with Kṛṣṇa they may be helped in this way in general."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. No other movement is necessary. Exclusively devote yourself to this. And it is all embracing, all fulfilling, you will get, and with least trouble, least energy at the same time, *Nāma saṅkīrtana, Śrī Kṛṣṇa saṅkīrtanam. Paraṁ vijayate*, let it flourish in this Kali-yuga, flourish for the welfare of the whole creation, to put them in normal vibration.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

In the last *śloka* of *Śrīmad-Bhāgavatam* we find,

nāma saṅkīrtanaṁ yasya, sarva pāpa praṇāśanam
praṇāmo duḥkhaśamanas, taṁ namāmi hariṁ param

["I offer my respectful obeisances unto the Supreme Lord, Hari, the congregational chanting of whose Holy Names destroys all sinful reactions, and the offering of obeisances unto whom relieves all material suffering."] [*Śrīmad-Bhāgavatam*, 12.13.23]

The last *śloka* of *Śrīmad-Bhāgavatam*, the conclusion is this: *nāma saṅkīrtanaṁ yasya, sarva papa. Pāpa* means anomaly, undesirable things, *bhukti mukti* all included, *mukti* is also *pāpa*, abnormal; because our natural function is to serve Kṛṣṇa. We do not do that in salvation. Mere salvation does not include our service to Kṛṣṇa so it is also an abnormal position. So something, it is also a sin. To know the duty, the natural duty, and to stand aloof that is, cannot but be sinfulness. So, *nāma saṅkīrtanaṁ yasya, sarva pāpa praṇāśanam:* the *Nāma saṅkīrtana* of Whom can relieve us from all undesirably, all sinfulness, all filthy characteristics. *Praṇāmo*

duḥkhaśamanas, and surrendering to whom that means to get out of all miseries, *taṁ namāmi hariṁ param*. In the conclusion *śloka* the *Bhāgavata* says let us bow down to, *nāma saṅkīrtanaṁ yasya, sarva pāpa pranāśanam, pranāmo duḥkhaśamanas, taṁ namāmi hariṁ param*. That *Bhāgavata* stops here. With this *śloka*, uttering this *śloka Bhāgavata* stops silent, becomes silent, that great treatise becomes silent. Last word is this *Nāma saṅkīrtanam*. So how much importance *Bhāgavata* has given to this *Nāma saṅkīrtana*?

And Mahāprabhu took it from there, the last production of Vyāsadeva, took it from there and He gave it to the public. "Do this, nothing necessary more. Take this." The very conclusion of *Bhāgavatam*, the great giver, spiritual giver of *Bhāgavata*: Vyāsadeva. "Take this and begin your life in this connection, the most broad and wide idea."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

And we may consider ourselves fortunate that we have come to the verge of such generous, most generous and useful thought, understanding. We have come nearer to touch, to accept, and to go on, and to float ourselves according to our capacity and fortune. We have anyhow after passing so many kinds and types of thinking and different charm of prospect we have left, and we have come to the verge of *Nāma saṅkīrtana*, the ocean. And we may throw our body in this ocean and begin to swim in the ocean of *Nāma saṅkīrtana*, the nectar of the nectar ocean. Gaura Haribol. By the grace of our Guru and Vaiṣṇava, it is their property and we are their slave and we have got the audacity to throw our body into this ocean of *Nāma saṅkīrtana* and go on and swim in the nectarean ocean, ocean of nectar to swim there.

The Rādhā-kuṇḍa *madhyama līlā* is there also, the highest form of *Nāma saṅkīrtana*, the swimming in the Rādhā-kuṇḍa, the highest conception there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So one day, one *śloka*, that is finished.

Jayatīrtha Mahārāja: So in eight days all of them finished. Of course you can comment on more than one *śloka*.

Śrīla Śrīdhara Mahārāja: That came to help the thought contained here.

Devotee: You'd like to hear one more *śloka*? [Group laughter]

Jayatīrtha Mahārāja: Next *śloka* is *nāmnām akāri bahudhā*, but we'll take that tomorrow. *Nāmnām akāri bahudhā nija-sarva-śaktis*, but we can take that tomorrow.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. *Śrī Kṛṣṇa saṅkīrtanam*.

Jayatīrtha Mahārāja: You have already given us a nectarean ocean today.

Śrīla Śrīdhara Mahārāja: Whole ocean is unlimited. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The positive side: tomorrow will come the negative, the opposite possibility: that we shall take up tomorrow. Hare Kṛṣṇa. Nine thirty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Kṛṣṇa. Kṛṣṇa. _____ [?]
Gaurasundar. Gaurasundar. Gaurasundar. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Dhyusa-varṣiṇī tika [?] perhaps the name of the *tika* of Bhaktivinoda Ṭhākura, *Dhyusa varṣiṇī* perhaps. He has got the commentary in Sanskrit. Bhaktivinoda Ṭhākura has given Sanskrit commentary to the *Śikṣāṣṭakam*. And also Bengali translation that is a most original representation. And also our Prabhupāda's commentary on this *Śikṣāṣṭaka*, Bhaktivinoda Ṭhākura's Sanskrit and Bengali and Prabhupāda's also commentary on the *Śikṣāṣṭaka* you may have: go through. Hare Kṛṣṇa.

Devotee: And your English commentary Mahārāja.

Śrīla Śrīdhara Mahārāja: Mine? Ha, ha. I am talking at random, not in organized systematic way, commentary. But whatever I am feeling in my heart I am coming out with that. The relativity whatever comes to my mind I give vent to that. Hare Kṛṣṇa. And that is the outcome of all, Prabhupāda, Bhaktivinoda Ṭhākura, Mahāprabhu and all other, Rūpa Goswāmī, Sanātana Goswāmī. What I have collected, that is gathered, stored in my house in some way, and coming as gist from everything, it is coming. Transformation by accepting the path of devotion, it, a wholesale transformation of our internal system begins and is done. Gradually the store drawn from the outside world, that vanishes, there is a war inside. And when Kṛṣṇa conception enters into the heart of any devotee the other thoughts and ideas they gradually have to retire.

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

As autumn season when appears the dirt of the water vanishes. So when Kṛṣṇa conception enters into ones heart the other conceptions and aspirations of all this world to think gradually they will have to retire leaving the ground in possession of Kṛṣṇa because they cannot stand in the fight, can't stand. When Kṛṣṇa conception in any way real, a drop of Kṛṣṇa consciousness enters into the heart, then all other resources of different types must go and Kṛṣṇa will conquer,

take possession of the whole. That is the nature, none can stand in competition, not even other so-called devotions of so many *devatas* or creeds of different - this Christianity, this Islam, and other things. All conceptions of theism they have to retire leaving the field to Kṛṣṇa conception. It is such, all aggressor or all accept. None can stand and fight with Kṛṣṇa consciousness, the absolute, the sweet, the beauty. The beauty can capture, the charm, the sweetness can defeat the power. Really we aspirer after beauty and sweetness, the mercy, the affection, the *prema*, self dissipation. To compensate others with one's own energy, the generosity that conquers ultimately everyone. To give, not to take, not to possess, die to live. This has got such a force. And beauty and charm, *prema* means die to live. Not to live yourself but to give others. You die. Most generous form of life in Kṛṣṇa consciousness: self forgetfulness to the extreme. So beautiful that one loses his own identification and existence also. Self forgetful, totally self forgetful, such a charm is there. Who will stand to fight against Him? Disarmed, everyone is disarmed who comes to fight. Hare Kṛṣṇa.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām

["Śrī Kṛṣṇa, as the Supersoul within everyone's heart and the friend of the truthful, cleanses the desire for material enjoyment from the hearts of those who have developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."]
[*Śrīmad-Bhāgavatam*, 1.2.17]

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat

Then,

śṛṇvataḥ śraddhayā nityaṁ, gṛṇataś ca sva-ceṣṭitam
kālena nātidīrghena, bhagavān viśate hṛdi

["Swiftly does the Lord enter into the hearts of those who with faith constantly hear and chant the glories of His personality."] [*Śrīmad-Bhāgavatam*, 2.8.4]

If in any way He enters anyone's heart, then no other consequence, but He will take possession surely. Such helpful and benevolent, generous is He and sweet is He.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Reality the Beautiful. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol.

We must advance in a proper way. That is *sādhu-saṅga*, otherwise so many misguidance, possibility of misguidance, imitation. Valuable things have got cheap and extensive imitation to deceive the public. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. So now I retire today.

Gaura Hari bol. Jai oṁ viṣṇupād...

...

Śrīla Śrīdhara Mahārāja: ...and he gives proof in his behalf. *Garbasthakira hanthara sahara vrata* [?] When he comes in the womb of mother, then the elder brother's milk from the breast of the mother stops. He snatches away. *Bhumistha kroda dhataka* [?] And when he comes out of the womb he occupies the lap of the mother and the elder brother is dispossessed. *Yauvane dhana hanthara* [?] And when young, grown up, he takes the share of the property, paternal property. *Samasti bradi samadi bhau* [?] So there is no other greater enemy than the brother.

But that Lakṣmaṇa's behaviour was the ideal of brotherhood. He did everything for the service of the elder brother. Even He went to ignore father for the sake of Rāmacandra. When Rāmacandra going to the forest, leaving, dethroned for Bharata according to the words already given by Daśaratha, His father, Lakṣmaṇa told, "Father is too old. He has lost his sense. He's now guided by the stepmother. We may not care for his vow. You are the natural owner of the throne. And I with this weapon I here control everything to make the smooth path of your throne smooth." Lakṣmaṇa told so much.

And Lakṣmaṇa's adherence to Rāmacandra we find in the greatest degree when He went to banish Sītā Devī in the forest only by the order of Rāmacandra. Sītā did not know that She's going to be banished. She was enticed to the forest Tapovana of Valmiki, "That anyhow You have expressed that You want to see Tapovana once. So Rāmacandra has ordered Me to take You to see Tapovana." In this way Sītā was taken to see Tapovana. And then there Sītā left alone under a tree in the forest and Lakṣmaṇa went to take leave.

"What do You say Lakṣmaṇa?"

"This is the order of My elder brother. You should be abandoned here in the forest."

It is impossible. What is impossible that was possible for Lakṣmaṇa, only to carry out the order blindly of His great elder brother. And Sītā Devī was left alone in the forest under a tree. And then, of course it was divine arrangement, Valmiki's disciples detected Her and took Her there in the *āśrama* and one cottage was at once arranged for Her comfortable stay there. Valmiki took the charge of seeing all comforts of Sītā Devī there. He knew already that such events coming to happen. He was composing *Rāmāyaṇa* and going ahead in his *divya darśana*. In his *divya darśana* he's seeing the future incidents and he's composing the poems. He knew that now high time that Sītā Devī will come here and She will give birth to two sons here in this Tapovana. All this was known to Valmiki Ṛṣi.

And what was that Valmiki Ṛṣi his previous history? He was a great dacoit and he was converted to a Ṛṣi only by the force of Hari *Nāma*, Rāma *Nāma*, experimental way. Devarṣi Nārada and Brahmā, when some inspiration came, "The Rāma *Nāma* is so purifying it can purify to any extent, anyone." For experiment they came and they took up that dacoit. Born in a *brāhmaṇa* family, most heinous, cruel, murderer, and what more, looted. "If this man can be converted by Rāma *Nāma* then of course Rāma *Nāma* greatness, magnanimity will be settled." They made this experiment. And first on the way met him and when he was told, he came to rob them, Brahmā and Nārada, "You take Rāma *Nāma*. Think of you, what you are doing, all these things."

"No, no. I won't hear you, all these things which words have no value in me."

"Do you think all the activities you are doing in this way that will have no consequence? A bad reaction is waiting for you. Still there is time, what we say, do this and you will be absolved from all your previous misdeeds."

Then so many things happened, anyhow, "I'm doing a duty. I have got my old father, mother, wife, children, to maintain them I am doing. They will also partake of the evil consequences of my misdeeds. It is done for them, their interest."

"None will take. It is your responsibility. Go and ask them."

"And you go away in the meantime."

"No, no. Tie us with the tree so that we may not fly away. And you go and ask and come back."

He went straight to his family and asked everyone. None accepted him.

"I am old." Father told.

Mother also said, "When you were young it was my duty to maintain you. I did it in some way. But now it is your duty to maintain us like your child. We are old. So you are doing your duty by maintaining, but we won't take the share of your misdeeds. We did not tell you that you will earn money in any way. We did not do that. Do your duty in a right way. We won't go to share the consequence of your misdeed."

Wife also told like that. "It is your duty to maintain me. I am doing my duty here. I won't go to take the share of your misdeeds."

Then a change came to his mind, a reaction. He ran to the place Brahmā and Nārada they are tied there as he kept them...

End of 82.04.25.B_82.04.27.A

Start of 82.04.27.B

Śrīla Śrīdhara Mahārāja: ...so for fear of his sin the whole water disappeared. Then he came back and related to Brahmā, "Oh. It is such, such magnitude of sinfulness."

So Brahmā had water in his *kamaṇḍalu*, he sprinkled on him and now asked him to take the Name of Rāma Rāma. He can't take Rāma *Nāma*. Then anyhow they asked him that, "The dry branch of a tree, what is that branch, how, living?"

"No. It is *mara*, dead."

"Yes: *mara. Mara mara* you do."

Mara Mara Mara Rāma Rāma, in this way he has managed to come to take Rāma *Nāma*. And he became Maharṣi Valmiki, from the sound.

[sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā]
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the

case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name purified him. The sound, the most subtle thing, it can act over all possible things of gross conception, and also the mental system. Mental system contains so many thoughts and ideas, good or bad, all relating to this mundane world. But Vaikuṇṭha *Nāma*, Vaikuṇṭha wave: that vibration, that vibration that is created by the sound, with the help of the sound that can purify all grosser appearances in this world. *Vaikuṇṭha-nāma-grahaṇam*. Not only lip deep sound; that must have got reference of Vaikuṇṭha. Vaikuṇṭha means that limitation, above limitation. The sound must have its origin, its original conception above limitation. The realm, the plane which is above limitation, immeasurable, that immeasurable force is invited in the form of sound to do away with all the anomalies in this mundane world. Mundane, our mental system or, all bogus, anomalies, it is not normal, proper. All thinking of different free souls, free, different free wills coming, they clash with one another, abnormal. They can be normal only with the help of the most universal vibration. The vibration of the highest universal type, when that comes in this all relative mundane waves they can change them immediately; immediately and most effectively and very highly, high order. So *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ*.

...

Now today I am requested to say something on the second *śloka* of *Śikṣāṣṭaka*. I begin there.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

This is the second *śloka* of Mahāprabhu, *nāmnām akāri bahudhā*, that is the general reading of the *śloka*. But there is some modified reading also. *Nāmnām akāri bahudhā*, some say *'bahuthā', nāmnām akāri bahuthā, 'bahuthā'* abstract noun, *'bahuthā'*. That means; they say that is more grammatical. Some say *'namani akāri bahudhā' bahudhā* is retained but *nāmnām* here *'namani' namani akāri bahudhā nija-sarva-śaktis tatrārpitā.*

"You have revealed here, expressed here, inaugurated here, different types of Name. *Bahudhā nija-sarva-śaktis tatrārpitā.* And all Your strength, Your power, has been allotted therein, placed therein. Though it is eternal, *nāmnāmi*, the power is already with the Name eternally, but it is said in that way, that fashion. *Sarva-śaktis tatrārpitā*. That means with the Name already the potency from its beginning it is there, both is eternal, *tatrārpitā, sarva-śaktis,* all sorts of potencies, energies, *tatrārpitā*.

Niyamitaḥ smaraṇe na kālaḥ. And there is no time fixed for taking the Name. In any time, in any stage, in any circumstance, you can take the Name. Not that in the morning time, not that after taking bath, or any going in the holy place, no, no condition. Any time, anywhere, in any circumstances you may take, go on with taking the Name. So magnanimous chance You have given, opportunity You have given to all about the *Nāma bhajan*, the service of the Name. So generous, so magnanimous, Your dispensation. *Niyamitaḥ smaraṇe na kālaḥ*. *Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādṛśī tava kṛpā.* So much graceful You are here, *tava kṛpā*, infinitely gracious here in this *Nāma bhajan* when You are giving to us.

Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani. But still my calamity is of such worst type that I don't find any earnestness, any earnest desire to take the Name. No such faith, no such *śraddhā*, regard: no tendency in me I find to take the Name. No love, no affection for the Name I find. I am such an unfortunate; I am unfortunate of such a high type, worst type, that I do not find any innate hankering to take the Name. What is to be done?"

This is the second.

"You have given all from Your side to take me up from this mundane relativity. You have so generously, Your attempt is so generous, so magnanimous. But yet I find from my side, some cooperation of course is necessary, something from my side to accept that, to accept Your grace, but I find deaf ear from my part coming to Your call. Your magnanimous call, but from my side, what little is necessary, I can't find that my Lord. Hopeless I am."

So the great hope that was given by the first *śloka* of Mahāprabhu, the *Śrī Kṛṣṇa saṅkīrtanam*, if properly undertaken it may progress step by step in this way, these seven consequences. In a progressive way, step by step; that I told yesterday.

First, cleansing the consciousness: and the second, liberation from the mundane relativity. And the third: positive goodness awakens within our heart, takes to Vṛndāvana. And the fourth: that *vidyā-vadhū-jīvanam*, under the guidance of the *svarūpa-śakti, svarūpa-śakti,* Yogamāyā, not Mahāmāyā. Not out carrying but in carrying current, Yogamāyā. The one which is always trying to centralize, to help, we come to *vadhū* conception. We are potency, unconditional potency to serve Kṛṣṇa. That sort of *rasa*, that fully connected, connection what gives full connection with the Lord. Then what after attaining that stage what are other consequences come?

That *ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ, sarvātma-snapanaṁ*: to become a particle in the ocean of joy, and then next, joy is not stale and static but ever new. Ever new, a dynamic thing, and *sarvātma-snapanaṁ*, and it is purifying to the utmost. So utmost,

though we are kept, we are allowed to keep our individual conception, but still we feel all the parts of our existence is becoming purified when we take the Name to the utmost, to the extreme. And also: not only myself but all who are connected with this *Nāma saṅkīrtana*. All is being purified, mass conversion, mass purification, and purification to the utmost. These are the results.

Now say thesis, antithesis, then when such hope is there, why so much he is under trouble? The difficulty is where? Why do not get the advantage of such a magnanimous sanction of the divine, divinity? Where is the rub? Difficulty must be detected. Here comes to the practical point.

Nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ, etādṛśī tava kṛpā. Inestimable grace from Your side, so many opportunities given. But the little, the least attempt from my side to have benefit of this, there is the want. I am so mean, so small, so meagre, so sinful. *Etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ.*

Bhaktivinoda Ṭhākura in his translation says beautifully,

tūhu doyā-sāgar tārayite prāṇī, nām aneka tuwā śikhāoli āni'
sakala śakati dei nāme tohārā, grahaṇe rākholi nāhi kāla-bicārā
śrī-nāma-cintāmaṇi tohāri samānā, biśwe bilāoli karuṇā-nidānā
tuwā doyā aichan parama udārā, atiśoy manda nātha! bhāga hāmārā
nāhi janamalo nāme anurāga mor, bhakativinoda-citta duḥkhe bibhor

[O Lord, You have brought Your innumerable Holy Names to this world and have taught the chanting of them to the fallen living beings just for their deliverance; therefore You are an ocean of mercy and compassion.

You invest all Your energies in Your Holy Name and on the chanting of Your Holy Name You have not placed any consideration such as time or place.

Your Holy Name, which is like touchstone, is non-different from You. You have distributed Your Holy Name throughout the creation, and that is the essence of Your kindness.

Such is Your great mercy O Lord, but I am extremely unfortunate.

My attraction and love for the Holy Name never came about; therefore the heart of Bhaktivinoda is overwhelmed with sadness.]

[Verse 2 from Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

The least requirement from my side, that I must have some liking, some taste to accept, some earnestness to accept, but there's the lacking. Then, where's the hope?

The next *śloka* coming; then how to attempt? Of course when we come in the relativity we are trying to take the Name. However formal it may be, may not be, from the core of our heart, but formally we are trying to some form or other. Then by what process we can get the benefit and we can have progress. The third *śloka* is coming here.

Now we may have to say something in this connection; that though one feels that he has got not the least required minimum to deposit to get the grant, but it is not a hopeless case, hopeless case; why? The very nature of things takes us to that conception. It is really, when the *Nāma bhajana*, the realization of the grace of the Name, to pray for the grace of the Name,

when one begins his life in such a method, or in any form of devotion towards the Lord infinite, he cannot but feel like that. In relativity of infinite he can't find anything in him. That means he's quite emptied, vacated. "I have nothing to give in return. The minimum requirement, that is also absent here." That takes to the conception that, "I have no qualification, completely emptied." Rather, the opposite qualifications are felt in one's heart.

jagāi mādhāi haite muñi se pāpiṣṭha, purīṣera kīṭa haite muñi se laghiṣṭha

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool."] [*Caitanya-caritāmṛta, Ādī-līlā,* 5.205]

We should not be discouraged with this that we have got no capacity, not the least merit which is required for this *Nāma bhajana.* But rather that is the natural position of a devotee. But at the same time we must guard ourselves from our insincere conception that we have nothing. There's the enemy. "I have got no least liking for the Lord, no taste for the Lord, cannot have in this." It is all right. But, "I have got some taste, some earnestness, some devotion for the Lord," it is dangerous, that, "I have." When we are going to have some connection with the infinite, we must be emptied, fully emptied. Self abnegation must be complete, as it becomes complete. This attainment in this worldly line: that is the negative side. We must withdraw completely from that. "I have nothing, no qualification that I can be accepted or be utilized in the service of the Lord. Perfectly I'm unfit." Complete withdrawal of the egoistic world and a capture of the Yogamāyā. Everything is His. A slave has no position, the whole position with the master. So, that is the real qualification. And when you go to assert that, "I have got such and such qualification which may be utilized in that," there's the rub. So, Mahāprabhu says,

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

["My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

The standard is there and from that we are to understand the position of the negative side. That is to possess nothing; that is the qualification. And everything His, that is the qualification. To feel that, to conceive that, that is the qualification and that must be sincere. That must not be imitation, there we must be careful. That *uttama-adhikārī*, the stage of the highest devotee, I must not venture to imitate. There's the difficulty. So it's quite natural when one can approach in this line he becomes successful in this life. Self abnegation to the complete and, "All gracefulness is seen on the side of my Lord, I am His." And this Yogamāyā, her duty is to do this, effect this. Now what we are wanted to accept, the path, how? What process we should try to utilize ourselves for this *Nāma bhajana*. Then Mahāprabhu comes with His third *śloka*.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

Mainly you couch yourself in this way, *tṛṇād api sunīcena*. You think yourself that you are meanest of the mean. Even a blade of grass has got its value, but you have not so much value. Bhaktivinoda Ṭhākura has come with his analysis of the meaning. "The straw, it has got its some material value. But in your case you have got no positive value, all negative, *bikṛta* [?]. A man may not be educated, but a mad man he's more less; minus, *bikṛta*. He can think but he can think in an abnormal way his thinking is going." So, Bhaktivinoda Ṭhākura says, *bikṛta svabhāvasa, bikṛta cittasya* [?]

"My consciousness, I have got some consciousness, some intelligence, some this and that, but that all misdirected. But a blade of grass it has got nothing, no misdirection tendency to go towards opposite direction. So *tṛṇād api sunīcena*, I am meanest than a blade of grass. A blade of grass can be taken away here, there, by the storm, by the external wave. But for myself I will always be reluctant. In a particular direction if the wave wants to take me I shall try to go towards opposite. So *tṛṇād api sunīcena*, if really considered, valued, then my position is lower than a blade of grass, with opposite tendency, not to be handled very easily.

Taror api sahiṣṇunā, that *taror avi sahiṣṇunā*. So when we are taking our self in the relativity of the infinite goodness we should think that, "I have got no value but the, some negative value. I shall oppose, if He wants to grace me I shall try to resist it. I am constructed by such element that I will go to suicide. The energy which is left in me, that will try for suicide. He will come to grace, I shall oppose. This is my position. But the blade of grass won't oppose. I have got such a nasty position."

You must realize that you are such, and so and so. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. So with this carefulness you will come to accept the goodness of the Absolute, in Name, *Nāma bhajana*. *Taror api sahiṣṇunā*. And so you don't think that your way will be very smooth. So many troubles may come from outside, as you feel now. Practically when you go with *kīrtana* party so many comes, "You monkeys, red faced monkeys." So *taror api sahiṣṇunā*, these things must come to you, so many. From so many directions, so many forms of hindrances, opposition, that will come and try to affect you, to dissuade you from this path. But *taror api sahiṣṇunā*.

The example of a tree and that is analysed. If anybody does not pour any water, tree does not say, "Oh. Give some water to me," does not say. Then anyone is coming and disturbing, snatching the leaves, cutting the branches, someone cuts the whole thing; but silent, no opposition.

So, no opposition, you will rather try to see that in this way, by insult or poverty, or any other punishment, unfavourable dealings that are coming, to purify me these things are necessary. With least punishment I am going to be released. Going to be released, *taror api sahiṣṇunā*. I have connected with the highest object of life, the highest fulfilment of life. But what price I am going to pay for that? What price? If I am confident that I am going to attain the highest fulfilment of life, but any price is sufficient for that? Inconceivable. So *taror api sahiṣṇunā*. What

ever little demands come to be exacted from you, with smiling face you have to accept that, in consideration of your highest goal. If you are really confident, you have faith in your brightest future, then what little price there they want, the nature want through these miscreants, apparently.

Our Gaura Kiśora Bābājī Mahārāja, once, we are told, he's going *mādhukari-bhikṣā*, and going to his quarter. But as people they come to attack you, they did not spare him also. The boys they are pelting some small bricks and some dust throwing, and he was remarking, "Kṛṣṇa. You are cruelly dealing with me. I shall complain to mother Yaśodā about this." That is his outlook. How harmonized is he? How harmonized, so anything coming, "Oh. Kṛṣṇa. You are there, without Your; in philosophical calculation, without Your will nothing can happen." But in His concrete form, "You are with these children. You are disturbing me, and I shall do it, I shall teach You the lesson. I know how to deal with You."

So in that way they are established in their, and they take everything like that. That is our beacon light to adjust with things that apparently unfavourable, a sweet adjustment there.

So, *tṛṇād api sunīcena, taror api sahiṣṇunā*, then *amāninā mānadena*. Almost finished, *tṛṇād api sunīcena, taror api sahiṣṇunā*. Don't give any opposition, still opposition will come to you, disturb, and you will forebear. You will accept them in such a line. It is finished, but still *amāninā mānadena*, the *pratiṣṭhā* is the most subtle and highest enemy of us. So a special dealing has been recommended here with *pratiṣṭhā*, prestige, position. That is the worst enemy for the devotees of Kṛṣṇa. *Pratiṣṭhā* takes to *māyāvādā* that *brahman*, "I am *so 'ham*," not *dāso 'ham*, not "I am subordinate," but only says that, "I am. I am a part of the supreme element, I am he, I am that." Eliminating from his consideration that so big and so small I am under misery suffering so many things, all these are ignored, practical things. So *pratiṣṭhā*, position, ego, that is the worst enemy and to deal with that specially it is told how to deal; *amāninā mānadena*. You must not want respect from anybody, from the environment. But at the same time, you must give prestige to the environment, according to their position. You'll show respect, but don't desire any respect from outside. You must be very particular: this is the worst and the hidden enemy. And if you can cross this enemy anyhow, avoid, conquer, then you will be able to enter into the slave area. Slave area of Kṛṣṇa: the wholesale given, wholesale sacrifice area. Then *amāninā mānadena*: never seek for your position, prestige, from any quarter. At the same time you are required to give honour to one and all, according to your understanding.

Now here is also something. This is a general meaning. Our Guru Mahārāja, when he went to Vṛndāvana, of course he used motorcar. Then one *pāṇḍā* told in his talk with Guru Mahārāja on some occasion that, "We are Vrajavāsī *brāhmaṇa*. We can offer our benediction to Goswāmī, [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from, was born of a *śūdra* family, but we are *brāhmaṇas* and we are Vrajavāsī specially. And he himself asked such benediction from us."

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
svamantre śrī-nāmni vraja-nava-yuva-[dvandva-śaraṇe

sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govindasundara.'"] [*Manaḥ-śikṣā*]

"I want Guru by submission, my *praṇāma* to all in Vṛndāvana, *amāninā mānadena*, Guru, all submission to Gurudeva." *Goṣṭhe*, the pasture ground where Kṛṣṇa with so many cows and buffaloes He had His *līlā. Goṣṭhālayiṣu*, and those that are living in this *goṣṭhe, goṣṭhe goṣṭhā*, the place for the cows. In the day they were moving, wandering in the forest and their property was cow. And wherever there is favourable food for the cows in a particular forest they used to change their houses from one place to another place, suitable for the cow grazing. The grazing ground where they found better, they used to take their houses, moved that side. So sometimes Vṛndāvana, sometimes Nandagram, sometimes Kamavana, in this way Gokula, sometimes Gokula. When Kṛṣṇa came Nanda was in Gokula. Then grown up, then He is found in Nandagram. In this way they moved according to the grazing opportunity for the cows. They used to move their camp. The *goṣṭhā*, *go* means cow, *ṣṭhā* means the place of existence, so *goṣṭhā*, wherever the cows are sheltered *goṣṭhā* means. And there the camp of the keeper of the cows generally goes; so *goṣṭhe goṣṭhālayiṣu. Sujane* means Vaiṣṇvava, *bhūsuragane* means *brāhmaṇas. Svamantre śrī-nāmni*, in this way, "The Name, the *mantra*, all, I show my submissive, my obeisances," Dāsa Goswāmī says.

And thereby they say, "Oh. We are *goṣṭhālayi*, as well as we are *bhūsura*, then we are in a position to give benediction to Dāsa Goswāmī."

Our Guru Mahārāja hearing this he stopped taking *prasādam*. We were there. It was in Rādhā-kuṇḍa. "I had to hear this, that Dāsa Goswāmī, the most respected Ācārya, and this fellow who's under the control of lust, greed, anger, all these things, and he says that he can show his grace to Dāsa Goswāmī. And I am to hear that? Without doing any... opposite action, I won't eat, take *prasādam*."

He's not taking *prasādam*, we also can't take *prasādam*; the whole camp is fasting.

Then one gentleman, local gentleman who came to know this that whole camp is fasting for this, he managed to take the man to Prabhupāda and he begged to be pardoned. And then Prabhupāda was satisfied and then showed some respect and then he took *prasādam*. That man took *mādhukari* from his own house and requested Prabhupāda _____ [?]

At that time some one of us, of the disciples, requested Prabhupāda, "They are all fools, ignorant people. Why do you... are so much affected on his statement? You may ignore."

Prabhupāda told, "If I would have been an ordinary *bābājī* then if such remarks come then I'd cover my ears and go away. But I am playing the part of an Ācārya. Why I am using this motorcar here? What justification I have got, if I do not oppose such remarks against my

Gurudeva, then why?" He repeatedly used this, "Why I am using motorcar here in Vṛndāvana? Had I been a *niṣkiñcana bābājī*, only a *kaupīna*, and I, not to be supposed to (.....?) any opposition, to save me I should leave the place and go to some other place. But when I am using, I have taken the pose of Ācārya, the teacher...

End of 82.04.27.B

Start of 82.04.27.C

Śrīla Śrīdhara Mahārāja: ...so the example of the servant of the Vaiṣṇava I have accepted, then I can't evade such circumstance. I must face and I must do everything in my power that such things may not go on undetected or unopposed; in this way. So *tṛṇād api sunīcena*, that has some sort of adjustment, *amāninā mānadena*, some sort of modification will come in the practical field.

When the ISKCON was attacked and a gun was used there was a general complaint, "Oh. They're *tṛṇād api sunīcena, taror api sahiṣṇunā*? Why they have crossed the advices of the Vaiṣṇava, of Mahāprabhu? How they are Vaiṣṇava? They can't be Vaiṣṇava."

So many complaints came to me. I said, "No they have done rightly." *Tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena.* This example, it is on the face of the Vaiṣṇava, not a madman. A madman, general ignorant man, they are mad, *vikitri kiti* [?] they do not know what is good, what is bad. So their consideration has got no value. Whether he's *amāninā mānadena*, or *sunīcena*, or *sahiṣṇunā*, who will come to say? These mad people, ignorant people, they have got any sense that they will come to judge that who is *sunīcena*, and who is *sahiṣṇunā*, and who is *mānadena*?

The standard judgement is there. So we shall think that we are under the side, on the eyes standing in front of the Vaiṣṇava, who are standard thinkers: from their consideration, not from the consideration of ordinary persons. Of course any man may deceive the ordinary people with physical meekness. Only physical meekness, physical *sunīc*, modesty, a show of modesty is not modesty proper. A show of humiliation is not humiliation proper. It must come from the heart and must come for the real purpose. So everything, *sunīcena*, *sahiṣṇunā*, *amāninā*, *mānadena*, must be considered by a standard judgement, a standard normal person. Not by the so called ignorant, anyone, these tigers, the elephants, these jackals, there are so many they will come to judge what is humility, and what is audacity, or wickedness, impertinence, all these.

So from the consideration of the Vaiṣṇava: the Deity is going to be molested, the temple is going to be molested, and I shall stand, "Oh. I am *sunīc*, I am *mānadena*." The dog is entering into the temple, "I am *mānadena*." This sort of...that normal conception of thing we must have. This sort of anomaly we may not allow in the name of *sunīc* and *mānadena*, all these things. Anyone harming a Vaiṣṇava, molesting the temple, "The dog, I shall allow the dog to enter the temple, and I am *mānadena*, and I am *sahiṣṇunā*: all these things."

Not such, the physical type of meaning, but real meaning, normal meaning will be accordingly. That I am *sunīc*, I am the slave of the slave. With that consciousness if anything comes to molest my master then I go first to sacrifice me, because I am of least importance my

sacrifice no loss. So I must go to sacrifice myself to keep the prestige of the Guru, Vaiṣṇava, and my Lord. I am always in the relativity of the conception of my Lord and His family. That must be always with me, that conception, the higher and not impersonal conception. The higher conception relativity always with me, and I am the lowest. So at the cost of the lowest sacrifice I shall go to; there is the conception of honour, the conception of highness and Lord, Lord of Lords. Such conceptions I am in front of, so in consideration of that my dealings should be. So taking this into account we shall have to understand the meaning of *tṛṇād api sunīcena, taror api sahiṣṇunā,* not physical imitation of it, but practical realization, and there this sort of distinction, *amāninā mānadena*.

So *māna* must be given the fame, honour must be given to Vaiṣṇava, and not to *māyā*. That must be enough. And in the adjustment of Bābājī Mahārāj in the highest stage, there also like some other thing; but *madhyama adhikārī* Vaiṣṇava, he's to accept things in this way. As our Guru Mahārāja told that, "Had I been in the robe of a *bābājī* I may walk away from the place. I can't do anything in opposition so I must go away, I must avoid. But when we are in preaching camp, we have taken the responsibility of leading so many towards the domain of the Lord, our adjustment will be like that, *madhyama adhikārī*."

[īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca]
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

Opposition: general indifference to the enemy, that is also individual case, but when in a company, in an organized way we are to preach for the Lord, our duty should change. We cannot be indifferent to the enemy. But that does not mean that physically we shall be eager to give physical punishment. It is mentioned, Jīva Goswāmī says, "*Vaiṣṇava nindaka*, one who is, *vaisnava caritya sarva dalpavita* [?]
One who is throwing blame over a Vaiṣṇava; then if the king is a Vaiṣṇava then he will give that Vaiṣṇava *ninda* that corporal punishment. He may banish him from his country, his state, or he may cut his tongue. *Vaiṣṇava nindaka jiha ceran* [?] That is in scripture and Jīva Goswāmī has mentioned that. He has taken that into account and he has given his decision that if he has got that position and power, if he's a king, then if one repeatedly puts blame toward real Vaiṣṇava the king should give the punishment by cutting his tongue. But it is not for ordinary persons; then there will be a riot. According to one's particular position these things should be taken and the necessary things should be done.

So, Hanumānji is a Vaiṣṇava but he is seen to destroy so many lives. Arjuna and so many others, even Kṛṣṇa, Rāmacandra, They are also seen outwardly at war, so *tṛṇād api sunīcena.* But Mahāprabhu told not through passing that *varṇāśrama* and so many stages. He generally mentions about the highest end of life, not passing through so many different stages of *varṇāśrama*. But from any place, a least place, or anywhere, who has got aspiration for the highest goal, he may adopt such policy in his life; principal, no opposition, "Let all my previous

sins finished in this way." But in the case of the insult of the Guru, Vaiṣṇava, all these things, according to his might he will oppose.

Bhaktivinoda Ṭhākura, what he said, in the sun?

Aksayānanda Mahārāja: *Śrī-kṛṣṇa-kīrtane jadi...*

Śrīla Śrīdhara Mahārāja:

[śrī-kṛṣṇa-kīrtane jadi] mānasa tohār, parama jatane tāhi labho adhikār
tṛṇādhika hīna, dīna, akiñcana chār, āpane mānobi sadā chāri' ahaṅkār
bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji' anye korobi pālan

["If your mind is always absorbed with great care in chanting the glories of Śrī Kṛṣṇa, then, in that process of Kṛṣṇa *kīrtana* you will gain mastery over the mind.] [You should give up all false pride and always consider yourself as worthless, destitute, lower and more humble than a blade of grass.] [You should practice forgiveness like that of a tree, and giving up violence toward other living beings, you should protect and maintain them."] [From verse 3 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

Not only to tolerate the evil doings of others, or the environment, but do something good to them. You are being tortured: in that position also you try to do some good to them. *Bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji' anye korobi pālan*. As it is mentioned in the case of the tree, one who is cutting the tree he gets the shade of the tree; shade, comfort from the tree, though cutting it. So *bṛka-sama khamā-guṇa korobi sādhan, pratihiṁsā tyaji' anye korobi pālan...*

Aksayānanda Mahārāja: *Jīban-nirbāhe...*

Śrīla Śrīdhara Mahārāja:

jīban-nirbāhe āne udbega nā dibe, para-upakāre nija-suka pāsaribe
hoile-o saba-guṇe guṇī mahāśoy, pratiṣṭhāśā chāri koro amānī hṛdoy
kṛṣṇa-adhiṣṭhān sarba-jībe jāni' sadā, korobi sammān sabe ādare sarbadā

["In the course of your life, you should never give anxiety to others, but rather do good to them and forget about your own happiness.] [When one has thus become a great and pious soul, because of possessing all good qualities, one should abandon all desires for fame and honour and make one's heart humble.] [Always knowing that Lord Kṛṣṇa resides within all living creatures, one should, with great respect, show honour to all living beings at all times."] [From verse 3 of Bhaktivinoda's *Eight Prayers of Divine Instruction,* based on *Śikṣāṣṭakam*]

Then in conclusion he's summarizing the very gist.

dainya, doyā, anye māna, pratiṣṭhā-barjan, [cāri guṇe guṇī hoi', koroha kīrtan]

["Humility, mercifulness, respect toward others, and the renunciation of desires for fame and honour – one becomes virtuous by possessing these four qualities. In such a state you should sing the glories of the Supreme Lord."]

These four; *dainya* – you are meanest of the mean thing. Always be conscious that you are a beggar. "I am a beggar. I want the greatest. I have come to beg the highest thing." So no disturbance may come, enter into my attempt, *dainya*. *Doyā*, and at the same time your attitude should be helpful to the environment, *doyā*, according to your capacity. *Doyā* means not to get food only, but instead, in the place of food you'll try and give him *prasādam*. In this way by Kṛṣṇa *Nāma*, by educating him to Kṛṣṇa thought then only *doyā*. *Anye māna*, according to his position everyone should be given respect for his respective position outside. And *pratiṣṭhā-barjan*: and not to want any position but the position of the slave of the slave of the slave of the Lord. That has been given as guiding instruction toward *Nāma bhajana*.

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

If you want to take, chant the Name of Hari, you won't go to lose your energy with trifle things of the world. In prestige, or any gain relative to money, or any physical comfort, don't allow your attention to be disturbed by, for these small acquisitions. You are trying for the greatest thing, so don't lose your energy for the smallest thing. All other things are very small and we must be conscious of that. So don't waste your energy and your valuable time, you have got the chance for an attempt for the highest goal. Be economic and economic consideration is recommended in such a way.

So two *ślokas* finished today. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Parvat Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Then should I begin a third or a fourth?

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

The nature of your guidance of your energy should take this path; *na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā*. Generally in the ordinary sense, *na dhanaṁ*, "I don't want any money." *Na janaṁ*, "No popularity, manpower I don't want." *Na dhanaṁ na janaṁ na sundarīṁ*, generally the beautiful lady company. *Kavitāṁ vā*, this poetic honour, poetic good name, position of a

poet. But it has been deeply dealt with. *Dharma, artha, kāma, mokṣa*. Our Guru Mahārāja, our Bhaktivinoda Ṭhākura, formed in this way; *na dhanaṁ*, Guru Mahārāja said, *dharma dhanaṁ*, the consideration of duty. *Na janaṁ*, that is any physical relationship for comfort, *strī, putera* etc., wife, son, *na janaṁ*.

Kāma, *sundarīṁ* perhaps *kāma. Kavitāṁ vā*, that is *mokṣa*, the hearsay, that *mokṣa*, *mukti*, liberation, that has got a very high value, but that is only in words, like poetry. In fact that is all imagination, that *mukti*, liberation, because ultimately my existence is gone, *sāyujya mukti*. There is nothing, only black marketing, canvassing of false things.

Jagad-īśa kāmaye, only pray for this: *mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi*. Causeless adherence to You I pray. That is causeless, without any reward. Natural serving attitude I want.

'Dāsa' kari' vetana more deha prema-dhana. Prema dhana, prema means the affection, the affinity, the love. "I shall serve You and in remuneration, in return, You'll give more tendency to serve You." *Prema* means this, the more energy and tendency, more hankering to serve. So it will be enhanced, the remuneration will come. That it is the _____ [?] means interest will come to be capital: something like that. Money lending business: the interest becomes capital. So I am serving You and if You want to pay something, that capital will be *prema*. That more tendency, more mad energy it will be enhanced, our tendency to serve will be more and more enhanced. Whatever I do the interest must come into capital. In this way it will march on.

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

Wherever I am born according to my own *karma* I aspire only for Your service my Lord: and causeless service, not any other hankering in return. *'Dāsa' kari' vetana more deha prema-dhana*. The general temptation on my four sides, of these four classes, *dhan*, *jan*, *kavitā*, *sundarīṁ*, for different types, *dharma*, *artha*, *kāma*, *mokṣa*, scientifically represented. "I may not have any attraction for them, so only towards You. And that is for every...

paśu-pakhī ho 'ye thāki swarge bā niroye, [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [From verse 4 of Bhaktivinoda's *Eight Prayers of Divine Instruction*, based on *Śikṣāṣṭakam*]

"Even I won't aspire after; You give me liberation and being liberated I will be able to serve You better." That sort of condition must not be put there. Wherever, according to my own *karma*: wherever I be, my birth may take place, does not matter. But only, the whole prayer is concentrated only to that prayer of attraction for You. That is my only prayer, attraction for You. Physically wherever I be does not matter. That is the most pure, purest nature of our prayer is this. *Paśu-pakhī ho 'ye thāki swarge bā niroye*. I may, according to my *karma*, I may be a beast or a bird, here, there, or I may be even in the hell, it does not matter. But the whole aspiration concentrated to only one thing, *taba bhakti rahu*, my attraction for Your service; that may not be

lost, that may be enhanced. I may have that. The whole prayer is concentrated only on one point, not independent of the external position. Only this is my prayer. This is the purport.

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

Ahaitukī bhakti, causeless, natural, quite natural, without any aspiration with it.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So: almost ten?

Devotee: Ten. Yes.

Śrīla Śrīdhara Mahārāja: So four *śloka* finished today. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Any question, from any quarter? Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Jai Oṁ Viṣṇupāda...

Jayatīrtha Mahārāja: We were able to find that book of Bhaktivinoda Ṭhākura, Bhaktisiddhānta Saraswatī Ṭhākura *Śikṣāṣṭakam* commentary. We got it at Caitanya Maṭh. And Aksayānanda Mahārāja is now in possession of that book. And what is _____ [?] Aksayānanda Mahārāja, you can translate?

Aksayānanda Mahārāja: Bengali is easy but the Sanskrit is difficult, Bengali is not so difficult but the Sanskrit takes some time.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
The general health of you all perhaps going well?

Devotees: Yes Mahārāja.

Jayatīrtha Mahārāja: Not so much sickness as in the beginning. The devotees are feeling better. And everyone is getting ready for this *parikramā* of Nepal.

Śrīla Śrīdhara Mahārāja: Gurupāda is very eager to do some service there in aggressive way, and you stopped him. "No aggression, but toleration, *taror api sahiṣṇunā*."
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jayatīrtha Mahārāja: Actually everyone has so many questions to ask you, but we don't want to keep you for so long. You've already given us so much of your mercy by speaking to us for so long.

Śrīla Śrīdhara Mahārāja: At least one may be dealt with now.

Jayatīrtha Mahārāja: At least one question.

Another devotee: (Bengali?)

Śrīla Śrīdhara Mahārāja: (Bengali?)

Jayatīrtha Mahārāja: In the matter of increasing, if a businessman will say that if the interest is always going to be reinvested and made as capital, then when will I ever get chance for enjoying any of the bank balance that's being created?

Śrīla Śrīdhara Mahārāja: Life is eternal, Bhaktivinoda Ṭhākura says,

[kṛṣṇa-nāma-cintāmaṇi, akhila rasera khani, nitya-mukta śuddha-rasa-moy]
nāmera bālāi jato, saba lo 'ye hoi hato, tabe mora sukhera udoy

["The Name of Kṛṣṇa is touchstone, a mine of all devotional mellows, eternally liberated, and the embodiment of pure *rasa*. When all impediments to the pure chanting of the Holy Name are taken away and destroyed, then my happiness will know its true awakening."]
[*Śrī Nāma-Māhātmya*, The Glories of the Holy Name.]

The aspiration of the servant of a devotee is going in this way. *Nāmera bālāi jato, saba lo 'ye hoi hato. Bālāi* means the enemies of a baby. When the baby has not got some knowledge then so many disease may come to attack the baby. So when Name is in its child-like stage, in the beginning, then the *aparādhas*, the crimes against Name, offences against Name can come. When grown up, no offence can approach, the *Nāma bhajan*. But for a beginner so many offences may come. So *bālāi* means the enemy of the Bala Kṛṣṇa, the *bala* Name, the less grown Name. *Nāmera bālāi jato, saba lo 'ye hoi hato.*

Bhaktivinoda Ṭhākura says in that sense, "The Name is so beautiful, so gracious, so charming, that I like to die with all the offences along with me and let others enjoy. All possible obstacles, hindrances, offences against the Name is so beautiful, so charming that I want to take them all and die. I may finish me taking that suicidal squad."

Just as with bombs on the armpit entered they into the ship, _____ [?] the chimney; it may lose him so that suicidal. That began from Japan towards British, and Hitler told that yet we have to learn something from Japan. That was very much appreciated by him, the suicide.

"So I want to finish myself with all the offences carrying and let others enjoy."

This Vasudeva Datta, "Give all the offences of all the *jīvas* to me and throw me for the eternal hell. Then others will, they will be gainer. Give them Kṛṣṇa *prema*."

That is a sort of feeling, a highly generous feeling. It does not die. Die to live: that is higher living, attainment of higher life when such wishes come; desires come in us that I want that so much appreciation for the Lord, "Let others have it, and I, as a price of all their sins, I may go down. But it will in all glory it will." That is a sort of feeling.

From what connection this came?

Jayatīrtha Mahārāja: We were discussing the capitalist's viewpoint. The capitalist will consider that investing interest along with capital consistently will mean some growth of wealth but no ability to touch that wealth. So where is the hope for enjoyment?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Enjoyment by self dissipation: from the opposite direction, enjoyment. "Please let others enjoy at my cost." That is the basis of the highest enjoyment, Kṛṣṇa with others. "Let Kṛṣṇa enjoy with others and I must be the scapegoat."

Āśliṣya vā pāda-ratāṁ. The last *śloka* of Mahāprabhu will come to say about that.

And as Nārada came to the *gopīs* for the feet dust: for the treatment of Kṛṣṇa's headache, self abnegation to what degree? That is the point of the whole thing. The very life is that, that how much sacrifice is possible? And as much as sacrifice so much the benefit. Sacrifice, die to live. So it is very favourite to me, these Hegel's words, die to live. Don't hesitate to give you. He is the highest consumer. You want Him, the highest consumer known to the world, and you are on the face of that. If you can face, so the devotees do not face, to face the different types of consuming consumption there is Rādhārāṇī, Yaśodā and all group. Then so many groups and those that after liberation from this world join, they have got a particular rank. Only they can be recruited in that camp. So there is classification *sakhā*, *nitya-sakhā*, *prana-sakhā*, all these groups according to the quality there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: So this magnanimous aspect of Mahāprabhu is seen as the equivalency of *mādhurya līlā*. The Gaura *līlā* is magnanimity or distribution of the *rasa* is seen as the equivalent.

Śrīla Śrīdhara Mahārāja: Yes. Both the parties combined has come to give Their most secret sweetness, as if, to the public; so magnanimous. *Bramhava durlabha prem savakari jati* [?] What is...

...Brahmā, Śiva, they cannot aspire after. That sort of wealth has been taken to this Earth and it was canvassed from door to door, *śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli*. And very difficult to understand and appreciate how it is possible. I have written two lines in *Nityānanda stava*.

śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti
[From *Śrī Kīrtana Mañjuṣā,* p 16]

Why Nityānanda Prabhu approaching towards the market? No such scholarship, no such power, majesty, and He holds the highest position, that of Balarāma, Saṅkarṣaṇa, etc., next to Kṛṣṇa. Why, what's the reason? *Śrī-kṛṣṇa prema nāmā parama sukha-mayaḥ ko'pyacintyaḥ padārtho*. There is something highly valuable, wealth, as Kṛṣṇa *prema*. *Yad gandhāt sajjanaughā nigama bahumataṁ mokṣam apyākṣipanti*. The really honest persons, if they get a slight scent

of that Kṛṣṇa *prema*, that divine love for Kṛṣṇa, *mokṣam apyākṣipanti, nigama bahumataṁ*, which has been much praised by the scriptures, Vedic scriptures, that *moksa*, liberation, he/they also throw out that. Do not care for *moksa*, which has so much position in the *Veda* for *mukti. Dharma, artha, kāma* that is lower, but *mukti* is considered to be the highest attainment generally in the Vedic conception. But that is also thrown out hatefully. Such a scent is in Kṛṣṇa *prema* and who can give that Kṛṣṇa *prema*, that wealth of the higher order, his position must be higher. So Nityānanda Prabhu's position is higher. Because what He's giving, delivering, that is of the highest value, we can see by calculation here.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
So I take leave. What is my...

End of 82.04.27.C

Start of 82.04.28.A

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Viṣṇu-Pāda...

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]
[Śrīla Rūpa Goswāmī]

kavi sri caitanya mari kari veni doya [?] *kavi ana pai vai vaisnava pada chaya* [?]

Systematically we began from Guru, to Gaurāṅga. But sometimes it is seen that the boundary of the grace of Gaurāṅga is more extensive, and by His arrangement Guru comes to me, He comes as Guru. So Kṛṣṇa's grace is also like that. First we come in consciousness with Kṛṣṇa, roughly, then, when we enter in a systematic way then He comes as Gurudeva. He sends *vartma-pradarśaka* and so many Vaiṣṇavas to distribute *sukṛti*, and gradually we are raised to a particular standard where, *guru-pādāśraya, tadasya, gurum evābhigacchet.* Not all in a sudden one may come to Guru; underground there are many things. Help from Kṛṣṇa at large, then the systematic life begins. The rough progress stops and the systematic life begins in the spiritual world. Then He sends, He comes in the form of Gurudeva. That is we are introduced to His internal potency. First hazy *brahma darśana.*

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18. 54]

Parām bhakti labhate, that systematic pure devotion: we are taken to the door of that.
kavi sri caitanya mari kari veni doya [?] *kavi ana pai vai vaisnava pada chaya* [?]
By His grace we shall come across the internal departmental local grace more specified form.
Hare Kṛṣṇa. Hare Kṛṣṇa. Now we shall come to the fifth *śloka* of Mahāprabhu today, explained by His grace. It begins with,

ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

Everything in His thought, in His conscious area, *cintaya*. "Please consider me, give me a little spot within Your consideration. I want to enter in the jurisdiction, in the realm of Your consideration, Your look, Your grace, so Your care. I no longer find myself safe within my guardianship, my care. I do not know to take proper care about myself. I invite Your care. Please accept me. Please give me entrance, admission in the realm of Your care. I want to live there. You are my guardian. You are my guardian. I want to live under Your guardianship. *Ayi nanda-tanuja*, but who are You? We are told about You of different conceptions. But anyhow I have come across to Your beautiful conception of Vṛndāvana."

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

One spiritual scholar, Raghupati Upādhyāya, when he met Mahāprabhu, near perhaps Mathurā, then there was a discussion and Mahāprabhu's putting questions and he's answering. There this *śloka* occurs. Who is *sādhya*? Whom we want to have our master? Who will be the final goal of our life where it is placed? Raghupati Upādhyāya came out with this *śloka. Śrutim apare smṛtim itare*. Generally we find and here in *varṇāśrama dharma* some are under the guidance of the *smṛti*, and the higher section they tell that they are under the guidance of the

śruti, specially the *jñāna mārgis.* The *karma mārgi* who are more engaged with these bodily duties, with a colour of Godliness, they follow *smṛti*. And those that are out of this physical demand and tries to transcend this life of enjoyment and exploitation, *nivirti mārga*, they generally take their guidance from the *śruti* portion of the *Upaniṣad*, of the *Veda*. The higher advices are given in the *Upaniṣad*, so *śruti*.

Raghupati Upādhyāya says, "I do not know *śruti* or *smṛti*, but I feel a necessity to follow the guidance of my heart. Not so much of brain, but I consider that the real peace which has its connection more with the heart." *Aham iha nandaṁ vande*. "My mind is always attracted by Nanda, *nandaṁ vande*. I do not know, but I have no liking to know who is *śruti*, who is *smṛti*, but I find my inner most urge, attraction for Nanda."

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ,
aham iha nandaṁ vande, yasyālinde paraṁ brahma.

"I am seeing the concrete thing here. They say with the conception of brahman, Parabrahman, Paramātmā, but Parabrahman, Kṛṣṇa, is also said by many of those authorities as Parabrahman, and that Parabrahman is crawling on the compound of Nanda. How he has attracted Parabrahman?"

Śukadeva Goswāmī also says in *Bhāgavatam* [10.8.46]:

nandaḥ kim akarod brahmaṇ, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

[Parīkṣit Mahārāja asks Śukadeva Goswāmī: "O knower of Brahman, you are always merged in the exclusive conscious world. No trace of any mundane objective reference can be found in you, for you are always engaged in the subjective world of spirit. Never is your consciousness thrown towards this objective world of ours. And you say that Kṛṣṇa is the Supreme Absolute Truth. I ask one question of you, my master: what duty did Nanda discharge, what sort of realisation did Nanda have that the Absolute Truth is so intimate with him that He appears as Nanda's son and crawls in his courtyard? He seems to be under Nanda's clutches. What is this? This is a most wonderful thing. Is it possible? The *yogīs*, the *ṛṣis*, the great scholars and penance-makers say that they sometimes have a rare peek into their object of aspiration and realisation, and then they come back suddenly. They can't keep their attention in that plane for long periods of time. How is it possible that that Supreme Substance sits on the lap of Yaśodā and sucks her breast? If such things are real, if it is at all possible, then why should I not be attracted by that method by which I can have so much intimacy with the highest entity?"]

Parīkṣit Mahārāja says, "You *brahma-jñāna*, whole time you are merged in exclusive conscious world, no trace of any mundane objective reference found in you. Cent per cent time you are engaged with the subjective world and never your consciousness thrown toward this objective world of us. One question to you my master, *nandaḥ kim akarod brahmaṇ, śreya evaṁ mahodayam*. You say that Kṛṣṇa is Parabrahman, then what duty Nanda did discharge? What

sort of realization Nanda got that the Parabrahman is so near to him, so intimate to him, He seems to be under their clutches? What is this? This is wonderful, this is most wonderful thing. Is it possible?"

Nandaḥ kim akarod brahman, yaśodā ca mahā-bhāgā. "The *yogīs*, the *ṛṣis*, the great scholars and penance makers, they say they sometimes have a peep, a rare peep into their object of aspiration and realization and comes back suddenly, can't fix their attention in that plane for some time. And that substance, that thing, how it is possible that Yaśodā having in her lap, is it possible? Then how it is possible? If such things remain in reality then why should I not be attracted by that method?"

Śreya evaṁ mahodayam, yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ. "So much intimacy with the highest entity: how it may be possible? Is it impossible? But if it is possible at all, why should not we be attracted for that?"

So here also: the similar recourse.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

"I don't like to be entangled in the subtle discussion and analysis of the *śāstric* ideas and thought and ontological representation. But what I see here, on the total estimation. *Yasyālinde paraṁ brahma*. I want to surrender myself to Nanda and his party. I want to enlist my name in that group where Nanda is the master, guide."

So eliminating that, exercising the way, that by exercising our energy we can attain a good destination, or without any faith in our own energy we may try through our consciousness, utilizing our subjective energy only, eliminating this objective temptation, with the experts of that plane to inquire into, 'where, what will be the solution of life in the higher subjective area?' Higher subjective area, this *jñāna, karma jñāna anārvṛtam.* Then *nanda-tanuja kiṅkaraṁ:* missed the point, anyhow...

Aksayānanda Mahārāja: *Śrutim apare smṛtim*...

Śrīla Śrīdhara Mahārāja: Eh?

Aksayānanda Mahārāja: You were telling that verse *śrutim apare smṛtim itare*.

Śrīla Śrīdhara Mahārāja: *Aham iha nandaṁ vande*, then another, *nandaḥ kim akarod brahman*. I want to, in my concrete understanding, the direct appeal of my heart, in another word my

śraddhā, my faith, my common sense about religion, common sense; that is faith, *śraddhā*. We see the Parabrahman, Parabrahman which is so rare, and that is if I find concrete is so much intimate, so why should I engage myself in wild goose chasing? I shall appeal direct, direct method of teachings. 'I want Parabrahman, I found Parabrahman is so intimately got, and that is example. Then why should I allow myself to run hither and thither?

Some say that your ear is taken away by the kite and I should without touching the ear, whether it is or not, I shall run after the crow. What is this?

I find Parabrahman is here, has kindly come with all His charm here. And His charm is not a secret thing. So many great personages, past personages are being attracted. I find it straight, and I shall go to run after phantasmagoria of the meditationist or the abstractionist, renunciationist? No, I won't. *Aham iha nandaṁ vande, yasyālinde paraṁ brahma*, the common sense, the straight understanding.

So *ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ*; we have come up to that standard, then we can ask *ayi nanda-tanuja. Kiṅkaraṁ*, the Lord of love. *Nanda-tanuja*, means You are king in the country of love. So I am feeling affection. I appeal to Your affection, *nanda-tanuja. Kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau.* I am Your servant. I feel it in myself that I have some connection with You and that is of subordination, *patitaṁ*, but anyhow I am in adverse circumstances. I feel that there are so many enemies within me and they are trying to take me away from You. I can't place my attention to You, whole of the time, *patitaṁ māṁ*. At the same time I feel from the inner plane of my heart that You are my master, You are my master, You are all in all in me. My heart won't be satisfied without Your company. I feel it in the inner quarter of my heart. So my appeal to You, but I am under unfavourable circumstances. I am suffering. And without Your grace, Your attention, Your interference, I don't find any relief from my present imprisoned position.

nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ vicintaya
[*Śikṣāṣṭakam*, 5]

Here it is said, *dhūlī-sadṛśaṁ vicintaya*, I am not eternally connected with You, I can feel, then this separation would have been impossible. *Vibhinnāṁśa jīva* _____ [?] *svāṁśa vibhinnāṁśa* _____ [?], I am a part of Your potency. I am not a partial representation of You [?] other incarnations are *svāṁśa*, partial representation of Himself. But *jīva* is also partial representation, but not of Him, but His potency, that *śakti* _____ [?] So it is rather considered as His potency not...

mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

...though it is found in that way, he is *āṁśa*, but _____ [?] so finer analysis have proved that *jīva* is not *svāṁśa*, it is *vibhinnāṁśa*, and what is that *vibhinnāṁśa*? That is the part of His potency. And *jīva* comes from *taṭasthā-śakti. Kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa*, ["The soul comes from the marginal potency." *Caitanya-caritāmṛta, Madhya-līlā*, 20.108] So *dhūlī*, "I am not part and parcel of Your own body, even the ray, but my representation nearer that of material, like a particle of sand, particle of earth, not even of the ray coming out of Your lustre of Your form." In this way Mahāprabhu representing on our behalf that our petition must be of this type: *Patitaṁ māṁ viṣame bhavāmbudhau, kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ vicintaya.*

I cannot give the intelligence of possessing such fortune that I may consider the inseparable part of Yourself. A separable part; and I also want Your grace and do justice to me. To the other I invoke Your mercy for special grant in my case to accept me in any position, connect me in Your connection. The lowest position, a particle of dust in Your feet, at least this must be sanctioned in my Lord, my faith, this is my prayer.

So Mahāprabhu's asking us to pray to Kṛṣṇa in such a mild and humble way. Not with any gorgeous and higher demand. This is advised to us; *ayi nanda-tanuja*, I want *nanda-tanuja*, I am *kiṅkaraṁ*, but I am under adverse circumstance, *patitaṁ māṁ viṣame bhavāmbudhau*, I want Your grace, invoke Your grace. *Kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ*, only consider myself as a particle of dust which is in the sole of Your divine feet. Our prayer should be couched in such way, in a very humiliating way. Then next comes...

Aksayānanda Mahārāja: *Nayanaṁ galad-aśru...*

Śrīla Śrīdhara Mahārāja:

nayanaṁ galad-aśru-dhārayā, vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati

["O Lord, when will tears flow from my eyes like waves, and my voice tremble in ecstasy? When will the hairs of my body stand on end while chanting Your Holy Name?"] [*Śikṣāṣṭakam*, 6]

Prayer granted, and he has acquired a position there. Now ambition has got no end, posted there in safe position, again crying, praying, for further promotion. First, only a negligent position, as a dust under the sole of Your divine feet. But when the grant came, the touch of Kṛṣṇa's holy feet came to the dust, the dust was converted with magical wand to something else. And now more demand, higher demand, higher demand automatically comes. What is this? I prayed only to become a dust on the sole of Your feet, but what I feel now within me? The very touch of the feet, I am dust and of the earth and You are Parabrahman. But earth is converted into such great, inconceivable nature, attitude, I wonder. I simply wonder, what is my nature, how it is transferred, changed, transformed? Now I find that my demand is more intense and more higher for higher intimacy.

Nayanaṁ galad-aśru-dhārayā. First this *dāsya* but now it gets the connection of the touchstone, converted into *rāga-mārga.* Kṛṣṇa means *anurāga*, not Nārāyaṇa or Rāmacandra.

Kṛṣṇa means He is worshipped by divine love, affection, the king of affection, the centre of affection and love. So when only came in touch of His feet, the whole thing changed. Demand for love and affection, and more intimacy came to grace that servitor. He was raised to such a plane: now his prayer is like that, *nayanaṁ galad-aśru-dhārayā*. 'What is this? My eyes are incessantly shedding tears, I can't check my tears. It is coming out incessantly.'

Vadanaṁ gadgada-ruddhayā girā, and when I try to take Your Name I feel that I am going beyond control. Control - some interference from some other quarter is moving me, disturbing my normal thinking and aspiration. I feel I am in the midst, I am nowhere, I have lost my control, I have become a doll in the hands of some other power or plane. *Vadanaṁ gadgada-ruddhayā girā*.

nayanaṁ galad-aśru-dhārayā, vadanaṁ gadgada-ruddhayā girā,
pulakair nicitaṁ vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati.

My hankering, ambition, taking me, trying; arousing me, my aspiration, toward something else. Not only Your connection of a servitor from distant, but come in touch of You, with magical wand I change. My aspiration changes, ambition changes. I see that so many devotees they are engaged in Your service, taking Your Name, their condition is such and such. And I want to - aspiration is raised, I want to be lifted to that position. To that position, I can realize that position far off, but my earnest prayer that I may be raised to that level. Your connection has taken me to - given me such thirst. I am in touch of that plane and my aspiration increased that sort of affection and love that I can be beside myself. More handling and interference of You I like. You play with me as You like in Your own way. Your connection, Your Name, Your feeling, Your remembrance may tackle, may play with me in any way You like. My heart hankers for such interference from Your part.

nayanaṁ galad-aśru-dhārayā, vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā, tava nāma-grahaṇe bhaviṣyati

When I shall take Your Name, I may take Your Name with such feeling, Your connection with such feelings as these. My previous standard has gone, and my hankering is now for this standard, and I pray that You lift me in that plane of Your affection and love. Then the next,

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

The devotee thought that if I am raised to that standard my heart will be fulfilled, thirst will be quenched, and I must feel some peace and satisfaction in me. But the development took him to another unexpected plane of life. Unexpected - when that sort of love, that drop, that sort of medicine is given to that hankering patient, the patient cured, will think that he is cured, but he

was taken in some dangerous position. What is this? What is this? I was attracted by the charm which is found externally in the devotees, shedding tears incessantly, and when taking the Name of Kṛṣṇa it does not come, sound does not come smoothly, it is checked on the way. And these things attracted me, and sometimes hairs stand on their end. And the whole body the *pulaka* [?] attracted me. But coming to that plane what are doing, do I find, just the opposite. *Yugāyitaṁ nimeṣena*, coming in real connection or relativity with infinite, the finite feels hopelessness. No limit of progress, rather, as much as intimately I come in connection with infinite I am becoming hopeless. The more we advance, the more we find unlimited and unlimited becoming hopeless. But we can't leave, can't go back, no possibility of retracing. Only go ahead, this spirit is there - but find the infinite characteristic. We can't leave it, and also become hopeless. *Dura suddha prema bandha* [?]

The very high type of nectar is just in my front, but I can't get it. But the charm is so much I can't go back, and this entanglement. *Yugāyitaṁ nimeṣena*. It is there. I am not able to touch it, to get it in my fist. A small span of time thinks, 'Oh, long, long ages went away. I am in want. I am trying to get it, but I can't get, and the time is passing, ages by ages, I am there. Even our time, that is also of infinite character, *yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam*, so many rivers came, got birth from my eyes. Profusely, tears ran down from my eye over the body. But I don't find to reach the position of success.

Śūnyāyitaṁ jagat sarvaṁ, mind is full, fully vacant. I can't find there any trace of my future prospect, no charm for any other thing, that with that I shall try to console this diseased body, no possibility. All authorities eliminated, only I am in the clutch of such hankering of Kṛṣṇa connection, exclusive, *śūnyāyitaṁ jagat sarvaṁ*. No prospect in any other direction. I find I am fully in the clutches of Kṛṣṇa consciousness and love of Kṛṣṇa. No order making. *Śūnyāyitaṁ jagat - govinda-viraheṇa me*. Oh. If there is anyone, come to my relief, I am lost. I am lost, my position is such, helpless. If there is anyone, come to my rescue.'

Mahāprabhu says that when we are deeply placed in Kṛṣṇa love we can't leave it. Our satisfaction, our thirst increases, no satisfaction, we are in the midst of such apparently horrible position, helpless position. *Yugāyitaṁ nimeṣena, cakṣuṣā*, this is the *divya darśana* showing the direction of what is the hankering for Kṛṣṇa if awakened in one's mind. When he really comes in Kṛṣṇa connection then his position will be all illuminative, all exclusive, and only whole concentration with Kṛṣṇa, and that is so tasteful but so further, higher conception of Him in the front. And not getting that as much he is going ahead, so finds more and more spread in the front, and he finds himself in such position.

yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me

["O Govinda! Without You, the world is empty. Tears are flooding my eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

End of 82.04.28.A

Start of 82.04.28.B

Śrīla Śrīdhara Mahārāja: ...the highest advice of Mahāprabhu comes to adjust, to help our adjustment in such position. "You are going to be lost there in Kṛṣṇa consciousness. You are a drop, a drop; you are thrown into the ocean. What will be your position? What will be your position? So this advice you accept, it will save you, somewhat. Save you somewhat, if you come this side."

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

The greatest medicine for the devotees. You have come to measure the immeasurable, but always keep this in your mind. This is *the* principal you will always embrace. When you are out to connect yourself with the infinite love, or give your anything, infinite is His character we must remember. He's only one to you, but He has many like you. Your only one is He, but He has many to deal with, *āśliṣya vā pāda-ratāṁ pinaṣṭu*. He may embrace you with much affection and adoration, or you must be prepared for the opposite, the alternative. *Pāda-ratāṁ pinaṣṭu mām*. You are sticking to His feet and He is trampling down you under His feet, so cruelly. *Pāda-ratāṁ pinaṣṭu mām*. You have caught hold of His holy feet with much prospect, much aspiration, with whole heart, still you will have to see that He is trampling down you. He does not care for all your attempts and affections. You are giving your best, but that is not a dishonour, and that is dishonoured hatefully, your offerings, *āśliṣya vā*. He may embrace you sometimes, and at the same time you'll be prepared that His dealings may be so much cruel to you. He will trample down under His feet all your offerings, yourself, *āśliṣya vā pāda-ratāṁ pinaṣṭu*. His adoration and His negligence, hateful negligence, both must be prepared. *Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā.* You should be prepared for more adverse circumstances. What is that? His indifference, may not care, when He's giving punishment He's nearer to you. But when He's indifferent to you it is more intolerable. There is no union, 'He's neglecting me so much, He won't like to keep any connection. He does not know me. I am a foreigner, unknown man, indifferent.' That is more intolerable for the devotee. Rather punishment they may accept as boon, but this indifference is more heart rending to them.

Then: another step, higher. What is that? *Yathā tathā vā vidadhātu lampaṭo*. He's embracing and adoring another, just on your front, on your face, without caring a little for you. You think that this is mine, my claim, my right, and that is being given to another just on your face. That will be more increasing trouble to you. This is the law of affection, law of love. It cannot tolerate, it is too much to tolerate, but you must be prepared for that, prepared for that from the beginning that this Kṛṣṇa *prema* means this. *Yathā tathā vā vidadhātu lampaṭo*, He's autocrat, He's love, He's the love, the *prema* is such. It is mercy, it is not justice. No law is there and you

have selected this to be the highest fortune for you, and you must be prepared for that. The *prema* is such. *Prema* - there is no justice in *prema*, it is free, it may go anywhere and everywhere. The very nature is this. So you can't claim, no claim, no right you will have. The highest thing is of such nature. The rare in this way, very, very rare, and the nature of rarity is such.

Yathā tathā vā - mat-prāna-nāthas tu sa eva nāparaḥ: But from your side unhesitating adherence to that principal, it is required. It is real love and you must be prepared for that. All eventuality, all adverse circumstances, this is the real type of Kṛṣṇa *prema*, die to live. If you can accommodate all these different stages, good or bad, then you come this side, this side, it is of such nature. Mercy is above law, justice within the law, mercy above law. *Prema* also above law, but it has got its own law.

So: another parallel *śloka* of this given by Rūpa Goswāmī.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

There is a kind of small bird named *cātaka*. What is the English name I don't know, *cātaka*, a small kind of bird. Their nature is that they only drink the water, the rain water, and they never eat any water from the Earth, whether river or fountain or lake or anything. Their very nature is that with their face, with their mouth upward, they are hankering for rain water. Rūpa Goswāmī is taking this example; the devotee's nature should be like that. Always after, to get, waiting in expectation of the rain water, that Kṛṣṇa love, and no other love.

So, *viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mam*. A devotee is praying to the Lord; "You are friend of the fallen, so I have got some hope, *viracaya mayi*, so You may grant Your grace, gracious hand extend, *dīnabandho, viracaya mayi*, or You may punish me, severe punishment You may impart to me. *Dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mam*. I have no other alternative but to be wholly surrendered in Your feet, *kācid anyā*. How?

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

That bird *cātaka*, he's always with his eyes fixed up praying for rain water. But rain water may come profusely, not only to fill up his small belly, but the whole body will be sufficient. The rain water may come, or the thunder may come without. Bolt from the blue may come and finish his small body to non-existence quarter. But still, the nature of that bird only to pray exclusively for the rain water and he won't take any water from any place under any circumstances. So our

attitude should be toward Kṛṣṇa, independent of His extension of gracious hand toward us, it is our duty.

In this connection one *śloka* is coming to my memory. When in Kurukṣetra Kṛṣṇa met Rādhārāṇī after long separation, perhaps hundred years separation, outward separation, then They came. Kṛṣṇa coming in connection with Rādhārāṇī, coming near to the *gopīs*, especially in front of Rādhārāṇī, He found Himself very - that He has committed the great crime, done misdeed, misbehaviour, found Himself coming to the *gopīs* and remembering their quality of love and surrender, He found Himself the most criminal. And so much so that He was bending His body and going to touch the feet of Rādhārāṇī.

Kiṁ pādānte luṭhasi vimanāḥ. One poet has represented this scene in this way and that poetry, that poem has been collected by Rūpa Goswāmī in his *Padyāvalī*.

[kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ
kiñcit kālaṁ kvacid abhiratas tatra kas te 'parādhaḥ
āgas-kāriṇy aham iha yayā jīvitaṁ tvad-viyoge
bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyaḥ]

["Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologize to You."]

Kṛṣṇa coming in touch with the atmosphere of Vṛndāvana, now He's a king, a paramount king almost in the whole of India, but when He came in connection with the *gopīs* He found Himself a criminal. And bending His body He was just going to touch the feet, then Rādhārāṇī, coming back, She remarks, *kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ*. "What is this that You are coming to My feet? It is wonderful, *luṭhasi vimanāḥ*, and You are unmindful. I see You have lost the balance of Your mind and You are coming to do this thing. *Svāmino hi*, You are master of the situation. No explanation can be called from You. You are *swāmī*, You are husband, You are My master. And I am Your maidservant. *Svāmino hi svatantrāḥ*. And this is the arrangement of the Vedic scriptures.

Svāmino hi svatantrāḥ, kiñcit kālaṁ kvacid abhiratas tatra kas te 'parādhaḥ. For some time You were engaged in some other quarter; what's the harm? What is the fault in You for that? It does not matter. This right is given to You by the scripture, by the society, *kvacid abhiratas tatra kas te 'parādhaḥ*, no crime, no sin. Already You are given that liberty by the scriptures and society so You have not committed anything wrong.

Āgas-kāriṇy aham iha yayā jīvitaṁ tvad-viyoge. I am really the criminal, the culprit. The meanness is with Me, the defect is with Me wholly. Why, how? For the separation You are not responsible. Why You consider Yourself that You are faulty, that You have committed wrong? *Jīvitaṁ tvad-viyoge*. The positive proof that I sustain My life. I am still living. I did not die from the pangs of Your separation. I am showing My face to the world, that I am not faithful to You.

The standard of faith which I should have maintained for Your love, I could not. So I am a criminal and You are not so.

Jīvitaṁ tvad-viyoge, bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyaḥ. It has been written in the scriptures by the saints that the wives, they should be thankful, exclusively devoted to the husband. It has been ordained in the scriptures. *Bhartṛ-prāṇāḥ striya, striya* should be *bhartṛ-prāṇāḥ*, the women should be devoted exclusively toward their husband, towards their Lord. *Tvaṁ mama*. So in this meeting I should fall to Your feet and I should beg Your pardon, forgiveness. Beg for Your forgiveness that I have really no love for You. I am maintaining this body and showing My face to society. I am not a proper partner of You. So You please forgive Me. And You are doing the opposite, what is this? Don't do so."

So this should be the ideal of our affection towards Kṛṣṇa. We, the finite, in His connection, with the infinite, we should be of this attitude. That little connection, attention may I have any time. But I will be all attentive toward Him. And there is no other alternative.

Mahāprabhu says *ekagra* [?] *bhakti*, exclusive devotion towards Kṛṣṇa, autocrat. The absolute good, the absolute love, is autocrat. And our posing must be of this type, if you want, being so small, if you want so great a thing, then this is not injustice. But our demand should be like this, our prospect, our adjustment, our understanding, must be of this type.

A small incident I - when anyone goes to fight for the country in the battlefield, then no luxury, no room for any luxury, or any other desires may be sanctioned there.

I remember in this connection, when Gandhi formed his non-violent army, one of their soldiers told, so-called soldiers, volunteer, that, "You please arrange for a cup of tea for us."

"No, no. The water of River _____ [?] That may be supplied to you and no tea. If you are ready, come forth."

So if we want to connect ourselves with Vṛndāvana, leader of Kṛṣṇa, our attitude should be this:

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

Now we shall come to understand the method recommended by Mahāprabhu. *Sahiṣṇunā*, not only about the external position in my present life, but the whole life our attitude. No complaint from my side, any complaint from my side should be carefully eliminated. And full independence of the other side. Acceptance and non-acceptance, the risk of that must be taken on our head, and then make progress. *Atho va vasra sesagram jitya vadhoksaje* [?]

Sometimes you will get and sometimes - so it is a general way. But there are more hopeful prospects for us. In some way or other if we can enter in the group, there is a group of such nature, so everyone is of such nature, and we come together, they will console one another in their own party. So many groups in different *rasa*, in *sākhya rasa*, *mādhurya rasa*, *vātsalya rasa*, so many of the similar section, similar nature, and they:

[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."]
[*Bhagavad-gītā*, 10.8]

"The scholars come to Me thinking that I am all in all. Everything from Me, I am all in all. With this consciousness they approach Me. *Bhāva-samanvitāḥ*. And they take the path of sympathy and affection, love. *Ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate, iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ*."

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

"*Tuṣyanti ca ramanti ca*. They mix together and they talk about Me. Talk about Me, interchange of their thoughts, that gives consolation to their hearts and they live as if this is

their food, talk about Me. *Tuṣyanti ca ramanti ca*. High kinds of pleasures and they find when they talk about Me amongst them naturally."

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Teṣāṁ satata-yuktānāṁ. "In this way they go on discussing about Me and feeling as if they are enjoying My presence there in their talk. And also I give some other line of thought to them and when...

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

"Sometimes in separation also suddenly I appear before them when the feeling is very much acute, then I suddenly appear before them and quench their thirst. That also I do."

And Mahāprabhu He has also, after giving all these things, then we have got another solace, another very fine and high type of solace to us.

[Kṛṣṇadāsa] Kavirāja Goswāmī has also given that. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite*.

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 2.50]

"Don't be afraid. Outwardly you are expressing, you are feeling a horrible pain of separation, but internally at the same time, simultaneously, you are feeling an unparalleled type of *rasa*, that is pleasing feeling, pleasure, peace, or joy or ecstasy you are feeling."

Externally pangs of separation, but internally a satisfaction, it is there maintained, it has been told to us. And from the general example in the world also we can have some experience to keep up our faith in this subtle matter. That Shelly, or someone says that, "Our sweetest songs are those tell of saddest things."

["Our sincerest laughter with some pain is fraught;

Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

When we are reading any epic and there's separation between the hero and heroine, and very cruel condition, they are so sweet to us, we are shedding tears, and still we cannot leave the book.

The pangs of Sītā Devī, Rāmacandra after banishing Sītā Devī, when we go to read that Rāmacandra is banishing Sītā Devī when She's with child, uncared for in the forest, and fortunately the forest was that of Valmiki's *āśrama* near, and they took Sītā Devī and put Her in a cottage and began to serve Her. So this is very painful, but when we read that story we can't keep away from that, we go on reading, reading, shedding tears and still reading. So there is some sweetness within the pain. It is possible. So Kṛṣṇa *viraha* is such.

Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite. The special characteristic in Kṛṣṇa *prema* is this; that externally we feel extreme pain, but internally heart is filled with some extraordinary ecstatic joy. So this is what Mahāprabhu has given to us. As much as we can catch His instructions, the meaning of His instructions, we shall prepare us. This is our fare in the way. *Patheyo* [?] means fare. What is this, the money necessary to go from one place to another?

Devotee: Passage...

Śrīla Śrīdhara Mahārāja: Passage, passage money. This is our passage money to go to Vṛndāvana. And when we are connected, we are acquainted, we are introduced with so many like us, then our joy knows no bounds. Of same nature, of same group, of same thinking and same attitude, we get great solace and consolation from them. So we need not be afraid. Back to God, back to home, that is our home. In spite of all these things we shall think firmly that that is our home, home comforts. And in other places we are all considered to be foreigners. And you see how foreigners, the C.I.Ds are always coming and taking a count. "Who is here, who is there?" No information. So we are not foreigners there. Here we are foreigners. Any man is treating in any way they like. But still, that is the most hopeful and full of the highest prospect and our place of inner satisfaction. We shall aspire after that. We cannot but keep aspiring for our home. What is the real joy, real ecstasy, we are not acquainted with; that is the trouble. As much as we shall go ahead we shall be conscious. The practical feeling we shall have about the nature of that joy, ecstasy, beauty, charm and more encouraged, more, more encouraged.

yad-avadhi mama cetaḥ kṛṣṇa padāravinde
nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne
bhavati mukha-vikaraḥ suṣṭhu niṣṭhīvanaṁ ca

["Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste."] [*Bhakti-rasāmṛta-sindhu, dakṣiṇa-vibhāga*, 5.39 - quoted from Yamunācārya]

Rūpa Goswāmī says, "As long as I did not come in touch with this Vraja *rasa* – when the worldly pleasure was of much importance to me: but as soon as I have come in connection with that *rasa* then if any similar *rasa* comes in my memory from this mundane world my face becomes disfigured and spit comes on my tongue."

So, we shall think of that.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta*, *Madhya-līlā*, 19-167]

Raso vai saḥ.

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicāltate

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā,* 6.22]

Not so far, even lower position, what the *yogīs* get, there also it is mentioned. *Yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ*. If we get a slight taste of that ecstasy, at once we come to this final understanding there cannot be any pleasure, peace here, that can be comparable with this type of *rasa*. *Yasmin sthito na duḥkhena, guruṇāpi vicāltate*. And alternatively if we are settled in that sort of atmosphere of that *rasa* then no pain of any type can disturb us, cannot affect us in any way, it is of that peculiar *rasa*. And that *rasa* is possessing in this way. There is another side also.

[nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā]
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

This is, we are advised about the dearth and high position; we must be prepared of such. The fact is not so cruel in reality. He says, "*Mayi te teṣu cāpy aham*. I am always with My devotees."

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

If such exclusive devotee is in any place He's always, like shadow He's always invisibly moving after him. This is His nature.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Oh. Durvāsā. You know Me totally, that I am, though you know that I am independent, but I know I am not independent. I am dependent to My devotees. You may take it, independently dependent to My devotees. This is My nature."

So these are the sayings of the Lord. We must be prepared for anything, unfavourable circumstances. But there are positive examples, He's everywhere.

When I came to this path after finishing my college career, to discourage and to dissuade me from this path, one of my learned nephews he told me, "Kṛṣṇa, the Lord, He's of course there, but He's so far, so far. There are so many stars whose light could not come to this Earth. And the speed of the light is such. Still there are so many stars whose light could not reach this Earth so, so great magnitude, infinite. And if there is any God, has He got any time to think about us? Negligent."

But I answered intuitively, "But is there any place where He's not present?"

Then he was silenced. Any place where God is not present? Any place, any persons, anything? He's everywhere. What can he say? He was silenced. So He's so far, *tad dūre tad v antike,* He's the nearest to us.

[*tad ejati tan naijati*, *tad dūre tad v antike / tad antarasya sarvasya, tad u sarvasyāsya bāhyataḥ*]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

At the same time we must think He's the most affectionate, His care to us is most acute and sincere. His sincerity and His care, His affection towards us has got no parallel. At the same time this is also true, so we must not be discouraged.

But still Mahāprabhu has given us warning; "That you are coming to search after Kṛṣṇa, Kṛṣṇa is not as a sweet-ball from the market, take and finish. It is not like that. The highest of the highest, you are going to attain that goal, must be prepared for everything."

But at the same time the devotees will come, "No fear, we are of the same order. We all walk on in a straight line." So don't be afraid, the devotees are there. So we are told that more than Kṛṣṇa, His devotees, His servitors are more sympathetic towards us, and the resort of our life and fortune, His devotees. *Mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ*.

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ]

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

And He says that, "Who is servant of My servant, they are My real servant."

In this way, so many things, so *sādhu-saṅga, saṅga,* the association is the highest valuable thing for us. To make our advance and progress toward infinite, our association - that is all important factor; our guide. We must stick to that, to this conclusion.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

So *sādhu-saṅga* has been given, the good association, the *anukula*, favourable association, that is our wealth, our real wealth is there.

What's the time?

Devotee: Ten.

Śrīla Śrīdhara Mahārāja: Ten, oh ten thirty I have got engagement. I had better stop.

End of 82.04.28.B

Start of 82.04.29.A

Parvat Mahārāja: ...this sincerity is under the free will of the *jīva*?

Śrīla Śrīdhara Mahārāja: Cooperation. But really it comes from *sukṛti*, the grace of the Vaiṣṇava. First, unconscious association, and then conscious association helps, *śraddhā*, faith, and there cooperation begins, with faith.

Just as a patient by accident fell on the street, unconsciously. Doctor's first help independent of the patient, and consciousness comes, then consulting the patient. "Where is your trouble?" With the help of the free cooperation the treatment goes on. Something like that. *Ke*?

Akṣayānanda Mahārāja: Akṣayānanda Mahārāja.

(Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja, 01:10 - 03:10 Bengali?)

...

Śrīla Śrīdhara Mahārāja: ...Mañjarī is considered to be the leader of all the *mañjarī* class, in the camp of Rādhārāṇī. They're younger in age so they have the facility to enter into the room of Rādhā-Govinda where the advanced stage *sakhī* can't enter. Because these young girls supposed to know much about the advanced *līlā*. Anyhow they enjoy that confidence. When Rādhā and Govinda They are in solitary position these young girls are allowed. But the advanced staged she friends of Rādhārāni they hesitate to go at that time. So when They are combined in private affairs, Rādhārāni and Kṛṣṇa, in confidential position, the highest quality of *rasa* is produced by Their union. And that quality of *rasa*, that highest quality of *rasa* can come in connection with the *mañjarī*, not the *sakhī*. So Rūpanuga *sampradāya* means the opportunity of having a taste in the highest quality of the *rasa* when confidential union of Rādhā-Govinda occurs.

Mahāprabhu recommended this is the highest form of attainment possible ever for the fate of the *jīva*, *rūpānuga*. *Mādhurya rasa*, then in the camp of Rādhārāni, then again under the leadership of Śrī Rūpa. So *rūpānuga bhajana darpan*. Bhaktivinoda Ṭhākura has given description, that short idea, the sketch of the type of confidential spiritual service in *mādhurya rasa* under the leadership of Rūpa Goswāmī.

And here Narottama Ṭhākura he also understands that substantial characteristic of *rūpānuga bhajan*, so much so that here he's expressing his aspiration: "When my Gurudeva Lokanātha Goswāmī will take me by my hand and will connect to Rūpa. I am giving this new *kaiṅkary*, this young maidservant to you Rūpa, you take it." His Guru Lokanātha and his aspiration: "When my Guru, he's my Gurudeva, he will connect me, he will take me and give charge of me to Śrī Rūpa?"

So Rūpa's transaction that is higher, *mañjarī* means higher plan and design and dealings of different services which is unique in the camp of Rādhārāni. And most confidential what is not generally aspired even within, under other *sakhīs* and others. *Śrī Rūpa Mañjarī Pada*, ones exclusive concentrated attempt, aspiration to enter, to have admission into the camp of Śrī Rūpa, that is expressed here earnestness. Exclusive earnestness to get admission into the camp of Śrī Rūpa.

Śrī-rūpa-mañjarī-pada sei mora sampada, the characteristic of the aspiration should be like this: *śrī-rūpa-mañjarī-pada sei mora*, that is my wealth. My wealth is, I consider, the holy feet of Śrī Rūpa Mañjarī as my only, my wealth. I don't consider anything else as wealth. *Sei mora sampada*.

Sei mora bhajana-pūjana. Bhajana means internal, sincere presentation towards the high. And *pūjana* means formal, formal attempt; both formal and, *bhajana-pūjana*. *Bhajana* is more internal and sincere, *pūjana* is more formal and, in the beginning of course attempt is formal, formal respect and internal offering, *bhajana-pūjana*.

Sei mora prāṇa dhana, that is the source of my life of sustenance. *Sei mora abharaṇa*, and that is also my ornaments, that is my outer qualifications, my inner and outer existence is there. One should be like that. *Sei mora abharaṇa*, *sei mora jīvanera jīvana*, and I also consider that to be the very life of my life, *jīvanera jīvana*, life of my life; the essence of my essential existence, *sei mora jīvanera jīvana*.

Śrī-rūpa-mañjarī-pada sei mora sampada, *sei mora bhajana-pūjana*, *sei mora prāṇa-dhana sei mora abharaṇa*, *sei mora jīvanera jīvana*.

Sei mora rasa-nidhi, that is the source of all my ecstatic aspiration, *rasa-nidhi*, of the ocean, the ocean of my ecstatic joy. *Sei mora vāñchā-siddhi*, the fulfilment of my inner aspiration is there. *Sei mora vāñchā-siddhi*, *sei mora vedera dharama*, and I consider that, the *Veda* has got so much position and hold over the society, but I consider that *Veda* inspires me only to accept that as the real meaning of the *Veda*.

Sei vrata, *sei tapaḥ sei mora mantra-japa*, there is a fashion especially in the female society to do, to accept many vow, *vrata*, different kinds, *savitri vrata*. She performed the, Savitri is very famous for her chastity. By her chastity she could save her husband from death. So Savitri, so many good ideals in the ancient ladies, and in that name or any other name to take some vow and continue that, *sei vrata*. I have no other vow, formal vow I like to take, but that is my all vow, temporary commitment for any particular good action. That is my vow. *Sei vrata, sei tapaḥ*, so many penances we are told been practised to achieve their desired end. But my penance is only for that. If I do that then I think I have finished all my penances. *Sei vrata*, *sei tapaḥ*, *sei mora mantra-japa*. There are others who engage themselves in *japam*, in repetition of particular spiritual sound for the attainment of some auspicious end. That is *japam*, *mora mantra-japa. Sei mora dharama-karama*: but if there be any other phases of duty and activity then all, Rūpa, her service covers all sorts of engagements either to discover or to serve the holy purposes. All phases I concentrate only for their feet, to achieve the service of their feet. Everything will be,

yasmin vijñāte sarvam evam vijñātam bhavati, *yasmin prāpte sarvam idam prāptam bhavati*

["By knowing Him, everything is known - by getting Him, everything is gained."]

All phases of life, all dealings of life, I want only one point, the service of Rūpa I want. *Sei mora dharama-karama*.

Anukūla habe vidhi se pade haibe siddhi, now only I want this that the circumstance may be favourable, the _____ [?] the controller of these worldly forces, He may be propitiated with me. And He may make arrangement in favour of my such attainment of life, such attempt of life. If He becomes favourable then my fulfilment will be achieved. *Anukūla habe vidhi se pade haibe siddhi*, *nirakhiba e dui nayane*. Then what will be the effect if the administration becomes helpful to me.

Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī, *praphullita*, then I will be allowed to have a vision of his beautiful figure, movement and serving attitude. That will come in me. I will be connected rather, with his feet, and his direction, and will do some service under her guidance. *Se pade haibe siddhi*, *nirakhiba e dui nayane*, *se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī*. I'll be allowed to have a vision of his beautiful figure, *mādhurī-rāśi prāṇa-kuvalaya - śaśī*, and which will be like moon.

Just as moon is the source of energy and beauty of the *kumuda*, means red lotus floating at night. Generally sun helps the lotus and the moon helps that red flowers that we find in the tank, that is *kumuda*, which flourishes by the moonlight. And that is of red colour. And the lotus, this lily, that gets energy from the sunlight.

But here is rays from the moon but *kuvala* is Padma. *Praphullita habe niśi-dine*. Because he wants, the demand is not only at night or daytime, but both day and night. So this time the moon taken perhaps the principle necessity is night for this *mādhurya-rasa*. So moon take the night sustaining agency and here also mentioned not *kumuda* but *kuvalaya* means a type of lotus, might have meant a particular type. *Praphullita habe niśi-dine*. That will be encouraged and sustained both day and night by the ray of that beautiful figure, colour, movement of Rūpa Goswāmī. That will inspire me day and night in the service of Kṛṣṇa camp. *Praphullita habe niśi-dine*.

Then comes another stage, *tuyā adarśana ahi garale jarala dehi*, as if after attaining this, as if it is my own property. I have attained this. I shudder to lose it again. I may not retain my position here. That apprehension comes. *Tuyā adarśana ahi garale jarala dehi*, so long I am dispossessed of such association I can't tolerate any longer. After attaining he thinks 'it is my own home. And why I was forced to remain out of my home.' And he's shuddering, 'if I again be separated I couldn't be able to tolerate. *Tuyā adarśana ahi garale jarala dehi*, your separation like a serpent bit me and I, whole of my life peace is feeling the pain of the serpent poison. And that is your separation. *Tuyā adarśana ahi garale jarala dehi*. The whole world is feeling the uneasiness of serpent, the snake-bite poison. *Tuyā adarśana ahi garale jarala dehi. Cira-dina tāpita jīvana*. And for long time I am undergoing this sort of pang of separation of you my lady, lord, lady, master, mistress. *Tāpita jīvana*. *Hā hā prabhu kara dayā deha more pada-chāyā*, *narottama laila śaraṇa*. Now I again come to your feet. Please grant me a permanent service in your camp. *Kara dayā deha more pada-chāyā*. I am taking refuge under you. I have no other alternative. I fully surrender to you, and you should give me permanent service in your camp. Without that it is not possible to go on with my life _____ [?]"

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...enemy to his own self, treachery, suicide, *ātmā-ha* _____ [?]

He was working there in the railway at that time and we lived in his quarter. And his wife is also a girl of this Navadwīpa town nearby, very near to Kṛṣṇa Mayee's house, *brāhmaṇa* family. His father-in-law was also, had much affection for me. He lost his wife, he was not here but lost a child in his or her young age, and she was almost half-mad. And his sober father to save her from madness, for too much lamentation for her child, he took her to me to hear about

Bhāgavatam, and these things. And she was very sincerely following my advices at that point, at that time. Then after a long time, few years ago, they came to take initiation from me, old friend. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?]

...

"I'm very favourite officer of the king, very, very favourite, favour, I get from the king, authority. And that is my tie, attraction, they're not allowing me to go to Vṛndāvana."

But anyhow, Sanātana Goswāmī tore off that affectionate tie and marched towards Vṛndāvana to meet Śrī Caitanya Deva and met Him at Benares when coming back from Vṛndāvana. And for two months Caitanya Deva was detained in Benares to teach the very purpose of the *Bhāgavatam* and other scriptures. So much so that He asked him to prepare the proper scriptures of the Vaiṣṇava section propounded by Him. This *Hari-bhakti-vilāsa*, then this *Bṛhat-Bhāgavatāmṛtam*, *Vaiṣṇava-toṣaṇī-tikā* in *Bhāgavatam*, *tipani*. Very fine note of highest type given to *Bhāgavatam darśana* by Sanātana Goswāmī.

We get from his commentary that Vasudeva took his son to Nanda-raja, but at that time one son and one daughter already there. And Vasudeva's son entered into the son of Nanda, unconscious of, without the knowledge of Vasudeva. And Vasudeva could see only that daughter and he took the daughter to Mathurā from Vṛndāvana, from Gokula. It is his finding from different *śāstra*, he has proved that it cannot but be that Nanda had also a son there. And Vasudeva's son was absorbed by him, by that child.

Baladeva also having *rasa līlā*. But Sanātana Goswāmī's finding from different *siddhānta* the Baladeva *rasa līlā* it is reserved for Kṛṣṇa only. So Baladeva externally He's found to make *rasa līlā*; at heart He's managing Kṛṣṇa to make the *rasa* at His heart. These are very fine conclusions of the scriptures, drawn from different scriptures, we get from Sanātana Goswāmī. Baladeva is not making *rasa līlā* Himself. It is monopoly of Kṛṣṇa, Kṛṣṇa consciousness. But externally we see that He's doing, He's not doing in His heart, He's aloof. In His heart He's making arrangement for Kṛṣṇa, for this *rasa-līlā*.

Just as Gurudeva, apparently Gurudeva is seen to accept things from the disciples. But really whatever he gets he sends it upward, transparent Guru. And there is opaque Guru. They collect money and consumes themselves and then they are caught. But transparent Guru whatever comes goes upward, and he's clear, always transparent; mediator. He's all-conscious that this is for my Gurudeva, for my Lord, not for mine. I am the mediator. That is the position of real Guru, transparent. *Īśāvāsyam idaṁ sarvaṁ* [*Īśopaniṣad*, 1] He's always settled in such consciousness. *Īśāvāsyam*, everything for Kṛṣṇa.

And Vaiṣṇava also, but the Vaiṣṇava also does that. Vaiṣṇava he does not want anything for him, everything belongs to Him. But because I am to serve Him, so something for my own keep-up I can take as *prasādam*, grant from Him. If I do not do that, then also there will be some obstacle, hindrance in the service. I'll be in the wrong path, so,

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

"āsakti rahita" "sambandha-sahita," [From Śrīla Bhaktisiddhānta's *Vaiṣṇava ke*?]

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 2.125]

That exclusive renunciation, that is bad. The liberationists they adore that thing very much, but devotees, because their life has got some value they want to serve, so to render the proper service whatever is necessary he takes that from the fund of the king. If he does not do so he will be weak. He will not be able to render proper service. Then he will be punishable. So he must take what is necessary to up-keep himself so that he may render maximum service to the Lord. That adjustment we must accept in our life, *yuktāhāra-vihārasya*, not *phālgu-vairāgya*. Extreme abnegation is not accepted in Vaiṣṇava school. _____ [?] Proper adjustment. The object of life is to render maximum service, proper service. Brain work, a higher diet. Ordinary physical labour, then this *sak*, vegetable diet may be necessary to some extent, such adjustment. Of course, a *sādhaka* when he's trying to enter - and who is settled, whatever he does, that is all right. And who is going to be settled it is direction for them; *sādhaka*.

...

Śrīla Śrīdhara Mahārāja: ...and Vidura is absent. Vidura's wife she was taking bath at the time. When she could know that Kṛṣṇa has come in her house, Vidura is absent, she was also a devotee of high type, she forgets herself in her ecstasy that Kṛṣṇa has come here to my house, my husband. She came undressed, naked. She does not know that she has come naked. She does not know that she has come naked. Kṛṣṇa threw His *utarīya*, the sheet to her body. Then anyhow she managed to cover her body and came and whatever she tried to after making Kṛṣṇa to sit in as comfortable position possible. Then she went to find what was in her house that she can feed Kṛṣṇa. So found there is two or three plantains, few plantains, fruits. She took them and she's removing the cover and the fruit is missed, leaving the fruit the cover is put into the mouth of Kṛṣṇa, and Kṛṣṇa He's eating that.

And just at that time Devarṣi Nārada and Vidura, both of them was present there.

Nārada says, "What are you doing?"

Vidura says, "What are you doing? The fruit is missed and the cover you are putting." Then Vidura was very much repentant, "What are you doing?"

Then Nārada came to the relief of Vidura's wife. "But that she is dispossessed of her consciousness, so ecstatic joy she has found by the visit of desired wealth. But what is this, why Kṛṣṇa is taking that?" Nārada put the charge to Kṛṣṇa. "She's mad, she's outside herself. She's doing madly something, lost her consciousness. But Kṛṣṇa is all-conscious, why He's swallowing all those covers of plantains so?"

Then Kṛṣṇa answered, "Nārada, neither I am eating the fruit nor the cover. I am accepting her devotion."

Bhāva-grāhī-janārdanaḥ. So what the devotee offers to Him, to the Deity, the material aspect may not be seen acceptable always. But the *bhāva*, the feeling that arises in the heart of the worshipper, that goes to satisfy the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has criticized all the grammarians. _____ [?] If not connecting with Kṛṣṇa then _____ [?] means the cry of crows.

Devotee: Crows conversation.

Śrīla Śrīdhara Mahārāja: _____ [?] will only create wound, injury. Everything if it is connected with Kṛṣṇa, that is all right. That *Bhāgavatam ślokas*.

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ pragṛṇīta karhicit
tad dhvāṅkṣa-tīrthaṁ na tu haṁsa-sevitaṁ, yatrācyutas tatra hi sādhavo 'malāḥ

["Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest only in topics glorifying the infallible Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.12.51]

tad vāg-visargo janatāgha-samplavo, yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhavaḥ

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 12.12.52]

Whatever is connected with Kṛṣṇa that is all right. Externally, apparently it may seem to be defective, but the subject matter, the object, the real connection with Kṛṣṇa. And what is without connection of Kṛṣṇa apparently it may be very beautiful and very good but that is all impure. There is only one thing, one criterion we are to follow. We are to understand, to realize how it is.

Kṛṣṇa connection only, exclusively, Kṛṣṇa connection is beneficial and one thing may be, in all other respects may be good, but if Kṛṣṇa is absent it is all dead thing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Satyam, śivam, sundaram.

Satyam bhriyat, priyam bhriyat, na bhriyat. When I came to find this *śloka* then I was perplexed. Then I was a student of a school, class six or seven. *Satyam bhriyat*. One of our teachers told, *satyam bhriyat*, say truth always, tell truth always. *Priyam bhriyat*, and tell what is pleasing; speak truth, speak pleasing, *satyam bhriyat. Na bhriyat satyam apriyam*, don't tell truth if not pleasing. I got some push there, what is this? If it is unpleasant, truth should not be spoken. Then truth is limited here, it must be pleasing. I had a check.

End of 82.04.29.A

Start of 82.04.29.B_82.04.30.A

Śrīla Śrīdhara Mahārāja: ... This is the real conception of *sanātana-dharma*. Tell truth, tell pleasing, never tell truth which is not pleasing, and neither you will talk pleasing what is not true. *Satyam bhriyat*, *priyam bhriyat*, *na bhriyat satyam apriyam*. *Priyam ca mam etam bhriyat kesa dharma sanatana* [?] Unnecessarily don't give any pain to any person, that is the underlying. And also the higher underlying principle is that above truth there is something else, so-called truth. Absolute truth is there. The truth of your conception is not to be followed always. All relative. So try, and real truth is always pleasing at the same time. *Sat-cit-ānandam*, real truth is inseparably connected with *ānandam*. Try to find out that. So this formal truth in this world is not truth proper. What we come across generally in the name of truth that is not the real conception of truth.

Rāmacandra followed the line of that moral truth, but Kṛṣṇa did not care for that. He was encouraging Yudhiṣṭhira, "Oh say lie, tell lie to Droṇācārya." Dāsaratha banished Rāmacandra but Vasudeva he did not obey, he did not keep his own word to Kaṁsa. He's stealing Kṛṣṇa to _____ [?]
but he was avowed, "That whatever child Devakī will produce I shall take it to you." He was committed already to Kaṁsa but he broke that moral law and took Kṛṣṇa to _____ [?] But on the other hand Rāmacandra had to to the forest because Dāsaratha could not refuse to his wife whom he already promised that he will give some, whatever she will ask he will sanction. He could not withdraw from his promise. He fainted. So in Kṛṣṇa conception we are taught that ordinary truth which is in vogue in this phenomenal world, that has got not much value. That may be crossed.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"When this worldly truth and Myself is opposite party, leave the truth, come to Myself. Truth is My creation. I am *ānandam*."

That is the supreme position, holds. Truth, *cit* and *sat*, they are rather absorbed in *ānandam*. *Ānanda* is the real integer, *ānandam*, harmony, beauty. And they're _____ [?] the eternal existence and also consciousness of the existence that is subsidiary to ecstasy, to *ānandam*. Fulfilment, *sat-cit-ānandam*. *Satyam*, *śivam*, *sundaram*. *Satya*, *śivam* as consciousness, that is more important, that has got two phases existence and self-consciousness. But the consciousness hankering something. But in *sundaram*, in *ānandam*, it is full in itself. It is already consciousness and existence already presupposed, it is within. And there not full, mere existence is not appreciable. Conscious existence that is also not appreciable. Consciousness means searching for some time. But *ānandam*, there is existence, consciousness, as well as fulfilment. Reality is for itself.

Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja there is one general statement, what is the meaning? *Neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11]

Śrīla Śrīdhara Mahārāja: ...Then another line. *Neha nānāsti kiṁcana*.

Akṣayānanda Mahārāja: Bhaktivinoda Ṭhākura has given three...

Śrīla Śrīdhara Mahārāja: But all, there is unity, there is harmony underlying everything. Apparently it is separate existence. But internal connection has connected them all into one whole, organic whole. The eye is there, and the nose is there, the feet, nail is there, but they are not separately independent things. They are connected to one organization.

Akṣayānanda Mahārāja: *Ekatma vritiya* [?]

Śrīla Śrīdhara Mahārāja: Mahāprabhu's interpretation to that, He told Sārvabhauma.

I also heard from one professor when I was a college student, *neha nānāsti kiṁcana*. If there is not *nāna* - the Śaṅkarācārya he accepts the meaning in a particular way, *neha nānāsti kiṁcana*. *Veda* says that these polarity, polarity is absent. So only one unit, Brahman, *ekatma vritiya* [?]

But Mahāprabhu says if *nāna* is not there then how the question arises to say that there is *nāna*. So plurality is there, diversity is there. And still you are to understand that there is unity behind them. They are not separately independent. That will be the meaning.

So *sarvaṁ khalv idaṁ brahma*: all what we see that is Brahman. What does it mean?

Śaṅkarācārya says, "Only Brahman and what we see that is non-existent."

Then Mahāprabhu says, "Partially you are accepting *Veda*. *Sarvaṁ* is also there. So you cannot say that there is not *sarvaṁ*. *Sarvaṁ* is also to be accepted and Brahman accepted. *Nāna* is accepted, and it is not *nāna*, that is also accepted. Both sides should be accepted. If it is not, then no question of coming to say such, to preach. So *sarvaṁ khalv idaṁ brahma*, *neha nānāsti kiṁcana*, *tat tvam asi*, *tat* also there, *tvam* also there, otherwise no necessity of giving such statement if it is not existing. Then to whom do we speak?

When I gave such interpretation in Badrinārāyaṇa, a temple, one advocate of Bombay, a Gujarati man, he appreciated very much. He was a follower of Śaṅkara. "What you say we can't deny this."

So Mahāprabhu says, "Yes, Śaṅkara has accepted partially." And the full thing has been accepted by Mahāprabhu _____ [?] Then also, Brahman.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."] [*Taittirīya Upaniṣad*, 3.1]

From which everything is coming, who is sustaining everything, again everything is entering in whom that is Brahman. Mahāprabhu says that this is not *nirviśeṣa*. There's so many significance in Brahman, everything is coming so He's the source. Then when it has come He's also sustaining. That is also *viśiṣṭa*, specification, particularity. And again entering and remaining in Him. So _____ [?]
and all these _____ [?] this is *viśiṣṭa*, so not *nirviśeṣa*, not inert. So many signs of movement it is there.

...

... Chandrodaya Maṭha, after the departure of Swāmī Mahārāja. He told, "I come with heavy heart. So long we used to come with happy heart, but now with heavy heart." He was reminding me of that day. _____ [?] also, we know that Kṛṣṇa Dāsa Bābājī Mahārāja has left this world. We would like to remember his life and activities as much as possible. _____ [?]

About nineteen thirty, nineteen twenty six, or so I met him, I joined Gauḍīya Maṭha and shortly found him. He returned from a preaching tour with Bhāratī Mahārāja at that time. Young and smart, beautiful, jolly, and very firm in his principles, especially towards *nāma bhajana*. High family also he came from, respectable high family, from Dacca, Mansiranja [?] at present that is within Bangladesa. At that time it was all in British India, Bengal.

Next I saw him, he came with a preaching party from the west, that is west India, western parts of India with Bon Mahārāja, _____ [?], he came. Anyhow some natural friendship grew between us, perhaps of similar high social rank, and similar education, similar simplicity and

earnestness, or Kṛṣṇa consciousness, took us together, intimately, gradually. Closer connection with him I had about later part of [nineteen] twenty seven in New Delhi. For a few weeks we were allowed to work together there in New Delhi and intimacy grew more.

Then next, about twenty eight, twenty nine, thirty, twenty nine, or so, he was in Balihati in Bengal in a village Maṭha going on with his *nāma bhajana*. I requested Prabhupāda, "That he's educated young man. His service may be very useful in present New Delhi preaching affairs. If you allow, I may ask him to come and join me in my activity." I was then Maṭha commander of New Delhi and through me the Maṭha was founded there in New Delhi.

Prabhupāda gladly gave his consent. "That if you can take him, and engage him in preaching service of Mahāprabhu, then you will do the work of a great, real friend to him."

And then Kṛṣṇa Dāsa Bābājī Mahārāja, then Sādhikānānda Brahmacārī he went to me in New Delhi. And long time we had very intimate friendship, friendly connection we worked together. He had much appreciation for me, and I also had appreciation for him, in his sincere search after Kṛṣṇa consciousness. But his nature was more of a *śāstric* nature, scriptural nature. What he found to be the advice of the scriptures he tried his best to adhere to that. But about the application of scriptural advices into practical life, as our Guru Mahārāja wanted us to do, there he was little miserly. *Tāra madhye sarvva-śreṣṭha nāma-saṅkīrttana*.

[bhajanera madhye śreṣṭha nava-vidhā bhakti, `kṛṣṇa-prema,' `kṛṣṇa' dite dhare mahā-śakti
tāra madhye sarvva-śreṣṭha nāma-saṅkīrttana, niraparādhe nāma laile pāya prema-dhana]

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees Love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrttana*. By offencelessly taking the Holy Name, the treasure of Love for the Lord is attained."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.70-1]

It is clear scriptural advice of Mahāprabhu, he tried his best to stick to that. And almost to his last days, pure character, moral, social, educational, from different directions he was a very good man and a very strict, firm in his practice, very sincere, and very jolly. And satisfied under any circumstances always he tried to be.

When there was differences amongst the trustees in some way or other and we could not stay in the mission, I left the mission, he also did at the same time. I went to Vṛndāvana and after staying there for a month I came back here to live permanently by the grace of Nityānanda and Mahāprabhu. And he finally decided to live in Nandagram at that very time. Both retired from the missionary life and I chose this place for the last days of my life and he chose Nandagram. There is one Nandavagicar, little far off from Nandagram towards Yavata, Kadamkandi, Nandavagicar.

He wrote a letter from there to me. I found in his language that he's very much satisfied, full satisfaction he has attained in his present life. It was very conspicuous to me that he's now very happy, fully surrendered. What he searched after he has got that and is fully satisfied, I found

from his letter. I was then also here in a rented house, two rupees a month, and living alone, I got his letter. That is not much.

But after a long time, only a few days ago, two or three years ago, suddenly he told, "That in my whole life I had the greatest satisfaction, real satisfaction when I lived in Nandavagicar."

That was nineteen forty, forty or forty one, beginning. So after so many years of his *bhajana*, he appreciated his, that life, that life of highest satisfaction, Nandavagicar. And I could detect from here that how he's in full satisfaction in his life. I could feel *śuddha-sattva*, completely surrendered, detached from, and wholly dependent on Kṛṣṇa. The life wholly dependent on Kṛṣṇa's will. No worry, no aims and objects of life, fully vacant, only for Kṛṣṇa to approach, to come to approach fully prepared for that. No prejudice, even the prejudice and thoughts and suggestions for the design of ones own to acquire Kṛṣṇa consciousness, even not that. Fully surrendered. 'Whatever He likes He may do, I'm prepared for that.' Such attitude.

Generally we find in scripture the *śaraṇāgati*, the surrender is the basis, is the foundation on which so many variegated structures may be constructed for the service of Kṛṣṇa. It is generally. But it is also mentioned there, if one had noted, a remarkable thing. That only *śaraṇāgati* can give everything without taking any form of devotional tendency, inner *śaraṇāgati*. That reminded me about that type of *śaraṇāgati*.

It is also mentioned perhaps in my *Prapanna-jīvanāmṛtam*. *Śaraṇāgati* can give us the highest desired result. Without *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, and so other forms, mere *śaraṇāgati*. *Śaraṇāgati* means surrender. There are different types of surrender. The very quality of surrender, if we can examine closely, we may find the element there, even of *rasa*, different *rasa*. Highest type of *śaraṇāgati* is possible in the highest type of *rasa* service, that is *mādhurya rasa*. *Mādhurya rasa* has been accepted to be the, to open up fullest *śaraṇāgati*. Every atom of ones spiritual body cries for the corresponding atoms of the spiritual body of the Lord, which is not possible in any other *rasa*.

In Bengali verse of the greatest devotees, [In Jñāna Dāsa's *Vaiṣṇava-padāvali*]

prati aṅga lāge kānde prati aṅga mora.

"Every part of my limb, every limb is crying for the corresponding part of the limb of the Lord."

The *śaraṇāgati* preparedness for any sort of autocratic service of the Lord. No rhyme, no reason, no room for any aspiration, good, bad, *śaraṇāgati*. So mere *śaraṇāgati* proper can satisfy our desired end.

So Bābājī Mahārāja, that idea of surrendered life beginning in Nandagram, Nandavagicar, and he expressed in that letter, "I feel very much happy that I have taken the right course and right position in my life, exclusively given, surrendered at the sweet will of the Lord, I am so."

And so many years passed, so many nights of Ekādaśī he has kept awake and went on with his *nāma bhajana*, *śāstric bhajana*, all these things. He deeply engaged himself in only religious

forms of *bhajana*. But his remark that, "I felt highest blissfulness in my life when I was in Nandavagicar at that time at the beginning of nineteen forty one."

Śaraṇāgati. He was fond of *sākhya rasa* though he used to read all types of *śāstra*, *rasa* of all types. And he used to hear the *kīrtana*, the representation, even including those of *sahajiyā kīrtana*. But they could not make him *sahajiyā* though he attended *sahajiyā* school. So firm his faith was in Kṛṣṇa consciousness proper.

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās [*Caitanya-caritāmṛta, Antya-līlā,* 1.78]

Mahāprabhu says:

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – [ei 'govardhana']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

Whose aim is firmly established, whose earnest, is very sincere for the realization of Kṛṣṇa consciousness, his associations with objectionable things in our consideration cannot attract him in the black way, but gives some contribution towards his own direction.

Mahāprabhu says about Nityānanda Prabhu,

Yadani _____ nityananda dari tatapi brahma _____ kohina tomari [?]

"If Nityānanda Prabhu is seen to visit the house of a wine shop keeper, and seen to enter the house of a prostitute, still you must know for certain that He's to be, He's worshippable of Brahmā and Śiva himself. If He goes there, not to take anything, but to give those fallen souls, to deliver them from their present position, He's going, not to take anything from them."

So Kṛṣṇa dāsa Bābājī though he mixed, apparently, with the so-called *sahajiyā* section, but he did not deviate from the principle, real conception of Kṛṣṇa consciousness of the Ācārya of the Gauḍīya Maṭha, what he came to give to us.

Lastly also with firmness he, we see him to stick to his firm faith. And that Nandagram, Param sarovara and there the *bhajana kuṭīra* of Sanātana Goswāmī, he made his shelter there, final selection. And from the visible world to the invisible, he entered surely in the invisible aspect of Vṛndāvana.

And he told plainly he had much attraction for *sākhya rasa*. Subala, he's leader, he's considered leader, his next guide as Subala, who had some connection with *mādhurya rasa*. Amongst all the friends of Kṛṣṇa, Subal is considered to be the highest for his intimate connection with *mādhurya rasa*. So he considered his guide in the form of Subal.

He had a very liberal heart and he used to mix with all the contending parties of Gauḍīya Maṭha at that present. He almost went everywhere. And with his smiling face he used to mix and associate. But still he had some special attraction for some special quarter. He was an intimate friend of mine as I told already. And he had much appreciation specially for my poems, Sanskrit poems. I asked him once, "Why you have got such special affection for me?"

"With your poems, is the cause for that. I'm captured by the ideal, by the language, by the style of your poems."

He was very strict, and not a man who will by the pressure of the circumstances, who will submit to anyone and everyone, not of that type. That was also one of his characteristics, of his nature. So he used to sing the poems of the Goswāmīns about Kṛṣṇa *līlā*, not ordinary, selected.

But his affection was so much towards me that he used to chant in the night of Ekādaśī and here, there, everywhere. He preferred to chant the most modern *śloka* of mine. So in heart-to-heart relation he was very intimate to me. And anyhow, today's function is also showing something like that. It was not pre-designed. But anyhow I'm entangled with some such function in his connection by divine arrangement, divine arrangement. So our connection was something above the conscious area of our experience, with causeless connection. In many other ways also we had many common things. Sometimes I might have dealt with him in a rough way also. But he did not mind that. His friendship for me was so deep he did not care. Such happenings also took place here. So today I pray to him, whatever wrong I might have done about him he may forgive them all and accept me as his sincere friend, with the help of you all. Gaura Hari bol. Gaura Hari bol.

Vaiṣṇave guṇa gana _____ *mukhe* [?]

It has been broadly advertised, that if we can sing in praise of the Vaiṣṇava, then we can have higher promotion in the line of devotion. It is easy to praise the songs or poems written about the Supreme Lord. But it is difficult to praise, to be able to praise really the servitors of the Absolute. The possibility of jealousy, *matsarata*, comes to interfere. "He is a man, I am of similar, same status. Why should I submit to him?" This sort of *pratiṣṭhā*, egoism, opposes, hinders us, to call a spade a spade, so *nirmatsarāṇāṁ satāṁ*. [From *Śrīmad-Bhāgavatam*, 1.1.2]

The Lord also says, "If you are My devotee you are not real devotee of Mine. But if you are devotee of My devotee, you are My real devotee."

The jealousy has got a test there, *nirmatsarāṇāṁ satāṁ*. We may not have naturally any competitive position in comparison with the Supreme Lord; but a competitive superiority complex possibly comes in the case of a Vaiṣṇava. 'I can't submit to them. It is difficult.' But when we are really captured and conquered by the *svarūpa-śakti*, Yoga-māyā of Kṛṣṇa, then this realistic view comes within us. And so much so, with the improvement of his own purification, his own progress...

End of 82.04.29.B_82.04.30.A

Start of 82.04.30.B_82.05.01.A

Śrīla Śrīdhara Mahārāja: ...and I am nothing, and it grows infinitely. I am nothing but he's everything. He's a Vaiṣṇava, Guru, Vaiṣṇava, they really hold Kṛṣṇa *bhakti*. They are stockist but I am empty handed, I have nothing. This is the nature of the association of the finite of Infinite. As much as we shall have real approach towards Infinite so much so we cannot but consider us to be the meanest of the mean. The standard, the measurement is in this way in Vaiṣṇava culture. And it is not lip deep but sincere feeling of the inner most heart. Inner most heart.

Kavirāja Goswāmī when he says, *purīṣera kīṭa haite muñi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205] this is not mere imitation, it is his heart felt truth.

But some difference in *ācārya-abhimāna*, that is of another type. That is assertion only for the service of Vaiṣṇava. The sincerity is maintained there. His assertion, not assertion, not selfish assertion, but his assertion is only to save the public and to save the prestige of the Vaiṣṇava in reality. So that is proper adjustment with reality. In two fold senses. To establish the real position of a Vaiṣṇava, and at the same time to save the ordinary person from committing the false attempt or false thought. To save him from that danger, from reaction. So that sort of assertion, that is not egoistic, rather that is sacrifice in the dynamic sense, we are to consider.

So, our Guru Mahārāja in Viśva-Vaiṣṇava-Rāja-Sabhā, he tactfully managed in this way, he asked one of his disciples to speak something in praise of another disciple. *Guṇa gana* [?] appreciation. And especially who were, his disciples who were little antagonistic. He asked particularly him, "Speak something in praise of your friend." And what for? Try to mark the bright side, the *svarūpa*, and the apparent side try to ignore. When he asked, "You try to say something in praise of your friend, whom you consider to be your opponent, apparently." Ordered: necessity is the mother of invention, he had to speak something in praise, so he had to dive deep into the bright side of the person and to bring out that. Thereby the Vaiṣṇava they're giving and taking, that being aroused, and the apparent, the *māyāic* side is ignoring, going down.

So thereby also, just as *kīrtana*. *Kīrtana* is powerful why? When I'm requested to speak something I must have to speak. I cannot but utilize my highest, best attention to speak something. I'm to attempt, to assert in the attempt of my best ability to speak something, to gather something. So also in the case of Vaiṣṇava, as in the case of Lord, the Vaiṣṇava. The *svarūpa*, the inner side, inner aspect, the bright side, and ignore the apparent side, and there you will thrive. There the real relationship amongst them will be roused, will be awakened. So it was his practice for Guru Mahārāja, especial in Viśva-Vaiṣṇava-Rāja-Sabhā. In Mahāprabhu's *dhāma*, one and same area it has it's seat and there his method was such. Try to praise Vaiṣṇava. So to appreciate the nobility of a Vaiṣṇava it is difficult, and if we can do so then we can reach a standard of devotion, dedication, to certain extent.

So it is said, "Who loves Me does not love Me really. But who loves My devotees, My servitors, his love for Me is more real, is true, absolute character."

So the Vaiṣṇava we shall try to appreciate their trait, there conduct, and thereby we can raise the standard of our own life of dedication. Gaura Hari bol. Nitāi Gaura Hari bol.

Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpad Kṛṣṇadāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Jayatīrtha Mahārāja: ...the work of Govinda Mahārāja and Dinabandhu Brahmacārī.

Śrīla Śrīdhara Mahārāja: Yes, a credit, and Hari Charan also.

Jayatīrtha Mahārāja: Hari Charan of course, always.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

Jayatīrtha Mahārāja: Cows also got *prasādam*.

Śrīla Govinda Mahārāja: Yes I wanted arrange five hundred, arrangement was. Then a hundred did not come.

Jayatīrtha Mahārāja: Four hundred came.

Śrīla Govinda Mahārāja: Four hundred.

Jayatīrtha Mahārāja: The cows got the balance.

Śrīla Govinda Mahārāja: Balance the cows _____ [?]

Śrīla Śrīdhara Mahārāja: To show that *prasādam* is infinite, and in the connection with Jayatīrtha Mahārāja his resources, serving resources infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Infinitesimal.

Śrīla Śrīdhara Mahārāja: Infinitesimal and Infinite very closely connected, the consciousness of infinitesimal.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]
[Śrīla Bhaktivinoda Ṭhākura's *Gītamālā, Yāmuna-bhāvāvali,* 19]

"Your grace is in accordance to the necessity of those that deserve really. *Tāte āmi supātra dayāra*." Bhaktivinoda Ṭhākura says, "In that consideration, I have got some claim. I am fallen of the fallen, the most fallen, so I have got some claim over Your grace."

That should be the attitude of the servitors, a negative side. Improve the negative side, 'I am the most deserving, meanest of the mean, poorest of the poor.' We are to increase, develop our knowledge towards that side, 'that I am so low, so needy, so mean from all respects.' That consciousness will draw Him towards you, and not that the mass collected energy, the mass of energy, and neither to know Him, *jñāna*, *jñāna-karmādy-anāvṛtam* [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167] that, "I can know You. I can measure You." That is impossible, wild goose chasing. To try to know Him, *Bhāgavata* declares that is wild goose chasing. You can never know Him.

Uchatistha das aṅgulaṁ [?] [*Śrīmad-Bhāgavatam*, 10.9.16, ?]

As much as you reach the boundary of your knowledge, He will be found transcending them. None can bind Him. That was shown in the attempt of Yaśodā. It was shown through Her attempt when She went to bind Kṛṣṇa around His waist, Dāmodara, two fingers less. This is inconceivable. Yaśodā trying to bind the waist of Her child, and the rope She's taking and when She's trying to bind only two fingers less. Again She's adding some rope to that, the same thing is occurring, two fingers less. Again something joining when trying that two fingers.

It is mathematically impossible, naturally, but it is such. The same thing we are to know. We are to think that it is the subjective not objective. These are the examples where we can see the failure of the objective calculation, warning us against the objective calculation. "Don't go to calculate in the objective process when it is concerned with the transcendental truth." It is His will. That factor can never be eliminated. That is the real factor. If you approach to calculate about Him, the most realistic thought you must keep in your mind, that it depends on His supreme will, *svarāṭ*. *Artheṣu abhijñaḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1] these two qualifications. He knows only what is what, and what should be what. It is His monopoly, within His fist. You may conjecture, you may suppose, you send so many alternatives in your mind, but no value. He knows what He will do. And at the same time He's not under any explanation to anyone, not compelled to give any explanation for His deed.

Artheṣu abhijñaḥ, and *svarāṭ*. What is what, He only knows the fact, and He's *svarāṭ*, He's autocrat, absolute. He does not care for the consideration of others. If we approach Him with this sort of mentality and impression we must advance towards that realm. That I am not going, no possibility of placing any demand in Him, no possibility, that I shall put this application, please consider this or that. No possibility. But at the same time we must not forget, that who are really of such temperament, He listens only to the words of that type of devotee. *Bhakta-parārdhīno, ahaṁ bhakta-parārdhīno* [*Śrīmad-Bhāgavatam*, 9.4.63] This also cannot be eliminated. But who is *bhakta*? Who knows His ways in this way, he's a devotee. He's a devotee. So to become submissive to Him, that is also in other words to keep his own independence. To be submissive to the surrendered soul, that means no submission because he's going to submit to a person who is fully His. So in other words He's always independent.

But He says, "I am subservient. I am work under the direction of My devotee."

But who are the devotees? Who have cent per cent surrendered to Him, to His sweet will. Then in other words He's independent as He is. They have not their independent wishes, as if. But still for the *līlā* it is designed by Yoga-māyā. In different *rasa* we may see as the devotee and the Lord they are going opposite sides.

Just as Kṛṣṇa wants to steal and Yaśodā won't allow Him to steal. And she's giving punishment. Apparently it seems that it is opposite forces are going to opposite direction, but there is Yoga-māyā. In some way or other it is Kṛṣṇa's will to play like that.

Just as the director of a drama he's teaching his men, 'you must say like this and I shall oppose.'

So *līlā* means that. One point, everything moving to one point so the harmony is not disturbed. This is *līlā*. *Līlā* means no reason; which has got no reason, *līlā*. No reason and rhyme, spontaneous, no explanation for that to anyone. Dynamic existence which is dynamic in character, that is *līlā*. Not fossil, but just the opposite, that is *līlā*. And that is the nature of *rasa* or *ānanda*, *ānanda* or *rasa*, the beauty, the charm, that is such. His nature is such.

And only the trouble with *māyā*, that disconnected with that original flow, that is *māyā*. And we are under that potency. Just as the disease like the madness, insanity, is devoid of its own property, its own wealth, that is *māyā*. *Mā yā*, what is not that, *mryate anyat*, separate interest that is the cause.

Dvitīyābhiniveśataḥ syād [*Śrīmad-Bhāgavatam*, 11.2.37] The experts in this department they say that separate interest consciousness, that is the root of all disturbance. Everything is all right, but spirit of separatism, that is responsible for the whole anomaly. *Bhayaṁ dvitīyābhiniveśataḥ syād*. I can thrive individually, to ignore the collective life, and to try for separate interest. That fine point, that has been told to be responsible for all these disturbances, that fine point. I wanted to seek my own pleasure separating myself from that of collective consideration. *Bhayaṁ dvitīyābhiniveśataḥ syād*. *Īśād apetasya viparyyayo 'smṛtiḥ*. The next point, *īśād apetasya*, deviation from master consideration, that I have got my guardian. First, self interest, and then next, deviation from guardian consciousness, next stage. That I have got my master, I have got my guardian, to come out of that consciousness, the next stage, *īśād apetasya*. I am my own guardian, separate interest means it comes to such. In collective life common guardian, separate interest, I am my own guardian, *īśād apetasya*, disturbance in the second layer.

Then, *tan-māyayāto*. Why it is so? Because I am *taṭasthā*, marginal, the other side there is *māyā*. Anyhow that influence has captured my weak decisive faculty, *anu-caitanya*, *satanta*. But without my cooperation the *māyāic* transaction is impossible. So, my consent was necessary, like a minor child. With this consent of the minor the guardian can do anything and everything. Minority, infinitesimal character, that was inherent in me, and so this error. *Tan-māyayāto budha ābhajet taṁ*. Because Māyā is not independent, She's also, have to work under the guidance of the supreme authority. So don't go to Māyā, but go He who is the master of Māyā. *Tan-māyayāto budha ābhajet taṁ*.

Though *māyā* is coming to take charge of him out of his weak consenting cooperation, but still the *budha*, means *sumeda*, they will go for the relief towards the master of *māyā* and not the *māyā.* That is the finding of *Bhāgavatam*. *Tan-māyayāto, tasya māyā*. *Māyā* is not the highest entity. *Māyā* has got also master. So when the reaction came in you for your bad deed, then you are to file appeal to the supreme authority and not to *māyā*. In *Bhagavad-gītā* also,

daivī hy eṣā guṇamayī, mama māyā duratyayā / mām eva ye prapadyante, māyām etāṁ taranti te

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

Māyā is troubling them, misunderstanding. But misunderstanding itself cannot get you relief, cannot give you relief, the cause of misunderstanding. He can only give you relief.

"So don't go to that side, come to Me. By My instruction that *māyā* will leave you. She's more powerful than yourself, Daivi, and has got higher backing, she has got higher backing. So you must try to seek your relief from the higher office, and not approach direct to *māyā*. That will not be helpful to you. If a slight backing of Me you can acquire, easily you will be able to get out of that *māyā*."

This is the instruction by the higher authorities to us. Misunderstanding is there, but it is not very powerful, it has got not its own support. Not independent, it is also dependent on truth. Truth has got the better constant position and not misunderstanding. So your transaction should be always with the truth, with the positive. And what is positive truth? *Sat cit ānandam*, that is the characteristic. Unassailable existence, then self consciousness, and then fulfilment. Fulfilment in itself.

In Hegalian philosophy, unassailable existence, that means 'By Itself and For Itself.' The other, in the middle the conscious element is suppressed there. *Sat cit ānandam*, self consciousness. He feels that he is. Stone existence may not feel its own existence. Stone may not know that he's existing. But soul knows that he has got his existence, *caitan*. But it is not perfect, with some want, some demand, hankering for some higher life, that is *caitan*, *cit*, *sat cit ānandam*. *Ānanda*, or *rasa*, that is beauty, harmony, love. That is the conception of the fullest integer, having existence, consciousness, as well as fulfilment. Not only hankering, not only knowing, but for which to know, which to hanker, that is there, *ānandam*, *sat cit ānandam*. *Ānandam* and *sundaram* synonymous.

So I saw that some of the European philosophers they have translated this *ānandam* as beauty. Reality the beautiful and that we find very nearer conception of Kṛṣṇa. If I remember, the philosopher Martineau, who was a very good linguist also, very good, very styled, high styled poet. He has given 'The Reality the Beautiful,' the ultimate thing is reality the beautiful, the beauty.

Just as Wordsworth says, eye beauty and ear beauty. In poetry of Wordsworth he's describing about a girl of his dream, perhaps Lucy Gray or someone. He writes there, "She was a village girl. There was a brook, river by the side of their village." He said that, "The jingling sound of the brook contributed to her beauty." That was his version, and many tried to give some interpretation there.

But one Bengali scholar, Harinath De, who was master of thirty two languages in the world, a good scholar but he did not live longer, Harinatha De. He gave the interpretation that 'ear beauty contributed to eye beauty.' His explanation was very taking to me. The ear beauty, the sounds, beautiful sounds helped to his physical beauty of appearance, that girl. That means ear beauty, sweet sound, contributed to eye beauty.

So Reality the Beautiful. The beauty in the broadest sense, eye beauty, ear beauty, nose beauty, touch beauty, that *ānandam*, *rasam*, in a generalised way. *Rasa*, *ānanda*, *sundara*, another *Upaniṣadic* word is *satyam śivam sundaram*. Śiva means *maṅgala*. *Maṅgala*, what is the nature, the criterion of *maṅgala*? *Amaṅgala* means mortal. Mortal is *amaṅgalam*, and immortality is *śivam*, *maṅgalam*. *Śiva* means immortal, that means conscious, soul, soul is immortal. So stone is mortal, but soul is immortal. So soul proper is *śiva*. But soul we see vulnerable, Supersoul that is *sundaram*, that beauty. That is concrete reality independent and fullest representation of things. All other partial representation of the Absolute. *Satyam śivam*

sundaram. Sundaram, satisfaction, satisfaction. Soul is dissatisfied, and stone no question of satisfaction, only mere existence. But soul dissatisfied, eternal thing, self consciousness, *śivam*, meant to enjoy, Mahādeva, Śiva. That is free of mortality, change, eternal. But mere eternity, that is not enough. The *rasam*, *sundaram*, that can fill up the gap. So *sundaram* is the object of our quest. Wherever we go, whatever we do, if it is examined properly, then in every movement it will be detected that we are searching after beauty, after fulfilment, after *sundara*, after *rasam*.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Externally, and ignorantly, it may be seen that we're in quest of this and that, money, duty, and that sense pleasure, it is some external and partial examination of things. But if it is examined deeply then it must be found that we are eager, we are eagerly searching only for *rasam*, *sundaram*, satisfaction for the fullest, not for partial, temporary so called pleasure. So *kāma*, *artha*, *dharma*, they cannot satisfy our inner hankering. Not only mere liberation of the present hankerings, emancipation of the present flickering hankerings, that is also not the goal. It is found by the scholars. Liberation, that is an artificial life, mere liberation for the negative side. Life must have its fulfilment. Everything has got its fulfilment, its necessary position. It is not meant for nothing. Zero cannot be the conclusion of the world, of the whole, but infinite, not zero. So mere liberation, and to be, to stay only as in long, deep slumber, deep sleep, that is destructive, inconclusive. That cannot be the object of creation or object of our existence.

So the other side must be searched, that *cid-vilāsa*. And where we can get that? Here by exploitation, and the opposite, that of dedication. *Bhakti*, dedication, after surrender to the centre. That separatism - that I told, by separate interest, now to give up that separate interest and to enter into undivided family. *Dvitīyābhiniḥ*, to accept the guardian, the guardian ruled family, to enter in there. That has been advised to us. We are to adjust ourselves to live in a family under the guardianship. And we must not be afraid of the direction of the guardianship, but we shall try to...

That we can understand that the life under a guardian, that is the wholesome and healthy one. We may not be enquirer after awful independence. That independence cannot solve the problems we are faced with. The problems we're in the midst of no doubt. The problem apparently may be thought that by independence it may be solved, but it is wrong. The scripture and *mahā-jana* they come to our help. No! Independence in the present you may think that independence will give you proper satisfaction, satisfaction of your inner heart, but it is wrong.

Really, apparently, what is thought by you, that is your enemy, you want to get out of any circumstantial infringement and if you get freedom you'll be happy. This is wrong. The opposite is rather, true. You should try to live in a joint family. You must be accommodating. You must correct your own nature.

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Śrīla Śrīdhara Mahārāja: It is in a harmonious existence not in a separate existence, harmonious. And to have a life in harmony, what is really necessary, that is self surrender. Surrendering. Surrendering is your friend. And aspiration of independence is your enemy. We are to understand this. Which apparently seems to be our friend, this is independence, no, that is your real enemy, and you must learn how to live together. You cannot separate yourself from the environment, it is not possible. That is death, or that is *samādhi*, or the infinite slumber. That is no life, that is no the answer, that is no solution. You must live with many. You see that you are a part of the whole, and what's disturbing you, that is your spirit of independence, and you must try to save you from the hands of your friends. God save me from my friends, so-called friends. And surrender can only give you relief, and can get you the real higher life. From inner most heart you will be able to understand that.

rāga-dveṣa-vimuktais tu, [viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati]

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

In *Gītā*, *Bhagavad-gītā*, Kṛṣṇa has hammered over only this *rāga-dveṣa*. Apathy and sympathy, those two are your enemies. Apathy for something, and sympathy for something, that is your enemy. Be independent of that, those two enemies. And concentrate you towards your guardian, and think that he's not partial. Guardian is not partial. First consideration you must have that.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's

most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[*Bhagavad-gītā*, 5.29]

"I am guardian, but I am friendly to you all. Don't go away from this thought. I am your guardian, but at the same time I am your friend. Don't forget this. That is the danger in your whole life. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*. Be optimistic; don't be pessimistic. You are good, and all around is bad, and withdrawal from them, that will give you real bliss; don't be so selfish thinking. That is your environment. They should be relied on. They also have goodness in them, so try to adjust yourself."

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

And especially with the Guardian, Who is at the bottom of all movement and all creation. Have faith in Him, and through Him you approach your environment. Then it will be all right. In *Bhāgavatam* it is said,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."] [*Śrīmad-Bhāgavatam*, 11.2.45]

The highest position is in such a way, we can get. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. Whatever we come across, we must see it in the central interest. Not from provincial or local interest. Go straight to the centre. *Bhagavad bhāvam*, then *ātmanaḥ*. You try to see the centre everywhere, and then in connection, or through the centre, you come to approach your environment. First go to the centre, and from centre, your relationship with the centre, and then through centre you come to adjust with your paraphernalia. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. What is his relation to the centre, and what is my relation to the centre, the calculation of these two, then by this process, I shall ascertain what will be my connection with him. My connection with everyone, everything, will be calculated through the centre. Whatever I see; "O, who is he to the centre, and who am I to the centre, then what will be my relation with him?" *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. First his relation with the centre, then *ātmanaḥ*, accordingly, what will be my relationship with him. This must be calculated from the

central interest. Not partial, local interest between them. That will be wrong, and that is the root of all evil. These separate relationships; that is not wholesome. Only go straight to see things through the eye of the interest of the centre, and your relationship with the centre.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni bhagavaty ātmany

Vice versa. What is God's relationship to the things, and what is the things relationship with God, and according to that calculation, you come to adjustment with them, with your environment. You are out of danger. But eliminating the central interest, if you want to mix together to get your local benefit satisfied, eliminating Him, then you will be in danger.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ / bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ. So, environment is not bad.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

We're suffering from misunderstanding, *māyā*. And that *māyā*, misunderstanding should be cleared. We shall try to live anywhere and everywhere. All-loving, if we have that deep vision to see Who is at the bottom of all of us; to find Him. To find Him.

Madhu vata itaya te madhu karunto sindhava madhye na tosanadhi madhuna santosasa [?]
Madhu do rasanatha priya madhye garbho bhavanti na madhu madhu madhu [?]

This also comes from *Upaniṣad*. "Try to find out that your circumstance is full of honey; nectar. Don't try to see the outer cover only, but your sight must be deep enough to see the real position and you will find that everything is like nectar to you."

Śṛṇvantu viśve amṛtasya putrāḥ. The clarion call coming from the *Veda*. "Oh, you sons of nectar, *amṛtasya putrāḥ*, sons of nectar, you attend, listen to my words. *Śṛṇvantu viśve amṛtasya*. You are really sons of the nectar lake. Why should you be like poison? You are poisonous unit, now you are all trodden to be units of poison, but your real, innate self, you are a drop of nectar ocean. *Śṛṇvantu viśve amṛtasya putrāḥ*. Awake, arise! Arise to your self-consciousness that you are a drop of the nectar ocean. Try to realise. Your outer cover, the attachment to the cover, of not only outside, but of you also. All covers here, cover-calculator; dive deep into your own self, and as well as in the existence of your environment. Dive deep, and you will find all nectar, and no poison. Poison is a superficial thing in your conception."

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Making much of the cover of things, ignoring the substance within, not giving attention to the substance within. All cover-transaction; that is poisonous.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Any question? Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Any question from any side? Gaura Hari bol. Gaura Hari bol.

Jayatīrtha Mahārāja: The beauty that we see in this world, in relationship to the concept of *sundaram*, Kṛṣṇa is *sundaram*, and in this world also we something which we find to be beautiful, so what is the connection?

Śrīla Śrīdhara Mahārāja: The beautiful in local interest, that is not beauty proper. We are to see like that. The local interest, and the central interest. Beauty for individual or for provincial, that poison. And we are desirous of independence to enjoy that beauty, local beauty. That is the trap. Beauty means for the service of Kṛṣṇa. Everything is for Itself, everything is meant for Him, then that is the real beauty. The nature of real beauty is there which is attractive to Kṛṣṇa. From the central consideration the beauty should be measured, not for local, and that is the danger. That separate consideration of beauty; beauty means what? Object to be enjoyed. To be enjoyed by whom? If by me, then I am gone. Everything meant for Him, and we are to enjoy beauty like that, if possible, we are all right. Whenever we see any beauty, it must come in our minds, "Oh, Kṛṣṇa will be able to enjoy this very much." That should be our mentality. Mentality should be centre centred, Kṛṣṇa centred. Whatever, "Oh, it will remind me, at once it will remind me that Kṛṣṇa will enjoy it very much, the tasteful; how Kṛṣṇa has enjoyed this curry, I shall enjoy. Subsidiary, dependent, my position is dependent, how Kṛṣṇa has enjoyed this."

Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ. Next mine, mine should be, how Kṛṣṇa has enjoyed, it may be enjoyed by Kṛṣṇa very well. I must be Kṛṣṇa centred. Then other centre, by any other person, it is a beauty to be enjoyed by some such than Kṛṣṇa, that is also risky, and that will be poison, what to speak of ones own self. Beauty, everything to be enjoyed by Him, it is meant, it is created, it is sustained, and it is meant for Him. This understanding we must reach, and that is in the deepest position, deepest plane. That is *nirguṇa,* otherwise, superficial, *saguṇa*. Get out of the *saguṇa*, the local waves, waves of local interest, that is also to

a family, a village, a country, a section, human section, eliminating the beasts and birds, insects. The circle may increase, but it is limited. So nothing less than Kṛṣṇa, and everything should be connected and seen through His interest. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ.*

Accordingly, what my interest will be there. Not any independent friendship with anyone. Everything on Kṛṣṇa's account. Full negotiation, transaction, and future prospect, everything for the centre, for Kṛṣṇa. So, Absolute good. Percolated through Absolute good, everything will come to me. Absolute good. Then all poison eliminated and nectar, mixed with nectar, that will come to me. So, whatever it may be, must come via Kṛṣṇa to me. Or His bona fide servants. Gurudeva, Vaiṣṇava, whose case or cause is inseparable with Kṛṣṇa, we may rely on them. So, anyhow, that must be percolated through Absolute good. Not vulnerable or limited goodness. Absolute good. Via that, through that; all the transactions between the plurality must be checked and sent as *prasādam* from the centre. That should be the attitude. Gaura Hari bol. Gaura Hari bol. And that is really sweet, and if we can come to that plane, then we can feel that, otherwise, it is a duty, scriptural advice, and something like that. But if we can reach that plane, then our own soul, our own existence will verify for us. That will stand witness for us. The practical life will stand witness, evidence, that it is *the* best. And without that we cannot live.

Esaba choḍata parāṇa hārāu. Bhaktivinoda Ṭhākura says, "The Vṛndāvana, or whatever I see, where they give so much intensified memory in me about Kṛṣṇa and if these things are taken away from me, I shall lose my existence, my very life. They are sustaining, because they are encouraging me to take to Kṛṣṇa consciousness." He says that, "Govardhana _____ [?]

They're all encouraging me, helping me, taking me towards Kṛṣṇa consciousness, and in different attitudes. *Govardhanaparvvata yāmunatīra. Rādhākuṇḍataṭa-kuñjakuṭīra*. Whatever I see, that reminds me how in a sweet way, taking me towards Kṛṣṇa conception and His *līlā*, and giving, spreading nectar in my heart. If I am to leave them, then I shall leave my existence. So encouraging, so life giving, so fulfilling my life they are all, everything around me, they're more than my life. *Kusumasarovara, mānasagaṅgā, kalindanandinī vipula-taraṅgā*. _____ [?] *gokula*, *govardhana*, *yāmunatīra*. All these things, how sweet contribution they are doing towards me, and taking Kṛṣṇa as if very near to me. By eliminating them I shall die. No existence at all. So beauty there, whatever brings, direct take me at lightning speed towards Kṛṣṇa consciousness, His *vilāsa*, His relationship, His pastimes with them, that is direct nectar, and that will come in me, that is Vṛindāvana."

[From *Śaraṇāgati*, by Śrīla Bhaktivinoda Ṭhākura. SCSM Kīrtana Guide, 4th Edition, p 140-141]

[From *The Songs of Bhaktivinoda Ṭhākura*, ISKCON PRESS, 1980, p 39-40]

[From the Collection Śrīla Śrīdhara Mahārāja's verses, p 322-323]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. So friendly, so sweet, so near to us, and so well-wisher of us; quite at home. Sweet, sweet home. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Back to God, back to home, sweet, sweet home.

Svarūpe sabāra haya, golokete sthiti. In our innate, inner most existence we are a member of that plane. Now we are come out, scattered, our consciousness on the cover. Covers cover, covers cover, so many layers, and dry things. And the substance, the spirit is within. And mind also, eliminating this cover, bodily cover, mental cover, the liberation cover, the Vaikuṇṭha cover, then I may enter into the Vraja, the Vṛndāvana resident in me, if I find I have friend everywhere, that our friends and relatives, they will give me all-pleasing experience, ecstasy. That is what is.

Mahāprabhu came with that news to us. "Oh, you are a child of that soil, why do you suffer here My child, My boys? Why do you suffer? *Amṛtasya putrāḥ*. You are a son of nectar. You are a child of that soil, and you are suffering so much, coming in the desert? Your home is so resourceful, so sweet and you are running in the desert? What is this? Come with Me. I shall take you to your home, sweet, sweet home. come! Leave this poisonous charm, suicidal charm. This charm, *māyā* charm, misunderstanding charm, this is suicidal. Leave this apparent charm. This is poisonous. This is like witch, a witch has charmed you here, spellbound. Come along with Me, I shall take you to your home which is so much sweet."

That is the general call of Mahāprabhu and Nityānanda Prabhu. "Don't think of being master of so many *siddhis*, *aṇimā*, *laghimā*, *vyāpti*, I can play with miracles. That is all lower things. Then *mukti*, then *siddhi*, then so many obstacles there, your existence will be at stake. The *ajagara*, there is the *yakṣa*, the magician. There will be *bhīmarula*, the *karma-kāṇḍa*. Come, with the least energy I shall take you from the eastern side to the wealth which is within your heart."

This is universal, this is most spacious, generous, and sweet, and very intimate, all these things, come home. All well-wishers there around you, mutual. That is the gift of *Bhāgavatam* and Mahāprabhu. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: [The question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What does she say?

Akṣayānanda Mahārāja: Did you finish? What's the question?

Devotee: [Again, the question being asked is not heard clearly]

Śrīla Śrīdhara Mahārāja: What is her question? Who can say? Akṣayānanda Mahārāja?

Parvat Mahārāja: She says that she can understand that we can see a relationship with the pure devotee, understanding his relationship to Kṛṣṇa. But what about the general masses, the general persons, how can we see their relationship with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: She can understand the relationship of the devotees with Kṛṣṇa, but she can't understand the relationship of the non devotees with Kṛṣṇa? That is her question?

Jayatīrtha Mahārāja: Yes, basically.

Devotee: With herself Mahārāja.

Jayatīrtha Mahārāja: From her point of view, how she should see.

Śrīla Śrīdhara Mahārāja: The relationship with Kṛṣṇa, is just as a disobeying son of a father. Obedient sons and members of the family to the guardian, that is of one type. And those that have revolted against the guardianship, and are seeking their own fortune, and getting trouble, the father's heart, or mother's heart, cries for their welfare. But by their independent action, they are far from his direction and can't help. Gone out of the house and living in another place, and also suffering there, but they can't help, but from the core of their heart, they want that they may come back and remain in the family peaceful life. That should be. Not completely separated from inside, but externally separated and suffering, and that gives some affliction to the heart of the guardian. Something like that.

When they've gone astray from the direction of the guardian and suffering, the guardian is not satisfied, but cannot but try to help him, and sends some of his men in the garb of friendship to dissuade them from their wrong path. In this way the relationship is maintained. But he does not enjoy fear with the freedom, endowed with his existence, he may misuse. To misuse one's free will, that is inherent in every *jīva.* And Kṛṣṇa does not like to take away the freedom from any conscious unit. Then he's reduced to a stone, and He does not like to punish him permanently in this way. In the time of eternity he has gone astray, he will again come back. So, just as the affectionate guardian, because the son has disobeyed and gone out and joined the enemy camp, still he wants that he may come back, He doesn't like to kill him. Tries to take him back. Such sort of relationship of Kṛṣṇa towards the outgoing children, servants. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: But, in a general way, our relationship to that category is to try to help them to come closer to the centre, to bring them towards the centre, our responsibility to them is to bring them towards the centre.

Śrīla Śrīdhara Mahārāja: Yes, and that is by the will of Kṛṣṇa. So, there is gradation, those that are revolting most intensely, they will have far, and less revolting, they will be tackled first. In this way; by groups, by instalments they'll be taken, and the transaction in the infinite. So, no limitation. It is continuing, it is eternally continuing. No finish, because it is infinite.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So you have postponed the batch who were going to Nepal today, it is postponed?

Jayatīrtha Mahārāja: Not until Monday, they can't _____ [?] the coach until Sunday.

Śrīla Śrīdhara Mahārāja: Monday. Today is Saturday. Tomorrow is Sunday. Then next, Monday, you're thinking of?

Jayatīrtha Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Conveniently you may do.

Jayatīrtha Mahārāja: Things are progressing in that way.

Śrīla Śrīdhara Mahārāja: But it depends upon the return of Kedar Prabhu, financially, no?

Jayatīrtha Mahārāja: No, not financially, but because of Dhīra Kṛṣṇa Mahārāja my own _____ [?] is in question.

Śrīla Śrīdhara Mahārāja: Not your question, but I was told that a batch of twenty five, approximately, is starting to Nepal this morning. But that is cancelled?

Jayatīrtha Mahārāja: No. Tomorrow morning perhaps, twenty five, and then on Tuesday, no, on Wednesday, the balance are supposed to go to Nepal.

Śrīla Śrīdhara Mahārāja: You are thinking of going on Wednesday, but that is depending on the return of Kedar Prabhu, your departure?

Jayatīrtha Mahārāja: No, my departure, Kedar could go directly to Nepal.

Śrīla Śrīdhara Mahārāja: [Herr] Schulze [later known as Sadānanda dāsa] asked our Guru Mahārāja, "Generally we do any work, after we have a program one month before, but here at least if you inform me one week before, what to do, it will be convenient for me."

Then Guru Mahārāja answered, "I get intimation from my master five minutes ago, how can I inform you a week ago?"

So, His will, it is reserved there. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

We're in expectation what direction comes from there. And that is also to do duty, to remain silently in expectation of the order from inside. Outwardly it is no work wasting time.

But that *cataka*, that bird, "I won't do anything until I get direction from the higher."

So, non-cooperation with the mental system, the ego, the tendencies for so many things, for the eyes, for the ears, for the touch, so many calls they are coming, but ignoring them, to watch for the call from above.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The Name, the Holy Name, the sound representation of the Lord, extended to here. We can easily take recourse to that. Śrī nama cintamani tu hoi samana _____ [?]

And taking the flag of the *Nāma-saṅkīrtana* we are to do other duties. *Nāma-saṅkīrtana*, the sound aspect, most benevolent. Even it is said so here and there that the sound Kṛṣṇa, the name Kṛṣṇa is more benevolent than Kṛṣṇa Himself towards the fallen.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

What to do? He has given. without His will, nothing can happen. So, He has given. And why? To increase more thirst in our hearts for service. That is His object. He has stolen away - engage yourself again more intensely in the service, to give that He has taken away. *Mahā-Bhāgavata*, they see like that, what is the purpose of stealing, of Him, to engage us more intensely and deeply, the room created for service. Ha, ha. That we are told by Guru Mahārāja. The infinite vision. Do your duty. *Mā phaleṣu kadācana*.

[karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

That is in the hand of Kṛṣṇa, that is not in your hand, in the hand of Kṛṣṇa. And He likes more eating by stealing. Stealing is His favourite *līlā*. Not in direct way. The Lord is such. No room of any complaint. Hare Kṛṣṇa.

Not only that. There is a story that in Purī, there was one Mādhava dāsa, a renowned sage.

Jagannātha, that is Kṛṣṇa, one night came to him, approached him, "Oh Mādhava, let us go to steal the jack fruits from that particular *pāṇḍā's* house."

"What do You say my Lord? I don't know what is in Your mind. You shall take me to steal in this dead of night to a *pāṇḍā's* house, the jack fruits? But what can I do? Whatever You say I must obey."

Then he went. Then Kṛṣṇa climbed up the tree and Mādhava was below, and He snatched one or two jack fruits, and making more noise, He leapt on the ground, so that the *pāṇḍā* he was roused by the sound and he came to see, and Kṛṣṇa made a jump and fled away, and Mādhava was caught.

Then the man came, "O, you Mādhava dāsa? You are so hypocrite? You show yourself as a saint and a saviour and eat begging, and at night you have come to steal jack fruit?"

"No, no, no, I have not come, Jagannātha took me here"

"You fool! Rogue! Jagannātha came to steal jack fruit from my house! Am I a fool like You?"

End of 82.05.01.B

Start of 82.05.01.C_82.05.02.A

Śrīla Śrīdhara Mahārāja: … "The *utaria* is there on the tree. He has left that. Oh, this is of course Jagannātha. How have you stolen that *utaria* of Jagannātha?"

…

… "That I went to steal jack fruits with Mādhava and the Mādhava has given a good beating and all those beatings causing injury in My back. So I want some medicine to be smeared on My back." Jagannātha gave.

Then there was a great uproar. "What is this? Jagannātha took? Then he's a real, very good saint. But we have given beating then he comes to Mādhava, "forgive me, pardon me," all these things.

"Then Mādhava saw that so much fame has come to me, I should not stay here any longer." He left Purī and went to Vṛndāvana, unknowingly, there. Hare Kṛṣṇa. Hare Kṛṣṇa.

…

Śrīla Śrīdhara Mahārāja: … give opposition, and still we can't think that we should stop our activity totally. Attach and then if necessary you should meet together and find out some way how we can approach to discharge our duty towards the people as well as to Swāmī Mahārāja, and Gauḍīya Ācārya, our Guru Mahārāja and Mahāprabhu, etc. Propaganda was taken up first by Guru Mahārāja in an organised way, Bhaktisiddhānta Sarawatī Ṭhākura. His idea was to preach the doctrines of Mahāprabhu in an organised way in India and abroad. And he began his work in a humble way, but anyhow, Swāmī Mahārāja, after his departure did that thing in, not only appreciable, but beyond that, his success we find.

And now ISKCON perhaps likes to monopolise the thing according to their own standard of thinking. But after Swāmī Mahārāja some qualified people dissatisfied with their administration they became indifferent. And so many complaints came to me, as a bona fide well-wisher of ISKCON, with recognition from Swāmī Mahārāja. And when I differed from them they gradually withdrew from my sympathy. And at first I told: "Wait and see how things may come." And I asked them also to, "take steps that these qualified persons may not go away." But they gave deaf ears to my words. Anyhow, some energetic men came to me and asked to interfere into the matter, and I asked them to go on with some work in a relief line, not in conflict with them. But anyhow, it has come in the position of conflict. It's not desired by us but they think it that we should not interfere with their activity. But our conscience does not allow us to do so.

So you are all dissatisfied with their present dealings to go on in your illustrious Gurudeva's way and with some help from me necessary. And so many brilliant workers of the ISKCON as you were, now you are, you have met together to devise some organic, some organised activity. Independent of ISKCON, how you can go on with the activity of our Gurudeva, Mahāprabhu and

Swāmī Mahārāja, avoiding the defect you detect in ISKCON. In a more perfect way, harmless way, genuine way, and without, as much a possible, coming in conflict with them. So you consult together and try to find a common basis of organised activity.

I am told that Pramāṇa Swāmī and Viraha Prakāśa Swāmī, they're also invited, and the telegram came that they're coming soon. In the meantime you consult together and try to evolve how. I have no experience of the world's activities, some common sense, but you have practical experience of the activity in the whole of the world. And my moral support is there. I don't like to be entangled practically, coming in the committee, association, but aloof well-wisher and promoter and my good will with you. You consult and important persons may, Bhakti Vijaya Mahārāja, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Mahārāja and others also, important persons of high standard. So you may begin your work in a mild way, 'with heart within and God overhead.'

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So you consult and if you have consulted already you may intimate to me, 'that we are thinking that we may begin in this way.' Akṣayānanda Mahārāja, his position is supreme in this sense that he's *sannyāsī* of, he's an old member and he has got his wholesale connection with Swāmī Mahārāja after *sannyāsa*, and he has got some respectable position. Bhakti Vijaya Tīrtha Mahārāja, he of course already had his very good position, admiral position. But now...

Jayatīrtha Mahārāja: Disgraced man.

Swāmī B.R. Śrīdhara: But now he's, ha, ha, almost a man in the street.

Jayatīrtha Mahārāja: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But with his simplicity, his capital is his simplicity, his adherence to the truth, to his Guru and to Mahāprabhu also, that is his capital. And the strongest personality is Dhīra Kṛṣṇa Mahārāja, the most firm, and he started independent movement perhaps, in a positive way. Akṣayānanda Mahārāja was passive. Akṣayānanda Mahārāja's attempt was of passive nature, but his, that of active nature. And so Kīrtaṇānanda Mahārāja is very much angry with Dhīra Kṛṣṇa Mahārāja. And he says, I am told, "That with boot, by a kick, he will oust him from the fold of ISKCON." So much anger.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Have you considered these things and had any progress?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja is a follower of Akṣayānanda Mahārāja.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: He does not want much active life.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: A peaceful life he prefers. But Parvat Mahārāja is an energetic man, and he wants a specified duty to do in the line of propagation. Preaching energy he has got, and all round capacity he has got. Anyhow, Dhīra Kṛṣṇa Mahārāja has been invited here and at the cost of his activity there, the valuable activity he was engaged in there. But he has left and come to consider the basis, the foundation, the ways, how you can move in a body and to produce more, greater result in your way. So now the time is very valuable. We have taken Dhīra Kṛṣṇa Mahārāja away from his busy field, so we must not lose any time, and consider. A committee is necessary. A committee means President, Secretary, the office holders, and the Ācārya, all these things must be considered. And try to evolve something, and after forming to certain extent you may come to me, I shall hear and if any modification, any suggestion comes from me for modification, then I will speak out, 'that this is my suggestion. You do it yourself. That is my advice.' Akṣayānanda Mahārāja, what do you say?

Akṣayānanda Mahārāja: I'm here Mahārāja.

Śrīla Śrīdhara Mahārāja: You are here!

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You have got important position.

Akṣayānanda Mahārāja: We're only praying for your mercy.

Śrīla Śrīdhara Mahārāja: And you have got appreciation that the higher conception of Mahāprabhu's theology maybe taken from door to door. Began by Swāmī Mahārāja. Your sincere heart is making more progress than the general ISKCON body towards the truth. This is my conception. So how that sort of realisation, how others may take a share of that. That sort of responsibility what you feel within you, I don't know how far. The true conception, proper conception, I am interested that my Guru Mahārāja came out with the high standard, and that was begun by Swāmī Mahārāja in a very extensive, wonderful extensive way. But the proper realisation of the truth should be distributed to the people. Rādhā-Govinda *sevā*.

The ISKCON, according to me, are busy with dollar, diplomacy, and very daring action in the name of devotion and dedication. But the *brāhmaṇaic* way of approaching the truth, that is of higher conception. This dollar and diplomacy, this maybe utilised for the purpose, but the more higher basis must be on *brāhmaṇaic*, on character, realisation, truthfulness, all these things. That will have real hold over the other theological conceptions. There are so many theological

conceptions in the world and we are to deal with them, and that cannot be purchased only by money and grandeur.

A comparative study of theology, the ontological aspect, that must be cultivated, and that must be preached throughout the world. That can stand for long time. By bribing, by bribe, we cannot capture persons for long time, but by distributing satisfaction of their inner hankering in the theological and ontological way.

So that sort of high literature, and reply, answers to their demands, all these things there must be on paper. Some literature and character backing, and the preachers also will be there. Jayatīrtha Mahārāja has proved his capacity as a preacher. But only his weakness for the truth has banished him. Rāmacandra was banished, though He was the real heir of the throne. But something came between and Rāmacandra was banished. So Jayatīrtha Mahārāja he's banished from his throne.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

So, being sympathetic to his position, we shall come up with energy to help him, and at the same time to preach the real conception of the truth theological. That you have understood. You have understood and you have realised, so responsibility with you, and think whether you will try your best to give it to others, and how.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, you spoke of the *brāhmaṇaic* qualities and tendencies. So generally we take it that that is non-administrative, the *kṣatriya* is more concerned with administration. So a problem arises that generally the *brāhmaṇas* now, they come underneath the *kṣatriya*.

Śrīla Śrīdhara Mahārāja: The background will be of that type and that will be taken in, in the *kṣatriya* and *vaiśya* way.

divalam kṣatriya valam valam brahma va avalam [?]

There was a saying of Viśvāmitra, when he came to fight with Vashya (?) and failed to do that, then he uttered this. So character, the force of character. The monarch attractive nature to the worldly temptation, all these backgrounds are necessary in a preacher. A *kṣatriya* or *vaiśya* they may be prey to the worldly temptation, easily. But a *brāhmaṇaic* characteristic background, that will save us from the temptation we are in the midst of, and we are using for the service of Kṛṣṇa. So that sort of background has some appreciation of character, adherence to the truth, and taking risk of poverty. Just as he did, he preferred renunciation than the enjoyment side, the

money and the grandeur, the organisation, he left because he had some faith more for the *brāhmaṇaic* side.

Adherence to the principals at the cost of anything, that is *brāhmaṇaic* side. That is more attraction towards consciousness than towards material things. More attracted by the beauty of the consciousness, spiritually, than the *vaibhava*, the materials that are collected in the name of the service of the Lord. Partiality for the spiritual consciousness, rather than the material grandeur which of course we utilise for the service of the *brāhmaṇaic* persons. The *kṣatriya*, *vaiśya* they're submissive to the *brāhmaṇaic* school, and the *brāhmaṇa* should connect with the Vaiṣṇava.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Who are in connection of the service of the personal truth, Vaiṣṇava. A *brāhmaṇa* has got preference for the spirit than the matter. And the Vaiṣṇava, the spirit is personal and we can come in closer connection of Him by service. Personal conception of the truth and service for Him, these two in Vaiṣṇava. And within the *brāhmaṇa* there's more attraction towards the spirit than the material properties. *Kṣatriya* to organise material things under the direction of the *brāhmaṇas*, to guide the general mass towards spirit, from matter to spirit. And *vaiśyas* finance giver for that purpose, this *varṇāśrama*.

Mahāprabhu began from *varṇāśrama* with Rāmānanda Rāya and meeting *varṇāśrama* step by step went to the highest position. First began with *varṇāśrama*, this organised, 'the spirit is above matter.' The quest of life of everyone may be guided towards that. "That neglect matter and appreciate spirit, soul, consciousness." That is systematically done in *varṇāśrama*, in a group, that was in an army, the navy, the air force, the land force, in that organised way. Like a march from nescience to science, from matter to spirit, a mass movement in *varṇāśrama*.

Then, Vaiṣṇava, they have more specified clear idea about the spirit, spirit is person, spirit means person, super person. And we are also meagre part of spirit, soul, we are also person and super person, Puruṣa and Puruṣottama. And then the dedication and the question of service comes in, in a real sense. So Vaiṣṇava, and among Vaiṣṇava also there are gradations. *Karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ. Jñāna-śūnya-bhakti. Premaika-niṣṭhās tataḥ tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas*. In this way it is progressing to the highest degree.

[karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ

tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Śrī Upadeśāmṛta*, 10]

So now we have met, how to form a basis for the propaganda? By literature, and by aural preaching, and some other ways. You are already in practical connection with preaching life, so you do. And I think and you also have to understand that the organisation will be more liberal, like a federal constitution. Preachers may have their independence as much as possible. You may think, you may try how it is. You have got some experience. You are faced with the rigid decision of the committee, and you could not appreciate the decision of the committee existing. Necessarily you find some fault with this committee, administration, so learning something from that, how you can go on with an organised attempt. You are to compensate that.

Or you like, "No, we shall work independently." What will be your consideration now? "We want to meet together but the necessity and the nature of meeting, putting our heads together, that will be in what way? What is your opinion?" And you may convey to me and I'll say what I have got to say. On the whole, some sort of unity is necessary to work, that is plain, cooperation, but the cooperation will be of what nature? That you are to think and form. Pramāṇa Swāmī and Viraha Prakāśa they may perhaps come soon. In the meantime you make some advance in the formation of the foundation without losing any time, because you have got value of your time in your activities.

Jayatīrtha Mahārāja: So perhaps we should go now and meet amongst ourselves?

Śrīla Śrīdhara Mahārāja: Yes, you go and meet all in private and consult and come to some sort of resolution and tell it to me. "That we think that for this time we must combine in this way and we'll go on with our activities." So Akṣayānanda Mahārāja, and Dhīra Kṛṣṇa Mahārāja, and Bhakti Vijaya Tīrtha Mahārāja, and Aranya Mahārāja, you meet together, perhaps in his room or where it will be convenient, and you freely express your personal opinions and come to some resolution.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] If you like, here also, separately that side or that side or here. I may go in. Wherever it will be convenient for you to talk.

...

Śrīla Śrīdhara Mahārāja: ... it shows how the development of *śuddha*, pure devotion is going up. It began from *karma-miśrā-bhakti* and it went up to Brahmā. Took it from a *brāhmaṇa*, wealthy man in Prayag, then to Purī Jagannātha. And it came from there to Indra, and from Indra to Brahmā, *karma-miśrā*.

Then next, he went to Śiva. When Nārada, whose taken to be the means of this measurement, Devarṣi Nārada is going to Brahmā, his father, Guru, and he's beginning to praise him according to this, a class of *śruti*, in praise of Brahmā. Brahmā dissatisfied with the praise of Nārada.

This is the nature of the Vaiṣṇava, they can't tolerate their own praise. They know fully well that praise, it is only due to the Supreme. 'We are praised because we have got some sort of connection with that Supreme Entity.' So they do not like, they can't relish their own praise. 'That I am so low. Only in coming in connection with the so high Entity that whatever good position I have got. And if I anyhow take it as my own, then I'll be deprived, my faith will be disturbed. But I am nothing. Everything belongs to my master.' So naturally a Vaiṣṇava won't like, sincerely, any praise in them. 'I know fully, what is good in me, that does not belong to me, that is His.'

So Brahmā, dissatisfied, rebuked Nārada. "What is your decision? You come to praise me? Have I not taught you that I'm nothing. My master is everything. But still, if you want to discriminate about devotion, then I am busy in the relativity of the material world. But Mahādeva, Śiva, he's really to be praised. And we find in the *Veda* also, Rudra *śruti*, there is *śruti mantra*, which is allotted for the praise of Mahādeva. So he's a real devotee. _____ [?] If you want to praise a real Vaiṣṇava go to Kailash, were he is, Mahādeva. Rudra *śrutis* there are."

Then Nārada went up and began to sing in praise of Mahādeva. And Mahādeva, he became mad, abruptly and very agitated he came with his *pashu*.

"You are disturbing us here. You say big things towards me. Don't you remember that Viṣṇu, Nārāyaṇa, is there, He's everywhere. And in His presence you speak so highly about me? That is sin, that is offence. You are doing this and I can't tolerate this interference in this way." Then little calmed, they had a talk. Mahādeva told: "Yes, you are out to see the real faithfulness, real devotion, faith, submission towards the highest authority. Still, or course, it is Nārāyaṇa. But I have not a favourable temperament. Sometimes I'm going to speak in favour of Nārāyaṇa and sometimes standing against Him and encourage the demons saying something against Viṣṇu _____ [?]
If you really want _____ [?]

End of 82.05.01.C_82.05.02.A

Start of 82.05.03.B

Śrīla Śrīdhara Mahārāja: ...in the line of the demon and show some demonic contact with me and I want to oppose. So these are the characteristics _____ [?] In Naimiṣāraṇya you may remember. In this way. Of course, I appreciate Hanumān's exclusive devotion to Rāmacandra, infallible. And in every way he serves Rāmacandra and still he's there in Kaliyuvan [?] taking the Name of Rāmacandra. And Rāmacandra has passed away from this globe, but he's left here and anyhow, painfully he's passing his days.

...

Śrīla Śrīdhara Mahārāja: Today I remember one lecture of our Guru Mahārāja during Vraja-*maṇḍala parikramā*, perhaps [nineteen] thirty three, in Koshi [?] or Sheygar [?] in Vṛndāvana, perhaps in Sheygar. He gave a peculiar elevated meaning of Govardhana and his comparison to *kīrtaṇa*. Govardhana ... but *sankha nistha*, adherence, sincere adherence to the truth. The *dāsya rasa*, not only that adherence, plus something. What is that? The tendency to serve, to be utilised by the interest of the Absolute. To dance in the wave of the *nirguṇa* vibration, somewhat, *dāsya-rasa*. Crossing the equilibrium stage of the lowest order, then entering into the dynamic characteristic of the divine domain, *dāsya-rasa*. Mere appreciation is not sufficient, but to be utilised by the principal of appreciation, to accept the wave, and to allow one's freedom merge in that wave, to dance in harmony with the wave. That sort of service, *dāsya-rasa*, the land of appreciation, the plane of appreciation. The mere passive appreciation is in the beginning, then active appreciation to do something for the cause. Whatever is wanted from me, to become agent of that power, that is *dāsya-rasa*. Whatever is required of me, gladly I like to do that. That is *dāsya-rasa*.

Hanumān was of that type a devotee. Prahlāda was a type of *śanta-rasa* and Hanumān that of *dāsya-rasa*. He does not want to know what is what so much. But whatever order comes to him, he with all his faith and might, he wants to go forward to carry out that order, that's *dāsya-rasa*. Then Devarṣi Nārada, from Prahlāda he went to Hanumānji. It is described that Hanumān was living in Kaladivan [?] located somewhere in the Himālayas.

From far off Devarṣi Nārada taking the Name of Rāma: "Hare Rāma, Hare Rāma," incessantly.

Hanumān, no sooner the Name entered the ear of Hanumānji, then: "Who has come here approaching this side and making me hear the Name of my Lord, Rāma-Nāma?"

He was so excited that he jumped up and found Devarṣi on the sky and with both hands he embraced Devarṣi Nārada, and shedding tears profusely from the eyes.

Then, "Devarṣi, you have come. It's as if I am lying in the desert. No remembrance of Rāmacandra. Without food I am dragging on my body anyhow. This is the dispensation of the *katrihata* [?] I'm passing my days anyhow in a deplorable condition. You have come, you have made me hear my favourite and that loving Name of Rāmacandra." In this way.

Then there was a talk between them, confidential. Nārada began to praise: "You, Hanumānji, you have created a record of service to Rāmacandra. The whole world is after you, 'that Hanumān's service is unparalleled, what you have done."

Hare Kṛṣṇa. Gaura Hari bol.

Devotees: Jaya!

Akṣayānanda Mahārāja: Śrīla Bhakti Rakṣak Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: "Hanumān's service is unparalleled, a record you have created, *dāsye*, *dāsye*," to Hanumān. "What have you not done for Rāmacandra? The history is witness for your glorious service record. So you are very, very fortunate. I have come to have a look, to purify my heart, purify myself, I have come to you."

Hanumānji says: "Oh, what do you say Devarṣi? I don't think that you are normally speaking all these things. Yet I am reckoned in the species of the beast, Hanumān, not amongst the human species. And what knowledge I have got, and capacity, and that I will render service to Rāmacandra? What did I do? Of course, by His infinite grace He took some service from this half animal, your Hanumān. But Prabhu has left me here, my master. The whole of Ayodhyā He took with Him except this unfortunate soul. He has left me anyway, some way or other, here in this Kaladivan [?] and I am weeping day and night for the separation, how things were when Rāmacandra was in His incarnation did so much.

Such a master none will have anywhere, so deep affection and so much generosity. And so much indifference to these worldly things, and so much love for His subjects and all creatures. One can never even imagine how profound was His heart. Fortunately we feel in touch with that great incarnation, Rāmacandra, when He came. But I am unfortunate I am left here. He has withdrawn all His real devotees along with Him. They have not to tolerate the separation of His service. But I am lost. Anyhow, I hear that He has again come as Kṛṣṇa and is very favourable to the Pāṇḍavas. He's friendly to Pāṇḍavas. And the Pāṇḍavas, according to me, I think sometime or other that how fortunate they are, how favourite they are to their Lord, of Rāmacandra Who has come again in the form of Kṛṣṇa. Sometimes I think about the fortune of the Pāṇḍavas, and sometimes think that I shall go to see them with these eyes and how happy they are."

In this way he began to praise *sākhya-rasa*. Hanumān is the highest type of *dāsya-rasa* and he has got his appreciation for *sākhya-rasa*, showing that that is superior to his *rasa* and having some attraction for that *rasa*. So in this way he's proving that *sākhya-rasa* is better than *dāsya-rasa*, though Hanumān won't allow himself to go to *sākhya-rasa*. It is a peculiar temperament that what is his own, that seems to him to be the best. But still in *taṭasthā-vicāra*, when in any second he can get aloof, get away from his own relative position, then he can appreciate the higher position of *sākhya-rasa*. But he himself won't like to have for his own case. *Yei rasa, sei sarvottama.* He's best fitted there, but, *taṭa-stha haññā vicārile, āche tara-tama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha haññā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya-līlā,* 8.83]

If it is possible for us to get out of that relative position, then we can have a calculation and thereby we can understand these inferiorities and superiorities that exist within us.

So, from hearing the appreciation of Hanumān _____ [?] Kṛṣṇa is there and appreciated by Hanumān about the fortune of the Pāṇḍavas, Nārada anyhow managed to get out of _____ [?] He went straight to see the Pāṇḍavas.

Hanumān had his unchangeable heart in the service of *dāsya-rasa*. Whenever the consideration of *dāsya-rasa* comes in, then Hanumān is represented as the ideal servant. Of course, his peculiar service is so famous that sometimes his superiority is supported by some special consideration, which cannot be accommodated in the science of devotion.

Garuḍa is considered to be the servant of Kṛṣṇa. Kṛṣṇa is considered to be holding a higher position than Rāmacandra in His incarnations. So Garuḍa must have better consideration in *dāsya-rasa*. But it is seen that Garuḍa is defeated in the hands of Hanumān, several times.

Of course, once Garuḍa got disappointed in the Rāma Avatāra. When Rāma and Lakṣmaṇa were in the war with Rāvaṇa, Rāma and Lakṣmaṇa, Both of Them were tied down by the snakes, then Brahmā intimated to Them to think about Garuḍa. And by the approach of Garuḍa all the snakes fled away. And Rāmacandra was propitiated, satisfied with Garuḍa's service and asked him to beg a boon, some reward.

And Garuḍa he asked that: "I know that You are my master, Kṛṣṇa, Nārāyaṇa, but You are in another form where Hanumān is Your exclusive servant. But if You are satisfied with my service in the least, I pray, please show the figure of my own beloved Lord Kṛṣṇa."

Then Rāmacandra, "The Hanumān is there, he can't tolerate. Does not matter, I shall manage."

So, Garuḍa, with his wings, he created a temporary shed, and there, Rāmacandra showed Kṛṣṇa Mūrti to Garuḍa.

Of course, Hanumān could understand and he promised, "I shall also take revenge, when my Lord will come as Kṛṣṇa." And Hanumān did. Garuḍa, without the interference of Hanumān, Garuḍa managed, but how? Hanumān took the revenge. That is a serious talk.

Once, Garuḍa was asked by Kṛṣṇa to collect one hundred and eight blue lotus, and Garuḍa went to collect. It may be had from that Kaladiva, in a lake which is very close to Hanumān's place, Kaladiva. Garuḍa is going. Hanumān he knew this and on the way he fell like an old, small monkey, he was there just in the way.

Garuḍa is passing over, but it is not good etiquette to go over, crossing over any living being. So Garuḍa asked the monkey: "Go away from my path. I'm going, I don't like to jump over." He's also flying, "Not to fly over you. You please remove from my path."

And he was not ordinary monkey but Hanumānji himself, and he had a motive, a design, and he told: "I am an old monkey, no power to remove my limbs. Please go some other zigzag way, or remove me from my position. I can't move, I'm too old and feel uneasiness."

Then Garuḍa again requested with some urge: "No, no. You don't know who I am. You monkey, go away, clear my way, otherwise I shall teach you a lesson."

"What can I do, I am unable, infirm, I can't move my limbs. So don't be angry with me. What can I do?"

Then Garuḍa again threatening, but the same answer Then what to do? Garuḍa: "Then I shall move you from the path."

"Yes, you may do as you like."

"I won't touch you. By the fluttering of my wings I shall move you far away."

"Yes, whatever you like you may do."

Then Garuḍa began.

Just as now the British have attacked the Falkland Island with a big navy power.

So Garuḍa began to flutter his wings, but he found, "What is this? The fluttering of my wings can remove so many trees and things, but this small monkey can't be removed. What's the matter?" Then he saw that not to speak of taking his body away, but even the hairs on the body is not shivering. "What's the matter?" Then he had to come out with all his force and with his beak he caught him and tried, but all failed.

Then the play of Garuḍa is finished, then Hanumān rose and caught hold of him and put him under his armpit.

"No, no, I have come to collect some blue lotus for my Lord. He wants them. Who are you? You are disturbing me in this way and that way."

"Yes, yes, I shall manage for that." But keeping him under the armpit Hanumān went to collect those blue lotus and went to Dvārakā, began his journey towards Dvārakā.

Kṛṣṇa is knowing everything, ha, ha, that such things are going to happen. There is Rukminī and Satyabhāma there. And the Sudarśana He's watching the gate, the Sudarśana-cakra. The Garuḍa, the Sudarśana, and Devī Satyabhāma, they had some conceit, some sort of pride in their mind, in their respective roles. And it was the will of Kṛṣṇa to give some check to these three.

Now, "Jai Rāma, Jai Rāma," with this slogan Hanumān is approaching. "Jai Rāma, Sītā Rāma."

Then Kṛṣṇa asked Satyabhāma: "You, Hanumān coming. I am taking the figure of Rāmacandra. You take the figure of Sītā."

But Satyabhāma could not.

"You can't do so? Then ask Rukmiṇī."

Then Rukmiṇī came and she took Sītā's figure. And what about Satyabhāma?

"You go under this throne, hide yourself."

And the Sudarśana-cakra is there. He's just revolving near the door as watchman.

Hanumān: "Jai Rāma, Jai Rāma."

"There's no Rāma here. Why don't you go monkey?"

"No, no. My Rāma is here. You do not know."

"No. I can't allow you."

Then Hanumān just extended his finger within and suddenly made it so big that as a ring that *cakra* lost his movement and became a very tight ring on the finger of Hanumān. With this Garuḍa under the armpit, and in his hand those blue lotus, and that *cakra* ring, Hanumān is entering. And then Hanumān is there seeing Rukminī as Sītā, Kṛṣṇa like Rāma, Hanumān saw, "My Lord is here." He began to offer those blue lotus to the feet of Rāmacandra. "Sītā Rāma Sītā Rāma Sītā Rāma." Then after that: "My Lord, who is moving under the throne? What is this?"

"No, no, you may not mind that."

So by Hanumānji, Kṛṣṇa managed to check their pride. But as Kṛṣṇa we are told of higher position than Rāmacandra. But His attendants had some dishonour in the hands of Hanumān. So Hanumān's *dāsya-rasa* is very intensified and famous.

Kapi-patir-dasye kapi-patir. It has been mentioned. Pariksit, *sravane pariksid*. *Kirtane*, Śukadeva, *vaiyasakih kirtane*. Then *smarane*, Prahlada. *Pujane*, Prthu. *Śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam*, Lakṣmī Devī. *Arcanaṁ vandane*, Akrura, *vandana*. And *sakhye*, Arjuna. And *dasye kapi-patir*. *Vandanaṁ*, *pāda-sevanam, arcanaṁ vandanaṁ dāsyaṁ*. *Dasye kapi-patir*. *Sakhye* Arjuna. And *sakhyam, ātma-nivedanam*, Bali.

[sri visnoh sravane pariksidabhavad-vaiyasakih kirtane
prahladah smarane tad anghribhajane laksmih prthuh pujane
akruras-tvabhivandane kapi-patir-dasye'tha sarhye'rjunah
sarvasvatma-nivedane balirabhut krsnaptiresam param]

[The following devotees attained Sri Krsna and thus realized the ultimate goal of life by following one of the nine methods of devotional service: Maharaja Pariksit realized Sri Krsna through hearing about His glories (*sravanam*). Sukadeva Goswami realized Krsna through speaking the *Srimad-Bhagavatam* (*kirtanam*). Prahlada realized Him through devotional remembrance (*smaranam*). Laksmidevi attained His mercy by serving His lotus feet (*pada-sevanam*). Maharaja Prthu attained Him through worship (*arcanam*). Akrura attained Him through prayer (*vandanam*). Hanuman attained Him through personal service (*dasyam*). Arjuna attained Him through friendship (*sakhyam*). Bali Maharaja attained Him through complete surrender of body, mind, and words (*atma-nivedanam*).]

[*Padyavali* 53] & [*Bhakti-rasamrta-sindhu, Purva-vibhaga,* 2.129] & [*Gauḍīya Kaṇṭhahāra*, 13.18]

[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

So Hanumān has occupied the position of the *dāsya-rasa* of Rāmacandra.

Sītā Devī and Rādhārāṇī, Their appearance of same type. Rāma, Kṛṣṇa and so many others, They're coming like human way, coming from the father and mother. But Sītā Devī did not come from the womb of the mother.

When Rajārṣi Janaka he was plying the plough, suddenly on the end of that iron instrument, on the plough, Sītā Devī came out from the earth. Sītā Devī suddenly came out from the earth when that plough was handled by Rājarṣi Janaka, suddenly She came. And Janaka took Her to his palace and gave Her to His Queen and Sītā Devī was brought up there, and was given into the hands of Rāmacandra.

Rādhārāṇī also, when Vṛṣabhānu Rāja, the King Vṛṣabhānu went to take bath in a lake he found suddenly that one small girl, so beautiful, just floating on the lotus. The lotus is floating on the lake and there was a small, beautiful girl there. He collected Her and took to his Queen that beautiful girl. So both of Them come not by ordinary way.

Everything is possible. All subjective play, no objective incidents. To understand all these so called anomalies of our reason and understanding with that grand and infinite and widest conception of subjective causal relation. That's not any object, all the objective incidents that are only the show from the subjective area and display. So anything may happen. We have got our experience of puppy brain, we are proud of that and go to explain everything from the law of our meagre experience of the negligent part of the infinite. We are accustomed to deal with things like that. But in the beginning we must bid adieu to all these experiences, *līlā-mai* _____ [?] *Satya-saṅkalpa*. In *Bible* also, "Let there be water." There was water. "Let there be light." There was light. The creation begins, the existence also maintained. It is His will, *sattya-saṅkalpa*, His will, willing, thinking, feeling. From one cause comes out as three phases to us. His will makes the cause all possible.

Now, we want to come to Sītā Devī. The day before yesterday perhaps was Sītā-naumi, the birthday of Sītā Devī. And Sītā, Her example, Her sacrifice was magnanimous. Of course we may, many of us know the history. Sītā was brought up there. Her father was Rājarṣi Janaka. Janaka, that is just as the name of the king, or the title of the king of a particular state. Janaka means father. The subjects of that state they liked to call their king by the name of their father. So everyone is Janaka, Janaka's son, he's also Janaka. Just as Rāma in the Udaypur [?] Or Saha [?] in the Mohammedan state, everywhere, Saha means king. So Janaka means father, that is king. So Janaka Videha, a state named by Videha.

So Rājarṣi Janaka he was a great saintly man, so much so that Vyāsudeva sent Śukadeva to finish his study from Janaka. And Śukadeva came to Rājarṣi Janaka and got the finishing of his knowledge from him. That is *karma-yoga*. Śukadeva was more tending towards renunciation.

But Janaka was the type that he could deal with renunciation and participation in the same manner. It is told that Janaka, one hand put into the fire, and other hand put into the soft breast of a lady. He's enjoying or suffering, whatever you may say, both sides he's attending. So it is thought that even what is conceived to be the very lowest, he can connect him with that without incurring any bad connection from that. His position in such a central plane, that from there good and bad both equal to him, he's above that.

So that was the position, like *karma-yoga* in *Bhagavad-gītā*. Commit murder, but that may not connect you with the sin of murdering. This is possible. How? If you can connect with the Centre, and if you can allow yourself fully to be handled by the wave of the Supreme Will, only then and there you can show such practices, otherwise not. *Nirguṇa*, from *nirguṇa bhūmikā*, if you are placed in such position, such plane, your heart, your object, your aim, your self, then whatever superficially is done by you, that has got no local meaning, ever. Universal value it will always fetch.

So, that was the father of Sītā Devī. Anyhow, for the marriage of Sītā Devī there was a *svayaṁvara*. Not exactly *svayaṁvara*, but there was some conditions. Who can fulfil, he will get the girl. What is that? There was some sort of test.

Mahādeva gave his own bow to Janaka and told that: "Who'll be able to break this bow, he will get Sītā Devī." That was a conditional marriage and Janaka declared.

And Viśvāmitra, he knew everything. Before this Viśvāmitra went to Ayodhyā and asked Daśaratha, the king, "That there is much disturbance between this Ayodhyā and this Bihar." There was a forest and that was inhabited by the aborigines, that is the demons, *rākṣasas*. "They're causing much disturbance to our sacrifices. So I want your sons Rāmacandra and Lakṣmaṇa to control their disturbance. You must give."

Daśaratha was so fond of Rāma and Lakṣmaṇa that he could not spare Them, rather, he handed over Bharata and Satrughna in the hands of Viśvāmitra.

Then, taking away from the capital, Viśvāmitra put a question to Bharata and Satrughna. "There are two ways to reach our position, one by only six days and the other by six months. If we can go straight only by six days then we can reach the place, but there is very much disturbance in that way. Then the other way, that is very curved but it will take six months, but the way is safe. Which way would you like to go?"

"Oh, the safe way, that is preferable."

Then he thought, "Oh, this is not Rāma, neither Lakṣmaṇa."

He went back to King Daśaratha. "You have...

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Śrīla Śrīdhara Mahārāja: ...Rāma and Lakṣmaṇa, and you handed over these two young boys. Don't you know that what is the reaction of this? I can burn your whole capital by my wrath."

Then Daśaratha came with folded palms, "Please forgive me, I have done, because Rāma is most affectionate. By His separation we can't live, so I did, please forgive me."

Anyway, Rāma and Lakṣmaṇa was taken, and on the way, it was put the same question and they said, "No, no, go by the straight way. No difficulty." And he was satisfied and he was taken.

Then there was Tarak *rākṣasi* and others, group, they came to attack and they were killed.

And then Viśvāmitra knew that Raja Ṛṣi Janaka he has declared the date of Sītā Devī's marriage.

"And there is such condition so I want to take you in that assembly."

"Yes, when My father has handed us over in your care, whatever you will say, we shall go."

Then Viśvāmitra took Rāma and Lakṣmaṇa to the assembly. They were sitting in the assembly and there was that great bow sent by Mahādeva, Haradhana. Who will be able to break up that bow, he will get Sītā as his wife.

Previously, Rāvaṇa attempted, stealthily, privately, but he could not; he fled.

Here also so many kings assembled, but what to speak of breaking the bow, they can't lift it, and going to lift it, some are breaking the leg, and hand, in this way.

Then the Raja Ṛṣi Janaka, the father of Sītā, was disappointed, and began to say in the assembly, "What is this! _____ [?] The earth is devoid of any hero? I am to understand this? What sort of hero is living in this country?"

When he began to say like this, Lakṣmaṇa could not tolerate. He came out jumping on the assembly, "What do you say! _____ [?] A hero-less world! My elder brother Rāma is there, and I am to tolerate such a remark? I can break it to pieces, but I don't like to do that. My well-respected elder brother is there. He can do it."

Rāma was sitting very gently, meekly sitting there. Then all the eyes went to Rāmacandra. Very sober and serious position Rāma was feeling.

Then some of the representatives of Janaka came to Rāma, approached Rāmacandra, "You can do it! Your posture, Your figure, and Your mental appearance, we can feel or understand that You may be able to do this. But You do not care to approach. So please, we appeal to You, you please try."

Then Rāmacandra cast His glance to the Ṛṣi, Viśvāmitra, who took Them, as guardian.

Viśvāmitra also, "Yes, You should do that. When You are faced with such incident, I think that You should try."

Then, getting his sanction, Rāmacandra went ahead. And He held it in His left hand and when He was going to test how, the rope which connecting two ends of the bow, He was drawing the rope and it was broken into two pieces. And there was a great noise, sound.

And anyhow that was finished _____ [?] and Sītā was given in the hands of Rāmacandra. Janaka came to know that they were sons of Raja Daśaratha and he was highly satisfied and Sītā also made arrangements to be sent to Ayodhyā, in his own chariot.

But Paraśurāma, Bhṛgu Nāma [?], he thought that none will be able to do this. He could not tolerate by nature as he came _____ [?] *kṣatriya*. He was an incarnation of Viṣṇu, Nārāyaṇa, for a particular purpose, dedicated. He heard that great sound when the bow was broken and he was approaching. And Rāmacandra also in the chariot is going towards back to His home, Ayodhyā.

And on the way, that great, bigger size, tall size Paraśurāma, he stood in the way. "Where do you go?"

"Rāmacandra is going home."

"Oh. Has He broken that great bow?"

"Yes, He has broken."

"Yes, amongst the *kṣatriyas* then again heroic rising? I'm still living, this rise I can't tolerate among the *kṣatriya* sect. Paraśurāma is still living. I want to measure the strength here. That old rotten bow might have been broken. But can He put the, connect the rope into this bow of mine?"

He extended the bow towards Rāmacandra.

Rāmacandra when challenged, what to do? Then He touched the bow, took.

Paraśurāma was astounded, "What was this?"

He took the bow and connected the rope from one end to another. That was very hard thing to do, and He did that, and put the arrow, and then asked, "Where to throw this arrow? What is the aim? Please recommend me?"

The he was nonplussed, perplexed, but he had to give some reply to His challenging words. "You please destroy the path of my going into heaven. You aim that path and break it." Paraśurāma was very perplexed and astounded. "What is this? I am defeated at the hands of this boy?"

But we are told that when Paraśurāma extended his bow to Rāmacandra, when Rāmacandra touched that bow, his special inspired potency forced Paraśurāma's *śaktyāveśa*, that was drawn by Rāmacandra. A bigger dynamo, bigger and a full dynamo, and when a small thing came in contact, that was attracted by this. And so Paraśurāma, from that time, Paraśurāma no longer could he represent the transcendental potency, but as a human being. He was reduced to the capacity of a human being, and so Paraśurāma had to be defeated in the hands of Bhīṣma, his disciple.

So, Sītā Devī was taken home. And then this intimation that made Daśaratha to get his other sons also married in the house of Janaka. So, Meda, Mandaki and others were also married, four sons, and they were taken there.

And then, when the installation time of Rāmacandra came, there was some great catastrophe that Kaikeyi came with her contract with Daśaratha. That obligation he wanted to be satisfied with her, and Rāmacandra had to go to the forest life, when He was just going to occupy the throne. Sītā Devī also followed Śrī Rāmacandra, and fourteen years They had to pass. After thirteen years, that Rāvaṇa carried Her to Laṅkā, and one year She was captive there. And then there was a fight, and Rāvaṇa with all his followers were killed, and Sītā Devī was taken again back to Ayodhyā.

There was also so many things with what our understanding proper. How Sītā Devī could be taken away forcibly by a demon? She's Lakṣmī, She's beloved of Rāmacandra. How is it possible? Transcendental, Their existence is quite transcendental.

Mahāprabhu explained this. _____ [?] The demon cannot see what is transcendental substance, what to speak of stealing, or forcibly carrying. That was all eyewash, only a mere show as in the drama we say, imitation that was only to teach the public, the subjects, They had to play like this. _____ [?] And so many things to be learned here.

Rāmacandra was so sober, so considerate, so indifferent, so courageous, but still His love towards Sītā, affection towards Sītā was so much, that like a child He began to weep for days, nights, and months after months. So much love He had for Sītā.

When Rāvaṇa was killed, Sītā was taken in front of Rāmacandra, a peculiar thing. "I won't, I can't take Her. She lived for long time under the clutches of Rāvaṇa. I can't take Her. Only that I'm not a coward, one who has stolen My wife I want to teach a lesson, so I have fought. I have finished My duty, but I can't accept Sītā. She must give some test about, some examination pass about Her chastity, for the public." This attitude was shown by Rāmacandra.

His followers began to weep and cry. "What cruelty to our mother. We can't tolerate." Especially Hanumān.

Anyhow, the Absolute order. Then the fire was arranged, and Sītā Devī entered that fire. Then fire was finished, Sītā Devī remaining there intact. No harm, no injury to Her body. The people were astonished to see. And then Sītā was taken by Rāma.

Again, when Rāmacandra, the Bharata is waiting, there is another tale of Bharata. He wanted to get back Rāmacandra on the throne, but Rāmacandra did not come to accept His throne again. Then there was a contract, "That after fourteen years You will come and on Your behalf I shall rule the country, making the wooden shoe of You, putting on the throne, on its behalf, I shall rule the country. That idea." But after fourteen years Rāmacandra came and occupied the throne.

Rāmacandra had His spies. *Raja pashyati karna dhyana*. The kings hear by the ear, not by his eyes. By the CID's. One day, one CID came and Rāma asked him, "What's the matter? How are things going on in the country?"

The CID said, "It is very difficult to say. Today, I have got the very worst news to say."

"Don't be afraid, say!"

Then he told, "I saw a quarrel between the wife and husband in an ordinary family of a washer-man. The washer-man is saying to her, to his wife, _____ [?]

'I won't maintain you. You lived in another's house.' The husband is rebuking the wife. 'You lived at night in another house, so I won't maintain you. That henpecked Rāma He may accept Sītā, and maintain that Sītā who lived for one year in the house of Rāvaṇa. Rāma may do it. He's henpecked. But I won't do this."

This was reported to Rāmacandra. Rāmacandra became very serious, asked Lakṣmaṇa. *Raja prakriti ranjanath.* "*Raja*, the root meaning of *raja* is that his duty is to satisfy the subjects, the people. So, when I am king, I have got no independence of my own thinking. I must be guided by the will of My people. So when such objection has been raised about My practice and character, I must have to do something about this. So Lakṣmaṇa, My brother, You have done many things for Me without consideration of right and wrong. I ask you that, this is the matter, I want to leave Sītā. You go and banish Her in the forest. She, some days before proposed to Me that She wants to see the *tapovana* of Valmiki. So with that plea you take Her to the *tapovana*, that pure forest of Valmiki, and leave Her there.

Lakṣmaṇa did so. He went to Sita, that, "You wanted to visit in the Valmiki *tapovana*. Now Rāmacandra has granted that and ordered Me to take You to that place."

Sītā, She could not apprehend, suddenly, that something, this catastrophe will come. She was rather cheerful, "Yes, take Me there."

And after taking Her to that forest then Lakṣmaṇa began to shed tears under a tree.

"Why Lakṣmaṇa You are crying?"

He told that, "This is the fact."

"Oh, this is the fact? You have come to banish Me in the forest, amongst these wild animals? And this is the decision of My Lord?"

"Yes, what can I do? This is the order. I am not independent. I have nothing to say, but only I am carrying the order. Please forgive Me."

"Yes. What could you do? If He has ordered, of course You cannot but obey that."

Sītā was also pregnant with a child at that time. There in the *tapovan* was Valmiki Ṛṣi's *āśrama*. Lakṣmaṇa went away, Sītā perhaps was sitting under a tree, and some of the disciples of Valmiki came and saw Her there and reported to Valmiki. Valmiki knew everything, because already he had written *Rāmāyaṇa*, the *Rāma-carita*. He was waiting for the day, and he came and took Her with much affection and adoration and put Her in a cottage and treated Her like an affectionate daughter. She gave birth to two children, Lava and Kuśa, they grew up there. And an *aśvamedha-yajña* that was proposed by the Ṛṣis, and Rāmacandra accepted that, without Sītā.

But the Ṛṣis told that, "To perform a *yajña*, the formal necessity is of a queen by your side."

Rāmacandra told, "No. I won't be prepared to accept any other wife. It is not possible for Me."

Then how to do? The Ṛṣis came to His relief, "That you can construct a statue of Sītā."

And a golden Sītā was constructed, and taking that statue in His left, Rāmacandra performed the *yajña*.

Of course, that news came to Sītā. Sītā also thought that, 'He's going to perform *yajña* so He must have to marry again.' But when She heard from banishment, 'That no, He's not going to marry a second time, that He has prepared My golden figure for the purpose,' She could not be moved by the affection of Rāmacandra.

Then again there was a *yajña*, fight between Rāma-Lakṣmaṇa and the sons of Sītā, Lava and Kuśa. They were defeated and Valmiki came and made some peace between the two, and Sītā came and was taken away. Again, Rāmacandra asked Her for another example, another test of her chastity; then Sītā was mortified.

She asked Her mother, the earth, "O mother, please. I can't tolerate this insult, repeatedly. Please accept Me, take Me in your lap."

It is told that there was a crack in the earth, and Sītā went in. And Rāmacandra seeing this, He ran into that crack to get Her back, but that was closed before Rāmacandra. Rāmacandra had to come out empty handed. And then of course He knew everything, sober and serious, a king above all, He had to manage, look after the welfare of the people, again went back to the throne.

Very shortly there was another incident by which Lakṣmaṇa, His ever submissive brother, there happened such an occasion, that Lakṣmaṇa was also to be given up. Lakṣmaṇa came in the assembly "Now, King, My elder brother, You have promised that if it happens such and such, You must abandon Me."

"Yes, My brother. I am under painful necessity to grant You leave forever. You may go."

Lakṣmaṇa went away, entered the River Saroja, then after some days, Lord Rāma, and all the Ayodhyā *vāsīs* entered the Saroja.

So, Sītā Devī's life, Lakṣmī Devī, She came to show such ideal for our benefit. The whole life almost full of sorrow and pain, and Her adherence, affinity, and chastity, devotion, abnegation, so many qualities have been there. The women section they can be proud of such ideal. All respects, Sītā Devī's ideal is immortal here in India, from long time, Sītā Devī. Such selflessness, such affection towards the husband, affinity and purity, and how She could keep Her purity under adverse circumstances, all these things to be learned from Her example, Her unparalleled example. Sītā Devī. Her birthday passed perhaps yesterday. _____ [?] Gaura Hari bol.

Any question from any side? Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Dhīrodātta. Classification of the heroes. Rāmacandra is *dhīrodātta*, sober and generous. Rāmacandra's character is very serious, sober, and mixed with generosity, extreme generosity, *dhīrodātta*. And Kṛṣṇa's character type is *dhīra-lalita*: continued pleasure seeking life, that is Kṛṣṇa's life, *dhīra-lalita. Lalita* means very tasteful, fascinating life, charming life, playful. And *dhīra-udātta* is Bhīma; sober and cruel, rude. *Dhīra-śanta*, Yudhiṣṭhira; sober and very meek, mild, is Yudhiṣṭhira. Rāmacandra; generous, generosity and sublime, sublime and generous, very, very generous, *dhīrodātta*. That attracts much: heart-touching, self-abnegation to the extreme. For the little complaint of a single subject, devotee, ordinary man, He sacrificed to the highest extent. A remark from one man, so many *lākhs* and *crores* of men, and a remark from one man, and from an ordinary man, and the maximum sacrifice came from Him. And Sītā Devī's adherence to such husband to the extreme last days, and Rāmacandra's abnegation. Daśaratha had several thousands of queens. Rāmacandra's father Daśaratha had innumerable queens, but Rāmacandra only a single wife. And also He played with Her in such a merciless way.

So, it is possible only for the Lord to set an example here on the earth. That we must not be allowed us to be guided, to be attracted by the so-called ideas of luxury which is very mean; the pleasure of this mundane world. Truth is above all. And we must, that should be the ideal of our life, the beck and call, only truth. We shall try to live a life of a surrendered soul with our eyes fixed on the aim that is truth. We shall live a life for the truth, and not for the amount of pleasure and comfort which may be proposed from this plane. So, these ideals rather help us to select our ways and ideals and go and show us our brilliant future, what way we are to go. These are all trifles. We must trample down under our feet all the prospects proposed by this mundane world. And the truth is truth and we must aspire after, to be subservient to the truth and to the high ideal. And this is nothing, we must trample down. This inspiration we get from the character and the example of Rāmacandra and Sītā Devī. It will elevate our, the standard of our life, and He will supply energy in the back to show substantially that ideal. We shall imbibe energy from such

character to our own idea. So, how inestimable goodness we imbibe from such character, we can't measure that. So, we are infinitely indebted to this character of Sītā Devī and Rāmacandra etc. Let Them bless us with Their more good will and grace, that we may pass through the temptations of this world towards the higher goal which we have anyhow come to accept.

Gaura Hari bol. Nitāi Gaura Hari bol. Yes, what was your question?

Dhīra Kṛṣṇa Mahārāja: Well, you said that Hanumān was the most intense example of *dāsya rasa*, so I was wondering that, it seems that generally in the scripture, *Bhakti-rasāmṛta-sindhu*, *Caitanya-caritāmṛta*, for *dāsya rasa* they mention Raktaka and Citraka, so why don't they mention Hanumān?

Śrīla Śrīdhara Mahārāja: That is in the relativity of Rāmacandra. When Kṛṣṇa is Rāmacandra, then Hanumān's service and ideal cuts a very bright figure, good, conspicuous figure.

And the *līlā* of Rāmacandra was such that Hanumān's duty had an important part, role. But Kṛṣṇa when in Vṛndāvana, the Raktaka, Patraka, Citraka, that is only in Vṛndāvana, not in Dvārakā. But here in the midst of so much service coming to him from different quarters, the Raktaka and Citraka are drowned there.

Yaśodā says, "Oh Raktaka, bring some water! Just cleanse this place!" So, Yaśodā's ideal has overshadowed all these characters, small characters, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*.

From gradually higher, and the higher has subdued the lower type, the *vātsalya* and the *mādhurya* having the higher position, and then *sākhya rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhya*, this type of *sākhya*, real type of *sākhya*, *vātsalya* and *mādhurya* are not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and they are serving, conscious service, it depends on the ideal, and also the paraphernalia, more. *Dāsya* plus confidence, then comes *sākhya*. *Sākhya* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; different type of service. *Vātsalya prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit, none can enter that domain of the Absolute. So, friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping: all service. We are to understand that. All with a serving mood. _____ [?] "This wretched boy does not know how to go on in his life. I must teach him." That sort of training and teaching, that is...

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Start of 82.05.03.D

Śrīla Śrīdhara Mahārāja: ... such sweet development. Servitors may have such position that is only possible in Kṛṣṇa *līlā*, *nara-līlā*, *nara-vapu tāhāra svarūpa*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Of all the pastimes of Kṛṣṇa, this humanly pastimes, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane things. Nearest approach of the infinite to the finite. Infinite's nearest approach, extreme approach to finite. The infinite is approaching to finite and in its extreme form, it is in Vṛndāvana, we find. He's playing at the hands of His servitors of different types, in different ways. The extreme approach of the infinite to finite, so most beautiful, most dignified, and most prospect-giving, unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: No, midway. The *vātsalya rasa* is there. It is not under Vaikuṇṭha. Vaikuṇṭha is hemisphere. *Śanta*, *dāsya*, and half of *sākhya*, no *vātsalya*, Lakṣmī Devī has no parents, Nārāyaṇa also no parents, but in Rāmacandra we find parents. Sītā Devī somewhat, but Rāmacandra's *vātsalya* _____ [?] the service of affection open there. So, then the *mādhurya*.

Vaikuṇṭhāj janito varā madhu-purī [*Śrī Upadeśāmṛta*, 9] Why? *Janito*, *janma līlā heto*, for birth, this birth ceremony is added in Mathurā, not in Vaikuṇṭha. So, it is greater, the service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṇṭha, because the *rasa* is variegated and more intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy that can be felt by the servitors.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Do you follow?

So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so, Vṛndāvana is so great for us. We may find here, *yasya linde para brahma* [?]

He's astounding. The *yogīs* and *jñānīs* and other seekers, enquirers, they're trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustable. [Untrustworthy] We cannot put our confidence in that, which cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa. Gaura Hari bol. So, stop here today. Gaura Hari bol...

End of Start of 82.05.03.D

Start of Start of 82.05.04.A

Śrīla Śrīdhara Mahārāja: ... extends themselves without caring for any laws or breeding. So also he told that the Kṛṣṇa consciousness will propagate without caring for any law or *dīkṣā*.

[ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ]
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate
mantro 'yam rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberated people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with one's tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."]

[Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

Kṛṣṇa *Nāma* and the *mantra* pertaining to Kṛṣṇa *Nāma* has got free access to the world, without considering any caste, creed, qualification. It is of such nature, as Govardhana. No rules and regulations to be followed by the cow species to propagate Them. From this Govardhana idea He came to similar, to extend, the extension. Self extension of Kṛṣṇa consciousness does not care for any external limitation. It can go anywhere and everywhere freely, can go, this *rāga-mārga*, *rāga-pradhana*, not *viddhi-pradhana*. Kṛṣṇa consciousness in itself is more of love than of rules, regulations. Rules regulations, has got to do, nothing much, they have not the duty to do much in this respect of Kṛṣṇa consciousness.

In Nārāyaṇa consciousness, to spread, there is more necessity to law and order, rules, regulations, but not in Kṛṣṇa consciousness. Unbridled, unbridled, this *rāga-mārga*, does not care, mercy does not care for any qualification. It is the duty of the justice to seek for qualification, but mercy has got no such limit of its own: does not care. The area of love, love means mercy, where the compensation for the weak section is a natural _____ [?] a natural flow, is always ready, the provision is there to compensate the weak, the unfit. Already it is reckoned. Only one thing, is *śraddhā*, the free accepting nature, only this is to consider. *Laulyam*, if you give, He will to you, He won't cast, throw it aside. Only the recipient if they're little alert of accepting them, *laulyam*. *Tatra laulyam api mūlyam ekalaṁ*

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

And *śraddhā*, regard. No question of any qualification, or his previous life, there is one nature. Another thing I found, yesterday night, thinking.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

This *bhidyate hṛdaya-granthiś*, the meaning should be, I think, That our heart is sealed and the seal will be broken open, *bhidyate hṛdaya-granthiś*. Coming in contact with Kṛṣṇa consciousness our sealed heart, the seal is broken and it awakens, it is opened to receive Kṛṣṇa, *rasa*. Heart's concern with the *rasa*, *ānanda*, ecstasy, charm, *mādhurya*. It is heart not brain. And *chidyante sarva-saṁśayāḥ* is concerned with the brain. The heart has been given the most important, the first condition, *bhidyate hṛdaya-granthiś*, that is buried, the heart is covered and the heart opens, awakens, to receive *raso vai saḥ, akhila-rasāmṛta-murtiḥ*.

[raso vai saḥ rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [*Taittirīya-Upaniṣad*, 2.7]

The positive, to catch the positive good. Heart, *hṛdaya, hṛdaya-granthiś,* it is tied down, heart is tied down, it is sealed. Kṛṣṇa *kīrtana* breaks the seal of the heart and the heart awakens to receive *dasya rasa* [?] *ānanda sundara*. And then next, in the plane of knowledge, *chidyante sarva-saṁśayāḥ* and *raso 'py asya, paraṁ dṛṣṭvā nivartate:*

[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

First taste, and then suspicion vanishes. After getting the taste, *raso 'py asya*, and *yukta āsīta mat-paraḥ:*

[tāni sarvāṇi saṁyamya, yukta āsīta mat-paraḥ
vaśe hi yasyendriyāṇi, tasya prajñā pratiṣṭhitā]

["By the practice of perfect devotion to Me, the *bhakti-yogīs* bring their senses under proper control. One whose senses are controlled is truly intelligent."] [*Bhagavad-gītā*, 2.61]

When he gets the taste of the real *rasa*, the *ānandam*, ecstasy, then necessarily all doubts are cleared by this practical participation. First getting the taste, heart, when heart is appealed, heart is captured, brain follows. 'Yes, I want this thing. I was searching for this.' The heart will say. 'I was searching for this.' Satisfied, the heart will say. Then the brain will come, will follow, 'Yes, no other doubt, no doubt. This is the highest thing of our search. Dissolve everything.' Then *karma* will close all workshops. The thing, searching, inner searching, the heart will say, 'I have got.' The brain will say, 'It is *the* thing. Stop all workshops and adjust accordingly.' This *karma*, *jñāna* and *hṛdaya*, *bhakti*. *Bhidyate hṛdaya-granthiś*, coming in touch with Kṛṣṇa consciousness the first thing that our heart awakens, *hṛdaya-granthiś, bhidyate*. Positive, first thing supplied to us positive, to the heart, heart is captured, and brain approves, and then our energising in the opposite directions stops.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So Kṛṣṇa consciousness that is the wealth of the heart, *anurāga*, and does not worry with differences amongst the receivers, or amongst the purchasers, or customers for their different qualifications. Govardhana, it goes like the cow species to extend itself without caring for any law, only one, that whether he will accept. 'Yes, he has eagerness to accept, *laulyam*.' Only one qualification, that *laulyam*, he wants it really, that he wants it really, that is qualification. 'Do you want this?' 'Yes, it is good, it is tasteful.' 'Yes, you get it.' If the demand, the prayer is genuine, 'All right, no other conditions to be required. Only you want it?' 'Yes, I want it sincerely, you say. Get it.' That is the simple transaction. You want, you have. If you want, you will have. Most simple transaction - Kṛṣṇa consciousness. Fitness, unfitness, these questions are very non-important. Want and have.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nityānanda Prabhu, those that do not want it, He won't allow them to go away. "No, try to want. I request you." He's going a step further. "I do not want." He won't leave him. Here, Nityānanda Prabhu won't allow if anyone says, "I do not want this." "No, you have to want, you have to desire it. You think. I request you earnestly, you use it and then you will be able to understand, to feel the utility."

Just as the expert merchant will distribute the specimen to the customers. "Oh, no money now. I'm giving, you use, if you feel the value, the utility, then you will purchase. Now I am freely distributing in the market." To capture the market free distribution by the clever merchant. "Take it, take it, no price, no question of price now. First taste and then afterwards."

So Nityānanda, *bhaja gaurāṅga:*

[bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

ata bhuli nityananda bhumi gauri jai sona padva jana dulai [?]

The attempt, the appeal from the negative side, not aggression. Nityānanda began to cry, falling at the door of the feet of the customers. "Accept, accept this, accept Me. Don't dismiss Me, don't drive Me away. What I say, do it. Give your attention towards Gaurāṅga. This is My appeal, nothing else. Some attention towards Gaurāṅga and you'll be benefited beyond expectation. This is My request to you all." Shedding tears, and also where necessary He began to roll at the door of the person. "You are suspicious to accept. No, no, no suspicion. I appeal fervently, no suspicion, accept, accept, believe Me, believe Me, accept Gaurāṅga." In this way Nityānanda Prabhu tried His best, especially these two sides of the Ganges He used to wander, roam and preach about Gaurāṅga. He knows Gaurāṅga.

Just as Baladeva, He's also seen to perform *rasa-līlā*. But we have been advised to look at the *rasa-līlā* of Baladeva in a particular way by Sanātana Goswāmī. Baladeva, externally He's imitating the *rasa-līlā* of Kṛṣṇa, but it is not so. At heart He's arranging *rasa-līlā* for Kṛṣṇa. Externally He's seen to imitate the *rasa-līlā* of Kṛṣṇa, but His nature shows to the experts of this line that He's all dedicated towards Kṛṣṇa otherwise He's not Baladeva. He has got no individual personality for His own enjoyment. Every atom in His body always eager to make arrangements for the enjoyment of Kṛṣṇa, then only He's Baladeva. So Nityānanda Prabhu is also such that every atom of the body of Nityānanda Prabhu conscious, atom means not material, *cinmaya*, but is only meant for the service and satisfaction of Gaurāṅga.

So much so, that one day Śacī Devī had a dream that Kṛṣṇa and Balarāma is on the throne and Nityānanda, He's trying to attract Baladeva. "You come down from the throne. Your day's past away. Now My Lord Gaurāṅga He will be installed there on the throne."

But Baladeva fighting, "No, I can't do unto My Lord Kṛṣṇa."

So there is a fight and then Nityānanda was stronger and He took Baladeva down from the throne. "Your day's gone. Now the day for My Master, Gaurāṅga, has come. So You are a trespasser, usurper, so You must come away."

And Baladeva could not successfully fight with Nityānanda Who took Him down.

So Nityānanda's position to Gaurāṅga is such. He has got nothing of His own but His everything is Gaurāṅga. *Audārya*, just as Baladeva to Kṛṣṇa, so Nityānanda to Gaurāṅga, to distribute most generous way that Vraja *prema* that is to be distributed to one and all. That was Their campaign and Their aim of incarnation.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nityānanda tried His best for the acceptance of Mahāprabhu to the people at large. And what is this? "Come straight to Gaurāṅga and safely you will have Vṛndāvana." And Navadwīpa is also not less valuable. Vṛndāvana, the same *rasa* in one type in Vṛndāvana and another type in Navadwīpa. Some have got special attraction for Vṛndāvana *līlā* and another group they have got special attraction for Navadwīpa *līlā* and a third group represents both the camps, *audārya*, more generous. There within the circle and here, the same thing to distribute out of the circle, so more generous.

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."] [*Caitanya-caritāmṛta, Madhya-līlā,* 25.271]

Kṛṣṇadāsa Kavirāja Goswāmī's conception is this. "Kṛṣṇa is *amṛta-sara*, yes, the highest nectarean taste we find in Kṛṣṇa *līlā* no doubt. But what is Gaura *līlā*? That is just a lake from ten sides, *tāra śata śata dhara, daśa-dike,* hundreds of streams are coming from that lake of Kṛṣṇa *līlā*, *daśa-dike*, on ten sides it is flowing, that *amṛta*. That nectar in the lake is Kṛṣṇa *līlā* and that is going out by so many streams on all sides. *Kṛṣṇa-līlā amṛta-sara*, the first class nectar, *tāra śata śata dhara*, hundreds of currents, of streams, is passing in different directions. *Daśa-dike vahe yāhā haite, se gaurāṅga-līlā haya*, Śrī Caitanyadeva is such. The different types of Kṛṣṇa *līlā*, *rasa*, *amṛtam*, is spreading from that lake, on all sides it is thrown. So not confined to a limited circle, but it is thrown on all sides that very Kṛṣṇa *līlā*, Kṛṣṇa. They're tasting sweetness and throwing outside, this Pañca Tattva.

marcay mili asvadana kore evam utpat kore katcha evam [?]

They're looting, the Pañca Tattva is looting that nectar, that honey of Kṛṣṇa *līlā* and throwing hither, thither on all sides. And others getting that and their life is being fulfilled. Those that have got such aspiration it is so much to them. Otherwise to others it is an abstract imagination, and waste of time, and even going to madness. 'These are mad people.'

udbay halai chilai e nimai pandit gaya haite asiya chalai vibodit [?]

The normal thinking men of the time, of the age, told like that. "This Nimāi Paṇḍit was a good man, a gentleman, but after returning from Gayā He's totally changed. And all the undesirable things here He is handling of many new things He wants to preach here. What is this? He was a good gentleman before He came from Gayā. Now totally changed, a madman. He does not care for the rules, regulations, the customs, the ancient scriptures, only 'Kṛṣṇa, Kṛṣṇa and all is Kṛṣṇa.' Abnormal, He was normal but recently He has become abnormal. And of course He was a powerful intellect. What He begins He begins with some great energy, from beginning. When He was a *paṇḍit* He did not care for the scholarship of so many *paṇḍits* around, Digvijayī and so many others He defeated without much attempt, simply. But we have lost Him. Now He's another type and does not care for the *brāhmaṇas* or the ordinary *śāstra* we follow. A new opinion He has got and is going on. His ways were un-understandable. Śacī Devī, what is this? Nimāi was not such. Now He does not care for us, even no charm for His wife. What is this He has become?"

Then the neighbours coming and advising Śacī Devī. "What do you do? You are a child of a good man, daughter of a gentleman. Your fate is bad. Your only son, so good son Nimāi Paṇḍit He has become mad. What to do? _____ [?] The fact is this that your only boy, so brilliant, has become mad, this is the fact Śacī. Arrange for proper treatment."

Then Śacī Devī called for the *kavirāja*, the doctor. And the doctor made arrangements for a small tank, then that was filled up with oil, supposed to be very cooling thing. And Nimāi Paṇḍit was asked to dive His body in that tank. And He did so and He's sometimes laughing, Nimāi Paṇḍit laughing and also He's playing in that tank. He's laughing was not like a normal laugh, laughing and moving in that oil reservoir.

Then Śrīvāsa Paṇḍit suddenly came to visit. "How is Nimāi Paṇḍit?"

Śacī Devī told: "See my misfortune, my Nimāi has become fully mad. And I called for the doctor and he has arranged."

Śrīvāsa went to see, "What is this?"

"No, no, the neighbours they advised me to do this."

"You are very gentle lady. Do you not know how to deal with others? What He has got I want that thing, what He has got. Your boy has got Kṛṣṇa *prema*, and I want that, a drop of that I want. If we live for a little longer time then we shall see much mysterious play of Kṛṣṇa here. If we are allowed to live for few days we shall have the opportunity of seeing much mysterious play of Kṛṣṇa. I want this."

Then Mahāprabhu became sober for the time being and told: "Śrīvāsa, if you also remarked that I am mad, then just now I would have went to the Ganges and finished My life. At least you have understood what I am. That is My solace. Śrīvāsa, at least, if you had said to the public that

He's mad, then I'd have found no man to accept what I have come to deal with, so I must enter into the river, no necessity."

In this way, the madman.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Night for some is day for others, and what is day for some is night for other's, awakening.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

[Raghunātha] Dāsa Goswāmī Prabhu, the only son of the richest family of Bengal at the time, all desirable things for pleasure are around. But left everything, ran like a madman towards Purī for the grace of Mahāprabhu.

bahu ye gaur yangat vikra ya jani dinam asidya dina [?]

They leave their so-called own relatives. They're also very, he himself becomes very apathetic to any pleasure and runs out of his house, the place of comfort, from tree to tree. And those he leaves, his relatives, they also think themselves very poor and they also cry and shed tears and express much dissatisfaction, and wailing. *Dinam asidya dina* [?] Leaves them poor and himself also poor.

"As long as I have not got that for which I am out I am poorest of the poor."

And whom he has left, by leaving their association, they who thought that they're rich, but when his association was snatched away, then they became poor. *Dinam asidya dina* [?]

That is the nature. Rādhārāṇī's accusing Kṛṣṇa. "Your nature is such. Whoever has come in connection of You, their condition is very poor, very poor. They can't find satisfaction anywhere. The real wine of their heart is drawn away. Whomever, in any way comes in Your connection, they're undone, they're finished, no prospect anywhere. Madly they will run in search of You. And so many, his friends and relatives, they will cry, they will find themselves very, very poor. So Your touch means to dispossess all of their prospects, all the prospects of their life gone whenever any touch of You anyone has got. He's finished, the enjoyment of his life, the spirit of his life is drawn."

Shakespeare told, in Macbeth perhaps, when Duncan was murdered: "Duncan was a good man, good king, but when he was murdered," Shakespeare has written: "The spirit of life is drawn, the spirit of life for everyone. If such a good man may be murdered, then what is the worth of living our life. The life is not worth living. Such a good man he's murdered. In this way, the spirit of life is drawn, to everyone it is drawn. That this is not a place to live for the gentlemen. Such a gentleman is murdered, is there any law? It's anarchy. One must not aspire to live here."

So coming in connection of Kṛṣṇa consciousness all the prospects ever finished. *Dinam asidya* [?] Considers themselves meanest of the poorest of the poor. And searching, can't leave searching and thinks, poorest of the poor. That will be their attitude. Only with the help of the *sādhus* they can sustain their life. They're of equal status, one consoles another. In this way.

This *kīrtana*, when Mahāprabhu fainted the Name aroused Him. The Name has got miracle touch. Mahāprabhu fainted when He fell into the sea, and for a long time, the whole night, the waves are playing with His body, and ultimately cast on the shore from two miles off. Svarūpa Dāmodara and others searching the whole night. "Where has Prabhu gone?" Some say He jumped into the Yamunā where Kṛṣṇa is having His pastimes in the Yamunā, the moonlit night and He jumped into the Yamunā in the sea and carried away. Searching, searching after, and when the night was almost finished Svarūpa Dāmodara found Him thrown on the sea shore where He jumped two miles off. Then, as usual, they began to...

End of 82.05.04.A

Start of 82.05.04.B_82.05.05.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And Mahāprabhu came to senses, to the external world. Other times a small *samādhi*, but this time a long *samādhi*. And Mahāprabhu describing what, where He was engaged in, in Kṛṣṇa *līlā*. He said that, "In Govardhana some arrangement of Kṛṣṇa *līlā*. Rādhārāṇī with Her own group came there, and so many things are happening. I was watching from far away. How the jingling, wonderful jingling sound of the ornaments, how the beautiful voice, and what beautiful and charming the atmosphere. I was watching. Suddenly you snatched Me away from that position to here." Began to cry aloud, Mahāprabhu. "I was engaged in seeing that wonderful atmosphere and all the pastimes there in Govardhana. I got it, but My fate could not keep it. You have all forcibly carried Me here in this plane. I have lost it." Began to wail.

So the *Nāma*, *Kṛṣṇa-Nāma* is so forceful anyhow can take away from that deep *samādhi* also of Mahāprabhu. What peculiar things there in the *Nāma*, because He came with that *Nāma* so *Nāma* has the preference, even than direct participation in the *līlā*, took Him.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes people wonder what is the necessity then, the *Hari-Nāma* has such potency, what is the necessity for formal initiation into chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. The real standard, two things to be considered. One, the goal, highest goal, how valuable the thing and what is the price? The calculation should be according to that. How much is required of you and how valuable is the thing? It is all right, but the poison in you it requires some sort of adjustment to receive that Name, *aparādha*, *aparādha sunyai* [?]. So, *āmāra durdaiva, nāme nāhi anurāga.*

["sarva-śakti nāme dilā kariyā vibhāga / āmāra durdaiva, — nāme nāhi anurāga!"]

["You have invested Your full potencies in each individual Holy Name, but I am so unfortunate that I have no attachment for chanting Your Holy Names."] [*Caitanya-caritāmṛta, Antya-līlā,* 20.19]

Something is necessary from your part. It is all right. *Tuwa ada vichena param audarya* [?] He's generous enough to give you without any price, without anything in return. But the cooperation of your free will is necessary. Otherwise you would have got it from previous time automatically. Free cooperation, your freedom is not disturbed, so your free will is to be attracted towards that and to prepare your free will to cooperate with this bargain, these things are necessary, minimum. Minimum these things are required of you. And in comparison to your gain this is nothing. In other aspects the goal is of less importance, the object of our gain is not so high, but the process to gain that is more troublesome. But here, with the least price you get the highest thing. But what is necessary is cooperation of your free will, *laulya*, *śraddhā*, otherwise it is nothing to you. If you have got no *śraddhā* then thousands may be liberated and they get, but it is nothing to you, you are quite in the dark. So *śraddhā*, something is necessary from you, at minimum that is, "Yes, I want this, I want this." At least sincere earnestness to get the thing. Other things will be managed from that side. This is what we are to think out. Hare Kṛṣṇa.

.....

Śrīla Śrīdhara Mahārāja: _____ [?] how? _____ [?] "My apathy towards Name can never be removed. That is my heart Lord, sympathy, I can't find out sympathetic heart to accept. The trouble is there."

So the *sādhus* come and they may begin their opposition and make him fit and then connects both of them and then the fulfilment comes. So *sādhu*, Guru, their room or duty with them, gradually. And they're also the agents of the Name. The Name has captured their heart wholly and there, they want also servant. That also comes from the Name. The Name Kṛṣṇa, or Mahāprabhu, the *sādhus* that come to relieve these ordinary people on their behalf, they're also

His agency. He's coming and He's cleansing the heart of them, taking the throne and taking the Deity and asking worship, all these things.

Once, myself and Mādhava Mahārāja, Hayagrīva Brahmachāri, I am a *sannyāsī*, went to preach in some Padna [?] in some place in Purva Bangal [?] East Bengal. Then we are told that just in the vicinity of the town there were some people who were a little inclined towards this Kṛṣṇa *kīrtana* etc. We went there and asked them, "We want to go on with lecture on *Bhāgavatam*, *Bhāgavata-pat*, and *kīrtana*."

"Yes, you may come, you may do, and this is the place."

"Yes, we will come. At dusk it may be begun, half an hour after sunset, something." We went there with the party, no arrangement, then what to do? We hired a light from the market with our own money, and also gathered some mats to spread in that place. Then we began to play on *mṛdaṅga* and *karatālas*. Then one by one many gentlemen came and took their seat there, and there was *saṅkīrtana* and then perhaps discourse or something, and *saṅkīrtana*.

It was finished, then one old man stood up and told: "This is Gauḍīya Maṭha. The whole burden is on them. They have come from so far. We assured them that we shall make arrangements, 'you come and have *kīrtana* and lecture,' but we all were absent. They came, with their own money they hired the light and the mats, and then one by one we came, but all the burden is on them and nothing to us."

The Gauḍīya Maṭh. So the burden of the *sādhu* is to cleanse, and that is from Kṛṣṇa's side, so Kṛṣṇa is doing everything. Ha, ha, ha. Because His men, he's cleansing, making arrangements and anyhow taking him in, from his side. He does not want to interfere with the free will, then the *jīva* will be nowhere, it will be stone, if free will is snatched away it will be stone. Free cooperation, not sacrificing doing away with the freedom of the *jīva*. Then, what will remain? Nothing, so it is managed in this way.

.....

Śrīla Śrīdhara Mahārāja: _____ [?] something like defeat. There was another also. Lakṣmī, Arjuna. While Hanumān was carrying Gangamadhan [?], or Lakṣmaṇa *saktise* [?], he had a mind to test the heroism of Bharata. So passing over Ayodhyā, Hanumān. And there was some shade on the *padukar* of Rāmacandra and Bharata could not tolerate that someone is crossing over this *padukar* of Rāmacandra, so Bharata shot, threw an arrow, and Hanumān fell down, "Jai Rāma," with the sound of "Jai Rāma."

Then Bharata, "What? Jai Rāma? He must be a servant of Rāmacandra. What have I done?"

Bharata ran to the place and found Hanumān. Then one day Hanumān was pacified, Bharata got the news and Lakṣmaṇa is in *saktise* [?] and in sympathy Hanumān thought, how, whether that Bharata can lift this mountain, Hanumān told that, "My health is damaged by your arrow. I can't take up the hillock. If you manage kindly." Then of course Bharata with the help of his arrow set up the hillock in the sky and then Hanumān came.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Play, *līlāgram* [?] Everything is *līlā*, if we go to measure the *līlā* by reason, ha, ha, ha, it will be lost, ha, ha. *Līlā*, that cannot be measured, cannot be challenged, that is *līlā*. The flow is irregistable and causeless, that is *nirguṇa*, *līlā*.

Dhīra Kṛṣṇa Mahārāja: Are you saying irresistible or irregistrable?

Śrīla Śrīdhara Mahārāja: Irregistable, not registable, not to be registered, can never be registered or opposed, unopposable. *Ahaituky apratihatā*, it is causeless, we cannot find out any reason, any necessity. It is automatic. Absolute Good does not care for anything because it is Absolute Good, no necessity of caring for anything. So it is irregistable, it is *ahaituky*, causeless, no cause. And irresistible also, that unoppossable. Its credit is so high, that opposition is not necessary at all. So the stuff is such it is unopposable, no necessity of opposition. The prime cause, the prime wave, the causal wave, does not require any opposition because it is Absolute Good. No question of opposition, but that opposition that is seen, that is also a part of *līlā*. How?

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamaṇi*]

Just as the serpent goes by crooked way, so also the *līlā*, *ato hetor ahetoś*, sometimes with cause, slight, sometime with no cause. The opposition, the mock fight is there, the *līlā*, the beauty is enhanced by that. But that is a part of *līlā*, but other things can never oppose it. That is *nirguṇa*, in its own nature it is going in a crooked way. But nothing from outside can oppose its flow. So, *apratihatā*, cannot be overridden, or cannot be stopped, or cannot be checked, the wave cannot be checked or stopped by any other force, it is Absolute. Absolute Good, Absolute Beauty, Absolute Ecstasy, whatever you like to say. *Ahaituky apratihatā, ahaituky,* no beginning, no cause, and *apratihatā*, no possibility of change in the future, the past and future both described here. *Ahaituky* means the history or the nature of the past is given there, *ahaituky*. Don't go to find the cause, no other cause. It is its own cause. No cause has produced this. Like that Hegel, "By Itself." And *apratihatā*, there is no other foreign force can stop it, that is for itself. It is independent, uncheckable, unchangeable by any foreign force. So it is Absolute, otherwise it cannot be Absolute.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihatā, yayātmā suprasīdati

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

We are asked to catch that wave. *Sa vai puṁsāṁ paro dharmo*. The highest duty of everyone is to accept that wave and to mix with it in the same tune, mix up with the tune of the Absolute wave, and that is *bhakti*, *nirguṇa*, beautiful wave, part. *Sa vai puṁsāṁ paro dharmo*, that

causeless wave underground connecting with the Absolute will and your attempt should be to reach to that plane.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

And, *sa vai puṁsāṁ paro dharmo*, *yato bhaktir adhokṣaje*, submission to that plenary movement, to dance with that wave. That is what is necessary. You are all engaged in local interest of different type, a single, or a little family, or a nation, or a globe, all these are local interest, so give up all sorts of local associations and embrace the universal wave, Kṛṣṇa *līlā*. Mix yourself with Kṛṣṇa *līlā*. It is already there and you are to adjust yourself with that *līlā* which is going, *nitya-līlā*. That is what is necessary after all, with all our different phases of action, knowledge, devotion, whatever you may say. This is the end of your life. The eternal *līlā* is there, and you are to adjust yourself with that, then everything is finished.

Now in details how that is possible? First *śraddhā*, *tato sādhu-saṅga*, all this in this way, passing through these different stages you can find out in the deep that *līlā* is going and you are to participate there. And there are different divisions also. The wave is not an abstract non-differentiated, but it is differentiated, beautifully decorated, so many things, and according to your taste you can find a place there. And that is the happiest position, that is the goal. Not mere liberation from the negative engagement, that is local engagement, but to participate into the positive movement, that is *līlā*. This is Vaiṣṇava *dharma*.

The *līlā* also of different status, the Nārāyaṇa, the Rāmacandra, the Dvārakeśa, Mathureśa, then Brajeśa. The Supreme most, the deepest *līlā* every found is Vraja *līlā*. Why? For such reasons, such reasons. The speciality of Kṛṣṇa conception, that is the sweetest. Why so many things shed in favour of Kṛṣṇa consciousness, generally against Nārāyaṇa consciousness, Rāma consciousness, Dvārakeśa consciousness? Crossing Them we should come to Vraja consciousness. The group that are serving in that plane, their nature is such and such, the most charming. And the sacrifice is also there to the highest point. So the gain, the remuneration is also of the highest degree. In general it is like that. Hare Kṛṣṇa.

Eho bāhya āge kaha āra, ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] Over the surface apparent things are going on in a particular way. Deeper reading, deeper reading, *eho bāhya āge*, "go deeper, go deeper." The deepest is Vraja *līlā*, and again there, *mādhurya-līlā*. Rāmānanda Rāya, different layers, and the deepest layer in the service of Rādhārāṇī. Wholesale service of Kṛṣṇa. Negative, positive, in Their highest degree. *Rasa-rāja, mahābhāva-dui eka rūpa*, Both combined in Mahāprabhu, the greatest consumer and the greatest supplier. *Rasa-rāja*, the greatest aggression in the highest degree, and Predominated Moiety was also prepared to satisfy in the highest degree. *Rasa-rāja, mahābhāva*. Inconceivable, inconceivable, only distant ray, we can deal with very distant ray, not to be acquired by intellect.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena

yam evaiṣa vṛṇute [tena labhyas, tasyaiṣa ātmā vivṛṇute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23]
& [*Muṇḍaka-Upaniṣad*, 2.3.2]

This grand and most important factor to know the truth we must be kept in mind. That we cannot know Him, but He can make Himself known to us. Then what we are to do? Our capacity, how to invite Him? How to increase the negative side? That is our only wealth should be that, how to attract Him towards us? *Yam evaiṣa vṛṇute*, how I can invite Him, *vṛṇute*, *yam evaiṣa vṛṇute*, how I can have His acceptance? *Vṛṇute*, He will accept me, to make Himself known. Otherwise it is not possible to know Him. Only one way, that when He will come to make Himself known to me I will be able to know, only this path. Then the invitation, the prayer will be of that type. So *jñāna-śūnya-bhakti*.

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Try to go down, increase your necessity. "I am so mean, I am so worthless. My need is the greatest. I am in the most want, so I invite Your attention towards me." Repetition will be like that. Prepare yourself to go down. _____ [?] There is a Bengali proverb: "If you want to become great, straightly, go to think that you are very small." Consider yourself very, very small, then you will have the chance of becoming great. But if you are puffed up with what you have got at present in your possession, then it's the bar to progress. Try to find your need, your want, analyse you and try to see your need, that you are needy in various ways. And then a general tendency will be created that, "I am needy." Analyse you and try to know your needy characteristic, *dainyam*, then from *dainyam*, *ātma nivedana* will necessarily come out. "I'm the meanest of the mean, so I want some help, some support. I am so fickle, so unsubstantial, nothing in me if I enquire." So real invitation will come for the great. Otherwise when you think that, "I have got some peculiar capacity which others may not have," with this egoistic feeling will be the bar, that will be your enemy. Sincerely if you can analyse yourself you'll see that you are helpless by nature.

[bālāgra-śata-bhāgasya śatadhā kalpitasya ca

bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit soul."] [*Śvetāśvatara-Upaniṣad*, 5.9] & [*Śrīmad-Bhāgavatam*, 11.7.42, purport]

[keśāgra-śata-bhāgasya śatāṁśaḥ sāḍṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yaṁ saṅkhyātīto hi cit-kaṇaḥ]

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [*Śrīmad-Bhāgavatam*, 11.7.42, purport]

[" 'If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.']
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.140]

It has been suggested for us to understand our position. That there is one hair, if you cut the hair into a hundred pieces, and again one piece into a hundred pieces, again that piece to a hundred. You are so infinite imaginary position, infinitely small, infinitesimal. So try to realise you, then you will come to the reality. "Oh, I am so small. Then how can I stand without some help from outside?" So your real inner hankering will come for *ātma-nivedanam*. "I want a support, I want a support. Otherwise I can't stand independently. I am so small." That sincere, intense desire, that will take us to some support, *ātma-nivedanam*. First *dainyam*, to find out the real meanness of the self, and necessarily there will come a natural search for some support, *ātma-nivedanam*. Then *goptṛtve varaṇa*, and when we get some sort of support, most earnestly to embrace that. "That without You I am nowhere so I can't leave You, *goptṛtve varaṇa*, and You must protect me."

[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

Avasya rakse krsne visvasye paran [?]

And at the same time what will be favourable to that activity to accept that and what is unfavourable to dismiss that, *ṣaḍ-vidhā śaraṇāgatiḥ. Śaraṇāgati* itself can give everything, it is

mentioned somewhere. In *Prapanna-jīvanāmṛtam* also I have mentioned this. That only *śaraṇāgati* can fulfil all your desires. Other things will come automatically. You give your full attention to *śaraṇāgati*. Don't mind anything, and other things will automatically come. You are to look out whether you are true there, may not deviate from that position, that *śaraṇāgati*. Others, *śravaṇa*, *kīrtana*, *smaraṇa*, all other things cannot but come to a *śaraṇāgata*, automatically, unconsciously. So only *śaraṇāgati* can drive away the whole trouble and deliver the highest thing, *śaraṇāgati* is such. It is graphic, and a very broad and very wide prospect, *śaraṇāgati*. *Śaraṇāgati* means, that is to be conscious of one's helplessness. "I am born to be supported and not to give support to anyone. By birth I am such, *taṭastha-jīva*, no marginal position, no real position. I am such. What I can do? By constitution I am such. I am helpless. So my only support is as a dependent creation. So without support I can't stand, so I don't want false support, but real support."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Service, from *śaraṇāgati* comes service, and by the grace of the Lord service increases and takes different shapes, friendly, *sākhya*, *vātsalya*, etc. And *mādhurya-rasa* service is the wholesale service, unreserved, wholesale. It has been expressed in a Bengali *padāvali* (by Jñāna Dāsa in his *Vaiṣṇava-padāvali*): *prati aṅga lāgi kānde, prati aṅga mora*.

Only Rādhārāṇī can say so: "That every part of My body, every limb, every atom on My body, is crying for the corresponding atom on the other body."

Prati aṅga lāgi kānde, prati aṅga mora. The Whole is crying for the other Whole.

Hare Kṛṣṇa. It is possible, in some quarters, and we are to conceive from a respectable distance, thinking that it is possible somewhere. And we must group ourselves to that side where so much intense and expansive unity is possible. We may group ourselves to that side. Then we may have best, which cannot be had.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

So it is said, categorically different from the *gopīs*. Here also in Rāmānanda Rāya: "The service of the *gopīs*, that is the highest, *mādhurya-rasa*. And then when Mahāprabhu told: "Any further?" Then came the case of Rādhārāṇī. "Her service, not in quantity but in quality also is superior to those of the *gopīs*." It has been mentioned in that way. Not only in quantity or intensity, but quality also is of other type.

śata-koṭi-gopīte nahe kāma-nirvāpaṇa, tāhātei anumāni śrī-rādhikāra guṇa

["Lord Kṛṣṇa's transcendental desires for loving exchanges could not be satisfied even in the midst of billions of *gopīs*. Thus He went searching after Śrīmatī Rādhārāṇī. Just imagine how transcendentally qualified She is!"] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.116]

It is mentioned there. And from Jayadeva also we find:

[kaṁsārir api saṁsāra-, vāsanā-baddha-śṛṅkhalām]
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ

[" 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja."] [*Gītā-Govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā,* 8.106]

Taking Rādhārāṇī, He left other Vraja *gopīs* and took Her to some solitary place. So categorically that in quality also some sort of difference, *prema-sevā*. The *gopī* love, that is also a high type of love, but again there is superior love which is found in Rādhārāṇī. So leaving all, Kṛṣṇa can accept Her service. There is such possibility. But we should learn to revere that ideal from afar and not try to rush in like fools where angels fear to tread.

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."] [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

That is the nature of teaching, of...

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Śrīla Śrīdhara Mahārāja:

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

...

So it is not imagination. *Vaikuṇṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma.*
Mathematically you can produce this. And all Guru. To live and move within, Guru.
"I'm of the worst type, meanest type, and on all sides Guru, all Guru."

Just as if we're required to put our foot onto the throne of the Deity, for some service. Suppose the Deity is a little higher, bigger Deity, and for His crown the servitor is required to climb up into the throne. He generally considers that throne is very venerable thing, we can't

retire, even to touch His hand we shall shiver, 'that I am not qualified to touch the throne.' But when we are required for the service to put our foot on the throne and to adjust the crown of the Deity, then with what audacity we do that. And when coming down we again cleanse the place and we bow our head to the throne. 'The throne is of superior position than me, more respectable, more venerable than I am.'

So the whole Vaikuṇṭha, Vṛndāvana, they're of that type. We must be conscious. All Guru. So not a particle of enjoying spirit will be able to come there. So respect, in the first position, respect in Vaikuṇṭha, then affection, love, in Vraja, when it will. *Anyābhilāṣa*, *karma*, *jñāna*, must be eliminated outside. It is not imagination. It is reality. It is so much reality that all other things are unreal in comparison to that, in our *śraddhā*. Everything is unreal and that is only real. And we must try to have that. No imagination.

Dhīra Kṛṣṇa Mahārāja: Hiranyagarbha, he and his friend...

Śrīla Śrīdhara Mahārāja: _____ [?] Hiranyagarbha?

Dhīra Kṛṣṇa Mahārāja: He and his friend...

Śrīla Śrīdhara Mahārāja: Yes, Nadia.

Dhīra Kṛṣṇa Mahārāja: And Pandu, they say that, "In *Caitanya-Bhāgavata* Mahāprabhu says, one day, He says, 'I'm not going to eat in the house of a poor man. I want to eat in a house of a rich man."

Śrīla Śrīdhara Mahārāja: Master, master, one *lākh*, *lākheśavara*. Yes.

Dhīra Kṛṣṇa Mahārāja: *Lākheśavara*. So then they say, "Mahāprabhu is saying, if you do not chant a *lākh*...

Śrīla Śrīdhara Mahārāja: The difficulty is that only a part of the advice should not make the molehill, mountain of a molehill.

Dhīra Kṛṣṇa Mahārāja: Mountain out of a molehill.

Śrīla Śrīdhara Mahārāja: Only that was not the advice of Mahāprabhu. There are so many advices. And all must be taken into account and the importance should be allotted, not only one point of His advice.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Lākheśavara*, and then by repetition of this sound we can get the Name? How to improve the quality of taking the Name?

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
[sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

So the interpretation of that *lākha*, this *lākha Nāma* means where the aim must not be missed - that sort of Name. Taking Name and the mind is wandering through the different worlds, different charms - not that Name. *Eka lākha Nāma*, when the Name should be taken with the single aim, that is also what *lākha* means. Anyhow, to come to scientific position. *Ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Rūpa Goswāmī, and this is, Rūpa Goswāmī cannot be taken away from Mahāprabhu, as well as the scientific blame. Who are taking so many Names, Name, Kṛṣṇa is within the Name, taking Name what is the result? Why not such desired result?

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

One Name is sufficient. Why not that? What is that Name? *Vaikuṇṭha-nāma-grahaṇam aśeṣā* [*Śrīmad-Bhāgavatam*, 6.2.14] The Name is not a mundane sound. *Nāmākṣara bahiraya batu nāma kabu naya* [From Jagadānanda Paṇḍita's *Prema-vivarta*]. The sound, the physical sound corresponding of the Name, that is not Name proper. Name is *cinmoya*. Name is Kṛṣṇa Himself. Where is that Name? It is his self deception. These fools want to deceive them. Where I'm taking the Name, where is the Name? Have I got the desired result of the Name with me when I pronounce the Name? Why not? Then there must be some rub.

Sevonmukhe hi jihvādau, we are not sufficiently regardful, so Kṛṣṇa is not with the Name. Only physical Name repetition. Must come to the practical side, practical application, otherwise they will have to turn to be atheist. 'I did so much but I have found nothing.' But to the real process you go, the progress according to the step by step going, you will find and be more encouraged. And those will be able to think it is real. Otherwise those fools will think, 'This is all, I have done many things, but it is all imagination, nothing is there.'

Dhīra Kṛṣṇa Mahārāja: Yes. Many of them become atheists.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: We have seen.

Śrīla Śrīdhara Mahārāja: What to do? Not in the particular process recommended, that is ignored. And wild goose chasing, some sort of labour making in useless way, then they'll be turned to atheist, reactionary. 'Oh, I have done much, but it is nothing, all may be imagination.' that will be their announcement later on.

Dhīra Kṛṣṇa Mahārāja: Yes. Our Guru Mahārāja's disciples also, they're saying this now. "For many, many years I was chanting Hare Kṛṣṇa, doing all these things, I got nothing."

Śrīla Śrīdhara Mahārāja: So very cheaply they wanted to have that sweet-ball to devour. He taught like that. Without the money to purchase the sweet-ball should be swallowed.

Hare Kṛṣṇa. Gaura Hari. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Ten after nine. Nine ten.

Śrīla Śrīdhara Mahārāja: Nine ten. So some *dīkṣā*, function. I shall go to take bath now.

Nimāi ____ [?]

End of 82.05.05.B

Start of 82.05.06.A

Śrīla Śrīdhara Mahārāja: ...service that coming to Him from different quarters. The Raktaka, Citraka are drowned there.

Yaśodā says, "Oh, Raktaka, bring some water. Just cleanse this place." So Yaśodā's idea has over-shadowed all these characters, more than.

Dāsya, *sākhya*, *vātsalya*, *mādhurya*. Gradually higher, and the higher has subdued the lower type. The *vātsalya* and the *mādhurya* having the higher position, and then *sākhya rasa*. Especially these three are meant in Vṛndāvana. Other *rasas* are found elsewhere, but this *sākhya*, this type of *sākhya*, real type of *sākhya*, *vātsalya* and *mādhurya*, not to be had anywhere else but Vṛndāvana. So beautiful, so intense, so great, never found anywhere.

And Kṛṣṇa, the ideal also should be of that type, as to attract, to draw such type of friendly service, and this filial service, and consort service, it depends on the ideal, and also the paraphernalia. *Dāsya* plus confidence, then comes *sākhya*. *Sākhya* is also service. Everything is service. *Vātsalya*, the whipping of Yaśodā, that is also service. Without serving spirit, none can approach the Absolute, but all service; but different type of service. *Vātsalya prema*, they're also serving. Outwardly, Kṛṣṇa is carrying the wooden shoe of Nanda on His head, but Nanda is serving. He's sending the shoe on His head, that is also a form of service, helping Him to show such a play. Without serving spirit none can enter that domain of the Absolute. So friends they're climbing over the shoulder, sometimes giving a slap, Baladeva giving a slap, Yaśodā whipping, all service. We are to understand that, all serving. *Kalyana kamana* [?]

"This wretched boy does not know how to go on in His life. I must teach Him."

That sort of training and teaching, that is in the spirit of service. But service has got so many beautiful and sweet forms. It is being shown in Vṛndāvana, sweet. Service may have such sweet development. Servitors may have such position, that is only possible in Kṛṣṇa *līlā*, *nara-līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Of all the pastimes of Kṛṣṇa, this humanly pastime, that is the highest of all, sweetest of all. It is there. Just like ordinary mundane thing. Nearest approach of the Infinite to finite, Infinite's nearest approach, extreme approach to finite. The Infinite is approaching to finite, and in its extreme form it is in Vṛndāvana, we find. He's playing at the hands of His servitors of different type in different ways. The extreme approach of the Infinite to finite. So most beautiful. Ha, ha. Most beautiful, most dignified, and most prospect giving, unique. It is unique. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, Ayodhyā is in Goloka Vṛndāvana?

Śrīla Śrīdhara Mahārāja: No, midway. The *vātsalya rasa* is there. It's not under Vaikuṇṭha. Vaikuṇṭha is hemisphere: *śanta*, *dāsya*, and half of *sākhya*, no *vātsalya*. Lakṣmī Devī has no parents, Nārāyaṇa also no parents. But in Rāmacandra we find parents. Sītā Devī somewhat. But Rāmacandra, *vātsalya*, Kausalya and others who had affection, the service of affection open there, so half. Then the *mādhurya*.

vaikuṇṭhāj janito varā madhu-purī [tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]

[*Śrī Upadeśāmṛta*, 9]

Why? *Janito*, *janma-līlā*, *nito*. For this birth ceremony is added in Mathurā not in Vaikuṇṭha so it is greater. The service of higher type to be found in Mathurā, the *rasa*. So in the measurement of *rasa*, Mathurā holds superior position to Vaikuṇṭha because the *rasa* is variegated and more intense there to be found. The measurement of high and low, will come according to the *rasa*, the actual measurement of the ecstasy which can be felt by the servitors. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Do you follow? So, the nearest approach of the Absolute towards the mundane finite is found in Vṛndāvana, so Vṛndāvana is so great for us. We may find here, *yasyālinde paraṁ brahma* [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96] He's astounding the *yogīs* and the *jñānīs* and the other seekers, enquirers, they are trying their utmost to find out Him, and He's nowhere. And here He has come down, taking, sucking breast, on the lap, and being whipped, and stealing, and so many displays, He has come. It is inconceivable and untrustworthy. We cannot put confidence, we cannot put faith in, which is not trustworthy, beyond the reach of our trust.

Hare Kṛṣṇa, Gaura Hari bol. So, stop here today.

...

Dhīra Kṛṣṇa Mahārāja: ...to them. What is this?

...

...our old God-brothers who are separate from ISKCON, we can only ask little of them, to come together, have *Hari Nāma saṅkīrtana*, *Bhāgavata* reading, and *prasādam* distribution. We cannot ask much more than that. Because after having gone away...

Śrīla Śrīdhara Mahārāja: ...approach will be mild.

Dhīra Kṛṣṇa Mahārāja: Mild.

Śrīla Śrīdhara Mahārāja: Yes.

...

Dhīra Kṛṣṇa Mahārāja: ...that's for the general organisation. Individual organisations are for the cent percent dedicated.

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But always be mild in your attitude. That is my request. Not fighting attitude but mild attitude.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Yesterday one gentleman wrote a letter to me _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's my old friend, Gopeśvara.

Śrīla Śrīdhara Mahārāja: Gopeśvara, yes.

Dhīra Kṛṣṇa Mahārāja: Yes. We joined today, on the same day, eleven years ago, it is almost today actually.

Śrīla Śrīdhara Mahārāja: So you will find much more, sympathetic towards it.

Dhīra Kṛṣṇa Mahārāja: Also I have...

Śrīla Śrīdhara Mahārāja: Mechanical life. There must be sincere search after truth.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also I have some people where I'm living, who, they want to take initiation from Your Divine Grace. And there are people...

Śrīla Śrīdhara Mahārāja: I have - you will give initiation, in general. But if any particular case you may take to me. Otherwise you will do there locally, otherwise you cannot get much men in your...

...

Hare Kṛṣṇa. You have something, an Ācārya Board, ha, ha.

Dhīra Kṛṣṇa Mahārāja: You see, many of these people they knew something of our Guru Mahārāja, so they desire a Spiritual Master of equal stature.

Śrīla Śrīdhara Mahārāja: If such stalwarts are found to help you, then you may send them here.

Dhīra Kṛṣṇa Mahārāja: Yes. Well they cannot come...

Śrīla Śrīdhara Mahārāja: To consolidate your position.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In general, local people, I'm giving my consent, deal with them. Responsibility I'm transferring to your hand.

Dhīra Kṛṣṇa Mahārāja: Yes, I understand that.

Śrīla Śrīdhara Mahārāja: Oh. Special cases you may send here.

Dhīra Kṛṣṇa Mahārāja: So I have one letter to Your Divine Grace, from Mukundamālā Vilāsa.

To His Divine Grace Śrīla Śrīdhara Deva Goswāmī Mahārāja. Dear Gurudeva, please accept my humble obeisances. I hope that you are well. We're always praying for your good health and long life by the Grace of The Lord. Only by pleasing you can we hope to please Kṛṣṇa. For without your mercy we are lost. We are working on publishing a book of your lectures, and this is the only solace in our lives, as we are living in separation from Your Divine Grace, here in New Gupta Govardhana. I hope that by your mercy we can arrange for a first class publication to be brought out. This will be of great value to devotees around the world who are desperate for a deeper understanding of devotional service and Kṛṣṇa. Please bless us that we may be able to successfully serve you in this way, and always remember your instructions on spiritual life.

tava kathāmṛtaṁ tapta-jīvanaṁ, [kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ]

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

You are distributing the real life giving nectar of Kṛṣṇa consciousness. So we think you are doing the highest relief work for the welfare of all fallen souls. Please inspire us to taste and distribute this nectar so that the whole world may be nectarised. Just as Śrīmatī Rādhārāṇī says:

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.38]

We want to worship and propitiate time with garlands and *candana* so that time will stand still and allow you to stay with us forever so we can taste the Śrīla Śrīdhara nectar of your Hari *kathā* and bask in the rays of your lotus feet eternally. Always praying for your mercy, I hope to remain your humble servant. Mukundamālā Vilāsa.

Devotee: Mahārāja, _____ [?]

...

Dhīra Kṛṣṇa Mahārāja: ...isn't the *bhakti-latā-bīja*, isn't that conceptual, is that *bīja* conceptual, a conception?

Śrīla Śrīdhara Mahārāja: *Bhakti-latā-bīja* means that *mantram*, yes, is given with good will and sowed. The Kṛṣṇa conception in seed, the instruction in seed it comes, *vaidhi*, about the reality.

Dhīra Kṛṣṇa Mahārāja: So therefore their...

Śrīla Śrīdhara Mahārāja: Materially, it is his own *bhajan.* But Gurudeva gives by the grace, by the desire of Kṛṣṇa, what is supplied from Kṛṣṇa's side, and he gives that, the Kṛṣṇa idea, Kṛṣṇa conception, in very meagre way, means, concise. Most concise form Kṛṣṇa conception what is given, a living thing, and then what is nurtured and that will develop.

Dhīra Kṛṣṇa Mahārāja: So then there may be different qualities of *bīja*, according to the person who's holding the conception.

Śrīla Śrīdhara Mahārāja: Yes, according to the Kṛṣṇa's arrangement. The seed Kṛṣṇa, giving Gurudeva, then *mādhurya rasa*, *vātsalya rasa*, the seed coming. Gradually it will be clear that what type of. Kṛṣṇa also of different type, Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Svayaṁ-Vilāsa, Prabhāva, Vaibhava. Vasudeva conception of Kṛṣṇa, Vṛndāvana conception, Vṛndāvana also different conception of Kṛṣṇa. Then *parakīya* there must be in Vṛndāvana, the *parakīya*, the Kṛṣṇa, worldly Kṛṣṇa, Kṛṣṇa in worldly consciousness, *nara-līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

That human complex, Kṛṣṇa Svayaṁ-Bhagavān, human complex, and that is also *parakīya*, not rightful enjoyer, as if thieving, stealing. General eating, not satisfactory to Him, rather eating by stealing He's more satisfied. That is His nature. His own things, actually everything belongs to Him, but that does not please Him.

"I'm eating something which belongs to others. I'm stealing and eating."

That sort of, not only human but wicked human play. The part of a wicked part He wants to play. Very tasteful to Him. That is, that gives the highest possible satisfaction to the devotees, some way or other.

Yaśodā consciousness, "Some say that He's not my son. What is this? No. They do not know, He's my child. But they say, 'Oh, He has got some supernatural position. The Garga Ṛṣi came, Vasudeva sent, some say He's Vasudeva's son,' How, what do they say? He's my son." That makes Yaśodā's affection rise to higher extent, higher standard. "If He does not be my son, then what will be my fate if He leaves me? How can I live then? Without thinking that He's my son how can I go on with my life?"

So this enhances, that *vātsalya rasa* is pushed into very rarity. 'I may lose.' The concentration, more concentration. And Rādhārāṇī's position if the worst, most helpless, wholly given, uncertain position, wholly given, wholesale gift, but the gift to whom, He's uncertain. But can't withdraw...

...

_____ [?] ...portrait and the Name is congruent, is one and same, but we do not know that in the beginning. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So when Kṛṣṇa says:

man-manā bhava mad-bhakto, [mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me]

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

He means to think of Him in a particular way.

Śrīla Śrīdhara Mahārāja: Ah. *Man-manā bhava mad-bhakto*, *mad-yājī māṁ*, that is of lower stage. They have attained the highest stage, and here, 'come by this way.' This is recommendatory for devotee, 'come by this way.'

...

...come yesterday, eh?

Dhīra Kṛṣṇa Mahārāja: They're very happy.

Śrīla Śrīdhara Mahārāja: And they're in trouble, eh? The whole day in this hot season they will have to remain in that bus, a tedious journey, but there mostly, gradually will be cooler.

Dhīra Kṛṣṇa Mahārāja: Yes. But they're going... Yes. So that will enliven them.

Śrīla Śrīdhara Mahārāja: Yes. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
And another bus is to come tomorrow morning.

Dhīra Kṛṣṇa Mahārāja: Yes. I hate. This material existence makes me little hateful that I'm living here.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Dhīra Kṛṣṇa Mahārāja: But it's also part of Kṛṣṇa's plan.

Śrīla Śrīdhara Mahārāja:

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, page 136, ISKCON Press, 1980]

"Either in heaven or in hell, wherever He chooses to place me, that does not matter. But only my concentrated prayer will be that my adherence to You, faith to You, may not be disturbed my Lord. The whole concentration of the prayer will be that my submissive relation to You, the prayer, to this prayer only, and nothing else. Others, whatever it may be, but Your sweet will is going. But only this much, the minimum, that Your connection I can't, admit to be cut off. Only that least demand, nothing else. Everything left on You, at Your sweet will."

Dhīra Kṛṣṇa Mahārāja: That is the *śuddha bhakta*, his prayer.

Śrīla Śrīdhara Mahārāja: *Śuddha bhakta*. Not even that, "Liberate me. Keep me along with You. No, no condition, no condition, only one prayer, a thread, only a thread connection with You. Others, as You like. I'm fully at Your disposal, fully at Your disposal. Only minimum request that a connecting thread, that I cannot tolerate to be severed, then I'm gone." Gaura Hari. "Demand will be minimum to You, most minimum. Without that I won't live. Other things at Your pleasure. You have every right, every right to excise Your power on me. I am Your eternal slave. You have every demand You can take from me." Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: I was just reading about Indra and Viśvarūpa, in the *Bhāgavatam*, the sixth canto. And there it is said that the *devas*, when there's some very distressful condition, *then* they pray to Kṛṣṇa to relieve them. They become very devoted at *that* time, and pray for some relief. But our Guru Mahārāja was writing that the *śuddha bhakta* he will not pray to Kṛṣṇa like that.

Śrīla Śrīdhara Mahārāja: *Śuddha bhakta*, won't pray for anything, but only his connection of a slave. *Ke*?

Devotee: Nadiyā Prabhu.

Dhīra Kṛṣṇa Mahārāja: Jayatīrtha Mahārāja's Nadiyā.

Śrīla Śrīdhara Mahārāja: How Jayatīrtha Mahārāja is doing? He's doing well?

Dhīra Kṛṣṇa Mahārāja: He's doing *pūjā*.

Śrīla Śrīdhara Mahārāja: *Pūjā*, Govardhana Girirāja *pūjā*.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Dhyāna pujyadhi yatnam*.

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna
katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Hare Kṛṣṇa. Gaura Hari. Where is Bhāratī Mahārāja?

Devotee: Bhāratī Mahārāja is not here yet.

Śrīla Śrīdhara Mahārāja: Is he here, there, or?

Devotee: We haven't seen him. I saw him at *maṅgala-āratī* time but I haven't seen him after that.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, also, in preparing this book, you told once we can make division, *sambandha*, *abhidheya*, *prayojana*. So I think I can understand *sambandha jñāna*. You speak of the world of exploitation, and topics of that nature. But *abhidheya jñāna* I don't understand how to distinguish.

Śrīla Śrīdhara Mahārāja: *Sambandha jñāna*, what do you mean by that?

Dhīra Kṛṣṇa Mahārāja: As an example, when you speak of the world of exploitation, that...

Śrīla Śrīdhara Mahārāja: Exploitation, renunciation, and dedication, three planes of life.

Dhīra Kṛṣṇa Mahārāja: Yes. That...

Śrīla Śrīdhara Mahārāja: And calculative dedication and spontaneous dedication. In the land of dedication two compartments. In the Vaikuṇṭha, calculative, and above, spontaneous, automatic, in Goloka. That Kṛṣṇa is there, Nārāyaṇa is here. In the land of renunciation, Virajā, Brahmaloka. Buddhists Virajā, Śaṅkara Brahmaloka. And here, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. Different planes of exploitation, and this in details.

And *abhidheya*, the *karma*, *jñāna*, *yoga*, *bhakti*, *viddhi bhakti*, *rāga bhakti*, 'means to end.' *Abhidheya* means 'means to end,' *abhidheya*. And *prayojana*, that is the goal, destination. That is *devata*, a position, we get the facility of exploiting others, good position in this world, higher position. And then that liberation, that *sāyujya*. And then *śanta rasa*, *śanta*, *dāsya*, and very meagre *sākhya* in the calculative area, in the lower hemisphere of Vaikuṇṭha. And the higher, the

spontaneous, full five, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And the highest is that *parakīya*...

Dhīra Kṛṣṇa Mahārāja: Aranya Mahārāja ...

...

Śrīla Śrīdhara Mahārāja: And then from there...

...

Kṛṣṇa, from Kṛṣṇa it is *kāṛṣṇa*. *Kāṛṣṇi* means son of Kṛṣṇa, Pradyumna. Pradyumna is named by *kāṛṣṇi*. But *kāṛṣṇa* means Vaiṣṇava, Kṛṣṇa *bhakta*, devotees of Kṛṣṇa. One who's connected with Kṛṣṇa is *kāṛṣṇa*. And the Vaiṣṇava is connected with Viṣṇu, Vaiṣṇava, *kāṛṣṇa*.

Akṣayānanda Mahārāja: You have given in *Prapanna-jīvanāmṛta*, *kāṛṣṇa saṅga ulasam*.

Śrīla Śrīdhara Mahārāja: Might be.

Akṣayānanda Mahārāja: *Kṛṣṇa kāṛṣṇa saṅga ulasam.*

Śrīla Śrīdhara Mahārāja: Maybe. Kṛṣṇa *kāṛṣṇa*.

Akṣayānanda Mahārāja: And there was one letter you have heard from Mukundamālā Prabhu.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Through Dhīra Kṛṣṇa Mahārāja just now perhaps.

Śrīla Śrīdhara Mahārāja: Yes. So, Dhīra Kṛṣṇa Mahārāja is going earlier perhaps than your letter. Ha, ha. Should encourage him, he has written that is all good.

Akṣayānanda Mahārāja: I'll send a reply with him.

...

Dhīra Kṛṣṇa Mahārāja: ...that I mentioned before, with regard to *dīkṣā*. I do not think that they can come to India. Not possible for all of them to come.

Śrīla Śrīdhara Mahārāja: So you are to make arrangement amongst you.

Akṣayānanda Mahārāja: *Hari Nāma*. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Sometimes our Guru Mahārāja he would chant on the beads, and give a name, and his representative could hold a *yajña*, and distribute the beads, and the name, to the initiate.

Akṣayānanda Mahārāja: He would sent by post.

Śrīla Śrīdhara Mahārāja: Big case, he did so, we found our Guru Mahārāja only once, a man, a big man in Dacca, he was dying. They're against in the beginning, but later on submitted and asked *Hari Nāma* from Guru Mahārāja. And it was managed through phone. Only one record we saw.

Dhīra Kṛṣṇa Mahārāja: Phone?

Śrīla Śrīdhara Mahārāja: Through phone. Through phone he gave *Hari Nāma*.
Guru Mahārāja did. Counted beads, sent, and delegated person will deliver.
In special case some arrangements may be made. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: He also used to, he also had this fire *agni-hotra yajña* for *Hari Nāma*.

Śrīla Śrīdhara Mahārāja: That may be done through delegation.

Akṣayānanda Mahārāja: But generally here for *Hari Nāma* there's no fire sacrifice, only for the *Gāyatrī*.

Śrīla Śrīdhara Mahārāja: Yes. *Yajña* only for the _____ [?] For *Nāma* is wide, grace, widely gracious, *Hari Nāma*. Does not care for anything else, any formality, much of formality. Most extensive _____ [?] distribution, self distribution is *Nāma*, through Name. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*. Simply by the Name the Hari is satisfied. His special grant for the Kali-yuga people because the circumstance is too much adverse, so His grace is more extended to the fallen. *Kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*.

[dvāparīyair janair viṣṇuḥ pañcarātraiś ca kevalam
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ]

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [From Śrīla Madhvācārya's commentary on *Muṇḍaka Upaniṣad*]

If you take *Nāma*. But one thing must be present, that *śraddhā*. *Śraddhā*, that is a sort of faith. All others neglected, disregarded, but only faith. When you take Name everything is done. Everything is done. All these formalities only to help *Nāma bhajan*, this *dīkṣā*, the *yajña*, to encourage us, our heart, to create confidence all these things are done, to give some strength to the mind. 'Oh, yes. Something done.' Otherwise so easily we get the highest thing it is difficult to believe. So some grandeur is also shown to promote his confidence towards *śraddhā*, *mantram*.

Akṣayānanda Mahārāja: In that Vṛndāvana mandeer, Kṛṣṇa-Balarāma mandeer, our Guru Mahārāja he had some *brāhmaṇas* come and perform an extensive *yajña*. And at the same time, we, his disciples, were doing *Hari Nāma saṅkīrtana*. Then later he wrote in his book, one of his purports of *Bhāgavata*, he wrote, "Actually, the *saṅkīrtana* was enough, but just so the people of Vṛndāvana would recognise we had this big *yajña*."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Yes. 'Something is done.' Ha, ha, ha, ha. In *yajña* or any other performance the sound is always leading. The *mantram* is there, the sound, and the Name in the *mantram*. If the Name is taken, Nārāyaṇa taken and Śiva, Kali, is put in that *mantram* it is just gone to the opposite side. So Name is all in all, in the *mantram*, in the *yajñam*, the *mantram*, the sound help, help of the sound is imperative. It cannot be avoided. Whatever we do, sound can go alone. But if you do other things the help of sound is indispensable, the *mantram*. Hare Kṛṣṇa.

Devotee: Mahārāja, also Swāmī Mahārāja would change the names at *Hari Nāma*. He would change the devotee's name at *Hari Nāma*. But here you don't do that.

Śrīla Śrīdhara Mahārāja: Because here names are almost already connected with *devata*, and there it is absent, so in the beginning he changes the name and connects it with Viṣṇu *dāsya*.

In Mahāprabhu's *līlā* we find so many names which is not connected with Vaiṣṇava dāsa. There was one Kalidāsa, who was the cousin, no, who was the uncle of Raghunātha dāsa. He was a great devotee. His speciality was to enquire and find any Vaiṣṇava and take his *ucchiṣṭham*, Kalidāsa. And that Kalidāsa went to Purī once, and when Mahāprabhu entered the temple of Jagannātha, just before He washed His feet. And that water was collected in a pit. And strict instruction was given to Govinda that none can touch that water, the feet water of Mahāprabhu. But once Kalidāsa went there, and when Mahāprabhu is washing His feet, he put his folded palms, and took. Again, twice he took, just in front of Mahāprabhu, and when thrice, "No further. Stop here." But if a bird could not use that water it was so restricted by Mahāprabhu. "None should come." Only Vaiṣṇavas with some plea they will touch anyhow, "How? What is the utility?" With this plea they took it on their head. But Kalidāsa, Mahāprabhu He could not restrain Kalidāsa. One, two, three, handfuls he took that feet water on His presence, on His nose. Kalidāsa. But his name was Kalidāsa it is mentioned.

Not so much importance was given that time. But our Guru Mahārāja of course he changed the name of the disciples to mean that the...

Devotee: Today is Nṛsiṁha's ...

Śrīla Śrīdhara Mahārāja: It is developing gradually.

Devotee: Today is Nṛsiṁhadeva's appearance day.

Śrīla Śrīdhara Mahārāja: Yes, Nṛsiṁha *caturdasi* today.

End of 82.05.06.A

Start of 82.05.06.B

Śrīla Śrīdhara Mahārāja: ...suffered so much from the hands of his own dear father. So what his father, mother, and other friends in this world, that is exposed there. The father is trying his best to kill the son, because he's a devotee of Viṣṇu. This is his fault, the only such. The only such, though disinterested life, leaving here is not possible. All connected with some mundane purpose. The combination of a family, father, son, wife, and others, all others had some relation, mala fide object combined together. A gang of *guṇḍā*, they have got also some rules and regulations of their life.

I have written one *stotram* of Prabhupāda. There I mentioned,

vātsalyaṁ yac ca pitro jagati bahumataṁ kaitavaṁ kevalaṁ tat
dāmpatyaṁ dasyutaiva svajana-gaṇa-kṛtā bandhutā vañcaneti
vaikuṇṭha-sneha-mūrtteḥ pada-nakha-kiraṇair yasya sandarśito 'smi
yatrāsau tatra śighraṁ kṛpaṇa-nayana he niyatāṁ kiṅkaro 'yam

["Parental affection, so highly esteemed in the world, is a colossal hoax (as an obstacle to *Hari-bhakti*); socially recognized pure matrimonial love is nothing but dacoitry (in that it plunders away both the husband's and the wife's eagerness for the chance to acquire the treasure of love unadulterated by the superficiality of familial prejudice); and common friendship is merely deception: I have gleaned these thoughts from the rays of light that emanate from the toenails of the holy feet of that great personality, the embodiment of supramundane affection. O Dīna-nayana, wherever that great soul may be, please quickly take this servitor there."] [*Śrī Śrī Dayita Dāsa Daśakam*, 3]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 203]

After the departure of our Guru Mahārāja I wrote those stanzas. The meaning is, *vātsalyaṁ yac ca pitro*, material love, affection, which we see, we get from the parents, *jagati bahumataṁ*, so much praised in this world to be the genuine affection. *Kaitavaṁ kevalaṁ tat*, that is nothing but deception, deceiving, *kaitavaṁ kevalaṁ tat*. *Dāmpatyaṁ dasyutaiva*, and the conjugal love shows nothing but, *dasyu* means duty.

Akṣayānanda Mahārāja: Robbery.

Śrīla Śrīdhara Mahārāja: Robbery. *Dāmpatyaṁ dasyutaiva*. *Svajana-gaṇa-kṛtā bandhutā vañcaneti*, and whatever affectionate feelings are shown by the mere relatives in the body connection, that is all deception, cheating. It was seen by whose, by the ray of whose nails of feet, *pada-nakha-kiraṇair yasya san*, by the ray of the nail of the feet, of whom, that is Guru Mahārāja. It was seen, shown to us. *Yasya*, *yatrāsau tatra śighraṁ*, Oh my miser eye, take me straight and quickly, to that place where he has gone, where he's living. *Tatra śighraṁ kṛpaṇa-*

nayana he niyatāṁ kiṅkaro 'yam. Take this servant, servitor, to that place. Why you do not take me quickly, dealing miserly? Take me."

So all these:

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

Those cannot give me relief from this mortal life. Always changing my position, can't stay even for a second in a particular position, always shift, compelled to shift position every second. And these who cannot save me, *na mocayed yaḥ samupeta mṛtyum*, the *mṛtyu*, the death is devouring me, and who cannot release me from that greatest danger, then what sort of friend he is? What sort of utility I can get from him? So who can deliver me from this dangerous position of every second, he's my friend. I must seek help from him who can relieve me from my highest danger. I must take shelter under him, seek sympathy of him. That is natural, who can keep me, who can give shelter to me. I'm being devoured every second by the eternal time, *kāla*. Eternal time, the representation of death is devouring everything. My very existence is at stake, and who can protect me, sustain me, he's my friend. I must take to him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

In the southern part, many devotees are seeing Nṛsiṁhadeva, not so much here. Only one Vigraha there, nearby Kṛṣṇanaga, Nṛsiṁhadeva.

Bhaktivinoda Ṭhākura while he lived there in Svarūpa Ganga, he marked that early morning, one breeze, or wind, comes from Nṛsiṁha temple towards Māyāpur Yoga-pīṭha. Every day he marked. "Why at this time some wind passes?" Then by concentration he could detect that Nṛsiṁhadeva goes to attend the *maṅgala-āratī*, that morning *āratī* of Śrī Gaurāṅga in Yoga-pīṭha. Nṛsiṁhadeva attends every day, and that is the indication that the wind, He passes there. That was his finding.

These are all, adjustment in the spiritual heart. Nṛsiṁhadeva. Nṛsiṁhadeva, our hope and solace, that He's very favourable to do away with the hindrances and any opposition that comes to deviate us from the path of devotion. A general help comes from His grace. And it was very clear in Prahlāda Mahārāja, His nature. Nṛsiṁha, He's in Vaikuṇṭha. Nārāyaṇa is in the centre, and on His four sides, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And again, five of each, so all together, six in every side, six into four, twenty four Viṣṇu Avatāras in Vaikuṇṭha on all sides of Nārāyaṇa. Nṛsiṁhadeva is there. And Nṛsiṁhadeva's special care for the devotees, to do away with their hindrances that come in the way. Nṛsiṁhadeva. And Prahlāda's case has been traced

by Jīva Goswāmī how he began his life of devotion. And it is an example to the great poem of *Bhagavad-gītā*.

...

[māṁ hi pārtha] vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

In *Bhagavad-gītā, māṁ hi pārtha vyapāśritya*. "Oh Arjuna, those that may come to Me, adopting a mean connection, *vy apa*, *apa* means mean. *Vy apa* means *viśeṣa apa*, very mean, very lower, very lower type of connection. Even one begins, anyone comes to My connection adopting very, very lower type. *Te 'pi yānti parāṁ gatim*. They will also, are taken to the highest position. *Māṁ hi pārtha vyapāśritya*, *vy apa āśritya.* Accepting Me, or taking shelter in Me, in a very, very, mean way connection. *Ye 'pi syuḥ pāpa-yonayaḥ*. Because their origin is of that type, the very filthy company they leave. *Striyo vaiśyās tathā*. They may be women, they may be this ordinary trader, *striyo vaiśyās tathā śūdrās*, or the lowest labour class. *Te 'pi yānti parāṁ gatim*. They can achieve to the highest, purest level."

This example, Jīva Goswāmī has accepted this Prahlāda Mahārāja's story, that in the beginning the Prahlāda was born, we may not commit any offence against Prahlāda Mahārāja.

Devotee: *Puṣpa* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. That Prahlāda Mahārāja in his very previous life before he has come to be a devotee. He was born in a very lower family. And there was a temple by the side of his house, of Nṛsiṁhadeva, in a broken condition, he was there. Sometimes someone used to come at noon and offer something, and almost deserted. There was a compound, and Prahlāda in his previous life he took a girl in that compound. And before that he cleansed a place in that compound, and took a girl and enjoyed her. But he cleansed the place, and that was this Nṛsiṁha Caturdasi, and Nṛsiṁhadeva was satisfied with him.

Neglecting, or ignoring his purpose, his bad motive, Nṛsiṁhadeva took only the good, the bright side, "That he has cleansed My compound in this auspicious time."

So His grace came to that gentleman. In that deed the connection came, and that grew, developed, gradually. And Prahlāda was taken towards Nṛsiṁhadeva. And now we get the present Prahlāda Mahārāja. He gave the example of a *śuddha bhakta*. But the beginning was such. *Māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ*. He came from that sort of clan and

did such a thing, but that he cleansed the place and went here. With that connection the first relationship came, and that took him there, so:

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās

"I have got so much purifying capacity that the other side, the worth of the other side may not be considered at all. Any connection, any slight connection, that can purify."

It's so high, so pure, so benevolent. And our prospect with that encouragement.

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

"What to speak of the higher classes, the *brāhmaṇas*, the *kṣatriyas*, who have got some good behaviour, good custom, good life devotee."

kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām

"You are in the midst of this uncertain and unhappy atmosphere. Anyhow connect with Me and attain the highest position. It is straight." Kṛṣṇa says. Kṛṣṇa putting the thing straightly. "Wherever you are you in the midst of uncertainty, *anityam*, and *asukhaṁ*, unhappy atmosphere. Anyhow get some connection with Me, and ameliorate, improve your fate. Direct call. I am such and such. You are such and such. This is the fact. You have got your prospect. It does not matter whatever lower level you are staying at present, does not matter. But the matter is that My connection is all important. And that must be sincerely accepted, not insincerely. Sincere connection of Mine will give you immense, you cannot expect so much."

So Nṛsiṁhadeva and Prahlāda, and you all know the Nṛsiṁhadeva and Prahlāda, the history. When he was tortured to the extreme by his own guardian. None could come to his relief. But Nṛsiṁhadeva came, in the most trying moment. So He's there. He's everywhere. He's all conscious of our different stages. Only when our demand is very acute, very intense, He appears here.

"I am your guardian. I am here. I am here."

In some way He's existing. Other things are all flickering, no stability. It is all vanishing, passing, but within, the spirit, that is constant. And our inner factor is also constant. And the world outside, the inner substance is constant, and due constant must meet. And this atomic constant substance, when he comes in connection with Infinite constant substance, he's rather astounded to find the resources. Not only the grandeur, power, but that of affection and love. We are concerned with that aspect of the outside. Inner constant substance is attracting everything towards Him.

Just as the sun attracts the planets, the planet earth attracts so many things. So attraction is a general quality of things. Attraction, the most universal, and most original quality we find here, attraction. And this attraction is physical we find here on the surface, but the inner attraction that is living, and that is love, that is affection. When physical attraction endowed with life, living attraction, that attraction, this is the attraction existing from the physical thing. One physical thing attracts another physical. But when ones soul, the spiritual substance attracts another spiritual substance, that is love, that is affection.

And the greatest dynamo of attraction is Kṛṣṇa. And His attraction is infinitely greater, which is not possible for us to tolerate. So our Ācāryas say that, "You'll not be able to deal direct with that dynamo. You please bring back to that, every group, so many types of attraction. And there the original reacting devotees are around Him. And you put yourself in the back of the greater attraction giving persons, behind Nanda, Yaśodā, Śrīdam, Sudam, Rādhārāṇī, etc. Don't go direct. You won't be able to tolerate. That sort of attraction will be nonplussed. Don't face yourself, the direct. So Vaiṣṇava *kiṅkarāḥ*, be Vaiṣṇava *kiṅkarāḥ*. That will be most for you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Attraction living attraction, personified. Everything is person. Living means person. The attraction personified, and the attraction is He in the highest form, He's beauty, He's charm, beauty. The real representation of the centre of attraction is that of beauty, not of pomp and power. Ostentatiously it may be seen that power attracts us, grandeur, pomp, attracts us. But no, that is of general type. But higher, deeper attraction, is that of beauty. And beauty, love, charm, and the real attraction that is not only selfless but self giving. Self giving, the generosity can attract us more, not selfishness. One who is generous, who is generous he distributes himself for others, eh? That is generous. But generosity attracts, that self giving. The centre of attraction, beauty means self giving, charm means self giving, self distributing principle. And that attracts us, most. The plane is of such type. All gives himself for the other's interest. So self dedication, self sacrifice, self distribution, and that is spontaneous, that is the realm of love. Love means self giving, and that can attract us most, and not aggrandisement or exploitation what we find here. Another world. And we can come in touch of that if we like, if we have sincere regard, if we have earnest prayer, that maybe found. It is there. It is not non scientific, ultimately. But our position, abnormal position, has made this natural attainment far away, distant.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.117]

Bhaktivinoda Ṭhākura laments, *hari dāsa hari nāhi pāy*.

[nahi mane nitya-rupa, bhajiya manduka-kupa, rahe tahe udasina pray
e bhaktibinoda gay, ki durdaiva haya hay, hari-dasa hari nahi pay]

["Those who live in this universe but are not interested in Your eternal form remain completely oblivious just like ignorant frogs who live in a small, shallow well. Now Bhaktivinoda sings, alas! What an unfortunate, sorry situation has arisen here! For it seems that the eternal servants of Hari have not become fixed up in the service of their eternal Lord Hari."] [From *Śrī Śrī Gītā-mālā*]
[*Yamuna-Bhavavali*, (The Ecstasies of Śrī Yāmunācārya), song 3, The Importance of the Scriptures]
[Translation by Dasaratha-suta dāsa]

"Whose very intrinsic position is the servitor of Hari, and he does not, he can't see Hari. What is this? A most strange thing. Whose ultimate acquaintance is that he's with Hari, and he's devoid of Hari. The most astonishing, puzzling thing. *Hari-dasa hari nahi pay. Vinoda bhade haya hay. Hari-dasa hari nahi pay.*"

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Summarizing Mahāprabhu. Who is *jīva*?

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.102]

This question of Sanātana Goswāmī, general question. "Who am I? Why I am troubled by these different types of misery? *Ihā nāhi jāni -- 'kemane hita haya.'* I do not know how I can get relief."
Mahāprabhu answered, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa.'* "The Kṛṣṇa is there. All love Lord is there. All goodness, absolute good is there. And everything has got some sort of

connection with Him. *Jīva* has got also subordinate connection with Him, but he's unconscious of his connection with his great guardian. And that is at the root of all his troubles.

Just as a madman, only his brain should be connected with his previous life. Everything stopped immediately. All his misery stopped immediately. His consciousness has come out of his own friendly circle. Only he'll be connected to his previous memory. A slight difference, then he'll find everything is all right. Home, quite home, sweet home. The problem is like this. The home is all right, and he's also a proper factor to live in home. Only disconnected, passed, his memory is - self consciousness passed away from his own interest of home. And all these methods to take him back only means that. Only *'svarūpa' haya-kṛṣṇera 'nitya-dāsa.'*

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva [māyā tāre deya saṁsāra dukḥa]

["The *jīva* souls are the marginal potency of the Lord. Though in reality they are servants of Kṛṣṇa, from time immemorial, they have been engaged in misconception, as exploiting agents."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.117]

Anyhow to take to Kṛṣṇa consciousness. It is not necessary that the rockets and atom bombs, all these things will be prepared, and the Himālaya should be cast into the ocean, and the ocean will be dried. No, nothing is necessary, only do that. Only Kṛṣṇa consciousness connect the soul, the party, with Kṛṣṇa. It is already there, infinitely full. But it will draw us from this physical surface, this body consciousness, go to soul consciousness. And when we're taken to Kṛṣṇa consciousness automatically without soul through the body we cannot connect. But if soul connection is vague, body is also utilised, body will do the service, and the *pūjā*, so many things, *prasāda sevā*. But meaning to go to the soul, and from soul to Supersoul. The relief will come in that way. The connection must have all these exertions on the surface, must have connection through faith, towards that soul and Supersoul plane. To go, must be willingness to go deep to the soul and Supersoul area.

For this we are doing, we are recommended to do many things, this *arcan*, this *kīrtana*, the writing, all these, but object is to dive deep into the level, into the plane of soul, Supersoul. It must, all these activities must promote us to that subtle conception of our existence, and of the world. And the subtle conception there is also so many differentiation. The Paravyoma, the service conception, and Paravyoma, then Goloka, and Kṛṣṇa, all these things, details, we are to hear and go on.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So many troubles may come. Does not matter. We have got our perseverance. If we're true to our self, everything will vanish, if we're true to our self. That is the first thing necessary, we shall be sincere in our quest.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Circumstances, outer circumstances, or environment, that is in the hand of Kṛṣṇa. He may change any moment. Any moment, foe may be your friend, and friend may be foe. But our more concern, real concern with my self. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. May come some disturbance on my way, but I must be sincere in my quest of Kṛṣṇa. That is my capital. And none will be able to frustrate me because He's there. I'm working under His eye. I have come for Him. And He's omniscient, omnipotent, all, everything, and no error in His sight. Only the error is possible for my sight. I'm responsible for my error. I only must be careful for my own defect, then everything will be all right.

"That is *na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. "I guarantee it. I'm guarantee for that."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari.

uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

"All concern within you."

bandhur ātmātmanas tasya, yenaivātmātmanā [jitaḥ
anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."]
[*Bhagavad-gītā*, 6.6]

"Because your free will is responsible for your deviated life, not Me, Mine. Responsibility is not Mine. It is, however small, the imaginary quantity may be your soul, still, the responsibility is there. It is not in Me."

"I'm not a party in the creation of this _____ [?]

In *Gītā* it is mentioned, *svabhāvas tu pravartate*. What is the beginning? *Svabhāvas tu pravartate*.

"I'm not responsible for this worldly suffering. That is *svabhāvaḥ* at present, the nature of *jīva* that he's responsible."

[na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

Vestitar kama hetunā [?]

"The defect is there. Defect is not in Me. I'm perfect. But the *jīva* soul is defective, and their defect means this. And that defect can be removed by the help of My devotees who have come in My connection."

Hare Kṛṣṇa. *Ke*? So I stop here. Nitāi Gaur...

End of 82.05.06.B

Start of 82.05.07.A_82.05.08.A

Śrīla Śrīdhara Mahārāja: ...the Brahmo Party. Rabindranatha and Rabindranatha's eldest brother was Dvijendra [?]. He was first friend to Bhaktivinoda Ṭhākura. Perhaps of equal age. And he had very intimate relation with the Brahmo Section. So the Brahmo Section seeing his scholarship tried their best to draw him towards them, for preaching. But Bhaktivinoda Ṭhākura had to come back from mixing with them, gradually. And in Dinajpur he gave his *Bhāgavata* speech, first booklet we find that, and there it was final that he won't accept this Brahmo School. Brahmo School cannot expect any support from him any longer. He came to a Vaiṣṇava, in Vaiṣṇava Section.

And Christians also had much expectation from him. Ha, ha. He was a student of Scottish Church College. And that gentleman, that, the Principal, he also loved him very much. And I, we find there, "You have a great future." Encouraging. But gradually he came out, as the greatest pro-pounder of Vaiṣṇava faith, Mahāprabhu.

In his *Rūpānuga-Bhajana-Darpaṇa* he has given out the very heart sentiment _____ [?] And his learning, or his conception, in Gauḍīya Vaiṣṇava philosophy is so deep that our Guru Mahārāja could not see him separate from Rādhārāṇī. After finishing the *Caitanya-caritāmṛta* commentary he has written there.

"Both, Gadādhara and Svarūpa Dāmodara, two friends, they're always going on with their *bhajan* in this Navadvīpa-Dhāma. Sometimes underground, sometimes over the surface."

Sri gaure chayre moihe maje kahe aprakrta parisada pada [?]
Praka hoiliya sele sri gaura krsna devi aprakasa katha yata yatha [?]

Not to be given, not to express it to anyone and everyone. The most secret thing what I say here, mention here. One is Gadādhara and one Svarūpa Dāmodara, Bhaktivinoda Ṭhākura and Gaura Kiśora Bābājī. Bhaktivinoda Ṭhākura was considered as Gadādhara, representation of Rādhārāṇī. And Svarūpa Dāmodara he was, represented in him, in his heart as Gaura Kiśora Bābājī Mahārāja.

Infinite, he's always searching after infinite. Infinite is also giving His connection with that, anywhere and everywhere, here and there. They're also earnestly trying to contact with Infinite. And in the case of the Infinite, the corresponding phase we also see. Infinite is also earnest to show Him to His devotee in different ways, here and there. The corresponding action reaction. Both parties earnest, but still that hide and seek play. Ha, ha, ha. Hiding and seeking.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

That search, devotee's search, always for Kṛṣṇa, *kāṛṣṇa*, Kṛṣṇa and His paraphernalia. The whole heart captured by that. All other, *bhukti*, *mukti* area eliminated. The *bhukti*, the area of exploitation, the area of renunciation, both left behind. And in the area service, dedication, they're moving here and there in different parts, adopting different functions in the dedication line.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Hari Charan _____ [?]
They're already active, in your Board. And another, to be added to that Board of Ācārya. And who else? Who of you will have courage to approach to that sort of service? Eh?

Jayatīrtha Mahārāja: That's Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Collect courage.

Parvat Mahārāja: Once you said that when there is a special, higher seed, that should be planted.

Śrīla Śrīdhara Mahārāja: Of course.

Parvat Mahārāja: And that was planted in our heart as the Absolute Truth.

Śrīla Śrīdhara Mahārāja: In *Hari-bhakti-vilāsa*, and common sense is also that. The soil is needed. The good seed, better seed should be given the chance for the best production. That is common sense. And I found in *Hari-bhakti-vilāsa* some other form. There in the *varṇāśrama* case it is mentioned. Everyone can give initiation to his own clan, *kṣatriya* to the *kṣatriya*, *vaiśya* to the *vaiśya*, *śūdra* to the *śūdra.* But when a Guru of higher section is available, they must not venture to capture the land. When *brāhmaṇa* Ācārya, a real *brāhmaṇa* Ācārya, real devotion, when real devotees are available, lower devotees should not venture to capture the land, and give his seed. This sort of consideration we should have in our mind. It is mentioned there in *Hari-bhakti-vilāsa*. But still, may not be barren, land should not be non productive. Whatever little production we can give that should also be looked out for. Mahāprabhu. Though there is gradation, difference in the quality, still, in good faith, whatever I got, with that I must help those that I shall come across, that sincerely.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Whomever I shall find, of course, not hypocritically, only the help in Kṛṣṇa consciousness, that sincerity must be present. Otherwise not to make trade in the name of Kṛṣṇa consciousness, to seek power and position, men and money, all these things. But to help those aching heart by taking them in connection of Kṛṣṇa, to help them to get out of the misery they're suffering from. That sort of good will must be in the action motive, that sincerity, to help them.

Jīve dayā nāme ruci kṛṣṇa sevān [?]

The *madhyama adhikārī* will have such *īśvare prema*.

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
[prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ]

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

Bāliśeṣu kṛpa. Jīva dayā means not by distributing food and clothing, but real *dayā* is to take him up to the truth. That is *dayā*, kindness proper, to release him from the imprisonment of falsehood, his ignorance. To help everyone to come out of ignorance, and at the same time to

be connected with the positive highest good. That sort of sincere feeling should be within us, and that is the qualification of an Ācārya.

ācinoti yaḥ śāstrārtham, [ācāre sthāpayaty api
svayam ācarate yasmā, ācāryas tena kīrtitaḥ]

["An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realisation, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed."] [*Vāyu Purāṇa*]

Who can collect the very gist of the meaning from the *śāstra*, *ācāre sthāpayaty api*, and who can place others in that sort of, *ācāre* means conduct, recommended by the scriptures. *Svayam ācarate*, and himself also accepts those practices for him. *Ācāryas tena kīrtitaḥ*, for this one should be given the *upādhi*, the position of an Ācārya, recognition of an Ācārya post. Who can collect gist from the scripture, the purpose of the scripture, and who practices them himself, and who is eager to propagate, to extend that sort of practice and knowledge to others. He can be Ācārya.

In *Bhagavad-gītā* [4.34] the *lakṣaṇa* of Ācārya, *jñāninas tattva darśinaḥ*, who will have some knowledge as well as some experience of the thing. What I'm going to give to others, must have some real experience of the thing, not only book knowledge. Above book knowledge, scriptural knowledge must have some realisation about the truth recommended by the scripture. So *jñāninas tattva darśinaḥ*.

Śābde pare ca niṣṇātam, in *Bhāgavatam*, [11.3.21]. *Śābde*, in the scripture, as well as *pare*, the purpose of the scripture, both have some position.

And in *Upaniṣad*, [*Muṇḍaka*, 1.2.12], *śrotriyaṁ brahma niṣṭham*, who has got knowledge of the *śruti*, and at the same time, *brahma niṣṭham*, who has real conduct, character, that he's established in the advice of the *śruti*. He's qualified to carry out the tidings of the *Veda* and *mahā-jana*, Guru, towards the public for their benefit, to drive away the nescience from their conception and to put them in proper scientific thought.

Not this present scientific exploitation and suicidal advancement, that in a second they can do away with the whole world. To save the people from mortality to immortal, and not to mortalise the whole world in a second. Hare Kṛṣṇa. They're only concerned with the mortal aspect of the world.

But the immortal soul is very near, we are to declare at every place this. Soul is immortal, and the Supreme Entity, that is more than that, and it is very near, and we have made Him distant. And by this process we can come to see that He's very near, and He's all in all. He's the designer and He has destined us, designed and destined we are by Him. All in all. All in all. The most intimate friend, the greatest guardian, and love, power, everything in full, and still He's our friend. Still He's our friend, most affectionate friend. Who possesses the whole power of the universe, He's very friendly to us. This short thing we are to - Who is at the command of the whole universe He's friendly to us and very near, He's living very near. Only we shall try to mind Him. And in conception of Him, of His conception, so long we have got, there is some

developed aspect, and the friendly aspect, the affectionate aspect, that holds the supreme position. And Mahāprabhu came with that.

And in *Gītā*, *Bhāgavata*, *śāstra*, and any other scripture also if we try to find the meaning deeply, then we shall find that, 'Yes, He's friend. He's our beloved, and thereby we shall get our highest destination, coming to this conception that He's our friend, most intimate friend.' That is the highest achievement that we can have and we can expect. So this, all of you must know. No dread, no fear. You fear, only when concentrated in the mundane aspect of you and the outside. But you try to find what is your deeper fate, deeper self, and his connection with the deepest Absolute.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Days are being hotter day by day, eh? Ha, ha. Sweating.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: What about this air cooler?

...

Śrīla Śrīdhara Mahārāja: To be simple, to express ones heart, that is all troublesome.

Devotees: (Group laughter)

...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa.

Bhāratī Mahārāja: You were describing Bṛhaspati as being one of the stars which favoured you, but you didn't tell us where the ring came from.

Śrīla Śrīdhara Mahārāja: Ring came from? Known to Govinda Mahārāja. Hare Kṛṣṇa. Hare Kṛṣṇa. Bṛhaspati, Budha, and Śani, these three are in highest position in my horoscope, *tunga* [?] Śani, is abnegation, indifference, and connection of the foreigners. And Bṛhaspati, the common sense, _____ [?] And Budha, something in poetry and childish nature. Bṛhaspati is grave, serious. But Budha is childish.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Budha in which planet?

Śrīla Śrīdhara Mahārāja: Mercury, Budha. Śani, Saturn, and Bṛhaspati, _____ [?] Sun, Moon, _____ [?] Budha Mercury, Bṛhaspati, _____ [?] Sukra is Venus, Śani Saturn. And there is Rahu Ketu, the Rahu. Rahu means which envelopes the Sun, Moon, and stars, that possibility. That is also existing eternally, what is called shadow. But shadow is after all a part of consciousness, it is an idea. So it has got its spiritual representation like a part of consciousness.

Everything of our experience that is a part of consciousness, so it is spirit. It has got existence in the conscious world. Rahu Ketu, effective, has got some characteristic, that consciousness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So now we may close our class. _____ [?]
Oh, again connecting, so late, connecting so late.

Aranya Mahārāja: Better late than never.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. Any question? I'm too tired, talking so much beyond my capacity. So only one question I shall try to deal, then go to bed, to lay down flat. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most that we, your *sannyāsa* disciples do?

Śrīla Śrīdhara Mahārāja: Eh? What is it?

Parvat Mahārāja: What is the one thing that will please Your Divine Grace the most to be done by us, your *sannyāsa* disciples?

Śrīla Śrīdhara Mahārāja: That to understand my Guru Mahārāja's sayings and to distribute it to the public. Mahāprabhu is also:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Only one thing for a *sannyāsī*. Mahāprabhu took *sannyāsa* only for preaching purpose. And *sannyāsa* means a form for the spiritual teacher of the public. And that must be in the line of Mahāprabhu, in *Bhāgavatam*, *Gītā*, *Bhāgavatam*, Mahāprabhu, Guru Mahārāja, Swāmī Mahārāja. So to know *śravaṇa*, *kīrtana*, to receive and to distribute, the current within, living. To hear and

to give, to receive and to give, to hear and to speak. That will keep the current, dynamic character. Service.

Hearing without the service, when it is distributed to others, for their purpose I'm hearing. Not only that I like it most. That is also a part of that. I like it most, I appreciate it most, so I want to distribute it to others, my friends, all. And it will help me to hear more attentively, this distribution, the necessity. The necessity of distribution will increase my attempt, the intensity of my attempt to hear, more closely, more accurately. Both cooperating, one helping the other, *śravaṇa*, *kīrtana*. *Kīrtana* presupposes *śravaṇa*, and *śravaṇa* also has got demand to give it to others, to give others chance of *śravaṇa*, their listening.

Ṛṣi ṛṇī, there are so many *ṛṇīs*, *ṛṇī* means loan. To the physical father the loan is paid off by producing one child, *pitṛi ṛṇī*. *Putra upara udhara* [?] By giving birth to a son one can get relief from the loan from his father. He's taken here and he's brought up, and he also gives something at that time, to the line, *pitṛi ṛṇī*. And *ṛṣi ṛṇī*, we utilise the knowledge which is kept here by the predecessors. We can improve us by their help what they have left for us for our learning, and to give to the posterity that thing, we can get relief of that. That Guru *ṛṇī*, our loan to Guru, we can pay off by keeping disciples here. 'I got, and I also give it to others.' Does not make arrangement that is maybe continued, my gratitude for my predecessors. Because they managed to give us, I got, I think myself very fortunate I have got these things through them. And it is impending also on me that I should help that line continue, and thereby I can get, pay off the loan of the upper house. So *ṛṣi ṛṇī, pitṛi ṛṇī,* and *bhūta ṛṇī*. We get so much help from the environment and by making gift also we can pay off that what we get from the environment to do that to others. *Devarṣi, deva ṛṇī, deva ṛṇī* means that supernatural, the water, that rain, the sun, we're getting so many things from them. *Devarṣi, deva ṛṇī,* by *yajña*, performing sacrifice, connecting them, to send some energy towards the invisible world to help them. *Yajña*, *yajña adhuma* [?] contributes for the higher principles that are existing. *Deva ṛṇī*, *devarṣi*, *bhūta*, *āpta*, *āpta sajan*, the mere relatives. From them also we get many things, and to help them to certain extent.

[devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ, na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ, gato mukundaṁ parihṛtya kartam]

["Anyone who has taken shelter at the lotus feet of Mukunda, the giver of liberation, giving up all kinds of obligation, and has taken to the path in all seriousness, owes neither duties nor obligations to the demigods, sages, general living entities, family members, humankind or forefathers."]

[*Śrīmad-Bhāgavatam*, 11.5.41]

So when we're born, brought up, we have some debt, and to clear those debts. So here we get such valuable thing from the Guru Mahārāja and it requires when he gives it he has got aspiration that his things will continue. He has given me, not to stop there, it is not his real desire. Of course if we're fit, but when we cannot give, deliver the thing rightly, then it is not desirable that in his name some sham things will be distributed, what does not belong to him properly. In his name we shall give tampered, adulterated: in the name of Guru if I give my own

things, adulterated things, then that will be offence. What we have got from him, if we can give that thing to purify the atmosphere, the world, the *jīva*, that is desirable. That is desirable.

So the *sannyāsī*, *sannyāsa*, it is meant mostly for the position of an Ācārya. People will think that they have come to relieve us from the bad effects of the mortal world. We'll get something eternal which he'll give us of eternal value. And what to speak of, what to say, if we can give him the highest type of eternal truth. *Sannyāsī*. *Sannyāsa* means *vākya daṇḍa*, *kāya daṇḍa*, *mano daṇḍa*, *tridaṇḍa*. One who has punished his speech, word, and thought. Thought, word, and deed, three things have been punished for their engagement with this mundane mortal world, and engaged them for the service of Kṛṣṇa. They're punished and they're given engagement in the service of Kṛṣṇa. So they should be utilised only in the service in the distribution of the nectar, the immortal nectar. That will be the main function of a *sannyāsī*. Some may do by books, some may do by speeches, some may do by engaging persons, to a proper person, man. In any way, various ways we may utilise us in the service. The relief work. The relief work in the mundane world. It is not very easy thing to snatch out them from the charm of this mundane world.

Then there is so many proposals in the name of religion through comparative study and eliminating everything take them to the *Bhāgavata* conception of theism that's given by Mahāprabhu, that Kṛṣṇa consciousness. In the service of Kṛṣṇa consciousness to reach the acme, the highest position, what is given to us as *Rādhā-dāsya*, *Rādhā-kiṅkarā*, Rādhā _____ [?] We have understood this much, and as much as possible to place it before others, other souls. In the _____ [?] of Lalitā Devī it is mentioned.

yam kam api vraja-kule vrsabhanujayah-
preksya sva-paksa-padavim anuruddhyamanam -
[sadyas tad ista-ghatanena krtarthayantim-
devim gunaih sulalitam lalitam namami]

["I offer *pranama* unto the supremely charming Sri Lalita-devi, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhi* Srimati Radhika, Lalita immediately tells Radha that She must accept this person in Her own party (*sva-paksa*). Radha obeys Lalita, who thus fulfils that maiden's desires."]
[*Lalitāṣṭakam*,7]

Lalitā Devī is out and whoever she's meeting, requesting, "Oh, join us, join our party. Why not, why do you not join our party? We can't see you amongst us. What's the matter? *Yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim*. Come to our party. Don't go to another party. *Sadyas tad ista-ghatanena krtartha*. Yes I want admission. Yes, here's my signature, go. *Yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam - sadyas tad ista-ghatanena krtarthayantim*. Then and there her application is admitted. *Krtarthayantim-, devim gunaih sulalitam lalitam namami.* With such in the service of the camp of Rādhārāṇī qualified from all standpoints. We bow down to their feet personally."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Who is here?

Devotee: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Mahārāja, how can your *gṛhastha* devotees satisfy you?

Śrīla Śrīdhara Mahārāja: Yes. A *gṛhastha* also can do anything and everything, especially Vaiṣṇava *sevā* is the principal thing of the *gṛhastha*. And Advaita Prabhu he was a *gṛhastha*. He preached. So many, Śrīvāsa, Śrīnivāsa Ācārya, then Biracandra Prabhu, they're all *gṛhastha*. But anyhow Nityānanda Prabhu became *gṛhastha* to mix with the *gṛhastha* easily and to preach them, no other organised. Anyhow to cultivate about Kṛṣṇa and His devotees, that is mainly necessary. But a *gṛhastha*, ordinarily it is meant that they'll serve the *sannyāsīns*, in Vaiṣṇava *sevā*. Even in *varṇāśrama* it is also like that, the *gṛhastha* they're the main *āśrama,* they're supporting the *brahmacārīns. Brahmacārī* will come and beg food from the *gṛhastha*. Then *brahmacārī* is a stage of training by the help of the society. Then when he becomes *gṛhastha* he's to clear off that loan, what as *brahmacārī* he drew from the society, and now to do duty to the society, *gṛhastha. Gṛhastha* means an *āśrama* on which the *sannyāsīns* also come and take rest in their house and go on preaching, and they get alms from the *gṛhastha*.

So *gṛhastha*, and especially in the Mahāprabhu's Avatāra the *gṛhastha* all mostly *paramahaṁsa* Vaiṣṇava. There the depth of their devotion for Mahāprabhu knows no bounds, anomalous *gṛhastha*. And they may pose themselves in some way or other.

There was Govinda Gosh for whom Mahāprabhu installed Gopīnāthaji. In some occasion this incident came. "Who will be the son [?] of Govinda Ghosh?" Gopīnātha, He gave a dream that, "I shall do the duty of your son. I shall make your son [?]" That is still continuing here in that way. The son, the filial affection to serve Kṛṣṇa, *vātsalya rasam*. In various ways to have engagement in the service of Kṛṣṇa, *gṛhastha*.

Śrīvāsa Prabhu, he was a very poor man, so much so, that some days he had to fast, without money, without food. Mahāprabhu asked one day Śrīvāsa Paṇḍita, "Why Śrīvāsa, you're a *brāhmaṇa*, here is order in favour of the *brāhmaṇas* that they can beg for their - begging - the occupation of a beggar he may accept, an honourable occupation for a *brāhmaṇa*, live and beg. And why do you fast? Why do you not go out for begging?"

Śrīvāsa Paṇḍita told, "No, no. I won't go to beg. No. I shall wait. If my Lord sends something to me I shall eat, otherwise shall fast. And one, two, three, in this way, one, two, three. If three days continuous Lord does not send anything for our food I shall straight enter into the Ganges water."

Then Mahāprabhu told, "Śrīvāsa, you have got so much faith in your Master."

Yo yacsenna maham mahan [?]

"From hence you may not have any want. Your things will go on rightly."

End of 82.05.07.A_82.05.08.A

Start of 82.05.09.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Parahaṁsa-varaṁ-paramārtha-patiṁ*. *Parahaṁsa* means *paramahaṁsa*, the highest stage of the *sannyāsī. Sannyāsī* has got four stages, *kuṭicaka*, *bahudaka*, *haṁsa*, *paramahaṁsa*, the four stages.

Kuṭicaka, who lives in a cottage. *Kuṭicaka*, the life in a cottage, a secluded life in cottage.

Then *bahudaka* means variety of water, he takes that, he does not live in one particular place but he wanders through different places. The life of *pracāra*, preaching life, *bahudaka*.

Haṁsa, the third stage of a *sannyāsī* should be that of the type of *haṁsa*. The *haṁsa*, when the milk and water mixed together, the *haṁsa* he can take out the milk leaving aside the water. So the *sannyāsī* of the third stage, the stage of *haṁsa* means he's roaming anywhere, everywhere, but he's accepting the good, rejecting the bad. That capacity he has got. When he reaches that stage he may be named as *haṁsa*.

Then highest stage is *paramahaṁsa*. That means wherever he'll go and with whatever he mixes, but he can't deviate, or he won't deviate from his stage of a *saha-grāhī*, that who can accept the good from the bad. Always established in that mentality, in that stage of mind, which cannot be drawn towards the filthy thing. He's always in good mentality. That is *paramahaṁsa*.

So here, *Parahaṁsa-varaṁ*, "You are the best amongst all *paramahaṁsa*. *Paramārtha-patiṁ*, and you are the king, the master, the controller, of money, means, which is, *paramārtha* means spiritual wealth. You are master of spiritual wealth, *paramārtha-patiṁ*. *Patit-oddharaṇe kṛta-veśa-yatim*. Though you have nothing to be attained, you have attained everything, you are master of everything, lord of everything, still you have accepted this *veśa*, the role, of a *yati sannyāsī*. Not to acquire anything but, *paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim*, you have taken this role only to help others, to release others from this world of *māyā*, from the illusory energy. You have begun relief work, and for that purpose you have accepted this role of a *sannyāsī* though you are above the *sannyāsa*. And *sannyāsīns*, so many of high order they're worshipping you, serving you. *Paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim, yati-rāja-gaṇaiḥ*. The best of the *yati sannyāsīns*, *pari-sevya-padaṁ*, they're worshipping your divine feet. And you have accepted it only to raise the fallen from this ocean of *māyā*. You have accepted though you are above the position of a *sannyāsī*. That is the meaning of the passage.

parahaṁsa-varaṁ-paramārtha-patim, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, all the great *mahā-bhagavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue

the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the greatest stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the lotus toe tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura."]

[Śrīla Śrīdhara Mahārāja's *Śrī-Śrī-Prabhupāda-padma-stavakaḥ*, 10]

And such *prabhupāda-padam* I always show my obeisance to.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

Māhāprabhu also took the role of a *yati sannyāsī*, but is He a *sannyāsī*? He has taken that role only to deliver others He has accepted that. He began His activity as *gṛhastha*, but people had some difficulty to accept Him as Ācārya. So this He planned - of course *līlā* is *nitya*, still, it ran in this way.

He saw that they will think, 'Oh. The man, _____ [?] He's the son of our aunt, Śacī. How can he be so great?'

So He took *sannyāsa*, showed that, "I have no affinity in the worldly sense, for the worldly achievement."

So man in general they should show some respect of the world teachers to Him, and He accepted that dress of a *sannyāsī*. He had no necessity for His own purpose, but only for the necessity of the people at large He took that role.

So our Guru Mahārāja also took the role of a *sannyāsī* Ācārya to help others in the relief work from *māyā*. *Patit-oddharaṇe kṛta-veśa-yatim*. "You have only externally accepted that dress, formally. Materially you had no necessity to have that dress for your own *sādhana*, but only to help others you have accepted that role."

Varṇāśrama, *varṇa* and *āśrama*, *sannyāsa* is also an *āśrama*. *Varṇāśrama otita* [?] Vaiṣṇava generally he's beyond *varṇāśrama*, but sometimes they come within *varṇāśrama* to help others.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Narahari Sarakāra Ṭhākura, he had no recognition for Mahāprabhu's *sannyāsa līlā*. "I don't care for that. This is Your hypocrisy." Narahari Sarakāra Ṭhākura said, "This is Your hypocrisy Kṛṣṇa. Where have You got this colour? This colour and the colour of Your cloth?"

Gopi nama kuca kunkumena kiran gitan vasarano [?]

"You are that notorious hunter of the *gopīs*, and You have now become a *sādhu*, and got Your dress red. Where have You got this redness? So it is drawn I understand it is drawn from the *kunkum* which You collected from the *gopīs*. I this way, strongly, I won't have any recognition of You as a *sannyāsī*. I can't rely You." That is his renowned realisation of Kṛṣṇa *līlā*. "Kṛṣṇa *līlā*, no deviation from that. I won't see You that."

Just as Śacī Devī, "I won't see You as *sannyāsī* my child Nimāi. You are my child."

Yaśodā won't accept Kṛṣṇa that He's a *kṣatriya*. "They say You are also doing. What can I do? But I don't believe that. You are my son. You are my child. They say, and You are also showing that You are King, all these things. I don't admit. You are my *datri* [?] I whipped You so much and You cried. I whipped and You cried helplessly. You are that boy to me. But my fate, my misfortune that I have to see all these things, You are King far away, You are so and so. And I am that helpless *gopī*."

Dhīra Kṛṣṇa Mahārāja: Mahārāja, who does Kṛṣṇa think that He is?

Śrīla Śrīdhara Mahārāja: Eh?

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa, all His devotees they think of Him in some particular way. How does Kṛṣṇa think of Himself?

Śrīla Śrīdhara Mahārāja: Think of Himself?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. He thinks Himself in different stages in different way. All different ways He can think at one time. *Yogapat* [?] Simultaneously He's a son of Yaśodā, son of Devakī, then the King of Dvārakā. And so many, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, He's represented in various sections. He says,

sarvataḥ pāṇi-pādaṁ tat, sarvato 'kṣi-śiro-mukham
sarvataḥ śrutimal loke, sarvam āvṛtya tiṣṭhati

["Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything."] [*Bhagavad-gītā*, 13.14]

At one time He can keep all these engagements simultaneously. But there is gradation.

There is a story - Rūpa Goswāmī has given an example, in *Bhakti-rasāmṛta-sindhu* perhaps. That Kṛṣṇa is at the top, summit of a Govardhana. From there He sees that Baladeva with other friends are playing in a pasture ground. From there He saw that Yaśodā with all her helping hands preparing busily for the food and other things for Kṛṣṇa. *Sākhya*, *vātsalya*. And also He's seeing the *dāsya rasa* they're also very busy to make arrangements under the direction of Yaśodā. So *dāsya*, *sākhya*, and the *sakhās* are playing with Baladeva there. *Vātsalya* and *mādhurya*.

And he says that, "Chandrāvalī with her group, she's approaching to a particular appointed place to meet Kṛṣṇa."

And also sometimes he saw that Rādhārāṇī with Her group, She's also coming to the appointed place to be united with Kṛṣṇa, the group he sees. All the places of attraction of different groups represented together. Seeing this, seeing this, but Rūpa Goswāmī has proved us to see, invited us to see, that He's seeing everything but His eye is being attracted towards Rādhārāṇī. He's surveying all these things but eye attending, attracted always to that Rādhārāṇī's group. There the comparative study has been given by one *śloka* in *Bhakti-rasāmṛta-sindhu*.

"I cannot control the eye. The eye automatically tending towards that particular group: charmed."

So *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, Kṛṣṇa, Svayaṁ-Bhagavān, He's displayed in such a way, and this should be expanded because He's all in all, the whole thing within Him. So He's attending everything, but distributively, not same, not one. The particularisation there, *vaisiṣṭha*, we must have to follow, that in this way He's everywhere.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me."

But *mayi te teṣu cāpy aham*.

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

In the worldly conception His position, "I'm everywhere, I'm nowhere. Everything in Me, nothing in Me." But in the *svarūpa-śakti* department, *mayi te teṣu cāpy aham*. "I can't withdraw from them. And they can't also withdraw from Me."

Ahaṁ bhakta-parārdhīno, hy asvatantra [*Śrīmad-Bhāgavatam*, 9.4.63]

What is *Gītā*? *Mayi te teṣu cāpy aham*. What is the beginning?

Dhīra Kṛṣṇa Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Mayi te teṣu cāpy aham. Ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham*. "There I can't withdraw."

So the classification of His existence to be traced differently. In the *māyāic* world that also distribution will be there, and in the *svarūpa-śakti* also there is also distribution. He's everywhere, He's Infinite. And He has to accommodate with all the finites. What to do? It is

impossible for us to imagine. Still, such is the way, we may think to certain extent. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that Rūpa Goswāmī has represented His realness, position, that in the summit, from the summit of the Govardhana, all the different types of servitors represented under His condition. But he says that His eyes are unconsciously moving always towards that attraction: comparative study of attraction.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So how did you see that *darśana* of Gaura-Gadādhara?

Jayatīrtha Mahārāja: Oh, that place is very special and very auspicious.

Śrīla Śrīdhara Mahārāja: Very auspicious.

Jayatīrtha Mahārāja: I like that place very much. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very much. Just as the Kṛṣṇa's attention towards Rādhārāṇī's group from Govardhana summit. So in all the area of Navadwīpa that attracts you most?

Jayatīrtha Mahārāja: Achar. Hari Charan told you. Yes. That place I like very much.

Śrīla Śrīdhara Mahārāja: Gaura-Gadādhara.

Jayatīrtha Mahārāja: You've been to that place, very sweet place.

Śrīla Śrīdhara Mahārāja: No, no. Your example is somewhere else. _____ [?] That Rādhārāṇī says, "I saw in a portrait a figure, very beautiful. So beautiful that I have surrendered Myself to that figure. Then I heard the sweet Name of Kṛṣṇa, and so sweet it seemed to Me that I have surrendered to the Name. Whose Name is Kṛṣṇa, I have surrendered to Him. Then another gentleman He plays the flute, and so sweet the sound I have surrendered. So I have surrendered in three places. Now it is not possible, anyone surrendering in three places, can get any satisfaction. So the conclusion is that now only death can solve My problem."

So wherever you are going the *Dhāma* is attracting you. But everything is one and same. The flute man, the portrait man, and also the main man, all one. _____ [?] Ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol.

Our Guru Mahārāja, when he was asked, after preparing the *prasādam* offered to him, and one asking, "What curry has been the best?" He generally used to say that, "Every one is better than every one."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his answer. Ha, ha, ha, ha.

This is required of us. He told that ordinary *sahajiyā* they say, 'Rūpa Goswāmī is a bigger Vaiṣṇava and Jīva Goswāmī of lower type.'

But he told that, "They do not know them. Everyone is perfect in his own type, and we are to accept that." Jīva Goswāmī he's playing a part, Rūpa Goswāmī is playing another part. They're full in their own position. So they're all *parṣada bhakta*. Jīva Goswāmī is not a *sādhaka* he's *siddha*, he's in perfect position. Rūpa Goswāmī he's also in perfect position and he shows that 'Sanātana Goswāmī is my Gurudeva.' But both of them...

And I'm told that Sanātana Goswāmī has mentioned somewhere, I do not know the place, perhaps in *tipani* of *Bhāgavatam*. "I want to be *rāgānugā* or *rūpānuga*."

Anurāga bhajan, that Rūpa Goswāmī holds the supreme position by the ordination of Mahāprabhu. One is expert in one department. And Sanātana Goswāmī in *sambandha tattva*. In this way. And Dāsa Goswāmī Raghunātha who considers himself to be the disciple of Rūpa and Sanātana, he holds the supreme position, that *śabda nirnaya*, the highest fulfilment of our life, he's the Ācārya of that position.

So we should not go to differentiate too much about the devotees of Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: 24:18 - 26:05 [Bengali?]

Devotees: _____ [?]

Parvat Mahārāja: The verse,

tṛṇād api sunīcena, taror iva sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

...sometimes reads *taror api sahiṣṇunā*: what's the difference, and what is the original _____ [?]

Śrīla Śrīdhara Mahārāja: Two forms are seen, but *taror iva* means just like in the tree, and *taror api*, even more than the tree. This will be the meaning, *tṛṇād api sunīcena, taror api,* that more than *taro*, more than the tree, *sahiṣṇunā, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ*

sadā hariḥ. Like tree or more than tree. Whatever it may be does not matter, but *taror api* means more intense, more than tree, forbearing, tolerant more than tree. Hare Kṛṣṇa. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...snatched him from here. Ha, ha, ha. Man of more politics. Hare Kṛṣṇa.

...

...Vigraha, that is in Koladwīpa. And that was installed by a disciple of Gadādhara Paṇḍita whose name was Vaninātha. And Vaninātha's disciple was one Nayanānanda and he has composed a very sweet song. I do not know much of his other songs but one song is very heart capturing.

Nayanānanda bani sei sei sakhale jani sakha bose dine [?]
Kali go tini gara sara jaga jana dharana karana mara hudur [?]

The great demon Kālī has devoured the whole world. All the worldly people they're devoured by the giant demon Kālī. *Kali go tini de* [?] The ignorance of Kālī. Ignorance which comes in Kālī-kāla over-floods everything, inundated all persons in ignorance. *Kali go* is a dreadful ignorance. Not only ignorance but dreadful ignorance. *Kali go tini* has devoured the whole population. *Kali go tini gara sara jaga jana dharana kara mara hudur* [?] And no mention of any religious, or any duty, nothing of the kind.

Hasa bana cintamani bidi niday bani godarvara daya thakura [?]

But anyhow most wonderful thing astoundingly some fortune came to the people. *Hasa bana cintāmaṇi*. Without any exertion the people at large they got an extraordinary fortune. *Hasa bana cintāmaṇi bidi niday bani*. *Cintāmaṇi*, a kind of jewel, whatever we can think it can deliver it to us, that is *cintāmaṇi*. Whatever *cinta*, we may think, whatever we shall think to get from it, it will supply. That is *cintāmaṇi*, a particular gem. So *Hasa bana cintamani*, without any exertion the people at large they got suddenly one gem. *Bidi niday bani*. The great management, or administration, has supplied such a gem, *bidi niday*. Who? What is *bidi*? *Godarvara daya thakura*. The most benevolent God Gauracandra. Brahmā ordained to supply that wonderful gem Gauracandra, *godarvara daya thakura*. Inestimable grace, kindness, emits from Him.

Baida bhai gaura guṇa kahe nina jaya [?]

What is that, Your gem, that Gaura, the *cintāmaṇi*? *Gaura guṇa kahe nina jaya*. We cannot overestimate, we cannot give any estimation of His quality, of His qualifications, *kahe nina jaya*, beyond our description, *kahe nina jaya*.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

What to speak of myself, many a Brahmā the creator, many Indra and others, this Anantadeva and Śeṣa, hundred heads chanting in praise of Nārāyaṇa, hundred headed, four headed.

Tata sata ramana kata sata ramana bara niya oh nahi pai [?]

They cannot have any fathom, any measure of that high, wonderful qualification, that ocean of qualification. *Bara niya oh nahi pai*. None can give a proper description of what sort of grace that Gaura came with, *bara niya oh nahi pai*.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]

Now his inner opinion coming from his heart. Who has mastered all the *Vedas* and other revealed scriptures, but he does not come to understand, to appreciate what Gaura is, everything. Everything useless. *Cari veda*, the four *Veda*, *Ṛg*, *Yajur*, *Sāma*, *Atharva*, what they contain. *Sara dara sana pari*. This *nyāya*, *vaiśeṣika*, *karma-mimaṁsa*, *uttara-mimaṁsa*, Śaṅkara, Patañjali, all these spiritual logics. *Sei deli gauranga nahi bhaje*. But he does not come to this conclusion that Gaurāṅga should be revered. He should be respected. He should be accepted as our Master.

Cari veda sara dara sana pari sei deli gauranga nahi bhaje [?]
Vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje [?]

The most striking portion is here. *Vasa tara dayan*, I say that he has only laboured uselessly in the study of the *Veda* and the *Darśana* if he does not come to understand, to realise, that what Gaurāṅga has given it is *the* best. Here is the fulfilment of our life. If he cannot appreciate this Gaurāṅga then all his studies only useless labour. *Gauranga nahi bhaje, vasa tara dayan naya nahi vihina jane daya pani andre jīva kaje*. Here's the stroke. One who has got no eye, what is the necessity of a looking glass to him? He does not know the standpoint how to judge things. The standpoint we may get from Gaurāṅga. Otherwise superficial study, the whole *Veda*, all these things.

nāhaṁ vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna

jñātuṁ draśṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]

["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"If I am missed."

So *daya pani andre jīva kaje*, he has got no eye to appreciate, to see, to look at. Then what is the necessity of the *daya pani* that he will, he can show the mirror, the anything. Or in the microscope if there's no eye. Just as my position, telescope, microscope, nothing can help me because eyesight wanting. So *daya pani andre jīva kaje*. *Veda bhidyate kichu na janata*. On the other hand, he has not even studied, or does not know the name of the *Veda* and *Purāṇa* and other things, on the other hand.

Veda bhidyate kichu na janata sei yadi gauranga yani sar [?]

But he comes to this conclusion that Gaurāṅga is all in all, he's the highest giver.

Nayananda bani sei sei sakale jane sarva siddhi kala [?]

Then this servant Nayananda he gives this out to the world that he knows everything.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

Tad vijñātam tad eva brahma. He knows everything, if he knows Gaurāṅga. If he can appreciate Gaurāṅga he has finished everything in his previous life. No love means necessarily no education in his present stage. In *Bhāgavatam* also similar.

[aho bata śva-paco 'to garīyān, yaj-jihvāgre vartate nāma tubhyam]
tepus tapas te juhuvuḥ sasnur āryā, brahmānūcur nāma gṛṇanti ye te

["Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshippable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the

good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required."]

[*Śrīmad-Bhāgavatam*, 3.33.7]

Who has now come to the stage to appreciate *Nāma bhajan*, they have already finished all these necessary things in their previous birth. *Tepus tapas te*, great penance they have made in previous birth, *tapas te*. *Juhuvuḥ*, and this sacrifice in the fire that are done by him already. *Yoga sasnur*, they take bath in the different holy tank, or a lake, or river, that also finished by him in his previous life, *sasnur*. *Āryā*, how to deal with, how to live with all these manners and behaviour and practice, conduct, all these we do not find in him, or very lower type. No, no. All these higher types of practices finished in his previous life. *Brahmānūcur*, we don't see him to chant the Vedic mantram. Oh, that is finished, far off, in his previous life. *Nāma gṛṇanti ye*, then only he has got faith in the Name of You. Who has got his faith practical in the Name, *Nāma bhajan* of the Lord, he has finished all other apparent practices of religious life in his previous life. Something like that.

Yadi gauranga nahi badi _____ [?]
Veda bhidyate kichu na janata sei yadi gauranga yani sar, nayananda bani sei ____ [?]

He says, making statement, *dani sei sei sakale yani*. He knows everything, perfectly, *sarva siddhi kara phale*. And what are the necessary things of him, *bhukti*, *mukti*, for different position of service. Everything within his fist, whole thing within his fist, who has got the grace of Gaurāṅga."

This song sung by Nayanānanda who was the disciple of Vaninātha whose Gurudeva was Gadādhara Paṇḍita. And Vaninātha had installed Gaura-Gadādhara, in suppressed *mādhurya-rasa*, here in Gaura *līlā*.

Just the other day I told that when Kṛṣṇa-Balarāma, Gaura-Nitāi, Gaura-Nitāi mostly in *sākhya rasa*...

...just in the sight of Rādhārāṇī, Svayaṁ-Bhagavān. And when that very Kṛṣṇa in that very place in the sight of the *gopīs* He's Prabhāva-Prakāśa, not Svayaṁ-Bhagavān. This...

[42:05 - 44:08 Bengali conversation?]

End of 82.05.09.A

Start of 82.05.09.B

Śrīla Śrīdhara Mahārāja: That Kṛṣṇa is only Svayaṁ-Bhagavān. And when that very Kṛṣṇa, only then and there, standing by the side of so many *gopīs*, two *gopīs* one Kṛṣṇa in the middle, two

gopīs as in *rasa*, that Kṛṣṇa not Svayaṁ-Bhagavān. Svayaṁ-Bhagavān is only Who is on the right side of Rādhārāṇī. Other Kṛṣṇa, Prakāśa Mūrti. That is, Prakāśa, Prabhāva-Prakāśa, Prakāśa two kinds, Prabhāva-Vilāsa, Prabhāva central, and Vaibhava extended self. So Prabhāva-Prakāśa, Prakāśa and Vilāsa, first two groups. Prakāśa, same thing appeared. And Vilāsa, His playful expression, Vilāsa. Prakāśa again divided into two, Prabhāva and Vaibhava. Prabhāva means central, and Vaibhava means extended, from that. So Prabhāva-Prakāśa when in the side of the *gopīs*. And Vaibhava-Prakāśa, not there, it is, Balarāma is Vaibhava-Prakāśa, and two-handed Kṛṣṇa in Mathurā Vaibhava-Prakāśa. And Vilāsa, four-handed Kṛṣṇa in Mathurā, Prakāśa, He's Prabhāva-Vilāsa. And Vaibhava-Vilāsa, all other extensions of Kṛṣṇa. In this way it has been dealt. In *Caitanya-caritāmṛta* we find and also in the Rūpa Goswāmī we find, the gradation, the conception of Kṛṣṇa in differentiation in this way.

So according to the paraphernalia, the place, His mentality, Kṛṣṇa's mentality, attitude, comes down to that stage, we are to think. So different posing in *vātsalya rasa*, *sākhya rasa*, *śanta rasa*, *dāsya rasa*, His attitude will be similar, corresponding to the servitor, the cooperation like that. So these have been given to us in very subtle things, but still we are to know to certain extent that this may be, this is possible. Kṛṣṇa is one, and whole, but still there is *yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta*, *Madhya-līlā,* 8.83]

Yaśodā won't say that His *rasa* is not full, something lacking, she won't admit. 'This is the highest thing.' She will think.

The *sakhās*, the friends, they enjoy the play company, they think that, 'We are the highest obtainer, we obtain most. This is the highest which we get from His company, graceful company.'

Yei rasa, sei sarvottama. In the *taṭa-stha hañā vicārile*, he will draw from any relative position and come to calculate the absolute position, that consideration, then we shall find that there is small and great, scanty and sufficient. It is there.

Sometimes when there is clash between them, and which side wins, it is tested there, we can say, that which side is getting the better hand, who is defeated and who are _____ [?]

_____ [?] say that Russia is the most powerful. Some say America is the most powerful. It will be decided when they come into clash.

So when different *rasa* comes into clash, then it is decided whose side is greater, which side.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gradation everywhere. When Hanumān went with that _____ [?] to see Kṛṣṇa in Dvārakā, "Jai Rāma Jai Rāma" Kṛṣṇa took the figure of Rāmacandra and asked Satyabhāmā to take the appearance of Sītā. She could not. Then He asked Rukmiṇī, "Oh, you take the appearance of Sītā." Rukmiṇī could do. Then where to put Satyabhāmā? "You go just under the throne." And Hanumān came, "Jai Rāma Jai Rāma." He saw that, "Yes, Rāma is there, Sītā is there." With the _____ [?] that blue lotus he worshipped Rāma and Sītā there. So Rukmiṇī and Satyabhāmā here, Rukmiṇī has been shown superior to Satyabhāmā. Yes?

Dhīra Kṛṣṇa Mahārāja: I wanted to know why Satyabhāmā would not take the figure of Sītā?

Śrīla Śrīdhara Mahārāja: Why Satyabhāmā could not take?

Dhīra Kṛṣṇa Mahārāja: Yes, or would not.

Śrīla Śrīdhara Mahārāja: Would not? It is seen that Rukmiṇī had that special power, special capacity, special position, she took the appearance of Sītā. And Satyabhāmā had some similarity, some _____ [?] of Rādhārāṇī. It may be thought that she did not like to take position of Sītā. It may be thought. Without she had reverent nature of Rādhārāṇī. In *Lalitā-Mādhava* it has been covered, that Satyabhāmā was transformed - Rādhārāṇī was transformed in Dvārakā *līlā* as Satyabhāmā. Chandrāvalī, Rukmiṇī. And Jāmbavatī, Lalitā. In this way it has been described. That representation not full, as Kṛṣṇa in Dvārakā is not full, as He is in Vṛndāvana, so the *śakti*, the potency, they're also of such type. The sentiment, Rādhārāṇī is more sentimental. Chandrāvalī is more intelligent. But in Vṛndāvana sentiment has its best appreciation, best value, in Vṛndāvana *līlā*. Not so much of intelligence as much as transaction of the heart, heart giving, not much stress in the intelligence. In Dvārakā *līlā* perhaps intelligence has got best position than the sentiment. So it may be transformed in that way. Rādhārāṇī, er, Satyabhāmā had more sentimental dealings we find, in the major portion in her. And Rukmiṇī, she's sober, considerate, in her dealings with everything, everyone.

So what has, in the highest plane, what has the most appreciable in the lower class of play, they have no appreciation of the similar type, the difference. Hare Kṛṣṇa. So private life and public life. Private life is higher, public life is lower. They who are the most qualified in the assistance of public life, and what is most favourable in helping private life, may be different.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

[11:10 - 11:40 Bengali (?) conversation]

...

Jayatīrtha Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So we are to travel to approach all the supposed, apparent, proprietors of that favour approach and get transfer from them. Or otherwise we can send, give

something without caring who is the owner, who is the manager, who is the administrator. Without caring you may do something, whatever you like.

Jayatīrtha Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____[?] He will be thought a mad man very soon by the public. Whatever he sees, "I want this." In Mahāprabhu's case, so pure, so high, so holy, I want the service of everything."

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

yāhāṅ nadī dekhe tāhāṅ mānaye — 'kālindī' / mahā-premāveśe nāce prabhu paḍe kāndi'

["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-līlā,* 17.56]

Whenever comes to see uninhabited land, "Oh, there is Govardhana." This *līlā* of Kṛṣṇa. The river, "Oh, Yamunā." And any forest, "Oh, Vṛndāvana." Mahāprabhu began to cry, tears profusely falling, coming down. And fell and rose.

Gaura Hari bol. Gaura Hari bol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sahajiyā* type? Then now we want to see tears falling, show it.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: High class of *sahajiyā* where he may make some contract that how many pound of tears _____ [?]

Jayatīrtha Mahārāja: I haven't taken my meals yet so I can't cry any tears.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: _____ [?]

Jayatīrtha Mahārāja: Has he given permission?

Devotee: _____ [?]

Jayatīrtha Mahārāja: Ah. This permission I need, because then I'll become his...

Parvat Mahārāja: Neighbour.

Jayatīrtha Mahārāja: I'll be at his back door. The dog stays outside the back door. Generally the dog's house is outside the back door. So if I have my place there, outside your back door, then I'll be in a very good position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja, as I told, little before, when a dish with so many curries presented to him, and asked, "What is the best of all the curries?" He used to say that, "Everyone is better than another." So wherever you go, everything fascinates you at heart.

Jayatīrtha Mahārāja: But here we see Gadādhara Prabhu and there we see Gadādhara Prabhu, so naturally we become attracted.

Śrīla Śrīdhara Mahārāja: Gadādhara, Gaura-Gadādhara.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: 16:00 - 18:57, Bengali [?] Sanātana Goswāmī took Kṛṣṇa to Mathurā, and from there he took again back to Vṛndāvana. He did not allow Kṛṣṇa to go out of Mathurā. In *Bṛhat-Bhāgavatāmṛta* he sees.

But Rūpa Goswāmī he took, he connected the Vṛndāvana *līlā* with Dvārakā *līlā*, that they were transferred there in Dvārakā *līlā*, the Vṛndāvana Queens are so. What's the, where's the adjustment?

Prabhupāda answered, "Then why it has been told *adhokṣaja*? *Adhokṣaja*, it is reserved. *Adhokṣaja* means that everything, if we can understand, we can keep within our fist, then how it will be *adhokṣaja*?" That was his answer. *Acintya*.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skandha Purāṇa*] & [*Mahābharata, Bhiṣma Parva,* 5.22] & [*C-c*, *Ādi-līlā*, 5.41, purport]

His sweet will. His sweet will. We must leave everything up to that. Everything we must know, we must capture. Then His existence not transcending me? So *jñāne prayāsam* [*Śrīmad-Bhāgavatam*, 10.14.3], don't go bother yourself uselessly to know anything and everything about Him. Submit, and you will know that partial instalment according to the, to your serving necessity, it will be given to you. Don't go to devour the Infinite, being a finite. That attempt is not desirable. That is waste of energy. Not only wasted but that is detrimental to your cause, that you want to devour the whole thing, to put it in your belly, within your belly. Then there, that much, unconsciously you come to think that is limited. Otherwise how can I know, be bold enough to know to the finish? I want to know more and more, more and more. This tendency with you proves that you want to finish Him. So you can finish only *māyā* to certain extent, and not *adhokṣaja* Kṛṣṇa in any way. Your bad hankering for knowledge, that is a disqualification in you. Not by that path you can really make any progress. *Yam evaiṣa vṛnute tena labhyaḥ*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23]
& [*Muṇḍaka Upaniṣad*, 2.3.2]

That must come from that side. You should only try encourage your negative side. "I'm so low. I'm
so mean. I'm the most needy." In that way, that must be sincere, not any show. The sincere progress is in our realising that I am the most needy, and most wretched, most mean. That is the way we should try to walk on. So *jñāne prayāsam udapāsya*, hatefully banish. *Namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām*. Whatever comes through the mouths of the devotees I must try to catch, from the positive direction that it is coming to me. The knowledge is coming to me out of its own accord, Kṛṣṇa *kathā*. Only I shall expect, to welcome, to invite that, automatically coming _____ [?] Freely coming to me. Not by labouring I shall try to know everything about Him. *Jñāne prayāsam udapāsya namanta eva, jīvanti*. Whenever, in what form of life it may come, 'yes, He'll give, I shall take.' And not I shall vex Him, disturb Him, 'that You make Yourself known to me what You are.' *Namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām, sthāne sthitāḥ*. Wherever he's placed does not matter. Not even human species also, he may be in the bird or beast. That does not matter. The Hanumān is not in human form, the Garuḍa is not human form, but they have got much. *Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām*.

"Really, they have access to enter into My domain, enter My heart."

śreyaḥ sṛtiṁ bhaktim udasya te vibho, [kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām]

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."] [*Śrīmad-Bhāgavatam*, 10.14.4] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.22]

"The real, *śreyaḥ sṛtiṁ bhaktim*, the real path to Me is through devotion, through service. *Bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye*. Leaving the path of service, those that are very eager to know Me, to finish, *bhaktim udasya*, abandoning that path of service, *śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti*, labours much, takes much pain, *bodha-labdhaye*, to have the conception about Me, estimation about Me, *kevala-bodha-labdhaye*. *Teṣām asau kleśala eva śiṣyate*. That is only, the pain is the only reward, *kleśala* _____ [?] the pain is its own reward. If one, leaving the path of service, wants to know Me. That sort of curiosity, he wants to know Us. But what for?

You are My servant. He does not try to go that side to give the fulfilment of My satisfaction of Mine, but to know Me, very eager to know Me, who am I. But not the real thing that he's to satisfy Me. I am that *ānandam*, ecstasy. That is My highest part, and he must come to add to that. He must search for Kṛṣṇa *saṅtoṣa*. But without caring, that abstract knowledge, curiosity, is very much energy there.

They're self deceivers. *Kliśyanti ye kevala-bodha-labdhaye, teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām*. How? The example is given that if one - the paddy should be unhusked, then the rice will come. But only the cover of the rice, that ____ [?] only the cover, if that is husked, husking the _____ [?] that is the mere cover of the rice. Rice is already not there, only the cover side of the paddy is there and they're husking only that. That mere trying to attempt for knowledge, to know about Me, this is like that paddy cover husking, not the paddy husking. The paddy, the rice is the real thing which we want, not the cover. So *kevala-bodha-labdhaye, teṣām asau kleśala eva śiṣyate, nānyad yathā*. Those who are husking the cover of the paddy their labour is fruitless, fruitless labour, pain is its only reward. So when the Infinite wants to know the finite his labour is wasted there. Whatever you get you try to utilise you in your duty to satisfy Me, *ānandam*, that is real thing, *sukha*."

That is one. Then another. There are four *ślokas* in *Bhāgavatam* condemning *jñāna*. Another,

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which

are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Naiṣkarmyam paramam siddhim, *naiṣkarmya*. It is very dishonourable, the idea, that we shall labour and live. If I have to live I must labour. Without labour I can't live, very dishonourable. So the ancient scholars they wanted to find some place, position, that without labour we can live. Without pain we can live easily. To find out that stage they went to discover, or to invent some position. *Naiṣkarmyam*.

And sometimes it got much appreciation in the society, that without labour. Now, labour trouble the capitalists are feeling, so this computer and so many machines are used in place of so many manual labour. Manual labour has been so impertinent that the capitalists want to eliminate manual labourers.

So the ancient scholars they were sometimes very busy to discover a social position for the whole *jīva* that without labour how can, *naiṣkarma*, without *karma*, without diligence how can they live. Then they came to the conclusion that *ātmārāma*, that complete withdrawal, this Buddha, Śaṅkara, they came to their relief, that there is a stage, just in our sound sleep, if we can reach that *samādhi* stage, no labour, still we can live happily, no trouble there, *naiṣkarmya*.

But in *Śrīmad-Bhāgavatam* says, Śukadeva says, "Yes, *naiṣkarmya* is also found here."

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam*, 12.13.18]

Śrīmad-Bhāgavatam gave a new form of *naiṣkarmya*, no work. Work is painful you say. Work is dissipating. Labour means this mortal, that is the injury, the wastage of energy labour means.

"Oh, I am giving you an ideal of life where no dissipation. No dissipation. You will labour without any dissipation. How?" *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. They say, "A new type of *naiṣkarmya* we have discovered, or invented, *jñāna-virāga-bhakti. Jñāna-virāga*, these two took Buddha and Śaṅkara to *samādhi*. But Bhāgavata School says, "No, no. You must not be captivated by that lair. At the cost of your own individual prospect to purchase *naiṣkarmya*, labour less life, that in *samādhi* you'll be nowhere. So for whom you're going to purchase that sort of *naiṣkarmya* in *samādhi* it is suicide. But we are giving you the labour-less, the painless labour. And that is the labour of love in *rāga-mārga*. You do. In *Bhāgavatam* it is in *ātmā*, *ātmā* is eternal. In the eternal plane you may keep your own individuality and you will labour but *ātmā* is eternal, above mortality, no pain in the labour. But you can retain your own identity, own position, and a greater form of life.

Our Guru Mahārāja used to say that _____ [?] that when the cow shed is burned then the cows they come out, and they sometimes see a red cloud in the sky they seem to be afraid of the red cloud.

So Guru Mahārāja told that these Buddistic and the Śaṅkara School they're afraid like this of the red cloud. They think that our energising in the spiritual life, in the after life, after emancipation, there is also this pain of labour. Labour of love, labour, that will give *ānandam*, as much as you will energise you will get *ānandam*. And no dissipation because it is eternal plane. You are eternal. Everything is in the eternal plane, no dissipation, and you can retain your life, a pleasant life, a fruitful life, a life of fulfilment, a life of progress. Everything you may have without any dissipation as you are afraid of in this mortal world. So *Bhāgavat naiṣkarmya. Naiṣkarmya* means out of that labour, no dissipation, labour means dissipation. So without dissipation, playfully you can live, and no reaction towards death. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*.

[dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam]
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

So I came from here, *naiṣkarmyam paramam suddhim, naiṣkarmya,* that sort of, that is no labour. Service of the Lord is no labour. It is gain. It is the giver, sustainer. That is no labour, no dissipation, but it sustains more, life giving. Labour, service, pure service means life giving, not life taking, not vitality killing, but vitality supplying. Opposite, labour, in the eternal, especially in the Goloka area, the labour of love. Without labour they will think they're fasting. Making labour, making service, 'Yes, we're well fed.' Service is feeding. Service is not dissipating, killing. So our attempt should not be too much for knowledge, knowing everything, but how to utilise me in the highest function, that is service, *jñāne* proper. *Śreyaḥ sṛtiṁ*.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which

are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

What to think, so much renowned, appreciated by many scholars, that *naiṣkarmya*, that has no place in Bhāgavata School. What to allow the elevationists, the proposals of the elevationists in the mundane world, that has no place at all. Even that *naiṣkarmya* is discarded, it is contemptibly thrown out, this *naiṣkarmya*, which is found to have so much respect from the higher leaders like Buddha, Śaṅkara, etc, Jain, etc.

So service, service, service, don't be afraid that service is dissipating. Service is life giving, it is feeding you properly, service. Die to live. Die to live. You must have such courage to die for Kṛṣṇa and you'll see that you'll come with glorious colours. So exert yourself for the service, that is the main thing. There is another *śloka* also I don't remember. The *jñāna*, to know, futile. I can't make Him object of my knowledge.

He's *adhokṣaja*, our Guru Mahārāja told in that way. "Why this difference between the representation of Sanātana Goswāmī and Rūpa Goswāmī? They're one and the same, but this apparent reason, He's *adhokṣaja*. Why? Don't try to understand anything, to bring to your, within your understanding everything, then it will be *māyā*. (With His own shell, all our reference?) He's unknown and unknowable. The faith will help you to die, while living.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotees: Nine forty five. A quarter to ten.

[About one minute of Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: Cauliflower. Cabbage. Prabhupāda's plan was that there will be a farm where these vegetables will be produced. Where we all go to the foreign, because the foreigners have captured the summit of the civilisation. That must be taken. The flag of present civilisation must be snatched from their hand.

Jayatīrtha Mahārāja: Hari bol!

Śrīla Śrīdhara Mahārāja: And the flag of Mahāprabhu should be given.

Jayatīrtha Mahārāja: Gaura prema ānanda. Hari Hari bol!

Śrīla Śrīdhara Mahārāja: The present civilisation, that will be discouraged, and Mahāprabhu's civilisation will be spread all through the world.

Parvat Mahārāja: Gaura Hari bol.

Śrīla Śrīdhara Mahārāja:

pṛthivīte āche yata nagarādi-grama [sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."] [*Caitanya-Bhāgavata*]

"Wherever there is any village, everywhere My Name must go."

Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: That once one High Court Judge, he was a very religious man, according to *varṇāśrama dharma*, (Sa Gulash Banergee?). He's out to attend High Court, he's a Justice.

And some old lady, *brāhmaṇa* lady, suddenly came out from her house and prayed to him, "Are you a *brāhmaṇa's* son my child. Are you a *brāhmaṇa*?"

"Yes, I am a *brāhmaṇa*."

"There is my Śālagrāma. I have found none to offer some *bhogam* to that Śālagrāma. That is fasting. So if you're a *brāhmaṇa* please come and worship my Śālagrāma. Otherwise I won't be able to take food. Śālagrāma fasting then I shall have to fast. I don't find any *brāhmaṇa*."

So he was a very religious habited man. He went in, and tells, "A pure cloth I want mother." And she gave. And the High Court uniform he left there, and taking that cloth he worshipped the Śālagrāma and everything.

And when he was going out the old lady came to dress him. "Who are you my child?"

"I am a Justice in High Court."

"Oh, you are...

End of 82.05.09.B

Start of 82.05.09.C_82.05.10.A

Śrīla Śrīdhara Mahārāja: So they come to praise Mahāprabhu. 'He came for the unity of Hindu Moslem, Mahāprabhu came.' Underestimation, a deplorable underestimation, and that equates to offence. Hare Kṛṣṇa. And they think that they're giving much praise. Otherwise Mahāprabhu will be sectarian, with this Mahāprabhu to be accepted by a broad circle of idiots.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is,

yaḥ kaumāra-haraḥ sa eva [hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire."] [*Kurma Purāṇa*] & [*Padyāvalī*]

& [*Caitanya-caritāmṛta, Antya-līlā,* 1.78]

In the garb of Kṛṣṇa's observation, observance, they will give delivery to the goods of Mahāprabhu in the name of Christianity. "Take, this is Christianity."

"No, no, this is your Kṛṣṇa consciousness."

"No, no, this is Christianity. Just taste it."

Hare Kṛṣṇa. _____ [?] Akṣayānanda Mahārāja is silent, dumbfound.

Akṣayānanda Mahārāja: Dumbfound, a club on my head.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. He found something, that is new something. Do you think like that? Only hear and hear.

Akṣayānanda Mahārāja: If I can hear then I can speak nicely, if I can hear nicely.

Śrīla Śrīdhara Mahārāja: Just as Mahāprabhu did, and just before Sārvabhauma. For seven days Sārvabhauma is explaining and explaining. And Mahāprabhu dumbfound sitting on the front.

Then the doubt came to Sārvabhauma, "What is this? I am labouring my utmost to make Him understand. The boy can't understand, can't appreciate my high level explanation of *Vedānta* which can never be found anywhere, so deep explanation. But it also may not be possible. His very figure shows that He's a brilliant student, brilliant genius. What is this?" Then he could not stand and came down to ask Him, "What I say, do you understand? Silently You pass simply hearing, submissive hearing. But do You to understand?"

"Yes I understand the original, but I can't follow your explanation."

Then a bolt from the blue came to Sārvabhauma. "What does He say, what He means to say? He can understand the original *sūtra* is clear but He cannot understand my explanation? I am

wrong, my explanation is wrong, in other words. He has so much courage that He can say so." Anyhow taking patience, "Then can You explain to me the original *sūtra*?"

"Yes, if you order Me, I may try." Then He began to give the original, the explanation of the original *Vedānta sūtra*.

Sārvabhauma, anyhow he was a good scholar, he could understand, "Yes, transcending the conception of Śaṅkara He's soaring high, and keeping the *Veda pramāṇa* intact He's giving a new explanation." Then he was perplexed.

Then anyhow he saw, he had some eight sort of explanations of this *ātmārāma śloka* in *Bhāgavata*.

Mahāprabhu came with *Bhāgavatam*, "The *Bhāgavata* in the *Vedānta* should be interpreted in the line of *Bhāgavata*."

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ
gāyatrī bhāṣya [rūpo 'sau, vedārthaḥ paribriṁhitaḥ]

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra. Śrīmad Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad Bhāgavatam*."] [*Garuḍa Purāṇa*]

Brahma sūtra artha must go towards the line of *Bhāgavatam*.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayam, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."] [*Śrīmad-Bhāgavatam*, 1.1.3]

Then Sārvabhauma came out with this.

ātmārāmāś ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

He prepared eightfold meanings of that particular *śloka*. And he explained that contributing something towards the interpretation of Mahāprabhu. Then still as a courtesy he again asked, "Are you satisfied with the explanation of this *śloka*? Can you do it?" Sārvabhauma thought, 'no human genius can explain more than I have done.'

Then Mahāprabhu indicated, "If you ask Me, I may try."

"Yes, what You know, You do."

Then leaving his eight forms of explanation Mahāprabhu gave eighteen forms of explanation, original. Then Sārvabhauma nonplussed, benumbed, lost himself.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyhow, then Sārvabhauma, when Sārvabhauma was besides himself, fully dispossessed of him, then Mahāprabhu showed His transcendental view. Then Sārvabhauma fainted. After that he anyhow awoke and then he saw that *sannyāsī* is sitting very modestly on his side.

And, "I may go now. You please give Me leave I shall go."

"Yes."

And saying this He went away. This is Sārvabhauma. Hare Kṛṣṇa. He's sitting silent.

Gaura Hari bol.

Parvat Mahārāja: Because you're not Sārvabhauma Bhaṭṭācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Your explanations are like Mahāprabhu's and then therefore we're in the position of being dumbfounded.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Or even less.

Śrīla Śrīdhara Mahārāja: Now, not going to enter into any discussion, time is up.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi...

Jayatīrtha Mahārāja: We are energizing by hearing your words, but we are afraid that you are de-energizing by our association.

...

Śrīla Śrīdhara Mahārāja: Nitāi. _____ [?] says, the two principles of life unavoidable: to preserve and to propagate. First to preserve, the principle of self preservation. So we cannot avoid this. Propagation may be avoided. But self preservation, to take food, that can never be

avoided this principle of life. To solve that most original principle of life, that is *prasāda sevā*. The most unavoidable engagement in our life, to maintain. That the only problem is self preservation and that self preservation that should be solved, *prasāda sevā*. The first principle, the unavoidable, the single principle of life, that must be solved. And only by taking *prasādam* we can solve that problem of feeding ourselves. Otherwise we will be under reaction, eating and being eaten. But if we want to get out of that action-reaction we can eat without being eaten in future, then *prasāda sevā*.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

yajña-śiṣṭāśinaḥ santo, mucyante sarva-kilbiṣaiḥ
[bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt]

["Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin."] [*Bhagavad-gītā*, 3.13]

Only by serving that *prasādam* we can get out of all our entanglements with the material world.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Wonderful *śloka*. _____ [?]

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ

kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

...

...twice. In the _____ [?] skanda and in the first canto _____ [?]
Sūta Goswāmī mentioning first in _____ skanda also Krsna mentions to Uddhava.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."] [*Śrīmad-Bhāgavatam*, 11.20.27]

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

["At that time, he turns his back to all the pains of the world, and he keeps Me in front. He begins to move onward: 'Whatever happens to me, I can't complain. It is in my Master's jurisdiction whether He sees fit for me to undergo these trials or not. I won't leave my new ideal - I can't. Whatever may come, it may happen, never mind."] [*Śrīmad-Bhāgavatam*, 11.20.28]

proktena bhakti-yogena bhajato mā 'sakṛn muneḥ
kāmā hṛdayyā naśyanti sarvve mayi hṛdi sthite

["In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. And I, who am situated in the heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."]
[*Śrīmad-Bhāgavatam*, 11.20.29]

After that:

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

In the beginning, *dṛṣṭa evātmanīśvare*, and here, *mayi dṛṣṭe 'khilātmani*. This difference I saw.
_____ [?]

Dhīra Kṛṣṇa Mahārāja: In *Bhāgavatam* first canto, *dṛṣṭa evātmanīśvare*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...from any quarter. Yesterday night someone has come? Eh?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, someone has come from somewhere I'm told.

Vidagdha-Mādhava: Someone did come? Ah, possibly Tīrthapāda dāsa from Calcutta.

Śrīla Śrīdhara Mahārāja: From Calcutta? No fresh news?

Akṣayānanda Mahārāja: Not to our knowledge. Not as far as we know. Didn't meet him.

Śrīla Śrīdhara Mahārāja: You were far away than myself. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, is there a place where the pastime of Lord Caitanya delivering Jagāi and Mādhāi, is that place known, where that pastime took place?

Śrīla Śrīdhara Mahārāja: No, that is not located. The proper location has not been discussed till now. But there is a bathing *ghāṭa* on the Ganges known as Mādhāi's *ghāṭa* where after they were relieved, Mādhāi, repentant for his past activity, wanted to do service of the Vaiṣṇavas, devotees, that come to take bath in the Ganges. So he took over himself the duty of cleansing the *ghāṭa*. And he was seen often with a spade in his hand, for cleansing the *ghāṭa* for the public to come and to take bath comfortably. And wherever there is some uneven place he used to prepare them for comfortable coming down and going up. In this way he engaged himself in a particular... So that is known as Mādhāi's *ghāṭa*, on the other side near Māyāpur.
_____ [?]

When Mahāprabhu went to, to control the Kazi He began the direction of His *kīrtana* party from His home. From there He went to His own bathing *ghāṭa*. Then from there to Mādhāi's *ghāṭa*. In this way _____ [?] *ghāṭa*, so many different *ghāṭa* of the bathing place. In this way He went to Kazi *samādhi*.
_____ [?]

And there is one Mādhāi tala [?] little far off between, near Banihat [?] station just before Katwa. The Ganges bathing *ghāṭa*. Mādhāi for some time he took his shelter there and went on taking Hari *Nāma,* so that is known as Mādhāi tala. Under the shade of a tree he lived for some time and there chanted Kṛṣṇa *Nāma*. The name is there which showed miracle in Gaura *līlā*, that *Nāma* and not only in Krsna *Nāma*, then Gaura *Nāma*, Nityānanda *Nāma*, added, sound. And to connect with that, the earnestness, the valuable earnestness, the dearth of that.
_____ [?]

It is mentioned in *Caitanya-Bhāgavata*, even now the pastimes of Gaurāṅga are going on here. A very, very fortunate person can have a peep into that.
_____ [?]

Sudden flash comes within and a scenery floats on the eye and disappears. Just as like lightening, the sky is empty, suddenly some lightening comes and touches the eye and disappears.
_____ [?]

Rarely there is such a fortunate person who can have the connection of that lightening underground flow of the pastimes of Śrī Gaurāṅga with His paraphernalia. Nitāi Gaura Nitāi.
_____ [?]
Exclusive devotion.

When the two Germans came with, no, one Englishman came with [Bhakti Saranga] Goswāmī Mahārāja, there was a meeting in Bagh Bazaar lecture hall. And one notable, renowned theosophist Hirandatta, he was invited to preside over the meeting, and he told there that, "When I was a student of City College, Bhaktivinoda Ṭhākura he delivered a lecture there. And there he mentioned that those days are not far off when the westerners will come and join in the *saṅkīrtana* party of Gaura-Nityānanda, all these things. And I see that after so many years that has begun to be fruitful."

In that occasion he related one story. At that time there was another incident. That Goswāmī Mahārāja got a Vasudeva Mūrti in some park in England. One day, he has got nothing, pauper-less, no money. That he will put one pence into the box then the gas will come then cooking will be possible, but not a penny, not even a pence in the hand. Early morning and went to the nearest park and there he's chanting *mahā-mantra* on the *mālā*. And penniless stage in the foreign country but he's awaiting for the assistance of Kṛṣṇa, how it may come. It is not possible that he will fast there, but how Kṛṣṇa comes to his relief at least he's watching and taking the Name of Kṛṣṇa.

Suddenly he found that in a earthen vessel perhaps there is earth and some coming out. "What is this?" Removing the earth he found a small Mūrti. He took it, a small four-handed Deity, he took it and came home. And according to *Caitanya-caritāmṛta* the signs, the *astra*, *śaṅkha*, *cakra*, *gadā*, *padma*, in which hand what weapon. So according to the weapons as arranged it is He's Vasudeva Mūrti. Then he cleansed and put in a good proper place.

Then suddenly one maidservant who used to cleanse the place etc. "Oh Prabhuji, please look at this whether it is a useful paper or an ordinary paper."

He took it, the cheque of Yajavara [?] Mahārāja for a hundred pounds. Then he took it to the nearest bank.

He told, "Yes, the cheque is in your person but your identification is necessary." But suddenly I found a newspaper and he gave lecture and with Zetland on the chair saw he the photo of that meeting and, "Oh, it is here you can see. And I am speaking and the meeting here."

"Oh, it will suffice. Yes, take."

Then that Vasudeva Mūrti was taken by Goswāmī Mahārāja. And that was also mentioned in the meeting and that Hirandatta, he was a theosophist. He told a story that when in Africa there was a campaign of archaeological department and some parts of some relics were collected. And they are trying to adjust the report. 'What are they, in what age, in what Mūrti?' In this way, final report is necessary. But a particular part of a Mūrti is not available. So the head of the department he cannot give the report, final report. Waiting, waiting, if anywhere it is available then he will put there and see and then he may give report. Anyhow it is delayed long time.

Then the head of the department thought, 'When it is not available, what to do. I cannot delay any longer. Tomorrow morning I must have to give the final report. He's lying having a dream. 'The necessary part you may inquire into Rome in particular place.' Then he rose up and inquired and there the remaining part was preserved, in some museum. And he brought them, connected.

So that Hirandatta told, "That many things in the invisible world, there are many things which we cannot believe in. It is possible, it is recorded. So the Vasudeva Mūrti coming, going, in the invisible world, there are many things. We may not depend on our physical senses, everything. So the flash may come to any earnest inquirer."

_____ [?]

It is not impossible for a fortunate soul to have direct experience of the *līlā*. It is possible. We are floating in a particular degree. Our eyes, nose, touch, everything, ear, in a particular plane it is fixed. The world is infinite and of different type and quality. Everything is possible.

Bhaktivinoda Ṭhākura had experience of such flash several times when he was to discover this birthplace of Mahāprabhu, at that time and many other times he has written that, we find in his writings. _____ [?]

When they're quarrelling what is the real birthplace of Mahāprabhu, "Pracin Māyāpur, this is Yoga-pīṭha." The Goswāmīns they used to say, "No, where Mahāprabhu is, this is the birthplace."

So some say that this Hari Tala that is the place where Jagāi and Mādhāi were delivered. When I came here, then some *sahajiyā* parties used to come here in Hari Tala. Because they say Hari *śakta* men they're very much orthodox and it was thought that they, Jagāi and Mādhāi must have come, sprung from them because that Charan dāsa, the founder of Samaj Vari, when he came this side his *mṛdaṅga* was broken by these *brāhmaṇas* here. So they thought that is the worst place from where Jagāi and Mādhāi came. And Nityānanda Prabhu when they came...

...for us to oppose that Mahāprabhu's Janmotsava will be in Māyāpur side who our worst enemy they wanted to create Jagāi and Mādhāi also here in Hari Tala. But it does not have recognition from the public. Anything may be. *Śrauta-panthā*, we are followers of *śrauta-panthā*, *arpta vakra* [?] not the experience of the ordinary people, who have got nothing to do with the religious matter. They are very earnest to show - "Here is Mahāprabhu's birthplace, there is Mahāprabhu's birthplace." But who are they? What sort of interest they have got in the birthplace ot Mahāprabhu? Then those that are earnest for Mahāprabhu, and His *līlā*, and His advices, they have got no value, no meaning?

Bhaktivinoda Ṭhākura who is so much devoted to Mahāprabhu we see through his writings and practices, then in his quest of the birthplace of Mahāprabhu, no response. Only these ordinary people who are engaged cent per cent in other matters, they will be the authority of locating where is the birthplace of Mahāprabhu?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

The [Herr] Schulze, [Sadānanda dāsa], after mixing for some time with the *sahajiyā* came to conclusion. "Oh, Bhaktivinoda Ṭhākura was he told that a spiritual Māyāpur. And this ordinary Māyāpur may be located somewhere else. Very good. A spiritual and ordinary, two places of Māyāpur, birthplace of Mahāprabhu."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Māyāpur, birthplace.

...

Śrīla Śrīdhara Mahārāja: ...Professor Nixon. But who are they? _____ [?]

"Who is the lady *bābājī*?" _____ [?] "Who is the lady *bābājī* with you? You have *kaupīna*. Who is the lady?"

"Ah, she has come from a very respectable family. Her brother is a Pleader in Krsnagar court."

"Yes, yes. Then of course no harm."

Dhīra Kṛṣṇa Mahārāja: Who was that Mahārāja?

Śrīla Śrīdhara Mahārāja: Nixon, Professor Nixon. He was in the first great war, he was an Englishman, a professor. But as a volunteer he came to fight from the French camp against the Germans. Anyhow he found that his plane is hit and it is broken and it will fall on the German land.

"At that time," I heard it from him that, "At that time I told that if there is any God let Him save me in this position. I am hopeless. Then the rest of my time of life I shall devote for Him."

He told, "Then I fainted. And when I got my sense I found I am in the French hospital. And I was cured. And that memory was very fresh in my mind. I came out, straight to England, and asked the churchman, the padre," what is the name? Priest, "I want to devote my whole time for the search of God. How can you help me? They gave some sort of program, you may do this prayer or this thing. No, I want to see God in this life."

Then some of them advised, "You want to have practical connection with God, it is not mentioned in our process. Then you go rather to India. And there we are told, there are many *yogīs* who can have communion with God."

So he came to India. And anyhow he met, at that time in the Luknow University he came to Vṛndāvana and in that place he was roaming and trying to find out some *yogī*. But anyhow the Vice-Principal of the Luknow University was a gentleman, and his wife, she was much devoted to Gaura-Nityānanda. Anyhow this gentleman came in connection of her. And she could convince him in the *līlā* of Gaura-Nityānanda, Mahāprabhu. He was more or less impressed, and instead of going to the *yogī* and others he became rather a Vaiṣṇava and began to study all the scriptures. And he had more deeper faith and ultimately he took *sannyāsa* from someone at that place.

His name was Swāmī Kṛṣṇa Prema, a good lecturer, and also he had an *āśrama* in Almora in UP. He founded an *āśrama* there and from there he used to preach about Nitāi-Gaura. But he could not tolerate the scrutinizing that the *siddhānta* etc. *acar*, *vicar* of Gauḍīya Maṭha. But ordinary public he could capture. He was good lecturer also in different meetings, ordinary meetings of the Hindu Sabhā. He was invited and he used to go and deliver lecture, Swāmī Kṛṣṇa Prema. Then he died. We are told he left two or three disciples also maybe in Almora *āśrama*. I don't know further about him, because he had no real affinity for Gauḍīya Maṭha; ordinary, some *sahajiyā* type. Hare Kṛṣṇa.

End of 82.05.09.C_82.05.10.A

Start of 82.05.10.B

Devotee: Who was the *bābājī* with the lady?

Dhīra Kṛṣṇa Mahārāja: The lady *bābājī*?

Śrīla Śrīdhara Mahārāja: The lady was in household life. Her husband was the Vice Principal of Lucknow University. But lady must have been initiated by any particular *bābājī*. The lady had no *mātājī* life, but ordinary, she was in the family life. She was not much famous, but anyhow she came to fame only through this action, otherwise she was unknown. Might have been an educated lady, but she lived in home with her husband. And husband was the Vice Principal of the Lucknow University.

...

Devotees: He is here, right here.

Śrīla Śrīdhara Mahārāja: There, without chair?

Jayatīrtha Mahārāja: I have a good view of your lotus feet from here.

Śrīla Śrīdhara Mahārāja: No disciples here?

Jayatīrtha Mahārāja: No disciples.

Śrīla Śrīdhara Mahārāja: No disciples, then you are free. Absolute position, no relative.

Nirupādhi, our Guru Mahārāja told once. Guru Mahārāja was in a canvas chair when I met in Māyāpur first. Another, one of his disciples who supplied the money for the construction of the temple that was opened that year, he's sitting on the floor.

Then one gentleman, "Oh, that Madana Bābū is sitting on the floor. Give some mat or something."

Then Guru Mahārāja told, "That Madana Bābū is *nirupādhi* Vaiṣṇava, and I am *sopādhika* so I have got necessity of a chair."

I thought *nirupādhi* is higher. As much I was hearing their talk the *nirupādhi* is higher, *upādhi* that is lower. But he says that, "I am *upādhika* and he's *nirupādhika*." What is the meaning; *nirupādhika* Vaiṣṇava? And *upādhika*, "I am an Ācārya. I cannot take seat in the ordinary place, some respectable position I must, I shall have to accept. I am Guru, they are *śiṣya*, all relative. But I am Kṛṣṇa dāsa. No relative position here, anywhere I may take my seat."

Nirupādhika, no circumstantial necessity, *nirupādhika*, circumstantial necessity, relative necessity. But of course this is *upādhi* in the *nirupādhi* realm, not in the mundane. There also respectable difference. At heart every Vaiṣṇava thinks that, 'I am the worst still, I am the meanest of the mean.' Still, the hierarchy is there and they're to accept that.

Others won't allow him to do, to go on according to his sweet will. "No, no, you must have such position. We can't allow you to come in our layer."

Relative is not bad. Relative here is bad. But there is also relative. But the difference that here at heart we want superior position, but there the opposite, at heart they want lower position, to serve. That is the difference. Those that are living in connection with the Infinite, their conception will be such, and such, seeking to the lowest position. That is great.

"I want to serve everyone." That should be the temperament. "I am the servant. I shall serve everyone." Just opposite here, "I am monarch of all I survey. I want to be a monarch of all I survey." The general tendency of a soul is here like this, "Want to be monarch, everything under my command." But there, sincerely the opposite. "I want to serve all." That peculiarity is there. Service is so much appreciated, practically, not theoretically, not abstract: service. By serving we thrive. That is the sincere nature there. We can thrive only by service. So as much as it may be extended, expansive, we'll be so much benefited. Sincere hankering for that service, *sevā*.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Otherwise you cannot meet, you cannot come in contact with that higher substance. So our Guru Mahārāja laid stress in the training of service, than counting the beads. That serving spirit is necessary in counting the beads also, it is universal, *sevonmukhe*, so:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam [eva sphuraty adaḥ]

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul"] [*Bhakti-rasāmṛta-sindhu*, 1.2.234]

The very key to spiritual life is to acquire the tendency to serve. That is innate. You must discover that, serving, which is found in innermost part of our existence, that of service. And He will come of His own accord to have a touch with you, *then* you can have Him. The scientific explanation of the position, *adhokṣaja*, only you can come in contact with Him when *He* desires it; otherwise not. And to invite Him, to attract Him to come to you, the only attitude is that of service. Whatever you do does not matter. Innumerable forms of devotion. There is mentioned thousands. Rūpa Goswāmī has given summary, sixty four. Then again in *Bhāgavatam* we find *śravaṇaṁ*, *kīrtanaṁ*, nine. Mahāprabhu again gave five, and one, *Nāma saṅkīrtana*. But serving attitude, *sevonmukhatā*, that must be present everywhere.

Otherwise no connection with the transcendental; you will turn to be atheist. "O, I tried my best, lives together I have tried to acquire, to get Him in my fist, but I failed. Oh, that is all false, no God."

Mill, that philosopher Mill, even the last moment of his death he told, "No, I don't find any God. Oh you priest, whatever you say, I can't find and put faith in any God." The philosopher Mill. Hume, Mill, Locke, they are the old atheist class.

And from Descartes, we are told the father of modern philosophy is one Mr. Descartes. He started with this theory, that a formula, "I doubt. Start with this." He challenged the atheist class. "Oh, whatever you say, I doubt. I say there is God, you may say 'I doubt.' In gentle way you may say, 'I doubt.' Then, the doubter must be there. That was starting point. Whether the doubter is there or not you say. With this formula he started theistic philosophy. If there is no doubter then what I say God is established. The doubter is there really then at least he exists and what is he? Now you come to argue that something is and what will be the characteristic of that something which is? In this way he started, Descartes. He was told the father of modern philosophy.

Then one came Berkeley, he was the extremist. "Only idea and nothing matters. You say, whatever you will state, it is only your idea. And you cannot know whether anything is existing or not, you can't know. Everything is idea, this chair, the house, the tree, all your idea and nothing beyond." The extremist idealist, Berkeley.

And the fight began. That Johnson was a very - linguist or something like that, Johnsonian style, big bombastic words he used, Johnson, Johnsonian style. He had a discussion with Berkeley and he could not defeat Berkeley. Whatever he said, "Well, this is your idea, you exist and whatever you state, this is your idea, and not beyond that." So he was very much excited, and leaving Berkeley he's going and he kicked a chair very excitedly. "Here I refute Mr. Berkeley with a kick." He broke a chair in his angry mood and says, "Here I refute Berkeley. The thing is there, it is broken. Berkeley will come, this is also your idea."

Then came Kant, they took idealist as well as the materialist, and effected some compromise, the German philosopher Kant. His critique was very much adored by the philosophers, German Kant.

Then came Hegel. According to me, Hegel he rises above. His philosophy is revolutionary. I read in a magazine several years ago that Hegel and Marx they are contemporary. But Marx, he preached his philosophy, no students. Where Hegel was delivering lectures, not only class filled up, but even the streets the students standing heard his lectures. Hegel had so much command in his time. And now the atheist they stand around the Marx. They say, "Marx was before his time. He did not get in his lifetime any recognition. But after his death he's being appreciated so much." They say like that.

Hare Kṛṣṇa. The waves of nature. Satya, Tretā, Dvāpara, Kali. The joint effect of the *karma* of the soul produces such variegated condition. It comes of its own accord, the resultant of the *karma* of the common *jīva* produces some environment. Satya, Tretā, Dvāpara, inevitable, and they are to pass, this is also inevitable. Kali can't, Satya cannot stand, Kali cannot stand here. This is evolving.

karma mayam loka, buddhi mayam loka, karma mayam loka, eloka kiyata karma mayaloka kiyata [?]

That has got its dissipation. _____ [?]

In our sober moment we want to have a comfortable, easy life, we take to *karma*, labour. We should labour and earn something and thereby we shall try to live a comfortable, easy life. _____ [?] To get out of the misery, and *sukhaya ca*, to get some comfort, generally in our moral way we take to sincere labour, labour and live.

Pasye parkha vibhadya _____ [?] Then for this purpose they have a conjugal life, and then finds in no time that whatever we are acquiring that is passing away, and I am to make some extra labour, more and more. Whatever is acquired for my comfort that is going away, vanishing. So no end, and not only that, a reaction coming for the separation. From the separation a

reaction coming and also giving pain to me. In this way we find that there cannot be peace in this mundane life.

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam
[vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Bhāgavata says in a very commanding voice, *karmaṇāṁ pariṇāt*, *karmadhito loko*, what you can acquire by your labour that is sure to perish. So up to Brahmā, what of you, the master of the whole *brahmāṇḍa* who is in the relativity of the whole of the mortal world, the master of the mortal area, he's also, *karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam,* he's also a prey to reaction, to misery, what about you? So don't go that far. *Karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam*.

Then comes Mahādeva, independent of this material force. But that is not sufficient. That is just liberated stage, primary stage of liberation, that is not safe, that is *taṭasthā śakti*, the master of this material potency, not a safe position.

You are to accept the position of a servant on the upper layer. And you can enter deep and deep into the serving area you will be more and more safe. And don't think that service and labour here to acquire enjoyment, are of same type, of same nature. That is pleasing, and this is painful, to labour here is painful, and there to labour that is pleasing. This difference you are to experience, you are to know certainly, and when you get experience of that then you are safe. You won't come here.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

If you can enter successfully into the land of in carrying current, the current is going towards the centre, towards the centre, and that is gentle, that is pure, not aggressive, but humiliating, and your life will be vitality giving. And fulfilment, at every step you will find you are making progress in the way of your fulfilment. *Svārtha-gatiṁ hi viṣṇuṁ*.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

The real interest, the way of your real interest to approach towards the centre, you will be able to know it for yourself, guarantee. Your experience will be your guarantee that you are passing in a way of pure fulfilment of your life. *Yad gatvā na nivartante, tad dhāma paramaṁ mama*. It is *paramaṁ*. It is very favourite, it is very pleasing, it is very friendly. You will be able to understand your own, it is sweet. Service is sweet and enjoyment is enemy. Enjoyment is enemy and service is friend. And liberation from the enjoyment, that is uncertain position of Śiva, Śivaloka. Three things we are to understand.

And then everything has got its gross and light stages. *Karma* also gross, *karma*, *tama guṇa*, *raja guṇa*, *sattva guṇa*, but it is after all exploitation. *Sattva guṇa* also exploitation in this world. *Viśuddha-sattva*, that is Vasudeva, that is Vaikuṇṭha. Ordinary *sattva* means *rajas*, *tama*, mixed. That is here in (my quarter?), higher *satyaloka*, *mahar*, *jana*, like that. And renunciation takes us to the marginal, uncertain position. Either we must come in contact with this current or that current. When we go we can enter the in carrying current, centre carrying current we are saved, we are healthy, we are in a hopeful position. This is the main thing of *sambandha jñāna*. It will help our *abhidheya*, our practices of devotional activities in general. Whether I take *saṅkīrtana* Mahāprabhu says.

sādhu saṅga, nāma-kīrtana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana
sakala-sādhana-śreṣṭha ei pañca aṅga / kṛṣṇa-prema janmāya ei pañcera alpa saṅga

["One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā, and worship the Deity with faith and veneration."] ["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.128-129]

A slight connection of these *sādhana* can give you that divine love, in a position to give you divine love. But *sādhu saṅga* means *sādhu sevā*, *sādhu saṅga*. *Nāma kīrtana* means *sevonmukhe kīrtana*. *Bhāgavat śravaṇa* means that *sevonmukhe*.

Ādau arpita pasyat kriyeta, I am hearing *Hari kathā*, *Bhāgavatam*, whatever. Who will be the receiver, who will get it? My master, not myself. What benefit I shall derive from the *Bhāgavata śravaṇa* that will go to my master. I am not the party, my master is the party. I am his domestic

animal-like thing. He's fed and he labours but the product goes to the master, the owner, and not the animal. So Śrīdhara Swāmī particularizes here.

adau pumsa pita visnu bhakti senam alaksana [?] And, *adau arpita pasyat kriyeta* [?]

You must give a bond in your mind that whatever I shall acquire that will go to my master. I am not the owner. I am not the party. With this attitude if we can approach the *śravaṇa*, the *kīrtana*, and any other forms of devotion, *then* it will be devotion. Otherwise it will be *karma* or *jñāna*, anything else. So we must be particular here about the nature of our performance of devotional activities. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada Purāṇa*]

Devarṣi Nārada also says in his definition about *bhakti*, *sarvopādhi-vinirmuktaṁ*, the *upādhi* means cover, there are so many covers. *Ātmā* is within, so many covers. This *buddhi yoga*, this mental, this vitality, so many, this body, so many covers. *Kosh, ānanda māyā kosh, prana māyā kosh, mano māyā kosh, vijñāna māyā kosh* [?] *Sarvopādhi*, it must be independent of all the covers of our self, present self. *Vinirmuktaṁ*, *tat paratvena nirmalam*. And the purity will depend as much as it is, the tendency is uncontaminated by the interest of these covers. Not only that, *tat paratvena*, how much it is dedicated towards the centre. *Tat* means centre, Kṛṣṇa, absolute. How much it is interested for that. So the purity of the action will be measured only by this criterion. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate*. The pure devotion, its definition is such. *Tat paratvena nirmalam, hṛṣīkena hṛṣīkeśa*. Whatever outwardly you do by hand, or do by eye, or do by ear, through any channel, or by mind, or by anything else you acquire, but it must be meant for the satisfaction of the centre, not by any agency living in the cover. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. This has been quoted when Rūpa Goswāmī gave his definition.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167] [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Kṛṣṇānu-śīlanaṁ, culture of Kṛṣṇa in any way. In any way you can take with Him and culture. You speak about Him, you hear about Him, you do some service about Him. Whatever you do does not matter. But it must be *anyābhilāṣitā-śūnyaṁ*, the fleeting desires that comes any time and every time without rhyme or reason, *anyābhilāṣ*, then *karma*, *jñāna*. *Karma* is systemic,

moral, God touching activity. And *jñāna*, which encourages us to be aloof, to be free from the material contact, mortal or material contact of the atmosphere, renunciation of everything undesirable. These are all negative engagements. *Kṛṣṇānu-śīlanaṁ*, but that must be independent of all these interests, no representation of the cover be maintained there, be heard there. *Anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam*. They're only cover. *Ānukūlyena-kṛṣṇānu-śīlanaṁ*.

Then says there is another thing important in the last. Try to withdraw from the camp of those who are set to oppose, in the opposition party. A party is trying to satisfy Kṛṣṇa. And for competition some opposite camp is necessary to make the service more intense. So try to avoid the opposition camp and try to follow the direct service camp. Elimination is necessary there also. When to enter that Vaikuṇṭha area you are to eliminate all these things, *anyābhilāṣ*, *karma*, *jñāna*. And when entered there, there also you be careful that you may not be led in the opposition party. The direct service party, the direct current, try to keep in that side. This warning also given by Rūpa Goswāmī.

Ānukūlyena not *pratikūlyena*. Śiśupāla, Kaṁsa, they're also connected with Kṛṣṇa *līlā*, but that is not desirable for us. We shall try to enter into the positive service party, not indirect camp. This is *śuddha bhakti*. Rūpa Goswāmī gave us warning. In *Bhāgavatam* it is generally mentioned that these,

Kamat, gupa, dvesat, bhayat kamsa, dvesat chadya dvayonipa [?]

Any connection accepting about Kṛṣṇa we can get out of this mundane world. It is true. But any connection whether fear, or jealousy, or general lust for Him, enjoying Kṛṣṇa, His *rūpa*, etc., that can give you relief from this mundane world. But in the upper stage there is consideration of good or bad from these. *Kiraṇārkopamā-juṣoḥ*. It has been told in the scriptures many times that the demons killed by Kṛṣṇa they also get *mukti*, but that *mukti* and the *mukti* of a devotee is not one and the same. They come to Brahmaloka. *Kiraṇārkopamā-juṣoḥ.* Sūrya and his ray. This *bhaya, dvesa, kama* [?] etc., in connection of Kṛṣṇa and when Kṛṣṇa kills them, to be killed by Kṛṣṇa have some advantage. But up to Brahmaloka, no further. But His service takes us higher, higher than that place.

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā*, 5.36]

Yad arīṇāṁ means for the enemies. *Priyāṇāṁ ca*, about their own devotees. *Prāpyam ekam ivoditam*. Their gain is almost one and the same, it is said in many places of *śāstra*. Come in any connection with Kṛṣṇa and you'll get salvation. That *ekam ivoditam*, just similar, it is roughly

stated. But scrutinizingly if you go to understand their gain then you will find there is a great difference; one going to Brahmaloka, that *kiraṇ*, what is ray of the sun, and another entering the domain of the sun. *kiraṇārkopamā-juṣoḥ*. In this way we are to adjust.

So *ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā*, giving warning. Try to side the positive line of service, and not go to the other camp who are posted in the opposition party. Your inner temperament will be such. So *sevonmukhatā* and this *ānukūla*, that should be our guide always, we shall keep in mind. The straight way, not this party, that party, these subsidiary parties, the main party, the main road, straight, we shall go, try to go.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in *Bhāgavata*, *naṣṭa-prāyeṣu abhadreṣu*.

Sridhara Maharaja:

naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."] [*Śrīmad-Bhāgavatam*, 1.2.18]

Akṣayānanda Mahārāja: So why does it say *prāya*?

Śrīla Śrīdhara Mahārāja: *Naṣṭa-prāyeṣu abhadreṣu*, that is when *anartha*, undesirable things within us, that will be almost finished, *naṣṭa-prāyeṣu*, that almost finished. Then you will try to connect with this; after that, *niṣṭhā*, *bhavati naiṣṭhikī*. You will have your position firm. *Naṣṭa-prāyeṣu abhadreṣu*, almost finished, the undesirable element in you, then you will try to fix you. *Bhaktir bhavati naiṣṭhikī*.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā [rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine

love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Niṣṭhā means *nairantarya*, the continuation of Krsna consciousness un-tampered by any other desire or conception. Always in Kṛṣṇa consciousness, that is *niṣṭhā*. Then the real *ruci*, or the real taste will come, not before that. When a continuance of Kṛṣṇa consciousness, then *ruci*. But before that when other desires also are present in my mind, then *ruci* for Kṛṣṇa, that may be adulterated, something not reliable. But when the continuance of Kṛṣṇa consciousness in you for twenty-four hours, then if you find any taste for Kṛṣṇa, that is genuine and reliable *ruci*. *Athāsakti*, then it will be more intensified and it will come in the stage of *āsakti*. *Āsakti* means if you suddenly it becomes little faint you will feel uneasiness, 'Oh, long time Kṛṣṇa consciousness is absent in me.' *Āsakti*. *Tato bhāva*, after that the real contact and the *bhāva bhakti*. And there is a regular description that when you attain to *bhāva bhakti* such symptoms and signs will be patent in you.

Asa bhavanda ... what is the beginning? *Yato bhavarjuna* [?]
_____ [?]
Kavirāja Goswāmī _____ [?]

Bhukti mukti siddhi vanci tahe nahi vai [?]
_____ [?]

First thing is *kanti*, kanti means *kama*. Oh there is a great loss to you, this is lost, oh, it does not matter.

End of 82.05.10.B

Start of 82.05.10.C_82.05.11.A

Śrīla Śrīdhara Mahārāja: Every point of time must be utilised to its best, that sort of tendency, *avyartha-kāla*. *Viraktir*. And other topics if anyone comes to connect, no, that may not, avoid. Avoidance of any other topics than Kṛṣṇa consciousness. *Viraktir māna-śūnyatā*. If anyone insulting, does not matter _____ [?] No necessity for any personal respect, no, *māna-śūnya*. *Āśā-bandhaḥ*. "Certainly Kṛṣṇa will accept me one day. My attempt must be fulfilled, my desire inner must be fulfilled." This sort of feeling within. *Samut-kaṇṭhā*.

"Oh, so many days gone by, but still I can't trace any real tinge of *bhakti*, Kṛṣṇa *bhakti* in me. When He will come? When Kṛṣṇa? My days are gone almost. When will His grace come to me? This life is gone, then wherever I shall be posted, no certainty. There I'll be lost in this universe. Who will care for me? And how, so long I'm trying but not yet any trace of success towards Kṛṣṇa *bhakti*."

Samat kaṇṭhā. Nāma-gāne sadā ruciḥ. But a common thing will be there, whenever taking Name, or hearing Name, he will feel inner encouragement. And he will also feel himself to sing the Name of Kṛṣṇa. That will be present there. *Nāma-gāne sadā ruciḥ*. *Āśaktis tad-guṇākhyāne*. When he's talking to his friends about the good attributes and qualities of Kṛṣṇa he will feel quite at home. It will be very tasteful to him. *Nāma-gāne*. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*. And particular attraction for the place where Kṛṣṇa had His _____ [?] *līlā*, a particular intimacy with the place and things connected with Him. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṅ*. And this *bhāvāṅkure* means a sprout of *prema* is peeping in ones heart. Then these signs, symptoms, will be patent in that person. His life has become fulfilled. Kṛṣṇa is not far from him. This is like blossoming flower. The sweet scent has only begun to come out, and when it will be a little more blown, the sweet scent will attract Kṛṣṇa to enjoy that flower. Then it comes *prema*, and then there is so many stages of *prema*. How Rūpa Goswāmī has analytically placed all these things, in *prema*, *prema bhakti*, *rāga bhāva bhavati.*

[kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane]

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samut-kaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26] & [*Gauḍīya Kaṇṭhahāra*, 18.7-8]

Tatat premad bhumanchati sarva kama mayam premna avi bhavi bhavit krama [?]

Then comes the *prema bhakti* which is so desirable for us, and what will be the result in that *prema bhakti*? *Sneha*, *mana*, *pranai*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. The *prema* gradually develops in such process of stages, it has been described. Gaura Hari bol. _____ [?]

...

...only a part, particle, eh?

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja. Eh? Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But your foreign friends are so many in number, and they do some service to you, though you are reluctant, they will utilise you in your service. And this was his desire and that is unchangeable, and it came to have its effect the last time of life. So you are so many friends waiting for my welfare. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Jayatīrtha Mahārāja: I think that you're looking after the welfare of ...

Śrīla Śrīdhara Mahārāja: And Swāmī Mahārāja he came to my relief. I was indebted to Guru Mahārāja and Swāmī Mahārāja came to release me from that debt, to help.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

He loved me very sincerely. His attraction for me and appreciation for me was very sincere and substantial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. The general complaint against me...

Akṣayānanda Mahārāja: Therefore we died there.

Śrīla Śrīdhara Mahārāja: ...that so many friendly brothers...

Akṣayānanda Mahārāja: So we must die here.

Śrīla Śrīdhara Mahārāja: ...that I am not doing my, giving my quota to the service of my Gurudeva. I'm not giving my quota. And they have come ultimately to my relief, "That you must give it to your Gurudeva who wanted so intensely the benefit of the people through Kṛṣṇa consciousness. Your quota you must - we shall snatch from you if you be reluctant. You must give your quota."

So in time he did not forget, but now with some interest it will be exacted.

Aranya Mahārāja: And now we're incurring a great debt.

Śrīla Śrīdhara Mahārāja: This is inconceivable, unthinkable, this circumstance in my old life it was quite unthinkable, not only to me but to all, that are concerned. They're also astonished to see. It is His will, His will.

When Hanumān and others were entrusted with the building of the bridge to Śrī Laṅkā, then there were those _____ what is this?

Akṣayānanda Mahārāja: Crow.

Devotee: No, no, no, no, no.

Śrīla Śrīdhara Mahārāja: _____ [?] means like rat.

Devotees: Squirrel.

Śrīla Śrīdhara Mahārāja: Squirrel, and that two synonyms, squirrel and something else. They were using, they're try to help that bridge building. How? They jump into the ocean and get their body wet and then comes on the sand and they're rolling, and gathering some sand in the tail, and they're going to the bridge, and there they're shivering the tail and sending the sands into the bridge. Again coming and in this way they're carrying sands.

Then Hanumān and others they saw that these small creatures going, passing through the legs. "Sometimes we may place foot and they'll be crushed to death. So they're making hindrances rather, no practical service, but they're opposing our natural work." So Hanumān in his excitement took it and gave it a thrashing, and perhaps it was going to die.

Then Rāmacandra came to his relief, and with His soft hand He's massaging that creature, and it came to senses, and He asked Hanumān, "You are doing in you own way, and he's a small creature, you also allow him to do in his own way."

Kart balani setu bandha [?] The construction, there's a Bengali proverb, that *kart balani setu bandha*. That squirrel's attempt to construct a bridge in the ocean. However small, but still, his good will, that's to be considered. So about Infinite, everyone of us, even worse than the squirrel.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Ke?

Devotees: _____ [?] Tīrthapāda dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Tīrthapāda dāsa. And the back of Tīrthapāda dāsa?

Parvat Mahārāja: No one, it's the shadow of a flag moving.

Śrīla Śrīdhara Mahārāja: No, no. This one, that one, two on the other side.

Jayatīrtha Mahārāja: Gaura maṇḍala and Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: Gaura maṇḍala and Tīrthapāda. Gaura Hari. Gaura Hari. Gaura Hari.

[14:00 - 17:06, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: _____ [?] The Rabindranatha, world poet, famous Rabindranatha, he has written that, "Oh my death, you are so intimate to me as Kṛṣṇa. *Śyāma samal* [?] The heart's worshippable God. The very fulfilment we get from Kṛṣṇa consciousness whole engagement of all our existence we get from Kṛṣṇa. Kṛṣṇa consciousness, the wholesale engagement of our hankering in Kṛṣṇa." He says, "When one is infirm and old, death is like Kṛṣṇa to him. *Moronde tomara syama samal*."

This is blaspheme, Kṛṣṇa is so low, as death. But anyhow he has used this word, and infirmity comes, the pains of different types attack, made him think, "Death, take me, you are my intimate friend. You take me away. I can't tolerate the pangs of the different diseases of this body. You are my Kṛṣṇa. Death, you are my Kṛṣṇa *Nāma*." It is his poetry. Blaspheme.

Hare Kṛṣṇa. Gaura Hari.

Gandhi also gave his appreciation for this poetry. "We want to embrace another standpoint. Embrace death for the country. Want to die, to welcome death, for a particular cause."

But this is annihilation. It is destructive, not constructive.

Akṣayānanda Mahārāja: A kind of *śūnyavādi*.

Śrīla Śrīdhara Mahārāja: Die to live. That is another thing. But here, Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.55]

"If only by welcoming death I can get Kṛṣṇa, then *crores* of times I want to die in a second. *Deha-tyāge kṛṣṇa yadi pāiye*. It is *tamo dharma*. This wealth, gift, body is not a great wealth that in change of it I shall get Kṛṣṇa. What is this? It is a negligible thing, a nasty thing. And I want to get Kṛṣṇa in change of this body, this nasty body, what is this? From infinite, immemorial time I dying and I'm born, I'm being born and die, born and die. This is the most nasty, the cheapest thing in the world, and by this I shall get Kṛṣṇa?"

This is very mundane feeling. Only by *bhajan*, not by death.

So when Prabhupāda was in the south, one gentleman came to ask about the position of a devotee who is very well admired in the south, Kanapa [?] He's known as the greatest devotee of Śiva in that part. And what was his dealings for which he's so much appreciated?

That once in a small hill there was some Śiva *linga*. And this Kanapa he comes, *apa* means father. *Kana*, *ana*, *kana*, some brother or *ana*, *kana*, _____ [?] He comes from the *ādivāsī*, aborigine group, and he was known as a devotee of Śiva. Once, he had gone to that Śiva *linga*, that Vigraha of Śiva, not *linga* but Śiva Mūrti, and he suddenly found that blood oozing from one eye of that Mūrti.

And there was some *deva vāṇī*, divine sound came. "You give your own eye to the Mūrti."

And he did so. Then he took out his own eye and put anyhow into that Mūrti. Then found that another eye also from it blood oozing. So same way he took his other eye. Then he'll become *anda* [?] blind. So with his shoe, with the feet, with his shoe on his foot he located the position, touched and located the position and then the next eye _____ [?]

Then Śiva was very much pleased and he got his vision again. From that test he has got so much good name of a great devotee of Śiva.

Then when this was placed to our Guru Mahārāja he told, "This is *tamasic bhakti.* Not higher devotion but very lower. Without concerning the body, *tamasic*. By exchange of our physical thing, whatever we acquire, devotion, that is of lower. Because this body is not a very good thing. The mind, the intelligence, the *ātmā*, that should be given. This is nothing.

Here also one thing happened. In this Guru Kuñja, there was a *paṇḍita* perhaps half mad. He was an educated *paṇḍita* but some crack in the brain perhaps. When his Guru was there, he was a well read man, Gour Govinda name, he was a *paṇḍita* scholar, and also he was Guru of the Gauḍīya School. Here Guru Kuñja, his Maṭha. Then that gentleman suddenly came to see his Guru, and anyhow put his, by the finger he rooted out his eye and placed with blood on the foot of the Guru, suddenly. Guru could not understand that he may do such. In a lightening speed he took out the eye. The Guru was infuriated. "What is this? This blood and the eye, this is very nasty thing placed here." Immediately Guru left that Maṭha and went to Vṛndāvana. That is Gour Govinda. Such happenings, incident happened here about forty years ago or so we're told.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That Rāmacandra wanted to give his eye to the Deity, to Devī, and Devī came and held his hand. "No. The *kamala locan*, the one lotus is missing. One hundred and eight was His promise but one missing. And that was stolen by Devī to test Rāmacandra. "And when I have promised that I shall worship with one hundred and eight, but I find that it is one less, then my promise, my *sankalpa*, that will be falsified. So Lakṣmaṇa, they say that my eye is just like a lotus, then I fill up the gap with my eye." Whenever he's going to do that Devī came and held his hand, "No, no. I have stolen to test you. Your object will be fulfilled. _____ [?] will go. I am now on your side, come to your side." *Kamala locan*.

...

[28: 35 - 31:00, ?]

Śrīla Śrīdhara Mahārāja: In the train _____ [?] "Kṛṣṇa is very proud, so much proud. He says, 'I am all in all. Everything in Me. I am over all.' Most proud, naughty person."

_____ [?]

Hegel says, "Everything is for Itself. By Itself and for Itself." Everything is for Him, not for any other thing. If for any other thing then that will be the absolute. Reality must have these two qualities in Him: He's His own cause, and He exists only to fulfil His own purpose, not to fulfil the purpose of any other, not subordinate position. _____ [?] Plainly, it is plain, simple.

He says, "I am all in all." Only Kṛṣṇa has said that. In *Gītā*, in *Bhāgavatam*, He has said, explicitly that, "I am all in all." And nowhere it is, we can trace of such bold statement that, "I am all in all. Give up everything. Come to Me. No reaction, no lamentation." Only in *Gītā* and *Bhāgavatam* Krishnamurti only says, "His announcement, and no other."

So Hegel says, "I am for Myself. Everything for Me. And I'm not for anything. This is My position. I'm Absolute. Infinite means My position is such that I'm all in all. What can I do? You Arjuna, at least you think you are My friend. I won't cheat you, at least, you're My friend. What shall we say? I am everything."

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"I promise this to you, *pratijāne priyo 'si me*, you are My favourite friend. I won't deceive you at least."

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

"What shall I say more? I promise you that I'm everything. You come to Me."

So clearly, so boldly, who has asserted in this world's literature that, "I am everything. I am all. I am above all." What to say? His position is such. Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa.

So Rūpa Goswāmī says, "Don't go to have a look to that Śrī Mūrti Mūrti Vigraha. Then it will be difficult for you to go away from that snare, and to engage yourself in the pleasure of your family and friends."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

[35:10 - 36:05, ?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. So we close today here. Gaura Hari bol. Nitāi.

...

Jayatīrtha Mahārāja: ...all right?

Śrīla Śrīdhara Mahārāja: [36:18 - 36:42, ?] You want to talk about his proposed university, is it?

Jayatīrtha Mahārāja: Yes, if possible. I don't want to trouble you with my crazy scheme, but I need your, some council from you, Your Divine Grace, your blessing. Because Śrīla Prabhupāda many times talked to us about the idea of this *varṇāśrama* college. And also there's a conversation between Your Divine Grace and Śrīla Prabhupāda concerning this *varṇāśrama* college, and specifically this Planetarium. On places of *Bṛhat-Bhāgavatāmṛtam*, your idea about the Planetarium that was to be developed in conjunction with the *varṇāśrama* college. We have that on one transcript of a tape between yourself and our Śrīla Prabhupāda. So in pursuance of that idea we want to found this university. Actually we want Your Divine Grace to be listed as the Founder for this university. One name we thought was Mahāprabhu University. That was one suggestion, but any suggestion that you have will be better. Anyway, the idea was to have three campuses. One in Navadwīpa, one in Purī, and one in Bangalore. This one in Navadwīpa ...

Śrīla Śrīdhara Mahārāja: Why Bangalore?

Jayatīrtha Mahārāja: Bangalore, because it's climate and place is very nice for the, for those who are more interested in the climate.

Śrīla Śrīdhara Mahārāja: For the climate.

Jayatīrtha Mahārāja: And Navadwīpa more for those who're interested in theism proper. Here we thought to have the campus called Centre For Theistic Studies, and the different colleges would be there within the campus. One would be School of Gauḍīya Siddhānta, and that would teach *Caitanya-caritāmṛta*, *Bṛhat-Bhāgavatāmṛtam*, and all *śāstras*, and would oversee the translation and the printing of the collective works of all of the great Ācāryas.

Then one college would be there for Sanskrit learning, for teaching Sanskrit, Bengali, and related things like *pūjā* and so forth.

Then one college will be for comparative theism, comparative philosophy and theism, teaching different theistic and philosophic perspectives and showing our philosophy in light of that.

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja began only matrics standard, Bhaktivinoda Institute. And Bana Mahārāja began a university. But sometimes we hear that his very life is challenged, at stake.

Jayatīrtha Mahārāja: Yes. We don't want to admit any outside students. Our students will only be serious Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: To collect, in the name of education, to collect the scholars, and there from to recruit devotees, that was the idea of our Guru Mahārāja. He also started a *tol*, a Sanskrit line, in ancient line, and also an English school. But mainly, ordinary people come and they want to go in their own line, and sometimes create disturbance to the religious institute. Still, a few persons may be recruited from that school for the devotional affairs. That is the general result we are...

Jayatīrtha Mahārāja: We think that we can recruit serious students from all over the world.

Śrīla Śrīdhara Mahārāja: What to speak of - the Ramakrishna Mission whose duty is to serve the people at large, they're also being eliminated from the public interest, being attacked. So liberal they are only to help the people for their own mundane benefit, they're also sometimes taught a good lesson by the students.

Then there is _____ [?] Rabi Tagore. He criticised the scholar, that is the one science and art. As long as science was excluded, some peace. But science and art, two combined, now the professors and the orthodox followers of Rabindranatha, they're suffering at their hand.

So you are to approach with the education - education they want free, but that education won't come to help *you* much. There are many who may go against you. So very carefully you are to handle with all these. The whole people at large, your field, still, by all means we should try, but fully knowing well that what I'm going to build with my own hand, that will come against me. With this knowledge we're to tackle all these things. Because our heart and aspiration may be that we shall capture the whole world. But still we should not forget that *koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14. 5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

A true devotee can be had very, very rarely. With this object in our mind we shall approach to capture the whole.

Generally when you come in contact with education, the student's community they're more atheistic. They will form a committee and will go against you. They'll approach the government

and try to draw the benefit, this monetary benefit from you, and they'll try to go on against you, to suppress you. That will be the nature. It has been seen in...

End of 82.05.10.C_82.05.11.A

Start of 82.05.11.B

Śrīla Śrīdhara Mahārāja: ...especially those educated. Ordinary mass is more innocent, more receiving attitude. But so called education, that is a more heinous poison, and they will come to attack you, organised way. Fully prepared for that you are, you will have to create and to nurture.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kuliya pasandhi* [?] Do you know? _____ [?]
The student's community everywhere and nowadays also. When no hope the students are excited, in any country, students. So at the time of Mahāprabhu the *paliya pasandhi* [?] The student's community stood against Mahāprabhu, *paliya pasandhi*, and these expressions have been used for the _____ [?] means students. So student's community is a dangerous thing.

Jayatīrtha Mahārāja: We were thinking only to recruit students of a theistic temperament, when possible.

Śrīla Śrīdhara Mahārāja: To tackle them, we shall try to tackle them, and should not be afraid but must be careful. Carefully you must deal with them. We must not be afraid and fly away, we don't say like that, but most carefully we shall have to tackle those student class, most dangerous.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! To control them, the rising ambition.

Devotee: Mahārāja _____ [?]

Jayatīrtha Mahārāja: Yes. We're not thinking to run a school for the local *guṇḍā* students, but we're thinking to bring some top classes from outside India especially.

Śrīla Śrīdhara Mahārāja: Yes. Wherever you'll find devotional temperament, so _____ [?] Then when the atheistic students they will see that, "The so call theistic students they're getting so much facility on our face," they'll come to attack.

Jayatīrtha Mahārāja: Achar. Ha, ha, ha. Then the theistic students will be fighting against the atheistic students. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Yes. Then this Jyoti Bosh, the Mukhamantri [?] Chief Minister of Bengal, he wants to change the education wholesale. The Apa Sanskrti, Vaidic Sankrti, the ancient Sanskrti culture, all rotten. And old type means this is all evil. The new culture of _____ [?] must be reinstated here. This is all Apa Sanskrti, all bad culture, mean culture, lower culture.

Anyhow they say that if you site here and standing you'll see, but you'll have to fight that most cautiously, with all caution.

Swāmī Mahārāja has introduced Gurukula system, that may be a little better.

Dhīra Kṛṣṇa Mahārāja: There's a difficulty in the Gurukula system, so far that when...

Śrīla Śrīdhara Mahārāja: Good students does not count.

Dhīra Kṛṣṇa Mahārāja: Not only...

Śrīla Śrīdhara Mahārāja: If you give some scientific facility the scholars will be there. Otherwise the ordinary, those that cannot collect their food, they will join Gurukula.

Dhīra Kṛṣṇa Mahārāja: Yes. In India that's true.

Śrīla Śrīdhara Mahārāja: Yes.

Dhīra Kṛṣṇa Mahārāja: And in the west our young students there's no continuing secondary education for them, so they return to become men in the street.

Śrīla Śrīdhara Mahārāja: Oh. Of course...

Jayatīrtha Mahārāja: This is one one the main reasons that...

Śrīla Śrīdhara Mahārāja: If you open college here and you recruit students from other countries then that will be another trouble. "Oh, here they're giving education to all foreigners. And we're sightseers?" So many troubles may come. Still, we shall try of course.

Dhīra Kṛṣṇa Mahārāja: Nimāi was telling me that you wanted a Lord Caitanya University.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. I'm too small, to want that. Nimāi is wanting.

Jayatīrtha Mahārāja: If you're too small to want it, then what to speak of me.

Dhīra Kṛṣṇa Mahārāja: It may be his wishful thinking.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He wants to do the whole thing at once. In Purī you have procured a big plot. You want to establish college there. Then here also whenever you have come across this spacious wide land you want to establish college. Where to begin first?

Jayatīrtha Mahārāja: Our Guru Mahārāja also had big plans.

Śrīla Śrīdhara Mahārāja: Very wide, yes, planning. That is good sign.

Aranya Mahārāja: That is American mentality, everything big.

Śrīla Śrīdhara Mahārāja: American mentality, to capture the whole world.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: World, one state. America's policy was one state world, after second world war. One state world, then there will be no quarrel. One state world, ruled from one throne.

Hare Kṛṣṇa. Hare Kṛṣṇa. Quantity and quality. Connotation and denotation. Connotation increases denotation decreases. Denotation increases connotation decreases. So this fact we are to keep in mind. If we want to deal with the highest quality we shall have to be satisfied with less quantity. And if we want to deal with the greatest denotation, quantity, then necessarily the quality is to be sacrificed.

Dhīra Kṛṣṇa Mahārāja: But, Mahārāja, in consideration of the audience you may have to select a particular quality for distribution.

Śrīla Śrīdhara Mahārāja: Oh. According to gradation, hmm? Distribution, gradation. Formerly they had many. *Jñānī* more less. And devotee further, more less.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate

vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]
[*Bhagavad-gītā*, 7.19]

Many gave a proposal to our Guru Mahārāja, "You please be a little liberal. That is smoking and other things, eating, fish eating, smoking, then all will come under your flag. Be a little liberal. Don't be so rigid, that these fasting, this vegetarianism, then this intoxication elimination, all these things are very troublesome for us. So if you be a little liberal then all will come under you."

But he could not. "The restrictions are there. You must prove yourself fit by accepting these practices, and then come."

Enemy outside, that is better than enemy inside. Hare Kṛṣṇa. We shall try to make friends more in number, no difference there. But purity must be kept at any cost, purity of purpose, purity in practice. As much as possible it must be kept, the ideal. The ideal of the banner of the pure ideal must be held fast in hand. That is very rare in the world, the purity of purpose, the high ideal.

Dhīra Kṛṣṇa Mahārāja: Then what was the idea of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura and the non vegetarian youth hostel? He said in one place, "You can arrange non vegetarian food to be served." At this youth hostel.

Śrīla Śrīdhara Mahārāja: Oh, Swāmī Mahārāja?

Dhīra Kṛṣṇa Mahārāja: No. Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: What did he say?

Dhīra Kṛṣṇa Mahārāja: About arranging non vegetarian food.

Śrīla Śrīdhara Mahārāja: He told that, "Those that are not vegetarian, they should be also given shelter in the Maṭha compound, and some nearby hostel we shall contract to supply food to them, in our compound. Those that are vegetarian they should be given *prasādam* from the Maṭha. And those who are non vegetarian they'll also be accommodated in the Maṭha compound, and arrangement should be made with a nearby hostel, they will come with non vegetarian dishes to serve them within the Maṭha."

I told that there will be a bad name of the Mission.

"No, no. Thousands births ago I have thought it fully. We must be of Vaikuṇṭha, unconditional. So our behaviour, conduct, must be unconditional for the service of Mahāprabhu. That is, whatever is necessary we shall be prepared for that, expectants, Vaikuṇṭha. Without any prejudice we shall come out to serve Mahāprabhu."

Aranya Mahārāja: Guru Mahārāja, then is it possible that someone who's a non vegetarian, is it possible for him to get *Hari-Nāma*, to be given *Hari-Nāma*?

Śrīla Śrīdhara Mahārāja: Generally it is not possible, we should think, but if we can expect that very soon he may give up that bad habit, with this idea he may be given *Hari-Nāma*. That with the confidence that very soon he'll be free from that. Because with *prasādam*, he must take *prasāda*. And non vegetarian that may not be offered to the Lord, so when he's taking non vegetarian not taking *prasādam*. So medicine is there but diet is not proper. Something like that, non vegetarian.

Vegetarian, non vegetarian, there are non vegetarian also, Jaimini, Jain, and others. There are vegetarian, so many. So many animals are also vegetarian. But vegetarianism, that is not everything. To take *prasāda* that is.

yajña-śiṣṭāśinaḥ santo, mucyante sarva-[kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt]

["Virtuous souls are liberated from all sins arising from the five different kinds of violence towards all living entities, by accepting the remnants of foodstuffs from the five great sacrifices offered to the universal demigods. But miscreants who prepare food for their own gratification simply partake of sin."] [*Bhagavad-gītā*, 3.13]

We shall take only *prasādam*. And what can be *prasādam*? Which is offered to Nārāyaṇa. It is written there these things may be offered to Nārāyaṇa. So the animal food cannot be offered to Nārāyaṇa, so we can't take that. And some other vegetable also, the onions, and something like that may not be offered to Nārāyaṇa. We must not take that. This is the - we shall take *prasādam*. *Avasesa, yajña yajña avasesa*, [?] *prasādam*. Whatever we shall take that must be connected with Absolute. Otherwise we'll be bound down, action reaction.

Begin in one place, and gradually take up and go on doing. But planning and not beginning, I don't want that. Begin work in some place and gradually it may be extended.

Jayatīrtha Mahārāja: Yes. We thought that here in Navadwīpa was the best place to begin...

Śrīla Śrīdhara Mahārāja: Yes, and also, your England centre that must have attention. You have your place there, and now outside they have got one centre, you have arranged for them a centre outside. That must be developed with much attention. Or do you think that the main centre will come within your clutches, eh?

Jayatīrtha Mahārāja: It's hard to say. It may be in due course of time.

Śrīla Śrīdhara Mahārāja: But anyhow at present your England centre that was very important there you must give some attention. Or your centre in England, or South Africa, those four

should be strengthened, so attention should be given to that place first. And then in India in one place, preferably in Navadwīpa, then Purī. That is my opinion.

Jayatīrtha Mahārāja: As far as Navadwīpa is concerned, what about in proximity of this land that Hari Charan mentioned to you?

Śrīla Śrīdhara Mahārāja: I prefer that Madhyadwīpa where there is no Maṭha yet. Madhyadwīpa is empty, left. In all other places there are Maṭhas but in Madhyadwīpa no Maṭha. And still it is very convenient place, in the Calcutta and Navadwīpa, the short cut. That will be a very good place. Then next I think it will be that Vidyānagara, where Sārvabhauma Bhaṭṭācārya had his notable Sanskrit College of *nyāya śāstra*. And another place to commemorate where Nimāi Paṇḍita studied from His master, Gaṅgā dāsa. Gaṅgā dāsa was the professor and Nimāi studied. That is on the other side of the Ganges. Nimāi Paṇḍita where He got His education from Gaṅgā dāsa.

Devotee: Māyāpur.

Śrīla Śrīdhara Mahārāja: To commemorate...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: That is, within a mile from Māyāpur, Yoga-pīṭha. That Gaṅgānagara, that place is known as Gaṅgānagara.

Jayatīrtha Mahārāja: Modadrumadwīpa, Godrumadwīpa.

Śrīla Śrīdhara Mahārāja: No Godruma, that is Gaṅgānagara, maybe in the part of Rudradwīpa or something, Gaṅgānagara.

[21:47 - 22:03, ?]

...Mukunda-sanjay, that is not located properly. So in commemoration of these, either Mahāprabhu's teaching, or Mahāprabhu's studying, reading or teaching. Or Sārvabhauma Paṇḍita, some connection. If you open a college in the mood of Sārvabhauma, general appreciation you may have, that Sārvabhauma. Vidyāvācaspati, he was Guru of Sanātana, and brother of Sārvabhauma. The place is also preserved there. You can have a look.

So university, Navadwīpa, or anywhere which may be suitable, but preferably all these places. For a Maṭha in Madhyadwīpa, and for educational institute this Sārvabhauma and Mahāprabhu's concern, education, to commemorate.

Jayatīrtha Mahārāja: In Madhyadwīpa that Nṛsiṁha Poli.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nṛsiṁha Poli is under Godruma, that side. This side Madhyadwīpa, just on the, continuing on this eastern banks of the Ganges, went this side, southern side extension, Madhyadwīpa.

Bhāratī Mahārāja: Mahārāja, _____ Jīva Goswāmī ___ *sat sandarbha* _____ [?]

Śrīla Śrīdhara Mahārāja: He put up in Rādhā-Dāmodara. Sometimes in the beginning in the *āśrama* of Rūpa Goswāmī, and next, Rādhā-Dāmodara.

Bhāratī Mahārāja: Śyāmānanda Prabhu.

Śrīla Śrīdhara Mahārāja: Śyāmānanda Prabhu met him perhaps in Rādhā-Dāmodara, because at that time Rūpa Goswāmī was not present, and Rūpa Goswāmī's last *bhajan-kuṭīra*, as well as *samādhi*, is in Rādhā-Dāmodara. So it seems that in his old age Rūpa Goswāmī was under the care of Jīva Goswāmī so his *bhajan-kuṭīra* is there. And just in front there is *samādhi* of Rūpa Goswāmī. So in his last days Rūpa Goswāmī, he was in charge of Jīva Goswāmī in Rādhā-Dāmodara. And Śyāmānanda took his *dīkṣā* from Rādhā-Dāmodara.

And Swāmī Mahārāja was also, translated *Bhāgavatam* from Rādhā-Dāmodara, though *Gītā* and *Back to Godhead* came from Calcutta, but *Bhāgavatam* came from Rādhā-Dāmodara.

[26:05 - 26:50, ?]

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] What is first attraction, then go deeper. Second attraction, go deeper. Further attraction carried by first attraction. "This is good. Oh, this is better. This is best."

Jayatīrtha Mahārāja: Still I can't help but think that this position behind your own Maṭha will be good at least for a small Maṭha. If you'll allow me at least to get three *bigas* of land and make one small Maṭha for Govardhana, I can at least maintain one small space here. College we'll put in some other place in Calcutta, any place, but if you'll allow me some place nearby Your Divine Grace, otherwise my future is very dim. If I have to be so far as Madhyadwīpa I may forget about...

Devotee: _____ [?]

Jayatīrtha Mahārāja: I'm a lazy man.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Jayatīrtha Mahārāja: A small Maṭha should be allowed here.

Aranya Mahārāja: We'll take one aeroplane to fly from Madhyadwīpa...

Jayatīrtha Mahārāja: A small Maṭha, *bhajan-kuṭīra*...

Śrīla Śrīdhara Mahārāja: Helicopter rather, from this roof it will go.

Devotee: _____ fifteen, ten, twenty minutes in rikshaw.

Jayatīrtha Mahārāja: For big Maṭha all the disciples can stay there.

Śrīla Śrīdhara Mahārāja: And for a motorcar, in a car, how many minutes work?

Dhīra Kṛṣṇa Mahārāja: Car? Five minutes.

Śrīla Śrīdhara Mahārāja: Five minutes. This Madhyadwīpa project, five minutes.

Dhīra Kṛṣṇa Mahārāja: Over the bridge?

Śrīla Śrīdhara Mahārāja: You have not seen the place?

Dhīra Kṛṣṇa Mahārāja: No.

Jayatīrtha Mahārāja: We'll develop _____ [?] at least to build a *bhajan-kuṭīra* and small temple here. At least I need one small, three *bhigas* of land, and just a *bhajan-kuṭīra* and one temple of Girirāja. He has to allow me at least this much, to be just nearby.

Dhīra Kṛṣṇa Mahārāja: He wants a credit note. _____ Gupta Govardhana.

Śrīla Śrīdhara Mahārāja: The cat is out of the bag. He wants a place in Gupta Govardhana for his Girirāja.

Jayatīrtha Mahārāja: As a Dāsa Goswāmī Maṭha, Gupta Govardhana Mandeer. Just a small place only _____ [?]

Śrīla Śrīdhara Mahārāja: That is not small, that is _____ [?]

Jayatīrtha Mahārāja: I'll only take four *bhigas*, I'll take half a *bhiga*, one *kata* [?] I'll take.

I shouldn't be on his property, some distance away from his property. I can worship his property from a distance.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Aranya Mahārāja: Just like Haridāsa Ṭhākura, he did not stay in Purī, but stayed just in the sight of the *cakra*. So he just wants to be able to see the *cakra* of your temple.

Jayatīrtha Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Udistiti haya ninda laksan* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotees: _____ [?]

Dhīra Kṛṣṇa Mahārāja: I think you'll have to accept Madhyadwīpa for now and pray for his mercy at some later date.

Jayatīrtha Mahārāja: I don't think that I'll be able to sustain myself. I don't know if it's possible for me to live so far away as Madhyadwīpa. Staying outside is one thing, but coming here to Navadwīpa and staying so far away as Madhyadwīpa, the idea is not appealing to me.

Śrīla Śrīdhara Mahārāja: That is *smaraṇarca* and this is *pāda-sevanam*. But Lakṣmī Devī here. She could not get entrance into *rasa*, Lakṣmī Devī. High command. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. *Pāda-sevanam*.

Jayatīrtha Mahārāja: That is, that's *smaraṇaṁ*, Kumāras, Madhyadwīpa.

Dhīra Kṛṣṇa Mahārāja: Satya Ṛṣi. Naimiṣāraṇya.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: And Bhaktivinoda Ṭhākura said that Sūta Goswāmī he spoke to the sages of Naimiṣāraṇya about Mahāprabhu, about Gaurāṅga.

Śrīla Śrīdhara Mahārāja: Yes. Naimiṣāraṇya. And the *līlā* of Mahāprabhu was so intense that Mahādeva he was perplexed and left his own carrier, Nandi, and he took the swan, the carrier of Brahmā and ran towards the *līlā* ground. *Chari korova pancanam chari visasan hamsa vahana* [?] He lost his power of discrimination. Anyhow the Brahmā's *vahana* was near, he captured that and ran to see the *līlā* is going away, will pass away, he ran.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: No one but Bhaktivinoda Ṭhākura has presented such information, or pastimes.

Śrīla Śrīdhara Mahārāja: No. It was in *Bhakti-ratnākara. Bhakti-ratnākara* is the first book that gave information about the *līlā*. *Caitanya-Bhāgavat* first, first book is *Caitanya-Bhāgavat* about Mahāprabhu. Then came *Caitanya-caritāmṛta*, then *Caitanya-maṅgala*. In Sanskrit also Murārī Gupta, most original. And then Śivānanda Sen's son, Kavi Karṇapūra, original literature. Murārī

Gupta, Kavi Karṇapūra, in Sanskrit. And in Bengali, *Caitanya-Bhāgavat*, then *Caitanya-maṅgala*, *caritāmṛta*. Then more than a hundred years after, that *Bhakti-ratnākara*. Then there is one *Narottama-vilāsa*, afterwards. Then *Advaita-maṅgala*. There are so many books have written about. But the most authentic is *Caitanya-caritāmṛta*. Then there is one *Gaura-candrodaya* in Sanskrit, written in Orissa, one scholar in Oriya scholar, *Caitanya*, *Gaura-candrodaya*. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: But Mahārāja, my point is that Bhaktivinoda Ṭhākura he was here shortly. He was here only a few years ago, and still he's delivering original information about the pastimes of Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes. He came to that level of experience. Sometimes he was graciously shown that *līlā*. Our earnest hankering can take us to that plane, take us nearer there.

Bhaktivinoda Ṭhākura in his dream he's wandering in the sky taking *Hari-Nāma*. There is a court in the Yāmarāja quarter, he saw. Yāmarāja sitting with Brahmā, Nārada, and others, to discuss a point.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

"Whatever be his practices, but if he's exclusively given to Myself, he should be considered as pure devotee, *samyag vyavasito hi saḥ*. And whatever he's doing that is cent percent right."

Then,

kṣipram bhavati dharmātmā, [śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

The next passage, "Very soon he will be a man of good practice, *dharmātmā*, dutiful." Now the question comes. "*Bhajate mām ananya-bhāk*, what is this *ananya-bhajan*?"

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66)

That is *ananya-bhajan*. Again he will be *dharmātmā* very soon. How to adjust?

kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati

"My devotees are never doomed, you go and promise to the public."

Then how to adjust that after he became *ananya-bhāk*, that he gave up all sorts of duties and surrendered to Kṛṣṇa, then *ananya-bhajan*. Then *kṣipram bhavati*, again he will be a dutiful man. How to adjust? What is the purpose behind when Kṛṣṇa delivered this *śloka*, this advice."

Then someone saw Bhaktivinoda Ṭhākura there, he's walking on the sky, as if, taking *Hari-Nāma*. And then one suggested, "Oh, we may refer this to that devotee. He'll be able to give real meaning here."

Then Bhaktivinoda Ṭhākura was intimated and he went there. Then he was asked, "That what will be the adjustment? One, he's *ananya-bhāk*, he has left all sorts of duties and surrendered to Kṛṣṇa, that is *ananya-bhāk*, *bhajate mām ananya-bhāk*. Again in no time he will be seen that he's very dutiful, *dharma*, *svadharma* means *varṇāśrama dharma*. How we can adjust?"

Then Bhaktivinoda Ṭhākura he told, *kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati*, *mantavyaḥ kavi*. "Who will be able to form that opinion, who will have faith that this *ananya-bhāk*, the exclusively devoted person, *sādhur eva sa mantavyaḥ*, he's really a *sādhu*, a pure man. Who can think that, he'll be *dharmātmā*. Not that *ananya-bhajana* man, but who will consider him to be pure, he will be seen in no time very dutiful in his life, *dharmātmā*."

In this way, I have in my *Gītā* I have done. I also say,

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

Try to attend it, *sādhur eva sa mantavyaḥ*, he should be thought to be reckoned certainly as *sādhu*, honest man. _____ [?] Is it? How it is possible that he should be considered an honest man, *sudurācāro*? *Sādhur eva sa mantavyaḥ*, *samyag vyavasito hi saḥ*. Who's remarking, who's giving such remark, what he says that is all right. The man who's giving this remark, *mantavyaḥ*, the conclusion, that one who's a surrendered soul to Kṛṣṇa, whatever be his external practices, he should be thought to be of the purest type. Then, a little for, *sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*, the answer to that, that his remark is well considered. What he says

that is true cent percent. Then comes, *kṣipram bhavati dharmātmā*. And who can give remark in such a way, he will be purified very soon.

End of 82.05.11.B

Start of 82.05.11.C_05.12.A_05.12.B

Śrīla Śrīdhara Mahārāja: ...*mantavyaḥ kavi*, who is he? He means who remarks in such a way, he will get the benefit, of being *dharmātmā*. So Bhaktivinoda Ṭhākura's is kept here. Otherwise *ananya-bhāk*, means who has given all sorts of formalities or duties, then to say *ananya-bhāk*, how can he again *dharmātmā*, dutiful? Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: So Mahārāja, you said that some of your God-brothers objected to your explanation in *Gītā*. What was their objection?

Śrīla Śrīdhara Mahārāja: Where?

Dhīra Kṛṣṇa Mahārāja: In *Gītā*, your *Gītā*, this *api cet sudurācāro*.

Śrīla Śrīdhara Mahārāja: Some objection?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: By whom?

Dhīra Kṛṣṇa Mahārāja: Your God-brothers.

Śrīla Śrīdhara Mahārāja: Who are they?

Dhīra Kṛṣṇa Mahārāja: Ha, ha, ha. I don't know who they are.

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja, he told, "If you give explanation in such way then all, in the name of *ananya-bhāk*, they will go on with malpractices. That is a very hidden meaning. You should not express that to the public. *Api cet sudurācāro, bhajate mām, sādhur eva,* he may a worst debauch in the outer life, but if he's *ananya-bhāk*, he's a surrendered soul, *sādhur eva sa mantavyaḥ*, he'll be considered as the really honest man. Then everyone says, "Oh, I am *ananya-bhāk* and will go on with their debauchery. So don't express in such a way, explicitly."

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

"The underlying meaning is this. Who has surrender to Me, I have accepted him as My own. And as I have got right over everything I am not a trespasser, so My own man may not be considered to be a trespasser anywhere. This is the underlying meaning."

"*Mayātma-bhūyāya ca kalpate vai*, He's my own, and the whole thing that is My own."

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when they give up all material activities, dedicates their life to the execution of My order, and acts according to My directions. In this way, they become fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."] [*Śrīmad-Bhāgavatam*, 11.29.34]

"And who is inspired, *ananya-bhāk*, who works by inspiration from Me, he may not be considered as a trespasser. Anything he can enjoy on My behalf if he's really a surrendered soul. He should be considered as Mine. In My property he has got free access. The underlying meaning will go to this side, this plane."

So Yājāvara Mahārāja came to put objections. "Don't be so wide in your meaning. Then the people at large, taking the name of *ananya-bhajana*, they will go on, 'Oh, I am Vaiṣṇava, *acyuta-gotra*, I am one amongst Kṛṣṇa's own men. What is His property that is mine. I can enjoy everything.' That sort of thought may come."

Dhīra Kṛṣṇa Mahārāja: So how do we recognise *ananya-bhāva*?

Śrīla Śrīdhara Mahārāja: The trouble is just there. Mere professing that I am *ananya*, that won't do. Ha, ha, ha. *Ananya-bhāk*, but real *ananya-bhāk* won't say that, "I am *ananya-bhāk*." "I can't be *ananya-bhāk*," that will be his understanding, inner feeling. "What to speak of *ananya-bhāk*, it's not a very little thing. I can't be *ananya-bhāk*, I have not attained that stage. It is very difficult. Rather I am going away from it." That will be his version.

Kṛṣṇa. Hare Kṛṣṇa. Rādhārāṇī Herself says: "The people say they connect Me with Kṛṣṇa, *kalankini* [?] I have got illicit connection with Kṛṣṇa. But My grief is this that I cannot be so, I could not be so. That is My trouble. I have no objection to come in bad name in connection with Kṛṣṇa but what they say it is all false. I could not be from My heart for Kṛṣṇa, that wholesale I am His, I can't do it. That is the trouble. I am not afraid that they will connect me with Kṛṣṇa in this

way, I am not afraid of that. But My internal trouble is this, that I could not become such. And falsely they're saying so. I have no objection to be so, but I can't become so."

That will be, opposite tendency will come.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

"The fact is that one who has accepted Me exclusively, he has got no taste in other things, so really he's not *durācāra*. Internally he's always connected with Me. External life he's indifferent, so what he's doing, that is not him doing."

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāl̐ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

If one may kill thousands of *brahmāṇḍas*, destroy thousands of *brahmāṇḍas*, he does not do anything. He's in that plane, *nirguṇa* plane. *Nirguṇa* plane, good or bad in the calculation of this world is absent there. This is all good, the wave, *nirguṇa*. The lying, and the speaking truth, truth means a relative thing. This is not true. This is relatively true in the plane, proposed by some society.

"This is mine. This is yours." What value this thing has got?

When I'm stealing some flower, "Oh, why do you steal my flower?" But what is the guarantee that flower belongs to you? This is all bogus conceptions, different stages of conceptions of bogus conceptional life.

The man who has got possession of a land, the *zamindar* will say: "No, no, I have got real possession. I have allowed you to sit here and possess it."

Then the king will come: "Oh, this is my land, and your position is only relative."

In this way, the morality stands on only this conception, "This is mine, this is yours." But everything is false. So all the transactions of this morality, "he's stealing, he's doing this, that," all false.

'dvaite bhadrābhadra-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

So the deepest plane, the deepest wave of Kṛṣṇa consciousness, it is moving, and so many particles are dancing, so many *jīva*, and that dance is the absolute dance.

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

So everything belongs to Kṛṣṇa and for His satisfaction anything and everything can be done. This only principle followed by them without caring of the so many relative demands and breach of that in different false planes. So that *nirguṇa*, this calculation of this ascribed false ownership, that can't be applied there. "This is mine, this is yours. The king says this is mine. The possessor says this is mine." But all these claims have no value in Kṛṣṇa consciousness.

naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

That is another thing, that maybe goes on. The Parāśara, he's crossing a river. A lady was in charge of the boat, and when the boat was let loose, came in the middle of the river perhaps, then Parāśara suddenly had some propensity, charm for the lady. And he proposed and she accepted, they united and there the birth of Vedavyāsa. Now this attitude of Parāśara, he's already a man of higher control of senses. But *janma*, the birth of Vyāsadeva created a necessity in a particular stage in him and suddenly he was caught by the lust for the time being and united with that lady and from there came Vedavyāsa. So universal will. Parāśara is not to be accused. He's not the party to that. He's an instrument. We should not consider this an event of lustfulness and accuse Parāśara for his immoral action. He was inspired by some demand, will, and overpowered by the force of *nirguṇa* will of Kṛṣṇa and things were done.

So Kṛṣṇa says in *Gītā*, "Not the action, but the background of the action, that is to be considered, that is to be examined, not the action. The motive underlying the action, that is, whether friend or foe, that is to be considered, the *āśakti*, not the *karma*. But the purpose, that is the culprit."

Draupadī had five husbands, not of her own accord, but she had to accept the trouble as duty. That is not pleasure. So Draupadī should not be held responsible. It cannot be said that she's going to many husbands. She can't be held responsible.

tara mandara duita atma manca kanyas mari nityam maha pada kanasnam [?]

So it is said in the *śāstra* that this Draupadī, Kuntī and so many ladies that are seen to be unchaste, apparently, but if you take their name you will be purified. So there is such type of activity. The internal meaning, the purpose, that should be considered, analysed, and the judgement should be given accordingly. Not by the external action.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

The higher principle he's following, not your ordinary law on the surface. But some higher law he's following and ordinary law is crossed. You may think him a culprit but from the higher law consideration will say that if you can appreciate that law breaking you will be lifted.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"In the *śāstra* I have ordered. The rules in the *śāstra* came from My direction, order. But if there's anyone can be found that's crossing those rules already given in the *śāstra*, coming to satisfy Me, he should be considered a better devotee."

The loyalty, crossing the laws of the king, it may be possible to show. Sometimes even crossing the laws of the country one may show his loyalty to the king if necessary.

So here, God is above law when we consider. Kṛṣṇa is above law. Law means for us, but that may not be applied in His case, He's Absolute. So when one has come in connection really with the Absolute he cannot but ignore the laws which are meant for the ordinary people, he may not care so much for that. But all in all is He because He's so. He Himself breaks law and perhaps He likes those most that are ready to break law for Him, they're favourite. Taking risk, who are ready to take risk for His service, the consequence of breaking the law. Ha, ha, ha. The whole Vraja *līlā* is like that, *ārya-pathaṁ ca hitvā bhejur mukunda-padavīṁ*, *svajanam ārya-pathaṁ ca hitvā.*

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

"Beyond one's own interest consideration, individual or local interest consideration is sacrificed, of any type. Self-sacrifice to this degree that his own particular interest consideration is sacrificed into fire. Then you come to take birth in Vṛndāvana, not before. All your prospects, risk everything with all your prospects. No other prospect than Myself. I cannot tolerate the presence of a second entity in your heart. That with some consideration you'll come to Me? My relation with you is conditional? Unconditional sacrifice of the so-called interest of you, the prospect, everything, then you come to meet in Vṛndāvana. I am alone there. I can't tolerate any other interest in the heart of My devotee, only one interest and that is Me."

Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: So the Christians, they have this conception of a jealous God. That He will not tolerate anyone other being worshipped Him.

Śrīla Śrīdhara Mahārāja: Yes. That's good, so much it is good. Adam and Eve were *śaraṇāgatas* and they tasted the fruit of the tree of knowledge. That is self consideration, calculation of self interest, separate interest. And they fell and they were forced to the life of labour and live. Before that, surrendered, no problem in life. A general surmise there. And then to particularise what should be the characteristic of that God, in what *rasa* we approach. The *mādhurya-rasa* is the …

There came some questions from the Christian Priests to Prabhupāda, "That *mādhurya-rasa* is also within us." In the Middle Ages there was a fashion amongst the Christians to consider Christ

as bridegroom. There are some parables also there. The Christ is considered as bridegroom. "So the *mādhurya-rasa* as you say, consort *rasa*, is also within Christianity." Their question was of this type.

But Prabhupāda told: "That is with His Son, with His devotee, something like, not with God. But your conception of your God is as Father, as Ghost and as Son. Guru, Son means Guru, the deliverer, God as Son, God as Father and God as the Ghost. The Ghost is perhaps considered to be of highest position and if it so then it goes to *brahmavāda*, *nirviśeṣa*." Do you follow?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: God as Ghost, God as Father means creator, and God as Son, that Guru. And God as Ghost perhaps He holds the supreme position over the Father conception and the Son conception or Guru conception, then it vanishes to *nirviśeṣa brahman*, this Trinity.

In Germany, once I was told that in a drama they had to show the figure of the God. In some higher position, in a balcony, they put a figure of grave nature with grey beard. He's commanding from there in a drama. They show like that, God the Father. But sonhood, consorthood, not fatherhood of Godhead, and grey bearded grown up, man figure as God.

But from the consideration of *rasa*, or *ānanda*, ecstasy, He should be centre of all different *rasa*, the consorthood, the sonhood. Parents are also servitors, all servitors. He must be in the centre, not in any extremity of the whole. He's not over the whole but He must be in the centre. The conception here is like this, that God is in the centre. Of all approaches the approach for *rasa*, that is the supreme of the intensity of *rasa* to be considered and He must be at the centre of all sorts of *rasa*, *ānandam*, *ānandaṁ brahmaṇo vidvān.*

[yato vācho nivarttante, aprāpya manasā saha
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti]

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya-Upaniṣad*, 11.9.1]

The *ānanda*, or *rasa*, or fulfilment and charm, or beauty, that is the most precious thing ever discovered. And the full representation of the highest type of that *rasa* should be considered as the highest Absolute which can attract everyone. Not by power, not by force, but by charm. The centre of attraction, that is Kṛṣṇa, that should be considered as the highest existence, the attraction, that is by beauty, by charm, by love, by generosity. And not by coercion and force, that possible, then freedom is gone. Keeping freedom all sides to attract them, organise and give cohesion, that is possible only by beauty. And all *rasa* represented there. In this way you are to approach towards the centre, then it comes to Kṛṣṇa conception of Godhead.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

So Dhira Kṛṣṇa Mahārāja is staying? You are not starting today? It is final? Then all right, we can wait. They're coming and then taking final decision.

But how to satisfy the thirst of our Bhaktivijāya Tīrtha Mahārāja? He's very hungry, he can't tolerate, he wants something immediately, some immediate spiritual food.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu says,

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

How sweet and encouraging. Mahāprabhu says: "Sanātana, Kṛṣṇa is an ocean of mercy, of kindness, generosity. And it is not necessary for Him to distinguish who is bad, who is good, no necessity. So ample the capital, all may be over flooded. So He's not very particular to examine who is good and who is bad. No time, no necessity."

Krsne karuna ce, enough kindness, *bala nanda nahi vachai*, He's not very particular to select who is good, who is bad. *Nama dite dhyana sacaram*, and we find that without demand from the party He gives Himself, distributes Himself, eager to distribute Himself.

And we can catch Mahāprabhu, "You are such Kṛṣṇa, You are that Kṛṣṇa Who has come without our asking for Your favour. Door to door You are running, requesting us to accept You. That Kṛṣṇa is You."

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

Believe this, there is such attitude of Kṛṣṇa. "You say, 'I won't take.' No, no, you take Me." There is another department of Kṛṣṇa. From door to door He goes and says, requests: "Take Me, accept Me. Don't banish."

karuna ce bala nanda nahi vachai [?]

Not He's very eager to distinguish to whom He will distribute Himself, no. Anyhow that reply is going. Nityānanda Prabhu. "Accept Kṛṣṇa, accept Mahāprabhu, accept Kṛṣṇa." There is a department, such nature of Kṛṣṇa there is. Sometimes we find Him like that, and that is an eternal department.

krsne karuna ce bala nanda nahi vachai nama dite dhyana sacaram [?]

So, how Mahāprabhu is giving estimation of Kṛṣṇa. Broad, generous, but at the same time you'll see He's miser only in my case. I can't have a bit taste of Him. But I see that the whole place around inundated. But only in my case what is.

Gaura Hari bol! Gaura Hari bol!

All this is peculiar. So *acintya bhedābheda.* Nimāi going? Nimāi is very fond of using this term anywhere and everywhere, *acintya bhedābheda*, not understandable. When particularly we want to reach into some conclusion, there is some trouble, *acintya*. No conclusion can be final about Him, *acintya bhedābheda*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! My health is not well today. Then I want to close here.

...

Bhāratī Mahārāja: How would you express the term *śrauta-vādi* in English?

Śrīla Śrīdhara Mahārāja: *Śrauta-vāda*. There it is mentioned that there is some connection with the word and the meaning, the sound echoing the sense. Some think there is some scientific relationship between the sound and the meaning. In the basis it has come in such way. That is the opinion of Pāṇinī. Śrauta, the sound automatically aims to hitch to a particular meaning, has got some inseparable connection. The mental plane, the thought, and the physical, unconscious of us there is some independent connection in scientific way. There is a section of the grammarians, or *nirukta-vādis*, that is sound experts, *śabda*. Just as in Vaikuṇṭha *Nāma*, *vaikuṇṭha nāma*, *nāma nāma avid* [?]

Kṛṣṇa Nāma and Kṛṣṇa is avid, inseparably connected. In Vaikuṇṭha they say, here in the phenomenal world also, there is some such apparent thing. It is not anarchical. A particular group says like that, *śrauta-vādi.*

Then as Mahāprabhu told: "Every word meaning to Kṛṣṇa." In *vyākaraṇa* also, in grammar also when He began explain to every word, to every *vyatu* is a potency of Kṛṣṇa, so has a connection.

Madhvācārya also says: "*mukta pragraha mṛti*," and "*yahat satya yahat satya*." All these classifications, every word, every meaning if not forced to take another direction will go direct to Kṛṣṇa. His potency, everything connected with Him.

Kalidāsa says in *Raghuvaṁśa*, in beginning passage,

bhagatha viva samprikto bhagat pritibutay jagatat pitaro vande parvati parameśvaro [?]

Bhag atha, word and meaning, *bhagatha viva samprikto.* This Pārvatī, Parameśvara, Śiva and His potency, Pārvatī. How they're connected naturally, just as *bhag* and *atha*, its word and its meaning, *bhagatha viva samprikto*. So I bow down to them, I show my obeisance to them, *bhagatha viva samprikto, bhagat pritibutay*, so that I may have command, a free flow over both word and meaning...

End of 82.05.11.C_05.12.A_05.12.B

Start of 82.05.12.B

Śrīla Śrīdhara Mahārāja: ...those that are the parents of this world, *pārvatī parameśvaro*, Pārvatī and Parameśvara, Mahādeva. Three meanings here, *pārvatī par*, or *pārvatī pati*, and *rameśvaro*, *rameśvaro* means Nārāyaṇa. Then, *vivasam prikto pārvatī parameśvaro* [?] *Viva*, *vi* means bird, *va mana vati* [?] One who goes on the back of the bird, that is Brahmā, *haṁsa-vahana*. So *vivasam prikto viva yukto parvati pa* [?] and, *brahma visnu maheśvar* [?]

Then on the, that Pārvatī and Parameśvara, one. *Parvati pa rameśvaro*, Brahmā, Śiva, Hariha and then *brahma visnu maheśvar*. Three kinds of meaning given by Madrinatha [?] the great commentator of Kalidāsa. Just as there is relationship between the word and the meaning, so Śiva and Śiva is *artha* and Pārvatī is the form, the word, outer cover, and the substance within is Śiva, Mahādeva. In this way, *srotavād*, Some natural connection between the word and the sound, the sound and the meaning, one produces the other. The mental principle produces a particular sound. Just as a sound between the sent, the booming shots replied, boom is heard, from the meaning the word is formed.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa.

...

... Swāmī Mahārāja _____ [?] reply is prepared? Ready?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Encouraging?

Akṣayānanda Mahārāja: I hope so. I'll let you hear it.

Śrīla Śrīdhara Mahārāja: Purī Mahārāja proposes and disposes, proposal and disposal. One going up and coming down, wave, suggestion and acceptance.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. All is *līlā*.

naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

Any wave welcomed, all the waves welcome. They can read the deeper meaning.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."]
[*Śrīmad-Bhāgavatam*, 2.9.34]

Bhāgavata says what is the conception of *māyā*, *'rthaṁ ṛte yat pratīyeta*, what seems to be, not right reading, the *rtha*, *ārtheṣv abhijñaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] The meaning, the purpose of every incident known to Him. So many events harmonised together, it is serving Him. But localised interest, there is a clash. Imperial and provincial, universal and local interest clashing. *Ārtheṣv abhijñaḥ*, He only can know for which every straw is moving, this side or that side, He's the only knower. *Ārtheṣv abhijñaḥ*, what is the purpose that a grass by the wind is bent this side and not that side. He knows. All these movements taken together in harmony goes to Him. *Ārtheṣv abhijñaḥ svarāṭ*. He's not responsible to anyone, *ārtheṣv abhijñaḥ*.

And *ṛte 'rthaṁ yat pratīyeta*, that universal meaning of everything, every event, incident, even the movement of a straw, all purposeful, all meaningful to the Absolute. They're contributing towards the Absolute satisfaction of Kṛṣṇa. *'Rthaṁ ṛte yat pratīyeta*, that is the real meaning, the meaning of this word, the meaning of that phrase, all these, but *rtha* is universal. What is the meaning? *Ārtheṣv abhijñaḥ. 'Rthaṁ ṛte*. What is the real purpose of every movement, that is one, *advaya*, universal absolute, absolute current going towards the satisfaction of Kṛṣṇa. But that reading is not possible for the superficial *jīva*, so the real meaning of everything he cannot read, cannot conceive. He has some meaning but it is a different superficial reading, that is *māyā*. I am reading the earthquake, or the storm, or anything, we are reading from our local interest. This is *māyā* and at the basis of this so many we are doing. Local interest, from local, leaving that:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Give up local interest and identify yourself with universal interest, that current, that plane. *Rte 'rthaṁ yat pratīyeta*, what we feel, what we read without the real meaning, that is wrong reading, wrong reading of the environment. That is *māyā*. *Rte 'rthaṁ yat pratīyeta*, what seems to us. That universal purpose we miss and from local interest we read, "Oh, this is for this purpose, that is for this purpose," this local reading. *Rte 'rthaṁ yat pratīyeta*, what is conceived, what we feel, what we trust, what we believe, not only belief also, what we believe, not in consonance with the universal reading, that is *māyā*. *Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani,* in the interest of *ātma*, Kṛṣṇa.

atma dehi saraihi paramatmani [?]

Ātmā means not *jīvātmā*, here *ātmā* means, *sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam*.

[ādi-madhyāvasāneṣu, vairāgyākhyāna-saṁyutam
hari-līlā-kathā-vrātā-, mṛtānandita-sat-suram
sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]

["From beginning to end, the *Śrīmad-Bhāgavatam* is full of narrations that encourage renunciation of material life, as well as nectarine accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad- Bhāgavatam*, 12.13.11-12]

Ātmā means Paramātmā.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate]

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

That universal representation of the Absolute of three phases. *Na pratīyeta cātmani*, in the interest of the Paramātmā, of the Absolute, that conception does not come. But from the standpoint of local interest we find that. And if we go to read from the universal interest we don't find that, no hint. From *śrauta-vicara*, that comes from Vaikuṇṭha. That shows that now everything meant for Kṛṣṇa. Our disease, local interest conception disease is cured, removed. We like to be one with the Kṛṣṇa interest.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, [yathābhāso yathā tamaḥ]

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."]
[*Śrīmad-Bhāgavatam*, 2.9.34]

That feeling, that conception, you know as *māyā, mā — yā,* what is not, it is apparent but not real. What is not real that is *māyā, mā — yā*, what I think it is not so. *Māyā*, means *mā* no, *yā* means what, 'what is not,' it seems to mean, apparently, but the fact is not such. That is *māyā*. Another meaning of *māyā*: *miyate anu yayati maya* [?] Infinite interest we eliminate and we see things by measuring by our interest. We measure everything only through the standpoint angle

of vision of our selfish interest. Everything we measure, "Oh, this is not from infinite standpoint." But everything we meet, "Oh, this is such." According to our interest we measure everything ignoring its infinite representation and position and duty, service. That is *māyā*.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

The light and darkness, the absence of truth that is not truth. *Yathābhāso yathā tamaḥ, ābhāso*, light, and *tamaḥ*, darkness, ignorance, mistake, error, it is not so.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Catuḥ-ślokī of *Bhāgavata*.

aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

The ontological, *catuḥ-ślokī*, that is the ontological basis of the whole *Bhāgavata* theory of *Bhāgavata-Purāṇa*, these four *ślokas* [*Śrīmad-Bhāgavatam*, 2.9.33-36] are the ontological basis.

aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham

Then:

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
[tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ]

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."]
[*Śrīmad-Bhāgavatam*, 2.9.34]

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

etāvad eva jijñāsyaṁ, tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ, yat syāt sarvatra sarvadā

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."] [*Śrīmad-Bhāgavatam*, 2.9.36]

He's present everywhere in direct or indirect way. He's *'nvayād itararaś cārtheṣv abhijñaḥ, janmādy asya.*

[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."]
[*Śrīmad-Bhāgavatam*, 1.1.1]

naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile

organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

So in *uttama-adhikāra*, *no pracar cesta* [?]

No attempt for any propaganda, only in *madhyama-adhikāra*, that from this mal conception to take all to right conception, from improper to proper conception. And the function will go on accordingly, *sambandha-jñāna*.

siddhānta baliyā citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 2.117]

To engage us more earnestly towards the service sometimes hearing is necessary. But hearing for hearing, that is luxury. Hearing for engagement, that is proper hearing.

"Oh, bring a glass of water."
He's sitting.
"Have you heard?"
"Yes, I have heard."
Ha, ha, ha, ha.
"Bring me a glass of water."
Sitting tight. Ha, ha, ha, ha.
"I have heard."
Ha, ha, ha, ha. That sort of hearing won't do. Ha, ha, ha.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

And there is also one saying amongst the *sahajiyā* class. "Gurudeva asked for a glass of water, but I am engaged in *Hari-Nāma*. 'No, Gurudeva, I'm engaged in *Hari-Nāma*.'"

This is self-deception. The importance, the degree, the urgency, should be considered.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhajana, that is service, in higher degree present in Gurudeva. Not so much by serving him I can partake in high quality of *kīrtana* that comes in me and may improve the quality of my *bhajana*. So *sādhu-saṅga nāma-kīrtana. Nāma-kīrtana* has been recommended but not without the association of the *sādhu*, *sādhu-saṅga. Saṅga* means *sevā*. *Sādhu* means a higher, superior quality *sādhu*. And *saṅga* means only to keep the bodies together? No. The *saṅga* of the high,

that means it is possible only through serving attitude, *saṅga* can be. Not by opposite dealing, neither by idle sitting. *Saṅga* means *sat-saṅga*, *ṣaḍ-vidha*.

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Śrī Upadeśāmṛtam*, 4]

These six kinds of association with the *sādhu*, *dadāti pratigṛhṇāti guhyam*. Higher association means only with serving attitude. Otherwise no *saṅga*. Just as lower association means exploitation, enjoyment. We may sit idle but still it will be enjoyment. And higher must mean a serving link and thereby my quality of serving will be increased.

tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.25]

So *sādhu-saṅga* is the most important, *sādhu-sevā*. Gauḍīya Maṭha gives stress there, *sādhu-saṅga*, service of the *sādhu*. Whatever you do by his command, it will connect you surely with the higher conception of the Absolute, *sādhu-saṅga*. Whatever you do with his connection if it is ordered by him.

So that I have experience, Parvat Mahārāja, leaving the order engagement of Gurudeva went to see Badrinārāyaṇa and he was punished. So to tour the holy places, that also may be punishable action. *Sādhu-saṅga*, without *sādhu-saṅga* we cannot connect with the higher level. So even taking Name may not be Vaikuṇṭha Name.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

So learn, try to acquire a serving attitude and if you apply to *Nāma-bhajana* or any *bhajana* it will help you. A universal necessity, *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, *jihvādau* means in tongue, *nāmādi*, *nāma*, *rūpa*, *guṇa*, *līlā*. *Nāmādi* means *nāma*, *rūpa*, *guṇa*, *līlā*. *Jihvādau*,

name in the lip, *jihvā*, tongue, *sevonmukhe hi jihvādau, nāma. Rūpa* in the eye, *guṇa* in the mind, *līlā*, in the heart, that will come down to you. Your other aspects will be connected with that Vaikuṇṭha *tattva*. So *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*, so not only increasing the number, the quantity, but the quality cannot be ignored in every action to be real devotion, *bhakti*, *sevonmukhe*. And *sevā* presupposes surrender, and all this presupposes *sādhu-saṅga*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

It originates from the association of a *sādhu*, anyhow, in *sukṛti*, *ajñāta*, *jñāta*, or *śraddhā*, or *sādhu-saṅga*, from the positive direction it can come to us. So we must be thankful to that positive source. The Lord is there but through His agency He's coming, so His agents should be welcomed and dealt with properly. *Sādhu*, *śāstra*, whatever we can collect, our energy we should devote towards *sādhu* and *śāstra*, *sādhu* and *śāstra*, those two friends, everywhere, everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Once Prabhupāda told me, "What is service and what is *karma*?"
To give impression, to me he told.
"If the *sādhu* has said, has ordered, 'Take flower.' And when taking flower he says, 'No, take water.'"
"No, you have already ordered to bring a flower, accept this."
Then that will be *karma*. Which was ordered first, and next, "No, give me water."
Then if it is said, "You ordered to bring flower, please accept this."
To thrust on his previous desire, to thrust on him again, that will be *karma*. He's free and any moment when he told a little after he has rejected that and he has ordered another thing. So to follow the past, that will be *karma*. Always expectant for the immediate need, what is that?

In a battlefield if the General orders the army, "March this side." Then he looked with telescope and saw that circumstances have changed. "No, go this side."
"Oh, you have already ordered to go this way."
Ha, ha, ha, ha. That won't do. Ha, ha. He's free always, the Gurudeva, or the *sādhu*, their order should be taken in such way. "What he told first I must stick to that?" No, living and independent, in this.

That [Herr] Schulze [Sadānanda dāsa] asked our Guru Mahārāja: "At least one week before I want the program where to go, what to do."
"But I get order only five minutes ago. How can I inform you like that?"

So it is not a dead thing. For the beginners of course dead orders are there. Just as to a boy it is given, ABC, that is one stage, ABC, go on ABC. Then when necessity of writing, not everything repeated, it maybe that every moment and second new thing. "Oh, dictate, take dictation." Then only that repeatedly following, loving the ABC, that won't do. So in the beginning do these things, this thing that thing. But when he'll come in connection of the living thing he'll be expectant in such a way and do accordingly. The new order will come and we are to follow that with our alertness.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Who was the most famous *siddha-bābājī* in Vṛndāvana, I had a chance to stay for few days in Vṛndāvana, I wanted to see that gentleman. He was the most respected *siddha-bābājī* of Vṛndāvana.

But Prabhupāda told that, "He's *kaniṣṭha-adhikarī*."

It was written in *Gauḍīya*. After circumambulation of Vraja maṇḍala he remarked, "That Ramakrishnadāsa Bābājī, *kaniṣṭha-adhikarī*. He's copying only what has been given to be the practices of a *sādhu*, of a student. He's following the stereo type direction. So, take Name, *mādhukarī*, and fasting, and reading *Bhāgavatam*, formal things. What has been recommended for the beginners. Not coming in contact with the living things, *mahara* [?], just a training period. The Army and the Police in a training period they're asked to do something repeatedly. "Do this, do this, do this." Rehearsal, something, so he engages himself in that, *kaniṣṭha-adhikarī*, he does not know the spirit, cannot come in connection with the living matter. But a preparatory life of a devotee repeatedly going on with that, *kaniṣṭha-adhikarī*."

Anyhow I want to see him. Two or three days, in the evening I saw he's there. He could know that I'm coming from Gauḍīya Maṭh. I sat there silently. They did not speak anything to me. We are rather enemy to them. And I also went there and tried my best to read him. I saw that so many disciples and others that respect him, two, three, four, sitting by his side. Then Nṛsiṁha-caturdaśī day, carried reading from *Bhāgavata* and hearing, and sometimes dictating this or that. I continued my watch over his movements, activities. I am watching him and sometimes as if I am casting my glance to Guru Mahārāja. "He's such." "He's such."

After two or three days I came with this estimation that this man is trying his best to go up. And Guru Mahārāja has come down from there and has got a living program for him to fulfil the purpose. With this conclusion I came out. He's trying his best from this plane to go up. But our Guru Mahārāja he has come down with some order, some plan, "Do this." So some positive thing he has come to give to the world. He does not belong to this world, has come from other world with some order. "Go and do this." And this man is trying his best from his own position what has been recommended in the scripture, what we can read about Rūpa, Sanātana and others. And accordingly to get some idea and try to practice that, theoretically practising. "This

has been recommended. Let me practice all these things. And then I'll get my desired result, in this way."

And so I thought that, "This is the *kaniṣṭha-adhikarī*, Guru Mahārāja told, *kaniṣṭha-adhikarī*."

And to work under the direction of Gurudeva or *sādhu* that are already a member in that plane, that will give desired and living result. Not theoretical but practical, highly improving, the difference is there. Practical necessity.

Soldiers sometimes are ordered to do ordinary things. Not fighting but spade work, these other things, to clear the jungle, to do this thing that thing. When marching against the enemy whatever duty comes in front they're to do that. It is practical, living thing. Not mock fight but real fight, and there, not mock fight but something preparatory to fight, that has also got great value of fighting, more than the fighting in a mock fight in a preparatory training period. The training period fighting is, when soldiers are for fighting necessary to do some other work, that is clearing the jungle, making the path etc, that will fetch more value than when they're practising fighting in a peaceful circumstance.

So when under the guidance of a real Ācārya, whatever we do, that will benefit more. The cooking, the cow-keeping, the other things will keep more value than *Bhāgavata* study. It is possible. It is possible that it his doing and to help in his activity that will fetch some higher thing for me. By his coin I shall be paid. Not these gross things, not by paddy or wheat but by gold I'll be paid. If I'm rendering personal service to Gurudeva, of course, Gurudeva's position that is all important, that must be real, not a shame or imitating Guru. If that is a genuine *sādhu*, genuine Gurudeva, then to cleanse his stools and urine that will fetch more than worshipping the Deity, because that has got practical connection. And this is *kaniṣṭha-adhikarī*, this is only *mahara* [?] rehearsal like thing in the *kaniṣṭha-adhikarī*. We are to understand it as these things, these things.

Īśvara Purī, he was above this *arcana*, *sannyāsī*...

End of 82.05.12.B

Start of 82.05.12.C_82.05.13.A

Śrīla Śrīdhara Mahārāja: ...then Īśvara Purī by his own hand he cleansed his stools etc.

[īśvara-purī gosāñi kare śrīpāda-sevana], svahaste karena mala-mūtrādi mārjana

["Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand."] [*Caitanya-caritāmṛta, Antya-līlā,* 8.28]

For Mādhavendra Purī, Īśvara Purī did this. But he's above this *arcana kāṇḍa*, worshipping the Deity, he has passed that stage.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

Apparently with garland, with *chandan*, with flowers, offering *bhoga*, *arcana*, that is, I'm not going to minimise, to undermine that. That is necessary. But to serve Guru, Vaiṣṇava, in a practical way, that will fetch more value. *Madhyama adhikārī* will try for that. Hare Kṛṣṇa. *Svahaste karena mala-mūtrādi mārjana*. And he's Guru of Mahāprabhu. Mahāprabhu took *mantram* from Īśvara Purī, and Īśvara Purī's practice was such that when his Guru was disappearing, at that time he did with his own hands. It has been praised like anything, by the devotees. Hare Kṛṣṇa. Hare Kṛṣṇa. So approach a thing from a lower stage and to be connected in the real service should be distinction, and we must know that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The elephant devotee, the Gajarāja, in his previous life, there was a long fight between one elephant and one crocodile, or in some *kalpa* with the crocodile and tortoise. Anyhow there was a fight, perhaps for a long time a fight. The elephant was tired, because in the water, that is the natural place for the crocodile, and the elephant he tries to take up to the land, and he's taking in the water. A long fight. The elephant was disappointed and began to cry. "O Lord, please protect me, save me."

And Kṛṣṇa went and cut off the crocodile, re-leaved this devotee, elephant.

We are given to understand, who is this elephant. In his previous life, he was a king, in Southern India, Andhradesh. And he, when he was engaged in worshipping his own Deity, at that time some information came to him that Mahāṛṣi Agastya has come here as a guest.

He thought that, "I am engaged in serving my Deity, worshipping my Deity. I should not leave this and go out to receive Agastya." So, and also, "Agastya is a devotee and a *yogī* of higher type. If he's displeased, then he may do much mischief in the kingdom."

So knowingly, he represent himself as he had not heard, in this way, *stabdha*, *stabdhi buta*. As if he can't hear, he posed in such a way that he can't hear. Then he finished his worship and then came out, saw Agastya. "Oh." The necessary deception, make arrangements, all these things.

Because he was in that mood at that time, *stabdhi buta*, he was imitating a stage of body which is not attending outside things, *stabdhi buta*. Not smart, not attending outside, that is the general attitude of an elephant. So, for this crime, the next birth he had to become that elephant. But he was a devotee, he was saved, but it is mentioned that he had to become elephant in his next birth, because he played the part of an elephant at that time, when it was

required that he should leave the *arcana* and go and receive the devotee. He should have left the *arcana* of the Deity and gone to receive the devotee. The deity is here in the doll, and the deity is there. Doll conception, that is Deity conception and there is Deity in the heart of the devotee, but that is higher conception.

When I came to Gauḍīya Maṭha, I was from Calcutta from my quarter I was visiting. I asked one *brahmacārī*, "The Śrī Mūrti of Mahāprabhu in a very living posture, it is Dāru Mūrti or _____ [?] or what is it?"

He got excited and told, "*Sākṣāt Mahāprabhu*, Mahāprabhu Himself. Don't take it as wood or earth or anything. Mahāprabhu Himself is there."

I put a question: "If Mahāprabhu Himself is there, then who will be best among you, your Gurudeva, why he's not here with Mahāprabhu? He's staying on the first floor in another room and Mahāprabhu Himself is left here in the outer room? What's the cause?"

Then he was a little calm, seeing this naughty question. He came to try to make me understand that he's also in the near of Mahāprabhu there. "In his heart, there is Mahāprabhu. Here is also Mahāprabhu, and there in heart he's also living by the side of Mahāprabhu. But the Mahāprabhu within his heart is superior than Mahāprabhu here, for the others."

I got some clue. "Yes, it may be." I was silenced. So,

tomara hrdoye sada govinda-visrama, govinda kahena, bhakta seva ram [mora vaisnava parana]

["Your heart is always the resting place of Lord Govinda, and Lord Govinda says the Vaiṣṇavas are always in My heart."] [From Narottama dasa Ṭhākura's *Prarthana*] [*Gauḍīya Kaṇṭhahāra*, 3.40]

So *īśvare tad-adhīn*, *prākṛta bhakta*. *Arcayam eva haraye, pūjām yaḥ śraddhāyehate*, the beginner, the primary *bhakta*, he has reverence more for a Deity. And not for Vaiṣṇava, so much. Because he thinks, "He is a man. And there may be some devotion, that is also in me, I am also worshipping the Deity." *Arcayam eva haraye, pūjām yaḥ śraddhāyehate, na tad-bhakteṣu.* But not so much particular about the devotees. *Sa bhaktaḥ prākṛtaḥ smṛtaḥ*. He's more accustomed with the material aspect of things.

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

But a higher, middle class, *īśvare prema*, and in His devotee the friendship, *īśvare tad-adhīneṣu*, *prema-maitri*. And *kṛpa*, ordinary mass, he will show kindness by talking about the Lord, and who is unfriendly, he will be indifferent to him. So, when we have got particular care for the devotee, here there's the living presence of the Lord. Not so much acute in the Deity, but here in the heart of a devotee there is more valuable representation. When we'll be able to

appreciate, we will come to the middle class. That *cetan*, the nearest approach towards the Lord, when we will find in the conscious area, the Vaikuṇṭha, the nearer.

Rāmānuja says, *para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*. These five expressions of the Lord. Para, Nārāyaṇa. *Vyūha*, on His sides to help His activity. *Vaibhava*, Matsya, Kūrma, that come down here. *Antaryāmī*, in every heart. And *arca*, the lowest extension of Him in the material world. And from there He recruits towards, from matter, through matter, He recruits them to the highest conscious area, *viśuddha-sattva* area.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. There is a question why Rūpa, Sanātana, the *bhajan* and *arcana*, there is some distinction, *bhajan* and *arcana*. Rūpa, Sanātana installed also, but they are not of the lower type of devotee. *Arcayam eva haraye*. They dealt with higher things, but they also installed Govinda, Madana Mohan, Gopīnātha.

That question came to Prabhupāda. "They are engaged in *bhajan* not in *arcana*. We should understand the difference between *arcana* and *bhajan*. *Arcana* of a lower type, *bhajan* direct, *sākṣāt*. They are not seeing the *arca*, the symbol of Mahāprabhu, symbol of Kṛṣṇa, but directly in contact. No barrier between, in the same plane, in Vṛndāvana their dealings are all living.

Madana Mohana says, "Sanātana, I can't eat what you offer without salt."

"Oh, You want me to feed You salt, You have come only for that? All right, you say, some salt."

"No, no, Sanātana, I can't eat without a little ghee."

"Then why have You come to a beggar? You had good feeding there. Why did You come here to trouble me? Where shall I get ghee and these things?"

In this way, the transaction is going.

Hare Kṛṣṇa. What's the time?

Dhīra Kṛṣṇa Mahārāja: Nine twenty two.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Then Mahārāja, the question of why they established the *arcana* when they are already in *bhajan*? What was replied in that way?

Śrīla Śrīdhara Mahārāja: Was ordered by Mahāprabhu, "Do these services there." Four or five things was ordered to Sanātana Goswāmī. *Śrī Mūrti pūjā*, *prakāśa*, *śāstra*, *tīrtha-uddhāra*, *sadācāra pravartana*.

kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa

["You will also have to explain Kṛṣṇa's devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.80]

These four things were ordered by Mahāprabhu to Sanātana to do this. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, you once told the story, how after you took *Gāyatrī* initiation there was some question asked to you as to what was the difference before you took and afterwards.

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Bhāratī Mahārāja: Bengali (?) _____ [?]

Śrīla Śrīdhara Mahārāja: Vasudeva Prabhu asked me, "What you were, and now what you are?"

I told, "I was a *brāhmaṇa*, now I have become a Vaiṣṇava."

He cut his tongue with the tip. "No, you are on the path of becoming servant of the Vaiṣṇava. You have begun, you are given admission to become the servant of a Vaiṣṇava. So to become Vaiṣṇava is not so easy, it is high and high. And you were a *brāhmaṇa* in the consideration of the body consideration, generally, but now you are given, you have been given admission to work in the path of becoming a servant of a Vaiṣṇava, *daiva brāhmaṇa*. And bodily consideration is *asura brāhmaṇa*, considered only by body, 'I am *brāhmaṇa*,' that is.

yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ

["One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshippable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass."] [*Śrīmad-Bhāgavatam*, 10.84.13]

Who identifies himself with the body, he's not a normal *sādhu*. I'm not the body. Of course it is mentioned in the scriptures, here and there, and he admitted that there has also been some recognition but if not antagonistic to Vaiṣṇava. But when opposing Vaiṣṇava, then he should be considered to be *asura*. Otherwise, some recognition there, *bhosura kula*, in the line of *bhosura*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitai Gaura Hari bol! Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, could you describe the details of the birth of Kṛṣṇa, the appearance, the actual birth of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha. On the whole, it is something like imitation; what we conceive by our material senses, it is nothing of that type. A spiritual body, coming, showing, imitating the physical birth. This is an imitation, show, all spiritual, just like a drama, a play.

Vidagdha-Mādhava: Kṛṣṇa appeared as a child with four arms, helmet? Kṛṣṇa appeared in full ornament, with four arms as a baby?

Śrīla Śrīdhara Mahārāja: Yes. When He came out, at that time they did not note, but when their eyes were attracted to Him first, they found four arms and with so many ornaments. And by His will, that iron gate was opened, and the Yamunā in the rainy season, that was shallow, one jackal showing the path through that flooded Yamunā, and Vasudeva walking through the water of the Yamunā. All this is impossible from the physical standpoint, material standpoint. So, His will is like that. Physically, materially, all these things inconceivable, impossible. And then when he came back, the gate was again closed as previous. So all supernatural. Supernatural things were done there. Not any particular material process that He came. Still, imitating material process as far as possible.

Vidagdha-Mādhava: We have a painting, even within ISKCON, that seems to misrepresent *Bhāgavatam* that full, mature Viṣṇu form is shown, and baby at the feet.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: Sometimes in the painting, in the picture, it's shown that the Viṣṇu Mūrti, fully grown, and then a baby Kṛṣṇa, at the same time, in the picture represented, it seems to be wrong. Vidagdha-Mādhava says.

Vidagdha-Mādhava: The mature Viṣṇu form, rather than the four-armed baby form.

Akṣayānanda Mahārāja: He thinks that the _____ [?] should be in the form of a baby, not full grown Viṣṇu. Is that correct or not?

Śrīla Śrīdhara Mahārāja: But when Vasudeva saw on the side of Devakī, he saw Him as four handed full grown Viṣṇu with ornaments, all decorated, and began His praise with hymns. And also in that Viṣṇu Mūrti, He advised Vasudeva, "Do this, and this, and this, and this." Then He became *prākṛta sisu* [?] ordinary baby. When Vasudeva first saw, he saw *catur-bhuja* Viṣṇu. Then He gave some advice to Vasudeva, and finishing His advice He became as an ordinary child, and Vasudeva carried out His orders, took Him, the child, to Nandalaya, Gokula.

Bhāratī Mahārāja: Mahārāja, doesn't Viśvanātha Cakravartī comment that two Kṛṣṇas appeared at the same time?

Śrīla Śrīdhara Mahārāja: Yes, in Yaśodā, in Yaśodā, one Kṛṣṇa, and one male baby, and one female baby, by the side of Yaśodā. Vasudeva could not detect that. Vasudeva as soon as he

placed according to the previous advice the baby nearby Yaśodā, Yaśodā's baby absorbed this Vasudeva baby. And Vasudeva only saw the female baby and he took her and gave her by the side of Devakī and then everything was closed as it was previously.

Then intimation went to the gatekeepers, the watchmen, they then came into consciousness and they heard that the newborn baby is crying. They gave information to Kaṁsa at once.

Kaṁsa came, and he found that is this is a girl. "Then why this is so? A male child must be born to kill me. Then what is this? The gods also speak lies? What is this?"

Asked Vasudeva, "Give explanation why this girl, what should I do? You see it with your own eyes."

Then anyhow, he took the girl, and as he did previously, he with the legs he took by hand and thrust on the stone. And the girl slipped from his hand and went up in the sky and told, "Who will kill you, He's growing in Gokula." With these words she disappeared. Astabhuja Mūrti. Katyayana, astabhuja Mūrti, she disappeared. Then what to do? Kaṁsa, then he engaged many spies to find out the newborn babies, wherever to be found in Vṛndāvana.

The first, Pūtanā, she went and did her service and that was the effect, in this way. Agha, Baka and others they're privately engaged in trying to kill Kṛṣṇa and they're all failures.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! So I like to stop here.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: He was a *gṛhastha*, but he had a certificate from Mahāprabhu, that he was master of his senses to the extreme degree.

Once a *brāhmaṇa* named Pradyumna Miśra came to Mahāprabhu and asked that, "I would like to hear Kṛṣṇa *kathā* from Your lips."

Mahāprabhu told, "I do not know any Kṛṣṇa *kathā*, but Rāmānanda knows. You go to him and hear about Kṛṣṇa. Take My name, then perhaps he will talk with you. You are a *brāhmaṇa*, he's a *śūdra* by caste."

So, he was hesitating, but what to do? He went, and he saw, sat for some time there, and came back and reported to Mahāprabhu.

Mahāprabhu asked, "Have you heard Kṛṣṇa *kathā* from him?"

"No."

"Why?"

"I saw him engaged in some matter which is not very well, so I sat for some time and came back."

"What did you see?"

He saw, he's giving training to some *deva-dāsīs*. *Deva-dāsī* means who are generally devoted to Jagannātha, from their young age they do not marry. And sometimes their character also may not be good, generally. They are known as *deva-dāsīs*. So Rāmānanda was seen to train the *deva-dāsīs* in a very objectionable way.

"How the *deva-dāsīs* will go before Jagannātha and dance and chant. Seeing how their posture, gestures, their look enticing, all these things. And so much so, for such training, he touches their private parts also. So, seeing all these things, I had no regard for him, and waited for some time, saw him busily in that matter, I came away."

"Don't undermine Rāmānanda. He's master of his senses. He has not a tinge of lust in Him. Even we feel trouble for sense disturbance within us, but Rāmānanda has got no such trouble. But Rāmānanda has no such trouble. Only such stage can be attained we know through *śāstra*, scripture, the *Bhāgavata*." Mahāprabhu came to say.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39] & [*Caitanya-caritāmṛta, Antya-līlā,* 5.48]

From the scripture only we can understand that such stage can be attained, it is possible to be above the sense pleasure of the mundane.

[sarvajña munira vākya — śāstra-'paramāṇa'] āmā-sabā jīvera haya śāstra-dvārā 'jñāna'

["The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.353]

"Direct experience," Mahāprabhu says, "But only through scripture, we can know that there is a stage when a man may be above all these difficulties, all these gross attachments. Bodily he may be engaged, but his heart may be elsewhere, the man may be elsewhere, it is possible, *vikrīḍitaṁ*.

And only one Rāmānanda, he's of such type. There may not be Rāmānandas in big numbers. Only one Rāmānanda, he has got such stage he has acquired, because he's well-versed in that feeling, that sentiment, that realization which is necessary in the service of Kṛṣṇa and the *gopīs*. His heart is completely dedicated for the cause of Kṛṣṇa. No selfish existence, no existence of any self interest there. All Kṛṣṇa consciousness, all Kṛṣṇa's satisfaction. Whatever it may be, He is doing it for the satisfaction of Kṛṣṇa. Wholly emptied, vacant, and devoted to the cause of Kṛṣṇa *līlā*. So don't think ill of him, again go there."

Then Pradyumna Miśra again went there.

And Rāmānanda began, "Oh, in that day, I could not oblige you. You have come to hear Kṛṣṇa *kathā*, how fortunate I am."

In this way he began. And in the morning he began, and it came to be afternoon, but still he's mad in talking about Kṛṣṇa. He does not know, no bathing, no feeding, nothing of the type. He's madly going on with Kṛṣṇa *kathā*. Then when it was very, very late, his servants came, twice,

thrice, in this way, to ask him to take bath, and to take food, and anyhow he had to leave the talk and go on.

Then Pradyumna Miśra came, "Yes I have heard, my heart is full hearing Kṛṣṇa *kathā* from Raya Rāmānanda."

['bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'] āpani pradyumna-miśra-saha haya 'śrotā'

["Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a *gṛhastha* born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted *brāhmaṇa-sannyāsī*, and Pradyumna Miśra, the purified *brāhmaṇa*, both became the hearers of Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Antya-līlā,* 5.85]

He Himself heard from Rāmānanda, Mahāprabhu, and Pradyumna Miśra also. He said to hear from Rāmānanda Rāya. "Rāmānanda, he knows what is Kṛṣṇa."

Mahāprabhu told that, "What I have heard from Rāmānanda I taught that to Rūpa, Sanātana. I got it from Rāmānanda Rāya."

It is also mentioned that Mahāprabhu He took *dīkṣā* in general from Īśvara Purī. For preaching purpose He took *sannyāsa* from Keśava Bhāratī. And for entrance into Vraja *līlā* He had His *dīkṣā* from Rāmānanda Rāya. He used to give respect to Rāmānanda Rāya. Rāmānanda Rāya did not think, of course none of them, neither Keśava Bhāratī, nor Īśvara Purī, nor Rāmānanda Rāya, they thought themselves as Guru. But it is seen that Mahāprabhu is dealing with Rāmānanda Rāya with some respect. Respectful dealings with Rāmānanda Rāya. It is mentioned also in their talk.

sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya

["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 8.203]

If one wants to enter into this Vraja *rasa*, then it is required that he will go to a *sakhī* in *mādhurya rasa*. They're masters of the situation. The whole storehouse of this *mādhurya līlā* is in the hand of the *sakhīs*, they can give it to others. So *guru rūpa sakhī* in *mādhurya rasa*, the Guru is seen in the form and the spirit of a *sakhī* of Rādhārāṇī. And Rāmānanda Rāya was Viśākhā Sakhī, and Mahāprabhu says in the last,

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.128]

Here is a hint.

"Why do you shrink away, that I am learning so much from you? You, *yei kṛṣṇa-tattva vettā*, you are well versed in the affairs of Kṛṣṇa, so you are Guru. I am hearing from you...

End of 82.05.12.C_82.05.13.A

Start of 82.05.13.B

Śrīla Śrīdhara Mahārāja: ...who is the master of that store house of Kṛṣṇa *līlā*, who can distribute it, he's Guru, in this line; no doubt. No doubt. Hare Kṛṣṇa. Hare Kṛṣṇa.

That famous talk began on the banks of Godāvarī. Godāvarī; *go* means in the ordinary sense water. *Da* means, "who can give water." *Vari*, *vara*, one of the main sources of giving water. *Go* means *indriya*, *go* means *Veda*. So, we can come to this word Govinda, *go-indriya*, our senses, *vinda*, to gain; the fulfilment of our senses is found in whom? He's Govinda. Then Govinda means, *Go* means *Veda*, *Śruti*. By studying the *Śruti*, whom we can find, *vinda te*. *Gobhir*, *śrutibhir yad vinda te govinda*. We can get whom?

upanisad purusam pricar vede samste rame avit vidyam veda vidya [?]

The object of *Veda* is who? He's Govinda. We get Him from the *Vedas*. And the fulfilment of our all senses is Govinda. So, *Go Śruti*, the real conception of the *Śruti* is given where? *Go-dā-varī*. *Go* means *Veda da*. Who has given the real representation of the *Veda*, the best amongst them, Godāvarī. We may take. Godāvarī. And who, where it was given the highest fulfilment of the senses, of all the senses of *jīva*, the proper and the fullest engagement of all the senses of *jīva*.

That was announced there in that bank, Godāvarī. Your senses are not to be rejected; but they have got their fulfilment with Kṛṣṇa. If you can give up the spirit of exploitation and renunciation, those tendencies are a bar to approach Kṛṣṇa so to approach properly towards Kṛṣṇa, then you will have the utilization of all your senses to the fullest extent that was dealt on the Godāvarī bank.

There Mahāprabhu began in a very general and comprehensive way, the approach for us.

[prabhu kahe,] — "paḍa śloka sādhyera nirṇaya"
[rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"]

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.57]

"*Sādhya*, what is the end of our life? What is the destination of our life? Please say and with quotations from scriptures, *paḍa śloka*. Not only I want your simple statements, but the

evidence, *paḍa śloka*. Why? *Sādhyera nirṇaya*, to determine what is our object of life? The goal of our life, the destination, I want to know from you."

rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"

The answer came, "If you discharge your own duty, with the sense of discharging your duty, not expecting anything in return, *svadharma* means *varṇāśrama dharma*, where you have come by previous *karma*, you are posted in some position. And fitting to your present position, what duty you have got, you are to discharge them, but only one condition, without anything, any remuneration.

phala kanka badcit, varṇāśrama dharma phala kanka badcit niskama [?]

Without any particular mundane aim, if you go on with your duties that have been asked by *varṇāśrama dharma* for you to do, you can get Viṣṇu *bhakti*. Then here, Rāya Rāmānanda says that, "Viṣṇu *bhakti* is the object of us, that is the destination. That our adherence to Him who pervades everywhere, *viṣṇuḥ yaḥ idaṁ viṣṇuḥ vyāpnotīti*, who is permeating everywhere He's present, Vasudeva, Viṣṇu. He's everywhere, everything is in Him and He is everywhere, *viṣṇuḥ yaḥ idaṁ viṣṇuḥ vyāpnotīti*. From the local interest to embrace the general interest, and that must come to the level of Viṣṇu consciousness, *varṇāśrama*. Thereby, the Viṣṇu *bhakti*, our adherence to Viṣṇu, our allegiance, obedience, submission to the internal spirit, that is everywhere. To connect with Him, and to go accordingly, that is our object of life. Not to live a phenomenal life but spiritual, deeper plane pertaining to a deeper plane, more subtle. We should connect our duties with that."

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā*, 8.59] Of course, it may be thought that theistic life proper begins from here, giving up the special, local purpose, and for a universal purpose to look at the all-pervading spirit and attain His closer company and to do duties, what is already ordered, the program in *Veda* and *Upaniṣad*. *Eho bāhya*, this is superficial, go deeper."

[prabhu kahe, — "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"

[The Lord replied, "This is external. You had better tell Me of some other means."
[Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra." In *varṇāśrama dharma* it is a fashion, generally they are acquainted with the external activity, and they do not care even to give up the fruit of their action. But still if they do, but they have no direct consciousness of Viṣṇu or Kṛṣṇa. They perform Durgā *pūjā*, the *śrāddha*, so many practices, and finally it is connected they may find some look, some overlook.

Ete tat karma phalam sri krsnaya samurtita samustu [?]

They may or may not know this connection, this link of his work with Kṛṣṇa, but anyhow, the link is there. They know or they do not know. But better will be to have direct conciousness that Kṛṣṇa is the authority. And whatever I'm doing in *varṇāśrama*, or socially, or whatever, all must be given, the result must be given to Kṛṣṇa. With this consciousness if we do, all social, and spiritual, and national, and this physical, body concern, whatever we do, if with the connection of Kṛṣṇa we can do it, then we can approach towards the goal, our fulfilment of life."

Then Mahāprabhu, "*Eho bāhya, āge kaha āra.*"

Then Rāmānanda Rāya came with new light.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"We must be particular with the object of life, not so much conscious of the activity. The object of our life will be more; more attention to the object, and less importance to the form of activity. Whether I'm a *kṣatriya*, I'm a king, or I'm a *brāhmaṇa*, or I'm a *śūdra*, does not matter. I have got this sort of duty, I have got this sort of duty, I have got this sort of duty. That does not matter very much. We must have no attachment for that. The king leaving his kingdom, may take to *brāhmaṇaic*, *vānaprastha*, *tyāga*, *tapasya*, *japa*. *Śūdra* leaving his occupation he may be a beggar and taking the Name of Kṛṣṇa. The *brāhmaṇa* he may give up his *yajña*, this fire sacrifice, etc, and he may be a beggar, or anywhere, if he gets any good company. So we are to be particular for the aim and non-particular to the form of his duty. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. Wherever exclusively devote oneself for the cause, ignoring his present paraphernalia, and duty."

Mahāprabhu said, "*Eho bāhya, āge kaha āra.* This is also superficial, go ahead, deeper."

Then *jñāna miśrā bhakti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Now he has come to the stage of identifying himself with spirit above matter. He's a soul with nothing to do with this mundane world, so any loss or gain in this mundane world is of no use to him. He's spirit and his prospect in the spiritual world, in the world of soul, the world of consciousness, and nothing to do with this material world, whether it is laudable or blameable. *Brahma-bhūtaḥ*, he has already established, settled, in the consciousness that he's soul proper, and nothing to do with matter, *brahma-bhūtaḥ prasannātmā*, so some sort of satisfaction he feels within, *ātmārāmā*.

ātmārāmāś ca munayo, [nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."] [*Śrīmad-Bhāgavatam*, 1.7.10]

He's content, self contented. *Na śocati na kāṅkṣati*. Neither to mourn, nor to aspire. Something gone so mourning? No, this is nothing, matter. Something coming, not cheerful, because it is matter, unnecessary and unessential. *Mad-bhaktiṁ labhate parām*. True *bhakti*, true types of *bhakti*, that is spiritual devotion, *sevā*, service. Serving attitude now gets the pure character. It is in the spiritual plane, not mixed with mundane aspiration. *Mad-bhaktiṁ labhate parām, bhaktiṁ labhate*. Higher type of service now he comes to, he gets the opportunity to do, to practice, *mad bhaktiṁ*."

"*Eho bāhya, āge kaha āra*. This is also superficial. He's on the verge. He has not some substantial touch. He has not entered the domain, but he's just waiting in the marginal position, at the door. He may get, but he has not got. His indirect forces, negative forces are finished, but still he's at the door. He has not entered. He may get, may not get also. *Mad-bhaktiṁ, mad parām bhaktiṁ labhate*. Not mundane, but from here if he gets anything he will get pure; but he will have to get. He's at the door."

Then he says, Rāmānanda Rāya,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

A difficult thing, to cross the charm of knowledge. It is a very difficult thing, that I shall know, I want to understand, and then I shall do. The calculation, and the suspect, underlying suspicion is there. What I shall do, I want to know it fully. Then I shall get out with my capital. *Jñāne prayāsam udapāsya*. I want to know. The ego, the "I" is very strong, and he wants to have the account of loss and gain. He's the master. The key is in his hands, he has kept the key in his hands.

"I want to test, I want to know. My benefit I know well."

So he's the master, not the servant. From the position of a master he's making inquiry. *Jñāne prayāsam udapāsya*. If you at all want to enter into the domain, everything is superior to you. None will care to come to you with some explanation that you are their master, so they must give explanation to you.

"Yes your gain, no loss, your gain is this. You are a separate entity. In your account there must not be any loss. You are an independent personality, independent entity. You stand with your head erect"

Jñāne prayāsam. That won't do. You are to go to be a slave, not a master hand. So that sort of mentality is necessary. You must bow down your head. Not that with your head erect you will march over. Everything there is superior in quality than you are. So, you are to enter into that land, that plane.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

Even the earth, the water, whatever is there, whatever you'll find, they're of higher materials than you yourself are of. All Guru, and you are disciple. All master, you are servant. You are going to enter the land what is all master. So, *namanta eva*, you will have to submit. That will be your real qualification. What will be ordered to you, you are to do that. Not to exercise your brain so much there. Brain has no room. They are all more brainy than you. So, no brain is necessary, only hand is necessary. Menial labour is necessary there. Brain there is enough.

So you are to enter that land if you like. A land of slavery to you. So *jñāne prayāsam udapāsya, ud-apāsya*, hatefully you are to dismiss your brain, and taking only your heart you are to approach, enter that land. *Udapāsya, namanta eva*. I have come here, all masters, all godly, I am only like a mosquito. That Brahmā in Dvārakā. *Namanta eva*, *jīvanti*. And not only for the time being; that for the time being you will accept that attitude and you will finish your work you will come back. No. From here your life will be such continuously. Eternal life you will have to accept such.

Jīvanti san-mukharitāṁ bhavadīya-vārtām. Of course you may expect to be educated about this line, how it is good, how it is great, how it is useful to you. You will be allowed *paripraśna*, honest inquiry. *San-mukharitāṁ bhavadīya-vārtām*. They're your friends. They'll come to help you, to make you understand that this is beautiful, this is good, this is the best form of life. The friends will come. They are sympathetic, not non-sympathetic, *bhavadīya-vārtām*.

Sthāne sthitāḥ, if your aspiration is such, your want, your demand is such, your external position is negligible. That is not to be given more value, but your aspiration, your hankering, the purity of your purpose, that has got real consideration here, not your present position. The recruitment from that side will consider the purity of your purpose, not your present position in the capacity so much.

Bhavadīya-vārtām, sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām. Apparently it seems that you are going to be a slave, but the object, the result is opposite. *Ajita-jita*, if you can accept such an attitude of surrender and slavery, that *Ajita* who can never be conquered, He is conquered in this process. The friends will come and say to you, the *sādhus*, *san-mukharitāṁ bhavadīya-vārtām*. They will come and make you understand, "You become a slave." But He likes very much His slaves. He's master of slaves, He sometimes wants to become slave to His slave. This is the key to success. The highest gain we can get through this path. This attitude. *Ajita*, Who can never be conquered, never be achieved, He becomes *jita*, He becomes conquered through this process."

Mahāprabhu told, "Yes, it is. *Ajita* is being *jita*. By surrendering we capture. It is a plane, I admit, it is the plane of love divine, that by giving we can get. As much as we risk, to give ourselves, so much highly we can have demand on that unconquerable infinite." Mahāprabhu said, "I accept that here it begins, *śuddha bhakti*." Then, *āge kaha āra*, [go further].

Then this really *śuddha bhakti*, it develops in a crude form, general way, then more developed it must take the shape of *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. Then came *śanta rasa*. First *nistha*, this is *śanta rasa*, such adherence, such type of adherence, *nistha*. I cannot withdraw me from such consciousness and submissive attitude towards the truth. The *nistha*, continuous submission, and forever.

Śanta rasa, that develops into *dāsya rasa*, wanting to do some service. Not only sitting, showing my loyalty to the authority, but I want to be utilized by them, awaiting their order, they may give me some engagement, I may consider myself fortunate. Such deep entrance, want to be utilized anyway, *dāsya rasa*.

Then *sākhya*. *Dāsya*, this developed, and the confidence added to the servitors, confidence, then it comes little superior. Servant, but confidential, as generally with old servants, they are faithful. Confidential stage is added to the service, then it becomes *sākhya rasa*. *Dāsya*, *sākhya*, first *nistha* adherence, submission, then, to be utilized for His satisfaction, then confidential utilization, then it comes to friendly service, *sākhya rasa*.

In Vaikuṇṭha, in calculative devotion, dedication only *śanta*, *dāsya*, and half of *sākhya*, is seen in Vaikuṇṭha, where the Lord is Nārāyaṇa. Not full confidence is possible there. Awe, reverence, grandeur, splendour, pomp, apprehension, and all these vanish due to more confidence. The object of our worship, or love, also changes in another way.

Then from Vaikuṇṭha we feel attraction for something like Ayodhyā, Rāmacandra, where *dāsya*, *śanta*, *dāsya*, and *sākhya* with Vibhisana and Sugriva, the *sākhya rasa*, and also *vātsalya rasa*. *Vātsalya rasa*, the confidence is developed to a peculiar position where the servitors they think themselves promoted to such a plane or position that they want to take care of the object of their veneration very strongly. The filial service, filial affection, that is also service, though

apparently it seems that they're master of the situation, and they're controlling the boy and sometimes chastising, sometimes giving punishment. But it is superficially if we can enter into the depth of that service, we shall find that it is all incomparable love interest. For the interest of their object of veneration, object of love, that is a peculiar type. The punishment and the rebuke are also seen on the surface superficially, but underground, full of interest for the welfare of the object of their service, so much. It is a peculiar type, *vātsalya*. And *vātsalya* a very light type we see in Ayodhyā, so it is ignored almost.

vaikuṇṭhāj janito varā madhu-purī [tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]

[*Śrī Upadeśāmṛta*, 9]

Rūpa Goswāmī took his leap from Vaikuṇṭha, in one stride to Mathurā. It is here that everything is available in a very clear and substantial way. So *madhu-purī*, to Kṛṣṇa conception of Godhead. From Vaikuṇṭha, by one stride he has come to Kṛṣṇa conception.

But Sanātana Goswāmī has filled up the gap, that on the way there is Ayodhyā, and there we find *vātsalya*, *sākhya*, *vātsalya*.

But Rūpa Goswāmī goes to Mathurā at once. Here you come and it is well traceable, *sākhya*, *vātsalya*, you will find. So, he has shown how *sākhya rasa* service there.

He's playing, you know, playing with Him. Sometimes climbing over His shoulder, sometimes giving a slap perhaps. In this way they're mixing with Him. That they can do. But the heart is full of service of a peculiar type. That is the criterion. Perhaps they may give up their life a thousand times to take a thorn out of His sole. A thousand times they can sacrifice them for the slight satisfaction of their friend. In that way we shall come to honour them. If you consider them as thousand times more valuable than their own life. In this way.

In *vātsalya rasa* also, the criterion should be from that side, that for the slight interest of the object of their veneration, they can give their life *crores* of times or so. So much affection is there.

And then from *vātsalya* it goes to *mādhurya rasa*, the all-comprehensive *rasa*, which includes *śanta*, *nistha*, *dāsya*, the service also, the friendly confidant, and the *vātsalya rasa* to feed and to look after, to take care, as if the object of veneration, object of our service may not know how to go on. We have to make arrangements for His interests in all respects. But sometimes when

difference comes, sometimes stricture also. All these things and the wholesale dedication for His satisfaction by every atom of our existence, the *mādhurya rasa*, which includes all *rasas*, and that also untold.

Then again more enhanced when it is couched in the form of *parakīya*. From the side of the *gopīs*, they risk everything for the service. And from the side of Kṛṣṇa, two forms, one very rare connection in *parakīya*, not obligation of anything. It may happen, or may not happen, the union may happen or may not happen. Very rare. So, that is rare, that becomes sweet. And another thing, we are told, just as ordinary feeding is not palatable to Him. He takes food by stealing. When He takes food by stealing, that is more tasteful to Him. This art if we can follow, so that may be applied in the case of the *parakīya rasa*.

"I'm deceiving the party and I'm getting. I'm stealing the property of someone."

That sort of posing becomes more tasteful to the subjective party.

And for the dedicated party, they risk everything, their good name, their society, their future, and even the dictation of the religious scriptures, the wholesale risk.

One time when we were in Madras, for the temple, the Raja of Jaipur, he gave some money, and I was in Bombay. That was sent to Calcutta, Head Office. Then, five thousand rupees; first instalment one thousand rupees work was done by someone, sending some worker from the centre. Then myself and Mādhava Mahārāja was sent to Madras...

End of 82.05.13.B

Start of 82.05.13.C_82.05.14.A

Śrīla Śrīdhara Mahārāja: ... then we got some direction, we heard that the king will come very soon to Madras. So to show him some work and then to get the next instalment we wanted to raise the construction to some extent further when the king may be told that, "Your money has been spent. Now the next instalment is necessary."

For that, we incurred a debt, actually took a loan. That is, bricks and other things on loan we took and showed construction to some higher level. And we wrote it to Guru Mahārāja, and we had apprehension that Guru Mahārāja will chastise us, "Why have you made loan?"

But instead of that we got appreciation to this effect that, "You have risked your future also in the service of Kṛṣṇa. You have made loan. That means you are to pay off the loan. So you have engaged your future energy also in the service of Kṛṣṇa. You must have to collect money and to pay off the loan."

So risk, service with risk, the future. The *gopīs*, they consciously lost their future, risked their future. "Naraka, it may be, we do not obey our superior persons and the directions of the *Vedas*. We're in immoral connection. Whatever we do is not approved by the society, nor we are told by the religious books, so our future is dark." Still, they could not but serve Kṛṣṇa with all this. So:

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ

rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]
[*Śrī Upadeśāmṛta*, 9]

Janito means *vātsalya-rasa*, then *mādhurya-rasa* in Vṛndāvana. *Rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*, in *mādhurya-rasa* also three groups shown. One Vṛndāvana in general, then selected group in Govardhana, and the highest group in Rādhā-kuṇḍa. All these things have been shown in Rāya Rāmānanda and Mahāprabhu.

Eho bāhya āge kaha āra [*Madhya-līlā,* 8.59]
Sākhya rasa, *uttama āge kaha āra*, *vātsalya rasa*, *sarva-sādhya-sāra* [*Madhya-līlā,*8.74]
Eho uttama āge kaha āra, *mādhurya rasa*, *eho sadvottam*, *kichu āge āra* [*Madhya-līlā,* 8.76]

Then the type of service rendered by Rādhārāṇī in *mādhurya-rasa*, *eho sadvottam*, categorically different. *Rādhām ādhāya hṛdaye tatyāja vraja sundariḥ*. "The whole group can be cancelled only for one person." [*Gītā Govinda*, 3.1]

[kaṁsārir api saṁsāra-, vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ]

[" 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.106]

How peculiar type of service may come from there. And *Svayaṁ-rūpa* only by the side of Rādhārāṇī, only the very Kṛṣṇa in the very spot, in that very play. But in the side of the other *gopīs* that is *prakāśa*, *prābhava-prakāśa* not *Svayaṁ-rūpa*.

In this sort, but we are in such a low position and big things we are pronouncing. That does not look well. So showing our highest reverence to this highest idea we should stop the *Rāmānanda-saṁvāda*.

Then the last thing came: "Can you think anything more than this?"

Then Rāmānanda came: "You asked me to quote scripture whatever I shall say. But here I won't be able to quote scripture from anywhere. But I have got a new feeling in me and if You like to know that I can give it to You."

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti

["Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually begun to grow, and there is no limit to it. Now, that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhāva*, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, Kṛṣṇa might have forgotten all these things. However, you can understand and bring this message to Him, but during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf because if one is in love with a beautiful person, this is the consequence."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8. 194]

In this way, one song prepared by Rāmānanda himself, he came out with this. "Whether it will be pleasing, it will be tasteful to You I do not know. But I think in my mind that there is a stage which is better than this, this Rādhā-Govinda *līlā*, it seems to me. Where Both combined, the Positive, Negative, combined, mixed, no individual consciousness clear. And by combination of that One is searching Another. Forgetfulness of Their own Self. But the searching of the other party is very strong, intense there. This seems to me, the union in separation. They're so intense in Their errand, in Their search, it is so intense that even They have no consciousness whether They have got it or not. Just as Rādhārāṇī's sometimes in *prema-vaicittya*, just Kṛṣṇa is there on Her front, "If I lose Him," that feeling is so much that as if She has lost Him, *prema-vaicittya*. They're together but the apprehension that One may lose the Other makes the position intolerably painful.

Aniṣṭā-saṅkīni bandhu-hṛdayāni bhavanti hi, the mere relatives they're always alert, "Whether my son has got any accident." The mother thinks: "Oh, my son is out, is he in the accident?" *Aniṣṭā-saṅkīni*, that is the symptom of the deep love. Wherever anything: "Oh, my interest is hampered or not?"

So in this way, and it came to give hint to the *Avatāra* of Mahāprabhu, Both combined and as if unconscious of Their separate existence and One is searching Another, combined, *ātmānusandhāna*, *kṛṣṇānusandhāna*. Kṛṣṇa Himself is overflowed by the feelings of Rādhārāṇī. So deep embracing from both sides and One is lost in the Other."

And Mahāprabhu put His thumb on the mouth of Rāmānanda Rāya. "No further, no further. *Rasa-rāja, mahābhāva-dui eka rūpa*."

Then after this Rāmānanda told:

pahile dekhiluṅ tomāra sannyāsi-svarūpa, ebe tomā dekhi muñi śyāma-gopa-rūpa
tomāra sammukhe dekhi kāñcana-pañcālikā, tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

["At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] — ["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.268-9]

"You *sannyāsī*, Mahāprabhu, one problem I have faced just now. First I saw You as a *sannyāsī*, a respectable, beautiful young *sannyāsī*. But now I see You as Kṛṣṇa Himself, *śyāma-gopa-rūpa*, that Śyāmasundara in the garb of the *gopa kumāra*. And also I see something else. Another golden doll on Your side and Her lustre, the golden lustre has covered You. *Pahile dekhiluṅ tomāra sannyāsi-svarūpa*, but *śyāma-gopa-rūpa, tomāra sammukhe dekhi kāñcana-pañcālikā*, a golden girl figure statue has showed that golden lustre has covered You. *Tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā*, now what's the event? Please explain to me."

mahā-bhāgavata dekhe sthāvara-jaṅgama, tāhāṅ tāhāṅ haya tāṅra śrī-kṛṣṇa-sphuraṇa

[Śrī Caitanyadeva replied: "A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but the manifestation of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.273]

"Oh, you are cent per cent devotee so wherever you cast your glance you only see Kṛṣṇa and nothing else. You see Them, the object of your interest is represented everywhere you cast your glance."

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied: "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.278]

"My Lord, don't deceive me in such a way. When You have come here so graciously to purify this mean person, then now You play with diplomacy it does not look well. I won't hear what You say. But come out with Your real position Who You are with Your real nature, come out. I won't be deceived in such a way. I am not a man of such type. You can't deceive me. Please come out with Your true acquaintance as You are."

Then Mahāprabhu said: *lilo kahi para bhakti bara para* _____ [?]

"By the dint of your loving devotion you can know everything in this world. Nothing can be concealed from your loving *premāñjana-cchurita-bhakti-vilocanena*, to your loving eye, nothing can be concealed."

[premāñjana-cchurita-bhakti-vilocanena, santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

Then Mahāprabhu came out:

gaura aṅga nahe mora — rādhāṅga-sparśana / gopendra-suta vinā teṅho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8. 287]

"What you see Me externally to be of yellow, golden colour, it is not so. It is by the touch of the colour of Rādhārāṇī. And whom Rādhārāṇī can touch, and closely accept? *Gopendra-suta vinā teṅho nā sparśe anya-jana*, She will never come to touch or welcome only by accept that *govendra-suta*, *govendra-nandam*. So now you understand who I am. *Gopendra-suta vina tenho na sparse anya-jana*. *Rasa-rāja, mahābhāva-dui eka rūpa*.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa, / 'rasa-rāja', 'mahābhāva' — dui eka rūpa]

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8. 282]

Rasa-rāja, that ecstasy Himself, and *Mahābhāva*, Who can appreciate, Who can feel, taste that highest *rasa. Dui eka rūpa*, see how They mingle together."

dekhi' rāmānanda hailā ānande mūrcchite / dharite nā pāre deha, paḍilā bhūmite

["Upon seeing this form, Rāmānanda Rāya almost lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8. 283]

Rāmānanda fell flat on the floor, could not keep up his senses.

prabhu tāṅre hasta sparśi' karāilā cetana [sannyāsīra veṣa dekhi' vismita haila mana]

["When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. However, when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8. 284]

Then by the touch of His hand Mahāprabhu again brought him to his senses, *sannyāsīra veṣa dekhi' vismita haila mana*, then Rāmānanda came to such stage of consciousness as previously he saw that the *sannyāsī* is sitting just before him.

Then after a little pause Mahāprabhu said: "I shall go now, you remain, I'm going." Then afterwards some other talks and Mahāprabhu told that, "As long as I live I want your company."

Rāmānanda also told: "Yes, I must go to Your divine feet to live for the rest of my life."

Then Rāmānanda made arrangements with the king and came to Purī. And Mahāprabhu, for almost two years He wandered about the holy places of Southern India and the Western India and He came to Purī and gradually They met.

And after this, Mahāprabhu went to Vṛndāvana through Bengal. Six years passed, and Advaita Prabhu almost gave leave to Mahāprabhu: "All *līlā* finished, the first part, the *Nāma-saṅkīrtana*." Then this 'Rādhārāṇī's tasting' about Kṛṣṇa *prema*, that remained, for twelve years it continued. And Svarūpa Dāmodara who is Lalitā, and Rāmānanda Rāya who is Viśākhā, they were the most important company of Mahāprabhu for twelve years. And there are so many things about the deep feelings in the divine love has been given out which was never found in the history of the world. How intense love can produce corresponding things on the surface, that was shown by Rādhārāṇī, and later shown by Mahāprabhu, which is never even expressed in any scripture. That was shown, the intensity of Kṛṣṇa *prema*, how it can produce in the effect in this mundane world to our view, wonderful, astounding things. In these two places only. The *mādhurya-rasa* in its acme is Rādhārāṇī. Here also Rādhārāṇī, there also Rādhārāṇī.

gahila bahila dandi satta bara diti utavisay [?]

So many symptoms, within a minute, coming in a room and going out, coming, going, coming, going, restlessness. And taking seat, standing, taking seat, standing, restlessness. How the heart is captured by something charming. These things, many things which are inconceivable, many things were shown, that how intense, and how peculiar, and how purifying, how risky, all these things. It is possible.

That Dr Dina Sen [?] an ordinary scholar, he wrote: "That in Indian religious history there are so many chaste ladies example, ideal." That Satī, who could not tolerate the abuse by the father (Dakṣa) to her husband (Śiva), she left her life immediately. Sāvitrī, who by her pure penances brought back her dead husband (Satyavān) back to life. Then Ramayanti (?), then so many, Kuntī, Draupadī, so many ladies, their pure life. But Dina Sen says: "When, by the door of *Brahma-*

vaivarta-Purāṇa, Rādhārāṇī's ideal entered into the religious literature all other ideals became pale, all became pale."

So intensified affinity towards the loving service of so much intensity can never be imagined. And that is possible. That is not only poetry. It was shown by Mahāprabhu in His practices also, how the Kṛṣṇa *prema* can play a man like a doll. And sometimes His legs and hands entered into His body. Inconceivable all these things. And the joints are disconnected and He would appear as a man of longer type, as only the skin and nerves were perhaps connected but dislocated and of longer type. And there were many things. Sometimes His whole body is white, no sense, only very slowly the breath is coming, or not coming, cannot be traced. In this way so many things unconsciously.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

'rāmānanda rāya' āche godāvarī-tīre, [adhikārī hayena teṅho vidyānagare]

["In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.62]

Sārvabhauma Bhaṭṭācārya told that: "We could not recognise Rāmānanda. Simply we cut jokes with him, "Oh, he's a Vaiṣṇava."

Just as here we find a Vaiṣṇava is always the stock of joke. Hare Kṛṣṇa. And they come to teach.

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

"We shall do our best to tease you. But why you'll be teased? You will remain like stone. You are created to tolerate all our wicked behaviour."

Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...appreciated Him formally, but now, I cannot but appreciate Śrī Caitanyadeva. We thought that Śrī Caitanyadeva was the downfall of Orissa empire. But there was a custom in Orissa of human sacrifice, young men, in almost every temple that bad custom. Only by the influence of Śrī Caitanyadeva Orissa has been absolved from that bad practice. But one objection: why do you confine Him in Bengal? Gauḍīya, what is this? Caitanya, you say, Gaur, you say, Nimāi, you say. But Gaur means Bengal and Gauḍīya Vaiṣṇava, what is this? To confine Him only in a province, Gauḍīya Maṭha, Gauḍīya Vaiṣṇava *dharma*. I can't adjust here.

Devotee: What should be the answer to that Mahārāja?

Śrīla Śrīdhara Mahārāja: It is generally given...

...

Śrīla Śrīdhara Mahārāja: …….. so Vṛndāvana does not mean a particular province, or a particular town, or particular forest. It has got its broad meaning there. So also Navadwīpa and Bengal may be taken into that sense. If we can understand Navadwīpa *Dhāma*, then Navadwīpa *Dhāma* is situated in a particular province, it may have such dignity also.

Devotee: Gaura maṇḍala bhūmi is the same as Mathurā maṇḍala.

Śrīla Śrīdhara Mahārāja: Vraja maṇḍala, śrī gaura maṇḍala bhūmi, Gaura maṇḍala. From the word *gour* comes the word Gaura, *gour* means *miṣṭi*, sweet. Then the sweet plane is sweet. So it may be given the synonym as *gour*, representing *miṣṭi*, the sweetness. Gaura maṇḍala, the sweet land, and no sweetness elsewhere other than Vṛndāvana and Navadwīpa. But Vṛndāvana is mostly confined in a particular group but Navadwīpa that sweetness is being distributed. People come to know, "Yes, it is sweet." They get the chance of appreciation, of tasting, and declaring, "Yes, it is sweet." But there (in Vṛndāvana), even Lakṣmī cannot purchase a ticket. Lakṣmī Devī, the goddess of wealth, she cannot purchase a ticket to enter into *rasa*.

Parvat Mahārāja: So this is the actual land of nectar.

Śrīla Śrīdhara Mahārāja: People at least they come to understand that there is nectar, the public, the nectar, due to the public, they can understand. And that is within the harem. But then again, Both combined, Both the highest interested parties combined to give it to them to others. That is unique thing. And Rāmānanda's highest conception, forgetfulness, the Two became two in Vṛndāvana.

Svarūpa Dāmodara said: "In the eternity that Vṛndāvana is previous and Navadwīpa *līlā* is after, we can't say that. Combined sometimes, sometimes separated. When separated They're doing this Dvāparā, and in Kali They're combined doing this, Both eternal." No summer, no winter, no rainy season can be said that to be the beginning, here's the beginning. So it is eternally in a cyclic order. So Svarūpa Dāmodara said: *caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ*. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

In ancient times They divided Themselves for particular *līlā* but They're One, *ekātmānāv, api bhuvi purā* in some ancient time They divided Themselves and showed Their pastimes. *Deha-bhedaṁ gatau tau, caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ*, again Both of Them are combined. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*, the Potency and the owner of the Potency very closely embraced.

Rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela, nā so ramaṇa, nā hāma ramaṇī,

Not actually, the Predominating and the Predominated tendency is present, mixed. But an extraordinary ecstatic feeling is there. And Kṛṣṇa is overpowered by the Potency and He Himself is searching after something, Him, *kṛṣṇasya ātmānusandhana*. The influence of Rādhārāṇī over Kṛṣṇa has transformed Kṛṣṇa into a devotee and He's searching for Himself. Sweetness is tasting itself and becoming mad. Living sweetness, not dead, that is sweetness living, endowed with life, tasting Himself and becoming mad. I refer to *Prema Dhāma deva stotram* that Mahāprabhu is the ultimate source, what is the proof? He's tasting Himself and dancing, dancing.

[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ
prema-dhāma-devam-eva naumi gaura-sundaram]

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Prema Dhāma deva stotram*, 66]

Atma tithi atmanusad sahajana vivarjana prayojana. He's tasting Himself and dancing, *saukhyam*, the happiness, or ecstasy, or *ānandam*, or beauty, or whatever it may be, He's tasting Himself, feeling Himself and dancing in madness. Too much ecstatic joy, feeling. And *kīrtana*, that is distributing that ecstasy to others. The ultimate sweetness, *ānandam*, that no other thing He will taste, eat, and will express His happiness. He's tasting Himself and that makes Him dance *atma tithi*. And when *kīrtana*, that is Self-distribution. So the Absolute must have this sign, *artha tithi* and *artha nama. Sahajana vivarjana prayojana avatara*. Not static but dynamic, *sāva līla*, dynamic ecstasy, what symptom it must possess? It is seen in Mahāprabhu, the dynamic ecstasy. He's feeling Himself and distributing Himself to outside. So that is found in Mahāprabhu by

kīrtana and by dancing. Dancing in the internal satisfaction and *kīrtana* to distribute it to others, main thing.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, once you told about the form of Lord Jagannātha, that how He got this form and why. Baladeva and Subhadra also.

Śrīla Śrīdhara Mahārāja: In Dwārakā *līlā* it occurred.

Devotee: Would you please tell us about that.

Śrīla Śrīdhara Mahārāja: We are told that once, there was a general conception in Dwārakā, especially amongst the queens. "That we get Kṛṣṇa but absent minded. Not full Kṛṣṇa we get." Some sort of general feeling amongst them. Then they came to know that He has some previous very sweet connection with Vṛndāvana and the *gopīs* also, they heard something. Then they were searching for some opportunity to know how He was living in Vṛndāvana with the *gopīs*, whether we may have any clue, any description of that sort of pastimes of Him in His childhood.

Then once, Rohinī was there, she had experience of Vṛndāvana. And she, although in *vātsalya-rasa*, heard many things about Kṛṣṇa *līlā* with the *gopīs*. And Rohinī and some other, anyhow, meeting her privately the queens requested Rohinī: "Please describe, relate about Kṛṣṇa's *mādhurya-līlā* in Vṛndāvana. You know all these things."

And Rohinī she could not avoid and she began talking at noon-time or something. And Kṛṣṇa and Balarāma were taking rest nearby. So when Rohinī was describing Vṛndāvana *līlā*, Kṛṣṇa and Balarāma anyhow They came to know that...

End of 82.05.13.C_82.05.14.A

Start of 82.05.14.B

Śrīla Śrīdhara Mahārāja: ...being related, thinking of that Vṛndāvana, and They're feeling the *gopīs*, all these things, there began some great change in the feeling of Kṛṣṇa, Balarāma, and also in Their body. Just as Mahāprabhu showed, sometimes He fell, He's seen falling at the gate of Jagannātha; His hands and legs entered into His body. So such physical change is possible according to some particular feeling of ecstasy. And They were undergoing such transformation, Kṛṣṇa, Balarāma, and perhaps Subhadrā was there, and seeing Them in that way, She also had some sort of sympathetic transformation, internally that feeling came, and externally, She was also transformed.

Devotee: Was Subhadrā also in Vṛndāvana, Mahārāja, with Kṛṣṇa, Balarāma?

Śrīla Śrīdhara Mahārāja: No.

Devotee: She was born in Mathurā.

Śrīla Śrīdhara Mahārāja: From Mathurā, Dvārakā, maybe.

Devotee: Was it due to their inability that Kṛṣṇa of Dvārakā could not really become the Kṛṣṇa of Vṛndāvana, Vraja-nandana?

Śrīla Śrīdhara Mahārāja: Inability? For the cause of such disfigure?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I can't remember that. But anyhow, the Vṛndāvana statement, that was going on, and They were feeling that somewhat, They were remembering that Vṛndāvana *līlā*, and such a change came in Their body. And it was they perhaps in any way, this Rohiṇī group, they could trace that They're in there, awake, and suddenly stopped. And They were there, that formation remained.

Then again, I can't remember it systematically, then again They got unconscious and there was Kṛṣṇa in Nava Vṛndāvana, or some Vṛndāvana. There in Dvārakā, Brahmā created for Them. And Kṛṣṇa, though He was awake, but He could not come out from that sort of mentality, that trance. So He was managed to be taken to that Vṛndāvana, and there He saw in His trance that Baladeva was only there, and others eliminated. He saw Baladeva, 'then it is Vṛndāvana.' And Rohiṇī perhaps might have been taken there, and all dolls there. And going there He found that, 'I am in Vṛndāvana, so.'

And the queens they're following from the distance to see what things, how things occur. Kṛṣṇa went and found that Baladeva is there, and Śrīdham, Sudama they're also there. In another part the *gopīs* are there. And in one part there is Rādhārāṇī standing, and She welcomed. He embraced Rādhārāṇī. At that time Satyabhāmā she was standing far off, and some figure, appearance came in her. Anyhow, when He's in that temperament, then Baladeva went there, and then Rohiṇī. Anyhow, gradually in slow process He was taken in. Here the abrupt stopping caused such thing. And then gradual process His mentality again taken to Dvārakā. This sort of tale is there. And that Dvārakā and Vṛndāvana mixed in Jagannātha. Mainly in Dvārakā, but there the posing of Vṛndāvana also present there.

Hare Kṛṣṇa. Infinite forms of *līlā*. What we can trace, or know? But something like that. That is satisfaction. In *Garga saṁhitā* also we find that in Dvārakā there was arrangement of *rasa līlā*. The queens, they heard that in Vṛndāvana there was *rasa līlā*, that is wonderful thing. And when on some occasion the whole Vṛndāvana party was invited there, then privately, the queens came to Kṛṣṇa and requested Him that, "The *gopīs* are come, if You kindly show the *rasa līlā* to us, this is our earnest desire, from long time."

Then Kṛṣṇa told, "The *gopīs* are there. I have no objection if they're ready."

Then they came to request the *gopīs*, and anyhow they gave their consent, and the *rasa līlā* was arranged. And when it was performed they were all visitors. After it was finished they were

astonished and came to the camp of the *gopīs* to express, "What we have seen it is most wonderful. We can't conceive even all these things."

Then there is a statement of Rādhārāṇī. "What have we seen? This is nothing. This is nothing. This is a dead representation almost. Where is that Yamunā? Where is that _____ [?] *kadamba vṛkṣa*, that Mayo, that Hari, all these things? There, that is a natural stage, and that was performed there in our young age. This is nothing, a mockery, what you have expressed."

Then they said, "Oh, if this is of such a lower order, then of how superior quality of *līlā* was there, I can't conceive in this way."

So, Vṛndāvana it might psychological thing. This sudden attraction for Vṛndāvana *līlā*, that *rasa*, when that was again suddenly stopped, some change in the physical plane. Though not physical, but so to say, it might have disfigured the external plane. When there is this earthquake, the internal movement disfigures the surface, something like that. The internal disturbance that was created suddenly by the recollection of Vṛndāvana *līlā*, that created a great disaster in the superficial appearance, and that was stopped, and that in standstill, and that has been pictured and shown in Jagannātha. In Dvārakā and Vṛndāvana, the distinction; sudden stop of the tasting of Vṛndāvana *līlā*, causes such disaster in the prime God. Sudden stop. So, the higher prospect if suddenly stopped, then the reaction comes. So it is a reactionary stage of Dvārakā and Vṛndāvana, Vraja maṇḍala. Svayaṁ-Bhagavān, Svayaṁ-Prakāśa and Prabhāva-Vilāsa, Vaibhava-Vilāsa of Kṛṣṇa. *Rasābhāsa*, something like that. In higher ecstasy also, *rasābhāsa* is possible. The clash into the different *rasa,* the clash in different waves. Different waves of different *rasa*, and the sudden clash. One thing is going in a motion, train is going, car is going, if suddenly there is a check, brake, then there is a disorder in the carriage, or the car, something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Posing, in different type of posing.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Ādau yad dvāro 'plavate, sindhuḥ pārer apauruṣaṁ [Garga saṁhitā]

They say that Jagannātha Mūrti it is there from the very conception, from the most ancient times. So every *līlā* of the Lord is eternal. Every part of the Infinite is eternal.

I was told, in *Mahābhārata*, just in the beginning there is Dhṛtarāṣṭra *līlā*, where Dhṛtarāṣṭra is wailing, so many incidents. "I knew that there will be defeat of my party. I knew, when this incident happened, when this incident took place, I was disappointed then."

The main incidents of *Mahābhārata* is mentioned there. He was told that is in the very beginning of *Mahābhārata*.

Then he asked the *paṇḍita*, "Why, how in the very beginning of *Mahābhārata*, it can be?"

He told that, "This is *nitya*, eternal."

So the end and the beginning, end of the *līlā* and the beginning of the *līlā*, it cannot be differentiated extremely. It is in cyclic order. That is a very difficult thing to understand, to adjust. Eternal. Everywhere beginning, everywhere end.

In *Māyā's Essay*, "Everywhere there is centre, nowhere circumference."

Infinite means nowhere circumference, and everywhere there is centre. So everywhere beginning, everywhere *nitya līlā*. And all coexistent at the same time. Every *līlā* is co-existent.

Kavirāja Goswāmī has represented in in a particular way, that morning, every time there is morning, now here, now there; in this way. So, like sun it is moving, Kṛṣṇa *līlā*, the childhood, the birth here, then next it is extended to another *brahmāṇḍa*. It is there. Every *līlā* another *brahmāṇḍa*.

[aiche kṛṣṇera līlā-maṇḍala caudda-manvantare]
brahmāṇḍa-maṇḍala vyāpi' krame krame phire

["Just as there is an orbit of the sun, there is an orbit of Kṛṣṇa's pastimes, which are manifested one after the other. During the lifetime of fourteen Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.391]

Just like sun. But that is in one aspect; another aspect. In Goloka also it is *nitya*, every *līlā* is *nitya*. That is reflected here in reflection is revolving, so the morning, the sunrise may be traced now here, then here, then here, in this way it is, but it is always present sun ray, and sunset is always present. Here or there, question of space. But in Goloka, in the central place it is all there. In the heart of the devotees, when the devotee remembers about a *līlā*, he's now remembering Vraja *līlā*, now remembering Dvārakā *līlā*. But it is not true what is reflected in the heart of a devotee? That is also true. In this way it is coexistent and it is continuing always. Every part of *līlā* is being always present, coexistent. Succession and coexistence; both harmonized. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, is Guru *paramparā* also *līlā*?

Śrīla Śrīdhara Mahārāja: Of course, it is a *līlā* of Kṛṣṇa; *māyā*, everything included in *līlā*, from His standpoint. His sweet will. His independence withdrawn, not complaint.

Mayā tatam idaṁ sarvaṁ [*Bhagavad-gītā*, 9.4] "Everything in me, nothing in Me. I am everywhere, I am nowhere."

If we come within this, everything will come within this conception.

So He can interfere with the free will of *jīva*, and He does not do. That is also there. He's within, He can control, He may not control. This sort of conception we shall have to indent.

Mahāprabhu says that here's the difference from this Hegelian Philosophy, and Aurovinda. The *māyā* is not a necessary part. By Kṛṣṇa's will *māyā* may be finished, and again may be created.

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 15.179]

He can make or mar. Bhaktivinoda Ṭhākura has written perhaps in *Tattva-sūtra*, that by His will even the existence of *jīva* soul may be finished, effaced. But generally that is not the case, but the Absolute Power is with Him. Designed and destined. The expression that *svarūpa-śakti* is there; of course in that we can't say that God can commit suicide. That is inconsistency in our thought; but still, independence He enjoys fully. And He commits suicide in Brahmaloka, in deep slumber.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhāratī Mahārāja: Mahārāja, sometimes you describe that Kṛṣṇa's *līlās* are flowing in ten different directions.

Śrīla Śrīdhara Mahārāja:

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."] [*Caitanya-caritāmṛta, Madhya-līlā,* 25.271]

bhakta-gaṇa, śuna mora dainya-vacana
[tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana]

["With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 25.272]

Infinite sweetness. Caitanya *līlā* means from Caitanya. Whatever is within, whatever is coming from Him, all high nectar of Kṛṣṇa *līlā*, nothing else. Caitanya *līlā* means the centre from which Kṛṣṇa *līlā* in different forms oozing from all sides, oozing from every pore. Nothing but Rādhā-Kṛṣṇa *līlā*, or Vraja *līlā* combined there, *śata śata*, coming out for the public, coming out to help the public. Kṛṣṇa *līlā* is distributing, voluntary distribution of Kṛṣṇa *līlā* of different nectarine tastes coming from the stand, that is Mahāprabhu. Mahāprabhu has got no separate existence. But that *līlā*, *nāma*, *rūpa*, *guṇa*, *līlā*, of Kṛṣṇa, Rādhā-Kṛṣṇa. Kṛṣṇa, Rādhā, or Yaśodā, all these all relative, if one is there the others must be there. All correlative system. So Kṛṣṇa *līlā* means Kṛṣṇa

with His group. Even the Vṛndāvana, the water, the forest, the animals, the birds, all included Kṛṣṇa *līlā*, Vraja *līlā*. And that is coming from Caitanya, nothing else. That is in self distributing nature, Kṛṣṇa, Rādhā-Kṛṣṇa, self-distributing nature. Whatever is coming that is all Kṛṣṇa. Even in His childhood, when one could not trace anything of Kṛṣṇa, but it was there. And in different way He was helping to create the background of distributing Kṛṣṇa *līlā* to others.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa-nāma dhare kata bala [From *The Songs of Bhaktivinoda Ṭhākura*, p 59-61]
[And from, Collection of verses quoted by Śrīla Śrīdhara Mahārāja, 253]

The sound Kṛṣṇa is over-flooding. Sound Kṛṣṇa, *rūpa*, Kṛṣṇa. These four specialities of Kṛṣṇa, Rūpa Goswāmī has given. Every *jīva* has got fifty kinds of qualities. Then, seven selected *devatā*, they have got fifty five, and little in intense form, those qualities. In Nārāyaṇa we find in full sixty qualities, what is not found in *jīva*. And in Kṛṣṇa, four more, sixty four. And those four are *rūpa mādhurya*, then *veṇu mādhurya*, *līlā mādhurya*, *parikara mādhurya*. These four is not found even in Nārāyaṇa. Rūpa Goswāmī has given us to understand the speciality of Kṛṣṇa *līlā* in this way.

Bhāratī Mahārāja: Mahārāja, Vasudeva Kṛṣṇa, sixty two?

Śrīla Śrīdhara Mahārāja: It is only in Vṛndāvana. Vasudeva Kṛṣṇa has no flute, and not *rūpa*. Even Dvārakā Kṛṣṇa, He's also charmed to find Vṛndāvana Kṛṣṇa. It is mentioned, *rūpa mādhurya* in Vṛndāvana, so *rūpa mādhurya*. *Śabda mādhurya*, *rūpa*, *śabda*, *rūpa*, then *parikara*, Vraja maṇḍala *parikara*, and *līlā*. *Līlā karora vadi* [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, when Vasudeva took Devakī-nandana to Vṛndāvana, then He merged into Nanda-nandana. And when Akrūra was bringing Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Then Nanda-nandana gone underground, He disappeared, and,

krsno 'nyo yadu sambhuto [yah purnah so 'styatah parah
vrndavanam parityajya sa kvacit naiva gacchati]

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]
[*Laghu-Bhāgavatāmṛta, Purva-khanda*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

Just to Govinda-nandana, *vrndavanam parityajya sa kvacit naiva gacchati*. He can't avoid Vṛndāvana, *nitya līlā*, but suppressed. Sometimes the *gopīs* went in dream, or in some such occasion, abruptly, and disappeared. But not for ordinary mundane, this *līlā*, *prapañca līlā*.

Devotee: Then when Akrūra was taking Kṛṣṇa to Mathurā, how did that Vasudeva Kṛṣṇa come out?

Śrīla Śrīdhara Mahārāja: Vasudeva Kṛṣṇa went there to Mathurā.

Devotee: Yes. But They merged together when he brought. How did They separate? _____ [?]

Śrīla Śrīdhara Mahārāja: Merged?

Devotee: _____ Brahmā-kuṇḍa Mahārāja that when Akrūra went to take the bath_____ [?]

Śrīla Śrīdhara Mahārāja: After that place Vṛndāvana Kṛṣṇa went.

Devotee: Yes. And then when he went to take bath in...

Śrīla Śrīdhara Mahārāja: In Yamunā, then they came back and Vasudeva went away. Vasudeva went to Mathurā and Nanda-nandana went back to Vṛndāvana. Yes, you may say so. But when they are going, and the *gopīs* are opposing, "I, we won't allow you to go." They're just falling on the front of the chariot. "We can't allow you to go, leaving us." A very pathetic scene. But did Kṛṣṇa go, ignoring them up to Akrūra ghāṭ? He was there. He was there.

Once, I heard from Parvat Mahārāja, he asked Prabhupāda, that when after the *rasa līlā* finished, Kṛṣṇa suddenly found, detected that Rādhārāṇī is not here. Then the charm of *rasa līlā* vanished, He went away to find where did Rādhārāṇī go. Then after some time He could find Rādhārāṇī, and then He was taking Her alone. And then Rādhārāṇī told that, "I can't walk any more. If You like to go anywhere, You'll have to carry Me." Then, suddenly He disappeared.

Then, Parvat Mahārāja told, "I asked Guru Mahārāja why Kṛṣṇa disappeared, and why Rādhārāṇī _____ [?] and She began to repent, "Why I asked Him to carry Me? Now the reaction He has left Me here."

Then Parvat Mahārāja asked here, to our Guru Mahārāja, "Why Kṛṣṇa left Rādhārāṇī, dishonoured Her? What's the cause?"

Our Guru Mahārāja he was very much excited. "What is *bhakti* here? Any trace of *bhakti* here you find? You come to ask this question? Do you find any devotion here?" In this way he was chastised. No answer.

So, then I tried to see, Bhaktivinoda Ṭhākura, how he has given interpretation here? I found that Bhaktivinoda Ṭhākura has written here that to enjoy the stage of Rādhārāṇī when She was left alone in the forest, to enjoy that symptoms and sentiments of Rādhārāṇī in that stage, Kṛṣṇa disappeared. And again He came, He appeared. So, for some purpose, for some *līlā*, He may show that He's apart, but He cannot go apart. He was there in another form, to watch how

Rādhārāṇī behaves in that lonely place when She's left alone. He was there. So, Kṛṣṇa can't go anywhere, crossing this fine quality of attraction of such intensity. It is not possible.

So, Prabhupāda's opinion, he's not ready to hear that the slight possibility of dishonour to Rādhārāṇī. They are prejudice, partial to the *śakti* within the Lalitā section. Going to chastise Kṛṣṇa. Always supporting the cause of Rādhārāṇī, always, continuous support towards Rādhārāṇī. And sometimes if necessary, going to chastise Kṛṣṇa. "You are wrong, You have done wrong. She's all right." This is their spirit. So, Prabhupāda is not ready to hear a slight dishonour concerning Rādhārāṇī. "No *bhakti*. We won't hear that."

And I also traced once, perhaps Prabhupāda ordered one gentleman to sing this song.

1) *āmi to' svānanda-sukhada-bāsī, [rādhikā-mādhaba-caraṇa-dāsī*
2) *duṅhāra milane ānanda kori, duṅhāra biyoge duḥkhete mari*
3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
5) *rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari*
6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
8) *bhakativinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane]*

[1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.
2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.
3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.
4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.
5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

[Bhakti-pratikūla-bhāva Varjanāṅgīkāra,
renunciation of conduct averse to pure devotion, song 4.]
[From *Śaraṇāgati* by Śrīla Bhaktivinoda Ṭhākura]

Bhaktivinoda Ṭhākura's song. There it is mentioned, *rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari*. This is my very Śaibyā and the *sakhī* of Candrāvalī, Śaibyā and Padya. *Āmi to' svānanda-sukhada-bāsī*. I am in the group of Rādhārāṇī. I can't tolerate the sight of the *sakhīs* of the other camp. *Sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*. *Rādhikā-kuñja*

āṅdhāra kori. Always they're busy to entice Kṛṣṇa from our camp to their camp, so I can't tolerate."

So I saw Prabhupāda is sitting in a canvas chair, and the song is sung there. The song was sung once and then repeated again. But whenever in the course of that song, this statement came, *rādhikā-kuñja āṅdhāra kori*, Prabhupāda got a shock. In this way, his body had a jerk in this way. I noticed it. Again when the song was repeated, he's patiently hearing Bhaktivinoda Ṭhākura's song, there are so many things very covetable, but whenever that point again came, *rādhikā-kuñja āṅdhāra kori*, he had a shock. As if some arrow thrown from that side and he's coming in this way. Can't tolerate. Not ready to tolerate any dishonour in the camp of Rādhārāṇī. They are such trained, or not trained, but eternally they have got such formation of their mind, or sentiment, or whatever it is, can't tolerate. That I found. Gaura Hari bol.

End of 82.05.14.B

Start of 82.05.14.C

Śrīla Śrīdhara Mahārāja: This is a particular *darśana*, estimation, that Kṛṣṇa can never go from the relativity of Vṛndāvana. It is impossible for that Kṛṣṇa who is Svayaṁ Bhagavān. Svayaṁ Bhagavān, and Svayaṁ Prakāśa. What to speak; Svayaṁ Bhagavān is only on the side of Rādhārāṇī and when He comes to the side of another *gopī* He becomes Prabhāva Prakāśa, not Svayaṁ Bhagavān. What to speak of in another place, and other stage. Svayaṁ Bhagavān is only whenever He's in relation with Śrī Rādhikā. Svayaṁ Bhagavān and Svayaṁ Prakāśa. Svayaṁ Bhagavān, Svayaṁ Rūpa; then Prakāśa, Vilāsa. Prabhāva Prakāśa, Vaibhava Prakāśa. Prabhāva Vilāsa, Vaibhava Vilāsa. In this way, it is classified, His *līlā* and His attitude towards different parties. And that is the fine representation we are to understand. And thereby we can measure what is what. When He comes away from Rādhārāṇī for any other engagement He's no longer Svayaṁ Bhagavān, Svayaṁ Rūpa. What is this?

Hare Kṛṣṇa Gaura Hari bol. Gaura Hari bol.

So the relative position when He's with the *sākhya rasa*, when He's with Baladeva, *sākhya* mixed with *vātsalya*, mainly *sākhya*, mixed with *vātsalya*. Nitāi Gaurāṅga, Kṛṣṇa Balarāma, there Kṛṣṇa is not Svayaṁ-Bhagavān, Svayaṁ Rūpa, there is *sākhya*, *vātsalya*. When Subal and Kṛṣṇa tinge of *mādhurya* and *sākhya*. And Baladeva *vātsalya* and *sākhya* there. When at the side of other *gopīs*, He does not maintain Svayaṁ Rūpa. This should be. Among His group His attitude is such. One, but the question of His attitude, His feeling, His sentiment, His dealing nature and attitude to be considered. That temperament, the question of temperament.

Bhakti Caru Swāmī: Then Mahārāja, with Balarāma and Subal and Yaśodā Mayi is not Kṛṣṇa, Svayaṁ Rūpa?

Śrīla Śrīdhara Mahārāja: Some common, no. *Vātsalya*.

Bhakti Caru Swāmī: He is Prakāśa. Only when He's with Radharani it is ...?

Śrīla Śrīdhara Mahārāja: Svayaṁ Rūpa. Even amongst the, by the same place, only by the side of Rādhārāṇī Svayaṁ Rūpa, and Svayaṁ Prakāśa, two *gopīs*, one Kṛṣṇa. In this way, but there He's not Svayaṁ Rūpa, but Svayaṁ Prakāśa. In this way the distribution of His attention in this way. Fullest conception and fullest absorption, extortion, the attraction. The attractive in His fullest form, the attractor also in fullest form, to cope in the same level. According to the attraction, the degree of attraction, the attracted is also present. Intensity. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Gosh has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. *Rasarāja-Mahābhava* - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

There is a, Nimāi, Prabodhānanda Sarasvatī, *ekta śloka* the Sanskrit *tika* _____ [?]
ko vanadadibhih vṛndāvana līlām rādhā _____ [?]
In this way, as if one is the translation of the other. Vasu Ghosh original in Bengali and Prabodhānanda Sarasvatī in Sanskrit, same, equal.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Mahāprabhu when in His *samādhi* and falling in the sea, when that *kumbha krti* in the Jagannātha, and coming back to senses, then He's giving, relating a description of His experience in the *samādhi*, and they all pertaining to this *mādhurya rasa*.

Bhakti Caru Swāmī: _____ [?]

Śrīla Śrīdhara Mahārāja: This is in *Caitanya-caritāmṛta.* When He's coming out of the swoon, then He's relating, "I went there, I saw all these things, but you are...

Kola ha kori amar ke darine _____ [?]
_____[?]

In His deep trance, He had experience of that Vraja *līlā*, He has expressed that. And they're going to imitate those things, these *sahajiyā*. They're going to imitate that by their imagination, and mundane mind, imagination, they're going to get touch of that *līlā*. Even some ordinary scholar told the Kṛṣṇa *līlā* is *aprākṛta*, if we can trace it from the description of *Caitanya-caritāmṛta.* He has described the *līlā* of Kṛṣṇa, even *jala-keli*, but in such a way that we cannot take our mind full of lust there. He has kept up the purity of the *līlā* in His description, when Kṛṣṇa with the *sakhīs* are going on with play in the tank, in the Yamunā. The transcendental characteristic has been maintained there. So what Mahāprabhu in His deep trance, He could experience, He could see the *līlā*, He has given out.

That is *nitya līlā*, and we shall, should be prepared, the higher we are to reach to have experience, slightest experience of that higher and higher pastimes, not any mundane thing. We must be ready to pay for that. And for that only our Guru Mahārāja came. *Pūjāla rāgapaṭha*. Don't go. Fools rush in where angels fear to tread. That is the highest, mind it. That is the highest, so; step by step; don't omit any step. Then you'll be nowhere. You will be all-mindful to every step and automatically that will take there. Don't try to run very hurriedly, never. Try to keep down, back, and it will forcibly take you there, natural. They will take you there. You can't go there. *Yam evaiṣa vṛnute tena labhyaḥ* [*Kaṭha Upaniṣad*, 1.2.23]. And that is true all the way, *yam evaiṣa vṛnute tena labhyaḥ*. Your acceptance will come from the higher quarter, and then you should go, and don't try to trespass, then you are gone.

Gaura Hari.

Bhakti Caru Swāmī: Bhaktivinoda Ṭhākura also he's describing that,

gāite govinda-nām, upajilo bhāva-grām, dekhilām jamunāra kūle
[bṛṣabhānu-sutā-saṅge, śyāma-naṭa-bara raṅge, bāṅśarī bājāya nīpa-mūle]

["Upon singing the holy name of Govinda, various ecstasies arose within me. I saw Lord Śyāmasundar, the best of dancing actors, standing on the banks of the Yamunā in the company of the daughter of Mahārāja Vṛṣabhānu. He was playing His flute with great delight at the foot of a kadamba tree."] [From *Gītāvalī*, 7b, *The Songs of Bhaktivinoda Ṭhākura*, p 140]

That means he also was in a trance.

Śrīla Śrīdhara Mahārāja: Sometimes, yes, a trance. That *eka graha nistha* [?] That is the fullest, full faith takes us nearer, not wavering faith, not intellectual faith, faith helped by intellect, spontaneous faith, it is there. When all other things disappear, "come, come," when only faith remains of that degree it is possible to have a flash. We must surrender, *ātma-nivedana*, self surrendering to the cause. According to that it may be effected. Hesitation, intellectual calculation, then affinity towards similar things, all these things will draw from backside. Perfect faith, not only in Him, but His paraphernalia; Śrī Guru. Unflinching faith, that can make us fit. Just as the air is heavy, it goes down. Air is light, it goes up, automatically goes up, when light.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi.

[14:17 - 15:27, Bengali (?) conversation]

Śrīla Śrīdhara Mahārāja: *Ātmārāma* means the enjoyer of the own self ecstasy. But *svānanda-siṁhāsana-labdha-dīkṣāḥ*.

[advaita-vīthī-pathikair upāsyāḥ, svānanda-siṁhāsana-labdha-dīkṣāḥ
haṭhena kenāpi vayaṁ śaṭhena, dāsī-kṛtā gopa-vadhū-viṭena]

["Although I am worshippable by the wanderers on the path of monism, and although I have received initiation into ascending the great throne of self-satisfaction, I have been forcibly converted into a maidservant by some deceitful paramour of the *gopīs*."]
[Śrī Bilvamaṅgala Ṭhākura, from *Śrī Śrī Prapanna-jīvanāmṛtam*, 7.20]

"I have got my position in that layer, that we can draw ecstasy, we can feel, we can enjoy the happiness, the ecstasy that is in our own self, *ātmā*, *svānanda-siṁhāsana*. But suddenly, some force came down, and handled me in such a way, *haṭhena*, sudden attack. *Śaṭhe*, in a deceitful, playful attitude, suddenly some higher power came down and made me a play doll in His hand. *Dāsī-kṛtā gopa-vadhū-viṭena*. And that power, that entity is connected with *gopa-vadhū*. That feeling, that knowledge suddenly came from where I don't know and handled me and I was helpless in His hand. *Haṭhe*, suddenly, causeless, and then *śaṭhena*, and very playfully. Not came direct and took me, not that. *Dāsī-kṛtā gopa-vadhū-viṭena*. And He's not other than He whose skilful hands played with the *gopīs*. That sort of tendency I could trace in the force that played with me in such a way, *gopa-vadhū-viṭena*."

Hare Kṛṣṇa. And when he was going to Vṛndāvana, then also, *api cet sudurācāro*, [*Bhagavad-gītā*, 9.30] that stage also sudden attack, but anyhow, he repulsed and paid the price of that fall. By making his two eyes blind, he paid off the penance, repentance, and went to Vṛndāvana.

Bhakti Caru Swāmī: Kṛṣṇa came and took him by his hand.

Śrīla Śrīdhara Mahārāja: Hand was playing, and also he challenged. "You are going externally, but can You go from my heart?" Of course He can go, but the *bhakta*, the devotee has so much indulgence by the grace of Kṛṣṇa that he can challenge Kṛṣṇa also. "Can You leave me? Can you go away from my heart? I think I am a blind man, can't see. You are playing in various ways with me. I am blind. It is very easy for You. Sometimes touching my hand, sometimes running, sometimes laughing, sometimes do this and that."

Hare Kṛṣṇa. But this is all folly to a disbeliever.

Bhakti Caru Swāmī: Mahārāja, was Jayadeva even before Bilvamaṅgala Ṭhākura?

Śrīla Śrīdhara Mahārāja: Yes. Perhaps. Jayadeva's time is twelfth century, and Bilvamaṅgala perhaps previous, eighth century or so. Jayadeva. We are told that Jayadeva's standard is greater, higher than Bilvamaṅgala, because his attention was more towards Rādhārāṇī.

[rādhe, rādhe], dehi pada-pallavam udāram [*Gita Govinda,* 10.7]
["Kṛṣṇa wants the feet-dust of Śrīmatī Rādhārāṇī."]

Came from him, that famous line. He was not venturing, not bold enough to write, how can he write this? But ultimately he had to submit to the inner flow of his own heart. What came to his heart, that was accepted by Kṛṣṇa, and that is higher type truth. He could not write by his own hand, but Kṛṣṇa came in the form of Jayadeva and wrote it there. "Yes, I am such. You Jayadeva you hesitate, but the victory of love is so much, so great."

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"The ordinary devotees also I go to serve, and what about Rādhārāṇī. I think it My fortune if I get such confidential service."

Gaura Hari bol. Gaura Hari bol. Talking very high words. Gaura Hari bol. Gaura Hari bol.

So, Prabhupāda told, "We are *śuddha śakta*. We are *śakta*, not Vaiṣṇava, but not *viddha śakta*, but *śuddha śakta*. We have concern with Kṛṣṇa, because our Mistress Rādhārāṇī, She has got connection with Him, so we want Him, not otherwise." This is the clear statement.

Once in Rādhā-Kuṇḍa, the Bharatpur Diwan, he came with his family and his family is lying around Rādhā-Kuṇḍa, measuring, in this way, *parikramā*, circumambulation.

Then Paramānanda Prabhu, an old disciple of Prabhupāda, he came to intimate to Prabhupāda, "They also have great respect for Rādhārāṇī, circumambulating this Rādhā-Kuṇḍa in such a way. Lying and measuring, and then again lying and some mark, in this way, by lying they are making *parikramā*."

Prabhupāda told, "Yes, but their angle of vision and our angle of vision about Rādhā-Kuṇḍa and Rādhārāṇī is different." And he came to say, "They have got recognition of Kṛṣṇa. They revere Kṛṣṇa and because Rādhārāṇī is favourite of Kṛṣṇa, so they also have reverence for Rādhā-Kuṇḍa. But ours the opposite. Our concern is with Rādhārāṇī. And because She wants Kṛṣṇa, so we have to connect with Him, not otherwise."

So, *Rādhārāṇī anga jyoti gatha jīva* [?] She has Her figure, and the lustre, and the atomic *jīva* that comes out of the lustre of Rādhārāṇī, the reflection comes from there, even outside. But who has got the possibility of getting fortune of the, they whose origin is from that type of lustring, unit of the lustre, that is emanating from Rādhārāṇī, their nature should be like that. They know only Her. Only Her, and also Her concern also. Her duty, Her necessity, all these, they are ready to serve, but never eliminating Her. And that is the highest achievement of the Gauḍīya, that is Mahāprabhu's party as announced by Dāsa Goswāmī. What is that? *Bakārināpi*. *Āśābharair*.

When our Prabhupāda he used to explain, he began to explain this *śloka*, his figure was something else, became full of emotion. His face would be red.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."] [*Vilāpa-kuṣumāñjali*, 102]

The extreme risk. "If we do not get Your favour, I don't want all these things. I want You and You only. And with You, Your paraphernalia. And eliminating You, to get independent relationship with any other thing, it is impossible in my life. You must be first and then others. What to speak of any other thing, even Kṛṣṇa, without You, a separate connection with Kṛṣṇa, we can never aspire, think aspire, we can imagine to aspire. First You, and then any other."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

["I am fully indebted to Śrī Gurudeva. Why? He has given me so many things. He has given me the highest conception of the Holy Name of Kṛṣṇa, the highest form of sound which contains the highest form of thought, aspiration, ideal, everything. And next he has given me the mantra. I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."] [This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

All these I have been given from a particular source, my whole obeisance there. Where I have got these hopes, this prospect, the ideal is the man. A man should be valued by his ideal, not by

other paraphernalia. The ideal, the purity of ideal, that is what is necessary most for us. Where should we go?
What will be the candle that will attract me towards the road? That ideal, that conception. One who has got the highest ideal, he's the richest man, he's the richest. And the poorest man is he who in spite of all these things desired ordinary things, but poor in idea, no conception of his own goal, destination.

Bhakti Caru Swāmī: Mahārāja, Rūpa Goswāmī also has an effulgence off his body? _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Caru Swāmī: So, the living entity can be from the rays of their effulgence also _____ [?] The ones who come from the effulgence of Rūpa Goswāmī they only know Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: May be, especially, *rūpānuga*, they will be *rūpānuga* classed there, ranked there. With earnestness to look after the order of Rūpa Goswāmī, and he's towards Lalitā, in this way it is going there. And our highest gain is only there. Not by our connection with Rādhārāṇī, or of Lalitā Devī, but *Rūpānuga Sampradāya*, that means that our highest attainment is in his connection because, not only that, in his connection, but whoever has got that connection, they are the highest leader. Because Rādhā *dāsya* has been told to be the highest attainment. Why? What quality and quantity Rādhārāṇī can draw *rasa* from Kṛṣṇa, that quality and quantity can never be found anywhere. So, if you array just behind Rādhārāṇī, you'll be able not only of quantity, but of the highest quality of *rasa*, you'll be allowed to taste. Because no other person can draw such high *rasa* from Kṛṣṇa, of high quality,the fullest, highest type is drawn from Kṛṣṇa. He gives Himself fully and wholly and deeply. So if you are in his group then you can have a taste of that sort of *rasa*. So also in Rādhārāṇī's camp, where Kṛṣṇa is, and when Kṛṣṇa and Rādhā, They are in very solitary pastimes, secluded, the grown-up *sakhīs*, they can't venture to enter the room and help the pastimes. The young, they are sent there. So the leader of that young group, that can enter where Both are very closely connected when the *sakhīs* also do not venture to go, and there will be interruption. But the *rūpa upadeśa*, the *mañjarī* can go due to their young age. And that sort of *rasa* only can be had through the *mañjarī*, what we cannot get even through the *sakhī*, *rādhā-madana-mohanau*.

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

[Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.] [*Sambandhādhideva Praṇāma*]

When only Rādhā Madana-mohana, no other *sakhī* there. In Their private meeting also the *mañjarīs* are allowed. So what sort of *rasa* the *mañjarīs* can come in touch, the *sakhīs* also cannot expect to have taste of that. So to serve through the *mañjarīs* that will be very, very profitable.

Very, very profitable, *parisevan*. Because that type, that quality *rasa* is never found anywhere, when They're very privately, intimately connected, close, in that stage.

So *rūpānuga*, to become *rūpānuga*. Even Sanātana Goswāmī who is Guru of Rūpa Goswāmī, from formal consideration, he has also written somewhere, "That *rūpānuga vicar* we want to appreciate."

So our Guru Mahārāja, he was always, *rūpānuga*, *rūpānuga*, *rūpānuga*, *rūpānuga*. *Rāgānugā* and then *rūpānuga*, particular. Generally *rāgānugā*, and then particularly *rūpānuga*, that is our *parichay*, our identification, our acquaintance, our identification. That is our natural, our nature. Hare Kṛṣṇa.

Rūpānuga-bhajana-darpaṇa, Bhaktivinoda Ṭhākura, *rūpānuga hoite sei dhay*. He runs to get admission under the management, administration of Rūpa Goswāmī. Who? Who runs, he has got such aspiration. *Rūpānuga hoite sei dhay*. Bhaktivinoda Ṭhākura. He runs there to become enlisted in the group of Rūpa, who has got such sort of prospect.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I want to close here. I'm tired. I began long before.

Gaura Hari. _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] gone within a very small span of time they're gone. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] Yayava Mahārāja, Paramahaṁsa Mahārāja, Bon Mahārāja, Srauti Mahārāja, Mukunda Bābājī, Myself, from any moment the call may come. Eighty seven, going on. Prabhupāda went away, sixty three. Bhaktivinoda Ṭhākura seventy five/six.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Caru Swāmī: So, we shall go downstairs now?

Śrīla Śrīdhara Mahārāja: All right.

Devotees: (Group laughter) _____ [?]

Śrīla Śrīdhara Mahārāja: Opposition by laughing. What you say that is impossible and ridiculous.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
Gaura Hari. Gaura Hari. Gaura Hari.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."] [*Caitanya-candrāmṛta*, 88]

As much as you surrender to Śrī Gaurāṅga, to the holy feet of Śrī Gaurāṅga, safely you'll find yourself in the service of Rādhā-Govinda. Don't approach directly. There may be some difficulty. But begin here, it will take you there safely. And if you want to go to the holy feet of Gaurāṅga, then try to have the grace of Nityānanda Prabhu. He's in charge of distributing Gaurāṅga.

Mahāprabhu asked Him, "Go to Bengal. You are very important. Without You, none have such tenacity as to take them, give them faith in Kṛṣṇa. They are very wicked and apathetic to Kṛṣṇa conception. Without You, none will be able to do."

He came here, and simply He took up to preach about Gaurāṅga, not so much about Kṛṣṇa. He was ordered to preach Kṛṣṇa conception, but He began preaching Gaura conception.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya

["The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."] [Locana dāsa Ṭhākur]

[A Collection of *ślokas*, 608]

That is, the appealing nature is such. "You take the Name of Gaurāṅga."

There was one Gadādhara, dāsa Gadādhara, he went to Kazi, approached Kazi, one Kazi was a representing judge of the Muslim administration. He approached Kazi.

"For what you have come?"

"I have come to take the Name of Kṛṣṇa. You take Kṛṣṇa, you say!"

"Why should I take Kṛṣṇa's name? Why? We have got..."

"O, you have taken already Kṛṣṇa." He began to dance. "Again you take." In this way. "Anyhow, take the Name of Kṛṣṇa."

Bhāvānanda also described his coming. "That the chariot is going and the *kīrtana* around. I stood by the side. Tamal Kṛṣṇa approached me. "What is this?"

"Oh! You don't know, you have not heard?"

"No"

"Have you heard the Name of Kṛṣṇa?"

"Who is Kṛṣṇa?"

"The *Gītā*?"

"What is *Gita*?"

In this way, whatever he said, ISKCON?, the Prabhupāda?

"No."

"Then have you heard of India?"

"Yes, India I have heard."

"Yes, in India there was the God incarnate Kṛṣṇa, and the...

End of 82.05.14.C

Start of 82.05.14.D

Śrīla Śrīdhara Mahārāja: "They're dancing and chanting the Name of Kṛṣṇa in a group. Suddenly I lost my sense and entered their group. And when, they're also dancing, I am dancing, then I am, I was senseless, I fell down and lost consciousness. Then when I woke, I came back to sense, then they're pouring water into my eyes and mouth. Hare Kṛṣṇa. Hare Kṛṣṇa. Yes, I came, I was converted."

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

yathā yathā gaura padāravinde, [vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ]

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest

everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."] [*Caitanya-candrāmṛta*, 88]

It is safe for us to try to get mercy, or the grace of Mahāprabhu, than approaching direct to Vṛndāvana, Rādhārāṇī. That is too high. But if we go through Śrī Gaurāṅga Deva, very easily we can go safely, we can go to that stage. So our direct approach should be Nityānanda and Gaurāṅga, because from Nitāi we approach Gaurāṅga. To have the grace of Gaurāṅga that means to have the grace of Both, Rādhā-Govinda. That has been recommended to us by the stalwarts of the *sampradāya*. *Yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ, tathā tathot sarpati hṛdy akasmāt*. Spontaneous. *Rādhā padāmbhoja sudhāmbhu-rāśiḥ.*

There was one Mr. Grouse [?] who wrote a book about Gaura. _____ [?] While circumambulation of Vṛndāvana. And there is a *śloka*, very fervent in its sentiment about _____ [?] The Grouse [?] has mentioned this from writings of Prabodhānanda, Guru of Gopāla Bhaṭṭa Goswāmī. The *brāhmaṇas* came from south. Very beautiful, very sweet his verses.

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi

[Prabodhānanda Saraswatī says: "From a reverential distance with full adoration I offer my obeisances unto the daughter of King Vṛṣabhānu, Śrī Rādhikā. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa, the supreme beautiful God, making Him feel so blessedly fulfilled that He immediately embraced that fragrance to His heart."]

He says, "Let us show our obeisance to the direction in which the Vṛṣabhānu, the father of Rādhārāṇī, his state was, let us, wherever we are, let us show our obeisance to that direction in which the state of the father of Rādhārāṇī is, so far. *Vṛṣabhānu bhuvo diśe'pi*. In that direction, so far, so far, from that direction. Not to that place even, to that direction we shall - so high, so unapproachable, so connectible also. Anyhow connect you with that, the most dignified, our position, our place. From far away you are, but that does not matter. That direction you select and show your obeisance. *Vṛṣabhānu bhuvo*, *vṛṣabhānu bhu*, Vṛṣabhānu, father of Rādhārāṇī, his *bhu*, his *āśrama*, his palace, and in which direction that is, you show your *praṇāma* to that. *Vṛṣabhānu bhuvo diśe'pi*. Why I'm saying so, *vṛṣabhānu bhu*, making so much about that direction? Then here why I say so."

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdana. Do you know Madhusūdana? Have you heard His Name? Eh? The Madhusūdana? He's famous, Madhusūdana, do you know about Him, and what did He do? Who is Madhusūdana? *Yogīndra durgama gatiḥ.* Whose ways and movement is unapproachable by the great *yogīs.* The *yogī siddha* they have got much influence and credit amongst the *sādhus*. And who are the leaders of those *yogīs*, they try to reach their mind to the feet of that

Madhusūdana, but fail. *Yogīndra durgama gatiḥ*. The religious stalwarts who commands the respect of the whole religious world, they try their best to put their attention to the Holy Feet of that Madhusūdana, but fails. Slight touch, or not touch, come back, fall back, that Madhusūdana. Now understand what is Madhusūdana. Eh? Then, what is that Madhusūdana? Your Madhusūdana, do you know? What is His aspiration again, that Madhusūdana, who is the aspiration, the rare aspiration of the great *yogīs*, and that Madhusūdana what did He do? Will you hear from me?

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī

That Madhusūdana, He thanked His stars, thanked His stars, "That I have got such a fortune, such a fortune."

What fortune? That was He got some breeze touching His body. A sort of breeze touched His body and He thought Himself that He has, His whole life has got fulfilment. He has got fulfilment. And what is that breeze? Where does it come from? *Yasyā kadāpi vasanāñcala khelanottha*. Sometimes in some negligent moment the fluttering of the cloth of Rādhārāṇī, that fluttering, there was some breeze, that wind, and that wind touched the body of your Madhusūdana, and Madhusūdana was nowhere. He forgot Himself in ecstasy. Do you know who is He, who is that, whose wind of fluttering has satisfied Madhusūdana to His full belly, to be so?

Yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī, yogīndra durgama gatiḥ madhusūdano. And She's that Vṛṣabhānu-nandini, Śrī Rādhā. Her position is such, to Madhusūdana Himself. What to speak of others. And you must not, you can't approach direct to Her. It is not possible for you.

Once one gentleman in Gauḍīya Maṭha while singing in *kīrtana* he gave some extra qualification, 'Bhuvana Mohini Rādhe.'

Prabhupāda was very much excited to hear. "Bhuvana Mohini, what is that? Bhuvana Mohini is Māyā Bhuvana Mohini. And She's Bhuvana Mohana Mohini, one who can enchant the whole creation, She can enchant Him. That is Her position. She does not come to enchant the ordinary persons here. But Who can enchant the whole of the world, by His charm, He's captured by Her charm. Her position is such."

Don't approach directly. So at least through Gaurāṅga.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhakti Caru Swāmī: Mahārāja, was it written by the same Prabodhānanda Saraswatī Ṭhākura?

Śrīla Śrīdhara Mahārāja: This is *Rādhā-rasa-sudhānidhi*, one book, another *Vṛndāvana-sataka*, another *Navadwīpa-sataka*. Prabodhānanda Saraswatī who had his seat in Kamavan, Śrī Kuṇḍa. In Kamavan there is Śrī Kuṇḍa, He generally used to live there.

When Kavirāja Goswāmī he was ordered to produce this *Caitanya-caritāmṛta*, he went to the senior Vaiṣṇavas to get their sympathy, mercy. He went to Prabodhānanda also.

But, "Yes, I have got every sympathy with this book, your book will be very good, very much adorable. But one condition; you won't mention my name."

So it is, we don't find his name in *Caitanya-caritāmṛta*. It is told perhaps in *Bhakti-ratnākara*. Unassuming, he did not want that his name will be admired, praised.

"So don't mention my name, but I give my blessing to you, your book will be very much, of very high order."

Prabodhānanda Saraswatī, he was the previous Gurudeva of Gopāla Bhaṭṭa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
_____ [?]

I represented in a very peculiar way the meaning of this *śloka*.

Bhakti Caru Swāmī: Yes Mahārāja, in the sweetest way.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

I cannot but remember that Prabhupāda wanted me to go to the West, and very heartedly perhaps. Otherwise how it is possible that you come, and through Swāmī Mahārāja? And Prabhupāda also appreciated, my *siddhānta* of course was first given by him, anyhow he had some appreciation.

Hare Kṛṣṇa. It is impossible. Swāmī Mahārāja's success in the preaching of the West about Mahāprabhu that is also some impossible. And that you all come to me, and my words will be recorded, this is also impossible.

Jayatīrtha Mahārāja: That you are so kind as to allow us to come here and record you is your impossible mercy on us. It is impossible that we should get such mercy.

Parvat Mahārāja: It is the will of the Lord that the impossible becomes possible.

Śrīla Śrīdhara Mahārāja: Whatever it be, of course. Impossible may be possible, by His will. It is wonderful. God works wonders. *Adbutakrāma*. Urukrāma, *adbutakrāma*, that of wonderful strides. His every step shows wonders, He's such.

Dhīra Kṛṣṇa Mahārāja: And you wrote, *mahad-adbhuta śakti*...

Śrīla Śrīdhara Mahārāja: *Mahad-adbhuta-pāvana-śakti-padaṁ* [From *Śrī Śrī Prabhupāda-padma-stavakaḥ*, 11] Yes. One Giri Govinda Govardhana, who is no more, I heard from that, Giri

Mahārāja, who came yesterday, he told this, "That you have written *mahad-adbhuta-pāvana-śakti-padaṁ*, that has come reality by the preaching of Swāmī Mahārāja. That how so many from far away, and engaged in different types of thoughts, quite drawn towards Mahāprabhu and His teachings. It is really the strange of the strange."

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. _____ [?]

Jayatīrtha Mahārāja: Jai Gaurāṅga. Jai Gaurāṅga.

Akṣayānanda Mahārāja: Tīrtha Mahārāja says "Jai Gaurāṅga."

Śrīla Śrīdhara Mahārāja: Where it is mentioned that Rāmānanda Rāya, Pratāparudra, Mahāprabhu,
_____ [?] So he has also left everything, a kingdom.

Two letters came yesterday. Anything new thing to be known? Some disciples letters? They're in Nepal?

Jayatīrtha Mahārāja: Two letters from disciples who are in Nepal. Not much new to report except, anyway not much new report really. We had some discussion yesterday evening though, amongst ourselves, about our preaching activities, and perhaps later on Akṣayānanda Mahārāja and the other *sannyāsīs* can give some report to your Divine Grace about that.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

... a Barrister. When Aurovinda was absconder, then the Barrister, Norton, he was a very famous Barrister, he used to read so many magazines and literature, and wherever any spirited writing is found, "Here is Mr. Gosh. In this writing, trace, this is, he's here in his speech, in his thought.

...

Jayatīrtha Mahārāja: ...should be high.

Śrīla Śrīdhara Mahārāja: In the beginning do you want quantity? More quantity to fight with them, or no, no competition?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: But, a pure movement we are starting with all sincerity of our spiritual conscience, to help the people in a pure method.

Akṣayānanda Mahārāja: Yes, that is more important, and that will also defeat them.

Śrīla Śrīdhara Mahārāja: Yes. They may do as they like, but you will, as Bhāratī Mahārāja told, some standard, some minimum standard, that when disciple will accept such and such conditions, they may be accepted. Suppose they may practice their food habit and other things for some time, and then they may be allowed to take *Hari-Nāma*, in this way.

Bhāratī Mahārāja: What about from the point of the *Hari-bhakti-vilāsa*, there's some verses there about this one year test between the Guru and the disciple.

Akṣayānanda Mahārāja: One-year waiting period.

Śrīla Śrīdhara Mahārāja: That is not possible always, but in a general you must do like that. But in the field of competition that may not be judicious always. You are to use your discretion, and go on. Your sincere discretion, not all in the same standard, but there should be some special judgement in special case. With some exception, the general tenor will be such, with some exception with the special. One year or six months. It is also mentioned when a real Guru is available, then no time should be lost. It is also mentioned in *Hari-bhakti-vilāsa*. No time, auspicious, inauspicious, no time should be lost. It is also mentioned. Only when the chance occurs, the availability of a *mahā-jana*. So, anyhow, start and you will learn, and you will go on, practical, with this good will.

Then Akṣayānanda Mahārāja, not to confine yourself in that cell. You will have to come out, and go forward for preaching.

Akṣayānanda Mahārāja: Yes. It looks like it.

Śrīla Śrīdhara Mahārāja: Yes. You are the senior-most *sannyāsī*, is it?

Akṣayānanda Mahārāja: And the worst example. The senior-most, and the worst example.

Śrīla Śrīdhara Mahārāja: Worst example, why?

Akṣayānanda Mahārāja: Because I'm in a cell.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. So, Jayatīrtha Mahārāja's present move is responsible for this? Eh?

Jayatīrtha Mahārāja: I'm creating havoc everywhere.

Śrīla Śrīdhara Mahārāja: You are creating havoc. Your movement is giving birth to a new institution, Mahā-maṇḍala. Mahā-maṇḍala means Mahā-sabhā, the great association, ____ movement, that Mahā-maṇḍala. Mahā-saṅga.

Jayatīrtha Mahārāja: Mahā-maṇḍala is very nice, I think, very sweet.

Śrīla Śrīdhara Mahārāja: It's an ancient type of name, Sanskrit, Mahā-maṇḍala.
Govinda Mahārāja, _____ Mahā-maṇḍala _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahā-maṇḍala is a grand name in India. Mahā-maṇḍala _____ of the Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Party. It will command respect in the *sādhu* society of India, Mahā-maṇḍala _____ [?] That they may may not come to oppose, "Why you have taken our name?" But the Mahā-maṇḍala of the Caitanya group. We are not going to interfere with your association. Mahā-maṇḍala.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The Gauḍīya Sampradāya, that includes all the Gauḍīya, Gauḍīya Sampradāya. _____ [?]
Gauḍīya Sampradāya means whole Gauḍīya association, Gauḍīya Sampradāya.

Śrīla Govinda Mahārāja: _____ Śrī Caitanya Sāraswata Kṛṣṇa Saṅkīrtana Mahā-maṇḍala ___ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] representation, Kṛṣṇa Saṅkīrtana, and that is under the direction from Caitanya to Saraswatī, Bhaktisiddhānta Saraswatī. Or Sāraswata, who are disciples of Saraswatī, they are Sāraswata; including Swāmī Mahārāja, and myself. So Caitanya Sāraswata; under the guidance of them, this Mahā-maṇḍala, the great association, for which? The Kṛṣṇa Kīrtana, Kṛṣṇa Saṅkīrtana. _____ [?] Clear, by name, the object of the association is quite clear. As regulated by the Caitanya to Sāraswata, and what is that? Kṛṣṇa Saṅkīrtana. And how spacious? Mahā-maṇḍala, covering the whole world _____ [?]

[32:30 - 32:45 ?]

Have you purchased you ticket, no?

Jayatīrtha Mahārāja: Ticket, not purchased. On Sunday we can...

Śrīla Śrīdhara Mahārāja: Postponed one day.

Jayatīrtha Mahārāja: If I get your association for one more day I'm happy to postpone it.

Śrīla Śrīdhara Mahārāja: Of course, your one hundred persons there. It is your responsibility. They're looking after you, they're there. They come from England after you...

...

... "everyone is better than the other," *sabda te sabda bare* [?] So whatever he comes across he says that, "This will be the fittest for that particular service of mine."

Jayatīrtha Mahārāja: But I told that at least Guru Mahārāja has to allow me to purchase about one acre so I can make one small *bhajan-kuṭīra* and temple nearby Guru Mahārāja. Just here, at least one acre, for Girirāja.

Śrīla Śrīdhara Mahārāja: Coming to this small extent his eyes are shedding tears, to come to such a small moniker. He wanted to purchase, from that big to come to the smallest point.

Jayatīrtha Mahārāja: Yes. *Sthita-dhūlī-sadṛśaṁ vicintaya* [*Śikṣāṣṭakam*, 5]

Śrīla Śrīdhara Mahārāja: There shedding tears.

Jayatīrtha Mahārāja: Govinda Mahārāja you have to convince him to give permission that I can have one acre close by. Then I'll be satisfied.

Śrīla Śrīdhara Mahārāja: You won't negotiate, but negotiation must be through us, otherwise they will double charge. Their valuation will increase to the sky. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ISKCON was conceived there. The *Gītā* translation was finished there. And the *Back to Godhead* first issue that came from here. My *Prapanna-jīvanāmṛtam* also published from there _____ [?] Was composed here and published from there.

Caru Swāmī told that, "The *Prapanna-jīvanāmṛtam* is being printed there in Bombay. It is very high cost in Bombay. In Calcutta, cheaply it could have been done."

Devotee: One fourth.

Śrīla Śrīdhara Mahārāja: At least one third or half, he told. But I told that Mādhava Purī Mahārāja he believed that he will manage from Bombay easily to print that. He'll be able to collect funds from there. But anyhow in the end it is not possible, so the difficulty, otherwise he could have finished that from there, by his friends there. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Anything more to consult? Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You are the Secretary.

Dhīra Kṛṣṇa Mahārāja: President.

Śrīla Śrīdhara Mahārāja: _____ with you. President. The Secretary yourself?

Dhīra Kṛṣṇa Mahārāja: Yes. That's it, I think for now.

Akṣayānanda Mahārāja: So far.

Śrīla Śrīdhara Mahārāja: So this time you think and...

Akṣayānanda Mahārāja: Just we request your blessings. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Of course. I pray to my Guru-varga _____ [?]
na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati [*Bhagavad-gītā*, 6.40] Your aspiration is auspicious, is good _____ [?] to those that are victims of injustice. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jai.

...

Śrīla Śrīdhara Mahārāja: Any question from any quarter?

Bhāratī Mahārāja: ...carrying on Kṛṣṇa consciousness with no expenditures.

Parvat Mahārāja: No money problems, how can the money problem be solved for expanding widely.

Śrīla Śrīdhara Mahārāja: So the *brāhmaṇic* temperament perhaps is approaching towards him, that without money. Perhaps you have seen much, how the dollar can help the preaching, and without dollar, what is the real principle of preaching? Who preaches? The money or anything else? Soul preaches to soul. Swāmī Mahārāja did not go with any money in his hand. Mahāprabhu and other Ācāryas in previous India, They did not preach with the help of money.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Inner necessity. I have tasted it, it seems very sweet, it tastes very sweet, I must give it to my friend. They're suffering. I have got the medicine. I'm cured. I found that I'm cured by using this medicine. I must help others also to be cured using this medicine. This spirit, preaching. The Lord, He wants me to preach without grandeur. If you get money, use money. No money, go on working. Go on working from door to door, as it may come. The first batch of preachers, they did not use money, but walking door to door, began their activity, distribution of love. Only to work in a particular layer, that can bring a response.

This Gandhi gentleman established British government with so much force he went to oppose the British Government with some fifty, seventy five followers marched towards Dandi in Gujarat, sea shore, to prepare salt, breaking the law of the country. Very simple, going to fight the British, walking. A batch walking, half-clad, half-fed, they're marching towards a place to begin the fight against British Government, organized and worldwide power. And there he began, a very simple incident began to prepare salt without tax, law breaking. And gradually that flow spread in the whole of India, and different quarters from different parts, went to do the same thing. And the great movement came out of the surface.

...

... question of plane, the degree of internal energy we devote. That can create a movement. The quality, the purity of purpose. The earnestness of the activity, there's the real capital, not money.

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

["Oh Devotion, you are of such a magnanimous nature, if there is any way that we can have your least favour, then *muktī* (salvation or liberation) will wait to serve us with open arms. What to speak of *muktī*, even *dharma* (ritualistic virtue), *artha* (affluence), and *kāma* (material enjoyment) will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'"] [Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*, 107]

End of 82.05.14.D

Start of 82.05.15.A

Śrīla Śrīdhara Mahārāja: ... enterprise is always having its flow, especially in religious and educational affairs, all individual.

Devotee: So it's better to have some institution going in this way [?]

Śrīla Śrīdhara Mahārāja: So, but our Guru Mahārāja he inaugurated this principle of organisation. *Sango śakti kalau yuge*. ["In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] And so, the middle path, not so much binding, and still, some sort of association, voluntary association. That has been recommended by their conversation, mutual conversation. And I think that is good. And if in future you find a necessity of forming any *sabhā*, any centre, you will do it. But now, voluntary association.

No one will be afraid of any commitment, free association. Then after working in this way, if you feel that there should be a strong centre, then you may do that. Otherwise, individually they

will be unregistered basis, when in a group the association is voluntary. At present this has been planned. And I think that will be good. In future if you find any necessity, then you can make it strong.

So on the whole, the association discussion has been concluded, Vijaya Tīrtha Mahārāja?

Vijaya Tīrtha Mahārāja: Well, I think that more discussions are still to go on, but I think that in essence, we've come to some agreement.

...

Śrīla Śrīdhara Mahārāja: ...Then Bhaktivinoda Ṭhākura's *Life and Precepts*, then Prabhupāda's *Rāmānanda Rāya*, *Relative Worlds*, and *Brahma-saṁhitā*, all these English books written by our Guru Mahārāja, Bhaktivinoda Ṭhākura's *Bhāgavata* speech, all these may be published and...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja:

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
[tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Gṛhete goloka bhāya. The Goloka can be drawn down, as if, in this mundane plane.

[je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya
caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-38]

Gaura Hari bol. Gaura Hari bol. Hemachandra, _____ [?]
_____[?]

Hemachandra, one Bengali poet wrote about the later part of the Nineteenth Century or in the beginning of the Twentieth Century. "There are so many. Japan is a very small country, but he's also rising like the sun. This land, that land, _____ Bhārata _____ [?] India only is under slumber, eternal." In that poem he mentioned in the other part of the world, "The America, he's rising so forcefully, _____ [?] as if he's coming to swallow the whole of the world. _____ [?] Sometimes he's shouting in such a great way, like a war cry, and the whole world is shivering. _____ [?] His enthusiasm is so intense and great that he wants to snatch the world from the solar system and wants to give it a new-shape, new moulding." It has been mentioned about America by Hemachandra.
_____ [?]
_____ [?]

A new form of the world, he's trying to give to the world Kṛṣṇa consciousness. Swāmī Mahārāja meant that. He gave statement that, "You have to go there and to build it in a new way, Kṛṣṇa consciousness."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Vijaya Tīrtha Mahārāja: You used the expression "Mahāprabhu's civilization."

Śrīla Śrīdhara Mahārāja: Mahāprabhu's civilization?

Vijaya Tīrth Mahārāja: Yes. You said that.

Śrīla Śrīdhara Mahārāja: Yes, all Kṛṣṇa consciousness. He's love and beauty. This must have predominance, real beauty and love. No selfishness, no exploitation. Beauty is the exploiter. None to exploit the beauty. Beauty is the master, controlling, the controlling principle is beauty. No exploitation. That is, how can it be conceived. Whenever there is beauty we think that is to be exploited, but beauty is the exploiting agent.

Prema means sacrifice for others. So, we should not mean in this that sacrifice is to be exploited by me. There is sacrifice, it is laudable. But sacrifice for whom? Who is the recipient of the sacrifice? Our party? No. We are the group of those that sacrifice themselves. That is Mahābhāva's party, negative party, predominated party, predominated party. Hare Kṛṣṇa. Hare Kṛṣṇa.

To admit that love means sacrifice, the underlying principle of love is sacrifice, but sacrifice for whom? Who is the beneficiary? Love is beneficiary. Contribution to the centre by all, but none to draw energy from there. Die to live. So with this spirit, we should combine and work for love and beauty. The beauty will be victorious in the world. The love will be victorious in the world. The

banner of love will flutter, that we want to see, and we shall sacrifice our all to see that the banner of love divine will flutter over the world. And a particle of that will be able to keep peace, distribute peace to all directions. Sacrifice to work out peace for others. Soldiers devotee their, give their life, but the beneficiary are their country men. They are giving their life, dedicating everything, the fighting soldiers, they are finished, but the beneficiary in future is their countrymen.

So general peace may come, and the *brāhmaṇa* section in *varṇāśrama* they're of poor... / ...society... / of the *kṣatriya.../* money so that the country will be... / The money hoarded underground, the country is poor. The black marketing, hoarding of money, then the ordinary people, they have to suffer. But if the money can flow, then the people may not suffer much. So, there was some section who are representing the sacrifice and they're holding honourable position. So others, the subordinate section, they cannot amass money for underground purpose. So the general flow in the society, the money, a small quantity, if it is flowing properly, the people will enjoy peace. So the standard, the *brāhmaṇic* section, the honour, the honourable position is that of poverty, material poverty, and giving preference to the spiritual inquiry. And Vaiṣṇava must be above that. They will be more sacrificing, and more accurate in their quest of consciousness, and that is, that reaching to Kṛṣṇa consciousness that is Vṛndāvana, Vraja. The standard of sacrifice is unlimited there. At the risk of everything. That standard of sacrifice.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate]
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

If that principle is enthroned, is crowned, then automatically other adjustment, peaceful adjustment is inevitable for the public. If Kṛṣṇa consciousness proper can have the seat on the throne above all other, the politics, the social society, social law, all subservient to Kṛṣṇa consciousness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vṛndāvana, the ideal of Vṛndāvana above all. The idea of Mahāprabhu's *līlā* above all. And the theistic comparison, how theism reaches to its highest zenith, that step by step, that should be explained, and thought out, and accepted, and preached. The highest goal is such. So, where you are engaging yourself, what sort of benefit you are expecting? _____ [?] The death in one side. You scientific civilization are boasting so much. You are proud of this, but death is awaiting, whether atomic, or any natural death. You can't cross the death.

The boast of heraldry, the pomp. of power,
And all that beauty, that mundane beauty, all that wealth e'er gave,
But awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Elegy written in a country churchyard. 1751]
[Thomas Gray, 1716-71, English poet]
_____ [?]

The greatest danger you do not care to solve. You say you are big thinkers, you are great men, you are to command the respect of the society, but the general inevitable problem for everyone here, for every atom here is death. What is your contribution for the solution of the greatest danger which is waiting to devour everyone of us. No scientist, and no insect, virus, all included. What is your solution? Any step have you taken to solve that universal danger? What you are doing that is only exploitation, encouraging lower life, as reaction. You are exploiting the nature, and everyone who is deriving the benefit will have to pay with interest to the farthing. To every action, equal and opposite reaction. It is your statement. And what have you done to solve that? So, you are endangering the fate of the world by your fascinating proposal of apparent comfort. What is this? Avoiding the greatest inevitable danger, common danger, so your life is useless. Useless, only offering mal engagement. So, in one sense you are traitor of the society. So come with courage to face and solve the real problem, the common problem, and the most dangerous problem. Otherwise you leave the field, go away. Leave it to us.

We shall prove, *viśvam purna sukhāyate*, the whole world is an abode of perfect happiness. You shall have to dive deep into the plane of soul. not this body or mind, to dive deep to find reality. It is within us. It is not a foreign thing. Not to get by loan. It is within us, within everyone, even in the insect, even in the tree. The vitality, and within the vitality, the person, the soul, the party is there. All this is non party. The plane of soul. Eliminate both physical and mental encasement, and find out your own self. And there you'll find the key, the clue, to the proper world worth living, and solution there.

The hints given by many *mahā-janas*, the great personages in every sect, more or less, to somewhat. But our claim is that India, in *Gītā* and *Bhāgavata* has given the fullest conception of the spiritual world. We call you all. We are not imaginationist. We are most practical thinkers. We don't avoid any greater problem, that, "Oh, it cannot be solved." Not belonging to that party, that easily wants to take prestige and fame. We don't classify ourselves with those hoaxing people. Come and see whether the plane of reality can be found or not. You are not required to spare less energy in your campaign, but take our program and try, and it is already there, where you are. Who are you? What is the real nature of the world? All is hoax, in *Bible*, in *Koran*, in *Veda*, in any other language, any other scripture, the hope and hint has been given about the life of reality, all this is hoax? And what charm you have given? Only to the self-deceivers, dragging them into the country of loan, debt. "Every action has an equal and opposite reaction." A divine civilization, civilization divine, that should be drawn out in this plane. Where from the path has been suggested, we are to try in that, and it is not unreasonable, not madness. You come. Reason also can be applied there.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Mahāprabhu's solution, [From *Caitanya-caritāmṛta, Madhya-līlā,* 20. 127-136], He told, "You are poor, we see, but there is a happy solution. The wealth is underground in your own room. Just try to have it.

If you approach from the south side, that *karma*, *dakṣiṇe mārga*, the give and take method, then whatever you'll do, some reaction will come and that will capture and disturb you. And you will be fascinated only in that, you will have no time to reach to the position of the solution proper.

If you approach from the western side, that is *yoga*: by utilising subtle forces of nature, to attain some supernatural mystic power. To be the master of subtle power. That will act on you and enchant you to take away your attention from the desired goal. Your own activity in the wrong direction, that will create obstacle in your achievement.

And if you approach from the north side, that grand *brahmāsmi*, *Vedāntic*, misinterpreted *Vedānta*, *nyāya śāstra*, then you will enter into eternal *samādhi*. That *ajagare*, the great python will swallow you up. Your existence will be nowhere, so who will you come to enjoy the peace of getting the wealth?

Only if you approach from the eastern side, with the help of devotion, easily you will get the wealth. That *pūrva-dike*, the sunrise direction, the light-giving direction. The light not prepared by our own hand, but the light with the source of all light, that is revealed truth. Light extended from a quarter that is not known to us. So revealed knowledge, *bhakti*, adopt that, and approach to find out real wealth within you. Easily you will find that, and you will find in the beginning your own self which is most wonderful.

āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

Your own self is of wonderful type. You will be ashamed that being so much valuable in my own self, how I can be carried away by the bogus charm of this material world, mundane world. How was it possible?

Agatana batana kuti rsi māyā [?] The *māyā* has got such enchanting power, that my own self is so wonderful, so valuable and drawn me where? Like Ajāmila, born in a *brāhmaṇa* family of good practices, drawn to a girl in the house of the very nasty practices, wine, then so many filthy things, all these things. Like that, I am a soul, *ātmārāma*. *Ātmārāma*, those that can find peace within himself, not to go to any foreign part. The peace which is within me, that has been admired by the spiritual stalwarts so much, and that myself has come in connection with mortal and nasty, rotten things, how? Most wonderful. I am deceived. Then from *ātmā* to Paramātmā, Vasudeva, Nārāyaṇa, Kṛṣṇa, what more progress in that line, it is not unscientific, it is really scientific, *vijñāna*.

jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ

yaj jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."]

[*Bhagavad-gītā*, 7.2]

"Arjuna, now I come to say to you about, *jñānam te' ham sa-vijñānam*, knowledge with scientific characteristic. That is not only *ātmā* but its potency, this *a* and not *a*, *ātmā* and *anātmā*, the mind, the *indriya*, the *saguṇa*, non-*ātmā*. The direct and indirect approach towards the reality I'm coming to explain before you. Attentively listen to. *Jñānam te' ham sa-vijñānam*. What is this? There is Myself, and My potency. *Jīva* is My marginal potency, which is filling up all these material worlds. If *jīva śakti*, if the *jīva* potency withdrawn, then everything is stone. Who is caring to know himself or exploitation? All this fighting tendency of exploitation will stop if the marginal potency, *jīva*, is withdrawn from matter, all dead. *Yayedaṁ dhāryate jagat*.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

Who has entered into this material consciousness and has made it a moving thing, *dhāryate jagat*. So *jñānam te' ham sa-vijñānam*, come to know properly in a scientific method. We won't back away for the lack of giving proper explanation to you. So *jñāna*, then *prajñāna*, *vijñāna prajñāna*, more higher conception of the finer world, it is there, it is real. And this is unreal, what you are trying your utmost to make it stand as real, that is unreal. And what is unreal?

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while

the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

"You are sleeping over your real interest, real truth, and you are awake on your part of self deception."

So, we must establish ourselves in such plane, and we'll try our best to extend it to others. That will be, we must have faith. Our own faith, that will be extended; to preach means this.

"I sincerely have faith in this, and I relish to the utmost. I find my future prospect also here. And because I feel it is very tasteful and very useful, so I have come to extend, to distribute to you my friends. It is already tasted by me, and it is wholesome, and I want to give it to you. What? Not anything, but the very principle of life, according to which you'll take your steps further, forward, the principle of life, the standpoint of your life, the angle of vision within you. We have come to guide you according to the guidance of our Gurudeva. We've already found that we have got something and so I have come to you also. Take it, get it, and you'll be wealthy. You'll be satisfied in your life, successful, you'll be on the path of the proper fulfilment of your life. As a friend we have come, we have approached by the order of our superior."

In this way we are to approach, with God consciousness, Kṛṣṇa consciousness. And how God consciousness ultimately merges in Kṛṣṇa consciousness. *Akhila-rasāmṛta-murtiḥ*. To prove it dexterously, skilfully, step by step. *Akhila-rasāmṛta-murtiḥ*. What is Kṛṣṇa consciousness? Kṛṣṇa consciousness; Rūpa Goswāmī has given the scientific definition. *Rasa* cannot be avoided, we are after *rasa*, everyone, every unit, the smallest unit of the world, always hankering after *rasa*, happiness, ecstasy. And *akhila-rasāmṛta-murtiḥ*, all possible stages of *rasa* is personified, that is Kṛṣṇa. You try to understand how is it? What is the *rasa*, and what is its nature, and how a comparison can be drawn in *rasa*? In this way, step by step, you'll have to come to Kṛṣṇa conception of Godhead. It is not a tale, from the ancient Indian scriptures, that Kṛṣṇa. Kṛṣṇa is not the object of a tale, but fact. And we have come out to face with the right fact, real fact. And we shall try our best to bring it out on your front, how it can be a fact? Kṛṣṇa is a fact, it is reality, and with this process we...

"Reality is For Itself," and "Die to live." Die to live. Have to pay, to pay for the goal, and it is in this way, and you will feel it is not a hoax. When you will progress in the way you will feel.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

"By every step you will go forward, you will feel these three things, *tuṣṭiḥ puṣṭiḥ kṣudapāyo*.

Your hankering in general is being diminished. 'I want this, that, everything, still, not appeased my hunger.' But you will feel that your hunger is being appeased.

And what already you took, that they'll give you proper relief, they're taking leave from you automatically, that our trade won't go any longer here, they will all withdraw.

And your natural inclination towards the movement forward, that will automatically get increment, increased acceleration. The acceleration you will find in your progress.

These three things you will feel practically. Come and take what we say."

In this way you are to approach one and all. And leaving the result to the Lord. We are only agents. We are working because He ordered. We shall remember what is *bhakti* proper. What I shall do, the wage what I shall get, it must not come to me, it will go to my Master. *Adau arpyeta paścād kriyeta*. Whatever benefit I draw from my activity, that won't come to me. I am an agent. It will go to the Proprietor, to my Master, Kṛṣṇa. With this idea if we move, then it will be *bhakti* proper. Otherwise it will be *karma-kāṇḍa*, otherwise it will be fruit-hunting, the result of the *karma* I want to enjoy for myself. The result will go to my Master. I am His servant. I am working under His order. I am His slave. I am not the proprietor. I am not the proper person to be the recipient of the fruit of energy. The Master of the energy is the Supreme Lord. And all the products of the energy must go to Him. It must not be tampered with on the way. This should be the attitude of every worker. Then it will be *bhakti* proper. We are not the recipient. The recipient is He. We must be always conscious...

End of 82.05.15.A

Start of 82.05.15.B

Śrīla Śrīdhara Mahārāja: ...the beneficiary is He. I'm not the beneficiary, a selfless worker.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties.] [*Bhagavad-gītā*, 2.47]

A great warning. Because the fruit of the action, you are not the beneficiary, so why should you work, take so much trouble to work? Never! That is the most heinous curse, because I'm not the beneficiary so I'll not work. So, selfless activity, that is also of a lower order, but Godly activity, for the satisfaction of the Supreme Lord we shall work. That is *bhakti* and there is also gradation: *viddhi- bhakti*, *rāga-bhakti*, a big division, calculative and spontaneous. And the master is not a constitutional king, but He's autocrat. That is the highest conception of our sacrifice. To work for an autocrat, what degree of selflessness and courage is required? And what

type of faith is required, to work for an autocrat? Despot, liar, who is up to anything, not only that, His normal position is such, not a temporary temperament of Him, but His eternal inner nature is such. And we are to sacrifice for Him, because He's the Absolute good and beauty and love. Such faith; selflessness to what degree? If we can accept Kṛṣṇa consciousness as our highest ideal, how much sacrifice is necessary? And sacrifice means life. Die to live! So no loss but gain, by sacrifice, by giving our hearts out.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

So, in many ways, in direct approach, approach by the books; then by *saṅkīrtana*, so many aspects by which we can approach the souls. By helping them, we can help us. We can help our own fortune, own fate, by helping in this way to others. *Kīrtana* has been accepted as the means to the end, also. Not only that the others will be benefited, but as a reaction of that, I will be benefited infinitely.

Mā te saṅgo 'stv akarmaṇi. "Because you are required to work for Me, so you will stop work? Don't go to that dangerous reaction. Then you will be doomed. *Mā te akarmaṇi 'stv saṅgo*. No attachment for strike, stop-work. Because you cannot thrive by your work so you stop it, no. That is a dangerous vacuum. Don't jump there in the eternal vacuum. But work for Me, and you'll thrive there most."

Hare Kṛṣṇa. So much so,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"My position is such. I'm your guardian, your friend, everything. Your goal of life is in Me. Believe it Arjuna, at least I must not deceive you, you are My friend, you can take it for certain."

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"My dear friend, I am *pratijāne*, I promise on oath. I am speaking to you that I am everything. You try to come to Me. I am the goal, I am the fulfilment of the life of you, not only you, but everyone. This is My position. What can I do? From the Absolute calculation, My position is such.

At least you are My intimate friend, I won't deceive you, you can believe Me. I promise that I am such and such."

How shamelessly Kṛṣṇa is expressing Himself. Because of our defect, He has come to plead for Himself, so much, for our benefit. A record is kept there in *Gītā* for our guidance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Then what about Mahāprabhu? Kṛṣṇa Himself came as Mahāprabhu to preach Himself. He came as His own canvasser, with a group and took even Rādhārāṇī along with Him.

"If necessary, I shall show you how charming position you have got in service, how beautiful the service can be; the other half, how dignified that may be. You come along with Me."

And that Baladeva came as Nityānanda to canvass for Him, Themselves. The Vṛndāvana has come canvass itself in Navadwīpa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So more indebted to the canvasser, than the party real. We're connected more intimately and we are thankful to the canvasser first, and especially when He Himself has come to canvass. How beautiful, how magnanimous, how sacrificing, what sort of love divine there?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Parvat Mahārāja: Now you are canvassing for the canvasser.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. We do not know. We came to seek something good.

And Mahāprabhu proposed that, "Try to find if anything good in Me."

I have got some charm there, that yes, it is very charming, very beautiful, very taking. Then, who can distribute such things of satisfaction to my inner heart? I searched and anyhow I found my master, that he's canvassing exclusively for Mahāprabhu, and very strongly. And surcharged with infinite energy to work on account of Śrī Gaurāṅga. How, with what intensity the great dynamo. And then I tried to offer myself to take me in his shelter and following his order as much as I could. And now also I find that I am still in his shelter, and doing some sort of duty, as asked, ordered by him. In this way passing my days, trying to have the core of his advice from different scriptures, the *Gītā*, the *Bhāgavatam*, and other scriptures. Trying to find the corroboration what Mahāprabhu told, and our Gurudeva told, from deep, to deeper thinking, and gradually getting some satisfaction. Otherwise, if I don't say that I'm not getting anything, then I should do something wrong about Gurudeva and his paraphernalia. No other ideas can draw my attention towards their proposal. Rather I am getting firm faith day by day in this, in

the teachings of Mahāprabhu, Vyāsadeva, the Vraja *līlā*, all these things in a stronger position we find. But this is infinite, so we must be satisfied with what little I can get from it. At the same time I feel that this sort of light must be extended to others also, in my good faith. So, I am passing my days.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Our Bhakti Sudhīr Mahārāja is a depot of energy. He's Secretary. Let us see under his management how the distribution of Mahāprabhu's nectar teachings may get a wider field.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol.

So Pramāṇa Swāmī and Viraha Prakāśa Swāmī has reached here, their response to your call, that is a good omen. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

We're not going to do anything bad, but to our conception the holiest thing, that our purpose is of holiest type ever we can conceive. So we must go forward with this program to do good to others, to do best to others, at the same time to get it our own self. What can be more holy engagement than this in the world? The holiest engagement, with the blessing of the Lord, Nityānanda and Śrī Gaurāṅga.

Hare Kṛṣṇa. It is Their duty, Their department. Preaching is the department of Śrī Gaurāṅga and Nityānanda, mainly. So Their blessings in Navadwīpa Dhāma, and absolving us from all offences, They may utilize us. This is our prayer to them. *Aparādha-bhañjan-pāṭ*. Forgive all our previous offences, and engage us in the service to spread Kṛṣṇa conciousness and Gaurāṅga consciousness at the same time. Kṛṣṇa consciousness and Gaura consciousness.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Swāmī Mahārāja appeared in this world in the day of Janmāṣṭamī, Kṛṣṇa's appearance, Nandotsava, the day after. And his disappearance is on...

Jayatīrtha Mahārāja: Three days after Govardhana *pūjā*.

Akṣayānanda Mahārāja: *Annakūṭa*.

Śrīla Śrīdhara Mahārāja: Three days after *annakūṭa*, Govardhana *pūjā*. Govardhana *pūjā* means for seven days, Kṛṣṇa kept up the Govardhana and the *pūjā* was begun from the beginning. Govardhana was on the finger of Kṛṣṇa.

[Bengali?] _____ [?]

"We're helping You, otherwise it is not possible for You to carry such a big burden, so heavy a weight. We're helping You."

Hare Kṛṣṇa. Hare Kṛṣṇa. And the whole Vraja-maṇḍala is under Govardhana, taking shelter. And outside, so many, the storm and rain and hailstone, and severe hailstorm and rain, and all the Vrajavāsīs under the shelter of Govardhana-giri.

Govardhana, nijani katani varsan dehi govardhana tam [?]

Girirāja Govardhana, Girirāja. It is said that Giridhari is representing Kṛṣṇa, and Rādhā-kuṇḍa is representing Rādhārāṇī. Hare Kṛṣṇa. Hare Kṛṣṇa. In different strata of manifestation They're playing.

The subjective tendency can open our eyes to those eternal, current *līlā*. It is always being, it is always taking place. The subjective interference can show us, can connect us with all these variegated *līlās* of the Absolute. It is always, not that only in Dvāpara-yuga, but always they're present in a plane, *nitya-līlā*. And we can have a peep by the interference of the subjective ultimate principle, *kṛṣṇe chai* [?] The spring of all will is that centre, *iccha śakti adar* [?] Through Baladeva, willing. Willing commanded by Balarāma, the energy department. But *iccha śakti*, the suggestion comes from Kṛṣṇa.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And all pastimes fulfilment, fulfilling, comes from Rādhārāṇī, *hlādinī*. The fulfilment, the energy, the freedom, the fulfilment, three thinking positions, and energy and fulfilment. Trinity: *jñāna*, *bala*, *krīya*, *ca*, thinking, feeling, willing, three principles. When the whole world is analysed it comes to be classified under three heads; *jñāna bala krīya ca*, in *Upaniṣad*.
Western philosophers also say, thinking, feeling and willing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Enjoyer, enjoyed and Yoga-māyā. The mutual con ____ ation [?], trinity, *Bhāgavata* trinity.
In the *Bible*, trinity; God the Ghost, God the Father, God the Son, or Guru.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Hlādinī, *sandhīnī*, *saṁvīt. Saṁvīt* representing Kṛṣṇa, *sandhīnī* Baladeva, and *hlādinī* Rādhārāṇī. The three springs of all this *līlā*, positive or negative side, direct or indirect. *Artheṣu abhijñaḥ svarāṭ*, *satyaṁ paraṁ* [*Śrīmad-Bhāgavatam*, 1.1.1]

I'm told that _____ [?] has given interpretation that *satyaṁ* in *Bhāgavatam* has been meant as
Gandhi soil [?] So, he has got his conception about the truth. Truth, the inevitable incidence, the flow. Truth, the inevitable flow. But what for, this flow? And who can command, who can stop, or conduct it any other way? Hare Kṛṣṇa. The providence, the inevitable flow of incidence, that is truth; the providence, the destiny.

Gaura Hari bol. *Satyam*, *śivam*, *sundaram*. If *sundaram* is taken away from the inevitable flow, it is meaningless, fulfilment. *Raso vai saḥ*.

satyam bhriyat, priyam bhriyat, na bhriyat satyam apriyam [?]
priyam ca mam etam bhriyat esa dharma sanatana [?]

Satyam bhriyat. Speak the truth. Don't tell lie. *Priyam bhriyat*. At the same time you should be mindful not to be eager to give delivery to unpleasant truth. *Na bhriyat satyam apriyam*. *Priyam ca mam etam bhriyat*. And that does not mean that you will speak all lies because it is pleasing. Don't do that. *Esa dharma sanatana*. But *satyam bhriyat*, *priyam bhriyat*. *Satya*, this condition, I shall speak truth: but there should be any condition? Must be *priya*, otherwise I shall not, unnecessarily I shall not say that. Then, what is *priya*, what is the position of *priya*? *Priya* means tasteful, pleasing. Truth is not pleasing. What is that element of pleasing? *Satyam*, that is above truth. That is of the mercy character. Truth is justice, something like justice, truth. But pleasing, that is in the category of mercy, above justice. It is possible. Something more than truth. Something more than the naked truth, that sympathy, that mercy, that grace, that love, that charm, beauty. Without that, truth will be rigid law, non-tasteful.

And generally, ultimately, that will come to non-differentiated Brahman conception. *Līlā* means beautiful, life-giving, love. Without love *līlā* is useless. That is *māyā*. So we can have the conception of mercy above justice. We can have some positive conception of the ultimate reality, how He is, how well-wisher He is. We're sinner.

Krsne karunacay bala nandan adi bachay navagichay sacharan [?]

For which Nityānanda Prabhu approaches from door to door and appeals to His utmost.
"Accept the truth, Accept what is beauty, because mercy is there."

We may not deserve, but still there is hope if the land of mercy is there. Crossing our preservation it may come to me. How hopeful to the needy. This is *prema*. Being aggrieved, being opposed, still Nityānanda Prabhu is distributing to Jagāi, Mādhāi. So what is mercy? He's going to give him His own welfare, but being opposed and damaged, still He's giving. Then how hopeful? The existence of mercy is above truth. And this is what is love Divine. This is what is *sundaram*. This is what is this charm, fascination, attraction, from the Absolute realm. Spontaneous, automatic, and that is the prime, at the root of everything. Good will at the basis of everything.

So Swāmī Mahārāja while America he got some apprehension of going away. He told, I heard, "That if I die, don't be discouraged. You will think of your grandfather. Your grandfather is there. You don't be discouraged. Go on with your work, you'll go on vigorously with your propaganda. Your grandfather is there."

So that mercy is there, the grace is there, in different forms.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

sukha-duḥkhe same kṛtvā, lābhālābhau jayājayau
[tato yuddhāya yujyasva, naivaṁ pāpam avāpsyasi]

["Knowing pleasure and pain, gain and loss, and victory and defeat to be one and the same - fight. You will be unaffected by sin."] [*Bhagavad-gītā*, 2.38]

"March on!"
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahaprabhu told before His *sannyāsa*, drawing all His near and dear.

Apan gala mala saday gala diya akan gaura hari krsna kaha giya [?]
Ki bhojane ki sarane ki bhajane ki acintya krsna [?]

"Go to the church weekly once, or go to the mosque five times, or think of the God thrice in the day at least."

No. Always. Emergency. During war the emergent arrangement, emergency, or something like that. So, Mahāprabhu, His advice came like that, emergency. "Always think of Kṛṣṇa. *Ki bhojane*, while you are eating. *Ki sarane*, you are sleeping, you are lying. *Ki bhajane* _____ [?] while you are awake. _____ [?] Day and night always think you are in danger. Emergent position. Any moment the death can take you away from this position. So, consider it as emergency, and go on with Kṛṣṇa culture, Kṛṣṇa cultivation, *kṛṣṇānuśīlana*. By hook or by crook, try to keep up, floating on Kṛṣṇa consciousness, continuous Kṛṣṇa consciousness." And in the south also when He's going on preaching tour.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

"Whomever you meet, speak about Kṛṣṇa. My request, My order to you all, save so many suffering souls. They're in danger. Help them! They are drowning in ignorance, illusion. Try to rescue them from this drowning position as much as you can. Rescue, rescue the drowning. *Āmāra ājñāya guru hañā tāra ei deśa.* Take risk! Jump in the ocean, take the man out of the drowning position in ignorance, illusion. To light from darkness, drag him, try to drag him from darkness to light. *Āmāra ājñāya guru hañā tāra ei deśa*. Don't. There is, the fire intimation went to the authority, they referred it to the headquarters, and then the order came, then to extinguish the fire. So this is a mockery. *Āmāra ājñāya guru hañā*. I'm giving order for the relief work of all drowning in the ocean of *māyā*. Go on, relief work, relief work."

Once while in Madras Maṭha, I went to see the Education Minister for a letter. "I shall go to your province, your district, for preaching, I want a recommendation letter."

He told, "Swāmīji, they're all Tamil speaking, they do not know English, or your Bengali, or Sanskrit. Then what will you do? First you read Tamil, you learn Tamil, and then you can go."

I replied, "That suppose I'm going by the road and found in the Tamilian country, and found a boy is drowning in the tank. Should I go to learn Tamil, and then communicate with the persons? Or anyhow I shall try my best by gesture, posture, 'The man is drowning! The boy is drowning! Rescue him!' What should be the position, what should we do?"

"You are so extreme."

"Yes. With so much urgency, it is emergent. We see things something like that. That anyhow Krsna consciousness may be injected through some mediator. There may be some Englishmen, or Hindu going to give some impression, everywhere, give some impression."

So Mahāprabhu has issued an order, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. Emergency. He has pronounced emergency. "Whomever you find, talk about Kṛṣṇa. *Āmāra ājñāya guru hañā tāra ei deśa.* Don't wait for any certificate of the authority. I am issuing general certificate for you all."

Devotees: [Group laughter] Gaura Hari bol. Gaura-premānanda.

Śrīla Śrīdhara Mahārāja: A letter of authority.

Jayatīrtha Mahārāja: Power of attorney.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

End of 82.05.15.B

Start of 82.05.15.C_82.05.16.A

Śrīla Śrīdhara Mahārāja: ...necessary, *dharma*, *artha*, *kāma*, they're coming in a flow, and they pursue the ideal. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Any thought, the communistic thought, not begun by money, but gradually it came to work in the world. Because it appealed to a particular plane in the heart of so many, and they came and worked together.

So Kṛṣṇa consciousness is not a very easy thing to accept by the people in general. But still, we shall try our best to distribute it to others, and the result we shall leave in His hands. But we must utilize our utmost offensive for offensive. We find in the environment, the offensive activity of *māyā*, in various forms. If we are passive, then sometimes we may be loser. So often, we also may attack the environment which is attacking so many souls with aggression. So, *kīrtana* means offensive for offensive. Meditation, that is passive attempt, not aggressive, but also aggressive in the thought world. But in the phenomenal world *kīrtana* is aggressive. Go on chanting of the Name of Kṛṣṇa, creating a peculiar holy vibration in the ether. That will go on with his activity in that plane, and it will carry to the memory of many, who have got the sound. In this way, it will serve in this mundane world; it will do good to the soul, anyhow. The beginners of good things, in the beginning they may not have help from outside. But by their action they may draw the attention of the public, and men and money may come to work under his direction. In many phases of life we have experience of such happenings, incidents. So whatever capital I have got, I must begin with that. Others, we should leave for the above, the discretion of the above. Hare Kṛṣṇa.

...

Parvat Mahārāja: I have a doubt, a question, because I have observed that the meetings we have been having, I see that there is a little problem. But it's still very little but it can become difficult. And that is that I observe that there are two types of *sannyāsīs*. One is of the introverted, more inclusive and non-expansive type, and few are very extroverted, all-expansive, and all-including type. So, the tendency in these meetings, or in general, is that the exclusive, introverted type withdraws, and the all-expansive, extroverted types dominate the scene. We heard this also happened in the GBC meeting, that maybe two or three take over and establish the mood and the pace. So how can this be avoided?

Śrīla Śrīdhara Mahārāja: I want... Who is there?

Mādhava Purī Mahārāja: Mādhava Purī.

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja. And you?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa. And here is Pramāṇa Swāmī.

Badrinārāyaṇa: And Nimāi.

Śrīla Śrīdhara Mahārāja: Nimāi, _____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: So, the basis of the association is not a rigid, or registered board with all rules. It is voluntary association. If in future it is seen, difference, then there may be a different group, really. And it is not compulsory, none is going to compel anyone, "You must preach and go on."

Some may in a grand style he may preach, and some in a poor *brāhmaṇic* style, according to his...

Amongst my God-brothers, Mādhava Mahārāja, Keśava Mahārāja, they preached in such a style that they get much men, money, Maṭhas. But I'm satisfied only with one. In my own way, some book, some poem, fasting, according to my nature and capacity I'm going on.

We can't avoid this. So the basis is not rigid, it is a slack thing. Anyone may withdraw, anyone may stop preaching, or slowly, as according to his capacity. But those that love grandeur, splendour, according to their nature, they will go on. And in future, separation may come, does not matter, but the separation will be easy. Not that when it is a difference of opinion from the committee he'll be expelled and all the acquired property will be taken over.

So, or any other solution if you can give, we may consider, that in this way we may form the basis. What is your suggestion? It is a voluntary association, not a very strong law, or any fixed program. In general we shall preach according to our capacity. We were combined before, we have got nothing. We are beginning preaching, and there is another big organized body that will try to crush us. So, if we combine, however small, we have got some position to approach the public. We have got our association, we are doing in this way, we have got difference with that GBC for such and such. Not only myself, not that I'm the only culprit, but there are so many good persons, they're also of the same opinion. In this way, there is some facility from the association. You can take in your place another one or two preachers to your field, to make them understand what is the matter. In this way, mutual cooperation, voluntary cooperation, not any force, not any forced demand, voluntary, mutual.

Mādhava Mahārāja: Mahārāja, perhaps something like this would also work, that if those who were of the dominating mentality would be conscious of their tendency, and try and check it in some way so that the others might be drawn in to a discussion.

...

Śrīla Śrīdhara Mahārāja: I did not want to go to the foreign country, so I was told, "Ease-lover." I was called ease-lover.

Nimāi: So what _____ [?] Mahārāja is saying that he doesn't want to suffer, we don't want to suffer.

Śrīla Śrīdhara Mahārāja: Don't want to suffer; then?

Devotee: That's the problem.

Śrīla Śrīdhara Mahārāja: You don't like to suffer.

rāja-vidyā rāja-guḥyaṁ, pavitram idam uttamam
pratyakṣāvagamaṁ dharmyaṁ, susukhaṁ kartum avyayam

["Know this knowledge as the supreme wisdom and the supreme hidden treasure. It is perfectly pure, and although beyond the purview of sense perception, it is the object of direct perception (by those senses which are eagerly disposed towards devotional service, *bhakti*). It is the efficacy of all religion, joyfully accessible, and completely devoid of mundane nature."] [*Bhagavad-gītā*, 9.2]

That word *susukhaṁ*, we will find pleasure of course. It is *the* taste pleasing, all other bitter. But there is some disease in the tongue, boils, attack of boils, jaundice, and so sugar candy tastes bitter, but sugar candy is the medicine to remove this jaundice. And when that jaundice is removed, that sugar candy will taste very, very sweet.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."]
[*Śrī Upadeśāmṛta*, 7]

This Name, the Kṛṣṇa *kathā* now bitter and non-pleasing. But if we apply this non-pleasing medicine for some time, the boils will be removed and it will be found very, very sweet, *raso vai saḥ*.

kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige

(*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

[*Gauḍīya Kaṇṭhahāra*,18.7-8] & [*Gauḍīya Vaiṣṇavism*, part two, p 385]

When that *ruci*, *ruci bhāva* will appear within us, it will be very, very sweet, the sweet taste will begin to dawn. Dawn of love, *prema*, with us, that will be seen, *raso vai saḥ*. Only that is *rasa*. others are all *virasa*, tasteless. Only His taste, others tasteless. We are to realize that little thing.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari. You are the proof, evidence, that God is. He's our fulfilment. You should be, you should stand as evidence to the public. Hare Kṛṣṇa.

Mādhava Mahārāja: So Mahārāja, they are arguing that Prabhupāda wanted everyone to work under the GBC, but we are not doing that, so therefore anything we do is unauthorized.

Śrīla Śrīdhara Mahārāja: And authorized from the greater circle. GBC committee resolution is recommendatory, but the general sayings of him, go and preach about Kṛṣṇa, general call. But to facilitate that, he appointed some gentlemen. That does not mean that he has given everything within their whimsical fist. At present that dollars, diplomacy, despotism, in the name of devotion and dedication, and divinity. God is within their fist, Kṛṣṇa; and they think like that. But that is the opposite, they will have to think.

So much pride: "Whatever we view, we'll dictate, and that cannot but be the opinion of Guru and Gaurāṅga, Kṛṣṇa." So, limited narrow views. So much so, "Don't go beyond our Guru Mahārāja's books. His Guru, other Goswāmīs, no. Don't go."

What is this? The natural advice should be, "Read others to support what is written by our Gurudeva. By extensive study. Food, that what our Guru Mahārāja has said, to support that. Our expansion is necessary.

"But don't touch any other body, but just what is given by Gurudeva. Then, you won't be able to maintain your solidarity."

This is defeatist mentality. So they're all minors, not majors, all minors.

"If you go and read others, even the book of our Gurudeva's Gurudeva, then we are under."

What is this? All minors, no majors.

At the same time, "We are God's representative; whatever we shall do, that is the truth."

These two things cannot go together.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is not a dead thing, it is a progressive, living thing. Hare Kṛṣṇa. If committee is the absolute, then why you have come from other creed? From Christianity, the

church must have its highest authority, the Pope one side, for the Catholic, the Divine succession; this is the insinuation. And for the Protestant there must be some committee, that must have the authority from ancient time. So how you have left that, ignored that, and come to Swāmī Mahārāja? Everywhere there is some such committee or highest authority, and their decision must be accepted in that creed. So why have you come, left everything and come to Swāmī Mahārāja's teachings? So, the necessity of independent selection, the possibility is always there. I am to seek my own benefit, so freedom is there, comparative study in religion is there, so *dharma*,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

This clarion call it is there; broad infinite path be taken within the committee. We have seen their committee; it is a general thing, but not all-exhaustive, generally. Hare Kṛṣṇa.

Parvat Mahārāja: What should be then the main purposes of the *sannyāsīs* meeting in the committee?

Śrīla Śrīdhara Mahārāja: Mutual cooperation according to their might. If anyone thinks that he will do some help by combined attempt, and if anyone says, "No, I do not like to entangle me in a committee, I shall go on in my own way." We are not forcing him, but if one wants to go to a preaching life, then mutual cooperation will help. One is helping another, two, three, each is going to a particular zone. And they are also coming in his zone. In this way, by combination, we shall get more strength against such a big institution. A combined effort will be more effective. So I say, and they also find there is some facility of combined attempts.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Jayatīrtha Mahārāja engaged in Giridhari *arcana*?

Parvat Mahārāja: He's doing a television film for sending to the disciples, everywhere, with Bhāratī Mahārāja for South Africa.

Śrīla Śrīdhara Mahārāja: All right, so Bhāratī Mahārāja, Jayatīrtha Mahārāja and Sudhīr Goswāmī Mahārāja.

Devotees: He is writing.

Śrīla Śrīdhara Mahārāja: He is secretary.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So Parvat Mahārāja is afraid to enter the committee?

Parvata Mahārāja: I am observing these tendencies and I'm bringing them to you, because I believe that the committee, it's only existing is because of you. So you are the unifying energy, force, consciousness, harmonizing, all-encompassing.

Śrīla Śrīdhara Mahārāja: Mutual help.

Parvata Mahārāja: Because some devotees, I observe they're a little afraid because of previous experience with GBC, so a little afraid of committees, and they feel that maybe...

Śrīla Śrīdhara Mahārāja: It is not a rigid committee to command, but this is recommendatory in its nature, voluntary cooperation.

Parvata Mahārāja: We feel that maybe we all can cooperate as individual preachers as the need arises. We are all God-brothers, so we can search each other and give shelter to each other, then what is the need of a formal committee? That's the question.

Śrīla Śrīdhara Mahārāja: For mutual discussion, and to inform the recommendatory rules, that, "If you do this, it would be better." Everyone's suggestion should be sought, and that will be tried to put into practice, if it may be beneficial. Hare Kṛṣṇa.

Those that are afraid of the committee may not enter, it is not compulsory; optional.

"Because I am recommending, so everyone should enter." Don't say like that.

From the beginning I wanted that only a selected few they may begin with this, and others will follow in future. So if there is any apprehension, those that are in propaganda, or eager to propagate, it will be helpful for them. But those that love secluded life, they may not enter, if they do not feel any urge within for preaching. For preaching purpose it will be helpful, and those that do not feel much urge for preaching within, they may not enter into the committee, immediately, wait for future. Anyhow, service is necessary, preaching is also a good service.

Nimāi: Mahārāja, if anyone feels the urge to preach independently without entering the committee?

Śrīla Śrīdhara Mahārāja: Independent preaching, of course, not going to force them, but we think that if we combine, it will be helpful for us. By mutual cooperation it will be more effective, preaching, that is our aim and experience.

Nimāi: But if anybody has any organizing capacity to go on preaching independently even?

Śrīla Śrīdhara Mahārāja: Anyone may be independent any time from the committee. If he feels the committee is not helping me, no facility I get; then he may gradually withdraw. But on the

whole it is thought that by cooperation it will be helpful, more helpful than alone in the present situation.

Vidagdha-Mādhava: Especially for new publishing of books.

Śrīla Śrīdhara Mahārāja: Suppose there is a press, common press; that may help their preaching by publishing books. And in the managing also, mentioning their propaganda, all these things, it will be helpful.

Parvat Mahārāja: My suggestion on the beginning was that we should unite around the preaching. That should be our active union, that we all want to preach the *sampradāya* books, and that is our common interest, the message, the philosophy. And Prabhupāda, our Guru Mahārāja said, "Books are the basis, preaching is the essence, purity is the force, and utility is the principle." So my question is, the principle of utility behind a formal committee, and the higher utility behind a preaching committee, like a printing book committee, like editorial committee, like a trust, a book trust.

Śrīla Śrīdhara Mahārāja: Yes. There will be also, the press work, the book printing, then book selling, all this we'll include.

Nimāi: Anyhow, you are to find loving unity.

Śrīla Śrīdhara Mahārāja: As far as possible, to publish books, to work in the press, that is also preaching, part of preaching; doing his duty. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Gurudeva, if I want to make daily progress in Kṛṣṇa consciousness, I want to feel that every day, I am becoming more Kṛṣṇa conscious, so how to do that?

Śrīla Śrīdhara Mahārāja: So by serving, service, we can make progress by service. Whatever we do, but servicing temperament must be behind, *namanta eva*. [*Śrīmad-Bhāgavatam*, 10.14.3] Increasing the feeling of our negative characteristic, that we are helpless, we are needy, and attracting Kṛṣṇa's attention to ones own self. "I am the most needy." Sincere feeling of helplessness, and invoking His Grace. Externally we may engage ourselves in any sort of practices, but the internal temperament must be like this; then only we shall approach. Otherwise, other things, this *kanak*, *kāminī*, *pratiṣṭhā*, they will make ourselves their own prey. Or renunciation, *yoga vibhūti*, or that *samādhi*, eternal rest, these are the enemies of Kṛṣṇa *bhakti*. *Bhoga*, *tyāga*, enjoyment and renunciation, mainly these two enemies of Kṛṣṇa consciousness, Kṛṣṇa realization. Hare Kṛṣṇa.

Mādhava Mahārāja: So does that mean that one should try to increase his service every day if he wants to feel himself advancing?

Śrīla Śrīdhara Mahārāja: Yes. Service means submission, submissive nature, to increase the intensity of submission in ones nature. That is preparedness for membership in that subtle-most and inner-most plane of life. To connect with that plane, *nirguṇa*, the *saguṇa* and the *nirguṇa*. The *nirguṇa*, the Māyāvādī salvationists, they say the cessation of enjoyment, that is *nirguṇa*. But Vaiṣṇavas say that *nirguṇa* that is positive, that is not the summation of all negation. Not that. It's a positive, a dynamic flow of love and service. It is in the innermost plane. Just as ether, air, and then this water, earth, the finest ether, so, the Kṛṣṇa consciousness is like ether, the most original and comprehensive plane, finest. And our soul can connect, have connection with that plane, and can work as a member in that plane. So, we shall withdraw from all these covers; this body, mind, this intelligence, reason applied in this world, everything, and dive deep into that plane, and we find that our soul is there. There located. It is focused outside. So, that position can be had only by eliminating our charm, attraction for the outer covers and to go in. That process is known as service, *sevonmukhe hi jihvādau* [*Padma-Purāṇa* & *Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109]

"I am not for myself. Does not belong to me. I have got my guardian, my master, I am only dependent existence. In this way, in plain words, I am slave, I have not got independent personality or proprietorship. He's the proprietor. I am His slave. I do not belong to me. I have no personality. I am not the party real. Party is He. I'm subservient." This sort of realization can take us nearer to that plane of Kṛṣṇa consciousness, Vṛndāvana, Vraja. More and more dependent nature. "I cannot live independently, or with so many that are rebels. Those that have a life of harmony, I want to mix, and to become one of them in that plane, and go on serving there."

And service, it is loving service; labour of love, that is very pleasing, very, very pleasing, which comparison can never be experienced anywhere. Such sort of pleasure, ecstasy we may feel in that cultivation, exercise of our spiritual power. Just as the sandalwood, as much as it is pressed, so the good scent comes out, emits. The gold, as much as it is burned in fire, it comes with brighter and brighter colour. So by sacrifice, die to live, that process we can have better and better identification of our own self and prospect also. *Sevonmukhe hi*, that is die to live as you are. Dissolve your ego, wholesale, and you'll find that there is a spark of soul, and you are that thing, and that spark is a member of that plane, the ultimate plane of Kṛṣṇa consciousness. We can thrive, we can live there, thrive there. That is roughly, *sevonmukhe hi jihvādau*.

We are to cultivate the Name, we can take, we can give to others, help others to take, through the sound also. Anyhow to culture, *ānuśīlana*, *kṛṣṇānuśīlana*, cultivation about Kṛṣṇa, and that not only conscious, but that will be serving attitude. "That I am His. I am not separate entity. My entity is dependent. Without Him, I cannot live independently." With some such thought we are to advance towards that.

Ama bahita ami [?] "I do not belong to my own self. I am His property, just like an animal. Animal may have its proprietor. I am also like that." *Vikri tasya yatha pasu* [?] Jīva Goswāmī gives quotation, that just as an animal belongs to his proprietor, he has got no independent interest or personality, but personality, the proprietorship with the man, and he may play with the animal as he likes; my position is like that. I am a doll of play in the hand of Kṛṣṇa and His own. This sort of life is to be sought and realized. In anyway, by the help of sound, by the help of colour, by the

help of touch, by the help of ear, by taste, totalitarian war. I want to avoid the present surface, where I am awake, and to enter into deep, and deeper, deeper, totalitarian, using all our means.

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ
apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."] [*Śrīmad-Bhāgavatam*, 2.1.2]

End of 82.05.15.C_82.05.16.A

Start of 82.05.16.B

Śrīla Śrīdhara Mahārāja: ...all our senses we should apply in inviting Kṛṣṇa and avoiding the present. Just as a ship makes advancement, eliminating the water by its side, and going on by pushing the water on its side back, pushing on. So wherever we are in the midst of we shall push them back and enter into to, from subtle to subtler region. From material consciousness towards pure consciousness, and Nārāyaṇa consciousness, and ultimately Kṛṣṇa consciousness. It is possible by our cultivation of Kṛṣṇa, in all means. Taking *prasādam*, then this *arcanam*, then this Name, preaching, all these things, reading, serving Vaiṣṇava, in various means we may engage to earn that affinity, that real affinity, tendency, earnestness towards what we have got conception of from Guru and books, *Bhāgavatam*, Nitāi, etc. The culture which is given, if it is touching to my heart, I want to earn that jewel of my heart, for which my heart hankers. Total advance towards that, by all means. Even in dream also we shall try to have a dream of that type.

Nahi laya koti laya [?] Rūpa, Sanātana, when they were cultivating this Kṛṣṇa consciousness in such way it is described in *Caitanya-caritāmṛta*. *Avasar nahi laya koti laya* [?] Not a very smallest point of time was spared otherwise, continued *niṣṭhā*. *Niṣṭhā* means *nairantarya*, continuous attempt to approach towards Kṛṣṇa consciousness. When it is continuous without any gap, then it comes to the stage of *niṣṭhā*. Then the *ruci*, the real taste proper will come next, after the continued mentality about Kṛṣṇa we may have. *Niṣṭhā* means continuous, no gap, always thinking about Kṛṣṇa. Then the *ruci*, that is taste, will come, real taste, pure taste, not false imitating taste. Then *āśakti*, then *bhāva*. In this way the progress from the out towards to the inner world, it will come.

Mādhava Mahārāja: So Mahārāja, I've been doing those things very imperfectly for about eleven years, as a devotee, but I still feel that I'm not making any progress.

Śrīla Śrīdhara Mahārāja: Don't think that you have not made any progress. The test will be, suppose if you leave this, what will be your position? The challenge to you; one day you don't take Name, you don't talk about Kṛṣṇa, you engage yourself in other things. Can you do that?

Mādhava Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then, from the indirect.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Withdrawal from other topics, this is a measuring process also, from the negative side. Positive side, it cannot be measured. From the negative side, if you're asked to separate yourself from Kṛṣṇa consciousness, or if there is another topic of the worldly type, some political, social, or other, it won't be tasteful to you, you will come away from that, and that is the sign of progress.

Mādhava Mahārāja: But Mahārāja, even as a boy, before I joined Kṛṣṇa consciousness, I was tending toward God, always I was interested in God, never other things.

Śrīla Śrīdhara Mahārāja: That I know, that was a raw thing, and it is getting systematized. It is more valuable.

Mādhava Mahārāja: But I want to make definite more progress, positive progress. Now I'm doing so many scientific things, systematic things, so one should make some...

Śrīla Śrīdhara Mahārāja: Once, three *brahmacārīns* was wandering before our Guru Mahārāja, and Guru Mahārāja could understand that they want to say something to him, but they can't. Then Guru Mahārāja himself asked, "I think you want to say something to me, but you hesitate?"

"Yes. We came to say something to you."

"You say what you want to say, say."

"So long we have come, we have joined in the mission, but we don't find any progress."

"But is it? Are you saying this truly? Are you true when you say this?"

"Yes, as much as we can know sincerely, we feel that we could not making any progress."

"All right, go, you're all right. If you could think that you have got something, then there was danger. If you say that, "I have got Kṛṣṇa *bhakti*; Kṛṣṇa *bhakti* is such." The finite says that, "I have captured a portion of the infinite within me." That is dangerous. But, "I can't leave Him, I can't go back, but I have got nothing in my fist." That is all right. He was in relativity of Kṛṣṇa.

Badrinārāyaṇa: I think he means Mahārāja that he's not making as much progress as he'd like to make.

Parvat Mahārāja: He'd like to make more progress than he's doing presently.

Śrīla Śrīdhara Mahārāja: You see...

Badrinārāyaṇa: Faster.

Śrīla Śrīdhara Mahārāja: ...the measurement from the negative side. Positive side, no measurement possible. Mahāprabhu Himself says, "Not a bit, not a drop of the divine love I have got within Me."

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Then why You are crying, weeping, shedding tears so much?"

"Oh, you don't know. I want to show to the people I have got that divine love. Only to get this name to deceive the people, I'm showing so much tears, shedding so much tears."

"Why do You say so?"

Vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān. "It is a positive proof that I have got not a single drop of Kṛṣṇa *prema*, divine love. Why? Why I could not die without that? Why I am fostering My life? I'm dragging My life in Me without having that great thing? This is positive proof that I have no love. If I had a speck, a drop of love, then by separation, we should not have lived."

That is His idea. One cannot live without Kṛṣṇa. "So I'm living, so this is the proof that I have no love."

Do you follow?

Mādhava Mahārāja: Yes. So you're saying progress means to give up material things, this is __ [?]

Śrīla Śrīdhara Mahārāja: Others will see others progress, but he himself cannot feel any progress. *Taṭasthā*. Only this test, if I'm asked to leave all these things, can I do that? If the answer comes in the negative, "No, I can't, I can't leave this company, these books, these activities, taking the Name of Kṛṣṇa, I can't totally give it up." Then of course, I have got something by the grace of my Gurudeva, _____ [?] because I cannot leave them. I have got some attachment, some attachment about the purity, about the divinity, some sort of conception. Otherwise if I'm asked to give them up just in this moment I can't do that. I can't

withdraw myself from the present condition. So I have got some taste for this, indirectly we may calculate. But Kṛṣṇa is not such a thing that we'll have in the front talk with Him, and this; inform my grievances to Him, all these things. That is not possible in such position, that is very, very high.

Badrinārāyaṇa: What happened to those three *brahmacārīs*?

Parvat Mahārāja: The three *brahmacārīs* that talked to Bhaktisiddhānta, what happened to them.

Śrīla Śrīdhara Mahārāja: "You are all right, you may go, no apprehension, you are all right."

Parvat Mahārāja: They advanced further?

Śrīla Śrīdhara Mahārāja: Yes. They remained up to death.

"I have got it," it is most dangerous, "I have got Kṛṣṇa *prema*."

"I have not got, but I can't leave. I can't leave this sort of life."

Hare Kṛṣṇa.

Narottama Ṭhākura says in so many songs, "Mahāprabhu came with such a flood of divine love. All, animals, leaves, trees, they got it, but only with the exception of me. Mahāprabhu, Nityānanda Prabhu, have distributed it so extensively, but my unfortunate self, that is out of His mercy."

Narottama Ṭhākura, in many of his songs he has mentioned like that.

Narottama dasi kaya _____ [?] *ami keval baki raya dandi* [?]

"With the single exception of myself, all delivered in general, inundated with the divine love, the whole country I see, with the single exception of this offensive soul."

This is the feeling, a type, the finites dealing with infinite. This is the necessary nature, can never assert that I have got. Because the uncertain position, freedom is on that side, and you are taking shelter with. You may be eliminated, driven any moment. Such is our position, we may be driven away.

By right, if you want to establish any right, no right. But by affection we can have many things. Not a matter of right, but through serving affection. By serving we get an affection from the opposite side, and that is our property. That faith, that *śraddhā*, that is property, no claim, no claim can be established, externally, legally. Affection is above law, above justice, the mercy, the mercy plane. It is such in nature. Not legal document, but in possession by love may possess everything, but no document can force. That is the relation of the negative and positive.

The aggressor and the aggressed; predominating and predominated. The negative right. Negative has got a right; positive cannot stand independent. The positive is aggressive and negative passive. But passive existence is also a kind of existence, a type of assertion, but not

which imitates the nature, the demand of the positive. Not that qualification, it is otherwise, a different nature; a property of a different nature. That is where the affection, the love, that goes in that line. We can't establish any right over anyone's affection. It is always independent. We can't force affection. It is spontaneous. We can't demand and force to exact any affection, physically, but by service we can draw affection. Affection is there. By serving we can acquire affection of anyone and everyone. Not by demand, not by law. It is such a land, free land, free love. Hare Kṛṣṇa.

So that is the land of beauty, mercy, love divinity, affection, charm, not under justice, under law. Still they hold the supreme position. In Dvārakā in married life, some obligation, some influence of law, that is not very laudable, nor very tasteful. In Vṛndāvana it is free, so the highest play of love there possible. No obligation, or anything of the sort.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

Do you follow? Very abstruse. Abstract. Still, it is holding the highest position according to the *Bhāgavata*, and Mahāprabhu, and the devotees. Freedom. Love only exists in the land of freedom. Never obligation of law. It does not care for any force, or any law, or any obligation. It is free; then it is love, _____ [?] Above obligation. As much as above all these laws, so much the intensity, the representation of love. It is a very peculiar substance, commanding everything, even Kṛṣṇa. The Autocrat, the Despot, He's also controlled by love. What to speak of others. There's no other way to control Him, but He can be controlled only through love. Love is so powerful, and so independent, so free, and so pure. It does not care for anything for its existence, independent. Charm, beauty; it's going of itself. Gaura Hari. Who is, our Jayatīrtha Mahārāja?

Jayatīrtha Mahārāja: Tīrtha. Bhakti Vijaya Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhakti Vijaya Tīrtha Mahārāja.

Parvat Mahārāja: Bhāratī Mahārāja also.

Śrīla Śrīdhara Mahārāja: He has also come. Only with the exception of Akṣayānanda Mahārāja, Swāmī. Swāmī Mahārāja.

Parvat Mahārāja: Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja also, they are engaged there, in the garden?

Parvat Mahārāja: The ploughman came, so they're ploughing the fields, and Akṣayānanda Mahārāja is feeling very tired and exhausted this morning.

Śrīla Śrīdhara Mahārāja: And Aranya Mahārāja is supervising the ploughing.

Parvat Mahārāja: Two ox teams came.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijaya Tīrtha Mahārāja: Bhāratī Mahārāja and myself were making a video to show that when he goes to South Africa in a few days. So, I introduced him to the devotees in South Africa on the video. And also I'd like to bring that machine upstairs for a few minutes and request Your Divine Grace perhaps to say a few words of blessings to the devotees now in our society, if it would be possible. I don't want to impose.

Śrīla Śrīdhara Mahārāja: I have got my sympathy for your independent preaching. It is already known to everyone.

Bhakti Vijaya Tīrtha Mahārāja: We may leave it at that? That's all right.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. What is video proper, we will speak here, and your words and photo, that will be in a ...

Parvat Mahārāja: Television. It's like a tape; like we are taping your voice, so we tape your voice and your image.

Śrīla Śrīdhara Mahārāja: And your figure, image, and it will be reproduced there?

Parvat Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Television is something all right?

Parvat Mahārāja: No. The television is where the film is shown.

Śrīla Śrīdhara Mahārāja: Suppose I phone from here to Africa? And anything that, when I am making phone, they will see my photo?

Devotees: Yes.

Bhakti Vijaya Tīrtha Mahārāja: No, that is not possible. Not on a telephone, not yet.

Śrīla Śrīdhara Mahārāja: Who is making the phone, his figure is also there: television, something like that.

Parvat Mahārāja: This is like an instantaneous film. We film you and after finish, we can see the film. Electronic.

Śrīla Śrīdhara Mahārāja: It is localised. Hare Kṛṣṇa.

Bhakti Vijaya Tīrtha Mahārāja: Yes, localised. This tape would then have to be transmitted over one big antenna, broadcasting for other people to see it on their televisions.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Let Guru Gaurāṅga help in that way.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So our Mādhava Purī Mahārāja, he's in a fix. He says, "I don't find Kṛṣṇa, and also, I can't leave Kṛṣṇa, where I am."

Bhakti Vijaya Tīrtha Mahārāja: I'm very sympathetic. I'm in the same position. But you can give us Kṛṣṇa. You can please kindly do so.

Śrīla Śrīdhara Mahārāja:

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
[āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche]

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]
[From Bhaktivinoda Ṭhākura's *Ohe! Vaiṣṇava Ṭhākura*, 4]

This is going upwards.

Nabyadi visva mate [?] This line. There is a saying of Kālidāsa, the great Sanskrit poet. He was a very clever and a good poet. There was a king in the Karnata state, near Bombay. He was very fond of *paṇḍitas* and poets, but he has his court *paṇḍita*, one man by the name Hala. He was very clever. He did not allow any *paṇḍita* to meet the king. If the king appreciates the scholars, then he's benevolent, he gives many gifts to them. So, he guards. And he was very afraid of Kālidāsa.

"If Kālidāsa can enter in any way, then he will capture the whole state. The king will be so much enchanted by his poetry."

But one day Kālidāsa went there. His appearance was not very capturing. He went there, that, "I'm a *brāhmaṇa* boy, I can't eat, I'm very, very poor. If you allow me to go to the king and you plead on my behalf that he gives some _____ [?], some continuous help, then I can live. Otherwise I shall die without food."

"Oh, you are so poor boy."

"Yes."

"You are a *brāhmaṇa* you say?"

"Yes."

"Do you know any Sanskrit?"

"Very little."

"Oh, little. Can you compose any poems in praise of the king? Then it will be very easy for me to get some grant for you from the state."

"Yes I can, I don't think whether it will satisfy you or not."

"Just try. Give me some specimen."

Then Kālidāsa composed a poem.

utistha tishta bho rajan mukam prakadaya asvattha arodhite navare kuku chavoituhi chavoituhi [?]

"What is the meaning? *Utistha tishta bho rajan*. "O king, wake up from the bed. *Mukam praka*. Wash your face, your mouth. *Prakadaya asvattha*. It is all right Sanskrit. But what is this *ta*? Oh, take it in hand at present. *Arodhite navare kuku*. The *ta* must be put here, a part of a word. That must be put there, the *kukuta* it will be. But there is no ____ [?] so it has been replaced here."

He's laughing in his heart, and "Yes, yes."

"Then, *navare kuku chavoituhi chavoituhi*. What is the meaning of this expression?"

"*Chavoituhi chavoituhi, cha-vai-tu-hi*, it is only to fill up the gap. No meaning. So, the three parts I have composed anyhow, but the fourth part, no word came, so, these words twice repeated, *chavoituhi chavoituhi*, _____ [?] filled up only."

"Yes, yes." He thought that if I can represent such a fool, then my dignity will be increased. So, he took him to the king. And when Kālidāsa met, just, he presented before the king, he began his own poems, ready made poems.

sriman natha tavananu bhagavati vani _____ [?]

In this way, _____ [?]

And then that man was benumbed, "O! Kālidāsa! No other gentleman. He has anyhow entered. What to do? Raja, he's happy like anything, he's pleased."

"O! Such poem I have never heard till now, though I have got extensive study of so many ancient poetry. But such type of poetry I have never heard."

The meaning is, *sriman natha tavanane bhagavati vane nale nrityate* [?] "O my Lord, in your tongue the goddess of learning is dancing madly. *Sriman natha tavanane bhagavati vane nale nrityate*. The mad dancing of the goddess of learning in your tongue.

Nale nrityate, tad dvista kamalasana gata vati [?] The goddess of wealth, Lakṣmī Devī, she came hearing that that goddess of learning is dancing there. The Lakṣmī Devī came, the goddess of wealth. *Tad dvista kamalasana gata vati*.

Laulapi vadagani [?] Her name is famous that she's very *cañcalā*, she does not stay in one place for a long time. She is very fickle, that is, money does not stand anywhere for some long time, she goes away. So, Kamala, Lakṣmī Devī, the goddess of wealth, she's notorious for her quickly leaving the place, for leaving any place quickly. That is *laula*. But *vadagani*, but she's tied down by your qualities. I came to see the dance of the learning, both learning and wealth that is within you, it is captured by you.

Labdha badha gune [?] By your quality she's tied. *Guṇa* means quality, *guṇa* means also rope. She's tied, and she can't leave you. So both learning and *aiśvarya*, wealth, under your command permanently.

Tad dvista kamalasana gata vati. Kirtis chanda kalinda kuṇḍa kuṇḍa ksiro dhaniro praman [?]

Hearing this, the *kirti*, the fame, the fame means *kirti*, that can be compared with successively these things. Chanda, it can be compared with the moon, but some say that moon has got some black spot so I reject, *chanda kuṇḍa*.

Then *kunda pushpa* is very white, very pure type it may be compared. No. Some sort of defect there.

Kumuda. Then this red lily. Then also some defect, may be rejected, that in daytime it becomes pale.

Kuṇḍa kuṇḍa ksiro dhaniro pramana. And it may be compared with *kṣīra-sumudra*, the ocean of milk.

Karsa lambha vidhim vilambha carita [?] It may be compared, your fame, your glory, that may be compared with these things successively. Crossing the ocean she has started, but she does not stop, by the fear that Lakṣmī is tied down here, and Saraswatī madly dancing, so she also may be caught here, so *kirti* is running, crossing the sea towards the different directions for fear of being tied down here. *Kirti* means *yaśa*, fame. As much as it is going away, so much it is very extensive, it is laudable, it is desirable, the fame has gone beyond the ocean, your fame." In this way.

For which I began this *śloka*? What point I came to this *śloka*? What was the point of our discussion before?

Devotees: Mādhava Purī Maharaja he cannot find Kṛṣṇa. But he cannot leave Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: He's in a fix. He can't...what is the point of similarity? He's not satisfied, he can't leave also, from this point I came, to this point? Neither stay, eh?

Bhakti Vijaya Tīrtha Mahārāja: We said that only your mercy could give us Kṛṣṇa. _____ [?] discuss. You began to give us your mercy in the form of this discussion.

Parvat Mahārāja: About the poor boy that went to present himself to the king to ask for some...

Śrīla Śrīdhara Mahārāja: *Ksiro dhaniro pramana*, that point.

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, 'kṛṣṇa' 'kṛṣṇa' boli', dhāi tava pāche pāche

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]

[From Bhaktivinoda Ṭhākura's Ohe! Vaiṣṇava Ṭhākura, 4]

Kirtis chanda kalinda kuṇḍa kuṇḍa ksiro, *karsa lambha vidhim* [?]

May be of certain similarity. I forgot the link.

That *kirti*, the fame is running away for fear of being of bondage, for fear of bondage, *kirti* is going away, flying away, running away. So, it is going up without limit, running up. *Kṛṣṇa se tomāra, kṛṣṇa dite pāro*. He says that, "My Guru, he can, he's in a position to give Kṛṣṇa."

That Guru says, "My Guru can give me Kṛṣṇa."

He says, "My Guru in *paramparā*, it is running towards up, running. I have got nothing. My property all belongs to my Gurudeva."

He will say in his turn, "I have nothing in my possession. It is the property of my Gurudeva."

In this way, the telescopic system, everyone enhancing, and through that telescopic system it is coming here. That sun is there and telescopic system coming to us. This glass is in possession of this figure. No, the next glass is in possession. They're reflecting; they're conscious they're given reflection coming down in succession.

Everyone thinks, "No no, I have nothing. But my Gurudeva, there I can see it is there."

In the next layer, he can trace. In this way this is transparent Guru *paramparā*. Through them it comes enhanced vision. Self-abnegation, self-surrender, through that. That is the transparent characteristic, and through that passes to the sun is where, but it is coming here, in the reflection it can catch. So, Guru *paramparā* is a telescopic system that can show, but everyone says it is wonderfully found.

"That no, no, I have got nothing, but I see, here it is, there it is, my Gurudeva, through the Vaiṣṇava I can see clearly, there is Kṛṣṇa. But my position is very poor, and my faith is very bad."

This is the peculiar line for the finite to approach the infinite. For the negative to connect with the positive, no assertion is possible, the right is there. No right given extensively, not ostentatiously, no right. But a right through affection, it is meant like that. Not physical right or anything, but a reflection. And that is not a gross, but to the fine heart it is very tangible. It is very tangible to a fine heart, that susceptible heart, tangible. In others, they cannot find its existence anywhere. But the fine estimate can catch, that such sort of existence is, and this is the highest type of existence. This sort of existence is of the highest type. So subtle, so fickle, so independent, so free, so expanding, so embracing. Such things remain in the world. Kṛṣṇa consciousness and there other, His paraphernalia, the *svarūpa śakti*, it is such. It is there, but not detectable so easily. So independent its existence. They are maintaining in this world, everything, but nothing. So command in its own existence it has got; appearing, non-appearing, withdrawing. A sweet will, so free, so...

End of 82.05.16.B

Start of 82.05.16.C_82.05.18.A

Śrīla Śrīdhara Mahārāja: Mahāprabhu suddenly found as if He's Kṛṣṇa Mūrti and lost Himself, and crying aloud, "What I have seen, please show Me once more. I can't stand. My heart

breaking. My friends, once more show Me that sweet, sweetest appearance. I can't live without that."

Gaura Hari bol. Gaura Hari bol. Unknown and unknowable. Hmm? Only known and knowable by higher type of love and affection.

bhaktyāham ekayā grāhyaḥ [śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt]

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

"By *bhakti* alone I can be approached. Not otherwise. Exclusive devotion can come to Me. Not otherwise."

nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draśṭuṁ ca tattvena, praveṣṭuṁ ca parantapa

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human-like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."]
["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"No way I am approached, but only exclusive devotion Arjuna."

Gaura Hari bol. Gaura Hari bol. We are not satisfied with ordinary things which are available in the nature. We have tied our prospects with something so high, so rare, so dear.
adau aprasasi sadjyam jita bhavo kase mahim [?] Our campaign is so adventurous, if we are successful we have got the highest thing. Unsuccessful, then our prospect, whole future, whole life gone. Gone. With this risk we have come, to search for the most precious thing, we must remember, not go back. Hmm? *Kṛṣṇānusandhāna. Brahma-jijñāsā* in *Vedānta*.

yasmin vijñāte sarvam evam vijñātam bhavati
[yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

If that is known, everything is known. With this temptation we have come. *Yasmin vijñāte sarvam evam vijñātam tad eva brahma*. In *Vedānta* also, *brahma-jijñāsā*. Try to have experience about the root of everything, then everything will be at your command, your hand. So *kṛṣṇānusandhāna*. What is that Brahman, that Brahman, Paramātmā, all these stale things? Kṛṣṇa is the very gist of them. Kṛṣṇa consciousness. Everything in His monopoly. So, Kṛṣṇa search after Kṛṣṇa. He's such, He's autocrat, He's a thief. He's a cheat.

Mahāprabhu one day in Navadwīpa, He was taking the name of "*Gopī*, *gopī*, *gopī*."

One gentleman, this so-called educated class of that time, "You Paṇḍita, Nimāi Paṇḍita, why do You take the name of *gopī*, *gopī*, *gopī*? That is not found in any *śāstra*. But You may take the name of Kṛṣṇa. We have found the name of Kṛṣṇa in some scripture, and some sort of good effect may be expected thereby. But why do You take the name of *gopī*, *gopī*, *gopī*? It is out of all scripture. Are You mad? Why do You still do? Wasting Your time. You are a brilliant scholar. What is Your degradation, deplorable degradation."

And Mahāprabhu He was removed. "Who will take the name of Kṛṣṇa he's a traitor. How He has treated with the *gopīs*. How, with how sincere love they approached Him and He was so cruel, a debauch, left them and went away and they're crying. Who will take the name of Kṛṣṇa? You have come to make Me, to canvas Me for the party of Kṛṣṇa. I shall teach you a lesson."

So with a rod Mahāprabhu.

And that man told, "He's stark mad. Nimāi Paṇḍita is finished. He's totally mad." He went away running amongst his own group, "Nimāi Paṇḍita came to strike me with a bamboo stick. We must have to teach Him a good lesson." This Kṛṣṇananda Gambadhi's [?] party, the *tantric* party.

So, Mahāprabhu says, "Don't take the name of Kṛṣṇa. He's very cruel, treacherous. He gives hope to His servitors, then flies away. Don't go that side. We shall rather worship the *gopīs*, who can give but cannot come back. Who can approach towards, but they don't know, they do not know to come back, retrace. We must worship them."

Gaura Hari bol. So here I stop. With the praise of the *gopīs* we stop. Gaura Hari bol.

Parvat Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! Śrīpāda A. C. Bhaktivedanta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Bhakti Vijaya Tīrtha Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...*nirmatsara*, selflessness means that, to admit that He's all in all. Even my existence can be effaced by His sweet will. Though eternal I'm told, the soul is *sanātana*, etc, but His, the Absolute Will can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"You can keep it. You can do away with me. This is Your right constitutional. I am quite dependent. You can make or mar with my fortune, anything You like."

As much as you'll be able to realize your position of helplessness, so much you are enriching yourself from the real standpoint. You have got, you are acquiring a position there. Just the opposite, no vanity will be allowed there, all humility. Humility has got a value there, because _____ [?] we think that we are within the negative, not positive. No right, but all right only in His sweet will, that is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is our failure. And male has got his own way of attitude. So, predominating and predominated. If we want to assert our predominating self then we must, we're to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*, in consideration with *māyā*, we are *śaktimān puruṣa*, exploiter, enjoyer. So there, to be enjoyed. If we seek our relationship with the upper, the upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here, we come to exploit, to assert, then we are in connection with *māyā* we can do, and we are suffering from the reaction. Here *puruṣa*, and there *śakti*. In the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert we are *puruṣa*, we are enjoyer, but this is false and reactionary.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So try to develop the attitude of your potent potency characteristic. As much as you will be able to do that you will have value on the higher realm. Submissive. By submission, *praṅipāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilized by them, that higher interest of the higher land, higher plane, then only are you allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Kṛṣṇa.

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloka they merges, finished, they cannot pass through Brahmaloka towards Vaikuṇṭha, with that idea, *so 'ham*, "I am a part of the highest entity." That idea detains them in Brahmaloka, never upward. But *dāso 'ham*, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] *moksabhi sandabhi api asta* [?]

dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhu* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhu* and *śāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. "No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*." From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Higher things we can acquire by service." Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bon Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]
[*Bhagavad-gītā*, 4.11]

Bon Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*. "Because there is none beyond Me, so anyone praying for some trifling thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, they also have to pay for that, however little, but his whole self he gives in whole. He gets in whole. As he gives so he gets."

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bon Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We continue the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Āmāra ājñāya, "I will be capitalist." He takes the risk of, the position of a capitalist, *āmāra ājñāya*.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: For *māyā*, illusion, it is difficult for us to digest, this truth. That I am small, I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To understand what is freedom, we're really accustomed to think that I can encroach over the freedom of others, of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhakativinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
But Mahāprabhu has discussed this physical death.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot

attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

"I'm ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale."

Then also I may get the *taṭasthā* stage.

But He says, "Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhu*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatāṁ yadi kuto 'pi labhyate*."

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya- līlā,* 8.70]

The internal capital, it can be had only from the *sādhu*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can't reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloka, Vaikuṇṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṇṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu's direction, "Don't be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. "Don't be too much calculative, and miser. If you find a proper place, give yourself totally. Totally."

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. _____ [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

vrajendra suta bhi hanna vinathi hanas sparse anna jana [?]
Or ?
gopendra-suta vina tenho na sparse anya-jana [*Caitanya-caritāmṛta, Madhya-līlā,* 8.287 ?]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpini*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. _____ [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing His superiority in this dancing, chanting, all these things, suddenly He disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmaṁ prapadye.

I have got a poem.

yadamiya-mahimā-śrī bhāgavatyāṁ kathāyāṁ
pratipadam anubhūtam apyālabdhā-abhidheya
[tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadmaṁ prapadye]

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya. Yadamiya-mahimā-śrī bhāgavatyāṁ kathāyāṁ, pratipadam anubhūtam apyālabdhā-abhidheya*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ*, *akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ*, *akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadmaṁ. Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ.* The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa*. *Ei rādhā-pādapadmaṁ prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Madhura-rasadhī-rādhā-pādapadmaṁ prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, *ācārya abhimāna*, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta.* We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own...

End of 82.05.16.C_82.05.18.A

Start of 82.05.18.B

Śrīla Śrīdhara Mahārāja: ...then there is justification, *ācārya abhimāna*. "I do not care that Śaṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.
_____ [?] Prabhupāda, *duṣṭa mana! tumi kisera vaiṣṇava*?
mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.
[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke*? Who is a Vaiṣṇava?]
[*Gauḍīya Kaṇṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What's the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

"Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post."

For some time he cried and he suffered with such mentality, it was shown.

"When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I'm helpless. I won't do this service. Then take me off, for some time."

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. "I am unqualified. I am unqualified." And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world they may come because of some small faith. And what they've heard about Kṛṣṇa they're not fully understanding...

Śrīla Śrīdhara Mahārāja: Though *śravaṇa-daśā*, then *varaṇa-daśā*. First *śravaṇa-daśā*, he should be educated sufficiently and then he'll be accepted in the group. Otherwise he, half understanding he may leave, then the reaction will come in the fame, in the name, of the Ācārya. He'll be paid in his own coin. But still...

Bhāratī Mahārāja: What reaction is that?

Śrīla Śrīdhara Mahārāja: The reaction? The bad name. If once he became disciple then left him and then he's doing many bad deeds, the name of the Ācārya will be affected thereby. So he'll try his best. But sometimes in the campaign there may be something wrong, right or wrong. By

remembering the Infinite Grace of Nityānanda Prabhu, something is given up, after some suspension he may again return, he will have to return one day or other. With this hope you may do. He will have good will, then that will be effective one, in a day or, not in a day, but afterwards.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

The knowledge of that eternal characteristic that is not lost. It may be again covered for some time but will again awake. Other transient things they come up and go down, but this is of eternal character. This will stand, and in course of time it will gather ground again and permanently. Hare Kṛṣṇa.

Bhāratī Mahārāja: How do we adjust the understanding that Caitanya Mahāprabhu He instructed that, or it was insinuated that the Ācārya in Kali-yuga should not take many *śiṣyas*?

Śrīla Śrīdhara Mahārāja: That depends upon the capacity of the person. Many means how many, how great army a General can lead. That depends upon the capacity of the General.

So here Prabhupāda told, "One man he can manage a kingdom, an empire, but still he may find sufficient for his own activity. Another man, he cannot manage his family of five or six men. He finds no time beyond that."

So it depends, *bho śiṣya mahāramba*, it depends upon the personality of the man in Ācārya. Man is the gold for that. Rank is but the guinea stamp. Man is the gold for that. Ācārya, *uttama adhikārī* Ācārya, *madhyama adhikārī*, in different grade. So Ācārya may be of different power and position. So for the junior class of Ācārya they should not make many disciples, that the opinion of the disciples will guide him. He will guide the disciples, that should be the normal thing. But the opinions of the disciples are guiding the Ācārya, he's weak. So a weak man must not engage himself in a big ____ [?] then he'll be lost there. In that sense it has been told.

Devotee: Mahārāja, an Ācārya he may decide that, "I have already given enough *dīkṣā*, I should stop now, or I should diminish."

Śrīla Śrīdhara Mahārāja: Yes, of course, he'll be tied, but if he ties them with the toe of his own Gurudeva then he's clear. Otherwise he'll be responsible. The responsibility will come to him, but if he makes the way clear to his own Gurudeva then he may remain such side.

He may appeal to his Gurudeva, "I have connected with him, connected them with you, you please take care. I have recruited on your behalf."

If he's clear in his heart, in his temperament, then he won't have to suffer. Hare Kṛṣṇa.

Devotee: What can be done when the disciples are preaching? And they are making, repeating...

Śrīla Śrīdhara Mahārāja: Everything is good if it's in a proper line.

Devotee: But if the Ācārya, their Guru Mahārāja is not accepting new men, and they're preaching, what they do?

Śrīla Śrīdhara Mahārāja: Eh? Guru Mahārāja?

Devotee: [**Varāha Prakāśa Mahārāja**?] The Guru doesn't want to accept any more *śiṣya*, but the disciple of this Ācārya they are preaching, they are recruiting new men...

Śrīla Śrīdhara Mahārāja: So what does he say?

Bhāratī Mahārāja: _____ [?]
That suppose the Ācārya has no more interest in giving *dīkṣā*, then his *śiṣyas*, what will they do? In their preaching they will recruit more men naturally, so where should those men be guided?

Śrīla Śrīdhara Mahārāja: Oh, that *ṛtvik*. His men who are recruiting for him, they're taking more in number and asking the Ācārya, "You must give *dīkṣā* to them."

Bhāratī Mahārāja: Yes, but he's not interested.

Śrīla Śrīdhara Mahārāja: But he's not - then in that case he may transfer them to another Ācārya whom he can trust, "Just go to that Ācārya. I like him, I recommend him for your Ācārya-ship." In this way he may guide, "Go to that gentleman."

That when Madhan's mother came to me for *dīkṣā*, he got *Hari-Nāma* from our Guru Mahārāja, but for *dīkṣā* she came to me. At that time I did not begin to give *dīkṣā*, that mentality. So I sent her to Goswāmī Mahārāja in whom I had confidence. And so many I sent from here to there, "Go there. I have faith there. You may go. I recommend him."

Bhāratī Mahārāja: Mahārāja, what is lacking is this *śravaṇa-daśā*. The *śravaṇa-daśā* seems to be lacking the most to properly educate the newcomer. It's very difficult.

Śrīla Śrīdhara Mahārāja: Of course. Of course. So sometimes if anyone has sufficient time, or not sufficient time he may engage others as assistants to make him, to facilitate his *śravaṇa* for his satisfaction. If he has got no sufficient time and energy a recruit may be appointed, *vartma-pradarśaka-guru*, in whom he has got confidence. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Our Guru Mahārāja he wrote that, "In the final days of the Spiritual Master he may take to *nirjana-bhajana*, and turn over all the preaching to his disciples."

Śrīla Śrīdhara Mahārāja: That may not be in all cases. There are some of such temperament want to 'die in harness.' That was the word of [Bhakti Saranga] Goswāmī Mahārāja, the Founder of Gauḍīya.

Bana Mahārāja requested him, "We have done preaching service enough, let us enter into the cave of *nirjana-bhajana*."

Goswāmī Mahārāja refused hatefully. "I want to die in harness." That was his...

But Bana Mahārāja was flickering...

Dhīra Kṛṣṇa Mahārāja: Die in the saddle.

Śrīla Śrīdhara Mahārāja: ...sometimes he enters into the cottage of *bhajana*, and sometimes comes out with a reaction. That is his temperament.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dhīra Kṛṣṇa Mahārāja: Kṛṣṇa is taping everything.

Śrīla Śrīdhara Mahārāja: Oh! Ha, ha, ha.

Devotee: *Sarva tat pranita dharma tat* [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, so in some personalities the tendency to preach it is always there, it cannot be avoided.

Śrīla Śrīdhara Mahārāja: Yes, that *goṣṭhyānandī* type, there is a peculiar type, special type. Whatever, a sincere case, whatever he finds sweet, at once without taking it himself extends to others. "Oh, take it." A laudable nature. Must be sincere in his dealing. All right.

Bhāratī Mahārāja: So when it is seen that the Ācārya is apparently suffering some reactions, is it the Ācārya's fault or the *śiṣya's* fault? Because from what you've said just now it seems hard to...

Śrīla Śrīdhara Mahārāja: Suffering, suffering from what?

Bhāratī Mahārāja: Suffering from some, perhaps external illness, or mental illness, or internal worries, headache.

Śrīla Śrīdhara Mahārāja: That is, a particular case should be examined.

Devotee: In general case?

Dhīra Kṛṣṇa Mahārāja: Once our Guru Mahārāja he said, "Because I've accepted some nonsense disciples," he said, "Sometimes I have to suffer for that."

Śrīla Śrīdhara Mahārāja: That is the bright side, to have estimation for the Ācārya on the part of the disciples, bright side, general. Generally bright side is that. But particular case should be examined and a remark should be made. Not in all cases.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: According to his capacity, according to his purity of purpose, sincerity. Hare Kṛṣṇa.

When Kṛṣṇa was here there was some, another Vasudeva, arose in Assam side. "I am Vasudeva. He's not."

Devotees: Pauṇḍraka.

Śrīla Śrīdhara Mahārāja: "Pauṇḍraka, what is it." Then Kṛṣṇa had to face that problem. "Yes, come. Who is proper Vasudeva I shall show you."

Devotee: Mahārāja, Viraha Prakāśa Mahārāja is asking that, "When Prabhupāda was still present among us, sometimes he has seen that when he was sick, he was ill, he won't stop giving *dīkṣā*."

Śrīla Śrīdhara Mahārāja: That should be thought as physical unfitness and their desirability of the heir, some hindrance, some opposition in the fate of the so-called disciples. It should be looked at like that, that some hindrances on the fate of the disciples, for this, this has been created. This unfavourable environment has been created, to stop his *dīkṣā*. We should take in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dhīra Kṛṣṇa Mahārāja: Our Guru Mahārāja said, "That for preaching purposes, for propaganda of Kṛṣṇa consciousness, that sometimes risk had to be taken in accepting someone who is not properly fit. But later by the mercy of the Spiritual Master they may become properly qualified."

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That may be, no harm, no inconsistency there. The small capital what still remains with him, you may think, "In a proper fashion if I give him, thrive," and my Gurudeva's line will be gloriously extended. So whatever small left for me I may give this to him, for the interest of his Gurudeva and his learning."

Dhīra Kṛṣṇa Mahārāja: Guru Mahārāja, how many disciples did Śrīla Bhaktisiddhānta Saraswatī Ṭhākura initiate?

Śrīla Śrīdhara Mahārāja: That we don't know. Maybe a thousand, something like that.

Bhaktivinoda Ṭhākura maybe about a hundred. Prabhupāda two, three thousand, maybe, more than a thousand. And Gaura Kiśora Bābājī Mahārāja, one or two.

Dhīra Kṛṣṇa Mahārāja: And Mahāprabhu, initiated disciples?

Śrīla Śrīdhara Mahārāja: Initiated disciples, perhaps one, or two. And Lokanātha Goswāmī's disciple initiated only Narottama. And Narottama's disciples perhaps near a million. The whole of Manipur received the grace of Narottama Ṭhākura. Hare Kṛṣṇa.

Bhāratī Mahārāja: Mahārāja, there's one practical question. As in the case of Vijaya Tīrtha Mahārāja, we find that some of our God-brothers re-initiated his disciples, gave *dīkṣā* again, re-initiations took place. For example, Bhāvānanda Mahārāja, Svarūpa Dāmodara, and Bhagavān Mahārāja, Rāmeśvara...

Śrīla Śrīdhara Mahārāja: That may be done considering the acceptance of his Gurudeva. If a person goes through him, and goes through A.B.C or X, who may be accepted by his Gurudeva. With this internal understanding he may do that. "I shall take him to my Gurudeva." But he feels, "No." He'll be satisfied if he goes through that disciple," then he won't go. But he thinks that, "If I take him to my Gurudeva he'll likely accept." That should be the inner adjustment. "He was mishandling and I'm handling properly, so my Gurudeva was dissatisfied with me."
_____ [?]

Bhāratī Mahārāja: But the *śiṣyas* were not dissatisfied. They were preached to in a different way.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Forcibly manipulated.

Bhāratī Mahārāja: Forcibly, yes.

Śrīla Śrīdhara Mahārāja: They will have to give explanation there.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: With this inner adjustment they will have to do that, whether He's being satisfied with this work.

Bhāratī Mahārāja: It is very painful to the *śiṣya* and Guru.

Śrīla Śrīdhara Mahārāja: Of course it is painful, it is very, very painful. Like cattle they're dealing with the human sentiments, pure sentiments, like *gos* on the ship.

Bhāratī Mahārāja: Yes, cattle.

Śrīla Śrīdhara Mahārāja: Yes, cattle. They're being dealt with like cattle that belongs to the committee, not any sentiment between human heart. He's being ignored, he's being smashed, the connection from heart to heart, and from soul to soul. But by a tank, the tank is crushing this infantry. By tank crushing the infantry. It's something like that.

Bhāratī Mahārāja: So now, personally, how do we relate to those persons who have done that?

Śrīla Śrīdhara Mahārāja: He's doing, in the consideration of humanity, and also a case of devotion, they'll have to incur a very grave situation. It is not a play, to play with the hearts and playing with the sentiments of the people, like a military campaign. So I told, the dollar, diplomacy, and despotism, in the name of devotion, dedication, and divinity. It is going on like that. This is my conception. The play of dollar, and diplomacy, and despotism, in the name of devotion, dedication, and divinity. Three D's, in the name of three D's. Fools rush in where angels fear to tread.

Devotees: _____ [?]

Devotee: In the worst case is a disciple can reject his own Guru.

Śrīla Śrīdhara Mahārāja: Who have got some sense, some appreciation about the fine feeling and sentiment of devotion, they cannot crush like it is demonic, a demonic attempt. Ignoring for persons soul, soul connection, they're going to committee connection. The computer is taking the position of the human soft heart.

Bhāratī Mahārāja: So Mahārāja, these persons are our God-brothers, but personally I don't feel any necessity in the future to even associate with them in any way.

Śrīla Śrīdhara Mahārāja: I think sincere men will not associate. That is a dangerous, heinous attempt in humanity. What to speak of in the religious world.

Bhāratī Mahārāja: For example, Bhakti Svarūpa Dāmodara Mahārāja will come here in a month or so to visit you, because he still thinks that he has done nothing wrong. He has re-initiated the disciples, some disciples, and he will come and visit you as if he has done nothing wrong. And when he sees...

Śrīla Śrīdhara Mahārāja: _____ [?] He came to me?

Bhāratī Mahārāja: He will come, soon he will come here.

Śrīla Śrīdhara Mahārāja: Oh. He may come?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He may come. But that is heinous.

Bhāratī Mahārāja: And he will act with us as if he has done nothing wrong. Then?

Śrīla Śrīdhara Mahārāja: That may be his discretion, his realisation. But I differ fully from that.

I'm really, realistically I'm afraid to see their face, who are a party to that demonic activity. Heartless people. The other day by the order of Swāmī Mahārāja and that gentleman established a connection with them. And for some plea they're rudely severing that connection of divine sentiment. And they will be dealt like that.

Devotee: _____ [?] As you sow you shall reap.

Śrīla Śrīdhara Mahārāja: Hmm. They have no appreciation of soft dealing. It seems to me that I told that to crush the infantry with the help of the tank. Just as America threw atom bomb to the innocent people. The victory of machine over the humanity, human hearts, human feeling. Fight direct fighting, that is, that may be accepted. Who has come to fight, fight with him. But innocent man they're engaged here and there and they're crushed by some machinery efficiency. There must be some reaction.

Bhāratī Mahārāja: America will get that reaction.

Śrīla Śrīdhara Mahārāja: They'll see, they'll say, that for greater benefit we are bound to do this sort of things for higher, greater benefit. But the qualitative judgement should be there. This human civilisation, at the cost of the vegetable and mineral and animal living, by force of their machine and scientific knowledge they're robbing them, and their reaction must come. The law of *karma* won't allow them to get scot free.

Devotee: Guru Mahārāja, in which case somebody can reject his Guru?

Śrīla Śrīdhara Mahārāja: That is less objectionable, personal dealings. "I can't put my faith on him for such and such reason." It is a simple case.

Devotee:

guror apy avaliptasya, [kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate]

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Muṇḍaka Upaniṣad*, 179.25]

Śrīla Śrīdhara Mahārāja: Ah! A simple case. But forcible conversion like the Mohammedans, "There is a sword, and here is *Koran*. Accept *Koran* or be beheaded."

And,

tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

This sort of maxim is being ridiculed and laughed at, by such attempt, in the name of future collective goodness. "There's gangrene." They'll say, "There's gangrene in the left hand, it must be cut off." Cruelly. To cut off one thing, and then to chew that thing, that cut off limb to chew, and devour, what is that thing? Hare Kṛṣṇa.

Bhāratī Mahārāja: So now that we're going to different parts...

Śrīla Śrīdhara Mahārāja: Cutting the limbs of Jayatīrtha, the Rāmeśvara and Bhagavān, no, they're eating that meat.

Parvat Mahārāja: Bhāvānanda.

Śrīla Śrīdhara Mahārāja: Bhāvānanda.

Bhāratī Mahārāja: All of them.

Śrīla Śrīdhara Mahārāja: They're chewing and eating the meat of his limbs.

Parvat Mahārāja: Here he comes.

Bhāratī Mahārāja: He has just come in.

Śrīla Śrīdhara Mahārāja: Who?

Parvat Mahārāja: Vijaya Tīrtha Mahārāja.

Devotees: No limbs. Limbless.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja _____ [?] Ha, ha, ha, ha. Extreme opinion. I'm always for that. I'm notorious commentator.

Devotees: [Group laughter] Jaya!

Śrīla Śrīdhara Mahārāja: Acyutānanda and Narsing [?] Kavirāja has remarked in my favour, I'm severe commentator. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Eight fifteen, eight twenty.

Śrīla Śrīdhara Mahārāja: Eight twenty. So no more.

Devotee: One last question Guru Mahārāja. When the Guru can reject the disciple?

Śrīla Śrīdhara Mahārāja: Sufficient reason there should be, fare warning. A gentleman like treatment may be expected in every case. When too intolerant it should be rejected, not very easily, when it will set a bad example to others. They're segregated to - when any patient is considered to be so much contagious that will be dangerous to other patients of the room, he should be removed, like that. When his association will cause much damage to others, other disciples, then in that case, helplessly, he's to be removed for the good of others.

Bhakti Vijaya Tīrtha Mahārāja: As I came late I should get chance to ask one question.

Śrīla Śrīdhara Mahārāja: Ah? One question?

Bhāratī Mahārāja: He said he deserves one question because he came late.

Parvat Mahārāja: He came at the end.

End of 82.05.18.B

Start of 82.05.18.C

Bhakti Vijaya Tīrtha Mahārāja: ...*Caitanya-caritāmṛta*, it mentions that Śrīmatī Rādhārāṇī wears the *tilaka* of good fortune, *saubhāgya-tilaka*, *tilaka* of good fortune on Her forehead.

[saubhāgya-tilaka cāru-lalāṭe ujjvala, prema-vaicittya — ratna, hṛdaya — tarala]

["The *tilaka* of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket."] [*Caitanya-caritāmṛta*, 8.176]

I wanted some explanation about the *tilaka* marking in general that all Vaiṣṇavas wear, and especially about this particular *tilaka* marking that Śrīmatī Rādhārāṇī wears.

Śrīla Śrīdhara Mahārāja: I do not know what type of *tilaka* She has on Her forehead, but I see the meaning, I read the meaning there. *Saubhāgya-tilaka cāru-lalāṭe ujjvala*. That *tilaka* means generally Śrī Mandeer, on his forehead there is the temple of Kṛṣṇa. She considers that to be Her highest fortune. That in his fate, in his fortune, the Kṛṣṇa temple is there, in his fortune. In Her brain She may mean the temple of Kṛṣṇa, or She considers that Her highest fortune, good emblem, auspicious sign, in his fate, fortune. Fortune, Her whole ambition and fortune consisting in Kṛṣṇa consciousness of the highest type. Nothing She wants in Her fortune. In this way it may be interpreted. *Saubhāgya-tilaka*, and it is considered by others also that She has, She's the owner of the highest fortune, by that insignia, or sign. Hare Kṛṣṇa. *Saubhāgya-tilaka*, Her body is ornamented with all different types of Kṛṣṇa consciousness and Her forehead is the token for fortune, and there also all Her ambition is with Kṛṣṇa. She's fated for that. That is the symptom, purpose of the symptom.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Now I close. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...

[Jaya Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,]
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

The Pañca Tattva, after pronouncing this Name of Pañca Tattva, you are to count bead, following this *mālikā*.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

The *Hari-Nāma mahā-mantra*. _____ [?]

Now, I'm coming with the process of taking the Name. This Name is found in *Kali-santaraṇa Upaniṣad*, as well as in *Agni Purāṇa* and *Brahmāṇḍa Purāṇa* _____ [?] In almanac also the scholars they have mentioned this Name as only _____ [?] Only Name of address, and no prayer, no appeal with that. Now, this is given to us by Mahāprabhu as a general recommendation for the fallen souls, for all, qualified, non qualified. Only the minimum demand is *śraddhā*.

And also we find from *Padma Purāṇa* there are ten kinds of offences we shall try to avoid that.

And they're, first, the abusing the Vaiṣṇava, the *sādhu*. *Sādhu* means Vaiṣṇava. All other worshippers of demigods not considered as *sādhu*, saint. Saint, they've got no ambition of their life but only to have their lovely connection, or service with the Absolute.

And the second is also similar, *śāstra ninda*, blaming the *śāstra*, scriptures, of course that are concerned with praising the greatness, the nobility of Kṛṣṇa, and not of other gods.

Then third is to consider Guru as human being, though so many human symptoms are found there, still, according to my sincerity, to meet Godhead, he comes down to meet my hunger. And He represents Himself in Guru, and we are to look at him like that, that he's the agent, the representation of the Lord. It has been advised for us in general way.

And the fourth is other gods, demigods, including Śiva, Śakti, and others, the Sun god, the other gods, they're all, not to be considered equal or greater than Nārāyaṇa or Kṛṣṇa, Viṣṇu. They're under Him and got engagements from Him to discharge their duties.

Fifth, not to go on with the help of dictionary to find diverse meanings in the words of the Name. The Name is that highest person incarnate by His own free will. He's inseparably, should be dealt with Him as He is in His sound form, Vaikuṇṭha *sabhā*. Differentiated from, different from mundane *sabhā* that can be produced by the body, the tongue, and the lips. This is spiritual, coming down from the spiritual world. And controlling our body it comes to express itself. Dance in the tongue, Vaikuṇṭha *sabhā, Nāma, Nāmavit* [?], inseparably connected with the *Nāma* whom it means.

Then, the sixth, *nama balad papa buddhir* [?], we're given to understand that one Name is sufficient to clear all the sins one can commit. So with this idea if we go on indulging committing many sins and use one Name to cleanse the sin, the dirt, with this spirit if we take the Name it will be simply an offence to the Name, and not Name proper.

Then, *asraddha-dhano nama dharma* [?], to give Name to anyone and everyone, only with the greed of becoming an Ācārya, then it will be an offence. Without sanction from above if one runs to become an Ācārya, to get name and fame with this mundane purpose, then that is an offence.

Then, *anya subha-kriyas saman* [?], to consider the Name, it is of course good, but there are other good things also, one can wander the holy places, one can make gift, one can make penances. So many other purifying processes. Name is also one of them. If we go to undermine, taking the Name in such an order then we commit offence against Name. Nothing, no other process of purification can be in the same rank with taking the Name. The Name can give the Nāmi, the Lord in wholesale, but others some partial success in this mundane world. So no other process of purification, achievement of higher life may be considered of equal position with Name. It is supreme, and none can come up to, closer to it.

Then, too much affinity towards body and bodily wealth. Then the Name will, if properly, unbiased way we'll take the Name, the Name will create some change into our mentality, our mental system. The transformation will come. But if we carefully try to avoid that transformation within us and stick to our present life too much, addiction, then that is an offence against the Name. To invite Him and not to take care properly about Him, that sort of offence.

Then the last, and the tenth, not to accept Name as a foreign thing. He's my friend. I'll be quite at home with Him. Very soothing and friendly connection I'm going to attain by the realisation of the Name. Back to God, back to home, and never to any foreign country, foreign

stage of life, which may not prove sympathetic to me. Not such, but all sympathetic, all friendly, all loving, all affection, all good, all beauty, all charm. All, in every way, the most desirable end of life I'm going to attain. With this spirit we must take the Name.

There are four *nāmābhāsa* which can give salvation but not the service of the Lord. That is *sānketyaṁ*, *parihāsya*, *stobha* and *helanam*.

Sānketyaṁ, in the case of Ajāmila, first he began, he's chanting the Name of Nārāyaṇa in connection with his son that was playing. But in the meantime taking the Name within a second that attitude was changed.

"This boy Nārāyaṇa what he'll be able to do with these fearful figures of the agents of Yāmarāja?"

Then the connection took him to the Vaikuṇṭha Nārāyaṇa memory, and at once four servants of Nārāyaṇa came down on the surface of his consciousness. And he found a long discussion between the Yāmadūtas and the Viṣṇudūtas. And when that was finished, Yāmadūtas, they're agents of the, to punish the sinners of the mundane, they were convinced by the Viṣṇudūtas that, "His jurisdiction has changed, he's no longer under the justice of Yāmarāja in mundane affinity connection. But he's taken the Name of Nārāyaṇa, somehow, now whatever is to be done about him, it will come from the court of Nārāyaṇa and not from you, your camp." And they went away.

This is *nāmābhāsa*, in connection, not by any *śraddhā*, from Guru, purposely he went to take the Name, but by accident it came to flash in his mind for his previous life's *sukṛti*, that *nāmābhāsa*. That got him salvation. When he woke up from the coma stage he remembered all his past activities, had some repentance, at once went to Haridwar, and began taking the Name of Nārāyaṇa. And when sufficient portion came, last time, those four Viṣṇudūtas came down with a chariot and took him to the conscious spiritual domain, *Nāma*, this *sānketya*.

Parihāsya, if one's cutting jokes, takes the Name of Hare, Hare, or Huray Kṛṣṇa, he's ridiculing you in the street, they may have *nāmābhāsa*, anyone, if connected with his previous *sukṛti*. *Parihāsya*.

Stobha, to use it with some other, er...

Devotee: Intention.

Śrīla Śrīdhara Mahārāja: ... sign, that in the case of, *stobha*, sometimes *nāmābhāsa*. Jīva Goswāmī has taken the advantage in *Harināmāmṛta-vyākarana* _____ [?] symbol, in the *tal*, when he's playing the *mṛdaṅga*, "*Gaura Nitāi, Gaura Nitāi,*" using as symbol, may be *nāmābhāsa*.

And *hela*, sometimes when negligently we are coming out of sleep sometimes we may take, "*Hare Kṛṣṇa*," in this way we may cast off our indolence. *Hela*. Neglectfully.

"*Haram*, *haram*." In the case of a boar one Mohammedan chanted, "This is *haram*, *haram*." But anyhow for his previous *sukṛti* it became *nāmābhāsa*. In this way.

But we should try to take the positive line. We shall think to get the advantage of serving Viṣṇu and Vaiṣṇava, Kṛṣṇa and *kāṛṣṇa*. With this sort of attitude however much possible we shall go on, with some positive thinking take the Name - this *nāmābhāsa* means.

And the process of counting from the bigger bead to the smaller, and again to return in that very way, and not to cross the giant *mālā* which is named as Sumeru. The giant *mālā* in the middle of big and small, that must not be crossed when we're counting. From the big we shall come to the smallest, and again we shall go back in that line to the big, in this way.

And it must not be kept fasting. Daily we must - Swāmī Mahārāja has recommended sixteen beads counting...

Devotee: Rounds.

Śrīla Śrīdhara Mahārāja: ...counting, we shall try to keep up that standard. And as much as we can increase the number so much it is the better. In this way the Name should be taken.

As for *dīkṣā* I shall have to consider it. By phone, of course it is a precedent, but by tape I shall have to think, and pray, and to get permission, then I shall do it, next time when you come.

...

... delegating my power to you. On my behalf you go on with *dīkṣā*. But if anyone is not satisfied, then he may be taken here, or as you recommend by tape I shall consider it for future, not now, immediately.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. When you will come in a number you can take him or her along with you, bearing the cost of his coming. Or by a phone connection. If that is not possible then in the tape *dīkṣā* that I shall have to take time and to ask permission from the up, upper world. And then I can say. Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Hare Kṛṣṇa. Hari bol.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

End of 82.05.18.C

Start of 82.05.18.E

Devotee: We were wondering that different personalities they try to associate in the material sense according to their likings. And we find that also when it comes to the association in the matter of *bhajana*, or service, then also there is tendency to group, to look for a specific quality.

Śrīla Śrīdhara Mahārāja: In a general sense we are to ascertain the right of the finite and the infinite, that must be adjusted. In the case of free will also. Absolute is absolutely free. And this is infinitesimal so its freedom is also like that. As finite is adjustable with infinite, so every attribute and part of finite will be similarly adjusted with that of infinite. This should be our guiding sense.

Do you follow, in a general way?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That must be adjusted, of inner infinite is adjusting finite within its scope.
Bhedābheda, *acintya bhedābheda*, common and difference, and that is not within the scope of human thinking. Do you follow? *Acintya*, *bhedābheda*. It is not possible to capture by our brain, according to our Guru Mahārāja, puppy brain. That is *adhokṣaja*, *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3] So we're requested not to make much of our, of the vanity of our consciousness, that we can include everything within the consciousness. So *namanta eva*, try to give regard to the infinite, than to try to capture the infinite within your brain. That will be futile attempt. Just as physically it is not possible to capture the infinite for the finite, so also consciously it is also impossible to capture the infinite within its fist. So we must be prepared with that sort of adjustment with the infinite.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam [iti, sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."]
[*Bhagavad-gītā*, 7.19]

He's all in all. With this idea one should surrender. And after long, long, ages and births, a *jñānī* comes to such conclusion. *Namanta eva*, that of submission, the road of submission, surrender, that you accept. The knowledge must be subservient to devotedness, not more than that. *Śuddha*, to admit the importance of the pure devotion, that means that knowledge is futile, can't do anything. With this data and basis only the pure devotion comes to take its position, rest. Otherwise that devotion is not devotion proper, it is *saguṇa*, this illusory devotion in this mundane world.

Devotee: This cultivation of knowledge?

Śrīla Śrīdhara Mahārāja: Ah. True devotion, *bahūnāṁ janmanām ante*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, [mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."]
[*Bhagavad-gītā*, 18.54]

This sort of adjustment final with the mundane world, world of exploitation. *Mad-bhaktiṁ labhate parām*. Then only he can be eligible for the acceptance of *para bhakti*, pure devotion, *śuddha bhakti*, *ananya bhakti*, *kevala bhakti*.

Not by *jñāna*, not by exploiting energy, nor by knowing faculty, but by serving attitude, *yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23]

& [*Muṇḍaka Upaniṣad,* 2.3.2]

Whomever He will accept, he can know Him, that much. So to attract His attention, only devotion is necessary, devotedness, that can attract Him. His freedom, and then He will come to know you, about Himself. Not by the dint of your power you can know Him. If He likes to know, Him to you, you can know Him that much. So the method of direct approaching by knowing faculty is useless. Only you are to attract Him, His attention, so that He comes to make Himself known to you. That is the policy, otherwise not, pure knowledge is possible about Him. *Adhokṣaja*, transcendental, means this, beyond the jurisdiction of our knowing faculty.

Who is there?

Bhāratī Mahārāja: Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāratī Mahārāja. Do you follow?

Bhāratī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: I have followed long ago. We must be alert on this point, always. We'll have to be acquainted with the line of demarcation, between knowledge and pure devotion. The fight will be with the so-called *jñānī*, that is Śaṅkara School. You must be well versed here in this point. Our main enemy will be the Śaṅkarite who says that *jñāna* is everything, even above *bhakti*, devotion. And in *Bhagavad-gītā* their weapon is only in one place.

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

So I have given interpretation to take it in another, higher way. This *jñāna* means *jñāna-dīpena bhāsvatā*, that is to make Himself explicit in the heart of the devotees, they're suffering from the pangs of separation. There He expresses Himself. It is meaning that, *jñāna-dīpena bhāsvatā*, after devotion.

Bhāratī Mahārāja: Mahārāja, there always seems to be an inner struggle. A struggle within as to come to know the infinite, say for example *sambandha jñāna*, to understand properly what is *sambandha jñāna* there seems to be no limit.

Śrīla Śrīdhara Mahārāja: Ah, *sambandha jñāna*, but *sambandha jñāna* will come according to His sweet will. *Sambandha jñāna* is not independent of His will. He will bring you to know that, "I am such and such to you." Otherwise not, it does not depend on you. "Who I am to you?" That also within His jurisdiction, almost everything. It's not within your fist. *Yam evaiṣa vṛnute tena labhyas.* He maintains the subjective character always. You are object to Him. That you must not forget. A super subjective characteristic He has got. You are an object.

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
[paramātmeti cāpy ukto, dehe 'smin puruṣaḥ paraḥ]

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."]
[*Bhagavad-gītā*, 13.23]

Superiority in His side, in all matters. You are only dependent, an atom.

Bhāratī Mahārāja: It seems that we're very helpless.

Śrīla Śrīdhara Mahārāja: Yes, of course, and the realisation of your helplessness, that is your capital. "I'm helpless." If sincere, then you're seeking for some shelter. And from there you can come properly in His connection, when you are sincerely after seeking your shelter. Then you come across Him. And when you can stand independently it is a luxury to enquire about Him, not necessity.

Bhāratī Mahārāja: Luxury?

Śrīla Śrīdhara Mahārāja: Eh? Something like that.

Bhāratī Mahārāja: Amusement.

Śrīla Śrīdhara Mahārāja: Knowledge of luxury, a fashion, an ornament, something like. But inner dire necessity you will feel for a shelter because you are helpless in all respects, then your contact with Him will be proper and real. Otherwise all like luxury.

Bhāratī Mahārāja: Like a false decoration.

Śrīla Śrīdhara Mahārāja: A show for *pratiṣṭhā*, that I can know anything and everything, to get position and fame, prestige, in this world, that is any achievement in this world. Or ultimately to merge in the ocean of consciousness, at most.

Nirmat-sarāṇāṁ satāṁ [*Śrīmad-Bhāgavatam*, 1.1.2] *Nirmatsara*, selflessness means that, to admit that He's all in all. Even my existence can be effaced by His sweet will, though eternal I'm told, the soul is *sanātana* etc. But He's, the absolute which can efface me. *Kṛta dāsa*, slave, the master can murder the slave.

mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[From *The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"You can keep it, You can do away with me. This is Your right, constitutional. I am quite dependent. You can make and mar with my fortune anything You please."

As much as you'll be able to realise your position of helplessness, so much you are enriching yourself from the real standpoint, you are acquiring a position there. Just the opposite, no vanity will be allowed there. All humility. Humility has got value there, because _____ [?] we are within the negative, not positive, no right. But all right only in His sweet will. That is *prema*, love, His grace. Our existence on that aspect of the reality.

The *śakti*, the female has got its importance in one way, and not that she will go to imitate the right of the male. There is her failure. A male has got its own way, of attitude. So predominating and predominated.

If we want to assert our predominating self then we are to come in connection with *māyā*, the illusory energy. There we are *puruṣa*. But if we want to approach that *taṭasthā* then we are not *puruṣa*, we are of female type, dependent type, *śakti*. In consideration with Him, *śakti*. And in consideration with *māyā* we are *śaktimān*, *puruṣa*, exploiter, enjoyer. And there, to be enjoyed. If we seek our relationship with the upper, upper existence, we are to be enjoyed, we are to be handled. Subjective existence is there, that side. And here we come to exploit, to assert, then we're in connection with *māyā*, we can do, and we're suffering from the reaction. They're *puruṣa*, and they're *śakti*, in the relativity of the higher we are *śakti*, potency. And here in the illusory world we can assert, we're *puruṣa*, we're enjoyer. But it is false and reactionary.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So try to develop the attitude of your potency characteristic. As much as you'll be able to do that you will have value on the higher realm. By submission, *praṅipāta*, *paripraśna*, *sevā*, you may be allowed to enter into that domain, otherwise not. *Sevā*, you are to be utilised by them, the interest of the higher land, higher plane, then only you are allowed. No exploitation for the *jīva* soul is possible in that land, the country of Paramātmā, and even above. Eh? Kṛṣṇa. Eh?

Bhāratī Mahārāja: There's an endeavour of the *prāyas* of the Māyāvādī by *jñāna*. The false endeavour to understand by knowledge, of the Māyāvādī. Now that is one type of endeavour.

Śrīla Śrīdhara Mahārāja: They cannot enter into that domain. They're showing their feats only here within this mundane world up to Satyaloka. Then in Brahmaloka they merges, finished, they cannot pass through Brahmaloka towards Vaikuṇṭha, with that idea, *so 'ham*, "I am a part of the highest entity." That idea detains them in Brahmaloka, never upward. But *dāso 'ham*, then you'll be allowed to enter into the higher realm. So *nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] *moksabhi sandabhi api asta* [?]

dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

These are the commendations.

Bhāratī Mahārāja: So Mahārāja, what is the endeavour of the *sādhak*. The *sādhaka*, in *vaidhi bhakti*, what is that endeavour which he feels to try and understand?

Śrīla Śrīdhara Mahārāja: As recommended in the *śāstra* and by the *sādhu* he's to follow that program. Then gradually he will find himself, that he's in the proper soil and he's gaining some ground, and that will encourage him to continue his attempt towards that, upper realm. When *ruci* will come, up to *ruci* he's to undergo some program recommended by the *sādhu* and *śāstra*, by that help, *śravaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*, up to *āpana-daśā*, he'll take trouble of *sādhana*. Up to *śravaṇa-daśā*, *varaṇa-daśā*, and *sādhana-daśā*, ah, when *āpana-daśā*, the plane

of *āpana-daśā*, that self realization will begin, then he himself will stand guarantee for his own activities. Hare Kṛṣṇa. *Āpana-daśā*, he will feel himself, *bhāva bhakti*. Then he won't be taken away from that position. "No, I'm realizing a novel type of ecstasy, in *bhāva bhakti*." From *ruci* also, *ruci*, *āśakti*, *bhāva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

"Higher things we can acquire by service." Main thing is that, sacrifice and have. Pay, pay for it. Not paying in terms of money and other things, but paying in terms of your own self. Surrender and have. Give and get.

Bana Mahārāja: I'm bankrupt.

Śrīla Śrīdhara Mahārāja: Give and get. As you can give, you can get similar things.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."]

[*Bhagavad-gītā*, 4.11]

Bana Mahārāja: We're going to ask you for a loan Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: *Mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*. "Because there is none beyond Me, so anyone praying for some trifle thing I am also giving trifle. But it is finished, they're again in want, but this is a play. But who are serious, wants Me, and they also have to pay for that, however little, but his whole self he gives him whole. He gets Me whole. As he gives so he gets."

Come out with your little thing, your little capital come out with your little capital. You will get His in that return.

Bhāratī Mahārāja: Bana Mahārāja says he's bankrupt.

Śrīla Śrīdhara Mahārāja: It is a good sign to be bankrupt here, then he will seek some shelter, he's seeking. If he's really bankrupt then he's seeking a shelter sincerely.

Bhāratī Mahārāja: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāja: A loan? Ha, ha, ha, ha, ha. This is all loan, the activity. I am also in the loan, reaction. We are continuing the business in loan from Gurudeva. A business of loan, negative side business, all on loan. Ha, ha, ha. Bearer of Mahāprabhu.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."] [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Āmāra ājñāya, "I will be capitalist." He takes the risk of the position of a capitalist, *āmāra ājñāya*.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bana Mahārāja: Mahārāja, then, one has independence to associate, one has the independence, or the right to choose his association according to his own liking, right. Then, according to that liking one will look for that association according to his own specific taste, or *rasa*, hmm?

Śrīla Śrīdhara Mahārāja: The liking is not ignored, but the decision in the hand of the authority. Liking is consulted. Liking sometimes may be defective. So liking has got importance but that is limited. Everything is limited in *jīva* because he's limited. No absolute power in his hand, because he's vulnerable. *Anu* means small, infinitesimal, that is there is vulnerability. So under guardian, to live under guardian, that is safe for him. Otherwise whatever small freedom he has got he's misusing. And we're the witness. No absolute right in any respect may be with *jīva*, all relative.

End of 82.05.18.E

Start of 82.05.18.F

Śrīla Śrīdhara Mahārāja: Freedom is there but that is partial. I'm not free to interfere with the freedom of others in the environment. So my freedom is little, partial, meagre, negligible. But still, I have got something, because I'm a part of the whole. *Anu caitanya*, consciousness is also so, not full consciousness, so everything, partial representation, and *anu*, very meagre, slight. Everything is slight with us.

[The following text is also within the transcript dated 82.05.16.C_82.05.18.A]

And *māyā*, or illusion, it is difficult for us to digest this truth. "I am small." I don't like to digest this, to accept this. There's the rub. That is, my inner, evil tendency to capture others right. To

understand what is freedom we're really accustomed to think that I can encroach over the freedom of others of the environment. That is the disease.

And reaction, "Otherwise I shall commit suicide, that is, enter the tomb, *samādhi*. If I cannot exercise my freedom on the environment, on outside, then rather I shall enter into tomb, grave. But I won't accept slavery, serving attitude to the environment. To become a servant we're frightened. Exploiting unit I want to be, but not a serving unit, that I shall give my freedom to another superior hand."

There we shrink, and that is the innate defect. Freedom means to exercise right over the environment, that we understand by freedom. Why should you not accept service for the environment? Why? We think there we'll be reduced to minimum position. But that is the healthy, the health for us to do for others, to become a servant. There we can thrive, by serving the environment and especially the Lord of the whole. We think that we are dying; if we accept service then we are dying. That temperament, false temperament has grown in us. And that is a foreign element entered into view proper. It is a bitter pill to swallow. Ha, ha, ha. So what is service proper? That Hegelian philosophy, Die to Live. Dissolve yourself, your ego as it is at present. Dissolve, mercilessly, mercilessly dissolve your ego, die. Die means dissolve, mercilessly. Throw yourself into the fire. You will come out with bright self. Learn to die, as you are, that mental concocted body or something, energy. Take the name of the Lord and die. So,

[tomāra icchāya mora icchā miśāilo] bhakativinoda āja āpane bhulilo

["My will has become merged with Your will. From this day forward Bhaktivinoda has completely forgotten himself."] [*Second Principle of Surrender: Ātma-Nivedana*, 4.8]

Forget yourself as you are at present. As you find your proper self there, that does not die. Death is ordained for our existence and that part of ours, give it to the death. And who, what does not die, that will remain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

But Mahāprabhu has discussed this physical death.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

"I'm ready to die *crores*, millions of times in a second, but that is nothing, that is *tamasic*, very lower, lower bait, this physical death. The mental death is necessary, mental death, not only physical death. Real death, a mental death, wholesale."

Then also I may get the *taṭasthā* stage.

But He says, "Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhu*, of a Kṛṣṇa devotee, a devotee of Kṛṣṇa, go on. That internal wealth, try to accumulate, wherever it is possible, *kriyatāṁ yadi kuto 'pi labhyate*."

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price; intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya- līlā,* 8.70]

The internal capital, it can be had only from the *sādhu*. Wherever you get it, with any price, you try to secure that, innermost wealth. But mere physical or mental death can't reach you in that higher stage. You have to dive deep into Kṛṣṇa consciousness. So whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy, to purchase the higher things. And that is also at the sacrifice of the higher type of thing within you, innermost hankering by surrendering your innermost existence, transaction. The encasement, physical encasement, mental encasement of different types. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, this gross to finer encasement. There are many types, many varieties, not only that, the Virajā, Brahmaloka, Vaikuṇṭha, so many subtle. Even consciousness has got its gross portion in Vaikuṇṭha.

More subtle within you that Kṛṣṇa consciousness. Our dedication is intense to its highest capacity, and dedication to the Autocrat. Dedication to the Autocrat, not to a constitutional king, where is justice, but dedication to Kṛṣṇa, to the Autocrat. Anything can happen. The highest degree of dedication is necessary there, and the gain is also similar. As much as you can risk, so much you can expect to gain.

That is Mahāprabhu's direction, "Don't be miser, so surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. "Don't be too much calculative, and miser. If you find a proper place, give yourself totally. Totally."

Bhāratī Mahārāja: *Ātmā-nikṣepaḥ*.

Śrīla Śrīdhara Mahārāja: *Ātmā-nikṣepaḥ*. _____ [?] in a proper place. Kṛṣṇa is the greatest bidder.

Bhāratī Mahārāja: Greatest?

Śrīla Śrīdhara Mahārāja: Bidder, bid, highest bid in auction. He will pay most, Kṛṣṇa, so much price, none can pay. Ha, ha. He can pay so much. He's the highest capitalist. Whimsical. Prodigal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

[gaura aṅga nahe mora — rādhāṅga-sparśana] gopendra-suta vinā teṅho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.287]

The highest giver, highest dedicator is Rādhārāṇī. And none can venture to come by Her except Vrajendra-nandana. *Mahābhāva svarūpini*, the sacrifice at its zenith is there, *mahābhāva svarūpa*, the highest standard ever, of eternally, is there represented. No such sacrifice, or self giving, self surrendering, beyond all standard ever known to the world, of scriptures. As Lakṣmī Devī has no place near Kṛṣṇa, so Nārāyaṇa also cannot approach towards Rādhārāṇī, what to speak of others. Ha, ha, ha. And not even Dvārakeśa or Mathureśa, not even Gopeśa.

ta vatya samata radha kutin pein paila brahmata rasa cari [?]

They are all equal. _____ [?] All equal, all the *gopīs* of equal rank. In *rasa* some fine jealousy came in, arose in the mind of Rādhārāṇī. And after playing Her superiority in this dancing, chanting, all these things, suddenly She disappeared. After conquering, defeating the common *gopīs* She disappeared suddenly. And Kṛṣṇa suddenly found Himself vacant. All the source of His energy coming from that one point and that is being played there. But when that very vitality is drawn away then He found Himself laid up. And searching after Her, He can't find, then He left stealthily the company of the *gopīs* in search of Rādhārāṇī.

radha-madhai sitaie tuta jada braja sundari [?]

Jayadeva says, *braja-sundari*, so many, one side Rādhārāṇī on one side. They're abandoned and out for searching Her.

Rāmānanda Rāya *saṁvāda* also says, a categorical difference, not similar, something qualitative difference there in the service, loving service of *gopī* and Rādhārāṇī. That is admitted there, and in *rasa*, and in Jayadeva there. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Pratipadam anubhūtam apyālabdhā-abhidheya. Madhura-rasadhī-rādhā-pādapadmaṁ prapadye.

I have got a poem.

yadamiya-mahimā-śrī bhāgavatyāṁ kathāyāṁ
pratipadam anubhūtam apyālabdhā-abhidheya
[tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ
madhura-rasadhī-rādhā-pādapadmaṁ prapadye]

["It is She, whose unlimited nectarean glories, qualities, beauty and love for Kṛṣṇa have always been deeply felt and recognised throughout the whole *Bhāgavatam* at every step of its ultimate meaning and purport of all descriptions. Yet, out of feelings of awe and reverence, and to protect Her high honour, Her Name has not even been mentioned by Śrīla Śukadeva Gosvāmī in

the *Śrīmad-Bhāgavatam*. She therefore remains mystically unavailable as the most confidential, ultimate objective of life. She is the shelter and promoter of all divine pastimes (*līlā*) of Kṛṣṇa, Who is the personification of all beauty and bliss (*rasa*). I offer my most regardful obeisances unto the lotus feet of Śrī Rādhikā, who is the unlimited ocean of all conjugal ecstasy or mellows (*mādhurya-rasa*)."]

[*Śrī Rādhikā Praṇāma*] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 31-2]

In *Bhāgavatam* in every point there is presence of Rādhārāṇī because that is the goal. That is the conclusion to be established in *Bhāgavatam* by so many tales, so many stories of devotion, all these things. The highest aim of *Bhāgavatam* to establish Rādhā *dāsyam*, that everywhere it is meant, it is all preparatory towards that. But still Her name is not mentioned anywhere in *Bhāgavatam*. *Apyālabdhā-abhidheya*. Everywhere, every word is used only to prove Her noblest position, but still no name is expressively used there. *Pratipadam anubhūtam apyālabdhā-abhidheya. Yadamiya-mahimā-śrī bhāgavatyāṁ kathāyāṁ, pratipadam anubhūtam apyālabdhā-abhidheya*. *Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ*. So *akhila-rasāmṛta-murtiḥ*, *akhila-rasa*, all sorts of ecstasy combined is Kṛṣṇa, and the main *avalamvaṁ*, the main support of that *rasāmṛta-murtiḥ*, *akhila-rasāmṛta-murtiḥ*, is Rādhikā. *Rādhā-pādapadmaṁ. Tadakhila-rasa-mūrteḥ śyāma-līlāvalamvaṁ.* The only support of that *līlā* of Śyāma. *Mādhurya rasa*, the source of all *mādhurya rasa*, the fountain of *mādhurya rasa*. *Ei rādhā-pādapadmaṁ prapadye*. I surrender myself to the holy feet of that Rādhārāṇī, who is only, who is the support, the gist, all in all, of the whole life of *akhila-rasāmṛta-murtiḥ* of Him who consists Himself all sorts of high *rasa*, ecstasy. Giving support to Him, only support.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Madhura-rasadhī-rādhā-pādapadmaṁ prapadye. Nitāi Gaura Hari bol. Nitāi.

Pratiṣṭhā, *ācārya abhimāna*, from the position of the Ācārya we want to capture the minds of so many. But we must be conscious of Śrīdhara Swāmī's interpretation of ordinary definition of *bhakti*. *Adau arpyeta paścād kriyeta.* We must be fully conscious of that fact, that whatever we do, whatever I possess, on behalf of Him. I have got no proprietorship in myself. I'm only an agent. We must be conscious. Whatever I do, I gain, I lose, that will go to my Master. That consciousness must be at the basis. Then we can conquer the whole world. I am not a conqueror. What I'm doing, I'm doing on behalf of my Master, of my Lord. That consciousness must be at the bottom of all the attempts. That is *ācārya abhimāna*. He wants to conquer the whole world, does not matter. All may come under Kṛṣṇa consciousness, and through this figure may be, but this figure is not his own property. That is a property of his master. That consciousness must be there.

[The following text is also within the transcript dated 82.05.18.B

Then there is justification, *ācārya abhimāna*. "I do not care that Śaṅkara School. I do not care the Rāmānuja, Madhva Schools. I care for Gauḍīya School, Mahāprabhu's School. I'm

representing them. I'm ready to fight will all and to get victory. Absolute victory I want over everywhere." Does not matter, but on His behalf, that basis, we must be careful, very much. Fully awake there, that (brought to the pi?), it must be submitted there. Hare Kṛṣṇa. Hare Kṛṣṇa.

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

On His behalf you do, indent, be clean there in your dealings. Hare Kṛṣṇa. Hare Kṛṣṇa.
_____ [?] Prabhupāda, *duṣṭa mana! tumi kisera vaiṣṇava*?
mādhavendra purī, bhāva-ghare chūri, ki karila kabhu sadāi jānava.
[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke*? Who is a Vaiṣṇava?]
[*Gauḍīya Kaṇṭhahāra*, 3.24] [*Collection of ślokas used by Śrīla Śrīdhara Mahārāja*, 236]

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

What's the time?

Vidagdha-Mādhava: Seven thirty five.

Śrīla Śrīdhara Mahārāja: Seven thirty five. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, if the Ācārya accepts disciples, if the Ācārya sees that some of his disciples have fallen away and completely lost faith and become atheist. Then that connection is automatically stopped between the Guru and the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who has left Guru?

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Temporarily it may be seen, temporarily that is suspension, something like, for some offence then suspension. May not be stopped eternally.

Bhāratī Mahārāja: Another thing which is hard to understand is, to what degree is the Ācārya responsible for the *karma* of his *śiṣyas*?

Śrīla Śrīdhara Mahārāja: Yes, somewhat. That depends on the position of the Ācārya. Who is doing wholly on behalf of Kṛṣṇa he may not be affected.

But, when, once Prabhupāda gave *sannyāsa* to one disciple, our Guru Mahārāja, but he could not keep. Prabhupāda was so much disturbed and he began to cry, a peculiar sentiment appealing to Mahāprabhu.

"Why have You given me this inspiration? If You have not given me power to protect a disciple from the hands of *māyā*, I gave him *sannyāsa* and he could not keep it, *māyā* snatched him, then why have You given me such inspiration? Then I resign to You my post."

For some time he cried and he suffered with such mentality, it was shown.

"When You have not given me such little power that I can protect a man from the clutches of *māyā*, I have already given *sannyāsa* but he could not keep. So I have no power. I'm helpless. I won't do this service. Then take me off, for some time."

But of course that was adjusted very soon. Such feeling, such reaction, also comes in the mind of an Ācārya when his disciple goes away, leaving his connection. He feels in his heart so much for him that reaction. "I am unqualified. I am unqualified." And that sort of reaction keeps him pure from the misdeed of the disciple. His sincerity in the service of disciple, nothing can approach to contaminate him.

Śiṣya not for wealth, or not for any other purpose that we make disciples, but only recruitment for the service of Kṛṣṇa. Eternal recruitment, to make him fit, pure, for the service of the Supreme Lord. That should be the purpose, not for his own mean benefit of any type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhāratī Mahārāja: Mahārāja, it seems that most persons in the western world when they come...

End of 82.05.18.F

Start of 82.06.05.A

Akṣayānanda Mahārāja: May I ask a question Mahārāja? Sometimes we're told Gadādhara Paṇḍita is Śrīmatī Rādhārāṇī, sometimes Lalitā Sakhī.

Śrīla Śrīdhara Mahārāja: No, Lalitā Sakhī is Svarūpa Dāmodara, sometimes Rukmiṇī, both combined. And Rādhārāṇī, that gist, taken by Mahāprabhu, so empty Rādhārāṇī, plus Rukmiṇī, Gadādhara Paṇḍita. And that also partial representation, *bhāva* and *kānti*. The *bhāva* aspect Gadādhara Paṇḍita, and the *kānti*, the lustre aspect Gadādhara dāsa. And nature of Rukmiṇī, Rādhārāṇī is extracted by Mahāprabhu, that *bhāva*, and Rukmiṇī was added to that empty pot, that is Gadādhara. Tolerating spirit of Rukmiṇī, consideration, considerate and toleration, and consideration of Rukmiṇī. That mind non opposing, submissive, and inner attitude is that of Rādhārāṇī. But that is already given to Śrī Caitanyadeva, the very gist. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: The other day was Gaṅgā dāsa Goswāmīni's appearance. Is she connected with Gadādhara Paṇḍita, some connection, *śiṣya*?

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Gaṅgā Mātā Goswāmīni.

Śrīla Śrīdhara Mahārāja: May come from her, his line. By nature the diagnosis coming expressibly or privately. The nature will justify, that what type of nature is there and that is the monopoly of Gadādhara Paṇḍita, or such and such. In this way we are to judge where from this has come here, must have come from that very source because that is the only source of that particular nature. In this way to be seen. Our *śikṣā guru paramparā* is also in that line. Just as in Vṛndāvana, *śrīpāda dhara — jāni mādhavendra-purīra 'sambandha.'*

[kintu tomāra prema dekhi' mane anumāni / mādhavendra-purīra 'sambandha' dhara — jāni]

["Upon seeing your ecstatic love, I can just imagine that you must have some relationship with Mādhavendra Purī. This is My understanding."] [*Caitanya-caritāmṛta, Madhya-līlā,* 17.172]

Mahāprabhu told that Sānoḍiyā *brāhmaṇa*, "You must have some connection with Mādhavendra Purī otherwise this thing can never be detected anywhere."

In this way the succession to be traced everywhere in the Vaiṣṇava School, as well as in Guru *paramparā* also. That is the sure diagnosis.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

You heard that yesterday evening they're coming here and some boys threw a big piece on the head of Daśaratha Sūta.

Akṣayānanda Mahārāja: Yes. A small piece he told.

Śrīla Śrīdhara Mahārāja: Small piece, not any wound.

Akṣayānanda Mahārāja: Not to wound but to insult. Yeah, unfortunate. I was disturbed, much disturbed when I heard that. Rough element is there, certainly there.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]
If we don't tell them anything then they will abuse again.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Mahārāja, even Śrīla Bhaktisiddhānta Saraswatī Ṭhākura apparently they tried to abuse him. He came with a party here we were told, in Navadwīpa. So what to speak of us small, low people.

Śrīla Śrīdhara Mahārāja: Perhaps a book was thrown against him.

Akṣayānanda Mahārāja: A brick.

Śrīla Śrīdhara Mahārāja: A book, in the meeting, Paramatola meeting. The *paṇḍitas* they made some conspiracy, the attack and perhaps although it is private, a book was thrown on his body.

And Keśava Mahārāja took him anyhow within a house, and the householder told, "No, they will attack my house, you go away." Anyhow with folded palms, entreating him for some time.

Then one closed horse cart was taken in and he was put there. And he was just like Rāmānuja, he had to put white cloth, and red cloth to be transferred to someone. In this way he had to pass to Māyāpur, Paramatola.

And others, the Goswāmī Mahārāja he was caught hold of and taken to Parama, and he was also asserting himself boldly, and they also told, "We shall sacrifice you, just on the face of Parama."

Then another was attacked, Kuñja Bābu played, that Tīrtha Mahārāja was *kīrtana*, *kīrtana*.

Then four fought with the flag stick, Bon Mahārāja, and one Bankim Bābu, and one Caitanya dāsa, and another, they with the flag stick began to fight with them, another fled.

And this Purī Mahārāja, Kalna Purī Mahārāja and Mukunda Prabhu they are wounded on the head, blood oozed. In this way some clash was here in the Paramatola.

Akṣayānanda Mahārāja: Where were you at the time Mahārāja?

Śrīla Śrīdhara Mahārāja: I didn't join at that time. I joined Gauḍīya fourth year, twenty six. And this was perhaps twenty four. Twenty six I joined, or twenty five, something like that. Twenty five perhaps. Hare Kṛṣṇa.

[10:07 - 13:35 ?]

Akṣayānanda Mahārāja: Mahārāja, if a person chants Kṛṣṇa *Nāma*, how can he understand that he is getting free from *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: When serving tendency will arise in him, a little taste in him. Then *nāmābhāsa mukti*, he's crossing the *abscissa*, *mukti* means *abscissa*, margin, and the devotion, serving tendency, that is to enter into the positive land, that is, entering into devotion after *mukti*.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

Positive participation in the serving plane, that is *bhakti*. And *mukti*, that non attachment towards exploiting land, land of exploitation, no attachment, that is *mukti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
[samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Neither desire for this world, if any loss then no reaction. He's in the verge. *Brahma-bhūtaḥ*, he has identified himself with pure consciousness, "That I'm a child of the conscious soil, consciousness." And this withdrawal complete from the exploiting vision, conception of the world, sense experience world, both physical, mental, complete withdrawal. *Brahma-bhūtaḥ prasannātmā*. Finds peace in himself because independent of the misery, of the mundane world, the mortal world, independent of mortality, so peace, *prasannātmā, na śocati na kāṅkṣati*, and no loss, no gain, above that feeling.

Mad-bhaktiṁ labhate parām. "Then My real *bhakti*, *para bhakti*, higher *bhakti*, pure *bhakti*, now he can be a candidate for that, *para bhakti*. And this *bhakti*, Kali *bhakti*, Krsna *bhakti*, already mixed type is *saguṇa*, not *nirguṇa bhakti*, not *bhakti* proper, mixed. Proper *bhakti* that is *ananya bhakti*, exclusive, *kevala bhakti*. That is possible only when one has withdrawn himself from the charm of the whole of this mundane world, mortal world. Then if any devotion awakens in ones heart for Me that is *para bhakti*, *mad-bhaktiṁ labhate parām*."

Association: otherwise the *ruci*, sometimes what we find in the midst of other aspirations, that is not *ruci* proper. Proper *ruci* is to be traced after *niṣṭhā*. *Niṣṭhā* means continued association with Kṛṣṇa, twenty-four hours living in the relativity of Kṛṣṇa consciousness. Then *ruci*, that will be safe. Or here, now and then peeping, some *ruci*, that is not *ruci* proper. After *niṣṭhā* when the *ruci* will come, that is reliable, *ruci* proper.

So, *anartha-nivṛtti*, *ādau śraddhā*, *tataḥ sādhu-saṅgo*, *tha bhajana-kriyā*, third, *tato´ nartha-nivṛttiḥ*, four, then *tato niṣṭhā*, fifth stage *niṣṭhā*, the continued company, not for a second detached. Then the real taste for that is known as *ruci*. And *āśakti*, when the intensity will be less and more, and a little less he will shudder, "Oh, I have no loss or memory." Then it becomes *āśakti*. Then the *bhāva bhakti*, the second stage will appear. This is *sādhana bhakti*. Then *bhāva bhakti*, *ruci*, *āśakti*, *bhāva*. *Śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha nivṛtti*, *sādhana bhakti,*

niṣṭhā, *ruci*, *āśakti*, *bhāva*. Then *prema bhakti*. *Sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva*.

Gaura Sundara. Gaura Sundara. Gaura Sundara.

Akṣayānanda Mahārāja: But Mahārāja, later a devotee may also think that, 'I have still so many *anarthas*.' If he has attained *ruci* and higher stage, he may be still thinking, although he's above that, he may still think, 'I have so many *anarthas*.' Out of humility...

Śrīla Śrīdhara Mahārāja: Humility up to the last point he may think that, 'No *ruci* I have got.' Because finite coming in connection with infinite, he can never be satisfied that I have got something. It is infinite, so much. 'I have nothing.' Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: One news, this boy, I gave him the name Dayal Nitāi, this boy Asoka.

Śrīla Śrīdhara Mahārāja: Yes. He's doing well?

Akṣayānanda Mahārāja: Yes, fine, a good boy, much service.

Śrīla Śrīdhara Mahārāja: And no trace of Chaudari [?]

Akṣayānanda Mahārāja: No, nothing. Mahārāja, many times, or sometimes before you had mentioned that *eka lākha nāma* means that like *lākha*, the one goal, but...

Śrīla Śrīdhara Mahārāja: Yes, also told, aiming at the quality, not the quantity. Quantity is not enough. Even that can produce some disease. Only physical attempt, eliminating the mental growth, the natural growth towards Vaikuṇṭha. Mere physical attempt that will bring reaction and some disease. One may be mad, one may have some other defect. That is to bring the transcendental to serve the mundane. That is impossible. His mental position is mundane and attempting for transcendental, this is *saka murkhi* [?]

...

Akṣayānanda Mahārāja: Then who has told this?

Śrīla Śrīdhara Mahārāja: *Sevā, sevonmukhe hi*.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

For Itself. I want Him, to serve, to become His, not that He will be mine here as I am, He'll come to serve me, my mundane ego.

So Rāmacandra He beheaded that *śūdra* Sambuka for his penances. The justification is there. Keeping himself in the plane of *śūdra*, in the mortal plane, by the force of penance he wants to get higher powers, higher achievement. The object was low and he tried for high achievement. That was beheaded. And that will bring disaster into this plane, and the reaction to him also, so no good. He beheaded that *śūdraka*. A *śūdra* was making penances of a high intensity.

So the justification from there. Aim should be high, realization may be lower. That will gradually vanish. That is natural growth. *Bhajate mām ananya-bhāk*, that is all important. *Sudurācāro*, that is negligible, that will vanish in no time. But the aim, the ideal, that is all-important factor.

[api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

The one who has attained such highest idea, anyhow, then these lower defects of this mundane plane cannot tie him down. You are not to mind that. The ideal, to get the highest ideal, that is all important thing in ones life. Hare Kṛṣṇa. And that means, to get that ideal, that is to understand that He's for Himself, I am for Him, not that He's for me. That will be secondary and long after, when he says, "He's for me." Generally 'I'm for Him,' then I can be allowed to enter into that domain.

And there is a position when the devotee says, "No, He's for me," *madīya*. *Tadīya*, "I'm for Him," then *madīya*, in Rādhārāṇī's stage, "No, He's Mine. I'm His and He's Mine. I am His," higher, "He's Mine. My responsibility alone to serve Him alone. The whole responsibility is on Me to serve Him, to satisfy Him." That is the highest principle. "The whole responsibility to satisfy Him is on My head, on My shoulder." This is most acute conception of the service. "And they have come to help Me because I can't do, but the responsibility is Mine, to satisfy Him, not of any other." The whole burden to take on Her shoulders. "All fault due to any disturbance, the whole fault, responsibility is Mine, not others." Approach in this way. "None to be blamed if any dissatisfaction. The whole responsibility is Mine. But they help, kindly they do to help to discharge My duty." Whole burden.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

Badrināyaṇa: So Mahārāja, why did Mahāprabhu say like that then, why did He say would only take *prasāda* in the house of someone who chants one *lākh*?

Śrīla Śrīdhara Mahārāja: It is also there, because everyone came to invite Him, there was a fashion, everyone, two, three, four, five, coming and the same time. "Please accept invitation, take food in my house." Then Mahāprabhu imposed the tax. "At least one *lākh* of Name, take, I shall take food in his house." License fee. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, Bhaktivinoda Ṭhākura many times mentioned, sometimes *madhyama adhikārī*, chanting one *lākh* of rounds and sometimes two *lākhs*, three *lākhs*, he mentioned it.

Śrīla Śrīdhara Mahārāja: Yes. Exclusively given to that stage, they cannot but.

Akṣayānanda Mahārāja: It's not just counting, it's simply absorption, it must be absorption.

Śrīla Śrīdhara Mahārāja: Automatic.

Akṣayānanda Mahārāja: Yes. Constant.

Śrīla Śrīdhara Mahārāja: We, it takes eight hours for one *lākh*. And when it becomes spontaneous to them then four hours is sufficient, or five hours, for one *lākh*.

Suppose one takes three *lākhs*, then what is the result? He will enter into the serving company. The result of taking three *lākhs* of Name, that means *siddhi*. And what is that *siddhi*, you will have to enter into the domain of service. Only taking *Hari Nāma* is not enough. In Vṛndāvana all the *gopīs* only they are taking *Hari Nāma* and doing no service for Kṛṣṇa? Yaśodā, all the friends, not that they are taking *Hari Nāma* always, no time to serve Kṛṣṇa. The end is service. The Name will encourage us that so our real aim should be in the serving spirit. *Sevonmukhe hi jihvādau svayam eva*. It will come automatically if we are in serving mood.

Akṣayānanda Mahārāja: That's a wonderful example, 'the *gopīs* are not just taking Kṛṣṇa *Nāma*.'

Śrīla Śrīdhara Mahārāja: They will enter their hand into the bead bag. "I'm taking, if there will be any intimation comes that is necessary for Kṛṣṇa...

Akṣayānanda Mahārāja: "No, I'm engaged."

Śrīla Śrīdhara Mahārāja: "I'm engaged busily."

Akṣayānanda Mahārāja: "I am a *sādhu*." Hare Kṛṣṇa.

Badrinārāyaṇa: Śrīdhara Mahārāja, what is the mood of chanting? In what mood should we chant?

Śrīla Śrīdhara Mahārāja: Mood, that is the trouble. The mood of service. And what is that service? That self-abnegation, plus God searching, Kṛṣṇa searching, Kṛṣṇa searching mood. *Kāhāṅ kṛṣṇa prāna nātha vrajendra-nandana.*

[kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana]

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

Athāto brahma-jijñāsā. Where is He? How is He? How can I reach near Him? In this way, that should be the mood. Hare Kṛṣṇa. *Athāto brahma-jijñāsā*, *kṛṣṇānusandhāna*, quest after Kṛṣṇa, searching Kṛṣṇa, where is He?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Searching, searching.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Is there ever a time when He's found? You said, "Searching, searching searching."

Śrīla Śrīdhara Mahārāja:

ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-38]

A flash may come, suddenly, and will take out the gist of life with that. And one will find himself totally empty, and will be mad to have association.

"That the very gist of my life is drawn by that experience, supernatural. I cannot maintain my existence without coming in association with that sort of transcendental experience. It is very difficult for me to go on with this haggard life, this tasteless life."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Even the Kṛṣṇa *Nāma* seems to Mahāprabhu as *kolaha* [?] *Heno kalo tumi sa kolaha kori* [?]

"I was, as if, enjoying that the *gopīs* in the Govardhana *gopa*, they are trying to serve Kṛṣṇa, how charming the movement, how charming the jingling of the sounds of their ornaments. All these were capturing My whole existence. I was so happy there. And you all creating a great disturbance here, has snatched My attention towards this mundane world."

Kṛṣṇa saṅkīrtana, a *kolaha, heno kalo tumi sa kolaha kori* [?]

The Name is also tasteless to Him at that time, *kolaha kori*.

Akṣayānanda Mahārāja: Commotion.

Śrīla Śrīdhara Mahārāja: "My attention gave up, by some, not rowdyism proper but...

Akṣayānanda Mahārāja: Commotion, like a commotion.

Śrīla Śrīdhara Mahārāja: Commotion, some roaring, *kolaha*, disorganized loud cry, *kolaha*, purposeless noise, high, loud noise, purposeless. That is *kolaha*.

They're chanting the Name of Kṛṣṇa and they are not of our type, Svarūpa Dāmodara and others. And that is *kolaho*, tasteless noise to Mahāprabhu. He was having such experience there. Such beautiful and charming experience He was having in His transcendental trance.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So this Name is also noise, endless noise.

Akṣayānanda Mahārāja: One *lākh* of noise. We'll sit and do one *lākh* of noise, two *lākh* of noise.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Gaura Hari bol. If devoid of that *līlā*. Ha, ha, ha. One *lākh* of noise. A rude blow. Ha, ha, ha. A very rude blow, eh? One *lākh* of noise. Ha, ha, ha. Gaura Hari bol. But that is too much and that one *lākh* of noise is our master. That is too far. Ha, ha, ha. Gaura Hari bol. The name of Svarūpa Dāmodara is noise. Ha, ha, ha. Gaura Hari bol.

What is gold to us may be the floor of a king. King's room, the floor may be golden, made of gold.

The throne of the Lord may be gold, and gold is so much precious to us. All relative.

Gaura Hari. Gaura Hari bol.

End of 82.06.05.A

Start of 82.06.05.B_82.06.08.A

Śrīla Śrīdhara Mahārāja: One gentleman, some years back, came to me, his brother always takes, Rādhe, Rādhe. "What my elder brother always taking the Name Rādhe, Rādhe. Rādhārāṇī does not feel any disturbance? If anyone calls me always by the name I feel most disgusted to him, always." So his complaint was, "My brother is always chanting Rādhe, Rādhe. But if there is any real Rādhe then will not She feel disturbed, always taking name?" Hare Kṛṣṇa. The noise, Rādhe, Rādhe.

Gaura. Gaura Hari bol. Rādhe, Rādhe.

Akṣayānanda Mahārāja: Where is that disciple with the glasses? He likes to stay in Vṛndāvana, your disciple, Madana Manohara. He said, "Vṛndāvana is all very good, not Navadwīpa."

Śrīla Śrīdhara Mahārāja: Yes. No men to say monkey, or to throw brickbats.

Akṣayānanda Mahārāja: Stones. Just tell Rādhe, Rādhe.

Śrīla Śrīdhara Mahārāja: Rādhe, Rādhe. The *pāṇḍās* are money makers and they're *guṇḍās* there. They will teach lesson to those atheists, Ārya Samāj, all these, communists led. They're sufficiently strong to teach them a lesson because they make much money with these Rādhe, Rādhe party.

Akṣayānanda Mahārāja: Yes. We should engage the *pāṇḍās* to console the communists.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. But here, money making is this _____ [?] weaving. Weaving is mostly money making business here. And not *tīrtha darśana* as by *pāṇḍā* in Navadwīpa. If the *pāṇḍā* group here would have been created that they will make much money showing the *tīrtha*, then these *guṇḍās* would be taught lesson. Ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. But we are getting the chance of becoming...

tṛṇād api sunīcena, taror api sahiṣṇunā
amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]

[*Śikṣāṣṭakam*, 3]

What is necessary we are getting very easily here, the necessary environment of a *sādhaka*.

...

Akṣayānanda Mahārāja: ...carrying the *tridaṇḍa*, it's a general thing, general question. Some say it should be carried ten years, twelve years, fifteen-years, is there a particular...

Śrīla Śrīdhara Mahārāja: ._____ [?] whether one is unable due to his health, then he may take it off.

Akṣayānanda Mahārāja: Yeah. I see. Otherwise a certain number of years?

Śrīla Śrīdhara Mahārāja: No definite number of years, disability. And also one thing may be conceived, when he has given *tridaṇḍa* to many, then they're carrying the *tridaṇḍa*, he may not do. Considered as *paramahaṁsa*, not under *varṇāśrama*, *sannyāsa*, above *sannyāsa*, *haṁsa*, *paramahaṁsa* stage, the highest stage of the *sannyāsa*. *Kuṭicaka*, *bahudaka*, *haṁsa*, *paramahaṁsa*. *Paramahaṁsa* stage he may not carry. Hare Kṛṣṇa.

Devotee: Paramatola, there is that big Kālī temple underneath that big banyan tree and down there they sacrifice in goats, all the time. So I was wondering, what is their position on the Dhāma? I saw that they put the goat on the thing, chanted some mantra and one shot; very disturbing to the heart.

Śrīla Śrīdhara Mahārāja: "This land was under our control, fully. And Nimāi Paṇḍita came and he came to disturb us. We are continuing from eternity this business, killing, not only killing, but also sometimes human body sacrifice."

Devotee: In Navadwīpa?

Śrīla Śrīdhara Mahārāja: Yes. In tantric there are many _____ [?] Not only animals but human beings were also sacrificed like that. But when Nimāi Paṇḍita came and preached Vaiṣṇavism, they are dispossessed, gradually. Still in parts of Midnapor near the Ganges valley this killing human boys are still going on, privately here and there by the Capalies [?], extreme *śakta*. And also in parts of Orissa [?] it was current, this narapoli [?] system. And so we found in the _____ [?] in U.P there is also this custom of sacrificing boys.

Akṣayānanda Mahārāja: Which place, U.P?

Śrīla Śrīdhara Mahārāja: U.P near Micapor [?] and somewhat. It was out in newspaper. One gentleman in high office he went to a hotel. That hotel was very famous for preparing a very tasteful meat. So many...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then one gentleman when taking meat in the hotel, a government officer of high order, he got a finger. Then he told that, "I'm sick. Please manage to send the dish to my quarter." And that was taken to his quarter by a servant and they intimated the police and the hotel was surrounded and searched. And it was found that the boys are taken to Brindacal [?] and they're sacrificed and those flesh taken and served here. Some twenty years back or so.

Devotee: There was one place in New York, one restaurant in New York they found out that they were serving babies flesh.

Śrīla Śrīdhara Mahārāja: They're very fond of tasting the meat. But on the whole, according to the stage of the growth of spiritual knowledge, the conception of God comes to that level. Because they cannot do but take meat, so the *śāstra* and the *sādhu* is sent to that lowest level. Only when they find any advantage, any chance, they try to take them up from that position. It is managed in that spirit.

loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions for people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licences for sense gratification is only to restrict these activities and to encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad- Bhāgavatam*, 11.5.11]

The *śāstra* does not say that you have to do this. But because he cannot leave his animal habit, so the *śāstra* comes down to that position and mix with them. "Don't eat so much, and eat some small quantity, and not always but now and then." In this way they are trying to take him up.

Nahi tatra codanā. *Śāstra* does not say that you will have to do this. But because they cannot help them but doing that, their mentality and their habit is so low. What to do? By God's will the scripture and the *sādhu* of that class is sent down to that position in order to recruit from that most deplorable and lowest position, to save the person. So they say, "And do, if you eat human flesh, do under these circumstance. If you are to drink wine, do under this circumstance. If you can't help, you must accompany women, do under these circumstance." So they come down to save the people, to uplift them, they had to come down.

And ordinary people they think that, "Our *śāstra* and the higher *śāstra* are one, all of equal state." They come to fight. But really from one quarter it is coming, one place. and the idea is this, to uplift the fallen, to go to that extent, to the lowest position, in the form of *śāstra*, and also *sādhu* of that type. But the object is that gradually to take them up, mixing with them. That is said in *Bhāgavatam*.

Loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā. Not ordered that you must do this but because you cannot but, cannot help but do that, in such position, to recommend something, not so much, but with some restraint. In this way they advise and gradually they take them up. That is the purpose of *śāstra*.

Nahi tatra codanā, vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā. The object of scripture is to take them up from that fallen stage, gradually, with good will the *śāstra* holds. But these people they think, "This is *śāstra* of one type, and that is also a *śāstra*, we must fight with them, they're are of equal value." But on the whole it is not of equal value.

Rte tesu bhutan rte tistha ma phala [?]

One says, "I'm giving dictation that do this, do this, animal sacrifice, all these things. I'm forced to do only to help this fallen state. But it does not mean that I am giving order, as it has got no equal value with the higher *śāstra*, *nivṛtti-mārga*, not equal to *nivṛtti-mārga*, of no competition. But it is of lower type and there is higher type, *nivṛtti-mārga*. Those that can avoid all these things, they're of higher type. This is *tamasic*, *rajarsic*, *sattvic*, in this way the development is there. In the *tamasa śāstra*, many people, they will be mad in all these, this violence, and drinking, all these things, and they will say, 'We're also following *śāstra*. Your *śāstra*, my *śāstra* is different. So I'm doing according to *śāstra*. What's the harm here? It is mine and yours of indifference and *ahiṁsā*, non violence."

And Ramakrishna Mission says, "All, everything is equal."

And Buddhist they came against this killing of animals and reaction, "We don't care for all the *śāstra*. If *Veda* is making provision for this, throw off your *Veda*, we don't care. We don't want any violence. In the name of religion you will go on with violent temperament, we don't have any recognition for such feature, whether it is *Veda* or anything else, we don't care."

When Śaṅkarācārya came, he under the garb of the *Veda*, he encouraged all these different types. "Whatever you do, but this is all false. Only according to your... only the *nirviśeṣa* Brahman, that is true and this is all false. Adopt any one of them, *sattvic*, *rajasic*, *tamasic*." This division Śaṅkara recognized. "Nārāyaṇa *upāsanā* is *sattvic*, this Brahman *rajasic*, and Śiva *upāsanā* this is *tamasic*, Devī, all these things, *tamasic*. But after all it is false, everything is false, and that Brahman is all in all."

Akṣayānanda Mahārāja: Mahārāja, in Vedic scripture, or allied scripture, is there any mention of this Christianity creed, in scripture?

Śrīla Śrīdhara Mahārāja: No, I don't find it.

Akṣayānanda Mahārāja: Of the symptoms of it, the *lakṣaṇa* of Christianity may have been mentioned, perhaps. Although not directly mentioned. Because they also say that they can eat meat and they can drink. The modern Christians, they all do these things. They say this is part of our religion.

Śrīla Śrīdhara Mahārāja: They are in with the Muslims, no transmigration of soul, birth and rebirth. And also they're of the opinion that only the human beings have souls and the animals they have no souls. "So no *hiṁsā*, no violence, that is the underlying thing. They have got no souls." That is a dangerous thing, misconception.

How a person like Christ can say the animals they are crying, but they have got no soul. You can sacrifice and you can eat. How it is possible, I can't think. He's so non violent at his heart, how he can allow a suffering animal to be sacrificed for the eating purpose. I can't follow.

With the Mohammedans it may be, they're very rude people. They're using force for conversion, all these things, very cruel, very rude in their habits.

But Christ was very mild, mild temperament. If you give a slap on this cheek, I will produce another. Then how he could overlook when an animal is cut, then he's showing his pain, crying aloud, how he can ignore. I can't understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Anyhow Bhaktivinoda Ṭhākura has harmonized that they preached in a locality where it was necessarily...

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

...that the whole thing should not be delivered there in that locality, that section, not possible, so they have not expressed the whole truth, partial. 'They have got no soul,' because it may be impossible that without animal food they can go on.

But at the same time it is mentioned in *Bible* that John, before Christ, he lived on only fig, fig and honey, John. It was translated wrongly. Without fig something was mentioned there, that John lived on honey and locust. But latterly it was found that that Hebrew word means, that locust as well as fig, the forest fig, so a ripe fig, big fig, that may be a kind of food. So then latterly it was interpreted on honey and fig, a fruit, jungle. We have got that fig tree here. Like fig that may be fig and honey. But it was, in the beginning, locust, a class of flying insect, he used to live on insect and honey.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Ahiṁsā. But in *Gītā*, it is mentioned, is given the solution universally.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Whatever you do, connect it with infinite. First try to connect with infinite and then gradually you will be in a position to read the waves of infinite and improve yourself accordingly. Anyhow begin in the name of God. Whatever conception is possible of the God at present with you, begin in the name of God. And that God conception will be widened, gradually. Everything without *hiṁsā* cannot go.

ahastāni sahastānāṁ, apadāni catuṣpadām
[laghuni tatra mahatāṁ, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Even if we eat vegetables that is also *hiṁsā*, that is also violence to certain extent, but less intensity. But that is also violence to eat something to keep us our body, to kill that vegetable. So only to get rid of that problem is to do it with the consciousness of the infinite. "For Itself," connecting with His universal *līlā*, come in contact with that wave, try to find that plane where everything is for the best. "Die to live," the slogan for the nature of movement is "Die to live," connect with that wave. Every death is for higher birth. Die to live, connect with that wave, try.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Who is looking after the cooking affairs there? _____ [?]

Akṣayānanda Mahārāja: No.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Deviation. It is of course enervating plane, depleting the paraphernalia. The environment is always trying to destroy the spiritual thing, envelop. Ignorance is always trying to cover light. So it is necessary that now and then the light will have to come in the land of darkness. *Evaṁ prakṛti-vaicitryād, pāramparyeṇa*.

evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]
[*Śrīmad-Bhāgavatam*, 11.14.8]

Always there is a tendency to be enveloped by darkness, then always will be covered by darkness, ignorance. This is the plane for that. So it will deviate. Still we shall try hard to stick to

the principles advised. And for that Manu says, *sadbhir*, *adveṣa-rāgibhiḥ*, *vidvadbhiḥ*, *sadbhir*, *adveṣa-rāgibhiḥ*.

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata
[*Manu-saṁhitā*, 2.1] & [*Loving Search For The Lost Servant*, p 11]

Three qualities, *vidvadbhiḥ*, who has got substantial knowledge in the revealed scripture, first condition, to maintain it in tact, deep knowledge in the revealed scriptures, *vidvadbhiḥ*. And *sadbhir*, and that must be followed by the saints, and what type of saints? *Adveṣa-rāgibhiḥ*, those that are free from any attraction of this world, this wealth, name, fame, all these things, *adveṣa-rāgibhiḥ*. Who are independent from these three, *kanak*, *kāminī*, *pratiṣṭhā*, the attraction for senses, money, and fame. Such saints can maintain the standard, and deep knowledge in scripture, as well as non attraction to the worldly temptation. Such saint can maintain the truth here in this world. It will always tend towards degradation, the angle of life, darkness, ignorance. Its necessity is going down. Hare Kṛṣṇa. Gaura Hari. It's very hard to maintain, so *nirapekṣa*, independent of all these temptations they can only maintain the standard. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, Śrīla Rūpa Goswāmī he talks about pure devotee not having any propensity in his heart to criticize others. So how to get this propensity ourselves?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Akṣayānanda Mahārāja: In *Upadeśāmṛta* there's one: a *śuddha bhakta*, the *nindā-śūnya*...

Śrīla Śrīdhara Mahārāja: *Nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā.*

Akṣayānanda Mahārāja: Yes, so how to get that quality? He's asking.

Śrīla Śrīdhara Mahārāja: May be of the highest type, and that should be in our view, and we shall rather try to keep company with the next lower, *madhyama adhikārī*. This is the symptom of the highest. Just before that, what is the stanza?

kṛṣṇeti yasya giri taṁ manasādriyeta
dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-
nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that

pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [*Śrī Upadeśāmṛta*, 5]

When you come across such a type of devotee, then we shall do anything for him, prepared to do anything for his rare, valuable company, *īpsita-saṅga-labdhyā*. *Kṛṣṇeti yasya giri taṁ manasādriyeta.* Where is sincere name of Kṛṣṇa, not imitation, or any wilful name, *nāmāparādha*, *nāmābhāsa*, but real name in his lips we hear a single time. *Kṛṣṇeti yasya giri taṁ manasādriyeta*. If we find any name, or anyhow, or any name in anyone's lips we should adore him mentally, and not methodically, mentally. *Dīkṣāsti cet praṇatibhiś ca*. Then if he's connected with the higher Vaiṣṇava chain, then we shall bow down our head to him, not otherwise. Bhaktivinoda Ṭhākura he has added some note here.

saṅga-doṣa-śūnya, dīkṣitādīkṣita, [jadi tava nāma gāya
mānase ādara, karibo tāhāre jāni' nija-jana tāya]

["Within my mind I will honour and consider as most dear one who avoids the fault of bad association and sings Your Holy Name, be he formally initiated or not."] [*Śaraṇāgati*, 5.1]

[From Gosai Publishers' *Upadeśāmṛta*, p 72-73]

Anyone in whose lip we shall find the name of Kṛṣṇa, if he's not in association with the known bad company, then only we shall adore him in our mind, mentally, not physically. *Saṅga-doṣa-śūnya*. But if he's connected with any bad company, bad company whom we know that they have got some mal practices and some other desire, organized way, then we won't care for him, taking the name.

Just as Nitāi-Gaura Rādhe-Śyāma. Nitāi-Gaura Rādhe-Śyāma, of course these names are well and good, but this Rāma dāsa party they use Nitāi-Gaura rather Nitāi Rādhā Gaura Śyāma. With this object they use that name. So associated with that party who have got such misconception, so if we hear Nitāi-Gaura from them we won't care, we shall try to avoid. Not mentally also we shall adore it.

And then when one has got *dīkṣā*, that is acceptance from the real party of Kṛṣṇa, devotion, devotional party of Kṛṣṇa, accepted by *dīkṣā*, then we shall bow down, that he has got real connection of Kṛṣṇa. *Dīkṣitādīkṣita, jadi tava nāma gāya, mānase ādara. Dīkṣāsti cet praṇatibhiś ca. Dīkṣā* means the connection with *sad guru*. Then we shall show our physical honour to him, not only mental but physical also.

Praṇatibhiś ca bhajantam īśam, śuśrūṣayā bhajana. And who is regularly engaged in attempting continued *bhajana*, *niṣṭhā*, always he's trying to keep us Kṛṣṇa consciousness, then we shall go and try to serve him. Who is cent per cent engaged, however deep it may be, but *niṣṭhā*, continuous, sincere attempt to keep up Kṛṣṇa consciousness, we shall go and serve him.

But when we have, fortunately, *darśana* of the highest type who does not care for good or bad in this world but always fully, deeply engaged in the name of Kṛṣṇa and drinking the nectar, if we have got the fortune of meeting such a person, then whatever will be possible for me we shall try to give everything and to try to satisfy him. *Nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā.* Everything we shall do for him. With utmost energy we shall try to serve him.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?] told, "Śrīdhara Mahārāja has purchased for them some twenty *bigas* of land and they have started a new ISKCON." That is this Nandi [?] saying.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nine-thirty?

Devotee: Yes.

Devotee: Mahārāja, how to pray?

Śrīla Śrīdhara Mahārāja: As much as possible giving our attention to the direction of Guru, Gaurāṅga and Kṛṣṇa, as much as we can conceive. We shall collect all our energy to devote for the satisfaction of Guru, Gaurāṅga and Kṛṣṇa. As much as we can collect we shall try to sacrifice, to engage that in the service of Kṛṣṇa consciousness, including Guru, Gaurāṅga, Rādhā-Govinda, His full *līlā*. That should be our sincere attempt. And try to know what is Kṛṣṇa consciousness, wherever it will be possible, through the scriptures, from the lips of the *sādhus*. We must be sincere to our own attempt. That is what is primary necessity.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

We should not deceive our own self, none can deceive us. He's everywhere and He will come to our relief wherever necessary, *caitya guru*. By the direction *caitya guru*, come to *mahanta guru*. And *mahanta guru* also helps the *caitya guru*, they're following the common path, mutual help.

End of 82.06.05.B_82.06.08.A

Start of 82.06.08.B_82.06.10.A

Akṣayānanda Mahārāja: Mahārāja, *śikṣā* Guru and *dīkṣā* Guru are both *mahanta* Guru: is it correct?

Śrīla Śrīdhara Mahārāja: Yes. *Mahanta* Guru. But *dīkṣā* Guru means he takes perhaps more care for the disciples, obligation is more. And *śikṣā* Guru a little passive. But sometimes when *dīkṣā* Guru is absent, *dīkṣā* Guru, then *śikṣā* Guru may take place. *Dīkṣā*, when one can understand that *dīkṣā* is not a form, or only embodiment of few words, but it has got a real meaning, the life is there, then *śikṣā* Guru and *dīkṣā* Guru _____ [?] But when he's particular for the form, then *dīkṣā* Guru has got more importance. But as much as he can get out of the form of words towards the meaning, then his view becomes broad and wide. He'll find *śikṣā* Guru, *dīkṣā* Guru, wherever is Kṛṣṇa consciousness he's Guru. In *Bhāgavatam* it is _____ [?] Guru, twenty four Gurus of the *avadhūta* it is mentioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When we have twenty four Gurus, everywhere one may see Guru. Everywhere it is possible. Everything is giving instruction to me to advance towards service of Kṛṣṇa. The whole paraphernalia, the whole environment, is Guru. In Vṛndāvana it is so. In Navadwīpa
consciousness, Vṛndāvana consciousness, everything will excite me to go and serve Kṛṣṇa, Gaura, then we're really in Vṛndāvana.

yat kincha tena gurumakhi katam go gosthe samam hitat [?]
sadva nanda mayam mukunda dyaitam lila anukulam param [?]
sadvam mayam vandate [?]

They all try to excite me to serve Kṛṣṇa. They're Guru. Guru becomes identified everywhere. And also concentrated in some place, in *mādhurya rasa* the Rādhārāṇī, in *vātsalya rasa* Nanda, Yaśodā, in friendly circle this Sudam, Śrīdam, in every *rasa* emitting the dynamo from where the power is coming out. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, a story is there about when Kṛṣṇa had a headache and He wanted the best of the Vaiṣṇavas to get rid of the headache. Did the *gopīs* go to hell when they gave their dust?

Śrīla Śrīdhara Mahārāja: What's he say?

Akṣayānanda Mahārāja: I don't know what he says.

Badrinārāyaṇa: He says, "In the story of ...

Śrīla Śrīdhara Mahārāja: Yes, that I understand.

Badrinārāyaṇa: "Did the *gopīs* go to hell when they gave the dust?"

Śrīla Śrīdhara Mahārāja: Yes. That is a very, very high position, and we shall try to understand that position. Die to live. What type of death they were ready to incur, of what degree? Die to live. That is the highest conception of the order of die to live. They wanted to efface themselves for the service of Kṛṣṇa, and effacement was not possible. Rather, they came out with the highest brightness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

That is story to us, wholly story, not to suit any practical purpose within us, we shall think, keep it in our mind.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Badrinārāyaṇa: If one is trying to become more humble, what helps the most?

Śrīla Śrīdhara Mahārāja: Self analysis, and also to study the life of those where we find humility in their life, humility. To understand what is humility it is not some external posture and gesture, but it is the development of the heart, and of ones own consciousness. It is a natural thing. One who is in the relativity of a big thing, he can only have conception of his own very small. So to be natural, the humble person must have conception of a very big object of experience. As much as he will come to have a conception of a bigger thing, he cannot but think himself very smaller and smaller, in the relativity. So that is not a thing which we can apply by tactics. It is a natural - when unfolded, our heart will be unfolded to receive the infinite grace of Kṛṣṇa.

Then in that connection it will see that 'I am the humble of the humble, smallest of the small, meanest of the mean. I'm so helpless.' In fact, he has come in contact with the ocean of mercy of Kṛṣṇa. 'Like a straw I'm moving in the ocean. The *līlā* is so powerful, so sweet, and I'm like a straw. I'm dancing there in the *līlā* of Kṛṣṇa. I have no power to assert.'

And then there's another side also, extended by Yogamāyā, that *abhimāna*. They're in that position commanding the party, doing this thing, that thing, that is another thing, delegated by Yogamāyā in the service of Kṛṣṇa, so many, so called ego. Activated by that position they have got their peculiar function to discharge duties, sometimes they're asserting themselves. That is all lent by *svarūpa śakti*, Yogamāyā. And that is imparted to one who is selfless, who has nothing of his own. And that element if it is utilised to suit their purpose of service there. Who are fully empty, that is filled up with nectar, and managed to get some service from them there.

There are soldiers given dress, weapons, everything, from the military department, and make them useful to suit the purpose. So everything is given by Yogamāyā there, *svarūpa śakti*, to utilise them in the service of Kṛṣṇa. Not anything, any qualification carried from here. And our soul is only suitable to receive those dresses or garments: suitability is there. And the dress, and the attitude, is supplied from above, *svarūpa śakti*. And the *taṭasthā śakti jīva* he has got the suitability to accept that particular form of service.

Just as here also in this mundane world he's given the body by *māyā*, the mental system, mental ego, supplied by *māyā*, for the suitability _____ [?] possibility, adaptability, within the soul. And all these things begin by *māyā* and they're working within garments and weapons of *māyā* in this world. This is foreign to him, not in the element of the soul, but adaptability, or suitability, something within. And accordingly this injurious help has been given and he's utilised as an agent of *māyā* here. So also that side, just the opposite, of the *taṭasthā jīva*.

Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

The *dacoits* are recruited and engaged in the government service. Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. So nearly ten?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, perhaps you mentioned once that you did not see him sing or dance. Chanting and dancing, very little he did that, we're told.

Śrīla Śrīdhara Mahārāja: We did not see him, never to dance, we can't conceive even that he's dancing. And also we did not see him chanting, singing.

Akṣayānanda Mahārāja: In the *saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana*, but always engaged in Hari *kathā*, delivering lectures, and ordinary discourse of Hari *kathā*, and dictating articles, and most enthusiastically and intense.

I found him once when he's dictating to our Professor Sanyal about the *Harmonist*. He began to publish in English by the name of *Harmonist*, a monthly paper. He was expressing *Sajjana-toṣaṇa* and harmony are synonymous. Bhaktivinoda Ṭhākura he published *Sajjana-toṣaṇī* in Bengali. And Prabhupāda's every work is connected with Bhaktivinoda Ṭhākura, must have some touch or other with Bhaktivinoda Ṭhākura. So *Harmonist*, the name *Sajjana-toṣaṇī* and harmony are synonymous, he was expressing to Sanyal. But so surcharged with feeling I found him that I found his face just like a kind of lotus, that is red and white, mixed. *Kokonada* [?] in Sanskrit it is known, red and white mixed. I found his face just like that type of lotus.

Sometimes the poets they compare beautiful faces with lotus. But I had that experience, practically in that time, a beautiful, a particular kind of lotus I found in his face, *kokana* [?] a reddish lotus __ [?]

Hare Kṛṣṇa. While talking about Rādhārāṇī almost went to be fainted. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Generally all his lectures used to culminate in the praise of Rādhārāṇī. That we marked. That he has come from that party, full place in that party. Hare Kṛṣṇa. Hare Kṛṣṇa.

I heard him say in Rādhāṣṭamī day, "The best day in the year has come today, best day." Clearly he told, "The best day." Vṛṣabhānu_____ sepi [?] He became outside himself when he was talking about Rādhārāṇī.

Hare Kṛṣṇa. Hare Kṛṣṇa. Everything is there to represent in Him in its best reality. But he was seen to lose himself totally when he was talking about Rādhārāṇī, he'd lost himself. That was his attitude, in his mind, he's lost, when talking about Her.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Keep up the standard. Nitāi Gaura Hari bol. _____ [?]

Sometimes chanting this side, that side, that is too much. But come in this plane, take your position, here you'll be safe. Nitāi Gaura Hari bol. Gaura Hari bol. That is too much for us, audacity, too much audacity to tackle all these higher sentiments of the Lord there.

I heard once when I was in Delhi, oh, not, in a book, _____Mohamed Ali [?] though followers of Gandhi for some time they're orthodox Muslims, especially _____Mohamed Ali [?] was a scholar. When in Bombay I got a book of Mohamed Ali [?] giving some conception about Islam. I read it for preaching purpose. I found whenever he's taking the name of Mohamed he says, "Peace be unto him." Whenever he's compelled to take the name of Mohamed only there is "May peace be unto him." Whenever he mentions the name of Mohamed, "Peace be unto him." By taking name I may not have the audacity of disturbing him, drive his attention towards me." Or something like apology.

So with us also, feelingly sometimes talking very high but we should try to keep our position _____ [?] going this side, that side, but our safe position is the *kuñja* of Nitāi Gaura, we're quite safe. Under the benevolent guidance of Nitāi Gaura we're quite safe. *Mahā-Mahā-vadanyāya avatāra*. When under Their gaze we're quite safe. Otherwise, so many ambitions, so much ambition, so much risky, to reach towards high ontological aspect, that may create some anomaly, *pratiṣṭhā*, or any other thing may attack, high position.

Kahibāra kathā nahe [*Caitanya-caritāmṛta, Madhya-līlā,* 2.83]
Tathāpi bāule kaya, kahile vā kebā pātiyāya [*Caitanya-caritāmṛta, Madhya-līlā,* 2.49]

[kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tāṅra dāsānudāsa-saṅga]

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to

understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.83]

[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya]

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.49]

Mahāprabhu saying to Sanātana Goswāmī, "These things are not to be talked, so highly secret things, not to be talked. Yet the mad persons they can't not deal with these things, *bāule kaya*. And if they talk there's not much harm because ordinary people think that they're all mad, so that is a kind of safety. The people will think, 'Oh, they're not normal thinking, they're all mad, gone astray.' So that is our safety. *Kahile vā kebā pātiyāya.* Ordinary persons don't come to put any faith in these words."

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one, what is day to one that is night to another section.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Mahārāja, that *śreyaḥ kairava candrikā vitaraṇaṁ* [*Śikṣāṣṭakam*, 1], is that that white lotus of...

Śrīla Śrīdhara Mahārāja: No. *Kairava* means this red which is...

Akṣayānanda Mahārāja: Opening the moon.

Śrīla Śrīdhara Mahārāja: It is related to the moon, their sustenance from the moonlight, this *kairava*.

Akṣayānanda Mahārāja: Not white lotus.

Śrīla Śrīdhara Mahārāja: And the lotus gets sustenance from the sun, daytime.

Akṣayānanda Mahārāja: So that moon lotus is red.

Śrīla Śrīdhara Mahārāja: Yes, red, *śreyaḥ kairava*. There's two kinds, one white one red, two types of that *kumud*. Really the red are called *kumud*, and the white called *kalhara* [?], another name, *kalhara*, that is white *kumud*. Both flourish at night, one red type, another white type. White is *kalhara* and red type is *kumud*. *Candrikā vitaraṇaṁ*, the moonlight sustains the *kumud*, red lotus, night lotus. What is the English of *kumud*? Red lotus, or night lotus?

Akṣayānanda Mahārāja: Just lotus I think.

Śrīla Śrīdhara Mahārāja: What is lily, difference between lily and lotus?

Akṣayānanda Mahārāja: A lily is a little different I think. Yes, lily is slightly different, smaller.

Śrīla Śrīdhara Mahārāja: Different, what may be different, smaller?

Akṣayānanda Mahārāja: Smaller and different type. But that *kairava* refers to red lotus?

Śrīla Śrīdhara Mahārāja: Red lotus, yes. They're connecting with the moon, the red lotus.

Akṣayānanda Mahārāja: So that prayer, *kairava candrikā vitaraṇaṁ*...

Śrīla Śrīdhara Mahārāja: Yes, the Name enlivens the heart. The Holy Name, the influence of the Name supplies the vitality to the life lotus of our heart, our awakening of our heart, or soul. Soul may be compared with the lotus, that night lotus. And the Name as moon, and moon sends his ray to the *kairava* and enlivens.

Akṣayānanda Mahārāja: It opens.

Śrīla Śrīdhara Mahārāja: Opens. *Candrikā vitaraṇaṁ, candrikā* means vitality, supplies vitality, sustenance, vitality. And then *vidyā-vadhū-jīvanam*, the next step comes that when it grows a little by the help of that moonlight it comes in the garb of the serving in *mādhurya rasa*, emit, *vidyā-vadhū-jīvanam*, *vadhū*, that wholesale dedication. *Mādhurya rasa* means wholesale dedication, the type of wholesale dedication, *vidyā-vadhū-jīvanam*. It is seen to grow in the light of service of the wholesale dedication, *vidyā-vadhū-jīvanam*. *Ānandāmbudhi-vardhanaṁ*, gradually it finds itself in the midst of the ocean of joy, and that is increasing and increasing, ever increasing ocean of joy. *Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ.* The ocean that is filled with increasing novelty every second, with new novelty it is coming, not

stagnant. *Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ. Sarvātma-snapanaṁ*, and purifying, wholesale, wholesale purifying, concerning his own and also many others that are outside. Wholesale purifying, the Name, in and out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So you are to look after your guest.

Akṣayānanda Mahārāja: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: Now I ...

Akṣayānanda Mahārāja: Hare Kṛṣṇa. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Akṣayānanda Mahārāja: ... *Brahma-saṁhitā* we've got, there's one verse,

uvāca puratas tasmai, tasya divya sarasvatī
kāma-kṛṣṇāya govinda, he gopī-jana ity api
vallabhāya priyā vahner, mantram te dāsyati priyam

["Then the Divine Vibration of the Supreme Personality of Godhead, Divyā Sarasvatī, said to Brahmā as he was seeing darkness all around, "O Brahmā, *klīṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*, this *mantra* will bring about the fulfilment of all your cherished desires."]
[*Śrī Brahma-saṁhitā*, 24]

That Sarasvatī, the Divine Consort of the Supreme Lord, She gave Lord Brahmā this *mantra*, this *klīṁ kṛṣṇāya govindāya*, etc. But the question was, this Sarasvatī, Divyā Sarasvatī, what is Her identity? What is Her position? Is She the same Goddess, Vag, Vag Devī?

Śrīla Śrīdhara Mahārāja: Vag Devī in Her real self She's _____ [?] consort of Nārāyaṇa.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Lakṣmī and Sarasvatī, knowledge and *aiśvarya*, resources, two potencies of Nārāyaṇa. But Sarasvatī, that is the vocal resources, the sound, sound resource, *śabda*, _____ [?]
In the instrumentality of extending ones own self from thought, from inner nature, through sound. Through aural instruments, it came to Brahmā. _____ [?] And Kṛṣṇa, object of worship, attainment. So Svayaṁ-Bhagavān, the supremacy of the beauty has got recognition over the power and grandeur. It is admitted here.

Nārāyaṇa is supposed to be the cause of the whole existence, conscious, unconscious. He's imparting this truth, that *mantram*, that you search for that. The object of our search is of such nature. So this is to prove that, *kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28], as in *Bhāgavatam*.

nārāyaṇas tvaṁ na hi sarva-dehinām, ātmāsy adhīśākhila-loka-sākṣī
[nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt, tac cāpi satyaṁ na tavaiva māyā]

["Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā."] [*Śrīmad-Bhāgavatam*, 10.14.14]

In that way. Still Brahmā _____ [?] "Who are you _____ [?] Such is Your temperament. I do not care for anybody, but Your dress is such _____ [?] I can know easily my Master Nārāyaṇa."

But Brahmā, at last he came to conclusion, "That You are greater than Nārāyaṇa."

And he was empowered by this *mantram* from Nārāyaṇa.

We find the clue, without His will we cannot know Himself. So here in this method it was extended to Brahmā through Sarasvatī, "That this is your *mantram*, your mind attempt here and you will thrive. You will know more about it. *Gānat trāyate mantra*. If you mind it, attend it, you'll be relieved from your present position. You will have progress. Life is progress. This will help you in the right line, your progress. The object of the world is such, the destination is of such nature. You may mind it, you may think of it."

Yena purā sarasvatī, *pracoditā yena purā sarasvatī*. Where is it in *Bhāgavatam*? *Pracoditā yena purā sarasvatī*.

[pracoditā yena purā sarasvatī, vitanvatājasya satīṁ smṛtiṁ hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ, sa me ṛṣīṇām ṛṣabhaḥ prasīdatām]

["May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me."]
[*Śrīmad-Bhāgavatam*, 2.4.22]

Hare Kṛṣṇa. Hare Kṛṣṇa. Bhaktivinoda Ṭhākura writes,

[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba]
sarasvati krsna-priya, krsna-bhakti ta'r hiya, binoder sei se baibhava

["Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the

Goddess of learning, is very dear to Lord Krsna, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda."]

In reality, all words, all sound, have their foundation in Kṛṣṇa consciousness, like any other things. And there is also the outer aspect. The same word apparently may take us to Kṛṣṇa consciousness, and others to world consciousness, same word.

Just in front of the chariot in Purī, what Mahāprabhu chanted, and danced, an ordinary *śloka*, the ordinary pastimes of a young man and a youthful lady. He's chanting madly that when dancing in the front of chariot. None can understand it. *Sei ślokera artha jāne sabe ekā svarūpa*.

[sabe ekā svarūpa gosāñi ślokera artha jāne / ślokānurūpa pada prabhuke karāna āsvādane]

["Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows."]

[*Caitanya-caritāmṛta, Antya-līlā,* 1.76]

Only Svarūpa Dāmodara could realise the meaning of that *śloka* _____ [?]

End of 82.06.08.B_82.06.10.A

Start of 82.06.10.B

Śrīla Śrīdhara Mahārāja: _____ [?] So every word really meant for the service of Kṛṣṇa. Everything, if deeply perceived to its true aspect. But due to misunderstanding we're on the cover and see something else, in relation to our personal satisfaction, or extended selfishness, contrary _____ [?] according to our understanding and our nature. He's for Himself. So words are also serving Him, all words, but we can't understand. There is the rub.

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

He's for Himself, that is reality. And local interest is the cause of reading it in different ways. Absolutely it is for His satisfaction, His working. We are misreading them on our different accounts, for selfishness, individual or group, that is the solution.

Here the Saraswatī from Nārāyaṇa is coming to Brahmā, the creator of this Earth, to give him some internal principles. That ultimately everything is connected, but you are also still in want of realization. That is this, keep it in your own heart and go on cultivating this Kṛṣṇa consciousness, and you will improve. Brahmā the creator, he's also a post-holder, a creator...

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

...how the gradation goes, _____ [?] beginning from Brahmā, going up to the *gopīs*, this line. Brahmā the creator of this world was given by Nārāyaṇa whose representative he was in this world of perverted reflections. "Keep it in your mind, this is the goal."

Nitāi Gaura Hari bol. Today this lady, Anurādhā, she was telling me this morning that Swāmī Mahārāja went to Dallas and the big scientific scholars were all gathered there. And they challenged him, so big figure. Swāmī Mahārāja was smaller figure there. "You don't have faith in all the science exhibitions and other things."

Swāmī Mahārāja in course of his lecture told, "I shall beat you with my shoes, and then you will be able to realize. And the shoes of intellectual strike, stick. Shoes, that is negligible, the shoes may be negligible words of intellectual bumble. I shall beat you. Then you will come to your senses, what is what."

And also he told in that respect that, "The real preacher he will have such attitude, that I do not know much, but my Gurudeva, God, is on my back. I'm only an agent and the proprietor is always on my head. With this consciousness a preacher should begin his work. That, he's on my back. I may not know, but I have my Gurudeva."

Just as Swāmī Mahārāja told when he thought he may not live long, "If I disappear, if I die, don't care, but your grandfather is there, you think of that. Your grandfather will be at your back."

So the real preacher should always have, and will get the supply from above.

Rāmānuja and a Śaṅkara Paṇḍita met in a discussion, more than a fortnight, continuous. And at last Rāmānuja found himself helpless in that fight and came to Varadarāja temple.

"I am nothing, I am a culprit in the *sampradāya*. I cannot keep up the dignity of the *sampradāya*, can't keep. I'm so mean. What shall I do?"

Then he got some inspiration from the temple, and the next day when he went to take his seat in the house, and that Śaṅkara Paṇḍita gentleman came and fell at his feet.

"Yesterday what you told me I have realized that verse. Then that is true. So I have got my faith back. For two weeks continuously going on discussing, discussing."

Akṣayānanda Mahārāja: What was that man's name?

Śrīla Śrīdhara Mahārāja: I don't remember. I found it in an English book in Madras, Rāmānuja.

Akṣayānanda Mahārāja: He was a Śaṅkarite?

Śrīla Śrīdhara Mahārāja: Śaṅkarite. He submitted at last. His previous argument, by the divine will, came to take the victory, not any new argument was necessary, by His will.

So with heart within and God overhead, we shall approach. We are finite, but infinite is there. Everywhere, at every position, every time, we must be conscious that we are finite, but the infinite is there. And through my Guru *parampara* we are in favourable position, they will side with us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Brahma-saṁhitā is considered to support the views of Mahāprabhu Śrī Caitanya Deva so closely and intimately that some say that this was written by Mahāprabhu Himself.

Bhaktivinoda Ṭhākura has quoted this, he told, "If it is so, then we think ourself much more blessed, because we do not find any book of *siddhānta* direct from Mahāprabhu. He has only taken from *Bhāgavatam*, here, there, and only eight *ślokas* He has given. But if *Brahma-saṁhitā* might have been written by Śrī Caitanya Deva this is all well, all good. But it is not so. Jīva Goswāmī has mentioned that this is a chapter from original book *Brahma-saṁhitā* which has got hundred chapters, consist of hundred chapters, and this is only one chapter."

Akṣayānanda Mahārāja: Yes. *Yad yadaya sata dhukha sangita* _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. This is the fifth chapter, it is mentioned?

Akṣayānanda Mahārāja: I think yes, we're told.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: There was another question he had, that general thing. Saraswatī sometimes considered the wife of Lord Brahmā. And understood Lord Brahmā he was alone at that time. So she from Vaikuṇṭha gave this *mantra*. And then his wife Saraswatī appeared later, perhaps? This question came.

Śrīla Śrīdhara Mahārāja: That may not be the same Saraswatī. The extension. When Saraswatī came direct from Nārāyaṇa to Brahmā, and by the will of Nārāyaṇa that same Saraswatī came out of Brahmā for the public, as originally willed by Nārāyaṇa. It may be taken in such a way. Ordinary people say this Saraswatī is subservient to Brahmā. That may be the outer aspect. And real Saraswatī cannot but be the direct potency of Nārāyaṇa.

Akṣayānanda Mahārāja: Yes. Another question came, that sometimes its said that Saraswatī is opposed to Lakṣmī. What's the bother?

Śrīla Śrīdhara Mahārāja: Subtle. Lakṣmī is the potency, offers comfort. But Saraswatī is the potency and Lakṣmī giving comfort position. But Saraswatī which is coming out of Nārāyaṇa, always meant for the help of others. So if Lakṣmī collects energy from Nārāyaṇa, so-called, but Saraswatī taking energy from Him and spreading it out. So little antagonistic. One is in-carrying, another out-carrying. Saraswatī is always out-carrying. She has not in-carrying service, always out-carrying.

And Lakṣmī Devī she may not like, "That I'm collecting energy and she's export and import."

Import against the export, so they may have some feeling of so-called apparent apathy, the in-carrying and the out-carrying potency of Nārāyaṇa. Lakṣmī she also has out-carrying to certain extent, still in-carrying. Whereas Saraswatī has no in-carrying, she's only exporting. Sound exporting. To us sound may import, but to Nārāyaṇa no import necessary, always export through sound, *śabda-brahman*, the external sound.

Within sound everything. Air also, ether, the cause of the plane of sound is the finer, and extensive, and covering everything within it, in and out. Ether is in and out. Where is earth, there is ether, but where is only ether may not be earth, or water.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Saraswatī out-carrying, the sound coming for the benefit of the environment. And Lakṣmī Devī is trying to give comfort to Nārāyaṇa, eternally. Potency of different type. If we want to differentiate then it will be like this, sound, sound coming from... and Lakṣmī, sustainer, little antagonistic.

Rādhārāṇī She's sometimes very disgusted with that flute. "You give Your flute to Me. The flute is the cause of all disturbance." So there was a conspiracy, "You must take out the flute from Kṛṣṇa," amongst the *gopīs*. "That disturbs us most. The sound most disturbing. Always tries to disposes us of our own self. So flute is our enemy." Something like that. The flute, the sound.

The Lakṣmī class, the *gopīs* they're also feeling disturbance, disgusted with the sound, some animistic position. "This is the root of all disturbance in our heart. We don't care so much for You, not afraid of You, but afraid of Your flute, the sound." So sweet, everything upset, by the sound everything upset. A little antagonistic there also.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

That is distributing, flute. I have also written in the meaning of *Gāyatrī*.

gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi.

In *Gāyatrī* it is reflection of the flute, the sound of the flute of Kṛṣṇa, the sweet sound, which can not only release us from all engagements, undesirable, but it helps us to engage in the accurate, proper service of the Lord. Positive and negative, two functions, the sound, the *Gāyatrī*, *gānat*, *trāyate*, by singing, the naming of which we get emancipation, liberation. But liberation has got the positive side, to have a definite engagement in the service of Kṛṣṇa, self-determination. *Svarūpena vyavaṣthiḥ*, it takes us to the *svarūpa*, our proper function of the soul, in its innermost respect. *Gāyatrī muralī*, that *muralī* of Kṛṣṇa and the *Gāyatrī*, a perverted reflection here. *Kīrttana-dhanaṁ*, Mahāprabhu's *kīrtana* also to that effect. The flute of Kṛṣṇa, the *saṅkīrtana* of Mahāprabhu, the *Gāyatrī* in *Veda*, all, their aim is all equal, interconnected. *Gāyatrī muralīṣṭa-kīrttana-dhanaṁ*. One in the highest positive, another in the middle, another in the lower position. *Rādhāpadaṁ dhīmahi*.

Gaura Hari bol. Gaura Hari bol. _____ [?] *krsna-bhakti ta'r hiya*.

Saraswatī is most favourite of Kṛṣṇa, the sound God. And Her heart is full with Kṛṣṇa.

Binoder sei se baibhava. "And my resources, my everything is there _____ [?] and in another passage _____ [?] "And who uses her for their satisfaction of local interest, he wants to punish him." In this way Bhaktivinoda Ṭhākura. Really sound follows sound, speak of Kṛṣṇa, all sound, speak of Kṛṣṇa. *Krsna-priya, krsna-bhakti ta'r hiya, binoder sei se baibhava*. *Se bidyar, krsna-bhakti. Se bidyar mastakete, padaghata koro' akaitaba*. "And who is leading astray from Kṛṣṇa *bhakti* that sort of words and sounds I want to kick on that." Bhaktivinoda Ṭhākura. *Se bidyar mastakete*. On the head of that learning, *padaghata koro' akaitaba*, without any reservedness kick on the head of that sort of sound cultivation which does not take us towards Kṛṣṇa."

[bhakti badha jaha ho'te, se bidyar mastakete, padaghata koro' akaitaba
sarasvati krsna-priya, krsna-bhakti ta'r hiya, binoder sei se baibhava]

["Among all the obstacles to devotion, this mundane knowledge is certainly the foremost. You must sincerely kick it out, dear mind, for the real understanding is that Mother Sarasvati, the Goddess of learning, is very dear to Lord Kṛṣṇa, and devotion to Him is her very heart. This very devotion is indeed the sanctifying grace of Bhaktivinoda."]

Hare Kṛṣṇa Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: In the *Anubhāṣya* perhaps, mention of the different types of *sannyāsī* titles. In the title Saraswatī it is mentioned, expert in *śāstra*, and also we were puzzled it mentioned *śāstriya sangit*, that the *sannyāsī* would engage in *śāstriya sangit* for a kind of

meditation. Is that in the Śaṅkara School or possible in the Vaiṣṇava School also? But we don't find that.

Śrīla Śrīdhara Mahārāja: I don't come across such thought. It is mentioned where?

Akṣayānanda Mahārāja: *Anubhāṣya* perhaps.

Śrīla Śrīdhara Mahārāja: Prabhupāda's? Where?

Akṣayānanda Mahārāja: Yes. In *Madhya-līlā* he's given explanation of the different names of the *sannyāsa*.

Śrīla Śrīdhara Mahārāja: These ten names.

Akṣayānanda Mahārāja: Yes, ten names. Bharati, Aranya...

Śrīla Śrīdhara Mahārāja: Saraswatī, should have some connection with *sangit*. And only they have got the title of Saraswatī.

Akṣayānanda Mahārāja: That was one of the apparent qualities. I did not understand that.

Śrīla Śrīdhara Mahārāja: But we did not find any such qualification in our Guru Mahārāja.

Akṣayānanda Mahārāja: I know that. Not a trace.

Śrīla Śrīdhara Mahārāja: No tinge, no trace. Once a group photo was taken when Prabhupāda was young and they were all singing. And Prabhupāda was asked at least to open his mouth, ah, in this way the photo was taken. "They all are singing so you must open your lips." There was one group photo.
_____ [?]

Vyāsadeva was residing on the banks of the river Saraswatī. *Śuka madhya parama śakti*.

And there he also taught *Bhāgavatam* to Śukadeva. Nārada also came there and gave the ten principles of *Bhāgavatam* there on banks of Saraswatī River. Nārada came, taught the principle of *Bhāgavatam*, and Vedavyāsa also he taught Śukadeva *Bhāgavatam*, two sittings there. A third sitting in Śukatal [?] where Śukadeva was speaker. Fourth sitting in Naimiṣāraṇya. Sūta Goswāmī was the speaker. And after four sittings Vyāsadeva _____ [?] he got it in the present edition only three introductory *ślokas*, he gave it to the market, the present *Bhāgavatam*, after four sittings. First Nārada and Vyāsa, second Vyāsa and Śuka both in Saraswatī, Badarikāśrama, and third in Śukatal, and fourth in Naimiṣāraṇya. And then these three introductory *ślokas*, written by Vyāsadeva. *Janmādy asya* [*Śrīmad-Bhāgavatam*, 1.1.1], *nigama-kalpa-taror* [*Śrīmad-Bhāgavatam*, 1.1.3], *dharmaḥ projjhita-kaitavo* [*Śrīmad-Bhāgavatam*, 1.1.2]. With that introduction Vyasadeva published, gave it to the public.

Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Nārada-Vyāsa first.

Śrīla Śrīdhara Mahārāja: Nārada-Vyāsa; Vyāsa-Śuka. *Pitur dvaiva, pitur dvaipāyanād aham*. *Adhītavān dvāparādau, pitur dvaipāyanād aham*. Śukadeva says.

[idaṁ bhāgavataṁ nāma, purāṇaṁ brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham]

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

"What I have read from my dear father I shall speak to you here now, give delivery. Because I conceive, I find that you are *mahā-pauruṣiko*, you are searching after the highest end of life. So here's a proper place, and I should inaugurate what I read, thinking, representing the highest principle of our life. I shall deliver now to you this here today."

tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
[yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You are really the receiver of what is known as the highest end of life, *mahā-pauruṣiko*, the highest end of life that can be accepted by the great high thinking soul. So I shall deal with that."

Hare Kṛṣṇa. Kṛṣṇa *līlā*, *nara līlā*, that human pastimes of the highest type of the Lord, human pastimes, that is the highest. *Prākṛta*, *aprākṛta*, when the proprietor plays the part of a thief, peculiar. If we can adjust with that then no further solution is necessary, all is solved. If we can understand that if proprietor may be like play the part of a thief, who is the absolute owner, proprietor, He's playing the part of a thief, if we can follow this, understand this, then everything is solved. Nothing remains to be solved.

Our Guru Mahārāja told once, *vairāgya sesya agresya* [?]

"Nārāyaṇa He has got indifference, *vairāgya*. *Vairāgya* means indifference, abnegation. He has got abnegation to such a degree, everything belongs to Him but we can't find the master, the

owner. Such abnegation He has got, that we can't find the real owner of the property. He's so careless about His own. Here also, He's dealing with things as a thief, being the proprietor. He's more advanced, not only abnegation, but also approaching in the surface like a thief."

One gentleman told another thing, "Because He's a thief so we have got some consolation. We may not have to invite any thief. In rainy season the storm, walled up house, everything, all protection, but the dignified thief, he won't care for all these sorts of protection. He will come, enter into the house of His own interest."

So we have erected so many boundary lines, protecting lines, that God consciousness may not enter into our heart. We are trying our best not to allow Him to enter in our heart. But only He enters as a thief. "Oh, because He enters as a thief we are saved. Otherwise wakefully we can't allow God consciousness to enter in. But because He's thief, we are saved. Otherwise we have no other alternative of being saved. So He's thief in His own home. So self-abnegation to the extreme."

Ha, ha, not only that, by taking something without notice of Yaśodā He's being whipped, mercilessly, and crying lovingly, "I won't do it again My mother. Please forgive Me."

_____ [?] One who is conscious that everything belongs to Him, unconditionally, and He's playing such part. What sort of ecstasy He will feel in His heart? What is the matter? *Yasyālinde paraṁ brahma*.

[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma]

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.96]

"I want this type of God, no other God I want. Play as a thief being the proprietor, so humble, so homely. I want this, I want that God, no other type of God I want."

Hare Kṛṣṇa. Then Parīkṣit Mahārāja told, "What's the matter? The *yogī*, *ṛṣi*, scholars, saints, they're trying their utmost to reach to God conception. But they think this is very far off, it is very high, it is most abstract, it cannot be done. And if any way we come in touch automatically, immediately we are thrust down. Such valuable and rare thing. And that Yaśodā, is suckling her breast to that *parambrahma*. What's the fun? And He's crawling on the compound of Nanda Mahārāja, what is the matter? What sort of *sādhana* is there? They have attained such position and what is the means to such end, that *anurāga*, *sādhana*, way of love. Only *bhakti*, unconditional surrender, that can have such achievement towards the unknown and unknowable, unapproachable. And that can be approached in such a way, such a peculiar means is there. And what is that? That is *prema*, that is love, that is devotion, that is surrender."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in that in-going and out-coming, in which you spoke of Lakṣmī serving and Saraswatī distributing, so then we think about *mādhurya* and *audārya*.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes.

Akṣayānanda Mahārāja: Would there be any...

Śrīla Śrīdhara Mahārāja: Ha, ha, *mādhurya*, *audārya*. Saraswatī is more akin to *audārya*, and *mādhurya* the predominance of Lakṣmī. Lakṣmī of course of lower order potency, but still the line, it is recruiting. Saraswatī is recruiting officer, recruiting department, *audārya*, mainly representing that side, Saraswatī.

So Māhaprabhu came to tackle with the *śāstra paṇḍita*, *śāstra*, the scriptures, *vidya*. And their sustainance, *vidya*, *paṇḍita*, and that is milk, milkmaid. Milk is the most sustaining type. So *gopa*, *go* means *Veda*, *go* means this cow section. *Go* means *indriya*, Govinda. *Go* is the fulfilment of all our senses, who is the real product of the *Veda*, and who is a cow-keeper.

Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. *Go*, *śruti*, the most innocent life, as if their life is only for others, milk, and helping to the other society, *go*, humble and helping, ideal. *Śruti*, passive instruction, helping. And *go indriya*, Govinda. Govinda, all our senses may have fulfilment in Him. The corresponding side is there, and then there is no harm. Otherwise sensualism is to take us to the hell, *kāma-andhatamaḥ*.

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

But if it's properly directed towards Him, that is just the opposite of sensualism which is the meanest, *kāma--andhatamaḥ, prema--nirmmala bhāskara.* The senses are not created for nothing. They have got their fulfilment. But real inner pure holy fulfilment is with Kṛṣṇa. And the opposite is so much filthy. Govinda.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja, when Śukadeva Goswāmī was born, didn't he take off, didn't he leave his father right away, immediately?

Śrīla Śrīdhara Mahārāja: Yes. Different *kalpa* is there. In one *kalpa* it is like that, that Śukadeva did not want to come out of the womb because...

End of 82.06.10.B

Start of 82.06.10.C

Śrīla Śrīdhara Mahārāja: ...he thought, 'I won't come out.' Long time passed. Then he arranged with the *vidhatta* [?] the administrating authorities, "That for a single second the *māyā* should be taken away." _____ [?] come out. And that was done and Śukadeva came out and ran towards the forest.

Another *kalpa* also represented, that Śukadeva came when Vyāsadeva was working with *yajña kastha*. That time something happened and Śukadeva came out.

Badrinārāyaṇa: Talked with the parrot?

Śrīla Śrīdhara Mahārāja: In another story when Mahādeva was talking about Kṛṣṇa to his wife Devī Durgā, when Durgā Devī slept while attending the talk of Mahādeva she slept. And one bird, Śuka pakhi, he was hearing also, listening.

And he was regularly, Mahādeva now and then asking, "Do you hear?"

"Yes." And the bird was continuing that 'yes.' Though Durgā slept but bird is continuing hearing.

And Śiva went on, but at last Śiva found out _____ [?] then he chased the bird, and bird fled. Then sometime, some place, he managed to enter within the womb of a woman, Śuka. And then by any function it came out, as man, Śuka.

So many tales are told about Śuka.

Badrinārāyaṇa: So which Śuka ...

Śrīla Śrīdhara Mahārāja: If we, different *kalpa*...

Akṣayānanda Mahārāja: *Kalpa veda*.

Śrīla Śrīdhara Mahārāja: But we're concerned with the gist, not the story so much.

How Vyāsadeva came, when Parāśara was going to cross a river, a lady was conducting the boat. Suddenly Parāśara felt attraction for the girl, and Vyāsadeva came. So we are to know not to particularise all these things. In *nirguṇa* plane _____ [?]
The inner mischief making tendency is absent in *nirguṇa*. Whatever may be the outward waves, but it is free from all selfish mischief making tendency. It is all right. No selfish end. Universal Will, that is sweet.

Draupadī had five husbands, rather, we're told, "If we think of them we're purified." Why? We must look to the inner aspect of things, not the outer, the inner aspect of things. Why?

To commit suicide, that is most sinful. But to sacrifice the body for some higher cause, that is laudable. So motive is all in all. External things, to kill ones body, suicide, that is the most heinous thing. But to sacrifice for a good cause the body, same body sacrifice, that is very

admirable. So the internal motive, not only selfless, but Godly. Selflessness, that is the negative side is accepted. And then that God inviting tendency, that is the positive. That is pure, everything pure like anything.

That is the standard. What is the standard of purity? The standard of highest purity, that which is sacrificing and giving himself, that is serving towards the centre, central good. That is the criterion of purity. What is the criterion of purity? Not any external show, but the inner tendency to sacrifice for the central good. That is the criterion of purity. So accordingly the purity and impurity should traced.

Gaura Hari. Gaura Hari. Gaura Hari. Not by the phenomenal appearance of the thing.

Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, in this *Brahma-saṁhitā*, one other thing. In the English translation of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's purport it says, "Brahmā thought thus within himself. By the recollection of *Kāma Gāyatrī* it seems to me that I am the eternal maidservant of Kṛṣṇa." So Lord Brahmā's realisation of being a maidservant we don't find much more information.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Yes, that *gopī*. Kṛṣṇa means *gopī jana vallabha*. He's unapproachable even to Lakṣmī and others, only approachable to the *gopīs*, *gopī abhimāna*. So if we want to have His service to the fullest extent, then we are to have, acquire the posing of our inner self as *gopī*, *gopī vallabha*. Highest attainment only is possible in that sort of inner adjustment, the highest attainment can be achieved, and nowhere else.

Akṣayānanda Mahārāja: Does Lord Brahmā have?

Śrīla Śrīdhara Mahārāja: Yes, inner Brahmā, the inner man, inner person. Brahmā the creator, any man if he discharges his duty of *varṇāśrama* for a hundred births, he's eligible to get the position of Brahmā.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

He's qualified candidate for Brahmā. So Brahmā is a *jīva*, and his inner self, inner soul, if he wants to attain the highest grace, service of Kṛṣṇa, he's to come. What to speak of us. Even Brahmā, he's also advised, "If you want the closest connection of the service of Kṛṣṇa then you are to think your inner self as such. You're to find out your inner self with such qualifications."

Hare Kṛṣṇa. And Bhaktivinoda Ṭhākura has written in *Kṛṣṇa-saṁhitā*, "Externally you always bring the duty of a king, of this or that, but internally she may think herself, his soul, as a *gopī*, and engaged in the service of Kṛṣṇa in such and such way. And externally, that is mentally, he may pose in some other way."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol.

One is an Ācārya and internally he may be a *gopī* in the camp of Rādhārāṇī, he's there in that pose, and externally Ācārya working.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

End of 82.06.10.C

Start of 82.06.14.A

Śrīla Śrīdhara Mahārāja: ... "Maybe He'll be satisfied with us and give us the boon that we can have the son of Nanda as our husband."

That is their prayer, the *gopīs*. They're already there, but still, this is the *aprākṛta*, means *prākṛta vat*, they're dealing *jñāna-sunya-bhakti*, they're not conscious of their own position. Yogamāyā has made such arrangement. They think themselves quite helpless ordinary human beings, and even lower than *varṇāśrama* or the jungle girls. That is their understanding of their own position. So they're doing, taking the help of all the gods and saints of many places, but only this to mark, that they all want service of Kṛṣṇa, nothing else. That is the criterion. But otherwise they're helpless there, not ordinary standard even of morality.

"We're lower cast, lower habit, lower people, but we want Kṛṣṇa, none else. *Sādhus*, the *tīrtha*, they are all bigger, holier position they hold. We are very mean position holding."

Ke?

Akṣayānanda Mahārāja: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu.

No room there to his preaching life but he had a press. And *Caitanya-caritāmṛta*, and other things he was publishing alone, independently, with a press, he can't stay without a press, Bhaktisiddhānta Saraswatī. Press is his weapon, which is so much precious in the jurisdiction of the *karmī* and the *jñānī*. They may have their importance in their own jurisdiction, but in *ananya bhakti* they have not much influence.

The *bhakti* is everything, and the whole capacity is a full thing, it does not depend on any other thing. *Bhaktyā sañjātayā* [*Śrīmad-Bhāgavatam*, 11.3.31], the absolute purity of the highest type. Dedication cannot have any dirt of exploitation and renunciation. Renunciation and

exploitation they're self-condemned. What purification they will contribute? They're self-condemned, exploitation and renunciation. And the normal thing should be adherence and allegiance to the Absolute. And the highest stage of allegiance to the Absolute in Kṛṣṇa consciousness, complete surrender without any consideration.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

bhaktim kanim karma yoga jñāna sei sa sādhana utitaca bhava [?]
krsna bhakti vina para vicha naraba [?]

Whatever small contribution they can make that also depending on the grace of *bhakti.* But *bhakti* does not care for anything else. She's perfect in Herself. We are to realize this fact. And it should be couched in such a way that that should be clear in everyone's heart.

The *vairāgya*, *jñāna* and *vairāgya*, independently they cannot exist.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."] [*Śrīmad-Bhāgavatam*, 1.2.7]

A laboured *vairāgya* and *jñāna*, that has got no value. Only the after effect of *bhakti*, they follow *jñāna* and *vairāgya*, that has got some position. And without *bhakti* the independent position, both the knowledge and the indifference cannot have, no position. The negative side, without the help, backing of the positive, negative can't stand. In that way. Some meaning they will have, *vairāgya* must have some meaning, the knowledge must have some truth, reality for backing. Otherwise knowledge about false knowledge has no value, false calculation has no value. And mere independence that also deceive us from positive nectar. So it has got no value. But when we get something, positive thing, *bhakti*, service, then also the necessary abnegation and indifference to other things, that has got value. And the knowledge which can help us to the service, that has got some value, but independently they have got no value of their own. We are to understand the real position of *bhakti*, *jñāna*, *vairāgya*, *karma* and all these things. What is their respective position?

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ, śrama eva hi kevalam

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 1.2.8]

Memory is becoming vague, day by day, the *śloka* only...

Akṣayānanda Mahārāja: Previously you told, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam*...

Śrīla Śrīdhara Mahārāja:

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6]

Yes, [Ragunātha] Dāsa Goswāmī. *Bhakti rasa*.

But Puṇḍarīka Vidyānidhi's *bhakti* is not *vairāgya yug*, externally. There smoking, and the hairs are also well-cut, well-dressed, and well-smeared with sweet scented oil. And the bedding also is very royal style.

Gadādhara had suspicion, "What type of Vaiṣṇava is he? And Mukunda has taken me to show this type of Vaiṣṇava."

Then Mukunda put a test and the bomb burst, exploded.

Then Gadādhara Paṇḍita, "Oh, what offence I have showed to the great Vaiṣṇava, full of deep Kṛṣṇa consciousness."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: There's one verse in *Ādi-līlā*, *Caitanya-caritāmṛta*, *Vīrabhadra Gosai mahāśākhā*, and *mahā mūla-stambha*.

[śrī-vīrabhadra gosāñi — skandha-mahāśākhā, tāṅra upaśākhā yata, asaṅkhya tāra lekhā]

["After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and sub-branches. It is not possible to describe them all."] [*Ādi-līlā,* 11.8]

It is described that,

[adyāpi yāṅhāra] kṛpā-mahimā ha-ite, caitanya-nityānanda gāya sakala jagate

["It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda."] [*Caitanya-caritāmṛta, Ādi-līlā,* 11.11]

"The whole world can now chant Gaura-Nitāi's Name by the mercy of Vīrabhadra Gosai."

But we don't hear, have much knowledge of Vīrabhadra Gosai.

Śrīla Śrīdhara Mahārāja: Vīrabhadra Gosai was very liberal. Nityānanda Prabhu was liberal and His son Vīrabhadra, he was more liberal even than Nityānanda.

It is told that he converted so many Buddhists, *Nathanerry*, and from that time the *smārta* school used to look at the Vaiṣṇava section, "They're *Nathanerry sampradāya*, a section, a gathering of *Natha* and *nerry*." *Vicu*, *vicuni*. Buddhists, *vicu's*, they're always shaved head. And *vicuni* also, ladies also, they're all head shaved. So they're commonly known as *Nathanerry*. *Natha* means shaved heads and *nerry* means female shaved heads. _____ [?] At one time he converted twelve hundred *Natha* and thirteen hundred *nerry* from the Buddhistic School. And that was considered in the *sampradāya* to be very liberal.

When Kavirāja Goswāmī giving respect to Nityānanda and Vīrabhadra in a very modest way he's approaching towards that. Because he's considered to be Aniruddha, Viṣṇu, or some Avatāra. So his acceptance cannot be challenged. He can purify but he showed such a generous and magnanimous extension of his grace that, *sakala jagate*, high or low, everyone got the grace and entrance into the *sampradāya* by the magnanimous attempt of Vīrabhadra Goswāmī. Viracandra, Vīrabhadra, by two names he's known. *Sakala jagate gāya*.

Among all the world, they say that, "We're Vaiṣṇava by the grace of Vīrabhadra, extended the circle of the Vaiṣṇava *sampradāya* very generously." The hint is towards that. "Low or high, he was not very particular about that, he'd convert. But he has that special strength, capacity, so we can't say from outside that he has taken in so many unqualified. He can make qualified, he's endowed with such power." So this is hint to that. *Sakala jagate gāya*. The whole world, today's whole world is singing about Nityānanda and Gaurāṅga by his grace. The denotation was increased.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: The other day I was asking you about the ten *sannyāsī* names. I found that comment regarding Sarasvatī. It seems to be a general thing.

_____ [?]

And also for Aranya, it gives a very general, that who wants to go to Nandakarana.

_____ [?]

Śrīla Śrīdhara Mahārāja: Śaṅkara should also give recognition to Nandakarana which is a name. That is also nothing.

Akṣayānanda Mahārāja: Yes. The definitions are given in this...

Śrīla Śrīdhara Mahārāja: This is somewhat explanation. But Śaṅkara *sannyāsa* does not mean the attainment of heavenly life. He's merging into Brahman. So how this sort of interpretation will come to encourage the *sannyāsīns*? It is suicidal.

Akṣayānanda Mahārāja: Yes, that I was wondering, why such explanation was given?

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Sarasvatī interpretation may be tenable to certain extent. And also from our standpoint every meaning is tenable because we believe in the Vaikuṇṭha, *cid-vilasa*, there the _____ [?] Vṛndāvana, Vṛndāranya, and the song is *kīrtana*, Kṛṣṇa flute, everything can have positive meaning from our side. But how Śaṅkara School will justify? Their only aim is *nirviśeṣa brahman*, renunciation, the highest point of renunciation. So that may not be very encouraging. But this may be hinted on, that one who's Aranya he likes to have his cultivation in a jungle. Sarasvatī, who generally is well versed in education, in such meaning, *giri*, who's firm in his determination. In this way the interpretation should be given rather.

Akṣayānanda Mahārāja: Yes, general nature.

Śrīla Śrīdhara Mahārāja: A general nature, but not the aim. The aim there is zero.

Akṣayānanda Mahārāja: Yes. Plus here we have Kiśora Aranya.

Śrīla Śrīdhara Mahārāja: Bhakti Kiśora Aranya, Vṛndāranya, not Naimiṣāraṇya but Vṛndāranya, Kiśora Aranya.

...

Śrīla Śrīdhara Mahārāja: ...devotion of Kṛṣṇa. It is not complete in itself, to indent something from foreign country. So it is imperfect. So that is not necessary. It is all round perfect, not dependent on any.

Akṣayānanda Mahārāja: It seems to be not well understood by many, subtle point.

Śrīla Śrīdhara Mahārāja: There is another.

Bhakti _____ [?] *karma, yoga, jñāna, sesa saguṇe* _____ [?] *krsna bhakti* _____ [?]

There's another stanza. *Bhakti* is independent but what little result they gives to us, that with the help of *bhakti* only, backing of *bhakti* only. Otherwise they are all neuter gender, they can't

give anything. Whatever small thing they can contribute that is only by the presupposed support of *bhakti*, *karma*, *jñāna*, *yoga*, etc. But *bhakti* she's independent, she does not care for any other consideration to anyone else outside her jurisdiction.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: *Kṛṣṇa bhakti hoi abhideya pradhana bhakti muk ____ karma yoga jñāna*.
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Aranya Mahārāja: Mahārāja, when Bhaktisiddhānta was first printing literature how did he distribute it, how did he distribute the literature that he was printing?

Śrīla Śrīdhara Mahārāja: He might have got contract with the book sellers. Bhaktivinoda Ṭhākura's books, advertisement books used to take, in this way.

_____ [?] told me, "Prabhupāda has a *Bhāgavata* press in Kṛṣṇanagar, publishing *Caitanya-caritāmṛtam*." And that gentleman told, he was M.A. and also M.A., B.A., both law and this M.A., B.A., he has got, he was manager of Kṛṣṇanagar Raja State. _____ [?] A very sound and educated man, respected. He told me that once he came to the press, the *Bhāgavata* press, and Prabhupāda was reading the proof of a particular portion of *Caitanya-caritāmṛta* where it is mentioned about the Vṛndāvana *līlā* when Kṛṣṇa has gone to Mathurā and Lalitā Devī as representative of the *gopīs* approached Kṛṣṇa in Mathurā. And she's describing the position of Rādhārāṇī there and chastising Kṛṣṇa. Some poetry perhaps written by Prabhupāda himself and he was seeing the proof of that portion which was in the press.

That Rāma Gopāla Bābū he told me, "I looked at his face and saw so many impressions coming in his face and going away, different types, and he's suppressing them. Automatically so many sentiments and feelings are trying to come out on his face, but Prabhupāda is trying his utmost to suppress. But I noticed this in his face and I became his devotee, disciple." That was the scene which took him to his feet. "Such feelings are coming on the face when he's correcting the proofs of *Caitanya-caritāmṛta* that part. And he's trying his best to suppress, in the environment unfavourable, public. But not only the *siddhānta*," Rāma Gopāla Bābū told, "Not the *siddhānta*, but that show of personal expression on his face, the feelings which I found in him, that took me to his feet. The abode of high sentiment, the heart."

Hare Kṛṣṇa. And he also told once he approached with another gentleman to Bhaktivinoda Ṭhākura in his retired life, and that gentleman requested Bhaktivinoda Ṭhākura, "Say something about Kṛṣṇa, Kṛṣṇa *kathā*." _____ [?]

Bhaktivinoda Ṭhākura he was in self-meditation. Then when he came outside from his inner contemplation, "Oh, you have come to hear Kṛṣṇa *kathā* from me, Kṛṣṇa *kathā*? You want to hear Kṛṣṇa *kathā*?" Feelings, sentiments developed in him.

And Rāma Gopāla Bābū told, "We found what he has written in that song,

kṛṣṇa-nāma dhare kata bala viṣaya-[vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama]

["My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition. But somehow, by the grace of the *sādhu* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar."] [*Śrī Nāma-Māhātmya*, 1]

Kṛṣṇa *Nāma*, the development he has given out, Bhaktivinoda Ṭhākura, in this song. He has a sister.

[kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,]
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama (1)

hṛdaya haite bale, jihvāra agrete cale,
śabda-rūpe nāce anukṣaṇa;
kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara
sthira haite nā pāre caraṇa (2)

cakṣe dhārā, dehe gharmma, pulakita saba carmma,
vivarṇa haila kalevara;
mūrcchita haila mana, pralayera āgamana,
bhāve sarvva-deha jara jara (3)

kari' eta upadrava, citte varṣe sudhā-drava,
more ḍāre premera sāgare;
[kichu nā bujhite dila, more ta' bātula kaila
mora citta-vitta saba hare] (4)

[lainu āśraya yā'ra, hena vyavahāra tā'ra

balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya
sei mora sukhera sambala] (5)

[premera kalikā nāma, adbhuta rasera dhāma,
hena bala karaye prakāśa;
īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa,
citta hari' laya kṛṣṇa-pāśa] (6)

[pūrṇa vikaśita hañyā, vraje more yāya lañyā,
dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā,
e dehera kare sarvva-nāśa] (7)

[kṛṣṇa-nāma cintāmaṇi, akhila-rasera khani,
nitya-mukta śuddha-rasamaya;
nāmera balāi yata, saba lay'e hai hata,
tabe mora sukhera udaya] (8)

[In his book, *Śaraṇāgati*, Śrīla Bhaktivinoda Ṭhākura has explained the *Nāmaṣṭakam*, eight prayers in glorification of the Holy Name, written by Rūpa Goswāmī. The whole thing is described there very beautifully.

He writes: "My heart is just like a desert, hot with the rays of the sun. This is my internal mental condition. The desire for mortal things cannot satisfy me because by nature they are death producing. And not one or two, but thousands of such death-producing desires have taken shelter in my mind. So, my subconscious region is always burning. This is my condition.

But somehow, by the grace of the *sādhu* and *guru*, the Holy Name of Kṛṣṇa with its infinite prospect has entered through the holes of my ears and reached the plane of my heart. And there, with some peculiar hope, with infinite, auspicious possibilities, it touched my heart with a new kind of nectar.

"New hope is aroused by that sound. Then by force, it comes from the heart towards the tongue. Not that by the endeavour of my tongue I am producing that sound - no. What came from the heart of a saint through my ear, entered my heart, and that forcibly appeared upon my tongue, and began to dance. That is the Holy Name proper. It descends from above. It cannot be produced by the material form of this tongue. Its source is above.

And through an agent of the Absolute it comes through the ear to the heart. From the heart it gathers some sympathy, then the Holy Name of Kṛṣṇa forcibly appears upon the tongue, and begins to dance. With great force it comes to the end of the tongue, and that sweet sound begins its dancing.

The real effects of the Divine Name have been described here. If it is a living and real Name, the voice will be choked up, there will be shivering in the body, and the legs will be unable to stand. Sometimes tears will flow in a current on the body, and one's hairs will stand on end. Sometimes changes of colour will be found in the body, and we will be unable to find any trace

of the mind or consciousness. We may fall in a swoon, the whole body and mind will appear as if it is being attacked, shivering, and influenced in different ways. Apparently it may seem that so many troubles are created in the body and the mind, but the real heart is overflowing with a particular kind of strange, sweet juice.

Sometimes he thinks, I am in an ocean of nectar. My whole existence is within an ocean of nectarine liquid. I am beside myself. I can't understand where I am. Where am I? What is this? What is all about me? It has almost made me mad. Am I a madman? Where is my past experience, my seriousness, my gravity, where are they? What am I?

I have been converted wholesale by a foreign thing. I am a doll in the hands of a great force, which is also so affectionate to me. I can't ascertain how it is possible that by my faith I have entered this great, unknown environment, unexperienced before.

And at last I find that I am captivated. My entire being, within and without, has been captured by a particular sweet force. I can't help being prey to such a sweet power. I can't give any proper description of this. I came to take shelter under Him and accept Him as my guardian; now at His hand I am being dealt with in such a merciless and despotic way. Still, I feel that everything is very pleasing, beyond my experience. What is this?

I can't resist any more. I am fully captured. Let my fate go anywhere. I can't come out. I am a captive in the hand of a sweet friend; my whole independence is gone. There is no way left to me but to surrender. I am unable to describe my real position. I find that He's an autocrat. Whatever He likes to do, He will do. Since it is not possible for me to give any resistance, I must surrender. Let me also cooperate with whatever He is pleased to do. Otherwise, what can I do? I am helpless.

Sometimes I find that the sweetness of the Name is condensed like a blossoming flower, and very wonderful streams of sweet current are flowing from it. The Holy Name contains so many sweet variegated forms of current within Him, and He is wonderfully expressing Himself in different ways. Sometimes He emanates a peculiar type of colour and figure, and disappears."]

All these developments we could trace in his face. Sometimes thrilling sensation, hairs are standing and sometimes sweat, sometimes his voice is going to be checked, sometimes coming with more vigour. In this way he began Kṛṣṇa *kathā*.

"You have come to hear about Kṛṣṇa, Kṛṣṇa *kathā* you want to hear from me?"

In this way he began, Kṛṣṇa *kathā*, Kṛṣṇa *kathā*.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: What about Akṣayānanda, Guru Mahārāja, that's Māyāvādī name?

Devotees: (Group laughter)

Akṣayānanda Mahārāja: _____ [?] Mahārāja said, "Maybe Akṣayānanda is a Māyāvādī name. But I told that Māyāvādī *ānanda* is *kṣa* because,

[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho ['nādṛta-yuṣmad-aṅghrayaḥ]

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."

[*Śrīmad-Bhāgavatam*, 10.2.32]

Śrīla Śrīdhara Mahārāja: *Akṣa* means no dissipation, *akṣa*. *Kṣa* means injury or dissipation. So where there is no dissipation, that is meant to enjoy, who is above death, *akṣa*, above mortality, *akṣa*, that sort of idea, *akṣa*.

And the Māyāvādī campaign *brahman*, whether there is any *ānanda* or not, that is undetectable. Whoever reaches there loses his feeling. When come back here they say that, "Yes, I was quite o.k." Because no trouble of this world, no worry of this world. In sound sleep, what sort of *ānanda*? That the worry is stopped of this world. Any engagement in this mundane world, mortal world, is always dissipating our energy. So it is some uneasy position. But when in sound sleep, no consciousness about the connection of the fire which is devouring every second something from our body, mind, everything. That is above worry, but no positive *ānanda*.

But this is *ānanda*, *sat-cit-ānanda*, *ānanda* positive. And that is *akṣa* which has got no death, dissipation, change, change maybe but *vilāsa*. So Akṣayānanda, undisturbed *ānanda*.

Ānanda. Ānanda Champu.

Nitya sukha boda tana anante tasmad idam jagad asesa asat [?]
svarupam svatnava asta duhkha duhkham _____ [?]

In *Brahma-saṁhitā* where is the mention of *ānanda*?

Akṣayānanda Mahārāja:

ānanda-cinmaya-rasa-pratibhāvitābhis, tābhir ya eva nija-rūpatayā kalābhiḥ
[goloka eva nivasaty akhilātma-bhūto, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the primeval Lord, residing in His own realm, Goloka, with Rādhā, resembling His own spiritual figure, the embodiment of the ecstatic potency possessed of the sixty-four artistic activities, in the company of Her confidantes (*sakhīs*), embodiments of the extensions of Her bodily form, permeated and vitalized by His ever-blissful spiritual *rasa*."]

[*Śrī Brahma-saṁhitā*, 37]

Śrīla Śrīdhara Mahārāja: So *ānanda* is personal, *ānanda*, that is personal, but the *ānanda* is person. *Ānanda cid gana mūrti*, *ānandamaya mūrti*. *Ānanda* is beauty, charm, love. Without that no *ānanda* proper is possible. *Ānanda* has been translated by the western philosophers as some reality the beautiful, *ānandam*, reality the beautiful. *Ānanda* is *prema*. It is above justice, *cit*. *Cit* consideration, the land of law, *ānanda* is above law. No want, opulence, so no sufferer there, *ānanda*, above law. The plane of *ānanda* does not require help of any law to distribute Himself, no want. Above calculation. Calculation is in the *cit bhumika*, in the area of consciousness, calculation, and above calculation we locate *ānandam*. It is opulence, nectar opulence, *sat-cit-ānanda*.

And that is *satyam*, *śivam*, *sundaram*, that here comes beauty. *Satyam*, *śivam*, *śiva* means meant to enjoy *cit*, *cetan*, consciousness is above death. Death can have within its jurisdiction only the matter. But pure consciousness that is eternal substance. But there is calculation, law from there to master over material world. But it can't enter into the domain of *ānanda* and *sundar*. Law is not applied in that light. *Sundar* can attract anyone and everyone, irrespective of any difference between them; low or high. Only sincere hankering, that is qualification. We want it, that's all. I want it sincerely, that's all qualification, no other. If you want it, just take it. Only qualification to want it sincerely. So, no want. The highest conception of our attainment is infinite, no want. And that is love, that is beauty and that is *ānanda*. *Satyam*, *śivam*, *śiva* means _____ [?] *maṅgalam*, that is above mortality, mortality is *amaṅgal*, death. Above mortality consciousness, that is *śiva*. *Satyam*, *śivam* and *sundaram*. Next higher layer is *sundaram*. Then *sat*, *cit*, then *śiva*, then *ānandam*. Proper transcendental world. *Raso vai saḥ*, *rasam*, *raso vai saḥ*, the ecstasy, sweetness, sweet.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. *Ke*? _____ [?]

...

The adjustment, consultation with me done by Rāma Gopāla Vidyābhūṣaṇa, that gentleman. _____ [?] He was the State Manager of _____ [?]

After so much penances he has come. So you take it and search. I stop here today. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

End of 82.06.14.A

Start of 82.06.15_82.06.17.A

Śrīla Śrīdhara Mahārāja: ...her beauty to grow. So many commentators have given interpretation in different ways. But the interpretation by one Bengali scholar, Harinatha De, attracted me most. He told that ear beauty was transformed into eye beauty. Ear beauty, the beauty of sound coming through the ear into the heart contributes to construct beauty in the figure.
_____ [?]

Transformed into eye beauty _____ [?] Śrī Kṛṣṇa, Reality the Beautiful, as search, *kṛṣṇānusandhāna*, _____ [?]
Through Holy Name the Divine Sound _____ [?] *kṛṣṇānusandhāna*, the search after Kṛṣṇa. The philosophical representation, the search of Śrī Kṛṣṇa _____ [?]
Reality the Beautiful, within bracket. Through His Holy Name, then Divine Sound, of sound transcendental, sound divine _____ [?] philosophical meaning _____ [?]
_____ [?]

Akṣayānanda Mahārāja: The Search For Śrī Kṛṣṇa, within brackets.

Śrīla Śrīdhara Mahārāja: The Search For Śrī Kṛṣṇa, within brackets, Reality the Beautiful.
_____ [?]

Akṣayānanda Mahārāja: Yes. The Search for Śrī Kṛṣṇa, within bracket, Reality the Beautiful. Very nice, very good title, very nice.

Śrīla Śrīdhara Mahārāja: Through His Name, sound divine or sound transcendental.
_____ [?]

Akṣayānanda Mahārāja: The main title could be Reality the Beautiful, in small letter, Search for Śrī Kṛṣṇa. In large letter, Reality the Beautiful.

Śrīla Śrīdhara Mahārāja: No. Śrī Kṛṣṇa should be bold.

Akṣayānanda Mahārāja: All right. The Search for Śrī Kṛṣṇa bold.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa bold.

Akṣayānanda Mahārāja: All right.

Śrīla Śrīdhara Mahārāja: Then within bracket, Reality the Beautiful.

Akṣayānanda Mahārāja: Yes. Then smaller note...

Śrīla Śrīdhara Mahārāja: Through His Holy Name, the sound divine, or sound transcendental.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nārāyaṇa has got sixty qualifications and Kṛṣṇa sixty-four, four special. The *rūpa mādhurya*, the *veṇu mādhurya*, and *parikara mādhurya* and then *līlā mādhurya*. _____ [?]

These four special qualifications of Kṛṣṇa in the next page it may be given, the gist.

Akṣayānanda Mahārāja: The Search for Śrī Kṛṣṇa (Reality the Beautiful) through His Holy Name, sound transcendental.

Śrīla Śrīdhara Mahārāja: Both formal and ontological aspect.

Akṣayānanda Mahārāja: Main title is, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa. Who is He? He's such. How? Through Name, *Nāma saṅkīrtana*. _____ [?] Our principle preaching is this, through Name we want to attain Kṛṣṇa, the beautiful.

Akṣayānanda Mahārāja: Yes. Very nice.

Śrīla Śrīdhara Mahārāja: It will be comprehensive. *Kṛṣṇānusandhāna* - Mahāprabhu. *Vedānta - brahma-jijñāsā*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Kṛṣṇānusandhāna*. What will be the good...

Akṣayānanda Mahārāja: Yes, The Search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The Search for? Not enquiry?

Akṣayānanda Mahārāja: No, search is better.

Śrīla Śrīdhara Mahārāja: Search is better. _____ [?]
kāhāṅ kṛṣṇa prāna nātha vrajendra-nandana.

[kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana]

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]
_____ [?]

Śrī Kṛṣṇa kī, the reality, the beautiful. *Satyam*, *śivam*, *sundaram*. _____ [?]

...

Devotee: How can one increase his faith in chanting the Holy Name?

Śrīla Śrīdhara Mahārāja: With the association of the *sādhu* who is engaged in *Nāma bhajana*. By the help of the association of the *Nāma*, that is a *sādhu* who is engaged in *Nāma bhajana*, who has faith in *Nāma bhajana*. And also the book which recommend for *Nāma bhajana*. *Sādhu-śāstra*.

Nitāi Gaura Hari bol. How is your staff?

Akṣayānanda Mahārāja: Staff? _____ [?] All are well Mahārāja.

Śrīla Śrīdhara Mahārāja: What about the serpent, what measure have you taken?

Akṣayānanda Mahārāja: Well, we had requested the boys to get that carbolic acid but they bought many things and forgot the acid.

Śrīla Śrīdhara Mahārāja: That is the only remedy for the serpent of any type. He'll never come where the scent of acid will reach. You can keep carbolic acid in a bottle, opening the cork, the scent will spread in the room and no serpent will enter.

Akṣayānanda Mahārāja: Do you have to sprinkle some in the doorway?

Śrīla Śrīdhara Mahārāja: That is doorway and surrounding the room also. Because we have got some practical experience, the serpent enters the cow house, and if we keep in a bottle, small bottle, little acid, open cork, then no serpent enters.

...

Akṣayānanda Mahārāja: *Bhakti yoga* and *bhakti* proper. *Bhakti yoga*, is that also *bhakti* proper, the same thing, or is there a distinction, finer?

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*, that is a rough estimation, no difference there. *Bhakti yoga*. The basis is clear in *bhakti yoga*, differentiating from *jñāna yoga*, *karma yoga*. The both, *jñāna yoga*, *karma* is not anti party of *bhakti*. But *jñāna* always comes to challenge *bhakti*, "I am superior." So here the *jñāna* and *bhakti*, two parties, and the decision is given in favour of *bhakti*, unconditional, cleared. These two parties, *akṣara*, *akṣaram*, *avyaktaṁ paryupāsate*
_____ *sarvani karmani* _____ [?]

[ye tv akṣaram anirdeśyam, avyaktaṁ paryupāsate
sarvatra-gam acintyaṁ ca, kūṭa-stham acalaṁ dhruvam
sanniyamyendriya-grāmaṁ, sarvatra sama-buddhayaḥ
te prāpnuvanti mām eva, sarva-bhūta-hite ratāḥ]

["However, those who fully control their senses, adopt the vision of equality towards everything, engage in deeds for the welfare of all beings, and engage in the worship of the indefinable, formless, attribute less, never increasing, never decreasing, all-pervading, and eternal impersonal aspect of the Absolute - they can also approach Me. That is, they attain to My personal dazzling Brahman effulgence."] [*Bhagavad-gītā*, 12.3-4]

These two parties, *yukta-tamo mataḥ*...

yoginām api sarveṣāṁ, mad-gatenāntar-ātmanā
śraddhāvān bhajate yo māṁ, sa me yukta-tamo mataḥ

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."]
[*Bhagavad-gītā*, 6.47?, or 12.2?]

"And they will also come to Me, leaving that _____ type." That is the purpose.
That is very easy and that is very, even the interpretation,

kleśo 'dhika-taras teṣām, avyaktāsakta-cetasām
[avyaktā hi gatir duḥkhaṁ, dehavadbhir avāpyate]

["Persons whose minds are attached to the impersonal Brahman undergo excessive tribulation, because for embodied souls, the means and end of impersonalism is attained in an unhappy way."]
[*Bhagavad-gītā*, 12.5]

We can interpret here that is misleading, *kleśo 'dhika-taras teṣām, avyakta*. The ordinary *karmī* or *yogī*, the *jñānīs*, they get more fame.

kleśo 'dhika-taras teṣām, avyaktāsakta-cetasām
avyaktā hi gatir duḥkhaṁ, dehavadbhir avāpyate

Who has got figure, for them, to attain non-differentiated thing, it is much painful. But they say, *dehavadbhir*, means *deyātmā buddhibhir*, the *jñānī* school, *dehavadbhir*, _____ [?] it is not mentioned, *dehavadbhih*, originally who has got a figure, how he can cooperate with non-figure, *nirviśeṣa*, that should be the purpose. *Dehavadbhih*. *Jīva* has his own figure, spiritual.

How it is possible for him to deal with this non-differentiated? *Avyaktā hi gatir duḥkhaṁ, dehavadbhir avāpyate*. The owner of spiritual body, how he can cooperate with this? *Kleśo ʼdhika-taras teṣām*, that is misguidance, misleading. Only in the name of goodness they are entrapped by a superior mania. *Gatir duḥkhaṁ*, *duḥkhaṁ eva duḥkhaṁ*, it is, there is no blissfulness, that is all painfulness there, *avyaktā hi gatir duḥkhaṁ*. Because sometimes they are engaged in deep slumber, again when they rise they will have to come down here. So practically no end. Only a long period of deep slumber. Again when they rise, they will have to come, and rising is inevitable in course of time.

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Thinks themselves to be very, very liberated, *vimukta-māninas*. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ.* Mis conclusion about You, and that is the root of their doom, destruction. *Aviśuddha-buddhayaḥ*, miscalculation. *Tvayi asta-bhāvād*, because there is some hindrance between, misunderstanding between You and him. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. Because they misconceive You so there is a barrier of understanding between they and You. What is the result, consequence? *Āruhya kṛcchreṇa paraṁ padaṁ*, that original graphic fundamental misconception is there, so with much labour they come to the highest position of this world, that Brahmaloka, *brahmāsmi*, again they will have to depart. *Āruhya kṛcchreṇa*, with much pain they climbed up to the highest position of this world, the last verge of, the climax of this world. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho*. They will have to come back in a circular way, that up-down, because they cannot have any understanding crossing the abscissa towards the other domain. *Āruhya kṛcchreṇa paraṁ padaṁ*. He gets up to the last limit of this world, much pain. *Paraṁ padaṁ tataḥ, patanty adho*.Why? He cannot adore the higher existence so no other alternative but to come back in the current. *Aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*.

So in the discourse of Rāmānanda Rāya and Mahāprabhu,

ʼmukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?ʼ
[ʼsthāvara-deha, deva-deha yaiche avasthitiʼ]

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Those who hanker after enjoyment or salvation, what is their real goal? *Deva-deha sthāvara avasthiti'*. One gets the post of a demigod, another the *sthāvara-deha*, that is the Himālaya, or the earth, or the moon, something, *sthāvara* means material.

Akṣayānanda Mahārāja: Tree.

Śrīla Śrīdhara Mahārāja: Tree, they have come, because their non-consciousness is their only goal.

"So be a Himālaya, you may go on unconscious for ages together, *sthāvara-deha*."

So reaction, these are demigods or something, higher gods, but the salvationists, they have to go down. Because they want rest only, and the rest is only to be had in the *sthāvara-deha*, no transaction, no movement, no dynamic character. *Sthāvara-deha*, "You may sleep there."

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: In *bhakti yoga*, that is mentioned more, the internal aspect, not mentioned particularly.

Akṣayānanda Mahārāja: Then *bhakti yoga* more of *sādhana* or *vaidhi* side. Just to oppose *jñāna* and *karma* and others.

Śrīla Śrīdhara Mahārāja: Yes. The basis of *śuddha bhakti* is there.

Akṣayānanda Mahārāja: Yes. So when Kṛṣṇa says,

yoginām api sarveṣāṁ, [mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith."] [*Bhagavad-gītā*, 6.47]

...that is just to argue, to establish *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti yoga*. But that is, more representation of *bhakti* is here in Nava Murdha, *raga vidya*, *raga vidya* [?] *Api cet sudurācāro* [*Bhagavad-gītā*, 9.30], and *ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate* [*Bhagavad-gītā*, 10.8]

[api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]
[*Bhagavad-gītā*, 9.30]

[ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."]
[*Bhagavad-gītā*, 10.8]

Akṣayānanda Mahārāja: Yes. Otherwise if we think it is a process of purification, then that becomes *karma-kāṇḍa*. 'It is a process I will do and I will get purification,' it may be *karma-kāṇḍa* thought, danger.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

And that Uddhava says,

āsā maho caraṇa-renu-[juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

Where are they, that so cheaply they are going to distribute the imitation articles in the name of higher. The worst enemy of Swāmī Mahārāja and our Guru Mahārāja, Bhaktivinoda Ṭhākura and Mahāprabhu, and also towards Kṛṣṇa. Some other materials _____ [?] That is the complaint against those *sahajiyā* fellows by our Guru Mahārāja. They're giving delivery of the ordinary lust in the name of love, those treacherous persons, traitors to the society, and school of Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

What's the time? Ten past nine. News finished today. Argentina surrendered to British. And Israel also was captured almost. Beirut the capitol of Lebanon, the fight going on there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

All Kṛṣṇa's will, that is our solace. Sometimes He's distributing, sometimes He's stopping the distribution, and sometimes showing some cheap thing, in the name, imitation. In a broader view everything His will. It is our test.

Just as Śaṅkarācārya was ordered by Nārāyaṇa, *lokan madvi mukam kuru* [?]

"The cheap, the purchasers who wants things very cheap, don't allow them towards, show the door of *śuddha bhakti*. Take them off to Māyāvādī. Segregate them. My real devotee they should be left alone to go on peacefully in their way of, to serve Me. And those rowdies coming within the group of devotion, the demons, they'll cause disturbance and hamper the progress of the genuine party."

So also these agents of Satan they have come to preach lust in the name of love divine. Because the cheap purchaser class may be taken away in that camp, the *sahajiyā* section, just like Māyāvādī. Māyāvādī was separated to help the real devotees, so real *anurāga mārgi* they will be helped, that these imitation persons may take away those very cheaply want to have that Vraja love, love divine in Vṛndāvana, cheaply purchasers. They will take lust and go away, the same things of life, same law, just Māyāvādī.

Mahādeva has ordered, "That take these disturbing elements from the camp of the Vaiṣṇava and allow the Vaiṣṇava to go on in their worship in a peaceful way, take off."

Mayavad _____ [?]

And the order was, *lokan madvi mukam kuru* [?] _____ [?]

"That the continuance of this *māyāic* line may not be stopped, be informed. So this *sahajiyā vāda* is also like that. The disturbing element in the name of Me, they think,' Oh, by lust we can get that divine love.'"

[ataeva kāma-preme bahuta antara] kāma - andha-tamaḥ, prema - nirmala bhāskara

["Therefore love and lust are quite different. Lust is like dense darkness, but love is like the bright sun."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

Just as sun and deep darkness, so *prema* and *kāma*, love and lust, the opposite. But these fellows going on with lust trying to capture Kṛṣṇa. What is so high, so, so high. It is already shown step by step where to go. In Rāmānanda Rāya discussion, and also in *Bhāgavatam* how Uddhava, the greatest devotee ever known in the society, he aspires after to be a shrub and a creeper so that the holy feet dust of the *gopīs* may automatically come on his head. He aspires after the birth of a creeper in Vṛndāvana. Who? Uddhava, whom Śrī Kṛṣṇa Himself says that,

"You are more than My life, so favourite, so dear you are to Me. Even not Brahmā, not Śiva, not Baladeva, not Lakṣmī. Even I have got greater love for you than My own Self."

That Uddhava says the position of the *gopīs* is plain. And these fellows they're slave of the senses, and they have got the audacity of approaching that thing.

_____ [?]

Bhaktivinoda Ṭhākura says, Prabhupāda says, giving warning, "The Name is so valuable, don't spoil the market." Only to keep up the standard of the market Prabhupāda came.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

The market, the credit of the market of Mahāprabhu, don't spoil.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Sakal maphala bhu pruman natai korika [?] In the case of Choṭa Haridāsa, *sakal maphala bhu pruman*. People are fated to enjoy or suffer their own result of *karma*. Let them do that. In one sense it is necessary to prove the dearness, the rare, rarity of *Bhāgavata prema* from both sides. The *jñānīs* and another side they don't have any recognition, and the *sahajiyā* imitation those are the main enemies of *prema dhāma*. The imitationists as well as the oppositionists. Imitationists are more dangerous than the oppositionists.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere."] [*Manu-saṁhitā*, 2.1]

Scriptures, and those that are well established in the meaning of the scripture. And with hearts approval of those that have got no aspiration for the mundane things, at least their authority we may have some respect for. They do not care for the *daṇḍa*, victory or defeat, loss and gain, insult and praise, above that, they should be relied, such trouble.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Our Guru Mahārāja told, "I wandered through holy Vṛndāvana." Striking his forehead in his hands. "But unfortunately I could not find a real devotee." Our Guru Mahārāja, Bhaktisiddhānta Saraswatī wandering through Vṛndāvana. "Not a single Vaiṣṇava I could find. It is my ill fortune, misfortune." He struck his forehead in this way. In Vṛndāvana he had that present mood _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

One Goswāmī was reading *Bhāgavatam*, and one previous classmate, he was of high position and attorney of High Court. He left the world and lived in Vṛndāvana. In his quarter his Guru, *sannyāsī*, *goswāmī*, very famous, he was reading, explaining *Bhāgavatam*.

Prabhupāda went to give a return visit to his former friend. And he heard that he's upstairs and attending that *Bhāgavatam*, and he went there and gave his respect to *Bhāgavatam* and immediately came down.

His friend also, a child friend in the early age, he also came down, "There is *Bhāgavatam* explanation, you will come."

"But our Gurudeva has advised us not to attend that *rasa līlā* of *Bhāgavatam*. That would be offence, so I have come down."

For ordinary person, to _____ [?] the crow puts his beak, so the highest thing is there in the *rasa līlā*, and that man who is a slave of senses, he's distributing in his commentary. What he knows? He's giving delivery only to lust. And that is an offence to hear all these things, and to deal with all these things. That is above. To aspire after, after reaching to that place any day in the future.

What Uddhava he aspires, "That I want to have a life of a creeper to get feet dust from those damsels." Then what are they? We are to consider the position of Brahmā, Śiva, Baladeva, Lakṣmī Devī, Kṛṣṇa's friend Uddhava and Uddhava's aspiration for that. Then, this is so easy, eh?

Hare Kṛṣṇa. Hare Kṛṣṇa.

Where is Kṛṣṇa? That Kṛṣṇa their own factory, *gopī* of their own factory. They have opened factory and they are producing many *gopīs* and Kṛṣṇas in their factory.

Hare Kṛṣṇa. Hare Kṛṣṇa. *Kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28]

No trace of Nārāyaṇa, no Brahmā, Paramātmā, what to speak of God, of Kṛṣṇa, who knows his own self, then *jīvātmā*, Paramātmā, then Brahmā, Nārāyaṇa, then Kṛṣṇa, Svayaṁ Bhagavān.

nā uṭhiyā vṛkṣopari, ṭānāṭāni phala dhari' [duṣṭa-phala karile arjjana]

[Śrīla Bhaktivinoda Ṭhākura says that if one wants fruits without taking the trouble to climb the tree, what sort of fruits can he expect? The fruits will be ruined, or rotten. Without proper progression, it is all imagination - a madman's feat. One must gradually reach the plane of truth, *śuddha-sattva*. There are so many planes to cross - Bhūr-, Bhuvar-, Svar-, Mahar-, Janar-, Tapar-, Satya-loka, Virajā, Brahmaloka, Mahāprabhu says that the creeper of *bhakti* grows and rises up to Goloka, and she has to cross all these planes."] [*Kalyāṇa Kalpataru, Upadeśa,* 18]

Without climbing over the tree, one wants to get the fruit.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

We have not come for any filthy things. We have got value of our life, we consider, not to sell our personality for these nasty things.We consider that we have got value of our life. Not to bow down our head to anything and everything. We must have to judge, then we shall go to bend down our head to that thing. It is not very cheap to bend down the head. Ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, for the general populace, if we want to represent the true *śikṣā guru sampradāya*, that for their benefit what scripture...

Śrīla Śrīdhara Mahārāja: Our *sampradāya* is *śikṣā guru sampradāya*.

Akṣayānanda Mahārāja: Yes. If we want to represent that then we must present some scriptural reference.

Śrīla Śrīdhara Mahārāja: Of course.

Akṣayānanda Mahārāja: So what would be the best reference in this case?

Śrīla Śrīdhara Mahārāja: That is the reference I quoted, that Uddhava.

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

This is the gradation. Where is Uddhava? And Uddhava says such things of the *gopīs* and where are they? Have we come to the same level of Brahmā, or Śiva, or what to speak of Baladeva? Who is devotee? Am I a Vaiṣṇava proper? Vaiṣṇavism is dignified.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] [*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

Who is a Vaiṣṇava first? What is the signs, symptoms of a Vaiṣṇava? And there is gradation.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117]

Kṛṣṇa *bhakta*, *anurāga bhakta*, and the *gopīs* are at the head of all the others. So the location we must try to find out what is what, according to *śāstra*, the *śāstra* says this.
In Rāmānanda Rāya *saṁvāda*, *jñāna miśrā bhakti*, *karma miśrā bhakti*.

brahma-bhūtaḥ prasannātmā, [na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Jñāna-sunya-bhakti, _____ [?] *Anartha nivṛtti*, Rūpa Goswāmī is there. *Ādau śraddhā tataḥ sādhu-saṅgo tato anartha nivṛtti*, *niṣṭhā*, *ruci*, then *āśakti*, then *bhāva*, then *bhāva bhakti*, then *prema*. Then *bhāva bhakti*, what are the symptoms of a *bhāva bhakta*?

kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (t*ad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

These should be the symptoms of that person. Then *prema bhakti*, then *sneha*, *pranaya*, *mana*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*, going on up, up. *Anartha nivṛtti*, then *niṣṭhā*, then *ruci*, then *āśakti*, then *bhāva*. *Bhāva* is blossom, and then *prema bhakti*, fruit. And there is *sneha*, *mana*, *pranaya*, different division of different level *rasa* and the development and the result. The signs are given, and the symptoms are already mentioned in the scripture. Only mere lip deep statement cannot make anyone into a position of a Vaiṣṇava.

End of 82.06.15_82.06.17.A

Start of 82.06.17.B_18.A_19.A

Akṣayānanda Mahārāja: Mahārāja, I read that Rūpa Goswāmī was working in Vṛndāvana, translating books, then one Ballava Bhaṭṭa told him that, "I will correct your books." And Jīva Goswāmī was enraged.

Śrīla Śrīdhara Mahārāja: Not, "I'll correct your books," but, "What are you writing?"

"I'm writing all these things, you may see."

"Oh, there is some grammatical mistakes, even technical."

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "Yes, you may correct it."

Akṣayānanda Mahārāja: Edit.

Śrīla Śrīdhara Mahārāja: Then he corrected.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But it was already seen by Jīva Goswāmī. When Ballava, after correction he went to take bath in Yamunā. Jīva Goswāmī with a pot in hand to fetch some water, with this plea, he followed. And on the way he took that Ballava.

"What are the corrections you made there? I want to know."

"Yes, he wrote this, but this is not correct grammatically, or something, so I have corrected it."

Then he put the question. "Why is it not correct? It is there in this and that way, that way?"

So he came to senses. "Yes, what you say that is all right. Then it was right. I have committed mistake."

"All right."

Then after taking his bath came to the *āśrama* and told Rūpa, "I wanted to correct one place but now I find that I was wrong. What you wrote that was right. And who is this young boy living in your *āśrama*? He's very intelligent. _____ [?]

"Yes, maybe, maybe, rather he's my disciple, or something, my dependent."

"He's a very intelligent genius. He corrected me. All right." Then he went away.

Rūpa Goswāmī called for Jīva. "What have you done?"

"I did this, this."

"You must leave this *āśrama*. You have got vanity to establish your scholarship here. I don't like this."

Then what to do? He had to go away.

And then this was spread and Sanātana Goswāmī he came to understand. And he was generally wandering through the whole Braja maṇḍala and he went to that Jīva *ghāṭa* and there the locality he was given to understand that one beautiful young boy he's here and his austerity is too much. After a day or two he comes once to take something, *mādhukarī*, and always engaged in his *bhajana* and has grown very thin, does not take as much necessary for his health. Sanātana Goswāmī he could understand that must be Jīva. He went to him.

"What is this? Getting so thin, you don't take food what is necessary to keep up the health, what are you doing?"

Jīva of course wept, "I have no charm in my body or health. I'm rejected by my Gurudeva Śrī Rūpa Prabhu, so I'm passing my days here."

"All right. But take as much necessary to keep up your life. Don't go to commit suicide."

In this way, then he went to Rūpa. "You Rūpa, what have you understood the real purport of Mahāprabhu's teachings?" *Jiva daya mana ruci vaisnava sevan* [?] "*Jive daya*, is it *jive daya*? But the *jīva* is dying there, you don't mind it?" In this way, giving some hint he went away.

But Rūpa Goswāmī's Guru was Sanātana. He thought that, "What is this hint? *Jive daya*, Jīva is dying there." So he sent men to comfort Jīva. _____ [?] called him up. And this is the story.

And there is another story, one Digvijayī came, and he challenged Rūpa, Sanātana.

"Give your sign, that you're afraid to discuss with me, or come and discuss."

Then Rūpa, Sanātana they gave their signature. "No, we're not fit to discuss with you, we don't think ourselves fit."

Then he was told that Rūpa, Sanātana, big Paṇḍitas who are just getting signatures of Rūpa, Sanātana he's satisfied, going away. Then another gentleman who was another Paṇḍita, though young, but he's a very good scholar. "Without conquering him you cannot get the name that you have conquered them all."

"All right, let us see." His Guru - he heard that he's the disciple of these two. "Oh, that's nothing then? I shall show the signature of their Guru and he must give the signature."

Then he came, and, "Oh, Jīva, you have got a very good name amongst the scholars here, but not perhaps so much as your Gurus, Rūpa, Sanātana. I have come here with this challenge that if any Paṇḍita is here, must have discussion with me and defeat me, or you may give your signature to me. Your Gurudevas they took their _____ [?]. You see their signature and sign."

We are told that Jīva Goswāmī, "Where is the signature of my Gurudevas, Rūpa, Sanātana?"

"Here it is."

He tore it.

"What audacity_____ [?]"

"No, no, you don't understand why they gave signature. You have got no capacity to understand. Now first come, I am giving challenge to you, come to defeat me, and then you will be able to know why they gave their signature."

Then of course what to do. The discussion began and he was defeated by Jīva Goswāmī.

And then he told, "Now you try to understand what type of persons they are, my Gurudevas. They hate this sort of discussion, the dry discussion of the scriptures. Scriptures not meant only for this. They invite us to give us the highest thing. And you are misusing this. And they thought to waste time to discuss the *śāstra* with a person like you, you have come out of name and fame, not for the purpose of *śāstra*, why should they go? Then you have come to make me understand. They are scholars and who are given to devotion of Kṛṣṇa, does not care for the *pratiṣṭhā*, name and fame. *Pratiṣṭhā*, they hate it. Only to teach you this, otherwise you will commit Vaiṣṇava *aparādha* and go to hell. So to save you I had to come to discussion with you, in this way."

This was the nature of, this Jīva Goswāmī nature was our Gurudeva. *Dharaṇī-tala-kīrtita-jīva-kavim.*

[raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ, praṇamāmi sadā prabhupāda-padam]

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī.

Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."] [*Śrī Śrī Prabhupāda-padma-stavakaḥ*, 7]

I have written it there.

Akṣayānanda Mahārāja: Yes. Wonderful.

Śrīla Śrīdhara Mahārāja: "You come fight with me and you will understand who are Rūpa, Sanātana, our Guru, who are they? You will be able to realize. Otherwise you will be *sahajiyā*, a copy, imitating. They're so great, so high, so noble. Only to show it to the world I am coming to fight with anyone and everyone, all the scholars of the world I vowed. Only to show the dignified position of my Gurudeva, Rūpa, Sanātana, Mahāprabhu. If that is my egoism, does not matter, I don't care for that. But for the good of the world I want to establish the real position of my Gurudeva and Mahāprabhu, how high, how noble that is. I do not hanker for my own fame or name. Whether I am an egoistic man, ego hunter, *pratiṣṭhā* hunter, all these things, I don't care for it. Anyhow I want to establish the greatness, the great difference of Kṛṣṇa *prema* and Mahāprabhu and Rūpa, Sanātana, our Gurudeva. Not like so many sheep and dogs and cats, hovering in the way."

Gaura Hari bol. Gaura Hari bol. The Gauḍīya Maṭha has been posed in this temperament, go and fight and establish the position of Rūpa, Sanātana, and Mahāprabhu, the love, the Braja love, the divine love of the Braja, how high they are, how noble that. So die, that is your, welcome death to spread this glory. As long as you don't die you go on working in this way, the magnified position of your Guru, Vaiṣṇava, etc. Mahāprabhu and Vṛndāvana. That Svayaṁ-Bhagavān Kṛṣṇa how in *śāstra* it has been different, the gradation has been given.

Ignoring all these things, only imitating, taking the white cloth on the _____ [?] and one *kaupīna* and one, some few words, "I have got everything." Fools!

Markaṭa vairāgya, Mahaprabhu, imitation. The *markaṭa* means the monkey. Monkey without any cloth, and also taking generally vegetables. And when it will get, or sometimes it does not get, has to fast, but that is not, this monkey imitation is not the *sādhu*. Internal development in the roaming line, that is all important thing. What is your experiment, imitation with new help?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What is the time?

Akṣayānanda Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Oh, then I close here. Ten thirty I have got some function. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: All right. We'll take your leave. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Śrīla A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya!

...

18th, June, 1982

Śrīla Śrīdhara Mahārāja: _____ [?] that we have one consolation for you, who has got this type migraine, they are very brainy fellow.

Akṣayānanda Mahārāja: We know that.

Śrīla Śrīdhara Mahārāja: You know?

Akṣayānanda Mahārāja: In your case we know.

Śrīla Śrīdhara Mahārāja: Two doctors told me. That who have got migraine. Napoleon had such headaches, bad time. That another doctor told me that Napoleon he saw that, "My normal beat was fifty five. When my health was very good, done exercise, all these things, good health in college life, that our beat was fifty five, very slow."

Then when a good doctor came here, Raymond perhaps, civil servant, I quoted him that this is my nature - so slow.

He told that, "Napoleon had thirty five and so, and he could sleep a good sleep on the horseback within five minutes. On the horseback within five minutes he had a good sleep. But he has got some headache."

And it is told now that Napoleon was caught when he had headache, he had no sense, and he was defeated and captured when he was in headache. Otherwise he was invincible. The new research is that of Napoleon. That he had headache, monthly ones, and he was almost dead, he had to pass three days. And anyhow they managed to know that and that time attacked and captured him.

Hare Kṛṣṇa. I thought that my beat was so low, and it meant that I practised *yoga* in my childhood also after this thread ceremony, thirteen, I used to generally in *sundar* we have some *prāṇāyāma*, all these things and I practised *yoga* to certain extent. In ordinary time, when I laboured hard, after that I took, learned to take the wind to utmost capacity and then to keep it for some time. Take time, four, and sixteen, to keep up. And by thirty-two to exhale. In this way. Generally when I was very much tired I used that practice. _____ [?]

And to give time the wind to be spread all through the body it is possible and keeping some time then slowly to get it out. That is *prāṇāyāma*. Generally one fourth _____ [?] take times to keep up and two times slowly to take it out. That is the nature of *prāṇāyāma*. There is another process also but it is little dangerous. One may get _____ [?] There is another, to

keep it outside, to give up as much as you can, to give up the wind away, and then to keep up, and then again to take.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

But that has nothing to do with Kṛṣṇa *bhajana*. If they come in *sādhu saṅga*, connect *sādhu saṅga* and then come to this side, that may help the body or the mind to some extent. Their scope is in the body and mind. *Bhakti* is something else, that is *śaraṇāgati*. Without *śaraṇāgati* no *yoga*, no *jñāna*, no this, nothing of the type. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]
[*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

It is His sweet will and His sweet will to be disturbed, to be conquered. The most autocratic sweet will take us in our side, *śaraṇāgati*. Otherwise no other process to attract Him, *bhakti*.

Muktaham ekaha grahyam, maha yoge na tapasa, nidhanam nida cintaya [?] Hare Kṛṣṇa.
_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Jñāna sunya bhakti. Jñāna, yoga, these are all obstacles, or opposition party. It is for the elevation, lower, apparently thinks that their renunciation is after elevation. Paramātmā. Vasudeva. Hare Kṛṣṇa. Mahāprabhu's *kṛpa*, grace of Gaurāṅga.

One thing, have you sent that thirty page, practised by Śrī Gaurāṅga?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Who is Śrī Kṛṣṇa and Rādhā combined, inaugurated by Gaurāṅga.

Akṣayānanda Mahārāja: Ah. You had told by Lord Caitanya Deva, by Śrī Caitanya Deva.

Śrīla Śrīdhara Mahārāja: Caitanya Deva, Who is none but Śrī Rādhā and Govinda combined.

Akṣayānanda Mahārāja: All right. I can add it.

Śrīla Śrīdhara Mahārāja: So inaugurated by Him. Who is He? Kṛṣṇa and Rādhā combined. That is the very life, dignity, life, and promise of our fate, fortune. Where does it come from? Who

says? The Guru, Kṛṣṇa, and recommended by whom? He Himself, by Kṛṣṇa Himself. More, something added by Rādhārāṇī.

Akṣayānanda Mahārāja: All right, I will add it.

Śrīla Śrīdhara Mahārāja: Yes. That is the reality. We can't cross that, then we will be, ingratitude, ungrateful. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Yesterday we had some discussion on the Yuga Avatāras, and I found in *Bhāgavatam* the different names for different *yugas* and the colour. But then I found also in *Amṛta-pravāha-bhāṣya*, Bhaktivinoda Ṭhākura has given that the white, the *sukla* Avatāra, is also Devahuti Kapiladeva, *Devahuti putra Kapila*. But in *Bhāgavata*, in the eleventh *ekadasa skanda* that Kapiladeva is not mentioned there. Still I was wondering...

Śrīla Śrīdhara Mahārāja: _____ [?] I was told that Haṁsa Avatāra.

Akṣayānanda Mahārāja: Yes Haṁsa. There is Haṁsa, Pṛśni-garba.

Śrīla Śrīdhara Mahārāja: _____ [?] That is, I heard, Hayagrīva.

Akṣayānanda Mahārāja: But in the red incarnation there is a *yajña*, they're giving *yajña*.

Śrīla Śrīdhara Mahārāja: *Yajña* was recommended in Tretā-yuga, by Haṁsa, that Hayagrīva. What is mentioned in the Jīva Goswāmī's commentary?

Akṣayānanda Mahārāja: I don't have that.

Śrīla Śrīdhara Mahārāja: We are to find that Jīva Goswāmī quotations are all available.

Akṣayānanda Mahārāja: Yes. I looked in *Laghu-Bhāgavatāmṛta* but it's not given in detail there.

Śrīla Śrīdhara Mahārāja: But in *Śrīmad-Bhāgavatam* clearly it is.
Catuh vahu krte taram rakta varna so [?]
There must be mention by Jīva Goswāmī, or Baladeva, Cakravartī.

Akṣayānanda Mahārāja: Yes, some mention. I'll find it out.

Śrīla Śrīdhara Mahārāja: As much I remembered there is Haṁsa, and Hayagrīva, and Dvāpara of course this Kṛṣṇa, though in the last stage, *arcana*.

...

19th, June, 1982. A

Śrīla Śrīdhara Mahārāja: Devotion is its own cause. It is a positive thing, negative, that cover, our covering element, the adulteration, that will disappear. As much as *bhakti* will develop, the adulterating coating, that will be slackened and gradually that will disappear. _____ [?]

The internal capturing and outward demanders are eliminated. The dirts are cleared. _____ [?]

Again the object is more and more acute. And freedom comes accordingly. A faithful officer of a king, he enjoys more freedom, not expert. Expert officers also enjoy freedom, but the faithful staff enjoys more freedom. So according to the exclusivity of the faith, other demands are slackened. *Ke*?

Devotees: Mādhava Purī Mahārāja.

Śrīla Śrīdhara Mahārāja:

naṣṭa-prāyeṣu abhadreṣu, nityaṁ [bhāgavata-sevayā
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī]

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact."] [*Śrīmad-Bhāgavatam*, 1.2.18]

That is *sādhana bhakti*.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ [syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

In this stage, *naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā*. Both the *Bhāgavata grantha*, scripture, as well as *Bhāgavata* devotee, by their service it is purified. Their influence, inspiration, comes to this new soul and purifies, prepares the ground for service of Kṛṣṇa.

Devotee: What is the significance of *prāya* here?

Śrīla Śrīdhara Mahārāja: Nearly, almost.

Devotee: Why is it saying almost?

Śrīla Śrīdhara Mahārāja: Almost. When almost the undesirable things disappear, then we may call it *niṣṭhā*, *naiṣṭhikī bhakti*, when almost undesirable element vanished we may call it as he has got *niṣṭhā*. But when they are there profusely and we show some inclination towards devotion, that may not be reckoned, not reliable. But reliable when the major portion has been, the time and energy devoted for service of Kṛṣṇa, and some little remnants, that may be ignored. We may not make much of that.

Devotee: Mahārāja, in one way it is *nityaṁ bhāgavata-sevayā*, but the *naṣṭa-prāyeṣu*, when *nityaṁ bhāgavata-sevayā*, why not completely eliminated all the detrimental things in the heart?

Śrīla Śrīdhara Mahārāja: The present is being utilized, almost fully, but the past deeds are there, they're in store in very subtle form, they must be cleared. Then wholesale conversion.

So, *kutam*, *bījam*, *phalonmuka*, _____ [?] There a different kinds, *kuta*, *bīja*, *phalonmuka*, *aprārabda*. *Karma* is divided into two, mainly, *prārabda* and *aprārabda. Prārabda* attached to be finished in this body. *Aprārabda* which is reserved for future life. And *aprārabda* also subdivided in these *kutam*, *bījam*, *phalonmukam*. *Phalonmuka*, what is ripe in the next chance they will demand for their satisfaction, *phalonmukha*, sprouting. And *bīja*, a seed, can be detected. And *kuta*, indistinguishable, undetectable position, what is there we can't ascertain. That is *kuta*. *Kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16] That is the part of *akṣara* in the *saṁskāra* of *prakṛti*, a part, *akṣara*. _____ [?] Gradually they will have to be brushed aside. They have to be finished gradually, however undetectable or subtle it may be. When Kṛṣṇa *bhakti* captures ones heart it is sure that they will have to go out. It will gain ground surely, late or early.

Na me bhaktaḥ praṇaśyati [*Bhagavad-gītā*, 9.31] "When once anyone have connection with Me, he is sure to be saved. Guaranteed."

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

That is *nitya*, Kṛṣṇa *bhakti*, *ekāntyeko viśiṣyate*.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate

satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
[vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117]

A personal conception, that is the enjoyer, that is for itself, He's for Himself, that conception, not inner substance infusing form, or magnitude, not that. And the gist of life is to enjoy and He's the finest body of enjoyment. *Viṣṇubhakto viśiṣyate*. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*. Not only the conception that ultimate reality is pure consciousness, that won't do. But the enjoying right must be seen in Him. Then He's not Brahman, Parabrahman, Vasudeva, Puruṣottama. *Viṣṇubhakto viśiṣyate*. Then *viṣṇubhakto sahasrebhyaḥ ekāntyeko viśiṣyate*. The consideration, *jñāna* left out, and wholesale influence over the *jīva* of the Lord is approved, is accepted, is understood, accepted and followed, *ekāntyeko viśiṣyate*. That is Kṛṣṇa consciousness. Viṣṇu *bhakta*, Vaikuṇṭha, calculative devotion, and automatic is Kṛṣṇa *bhakta*, *anurāga*.
_____ [?] What have captured me in the world of enjoyment, that must have a touch of the originality, original cause. I should be dealt in that way in the association of the highest entity. _____ [?] The highest captivation force we find here in *dhāma patya*, in the conjugal life. So, to attain the ideal of that, all-comprehensive, capturing of all possible services from us, that should be the highest.

prati aṅga lāgi kānde, prati aṅga mora [From *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

This Jñāna dāsa, "That every atom of my formation is crying for the corresponding atom of my Lord, to serve. That is the highest conception of our ideal."

In *mādhurya rasa* it is possible. Twenty-four hours engagement and wholesale engagement, is only possible in *mādhurya rasa*. It is given by Mahāprabhu, and also in Guru *paramparā*, and the *mantram* also. All our *mantram*, more or less, aiming to that end, wholesale dedication. And we should not shrink to think that there is any dirt there. That is the purest. But because we are acquainted with that type of service here, to be most nasty, dirty, mundane, objectionable, in our case, so we hesitate to accept that. There is some truth behind whether is the highest we must not make a show only. That is the danger of the *sahajiyā* section, from which our Guru Maharaja came to save the people. But it is admitted in all respect that that is *the* position for which Mahāprabhu came to give us.

At the same time we should not think the other paraphernalia of the main service, that is also of less value, negligible value. No, the *sākhya*, *vātsalya*, they have got their position, that is also

supreme in his own way. As much as they do not like the other thing, "We are in the happiest position." *Yei rasa, sei sarvottama.*

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83]

And that is not very small thing, negligible thing. That is also very, very high. *Yasyālinde paraṁ brahma.*

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

How high and covetable is this that a great *paṇḍita* is talking with Mahāprabhu, he says, and Śukadeva also says,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, [papau yasyāḥ stanaṁ hariḥ]

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

So that should not be undermined that *vātsalya rasa* is nothing, *sākhya rasa* is nothing. They're rather helping, all have an organic relation. Eliminating one, the other may not, cannot exist. So they have got their friendly relation, and all together building Kṛṣṇa consciousness. Their value should not be undermined, minimized. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 82.06.17.B_18.A_19.A

Start of 82.06.19.B

Śrīla Śrīdhara Mahārāja: Rāya Rāmānanda *saṁvāda*, that is a very covetable thing for the students who want to know what is the conception of theism of the Gauḍīya Vaiṣṇava School.

Most reliable. Mahāprabhu is taking out, sucking out, as if, from underground, deeper to deeper to deeper, in this way. That should be ideal in our heart, always, ideal, Rāya Rāmānanda. Beginning from *varṇāśrama* proper, *daiva varṇāśrama*, where there is room for Kṛṣṇa consciousness.

And this *āsura varṇāśrama* of Śaṅkarācārya, that is not favourable. The personality of the Lord is not accepted there.

But *daiva varṇāśrama*, that personal God is on the top, that *varṇāśrama*, meaning from Rāmānuja. _____ [?] They have got positive truth, drawn. Śaṅkarācārya only the negative side. He tried to make us known to public, that is negative side. But the positive side has been supplied by the Vaiṣṇava Ācārya. And giving the purity thereby. He's the enjoyer.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"Everything meant for Me. All sacrifice, wherever it be, occurs, it is for Me, Mine, I'm the enjoyer."

And you must adjust yourself with that. Come to the highest level in *mādhurya rasa*, wholesale offering for His enjoyment. It is inconceivable almost, it is impossible almost, still it is there.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

The aim always should be there, and we shall try to march with seeing that flag, flag of the temple will be in our view and we shall march on. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Bhakti Caru Swāmī: Mahārāja, is it an offence not to have enough love for the Deity, or enough respect for the Deity?

Śrīla Śrīdhara Mahārāja: Offence is a question of jurisdiction. How far we shall give the name of offence. The offender he will always be ready to say that, "I am committing offence." Even in Vṛndāvana, "I am committing offence." The *gopīs*, the Vaiṣṇavas, all, *aparādha*, *aparādhana*, "My worship is not up to mark."

Aparādha, *apa arādhana*, *rādhana* means to worship, to revere, to serve. *Apa*, not up to standard, below standard. "What I am doing, that is below standard." And that may be according to degree, it becomes. So Vaiṣṇava *aparādha* has been told to be the most heinous, most

dangerous. *Aparādhana*, a Vaiṣṇava is serving, and then find fault there, then my impurity will go more down, *aparādha*.

That Vaiṣṇava, he's also saying that, "I can't serve fully, perfectly, there is much defect in my service," they say, always.

Rādhārāṇī will also say that, "I can't serve properly." But She's serving to the highest degree, and in any of lower position come to clash, that is Vaiṣṇava *aparādha*. That is greater than *aparādha* to Kṛṣṇa direct, because proper serving and that is the earnestness in me and I am abusing that, thereby I am committing suicide. *Aparādhana*. And generally they have been classified in several heads, thousand types, then sixty-four, then that has come to *Nāma aparādha*, ten. *Sevā aparādha* perhaps sixty-four, or thirty-two. In details they are infinite. In this way, *aparādha*.

Once in Benares, I have come newly, Bhāratī Mahārāja, of that date, he was suffering from fever. Anyhow he asked Professor Sanyal, Professor Sanyal used to be considered to be a surrendered soul. The *sannyāsī* Bhāratī Mahārāja asked him, the Professor, "Bhakti Sudhakar Prabhu, please advise me how we can get out of *anartha*?"

Professor then told, "The *anartha* never leaves us. *Anartha* continues for lives together." And smiling, but not ordinary smiling, but disappointed smiling. "The *anartha* can never leave us."

I was puzzled, newcomer. *Tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ.*

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Clear, it is there, but he says that. Still he's considered to be a very good devotee. He says, "*Anartha* never leaves us." What does he mean? Later on I came to understand that he's meaning that everywhere a devotee he says that, "I am in *anartha*, I can't, there is no satisfaction in the service of the Lord." The nature of infinite is such. When he comes in connection with infinite his temperament is also, gets that colour, "That I can't do, I can't do." The degree of service considered from the standpoint of infinite it becomes minimal, nothing almost. So in every stage they say, as much as progress towards the infinite, everyone will say, "Oh, I'm

hopeless. All of equal position. I'm hopeless. The goal can never be reached, I'm almost disappointed. In the verge of disappointment, I got chance, but I could not do anything."

That we see from Mahāprabhu, from Rādhārāṇī, from everywhere, "We can't, we had a good chance but we failed to attain."

Anartha-nivṛttiḥhoina, because the Vaiṣṇava that are considered to have their position in the highest plane they also see, *purīṣera kīṭa haite muñi se laghiṣṭha* ["I am lower than a worm in stool." *Caitanya-caritāmṛta, Ādi-līlā,* 5.205]

Mahāprabhu Himself said, *na prema-gandho 'sti darāpi me harau* ["I have not the slightest tinge of love of Godhead within My heart." *Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

What does it show externally, that *anartha* does not go, leave us totally. This posing, in the connection of infinite A, B, C, is such. But at the same time there is some *taṭasthā* understanding.

[kintu yāṅra] yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83]

So Rūpa Goswāmī has said, *anartha nivṛtthih syāt*, from outside it may be detected, but relatively the man in the position, they never say that, but onlooker they can detect the stages, differentiate *anartha nivṛtthih*, this, that, they can say. This is a peculiar thing. The man who is in possession of the jewel, he says, "No, I have not got the jewel." The others say, "No, you have got the jewel within your fist." It is a peculiar thing.

Baladeva Vidyābhūṣaṇa says about Rūpa Goswāmī, Rūpa, Sanātana,

Govinda abhidya indriya _____*ratna* _____ [?]

Rūpa, Sanātana, what order of Vaiṣṇava they were. The most wonderful gem, the Govinda, Him they showed to the public. _____ [?] If one has got a jewel in his hand, he can show it according to his own sweet will, this side, that side, the weight, all these things. Rūpa, Sanātana showed Govinda _____ [?] in such a way to the world, devotee of such ____ [?]

Govinda unknown and unknowable and Him they showed like anything, with any freedom they showed, the inner side, the outer side, the eastern side, the western side, "You see Govinda in so many ways."

Sanātana Goswāmī himself says that, "Where am I? I had the audacity to compare the queens of Kṛṣṇa in Dvārakā, Satyabhāmā is such, Rukmiṇī is such. How it is possible for me to look at them and to differentiate and to record their nature, their quality of superiority, inferiority? What audacity I have got. But I am not writing, my friends, someone forcibly holding my hand, and pen, and is making me to write. It is not I. How can I? It may be possible for me to describe all these things, transcendental, but like ordinary things, ordinary ethics in this world, this novice I

am writing, what audacity I have got. But really speaking my friend, it is not mine. Someone is writing through my hand, what I can do?"

Though such things we are to believe. Before we approach the transcendental world we shall have to have such broadness of our understanding. This is possible. Kavirāja Goswāmī:

ei grantha lekhāya more 'madana-mohana', āmāra likhana yena śukera paṭhana

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

Not only this abstract valuation, but practical valuation, real evaluation we shall have to understand what is that. It is possible. There is a layer of life where it is true, it is reality.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, we are told Kali-yuga, *harer nāmaiva kevalam harer nāma*, [*Caitanya-caritāmṛta, Ādi-līlā,* 17.21] then *guṇa kīrtana*, *rūpa kīrtana*, *līlā kīrtana*, that will also be included?

Śrīla Śrīdhara Mahārāja: Yes, because if properly *Nāma kīrtana* is done the other results will come irresistibly. It will come. And *Hari Nāma*, that does not mean not Vaiṣṇava *Nāma*. Hari means including *raja chavati* [?] the king is going, that means with his paraphernalia, not alone. So with His group He's going. The *śanta* says that, "Kṛṣṇa came alone from Vaikuṇṭha, we can have recognition to that." But Vaiṣṇava says that, "With whole paraphernalia He came, including Nanda, Yaśodā, and all the servitors of different types."

Bhaktivinoda Ṭhākura just says, *dhāma saha avatari saparsada siva dhama saha avatari* [?]

He comes, *raja* comes, means with his paraphernalia. Automatically it should be understood, taken, meant. So Kṛṣṇa means, this is Vaiṣṇava faith.

And this *smārta* faith, "Oh, Kṛṣṇa alone came, and these were mundane fellows, and they were graced by Kṛṣṇa. And Kṛṣṇa is part of Nārāyaṇa. Nārāyaṇa is all in all." The Vaiṣṇava general faith.

And Śaṅkara will be saying, "Yes, all is good, all is well, but this is all *sattva guṇa*. And above this *nirguna*, that is the Brahman. All this side the Brahman, the dancing, the chanting, the weeping, all good, not bad, but all this side is of Brahman. This is *sattva guṇa māyā*."

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhāgavatam has paved the way to that highest. *Na tathā me priyatama*. One Paṇḍita in Madras he was silenced by me by this *śloka*. Who is the highest devotee of Kṛṣṇa I asked. He told, "Catuḥsana." Then he asked me, "According to your opinion, who is...?" Catuḥsana is in the last grade, lowest. "Then who is the high?"

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

The royal road is paved towards Vṛndāvana to show the gradation, the greatness of the thing. Then *āsā maho caraṇa-renu*, these two *ślokas* from *Bhāgavatam* has proved positively that where is that Vṛndāvana? One *śloka* from Kṛṣṇa Himself up to Uddhava, and the next, the *śloka* of Uddhava.

āsā maho caraṇa-renu-juṣām aham syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."] [*Śrīmad-Bhāgavatam*, 10.47.61]

These two poems sufficient to prove the position of Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Where we live and where we die.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

Where should we live, where really do we live and where we die.

Once old Tīrtha Mahārāja, he returned from London preaching and reached Bombay Maṭha, and asked one Satyavigraha Brahmacārī, "Save me, save me. Chant *kīrtana*, *vaiṣṇava thākura dayal sagara*. Save me. I am thirsty, from long time I am thirsty. Please give me some food. *Vaiṣṇava thākura dayal sagara*, chant, I can't stand."

So *tuṣyanti ca ramanti ca*.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

In His topics, talking about Him, there the devotees they get every satisfaction of their inner heart, *tuṣyanti ca*. *Tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham, tava kathāmṛtaṁ tapta-jīvanaṁ*, different meanings may be squeezed out from this, *tapta-jīvanaṁ*. *Kavibhir īḍitaṁ kalmaṣāpaham*. *Śravaṇa-maṅgalaṁ śrīmad-ātataṁ*. The negative to positive. *Bhuvi gṛṇanti ye bhūridā janāḥ*. Who are really benevolent, magnanimous, generous, helps the people, gives food to others, who are they?

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

The all-capturing, all-comprehensive. No other thirst, all wholesale solution of life, wholesale solution to untie all types of knots. All will be dissolved, all dissolving, dissolve everything, this is dissolved. All capturing, all dissolving, comprehensive. One who has got that thing he does not want anything else any more.

Eka-bindu jagat ḍubāya [*Caitanya-caritāmṛta, Antya-līlā*, 15.19] "I am only, like you to taste, make you taste one drop." Mahāprabhu says to Rūpa, "Only one drop for your taste I am giving. *Eka-bindu jagat ḍubāya*. One drop is sufficient to inundate the whole universe. It is of so infinite

nature this *bindu*, marvellous, all-capturing, not only from the space but depth also. What you do not know what are you within, but should show that also from within. All-capturing. You are not conscious that that thing was within you, but that will come out when He will touch from our innermost heart the noble portion of your heart will come out by His touch, you will be astonished. 'Such things was within me.' You will wonder."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vasu Gosh says, *Gaurāṅga _____ mahima na cariya kahila koiliya suna* [?]

"Only by means of dancing and chanting He made so many iron balls golden. What should I talk about the wonderful greatness of Caitanya Deva. He only simply engaged us in chanting and dancing, and great transformation was effected. What charm, what magic, magician He is. Transformed us into gold only through dancing and chanting, singing, dancing and singing, what marvellous thing is this, we wonder."

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

nāhaṁ vasāmi vaikuṇṭhe, yoginām̐ hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca mām̐ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."] [*Bhagavad-gītā*, 10.9]

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

"*Upayānti*, already engaged in chanting, and incidently, then again *upayānti*, *gacchati*, come to Me." What is it? *Upayānti te*. Then I connected here, *upayānti*, *upagata*, there is *parakīya bhāvena*.

"I give them hints to go towards *parakīya bhajana* in Vṛndāvana. That is continuous, full engagement, then further development from *svakīya* to *parakīya*, *upayānti*, *upapati*, *upagata*, these words gives hint to that, *parakīya*, *upayānti te*.

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, [jñāna-dīpena bhāsvatā]

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

The salvationists, they come here. After such deep and continued engagement with Kṛṣṇa, then He gives the pure knowledge and by the knowledge then they go to salvation, to Brahman. That is their point of argument.

So I have taken it in this direction. I asked Swāmī Mahārāja, the *upayānti*, what I have interpreted this *śloka* of *Gītā* in this line, *parakīya*.

Swāmī Mahārāja told, "Without this, we don't find any other way here." Here he told me. "No other way we find without such interpretation. Because only fully engagement."

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

_____ [?] Śaṅkara also has written _____ [?] a taste from Me of that line of emotional or sentimental pleasure, *ramanti ca*. Then again,

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

"If you want more, the next developed stage is to have Me, *upa*, that is *parakīya*. Not only *mādhurya rasa* but also in *vātsalya rasa*.

Yaśodā, sometimes news comes to her, "Oh, it is not your child, Vasudeva's child, Vasudeva Devakī's child. Don't you know that she sent Garga for the *Nāma-karaṇa*, you don't know that. Why did he send his child?"

"No, no, no. I won't admit that. He's my child."

"But there is a rumour, no, He's Devakī's son, not your son."

Parakīya, "That I may lose. I have got anyhow but I may lose, there is a possibility."

So the affection is more intense. In this way, the *sakhā* they also, "Yes, He's one of mine, but still He possesses some sort of wonderful power. Sometimes it is detected. So He may not be our friend. So charming. No one of us is such, so that they say that the God has come in His figure, it may be. We may lose Him as a friend." It makes them more intense towards His friendly service, so *parakīya*, *upayānti te*. Then,

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

This *jñāna-dīpena*, this troublesome expression, I have led it to another channel.

Śruti ganiman _____ *ata bhuli* _____ [?]

When the pangs of separation to its extreme stage He suddenly comes and shows Himself and they can see, clearly they can see that Nimāi has come and taking *prasādam*. In Vṛndāvana also when such high degree, the highest degree the pangs of separation reaches, then suddenly they can see that "Kṛṣṇa is here in our company." So sustenance, that sort of medicine applied and they can go on further. Sometimes He had to come and to show His friends that, "I am amongst you. I have not left you." This is *jñāna-dīpena bhāsvatā*, *ātma-bhāva-stho*, son, or friend, or consort, according to that respective relationship He comes and expresses Himself so clearly, that, "He's within us." So some sustenance is injected by this, *jñāna-dīpena bhāsvatā*.

Teṣām evānukampārtham, *aham ajñāna-jaṁ tamaḥ*, *nāśayāmy*, *ajñāna-jaṁ tamaḥ*, that *jñāna sunya bhakti*, *ajñāna* means *jñāna sunya bhakti*. There they think, "Oh, He's God, He's so great. I am nothing. Why should He come to us? We are so mean, so little, so small. Why should He come?" This *jñāna sunya bhakti*. "We are part and parcel of His *līlā*." No, *jñāna sunya bhakti*, most innocent.

"Dive there and I shall have to, I can't tolerate their pangs of separation, their feelings, and I run towards them and show that, No, I am here My mother. I am taking food, you see."
_____ [?]

"Who has, did I see a dream. I saw Nimāi is taking, and yes of course nothing remaining in the pot. Nimāi has gone long ago. But who has, I saw, was it a dream, or some dog has taken, or I have not cooked today, I forgot. I did not give the *bhoga* to Bala Gopāla. What did I do?" In this way.

Mahāprabhu says to Dāmodara, Paṇḍita Dāmodara, not Svarūpa Dāmodara, "You tell all these things to My mother in the days of this _____ [?] such things occurred. I go there, I take food from her hand. You remind this to My mother and give consolation to her. That I come to you and I take your cooked *prasādam*. Remind her that in this recent _____ [?] this occurred. Your remind her."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, what is the significance of *tamaḥ* here then, *ajñāna* and *tamaḥ*?

Śrīla Śrīdhara Mahārāja: *Tamaḥ* means *śoka*, *moha*, these are the two significances of *tama guṇa*, *ajñāna* and *tamaḥ. Tamaḥ* means *śoka*, *moha*, repenting, *śoka*, *moha*. *Ajñāna-jaṁ tamaḥ, nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā*.

Devotee: Mahārāja, you said that... *tava kathāmṛtaṁ tapta-jīvanaṁ*, it has many meanings.

Śrīla Śrīdhara Mahārāja: *Tava kathāmṛtaṁ tapta-jīvanaṁ*. Those that are burning, with different types burning, even from ordinary to the highest degree, different, that, *ātmārāmāś ca munayo,* [*Śrīmad-Bhāgavatam*, 1.7.10] Different meaning, *ātmā dehi* _____ [?] *Deha ramanti*, then *buddhi ramanti*, and then *ātmā ramanti*, gradation. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. Even

ordinary man when he's suffering from his separation from the death of his son, there also he becomes to here _____ [?] *tapta-jīvanaṁ*. *Kavibhir īḍitaṁ kalmaṣāpaham*. The poets they describe as the Kṛṣṇa *kathā* dispenses the, does away with *kalmaṣa*, that is our sin, but that is *kavibhir īḍitaṁ*. The positive side ignored by them, *kavibhir īḍitaṁ kalmaṣāpaham*. Why they should go to clear the dirts only? The positive thing is higher and higher, *kavibhir īḍitaṁ kalmaṣāpaham*. Again, *kavibhir*, *brahmavibhir*, and *dasavibhir*, *kalmaṣāpaham*. _____ [?]

That is also finished and one can have entrance into pure devotion.

_____ [?]

Śravaṇa-maṅgalaṁ, by our, when we get the touch of it, *śreyaḥ kairava candrikā vitaraṇaṁ* [*Śikṣāṣṭakam*, 1] the real benefit, the real good, begins to awaken in us. *Śravaṇa-maṅgalaṁ śrīmad ātataṁ*, _____ [?] temperament, madness perhaps, his service, that is also seen, the devotee is madly engaged in his service, *śrīmad ātataṁ*. _____ [?] And *śrī* may have different meanings also. "In all stages of life they flock together around You for Your connection." *Śrīmad ātataṁ*.

Sanātana Goswāmī has given perhaps *śrīmadbhir* [?] *Bhakti madbhir* [?] *Śrī* means different type of wealth, and _____ [?] *śrīmadbhir*, *śrīmad ātataṁ*. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. Ha, ha.

Gopīs say, "We're suffering, we're heated by Your separation. It is Your creation. But...

End of 82.06.19.B

Start of 82.06.19.C

Śrīla Śrīdhara Mahārāja: ...we're suffering from this pang. It is created by You.

...give us life and sustenance. *Tava kathāmṛtaṁ*. Your consolation. We're eager to hear that voice from Your lips, and then we feel that we're getting our life back. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. No other medicine, but Your assurance, Your consolation, that can only save us from this pang of burning heart. *Tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham*. But we do not care for that. The so many poets there are, they talk about You, and that sins are removed, brushed away by Your *kathāmṛtaṁ*. But in our case we feel encouragement to commit more sin, crossing the orders of scripture and society. *Ārya-pathaṁ ca hitvā* [*Śrīmad-Bhāgavatam*, 10.47.61] But it is not applicable in our case. What is this? *Kavibhir īḍitaṁ kalmaṣāpaham*. But our *kalmaṣa* is increasing we find, and we're told like that from our relatives. *Kalmaṣāpaham* that is *kavibhir īḍitaṁ*, not that is *kalpanā*, that is their imagination. But the opposite we find in us. *Śravaṇa-maṅgalaṁ*. When we listen to Your sweet words we have much hope it is told, we get the bright hope, from in. But it is mentioned in the scriptures but what *maṅgala* we're getting we don't know. *Śravaṇa-maṅgalaṁ*, the *maṅgala* is only we hear, but not substantial it is present. Only we heard through our ear that is *maṅgalam*, that lip deep, just as it is only ear deep *maṅgalam*, *śravaṇa-maṅgalaṁ*."

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham

śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

"It is full of beautiful promises, *śrīmadbhir-ātataṁ*, all well-wisher of their own best prospect, they crowd, throng, on all sides of You. There is Your consolation features, just as there it is.

He's our *bhayam ca*, in *Bhagavad-gītā*. Your soothing and assuring words even captures and captivates Lakṣmī Devī. And in her comparison what is our position? You have got that fascinating capacity, that all are attracted by You. So *śrīmadbhir*, that is in there also."

_____ [?]

"A great attraction, wonderful attraction, is about Your talk, about talk about You. So You are always surrounded by different persons of high rank. *Bhuvi gṛṇanti ye bhūridā janāḥ*. And we're told, who talk about You in this world, they give the highest thing. Why You are so unmerciful, so cruel to us? Please give Your company to us." In this way.

Hare Kṛṣṇa. *Śrīmad-ātataṁ*. "We were, a little before, we were required by You for Your *līlā*, but now You left us. Perhaps a more serving section higher than us has surrounded You, and deceived, and snatching You, from us. *Śrīmadbhir ātataṁ*. They have captured and surrounded You, and taken out of us somewhere else. *Bhuvi gṛṇanti ye bhūridā janāḥ*. This is Your nature, Your acquaintance. And we're told, who gives You to the world, they give the highest. Their gift is the highest in the world. *Bhūridā janāḥ*. _____ [?] They give enough, more than sufficient."

Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ [*Śikṣāṣṭakam*, 1] How much we can take? *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta, Antya-līlā,* 15.19] Our demand is very little. *Bhūridā janāḥ*. The rain can inundate the area, and when there is drought not a drop of water is available. *Bhūridā janāḥ*. Like clouds they inundate by Your topics to the world. In this way it may be developed.

Kṛṣṇa. Gaura Hari bol. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. *Tapta* of different type, *jīvan* also of different type. Life, all, life demand is not one. But even from the *anyābhilāṣi*, *karma*, *jñāna*, they're also captivated by Your connection. *Tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham*. One, imagination, and another by real *kavi*. _____ [?] *kavibhir īḍitaṁ kalmaṣāpaham*.

Śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ. Then also that,

nahe gopī yogeśvara, pada-kamala tomāra, [dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī, śuni' gopīra āro bāḍhe roṣa]

["The *gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *gopīs* about meditation is

another kind of duplicity. When they are instructed to undergo mystic *yoga* practice, they are not at all satisfied. On the contrary, they become more and more angry with You."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 13.141]

"From that angle also it may be considered. *Bhuvi gṛṇanti ye bhūridā janāḥ*. Who gives, who distributes You in the world, they consider it is enough. But we don't find it such. We feel that You are burning our heart, as if we have drunk poison. If we did not enter this charming area it would have been better for us." *Viṣajvāla haya, kṛṣṇa premara adbhuta carite*.

[bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

"*Adbhute*, we're suffering, utmost. *Tapta-jīvanaṁ*. It is created by _____ [?] only to burn the hearts of people like us. We're innocent, but You have come, and to our fate anyhow _____ [?] we are born _____ [?] Anything may be applied. *Jñāna sunya bhakti. Tava kathāmṛtaṁ tapta-jīvanaṁ*. Only it is meant to make the other's life burnt with fire. He, he, he, he. They can't feel any satisfaction anywhere else. It is so. Such a fire is lit within the heart of others. *Tapta-jīvanaṁ*."

nahe gopī yogeśvara, pada-kamala tomāra, dhyāna kari' pāibe santoṣa
[*Caitanya-caritāmṛta, Madhya-līlā,* 13.141]

[citta kāḍhi' tomā haite, viṣaye cāhi lāgāite, yatna kari, nāri kāḍhibāre]
tāre dhyāna śikṣā karāha, loka hāsāñā māra, sthānāsthāna nā kara vicāre

[Caitanya Mahāprabhu continued, "I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 13.140]

"We're burning with Your separation and You are giving *Vedānta Upadeśa*. What fun is this? Mockery. So one who has come in Your connection their fate is doomed. Ha, ha, ha. They won't find any drop of peace anywhere. They're finished, their life is finished."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Bhada stuti* [?] Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

14:18 - 15:25 [?]

To tie tightly and then to whip, what is this? Ha, ha, ha.

Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Will you come? _____ [?]

In Madras, one gentleman came to me, "Oh, your highest ideal is Caitanya Deva?"

Yes.

"Oh. Then Śrī Caitanya Deva in His past life He only shed tears, and disappointed life, vacant life, madly He's after His ideal. Most suffering position. Then who'll go to that side, to that ideal? If Caitanya Deva's life, after life, how miserable it is, all is in disappointment, He's crying aloud, and doing this, that. Is it an ideal life for anyone? So why should we go to your...?"

And it is mentioned there also. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite* [*Caitanya-caritāmṛta, Madhya-līlā,* 2.50] And there is that English poem comes to my help. "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Viraha milan. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

We're talking about so high. Where we are?

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

āmi - eka bātula, tumi - dvitīya bātula, ataeva tomāya āmāya ha-i sama-tula

[Mahāprabhu said: "I am insane, mad, *bāula - pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class." So He told to Rāmānanda Rāya. It is not to be expressed outside - not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy. They express it anyway.] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.291]

They're talking like madmen. Who will care for this? They'll say, "Oh, these fellows are spoiled, gone." They won't give any importance, attach any importance to all these things. They'll say, "Oh, these mad persons are spoiling the country." This Chinaman, Mao Tse-tung and his followers, they'll say, "These people, they're ... the religious section they're also extorting the public. The priest class, so called religionist, the innocent public they're robbing, exploiting. So they should be driven off, finished."

Devotee: Mahārāja, actually, Brezhnev in Russia, he said that about a couple of months ago. He said that, "The biggest enemy of the Russian youth is American pop music and Hare Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The Kazi told Gadādhara Paṇḍita, Gadādhara Paṇḍita approached the Kazi of that locality, in some position, and asked him, "You say Kṛṣṇa, Hare Kṛṣṇa."

"Why should I say Hare Kṛṣṇa?"

"Oh, you have said Kṛṣṇa. Oh, you've already said Kṛṣṇa." He began to dance. "That very Name you have pronounced the Hare Kṛṣṇa *Nāma*. What to be done, you're finished, your fellows are finished. You have pronounced Hare Kṛṣṇa. That has captured you from the back door. From the back door Hare Kṛṣṇa has captured you."

Bhaya dvesad karna kroda bhaya desat [?] "You are approaching from the other side, the negative side, and Hare Kṛṣṇa, Hare Kṛṣṇa." This *stobha*.

sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
[vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Hariṇāmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

"In one group you are, your liberation is sure. Now think what to do."

Devotee: The other day also I was reading the news Mahārāja, in America, Los Angeles, there's a devotee who used to work with our Aranya Mahārāja, that *saṅkīrtana* _____ [?] He was describing one incident that President Reagan, he was not the President but he was a senator of California. So one day he was distributing books in the airport and then he came, Reagan came, the senator Reagan, and he gave him a book. I think it was *Śrīmad-Bhāgavatam* fifth canto. So at first he couldn't figure out what is was. At first he thought that he came to take his autograph, so he gave him an autograph. He said, "No, I don't want that." So he kept on pressing, "No, it's for you." So he thought he's come for a TV display, he showed it in the TV camera. But then he kept on insisting, "No, it's for you. I want you to read it." So quite reluctantly he took the book and he gave it to one of his assistants, his aide. And then he went away for some conference or something they had in the airport. But then, when he was coming back, then again they met. But this time when Reagan saw him he smiled at him, as if a smile of recognition. And then he was pointing out that after that Reagan's policies had changed to some extent because he was supporting abortion at one time, now he's against abortion. And his policies taking a better shape now.

Śrīla Śrīdhara Mahārāja: Modified.

Devotee: Modified, yes.

Aranya Mahārāja: We approached him one time in New York, President Reagan, and he said, "Oh, I have many of your books." He said, "Thank you, I have many of your books already."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. What's the time?

Akṣayānanda Mahārāja: Nine thirty.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
Gaura Hari bol.

Swāmī Mahārāja used to come here now and then and now you are coming to represent him here.

Mahāprabhu told when the Prince was produced to Him, *utrena dana yechay raja milan* [?]

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Perhaps I'm one year older than Swāmī Mahārāja.

Devotee: Two years Mahārāja.

Śrīla Śrīdhara Mahārāja: He's [18]96, and I'm [18]95. One year.

He came in August, and I in October, so ten months. Hare Kṛṣṇa.

Devotee: And then you lived also together for a long time. Next door neighbours.

Śrīla Śrīdhara Mahārāja: Yes. First met Allahabad, and next Bombay, third Calcutta. For long time. And there the birth of ISKCON and *Back to Godhead*, that Sitakanta Banerjee Lane.

Devotee: ISKCON was founded there, or?

Śrīla Śrīdhara Mahārāja: I heard from Govinda Mahārāja.

Devotee: League of Devotees.

Śrīla Śrīdhara Mahārāja: Not ISKCON perhaps. Govinda Mahārāja said that ISKCON name was consulted there. I know from him, but I have not direct experience of that ISKCON.

I rather asked him that, "Your Mission is known as Hare Kṛṣṇa, direct name, and why you have given the name ISKCON? This is not representing the Name."

He told, "Īśā-con." *Īśāvāsyam idaṁ sarvaṁ* [*Śrī Īśopaniṣad*, 1] "Īśā-con, you may take it." That was his answer to me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, when there is disagreement or misunderstanding among the devotees, fights among the devotees, what is the cause of it actually Mahārāja? Why it happens?

Śrīla Śrīdhara Mahārāja: That is according to their, it is mentioned where, may be in higher stage may be difference in the realisation of their internal *rasa*, may be difference. And the lower stage also according to their classification there may be difference. And different type of *anartha* in the lowest stage can attract one to one direction, another to another direction. In the lowest stage that may be the cause of difference of different types. Difference is also in the ideal also there's difference, not only ordinary difference but enemy position, in *mādhurya rasa*, *vātsalya rasa*. In *mādhurya rasa* different camp, it is already in Yogamāyā, but is all harmony going to one. And here is diversity, difference, *bhedābheda*.

Devotee: But that is in Kṛṣṇa *sambandha*.

Śrīla Śrīdhara Mahārāja: Yes, Kṛṣṇa *sambandha*, it is well and good. And perverted reflection it is bad.

Devotee: Yes. So when the fights are causing difficulties in Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: That are all different stages, fights amongst them. There is in some cases the question of principle, some case the *anartha*. We're to detect in particular what case is what. *La puja* [?] *pratiṣṭhā*, do to that also there may be difference, especially *pratiṣṭhā*. *La puja pratiṣṭhā*, according to the degree there may be differences. That is the lower difference. And higher departments also there is.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamaṇi*]

This example has cleared many things, by Rūpa Goswāmī. Just as naturally the serpent goes in a crooked way, so *prema*, the love, is of such nature. *Ato hetor ahetoś ca, yūnor māna udañcati*. So sometimes cause, no cause, but difference must arise in the higher section. Not only amongst the servitors, but with the servitor and Kṛṣṇa, the difference will come automatically, *hetor ahetoś*. Sometimes with a little cause, sometimes no cause, constituents come to enhance the *līlā* by Yogamāyā it is made in such way. *Ato hetor*, there is some cause, or no ground, but the feelings, sentiments, are anti, fighting. This is the necessary part of the *līlā*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: As Prabhupāda also said that, "After the Ācārya leaves the planet there's chaos."

Śrīla Śrīdhara Mahārāja: Naturally. That is a position of disaster, a great misfortune when the Ācārya leaves. That shows that a great misfortune is falling on the followers. So they should be very careful for that. The bad time has come, and how we're to go on with self control. Some sort of caution everyone must have within him. The bad times have come.

32:20 - 32:32 [?]

Devotee: Is there any caution about the disciples also?

Śrīla Śrīdhara Mahārāja: Not any particular thing I have seen mentioned in the scripture, but general knowledge. Viśvanātha Cakravartī has written somewhere in the *tikā* that when Gurudeva disappears then some calamity comes down for the followers. I can't remember where it is, but I saw somewhere.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, it says that Kṛṣṇa is saying that _____ [?]
So on the other hand, those that are endowed with much material opulence, then can it be understood that he's not really...

Śrīla Śrīdhara Mahārāja: If it's for service of Kṛṣṇa it is all right. And if it's considered for individual interest then it is bad.

Devotee: He's carried away with that.

Śrīla Śrīdhara Mahārāja: Everywhere it is such. If for Kṛṣṇa, all right. And for a devotee of Kṛṣṇa, or some such thing, it is all right, everything. But if it deviates me from Kṛṣṇa to other interests, then of course it is bad, a different thing. So in our weak stage we should not mix with much tempting opulence. _____ [?]

If some superior association is there then nothing can work badly in us. Otherwise they're always trying to devour us.

kāma eṣa krodha eṣa, rajo-guṇa-samudbhavaḥ
mahāśano mahā-pāpmā, viddhy enam iha vairiṇam

["The Supreme Lord replied: Certainly it is lust, born of the mode of passion, which induces a person to commit sin. Lust is the basis of the desire for sense enjoyment, and in different situations that lust becomes transformed into anger. It is utterly insatiable and extremely malicious. Know this lust alone to be the greatest enemy of the living being in this world."] [*Bhagavad-gītā*, 3.37]

If we have the tactics to utilise it in the service of Kṛṣṇa, then we're forever, if we come to adjustment, then forever we're relieved. Otherwise if we set fire it may come again to attack me, so, *anāsaktasya, nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate*. Proper adjustment. This is all for Kṛṣṇa. And I am also in this sort of relation with Kṛṣṇa. So we have got our mutual relation with this. I'm a servant, and to serve the serving materials, in this way, real adjustment. That is the solution. So renunciation is no real solution, but proper adjustment is solution. *Nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam*.

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.
[anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.125-6] & [*Gauḍīya Kaṇṭhahāra*, 13.106]

Temporary and inefficient and not permanent. *Anāsaktasya viṣayān, yathārham upayuñjataḥ, nirbandhaḥ kṛṣṇa...* Not to try to utilise it in the service of Kṛṣṇa, that is *phālgu-vairāgya*, imperfect knowledge, not knowing the utility of those things of our environment. Their knowledge is not perfect knowledge.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
[tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

I am also His subordinate and other things also subordinate to Him has necessary connection not to be detached from Him, even *māyā*. *Māyā* is also there, to serve Kṛṣṇa.

daivī hy eṣā guṇamayī, [mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te]

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."] [*Bhagavad-gītā*, 7.14]

The necessity of *māyā* also - to entice. That CID may not be successful if the test is there. You test, tempt my clerk if you can entice him. If you can't and he's so much faithful to the office, now he's a good man, can be relied. So indirect way the attack of *māyā*, that also has some necessity, to test ones purity. Just as some persons generally go to the physician to check his health, though not any particular disease, but still check my body if there is any. So *māyā* is there to check our faithfulness of the servitors to Kṛṣṇa. She has got that duty - temptation against Kṛṣṇa.

Sanātana Goswāmī has written in *Bṛhat-Bhāgavatāmṛta* when a *jīva*, soul, is liberated and going towards Vaikuṇṭha, the Devī herself comes in a very beautiful figure to pray, "Why do you leave me? Stay here. I shall serve you. So don't neglect me. I shall serve you." In this way the Devī comes to him. And if he can cross that and go, he's safe, otherwise he's again captured.

Śivo 'ham, as *śiva* they're again seen to come under the feet of the Māyā Devī. The *jīva* soul.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

The ordinary soul when liberated from the clutches of *māyā* he's *śiva*, above *māyā*, but not inviting the serving nature towards upper realm, he's *śiva*. And *baddha jīva* is trampled under the feet of *māyā*.

Devotee: Isn't Śiva platform higher than the layers of *māyā*, coverings of *māyā*?

Śrīla Śrīdhara Mahārāja: Yes. But in connection of *māyā* but higher, master of *māyā*, but relativity with *māyā*.

Devotee: Because Mahārāja, in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī is describing that he went across the covering, went past it, then he came to the *brahmajyoti* and there he was feeling very uneasy because he couldn't see the Lord at that time in the *brahmajyoti*. And then he started praying.

Śrīla Śrīdhara Mahārāja: Yes. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-*

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

If no visa is available then to retrace back here.

Devotee: To be born again.

Śrīla Śrīdhara Mahārāja: From border.

Devotee: And then he started praying, and then he heard the sound of *saṅkīrtana*, and then he saw a man whose bodily complexion is like camphor, riding on a bull and surrounded by his associates. And the procession was going by, and that was Lord Śiva.

Śrīla Śrīdhara Mahārāja: Yes. That is *bhakta* Śiva. Māyādvesa Śiva, Māyāpati, and then the devotee, Sivaloka, above Brahmaloka. Śiva, the vague personality, personal conception of the consciousness, that is Brahman as a whole, on this side, and this side, of Brahman. Brahman is more or less non differentiated, and differentiation of Brahman in relation to *māyā* is Rudra. And differentiation of Brahman catching a little colour of serving, Vaikuṇṭha, that is *bhakta* Śiva, Śivaloka, Sadāśiva, of Mahā Viṣṇu, sometimes.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

If one can discharge his duty very perfectly in *varṇāśrama dharma* for a hundred years consecutively then he's eligible to hold the position of a Brahmā. *Svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti*. He gets the position of a Brahmā, the creator.

Devotee: After hundred lifetimes.

Śrīla Śrīdhara Mahārāja: A hundred lives of perfectly discharging the duties under *varṇāśrama*. *Tataḥ paraṁ hi mām*.

Then it is the saying of Mahādeva. "Then after that, a little higher, they attain my position, Śivaloka, Śiva."

Brahmā is clearly connected with this mundane world. But Śiva is aloof, little aloof, so almost independent, but master of *māyā*. Brahmā is within *māyā*. He's always, his whole engagement with this *māyāic* world. But Śiva is not so addicted to *māyā*, but independent form of life, conception of his own self as pure consciousness, not *māyā*. In this way. *Tataḥ paraṁ hi mām*. *Mām avyākṛtaṁ*...

End of 82.06.19.C

Start of 82.06.19.D_82.06.30.A

Śrīla Śrīdhara Mahārāja:

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ [yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

Then there is another, upper region, where, which is *bhāgavata padaṁ*, *avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ*, upper to mean there is another realm where the *bhāgavata*, the servitors of the Lord, they live, that is *vaiṣṇavaṁ, padaṁ*, that is known as *vaiṣṇavaṁ, padaṁ*, upper than me self. *Padaṁ*. *Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye*. *Eti*.

Na gachati prapnoti, vaiṣṇavaṁ, padaṁ, *prapnoti*. *Yathāhaṁ*, including myself. *Kalātyaye*, when the dissolution of the whole creation, at that period, we, including myself, we attain to that position. *Yathāhaṁ vibudhāḥ* _____ [?] *vibudhāḥ*. "Oh gods." The demigods he's addressing, *kalātyaye*, *kala* means development, industry, earth. When the whole *kala*, means developed things, improved things is dissolved, wholesale dissolution of the differentiated world, then we enter that *bhāgavata loka* which is undisturbed. It is eternal in its conception always, *nityam*. That is *bhāgavata*, there is a section named as *bhāgavata*. Bhagavān, *bhāgavata bhakta*. *Vaiṣṇavaṁ padaṁ*, and that position is known as *vaiṣṇava pada*, *param pada*, *vaiṣṇava pada*, in this way, *bhāgavata*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhakti Caru Swāmī: Mahārāja, the husband of Pārvatī, that Śiva, is he Rudra or Sadāśiva?

Śrīla Śrīdhara Mahārāja: Both. Sadāśiva is not alone. There is also his *śakti*, but he's more tending towards devotion. Pārvatī says,

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
[tasmāt parataraṁ devi, tadīyānām samārcanam]

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"
[*Caitanya-caritāmṛta, Madhya-līlā,* 11.31]

She asked Śiva, "Whose adoration, whose worship is the highest?"
" *Viṣṇor ārādhanaṁ param*. The worship of Viṣṇu, that holds the highest position."

Then Pārvatī was a little mortified.

Then the next line came, *tasmāt parataraṁ devi, tadīyānām samārcanam*. "Even more than that is the position of a man who serves His devotee."

Then Pārvatī was again cheerful. "That Śiva is His devotee, and I'm serving him, so I'm doing greater service."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [03:45 - 04:40 [?]

A man of his calibre, the Brahmo section wanted, at that time. But they were frustrated. And one Mr. Duff who was in Scottish Church College, he also...

First, Bhaktivinoda Ṭhākura wrote an article like an atheist, on the basis of atheism.

And then Dowel [?] that gentleman, Christian, he rebuked Bhaktivinoda Ṭhākura, at that time as Kedārnātha. "That you have very dexterously proved this, but after all what is the result? You should not follow this path. You'll lose your energy in that way. You should try to become theist."

So that Christian gentleman also had much affection for Kedārnātha. And the Brahmo section they also wanted him to be one them, one of their preachers, wavering Bhaktivinoda, Kedārnātha Datta.

Then when he was transferred in Purī he got some *Bhāgavata*, that book *Bhāgavata*.

Previously he said, "I thought only the devotee third class they read *Bhāgavatam* and this Vaiṣṇava literature. The intellectual has got nothing to do with that, the *Bhāgavatam* and *Caitanya-caritāmṛta*."

But in Purī he said that, "I came in connection with that *Caitanya-caritāmṛta* and that *Bhāgavatam*, and then I got some taste there and began to enter into and gradually I was captured."

It is mentioned somewhere that when he gave his *Bhāgavata* speech when he was the magistrate in Dinajpur, then the other sections were frustrated. "Now he has become a Vaiṣṇava, servant of the Vaiṣṇavas."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

One who has got realised truth to such extent, what he showed in his early days, that is nothing, that is all a show. Where we find such prospect of such a high degree, that cannot come automatically, and abruptly. That must have been there in the depth. So the other show in his childhood that was mere show, no value.

Bhakti Caru Swāmī: But Mahārāja, even as a student he protested [Íśvarachandra] Vidyāsāgar's statement that, *īśvara-nirākāra-brahma-svarūpa*.

Śrīla Śrīdhara Mahārāja: Prabhupāda's challenge to, he approached Vidyāsāgar...

Bhakti Caru Swāmī: Oh, ____ Bhaktivinoda Ṭhākura...

Śrīla Śrīdhara Mahārāja: ...and challenged him. "You have written, *īśvara-nirākāra-caitanya-svarūpa*. Where have you found this? *Nirākāra-caitanya-svarūpa*, and you say *īśvara*. *Īśvara*, that Brahman may be *nirākāra-caitanya-svarūpa*, but you have written that *īśvara-nirākāra-caitanya-svarūpa*. Where have you found this? What is Īśvara?" Prabhupāda approached him and challenged. It is mentioned in Sarasvatī-jayaśrī perhaps.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is there, that was there, but the cover was very thin, though apparently it may seem that it is very thick. But really when such things can come out from him, so it was negligible thing. And sometimes it is His show, but show of the creator. It may be taken in that way.

Nimāi Paṇḍita He also showed so many things. Nimāi Paṇḍita He wrapped Himself, when a boy, with a blanket and entered into the plantain garden, and by the push of His head He used to break those plantain trees. And the householder came out and found that, "A bull has entered and demolishing my garden." Nimāi Paṇḍita with His followers He did something like that some day. With a blanket covering His body and He's pushing with head the plantain trees of the neighbours. He's seen to do that. Ha, ha.

Bhakti Caru Swāmī: What is the significance Mahārāja of Mahāprabhu doing that?
When He used to throw water on the *brāhmaṇas* that was to show that, to make them understand, that doing the *japa*, and doing the *sundha*, is not the final goal. The final goal is to chant the Holy Name of the Lord.

Śrīla Śrīdhara Mahārāja: Yes. That sort of meaning you can ascribe anywhere and everywhere.

"Your plantain fruit, that will be used for your purpose, futile. I'm demolishing all them. In the highest sense you are My *parṣada*. I can do anything and everything with your articles. It is My fleeting pleasure. Śrīdhara Paṇḍita I'm snatching from his hand. 'Oh, give Me this plantain. I won't be able to give any price.'" In this way snatching, that is a *līlā*.

"Why do you do so you impudent *brāhmaṇa* boy? I can't check you. But you should not do in such a way. I'm a poor man. If you snatch away my best things how can I go on with my life?"

In this way the quarrel. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Mahārāja, all the living entities, all the people present at that time, when Mahāprabhu was performing His pastimes, did they all get liberated?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. All *get* liberated, or were all *were* liberated, and more than liberated.

Bhakti Caru Swāmī: Yeah right, of course His associates were more than liberated.

Śrīla Śrīdhara Mahārāja: *Sa parsada siva dhama sakha avatari* [?]
If we're to accept that theory, that suggestion, then more than liberation, that is one sense.

Bhakti Caru Swāmī: Yeah that's no doubt, His associates they were, they actually came down from the spiritual sky.

Śrīla Śrīdhara Mahārāja: Anyhow in connection with His *līlā*, connection with Him in this *līlā*, and what nature of that part there may be, the play, may be included. But gradation there may be.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is also, we may take as show.

[mahā-kṛpā-pātra prabhura jagāi, mādhāi,] 'patita-pāvana' nāmera sākṣī dui bhāi

[Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 10.120]

Their position is always enhancing the *līlā* of Mahāprabhu by the sacrifice of their own *pratiṣṭhā*. Their prospect, "That we're the most heinous persons." Jagāi, Mādhāi. "We were the greatest pest of the society, and we're delivered." In this connection they had connection with the *līlā* of Mahāprabhu. Just as Pūtanā and others, so many demons in Kṛṣṇa *līlā* they have got their position in the opposition.

[Edmund] Burke also was in the opposition of the parliament, taxation conciliation. And the [Lionel Ismay] Hastings' misdeeds in India, he was in the opposition party, but he's living a glorious life in the history of parliament, British. Hare Kṛṣṇa.

Bhakti Caru Swāmī: Actually Mahārāja, at that time, when Mahāprabhu was performing His pastimes, that was also a time of renaissance in Europe, and many great personalities also were born there.

Śrīla Śrīdhara Mahārāja: Yes. A general upheaval.

ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."] [From *Prarthana Lalasamayi*, 4.11]

Bhaktivinoda Ṭhākura says that, "Even if so many *brāhmaṇas* are seen to be anti Caitanya, but I reckon them as they're contributing something for the negative side to the great *līlā* of Caitanya Deva."

Līlā-pustikari, we should take. And we should not foster any abhorrence towards them. They're connected in this way by His *līlā*, he's given this part to play, as in a drama. One is attached to play the part of a sweeper, another is given the part of a prince. So it is His dispensation that they're given to preach the - someone to play the part of Duryodhana, someone of Yudhiṣṭhira, and Duḥśāsana, some of Draupadī. A play, *līlā*, loses the venom. When we come to realise the *līlā*, that one centred satisfaction pastimes, then everything loses the venom thereby. We're to accommodate in our heart the whole as this as such, the *līlā*.

Reality is For Itself. Everything, no measurement according to our interest. The measurement from the interest of the Supreme. Even the victory and the defeat in a play, in a players attitude we must take. One side defeated and in a field they began rowdyism. That is not laudable. Take the defeat in a players field. So play means *līlā*, from that way we go to *līlā*. We must take it in that attitude, it is *līlā*. So great loss and great gain, our party and their party fighting, eternal animosity, that should be rejected. We must be free of that. *Līlā*.

Bhakti Caru Swāmī: How should we consider Duryodhana, Mahārāja?

Śrīla Śrīdhara Mahārāja: Duryodhana also like that, that negative side.

Bhakti Caru Swāmī: But at the same time he's being presented as a representative of Kali.

Śrīla Śrīdhara Mahārāja: Yes. The Kali has got also his position. Everything within Māyā, Māyā has got her position, on the whole. We're to accommodate. The Māyā is also contributing some service, in different nature, of different type, that's all. And it is by, at the back of everything is the will of Kṛṣṇa. No complaint. Hare Kṛṣṇa. _____ [?]

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Everything is eternal, so eternal circular movement _____ [?]
Gets chance, after long, long time they will again have a chance.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked. Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept a body like that of a tree. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

The *sthāvara-deha*, for long time, like a sleep, he's within a stone, or a tree, but again his chance comes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Temporary _____ [?] short period _____ [?]
Long period, but in course of time they will also have a chance. Circular movement.

Bhakti Caru Swāmī: From the absolute perspective Mahārāja, everything is inauspicious, from the absolute point of view.

Śrīla Śrīdhara Mahārāja: One who's in that centre where from he can see their harmonious quality, the fullest adjustment, he sees everything is all right. In infinite circular movement, *māyā*, the measurable adversity, no time. "I'm in infinite, and *māyā* means within finite. And how long it may be in *māyā*? In comparison to infinite, relativity of infinite, it has got no position. No number of finite can make infinite.

Bhakti Caru Swāmī: It's from a different plane altogether.

Śrīla Śrīdhara Mahārāja: Vasudeva Vipra, he has got leprosy, the worm from the leprosy, that wound, is falling out onto the earth, and he's picking it and putting in his own wound. He's happy there. But others?

So there's a position where the extreme sorrow is nothing. Which is considered all relative, which is considered to be the worst position, a devotee's enjoying that position. The attitude.

So Kuntī Devī is inviting danger. "Where Kṛṣṇa is present the adversity is more than prosperity."

So Kṛṣṇa consciousness is where no adversity can enter there. Yes, the tolerance, infinite, even in separation, union in separation.

Vṛtrāsura, Chitraketu, cursed by Pārvatī became that demon Vṛtrāsura. But there also under such circumstances adverse, he's maintaining in his inner heart the exclusive devotion to Kṛṣṇa. At the time when the cursed life is passing away he's pronouncing, the expression is that of a great devotee. It has come, the curse period finished, and he's reinstated in his former...

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
[svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

He's come in connection of Kṛṣṇa consciousness. His future prospect guaranteed. Only question of time and different stages, circumstance passing through.

Bhakti Caru Swāmī: Mahārāja, is it that he was reinstated in the same position, or that he was even more elevated after that?

Śrīla Śrīdhara Mahārāja: Rather, we shall say, more elevated, with that experience. That proved, when a general in great danger he becomes victorious, facing that he's rewarded. He's more strengthened, his position after that temptation he has come back he's more strengthened than the past experience. Hare Kṛṣṇa.

But after all, the Supreme Will. Development, non development, keeps everything, Supreme Will, sweet will. We can't put any binding law on that.

Bhakti Caru Swāmī: *Mārobi rākhobi yo icchā tohārā, [nitya-dāsa prati tuwā adhikārā]*
["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

Śrīla Śrīdhara Mahārāja: Ah! Even Bhaktivinoda Ṭhākura has mentioned, "*Jīva nitya*, but if Kṛṣṇa wills, can do away with his whole, efface the existence." In *Tattva-sūtra* perhaps he has written in this way. Nearly *nitya*, but Kṛṣṇa has that capacity. Supreme Will. But that is not general, very particular. *Jīva sattya*, *taṭasthā śakti*, but generally that is not.

Mayi te teṣu. "I am everywhere, I'm nowhere. Everything in Me, nothing in Me. But, *mayi te teṣu, tv ahaṁ*."

[ye caiva sāttvikā bhāvā, rājasās tāmasāś ca ye
matta eveti tān viddhi, na tv ahaṁ teṣu te mayi]

["Furthermore, you should know that all objects that be of the nature of goodness, passion, and ignorance are born of Me alone. Nevertheless, I am not in them. They, being subordinate to Me, exist in Me."] [*Bhagavad-gītā*, 7.12]

It is not in application in the case of the *svarūpa śakti*. Just as he does not, he cannot commit suicide. _____ [?]

I shall go to take bath. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrāja...

...

_____ [?]

Devotee: We cannot serve you properly.

Śrīla Śrīdhara Mahārāja: The attempt is to be appreciated. *Evādhikāras te, mā phaleṣu kadācana*.

[karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

Man proposes God disposes.

Badrinārāyaṇa: Does a *śaktyāveśa avatāra* descend directly from the spiritual sky, or can he be empowered, just a *jīva* in this plane of existence, and when he reaches a certain level he can become empowered?

Śrīla Śrīdhara Mahārāja: No inclination to enter into that thought at present.

And Prabhupāda tried to get the service of that Maṭha as a cottage. Gaura Gadādhara Maṭha in Chapahatti, established by Baninatha, the disciple of Paṇḍita Gadādhara, Gaura Gadādhara.

Devotee: And his good name, what is his name?

Śrīla Śrīdhara Mahārāja: His name, Satprasan Ananda [?] Maṭha name. And previous name, Satish. Satish, Dr. of something. He also had golden merchants, *suvarṇa-vaṇik* _____ [?] His Maṭha's name is _____ [?] He did much service in the main Maṭha, Caitanya Maṭha during Prabhupāda. And once Vasudeva Prabhu wanted to give him red cloth but Prabhupāda _____ [?]

His nature of service in Māyāpur requires that he will, he should be white clad, and for that he's dressed all through.

...

What is necessary for the upliftment of our spiritual career, this has been recommended. We shall try to have the association of the same nature but higher then me. Always seek the company of some higher type of saint, devotee, in the same line of thinking, my aspiration, *sajātī-yāśye snigdhe*.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare]

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91]
& [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

Who is of the same thinking, similar thinking, and affectionate to me, and superior to me at the same time. To select such company, association, will help to promote our improvement.

Once that Kṛṣṇadāsa Bābājī wrote in the head of the letter addressed to Prabhupāda, without Guru Gaurāṅga Jayata, he was very fond of Hare Kṛṣṇa.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

On the head of the letter, without Guru Gaurāṅga Jayata. Then Prabhupāda fondly - Kṛṣṇadāsa Bābājī at that time he was staying with me at Delhi Maṭha.

Prabhupāda wrote in reply, "Don't you believe in *cid-vilāsa*? Everywhere that Hare Kṛṣṇa, and if you write Guru Gaurāṅga Jayata, that is loss of time, wasting time? Do you think like that?

And another thing. "Or you want to give *mahā-mantram* to myself." In a taunting way he told. "Do you like to give *mahā-mantram* to me?"

Waves of different type are created through the sound. That wave we are to find some in different planes of purity according to *sambandha jñāna*. So where congregational chanting, that must be under the guidance of a man of higher plane. Otherwise that should be left, the congregational chanting. The guidance must be in the hand of the *śuddha bhakta*. Others may join, anyone and everyone may join the congregational *kīrtana*, but the guidance must be that of a pure devotee. Otherwise we should not mix with that, Bhaktivinoda Ṭhākura writes.

Śuddha bhakti ranu gati kīrtana hoile secani jali haya [?]

We may attend that function, otherwise not. When *Nāma aparādha* offences are being committed against the Holy Name we should not go there, to participate there. And there is also gradation. So mere *nāmākṣara*, the sound name is not the Name proper. The inner realisation, that is the main thing, what sort of vibration is being created. That is all important, not the sweet tone, nor the persevering pronouncement, pronouncing. So the quality we should try to improve.

Sevonmukhe hi jihvādau. [From *Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] So our Guru Mahārāja instead of encouraging taking the Name in the beads, more trace he gave, laid on, "Learn to serve." And what is service? Just obey Him, obey the Vaiṣṇava. Throw yourself to fulfil the will of the higher plane. Try to utilise yourself in the guidance of the higher realisation, the realised soul.

"Try to give yourself, give yourself, not assert, but serve Me."

Practice what is service proper, not to carry out the order of your own dictation, dictation of your own mind. That is filthy. But dictation from the purer quarter, you will come and you must submit to that. Thereby you can rise up. The dictator must be of the higher plane and you must carry out that. Don't assert yourself what you are. By repetition of your own thought, that will be fed, your mental system will be fed, and will acquire strength. But don't allow your mind to get hold from your level and become stronger, rather allow it to die by fasting. Only what you get, the direction from upward, throw wholesale to carry out that. Without food your ego will be dissolved. Your ego must be removed, and the soul's function will come out. And don't give food to your ego. Ego means whatever your ego suggesting and you are carrying out the order, that is the food of your ego, the mind, *vāsanā*, *kamana*, aspiration. Aspiration in the food of your present ego, and that should be stopped, and ego will die fasting without food. And the soul's function will be awakened, ego will die.

So Parvat Mahārāja he went to visit the holy place, he was punished. That the *śakti*, the assertion of the *śakti* ego. That is *nirguṇa* what is coming from Gurudeva, and you are to carry out. Don't place yourself in the position of an orderer, but server. Always try to sing the position of a server, not orderer. And when a man of such order is absent, try to understand within you, that how in such position, how my Gurudeva wanted me to do this action.

End of 82.06.19.D_82.06.30.A

Start of 82.06.30.B

Śrīla Śrīdhara Mahārāja: ...in such position I'm doing. The higher concern. And Guru also at the same time should not be located in particular body, or in particular opinion. But that may be temporary for the time being for the normal universal characteristic.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit

na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa / [antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["One should know the instructing spiritual master (*śikṣā guru)* to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.47]

Of the same kind, same thought, same aspiration, same, similar, all similar, superior similar.

We thrive by service, and service of a perfect nature, that is, to get that we are fortunate. When we do not get that, all servant no Guru, that is deplorable condition. All Guru, no servant, that is what we should aspire after, thereby we gain most. More guardian, think for my good. All guardian, all well wisher. Guardian, well wisher I want, not servant I want. "I'm the dictator, and they're to carry out." Not this. That is also indispensable, but we must be fully awake to the order above, and we may be connecting link. We may use ourselves to be the connecting link of the superior to the lower. That is *kīrtana*. Bhaktivinoda Ṭhākura says,

amani manada, hole kirtane, kadhikar dibe tumi
[tomar carane, niskapate ami, kandiya lutibo bhumi]

["If you will bestow upon me the right to chant the Holy Name, I will then give all honour to others without expecting any respect for myself. Thus I will sincerely weep in ecstasy while rolling on the ground at your lotus feet."] [*Prarthana Lalasamayi*, 8.5]

We shall get the *adhikāra*, the right to offer honour to the others when we're fully dedicated to our Guru. *Amani manada*, we don't aspire after anything, and we're ready to give proper respect to one and all. No aspiration for self seeking. Guru distributing, Mahāprabhu distributing, Kṛṣṇa conscious distributing. *Amani manada* means to be selfless, no aspiration for personal aspiration, *amani manada*.

We want to give respect to anything and everything, and don't want anything for our own self. That is *amani manada*. Don't want any position, ready to give position to all, so no aspiration, no weed. That is the stage of minding which we can be proper mediator, no self seeking. The mediator must not be self seeking to the least. *Amani manada*, be selfless mediator, then we can transmit. *Ke*?

...

... of God seeking, self seeking may not come, the enemy, worst, *pratiṣṭhā*. The Māyāvādīs they do not get relief from this *pratiṣṭhā*, self seeking, *matsara*, *nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] So they're not eligible for the Bhāgavata School. They're self seeking, *so*

'ham, the biggest thing, I'm represented there, I am *so 'ham*. *Tat tvam asi*, everywhere mostly self seeking. *Ahaṁgrahopāsanā*. They cannot eliminate that nature to worship his own self. *Pratiṣṭhā*, the highest position I hold. I'm represented in the highest prime cause. As in dictatorship, if there is anything. *Pratiṣṭhā*. They can't accept the negative side of the things.

All service, no enjoyment, this creed. All service, no enjoyment, that sort of life, servants, slave, slavery, *śaraṇāgati*, slavery. That creed to accept, the creed of slavery in the service of Kṛṣṇa. Slavery is our glory. It is glorious to become a slave to Kṛṣṇa and *kāṛṣṇa*, Kṛṣṇa and His association. We want to be slavery. The heart must be prepared for that. By saying slavery we live, in mastership, in lording, we lose. This is the basic conception of Vaiṣṇavism. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*.

[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Śrī Brahma-saṁhitā*, 117]

It passes the stage of *Vedānta*, *brahmāsmi*, *daso smi*. They say on their part, taking Hanumān.

Deha buddha buddyu deham daso smi, mano buddha tadam sakha [?]
Ātmā buddha tade aham iti me si mama te [?]

Hanumān who is the ideal of the *dāsya bhakti*, they say through their mouth, concoction, that Hanumān says: "When I'm in the plane of physical consideration, I'm His *dāsa*, I'm servant of Rāmacandra. When I'm thinking in the mental plane I'm His part, *so 'ham*, part and parcel of Him. And when I soar to the plane of soul, then He and myself are one and same." That is their standpoint.

But ours is just the opposite. When we're in the plane of physical we think, "I'm gone. When in the mental plane, No, I'm something different. When in the plane of soul, Oh, I am the eternal servant."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Phantasmagoria, Prabhupāda told, "They're running after phantasmagoria. *So 'ham*, I am He."

Most cursed temperament, such a great blunder one may commit, only influenced by *māyā*, misconception, that 'I am the highest.' Then how do you fall? Who has forced you to come down to such stage? You are self treacherous. You are a traitor to your own self, thinking that you are the supreme entity. Then how your supreme entity can come within *māyā*, and mourning? This is your idea of your supremacy, supreme." *Mayadish mayagosh* [?]

Mahāprabhu told to Sārvabhauma, "This is most wonderful that how one can ignore this plain truth of common sense. Kṛṣṇa is Māyādisa, He's Master, Lord of *māyā*, and we're captivated by *māyā*, and He's Master of *māyā*. And you say that these are one and the same. The most astounding statement. This broad thing is being ignored by *māyā*, the Lord of *māyā*. And what makes you come to be the slave of *māyā*? The lord of *māyā* you have come to be slave of *māyā*."

So that Vaiṣṇava *sevā*, Guru *sevā*, thereby we come to the proper temperament where everything, whether taking the Name, or any other duty, that may have the nearest approach towards Vaikuṇṭha culture cultivation. Whether maybe it is in Name, through sound, or through any other way. So Rūpa Goswāmī gives that *śloka*,

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Therefore the material senses cannot appreciate Kṛṣṇa's Holy Name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's Holy Name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the Holy Name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."] [*Bhakti-rasāmṛta-sindhu*, 1.2.234] [*Gauḍīya Kaṇṭhahāra*, 17.56]

The central thought. This must be very favourite of one who wants to help himself really, and not self deceiver. His attention must be attracted by this central thought of guidance, *sevonmukhe hi*, service is all, serving temperament. And to acquire that serving temperament, the service of the Vaiṣṇava or Guru, that whatever nature it may be does not matter, but try to obey the Vaikuṇṭha cause. And anything, even killing a person may be devotion. Not much about the form, but the spirit, that must attract our all attention. What is the serving, serving mood, when we take Hari *Nāma*, or do any other thing.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

He may kill wholesale, but he does not do anything. That is the marginal stage. But you kill everything if by the order of the Supreme you do the right thing. Then this killing is not killing proper. Tearing the cloth is not harming the man. It is something like that.

The Supreme Will, that is all for benefit, welfare, all beneficial. Die to live. Don't think that you are loser if you go to die as you are at present. You may not be loser. If it is for Him, die to live. Dissolve, die means dissolve yourself as you are at present, dissolve, dissolve. Then proper self will come out with all glory, pristine glory, dissolve. By service, by seeking the comfort of the Vaiṣṇava, you can dissolve your, ignore yourself, deny yourself, as you are at present. Die. Die means deny.

Akṣayānanda Mahārāja the other day he told very well. "One *lākh* of Hari *Nāma*, one *lākh* of noise." Ha, ha, ha, ha. The Name is noise. Ha, ha. Mahāprabhu told.

Heno kale tomar sada kola hala kori amar doiye _____ [?]

When Mahāprabhu in His trance He was just experiencing the *līlā* of Rādhā Govinda and with the *gopīs* in Govardhana, Svarūpa Dāmodara and others tried their best by chanting the Name of Hare Kṛṣṇa, Hare Kṛṣṇa, to take Him out of the trance.

When Mahāprabhu was roused He complained. "What have you done? I was in such a most happiest experience there, and you are all rousing a clamour. You have drawn Me here, down. *Kale tomar sada kola hala kori* [?] A clamour."

And what sort of clamour? "Hare Kṛṣṇa. Hare Kṛṣṇa. That Kṛṣṇa *Nāma*. That clamour. And Kṛṣṇa *Nāma* by whom? Svarūpa Dāmodara and also persons of that type, *kola hala*."

Kola hala, so one *lākh* of Name means of *lākh* of noise. Ha, ha. Hare Kṛṣṇa. Of course this is that direction, then we should think that we're making noise.

Once, or Guru Mahārāja he was talking to one person, Hari *kathā*, about Kṛṣṇa, and one of his disciples _____ [?] of lower rank, he was taking Hari *Nāma* loudly.

And Prabhupāda told, "Don't, aloud, _____ [?] Don't make noise."

Then he answered, "I'm taking Hari *Nāma*. You are making noise."

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard it clearly, do you remember, no? This is news?

Akṣayānanda Mahārāja: No, we didn't hear that.

Śrīla Śrīdhara Mahārāja: _____ [?] One Vaiṣṇava dāsa, he was disciple, our God-brother, very senior. Ordinarily he was an ignorant man, non educated. He came to serve Prabhupāda and did service. And he was taking the Name loudly, taking Name, Hare Kṛṣṇa. And Prabhupāda was talking with a gentleman about _____ [?] And he was chanting loudly, and Prabhupāda asked him to, "Don't make noise."

And he answered straight, "You are making noise. I'm taking the Name of the Lord."

So we must be careful about this.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: God save me from my friends.

Akṣayānanda Mahārāja: Our Guru Mahārāja cautioned us also, sometimes while working, chanting loudly, sometimes quiet. "It's for you, not for the world." Something like that. "Chant for yourself."

Śrīla Śrīdhara Mahārāja: Occasionally, it depends upon circumstance.

Akṣayānanda Mahārāja: The pleasure of Gurudeva.

Śrīla Śrīdhara Mahārāja: Hmm. Not in the presence of the superiors one should try to spread his mental plane towards them. The waves towards them should not be...

The higher, the movements, the waves of the higher, the vibration of the higher plane should be received, and not opposed by another vibration, opposing. Hare Kṛṣṇa. Gaura Hari bol.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."]

[*Bhagavad-gītā*, 4.16]

Muhyanti yat sūrayaḥ. What is truth, it is infinite. *Satyaṁ paraṁ dhīmahi*. [*S-B*, 1.1.1] The higher conception of truth let us try to attend, to cultivate, to search.

Mādhava Mahārāja: Mahārāja, it seems that we have been tricked by that *Kali-santaraṇa Upaniṣad*, because that verse says, *harer nāma harer nāma harer nāmaiva kevalam* [*Caitanya-caritāmṛta, Ādi-līlā*, 17.21] But it says, "Chant the Holy Name," and yet if we chant the Holy Name then we learn about deeper, we know that there are so many things, that by the time we want to chant the Holy Name properly we have to surrender completely to Kṛṣṇa. It is not so easy as just chanting.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He said that, In *Kali-santaraṇa Upaniṣad*, etc, this *harer nāma*, and also *Nāradiya Purāṇa*. We're told simply to chant Hari *Nāma*, but after chanting we find there are so many more things. We must surrender and suddenly find more ways. So we've been tricked by this only *harer nāmaiva kevalam* we got tricked, fooled.

Śrīla Śrīdhara Mahārāja: And when we shall go what is Hari *Nāma*? You analyse, many things will come out, relative thoughts. Hari, not our Hari. There is Hari, and there is not Hari. What is Hari, what is not Hari? In the process everything will come in details. In general, 'take Hari *Nāma*.' Then what is that Hari *Nāma*, Hari *Nāma* proper? Only one Hari *Nāma* is sufficient to quench all our thirst, to do away with all our sins. But where is that Hari *Nāma*? How to get that Hari *Nāma*? And what is, who is Hari, and what is His Name? Details in details. A general call, take Hari *Nāma*, it is most general. And when it comes, to get it, then details will come to you. "Do this, do this, do this." Everywhere it is such. Everywhere, the first approach, in a word, 'one God,' may be used. "Come here." Then, next, whatever you say, in the least sound you are to express the beginning call. And then when you come there you get many things." In every case it is such. First, hazy call, hazy attraction, and then details come, anywhere and everywhere. _____ [?]

Now try to take Hari *Nāma*, get the sound infinite, sound absolute. Not ordinary sound meaning you're catching and moving hither, thither, for this thing and that thing. The universal sound, try to attend the universal sound. And what colour you'll be able to catch at the suggestion of that sound. Take Hari *Nāma*, accept the universal sound. Try to feel the universal sound that is ringing, try to connect yourself with that. And what will be the object of that universal sound, it will come to you gradually, how you can connect with the universal wave. Universal purpose, the object, destination, connect you with that. Then you'll be relieved of provincial and local difficulties. Your identification with local and provincial difficulties is bringing reaction to you, and you don't desire that. So connect with the universal sound. And you'll have a permanent basis and no reaction will be possible.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Does it make any difference - if you want to develop a serving attitude, does it make a great difference if you serve a very advanced Vaiṣṇava, or a less advanced Vaiṣṇava? Does a serving attitude develop in both cases?

Śrīla Śrīdhara Mahārāja: Of course, the difference between advanced Vaiṣṇava more deeper engaged in the attraction of the universal. Nearer the approach, nearer the universal call, or sound, or activity. *Nāma*, *rūpa*, *guṇa*, *līlā*. The Name will be the principal thing, then the quality, and then the pastimes, _____ [?] in connection with that universal sound. We shall come to be connected with that gradually.

Mādhava Mahārāja: So one should try to serve the highest Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: The highest realisation Vaiṣṇava, of type also, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, etc, and the degree. The highest degree in *śanta rasa*, highest degree in *dāsya rasa*, highest degree in *sākhya rasa*, *vātsalya rasa*, *mādhurya rasa*, gradation. In every department there is head, and sub head.

Akṣayānanda Mahārāja: Mahārāja, yesterday you told, Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he mentioned *puṣpa varṇa*. There were three words I could not catch the words, *puṣpa varṇa.* Then another word.

Śrīla Śrīdhara Mahārāja: It is not an easy thing to be able to throw a flower on his body to attract his attention towards me. That is to capture him for my sweet service. It is not very easy. I'm trying lives after lives, but still I'm not able to throw, to come in his care, within his attention. To present ones own self within the circumference of his attention in the service of *mādhurya rasa*, to be able to come to such level that from there to throw a flower on his body to attract him, to enjoy him, her, to enjoy her, to come to such a level, to such a circle, I'm not able, trying hard for so long, long, time.

But you have got only this, the beginning of that sound, and you think, "Oh, it is already within my fist." It is not so easy a thing. That was his attitude. But we may not think that he's in that position but he's saying so. To say such, that in itself is a proof that he's with that.

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

As Mahāprabhu says. As much as one gets, so much he thinks that I'm not getting. The occupation of infinite is of such nature. It must be measured from the negative side.

But, "You give up. You are trying lives after lives, sacrificing so much. Still you're not able to draw the attention of Kṛṣṇa. You leave it. Come away."

"No, no. I can't leave everything. I can't. It may be an imagination, still I won't give it up. It is nothing, still I cannot go any other way."

Na prema-gandho 'sti darāpi me harau. Demand, hankering, hunger, hunger, only hunger.

Hankering is health. Hunger is health. And what is the symptom of a good health? To be hungry.

Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa. What does your research department say?

Mādhava Mahārāja: Very scientific.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: _____ [?] I'll go and preach that Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Mādhava Mahārāja: Now I know how to preach to the Doctors. Now I know how to preach to the Medical Doctors.

Śrīla Śrīdhara Mahārāja: And I am poison to ISKCON. I am supposed to be poison.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Swāmī Mahārāja was present. What did he say?
"That these words are not of my Guru Mahārāja?" Hmm? Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Mādhava Mahārāja: Mahārāja, Swāmī Mahārāja, Guru Mahārāja, used to say that, "Preaching is the essence." What is the meaning of that?

Śrīla Śrīdhara Mahārāja: Essence?

Mādhava Mahārāja: Yes. He'd say, "Books are the basis, preaching is the essence, utility is the principal, and purity is the force." So what is the meaning of that, preaching is the essence?

Akṣayānanda Mahārāja: *Yukta vairāgya* _____ [?] Utility, he used to say, use everything.

Śrīla Śrīdhara Mahārāja: Utility is the principal. Utility from the standpoint of universal standpoint, utility, principal. Utility is service, utility, that I may be used properly. The *kīrtana* is life, essence. Essence means vitality, the life, the transaction, movement. That is cultivation of the Lord, to indent and to export. Import and export, that is life, import and export. Import of God, and to export Him. Import and export, that should be the movement of two sides, opposite, and it is connecting with God. ISKCON means export and then import is necessary for that. So that is the essence, essence of life. Vitality means import and export. By export that import is implied. Without import no export is possible. And that is the essence and vitality is there. And then essence is *kīrtana* and then?

Akṣayānanda Mahārāja: Books are the basis.

Śrīla Śrīdhara Mahārāja: Books are the basis. That is, we may not - that the greater circle if we want to represent that it may not be in direct connection, indirect connection should be adopted, for future and for far. We can, only through the sound with the lips, the gun produced sound, the limited circle. But the books can reach far away, and also in future also it may work. So books are the?

Akṣayānanda Mahārāja: Basis.

Śrīla Śrīdhara Mahārāja: Basis. That should be taken as the basis. It is for greater *kīrtana*. And then...

Mādhava Mahārāja: Purity is the force.

Śrīla Śrīdhara Mahārāja: ...with that basis we should do *kīrtana*. Another thing is that when we speak, and when we write - there is a saying, when writing there is more responsibility. *Satam baddha madhika* [?] In *kīrtana* we may be more attentive to the thing, because I cannot say anything irrelevant. I must be fully awake to my principles. And when I meditate that is very weak, because anything and everything I may think within. But when we say something to others I must give more attention, all attention, I may not be irrelevant, *kīrtana*. And then again, *satam baddha madhika* [?] Orally you may try to make transaction with anything that accuracy may not be so much necessary. But when you write down you'll be more attentive, more accurate, because deviating is not oral statement, the evidence is there. So you'll be more attentive when you write something than you say. When you say, you're more attentive than when you meditate, and when you write you'll be more attentive than when you say. So it is the, what is this, this writing books?

Akṣayānanda Mahārāja: Books are the basis.

Śrīla Śrīdhara Mahārāja: Basis, and with that basis you will go on with *kīrtana*, reproduce, in the basis of books must be more accurate, it's caught there in writing aspect permanent, so you'll give all attention when you write something, than you say something. Then?

Akṣayānanda Mahārāja: Purity.

Mādhava Mahārāja: Utility is the principle.

Śrīla Śrīdhara Mahārāja: That is, there must not be any other purpose but for the service of Kṛṣṇa, must be pure in its principle, that selflessly you're doing. Doing for the service of Kṛṣṇa and Guru, and not for any other object of life. That principle you must accept first. On the principle of purity, first. Then in the basis of writing, second. And then import and export, what is that?

Mādhava Mahārāja: Preaching.

Śrīla Śrīdhara Mahārāja: Preaching, and then another, fourth thing?

Mādhava Mahārāja: Purity is the force.

Śrīla Śrīdhara Mahārāja: Purity is the force. Then it will come to make us understand that purity is the force. If you are sincere in your faith and pure, then it will get the source of energy from there. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nāradiya Purāṇa*]

Purity is the force. The force you'll get as much as you'll become pure and selfless. And if impure then you'll be weak, you'll be cowed down. But if you're pure and sincere at your heart, the infinite source will come and back you. Purity of purpose, purity of purpose, that is _____ [?] the faith, that is the source of all power, faith.

Nitāi Gaura Hari bol. And so Dayal Nitāi has also come here?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What's the time now, nine?

Parvat Mahārāja: Quarter to ten.

Śrīla Śrīdhara Mahārāja: Oh, quarter to ten. So now I dissolve the meeting.
_____ [?]

End of 82.06.30.B

Start of 82.07.02.A

Śrīla Śrīdhara Mahārāja: ...cent percent on their behalf I'm here. If He takes me up, the moment I shall go in another field. Whatever He likes. Because He has ordered me to work here in this connection I'm working. Whenever He'll give a stop and take me and place me in another position, I shall go there. So with this clear mentality of serving the upper Vaiṣṇava we shall _____ [?]
We shall work, always on their behalf, and not my own responsibility. Responsibility with them, work. With clean hand, to receive everything with clean hand. And the *pratiṣṭhā*, *kanak*, whatever for the service but hand will be clean, not black.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Ke? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. _____ [?]

...

Devotee: [**Pramāṇa Swāmī**?] There is, it is described in *Jaiva Dharma*, that there is a time in which the sincere disciple he sees, there is a verse which I do not remember quite well, but it begins with, *he rādhālikay* [?]

Śrīla Śrīdhara Mahārāja: *Āli* means *sakhī*, the she friends. *Āli* means *sakhī*. *Yā yālibhir yuktir apekṣaṇīyā*, in Viśvanātha Cakravartī's Guru *Praṇāma*, Guru *Stava*. *Saṁsāra-dāvānala-līḍha-loka*, *yā yālibhir*, *ālibhir*, then *sakhībhir*. *Āli* means *gopī*, *sakhī*, she friend. And *rādhālikay* [?] "Oh, she friend of Śrī Rādhārāṇī." The literal meaning is this. Here the intimate servitor of Rādhārāṇī, in this way.

Pramāṇa Swāmī [?]: In our line, in the *rūpānuga* line.

Śrīla Śrīdhara Mahārāja: Yes, *rūpānuga* line. And Swāmī Mahārāja also said, "My Gurudeva is Rādhārāṇī, *rādhā-kiṅkarā*." Who is there?

Devotee: _____ [?]

Devotee: Bhakti Hṛdarśana [?] Pramāṇa Swāmī _____ [?]

Devotee: What is the question you asked? What is meaning of that *śloka*?

Pramāṇa Swāmī [?]: The meaning is that, when does a person - is qualified to start to see his Guru in such a way?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: At which stage of devotional practice does the disciple see his Guru as *rādhālikay* [?]

Śrīla Śrīdhara Mahārāja:

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas [tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

At least he must attain this *bhāva daśā*, and the signs, the symptoms, have been described by Rūpa Goswāmī Prabhu, of *bhāva daśā*.

kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When such condition is seen in a devotee then he can begin such internal life.

Devotee: Please explain that *śloka* Mahārāja, the translation.

Śrīla Śrīdhara Mahārāja: *Kṣānti*, that whatever loss may be incurred in any transaction that matters little. He's fully conscious that, "My whole wealth is here, and this external acquisition not much to me," so *kṣānti*. *Avyartha-kālatā*. "Oh, the time is passing uselessly." Such arrangement sometimes is pushed in his heart, *avyartha-kālatā*. "No time will pass without my continued association with the desired party, the Vṛndāvana *smṛti*, *avyartha-kālatā*. *Virakti*. Generally, talks of the outer world he's _____ to relish any time. *Māna-śūnyatā*. If anyone calls bad names or insults, it does not matter, he goes on his way, he's *māna-śūnyatā*. *Āśābandha*. In eternal peace. That very near I shall have my fulfilment of life. Kṛṣṇa will bless me with His favour. Rādhārāṇī will bless me. S/He will attract me." Fostering such sort of internal hope, *āśābandha*. *Samutkaṅṭhā*. "Oh, so long time passed but I can't feel any real trace or real taste in my heart abode. Such is I've got no real taste. *Na prema-gandho 'sti darāpi me harau* [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45] I can't trace any real faith, or a drop of love for Kṛṣṇa. When He will come to help? So many days passed." *Samutkaṅṭhā*. And *nāma-gāne sadā ruciḥ*. "World is being busy with this and that, so many activities. But always he will find some taste for

the Name of the Lord, always maintaining, *sadā ruciḥ*. *Āśaktis tad-guṇākhyāne*. Then he will begin to describe about the transcendental qualities of Kṛṣṇa and their group. Madly he will go on with that. *Prītis tad vasati-sthale*. And whatever place is associated with Them, with Their memory, they will have special attraction for that.

These are the qualifications to be located in a person who has got that *bhāva bhakti*. And then he's eligible to tackle all those appearance in the transcendental. That is the *pathio* [?] _____ [?]
the money, to book in a train, passage money. That is his passage money. _____ [?]
This is *bhāva bhakti*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: Mahārāja, _____ [?]

Pramāṇa Swāmī [?]: Mahārāja, even without attaining that stage, you can feel...

Śrīla Śrīdhara Mahārāja: Ah. Irresistible inner tendency, greed for the thing, that is the seed, and that will grow gradually.

Pramāṇa Swāmī [?]: How to make it grow faster?

Śrīla Śrīdhara Mahārāja: In the company, association.

Pramāṇa Swāmī [?]: Association. Then what can I do? I have to go.

Śrīla Śrīdhara Mahārāja: Association. When they're living and with the scriptural, both, *sādhu* and *śāstra*.

Pramāṇa Swāmī [?]: Which is more important?

Śrīla Śrīdhara Mahārāja: When *sādhu* is available then association with him, when he's not available then the scripture. These two will promote our progress, help.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Caitanya. _____ [?]

11:40 - 14:02 [?]

Devotee: Mahārāja is saying that he has given a lot of nice introduction to you, with much glorification. It's very nice actually. He describes your physical beauty, as well as that you have taken the whole mission of spreading the glory of Mahāprabhu's movement in the mood of *mādhurya rasa*. And completely engrossed in *kīrtana*, Hari *kīrtana*, you're spreading Kṛṣṇa consciousness.

Pramāṇa Swāmī [?]: Ha, ha. That's Mahārāja's vision, beautiful vision.

Śrīla Śrīdhara Mahārāja: And this is self evident in you. It is written, *tatas kuta*.. [?]

Devotee: Ah, *tatas kuta*.

Śrīla Śrīdhara Mahārāja: With the eternal..

Devotee: Manifestation.

Śrīla Govinda Mahārāja: *Jīva dhara sama suta viranya vigra hayana* [?]

Śrīla Śrīdhara Mahārāja: Maybe that engaged you in this *līlā*, in this campaign.

Devotee: Spontaneous affinity, attraction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: No.

Śrīla Śrīdhara Mahārāja: Not delegated by committee, but independently and internally inspiration you began this work to deliver the public and to take them to Kṛṣṇa. And your aim is in the *mādhurya rasa*, Rādhārāṇī, _____ [?]

Pramāṇa Swāmī [?]: I think my aim is in your feet.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Vaiṣṇava _____ [?] And always cheerful when he gets the association of the *sādhu*.

Śrīla Govinda Mahārāja: *Śuddha vaiṣṇava saṅge* _____ *parayana* [?]

Śrīla Śrīdhara Mahārāja: Natural inclination for the association of the pure devotees _____ [?] They're very careful, quite at home when _____ [?] Hare Kṛṣṇa. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?] like moon.

Devotee: Your tall, young figure, moon like figure.

16:50 - 20:20 [?]

Devotee: He wrote Mahārāja's *praṇāma mantra*. Govinda Mahārāja composed _____ [?] Very beautiful.

Pramāṇa Swāmī [?]: It is very, very beautiful poem.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Pramāṇa Swāmī [?]: Poetry, it is an expression of the heart, the beautifying heart of the devotee.

Śrīla Śrīdhara Mahārāja: Poetry? Yes. We see _____ [?] *sundaram*. Whatever is beautiful _____ [?] of Kṛṣṇa, Rādhārāṇī. All emanating from there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] You were saying that the desire is the seed. So this desire, is it...

Śrīla Śrīdhara Mahārāja: _____ [?] fleeting desire, but is finite desire.

Devotee: Internal desire. So this internal desire...

Śrīla Śrīdhara Mahārāja: Which is covered now, thickly covered.

Devotee: But still sometimes it is felt Mahārāja.

Śrīla Śrīdhara Mahārāja: Innate nature is thickly covered, even in the trees and stones. And then if the cover is being thin and thin, then sufficiently thin then we can peep from outside what is inside. With this, this is *ruci parīkṣa*, when Gurudeva tests and lookout what is the internal desire and then helps him in that line to make progress and he can leave alone, *ruci parīkṣa*.

Prabhupāda, after circumambulation in Vṛndāvana, he asked many of us, "What place attracted you most?"

When he asked me I pointed out that Rūpa Goswāmī's place between Nandagram and Yāvaṭ. Rādhārāṇī's father-in-law's house was Yāvaṭa, and Nandagram seat of Kṛṣṇa, Nanda Mahārāja. And between, almost equal distance from both villages, the Kadamkhāṇḍi, that was the *bhajan kuṭīra* of Rūpa Goswāmī. I told, that place - first attraction was this Varsāṇa, Rādhārāṇī's father's place. First I pointed Rūpa Goswāmī, this Kadamkhāṇḍi. This and Varsāṇa, these two places attracted me most.

Then perhaps after two or three years Prabhupāda says, "Your place."

I can't follow. What is my place?

"Your place, that Kadamkhāṇḍi you told."

I wondered, I did not give such importance to his asking two years ago. He asked it to many, "What place attracted you most?" I told that this place attracted me most. And he kept in mind, I forgot, he kept in mind. _____ [?] "Your, that place." I can't follow. What is my place?

"That Kadamkhāṇḍi."

Then I could remember, Oh, he asked previous, "What place attracted you most." He has kept in mind.

And then also he, before his departure he ordered me to sing that *śrī-rūpa-mañjarī-pada*. (All in one life ?) And also, in my poem also:

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā:* that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

And all these things.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anyhow that is the grace given by _____ [?] sanctioned by me." That was the indication of his order, for me to sing before him that *kīrtana*. "That I have given sanction just before I departed."

That was told to me when superior Godbrothers were that side, "That Prabhupāda has given you entrance in this way."

All right, I accept it from you perhaps. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, such desires cannot be artificially invoked.

Śrīla Śrīdhara Mahārāja: No.

Devotee: It has to be from a inner, natural...

Śrīla Śrīdhara Mahārāja: Inner flow, natural flow. It must be natural flow. *Pratiṣṭhā ahaṅkāra*, if for name and fame we hurriedly try to climb up, then we will fall and the limbs will be broken. Ha, ha, ha, ha. Growth must be natural, inner _____ [?] inclination. Rather we shall shrink in here, that when my venture, my feat, will enter into that door, that holy domain, this sort of adjustment will be with us, where angels fear to tread.

Devotee: Fools rush in where angels fear to tread.

Śrīla Śrīdhara Mahārāja: So I may not be fool, always be suspicious, and take heed. But his, the providence may be inevitable. It will forcibly take me. The wave will push me. But I should, as Dāsa Goswāmī says,

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

I shall try to respect, to mind my service, *dāsya*, and *sākhya* will be proposed but I shall say that I'm not fit for higher position. I want service. And they will say, "No, no. You are to serve here." In this way the pressure will come. *Ke*?

Devotees: _____ [?]

Pramāṇa Swāmī [?]: Mahārāja, there's one question I have. Sometimes we hear of Lord Śiva, beyond Brahmaloka.

Śrīla Śrīdhara Mahārāja: Yes. Beyond Brahmaloka, and then that Sadāśivaloka, devotee of Nārāyaṇa, Kṛṣṇa. _____ [?] Devotee Śiva is over this king Śiva, king of *māyā*, and is servant of Viṣṇu. That is higher. *Vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16] & [SCSM's *Śrī Brahma-saṁhitā*, p 144] The devotee Śiva is higher. He has a position in the lower part of Vaikuṇṭha, Sadāśiva. He's told generally as Sadāśiva. His position is higher than the *māyā bhakta*, who is the master of this illusory energy. And Śiva is also seen in Vṛndāvana, Gopesvara, Rasesvara, all these, but as God, there. But this is *jñāna sunya bhakti*, *aprākṛta*, *prākṛta vat*, just as in this mortal world we worship so many gods, in imitation to that, there are so many gods to be worshipped there.

And *gopīs* pray, "Fulfil our purpose oh Mahādeva." They're doing everything as in mundane world. So that is the picture, drawn, photo, from here. They have the importance of so many gods, demigods. Demigods are also represented in *aprākṛta dhāma*. Because they consider

themselves human beings. "We're ordinary human beings of the lower status. These are gods." This portrait, this photo of here is there. Rather, this is the perverted reflection of that attitude. That is a peculiar adjustment there. And this is the facsimile, perverted reflection here.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Nitāi. Nitāi. Govinda Mahārāja, _____ [?]

...

Parvat Mahārāja: We were talking about - yesterday, some devotees, and these doubts came because some devotees have the feeling that to some of us Śrīla Prabhupāda gave more emphasis to the *sambandha* and *abhidheya*. And we have the feeling that you are opening the doors of *prayojana*. So it came like er, the word came to the conversation that you might be seen by some of us as *prayojana* Ācārya. And er, this would be correct? It seems like you're showing us a highest...

Śrīla Śrīdhara Mahārāja: That may be said, it will be said something like that.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Bhaktivinoda Ṭhākura has written in some place that *Veda*, the revealed truth, the giver of the revealed truth, that seer, or transmitter of the revealed truth, they have adopted a particular policy in imparting their knowledge they receive. The policy of the *parokṣa-vādo*. They recommend to do something, but they have another thing in view, but that is partial instalment. And sometimes say, 'This so far, no further.' And when he comes there, then again, then he says, 'No, there is further.' This policy has been adopted. *Parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam*. Just for the beginners the whole truth is not revealed, because that will puzzle them. So by instalments the process is given, the knowledge about the whole truth, by instalments. This process has been dealt, has been taken, when in the consideration of the revealed truth path.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring

the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

niyataṁ kuru karma tvaṁ, [karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ]

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."] [*Bhagavad-gītā*, 3.8]

Then, after he has finished his *karma* course, then *jñāna* is there. Then after finishing his *jñāna* course, then of course the *bhakti*, *prema* is there. By instalments that is a process. And there is another direct *bhakti* Ācārya from the beginning they're there, that is also course. The *sādhu bhakti*, *bhāva bhakti*, *prema bhakti*, by instalments they distribute. That is the process they follow. It is there.

So, as Swāmī Mahārāja told to me, "To look after. They're following law, material. I'm taking them here."

And as he told, that Acyutānanda told, "What talk I had with Śrīdhara Mahārāja, if he tells you, you will be...

Parvat Mahārāja: Fainting.

Śrīla Śrīdhara Mahārāja: Faint. That is, if you try to understand that you'll be zero degree. You'll faint, means you won't be able to enter into that domain, not to appreciate that. That is, you will faint there. Your consciousness as a subject will reach, but no conception you will get, that is you will faint. You'll be in zero degree. So, by instalments it is given.

He says that, "My Guru is Rādhārāṇī." And also he gives *mantram* which is within that Rādhā *dāsya*. Especially *sannyāsa* clearly, *gopī bhāva svaha* [?], that to take shelter under, in the service of *gopī*. In the *mantra* of the *sannyāsī* means this. Before that *mantra*, that Kṛṣṇa that is *mādhurya rasa kṛṣṇaya svaha* [?] We must throw ourselves in the ocean of ecstasy, represented as Kṛṣṇa. After that *sannyāsa mantra* we shall cast our fate in the shelter of the service of *gopī*. The *sannyāsa mantra* means this. *Mantra* is there, Guru *paramparā* is there, all indicating our course towards *mādhurya rasa*. Those, that may be as exam course, but those that may not have any internal taste, they will go this side, that side, of the midway. So that portion has not much culture by him. A general education in the spiritual line _____ [?] That is our estimation.

And our Guru Mahārāja also did so, with the exception of few. Though my path was chalked out, but the general distribution was of primary nature. And few exceptions, they can supply,

and they can surpass, and have taste, and give _____ [?] not all, in general. Generally as their engagement, the primary, the highest attainment, not post graduate, post graduate education. Connotation increases, denotation decreases.

Devotee: Mahārāja, we were thinking that you are teaching us how to perform *rāgānugā bhakti*. Whereas Śrīla Prabhupāda...

Śrīla Śrīdhara Mahārāja: Not _____ [?] but it is in view. I'm making it clear that that is our goal, not that on our head and we shall...

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

We are worshipping, our highest aim is *rāgānugā bhakti*, but with that object in our view we are doing work here, in this world. *Pūjāla rāgapaṭha gaurava bāṅge*. That is the motto of our Guru Mahārāja, that it is the property of our Gurudeva, and we are serving that Guru, one place lower, one step lower. But we must be conscious of the fact that the real wealth is with my Gurudeva, that is *rāgānugā bhakti*. That is our aim. But I'm not particularly fit. I'm to acquire my fitness for the same by the service of those that are really *rāgānugā bhakti*. When it takes one day, I'll be able to meet that standard. That should be our attitude. And if we think that we're quite fit then that is blameable, that service should be indirect, not direct. Direct, Mahāprabhu says,

na prema-gandho 'sti darāpi [me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Not a drop of real *rāgānugā bhakti* within Me. That is infinite, that is ocean. My attempt is a sham. It is artificial."

He's blaming Himself in such a way. But from the back door *rāgānugā bhakti* is filling up His whole, capturing His whole, wholesale.

Devotee: Is *rāgānugā bhakti* in the same level as *prema*?

Śrīla Śrīdhara Mahārāja: Yes. *Prema*.

Devotee: Then it's completely pure?

Śrīla Śrīdhara Mahārāja: It is the very life of *prema*, gist of *prema*. Internal, irresistible attraction for Kṛṣṇa, for the service of Kṛṣṇa, is spontaneous, not calculative, with any gain or loss. We are prey to that. That is a particular force...

End of 82.07.02.A

Start of 82.07.02.B

Śrīla Śrīdhara Mahārāja: ...and the value of that is only understood by Svarūpa Dāmodara, who is incarnation of Lalitā Devī. *Rūpāgrajenādṛtaṁ*. The *sambandha jñāna* Ācārya Sanātana Goswāmī has appreciated that very much. *Rūpādyaiḥ pariveśitaṁ*. Śrī Rūpa with his followers have distributed that practically. *Raghu-gaṇair-āsvāditaṁ sevitam*. And Raghunātha, Ācārya of the *prayojana*, he, with his followers, Kavirāja, etc, have tasted it and also *samudra* [?] *Samudra* means...

Devotee: Expanded.

Śrīla Śrīdhara Mahārāja: ...developed, Raghunātha, *sevitam*. *Jīvādyair abhirakṣitaṁ*. Śrī Jīva, Baladeva, with their followers have protected this, have given protection, necessary protection from the how, what state, and how the relation with *Vedānta*, *Veda*, *Upaniṣad*, in all ways they've given very good protection, that it may not be misused, the trespassers may not rubbish, in this way, *abhirakṣitaṁ*. *Śuka-śiva-brahmādi sammānitaṁ*. And Śukadeva, Śiva - Mahādeva, Brahmā, and Uddhava, they're aspiring after that thing. What is that thing? *Śrī-rādhā-pada-sevanāmṛtam*. And that is the nectar service of Śrī Rādhikā, Rādhārāṇī. *Aho*. Very wonderful. You Bhaktivinoda Ṭhākura you are the master who deals with that nectar." [From *Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

In my poem I have written it. And Prabhupāda has much appreciated that, the gradation, how the gradual development. The next... What's this?

Devotee: He hasn't finished. Let him finish.

Śrīla Śrīdhara Mahārāja: _____ [?]

kvāhaṁ manda-matis tv atīva-patitaḥ [kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām]

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dearmost one in your heart."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10] [From *Śrī Śrī Prapanna-jīvanāmṛtam*]

In the conclusion. "*Kvāhaṁ manda-matis tv atīva-patitaḥ*. Where am I, the fallen of the fallen? *Patitaḥ*. *Kva tvaṁ jagat-pāvanaḥ*. And where are you, who can deliver the - purify the whole of the world, creation? *Kva tvaṁ jagat-pāvanaḥ*. *Bho svāmin*. Oh my lord. *Kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām*. By your causeless grace you must forgive me, for my, this attempt which must be very full of error and impure. *Yāce 'haṁ karuṇā-nidhe!* Oh ocean of mercy I pray for - I have got this prayer to you. I push it to your feet. *Varam imaṁ pādābja-mūle bhavat-sarvasvāvadhi-rādhikā-dayita-dāsa*. The highest thing of your aspiration, the highest jewel of your heart is *rādhikā-dayita-dāsānāṁ*. You, the exclusive servitor of Śrī Rādhikā. Dayita Dāsa, our Gurudeva, you please help me, to admit, about my ambition that you may sanction, may grant my admission within his group. With this it is finished. *Gaṇe gaṇyatām*. You can recommend me to enter into the group of Dayita Dāsa, our Guru Mahārāja. By your recommendation I want to be admitted in the group of our Gurudeva, Vārṣabhānavī-Dayita Dāsa."

_____ [?] So, what do you say?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's saying that the concept of the universe - he asked some questions last year, and you had inspired him very much. So now this year he wants to present it to the scientists. So in what spirit he should present these concepts of the universe, according to the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: That is, my contribution to the *Vedānta* _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You have been requested by Swāmī Mahārāja to crush the Darwin theory of fossilism _____ [?] One conclusion is that, that the original thing is consciousness. And just you conceive as the material world that is floating like iceberg in the ocean. Consciousness is the original substantial thing, and the different types of thoughts and ideas, that this is stone, this is tree, this is gold, this is tiger, all these ideas are floating in the waves of the infinite consciousness. I want to assert that.

And who is the Master of the consciousness, like a hypnotiser, as He wants us to see, we are forced to do that. We are helpless _____ [?] But His will, the Master's will, that is all important. We're helpless. It is His *līlā*, He's the party. He represents the one whole. He's the

party. And we are part of that whole, one whole. And we have got several laws of movement, but He's autocrat, He can change the law, and also change is clearly designed and destined by Him.

Devotee: So everything rising from subjective evolution of consciousness.

Śrīla Śrīdhara Mahārāja: Yes, subjective evolution. Subjective evolution, subjective eternal domain,
And this world where the free will is tested of the particles. There is the _____ [?] And that is also illusion. That is another thing, eternal *līlā*, pastimes.

Devotee: So that means that Śukadeva Goswāmī imparted the knowledge to Mahārāja Parīkṣit according to _____ [?]

Śrīla Śrīdhara Mahārāja: As is required, as He requires you are shown _____ [?] He's distributing that. And whatever Śukadeva was shown, in respect of the geography of the moment, he expressed that. _____ [?], or that they may not be infallible.
_____ [?] When Arjuna was shown Divyarūpa, Viśvarūpa, what was that? That He's the controller of His subject _____ [?] you cannot but have that sort of _____ also. The master key is in His hand, of all of our experience. The *jīva* has been given some free will, very meagre free will.

Devotee: Mahārāja, _____ to introduce this structure of the universe according to *Bhāgavatam* to the scientists, _____ logical foundation...

Śrīla Śrīdhara Mahārāja: Science is nothing. Science is part of misconception. What is science? A group of exploiter, and the worst exploiter. Exploiting from the mineral substance also. They will have to pay with interest. To every action there is equal and opposite reaction. One of their friends has given warning to them. And that is still held to be true, to every action there is equal reaction. This is not an anarchical world. Whatever you're doing, he will give his loan to you, action, reaction. You are not master to loot this universe, you human rogue, or we human rogue. This is not meant for our robbing. There is justice. So scientists are such robbers. They're showing their path of robbery.

Devotee: Mahārāja, in *Bhagavad-gītā*, Arjuna saw the Viśvarūpa, and *divyaṁ dadāmi te cakṣuḥ... yogam*... But Sañjaya is relating that to Dhṛtarāṣṭra.

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["By these present eyes of yours you will not be able to see Me. Therefore I give you supernatural eyes by which you can see My almighty, mystic power."] [*Bhagavad-gītā*, 11.8]

Śrīla Śrīdhara Mahārāja: Yes. That was transmitted by Vedavyāsa to him. Vedavyāsa, as a *yogī*, he was awake on that layer, and he had the power of transmitting it to another, then Sañjaya could see.

Devotee: So are we to understand that Sañjaya may have been eligible to see that, or not?

Śrīla Śrīdhara Mahārāja: Sañjaya for the time being he was given. And when the war finished that was withdrawn. With the death of Duryodhana, Sañjaya had no power in possession, it was finished automatically. Only by the request of Dhṛtarāṣṭra. He had no eye, he wanted to have the information about the development and details of war. So Vedavyāsa by his *yogīc* power, he, for Dhṛtarāṣṭra, he inspired with peculiar power Sañjaya. And Sañjaya, so long as it was necessary for Dhṛtarāṣṭra, he got that special mental power, to see anything and everything. But as soon as the war finished Sañjaya was devoid of that power. That was withdrawn by Vyāsa.

Gaura Hari. Who is that gentleman? What is your name?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Satyavak.

Devotees: Viśuddha-sattva.

Śrīla Śrīdhara Mahārāja: Viśuddha-sattva.

Parvat Mahārāja: He's from the Bhaktivedānta Institute.

Śrīla Śrīdhara Mahārāja: This has been repeatedly told _____ what you are.
Gaura Hari bol. Gaura Hari bol. Myriad questions, the basis of spiritual faith.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, the different stages of development, *abhidheya*, *sambandha*, *prayojana*, are those also different stages of devotional service, like *viddhi bhakti*, *rāgānugā bhakti*, and higher?

Śrīla Śrīdhara Mahārāja: Of course.

Devotee: Which one corresponds? Which one is contained?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Which level of devotion corresponds with *sambandha*, *abhidheya*, and *prayojana*? *Viddhi*, *rāga*, like that, which is corresponding to these three stages?

Śrīla Śrīdhara Mahārāja: Not quite clear. *Viddhi*, *rāga*. Selflessness _____ [?]

Devotee: _____ [?] *sambandha*, *abhidheya*, *prayojana* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] They're always present, only changing their phase.

Devotee: In what relation in corresponding stages do they have with *viddhi bhakti* and *rāga mārga*?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Viddhi* and *rāga*. *Viddhi bhakti* we generally see constitutional position of the master. The master of the world, His cooperation with us guided by some law. Nārāyaṇa in Vaikuṇṭha. "This is our good. I get some special pleasure by His service, and so I do. The *śāstra* also encourages me to do this." This sort of calculation in the servitor is present in *viddhi*. There is some awe, grandeur, some apprehension that I may not do it rightly. In this way, calculative devotion, calculative service. And in *rāga mārga* it is spontaneous, automatic, helpless, can't exist but do. That is fully independent. That inner, _____ [?] in the body, maintenance of the body, some voluntary action and some reflexive _____ [?]

Devotee: Spontaneous?

Śrīla Śrīdhara Mahārāja: The voluntary, "That I must use this, it will help my health. I must not use that, that will do harm for my body." The voluntary. And when we put it into the stomach the process of digestion that is automatic, I can't help it. Without my consciousness it is going on working. So in *rāga mārga*, without my calculative faculty, my voluntary faculty has not got much room there. It cannot but do. The internal, spontaneous energy works there. They cannot live but do their service. That is the position there. That is more natural, that is automatic, spontaneous.

And in Vaikuṇṭha, the *sambandha* is Nārāyaṇa Who is the Master of all the human conceptions. "We are going on with service, we are His servants. He's our Master." All these things.

But in *rāgānugā*, not that 'He's our Master.' Sometimes the friends they're climbing up the shoulders of Kṛṣṇa. Sometimes giving a slap to Kṛṣṇa. And sometimes Kṛṣṇa is carrying, is climbing on their shoulders. "We are equal almost."

In *vātsalya rasa* Yaśodā says, "He's of lower capacity than my... I must look after His welfare. He's destroying my face, I must punish Him." Such attitude is the real master in *rāgānugā*. It is arranged by Yogamāyā to give real and better pleasure to Kṛṣṇa.

Not master and servant, but lover beloved, in this way. That is the main thing there.

Devotee: So is there any connection between *viddhi* and *rāga* with *sambandha*, *abhidheya*, and *prayojana*, Mahārāja?

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, just like in ordinary sense. "He's my lover. He's my friend. He's my son." As we find here, something like that.

Devotee: So, now we can understand that in *sambandha*, *rāga mārga* can be achieved? In *sambandha jñāna* can one achieve the *rāga mārga* devotional service? _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. There is *sambandha*, *prayojana*. *Sambandha* means that, "Who am I? Where am I? What am I?" Ones relation with the environment, proper relation with the environment. That is *sambandha* consciousness. There also we're in a world, the creator is Brahmā, so many gods are there. We are human beings. And he's my paramount, he's my son, he's my cousin. In this way I live in mundane world, that *sambandha*. But it is transcendental, and this is the mundane. This is the extension, the opposite, but couching almost in the same way. Adjustment very similar, very, very similar with this mundane world. But that is the highest, this is the lowest. This is self centred, that is God centred, he's self centred. But apparently that may seem self centred. And apparently here it may be that I'm God centred. _____ [?] And there, really God centred, but they think they have got their self interest. That is posing. Hare Kṛṣṇa.

Devotee: _____ [?]

Devotee: And *abhidheya*, what is the...

Śrīla Śrīdhara Mahārāja: *Abhidheya*, they do not think it is *abhidheya*. *Abhidheya*, means to end. Here, just as, "Oh, I want to satisfy my friend Kṛṣṇa, by play, or by supplying some _____ [?]

Devotee: Peacock feathers.

Śrīla Śrīdhara Mahārāja: Tails of peacock, a friend is presenting to Kṛṣṇa. "Now I want to satisfy Kṛṣṇa. Please take this." In this way that is their *abhidheya*. The *abhidheya* has entered into the end. That is local *abhidheya*, the activity according to the relation between them, that is *līlā*, pastimes.

Devotee: Once that relationship has been established...

Śrīla Śrīdhara Mahārāja: Because they have attained - the train fare is not necessary, going finished, they have reached the goal. And there, if you want *abhidheya*, that is local transaction, according to the local necessity of that _____ [?] That may be *abhidheya*. But they have attained and they're not passing through any way, or road. Reached the goal, and they have got their desired function. And their *abhidheya* means transaction, transaction in the perfect state. That is, you may call *abhidheya*, and *abhidheya* finished. *Abhidheya* in the sense of, applied here, that is

to make journey from one place to another. That is finished there, that they have reached there. _____ [?] transaction, so you may say *abhidheya*.

Devotee: So once the *sambandha* has been established, then acting on that platform is *abhidheya*?

Śrīla Śrīdhara Mahārāja: That is *abhidheya*, you may say. Not in the sense that 'means to end.' The end is attained. "And we are already engaged in *līlā*, _____ [?] automatic, designed by Yogamāyā." In this way. And *sambandha*, not as master of the land, but as son, or as beloved friend. That is *sambandha*, permanent relationship.

Devotee: He also wants to know what *prayojana* is, Mahārāja.

Śrīla Śrīdhara Mahārāja: And *prayojana* is also immediate. "I want to satisfy, by presentation, by my service." That is immediate necessity.

Devotee: In all the stages of *bhakti*, *sambandha*, *abhidheya*, *prayojana*, it is present?

Śrīla Śrīdhara Mahārāja: Yes. It is, in its attained stage, it is placed to that *līlā*. *Sambandha*, *abhidheya*, *prayojana*, when the *prayojana* is in my hand, and *sambandha* is established there. And *abhidheya*, my relationship to Him is according to my movement, that is *abhidheya*. It is all in eternal and permanent position. When we are far off, then of course, what is that Himālaya? Some description. Then I'm to walk that side. That is *abhidheya*. And *prayojana*, "I can get their eyes, I can get their this thing, their creeper. I can get my health with cool atmosphere." That is *prayojana*. But when I reach there, that is also, I'm extracting, want to have my aim from there. That is *prayojana*. And *abhidheya*, I'm taking a walk there to keep up my health, *abhidheya*, *prayojana*. And *sambandha*, that this is a cool atmosphere. I have come and to recoup my health. This is being done ... I'm getting, my internal satisfaction is there. I may not expend on so much for satisfaction as I do.

In a friendly circle Kṛṣṇa and Balarāma, two parties they're fighting each other. And that fighting they're feeling satisfaction that they're achieving their object of life to the fullest extent, fullest expansion. They're fighting, mock fight, between the parties.

Once, Balarāma gave a slap to Kṛṣṇa. And Kṛṣṇa, He's complaining to Yaśodā.

"My elder brother has taken Me mother."

Balarāma's name was put to shame. And then, what to say, after gone a little distance, "Yes, I did it, My affectionate brother. But should you complain to mother about that? I did before You. I might have done, that is through some affectionate anger. But what did You do? You put Me in very awkward position when You told it _____ [?]

So Kṛṣṇa also putting it to see that it is the position of Balarāma. That is also a mood of enjoyment in service of Kṛṣṇa. In this way _____ [?]

Ordinary things, but the type of bliss which they enjoy, that is quite different and perfect.

Conjecture, somewhat, according to our inclination and our _____ [?]

According to the degree of _____ [?] one with Him, of common interest. That will help us understand the reality of relying on these things.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, the Spiritual Master, the Guru, to train his disciple he must teach them that he must respect the Guru could be as good as God. So what should be the basis, how should he understand, according to the Guru's position, his own internal *adhikāra*, how should he, what should be the basis for him, the level of worship and the amount of respect that the disciple should offer to him? What should be considered?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It has been recommended by the scripture. Their attempt, the advice of the scripture and the *sādhus*, the Vaiṣṇava, to raise the maximum faith towards Guru. As much as you are faithless it is very hard to get a drop of water from the stone. The *baddha jīva* is like a stone. To get water from the stone, so hard hearted *baddha jīva*, to draw maximum attention from him, it has been encouraged that:

"In My delegated agent, try to give your maximum attention of adoration. I am there. He's My agent. You take the full regard Myself. It will draw a life span attention."

It has been said. But on the other hand there are relative positions. *Madhyama adhikārī* Guru, *uttama adhikārī* Guru, their position in the absolute sense. As so many agents, so many Magistrates, District Officer in charge, may be. "The rank is but the guinea stamp. Man is the gold for that." So man and office, they're different, but still, the man should be taken as the officer. The relative and absolute, always there. The rank and the man, the gold and the stamp. Stamp is not ignorable, but man is also not to be ignored, under the stamp. Is it clear?

Devotee: Not completely.

Śrīla Śrīdhara Mahārāja: Try to think it.

Devotee: So a *madhyama* Guru he should be careful to...

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Devotee: When he wants to encourage faith, but...

Śrīla Śrīdhara Mahārāja: Yes. Magistrate, he has to be careful that I have got the power of such limit. Within that I'm working. And he will rise to the upper authority when the special power is necessary. Some special power necessary if I'm to control this area which is full of your subjects. _____ [?] The Magistrates position is that of Commissioner, Deputy Commissioner. Not the position of real, but Deputy Commissioner. _____ [?] come to control an area of _____ [?]

Such persons are also sent there to check the revolutionary activity in Bengal. _____ [?] he was sent from the London centre every now and then, and he could do successfully _____ [?]
He was the able man to deal with the revolutionary activity. Such special power one may have, the man. And the stamp is there. All Generals are not Napoleon, not Alexander, but they're Generals.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi Gaura Hari bol. Perhaps Pramāṇa Mahārāja will have to go Vṛndāvana. Viraha Prakāśa Mahārāja will also follow? No? Or he will remain here?

Devotee: I think he will go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: He'll also go?

Devotee: Yes. According to your desire I will come back, and he may also.

Śrīla Śrīdhara Mahārāja: Of course dealing Mahāprabhu Himself I desire that you all return here. Is it too much?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotees: _____ [?]

She's working with Yudhāmanyu Prabhu, so I think Yudhāmanyu Prabhu should do the introduction.

Śrīla Śrīdhara Mahārāja: All right. And what she does there?

Devotee: Book distribution.

Śrīla Śrīdhara Mahārāja: How long she has come to Swāmī Mahārāja?

Devotee: She's been a devotee eight years.

Śrīla Śrīdhara Mahārāja: Eight years back, she joined ISKCON. Very fortunate, of course. Is she American?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Something, it is before. There was an incident in some province of America. A group of Christians they committed suicide.

Devotees: Oh yes. Jim Jones. They had a so-called spiritual leader called Jim Jones.

Parvat Mahārāja: He put poison in everyone's '*prasāda*.'

Śrīla Śrīdhara Mahārāja: The whole group committed suicide by taking poison?

Parvat Mahārāja: Yes. But they did not know that they were poisoned.

Devotee: No, they did.

Śrīla Śrīdhara Mahārāja: They wanted that you must live in the land of faith, and we won't like to be disturbed by these demons.

Devotee: No. They want to live in a land of blind faith Mahārāja.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Those people who committed suicide, they wanted to live in the land of blind faith, and not faith proper. Because their connection was with the wrong thing.

Śrīla Śrīdhara Mahārāja: _____ [?] But they had got some sincere object. Sacrificing before their creed of spiritual faith. They, according to their position of realisation, they're dedicating themselves to the faith of their consideration. But from the absolute consideration their faith may not be perfect.

Devotee: And also Mahārāja, their objective, they were not proper Christians. They were an offshoot of some sort of self propounded religion, by this Jim Jones.

Śrīla Śrīdhara Mahārāja: What is the conception of their religion?

Devotee: That I don't...

Aranya Mahārāja: The first point was that they accepted Christ as - they accepted the dogma of Christianity, but after a while it evolved to the point where Jim Jones, the leader of the group, said that he was God, that he was Christ, he had become Christ.

Śrīla Śrīdhara Mahārāja: The incarnation of Christ, eh? That he will come down here?

Parvat Mahārāja: They're waiting. Most Christians are waiting. The sky will open, and angels with trumpets, and then Christ will float down to Earth. And then from the grave...

Śrīla Śrīdhara Mahārāja: He said that he himself was Christ. Then again Christ will come down. What is the rub?

Parvat Mahārāja: No. Another group, the big group, the Catholics, which are the biggest group, they're waiting for the sky to open, and Christ will float down, with angels with wings playing trumpets. And then from the graves of the cemeteries the dead will get their bodies back, reassembled molecules, and they then will be able to enjoy the kingdom of God here on Earth with their family and everyone. Those who believe in Christ. Those who do not believe will burn eternally on the fire of hell.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That is a particular group, eh?

Parvat Mahārāja: A big.

Śrīla Śrīdhara Mahārāja: A group. And they, with the absolute consideration, they're also a particular group, but how much transcendental faith, what, how much in their faith, that is to be measured. But they're better than these exploitationists here. Not much attachment with the object of exploitation. But they're unsatisfied with things here. They're searching after something. But that is not very - what they're searching after that has got no very clear conception. A hazy conception, a partial conception. But at least, no affinity in the world, towards things in this world of exploitation. They want relief from the present condition, and they're seeking, search after relief from the present condition, that is somewhat genuine. But the object, the aim, is not very clear aim, vague. That may be connected in some other position. The fullest conception they have not got. But this we can appreciate, that they're apathetic with this present environment. They're seeking for something which is not found here.

End of 82.07.02.B

Start of 82.07.03.A

Śrīla Śrīdhara Mahārāja: ...he destroyed his own eyeballs. And last, he had some attack of sense pleasure. From country he's going towards Vṛndāvana.

Devotees: _____ [?]

Devotee: Now I read this?

Śrīla Govinda Mahārāja: Yes.

Devotee: Hare Kṛṣṇa. Please accept my humble obeisances at his divine lotus feet. Hare Kṛṣṇa. Please excuse me for taking so long to write, but I wanted to include a fair donation. And recently I'm going to California...

Śrīla Śrīdhara Mahārāja: _____ [?] Your pronunciation may not be understood by me.

Badrinārāyaṇa [?]: "But I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja I could not afford to do so until now."

So Mahārāja, here he's saying that he's sent you a donation.

"Thank you so much for accepting me as your disciple. I can honestly say that you have undoubtedly saved me. For without your mercy I would have surely remained in gross *māyā*. So many exalted Vaiṣṇavas, Akṣayānanda, Kṛṣṇa Kiṅkarā Dāsa, and especially Sudhīra Kṛṣṇa Mahārāja, have been encouraging and kind to me. Kṛṣṇa Kiṅkarā Dāsa and I have been distributing *prasādam* daily in New York city to hundreds of people. I've been fortunate to engage even the *karmīs* in this service. Recently I acquired a beautiful set of Gaura-Nitāi Deities which I've put on my altar, and now daily I offer to Them the fruits I distribute, by your mercy. For spiritual instructions and guidance I've been relying on his divine grace Sudhīra Kṛṣṇa Goswāmī, who kindly keeps me enlivened in Kṛṣṇa consciousness. As a service to you and him, I have pledged to give him one hundred dollars a week donation to go for the printing of Your Divine Grace's books in English language. I am praying that some *sannyāsī* comes here to New York, as I have discussed with Sudhīra Goswāmī, plans to open a temple here in New York city for your glorification. Also in that way I will get the Vaiṣṇava association, also desperately needed. As you requested, I plan to see Your Divine Grace in Navadwīpa around the first week in October. I pray to be able to stay with you until the middle of November, just passed your Vyāsa-pūjā celebration. So I look forward very much at a time when I can take *darśana* of Your Divine Grace in the Holy Dhāma again. I can't express in words my appreciation for your mercy in accepting me and allowing me to be your servant as Deva Nārāyaṇa Dāsa. I only hope that through my actions I can serve you and somehow repay you for some small degree for the great mercy you have so compassionately shown upon this fallen soul. Gaura Hari bol."

_____ [?] Hare Kṛṣṇa. _____ [?] He says, "For a long time I wanted to include a fair donation. And having recently gone to California to visit Dhīra Kṛṣṇa Mahārāja, I could not afford to do so until now."

Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja:_____ [?]

Badrināràyaṇa [?]: This letter is evidence Mahārāja, this letter is evidence.

Śrīla Śrīdhara Mahārāja: So, he has sent something?

Badrināràyaṇa [?]: Yes, one hundred eight dollars.

Śrīla Govinda Mahārāja: _____ [?]

Badrināràyaṇa [?]: Guru *dakṣiṇā* is written, donation, Guru *dakṣiṇā* he has written on the cheque itself.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrināràyaṇa [?]: And sent to Aranya Mahārāja, so there's no problem.

Śrīla Govinda Mahārāja: Aranya Mahārāja not here.

Badrināràyaṇa [?]: No.

Śrīla Govinda Mahārāja: Where is Aranya Mahārāja?

Mādhava Mahārāja: He's gone to Paris, then London, then U.S.

Śrīla Govinda Mahārāja: Achar. Paris, London, then U.S. Anybody can sign, ha, ha, no problem.

Mādhava Mahārāja: You can try.

Śrīla Govinda Mahārāja: It is general case. _____ [?] Anybody can sign. Then I'm doing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So Bilvamaṅgala when going for Vṛndāvana on his way... _____ [?] when he was taking bath perhaps _____ [?] so many men and women came also to take bath in that holy day in the holy river. Anyhow he was attracted by the jingling sound of the ornaments of a lady, and then he looked at her face and felt some attraction for her. And so much that he followed her to her house. And he became a guest in that house. That man, he was a rich man, a *vaiśya*, merchant, of religious heart. He became guest in her house.

And when the householder wondered, "How I can satisfy you? Patichi [?] Nārāyaṇa, you are my guest. It is written in the *śāstra* that I should treat you as a representative of Nārāyaṇa. So you please order what sort of service I can render to you."

He told that, "At night I want the service of your wife."

The man was a highly religious type. "Yes. I shall do that." So he managed for his company. And at night also he asked his wife that, "You must go and serve my guest." The wife came.

In the meantime some change had come suddenly. He prayed, he begged of her, "I want some hairpin from the head, some pin used in the hair." And she presented. And with one pin he destroyed his eyes, eyeballs. _____ [?] He told that, "These eyes are my enemies. They have drawn me here for the satisfaction of my carnal desires. So eyes are my enemies." He destroyed two eyes, and came out of the house, and started for Vṛndāvana.

Already he was accepted by Kṛṣṇa. He mentioned. In the beginning of course when - of course you know, the author of *Kṛṣṇa-Karṇāmṛtam*, a very beautiful poetic literature composed by him. And Mahāprabhu earnestly took then from the south to Bengal at that time, Purī. *Karṇāmṛtam*, it is nectar in the ears, *karṇāmṛtam*, *Kṛṣṇa-Karṇāmṛtam*. Kṛṣṇa as nectar in the ear. That is the name of the book he composed. He was very addicted to a prostitute. Her name was Cintāmaṇi. In the beginning he writes,

cintāmaṇi jayati somagirirgurume, śikṣāgurusca bhagavān sikhi-pichcha-moulih
[*Kṛṣṇa-Karṇāmṛtam*, 1]

One day when he was, he had his father's *śrāddha* ceremony, so it was late for him to come to Cintāmaṇi, prostitute. He had to cross a river _____ [?] there was hailstorm, the river was overflowing. But anyhow he went, "I must come," and he managed to come. And he could not find any boatman there. He found a dead body is passing through the current and caught that dead body. And with the help of dead body anyhow he came on the other side of the river. And then came to the house of Cintāmaṇi, and the door was closed. Anyhow he wanted to jump over the compound wall. At that time he thought that a rope is hanging. With the help of that rope crossed the wall and dropped down, fainted.

Cintāmaṇi thought, "Every day he comes, but today it's not possible for him to come in such stormy night." But when that sound, from that fall from the high wall, she came with her maidservant. "What's that sound?" And found that man is there, fainted. Anyhow took him to her room and by nursing he came to senses. "How have you come in this furious night? And what is on your body? Rotten dead body, and rotten flesh also smeared on your body. A bad scent coming." Then she bathed him, cleansed him. "What is this? Human flesh, rotten flesh on your body. How did you come?"

"With the help of the rope I crossed the boundary wall."

"How? No rope is possible. That may be a serpent."

Serpent entering his mouth in some hole, and he with the help of that apparent rope, serpent, he climbed up the wall, and swooning.

So Cintāmaṇi told at last, "That so much attention towards me, a fallen prostitute. If a portion, a part of this attention, concentration, you can devote to Kṛṣṇa, then you may attain how high life."

And he struck to his head, "Oh, you have rightly spoken. A part of this energy is devoted for Kṛṣṇa I can get Him. So much concentration for this filthy action." He got knowledge, conscience awakened, and he bowed down, gave obeisance to Cintāmaṇi. Got fortune, and left the house.

So *cintāmaṇi jayati*, "Through her Kṛṣṇa came to teach me, through the medium of Cintāmaṇi the prostitute, *cintāmaṇi jayati*."

Then he went straight to Māyāvādī Maṭha, Somagiri, the Mohamed, and was initiated in Māyāvāda.

Somagirirgurume, went to Somagiri and got *dīkṣā*. But Kṛṣṇa, for his previous *sukṛti*, Kṛṣṇa wants to accept him, so he could not stay there for long time in the Māyāvāda philosophy.

Suddenly he felt within himself that the boy Kṛṣṇa, He's such a beautiful boy. He's looking at him in a playful mood, he was charmed. "What is this? I've never experienced such transcendental experience, supramental experience in my heart, in my mind. Most charming and beautiful."

Then this Māyāvāda, Brahmavāda, was disturbed. This Parabrahma, he came from Parabrahma consciousness, Kṛṣṇa consciousness, and started towards Vṛndāvana. Then on the way met that lady on the riverside and felt some transient tendency to enjoy her. Then when again the thing was presented to him he bowed down, showed his obeisance, and made himself blind, and started for Vṛndāvana.

And Kṛṣṇa was playing with him on the way, sometimes guiding him towards Vṛndāvana, sometimes flying away. In this way in a playful mood Kṛṣṇa is dealing with him.

And he told, once, "Kṛṣṇa, You are going away from my vision, eyesight," as if he's seeing Him. "But can You go from my heart?" A challenge was invited to Kṛṣṇa.

These are his writings. Anyhow he reached Vṛndāvana. And there blinded, self blinded, to his Vṛndāvana, and could see so many *līlā*.

Just as in the court of Duryodhana, when Kṛṣṇa displayed His *aiśvarya*, His majesty, spiritual majesty, then Dhṛtarāṣṭra offered, "Though I'm blind, but I pray for temporary vision, eyesight. Because I hear that Bhīṣma, Droṇa, and other Ṛṣis are praising like anything Your beautiful sight, *darśana*. I want to get a glimpse of that *rūpa*, figure, colour, all these things I want. So temporarily, You can do anything and everything, temporarily relieve me of blindness."

Kṛṣṇa told, "No necessity of removing physical blind eye. But I say that you will see Me, you will be able to see Me. Now see."

In the blind eye Dhṛtarāṣṭra could see.

So what does it mean? That to see Him does not require any physical eye. Only by His free, sweet will, if He says, "Yes, see Me," as He told to Arjuna just before he's seeing, "You see as you like."

Arjuna told, "I want to see that figure of You as You related so long to me. I'd like to see that face."

Then Kṛṣṇa, "Yes, see Me, I am such, so and so."

Arjuna could see.

So any vision, any hearing, anything, experience of the transcendental substance, is independent of our physical body. Physical eye cannot see, physical ear cannot hear, physical hand cannot touch. But when He descends in the plane of our consciousness we feel as if with this hand I'm touching, with this ear I'm hearing, with this eye I'm seeing.

When He came first to see Dhruva, Dhruva in meditation found Him, His figure. *Padma pada locan*. But when that was more intensified then he opened his eyes and found that very figure there.

He comes, the *adhokṣaja*, that feeling comes from up to down in the mental plane. And then more intensified in the physical plane. It comes from up towards this plane of experience. It's not created in the plane of our sense experience, but comes from up, from the transcendental to soul, from soul to reason, from reason to mind, impulse. And then more intense then eye can see. The feeling is very much intensified. And that becomes physical vision. Comes down, not any external. I'm seeing Kṛṣṇa here, but if anyone from outside comes to touch Him, he won't find anything, he won't see anything. Not touching. I have seen. So coming from up towards down.

The other day I told I found in a paper, one Frenchman, French scientist, he says that, "The colour does not exist outside, it comes out of the eye." So all the things what we feel in the physical plane, everything comes as produced by the corresponding *indriya*, that is senses. The colour is produced by the eye. The sound produced by the ear. In this way, the taste produced by the tongue. It is not outside. And my mental faculty, mental principle, is more intensified we feel, "Oh, I am seeing concrete things, what is coming." Then again withdrawn. From the centre it is coming outside, and centre is withdrawing. The world vision is like that. The subject is there, and the subject what we feel to be physical, all our sense experience is evolved by within, from subtle, more subtle. The subtle is producing the gross. *Guṇa-pravṛddhā viṣaya-pravālāḥ*.

[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch, taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."] [*Bhagavad-gītā*, 15.2]

In *Bhagavad-gītā*, fifteenth chapter it is mentioned. Just as a tree, the branches spring up. From the seed how it will sprout, it is coming. And *viṣaya* means the object of senses, that is just like branches of tree, it is coming forth. Coming forth from in to out. So the whole world has sprung up from the subtle. From ether air is produced. From air heat is produced. From heat, fire, water is produced. From water earth is produced. From earth evolution, the stone, the iron, gold, everything is produced all from the subtle the gross coming out. And ether comes from mind. Here the difficulty. Time, space, all coming out of the mind, the thinker. The thought is coming from the thinker. These are all objects of thought, coming out of the thinker. The object coming from the subject. Subject has introspection, but object is dependent on subject. *Guṇa-pravṛddhā*.

And *sattya*, *raja*, *tama*, *prakṛter guṇa*, equilibrium. Equilibrium disturbed in three ways, *sattya*, *raja*, *tama*. Then by mixture. First in three phases, then three mixture, inter mixture, so variegated nature things have been produced. From peculiar Brahmaloka, Virajā, almost equilibrium stage. And from equilibrium there is some shivering, compound, the wave. That wave is coming in the process of creation.

"Let there be water." There was water. "Let there be air." There was air. The *sankalpa*. He thought to design and destine. He thought to create and the creation began. Here everything as the prime cause reserved, in this way.

Not that the fossil is producing consciousness, but consciousness - fossil is a part of consciousness. Everything is a part of consciousness. Consciousness is a huge ocean, and there everything is floating, and when withdrawn everything gone. The Brahman sleeps, the *virāṭ-puruṣa*, when He's sleeping nothing remains. When He awakes, just as when we awake from our sleep, our previous memory of world comes out. When we're sleeping nothing remains. In sound sleep nothing remains. When I wake then the world of my conception and previous day, or before I slept, all this consciousness coming gradually in me, part by part. Again I'm in the table of breakfast, in the table of my official table, again repeating. But when I was sleeping nothing remained. So as in the individual case, so it is in the universal mind, the whole world. When it is sleep everything nothing. As our body is a part of this physical world, our mind is a part of the great mind. As our mind is withdrawn in the sound sleep with my world of experience, so the greater mind in which my mind is a part, when He's in sleep all these ideas vanish in Him.

yadā sa deva jāgartti, jadedaṁ ceṣṭitaṁ jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

Everything vanishes when that great mind goes to sleep, whose particle is our individual mind. The great mind, just as the great physical thing controls our body, if earthquake, or tempest, hurricane, cyclone, then these bodies may be handled by the greater, bigger thing. So when that great mind in which our mind is a part, according to His movement our small particle mind is brushed away by Him into sleep, deep slumber. A part of the slumber of that great mind. Our intelligence is also a part of that great intelligence, bigger intelligence. Our soul is a particle of that great soul. This may not be unreasonable. We can think out in this way. _____ [?]

Deśa, *kāla*, *pātra*, the space and time is the factor of thought. When thinking began, then came necessarily, the idea of space. *Deśa*, *kāla*, *pātra*, three things, three factors, indispensable necessity for this creation. The person - the figure, and the space, and the time. Time and space and a person within. *Deśa*, *kāla*, *pātra*, filler of these come, of space and time. Without that no thinking is possible, no thought is possible. Thought means there must be space, there must be

time. And when dissolution all enters into mind. No mind, no space, no time, no thinker. All together.

Hegel also told, the Berkley theory was refuted, and Hegel's Ideal Realism. "If I think that there's a dollar in my pocket, will it be?" And he answered, "That in universal mind this is there. Not that everything is within my own mind, but it is in the universal mind." What we say, that if I die, still all these things will remain. That means, remain in the universal mind, *virāṭ-puruṣa*.

And *Manu-saṁhitā* says, "When He sleeps everything disappears, including all of us, who are in this mundane connection. And who has transcendental life, their case is another thing, they're in *svarūpa śakti*, they're under the ruling and regulation of that land."

Anyhow, the controller, the highest controller, is supreme consciousness, of experience. Experience means greatest part, almost everything depends on consciousness. External sensations, perceptions, all dependent. A thing means perception of a thing, by eye, or by touch, or this, a cluster of perceptions. Everything what we experience in this world, all cluster of perception, sensation. And the whole based on consciousness.

The Master, the King of the conscious world we are to search for. No engagement here. The cause, the prime cause has different stages of mind. There's gradation of course. It's all spiritual. The land of beauty and love. We are to withdraw there, *svarūpe sabāra*. Back to God, back to the centre, home. Not only consciousness. Consciousness is a middle way to understand, like a, I'm going a long way and there are so many hostels on the way, so consciousness in the way, to go to the land of love and beauty, to the land of Kṛṣṇa. First, consciousness we must cross, and then we shall find sweetness, *ānandam*, *rasam*. *Ānanda* is controlling, not consciousness. Consciousness is the basis. But our real hankering of all of us is for happiness, ecstasy, *ānandam*, *rasam*. *Rasa*, beauty, is controlling, and that can satisfy our inner hankering. Even not *jñāna*, consciousness. Consciousness is not the integer, what to speak of this material energy. Even consciousness cannot satisfy our inner hankering for satisfaction, for happiness, for sweetness, for love, for beauty, for mercy. Such a thing we want. Really, if diagnosis, the inner analysis of our heart, we're all hankering for sweetness, for *rasa*. But we're wandering, running hither thither for that *rasa*, but frustrated we come back with a slap on our cheek, coming back. Going for *rasa* but frustrated with a slap, coming back. In this way wandering endlessly and dejected by the forces of the external nature, hither thither. But won't find thing proper.

Now the agents from the high level they come to our relief, anyhow consciously, unconsciously, inject some sort of such news. And that accumulated creates some energy that I must go back to my home. We are told that our home is such, our fortune is connected with such form of life. We must retrace back there. That is the campaign of Kṛṣṇa consciousness. That is the Vṛndāvana, happiest domain, and that is the most extensive that includes everything. That is not a part, but this is a negligent part of that infinite world, infinite ocean of sweetness. All may be accommodated there. So recruitment from that, and now we're trying to be so many agents for the recruitment of the misguided conscious units, so many *jīva* soul. On the whole, this is our campaign. And in details we are to consult so many treatises of the spiritual scholars and help us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

It is not idolatry, nor hypnotism, or sentimentalism, devotional ism. It is concrete fact. As much as we want happiness, and we're searching and thinking we're getting by this money, or this woman, where we're being frustrated. What is apparent, that is not real. We're being deceived in such way, all through our life more or less. So such guidance from the conscious friend of my life, that endeavour to recruit us back to home. Come to senses, come to normal position, come to home. You are all misguided like a mad crazy man, running hither thither for happiness, for pleasure, but not getting it, this is the common. So wild goose chasing, the scientific researches are trying to furnish you with more comforts of this transient type, flickering type. That is the opposite direction, inviting you to give more comforts by the help of this gross conception. That is _____ [?] not real thing you'll find there. You will have to go inside. Home is necessary. You are being carried to the foreign land, dependent on foreign things for your happiness. But real happiness does not depend on the supply of these physical comforts. It is within. The road from within, it is independent thing. The stone, the electricity, cannot produce comfort for you. Which can give you comfort, that is superior in comparison to you who are seeking, who is searching, like a crazy man for comfort. That comfort is holding superior position to you, not inferior in the nature that will give you comfort. Your thirst can be satisfied, fulfilled, only from the higher region, not from the lower. You are mad to find it in the lower, in the fossil, you are trying to find your comfort.

End of 82.07.03.A

Start of 82.07.03.B

Mādhava Mahārāja: Mahārāja, we can develop attachment to the things we experience because there is some impression, some sense impression, we develop attachment for them. But how can we develop that same attachment for Kṛṣṇa Who we can't experience?

Śrīla Śrīdhara Mahārāja: Yes, you can experience. Just as your eye experience and ear experience is not one and the same, so your soul experience, your most precious aspect is your soul, and in soul experience you may have Him. You cannot have experience, the sound experience you may not have with eye, nose experience, there is different, so soul experience is different from the experience of your senses. So soul may have such high experience, not all souls, in all stages, but it will have to soar up. Just as through the senses the eye come to a beautiful thing then I got some pleasing sensation. So soul will have to go there through devotion and then he can draw that sort of ecstatic experience there. You can get it. First the name, the sound aspect, then in proper culture of the divine name, the sound, you will get the *rūpa*, the colour, figure.

Namna svano anta kala sudha tama vikram sujay ante karme rūpa saysye bhavati [?]

From the sound will show its colour, its figure, its beauty. Then, _____ [?] Then afterwards you will be able to come in contact with the quality. Then, _____ [?] Then we find by the law of relativity so many *parikaras*, and so many *parṣada*, so many servitors around Him. And then with all these mixed it will be produced, you will find the *līlā*. And His beauty, His quality, His friends and the action between them. The action reaction with the beauty, with the quality and the paraphernalia, then there must be some relation, transaction, the *līlā*. _____ [?]
And you will find you have got a particular place in that. And you will be in that harmonious movement of *līlā*, automatic pleasure trip, playful life. In that dynamic harmony you will have a part to play, and you will find your heart is fulfilled with joy, overjoyed, in that harmonious movement you will find yourself overjoyed. Hare Kṛṣṇa.

Mādhava Mahārāja: So one cannot get that attachment until he has that experience of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes, attachment, before that you have any experience before you come to the discovery of electricity. Many things you have to do in expectation. Then you reach to the fact, is it not? Before you reach to any research you have to do many things. Then you can reach to the stage of finding any life. So also, here also preliminary things have to be done, *śraddhā*, *sādhu-saṅga*, *śravaṇa*, *kīrtana*, *bhāva bhakti*, all these things, then in *prema bhakti* you will come to find experience. When you reach the stage of *prema bhakti* you will have direct experience. Before that, preliminary activity you will have to do to find out a new thing.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mādhava Mahārāja: There is one scientist, his name is George Wald, Nobel Laureate, he's a good friend, we're good friends. He has done his research on vision, to try to study what it means to see. And he has studied all the chemical processes that is involved in vision. But he could not answer the question what it means to see. From the chemical processes he could not understand what it means to see.

Śrīla Śrīdhara Mahārāja: So, that is see, then hear also, must be similar, then every experience of this world is similar. Then nothing is solved, all mysterious. So we shall have to go back to the seer to find what is sight, what is seeing, we shall have to go back to the seer and to define there, analysis, the research will begin there. The sun ray, the heat is producing so many wonderful things here. But if we are to, the influence of the sun ray on different stone and earth and water, then we shall have to go to the sun, what is the quality of the ray which is producing all these things here. The source in germinal form, what is there. The seer.

Mādhava Mahārāja: There's another story of the scientists. They have this saying that seeing is believing. If you see something, you can believe it. So one scientist wrote an article called *Believing is seeing*. Because there was one time...

Śrīla Śrīdhara Mahārāja: At the back of seeing there is believing, otherwise you need not come here to see. First faith then you come take the trouble and then you put it and if not then you

put some spectacle, if not then microscope, then you see. But the back is your will, the seers necessity. Believing, faith, *śraddhā* begins. Even the mundane, what to speak of the spiritual, permanent, in the small temporary transient things, fleeting things, faith is presupposed, some sort of belief. Then you can come to that thing. Then whatever will be attained, how much faith is necessary to retrace that to the cause, prime cause. In *Upaniṣad:*

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."]

The backbone of *Upaniṣad* is there. There is something, by knowing Him we can know everything, if we get that, we get everything. Such key of life, key of solution is there. By getting one thing we can get everything. Sometimes in the war, one is trying to capture the leader, the king. By getting him captive, he may demand anything and everything, you give all this. If owner is captured his property is captured thereby. Something like that.

The master, the controller of the whole, if I know Him, by His sweet will everything happens. By that principle I can know, I have known everything. What of that mystic man, that magical man, whatever he likes to do that comes to exist. In this way. The designer and the destiner of what we see, if you can find the designer of this world, of the whole and who has got the destiny also in his hand. If we have Him, we have everything within. Have the master, then we have the property. Something like that, in this way.

That is the way through which we shall march on our future success. *Yasmin vijñāte*. There is one, if He's known, everything is known. Now whether it is possible at all or not. *Upaniṣad* says, revealed truth says, it is possible that if one is known, everything is known, it is possible. And accept this. Just as if food is put into the stomach, whole body is fed. Then if the central position, to help us, our understanding, put water into the root, the whole tree is fed, how it is possible. Put food into the stomach the whole body fed. How it is possible? So central truth is there and if you know that, if you have that, you have everything. It is possible. If we can find the real centre, we find everything. It is possible. This is revealed truth, extended to you. Try this way. *Yasmin vijñāte*.

Chidyante sarva-saṁśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21, & 11.20.30] The whole misgivings will be cleared, all doubts will be cleared if you come to such general knowledge. The knowledge becomes so much universal in general, that if you get it, the key, you can command everything. The central truth is such, everything coming from Him, the controller, all controller. Everything is By Itself and for Itself, and die to live. By Itself and for Itself. Nothing for you, you are for Him. Find out your master. You are for Him, everything for Him. He's by Himself and He's for Himself. And we are all for Him, secondary position. What to do? This is the nature. You are to accept that, or you are nowhere. You must accept, you must have to swallow this bitter pill, that everything for Him, we are part of His *līlā*, the bitter pill. Otherwise, nowhere. Run hither, thither, like so many goats and jackals, no peace. This is the fact. Everything for Him. You are a part of that, you accept that you will be happy. How much happiness you can consume, you, a particle

of consciousness, you will get more than that. If you be in harmony, you can't earn your livelihood, but join as a coolie in a big farm, or a big capitalist in industry, you will get more than your bread. Something like that. And if you detach from that, you can hardly earn your bread, you are fasting. But join that industrial company, you will earn more than your bread. Something like that. Accept the harmonious work of the universal world, no misery. No misery, you will find ample.

Mādhava Mahārāja: So Mahārāja, a thought, thinking, any particular thought that we have seems to be independent. How can we understand that it is part of a bigger mind?

Śrīla Śrīdhara Mahārāja: Independent has got its characteristic. Diseased independence is independent. Independence has got its nature, this is independence. Independence is not madness. Independence proper that will find within its own scope, how much independence. A part cannot claim the independence of the whole. So independence in his own jurisdiction, he must get that, what is independent. And now we are found prey to our senses, not independent. This is not independence what we call that this is independence. This is a diseased thing, aspect of independence. Independence proper that will go to its own respective free position. And this is our diseased independence. Independence, what is this? One independent man is approaching another, attacking, consuming another independence. Everyone should have independence. If independence I want, then everyone has got that aspiration. My independence encroaching on the independence of others, that is diseased independence, not healthy independence. Healthy independence must work together, and must have limitation, and must have connection with higher harmony. We are searching for independence, that is to encroach over other rights, others independence. To destroy others independence that is meant independence proper. Do you follow? What we conceive at our present stage as independence, that independence to harm others. Exploitation, more exploitation, means more independence. That is diseased independence. That is not independence proper. I want independence, you want, he wants, everything will be independent. Then must be harmony, cooperation. That will be healthy independence. Independence and rowdyism is not one and the same. We should be educated to aspire after real independence, *svadhinata*. In Sanskrit, independence, the *priti* [?] *śabda*, the word independence in Sanskrit, *svadhinata*. That is submission to ones own soul, not slavery to the senses.

kamadinam kati na katidha [?]

My lust is drawing me towards something, my anger is drawing me towards another, my greed is drawing towards another thing, in this way. The senses they are our masters and they are quarrelling with each other, my condition is very hopeless. I'm not independent. So many senses, so many different inclinations, they are drawing to that direction. I'm their slave.

karnadinam kati na katidha palita durridesas [?]

And also another *śloka* in *Bhāgavatam*. In exhibition it was shown that a man is there and six sense pleasure is drawing him, one this side, another that side, another that side. In this way he's helpless. So what we think to be independent, that is to lord it over the other independence. That is not independence proper. That should not be. That encroaching the independence of others, that is not independence proper. To acquire mastery, Lord Śiva with the other things, they have got their independence. I have no right to destroy that. So the more power of exploitation is not independence. Here independence means to increase the capacity of exploitation.

Mādhava Mahārāja: That's not the question I was asking Mahārāja. I was asking like this, that I am thinking something different, and Badrinārāyaṇa is thinking something different, and Nādia is thinking something different. We are all thinking something different, so how can we understand that we are part of one mind?

Śrīla Śrīdhara Mahārāja: So you are thinking, that thinking must be regular, normal, that may not be misled, misguided, then there will be clash and a reaction, and you will have to suffer. Must be a harmonious movement. Our aspiration must be towards harmony, independence, aspiration. What is independence proper we are to understand. Independence here, in Kṛṣṇa consciousness, independence ends in slavery. You are to conceive this.

Mādhava Mahārāja: Yes. I see. Yes. Your Hegelian reasoning again.

Śrīla Śrīdhara Mahārāja: How? This sort of independence, *so 'ham*, anyhow the Māyāvādīns they have got much reverence for independence, and they merge it in something, non-differentiated area. Rather, "We don't want anything but we can't give independence to anyone, rather we shall sleep, we shall die. But we can' t give up independence to anybody." That is Māyāvādī.

But Vaiṣṇava conception that independence to slavery. So slavery of the highest infinite, there I get more, maximum. I get maximum. If I come to realize this truth that I am a part of the whole. I am not master of the whole, that is mania, madness. That is not independence. To understand this concrete truth that I am a part of the whole. So my independence must be part of the independence of the whole. So consequently I must utilize my independence in accordance with the harmony of the whole, of the outside. That is healthy independence.

The reactionary school is Māyāvādī. "We can't give independence to anyone. Rather we shall commit suicide in Brahmaloka."

The independence seekers are exploiters in this mundane world, action, reaction, and withdrawal from that in the Brahmaloka, no existence of ones own, what to speak of independence. But the concrete and realistic view of independence, that I'm independent, he's independent, all independent, the absolute independent I must be, my independence should be a part of the independence of the whole. So I must cooperate with them, I must submit to the supreme independence. That will be normal, healthy, wholesome thing. Otherwise this is madman's, what is not, what cannot be the fact, we are after phantasmagoria. That in the name of independence I can be master of the whole. Then how I can be independent? This is

impossible. Must come to a realistic way of thinking. So many independent must live together. And it is possible that all will enjoy independence if they are in a common harmony. Who is representing that common? We must be, in other words, should be slave to Him. By submission we can get maximum independence, submission to the centre.

Gaura Sundara. Gaura Sundara. So no more today. Gaura Hari. Nitāi Gaura Hari bol.

Mādhava Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...whatever may be. That means to accept that ultimate cause is an autocrat, but He's the highest good, highest good autocrat. If one can accept that, connection with that truth, that conception of truth, his attainment is highest. Then also again there is gradation. That is a separate thing. There is Goloka conception, _____ [?] conception, automatic, *ekantaka*, *kevala*. In *Bhāgavata* it is also *kevala*, *kaivalyam.*

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastv advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."]
[*Śrīmad-Bhāgavatam*, 12.13.12]

A continuous automatic flow, an eternal flow, to find out within us the plane within of automatic flow towards the centre, the absolute good, autocrat. And there is also quality, this *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya* again there, *kevala*. *Kevala* means *tan-niṣṭhaṁ*, *kaivalyaika-prayojanam*, *kaivalya*, independent of any _____ [?] *kevala* stage. No cause, no effect can be traced, infinite flow. And that is the deepest foundation of all existence, that automatic wave, *nirguṇa*. That is *ahaitukī* and *apratihatā*, causeless and irresistible.

sa vai puṁsāṁ paro dharmo, [yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

The *Bhāgavata* announces in the beginning, what is *bhakti*, what is *dharma*, *śreṣṭha dharma*, what is the prime duty, most supreme duty of us all. *Sa vai puṁsāṁ paro dharmo*. That is our highest duty, *paro dharma*. *Yato bhaktir adhokṣaje*. Our submission to the unseen, to the undistinguishable, by our present position, senses, *adhokṣaje*. *Ahaitukī apratihatā*, that must be causeless, no expectation for any reaction, or any benefit, *ahaitukī*. And that has no reason and rhyme, that is eternal flow, to join that plane, *apratihatā*, that can never be resisted, irresistible and automatic. The most fundamental flow of this whole world, gross and subtle, is that plane, that flow in the plane, the deepest and that cannot be stopped, cannot be challenged, it is automatic and *ahaitukī*. And that gives its own explanation, not responsible to any explanation to anything else. It is automatic and irresistible. To join that is our *paro dharma*, *Bhāgavata* announces. *Sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje*. That indistinguishable, unseen, imperceptible at your present position. Towards that, towards infinite, connect yourself with the infinite. The infinite has got the deepest flow; that is irresistible and automatic, and you must join that. That will be your highest duty. Think of it. That is absolute good, absolute beauty, absolute love, absolute charm, mercy, whatever good you can conceive, that is the root of all. You connect with that deepest flow in the universe, not these superficial external things. Exploitation, then renunciation, then submission _____ [?]
As much as deep, deeper your realization, you will find all these things. *Sa vai puṁsāṁ paro dharmo*, *yato bhaktir adhokṣaje*, *ahaituky apratihatā*. Indistinguishable, direct words are indistinguishable infinite. Try to connect with Him, that irresistible plane of the whole.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] As much as you will be able to make progress, you will have experience of that. And that is belittle this mundane experience, *paraṁ dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ
rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

The charm of all these base things, outer things will disappear. You will find newer and newer charm, and your attraction for these gross mundane things will vanish, *paraṁ dṛṣṭvā nivartate*, in *Bhagavad-gītā*. The higher thing you will be able to realize, and your attraction for the lower things will disappear, will vanish automatically. Misconception and the world of conception also there is gradation.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, does the material energy, the *prakṛti*, the lower energy, does that have sometimes any reflection of the higher intention or the spiritual energy?

Śrīla Śrīdhara Mahārāja: It is perverted reflection, *prakṛti*, here we find a reflection but perverted.

Vidagdha-Mādhava: Should one pay much attention to the way circumstances come in ones life? Should one pay much attention to the material energy?

Śrīla Śrīdhara Mahārāja: Who are you, your name?

Vidagdha-Mādhava: This is Vidagdha-Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: What do you say?

Vidagdha-Mādhava: Should one pay much attention to circumstances presented by the material energy? Is that some indication at any time, some indication of the higher purpose, the spiritual energy?

Śrīla Śrīdhara Mahārāja: To certain extent as much as it will help the progress towards the spiritual, so much help we may take from our paraphernalia. Present paraphernalia should be utilized for higher realization, everywhere. We should take advantage of our present position, wholesale, where there's *yukta-vairāgya*. Even food, even rest, sleep, all these things in the midst of which we find ourselves at present. We shall take advantage of them in such a way that may help me most for my going up. That sort of utilization we shall accept, *yukta-vairāgya*. Everything may be utilized, even what may seem to be a danger, undesirable, *tat te 'nukampāṁ susamīkṣamāṇo*, everything has come.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If sincere, so many difficulties will also come to help us, to test us. Difficulties will come but we can utilize them also for realization of higher purpose. Not only favourable things, unfavourable things also may be utilized for our progress.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own karma, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

It is my own *karma*, the bitter experience, it must teach me a good lesson that my connection with all these things has such reaction. So I must not stay here in the land of reaction any longer. They will help us from the negative side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Everything will help. Sanātana Goswāmī he gave bribe to the jailer and got out.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] Duty of every phases we should leave.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

Elimination and acceptance. Progress means elimination, to give up the present, and to welcome the bright future.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Yato bhaktir adhokṣaje* [*Śrīmad-Bhāgavatam,* 1.2.6]
Adhaḥkṛtaṁ, *indriyajaṁ*, *jñānaṁ*, the substance, the truth is such, that He has kept you with all your senses below. He has transcended your world of experience. So *adhokṣaja*, undistinguishable, at your present position. Only distinguishable by the scripture, we can get some hint, and from the saints, some hint. Otherwise it is undistinguishable. When He will come to me, *yam evaiṣa vṛnute tena labhyas*...

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."]
[*Śrī Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

...it will come to me, then I shall be able to understand, partly. Now I am, for the unseen, I am making sacrifice, I am surrendering to the unseen, because I am disgusted with the present.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Praṇipāta, I surrender for that truth. Why? I'm disgusted with the present, so *praṇipāta*. *Praṇipāta* means wholesale concentration, exclusive concentration. I come to hear, to get, to work for my relief, I am disgusted, *praṇipāta*. Then *paripraśna*, honest inquiry. And *sevā*, I'm going, why do I want them? Only to utilize me for His purpose, only with this idea. Not that I shall get some valuable things there and I shall take that and I shall utilize that here to fulfil my lower purpose, not that. *Sevā*, I'm seeking only my master, that I can be a slave to Him. With this spirit we must act, *sevā*. I want the higher company only to be utilized by Him. You utilize me, that is I want for service. I want that higher entity to serve, not to enjoy, not to exploit, and not to be indifferent. *Praṇipāta*, *paripraśna*, with this attitude we should be seeker after the truth.

42:16 - 44:30 [?]

End of 82.07.03.B

Start of 82.07.03.C

Śrīla Śrīdhara Mahārāja: When [Bhakti Saranga] Goswāmī Mahārāja was preaching in London, when Prabhupāda passed away, some differences of management came in the disciples. So he had no money or collection even there. He was a good collector when he was in India. He was known to so many chiefs also as the Secretary of Gauḍīya Mission.

One day he found that, he told, not a farthing he had, that to put that into the box and then gas will come then he'll be able to cook something. No money.

But he _____ [?] in a near park, he's taking the beads, counting the beads, and loud voice chanting Hare Kṛṣṇa on beads. Suddenly he found that in that park there was so many shrubs _____ [?] he found something _____ [?] there on the earth. He came, and after removing the earth he found a Śrī Mūrti, small, and he took it to his quarters. And from the scriptures, *śaṅkha, cakra*, *gadā*, *padma*, then according to *Caitanya-caritāmṛta* [*Madhya-līlā*, 20.221-239], *Siddhārtha-saṁhitā*, he came to see that Deity was Vāsudeva, according to the arrangement of the *astra*, *śaṅkha, cakra*, *gadā*, *padma*, according to the arrangement of the hands. *Śaṅkha, cakra*, *gadā*, *padma*. Then *śaṅkha, gadā*, *cakra*, *padma*. In this way the difference made. So according to one arrangement of the *astra* is following that is Vāsudeva. Then he began to worship.

Then that very day he came back, nothing to eat. But suddenly the maidservant that used to brush the, and wash the residencies, she came with a paper. That was given _____ [?] but when he took out the other letters then that was left there.

And that woman came with that, "Is it for you Swāmīji, is it?"

Then he saw, "Oh, Yajavara Mahārāja has sent a cheque for one hundred pounds."

He wrote letters to so many chiefs already acquainted with him, and Yajavara Mahārāja responded with a hundred pounds he sent in cheque. Then of course he was satisfied. At that time he had no money at all in his bank. He went to the bank to cash it.

And the bank said, "Yes, the cheque - but you are that Goswāmī? How I'm to know? Some identification is necessary."

Then, already he gave a lecture there with Lord Zetland in the chair. And so many other respectable men also were present in the meeting. Suddenly he found that a copy of paper there in, and he brought it and showed it him. "Is this sufficient for my identification?"

Then he said, "Oh, you are this Goswāmī?"

"Yes."

"Your appearance and the name, of course it will do."

Then of course in the bank the cheque was cashed. In foreign land, and penniless, he had to experience such conditions there, Goswāmī Mahārāja, the founder of Gauḍīya Saṅga.

He took *sannyāsa* from me, first *sannyāsī* disciple is that Goswāmī Mahārāja. He took *sannyāsa* from me. He was my senior God-brother. After the departure of our Guru Mahārāja, first *sannyāsa* was taken by him, from me, and next, Keśava Mahārāja.

Hare Kṛṣṇa. Gaura Hari. He was very brave and affectionate, Goswāmī Mahārāja. Single handed he could fight with many, hundreds, such powerful _____ [?] he had in himself.

Once I say, he's asking a man in Andara [?] "You should give something for the service of Kṛṣṇa."

"I have no faith in all these things."

"No, no. You should do, give something at least."

"No, never."

"I must take it from you, then I shall leave the place. I don't go without doing some good to you."

"How you can take? It is my money. If I don't pay, how can you take?"

"I must take. I won't go. I must do some *sukṛti* to you. I have come for that."

So fighting going on. I'm standing on the side. He's also white clad, I'm also white clad at that time. With curiosity I'm wondering, what the man says it is true. The money is his, and if he does not pay, then how he can get?

But still he says, "No." Protesting. "I must take, then I shall go. Without that I won't go. You are a *pāṣaṇḍa* and I must do some *sukṛti* to you. I shall open the door for you." In this spirit he's troubling, fighting.

And so many men flocked there. And after hearing they all pressed that man. "Only give something. You know he's representing a particular institution, and they're doing some service. Why you are so much determined that you won't pay a farthing? Give something, give something."

Then by their pressure the man is giving, he handed over to him.

"And not one rupee, I'm taking one *lākh*."

Jayatīrtha Mahārāja: Hari bol!

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Because it is very difficult to give you any *sukṛti*, to create *sukṛti* for you, so Kṛṣṇa will endow me spiritually because I'm ready to give some *sukṛti* to you. Such type of atheist you are."

In this way. Hare Kṛṣṇa. Gaura Hari bol.

Badrinārāyaṇa: Did he give the *lākh*?

Śrīla Śrīdhara Mahārāja: Eh? Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gauḍīya Maṭha people they have come not to beg, but to give. They want to give something, and only formally they take something, but really they come to give something most valuable. They want to make connection with the divinity, the highest type of divinity, Kṛṣṇa consciousness. Their determination is to connect anyone and everyone with Kṛṣṇa consciousness in any way or other. That is their achievement, not an ordinary beggar, that one *paisa*, two *paisa*, or one *lākh*, two *lākh*, whatever they get they're satisfied with the money, no. They come to give, with this consciousness. Energy is being wasted. Energy is directing you in this mundane world, and all the resources are up, down, action, reaction. But connect with *nirguṇa* world. Connect with *saguṇa*, the entitlement of the *sattva guṇa* world, connect with *nirguṇa*, the permanent plane. That connection we give of his *sukṛti*, to give connection to the people with the eternal plane of love divine. That is that, anyhow. Hare Kṛṣṇa. We must be conscious of that. Otherwise, what is indispensable, that is, the connection of those agents with the genuine source, that is all

important factor. The connection with the transcendental _____ [?] what is of inconceivable character.

[*yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate*]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

If we can find connection there, then our transformation may be of such order that if we kill, if we destroy the whole of the *brahmāṇḍa* we're not affected in any way. The connection with such a plane, which can take us to adjustment with such great happiness, great events. That what to speak of destroying one *jīva*, one animal, or one man, it is nothing. If you can destroy the whole creation you will remain unaffected, by the great grace of that... such plane is there. And we're to have connection with that plane of life: Kṛṣṇa consciousness. The *vilāsa* is so, that destruction is life, that is so. The destruction is life there. The destruction in the ordinary sense that is also life giving to the proper essence that are being destroyed. They're amply benefited. Dissolve with death. Death we're facing every moment, every life. Where is life there is death. But such a death which can kill the death itself forever, such death is there. So that is desirable. That is help to the died man, and so the man who is the cause of such death, he also gets uplifted. It is possible. It is such. The cause of harmony is of such wonderful character that it may be such. And how, by approaching towards Him we'll be charmed to find His way, that of wonderful stride, *adbutakrāma*, Urukrāma. His strides are wonderful, unthinkable, unknown and unknowable. His stride, His *padaki*: Wonder.

How much of the environment we are acquainted with is nothing, posing.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

None can finish. At every step he feels wonder, and still he has no finish, no end. Feeling, wonder of wonder, wonder of wonder, and no finish. Such engagement, such is infinite. Kṛṣṇa is such. Kṛṣṇa is such.

The Brahmās have come, and the Brahmā of this *brahmāṇḍa* when he went to see Kṛṣṇa in Dvārakā, Kṛṣṇa asked the mediator, "That what Brahmā, which Brahmā has come?"

The Brahmā was astonished. "Which Brahmā? Then there are other Brahmās also? Say that I'm father of Catuḥsana, and four-headed Brahmā. You just inform."

Then he went. "Yes, you may take him in."

Then Kṛṣṇa, in his temperament he saw that so many Brahmās are gathered there. And they're hundred-headed, thousand-headed, million-headed Brahmās are there. He's seeing Kṛṣṇa as well as those Brahmās. Other Brahmās they do not know anything.

So I say, the basis is that of hypnotism. The whole creation is His hypnotism.

This Brahmā can say, other Brahmās they do not say. They say that, "Kṛṣṇa has come in my *brahmāṇḍa*, and He has called for me for some necessity." That's all. But this Brahmā he's seeing that all, because he enquired that, "Which Brahmā, what is the meaning of which Brahmā? Are there any other Brahmās?" So wonder.

naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṇgajāya

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]

[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā, when he had first suspicion that, "Who is He, this boy, this cowboy, who is He? His ways are very questionable. His movement is in such a way He does not care for anyone. He's within my *brahmāṇḍa* but He does not care to know me even. What is this attitude? Who is He? He's not Nārāyaṇa. Only above me there is Nārāyaṇa. His ways and manners I'm a little accustomed with. But this boy is not that Nārāyaṇa. Then, anything can exist over Nārāyaṇa it is impossible. Then, what is the matter?"

So to test Him he took away the cowboys and also the calves, and putting them somewhere else in the cave, he has again after a year has come to see the devastation and despair, how He's doing. Then also he found, yes, as he found, first, the same position, after one year he has come but he's finding there He's in the same position, with the rod under His armpit, and with some morsel of His food, He's out as if in search of His friends and the stolen calves, in this way. And everything is going on as it is.

Then Brahmā, "What is this? Then have they come back without my notice?" He again attended the very cave, and they're there, as he kept them they're there. Then he's, "What is this? I stole and they're all deposited here. And still, when I go there everything is all right, no harm." Then of course he was perplexed and fell at His feet.

"I could not recognise You my Lord. And what fault on my part? You have come to play such a plain part, how one can believe You, that You hold the greater position even than that of Nārāyaṇa? But whatever I have done I want to be pardoned.

Naumīdya te 'bhravapuṣe taḍidambarāya. You are venerable entity I have come to know. I bow down to You. *Te 'bhravapuṣe*. Your body is like that of black cloud, *'bhravapuṣe*, black

cloud. And that is some mystic representation. Black is generally, cannot be detected, but *taḍidambarāya*, but Your dress of yellow colour helps us to know what You are. It is carrying some similarity, bearing, with Nārāyaṇa, *pīta varsa*. The black body and the yellow dress, that gives some hint towards the personification of Nārāyaṇa, Viṣṇu. *Taḍidambarāya*. You are unknown and unknowable, Yourself, but Your dress, Your potency, makes You known to us by this, You potency. The colour of Rādhārāṇī, the *śakti*, Your own potency, that is of yellow colour. So Your greatness, Your magnanimity, Your nobility, Your beauty, charm, can be known through Her.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. So many plain things are ornaments to You. In our consideration what is gorgeous and of splendour, You don't find anything about that here in Vṛndāvana. But in Vaikuṇṭha we're accustomed to find those things. But this is a new plane where You have come to show Your play. Here we find we come across a new conception very wonderful, plain and charming. Plain yet attracting to the most. *Guñjāvataṁsa-paripicchala-sanmukhāya*. With simple things, ordinary things, You have decorated Yourself. But it is so extraordinarily charming we find there, it is impossible to understand and to describe.

Vanyasraje kavalavetraviṣāṇa-veṇu. Rather they're trying to show Your most ordinary position of a cowboy. Which is a negligible position in this world, creation. But in such a position so wonderful and charming, all attractive figure, hypnotising us. *Kavalavetraviṣāṇa-veṇu*. *Lakṣmaśriye mṛdupade paśupāṇgajāya*. And Your movement is very slow but sure, *mṛdupade*. Your movement is such that You don't care for anything else in this world. Though in a very simple and lower position You are, but Your gesture, posture, Your outlook, Your movement, You don't care of anything in this world. Such mixture with plainness and the highest conception of things mixed, garbed, dressed in a very plain thing, it has given me a very nice and very wonderful expression, charming. Such things of ordinary value may be so charming.

Being creator also, I fail to understand. What is this creation? I'm proud that I created so many things in the world, but I'm lost to see the beauty of the environment here. What is that? *Lakṣmaśriye mṛdupade paśupāṇgajāya*. Movement is slow but sure, and beautiful. *Mṛdupade paśupāṇgajāya*. You may be the son of that human being, even that who keeps the cows. Not very high status in the society, or in the scripture. But is this Your personality wherever You can go You can make it to hold the highest position? What is this? *Mṛdupade paśupāṇgajāya*. Whoever You be, my vanity is expired, defeated. Defeated to You I am taking refuge. I surrender. Please help me understand what You are really." In this way Brahmā surrendered.

Madhvācārya, he in his conception of Ācārya mentality, he could not harmonise with this *brahmā-vimohana* chapter with Guru, the Sampradāya Guru, the first inaugurating Guru of the Sampradāya, Brahmā-Madhva-Sampradāya. So Madhvācārya has omitted these two chapters of *brahmā-vimohana* from *Bhāgavatam*.

But Mahāprabhu He did not. He accepted Śrīdhara Swāmī's edition, belonging to *viśuddhādvaita-vāda*, of Viṣṇusvāmī, *rāga-mārga*. They're followers of *rāga-mārga*, the Viṣṇusvāmī Sampradāya. The branch of whose is Vallabha Sampradāya at present, many in number, specially in the Gujarat side, the Vallabhis. Vṛndāvana also found New Gokul, a New Dvārakā, they have established, the Vallabhi School. They're followers of *rāga-mārga*. Śrīdhara

Swāmī belongs to that section and he has accepted those *brahmā-vimohana* two chapters in his book and has given his commentary. Mahāprabhu accepted that, *caritāmṛta*, there we find mentioned.

But Madhvācārya he could not accommodate that how Guru may be seduced. How? He's always, he could not tolerate that Guru may not know everything, may not be omniscient. He could not accommodate this idea, this Madhvācārya. But Mahāprabhu did that.

Because we, our Guru Mahārāja used to tell, "We are worshippers of sonhood of Godhead, not fatherhood. Not the extreme point, as the creator, or as the controller, but sonhood, that He's in the centre. He's not in the circumference anywhere, His position. And not from one side He's furnishing everything, creating everything He's at the back. No. He's in the centre. That is the conception of *Bhāgavatam*, sonhood, consorthood, healthy expression here, He's there. And His extension, His *vaibhava*, is emanating from Him, going outside, all around, going around all sides. He's at the centre. So the father is controlling Him. Mother is abusing Him, punishing Him. He's also shown to fall at the feet of His beloved. That also we are to accommodate, and why, what for? The *prema*, the love divine. That can make Him such. So how highly precious thing that love divine is. After liberation, then the service of calculation, and then at the highest plane of whole creation, of whole world, eternally, reigns the love, the *prema*. And that all emanates from one personality, Śrī Rādhikā. Emanating just as rays, light emanating from the sun, so She's at the centre and with Her extension of all types. Baladeva one hand, supplying the energy, the existence maintaining at the background. And the ecstatic side is controlled by that particular potency which can make the absolute independence a ball in the play of Her hand. So it is inconceivable, it is incalculable, it is such.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Yes, I am. I have freely accepted this subjugation of My devotees. Yes Durvāsā, I have got no independence of My own. The *bhaktas*, the devotees, their treatment towards Me is of such wonderful way that makes Me subservient to them. It is so charming, so loving, that *bhāgavata prema*."

Pañca-puruṣārtha, the fifth end of life, and Mahāprabhu came with that news to this plane. Nityānanda Prabhu. What is *prema*, love divine? How powerful, how charming, how wonderful. And we may have the taste of that nectar, and life also in that ocean of nectar plane, living in the waves of that plane, ocean of love, ocean of nectar. That is our highest object.

The personality can be maintained. We should necessarily not dive deep and lose our own personality, individuality, it is not necessary at all. But *prema* is of such nature. *Amar leta ami* [?] You are living, but you are living on His behalf. The wholesale converted into His service. A wonderful thing. You can keep your personality, still, for the interest of Kṛṣṇa, of the Whole, of the Absolute. No selfish, no separate, no conception of separate interest, separate existence. The merging not physical, this mortal merging, not losing individuality. Merging, *mayātma-bhūyāya ca kalpate vai*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Tato, viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]

[*Bhagavad-gītā*, 18.55]

"They enter into Me. To Me means I am person in My family, among the circles of My friends he enters. *Viśate tad-anantaram*. *Ātmā-bhūyāya ca kalpate*. He becomes as if My own. That means without losing your personality you can be fully My own."

It is living merging not physical and dead merging into Brahman. That is *prema*. It is above this original conception of merging into the, to lose oneself into the consciousness, as compared with our *suṣupti*, the sound sleep, not that. Very sweet. We may be lost in swimming in the sweet ocean, ocean of sweetness.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

So Mahāprabhu has accepted. Our Prabhupāda once told one Parvat Mahārāja enquired.

"When Rādhārāṇī left the *rasa līlā*, seeing, looking, tracing, that all are dealt almost equally. Equal treatment to one and all, that did not satisfy Her. All are of same value. So She suddenly disappeared. There was a competition of singing, dancing, to please Kṛṣṇa in a wonderful,

transcendental way. And Rādhārāṇī at the last moment She showed Her skill in all these plays, pastimes, and suddenly disappeared. And Kṛṣṇa He was engaged in that combined singing and dancing and suddenly found that Rādhārāṇī is absent. So He left the whole and left for search of Rādhārāṇī. And met Her in the way.

And when after going for some time, Rādhārāṇī told that, "I can't move, I can't walk more. If You like to go somewhere else You are to carry Me. I can't move."

Then Kṛṣṇa disappeared suddenly.

This question was put by Parvat Mahārāja to our Guru Mahārāja.

And Guru Mahārāja answered, he was a little disturbed to hear such question. Apparently here the disregard of Rādhārāṇī, so he could not tolerate such question even. He could not tolerate by his nature. So much partiality towards Rādhārāṇī that he was not supposed to hear anything against Her, as if.

He told, "What do you find about devotion here?" In a mood, a rather exited mood he answered Parvat Mahārāja. "What *bhakti* do you find here, that you have asked, put this question to me?"

Rejected. He could not tolerate even such enquiry.

This came to me. I tried to find what Bhaktivinoda Ṭhākura has written as his translation of this *śloka*. Bhaktivinoda Ṭhākura has harmonised in this way, that Kṛṣṇa wanted to experience, "In such stage, if I vanish, what will be the mentality in Her?" Only to experience that event He did like this, to enjoy that sort of circumstance, helplessness, and the dark night in the jungle, how She can fare, what can be Her attitude, to enjoy, suddenly. Then of course He came in.

But Prabhupāda, our Guru Mahārāja could not tolerate even. "What is devotion? Then where is devotion? Devotion proper to be traced where? Devotion is there in its flying colour where the Absolute becomes subservient to the devotee. When the positive becomes powerless near negative. The negative is so powerful that the positive, as if, losing its existence separate. Something like that.

End of 82.07.03.C

Start of 82.07.04.A

Śrīla Śrīdhara Mahārāja: _____ [?]

..limit up to a thousand miles or so. Electricity, ether, that is within everywhere here and also transcending only ether is remaining. So the gross thing, and the subtler things Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, all finer and internal subtle existence. And by this is Virajā, *prakṛti*, then Brahmaloka, that is also within and without everything. Then Paravyoma. That is also within this and outside. And then Goloka, Goloka is in and out of Paravyoma also, what to speak of all these ____ [?]

Devotee: In and out _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, in and out _____ [?] Finest and deepest and most extensive, comprehensive. The most comprehensive, the most deepest and the most powerful, all-controlling and the essence of all goodness. That is at the back, and that is controlling everything. Not power, not only innumerable electrons, not only the power, but beauty. That is the controller of the whole. And that is the essence of everything. And that is the finest thing. And that is in and out of our conception of infinite.

Devotee: In and out _____ [?]

Śrīla Śrīdhara Mahārāja: Absolute good. Absolute good is the deepest existence, finest, and all-controlling, and we must have connection with that. That is Goloka, that is Kṛṣṇa consciousness proper, in and out of everything, everything within Him. Everything is floating in Kṛṣṇa consciousness. And Kṛṣṇa consciousness is absolute goodness and beauty. And we are to connect us with that plane through our soul by the help of the divine saints.

Devotee: And everything is preserved for the Lord Kṛṣṇa Himself.

Śrīla Śrīdhara Mahārāja: Yes, but *suhṛdaṁ sarvva-bhūtānāṁ*.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]
[*Bhagavad-gītā*, 5.29]

"But don't be frightened that I am all in all, because know sure that I am your well-wisher, your guardian. You are represented in My heart. *Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati*. *Bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram*. I am all in all, but don't be frightened for that, rather get peace. Why? I am friendly to you all, no apprehension on any _____ [?]
And if you can realise this, you will find peace in your heart. That all controller is my guardian. I am represented there where the all-controlling agency. *Suhṛdaṁ sarvva-bhūtānāṁ*. I am all controller but I am friendly to everything, to every atom, no apprehension."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "Only you can attain peace of mind at that time when you can take it that the all-controller is my friend. This is the only way to get peace of heart. The all-controller,

He's all good and He's my friend also. Then no apprehension, you can go, move, with your attention towards Me that I am friend to you. Then you will be more attentive towards Me, to your friend, the all-controller who you have come nearer to nearer."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Everything in nutshell has been distributed in *Bhagavad-gītā,* wonderfully.

sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
[pārtho vatsaḥ sudhīr bhoktā, dugdhaṁ gītāmṛtaṁ mahat]

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]

[From Śrīla Śrīdhara Mahārāja's *Bhagavad-gītā*, p 331]

All the revealed truth expressed in scriptures are so many cows. And the *dogdhā gopāla-nandanaḥ*, and the cow milking expert the *gopa*, his son is milking the cow, the *Upaniṣads*, the revealed truth. And the gist of the revealed truth is distributed in *Bhagavad-gītā*, the milk. *Pārtho vatsaḥ sudhīr bhoktā*. And Arjuna as a calf, he, on our behalf, he made arrangements to get it. *Sudhīr bhoktā*. And the real scholars they are to partake in that, to be satisfied. For their satisfaction the milk has come. *Dugdhaṁ gītāmṛtaṁ mahat*. And the all-sustaining substance like milk, *Bhagavad-gītā*, it will sustain you all. Just as milk is the common food of all, to sustain _____ [?] So *Gītā* will sustain all kinds of souls.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: "A drastic step to save the people and I see that My activity is going just against that campaign. So what further step to be taken now? I have taken the garb of renunciation."

Hare Kṛṣṇa.

...

"I have come as a *sannyāsī* to the world to preach for their benefit." This is a hypocrite expression of Your life. You are really, in Your inner conception, You are full with the *gopī* and their name and their *līlā*, everything within, You are full. This is only a superficial dress. We don't care for that, You are *sannyāsī*. We are to know You as that Kṛṣṇa of Vṛndāvana, we don't like to see You as *sannyāsī*, Ācārya *veśa*."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. This is ornamental.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: "As if I am not free. As if I am not Absolute. They deal with Me in such a way that I also mix with them in the corresponding way as if I have no freedom from the hands and treatment of them, as if I am controlled by them."

Love is such a thing. Affection is such a wonderful thing that can control the Absolute, infinite to the finite, and that is devotion, *bhakti*, *sevā*, service, that can do impossible, possible, what is that? The infinite is controlled for the interest of the finite. That is possible by devotion. *Śrī-kṛṣṇākarṣiṇī ca sā*. That part of the universal function is devotion proper where we find that infinite is thinking in giving to the finite.

Prabhupāda told this. "Where we find this function, that is *bhakti*. That is devotion proper where finite gets the greater facility, or greater position over infinite. There is *bhakti*."

Wonderful. So how should we hanker after a drop of devotion? With what earnestness we should hanker for a drop of devotion, nectar, that forces infinite to serve finite?

Gaura Hari bol. Gaura Hari bol. Nitāi. To pronounce all these things that also _____ [?]

Nitāi Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

A small mouth to speak, to pronounce a high sound.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Mādhava Mahārāja: ...Sometimes we find that even if you give much affection, to a finite being, he still may go away, he still may reject you, even if you give much affection. So how is it that we can capture the infinite by affection?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*? What does he say?

Vidagdha-Mādhava: He's saying, "You can give so much affection to the living entity, to a person, but that person may go away. So how is it that if we are trying our best to give all our affection to the infinite, how is it that we can capture Him?"

Śrīla Śrīdhara Mahārāja: _____ [?]

When I came first to join the Maṭha I was posted in Kurukṣetra, Kurukṣetra Maṭha in charge. At that time one *sannyāsī* disciple of Prabhupāda he went to visit Badrinārāyaṇa. A letter suddenly came for me that, "If that *sannyāsī* comes to stay in the Maṭha, don't allow." I'm a novice, he's a veteran man, about more than fifteen or twenty years service in the mission, and I am perhaps six months.

_____ [?]

I was perplexed, what should I do? I'm a newcomer, only six months, and another of twenty years experience *sannyāsī*, I shall oppose him, I shall not allow him to enter the Maṭha compound. That came to me.

Another gentleman was of three years experience. I told him that I'm only a newcomer. This order you try to carry out. Please _____ [?]

"No. I worked under him for many years. I can't do so. You have not such obligation allegiance. Especially the letter is in your name, you are Maṭha commander. So it is your duty."

And the Mahārāja also came in. What to do? I took the letter, gave to his hand, he read it. And he loudly began to abuse the secretary who wrote the letter, that Kuñja Bābu, this Tīrtha Mahārāja of Māyāpur, Bhakti Vilāsa Tīrtha.

With him there were others, three or four. "Oh, say, Kuñja Bābu's treatment."

"Only for few days I went to have the *darśana* of Badrinārāyaṇa and I am punished, I'm not to be allowed entrance into the Maṭha. What sort of injustice it is?" In this way he began abusing.

Then I asked, just approached him, Mahārāja, I'm very much frightened. Why? If your experience, your service, serving life of fifteen or twenty years comes to such conclusion, then I'm a newcomer, what hope I have got, what prospect I have got? So it was discouraging me to the extreme. Why should I live here? I have got no prospect here. Because after fifteen years or more serving he was in such position that not to be allowed to enter the Maṭha compound? How is this? I am puzzled.

Then the opposite thing came from his mind. "No, no." He came to encourage me. "No, no, no, why should..." He was abusing the authority, now he came to support the authority. "No, no, no. The substance is like this. A man may not pass the higher examination, but that does not mean that who is a successful candidate in the lower class, he will not be able to pass that higher examination. I may fail, but why should you fail? You must go enthusiastically and energetically. You may pass over. I may fail. Such is life." In this way he came to me.

This took me to another world of conception. What is this? A *sannyāsī*, a renunciant, he will go to have *darśana* of Badrinārāyaṇa, this _____ [?] etc. and that is a crime, dealt as crime. Then what higher things are here in service under the direction of Guru Mahārāja. That is so high.

And not only that, later on he was punished, and he was degraded from the post of *sannyāsa* to *vānaprastha*, Badrinārāyaṇa dāsa. His *sannyāsī* title was taken away and he was degraded to the position of *vānaprastha*, Badrinārāyaṇa dāsa.

He went to commit the sin of going independently to see that Badrinārāyaṇa. With that remark _____ [?] At least in my mind that was a revolutionary thing. What sin did he commit, so great sin that he's punished in such a way?

So there must be very high thing in the service, in carrying out the order of Guru Mahārāja. It is so high. And gradually I came to find out _____ [?] Work under the direction, under the guidance of a Vaiṣṇava, that is more, more high than independently to seek what is good for us as a master, ignoring the higher existence of the dictator, Guru and Vaiṣṇava etc.

And it is possible by their own *karma*, in the case of Mahāprabhu also. What Kālākṛṣṇa dāsa was a companion of Mahāprabhu. Mahāprabhu came and rejected him.

By chance coincidence such things sometimes to help the understanding of the others, and sometimes _____ [?] seen that nearer persons for some time tried to remain in connection and then going away, and new persons coming.

Satsvarūpa who has written a biography of Swāmī Mahārāja, he has also written that many who came to him have drifted by the wave of ocean, and again innumerable number, newcomers came to his feet, in this way. Some elimination and some acceptance. In this way it is going.

Mahāprabhu also told to Rūpa Goswāmī, "Physical nearness is not nearness proper. By *anugatya*, by our our submission, the soul can be near only by submissive connection, not by physical nearness."

So the example has been given, the bugs in the bed, and also lice in the head, very closer physically. But mentally or spiritually how far they are? So physical connection should not be reckoned as real connection, physical nearness. Nearness only by submission should be calculated. Physically may be far away, but if he's submissive to a particular, he's near.

Rūpa Goswāmī after his training in Allahabad asked Mahāprabhu, "Please keep me along with You. I can't tolerate Your separation."

"No, no, you are always with Me. You are always with Me. You just go to obey Me, to be near to Me. Now I say you have got much work to do. Go to Vṛndāvana and work as I have directed ____ [?]

_____ [?] nearness to live in the same level, same plane. So we find something like that. Nearer, come near, going away. Near means, what sort of near? By living physically in a different place one can be near. So, union in separation, it is leaning towards that. Physically separated, mentally separated, but still in soul it may be very near.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Union in separation, that is proper union. That can never be severed by any other waves that are coming in.

Gaura Hari bol. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

So this is the world where the culprits are being sent, and here we have come to find *sādhu*.

Devotee: _____ [?] Different category of prisoner.

Śrīla Śrīdhara Mahārāja: Different class. _____ [?] by the charm of the sense experience, that is prisoner. Prisoner, the word may be insulting, but when we say, who are captured by the sense pleasure, there we use the name of prisoner.

Then everyone will say, 'Yes, it is all right, something, no objection. Yes, we are captured by the sense pleasure. We want sense pleasure. We want exploitation. We can't deny that we are exploiters.'
_____ [?]

Always we must energise. We _____ [?] And to energise means, only to keep up ones position means, that is a nuisance to the atmosphere, devouring so many things. Everywhere there is life. Even the creepers, even the seeds of the paddy, there is also life. And they are devouring. So always we are creating nuisance to this plane. Our existence means exploitation. And we are being victim of the reaction. So how we are in a laudable position? We are committing suicide. Exploitation means we are bound to be exploited again by them, action-reaction. In the world of action-reaction, action is pleasing, reaction of course must be painful. And we are living there in that plane. How we can admire our present position. A sensible man can never do that. Living in the fools paradise. When we appreciate our present position. Only the appreciation should be that we have got the key to get out of this prison house in our hand, in this human birth. In this human birth we have got the key to get out, if we utilise it properly. After then, we can go out of this prison, the vicious circle we can go out when we have got this human birth, if we can utilise this. Otherwise the world of action-reaction.

uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."]
[*Bhagavad-gītā*, 6.6]

One who can control himself, he's his friend. *Anātmanas tu śatrutve, vartetātmaiva śatruvat*. And if we cannot control us then we are our enemy, we are our own enemy. Almost all of us are our own enemy in the way in which we are living here. The process we have accepted of our living, we are enemy to our own self, because we are incurring debt, exploitation. Without exploitation we can't maintain our present position, this body. And that is making loan, loan in the nature. And that must be paid to the farthing. So we are living a life of spiritual suicide.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Connect with infinite. Hare Kṛṣṇa. Gaura Hari.

Vidagdha-Mādhava: Guru Mahārāja. Just as... So you were saying this *sannyāsī* fifteen, twenty years experience and yourself six months, new in the...

Śrīla Śrīdhara Mahārāja: He was given some punishment, then again he was admitted.

Vidagdha-Mādhava: Yes, but you were telling, "You are acting in this capacity fifteen years experience and you are discouraging me, what chance do I have to succeed when you have so much experience and you have not succeeded?" My question is this, the present leaders of ISKCON, they have rendered so much service to Śrīla Prabhupāda, our Swāmī Mahārāja, so much service, and yet...

Śrīla Śrīdhara Mahārāja: So much service, what is service proper, that should be analysed and known. What sort of service, apparent and service real, there must be some difference. May come to a *sādhu* not only with the purest purpose, but there are *baddha jīva*, fallen soul, many sorts of elements within us. So one thought is predominating, some small *sukṛti* that connects me for some time, and then again that is finished, or I may be, having once connection, of course it must not be lost.

nehābhikrama-nāśo 'sti, pratyavāyo [na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

For the time being it may take far from, after, for long time, or short time, I shall again have to come back. Service proper, that is very rarely found, very valuable thing. Many things within us. Some good sentiment, holy sentiment, pure sentiment, that took me to a *sādhu*. But there are other things also, tendencies in the mind that may predominate and that may misguide me, more or less. Those that have come, they're cent per cent purified, we should think that.

In his time also so many came and went away. Why? When he was present personally then also coming and going, and after he has passed away they may deviate to some degree, no wonder.

When he was living I was told that Tamāla Kṛṣṇa asked him, "When I shall do the work of the Ācārya, should I _____ ?"

Then Swāmī Mahārāja told in a tape. A mice was living in the vicinity of a *ṛṣi*, he was going to be attacked by a cat. When he complained, he was blessed and he was transformed into a cat. Another day dog is attacking that cat. And he complained to *ṛṣi* and he made him dog. Another day one tiger came to attack the dog and he was taken to the notice of *ṛṣi* and he turned him

into tiger. Then that tiger one day came to devour the *ṛṣi*. *Punar mūṣika bhava*, again be a rat at once.

I heard that Swāmī Mahārāja asked that Tamāla Kṛṣṇa, that you have already as a tiger when you have come to devour me, you have to resume position of a rat. That you come to be one with your master, this sort of evil idea has taken you down in that rat conception. So this was also to be told by him during his presence.

So many came, so many gone, and difference also. The GBC's opinion and my opinion was not always congruent, some difference. Still, what we are to do? But in general way we are to go by the resolution of the GBC. That does not mean that that holds the highest position of realisation. Not binding to one and all. One may commit right and wrong, a body also may commit right and wrong. Because it is a body of ten, twelve, or hundred, so it is faultless, it is infallible, that cannot be. Because the British parliament has taken a resolution, so it cannot be faulty, that cannot be.

Vidagdha-Mādhava: But again it comes back to, what is my prospect? If this is the result for their *sevā*, for their service, what is my prospect? I am a newcomer. They are so many years experienced and they have agreed like that. So what is my prospect?

Śrīla Śrīdhara Mahārāja: Your prospect you are to think out of that, you are responsible for your prospect, ultimately. You are to think of that, and you are free to adjust yourself in different ways, in the way in which you can prosper. That is your *caitya* Guru. Always try to follow your *caitya* Guru, your direction you get, you must do that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...may not be absolute, truth is absolute. And as much as one individual or a committee can approach the absolute truth, so much it should be appreciated and given value. That is the principle. It is all synonyms.

So the _____ [?] Kavirāja in Purī who has started a Maṭha in, nearby (Bila and Viracand Giri?), he says generally against me that, "Śrīdhara Mahārāja is the breaker of so many parties. He's not, he cannot contribute to the unity, but his words always break the parties into pieces."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One who comes to me, according to my understanding, what I know best I say to them. That is my position. _____ [?] If he had said it to me, I then should have asked that, you left Tīrtha Mahārāja's Maṭha and established every few years another Maṭha. I have asked you to do that, requested to leave Tīrtha Mahārāja's Maṭha and to create another Maṭha only few years distant, what is this? Am I responsible for that? Did I tell

you to leave the Maṭha, desert, abandon the Maṭha of Tīrtha Mahārāja? And not only that but only few years after to construct another Maṭha. And this Maṭha was constructed by Prabhupāda. And antagonistic in opposition to Prabhupāda's Maṭha only few years distant you construct another Maṭha for competition. What is this? A filthy-minded man. But he's also Ācārya, he's making so many disciples. All question of division. A student to one is teacher to another. Infinite, no end.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...resolution, and asked me that, "You must obey by the decision of the Governing Body."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Long ago. I told no, with some abusive language I told. The property that is under the Governing Body, one who has got attraction for that, he will abide by the resolution of the Governing Body. But I want to serve under the guidance of a Vaiṣṇava. I'm concerned with a Vaiṣṇava, and not the resolution of the Governing Body. Governing Body means the property governed under the body. I have no charm for that property, so I don't like to go by the decision of the Governing Body. I want a Vaiṣṇava under whose direction I want to serve Mahāprabhu. My problem is this. I don't care for your government. I'm that type of man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We came hearing the high ideal of Prabhupāda and Mahāprabhu, not for this administration, or the buildings, or money, or politics, or all these things. The ideal, the purest ideal, we are subservient to that. Wherever is that, in a cottage, or in a jungle, we should like to go there.

Devotees: Hari bol. Hare Kṛṣṇa. _____ [?]

Śrīla Śrīdhara Mahārāja: Then they do not speak a word. I told with such vigorously and Professor Sanyal, *Śrī Kṛṣṇa Caitanya* editor, then Goswāmī Mahārāja the founder, all were there, all silenced by these words of mine. Could not speak a single word. They could all realise that, 'Yes it is right.' They could realise that, 'What he says, it is the real worth of our heart, everyone of us.'

End of 82.07.04.A

Start of 82.07.04.B_82.07.05.A

Śrīla Śrīdhara Mahārāja: Still I'm after that.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Na hi kalyāṇa-kṛt kaścid*.

[pārtha naiveha nāmutra, vināśas tasya vidyate
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati]

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If you don't deceive your own self, none can deceive you.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We must be sincerely searching after truth, *kṛṣṇānusandhāna*, what is my object of life, the search after Kṛṣṇa. Wherever, which direction I find Him I must go that direction. I shall try at least. *Kṛṣṇānusandhāna*, we are out to search for Kṛṣṇa. That is our only one aim of life. Whatever direction my inner Guru, *caitya* Guru, will guide me, I'm after that.

'Go this direction, there is Kṛṣṇa.' 'No, Kṛṣṇa is running that side, I shall run that side.'

In this way my only object is to find out Kṛṣṇa, where is He, I want to have Him, *kṛṣṇānusandhāna*. And He's not a static substance. He's of extremely dynamic character.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: My all object of life, every time, everywhere. Only to find out which side Kṛṣṇa we can expect to find, that should be our guide. Where to be traced, where to be traced most, about Him. We must run to that side. Not pinned down with any space. He's the spiritual attractor. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The mercy that was shown to Uddhava, that was mentioned in connection with the highest grace of Kṛṣṇa, Svayaṁ-Bhagavān, not Vāsudeva. And also the chivalric nature, in hero, there should be some heroic nature. And that requires this sort of doing away the opposition. So some are of opinion no Svayaṁ-Bhagavān, Kṛṣṇa, in Vṛndāvana Kṛṣṇa. It is His *līlā* but this is to be differentiated. There are two functions, they are not of the same nature, one negative-positive, that sort of difference, direct-indirect. But it is a part of the *līlā*

with the *gopa* and *gopī*, in relativity to that. He's presenting Himself as a hero. That nature requires some sort of such display, so should be a part of the *līlā*.

Devotee: So all the *līlā* that took place in Vṛndāvana, that's all Svayaṁ-Bhagavān Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Bhagavān Kṛṣṇa. Yes.

Devotee: Then Vāsudeva Kṛṣṇa is in Dvārakā?

Śrīla Śrīdhara Mahārāja: In Mathurā-Dvārakā. The Nārāyaṇa means Śeṣaśāyī. Vṛndāvana is a place where He Himself tried His best to take the form of Nārāyaṇa but could not retain it when Rādhārāṇī came there.

When the other *gopīs* also approached Him, "Oh, He's Nārāyaṇa. Please accept our obeisance and grant the boon that we may have our love, loving service towards Kṛṣṇa, passed away."

But Kṛṣṇa could not retain His four-armed figure of Nārāyaṇa. He was forced to come to His original position there as Kṛṣṇa.

We are to understand that hero and heroine, to part a play of hero...
to drive away the opponents or disturbing elements. That should be a part and parcel...
...

But that is not His positive affectionate nature. Only by the indirect process He can manage all this, removal of the obstacles in the way of union.

Baladeva is also there. He also managed to do away with some other troubles. There was perhaps three was removed by Baladeva Himself.

_____ [?] we have seen there. To kill, to remove the difficulties of the world management, that is not the function of Svayaṁ-Bhagavān Kṛṣṇa. What is necessary for the administration, *bhuvar haran*, the necessity of the administration of the world at large, to remove the demons, that is not connected with Kṛṣṇa. That is the duty of Vāsudeva. But what is necessary for the background of His loving play in Vṛndāvana, that is connected with His highest personality, and connecting in the negative side.

It is necessary that the heroic nature of the hero can establish Him in a higher, good position and that is under special attraction of the heroine group, heroine and Her group. It is necessary. A necessary part of a hero that He will do such deeds which will attract the heroine and Her part. Such bravery is necessary in the hero, indispensable, to capture the charm of the beloved section.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Also we have been given to understand that when that sort of attempt comes from Svayaṁ-Bhagavān, a least attempt can produce a very big result.

In Rāma Avatāra He had to fight, sometimes defeating, sometimes being defeated, after much struggle He's becoming successful.

And in Vāsudeva there is also some sort of fight: Jarāsandha coming and defeating Kṛṣṇa, several times He's going away.

But in Vraja *līlā* slightest attempt _____ [?] most minimum energy He's doing a very big thing. And those that are enemies in Vṛndāvana they are also of very high power than ordinary state. But very neglectfully He's removing these things, playfully. Not in a challenging mood, fighting mood, but playfully, very negligent way they are being killed, removed. All these things. Svayaṁ-Bhagavān. All in the nature of play He's doing. The *āsura* was not less powerful there, so in mild form there placed. All part of His play.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, what are the different types of *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: *Sānketyaṁ*, *parihāsya*, *stobha*, *helana*, four kinds.

sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
[vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

These four types. Neither *aparādha*, nor *śuddha Nāma*. Neither exploiting tendency there, nor serving tendency. That in a marginal position, *mukti*, the stage of liberation it may come, *nāmābhāsa*. Its object is like that. *Nāmābhāsa mukti*, not *sevā prapti*, that is the goal, mere liberation.

Just as the evening or the morning when the sun does not rise, *sandhyā*, slight dark, neither dark nor day, someting like that. Not this side, that side, the middle position, *nāmābhāsa*.

The sound aspect of the Lord, that contains all other things. Just here the sound is the most subtle. In Vaikuṇṭha, sound, that is the most gross thing. And then the *rūpa* and other development are more and more subtle than the inner conception, inner representation.

The *gandha* which is the grossest in the here, the quality of the earth, *gandha*. Śabda sparsa, *śabda*, sound in ether, *sparsa*, in the air, *rūpa* [?] in the fire, *rasa* in the water, and *gandha* in the earth, the grossest, and there this *gandha* is the finest. Perverted reflection, the opposite there.

In *Caritāmṛta* it mentions Mahāprabhu is experiencing the *gandha*, in the very last developed stage He's showing like that, *gandha*, *krsna anga gandha* _____ [?]

Vague, and that's a concrete thing, tangible, to have experience of Kṛṣṇa in the most tangible form, that is the highest stage of realisation. Sound Kṛṣṇa is very easily approachable. Then *rūpa*, the beauty, in this way it goes up. Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja, sometimes you speak of service proper, or real service. What is that service proper, what is that real service?

Śrīla Śrīdhara Mahārāja: That has got real connection with Kṛṣṇa, more accurate...

Badrinārāyaṇa: Does it have anything to do with *sādhana bhakti*?

Śrīla Śrīdhara Mahārāja: Not *siddha*. Real service is in *siddha* stage. When before that attempt of service from far. *Svarūpa siddhi* realisation is final, but still there is a barrier, fine barrier. Only at *vastu siddhi*, so much intense. It is told that where the *līlā* is going on in this *brahmāṇḍa* there you can have chance of participating direct. Then only we can have in touch with the reality. Before that more or less theoretically.

But there is gradation and it is only possible through the Vaiṣṇava. So we are requested, the stress is given so much, do under the direction of Vaiṣṇava, Guru. You cannot have any direct connection. Your direct connection is vague and abstract. But if you do under the direction of a Vaiṣṇava, because he has got the real touch, so your attempt will fetch more value. It helps touch with the direct thing, direct. And yours will be more or less imaginative character, your *bhajan*. So we are requested.

Sometimes we can't appreciate that. 'Why should I not approach direct? Why so much stress is given, do it under the direction of a Vaiṣṇava?' Very much stress is given here. Always try to do under the guidance of Vaiṣṇava. Service means under the guidance of the higher agent. That is the purpose. Who is...

Devotees: Mādhava Purī Mahārāja. Dāsarātha Sūta is here also.

Śrīla Śrīdhara Mahārāja: Hmm. Ha, ha. The real touch with Kṛṣṇa, that means a great revolution that can play havoc. Man cannot stand the direct connection in his position. So that should be tempered.

Just as in the steel, different quality of steel, very hard and soft steel also there. The iron is being melt by the heat, and the pot which holds the melting iron, that is not being melted.

So, not in that rough way, that the Vaiṣṇava who can stand to be at the direct touch of the waves coming from Kṛṣṇa, that's made up of another metal, not this metal. And gradually that may be hard steel. We have to make hard steel, a process, or preparation for that.

So the eyes, nose, everything, the ears, should have got training of higher, finer type, that they can catch and they can tolerate that wave, catch and tolerate, stand.

Mahāprabhu showed that when He got *darśana* of Kṛṣṇa on the way back to _____ [?] how the whole system was turned into madness. In the_____ [?] of a madman.

So mean that, "Kṛṣṇa I can't tolerate. I can't tolerate My existence without that sort of vision again. My friends, show Me that thing. I can't retain Myself without that." _____ [?]

So the vision is controlling the visitor, in such a way making him mad. To stand to that wave, that requires that sort of body, formation, everything. This, our ordinary mind cannot stand that, so,

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre
mat prārthanīya mad anugraha eṣa eva]
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtyam iti māṁ smara lokanātha

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."]

[*Mukunda-Mālā-stotra*, 25]

The force of the first wave cannot be stood by ordinary person. The stuff is there who can manage, the first group, second group, third group. And whatever we get from furthest that is so much that we lose our sense. It is such.

Just as if we go nearer the sun ray we will be burned to ashes. From a particular distance we can have the fullest benefit of the sun ray. Not very far, not very near, proper adjustment.

So we are also told that *ānandam* is of so intensity and ecstatic, we can't tolerate that. Swāmī Mahārāja has told you will faint there. No perception, perception will reach to zero degree. Gaura Hari bol. The eye will not be able to draw the beauty in its own experience. So the ear, sound is also told to be like that. The biggest sound ear cannot catch, nor the lowest sound also cannot catch. Only in the middle. Such, so take your stand where Guru and Vaiṣṇava, from there you try to see.

Mahāprabhu used to see Jagannātha from far away, just from behind the Garuḍa-stamba, He taught us to do that. Fools rush in where angels fear to tread. So proper adjustment, we should keep it in our mind always, proper adjustment to our best benefit where we are to adjust it. _____ [?]

Then we can have our best. Maladjusted we lose.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

We are requested to take our stand just nearby, we should secure a position nearby Rūpa Goswāmī, Rūpa Mañjarī, Rūpānuga. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, in this song, *Śrī-rūpa-mañjarī-pada*, there's one line I want to ask a question about. *Anukūla habe vidhi se pade haibe siddhi*. Does this *vidhi* mean *vidhi mārga*?

Śrīla Śrīdhara Mahārāja: Not *vidhi mārga* but the difference between *adhokṣaja* and *aprākṛta*. *Aprākṛta* which is similar to mundane but not mundane. The highest part of the creation, of the existence, of the absolute, is similar to the lowest part. *Aprākṛta* means not *prākṛtam* but similar. There is signs of similarity, so generally one mistakes that this is ordinary thing. So here one is in *aprākṛta* layer, the highest layer, they think that they as if *jñāna-sunya bhakti*, as if they're in the midst of this mundane world.

So Yaśodā, she's trying to take the feet dust of a saint and putting it to the head of Kṛṣṇa, her son, that the troubles will be removed. All these things. The *brāhmaṇas*, the saints, so many things, *anukūla habe vidhi*, that we are under the administration of _____ [?] Brahmā. That will be the posing of the *jñāna-sunya bhakta* school. _____ [?] is making arrangement, everything. We are faulty people, we are under the administration of _____ [?] the administrator of this mundane world. And if he kindly grants something for our enjoyment, we can enjoy that facility. That is the posing. And it means it will go to Yogamāyā. If Yogamāyā kindly grants such circumstance, occasion, favourable circumstance is created, then only we can have that chance. Otherwise it is not in our hand. If the circumstance becomes favourable to us, then only can we have that great favour. Just as Rāmānanda Rāya.

punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.38]

"Now suddenly Kṛṣṇa gave His *darśana* to me and I'm charmed. Now I have lost that my heart is hankering very ardently to have that repetition again. But now if any such chance comes to me, what should I do? I shall try to propitiate that time. The time that showed Kṛṣṇa to me, I shall worship the time so that time may stay, it can linger, and then I can have the *darśana* of Kṛṣṇa. So this time I shall try to satisfy the time, that time showed me Kṛṣṇa." This is the idea, the paraphernalia.

Devotee: Putting some ornaments on the time.

Śrīla Śrīdhara Mahārāja: Time is supposed not to be *cinmaya*, *cetana*, having personality. So the deity of time I shall satisfy by ornamentation and offering better food, all these things. I shall worship him and if he's propitiated with me, he stays, then Kṛṣṇa will also stay automatically, a figurative way. So also if Virata [?] is propitiated with us, Virata can deliver Kṛṣṇa to us. *Jñāna-sunya bhakti*. Virata can do anything and everything. If he's giving Kṛṣṇa to us so we get. If he withdraws then we're helpless. That is the idea, that is a form of *jñāna-sunya bhakti*. They do not know where they are and who is managing; managing of course the Yogamāyā. It is meaning to

Yogamāyā. Yogamāyā is supposed to handle the whole pastimes in Vṛndāvana, uniting and then separating, always. That is also a part of Kṛṣṇa's will, Yogamāyā, having direct connection with Baladeva. Baladeva in His different function is managing the stage for the *līlā* of Kṛṣṇa. *Jñāna*, *bala*, *krīya*, *ca*, feeling, thinking, willing. The willing portion is mastered by Baladeva, the energy side. And the enjoyer side representing Kṛṣṇa. And the enjoyed side representing Rādhārāṇī and Her group, and Baladeva somewhat. *Sākhya*, *dāsya*, *vātsalya*, all included in Baladeva. *Jñāna*, *bala*, *krīya*, *ca*, thinking, feeling, willing. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: So the neophyte devotee he's under the management of Brahmā or this Yogamāyā?

Śrīla Śrīdhara Mahārāja: Neophyte according to the degree of their position, realisation. Sometimes in the beginning he has got his past *karma*. That is also playing a leading part there for the beginners. And then according to the stage of the devotee it should be considered. The relation finite and infinite we are to keep in mind, not conjecture everything as finite. If we think in the character of finite, that will be in the mental plane. The infinite is covering the whole circumstance also, environment, everything, in His subordinate function of Baladeva. The whole paraphernalia, time, space, the management, all. Ha, ha, ha. We must throw ourself into ocean. Ha, ha.

Devotee: Then *nirakhibo e dui nayane*.

Śrīla Śrīdhara Mahārāja: That is in a particular stage, *jñāna-sunya bhakti*, *anukūla habe vidhi*, if kindly He comes to show, then I can see, I can have the pleasure of seeing Him. But it depends on the hands of the administrator. It is not within my hands, my reach, only looking up at that fortune.

> *āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā*
> *yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."] [*Śikṣāṣṭakam*, 8]

And that sort of aspiration is almost hopeless. It may be hopeless totally, still you can't leave Him, it's of such type. Though the highest complete type, but still not complete in our own conception. It's the most hazy of the hazy, un-understandable, *adhokṣaja*, unthinkable, unknown, unknowable. But still it is, and we may have any touch of it, contact. So prepare yourself to that type level. You may or may not get it. You may not get it, still, if you want only Him and none else you are in the purest position, highest...

End of 82.07.04.B_82.07.05.A

Start of 82.07.05.B_82.07.07.A

Śrīla Śrīdhara Mahārāja: ...much, is your qualification. But to get it or not to get, that is at His disposal. So you should be prepared for that. If you like you may come, or go other way. That may embrace you or may finish you. Rūpa Goswāmī says, "Like thunder." The *cātaka*, a kind of bird, they only drink the water of the rain and never any water on the surface. They're always with their face upwards, "*Pati jala*, Oh water, Oh water." In this way they make noise. But the cloud may send a thunder or drops of pure water for him. With this attitude we are to approach towards Kṛṣṇa. I may get, may not get, that also may be. But still to hanker after His connection, that is the highest position. Not, eliminating all others. *Anyābhilāṣa*, *karma*, *jñāna*. Elimination of the whole and only to wait for His favour. I may get it, I may not get it. If you like you may come, otherwise go away. This is so dear, so rare. It is Your sweet will, Kṛṣṇa conception is like that.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."] [*Śikṣāṣṭakam*, 8]

Whether I get it or not, I admit that that is the highest ideal of life, to aspire after Him. So you are to understand, scrutinise, how and what for, only hankering should be the best aspiration. How it is possible? We may get it, may not get it, still we must aspire after, and that aspiration is our highest goal. How it can be possible? What is in the process, have they not achievement of the fruit. But in the attempt there is such purity that everyone should hanker for that, even without surety that you may get that. What is there in the process that we should adopt for eternity. We are to wait for eternity, may or may not get, still we want that. What is that? If you can understand that the beauty in the way of search, that to search for Kṛṣṇa, that is the highest beauty and nothing else. Exclusive search for Kṛṣṇa, that is reward of its own. Virtue is reward of its own. In that way you are to analyse, think, realise and have your satisfaction. Virtue is its own reward. I am victorious because I want that I will be rewarded, not that. I am virtuous, it is itself its purity. So of all the conception of all the virtues the search for Kṛṣṇa as truth, that is the highest virtue. In this way we are to understand what is devotion to Kṛṣṇa and who is Kṛṣṇa.

Devotee: Sometimes people give up aspiring, they reverse positions, and they say, "I did not get it, therefore Kṛṣṇa's will is that I do not get it."

Śrīla Śrīdhara Mahārāja: "It's futile. I won't try that path." This is? Yes, they may go. They're at liberty to do so. And there are so many, because very, very rare, we may or may not achieve. So the big research scholars, what they do, "I may be successful or I may not be successful. Should I go in this way?" If you ask them, what they will answer? "I may be successful or may not be but still I want to research this thing." Their determination will be like that, the high scholar.

Vidagdha-Mādhava: Śrīla Śrīdhara Mahārāja, some *śiṣyas* find hope when they see someone has been successful, when they see someone has succeeded, he has reached the goal.

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha-Mādhava: When someone follows the process and is successful in the attempt, he reaches the goal, he gets *darśana* of Kṛṣṇa, then that gives hope to others to see that. To see someone who has perfected...

Śrīla Śrīdhara Mahārāja: Someone is successful and they say that, "You come and follow me and you'll be successful."

svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān

["O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *śrauta-panthā*) - because, they are greatly affectionate to all beings."]
[*Śrīmad-Bhāgavatam*, 10.2.31]

There is a *śloka* in *Bhāgavatam* that when they cross this ocean:

svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān

So many, that is of the lowest conception. So many saints after using Your name, after taking shelter in the service of Your name they have crossed the dreadful ocean of life and death and left that boat. By the help of the boat of the praise of Your holy feet, they have crossed this ocean of death and birth, and again they have left behind that boat for others to go by that way, to cross this. This is only about *mukti*, taking the name of Kṛṣṇa to acquire liberation, the example for that, here. And what you want to take. Some have already experienced.

Vidagdha-Mādhava: No. If someone has attained Kṛṣṇa *prema*, that is the goal, Kṛṣṇa *prema*.

Śrīla Śrīdhara Mahārāja: Yes. Then? They come to distribute that, recruit us persons for that?

Vidagdha-Mādhava: Then others will be attracted to make the attempt because the goal has been reached by someone. Then the process has been shown to be correct because the goal has been reached. Someone has reached the goal.

Śrīla Śrīdhara Mahārāja: Yes, if we can go properly then of course we generally can hope that we shall reach the goal. That does not affect my point, because it is very rare, I say that it is not so easy to capture the goal. We should not think like that. We have the real conception of the thing, and we have also at the same time the conception of what is He and what is called to get Him. That getting may not be according to our picture of the present time. Union in separation, we must try to conceive that thing. Though I do not get I cannot leave the search. Once search begins the right way, then one cannot leave that search. In searching, he's in the searching also about Him, so they can't leave. The search of Kṛṣṇa is also Kṛṣṇa, of a particular type.

Vidagdha-Mādhava: Our Swāmī Mahārāja, he was asked, "Have you seen Kṛṣṇa, have you seen Lord Kṛṣṇa?" How would *you* answer such a question? If someone comes to *you* and says "Have you seen Lord Kṛṣṇa?" How would you answer such a question?

Śrīla Śrīdhara Mahārāja: Have you touched the ocean? With one finger touching one verge of the ocean, "Yes, I have touched the ocean. I have got it, I have got the ocean." What do you say?

Vidagdha-Mādhava: Some want to say, "Have you seen the Lord, have you seen His form?"

Śrīla Śrīdhara Mahārāja: That is to draw the idea from this material world, and that should be cured. That is a disease and that disease should be cured first, that we can take Kṛṣṇa like this. What is Kṛṣṇa? One who has no idea, they can say so, "Have you seen Kṛṣṇa?" Like a man, Kṛṣṇa can be seen. He has also said that He cannot be seen by these present senses. And what do we mean when we say, "Have you seen Kṛṣṇa, have you seen with these present eyes. In the _____ [?] it's mentioned that He's beyond the experience of our senses. *Adhokṣaja*, that is His first, the first nature, that He's beyond the range of our senses; and even mind, and even sometimes our reason. And we must go to that plane to have the idea of seeing Him. Then what will be the form of sight, the nature of sight, seeing Him? We are to learn from A,B,C, that what does it mean to see Kṛṣṇa. That is also possible but not so near, the unconscious of this world. Seeing Kṛṣṇa is not like the seeing of these material things here. In the beginning we are to be acquainted with this principle experience.

He can be seen, we may think, in the soul's eye. The illumination of this physical body, mental body, then a body of service and that will have so many senses and perceptible by such senses, that soul's eye, soul's ear. In a general way you may think of it in that way. Not this mental eye, or physical eye, mental ear, physical ear. To have experience of Him, the body is of another element. It is made by *cid-ānanda deha*. That is the highest type of conscious body, full of service and love. Not this body of exploitation, eager to exploit the environment, nor to get rid of the unfavourable circumstances. There is another body you will have and He's approachable by that figure. At least you may think like that, in a general way. That that eye is not this eye, that mind is not this mind, all different, all Kṛṣṇa-ised. The transformation, Kṛṣṇa consciousness, in its process will transform me wholesale and give me some sort of body with which I am to experience Him and His *līlā*. We may think in that way.

So through the service, a transformation will take place within us, Kṛṣṇa aiming transformation. He's all-in-all. He only can satisfy all our hankerings. In this way the transformation will come for

Kṛṣṇa interest, for interest of Kṛṣṇa. We must be converted into interest of Kṛṣṇa wholesale. And we shall find that from within a body has come out who can play there with Him, eligible to work there in Vṛndāvana.

Ane ṛday more more vrndavana gane gane eka kori mane [?]
Tahe tomar pari daya yado koro aya daya samakud [?]

We must find out Vṛndāvana within us, and there my own self and others also must come to such paraphernalia. It is there. If sweetness, if love is there, the land of love is also there. From so far we are captured by the perverted reflection of sweetness, love, beauty, charm, all these things, mercy, beyond the law of nature. So if we make progress fairly towards that goal, then we are told we shall come in a plane where we shall find our own self in a proper adjustment with the paraphernalia where we will see Kṛṣṇa and His paraphernalia there. We are to attain Vṛndāvana from this mundane world of exploitation, the world of renunciation, then that calculative devotion, and then spontaneous devotion. No rhyme and reason, but most tasteful, taste is our guide, *ruci*, our guide. And we shall enter deep within and find our own beautiful, our sweet self, as well as the sweet paraphernalia, as well as the master of that land, all these things. You have got some charm for such a news from far away. You try to catch this train to go there.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

A ticket to go to that land of dream. That land of dream, sweet dream, feeling our feeling. We're feeling keenly this present circumstances, present environment. The feeling should be raised to such a standard when we're to traverse through the long, to make a long journey, leaving aside so many proposals, enticement of different types. And to go to Kṛṣṇa consciousness area. Kṛṣṇa consciousness, it is real. This world which we think real, this is transient. We are told, and we can understand also, the sun, moon, earth, everything will vanish. It was not there, and it will not be there again, coming, going, unsettled. But there is a plane that is really existing, and where there is real knowledge, and over that there is real love, sympathy, sweetness, beauty. We want to live in that plane of life. We abhor this plane of life. This is not worth living. We're disgusted with the highest proposals of the scientists to explore the moon, the sun, the *sukla* and other planets. In spite of all these big hoax we neglect, we despise it, for the reason of *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] And we want to live in another soil. And that soil, the proposed soil, in *Bhāgavatam*, that is that Kṛṣṇa Brajaloka. And we have particular taste and attraction for that plane of life. We want to purchase ticket to go to that land, however distant it may be, and however troublesome may be the journey. At all risk we want to go to that land of our ideal conception given by *Bhāgavatam* and Mahāprabhu. That is the general conception behind.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja, you were mentioning this morning about how some Vaiṣṇavas were emanations from the dust particles of the body of Śrīmatī Rādhārāṇī. What was that word again? Could you please describe the Sanskrit word.

Śrīla Śrīdhara Mahārāja: It is mentioned sometime the *jyoti*; the figure has got the lustre, and that lustre means that so many atoms of electrons of light, whatever you say it. Who has got some relation with, relativity with that centre, they will be ultimately drawn towards that. That is adaptability you may think. The far fledged relation, the connection with that, undetectable in the present.

If it is there, the difficulty is, if it is there, how that can come here? That will be the problem. So whenever these type of things are mentioned we are to take the connection of adaptability. In the undetectable position of the *jīva* soul, of both sides. In this side also, how lower he can come in relation to *māyā*, and how higher it can go in relation to Yogamāyā. These two possibilities are always in the marginal potency, the unit of marginal potency. The possibilities, without that we cannot attribute anything positively to that. The possibility you may think it. Otherwise there will be difficulty in the law of thought, mundane.

And we must not forget the qualification general, given by Mahāprabhu, *acintya bhedābheda*. We must not forget inconceivable. We're not master to conceive anything and everything. The whole conception with the Absolute. And we being infinitesimal, we want to devour the whole administration, plan, and everything. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You want that infinitesimal, though they feed on infinity, they live devouring infinity. *Acintya*, *jñāna sunya bhakti*. We neglect all these things and want to devour, the finite wants to devour the infinite. And that is loss, waste of energy. Somewhat workable knowledge we may be imparted with. Not that I shall get the whole thing in my fist, then I shall start. The very nature is condemnable and it is mundane in its worst type. _____ [?] then I shall make follow on one leg. I want the future held in my fist then I shall begin starting. This is not possible even in this mundane world, and what to speak of the world of infinite.

Hare Kṛṣṇa. Gaura Hari bol. What's the time?

Badrinārāyaṇa: Quarter after nine, fifteen after nine.

Śrīla Śrīdhara Mahārāja: Oh. So I want to dissolve the class now because...

...

...and well-read man and *parṣada bhakta* has been disguised. They're consulting the scriptures and waiting, the time has come when the Avatāra of Kali will come, the time is up. And searching

His birthplace, it will be in Navadwīpa. Navadwīpa Dhāma at that time famous for learning _____ [?] and philosophy, all these things. *Navadwīpe* _____ [?] in some *Purāṇa* it is mentioned _____ [?] where the Yuga Avatāra is coming.

In the mean time Mahāprabhu began *Nāma saṅkīrtana*. Then they came to understand that the Yuga Avatāra has come here, the Nimāi Paṇḍita. He wrote a few letters to Him, and Mahāprabhu also answered.

They were letters of such type that, "We are very mean. How men like us may be delivered from this trouble of the world?"

And Mahāprabhu also replied in a Sanskrit *śloka*.

para-vyasaninī nārī, vyagrāpi gṛha-karmmasu
tad evāsvādayaty antar, nava-saṅga-rasāyanam

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 1.211]

Gave consolation. "It does not matter that you are engaged in political affairs, and in the association of the *mleccha*. It is your external self. But internally you are all right. Your hankering for the truth is evident, and you have no fear." In this way. And this example He put, "A lady who has got some attraction for another person than her husband, she's seen to be very busy the whole day in the household affairs, but internally she's always associating herself with the company of her paramour. So your position, don't be afraid of that." In this way.

But after *sannyāsa*, Mahāprabhu when He came here, went straight to Ramakeli and there Dabhir Khas [Rūpa Goswāmī] and Sākara Mallika [Sanātana Goswāmī] they met Him. At that time it is told that Jīva Goswāmī was a boy. He also saw Mahāprabhu only at that time, had a view. Then both of them came and fell flat at the feet of Śrī Caitanya Deva at that time.

And Caitanya Deva accepted them. "You are My eternal servitor. Very soon you will join Me."

In this way they had a talk. And also Sanātana Goswāmī put a word to Mahāprabhu. "Oh, *lākhs* of people coming along with You and You will go to Vṛndāvana. In this way they will create much disturbance, this over burdening crowd, and You won't find peace there." And gave some hint that is under Muslim control. "And with so many persons You will go and if any disturbance is created by anyone You will have no peace in wandering through Vṛndāvana."

Mahāprabhu took this in His heart and came back through Śāntipura, via Śāntipura to Purī. And from there with only one attendant He started for Vṛndāvana.

After this incident Rūpa Goswāmī, Sanātana was at the head, so no difficulty, Rūpa with all his articles, family, has removed to his house in Yasobad. Sanātana Goswāmī was there. Anyhow this news reached to Orissa Emperor and found the able administrator Rūpa, Sanātana is no longer helping the Nawab. He attacked the border of Bengal and Vatsar had to go to the battlefield. Asked Sanātana, a very supernatural talent to accompany him.

But Sanātana told, "It is not possible for me to do all these things." Sanātana in the meantime is indifferent with the political affairs, and he's deeply engaged in *Śrīmad-Bhāgavatam*, *Gītā*, etc. and not attending the court.

And the King when he informed this, "That I'm not keeping well." Then he sent the doctor. Doctor reported that, "I did not find any physical trouble but indifferent."

Then what to do? The King had to go alone to the battlefield to guide his soldiers, and he thought that, "Sanātana's temperament is not reliable. In my absence he may fly away, as his brother Rūpa has done." So he asked, "Put him into, intern him, put him into concentration camp and keep a vigilant eye until I come back from the battlefield." With this order he went away.

In the meantime Sanātana he's thinking very severely, furiously, how to get out of this entanglement of *māyā*. In the meantime Rūpa Goswāmī he sent a man in Purī and told him, "Whenever Mahāprabhu will start for Vṛndāvana, at once you will come and inform." In the meantime the man came there. "Mahāprabhu started with an attendant towards Vṛndāvana via Benares." Then Rūpa Goswāmī when he got this information he sent a man with some mystic poetry. *Yadi ranga rdham naya* [?]

yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiraṁ, na sad idaṁ jagad ity avadhāraya

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "]

[*Caitanya-caritāmṛta, Madhya-līlā,* 20.3, within the purport]

In a figurative way, others cannot understand, only those know, those that are aware of this mystic meaning they can read. So this was given to Sanātana, anyhow.

And also the man told, "Ten thousand rupees have been kept with some merchant there to help you, Rūpa Goswāmī has managed. So anyhow with the help of that rupee you get out of the prison house. And I'm running to join Śrī Caitanya Deva on His journey towards Vṛndāvana, and you also anyhow come hurriedly."

Then Sanātana Goswāmī managed. He, with the jailer, bribed him and he told, "You are all in all above us. When you were in administration I liked to help you, but I'm afraid of the punishment of the King. How can I do?"

"I'm giving, a policy I recommend. You say that 'I took the prisoners from the side of the Ganges for their, to answer the call of nature. And the chain was on their leg. And Sanātana

suddenly jumped into the river. And I tried my best but could not find him. Carried by the current where he went I don't know.' You give this explanation."

And the money he got and the advice was given. In this way. And he was ready. At dusk, just before the evening time he released Sanātana. Then Sanātana Goswāmī he went to the banks of the Ganges and there he prayed with folded palms. "Oh Gaurāṅga, how can I cross this river?"

Suddenly found at dusk a piece of wood perhaps. He was so eager, as much as he can make progress, so he took a step on the wood floating, which was apparently floating on the Ganges, and he suddenly found that the floating wood is moving. That was a crocodile. And the crocodile carried him to the other side of the Ganges.

Anyhow - offering obeisance to Mahāprabhu, Sanātana started on the other side. One man with him and he had eight golden coins. And he took shelter under the chief of that, that is mountainous. The chief showed very much courtesy, hospitality, made good arrangement as for the respectable guest.

Sanātana Goswāmī thought, 'Why this gentleman is showing so much respect for me? So much care he's taking for me. There must be some meaning.'

Then he asked his attendant, "Have you got any money with you?"

"Yes I have got."

"Why have you taken? This is death direct you have kept with you. _____ [?]

This you have taken with you and this will be the cause of killing...

End of 82.07.05.B_82.07.07.A

Start of 82.07.07.B

Śrīla Śrīdhara Mahārāja: ...told, seven coins. Took. "Give them to me." And took them and produced to the chief. "I have these seven golden coins, and you please kindly accept this, and help me to get out of this hilly and jungle path. I want to got to Benares. Please help me."

And then the chief told, "Yes. I know not seven but eight gold coins are with your attendant. And this night I could have killed both of you and took those golden coins. But when you have yourself taken I'm satisfied with your behaviour, I won't take them. And also I shall help you to get out of this jungle route, to guide you to Benares."

Sanātana Goswāmī told, "No, no. You please save me. Otherwise another person will take these and kill me, so save me. Save my life by accepting these golden coins."

Then he took, and very carefully helped them to get out of the jungle towards Benares.

Then Sanātana Goswāmī asked, the attendant's name was Īśāna, "Have you got any other?"

"Yes, one."

"All right, with that you go to your home. Don't come with me."

In this way Sanātana Goswāmī went. And when going in Bihar there in some Hājipura, a place named Hājipura there in a mango tope he's sitting, and the time was, winter approaching. The month may be this Mārgaśīrṣa or so, November maybe.

And at that time Sanātana Goswāmī's sister's husband, one gentleman, he was sent by the Nawab to purchase some horses necessary for the war field. Śrīkānta was his name. He suddenly found from the top of a house that Sanātana Goswāmī perhaps, similar person is sitting on the mango tope. He detected, found that, "Yes it is he. I heard that he's in the prison. But how he has escaped, and where are you going?" He privately met him, "What's the matter?"

"Things are such and such."

"Then how you will go, so cold, on that side, you will die. You can't meet Śrī Caitanya Deva. Anyhow I am offering this valuable blanket to cover this body. Anyhow at least take this blanket and go."

He accepted that, and gradually he reached Benares and inquired where is Śrī Caitanya Deva, and he came to know that He's in the house of Candraśekhara, the physician Candraśekhara, so he went.

Caitanya Deva was sitting on the veranda in the front, the door. After taking a peep he crossed the gate and on the other side took his seat. Mahāprabhu could understand that only a seconds visit he could catch and asked that Candraśekhara, "There is one saint outside the door, you call him here."

The Candraśekhara he went out and cast his glance this side, that side, no saint. He came back. "There is no saint there."

"Is anyone there?"

"Yes, one *daraveśa*, a Muslim *fakir*, seems to be sitting there."

"Take him."

Then he went out.

'prabhu tomāya bolāya, āisa, daraveśa!' [śuni' ānande sanātana karilā praveśa]

["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara's house.]

[*Caitanya-caritāmṛta, Madhya-līlā,* 20.50]

"My Lord is calling for you. Come, you fortunate *daraveśa fakir*, you come in."

Śuni' ānande sanātana karilā praveśa. The highly glad Sanātana entered the house. Then Mahāprabhu just came down from the veranda, and going to welcome Sanātana, and Sanātana is going back.

"No, no, no, don't touch me. I'm so mean. I'm so low. Don't touch me my Lord."

"No, no."

prabhu kahe, — "tomā sparśi ātma pavitrite / bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.56]

"No, no, Sanātana, I'm touching you for My purification. You have got such a type of devotion at your heart, that what about Me, you can purify the whole of the world. *Bhakti-bale pāra tumi*

brahmāṇḍa śodhite. The whole *brahmāṇḍa*, the solar system, you can purify. Such a type of devotion is at your heart Sanātana. I want, for My selfish purpose I want to touch you, welcome you. *Ātma pavitrite*."

In this way, a little talk. And then Mahāprabhu asked Candraśekhara, "Please take him to the Ganges and cleanse him, gentleman like, these bushes should be removed."

Then Sanātana went there and after having a good shave he came. Then, at the consent of Mahāprabhu just before him, He asked Tapana Miśra, "Give some clothing. I shall change the dress." Then Tapana Miśra came with some new cloth.

"No, no, I won't take that. If any used cloth you have got to spare from your family you please give it to me, but I won't accept any new." So some used cloth was given to him, and tearing that into two, a *kaupīna* and *bahirvāsa* he made himself just before Mahāprabhu.

And then there was that valuable rag with him. Mahāprabhu is casting glance at that, that valuable rag.

Sanātana could catch the meaning. He went to the Ganges and there a Bengali gentleman he had an old *kantha*, this cloth together put and sewed like a blanket, and one gentleman has cleansed that *kantha* and spread it in the sun.

Then Sanātana approached him, "My brother, will you do some help to me?"

"What to you want?"

"Please take this rag and give me that torn cloth, covering, sheet."

"What do you say? This is a valuable thing, and this has got no value. Are you cutting jokes with me?"

"No, no, no."

"But your figure shows that you are a gentleman, and you are cutting jokes with me. I can't understand."

"No, no, no, I don't cut jokes with you my friend. I really appeal. I'm am a *sannyāsī*, no necessity of this rag, this is very valuable, and this will suit me." So anyhow that was changed, and with that torn cloth, rag, he came to Mahāprabhu.

Mahāprabhu was very much satisfied, and then He came out. "Yes, you have understood My internal feeling. You will go out for *mādhukarī*, for begging from door to door, and such a valuable rag on your body the people will ridicule you. So now it is all right. *Mādhukarī* dress, and this plain dress, a poor dress, suiting."

So in this way Sanātana lived there for two months. Mahāprabhu taught him *sambandha-jñāna*. About four chapters in *Caitanya-caritāmṛta* perhaps devoted for this purpose.

And before that Śrī Caitanya Deva met Rūpa Goswāmī in Allahabad, *Daśāśvamedha-ghāṭa*, there.

Caitanya Deva told that, "Rūpa also met Me, and with him the father of Jīva Goswāmī, that is Anupama, he was a Rāma *bhakta*, and both of them met in Bindu-Mādhava temple in Allahabad. And in *Daśāśvamedha-ghāṭa* in Prayāga I had discourse with him and he has gone to Vṛndāvana.

And I also want that you also go and join him, and I give these directions to you, four directions you are to serve for the purpose of Kṛṣṇa *saṅkīrtana*, in this way. You must find out the old places of pastimes of the Lord Kṛṣṇa. And the second, you will install the Deities there, and how they will be worshipped, the process, *pūjā*, *prapadan* [?] all these. And also *bhakti-siddhānta-grantha*, the *bhakti-sadācāra*, what should be the practices of a typical Vaiṣṇava. You are to collect verses from the different scriptures and to prepare a book, what should be the practice of a *śuddha* Vaiṣṇava.

Sri vigraha sevā, nastra tīrtha udar, vaisnava sadacar, and ?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Four. One, *nastra tīrtha udar*, to restore the previous places of the pastimes of the Lord. Then Vaiṣṇava *sadācāra pracāra*. And *Śrī Vigraha sevā pracāra*. And then *grantha*, *śāstra*, and *śāstra pracāra*, maybe.

"These four things I request you to make ready for the coming *sampradāya*. And also to look after the persons who come to accept this creed, to protect them."

In this way, Sanātana was sent there. And Sanātana moved, wandered through the length and breadth of the whole Vraja maṇḍala, and with the help of Rūpa Goswāmī he did so. And afterwards Raghunātha Dāsa and Jīva Goswāmī also joined there. And Raghunātha Bhaṭṭa, Tapana Miśra's son he also joined. And Gopāla Bhaṭṭa also came from the South to join in that party. And Gopāla Bhaṭṭa's previous Guru Prabodhānanda he also came and he also lived there in Vraja maṇḍala. They all had high reverence for Mahāprabhu and together they began to work under the direction of Mahāprabhu.

Kavirāja Goswāmī has *dui shana pati* [?], so many followers later on joined, but Rūpa and Sanātana they were the two leaders of the company, Gauḍīya Sampradāya. Rūpa Goswāmī he did as directed by Mahāprabhu, the *rāgānugā* method of devotion. What is *rāgānugā* devotion, the loving service towards Kṛṣṇa, he was in charge of distribution of that devotion, that service, love and affection. And Sanātana was especially directed for *vidhi-mārga*. By the scriptures and by the help what we can get from the ordinary *sādhu* about devotion.

And it is mentioned in so many scriptures, "Collect them, and arrange them in such a way to prove that the Bhāgavata School of devotion in the line of *Nāma saṅkīrtana*. that holds the foremost important position, you are to prove that." And with *Nāma saṅkīrtana* in what way the progress a devotee makes towards the attainment, and what is the highest attainment of the Gauḍīya Sampradāya, all these were established by Rūpa. And later on by Raghunātha also did something. And Jīva Goswāmī he came with the help of the quotations from different scripture to show that how this devotion of love, that holds the highest position, to prove that.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
[dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"I have ordered in different scriptures, 'do this, this is the religious life. A religious man must observe all these things.'"

It is told by God Himself. And now again leaving them aside to take another proof that only through affection and love we can go and we can get Him in its highest aspect as a loving Lord. All these things were preached under the direction of Sanātana Goswāmī, Rūpa Goswāmī, Jīva Goswāmī, Raghunātha Dāsa, then Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa. Sanātana was the leading man, leading devotee, respected by all those stalwarts, Sanātana Goswāmī.

And when Śrīnivāsa Ācārya, Śrīnivāsa Ācārya he was the son of one Padmanābha Bhaṭṭācārya in the Nadiya district. Padmanābha Bhaṭṭācārya was a classmate of Śrī Caitanya Deva in Navadwīpa. And he found that Nimāi Paṇḍita's genius is so supernatural, He's not an ordinary man. Anyhow when once he came near Katwa, Jajpura, his father-in-law's house, and going away to his own house, he heard that Nimāi Paṇḍita has come to take *sannyāsa* in Katwa. He went to see, and he was so much moved seeing that function that he lost himself. When Nimāi Paṇḍita went away taking the name of Kṛṣṇa Caitanya and ran towards Vṛndāvana, he also went towards his own house, but half-mad. Whatever he heard, that his name was Kṛṣṇa Caitanya, and then whatever any man says to him, he says 'Caitanya.' Every answer to every word of enquiry was 'Caitanya, Caitanya.' No other word comes from his mouth but 'Caitanya.' Then Caitanya Dāsa was his name to the public, Caitanya dāsa.

Then he went to meet Caitanya Deva to Purī once and came home and got a child, Śrīnivāsa, very beautiful and very genius, a very good intellect, well-read. Then he came to Navadwīpa and he was a young man of sixteen or so. He was sitting on Mahāprabhu's *ghāṭa*. Viṣṇupriyā Devī saw him, and this young boy how he's absent minded, took him to her house and gave some *prasādam*.

Then from there he went to Purī to have a *darśana* of Mahāprabhu. But by going no more than half he heard that Mahāprabhu disappeared.

Still he anyhow went and reached there and Gadādhara Paṇḍita was there. Gadādhara Paṇḍita accepted him and welcomed him and told that, "My Lord Gaurāṅga, Caitanya Deva, He has ordered me to teach you *Śrīmad-Bhāgavatam*. I'm awaiting for you. But my book is not suitable to help you to study *Bhāgavata* because many of the letters have been effaced by the tears. So go and fetch in my name a good copy of *Śrīmad-Bhāgavatam* and I shall teach you." He went back to Sarakāra family in Katwa. He asked. And he came and took a copy of *Śrīmad-Bhāgavatam* and going, then he found that Gadādhara Paṇḍita has gone away.

Anyhow with that meeting he got the inspiration, and in future life he was a unique exponent of *Śrīmad-Bhāgavatam*.

That Śrīnivāsa coming from there, he, Narottama and Śyāmānanda, these three combined going towards Vṛndāvana. And when they reached some near about place heard that Sanātana Goswāmī has passed away.

So he was so much, he can chastise his own fate that, "Wherever I'm going the object of my desire is vanishing. So wretched I am here."

Anyhow they reached Mathurā and heard that yesterday Rūpa Goswāmī disappeared.

Then what to do? With broken heart anyhow approached Vṛndāvana. At that time the *sandhya ārati* of Govinda was taking place in the royal temple of Govindaji. And for Rūpa Goswāmī, the founder, he passed away, so a big gathering there. And a most splendourus arrangement for the function. And seeing all these things, and the fatigue, the weariness of the way, Śrīnivāsa lost his senses and fell in a part of the temple when the *ārati* was going on. Lastly when he came to senses he found that Jīva Goswāmī with some attendants are nursing him and took him to his own temple.

And these three they lived there for some time. Narottama took initiation from Lokanātha, Śyāmānanda from Jīva Goswāmī, and Śrīnivāsa from Gopāla Bhaṭṭa. And Jīva Goswāmī in the meantime wrote many things, and Sanātana Goswāmī's writings, Rūpa Goswāmī's writings, and Jīva Goswāmī's, all these collected was entrusted to these three. "Take them to Bengal and preach them there and keep it."

These three took it to Bengal, and it was stolen near Bapura district by Birhambir. That also a leader of the hill tribes. But he was a devotee to a certain extent. Then it was robbed. They tried their best to search but failed. Śyāmānanda left for Midnapur side to preach there. Narottama also left to the North Bengal to do his work in his way. And Śrīnivāsa Ācārya who was the leader of them he could not go anywhere without the books. In his charge it was given by Jīva Goswāmī. So he was wandering nearby like a half-mad person.

Then that Birhambir who managed to rob those books by his men he had some attraction for *Bhāgavata* discussion, discourses. And one, his Guru was Vyāsa by name, he used to explain

Bhāgavatam and Śrīnivāsa used to attend that class. And one day the Vyāsa who was explaining *Bhāgavatam* committed some mistake, and unconsciously Śrīnivāsa corrected that.

Then the attention of the public all fell on that half-mad young boy, young gentleman. "Who are you?"

Then he was compelled to divulge the whole secret. Then they told, "Oh, the books are here."

Then they found the books. And Birhambir was his disciple. And the intimation went to Narottama and Śyāmānanda, the books were saved.

So we get Sanātana Goswāmī's writings and Rūpa Goswāmī and we find with those books, scriptures, we can find to certain extent who they are, and what was their connection with Mahāprabhu, all these things. Our previous study was the day of Sanātana Goswāmī departure. But he has not departed, he has given us what he got from Mahāprabhu direct. For the period of two months Mahāprabhu infused His wealth in him. And he has given to us. And through that we can come to know what is he and what is Mahāprabhu, what is Vṛndāvana, what is Kṛṣṇa, Rādhā, all these things.

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi

["I surrender unto Śrī Sanātana Goswāmī, the *ācārya* of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6]

Raghunātha Dāsa Goswāmī he has written this passage in *praṇāma mantra* to Sanātana Goswāmī. He's saying, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam*. The juice of divine love and affection, *vairāgya- yug*, with a little tinge of *vairāgya*, indifference, added to that love. *Bhakti-rasaṁ prayatnair, apāyayam*. With much care he made me to drink, tried his best to make me drink. He forced to me to drink that *rasam* what is mixed with *vairāgyam*. *Prayatnair, apāyayam*. Whom, I was blind and also unwilling. My qualification was such that I do not know what is what. At the same time I have some propensity, I won't take it. This was my tendency. Such an unwilling person who is blind, him, he managed to force to drink this *vairāgya bhakti rasa*. With the tinge of indifference, the sweetness of the loving service. *Sanātanaṁ taṁ*. That Sanātana Prabhu who was so well-wisher of the mankind, I show my obeisance to him."

This is the *praṇāma mantra* by Dāsa Goswāmī.

Baladeva Vidyābhūṣaṇa also has told:

govinda bidam nida rasita padam hastadi ratnadi vat [?]
tatvam tattva vidhutamam krta valay gaur dasayam cakrat [?]

"I show my obeisance to Rūpa and Sanātana. Who are they? *Govinda bidam nida rasita padam*. The Lord Govinda, Who is carefully served by Lakṣmī Devī, His consort. *Hastadi ratnadi vat*. Who Lakṣmī Devī herself wants to serve that Govinda. Such Govinda they have, such jewel, or gem, the Rūpa, Sanātana dealt Him as a jewel within the fist of their hand. This side, that side, below, up, side, all these things, they could show unknown and unknowable. The whole resources represented. The majesty are after Him. All the majesty of the world resources are seeking to serve the principle. And that unavailable, unknowable, unknown, that substance, that was shown to the public just as a gem in one's palm, this side. So clearly they could describe what is indescribable. They have shown, given to understand what is unknowable. This is the position of Rūpa, Sanātana. He has dealt that the highest principle in such a way as an ordinary thing. That was the position of Rūpa, Sanātana. _____ [?] Simply wonder. What they have done, simply wonder. _____ [?] I bow down to them."

This is Sanātana Goswāmī _____ [?] said Rūpa, Sanātana about Dāsa Goswāmī, and Baladeva Vidyābhūṣaṇa.

Another you know, Swāmī Mahārāja has spread throughout the length and breadth that, *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

[nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 1.33, purport]

That is composed by Śrīnivāsa Ācārya. The Sad Goswāmī, led by Rūpa, Sanātana, they did so much service for the propagation of the divine cult of Śrī Caitanya Deva what is love, love, love. And not for the mundane purpose but for the highest being, highest absolute master. Kṛṣṇa conception in five full *rasa*, *mādhurya*, *vātsalya*, *sākhya*, *dāsya*, *śanta*, all these, in a new colour, the highest Lord in such a new colour, in a new land, in a new view, they have very elaborately depicted.

One gentleman told that, "Twenty-four hours engagement with the Supreme Lord, it cannot be imagined in any conception of the existing religions in the world, cannot compare, conceive the possibility of twenty-four hours engagement in the service of the divinity. And that is also the wholesale, most comprehensive service, that every atom may be utilized in the service of the every corresponding atom of the Lord. This is inconceivable."

And that has been given out by Sanātana, Śrī Rūpa etc., their group. So we invoke for their mercy.

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi, tadīyānām samārcanam

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 11.31]

Of all sorts of worship, the worship of Viṣṇu is the highest. Again, more important to serve the worship of the servitors. If we can show our sincere heartfelt reverence for Sanātana Goswāmī, Rūpa Goswāmī and the direct *parikara* of Mahāprabhu, Mahāprabhu will be more pleased than if we try to offer our obeisance to Him. With this hope, by their grace, we are needy, in every respect, but our hope is, prospect in life is this, that our masters are so gracious and so magnanimous and so high. Anyhow fortunately we have come in connection with such great masters. This is our wealth, this is our fortune, this is our everything.

With this I like to conclude.

vāñchā-kalpatarubhyaś ca [kṛpā-sindhubhya eva ca,
patitānāṁ pāvanebhyo] vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura. *Āmnāyaḥ vira ata*.

Devotee: _____ [?] So there is no more in ISKCON. They already have given a letter, for the six persons. Even Vidagdha is, the last time he was entering, 'Śrīdhara Mahārāja's court there you should not come in the temple because you keep on talking with a number of disciples over here, so I don't want to see you in temple.'

Śrīla Śrīdhara Mahārāja:

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ
[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."]

[*Śrīmad-Bhāgavatam*, 11.21.2]

In their own position they're doing. They're also getting some sort of support from the common source.

Devotee: Gopāla Kṛṣṇa Mahārāja...

...

Śrīla Śrīdhara Mahārāja: The structure is there with him.

Devotee: ... Giriraja Mahārāja, one day he was asking me. I should say that Giriraja Mahārāja, everything is going with Prabhupāda. Now you people are simply making a problem here as a material way.

Śrīla Śrīdhara Mahārāja: As politics. They wanted to put Bhāratī Mahārāja into jail.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: He was asking the spiritual name on the telephone. I said I will come in the temple and tell you spiritual name over there, not on the telephone.

Jayatīrtha Mahārāja: And a very beautiful name, there. I'm sure he will appreciate it. Acyuta Caitanya is a very beautiful name, I think.

Śrīla Śrīdhara Mahārāja: When a boy of five he called for explanation from his father, old father. "You say that Caitanya has Guru, Keśava Bhāratī. You're spoiling the whole world. Caitanya is the Guru of all Gurus. And you say that Caitanya has His Guru that Keśava Bhāratī, you're spoiling the whole thing." When he was five, Acyuta, the youngest son of Advaita Prabhu.

And Mahāprabhu took him on His lap after *sannyāsa*. First He took the child on His lap. "Advaita Prabhu is My father, so you are My younger brother Acyuta. In this way I adore you."

Acyuta Caitanya. Caitanya as worshipped by Acyuta, that Caitanya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

I was told by someone, can't remember by whom, that Haṁsadūta Mahārāja is also delivering lecture that, "Śrīdhara Swāmī's advices are too high for us. So we request you to go through the works of Swāmī Mahārāja, our Prabhupāda, because you are not fit to study what Śrīdhara Mahārāja says." Perhaps meaning about *mādhurya rasa* or so. That was told by him.

End of 82.07.07.B

Start of 82.07.08.A

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura has written in his aspiration for *dhāma līlā* that, "When the day will come that from near Śrīvāsa Aṅgan I shall look after that *sannyāsī veśa* of Mahāprabhu and try to bring Him to Śrīvāsa Aṅgan. Just as Mahāprabhu did in Purī, and the *gopīs* in Kurukṣetra. They left Kṛṣṇa but not in their same so they aspire after union only in Vṛndāvana. And Mahāprabhu in Purī also while taking from Jagannātha Temple to Guṇḍicā garden. With the same aspiration I'm taking Kṛṣṇa to Vṛndāvana as He promised in Kurukṣetra, He will come very soon to Vṛndāvana."

Here Bhaktivinoda Ṭhākura he expressed his aspiration, inner earnestness. "That *sannyāsa* clad Caitanya Deva not desirable for us. We want that Gaurāṅga who continued *saṅkīrtana* day and night in Śrīvāsa Aṅgan. When I shall get that Gaurāṅga, home Gaurāṅga and not *sannyāsī* Gaurāṅga. It is giving much pain to the hearts of the devotees and He's practising penances, penances of a *sannyāsī* which the devotee cannot tolerate. So we aspire after that Gaurāṅga who was with the devotees of Navadwīpa, continued in *Nāma saṅkīrtana*."

yadi anga ganga kari nama sankirtan antaranga sange kari rasa asvadhan [?]

"That Gaurāṅga, *gṛhastha* Gaurāṅga we want and not the *sannyāsī* Gaurāṅga."

With this aspiration, *bhajana lālasā*, Bhaktivinoda Ṭhākura's, it is mentioned there. The chariot pastimes if, should take place in Navadwīpa, then it should take place from Vidyānagara to Śrīvāsa Aṅgan, not otherwise. In consonance with the eternal *līlā* of Navadwīpa, a chariot as it was done in Purī, to take *sannyāsī* Gauranga, that is, Dvārakā Kṛṣṇa, to Śrīvāsa Aṅgan, in Vṛndāvana _____ [?] That was the idea of Bhaktivinoda Ṭhākura, he has expressed in *bhajana lālasā*, my greed of the process of *bhajana*. In *Navadwīpa bhajana lālasā*, he expressed his *lālasā* that, "These things are my inner aspiration." Bhaktivinoda Ṭhākura expressed. You can go through that booklet, it is a songbook. And I do not know anyone who will come to satisfy that into practice, if anyone will come.

Jayatīrtha Mahārāja: He wanted to have Ratha Yatra from Vidyānagara to Śrīvāsa Aṅgan.

Śrīla Śrīdhara Mahārāja: Yes. You can find the reference in that book, *Bhajana lālasā* perhaps the name of his book, *Bhajana lālasā*. There we found it.

Jayatīrtha Mahārāja: Yes, we would like to do that very much.

Śrīla Śrīdhara Mahārāja: *Sannyāsī* Gaurāṅga there has been compared with, in this Dvārakā, some form, to the Navadwīpa *vāsī*, *dhāma vāsī*, Navadwīpa, not desirable. *Sannyāsa* is not desirable for the *parṣada* of Navadwīpa, 'that we lost Gaurāṅga.' Just as Mahāprabhu went to help the other, so many souls, others in bondage. Kṛṣṇa also came out from Vṛndāvana *līlā* to organize help, political help to the people at large to solve the administration, the Kaṁsa administration, Jarāsandha administration, _____ [?] And other administration at that time

was very bad type, demonic type. So to release the public from that sort of maladministration Kṛṣṇa came out from Vṛndāvana to help the public. And here also Mahāprabhu came out of His Navadwīpa *līlā* to help the ordinary souls to get out from that bondage. But just as *gopīs* did not like that He will come out to help the public by improving the general administration of the country. So also Navadwīpa people did not want that Mahāprabhu leave Navadwīpa and He will go and He will work for the public throughout the world leaving them alone here. They could not.. _____ [?]

Devotees: _____ [?]

Jayatīrtha Mahārāja: Perhaps I'll go to Vidyānagara today.

Śrīla Śrīdhara Mahārāja: Your nature is always _____ [?]

Devotees: _____ [?]

Jayatīrtha Mahārāja: Rolling stock.

Śrīla Śrīdhara Mahārāja: Ready made seller.

Jayatīrtha Mahārāja: Easy to sell.

Śrīla Śrīdhara Mahārāja: To take the money and give the _____ [?] Not any debt. What is that? Ready made sale, something, immediate. Whatever you think, you try to do it immediately, anywhere and everywhere. You're ready, you're soul is in your hand and you are ready to give it anywhere and everywhere, whoever demands it. _____ [?]

Now I think your disciples are not in normal condition and their only help is you. So you should not delay to go to London or America so that they may be released from the present position as soon as possible. Then after a few months you may come. After the solution of this present problem, undesirable problem, you may come and live here.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: I can't think that they're in Nepal, in Bangalore, here and there, they're expecting your grace, a drop of water they are waiting, and you are waiting here. It is a discord in me. They are fully dependent on you, so you should go hurriedly towards the west and to send some tickets or some money, anyhow, what is dire necessity in them, to do the relief work as soon as possible. *Bhakta sevā*.

Mahāprabhu gave the charge to Sanātana Goswāmī to look after His devotees.

kāṅthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa / vṛndāvane āile tāṅdera kariha pālana

[Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small water pot. Therefore, Sanātana, you should give them shelter and maintain them."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 25.183]

"My poor devotees, their wealth is only one *kāṅthā*, to cover the body in the cold, and one water pot. These are the two wealth of My - one *kāṅthā* and one *karaṅgiyā*. *Kāṅthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa.* A very, very poor style they live. *Vṛndāvane āile tāṅdera kariha pālana*. When they go to Vṛndāvana you please look after them."

That was the heartfelt request to Sanātana Goswāmī from Mahāprabhu. The devotees are suffering. He can't tolerate.

At the same time He Himself says that, "I practice the austerity of a *sannyāsī* but My devotees cannot tolerate that. And they feel pain at their heart, and I can't tolerate their pain in the heart. As a *sannyāsī*, thrice taking bath and lying on the ground. Mukunda he does not say anything expressibly, but he's very sorry to see that, lying on the ground, and taking bath thrice, and taking some more limited diet. Mukunda can't tolerate, but he can't say anything. But I find that he's very sorry for that. And that sorrowfulness in him is very difficult for Me to tolerate. I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. They're looking at your face.

madhavendra puri kabi sani thakur [?]

Just as the Gopāla in Govardhana, "When the day will come that Mādhavendra Purī will approach to take Me from this jungle and establish in a throne?"

So they're also with that expression. "When Jayatīrtha Mahārāja's help will come and relieve from this circumstantial trouble?"

Ha, ha. Gaura Hari bol. Gaura Hari bol.

And Jayatīrtha Mahārāja says, "Who is a genuine follower of mine, I want to test now."

Devotees: (Group laughter)

Jayatīrtha Mahārāja: Śrī Kṛṣṇa Caitanya. I just pray for your blessings that I'll become a genuine follower of yours.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Jayatīrtha Mahārāja: But so far since coming here I've been surrounded with auspiciousness. I've taken your *darśana*, I've gone to see Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's *samādhi*, and also Gaura- Gadādhara Mandir. So perhaps I can still visit Vidyānagara and then plan my journey back, with your permission.

Śrīla Śrīdhara Mahārāja: _____ [?] The aim to return, that is added. You go only to return.

Jayatīrtha Mahārāja: Gaura Hari bol. Hare Kṛṣṇa. I consider that your highest deputation.

Śrīla Śrīdhara Mahārāja: The followers of Mahāprabhu, Navadwīpa is our home after all.

Jayatīrtha Mahārāja: Thank you very much.

Śrīla Śrīdhara Mahārāja: You're more generous. Generosity mixed with sweetness. Vṛndāvana is sweet but Navadwīpa distributing, the distributor of that sweetness of Vṛndāvana, something more, *mahā- vadanyāya*. And that distribution both combined, the highest sweetness, the degree of the highest sweet *līlā*, that distributed here, the both party combined. With the consent of both the parties. The full positive and negative, distributing Himself.

svabhajana vibhajana prayojana avatārī

Jīva Goswāmī gives this adjective to Mahāprabhu, *svabhajana*. When He's worshipping Himself, serving Himself, that is the type of perfect *bhajana*. *Svabhajana vibajana*, and He's distributing that to the public. And this distribution is the only end of His life, *prayojana*. What is the necessity of this Avatāra, to distribute something. What is that? His own *bhajan*. He's serving Himself and that type of service He comes to distribute here, and that is the necessity of His life. And He's not an Avatāra, but such Avatārī. That the highest position of Him, Avatārī, that from the highest position He's distributing Himself, not of any lower function or lower part. Everything is sweet, but still there is degree. And when He's the highest degree Avatārī, at that time this has been the necessity of His incarnation, coming down here. Why? To give His own thing, what He does Himself, to distribute to others, all. *Svabhajana vibhajana prayojana avatārī*. That is Mahāprabhu described by Jīva Goswāmī. So, such a magnanimous place where the highest thing is distributed, where shall I go to get, this place, Navadwīpa, Navadwīpa.

About our Guru Mahārāja I have written in a poem. *Gauḍe*, in Bengal, *gāṅga-taṭe*, in the vicinity of the Ganges, *gāṅga-taṭe*. *Nava vraja*, or *para vraja*, the higher Vṛndāvana, or new Vṛndāvana. *Nava-vraja-navadvīpa*. Then that is by name Navadwīpa. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure.* And within that Navadwīpa area the Māyāpur, the part of the city. *Gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure*. *Śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ*. Who has established that great Maṭha by name Śrī Caitanya Maṭha. And the purpose of establishing that Maṭha was, *jīvaika-kalyāṇadhīḥ*. The only object in Him was to help the people at large, *jīvaika-kalyāṇadhīḥ*. *Śrī siddhānta-sarasvatīti-vidito*. He was known to the

public as Śrī Bhaktisiddhānta Saraswatī by his name. *Vidito gauḍīya-gurvanvaye*. In the spiritual lineage of the Gauḍīya Vaiṣṇava his name was Śrī Bhaktisiddhānta Saraswatī. *Vidito gauḍīya-gurvanvaye*. In the line of Guru of the Gauḍīya School. *Bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ*. And he shines just like the morning sun, *prabhātagagane rūpānugaiḥ*, like a sun in the morning sky, *prabhātagagane*. *Rūpānugaiḥ pūjitāḥ*. And he was worshipped and shown reverence by all the *rūpānuga* who could appreciate what Rūpa Goswāmī has given, the nectar, the type of nectar distributed by Śrī Rūpa Goswāmī, inspired by Mahāprabhu and deputed by Mahāprabhu to Bhaktisiddhānta Saraswatī Ṭhākura.

And Kṛṣṇa Dāsa Bābājī recorded that in Māyāpur, in a stone. Kṛṣṇa Dāsa Bābājī, he appreciated my poems very much. And this poem, he has, I'm told in _____ [?] or somewhere else, he has recorded in the Caitanya Maṭha.

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Saraswatī who is in the succession of Gauḍiya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [*Encounters with Divinity*, p 215]

Gaura Hari bol.

Jayatīrtha Mahārāja: Gaura Hari bol. Your poetry recitals are the most highly cultured that I've ever heard. In the west they have poetry recitals and highly cultured people attend those. But your poetry recitals are from the highest culture.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: He say, "In the west, they have poetry recitals, and very highly cultured people go there. But your poetry is the highest."

Śrīla Śrīdhara Mahārāja: Poetry is readily appreciated by the devotees. _____ [?] My Lord has appreciated, _____ [?] Gurudeva, he appreciated my poetry. It is sweet as well as _____ [?]

Devotee: _____ [?] Jayadeva Goswāmī.

Jayatīrtha Mahārāja: He used to stay there in Chapahati.

Śrīla Śrīdhara Mahārāja: Sometimes.

Devotee: _____ [?] He read the poem *Dāsa Avatāra Stotram*. _____ [?]

Jayatīrtha Mahārāja: Yes, our Guru Mahārāja used to sing that many times also. He liked it very much.

Devotee: But Mahārāja's _____ [?] is for...

Jayatīrtha Mahārāja: *Avatārī Stotra*.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari.

Jayatīrtha Mahārāja: *Premadhāma Stotram* is the highest poetry I've ever heard.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Badrinārāyaṇa: Is there a stage in between *nāmābhāsa* and *ruci*?

Śrīla Śrīdhara Mahārāja: The stage of *anartha nivṛtti*, *niṣṭhā*. *Anartha nivṛtti* and *niṣṭhā* there should be the position of *nāmābhāsa*. *Niṣṭhā* means *nairantarya*, continuance of a connection with Kṛṣṇa, that is *niṣṭhā*. Continued, not _____ [?] not cut, or forgetfulness. Continued memory of Kṛṣṇa, that is *niṣṭhā*. Before that the stage of *anartha nivṛtti*. So *nāmābhāsa* will be very near *anartha nivṛtti*. In the continuance of Kṛṣṇa *smṛti*, that real Kṛṣṇa, not this Māyāvādī Kṛṣṇa. His continued company, that is above *nāmābhāsa*, *śuddha bhakti*, His connection, but not very clear, but still it is Kṛṣṇa connection and no gap. Then *ruci*. The taste after that is called *ruci* proper, otherwise *ruci* coming and going, flickering, that is not *ruci* proper. After continued connection then the coming, the advent of *ruci* is possible, not before that. Then that develops into *āśakti*, then to *bhāva*. In *bhāva* the practical Kṛṣṇa connection has come, touch, particular touch has come. Then that *bhāva*. _____ [?] Just as blossoming stage.

Badrinārāyaṇa: Mahārāja, *ananya bhajana*?

Śrīla Śrīdhara Mahārāja: *Ananya bhajana*, that *niṣṭhā*, and the whole thing beginning with *śraddhā* also may be *ananya bhajana* where there is no possibility of the entrance of any other gods or entity within.

Within what the sun will do without. Within, *prema rasa*, that will soothe the body, whole thing. And what can do, the hot sun? I have experienced sometimes in the hot sun barefooted I'm going, chanting the name and meditating as if, while Mahāprabhu is going distributing the name in the south, Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa Kṛṣṇa He. In this way going dancing distributing the name He's wandering in the south. That idea excited me very much, and I'm travelling barefooted and the sun hot. I felt that something oozing from my body and that is meeting the heat that emanates from the earth, something oozing, as if, from my body as if from my body something like gas oozing from my body. And that is meeting the heat and minimizing, the heat cannot touch my body. I had some experience once. Hare Kṛṣṇa. Gas is emanating and that is meeting with the heat of the earth. The heat does not enter my body.

Badrinārāyaṇa: Isn't there a story of Raghunātha Dāsa Goswāmī sitting in the sun all day doing *bhajan* and Śrīmatī Rādhārāṇī came and held something over him to protect him.

Śrīla Śrīdhara Mahārāja: That is a higher thing, Dāsa Goswāmī. And we had experience in this way from a lower position. We should not expect that, Rādhārāṇī will come, or our Guru will come to relieve us from this variation. That is not desirable that they will come to serve us. Rather we shall go to serve them in their *bhajan*.

Devotee: Guru Mahārāja, I have one question. In the twenty third verse of the third chapter of the *Prapanna-jīvanāmṛta* in one verse it is described in the commentary by Śrīla Bhaktivinoda Ṭhākura that it says here, "Abandoning all of these processes, I glorify the qualities of the personality of faith by whose mercy devotion can be attained." Can you please explain...

Śrīla Śrīdhara Mahārāja: What is the Bengali there, or Sanskrit?

Śrīla Govinda Mahārāja:

gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
[svamantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the Holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā- Govindasundara."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.23]

Śrīla Śrīdhara Mahārāja: Oh. That is by Raghunātha Dāsa Goswāmī. You say Bhaktivinoda Ṭhākura?

Śrīla Govinda Mahārāja: No.

Devotee: There's one commentary, there's a comment on this verse.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura?

Devotee: Yes. And he says...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the difficulty?

Devotee: He says here...

Śrīla Śrīdhara Mahārāja: Attention to *vipralambha*, why a Vaiṣṇava...

Śrīla Govinda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What is your point?

Devotee: I'm asking the question, he says here, "Abandoning all these processes, I glorify the qualities of the personality of faith, by whose mercy devotion can be attained." Can you please explain the personality of faith.

Śrīla Govinda Mahārāja: Oh. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare*. [Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā Devī, faith, whose grace can take us to Kṛṣṇa."]

Jayatīrtha Mahārāja: It's been translated as the personality of faith, Śraddhā Devī.

Śrīla Śrīdhara Mahārāja: Faith is producing, in one word, the faith is producing all these things. What is that faith? First we must have faith, and by the grace of faith we may have so many things. So by the very foundation he's trying to concentrate all his attention and devotion towards the foundation.

Just as Rāmānanda Rāya told, "When again that Yugala Mūrti will come to reveal in my heart I shall try to worship, *sei-kṣaṇa-ghaṭī-pala* [*Caitanya-caritāmṛta, Madhya-līlā,* 2.38] without minding what the time is producing, without minding that, I shall give my attention to the time only, which can produce that."

In this way the basis. *Ihāṅ mālī sece nitya śravaṇa kīrtanādi jala*.

[tāhāṅ vistārita hañā phale prema-phala, ihāṅ mālī sece nitya śravaṇādi jala]

["The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.155]

The creeper of devotion has grown and has reached the feet of Kṛṣṇa, so far progress. But the *mālī*, the gardener, he will be more attentive to pour water into the root of the creeper, the foundation. Then automatically they will be enlivened, and I shall get the result, but not direct.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If I give attention to the upper side more, it will disappear. Always towards *dāsya*, service, towards foundation. And indirectly everything will come to me. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi- agocara*. Whenever I shall try to derive some consequence direct from the effect, it will disappear. But I shall to engage myself only in the service, of the lowest service, and that will grow more and more. *Dainyam*. Get yourself lower. To take Name, automatically the other things will come. But you neglect the foundation, everything will disappear. That is the idea. Always your attention should be drawn towards the lower form of service.

Rādhārāṇī says, "He wants to enjoy Me, but My attention is always to serve Him, not to be a partner of His enjoyment."

That should be the attention always, *dāsya*. Pour water into the root. That is the nature of *śuddha bhakti*. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi*. Śraddhā Devī, it is all her product. If she's withdrawn, everything gone, finished. So I shall try my best to keep up my gratefulness, thankfulness, to the very foundation by whose grace I may hope to have so many things. It is not mine. It belongs to Śraddhā Devī, *svarūpa śakti*. I'm *taṭasthā śakti*. All the wealth belongs to her. Yogamāyā, *svarūpa śakti*, Śraddhā Devī. By her grace I think that I have got so many things. But this belongs to her. I should not be ungrateful to her. I may be fully awake that it's only through her grace. This is all the extended grace that I get, not a matter of right. I must be conscious of the fact, all through. It is the wealth of my Gurudeva, *śraddhā*. I should be wakeful to this truth. And it concludes to *parakīya* again. It is very clear there, it does not belong to me. Any time I may lose, very rare. Only the chance is producing. I'm not fit. I have no right. So rare. And so with that attention we shall try to attain, to connect. *Sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare.* Fully awake to the fact.

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Vidagdha-Mādhava: Vidagdha-Mādhava Dāsa. One question. With all this separatism, this secular feeling, within our own camp, how can we preach *sanātana dharma* as the solution to so much separatism, so much fighting in the material world, when there's so much problem within our own camp?

Śrīla Śrīdhara Mahārāja: This is natural. When from provincial view creates some difficulty, from universal it is all right.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamaṇi*]

Even in higher *prema*, love divine, we find difference, and some antagonistic feeling, and some competition. It is the very nature of dynamic system. But when it is seen from provincial interest it seems undesirable. But from the universal interest, everything is all right, it is this way.

Jayatīrtha Mahārāja: I had the same feeling about the situation.

Śrīla Śrīdhara Mahārāja: Both universal and provincial, both continuing, as eternal process of *līlā*. *Aher iva gatiḥ premṇaḥ*. Rūpa Goswāmī says, just as the serpent does not go straight, it is in this way, in a curved way. It is natural to him, to the serpent, to go in a crooked way, not straight. So also the nature of the *prema* or Kṛṣṇa *śakti*. Thesis, antithesis, synthesis, that is the process by which the whole world is producing, or is moving. When from the standpoint of provincial interest then it is eliminating. And from the higher universal interest it is justified. Helps progress, helps *līlā*, helps to taste the intensity of *rasa*. It is not only undesirable but it is desirable for the whole movement. Thesis, antithesis, synthesis, in Hegelian style. Rūpa Goswāmī even in the higher layer it is so, *aher iva*, *svabhāva*, this natural movement is in a crooked way. And He's pleased by that. If an anti party, an opposition party is there, it is for the benefit of the cause, the anti party is there. Anti party also helps the positive, the main party is helped by the anti party in indirect way. So it is direct and indirect. In *Bhāgavatam* [1.1.1] *'nvayād itarataś*, *itarataś*, that is indirect cannot be eliminated, it is there. And the fullest harmony it is included.

Vidagdha-Mādhava: Is there some platform everyone can agree on, even though there is diversity and opposition?

Śrīla Śrīdhara Mahārāja: Yes. From the position of Kṛṣṇa. Two branches and this is enjoyed by this, and two hands enjoyed by the body, in this way. Where they may combine, that enjoys both parties, different functions. Difference is enjoyed by the common. In this way it goes to the prime cause. In the absolute, everything has got its position of utility. Not only undesirable but utility. *Māyā* has got its position. On the whole *māyā* has got its necessary position. In general,

but with the absolute will anything and everything may happen. In a country the prison house has got its position though it is undesirable. It's a necessity in the system.

...

Vidagdha-Mādhava: Even though there's opposition, there's no enmity, is there enmity between parties?

Śrīla Śrīdhara Mahārāja: Opposition enhances the *līlā*, the pastimes. For the very nature of pastimes opposition is a necessary part.

Vidagdha-Mādhava: Is their enmity between parties?

Sridhara Maharaja: So called enmity, that can be minimized by Yogamāyā, that higher potency, only to please Kṛṣṇa. It is designed and the design is eternal. It is necessary by Yogamāyā to create the opposition, and the gradation in the opposition, and gradation in the positive line also. It is such. And after all it is beyond our conception, *acintya bhedābheda*, *bhedābheda*, everywhere, common and difference everywhere. And the position of them is unthinkable. Mahāprabhu in a very small sentence has expressed. Don't go to dash your brain against that. It is not to come within your brain. It is incomprehensible. Your brain is not comprehensive to catch that, it is *acintya*. You leave it to the infinite. All mathematics cannot be solved, left to infinite. Leave it to the infinite, inconceivable. Don't go into any details. There are other business by which you can thrive more, not by this.

jñāne prayāsam udapāsya namanta eva, jīvanti [san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

(In the *Śrīmad-Bhāgavatam* [10.14.3] Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa):
["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

Oh, it is unknown, unknowable. What I have got in my quota, I must utilise my energy in that. That is the best intelligence.

...

...he has asked to observe some restriction about our movement, favourable to our devotional life. Generally this privation is not the end of our life.

ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ
antar bahir yadi haris tapasā tataḥ kiṁ, nāntar bahir yadi haris tapasā tataḥ kiṁ

["If one is worshipping the Lord properly, what is the use of severe penances? And if one is not properly worshipping the Lord, what is the use of severe penances? If Śrī Kṛṣṇa is realised within and without everything that exists, what is the use of severe penances? And if Śrī Kṛṣṇa is not realised within and without everything, what is the use of severe penances?"] [*Pañcarātra*]

Ārādhito yadi haris tapasā. If Hari is served, if Kṛṣṇa is satisfied, what is the necessity of penances? *Nārādhito yadi haris*. If without penance Kṛṣṇa can be satisfied then that sort of penance is unnecessary. *Yadi haris tapasā*. *Nārādhito yadi haris tapasā tataḥ kiṁ*. If we cannot satisfy Hari, satisfy Kṛṣṇa, what is the necessity of penances as we find amongst the so many atheists, Buddhists, Jainists, all these? They have no recognition of Hari. Only some sense and any other penances of life, this anti enjoyment campaign. Negative side, enjoyment is that, and take the reaction. But above all the harmonizing principle is there and His will is all in all. Such conception is wanted there. So *ārādhito yadi haris tapasā*, if Hari is not satisfied then what is the necessity of taking so much trouble, every point in the austerity and so much penances. Hari's position.

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I'm everywhere and nowhere. Everything in Me, nothing in Me. Try to understand My mystic position."

So, for the satisfaction of Him such principles which is transcending all these phenomenal conception existing. If we cannot catch Him, these atheistic penances, what value they can fetch? *Ārādhito yadi haris tapasā tataḥ kiṁ, nārādhito yadi haris tapasā tataḥ kiṁ, antar bahir yadi haris tapasā tataḥ kiṁ*. If anyone can find Hari is within him and without, overflowing consciousness of Hari, everywhere, *tapasā tataḥ kiṁ*, what is the necessity for going to run after the phantasmagoria of austerity? *Antar bahir yadi haris tapasā*. If Hari is not within and outside how we find? Then also what is the necessity of penances. Hari is all in all and His satisfaction should be marked. That is the aim of our life. This is Vaiṣṇavism, above all. Above all calculation. He's everywhere, He's nowhere.

Such existence we are to trace. It is very difficult, and also it is told to be very easy, sahaja. Sahajata, the adaptability. The fitness is within us. That is our *svarūpa*. This is in our *svarūpa*. The possibility is there. So with that thread we are to go in touch with Him. That is *śraddhā*, that is faith. That is subtle most faculty, or function, or enquiring principle, that is there, the faith, *śraddhā*. We may be afraid of our credulity. Whatever we find we shall believe that, we shall take that, we shall devour that. We shall lose our energy after that. That carelessness, we are very much afraid. But at the same time we have to understand that what little faith we can have. What is our position in this universe? How much it is possible for us to know, how much

possible? How much possibility in this small spot it is within me, my consciousness, meagre consciousness? The infinite possibility is there, and how much my faith may misguide me. What the faith can understand and expect, more than that, *crores* times, million times more than that there may be existence of type. What is non believing. So faith in the positive direction, everything.

Everything may be possible in Him. "I am everywhere, I am nowhere. What does that mean? That in your case I may be nowhere. In your tiny brain, puppy brain, how much you can be expected to try to understand. So I'm nowhere means that beyond the jurisdiction even of your faith, supposition, I'm there. I'm everywhere, I'm nowhere. Everything in Me, and nothing in Me. Everything in Me but still he may not know. A particle or stone may not know Me. Then he says, no, He's not in Me, not conscious that he's My dependent. He's staying on Me, I'm his support."

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."]

[*Bhagavad-gītā*, 10.8]

"When they come to realise that I'm the origin, I'm the sustainer, I'm there. It is My *līlā* in all respects. When they come to understand this, then *bhāva-samanvitāḥ*, no necessity of any penances. They come as *bhāva-samanvitāḥ*, by faith, and the result of faith is love. Cannot be otherwise. Faith is the basis of love, *rāga*, *anurāga*."

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ

"Not much formality there, but they come with their whole heart towards Me, wholesale embrace, welcome, they come to welcome Me, to embrace Me with their whole heart when they come to know that I am everything. I am everything so automatically the natural love will flow towards Me."

That is the gist. That is the important essence of every conscious unit, is love, flow, *prema*, *priti*, attraction, wholesale, *ātma-nivedanam*. To surrender. If we can find any person who can make or mar, my whole fortune is in his hand, if we can know then we cannot but surrender to him for my every success. That is the natural thing.

So penance, *cāturmāsya* penance, that has got also some necessity in the beginning, because we are under at present, such a plane that we do not know without enjoyment. Always calculating what benefit we can derive from that, going to have a connection with anything, the second thing, how much benefit I may derive from it. It is natural. So just to check that, to check that natural irresistible attempt in our present position, some restraint is necessary. So the *śāstra* has come with so many restrictions, don't do this, don't do that. Some also concerning our health in this rainy season. And also some necessary indirectly to help our cause. But if it is connected with Viṣṇu, with Kṛṣṇa, with Hari, then that has got really, surely, some value.

Once when we were in Purī this Caitanya Maṭha had its own cultivated field. And there was _____ [?]
and other things which was barred in this *cāturmāsya*, went to Purī. Prabhupāda told, "Oh, from *dhāma* it has come. So no restriction of *cāturmāsya* _____ [?] Mahāprabhu's own field, and His own men have cultivated and produced this, so we must take this, exceptional case. In this way. *Ārādhito yadi haris*. With connection with that *ārādhito* we shall take penance so much what is necessary to help us in the service of our Lord.

There was a story of a sycophant, flatterer. In ancient times the Nawabs were there and they had some sycophant, flatterer. Perhaps one flatterer dead so in his place another recruitment is necessary. So many candidates have come. The Nawab is asking, "Will you be able to do this service?"

"Yes sir."

"I think you may not do."

"No, no, I shall do. I shall be able to do the service you want."

Then left him, asked another man. "What do you think? Will you be able to do the service properly?"

"Yes sir, I think I shall do."

"Yes, you will be able to do?"

"Yes. Surely I shall be able to do."

"I think no, you are unfit for it."

"Yes sir, I'm also thinking like that, I'm unfit for this."

"No, no, you will do it very well."

"Yes, I must do very well."

"Appoint him."

So, our position is such, surrender means such. Only the master consciousness, the master consciousness. Whatever He demands we have to do. Forgetful of the circumstances and our relation with anything, in general, in higher position also. When they can oppose for the purpose of the prestige of their own superiors, even they can oppose Kṛṣṇa. That is a very high position. Just as Lalitā Devī's function. Always for partiality towards Rādhārāṇī, and fighting with Kṛṣṇa, to win the cause for Rādhārāṇī. That is also we are told. So that is in high position. That has got another nature.

But generally for the beginners, we do not know anything, neither enjoyment, nor renunciation. The reactionary school, they advise us to take the path of renunciation, and then in the last that *samādhi* means zero, no personality. Personality is buried. And within they say vague conscious region, Virajā, Brahmaloka. The extreme case of renunciation is just like in deep sleep. If we are awake, then we come in connection with something, and that is material world of exploitation. We will lose. Whenever we are awake we will come *dvitīyābhiniveśataḥ* [*Śrīmad-Bhāgavatam*, 11.2.37] and the world of enjoyment we will lose our position. So eternal slumber, *samādhi* means, no personal awakening, consciousness with the environment, renunciation.

So neither renunciation nor enjoyment. *Murari sthitiya pantha* [?] Use everything, try to see the connection of everything around you for the service of Kṛṣṇa and engage yourself in that. And as your existence is necessary, for the service, you are at liberty to accept from His store whatever will help you to get the best service. That is the main principle of Gauḍīya Vaiṣṇavism. Not much austerity and not enjoyment. What is necessary.

Once Prabhupāda told us when we were in U.P. in Naimiṣāraṇya the *sevāka* there they wrote a letter that, "Our number is less if we go for collection then the cooking department is disturbed, so we have appointed a cook for the *āśrama*."

Prabhupāda wrote in reply, "Yes, engage a cook and ask him to prepare good dishes for Kṛṣṇa and for *prasādam* automatically to you, and try to do service also very well. _____ [?] Take good *prasādam* and do also good service. That is our creed. The service is all important and if good food can help us for that, we don't deny that food, we shall accept."

Once told that the ant eats very little, but it may bite the devotees. Kṛṣṇa Himself can bite. But the elephant eats much but elephant may bear on his back the Rādhā-Govinda Vigraha and His devotees. So because the elephant eats much, that is not to be considered in the infinite. The ant eats very little, that has got no value, in the infinite. What is the utility, where we find the utility in the service of Kṛṣṇa, that is to be reckoned, that is to be considered. Not less eating or much eating, that is not. Whatever is favourable for the service of Kṛṣṇa, that is our main guidance in our life, about the, from the store of Kṛṣṇa.

Asura dvitiya abhay krsne bandha [?] The demons are exploiting what is meant for the service of Kṛṣṇa. So the devotees they should take anything and everything from His store and render the highest possible service to the Lord. That is the principle of life and generally in Gauḍīya Vaiṣṇavism, the *viddhi* and *anurāga*, and higher things.

Mahāprabhu, as He had to take the role of a *sannyāsī* what was not necessary, but He took this advantage. Because the preachers at that time they were all *sannyāsīs* generally. They hold the upper position of the teachers, spiritual teachers of this life, so Mahāprabhu accepted that advantage and took *sannyāsa*. As He took *sannyāsa* so He had to observe to certain extent the practices of the *sannyāsī*. So He's seen to observe this *cāturmāsya*. Taking that advantage He preached against them, had to preach against them.

Just as Rūpa, Sanātana, they have recommended *yukta-vairāgyam*, but they themselves practised much austerity in their life. Because they had to keep the position in the society of a

leader amongst the preaching staff, of then India. They observed so much austerity that even the worst Māyāvādī they also could not do so, so much austerity. But from that position they have recommended, this is nothing. *Ārādhito yadi haris tapasā tataḥ kiṁ*. *Yukta-vairāgyam*, not this *phalgu-vairāgyam*. But to make this maxim accepted by the society, they had to observe the highest standard of austerity. _____ [?] Not under the shade of a single tree more than a day. No attraction. Sometimes every day under a new tree, under the shade of a new tree. Always changing. _____ [?] No fixed place to stay. "Then the next day we shall get some more comfortable arrangement." No. Every day a new place under the shade of a new tree. That also they showed like that.

And Dāsa Goswāmī, Rādhā Kuṇḍa, on the banks of Rādhā Kuṇḍa Mahāprabhu discovered a paddy field. That is Rādhā Kuṇḍa concealed. And when Mahāprabhu He was circumambulating that Vraja maṇḍala at the Govardhana He intuitively went to some place and where is Rādhā Kuṇḍa He was searching for, then none could say where is Rādhā Kuṇḍa. Then suddenly from His trance He came out and in a paddy field there was some water, took water on His head and began to chant the *stotram* of Rādhā Kuṇḍa as is mentioned in *Padma Purāṇa*. And that place was located as Rādhā Kuṇḍa after that. And Dāsa Goswāmī was there. By the help of some merchant that was dug into a tank, and Rādhā Kuṇḍa came out to our vision. And Dāsa Goswāmī lived there without any care where he is.

Sanātana Goswāmī had this responsibility as asked by Mahāprabhu, "Please look after My devotees that go to Vṛndāvana." Mahāprabhu had the highest faith in Sanātana Goswāmī's organizing capacity. So the general maintenance and other help was entrusted with Sanātana Goswāmī. "You should look after My party whenever they go to Vṛndāvana."

So he was wandering, and where is who, he used to take note, and as much possible help for them.

One day he's going in search of Raghunātha. He's very fond of self abnegation, too much. He did in Purī. Here also he has come, must do that standard. So he found that he's sitting unmindful on the bank of Rādhā Kuṇḍa. Whether a tree, or not tree, anywhere he's sitting and thinking and thinking not conscious about the external world. Sanātana Goswāmī stood before him. Anyhow he came to understand, found, showed his respect.

Sanātana Goswāmī also noticed that one tiger is coming and taking water from Rādhā Kuṇḍa, took and went away. And Dāsa Goswāmī he does not know what is happening there, in this way. So that excited Sanātana Goswāmī and he came and proposed to Raghunātha, "It is my order you should live in a cottage and never under the sky. It is my order. You will have to do it." Then of course he was the senior God-brother amongst the followers of Mahāprabhu and the responsibility of the whole Braja maṇḍala devotees entrusted on him. Dāsa Goswāmī could not but obey his order. And Sanātana Goswāmī managed to construct a thatched cottage and Dāsa Goswāmī when ordered you must remain here.

mahāprabhura bhakta-gaṇera vairāgya pradhāna / yāhā dekhi' prīta hana gaura-bhagavān

[Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.] [*Caitanya-caritāmṛta, Antya-līlā,* 6.220]

This high class of abnegation was shown by the Goswāmīs. But what he has written in their book, they themselves practised a high order that astounded even the Māyāvādīs, the Buddhists, the Jains. But there from they wrote that this *phalgu-vairāgya* is of no use, *yukta-vairāgya* as advised in *Bhagavad-gītā*. Whatever will be necessary to render the maximum service of the Lord you should accept that. It is individual, not sectarian. A man who is a little sick, his diet should be something else. And a man healthy he should be according to his own suitability. In this way *yukta-vairāgya*. In *cāturmāsya* also, everywhere, no austerity, no penances, that is our end of life. But our end of life to satisfy Kṛṣṇa and His devotees, His bona fide devotees, and we must make adjustment with the environment, with that end in our lives.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. _____ [?]

Kārttika māsya generally is given more attraction, Kārttika, from Kīrttikā. The Dakṣa Prajāpati had...

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Start of 82.07.09.B_82.07.10.A

Śrīla Śrīdhara Mahārāja: ...Mahādeva, Śiva. The Kīrttikā, Aśvinī, Varuṇī and Kīrttikā (aka Kīrtidā), the third name, daughter of Dakṣa that is. And it was a fashion in Vraja-maṇḍala to name the girl according to the name of these girls of Dakṣa Prajāpati. So Rādhārāṇī's mother's name was Kīrttikā, Kīrttikā, and Rādhārāṇī is called Kārttikī, Kīrttikā, born from Kīrttikā. In that sense She's known as Kārttikī, so Kārttika. Sanātana Goswāmī has given the clue that, *māsānāṁ mārga-śīrṣo 'ham*.

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ]

[Of the hymns in the *Sāma Veda* I am the *Bṛhat-sāma*, and of poetry I am the *Gāyatrī*. Of months I am *Mārgaśīrṣa* [November-December], and of seasons I am flower-bearing spring.]
[*Bhagavad-gītā*, 10.35]

Kṛṣṇa says, "That from all the months the Mārga-śīrṣa month represents Me."

And Kārtika [Oct-Nov] just before Mārga-śīrṣa, Mārga-śīrṣa, Kārtika, then Agrahāyana, aka Mārga-śīrṣa. So Kārtika has some reason to be conceived as representing Rādhārāṇī, as Kṛṣṇa

represents Mārga-śīrṣa. Just before that month Kārtika that is...*ravistarta devata* [?] The Devī, the Goddess, representing that portion of the year goes to represent Rādhārāṇī, so Kārtika-māsya.

Ūrjeśvarī also a name of Rādhārāṇī, *ūrjaḥ* means resources, all the resources culminates in Her, She commands the whole resources, the *śakti*, *śakti*, the power, the resources commanded by Her, so, Ūrjeśvarī, Ūrjarvṛta, Kārtika *vrata*, that going ultimately to the connection of Śrī Rādhikā. So Vaiṣṇavas they give much stress to observe that month, especially with the aspiration of satisfying Rādhārāṇī, to attain Her service and the service of Kṛṣṇa.

And also we are told in that month, *gopīs* they worship Kātyānanī, observe that month with the internal object of satisfying the Devī that they may...

nandagopa-sutaṁ devī patiṁ me kurute namaḥ

...That was their internal prayer to the Devī, "Deva Yoga-Māyā, please manage such a way that we can have the service of the son of Nanda in our own hearty way." With that prayer the Kārtika *vrata* was observed by them. And we also give some special stress in the observation of the *caturmāsya*, the last portion of the Kārtika *vrata*. And that is exclusively connected with the service of the *gopīs*, Rādhārāṇī, and Kṛṣṇa. Kārtika, the last month of *caturmāsya*. More of the most attention is given to that and well, and *Śrīmad-Bhāgavatam* also comes to encourage us in the line of *gopī*, Kātyānanī *vrata*. With that spirit within we observe the last month more attentively, *caturmāsya vrata*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vedi samasturi rahami bahadho [?] *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] *Veda* means revealed truth. No truth to be expected to be found here. This is all misunderstanding, provincial and local interest. Beyond that nothing can be conceived here. So absolute knowledge must come from another part of this world, so revealed truth, that is our only solace, that is our only support. Revealed truth, that is called *Veda*, *Veda*, no risk, *Veda* means *jñāna*, no risk. *Veda* means know. No rhyme, no reason. When a guardian says, commands something to the child, he does not come with any reason, "Oh do this." And the mother to the child, "Do this boy, do this." No rhyme, no reason, no logic or nothing. So also *Veda* comes with command, affectionate command, "Do this." *Veda*, no risk, *Veda* means know, know. "What I say this is the fact, don't challenge. The equipment you have got to challenge that is all futile, all false, so don't come my child to challenge what I say. Please know this. That is *Veda*. All the revelation, revealed *śāstra*, they try to show Me only." *Aham eva vedyo*, "They say that I am to be known."

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

[I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the

author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati
tad vijijñāsasva tad eva brahma

"You are searching this and that, this is all futile, only try to know Me, know Me, everything is known. Your searching life will be finished. No longer will there be any necessity of searching if you can know Me."

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

"Only your quest will be stopped when you come to such a stage." *Bhidyate hṛdaya-granthiś*. There is, "Your heart is sealed, that seal will be broken." *Bhidyate hṛdaya-granthiś*. "There is a tie and that will be torn, the flow will come out towards Me. Your heart will say, heart. If it is in bondage, if it is unloosened, untied, the easy flow, natural flow will come to Me. *Bhidyate hṛdaya-granthiś*. That tie is removed and the heart will flow with love towards Me. *Chidyante sarva-saṁśayāḥ*. Your searching troubles will be finished, no other search will be necessary. Searching for better, always searching for better, better, better, that will come to an end, stop. *Kṣīyante cāsya karmāṇi*. Your previous connection with the environment that will also vanish. Your obligation for your previous life, your obligation to the environment will also disappear. *Mayi dṛṣṭe 'khilātmani*. When you will find that I'm everywhere, I'm the party with whom you are to deal with. So I can satisfy you only, wholesale satisfaction."

As our Guru Mahārāja told, "If there is any fire, don't try to extinguish the fire, and then come to Kṛṣṇa. No, no necessity of extinguishing fire, no necessity. All your internal necessity is with Kṛṣṇa and you go to extinguish fire, that you have some necessity with the thing that is going to be burned, no, no, no necessity there. The whole world may be reduced to ashes, you won't lose anything. All your necessities is in the holy divine feet of Kṛṣṇa, He can supply, He can capture, He can give you fullest engagement, fullest engagement. Naturally your relation with Him is such."

Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani. "Wherever you cast your glance you will see I am the party there, I am there, I am there." We want to do good to others, He will say, "I am there so your attempt to do good to others is not necessary, I am fully conscious of his benefit, so you will owe nothing, nothing."

He has got the best interest and best liking for everyone. He's there, so all stopped, and you and myself, others subsidiary, in this way, in a general way. Then again readjustment through Yogamāyā, in a group of service, that with another thing will come. Everything similar but not same, same and not. Satisfaction crossing that layer of satisfaction again dissatisfaction. I'm not getting the service of Kṛṣṇa. Not a drop to drink, only hankering, hankering, increasing hankering. How can I get a drop to drink of this nectar? That will be another thing, *cid vilāsa*.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Know, and Kṛṣṇa's aspect and different aspects will be unfolded to our hankering and we will find infinite love.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, is it true that by practising *caturmāsya* during the month of Kārtika in the holy *Dhāma* one receives the benefit of the whole *caturmāsya*, as if one practised for four months, is that true?

Śrīla Śrīdhara Mahārāja: Ha, ha. That depends on the quality of observance. Only one day, one seconds observance may cover the whole. Intensity and quality. Quality means to get us relief from the mathematics.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

[No sinner can commit as much sin as one Name of Kṛṣṇa can destroy.]

A sinner cannot commit so much sin as much can destroy one Kṛṣṇa *Nāma*.

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat karttuṁ na śaknoti pātakaṁ pātakī janaḥ
[*Kūrma Purāṇa*]

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.] Still we are requested to take one thousand names, one *lākh* names, sixteen rounds, all these, what does it mean? These are necessary for the lower order, but our attention should be with quality. That one Name can do so much that *crores* of Names cannot do. *Nāmāparādha*, *nāmābhāsa* etc, and even in Name there is also distinction. *Tuṇḍe tāṇḍavinī ratiṁ vitanute*. Yaśodā taking the Name of Kṛṣṇa, Rādhārāṇī takes the Name of Kṛṣṇa, the volt, how much volt is there, that is inconceivable to us, the voltage.

tuṇḍe tāṇḍavinī ratiṁ vitanute [tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ

no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

[When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.] [*Vidagdha-Mādhava*, 1.15]

They can't reach the standard of taking the Name, from beforehand all this is.

karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

If they're of, *anyābhilāṣ*, fleeting desires, that is whims of every individual, disorganised. The *karma* which is recommended with connection of revealed truth, and also considering our stage, something common has been, a mixture has been produced, do this, this, this. A certain percentage of devotion is there but more this, the objects of this anomalous world. Then *jñāna*, *karma*, *jñāna*, there we can know, we can know only mortality of this world, so we should not keep our connection with the world of death. We must go above death, otherwise cannot be happy. With that proposal the knowledge comes, *jñāna* and *yoga* also. Anyhow to get out of the difficulty of death, to drive the death, that is the be all and end all of our life that should anyhow to save from the clutches of death, mortality, chain of these things, to get out of the negative side. *Jñāna-karmādy*, *jñāna* means *yoga* and *śaithilya*, our idleness, apathy, all these.

Ānukūlyena kṛṣṇam, not *pratikūlyena*, desirable, but *ānukūlyena-kṛṣṇānu-śīlanaṁ*. Cultivation of Kṛṣṇa means service of Kṛṣṇa. Our normal relation with our higher existence only can be that of service, not otherwise, so to take that path and go ahead anyhow. Calculative, and then we shall come to such a stage that it will be automatic we find within us, spontaneous. That is of love, a labour of love, loving service. That will be its own food, the food, clothing, shelter, everything is there, no other necessity outside. The wholesale twenty four hour engagement, everything there, and of every aspect of our life, all engaged. The whole time, and the whole space and time, and person, three absorbed wholly, time, space, body represents the space. "Time, and I'm the owner of them." All swallowed by *rasa* personified with His own group.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?] Infinity. They come from one land to another land, the government takes the care and gives them shelter for the temporary in the camp. Then gradually, *una bhasan* [?] make arrangement for his settlement in a particular place, give some land, or give some this, that, and go on with your... so recruitment, and then to settle them according to their suitability of their livelihood and their occupation capacity they're given settlement.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

For different camp of different *rasa*, *vātsalya*, *sākhya*, *mādhurya*, and there also groups also, variegated nature, in this way adjustment, fullest adjustment and also livelihood. That is engagement, service. When settled, they feel they are settled, they have some shelter and their livelihood, engagement, all to be arranged.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Haribol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[One who is extremely fortunate may get the mercy of Śrī Caitanya Mahāprabhu. By serving the lotus feet of Gaurāṅga one will taste the pure nectar of serving Rādhā's lotus feet."]
[*Caitanya-candrāmṛta*, 88]

Prabhodhānanda Sarasvatī, Tuṅgavidyā, Vraja man, that *sakhī*, amongst the eight principal *sakhīs*, one Tuṅgavidyā is Prabhodhānanda in Gaura *līlā*. Likings are very grand and sweet, sweet and grand. And appealing and hitting to the mark.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

How did you find that Vidyānagara? _____ [?] Prabhupāda, a very desolate condition?

Jayatīrtha Mahārāja: Very desolate, very run down.

Śrīla Śrīdhara Mahārāja: I hear like that and the next they show their *kuñga*, the Sārvabhauma's house was there, nearby at the front of the Maṭha of our Gurudeva.

Jayatīrtha Mahārāja: It is quite dilapidated.

Śrīla Śrīdhara Mahārāja: Quite dilapidated. Hare. Each one is best, each one is best, everyone is better than other, that was it, so wherever you go they strike you to be the best, very good.

Jayatīrtha Mahārāja: My thinking was that your original suggestion was Madyadwīpa, that we should establish something in Madyadwīpa.

Śrīla Śrīdhara Mahārāja: Madyadwīpa, no it tackle? No a Maṭha in Madyadwīpa, established as yet.

Jayatīrtha Mahārāja: When I heard that this bridge was called Gaurāṅga Setu then I became thinking that if we could get a place just on the Gaṅgā, on the other side in Madyadwīpa then it would be very close by to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: *Pañca veni triveni*, is there. That Sarasvatī and Ganges confluence, these three, and there also another, two from this side and that side is coming from Ganges, that is called *pañca veni*, *triveni* and *pañca veni*, this Gaṅgā and Sarasvatī, Jamunā. Three going, and another two meeting, that is known as *pañca veni*, confluence of five rivers, and three rivers here, so between three and five, if any this Madyadwīpa undiscovered, *pañca veni*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Jayatīrtha Mahārāja: Perhaps we can look for a place on the Gaṅgā in Madyadwīpa.

Śrīla Śrīdhara Mahārāja: And proved via Śantipur. Calcutta is very less distant, very near, Calcutta, because from there a straight street is going, a road is going to Calcutta via Śantipur, and there I'm told. I've not seen all these things.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

If we can develop the eye, then every atom of Gaura *Dhāma* will charm to its most. Only the eye is necessary and they charm every atom is sufficient to engage us fully, fully, and accommodate wholesale. One particle of dust can give us fullest engagement, because all infinite of the most generous type, all the dust of the most generous type, they can, promising for Kṛṣṇa, they're all, every dust is promising to give us Rādhā-Kṛṣṇa. What more we may need? They're all promising, outcome of Gaura *Dhāma*. No other nature can be traced in them, all helping to take us to our highest attainment. Rarely, really seen it is their nature. Externally according to our *anartha* it may produce so many tests, examinations, and others. With least test, least trouble, they're ready to give our highest goal, the connection of Mahāprabhu, the connection of Mahāprabhu and what is Mahāprabhu.

Hare Kṛṣṇa. Hare Kṛṣṇa. The angle of vision to look after the environment, what the angle of vision, that is the most important thing, angle of vision. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitai.

In Vṛndāvana also, so many, Agha, Baka, Denukha, Baumha, Ariṣṭa, Keśi, all these, Kaṁsa, on the surface, on the surface. Kṛṣṇa, Kṛṣṇa everywhere, the superficial vision and the real vision. Soul's necessity, internal self and necessity of that internal self, avoiding the superfluous, the surface. Surface is for our senses, physical senses. And for the mind also there is mental layer of

different types of religionists, including Mohammedans etc, even. But in the layer of soul if we have to find any interest outside, then we will come to appreciate how beautiful, how magnanimous the connection of Gaurāṅga here, how it can enrich our soul, our souls necessity.

...

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi
[*Vilapa-kusumanjali,* 102]

In that *śloka* he [Raghunātha Dāsa] says, *āśābharair-amṛta-sindhu-mayaiḥ*. _____ [?] And there he expresses his earnest desire, impatiently, with the sweet hope for the attainment of Your service. *Āśābharair-amṛta-sindhu-mayaiḥ*. And that hope has been qualified with this objective. It is a portion of nectar. The service of Rādhārāṇī is he feels to be the ocean of nectar, *amṛta-sindhu-mayaiḥ*, *āśābharair*. The great hope, the great hope which is compared with the ocean of nectar. I'm passing my days impatiently from long, long time, waiting for that. *Sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet*. And I have reached to the last point, my Mistress, I have reached, my patience reached to the last point. *Kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi tvaṁ cet kṛpaṁ*. Now I'm in such a position, if You don't grant any grace in my favour, *tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair*, I don't find any charm in my life any longer, nor I feel any necessity of this Vṛndāvana. My living, if I do not get Your grace then this is a mockery to live in Vṛndāvana for me. *Prānair vrajema*. No necessity of my life and not even any necessity for living in Vṛndāvana. *Vrajema ca varoru bakārināpi*. And what more, I even do not want to have any connection with Bakāri, that is Kṛṣṇa Himself, if I do not get Your special mercy, favour towards me."

So that has been accepted to be the highest end of our life, *rādhā-kiṅkarā*, *rādhā-dāsya*. From that, is this *śloka* considered to show the highest attainment of the Gauḍīya Vaiṣṇava School, and of course in this connection we may recollect his previous life.

He [Raghunātha Dāsa Goswāmī] was born in the opulence and in young age he left everything and ran to Mahāprabhu in Purī. And he practised the highest degree of self abnegation. So much so that the *prasādam* of Jagannātha, what was given rotten, what was given to the cows of Jagannātha, and they also could not take it, and such *prasādam* he used to take and washing that, the internal portion with some salt he used to take, and in this way he was continuing his life.

When heard, Mahāprabhu one day suddenly appeared there and took a portion of that and expressed that, "I have taken *prasādam* many a time, but such tasteful *prasādam* I have never experienced, never got such tasteful."

The taste in *prasādam* according to our earnestness. It is a soul's function. As much as with earnestness, or devotion, we shall take the *prasādam*, the taste will be so much increased. The hint is given there.

So Svarūpa Dāmodara was there and in this way he passed his days here and then after the disappearance of Mahāprabhu he went to Vṛndāvana. And there when he came in connection with Rūpa and Sanātana, and their literature, and their behaviour, and their practices, he took it that Mahāprabhu is living in them. "Mahāprabhu has not disappeared but He's present in Rūpa and Sanātana." And in his last days he was in their company. And at the guidance of Sanātana and Rūpa he lived there a long time. And especially what Rūpa Goswāmī has written he observed very strictly those things, about the place.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"]

[*Upadeśāmṛta*, 9]

The highest place of our service we can find in Rādhā-kuṇḍa. Rūpa Goswāmī, and he at his last days he used to stay there in the highest sweet connection of Rādhā-kuṇḍa *līlā*, *kuṇḍa līlā* of Rādhā-Govinda, he was there, and Vaikuṇṭha, and then...

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search

for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."] [*Upadeśāmṛta*, 10]

End of 82.07.09.B_82.07.10.A

Start of 82.07.10.B_14.A_15.A

Śrīla Śrīdhara Mahārāja: ...to conclude to Rādhā-kuṇḍa and Rādhā *bhajana*, Bhaktivinoda Ṭhākura also following that.

rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.

"If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."
(*The Songs of Bhaktivinoda Ṭhākura*, p 129-131)

In this way it has been preached by other Ācārya of the posterity and that Rādhā *kaiṅkaryya* is the acme of our object of life, if it is possible, allowed by our *svarūpa*, by the grace of the Almighty. This is rather [Raghunātha] Dāsa Goswāmī, and in his last days sometimes if he could take any diet, sometimes not, he only, the leaf pot, with that some butter milk, butter milk, only one or two leaf pots he used to take and went on with the Name, with the Name.

Māyā lakhanam sahasra dandavat kalilay lakhanam [?] Thousand times he gives his obeisances to these different Vaiṣṇavas and one *lākh* Name. About two *lākhs* of people he takes the name and takes their memory. In this way he used to, two thousand Vaiṣṇavas, he showed his respect in this way, *praṇāma* and *daṇḍavat*, thousands, and *lākhanāma*, in this way. And last moment crawling, when about eighty he was crawling on the banks of Rādhā-kuṇḍa, "Rādhe, Rādhe, Rādhe." In this way half mad he used to crawl on the banks of Rādhā-kuṇḍa, "Jāi Rādhe, Jāi Rādhe, Jāi Rādhe." In this way he passed his days. Gaura Haribol. [Raghunātha] Dāsa Goswāmī.

Guru Mahārāja when he used to come to this *śloka* to explain this,

āśābharair-amṛta-sindhu-mayaiḥ [kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi]
[*Vilapa-kusumanjali,* 102]

Full of emotion, we found in him, sometimes tears oozing. *Āśābharair-amṛta-sindhu-mayaiḥ kathañcit*. This *śloka* he used to explain rarely amongst the selected disciples sometimes. *Āśābharair-amṛta-sindhu -mayaiḥ*. That he has come to his own place, come home when he used to explain this *śloka*. He's quite at home, we could trace somewhat. *Amṛta-sindhu-mayaiḥ*. Full of, fully found, when he comes to express this, the meaning of this *śloka* we marked him as if fully found full football?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I wrote the poem.

śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

What Bhaktivinoda has recommended for us, *śrī-gaurānumataṁ*. What sanctioned by Mahāprabhu, *svarūpa-viditaṁ*. And the nobility, the greatness of that thing known by Svarūpa Goswāmī who was the second of Mahāprabhu.

[kṛṣṇa-rasa-tattva-vettā, deha — prema-rūpa] sākṣāt mahāprabhura dvitīya svarūpa

["Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion."] [*Caitanya-caritāmṛta, Madhya-līlā,* 10.111]

Rūpāgrajenādṛtaṁ rūpādyaiḥ sanātana, who has shown much respect for, *rūpādyaiḥ pariveśitaṁ*. And which has been distributed direct by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditaṁ sevitam*, and Raghunātha Goswāmī has tasted that, in a proper way, what was distributed by Rūpa Goswāmī by the inspiration of Mahāprabhu. That was really tasted and

enhanced by Raghunātha and followers, *raghu-gaṇair-āsvāditaṁ sevitam. Jīvādyair abhirakṣitaṁ*, and supported by the quotation of the scriptures and reasoning by Jīva Goswāmī with followers, Bāladeva, etc. *Śuka-śiva-brahmādi sammānitaṁ*, and which is hankered by Śuka, Śiva, Brahmā, Uddhava, etc. *Śrī-rādhā-pada-sevanāmṛtam*. What is that thing? *Rādhā-pada-sevanam*, the nectar of the service of the Divine feet of Śrī Rādhikā. *Śrī-rādhā-pada-sevanāmṛtam-aho*! It is very astonishing, *aho*! means. *Tad dātum īśo bhavān*. You Bhaktivinoda Ṭhākura, you are in a position to distribute that highest nectar of our *sampradāya* to one and all. Your position is so dignified.

And my Guru Mahārāja was very much pleased to find this *siddhānta* in my *śloka*. And he expressed also to me, "Yes, Hare Kṛṣṇa, Hare Kṛṣṇa, very much pleased, this is properly hit in the *śloka*." So he told that, "Bhaktivinoda Ṭhākura has himself made to write, he wrote through him." That was the opinion of Prabhupāda. And to someone he told, "Yes, what I came to give to the world, it will be there, it is there. I'm leaving it for the world, that thing." And he told to me, "You have written it in a very happy style." Hare Kṛṣṇa. He was highly pleased with this, finding that, that was his real necessity, that it has been properly hit. Hare Krsna.

So far we have been given to understand this is the aim of our life, wherever we be. We are given to understand that our mark must be towards this. Very fortunately we have got such nature within us, in *mādhurya rasa*, *parakīya*, *mādhurya rasa*, *rūpānuga*, the *sampradāya rūpānuga*. That that Kṛṣṇa *bhakti* is a departmental thing, so Rādhā *dāsya* is another thing, department within department, and that is *rūpānuga*. The Ācārya *paramparā* is in that way, within us. Direct concern with this, rather to support the *vātsalya*, *sākhya*, the consorthood of the, just as the fatherhood of the Christianity, masterhood of the Islam, and sonhood and the consorthood, the consorthood of the Supreme Entity, that has been delivered by Mahāprabhu.

anarpita-carīṁ cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

[May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.]
[*Caitanya-caritāmṛta, Ādi-līlā,* 1.4]

Which has never been distributed before this, before this, so perfectly and so clearly, it was not in ancient times anywhere it was distributed. So *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau samarpayitum unnatojjvala*. This *śloka* I found in Madras in *Bhaviṣya Purāṇa* written by Vedavyāsa from the Nayasindhu Press of Bombay. In Nagari Sanskrit the *Bhaviṣya Purāṇa* was published and I found in Madras a copy of that. There I found this *śloka*.

And also about the incarnation of Mahāprabhu. It is mentioned there Rūpa Goswāmī and Jīva Goswāmī, these two names mentioned there. Śantipura, Navadwīpa is mentioned there in *Bhaviṣya Purāṇa*. And Rāmānuja, Madhvācārya, they came to discuss about the Vaiṣṇava ontology with Mahāprabhu. That was mentioned there in *Bhaviṣya Purāṇa*. We found three chapters perhaps in *Bhaviṣya Purāṇa* dedicated to Mahāprabhu Śrī Caitanyadeva. There I found Rūpānanda and Jīvānanda. Jīva Goswāmī's name has been given as Jīvānanda and Rupa Goswāmī's name has been given as Rūpānanda, and Mahaprabhu's preaching centre has been given as Śantipura, some difference, in this way.

And they came to make argument with Mahāprabhu, Rāmānuja, Madhvācārya, though historically it is not possible, but Bhaktivinoda Thakura also shown in his *Dhāma Parikramā*. In the subtle world, not in the physical world, in the subtle world the Vaiṣṇava Ācārya's came. Why this modification on their opinions? Madhvācārya came to establish his *dvaita-vāda*, Rāmānuja also came to argue with his *viśiṣṭādvaita-vāda*, but Mahāprabhu in a mystic way answered in such a fashion that they were silenced, dumb and went away. I found in *Bhaviṣya Purāṇa*. Or there Mahāprabhu says something mystic *śloka*, one mystic. So some questions and they're silenced so they go away. In this way it is mentioned, *anarpita-carīṁ cirāt*, and this has been discussed in *Jaiva Dharma* also by Bhaktivinoda Ṭhākura, *anarpita-carīṁ cirāt*, which has never been given before.

That is this Rādhā *dāsya*, the most secret object, fulfilment of our life is there, because Rādhārāṇī's service, that wholesale service, and intense also it has got no parallel. When that sort of service comes in connection with Kṛṣṇa, the quality and quantity of *rasa* from the *akhila-rasāmṛta-murtiḥ* is drawn in such a huge and beautiful and noble way. That is not to be found anywhere and everywhere. And again, those that are in that camp, the taste of the *rasa*, not only in *mādhurya* but categorically from that *parakīya* ordinary *mādhurya* in the service of *gopī*, it is superior in quality and quantity, both, specially quality. And if you want to have a taste of that type of *rasa* which only Rādhārāṇī can enjoy, you have not other alternative. What sort of *rasa* that attracts Rādhārāṇī so much? The high transaction of the *rasa*, higher quality must be there, and if you want to taste, whatever, a particle of that standard of *rasa*, you'll have no other alternative but to get a service in that camp. This is quite reasonable, reasonable. Gaura Hari bol. Gaura Hari bol.

rādhe jaya jaya mādhava-dayite, gokula-taruṇī-maṇḍala-mahīte.
dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe.
vṛṣabhānū dadhi-nava-śaśī lekhe, lalitā-sakhī guṇa-ramita-viśākhe.
karuṇāṁ kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite.
rādhe jaya jaya rādhe jaya jaya rādhe.

[O Rādhe, Your transcendental love and beauty are so powerful and attractive that they captivate even the heart of Mādhava who is eternally self fulfilled and the unlimited source of all divine ecstasy and charm. By Your own natural excellence You are the most adorable of all young beautiful damsels of Gokula Maṇḍala, therefore Your glories remain ever unequalled.

O Rādhe, Your elegant countenance, decorated by coquettish moods and captivating dress, ever increase the love ecstasy of Your beloved Dāmodara. Manifesting such unique loveliness,

You forever remain the beloved queen of the beautiful forest groves of Hari, who is expert in stealing away Your heart by creating an irresistible love attraction.

O Rādhe, from the ocean of Vṛṣabhānu, You have risen like a full moon of exquisite beauty that ever delights the heart of Mādhava.

O Rādhe, You are very fond of Lalitā and Viśākhā who stand out amongst all other damsels of Gokula, due to their charming beauty and expertise in *prema sevā*. They are also deeply captivated and overwhelmed by Your super excellent qualities which enchant Kṛṣṇa, the divine monarch of all loving mellows and so they accept You, with all adoration as their beloved Goddess and exclusive shelter of life.

O Rādhe, Your transcendental glories are described with unending joy by the exalted saints like Sanaka Ṛṣi and Your intimate servitor Śrīla Sanātana Goswāmī. O magnanimous Goddess! Your heart is full of compassion, therefore please bestow Your mercy upon me.

(chorus) O Radha! O beloved of Madhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!] [Śrīla Rūpa Goswāmī's *Śrī Rādhikā-stava*]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. And that Both combined came Mahāprabhu. How our attention should be towards that, and that Gaura *Dhāma* and we are all offenders, and this is the *aparādha-bhañjan-pāṭ*. We pray our utmost that They may send Their best mercy towards us so we may be clear from all the offences and can hope to participate in such *rasa*.

Gaura Hari bol Gaura Hari bol.

Jaya Oṁ Viṣṇu-Pāda Śrīpād Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhaktivinoda Ṭhākura kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Gaura Kiśora Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Goswāmī granta kī jaya! Prabhupāda Gaura Hari. Bhakta Vṛnda kī jaya! Hari Nāma Saṅkīrtana. Chaitanya Sārasvata Maṭha kī jaya! Sevā Vṛnda Bhakta Vṛnda kī jaya! Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotees: Jaya!

...

They had some special affection for me, especially Haṁsadūta, and Tamāla Kṛṣṇa's very shrewd, but Haṁsadūta and this Jayatīrtha Mahārāja. And they felt in the meantime that some are being inclined towards me. They could not tolerate that, so told. In the meantime some others also came and took initiation, I send them back, no boat is found, _____ [?] organization. But there are some who...

...

_____ [?] It is from the time of Swāmī Mahārāja, when they used to come to me they took tapes, that was their fashion. Whenever putting question, I am giving answer, they're recording it. Now those days here and when I went to Maṭha, Māyāpur Maṭha, Swāmī Mahārāja, myself and others give our lectures all taped. That was kept in Los Angeles where Dhīra Kṛṣṇa Mahārāja was in charge. And he anyhow managed to get the copy of all these tapes. And he was impressed with my lectures perhaps. He began to give publicity to those tapes, and Charu Swāmī also _____ [?]

And that created the trouble for the GBC, and then this Gaura Pūrṇimā occasion they told that, "No one must go to see Śrīdhara Mahārāja, because people are being attracted towards his spirit. With his connection the credit of ISKCON will be lost." So passed a resolution, "None to go and see Śrīdhara Mahārāja, in any way, his connection, or literature, or his tapes."

Some kept silent but Jayatīrtha Mahārāja opposed, "No. I read his tapes as well as Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, I want to read all these things. I can't leave them."

They passed that, "Only Swāmī Mahārāja's literature should be discussed in ISKCON."

He told, "That at least when in the public meeting I shall deal with Swāmī Mahārāja's literature. But outside that for my own self I shall hear Śrīdhara Mahārāja's tape, Bhaktisiddhānta Saraswatī Ṭhākura, Bhaktivinoda."

"No. Even in your private life you won't be able, you won't be allowed to deal with all this literature."

Then he revolted, "No it is not possible for me. Rather I shall disconnect with you, I can't disconnect with Śrīdhara Mahārāja." Then the dissension came and he was ousted from ISKCON. He first in a lecture, their television told, "That I have retired from ISKCON, you all join ISKCON, I am keeping outside." Then again from here perhaps he sent, "That those that are still faithful in me they may come here, in spite of their propaganda against me. Who can keep faith in me they may not remain with them, they may come, they may sever themselves from the ISKCON." And so some came out and there was another independent and about a hundred men and women came here, for some time here, and Calcutta and Nepal. With much trouble they have to live here for a long time. Then gradually they are going now to London from Bengal, in this way.

In the meantime some of them took *sannyāsa* from me. Dhīra Kṛṣṇa Mahārāja got *sannyāsa* from Kīrtanānanda. Kīrtanānanda was dissatisfied with him and he rejected him, and he took *sannyāsa* from me. Then Jayatīrtha Mahārāja in a modified way was given by Kīrtanānanda. Then

others, five, six, about nearly ten took *sannyāsa* from here, and they formed an association. In the meantime purchased a land, about three acres, _____ [?] propaganda in various ways, out ISKCON. In this way these things are going on now.

In general ISKCON is dissatisfied with me, so to keep my connection means to incur displeasure of ISKCON. So you must think deeply, whether at the cost of your connection with ISKCON you will come here. They were not so strict beforehand, but now they're very strict in my affairs. They say, "Who will come here he's poison, against ISKCON creed." That is their ideal, and it is my position. Even Charu Swāmī who used to visit here every now and then, he's also coming very rarely, because he's always engaged in ISKCON duties. He's an editor perhaps for their paper. So long he was neglected, but now for such circumstances he has been encouraged more. He may come here but not so much as he did previously. Sarvabhavana also, and this Jayatīrtha Mahārāja's party, they're here and several others. So ISKCON does not like when anyone comes in connection with me. So that have affection for me, they're also careful. Such is the stage. You are to think what to do? You are under the direction of ISKCON.

Devotee: I have been outside of ISKCON for the past two or three years.

Śrīla Śrīdhara Mahārāja: Why?

Devotee: I'm engaged in business activities.

Śrīla Śrīdhara Mahārāja: With them?

Devotee: No, not with them, independently, but I have maintained.

Śrīla Śrīdhara Mahārāja: Oh. So many *gṛhastha* householders they may have business, that does not mean that they have no connection with ISKCON.

Devotee: I'm staying in India, so simply I go to Vṛndāvana occasionally.

Śrīla Śrīdhara Mahārāja: They have centres in many places in India like Vṛndāvana. That does not mean that you are independent of ISKCON. They take you as their disciple, all these. Mostly all the disciples of Swāmī Mahārāja they're going on under their direction, GBC, and you are all supposed to be in their connection. Hare Kṛṣṇa. With whom are you intimately connected in ISKCON?

Devotee: No, you see, I'm one of the wounded soldiers, which means I've not been following nicely.

Śrīla Śrīdhara Mahārāja: Wounded soldier? Who wounded you? You live generally in England and that was in charge of Jayatīrtha Mahārāja, and he might have wounded you?

Devotee: I mean, you previously referred to the fight with *māyā*, so sometimes the soldiers get wounded.

Śrīla Śrīdhara Mahārāja: Who? Jayatīrtha Mahārāja, his example discouraged you?

Badrināràyaṇa: No. Mahārāja, he's saying, previously you spoke of the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: I don't follow you.

Badrināràyaṇa: He says, previously you spoke of the fight with *māyā*. So he's one of the wounded soldiers in the fight with *māyā*.

Śrīla Śrīdhara Mahārāja: What is the cause of his wound? *Māyā* has wounded him...

Devotee: So it means I've not been following so nicely, and I've not been living in the temple recently.

Śrīla Śrīdhara Mahārāja: ...or want of well organization in your camp, what is the cause?
Of course many may be wounded in a big fight, many may be wounded, many may be lost, that fight means that. But still they fight, going on and will go on, though many wounded in many cases, that is the nature.

Devotee: With your blessing I can continue the fight.

Śrīla Śrīdhara Mahārāja: Whom you have got your best faith in ISKCON, best friend, anyone whom you can rely most?

Devotee: I have many friends within ISKCON.

Śrīla Śrīdhara Mahārāja: Who are they? _____ [?] Mahārāja is one of them?

Devotee: He's a big devotee, I am too small, I could not count him as my friend.

Śrīla Śrīdhara Mahārāja: But your guardian, or well wisher, for whom you have some reverence? So many, and they're which side? Akśayānanda Mahārāja is this side, and there are others also on that side, the side of ISKCON. Whom you revere and you have got affection, who are they? Among the Gurus and GBC and even outside? Do you know that Kedanātha?

Devotee: I met him two days ago. He seems very much inspired by your association, he was preaching to me.

Śrīla Śrīdhara Mahārāja: Something like that, who was next to Jayatīrtha Mahārāja there in England, from before.

Devotee: I have stayed in Gauḍīya Maṭha actually in Burdwan.

Śrīla Śrīdhara Mahārāja: Not Gauḍīya Maṭha in England, in London? Vasudeva Gauḍīya Maṭha, first it was Vinoda Vāni Gauḍīya Maṭha, now I hear that Vasudeva Gosh? Did you meet one Bhakti _____ [?] *sannyāsī*? _____ [?] in Kṛṣṇa consciousness, that seen, that is something substantial. Can you explain how?

Devotee: In other philosophies everything is not explained easy, but in the Vaiṣṇava philosophy everything is completely explained.

Śrīla Śrīdhara Mahārāja: At least you are satisfied. Who are the striking members of ISKCON whom you met? Who could leave some impression in your mind and encourage you? Whose movements and teachings encouraged you?

Devotee: Bhagavān Mahārāja, Jayapatāka Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāvānanda, Rāmeśvara, Satsvarūpa, Gopāla Kṛṣṇa, Hṛdayānanda. How have you seen this Bhagavān Mahārāja? He's in charge of southern Europe.

Devotee: When I first joined ISKCON he was my GBC, but I did not see him for many years, I didn't see him for three or four years.

Śrīla Śrīdhara Mahārāja: When you joined, what were you? What is your age now?

Devotee: Now I'm thirty years old Mahārāja, and at that time I was twenty two.

Śrīla Śrīdhara Mahārāja: Were you a student or what?

Devotee: Actually I was travelling around.

Śrīla Śrīdhara Mahārāja: Are your parents living?

Devotee: My father's a teacher in England, mother she's housewife.

Śrīla Śrīdhara Mahārāja: How many brothers you have?

Devotee: I have two brothers Mahārāja and two sisters.

Śrīla Śrīdhara Mahārāja: They're elder or younger?

Devotee: Only one brother is elder, the rest are younger.

Śrīla Śrīdhara Mahārāja: He has got a family?

Devotee: My brother? No.

...

Devotee: Just an ordinary man, married.

Śrīla Śrīdhara Mahārāja: Two parties _____ [?]

Devotee: Ye Mahārāja.

Śrīla Śrīdhara Mahārāja: And one that culture section, another one, Kali one party perhaps, Kali culture one and the same perhaps. _____ [?]

Devotee: _____ [?] They're all politicians Mahārāja, politics, that's all, no limit.

Śrīla Śrīdhara Mahārāja: Fighting each other _____ [?]

Devotee: I don't know Mahārāja. I think he's a Sikh. Sikh are always very,very...

Śrīla Śrīdhara Mahārāja: Has he got a beard?

Devotee: Yes, he's got beard, turban, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Udashi [?] *sampradāya*, Udashi and Akadi [?] two sections of ...

Devotee: No, he's not from any *sampradāya* Mahārāja. He's a most corrupt man. He's not of any *sampradāya*. He likes women and everything.

Śrīla Śrīdhara Mahārāja: Like Indira.

Devotee: That's right Mahārāja. And only eighth class pass, middle pass, that's all. No qualification. Everybody knows his character, he's a very loose character man. Some university they gave him an honorary degree of doctor.

Śrīla Śrīdhara Mahārāja: Indian university?

Devotee: Some Indian university, yes Mahārāja. Now they call him Doctor Zalsing. He doesn't know a single word of English. He has no other qualification. But he was a chief minister in Punjab before coming to centre. It's a shame. _____ [?]

Śrīla Śrīdhara Mahārāja: But he must have some ability.

Devotee: He was a chief minister in Punjab Mahārāja for a long time.

Śrīla Śrīdhara Mahārāja: And he successfully continued his administration?

Devotee: Yes, that's right.

Śrīla Śrīdhara Mahārāja: A man of strong common sense.

Devotee: Yeah, you could say that.

Śrīla Śrīdhara Mahārāja: Just like Śivaji [?], Akbar [?], they did not know how to sign their own name, both Śivaji and Akbar. And Rabindranatha also non-matric.

Devotee: No. That's right. But these fellows have well educated secretaries and all that you know Mahārāja.

Śrīla Śrīdhara Mahārāja: No university degree, but still Rabindranatha was a great scholar in the whole of the world.

Devotee: These ministers have well educated people behind them to guide them.

Śrīla Śrīdhara Mahārāja: But when he's to visit foreign land, what should he do, the Jaysing [?] Some secretary will be, and if any address is written, he'll be able to read it?

Devotee: Yes. They have to do like that.

Śrīla Śrīdhara Mahārāja: No ability to read English.

Badrinārāyaṇa: He will learn.

Devotee: I don't think this is very important.

Śrīla Śrīdhara Mahārāja: He was chief minister, then he knows something. Has he got any hold over the military? I was thinking India is apprehending that the military government may be necessary for India. So selecting one Punjabi of military type, my apprehension is like that. War may be inevitable, and especially between Pakistan and India, and Rastrapati must be a Punjabi who has got some hold over military.

Devotee: No, that is not the case Mahārāja. But only people think in Punjab and every where else that Indira Gandhi wants to become, change the way of governing. She wants to become herself President, then change the constitution.

Śrīla Śrīdhara Mahārāja: And there is some danger, the Sikhs they want Kalistan, and Pakistan is encouraging that. And some able man is necessary in Punjab who can control that Pakistan difficulty.

Devotee: No, those people, Jaysing can't solve those things Mahārāja.

Śrīla Śrīdhara Mahārāja: Jaysing is an instrument to Indira. Whatever Indira will direct, he will carry out.

Devotee: Oh yes, he will. But I think Indira wanted to change the constitution, and she wanted to have a government like American government. That's why she had Jaysing. People say it like that. I don't know.

Śrīla Śrīdhara Mahārāja: Maybe. In American government the President holds the substantial power. Then Indira wants she will be the President and control the country. Maybe. Anyhow Indira is better than this communist. Some respect, though not very substantial, some respect for religious view. But more reserved, the whole family is pro-Muslim. The Jawarlal [Pandit Nehru] and Indira, they are all pro-Muslim. Not anti-Hindu but pro-Muslim, supporting the Arabian country, dismissed the Israel ambassador the other day.

Devotee: So Mahārāja, my inquiry is about the man in the street, how he should live. If I talk with somebody in the street about Kṛṣṇa consciousness, or about God consciousness, he said, "Well no, we must work, we must look after our families, that is more important." What should I tell to them? "If we all leave working...

Śrīla Śrīdhara Mahārāja: What is that, work, but not family interest, but the whole interest. Otherwise you are to suffer. Local interest is sure to suffer, hitch with another local interest. We must live in the eternity, not in the span of life of a human being. Next, if I have got faith in transmigration, after human birth I may be given birth of a dog. What is the good there? So we must have a program that's concerning the eternal life - my past life, my future life, and also this is true about everyone. If there is possibility the man may again become a dog, then should we not, in our program give permission for that?

Devotee: Then how to divide the days? Like how they should work in office or in a shop?

Śrīla Śrīdhara Mahārāja: Anything may be done but the centre connected with Kṛṣṇa consciousness, anything. Even the battle may be fought, does not matter, but Kṛṣṇa consciousness. This body consciousness, body is only a garment, like clothing. So body consciousness is treacherous. We must be wakeful to the fact that we shall have to die. But the soul does not die. The body will go, another body to be accepted. That I cannot ignore. If my knowledge helps me to see that future, then how can ignore my future life at the cost of this present. And what is true in my case, that is also true in all the members of my family, in their case also, the countryman's case also that. Today I shall feed well and the next day I shall die

without food. That cannot be any reasonable proposal. A question of faith, whether transmigration of soul, we have faith in that, transmigration of soul. *Yata sei dvau mrtya tvamam jana mrtya yasa* [?] So we are to solve the problem of death and infirmity, old age, all these things. Not very narrow...

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Śrīla Śrīdhara Mahārāja: ...not in the comfort of this life, but you must work for your future.

...

There was another gentleman, one, who was very clever man. At the time of war with China or some, he gave much gold to Jawaralal [Pandit Nehru]. He was killed by another party of the Punjabi on the road near Karna. Who was that gentleman?

Devotee: He was chief minister Karon. He was chief minister of Punjab at that time.

Śrīla Śrīdhara Mahārāja: What was his name?

Devotee: Karon. He was a very strong man. He was a good man, very strong man to rule Punjab. Karon, K,a,r,o,n.

Śrīla Śrīdhara Mahārāja: Oh, Karon. He was killed by four Punjabi on the road?

Devotee: Yes Mahārāja, that's right. Yes, he was killed. This thing going on. Sikh people they kill each other like that. This is family ridden troubles, all that from religion, and they keep maybe hundred years later they still keep in mind then they kill each other. It's always like that.

Śrīla Śrīdhara Mahārāja: Another religious leader amongst the Sikh, he's killed recently?

Devotee: Yes Mahārāja. He was from Narankari. He was a follower of Narankari.

Śrīla Śrīdhara Mahārāja: Ah! Nirahankari. Narankari, he was killed by his own group?

Devotee: No, other group Mahārāja.

Śrīla Śrīdhara Mahārāja: Other group, and what are they, Khalsa?

Devotee: Khalsa. Only Narankari is a religious party in Punjab, and Rādhā Swāmī, there are two parties which are religious.

Śrīla Śrīdhara Mahārāja: Have some real faith in religion?

Devotee: That's right. And these _____ [?] and all opposite parties, they're all politicians, their politics, that's all, nothing else. Nothing to do with their religion. They rule their Gurdwaras and that's why they call themselves religious, or whatever they can say. Otherwise there's no religion.

Śrīla Śrīdhara Mahārāja: Like present ISKCON, the GBC.

Devotee: That's right. They rule their Gurdwaras...

Śrīla Śrīdhara Mahārāja: Administration getting the upper hand.

Devotee: They have plenty of money. Sikh people very good in offering money.

...

Badrinārāyaṇa: Does that mean that he was just uttering Kṛṣṇa, no transactions, no Kṛṣṇa *kathā* or nothing, just Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, all the time? Is it taken like that?

Śrīla Śrīdhara Mahārāja: Who? Kālidāsa?

Badrinārāyaṇa: Kālidāsa.

Śrīla Śrīdhara Mahārāja: Kālidāsa was a relative of Raghunātha dāsa and who had very much attraction for the Vaiṣṇava *ucchiṣṭha*, the remains of the Vaiṣṇava. He did not...

Badrinārāyaṇa: Utter anything else but Kṛṣṇa, the Holy Name of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By his previous life he earned some _____ [?] about Kṛṣṇa. Deep faith in the remains of the Vaiṣṇava. That indicates that he earned in his previous life deep faith in Vaiṣṇavism, particularly guided to one direction.

Badrinārāyaṇa: But Mahārāja, before, you said that first realisation is the Holy Name, then *rūpa*, then *guṇa*, then *līlā*. So does that mean that...

Śrīla Śrīdhara Mahārāja: The general course, but there may be special characteristic also, but this is the general. It is mentioned by one kind of *sādhana* one may attain the goal. And there are many that simultaneously they go on with different kinds of *sādhana*, realisation, *nava-vidhā bhakti*. There's one, *śravaṇe parīkṣit*, *vaiyāsakiḥ kīrtane*, then, *smaraṇe prahlādaḥ*.

[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī pṛthuḥ pūjane
akrūras-tvabhivandane kapi-patir-dāsye 'tha sathye 'rjunaḥ

sarvasvātma-nivedane balirabhut kṛṣṇāptireṣāṁ param]

["The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇaṁ*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad-Bhāgavatam* (*kīrtanaṁ*). Prahlāda realised Him through devotional remembrance (*smaraṇaṁ*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*). Akrūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words."]
[*Padyavali*, 53] & [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.129]

By one aspect they reach the goal, following one line. There are also some special cases. So this gentleman, this Kālidāsa, had his intense attraction for Vaiṣṇava *ucchiṣṭha*, for the remains of the *prasādam* after the Vaiṣṇava has taken. That was prominent in him. There is, somewhere written, perhaps *Caitanya-caritāmṛta*, following one way, one may achieve the goal. And gradually when higher and different departments also, one has got special inclination for a particular service. Uddhava said,

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

"By serving, honouring, the remnants of You, we shall conquer the whole *māyā*, the ocean of illusion. Only by *ucchiṣṭham*."

And this inclination making eligible to drink the feet washing water of Mahāprabhu there. Mahāprabhu could not stop him. Mahāprabhu did not allow anybody to take His feet washing water. When He entered Jagannātha temple, before that He used to wash His feet. And Govinda remained there that none can take.

"Govinda, watch that none can take that water."

But the devotees, by any trick, some false proposal, they used to take it, touch it.

Kālidāsa, when he reached there, when Mahāprabhu is washing His feet, he put his palms together.

Mahāprabhu could not ask him, "No, it is not possible."

One, two, three, then no further. It is enough because that is *ucchiṣṭha*. Where that very mean caste, _____ [?] in the Hindu section, but he was a Vaiṣṇava, and Jaru Ṭhākura his name. And none could get his remnants. Then Kālidāsa visited him with some mango fruits and he came away and Jaru Thakura according to his own nature he offered to the Deity and took some

prasādam. And then the remnants, the seed and the skin left outside, and Kālidāsa going there. Vaiṣṇava *ucchiṣṭha*. A particular tendency to *ucchiṣṭham*. And Mahāprabhu also could not stop him. He has got so great inclination in the *ucchiṣṭha pada-jala*.

Badrinārāyaṇa: Foot wash.

Śrīla Śrīdhara Mahārāja: *Ete sadhane bal* [?] *Vaiṣṇave pāda-dhūli* _____ [?]

Badrinārāyaṇa: The dust and the water.

Śrīla Śrīdhara Mahārāja: *Ke*?

Badrinārāyaṇa: It's Nitāi, Nitāi-pāda.

Śrīla Śrīdhara Mahārāja: _____ [?] *Vaiṣṇave ucchiṣṭha*, *pāda-dhūli*, *pāda-jala*, _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: These three, the *ucchiṣṭha*, and the dust, and the washing water, there is a verse.

[Possibly these verses]

kṛṣṇera ucchiṣṭha haya 'mahā-prasāda' nāma
'bhakta-śeṣa' haile mahā-mahā-prasādākhyāna'

bhakta-pāda-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa, - tina mahā-bala

ei tina-sevā haite kṛṣṇa-premā haya
punaḥ punaḥ sarva-śāstre phukāriyā kaya

tāte bāra bāra kahi, - śuna bhakta-gaṇa
viśvāsa kariyā kara e-tina sevana

[Śrī Caitanya Mahāprabhu states: "The remnants of food offered to Kṛṣṇa are called *mahā-prasāda*. After this same *mahā-prasāda* has been taken by a devotee, the remnants are elevated to *mahā-mahā- prasāda*.] [The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.] [By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.] [Therefore, My dear devotees, please hear from Me, for I insist again and again: please keep faith in these three and render service to them without hesitation."]

[*Caitanya-caritāmṛta, Antya-līlā,* 16.59-62]

He who has got genuine attraction for these, this *māyā* cannot do anything about him. Something like that. _____ [?] Narottama Ṭhākura has also written so many things.

So, *ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi*. Uddhava says, "No other means will be necessary, but only taking the remnants of the Vaiṣṇava we will conquer the whole of *māyā*."

Adopting one means, many have attained. Some *śravaṇa*, some *kīrtana*, some *smaraṇa*, some *vandana*, in this way it is mentioned. And there are many who contributes the whole thing. The general recommendation about *Nāma saṅkīrtana* and that will also, that everything must be with the spirit of service. That must be present everywhere. Not with any other motive. Motive must be sincere, this spirit of service. Whatever you'll do, the common thing, the spirit must be that of service. Not seeking anything else but the favour of the Viṣṇu, Vaiṣṇava. Service means that; only the favour of Viṣṇu and Vaiṣṇava. And neither *siddhi*, nor *mukti*, nor any mundane aspiration. Externally it may take any shape, any shape, but the serving spirit must be present there.

Sevonmukhe hi jihvādau [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] That *ātma-nivedana*, *ātmā-samarpaṇa*, surrender, that must be the beginning. Whatever I do I do it for Him, self forgetfulness. And self-forgetfulness and full memory for the service of Guru, Vaiṣṇava, Govinda, etc, positive side. Not only self-forgetfulness, self-forgetfulness in the service of the Lord. Mere self-forgetfulness has no value. A stone also may be self-forgetful. Madness, that is also self-forgetful. Self-forgetful in the service of Govinda.

Badrinārāyaṇa: So Mahārāja, that feeling of recognition, one is servant and he feels he wants to be recognised by the Spiritual Master or by the Vaiṣṇavas, that also..

Śrīla Śrīdhara Mahārāja: The standard will come from the Spiritual Master. There is absolute consideration and relative also. That is return something. So there is gradation in the Guru also. *Yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

A *karmī* will have *śraddhā* for *karmī* Guru, a *karmī*. A *jñānī* will have *śraddhā* for *jñānī* Guru. The previous *sukṛti*, that will guide to select a Guru. Also the free will is there. But still, backed by previous *sukṛti*. Otherwise, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* he will rank,

gather around the Guru, *yogī* Guru, *jñānī* Guru, *karmī* Guru. Guru is everywhere, *guṇḍā* Guru. Guru is everywhere necessary. But the field of action will be selected by one's inner realization, what aspect of life. Of course there is a comparative line, comparative possibility is there, what is good, what is bad.

But they won't care, a *guṇḍā* won't care to take. Just as the *viṣayī*, that ordinary exploitationist has put, "I must look after my family. That is my positive duty. Leaving that, if we all go to serve Kṛṣṇa, how the world will go on?" That is the general cry.

But this world is a prison house. You are to know first you are in prison. So as soon as this world will be dissolved and the *jīva* will get freedom, it will be better. No charm in this worldly life. The disease, death, just as in the case of Buddha. Buddha had enough for his own comfort. But he read in the society that infirmity, old age, the disease, the death is here, and how one can rejoice and make cheer here, or another place, the fools. He does not know that that will fall upon him as a prey. For future you must think and do accordingly. *Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam* [*Bhagavad-gītā*, 13.9] Where is birth, where is death, where is disease, and where is infirmity, there cannot be any happiness, permanent. We must leave that soil and seek some other higher soil to live on.

Badrinārāyaṇa: Mahārāja, you said that to get to a Guru one must have some *sukṛti*, some *sukṛti* is necessary?

Śrīla Śrīdhara Mahārāja: Of course, of course.

Badrinārāyaṇa: Then we hear that whatever we acquire from the Guru is his causeless mercy. What is this causeless mercy in relation to *sukṛti*? We hear that some *sukṛti* is necessary, and then we hear of causeless mercy. What is the meaning of causeless mercy?

Śrīla Śrīdhara Mahārāja: You have to approach that department of causeless mercy. Causeless mercy, mother is approaching the child with some affection, but child won't accept it, the causeless mercy. Mother has got some natural affection for the child, she wants to do some good. But child won't take, something like that. Ordinary mother is not the real example, but somewhat. Causeless mercy. He won't accept that advice of the guardian. He'll go, *śraddhā*, he'll go to keep company with the *guṇḍā*, won't hear mother or father. His previous tendency will draw him towards the *guṇḍā* class, won't hear mother, father, guardian, etc.

Similarly, *śraddhā*, *yo yac chraddhaḥ sa eva saḥ*, according to *śraddhā* one goes to select his company. And *śraddhā* comes from *sukṛti* of previous life. And causeless mercy, they're wandering, they're independent of the person, they're trying to distribute them. Just as in *ajñāta-sukṛti*, a flower garden, a *sādhu* takes some flower, give it to the Govinda, but his energy used in that purpose, for Govinda *sevā*. So *sukṛti* comes automatically, unconsciously in him, because his energy is utilised without his conscience. In this way the causeless mercy there, underground. It is causeless mercy, when accumulated, that *sukṛti* in sufficient quantity then it creates what is *śraddhā*. And that *śraddhā*, faith, then leaving aside other topics he goes to the *sādhu*, to Kṛṣṇa, to this and that. *Śraddhā* of different kinds, *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, *nirguṇa śraddhā*.

...

Śrīla Śrīdhara Mahārāja: They are known as Huns, furious Frank and fiery Huns, the French and German fight has been related by one gentleman, the furious Frank and fiery Huns. So they're called as Huns, means *haṁsa*.

In ancient India two section, *paramahaṁsa* and *haṁsa*. In the beginning, there was not these four *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. Before this classification there was two classes of people, one *paramahaṁsa*, wholly devoted to the Lord, spiritual life. Another was *haṁsa;* they were not so much intense in their religious life but anyhow they lived a spiritual life, *haṁsa*.

Haṁsa means, the derivative meaning of *haṁsa*, who can take out the milk from the water. If you mix water with milk, the *haṁsa*, the swan, can drink the milk away and the water will be left. This is a wonderful thing. The water will be left and the milk will be taken by them.

So those in the world living who can draw the extract of the advice in one's life, can gather from outside, they're *haṁsa*, who can understand the real purpose of life and deal accordingly with the environment, *haṁsa*. *Paramahaṁsa*, they can do anything and everything. They're well established in their position. They do not lose their relationship with the centre, any time.

Swāmī Mahārāja I think has told that in some ancient time some people migrated from central India to this side and that side.

Badrinārāyaṇa: In his purport of his story of King Yayati, he cursed his sons and he sent them out, Swāmī Mahārāja has said.

Śrīla Śrīdhara Mahārāja: They are banished that side, yes in *Bhāgavata* it is said.

Badrinārāyaṇa: And also Paraśurāma, some of the *kṣatriyas* they flew.

Śrīla Śrīdhara Mahārāja: *Kṣatriyas*, they flew the field, they exported. Hare Kṛṣṇa. Hans.

Max Muller came from German, Max Muller. Amongst the western scholars Max Muller was the first who appreciated Vedic education, *Upaniṣad*. He told that, "India has got so much wealth in her treasury. The whole world, if they get it, they will be all rich, but the wealth won't be lessened, anything. The wealth will not be less, but the whole world will be wealthy. Such wealth India has got in the store of her *Upaniṣads*." That was the declaration of Max Muller. He was a German.

And even now, in Germany also only perhaps, a half an hour radio transaction in Sanskrit. And coming from Germany Indira introduced in India in Sanskrit language, the radio. But in the whole of the world they have got appreciation for Sanskrit and Indian culture, in Germany.

Badrinārāyaṇa: They say that Hitler took that *Dhanur Veda*.

Śrīla Śrīdhara Mahārāja: Maybe. Hitler was pro-Indian. When the war was continuing, I was in Karachi. One European gentleman asked, "How do you like Hitler?"

And, "I like him for some, in some respect."

"What are the respect?"

I told him that, "He says the ladies go home and give good children, and I shall reward you. Don't fill up the office." This is according to Indian custom. They work in family, not outside.

Then another, so many points I told him, "I like bravery."

Hitler. But he was a hater of the Jewish, too much. And he was the greatest enemy of the communists. Jews as well as the communists.

One Mr. Kreech, he was a good politician, diplomat, he went to Russia and converted Russia against Hitler. Hitler had a truce with Russia and wanted to attack England. But one Mr. Kreech, he was first sent to India, but he consulted Gandhi, Jawalarl, etc. but they could not come to any conclusion, and solution, went back. Then he went to Russia, and there he began to preach that, "If Hitler is victorious in this world, he will exterminate the whole communist section of the world, it is sure."

And that perhaps moved Stalin. "Yes, he's the worst hater of communist." So it was possible that Russia joined England.

And Churchill he told at that time, many asked Churchill, "Why you have come in terms with the communist? You are the hater of the communists number one."

He told, "Now we are in such a position, what about communists? If I'm to contact with the hell, come in understanding with the Satan, I'm ready, to come out of danger within which we are at present." That was Churchill's answer.

And America came to back both English and Russians. But I think, if Japan could help Hitler at that time attacking Russia from the east side, then Russia would have been finished. But Japan he was busy with America only, and the British, neglecting Russia.

In the meantime the atom bomb came. And we are told, some people say, the atom bomb that was prepared by Hitler. Of course at that time I closely followed the newspapers.

Hitler told, "Supernatural, mysterious nature are working in my favour, but let the providence save me from that heinous action." This came from his mouth.

And the Allied party they thought, everyone was researching atomic energy, and they thought that Hitler was already successful inventing atom bomb. "Then, in the process if he can fulfil wholly to utilise, then it will be impossible to defeat him." So with all their might, in full force, very quickly they came to attack Hitler. "No time should be spared. If he comes with that

weapon in our land, then there will be no other alternative but to fall at his feet." So very quickly from all sides they came to Hitler.

And some says so much that the atom bomb made by Hitler came to the hands of the American and that was thrown into Japan. Some are of such opinion.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Gandhi also, when France submitted, then Gandhi gave a statement, I saw in paper. "Four qualifications: bold, then a brave soldier and for a quick decision, and boldness." And other two qualifications given by Gandhi to Hitler.

Bon Mahārāja had some engagement with Hitler, but when he went to see him, the war was going on at that time, Bon Mahārāja told that, "Very busily he's walking in a corridor, and I saw him from distance. The brain surcharged with very heavy thought. Then when he was intimated that he had some engagement with Swāmī Bon, then he asked some other man, "You go on my behalf, meet him." Hitler, though he already engaged Swāmī Bon to some conversation, but he could not attend personally. He sent one of his representative to meet Swāmī Bon. Swāmī Bon told that, "I saw him in a corridor, he's walking and with heavy thinking on his brain."

Hitler. Very tactful, very quick, how he could took up Mussolini from Italy. Mussolini was captured, and one day here, and one day there, in this way they're moving him from different parts. But Hitler, with the help of his SS army, traced where he is and jumped from over and took up Mussolini and took him to Germany.

And this Crete also. All the parties, the island of Crete, in the mouth of Dardanelles, the one island.

Devotee: Near Greece.

Śrīla Śrīdhara Mahārāja: "With that way the Allied party may help Russia." So he thought that, "This island must be captured." So how? The French, the British, Americans, all there, having full possession, and he wanted to snatch it from their hands. And he did it.

England told, "What he prepared to attack us, that is finished in Crete."

The gliders, and the helicopters, some imitation men, they're coming down from helicopter, and they're using their bullets uselessly. In this way. Then some imitation man, and some real man are descending. They're perplexed. "Who is the real man and who is imitation?" In this way, anyhow captured the whole island, which was in full strong possession of the parties, French, English, and others. He showed much wonder, in the fighting.

And this blitzkrieg. In one month, maybe only fifteen days. First week of a month was preparation, and the second week he attacked, and by third week almost finished his battle. And

fourth week then he captured the administration. Only one month, then one country, he showed. First it began from Denmark, Denmark and Norway. Next month we found, first in Poland, and next after the winter, the next summer, Denmark and Norway. How long Norway is, and how he could reach Norway, the farthest northern corner of Norway, they could not think it out, how he could do it. Magic. Denmark, Norway, then the battle of Flanders. Holland, Belgium, and a part of France, in one month.

And in America some gentleman who was, not Wilson, Kennedy or someone who told then, "The history of the world, the battle of Flanders is the unique. French, British, Belgium, one side. And Germany on the other side. And then next attack came to France. But when the plans were closely followed, one afternoon, some came French, there was margino [?] line was built between France and Germany after the first great war. Then we were told that one afternoon in some German...

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Śrīla Śrīdhara Mahārāja: ...dynamite, and they put into the pyramids and began to crush them, blow them. Then they told that a mechanised army came, in a round way. They're going in this way, cutting, advancing in this way. Those that were wounded, they come this side and new, the mechanised army is going, always new going, and the wounded are coming and they are treated accordingly. And the new is going. Like a fan, they described, like a fan. In this way they began to advance. And a part of France, Belgium, Holland, in this way, the Flanders. The soldiers that were to withdraw, and when they reached the British shore they began to sleep - no food, nothing. Wherever they're carried, the allied from the ship and they began to sleep. No sleep for a whole week, such was the position of the allied soldiers. It followed like that, Battle of Flanders.

Again we had to see that when America also joined the side, Russia. Russia is a vast country. Blitzkrieg, that is lightening war was impossible there, and that was the cause of Hitler's downfall.

There was one Mr. Hess, he consulted this astrology. He told, "We should not go to the east side. We can't be victorious there. But if we approach, march towards west, the possibility of victory for us."

But Hitler did not take his advice. Hess was sent to make treaty with the British, in a plea that he has fallen accidently. But really he went to make treaty with England, before Hitler comes to announce war against Russia. But Hess was taken to prison. No proposal for treaty was accepted by Churchill. Then what to do? That failed.

Hitler told that, "Russia is such a great power, keeping at back, I shall go to attack England, this will be foolish. If Russia approaches at that time then I'll simply be crushed, so I must." In the meantime, though there was some truce with Russia, but Russia, they built many aerodromes on the line of Germany, on the border. Many aerodromes in the meantime they built. So that brought suspicion to Hitler. "If I attack England with my force, then Russia in the back will come to conquer me."

So leaving England, Germany went to be at war with Russia. It was a vast land. Blitzkrieg won't work. And Russia had also some military power, strong. None could break the front line. Previously Hindenburg he was the cause of Russian, the fall of the Jarhad [?] Empire. _____ [?] Only General Bock, he suddenly broke the Russian line, and in one day two hundred miles entered deep into Russia.

At that time Stalin he cried, he told, remarked, "The hated enemy has entered into our homeland. With the whole of our energy we must oppose him." In this way.

Then of course they came to Stalingrad. And Rommel also, this side, Africa, that circumambulating Mediterranean he approached this side. And they came to Caucasus and they had a mind that they will meet here in India with Japan. But providence decided otherwise.

Hitler told that Napoleon that, "I'm not defeated by anyone, but destiny has defeated me."

So also we see in the case with Hitler.

na vidvan na ca parosam bhagyam phalati sarvatya na vidvan na ca parosam [?]

Destiny defeated him. But the valour he has shown, that is wonderful. Not yet history is admitting him, but sometime after. Just as the first General is Hannibal, second is Alexander, the world Generals. Third Julius Caesar, fourth Napoleon. So far the recognition has come from the historians. And the fifth must be Hitler, according to me. But the present history is not so impartial. They still hate Hitler for the devastation of the world. What he showed that is wonderful, in the war history. This mechanised army, and this blitzkrieg in the word of Germany perhaps, this lightening war. Lightening war and mechanised, that only the fighters on the motor and tank _____ [?] not on foot.

And when France was conquered within fifteen days the whole world was amazed. "A power like France." That man Petain he was hanged afterwards by De Gaulle. Petain surrendered to save his country. The whole country will be devastated, he could not tolerate. Then he submitted, he came to conclude a peace with Hitler.

And there was another trouble. Everywhere French and British navy they're together, and France declared peace, and they're in difficulty. Somewhere they joined, French joined the British, and somewhere they began to fight each other.

And one Mr. Darlan, who was the head of the whole navy of France, he went to Africa and he was stabbed there by a British gentleman. In this way. And at that time America came with fresh energy, to land her soldiers.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Then again that battle came to the French in Belgium' shore. And Hitler had to retire gradually. And we are told that when his followers asked Hitler, "Come away from Baldwin."

"No, I can't go. I asked my soldiers if any general comes to retreat, wants to retreat, you'll shoot him. And how can I say that I shall live warning? I must die here. I can't live warning."

And the followers, "Oh, we want to save you."

"Again they may come. With double energy I shall oppose them."

"If you live, then our leader lives, then I shall have everything." In this way.

What's the time?

Badrināyaṇa: It's five after nine.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...1915 was a student in _____ [?] college. About death ray, perhaps that is also ready by this time, death ray.

Badrināyaṇa: The Russians have a bomb that you can't hear it, you can't see it. It just devastates everything.

Śrīla Śrīdhara Mahārāja: We are told that some bomb, only the vitality will be finished.

Devotee: That's right. The French are making that.

Śrīla Śrīdhara Mahārāja: No disturbance of any building, or any articles, only the vitality will go.

Devotee: French are making that. That's what we heard. What will happen now Mahārāja when there will be war?

Śrīla Śrīdhara Mahārāja: Einstein told that, "What you are dealing with, if you commit mistake in the process, a slight mistake, then whole earth may be burned into ashes within few seconds. The oxygen will take fire, and in a second it will spread throughout the whole of the world. And the earth will be burned into ashes in a few seconds. Don't go further." He gave warning, I was told. "You're tackling with so many dangerous things. The earth may be burned in few seconds, reduced to what?"

Devotee: They're afraid of, now anyway, in international circles they're start talking Gandhism now. It is fact. But they won't have any success there as well as we know. They have to follow our line to have success or peace.

Śrīla Śrīdhara Mahārāja: Providence is there.

Devotee: But as we see in India Mahārāja, corruption and all bad things. So I think it will be very soon war.

Śrīla Śrīdhara Mahārāja: If there is war, then also in the beginning perhaps they may not use that dreadful weapon.

Devotee: They will try to avoid it but still.

Śrīla Śrīdhara Mahārāja: Previously when there was another war between Israel and Egypt, Russia wanted to interfere. Then America only told to Russia, "Israel has got atomic energy in his hand. And if he finds that his life is in danger, he may use that." Russia came back. So Israel is so great only because he has got in possession of atomic energy. He does not care for small countries.

So we don't like to live in this world, so nasty. We are trying to realise, to live in the land of the soul. We are soul and we should live there.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

It is coming into being and then again vanishing. Being created and destroyed. Creation and destruction. That is the nature of this plane of *māyā*. And we must leave this dress, find out our soul person, and live in the plane of soul, beyond the jurisdiction of this world of death. By the

use of our intelligence, and mainly, as you told, the causeless mercy of the Vaiṣṇava, the *sukṛti*. The *sukṛti* accumulated creates *śraddhā*, for the unseen. What is seen, that is neglected. What is unseen, appreciation for that. That is more reliable. The unseen is more reliable. Unseen means not under material experience, that is more reliable, than this flesh, concrete life, what to say. That is sure to go. And not only mine, everyone. So this bogus plane should not be trusted more. We must seek something. If we enter within our heart we shall find, yes, there is mind, there is intelligence, there is soul, and Supersoul, and so far, so on, that subtle world. And world without pain and change, distraction.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

yad gatvā na nivartante, tad dhāma paramaṁ mama

Our ambition of life is there. We want to live in a country where this sort of insult, the general insult and disregard is absent, honourable. Honourable life we can live there. And this is sure to go, we are seeing every day, every minute.

Yudhiṣṭhira Mahārāja told, "What is more wonderful than this? That every day we see only that they're going into the jaw of death, and we're not preparing ourselves for that. Our tendency is that as much time as we can stay here which is impossible. The whole of our energy we are using almost for nothing; for impossibility, we're using our energy. I shall have to leave, and grieve. All of us will have to leave this place. Still we want to construct here, give so much attention, to construct houses, and this, that."

Then why do you do temple and others? In this way the energy should be used for the purpose of the Lord and you'll be saved. Energy should be used for Him. And that is the way through which we can go there. All aspects of our life should be utilised for His service. And that is royal road to go swiftly to His domain. The whole energy should be used for His purpose. For Itself. Reality is for, everything for Him. We must realise this truth. Nothing for us. I'm also for Him. The infinite absolute is such in His nature. By His existence, He's such, everything for Him. We are separatists, we think this is for mine. I may be monarch of all I survey. This is the anti-current that has taken me far away from Him. And so death, disease, they come to make me prey of their life.

...

The criterion is there. Whatever I do. I commit a murder, but if for the interest of Kṛṣṇa cent per cent then it is no murder. And Guru Mahārāja he gave the highest promotion. It is such, something like that. Outwardly I heard in Benares from the lecture, a discussion between one Māyāvādī and our Guru Mahārāja. I was present there. That *cid-vilāsa*, what is *cid-vilāsa*, Guru Mahārāja is explaining. Anyhow the friend came.

simha prasena avadhuta simho jambavata [?] The [Syamantaka] jewel was taken by Prasena, a brother of Satrājit, father-in-law of Kṛṣṇa. Satyabhāmā's father, Satrājit. Satyabhāmā's uncle was Prasena. He took the gem and went out in the forest, and one lion he took that gem and killed Prasena, Satrājit's brother.

There our Guru Mahārāja explaining, the Prasena was killed but he was happy. And the killer and the killed, both, they're happy. Such is *cid-vilāsa*. One who is being killed, he's also very satisfied. And who is killing, he's also satisfied. Such is the nature of the service of Kṛṣṇa.

Just as in a drama. In a drama a man is killing a person, and he's playing the part of being killed, and he's playing the part of a killer. But if the play is good then both are satisfied. "Yes, he played the part of being killed in a very satisfactory manner." They will all applaud, "Yes."

So because killing is not possible or eternal, only superficial function, show, so no pain of being killed there, only for the *līlā* of Kṛṣṇa. Such show has been affected there. Both parties, the looser and the gainer, both parties are satisfied ultimately. Like a drama, a play. So, it is such. Because all is eternal, can't be harmed, but only a play, to produce some satisfaction for Kṛṣṇa, a play. If drama is done to satisfy suppose the king or the audience, so for the satisfaction of Kṛṣṇa and His men the drama is going on. Something like that. That is not for show but that is really the substance, that is the difference. It is not a show, only superficial. But if our deepest interest is there, that is *līlā*. Here it is a play, a show, but there that is *līlā*, the heart is there, fully, heart's satisfaction is there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

_____ [?]

Who was that *dhātri*; *dhātri* means, what is it? Who was with the boy. In his lap he began to control the boy. "That you have got this *maṇi* on your neck." And from Kṛṣṇa's higher place, He was concealed, private place, He heard that *dhātri*. *Dhātri* means that Pūtanā who came in the garb of?

Devotees: Witch.

Śrīla Śrīdhara Mahārāja: Witch? Not in witch. An artificial form of a mother, in the garb of a mother, disguised. So that *dhātri*, who is supposed to help the mother.

Devotees: Nurse. *Dhātri* means nurse, one of the seven mothers.

Śrīla Śrīdhara Mahārāja: Not nurse exactly but guardian nurse, nurse as guardian. He came with the boy, with the gem on the neck of the boy, around, Jāmbavān's son, and she began to sing this poetry, poem.

And Kṛṣṇa caught from there, "Then it is all right, that gem is here."

simha prasena avadhuta simho jambavata sukha mada kamadabi tava desa [?]

"Such a valuable gem you have got around your neck, and boy you are crying. What is this?"

There Kṛṣṇa caught that, "Here is the gem." And just came to snatch it, and the *dhātri* fled away, being afraid. And there was an uproar, and then they came and then the fighting began.

_____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.

The fight was going on for long time, twenty eight days or so perhaps. And the Yādavas they thought that Jāmbavān has killed Him, and they all came away, and performed Kṛṣṇa's *śrāddha*. And there placed in such a way that *śrāddha's* food, that gave strength to Kṛṣṇa more. And then He began to fight with greater vigour.

Then Jāmbavān thought, "What is this? I can't defeat this man. I did so many things in Tretā-yuga, and this ordinary man I can't fight him out. So I must have committed something wrong against Rāmacandra."

With a special *mālā* he put in the neck of Rāmacandra and that came to fire, and then found that same *mālā* is on the neck of Kṛṣṇa. "What is this? Again go, this is there, how it can come here?" Then he was perplexed. "Who are you? You're fighting a month with me, which is impossible for any human being. And how is it that garland has come around your neck? Who are you? You are Rāmacandra Himself."

Then there was a compromise. Jāmbavatī was given to Him, and the gem also. Presentation, the gem was given to Him.

Hare Kṛṣṇa. This is Dvārakā *līlā*. Vṛndāvana is more. _____ [?] Dvārakeśa, when He finds His own photo of Him in Vṛndāvana life, He becomes charmed Himself, what to speak of others. When He Himself finds His Śrī Mūrti of Vṛndāvana, Kiśora, He becomes little outside. _____ [?]
Normal position. So charming, Kiśora, Nanda Kiśora. Yaśomatī Nandana. This *parakīya*, the rareness makes it more valuable.

A glass of water on the battlefield, only one glass of water is so valuable in a battlefield when a man is dying, a general is dying, only for a glass of water.

So circumstance makes it sweet or bitter. Circumstance. And that is done by Yogamāyā, Baladeva, potency of Baladeva. He's at the backing. *Jñāna*, *bala*, *krīya*, *ca*, feeling, thinking, willing. *Bala*, energy, that is arranged in such a way as to make possible the play, to perform the circumstances favourable to the play. Vṛndāvana.

So Rādhārāṇī though met in Kurukṣetra, the very Kṛṣṇa - "That He's that very Kṛṣṇa, I'm that very Rādhā, but still no pleasure. I want to have Him in Vṛndāvana. That is My place there where I'm free."

Vṛndāvaneśvarī. *Hari-niṣkuṭa-vṛndā-vipineśe*. [From Rūpa Goswāmī's *Śrī Rādhikā-stava*, 1] She's all in all in Vṛndāvana. There She wants Kṛṣṇa otherwise She's not happy with any half hearted _____ [?]
That gives Her more pain.

So Bhaktivinoda Ṭhākura wanted that, "I shall construct a thatched cottage in Kurukṣetra and there I shall pass the rest of the days of my life."

Both are nearer to one another, but the pangs of separation is more acute. Very near but They cannot meet, cannot be united according to Their necessity and will. So that is at the highest point, the spirit of separation. And that is the time when we should serve our _____ [?] Service is more valuable there only, according to the necessity. There the necessity of the service in its highest form. They're both there but can't meet. Can't meet according to Their own way. So the feeling of separation in its highest point, and that demands service, acute and the most intense service for both the parties at that time. They're going to faint, can't contain Their own personality, going to faint. This is the moment when service is necessary, very urgent.

And Bhaktivinoda Ṭhākura says, "There I should construct a cottage and pass my days, the whole life trying to render service to my Lord and Lady, my Master and Mistress. Service is valuable according to the urgent necessity. There we can fetch more value from a little service."

Hare Kṛṣṇa. Hare Kṛṣṇa.

sei śloka sunera radha kunde sakha badha krsna prapti sei viddhi _____ [?]

What Kṛṣṇa told, the external meaning was, "All people come to Me with affection for their best benefit. You have got also affection for Me, so you also will serve Me."

Hare Kṛṣṇa. The external meaning. And the internal meaning, "All people will come to Me to show affection for their highest benefit. I am the goal of everyone. And such am I, and that I, has highest affection for you. All people want Me, and I want you, to be fulfilled in My life. So you rest assured, wherever I be, I am yours."

When Rādhārāṇī came to understand the meaning of that *śloka* in this way, She was satisfied, She came back. "He's coming. He's coming very soon." With the satisfaction of Her heart He came back.

sei śloka sunera radha kunde sakha badha krsna prapti [?]

"Wherever He may be does not matter, but He's mine." That confidence satisfied Her, that He will come very soon to Vṛndāvana.

And Jīva Goswāmī has shown, *nitya līlā*, Gopāla Temple, that Kṛṣṇa came to Vṛndāvana. That is another *kalpa*. But Mahāprabhu and the Goswāmīs, they have arranged the *līlā* in Mathurā, up to Mathurā of Sanātana Goswāmī. Up to Mathurā, it was necessary in the *rasa*, then after _____

[?] again the wheel moves in such a way, the wheel of time again comes to his former position. Just as after the summer, the winter comes, so Mathurā go on.

Again such circumstance, environment was created that Mahārāja Nanda has no child for long time, Yaśodā childless, pray, they can get some child. Such atmosphere in such time again comes suddenly. And they began to expect that Nanda must have a child, Yaśodā must have a child. She's worshipping this god, that god, "I may be blessed with a child." Then again that comes in, Kṛṣṇa comes in Mathurā. Vasudeva carries Him to here. And this *līlā* goes to, after development, goes to Mathurā again. Kaṁsa is killed. After _____ [?] wheel again comes. Sanātana Goswāmī has described in such a way in *Bṛhat-Bhāgavatāmṛta*, up to Mathurā.

[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah]
vrndavanam parityajya sa kvacit naiva gacchati

[The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment.]

[*Laghu-Bhāgavatāmṛta, Purva-khanda,* 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

Vṛndāvana means Vraja-maṇḍala, up to Mathurā, because that sort of separation, that is also a peculiar *rasa*. *Vipralamba rasa*, that is a necessary part of *rasa*, otherwise this *sambhoga rasa* may not go on independent. So there must be *prabāsa*. Then again the wheel comes in the same position. In this way *nitya-līlā* is going on. The sun is being set and again sun rising, in this way, a cyclic order. Everything which is to continue for eternity, that is posed in a cyclic order, automatically it goes.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Anurādhā: So what is the position of Devakī? She doesn't have any children. Her last son also taken.

Śrīla Śrīdhara Mahārāja: Devakī's child has gone back to her.

Anurādhā: When?

Śrīla Śrīdhara Mahārāja: From there he goes to Dvārakā. That part. Devakī also goes to Dvārakā. That is another part. That is not Vrajendra-nandana, not Kṛṣṇa of Vṛndāvana. That is Devakī-nandana, Vasudeva. From Mathurā to Dvārakā, all these play. Rūpa Goswāmī has connected between the two *līlā*, he has given some connection. That is also very peculiar.

I asked, "Why this difference between Rūpa and Sanātana?"

Our Guru Mahārāja, he answered in a word, "Why it has been told as *adhokṣaja*? *Acintya bhedābheda*, everything is possible simultaneously." That was his word.

Rūpa Goswāmī has connected, he has taken from Vṛndāvana in a modified way Rādhārāṇī, then Candrāvalī, then Jāmbavatī, all from there to that Dvārakā *līlā*. Lalitā was Jāmbavatī. You say Anurādhā, Lalitā. She was Jāmbavatī there in Dvārakā. And Rādhārāṇī became Satyabhāmā. And Candrāvalī became Rukmiṇī. Rukmiṇī, Rādhārāṇī as regard sentiment, Rādhārāṇī had the highest position in Vṛndāvana. But Candrāvalī was more clever. And in Dvārakā in some lower position that cleverness comes to the higher position, and sentiments go down, in lower level. But in Vṛndāvana, sentiment has got the highest position. And Rādhārāṇī _____ [?] everyone there, *sneha*. Love, sentiment, *bhāva*. But as regards this intelligence of lower order in Dvārakā, that gets the supreme position, that soberness; intelligence and sober. Rukmiṇī, she got the higher position _____ [?] lower position. The lower gets higher position there. In this way. Hare Kṛṣṇa. These are very high talks.

End of 82.07.15.B_82.07.16.A

Start of 82.07.16.B_82.07.18.A

Badrinārāyaṇa: _____ [?] desire.

Śrīla Śrīdhara Mahārāja: _____ for Kṛṣṇa.

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: _____ for Kṛṣṇa.

Badrinārāyaṇa: She always acts humble.

Śrīla Śrīdhara Mahārāja: British say 'humbug.' Hindenbug, Hindenburg. Self Hindenbug, as well as self Hindenburg, German.

Devotee: _____ [?] This is one letter from her. One, two, three...

Śrīla Śrīdhara Mahārāja: Three letters came from her.

Badrinārāyaṇa: She took *Hari Nāma mantra*.

Śrīla Śrīdhara Mahārāja: Ah, *Hari Nāma* _____ [?]

Devotees: _____ [?]

Devotee: That letter was so beautiful, I can remember.

Śrīla Śrīdhara Mahārāja: Very sincere, heartfelt appeal.

Devotee: They were going through much difficulty.

Śrīla Śrīdhara Mahārāja: My Guru Mahārāja, he desired me to go to the west, I did not go. Now he is fulfilling his desire in some way or other. It is his wealth. Of course, all my Godbrothers mostly say that what I say, they feel that our Guru Mahārāja is saying that, of that nature, in my talk, my speech is of his nature, ontological. As Mahāprabhu, He was the highest scholar, and then He came to be a devotee. So the real devotion is above scholarship, above knowledge. *Karma*, *jñāna*, *anāvṛtam*. Crossing the exploitation and renunciation, then there is the exploitation of Kṛṣṇa, not of any plurality but of unity. So words must cross, must be conscious of these two outer coatings. Then talks from that realm, it will have something.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

These three covers, *anyābhilāṣa*, fleeting desires, *karma*, organised exploitation, morality, and then renunciation, liberation. These three layers, outward covers, must be crossed, then the domain of reality. And one must talk from that plane, being conscious that this salvation and elevation, all down. From that plane one should talk. And the sweetness of that plane will be real sweetness, sweetness proper. That is devotion proper. Otherwise it is a mixture, something. It is *anyābhilāṣa*, *karma*, and *jñāna*, mixture, *yoga*, *karma*, *jñāna*, *anāvṛtam*. From that plane I should talk. That is *śuddha bhakti*, *bhakti* proper.

Has she any inclination for song, any capacity, singing, any connection with?

Devotee: I like *bhajans* very much.

Anurādhā [?]: She says she likes *bhajans*.

Śrīla Śrīdhara Mahārāja: And of what character, *bhajan* means that singing?

Devotee: Singing, yes *kīrtana*.

Śrīla Śrīdhara Mahārāja: That is most, or talking, or reading, or worshipping?

Devotee: Singing with instruments. I like musical instruments.

Devotee: She likes musical instruments.

Śrīla Śrīdhara Mahārāja: And interested in Vṛndāvana *līlā* of Kṛṣṇa? Eh?

Devotee: Interested in Vṛndāvana *līlā* of Kṛṣṇa?

Devotee: Oh. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: More interest with the service of the *gopīs*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. So I shall go now.

...

Śrīla Śrīdhara Mahārāja: You don't know what is *kṛpa*?

Devotee: Yes, I know what is *kṛpa*.

Śrīla Śrīdhara Mahārāja: What is kindness, you know. That has got its quality. One may give, a poor has come without food, begging for food, you can give some food, that is a kindness, *kṛpa*. A material transaction, to help materially, that is also *kṛpa*, of lower kind. So education, the solution for the food, no longer begging, given a job you work and earn your food, that is greater *kṛpa*. In this way we are suffering.

Our ultimate suffering, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], the *kṛpa* of those that are above the standard of *janma-mṛtyu* they will then some knowledge get out from this disease, that is *kṛpa*. From higher to lower, the help that comes, that is *kṛpa*. *Kṛpa* means help, from higher to lower. The higher stage, what he extends his help towards the lower, that is called *kṛpa*. So in the lower level, material, and the mental, and the spiritual, the gradation is there. So *kṛpa* proper which can help us from all sorts of wants, that is spiritual help, generally that is known as *kṛpa*. Real *kṛpa* is our spiritual extension, extension of spiritual knowledge and love. That is *kṛpa*, which comes from higher to the lower. That help, it begins from lower level, and it goes up to the highest level, *kṛpa*. The help that comes from upper towards lower.

Hare Kṛṣṇa. Hare Kṛṣṇa. The gentleman who has come yesterday, is he here?

Devotee: Yes, Vedānta Prabhu.

...

Vidagdha-Mādhava: ...[17th] verse, 4th Chapter, *Bhagavad-gītā*.

karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ
akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ

[The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is and what inaction is.] [*Bhagavad-gītā*, 4.17]

So Swāmī Mahārāja, in the purport he's saying like this: "If one is serious about getting free from material bondage, one must apply himself to an analysis of action, reaction and perverted actions, because it is a very difficult subject matter. To understand all this one has to associate with authorities in Kṛṣṇa consciousness and learn the secret from them."

Śrīla Śrīdhara Mahārāja: What is the beginning? *Akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ.* The most unintelligible, unknowable. That is infinite probability, *karma*. To energise, *karma* means to energise. Its result, its consequence is unlimited. According to the posing it will fetch different results.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

[Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world.]
[*Bhagavad-gītā*, 4.16]

What is *karma*, what is absence of *karma*? To understand this the scholars also are befooled. Then what is the beginning of the *śloka*?

Vidagdha-Mādhava: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*.

Śrīla Śrīdhara Mahārāja: *Karmaṇo hy api boddhavyaṁ, boddhavyaṁ ca vikarmaṇaḥ*. What is *vikarma*, what is *karma*? *Boddhavyaṁ ca vikarmaṇaḥ*. *Akarmaṇaś ca boddhavyaṁ, gahanā karmaṇo gatiḥ*. What is *akarma*, what is *vikarma*, what is *karma*? *Karma* means generally which is recommended by the *śāstra*, that *varṇāśrama dharma*. That is *karma*. *Vikarma*, immoral action. And *akarma*, to stop all sorts of energising. That is not possible altogether. One must take food, one must sleep, one must work. So *akarma*, *akarmaṇi ca karma yaḥ*.

[karmaṇy akarma yaḥ paśyed, akarmaṇi ca karma yaḥ
sa buddhimān manuṣyeṣu, sa yuktaḥ kṛtsna-karma-kṛt]

[One who realises that the selfless action performed by the man of pure knowledge is never subject to bondage and is therefore in fact inaction whereas the abnegation practised by a renunciate of impure heart is the ill-fated cause of bondage he is, among men, the intelligent *yogī* and factual executor of all works.] [*Bhagavad-gītā*, 4.18]

He's the real intelligent man who can find *karma* in *akarma*, and *akarma* in *karma*. That means that by controlling our inner self we can get out of *karma*. A man,

yoga-sthaḥ kuru karmāṇi, [saṅgaṁ tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā, samatvaṁ yoga ucyate]

["O Dhanañjaya (Arjuna), after giving up desire for the fruits of action, situate yourself on the path of devotion (*bhakti-yoga*). Equally disposed to success and failure, carry out the duties prescribed according to your nature. To remain equipoised in either success or failure of the outcome of action is certainly known as yoga."] [*Bhagavad-gītā*, 2.48]

A man who is, who works properly adjusted, that does not want any consequence of his *karma*, really *akarma* is there. And when one wants to, in mind he's wanting so many, when mind is fickle, always moving, wanting this or that without checking that he stops the external *karma*, that is foolishness. So *karmāṇi akarma*, he's seen to do many *karma* outside but he does not want any result. He's in really *akarma*. And the one who has stopped all his physical activity but mentally thinking of so many things, he's in *karma*. Not only physical, external, but internal position should be marked very carefully.

na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarma-kṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]

[No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures.] [*Bhagavad-gītā*, 3.5]

Really none can stop wholesale the *karma*.

[niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ]
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

[Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane.] [*Bhagavad-gītā*, 3.8]

What more? Even you cannot live altogether if you leave all *karma*. You must take your food, you must go to the latrine, this is also *karma*. But to get out of *karma* does not mean that we should get out of the physical *karma*, but the mental desire, *karmana vasana*. That is the real *karma* and not external. Externally we can do anything, we can kill the whole *brahmāṇḍa*, still, we may not do anything. So external activity has got no value. The valuation of *karma* is within, *vasana*. I want something separate. The ordinary wave, the universal wave is passing. And I want

to put something special on it. I can't, do not adjust with the universal wave, but a separate wave I want to create. That is *karma*. And that will come in clash with the universal wave. So many, local, provincial, so many waves there are.

But the final wave, the most fundamental wave, that of Kṛṣṇa consciousness, I must come to understanding with that wave, that harmony. Then I'm not in *karma*. I'm dancing with the universal wave. That is what is necessary. And without that, in whatever planes, different waves are going, if I participate there, identify there, then I have got reaction, I will have to get reaction. That is *karma*. *Karma* proper means to create wave of separate interest in this world. So such attempt internally, that you face, and what *nirguṇa* wave is going on Kṛṣṇa consciousness, you must come in understanding with that Kṛṣṇa consciousness. And then there will be no *karma*.

Otherwise all different waves are creating according to separate interest, that is all *karma*, of different waves. Everyone is suffering from his own *karma*, reaction. Reaction clashes with the higher wave and becomes destroyed, in this way. So internally try to get out of the spirit of *karma*. That is, try to be one with Kṛṣṇa consciousness, that universal wave, and dance there in that. *Vikarma* means immoral action, *karma* that moral action is better than that, but again *akarma*, that *vaidantic karma* that is to give up all internal desires for different resolution, all stop. Then a party wants *samādhi* like slumber.

But the Vaiṣṇava they want to connect with Kṛṣṇa consciousness which is a dynamic one and healthy wave, all good, absolute. That is dynamic and not static like the Buddhists and the Śaṅkarites, not *nirvana*. But they can connect with Kṛṣṇa consciousness which is moving, and that is the ultimate, the wave of love. The wave of love, and beauty, charm, mercy, that wave, connect with that. So movement, or giving and taking, that is not bad. But there must not be black marketing. It must be based on universal truth.

He's the possessor. He can deal absolute with everything. We can't do. But if we think ourselves that, 'I'm a king, I can do, I can give,' ultimately it's not possible for me. We're all black marketeers. From the possibility of prospect we make transaction and ultimately we fail and we are victim of reaction. This is the matter.

Vikarma, *karma*, *akarma*. *Vikarma*, *kukarma* one thing. That is immoral, not recommended by the scriptures. And *varṇāśrama karma*, that is generally *karma*, do this, and further instruction you will get when you will finish this duty. Then *naiṣkarmyam* which is recommended by *Bhāgavatam*, *jñāna-virāga- bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ.*

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."] [*Śrīmad-Bhāgavatam*, 12.13.18]

The *naiṣkarmya*, the *yogīs* and the *jñānīs*, by *naiṣkarmya* they understand like this, *samādhi*, that is eternal slumber. But *Śrīmad-Bhāgavatam* says that *bhāgavata naiṣkarmya*, that stop your selfish activity and act for Kṛṣṇa. That is *naiṣkarmya*. *Jñāna*, *vairāgya*, *bhakti*, with all this *naiṣkarmya*, give up your selfish transaction, work for Kṛṣṇa. The stopping of every movement is *naiṣkarmya*, it is not. *Naiṣkarmya* means to give up all local desires, separate interest, and work for universal, Kṛṣṇa consciousness. That is *naiṣkarmya* proper in *Bhāgavatam*. And that is different from the speculation of the salvationist that only in *samādhi*, eternal slumber, there is *naiṣkarmya*. *Bhāgavata* dismissed that, Vaiṣṇava School. The *naiṣkarmya* to join the universal movement, *karma*. That is *naiṣkarmya* proper. *Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. So *Bhāgavata naiṣkarmya* means proper *bhakti*, busy, but busy for Kṛṣṇa's interest. That is *naiṣkarmya*, a dynamic *naiṣkarmya*, not a static *naiṣkarmya* recommended by the *yogīs* and *jñānīs vaidantic*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Do you follow?

Vidagdha-Mādhava: Yes. At the initiation the *karma* is taken by the spiritual master, that is a fact? And we're struggling actually to become free of *karma*, yes?

Śrīla Śrīdhara Mahārāja: To do everything, that will help, that will throw yourself in *nirguṇa* movement, Kṛṣṇa consciousness. Throw yourself, the teaching underlying in mantra, throw yourself to Kṛṣṇa consciousness. Connect with *naiṣkarmya* proper. Work on behalf of Kṛṣṇa, not for any selfish, or any national, or social group, extended selfishness there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: In Sudhīra Goswāmī's seventeen page paper he mentions Bon Mahārāja _____ [?] from England. And he said to yourself and Swāmī Mahārāja, "There were questions that cannot be answered. There were questions in the west, the westerners were asking questions that could not be answered." So I was wondering, because the next line says that, "You answered all the questions. You asked him what are the questions and you answered. And Swāmī Mahārāja, he spoke, "Today India has conquered the West." Yes?

Śrīla Śrīdhara Mahārāja: When I answered and he could not say anything, then Swāmī Mahārāja pronounced, "Here Europe is defeated by Asia." He told this, "Europe is defeated by Asia." This was pronounced by Swāmī Mahārāja at that round table conference.

Vidagdha-Mādhava: I was interested when I read that to ask if you can tell us perhaps some of those questions and some of those answers.

Śrīla Śrīdhara Mahārāja: I do not remember it now. I shall have to try hard to again remember them.

Vidagdha-Mādhava: There is one question that the Christians come with in our preaching activities in the West. And it is one difficult question to answer. I was wondering if you might say something about: In the *Bible* and also the *Koran* there is some mention against idol worship. So this is one complaint they have against us.

Śrīla Śrīdhara Mahārāja: That is their inconsideration. If we can use the sound, why not the colour and figure. God is not within the sound, He's above sound. The ethereal expression. Then this light, heat, all these mundane. Sound is also mundane, but if sound can be utilised to have any idea of Him, why not the colour, figure and other things. Those emblems also similarly may be utilised for His purpose. It's a general question. We can't avoid sound. Some sort of medium must be necessary from that world to this world, some symbol. Generally they use sound. We also lay much stress on sound, *śruti*. But if *śruti*, the sound can be utilised in the mundane plane to understand the transcendental thing, then why not the colour, the figure and other, the taste? Everything will have some contribution, can help us to certain extent. If sound can do, the others can do more or less. Everything can be used an emblem to take us to that realm. Do you follow? On that basis, if He can come through sound, He can come through colour, He can come through figure, He can come through taste, He can come through touch. He can approach towards us in any way. Only ear, but ear is extensively admitted by all. We also lay much stress in *śruti*. But at the same time we admit that He can approach to us in this mundane world through every possible medium, He can come. Then what is the objection there? He can come only through sound, mundane sound and He cannot come in other way He cannot approach us?

One thing, another gentleman told, one Christian Father was explaining *Bible* in a meeting and one boy, the old man told, "When I was a boy, at that time, when that Father explained that Moses saw in his dream that such and such things happened, the boy asked to the Father, that in dream he saw God, but in what form he saw? He saw, it is written in the *Bible* that Moses in dream he saw that God has come to him and He's addressing, saying, in what form, in the dream. Must be form of some way or other. What is that? And if that form may be seen in dream, why not that may be utilised when we are awake?"

"This boy has put a very serious question. Yes, I shall try to think it out and answer tomorrow."

The general basis that He's transcendental, it is all right. But we're in the mundane plane, we cannot but He can communicate with us in any way. Generally sound is the most subtle. So through sound He can communicate with us. But why the other things should be neglected, only the ear? The eye, the nose, everything can be used as His weapon to approach us, a medium. All sorts of medium may be used by Him to approach us, to embrace us, and that is true, not only one. Their idea of God is a vague one, no definite conception of what God is, a hazy something. So their ways of obtaining Him also something like hazy. But here it is clear in all phases.

prati aṅga lāgi kānde, prati aṅga mora

["Every part of My being cries for the corresponding part of Him."]
[From Jñāna Dāsa's *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

My every limb can be utilised for corresponding limb for His service. This is full-fledged theism, not haphazard, not at distant, but full-fledged and very near, very close connection with Him. So all these things must have to come. But everything is transcendental. When we approach the Deity, the eye is not the master of the subject mind to measure Him. He's seeing me. I'm there as an offender and I'm standing in such attitude. He may have a kind glance on me, that my sins may be removed. The subjective conception there. Not only wood, or white colour, all these things, but He's in the subjective realm. He's in the superior position and He may cast a graceful glance towards me. Then what sort of seeing? And their figure is also, suppose the coronation day, do they not put the portrait of the King and garland, all these things, they do not do?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Then, any utility, or all ludicrous? To show some veneration to the photo of the King, or any father, what is this, it is all ludicrous? Or there is some substantial message there, showing respect to their photo?

So why this cannot be utilised for His case, the Almighty who can do anything and everything? I cannot approach Him, but He can approach me in any way He likes. And it is His ordination that He will come in every way. It is possible, not impossible, not unreasonable. All reasonable thing. He can come through sound, He can come through eye, He can come through touch, He can come through taste. Why not? What is the reasonable objection to that?

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Do you follow?

Vidagdha-Mādhava: Yes, I follow Mahārāja. Guru Mahārāja, specifically the *Bible* states, "A graven image, or an image carved by one man." That is the opposition to that sort of thing, that a man could actually carve an image of God. They are saying this is wrong.

Śrīla Śrīdhara Mahārāja: If you understand this then you'll be able to understand all other subsidiary questions. All sounds are not God sound. It depends on the man. If a father is well established, his word about God is not equal with another ordinary man as God. So the sound, *vaikuṇṭha-nāma-grahaṇam* [*Śrīmad-Bhāgavatam*, 6.2.14] So some may see idol. All does not see idol. All sound may not be effective about God but, *vaikuṇṭha-nāma-grahaṇam*. So there is *nāmāparādha*, *nāmābhāsa*, *viśuddha-nāma*. In the sound also there is classification. A sound from a proper plane, it will be effective and not any imitation sound. So also in the case of the idol, and everywhere, it is such. The quality must be present there. It must have some connection with the Lord, the mundane and the transcendental sound. This Śrī Mūrti and the doll, transcendental and mundane, the conception there is different.

Hare Kṛṣṇa. *Prasāda* also, when the Vaiṣṇava has taken to take that, *mahā-mahā-prasadam*. Only one is taking *prasādam* that is not *prasādam*, there is degree of the presence of divinity there. The gradation is there everywhere.

In Vigraha *darśana*, Mahāprabhu used to have *darśana* of Jagannātha, tears flowing from His eyes incessantly. Can we have such *darśana* when looking at Jagannātha? And Mahāprabhu was not an ordinary foolish man. As a scholar also He was a genius. And how did He see the Deity? With tears running down, incessantly, like a stream. What does He see? Is He only wood?

Vidagdha-Mādhava: Mahārāja, if *prasādam* is distributed to the mass of people, they benefit, yes?

Śrīla Śrīdhara Mahārāja: It depends upon who is the director, who is at the bottom, it depends on him, his connection with divinity.

Vidagdha-Mādhava: As to whether it is properly sanctified?

Śrīla Śrīdhara Mahārāja: The current must be there. Only wiring has no value. Do you follow?

Vidagdha-Mādhava: I'm hearing.

Śrīla Śrīdhara Mahārāja: Electric wiring but no current. So *vaikuṇṭha-nāma-grahaṇam*, the Vaikuṇṭha connection, transcendental connection must be there. Otherwise form is form, useless. But the spirit must be within the form. Form is also necessary, wiring also necessary to utilise the electric current. But mere wiring has got no utility. The current must be there. So *prasāda* distribution, all these external exhibition, but if the real connection with divinity otherwise all trade, otherwise ulterior motive may be there as a business. Yati Goswāmī, the *Bhāgavata* reading, taking money and reading *Bhāgavata*, is a class of trade. That may be trade, but if the man who is at the back he has got sincere connection with the Lord, then the connection coming and pervades everywhere, that is *prasādam*. Otherwise imitation. Imitation is not a real thing.

So Bhaktivinode Ṭhākura's congregation *saṅkīrtana*. At least one man, the leader of the party must be *śuddha bhakta*, pure devotee, the *kīrtana* party guided under a pure devotee. Then we shall join that, otherwise all will be dancing and jumping in the mundane plane. Connection must be there, the electric connection. Hare Kṛṣṇa.

Vidagdha-Mādhava: How can one perceive that connection? This requires some...

Śrīla Śrīdhara Mahārāja: That who has got eye, for that we have to get eye.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā, [cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Our own realisation will be the guarantee, our own knowledge. We see that sort of eye, that is given by Gurudeva. *Ajñāna-timirāndhasya jñānāñjana*, *cakṣur unmilitaṁ*. The cataract is removed by Gurudeva, he gives the *divya darśana*, the divine eye. *Divya cakṣur*, *dīkṣā*, *dīkṣā* means,

divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Transcendental knowledge is imparted. And as much as he has got that sort of knowledge he can detect, as in other fields, other cases. How we can know whether this is a gem, it is gold, or it is brass? How to detect whether it is glass, or it is diamond? How we can detect? The expert knowledge must be there. And one who has got that knowledge he can detect. The fools, ordinary persons, ignorant, cannot differentiate. Everywhere this is applicable. Whenever we go to purchase anything, the medicine, this, that, everything may be tampered, imitation. And this ____ [?] how we understand. Here also, something like that. That expert knowledge must be there. Mundane, what is mundane, what is transcendental. The *sevonmukha*, the sincere, the *sevā*, where it is meant for the service of the Lord, or to fulfil some ulterior purpose of him. Who has got that fine eye they can detect.

jigana vaisnava cinya loilya arya kori vrajave [?]

Bhaktivinoda Ṭhākura, "We shall serve Vaiṣṇava. But before that we shall have to get the capacity of recognition who is Vaiṣṇava who is non Vaiṣṇava. Only this figure, *tilak*, *mālā*, dress, that cannot be the criterion of a *sādhu*. All these things we're to understand. And that capacity of recognition is possible, and that is *dīkṣā*, *divya jñāna*. We're all expert in some stage, in some plane. We're to differentiate things everywhere, every time, the gold marketing, this, that. We're to discriminate. We must have that knowledge, otherwise we'll be exploited by the merchant. If we can know the thing before purchasing. So everywhere, in every stage of life, that understanding with him. So it is only with the case of divinity, transcendental truth. That is also possible, only transcendental eye, transcendental capacity, judgement. That must be with us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

End of 82.07.16.B_82.07.18.A

Start of 82.07.26.A_82.07.27.B

Devotee [Nārada Muni?]: Mahārāja, there are numerous reasons why I have left.

Śrīla Śrīdhara Mahārāja: Have you seen Swāmī Mahārāja? Did you see?

Devotee: Prabhupāda.

Devotee: No, I have not.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: I came from San Jose, California with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: You're coming now?

Devotee: Just now, yes.

Śrīla Śrīdhara Mahārāja: That was the zone of Tamāla Kṛṣṇa?

Devotee: I was in Austin, Texas, Mahārāja.

...

Cornelius: Does that mean that we have to give up material life at once, and become...[?]

Śrīla Śrīdhara Mahārāja: Not at once: gradually, according to one's own particular case. Who has got much affinity towards worldly life, suddenly, if he leaves that, he may not keep up, he may again go down. So, according to personal question, individual question, that is to be. But we should have our eagerness always to give up everything and to devote us exclusively for the highest duty. That sort of. And who will have courage enough, he'll jump into the unknown. "Krsna will protect me. I'm jumping in the name of God. He's everywhere. He will take me on His lap." With this idea he may jump, who has got such eagerness for the truth.

Cornelius: For ten years, I've tried to come into this process for ten years. In ten years I keep from eating the meat, and fish, and eggs. I don't want all the outward material things, I have no attraction for them. I have leave this all behind. But there's only one thing what is, I want to give it up, and also, I don't want to give it up! This is...

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He's saying that he has been trying to enter purely this process of devotion, and he has been able to give up everything except for one attachment, one thing, and that is he smokes ganja, and he likes the effect of that.

Cornelius: And I've also tried not to smoke that.

Śrīla Śrīdhara Mahārāja: That is a small thing. The real difficulty is women for the men. And the second, money, and the third, good name, fame. If classified, then these three things are our enemy. And this ganja, intoxication, that is a small thing, anyone can give it up easily. But these three things are fundamental aspiration of every animal, whether a tree, whether a bird, whether a man, whether god, these three are everywhere. But this intoxication, and other fleeting habits, they're very negligible thing, and they can be conquered very easily, gradually, it is a gradual process, it will go in gradual process.

Cornelius: But I can't... for ten years I...

Śrīla Śrīdhara Mahārāja: As you have come, and you have entered in gradually, so you are to come out gradually, and not suddenly.

In the time after War, that Goering, Goering was a great intoxicating man. But when put into jail, no intoxication is supplied, as a law. Then he got sick, and the treatment went on, but no intoxication was supplied for the prisoner. You know it well, I have seen it from the newspaper that Goering, he was habituated to take much intoxication, Hitler's air general. But when he was put into jail, he was not supplied with any intoxication, so he was sick, and the treatment went on, and he was cured, that disease was cured by the medicine.

So with this opium, we have seen with our own eyes, so many opium eaters also came in the Maṭha, and they left it gradually. Generally these ordinary *sādhus*, they use this ganja. Ganja helps concentration, but that is material mind, concerned with material mind, and disturbs the faith, the enemy to the faith. Only faith can take us there, *śraddhā*, and not any material intoxication. But the misguided souls, they think that ganja, *siddhi*, *charas*, so many things helps in our meditation. It may do something, but that is limited, that will frustrate in time of need, and cannot rise up very high, cannot help.

Cornelius: I know, but I cannot keep from the ganja. I keep from the tobacco, the coffee, alcohol, opium,...

Śrīla Śrīdhara Mahārāja: Yes, coffee, this tea, the betel, everything, this tea also, tea, coffee, betel nut, all these things, that is Kali. *Śrīmad-Bhāgavatam* advises us that these five things should be rejected, should be renounced.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmaś catur-vidhaḥ]

[Sūta Gosvāmī said: Mahārāja Parīkṣit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed.] [*Śrīmad-Bhāgavatam*, 1.17.38]

Dyūtaṁ, gambling, that is diplomacy. *Pānaṁ*, this intoxication. *Dyūtaṁ pānaṁ*. *Striyaḥ*, this unlawful, illegal woman-love, *striyaḥ*. *Sūnā*, then this butchering. And the transaction of the gold. Trade in gold, that is also very apathetic to ones progress in the line of faith. Very tempting towards them. What to speak of this mania that intoxication will help me in my meditation about the transcendental, Devaṛṣi Nārada says,

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyati]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold yogic discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Even by *prāṇāyāma*, by meditation, what we acquire, that is for the time being, no permanent effect. Only *śraddhā*, in *bhakti mārga*, in *śuddha bhakti*, the basis is only faith and *sādhu saṅga*. The association with the saint, and the good scripture, and the faith, and no other help, that is all material calibre. Even mental meditation, that is also not to be relied on, what to speak of physical things, material things, even mental things, that *prāṇāyāma*, *pratyāhāra*, all these things, *dhyāna*. This is all empirical, ascending method. But ascending method cannot give us that. Descending method to be adopted. He can come down, we cannot go up. This basic principle should be understood. He can come down to my plane and take me up, but I cannot go by the dint of my own abilities of different kinds. Can't even touch His domain. So subtle, and so great, so noble. This is the basic position of both the parties. He can connect, but I cannot connect. Only I shall hanker, "You please come." He's positive, I'm negative. So, I should encourage my quality of negativity that I'm the most wretched. I'm the most desirable fallen soul, that needs the best help, best attention of You. So wretched, there is no other. Please come down to help me, to deliver me from this lowest position. This is progress.

Even Mahāprabhu Śrī Caitanya Deva says that, "I'm shedding tears so much in the Name, taking the Name of Kṛṣṇa...

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But it began with some other thing. That is acquired fortune, *bhāgyavān jīva*, *sukṛti*.

[brahmāṇḍa brhamite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

When we are wandering in this universe unconsciously we come in contact with so many saints, and anyhow we collect some spiritual tendency from them. And that is accumulated, to be as *śraddhā*, and then when *śraddhā* is awakened, one can come to the saint proper, and surrender to him. *Ajñāta-sukṛti*, *jñāta-sukṛti*, then *śraddhā*, *ādau śraddhā tataḥ sādhu-saṅgo'*.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."]

[*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

That maybe come anywhere and everywhere. Now he's in America, perhaps in previous life he was in India, or in some other place, or he gathered some *sukṛti*. *Sukṛti* means energy. Unconsciously one's energy is utilised by the saint, and as a reaction some *sukṛti* comes there. One's energy. Suppose one has built a garden, some *sādhu* came and took the flower and offered to the Deity. The energy of the man who created that garden, he gets something in return, because by his energy the flower has been produced and flower is offered to the Lord. And then the reaction, whose property, that flower, he gets. Or one has dug a tank, and one saint comes and takes bath there, and also with the water, he offers to the Lord. Man who has built that tank, he gets something in return. In this way, unconsciously. In this way, *sukṛti* is gathered, and when accumulated to a certain degree, then it produces what is known as *śraddhā*. Then when that *śraddhā* he gets, *śraddhā* guides him. *Śraddhā* means faith. Faith guides him towards a proper person, and then the transaction begins, his spiritual life begins there.

The scientist, Jagadish Bose here, and another gentleman far away perhaps in America or England, both at the same time came to invent that electric wireless. Wireless was discovered by Jagadish Bose, here, and far away, perhaps in England or anywhere from another gentleman. They both combined, in the same time, far away, but they came in consciousness of electric power. Some Faraday or someone.

So also devotion, may awakened here, and in America, in Africa, and everywhere. Not only in human species, but even in animals also we can trace that *sukṛti*, or *śraddhā*. It is possible. A dog

may have *sukṛti*, and he will roam, wander about the temple and guard the temple properties. Dog's fortune has taken him to engaging him in the service of the Lord, it is also possible. Trees also, there are so many plants whose flower is dedicated to the Lord, but not all. He has got that birth as a particular flower, and he's serving as a plant, serving the Lord. The milk cow, giving service, that is going, offered to the Lord. In this way, anywhere the *sukṛti* may be gathered, and that produces *śraddhā*. *Śraddhā* means faith, proper faith, and faith takes us to the *sādhu*, then the transaction on the surface begins. Otherwise all underground. So, anything can be utilised, even stealing may be utilised for the service of God.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Cyclic order, Satya, Tretā, Dvāpara, Kali. Satya, Tretā, Dvāpara, Kali. Cyclic order, as a result of the, the consequence of the *karma* of the collective persons. The collective *karma-phala*, the result, the consequence of the *karma*, of the whole. Circumstances is created by the persons, collectively. At the same time it has got its advantage, so much so that even persons who really can understand the gist and substance of the thing and not the cover, they in Satya-yuga they pray for a birth in Kali-yuga. The special grant is in the Kali.

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India."]
[*Śrīmad-Bhāgavatam*, 5.38]

They aspire after a birth in Kali-yuga, in this age, this iron age. Everything is unfavourable, but still it has got its advantage, a great advantage. What is that? A special grant of the Lord, for the fallen. Just as at the time of famine, government helps the relief work begin. So, in Kali-yuga also, the Name of the Lord, if it is taken sincerely, it will absolve all difficulties and take him up.

[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ]
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

Śukadeva says in the assembly of the great scholars and authorities of the then India in the spiritual line.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Śukadeva says, _____ [?]

Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. This iron age is full of all disadvantages, but one special advantage it has got. *Kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. If one can chant the Name of Kṛṣṇa, he will be absolved from all sorts of bondage and difficulties, and he will reach the higher plane.

[dvāparīyair janair viṣṇuḥ pañcarātraiś ca kevalam]
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ

["In Dvāpara-yuga, Lord Viṣṇu is exclusively worshipped by the people according to the principles of Deity worship delineated in the *Pañcarātra* scripture, but in Kali-yuga, the Supreme Lord Hari is worshipped only by the chanting of His Holy Name."] [*Muṇḍakopaniṣad*]

In the *Nārada-Pañcarātra*,

harer nāma harer nāma, harer nāmaiva kevalam
kalau nāsty eva nāsty eva, nāsty eva gatir anyathā

[" 'In this Age of Kali there is no other means, no other means, no other means for self-realisation than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.']

[*Caitanya-caritāmṛta, Ādi-līlā,* 17.21]

_____ [?]

When you go to any place for some mundane purpose for the victory...

_____ [?]

A mortal world achievement, mortal achievement, temporary. Higher, eternal resources, eternal enquiry, eternal truth. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

_____ [?]

Particularly for the whole. If the whole is represented by Nārāyaṇa, Kṛṣṇa, Svayaṁ-Bhagavān, _ [?]

To the highest centre, absolute centre. We must be submissive and obedient to the absolute centre, absolute God, and not any provincial or any local. _____ [?]

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: If the medium is true, then anything can be utilised by him for the service of the Lord. Stealing property also, what to speak of by selling, getting money. If I steal something from another's house and give it to Gurudeva, and if Gurudeva utilises that for the service of the Lord, then my stealing is also justified because whose property I am stealing, he will get benefit from the service of Kṛṣṇa. So, I'm doing no harm to anybody, but I'm doing well. I'm distributing Kṛṣṇa. Because I'm using the energy of someone for the satisfaction of Kṛṣṇa, and as a reaction whose energy he will be benefited. So, if Guru is all right, then under him, whatever we do under his direction then it will fetch some value.

In the Rāmānuja *sampradāya* we find that one Āḷvār, he engaged some dacoits. He first approached some moneyed men for the construction of the temple, Ranganatham, but they refused. Then he organised a party of dacoits, and by committing robbery, collected money and constructed. And at last by one clever man, he destroyed those dacoits also. In _____ it is mentioned. And that man who managed, he was Āḷvār, means of eternal interest, *parṣada bhakta*, he came down from up to here. He used in this way.

So, stealing, stolen property also may be utilised for the service of Krsna, and no harm because whose property is stolen he will get benefit unconsciously. So, what to ... by the sale of ordinary people, they are addicted to thievery and supplying them and getting money, and money paid to Gurudeva, and Gurudeva will utilise. So, that should not be any cause of leaving spiritual master.

But when spiritual master is engaged not in service, but ulterior motive is seen that he's not serving the master properly, and he's committing some *aparādha*, offence against the Lord and His servants, the Vaiṣṇava, then of course we must cut off his association.

Devotee: That is one other thing Mahārāja. When I came back to ISCKON, after being gone for six months, when I left at first, your Divine Grace was considered by all ISKCON devotees as a pure exalted devotee of Kṛṣṇa. And then upon my return, I'm hearing this, "That anyone who is associated with Śrīla Śrīdhara Mahārāja, and anyone who even thinks of him is a wholesale demon." That I could not understand. So, I cannot, I've formulated that this is some kind of offence to a pure devotee of Kṛṣṇa. And in order to save my spiritual life I cannot remain in that place any longer.

Śrīla Śrīdhara Mahārāja: As a policy, they have taken such a step. Because Swāmī Mahārāja gave some recognition about me, and now after he has disappeared, general inclination of the mass that heard about me, their attraction will come naturally towards me. And if it be allowed in such way, then of course their position will be a little lowered. They won't be able to maintain their prestige, their activity, which has got so much respect in the country. That will be at stake. So they are taking some caution.

In the beginning they told, "Śrīdhara Mahārāja is too old, so none should go and see him, that means disturbance. So none should go to disturb him."

Because they thought that if they come in his connection then they may be attracted by his personality. But when they saw that in this way their motive is not going to be satisfied, then they took more strict measures. That none should go there, because in the meantime many who were living with them, many devotees of Swāmī Mahārāja, came with some complaints to me.

And at one time three Ācārya also they were found criminal to the committee. And I dissuaded them from taking, giving any punishment to them. That will be a great harm to the very institution, the very ISKCON, in general. Anyhow they submitted, they accepted my proposal.

But in the meantime many dissatisfied persons with ISKCON they came to me and complained. I put those complaints towards the committee. But they saw that it is not possible to obey by my request, accept my request. Then, these people being disappointed again and again approached me, and at last I told them, you form a committee and go on with 'relief work.' Those that are disappointed, dejected, by the behaviour of ISKCON, collect them together and keep them under the banner of Mahāprabhu and Swāmī Mahārāja. And they began that work. I asked them, don't be aggressive, no competition, but only relief work, with submissive spirit, to save those that are away from ISKCON. In this way many came, and now they have organised them, in some form or other, and going on in their activity.

So your, that Dhīra Kṛṣṇa Mahārāja, that Bhakti Sudhīra Goswāmī, he's one of them. A very strong person, with very deep knowledge in the scriptures. And he found a special interest in my _____ [?]
recorded from, tapes from my discussions. And he's preaching that for the benefit of the people.

And many others came. Jayatīrtha Mahārāja, Ācārya of London, he also could not keep his association with the ISKCON, because they told him to stop totally any connection with me, they won't allow them to give my tapes, not even the words of our Guru Mahārāja.

They asked, "You must confine yourself to the books published by Swāmī Mahārāja. And you can't have any association with Śrīdhara Mahārāja or Bhaktisiddhānta Saraswatī."

But he refused that. "No. I can't." He told also in a modified way, "That amongst the disciples I shall discuss about Swāmī Mahārāja's work. And for myself, personal interest, I shall go through Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī, and others."

"No."

Then he replied, "Then I cut off your connection. I can't cut off my connection with Śrīdhara Mahārāja, and Bhaktisiddhānta Saraswatī Ṭhākura, and Bhaktivinoda Ṭhākura."

So he, and so many others, who lost their faith in present ISKCON, they come and trying to form a committee and going on independently there.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. You are a little sick?

Devotee: Little sick, yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Some stomach troubles?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So you should take some diet, not take anything and everything, but curd, rice, and potato boiled diet only, and _____ [?] powder. Boiled potato, _____ [?] powder, and curd, and rice. No other curries or anything.

Devotee: Jaya Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi. Nitāi.

Devotee: So, Mahārāja, so after hearing that they were once considering you pure devotee, and then they were blaspheming you. They were calling you demon, and they were calling everyone else demon that has anything to do with you. And so, in order...

Śrīla Śrīdhara Mahārāja: They're outside of ISKCON, and they're under those that differ from ISKCON, they're considered to be demons?

Devotee: Yes. They're saying that, "Unless one is in ISKCON one cannot go back to Godhead."

Śrīla Śrīdhara Mahārāja: Oh. Godhead of their concoction.

Devotee: Ah. So after hearing this blasphemy I could not stay in the association of ISKCON any longer. I had to leave, to save my spiritual life, because where there's blasphemy of a pure devotee I cannot stay. So then I have ran to San Jose to take shelter under your banner.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long you are out of ISKCON?

Devotee: Almost three months now Mahārāja.

Śrīla Śrīdhara Mahārāja: Three months. And when you cut off the connection did you meet Tamāla Kṛṣṇa Mahārāja?

Devotee: I sent him one letter.

Śrīla Śrīdhara Mahārāja: Letter, with the purpose?

Devotee: I sent him letter explaining, just to through out a feeler to see how he would react. I suggested, I submitted to him that I have accepted Śrīla Śrīdhara Mahārāja as my *śikṣā* Guru,

that I'm asking his blessings on this matter. But I did not get no response, in a personal response, but through one other medium, er, what's his name? Um? He just took, Ācārya?

Devotee: Pañca Dravida Mahārāja.

Devotee: Pañca Dravida Mahārāja, he had called on behalf of one other boy that also left with me. And he had said that, "Tamāla Kṛṣṇa Mahārāja is not concerned about Nārada Muni, but he's wanting his other disciple, Paradoya. That is all he's concerned about." So that was my only response.

Śrīla Śrīdhara Mahārāja: So another gentleman, who is he? He's the disciple of Tamāla Kṛṣṇa or Haṁsadūta Mahārāja?

Devotee: Tamāla Kṛṣṇa Mahārāja. His name is Paradoya dāsa. And he is also in San Jose with Bhakti Sudhīra Mahārāja.

Śrīla Śrīdhara Mahārāja: So I hear that you have a mind to stay here for some time more.

Devotee: I have three month visa.

Śrīla Śrīdhara Mahārāja: Three month visa. August, September, October. And you are not required by Dhīra Kṛṣṇa Mahārāja to go back to help him, no?

Devotee: No Mahārāja. He says I could stay as long as necessary.

Śrīla Śrīdhara Mahārāja: Here? Hare Kṛṣṇa. Nitāi Gaura Hari. The class, the *pāṭ*, that takes place here, you cannot understand. So Vidagdha-Mādhava Prabhu, you hold a class amongst them sometime.

Vidagdha-Mādhava: O.k Mahārāja.

Śrīla Śrīdhara Mahārāja: Sometime, suitably. As Haṁsadūta Mahārāja used to take class _____ [?]
So either in this hall, or there in that room, together you take class _____ [?]

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Discussions, questions answered _____ [?]

Devotee: Mahārāja, we've been reading from *The Nectar of Devotion*, together, every night at around five o'clock we had started doing this. That was very enlivening, I found.

Śrīla Śrīdhara Mahārāja: *Nectar of Devotion*, ____ [?] Ambrosia? A book? What is *Nectar of Devotion*?

Vidagdha-Mādhava: *Bhakti-rasāmṛta-sindhu.*

Śrīla Śrīdhara Mahārāja: *Bhakti-rasāmṛta-sindhu*, as translated by Swāmī Mahārāja?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is a science of devotion. In a scientific way that has given us what is *bhakti*, to understand, what is devotion proper, what does it mean? *Bhakti-rasāmṛta-sindhu*.

End of 82.07.26.A_82.07.27.B

Start of 82.07.27.A

Vidagdha-Mādhava: They're not initiated into ISKCON. They have known about ISKCON for some time.

Śrīla Śrīdhara Mahārāja: Oh. These two?

Vidagdha-Mādhava: These three. This boys name is Cornelius, this is Hans, and this is Eric.

Śrīla Śrīdhara Mahārāja: Now, what for they have come to India?

Visitor [?]: Pilgrimage.

Śrīla Śrīdhara Mahārāja: They speak Dutch?

Vidagdha-Mādhava: They also speak English.

Śrīla Śrīdhara Mahārāja: English also?

Vidagdha-Mādhava: Yes.

Visitor: We came to just visit the holy places like Navadwīpa, Vṛndāvana, Purī. That was the main reason we came to India.

Śrīla Śrīdhara Mahārāja: How have you come to know all these things, by books?

Visitor: Yes, by books, Śrīla Prabhupāda, Bhaktivedānta.

Śrīla Śrīdhara Mahārāja: What books?

Visitor: *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*. *Gītā As It Is* by Swāmī Mahārāja?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: All right. Long, long before, one German scholar he stressed his opinion that the *Gītā* is the highest spiritual book. And his point was that *Gītā* clearly advises us not to correct the environment, but correct your own self to adjust with the environment. That is the key of the advice of *Gītā*. Cure thyself. You have no power to bring about change in the environment. That is the Divine Will. That is irremovable. The result of all the forces that are acting outside, you have no hand to interfere with that. That will be useless loss of energy only. Try to correct yourself so that you can adjust with the circumstances outside. This is the key to success of life.

Visitor: We have to appreciate also the life outside.

Śrīla Śrīdhara Mahārāja: Yes. *Tat te 'nukampāṁ susamīkṣamāṇo*. [*Śrīmad-Bhāgavatam*, 10.14.8] You have your duty to do but don't aspire after the result, *mā phaleṣu kadācana.*

[karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

The result depends on the external force. You have your contribution. There are thousands of *lākhs* of contributions of others and the result, that will create the environment. So you may contribute, you may give up your quota. But what you will find, you are to take it as the best because it is the interference of the highest, of the Absolute there. That so many result of individual activity but harmonised by the Absolute Will. You are to see and look at it like that and adjust yourself accordingly.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

In *Bhāgavat* it is said, and *Gītā* [2.47] says: *karmaṇy evādhikāras te*, you have responsibility in only discharging your duty, your quota, *mā phaleṣu kadācana*, and never aspire after any definite environment. It will go in its own way. You can't transform it, you can't change it, you have no power to change the circumstance, the environment. You try your best to change your own self so that the suit, that you may come in consonance with the environment. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*, never in the result, never in the consequence of your action. You are doing something but the result you find another thing. So because I work for this particular result and I don't find that so I should be discouraged? No. You go on doing your own duty and it is throwing in the Infinite and Infinite will shape it in Its own way. Whatever you are contributing, contribute it towards the Infinite and the Infinite will mould it in Its own way. You are not to detect that. If you do that you are lost. *Karmaṇy evādhikāras te, mā phaleṣu kadācana, mā karma-phala-hetur bhūr*, so never aspire after any particular consequence for your action. *Mā te saṅgo 'stv akarmaṇi*, at the same time don't be idle, don't be worthless. Go on discharging your duty, go on discharging your duty independent of any consequence outside.

Visitor: But we have to remember Kṛṣṇa. While we are doing this we must remember Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. Then you'll be able to come in the relativity of Kṛṣṇa, the Autocrat outside. And you'll gradually come to realise that that is friendly. When your previous actions will disappear in this way, you will find everything, every wave carrying good news to you. When your egoistic attitude will vanish you will find yourself in the midst of the sweet waves all around. To do away with what wrong you have done hitherto, such attitude is necessary. Do your duty, never expect for any definite result. You cast it towards Infinite and then one day will come when you'll find when your egoistic feeling will be dissolved and from within your real self, real member of the Infinite will spring up, awaken, you will find yourself in the sweet wave of the environment, everything is sweet.

madhu vada carite madhu caranta sindhava [?]
madvena santosa dina damat santosana madhu madhu madhu [?]

Sweet, sweet, sweet, everything. The breeze is sweet, the water is sweet, the trees are sweet. Whatever you come in contact with, everything is sweet. Your internal ego is you enemy, and to dissolve that ego such process is necessary. Do your duty as you think fit, but never expect any response according to your will.

Then this *karma-yoga* if you adopt then in no time you will find that the wrong ego, or who was expecting something crooked for you selfish purpose, that vanishes, and the broad, wide ego within, that has come out, and you are in harmony with the whole universe. The harmonious world will come before you. The cover will disappear, the cover of our selfish desire, selfish end, that will disappear. The disease is within. The cause is not outside, for everyone. A *paramahaṁsa* Vaiṣṇava, a saint, he sees that everything is all right, nothing to complain. The furthest extremity

everything is good, everything is sweet. Then he comes to live in the plane of divinity. The ego is creating disturbance, and that ego should be dissolved.

In *Bhāgavatam* [10.14.8]: *tat te 'nukampāṁ*, not only the environment is enemy, but we shall try hard to find out that this is the grace, whatever is coming to me like enemy, this is the grace of the Lord. I can't see. The dirt is on my eye. I can't see, I see rather opposite. But everything is divine. Such searching attitude is necessary. All grace of the Lord. Really it is so, but the disease in my eye, disease in my feeling, disease in my ear. I am diseased and if disease is cured I shall find I'm in the midst of the graceful world. I'm a member of the gracious world. Only the cover is deceiving me from having the real estimation of the world.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

You will be a bona fide student of the devotional school, who will be able to accept such attitude towards the environment, towards the Lord, because we're to think that His will is everywhere. Even a straw that is shaking, it can't do so if not sanctioned by the Supreme Authority. Every detail detected and controlled by Him. In this way we are to look out on the environment, to be optimistic and the pessimism with me. My ego, that is responsible for all sorts of evil. This is Vaiṣṇavism. If we can do such, then in no time our disease will be cured and we'll be in the midst of ample, infinite blissfulness. Not to cure what we see on the outside, not to cure. Our tendency at present is like that, "That everything may be favourable to my will, my understanding," we all want that. "Let everything follow my control, my sweet will." Then we are happy. "Everything will obey me then I'm happy." But just the opposite direction to be taken. Do you follow? No?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja:

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]
[*Śikṣāṣṭakam*, 3]

No resistance we should create for the environment. *Tṛṇād api sunīcena, taror api*. Still if some attack, undesirable things come towards me, I am to forbear that. To my utmost patience I am to tolerate. I won't harm, but if some attack comes to me I shall have forbearance to the extreme. *Amāninā mānadena*. I shall honour everyone but won't seek any honour. In this way we shall contact with the sound aspect of the Lord Himself, the Name. This is with least energy, and in the least time we can attain our highest goal. The plane of Kṛṣṇa where He's living, that is the most fundamental plane. We can, our inner heart, our inner soul, all these encasements will

vanish, die, and the inner soul will awaken and that soul will find that he's a plane in a sweet wave dancing. Dancing and merry making in Vṛndāvana, in relation to Kṛṣṇa and His followers, His group.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
What do you think? Is it unreasonable?

Vidagdha-Mādhava: No. It's completely ecstatic.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Most general explanation, what is Vṛndāvana, not a fable, not any concocted story. The broadest, the widest plane of the whole universe, that is beauty and sweetness and blissfulness is there. We have to dive deep. The ego has floated us on the surface of trouble in *māyā*, illusion, concoction, imagination, the selfish aspiration, crookedness, most crooked. Seeking for our selfish satisfaction, searching for selfish satisfaction has taken us here. And that must be dissolved for final, for eternity, that must be dissolved. And from within that golden self will come out and find that he's in the plane of happy, dancing mood in Vṛndāvana, *golokete sthiti*: Self-determination, according to Hegel, self determination. Die to live. Die to live. If you want to have a real life, self-determination life, you'll have to die as you are at present, wholesale die.

Visitor: Leave the material life, leave all the material habits _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. That ego, all these material habits from different births. Not only the experience of human birth but the animal birth, the tree birth, all these, so many births and those colours are collected in the ego in subtle forms. The wholesale dissolution of the ego, that concocted selfish figure within, that is the enemy and has covered me and my real self is buried under that, hopelessly. I do not know my own self, I do not know my own self, I can't recognise it. So far I have come from my real self. So much is the depth of my forgetfulness, I do not know who I am. So, "Die to live," Hegel says, the German philosopher. Perfectionism is the name of his philosophy. And "Reality is for Itself." The world is not created for our selfish end. It has got a universal end and I'm a part and parcel of that. I must come to an understanding with the whole. The whole is there. He's dancing and playing and singing in His own way, and I must go to enter into that harmonious dance. It is necessary. And I'm a point. "I shall want that the whole infinite that will be controlled by me. By my whim everything will go on." This is the most crooked and most heinous object ever conceived, and we are suffering from such disease.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Now any question, on this?

Vidagdha-Mādhava: Mahārāja, they have one question. In the west, many people are afraid of the war. They're thinking it is coming soon.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is a point in the line, or a line in the plane, or a plane in the solid. So many times wars are coming and going. So many times the sun, earth, the solar system, disappearing and again springing up. We're in the midst of such thought in the eternity. This is a point, what of that? Every individual is dying and the earth will die. The whole human section will disappear. Let it be. Try to live in the eternity, not any particular span of time or space. Prepare yourself for that, that eternal benefit, not any particular thing. You are to be conscious of the fact that sun, moon, planets, they come and they vanish, they die and again they are created. In such eternity we are to meet and live in. From that standpoint, religion covers that sort where you will go. Not only this body, even the human race, the animals, the trees, and with whole, the earth, the sun, all vanishes and again springs up. *Karma*, *brahmaṇḍa*, creation, dissolution, creation, dissolution. It will continue in the domain of misconception. At the same time there is another world which is eternal. We are requested to enter, to have a cottage in that plane which does not come in the jaw of death, of any change.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

Up to Brahmā the creator, the creator himself also has to die. *Ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, up to Brahmaloka the whole material energy changes in such way. But if we can cross that area of misunderstanding and proper understanding area, then there is not creation, that is eternal. And our soul is a factor of that soil, a child of that soil, our soul. And the body and mind they're child of this soil which comes and goes, is created and dies. So we're to get out of this creation and death, dissolution. *Yad gatvā na nivartante, tad dhāma paramaṁ mama. Mām upetya tu kaunteya, punar janma na vidyate.* You have gone through *Bhagavad-gītā*?

Visitor: Yes.

Śrīla Śrīdhara Mahārāja: You are in such area. What to do? So you try to get out, try your best to get out of this mortal area. And there is a zone, and you are really: *śṛṇvantu viśve amṛtasya putrāḥ:* really you are a child of the nectar that does not die. You are anyhow misguided here.

But really you are a child of that soil which is eternal, no death, no birth. And with wide and broad heart we are to approach there. And that is our, Mahāprabhu, or *Gītā*, or *Upaniṣad*, *Bhāgavat*, they all say such. And that is very sweet, sweet home, back to God, back to home. So try your best to go home, and other also. "Come home my friends, let us go home. Why in foreign land we're suffering so much trouble unnecessarily." That is real, this is rather unreal. One springing, vanishing, springing, vanishing, coming, going, coming, going. A farce, from the world of farce, come to reality. That is the point. Not only one war, but wars after wars, wars after wars, so many, this civilised war.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: No. Your question again, over this?

Visitor: Maybe you can give some advice. It is difficult for us to make a choice.

Vidagdha-Mādhava: So Mahārāja, the question is, "How to attain this platform of eternity? How to escape this world of war?"

Śrīla Śrīdhara Mahārāja: How you are getting this idea, how? This sort of dream, that this is a possibility, how are you getting?

Visitor: That it is possible to escape? I was reading in...

Śrīla Śrīdhara Mahārāja: Now you have come to, "How we can attain that?" This idea, how you have got?

Visitor: From *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*, that is *śāstra* and *śāstra* is also given by, written by whom? Some saint. So the association of the *sādhu* and *śāstra*.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

The *sādhu*, saint, is a living scripture. And the scripture is also there in a passive way to advise you. *Sādhu* actively can approach, and passively we may get benefit from the scripture. The association of these two can help us to have our realisation in that way. *Sādhu-śastra-kṛpāya*. By the grace of the scripture and the saints, the scripture personified who are living the life of the scriptural advice. They're more powerful. By their association we can imbibe such higher, subtle

knowledge and faith. Faith can lead us, *śraddhā*, faith. All our experience are futile. Just as if we are to connect with the sun and the moon, the air, earth, these instruments will fail. But only electricity will help to have connection with the furthest place. So *śraddhā*, faith, can give us information and the necessary achievement that faith can give us. It is far, far away, beyond the jurisdiction of our meagre limited experience of eye, ear, mind, all these things. It is very meagre, very limited. And faith can rise up and pierce through this area and go far away to the moon, sun, in this way.

Do you follow? Faith should be developed with the help of the scripture and the saints. That this is real and this unreal. This will be night, that will be day. Now this is the day and that is night to us, all darkness. The eternal world is dark to us, and we're awake in this mortal world. But the opposite has to be effected. We must be awake there and this will be neglected and will be disregarded and it will be dark to us, night.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Do you understand?

Visitor: The Sanskrit I cannot understand.

Śrīla Śrīdhara Mahārāja: What is night to one is day to another.

Visitor: This I understand.

Śrīla Śrīdhara Mahārāja: A scientist, he's awake in some matter, and a dacoit he's working in another plane. Two worlds, they're living in two separate worlds. A saint is living in a particular world, and a rowdy is living in another world. Is it not? Ones day is night to another, can't see. The ignorant ordinary persons cannot see what the Einstein and Newton has seen, they cannot see. And what they are seeing, they ignore it, they don't see it, in selfish life, mundane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Visitor: Should we associate with the saints of ISKCON, or with the saints from Caitanya Association?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: That is a direct question put. If you want my clear impartial decision I may say that what they're doing that is primary. They fail to catch the higher realisation. They're going at present in a business way. The connection with pure spirituality has been lessened there, degraded. As regards to the adherence with the highest ideal, the real ideal, according to me they have deviated and going lower to the material conception of the thing. The monopoly of trade, that is to enjoy the credit of their Gurudeva, exploiting the name of their Guru. Going far down from the high ideal, the abstract thing, and more or less being materialised. Organisation to be admired according to the ideal for which they're organised. The deviation from the high ideal, then the organisation will fetch a lower value. The ideal will have the best importance.

So I cannot give ditto to their activities, so they're now preaching against me. And I'm told that so much that they have been preaching me as a demon, and I'm injecting poison, according to them. Because I say that they're below the standard. A big organisation, that is good, approaching many souls for their delivery. That is one thing, that quantity. But as regards quality, they're lacking, according to my decision, as sincerely speaking as I feel I say so.

I have got my fifty-five years experience in the Maṭh, and seen many things, and experienced many things. Though it is not within this mundane experience, but experience with the association of the *sādhu*, that is something. And with that experience and aspiration, and as supported by our God friends also. What I can understand is that they're afraid of keeping, or making contact with Bhaktivinoda Ṭhākura, Bhaktisiddhānta Sarawatī Ṭhākura, and my faith. What I say, I'm saying from the beginning, from the time of Swāmī Mahārāja. They're also coming, during Swāmī Mahārāja's lifetime many came to me, even Swāmī Mahārāja, we had a talk. I think I'm in that standard, my talk is of that standard. But they say that is going against them, against their committee, their combined resolution. I have got my independent opinion. And when it comes in clash with them they say it is a poison.

Of course: *sisye dikari ya nista* [?] It is the fashion that the *karmī* will say: "This is the highest, not *jñāna*, not devotion." And the *jñānī* will say: "This is the highest, *karma* is also bad, devotion is also bad." To make firm the mentality of their own persons it has been adopted in the different departments of the scripture: "Do this faithfully. Don't disturb yourself with going this side or that side for then you'll not be able to finish your duty. So be attentive in your duty. This is the highest." This fashion has been adopted in the scriptures and by the *Ṛṣis* also. *Sisye dikari ya nista saguna parika* [?] Be attentive in your own duty. Don't look hither, thither. Then you won't be able to do your duty perfectly. So this process has been adopted by many. But still if we want to go up we must leave the place.

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate

to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]
[*Bhagavad-gītā*, 3.35]

By discharging ones own duty he will rather die. Don't be carried by the ideals or duties of ABC and so on. Then when that stage will be finished he will automatically be put in the higher position. So *jñānīs* they say that: "This is all." The *yogīs* say: "This is the best." Still there is a possibility of comparative study and we are to note that *bhakti*, or pure devotion, that is the highest. And there is Nārāyaṇa devotion and Kṛṣṇa devotion, one is of love, another is of a sense of duty. The differentiation, the progress, is always there. And for the lower section it is necessary sometimes: "Mind your own lesson. Then don't go to put oil in the machine of others. Oil your own machine. Don't move hither thither." This is also a class of advice. But for the ambitious, they won't be satisfied with them, all won't be satisfied with that. They will hanker after progress, elimination and acceptance. Progress means elimination of the present and acceptance of the future, that means progress. So one who has got a hankering for the progressive life they're compelled to neglect all these things.

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all your duties. Come at once to Me. I shall look after you."

This will attract them, more. Hare Kṛṣṇa.

End of 82.07.27.A

Start of 82.07.27.C_82.07.29.A

Śrīla Śrīdhara Mahārāja: He's high. I'm dependant to Him. And that consciousness, that is true. And if we can put himself in that plane of truth, then automatically He cannot leave me. He'll come to embrace me, according to my purity. And purity is negativity, not any positive thing. We're to think in that way. The *śakti*, and potency, not potency holder. The master of the potency is He, and we are potency, we are dependant. That is our position.

Visitor: We should be dependant on Kṛṣṇa all the time?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Vidagdha-Mādhava: He's saying, "One must be fully dependant on Kṛṣṇa, His mercy."

Śrīla Śrīdhara Mahārāja: Yes. As much as the degree and intensity of dependent conception on Him will be within us, found within us, He cannot but be attracted towards us. We're not subject. He's super-subject. We may be subject of the objective world. But He's super-subject. He can make us object, but we cannot make Him object of our experience. He's *adhokṣaja*, transcendental, not to come within the jurisdiction of our sensual activity. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Anything else, enquiry?

Vidagdha-Mādhava: Still, Mahārāja...

Śrīla Śrīdhara Mahārāja: Pure devotion, definition.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
[hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Devotional service to Kṛṣṇa means engaging all our senses in the service of the Lord, the master of all the senses. By rendering service to the Supreme Personality of Godhead, there are two side effects. One is freed from all material designations and one's senses are purified."]
[*Nārada-Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu, Purva-vibhaga,* 1.10]
& [*Gauḍīya Kaṇṭhahāra*, 13.7]

In all scripture, all the *upādhi* means foreign covers. The body, the mind, all foreign covers. We're not represented there. This comes and goes like garments. But the soul within, that is with our own real acquaintance, the soul. And this mind and body are coming and going, changing like dresses. *Sarvopādhi- vinirmuktaṁ, tat paratvena nirmalam*. And only one ended, the all interest in Him, the centre current, that attraction towards the centre, which represents everything. That should be our characteristic. *Tat paratvena nirmalam*. Purity depends upon our faithful adherence to the centre, to the Almighty. That is chastity, that is purity, and that can give us enough, than we can imagine. This is devotion, thorough submission, cent per cent submission to the Absolute. There we thrive most.

anyābhilāṣitā-śūnyaṁ, [jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167] & [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

So we're to understand what is devotion. *Karma*, *jñāna*, *anāvṛtam*, this energetic life, and the knowledge, they're enemy. Can you think that knowledge is enemy to a high soul? Can you think it? It is very difficult to think.

Visitor: Knowledge is an enemy?

Śrīla Śrīdhara Mahārāja: That knowledge is enemy. That we're subject, we can know many things, that is enemy. Because, what I'm seeing, it depends on His will. He can show it in any other way if He likes. Nothing is stable, nothing is firm. His will.

"Let there be water. There was water. Let there be fire. There was fire."

Whole thing designed and destined by Him. So no fixed or stable thing. It is His will. *Acintya bhedābheda*. And that is inconceivable within our calculation, or our reasoning process. So submission, so faith and submission, that can give us our highest prospect. That is *bhakti, jñāna-sunya-bhakti*.

In the talk with Rāmānanda, *jñāna miśrā*, that I can know, as a subject, and I can make that my object of knowledge. This is a mania, this is false. As He'll like you to see, you're bound to see in that way. Your seer is under His control. You, the seer, is under His control. If He wants you to see that this is black, you are compelled to see black. If He says, "No. This is white." You are compelled to see, controls the seer.

So what is this world of experience? That has got no value. So give up that mania, that I can know.

_____ [?] the submission, devotion, *jñāna-sunya-bhakti*. I don't like any calculation. Only through submission. Whatever He will say, I will do that. I'm His slave, *kṛṣṇera 'nitya-dāsa'*. That is the highest position of a *jīva* soul, and that can give us admission, visa into the highest *loka*. If we're so much faithful, then we're allowed to enter into the highest realm. So much faithfulness, blind faithfulness, so slave mentality, that has got real position there. And mastership, it will throw us down in the lower realm. And as much slave mentality we can develop within us, for His cause, we'll be taken in and in, higher and higher, nearer and nearer.

Blind love. The love, the beauty, is autocrat, it does not give recognition of any second thing. All comprehensive beauty captures, wholesale, captured by beauty, by love. That is the nature of beauty and love. And if you like to have that company, no injustice there, that is above even justice. That is the land of mercy. Justice, what we can think as justice is the highest thing, justice cannot enter there. So benevolent, so generous, so great, no possibility of injustice there. Beauty and love profuse, everyone may get it to their hearts fulfilment, no want. The land of love divine. No question of deception. No question of encroachment, selfish attempt. Where's the room for justice there? But justice cannot enter in that plane. It is so sufficient, so perfect, so full in its own way.

Gaura Hari. All giving. The competition of sacrifice. Competition of sacrifice, so many units all sacrificing, very eager to sacrifice to the highest point. And no selfish absorption, all giving away, just opposite to this world, all eager to give away. Die to live. If we can create such temperament within us, of welcoming death at every point, we'll gain in every point. Die to live. The Hegel's expression is very favourite to me, very dear, favourite, die to live. As much as you can die, you will find that you are living in such a high degree. So we're in the midst of negative side, all, give up, give up, and be pure. Be pure. All this rubbish, give up, give up, as much as you can give up, the purest thing will come within you, will spring up. Gaura Hari. Gaura Hari. Gaura Hari. Gaura

Hari. *Tat paratvena nirmalam*, the purity depends on the the intensity of dedication towards the Absolute Centre. This we're to understand. And as much as we'll be self seeker we shall go to hell. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, there's one other question. These boys, they want to know, when they go back to Europe, they understand they must study *śāstra*, but who - could you explain association and *sādhu*, and how will they know who to associate with.

Śrīla Śrīdhara Mahārāja: Then by, in present situation, and because ISKCON has put me in the rank of their enemy, then I'm compelled to say that who is in my connection, that Jayatīrtha Mahārāja, or that Sudhīra Goswāmī, or those that are in connection with me, their connection may help you the best. I'm bound to say like that. Because the other party they have declared that I'm their enemy.

Still, one may have their association, with internal cautiousness, that what they say, that is not all, but there is something more. With this idea, cautiously, they may associate there.

What the ISKCON says, that is the beginning of things, and there is many things above. With this idea you may associate with them. But at the same time when they will say ill about anything truth that will create some offence, with this risk you are to mix with them. But you are to go through the scripture. Swāmī Mahārāja's scripture, so many English translation books, you may go through them. And if to connect with some person, then you may try those that are in association with me. I can say so. Haṁsadūta Mahārāja is also there. He has got some love for me. And Jayatīrtha Mahārāja will be nearer, whose centre is in London. He was in charge of London ISKCON Maṭha, but now he's banished. He has found another mission somewhere. You can connect with that. Holland and England, nearby, closer. Hare Kṛṣṇa.

Visitor: If it is also possible that if we chant maybe six rounds, and we read, consulting the books, we can do it on our own?

Vidagdha-Mādhava: He's saying, "Can they work independently, chanting rounds, reading Swāmī Mahārāja's books? Chanting maybe six rounds, something. Trying to make progress by themselves. Can they do like that?

Śrīla Śrīdhara Mahārāja: Doing regular, but a connection with a living source is indispensable. In the beginning you may, something like rehearsal, you may do something, but connection with a saint, His bona fide agent, that is indispensable for real spiritual life. But in the beginning, as spade work, you may go on with reading books, Swāmī Mahārāja.

Vidagdha-Mādhava: Mahārāja, I have a question. Can you explain *sādhu saṅga* in its different aspects. Higher and lower association with *sādhus*. Is there a gradation of associating with a *sādhu*?

Śrīla Śrīdhara Mahārāja: Yes, gradation. It is according to Mahāprabhu's direction, Rūpa Goswāmī has written that,

kṛṣṇeti yasya giri taṁ manasādriyeta, dīkṣāsti cet praṇatibhiś ca bhajantam īśam
śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation (*dīkṣā*) and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."] [*Śrī Upadeśāmṛta*, 5]

According to his status we'll have to deal with him in a different way. Ordinary devotional spirit we find anywhere, or we may have some liking, some preference for them, adoration. *Manasādriyeta*, mentally I can encourage him, encouraging words should be said to him, but not submission. Then, one who has got *dīkṣā*, who has got real connection with a real saint, then I shall show my obeisance to him. Because he has got some connection with the divinity real, reality in him, so I must show some respect towards that person who is a bona fide student of the devotional school. And who has not got such connection we may appreciate them, admire them, mentally. But who has got that initiation, that real connection with that higher type saint, we must show our obeisance to them. Then, who is cent per cent engaged in devotional activity, we'll try to serve them, and thereby to get their tendency imbibed within me. Serve them. And if such a person is found, by the touch, by connection of him, one feels that he's getting devotion, then he will adore him in any way with all his energy and force and knowledge and everything. This is said. According to the gradation of the *sādhu* our behaviour with them has been advised to be done in such a way.

Have you not come with this *śloka*?

Vidagdha-Mādhava: Yes, *Upadeśāmṛta*.

Śrīla Śrīdhara Mahārāja: *Upadeśāmṛta* _____ [?] this is mentioned, how we are to deal with what section of devotees of the Lord.

Vidagdha-Mādhava: You also mentioned Mahārāja, association is not necessarily in the presence, *vapu*, in the presence of the Spiritual Master, it was more a mental connection.

Śrīla Śrīdhara Mahārāja: Yes. That is, his body may be far away, but if we have submission to a particular centre that will flow to me from soul to soul. Just as all these sounds are passing, by mental submission we can associate with a person. The physical distance, material distance, cannot affect. Mental nearness, that is necessary, soul nearness. Hare Kṛṣṇa.

Visitor: _____ [?]

Vidagdha-Mādhava: One of the men has one problem. He took one initiation from Kṛṣṇadāsa Bābājī of Rādhā-kuṇḍa.

Śrīla Śrīdhara Mahārāja: Who?

Vidagdha-Mādhava: This boy. Not Kṛṣṇadāsa who just left us in Nandagram, Kṛṣṇadāsa Bābājī in Rādhā-kuṇḍa, who gave one initiation. But now...

Śrīla Śrīdhara Mahārāja: We do not care for that imitationist. We do not consider them to be pure devotees.

Vidagdha-Mādhava: Yes. But he's wondering should he...

Śrīla Śrīdhara Mahārāja: They're, according to our Guru Mahārāja and our best of knowledge they're all imitationist.

Vidagdha-Mādhava: So he's wondering if he should take this initiation seriously or not, because now he has found out that maybe he's not so bona fide.

Visitor: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. That is not deepest connection, not soul to soul, that is mental connection in the external plane. The transaction in the mental plane, not in the plane of soul. That is mental concoction. That is not reality. What the *sahajiyā bābājī* are doing, their transaction is all in the mental plane, never in the plane of the soul proper.

Visitor: He said he would have a mental connection with me, but for me it is the soul.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: He said, the same as you just said Mahārāja, he said he would have mental connection with him. But he's not satisfied, he wants soul connection.

Śrīla Śrīdhara Mahārāja: Yes. So you are to give up that. If he feels it really, then he will shake off that. That is imitation, that is a concoction. Hare Kṛṣṇa. Very cheap. Hare Kṛṣṇa.

Vidagdha-Mādhava: His question is, "How can such a person live at Rādhā-kuṇḍa for forty years?"

Śrīla Śrīdhara Mahārāja: Ha, ha. Not only such persons, there are so many monkeys...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...and so many dogs are also living in Rādhā-kuṇḍa. That Rādhā-kuṇḍa or spiritual Rādhā-kuṇḍa, and what in the mundane feeling Rādhā-kuṇḍa and between the two there are so many covers, covers. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, how should one try to meditate? In your book, *Ambrosia in the lives of surrendered souls*, there is one verse where it is encouraged that one meditate on the name, qualities, form, pastimes, of the Lord.

Śrīla Śrīdhara Mahārāja: No meditation, but it will come automatically if we can acquire serving attitude. Meditation will progress in such a line that to have touch of the plane proper where the name, the quality, the colour, *rūpa*, all these things. With that earnestness, eagerness, with that devotional prayer, we should want to be reinstated in that plane. That sort of meditation. Meditation does not mean that in the mental sphere.

jayati jayati nāmānanda rūpam murarer
viramita nija dharma dhyāna pujyadhi yatna
[katham api sakṛdāttam muktidaṁ prānināṁ yat
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me]

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]
[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

Viramita. That will put a final stop to all the meditation. *Dhyāna pūjā*. Even worshipping, the *arcan*, *viramita*, *dharma*, and the duty of the *varṇāśrama*, all will go, will vanish gradually when we shall get the touch of the fitness, of the smell, of the pure name of Kṛṣṇa. These attempts will be slackened and go down, and we'll have entrance there in the flesh and the separate plane of His *līlā*. And these things meant, to enter that *varṇāśrama dharma*, the meditation, all these are meant to lead us to that level. But more or less they're all ascending, so we get the chance of *Nāma bhajan*, then we must be indifferent to all these things which are recommended for the lower section of the people. These will go away, vanish. Dying means, die to live, dying means a progressive stage. And in dying, as a member of the baby school, as a member of the communist school, as a member of the *arcan* school, that will also gradually die, and we'll go up.

Vidagdha-Mādhava: Many times we look for some higher taste in the beginning, something to attract us away from the gross.

Śrīla Śrīdhara Mahārāja: Yes. That will be accepted and again that will be left back and we shall make progress. Milestone. We're progressing, one milestone and then after two miles there's a

milestone. In this way the stone is mile after mile. So something what is necessary in the beginning, that will be put back gradually and we'll have to make progress.

"*Eho bāhya, āge kaha āra, eho bāhya* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] "Yes, it is, go further." First, "This is external, go inner." Then, "This is also external, go inner." "This is also external, go inner, deeper." "Oh, it is, go further." "It is, go further." "It is good, go more." And, "It is the best. Anything else than this?" In this way it is progressing, in *Rāmānanda-saṁvāda* we have found. In the talk of Mahāprabhu and Rāya Rāmānanda how through gradual progress.

When we have come in the soil proper, then also there is progress, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, in Vṛndāvana. There is also progress, the *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. In this way it's always progressing.

So, I'm getting tired.

Vidagdha-Mādhava: OK. We'll close here Mahārāja? Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Loving Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! A.C. Bhaktivedānta...

...

Viṣṇupāda dāsa, disciple of _____ [?] Swāmī. He has written, he read some books of Sadānanda Brahmacārī, a German devotee, our Godbrother _____ [?] another gentleman. And their representation of *Bhāgavatam*, and the representation of ISKCON differs. The difference according to him that the Sadānanda Brahmacārī and others they understood *Bhāgavatam* as *rasa śāstra*, transcendental *rasa*, ecstasy. _____ [?] geographical and historical representation. A great difference. What to do? In this way, put some questions, that gentleman. Kṛṣṇa. Kṛṣṇa.

Vidagdha-Mādhava: Where is this devotee from Mahārāja? Viṣṇupāda dāsa. From Australia?

Śrīla Śrīdhara Mahārāja: From Brazil perhaps. Brazil in South America?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes, from Brazil, and addressed to Parvat Mahārāja, Bhakti Vilāsa Parvat, his names mentioned there. In Brazil generally Spanish?

Vidagdha-Mādhava: Portuguese.

Śrīla Śrīdhara Mahārāja: Spanish speaking. Portuguese.

Vidagdha-Mādhava: Yes. Portuguese speaking.

Śrīla Śrīdhara Mahārāja: So English is not very good, Portuguese speaking persons ____ [?] Hare Kṛṣṇa.

Vidagdha-Mādhava: That is interesting question. The *Śrīmad-Bhāgavatam* is being cited as historical, rather than *rasa śāstra*.

Śrīla Śrīdhara Mahārāja: Historical and geographical, history and geography, has become the principal thing of ISKCON. But the Sadānanda Brahmacārī and the other gentleman, direct disciple of Prabhupāda, they represented *Śrīmad-Bhāgavatam* as an ecstatic and transcendental ecstasy _____ [?] transcendental ecstasy, *ānandam*, *rasa*. He has mentioned the word *rasa*, *rasa śāstra*.

Vidagdha-Mādhava: Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. That is the principal thing, *rasa śāstra*. *Akhila-rasāmṛta-murtiḥ* Kṛṣṇa. But geography and history, that has been given there, especially geography, that cannot be tenable with the present conception of the _____ [?] ...Moon, Sun. Sun is the nearest, Moon is far away. The double distance from Sun, it is mentioned in *Bhāgavatam*.

Vidagdha-Mādhava: Can you explain.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told that, "I told that this Moon, this is not the proper Moon." In this way he has explained away. Who came to ask him that when *Bhāgavatam* mentioned the Sun is the nearest, the Moon in the double distance. Then *maṅgala* more far away. In this way *Bhāgavatam* _____ [?] Further, further. What is this? This is not even the measurement of the present science.

Then I gave some explanation, that this nearness, not according to the physical distance, but from the standpoint of influence. And I gave example, "Indians may say that Russia is nearer to us than Pakistan." Russia's influence is more harmonious than Pakistan, nearest neighbour.

In this way, from the standpoint of influence, Sun may be the nearest to the Earth. And the next influence we get from the Moon. And the third from Mars. In this way it may be measured, not from the standpoint of physical distance. The interest in distance, measurement about the influence. So in that way it may be explained.

Then, I have got my other conception. That is the Absolute. That what we see, we feel, about the objective world, that is controlled by the Absolute. So, if Absolute Will wills, He can show something to me, and something to you, though we're in one and same place.

"If I say see this, you're destined to see this. And you know you are seeing this, that will be true. Let there be water. There was water. Let there be light. There was light."

The Supreme Will is controlling everything. The subject, the seer, the seer is controlled by the over-seer, and no objective ability, eligibility. As He likes, so He can show us, independent of the objective. Objective things are produced from the sight from the eye, the sound from the ear, in this way it comes down. One may hear a sound, another may not hear, if the Supreme Will wills. One may see a sight, another may not see, if He controls, like hypnotism.

Just as Viśvarūpa. "Oh Arjuna."
Arjuna prayed, "I want to see that sort of Your representation."
"You, yes, see. You see this and that."
Arjuna's seeing, and, "I can't see any longer such representation. Please stop."
It was stopped.

So how it is possible? So super subject is controlling the subject, the seer, the feeler. That's the way. And these are things may seem very rigid, and very stable, but no. Seeing every experience comes from higher, controlled from the higher subjective world. As He wants us to see, we cannot but see that. Do you follow?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: So Śukadeva when he's describing, he's forced to see some position of the Earth _____ [?] and that is in every case. Some are conscious, some unconscious. The stone, one may see the stone, another may see that is water. In a person also, all visionary, all visionary, no rigidity of this world. That is all controlled from the higher meaning principal.

Hare Kṛṣṇa. Hare Kṛṣṇa. Only the conception of different things of different type. The world in the mind, not mind in the world. Berkley. The world in the mind. Ideal realism. Ideal is not an abstract unordinary thing. Ideal is the reality. And what is floating on the idea, that stone, and tree, wood, all these things, the brick, so rigid it may be but it is nothing, only different forms of conception of the mind. It is hard, yet that is only a conception. Ha, ha.

Or just as in the dream also we see so many things. We see tree also, we see earth also, we see water also, in a dream, but they're not water, they're not wood, or they're not stone. In persons also, we talk with them also _____ [?]

Vidagdha-Mādhava: So, to try to convince the mundane people about *Śrīmad-Bhāgavatam* being accurate description of this Earth, that is the wrong approach, because they're seeing differently?

Śrīla Śrīdhara Mahārāja: Yes. No stability, of this vision, or sound, or anything, the whole science is gone. Ha, ha. He may withdraw the laws of nature and introduce another law of nature, if He likes. Because He has introduced some law, some higher universal law, and the

dependant mind is honouring, following that. If He withdraws that law, and gives another law, just as an organiser of an office, office organiser. In his mind he has organised different table, chair, machine, all these things, so many men etc, then can withdraw the whole thing and can organise in another way.

End of 82.07.27.C_82.07.29.A

Start of 82.07.29.B

Śrīla Śrīdhara Mahārāja:

yadā sa deva jāgartti, jadedaṁ ceṣṭitaṁ jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we go to sleep everything gone. Again we awake everything comes in. Again when sleeping, everything gone. What I see, that is in the universal mind. Hegel has explained in that way. Our mind is a part of the universal mind. Just as this body is a part of the physical world, so our mind is a part of the universal mind, and it depends on that. If Earth is dissolved then this body and everything will be dissolved. So universal mind dissolved, all individual minds will be dissolved _____ [?] With the dissolution of the universal mind, this individual mind will vanish. The mind is a part of that.

Just as the government in the mental world, the Yāmarāja, he's the judge there. Independent of this physical body so many mental bodies are living in the mental sphere. There is a government. They're caught and punished and rewarded, in the heaven, or in the hell, all these things in the mental world. All in the mental _____ [?] And generally the ordinary soul _____ [?] from the body, they leave entering Moon. _____ [?]

Vidagdha-Mādhava: Satellite.

Śrīla Śrīdhara Mahārāja: Satellite, of Earth. The Earth's centre satellite, Moon _____ [?] that the ordinary _____ [?] that crosses the limit of the Earth and enters into the domain of the universe, solar system. Through the Sun, through light, passes up to Brahmaloka, light consciousness. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
_____ [?]

Vidagdha-Mādhava: Guru Mahārāja, Swāmī Mahārāja also caused some excitement by saying the Americans never went to the Moon.

Śrīla Śrīdhara Mahārāja: That was mentioned that this Moon is not the real Moon mentioned in *Bhāgavatam*. He told like that. And he also gave some sort of analogy, that in every nation there is first Sun, then Moon, then Mars, then Mercury, then Jupiter. These are counted successively in this way. Why? That was his one point.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He told me. Everywhere the first _____ [?] The Sunday, Monday, Tuesday, what is the meaning, that they're successively _____ [?]

But I told him, this may be adjusted in this way, from the question of influence. The measurement not by physical distance, but by the interest of the Earth. It draws more interest nearer the Sun, however physically far it may be, but it gets the highest benefit from the Sun. And next from the Moon, and perhaps next from the Mars. In this way, nearer, nearer in interest, nearer is not in physical distance. I told him like that.

Gaura Hari bol. Gaura Hari bol. And there was another question. _____ [?]

And then another island, then _____ [?] The seven oceans. That is also described in such way. Not only this water, but including the atmosphere. That is, Earth is surrounded by the water, then watery gases, and that has got differentiation in the stages. Earth is surrounded. The water is also in the form of gases, in this way. And there are different places where the souls are living, in different mental bodies.

Some other scholars, Bengali scholars, _____ [?] that book was published in _____ [?] purchased perhaps from Swāmī Mahārāja, that he has explained in this way, that set motions of certain types. And not only just the water, but water represented in the gas form. That is the air surrounding the Earth. There we can trace differentiation, in this way.

Anyhow, the last point is there, as He wills us to see, we cannot but see that. Subjective control.

When Kṛṣṇa's entering into the arena of Kaṁsa, different sections of people are seeing Him differently.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different group having different impression by his sight. He's one, entering, but different groups will see Him in different ways. It is possible. As He likes to express Himself to a particular - he may see that.

When Kṛṣṇa in Kuru *sabhā*, Duḥśāsana came to bind Him with rope and to put in the prison, He showed Himself in such a way they all wondered, 'what is this?' astonished by His figure. Where to put the rope and tie _____ [?] Bhīṣma and others, Nārada, so many Ṛṣis were there. Kṛṣṇa had come for negotiation of peace with the Kurus. And Yadavas, the Pāṇḍavas, many Ṛṣis also came. They began to praise, hymns, in His favour.

Then Dhṛtarāṣṭra, he was blind, he heard all those hymns, and asked Kṛṣṇa, "Oh. What I hear I understand _____ [?] You are showing Yourself in such a beautiful way, and wonderful way, that they're all astounded to see You. And they're going on using their praise. Please, for the time being, You can do anything and everything, for the time being remove my blindness. Give me eye that I can see You. And again You'll make me blind."

Kṛṣṇa told, "No, no. Blindness is not necessary to be removed. I say, you see Me."

And Dhṛtarāṣṭra saw. What does it mean? Without removing the blindness, Dhṛtarāṣṭra was shown His *rūpa*. What does it mean? What does it mean that without the sense of the physical the *rūpa* can be seen. It is mental connection. If He likes, He wants to show, then He can show. No physical senses necessary.

There it is mentioned that, "No necessity of removing your blindness. Only I say, you can see Me, and you will see."

And Dhṛtarāṣṭra saw. What does it mean? That eyes are not indispensable to see _____ [?] the mind can see, if He wants to make Himself...

...

...that is created through the senses.

I saw in paper, two or three years ago, one French scientist he's of opinion that, not that eye can see the colour, but colour is produced from the eye. So sound created from the ear, not that it enters the outside. So in *Bhagavad-gītā*, *guṇa-pravṛddhā viṣaya-pravālāḥ*.

[adhaś cordhvaṁ prasṛtās tasya śākhā, guṇa-pravṛddhā viṣaya-pravālāḥ
adhaś ca mūlāny anusantatāni, karmānubandhīni manuṣya-loke]

["Some of its branches extend upwards (in the planets of the demigods and celestial beings), some of the branches extend downwards (in the planets of the humans, animals, and lower species), and its mature (three modes of) nature and aim and object (of sound, smell, touch,

taste, and form) are its fresh, young shoots. Some aerial roots also extend downwards, to take root in the land of exploitation, within the human plane."] [*Bhagavad-gītā*, 15.2]

Viṣaya, _____ [?] this earth, air, and the water, heat, towards the outside, to be experienced by our senses. That is like *pravālāḥ*, just as the branches of the tree, the sprouts come out, so from the individual comes out.

The Sun is there, the eye is there, and the colour is there. With the help of the Sun, eye can cooperate, can come in touch with colour. So ether is there, ear is there, sound is there. Three things, one *satya guṇa*, *raja guṇa*, *tama guṇa*, and recipient instrument and they're making it possible another is represented as the thing of experience, in this way, evolved. From subtle, gross is being evolved. Gross has not got its stability. First fossil, and then life, no. The fossil is only a part of the conception of the consciousness. Consciousness presupposes, fossil presupposes consciousness. Everything, every experience, presupposes consciousness. So consciousness _____ [?] and these conceptions floating on the ocean of consciousness, either individual consciousness, or in the universal consciousness, floating.

Gaura Hari bol. Gaura Hari bol. These are abstruse philosophic ontological questions.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: So Guru Mahārāja, this same principle...

Śrīla Śrīdhara Mahārāja: So everything is to be, we're ordered to see everything with veneration. They're all of superior position than us. The Earth also, that is a part of universal consciousness. So I shall revere everything. Every part connected with Kṛṣṇa. Every part should be connected with Kṛṣṇa, and should be venerable, worshipped. I'm the worshipper, not the enjoyer, exploiter. I'm a servant. I'm a serving unit in this universe. Everything is of higher origin _____ [?]
universal consciousness _____ [?] transformed. Instead of seeing everything materially, we're requested to see everything spiritually, opposite. Whatever you come in contact with, try to see it with respect, of spirituality, not materially, a product in your view. That will help you to come in real contact with things, reality. So serving attitude takes us nearer to reality, and exploiting tendency takes us far from the reality, *māyā*, misconception. Exploiting tendency takes us far from the reality, that is misconception, *māyā*.

Centre of reality may be dependent on Him in all matters, very much giving life, a grateful life. That is noble faculty, devotion, gratefulness, benevolence, worshipping, service. We should live in the midst of these noble faculties, and that nobility will transfer its quality to me. I shall be noble coming in contact with them. And coming in contact with lower things, 'I'm the master and they're like slaves, I can mould him in any way I like,' that association takes me down to be materialised, to my lowest position. It will take me so close to the matter, I'll be as free as stone.

Die to live. And apparently you may think that is we're losing our interest, no. By sacrifice we thrive, and by exploiting we go down, we lose. Exploitation takes us lower. Apparently, 'I'm master of all I see, I'm monarch of all I see,' but that is the most heinous disease, will take down to the lower position. 'I'm servant of all I see' will take you nearer to _____ [?] section

of the world. So die to live, try to die for others. You are insignificant of the insignificant - think like that. You may be utilised and earn your fortune by serving of the higher entity. Their influence will be injected in you in their association. So service is your food. You can thrive in service, and you'll have to die in enjoyment, exploitation. We're *taṭasthā śakti*, we're created with the possibility _____ [?] both kinds of adaptability within us _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: So Mahārāja, Kṛṣṇa gives the *bhakta* faith. Kṛṣṇa bestows faith on His devotee, as the devotee needs vision, to see, to have faith one has to see the Lord working through his environment. Yes?

Śrīla Śrīdhara Mahārāja: I can't follow it. Kṛṣṇa says? Where? In *Gītā*?

Vidagdha-Mādhava: Kṛṣṇa says in *Gītā*, that if one worships a particular demigod, He makes his faith steady, in that demigod.

Śrīla Śrīdhara Mahārāja: He says if you worship demigod you'll get that demigod position.

Vidagdha-Mādhava: Yes. But He's making that faith steady. So He's bestowing some vision? As you were explaining, subjective vision, then we're inclined to think this way or that way. So if one is seeing the Lord working through the material energy then his faith is increased. Yes?

Śrīla Śrīdhara Mahārāja: I can't follow. Who will worship the demigods, he will attain the closeness of the demigods.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: That is there, *yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] "But who worships Me, he will come to Me. And who will worship other gods, he'll go there. But that is transient, confined only in this transient world, and I am transcendental."

Vidagdha-Mādhava: Yes. If Kṛṣṇa wants you to see white He'll make you see white, as you explained...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa withdrawn there. When they're worshipping other gods there is no Kṛṣṇa. He's that independent.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
[na karma-phala-saṁyogam, svabhāvas tu pravartate]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I'm independent. And they're left to their own *karma*, their own meagre free will. In the *māyāic* world they're left free. They can have free choice, and they're doing there this thing."

Whenever He comes to interfere that is another thing. And if He comes to interfere, not without cause, must be some *sukṛti* comes from the *sādhu*, then His interference. Otherwise they're all left free. You have got your meagre, the small particle of free will, it is with you. You are a particle, your freedom is also a particle. And you're at large in this field, world, you select your own and going on with your own. That is this world of misconception. And here, Kṛṣṇa does not come to interfere.

When, only through His saint, and sometimes He comes here personally, instruction, when He comes as an incarnation and says, "Do this. Don't do that. This is this, this is this. This is black, this is white. If you take white you'll get this thing, if you take black you'll get this thing."

That is from not direct interference in their activity, but a passive advice. And then His saints, devotees, also come and canvas, without interfering with the freedom of the individuality. And if by choice of their free will they accept the advice of Kṛṣṇa or the saints and devotees, then they gradually come in connection with Kṛṣṇa camp, otherwise not. He's aloof.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

That is, He has left us in our own nature to handle with the environment. It is there, you are there, you select your own prospect _____ [?]

But sometimes He comes. "Don't do this. If you do this, this will be the bad effect. If you do this it will give you good result."

In this way He comes and advises. He does not partake in control His soul to take a particular course, no. Non interfering attitude. Otherwise, the *jīva* has got, has not any freedom. So a conscious unit means endowed with freedom. So He does not interfere with the freedom of the consciousness. They're all particle of consciousness, and consciousness means endowed with freedom.

_____ [?]

...

...under the care of Vidagdha-Mādhava Prabhu. Ha, ha. Hare Kṛṣṇa.

Vidagdha-Mādhava: Mahārāja, one last question in this regard, on the subject of subjective vision. There are nine Deity forms, and one of those is, in the mind. There's wood, stone, jewel, there's different substance a Deity can be fashioned, from wood, from stone, from earth, from jewel...

Devotee: _____ [?]

Vidagdha-Mādhava: A Mūrti can be fashioned in nine ways.

Devotee: Eight ways.

Vidagdha-Mādhava: Eight ways. So one, is in the mind. Yes?

Devotee: One is mind.

Śrīla Śrīdhara Mahārāja: Everything is in mind. Why one?

Vidagdha-Mādhava: Because nothing can, there... that seems to be the best. Isn't it?

Śrīla Śrīdhara Mahārāja: Yes.

śailī dāru-mayī lauhī, lepyā lekhyā ca saikatī
mano-mayī maṇi-mayī, pratimāṣṭa-vidhā smṛtā

["The Deity form of the Lord appears in eight varieties of material substances: stone, metal, wood, earth, paint, sand, the mind, and jewels."] [*Śrīmad-Bhāgavatam*, 11.27.12]

There is a *śloka*, in Sanskrit. The *mano-mayī*, generally the *sannyāsīns*, it is recommended for the *sannyāsa āśrama*. They will wander here and there, and mentally they will worship. Everything is mentally done, should be done by the *sannyāsī* class, *mano-mayī*. But really He's *cinmayī*, but the nearest approach is *mano-mayī*. Then there is *lekhyā*, only by, in a wall with some paint. Paint means this mud or something like, this cement or something, *lekhyā*, only by the paint, *lepyā lekhyā*. Then *dāru-mayī*, by wood. *Maṇi-mayī*, then _____ [?] *śilā-mayī*. In this way, eight kinds of Arcā-Mūrti to be worshipped, representation.

Devotee: But transcendental.

Vidagdha-Mādhava: Yes. So how to accomplish the Deity of the mind? How to accomplish? Is there a process to actually accomplish that goal?

Śrīla Śrīdhara Mahārāja: To have conception of the principle of Arcā, it has been asked, when you are worshipping any Deity, you are asked for meditation, the *mantram* is there, the meaning

is there. Without the help of the external, material things, you are to do everything in your mind. That is *mano-mayī*.

Devotee: In worship Deity, that is *mano-mayī*.

Śrīla Śrīdhara Mahārāja: You may have a conception of any of the *śilā-mayī*, or *dāru-mayī*, or anything in your mind in meditation. In Jagannātha you may conceive, have conception of Purī Jagannātham, and worship in the mind. Mahāprabhu, here or there, in any place, as you, which has attracted you most, you can think of His figure, and will do the necessary things. **Everything**, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramānna bhoga. Paramānna* you know?

Devotees: Sweet rice.

Śrīla Śrīdhara Mahārāja: Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, "Perhaps it is too hot?" So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramānna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces _____ [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: Nine twenty five Mahārāja.

Śrīla Śrīdhara Mahārāja: Nine twenty five _____ [?]

Devotee: OK Mahārāja. Jaya Oṁ Viṣṇu-Pāda...

End of 82.07.29.B

Start of 82.07.30.A

Śrīla Śrīdhara Mahārāja: _____ [?] He won't think that the blame will be any other person. The whole blame is mine. I shall have to take the whole responsibility for my own self, not to accuse any others.

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

We must not be excited. With gentle humility we shall try to go on the way. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. And that according to standard of a standard man, that is Vaiṣṇava. Not as if so many mad that is found in the lower. The standard of humility, that must come from normal thinking man, that is Vaiṣṇava, *trnad api sunicena taror api sahisnuna*. And when past actions, they will come to take their, to clear, to get back all their dues from me in the previous life, and I must not deny, must not refuse them.

"Oh, I was in loan to you, all right, here, take it, take it." As much as will be exacted from me, "That you are in loan, all these things, you are to clear it." "Yes, take."

Take like a tree, when he's cutting me, still I shall lose no temper. I shall try to keep up my optimistic nature. The Lord is there and He's everything. And whatever is going here, that is all transient, useless thing, so I should not lose my temper. *Taror api sahisnuna amanina amanadena*. I won't hanker after any name, any glorification of anything else. At the same time I shall be ready to give due respect to the whole environment. With this attitude if we go on with the devotional activities then in the shortest time I shall be able to get the grace of the Lord. No complain. All complain we are to meet, due to my previous due, loan, I'm to clear silently, and maintain the balance of my mind. And I shall try my best and approach towards the highest entity. That attitude helps us best for easy and for quick attainment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha-Mādhava: Mahārāja, can we have one *darśana* this afternoon when Nārada Muni comes to see you, we can have one short *darśana*, maybe this afternoon? Because he has much news and many offerings from Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: Who's Nārada Muni?

Vidagdha-Mādhava: Nārada Muni is the new devotee who just came from San Jose.

Śrīla Śrīdhara Mahārāja: This morning? Yes, I shall talk with him, first what is matter, then I shall say it to you. Might have come with a letter perhaps? Any letter?

Vidagdha-Mādhava: Yes. He has letters, and much news from San Jose, and letters and offerings.

Śrīla Śrīdhara Mahārāja: You have heard something from him already?

Vidagdha-Mādhava: Yes, something.

Śrīla Śrīdhara Mahārāja: All right. ISKCON is very apathetic to him. ISKCON is creating trouble?

Vidagdha-Mādhava: I did not hear that. He said that Bhakti Sudhīra Goswāmī is so absorbed in editing your new book, he's hardly going to the program. Both Mukunda Mālā and Sudhīra Goswāmī are very much enlivened by your tape transcriptions, and they're very busy making your book.

Śrīla Śrīdhara Mahārāja: Deeply engaged.

Vidagdha-Mādhava: Yes, and it's going very well. It looks like they will finish shortly.

Śrīla Śrīdhara Mahārāja: How many months?

Vidagdha-Mādhava: He did not say, but it's coming, quickly.

Śrīla Śrīdhara Mahārāja: All right. And this gentleman has come only with news?

Vidagdha-Mādhava: Some letters and some offerings, some offerings from the devotees also.

Śrīla Śrīdhara Mahārāja: The other day that lady who took *Hari Nāma*, that Kṛṣṇa Nandinī?

Vidagdha-Mādhava: Yes?

Śrīla Śrīdhara Mahārāja: You did not hear?

Vidagdha-Mādhava: I wrote one letter to Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: She sent a letter also, and some money, Guru *dakṣiṇā*. Hare Kṛṣṇa.

...

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?] very deep thinking, and also energetic. What we need to do we are doing, following. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

Devotee: ...or chanting aloud, or does it make any difference at all?

Śrīla Śrīdhara Mahārāja: The mind is silent or aloud, that matters little, but the attitude is most important, *sevonmukha*. Whatever I'm doing, I'm doing for His interest, for the interest of my Lord, and not for myself, or for similar persons like me. The centre consciousness, *vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ* [*Śrīmad-Bhāgavatam*, 6.2.14] It has been told in the scriptures that Name can do away all the sins, but the Name must be Vaikuṇṭha. That Name must be of transcendental type, not mundane type, which can be produced by the tongue and the lip, not physical sound. Sound has to be of colour of transcendentality. That is the all important thing. God-centred. Self-sacrifice and God satisfaction. That nature must be present there. Otherwise only an innumerable number of physical sound imitating the Name, that has got not much meaning. Name proper, Name of the Lord, Lord is Vaikuṇṭha, transcendental. So the sound must have that transcendental characteristic to produce any effect. There's the rub. Otherwise only one Name can do away so much sin as a person has no capacity...

End of 82.07.30.A

Start of 82.07.31.A

Śrīla Śrīdhara Mahārāja:

yadā sa deva jāgartti, jadedaṁ ceṣṭitaṁ jagat [yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate]

["When the *jagad-puruṣa*, or universal form of the Lord, falls asleep, then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal mind, universal person, He awakens, the creation begins. When He goes to sleep, everything gone, vanishes. Just as we also when we...

...

Vidagdha-Mādhava: I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: What does *he* say?

Vidagdha-Mādhava: He was, generally, he liked to hear something about Lord Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's description has been given in *Bhakti-rasāmṛta-sindhu*, in a beautiful ontological search. *Akhila-rasāmṛta-murtiḥ*. If you can conceive that all different types

of ecstasy, joy, be personified, He's so. *Ānandam*, *rasam*, happiness, ecstasy, blissfulness, that is transcendental, that emanates, not mundane. That is in *Upaniṣad*, *raso vai saḥ*.

[raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."] [*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

That is controlling the whole market, that happiness, joy, higher divine joy, divine happiness, not mundane. Anyhow, on the whole, every one of us wants to be happy. Happiness, transcendental, original, that is the most universal thing. In *Veda* it has been told as *rasa*, *ānanda*. Some say it is beauty, *satyam*, *śivam*, *sundaram*. Some say it is *prema*, love divine.

That can be divided into different parts. Indian transcendental scientists, they have divided that transcendental wealth mainly in two divisions. One transitory, the other permanent. Five permanent *rasas*. Just as conjugal, filial, friendly. The relation of one friend to another friend, a particular *rasam*, friendly happiness, interchange of friendly happiness. Then wife, husband, conjugal consorthood, that sort of friendship. Son and mother, father and son, and children of five friends. *Śanta*, *dāsya*, *sākhya*, *vātsalya*. So man and master, that is also a particular relationship, or *rasa*, *ānanda*, happy relation, man and master. *Śanta*, that is submission to particular authority. That is also *rasa*. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, five kinds of standing relation of happiness.

And another seven transitory, passing. Just as *hāsya*, the laughing *rasa*. *Adbhuta*, wonderful, strange, that is also a kind of *rasa*. *Vīra*, sometimes varied temperament, that is also a particular *rasa*. _____ [?] sometimes very piteousness, kindness, very benevolent, that is also a kind of *rasa*. *Bībhatsa* also, there is a relationship of contempt, we see and we can't see it, rotten things, so many things we can't see, *bībhatsa*. *Bhayānaka*, a fearful *rasa*, a tiger _____ [?] What is in African jungle, a mammoth, it will come and I'm afraid, *bhayānaka*. These are flickering, that are seven.

Where we find a centre which combines all these *rasas* in one place. Mainly the *Śrī*, the beauty, is the main place. That is Kṛṣṇa, *Śrī*, Reality the beautiful. Kṛṣṇa, reality the beautiful. His colour, His sound, His gait, His temperament, His movement, His laughing, His eating, His laughing. Everything is very, very charming to one and all. But, that is the abode of all His *rasa*, but still He's personal. He's a person. Not only substance, not an abstract thing, but He has got all the qualities of a great person, *caitan*, personality is there. If the Absolute Beauty has got any personality, then it is Kṛṣṇa. The Absolute Love having personality, He's Kṛṣṇa. Beauty, charm, love, mercy, all these.

Mercy means above justice. We can't think that any good thing can remain beyond justice. Justice must be the highest standard of our thinking. But mercy is above justice. Justice is necessary when a decision is inevitable between two or more parties. Then the question of justice comes. But when the whole thing is one, no justice. One is paramount power. He's come to get justice from Him. He's all in all. He's autocrat. He can make or mar. The world is designed and destined by Him. He's such. He can design, He can abolish this creation, and if He likes He can do it in any other way. Designed by Him. Diabolically opposed it may be which we cannot conceive even in our present state, sum total, absent.

He's by Itself. The German philosopher Hegel's saying. He's by Itself. He's His own cause. None has created Him. And also, He's for Himself. That means He's meant to satisfy His own whims, not to satisfy the whim of any other, third person, entity, then that entity will hold higher position. So, He's for Himself. That is His *līlā*, His pastimes. He's not to explain for His activities to any other higher principle. So, He's such. For Himself, and everything for Him, destined and designed by Him. Such prime cause.

And we're part and parcel of His potency. He's got various potencies, and we're a part of His potency, still endowed with certain amount of freedom, free will. And by the use and misuse of that free will, what little we have got, we can thrive or we can lose our prospect, little.

So Kṛṣṇa is such: the fulfilment of everything that is found in this world. Everything may have its fulfilment in Him. In Him means in His service, in rendering His satisfaction. He's for Himself, and other things are for Him.

So Hegel says, "Die to live." Whatever independent free will you have got, give them up, and throw yourself in the whim of that autocrat absolute. Apparently you'll have to die, because your selfish ideas, thoughts, are to be abolished. But you'll gain when you'll come to Him and get Him, you'll find that you have got enough, more than you could expect, beyond your expectation when you have been gainer. So die to live. Real life is there. And this egoistic life of external mundane membership, this is a farce to us. Because there is death, there is disease, there is infirmity, and there is birth. All these influences of nature we're to undergo. But if we're to get rid of all the troubles we find here, wholly, then we're to die as we are. We're to dissolve our ego, the false ego that has been created by false aspirations, that if I get this I shall be happy. If I get that I shall be happy. I get the fourth I shall be happy. All these false notions, ideas, I've fostered, and the ego has been created. That false ego, pernicious ego, that must be put into fire, and golden ego will come out. Fire means, the universal wave, that for the satisfaction of Kṛṣṇa you'll throw yourself. Not for any particular selfish idea, but for universal. More than universe. Universe is in one part.

Infinite is in one part. He's such. The container of all possible infinites. If from infinite, from zero, if zero is minus, it remains zero. Zero added to zero, zero. Zero into zero, zero. Zero divided by zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite divided by infinite is infinite. In infinite it is infinite.

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."]
[*Bhagavad-gītā*, 10.42]

In *Bhagavad-gītā* we see. "What more I shall speak to you? I have spoken much. Nothing again to speak. But in nutshell you know that whatever you can think is in My one part. The conception of your infinite is in My one part. I'm such, I'm so and so."

So with that idea we're to approach Him. Back to God, back to home, that is sweet, sweet home. We have not come to colonise another land, and to give the hoax that we shall _____ [?] Sweet, sweet home. Take us back to our home. It is very, very sweet. Leave the land of death _____ [?] go home. That home, and yourself, is eternal. *Sat*, *cit*, it is conscious, *ānandam*, you will find in your own intrinsic position that it is the path of blissfulness in itself. Now it is covered. This path may be covered with some other thing. Be cautious. This path _____ [?] The jewel is covered with alloy. Remove the alloy, it will shine. Something like that. Hare Kṛṣṇa. Gaura Hari bol.

So in soul, you're all right, but soul - just as this body is a part and parcel of this earth, of this material world, so the soul is a part and parcel of that world. That is not produced by this mass of flesh. Soul is eternal, immortal.

Socrates had to, support, death was, the penalty of death, because he told, "Soul is immortal." That was his fault. And that existing government imparted capital punishment on him, because he simply said, he told that, "Soul is immortal."

And Christ had also, was given same fate when he declared that, "Everything belongs to Father."

Romans, they're very much disturbed. "_____ [?] then that man he's against, he's preaching disloyalty. Everything belongs to Rome. But he says that it does not belong to Rome. _____ [?] he was tried and put to death, crucified.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Śrīmad-Bhāgavatam and Mahāprabhu came with this, that beauty is above all, above power.
There is another one. We're habituated to think that the power is ultimately controlling the whole thing, the power is the greatest thing. But *Śrīmad-Bhāgavatam* and Mahāprabhu _____

[?] change, no, the ultimate controlling principle is love and beauty _____ [?] A powerful man also may be controlled by beauty, the beauty of voice, song. The flute of Kṛṣṇa. Sound beauty and colour beauty, figure beauty. Beauty may be of different kinds. But all beauties combined in Kṛṣṇa. *Kṛṣ ṇa*, *Kṛṣ*, attraction, and *ṇa*, giving something in return. Attraction, Sun, Moon, all attracting one another, but when attraction endowed with life, that becomes love, affection. Living attraction means love, affection. Kṛṣṇa, the living absolute principle, is attracting everything, through affection and love, through beauty and charm. And even the most powerful, he's also disarmed by the ____ [?] beauty _____ [?] vanishes. He's defeated by the force of beauty, if it can be told so. Love is the highest thing, principle, and all accommodating. No complaint should be against that.

Rather, if I want to control you by force, by power, there may be injustice. But if I'm nurtured by real love, not a facsimile, this fleshy love, that is lust. Lust and love, that must be differentiated. 'This is what is lust, that is the perverted reflection of love.' That is treacherous, like a trap, this lust. This is mundane, this is very low. It has got bad reaction. But the love divine has got no reaction. All reaction of the similar nature, that love divine, transcendental.

These are the effects, in a general way I give you some idea. But the details if you want it you are to study systematically and _____ [?] and your energy. That is devoting yourself gradually. Higher knowledge if you want to have, then that cannot come to me to serve me. His position is higher. I'm to go for His interest towards Him. I'm for Him. He's not for me. He's for me in another way, but I must oblige Him. I must serve Him. And as a reaction I'll be a gainer. And He has got higher position. He won't come to serve my lower whims. But His noble whims if I can serve then I'll be gainer _____ [?]

Super subjective, He's in the super subjective area, transcendental, supramental, super subjective. I'm subject, this world is object to me. He's subject, higher subject, and I'm object to Him. He holds such position. *Jñāta*, means knower, knower of many. I'm knower of this objective world. He's knower, including this objective world, and also what's within me. More subtle than my fine conception, higher and subtler conception in all respects.

So *praṅipāta*, *paripraśna*, *sevā*, so with serving attitude only can we have entrance into that domain. We're to acquire, collect a visa, and the visa they won't allow if they think that it is for the loss of their country. Everyone will think that if we shall get something from him, then he'll issue visa. Otherwise they won't issue any visa. And without visa we cannot enter. So if we want, if we prove that I'm going for the good of that land where I want to enter, then we'll be allowed. That serving spirit, for the service of that land, then you'll be allowed. And with disservice we'll be dismissed from the going.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

The first connection we get, the help to enter that, the sound, divine sound, the Name, Mahāprabhu says, *Bhāgavatam* says. The sound aspect is the cover of the whole, so that is

_____ [?] Ether is the subtle-most of this mundane, and there also that their ether coming together, that is also circumference, devoting all, covering the whole. So sound of the both, who are transcendental and mundane, they come closer. So with the help of the sound we can connect with them _____ [?]
Here, sound is the subtle-most, and there sound is the grossest. Within sound everything. But here, the sound is the finest thing, it permeates everywhere, sound, ether.

So it has been recommended _____ [?] sound, but whatever it may be, it must be of the interest of that land. And the spiritual will never come to serve mundane. But if anyone plodding under mundane trouble wants to be relieved, released, relieved of it, and fix his membership with that world, to serve that world, then they will give him connection. By agents, Vaiṣṇava are the agents of that land. They come here by the will of the divine, and canvas for the good life there. And one who hears them, listens to their words, and thinks that it is very, very good prospect to go and live there, in various ways they'll connect and they'll try to get a ticket. Find out how they can enter into that place, the land of the beautiful, the land of fairness, which is above judgement, which can stand above judgement. That is affection, mercy, love, charm, all these things, above judgement. Here is also poor judgement, very filthy, very nasty. Even so there judgement also fears to come to effect a compromise. That is also, in our judgement, that judgement has nothing to say. My thing I'm giving to you. I'm the proprietor. I'm giving something to you. _____ [?] Why you be kind to him? Judgement comes. The land of giving, every unit they're busy to help others. Here, every unit is an exploiting one, every unit exploiting one. Those that have hands...

ahastāni sahastānāṁ, apadāni catuṣpadām [laghuni tatra mahatāṁ, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

...hands, they're eating those that have no hands. Those that have got legs, they're eating those who have got no legs, creepers, all these things. And the stronger they're eating the weaker. At the cost of so many lives, one body is maintained. To maintain one body, how many bodies are killed in a life? A nuisance. But to every action there is equal and opposite reaction. We can't get off Scott free. We must have to pay for that. And I shall have to come down. I'm riding on the horse, the horse is going to be entitled to ride on me __ [?] To every action there's equal and opposite reaction. Nature wants no vacuum, does not tolerate any vacuum. So I can't take French leave. So here we're all exploiting units, but in that land everyone is a dedicating unit. That's the difference. Our soul really is a dedicating unit. Competition of dedication, here competition of exploitation, and there competition of dedication. But in the land of eternal, stuff is eternal, no dissipation, no want, no death, but all, the whole, dedicating unit. Opulence enough, in the land of opulence all giving. All giving money into the bank but no cheque he's cutting, only giving, giving, everyone is giving to one another. And it's eternal, it cannot be finished, no question of emptiness. Such a possibility, affection, beauty, love, charm, ecstasy.

We're in the world of concrete reality, but everything will evaporate one day. Even the Earth, the Sun, everything will disappear. Even the scientists they're also of such opinion, what about the philosophers. Philosophers they say that this is all transient, all mortal. Scientists they have moderated _____ [?] But it was created, the Sun, Moon, all these, and again they will be dissolved. And after _____ [?] the great dissolution, again they will be created, again dissolved. This fun is going on in this mundane world from time immemorial. And like us we're victims, in the name of mastery, kingship, monarchy, we're crushed about here, like so many units of coolies. We're recruited coolies to fill up this mundane world of death and nastiness.

But the recruiters from that land also they're moving, wandering, though very rarely found. And just as Swāmī Mahārāja went to the west, and how many he has collected for the Vaikuṇṭha land, the higher transcendental land _____ [?] The land of Kṛṣṇa. Hare Kṛṣṇa.

...

Everything, in imagination, you are collecting flowers, rubbing *candana*, but it may be so strong that it can defeat the physical representation also. Jīva Goswāmī has mentioned one instance. That one *brāhmaṇa* he used to worship mentally. Every day he used to give some *paramānna bhoga. Paramānna* you know?

Devotees: Sweet rice.

Śrīla Śrīdhara Mahārāja: Sweet rice he used to give, *bhogam* to his Deity, in mind. One day, suddenly this thought came in his mind, "Perhaps it is too hot?" So, whether it is too hot, not fit for the eating of the Deity, so he unconsciously tried to measure the heat of the food, and with this finger, thumb, he wanted to touch that imaginary food, *paramānna*. And suddenly he felt it is too hot, and there was an abscess.

So the mental representation may be sometimes so concrete that it produces _____ [?] result. Though it was all in imagination, it is also possible. So imagination and external things have got an intimate connection. So strong intensity of mental force can create this physical thing. We are to understand by this example.

Let there be water, there was water. Let there be light, there was light. That is mentioned in *Bible*, that God created in this way. His will is sufficient. So sometimes the will of a devotee is so much intensified that it can create _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: Nine twenty five Mahārāja.

Śrīla Śrīdhara Mahārāja: Nine twenty five _____ [?]

Devotee: OK Mahārāja. Jaya Oṁ Viṣṇu-Pāda...

End of 82.07.31.A

Start of 82.08.05.A_02_19

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: I think...

Śrīla Śrīdhara Mahārāja: Something tangible, however subtle. I must be master of some subtle _____ [?] that I can count, that I have got something. Only in the infinite vacuum to remain forever, how one can tolerate, being an energetic man?

Vidagdha-Mādhava: Guru Mahārāja, I think this is the reason why some devotees fall down into intoxication. They are searching for this experience and...

Śrīla Śrīdhara Mahārāja: That is some *anartha*. That may be in connection with real saints then that *anartha* will go away, leave them. The help of intoxication, with the help of this yoga. Only the minimum medicine to keep up the body together. I have got my fixed program that I'm to do all these kinds of service under the direction of our Guru Mahārāja. And to keep me fit I may take the medicine proper, *yukta- vairāgya*.

yuktāhāra-vihārasya, [yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of yoga gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

What will keep my body fit, I shall take such food. And that intoxication will help me in my meditation and when intoxication is taken away meditation will go. To keep the body fit, that we shall accept from the environment, to keep the body fit. And with a sober mind, the service of the Vaiṣṇava, the service of the Lord under the direction of the Vaiṣṇava, both, in the matter of direct teachings. _____ [?]

And particular, just as Tulasī Devī can help us, a creeper, a plant. So why not this ganga? By Tulasī Devī we do not mean a particular shrub, a particular plant. But she is there, just as in Śālagrāma, just as in Śrī Mūrti, just as in the Ganges water, the divine presence, that is there. And not that that particular tree, plant, the physical representation will help us. The spirit behind, you

mind that. That is superior, holds superior position than that of mine. And we appeal to them as devotees. And do not use that shrub, that by eating Tulasī we will be, the plants, the leaves of Tulasī if I eat, then I will attain Kṛṣṇa *bhakti*. This ____ [?] conception, that will be offence to Tulasī. Even we do not use Tulasī as a medicine. Tulasī leaf is considered medicine by the ordinary people. But we don't go there, to utilise Tulasī for my bodily health. For spiritual health we want. It is not an ordinary plant, but there is the existence of the grace of Kṛṣṇa.

So spirit can help our spirit. No matter can help our spirit. Our ailment of our soul must come from the souls region, and never from any material plane. It is a plain thing. And we are suffering from *anartha*, from ignorance, when we find that this material thing can help me to attain my spiritual realisation. No! It is His own independent sweet will, autocrat. Only He's little dependent to His devotees. Devotees recommendation He cannot avoid, does not avoid. So no dependence on material substance for attainment of Him. He's for Himself. He's not subservient to anything, that that thing will force Him to come down to this man. He's for Himself. Hegelian expression, is very reliable and very substantial, very strong basis. By itself and for itself. And die to live. I use these expressions very often. Helps me a great deal, this Hegel. And it is unchallengable.

Vidagdha-Mādhava: It expresses the idea well.

Śrīla Śrīdhara Mahārāja: Oh. Unchallengable. He's for Himself and everything for Himself. Then He's absolute. Otherwise only give a name absolute and treat Him as our servant, no, the two things won't go together. He's for Himself. And His devotees means His own agent, own servants. They may be considered amongst His group. And _____ [?] is for Himself, is by Himself, and die to live. And not by trying to live. If you try to live you will die. If you can die to this idea, with this idea that He's for Himself, you will die with this idea, it will be great help to you. I'm dying for Him, the main thing, back bone, of the devotional attempt. No compromise. You must have courage to admit this fact, that He's for Himself. I am for Himself. And I have no separate end. If it is there, I'm a culprit. I'm a traitor. I'm a diseased person. Die wholesale death, not partial. We go a few steps and then say no, no further, no, wholesale death. Ha, ha, ha. And as long as you'll go to die, you will feel of course that you are living, you are getting real life. Long missing link, back to home. You are going?

Devotee: I was going.

Śrīla Śrīdhara Mahārāja: But you are stopped, forcibly?

Devotee: If I had gone I would have missed all of this.

Śrīla Śrīdhara Mahārāja: Mr. Hegel, he has stopped you, very clear, and very bona fide, strong. None can easily deny it. Reality must be by itself and for itself. This has done away with all other philosophy. The absolute, *advaya-jñāna*.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Three genuine conceptions of Him. The lower class is Brahman conception, the second Paramātmā, and the third, highest conception of Him _____ [?] as the enjoyer. All comprehensive, all-cognitive, and all-swallowing, devouring. Bhagavān. Jīva Goswāmī has given the meaning of the word Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He has got so charming representation that everyone cannot do without being attracted to Him, to serve Him. Whenever anyone comes in contact with Him, he cannot restrain himself without casting himself in His service. He's so charming. *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān, He commands our service. Bhagavān means commands our service.

"That My service is fulfilment of your life." He proposes like that. He's Bhagavān.

Gaura Hari bol. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...back to home, back to God. We shall awake in our home.

Now we are wandering in the foreign land just like a madman aimlessly wandering on the street and collecting some piece of paper, or some piece of cloth. And wandering in the street forgetful of his own home, own father, mother, children everything, wandering in the street. Our condition more or less like that.

If that man, that madman may be roused to his own former temperament. "You are a son of that family. You have got that property. You are so and so."

"Oh." Then he will give up that collecting on the street, the nasty things, he will come back to home and live with the family, happily. That is something like that. Follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Dīkṣā* means that, to take back to Kṛṣṇa consciousness where is our own home. And at present our attention focused towards the external charm of substances. Sometimes in human form, both men and women, and sometimes in animal form, sometimes in tree. Many stages of living. And wandering just as in a dream, wandering in different stages of consciousness. But the absolute consciousness within, that will be aroused and you will find that I am a child of this soil, the soil of Kṛṣṇa consciousness, the land of beauty and love, *prema*. That is in a nutshell, it may be said like that. So I'm tired, I shall close.

...

Devotee: Merry making, playful mood.

Devotee: This is Kṛṣṇa's mood with the cowherd boys?

Devotee: No. Kṛṣṇa's mood with the young girls, with most young girls. Juvenile, in juvenile age. Not Kṛṣṇa, Mahāprabhu, he's saying. When Mahāprabhu used to take bath in the Ganges, and throwing water.

Śrīla Śrīdhara Mahārāja: Sporting mood.

Vidagdha-Mādhava: I find Your Divine Grace brings new life to the English language, for myself. I find these words completely adequate to describe that mood. I would not have thought of these words: sportive, like this, merrymaking. This is more like old English. In America the language has lost some of its life, some of its descriptive nature. The old English was better. Now it is business language.

Śrīla Śrīdhara Mahārāja: I like the style of Wordsworth. Not even Milton. Milton is too gorgeous. Wordsworth is a lover of nature, simple and deep thinking in the nature, natural resources, Wordsworth. I'm fond of his style.

Devotee: _____ [?] to live in these not years and thoughts, but breaths in feeling of a figure of a child. We should count time by heart throbs _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...first time come here?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nimāi Paṇḍita in His young age...

Devotee:

śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ
[navya-tarka-dakṣa-lakṣa-dambhi-dambha-khaṇḍitam
sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ
prema-dhāma-devam eva naumi gaura-sundaram]

[During the Lord's adolescent pastimes, Śrī Gaurasundar was known throughout Nadia district as the brilliant scholar Nimāi Paṇḍita. With His ingenious arguments He could humble the proud logicians who thought they were so clever they could outwit everyone they meet. Rendering the scholars speechless by cancelling and reversing their logic and conclusions, the Lord would then refute His own opinions and re-justify His opponent's original proposals. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.]

[*Śrī Śrī Premadhāma-deva-stotram*, 9]

Vidagdha-Mādhava: Say that again.

Devotee: *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ*. Who's teaching you this?

Vidagdha-Mādhava: Hari Charan prabhu came last night.

Śrīla Śrīdhara Mahārāja: That is from *Premadhāma-stotram*, *Śrī-nimāi-paṇḍiteti-nāma-deśa-vanditaṁ.* Because He was an exceptional scholar, all the scholars that came to Navadwīpa and they were defeated by Nimāi Paṇḍita. He was a genius from His young age. So the fame of Nimāi Paṇḍita was all around the country. Nimāi Paṇḍita was a very strong *paṇḍita*, personality. Any *paṇḍitas*, any scholars from different corners of India came to talk with Him, but they're defeated, can't go further. *Śrī-nimāi-paṇḍiteti-nāma- deśa-vanditaṁ*. His name was honoured throughout the country. *Nimāi-paṇḍiteti-nāma-deśa-vanditaṁ*. What the others produced He cut into asunder, and again He corrected them and explained Himself very perfectly. But when others put it to Him He cut it, smashed it. Again that _____ [?] He corrected and put the meaning. So, *khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ*. Preaching very profusely, and He was such a great logician that He could cut asunder. They could not do anything. Again He corrected them in their front. So in this way, this capacity here. *Sthāpitārtha-khaṇḍa-khaṇḍa-khaṇḍitārtha-sambharaṁ*. A dreadful figure to the scholars, in His young age.

Again when He came to Kṛṣṇa *bhakti* that is also of that type, He lost Himself in the ocean of divine love. So much deep, so much intensity. People could not conceive that adherence to the Lord may come to such a great intensity, great degree, of self abnegation, so high. He can't tolerate His own existence.

"I can't stand, I can't stay. Please show Me Kṛṣṇa. I can't live without that, without having a sight of Kṛṣṇa. My friends, help Me. I'm gone, I'm lost. Help Me. I'm dying."

So such intensity, His adherence to Kṛṣṇa.

"Kṛṣṇa is in Your chest."
"Oh, in My chest?"
Gadādhara told, "Yes. Why You are so much eager for Kṛṣṇa? Kṛṣṇa is within Your chest."
"Oh?" He began to break _____ [?] took it, Kṛṣṇa is within Me?"
"Yes?"

Something like that, mad, mad for search of Kṛṣṇa.
So what's your news? Your name?

Devotee: ____ [?] Bāla.

Śrīla Śrīdhara Mahārāja: _____ [?] Bāla. Only difficulty that the doctor's not allowing you to come out. Only one difficulty now.

Badrinārāyaṇa: Yes. Now they will keep her until Monday.

Śrīla Śrīdhara Mahārāja: Monday, so long? Why not Saturday?

...

...thinking that my patient is a Vaiṣṇava. He dealt like that.

Mālā should be kept in a respectable position, and then obeisance, not on one hand.

Tulasī should always be revered. Put in a proper position, you should keep, that is what should be done.

Hare Kṛṣṇa. Hare Kṛṣṇa. Tulasī is given to the feet of Nārāyaṇa, not to the feet of Gurudeva. It is also be revered by Gurudeva's hand. Tulasī should be put in the hand of Gurudeva while *arcana*. So that the Gurudeva will put this Tulasī on the foot of Nārāyaṇa, Kṛṣṇa. Tulasī _____ [?]

There is an understanding between Hari and Tulasī that, "Wherever You will be I must be nearby. I shall be present nearby, near about." _____ [?] Wherever there is Tulasī, Hari must be nearby.

Hare Kṛṣṇa. Gaura Hari bol. In *Garga Saṁhitā* perhaps, it is written one is asking Rādhārāṇī, "Where from You have got so much love for Kṛṣṇa?"

She said that, "In My previous life I rendered service to Tulasī, and by her grace I have attained this position."

But this is a part of *līlā*. Though Rādhārāṇī She's the highest amongst all the servitors, but still She says in some *kalpa* She might have done such *līlā*, *līlā* perhaps. But anyhow it is showing the dignified position of Tulasī. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You are eager to start for the place of service. So if you like you can start, leave here today by two o'clock. After that the time will be inauspicious. Then again tomorrow morning, as it suits you tomorrow morning. _____ [?] Nimāi Paṇḍita he was eager to go to London?

Vidagdha-Mādhava: Yes. But we'll wait today. We'll leave tomorrow morning, altogether, all three.

Śrīla Śrīdhara Mahārāja: Oh. All three will start tomorrow morning.

Vidagdha-Mādhava: Yes.

Devotee: First I must go to Calcutta to book my flight back.

Śrīla Śrīdhara Mahārāja: And you want his help? He wants your help?

Vidagdha-Mādhava: Yes. I will help both.

Śrīla Śrīdhara Mahārāja: And Paramānanda he will also go to Bombay, you will have to go to Bombay to help Mādhava Purī Mahārāja.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: So he will also start tomorrow morning, start for Calcutta, morning, before sunrise.

Vidagdha-Mādhava: Yes. Guru Mahārāja, what is the energy in Thursday afternoon that makes Thursday afternoon inauspicious for starting a journey?

Śrīla Śrīdhara Mahārāja: Every day has got some influence of the planet, a little different. So this is calculated. This is meant for *aprākṛta līlā*. Devotees in the middle stage may not care for it. But these subtle signs in the nature is seen to be read even by the *gopīs*. They accept every movement to serve some purpose in the *līlā*.

In *Govinda-līlāmṛta* it is written, when Rādhārāṇī She's approaching to meet Kṛṣṇa in the forest, some day She finds good signs and can meet Him. And some day it is described that when She's starting there's some ominous signs and that day _____[?] To read from the symbols of the nature, the future. The futures success or failure may be read from different symptoms of the nature.

You see we're told that earthquake is known by some birds. And sometimes also by the deer and other animals. But still, human brain has not yet found out when earthquake will come. But some birds began to cry, not all sorts of birds. There are some that the wave in the subconscious region, when the flood is coming the ants are seen to go up with their eggs, they can know, that intuition is there. It is intuition. What the man cannot know by his brain calculation, so many beasts they can understand by intuition. That is suggestion of the nature, future. Future reflects itself in the present, through different symptoms. And it is not superstition, it is fact.

In the newspaper we found once, a *sādhu* was living in Darjeeling Hill, here. And he was very liberal and so many animals used to come to him, and some licking his body, and some he's brushing some animal's body. In this way very friendly relation. Now once, the earthquake will come, and that portion of the hill that will be dissolved, separated from the main, the *sādhu* will have to die. The animals, especially the stag, the deer, they came and anyhow began by their horns began to push this *sādhu* out of his *āśrama*. And anyhow they took the *sādhu* out of that

portion and immediately there was an earthquake came, and that portion of the hill was gone, down. It has also been said that intuition, subconscious region, the waves come.

Devotee: _____ [?]

...

Vidagdha-Mādhava: So Mahārāja, if one is going to follow the influence, or understand there's some bad influence on Thursday afternoon, what is one to do, or to avoid on a Thursday afternoon?

Śrīla Śrīdhara Mahārāja: That is not always effective. There are so many other things also. Not only the day, but the *tithi*, the other *yoga*, so many things, so combination produces something. It cannot be particularly said that Thursday afternoon will always be bad. There are different combinations also. If you're are to calculate in a subtle way, then there are many things to calculate. And generally when we're going forth with service of Kṛṣṇa, with God overhead, suppose if any urgent necessity arises in some inauspicious time, then what should we do? We shall have to attend that duty. So, we shall think about the Lord and go on _____ [?] It is a general thing. But in particular case, whether it's good or bad, we must go do our service. Forgetful of our future, taking wealth of service, we must go on to discharge our service. It is not desirable that in an ominous time, inauspicious time, we shall sit idle. That will also be bad.

Vidagdha-Mādhava: Also in West Virginia, America, they see caterpillars, they have much hair, or the horses they grow a full coat of hair, they know it's going to be cold that winter, a harsh winter. The nature certainly points out future in different ways. The country people, they know some of these things. Is there some *śāstra* connected with some of these indications? Or is it just the people, they know these things, they observe these things?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha-Mādhava: The nature, these signs, omens, are they in the *śruti*, are they in the scripture, any of these omens? Can they be found, pointing out future?

Śrīla Śrīdhara Mahārāja: I don't follow you. In New Vṛndāvana in America, a part of America, Swāmī Mahārāja has given the name of New Vṛndāvana. And you say that there, the customs, usage of the people of the locality is different from that of other locality? Eh?

Vidagdha-Mādhava: Yes. No. My question is this. You were saying before that there are omens. You see a sign in nature and you know a flood is coming, the ants are taking their eggs up and you can see. If you see that you can know the flood is coming.

Śrīla Śrīdhara Mahārāja: And so, what do you say?

Vidagdha-Mādhava: In *śāstra*, are these in revealed scripture?

Śrīla Śrīdhara Mahārāja: Yes, yes. The ominous side and the auspicious side. When Kṛṣṇa disappeared, Arjuna coming from Dvārakā alone. Mahārāja Yudhiṣṭhira is saying so many ominous things, he's enumerating, "I saw this, I saw that, all ominous signs." Now Arjuna come like a mad fool. "What's the matter Arjuna? I am experiencing all these ominous signs in nature."

Then Arjuna told, "We're deceived by that Great Lord who came in human form and became our friend. He has withdrawn from here my brother. We're helpless now. We're thrown into the great ocean of grief. He has left us alone."

So many bad signs are mentioned in the *śāstra*. _____ [?] got recognition in the *śāstra*.

Devotee: Could I ask one question Mahārāja? You mentioned earlier that sometimes Rādhārāṇī sees a good sign and so She goes to see Kṛṣṇa. I didn't hear very clearly. Did you say that sometimes She sees bad signs?

Śrīla Śrīdhara Mahārāja: She's in *jñāna sunya bhakti*, *aprākṛta* Vṛndāvana, all human characteristic. No divinity they're awake in. Just as, "We're ordinary men." That is the mental imposition there. They're ordinary people of lower section, the milkmaid men. We are so, there in the Deities, there in other Gods.

Yaśodā, if any *sādhu* comes, ordinarily, takes his feet dust putting on the head of her son, Kṛṣṇa, Gopāla. Saying, "Bless him. He's my son."

This is their mood, *jñāna sunya bhakti*. No divinity to be traced there. No transcendental knowledge to be traced there. *Jñāna sunya bhakti*, the life above calculation, the calculative world. No connection with calculative...

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Devotee: ... they're great devotees who are suffering in disease and old age. And I was wondering why this is so? Because I have read in some *śāstra*, for example, *Bhakti-rasāmṛta-sindhu*, that by chanting Hare Kṛṣṇa, by seeing the *āratī* of Rādhā-Kṛṣṇa, that even the reactions to past sinful acts can be destroyed. So er?

Śrīla Śrīdhara Mahārāja: Different stages, different graduation. There may be some stages where the past actions are being finished by suffering. And in higher stages we can see that may be when the soul is awakened and soul is connected with happy plane, ecstatic plane, the outward suffering is nothing to them.

Suppose a man, when sacrificing voluntarily for his country, he's feeling happiness, joy within. And externally, some sort of suffering. So many patrons they're offering their life for the cause of countrymen. So the external suffering is reduced to almost nothing. Internal joy is everything, something like that.

When in Kṛṣṇa connection, their soul is connected with plane of Kṛṣṇa, there they're feeling ecstatic sentiment life, and only on the surface some sort of bodily trouble cannot affect them much. Still it is shown sometimes to teach others. It is necessary through him to teach others, so Kṛṣṇa manages in that way sometimes.

yata dekha vaiṣṇavera vyavahāra-duḥkha, niścaya jāniha tāhā paramānanda-sukha
[visaya-madandha saba kicchui na jane, vidya kula, dhana-made vaisnava na cine]

[When you see a Vaiṣṇava of the highest order who seems to be suffering from material misery, you should know for sure that he is really experiencing the highest ecstasy. (When ordinary people see that a devotee has no material wealth of his own, that he is not enjoying the mellows of family life and has no important position in society, they think that he is suffering. They do not understand that a devotee takes no pleasure in wealth, women, and prestige, but takes transcendental pleasure in humbly serving the Lord.) Bewildered by sense enjoyment and puffed up with pride in their knowledge, education, birth, wealth, beauty, and so on, the ignorant people in general cannot understand the activities or position of a Vaisnava. (One should not think, however, that because a devotee does not consider these things important that he is therefore ignorant. A devotee simply cannot be understood in terms of birth, beauty, education or wealth.) A Vaiṣṇava, on the other hand never considers birth, education, and wealth to be important qualifications, but distributes the Lord's mercy to everyone, regardless of their social position.] [*Caitanya-Bhāgavata, Madhya,* 9.240-241]
& [within *Śrīmad-Bhāgavatam*, 5.19.5, Purport] & [*Gauḍīya Kaṇṭhahāra*, 3.49]

Caitanya Bhāgavata. Whatever you will find, troubles, of the Vaiṣṇavas externally, you can know it really that internally they're enjoying much happiness. Just as in the case of the soldier, the general, giving his life smilingly. It is possible. So some sort of happiness within, and externally some sort of pain. But that is negligible to them. In this way, you can think of that. But whether this country love is very small thing and God love, infinite love, is infinitely greater. The comparison should be drawn in that way. When country love can ignore the bodily misery, then God love can how ignore this bodily misery. Do you follow? This is negligible.

Vidagdha-Mādhava: So when one pure devotee, or one very elevated, sincere devotee is suffering, apparently there is some...

Śrīla Śrīdhara Mahārāja: So we shall think that God is, that suffering is giving food to me first, the chance for serving Vaiṣṇava, and thereby the Lord will be highly satisfied. I have got a chance. A Vaiṣṇava is showing suffering, is in disease, and trouble in my head, trouble in my ... That is, it is meant by the divine arrangement to give chance to the lower section to serve, attend them. And then through that way you will be able to go inner and higher. Do you follow? The Vaiṣṇava will say, the minor Vaiṣṇava will say, that he's suffering, it is only to make me grace, to give me chance for service, it is really not so. We're to take it in that way. The Guru, Vaiṣṇava, whom we can stress that he's beyond this mortal influence, but still we find suffering.

That as Kṛṣṇa did. "I have got a headache, strong headache. Oh Nārada, give some medicine."
"What is the medicine, Lord?"
"Feet dust of My devotee, take it, take it. I'm suffering very greatly."

Ha, ha, ha. That imitation only to give chance for me to serve. This should be our standpoint.

Devotee: Jagannātha also becomes sick, doesn't He, after Ratha-Yatra.

Śrīla Śrīdhara Mahārāja: Yes. Why? To give chance to the public to receive some special service.
"I'm one of you." He says, that, "I'm one of you. I also have sickness."
This is all *līlā*. Kṛṣṇa. _____ [?]

...

Vidagdha-Mādhava: One last question? Our Swāmī Mahārāja was coming to America with such an exalted mission for Lord Caitanya, and he suffered two heart attacks on the boat. Also he was gored by one bull, or one cow. Right after taking *sannyāsa*, Swāmī Mahārāja was gored by one cow. He was hurt. One cow horned Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: One cow?

Vidagdha-Mādhava: Knocked him down, and opened him, bleeding. You did not know? One cow attacked him.

Śrīla Śrīdhara Mahārāja: When? Before starting for America?

Vidagdha-Mādhava: Yes, just after taking *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Some wound, and bleeding?

Vidagdha-Mādhava: Yes, he was very dangerously wounded.

Śrīla Śrīdhara Mahārāja: I did not hear so long, this incident.

Vidagdha-Mādhava: So, I'm asking, in this situation, how are we to understand that Kṛṣṇa is, in His pure devotee, he seems to be being attacked by some obstacles, you know, very dangerous obstacles. So how are we to understand that? Of course the devotees they...

Śrīla Śrīdhara Mahārāja: Two angles of vision: one, suppose he's nothing, he's ordinary man, so,

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram,* 1]

Krsna entered him and through him did such wonderful work; one angle of vision.

The second, he's a higher realised soul, but all his posing, failure. He has so many defects. He had a wife who was half mad, and stark mad his eldest son. And the second son he was an atheist, communist. And the third son he was an idiot. This is his physical paraphernalia. And he tried his best to trade successfully but he failed. Then his life was full of struggle. All these are show, that he's one of the members of the mundane world, all may be hoax.

From another standpoint as I told, but still an ordinary *panghu*, cripple, but Krsna's divine will can dance him like anything. Both, his personal realisation, and also if not personal realisation, still, anyone may be used by the Supreme Lord to perform anything and everything. That is one angle of vision.

And even when higher realised soul, they sometimes show that. Mahaprabhu when going to Gaya, He showed fever, to teach His company they are neglecting those *brāhmaṇas* who are ploughing in the field. And to teach them He had fever. And what, no medicine is curing Him when He's going to Gaya.

Then He Himself told, "Take the feet water of these *brāhmaṇas* and that will cure."

Then what to do? They took the feet water of the *brāhmaṇas* that were apparently all cultivators. And by drinking that He was cured from that pernicious fever. He showed purposely, with some purpose He showed.

...

Devotee: *Prema-dhāma-devam eva naumi gaura-sundaram*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Devotee: Mahārāja, would you like me to fan you? Your arms tired? Would you like me to do this for you?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Devotee: Thank you very much Your Divine Grace for seeing me and answering my questions. And I wanted to ask for your blessings that I may become a good servant of Kṛṣṇa. Because if you give me your blessings then I know I certain...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa and Mahāprabhu will make you a good servitor for him.

Devotee: I wish also for you to forgive me from the offences I have committed to you.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: So Mahārāja, we will be leaving tomorrow and booking... (recording difficulties)

...

Badrinārāyaṇa: Well, we had a discussion before the devotees spoke to you, we had a discussion and we were wondering if he should tell you or not. But your questioning was so intense, so sharp, that he could not refrain from telling you.

Śrīla Śrīdhara Mahārāja: Have you been given the addresses of Sudhīra Mahārāja and Mādhava Purī Mahārāja?

Vidagdha-Mādhava: Guru Mahārāja, can I ask a question?

Śrīla Śrīdhara Mahārāja: _____ [?] you are creeper in a desert.

> *āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā*
> *yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

There is separation, separation with desert _____ [?] creeper _____ [?]

Vidagdha-Mādhava: Guru Mahārāja, in *Bhagavad-gītā* one *śloka*, "A true *yogī* observes Me in all beings."

Śrīla Śrīdhara Mahārāja: _____ [?] an inductive process, ascending. You are trying to establish some relation with the _____ [?] control and the nervous system, both are foreign material. By the help of the material you want to have the highest spiritual realisation. How is it possible? It is jugglery. What is there in *yoga*? In *yoga* there is some Vasudeva, on the forehead. That comes to Godliness, spiritualism. Otherwise you will take the help, just of so many *āsanas* and so many other things. It is all concerned with physical, the air and your body. And they can combine a conspiracy to compel the supreme authority. What do you think? What is *yoga*?

Vidagdha-Mādhava: Well, there's also *bhakti yoga*, yes?

Śrīla Śrīdhara Mahārāja: *Bhakti yoga* is all right. Then, what is the trouble? Why you have any preference for *yoga*? Because that is a definite way promising you some definite result. Do you find that? *Śaraṇāgati* is uncertain, indefinite, to hanker after His sweet will? And by following the process of *yoga* you feel that you are going to control, you are going to solve the result? What good do you find in the *yoga*?

Vidagdha-Mādhava: Well, I was actually, was going to ask you that actually one who sees Kṛṣṇa everywhere and in everything...

Śrīla Śrīdhara Mahārāja: What is the connection with *yoga*? *Yoga* means reconnecting with Kṛṣṇa, that is all right. That is *yoga*. Yogamāyā, the central in-carrying current. To catch the central in-carrying current, Yogamāyā. It is taking us to connect with Kṛṣṇa, centre. That is Yogamāyā. And Mahāmāyā, out-carrying current. In-carrying current, out-carrying current. But what do you mean by *yoga*? This *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *āsana*, all these things.

Vidagdha-Mādhava: One who is simply linked up with the Lord. *Yoga* means linked, linked up.

Śrīla Śrīdhara Mahārāja: Link up. If you form an alliance with the nervous system of your body and _____ [?] outwardly affected. The authority will be affected by that. *Raja yoga* and *hatha yoga*. *Hatha yoga* only attempting with physical things. The *raja yoga*, something mental. *Yama*, *yama* means _____ [?] all these practices. To make oneself aloof from the material charm, charm of material life. *Yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, all these things. All concerning to this material, dealings with the material environment, *yama* means. To take out the self, to disconnect the self from the material bondage. But if we cannot have, we cannot establish any real connection with the spiritual, the material disconnection is not complete. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta.*

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

We can climb up to the highest degree, the highest position of the negative side, the *abscissa*, we can climb up to, but if we do not have any visa then we'll have to come back anywhere in this plane. To establish connection with the agent of the visa area, that is what is most important. The agents, the *sādhus*, they're wandering here, and to connect with them and to secure a visa. And visa people will manage for us to secure a passport here _____ [?]

Devotee: Descending process.

Śrīla Śrīdhara Mahārāja: Yes, automatically. They will recommend. 'I want this gentleman to take our notation because this plane has got great respect for the other plane.' The *māyā* has got its fulfilment there. Whenever such news will come to the agents of the *māyā* that the other party is now wanting this man for their utility there, they will succumb to that, give to us, agree to that. Because the authority knows that I am only a negligent part of the highest place, so we must abide by the order of the higher authority who has come with the visa. Something like that.

This is *Bhāgavata dharma*, and this *yoga*, this *varṇāśrama dharma*, all the other things, by our trial and dealing with the material things we can go up to that end of this country. And then if we cannot secure any visa, any entrance there, then what to do? Wait for some time here, that will be our fate. That is more independent, more fine, more sweet, than every place that holds superior position. This is only a perverted reflection, having no existence of its own, can't stand on its own leg. It is a dependent state. So this *māyā* state is always in obligation with that original state. Anyhow to have connection with that state, that is most valuable thing.

yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā, manorathenāsati dhāvato bahiḥ

["All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vāsudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavour of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?"] [*Śrīmad-Bhāgavatam*, 5.18.12]

Have you come in connection with this *śloka*? *Yasyāsti bhaktir bhagavaty*. If anywhere we can trace that faith in the Supreme Lord, in least. *Sarvair guṇais tatra*. Other demigods, representatives of any power of this world, they cannot but have their presence there. And *harāv abhaktasya kuto*, and if anyone has got no credit in the supreme authority, the favour of the demigods here can never be counted. Now it is, and now it will fly away. Do you follow?

So many qualities, main quality is faithfulness to the authority. And if that is there in anyone's heart, then other qualities with their masters cannot but be there, reluctantly or within _____ [?] Because the highest authority's representation is there. So they must attend the place. And if the ultimate authority is not represented, then all the partial representations, their presence has got no value. __ [?]

Para bhakti sukrtair maha-jana [?]

The other qualities and their quality holders _____ [?] they have got no value, no reliability there. The paramount power has got any favour there, all will come, flock there. And if the paramount power is absent then the favour of this minor power has got no value. Any moment they will fly away.

Yasyāsti bhaktir bhagavaty akiñcanā, sarvair guṇais tatra samāsate surāḥ. The gods who represent other qualities of this mundane world, they cannot but attend that place where the highest authority is there. *Harāv abhaktasya kuto mahad-guṇā*. And if one is seen in want of his devotion towards Hari, the paramount power, then this _____ [?] however great qualities there may be, we cannot depend on them. They will fly any moment. *Manorathenāsati dhāvato bahiḥ*. Because their concern is always _____ [?] they're always tending to that side, outside. That is their nature, out-carrying. They're agents of out-carrying current, deserter. The agents of *māyā*, they're hypocrites, they're deserters.

Vidagdha-Mādhava: So Guru Mahārāja, our system is acceptance and rejection, accepting things favourable for Kṛṣṇa consciousness and rejecting those unfavourable things...

Śrīla Śrīdhara Mahārāja: That is included in devotion, not below.

Vidagdha-Mādhava: But if someone has some trouble concentrating his mind for chanting, or some problem, agitated by body or mind, *yoga* mitigates these, yes? But it should not be used?

Śrīla Śrīdhara Mahārāja: That will not be valuable, that way, intoxication. By his intoxication for the time being he can have some help of apparent concentration. But that is physical, material.

Devotee: Like Viśvāmitra Muni. For some time he meditated.

Śrīla Śrīdhara Mahārāja: Meditation, this penance, they have got their respective results. But as climbing on the summit of that power, even one may be a demon, one may not be theistic.

Vidagdha-Mādhava: The reason many of Swāmī Mahārāja's disciples have gone away is...

Śrīla Śrīdhara Mahārāja: Even Śaṅkara, Mahādeva, he's considered to be the highest attainment of all this *yoga*, *tapa*, etc. But still he's not considered to be a *śuddha bhakta*. *Jñāna miśra*, *yoga miśra*, *karma miśra*, something like that.

Vidagdha-Mādhava: Mahādeva is not *śuddha bhakta*?

Śrīla Śrīdhara Mahārāja:

na tathā me priyatama ātmayonir na śaṅkaraḥ
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

Mahādeva says, "If you want to see, feel what is real devotion, devotion proper, pure devotion, go to Prahlāda." Mahādeva saying to Devarṣi Nārada. "Go to Prahlāda. You can find pure devotion there. We have got our personal concern. Sometimes we jump in opposition with the paramount power of Nārāyaṇa. So our position is not reliable. Go to Prahlāda, *ananya bhakti*, exclusive devotion, you can find there."

Prahlāda says, "Yes." He also denies, "That sometimes I want to fight with Kṛṣṇa, some demonic element is in me. And what I do that is also something like passive things, this meditation and others. But no active service in me. Go to Hanumān." In this way, going up.

Vidagdha-Mādhava: Guru Mahārāja, so the westerners I think what's missing is that they're trying to get a higher taste, some experience that's going to give them some reassurance that they are actually practising the proper path. The westerners are impatient for some higher taste.

Śrīla Śrīdhara Mahārāja: Yes. Westerners are impatient to get something within their fist.

Devotee: Very quickly.

Śrīla Śrīdhara Mahārāja: Its nature is just the opposite. It is opposite. If you think you have got, then you are deceived. When you think 'I am nowhere,' you will find He's just on your side. So to increase the positive side, to catch Him, that is useless. I told many times, try to increase the negative side. Then you will have Him on your side. So *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3], when you will come to realise that all your acquisition is no qualification to attain Him. Only His grace, and grace comes to the humble. But they're puffed up with their own quality, capacity, grace does not descend there. As a master you will capture Him, He's a property and you are the possessor of the property, give that idea to the burial ground. That is no *bhakti. Bhakti* is helplessness, and the necessary feeling for the purpose of Him. I'm nothing, I'm nowhere. Your grace is everything, I have got no right. And the right which is asserted by the devotees, that is also of a negative character. I'm the most wretched, so I'm the highest candidate of Your grace. That is an appeal in the negative side.

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gītamālā, Yāmuna-bhāvāvali,* 19]

This way.

Badrinārāyaṇa: So *anartha nivṛtti* is always there Mahārāja?

Śrīla Śrīdhara Mahārāja: *Anartha nivṛtti* means the elimination of the external elements in us which gives us hope that I shall make me a king, those things, give up our dependence on those things. Those promising friends. God save me from my friends, or so called friends, that are

giving hope that I shall make you a king, to disperse them all, wholesale, forever. I don't want your help, you go away.

Try to realise the negative characteristic of our real self. We're potency, not owner of the potency. We're potency itself, not owner of the potency, so always dependent on the owner. That will be our position, real position. The substance and the potency. Potency is dependent on the substance. And to think that we're substance, that is the wrong with us, the possessor of potency, no. We're infinitesimal part of His potency, and the potency also not of the first class; third class potency. An infinitesimal part of the third class potency of the substance, that is our real position. So when we're in our highest realisation, we're also to be adjusted in the third class potency section, to work there.

Svarūpeṇa vyavasthitiḥ. The *mañjarī* class, the *sakhī*, *prana sakhī*, all these things here. The Nanda, Yaśodā, the *sakhā*, there is also different groups. And the new recruits will have a particular position in *sākhya rasa*. Always under the guidance of the main *sakhā* of any one, either in the retinue of Subala, or Śrīdāmā, or Mādhumaṅgala, and they are in *sākhya rasa*. Nanda, Yaśodā, the *vātsalya rasa*. Anyone in helping hand of Yaśodā or Nanda, in this way. There he will draw the maximum *rasa*. If misplaced, then he will have to fast, half fed, no capacity.

So 'ham. We must eliminate exhaustively from us the spirit of *so 'ham*, 'I want something big.'

We're one of many and where your real position is to be adjusted when you are free, from there only you can get your first highest benefit. He's misplaced, you're dead, you're nowhere, you're cast aside. Your body as proper food, this something is poison, something is too much rich, so your body will thrive only with the particular type of food. If you want to eat like elephant, you are gone, or like tiger. Your food will be limited to a particular position.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Internally adjusted you have got your particular position. If you can realise that then you have got that _____ [?]

End of 82.08.19.B_82.08.05.B

Start of 82.08.20.A

Gopeśvara: Nineteen seventy four, with...

Śrīla Śrīdhara Mahārāja: Along with many of your Godbrothers, along with Swāmī Mahārāja. About one hundred and fifty persons. With that group you were. All right.

Gopeśvara: Yes. And again in nineteen seventy six I think, you came to that Maṭha, and Prabhupāda was inviting you to stay.

Śrīla Śrīdhara Mahārāja: During installation ceremony.

Gopeśvara: I think so, yes, but you didn't, you chose not to stay. And then again in nineteen seventy, Svetadwīpa dāsa *brahmacārī* ...

Badrinārāyaṇa: Yes I know him. He's gone now, he's left the movement. We have not seen. He was last seen in Rādhā-kuṇḍa when he was living by himself like a *bābājī*. And then after that, this was in nineteen seventy seven, then after that he was kicked out of Rādhā-kuṇḍa and then...

Śrīla Śrīdhara Mahārāja: Went back?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: To America?

Badrinārāyaṇa: America.

Gopeśvara: No, this is a different Svetadwīpa prabhu. This *brahmacārī* he was actually from Bangladesa and he was working for the *Nāma-hatta* program in Māyāpur.

Śrīla Śrīdhara Mahārāja: Under Jayapatāka Mahārāja.

Gopeśvara: Yes, under Jayapatāka Mahārāja. And one day he came with me to Navadwīpa. I needed a guide. I was doing some work for developing the Māyāpur program, I was speaking with the development board officer, and he took the opportunity, he just took me to meet you. I didn't know who you were but he introduced me, and at that time you spoke with me for over an hour. And since then, those things that you told me, I have been preaching to many people, everyone I met.

Śrīla Śrīdhara Mahārāja: What peculiarity you find in my speech?

Gopeśvara: You are teaching that the following of purity is more important. Purity is more important than any show or any external opulence.

Śrīla Śrīdhara Mahārāja: Of course, quality, sincerity of the purpose. The quality within, that is more valuable than external energising. All right. So, you were married then? Afterwards married?

Gopeśvara: In nineteen eighty when I came here last time I was married.

Śrīla Śrīdhara Mahārāja: Came with your wife?

Gopeśvara: No, then I didn't.

Śrīla Śrīdhara Mahārāja: She's coming for the first time here?

Gopeśvara: Yes, to meet you, for the first time.

Śrīla Śrīdhara Mahārāja: In India she came?

Gopeśvara: Yes, she was staying in Calcutta.

Śrīla Śrīdhara Mahārāja: Not Māyāpur?

Gopeśvara: Only for two weeks she stayed in Māyāpur.

Śrīla Śrīdhara Mahārāja: Caitanya Candrodaya Maṭha? Which year?

Gopeśvara: Nineteen eighty. Was it eighty, or seventy nine?

Śrīla Śrīdhara Mahārāja: Mādhana's mother, Pishima was living at that time, no?

Gopeśvara: No, she wasn't. It was seventy nine, wasn't it? We went to England in January, nineteen eighty.

Śrīla Śrīdhara Mahārāja: She has entered ISKCON movement how long ago?

Gopeśvara: In [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. In England or in Germany?

Gopeśvara: Germany, yes. She was under Haṁsadūta in Germany since [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. Swāmī Mahārāja was there, living.

Gopeśvara: Yes. She's initiated by Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: And Sarvabhavana, he comes from Germany. And his wife is also a German lady. Does she know her?

Gopeśvara: Yes. She knows.

Śrīla Śrīdhara Mahārāja: And his child, what's his name?

Gopeśvara: Abhimanyu.

Śrīla Śrīdhara Mahārāja: And, so did she stay in Calcutta with her?

Gopeśvara: Well, we had our own room there in Calcutta, but they were friends.

Śrīla Śrīdhara Mahārāja: Does she know that Bhakti Caru Mahārāja also?

Gopeśvara: Yes, she knows Bhakti Caru.

Śrīla Śrīdhara Mahārāja: First friend of Sarvabhavana.
Now did you write a letter to Akṣayānanda Mahārāja some months ago?

Gopeśvara: Yes sir, I wrote a letter to you.

Śrīla Śrīdhara Mahārāja: Do you like farming?

Gopeśvara: Yes sir. I like these things.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja told that, "He's well known to me and he likes this farming. We have acquired a place for you _____ [?] in the south, boundary wall, less than three acres of land, a garden house." And Akṣayānanda Mahārāja says, "He loves this, but he does not like to take any responsibility, permanent responsibility, but he likes this farming work, service." Something like that.

Gopeśvara: I don't mind the permanent responsibility, but I'm mistrustful any more of who I'm working for. So I'm very careful before I enter into someone's service now. That is actually the predicament.

Śrīla Śrīdhara Mahārāja: This is all old topics. No news you have come with perhaps from Aranya Mahārāja.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet that Goswāmī Mahārāja also, Dhīra Kṛṣṇa?

Gopeśvara: Yes, Sudhīra Mahārāja also came to visit.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī Mahārāja, now he's known by that name. Did you meet him in London?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Now, what's the result there? Any letter?

Gopeśvara: I don't have any letter because I had to leave quickly from London. So he wrote down some points for me to discuss with you and then to communicate back to him your answers.

Śrīla Śrīdhara Mahārāja: Then how long we can expect you to stay here? If suitable, for long time. Otherwise withdraw soon.

Gopeśvara: If suitable I would very much like to stay. I have been trying to come sooner. After I wrote this letter to you in April.

Śrīla Śrīdhara Mahārāja: Remember the letter?

Devotee: No Mahārāja.

Gopeśvara: Sudhīra Mahārāja read it to you.

Devotee: It's in the file.

Śrīla Śrīdhara Mahārāja: And mentioned your name there?

Gopeśvara: Yes. So he told me that you appreciated it.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja was dealing all those letters. Now the points may be discussed tomorrow morning. What do you think?

Gopeśvara: Yes. As you like sir.

Śrīla Śrīdhara Mahārāja: By tomorrow's mail you like to send the reply, is it? As soon as possible?

Gopeśvara: Yes. we have some tapes here also. We are making tape of your comment. And Sañjaya is going to London the twenty-fifth.

Śrīla Śrīdhara Mahārāja: You met Sañjaya?

Gopeśvara: Yes, I met Sañjaya.

Śrīla Śrīdhara Mahārāja: In Calcutta?

Gopeśvara: Yes, last night.

Śrīla Śrīdhara Mahārāja: Oh, then you came via Delhi?

Gopeśvara: No, we came Moscow, Calcutta. Yes, London, Moscow, Calcutta.

Śrīla Śrīdhara Mahārāja: Then Calcutta _____ [?] or America. Why? He was compelled to leave?

Gopeśvara: No, he wasn't. Actually Aranya Mahārāja and I went to him and we spoke personally with him. And I asked him just to his face, please tell me what you are doing so I know and I can make my choice as to what to do. There are so many rumours about you.

Śrīla Śrīdhara Mahārāja: The trouble arose from his intoxicating habit?

Gopeśvara: Yes, but I didn't believe it.

Śrīla Śrīdhara Mahārāja: The whole party?

Gopeśvara: Not the whole party.

Śrīla Śrīdhara Mahārāja: Then, he himself and other few?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: His closest intimates. They used to take intoxication, regular?

Gopeśvara: Yes. Well, Jayatīrtha told me and Aranya Mahārāja that he was taking regularly, and that some of his intimate disciples like Kedar and some others, they found out that he was using. So he said they forced him to tell us what you are doing, what are your experiments.

Śrīla Śrīdhara Mahārāja: Who forced?

Gopeśvara: Kedar. Kedar forced Tīrtha Mahārāja to tell him what he was doing and how he was doing it.

Śrīla Śrīdhara Mahārāja: Then, what did he play game?

Gopeśvara: And so then Tīrtha he said ok. And then he's explaining to his men, Kedar etc., how to take hashish and LSD for spiritual realisation.

Śrīla Śrīdhara Mahārāja: He has got that sort of conviction?

Gopeśvara: Yes, exactly, conviction, he said.

Śrīla Śrīdhara Mahārāja: That this can help him in his spiritual realisation?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: So he?s taking that, and there is no question of leaving that. It is his opinion?

Gopeśvara: Well, he's saying that intellectually he knows that it's not what Prabhupāda says, it's not in the *śāstras*, and it would displease you also.

Śrīla Śrīdhara Mahārāja: He cannot feel, he cannot realise that it is anti, cannot realise. But only through *śāstra* he knows that there is a saying like this and that is all empty words. That is his realisation. That that *śāstric* voice is only empty. All right. So determined not to give up intoxication he has gone to America side. Do you think like that?

Gopeśvara: Well, he spoke with us a little differently. He spoke that he would feel better if he was not taking these things, but still his conviction is such that he more or less uses it as his *sādhana*. And he would like to give it up. And he gave the explanation...

Śrīla Śrīdhara Mahārāja: He lived here for so many days. He could make any question to me regarding that. He could have done so. Anyhow, I got a telegram from Aranya Mahārāja that Tīrtha Mahārāja is such and such. Then I replied both Jayatīrtha Mahārāja and Aranya Mahārāja. Aranya Mahārāja I wrote that deal slowly, carefully and affectionately. Tīrtha Mahārāja wired that, 'I'm already wiring him.' And I also sent a telegram to Tīrtha Mahārāja, please help us stopping intoxication if any. Situation emergent. But I did not get any reply from Aranya Mahārāja as yet. But Jayatīrtha Mahārāja gave a long telegram reply from America. There it is not very clear but he says that I'm not going to challenge the committee. And I can't come just now to you for want of money. These two important points there. No mention that on principle I cannot give up this intoxication. I don't like to go out of the committee. Is it not? Something like that.

Badrinārāyaṇa: Yes. Go against authority.

Śrīla Śrīdhara Mahārāja: 'And also I can't go to you immediately for want of money. So many other things. I am a rogue, I am very mean, so and so, nasty, I am not fit for your company.' All those things. In the midst of those expressions, these two points. 'I can't go now for want of money to you immediately, otherwise I would have come and got a settlement direct from you. And another, I don't like to go out of the committee we have constructed.' Something like that.

Gopeśvara: He said that in nineteen eighty, I think when he took his wife back, then he said at that time...

Śrīla Śrīdhara Mahārāja: Where is his wife Manjuali, is in ISKCON?

Gopeśvara: Yes, she's in ISKCON. They're bringing the girls back to ISKCON.

Śrīla Śrīdhara Mahārāja: Girls?

Gopeśvara: The girls that were in India, Manjuali is encouraging them to come back to ISKCON.

Śrīla Śrīdhara Mahārāja: And her son Vaiṣṇava Carana is also there with her, young boy?

Gopeśvara: Yes. He's in the Gurukula.

Śrīla Śrīdhara Mahārāja: She gave a letter to me when Jayatīrtha Mahārāja was ousted from the London temple and Rāmeśvara and Bhagavān dāsa took charge there and ousted him, Manjuali wrote a letter to me.

She said, "Things are such, I want to know from you what should be." She told that, "When he left, had *sannyāsa*, he was almost forced to take *sannyāsa*. As *gṛhastha* he got deputation from Swāmī Mahārāja to do the work of Ācārya, as *gṛhastha*. But these people pressed him to take *sannyāsa*. And anyhow he agreed and took *sannyāsa*. But he could not keep it."

He told that one lady he accepted as his second wife for some time. For some time or so accepted wife, she wrote. But I was told by other members that anyhow, that lady was also the wife of Pradyumna or someone, he's in Canada. Anyhow through intimate service she became very intimate and the two boys they detected him. And when he came to understand that he's caught red handed, then he wanted to commit suicide.

But those boys anyhow prevented him committing suicide, and told that, "We won't give it out to any. You please don't commit."

Then, thinking about his weakness, the wife the boys he took to him, former married wife, took to him. And thinking that I am not fit for the post of an Ācārya, and the managerial, he went on pilgrimage. And when he came to Purī, Jagannātha, on pilgrimage with his wife and child.

Then Jayapatāka Mahārāja came to me. "Such is the things are happening in this way. So please try to help us." I told that ... before this Jayapatāka Mahārāja once again came to tell something against Jayatīrtha Mahārāja. "That he's showing much sentimentalism, and saying that this is all transcendental sentiments." He asked me, "Is it so?"

Never. This cannot be transcendental sentiment. What is the proof? I showed him, that these are the scriptural quotes, and the facts, that we can never accept it as transcendental sentiment.

Then when he left and took his wife and child and came here, Jayapatāka again came. "He has come here, and if you can make him understand the position, the credit of ISKCON is going down. He was one of the principle Ācāryas, his important place in London, he's a good

organiser, all these things. If he goes down in this way then it will be a great loss to ISKCON." In this way.

I told that I can't say anything to you, hearing one side. But I want to hear from his side also. So we may take him here, and I shall hear both sides, and then I shall think what to do. Then they managed to take him, only first Jayatīrtha Mahārāja. But after first hearing I asked, I want to see your wife also. Then wife was also taken here. All the sides I heard. Then I asked Jayatīrtha Mahārāja, when once you have accepted *sannyāsa āśrama* you should not go back to be *gṛhastha*. Only accidental fall, that is not everything. You must have courage. Your Guru Mahārāja appointed you as a general to fight against *māyā*. And you must not leave your position.

Naturally Manjuali and the boy also began to cry when he accepted my proposal. I also encouraged them. You are already disciple of Swāmī Mahārāja before your marriage, I heard. So you also encourage him, he's a general, fighting as a general with *māyā*, with so many soldiers. And if he comes back you must encourage him. Viṣṇupriyā Devī she left Mahāprabhu for the good of the public. You must remember her ideal. And for Kṛṣṇa you must come ahead to do anything and everything, all sorts of sacrifice for Kṛṣṇa. Kṛṣṇa is not a dead matter. He will look after you. Your greatest sacrifice for Kṛṣṇa. Anyhow they were both encouraged.

And ready to take *sannyāsa*. Bhakti Caru Mahārāja was also there. Then I sent them, send a letter to your former *sannyāsa* Guru Kīrtanānanda, that please permit me I am going again to take, retake, for the time being. And I advised to go to Katwa, the place where Mahāprabhu took His *sannyāsa*, Śrī Caitanyadeva. Go to that place and there you again take that *sannyāsa* dress. That will give you strength. So Bhakti Caru and Govinda Mahārāja and others were sent and he took *sannyāsa*. And he went this way, they went that way.

And afterwards he told, "Yes, I have got the strength. As if I have got from Swāmī Mahārāja I have got *sannyāsa*." Before going to Katwa, they asked me to touch the *kaupīna* and the *daṇḍa* and I did it. "I have got strength from all these things, now I'm strong." He was working very well.

Now the trouble arose, in the last Gaura Pūrṇimā. When the ISKCON committee they saw whatever their resolution, and their behaviour, many men are going away. And from long time like this Hiranyagarbha and so many other gentlemen, many came to me, "The committee is not working in the right path. They are working whimsically."

And the committee itself came to me that they are going to punish these three Ācārya, Jayatīrtha and Haṁsadūta and Tamāla Kṛṣṇa, for some reasons or other. I stopped them. What do you say? They got direct recognition from Swāmī Mahārāja. If you do so, what will be the reaction within their disciples? My Guru is vulnerable. These three Guru Ācārya have no real position in the transcendental world. Then they will say your position is also vulnerable. Anyone,

no position. ISKCON will lose its hold there. Don't do so. But if they have done some wrong, amicable settlement within you. Don't go to eject or punish them openly, publicly. Never do this.

Anyhow they accepted my direction. But many people are always coming to me, "Oh, they're doing this, they're doing that, many things objectionable. We can't tolerate this."

I first told them, wait and see, perhaps more than a year, wait and see. And I put some letters also to Tamāla Kṛṣṇa and others that, eighteen points of complaint against you. Please consider and do the needful. Otherwise these important persons leave its painful. In this way. They ignored. Then I told the party that are ignored, disappointed, that you meet amongst each other and form an organisation and have some resolution and put it to them, to the committee. That we the aggrieved party are of such an opinion, if you do not consider our case then we shall have to go against your decision. Do something like that. Then they did something like that, but they did not care.

Over again they were more tight, that none could come to me. "Don't go to Śrīdhara Mahārāja." First they told that, "Śrīdhara Mahārāja is an old man. Don't go to disturb him." Next they told, "No, don't go there. You all confine yourself in the writings and advices of our Guru Mahārāja only, and not outside that."

But still any one coming to me and asking questions and they're recording on tapes. And Dhīra Kṛṣṇa Mahārāja he collected so many important tapes from the beginning. He was president in a temple where all the tapes from the time of Swāmī Mahārāja, they are reserved there. And he got copy of all those and he began to preach my tapes. And they told that it is deeper and more sweet. In this way.

Then the committee they were in a difficult position and they passed a resolution, "No one should have any connection with Śrīdhara Mahārāja, if they want to be within the range of ISKCON." But then Tamāla Kṛṣṇa Mahārāja or Haṁsadūta Mahārāja they were silenced, but anyhow the resolution was passed.

And Jayatīrtha Mahārāja told boldly, "I have got much faith in Śrīdhara Mahārāja and I can't give up his tape reading." Jayatīrtha Maharaja he introduced against a temple along with reading about Swāmī Mahārāja's books, my tapes also, and of my Guru Mahārāja's books.

But they prohibited, "No. No, only Swāmī Mahārāja's books should be discussed and read, and no other. No other words of Gauḍīya Maṭha, including Śrīdhara Mahārāja."

But Jayatīrtha Mahārāja said, "No. All right, I shall do it for myself. Saraswatī Ṭhākura's *Brahmā-saṁhitā* and all these things, and Śrīdhara Mahārāja's tapes I shall use for myself, and not for the disciples."

But, "No, you won't be able to use it for yourself also."

Then he revolted. "No. Then I want to cut off my connection with you. I can't cut off my connection with Śrīdhara Mahārāja."

That was the ... and they wanted then, "You leave your centre there."

Then in the television he gave a piece there. "Yes. I do not abide by the resolution of the ISKCON committee, and the temple is under ISKCON so I give it up, my post as the president of that London temple." He gave a lecture.

And at that time they took that incident that, "You lost your character, you had a fall."

He admitted that, "Yes. I had such unhappy accident in my life of that type." That also he propagated.

And on the basis of that declaration that Rāmeśvara Mahārāja and Bhagavān dāsa, they went straight there and took possession of that temple.

Then to some outside members amongst his disciples he sent another telegram. "That such is the case, I have left the temple, but those that are still faithful to me, my guidance, they may come out."

So many came out, more than hundred ladies and gents, some came out there and more than hundred came here. And anyhow he had some trouble, took them, and that house here, and all these things.

Then after long time, I'm not accustomed to go on with so much trouble. He removed some of them to Nepal. And then from there to Bangalore and Delhi, in this way, gradually. And there perhaps the money became short, and he was not caring so much, a fatalist.

Then I told him, the others came out and they're trying to form another centre there. I requested him to go straight to London and to help them, those that are establishing a new centre. And also help those that are here and take them in. He went.

And I got letter, in the name of Kedar, that when they reached there they're very much encouraged. And Jayatīrtha Mahārāja is all right, going on well. And they're sending tickets to those that are here. Gradually they will join.

In the meantime I got a letter from Aranya Mahārāja, and telegram especially. "My previous letter cancelled. What I say in the telegram this is up to date, truth."

Then I gave two telegrams too, to both sides. And Jayatīrtha's reply I got, he wrote from America. And I was just going to wire to Aranya Mahārāja, what is the meaning, that you have come.

In the meantime we got some report from Akṣayānanda Mahārāja from Delhi, "Some have come and they are hearing that there is trouble about that intoxication, and perhaps many of

the members are dispersed. The new temple that is dispersed, and Jayatīrtha Mahārāja went to America with very few of his intimate followers, something like that.

And very strongly our Dhīra Kṛṣṇa Mahārāja as well as Arunya Mahārāja opposed Jayatīrtha Mahārāja and asked his disciples not to follow that way of intoxication. Such is the position.

Gopeśvara: It was done in a very gentlemanly way though. Aranya Mahārāja and I approached Jayatīrtha for clarification of these things. So he told us directly that he was using these intoxications. And he said that ...

Śrīla Śrīdhara Mahārāja: Experimenting. But, did he not try that it is my centre, the temple of my disciples, so if you do not like it you may preach it outside. Don't come to disturb here my disciples. Did he not say like that, Jayatīrtha Mahārāja and Kedar, his partner?

Gopeśvara: Well. he simply said that he didn't want all of these disciples anyway. He'd been trying to get rid of them twice in nineteen eighty when he came here with Mother Manjuali. That time he wanted to give up all disciples. And then again when he came here to you after Māyāpur festival, again he wanted to give up all disciples. He says but these disciples keep coming to him and so he doesn't have time to be with himself in order to solve his problem. This is what he explained to us.

Śrīla Śrīdhara Mahārāja: He's a man of renunciation spirit. Jayapatāka Mahārāja visited him here three, four days continuously tried to convert him. But he did not budge an inch. Jayapatāka Mahārāja went on frustrated, disappointed.

He says, "I do not want anything. I'm a man of my own principles. What I understand I shall do that."

That is his nature. It's true that he told in the beginning that, "I don't want any disciples. You may take them." He asked me, "You take all these things."

I said no, no, I am not going to capture anyone's disciples. Hare Kṛṣṇa.

Now again the same show repeated, "I don't want anything but I'm going on with my experiment."

A very cheap way to Goloka, cheap way by the help of intoxication we can go to Goloka. His foolish idea. After discussing, and understanding, and reading, and chanting, through the *śāstra* and *mahā-jana vākya*, still I wonder that he's of such opinion, wonderful.

But it is not a very serious thing that anyone has some little bad previous habit. But the danger is there that he wants to experiment, he wants to have confidence that this sort of intoxication can help devotional path, the danger lies there. But accidental bad habit has got no very great value. It may go. I know that this is bad, but I can't give it up so soon. Take some time and then I shall take it. But to think that this can help devotion, this intoxication through drugs, it is a dangerous thing. But he did not ask it to me when he was here.

Gopeśvara: We asked him why you didn't ask Śrīla Śrīdhara Deva, why you didn't explain to him the situation. Because he was using regularly before he met you even. And he simply said that he didn't have the courage to ask you.

Śrīla Śrīdhara Mahārāja: He told, he admitted?

Gopeśvara: Yes, he admitted to Aranya Mahārāja and myself, he didn't have the courage to tell you.

Śrīla Śrīdhara Mahārāja: He is a plain speaker, at least. He does not hide anything. Hare Kṛṣṇa. So he says that he could not come to me for want of money. Otherwise he could try to discuss it with me, and if possible clear it up.

Gopeśvara: I don't think so, sir. If I may say, I don't believe that ...

Śrīla Śrīdhara Mahārāja: You think that he's determined to experiment, to go on experimenting?

Gopeśvara: Well, I think he's trying to get more time at least to decide what he really wants to do. He's not decided yet.

Śrīla Śrīdhara Mahārāja: If he's got such faith that it is unnecessary, it is harmful, but due to my weakness I can't leave it immediately. I may have some time to shake it off. That is something. But on principle to accept it, that I am making experiment with the drugs, that whether they can help to take us to Vaikuṇṭha or not, that is the most foolish thing, anti devotional conception. What do you say Badrinārāyaṇa prabhu?

Badrinārāyaṇa: In our *sampradāya* no one has ever done it before.

Śrīla Śrīdhara Mahārāja: Now that temple is there and very few are there. And Aranya Mahārāja in charge of that temple. So at least it is kept under the vigilance of this party. And Jayatīrtha Mahārāja has gone with about how many, a dozen?

Gopeśvara: He has taken only a few with him, two or three Kedar, Kedar's wife, there is also very much rumour he's having relation with Kedar's wife.

Śrīla Śrīdhara Mahārāja: Who?

Gopeśvara: Jayatīrtha. There's very much talk about that also in the temple.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja for some service. But Dhīra Kṛṣṇa Mahārāja did not like her, for her smoking or the filthy habits. So he asked Kedar to take her away. And Kedar went there and took her away. So he's disgusted with Kedar and his wife already, that Sudhīra

Goswāmī Mahārāja. And Sudhīra Mahārāja immediately came and _____ [?] them Aranya Mahārāja and then boldly both of them they approached Jayatīrtha Mahārāja for direct proposal.

Gopeśvara: No. Sudhīra did not approach Jayatīrtha. Aranya Mahārāja and I approached Jayatīrtha.

Śrīla Śrīdhara Mahārāja: And Sudhīra Mahārāja was there?

Gopeśvara: No, he came afterwards.

Śrīla Śrīdhara Mahārāja: Oh, he came afterwards. After coming, what was his opinion? Jayatīrtha Mahārāja there, or he already left for America, when Sudhīra Mahārāja came?

Gopeśvara: He had gone into hiding. Jayatīrtha, he asked Aranya Mahārāja and I what should I do? He didn't know what to do any more.

Śrīla Śrīdhara Mahārāja: He got my telegram.

Gopeśvara: Because his disciples were going back and forth taking everything out of the temple and going back to Jayatīrtha.

Śrīla Śrīdhara Mahārāja: The householders they're coming and keeping connection with Jayatīrtha Mahārāja?

Gopeśvara: Not only householders but Navanita Cora and Dāsa Avatāra.

Śrīla Śrīdhara Mahārāja: The other day we received a letter from Navanita Cora, that Irishman?

Badrinārāyaṇa: Yes, about three days ago.

Gopeśvara: He was...

End of 82.08.20.A

Start of 82.08.20.B

Śrīla Śrīdhara Mahārāja: No butter is there. Butter affairs all in Vṛndāvana. Hare Kṛṣṇa. Gaura Hari.

Gopeśvara: So he also went to America.

Śrīla Śrīdhara Mahārāja: All right.

Badrinārāyaṇa: Jayatīrtha Mahārāja was staying in a different house.

Gopeśvara: Yeah, so, er?

Śrīla Śrīdhara Mahārāja: Deplorable.

Gopeśvara: Yes. So Sudhīra Mahārāja never got to speak with Jayatīrtha, because after Aranya Mahārāja and I spoke with him...

Śrīla Śrīdhara Mahārāja: But now, where Jayatīrtha Mahārāja is at America, that is in hiding or publicly he's staying somewhere?

Gopeśvara: He's staying with some devotees who have bad reputation. They're no longer full time ISKCON devotees, but they are doing business also with drugs and things.

Śrīla Śrīdhara Mahārāja: They're this side, not that side?

Gopeśvara: Yes, that's right.

Śrīla Śrīdhara Mahārāja: Such householders, devotees of Swāmī Mahārāja?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Who are they, any name?

Gopeśvara: Yes, Bhakta dāsa, Madhuvisa Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know them?

Badrinārāyaṇa: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Madhuvisa, Mahārāja, *sannyāsī*?

Gopeśvara: Yes, at one time *sannyāsī*. But long time ago, about seven years he left *sannyāsa*.

Śrīla Śrīdhara Mahārāja: Another gentleman he was president of ISKCON, he has left *sannyāsa* and went away. What was his name?

Gopeśvara: Yes. Ādi Keśava.

Śrīla Śrīdhara Mahārāja: Do you know about Acyutānanda, anything you know?

Gopeśvara: I'm asking but I haven't heard from him.

Śrīla Śrīdhara Mahārāja: Do you know Pradyumna?

Gopeśvara: Pradyumna has gone to California. He was in London, England, but he left to California for some teaching.

Śrīla Śrīdhara Mahārāja: He left ISKCON and the four principles and has gone to the extreme?

Gopeśvara: That I don't know actually.

Śrīla Śrīdhara Mahārāja: And his wife, that Arundati and son Anhiruddha, they are under care of ISKCON _____ [?

Gopeśvara: Are they?

Badrinārāyaṇa: That's what we heard.

Gopeśvara: There is some good news.

Śrīla Śrīdhara Mahārāja: What is that?

Gopeśvara: Aranya Mahārāja says that he will distribute all of the books, your book.

Śrīla Śrīdhara Mahārāja: That *Ambrosia*.

Gopeśvara: Yes. He can distribute all of them and collect all the money necessary. He promises he can do that. He has ten men he can...

Śrīla Śrīdhara Mahārāja: I'm anxious for the loan. Purī Mahārāja incurred 80,000 loan for the publication of that book. So that loan may be cleared. I like to see that. I have some sort of anxiety from that loan.

Gopeśvara: He will free you from that anxiety. He said he will take care of that.

Śrīla Śrīdhara Mahārāja: And _____ [?] may be utilised for that purpose?

Gopeśvara: Perhaps. I don't know specifically about her.

Śrīla Śrīdhara Mahārāja: She may do that. She's an expert in distributing books, I was told. Hare Kṛṣṇa.

Here when they came, that Karnani, Gurupada, he was a strict follower of Jayatīrtha Mahārāja. Another African gentleman, from South Africa.

Gopeśvara: Yes, Tīrtha.

Śrīla Śrīdhara Mahārāja: He was also delivering lectures here in favour of Jayatīrtha Mahārāja, in the garden, do you know?

Gopeśvara: Yes, Tīrthapāda dāsa.

Śrīla Śrīdhara Mahārāja: And South African gentleman?

Gopeśvara: That's Dāsa Avatāra, he's South African, isn't he?

Śrīla Śrīdhara Mahārāja: No. Dāsa Avatāra, he's not. He married a lady here. Dāsa Avatāra.

Gopeśvara: No. Different Dāsa Avatāra.

Badrinārāyaṇa: But he was here also at the same time.

Gopeśvara: Did he marry some lady here?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: Dāsa Avatāra, perhaps he's a disciple of Swāmī Mahārāja, who married a lady?

Badrinārāyaṇa: No. He's Tīrtha Mahārāja's disciple.

Śrīla Śrīdhara Mahārāja: Dāsa Avatāra?

Badrinārāyaṇa: Yes. There's another Dāsa Avatāra that's Swāmī Mahārāja's disciple. But this Dāsa Avatāra he had some connection...

Śrīla Śrīdhara Mahārāja: Who married the lady, who came to live in the Maṭha and I refused entrance, that Dāsa Avatāra. You don't know?

Badrinārāyaṇa: Yes Mahārāja, I know, but he didn't marry, he just had some connection with the lady, but he did not marry.

Śrīla Śrīdhara Mahārāja: No, no, he married. He took the lady to Akṣayānanda Mahārāja in the garden house, wanted to stay here in the blue house. I refused to accommodate him. Both of them came to live here for some time, I refused. No. Come so far for search of Kṛṣṇa and now he

was in the temperament of searching a lady's company. I don't like to accommodate such persons here. Far off you have come in search of Kṛṣṇa and that vanishes and you gain again.

Gaura Hari bol. Gaura Hari bol. Now I'm tired. Again we may meet tomorrow morning.

End of 82.08.20.B

Start of 82.08.22.A

Śrīla Śrīdhara Mahārāja: Anyhow I found in paper _____ [?] "When I drink, I'm two hundred per cent fit _____ [?]

For the fitness of the body, to keep the body fit we can take help of the matter. Otherwise physical, not only this spiritual standard of our own soul, but higher spiritual help, only His mercy can help us. He can come to us. We can't go to Him. Now what to do, to draw His attention to come down, to grace us? What path should we choose?

He's independent. I'm here to invite His sweet will. Not even our knowledge, the high knowledge also cannot touch His existence. Whether He is or He's not, knowledge cannot say that. No knowledge of human beings can reach to that standard where it can find that God is living. That He is, that can be known only by His attempt, to make Himself be known to us. That is *śrauta*. *Yam evaiṣa vṛnute tena labhyaḥ*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

This principle must be understood. This is the main principle to be understood by the devotees. A student of this school must have some idea of this fact, that He can come, we can't go. He can come and He can take us there, but we cannot go there independently. Such play, we're gross consciousness, and that is the highest and finest conscious area. Even where He lives, that area is finer consciousness than the stuff we're made of.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

Where the God lives that soil is more, higher consciousness than we. We are *taṭasthā* consciousness, unit of marginal consciousness, consciousness of a lower degree, we are made of. We are created from a plane of consciousness that is of lower degree. And in the higher degree of consciousness He lives with His paraphernalia. They can come to us but we cannot go there. So how it is possible to go there? Only by their grace, no other alternative. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena*. Extensive study of different scriptures, or sharp memory, all falls to take us there, they're useless. *Yam evaiṣa vṛṇute*. Whomever He will select to take, to make Himself known, he may know. There are so many. He may make Himself known to one, the others may not know.

When Kṛṣṇa was in Kuru *sabhā*, Duryodhana, Karṇa, Duḥśāsana, came to capture Him. But He showed Himself in such a posing that Devaṛṣi Nārada, Bhīṣma, and others that were there began to praise about His nobility, so much.

Dhṛtarāṣṭra he was blind. He heard those hymns and songs praising about Kṛṣṇa. And his appeal to Kṛṣṇa, "What I hear, I have no eyes, what I hear from the praise sung, praising songs, that You are showing a very noble figure. Please grant me sight for a few seconds and allow me to see Your great and beautiful figure. Then again You may make me blind. Only for the time being please remove my blindness that I can get the chance to have a view of Your magnanimous presence."

Kṛṣṇa told, "No necessity of curing your blindness. I say you see."

And he saw. In spite of his blindness Dhṛtarāṣṭra saw Kṛṣṇa. So eye was not necessary to have a sight of Kṛṣṇa's figure. It is such. His will, the only cause, He wants to make Himself known. Then one can know. For whose favour He opens the door of his sight, he can know. It is coming from that side, consent is coming.

"Know Me Arjuna, Divyarūpa."

"I want to see that Divyarūpa, the Viśvarūpa."

"Yes Arjuna, you see."

Arjuna began to see. Only His will. *Yam evaiṣa vṛṇute tena labhyas*. Whomever He accepts, admits, gives pass.

"Yes, you may see. Visa, I give you visa to enter My domain. You can enter, none else."

So nothing material can help. Only His agents that is also empowered by Him. They come to say something about Him, to help in some way. To get the eye,

oṁ ajñāna-timirāndhasya jñānāñjana-[śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The Gurudeva is sufficient to give the eye, the eye of this nature, that He can never be seen by dint of any power raised from this material plane, gross or subtle. The eye that He can only make Himself known by His own grace. That sort of eye, that sort of knowledge, that sort of idea.

Wholly at His disposal. Everything is for Him. And, not a particle to satisfy our individual purpose. Reality is for Itself. Everything in His hand. All right reserved there. And with His consent His devotees they can enjoy some sort of that life, by His sweet will, by His order, they know something like. It is of such independent nature.

Especially Kṛṣṇa consciousness, that is more subtle, more rare, and more non-understandable. We are to connect, anyhow, we cannot connect with Him. Some *sukṛti* has accumulated in us, and that is trying to make us search for that highest thing. It has also come from Him. This *ajñāta sukṛti*, *jñāta sukṛti*, then when accumulated to a certain extent it produces some *śraddhā*. The quality, a tendency of enquiry of that impossible existence, we want to have, running after phantasmagoria.

It is not easy thing. The highest idea. It is our fortune that we have not allowed ourselves to be satisfied with so many stale things, stale products of this nature. We want something else, something higher, charm, all charm. Hare Kṛṣṇa. *Yam evaiṣa vṛnute tena labhyas*. We must try to understand the real purport of this life, from the *śruti*, *avaroha-panthā*. If He cares to make Himself known, He can do that. He may dash your head against the head of any adventurous thing you may do. You may do or not, but it's no qualification for understanding Him. All right reserved. He's for Himself. He's by Himself and for Himself. He does not care for anything else. Such is the Absolute. It's almost hopeless to get any trace about Him.

sanātana krsna prema niracana haya [?]

Mahāprabhu says, Mahāprabhu is showing Himself as conscious of such a plane.

"That Sanātana it is impossible that they may come down in this human section. *Niracana haya* [?] Humanity, human section, cannot have any fortune to trace that substance here, in their society. Human society cannot expect to have any conception of that thing. *Niracana haya* [?] If accidentally, any contact, any connection with any man here, anyone of the society, _____ [?] once connected, never separated. And if he's separated he cannot stand, cannot keep his existence here, maintain himself. His life is drawn by that charm. He cannot exist in this body, in this world. That is so charming, so powerful, so attractive. Once any connection, and if separation he can't exist, maintain his existence barely, he's gone, life is drawn. _____ [?] Cannot live, cannot stand if once connected and then disconnected, he cannot live any longer here in this plane. It is of such nature."

Mahāprabhu says, "I have not got a speck of that, one very minute single drop of that. I'm searching. Only I'm raised to such a position that I can face that such a thing is there, in the upper stage. But till now I have not touched it. So far, so unapproachable. But still it is, and it is the highest thing. And everyone should live only for that, whether he gets or does not get, such a charming thing, such a sweet thing. Existence is possible only for Him. Otherwise existence is a dead thing. Consciousness, if there is any point of consciousness it should exist only in the hope of that conception. Otherwise it is useless to me. No meaning of any life is such a great thing, that far away we can get the scent of such a great thing. It is worth living. In any day I may come to such a thing. If not now I shall go on dragging my life, that one day I may come, such prospect.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

To keep up the body fit.

yuktāhāra-vihārasya, yukta-ceṣṭasya [karmasu / yukta-svapnāvabodhasya, yogo bhavati duḥkha-hā]

["For a person who eats, relaxes, and exerts himself in all duties in a regulated way, and who keeps regular hours in proper measure, the practice of *yoga* gradually becomes the source of dispelling all worldly suffering."] [*Bhagavad-gītā*, 6.17]

Only to keep up the standard, we can manage material things. _____ [?] So wait for that, try hard to get the connection of that higher soul. And if anyhow, anywhere it has descended in the heart of a devotee, through there we are to connect.

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

To give Himself, distribute himself, He has managed to give about His description in the scripture, as well as in the heart of a saint, *śuddha bhakti* devotees.

...

_____ [?] *Bhakti-rasāmṛta-sindhu*, through the instrument of the money, or by the disciples, his followers...

...

...devotion proper. But I can utilise my money at my command, energy, and men and money I can utilise in favour of acquiring devotion. But Jīva Goswāmī says that is not the proper side, *śuddha bhakti* route, that is not pure devotion. You cannot utilise yourself in the service, but you

manage to serve through money and through men. But that is not considered as pure service. To help something, to bring some *sukṛti* to you. So money and men may be utilised to get some *sukṛti*, and not devotion proper, as far as yourself is concerned. Your position is where, and you try to utilise to get it through some other medium, sitting tight as you are in your position. Negligence.

Ambarīṣa Mahārāja, he left his royal duties, entrusted them to the *brāhmaṇa* ministers, and he himself used to brush the temple and do other things by his own hand.

And Mahārāja Pratāparudra he was the Emperor of Orissa at that time, time of Mahāprabhu. When he came to brush the ways of the chariot of Jagannātha, then Mahāprabhu Himself came to embrace him.

So no dignity or position of this worldly qualification. But *dainyam*, humility, helplessness. The real consideration of our own helpless position. That is the qualification. I'm nowhere. I have no support. Why do I stand? I'm in the infinite sky. No support. Where I am I do not know in this infinite sky, no shelter, no support, no prospect, no home. An earnest search for some shelter. *Dainyam*, *ātma-nivedana*. Where should I get *bhāgyam* and make myself safe? All empty. No charm. All things have no charm, dismissed, ending nowhere, no shelter. And earnest seeking for some support, real support, *āśraya*. And then only a soul can find the subtle support, subtle shelter. _____ [?] One who has got none, _____ [?]

...

_____ [?] but when he proves some condition real, he's come _____ [?] Spontaneous, sweet will. But when we demand anything, put any demand, not artificial thing that can be produced. It is not of that matter, but may come out of himself.

Once, one gentleman named Hari Kiśora, our Godbrother, went to our Guru Mahārāja, "Prabhupāda, please say some Hari *kathā* to me. I put this question that I want to hear some *kathā* from you."

Prabhupāda told, "You can clear your ears, then you come." That was the answer.

_____ [?]

Devotee: Did he come back?

Śrīla Śrīdhara Mahārāja: Yes. It cannot be forced to come. It is such, automatic.

Bhaktivinoda Ṭhākura, "Sudden flash I find, Gaura-Gadādhara, but when I go to see it with a particular attempt, attention, vanishes, at once."

It is of such nature. No exposure to any other, so sweet will, degree of sweet will. Do not care for any other influence from outside, can't tolerate. Very subtle, very susceptible, sentimental, cannot tolerate any external influence or demand. Does not care for anything. Absolute sweet

will. The Absolute means such. Without depending, without caring for anything. Self sufficient. _____ *purna* [?] He's full, He's fulfilled by His own existence. He does not care. That is His nature. And we're out for wild goose chasing. Whether I shall get it or not, no guarantee. Still we should not, we can't, we should not attempt for any other thing. But we get Him or not, but I shall continue with my quest only after Him. That should be the attitude.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā [gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

"You may show Your grace or You may be as cruel as to finish with my existence. *Viracaya mayi daṇḍaṁ*. You may give me any kind of punishment, or *dayā*, You may give Your grace to me. But I have no other alternative but to search Your grace. *Nipatatu śata-koṭir nirbharaṁ vā navāmbhas*. _____ [?]"

There is a kind or bird whose name is *cātaka*. Its nature is such that won't drink a drop of water from anywhere connected with the earth. Only when rain falling it drinks that rainwater, and never any stagnant water, deposited water, anywhere. That is its intrinsic nature. Cātaka is always with his beak, mouth high, upward. Always, "A drop of water, a drop of water." Rain also can come profusely to quench his thirst or thunder may come and finish him. But still he has no other alternative but showing his mouth upward - "Water, water."

So Rūpa Goswāmī says our position is like that. Not any water, not any *rasam*, any ecstasy which is already thrown about in this material world we find, either gross or subtle. That won't suite us, we won't want that, even a single drop, but only rain water. A drop of grace coming from up, from heaven, awaiting for that. So many water profusely thrown around, but only a drop of water coming from the heaven. The water also may come, or instead a thunder may come and finish. Still that bird won't _____ [?]

So our *ananya bhakti* and the higher type of search after Kṛṣṇa should be of such nature. Just as Mahāprabhu in His last *śloka* of eight,

āśliṣya vā pāda-ratāṁ [pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

"Whatever You like You may do with Me. At Your pleasure You may kill Me, You may throw Me elsewhere, You may deal with Me in any way You like. It is Your right, You can do. But I have got

no other alternative but to cast Myself, to throw Myself at the feet dust of You, My Lord. No other alternative. Whatever corresponding treatment I get from You, it does not matter. Still a burst from heaven. But still My search will be only for You, nothing else."

This is *ananya bhakti*. We are concerned with that. We are to preach that. We are to try to accept that, to get that for ourselves, only that type of devotion, serving attitude. Gaura Hari bol. That is our concern. Whatever we do, for the _____ [?] that _____ [?] The compass shows the north direction. It may waver in this way but it is fixed towards the north pole. Is it not, the compass? So our hankering, the compass of our hankering must be always to that direct. All eliminating, and similarly accepting attitude. Don't want anything, not this, not that. All elimination. And that one of such quality. Whether I get it or not, that sort of _____ [?] an infinite type. Still I won't like to fill up my heart with rubbish.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari bol.

...

Vidagdha-Mādhava: Guru Mahārāja, you asked me to write, or to go deep within my heart, to find what things brought me to Swāmī Mahārāja. So when I did that introspect kind of thing, one thing I came to understand was actually I'm including one drug experience. That is one experience with the same type of drug that Tīrtha Mahārāja is experimenting with. That definitely was part of the experience that brought me to the lotus feet of Swāmī Mahārāja. I have to include that in my analysis of how I came. And I think other devotees also can say the same thing, that they actually had some experience with this type of drug, that actually woke up something inside of them to go to pursue spiritual life, rather than material life.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says, Mahārāja, that previously you had asked him to look within himself and find out why he came to Prabhupāda.

Śrīla Śrīdhara Mahārāja: Yes. You must be true to your inner voice.

Badrinārāyaṇa: Right.

Śrīla Śrīdhara Mahārāja: Inner guide.

Badrinārāyaṇa: Right.

Śrīla Śrīdhara Mahārāja: And he says, he wants to say that, "My habit of intoxication...

Badrinārāyaṇa: Yes, has shed some light on that area.

Śrīla Śrīdhara Mahārāja: ...anyhow, that took me there.

Badrinārāyaṇa: Yes.

Vidagdha-Mādhava: Not habit, one experience I had with the same type of substance.

Śrīla Śrīdhara Mahārāja: Suppose Nityānanda Prabhu has gone to visit a wine merchant, to take him up. And you are a drunkard, you have gone to drink some wine there, and met Nityānanda Prabhu. And what will be the cause, the wine will be the cause of your coming to Nityānanda Prabhu?

Badrinārāyaṇa: So there's some *sukṛti* in taking this drug?

Śrīla Śrīdhara Mahārāja: *Ajñāta sukṛti* has connected you only.

Just as the case of Bilvamaṅgala Ṭhākura. He came to the prostitute, and through prostitute a voice came to him, "You are so much energetic and attentive for flesh and blood, for the prostitute. If a part of that you could use for the service of Kṛṣṇa then you'll be lifted so high." Then, should we think that the visit of the prostitute's house of Bilvamaṅgala is the cause of his future bright life? Eh? What do you think?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: Ha, ha. Your *sukṛti* was such that even coming in connection with that you were lifted. Previous *sukṛti*, that helped you to catch, and not the intoxicating mood.

Badrinārāyaṇa: Gaura Hari bol. Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: We're to dive deep. And the *śāstra*, the *ṛṣis*, they have traced our coming in connection with such higher divinity in that way. *Ajñāta sukṛti*, *jñāta sukṛti*, then comes to *sādhu*. Not a chance coincidence visit. I have gone to visit to join a public meeting. 'Oh, there is some meeting, or a religious meeting, I went there attracted by the charm of the meeting. And there I found, fortunately, a particular *sādhu* who attracted me. So many, I have some hobby to attend meetings, especially religious meetings, but I go and dismiss. But suddenly, one religious man caught my heart. And if he's the supreme-most then my inner heart could respond only because that sort of arrangement was there in my heart."
_____ [?] Birds of the same feather flock together. The deep portion of my heart could recognise I want this thing, and not the external, accidental, connecting links. That cannot be.

So visiting that particular prostitute, that was not the cause of Bilvamaṅgala's arrangement. That time came, waiting, and a little, or not little, a voice came from the opposite section. Excited him, the fire, that was living, the time has come. So it should be traced in that way.

Once, I accused some of my Godbrothers, he was of little *sahajiyā* type, then I told, Mādhava Mahārāja was with me, "That you are of the *sahajiyā* type."

Then he answered, my Godbrother, and junior, he answered, "That with this *sahajiyāism* I have come to your Mission." The *sahajiyā* type.

I told, not your *sahajiyāism* but some deeper thing that is against *sahajiyāism*, that has taken you here and not your *sahajiyā* feeling. So *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is its own cause. None can produce *bhakti*. *Ahaitukī*, *bhakti* is *ahaitukī*, causeless, because *bhakti* only causes *bhakti*, and no other non *bhakti* can produce *bhakti. Bhakti* is independent, it is the most fundamental thing. Nothing can produce *bhakti*. Service, serving attitude, it is the most fundamental nature. Only phenomenal, external things can never produce that most fundamental, fine thing. *Bhakti* is *ahaitukī*. *Bhaktyā sañjātayā bhaktyā*. Just as one candle is lit by another candle. So the candle in the heart of a *sādhu*, and you can light from that candle. That light from light, fire from fire, and not any mundane thing can produce fire. Something like that. *Ahaitukī*, it is the most original plane going, and the external, the gross layers cannot produce that fundamental. That is the mother plane, *bhakti*, *nirguṇa*. And these are all *saguṇa*, means diseased condition. And that is the only healthy condition, of the underground, below, of the whole apparent world. That wave, that is *bhakti*, that is independent in itself, or herself, *bhakti*. And never created by the product of any other thing. It is self existent, and also _____ [?] free, not to change its opinion by any pressure. It is always independent. Of its own accord it can go and come, to move, everything. It is the nature of the Supreme Lord, devotion, *bhakti*, *prema*, love. Love divine, the highest principle ever discovered, love divine. Even mercy becomes pale when it comes to love. The justice, mercy, justice becomes pale when approaching devotion. No room for justice even. It is so full. No complaint...

End of 82.08.22.A

Start of 82.08.22.B

Śrīla Śrīdhara Mahārāja: The question of justice cannot appear there. It is so full, and so sweet, and so all comprehensive. *Jñāna*. Knowledge is unnecessary. What do you say? Knowledge, the

justice, the basis of justice, knowledge, that is unnecessary there. Spontaneous movement for the flow of love, it is for love. Such life is desirable. A spontaneous, unconscious way of life, best form of life in Vṛndāvana, no harm. What harm is shown there, all like show, it is all show. The Pūtanā, the Agha *asura*, all these things, only to support the *līlā* that's going on.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamaṇi*]

Just as serpent goes by crooked way, serpent does not go straight but in a curved way. So the spontaneous flow of devotion should be considered like that. So *māna*, *māna*, *abhimāna*. Kṛṣṇa is doing wrong to Rādhārāṇī. Rādhārāṇī's doing. Kṛṣṇa is doing wrong by thieving to Yaśodā. Yaśodā is going with the whip to punish Him. All these, no defect, not anything wrong. In fact by that natural flow like the crooked movement of the serpent it is such, and enhancing. It will enhance the flow of the love, it is necessary, so it is such. Just as in a drama playing. None is killed in a drama, hero, heroine, the sweeper, the killed, the killer, all may enjoy, but without killing and without being killed.

Gaura Sundara. Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja. One last time. I want to express the peculiar nature of the substance that we're dealing with. This LSD produces a very um? Actually the experience that some have received from taking this substance is, they think, they experience the *sat* feature, eternality, the Brahman feature of the Absolute. A very vivid experience. It appears that that experience is brought on by this chemical.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says that, "When one takes this chemical he may experience Brahman, *brahmajyoti*. He may have some experience of the *brahmajyoti*."

Śrīla Śrīdhara Mahārāja: There are so many, a class of *sādhu*, they show *brahmajyoti* by pressing the eyes.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Giving pressure on the eye, "Are you seeing something light?" "Yes." "I say you'll be able to see that." In this way ____ [?] Ha, ha, a very cheap *brahmajyoti*, ha, ha. ____ [?]

Vidagdha-Mādhava: Perhaps I did not explain it very properly. Listen. Guru Mahārāja, not the light of the *brahmajyoti* but the eternality of not only of the material energy also.

Śrīla Śrīdhara Mahārāja: Only God can give God, and none else. You can't have comprehension of this?

Vidagdha-Mādhava: No, I, as far as...

Śrīla Śrīdhara Mahārāja: He can give Him.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: He can give Him. No other agent in the whole world can give Him. *Sādhu*, because they're empowered, delegated by Him. If He delegates that intoxication all ego will be *bhakti*. Then what you can do?

Badrinārāyaṇa: See, Mahārāja, many...

Śrīla Śrīdhara Mahārāja: Just as *prasādam*, that is inner, rather than material in our sight. But anyhow you may take *prasādam*, real *prasādam*, Vaiṣṇava *ucchiṣṭha*, something I take, that can give devotion to me. That has some connection, and ostentatiously it is a material thing, but it has the power _____ [?]

Mahāprabhu taking the *prasādam* of Jagannātha to Sārvabhauma. Sārvabhauma anyhow in the morning he woke with some *mantram*. And then watching his faith Mahāprabhu had taken it to Sārvabhauma, Mahāprabhu began to dance. "Sārvabhauma has got faith in *mahā-prasādam*."

So it can do, but that *prasāda*, Jagannātha's *prasāda*, not a material thing. So no material thing. Which has connection with the Supreme, that can be delegated to distribute devotion. And that's not disputable.

Suppose Balarāma He drinks wine. Some wine has been offered to Balarāma, and I may take a drop, that wine as *prasāda* of Balarāma. It will enhance the devotion. That is not wine, but that is *prasāda* of Balarāma. I may not be mad, so only a drop I have taken to my utmost capacity to digest so much wine. But I take one drop of wine and to touch it to my tongue because it is offered to Balarāma. With this idea, then it may be *bhakti*. But it is not the wine, but *prasāda*, in this way.

What is within? There is the sandal of a devotee. I took it and touched my head, the *paduka*, the *paduka* of a devotee I took it. The feet dust of a devotee is a material thing, I put on my head. That is devotee. That is material energy. But what connection? Connection with the divinity, not otherwise.

Seemingly material, but really they're conscious. It does not mean that matter, that the feet dust, it does not matter, that is giving *bhakti* to me, but the feet dust of my Gurudeva, everything to me. Devotion can come everywhere, but none can capture devotion, the main tenor, the main measure. What is devotion, what is God, what is non-God? Non-God cannot give God. But God can come in by every instrument to me. He's transcendental. He can come through anything and everything. That does not mean anything and everything is He. We're to differentiate there. God and non-God.

Gopeśvara: Tīrtha Mahārāja says that this LSD, he calls it sacrament.

Vidagdha-Mādhava: Something sacred.

Śrīla Śrīdhara Mahārāja: He offers to the Lord?

Gopeśvara: He calls it sacrament. When he gives it to his disciple he says, "I'm giving you the Lord's sacrament." And this is what they call it, sacrament.

Śrīla Śrīdhara Mahārāja: Then, if one has got a whim to give a person meat, 'Oh, this is sacrament.' The meat, anything one may offer. 'This is sacrament.' Generally which is not allowed in the scripture, or in the ways of the *sādhu*, if anyone comes and offers something, apparently wrong things, apparently objectionable things in the scripture, 'this is sacrament.' But who should go to take such risk, because if a man says, giving wine, 'this is sacrament, and I shall take that.' There are previous scriptures, and previous *mahā-janas*, *ṛṣi*, devotees, there.

There are so many, the *bābājī* class, they also, this sexual connection. Connecting with Kṛṣṇa, Vṛndāvana *līlā*, they go on using sexual connection, men and women. In this way, everyone is offering pleasing things in the name of God. Then everyone will indulge, what is _____ [?] we're fallen in the world of such bad habitual charm. We want to get out of that.

The tantric is also of such opinion in a more scientific way. 'That we shall use the sexual things, the wine, what are generally thought to be harmful to us, we shall use that in such a way that they will give us liberation.' That is the principle of the so-called tantric. The women, the wine, the well-prepared meat, they use all these things of our temptation they use with the colour of Godliness, apparent Godliness. In a scientific way that is a group of people.

But Mahāprabhu did not take, Vaiṣṇavas did not take. The safe course they take, this *ahiṁsā*, the vegetable, the *sattvic* way, not that *tamasic*. This *sattvic* things they accept apparently purer things that is told by the scriptures, that Viṣṇu.

And they go to Kālī, Śiva, and they can use in that way, there are so many. Their *śāstra* is also there, practices. And sometimes they kill boys also, human also they kill for the satisfaction of Kālī ____ [?]

All these things are done. 'We're utilising, done in the colour of Godliness, so-called Godliness. Then, we're to embrace them? Not only this ganga, this Śivaites, they, ganga, *siddhi*, all this they use, the Śivaites. The Śakta, they use all these things of temptation, giving some colour of Godliness. But should we go to that place, we can become a Śakta, a Śivaite? That section, they use it profusely, this ganga, the *siddhi*, the intoxication of different types, and women, and many other things, nude, everything connected with God.

Ramakrishna Mission says there is no connection with food and God. It is independent of food and habit, we can go on God cultivation. Should we go to that path, is it that, broad and wide?

But we can't tolerate all these things, to be religious. Even sacrificing human bodies, Narahai. Narahari's also accepted in the tantric scripture. So according to our tendency we may go that side, so many are there.

Hare Kṛṣṇa. In the name of God with that colour indulge in debauchery. An organised party, and they have got their scriptures well arranged, the tantric, Śiva tantra and this, so many things. But the *Bhāgavata* shows a broad way. This *karma*, the *jñāna*, and then the *prema*. *Nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] And there will be liberation. Liberation. They do not like Kṛṣṇa. They like Śiva. Their object is somewhere in the midway, they will go there. *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3] According to ones *śraddhā* he will be led to the particular position of his goal, his goal is _____ [?]

Vidagdha-Mādhava: Also, Guru Mahārāja, you mentioned one time that this intoxication destroys *śraddhā*. You mentioned before, previous *darśana*, that this intoxication it destroys the faith.

Śrīla Śrīdhara Mahārāja: Maybe. The intoxication destroys *śraddhā*, always. What is intoxication, *śraddhā* has got nothing to do with intoxication. Intoxication is never chosen by any devotee to be conducive to his path of realisation. All the divine devotees, Prahlāda, Hanumān, all these, did they take, resort to any intoxication? They rather discarded, discouraged all these things. This Kali, *Bhāgavata* has discarded this Kali. *Dyūtaṁ pānaṁ striyaḥ sūnā*.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmaś catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ, rajo vairaṁ ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo, rājā loka-patir guruḥ]

["Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him

permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles."] [*Śrīmad-Bhāgavatam*, 1.17.38-41]

The *hiṁsā*, then this diplomacy, then the illicit connection with the women, and then this drinking, that is intoxication. An ordinary good man, a man of the leading type, should avoid such environment. This is Kali. Kali is there, that sin. A general knowledge cannot, will come to help us, always, by artificial means I shall control Kṛṣṇa? This artificial policy, I shall use one drug and drug will give me Kṛṣṇa? It's a foolish idea. Hearing so much, so high description about Kṛṣṇa then I shall come to this conclusion, if I take this intoxication Kṛṣṇa will come?

Service, nothing else. *Bhakti* means service. Service means dedication, and dedication opposite to enjoyment. No enjoyment, no exploitation, no renunciation. The third plane, of service, die, die to live. Dedication, dissolution of ones ego, whatever he wants, the ego, he's hankering after so many things. Wholesale that ego will be put into fire. Then the internal, golden ego will come to work in the plane of Kṛṣṇa.

Gopeśvara: One disciple of Tīrtha told me that, he said, "That actually, we're on the platform of renunciation, but that he and Tīrtha Mahārāja were on the platform of dedication. Because they were so dedicated that they could use these things, for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Dedication is welcome always, but dedication created by a medicine, we're not ready to call that mentality as dedication. That may be worldly emotion, but not dedication.

Generally, the hard drunkard, they seem to be very simple, and open hearted, drunkard. They're not crooked at the time when they're highly drunk. He generally speaks truth, cannot conceal, he cannot have any diplomatic mentality. He may be so, open hearted, but that does not mean he has become really simple and pure. He has lost his control over his diplomatic mentality. When hard drunk, one may utilise him, getting the clues, the secrets. It is easy to get out the secret things from a drunkard. But that does not mean that he's purified, simplified, he's liberated from all these crooked policies.

Badrinārāyaṇa: He looses his power of discrimination.

Śrīla Śrīdhara Mahārāja: Discrimination, yes, what is right what is wrong. He forgets about the environment and do anything and everything. In a drunken state one can kill his son, kill his father, without being intimately connected forgets everything. A drunkard may do anything and everything, most heinous thing. If it's necessary to perform a heinous thing, one will drink hard and then go to do that cruel thing, what ordinary man cannot do. So that is devotion of Satan

which can be produced by intoxication. Satan is next to God. The next power is next to God, is admitted in Christianity as well as Islam. The next qualified to God is Satan.

"So *māyā* is powerful, infinitely, than a speck of consciousness that is *jīva*. So *mama māyā duratyayā* [*Bhagavad-gītā*, 7.14] You cannot cross easily this *māyā*, this illusion. But if you get, if you can secure My help, then only *māyā* will leave you. Not by your own attempt."

In drunken state one cannot do anything and everything _____ [?] Then, should we think that he's out of *māyā*? He's killing his own son, he's out of *māyā*? Should we think? When the father hard drunk he can kill the son easily. Then, does it mean that he's out of *māyā*? The son affection, should we consider like that? Can you consider like that, out of *māyā*? Temporarily that is like mad.

God can give Himself, nothing else can give Him. That *prasādam*, as I told, but it is connected with God. That is the helping unit, and not that independent particle of rice, or a drop of wine, Baladeva's *prasāda*, not the wine, but the *prasāda* of Baladeva. Only He can give Himself, and none can give Himself. It is a general thing, a common sense. No finite thing can give infinite. Infinite can give Himself. And no finite thing, however greater in magnitude, or length, breadth, if any, he can never give us God. Finite cannot produce infinite. It is infinite that can come to us through finite, not visa versa. With that main principle we must be awake, always. Must be wakeful to that fact, that He can give Himself, and nothing else can give Him. This will save us from all these anomalies.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Such a powerful illusion, to take a substance and think you can approach God. That is a very powerful illusion, to take some substance and that substance makes you think you can approach God in that way.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, what a powerful illusion it is that you can take some intoxication or some substance and approach God.

Vidagdha-Mādhava: Appears, that you can approach God.

Śrīla Śrīdhara Mahārāja: When the enemies of God is killed by Him.

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
[tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ]

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 5.36]

One who's, the demons that are killed by God, they get God. And those that serve Him, they also get Him. But there is a difference between them, like hell and heaven. He says, you know this from beforehand. *Yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam*. In the scriptures it is mentioned, just as both the parties, a demon killed by Him, and His devotees, they reach the same goal. But really it is not so. How? Just as the sun ray and the sun is not one and the same. So demons killed by Him go to Brahmaloka, that is the ray of the sun. And devotees they enter into the globe of the sun.

Have you not come across this *śloka*, in *Bhakti-rasāmṛta-sindhu* [1.2.278]? Hmm?

Vidagdha-Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: It is written in the scriptures that,

Desad karmad desad bhayad chedyat dayo nipad [?]

In *Bhāgavatam*, the Kaṁsa by his continued fearfulness about God, then Śiśupāla for his jealousy towards Kṛṣṇa, they also were killed by Kṛṣṇa and got Him. But this getting of a devotee, of a demon and a devotee, is not one and same. It is far away, just as the ray of the sun and the sun himself. So they go to Brahmaloka, gets out of this flow of *māyā*, illusion, and on the verge of illusion crosses the *māyā*. But it is a very great distance to go in the Vaikuṇṭha, and then enter the globe, then enter a particular group of the servitors. That is another thing. The Brahman means the halo of the Vaikuṇṭha Dhāma, the sphere of Vaikuṇṭha, and halo of that Dhāma is Brahman, so they just go to the verge, the abscissa, not entrance into the positive world. They get the advantage of crossing the whole of the negative side and goes to abscissa, the *taṭasthā*, the marginal position. And no entrance, no visa, but passport, they get the passport. The demons killed by God get the passport. They can go to the extremity of the land living, but they cannot get visa to enter into the Vaikuṇṭha and Goloka. There is the difference between them. To cross *māyā* that does not mean to have entrance into Vaikuṇṭha.

Just as the Virajā the Buddhists, they go to *prakṛti-nirvana*, Virajā, the watery conception of the whole universe. And the Śaṅkaraites, a little further, a step further, the illusory, this halo, the lustre substance around the Vaikuṇṭha, around the spiritual cosmos. But both parties cannot enter into the domain of service.

Just as the position of Śiva. Śiva has got enough of intoxication, but he's a middle man there, master of this world. *Māyinaṁ tu maheśvaram*.

[māyāṁ tu prakṛtiṁ vidyān māyinaṁ tu maheśvaram]

["Understand that *māyā* is the material energy whereas the Supreme Lord is the Supreme Lord of *māyā*."] [Within *Śrīmad-Bhāgavatam*, 11.3.37, purport / from *Śvetāśvatara Upaniṣad*, 4.10]

Māyā and her master, Śiva. He's a *jñānī*, he's a *tapasvī*, he's a seeker after truth, but he's in the marginal position, Śiva. He's got some slight conception of the higher *loka*.

Gopeśvara: Mahārāja, another one of Tīrtha Mahārāja's disciples told me that Tīrthapāda took him to the gates of Vaikuṇṭha. And together they were able to see the gates of Vaikuṇṭha, under the influence of this drug, this medicine. So was he actually seeing Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: It may be their Vaikuṇṭha, the Vaikuṇṭha of their conception. It is not Vaikuṇṭha of our conception. Vaikuṇṭha means infinite, no *kuṇṭha*, no narrowness, no measurement. Vaikuṇṭha means where there is no measurement, which cannot be measured. That is Vaikuṇṭha. When anything we can make the object of our senses, both physical and internal, that is *māyā*. We are subject, and whatever we're experiencing, the world of our experience is *māyā*, *māyāic* look. Vaikuṇṭha means transcendental, supramental. We cannot see that. He can show Himself in us. So all is foolishness. In dream one can see Vaikuṇṭha. "That I went in Vaikuṇṭha. I saw this thing, that thing, in dream." In dream we can see a picture, that Nārāyaṇa, all these things. That may be some *sattva guṇa*, that is real.

What was the conception of Swāmī Mahārāja, advice of Swāmī Mahārāja, to give up intoxication, or to take the help of intoxication for realisation? What was his advice, to the disciples?

Vidagdha-Mādhava: He said it is not necessary.

Śrīla Śrīdhara Mahārāja: It is not necessary?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: But, to avoid it is also not necessary?

Vidagdha-Mādhava: Er. No. He has told to avoid all intoxication.

Śrīla Śrīdhara Mahārāja: It is objectionable, he does not say like that?

Devotee: It's strictly prohibited.

Śrīla Śrīdhara Mahārāja: The intoxication is objectionable to devotion?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Not necessary, but if we get it, it may not harm, is it of that type?

Vidagdha-Mādhava: He did not say like that.

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then, it is opposite, intoxication. We shall bow down our head only to one, and everything in His connection. *Bhāgavata dharma*. Smuggler, smuggling, that without the sanction of the government so many other agents can, closing the eye of the government, they can pass this thing, that thing. Without Kṛṣṇa, there's another thing who can give Kṛṣṇa, take me to Kṛṣṇa. The smugglers. The intoxication can take me to the path of Kṛṣṇa, without the consciousness of Kṛṣṇa. Is it? Those are all smugglers. Only Kṛṣṇa can give Himself and His devotees, they're included with Kṛṣṇa.

Sometimes we see that devotees are smoking, that Puṇḍarīka Vidyānidhi, or someone. That is ostentatious, something. That is not necessary thing to contribute to advance in the way of devotion. That side, the dress, sometimes one may think that it will help preaching, as the ISKCON and Gauḍīya Maṭha they're using some sort of things to create position, to create a platform from where they're to speak, and speaking will have some importance. For that purpose.

Rūpa, Sanātana, they did not take any advantage of these gorgeous temples and the garb of a *sannyāsī* or anything else. Plain life they went on by giving directions how _____ [?]

But our Guru Mahārāja he used something. He gave the sacred thread to the devotees. He constructed temples. He took some advantage from the money, and showed to utilise everything for the service of Kṛṣṇa.

We may say that intoxication may also, some service in its own way to Kṛṣṇa. Then we may say other tempting things they may have some contribution for the service of Kṛṣṇa.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

We must be arranged in two departments. Some helping towards Kṛṣṇa *bhakti* and some taking away from Kṛṣṇa *bhakti*.

_____ [?] Mahāprabhu says,

_____ [?]

Nityānanda, He may visit the prostitutes house, He may visit the wine shopkeeper, but He should not be disregarded, because He's in such a position whenever He goes anywhere...

End of 82.08.22.B

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

59 combined transcripts from 82.08.24.A_82.08.27.A to 82.11.16.B_82.11.17.A

82.08.24.A_82.08.27.A / 82.08.27.B / 82.08.29.A / 82.08.29.B / 82.08.31.B / 82.08.31.B_82.08.29.C / 82.09.02.A / 82.09.03.A_82.09.04.A / 82.09.04.B_82.09.05.A / 82.09.05.B _Sept 5 B_ / 82.09.06.A / 82.09.06.B / 82.09.08.A.1 / 82.09.08.A / 82.09.23_24_29 / 82.09.29.B_30_82.10.01.A / 82.10.01.B_06.A_08.A / 82.10.08.B_82.10.10.A / 82.10.10.B / 82.10.10.C_82.10.12.A / 82.10.12.B_82.10.17.A / 82.10.17.B_82.10.20.A / 82.10.20.B_82.10.21.A / 82.10.21.B_82.10.22.A / 82.10.22.B_82.10.23.A / 82.10.23.B_82.10.24.A / 82.10.24.B / 82.10.25.A / 82.10.25.B_82.10.27.A / 82.10.27.B / 82.10.28.A_82.10.29.A / 82.10.29.B / 82.10.29.C_82.10.30.A / 82.10.30.B / 82.10.30.C_82.11.01.A / 82.11.01.B / 82.11.02.A / 82.11.02.B / 82.11.02.C_82.11.03.A / 82.11.03.B / 82.11.05.B / 82.11.05.C_82.11.06.A / 82.11.06.B / 82.11.06.C_82.11.07.A / 82.11.07.B / 82.11.07.C / 82.11.07.D_82.11.08.A / 82.11.08.B / 82.11.08.C_82.11.09.A / 82.11.09.B / 82.11.11.A_82.11.12.A / 82.11.12.B / 82.11.13.C / 82.11.13.D_82.11.14.A / 82.11.14.A / 82.11.15.B / 82.11.15.C / 82.11.15.D_82.11.16.A / 82.11.16.B_82.11.17.A /

82.08.24.A_82.08.27.A

Śrīla Śrīdhara Mahārāja: ...That if you give a good singer party, then I can go for preaching. Otherwise we shall go, body is nothing, soul is everything. And the mind is nothing, the body is nothing, soul is everything. Kṛṣṇa is everything. These technical words there are none to attend. So what is the necessity of going to preach?"

Then Guru Mahārāja told, "You go and speak to the wall and hear yourself. You yourself hear, and speak to the wall."

That was his plane of thinking, with so much earnestness he came to push the divine news to the world.

"Don't come back. Go and speak to the wall, and hear it, you listen yourself."

With so much earnestness he came to preach. Not only by preaching, in any way, pushing.

"Go, push on, with Kṛṣṇa consciousness."

The exhibition, the explanation, the lecture, even any quarrel, even to going in the court. All possible things should be captured and must be engaged in any way with Kṛṣṇa consciousness. Even the court, the pleaders, and the judge, they must be engaged with talking about Kṛṣṇa consciousness. They should be forced to do that. Approach everywhere with Kṛṣṇa consciousness. Stop the worldly activity. Everywhere the talk of Kṛṣṇa, in some form or other. That idea.

In his last day in Purī I told him when he was alone, I'm alone with him, Prabhupāda, what you have done for the propaganda of Mahāprabhu, of Kṛṣṇa *kīrtana*, so far, no Ācārya has done so.

"Do you think like that?" he told me. "Do you think like that?"

Yes, I see, the exhibition, the chanting of the scriptures, lecturing, going to the court, and anywhere and everywhere you try to push with Kṛṣṇa consciousness every point. The wholesale opposition to the *māyā*. The *māyāic* movement, the flow of *māyā* must be stopped and Kṛṣṇa consciousness will flow everywhere. _____ [?] The activity of *māyā*, bring Kṛṣṇa consciousness everywhere.

Gaura Hari bol. Gaura Hari bol.

"That is life. And this is death. To cultivate misconception means to cultivate death, mortality, changefulness, that is death. And to live means to cultivate about Kṛṣṇa, the centre of supply of all vitality. No gravity and necessity of any, no importance of the *māyāic* world. Even if you say there is a fire burning. I shall first put out the fire and then I shall come to join the Kṛṣṇa *kīrtana*. No, no, no. If the whole world is burnt to ashes, you soul, you have got no loss. Rather, if you are saved from the conception of this material world, you gain. The whole world may be burnt to ashes. You are not affected in any way. All your necessity is in the holy feet of Kṛṣṇa."

With such revolutionary instruction he came out to preach.

"Don't lose any time. If there is fire I must extinguish it and then coming and joining you in Kṛṣṇa *kīrtana*. No, no, let it be burned, that is your enemy. The material conception is your enemy. You are soul. With over soul you have got your healthy connection. And this is your enemy, has dragged you down to this material conception of life and death and disease, infirmity."

Do you follow? That was his spirit. Go on with Kṛṣṇa. Fame, all devoured by *māyā*, and death. Misconception means death, miscalculation means death.

They're separating me from Swāmī Mahārāja. They're committing suicide. Common interest. I'm not separate from Swāmī Mahārāja. Those that say like that they're committing suicide.
_____ [?] Can you think this? Ha, ha, ha.

Devotee: What is that?

Śrīla Śrīdhara Mahārāja: It is too much, to swallow this pill. They're committing suicide. Ha, ha, ha. A ludicrous thing.

Devotee: They may have committed suicide. We also have come here to commit suicide We've come here to die to live. It is also suicide.

Śrīla Śrīdhara Mahārāja: Suicide in what sense?

Devotee: Die to live means suicide also.

Śrīla Śrīdhara Mahārāja: Yes. That is give up the undesirable, the body cover. That is not soul proper. You are not properly represented there. Die to live. Die means give up your ego. And the inner golden self will come out. Die to live means, die as you are, as you are at present, die. The whole conception of your own self, all false. A new birth you are to have. And that you will find that your real self is in that plane of immortality. Die. But the other birth, to live. You eliminate that portion. Die means suicide. And to live, why do you exploit that?

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Most revolutionary thought, especially the second point, *chidyante sarva-saṁśayāḥ*. All the doubts will be cleared. Is it possible? I thought it is impossible. When the Gauḍīya Maṭha people, in the beginning, they told like that, that their instructions are absolute. Ignoring all the advices that are coming from so many missions and so many classes. Reject all, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] And what we say, take it. Very, very proud, so much puffed with pride, all else false, they are all false. And what they say do, that is the only absolute truth. How it is possible? Then of course I had, I already knew, came to this *śloka* of *Bhāgavatam*, *chidyante sarva-saṁśayāḥ*, that came to my mind. Yes, it is already there, in *Bhāgavatam*. And in *Upaniṣad* also.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

That is something, if we get that we get everything. If we know Him we know everything. It is in *Upaniṣad*, it is in *Śrīmad-Bhāgavatam*. And they are saying from the same plane. If it is possible for me to come to such a universal plane of knowledge then it is a wonderful thing. First with objection and then with this process I came to. And then gradually I found that yes, it is real. It is possible. *Chidyante sarva- saṁśayāḥ*. *Bhidyate hṛdaya-granthiś*. The entanglement that is within us, that will be untied. A universal necessity of my own life, that will come, disclose itself. I am such and such. This is already tied down, sealed. The inner tendency of our heart is sealed, and it will be broken. It will come out with its golden spirit, I am such and such. All the doubts will be cleared. *Kṣīyante cāsya karmāṇi*. All necessity of energising, to spend energy and to acquire things, that will also evaporate. Everything is there. Nothing to be acquired. Such a plane will be open to me. And I shall find I'm a member of that plane of opulence, of infinite. Revolutionary, the most revolutionary.

Max Muller told, "What is in the treasury of *Upaniṣad* in India, if the whole treasury is distributed to the world, the whole world will be enriched. But nothing will be lost in the

storehouse of India. The whole world will be enriched, but India will still remain as the richest. That *Upaniṣad*, the knowledge is such there." Max Muller told, German scholar. "What wealth is within the store of *Upaniṣad*, the whole world may be overfed and not a part will be lost."

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

He's such, God is such, the fulfilment is such. Searching for Him, that means all these things. Fullest aspect. What satisfaction, how much we can know, we can calculate, what degree of satisfaction we can calculate? Very meagre. We shall find, "Oh."

Our Guru Mahārāja used to say with this example, that a boy is born in the dark prison house. Now, from outside one gentleman, one boy is going to him and asking him, "Oh, come, I shall show you the sun."

"Yes, sun." He will take the candle.

"No necessity of candle to see."

"Am I a fool? Nothing can be seen without the help of the candle, with a light."

Then he will drag him out. "See the sun."

"Oh. By the sun's light we can see everything."

Such wonderfulness will come to a soul in bondage when coming in connection with that Brahman, that Kṛṣṇa, God conception proper. All wonder.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

Self-effulgent. He does not depend on any other thing to make Himself known. But still there is a section always that cannot have any conception of that _____ [?] But this is the defect in them. Sun is self-effulgent. But the owls cannot see. There are so many animals cannot see the light. They must be cured. To them only, no existence of the sun, because no existence of eye. *Mattaḥ parāvṛtta-dhiyāṁ*. To a particular section the question is whether God is or God is not. In a particular section, the smallest part of a section. And that will always continue, because that particular section will continue. It does not mean that a section cannot see, so there cannot be sun. It is not. He's self-effulgent. He has the power of showing Himself to all. So,

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The duty of the Guru to remove the cataract from the eyes, that ignorance. "See." The cataract is removed then they can see. "Oh!"

Gaura Hari bol. No more today. I like to retire now.

...

Śrīla Śrīdhara Mahārāja: ...one can go within such memory of Kṛṣṇa.
The doctors, they're also taught a goodness.

Devotees: (Group laughter)

Devotee: The Dr. Guha [?] doesn't like me.

Śrīla Śrīdhara Mahārāja: Ah, because you accused him to be a demon?

Devotee: Yeah, because he came up to me and he told me one evening: I told him, "Why did you cut my appendix? You took the appendix away. You think you're better than Kṛṣṇa?" I said, "You think Kṛṣṇa has no reason for putting the appendix?"
He said, "Well, you have your philosophy, but we have our medicine, to cure people." He said.
I said, "Do not undermine my God." I said to him.
So he was very angry because I'm questioning about taking the appendix.

Śrīla Śrīdhara Mahārāja: 'You are my patient. You are not my professor.'

Devotee: Yes. I said, "You will have the material education," I said, "The Dr. D, r, is the one branch of the biggest knowledge that's given by Kṛṣṇa." I told him. "That is only one branch." I said, "There's many branches of studies. The root is Kṛṣṇa. He's the...

Śrīla Śrīdhara Mahārāja: 'You have come to me to make treatment of you and not to be taught a lesson from you.'

Devotee: Yeah. He said to me that, "You have a big mouth." Ha, ha, ha. He told me, "You're a patient, you're not like a patient." Ha, ha.

Śrīla Śrīdhara Mahārāja: Oh. 'But I'm not an ordinary patient _____ [?]

Devotee: And I said that, "Anything to do with Kṛṣṇa, and you're telling that appendix is not necessary, then I must challenge you." I said. "I must challenge you because God has put

everything for human being. And because of your little knowledge of doctor," I said, "You have come up and telling me."

Because this Dr. Bhumi [?] told me that, "Kṛṣṇa has done the operation for you."

Then I told Dr. Bhumi, "You're no more doctor."

And he said, "What?"

I said, "Well, you have become more than a doctor by giving the credits to the person whom it belongs to." See, last time we went he didn't charge any money, last Saturday.

Śrīla Śrīdhara Mahārāja: Yes. Lalitā Saptamī.

Devotee: Lalitā Saptamī?

Śrīla Śrīdhara Mahārāja: This is the day of publication of my *Prapanna-jīvanāmṛtam*.

Bhādre-sitā-saptamī, published, *Prapanna-jīvanāmṛtam*. *Ambrosia* was published this day.

[gaurābde jaladhīśu-veda-vimite bhādre-sitā-saptamī
tatra śrī-lalitā-śubhodaya-dine śrīman-navadvīpake
gaṅgā-tīra-manorame nava-maṭhe caitanya-sārasvate
sadbhiḥ śrī-guru-gaura-pāda-śaraṇād-granthaḥ samāptiṁ gataḥ]

[At the charming new temple of the name Śrī Caitanya Sāraswata Maṭha, situated on the banks of the holy river Gaṅgā, at Śrī Dhāma Navadvīpa, and in the association of the devotees, in the shelter of the lotus feet of the Divine Master and the Supreme Lord Śrī Caitanyadeva this work was completed on the Holy Advent Day of Śrī Lalitā Devī - the seventh day of the bright moon of Bhādra in the year 457 Gaurābda (7th September, 1943). [*Śrī Śrī Prapanna-jīvanāmṛtam*, 10.16]

Yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam. Whomever she met in Vraja Dhāma, requested her to join her own party. And when established _____ [?] And when they come, "Yes, admit me." At once she's given admission, "Come. Join the service of Rādhārāṇī, Guru."

yam kam api vraja-kule vrsabhanujayah-, preksya sva-paksa-padavim anuruddhyamanam -
sadyas tad ista-ghatanena krtarthayantim-, devim gunaih sulalitam lalitam namami

["I offer *pranama* unto the supremely charming Śrī Lalitā Devī, the treasure house of all good qualities. Upon seeing any young maiden anywhere in Vraja and discerning that she is inclined towards her *priya-sakhī* Śrīmatī Rādhikā, Lalitā immediately tells Rādhā that She must accept this person in Her own party (*sva-paksa*). Rādhā obeys Lalitā, who thus fulfils that maiden's desires."] [*Lalitāṣṭakam*, 7]

To look after the interest of Rādhārāṇī. So intense attention is never found anywhere. Even sometimes she's chastising Kṛṣṇa, boldly, to serve the side of Rādhārāṇī, taking risk to blame Kṛṣṇa.

"You do not know the dignity of my Mistress. You are _____ [?] Kṛṣṇa, You are _____ [?]

Lalitā Devī's impact is such. Rādhārāṇī's interest is the highest in her consciousness.
These things is over dreaming to us. But such position is possible.

So much so that Rādhārāṇī Herself She felt ashamed. "What does she say about Me, so much?" So dignity of mind towards Kṛṣṇa, She felt uneasiness. "What do you do Lalitā? Don't go further. This is very bad."

"No. You sit quiet. You don't know Your interest. I'm Your Lalitā. I know what is Your interest, Your position. At the cost of my life I can't tolerate that Your dignity should be minimised in any way - never."

That is the spirit of Lalitā Devī. Gaura Hari bol. Svarūpa Dāmodara in Navadwīpa realised Lalitā. Constant companion of Mahāprabhu in Purī. Scholar, highest class of scholar, and also a good singer and only _____ [?] without consideration the simple service, of a servant. Any *paṇḍita* is coming Svarūpa Dāmodara is doing lower service, Svarūpa Dāmodara is there, everywhere. Mahāprabhu when gone, as been lost. They enquire after Him the whole night. Svarūpa Dāmodara with a lantern he's moving around the seashore, as is required, in this way. Svarūpa Dāmodara. Lalitā Devī and Rādhārāṇī.
One stanza given by Rūpa Goswāmī about Lalitā Devī.

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām
uttugga-sauhrda-visesa-vasat pragalbham, devim gunaih sulalitam lalitam namami

["I offer *praṇāmas* unto the haughty Śrī Lalitā Devī who is charmingly endowed with many beautiful, sweet qualities (*sulalita*). She has natural expertise in all arts (*lalita*), thus her *sevā* self-manifests. She wipes away the glittering drops of perspiration which appear upon the lotus feet of Śrī Rādhā and Mādhava when They meet; and she is perpetually immersed in the most elevated mellow of *sauhrda-rasa*, or undivided absorption in fulfilling the heart's desire of her intimate friend Śrīmati Rādhikā."] [*Lalitāṣṭakam*, 1]

Rūpa Goswāmī has composed a song in praise of Lalitā Devī, how is she, the first attendant of Rādhārāṇī. In inauguration he says, *rādhā-mukunda-pada-sambhava*. Lalitā Devī is a little aggressive in nature, pushing and meddling in the affairs which are connected with Śrī Rādhā and Kṛṣṇa. She goes to interfere. She thinks it is her responsibility, of all the affairs connecting Them. So she goes to interfere with anything in connection of Rādhā-Kṛṣṇa. Forward, a little aggressive in nature. Intolerant. But Rūpa Goswāmī justified her character. How?

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām

What is the standard of her love and sacrifice about Rādhā-Kṛṣṇa? She says, if a drop she finds in the foot, either of Rādhārāṇī or Kṛṣṇa, *rādhā-mukunda-pada-sambhava-gharmmabindu*, a drop of sweat if she finds on the foot of any one of Them, *nirmmañcanopakaraṇe kṛta-deha-lakṣyām*, as if with millions of bodies, with so much eagerness she jumps to remove that drop of sweat. So much affection she feels about both of Them. At the bottom of her aggression, and interference of any affairs connecting Them, at the bottom is such a great affection, deep affection. And that justifies all these activities. As the leader accepted by the whole group of Rādhā-Kṛṣṇa, she's the leader. And the standard of her love, her affection, she veers towards that couple is of such standard. Can't tolerate a drop of sweat on the foot of the Divine Damsel. On that level she works. *Nirmmañcanopakaraṇe kṛta-deha-lakṣyām*. As if millions of bodies she wants to create, to remove that drop of sweat. Can't tolerate any trouble, least trouble.

Uttugga-sauhrda-visesa-vasat pragalbham. But she's very aggressive and talkative. And goes forward to adjust that, anything and everything, as if she's mad of leadership. But what is at the bottom? Fortunately the great concern for Them, the justification is there. *Uttugga-sauhrda-visesa-vasat*. Sometimes chastising Rādhārāṇī Herself.

"You do not know how to behave with Kṛṣṇa. What You are to do, I'm teaching You. You sit here in this way. Don't try to be available so cheap to Kṛṣṇa. You must be careful of Your own dignity."

In this way she treated Rādhārāṇī also as a guardian. Though little lower in age, little younger, but still she takes the care, caretaker of Rādhārāṇī. Always forward to look after the cause of Rādhārāṇī, to espouse the cause of Rādhārāṇī. _____ [?] And always thinks herself responsible for the whole affairs concerning Them. Sometimes she goes to chastise Kṛṣṇa also.

"You don't know the dignified position, what the dignified love my friend has got towards You. You undermine that. I can't allow it."

In this way, it is all, from our mundane plane, a non understandable thing. We are a creature of the plane of lust. Similar, but great and great difference between the two. Only one is perverted reflection of the other. The opposite. One *prema*, the highest sacrifice. And this lust is gross sense pleasure. North pole and south pole, the distance like that. Just opposite. We are mad with this lustfulness. But such madness is also, it is the effect, perverted. It is in the original and that is fair and noble, because the sacrifice at the bottom. Self-forgetfulness, self-forgetful sacrifice, reckless sacrifice for the satisfaction of the prime cause autocrat whose extent cannot be calculated. Intensity can never by calculated, cannot come in calculation. That is *prema*, heart-most sacrifice. The renunciation, that is very a very pale thing to that service, sacrifice. Renunciation, liberation, salvation, only to come out of the negative aspect of life. But the positive life, life of sacrifice, the highest, the acme, is to be found there.

Lalitā Devī's position is such. She thinks as a guardian of Rādhārāṇī. "I'm Her guardian. I don't allow, I can't allow, to minimise this great divine love and sacrifice."

She stands guarantee. Even to Kṛṣṇa, not to speak of other persons in the ordinary public market. But to Kṛṣṇa it is also most valuable and makes it rare, valuable and rare. Such is Rādhārāṇī's sacrifice in love, that intensity, dignity. Unthinkable, unknown and unknowable. Only we are to conjecture the ideal. But if we think that we have got that, it is finished. We have got some else. It is such a thing, *adhokṣaja*. It can never be caught by any force of our level, the mind, intelligence, *avāṅ-manaso gocaraḥ*. It exists transcending our mental speculation and also the consideration of our judiciousness. But still it exists.

So Lalitā Devī is of that importance, unique importance she has got in the *līlā* of Kṛṣṇa, the guardian of the *līlā*. There are others, she friends of Rādhārāṇī. Some are neutral spirit, Kṛṣṇa and Rādhārāṇī, some little partial towards Kṛṣṇa. But she's cent per cent partial towards Rādhārāṇī's cause. This is Lalitā Devī.

Her birthday, the day of her appearance was just before that of Rādhārāṇī, the day before yesterday. And yesterday was the day of appearance of Rādhārāṇī Herself.

We're told that She was found to float in a lotus. Her father was childless, Vṛṣabhānu Raja, a chief *gopa* chief, the cow keepers chief, chief cow keeper. No child. But suddenly found one day that in a lake on the lotus, one beautiful girl, but eyes closed. He found and he took Her. The girl was very beautiful, perfect, but eyes are closed. That Vṛṣabhānu Raja had friendship with Nanda Mahārāja. He was also cow keeper chief, Nanda Mahārāja. Some grazing ground...

End of 82.08.24.A_82.08.27.A

Start of 82.08.27.B

Śrīla Śrīdhara Mahārāja: Vṛṣabhānu had some natural friendship. And Yaśodā heard that her friend Kīrttikā has got no child but suddenly found a girl of exquisite beauty, but blind. And taken from some lake from the lotus and she's bringing up. She went to visit, to congratulate, "That you have got at last a beautiful girl." And she took with her Kṛṣṇa also, Yaśodā took Kṛṣṇa with her. They're talking. And Kṛṣṇa suddenly went to the girl. In such a position, the girl suddenly opened Her eyes and first saw the boy Kṛṣṇa. It is told. So first opening of eyes and seeing, meeting Kṛṣṇa. This is *līlā*, eternal incidents, events, repeated in a particular way like drama. One drama is being repeated many times. This is in the eternal quarter. And sometimes the screen is taken away and it comes to flash in a particular place. So in the original place the *līlā* is going on, coexistent. All the *līlās*, subsequent succession, and also coexistent. And by His will some glimpse comes to the current mundane *brahmāṇḍa* as an exhibition to attract the people for this age. So, it was told in that way. The first, the children's union, interchanging Their vision. Afterwards Vṛṣabhānu came and Kīrttikā, queen, the chief queen, began to nurture the baby, the girl, grown up.

vṛṣabhānūdadhi-nava-śaśi-lekhe, *lalitā-sakhi guṇa-ramita-viśākhe*

[From Śrīla Rūpa Goswāmī's, *Śrī Rādhikā-stava*, 2]

Vṛṣabhānūdadhi, that the sea, just as moon is supposed to come out of Kṣīroda *samudra*.

The present geologists, some of them are of the opinion that from the Pacific the moon anyhow was shot forth, thrown. A portion of the Pacific, there was some island, and anyhow by some earthquake, or some push, like rocket, it was sent onto the atmosphere and has become moon. It is also Indian mythology is also that opinion, that the moon has emerged from Kṣīrodaji, that milk ocean.

So *vṛṣabhānūdadhi-nava-śaśi-lekhe*. Rūpa Goswāmī is describing, that the family of Vṛṣabhānu is compared to that ocean and from this, moon has sprung up, as Rādhārāṇī. So beautiful comparing with the moon that has come from the ocean of Vṛṣabhānu's fortune. The fortune of Vṛṣabhānu is compared with the ocean. And from there sprung up Vṛṣabhānu Nandini Śrī Rādhikā.

The young age is like this. Gradually She grew up and had to marry. And the marriage was performed, and that is only ostentatious. Different angles of vision about that. Some saw that Brahmā one day get Rādhā-Kṛṣṇa married in a jungle. Some say that actually by the social soil Rādhā-Kṛṣṇa was married. Different *kalpa*, different modification of different stages.

But what Mahāprabhu accepted to be the highest attainment of ones life, that not married, wife, Rādhārāṇī was to Kṛṣṇa, married elsewhere. But each others heart did not know anyone else as Their lover. The hearts automatic connection, full. And to show it is not chance coincidence, but it was a necessity to establish that the free love crossing recklessly the directions and the influence of the society, and the scriptures, crossing the conceptions of religious sentiment, taking so much risk, the union with Kṛṣṇa, that holds the highest position.

It makes very rare, two points. One point, it is very rarely possible, very hard to get that favourable situation. Another, that for this purpose we're taking the greatest risk possible, without caring for anything. This is given the supreme most supreme position.

Of all the services of different *rasa*, *mādhurya rasa* is the full and main aim is that to be pushed to its highest intensity than these circumstances are necessary only can produce that sort of intensity. The highest intensity can be produced by artificial dearth.

If we make the rice or wheat underground to create a dearth of food, then food is very valuable. So also, the dearth, the rareness, the impossibility of union has been created. For this, such adjustment is necessary between the two, between the couples. And also They're crossing all sort of conceptions of religion sentiments. And this is the highest. No consideration of anything when They're going to meet. At all cost, at all risk, They're going to serve. So the intensity becomes highest.

It is managed by Yogamāyā. To raise it to the highest level, Yogamāyā manages in this way, the union to be the most important, most worthy, and fruitful, it is necessary. To manage, inform the environment in such a way.

As in *vātsalya rasa*, Yaśodā is arranging everything, she's mad to feed her child. But child does not find satisfaction there. Kṛṣṇa. He's satisfied only stealing, He's eating stealing things. Yaśodā has reserved very palatable things, and she will kindly feed her child. But child is not satisfied

there. He wants to stealthily take them and to feed something and to feed others also. There He finds much satisfaction. Not in ordinary stale _____ [?]

Mother is calling, "Come my boy. Take Your seat here. I have kept much valuable dishes for You. I am giving, serving, all these things You take."

Ordinary. There He does not find, He can't relish. But here stealthily He will go and snatch things and He will throw this side, that side, some to monkey, some to other boy. That is His boyish nature for satisfaction. Not in ordinary way. In *vātsalya rasa* also showing autocracy. The autocratic nature of exacting affection from the environment. So autocratic nature also of extracting the highest form of love from the consort group. These things are happening. We are to understand the scientific position. Otherwise everything belongs to Him. Yaśodā prepares everything for satisfying Him, to make Him eat, to feed Him. But He's not satisfied to take in that way. So everything belonging to Him. He's the enjoyer of everything, the absolute. But still,

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Just as a snake moves in a crooked way, not straight, it is natural for it. So the movement of the waves of the love, in such a way, and it is natural. We are to approach the thing in this way. If we understand that, step by step in a scientific way, then we'll be able to answer any questions that may generally come.

'That what is the ideal of God is a debauch, He's stealing? How it can adjust with the ideal of the holiness in the God?'

Generally people will come and attack in this way. But they forget, but they can't understand, can't follow that this is first in the plane of sacrifice, not in the plane of enjoyment, exploitation. It is beyond renunciation, then sacrifice, dedication. It is there.

And He's the owner and consumer of anything and everything. He can take in any way. Everything is for Himself. And none have been given a position to comment on that. It is eternal, and irresistible, the flow of the plane. The highest fundamental flow, the flow of the fundamental plane is of such nature. No question of morality because not a second party is present there. He's the only party, the only party. His movement is such. You are none to question. It is such by nature. So you come to comment. Who are you? What is your position? You are a party, to become jealous with His activities. He's *advaya-jñāna*, absolute. You are culprit.

Nirmat-sarāṇāṁ satāṁ [*Śrīmad-Bhāgavatam*, 1.1.2] In the beginning Vedavyāsa says, "What I'm going to say here, it is not meant for the malicious people, for the jealous. The jealous, the party feeling that I'm also party, I have got the right of comment over the universal, such foolish

and jealous and malicious people has no entrance into this *līlā* of Kṛṣṇa I'm going to describe. Only the non-malicious, non-jealous, who understand his own position, what is he. He cannot question. If you put a question in the absolute movement then he's wrong. The absolute *līlā* can never be wrong. It is *ahaitukī*, causeless and irresistible. And it is the sweetest, the nature of the sweetest, and purest thing goes in such way. And you as a jealous anti-party, you are going to comment, you are culprit. You are to be punished for that. The universal wave is such. He's the autocrat, everything is for Him, mind it. He's for Himself. He's not to be accountable to any person, or give explanation to anyone. Then His absolute characteristic is gone. The absolute wave is such, cares for none, went in such way. You are represented there. If you can appreciate, you can have entrance, then you can have taste of that finest quality of sweetness. You are allowed. If you can adjust, you can do away with all jealousy and maliciousness, you will find in your heart that it is, and it should be the nature of the absolute sweetness autocrat. And then you will be considered to be bona fide participant in that *līlā*. And you will find that you will be getting the highest ecstasy in your heart. All accommodating heart, you are to prepare for yourself for the absolute *līlā*. This is what is necessary for you. Be open to receive the absolute wave of sweetness that comes to you, try to understand. And only through the divine agent you can prepare yourself for the same and you will be able to find."

So this is the background of the *līlā* of Rādhā-Kṛṣṇa. And *Śrīmad-Bhāgavata* and Mahāprabhu took it for us, beautiful. Be selfless, selfless to the extreme. And this is the standard of selflessness, self effacement, self forgetfulness, self surrendering. And then you will be able to participate the universal, the characteristic, the movement, the sweetness of the absolute wave, the wave of sweetness absolute. That is irresistible, which can never be opposed by any anti-force. And it is such, the ultimate existence of the reality is such, of such nature. It is not equilibrium, but it is dynamic. The *ānandam*, the ecstasy, the happiness, it is dynamic and its movement in such a way. And you can participate in it, prepare it, remove all your selfish, crookedness and jealous temperament. Then you will be considered fit to come in connection with that most fundamental wave of absolute sweetness. This is the background of Rādhā-Govinda *līlā*. We must prepare ourselves in such a way if we like to approach towards that.

This is Vṛndāvana, characteristic of Vṛndāvana. Mahāprabhu and the Ācārya, Bhaktivinoda Ṭhākura, Bhaktisiddhānta Saraswatī Ṭhākura, came with this fact to take it to the world. And what this scientific discovery or invention, or other religious partial conception will come to do it. Swāmī Mahārāja took it to the length and breadth of this world. And they are to come to this thought, at last, to reach there, this is the goal. The groundwork, he has prepared, called so many.

"Come and see. This is not non scientific. The most scientific, the most argumentative, and the most plain, and the most happy goal of our life. Come, all come. Mahāprabhu came with this successful success in life of you all. Know what is your prospect. The prospect of your life can come to such high level. Try to understand what is that. What is that."

Generally we are captured by the lust here, even including the animals. Everywhere we find that there is a sort of pleasure which can attract all, but what is that? Try to analyse that. And when the outer malicious defective covers are broken, separated, then we shall find the *priti*, originally it is that great thing, the divine love. The divine love, and that perverted reflection of the divine love is acting in this world, masterly, master hand. Even the animals, even the trees also, we are told they're all mad of this satisfaction.

What is at the bottom, the ideal of this charm, go to understand that. In the highest play it is so sweet, it is so pure, it is so desirable, and it is the real fulfilment of us all, including the whole world animation, all the parts. It is there, the cause, the divinity is there. And the perverted reflection is capturing and giving reaction, giving troublesome reaction to this sense pleasure here.

But in the original it is very wholesome, and it is *the* wholesome of you all. *Svarūpe sabāra haya, golokete sthiti*. Back to home, and home is sweet. And the sweetness, the charm of the home is there. And it is in this way it has been described in *Bhāgavatam* and Mahāprabhu. And Gauḍīya Maṭha and to you all Swāmī Mahārāja as a general call to understand your own fulfilment, to get your fate, try your fate and to get the highest fortune.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. So I stop here today.
Jaya Rādhe. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa...

End of 82.08.27.B

Start of 82.08.29.A

Śrīla Śrīdhara Mahārāja: ... Who is He, Kṛṣṇa? *Yogīndra durgama gatiḥ madhusūdano'pi*.

[yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi]

[Prabodhānanda Saraswatī says: "From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."]
[*Rādhā-rasa-sudhā-nidhi-maṅgalācaraṇa*, 2]

He's that Madhusūdana for whom all the *yogīs* and the *jñānīs* are searching after and can't find anywhere. That is His position, the position of _____ [?] But all the great men are searching heartily for Him, and they fail to find Him. And that Kṛṣṇa finds, thinks Himself fortunate at the touch of the flowing wind of the outskirts of the dress of Rādhārāṇī. Then how His position?

Mr. Gaowl [?] has quoted this *śloka* to prove the dignified and noble position of Rādhārāṇī in Vṛndāvana.

Tasyā namo'stu vṛṣabhānu bhuvo diśe'pi. And the author says that, "I cannot venture to have a look at that Rādhārāṇī. But the direction where She lives, where She is, then here, from far distance I show my obeisance to that direction where that divine damsel has got Her home. *Vṛṣabhānu bhuvo diśe'pi*. That direction, I show my highest obeisance to that direction, of that house of Vṛṣabhānu where that damsel has got its highest stage. We have no audacity to approach and enter into that village, of that house, and to see Her and show our respect. No. No such audacity we should have. From far away we show our obeisance to that direction. That is sufficient. That is sufficient for us to get our best benefit." This is the conception.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

And this is not story, this is fact. This is real, this is *the* reality. And in other words, what we think to be real that is all mortal, illusion, hallucination. But the reality is this, and with this idea we're to approach in the beginning step by step, how it is so. It is imagination, hallucination, or it is reality? How it is possible? First, in the beginning, we're to think where we live, where our consciousness is so busy, that is transient, and that is nowhere. Now and never it may come, the whole globe, sun, moon, all disappears, coming and disappearing. But the soul is permanent within us, and through the soul we're to tackle with the real plane and the development of that plenary position is in such a way. By gradual process we're to - not by jumping, then we shall go in some speculative position and then fall down and break our legs and foot, that will be there. It is *sahajiyāism*, not an easy thing.

And Kṛṣṇa, He's in such position. When we, overnight, we get that imitationist, very cheap. It is very cheap. Lives after lives, only to remain in the path of search. It is such, to be common in the real path of search, that is our reward. We cannot go astray. That will be our reward. That I have got, as a finite I have got the infinite into my fist - a fool's speculation.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So I close.

...

_____ [?] In Sanskrit.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: But in India they remember Sanskrit, no written Sanskrit _____ [?] he introduced, and Germans are great appreciators. And they're told as Hans. Furious Franc and Fiery Hans. I read in English poetry. Hans means *haṁsa*. In *Bhāgavata* it is mentioned, in the beginning there was two sects, *paramahaṁsa* and *haṁsa*, two sections. Hans means *haṁsa*. So they have mentioned one of the ancient culture, they have mentioned in the _____ [?] *Veda*.

_____ [?] And their appreciation for the culture which is nearer to Vedic culture. So I have got much appreciation for that.

Gopeśvara: Yes. She joined Swāmī Mahārāja...

Śrīla Śrīdhara Mahārāja: Max Muller he announced, about two hundred back, announced that, "The store of Indian Vedic culture, in *Upaniṣad*, so much wealth, the whole world may take it and will be enriched, but not a bit will be less there. So much wealth contained in the store of *Upaniṣad* in India. The statement of the *ṛṣi*, that whole world may be well fed but still not a particle will be less there." That was his historic announcement, of Max Muller.

Then another gentleman also, I can't remember his name, he told that, "*Gītā* is the highest theological book in the whole of the world. And its speciality is this here, "That *Gītā* says that you can't change the environment, you have no capacity to do that. Only your peace depends on your own adjustment with the environment. And this is the key to peace of life, and nothing else. This is found in *Gītā*. The environment you can't change. You have no hand. Only your hand is to tackle you, and you form yourself in such a way that you may have proper adjustment with the environment. And that is only the key to have peace in ones mind and nothing else. That is a great finding. The ultimate finding. Adjust yourself with the environment. You can't change the universal environment. That is under you, and the resultant of so many forces. You can't control that, however attempt you may make, all futile. Only the key to find ones mental peace, to control him, to adjust with the environment, anything, to adjust in such a flexible way with the circumstances, that is the key of success, of attainment of peace of mind. And it is repeatedly told in *Gītā*, repeatedly it is always advised, do this, this is,

karmaṇy evādhikāras te, [mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

End of 82.08.29.A

Start of 82.08.29.B

Śrīla Śrīdhara Mahārāja: "The result has got no relation with your deed. You go on doing your duty, then leave it, and the result is in My hand. Don't worry about the result. Only fully attend, concentrate only in discharging the duty. Whole attention devote only to discharge your duty

perfectly and don't look after the consequence. It is in My hand, not in your hand. It is in the hand the resultant of the whole forces."

And that is the special characteristic of the advice in *Bhagavad-gītā*, and nowhere else. One German scholar told. I forget his name. When I was a college student I came to his circle.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

And the Hitler's dictation was very favourite to me. He asked the ladies, "Go home, leave the office work, and give good sons. I shall reward you. You all go home and give me well trained children. And I shall reward you all."

This is Indian culture, nearer to Indian culture.

And Goring told, "A man who is afraid of the battlefield, and a woman who is afraid of the childbirth, they are the worst kind of men and women. Women must not be afraid of the pain of childbirth. And a man must not be afraid of dying in the battlefield." _____ [?]

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

The Wilhelm Kaiser, in first great war, about England he told - his mother was British and he was German. The German, generally, they hate the British. Once when he was young, he was playing with his mother's brother's son, maternal cousin, he was playing, and anyhow some strike came onto the nose or something, blood oozing. Then he was very much enraged and told, "Let the British blood flow away from my body. The British blood flow away." The mother came from the British. So he was very much proud of that German blood. In that first war we are told of 'free nation and free ocean.' Kaiser fought for free nation and free ocean. "Why the British will have control over the whole of the ocean?" The British was in full glory of its power at that time. _____ [?] Sun never sets on the British kingdom. British held such power at that time.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]
Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja, the first time the *Bṛhat-Bhāgavatāmṛta* was spoken, was it Uttara from Parīkṣit Mahārāja?

Śrīla Śrīdhara Mahārāja: The beginning is such [?]

Badrinārāyaṇa: He had that much realisation?

Śrīla Śrīdhara Mahārāja: Very small time left between the hearing of Parīkṣit and his death. Śukadeva parted away after, there is another book where it is mentioned. Śukadeva went away and Parīkṣit had little time to be bitten by the snake, and just at that time Uttara, Parīkṣit's mother came, approached him and told, "What you have heard, speak it in a nutshell to me."

And in a small span of time, Parīkṣit he gave the summary, the substance of what he heard from Śukadeva. And that is the basis of *Bṛhat-Bhāgavatāmṛta*. Sanātana Goswāmī has mentioned. And there is a book, where it is mentioned. I forget the name. It is mentioned there.

Nitāi. *Sambandha jñāna*, where we are. What is our environment? For this, *Bṛhat-Bhāgavatāmṛta* is helping us make spiritual progress of life, progress, step by step. _____ [?] The peak of spiritual knowledge, the highest attainment, with gradual process. Nitāi Gaura Hari bol.

A map of the spiritual kingdom. Which country is where, which country is where. If we have a conception of that, then any anomaly we can crush it immediately. *Ke*?

Badrinārāyaṇa: Daśaratha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Once Kṛṣṇa He became Daśaratha Sūta, do you know? Eh?

In Dvārakā, Kṛṣṇa was sitting with Rukmiṇī, Satyabhāmā. And with some purpose He sent Garuḍa to bring some blue lotus. And Garuḍa went to bring lotus and that was under the jurisdiction of Hanumānji. Hanumānji knew it. And Kṛṣṇa's reason was to check the pride, or something like that, of Garuḍa, Sudarśana, and Satyabhāmā, these three He wanted to check their, er, audacity, or something like that.

Badrinārāyaṇa: In previous Rāmacandra *līlā*, Garuḍa...

Śrīla Śrīdhara Mahārāja: He wanted to check their _____ [?] their pride was, as if, I want to say. Hanumān's pride was...

Badrinārāyaṇa: Checked.

Śrīla Śrīdhara Mahārāja: And by, no, Garuḍa's pride was, first by Hanumān. *Ke*?

Badrinārāyaṇa: Anurādhā.

Śrīla Śrīdhara Mahārāja: Oh. Anurādhā has come, taking so much risk?

And then Sudarśana was also, he was just on the outside _____ [?], his pride was also checked.

And Hanumān coming, "Jai Rāma, Jai Rāma." He's chanting the name of "Rāma Rāma." He does not know his object of worship than Rāmacandra, none but Rāma.

Then Kṛṣṇa, He asked Satyabhāmā, "Oh, Hanumān is coming, I must take the figure of Rāmacandra and you take the figure Sītā Devī."

Satyabhāmā could not do that, so she had to go under the throne.

And He asked Rukmiṇī Devī, "You try to get the figure of Sītā."

Then Rukmiṇī managed that, and she sat on His left side, and Kṛṣṇa became Rāma.

Then Hanumān came, and with those blue lotus worshipped Rāmacandra.

And then after some time, Satyabhāmā, she was insulted rather, and her pride that she holds the highest position of all the queens, that was quenched.

And Sudarśana he was moving on the gateway. And Hanumān told him, "I have to go."

"Oh, where do you go? I shall go and take permission and then I shall allow."

Hanumān threw his finger within that round ring and suddenly swelled his finger and it became like a ring on the finger of Hanumān.

And Garuḍa he took him in his armpit.

Then Kṛṣṇa gradually released "The Sudarśana, you are here. Oh Garuḍa, he's under the armpit."

Hanumān told, "They came to disturb me, I lift them up." In this way, wanted to check their pride.

This is the *līlā* of the Lord. Everything is there but the standpoint is just opposite. That is *līlā*, all surrender to the centre. Everything is just like this. It is perverted reflection. And that is original movement. So all similar, only the standpoint is just opposite. One, is fullest sacrifice and one is fullest aggrandising principle. Only the spirit, the question on the principle of adjustment. _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Inner internal adjustment. The question, the love is there, adjustment question. Our Guru Mahārāja used, every now and then, he used these words. 'Religion is proper adjustment.' We are improperly adjusted, adjusted with the whole. And the conception of the whole also varies according to different stages of understanding. The highest is adjustment with the beauty, adjustment with the love. That is the highest. So no complaint there can be necessarily, only. If there is something else then that is defect in the adjustment, not anywhere else, adjustment.

Poison becomes medicine and medicine becomes poison. What is medicine of Māyāvādī, that is poison to the devotee. Liberation, the question of non-differentiated liberation, that is the highest goal. That is their nectar. That is their highest form of medicine, diet. And that is poison to a Vaiṣṇava.

And none wants slavery. Everyone hates slavery. But slavery to _____ [?] to Kṛṣṇa, that is the highest attainment according to Vaiṣṇava. Most highly valuable. But as much as, according to the degree of slavery, we get our position dignified. Slavery is not so cheap to that highest entity. Slavery means unconditional surrender, wholesale surrender. It requires the greatest fortune to be so much self abnegated. Selfishness means aggression, exploitation. To dissolve the so-called selfishness of aggressive nature, leave it all, whole, and whole represented in its cause, and that cause is love divine, and to have connection direct with Him.

Gaura Sundara. Gaura Sundara. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vasu Gosh says that,

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke

madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

"If Gaurāṅga did not come, then how could I live? Through Gaurāṅga I have got the taste of such a high type of nectar. If Gaurāṅga did not come, we could not have any taste of such highest thing. Then how it would be possible for me to live? It's so life sustaining, such nectar. So much high degree of sustenance I find from this nectar brought by Gaurāṅga that I can't imagine if He did not come, how could I live. Without my such highest prospect of life I could not know myself, my own fulfilment. I was just a foreigner to my own self. He came and showed myself how beautiful I am, how high I am. So much dignity of mind He has shown to me. I was devoid of that, I was living so long, long ages, devoid of the key of my own home, sweet home. He has given me the key of my own home, my sweet home. How could I live before? So much wealth I have got."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

How indebtedness to Gaurāṅga. *Kemone dharitām de, rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke*. My own property _____ [?] take it to be the secret of my life, secret success of my life. _____ [?] But what sort of gratitude I can show _____ [?] Nothing. He has given so much but I have given nothing. So I am a stone, this heart is a stony heart. I cannot show my proper thankfulness to that Gaurāṅga who has given me so much. _____ [?] O creator, what stony heart You have given to me that I cannot show my proper respect to that Gaurāṅga who has given me so much, cannot overestimate it."

These are the feelings of the devotees _____ [?] of Gaurāṅga. They are impressed with _____ [?] Gaura Hari bol. Gaura Hari bol. The land of Gaurāṅga. Hare Kṛṣṇa. Nitāi.

How, Anurādhā, you are feeling?

Anurādhā: _____ [?]

...

Śrīla Śrīdhara Mahārāja: I gave the example of Hitler in my religious lectures. Hitler classified the general public into four classes. Clever lazy, clever industrious, stupid lazy, stupid industrious. He told that generally I ____ [?] the working people with clever and industrious. But clever and lazy I put them at the head of the department, a peculiar thing, clever and lazy. Because they are clever, they can manage, and because lazy, at the time of need, they can come with fresh energy. And those that are clever and industrious, they are always labouring and labouring, and they're finished, and at the time of need no fresh energy can come from them. And those that are stupid and lazy, I try to give some sort of engagement. But I'll always keep myself far off from the stupid and industrious. They will do always wrong and some other hands will be necessary to do away with their wrong.

So the *karmīs*, the exploitationists, they are stupid and industrious. And the stupid and lazy are the renunciationists, Buddhists and Śaṅkara, the *mukti kami*. And clever and industrious are the devotional group, clever and industrious. And clever and lazy is Kṛṣṇa. In this way I used to qualify to the public.

The whole staff is clever and industrious. They're always engaged in service and cleverly, not misusing their energy. And the opposite is the *karmī* school, the exploitationists. They are digging their own grave. They're prey to the reaction. For every action there is equal and opposite. Always taking loan and thinking that I'm making progress. Stupid and lazy, the Māyāvādī. Māyāvādīns, they only go to the abscissa and, "No, that is nothing, no more. No more land to go up." They dig their own grave and enter there and finishes there. They're stupid and lazy. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Badrinārāyaṇa: Mahārāja, you said that the goal of the Buddhists is the Virajā. What is that?

Śrīla Śrīdhara Mahārāja: *Virajā prakṛti* _____ [?], in the verge, the last extremity of the exploiting energy, energy of exploitation. Coming in no contact with their permanent soul within. And the Śaṅkara, Brahman *nirvana*, that comes to touch their own self, soul, and not towards upper connection of the souls.

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
[jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

Para prakṛti. And the internal potency, unknown to them, the *para prakṛti*, Brahman *nirvana*, to come anyhow to the consciousness that I'm a particle of consciousness and no more. In the world of consciousness, there are so many things. They do not care to know that or to enter there.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Go up to abscissa with the passport, go to the limit of the country, but without visa, have to come back. No other alternative. _____ [?] told that, "Your visa example has given a very clear conception of the *svarūpa śakti* land." The visa. Passport is not everything. That is *mukti*, to go to the verge of the land. Last extremity you can go, with passport. Passport of two kinds, one within the country, and another to have a glance of the other country standing only here. So this is that land, and this is ours, something. Hare Kṛṣṇa. '*Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Bhakti-latā, one who gets the seed of devotion, their progress goes and it crosses the area of Virajā, and then that of Brahmaloka, and then enters into Vaikuṇṭha, the spiritual cosmos. '*Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*. The serving cosmos, they enter. And the lower part is calculative cosmos, and the highest part non calculative, spontaneous, automatic. Service is automatic, you do not know. Just as reflexive action. Digestion and so many other things within our system is going on unknown of our consciousness, that we do not know. That is, what is that called? Reflex, no. What is not voluntary?

Badrinārāyaṇa: Involuntary.

Śrīla Śrīdhara Mahārāja: Involuntary.

Devotee: Automatic.

Śrīla Śrīdhara Mahārāja: Automatic. That has got a technical name. In a system, in the whole system of digestion we do not know anything. Without our knowledge they're doing...

Badrinārāyaṇa: Mechanical.

Śrīla Śrīdhara Mahārāja: ...and that has got some technical name. So it is like that. Unconsciously they're engaged in service. They cannot but do that. This is Vraja, Vrajabhumi.
Brajabhumi is taken by Manjuali to ISKCON, is it not?

Anurādhā: Yes. That was mother Indira, Gopeśvara's wife, Indira. She told me Brajabhumi and Manjuali came to London to get back the other girls, for ISKCON. She was being preached on

the way by Dhanañjaya. Dhanañjaya, one ISKCON devotee, he met on the plane, he preached to her. Ha, ha, ha. She had a hard time in Nepal so, very bad time.

Śrīla Śrīdhara Mahārāja: Let us try to think it is all for the best. It is all for the best. _____ [?]

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gopeśvara: Mahārāja, our Godbrothers were not successful in their preaching in Germany. They have tried for some years but they have not been successful there.

Śrīla Śrīdhara Mahārāja: But I heard, it is in *Back To Godhead*, Haṁsadūta Mahārāja went there. The German people they have banned any *kīrtana* and preaching in the public places. Only they can do within the room. And some broke the law and preached in the street, so they were put into prison. And Haṁsadūta Mahārāja went there, and the case in the court, and he pleaded himself, and he impressed the solicitor of the opposite party as well as the judge. "That what they're doing, it is for the service of the Lord. They have no right to stop it. Still they take the rule, and the judge also, they have an oath in the name of the Lord, and justice in the court they take the law in the name of the Lord, take the oath in the name of the Lord. So it is over the government system. The law of God they admit, but it is over the man made government, so they should not do this." And since, that has been loosened there, slacked there, control. I was told like that. Is it not true?

Why the German people they're apathetic, because the source is from America, they have got that apprehension. They're still suffering from before. That Eisenhower who was the general of the opposite party, he was a German. Einstein he lived in Germany, who invented that atom bomb which concluded the war in Germany. So Germany is mainly afraid of the opposite camp. So much so, that they do not like that something from America will come. In what colour it is coming, and how, what colour it will take in the last time, and what disaster they will come in our country. Apprehension still lingering there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Eisenhower was of German blood, and Einstein, they're the two main causes of the defeat of Germany. In both the great wars America came in the last time and crushed German people.

Clever and industrious, this is the very nature of German people. Even Churchill, when it happened, came in such a position war that Germany will jump on the shore of England, it was apprehended. And France was captured. And Germany, "Now we must jump over England."

At that time Churchill is giving warning to the people. "Don't think that our navy will be able to protect them. Even any time they may land some land force to the shore. The land soldiers you also be very much attentive, alert." At that time he told, "They're working with German

thoroughness." That came from the mouth of Churchill, the worst enemy of Germany. "German thoroughness," and idiomatic word. "What they do, they can do thoroughly. So much thoroughness in activity is never found elsewhere." It came from the mouth of Churchill himself. "With German thoroughness."

That is their national characteristic. What they do, they do well. Industrious, and clever, and cheap. In British India, the German merchantiles used to come to India, efficient also, cheapest, none could compete with them. Then Japan came to compete with Germany, more cheap, but not good things. But Germans peculiarity, things are good and also cheap. So none could cope with them in this affair. A nation blessed with much exceptional quality. Their appreciation for India is solid.

Rabindranatha, when our Guru Mahārāja wanted to send preachers to England, he sent his followers, Bon Mahārāja and others, to Rabindranatha. "Take his advice, what he says."

Rabindranatha told, "Oh, you want to go to England, but they're proud of their rulers, and we are ruled, so they won't care to hear your words. And if you go to France, France also, it can take easily and also shake off easily. And America, the field has been wasted, exploited, so many *yogīs* and others went there to preach something. And they, especially mixed with the ladies, with some *yoga* system, and purchased bad name for India. So rather go to Germany. They have got real understanding. They do not take anything easily, but when they appreciate they take it rightly and hold it, accept it. A solid nation." Rabindranath told like that.

Hare Kṛṣṇa. Gaura Hari bol. Germans. _____ [?]

End of 82.08.29.B

Start of 82.08.31.B

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Gopeśvara: Is having a diet of only fruit and milk is that considered fasting?

Śrīla Śrīdhara Mahārāja: There is classes. Without any water, that is the first class fasting. Then there is the least, one who cannot do that he can take all these things. _____ [?]

A gradual, take only water. Who cannot do without food, without anything, he can take the gas coming out of the milk or something, burning. Then next he can take water. Then next he can take fruit juice. Then next he can take this, roots _____ [?] Then again milk. In this way. Then lastly, after sunset you take _____ [?] a little rice, etc.

But for Ekādaśī it is meant that this _____ [?] especially Ekādaśī day sin takes shelter in so many grains, and those must be left. So fruit and root and milk, generally that may be taken. Ekādaśī. _____ [?]

But with *anukalpa* it is also the ruling is there that service is first, will be given consideration. So if I fast, do not take any water, I shall lie down and not able to do any service of the Lord, that is not desirable. So this *anukalpa* and do service of the Lord, that will be better.

Gopeśvara: At one time, our Swāmī Mahārāja advised us who were staying in India to take only fruits and milk and some simple boiled *subji*. He said that would be best for our health. But does that mean that in order to break the Ekādaśī, then we should also take some grain in order to honour the Deity?

Śrīla Śrīdhara Mahārāja: Grain means to break Ekādaśī?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Grains should not be taken.

Gopeśvara: So, usually if one is following this diet of fruit and vegetables and milk, then every day one is following that diet because it is conducive to good health. So then the day on Dvādaśī, one has to break that Ekādaśī. So that means that one must take grains on that day, on Dvādaśī?

Śrīla Śrīdhara Mahārāja: At least, if he's a patient, he may take, but only he will touch, he gives honour.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

What did you find Karnarni's opinion about Jayatīrtha Mahārāja? Did you have any talk?

Gopeśvara: No. I didn't want to go into these matters with him. But he was very respectful to us and it did not seem that he was disturbed by our visiting him or anything.

Śrīla Śrīdhara Mahārāja: All right. Did you hear about his son, Gurupāda?

Gopeśvara: No, he didn't mention anything about his son.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] You go and take *pāraṇa*, the time is passing away.

_____ [?]

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

With all _____ [?] Mahāprabhu decided to take *prasādam*, and told that, "Whoever has come in service of this ceremony, they all will be blessed with devotion. Who has taken *prasādam*, who has given *baluka* [?], who joined the procession, every one of them will get surely the devotion of Kṛṣṇa."

...

Haridāsa Ṭhākura. _____ [?]

Akṣayānanda Mahārāja: Mahārāja, generally we're told, Haridāsa Ṭhākura is Lord Brahmā, perhaps in a lower representation. So because he was so intimate with Mahāprabhu...

Śrīla Śrīdhara Mahārāja: In your story he's Brahmā?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is written in some scriptures also. But... stole cows in Vṛndāvana and the cow calves. For that he... of this *yavana*, Muslim class, for that. Brahmā had connection with that cow stealing affairs connection. Insulting the cows he had to come to the connection of *yavana*, the Brahmā. And Advaita Prabhu is considered Śiva. And they are very much connected, Haridāsa Ṭhākura and Advaita Prabhu, from the beginning, even from before Mahāprabhu's appearance, they are connected _____ [?]

Akṣayānanda Mahārāja: Mahārāja, because his connection with Mahāprabhu was so intimate, we wonder, does he also have a higher connection in Braja *līlā*, Haridāsa Ṭhākura? It would seem, we do not know, but would there be a higher connection in Braja *līlā*?

Śrīla Śrīdhara Mahārāja: And Brahmā and devotees also took feet water of Haridāsa Ṭhākura after his demise. They all drank. *Paduka pani*. [?] Devotees should not be considered within the physical connection.

Akṣayānanda Mahārāja: What is the *rasa sambandha* of Haridāsa Ṭhākura?

Śrīla Śrīdhara Mahārāja: That is not there, the general. Taking the Name and what is exemplified in him by taking the Name he's going up, but not entered into particular *rasa* he has been described anywhere, in general.

...

... with Nityānanda Prabhu and Advaita Prabhu, intimacy with Them impresses us to think that he had not much connection with *mādhurya rasa*.

But still, _____ [?] Rūpa and Sanātana, they used to take their shelter in the house of Haridāsa Ṭhākura, whenever they came to Purī, Rūpa, Sanātana used to live along with Haridāsa Ṭhākura.

That is for some other reason. Rūpa, Sanātana they were *brāhmaṇas*, but for their intimate connection with the Muslim rulers. If anyone cast any glance towards them, for this caste

question in Purī *brāhmaṇas*, they did not give any opportunity to those critics. They considered themselves very low and used to live with Haridāsa Ṭhākura.

And even did not use the ordinary road where generally the servitors of Jagannātha are coming and going in general, avoided that road. And in the hot sun went to Mahāprabhu to Tota-Gopīnātha over the sand, and got some boils under the foot.

Mahāprabhu asked, "Why did you not come over this cold road. Over the hot sand you have come."

"No, so many devotees of Jagannātha, they're passing by that road. If any touch of us disturbs them so I have selected this way."

Mahāprabhu He expressed satisfaction. "You have really established the dignity of the *arcana mārga*. If you do not do, who will teach such things to them? Very careful about *arcana*. In *rāga mārga* so much consideration of these trifle things have been omitted. But in *arcana kāṇḍa* it is strictly observed. And he understands this." Mahāprabhu admired this attitude.

Mahāprabhu asked Haridāsa to come within the house and take *prasādam* along with Him. Haridāsa Ṭhākura did not come, he refused. He told, "No, no. Only after the feeding of the Vaiṣṇava, some little remains should be cast on this road, and I will be satisfied with that, Vaiṣṇava *ucchiṣṭham*. I don't dare to go in the temple." So Mahāprabhu's call also was not hypocritical, sincerely He called. But Haridāsa Ṭhākura refused, totally.

Then Mahāprabhu without disturbing him asked Govinda, "Take some *prasādam* and give him there. He won't come here. Devotees of different temperament may be disturbed, he does not like to see that."

Up to that mark that we have no concern with this body. We're completely separate from any body interest, physical interest, and established in the continuous conception and ultimate vision in one's soul's existence independent of this body. That is the Vaiṣṇava conception, *ātmā dharma*, soul's function. The body contamination should be absent there. *Bhāgavata* has condemned in the strongest terms this body conception. One who thinks this body is himself he's a *gokhara*. Not only an ordinary ass, but those worthless asses that can be used only to carry the fodder of the animals, and not to serve any purpose of the human society. Such an ass is he, *gokhara*, who considers his body is his own self, he's not separate from the body.

yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ

["One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshippable, who visits the holy places simply to go swimming, without seeking shelter of the

holy saints who live there, is no better than a cow or an ass. His conception of reality is condemned."] [*Śrīmad-Bhāgavatam*, 10.84.13]

All consideration of purity is in the spiritual realm. One who thinks that has got material connection is a fool. An ass who has only _____ [?] The purification capacity of Ganges water, that cannot be identified with the water externally which we see. It may be filthy, foamy, muddy, but still it has got the capacity to purify something. *Gaṅgāmbhasāṁ na khalu budbuda*.

[dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair, na prākṛtatvam iha bhakta-janasya paśyet gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair, brahma-dravatvam apagacchati nīra-dharmaiḥ]

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

A Vaiṣṇava may be physically defective, lame or blind, or any other defects he may have. But that does not affect his status in the world, in the Vaiṣṇava world. It is independent of this material thing. Body connection and mind connection also, mind is only drawn from this material world, that is called mind. To want something and not to want something, that *saṅkalpa*, *vikalpa*, I want such and such things, I don't want such and such things. This is what is within us called the mind, and that concerning to this material world.

Avāṅ-manaso gocaraḥ, it's beyond the reach of the mental speculation, this spiritual, this revealed truth has got nothing to do for the mind on it. Mind cannot have any conception of this revealed truth. It has got its own law. Mind cannot catch, the ordinary intelligence that also cannot judge. The judging faculty of this world that cannot become a judge in that plane. The domain of revealed truth is completely separate thing which seems to be impossible from this plane. That has its own law, own nature, own capacity, everything different. The world of infinite. The laws of the world of infinite cannot be similar to the law which is invoked in the world of finite, a separate law. We have to imbibe that, we have to forego this law and to imbibe that law. And we must be proficient in that law, consider cases of that domain. This law won't do there any good.

And no law in Braja. All His sweet will, but will is sweet and servitors of the highest dedicated spirit for Him, so no law is necessary there. Servitors are up to any degree of dedication, and the Lord, the absolute good, His sweet will, His will is autocrat but that is sweet. So no question of any law there. Still it seems to be similar. And we are told that this world has come as a

reflection of that high world, highest world, but perverted, with opposite prospect, opposite end. Not giving fulfilment but deceiving, deceitfulness. Everyone wants to rob his neighbour, so deceitfulness, so it is perverted.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Of all the pastimes of Kṛṣṇa, the highest is similar to this mundane human society. That is by His will it is so.

And failing to understand the spirit of that, this Vivekānanda, these Rāmakrishnaites, they say that human beings above all, if we serve them then our life will be fulfilled. Misunderstanding of that principle.

Caitanya-caritāmṛta says, *kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa*. And after that this human society has been created, just in the opposite plane.

And Caṇḍīdāsa says, _____ [?]

"Women and children, hear it attentively, that human fashion is above all, and nothing above it."

That is, Kṛṣṇa in the highest quarter of the existence we find that this human form is passing there, but in opposite spirit. Here cheating, and there generosity, benevolence, giving. Exploiting and dedicating, opposite difference.

In *Bhāgavatam* also we find after the whole creation Brahmā created last of all this human section and after, that is in imitation of the highest flow, and that is experienced in the revealed quarter.

labdhvā su-durlabham idaṁ bahu-sambhavānte, [mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

There it is written in *Bhāgavatam*.

Kavirāja Goswāmī has pleaded in favour of Haridāsa Ṭhākura.

"Māyā came to Haridāsa Ṭhākura. Please give me Kṛṣṇa *Nāma*."

Then Kṛṣṇadāsa Kavirāja Ṭhākura had to come in a pleaders robe, robe of an advocate.

"What is this Haridāsa Ṭhākura, ordinary person with this Muslim connection, and to him the Māyā, the beloved of Mahādeva, she had to come for Kṛṣṇa *Nāma* to Haridāsa Ṭhākura? How it is possible?"

Then Kṛṣṇadāsa Kavirāja says, "Māyā told, I have got Rāma *Nāma* from Śiva previously, but not Kṛṣṇa *Nāma*. By coming in your connection I have got some new inclination in my mind to take Kṛṣṇa *Nāma*. But if one is to get that, he must have to come through some agent, devotee. And Haridāsa Ṭhākura he's an appointed devotee in the age as *Nāma* Acarya to give Name."

Kavirāja Goswāmī says, "It is not a ludicrous thing, you must not consider like that. It is a regular process. Whoever he may be. What to speak, even Brajendra-nandana, in the garb of Mahāprabhu He has come and He's cultivating about Name. So the Divine Name is not a very trifle thing. To take the Divine Name, to cultivate about the Divine Name, that is of high order for which Kṛṣṇa Himself has come with His own paraphernalia and engaged Himself only in the taking of the Name. And Haridāsa Ṭhākura is a part and parcel of that, a typical example, one who takes Name every day, more than three *lākhs*. So Māyā Dasi who is after all the servitor of Kṛṣṇa, in this external aspect she's the mistress. She will come to take Name from Haridāsa Ṭhākura. Then what is the anomaly there? It is all right."

_____ [?] Kṛṣṇa *Nāma*.

In *Purāṇa* it is mentioned, one Kṛṣṇa *Nāma* is equal to three Rāma *Nāma*. In this way it is more superior than Rāma. Kṛṣṇa, Rāma, to give pleasure, to give ecstasy, Rāma. And Kṛṣṇa, to attract and to give pleasure. Kṛṣṇa, Kṛṣṇa *akāṛṣaṇa*, attraction, *priti*, *prema*. *Priti*, the physical attraction we find, sun, moon, earth, planets, attraction. But when that attraction is endowed with life it becomes affection, love. Attraction, that relation between soul to soul, anyway, animation in the spiritual realm, the attraction in the spiritual realm is what is affection about. So attraction has been here also in the physical world, the attraction is the most basic principle of cosmos. The sun, moon, only through attraction they are posed properly and to form the system solar. So in the spiritual cosmos, the attraction is the most fundamental thing which can give the colour, the figure, and the adjustment. Attraction is the basic power which can give adjustment. So *Kṛṣ*, *kāṛṣaṇa*, *akāṛṣaṇa*, that is love, affection. That can only be the fundamental most of spiritual cosmos for proper adjustment.

And Vaiṣṇava *dharma* preaches about proper adjustment, preaches about love, or proper adjustment. According to the degree and intensity of love, they are placed nearer and far, and the cosmos is created. So many groups of so many types, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, different types, quality of attraction, quantity of attraction, according to the calculation the whole spiritual existence is maintained. So Kṛṣṇa attraction is the principle thing, attraction, love. And the next stage comes as feel pleasure, from attraction, out of attraction, feeling of pleasure. Gratification next.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So it is said that one Kṛṣṇa *Nāma* is equal to three Rāma *Nāma*. Rāma *Nāma*, that is the effect of Kṛṣṇa *Nāma*. The most original thing, Kṛṣṇa. *Kṛṣ* and *ṇa*. *Ṇa* means _____ [?] Rāma.

And Hare Rāma here, our Guru Mahārāja told at the time of my *dīkṣā*, "That is also Rādhā-rāmana- Rāma, not this Dāsarāthi Rāma." He told.

I asked him, my name was Rāmendra Chandra Bhaṭṭācārya. What will be my name after *dīkṣā*?

"Rāmendrasundar Bhaṭṭācārya," he gave me.

What will be the meaning of the Rāmendra?

"Rādhā-rāmana-Rāma," he told at once. "Rādhā-rāmana-Rāma, not Dāsarāthi Rāma."

Then my name was transformed into Rāmānanda Dāsa. When the party was sent to enquire the position on the banks of Godāvarī where Rāmānanda and Mahāprabhu got Their spiritual discourses.

Bon Mahārāja, Mādhava Mahārāja, Hayagrīva Brahmacārī at that time, _____ [?] Mahārāja, myself, Rāmānanda Dāsa, and another boy, five were sent to find out the place where the great discourse of Rāmānanda and Mahāprabhu took place on the banks of Godāvarī on the other side. Anyhow consulting with the local public, and also the books, we selected a position. And that man out of his own accord came to offer the land as gift to us at the beginning. And then gradually purchased nearby lands, and temple was erected, *Pāda-pīṭha* first, footprints temple, small, and then afterwards we developed.

Śrī Godāvarī _____ sri caitanya mahaprabhu pada cyutam bhaktya caitan _____ [?]

This *śloka* has been written there. Such and such day, Mahāprabhu met Rāmānanda Rāya here and such and such date of Gaurabdha, Bhaktisiddhānta Saraswatī put these footprints here, installed footprints.

Some connection of cottage may still linger here, just nearby. The thatch is removed. Hare Kṛṣṇa.

America, the land of resources. Swāmī Mahārāja told, _____ [?] that we have got eyes but we have got no legs. You have got legs, we have got eyes. Let us both combine and do work. A religious eye we have got, spiritual eye, and you have got energy sufficient. Energy of the west and the light of the east may combine and do some miraculous service to the world. So relief work may be started here with the energy of the west and with the estimation, look of the east, design of the east.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: In your book *Ambrosia* there is one *śloka* that says that Śrī Advaita was an incarnation of Lord Śiva, and Haridāsa Ṭhākura was the incarnation of Lord Brahmā.

Akṣayānanda Mahārāja: So what's the question?

Devotee: Well, I want to, you know, because Lord Śiva is supposed to be an incarnation of Mahā Viṣṇu. No? Because me and Purī Mahārāja were talking about this and he wants to know if there's some mistake in the printing.

Akṣayānanda Mahārāja: He's asking in the *Prapanna-jīvanāmṛtam*, mention in bracket that Haridāsa Ṭhākura (Lord Brahmā) and Advaita Prabhu (Lord Śiva). But we find elsewhere that Advaita Prabhu is Avatāra of Mahā Viṣṇu. So is there any mistake, that sometimes mentioned as Lord Śiva and sometimes as Mahā Viṣṇu? His question, only.

Śrīla Śrīdhara Mahārāja: Mahā Viṣṇu is Sadāśiva. Sadāśiva and Mahā Viṣṇu, one and the same.

Akṣayānanda Mahārāja: So Advaita Prabhu not that Ekadasa Rudra, not the same as eleven Rudras, Sadāśiva particularly.

Śrīla Śrīdhara Mahārāja: Sadāśiva Mahā Viṣṇu. Where it is mentioned that...

End of 82.08.31.B

Start of 82.08.31.B_82.08.29.C

Śrīla Śrīdhara Mahārāja: _____ [?] Naturally, generally, they're theistic people. And also *hans*, *hans* means *haṁsa*. I told little before, I read in English paper from _____ [?] Furious franc and fiery huns. Fiery huns means German, and furious franc perhaps at the time of Napoleon. The fight was a very strict fight. Hans means *haṁsa*. And *haṁsa* and *paramahaṁsa*, the two ancient sections it is written in *Bhāgavatam*. The *paramahaṁsa* that are selected group given to religious life out and out, and *haṁsa* that was under them. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...told that they migrated from modern Asia to Germany, these places at some time, from when the attack came, Paraśurāma. He mentioned Paraśurāma.

Badrinārāyaṇa: Yes, and also King Yayati, Sarmistha and Devayani.

Śrīla Śrīdhara Mahārāja: Oh, Yayati, yes, they migrated to those places. It is mentioned that the river Saravati, they crossed then the river Saravati and cast them on the other side. What is that river Saravati I dint know. It is mentioned there. They're banished on the other banks of Saravati. Maybe Volga, or Rhine, Rhine is on the other side. Volga passing from Germany, no? The greatest river in Europe coming from Russia is going _____ [?] There's a book written by someone as *Ganga and Volga*. A civilisation on the banks of Ganga and Volga. The Caspian sea, the Kasya and Caspian, Kaśyapa, the father of the gods and demons. Perhaps his place, ancient

abode was near Caspian sea. And this varṣa, Nava-varṣa, Bhārata-varṣa, Hari-varṣa, _____ [?] varṣa, Ilāvṛta-varṣa, the nine divisions in the _____ [?] mentioned in *Bhāgavatam*.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bali was sent to the Pātāla. Baliraja, was sent by Vāmana Deva to the Pātāla. Pātāla means *udur* [?], *udur* is the northern and south is the subterranean region. So in South America Bolivia is there, Bali via, Bali lives there.

But after all, the world of our sense experience is floating in our consciousness. This is its nature, floating in the ocean of consciousness. Not that mind is in the world, but world is in the mind. Mental sphere is more spacious than the world of experience of senses. The colour and the sound, all superficial things floating on the ocean of consciousness. Consciousness is more deeper and more spacious. This mind, and the plane of intelligence, *buddhi*, that is more spacious and more deeper. In this way, the part of our sense experience is very small, and floating in a part of, in a corner of our mental experience, ____ [?] together. What we see, what we feel, that is a part of our consciousness. That is the real conception of things. Consciousness presupposes its experience, presupposed by the world of experience. The cause is within and not in any external place. Then we can get out of it very quickly. If we can think so, it is difficult, we're accustomed to complain against our suffering, complain against others. That they are, the environment responsible for my misery. But that is misunderstanding. When we will be able to realise the misery comes from within, sometimes individually, sometimes collectively, it comes from within, not from outside, then we'll get relief very soon. The experts they are of such opinion.

In *Bhāgavatam* it is one step further. When the misery will come to visit you, it is the result of your own action previous. Not only tolerate, but if you can think that it is the grace of the Lord, not only the negative side, to tolerate, that my misery I'm experiencing, I 'm undergoing the past actions, the results of my own bad action. Not only that, but with some positive tinge of nectar. It is the grace of the Lord, His sanction. His sanction is connected with this particular incident. And He's all good, unquestionable good, He is. So there must be some good object in it.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

It is His grace. He wants me to purify as soon as possible, to release me as quickly as possible from my own action. That is His Grace. If we can feel that, very easily and very quickly we shall get out of this misery. That has been recommended by *Bhāgavatam*, to get out of the misery that comes from within. Nothing can occur, nothing can come without His sanction. And when His sanction is there, He's connected there. And His connection means His grace, all gracious. And we're to look to that, we're to invite that element of the great world above. And thereby we

can promote our fortune, our fate, to be connected with that domain divine. No chaos, everything is cosmos. Cosmos connected with all good, we are to look like that.

Queen Kuntī invited such adverse conditions. "Always keep me within adverse circumstance so that my heart can dive deep with a prayer to You for my welfare. If I'm engaged by the apparent pleasing environment, thereby I lose Your memory and that is the great loss, comparatively." _____ [?] spiritual instruction, *Bhāgavatam*.

In *Gītā* outwardly, *manah praman jaya para jaya* [?] the both sides, gain, loss, both transient, deal them with equal spirit. Stand erect and meet them, both sides. Success or failure, both equal because the very plane is a concoction, like a dream. To become a king in a dream, that is also false, and to become a beggar in the street in a dream, that is also false, of equal value. So here loss and gain in this plane all false. Don't allow yourself to be disturbed by the loss and gain, by the victory or by the failure. And prepare yourself for the greater harmony, neglecting these adverse, apparent nearest environment. Prepare yourself as a student of the higher study, neglecting all these troubles coming to you.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Be a little more ambitious, more ambitious not to confine your ambition to this mortal area.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I feel tired. I disperse talking now. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Stay and wait. Let the Akṣayānanda Mahārāja come. He's expected here soon.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Swāmī Mahārāja met Indira, _____ [?]

"That Indu, do you recognise me? I was the shop keeper, the agent of Bengal Chemical _____ [?] in Allahabad. You used to come with your father who was a regular customer of mine, medicines from my shop."

Then she could recognise. "Oh, you need not come to me any longer. You will send your assistants to me and I shall consider this." She told like that I heard.

I told that Indira name was given by Rabindranatha to Indira. Indira in European pronunciation, India, Indira, representing India. So Indira name was given by Rabindranatha. And she came to study for some time in Bharpur [?] University, Rabindranatha. _____ [?] She received her education from _____ [?]

Jawalarl [Pandit Nehru] was a student of _____ [?] College and Indira was also student for some time in _____ [?] And _____ [?] he took training in Vṛṣabhānu College. Hare Kṛṣṇa.

Gopeśvara: What is the meaning of the name Indira?

Śrīla Śrīdhara Mahārāja: Ind means resourcefulness, prosperity, *aiśvarya*. Indra the king of the heaven. Indra means master of property. And Indira means Lakṣmī from Ind who can give prosperity. Ra means to give. *Rati-dadati*, *rati-laxati* [?], who can protect and who can give the prosperity. She is Indira, Lakṣmī Devī. Lakṣmī's name is Indira. Lakṣmī, Padma, _____ [?] Kamala, Śrī Haripriya, _____ [?]

These are the names of Lakṣmī Devī. Lakṣmī, Padmavara, Padya, Kamala, Śrī, Haripriya, Indira, Lokamata, Ma, _____ [?] Rāma [?] These are the synonyms of the name of Lakṣmī. In dictionary you'll find, *Amara-kośa*, all synonyms of Lakṣmī. Hare Kṛṣṇa.

Indra is the king of heaven, the master of all resources, fine resources. Hare Kṛṣṇa. Ultimately all goes to the absolute. That is all relative position. The king, who is the king, that is relative, ultimately, that the king is not master of his own body, but to be master of your consciousness. Indra means absolute, the possessor of all resources is Kṛṣṇa. Everything goes to Kṛṣṇa when the rein is taken off. *Mukta pragraha*. When the rein is taken off from the horse, horse going, running its best and goes to the absolute. Every word goes to the absolute in its fullest meaning. And partially, relatively, it stands here and there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

So cure yourself quickly. The place was waiting for you, partially at least. Gaura Hari.

Kṛṣṇa is the absolute but He says,

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"I'm controlled by My devotees. I'm not independent. I have got My partiality. I can't avoid the request of My devotees. That is My weakness. Who have left everything and come to depend on Me, how can I discourage them? You say Durvāsā, how it is possible for Me, who has left everything for Me and don't want anything from Me, but if any request comes from their side, how can I deny that? Is it possible? *Ahaṁ bhakta-parārdhīno, hy asvatantra*. Though I'm absolute but still I have to come of My own accord to a relative position. A father, a husband, a son, all these relative position I shall have to observe, of My own accord, though I'm absolute. I'm an assistant. They're all depending on Me and I shall have to look after them. The absolute does not mean that He's all cruel. Must be sympathetic also. What can I do?

You say in the case of Ambarīṣa and yourself. You demand you are a *brāhmaṇa*, you demand you are a *sannyāsī*, but you flee for fear of your life.

But Ambarīṣa is standing there. He's not going to step back when your created fire wanted to burn him. _____ [?] He did not get back, only one step back, no, he stood firmly. "If I am culprit, let punishment go on with me." He did not back out.

But you, when Sudarśana came to charge you, you were flying from this to that, from the four corners of the world, you're running, after for fear of your life.

Who is more dignified position, Ambarīṣa or you?

You are a *brāhmaṇa*, he's a *kṣatriya*, but you yourself observed the Ekādaśī day, Dvādaśī and time of *pāraṇa* you showed respect that Ekādaśī *vrata* for Me. And he also did that. He showed respect to Me by observing properly Ekādaśī *vrata*. And you thought he has dishonoured you. You were his guest. And before feeding you he has taken a drop of water to observe the Ekādaśī day and with concerns to Me. You yourself did that *vrata* and he also did that only for Me, not for self feeding, self gratification. You could not tolerate, you thought he has dishonoured you.

So you say that you're a *brāhmaṇa*, very near to Me, and he's a *kṣatriya*, he's a little far off. He's *gṛhastha*, he's far off. You're *sannyāsī*, you're nearer to Me, *brāhmaṇa*. But this is only a fashion you see. But practically he's nearer to Me. He's not afraid of getting any punishment. And still he's waiting for you. He's fasting.

"That my guest I have not fed, Durvāsā. He's running hither, thither, restless, how can I feed myself."

He's still standing, waiting , and when you will go he will feed you and then he will take *prasādam*.

What do you say? _____ [?] Left everything and surrendered wholly to Me, should I not protect them? Little gratitude I must not have? Only I'm slave of your formality, and not the spirit? Spirit I shall ignore and only formality I shall make much of? What do you say, Durvāsā? Go to him, you will have to go to him. And to see how magnanimous he is, still unfed, standing waiting for you. Go and see."

And Durvāsā had to come and see and then appreciate.

Ambarīṣa came like a criminal. "What I have done? All these troubles to you *brāhmaṇa*, my guest, only for my fault. I'm culprit, I'm offender. Please be propitiated with me."

And Durvasa fell flat. "Yes, so magnanimous. It is possible only for the devotees of Nārāyaṇa. You are so great. We think, we boast of our *brāhmaṇa* birth and our *yogīc* attempt, but in fact you are really magnanimous people and we're far below." And in this way Durvāsā began to,

aho ananta-dāsānāṁ, mahattvaṁ [dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"The greatness of the servitors of Ananta deva, Nārāyaṇa, you all people hear how great, how magnanimous they are. Unparalleled position they hold in the whole universe."

In this way he began to preach, that Durvāsā, whose very nature is always to find fault with others and to give them punishment by his *yogīc* power. That is his nature. But he began to sing the song in praise of the devotees like Ambarīṣa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Have you taken anything?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. The diet is everything now in this stage of your disease. Hare Kṛṣṇa. Hare Kṛṣṇa. And the God sent friend you have got, that is a good sign. Nitāi Gaura Hari.
_____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Optimism, cent per cent optimistic we shall have to become, cent per cent optimistic. And no place, no room of pessimism, Kṛṣṇa *bhakta*. He will apprehend that I may not commit any offence, specially against Vaiṣṇavas. Very alert, they should have to become. So gracious, so valuable fortune we're aspiring after. So I must be very, very careful. It will arouse envy, jealousy, on different parts, that we're connected with such a great fortune. So as much as possible we must be very much cautious, careful, that no disturbance may come outside to do away with our pure aspiration. Gaura Hari bol. So Mahāprabhu told,

tṛṇād api sunīcena, taror api sahiṣṇunā, amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."]
[*Śikṣāṣṭakam*, 3]

In one word you must be conscious that you are living in a place which is worthless, no value. *Tṛṇād api sunīcena*, don't go to oppose anyone. No meaning of giving any opposition. It is all fictitious. Why should I lose my energy to give opposition to something, all fictitious. *Taror api sahiṣṇunā*, if any opposition comes to you, don't care for that. Their motive is only superficial. That may not affect your inner train, trend of thought. Don't be very careful about any opposition coming to you. Don't create any opposition to others, and still if any opposition comes to you, try not to care. It is all futile. *Amāninā*, and don't hanker after any appreciation from the ordinary public, any name and fame, appreciation. Because they do not know, their appreciation has got no value at all. They are all madmen, besides themselves. Their own good they do not know, so their appreciation has got no value, depreciation has also got no value. So don't hanker after any appreciation from the public. *Mānadena*, and still you must be alert to give their due respect, otherwise they will come to disturb you. Like bribe you show some, offer some respect to them, and go on with your own campaign. As much undisturbed, try to make progress as rapidly as possible. Your circumstance may cut off this opportunity and connection. So as much as the present circumstance you will be able to utilise, you try to do that. Live, live, in the active present. Trust no future however pleasant. Let the dead past bury its dead. Act, act in the living present, with heart within and God overhead. With this policy, go on.

Gaura Hari bol. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara. Now I shall fall flat on the bed.

...

Infinite minus infinite is infinite. Ha, ha. Zero minus zero is zero, zero plus zero is zero, zero into zero is zero. So is the question of infinite. Infinite plus infinite is infinite, infinite into infinite is infinite, infinite minus infinite is infinite. Beyond the reach of calculation. So *adhokṣaja*, beyond our jurisdiction of understanding. But He can connect us. He can connect us, we can't. Then, how we can have His connection? Only drawing His attention to connect with us. That is by increasing our negative characteristic.

'I'm so helpless. My position is the worst position. I desire the best attention.'

Sincerely by such prayer we can draw His attention. That is our purpose. So try to increase the negative aspect of our prayer, to draw His attention, that He may come down to us. We can't go up to His level, never. But He can come down. And how to affect Him to come down to my lower level? That is devotion. That is the very nature of devotion, increase my negative tendency, that I'm the lowest of the low, I'm the most needy. Not the mere statement, but such sincere feeling in one's own heart, that can draw.

Gaura Hari bol. Nitāi Gaura Hari bol. He's positive, the owner, possessor. He can exercise right means His power. We're dependent, relative position, the potency. Master is He. He can utilise us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Yam evaiṣa vṛṇute tena labhyas. No qualification is sufficient to draw His attention, these mundane qualities here. The knowledge of the scriptures, and the sharp memory, intelligent energy, all failure.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛṇute tena labhyas, tasyaiṣa ātmā vivṛṇute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

Never, by no means, *yam evaiṣa vṛṇute*, whomever He wants to speak with, comes to connect, he can have a a touch of Him. He can come, so subtle, so efficient, so powerful in all respect, posing higher position. So He can connect but we cannot connect, going up. A gross thing cannot enter, subtle thing can enter into gross. Ether can enter everywhere, but earth, stone cannot enter into ether. It can float on the ethereal ocean. So our position is gross. Consciousness, fine consciousness, very sharp intellect, that is also gross in comparison with His nature, energy. So *āroha-panthā*, ascending method is a failure. Descending method, that after He descends to my level, earnest prayer, heart felt prayer, that is *bhakti*, devotion, *śaraṇāgati*, surrender.

'No other alternative, my Lord. Without Your grace, no other alternative.'

Such sincere ways can touch Him and attract Him. *Dainyam*, humility is the beginning of *śaraṇāgati*. *Dainyam* really, and not any show of humility but most heart felt sincere humility. Then one helpless, humble, necessarily will search for some support. Then *ātma-nivedanam*, *dainyam*, *ātma-nivedanam*. When one feels himself quite helpless then naturally he seeks for some support. So *ātma-nivedanam*, 'Where to throw myself for any existence of any improvement and maintenance, I have nothing. I'm no entity, so some entity is necessary to depend on, to respond as necessary, a dire desired necessity. So *goptṛtve varaṇaṁ*, and then to accept. "You are my protector. You are my guardian. You are all in all. I throw myself in Your grace, sweet will. I have no other alternative. *Goptṛtve*, *rakṣiṣyatīti viśvāso*. From the first of the idea, He's great, He's magnanimous, He must protect me. He must give me shelter, to foster such idea. *Bhakti ānukūl* _____ [?] and what is favourable, such life, to accept that, and what is unfavourable, to reject that. This is *śaraṇāgati*. Gaura Hari bol. Gaura Hari bol. This is the basis of spiritual life, devotional life. Without this, no devotion can stand, can stay, can be considered.

End of 82.08.31.B_82.08.29.C

Start of 82.09.02.A

Śrīla Śrīdhara Mahārāja:

[mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adaḥ]
tasyāvatāra evāyam, advaitācārya īśvaraḥ

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 6.4]

Mahā-Viṣṇu is Sadāśiva. Sadāśiva means the position of Śiva as a devotee. Śiva when he has connection with the - generally Śiva is the representation of the marginal position. Śiva, when the aspect of Śiva on this side, this material specification, that is Rudra. And crossing the impersonal conception, on the other side, that is the side of the Vaikuṇṭha serving section, there the Śiva is a devotee, Sadāśiva. Śivaloka. Just below Vaikuṇṭha there is Śivaloka. In *Bṛhat-Bhāgavatāmṛta* you will see. And there Śiva is a devotee of Nārāyaṇa. And this Śiva, Rudra, is his lower function. And that is the highest points of Sadāśiva on the positive side. And this is in the negative side. Negative side he's the master of the misconception, the opposition party leader. He's the leader of the opposition party, in the negative side. He represents the whole creation, some way or other. _____ [?] The highest misconceived, not, the top rank of the misconceived soul is Śiva, Rudra. So I say the leader of the opposition party. And after crossing that non-differentiated area Virajā, Brahmaloka, on the other side, just below Vaikuṇṭha, he has got Śivaloka. There Śiva is a devotee Śiva. Because anything there all of serving attitude towards

the centre, so Sadāśiva. Sadāśiva is a devotee Śiva and here this side Rudra, the *māyā-diśa*, *māyā-pati* Śiva, he represents in general the interest of the whole misguided souls, *avyākṛtaṁ*.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

In *Bhāgavatam śloka* Śiva himself says, "If one can perform his *varṇāśrama* duty for hundred births purely, then he's given the position of Brahmā, the creator of this whole universe, Brahmā." *Viriñcatām eti tataḥ paraṁ hi mām*. After that, Brahmā is the leader of the world of exploitation, he's created and he's a member, and he's giving decision, he represents himself and on behalf of this exploiting world, Brahmā. And Śiva just above, in the land of renunciation. Some connection with the exploiting world, and the renunciation proper *nirviśeṣa*, non-differentiated area, the result of proper renunciation is non-differentiated area. Everything non-specified, non-differentiated, *avyākta*. And Śiva covers this side, a tinge of exploitation to the other side, lower part of the serving attitude. So there he's Mahā-Viṣṇu, Sadāśiva, and this side the master of the whole of the *māyā*. Brahmā is under *māyā* and there Śiva is Rudra.

Tal-liṅgaṁ bhagavān śambhur [*Brahma-saṁhitā*, 8]. *Mahāviṣṇur jagat-patiḥ* [*Brahma-saṁhitā*, 10] The ray from Mahā-Viṣṇu comes to this *prakṛti* and it creates a movement here and then creation begins. And here Śiva says, *avyākṛtaṁ*, *svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām*. "Then next one attains my position, *mukta-jīva*, Sadāśiva, my position, above *māyā*, and not a bona fide servitor, that position. *Paraṁ hi mām avyākṛtaṁ*. Which is not very easily understandable, my position, *avyākṛtaṁ*. Not very clearly specified, because it is connected with non-specification and non-differentiation, *nirviśeṣa*, *avyākṛtaṁ*. *Tataḥ paraṁ hi mām, avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ*. Above me there is another domain which is known as *vaiṣṇava padaṁ*, where the Vaiṣṇavas live. And there the *bhāgavata*, the Vaiṣṇava, they're freely moving there in the service of Nārāyaṇa. *Avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye.* And one day I also myself expect to enter into that domain, *kalātyaye*, when the wholesale dissolution will come to be effected here. I also aspire after that position one day to become one with the Vaiṣṇava rank."

This is in *Bhāgavatam*. So *Śiva-tattva*, *Guru-tattva* and *Dhāma-tattva*, these three things, to have a clear conception is a difficult thing. Guru, *bhedābheda* is always there. This *Dhāma*, what we say on the surface, and what should be according to the idea, this differentiation and the adjustment between them, it is difficult to understand. And *Guru-tattva* in different forms, in different places, in different occasion it may appear to the relative position amongst the disciples.

So, He says, "I am there, one in many forms."

And *Śiva-tattva*, this side, that side, and even over coming, bridging over the *nirviśeṣa*. This is *saviśeṣa* and the other is also *saviśeṣa* in the middle, the marginal position is *nirviśeṣa*, not this, nor that, *taṭasthā*. Neither land nor water, the meeting place of both, neither spirit nor matter. The connecting position, very difficult to understand, to differentiate that. And Siva's position is there, something of the water, something of the land, in this way.

So *jīva* is also of the same nature. The wholesale representation of the *jīva*, as a class, may be compared with that of Mahādeva. After renunciation, *jīva* may attain the position of Śiva. But *śivo 'ham*, they think, the Śivaites, that this is the highest position. "We say that *śivo ham*, then after that *nārāyaṇa bhakto ham* it should begin, it does not end there. *Śivo 'ham*, it is not the last point. Then *bhakto 'ham*, *bhakta śivo 'ham*, it will be higher. It will connect with the world of dedication, the beginning of dedication. A portion of exploitation, a portion of dedication, and in the middle, the whole of renunciation. Three things combine Śiva.

Just as in the border, at Pakistan and Bangladesa border, there are so many families, one house in India and another house in Bangladesa. They have got special passports. When they come this house, suppose their cows are in India and the dining place is in Bangladesa, and the marginal line between the two. 'I'm in India, and few minutes after I'm in Bangladesa.' Something like that.

So visa, passport, perhaps only in one line, their visa and passport. A portion of house in India and another portion of his house in Bangla. So they have got a new class of passport and visa combined perhaps, in one line. Ha, ha. This is the character.

Akṣayānanda Mahārāja: Versatile but no dedication for one place.

Śrīla Śrīdhara Mahārāja: Ah. Dedication. When they're in India they feel some better position. More want there in Bangladesa. Things are very high price. In India little cheaper. So when they comes here, the land of dedication to them, and when in the other place, the land of exploitation. More money is necessary there to live in. And here cheap rate living is possible, little better. The salt may not be bought there, but here you can get salt easily. In this way.

Just as you enter Nepal, perhaps much facility there. But enter India you do not get so much facility. Nepal is a favourite of America. India has got no such pleasant position with America. So then if you go to Nepal, monetary transaction with America and other countries, that will be easy for you perhaps. But in India that may be difficult.

You will come from England. Oh, you have got a letter from your mother?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You got it?

Akṣayānanda Mahārāja: Yeah, general.

Śrīla Śrīdhara Mahārāja: And I'm told that she has sent some money? To go to London?

Akṣayānanda Mahārāja: No, no, she did not, no. She said she will save it, save the money. But in Delhi one man said he would buy me a ticket, to go there. So, maybe.

Śrīla Śrīdhara Mahārāja: New Zealand, in British commonwealth?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So some happy relation between the members of commonwealth?

Akṣayānanda Mahārāja: Yes.

Śrīla Govinda Mahārāja: From London, visa necessary?

Akṣayānanda Mahārāja: For me?

Śrīla Govinda Mahārāja: No, for any Indian?

Akṣayānanda Mahārāja: But recently they said we may give also, India said, we may give less facility to commonwealth.

Śrīla Śrīdhara Mahārāja: Indians enter in any way and want to stay there permanently, so some caution against Indians. _____ [?] More population and no food.

Akṣayānanda Mahārāja: Also the English are a little racial, they're a little prejudiced.

Śrīla Śrīdhara Mahārāja: Against Indians?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Against only Indians?

Akṣayānanda Mahārāja: No, against other different colour race.

Śrīla Śrīdhara Mahārāja: Now there is a great movement. And Margaret Thatcher only on that point here she has got the chance, a hater of other nationalities.

Akṣayānanda Mahārāja: She got successful on that plea. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Only on that issue, in the election, Margaret has come out successful. 'That we don't like that other people will come and throng in this British Isles.'

Akṣayānanda Mahārāja: Yes. But still, commonwealth are welcomed here. No formality. So more mercy from here. Land of mercy is here.

Śrīla Śrīdhara Mahārāja: _____ [?] in the beginning he did not like to stay within commonwealth. When the name was British commonwealth, then he last requested much, he told that 'British must be, this word must be removed. Only commonwealth. Then I can remain within that.' And it was done so. And then he accepted. But at first he wanted that no connection with British.

Atlee was at that time prime minister _____ [?] which was cancelled and Atlee came.

And Swāmī Mahārāja used to say. At lee and char chill. Char means in Bengali four, and chill means kites, Churchill means four kites. And art lee Ar means Bengali eight. Eight lee, lee is a particular word in Bengali literature. Art lee. Eight lees and four kites. Ha, ha. Churchill and Atlee. _____ [?]

Once, Churchill gave appreciation for Jawalarl [Pandit Nehru], "That this gentleman was compelled to live in jail, in prison house for eighteen years, but he does not bear any revenge within his heart." This was once told by Churchill. "In British India he was imprisoned for eighteen years, but he has not that poison in his heart to react against us." This was Churchill's statement once.

And Dāmodara Sabarcarth [?], he was in _____ [?] jail thirty eight years. And when India was independent, he was released. He was student in _____ [?] studying in London. There was a case of murder in _____ [?] college, some gentleman was murdered. I don't remember, _____ [?] or something.

And then Indian leaders were present at that time in London and they convened a meeting and passed a resolution, "That this murder, this is a most hateful thing has been committed. We disown our association from that. _____ [?] This resolution is being passed in this meeting unanimously."

Then Sabarcarth he was a student there. He stood erect. "No, not unanimously, I oppose."

Then all was perplexed. "What this young boy says? He takes so much risk in his life. That murder there and he says we have no connection, we condemn it, this resolution passed unanimously in this meeting. 'No, I oppose.'"

And after that Sabarcarth he ran towards India. _____ [?] And British Government got this information and wanted to capture him. By this time he's on the boat. And they also followed. And when the ship came to Italian port and Sabarcath got down and was running, and with the

help of the Italian police, British captured him and took him to India and imprisonment for life and he was sent _____ [?] and he was there.

And we're told, one day when the British superintendent of the jail in _____ [?] when Rabindranatha got Nobel prize, then approached him and told, "When India will be ready for independence, we shall give it to her. We have got our watching eye over India, we love India. And we do not like that India will be always under bondage. You see we have given appreciation to Rabindranatha, your countryman, a Nobel prize. So put faith in us."

And Sabarcath answered, "What you have found in Rabindranatha? Our cultivators, when they're ploughing in the field, they also sing such song that is more higher than, in thought, than Rabindranatha. Don't come to teach me, go away."

Sabarcath was anti Gandhi. And it is told that, 'he has murdered Gandhi through some agent.'

"That man, taking the garb of religion and the matter is there, only politics. Politics within religion is causing a great harm in the religious world, an enemy of the religious world. Politics is politics. And this *ahiṁsā*, truth, all these big things, which is meant only for spiritual life, and he's using all these things for some mean transient mortal purpose, he's setting a bad example to India. Kṛṣṇa, Bhagavān, He came here, Rāmacandra, They recommended war and They Themselves did participate in the battle, and this man becomes higher than that. He must be removed as soon as possible.

Hari-jana, he has given the name to the lower class as *hari-jana*.

Akṣayānanda Mahārāja: The untouchables.

Śrīla Śrīdhara Mahārāja: Who is really devoted to Hari, he has given the name of *hari-jana* and they are all *māyā-jana*, living the life of a debauch. _____ [?] What is this? *Hari-jana* is not a very cheap thing, not so cheap. *Hari-jana* should be revered and regarded, how high ideal the life of men of Hari. And that is in the lowest bad habits, bad activity. Hari.

And Vivikānanda said *daridra-nārāyaṇa*, and that is a qualification to become poor, that is the qualification one can become Nārāyaṇa. These fools.

Akṣayānanda Mahārāja: Madness. He, Gandhi, called them *hari-janas* and then they called him *mahātmā*. 'If you call us *hari-jana* then we'll call you *mahātmā*.'

Sridhara Maharaja: There is one saying, _____ [?]
The camel has got his marriage ceremony, matrimonial ceremony, and the ass has been appointed to sing in the function. Now both the parties, ass says, _____ [?] "How beautiful is the bridegroom." He's singing, praising the beauty of the camel. And camel is also giving his appreciation, "How beautiful the tone of the song, very, very nice tone, very melodious tone of the song." The mutual praise, adoration.

...

Badrinārāyaṇa: Last night Gopeśvara and myself we were discussing about Guru-tattva, and Śiva-tattva and Dhāma-tattva. We were trying to. Can you tell us some more about Dhāma-tattva and Guru-tattva. It seems not clear.

Śrīla Śrīdhara Mahārāja: Everything is favourable, but we can't see, rather see it unfavourable to us, unfavourable. The home has become the abode of the enemy. Apparently it looks like that to us. What is that Dhāma? Generally we think Dhāma is like the capitol. Just as a country has got its capitol, so, in one sense that should be considered. Everywhere He is. He's everywhere. Not any place, not any atom where He's not existent in His full capacity.

To Prahlāda, when his father questioned, "Where is your Hari?"
"He's everywhere."
"Is he in this post?"
"Yes."
"Let me see." He pushed, the post was broken and Nṛsiṁhadeva came out roaring. A peculiar figure to prove...

satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu cātmanaḥ
adṛśyatātyadbhuta-rūpam udvahan, stambhe sabhāyāṁ na mṛgaṁ na mānuṣam

["To prove that the statement of His servant Prahlāda Mahārāja was substantial — in other words, to prove that the Supreme Lord is present everywhere, even within the pillar of an assembly hall — the Supreme Personality of Godhead, Hari, exhibited a wonderful form never before seen. The form was neither that of a man nor that of a lion. Thus the Lord appeared in His wonderful form in the assembly hall."]
[*Śrīmad-Bhāgavatam*, 7.8.17]

...*satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ*, to make true, to prove the truth of the words of His own servant that He's everywhere, to prove that, He came out. *Satyaṁ vidhātuṁ nija-bhṛtya-bhāṣitaṁ, vyāptiṁ ca bhūteṣv akhileṣu*. "That I'm anywhere and everywhere." *Adbhuta-rūpam udvahan*. In a peculiar figure He appeared. *Na mṛgaṁ na mānuṣam*. Neither an animal nor a human, in such a figure. He's everywhere, with all His force.

But still, what is the peculiarity of the Dhāma? Everywhere the supreme authority has got His power, but still in the capitol, the power is concentrated. More concentrated we find in the capitol. And especially in the *durga*, in the forts, the forces are collected in forts. But the whole is everywhere in the world, still that concentrated fort. Similarly we can think Dhāma, everywhere though His presence and His power may be displayed, but still it is concentrated in a particular position. That may be thought as Dhāma, from one standpoint.

From another standpoint, it is just like a map to us. The map is not the real country. A map of a country is not the real country, but still it gives some idea about the country. So also what we

have in the Dhāma, in the superfluous conception, we can feel it just like a map. Navadwīpa Dhāma like a map. But map has some relation with the reality of the country. So, at least we must have a conception of Dhāma as if from a map now, when we shall dive deep from the surface then we will come into the country from the map. Similarity is there, we shall find. In this way position of the conception of Dhāma. Dhāma to be expected in other countries, there may be other parts of a country priority condition but Dhāma must be favourable for the living of a devotee. But here we find more difficulties for a devotee. How we are to harmonise, adjust, but this is to be adjusted. Bhaktivinoda Ṭhākura said,

ekhon je brahmakule caitnyer ari, ta'ke jani caitanyer lila-pustikari

["I know that these enemies of Lord Caitanya, coming from *brāhmaṇa* background, are actually assistants for giving nourishment to Lord Caitanya's pastime."] [From *Prarthana Lalasamayi*, *Prayer of eager longing*, Song 4, The secret of Lord Caitanya's enemies, 11]

Though in these days also we find that so many *brāhmaṇas*, in the body of a *brāhmaṇa*, they're very oppositionist to the cult of Śrī Caitanyadeva. In the fullest adjustment, how should I to reckon them. ____ [?]
lila-pustikari. The necessity, the opposition party is necessary. *Anvayāt* [direct], *itarataś* [indirect]. Indirect help. Direct help and indirect help. So indirect position is also necessary to enhance the activity of the direct school. In this way we are to adjust. In Vṛndāvana also so many *asura*, the friends will be there, and Kaṁsa's servants, agents will be there always in Vṛndāvana. We must be prepared for that. And this is necessary. The opposition is always necessary to the highest quarter.

Yaśodā also, many ladies are coming with complaint. "Yaśodā, your boy, you can't control. He's doing mischief to our own house, breaking the pots, and looting the butter, and all these things. We have complaints almost every day to you. You do not care how wrong it is. It is very objectionable." With such complaint they have come.

One day Yaśodā's sister-in-law she came. Yaśodā told, "You capture my boy and take to me. I shall punish him."

"He flies away, and we fail to catch him."

"Then I don't hear your complaint. Capture him and take to me, then I shall punish him."

Then one day, anyhow she could capture Gopāla and took Him to Yaśodā. "Yes, now, today I have anyhow captured your boy and took him, punish him."

Then Yaśodā, "It is your boy. You have caught, you say, Oh, your son, he's a most wicked type and doing so many wrongs, and you say that my son is doing mischief in your house. See."

Then after looking, "Oh."

Kṛṣṇa in the meantime He has transformed Himself. So in such way.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

The *līlā*, the necessity of *līlā* fundamentally requires this opposition. It is necessary to help the positive side from a different direction. The more trouble to acquire the wealth, the more tasteful. The more hunger, the more tasteful. So we should not be cowed down by the superficial opposition. It is test. And we want the highest thing and without undergoing any sort of trouble? This must be injustice. Magnanimous from the consideration from the quality of thing which is being sold so cheaply. The quality, we must concentrate to the quality. And then the trouble to get, to make for the piece of the quality. What thing? *Brahmādi deva yāra nāhi pāya*.

[caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā]

["This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate."] [*Caitanya-caritāmṛta, Antya-līlā,* 16.76]

Even Brahmā cannot have any conception of the thing. The Brahmā, the creator have nothing of that thing in his brain, such a valuable thing. And what trouble we are going to undergo for that higher thing. In consideration of the quality of the highest order, this trouble which you, the people are, "You, red faced monkey, you *lambu*." They say, "His fault he's a tall man, he's *lambu*. I told him that your Mahāprabhu was no *lambu*." _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In the primary state Prahlāda had to prove, *śuddha bhakti*, first stage begins from Prahlāda. And he was in the ordeal. His own father was his enemy, putting him into fire, into ocean, under the feet of the elephant, poisoning, and also using the tantric mantram against him to murder him. No stone left unturned, to murder Prahlāda, but all was futile. Prahlāda had to prove, how the dignity of devotion. That what sacrifice? No sacrifice is greater for the object that are proposed for us to get. The first fight was given in his example how valuable things, and what sort of tribulation we must endure, and the victory is in our part. However impossible it may be, but still the victory is in our side. Prahlāda, in the beginning of this pure devotion, *śuddha bhakti*, he showed the fight there with *māyā*.

And then next Hanumān, Pāṇḍavas, how tribulation, though not fighting, but circumstantial...

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Śrīla Śrīdhara Mahārāja: ..."What is that? What we receive in its, our internal joy, how, why, that, of higher value is that?" Kuntī says. "The external danger, the external difficulties, that is nothing. I invite that. But if external troubles bring along with You, Your recollection, Your presence, Your sympathy for us, and that is so high, we're not ready to give up that for this material comfort."

So, so many, they hate this external joy. Just as an ordinary *sādhaka*, a man of little independent nature, independent nature of the world, he won't like a kingdom, or any fame, all this is disturbance he will think. He wants to retire in a cave and to think about the Lord. But all these material prosperity is thought to be opposite, tasteless and enemy to him.

And Parīkṣit Mahārāja putting such question to Śukadeva Goswāmī. "The worshippers of other demigods, they are found to live very happily in this world. But the devotees of Nārāyaṇa, Viṣṇu, they have to undergo much penances and difficulty here. What is the cause?"

Direct this question was put to Śukadeva and Śukadeva's answer came straight.

"The demigods, they're masters of this world, mundane world. And when they're propitiated they give these mundane things to them. And Nārāyaṇa, He's the king of the spiritual wealth and He gives His dealings with spiritual substance, not this mundane. This money, this men, this fame, popularity, all these things have got no value there. There, value is serving spirit. The *ātmā prasāda*, the satisfaction of the soul, and that is given there, and so they do not like these things to be received, so such is the condition."

Hare Kṛṣṇa. So Dhāma, our Mādana Manohara Prabhu, he says that, "Vṛndāvana is very favourable. At least there, when we wander in the street, the people do not come to insult us. But here if we go to bazaar, this _____ [?] anything, if seen they come to bite us, like a tiger, just like animals. _____ [?] Animals of two kinds, some meek and some are curious. _____ [?] *hiṁsā*, just like that animals _____ [?] But Vṛndāvana of course is free from such trouble, so I think I should live in Vṛndāvana."

Badrinārāyaṇa: Vṛndāvana has the biggest demons.

Śrīla Śrīdhara Mahārāja: But we must be attentive to our highest attainment. In Vṛndāvana our attainment here may be externalised, may be comfortable, but internal process is difficult. But here if we can collect a ticket from here, Nityānanda Prabhu, Mahāprabhu, then Vṛndāvana is within our fist, and that highest position and of purest character. So the trouble here is ultimately to pay us in cash for the highest goal, Navadwīpa. And especially this place, *aparādha-bhañjan-pāṭ*, all types of crime was forgiven by Mahāprabhu when He came here, back. After *sannyāsa*, after His tour from the south and conquering the scholar section, the typical, Sārvabhauma, and the rich section, that is the King Pratāparudra, in His glory of a victor when He came to visit His mother land, so to say, with such a magnanimous heart He came. All

the previous animistic persons, they fell on His feet. There, a general amnesty was ordered for them, all absolved, from all sorts of crime.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya,* 3.541]

No one was there who was not satisfied by His grace. Gaura Hari. Gaura Hari. Gaura Hari. The obstacles may be removed and they get the grace of Gaurāṅga and the Rādhā-Govinda combined. They're the dispenser, then when combined, both the parties are propitiated in one place, then everything is got by Them. Nothing _____ [?]

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]
[*Caitanya-candrāmṛta*, 88]

As much as we get, can acquire the grace of Gaurāṅga, automatically we shall find within us the grace of Rādhārāṇī. And negative, and the highest quantity and quality, negative character, both, which can draw the *rasa*, *raso vai saḥ*. The ecstasy can be drawn for the followers, with maximum quantity and quality, in *mādhurya rasa* by Her. Quality is such, of wonderful type.

Vasudeva says, "How could I live if I could not get the taste of something higher, a higher fulfilment of life? It was impossible for me to live _____ [?] But now when He has come to found such a tasteful thing, without this, how could I live? _____ [?] eternity." But still, such a wonderful expression comes from his lips. "If I could not get this, then how could I live?" So much fulfilment of life of such high degree, he has tasted there. It is impossible for anyone to contain his life without the taste of such highest thing, highest prospect.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra

baraja yuvatī bhāvera bhakati śakati hoita kāra]

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"]

"How could I drag on with my health, my body, if I could not have the chance of coming in contact with such most valuable thing? *Prema-rasa-sīmā, rādhāra mahimā, jagate jānāta ke*. How could we know that Rādhārāṇī holds the highest position, highest positioned lady, and Who is sometimes condemned by the public _____ [?] and She holds the highest position? Without this broad scholarly explanation, wonderful, full of peculiar knowledge, how it would be possible to come to have such impossible knowledge, impossible understanding, this is such? The highest position is there, crossing the directions of the scriptures, neglecting the society, neglecting the so-called superiors, to come to Kṛṣṇa. That is the highest in the face of connection of Kṛṣṇa, no scriptural, or no social, or no other moral sanctions are necessary. He's above all. The Beauty is Autocrat, Beauty does not care for any laws of the world in any way. Beauty is such, He does not care for any law. What good is there. And that is the ultimate thing, how could we know? How could we know?"

If Gaurāṅga did not come with His most generous example right here, to spread that skilfully, even to the scholars and to the other moralists and others. Your moral calculation how much, why limit Him in a particular meagre society morality it is. To God, your relationship with our own hearty master of our own heart. The moralists they will always come to judge, such noble connection we have got to be challengable. Our relationship with the highest authority to be challengable, by any law or any power or any opposition? It is so low, so mean. He's above all.

Gaura Hari bol. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nityānanda Prabhu gives rather another layer. Only His duty concentrated to take anyone, everyone to Gaurāṅga. Fall, make anything, everyone to fall in the feet of Gaurāṅga. Nothing more necessary. All else should be automatically done, the highest fortune he will attain. Only

call and collect and fell in the feet dust of Gaurāṅga, nothing else is necessary. Whoever he may be, a Muslim, the lowest class people, not the scholarly, nor the moral and material purification, proud, not these things are necessary. Anyone, the form of the lowest type, to anyhow have connection with the feet of Gaurāṅga. All these disqualification, they may be returned in a second, the qualification. Such touch stone, Gaurāṅga. Such a touch stone. And anything He converts not only to any little type of jewel but the highest type of jewel. Touch stone which can convert anything to the highest type of jewel, such a touch stone. Anyhow to take under the feet of Gaurāṅga, whoever he may be does not matter. There the so called qualification and the so-called non-qualification, the difference is very meagre, in this world. Now qualified, the next minute he will be disqualified. So in this vicious circle, in this circle he's always moving. And now *brāhmaṇa*, he will become a beast, the next time a tree, then again he'll get the chance to become a god. In this way, so when holding higher position it has no value, permanent value. The next time he'll be here, and next time again he'll be there, everywhere, moving in such a circle, up and down. So no real value to this *saguṇa*, *sattva guṇa* _____ [?] That is the difference in this misconception, area of misconception. The conception of good and bad, both is wrong.

'dvaite bhadrābhadra-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

This is good, this is bad; ultimately it is all false conception. So need not bother yourself with the consideration of good or bad in this plane. The good or bad, all false. So whatever you can find in whatever position, only take to Gaurāṅga. And He will take you to the highest position of the *nirguṇa* eternal life. How magnanimous.

namo mahā-vadānyāya [kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ]

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing *kṛṣṇa-prema*."]

Why? *Kṛṣṇa-prema-pradāya te*, *nāma*, *rūpa*, *guṇa*, *līlā*. Three in one, present. This is composed by Rūpa Goswāmī, this *praṇāma mantra* of Mahaprabhu. *Namo mahā-vadānyāya*, the most magnanimous, bow down your head to the most magnanimous personality, *mahā-vadānyāya*. Why *mahā-vadānyāya*? *Kṛṣṇa-prema-pradāya te*, He can take you within the circle of the highest favourite of Kṛṣṇa. Kṛṣṇa *prema*. *Kṛṣṇaya*, who is He? He's Kṛṣṇa Himself. Not a mediator, not His agent, so there may be possibility of no achievement. He Himself has come to take you, as His agent. He Himself has come as His agent. *Kṛṣṇaya*. And what is His name? In the name of Kṛṣṇa-Caitanya. One whose duty is to produce consciousness of Kṛṣṇa, to produce Kṛṣṇa consciousness, produce His name. *Nāma*, *rūpa*, Kṛṣṇa is both *mahā-vadānyāya* and *līlā*, *Kṛṣṇa*

prema pradam. *Nāma*, *rūpa*, *guṇa*, *līlā*, the fourfold nature of the absolute has been described here in the scriptures by Rūpa Goswāmī.

Hare Kṛṣṇa Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

I was trying to understand what he wants us to do. _____ [?] Mahāprabhu's *śrāddha* has been finished. _____ [?] Those that came to join the festival, they're all going away. At that time, our Guru Mahārāja sitting in a chair, he's addressing the disciples, that are going. _____ [?] "You gave me assurance that you will engage yourself in Kṛṣṇa *bhajana*. _____ [?] I have entered into the connection of you all because you gave me assurance that you will do service of Kṛṣṇa. Now after coming for few days here, you're all going away to your previous engagement. _____ [?] That means you are deceiving me. _____ [?] If anyone says that, 'there is fire, it is burning, let me stop the water, quench the raging fire, and then I'm coming.' _____ [?] How intense he's finding in the service of Kṛṣṇa, indispensability of the service of Kṛṣṇa. _____ [?] The whole world may burn to ashes, _____ [?] no harm to you. _____ [?] If you're saved from the connection of this world material, then you're saved. But it is very difficult to get out of the charm of this material world. _____ [?] Back to home. _____ [?] All *māyā*. Everything is illusion. Go to the truth, the real conception of your comfortable home on the feet of the Divine Lord.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

Viṣṇo paramaṁ pada. That is the real position, the holy feet of Viṣṇu. The *paṇḍita*, the theistic scholars, they're always attentive of that *paraṁ pada*, of that holy feet of the Lord, to serve. No other engagement.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Such a bold statement we never find anywhere. "Give up all your duties at once. _____ [?]

mām ekaṁ. Only one, Myself, come to Me, I shall relieve you from all difficulties." _____ [?]
Who can say this, who is the exclusive master of our...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] No such bold position who can utter these words that, "Give up all your duties immediately. Come to Me. I shall compensate all your difficulties." None has.

Bāl Gaṅgādhar Tilak, Maharashtra _____ [?] He has written under the commentary under this *śloka*, _____ [?] *sarva-dharmān parityajya*. _____ [?] "Wherever he may be, in whatever position, if he comes to Me, at once I shall welcome." Such a great hope we have, like nectar. In a golden pot, the nectar has been served here by the Lord. You drink it and be saved. "From any time, any position, whatever bad, severe position you are in your concept, give up everything, any moment and come to Me and I shall embrace you."

What more do you want? Who has said this? So we want to go towards that friend who's giving assurance that any moment I may go, wherever, I am welcome there. And if I delay, I'm traitor to my own self. Really speaking we're deceiving our own selves, we're all deceiving, self deceiver. That is our position. Neglecting our own wealth, neglecting our Lord. Material wealth, how can it help us? The Lord is our wealth. The Master of everything, He's our wealth. What fortune we have got. So He says that, "You will find peace when?" _____ [?]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

_____ [?] The one who is the master of the whole, He's my friend. My best interest is represented there. When I can realise that, then I can find peace in me. O, whatever will happen, that must have sanction from the authority and the highest authority is my representative, my guardian, He's my well wisher. So I have no apprehension.

Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati. "I'm all in all. But when you can come to understand that I'm all in all but I'm your friend, not foe, then only you can have real peace in your mind."

Why should I bother. The final arrangement is in whose hands, He's my friend, my highest benefit is well represented there. Why should I bother? Then *śāntim ṛcchati*, he will get real peace in his heart. No disturbance necessary, only this sort of understanding is to be acquired and that can be acquired with the company of the *sādhus* and the scriptures, that is necessary. Our duty is to come to such level of consciousness that He's my friend. The Lord is my friend, He's my well wisher, most bosom friend. There cannot be such a great friend as we can find in Him. So much friendship, impossible anywhere to have. Only to get such understanding, that is necessary, the whole *sādhana* is covered here. Try to understand this absolute truth, the situation here, that you are safe, that you are quite safe. That realisation is necessary. And through *sādhu-saṅga* and good scriptures attending, we can,

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

All our duty is covered here, to understand, the ultimate reality is friendly to us. And whom we think our friend, they're not friendly. _____ [?] Ha, ha, ha, ha. It is all for the best. Ha, ha, ha, ha, ha. No complaint. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Back to God, back to home.

Devotee: Swāmī Vivekānanda _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the conception of our home, the love is there. _____ [?] Not to be buried down, as in slumber. _____ [?]
_____[?]
Eternal slumber, that is not the end of life, cannot be. The life is joyous, *jivanta anandamoy*.
_____ [?]

The difference between Rāmānuja and Śaṅkara is clear in an interpretation of *Upaniṣad*. In [*Chāndogya*] *Upaniṣad* there is mention in one place, *[tasya yathā] kupyāsum puṇḍarīkam nāyānam [evam aksini]*, in this way.

Śaṅkarācārya he's giving interpretation, *kupyāsum puṇḍarīkam nāyānam*. "His eyes, Bhagavān...
_____ [?]

"I'm not disregarding, not undermining the position of the Lord by, it is mere comparison, the eyes of Nārāyaṇa, they're like the red buttocks of a monkey."

Rāmānuja, at that time, he was doing some service of his Guru, Yādavaprakāśa. A boy Rāmānuja, he's massaging the back of the Guru, and a few drops of tears fell on the back of Yādavaprakāśa.

_____ [?] What is this, you're crying, you're weeping, what for, what's the cause?"

Rāmānuja, shy, a boy, he can't express it. Guru is giving explanation of Śaṅkara's *tika*, commentary.

_____ [?] He was given pressure.

"You must have to say why you are weeping."

Then he came out reluctantly. _____ [?]

_____ [?] "What do you mean? You have no faith in the explanation of the great Ācārya Śaṅkara? _____ [?] Can you give any other explanation?" _____ [?]

_____ [?] "If you order me, you are my Gurudeva, if you order me I may give some suggestion what I feel from my heart."

"Say. I order you. Yes, I give you permission."

Then Rāmānuja came out. "*Kupy*, not this monkey. _____ [?] Now, *kupyāsum*, and with the *padma*, the lotus which has got its seat in the, _____ [?] that means a fresh *punḍarīk*, fresh *padma*, _____ [?] *kupyāsum punḍarīkam. Punḍarīk* which is always, has got its seat in the...

Akṣayānanda Mahārāja: Stem.

Śrīla Śrīdhara Mahārāja: _____ [?], that sort of *padma*, not picked out and dried, but which is fresh for sitting on the stand of the *padma*, _____ [?] That *padma* can be compared with the eyes of Nārāyaṇa."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Kopi* is Sūrya. Sūrya is one name of *kopi*. Sūrya, the sun, he also drinks the water, absorbs water. So one of the name of the sun is also *kopi*. And here says the *kopi* by which the *padma*, the lotus, takes its food from the water, through which. And seated there, and it is fresh. And *that* is compared with the eyes of Nārāyaṇa."

Yādavaprakāśa could not ignore, his Guru could not ignore. _____ [?]
"This boy when grown up, he will smash the whole interpretation of Śaṅkara."

Then there began some conspiracy against, to kill the boy Rāmānuja. Śaṅkara had a mechanical explanation, dried scholarship, mechanical. And Rāmānuja full with life, living. _____ [?]

If one is to approach for the university examination, Śaṅkara and Rāmānuja, these two types of explanations is to be studied. One has got hate for Rāmānuja, Śaṅkara is very favourite to him. _____ [?] For the purpose of examination, he had to go through Rāmānuja, *darśana* also. _____ [?] Śaṅkara has demolished everything, all *karma-kāṇḍa*. _____ [?] The highest conception of truth is non-asserting, non- differentiating, then how can any good thing can come to this world? This Ganges, this Śrī Mūrti, the scriptures, how can it come? Because the highest quarter of the truth, that is non-differentiated, that is inert. That has got no capacity to push something to this world. Truth cannot assert to come to this, then what is the hope of our future prospect? If truth cannot assert to come into the world of *māyā*, then no prospect we can have. _____ [?]
_____ [?]
Real truth cannot assert itself to come within this misconception. Proper conception has nothing to do with the misconception, then how misconception can go? There is the defect in Śaṅkarācārya. Śaṅkarācārya has captured mostly the so called *brāhmaṇa* class.

And there are four Vaiṣṇava sections. Śrī, Brahmā, Rudra, Sanaka. Madhvācārya, Nimbarka, Viṣṇusvāmī and this Rāmānuja. They are Vaiṣṇava Sampradāya. They believe in the assertiveness and in almighty characteristic of the highest truth.

_____ [?] "What is this? This is most wonderful, absurd thing you say Sārvabhauma. Bhagavān, the Lord, is the master of *māyā* and the *jīva*...

End of 82.09.03.A_82.09.04.A

Start of 82.09.04.B_82.09.05.A

Śrīla Śrīdhara Mahārāja: And both are one and same? What is this?
In *Bhagavad-gītā* we can get everything.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of

My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

The ordinary things, good, bad, everything is equal. So good also bad, bad also bad. Everything is false. The victory and the defeat, everything is false, just as in dream. A good dream also false, a bad dream also false. Something like that here.

'dvaite bhadrābhadra-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

Good or bad in consideration of this *saguṇa* world, both is false. But truth is not. What is the conception of truth then? It must, we have to transcend. _____ [?]

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Those that have got hands, they're devouring those that have got no hands. _____ [?]
Apadāni catuṣpadām. The four-legged animals they eat those that have got no legs, cannot move.
_____ [?] And *laghuni tatra mahatāṁ*. The weak is always fed by the stronger. _____ [?] *Jīvo jīvasya jīvanam*. _____ [?]
To live, to save one man's life, so many *lākhs* of lives will be sacrificed. _____ [?]

ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

To every action equal and opposite reaction. *Manu Saṁhitā*. *maṁsaḥ* _____ [?]
_____ [?]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna

[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

_____ [?]

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

_____ [?]

At once we should jump to the *nirguṇa* atmosphere from this vicious circle.

_____ [?]

The wave that is created by the will of the Absolute. _____ [?]

_____ [?]

The fundamental wave that has got its origin from the will of the Supreme Lord. Only to be adjusted with that plane, to dance according to that wave. That is *nirguṇa*. Universal wave, it is coming from Him and going into Him. To participate in that, and that is eternal, *nitya līlā*. *Lilayam pravesa* [?], not inert, not static, not a deadly thing, but all-dynamic, dancing. *Brahma-saṁhitā* [56] Goloka, Kṛṣṇaloka, _____ [?] All the movement like dance. All the speeches like music. All the creepers they are *kalpa-taru*, whatever you will want they will give. All the ground that is *cintāmaṇi*, whatever you will think, it may show you in that way. That is the similar conception of the highest place where the Lord is. *Gānaṁ nāṭyaṁ*, *kathā gānaṁ*, *gamanam nāṭyaṁ*, *vṛkṣa*, *kalpa-taru*, in this way the description about the abode of Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

What is most rigid and most concrete, seems to us at present, that will dissolve.

_____ [?]

Ether is more durable than the stone. Stone will vanish but ether will stand. Finer things. So soul is immortal, but the material world is mortal, it will vanish. But the soul won't vanish, *ātmā-nitya*. But what we're feeling, the experience, world of experience, it will vanish. They both are of

the same opinion, the scientists at present, and the philosophers, and the Vedic scholars, they're of same opinion at this point that it will all go.

But the religionists say that soul will stand.

But the atheists say, "No, no, no soul That is only a chance coincident, accidental product of the nervous system of this physical body. No soul."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

_____ [?]

"All the saints they're very gracious on me, and they come as guests to my house. But why I'm deceived from your presence or your grace? I can't understand." In this way, very humbly.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is in Pakistan _____ [?]
From Karachi to Hyderabad and then Sakar [?] and then...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And at that time Bihar _____ [?] the great earthquake in Bihar took place that time. There was a great earthquake specially in Bihar.

Devotee: _____ Quiota [?]

Śrīla Śrīdhara Mahārāja: Not, after that Quiota [?] Before that the Bihar earthquake, in [nineteen] thirty three, in the month of December or January, perhaps.

Devotee: _____ [?] nineteen twenty eight.

Śrīla Śrīdhara Mahārāja: Not twenty eight, it was thirty three or so, the Bihar earthquake, the great earthquake. And the next earthquake came in Quiota [?] And some say that there was some, there was...
_____ Quiota [?] And that is the cause...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. _____ [?] But some are of opinion that that is the cause of the outburst of the bombs there. Because there was the British...

Devotee: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Such a heinous and most cruel activity I never experienced in my life. They removed the debris and removed the man who is under the weight, but instead of that they are cutting their hand and taking away the ornaments. Such heinous, dreadful thing I have seen, by Hindus, who lived sometimes with Gandhi, sometimes with Rabindranath.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hard-hearted *dacoits*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

In the garb of human, in the flesh and blood of human they're more ferocious than the jungle tiger and others, these wolves and others.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

The Vasan [?] one poet, he was living at that time, he was a good poet.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In _____ [?] there were many Gauḍīya Vaiṣṇavas. The follower of Mahāprabhu, Kṛṣṇadāsa Rajaput, he preached in Madran side [?] And when I was in Kurukṣetra, nineteen thirty seven, that solar eclipse festival, many Madran [?] Vaiṣṇavas came there in Kurukṣetra. And they're followers of Mahāprabhu, Śrī Caitanyadeva, and living in Madran [?] Twelve thousand, from the records of counting, government counting, we find twelve thousand Gauḍīya Vaiṣṇavas living in Madran [?].

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Any question, from any quarter?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

tāvat karmāṇi kurvīta, na nirvidyeta yāvatā / mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]
_____ [?]

dūreṇa hy avaraṁ karma, buddhi-yogād dhanañjaya
buddhau śaranam anviccha, kṛpaṇāḥ phala-hetavaḥ

["O Dhanañjaya, fruitive action is extremely abominable in comparison to *buddhi-yoga*, or equilibrium in selfless action. Those who crave the fruits of their actions are misers - they are impoverished, being full of desires. Therefore, take shelter of the intelligence of which selfless action is the aim and objective."]
[*Bhagavad-gītā*, 2.49]

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

_____ [?]

In the prison house, as long as there are the culprits. No culprit, no prison house.
So long there is the patients, then necessity of the hospitals. No patient, no hospital.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because there are patients, otherwise not. Because there are so many evil-doers, so this *māyā*, *saṁsāra*. If everyone is liberated, no necessity of this *māyāik* world. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] British mentality. _____ [?]
Not proper knowledge. Proper knowledge, that I shall always try to help myself, self-help. I shall always try to help myself. If I be healthy, then who will suffer? Is that a policy?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 15.179]

_____ [?]

If the whole *brahmāṇḍa* is abolished, no loss, no waste in the *līlā* of Kṛṣṇa. The *nitya-līlā* is going on freely. _____ [?] A general amnesty. But that does not mean that the country will incur some loss. Because culprits, so the jail. We must live in eternity.
Nitya _____ vaikuntha dāsa _____ [?]
Any eventuality, whatever the circumstance comes, I must be prepared for that. That is Vaikuṇṭha. To live in the relativity of the infinite wave, that is Vaikuṇṭha vāsa. And to limit, "I must want this, and if that is not effected, I am crying." That is *māyā*. And to become free, whatever is coming to me, going from me, that's all right. It is His will. I must adjust with the Divine, with the Absolute Will, and must be cheerful, always. To the relativity of this world, out attitude will be like that. And this is the perverted reflection of the opposite. They're concerning Kṛṣṇa and His devotees, so our seeming pain and seeming happiness will be there, but all happy.

Our Guru Mahārāja once interpreted, *singha prasena avati nrsingha jambavata hata* [?]

One Māyāvādī came to discuss with our Guru Mahārāja, "That in Vaikuṇṭha also we find, in Kṛṣṇa *līlā*, so many pleasures and pain?"

"No, all pleasure, no pain."

He gave the example that *singha*, the lion is devouring Prasena, that _____ [?] affair. But who is devouring, he's also pleased, and who is devoured, he's also feeling pleasure. Just in drama. In a drama, one who is killed, he's also satisfied, and who is killing, he's also satisfied, if their gesture, posture is all right. Both are satisfied.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Show, *vilāsa*, play. So everyone is happy. Only a show, no real loss to anyone. It is like that. Both parties are happy. There, one is attaining victory, the defeated and the victor, both happy. It is all the *līlā* of Kṛṣṇa. Showing the drama before Kṛṣṇa, to please Him. His *līlā*, we're for Him. For Him. He's for Himself. And to satisfy Him, we should show drama. Hare Kṛṣṇa. This is *līlā*. the background of *līlā* is like this. And *raso vai saḥ*, the *rasa* is there.

_____ [?]

A sober man, a great scholar, he was beside himself, seeing the play, the drama That one expert dramatist, he has taken the role of a cruel European owner of a factory, the colour-making mill plants.

That ____ he's giving kick to a woman who is pregnant, kicking her. "Say, where is your husband?"

In this way. She says, "I don't know."

So, kicking her, so ruthlessly, and that was played so finely, that part, that _____ [?] a great scholar, and very benevolent man, he was beside himself, and he took his shoe and threw it there on the stage. So fine play, that man showed _____ [?] So the play may be more genuine, more real, than this, our concrete life here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So the drama is more real than ordinary events in this world, that a person like Vidya Ṭhākura [?] may be puzzled.

Hare Kṛṣṇa. Gaura Hari. Today we may stop here. Gaura Hari bol. Jaya Oṁ Viṣṇu-Pāda Śrī...

...

He began to talk in English, though he was a Madrasi gentleman.

Our Prabhupāda, when he was speaking in English, the high philosophical topics, appropriate words to find out, a little difficulty he showed.

Then one gentleman told, "You speak in Bengali."

Then our Gurudeva answered, "I'm not speaking neither in Bengali nor in English, nor in any other language. What I speak you please attend."

_____ [?] When Mahāprabhu went from Purī to Vṛndāvana through the jungle, at that time the elephants, the tigers, the deer, and so many other animals began to dance and to chant the name of Kṛṣṇa. How is it possible? Because the wave of Mahāprabhu, the wave, the nature of *prema* was so subtle that can pierce through the body and mentality of man or animal, etc, and work independently in the plane of *ātmā*, in *cetana*. The finest layer is that of *ātmā* everywhere. Just as ether, it pervades everywhere. So the ethereal wave can cross the walls and sea and the atmosphere, air, and can go everywhere and anywhere. The light of X-ray, that concentrated light can pierce wall, or pierce our flesh and body and can show the internal things. So our mentality, this physical covering and the mental cover can be crossed in the finest plane of *ātmā*. Independent of the mind and the body of an animal, the *Nāma*, Brahman, the wave can spread Itself, assert Itself, and the animal can hear and dance and chant.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja wants to say that if you do not understand the language of the one who is explaining in any language, independent of language the atmosphere, that here is Kṛṣṇa *kathā*, the *bhāva*, *kanti*, and all these things, that won't be useless. That will do some work.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ahaitukī apratihata yayatma suprasidhati*. The wave of *bhakti*, *ahaitukī*, causeless, and *apratihatā*, irresistible. *Apratihatā*, and *ahaitukī*, most fundamental, that is the cause of everything, and that has got no other cause, causing himself, or herself. *Bhakti* is cause of herself. And none can resist, no power can resist when she wants to assert herself. She's potency of Kṛṣṇa. Only with the attitude of recipient we should try to interfere with her, recipient characteristic. *Śraddhā*, we shall open the door to welcome her freely and enter, *śraddhā*. *Jñāna miśrā bhakti*, Mahāprabhu cancelled, "*eho bāhya*."

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]. Then Rāmānanda came with,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ [bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

"Yes, it begins here." So, no knowledge can give any connection with devotion. Knowledge, it is beyond the range of the knowledge, knowledge can connect it with the gross plane, but the finest plane, knowledge cannot approach. It is beyond its jurisdiction. Only by *śraddhā*, faith, we can come in connection with that plane. Just as force cannot connect, cannot enter into the domain of knowledge. The physical force cannot enter or act in the plane of knowledge, consciousness, So consciousness cannot enter the plane of faith, *śraddhā*. It is of different type. So *bhaktyā sañjātayā bhaktyā*, [*Śrīmad-Bhāgavatam*, 11.3.31], *bhakti* is its own cause. Neither force, that is energy, nor knowledge can contribute anything to develop *bhakti* within us. *Bhakti* is its own cause, *bhaktyā sañjātayā bhaktyā*, *bhakti* is *ahaitukī*, it has no other cause. Neither knowledge nor energy. They can play on the gross plane, they are covers, *jñāna-karmādy-anāvṛtam*, they're only covers of *bhakti*, and *bhakti* is within. That is faith. Not a deceiver there, that one will go to examine things before acceptance, *vicāra*. *Vicāra*, judgement, justice, where there is possibility of cheating, there requires the position of justice. Where no cheating, no justice necessary. So *jñāna*, *tarka*, that is of a lower order, because amongst the cheaters they will have to adjust by justice. But where there's no cheating, all utilisation, all favouring to everyone, no room of justice, no *jñāna*. So *jñāna*, *karma*, all futile, they're cover of the *māyā*, and if you dive deep into your own soul's function, no connection with *karma*, *jñāna*. *Anyābhilāṣitā* etc.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

That is automatic, that is sweet, sweet home...

...

The leper he was charmed with the beauty of that prostitute. He was going back home and then his mind was not found naturally checked.

Then the wife asked the husband, the leper, "Why do you look so pale, and not cheerful, what's the reason? There's much pain from the disease, or what is the cause?"

Then he came out that, "I find I'm charmed with the beauty of that prostitute I met in the Ganges. My heart is very much attracted by her beauty. I want her meeting."

Then that lady, she was a poor *brāhmaṇa* lady _____ [?] and that prostitute was a rich lady, and she managed to go to her house and to do the work of maidservant _____ [?] In this way she attracted the notice of the prostitute _____ [?]

"What does she want?"

One of the maidservants intimated that, "She wants to see you."

"All right _____ [?]

Then she met her and _____ [?] "My husband is such and such, and he's aspiring after your company."

_____ [?] She served two dishes _____ [?]

"I am very much satisfied, you take something, then we shall consider _____ [?]

In the earthen pot Ganges water and Bhāgavata prasāda, and in another pot, in a golden plate, golden glass, and this ordinary water, and the meat, flesh, and these rich dishes, and this gorgeous fashion, in this way. "You just choose between the two, you have a choice."

Then the *brāhmaṇa* took the *sattvik prasāda*, and the Ganges water in the earthen pot and all these things.

And when he'd finished then that lady came, that prostitute. "Why you have taken this, rejecting that?"

"This is pure prasāda, the fruits and vegetables and these things."

"But Ganges water in the earthen pot, but there the golden glass with the ordinary water, you have rejected it. So, I am that golden glass, but the water within is impure. And this is divine, in an earthen pot. Your wife is like that. And I'm like that golden glass but within me are filthy things _____ [?]

Consider, believe me, I'm only flesh beauty _____ [?]

...

_____ [?] Śrīmatī Rādhārāṇī says, _____ [?]

"_____ [?] I'm trying to serve, to satisfy Kṛṣṇa, to do any service. Who has animosity towards Me I also want to serve them if Kṛṣṇa is pleased. I don't like My serving to make it a burden on Kṛṣṇa. The highest sacrifice, the highest risk I'm ready to take for the satisfaction of Kṛṣṇa."

Also, that the chaste lady came to serve the prostitute for her husband's pleasure. She did not shrink from coming to serve the prostitute.

So Rādhārāṇī says, "My principle of life is also like that. The other anti-party, Candrāvalī and the others, _____ [?] I'm not jealous of them. If they can serve Kṛṣṇa better than Myself then I will help them to go nearer to Kṛṣṇa. But they can't do, they can't trace the satisfaction of Kṛṣṇa, and still they come to compete with Me. So I have come to _____ [?] not for My own selfish purpose, that is the explanation. Not for My selfish purpose, that I'm a little generous with the other parties, My own...

End of 82.09.04.B_82.09.05.A

Start of 82.09.05.B _Sept 5 B_

Śrīla Śrīdhara Mahārāja: No object can exist without subject. No subject can exist without object. But in introspection a part of subject becomes object. So, consciousness is independent, but this matter is dependent. Consciousness can think of himself. *Evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā*. We can concentrate in *samādhi*, withdraw our consciousness from outside, and put it in our own subjective nature. *Saṁstabhyātmānam ātmanā*.

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

And this is highest policy of complete withdrawal from the charm of the objective world. The soul is independent of matter. Soul is independent. Without any part playing by the matter soul can exist independently. And soul can be its own object. The soul can be the world of his own search. Then higher soul is there, more higher subject, to whom the lower soul is object. In this way going on.

Even withdrawal from the material conception, and enter into the world of soul, spirit, where everywhere is spirit. And I'm also in the midst of that. Retire from the land, to retire into water, then from there we can retire into air, in this way. Free from the land, without any touch of the land, without any touch of the water, we can remain in the air. Then we can remain in the ether, air up to fifty hundred miles around the earth, then there is no air. Then there is only ether.

Mādhava Mahārāja: Guru Mahārāja, can you explain this universal particular, universal self, this relationship between universal particular, and individual self.

Śrīla Śrīdhara Mahārāja: Ah, both.

Mādhava Mahārāja: Three.

Śrīla Śrīdhara Mahārāja: Individual souls are also there, particles of soul, spirit, and wholesale, gradation. *Aṅgsi*, *aṅga*, the part and the whole. In this way it is going to higher region, part and whole. Because our conception is limited we sometimes see this whole and a part. Again, if we go further then we see whole is more spacious and the part is here. A greater conception of a part, and greater conception of a whole, progressive, no end.

Mādhava Mahārāja: Is that the same as Brahman, Paramātmā and Bhagavān?

Śrīla Śrīdhara Mahārāja: No end, according to the capacity the breadth and width increased. Universe of discourse. According to the capacity of the eye we can - our area of vision is low or high, small or big, capacity of the eye increases. And with telescope your zone will be greater. In this way the progress. Finite can go to measure infinite. Everywhere centre nowhere circumference. But still, progress is there, going on, increasing conception. Everywhere centre nowhere circumference.

So, *aprākṛta*, when finite approaches to us, as infinite approaches to us like finite in *aprākṛta*, our fullest realisation is there. Don't lose your energy in the conception of infinite. That is useless to you. But when infinite comes to meet you in a particular form that you can have Him in a fullest way. The *vātsalya rasa*, the *mādhurya rasa*, *sākhya rasa*, He has come to you, so near and so tangible, it is your highest realisation. You cannot approach infinite by your own worth or capacity. But when He comes to you in the finite form, then you can have Him in the closest position. The highest realisation, *aprākṛta*, which is very similar to *prākṛta*, phenomenal world, very similar but not phenomenal, *aprākṛta* means this.

That infinite of two kinds, in its own characteristic, and in the characteristic of your tangibility, *aprākṛta*. He's infinite but He's approached you in the form of finite as you can feel most. That is *aprākṛta*, that is in Vṛndāvana. He has come so near, Yaśodā whipping, carrying the shoes of Nanda. So near He has come to finite.

Mahāprabhu told that is only by the transaction of heart we can approach that area, not by brain, understanding anything, power. Attract Him by the heart, by surrender. Increase your negative character. "I'm helpless. I'm the poorest." Then you can draw Him towards you. That is the key. *Jñāna-śūnya-bhakti*. Don't, never approach by your knowing capacity that you will measure Him, you will know Him. *Jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3] cast away hatefully the attempt to know Him.

"No. I want to serve Him, to be utilised by Him, by His men, those who are in His connection."

Be humble. *Tṛṇād api sunīcena* [*Śikṣāṣṭakam*, 3] Think yourself of your smallest characteristic that you are most negligent factor in the universe. That will help you to draw the absolute

towards you, and not that you will make yourself big and you will swallow the absolute. Not that.

Nitāi Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*, ever new. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*. *Ānandāmbudhi*, the ocean of joy, and that also ever increasing, not stagnant. *Ānandāmbudhi-vardhanaṁ*, and *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, a peculiarity also there. At every step He's full, progressing, so He's not full in want, otherwise how the progress will mean. But, *pūrṇām*, *prati-padaṁ pūrṇām*, *ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ*. Peculiar conception. The ocean of joy, ever increasing, and at every step *pūrṇāmṛtāsvādanaṁ*, ever new, full... [*Śikṣāṣṭakam*, 1]

...

Śrīla Śrīdhara Mahārāja:

[12:00 - 20:14 (the end). Bengali [?] With the following English words and parts of recognisable *ślokas*.]

Prākṛta dhāma... *cinmaya* conception... concentrated *raja* power... concentrated *līlā*... Navadwīpa... Bhaktivinoda Ṭhākura... Navadwīpa Dhāma... how it is possible?... central position of thought... *advaya-jñāna*... eye exercise and what is what... how to see?... *Darśana*... standard bearer... how to see?...

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, [tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

Vede pasyanti pandita... universal eye... *śāstra darśana*... separate interest... universal interest... back to home... Hare Kṛṣṇa.

End of 82.09.05.B _Sept 5 B_

Start of 82.09.06.A

Śrīla Śrīdhara Mahārāja: _____ [?]

The approach in *Bhagavad-gītā* is a thorough approach.

An ordinary qualified man may teach the primary student, and a higher educated professor also can give training to the infants. That will be different.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Everything is in consciousness. One is conscious of everything, even every dust. Nothing is unknown and neglected. That is a great achievement. Universal consciousness, that just as we're conscious of our own body, our own things, our own deeds, so universal consciousness is there. Not even a dust is not within His reckon. Everything has got fullest record and position in His consciousness. That is another world, *adhokṣaja*. *Adhokṣaja*, a diabolical change cannot but come in the heart of any person. We may lose it, we may not have any consciousness, any memory of anything particular. It is clear.

Avaram bhavato janma param janma brhaspata _____ [?]

"I know anything and everything. Even the whole history of a dust. Everything within My knowledge."

It is not non-scientific, if we can rise up to this standard, then we can have a diabolical change in our angle of vision. That the background, fully conscious of every atom, nothing is lost in Him. Such a universal...awake, fully awake to the interest of every atom in this world, background there is that. And not only conscious, but also affectionate. Affection, interest for everything is recorded, maintained there, That is a graphic change in anyone's life, progress towards theism, it is very strengthened. And that is Vasudeva, within whom everything is living, and He's also living within everything, that is Vasudeva conception of the Supreme Lord. This is not the highest conception, but still the primary conception of real theism is here, Puruṣottama-vada.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional

position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

The Brahman conception, all-accommodating, but inert, but wakeful, vigilant eye to everything. Everything is recorded with interest. That is at the background of the whole. *Tad viṣṇo paramaṁ padaṁ*. The gist of the *Ṛg* mantra is, *Brāhmaṇas* are advised to utter this mantram before they approach any function.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg Veda*, 1.22.20]

This *Ṛg* mantra, a primary mantram in the *Ṛg Veda,* the oldest scripture, revealed scripture of the world. So far it is, has got recognition. *Tad viṣṇo paramaṁ padaṁ*. The noble feet of Viṣṇu, *padaṁ*, aspect, the one noble aspect of lower aspect, noble, lower aspect of Viṣṇu is this. *Viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. The theistic scholars are always to view it in such a way. *Sadā, paśyanti suraya divīva cakṣur ātatam*. Just as a big eye over our head, *divī* and *aca*, over our head, a big, an infinite eye is over our head. What is that? That *viṣṇo param*, that is the feet of Viṣṇu. The feet of Viṣṇu, the lowest conception of Viṣṇu, what is that? That is of this nature. What is its nature? That like an infinite eye, a large eye always spread on our head. Just as like the sun, seeing everything, inspecting everything, whatever is going on here. And that is the Holy Feet of Viṣṇu. The characteristic of the Holy Feet of Viṣṇu is such. That is the so called lowest portion of Him. There the world is accommodated in a fully conscious atmosphere. Think yourself this, and do any activity, any action, that you are such and such.

Sambandha-jñāna, this is your position. So how to approach any action. You get inspiration from such idea, such conception of your life. Draw your inspiration from this sort of conception of your environment. The vigilante eye of your guardian is scrutinizingly inspecting everything what you do. With this idea you approach to anyone, any activity, and person, all detected. Nothing secret, all open, nothing concealed. This idea, your behaviour will be transparent, it will be as clear, as pure as anything. Only just begin to interfere, to handle any activity, this *yajña*, or this *pūjā*, or whatever it may be, think your position, you are such and such. You are such and such, and you are going to deal with another one in a particular way for a particular interest. Always be, that your position is such.

Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya. The *suris* [?] and the devotees, the liberated souls, they get such conception of their position in this universe. *Divīva cakṣur ātatam*. *Cakṣur* means eye, the great eye spread on our head, *ātatam*. And Sūrya also, *cakṣur* means Sūrya, just like a sun spread on our head, a searchlight, like a searchlight over our head, is there. Then how shall we do? Can't conceive anything. So we must be pure, in and out. Must have to be pure in

and out, in every action of us. In all our dealings with the environment. This one mantram of *Ṛg Veda*, *tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. Always they say like this, their position, and they go on doing. With this angle of vision, go on, approach anything and everything, and it cannot contaminate you in any way. And everyone who will come in contact with you, they will also be purified with the touch of such great normal, happy vision. *Darśana*, the angle of vision. How to see things, we have to learn. The *māyā darśana*, misconception, local interested, and to see things overpowered, prejudiced by local interest, that is *māyāik darśana*. And universal interest, to see things from that standpoint.

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everywhere is His rule. Above provincialism, localism. Universal view we shall have. Then we're not to suffer from the misconception of local interest. In local interests we must have hitch between them. Local may be to the extreme to one person, to a family, to his village, to his country, to his society, to the humanitarian, excluding the animals and the vegetable kingdom. So there cannot but be clash: local interest. See everything from the universal interest.

Īśāvāsyam. *Tad-brahma vasudevam mayam jagat.* Vāsudeva, He's everything.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"One who can have My, see My presence everywhere, *yo māṁ paśyati sarvatra*, sees Me everywhere, and sees everything *in* Me."

Visa versa, to see everything in Him and to see Him everywhere. One who has got such capacity of his position in the universe, then he's never lost.

"Never lost in Me. He's always with Me, and I'm also always with him."

In *Bhāgavatam* also,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]

[*Śrīmad-Bhāgavatam*, 11.2.45]

Who is the highest type of *bhāgavata*, devotee? *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. One who can see everywhere the connection of the divinity, of the supreme. Not divorced from the cause, prime, but sees things in connection with the highest existence, the best existence. *Paśyati sarvatra*, and *sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. The existence of the Lord everywhere, *ātmanaḥs ca*, this is *cid-vilāsa* in *Bhāgavatam*. And also his position according to that. He's an enemy to Krsna, so he must be my enemy. In accordance to his position. In this way. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. His attitude, his existence, and his attitude with everything, and *ātmā-naṣṭa*, and then his own position, what it will be about that thing, accordingly, in accordance to his position to the Lord, and his position to that thing he will have to calculate that what will be my position to that thing then. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*, first, then *ātmanaḥ*, accordingly, what will be my position with them, that, *bhagavad bhāvam ātmanaḥ*. Then *cid-vilāsa* also it will, in full swing we can get this meaning, *ātmanaḥ*.

Bhūtāni bhagavaty ātmany, and visa versa, and everything is adjusted with the supreme knowledge in this way, and accordingly, what it will be, my relation with that thing, how I shall live there. *Bhūtāni bhagavaty ātmany ca*, how He's resting in him, an accordingly how He will rest within me. My relationship is always, should be always calculated in accordance to the relation of anything with the absolute. First what is in connection with the absolute, and then accordingly I shall, 'my relation with the absolute is this , so how I shall have connection with that, in accordance to that.' This is *Bhāgavata*, *cit-vilāsa*. Not in general, but in particular it has been described here. *Mahā bhāgavata*.

So the Vaiṣṇava in Vṛndāvana when they say, "Oh, this is my enemy, enemy party, anti-party." Still they're in particular, universal thought. The consciousness, relationship to the Lord and then calculated how my relationship with that thing. It is friendly, or neutral, friendly, neutral, or animosity, in general. And in particular there may be infinitely different types.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

In *Bhāgavatam* there is a *śloka*,

[śrī-bhagavān uvāca]
para-svabhāva-karmāṇi, na praśaṁsen na garhayet
viśvam ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca

[The Supreme Personality of Godhead said: "One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."]

[*Śrīmad-Bhāgavatam*, 11.28.1]

Kṛṣṇadāsa Bābājī came to ask me, "What was the meaning of this? *Para-svabhāva-karmāṇi, na praśaṁsen na garhayet*. We must not praise or we must not blame the nature of others in this world. *Para- svabhāva-karmāṇi, na praśaṁsen na garhayet, viśvam ekātmakaṁ paśyan*. Thinking that the whole world is in common estimation, common interest. *Ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca*. And that is a play, within *prakṛti* and *puruṣa*. It takes this way. Then what is the, if this be the absolute, then how should we not praise of the Vaiṣṇava, Vaiṣṇava *praśaṁsa*, Gura *praśaṁsa*, Bhagavān *stava*, all these things are of lower degree?" He came to me.

I told, this is in the marginal position. Margin, when we drawing from this world of mundane differentiation, it is applied only in that stage. But in the higher stage in the divine cosmos, differentiation is there. According to the degree of serving for the pleasure of Kṛṣṇa, so many groups, so many parties, anti-parties and neutral parties, and their praise of Kṛṣṇa. They are mad in the praise of Kṛṣṇa, and not only Kṛṣṇa, but Kṛṣṇa *bhakta*, Guru. That is not in miss-balance, not in the stage of balance, that neither this side nor this side. That is to the fullest extent, even stealing, thieving, weeping, are going on there in the highest stage. What is that? All to satisfy Kṛṣṇa, a dynamic design has been inaugurated there.

So, *para-svabhāva-karmāṇi, na praśaṁsen na garhayet, viśvam ekātmakaṁ paśyan*. It is marginal, from marginal position this view may stand. But when we enter into the Vaikuṇṭha and the Goloka then again we enter into individual interest and group interest, and all these things there *nirguṇa*. But, one thing, that no selfish existence reins, only playing at the hand of the sweet will of Kṛṣṇa. The ego has been exhaustively removed. There is another ego only designed to satisfy the whims of Kṛṣṇa. So from the worldly standpoint, this *ahaṅkāra* has been fully eliminated. But there is within the soul a class of ego for the satisfaction of Kṛṣṇa. It is designed, it is there, *cid-vilāsa*.

If we are to show the Śaṅkara and others, they cannot very easily swallow this field, that how ultimate things may be differentiated in this way. There will be some tears, stealing, lying, and hitch, fighting for interest, and how that can be the highest conception of the absolute. But only, the key is here, that for the satisfaction of Kṛṣṇa. Die to live, and after death, there is life, they live. Death, only dying is not its own end, but die to live, a real life. So there is also life, there we shall live, but we shall have to die wholesale as we are at present. We are prey to local interests, and local interest, that is wrong, no interest. That is temporarily supposed, artificial interest, not real. So we're to get relieved from the poison of local interest. But to have a life that is created Lord Kṛṣṇa's interest. Only Kṛṣṇa's interest, this should be introduced there, everything will be all right. But to speak it in one word, it is very easy, but it means much.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrtana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana* [hearing and chanting], the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.153]

The conceptions of this mundane life, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, the misconception world is finished in Satyaloka. Then the Virajā, then the Brahmaloka the halo. Then specification in that world of halo, consciousness, Brahmaloka, *'virajā,' 'brahmaloka,' bhedi' 'paravyoma.'* Then crossing Śivaloka it comes to Vaikuṇṭhaloka.

tabe yāya tad-upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa]

["Being situated in one's heart and being watered by *śravaṇa-kīrtana*, the *bhakti* creeper grows more and more. In this way it attains the shelter of the desire tree of the Lotus Feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana in the topmost region of the spiritual sky."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.154]

Fully-fledged theism and half-sphered, our Guru Mahārāja's words, hemisphere. Vaikuṇṭha means hemisphere. Why? Half, two, *śanta*, *dāsya*, and half of *sākhya*, and *śanta*, *dāsya* is represented there in Vaikuṇṭha, and not the other part. That is _____ [?] *sākhya*, and *vātsalya* and *mādhurya* not present there, not open to the public there, to the *jīva*. But the whole is full-fledged service is open only in Goloka to one and all, there, full-fledged service. And even so much has to go to that *parakīya rasa*, to enhance the ordinary. Just as we have got general hunger, but if we take little medicine the hunger can be increased and we can feed more, eat more. That way, that arrangement, the adjustment of *parakīya*, that makes more intensified.

Yaśodā, in *vātsalya rasa*. "Kṛṣṇa is my son, but some say that, 'no, He's not mine, He's son of Vasudeva.' How that is possible, that He may be Vasudeva's son? Such beautiful, charming boy, He's not mine?"

This sort of mentality increases her affection many fold more towards Kṛṣṇa, towards Gopāla, towards the child.

"If I lose Him, if I lose Him how I shall stand? Then I must serve Him with more affection. I may not have the chance. They say so."

So this idea increases the affection more, and also, in reaction, the satisfaction, the bliss, the ecstasy is also of that order.

So in friendly circle, the friends think, "Oh, some say Gopāla, He's Nārāyaṇa. He's not amongst our friends as we are called. We may lose Him, the chance of losing such a companion, how can we live then?"

So with this apprehension, 'that we may lose, our position may not linger for a long time,' it increases the affection more. So this is the key to *parakīya* conception. In *mādhurya rasa* also, in that magnitude, that quality, 'I may lose. How will it be possible to stand? To stand, to remain, to maintain our existence, it is impossible.' With this earnestness, they come to meet, to do any service. This is more intensified. In this way, this arrangement has been invented by Yogamāyā for the service of Kṛṣṇa, very intense, more intensified.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Kṛṣṇa. Kṛṣṇa.

Rūpa Goswāmī says there are four qualifications extra, which is not in Nārāyaṇa, in Kṛṣṇa. Ordinary, fifty qualities we find, very meagre conception in every soul. But there are some gods where we can trace five more with little greater magnitude, Indradi *devata*, Śivadi *devata*, *pañcānu*, fifty-five. But in Nārāyaṇa we find in full sixty qualities, in the fullest form. But in Kṛṣṇa we find sixty-four, in the fullest form. And what are those four which are not in Nārāyaṇa?

It is mentioned as the flute, that is sound, *śabda*, most charming sound He can produce. Every nerve is attracted by the sound of the flute. *Śabda mādhurya*, *veṇu mādhurya*, *veṇu mādhurya* means *śabda mādhurya*. Such a peculiar sweet sound He can produce that whenever anyone comes in touch of that, he's mad to run towards the source of that sound, can't help, *śabda mādhurya*. *Nāma mādhurya*, *śabda* means name, sound, the sweetness, sound, *śuka*, *rūpa*. Then *guṇa* is eliminated. I have some suspicion here. *Nāma*, *rūpa*, *guṇa*, *līlā*, *parikara*. The *guṇa* is omitted, the quality. What for, I don't, I can't understand. Then *rūpa*, *guṇa*, *rūpa mādhurya*, *śabda mādhurya*, then second is,

namnah sravanam tato, *sravavena*, *rupasya*, *sphuranam*, *bhavati* [From *Gauḍīya Kaṇṭhahāra*, 13.22. ?]

From name, then next comes the colour, the beauty. The beauty, personal beauty. First the charm of His flute, the sound. And the second, the charm of His beauty. There is no parallel in this world that can attract the heart to travel to every point, *rūpa mādhurya*. So *Nāma*, *rūpa*, then *guṇa*, the third is omitted here. Then *parikara*, paraphernalia. His paraphernalia, in *vātsalya*

rasa, in *sākhya rasa*, in *mādhurya rasa*, the paraphernalia that is incomparable to any of other Avatāras, of Nārāyaṇa even Himself. It is unprecedented, the paraphernalia. Such a sweet, and such a touching, affectionate paraphernalia we cannot find anywhere and everywhere. Nowhere we can find. And then last *līlā karma* _____ [?] The fourth is *līlā*, *mādhurya*. His *līlā*, His dealing amongst His circle, that is of such, *adbut*, means wonderful nature, that wave. That wave whenever and from what point it is oozing, comes out, and how over floods everything, that is all unknown to us.

In Dvārakā, calling, Brahmā. "Which Brahmā has come?"

Brahmā thought, "Which Brahmā? Only one *brahmāṇḍa* and I'm the master. And he inquires, 'which Brahmā?' What's this? Still, what to do? It is Sanaka-*pita*, *catur-mukha* Brahmā, the four-headed Brahmā, the father of Sanaka. Can you please inform."

And when he went there, he found, "What is that? I'm only four-headed This hundred-headed, the thousand-headed, the million-headed Brahmās are all..." Nonplussed.

The *līlā*, Brahmā, to test Him took the cowboys and the calves and concealed in some cave. Then he came to test, "That while the things are going on, let me see." He has come, "Oh, the same cowboy with a morsel on His mouth, and with a stick in His hand, just like an ordinary cowboy He's going."

A very good comparison has been given here in *Bhāgavatam*, very nice. Just as in daytime we cannot find any glow worm. In the light of the day, and the stars also. And also in the night of *amavasya*, the new moon, we cannot find the trace, the existence of fog. The fog is absorbed. The darkness of the fog is absorbed in new moon light, *amavasya*. The dense darkness can absorb, and also the strong light of the sun can absorb the light of the glow worm.

So Brahmā's *māyā*, he went to test, to deceive. To test, that was absorbed. *Līlā*, *adbut līlā*. Which is simply impossible.

That a boy, Tṛṇāvarta has come like a storm. Yaśodā carrying the Gopāla in her waist, and Tṛṇāvarta has come to kill Him, the boy, sent by Kaṁsa. Suddenly Yaśodā felt that He's very heavy, very heavy, could not keep Him on her lap. She had to take Him down on the earth, and that wind took the boy away far.

And Yaśodā was nonplussed, "My boy, I could not keep, and from my lap I put down the boy. How did the wind take him away?" She's lamenting like anything. She's lamenting, then next moment found that the great demon he fell on the earth, and on his neck that boy Gopāla, embracing his neck, He's just over it.

"Oh, God has sent, how the demon has been lost we don't know. But if the boy had been below and the demon would be above, then would be pressed, killed, must be killed, but chance has saved Him, that He's just over the body, chest of the demon."

In this way, playfully, big demons. It is also stated, just as in Rāma *līlā*, Rāvaṇa, Kumbhakarṇa, they showed their valour and strength in a great way. But as Kṛṣṇa *līlā*, Kṛṣṇa is the Svayaṁ-

Bhagavān, they're the demons, but it is not described in such a dreadful way. Still they are more stronger than the demons in Rāma *līlā*. When they came to disturb Kṛṣṇa *līlā*, they're more powerful and more strong. But so playfully they were managed that we think, 'that all by accident, Kṛṣṇa is saved accidentally, and no attempt from Him was necessary at all.' This is *līlā*. _____ [?]

So *Nāma*, *rūpa*, *śabda mādhurya*, *veṇu mādhurya*, and then *rūpa mādhurya*, then *parikara mādhurya*, and *vaiśiṣṭya* and *līlā mādhurya*. These four, exceptional, which can never be found any other place, not even in Nārāyaṇa who is the source of sixty full qualifications we can conceive ever. And other gods, Śivaji, including Mahādeva, Indra, especially empowered, fifty-five, and ordinary *jīva* only fifty. And special qualifications which is not found even in Kṛṣṇa, is found twenty-five in Śrī Rādhikā. Special, twenty-five, there, it has been given for us to understand, to follow, to conceive how they're possible, That is also mentioned.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Raso vai saḥ. Akhila-rasāmṛta-murtiḥ. The background of the knowledge. Knowledge is only searching, searching element, searching for ecstasy, searching for bliss, happiness. That is knowledge. Knowledge means consciousness. Consciousness not in a complete thing, it is incomplete because it is searching for fulfilment, that is consciousness. It holds greater position than ordinary things, as stone, or wood or earth, they have got no conception of their own existence. But consciousness is conscious of his own existence, but he's in want, and he's always searching for something, for his fulfilment.

And what is that fulfilment? That is *rasa*. *Rasa*, that is the highest integer. That is the most fundamental substance we can ever conceive. And that is *ānandam*, that is *rasam*. Both consciousness and existence is presupposed there, already there. *Ānanda* means fulfilment plus consciousness, perception, and plus existence. A fossil can have existence only, but no consciousness. But the soul can have consciousness and existence, both, but not the fulfilment. But in *ānandam* these three fully existing. So *sat cit ānanda*, *satyam śivam sundaram*, in this way. The original, the most fundamental thing is *rasa. Raso vai saḥ. Rasa* is the most fundamental substance, *akhila-rasāmṛta-murtiḥ*.

And Rūpa Goswāmī says, "What is Kṛṣṇa? All sorts of *rasa* fully adjusted, coming to show a beautiful figure. They're properly adjusted, wherever, what should be. In this way the proper adjustment of the whole *rasa* in a particular beautiful figure, that is Kṛṣṇa. And particular beautiful sound in the name of Kṛṣṇa. In this way, so on. *Raso vai saḥ*, the *rasa* Himself."

So in scientific enquiry, search, we must have such sort of conception about Kṛṣṇa, and His *līlā*, and His paraphernalia, and His *dhāma*, His plane, all these things. We must have some conception in this way.

Hare Kṛṣṇa. Not unreasonable, not unscientific. Quite scientific basis is there.

End of 82.09.06.A

Start of 82.09.06.B

Śrīla Śrīdhara Mahārāja: ... we're told. Philosophy is that, science of all sciences. So the science of science. The basis of all sorts of science means knowledge, proper knowledge. So knowledge cannot ignore these questions that our internal urge, the inner urge, that will come to,

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When the sealed heart, our heart, the heart of a *baddha jīva*, conditioned soul, is a sealed one, the seal will be broken. And such feeling will come out that all doubts will be cleared, *bhidyate hṛdaya-granthiś*, *svarūpa adidartika* [?] When the inner self will come into light then all doubts will be cleared, *bhidyate hṛdaya-granthiś*. The faith, the *śraddhā*, that is sealed within our heart, as a soul in bondage, that will be broken. And such natural flow will come of faith, *chidyante sarva-saṁśayāḥ*, all doubts about the conception of anything and everything will be cleared.

yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

We shall know of our own self and through our own proper self within thought of relativity we shall come to know the real background, real foundation where we are taking our stand, *svarūpa*. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi*. Then his previous commitment with this false environment will be stopped at once, disconnected, at once. Not a minute will be necessary to disconnect with the present illusive paraphernalia. *Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani*.

"I am everything. You are Mine. No complaint. No attempt is necessary. Everything is there. You move in a spontaneous, automatic way. No trouble is to be taken for your movement, of this purpose, that, all, is automatic. Everything is automatic you see, thereby."

Kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani. The government will feed you and you will not have to strive for your individual bread, something like that. Then you'll find according to your different taste, different food for relishing is coming to you. According to different *rasa* the Yogamāyā is making arrangement, everything, and you are to play on his hand. And there we find the maximum of your fulfilment there, as if without any attempt, *yantrārūḍhāni māyayā*.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

Māyā intervening and that *māyā* will be removed, Yogamāyā will be replaced. That is what is necessary. Instead of *māyā*, the Yogamāyā will come to tackle you, to handle you. Yogamāyā means centre-carrying, in-carrying. And Mahāmāyā means out-carrying current, out-carrying to sense pleasure, *kāma*, and in- carrying current is Yogamāyā, the automatic.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanaṁ
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavataṁ pramāṇam-amalaṁ premā pumartho mahān
śrī caitanya mahāprabhur-matam idaṁ tatrādaro naḥ paraḥ

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]
[From Viśvanātha Carkravartī Ṭhākura's *Caitanya-matta-mañjuṣā*]

Viśvanātha Cakravartī Ṭhākura, in one *śloka* he's giving the whole substance of the Gauḍīya Vaiṣṇava in a *tika*. What is that? *Ārādhyo bhagavān vrajeśa-tanayas. Nanda-nandana*, He's our object of worship, our love, our aim of life, *vrajeśa*. *Tad-dhāma vṛndāvanaṁ*. And not in Dvārakā or anywhere, in Vṛndāvana, that is the most favourable stage of His *līlā*, *dhāma līlā*. And *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā*. And a very beautiful, wonderful type of worshipping, of serving has been invented by these damsels of Braja, the Braja *gopīs*. And very sweet, *kalpitā*, that is our real want, fulfilment. *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā, śrīmad-bhāgavataṁ pramāṇam*. Where did you get this, your whimsical thought, all these things? No, no. *Śrīmad-bhāgavataṁ pramāṇam-amalaṁ*, and the *amala pramāṇa*, the purest type of evidence we find in *Śrīmad-Bhāgavatam*, the last gift of Bhagavān Vedavyāsa who has given all sorts of religious ideas to us, His last gift, *Bhāgavatam*. That stands guarantee for this *prāśana*, this offering. *Pramāṇam-amalaṁ premā pumartho mahān*. And what you will get as benefit? Love, attachment for the truth, for Kṛṣṇa. That will be your remuneration, more and

more service, and more and more attachment, no end. *Prema pumartho mahan*, not *dharma*, *artha*, *kāma*, not salvation, liberation, mere, but *prema pumartho*, the end of life is to acquire the attention of all the attractive Kṛṣṇa. *Śrī caitanya mahāprabhur-matam idaṁ*. And who is the propounder of this cult? Śrī Caitanya Mahāprabhu, the great Lord. Mahāprabhu, He stands guarantee for all this truth, He has preached this, you will get this. *Matam idaṁ tatrādaro naḥ paraḥ*. Our great reverence, attachment and faith in such opinion, such principle of life. Viśvanātha Cakravartī Ṭhākura says.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nine thirty. All the letters are ready?

Akṣayānanda Mahārāja: Almost.

Śrīla Śrīdhara Mahārāja: Almost. So some must be sent to the post office?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We may get some letters, or some response to their... But not any of them could come yesterday also. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: One small question. You had mentioned *apratihatā* is irresistible, *ahaitukī apratihatā*, so does it mean, generally we think it means that *bhakti* cannot be impeded, there's no obstacle for *bhakti* by material things. But can it also mean that we cannot resist but accept the *bhakti*. We also cannot resist *bhakti*, we must accept it, do we take it that way also?

Śrīla Śrīdhara Mahārāja: *Ahaitukī apratihatā*, and the *hetu*, that has got cause and it can be controlled, this is a conception in a, from a relative position, not from the absolute plane.

Akṣayānanda Mahārāja: Yes. Like that _____ [?] Kṛṣṇadāsa Bābājī asked you that same question, so you told that in a *taṭasthā-vicāra*.

Śrīla Śrīdhara Mahārāja: It is not really of that type. That is when we are within some sort of incomplete knowledge, to us, it can't see.

Suppose if we find that after one has got some disease and then using medicine he gets a better health than previous. Then who can see the future, he won't be disturbed by his present disease and taking medicine. And who does not know the future, he'll be very much disturbed. This is one thing here.

And what is in Yogamāyā that is managed by, though they can see, they can feel everything, but *jñāna śūnya bhakti*, it is already given by Yogamāyā. That is another thing. The responsibility is there. They say, 'we do not know,' *jñāna śūnya bhakti*, the party, they do not know what is what, instrument in the hand of Yogamāyā. But Yogamāyā knows everything and she stands guarantee for them, *jñāna śūnya bhakti*. And that is more tasteful, and that is more natural, we are told.

Nanda-Yaśodā, "We have got no knowledge. If any *sādhu* coming, taking the feet dust of him and putting on the head of Gopāla." Ha, ha, ha. They're in such condition, such ignorance. If you say ignorance, then he's such ignorant then ordinary *sādhu* taking his feet dust and putting, "Oh, you please bless Gopāla that He may live long." Then what do you say? This is more gain. Yogamāyā is handling them in such a way.

The *gopīs* say, "Who are we? We're the jungle girls, no capacity. But anyhow we had some good fortune that took us to Your service. But what we are, our position, we're neglected, even not the society girls, the jungle girls. We don't know so much rules of the civilized world, we're such."

The negative conception is such, the positive is mad to help them in such condition, because in heart, they have got no other aspiration but Kṛṣṇa's satisfaction. In that way we have to take. The *jñāna śūnya bhakti*, and Mahāprabhu accepted, "Here, here it is." The question of faith, they don't come to measure everything by their own futile standard. With a standard of a miracle or a meter (measuring stick) wants to measure the sky. The *jñāna* means to labour under such mania, that unnecessary mania that I shall devour the whole within this belly. Within the short space of my knowledge, the whole should be accommodated. But this sort of mania give up. Establish a fair relationship with the infinite and allow the infinite to handle yourself, for your best interest, and live yourself fully there, surrendered. Then you will be, through faith you will be best benefited. That is the underlying principle. Don't lose your energy. What is impossible, that is to capture the infinite within your fist. Don't waste your energy in that way.

jñāne prayāsam udapāsya namanta eva, jīvanti san-[mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

The way of submission, but not the way of capturing everything within your fist. That is the wrong way your negotiation with the infinite. That is mad, that a finite he will devour infinite. But

submission to the infinite is the way to come in real contact with the infinite. Handled by Him you will feel His very sweet existence in you, that is the path of coming in connection with Him. Not in a challenging mood but in a submissive way, when you get His touch you feel inconceivable joy within you of different kinds. The basis is that. So *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

So such is, it does not depend on knowledge, or energy, worldly energy or knowledge cannot give birth to such faith. It is there, it is the most original, most fundamental thing. And you are a child of that soil. Anyhow you have come to awake in this wrongful plane, this is *karma*, *jñāna*, all covers of your self. Your proper self is not there. It is a child of that soil, of faith, a fair relationship with the infinite, finite and infinite, a fair relationship, and not a challenging that I shall know everything.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So *śraddhā*, unquestionable, fundamental, *śraddhā*, surrender. Knowledge may apparently be our good friend, reliable friend. No. Knowledge is not your reliable friend, in your highest attainment, acquisition of life. So faith and surrender, that is your real friend, to your connection with the biggest. You can't measure Him. You can't have Him, He can take you. If finite can know infinite, He's no infinite. But if infinite cannot make Himself known to finite, He's no infinite. Coming from that side and no connection from this side is possible. Now what to do, think? He can connect with you but you cannot connect with Him. Now find the way how you can get His connection. You have to tackle with His sweet will by service and submission, surrendering. That is trying to enhance your negative aspect you can draw the positive. And you can't take the position of a positive, aggressive, you're not such. You're dependent and not the entity on which everything depends. *Śakti* and not the *śaktimān*, the owner of energy, you are energy, and not the owner of the energy, one who can use the energy. You have your master, proprietor. "It is My energy."

Apara-para, and *kstretrajnakhya tatha-para*, in *Viṣṇu Purāṇa*, the three kinds of potency. One potency in *Bhagavad-gītā* too, one this gross, another the *taṭasthā śakti jīva*. In *Viṣṇu Purāṇa* it is said *kstretrajnakhya tatha-para*, another higher potency which is known as *ksetra*, *svarūpa śakti*,

which is above Brahmaloka, above *jīva śakti*. So three potencies He has got, *cit śakti*, *taṭasthā śakti*, and the *jara śakti*, *māyā śakti*, three potencies. Only one potency but to make Him easily understood, it is divided into three.

[visnu-saktih para prokta kstretrajnakhya tatha-para
avidya karma-samjnanya trtiya saktir-isyate]

["Viṣṇu-*śakti*, the energy of Kṛṣṇa is threefold: *para-śakti*, or the Lord's superior, spiritual energy; *ksetrajna-śakti*, or the marginal living beings; and *avidya-śakti*, or the illusory energy, which is characterized by *karma*, the world of action and reaction. In other words, the potency of Lord Viṣṇu is summarized in three categories namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."]

[*Viṣṇu Purāṇa*, 6.7.61] & [*Gauḍīya Kaṇṭhahāra*, 8.20]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

So *ajñāna* in Goloka, and ignorance in the world, that is just the opposite.

Akṣayānanda Mahārāja: You told one day that man said, "Mahāprabhu passed His last days in madness, we hate that, we could not stand such a thing." Some gentleman had told that.

Śrīla Śrīdhara Mahārāja: In Madras, one scholar came to see me. "That your highest ideal is that of Caitanya Deva?"

Yes.

"We're afraid of what He has shown in His last days, His mad behaviour. What to try to get that, it is a dreadful thing, what He showed in His last days."

And there is another aspect of seeing the thing.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Can you think that when a big patron is going to be hanged, he's happy within him, and outside the pangs of his death? Can you imagine that quality of happiness? Can you conceive the happiness of Raja Hariścandra who made a gift of the whole world and took the position of a servant in the cremation ground, the happiness within him? Can you conceive the happiness of Rāmacandra, leaving His kingship, went to the jungle and there experienced the hardness of life,

but how He felt within Him? So external things, apparent things are treacherous, in this way. And the sweetest songs are those that tell of saddest things.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Apparently there is sorrow but internally there may be sweetness. We are to think like that.

Gaura Hari bol. Gaura Hari bol. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite*. Already admitted. Externally it seems to be painful, but internally they're feeling some wonderful quality of ecstasy within. Hare Kṛṣṇa. And that must not be acquired by the help of any intoxication, however qualified it may be. It has got its proper soil on which we are to make progress.

So Bhaktivinoda Ṭhākura he's warning, *dekho bhāi, kāma-preme, bheda nāi.*

[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'premaʹ nāhi haya]

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru*, *Upadeśa*, 18]

"It is very difficult to detect the difference between this lust and love. I'm warning you. Ostentatiously, apparently, you won't find any difference between this mundane lust and the divine love. *Tabhu kāma 'premaʹ nāhi haya*. Still, know for certain that this lust is not that love divine. *Carmma-māṁsamaya - kāma*. This is concerned with material things. And *prema*, *cidānanda-dhāma*, and that is the highest goal of your soul's attainment.

[carmma-māṁsamaya - kāma, prema - cidānanda-dhāma]

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

ataeva kāma-preme bahuta antara, [kāma-andhatamaḥ, prema-nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

The great difference between the two, *kāma-andhatamaḥ*, one is dense darkness and, *prema-nirmmala bhāskara*, and one is the shining sun. Just opposite. Gaura Hari bol. We must be always very careful in this aspect, what is what. We may stop today.

...

Śrīla Śrīdhara Mahārāja: ...So Guru *tattva* also, different disciples may have different perspective of him. Some say friends, but *mādhurya rasa* is all combined, so *mādhurya rasa* Guru, with him we can see all other functions of different *rasa* in that Guru.

Our Guru Mahārāja once told that, "My Gurudeva, Guṇa Mañjarī..."

Generally *nayikā*, *aṣṭa-nayikā*, the types of heroine quality are eight. And that is only found fully in Rādhārāṇī, *aṣṭa-nayikā bhāva*. But that is not found in the *mañjarī* class.

But Guru Mahārāja once told, "My Gurudeva is Guṇa Mañjarī, but if I see him, raising my head a little more, I can see him, the full eight qualifications of the eight *nayikās* of Rādhārāṇī. What the other *mañjarī's* have, I do not know, I don't like to know. But my Gurudeva Guṇa Mañjarī, if I see her, look at her with a greater look, I find Rādhārāṇī's full presence there."

So the attitude you may calculate from this statement, what is what. According to the depth of our vision, the object of vision varies. He's all present everywhere, no difficulty in arrangement, according to the capacity immediately, the opposite thing is being present there. As you deserve, so you have, the nature of infinite. Every part of infinite is infinite, it is so. Every part of infinite is infinite. The Lord is everywhere with His fullest consciousness and strength, though we may not detect it.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"It is My sweet will."

Everywhere the power of the military may be traced, but still it is really found in the fort. Because everywhere there is no fort, no soldier, that does not mean that portion of the country is neglected. If we capture that no-one will come to oppose. No. With fullest energy they will come to concentrate in that border when it is attacked. Something like that.

Akṣayānanda Mahārāja: There's one other question. We don't like to analyse such things, so much time analysing. But for the sake of explanation or definition, there's one question. That there are two types of *jīva*, *nitya baddha* and *nitya mukta*. So in that sense, is it an offence to say that the Guru is *jīva*, he's *nitya mukta jīva*? Can the word *jīva* be used or not? We want to know this.

Śrīla Śrīdhara Mahārāja: It is not desirable.

Akṣayānanda Mahārāja: That's, yes, good. But in the common sense, he's a living entity, so just in a very dry sense he's a *jīva*, but undesirable to use.

Śrīla Śrīdhara Mahārāja: But he's *taṭasthā vicāra*, *taṭasthā*, absolute.

Akṣayānanda Mahārāja: Yes. Undesirable. That is cleared up, cleared up a doubt.
One boy came to me in New Delhi...

Śrīla Śrīdhara Mahārāja: You see, it may be seen that a student he, at times may think that his professor, his teacher was also a student, but that won't help his progress or education.

Akṣayānanda Mahārāja:

yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tāṅhāra prakāśa.
[guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.
ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit, na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord." - "According to the deliberate opinion and evidence of *śāstra*, the Guru is non-different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them." - "One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods." - "One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 1.44-7]

Śrīla Śrīdhara Mahārāja: My interest will be to see him as professor. As much as, I will be benefited. But leaving that aside, if I go to analyse his student life, that will be to go astray, to lose one's energy.

Akṣayānanda Mahārāja: Yes. One boy came to me, a young Godbrother. He said, "You are posing as Guru." He says, "I do not accept you as a Guru." I said, that is all right, I do not accept you as a disciple. And he said then, "All Gurus they are *jīvas*." And then I told, *na martya-buddhyāsūyeta*. This,

gurusu nara-matir [yasya va naraki sah]

["One who thinks that the spiritual master is an ordinary man is said to live in hell."]
[*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 1.56]

I told, you are *nārakī*.

Śrīla Śrīdhara Mahārāja: That a man is empowered by the government, delegation of the king, or of the central government, district magistrate, he's a man also. But the magistrate is not the man only, it is a central power there. So he should not be confined to see that he's a man. But the man is also in the background.

Akṣayānanda Mahārāja: This boy told me, he said Swāmī Mahārāja was also a *jīva*. I became angry and I told this *gurusu nara-matir*, that you are *nārakī* if you say this. Later on he apologized.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja also he's seeing that he was sick, sometimes perhaps blood oozing from any part of his body.

Akṣayānanda Mahārāja: And you told that the arrow which shot Kṛṣṇa's foot, would that blood be spiritual or would that...

Śrīla Śrīdhara Mahārāja: Yes, yes, yes, that big Ācārya of the Madhva School, he told if Śālagrāma is hit, it burst, all these things. So this is blasphemy, not proper thinking. We must retain our existence in the world of faith and not allow it to come down in the mundane plane. That infinite standpoint, not finite standpoint. If we allow myself to indulge in the thought of finite standpoint, then it will be difficult for me to have any conception about the infinite. We shall try our best to the level of infinite consciousness and the laws and ways of the infinite, if we at all want our contact with the infinite. So that law we are to accept which may be different from this mundane law of the limited world. Both cannot go together. Being finite I shall capture infinite, it is not possible. But I must leave the finite conception and enter into the infinite through faith, through *śraddhā*. Then we can partake in His *līlā*, to a particular degree of intensity. To carry coal to Newcastle, they carry these mundane ideas to the, finite to the infinite. Throw finite laws into infinite and then the troubles come.

Akṣayānanda Mahārāja: They make much of the *puruvasrama*.

Śrīla Śrīdhara Mahārāja: Yes. *Purvati are guru sakha* [?] These laws must be given up and we must merge forever and accustom ourselves into thinking with the law of infinite. Eternal, but here everything mortal, but there, everything eternal. If we thrust this to there, then it will be murdered.

Hare Kṛṣṇa. So everything unintelligible should be considered that our offence, should be attributed to our offence, when unintelligible, anything comes to us due to our offence, our mundane affinity. We have not thrown ourself fully to the laws of infinite. That is *aparādha*. So finite laws should not be applied in the kingdom of infinite world. It is a general, reasonable thing.

Badrinārāyaṇa: You said Kṛṣṇa has sixty four qualities and Rādhārāṇī has twenty five. What about Mahāprabhu? He's a combination of both, and more.

Śrīla Śrīdhara Mahārāja: Naturally we shall think that sixty four plus twenty five. But chemical results may be something more. When both come to combine, new enhancement. But the question of infinite, we must keep it in mind. Infinite minus infinite there is infinite. Just in the case of a zero. Zero plus zero is zero, zero minus zero, zero. Zero into zero, zero. Zero divided by zero, zero. So the infinite just opposite. It is difficult to conceive.

oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance."]
[*Śrī Īśopaniṣad*, Invocation]

If the whole is taken away from the whole, the remains, that is also whole. *Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*. Infinite minus infinite, the remainder is infinite. How can you conceive that? From this mundane brain we can't conceive that. In the question of zero, the analogy is a very good one. Zero and infinite, similar, opposite, *kāma* and *prema*, similar, opposite. Self centred, part centred, and centre centred. Hare Kṛṣṇa. *Śrī-rādhikāra, ananta guṇa, pañciśa — pradhāna*.

[ananta guṇa śrī-rādhikāra, pañciśa — pradhāna, yei guṇera 'vaśa' haya kṛṣṇa bhagavān]

["Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 23.86]

It is mentioned in this way. He has got infinite qualities, but twenty five is the principal among them. In this way it has been mentioned. In the case of Kṛṣṇa also we shall take like that, *ananta*. It is not measurable. But still the sixty four is very present. It may increase degrees. Ordinary *jīva*, suppose fifty. But when he becomes Indra, five is added. Where from does it come? The *jīva* can be Indra...

End of 82.09.06.B

Start of 82.09.08.A.1

Śrīla Śrīdhara Mahārāja: ... this *mṛdaṅga*, this *karatāla*, this *śaṅkha*, we should accept only that, because in the highest ideal of *saṅkīrtana* these instruments have been used, and that is not

defective. The harmonium was not discovered _____ [?] You can't say that. That is the most original quarter. Nothing...

Akṣayānanda Mahārāja: Shortage.

Śrīla Śrīdhara Mahārāja: Shortage there, but the perfect *saṅkīrtana* inaugurated by Śrī Caitanya Deva, and whatever He took as His necessary things, that will be our other idea. We shall try to submit, that is the fullest conception, highest ideal, and not outside that we shall go. But still, according to the time and space and society, social condition, to be lenient, to come down to some lower standard, but there should be some degree there. Of course *tat paratvena nirmalam*,

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam, hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nāradiya Purāṇa*]

Anything, even murder, if that has connection with satisfaction of Kṛṣṇa, that is encouraged, in the extreme cases. But still, on the whole, to keep up the balance, it is not so very easy. The *sahajiyā* will be created, the imitationists, so many lavishly, so many liberal things, that will capture us and the real thing will be evaporated.

Akṣayānanda Mahārāja: Like Gaurāṅga-nāgarī.

Śrīla Śrīdhara Mahārāja: Gaurāṅga-nāgarī, so many things will come.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a special case. Deva-dāsī was having a *darśana* of Jagannātha. Mahāprabhu was standing there. She unconsciously put her feet on the body of Mahāprabhu and madly having *darśana* of Jagannātha. And Govinda wanted to remove her.

Mahāprabhu, "No, no, no. You see how hankering, how earnestness she has got for the *darśana* of Jagannātha. She's unconscious of the fact that she has given her foot on My shoulder. Such earnestness. Jagannātha has not given so much earnestness in Me. Don't disturb her."

But this is a case, *koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

One in a *crore*, even more.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "Rāmānanda Rāya _____ [?] only one single Rāmānanda. He's in a position to deal with all these things, anything for Jagannātha. Viśākhā Sakhī, who is specialist in singing and dancing and playing instruments, Viśākhā. She has got the highest capacity in that department. To sing, to dance, to play with the instruments. Only one, single. Even a person like Me is not fit for dealing in that way." Mahāprabhu says, including Himself. _____ [?] Persons like Me have no such great standard."

End of 82.09.08.A.1

Start of 82.09.08.A

Akṣayānanda Mahārāja: Not to be applied to Ācārya, otherwise risk of offence.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha, ha, ha. If he goes towards *mādhurya rasa* even crossing Kṛṣṇa.
Gaura Hari bol. *Adhokṣaja*. *Namanta eva.*

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

Whatever small portion is given, is allotted, for you to know, you can know that. And that is an offence also, the tendency to know much, that is disturbance in the faith and in the service. So inquisitiveness is loss of energy, see the plane, the peculiarity of the plane of service. It will come automatically. You go on with service, and naturally it will come, of itself. Inquiry in the first *jijñāsā*, *kṛṣṇānusandhāna*, *jijñāsā*.
Yam evaiṣa vṛnute tena labhyas.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

He can come to my level, but I cannot go to His level.

Akṣayānanda Mahārāja: Yes. Mahārāja, I read one translation of *Upaniṣad's* by one Advaitin, one so-called Śaṅkarite. And that *nāyam ātmā pravacanena labhyo*, for that we say *ātmā* means Paramātmā. But he has given *ātmā* as *ātmā*. So y*am evaiṣa vṛnute tena labhyas*, *ātmā* can only know *ātmā* if *ātmā* wants to know *ātmā*. Only then *ātmā* can reveal himself to *ātmā*. This Māyāvādī has given translation.

Śrīla Śrīdhara Mahārāja: Hmm? I can't follow.

Akṣayānanda Mahārāja: He says, *nāyam ātmā pravacanena*, so we have given *ātmā* there means Paramātmā. But he says it means *ātmā*. So in the case, *yam evaiṣa vṛnute tena labhyas*, so this *ātmā*, he can know *ātmā*. If *ātmā* wants to know *ātmā*, then *ātmā* can reveal himself to *ātmā*. This is his translation. We say Paramātmā can reveal, but they say *ātmā*. *Nāyam ātmā pravacanena*, so that is *ātmā* they say, how can it be Paramātmā? Otherwise it would have said *nāyam paramātmā pravacanena labhyo, na medhayā na bahunā śrutena.*

Śrīla Śrīdhara Mahārāja: Then what about Paramātmā? Paramātmā can be easily known? What does he say? *Ātmā*, if he wants to know himself, *ātmā* can know *ātmā*. And not the conclusion must come, neither this *buddhi*, nor the mind, the lower faculties, are not eligible to know *ātmā*. *Ātmā* can know *ātmā*. All right. And then, about Paramātmā, what will be his position? *Ātmā* can know Paramātmā very easily?

Ha. One scholar, he was a Bengali gentleman and this Śaṅkara's philosophy he told, "Intellectual jugglery."

Akṣayānanda Mahārāja: Yes, intellectual jugglery.

Śrīla Śrīdhara Mahārāja: From cypher he wants to create everything. So everything is wrong and he's also wrong. Why should we attend him, his words? _____ [?] Without Brahman everything is false, then he's also false. And what is the good of running after such phantasmagoria? Truth cannot assert, only *māyā* can assert, illusion. And truth is inert, truth cannot assert. Then how truth will know himself to any place, make himself known?

Rāmānuja has caught here Śaṅkara, very strongly. That you cut off the real improvement of the soul hereby, truth cannot assert, then those who are plodding in the falsehood, what is the hope for them?

You must come in contact with us. Brahman *nirviśeṣa*. *Māyā* is assertive and he's passive. Then how it is possible to know that Brahman, those that are within *māyā*? The *śruti*, the *devata*, the *tīrtha*, no position they will have. They're all *māyā*.

Śaṅkarācārya's mania, *ekam evad dvitiyam* [?] we can't accept existence of two things, that is his mania. He is very particular about that, *advaya*, it must be one. "But *prakṛti puruṣa*, the substance and the potency of the substance then becomes two, it can't be. *Māyā* is non-existing." he said. And still everyone captured by *māyā*. This is suicidal. Brahma is only existing, nothing else. So what is *māyā*? *Māyā* is *anadi śanta*, anyhow it has come to exist but it cannot stay forever. So it has got no existence in the real sense. *Śanta*, *anadi śanta. Anadi ananta* is only *brahma*, *anadi ananta*. And *māyā*, *anadi śanta. Anta* means end but *śanta* means pacified, *anadi śanta*, subsides. And what is the good of that impersonal conception of truth? That is an intellectual zero. The *suṣupti*, *samādhi*, that is the deep sleep, deep slumber, the highest ideal is of that type. Wakeful activity can never be of any holy nature. The holiest position of us is to have a deep slumber, *samādhi*. And *Bhāgavata* says,

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

They may consider themselves to be very liberated, of the first order, but, *tvayi asta-bhāvād aviśuddha- buddhayaḥ*, there is the camouflage, the fraud there within. *Tvayi asta-bhāvād*, no recognition of You my Lord there. *Aviśuddha-buddhayaḥ*, there's error in their calculation. Only enjoyment, exploitation, and renunciation. Only these two things are in their calculation, exploitation and renunciation.

And Vaiṣṇava theory demands that both these two things to be eliminated, neither exploitation nor renunciation. You should not exploit anything, neither you should renounce anything. A third relationship you must have with the environment. What is that? That of service. Only the _____ [?], the third way, I won't renounce anyone, at the same time I won't exploit anyone. Then what another alternative there can be, I can serve him. Instead of exploiting, I shall serve him. If every unit is of this nature, then it becomes Vaikuṇṭha or Goloka. Goloka when it is spontaneous, established firmly. Every unit is in competition to serve the whole environment, another unit, the whole paraphernalia, the third law. The first, we are all exploiting one another, the second, the great Ācārya, the exploitation has got reaction. So to avoid reaction, we must

take to renunciation. But they say that renunciation is not constructive or happy life. Why then this is created? It must have some purpose and some fulfilment. Then what will be the next alternative? And that we must exist within the environment with the relation of serving one another, not exploiting, the opposite. And this will be the happiest position. And that also has got some reaction. If I serve you, you will also try to serve me. And there may be competition, but it will be a very pleasing atmosphere. If the two parties want to exploit one another, a bitter position, and to help one another, to serve one another, sincerely, then the nectar will come out in the atmosphere. The happy atmosphere will come. And by renunciation, nowhere. And that is also artificial, it is not possible. For some time it may be continued.

Ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ, āruhya kṛcchreṇa paraṁ padaṁ. By trying their utmost they can come up to that Brahmaloka, to the abscissa. From the negative side they can come to withdraw up to abscissa. And if they cannot enter into the positive side, they will have to revert again. This is natural consequence, they'll have to come back. No visa. Passport secure, I can go to the extremity of the land. And if I cannot secure any visa, I shall have to come back, what to do. I cannot stand forever in the marginal point. And the positive life is life of service, a holy life, mutual, mutually, and it is the central will. It is the key to harmonious life. Harmony is possible only with the serving units, well-meaning persons, harmony. Those that are not well-meaning, they will create disturbance, discord. So the background is to know what is exploitation, and then to know what is renunciation. And to transcend both of these planes, we shall try to have a life, and that is with the life of service. So the life of service, the Vaiṣṇavas and the *bhakti* proper is not only shedding tears, or dancing, or *tilaka*. Mere imitation is not *bhakti*. *Bhakti* proper, that sort of spirit within the soul. And this may help in the primary stage, to acquire that stage only. But the real criterion is there. How far he's dedicated to the central call, the call of dedication, the call of harmony. And harmony and beauty and love, that is almost one and the same. The love, the beauty, the harmony, similar, same. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: We could hear some words from you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. These things are only repetition, ha, ha, almost repetition. But still it is the fundamental things. We must be conscious of this basis of the life of devotion, the all-important.

Akṣayānanda Mahārāja: But when we hear from you we are conscious of something more than repetition.

Badrinārāyaṇa: Newer and newer light comes all the time.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: To dance, to chant, to shed tears, whenever a small drop anyhow used to come very carefully he's removing that. Always trying to keep up the balance of his mind, not given to sentiment. Very careful not to be carried by sentiment. Take your stand properly in the soil, the soil of devotion. We are acquire, to get our stand on the soil. That is all important. And not the imitation of so many signs, or symptoms, of external symptoms to practice and to be habituated, to show to the public that I'm a devotee. It is not the show, but the substance is there, and we're to anyhow we're to attain that, for our position there.

...

_____ [?] That is our position. Then, what other points?

Akṣayānanda Mahārāja: Everything what he has told us is already known by us, more or less about Aranya Mahārāja in London. We already know.

Śrīla Śrīdhara Mahārāja: Now the important thing about the book affairs, how Mahārāja is doing, how many copies are where, and how London is fared, and how many stock _____ [?]
Innocent persons _____ [?] Purī Mahārāja. So to take some steps towards that.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...four questions.

Śrīla Śrīdhara Mahārāja: Ah, four questions, what are they?

Akṣayānanda Mahārāja: First one, he says that the *jīva* is,

keśāgra-śata-bhāgasya, śatāṁśaḥ sādṛśātmakaḥ
[jīvaḥ sūkṣma-svarūpo 'yaṁ, saṅkhyātīto hi cit-kaṇaḥ]

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [From *Bhagavad-gītā As It Is*, 2.17, purport]

That size. So is it only a spark, *cit-kaṇa*, or has it got *svarūpa*?

Śrīla Śrīdhara Mahārāja: That is one. Second, what else?

Akṣayānanda Mahārāja: He says, therefore there's no description of his form, *svarūpa*, in the *Gītā*.

Śrīla Śrīdhara Mahārāja: Yes. Then, above *jīva*. And then third?

Akṣayānanda Mahārāja: Then he also says, in the eighth chapter of *Gītā*, *akṣarād api cottamaḥ*.

Śrīla Śrīdhara Mahārāja: Ah.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

Akṣayānanda Mahārāja: Yeah. He says, "So the *jīva* is called Brahman, and his nature is called the self. So what is the difference between Brahman and self? Definition? Brahman is a general thing and self is *svarūpa*." So he wants to know what is this regarding?

Śrīla Śrīdhara Mahārāja: This three?

Akṣayānanda Mahārāja: This is all in one question, number one, included.

Śrīla Śrīdhara Mahārāja: About *jīva*?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: And this is three? Another, four?

Akṣayānanda Mahārāja: Next, number two question. "By *sādhana* or *vaidhi bhakti*, we get purification. How do we know that we are near, that we are getting this purification? How can we understand?"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Then, "This pure stage, as far as I understand, is called *brahma-bhūtaḥ*. Is this correct or not? Is that the *brahma-bhūtaḥ* stage when we get free from *anarthas*?" He's asking.

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Next, the number three question, the Catuḥsana, he has given one verse in the English, the, *tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī*, etc.

[tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ]

["When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Then he has told that, "They were impersonalists. So if they are impersonalists, can they also see the Viṣṇu Mūrti. In that Jaya Vijaya story, history, they could see Viṣṇu. But if they are impersonalists, how could they see Viṣṇu?"

Śrīla Śrīdhara Mahārāja: Hmm, finished?

Akṣayānanda Mahārāja: Yes. Then another question. "Should we try to see Paramātmā in the heart, or should we just do service? As *bhaktas* should we try to see Paramātmā, or should we just do *sevā*?"

The last question he asks regarding accepting disciples, I thought I would reply, "When you come here, it will be better to discuss that question of accepting disciples."

Śrīla Śrīdhara Mahārāja: Every question, when he comes here, to discuss and know because so many side issues will be raised.

Akṣayānanda Mahārāja: Yes, correct, come up again.

Śrīla Śrīdhara Mahārāja: And according to one's own understanding, particular understanding. Otherwise, a general answer may be given, that may not be much effective. Because whatever we say again, the explanation of that, if he cannot understand, then again to analyse. Again to answer. So all these questions, general questions, and questions are very...

Akṣayānanda Mahārāja: Broad, very broad, they cover a big, expansive...

Śrīla Śrīdhara Mahārāja: Very critical, very critical questions are they. And when they will be tackled, many side issues will come, and to understand really, his presence is necessary. And this has been discussed also in the former tapes in many variegated ways. Still, these are the standing questions of any reasonable man. And he's to hear it when he'll be present. That is general. But if you want an answer, I can give it in a very nutshell way, may not be much effective. What do you like?

Akṣayānanda Mahārāja: This is more reasonable, very reasonable.

Śrīla Śrīdhara Mahārāja: What?

Akṣayānanda Mahārāja: What you have said. When he can come, in details it may be.

Śrīla Śrīdhara Mahārāja: This has already been discussed many times. Still, these are the living critical questions of any man of brain, of a brainy man. General questions, all these. And it will be personally, by personal contact, by many side questions, this is to be cleared. They are naughty questions, very critical. And to make him understand, the attention, and also time, circumstance, necessary. And when the tapes will be out from Goswāmī Mahārāja, these questions have been dealt in various times. Still, every time when we shall deal, it will have a new colour and help one to understand from different directions.
_____ [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It's all right Mahārāja, I'll manage.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

Akṣayānanda Mahārāja:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
[rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi]

["Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

We do not know what is that *manum*.

Śrīla Śrīdhara Mahārāja: *Manum* means *mantram*.

Akṣayānanda Mahārāja: Oh, I see.

Śrīla Śrīdhara Mahārāja: *Nāma-śreṣṭhaṁ*, *mahā-mantra*, and *manum* means *mantram*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Nāma-śreṣṭhaṁ manum api, śreṣṭhaṁ manum, śreṣṭhaṁ* may be qualified both places, *nāma-śreṣṭhaṁ*. It may be thought in two ways, *nāma-śreṣṭhaṁ*, the Name is the most principal thing, then it will be *nāma-śreṣṭhaṁ*. *Nāma-śreṣṭhaṁ*, *nāma bhajana śreṣṭhata*, the best of all *bhajana* is *nāma bhajana*, *nāma-śreṣṭhaṁ*. And *nāma-śreṣṭhaṁ* has got the highest order of *nāma*, Kṛṣṇa *nāma*, Rādhā *nāma*. *Nāma-śreṣṭhaṁ manum api*, and the *mantram* also of the highest type. Both name and *mantram* we have got of the highest type. And not only that, *manum api śacī-putram*, the great inaugurater, giver, who has given delivery, that is this *nāma* and *mantra*, who has come down with this highest idea of *nāma mantra*, that *śacī-putra*, that also we have got, Him. *Atra svarūpaṁ*, and His most confidential attendant, Svarūpa Dāmodara, he took me to his charge, so I have got his guardianship and sympathy also, *śacī-putram atra svarūpaṁ*. Then in course of time I got Śrī Rūpa in the line of Caitanya and Svarūpa, Rūpa, that *mādhurya rasa dhara*, line.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[This is the sixth of eight verses describing the Brahma-Mādhva-Gauḍīya Sampradāya, compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.] [*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

"In this way the *mādhurya dhara* is coming. *Rūpaṁ tasyāgrajam*, *sanātano*, *uru-purīṁ māthurīṁ*, and the highest position of the Mathurā maṇḍala, the *līlā* pastimes of Kṛṣṇa, *māthurīṁ*. *Goṣṭavāṭīm*, and within Mathurā maṇḍala, *goṣṭa*, where the cow keepers have their villages, *goṣṭavāṭīm*. Then *rādhā-kuṇḍaṁ*, where Rādhārāṇī may have Her most confidential connection with Kṛṣṇa, with Her own paraphernalia. *Giri-varam*, then the Govardhana Girirāja, and which Mahāprabhu Himself gave by His own hand to me for worshipping this Govardhana Śilā. *Rādhikā-mādhavāśāṁ*, and with that, on the whole, what we have got, the hope that I can have the service of both Rādhā and Mādhava. *Prāpto yasya prathita-kṛpayā*, by whose grace I am assured of all these bright achievements. I bow down to that Gurudeva. The *lakṣaṇa*, the type of highest Guru, what Guru can give up most, that is the symptoms of Gurudeva, the best type. It is written, represented there, that these things our highest achievement, and we have got from him, in any form. I want to bow down, show my obeisance. *Rādhikā-mādhavāśāṁ*."

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: Who has written this verse Mahārāja?

Śrīla Śrīdhara Mahārāja: Raghunātha dāsa Goswāmī. *Āśābharair-amṛta-sindhu-mayaiḥ*. He has given this. Hare Kṛṣṇa. Hare Kṛṣṇa.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
(*Vilāpa-Kusumāñjali,* 102)

"I'm sustaining such a sweet hope from long, long time and I am come to the last point. If I do not get in this time perhaps my life will be ended. To such the verge of my whole life I have come. *Mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi*. In the last moment if You don't come to be gracious towards me then I don't want my life, the Vṛndāvana and even Kṛṣṇa I don't want. First I want You, and through You I want Kṛṣṇa, not Kṛṣṇa alone. I have no business to have any connection with Him any direct way. I have no capacity to establish any direct connection with Him, it is impossible. And only through You can we hope to have Him in our fullest faith and our greatest satisfaction. If I don't get that, I have come to understand this is the best achievement, if I have no chance of that then I don't like to live any longer. I've no satisfaction, either with this Vṛndāvana, nor even with Kṛṣṇa. So exclusively, this Vṛndāvana, Kṛṣṇa, my life, all may have fulfilment only through Your grace, You are my master. Swāmīni," addressing Rādhārāṇī as a Swāmīni, She leader. You are our leader, as You lead we shall do. And that is our highest stage, we have come to have such faith, belief, that under Your leadership if we can do anything and everything, that will fetch highest value for us. Otherwise not."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. ...another two letters, from?

Badrinārāyaṇa: One from Mukunda Mālā, and one from Brahmā to Daśaratha Sūta Prabhu.

Śrīla Śrīdhara Mahārāja: Brahmā to Daśaratha Sūta, what is that?

Badrinārāyaṇa: He's speaking a little about Haṁsadūta...

Śrīla Śrīdhara Mahārāja: Oh, Haṁsadūta...

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Akṣayānanda Mahārāja: ...in *Hari-bhakti-vilāsa* there's a *śloka*,

snehād vā lobhato vāpi, yo gṛhnīyād adīkṣayā / tasmin gurau sa-śiṣye tu, devatā śāpa āpatet

["A Guru who gives the mantra to his disciple out of greed or mundane affection, disregarding the standards for *dikṣā*, is cursed - along with that disciple - by the gods."] [*Hari-Bhakti-Vilāsa* 2.7]

So *devatā śāpa*, what is the meaning of *devatā śāpa*? _____ [?]

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: Oh. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Suppose one is a relative, he gave *dīkṣā*, Guru gave *dīkṣā* to a person, *snehād*, and not considering his position, his earnestness, his *yogyatā*. But because he's his own in the flesh connection he's got some affection towards him, so he gave *dīkṣā*, not thinking that he's a real person to accept *dīkṣā*. And also from the *śiṣya*, 'because he's my own bodily connection, I have got his affection, so I take *dikṣa* from him.' That is from this body consideration, 'he's my own' from body consideration. Or *lobha*, 'I shall get some money, or something I shall get in this mundane.' Anyhow, the mundane connection, without proper method of real *dīkṣā*, the transaction what is done only with mundane connection, there the *adīkṣa*, the curse of the gods falls on them.

Akṣayānanda Mahārāja: Demigods.

Śrīla Śrīdhara Mahārāja: Demigods. Demigods means they're agents, necessarily, that is worldly transaction. So they are actuated by the higher power to deal with them unfavourably. No real transaction but an imitation. *Lobha* means money or something else, or *sneha* means bodily connection, affection. The Guru is not proper Guru, *śiṣya* is not proper *śiṣya*, but imitation transaction is there. *Adīkṣayā*, without proper *dīkṣā*, that connection, that will be only physical connection established, and that invites the wrath of the natural leaders. Hare Kṛṣṇa.

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
devān deva-yajo yānti, mad-bhaktā yānti mām api

["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.23]

The transaction according to its quality has its reaction. That is the scientific explanation. The superficial transaction, imitation, is not proper *dīkṣā*, and that has got a proper reaction. And no progress is possible there for the real spiritual realization or upliftment. Mundane transaction receives the consequence of mundane result, reaction.

Akṣayānanda Mahārāja: Yes. Then there's another,

evaṁ gurupāsanayaika-bhaktyā, vidyā-kuṭhāreṇa śitena dhīraḥ
vivṛścya jīvāśayam apramattaḥ, sampadya cātmānam atha tyajāstram

["With the sharpened axe of transcendental knowledge given to you by Gurudeva you must cut off all subtle and gross material attachments covering the soul. Having freed yourself from

material attachments through knowledge and analysis, you may lay down the weapon of knowledge. Although knowledge is a suitable weapon for cutting material attachments, Śrī Kṛṣṇa is infinite and can never be understood through knowledge and analysis. Once the weapon of knowledge has been used to its fullest extent in cutting off material attachments, one must therefore lay it down. Thus freed from the subtle coverings of the modes of nature, one may progress to the level of Paramātmā realisation. At that time, a devotee should remain faithful in the worship and service of Gurudeva with great care and attention. Gurudeva will gradually reveal to a sincere worshipper that unalloyed loving service of Śrī Kṛṣṇa which is transcendental to knowledge and is therefore known as *jñāna-śūnya-bhakti*."] [*Śrīmad-Bhāgavatam*, 11.12.24]

Śrīla Śrīdhara Mahārāja: What is the Bengali?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Wrong transaction is there. Where he comes in contact with a real Guru, then imbibing proper knowledge from him, he will apply that knowledge, as *kuṭhā* means which cuts the wood, the axe. By the help of that axe, he will cut up the connection with that bad transaction previous, mundane transaction. And then he will leave the axe also, that is jealous mindedness, he'll be indifferent to that. First he will, with the help of the knowledge of axe, he will mercilessly cut off the connection. And then he will leave the axe also, and he will cast himself exclusively in the service of the Lord. That is fully unconscious of his previous mundane guru connection, and live indifferent, not any indirect connection with that.

Gaura Hari bol. Nitāi Gaura Hari bol. What's the time, eight?

Akṣayānanda Mahārāja: Eight fifteen.

Śrīla Śrīdhara Mahārāja: Could I ask Govinda Mahārāja to get the tapes from there.

Akṣayānanda Mahārāja: I can manage it.

Śrīla Śrīdhara Mahārāja: You can manage, all right.

...

...then that Bhagavān Ācārya, they had much attraction for Mahāprabhu like *mahā-bhāgavata*, but they could not detect. Bhagavān Ācārya could not detect his appreciation in good poetry, a good stanza, statement, to Mahāprabhu. He has come with this poem, but he had no idea in the *mahā-bhāgavata* definition, Kavirāja Goswāmī, *mahā-bhāgavata* definition given in *Caitanya-caritāmṛta*. What is there?

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra / 'uttama-adhikārī' sei tāraye saṁsāra

["One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.65]

So those *mahā-bhāgavata*, *dṛḍha-śraddhā*, firm affinity, firm position, as well as well established in *siddhānta*. Both, *śābde pare ca niṣṇātam* [*Śrīmad-Bhāgavatam*, 11.3.21], that this type of *mahā-bhāgavata*, the Bhagavān Ācārya not much established in *śāstra jñāna*, *śāstra-yuktye sunipuṇa*. So *śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra / 'uttama-adhikārī' sei tāraye saṁsāra*.

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān / 'madhyama-adhikārī' sei mahā-bhāgyavān

["One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.67]

So he had some faith, some blind faith he had in Mahāprabhu, but it is not well established in proper understanding. In *Bhāgavatam* there is a *śloka*,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

Bhagavān Ācārya was a *brāhmaṇa* of respectable family and still he had some affinity and some faith in Mahāprabhu, and so he was respected by the followers as *mahā-bhāgavata*. But he was not well established in the *siddhānta*, that what is *māyāvādā*, what is *śuddha bhakti*, *rāga bhakti*, all these things, differentiation, not.
So now things are coming...

Akṣayānanda Mahārāja: Yes, of course. Jaya Oṁ Viṣṇu-Pāda...

Śrīla Śrīdhara Mahārāja: _____ [?]
...

_____ [?] We have obeyed your orders. The ghosts of the soldiers _____ [?] We have kept your order. You have given us _____ [?]

He wanted through Caucasas to come to India, and Rommel will come to India through this side. And Japan that side _____ [?] in India the both will meet, Japan and China, they will meet in India. That was their policy.

But man proposes, God disposes.

Napoleon told, "I am not defeated by any person but by destiny. My destiny has defeated me, none else."

The modern historians say that Napoleon had some bad headache.

One experienced doctor told me, in my young age I had only fifty five beats. I told to the doctor, I have fifty five. Generally it should be seventy two, normal. But at young age I was good health, but only fifty five. Because from previous life perhaps I practised some yoga, anyhow fifty five.

The doctor told, Napoleon had thirty six beats only, and so he could have a good sleep only in five minutes on the horseback. That was his qualification. On the horseback for five minutes he can have a good sleep, Napoleon. And Napoleon had a headache.

I also had migraine, half portion. "The brainy fellow, they have got that disease." Two or three doctors told me, experts, "This is a disease generally found with the persons who has got the good brain."

And this doctor told that, Napoleon had such severe migraine, so much so that he fainted. Two or three days in a month he fainted. And anyhow his enemies had that clue, and when he was fainted, at that time, Wellington and others attacked him. And he was like dead, and captured.

I was told by some good students of history. Wellington, the then General of the British, he was also very good General. There is much admiration about his most scientific General. And by mathematics he used to, step by step he had plan and he must do that. So Napoleon and Wellington, contemporary General of Napoleon, he was not an unqualified man, a good qualified man. So whatever he would make plan, surely he will do that.

But the question of Napoleon was another thing. He was a genius. Whenever he was present in the battle, none would be able to defeat him. His victory is sure. No question of any power, soldiers, or weapons, or anything. He has the knack, he defeated the General of the other party by the power of his brain planning. Going this side, this side, that side, in this way he used to puzzle the brain of the other leader. That was his tactics. His fight, not with the soldiers, but with the General of the other party. And he was a genius, he moved in such a way, sometimes this side, they come, this side, that side, that side. Puzzled. The other party's General's brain is puzzled, and march on. That was his policy. So he was a genius. Wherever he will be present, no chance of anybody to conquer him. His victory is sure. That is the opinion of the historians. No question of any power, the number of soldiers, or weapons, or this or that. He used to puzzle the brain of the conductor of the other party. That was his work. The General against a General, and not soldiers against soldiers much. Hare Kṛṣṇa.

Very tactful. When the British captured him and took in a cage, and they wanted to make him a show on the streets, just as a big tiger or lion, something like that. In an iron cage Napoleon was put and a show was arranged.

But Napoleon he did, stoop so low to the lowest level. And without caring for his present position. They thought that, 'he will be such a great man, in such a position like a beast he's going to be shown, he will die mentally.' But he adjusted in such a way, he began to talk with those that came to see him out of curiosity, in such a way that British found that he's sowing the seed of revolution there, encouraging for socialism.

"You must have power. The people must have power in their own hand."

That was the subject of his talking to those that used to come to see him. The lion had been caught and being shown through the streets of England. When they found this, 'He's appealing, take him and put him to the Saint Helena.' And there the very modern exposition that he was injected arsenic.

And before his death he asked his guardian doctor. "I'm feeling much pain doctor. I'm feeling severe pain doctor." In this way he had to breathe his last. Because the recent discovery in the case of Napoleon's tomb. His hairs were there, still, and the examination of the hair has proved that he was injected arsenic, so to kill. From hair it was proved very recently. Napoleon.

First General was Hannibal in Africa. Second Alexander _____ [?] Third Julius Caesar, and fourth Napoleon. And fifth I think may be Hitler. Though now they are very jealous of him. But after some time the historians will come to give this. His organization was very wonderful. So much quick, arrangement for quickness, that is blitzkrieg in their language. Lightening war and mechanized war, two things introduced by Hitler, mechanized.

I followed when Hitler attacked France. First attempt came with Poland, Danzig. First he began in Sar, a place between France and Germany. There will be a precedence as the effect of the first great war. And according to the vote whether it will go to Germany or to France, it will be settled. But Sar came to Germany. First victory.

Second, Rhineland, when England was busy in coronation, perhaps George the VI, he took possession of the Rhineland who was without soldier. It was condition of the first great war that Rhineland, there must not be any soldier put in place, so he captured Rhineland, put soldiers there. He ignored, so easily none can want to enter into war, especially with furious German people.

Then the third he took Austria. And fourth Czechoslovakia, some portion, the German population was included within Czechoslovakia, and the Germans must be German. In this way a portion of Czechoslovakia was taken back.

At that time also Chamberlain was the prime minister of England. All requested him, "What? You're sleeping, you're sleeping. France and other territories are requesting England, you are taking no note. Then where it will go?"

Then fifth, Poland. "Danzig, I want Danzig." A corridor, straight. There, of course, they came, Chamberlain and France, they all met, came. Then Hitler made non-aggression pact with Russia. After Poland taken a war may begun. And within a few weeks Poland was finished and a pact of non-aggression between Hitler and Europe. Poland was dividing into two. Then after passing the

winter, the next summer he attacked both, through Denmark, this Norway. And how he could reach the Narvik, the last point of Norway's northern corner, they could not detect it anyhow. "That how so far he reached, so soon?" Anyhow, then first month it was finished, then next month he took Holland, Belgium and a portion of France, that war of Flanders. And the French, Belgium and British, three army combined and was defeated, helpless, most hopelessly defeated, the combined army of France, British and Belgium.

At that time America told, "The greatest war ever fought in the world is this fight of Flanders." I remember it. "Such a great battle had never been seen in the previous history, the battle of Flanders."

Then next month he began capturing France. France was fully prepared for the first great war, for the tank. The pyramids were a boundary, pyramids, the tank may not approach. Then the details were given in newspaper. Hitler's soldiers came in some afternoon and began the policy of dynamite, began to put into the pyramids, to demolish them. Then cut a road, and then in a circular way the forces began to move, like a fan, in newspapers dealt in such way. They began in this way, the mechanized army began to move in this way and encroaching France. They're coming, and those that are dead, and others, they're being, they're dying, and fresh coming in this way. They're coming, and that are wounded in the fight are defected, whether the lorry, or the tank, or the motor, they're going in that way, and then that is taken away, or they are repaired, or anything, and fresh coming, in this way. Like a fan moving and cutting they began to enter into France.

At that time Petain was the General, Petain or something. He found that it would be impossible to fight, so he came for a truce. He saw that, 'our beautiful country will be transformed into desert.' So he came. But Darlan - not Darlan, Darlan and Petain, Darlan was the navy General and Petain the land General. Both of them perhaps together, they surrendered to Hitler.

And this De Gaulle, he fled to England, and he demanded there, "No, France has not. If coming again we shall go and fight him, recover." In this way. But Darlan went to...

And by this time America is coming to help, the British power, the allied power. And they tried to land their soldiers in South Africa, the French territory there. And Darlan went there, and Darlan was, by a visitor he was stabbed in the throat and died. And Petain he surrendered the France and they took possession of the whole front.

And now they thought, 'The next attack will come to England, necessarily.'

But there was some difference in Hitler's camp. One Hess, he was an astrologer, he told, "Westward we have got possibility of success, but not Eastward."

But Hitler told, "No, I shall jump into England crossing the sea with all my force. And if Russia comes from back, then what will be our position?"

And he was already against Russia, this communism. Hitler was the hater of the communistic nature, nation. And Russia also at that time, perhaps for fear of future Germany after attaining victory, of coming victorious from England, Russia began to construct these air bases. That Poland throughout the boundary many air bases they began to construct. So Hitler had doubt, so he thought that, 'We must attack Russia first, leaving aside British.'

So that the British, America, France, they may not help Russia, so he came to take possession of an island near Dardanelles, that is Crete. And there also the allied party, the France, the British, the Americans also combined at that time, they had got full power there, military possession. But still fighting with them he took that Crete island. That was *adbut*, a wonderful fight there. The gliders came from Greece, he had to take Greece then. Greece was fighting with Italy for long time. Italy could not conquer Greece, they were very brave soldiers.

But when Hitler joined, there was the Alps between Germany and Greece perhaps.
Napoleon told previously, "There will be no Alps." That is a saying.
And Hitler told that, "The Alps stands on the road, blow it out." So they did something like that, some portion of the mountain was blown out and came to Greece.

Grecian soldiers fought very bravely. Hitler was very much satisfied with their valour, and he ordered, they were taken captive, but Hitler ordered that, "They are brave soldiers so they should be allowed to keep sword with them. Though in prison, but they will be allowed to keep their sword with them." He honoured them in this way.

Then this Crete fighting. The gliders, then false persons of wax, imitation man coming from the parachute, imitation man coming there and fighting, and in the middle of that real man also coming down. In this way they took up position in the shore. And then navy was sent and they're not less strong, hard fight, The navy, the gliders, the parachutes, and the bombing, all these. Dive bombers was another thing, Hitler's.

And Roosevelt perhaps, or someone at that time, he told that, "Hitler is frightening us with dive bomber. Dive bomber means from high, they can close their wings and come nearer to the ship and bombing, straight going up and very quickly, the dive bombers, they're very furious."

When that Norway was captured, then British tried hard to enter into that Baltic Sea, tried hard to enter into Baltic but could not, that bombing. The British navy, it was a famous navy, British, tried utmost to enter into Baltic and to attack Germany from the northern side. But that falcon type aeroplanes began to bomb in such hard way they could not advance.
And Hood, one of the great navy named Hood, that was lost there, no trace. They could not have any trace in such way, the Hood disappeared, whole navy, so many things around it. One navy means a big ____ [?] then the aeroplanes, the life boats, then cruisers, and all these combined the navy. The whole thing was lost, in this way.

So Crete was also, and then anyhow Hitler captured, and then entered into Dardanelles to help Russia. But American help came from other side. America was intact, money, food, then shoes, so many things, whatever was necessary for Russia at that time. Hitler's blitzkrieg was a failure. Blitzkrieg, lightening war, that is successful in a small area. All other battle was in a small area. So within no time he could manage. But Russia is a vast land. So as long as still remaining there going back, so this blitzkrieg, that is lightening war, was not successful in the vast land. So he

had to come down gradually. And Russia also gave a hard fight. And big Generals of Hitler could not pierce through the front line in Russia, first. But one Mr. Bock, he suddenly, when he was made General, unknown man, Bock, he suddenly broke down Russian front and two hundred miles entered in a few hours.

Then at that time, Stalin was little afraid, and told, "The hateful, contemptible enemies have entered our hearth, home, and we must oppose with all our might." In this way Stalin began to...

Gaura Hari bol. Gaura Hari bol. All this recorded?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. So our experience from here, *parokṣa-vāda*. *Pratyakṣa* and *parokṣa*, this is within *parokṣa*, not *pratyakṣa* knowledge, knowledge of my own experience, but that is the experience collected from other's experience, knowledge collected from other's experience, *parokṣa*. Hare Kṛṣṇa.

First and second great war. First great war, nineteen fourteen. I was then eighteen or so, eighteen, nineteen. And second war I was here also. I was in the Maṭha. Forty five or so it was closed with atom bomb in Japan, Hiroshima. It came to finish.

Japan on the other hand began to, told very boldly, "We're prepared for hundred years of war and we shall conquer the whole world. The westerners they'll fight with each other and will be finished. And I shall conquer the whole world, must have to do."

That was their ambition, but the atom bomb put to stop on all this boast.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Atom bomb.

And before this Hitler once told, "Mysterious powers are working in my favour."
I remember his expression. It was in newspaper.
"Mysterious powers are working in my favour. But let God save me from such heinous action."
With this the allied party they thought that everyone is trying for atom bomb and death ray. They're making experiment. By this statement of Hitler, they found that Hitler has come very nearer to atom bomb. So now...

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Śrīla Śrīdhara Mahārāja: Hitler, he told _____ [?] his followers were saying the last minute, "Go away from the - we shall conceal us. Again if we live we shall try to fight again. Now it is hopeless, our position."

Hitler said, "No, no. I have my orders. If any General comes back from the fight, shoot him. Never come back, go forward. That was my standing order. Whenever the General will try to come back, shoot him. Then how can I go underground, when the adverse circumstance? I must die here, by my friends, I must die here." In this way.

Then his friends, "No, if you live then we may have another attempt. But if you go, then we are all gone, the whole country gone. So let us go underground."

"No I can't do that."

_____ [?]

Before that Mussolini was captured in Italy. He was leader of the fascist. And Hitler's party was called Nazi, and these are fascist. So when Mussolini was caught, and his body was very much ill treated, the spitting, then the stool, and other things were thrown onto his body, and very much insulted.

So Hitler, we heard, that went some underground room, and there the music was playing, and someone giving some poisonous drink, and with that singing took poison and died. There was some arrangement, automatic bomb, and the bomb broke down and the whole structure that was broken and they were buried there.

But this party tried their best to get out his body and to make some insult, but could not have any trace. Hitler and a few others, they made such arrangement that explosion destroyed their body in an untraceable way, they could not be traced, anything of the body, to insult.

But the Goering, the air General, he was captured and he was taken to jail, and there perhaps he died, or hanged. I don't remember exactly.

Great war, two great wars I have experienced, heard dealings. During first great war when I was studying in Baharampur College, one astrologer told, one man asked him, "After this war whether India will be free or not?"

He told, "No, not after *this* war, but after this war there will be some pause, and again after few years there will be another greater world war, and after that India will be free."

But anyhow it was told. I am witness to that. That war finished, India could not attain freedom, and another greater world war came, and that was finished in [nineteen] forty five, and anyhow forty seven India has got such liberty, such freedom. What you consider that British rule was better than this, because this condition of government, anarchical.

We had some experience of the British rule. And Bhaktivinoda Ṭhākura recommended British rule very much. That during the British period everyone had got his right to go on with his religion very safely. No interference with our religious feelings, sentiments, preaching, everything. So he loved, liked British rule, Bhaktivinoda Ṭhākura. _____ [?]

In the first fight of Gandhi I was within the camp of Gandhi, but the second and third movement, three movements came, led by Gandhi. The first movement, non cooperation. Second, civil disobedience. And third, rather, do or die. In the first, I was with them. In the second, I'm in the Maṭha, and I had to fight against those with whom I worked. Ha, ha.

What is this? This is a prison house. This is freedom for the senses. You are fighting for the freedom *for* the senses. But real fight must be to conquer the senses, freedom *from* the senses. That is the real fight, from *māyā*, *māyā* is our enemy, and we must fight with that. India may be independent, what of that? I shall be born as a jackal in the jungle of Africa. And you also may have such chance. Then what is the benefit of the free country? There are so many free countries, are they happy? There also men are dying, suffering from disease, so many difficulties there are. So this is not freedom proper.

Sadhinata [?] in Sanskrit, the word is *sadhinata* [?] Now we're slaves of the senses, but we must have, we must be controlled by our own self, self interest, real, *ātmā*. The *ātmā* must have control over our field, to take out from the hands of the senses. That is the real *sadhinita*, in Sanskrit. *Sa dhinata*, the control, to get, to acquire the control of the self. Now we are under the control, we're slaves and under the control of this foreign temptation, this material temptation. The wholesale fight, thorough fight must be to attain real freedom, inside. That is necessary.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...the control, self control, to get back self control, that is *sadhina*, not the physical control of physical environment, that is not *sadhina*. That is not freedom proper. *Sa* means self, and self, what is self? *Sva-rūpeṇa vyavasthitiḥ*.

[nirodho 'syānuśayanam, ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā rūpaṁ, sva-rūpeṇa vyavasthitiḥ]

["The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Mahā Viṣṇu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."]

[*Śrīmad-Bhāgavatam*, 2.10.6]

The real position of the self in connection with the whole universe absolute, that is Kṛṣṇa *dāsya*, that is *svarūpa*. The slavery to Kṛṣṇa, that is freedom proper.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.108]

We are free when we can think, we come to the real fact, that we are a part of the whole, and we are in proper harmony with the whole, then we are free. Otherwise, no other freedom can be thought real. In a harmonious system when we can realise our proper position in that, proper

function, in consonance with the environment, that is freedom proper. And this is freedom for the senses, freedom for the mind, freedom for the group, freedom for the particular forged culture. All these things are slave to mania. Surrender to the truth, that is freedom. To serve different forms of mania, that is all slavery. What is natural, that Reality is for Himself, we are for Him. To live to this concrete fact, what is concrete we can't ignore. Our position is this, we are part of the potency of the whole absolute, and we must submit to that, we must accept that, unmiserly. Then we are free in our own position. Otherwise fighting with one another, fighting each other. They are all local interest, provincial interest and there is a clash and fighting. And only to accept our proper position in the harmonious movement of the whole, absolute, that is freedom. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. So freedom means slavery, and slavery of the absolute good person of knowledge and absolute judgement, absolute love, absolute friendship. We must surrender to that. That is proper freedom.

What do you say?

Devotees: (Hare Kṛṣṇa. Gaura Hari bol. Group laughter)

Śrīla Śrīdhara Mahārāja: 'Die to live.' That Hegelian expression is very favourable to me. 'Reality is By Itself and For Itself', and 'Die to live.' These three formula is a good basis of Vaiṣṇavism. Gaura Hari bol. Die to live. So freedom is to do away with all our manias of different types and to return back to our real position of so called slavery. And that is, what does it mean? Thereby we can have the whole represented by a person Kṛṣṇa as our friend. That is the highest attainment of a speck, of a point of a speck, to get the whole as his friend, sincere friend.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, [jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

Who is the all controller, get Him, acquire Him as your friend. And that is your best freedom, position, as friend, guardian. And what is freedom? Freedom, in the land of love, everyone is out to give, to help others. That is more than freedom. Freely, what can you do, what can you acquire? You get more when you live among the guardians. They are all your well-wisher. That is more than freedom. How much you can think by your small intellect?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Vidagdha-Mādhava: There are different quotes from different *śāstras* glorifying the Holy Name, and in one of those quotes Lord Brahmā is telling Śrī Nārada Muni that in the age of Kali one should chant the Hare Kṛṣṇa *mahā-mantra*, and that one needs no qualification. And even the impure Name can deliver one from the the influence of Kali. Um.

Śrīla Śrīdhara Mahārāja: What is that *śloka*?

Akṣayānanda Mahārāja: Which scripture?

Vidagdha-Mādhava: I think it's from the *Yajur Veda*. I have it downstairs. I should have brought it.

Akṣayānanda Mahārāja: *Kali-santaraṇa Upaniṣad*?

Vidagdha-Mādhava: Yes...

Śrīla Śrīdhara Mahārāja: We have no objection to that. That does not mean that ten offences eliminated. From anywhere it will help us, but the Name proper, Name must be real Name, not a perverted reflection of the Name. *Nāmābhāsa* and *nāmāparādha*, that means material. The sound must be *vaikuṇṭha-nāma- grahaṇam* [*Śrīmad-Bhāgavatam*, 6.2.14] Sound must be proper. That is made of the real sound, real Name. *Nāma nāma* _____ [?] Real Name, Vaikuṇṭha Name, transcendental Name, not this sound which can be produced by the lips or tongue. We must not take that any sound, that...

nāmākṣara bahiraya batu nāma kabu naya
[From Jagadānanda Paṇḍita's *Prema-vivarta*]

...only the material sound is the Name Divine. Name Divine and name mundane, we are to differentiate. It is not name at all, we are to understand this. Otherwise where is the necessity of taking it from Guru or *sādhu*, or from a real source. It should come and enter into our heart. Not imitation. The sound imitation and also taking imitation, that won't help us. But the transaction must be proper, from the real plane. That is Divine and the Name will capture you also, will do with the divine spirit, *sevonmukhe*. Otherwise no connection with spiritual substance. Not in the plane of exploitation, neither is this plane of renunciation. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu*, 1.2.234] It exists in the plane of service. We must be practical in our thinking, not theoretical or imagination has got any place here. The Name of the Lord is one with Him.

Vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ. It must be a spark, a fire, not glow worm, that can burn. The glow worm cannot burn. It seems like fire, so like light, fire, but it must be a real spark of fire, then it can burn. So Name, Vaikuṇṭha *Nāma*, Hari *Nāma*, Hari means Vaikuṇṭha, not mundane.

namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va
suddham vasuddha-varnam vyavahitarahitam tarayaty eva satyam
tac ced deha-dravinajani-talobha-pakhanda-madhye
niksiptam syan na phala-janakam sighram evatra vipra

[Sanat Kumāra told Nārada] "If a person only once hears, chants or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation – whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life, *Kṛṣṇa-prema*."] [*Padma Purāṇa, Brahma-khanda,* 25.24] & [*Gauḍīya Kaṇṭhahāra*, 17.65]

There is a saying. *Namaikam yasya cihnam*, if we can hear the Name from the lips of anyone, *smarana- pathagatam*, but if the Name not expressed outside but in memory, *srotra-mulam gatam va*, but if the sound is received in the ear, *srotra-mulam gatam va, suddham vasuddha-varnam*, the pronunciation or the spelling may be right or wrong, does not matter, *suddham vasuddha-varnam. Vyavahitarahitam*, but must be *vyavahitarahitam*, that means _____ [?] *vyavahitarahitam*. The *caitan*, pure conscious divine and mundane, conscious and material, this difference we are to look out, *vyavahitarahitam*. *Tarayaty eva satyam*, it will deliver us, no doubt. *Tac ced deha-dravinajani-talobha*, but if that falls on a barren ground, *deha*, in body consciousness, *deha-dravina*, or greed for money, *janita*, popularity seeking, *lobha*, or too much greedy for taking delicious dish, *lobha*, *pakhanda-madhye*, or atheism, *niksiptam syan*, if that seed is sown in a field which is of this disqualification, *na phala-janakam sighram evatra vipra*, we cannot expect to get the result very quickly.

But some sort of struggle will go on and must come in connection with a genuine *sādhu*, etc., take a proper way towards the real goal, and then it will come to give its desired result. So mundane sound is not sound divine. The name may be mundane. It may be tackled from the plane of exploitation and the plane of renunciation. It won't be fruitful. When *sevonmukhe*, with the spirit of service, *śraddhā*. *Śraddhā* means *Kṛṣṇa bhakti koile*, it is all for Him. Reality is for Itself. This is *śraddhā*, everything meant for Him. With this, however little this may be, but with one drop of such *śraddhā*, regard, the Name will be taken and it will lead to the proper goal. Do you follow the argument?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Anyhow the *śraddhā* must be our direction, to move towards that, to go towards that, sincere. Sincere hankering to go towards Him, that must be present there, then it will help, *śraddhā*. *Śraddhā* _____ [?], then it will be of no effect. It will direct hither thither, different directions. *Śraddhā* means centre carrying...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: That we are all meant for Him, His satisfaction. A drop of this universal devotion must be there, then it will be effective, otherwise everything will be useless. We must want to go Godward. We must make our face to go that side. And then if we accept any process, that will help us. So *śraddhā*, this is the criterion.

Vidagdha-Mādhava: You have spoken about unity in diversity, and explained the Gauḍīya, the present Gauḍīya Maṭha situation as that. My question is how can we have unity in diversity and still maintain a strong preaching effort, a very powerful preaching effort?

Śrīla Śrīdhara Mahārāja: It is, in the very original system, it is so, *'nvayād itarataś* [*Śrīmad-Bhāgavatam*, 1.1.1], direct, indirect process. In Vṛndāvana also it is so, this party feeling, and it cannot but be, and not only it is non-objectionable but it is necessity in an organic whole. Thesis, antithesis, synthesis. This is the nature of the whole creation, our whole substance.

Thus the opposition party in the parliament. Apparently we may think it will be doing some harm to the main party for their smooth working. But in a generous way it is looked for that no, it is good, it is giving more carefulness and enforcing more energy for the work, the opposition. The opposition is not to be supposed to be minimised to destroy the real cause. But it helps to enhance the energy and more carefulness.

Just as *kīrtana* is better than *smaraṇa*. Why? The opposition party is there. So we are to collect more energy to convince them, automatically. And *smaraṇa*, meditation, it is weak though not external disturbance, the meditation, pure meditation, still, the intensity will be less. And when we're engaged in *kīrtana*, necessarily we're forced to collect all our energy possible to meet the adverse circumstances. So, *austhaspandana-matrena*.

aghaccit-smaranam visnor-bahvayasena sadhyate, austhaspandana-matrena kirtanatu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Gauḍīya Kaṇṭhahāra*, 17.19]

For the opposition only it is more intensified than *smaraṇa* and other things. So Kali, offensive for offensive has been recommended. Not that mere defence will help us in all circumstances. So when offensive, we are to collect more power, necessarily. So opposition there will be, and

though sometimes we think it is undesirable but it is considered in the impartial background, that it is necessary, it has got its contribution in a positive direction. The negative has got its necessary position, to enhance the positive. This underlying principle we are to understand, we are to think out, how it is. It is there. How it is justified, we are to understand within ourselves, the harmony within us.

There is Kṛṣṇa, there is *māyā*. Even in His own harem there are different, Rādhārāṇī's party, Candrāvalī's party, the middle party. It is necessary to enhance His *līlā*. Yogamāyā invents all these things, or it is co-existent with Him. It is such. And there is no fault there but it is a necessary part. The difference, unity and difference, unity in diversity. Diversity has got its position, real position. The opposition also has got its diverse position.

The branches of the tree, what is that? Every branch wants to draw more juice from the trunk. But still they also help each other, in many cases. It is the nature we are to study how it is useful to us. Our organic body, there is also competition. The brain extracts the one eighth portion of the whole blood. So small mass wants more food. So much is not attached to the other bodies. So high and low, important and less important things will be there. And there will be a fight to draw their own food from the general store. And still they are friendly to us, on the whole. We cannot go on with only brain, neglecting the feet. Everything has got its place in the organic whole. And they have got their allotted service, a necessary part.

Without devotees, the Lord cannot stay. Without son the father is not conceivable. Then without the generous there must be one to be shown generosity. So such relative positions there. Everything for its own existence depends on another thing. The kindness, the generosity, it requires for its own existence that someone there must be who to make pity on.

mahā-kṛpā-pātra prabhura jagāi, mādhāi / 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.120]

Those heinous demoniac persons like Jagāi, Mādhāi, they have got their necessity to enhance the magnanimous *līlā* of Mahāprabhu.

Judas is necessary to prove the generosity of Jesus. Suddenly some thought came in my mind about Judas. When Jesus with the cross on his shoulders is passing through and two sides the throng of men. Judas is also among the mob. And Jesus with his head bending and on the shoulder that cross, suddenly he looked at the face of the Judas. He's going on in this way, bending. Generally we may not think how he can understand that here is Judas. But where Judas was on the line, suddenly he cast his glance at his eye.

And in such a way that Judas was maddened by that look and ran from there. And he was bribed, he cast off the bribed money, and there he wanted to be forgiven. "I'm the most treacherous man. What I have done is most heinous action." Such reaction came in the mind of Judas.

And what this Judas got in the look of Christ? That a new thing comes to my mind, I don't know whether anyone has mentioned. Christ looked towards Judas, "Not that you have played a traitors part to me. You have committed treachery," not a look of that kind, vindictive. "But Judas, I'm utilising your fame of your whole life, exploiting. I'm exploiting you, not that you are exploiting me. You are being exploited by me most desperately, or hopelessly, or mainly to keep up my banner, my fame, you are being utilised, that you are a traitor. I am utilising for my fame, I'm exploiting your fame forever. So I'm indebted to you, my friend."

That sort of look Judas found in Christ's eye. "He's so thankful. I'm doing wrong to him, and he cast his glance to me that he's so much thankful to me. How it is possible?"

That jujitsu _____ [?] There is a policy from the Japanese, the jujitsu. When one is running with big force to attack, he went away and fell, no opposition. Something like that.

Judas was mad finding that thankful to the extreme he could trace from the eye of Jesus.

That, "Judas I am exploiting you forever. You will stand to prove my case, so high utilised. Forever your fame I have exploited and stolen, so I am greatly indebted to you, my friend Judas. Please forgive me. Forgive me for this action."

So Judas was mad. "So lovely, so affectionate, so thankful to me, a traitor." He could not stand. He ran away madly for penances of his act.

Gaura Hari. Gaura Hari. I am not feeling well today, depressed. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Hari Charan has gone to purchase _____ [?] He's staying with this _____ [?] Mahārāja, there, and he says that the Thai people told that before Saturday they won't be able to give delivery of the type. So he's expected tomorrow perhaps with Govinda Mahārāja, or day after tomorrow.

Akṣayānanda Mahārāja: Mahārāja, is there any service we can do to relieve your depression?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Always the criticism, ease-lover. Ha, ha, ha, ha, ha, ha, ha, ha. A famous remark of Guru Mahārāja. Not notorious. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Guru Mahārāja was a good astrologer. Suddenly in my notebook, a copy of that horoscope was there, short thing. Anyhow my notebook was opened, in Purī, Guru Mahārāja was sitting by, "Whose horoscope is this?"

Mādhava Mahārāja perhaps told, "It is Śrīdhara Mahārāja's."

"Oh! Everything is good and very promising. Oh! The Rahu is there. It has taken possession of the fortune, a room of fortune, *bhāgya*, there the Rahu is sitting. So the whole thing paralysed. Otherwise the horoscope was very promising. The Bṛhaspati, the Moon, the Jupiter, the Moon, the Sun, the Mercury, then the Saturn, they're very powerful. And the combination was also _____ [?]

Guru Mahārāja told Rahu is on the room of fortune _____ [?] paralysed his learning. Hare Kṛṣṇa.

End of 82.09.29.B_30_82.10.01.A

Start of 82.10.01.B_06.A_08.A

Śrīla Śrīdhara Mahārāja: ...here in sight of negative, we like more the negative. Ourselves are far from the negative potency, our own clan. Hare Kṛṣṇa. *Mahābhāva*.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

Mahābhāva. The greatest magnitude of hunger, *mahābhāva* means, the hunger in its fullest form. So much hungry, but this is unlike the hungry of this plane, _____ [?] distributing herself. No satisfaction by giving itself, or herself, or himself, different condition we are to say. *Mahābhāva*, *prema kṣudhā*, power of consumption of the *rasa*, and that is only possible by surrendering. The highest degree of surrender, when necessarily in the background the highest degree of drawing the sympathy of the proper area. Surrender means what for? Surrender, the petition to the high. Surrender is a _____ [?] term. That son means father, there must be a father, when we say the son. So surrender means surrender to whom? And surrender is the highest force to move the higher power, no other way to move the _____ [?] For the low, the best way is surrendering to move the upper house, the best means to end, to control the upper.

So our greatest friend is surrender. Surrender can bring, can earn for us the highest possible thing. Surrender is compared with hunger. So we are to adjust between the intrinsic conception of them. Surrendering is hunger, surrendering to the higher and for which purpose? To draw His sympathy. The high capitalist, His sympathy we draw, *mahābhāva*, can draw. The most desirable sympathy of the highest, *rasa-rāja*, *mahābhāva*. Positive is *rasa-rāja*, the master of positive ecstasy Himself, ecstasy Himself, *ānanda* Himself, happiness, joy or what we may say it. That is personified, infinite is personified. That *rasa* is person, unlike this mundane *rasa*, which we can exploit as a subject, this is objective side of ecstasy. But the subjective side of ecstasy, the ecstasy of higher quality, that is person, super-person. And by surrendering to Him we can draw His attention and sympathy towards. We are classified as potency. Have and have not, two classes, they say in the political, have and have not. We are have not, we're counted within the school of have nots. Have, that great, have Himself, is Kṛṣṇa, *rasa-rāja*. He's the absolute have party. And have not party, in their front, the leader up front, that is *mahābhāva*, hankering, 'I'm hungry.'

The revolution in Russia, the hungry approached the palace of the tsar. And tsar being afraid ordered fire. And then tsar was devoured, followed by death, the hunger, the hungry. Hunger, have not, we're have nots.

But Kṛṣṇa is not a vulnerable tsar. He's absolute. So without surrender, not any despotic approach will solve the problem. He's above all, even invisible, untouchable, transcendental.

When Rādhārāṇī says, "I can't go any further. I'm too tired. If You want Me to take somewhere else, now You are to take Me on Your shoulder." He disappeared, suddenly disappeared.

"Oh, I knew You fully, I know You fully. Your disappearance is only temporary and artificial."

And Kṛṣṇa wanted to enjoy that how Rādhārāṇī fares in such trying circumstances, deep forest, the dead of night, alone and helpless. He wanted to enjoy Her position.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Mahābhāva*. Harmony.

Janmādy asya yato 'nvayād itarataś [*Śrīmad-Bhāgavatam*, 1.1.1] The prime cause from which everything is emanating, either by direct or indirect connection. The source, the cause of all direct and indirect thought, thinking, conception, that is He. Good and bad, both accommodated there, and our progress would be to see that bad is not bad if we are properly adjusted. That will be our position. There is poison but poison may be utilised as medicine. That aspect must be understood. The poison is medicine. What is poison to me that is food to another. And through him that becomes food again to me, this oxygen and carbon dioxide that humanity and the vegetable. In this way it is adjusted, harmony. Trees are transforming carbon dioxide into oxygen, helping in such a way. We cannot do that, vice versa. This we can get from harmony. Living is possible, individual enterprise, individual existence is possible only by such pastimes. Otherwise it can only be harmonised in the conception of non-differentiated *brahman*, *māyāvādā*. They do not find any harmony in difference, unity in difference, so they merge everything in the non-differentiated mass of so-called consciousness. They cannot keep up the beautiful harmony, maintain like the Vaiṣṇavaites. 'Everything must be merged into one, then only we can solve so many different problems of the world, otherwise no solution.' The failure of the *māyāvādī* scholars, in this way.

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Humility and patience, forbearance, *amāninā mānadena*, not to seek for self glory but to give glory to others, to admit others existence, respectable existence. With these qualifications we can live happily with our neighbour and the whole. Mahāprabhu has given these suggestions to us.

Why do you think that your neighbour is undesirable? You must equip yourself in this way. Then you will be honoured by your neighbour, worshipped by your neighbour. And mutual arrangement you will both, all live happily. You can live happily. Only the question of adjustment.

The *Gītā* also is giving suggestion to that. One German scholar he said, "The *Gītā* is the highest book of ontology, teaching. Why? Very definitely it hammers on our brain that don't complain against the environment. You have no hand to there. But control yourself and come into proper understanding and adjustment. Then you will find that all harmonious, all happy. The key in your hand and never try to set others right, set right yourself. That is repeatedly told by *Bhagavad-gita*. Give up your *karma-phala*, the result is with the infinite, and your duty is within your hand."

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Don't stop your function, and never care for the result, and that will find real peace in you. Your desired end of life you will find, at home, sitting at home you'll find everything there. Ha, ha. Do your duty and never care for the result. This is the key for the successful life of everyone. You'll be able to know that the infinite is your friend. You'll be able to detect, to understand, to follow, and happiness will flow from that understanding, that adjustment.

Gaura Hari. Gaura Hari. Nine o'clock?

Parvat Mahārāja: Ten.

Śrīla Śrīdhara Mahārāja: Ten? Then I stop. Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...on the other side there is again differentiated and specified world, *adhokṣaja* world. This Brahman is not the ultimate existence, but crossing Brahman, on the other side, there is an *adhokṣaja* world. And there the Kṛṣṇa *līlā* is not a thing of this mundane, it comes from there, I say. Because you all know that I have no charm for this world, anything. I'm established."

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā

gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,
[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

"My mind was attracted by the charm of that higher *līlā*, and that I shall speak to you today."

So they're all attentive, "What does he say, this boy who is young, up to sixteen years? And he does not care to get a wrapper, clothing, naked, no excitement he finds. He's always engaged in Brahman conception. And he says that there is another world on the other side of this Brahman. And Kṛṣṇa *līlā* is the wealth of that side, not this side." Then they cannot but give audience attentively. "Then what does he say, how does he know, and what is the nature of that *līlā*, how it comes through his mouth, his lips?" Becomes more attentive to hear.

So _____ [?] say that no, this _____ [?] that will create disturbance in such stage. But in the highest stage we are told proof there is _____ [?] and so many others. They are experts. They are there. But already established in cent percent satisfaction of Kṛṣṇa's senses. Nothing for their own, it is there. Otherwise it will be capturing my mind towards _____ [?] the sound would not be spiritual but it would be mundane sound. The mundane music, mundane and divine, so mundane music cannot produce divine music, it's another thing, it's eternal. Just as mundane lust cannot produce divine love. It is just the opposite. That has got its own source, own origin, own plane, and not that this is converted into that.

Akṣayānanda Mahārāja: Yes. It's exclusive.

Śrīla Śrīdhara Mahārāja: This is the perverted reflection.

Akṣayānanda Mahārāja: This morning I read, Śrīla Bhaktisiddhānta Saraswatī Ṭhākura has written that, "If some bird can chant Kṛṣṇa *Nāma* and someone asks the question, will that bird go back to the *Para-Dhāma*, if some bird like parrot can chant Kṛṣṇa *Nāma*, they told, Ṭhākura Gopāla, Ṭhākura Gopāla, this parrot, he said if somebody asks the question, can that bird go back to Godhead?" He says in reply, "There is *anukaraṇa* and *anusaraṇa*. So if we think that it is *Nāma*, then that will be *nāmāparādha*, to think that a simple bird imitating *Nāma* will go back to this...

Śrīla Śrīdhara Mahārāja: What to speak of bird, there is the tape recorder. That must be spiritual, the element must be spiritual, spiritual basis. And that means that is all service,

sevonmukhe, exploitation and dedication. That is springing up from the land of dedication, and imitation in the land of exploitation, and in the middle, the land of cessation, ceasing everything.

My head is reeling again, slightly, suddenly, what does it come from, can't follow...

...

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him."]
[*Padma Purāṇa*] & [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109] & [*Śrīmad-Bhāgavatam*, 11.7.23, purport]

Cent percent dedication, the land of dedication, the land of exploitation, and the land of renunciation, the marginal position. We must be very careful to our taste there. *Sevonmukhe hi jihvādau*. Including both, self deception, no deception.

...

That centre carrying, out carrying and in carrying.

ātmendriya-prīti-vāñchā — tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is *kāma* [lust], but the desire to please the senses of Lord Kṛṣṇa is *prema* [love]."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.165]

ataeva kāma-preme bahuta antara / kāma--andhatamaḥ, prema--nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

The dense darkness, *nirmmala bhāskara*, the bright sun, brightest sun, and this dense darkness, *kāma-preme*. Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru, Upadeśa,* 18]

Very similar, but still, this is not that.

carmma-māṁsamaya - kāma, prema - cidānanda-dhāma

["The carnal appetite is lust, whereas Love is the Abode of Divine Ecstasy. So imitation is not success. It rather degrades. Imitation degrades. Imagination is only a mental exercise."]

It is concerned with this flesh and blood, *prema cidānanda dhāma*, that is all consciousness and blissfulness. No question of these mundane senses. The ideal must be pure and we should strive to get it. We may be in lower position, but if the ideal is there, clear, then that will help me in my real improvement of life. The man who possesses the good idea, he is the real capitalist.

jāto-śraddho mat kathāsu, nirviṇṇaḥ sarvva-karmmasu
veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."]
[*Śrīmad-Bhāgavatam*, 11.20.27]

Know what is good and bad but he can't help himself, but only falling in the clutches of the mundane senses. But he will repent, _____ [?] When the boy tries to start his walking, in the beginning he falls down, but again he gets up and again begins. In this way we are to go. But we must not go to deceive ourselves. To deceive, that is *māyā*, deception, to deceive our own self and others. To live in the world of deception. They are deceiving themselves and the environment also. I won't talk much.

...

Śrīla Śrīdhara Mahārāja: ...and the opposition sometimes is a sign of future success. Opposition, failure is pillar to success. And also once Prabhupāda told me in Bombay, at that time perhaps Swāmī Mahārāja was present. Bombay Maṭha was very costly and to collect sufficient funds for that Maṭha I told Prabhupāda, that it is beyond my ability.

Then Prabhupāda told me, "We are not *karmī*, but we are servitors. We do not hanker after any consequence, result. But as much as I have got, I want to utilise it and the rest is on Him."

Do you follow? We are servants. According to our capacity we shall try, and there it is finished. *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. If we must collect so much funds to defray the expenditure of this Maṭha, you will try your best and the rest will be seen by the Lord. We are servants, we are not *karmī*. Not we shall work for the fruit, the result. But all our attention will be concentrated in our discharge of duty. The rest with Him, as He likes.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

It is connected with that highest aspiration of life. I'm to do my quota, and I must be satisfied with that. According to the physical success I'm not going to measure the success of my activity. It is His will. So to show external success or not to show, as He likes, He may do. Hare Kṛṣṇa. Only I shall think whether I'm engaged in a proper thing in proper direction, self analysis, whether I'm doing it, the selection is right or not. Concentrate yourself in your duty, not in the result.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

Devotee: There's a couple of other letters...

...

Akṣayānanda Mahārāja: ...and give it to Kṛṣṇa. And because in chapter nine that *yat karoṣi*, he says we should offer everything to Him. So why now we're indifferent rejecting both pious and impious. But previously He said, "Give everything to Me." *Yat karoṣi yad aśnāsi*. First question.

[yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

Śrīla Śrīdhara Mahārāja: And what is another *śloka*?

Akṣayānanda Mahārāja: I'll get one *Gītā* for the Sanskrit. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The difference between the two, in stages. According to previous impression, previous of lower understanding we do things and take it to the guardian. And the second, I do not do anything independently, but I do at the order of the guardian. Something like that. A son is earning some money in good or bad way and offering to the guardian, black marketing, all these things and offering it. That is one thing. And another thing, he does not do anything without the order of his guardian, he's already established there. This is higher.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

In *Caitanya-caritāmṛta*, [*Madhya-līlā*, 8.59], "*eho bāhya āge kaha āra*." *Kṛṣṇe karmārpaṇa*. *Yat karoṣi yad aśnāsi*. Then *jñāna miśrā bhakti*, this is *karma miśrā bhakti*. 'Whatever I do, I give it to Him, offer it to Him, *karma miśrā*. And *jñāna miśrā*, 'I do not like anything here. The *lakṣaṇa*, that is the loss and gain of this world required to me, I remain in that position, and like to do by His order.' That is *jñāna miśrā bhakti*.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

Now his question is whether pious action we won't do? Pious action that is in *saguṇa*, in relative consideration to this mundane world, what is good, that is pious, *puṇya*. *Pap punya dui pare hare* [?] Which is considered to be pure, from the standard of this world, mundane standard, that is also impure when it is considered from the *nirguṇa* conception. That those that work only in obedience with the inspiration of Kṛṣṇa. Do you follow? The service, that is to do anything and everything as we have received the order of the higher, I do that, that is service. But in the beginning, whatever we do is according to our mental calculation of loss and gain, and then anyhow we try to connect it with God consciousness. Mundane activity connecting with God consciousness, that is *kṛṣṇe karmārpaṇa*. And there, knowing fully well that both good or bad, in the mundane consideration, wholesale is wrong. And then to pray for the direction from the upper and to do accordingly, that will be higher stage.

'dvaite bhadrābhadra-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

Just as in dream, a good dream, a bad dream, both false. So in our mundane calculation, good and bad both false. So whenever we're in mundane stage, we cannot do but mundane works.

And anyhow to connect it to give the result to Him, some connection. But we must rise up in a plane where we shall reject good and bad, both things here and wait for His direction and to go accordingly.

Akṣayānanda Mahārāja: Yes. Another question he has, "I am trying my best to control my senses, my anger, and my lust, trying to be detached within myself, but I'm finding it very difficult and I'm doing mistakes all the time. So bless me so I could enter *śuddha sattva guṇa*."

Śrīla Śrīdhara Mahārāja: That cannot be earned by speculation, but practical service _____ [?]

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]
[*Śrīmad-Bhāgavatam*, 7.15.25]

By serving Guru. "That I don't know good or bad but I must obey my Guru." In this way one can increase his confidence, he can be easily out of all these tribulations, troubles.

parivadatu jano yathā tathāyaṁ, [nanu mukharo na vayaṁ vicārayāmaḥ
hari-rasa-madirā-madātimattā, bhuvi-viluṭhāma-naṭāma nirvviśāmaḥ]

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

There is the ultimate support as Sārvabhauma Paṇḍita says in his old age, he's moving slowly, and he says, "*Parivadatu jano yathā tathāyaṁ*. Let the public cry aloud against me as they like, *parivadatu jano yathā tathāyaṁ*. *Nanu mukharo na vayaṁ vicārayāmaḥ*. We may not care to stop their mouth, *nanu mukharo na vayaṁ vicārayāmaḥ*. *Hari-rasa-madirā-madātimattā*. Drinking full the *rasa* of Hari, *raso vai saḥ*, and drinking fully that ecstasy coming from the conception of Hari, *hari-rasa-madirā-madātimattā*, we must become mad, and begin to dance and, *madirā-madātimattā*, to the extreme we shall be mad and, *madātimattā*, extremely mad drinking, extremely, *madātimattā*. *Bhuvi-viluṭhāma*, and roll on the earth, *naṭāma*. Sometimes we shall dance and, *nirvviśāmaḥ*, we will mix ourselves wholly with the earth. We won't care."

That quote in support, that *śuddha* part, that is what is wanted, and that is one drop. One drop cannot be found in this world. *Eka-bindu jagat ḍubāya*, Mahāprabhu says to Sanātana Goswāmī.

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā,* 15.19]

_____ [?] *Tomāya cākhāite tāra. Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu.*

[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu']

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service."] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.136-7]

"The nectar of love of the Lord is so, no depth, no limit, limitation, it is infinite, *gabhīra bhakti-rasa- sindhu*. *Tomāya cākhāite tāra kahi eka 'bindhu'*. I'm just distributing one drop to you." Then another place He says, "*Eka-bindu jagat ḍubāya*, only one drop can inundate the whole of the world."

That is the sweet nectar, that beauty, that love, that is transcendental, *rasa*, *amṛta*. That is what is wanted. And by thinking that, not this mundane wine or this smoking etc. It is meant that *līlāmṛtam*, the nectar of the pastimes of Kṛṣṇa, we shall drink to the finish that nectar and we'll be mad.

Prakāśānanda asked Mahāprabhu, "Yes, You take Kṛṣṇa *Nāma*, it is well and good. But what is that You dance like a madman and cry and so many things?"

"But I do not do it Myself. The Name, the appreciation of the meaning of the Name and His *līlā* makes Me so. And it is in *Bhāgavatam*."

evaṁ vrataḥ svapriya-nāma-kīrtyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs,

cries, becomes agitated and chants just like a madman, not caring for outsiders."] [*Śrīmad-Bhāgavatam*, 11.2.40]

It is such an intoxicating *rasa*, *rasa* that *līlā*, the *līlā rasa*, that sometimes they dance, sometimes they cry like madmen, in *Bhāgavatam* it is there. So *kāma-preme bahuta antara*.

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

Very similar to this mundane sense pleasure, sense satisfaction, *tabhu kāma 'prema'*, but lust is not love, *prema*. It is very similar, *aprākṛta*, similar, but it is a perverted reflection, and that is the highest. So to be mad by drinking the *līlā rasa* of Kṛṣṇa, just the opposite.

A man may offer his life for dacoiting, and a man may offer his life for the freedom of his country. That may not be equal, opposite. A dacoit, they also take the risk of giving life, and the saviours from the hands of the dacoits, they may also risk the life, but both opposite.

So Kṛṣṇa *prema*, drink hard of the love of the nectar of Kṛṣṇa, and begin to dance as Mahāprabhu.

End of 82.10.01.B_06.A_08.A

Start of 82.10.08.B_82.10.10.A

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is lying, and the persons that are lying and stealing, that will be equal? What is this? Gaura Hari bol. Gaura Hari bol. With this effect? *Mani mayi manderi pasyati cidran* [?] In a temple built of diamonds and jewels, _____ *paśyati cidran* [?], the ants attempt is to find some hole there. So it is to steal the ocean, like to steal the ocean. This dancing, chanting, being mad with the *līlā rasa* of Kṛṣṇa, Vṛndāvana *rasa*, and this intoxicating *rasa* one and the same, this is *sahajiyā* of the extreme. Their sense experience with men and women, they're to be to the Braja *rasa*, it is like that, most unfortunate, unhappy. *Hari-rasa-madirā, Hari rasa* has been compared with *madirā*, with wine, so *hari-rasa-madirā*. Drink hard of the *Hari rasa*, Braja *līlā*, and begin to dance. That is our most high fortune, and this is the lowest degradation, that by this liquor to drink hard and to dance. What is this, how they can come to see it? And in *Prapanna-jīvanāmṛtam* I have quoted the poems of *mahā-jana*, and not compiled by myself. Some, to give some correction to them, but mostly it is all quoted from Sārvabhauma.

[parivadatu jano yathā tathāyaṁ, nanu mukharo na vayaṁ vicārayāmaḥ]
hari-rasa-madirā-madātimattā, bhuvi-viluṭhāma-naṭāma nirvviśāmaḥ

[Sārvabhauma Bhaṭṭācārya said: "The gossipers may slander us, but we shall not heed them. Completely intoxicated by drinking the wine of the ecstasy of Śrī Hari's service, we shall dance and roll about on the ground, and faint."]

In *Caritāmṛta* also the *śloka* is there. Perhaps in this way he must have found something, some support from *Prapanna-jīvanāmṛtam*. Ha, ha. Ludicrous, this is ludicrous. Hare Kṛṣṇa. Gaura Hari bol. So God is sweet, so the *rasagulla* will take the position of God, is it?

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
[madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ]

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]
[*Kṛṣṇa-Karṇāmṛtam*, 92]

All *madhu*, *madhu*, *madhu*, His connection is all sweet. All the sweetness of the earth, the mundane world, we shall take that and we'll be satisfied. Ha, ha, ha. Gaura Hari bol. Ha, ha. This representation coming from ISKCON, or from Jaya Tīrtha's party?

Akṣayānanda Mahārāja: Some of it is Jaya Tīrtha's party, some of the people who like intoxication.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Then, any other?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Where did you see that Jai Gaurendu?

...

...intoxication and then go on chanting, they will easily dance, the singing, dancing and rolling on the earth, that will be very cheap, with the help of the intoxication.

Akṣayānanda Mahārāja: Hmm, come very easily.

Śrīla Śrīdhara Mahārāja: It's all deception.

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyati]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be

likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

"You *yogīs*, you think that by the process of controlling the breath, you are getting peace of mind and also control over the senses. That is only for the time being. It may continue for lives together, but it is an artificial thing, it cannot have any permanent contribution. *Yamādibhir yoga-pathaiḥ, kāma-lobha*. You think that the control of this lust and anger that is all, and you will find a sort of peace within you, you are master of *kāma* and *krodha* etc, *lobha* etc. But that position you cannot retain, that is a lower position of peace, and that cannot be maintained permanently, you'll have to fall down. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, temporary. *Mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But by the service of Mukunda, what sort of peace you will find within you, it cannot reach to that point. This is artificial means for checking the *kāma*, *krodha* etc, that are disturbing the mind and bringing with reaction. You may be above that, *yoga siddhi*, for the time being you may find a phase and no troubles from the senses, you may find you are the master of your senses, by the practice of breath, by *prāṇa vāyu*. But is temporary, just as in _____ [?] also.

Prāyaścittaṁ vimarśanam, [*Śrīmad-Bhāgavatam*, 6.1.11], *hasti snāna prāyaścitta*, I've done something sinful and if I do *prāyaścitta* and only for that one practice it is absolved. But the next moment again I shall commit to that. But by grand *prāyaścitta* we may achieve some more permanent character of abstention from this sinful activity, *veṇu-gulmam ivānalaḥ* [*Śrīmad-Bhāgavatam*, 6.1.14], a whole year. And the next year, again when the rainy season will come, all the shrubs will come out, but...

kecit kevalayā bhaktyā, vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena, nīhāram iva bhāskaraḥ

["Only a rare person who has adopted complete, unalloyed devotional service to Kṛṣṇa can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays."] [*Śrīmad-Bhāgavatam*, 6.1.15]

But what sort of purity, what type of purity we shall attain in coming in connection with the service of Vāsudeva, that is of eternal factor. And it is of peculiar purest type. That we cannot hope to attain by any other method, what we get by our submission and acceptance of the service of that Reality the Beautiful. That sort of peace can never be found anywhere. That our understanding with the highest centre, proper understanding and adjustment with the highest centre, that will give us such sort of peace and free from anxiety of all types. That cannot be attained, cannot be achieved by any sort of artificial methods which is not in connection with the understanding of the highest centre. In *Bhāgavatam*,

tapasvino dāna-parā yaśasvino, [manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting *mantras*, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

Śukadeva in his inaugurating speech he's saying to the scholars, "There I know in this assembly, there are scholars, *yogīs*, *tapasvi* of different types. But you, I place what I'm going to say to you, you consider. *Tapasvino*, there are many penance making ascetics, *dāna-parā*, who has given many, who are famous for their donations, big donations, *dāna-parā*. Then *yaśasvino*, there may be many famous by their writings or their sacrifice, *yaśasvino*. *Mantra-vidaḥ*, there may be many who are well versed in the application of the mystic words, *mantra-vidaḥ*. *Sumaṅgalāḥ. Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*. But you think in yourself, none of them...

So understanding with the highest central that can give us pure peaceful and harmonious life and no partial attainment can cope with that sort of acquisition. Gaura Hari. Gaura Hari.

Intoxication. There are so many, in India also by...

So many things, by taking that, they may settle themselves in a particular thought for sometime more by helping. But that won't produce any permanent result. Concentration, artificial concentration, everything is artificial. Contribution from the mundane cannot but be artificial and of lower nature.

In other words this is fossil fatherism, the fossil has created God. From the fossil consciousness God consciousness has come. From fossil when he developed into human section, then in the human mind grows the God conception. So fossil is the cause to produce God conception. The fossil is the father of the God.

So mundane intoxication that can give birth to the happy...

...of the conception of the absolute beauty and sweetness.

This is atheism. Hare Kṛṣṇa.

One may say that how Tulasi, Śālagrāma may help us? Apparently that is matter. The Deity apparently matter, how it can help us? But it is not so. Originally it is spiritual but in the form of matter. So this is theistic line. And this *māyāvādī* line that we want anything, a model, a doll, and by attending to that I'm to improve my own things, that is...

Gaura Hari. Gaura Hari. Gaura Hari.

Everything must come down, *śrauta-panthā*, revealed way. And nothing can go up from here, *āroha-panthā*. Ascending method has been discarded. Only descending. He can come to us. We cannot produce Him, go to Him, against His will. He can take us. As I told, the Ārya Samāj, "If finite can know infinite, approach infinite, He's no infinite. But if infinite cannot make Himself known to finite He's no infinite." *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Śrī Kaṭha Upaniṣad*, 1.2.23] & [*Muṇḍaka Upaniṣad*, 2.3.2]

No further way of attaining Him. *Nanya pantha vidyate* _____ [?] Only one way, that He will graciously descend to me and I shall be able to find. He's of such superior nature. We're to accept that. Otherwise why it is necessary for searching after Him if He's so available in this mundane world as one of us? *Yam evaiṣa vṛnute tena labhyas*. Only by *śrauta-panthā*, *pāramparyeṇa*, *Guru paramparā*, He can come down then we can find Him. And when we can participate, all this rubbish vanishes away and our inner principle which is connected with that plane. And we can be helped from upward. And not we can run in a hill to reach this top. Gaura Hari bol. *Yam evaiṣa vṛnute tena labhyas*, *tasyaiṣa ātmā vivṛnute tanūṁ svām*. We must not deviate.

...

Śrīla Śrīdhara Mahārāja: Whose question?

Akṣayānanda Mahārāja: Tamāla Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: How many questions?

Akṣayānanda Mahārāja: One, two, three, four, about five. Some of them are quite short. First he says, "In the *Bṛhat-Bhāgavatāmṛta* the different chapters are called by different types of *Nāma*, *Bauma Nāma*, *Divya Nāma*, *Priya Nāma*, *Bhajan Nāma*." He wants to know why those chapters are given those names, what's the reason?

Śrīla Śrīdhara Mahārāja: First, which name?

Akṣayānanda Mahārāja: *Bauma*.

Śrīla Śrīdhara Mahārāja: Then *Divya*, then *Priya Nāma*, then *Bhajana*, and then?

Akṣayānanda Mahārāja: He's only given those, he's not given them all, perhaps.

Śrīla Śrīdhara Mahārāja: What do you think? This is a new thing but it is not unintelligible. According to the purity of the name stage, it is classified. *Bauma*, more material conception mixed with it, more material than spiritual. *Divya*, then the major portion of its conception is supernatural, natural then supernatural. Then third stage is *Priya*. Then there we find some

natural taste. So long as duty we are to do with *śraddhā*. And now it has reached the stage of *ruci*. In the beginning there may not be *ruci*.

pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī

In the beginning with the help of *śraddhā* we are to take it and just, it may not be felt very sweet. Just as when there is biles, attack of biles, this sugar candy tastes bitter. But when the disease is cured and gradually sugar candy will taste sweet. That is the medicine to drive away the disease. First sugar candy is bitter and then we will take more and more and the disease will be off and the sugar candy's taste will be sweet.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

In this third state the sweet taste of the sugar candy comes back after doing away the effect, influence of the bile, attack of biles, *aravidyā*. So in the beginning it is material, more natural, then supernatural position comes, then the sweetness, inner sweetness comes to open it to us Then the third, then we can go on with real *bhajana*, that is a service, the stage of service, *sevā* begins. It has become automatic, spontaneous. Otherwise it is laboured, aiming at the desired result. But when it tastes sweet, then only, the basis of that, the natural service begins. And then it comes, attains the stage of *bhajana*, the fourth stage. And then it will divulge, it will express the *rūpa* out of it. *Rūpa* then *parikara vaisistha līlā*, in this way it goes up.

Then the second question?

Akṣayānanda Mahārāja: *Śrīmad-Bhāgavatam* is the incarnation of Śrī Kṛṣṇa. So is *Bhakti-rasāmṛta- sindhu* the incarnation of Śrīmatī Rādhārāṇī? He's asking.

Śrīla Śrīdhara Mahārāja: It is generally told as in Kṛṣṇa relatively Rādhārāṇī and all other serving group included. As in the name of king, so many of his paraphernalia included. So in *Bhāgavatam* there is everything, not only Kṛṣṇa. Kṛṣṇa predominating and there are so many, otherwise along with Kṛṣṇa, so many discussions is not possible. Kṛṣṇa mainly. And in *Bhakti-rasāmṛta-sindhu* there is also Kṛṣṇa and *bhakti*. Mainly the *vaibhava* of Rādhārāṇī we may say. *Bhakti*, she is the most predominating, we may say. But there is relatively Kṛṣṇa and His group also there, the *sākhya rasa*, *vātsalya rasa*, but all mainly serving tendency. Then?

Akṣayānanda Mahārāja: Then in *Bṛhat-Bhāgavatāmṛta*, in the second part, there is mention of ten syllable Gopāla mantra. He says, can you tell us that mantram?

Śrīla Śrīdhara Mahārāja: I don't remember, mention of Gopāla mantra. Dvādaśaka, no, what is it? That is not mentioned?

Akṣayānanda Mahārāja: Ten syllables.

Śrīla Śrīdhara Mahārāja: Ten syllables. No, I shall have to consult *Hari-bhakti-vilāsa* for that before I can give any definite statement about that. The Vāsudeva mantra is found Dvādaśaka in *Bhāgavatam* in case of Dhruva. But this Gopāla mantra I did not remember, I found, to consult *Hari-bhakti-vilāsa*.

Akṣayānanda Mahārāja: Then one last question, in the *Caitanya-Bhāgavata* he says, "When Lord Nityānanda Prabhu went to the kingdom of Guhak Candala He fell into a trance for three days." He's asking, "Why did He fall into trance? And who is Guhak Caṇḍāla?"

Śrīla Śrīdhara Mahārāja: Then I'm to consult that portion where it is mentioned. So in general I can say that Nityānanda Prabhu's very type was that Rāmacandra's grace towards the fallen. Guhak Caṇḍāla's case, when Rāmacandra was very much graciously inclined towards Guhaka, the *caṇḍāla*, *patita-pāvana*, the deliverer of the fallen. And Nityānanda Prabhu, His main temperament is such. So when they both came together, that memory in Rāmacandra's age of that *patita-pāvana*, He was one with that temperament and went besides Himself. Welcomed it so deeply that He was fully identified with that idea and was absorbed in that attention, Guhak *caṇḍāla*, *patita-pāvana līlā*. He Himself was that, and in Rāmacandra that was depicted, to the high extent there. So the equal temperament that came to meet and lost Themselves, in one function of *patita-pāvana*, so much absorbed there. So much absorbed in that *līlā* of Rāmacandra, forgot Himself. The most appreciator of that *līlā*, Nityānanda. This is the fourth?

Akṣayānanda Mahārāja: Yes, that's all.

Śrīla Śrīdhara Mahārāja: So Gopāla mantra to be consulted in *Hari-bhakti-vilāsa* and *Caitanya-Bhāgavata*, this Guhak *caṇḍāla*. But this is the gist of the *līlā*, Nityānanda Prabhu's *līlā*, He was unconscious. He lost Himself here in memory of the *līlā* of Rāmacandra there *patita-pāvana*. That is His own heart. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: I had one small question. Recently I saw in *Hari-bhakti-vilāsa* that for *dīkṣā* there some months are auspicious, some months are inauspicious, *dīkṣā* _____ [?]. But we do not attach much importance to that. Sanātana has given that for a reason?

Śrīla Śrīdhara Mahārāja: Inauspicious or ominous that means according to the *adhikāra*, the receiving capacity. *Anadhikāra*, it is not fit for this particular stage. According to that the auspicious or ominous to be settled, *adhikāra*.

Duṣṭa phala karibe arjjana. That in dream that gentleman got this, they profess like that. That Caraṇ dāsa got in his dream this *Nitāi Gaura Rādhe Śyāma*. But Bhaktivinoda Ṭhākura and Guru Mahārāja told that is concoction.

Akṣayānanda Mahārāja: Yes, *rasābhāsa*.

Śrīla Śrīdhara Mahārāja: It may be in his dream but that showed that he's a false man, not having real touch with the reality. Rūpa, Sanātana, and Kavirāja Goswāmī, Narottama Ṭhākura, we must accept their decision, their vision, their estimation. And this is anomaly, *Nitāi Gaura Rādhe Śyāma*, what is this? This is against. And then to divide the mantram that are coming down, it is rather a living thing and according to our whim, we can cut it asunder and a part of that and another part we can mix together, create, that idea is also not happy.

Akṣayānanda Mahārāja: Was he in the time of Prabhupāda, or before, earlier?

Śrīla Śrīdhara Mahārāja: A little earlier. And he wanted to have Prabhupāda within his community, very earnestly. And Bhaktivinoda Ṭhākura warned Prabhupāda, "Don't be a captive to that false man."

Once I heard from Prabhupāda that Bhaktivinoda Ṭhākura is going to Mahāprabhu's house and Prabhupāda is following him, here in Navadwīpa. And just by the front of that Samājbari there position, and Bhaktivinoda Ṭhākura has gone perhaps a few steps further.

And he suddenly came and stood before Prabhupāda, "You are our future prospect." In this way he began to eulogize Prabhupāda very much. Then Prabhupāda was stopped for a minute or so.

When again joined, Bhaktivinoda Ṭhākura asked Prabhupāda, "What that man was telling you?"

"He was saying like this, that you are our...

"Be very cautious, and don't be a captive to that man's trap."

Akṣayānanda Mahārāja: There's another mantra also, another person perhaps. *Hare Kṛṣṇa, Hare Rāma, Rādhe Govinda*, what is that?

Śrīla Śrīdhara Mahārāja: *Śrī Kṛṣṇa Caitanya Prabhu Nityānanda Hare Kṛṣṇa Hare Rāma Rādhe Govinda*.

Akṣayānanda Mahārāja: Yes. That's another gentleman, another concoction?

Śrīla Śrīdhara Mahārāja: He comes in the name of Advaita Prabhu or so.

Akṣayānanda Mahārāja: They say Advaita *vaṁśa*.

Śrīla Śrīdhara Mahārāja: There is one Gandhi, Rāmacandra, Rādhe Rādhe...

No, there was one Balānanda Giri, hodgepodge *māyāvādī*, *Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma*. He also entered *Gauḍīya Śaṅkara* also within that. *Gauḍīya Śaṅkara Sītā Rāma Rādhe Rādhe Śyāma Śyāma*.

And the Gandhi has also introduced one. *Raja Rāma Patita Pāvana Sītā Rāma*.

Akṣayānanda Mahārāja: Yes. *Īśvara Te Nāma*, something?

Śrīla Śrīdhara Mahārāja: *Sītā Rāma Patita Pāvana Sītā Rāma. Raghupati Ragava Raja Rāma Patita Pāvana Sītā Rāma*. This is main, and sometimes they join, *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?] This is added with that, *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?] Then, partial representation. "You may be told by some as Īśvara, some may tell as Allah, but Your Name, of course, Your *vaibhava*, there's no harm, but not all equal."

Akṣayānanda Mahārāja: He added that verse. Gandhi added that verse. Hindu Muslim compromise.

Śrīla Śrīdhara Mahārāja: Yes. *Īśvara Allah Devī Nāma Sat Kure Sumati Devala Vani* [?]

When he was hit, he was shot, *Ha Rāma Ha Rāma*, and within half an hour he passed away.

Akṣayānanda Mahārāja: He told *Ha Rāma*?

Śrīla Śrīdhara Mahārāja: *Ha Rāma!*

Akṣayānanda Mahārāja: Oh! I thought he told Hare Rāma.

Śrīla Śrīdhara Mahārāja: We were told at that time in the paper, *Ha Rāma Ha Rāma*, with pronouncing these words he fell down, and unconscious and within half an hour, two bullets in the heart, by that gentleman, that Godse. That Jawahalarl [Pandit Nehru] he heard that Gandhi will be shot, murdered, so Jawahalarl arranged for his protection, some police.

He accepted but told, "When I shall attend the religious class, I don't want any protection, that would be ludicrous. I'm going to pray for the Lord, and some police guard, and not to surrender to Him, I can't tolerate that idea."

So when he went to attend his class, take his class, thus the *kīrtana* and all these things. He was living in _____ [?] that Ridge Road in Delhi. _____ [?] is there, residing, and nearby the park I heard.

When I was in Delhi for three years, at that time it was under construction. Now, Delhi of the present day, I do not know anything, but I knew it in [nineteen] thirty-seven, eight, nine, up to thirty, twenty seven, eight, nine, thirty. The Ridge Road that was the end of the western side. _____ [?] is there and then _____ [?] constructed a temple there. I did not see, I heard.

And there was a park and he was going that park, to the park to begin his *bhajana*. At that time that Godse, perhaps he had some connection with Sabarcath or so, it was told. He came

and just bowed down before him, and then went up and with his pistol perhaps or revolver he shot twice.

And *Ha Rāma Ha Rāma*. That was the last word and he fell down, and his spectacles also cast, thrown to some distance. And some came, and that man was given a good beating. But anyhow police intervened and took him as a captive. And Gandhi was at once removed to that _____ [?] house and within half an hour he expired. No other knowledge came back, unconscious.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Maybe *nāmābhāsa*.

But we can't tolerate the idea when he came to Purī, his wife, he did not enter the temple because it is not open to the untouchables. But his wife, she privately went to see Jagannātha. And when he came to know this, he was very much enraged. We can't tolerate this idea, that his control over her is more than that of Jagannātha. In that case, in her case with Jagannātha, he should not come to interfere.

Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Our Guru Mahārāja told us that Gandhi has said in a public meeting that he did not believe that Kṛṣṇa really existed, or that He was historic personality, no faith.

Śrīla Śrīdhara Mahārāja: I could not trace that anywhere. But once he told, concerning Rabindranatha, "That when I'm engaged in the service of Rāmacandra in restoring the Sītā of Cherka for the country, Rabindranatha wants to play the flute and to make the *gopīs* dance here." That was his remark against Rabindranatha. "He likes to make the *gopīs* dance by his flute _____ [?] But I want to recover Cherka, Sītā, like following Rāmacandra." That was his version once.

And what about Rāmacandra? 'He was a man of history, incarnation of Lord, Rāmacandra. Then His incarnation was true, and Kṛṣṇa was concoction?' I did not see it anywhere.

But he tried to express his faith in God conception, so much so that he told, "That once, I was in Africa, I was handling a machine. And some urgent printing was necessary, some printing was urgent at that time. But the machine is in disorder. No way I can repair it and to produce. But I took the Name of the Lord, 'Please come to my relief.' And the machine started and did my desired end. So I have faith in God. In this way."

His son was attacked by a disease, hopeless condition, but he left. "I took to Rāmacandra, the Name. And I believe that my son was cured by the influence of the Name."

And so many other things. "That whenever I'm in danger, of course I try...

End of 82.10.08.B_82.10.10.A

Start of 82.10.10.B

Śrīla Śrīdhara Mahārāja: "I have got my living faith in God." He told like that.

But our understanding is this, that you have...

...what is it?...

...so no necessity...

...try your best to give God to the public. And this political freedom of this or that, what is in comparison with that? You must engage yourself cent percent in doing the service to help the people, connecting them with God. Why do you not do that? You want to deceive them by political freedom and wasting your time thereby, that is our contention. You must try your best to take people towards the Lord's feet and no best activity or service can be better than that.

But then he'll come to say, "Why your Kṛṣṇa He played the part of politics and caused the Kurukṣetra battle, all these things?"

According to the capacity, considering the position of the people, He played like that. Or engaged Arjuna to fight.

Bhaktivinoda Ṭhākura has mentioned, "Kṛṣṇa produced the *Gītā*, Arjuna went to fight, but if Uddhava heard the same *Gītā*, he left the world and went to Badarikāśrama. Arjuna's case was like that, to begin the war, battle again, Arjuna's *adhikāra*. But if the same *Gita* was told to Uddhava, Uddhava did not go to battle but he went to Badarikāśrama."

...

...take any money to any *zamīndār* or rich man. Even to Mahārāja Kṛṣṇanagar, Kṛṣṇa Candra he was very liberal and benevolent. But as a *paṇḍita* his name was famous.

But one day Mahārāja Kṛṣṇanagar he approached him, and after some formal talk asked that, "You are in poverty, I'm told. I like to help you, something."

"No, no. No poverty I have got. There was some poverty in a particular portion of a particular book, *nyāya*, in the logic, but now that is cleared."

Poverty, that, not to understand the meaning of his passage, that is also known as *abhāva*, in *nyāya śāstra*, *abhāva*. So first he took to that. That, "I had some difficulty there and that is already cleared. And no difficulty I'm experiencing."

"No, no, I mean about your living."

"Oh! My living. Yes, I'm all right. There is the plantain tree where the fruit and the root, many things we get from that. And my wife she knows to cook very well. I'm getting that, everything is free. And there is this _____ [?] tree, tamarind, and that leaf is such a cleverly prepared acid talk, my brain can prepare very good curry, chutney, from the leaves of this tin tree, this tamarind tree. So I'm doing very well. No, I have got no difficulty in this."

And that has become famous. That _____ [?] dāsa, *paṇḍita* here in Navadwīpa. Mani Cāṇakya, Cāṇakya was the minister of Emperor Chandragupta and by his advice Chandragupta could establish an empire. But his living was very, very simple. He used to live in a hut and the description has been given, the thatched hut, and there was these cow dung cakes on some level of construction, and some termites, that is also oozing in this way. And that Chandragupta has gone to meet him with his royal dress, the man in a position the Cāṇakya minister, he lives in that position, loves poverty. There are men who love poverty.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: I had experience that if I ask anyone for money then no one gives me money. But if I keep quiet, then money comes. I do not know why. For many years I've had this.

Śrīla Śrīdhara Mahārāja: Because the Lord has to look after it. Hare Kṛṣṇa. _____ [?]
What is it? "Who don't like to beg, I furnish for them." Where is it mentioned? _____ [?]
It is mentioned somewhere. "Those that do not beg I supply for them. _____ [?]

Mādhavendra Purī, Gopāla, was sitting in Govinda Kuṇḍa and he is *ajagara-vṛtti*, does not beg, and Gopāla came with some milk in the pot and told that, "The girls came to take water from here and they found you here with your face dried. So they reported and I had to come with this milk for you. Take this, and keep the pot, I shall come again and take."

But the beautiful boy, the charming, Purī took the milk, and then put another question, "Why do you not beg? Anyhow in this Govardhana, none can fast. Who takes by begging, eats by begging, all right. Those that do not beg, then I shall have to come and feed them." In this, He told and fled away.

And Purī he was charmed by the appearance. And the boy will come to take the empty pot, but the boy not coming. Then that pot was broken into pieces and kept into his bag. And one piece, sometimes he wanted to eat, chew, and found, "Oh, that boy, that charming boy, He came with the milk pot. How charming that boy." He was thinking of Him and he was besides himself by the beauty of the boy. That small pieces he used to take, now and then, that it came from the boy, that charming boy. And he used to take and at that time he found very much ecstatic condition.

Ajagardi jani ami diya tuwa har [?] The boy told there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Vidagdha-Mādhava: Guru Mahārāja, our Swāmī Mahārāja, in *Kṛṣṇa Book*, his summary of the tenth canto in *Kṛṣṇa Book* made a rather startling statement in one chapter. He's saying, "Kṛṣṇa is not particularly beautiful alone but in the association of Rādhikā and the other associates, He becomes very attractive, very beautiful."

Śrīla Śrīdhara Mahārāja: And vice versa. They are also interdependent. They have got their intrinsic value, but still, of course, it is told about Them, that thinking about Rādhikā, Kṛṣṇa becomes beautiful. And thinking of Kṛṣṇa, Rādhikā becomes beautiful. That is the nature of the level, vice versa. And everyone is such, more or less. The plane is such that one gives himself to the other party in such beautiful way that enhances their beauty. The plane is such. So Kṛṣṇa does not look well when He's alone, especially towards the followers of the *gopīs*, they cannot tolerate. Just as [Raghunatha] Dāsa Goswāmī Prabhu says,

[*śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate] vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me*

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka*, *Fourteen Prayers For Shelter*, 11]

When Rūpa Goswāmī departed, Dāsa Goswāmī came with such horrible feeling. "This Giriraja Govardhana which I revered like Kṛṣṇa Himself, and Rādhā-Kuṇḍa, Her representation, now these two, this Rādhā-Kuṇḍa seems to me like the jaw of a tiger. And this Giriraja Govardana like a great python. Because Rūpa Goswāmī my Guru is absent. so They're coming to be a dreadful figure."

So relative position is such. The followers of Rādhārāṇī group, without Rādhikā they will find Kṛṣṇa something horrible. "She's so, why Rādhārāṇī is not here. He must have been cruel, very, very cruel. Otherwise why She's not present. She's all in all of us."

And without seeing Her represented near Kṛṣṇa, it feels like dreadful to them. That is all sentiment, nature of sentiment, *bhāva*. Vice versa. That Kṛṣṇa is beautiful when He's at the side of Rādhikā, in connection of Rādhikā. Rādhikā, one who has seen His figure in the side of Rādhikā, how lustrous, how cheerful they will see. Devoid of Rādhikā is an empty and in some diverse position, forces. All relative questions.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

There is talk between Śuka and Sari, a quarrel, apparent quarrel.

śuka bole āmār kṛṣṇa madana mohana
śārī bole āmār rādhā bāme je dekha noile sodhoi madhana
[Vṛndāvana Vilāsinī Rāī Āmāder]

Akṣayānanda Mahārāja: Ha, ha.

Śrīla Śrīdhara Mahārāja: Do you find, what, you got this passage, no?

Akṣayānanda Mahārāja: No, I didn't hear it before.

Śrīla Śrīdhara Mahārāja: Śuka and Sari, Śuka means parrot, and his wife, the are parrot. The she parrot is towards Rādhikā and the he parrot is towards Kṛṣṇa.

That he parrot, he says, "My Kṛṣṇa is Madana Mohana."

And the Sari answers, his wife answers, "So long my Rādhikā is at His left side, otherwise not. Only _____ [?] Madana, not Mohana."

In this way they are going to fight with each other. A very sweet mock fight is there. Śuka, he's singing in favour of Kṛṣṇa, and Sari, his wife, is in favour of Rādhārāṇī.

"That without Rādhikā, what value have you got, your Kṛṣṇa, nothing."

In this way. So something like that. Doing from the relative position of Rādhārāṇī it may be seen. But there are so many sections they do not like Rādhikā *ekala* Kṛṣṇa, only one Kṛṣṇa, Kṛṣṇa alone, there also, *māyāvādī* Kṛṣṇa. They do not like Rādhikā, single Kṛṣṇa they worship, *māyāvādīs*.

Akṣayānanda Mahārāja: Hmm. That's a problem, a big problem. Mīrābāī.

Śrīla Śrīdhara Mahārāja: And we do not admit that Kṛṣṇa to be Kṛṣṇa at all, proper Kṛṣṇa. That Kṛṣṇa, was *māyāvādī*. Hare Kṛṣṇa. You have seen that point in Swāmī Mahārāja, but when I like to put that, the ISKCON they come there furiously.

Akṣayānanda Mahārāja: I was just thinking that. Hare Kṛṣṇa. But you're so kind, you see it as a play. But we cannot see it as a play, we see it as a war, it is our fate.

Śrīla Śrīdhara Mahārāja: So sometimes I say that they're committing suicide.

Akṣayānanda Mahārāja: Yes.

Vidagdha-Mādhava: They're displaying their level of advancement in Kṛṣṇa consciousness, by not understanding Your Divine Grace.

Akṣayānanda Mahārāja: Where do we find the story of these two parrots conversing, Sari and Śuka?

Śrīla Śrīdhara Mahārāja: I found somewhere, can't say, may have to enquire. Govinda Mahārāja may say.

Akṣayānanda Mahārāja: I told one friend, perhaps in Delhi, I said do not repeat me, but it seems as though *viddhi* wants to fight with *rāga*. It seems, in this present condition, that the proponents of the *viddhi-mārga* have taken up arms against the *rāga-mārga*. Of course, I'm not qualified to make such a statement, but it came to me that way.

Śrīla Śrīdhara Mahārāja: _____ [?] I'm not against *viddhi-mārga*. _____ [?]

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

We're following, trying to follow the *viddhi*, and always our look, our aim towards the *rāgava*. Go on with *viddhi*, but the crown is with *rāgava*. That is our aim. Otherwise, why *viddhi*?

Akṣayānanda Mahārāja: Yes, for what?

Śrīla Śrīdhara Mahārāja: *Viddhi* means to regulate oneself, and for which? Regulation not itself its aim or object, but regulation means for something else. We want to regulate ourselves so that we may be free in that land, may become free, acquire the position of a free servitor. Regulation has its desired effect. And what is that? That spontaneous service, we shall get it. Otherwise there will be a master, a teacher with a whip to order me, do this, do that, it may not be the end of life. We must reach a place where freely we shall, with our intrinsic urge, we do that thing. It is, the success of life is there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Sometimes I wonder, Guru Mahārāja, that our Swāmī Mahārāja Prabhupāda had put such a guard, such a big wall to prevent that we will jump into that, he had guarded it so carefully that now perhaps the friends have not caught the gist of that. Because he had guarded it so very carefully as the Ācāryas always do, that it's such a high and fine thing, just not for anyone and everyone. So by guarding it so nicely, perhaps the friends have missed it, or not taken the gist of it. He was very strict. We also hear Your Grace, many times you tell us, "Fools rush in where angels fear to tread." This line. He also, always, was very, very strict in that way. But still...

Śrīla Śrīdhara Mahārāja: That is all in all, in our view. We're looking at that highest aim of our life, end of our life. That must be all and end all. From being far away we shall think of Him, wherever we be.

paśu pakhī ho 'ye thāki svarge vā niroye [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Gītāvalī*, *Śikṣāṣṭakam*, 4.7, from *The Songs of Bhaktivinoda Ṭhākura*, page 136]

"May be placed according to my *karma* in hell or in heaven, does not matter. But devotion to You, I can't give it up. Please grant that may be in my heart. Physically I may be anywhere and everywhere, it does not matter, but internally I must have the taste of Your divine love at my heart, a drop."

paśu pakhī ho 'ye thāki svarge vā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

kīṭa-janma [hau jathā tuwā dās, bahir-mukha brahma-janme nāhi āś]

["Let me take birth as a worm, as Your servant. I would forsake a birth as Brahmā the creator, if that birth was devoid of Your service, O Kṛṣṇa."]

[*Śaraṇāgati* 3.5, From *The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"I may have a birth of a worm, worm or insect, does not matter. But I may be granted the vicinity, the nearness of Your devotee, Your connection. Your connection I can't avoid. Physically I may be left anywhere and everywhere, according to my *karma*."

Hanumān, then Guhaka *caṇḍāla*, then Vibhisana, their external position is not very high, highly appreciable, but heart consideration, they're so high.

_____ *prahlad pasu* ____ *hanuman garuda* _____*raksas kulay vibhisana* [?]

There are so many born in different dishonoured section of life. But in heart connection they are high, become *parṣada*. *Paśu pakhī ho 'ye thāki svarge vā niroye*. Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Bhāratī Mahārāja's letter has been replied?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] support one's own self. Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi.

Vidagdha-Mādhava: We have seen, this paper is, full of distortion.

Śrīla Śrīdhara Mahārāja: Just reeling, came to me and perhaps made me more weak in brain, in thinking, maybe. A warning, retirement from this world.

Our Guru Mahārāja of course he expressed such reeling and after that three years he stayed here. Young, he was. Three years, first reeling we heard when we were in Karachi, [nineteen] thirty-three, and by the end of thirty-six, thirty first January he expired, by the first of thirty seven. Thirty three, some reeling incident was reported to us. Myself and Nimi Mahārāja were preaching in Karachi. At that time that Behar earthquake, horrible earthquake in Behar took place that year. And Bon Mahārāja and other two were engaged in preaching in England at that time. Thirty-three.

Perhaps that year Swāmī Mahārāja joined Gauḍīya Maṭha, *dīkṣā*. Hare Kṛṣṇa. Swāmī Mahārāja saw Prabhupāda perhaps twenty-two or so it is mentioned?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: With his class friend Naren Mullik, perhaps went to see twenty-two, maybe.

I was at that time in Gandhi Movement, Congress, twenty-two.

Vidagdha-Mādhava: Swāmī Mahārāja also.

Śrīla Śrīdhara Mahārāja: Twenty-three, four. Twenty-four I came to Calcutta again from _____ [?]
Four, five, six, by the six, I came in contact with Gauḍīya Maṭha, and twenty-seven, April, I joined Gauḍīya Maṭha exclusively, twenty-seven, April perhaps. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

But Mahāprabhu captured me in this life, nineteen-eighteen. And I think I had connection from previous life, because in my childhood when I used to come see the portrait of Mahāprabhu or His name, I felt some charm. Generally, music and dancing, all these things, was very hateful to me. But in connection with *kīrtana*, both the music and dancing, that was very loving to me. Otherwise any sort of dancing and singing, I was very apathetic to that. But with the exception of *kīrtana*, from my childhood.

And I remember when I was a boy of eight or so, another boy two years perhaps senior, I asked him whose portrait are this in my mother's village?

That boy, he told that, "This Gaura-Nitāi."

And who are They?

"They preached this *kīrtana*, *Nāma saṅkīrtana*."

I asked him, do they know *śāstra* and have any scholarship?

What he told I don't remember, but I got the meaning from his words that They were so scholarly that They expressed that this *Nāma saṅkīrtana* is the highest of all individual aspiration, above all. They were great scholars and They recommended that this *Nāma saṅkīrtana*, that is the object of the whole study and scholarship. I got such impression from that boy. He was perhaps ten, I was eight, perhaps ten, he told me something. But I remember I got such idea from that. That scholarship disappears, merges in *prema*, this *Nāma saṅkīrtana*. He told something like that. All education, education only takes up to the feet of that domain of love, some such impression I got, what came from him. Some conception of some *aprākṛta*, transcendental position. 'All that beauty, all that wealth 'ere gave, awaits alike the inevitable hour.' Something.

[The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.]

[*Elegy written in a country churchyard*. 1751, by Thomas Gray, 1716-71, English poet]

All these scholarship is only to say and establish that the love of the Lord, that is be all and end all of our life. And then it is scholarship, otherwise it is not education, but it is brain exercise.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: Guru Mahārāja, how does one keep from being, becoming illusioned or hard-hearted as a devotee?

Śrīla Śrīdhara Mahārāja: Huh?

Akṣayānanda Mahārāja: How do you protect yourself, not to become hard-hearted?

Vidagdha-Mādhava: Or illusioned.

Akṣayānanda Mahārāja: Or falling into illusion?

Śrīla Śrīdhara Mahārāja: With the awakening of the soul proper, according to the stage, *pittopatapta- rasanasya na rocikā nu*.

[syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī]

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

It is sweet, sugar candy is sweet, but if you're attacked with biles, it will taste bitter. So Kṛṣṇa love is not bitter, not dry, nor filthy, but according to our stage, at the stage of the receiver, it seems just like that, just as in the field of biles sugar candy becomes. *Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt. Ātmā parijñāna-mayo*.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

He's self-existent, all light. Light is self existent, but to the blind it has got no meaning, self-existence of anything. And there will be a particular section who will always quarrel that there's no light, but they're in the class of the blind. *Ātmā parijñāna-mayo vivādo, hy astīti*. So Kṛṣṇa's service, Kṛṣṇa is sweet, but to some section it may taste as bitter, due to their defect in their existence.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Of course.

Akṣayānanda Mahārāja: We should leave you to rest. We must not trouble you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. But with your company I'm awake, otherwise I'll sleep, in idle plane, plane of idleness.

Akṣayānanda Mahārāja: Hare Kṛṣṇa. We'll sleep. Actually only you are taking us out of *our* idleness. It is we who are so deeply...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. We say that Kṛṣṇa is ugly when there's no Rādhārāṇī. A relative position, none is less important, *āśraya* and *viṣaya*, both equally necessary, not one is perfect.

Mahāprabhu says to Sārvabhauma, "By your presence such meaning is coming out."

To Sanātana Goswāmī Mahāprabhu told, "In the company of Sārvabhauma, so many meanings came out. Let Me try by the force of your company, what sort of varieties of meanings come."

And sixty-one different types of meanings came out from Mahāprabhu. Mahāprabhu says, "By the force of your company it came out. Kṛṣṇa passing through Me to you, I feel it. I do not understand the meaning of all those lessons. What is passing to you through Me that is also we are to hear."

Vyāso vetti na vetti vā.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*.] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Through whom the things are coming, may know or may not know, sometimes, such arrangement of the universe of Kṛṣṇa. The pure may not know what he's carrying to the person to whom he's sent. This is also possible in this world. Kṛṣṇa...

End of 82.10.10.B

Start of 82.10.10.C_82.10.12.A

Śrīla Śrīdhara Mahārāja: ...vanity, that we know, we posses many things of transcendental wealth. Transcendental wealth belongs to Him only. It is really the property of Gurudeva always. We're to see like that. Gurudeva also says, "No, it's not mine, it belongs to my Gurudeva." In this way it is ascending, *paramparā*.

Ultimately our Guru Mahārāja told that, "If we are able to look in a higher way, then we can see our Gurudeva is Rādhārāṇī." Our Guru Mahārāja told _____ [?]

If we look a little higher then, in this way, the *mula āśraya*. It is His property, Her property, the whole thing, Her property. But lent to us for this business to help others. The property ultimately belonging to Her, *āśraya vigraha*, the Predominated Half, Predominated Moiety. Predominating and Predominated, positive and negative, capital belongs to Her, and the transaction through so many agents, all agents, students.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Ha, ha. So Swāmī Mahārāja has written, "Without Her companion, Kṛṣṇa is not beautiful." All relative, dependent. Teacher depending on the students, students depending on the teacher. Kṛṣṇa the enjoyer depending on the enjoyed, and the enjoyed also is depending on the enjoyer, co-relative, one cannot be separated from the other.

guru-gaṇa-śire punaḥ śobha pāya śata-guṇa

["All desirable objects, when offered to our Gurus,
become glorified one hundredfold, as Their crown jewels."]

Bhaktivinoda Ṭhākura says, "When I try to look that the Kṛṣṇa's position is just on the head of my Gurudeva, thousandfold beautiful I see him. *Guru-gaṇa-śire punaḥ śobha pāya śata-guṇa*. Hundred times more beautiful I see when I see, try to look at Him as just on the head of my Gurudeva, revered by my Gurudeva so intimate. I can see him."

This is the angle of vision of the inquired search, search after Kṛṣṇa, *brahma-jijñāsā* and *kṛṣṇānusandhāna*, the search of Kṛṣṇa. Reality the beautiful and searching is of the nature of die to live. Everything for Himself, thorough search. Without Him, my existence has got no meaning. No meaning of the existence of anything without Him, fulfilment of everything.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: Mahārāja, this *Śrī Śrī Kṛṣṇera Aṣṭottara-śata Nāma*, they have come, that *śuka*, *śuksayera daṇḍa*, Narottama dāsa. Tapana Prabhu just brought it.

Śrīla Śrīdhara Mahārāja: _____ *śata Nāma*, a separate poem? *Śata Nāma* is another thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Separate. The compiler of the book put together. But it is something, this is another thing. *Krpaya tabe suni*... [?]

Akṣayānanda Mahārāja:

[Song Name: Vṛndāvana Vilāsinī Rāī Amāder
Official Name: None
Author: Govinda Adhikārī
Book Name: None
Language: Bengali]
From, http://kksongs.org/songs/v/vrndavanavilasinirai.html

LYRICS:
(refrain)
vṛndāvana vilāsinī rāī āmāder
rāī āmāder rāī āmāder
śyāma tomāder

(1)
śuka bole āmār kṛṣṇa madana mohana
śārī bole āmār rādhā bāme je dekha noile sodhoi madhana

(2)
śuka bole āmār kṛṣṇa giridhare chilo
śārī bole āmār rādhā śakti saṁcarilo noile pārbe kyāno

(3)
śuka bole āmār kṛṣṇer mātha mayur pākhā
śārī bole āmār rādhār nāma pitāte rākhi lekha jaire dekhā

(4)
śuka bole āmār kṛṣṇer cuḍā bāme hele
śārī bole āmār rādhār caraṇa pābe bole cuḍā tāi to hele

(5)
śuka bole āmār kṛṣṇa yasodār jīvana
śārī bole āmār rādhā jīvaner jīvana noile śuṇya jīvana

(6)

śuka bole āmār kṛṣṇa jagata cintāmanī
śārī bole āmār rādhā prema pradāyinī sei to tomār kṛṣṇa jāne

(7)
śuka bole āmār kṛṣṇer bāṁśī kore gān
satya bole bole rādhār nam noile nechāi gān

(8)
śuka bole āmār kṛṣṇa jagata guru
śārī bole āmār rādhā vañcha kalpataru noile ke ar guru

(9)
śuka bole āmār kṛṣṇa premer bhikāri
śārī bole āmār rādhā premer laharī premer deu kiśorī

(10)
śuka bole āmār kṛṣṇa kadama tale thānā
śārī bole āmār rādhā kare ānā gonā noile deto nā jānā

(11)
śuka bole āmār kṛṣṇa jagater kāla
śārī bole āmār rādhā rupe jagata thālo noile no doy kalo

(12)
śuka bole āmār kṛṣṇa śrī rādhikār dāsi
śārī bole āmār rādhā satya bole sakṣiyāche bāṁśī noile hoito kāsibhāsi

(13)
śuka bole āmār kṛṣṇa jagata jīvana
śārī bole āmār rādhā madhura pavana noile bāchibe jībana

(14)
śuka bole āmār kṛṣṇa jagater prāṇa
śārī bole āmār rādhā jibana prānadāna noile bācegi prāna

(15)
śuka śārī dui janāra dvanda ghuci gelo
preme bhari sobāi ekbār hari hari bolo vṛndāvane calo

[TRANSLATION

(Refrain) The one who sports in Vṛndāvana is my Rāī (Rādhārāṇī). My Rāī! O My Rāī! Śyāma is yours.

1) Śuka (the male parrot) says, "My Kṛṣṇa is the enchanter of cupid." Śārī says, "Only when Rādhā is on His left side. Otherwise, He is just a cupid."

2) Śuka says, "My Kṛṣṇa lifted up Govardhana Hill." Śārī says, "My Rādhā empowered Him to do so. Otherwise, He couldn't do it."

3) Śuka says, "My Kṛṣṇa wears a peacock feather on His head." Śārī says, "My Rādhā's name is on there. Just go and see!"

4) Śuka says, "My Kṛṣṇa's crown leans to the left." Śārī says, "Yes, to touch my Rādhā's feet."

5) Śuka says, "My Kṛṣṇa is the life and soul of Mother Yaśodā." Śārī says, "My Rādhā is the life and soul of life, otherwise, life is void."

6) Śuka says, "My Kṛṣṇa is the *cintāmanī* (a jewel that fulfils desires) of the world." Śārī says, "My Rādhā is the giver of divine love and even Your Kṛṣṇa knows this!"

7) Śuka says, "My Kṛṣṇa plays the flute." Śārī says, "it calls Rādhā's name, otherwise we wouldn't hear of it."

8) Śuka says, "My Kṛṣṇa is the spiritual master of the world." Śārī says, "My Rādhā is a *kalpataru* tree (desire tree). Otherwise, who is the spiritual master?"

9) Śuka says, "My Kṛṣṇa is the beggar of love." Śārī says, "My Rādhā is the waves of love."

10) Śuka says, "My Kṛṣṇa stays under a *kadamba* tree." Śārī says, "Only because my Rādhā comes and goes. Otherwise, He wouldn't stay here."

11) Śuka says, "My Kṛṣṇa is the black of the world." Śārī says, "My Rādhā is the light of the world, otherwise the black cannot be seen."

12) Śuka says, "My Kṛṣṇa is the servant of Rādhikā." Śārī says, "You spoke the truth, as His flute is the witness. Otherwise, He'd be a beggar."

13) Śuka says, "My Kṛṣṇa is the life and soul of the world." Śārī says, "My Rādhā is the the cool sweet breeze, otherwise life cannot remain."

14) Śuka says, "My Kṛṣṇa is the life and soul of the universe." Śārī says, "My Rādhā is the giver of life. Otherwise life cannot remain."

15) Śuka and Śārī ended their argument. Filled with love, they chanted "Hari Hari Bol" and flown off to Vṛndāvana!]

...

Śrīla Śrīdhara Mahārāja: Composed by whom? The name is there, no? Composed by whom? No name mentioned? Whose poem? Composed by whom? Authors name is not there?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
The beginning of *Sata Nāma*?

Akṣayānanda Mahārāja:

Jaya jaya govinda gopala gadadhara krsna candra kora daya kora nasavara [?]
Jaya radhe govinda gopala bona hari sri radha prana dana mukunda murari [?]
Hari nama bine re govinda nama bine bifale manosa janma jaya dine dine [?]
_____ *radha krsna caranaravinda* [?]

Śrīla Śrīdhara Mahārāja: Crying and sighing, sigh, and to cry, that is love. Love, divine love, is only to, outwardly it is only feeling pain. "Where is Kṛṣṇa?" The search, painful search, earnest search. "Where is Kṛṣṇa? And it is not easy to be in union always, very rare. I can't see, I can't meet, I can't help Kṛṣṇa. Where is Kṛṣṇa? I can't tolerate His separation, separation I feel to the extreme but I don't feel Him, don't get Him."

The major portion is pangs of separation. Still, anyone coming in connection can't forget _____ [?], the wine of life is drawn. Duncan. Wine of life is drawn.

When Kṛṣṇa conception enters into one's heart...

...

[14:40 - 16:10 ?]

The chance is lost, prospect, any other prospect of life is gone, no market, lost, for any charm for any new proposal of anything. Nothing can satisfy me. _____ [?] as beggar. The life of a beggar is preferable to them, from door to door, as they're searching for Kṛṣṇa. No possibility of any rest. Without searching I shall take rest, it seems to be impossible to take rest, continuous search. "Kṛṣṇa, where are You? I can't sustain my life without You, my friend." That is the general tenor of them. Market purchasing any other articles, finished. Captured, absolute, the whole heart. Even Nārāyaṇa, Rāmacandra, or any other, even those that have got the taste of the Vṛndāvana Kṛṣṇa. This Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, that is also tasteless to them. We want in Vṛndāvana. Why we want You as were in Vṛndāvana, nothing less than that can satisfy these poor persons of Your favour."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So Mahāprabhu says, "They think Me mad. Yes, in the worldly sense, I'm mad. I can't be utilised by anyone in this world in his project or prospect. I'm worthless in consideration of worldly utility, give up, give up. My life is lost, if I do not get the companion of Kṛṣṇa, everything is tasteless, no energy I can collect for any other work."

Kṛṣṇa conception, the flute, the sound Kṛṣṇa, Kṛṣṇa Name and the flute, two classes of sound.

Rādhārāṇī says, "My fate is lost forever because I have given Myself to many places, I have sold Myself. When I heard the flute I dedicated Myself to the owner of the flute. I heard the Name of Kṛṣṇa, I dedicated Me there. I saw a beautiful picture and I dedicated to that picture wholly. So in three places I have sold Myself completely. No possibility of any happiness, any peace in My life, because in three places I have dedicated. If it would have become one, then there was possibility.

Anya sri vaṁśī ekasya chitra paṭe vikra natha [?]

Seeing the picture, I have dedicated, I can't contain but give Myself to Him, that beautiful figure, I dedicated fully. And the Name Kṛṣṇa also purchased Me fully. And the flute, the sweet sound from the flute, that also drawn Me to the extreme. Then how can I hope peace in My life. It is impossible, My friends."

But the source is one. She did not know. When She found that all three meet together, then that's possible. But that is also very difficult.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Idealism. Hegel's words, ideal realism. Idea is not to be dismissed as abstract thing, but this is the basis of all existence. Reality is there, ideal realism.

Mahāprabhu. Mahāprabhu. Mahāprabhu.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni

The basis given by Nityānanda, Baladeva, real basis, foundation. Mahāprabhu Gaurāṅga Sundar.

...

...paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.

[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.

heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.]

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131]
[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]
[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 286]

Bhaktivinoda Ṭhākura says, "Rādhārāṇī is such and such, and those that have got in their heart the service of such Rādhārāṇī, I want to serve them, feet dust of those that like to serve Rādhārāṇī and who is such and such. *Heno rādhā-paricaryā yākara dhana*. Those that have got their wealth only in the service of Śrī Rādhikā, I want to fall at their feet and get some dust of their holy feet. *Rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā*." Bhaktivinoda Ṭhākura's verse. "If you cannot find your mind in the service of Rādhārāṇī then all your attempts towards Kṛṣṇa has gone blank, all useless, you see." Bhaktivinoda Ṭhākura. "*Rādhā-bhajane yadi mati nāhi bhelā*. If you cannot acquire your earnestness towards the service of Śrī Rādhikā, then all your labour for Kṛṣṇa gone to hell, *akāraṇa gelā*, useless.

Ātapa- rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī. We don't understand any sun without his heat, his potency. So, also, no conception of Kṛṣṇa is possible without Śrī Rādhikā. *Ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī*. We don't, we can't know any Mādhava without Rādhikā. She's the other half, the Moiety, in Prabhupāda's language. Predominated Moiety, Predominating Moiety, other half, whole represented by Her, whole service. Service, dedication, the dedication as a whole represented by Her, both in intensity and the in-comprehensiveness.

Umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi. There are so many examples of so many pious ladies in the history, in the *Purāṇa* of the early times, Umā, Ramā, Satyā, Śacī. Umā means the Durgā, Goddess. Ramā, Lakṣmī Devī, Satyā, this favourite of Kṛṣṇa, that Satyabhāmā. Śacī, the faithful wife of Indra. Candra, even with the antagonistic of

Rādhārāṇī, that Candrāvalī. Rukmiṇī, the principle queen of Dvārakā Kṛṣṇa. They're all different parts of Rādhārāṇī. They spring from the main potency which is known as Rādhā, *ārādhanā*, who can serve, who can worship, who can give respect, who really loves Kṛṣṇa, can render loving service. All other famous ladies for their good actions, they're all product of Rādhārāṇī, partial product. *Rādhā-avatār sabe āmnāya-vaṇi*. If we note the scriptures then we'll find, scrutinise their position, we'll find their all their source is Śrī Rādhikā, and She's the main. *Heno rādhā-paricaryā yākara dhana*. Who has got their only wealth as the service of Rādhārāṇī, I bow down to their feet and take the dust of their holy feet. I hanker after nothing else. Bhaktivinoda."

Gaura Hari. Gaura Hari. To know this and to have sincere heart, to travel on that path, that is the most fortunate one. The ideal makes one great and not any possession of anything, high ideal. Highest ideal one has got he's really a rich man, a wealthy man, who has got the high ideal. Rubbish eliminated, less valuable things are eliminated. Concentration to the proper place, he's saved from wild goose chasing. Mahāprabhu came to show us that path. And what intensity we can find if we go through His life and teachings, and the whole *Bhāgavatam*.

Tomarana koron kulyata gavato bhagavat kukatare veda purana [?]

After union when Rādhārāṇī and Kṛṣṇa will separate themselves, at that time Rādhārāṇī putting to Kṛṣṇa.

"The people say that I have got some bad name in connection of You. But the *Bhāgavata-Purāṇa* sings very gloriously about Our, this connection. *Kukatare veda purana*. In the *Vedas* and in other *Purāṇa* also, not so expressive but still there's a hint, we find hint. But My Lord, My trouble in the heart is this, that I could not become, only I'm bearing the name, bad name, but really I could not give us to You wholesale. That is My trouble within. They say that I'm connected with You illegally, but I don't find that I could really give Myself to You. I'm not fit for Your service. I'm not satisfied. That's the trouble within My heart. I can't become, only I'm bearing their bad name, but really I could not have the thing, Your service."

One day when in the pasture ground Kṛṣṇa suddenly felt extreme separation for Rādhikā, suddenly. Sent Subal, "My Rādhā, go and fetch Her, I can't live. Suddenly I have got so much earnestness for Her union I can't stand, anyhow manage."

"How is it possible to take Her in the jungle in this daytime, broad daylight?"

"Anyhow manage."

Subal was very intimately connected with the family of Rādhārāṇī's husband, family. Then what to do? Subal came and proposed to the *sakhīs* of Rādhārāṇī, "That such is the condition, Kṛṣṇa can't stand, can't tolerate the separation of Rādhārāṇī. He's so eager, going to be mad. You have to manage anyhow."

"How is it possible, and nearby in the jungle?"

This is known as Subal *milan*. Then they discussed within them. And Subal was a boy, and fair looking. So Subal was managed to take the dress of Rādhārāṇī, the dress was changed, and Rādhārāṇī was given the dress of Subal.

The other party, anti-party, "Oh. Why Subal you have come here?"

"One calf is missing and its mother is roaring. So I have come to find out if the calf has come here, in this way."

So anyhow then Subal was, interchange of dress, and Rādhārāṇī was converted into Subal, and Subal took the dress and remained there in the room. And one calf was also given to Rādhārāṇī on Her breast, taking the small calf. She was given the hint where He's near the jungle edge, She's approaching in the garb of Subal.

Kṛṣṇa He's mad, He could not detect. "Oh, Subal, you have come back, you can't bring Her?"

"No." Rādhārāṇī is cutting jokes. "No. It is not very easy to get Her in daytime."

"Then what to do? I can't tolerate My life any longer. If You say, I may go to Candrāvalī?"

"No, no. Curd cannot satisfy the thirst of milk. It is not possible."

"So you could not manage." Kṛṣṇa just falling to be fainted, disappointed.

Then Rādhārāṇī embraced Him. "My Lord, You can't recognise Your servant, maidservant, You can't recognise, You fail to recognise."

Then He was again _____ [?]

So many pastimes are mentioned in the *śāstra*. These are all high things.

Grapes are sour for us, grapes are sour.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tāṅra dāsānudāsa-saṅga]

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.83]

It is not a thing to be expressed in the words, but still sometimes those that are outside themselves they are forced to speak. And what is the harm because...

ye lāgi kahite bhaya, se yadi nā jāne / ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.236]

Kavirāja Goswāmī gives explanation. "We are afraid for the unfit persons, those that are not fit, up to mark, they will misunderstand and there will be some filthy thing created. But they really cannot know the thing. They're always on the outskirts. *Ye lāgi kahite bhaya, se yadi nā jāne*."

End of 82.10.10.C_82.10.12.A

Start of 82.10.12.B_82.10.17.A

Śrīla Śrīdhara Mahārāja: ...*ajñāna raja te nato isvata mato* [?]

...*kemone dharitām de*. The scholarship of Śukadeva, the scholarship of Śrī Gaurāṅga, that has helped to certain extent to establish this, that love is above knowledge. Śukadeva, who is admitted on all hands that he's the highest attainment of the knowing section, of the learned, he's almost unanimously admitted by the scholars that he holds the highest position. And when he comes to inaugurate, that love is above, divine. And when Mahāprabhu He also showed His scholarship to the then existing scholars that His intelligence excels that of all, scholarship exceeds all. And He came with the tidings of love divine. Then it was easy for the ordinary man to try for that, 'that yes, it is the highest.' So Vasudeva Datta says,

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

"If Mahāprabhu did not appear in this Kali-yuga then how could we tolerate our life, how could we sustain our very life? What He has given, the very gist of life, the very taste, charm of life. Without that we think it is impossible for anyone to live in this world. Such a thing has been invented, discovered by Gaurāṅga. If He did not come, then how could we live? It is impossible to live devoid of such holy precious thing as love divine. *Prema-rasa-sīmā jagate jānāta ke*. How could we know that Rādhārāṇī stands above all in the world of love divine? All things we have got from Him and then we think that life is worth living. Otherwise to live was suicidal. Now we feel just such. *Jagate jānāta ke*."

In this human life we have got some sort of connection with that anyhow. But still we're passing our days in wild goose chasing, how long of our time we can devote for the quest of such thing. So many things which are not so very important are encroaching on our time and energy, can't concentrate us only for this holiest prospect. We're not to be blamed less than those that have got no trace. They have got their solace, they do not know. But we are more punishable, knowing somewhat we're passing our days idly. What explanation we have got to give to our masters? 'You knew certain extent, still you used your energy, you wasted your energy. What will be the explanation for us? More condemned. *Heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa*.

[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'

umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.]
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Srutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 129-131]
[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 35-6]
[*Collection of Śrīla Śrīdhara Mahārāja's quoted ślokas from his books*, 386]

To serve those that can serve Her, that is the way to go to Her vicinity, serving the servants, servants. *Rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān*. Your fate is assured of success about getting the grace of Kṛṣṇa if you can think yourself as the servitor in the group of Śrī Rādhārāṇī. Your future is insured, if anyhow you can be counted in the group of the servitors of Śrī Rādhikā.

High talks from the low level. High talk from the low level. Nitāi. Nitāi.

Once, long ago in Vṛndāvana, Bon Mahārāja's bungalow he has got one underground room. There I was explaining that Rādhārāṇī's, *pradhana gopī*, Rādhārāṇī's talk with Uddhava. I was explaining. Kṛṣṇadāsa Bābājī was only amongst the audience.

After I finished it Kṛṣṇadāsa Bābājī told, "You are *the* expert. None can explain these passages in such a deep way." Bābājī Mahārāja told, he appreciated my high, "In his high hankerings, in the school of Mahāprabhu." he told. But now I have lost his company. He told that, "None can explain this so deeply as you have done, in the whole of our mission, realised in this way." The talk of Rādhārāṇī, *Bhramara-Gītā* to Uddhava.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari bol. Mahāprabhu Gaurāṅga Sundar. Gaurāṅga Sundar.

In my verse dedicated to Bhaktivinoda Ṭhākura there was one, the last.

śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

Sanctioned by Gaurāṅga, Mahāprabhu, and which properly understood by Svarūpa Dāmodara. *Rūpāgrajenādṛtaṁ*. Which is adored by Sanātana. *Rūpādyaiḥ pariveśitaṁ*. Which was served by Rūpa Goswāmī with followers. *Raghu-gaṇair-āsvāditaṁ sevitam*. Raghunātha with his followers tasted that fully and enhanced, *sevitam*. *Jīvādyair abhirakṣitaṁ*. And Jīva Goswāmī supported that thing from quoting the scriptures from different places, Jīva and his party. *Śuka-śiva-brahmādi sammānitaṁ*. And which is admitted by Brahmā, Śiva, Śuka, Uddhava, respected by all there. What is this? *Śrī-rādhā-pada-sevanāmṛtam aho*. That the highest nectar of our life is the service of Śrī Rādhikā. *Aho*! Wonderful. Bhaktivinoda Ṭhākura, you are master to allow them to to us. *Aho tad dātum īśo bhavān*. You are in a position to bestow that thing to us all, the highest gift ever known to the world. It is at your disposal Bhaktivinoda Ṭhākura.

Prabhupāda was very much satisfied, and I thought that was only from that Prabhupāda called me before his departure to hear the *Rūpa Mañjarī Pada* song from my lips.

He told that, "Bhaktivinoda Ṭhākura himself has written, made him write this *śloka*."

Very much appreciated, remarked. So Gurudeva was satisfied before his departure by that only poem. After that I have written so many, composed so many poems. But only one poetry to Bhaktivinoda Ṭhākura in Sanskrit I wrote, due to his presence, lifetime, and he gave appreciation. That is my solace. Hare Kṛṣṇa. Verified.

Nitāi. Nitāi. Nitāi. Gaura Hari bol. Nitāi Gaura.

Could not speak anything to you today but I have spoken so much.

Akṣayānanda Mahārāja: I think you have silenced us forever, from what you have spoken.

Śrīla Śrīdhara Mahārāja: Mahāprabhu put His palm on the face of Rāmānanda. Do you remember?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "No more." *Mukha acchadila*. Put His palm on the face of Rāmānanda. "No more. And this is My home, My home, My room I have got. I'm in My home and in My own room. What more I want? Journey stopped."

Vidagdha-Mādhava: Guru Mahārāja, devotees are travelling all over the world to hear such high talks from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: We think we carry, but it is prearranged, something. It will go to those that deserve. And one who goes, he's also conscious of the fact. We're instrumental. If He likes it will spread to the selected and making us bearer. He's free, freedom is only with Him, in the real sense. And we're all vehicle, agents. Still from our plane we shall view like that, that is we shall try to carry it to every corner of the earth for the best benefit of the people. We cannot but feel such tendency, this is the nature. At the same time we shall think that we're all instrumental, of the higher agents.

_____ [?]

Where is not to go, if you want to speak it to him, he will come furiously to oppose it.

'What do you say? Credulous people, credulity is very cheap to you. Whatever you get, you devour, swallow. It is a hard nut to crack, people. We have got our good intellect, our guide. We won't accept this weakness.' They'll come with their, who direct.

And there are some also who are hankering perhaps to hear, receive nectarine news. 'Oh, I was feeling something alike but it is there. Where is the source of such nectar? And who else are, that has tasted, I want to meet him, to be in their company.'

Rāmānanda Rāya was there and Mahāprabhu here. Sārvabhauma could not understand Rāmānanda, he ridiculed him. But when he got the taste, by the grace of Mahāprabhu, he could recognise.

"Oh. Only one person who's really fit for Your company, my Lord, is Rāmānanda Rāya. I attacked him many a time. I could not follow his high realisation. Now I request You please meet him, by Your grace I can't understand how high thought is that. I ridiculed him previously."

So they will ridicule, Sārvabhauma Paṇḍita will ridicule. But when by the divine grace he will come to know, then he will come to fall to the feet.

Mahāprabhu after finishing His southern tour, coming back, Sārvabhauma is pressing His feet. The old Sārvabhauma Paṇḍita is pressing the feet of Mahāprabhu _____ [?] boy to him and asking, "How You find? That is a land for the devotees of Rāmānuja, Madhvācārya."

"Sārvabhauma, I had an extensive tour, but I did not find a single Vaiṣṇava like you." Mahāprabhu told.

[prabhu kahe, — eta tīrtha kailuṅ paryaṭana] tomā-sama vaiṣṇava nā dekhiluṅ eka-jana

[The Lord told Sārvabhauma Bhaṭṭācārya, "I have travelled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.356]

"I could not find a single Vaiṣṇava who can be compared to you. But only with the exception of one, Rāmānanda Rāya. He gave Me much happiness. I met him and yes, I really was satisfied with his company and talk."

Sārvabhauma came, "So I asked Your Holiness to meet him."

"Only with the exception of Rāmānanda. So many Vaiṣṇavas, by name. But their heart's wealth, I did not find a single who is greater than you. That is you, My disciple. What you were before was nothing. But now you are so wealthy." In this way Mahāprabhu says that, "What I have given to you that is matchless, Vaiṣṇavism in the whole of the creation. With the exception of Rāmānanda, he's My previous *parṣada*, associate, eternal associate."

...

Devotee: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 5.36] & [*Bhakti-rasāmṛta-sindhu,* 1.2.278]
& [*Laghu-Bhāgavatāmṛta,* 1.5.41]

So this *brahma sāyujya* can be easily attained, and be easily given.
Muktiṁ dadāti karhicit sma na bhakti-yogam.

*[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]*

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

So to have His service, having admission in His own group, *ānukūlyena-kṛṣṇānu*, that is very rarely found. And this *brahma sāyujya*, *kiraṇārkopamā-juṣoḥ*, is that they go to only Brahma, that can be easily given. So if one is anti Kṛṣṇa, he's easily given, some connection with Kṛṣṇa and thereby easily attains the Brahmaloka. It can be easily conferred. Because the Lord Himself had to deal with them by killing and giving some trouble, so as a reward they get that higher position, that Brahmaloka. That is the verge, then Paravyoma, and *ānukūlyena-kṛṣṇānu-śīlanaṁ*, both, that is above. And they come to Brahmaloka. That is easily attainable. Again they can come from there, this side.

*ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?' 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.]
[Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Rāmānanda Rāya, *'mukti, bhukti vāñche*, they get *mukti*. That is *sthāvara-deha*, that is *samādhi*, Brahmaloka. That is rather a curse to the devotee, to be eternally posted in Brahmaloka, that is a curse to the devotee, *brahma sāyujya*, that can be easily bestowed to the enemy camp.

Akṣayānanda Mahārāja: So the *tanmeyer* refers to the *sāyujya mukti*?

Śrīla Śrīdhara Mahārāja: *Tanmeyer* means *brahma sāyujya*.

Akṣayānanda Mahārāja: Yes, so this cleared the mystery.

Śrīla Śrīdhara Mahārāja: *Yad arīṇāṁ priyāṇāṁ ca*, the solution there given by Rūpa Goswāmī. *Aikyā* and *kiraṇa*, the sun and his ray, these persons enter into the ray, do not enter into the globe of the sun. *Bhukti mukti*, *muktim dadadi na ca bhakti yogam*.

"Whoever wants to get something from Me, I can easily give them *mukti*, salvation, go to Brahmaloka, I easily give."

A concentration camp, something, the enemies are sent to the concentration and there they're given some good dealings, that is there.

Akṣayānanda Mahārāja: Now he's asking a further question. He says, "Śrīla Prabhupāda, Swāmī Mahārāja comments, that Nārada is feeling deficient in the inspiration of being feelingly absorbed in Kṛṣṇa consciousness." On page thirty-seven.

Śrīla Śrīdhara Mahārāja: Where is that?

Akṣayānanda Mahārāja: It says, "Nārada's feeling deficient in the inspiration of being feelingly absorbed. From humility Nārada has made this remark, perhaps out of humility.

And he reminds us of Kṛṣṇadāsa Kaviraja Goswāmī's verse admitting his position to be lower than Jagāi and Mādhāi.

And also Śrīmatī Rādhārāṇī's feeling that any devotee who approaches Kṛṣṇa through Her is more exalted than She.

So should we understand that this is a statement of humility of Nārada? Or should we also accept the statement as factually true? So that *tanmoya* is explained, but should it be also the humility of Nārada Muni to say this?

Śrīla Śrīdhara Mahārāja: Humility.

Akṣayānanda Mahārāja: Perhaps we should get that book.

Śrīla Śrīdhara Mahārāja: This is explained that as much as we get the conception of the infinite, so much so we also feel us to be the smallest degree. The more we have conception of the infinite, the more we can feel ourselves to be the meanest and meagre. Do you follow?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is not humility, that is not hypocrisy, but it is real feeling, because they're fully captured by the greatness of their adorable personality. In comparison to that, the more they have realised their infinite character, the more he sees himself to be lowest. 'I'm the lowest.' *Taṭasthā-vicāra*, but this is the relative position, *taṭasthā-vicāra*, impartial judgement we are to find that more that humility *dainya*, there is more devotion and more intimacy. As much as hunger, so much the health. The other day I told, the health depends upon the hunger. As much as hungry one feels, his health is so much better. Real, natural hunger, something like that.

Akṣayānanda Mahārāja: What is the *rasa sambandha* of Kavirāja Goswāmī?

Śrīla Śrīdhara Mahārāja: Svarūpa is Kasturi Mañjarī. Kavirāja is Kasturi Mañjarī and Rūpa Raghunātha.

Akṣayānanda Mahārāja: These questions are all clear now. *Yad arīṇāṁ śloka* is cleared.

Śrīla Śrīdhara Mahārāja: Brahmaloka means concentration camp for the enemy, give some comfort attack.

Akṣayānanda Mahārāja: Number one cell. They have first class cell and second class cell.

Śrīla Śrīdhara Mahārāja: Yes, Brahmaloka _____ [?] They rather hell than this *sāyujya* that, Brahmaloka I am one within.

Akṣayānanda Mahārāja: I never heard that verse. But there is one we heard, *kaivalyam narakayate* [?]

Śrīla Śrīdhara Mahārāja: *Kaivalyam narakayate.* So he enters *kaivalya*, that is considered to be *naraka*. Because that is incarceration for long, long time there, detention camp. And one *narak* that may be finished within a short time, and they have got chance to begin his life in a new way. But there long, long period concentration.

_____ *navanita choram* _____ [?]

Who's famous for His stealing the butter in Vṛndāvana, who is more famous for stealing the dress of the *gopīs*, and who has great fame for stealing the very heart of all the devotees. Everything He steals away of His devotee. So you are the greatest of the thief and I bow down to you. _____ [?]
dukula means cloth, dress. _____ [?]

End of 82.10.12.B_82.10.17.A

Start of 82.10.17.B_82.10.20.A

Akṣayānanda Mahārāja: Mahārāja, sometimes the question comes, that Kṛṣṇa is black, sometimes the Arcā Vigraha of Kṛṣṇa is white. So how to harmonise? That question.

Śrīla Śrīdhara Mahārāja: To harmonise, in this way that may be. The black colour, the material blackness is not that blackness. The warning. You may not think that this blackness is that blackness.

Akṣayānanda Mahārāja: Yes, very good.

...

Mahārāja, what if people say, or we say I have got internal connection with my Guru, but actually we don't do any service. How do we...

Śrīla Śrīdhara Mahārāja: Then? Once our old Tīrtha Mahārāja told, "You show bald head to the barber." To cheat the barber is to cheat one's own self.

So must be sincere in our offering, our wholesale self towards and his transformation will begin through his agent, current will come and transform our ego, wholesale. There are these *anyābhilāṣa*, *karma*, *jñāna*, filled up with these rubbishes. And those things must disappear and the golden self will come out in its pristine glory. Through service, service is everything, *sevā*. The opposite force comes from Kṛṣṇa centre, Kṛṣṇa centre. And we are at present we are the prey to *māyā*, illusion, misconception. We are prey to misconception, misunderstanding. And we shall offer ourself to the proper understanding, Kṛṣṇa *jñāna*, and allow ourselves at His disposal so that He can transform wholesale our self, and purge out *anyābhilāṣa*, *jñāna*, *karma*.

bhukti-mukti-spṛhā [yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 2.22]

So the subtle body of Kṛṣṇa consciousness, Kṛṣṇa's service, will emerge from this cover of *karma*, *jñāna*, *anyābhilāṣa*, *yoga*. This will be evaporated. Transformation will allow the transformation within us. The initiative will be taken from higher centre, and we shall allow at the disposal. The centre of dictation must not be within me. The centre of dictation must be somewhere up. And through devotees it will come to me and begin transformation work. And the centre from which we acquire dictation and we are doing so many things, that must be crushed, finished, that *ahaṅkāra*, ego. Only Kṛṣṇa centred, our whole attempt, whole endeavour will be Kṛṣṇa centred, not a separate centre within me, that *ahaṅkāra*, separate interest. Dissolve ourselves into Him and Kṛṣṇa consciousness, Kṛṣṇa interest.

Die to live, Hegel's philosophy is very favourite to me, die to live. If you want to live you will have to die as you are at present. A very impressive thing, die to live. Don't be afraid of dying. Dying means gross self. And the inner self is eternal, that does not die, that is immortal. And immortal will awake and you will find you are in the world of immortality. So it is a real thing, real transaction, it is not imagination. We have to face the difficulties, not a soft bed of flowers. Do you feel efficacy of this expression, die to live? We shall have to die as we are. Total transformation must be effected. It is not imagination. It is reality, more reality than this mundane world, the stone. A fine thing, consciousness is fine, but more durable than the fossil. We must not be afraid of transformation, must not be afraid of dying. We should welcome death of our ego. Die to live.

Akṣayānanda Mahārāja: Then the question will come, that it is not a bed of flowers, you'll have to undertake trouble. But how do we know that the trouble is not *vairāgya*, not renunciation?

Śrīla Śrīdhara Mahārāja: As it will come from the proper source, we are to accept that. Not only trouble, but we're to fulfil His purpose. The inner sacrifice is necessary than the external sacrifice. So *yukta vairāgya* has been recommended to be the most useful. Not physical affliction that is our aim and object. Our object to satisfy Him and whatever policy will be considered for me to be best may be recommended from there and we have to accept the wholesale surrender to the higher agency. That is necessary. And if we allowed to consider our case, then we shall accept *yukta vairāgya* because not privation or affliction is our end. Our end to satisfy Kṛṣṇa.

There must be fire within us, fire must be lit, and not ice, iceberg. Lit by Swāmī Mahārāja, we must allow it to burn, we must give fuel into fire. It is very, very rarely found. The idea which he has given, that is very rarely to be found. We may come and go thousands and *crores* of times, but in that process to acquire such a seed to sow in the heart, it is very rarely found.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

brahmāṇḍa brhamite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

It is not so easy, this seed of Kṛṣṇa consciousness, most valuable, in the whole of creation, created world. Kṛṣṇa consciousness. Good, bad, everything belongs to Kṛṣṇa and I am His unconditional servitor. The general thought is like that, and details will develop gradually, and no injustice we apprehend. He's absolute good, mercy, absolute love, loving centre. We must make our heart broad, wide, to accept such seed. The most wide thing, love. Love can accommodate even enemy. Love is not afraid of any sacrifice, so it can accommodate enemy also, and he's conquered. And conquering is complete, perfect. Our conquest is not perfect, but love conquest is perfect. So we must be prepared to pay the value of the greatest achievement. Die to live. What I can give? Everything belongs to Him. I also belong to Him, and to admit that I'm His, this much is necessary. Only to realise that I belong to Him. Everything belongs to Him, and I also belong to Him. This is the knowledge, central knowledge and not unreasonable. I'm not out of central control. Everything, that all controlling, but controlling potency is not power, but it is love. The most liberal proposal and news and fortune.

Akṣayānanda Mahārāja: Mahārāja, there's one naughty question.

Śrīla Śrīdhara Mahārāja: What is that?

Akṣayānanda Mahārāja: *Aprāpya māṁ nivartante*. "They never get Me." Kṛṣṇa says.

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Who have got no faith.

aśraddadhānāḥ puruṣā dharmasyāsya parantapa
aprāpya māṁ nivartante [mṛtyu-saṁsāra-vartmani]

["O conqueror of the enemy, men who have no faith in this hidden treasure of sublime pure love for Me are unable to reach Me, and thus they remain meandering in this deathly mundane plane."]
[*Bhagavad-gītā*, 9.3]

"They never get Me." So if they never get Me...

Śrīla Śrīdhara Mahārāja: Who?

Akṣayānanda Mahārāja: Those who are faithless.

Śrīla Śrīdhara Mahārāja: Yes. *Saṁśayātmā vinaśyati*.

[śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati
ajñaś cāśraddadhānaś ca saṁśayātmā vinaśyati

nāyaṁ loko 'sti na paro na sukhaṁ saṁśayātmanaḥ]

["After internal purification through non fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] ["One who is a fool devoid of scriptural knowledge, just like an ignorant animal; or who, in spite of possessing knowledge of the scriptures is devoid of faith in their substance, due to being distracted by many diverse philosophies; or who possesses some faith, yet thinks, "Will I succeed or not?" any person whose heart is seized by doubt in this way can never achieve actual good fortune. Such a doubting soul does not attain happiness either in this life or the next, since the anxiety of uncertainty vanquishes his peace."] [*Bhagavad-gītā*, 4.39-40]

So, suspicion, hesitation, these are the worst enemies. We are nearer by our previous *karma*, but this suspecting nature deceives us. In *Gītā*, *saṁśayātmā vinaśyati*, very always suspicious mind. They are doomed. Must have a clear _____ [?], life is valuable, time is valuable, time is passing away.

By mere hesitation, if a general sent to the battlefield and he's always of suspicious mind, what result can he acquire? Nothing. He will put all the soldiers to the jaw of the other general, other party, the suspicion. Must be of definite plan and engaged with more intensity, proper intensity.

So fight with *māyā* and *māyā* is within, the enemy is within. To feel that he's without and begin fight from the centre. And we must get supply from the higher station. So *sādhu-saṅga*, *sādhu* and *śāstra*. With their help we must subdue the enemy within us, within our house. The enemy is within, that is the worst of the thing, not without, but within. And we must get help from without, that from the most intimate friend of the Kṛṣṇa world, they're our real friend. I'm troubled by my own enemies, *kāma*, *krodha*, *lobha*, etc. and that *saṁśaya* is also enemy. *Mada*, *moha*, *mātsarya*, from *moha* hesitation comes, ignorance. Hesitation comes out of ignorance, *moha*.

Nityānanda is typing?

Akṣayānanda Mahārāja: No, he cooks now, assisting.

Śrīla Śrīdhara Mahārāja: Then who types?

Akṣayānanda Mahārāja: Dāsarātha Sūta was helping me, little.

...

We're told that our Swāmī Mahārāja Prabhupāda said that, "I only asked my Guru Mahārāja only one question. How can I serve you? Only one question I asked my Gurudeva. What service can I do for you?"

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja asked his Guru Mahārāja?

Akṣayānanda Mahārāja: Yes. Prabhupāda, Bhaktisiddhānta. He told like that.

Śrīla Śrīdhara Mahārāja: "I shall inform, order you in time."

One [Herr] Schulze [aka Sadānanda dāsa] told that, "Generally before three months, or at least one month we make a program and do accordingly. Here at least I want that a week ago I should be informed what I shall have to do."

But in answer to that Prabhupāda told, "I receive from a master the information only a few minutes ago. How can I give you a program one week ago?"

So with time the answer came and he jumped into the service with all vigour, though he was not present in the apparent world, world of appearance. It is *tama guṇa*.

Akṣayānanda Mahārāja: I was told that there was some difficulty in the earlier, after Prabhupāda, Śrīla Bhaktisiddhānta left, some of the followers started giving *bābājī* instead of *tridaṇḍī sannyāsa*.

Śrīla Śrīdhara Mahārāja: They preferred that _____ [?]

Akṣayānanda Mahārāja: Yes. But I'm told that was opposed by Your Grace, perhaps, or at least that you had stuck to the principle of *tridaṇḍī sannyāsa*.

Śrīla Śrīdhara Mahārāja: I liked that. To continue the work begun by Gurudeva, preferred.

...

...and Rādhā-Govinda with the selected servitors. And Gopīnātha mostly public. And Rādhārāṇī is principle with His own paraphernalia in Govinda, near Govinda. Madana Mohana.

jayatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

["Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me."] [*Sambandhādhideva Praṇāma*]

They are alone, we have nothing to do. And Govinda,

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-simhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]
[*Abhidheyādhideva Praṇāma*]

Our superiors have got place there. So we, following them, we can have something to do our duty there. And Gopīnātha,

śrīmān rāsa-rasārambhī vaṁśī-vaṭa-taṭa-sthitaḥ, karṣan veṇu-svanair gopīr gopīnāthaḥ śriye 'stu naḥ

["Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the *rāsa* dance, stands on the shore in Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction."] [*Prayojanādhideva Praṇāma*]

Was so public that Rādhārāṇī had to leave that, to go away, and Kṛṣṇa ran after Her, leaving the *rasa*. General level, and this is selected few. And there, they're alone. And we're *rūpānuga*, so ours there. Hare Kṛṣṇa. Rādhārāṇī with the *sakhīs*, *preṣṭhālībhiḥ*, *preṣṭha-ālībhiḥ*, *ālībhiḥ* means *sakhī-bhiḥ*, selected group.

I want to go now.

...

_____ [?] if anyone has got a very small enemy, then he, by his own valour he cannot do any mischief to him. Then some other small men should be encouraged to teach that smallest enemy.

There was a mouse who suddenly came out of the hole and just gave a bite of the lion. And the lion, it is difficult for the lion to deal with the mouse. So he invited all the big animals, the bears and tigers, they are afraid of the lion but the mouse does not care for the lion. Then they all came and discussed and gave him advice that we can control the cat, but not the mouse. Then you must invite the cat and engage him to punish the mouse. And it was done so.

So sometimes a similar person should be encouraged to deal with that person. That is the policy. Any other historian who has got some faith in Mahāprabhu, to engage him and to help him with materials and if necessary with money, giving a lesson, teaching a lesson. That should be the good policy. Instead of direct approaching that nasty fellow, to engage another person of the same type of a higher level who has got some faith in Mahāprabhu, to engage him, to catch that man, to spite on that nasty person.

Akṣayānanda Mahārāja: A nice logic, that's a good policy. Then no need to stoop down to that level.

Śrīla Śrīdhara Mahārāja: To that level. _____ [?]
To throw mud with a nasty man, to be engaged to throw, in the play of throwing mud with a nasty. Engage a similar, little better person.

Akṣayānanda Mahārāja: Vidagdha Mādhava Prabhu has one question.

Vidagdha Mādhava: Guru Mahārāja, in one place in *Ādi-līlā, Caitanya-caritāmṛta*, two verses, this...

Akṣayānanda Mahārāja:

ei vāñchā yaiche kṛṣṇa-prākaṭya-kāraṇa, asura-saṁhāra — ānuṣaṅga prayojana
ei mata caitanya-kṛṣṇa pūrṇa bhagavān, yuga-dharma-pravartana nahe tāṅra kāma

["Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the *dharma* of the age is incidental."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.36-37]

Then, ask the question?

Vidagdha Mādhava: So in one purport Swāmī Mahārāja he says, "Kṛṣṇa is coming to kill demons incidentally. But His *līlā* is simply to demonstrate Vṛndāvana *rasa*, His *rasa* in Vṛndāvana. But because the earth was burdened at that time...

Śrīla Śrīdhara Mahārāja: It is also mentioned in other places, that Yuga-Avatāra. Yuga-Avatāra descends every Kali-yuga, and every Dvāpara-yuga Kṛṣṇa, and every Kali-yuga Mahāprabhu. But in all the *yugas*, all these *yugas*, the Svayaṁ-Bhagavān does not appear. Only once in a day of Brahmā.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

Twenty eighth day of Brahmā, the Svayaṁ-Bhagavān Kṛṣṇa, and here also the *prema* Avatāra of Mahāprabhu descends. It is mentioned somewhere else. But in ordinary Kali-yuga and Dvāpara-yuga that *prema* Avatāra as in Vṛndāvana and in Kali, They do not come. Once in a day. And that is mentioned as *aṣṭāviṁśa catur-yuga. Sahasra-yuga*, Brahmā in his day has got thousand *yuga*. Then twenty eighth *yuga* is selected for the Svayaṁ-Bhagavān to come to Vṛndāvana in Dvāpara, and also in Kali, that Kali_____ [?]
Kali, it is mentioned.

Vidagdha Mādhava: So Guru Mahārāja, Kṛṣṇa killing the demons, Swāmī Mahārāja says Viṣṇu is killing the demon, and this is not necessarily part of Kṛṣṇa *līlā* in other universes, what to speak of Goloka.

Śrīla Śrīdhara Mahārāja: But it has got some different characteristic. Just as a servant renders service, but when parent render service, they also render service, but that is more valuable

service. In *mādhurya rasa*, all the services of the servant, of the friend, of the parents, they are, all these services incorporated there, and they become more valuable. So also when the partial Avatāra of Kṛṣṇa descends, that *asura maran*, dealing with the demons, and when Svayaṁ-Bhagavān comes, there will be some difference. Some difference there will be. The ordinary Viṣṇu function will give general results. But Svayaṁ-Bhagavān when He kills the demons like Pūtanā and others, they may be granted higher position. And also they have got some other colour, some heroistic nature added to the hero. In the character of hero, hero and heroine, hero requires some sort of such representation, that he's a hero, that *asura maran*, all these things are included there. So it has got some effect in that also, so modified. When it is the same *asura maran*, doing away with the demons, when it comes with Svayaṁ-Bhagavān connection there will be some difference. The ordinary Viṣṇu when He has come to become Avatāra in Dvāpara, His killing won't be able to grant *dhātry-ucitāṁ gatiṁ*, which is possible in Svayaṁ-Bhagavān Kṛṣṇa *līlā*. So some difference there showed.

Vidagdha Mādhava: So, these pastimes, I've been told, are going on at every moment, somewhere in the material universe.

Śrīla Śrīdhara Mahārāja: Wherever this is occurring Svayaṁ-Bhagavān there should be the same result. But not all the time in one universe. Wherever Svayaṁ-Bhagavān is playing, the effect will be like that. And wherever partial presentation, the result will be partial.

The killing does not require Svayaṁ-Bhagavān. It is done by Viṣṇu. But when that Viṣṇu is incorporated in Kṛṣṇa, that killing will have some far fetched result.

When a king is representing the function of a magistrate, when he's satisfied, he may grant higher things than ordinary magistrate's jurisdiction. But magistrate cannot grant such jurisdiction, such consequence, as when king when he's taking the function of a magistrate can do. King is present in the district, he's sending the magistrate to meet a rebel party, he's at the back. Then magistrate's power he transcends. If necessary he can grant more in the good or bad which is beyond the jurisdiction of the magistrate. He's there, something like that. Rank is but the guinea stamp, man is the gold for that.

When Svayaṁ-Bhagavān is there with particular form of Viṣṇu is also of course there, included. And such lower functions, it is to be done by Viṣṇu who is there, lower things. But still the presence of Him at the same spot that will have some effect. Viṣṇu cannot confer *dhātry-ucitāṁ gatiṁ* to Pūtanā without the intervention of Kṛṣṇa.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

If Viṣṇu comes to interfere only, then she will go to Brahmaloka, not more than that. It is only possible because Kṛṣṇa is in the background. Lord of the land of love, mercy. It is possible only there. Otherwise ordinary demons killed by Viṣṇu, they will go to _____ [?] Brahmaloka, not beyond. He's autocrat, He's the Lord of love. He has got the authority to do anything and everything, can make or mar, above law, even Vaikuṇṭha law. He can give the status to Pūtanā as His sweet will, *dhātry-ucitāṁ gatiṁ*. That is not possible in the case of...

End of 82.10.17.B_82.10.20.A

Start of 82.10.20.B_82.10.21.A

Śrīla Śrīdhara Mahārāja: They will necessarily come to the position where the *siddha* can reside. That is in Brahmaloka. *Kirana kapamor visat* [?] Do you follow?

Vidagdha-Mādhava: Yes. So killing of the demons, Guru Mahārāja, is not eternal *līlā*? It is not something going on eternally, even within the material world?

Śrīla Śrīdhara Mahārāja: Yes, it is also there in Goloka, but it does not find any principal part there to play. *Kasthasa conchi rava* [?] Something like show, what is indirect, helps to have the clear conception of the *līlā* here in *prapañca* that is in Goloka, just as a mere representation in picture, not very active, but passive. It has been stated, *kasthasa conchi rava* [?] The indirect pastimes are only a background there. The positive side is more free there, and the indirect background is more or less inanimate, like a stage.

Hare Kṛṣṇa.

Vidagdha-Mādhava: And also that Lord Caitanya came in the mood of Śrīmatī Rādhārāṇī and not necessarily to...

Śrīla Śrīdhara Mahārāja: Not in all *yugas*. Only once in a day of Brahmā. That is the twenty eighth day, twenty eighth *yuga*. *Sahasra yuga* constitutes Brahmā's one day, but the twenty eighth *yuga* day, twenty eighth *yuga*, only in that day come down. Svayaṁ-Bhagavān. We are informed like that in the scriptures, not all the *yugas*, of Kali or Dvāpara.

Devotee: Mahārāja, then in other *yugas* the Avatāra...

Śrīla Śrīdhara Mahārāja: The *yuga* Avatāra comes _____ [?]

Devotee: He also comes in the form of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Form is the same, little different. In Mahāprabhu's case it is *harit varna* [?] *Harit* means the colour of the parrot, not exactly yellow. It is mentioned in Nārada's

Pañcarātra, *Nārada saṁhitā*, or something like that. *Harit varna*, Mahāprabhu comes, it is mentioned. So different colour, but not exactly with the colour of Rādhārāṇī and Her posing.

Devotee: And are the pastimes the same, or are they also different?

Akṣayānanda Mahārāja: *Saṅkīrtana*.

Śrīla Śrīdhara Mahārāja: *Saṅkīrtana* goes on, but not so many earnest enquiries after Kṛṣṇa, that *viraha*, not that. What was played exclusively in Purī, that *dvādaśaka*, twelve years Gambhīrā *līlā*, that is omitted there. Not so much earnest searching for Kṛṣṇa, and some such different signs on His body, or Svarūpa, Rāmānanda, that private talk, intoxicating, all these things are absent.

Devotee: And then the Avatāra of Kṛṣṇa? There the pastimes are also different?

Śrīla Śrīdhara Mahārāja: Yes, little, that *nitya-līlā* in Vṛndāvana that is suppressed, underground. That is always there but expressly it is absent.

Rāmānuja and other *sampradāyas* they are of the opinion that it is for the time being. Nārāyaṇa is the centre, and sometimes He becomes Kṛṣṇa and comes to the worldly people with such dealings. But partial representation of Nārāyaṇa. In Vaikuṇṭha, in the ultimate area, in the centre there is Nārāyaṇa only, Lakṣmī- Nārāyaṇa.

But from *Bhāgavatam*, from Mahāprabhu, Rūpa, Sanātana, they established, "No. That Kṛṣṇa, there is Svayaṁ-Bhagavān and that is at the root of everything."

Rādhā-Kṛṣṇa nitya-līlā koilya prakasa. Even crossing the zone of Nārāyaṇa we have to enter into a finer area, and that is the most original, and there we shall find that Kṛṣṇa *līlā* is *nitya*. Vaikuṇṭha is grosser than that. The land of constitutional king and not the land of autocrat, lover. This is more gross and we are to pierce that. If we can do so, we shall find that is the ultimate plane, the most fundamental plane is that of love and beauty, not of power and grandeur. We're so fortunate and well equipped to find and inspect the subtle-most quarter of the universe. And we are to see beauty and love. That is the origin and not power, awe, reverence, grandeur. The primary causal position is that of love and beauty. That has been found out in *Bhāgavatam* by Mahāprabhu, and that is established by the Goswāmīs by their references quoting from different scriptures and also reason. This is *anarpita-carīṁ cirāt* [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4], which was never given beforehand so expressively as done in the incarnation, in the descent of Mahāprabhu, Śrī Caitanyadeva. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, if the *īṣṭa-deva* of the *rūpānugas* is Śrī Śrī Rādhā-Govinda, then the *sādhaka*, we may feel not fit for that. So some more regard for Rādhā-Madana-mohan. We may not like to cross over Rādhā-Madana-mohan.

Śrīla Śrīdhara Mahārāja: They should revere, they may not have any approach, Rādhā-Madana-mohan, they can't approach, but they must desire that Rādhārāṇī and Madana-mohan They're together. That is desirable to them. But they cannot be represented there by themselves, then private secrecy. They cannot rise so high, so only sometimes the *mañjarīs* are allowed to enter at that time, and never the *sakhīs*. So from one standpoint the *mañjarīs* position is better than the *sakhīs*. They have got some respectable relationship of reserve.

Akṣayānanda Mahārāja: Ants, many ants are here.

Śrīla Śrīdhara Mahārāja: Ants? But *mañjarīs* are supposed to be small. Hare Kṛṣṇa. Why so many ants?
Hare Kṛṣṇa. Nitāi.

Vidagdha-Mādhava: So Guru Mahārāja, two very powerful, original forms of Godhead have descended very close to this time, and still the influence of Kali seems to be even more powerful. How is that?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: I don't understand myself either.

Śrīla Śrīdhara Mahārāja: You try to understand.

Vidagdha-Mādhava: Kṛṣṇa has appeared and Mahāprabhu has appeared _____ [?] two incarnations, not one.

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu says, "When Mahāprabhu has come, and Kṛṣṇa Himself previously came, but still the Kali-yuga is so rampant. How is it possible? The Lord Himself has come twice."

Śrīla Śrīdhara Mahārāja: Then Haridāsa Ṭhākura answered in *Caitanya-caritāmṛta* it is found, in connection with Sanātana Goswāmī's talk with Mahāprabhu, told that, "You have come and the Name vibrations direct from You are reaching far and wide, giving the, not only the *yavana yangan* [?], that is living, but the *sthāvara*, the material representation also, all being released."

"But again from the source, that is the Brahmaloka," Mahāprabhu told, "If all you say, Haridāsa Ṭhākura, you say that all will be released, then the whole *brahmāṇḍa* will be vacant. No, No."
_____ [?] to fill up.

If a general amnesty is announced in any occasion, that the whole jail, prisons, all the prisoners should be released. Then again the prison will be filled up. Something like that. In any auspicious day the government announced that let all the prisoners be released, vacate prisons, then again they will come.

So from Brahmaloka, that *taṭasthā-loka*, again that sort of person will come and fill up."

Then Mahāprabhu also told,

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 15.179]

Mahāprabhu gave the announcement of the infinite characteristic of the rays of Kṛṣṇa. "That one who posses *crores* of *kāmadhenu*, if any she-goat dies, what harm comes to him? No harm. So the whole *māyā* is abolished, this *brahmāṇḍa* it does not effect Kṛṣṇa in any way." That was told by Mahāprabhu. "Even Kṛṣṇa's ray can continue if this *brahmāṇḍa* is abolished altogether, no harm in these pastimes."

But Haridāsa Ṭhākura told that, "All these will be filled up from the *taṭasthā-loka*, that original eternal plane from which so many particles of free willed souls are emanating always."

Purna sukhe jive budbudva kore [?] Just as Rāmacandra when He closed His *līlā*, the whole of Ayodhyā He took along with Him. It is mentioned in *Rāmāyaṇa*. But again Ayodhyā was seen to be filled up by others coming there, Ayodhyā is there.

Just as we take from the ocean, we take a big pot full of water, but automatically that portion will be filled up. It is so arranged, infinite. A line also infinite, accommodates infinite number of points, a line. And a plane is also infinite, can accommodate infinite number of lines. And solid infinite can accommodate infinite number of points, lines and planes. So in the characteristic of infinite also there is differentiation: the *jīva* infinite, the Brahmā infinite, the Paramātmā infinite, *anādi*, Kṛṣṇa infinite. Different phases of infinite there. And solid can accommodate all sorts of infinities. A line can only accommodate infinite points, not line. But a plane can accommodate infinite lines and consequently infinite points. And a solid can accommodate infinite planes, infinite lines, and infinite points also, in this way, different types of infinite there are. Do you follow? A line is infinite, do you follow?

Vidagdha-Mādhava: Yes. A line is infinite, goes on forever?

Śrīla Śrīdhara Mahārāja: Infinite. As regards the length, the line is infinite. But a plane is not contained in a line, but infinite number of lines can be contained in a plane. Necessarily infinite points also. In a solid are infinite number of planes and lines and points, but all of them are infinite. So Brahmā infinite, Paramātmā infinite, this *māyā* infinite, but all accommodating, *advaya-jñāna*, Kṛṣṇa, even Paravyoma in Kṛṣṇaloka. Then intellectual jugglery won't be able to measure, the fathom, that is fathomless. So,

jñāne prayāsam udapāsya namanta eva

[jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

You are a small purchaser. Emporium is there. Your necessary thing you get, and you taste. That advice has been given to us. Don't try to dive deep into the inquisitiveness. No end, rather try to join your duty recommended by them, try to find it out and go on. *Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ*. Oil your own machine, *jñāne prayāsam* means, oil your own machine, you'll be benefited thereby, not by inquisitiveness into the whole thing. No end, no solution. A finite cannot have any solution of the infinite within him, it is a general thing, so why this wild goose chasing? That is a mania, that is a kind of disease. So *jñāna śūnya bhakti*, service without inquisitiveness.

Mahāprabhu accepted that. "Yes, here it begins. For the finite to have a taste of the infinite, this is the real beginning of life."

Not to try in vain to measure the immeasurable, wild goose chasing, that is not recommended _____ [?]
It is he's still outside of his own real self. He has not come to a proper, healthy position. It is unwholesome, unhealthy position. Inquisitiveness is an unwholesome position. So *śraddhā*, which is gathered by the product of *sukṛti*. That can take us to the faith, to the *sādhu* proper, and go on obeying his order. That is peaceful and that is fruitful, some giving thing. Otherwise, it is impossible for the finite to know infinite, to measure the infinite, that is useless waste of energy. Don't go that side.
But sometimes for the preacher something is necessary, and that may come from that inspiration of service. When one is appointed by Him, then he's given the, appointed general, he's given the weapons and equipment of the general, he will do it. It will come.

Rāmānuja had a combat with a Māyāvādī Paṇḍita once. Continuously fourteen days they discussed but could not do anything, any progress real. Then Rāmānuja came to the temple of the _____ [?] "I'm so unfit a person that I could not establish the essence, the principal of Your devotion. Who is this Māyāvādī? I'm worthless." When he came and surrendered, and then as appointed he approached the person and whenever he went there, he was prepared to serve. "I recapitulate your previous arguments and I admit your arguments are true." When Rāmānuja

risked failure, "That I can't do, I can't establish this reality of the service over that impersonal conception...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...*praṇipātena, paripraśnena sevayā*.

[tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

It is not mere intellectualism, but by service when His presence descends within my heart, within me, then He can do anything and everything on my behalf. His backing may solve everything. His presence, to draw His presence within us, and for that service is most efficient and not intellectualism. So *jñāne prayāsam udapāsya namanta eva*, try to improve your negative side, and not positive, subjective side.

"I shall be master about Him, His knowledge." He's not to be such a thing as to submit to my subjectivity, never. Super subjective existence, transcending, up. So by improving our negative side, if we can draw Him within our heart, His presence may solve anything and everything, all possible difficulties. An ordinary, illiterate person, if he's endowed with the presence in his heart, of the Lord, then he can answer so many questions. But a literate man may fail to answer any question. So He's present and how it is possible?

Yam evaiṣa vṛnute tena labhyas.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

That He will select me and come down to me, that is what is really necessary. He may come to my plane of heart, and He may withdraw. He may come, but due to affection to me, He may live in my heart, may not deceive me and go away. I can fix Him in my heart, the solution of all solutions, *samañjasā*, only by my serving attitude, and not by intellectual search or quest, or that sort of attitude. That is given to understand to us. Have Him and you have got everything.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[*Śrīmad-Bhāgavatam*, 1.2.21. & 11.20.30]

If He's within you, then you are free of all doubts, all sorts of doubts, not otherwise. And how to have Him nearest to me? By service, not by search. Search with affection, with heart, with self offering, submission and self offering and serving attitude. Search must be of that nature. "I cannot tolerate Your absence, my Lord." Through love and affection we can draw Him nearer to us by our humility, by throwing ourself at His feet, and invite with much hunger, that sort of prayerful quest may bring Him to us. And when He's there, everything is there.

Hare Kṛṣṇa. Nitāi. Kṛṣṇa. What's the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Nimāi told Jesus, but Jesus exploited Judas. If we can think, then Kṛṣṇa exploited Pūtanā for His *līlā*, it was necessary. Pūtanā was necessary to enhance His *līlā*, so she was exploited by Kṛṣṇa, and she was rewarded for that. *Lebhe gatiṁ dhātry* [*Śrīmad-Bhāgavatam*, 3.2.23] It will go to that standard. Without His will nothing can be done, not even a straw can move, so only to help His *līlā* of all these different types. Pūtanā was a sacrifice, "That you have to become a *rākṣasi* and to play treachery for ever." In this way she was exploited, and she was rewarded. It is not bad. It is quite befitting policy. That is all *līlā*.

Akṣayānanda Mahārāja: Mahārāja, that Paundraka who imitated four armed Viṣṇu?

Śrīla Śrīdhara Mahārāja: That is also, only in this sense that they contribute to His *līlā*, something, so they get the reward and got so much, *rāga-dvesat-bhaya-krodhaḥ* [*Bhagavad-gītā*, 2.56 & 4.10?] Because from the ultimate standpoint they're all exploited for His *līlā*, part and parcel of His *līlā*, to enhance. So considering that position, they're rewarded, get uplifted. This is not whimsical, this considered opinion, sober, they're under.

"Judas, I exploited you. I'm going to be eternally famous, and I'm using you as a traitor to me. Through my connection it has been done. To enhance me, my pastimes, you are used in such a bad way. I'm indebted to you, Judas, for that."

Suddenly with this look he cast a glance to Judas when carrying the cross in the mob, Judas went mad. With that look, glance, Judas became mad. How pitiful that look was. He ran at once to free himself from the service what was thought at that time very bad, nasty.

Hare Kṛṣṇa.

Homoeopathy treatment, whatever sign is seen in the body, what medicine can produce that sign that is applied. Do you know the theory?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What for? Because the nature is already trying her best to drag the poison, to cure the disease, and what sort of expression has come when the whole health is trying to do away with that nasty disease? What signs have come? Give that sort of help to him which can produce that sign. The nature is only trying to oust it, and whatever signs are on the surface, what can produce that sort of effect, apply that medicine. This is the underlying theory of homoeopathy, so action and reaction.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Gaurāṅga.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

It would have been impossible to live if Gaura did not appear. What sort of inseparable relationship they're talking, the devotees of Gaura, *nitya-līlā svarūpa*. It is impossible to maintain our existence without Gaurāṅga. He's the centre of our life, the very gist, support, essence of our life. Without this, I would have died. A dead representation, not proper presentation of us would have been possible if Gaurāṅga did not come and rouse such sort of self within us. We are so dignified, we are so high, so valuable we are. He has come and increased in our eye our own valuation. We can be loved, the object of love of Kṛṣṇa. He has affection and love for us. We are not ordinary things in the market, that unowned, unclaimed articles, not unclaimed articles to be lost in this universe, infinite. But already we have got our position in the heart of Kṛṣṇa. Such dignified essence of our existence has been given out by Lord Gaurāṅga.

Prabhupāda told, "Gauḍīya Maṭha stands for the dignity of human race, not slave mentality, anything. They're not out to create slave mentality of the people, but most dignified position, dignity of human race, of whole creation, bringing Kṛṣṇa, the central Lord of love, that is the greatest call, reckoned, you are in His record, calculation in His heart, hearty cooperation with Him. So you are not ordinary things to be thrown into the dustbin of the nature. How dignified a position."

Hare Kṛṣṇa. Here we stop today. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

...instead of Madana-mohana, Lord Kṛṣṇa is used in the mantram. And in *abhidheya*, Govinda. And in *prayojana*, *gopī-jana-vallabha*. Kṛṣṇa, Govinda, *gopī-jana-vallabha*. Kṛṣṇa is represented by Madana- mohana, *sambandha*. *Abhidheya* in Govinda section, and *prayojana*, *gopī-jana-vallabha*. There is our _____ [?] of satisfaction, personal meeting with Kṛṣṇa.

Akṣayānanda Mahārāja: Sometimes devotees ask, we are living in certain temple, mandir, there may be Rādhā-Kṛṣṇa Mūrti such as here, Gandarva Govinda Sundara and other...

Śrīla Śrīdhara Mahārāja: General way, general way. When we shall reach to a particular stage of our realisation, then the question of differentiation in this matter will arise, not now. Now moving in a general way towards, including all, differentiation. What is this? Two or three ways mixed in one, what is that called? Junction. When we shall reach the stage of that junction then that consideration will come clearly and really, not now. Now we approximate progress in the beginning. And the stage will come...

End of 82.10.20.B_82.10.21.A

Start of 82.10.21.B_82.10.22.A

Śrīla Śrīdhara Mahārāja: ...then they'll be asked, "What service?" A general recruitment, then a special choice of service, and they'll be enquired, at heart, and the special choice for the special group of service will be given at that time. A general march towards Kṛṣṇa conception as a whole. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, march towards home. In a specific position will be understood after some realising, some sort of realisation up to *bhāva-bhakti*, it will come. *Niṣṭhā*, *ruci*, *tataḥ*, *āśakti*, very crudely in the form of *ruci* after *niṣṭhā*, continuing Kṛṣṇa consciousness, then the *ruci* will appear, then *āśakti*. That stage may be undetermined. And in *bhāva-bhakti* it will be clear. And *prema-bhakti* in a definite way, they will march. Hare Kṛṣṇa. Up to *bhāva*, *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, up to that, general. And only *mahābhāva* only, reserved for Rādhārāṇī, not to be found anywhere. After *bhāva-bhakti* there is *prema-bhakti*. In *prema-bhakti* there are so many sub-stages, *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, in this way. Hare Kṛṣṇa.

Now we are to look after how the continued service based on unflinching faith, continued serving attitude is found in our souls function, the awakening of the soul, *jīva* soul. *Niṣṭhā*, *anartha-nivṛtti*, *niṣṭhā*. Cent percent Kṛṣṇa connection. After that the differentiative nature will be awakened. The intensity will show different stages of the *līlā*. Kṛṣṇa.

...

_____ [?] ...direct connection with Brahman, continuous, even himself has that substance.

And the devotional school, "He's so great _____ [?] I'm in search of Him."

"*So 'ham*", the *Vedānta* says that "*so 'ham*", you are He, so near. And they say that Kṛṣṇa is far above. I'm a neglected particle of His feet dust, all these things. His connection is making far away." In this way he began to preach there, in Śāntipura.

When Mahāprabhu and Nityānanda Prabhu went there, one day, Mahāprabhu was so much besides Himself that He began to give him a good beating.

Then he told, "Now I am come to proper mood. You are showing respect to me and how I have taken retaliation on You. You are forced to beat me with Your own hand, so I have conquered You. You are defeated, I have defeated You. Now You must admit that You are our master, You are our Lord, You hold the supreme position. And before this You used to show reverence to me and keep me aloof, distant, respectable distance. Now my object is fulfilled, I am Your servant."

One day, Jayatīrtha comes back and says, "All those intoxication, all these, I have finished. Nothing there. What is preached by Swāmī Mahārāja, that is *the* truth." Ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

...

...not make compromise with the quantity. Always we must be used, quality. Elimination, acceptance and elimination. A living soul must have such characteristic, I think that. Adjustment will get new and new colour. It cannot but be. New conceptions, conceptions of new truth must have some influence over the whole, its past experience, cannot but be, if we're sincere. Life should not be mechanical and stagnant. And we must be sincere to our realisation. What we feel to be truth, we must serve that, must be after that.

Vaiṣṇava mata. There is a *śloka*, *anta sakta bahi saiva sabha ram vaisnava mata* [?]

A colloquial. Within one should be *śakta*, and outwardly the clever man should be a *saiva*, *tyāgī*, indifferent. And *sabharam*, in the assembly he will speak generally about *ahiṁsā*. Vaiṣṇava means *ahiṁsā*, not harming, not causing any injury or harm to others sentient. Try to come to the lower level of general public. *Sabhā rama vaiṣṇava*, this is to undermine the Vaiṣṇava feelings by the other party, *anta sakta*. Within us we must be *sakta*. *Sakta* means *śakti vyasaka*, *bahi saiva*, heard from Guru Mahārāja. And externally, *saiva* means outward *vairāgya*, indifferent. And when you meet the public, then we shall play the part of the Vaiṣṇava, with toleration, and also with modesty, we shall try to deal with them, as if we are servant of all of them, in this way. And outwardly renunciation will have appreciation from the public. And internally you must be self-seeker. Hare Kṛṣṇa.

I do not go out to canvass. But who comes to me, whatever I know I say to him. This is my worth. Generally I do not seek for any play outside. But if anyone comes to me, what I understand, I generally say that to them. But also with certain cautiousness, to certain extent. But still outspoken man I am, outspoken.

...

Akṣayānanda Mahārāja: Mahārāja, in *rāga-mārga*, there's also *sādhana*. *Rāgānugā-mārga* there is *sādhana*, so is that *sādhana* to be taken as a little mechanical?

Śrīla Śrīdhara Mahārāja: No, that is not mechanical, that is full of vitality, life. But that stage we must reach otherwise it will be mechanical. And mechanical thing will bring something wrong.

vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi.

Rūpa Goswāmī Prabhu writes, the limit of *vaidhi-bhakti* is up to the mark when that real *rāga* will awaken. And then it will be stopped and that will be it. When we reached *bhāva-bhakti*, then that *rāga-bhakti* may be given. *Vaidhi bhakta adhikaras tu*, the jurisdiction of *vaidhi-bhakti* is up to the mark when the *rāga* begins, *rāga* is upward. *Vaidhi-bhakti* in Vaikuṇṭha, Paravyoma, up to _____ [?] *bhakti*.

In Bhaktivinoda Ṭhākura's poem,

bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa
[raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa]

["Kṛṣṇa bestows the jewel of independence unto those persons who are attached to the path of rules and regulations, thus allowing them entrance into the path of spontaneous loving service. Becoming influenced by such spontaneity, remaining under the shelter of the mellows of un-wedded love, the soul finally attains all the symptoms of ecstatic love for Kṛṣṇa."]

When one has completed his *vidhi-bhakti*, following the scriptural and saintly direction go on, and when real *anurāga* has awakened in him then he gets freedom, he can enjoy freedom in his quest. *Bidhi-marga-rata-jane, swadhinata-ratna-dane, raga-marge korana pravesa*. Kṛṣṇa comes to interfere and says, "It is not necessary that you will continue penances, physical penances, and mental strictness about your general movement. But whatever they may be, your environment does not matter. You try to extend your liking, your appreciation, inner appreciation, that is love towards Me." *Raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa*. Then gradually he comes to Braja *rasa*, that is *parakīya*. *Jñāna śūnya bhakti*. The knowledge retires, calculation retires, and the *ruci* is only guide, taste is only guide. *Sādhu* of course and *śāstra* in the *rāga-mārga*, that has got appreciation and his inclination is established fully in Braja *rasa*, *parakīya*, plainness, simplicity. Ignorant section not any, much qualified.

But anyhow they cannot but remain without this particular relationship with some boy, either in *vātsalya*, or in friendly, or in *mādhurya*. "Sometimes at the background we may lose Him, He does not belong to us, some say." But generally they do not care to allow that idea within them. "No, He's ours. He's my son, my friend, very dearest friend." But some sort of apprehension that, "He may leave us, we may lose Him. Any time we may lose Him, He may withdraw." They've got some sort of supernatural background, so the apprehension is there, "That we may lose His company." And with this idea they go on to _____ [?]
"No, no, they must be one of us." This suspicion, the relationship goes on in different *rasas*. That is *parakīya*. In *vātsalya-rasa* also *parakīya*, friendly also *parakīya*, *sākhya-rasa*, *mādhurya* ____ [?] *parakīya*.

Raga-basavarti ho'ye, parakiya-bhavasroye, labhe jiba krsna-premavesa. That comes to the level of love divine in Vṛndāvana, Kṛṣṇa *prema*.

premamrta baridhara, sada panarata tanra, krsna tanhader bandhu, pati
[sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati]

["Kṛṣṇa is the dear-most friend and master of those who are always attached to drinking the fountain of ecstatic tears of love. Thus, the goal of this most fallen and lowly Bhaktivinoda is to be with all such residents of Vraja within the abode of Supreme auspiciousness."]

That particular spiritual juice they always drink, like intoxication of Jayatirtha Mahārāja. *Premamrta baridhara, sada panarata tanra, krsna tanhader bandhu, pati*. "His friend is our consort." Always they drink a sort of spiritual juice. *Sei saba braja-jana, sukalyana-niketana, dina-hina binoder gati*. Bhaktivinoda says that, "My last solace of destination, my dispenser of my faith, my fortune, is at the lotus feet of those persons."

Hare Kṛṣṇa. That is in reality. Just as it is told that a girl at the age of five years, if she is told about her husbands love, she can't understand. But she must attain a particular stage about eleven, twelve, thirteen, then she will be able to imbibe some sort of natural conjugal love, and not before. So the soul must rise to a particular standard and then it will be appreciable to what is divine love. Otherwise it will be to play like dolls. If moral and go on *parakīya* immoral, that will bring more justice, consequence. In the name of *parakīya* they will go on with immoral activity, that is with the *sahajiyā*. Spiritual purity. This physical application of that highest thing in physical body. With the help of physical application of such things, they think that they will rise so high there, by mental concoction.

Our Prabhupāda, Bhaktivinoda Ṭhākura they are mature in his spiritual body. It is not a play of this flesh concern, mental concern. It is soul concern.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Then soul will come.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the

performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

The *ātmārāma*, not in this level but in the level of soul, pure spirit. And then some higher connection with Nārāyaṇa, Paravyoma, you must have to cross that, and then Kṛṣṇaloka, *parakīya*. Don't think that is here in the flesh world. This is *kāma*, this is the worst thing.

[ataeva kāma-preme bahuta antara] kāma-andhatamaḥ, prema-nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

That is the purest dedication of the extreme type, dedication to the senses of Kṛṣṇa, extreme. And not to be cultivated in this flesh and bone, in this layer when we are addicted to this sort of sense pleasure. This is the opposite. This is the most demonic enemy, the *kāma*. *Kāma* and *prema*, you are to differentiate first between the two. The *kāma* is not *prema*, then you are lost. If you commit mistake to accept *kāma* as *prema*, then you are gone, finished. The middle place, there is a long space you have to cross and go to the highest portion. There it is such. Śukadeva recommending. Who is Śukadeva? *Strī-pum-bhidā na tu sutasya vivikta- dṛṣṭeḥ*.

[dṛṣṭvānuyāntam ṛṣim ātmajam apy anagnaṁ, devyo hriyā paridadhur na sutasya citram
tad vīkṣya pṛcchati munau jagadus tavāsti, strī-pum-bhidā na tu sutasya vivikta-dṛṣṭeḥ]

["While Śrī Vyāsadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Śrī Vyāsadeva himself was not naked. But they had not done so when his son had passed. The sage inquired about this, and the young ladies replied that his son was purified and when looking at them made no distinction between male and female. But the sage made such distinctions."]

[*Śrīmad-Bhāgavatam*, 1.4.5]

Who has got no recognition of different sexes in this world, he's passing the beautiful girls, she does not, no attention that side. So much so that the girls does not want to dress before him. He's a young man of sixteen or so. But girls, his eyes are such, so vacant, so drawn inward, high ward, then the girls do not care to cover their bodies.

Then before that, Śukadeva is saying that, "The highest conception is this."

So if we do not like to commit suicide, then we shall have to pass through Śukadeva towards *Bhāgavatam*, finding of *Bhāgavatam*. The layer of Śukadeva must be crossed, then we are to go to Braja *līlā*. Otherwise we shall deceive ourselves, belittle.

The mean people they take it in this way, do not care of Śukadeva Goswāmī, *ātmārāma*. The joy drawn from the spiritual world, not from this mundane world, attempt to have an engagement of this mundane senses. We must have spiritual plane, and the differentiated

spiritual plane, and differentiated body, and then there are awakening of so many senses in the spiritual body, and then it is possible to engage those spiritual senses for the highest spiritual purpose. It is not a fun, 'it is only imagination.' Imagination, and that reaction will take you to the bottom of the material misconception world. It is reality. God is reality more than reality we can think. The connection with God which is so vague, so high, so fabulous, God, and His connection. His realistic connection, that is not a very cheap thing in this unknown and unknowable. How much Godliness, how much intensity of the degree of Godliness can take us to Him or His domain, and then it is possible to exercise our senses of spiritual body. What about of spiritual body, where is it? Rādhikā-Mādhava. We must go on lives together with the hope, with that bright hope, if necessary, and not that we shall jump immediately and get that and devour that. What is this? We have not come to contact with such a lower sort of realisation. The highest of the high. *Sambandha jñāna*. Hare Kṛṣṇa. *Anartha-nivṛtti.*

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā [rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti,* the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Continuous company with the Lord and His men and nothing else, no gap. Then the real *ruci*, the real taste will awaken after that stage. When cent percent engaged with Him, with God consciousness, proper God consciousness, in the name of God consciousness so many things are passing. But real God consciousness, Kṛṣṇa consciousness, we have come in contact with, cent percent twenty-four hours, then our taste will be created. Then *āśakti* then *bhāva*. In *bhāva-bhakti* we come in real connection with the soil, with Vṛndāvana, and from there it will grow, the creeper will grow in its own soil. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

Upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya. *Brahmāṇḍa* means Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. These seven stages of material life, up to Satyaloka. Then Virajā and Brahmaloka, the double conception of indifferent, or the marginal zone, the buffer zone, Virajā and Brahmaloka. Passing through the seven stages of this material, and then the indifferent, that is renunciation mood of the material life, that is also two classes, Virajā and Brahmaloka. Then passing through that one enters Vaikuṇṭha, Paravyoma. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'.* Then crossing by *vidhi-bhakti* that Paravyoma, you come to the verge of the Goloka, *rāga-bhakti*, and there with the help of the so many devotees of such nature, he will thrive there. *Kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana*. It is clearly mentioned stages.

Now we are to know how far the *brahmāṇḍa*, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. And Virajā, Brahmaloka. Virajā *jal*, the water of Virajā, that will cleanse us, we shall take bath in there. And then the fire of Brahmaloka, we must be purified through the fire. Whatever there will be, alloy, that must be burnt away in the fire of Brahmaloka. Then one will enter Paravyoma. Paravyoma, that is Vaikuṇṭha, *vidhi-bhakti*, the land of proper devotion.

And there are checkers to check there is the code, the law is there. And the checkers are there to check how far we have got our devotional serving attitude. And when that is finished, no *śāstra*, no checker, but our honesty, sincerity of purpose has been passed, got a certificate, then we are allowed to enter into Vrajadhāma, Kṛṣṇaloka. Beyond all checking and suspicion, and the scriptures, the laws, they will give certificate. Then we shall enter Brajaloka safe, quite safe from all our enemies to attack from outside. Then we shall go safely, freely towards that.

It is good to think, but whenever we think 'I have got in possession,' we're finished, it is such, *adhokṣaja*. *Adhokṣaja*, to cast our fate with the infinite whimsical authority. What is love divine, that is very, very rare, very, very rare. But we cannot find satisfaction in anything here. If we can be so much fortunate, then only it is possible to go. Naturally I'm dissatisfied. Nothing can satisfy us. Whatever. 'No, that is stale.'

That Gopa Kumara in *Bṛhat-Bhāgavatāmṛta*, going with new curiosity, but in a few days that is finished. Then again going higher, then with new curiosity and new hope, but within few days that is finished. In this way he's passing away, from different proposals.

...

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

For those newcomers that are going to join, they will have to be satisfied to speak really that Kṛṣṇa's direct connection with their superiors. And that will give satisfaction to these attendants. That is the key to our ambition. It is also told like that, don't aspire after direct connection with Kṛṣṇa, you don't aspire that. You are to be satisfied with that, that my superiors they're in direct connection with Kṛṣṇa. This will help you to get your real wage. Don't aspire after direct connection, in the highest sense. Then you will be loser. You will be loser, your position, your intrinsic position is such, if you want in that way, you will be loser. So always keep yourself in safe side and thereby that your Guru, your Gurudeva, by those that are eternal paraphernalia, the direct connection is going on there, just little above. So *rūpānuga mañjarī*, take your position there and you will earn best. This strategic advice given to us, if we really follow the scriptures. It is clearly told like that.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura told: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If you want to have direct connection, it will disappear, it is of such nature. But by sudden appearance or a little cover of a shadow, some sort of, then it will be, your best appreciation will be from that position. That unknown and unknowable. If you want to have His real intrinsic nature of ecstatic joy then you will have to be satisfied with this sort of appreciation and realisation of your position. If you want more, you will be disappointed, and something wrong will come to take place of that. You will be deceived. What is unknown and unknowable really with autocrat transcendental of the highest order, and from the level you want to get within your fist, you will be simply deceived. Those say that to you, that hoax, they deceive you. From your position, the type of your position, the highest point is such, that you will find, allowed, that also from behind the screen of the *līlā*. So that will be your highest satisfaction.

Hare Kṛṣṇa. Ha, ha, ha. Gaura Hari bol. Nitāi Gaura. Nitāi Gaura.

So much so, once one of Prabhupāda's old disciples went away...

End of 82.10.21.B_82.10.22.A

Start of 82.10.22.B_82.10.23.A

Śrīla Śrīdhara Mahārāja: ...and gave a letter to Prabhupāda. Though Prabhupāda was his Guru, he addressed, "My brother." Bhai Saraswatī, my brother Saraswatī, let us come and begin direct *bhajan* of Kṛṣṇa in Vṛndāvana."

And Prabhupāda's remark against him was a very ludicrous thing, "Oh, he's already, he's with child perhaps in connection with Kṛṣṇa." Prabhupada's remark was. "His imagination has gone so much that perhaps he has got a child in connection with Kṛṣṇa, that ill-fated man."

Gaura Hari. And another hand Prabhupada's that glance, look. _____ [?]
"It is not so easy to throw flower on the body of Kṛṣṇa. In the beginning, to throw flower in the body of Kṛṣṇa, that is the beginning of the connection of love. But from ages gone by, I'm trying to throw, but still I'm not successful. It is so, so rarely to be done, it is like that." Infinite is in one part. What are we doing? We may think it, we are wasting time in wild goose chasing. We may think like that.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

"What will be our relation with Him?" Mahāprabhu says.

Rūpa Goswāmī also says, "Just as *cātaka*, *cātaka* is a kind of bird who drinks only raindrop and no water from the land, anywhere. But only when the rain is dropping they're accustomed to drink that rainwater. So a devotee's nature will be that, *ananya bhajana*."

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā [gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]
[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

"Oh, You Lord of the desolate, *dīnabandho*, *viracaya mayi*, You may punish me or You may grace me. *Gatir iha na bhavattaḥ kācid anyā*. But I have no other alternative but to pray to You for Your grace. No other alternative I have got. *Nipatatu śata-koṭir nirbharaṁ vā navāmbhas*. Whether the thunderbolt comes down, or profuse rain, that kind of bird *cātaka* has no other alternative but to pray for the water. Water may come profusely by rain, or the thunder may come and finish him, no other alternative. So we have no other alternative but to search after You. You are our attracting centre, Kṛṣṇa. The attraction reaches up to You, You are the centre of attraction to everything, anything and everything. So our bona fide connection is with, to be attracted by You. So must go that side, no other alternatives. But You grace us or You may frown

us. But I have no other alternative, whatever You do. You are angry, apathetic, or You may be kind and gracious, favourable. This is the only *ananya-bhakti* we are to march on. With this spirit, no other alternative, do or die. Die to live. He's for Himself. We're for Himself, no other alternative. With this idea, this is healthy and we must approach with this idea. This is our nature, not for any loss or gain, but with the background that we shall gain by our advance and not loss, if we properly go forward."

Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ. Anyhow we must be in His relativity. That should be the object. And that is *ānukūlyena*, favourable relativity, not opposite side, not in the opposition, but in the direct support, line of fulfilment of His desire. That will be our business, and leaving the consequence to Him, and to the superiors, our guardians. Don't think of you, think of your guardian. They will think for you. Their property, so near to you, that is the property of your guardian. In this way go, advance, step by step.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: Mahārāja, in *Caitanya-Bhāgavata* there is a verse, *saṁsārera pāra haiyā bhaktira sāgare, ye ḍubibe se bhajuka*...

Śrīla Śrīdhara Mahārāja: *Nitāi cāndere*.

Akṣayānanda Mahārāja: Yes. Is that *ḍubibe* to dive in that ocean, is that Guru *bhakti*? It must be, only.

Śrīla Śrīdhara Mahārāja: Yes, to dive in the ocean of nectar.

saṁsārera pāra haiyā bhaktira sāgare, [ye ḍubibe se bhajuka nitāi cāndere
āmāra prabhura prabhu śrī gaurasundara, e baḍa bharasā citte dhari nirantara]

["Beyond the ocean of birth and death lies the *bhakti* ocean. Let those who would swim there worship Śrī Nityānanda Prabhu (the original Guru). I will hold this faith within my heart forever: My Master is Śrī Nityānanda Prabhu; His Lord is Śrī Gaurasundara. (By the mercy of Nityānanda Prabhu one gets the mercy of Śrī Gaurasundara). Nityānanda Prabhu is therefore the original Guru. As such, Gurudeva is considered to be the manifest representative of Nityānanda Prabhu, and is thus non-different from Him."]

[*Caitanya-Bhāgavata, Ādi*, 1.77.152-3]

The ocean of service, *bhakti* means service. Cast yourself, throw yourself in the ocean of service. That is nectar. That serving plane is infinite, you throw yourself there. Try to snatch yourself from the ocean of exploitation, don't cast you in the ocean of renunciation, but jump into the ocean of service, dedication. If you want that, you take shelter under the guidance of Nityānanda Prabhu, and pure devotional ocean you will find and throw yourself there and drink the nectar and be happy.

...

Nitāi. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, may I ask a question?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: There is one devotee who will perform no *sādhana*, but at the same time he will do a lot of service. And then there is another devotee who will do no service practically but he will perform his *sādhana* very carefully, regularly. So of the two, which will become more advanced more quickly?

Śrīla Śrīdhara Mahārāja: What is the difference between *sādhana* and service? If by service you mean that is to do work in the external world, and *sādhana* means only to exercise mentally, this is the differentiation, *sādhana*? What is *sādhana*?

Devotee: By *sādhana* I mean chanting and reading *Bhāgavatam*, going to class.

Śrīla Śrīdhara Mahārāja: When chanting loudly what do you say, *sādhana* or service? And when chanting within the mind?

Devotee: Mostly I'm considering it to be *sādhana* more.

Śrīla Śrīdhara Mahārāja: That service and *sādhana* one and the same thing, with spiritual colour, what is the most important thing. We are to, that if it is meant for Guru, Vaiṣṇava, God, whatever in the physical form it is service, it is *sādhana*. Otherwise only mere meditation, or chanting the Name, or the *arcanaṁ*, worshipping the God with flowers, all these things, and the selling of the books, and also cooking for the God and for the *sādhus*, and brushing the houses, all must have spiritual colour, serving attitude. Then they will be fruitful. Otherwise everything may be imitation. *Sādhana* may be imitation, the work, the physical exertion also may be imitation, but the very life is how much it is God-ward, it is done with the spirit God-ward, towards Kṛṣṇa. That is the criterion, not the physical colour or shape of much value.

Even killing a person may be devotion. It may be devotion at time. Hanumānji and others when direct participation in the *līlā* of Rāmacandra or Kṛṣṇa, if he kills, Arjuna, in *Bhagavad-gītā*, Arjuna was asked to be prepared to kill so many, to be a party to the divine irresistible will of the Lord. But different shapes there may be, different stages there may be. But to be reckoned as service, what for he's doing? How much he's independent of his own self satisfaction, or from the satisfaction of a community, or a country? The local interest has been crossed and universal interest has been aimed properly. That should be the criterion of the action.

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

It's *nirguṇa*, what we do, if it is the insinuation, inspiration comes from the most fundamental plane and I'm in consonance with that, whatever I shall do it will be justified, it will be *nirguṇa*. Not good, bad or moderate, but the wholesale good, because the highest fundamental necessity wants it and I'm in consonance, in harmony with that. I'm to adjust myself with that. There may be different planes, but on the whole, to become service, it must be God centred and not any local centred, either myself, or my family, or my country, or my nation, or my solar system, nothing else but God-ward. As much as it will be God-ward, so much it will be service, whatever apparently it may be. May be cooking, brushing this compound, and to drive away the dogs from the temple, whatever may be the external show, if it is for Him, it is all right. And if I sit idle and do repetition of some mantram which is wholly covered and diseased, contaminated with local values, that will not bring any universal result. Local colour will bring local results.

To be free from all sort of provincialism and to have our aim perfectly towards the centre. And that has got some signs, symptom, according to *śāstra* and *sādhu*, and we are to understand that and to conduct ourself in that way. So as we are desired by the superior leader, 'do this', that sanction, that order is of more value. I'm to submit to the order of the higher agent. I'm cleared, not working with any colour of my own mind, my ego. To dissolve the ego, to disown the ego acquired by so many births and deaths in the world from long, long ago. That ego should die fasting. I shall carry out only the order of the superior. That should be the interest, whether counting the Name, or doing this work, that work, or to sit idle. I am satisfying the order of my higher agent, of the Lord, that sort of thing, what is necessary. I don't take any initiative which is originating from my own ego, own dynamo. Don't use your own dynamo, but try to follow the dictation of the dynamo of the superior world. And get out of this dynamo, that ego within you. Dynamo is the, of deposited energy.

Akṣayānanda Mahārāja: A generator.

Śrīla Śrīdhara Mahārāja: Generator, generating energy. Everyone has got a dynamo of his own. Then discard them, or connect with higher dynamo.

Akṣayānanda Mahārāja: I think Your Grace is our dynamo.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. Nitāi.

Computer also may be of different type, is it not? Local computers giving news and arrangements, and also orders within local, and then higher computer may guide so many local computers, small computers, it is possible. Ha, ha.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Work as a servant of the highest dictator, that should be the lookout of our all activity and energising. We'll get benefit of the high direction and command, to take benefit of the high

looker, high looking eye. The sound aspect is nearer to us, so the Name, then within that the colour side, all divine, not like this world. In this way *Nāma*, *rūpa*, *guṇa*, *līlā*, etc. So generally we're told go on with the Name of the Lord, Divine Name. But that must be tackled naturally, not with any artificial fashion, and for that, whatever will be necessary to do that.

An efficient man is leading a big _____ [?] mill, an efficient man he's manager of a big mill and by the help of his intelligence, it may make so much gain that the lowest *kooli* may get his wage properly. But a small business if conducted by an idiot then all will have to fast, no gain.

So we must work under a real saint, whatever he says, he asks us to do, we shall do, and we shall get the share of the income of that whole. So under *sādhu* we shall work. And work may be of different type. Someone only writing in the account book, and someone hammer striking, and someone brushing the compound, but they will all get some wages, some money in return, according to the brain of the leader. He will conduct the whole thing. So under the guidance of a proper Guru, so many disciples are engaged in different activities, they'll all get their salary, properly. And if he's under any bogus direction, he will lose everything. So efficiency will have greater consideration, efficiency in the line of devotion, that is dedication to the right cause, towards Kṛṣṇa, proper dedication, in real quality. And direction from that quarter of real dedication, that will help us to take them up, to that side.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

Everything will be pure, our tendency to service, our endeavour for service will be purer, as much as it will be aimed towards the truths, *tatparata*. Its quality will be enhanced according to its right aim, towards Kṛṣṇa. How much purely marking Kṛṣṇa's ways, how far? It will depend on that, purity of purpose. Purity of purpose for the service proper and Kṛṣṇa real conception. Not pseudo-conception of Kṛṣṇa amongst the imitationists, *sahajiyā*. Their conception about Kṛṣṇa is not clear, is not real, some sort of material conception, hazy conception, mental. Purity by sacrifice. Exploitation may be of three natures, three classes, *tama*, *raja*, *sattva*. And then renunciation. And then serving attitude towards the whole. And the service of generally two kinds. One constitutional, calculative, another autonomous, spontaneous. Service of love, that is in Vṛndāvana. And there we find the ultimate cause as Kṛṣṇa. And so many servitors also, perfect order there we find. And we are told that the degree of satisfaction in quality and quantity goes in that way, realisation in that way.

So I want to stop today here. Gaura Hari bol.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Kī jaya!

...

Śrīla Śrīdhara Mahārāja: _____ [?]
...it is mainly *kīrtana*, *śravaṇa*, *kīrtana* etc. And that is including activity, *arcana-pradhana*. *Pañcarātra* means that is to regulate our activity towards,

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O Kaunteya, whatever your action whether general or scriptural, whatever you eat, what you offer in sacrifice, whatever you donate in charity, and any vow you keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

So our ordinary activities, and in this Brahmā, Nārada, this is mainly *śravaṇa*, *kīrtana* etc. *Arcana* is a part of that, *saṅkīrtana-pradhana*, *śabda*, *śabda-pradhana* and *karma-pradhana*, two lines. *Kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ, ta evātma-vināśāya, kalpante*.

[evaṁ nṛṇāṁ kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ / ta evātma-vināśāya, kalpante kalpitāḥ pare]

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."] [*Śrīmad-Bhāgavatam*, 1.5.34]

neha yat karma dharmāya, na virāgāya kalpate / na tīrtha-pada-sevāyai, jīvann api mṛto hi saḥ

["Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing."] [*Śrīmad-Bhāgavatam*, 3.23.56]

tāvat karmāṇi kurvīta, na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā, śraddhā yāvan na jāyate

["As long as one is not detached from fruitive work (*karma*) and material enjoyment, and as long as one has no faith in devotion to Kṛṣṇa, beginning with hearing and chanting His glories, one should follow the ordinary religious principles of the *Vedas* on the path of *karma*."] [*Śrīmad-Bhāgavatam*, 11.20.9]

Śravaṇādi of little higher type, and to regulate or offer our *karma* for His satisfaction, that is of lower type, *tantra*.

Akṣayānanda Mahārāja: He has described Nārāyaṇa Brahmā Nāradi as *samkepata* [?]. And the other,

vistara taha sesat sanat kumara sankayanadi balinatha [?]

Śrīla Śrīdhara Mahārāja: Nimbarka *sampradāya* that comes under Sanat *sampradāya*. And this Madhva *sampradāya* Brahmā, Nārada.

kṛṣṇa hoite catur-mukha, hoy kṛṣṇa-sevonmukha, brahmā hoite nāradera mati,
nārada hoite vyāsa, madhva kohe vyāsa-dāsa, pūrṇaprajña padmanābha gati

[First line of the Brahma-Mādhva-Gauḍīya *sampradāya*,
compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[The Disciplic Succession of the teachings of the science of pure devotional service to the Supreme Personality of Godhead, originates from the Lord Himself, Bhagavān Śrī Kṛṣṇa. Śrī Kṛṣṇa revealed this divine knowledge at the beginning of creation unto the four-headed Brahmā, who then taught it to his son Devarṣi Nārada Muni. Nārada taught it to his disciple the great sage Kṛṣṇa Dvaipāyana Vyāsadeva, who was empowered to compile the Vedic literatures. Vyāsadeva revealed this divine knowledge to Śrīpāda Madhvācārya (a.k.a Pūrṇaprajña Tīrtha), who visited Vyāsadeva at Badarikāśrama in the thirteenth century to learn *Vedānta* philosophy from him. From Madhvācārya the science of pure devotional service was passed to Padmanābha Tīrtha.]

Śrī kṛṣṇa brahmā devarṣi bhadarayana saṅga gana, this is one line. Catuḥsana *sampradāya*, Nimbarka *sampradāya*, they're mainly this *arcana*.

Akṣayānanda Mahārāja: So that *sanketana vistarita* means, *vistarita* is very elaborate and *samketana* is very simple. And they have given *vistarita bhave sesa*...

Śrīla Śrīdhara Mahārāja: All the activities have been directed and modified, molded, to leap towards the goal proper.

Akṣayānanda Mahārāja: And *sesa*?

Śrīla Śrīdhara Mahārāja: Śeṣa means Sanat Kumāra is the disciple of Śeṣa, Śeṣa means Balarāma, Śeṣa, Ananta Deva.

Akṣayānanda Mahārāja: Yes. And Sankayana?

Śrīla Śrīdhara Mahārāja: Sankayana, another person in the line. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: And Viṣṇu Swāmī and Rāmānuji *sampradāya* that will also be...

Śrīla Śrīdhara Mahārāja: Come from Rudra, Viṣṇu Swāmī from Rudra, Rāmānuja from Śrī, Lakṣmī.
Śrī, Brahmā Rudra Sanaka _____ Pavana [?]

Akṣayānanda Mahārāja: They are also in the *arcana vidhi*, generally.

Śrīla Śrīdhara Mahārāja: *Arcana*, that is *rāga-sevā* in Viṣṇu Swāmī *sampradāya*, *rāga-padam*. And Śaiva, they differed themselves from *arcana*. *Arcana* is they say more artificial and this is simple and humanly, the Śaiva, *rāga-sevā*.

They don't say that *pūjā*, or *upāsanā*, or *arcanaṁ*, they're very fond of the word *sevā*. Just as we do here *pitṛ sevā*, *matri sevā*, *Guru sevā*, something like, they are fond of saying that 'we do *sevā*.' This *rāga-mārga* Viṣṇu Swāmī, *śuddhādvaita-vāda*.

And Rudra is the propounder, the first Ācārya. Śrī Brahmā, Śrī Lakṣmī, from Her the Rāmānuja *sampradāya* coming out. Śrī Brahmā Madhva *sampradāya*, Rudra this Śrīdhara Swāmī *sampradāya*. Śrīdhara Swāmī also comes in that line of Viṣṇu Swāmī.

Brahmā Rudra Sanaka Nimbarka *sampradāya*. The Nimbarka *sampradāya* divided into two, Haridās and Harivyāsa. Haridāsī *sampradāya* an offshoot.

And from Viṣṇu Swāmī *sampradāya*, the Vallabhi *sampradāya* is an offshoot.

And Madhva *sampradāya*, this Gauḍīya *sampradāya* an offshoot, Mahāprabhu.

And from the other Rāmānuja *sampradāya*, the Ramanandi, Tulasī Dāsī, they're offshoot.

Each of these four *sampradāya* has a big branch has sprung out. They are not fully one with the beginning, some modification.

Haridās was at the time of Akbar. He was the Guru of Tonsen. From him an offshoot has sprung from the Nimbarka *sampradāya*.

Now the Kartiya Baba *sampradāya* again comes from there and very close to Māyāvādā. Hare Kṛṣṇa.

Dvaitādvaita Nimbarka, *śuddhādvaita* Viṣṇu Swāmī, and *śuddha-dvaita* Madhvācārya. And *dvaitādvaita* Nimbarka. And *viśiṣṭādvaita* Śrī *sampradāya*, Rāmānuja. And Mahāprabhu modified *acintya bhedābheda*, not satisfied with *śuddha-dvaita*. Madhvācārya laid stress on the difference of the world with God, laid stress in difference, more difference than something common.

Hare Kṛṣṇa. Nitāi. Nitāi. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: Yesterday the question came, Mahārāja, that every Dvāpara-yuga Kṛṣṇa comes, but on the twenty eighth day of Brahmā. And the other Dvāpara-yugas that is not Nanda-nandana Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: No.

Akṣayānanda Mahārāja: Vasudeva-nandana?

Śrīla Śrīdhara Mahārāja: Vasudeva-nandana. Nanda-nandana Kṛṣṇa in Vṛndāvana eternally present, but that is underground. Sometimes comes over the surface, but mostly underground.

And here also, not Rādhā-Govinda combined...

Akṣayānanda Mahārāja: Hmm, Mahāprabhu.

Śrīla Śrīdhara Mahārāja: ...but only Yuga-Avatāra for *Nāma pracāra*.

Akṣayānanda Mahārāja: Why did Mahāprabhu offer this *śrāddha* in Prayag, in *Caitanya-Bhāgavata*?

Śrīla Śrīdhara Mahārāja: Gaya.

Akṣayānanda Mahārāja: Gaya, not Prayag, yes, Gaya.

Śrīla Śrīdhara Mahārāja: Because he wanted to show the ideal practice of a *gṛhastha*, as the custom of the day. Kṛṣṇa went to Gurukula to learn, and get sacred thread from Sandīpanī. *Loka-saṅgraham evāpi*.

[karmaṇaiva hi saṁsiddhim, āsthitā janakādayaḥ
loka-saṅgraham evāpi, sampaśyan kartum arhasi]

["King Janaka and other learned personalities attained to perfection in devotion by performing their prescribed duties. Therefore, it is proper that you perform your duty for the instruction of the masses."]
[*Bhagavad-gītā*, 3.20]

To show to the people, to set the example for the ordinary public.

yad yad ācarati śreṣṭhas, tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute, lokas tad anuvartate

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

utsīdeyur ime lokā, na kuryāṁ karma ced aham
[saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ]

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

Loka-saṅgraham evāpi, sampaśyan kartum arhasi. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Akṣayānanda Mahārāja: Dev Nārāyaṇa Prabhu likes to ask a question.

Śrīla Śrīdhara Mahārāja: What is that?

Dev Nārāyaṇa: Guru Mahārāja, I'm going to leave today and I wanted to express my gratitude again for you accepting me as your disciple, and also appreciation for all your disciples and those who have taken shelter of you because they have been so kind and they have shown me more what it is to be a real Vaiṣṇava under your direction. So I'm anxious to receive your blessings, and also I was going to ask if you have any specific instruction for me.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This is the first time you are coming here?

Dev Nārāyaṇa: Yes, it is.

End of 82.10.22.B_82.10.23.A

Start of 82.10.23.B_82.10.24.A

Śrīla Śrīdhara Mahārāja: ...no conception is not the ultimate conception. But we accept that He's Īśvara, above Brahman, and has personal existence. And again to say that 'I'm one with Him, I'm His representative,' all these things, 'I represent Him.' That is more hateful, sinful, offensive. Hare Kṛṣṇa. Delirium, delirious statement. It is very good, so soon that the intoxication has taken him so high is possible, preaching, it's a good sign. Ha, ha.

Akṣayānanda Mahārāja: Very effective.

Śrīla Śrīdhara Mahārāja: That intoxication can take us where? It is proving itself that intoxication can take us where?

Akṣayānanda Mahārāja: Six years in half an hour.

Śrīla Śrīdhara Mahārāja: Impossibility, within half an hour the six years effect within half an hour. And he has taken to such high level that he thinks himself that he's God Himself. So much madness. It will teach the others, sincere persons, how dangerous intoxication is. To the normal thinking person, to the sober section, intoxication will prove its serious heinousness.

Hare Nāma, Hare Nāma means helpful, conclusive realisation, faithful future.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

And they're frustrated with Navanita Chora and _____ [?] They could not utilise intoxication as Jayatīrtha did. They're thinking they're human beings. They think, divided

amongst them, someone's Jesus, someone's Rāma, someone's Caitanya. Three, Advaita, Nityānanda, Śrī Caitanyadeva. _____ [?] divided into three. Ha, ha. They're not so clever. If combined they could work, then, as a greater whole, on the foolish public. 'We three are three Avatāra.' But instead of that, one has taken the three positions and others dismissed. Ha, ha. A farce.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

We are also to learn from such consequence, we are to learn, man may go from the position of an Ācārya what result may be earned. Gaura Hari. What is the position of the *jīva* soul? So vulnerable, so vulnerable, the *jīva* soul.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Real progress will help to find oneself to be more and more less qualified, empty. "I have nothing, no goodness in me." *Durdaivam īdṛśam ihājani nānurāgaḥ* [*Śikṣāṣṭakam*, 2] Helpless, we're all helpless, and His rays are only our solace, everything, the grace of Guru, Vaiṣṇava and *Bhagavān*. That is our only resort. No faith in our own self, don't believe your own self. *Māyā* is more powerful than you. So only taking shelter to Hari, Guru, Vaiṣṇava, that is very, very important. Never think yourself independent, then you're gone.

...

"*Mama māyā duratyayā*. It is almost impossible for you individually to conquer *māyā*. Only it is possible with My help and never otherwise, never otherwise. *Mama māyā*. *Mām eva ye prapadyante*. Only with My help you can cross the ocean of *māyā*. Otherwise, individually you can never expect to do so, it is impossible for you. *Māyā* is more powerful that you. So My connection is urgent, unavoidably necessary path to conquer *māyā*. For a *jīva* soul it is impossible by the power of his own individual capacity. Impossible to cross the *māyā*, misconception. He's within misconception, long, long, long, long, far, far away from Me in the area of *māyā*."

Anyhow, the help only from outside *māyā* can help the *jīva*, no other means. So *śrauta-panthā*, revealed truth descends from that plane, the connection of that.

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His

uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Without a connection of the Vaiṣṇava, never there can be any phase that the *jīva* has crossed this *māyā* by the dint of his own power, never, impossible.

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta [gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām]

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

Not by your own power, nor by the help of others, ordinary people, even by the combined effort of you all. It is indispensable that the Vaiṣṇava connection must descend to you, approach to you, and then you have hope to come out. Otherwise, it is impossible. You are deeply in the depth of the misconception, world of, ocean of misconception. So *matir na kṛṣṇe parataḥ svato vā, mitho 'bhi*. Neither by the help of others like me, nor by myself, nor by the combined effort of one's own and other's endeavour. But it is indispensable that the help must come down from above the area of misconception, this is *the* condition. *Mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat*, so no connection with the divine agent, no devotion.

baho grnanta parasa nagrati natijyana bhava _____ [?] *naisambasa eva yanaiva sena* [?]

Not by so many imitating religious functions or colours _____ [?] General form of worship. _____ [?] By practising austerity. _____ [?] By shaving our heads we take the garb of a *sannyāsī*. Neither by attending our household duties, nor by the garb of a *sannyāsī*. _____ [?] Neither by reading repeatedly the Vedic advices, Vedic mantram. _____ [?]
Or, taking the help from the water, or fire, or sun, that is penances in connection with that. _____ [?]

Only one thing is necessary, and that is the connection of a Vaiṣṇava, the divine agent of Him. _____ [?] And if coming in contact with such a Vaiṣṇava also one has the misfortune to go away from the camp, that is most disastrous, deplorable, misfortune. But one day he'll have to come back again, it is sure. But, *durdaiva*, the previous history is very, very bad, that coming very close to the truth, again to be, when one is, as if in the ocean and then coming nearby the shore, again cast into the depth of the ocean, it's very deplorable, fate is very deplorable in that stage.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Always dependent, slave means dependence. We're created dependant, *nitya-dāsa*. *Kṛṣṇera 'taṭasthā- śakti'.*

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Mahāprabhu. Gaurāṅga Dayal Nitāi.

Potency means whose potency? The dependent, potency depends for its existence on the substance. Potency cannot exist independently. Potency means potency of something, so *śakti*, and then *svarūpa-sakti*, that is very closely connected with the substance. Then *māyā-śakti*, that is in the indirect way to have conception of the substance. And *taṭasthā*, marginal between the two, neither this nor that, and there faith is very uncertain. So *jīvas* position is uncertain, this side, that side, dealing with duality, always possibility of dealing with duality. So come to the right side, and have a good fortune. Always be conscious of humility and faith. Remain in the centre of higher souls, Guru dāsa. If that side is kept then he's all right, he can do anything and everything. If that connection is firm, then he can do anything and everything. Only one side, we must be attentive, very, very careful, our connection with Guru, *kāṛṣṇa*, then the electricity will pass. The connection must be there, otherwise, it is all dark. Connection with the dynamo, with the electric world, that must be all important, otherwise it is as dead matter, no power, electric connection, no light, no fan, nothing of the type, no machine or anything. That connection with the powerhouse is all important. At all cost retain that. That is all in all in our life.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu. Mahāprabhu.

Akṣayānanda Mahārāja: Mahārāja, in the six kinds of surrender, *śaraṇāgati*, humility is the most important, all important.

Śrīla Śrīdhara Mahārāja: No, important, Jīva Goswāmī has selected, that *goptṛtve varaṇa*, that is the main, and these are dependent parts. *Aṅga*, *aṅgiri*, they have previously shown that *goptṛtve varaṇa*, to accept Him as the protector, that is the main, very life, central thing. Others are surrounding parts. *Dainya, ātma- nivedana* is an effect, then *ātma-nivedana*, *ātmā-nikṣepa*, then *goptṛtve varaṇa*, the third.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.

[ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

The positive connection, these are the effects. What is the main, very life, that is to accept Him as protector, the positive connection. *Goptṛtve varaṇaṁ tathā, ātma-nikṣepa kārpaṇye*. And *varaṇa*, how? Totally surrendering, to accept Him as the protector, as my guide, my master, that is the test, and that must be intensely done, *ātma-nikṣepa kārpaṇye*. And *dainya*, I'm nothing, no other alternative. That will help to throw ones own self more intensely. But that connecting link, that is the very gist of it.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

It has been told, I have mentioned in that *Ambrosia*, some are of opinion, nothing is necessary, only if we be wholesale attentive to *śaraṇāgati*, others will automatically come. Even *śravaṇa*, *kīrtana*, not necessary. So *śaraṇāgati* has such high value, they'll come automatically, you're not to attempt for them separately. Only your attention will be wholesale towards *goptṛtve varaṇa*. "You are my protector, none else." Then others, other parts of *śaraṇāgati* will come first, and then anything will come, whatever necessary, what is best.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So, before becoming a good preacher, or good writer, or taking the Name continuously twenty four hours, but the basis is that, the key to the success of a devotees life is that, *śaraṇāgati*, surrender.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

I don't remember the *śloka*, it is already in *Prapanna-jīvanāmṛta*, this *śloka*, that mere *śaraṇāgati* can give you everything, bring for you everything.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Then the symptom is that as much as he advances in the process, he feels that "I'm nowhere. I can't live _____ [?] They say that I have got this desperate connection, absolute connection with Kṛṣṇa. But I feel that I aspire but I could not acquire that position. I'm not able to acquire that position. And they say, they all say, but I feel I that I'm undone, I could not arrive at that position, I can't attain. But they say my achievement is complete, but I feel that I'm

nowhere." That is the measurement, unit of measurement is in that way. How much one is advancing. In advanced stage the measurement from the negative side, that hunger. Hunger is the test of the health, as much hungry, so much healthy. Something like that. The test is there. "I can't."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Rādhārāni says, "I want to serve Him, but He wants to enjoy Me. What to do? I'm at His disposal."

But our attention is always towards Their service. "I'm so low, I may try to serve."

mora sukha — sevane, kṛṣṇera sukha — saṅgame, ataeva deha deṅa dāna
[kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari', mora haya 'dāsī'-abhimāna]

["My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant."] [*Caitanya-caritāmṛta, Antya-līlā,* 20.59]

Who is He? Inconceivable.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Always try to be connected with the lower position, and from there the abode will come to take you higher. Fools rush in where angels fear to tread.

Gaurasundara. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni
nitāiyer-caraṇa satya tāñhara sevaka nitya, nitāi-pada sadā kara āśa

["If you actually want to approach the association of Rādhā-Kṛṣṇa, you must achieve the mercy of Lord Nityānanda first. When He is merciful towards you, then you will be able to approach Rādhā-Kṛṣṇa. For this reason one should firmly catch the lotus feet of Lord Nityānanda."]

["The lotus feet of Lord Nityānanda are not illusion; they are a fact, and therefore one who engages in the transcendental loving service of Nityānanda is also transcendental."]
[From Narottama Dāsa Ṭhākura's *Manaḥ-śikṣā*, from *Prārthanā*]

Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Nitāi.

What's the time?

Akṣayānanda Mahārāja: Quarter to ten, Mahārāja.

Śrīla Śrīdhara Mahārāja: Ten to ten?

Akṣayānanda Mahārāja: About quarter to.

Śrīla Śrīdhara Mahārāja: Quarter to ten. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Mahāprabhu Gaurāṅga Sundar.

_____ [?]

Vidagdha-Mādhava: Guru Mahārāja, can you tell us something about the dancing of Mahāprabhu? There was some emphasis on the dancing of Mahāprabhu in His *līlā*, it was very special kind of dancing. Could you tell us something...

Śrīla Śrīdhara Mahārāja: Yes, very intensely. When He, intensely satisfied, doing His function, then that satisfaction takes Him to dancing _____ [?] He has come to distribute Himself, and when He feels some satisfaction in His discharge of His duties, He feels satisfied, dancing, dancing means self satisfaction. The symptom of self satisfaction, and singing and discharging His duty that is delivering to others. And satisfaction is aimed for performing the duty, the works, the function. That produces dancing.

I have mentioned in the *Prapanna-jīvanāmṛtam*, no, in *Premadhāma-stotra*, that Mahāprabhu is the ultimate reality, Śrī Caitanyadeva is the ultimate reality. It is proved by His pastimes. Dancing means He's full in Himself. He's mad in enjoying His own ecstasy, and chanting, He's distributing that to others. *Ātmā* _____ [?] *svabhajana-vibhajana*, distributing Himself to others, and He's fulfilled in Himself. That is dancing. Dancing shows that He's fulfilled in Himself, He's tasting. That is the cause of dancing. This _____ [?] it does not depend on any other, no hankering for any other thing. He's full in Himself, His dancing. And His chanting distributing that to others. So this is the real symptom of the most original substance of the world. *Ānandam, advayasa lakṣaṇam, advaya*. Who is the *ānanda*, the ecstasy, is, and ecstasy makes Himself known to others that He is. He's ecstasy, ultimate cause is ecstasy _____ [?] and chanting making known to others that "I'm your friend," distributing Himself, *kīrtana*, *nitya-*

kīrtana. This should be the primary symptoms of the highest existence. I wanted to say that there, *advaya-tattva*, *advaya* is fulfilled in Himself, and at the same time He's making Himself known that, "I'm fulfilment." These two signs they must be there.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...has written a book ... in the connection of Acyutānanda. Have you gone through that?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What is the gist?

...

Akṣayānanda Mahārāja: Yes, Mahārāja.

Śrīla Śrīdhara Mahārāja: Very cold _____ [?]

Akṣayānanda Mahārāja: We'll take your leave. Jaya Oṁ Viṣṇu...

...

Śrīla Śrīdhara Mahārāja: ...to render a complete service to our object of adoration, *paricaryya*, personal service. Hare Kṛṣṇa. Nitāi.

Akṣayānanda Mahārāja: Vidagdha-Mādhava has a question.

Vidagdha-Mādhava: Guru Mahārāja, in *Prapanna-jīvanāmṛtam*, *brahma-bhūtaḥ prasannātmā*...

Akṣayānanda Mahārāja: *Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. Some question, in *Prapanna-jīvanāmṛtam*...

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Then, what's the question?

Vidagdha-Mādhava: The question is, you're warning us against wanting to know so many things, intellectually, but in this verse it's said, "One who's cultivating knowledge he's situated in transcendence."

Śrīla Śrīdhara Mahārāja: This *brahma-bhūtaḥ* that is the position of _____ [?] marginal position, rather *jñāna-miśrā-bhakti*, marginal position, the condemnation of *jñāna*, *brahma-bhūtaḥ*. He has already realised that he's not a factor of this material world, so much. So he does not care for the gain and loss of this world, he's not affected by the loss or gain of this world, in balance. But he's *labhate*, not yet entered in the domain of devotion, that is his position. *Brahma-bhūtaḥ*, he has fully realised that he's not a factor of this material domain. So mind, intelligence, and demands of the bodies, both subtle and gross, he's absent there. He's above this material conception, that is exploitation, above the principle of exploitation. But not entered the domain of devotion, only has a connection, a touch of that. *Na śocati na kāṅkṣati*. No attachment for the loss and gain of this world, he's above this world of exploitation. But *mad-bhaktiṁ labhate parām*, the real *bhakti*, *śuddha-bhakti*, pure devotion, he's only to get, and not got, that position. *Samaḥ sarveṣu bhūteṣu*. He sees everyone equal, not special consideration for the devotees, all equal to him because he's above this material world of loss and gain. But he has not acquired yet any affinity, any affection towards the land of devotion. The verge, marginal position, *jñāna-miśrā*, *mad-bhaktiṁ labhate*.

"He's got a chance to acquire My pure devotion, but he has not attained."

That position, *mad-bhaktiṁ labhate parām*.

Then, Mahāprabhu, "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Then *jñāna-śūnya bhakti - sadhya-sara* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.66]

Mahāprabhu comes, after that Mahāprabhu comes to this position. "This is *jñāna-miśrā bhakti*."

Then *jñāna-śūnya bhakti*, he does not care to know about loss and gain, but he has got some taste for the service of Kṛṣṇa. He does not care for anything else. Anyhow he has acquired a peculiar taste, incomparable, unprecedented taste for the service of Kṛṣṇa. And he wants to have that current from the *sādhu*, and to submit there. He does not know good or bad, this or that, and does not care to know anything else. A peculiar taste he has got, unprecedented, in the story of Kṛṣṇa, in the *līlā* of Kṛṣṇa, and that is his guide.

"I do not know how it is so much tasteful, Kṛṣṇa *līlā* is so much tasteful."

So *jñāna-śūnya bhakti*, no calculation. He's captured by the peculiar taste of that service, loving service, and madly wants to go to those places where Kṛṣṇa *kathā* is occurring, wants to go, a peculiar sort of temptation he has acquired, *jñāna-śūnya bhakti*.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ [śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as

Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Wherever he may be does not matter. He may be a *brāhmaṇa*, he may be in public, he may be a fool, stupid, he may be a woman, he may be a tribesman, does not matter. But a peculiar taste s/he has acquired anyhow and s/he does not like anything but that type of taste. And he goes to that particular section of the *sādhus*...

End of 82.10.23.B_82.10.24.A

Start of 82.10.24.B

Śrīla Śrīdhara Mahārāja:

[jñāne prayāsam udapāsya namanta eva,] jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

But there, the Kṛṣṇa Who's unconquerable, He becomes captive to those peculiar types appreciating that.

Devotee: Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

He had very sharp memory, but during his last days memory fades. We had to remind him about the *śloka*, what he was searching for. But his age was not much, sixty three, still we found so.

I am also finding such position now, searching for the word, searching for the *śloka*, but not easily coming, memory failing. What to say? Already eighty seven past, entering eighty eighth

year. But memory, to search for the word, appropriate word, to express the meaning, sometimes slow.

Hare Kṛṣṇa. Gaura Hari bol.

ISKCON may not be very much particular about me. I'm soon going to be done.

What ISKCON wrote in that paper, I did not care to listen to. But should I know the meaning, the points, what they have got to say against me? Last night I was thinking that I must know what complaints they have got against me. And if real we may admit and give my explanation for that. Of course there may be many defects in me, I don't like to say that I am perfect. But that I have caused intentional difficulty, created any difficulty for them. _____ [?] Govinda Mahārāja has also not heard it?

Akṣayānanda Mahārāja: Not fully, not word for word.

Śrīla Śrīdhara Mahārāja: But you have gone thoroughly?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And can you give me the points?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you please do that, 'that these are the points against you.'
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: I have it here actually.

Śrīla Śrīdhara Mahārāja: If you go on reading I may not be able to follow.

Akṣayānanda Mahārāja: No, I won't read it. I'll just tell in brief.

Śrīla Śrīdhara Mahārāja: The points one, two, three, four. The points they raised against me I want to listen to that.

Akṣayānanda Mahārāja: There's two subject matters. "The influence of Śrīla Prabhupāda's God-brother." They have written. "The influence of Śrīdhara Mahārāja on the ISKCON Movement." Your influence on ISKCON, that's the first subject. There's two crisis. Number two is the activities of Jayatīrtha ending up in him splitting from ISKCON. These two points are dealt with. Actually the whole paper...

Śrīla Śrīdhara Mahārāja: Jayatīrtha, do they say that I have canvassed him out of ISKCON?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Then, my mere association caused some damage to him, so I'm so harmful, that is their point? My influence over ISKCON, and I'm responsible for that?

Swāmī Mahārāja had affection for me. He came in my connection and so in the beginning he had some obligation and so gradually I had to come in connection with him. But to some other purpose for some ambition we went to have association of ISKCON to fulfil my mala fide object. Is that any cause like that?

He loved me, he appealed to me, and gradually some connection grew up.

Akṣayānanda Mahārāja: Firstly they say...

Śrīla Śrīdhara Mahārāja: Who's responsible for my influence on ISKCON? Am I responsible for that?

Swami Maharaja voluntarily came and associated and by going and coming some influence might have grown. I'm not responsible for that.

Akṣayānanda Mahārāja: They say that...

Śrīla Śrīdhara Mahārāja: If I'm a mala fide object, then Swāmī Mahārāja could not detect, or the brilliant followers of ISKCON who are now controlling, they had no eye to detect and to make careful Swāmī Mahārāja about me? Am I to be blamed for that?

You may collect the points and then I may give the answer. And second is - first my influence to ISKCON, and the second is, Jayatīrtha? That is also, do they think that I took the advantage of his weakness and disconnected him?

Akṣayānanda Mahārāja: They say that, "Śrīdhara Mahārāja has encouraged him to remain outside of ISKCON. He's encouraged him to stay outside."

Śrīla Śrīdhara Mahārāja: I, simply when they came to me, in his connection, and they sought for my help, as I thought best, I gave some help. They took him again to some - discarded him about his sentiments, in the beginning. And then when he left *sannyāsa*, at that time I tried to help him to come in his *sannyāsa* again, to re-accept it again to keep the prestige of the mission of ISKCON, I did it, with the help of Caru Swāmī. Jayapatāka Mahārāja also came here and I went to help them.

Akṣayānanda Mahārāja: Yes, their request.

Śrīla Śrīdhara Mahārāja: But at that time he might have had some partiality, in that connection he might have acquired some partiality towards me. And then when he barred my connection perhaps, as I was told, he voluntarily discarded *their* connection. Jayapatāka Mahārāja came here to canvass him. I allowed him fully, twice, thrice he came. He stayed here even for night also he waited. Even tried to canvass him, but he did not hear him. He's a man of independent spirit, he

did not do. But my fault is that when ISKCON rejected, why I kept up his connection? A point may come here. That when ISKCON is rejecting, why I am keeping connection with them, not abiding by their decision?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That is the only one thing which can be charged against me, and that is from the beginning. After the departure of Swāmī Mahārāja, this Pradyumna, he came with eighteen points of difference. Then many others came. And I put them to Tamāla Kṛṣṇa and others, the leading persons. And they did not take any attention, did not give any attention. Then I asked them, you wait and see first. Then appeal to them, then collectively appeal to them and then they do not hear anything, deaf ears to you all. Then you may consult amongst yourselves and form an association to go on. That was my direction. And I am in connection with them. Only the charge can be formed against me, that those that could not abide by the rules, by the ISKCON, and I gave them, I have given them some shelter, their hearing, and my association, and some assistance. This only one charge, and that I have done with freedom of conscience.

Akṣayānanda Mahārāja: Another point, they say you have given *sannyāsa* to these initiated disciples of Prabhupāda. But they say this is a break, a break of Vaiṣṇava etiquette, because Prabhupāda had told...

Śrīla Śrīdhara Mahārāja: Because I did not think that Vaiṣṇavism is confined within ISKCON, not outside. Because that was my underlying thought. That it is not confined within the committee of ISKCON but it is still outside. So it is not breach, according to *śraddhā*. It should go on according to *śraddhā* and not in a mechanical way. This is my faith, and if that is objectionable, I admit that. If that is offending, then I am offender. According to *śraddhā* but not by any rules and regulations, formality. I always give higher place of spirit than form. That is my nature. And all the complaints may come to my that decision. If it is wrong, then I am chargeable, otherwise, nothing. I admit that, spirit above form. The form is to serve the spirit and not the spirit to serve the form, that is the principle. So *jñāne prayāsam*, from so many sections and so many subsections, so many clans, they have all come.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

You have come to Vaiṣṇavaism, to Swāmī Mahārāja. Have you not crossed your existing past forms, to leave them aside like a torn garment and to come clean towards the feet of Swāmī Mahārāja. Because you did not care for the form but you cared for the spirit, for the truth. That must be the characteristic of a true Vaiṣṇava, true devotee, true searcher after truth. That must

be the characteristic. Always open, always open to accept the higher conception, eliminating the lower. Without that, the stagnant mentality can never be a Vaiṣṇava.

Akṣayānanda Mahārāja: The next thing, taking this first point that you have given indulgence to the break-away people like Tīrtha Mahārāja, taking this point they have now given a list of things against you which show why we should not mix with Prabhupāda's God-brothers, any God-brothers. Even although Prabhupāda said, "Śrīdhara Mahārāja is his old friend...

Śrīla Śrīdhara Mahārāja: It is that Śrīdhara Mahārāja is not a sycophant, not a flatterer. He has got his own principle. And he must be a living person, so he has got his freedom in his ways, and not giving any bond for the slavery of the ISKCON Committee. Cannot be expected to do so.

And it is weakness, it is their weakness, that don't go aside. If you go aside, you'll be poisoned. And they have not the nectar to save them. This is their weakness. Don't mix. Go, pray, anywhere, everywhere, meet them, crush them, and establish your Guru's spirit, truth, and not all cornered, captured in a room, in a prison house.

Be courages to meet one and all. If you have got the real inspiration of the truth, why do you fear in that way, to mix with this and that? That is your cowardice, that is your weakness, that is your defect. You are already in the well. _____ [?]

Where there is hero, I must approach that country. But I shall attack the country of the cowards, the ignorant people, I shall feed. I shall feed myself on ignorant people, less strong. And where there is some danger, I won't approach that, from that side. Why shouldn't I? This is weak mindedness, cowardice.

Akṣayānanda Mahārāja: Now they've given evidence, many different points, "why Śrīdhara Mahārāja is not fit for your association." Different points they've given, so called. The first point is that, "he's responsible for the break-up of the Gauḍīya Maṭha, this is his fault." They tell in this way. "Because Prabhupāda Bhaktisiddhānta told, you must have a Governing Body."

Śrīla Śrīdhara Mahārāja: They do not know Governing Body was there and the majority with them, always. Kuñja Bābu [later, Śrīpād Bhakti Vilās Tīrtha Mahārāja] absconded the majority, there were thirteen persons, eight which we supported, that was eight in number, and five gone away. And again we came out Governing Body in their side majority. The Governing Body was there and the majority side was there. But we could not accept the majority came out. So Governing Body is there. What Prabhupāda wanted, that was there. The majority is always with that.

Akṣayānanda Mahārāja: It was done.

Śrīla Śrīdhara Mahārāja: Yes, they do not know the facts and only throwing mud against me.

Akṣayānanda Mahārāja: Perhaps they do not know also that Goswāmī Mahārāja and [Bhakti Prajñāna] Keśava Maharaja from whom Prabhupāda took *sannyāsa*, from Keśava Mahārāja, they

were also with you in the same opinion. Perhaps they have forgotten that too. Yes, mud throwing.

Śrīla Śrīdhara Mahārāja: But the difference was that they wanted to break them but I became indifferent, more or less. Then, what other points? So you collect the points, and an answer should be prepared, but whether we publish it or not.

Akṣayānanda Mahārāja: I thought the best answer, this we can do, but the letters which our Prabhupāda has written to you and to Govinda Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes, that you can put in the beginning, that you may be, in a body you are coming, but your Guru's appreciation is here.

Akṣayānanda Mahārāja: Yes. Those letters finish all the points.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

And also one point you can do. That what occurred within the lifetime of Swāmī Mahārāja, they have no right to discuss about that. Because in spite of that, Swāmī Mahārāja accepted him. Was he a fool? Why, in spite of, he knew it clearly well.

Though the fact is that the Governing Body was always that side. And when I left the mission, the Governing Body on the other side, I left, came away. The Governing Body is there, and it is still now. And in the last time I tried a compromise between Prabhupāda's will and Governing Body. Prabhupāda had a will, "that Kuñja Bābu, Paramānanda and Vasudeva Prabhu, these three trustees they will manage the property," willed. And the last word he told that, "they will form a Governing Body of ten or twelve." So Governing Body was formed and the majority ruled the property always.

But I, anyhow managed to make a compromise between the will and the Governing Body. I was the instrument, mediator of a compromise in the high court case. Kuñja Bābu in his favour, Paramānanda and Kuñja Bābu, these two trustees were one side, and the Governing Body and one trustee another side. So a compromise was effected between the Governing Body and the trust board, and that through my mediation. And so the Maṭha was divided, management was divided. One side trustees and another side Governing Body, and had a compromise from the high court.

They do not know the real fact, and dancing in stupidity. Stupid dancing. The whole thing may be named as a stupid dancing, a fool's dance. The facts are otherwise.

And in spite of that, Swāmī Mahārāja he mixed with me. He does not know what is good and bad? And not in ordinary way, but with some respect. And your letter is proof for that. So those fools are coming to discuss against his Gurudeva.

Akṣayānanda Mahārāja: This is the main thing which we object to.

Śrīla Śrīdhara Mahārāja: And he knew well that I was not going to give ditto in all his activities, he knew it. Still he had affection for me, and he used to come to me, and used to take me affectionately there, so many times. And came here also, so many times, from the beginning. What for? He did not know anything about me? And they know everything.

Akṣayānanda Mahārāja: Yes.

Vidagdha-Mādhava: Like children, Mahārāja.

Śrīla Śrīdhara Mahārāja: Not ordinary children, boisterous, naughty children. Not naughty, naughty also submissive. Hare Kṛṣṇa.

So you know the points one by one. And take answers from me and prepare, keep it ready.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I was a hoax, I did a great hoax to the devotional public? Ha, ha, ha.

Devotee: _____ [?]

Vidagdha-Mādhava: We're very much interested to _____ [?] this fully.

Śrīla Śrīdhara Mahārāja: A great hoax to the devotional public.

Vidagdha-Mādhava: This is a type of cheating. This is the highest cheating, if the Vaiṣṇava community is being cheated.

Śrīla Śrīdhara Mahārāja: The fact is otherwise, one by one. Ha, ha. _____ [?] There is a proverb in Bengali. Do you follow? _____ [?] whether nose is necessary or breathing is necessary? Nose is a formal thing, but breathing is the material, real thing for which nose is.

Devotee: _____ [?] Purity of the force _____ [?] Why the followers of Śrīla Prabhupāda should not go outside of ISKCON for seeking spiritual instruction?

Akṣayānanda Mahārāja: That is already answered.

Śrīla Śrīdhara Mahārāja: Is it for their weakness?

Akṣayānanda Mahārāja: Cowards.

Śrīla Śrīdhara Mahārāja: Weakness? They're afraid of mixing with the public of present Gauḍīya Maṭha? But the caution was it may be in the optimistic way, that they were child, they were all children. So they were cautioned against going out of the area, house. But when they are

matured, they'll be given impression, 'go out and conquer.' And when children, 'don't go out.' _____ [?]

Devotee: Prabhupāda gives a similar _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda made another point. It is in our favour, not there. In this way push, that they must open their eye to see this, why he wanted them to keep within the compound, because they are minor.

Akṣayānanda Mahārāja: Yes, of course.

Devotee: _____ [?] "But Śrīdhara Mahārāja is responsible for dis-serving this order of Guru Mahārāja, and he and two others _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Why not one Ācārya, Swāmī Mahārāja? There are many Ācāryas. One Ācārya is not current, it could not go on. Many Ācāryas naturally came out, and Swāmī Mahārāja also from the beginning he made many Ācāryas. Why many Ācāryas instead of one Ācārya in the mission, one Pope? Pope must be one. Why you are so many Popes? So naturally in Gauḍīya Maṭha many Ācāryas have come, it is necessary. Swāmī Mahārāja read that and he sanctioned many Ācāryas according to different zones.

The Governing Body Prabhupāda created and that is still there. But there was a quarrel and a compromise was effected between the will. That was also made by Prabhupāda in the beginning. And the last word "Governing Body." So there was a compromise between the two in the management. Gauḍīya Maṭha, this Caitanya Maṭha was direct under will, so that came to be as private will, and the Caitanya Maṭha came under the control of the will. And the Bagh Bazaar Maṭha that was created afterwards when grown up, and the last word, Governing Body, that went to the Governing Body, and a few other centres divided.

Devotee: ____ [?] Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's order to preach Kṛṣṇa consciousness widened.
In a letter that Śrīla Prabhupāda wrote to Girirāja in May nineteen seventy two, and which Prabhupāda wanted printed in the newspapers in Madras, Prabhupāda says, _____ [?]

Śrīla Śrīdhara Mahārāja: Now you collect the points, and you collect the answers also, and in a meeting you may put it for consideration, and what you think necessary you get advice from me about the answers.

Akṣayānanda Mahārāja: Yes, will do, definitely, it was already our intention. Always, friends are coming.

Śrīla Śrīdhara Mahārāja: Keep it ready, and put at their disposal what they think; that they will also find who are ready to sign your answers.

Akṣayānanda Mahārāja: Yes.

[34:44 - 38:00, many devotees speak (Bengali?) and laugh together.]

…

Śrīla Śrīdhara Mahārāja: …satisfied with present position and always looking for the future, aspiring more and more, to know more and more about the transcendental, *nirguṇa*, infinite. Hare Kṛṣṇa. Hare Kṛṣṇa.

And from _____ [?] I have improved in more internal investigation to help the mission. Ideas back I had thought in my mind. Now I have organised the thoughts for the preachers in such a way that it would be better for me to collect the teachers and educate them, than to approach the ordinary public. The teachers should get some sort of beneficial treatment, teaching from me, that will be very helpful for them to preach in the public. I felt for some time, that the ordinary mass won't be able to catch me. But the preachers will be more helped by me. I have got my experience about the preaching so far, and collected the favourable points of different scriptures, and experience, and do discourse with the intellectuals. So more a training school for the teachers than the students, masses, I thought for some time. Their experience when the present relies of the time and scripture, and Prabhupāda, Mahāprabhu, Goswāmīs, all mixed. It is His will. It is unexpected that you have come in my last days in my connection, you all have come. It was beyond expectation. I never thought of it. But the tapes are going away towards the world. It is divine arrangement.

Devotees: Yes.

Devotee: Caru Swāmī, Akṣayānanda Mahārāja, _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Wholesale they're Swāmī Mahārāja's *sannyāsī*?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Akṣayānanda Mahārāja, _____ [?] Swāmī Mahārāja, and he has come to appreciate me. So it is a bombshell to them, in general.

Devotee: Caru Swāmī _____ [?] worthless.

Śrīla Śrīdhara Mahārāja: Worthless?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: He may not manage, but he has got feeling inside. In management, Caru Swāmī he's also a failure in the management department. What sort of responsibility in management he has got? Jayatīrtha, he was an efficient man, but coming in connection with Śrīdhara Mahārāja he's spoiled.

Akṣayānanda Mahārāja: Who told that?

Vidagdha-Mādhava: Who said that?

Śrīla Śrīdhara Mahārāja: That should be their statement.

Akṣayānanda Mahārāja: One would consider this is his statement.

Śrīla Śrīdhara Mahārāja: Because Jayatīrtha proved himself previously, a very able man.

Akṣayānanda Mahārāja: Yes. He was good before, but now look what happened.

Śrīla Śrīdhara Mahārāja: Now coming in connection with Śrīdhara Mahārāja the wholesale spoiled.

Akṣayānanda Mahārāja: Ruination, wholesale ruination.

Śrīla Śrīdhara Mahārāja: Such a dangerous poison.

Akṣayānanda Mahārāja: Yes. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

End of 82.10.24.B

Start of 82.10.25.A

Vidagdha-Mādhava: ...too many Rāmas." He's saying, "He's leaving some syllable out, repeatedly, repeatedly. And perhaps habitually he's been chanting like this for a long time, that he's not chanting perfectly.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

"He's not perfectly pronouncing the mantra." This is offensive chanting?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "If someone chants *mahā-mantra*, but by habit he misses the sequence, sometimes Rāma Rāma Rāma, too many times. Hare Hare Hare Hare Hare, too many, will this become offence, *aparādha*, *Nāma-aparādha*, or what?" His question. The *krama* of the Name is juggled.

Śrīla Śrīdhara Mahārāja: That may not be at the status of taking the Name systematically, but ordinary Name if there is *śraddhā*. *Śraddhā* is all in all, devotion, affection. then any form of Name that will be productive, but they won't get the result of taking the *mahā-mantra*. But ordinary Name taking, that may be if *śraddhā* is there.

Vidagdha-Mādhava: Then there is some separate benefit for chanting the *mahā-mantra*?

Śrīla Śrīdhara Mahārāja: Yes. Ordinary Name, ordinary Name if there is *śraddhā*, then any type of Name will be fruitful to certain extent.

Vidagdha-Mādhava: But the pure chanting of the *mahā-mantra* has...

Śrīla Śrīdhara Mahārāja: Not that, that consequence they won't get, that fruit. If they do not follow the real system then they won't get the results of *mahā-mantra*. But ordinary taking of the Name Divine, that will come.

nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā
śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam
tac ced deha-draviṇa-janatā-lobha-pāśaṇḍa-madhye
nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra

[Sanat Kumāra told Nārada Muni: "If a person only once hears, chants, or remembers the Holy Name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation - whether the Holy Name is pronounced properly or improperly, with correct or incorrect grammar, or whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the Holy Name. However, if one chants the syllables of the Holy Name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life (*kṛṣṇa-prema*)."]
[*Padma-Purāṇa*, *Svarga-khaṇḍa*, 48th *Adhyaya* & *Brahmā-khaṇḍa*, 25.24]
[*Hari-bhakti-vilāsa*, 11.527] [*Caitanya-caritāmṛta, Antya-līlā,* 3.60] [*Gauḍīya Kaṇṭhahāra*, 17.65]

It can't go in vain but if the real Name falls in rough soil, it will take time to sprout. The Name should come from a genuine source, real Vaikuṇṭha *Nāma*. Vaikuṇṭha *Nāma* must be spiritual, not lip deep or mind deep. But Supersoul deep, depth, must have, the Name. And that vibration does not go useless. But if the soul is unfavourable, it may take some time, *yavahita-rahitaṁ*.

This _____ [?] Bhaktivinoda Ṭhākura has given special note on this. _____ [?] Hari, Hare, Hara, that may bring some result but _____ [?] Ha ri, two words in the middle.

Sanātana Goswāmī has discussed this. Then this _____ [?] not Hari, ha ta ri, that may not get the results as Hari because the two words in the middle. _____ [?] Not only the mediation of the words, sound, but there is mediation of the meaning. This *māyāvādī* he may pronounce Hari, but the _____ [?] the difference is of the ontological difference, the difference of different plane of thought. That is *bavadana* [?] if he takes it as the product of *māyā* in the misunderstanding world, *saguṇa*; but it is *nirguṇa*. So *bavadana*, that meditation, interruption is of two classes. One through the sound, the physical, another to the meaning, the real purpose. That is also *bavadana*, intermediation, interruption. That won't give the desired result. Otherwise _____ [?] kamain, kan, kristo. In place of Kṛṣṇa she says kristo. That will also fetch something.

Vidagdha-Mādhava: Supersoul deep, is that consciousness one can cultivate consciously when he's chanting *japa-mālā*, to think of Supersoul?

Śrīla Śrīdhara Mahārāja: It's a question of faith, difference of faith, stages of different faith will produce different type of results. A thief also may accept the name Hari. Hari means to steal. There also some possibility of good effect. But *tatra bavadana, hari,* this *māyāvādī's* hari and Hari of devotee is different. This *māyāvādī* is mediate, intercept between the two. What is that which comes between the two and separates?

Akṣayānanda Mahārāja: Intermediate.

Śrīla Śrīdhara Mahārāja: The question of faith, pure faith, that is the primary thing. Anyhow the clear memory, the memory must reach high, that is what is necessary. The consciousness, anyhow it must have to carry the consciousness to that plane. In the highest stage,

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – [ei 'govardhana']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

Ordinary forest awakens the memory of that Vṛndāvana. It is possible.

This *tamāla* tree that gave the fullest recollection of Kṛṣṇa to Rādhārāṇī, *tamāla*. When She embraced the *tamāla*, She thought that, "I have got the, I'm embracing Kṛṣṇa." In this way. It is also possible. The question of faith, that is the primary thing.

Vidagdha-Mādhava: This memory of Vṛndāvana is within *jīvātmā*, every *jīvātmā*?

Śrīla Śrīdhara Mahārāja: Not *jīvātmā*. *Jīvātmā* will have to enter into that high plane where the Vṛndāvana is in this conscious world. *Jīvātmā* will have to come in touch with that higher plane in the conscious world which is known as Vṛndāvana, must have to come there. *Jīvātmā*,

jīva is *taṭasthā*, marginal. When *jīva* is captured by dint of his service, it can enter into that higher plane. And it is taken up for the service there, then he can feel Vṛndāvana. Otherwise from his own intrinsic position he can't do. It is not property of ordinary *jīva*, not right. But he's eligible if he accept the service and in pursuit of a real *sādhu*, then he can enter Vṛndāvana. Not as a matter of right, but matter of grace. If the upper persons they are gracious to accept anyone to take up there, then he can go, otherwise not.

Just as an ordinary servant, if he's taken into the harem of the king, a maidservant, or a boy servant, taken into the harem, the most private part, he can go. Otherwise they will have to be outside.

It is their sweet will of the Vaiṣṇava, of the servitors of that plane. And by one's attitude, the purity of purpose, and attraction for that Vṛndāvana *līlā*, and the grace of Vaiṣṇava, and the servitor Guru can take them up there, can go. Its prospect can go up to that plane, highest prospect. But the atmosphere is only of free grace, *svarūpa-śakti*. *Taṭasthā-śakti*, you will have to enter into the higher potency. Lower potency will have to enter into higher potency. Only by the free grace of the higher potency. And that is all serving object, full of serving, adoration, the object of service. The soil, the air, everything is of higher stuff than myself. We are to enter into that place. Only by the grace of the Vaiṣṇava of that land. Visa is granted only for the interest of the land from which the visa is granted. He who thinks that they won't be useful there, they won't allow to enter. It's a higher land, and for their interest only they will take us there.

Slaves, the recruitment of slaves. If you are a good slave, they will come to recruit you for their purpose here, from here. Recruitment of the slave. But by faithful service he may be adored like anything. No narrowness, no meanness is there. But no claim. All out of grace. Their attitude is wholly transformed. They become accustomed to look around crying.

"They're all my Guru. I am to serve all of them." That should be wholesale transformation. "That I'm a serving unit. I'm the meanest of the mean. Only by their grace I'm here. Otherwise I have no place here." So such humility, that is the very nature of the service there. Everyone thinking that, "I'm the most mean, meanest of the mean. Only by serving them that I can keep my position here and my prestige."

All these things, service, serving, wholesale transformed into serving unit. And service is adored according to its purity, sincerity, and the classification of its nature, *rasa*, and its efficiency, it is adored there. But we should think that we are like so many slaves recruited there. But by our good nature and behaviour the difference will disappear. No claim, no claim. If you want to put any claim, then you are disqualified. Only grace. So high.

His mentality is, "I have no qualification. But anyhow I have got their grace, their kindness. They are giving this chance of serving them. I'm so fortunate. I have no capacity of my own. I'm not qualified. So I have no claim, but out of their grace I'm given the chance."

With that sort of apprehension, they will go on with the discharging of their duty. *Dainya*, *ātma-nivedana*, *goptṛtve varaṇaṁ*, and *śaraṇāgati*, it is full faith. This is the very nature of the negative existence, self-abnegation. Self-abnegation, the very nature of the potency, the

negative side. And one should try to increase the negative characteristic of one's own self, and that will draw the positive so much to him. *Dainya*, meek, pitiable condition.

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā*, *Yamunā-bhāvāvali*, 19]

"We're told that as much as one is fallen, Your attraction is towards him so much. You are *patita-pāvana*. You have come to deliver the fallen, and I'm very fallen so I have got a claim for Your grace. Because I'm the worst type of fallen." The negative side. "I'm the worst type of fallen." And not a hypocrisy but he must feel like that. "And so I can claim for Your grace. I'm needy, the worst needy I am, so I can claim Your grace, Your mercy. *Ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra*. I'm really the most fallen, so I think I have claim on Your mercy."

The sincere feeling, to improve the negative side. So *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3], knowledge is a failure here, because knowledge wants to possess something within its zone.

"That it is my captive, I have put something in the box, I can take out and I can show, my property. I'm subject, there are so many objective existence within the subject. And I can show according to my necessity to others." *Pratiṣṭhā*.

But *mukam karoti vācālaṁ* [*Bhavārtha Dipikā*, *maṅgala stotram*, 1], only by His grace I can talk about Him. If He gives the supply, then I can distribute. But if that is disconnected, I am nowhere, I cannot give any delivery to any goods. The source is there, the powerhouse.

Gaurasundar. Gaurasundar. Gaurasundar.

...

Śrīla Śrīdhara Mahārāja: "...marginal portion is covered by my existence. I appear here as the master of *māyā* and I appeared there as the servant of Vaikuṇṭha. And within me, Virajā and Brahmaloka. Virajā the highest representation of *prakṛti*. And Brahmaloka the lowest representation of the conscious world."

My avyakrtam na vyakrtam na visisthena jnatam [?]

"Not very clearly differentiated, very vague, my position, *avyākṛtaṁ*. *Bhāgavato 'tha vaiṣṇavaṁ* [*Śrīmad-Bhāgavatam*, 4.24.29] Above me there is another section that are called *bhāgavata*, Vaiṣṇava, *bhāgavato 'tha vaiṣṇavaṁ padaṁ*, there is another sphere which is known as Vaiṣṇava *padaṁ*. *Tad viṣṇo paramaṁ padaṁ* [*Ṛg-Veda*, 1.22.20] Vaikuṇṭha. *Yathāhaṁ vibudhāḥ kalātyaye*.

Oh Gods, *kalātyaye*, when the wholesale dissolution will take place after a long time, long, long period, then I also aspire after to enter into that domain, Vaikuṇṭha." That Mahādeva says. But in a clear differentiation of this mundane and the spiritual world. And in the middle, he's as the master of the *māyā*, *māyā-śakti*, and as the servant, *vaiṣṇavānāṁ yathā śambhuḥ* [*Śrīmad-Bhāgavatam*,12.13.16] & [SCSM's *Śrī Śrī Brahma-saṁhitā*, p 144], and representing himself as the token of service of the Vaikuṇṭha. That is the position of Śivaloka.

There on that side there is Sadāśiva as Mahā-Viṣṇu, and this side the Rudra, known as Rudra, *ekadasa* Rudra. On the other side, the devotee Śiva, that is Sadāśiva, he's devotee. And sometimes he's identical with Advaita Prabhu or Mahā-Viṣṇu. So Advaita Prabhu sometimes told as Śiva, Śiva Avatāra, or Mahādeva, Sadāśiva. Sadāśiva and Mahā-Viṣṇu are almost one and the same. The devotee Śiva is Mahā-Viṣṇu. And Kāraṇodakaśāyī is he. They're the cause, at the bottom of all the wholesale creation, he's there. *Tal-liṅgaṁ bhagavān śambhur* [*Brahma-saṁhitā*, 8], and he sends the ray to this misconceived world. And with *prakṛti* that is mingled and the first stage is *mahāt-tattva* and then so many *brahmāṇḍas*. And in each *brahmāṇḍa* there is again that Viṣṇu Avatāra Kāraṇodakaśāyī, second representation, that is Garbhodakaśāyī. In each *brahmāṇḍa*. And then again each *jīva* soul within, that is Kṣīrodakaśāyī. These are the three Puruṣa Avatāras, Kṣīrodakaśāyī, Garbhodakaśāyī, and Kāraṇodakaśāyī. These are three Puruṣa Avatāras.

Akṣayānanda Mahārāja: Mahārāja, in *Caitanya-caritāmṛta* we read,

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.274]

And also, *bigeha na bhujoya* [?], we can't understand them. But still, the question arises, does he see Śyāmasundar playing His flute in every position, or does he see...

Śrīla Śrīdhara Mahārāja: According to his *adhikāra*, his realisation. Some may see Nārāyaṇa connection, some Vṛndāvana connection. As he's connected with the conception of the centre, he sees like that. Some may see, are more inclined to Mahāprabhu, he sees Mahāprabhu's recollection comes and captures.

According to intensity, according to the position, the *svarūpa*, such feelings. Nanda centred, Yaśodā centred, the centre of interest, that will excite us to see about Him. *Vātsalya-rasa*, *mādhurya-rasa*, they will give excitement to a particular group of things, paraphernalia. The *sākhya-rasa* they will see the cow, the grazing, the Kṛṣṇa *sakhā*, in this way, their *līlā* with Kṛṣṇa. That is also of infinite characteristic. That will excite them in such. And *mādhurya-rasa* in another way, and *vātsalya-rasa* another way. And they're concerned with Nārāyaṇa, or Rāmacandra, or Gaurāṅga, more addicted, and that flash will come within him by any connection.

Vidagdha-Mādhava: Guru Mahārāja, one devotee from Orissa, he said there are records, he has heard from his father, one *brāhmaṇa*, there are records that Jesus Christ stayed in Jagannātha Purī temple and accepted one Guru, worshipping Sadāśiva.

Śrīla Śrīdhara Mahārāja: I can't follow. One gentleman of Orissa...

Akṣayānanda Mahārāja: He says, there's a record in Orissa, one temple near Jagannātha...

Śrīla Śrīdhara Mahārāja: That Jesus Christ came to visit Jagannātha?

Vidagdha-Mādhava: He stayed...

Akṣayānanda Mahārāja: And that he accepted a Guru who was a disciple of Sadāśiva. Jesus Christ has accepted one Guru there, in Jagannātha Purī, who was a disciple or devotee of Sadāśiva.

Śrīla Śrīdhara Mahārāja: Sadāśiva. Where is Sadāśiva in Orissa? A person, or a Deity?

Vidagdha-Mādhava: That was I think his Deity.

Śrīla Śrīdhara Mahārāja: Sadāśiva. Where is Sadāśiva, the location, Jagannātha temple?

Vidagdha-Mādhava: No. I don't think it is a formal Deity. It was just that his Guru he chose...

Śrīla Śrīdhara Mahārāja: Guru, any gentleman named Sadāśiva? Sadāśiva is a name of a *sādhu* or name of a Deity?

Vidagdha-Mādhava: Not sure. But in the *Bible* Christ is recorded to say, "You have not heard His voice and you have not seen His shape." He was chastising, in a chastising way to the priests. "You have not heard His voice and you have not seen His shape." That's in the *Bible*.

Śrīla Śrīdhara Mahārāja: There is mention in the *Bible*, one priest, who is preaching, reading *Bible* in Rasayi [?], one churchman used to take class, of *Bible*, and many gentleman used to go.

One gentleman came to me, he told, "I was a young boy." He was perhaps twenty or thirty years senior than me, when I was here, forty-five, perhaps he was seventy-five or so. He told me, he gave the name and the particulars, correctly, that that was the name of that clergyman, and he was reading *Bible*.

"One night Moses saw in dream that God is ordering him to do this and that."

"I stood up, I was a boy, stood up."

And they stopped his reading, "And what is your question?"

"There was a custom if anyone had any question to ask, he would stand up and he will take up his question. I stood up. The Moses saw in a dream God visiting. What did he see? He saw in a dream so must be a figure. A dream, he must have seen a figure and what sort of figure?"

He stopped for some time. "This boy, what he has asked I shall have to think for some time. And then tomorrow in this class, I shall try to explain." But he omitted.

This is vague vision, not clear enough. As this, only human have got soul. And the animals and trees, they have got no soul. This *Koran* and *Bible*, they have got defect here. Where there is vitality, there is soul. Everywhere there is soul, within. But they say only human soul. If we kill a goat, or an elephant, a tree, there's no reaction. But the Vedic scripture says no, this is also *hiṁsā*. You are killing a goat, you are killing a cow. There is also soul. Soul is suffering in that condition. Eighty-four *lākhs* of species soul is wandering through. This is Vedic conception. But *Koran* and *Bible*, Bhaktivinoda Ṭhākura has reached a compromise that it is by instalment.

parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam
karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

So there is revealed truth, *śrauta*, revealed truth, but according to the paraphernalia, he deals by instalment. So to them it was impossible to take them out of this *hiṁsā*, this *paśu bhajan*. So revealed truth does not disclose that there is life, because the receiver was not very qualified. That is his compromise. Anyhow, there and that there is no figure.

In Germany I am told by Bon Mahārāja that they produced a theatre based on *Bible*. Then the father, they put the father in the drama, put the father in a high balcony and with grey beard and old appearance, old something, not young. Some aged appearance with grey beard and put there, and from there he's saying, "Do this, do not do this," dictating. In a show they placed the position, the figure of God like that. The figure but they can't see the figure, the negative side.

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ [sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

Śaṅkara is also of the same conception. "There cannot be figure in the spiritual, no differentiation in the spiritual line, spiritual substance. All differentiation only in the material. But no differentiation, differentiated character in the spiritual world."

"But where does it come from?" Mahaprabu says. "Where do you get it?" *Paśyaty acakṣuḥ*. He can see but He has got no eye, what does it mean? That He has got spiritual eye, not fleshy eye. *Apāṇi-pādo*. He has got no leg, no hand, but He can catch, He can go, walk. What does it mean? Not this ordinary fleshy leg or fleshy hand. But He has got hand, leg, eye, everything He has got. That means, conclusion, that that is all spiritual, not mundane. What is not in the cause can never come in the effect. It is there. So in the perverted reflection we find it here, the differentiation. That is non-differentiated mass of spirit. That is the primary conception, Brahma conception. But within that there is Paramātmā, all-pervading, then Nārāyaṇa, the dictator within there, that can take initiative, not an innate substance. In this way the key is in progress toward Kṛṣṇa conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

There is a saying that when Jesus was disappeared from the place to the unknown quarter for twelve years or so, is it not?

Vidagdha-Mādhava: Yes, no record.

Śrīla Śrīdhara Mahārāja: No record in his life where he was. At that time he came to India and he got some sort of touch with Indian *sādhus* and then went back. There is a saying like that. And some say that after his resurrection he came to Kasmir. He did not die. They put, thinking that he's dead, put them in a cave. And the day of resurrection they say, after three days he came back, he got his energy again and he came away from there, came to Kasmir, there is a saying like that, in India. Kasmir is in India.

Vidagdha-Mādhava: In the Christian Church they say Christ ascended, he lifted himself up, and out of sight of the disciples.

Śrīla Śrīdhara Mahārāja: And disappeared in the sky.

Vidagdha-Mādhava: That's how they say he left.

Śrīla Śrīdhara Mahārāja: It may be. A devotee's figure is like that, not flesh and blood, it may be, he went up.

Vidagdha-Mādhava: So it is possible that Christ knew a form of worship?

Śrīla Śrīdhara Mahārāja: Christ knew?

Akṣayānanda Mahārāja: Christ knew of some form of the Lord, some *iṣṭa-deva*? "Father." He told.

Śrīla Śrīdhara Mahārāja: Yes, but the conception of God is not very clear.

Vidagdha-Mādhava: He did not teach in detail.

Śrīla Śrīdhara Mahārāja: Vague, approximate. But Christ's preaching is theistic, but not complete, partial representation of theism.

Vidagdha-Mādhava: Guru Mahārāja, you said within Brahman, Paramātmā, and also Bhagavān, dictating, not inert. But Kṛṣṇa He's enjoying in Goloka, He's not so much directly directing things here, is He not? He's not so much dictating, extraordinary...

Śrīla Śrīdhara Mahārāja: Yes. Ostentatiously His dictation is not clear. But He's the prime cause of His, looking at His pleasure, They're only working. This Bhagavān and Paramātmā, They're all working, but the spirit supplied by Kṛṣṇa.

End of 82.10.25.A

Start of 82.10.25.B_82.10.27.A

Śrīla Śrīdhara Mahārāja: ...beauty, autocrat. Everything is wanting to serve the beautiful. Beauty has so much command over everything, like everyone, every nerve is moved only for the satisfaction of beauty. Beauty can control external and internal nerve, everything, everywhere. Everyone's internal demand is to go towards beauty, towards *ānandam*, towards harmony, towards love. At the bottom of everything there is the tendency to go towards beauty, love, harmony: that is Kṛṣṇa. The deepest plane, anywhere and everywhere can be traced, can be found that the current is going towards that, that plane, to meet, connected with that beauty, realisation of beauty. And beauty, *ānandam*, love, harmony, are the same, same section, sweetness. Everyone wants, that is controlling the whole market. Aspiration, aspiring for the *ānandam*, *sukham*, real ecstasy. Every atom everywhere aspires after that sort of realisation and that is *ānandam*, *sukham*. That is beauty, that is love, that is harmony, ecstasy. The internal, innermost current everywhere to be traced, that must be found of that nature. Not power, the next hit will be power, everyone wants power to control. But beauty, to aspire after beauty just the opposite, to give out power, to throw away power and to be humble. Humility is indispensable for the company of beauty, for the company of ecstasy, humility, so opposite to power.

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Indispensable qualification for the search of beauty, as much as one can so much selfless, self abnegated, he can appreciate so much love and beauty. Sacrifice, *sevā*, can take us to it. And power seeking takes us here to capture everything under our control to this *brahmānda*. And power for rendering service to the beauty, that is in Vaikuṇṭha, *aiśvarya*, serving the *mādhurya*. Sweetness is the end in itself, and sweetness is God, the highest Entity, the deepest foundation, the final goal, that is sweetness, that *Bhāgavatam* says, Mahāprabhu says, very emphatically.

Vidagdha-Mādhava: If someone appears to be proud, or even arrogant, then his position is not, he cannot enter *līlā* in that position if he's displaying that?

Śrīla Śrīdhara Mahārāja: Arrogant may be of two types, arrogance to the higher and arrogance to the lower. With a good will if a mother seems to be arrogant to deal with the child, that arrogance for the good of the child, that apparent arrogance should not be considered with the real arrogance of a passer-by to punish the child. The arrogance will be of two types. In some stages arrogance,

bistay sabhava janate baho shaste loshay [?]

A devotee may be seen to be little, for little cause he becomes angry, but that anger, that should not be classified with the ordinary anger. His anger will do good to the person to whom he's angry. For the well-being of the man with whom he's angry, that anger, *krodha bhakta-dweśi jāne*, that is a qualification, it may be. So they cannot be judged independently.

Mahāprabhu was angry sometimes. When Mahāprabhu was going on His *kīrtana* and the door closed, a *brahmacārī* who was only drinking milk and nothing else, he wanted to enter.

"I must be considered to be purest. I drink only milk, nothing else. So why they have closed the door against me?" Then at last when a door was open and he told: "Why door closed against me?"

Mahāprabhu showed two fingers. "That to drink milk that is no qualification for Kṛṣṇa consciousness."

And this is seen many times. When there was some misbehaviour against Śrīvāsa Paṇḍit, some tantric ridiculed Śrīvāsa, put some, this wine and other things in the door of Śrīvāsa at night to show that he, to ridicule him. And Śrīvāsa Paṇḍit opened his door, gate, and found all these nasty things, this wine, this meat and other nasty things. Then he went to the good neighbours: "You please see that how tantric I am in that every night I with the help of this meat and wine I worship Devī Kālī."

Then the gentlemen they were very much felt disturbed. "Who is the rogue who has done all these things?"

And when it was informed to Mahāprabhu, Mahāprabhu was very much enraged. "That man must have to suffer." And he was Cāpāla Gopāla, he had got this leprosy within a few days.

In this way, sometimes in this world some anger is shown by the incarnation Himself, of the God, and some devotees also sometimes. But that is not harmful, for the good of the persons. So the excitement which is found in a devotee in a proper way, that should not be taken as ordinary anger.

kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣta-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]
[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

In devotees also sometimes we see:

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

Upadeśāmṛta, Rūpa Goswāmī says, according to the teaching of Mahāprabhu, that if we find any defect in a pure devotee we should not be very eager to find fault in him. Because in the water of Ganges it can purify, but if any...

Akṣayānanda Mahārāja: Bubbles.

Śrīla Śrīdhara Mahārāja: Bubbles or...

Akṣayānanda Mahārāja: Mud.

Śrīla Śrīdhara Mahārāja: Any mud is found with that water, that also can purify. The bubble and mud, that cannot stand in the way of purification. So in a devotee who are only meant for the good of the universe, if we find some mud or bubbles like things, like anger and some other things. In the body also some is blind, some is lame, if we attribute that to their inner self then we're losers, we commit offence.

Vidagdha-Mādhava: But it is understandable sometimes when anger is used in love, it can be understood in that way.

Śrīla Śrīdhara Mahārāja: Of course. When a mother or father is abusing their child for their good, one can, it is understandable. And another man he's beating a boy. Both is distinguishable different things. So a man of that intelligence, that standard of intelligence that can know. The well-wisher is chastising the boy, and the passer-by is chastising the boy, the difference can be understood by an intelligent man. Ordinary people may not make it out.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Some say that Akṣayānanda Mahārāja is worthless...

Devotees: [laughter]

Śrīla Śrīdhara Mahārāja: ...and a symptom of a worthy man to control men and to earn money.

Vidagdha-Mādhava: Kṛṣṇa.

Akṣayānanda Mahārāja: But he can't get any money, he's useless. ha, ha.

Śrīla Śrīdhara Mahārāja: Money, money and men together, that is the qualification of a substantial, a good man, a *sādhu*, luck, that is the symptom of a worthy man. Hare Kṛṣṇa. What's the time?

Akṣayānanda Mahārāja: Ten to ten.

Śrīla Śrīdhara Mahārāja: Ten to ten. Gaura Hari. Nitāi Gaura Hari.

Akṣayānanda Mahārāja: We might have some worth as an atom of dust at your feet.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: If we can be an atom of dust on your feet...

Śrīla Śrīdhara Mahārāja: Gaura Haribol! Gaura Hari. Nitāi Gaura Hari bol.

Akṣayānanda Mahārāja: ...maybe some worth then.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol! Mahāprabhu at least says to Kṛṣṇa that, "It is worth to become a dust in the feet of Kṛṣṇa." What is that *śloka*? *kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau*.

Akṣayānanda Mahārāja: *Ayi nanda-tanuja, kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ*.

Śrīla Śrīdhara Mahārāja: *Sthita-dhūlī-sadṛśaṁ vicintaya*.

[ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-, sthita-dhūlī-sadṛśaṁ vicintaya]

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Not a part and parcel of Your body, but *vibhinnāṁśa*, a different type of substance. I want connection with Your foot, holy foot."

Vibhinnāṁśa jīva - tāñra śaktite gaṇana, taṭastha-śakti.

[svāṁśa-vibhinnāṁśa-rūpe haiñā vistāra, ananta vaikuṇṭha-brahmāṇḍe karena vihāra
svāṁśa-vistāra - catur - vyuha, avatāra-gaṇa, vibhinnāṁśa jīva - tāñra śaktite gaṇana]

["Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes in both the spiritual and material worlds. The spiritual worlds are the Vaikuṇṭha planets, and the material universes are *brahmāṇḍas*, gigantic globes governed by Lord Brahmā. Expansions of His personal self - like the quadruple manifestations of Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva - descend as incarnations from Vaikuṇṭha to this material world. The separated expansions (*vibhinnāṁś*) are living entities. Although they are expansions of Kṛṣṇa, they are counted among His different potencies."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.8-9]

mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

This is a general word, but in particular really it is the part of His potency, and not the higher potency but in the marginal potency, that is *jīva*. That is also a part in a general, in a broad sense, everything is a part of Him. He's *advaya-jñāna*, He's everywhere, He's including everything so everything is a part. But among, there is differentiation in calculation about the reckoning of the parts. *Svarūpa-śakti*, He and His *śakti*, potency, and potency higher, lower, and marginal, *jīva* is a part of the marginal potency.

And Guru also, apparently Kṛṣṇa, but Kṛṣṇa can give only Himself, so it by His will that anyone can achieve Kṛṣṇa consciousness. A general it is Kṛṣṇa, but when we are particular we find, 'no, it is His potency.' And potency there of different kinds, different kinds.

And His representation different in Vaikuṇṭha, Nārāyaṇa, Nārāyaṇa's paraphernalia, Kṛṣṇa's paraphernalia. The Rāmānuja's, their ultimate goal is in Vaikuṇṭha, Nārāyaṇa. The Nārāyaṇa is coming to recruit them through His potency of different type. Kṛṣṇa comes to require him through His potency of different types, *sākhya*, *vātsalya*, *mādhurya*, etc., *śanta*, *dāsya*. That differentiation gradually awakens in ones, in the mind of the disciple and can say: "Oh, who went to recruit me in the name of the agent of Kṛṣṇa, now I find he has got such and such function in the *līlā* of Kṛṣṇa. He went to me with the certificate of an agent of Kṛṣṇa in general to recruit me and he has taken me here to give me engagement in this particular service." *Mukunda-preṣṭhatve*, *guru-varaṁ*.

[na dharmam-nādharmam-śruti-gaṇa-niruktam-kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śacī-sūnum-nandīśvara-pati-sutatve guru-varaṁ
mukunda-preṣṭhatve smara padam ajasram-nanu manaḥ]

["O my dear mind, please do not perform the religious activities prescribed in the *Vedas* or the sinful activities prohibited in the scriptures. Just stay in Vraja Dhāma, which is manifest on this material plane, and fully engage in the service of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa. Always remember Śrī Gaurahari, the son of Mother Śacī, is non-different from Śrī Kṛṣṇa, the son of Mahārāja Nanda. Always remember that Śrī Gurudeva is the dear-most associate of Mukunda. These feelings are your transcendental wealth."]

[Raghunātha Dāsa Goswāmī's, *Manaḥ-śikṣā*, 2] & [*Gauḍīya Kaṇṭhahāra*, 1.40 & 18.24]

In first sight everything is seen as He, but by nearer approach we find specification, differentiation there. And the potency, and differentiation again in the potency, and in the higher potency also so many departments. In this way Guru is at last located in a particular service there, *mukunda preṣṭhatve*, it is he who went to recruit me on behalf of Kṛṣṇa. *Rūpānuga*. But they're not to be differentiated so tightly, their oneness, one tune they have got, of one heart, one aim, one object, one interest. In that case not to differentiate. There is specific service, in that sense it may be differentiated. So *bhedābheda* and that is *acintya*, everywhere to be applied, common and different. Everything, everything has got this common and difference and that is inconceivable to your consciousness. This will apply, this should be applied everywhere.

So I may finish here today. Hare Kṛṣṇa. Gaura Hari bol!

...

Śrīla Śrīdhara Mahārāja: ...from Mādhavendra Purī, Mādhavendra Purī belonged to Madhva *sampradāya*.

srimaḥ tat prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ.
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat.
bhedābheda-prakāśaṁ sakalam api hareḥ. sri vimuktāṁś ca bhāvat.
sri mantah prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ.

Ha, ha. It is being confused with Mahāprabhu, Śrīla Bhaktivinoda Ṭhākura.
Madhvācārya has got one, from his *sampradāya*, another from Baladeva Vidyābhūṣaṇa.

sri mana madana te hari pratama tatvam jagat satyato [?]
vedo jiva gana hari rama cara richotya bhavam gatha [?]

Ha, ha, memory failing.

richotya bhavam gatha, suddha bhakti sadhya he [?] *Daśa-mūla*.
Bhaktivinoda Ṭhākura *Daśa-mūla*, Nimbarka *sampradāya Daśa-mūla*.
Nimbarka *sampradāya*: *dasye sloka ache tate tare sampradaya katha, balarsh* [?]
And Bhaktivinoda Ṭhākura: *eka dasam mukeli kori candi* [?] is a Gauḍīya *sampradāya*.
_____ [?]

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ
sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that: (2) - Śrī Kṛṣṇa is the Supreme Absolute Truth. (3) - He is the source of all energies. (4) - He is the ocean of all transcendental mellows. (5) - The living entities are His separated parts and parcels. (6) - Due to forgetfulness of their constitutional position, the living entities are illusioned. (7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion. (8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable. (9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal. (10) - The supreme goal is divine love of Kṛṣṇa.]

[Bhaktivinoda Ṭhākura's *Daśa-mūla śloka*, the ten essential principles of Gauḍīya Vaiṣṇavism]

sri mana madana te hari pratama satvam jagat satyato [?]
vedo jiva gana hari rama cara richotya bhavam gatha [?]

_____ [?]

Madhvācārya, he was the strongest oppositionist of the Śaṅkara School. Śaṅkarācārya laid stress on *advaita*, and he laid stress on *dvaita*, not *advaita*, *dvaita*. Īśvara and *jīva*. The *Veda*, the difference that is more prominent. So he opposed them very strongly. And not only he stopped there, he tried to prove Śaṅkarācārya as a demon, quoting a narration from *Mahābhārata*.

Maniman dvaita [?], he was ordered by Nārāyaṇa to preach in Kali-yuga this *māyāvādā*.

And our Guru Mahārāja also published a booklet, small, *Mani-mañjarī*, from the Madhva School, *Mani- mañjarī*. There it is proved from reference to *Mahābhārata* that Śaṅkarācārya was a demon and his name was Maniman. And he was ordered to do so and he came and did that. That is their contention.

But Mahāprabhu accepted him as incarnation of Śiva and Śiva was ordered, a reference also given from the *śāstra*. *Lokan madvi mokan kuru* [?]

With the spirit of harmony, keeping the harmony, not from segregation, from the underlying good meaning was that, who was hopeless diseased persons, to take them out of the, of the patients that are, that have got slight disease. The serious diseased persons, serious patients, to remove them, to save for the safety of the less serious patients. So with that idea Śaṅkara, Śaṅkarācārya, Śiva, was ordered: *lokan madvi mokan kuru* [?] "Who are very much atheist, take them out in another group, showing that they are himself God, that ultimate object, *so ham. So ham* means not *dāso ham*, "I am Him. I am Him."

Generally we see the demons they have got many qualifications, moral qualifications, but only that main difference they're anti Viṣṇu, generally. They even worship Brahmā and Śiva and get boon from them, also do penances and thereby they acquire power. But they are generally anti Viṣṇu, not all, mostly. Only those that are forced to come here by curse, just as Vitrāsura, he also apparently worshipper of Śiva. This Bodi [?], he was a devotee though come in the lineage of *asura*. Prahlāda, exceptional cases. But generally *asura*, they are devotees of Śiva and Brahmā, but anti Viṣṇu.

dvau bhūta-sargau loke 'smin, daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva, āsuras-tad-viparyayaḥ

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*,14.1]

And generally the demigods they are submissive to Viṣṇu. The general nature of things is such, *āsuras- tad-viparyayaḥ*. *Devi sampad* _____ [?] is thought to be the incarnation of Śiva, Bhīma and Hanumān. During Kṛṣṇa he was Bhīma and during

Rāmacandra he was Hanumān, and in connection of Vedavyāsa Nārāyaṇa he became Madhva. That is their contention.

Akṣayānanda Mahārāja: In connection of Vedavyāsa?

Śrīla Śrīdhara Mahārāja: Madhvācārya, the Avatāra of Vāyu, Mukha-Vāyu, incarnation of Mukha-Vāyu. That is the general Guru-tattva. So, when Kṛṣṇa came he came as Bhīma. When Rāmacandra came he came as Hanumān. And Madhva is also called the Avatāra of Vāyu, but connected with Vedavyāsa. He's considered Nārāyaṇa Himself, *vyāso nārāyaṇa svayaṁ*, but He has been taken as *śaktyāveśa* generally, *nārāyaṇa-śaktyāveśa*.

Akṣayānanda Mahārāja: What is the relationship of Vāyu and Vyāsa?

Śrīla Śrīdhara Mahārāja: Mukhyapra [?] Vyāsa, Vyāsa is the abode of Nārāyaṇa. Mukhya Vāyu's position is that of Guru. Madhva philosophy is like this, that Kṛṣṇa, then another half of Kṛṣṇa to render service of Kṛṣṇa Balarāma. *Cid līlāmṛthuna* [?] Five stages, a figure, and within Him the *devata*, or the *sūkṣma* [?] -*tattva*, that is *mano-mayacor* [?], person. And within His heart there is mukhya Vāyu, *prana pradhana* Guru. And then superior to that, Baladeva, and within the heart of Baladeva, *cid līlāmṛthuna* Rādhā-Kṛṣṇa. In this way he has explained. A material figure of a *jīva*, within that, that the person. In their words, *devata*, *devata* means the real person, and within the heart of the person there is *mukhya* Vāyu, or Guru, that is Madhva, or Bhīma, or Hanumān, something of such conception, Guru in general. And in the heart of that Gurudeva there is Baladeva, Nityanānada, some similar. And there in that heart of Baladeva *cid līlāmṛthuna*, Kṛṣṇa with His *śakti*.

In *Gauḍīya* also it was written. And one gentleman, one professor, by birth he was a Vaiṣṇava, Professor of English in Barampur College, good scholar, he put a question to the Editor of *Gauḍīya*.

"Please try to explain this thing more elaborately. Here we may find, *sarva-dharma-sāmānya* [?], the harmony of all the religious conceptions. Try to elaborate."

But that was, elaborated means repeated. I did not find that anything more was given there. This was only couched in new words and expressions. But I did not find that here is the harmony of all the religions in the field.

Līlāmaya Bhagavān. As Sanātana Goswāmī has mentioned in *Bhāgavatam* in *rasa-līlā*. Baladeva also showing His *rasa* with the *gopīs*. There, the Sanātana Goswāmī has given his note. Externally Baladeva is seen to perform *rasa-līlā*, but internally in His heart He's showing the *rasa-līlā* of, He's connecting with Kṛṣṇa. Kṛṣṇa is in His heart, in His heart He's connecting Kṛṣṇa in the *rasa-līlā*, and externally He's found to participate in *rasa-līlā*, in *Bhāgavatam*. But Baladeva's nature is such, intrinsic nature, that He's not the ultimate enjoyer. He's composed of such materials which is all service, all service. It's said every atom of His body only meant to satisfy Kṛṣṇa. So His own enjoyment is not possible. That is, the note is given by Sanātana Goswāmī. *Lilaya krsna kedar lila koram* [?] So Baladeva is such, the highest platform on which the Kṛṣṇa has His *līlā*, and lower to

Baladeva there is Guru-tattva, in general, the fifth stage. And then that Guru-tattva again within the person, and person has got his body. So five stages. This way divided.

And the *Upaniṣad* also: *annamaya kosh, prāṇamaya kosh, manomaya kosh, vijñānamaya kosh, ānandamaya kosh*. Division is this way.

Baladeva Vidyābhūṣaṇa says that in *vijñānamaya kosh* there is *jīva*, *annamaya* this physical body, *manomaya* the mental, the subtle body. Then *prāṇamaya* the life, and after that *vijñānamaya* above *prakṛti*, the *jīva*, *taṭasthā-śakti*. And then *ānandamaya kosh*, whole Vaikuṇṭha and Goloka covered. *Svarūpa-śakti*, the domain Yoga-Māyā.
Ke ?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Following Madhvācārya, there was one Jayatīrtha, whose *Suddhar* [?] *mādhava haite, akṣobhya paramahaṁse, akṣobhyera śiṣya jaya-tīrtha nāme paricaya.*

[nṛhari mādhava-baṁśe, akṣobhya paramahaṁse, śiṣya boli' aṅgīkāra kore
akṣobhyera śiṣya jaya-tīrtha nāme paricaya, taṅra dāsye jñānasindhu tare]

[The two other principle disciples of Madhvācārya are Nṛhari Tīrtha and Mādhava Tīrtha. Mādhava's disciple was the great *paramahaṁsa* Akṣobhya Tīrtha. The principle disciple of Akṣobhya Tīrtha was Jayatīrtha, whose foremost disciple was Jñānasindhu.]

[The Brahma-Mādhva-Gauḍīya Sampradāya, verse 2,
compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

He was a very good scholar and in his *Suddhar* he refuted this *māyāvādā śāstrictly*, wonderfully, so that the Śaṅkara School was bewildered. From Nimbarka section also, that *Parapakya Girivajara* [?] and other books refuting Śaṅkara School. Many big scholars came. But the *Suddhar, Daya Suddhar* [?], that very successfully refuted, has smashed the argument of the Śaṅkara School. Then after that, the Śaṅkara School, came another Paṇḍit, a Bengali gentleman from Paripur [?] District, Madhusudhan Saraswatī. He again, many of them tried to refute him but this gentleman, he, *Advaita-siddhi*, he wrote one book *Advaita-siddhi*, and he, we are told was successful to re-establish the clamour of *māyāvādā*.

End 82.10.25.B_82.10.27.A

Start of 82.10.27.B

Śrīla Śrīdhara Mahārāja: ...to certain extent, Advaita Siddhi, he has embraced devotional school, and almost accepting both as parallel. *Nirvikalpa-samādhi* and Viṣṇu *bhakta*, one and same, in his introduction in *Bhagavad-gītā* he says:

nirodita tasi punar, sarvikalpa samadhi na [?]
nirvikalpa samadhi stu, bhavi ratra tri bhumika [?]
_____ [?]
_____ [?]

The *samādhi* of the *yogīs* of three classes. In the beginning, sometimes in *samādhi* and sometimes he awakes not so much. In the second stage when he's in *samādhi*, if any interruption, disturbance comes from outside, then he comes out, awake to this world, otherwise not. And in the third stage, he never rises from his *samādhi*, always continuing. No external pressure can bring him back to the world consciousness, that's all. And he comes here to say that, *visnu bhaktas ca katyate* [?] At that time we can say also that Viṣṇu *bhakta*. Puzzling all. Ha, ha. So Viṣṇu *bhakta* is not conscious of any, he's conscious of the *līlā*, person, all these, but he anyhow draws this to Viṣṇu *bhakti* in Vaikuṇṭha. This *nirvikalpa-samādhi*, the highest stage of *samādhi* and it becomes Viṣṇu *bhakti*, it's similar, that is his argument.

Bhaktivinoda Ṭhākura has warned against him. And many things, he has also compiled a commentary of the first three *ślokas* of *Bhāgavatam*, accepted *Bhāgavatam*, but in his own way he has taken it, he has taken *bhakti. Tadīya*, in the first ray of devotion, 'we belong to Him,' that is the conception. In the second stage 'He belongs to me.' A puzzle here.

In the case of Candravāli she thinks that, 'I belong to Kṛṣṇa.'

And in the stage of Rādhārāṇī She thinks, 'Hari belongs to Me. Kṛṣṇa belongs to Me.' *Tadīya-madiya*.

And this gentleman comes and says: "Then, after that, *tad-aham*, I am He."

And they have created a *śloka* from the mouth of Hanumānji, in the name of Hanumānji he has created one *śloka*: *deha buddha ... daso ham* [?] The *śloka* does not come to me.

Deha buddha ham daso smi. "When I come to the plane of this body then I am His servant."

Mano buddha tadam sakha. "When I identify with my mind then I feel that I am His part and parcel."

Atma buddha tadeva ham. "And when I go to look to my soul, then I see that I am, He and me, one and the same."

Iti menisti tavati. "This is my desiring of union."

I composed a *śloka* just in the opposite way, I forgot that. Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura has warned that there are many expressions in his writings. Apparently ordinary man will think that he's a great propounder of *bhakti* school. But at the end he has given about pure *māyāvādā*, so one must be warned against him, tactics.

Some physical strength he had, inconceivable. It is written in some place, "One stone by a single hand he removed from one place to another, which about thirty people could not do." Such physical strength he possessed. And he was very fond of eating plantain, about one hundred plantain he could eat and digest. Something like that, one big cluster of plantains. Hanumān is also fond of plantains. About Bhīma we do not find so much. But Madhvācārya's very favourite food was plantain.

[Madhvācārya is said to be the incarnation of Hanumān and Bhīma]

Akṣayānanda Mahārāja: So what was the origin of this *Tattva-vādī* philosophy then?

Śrīla Śrīdhara Mahārāja: *Tattva-vādī sampradāya* from the Madhva *sampradāya*, originates from Brahmā. Śrī Kṛṣṇa, Brahmā, Deva, Devarṣi Nārada, then Vyāsa, then from Vyāsa, Madhva, in this way.

Akṣayānanda Mahārāja: But the present *Tattva-vādī* is the same thing, or distortion?

Śrīla Śrīdhara Mahārāja: Yes, more or less the same thing. Their seat is UP, Mayisore, Kanatak, *Tattva-vādī*, eight Maṭhs are there.

Acyutānanda told he visited them. And one of the *Tattva-vādī* was a little liberal, he came to visit Gauḍīya Maṭh, a little liberal. And when Acyutānanda visited them they were so orthodox that they did not even talk with Acyutānanda. "A beef eater so we should not talk with him."

Then, that gentleman who came to visit Gauḍīya Maṭh, he was a little liberal, through him, Acyutānanda told me. "I asked that gentleman who did not want to speak to me direct, ask him whether beef has got more capacity to make one sinful, or Kṛṣṇa *Nāma* has got more strength to remove that sin? Which is the stronger? The beef is stronger or the Holy Name of Kṛṣṇa is stronger? One gives us sin and another purifies us. Who is the stronger?"

Then of course he was compelled to say, "The Kṛṣṇa *Nāma* is infinitely more stronger than beef can pollute."

"Then if we take the Name, we have faith in the Name of the Lord then that sin may not be removed?"

In this way he put the argument, Acyutānanda told. At that time he was a little bewildered and did not say much. Whatever he said he did not mention but he was weakened in his argument. Some question of *aparādha* etc., might have been taken into that position. *Aparādha sunya he raya kṛṣṇa nāma*. Then the Name can purify, comes to purify us. When we commit offence it is not possible to be purified in this. The principle he had to accept that Name can purify from any sort of sin committed. *Tattva-vādī*, very strict.

Mahāprabhu also visited them and He discarded them, as mentioned in *Caitanya-caritāmṛta* [*Madhya-līlā*, 1.114 & *Madhya-līlā*, 4.197 purport.] we find that "You give more importance to *mukti*, emancipation and to *varṇāśrama*, *karma*. But *Śrīmad-Bhāgavatam* has discarded both of them. Neither *mukti* is our end nor this *karma*, *varṇāśrama*, *karma*, that is our desirable thing, can give us the desired end. Both *karma* and *mukti* has been discarded in *Bhāgavatam*. And you try to establish those two."

Akṣayānanda Mahārāja: Those present *Tattva-vādīs* they say there's three types of *jīva*, *sattvic*, *rajasic* and *tamasic jīvas*.

Śrīla Śrīdhara Mahārāja: That may be. That does not matter. It is accepted by all. *Sattvic*, *rajasic*, *tamasic* everywhere, not only in human species, but in animals, in trees, amongst the *devatas*, everywhere this *sattvic*, *rajasic*, *tamasic* classification, sub-classification.

Akṣayānanda Mahārāja: But they say it is a quality of the *jīva* directly.

Śrīla Śrīdhara Mahārāja: But the soul is *nirguṇa*, above *sattya-guṇa*.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And they all accept, *nichotya bhavam gatha* [?] Even amongst the liberated souls there is also gradation, accepted by *nichotya bhavam gatha. Nicaivam gutya*, gradation amongst, they all do not merge in the same position, but there is hierarchy, gradation, *nichotya*.

Sarotam manca te tam taro tama - bhāgavat tat pujya [?] Written by Madhvācārya perhaps.

Gītā tat pujya, bhāgavat tat pujya [?] From quotation of Madhva in his *tikā* of *Bhāgavatam* it was found that *tri-śakti*, *antaraṅga*, *bahiraṅga* and *taṭasthā*, *tri-śakti*. He quoted somewhere from some *Purāṇa*.

Phalam gitam sri tri varnena [?] In this way, in *Ekadas-kanda* perhaps, to explain some *śloka* it was found. *Alangitam tri ragena* [?] That means three potencies, *taṭasthā*. *Bahiraṅga*, *antaraṅga* and *taṭasthā*.

In *Viṣṇu-Purāṇa* also. Diti asakti visyate _____ [?] In *Viṣṇu-Purāṇa*.

And Madhvācārya's quoting from somewhere.

He went to see Vyāsadeva and it is told that he met Vyāsadeva and got some direct instruction. Then he came home and he converted his *sannyāsa* Guru first, his first conversion was his *sannyāsa* Guru, Acyutāpreksa, a *māyāvādī*. And he was given the name [Pūrṇaprajña Tīrtha] Padmanābha. Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari. Mādhava, Akṣobhya, four direct disciples, Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari, Mādhava and Akṣobhya. Four direct disciples are successively Ācārya. Then gradually their eight Maṭhs grow, eight Deities, Temples with Deities, and eight Ācāryas. And in each Maṭh there was one preacher. The Ācārya was there who was busy with the *pañca-yajña* of the Deity, and another representative of him used to preach, to collect disciples for the Ācārya. But gradually it came that the preachers began to collect disciples of their own. And at first the eight and then became many. Yutavadhi [?] Maṭh, or something like that, they could collect more men in their favour for their Maṭh, we are told.

And I met the Ācārya of that Maṭh, Ācārya or preacher, the Guru, and had a stop-fight [?] Myself, Bon Mahārāja, Hayagrīva Prabhu, that is Mādhava Mahārāja, etc., we were there. Vigraha of Kṛṣṇa.

Deha dehira vibhargo yan yasyari vidyati kachit [?] Our point.

And he told that, "Within the Arcā-Mūrti there is God, and the body is not God, in Arcā."

We told, "No, a wholesale. Wholesale is transcendental. We cannot find it or feel it. But according to *śāstra* it is so."

He put objection. Then ultimately he had to submit in the case of Kṛṣṇa *līlā*. I told: "When Kṛṣṇa showed that He's being killed by Jarāvyad, do you admit that there was blood oozing?"

"Yes, it is mentioned, the blood oozing from the body."

"Then what is that blood? Is it really blood or a show?"

"No, it is a show."

"And then? The Kṛṣṇa showed that He's dying, blood oozing, and the blood is not material blood, but to our senses it is material blood."

He told that: "The Śālagrāma if it is crushed by a hammer then it is reduced to pieces."

I told that: "It is our offensive conception, offensive conception, we find is like that. But we must not believe it, it is not the truth. Our offensive experience of our senses, but it is not the truth, it's not the fact. It is a show."

But He did not admit. But as when I gave the example of Kṛṣṇa *līlā* then he had to admit that. What we experience with our eyes, that blood oozing, that is not real blood, that is deceiving our senses. So a similar case here in the case of Śālagrāma as reduced to dust by the hammer. This is like that. And I gave quotation from *Bhāgavatam*. That was of course very finer one there. *Sarva-vedānta-sāraṁ yad*, I heard from Prabhupāda to explain in that way as much I could remember. *Līlā-kaivalyam. Sarva-vedānta-sāraṁ yad*, in the end of *Bhāgavatam*.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

What is the highest necessity in us? To try to remain always in the faith of the Revealed Truth and not to allow ourselves to come down from that level and to think that what we experience through our senses that is true. We won't allow ourselves. We must try to keep our faith always.

That what I see it is false, it is *māyā*, illusion. My mind, my senses, they cannot find truth. An ordinary magician can deceive them, my mind and my senses may be deceived by a skilful magician, so we must not rely on them. We must rely on the cent-per-cent on the Revealed Truth. They're deceiving my mind, my eyes, my ears, deceiving me. And *kaivalyam*, cent-per-cent we must take our position on the level of that Revealed Truth and never allow ourselves to come down to the world of experience.

Sarva-vedānta-sāraṁ yad, this is the very gist of all the old *Vedānta*, they say this is all *māyā*. *Brahmātmaikatva-lakṣaṇam*, Brahma, Paramātmā and Bhagavān, these three of same level, similar, not same but similar level, *advaya-jñāna*, *vastu advitīyaṁ*, *advaya-jñāna*. Somewhere it comes as Paramātmā to some sections, to some sections it comes as Brahma, to another section it is Bhagavān, *bhajanīya*, to be worshippable. The highest section, She's the ultimate cause, the object of their service for dedication, and not all comprehensive consciousness, neither all permeating and regulating principal of the Ultimate Reality. But He's for Himself. We are for Him, we are to serve Him, we are to satisfy Him. For His enjoyment our existence is possible, in this way, this is the highest.

Brahmātmaikatva-lakṣaṇam, vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam: and continued consciousness on this plane, *tan-niṣṭhaṁ, tan-niṣṭhaṁ,* that *vastu advitīyaṁ, advaya-jñāna niṣṭhaṁ, advaya- jñāna* Svayaṁ-Bhagavān. *Tan-niṣṭhaṁ, kaivalyaika-prayojanam*: to maintain uninterrupted continuity our existence in the plane of service, that we are to worship Him, we are to serve Him, we are to love Him. He's so beautiful, He's so loving. Our end of life is in His satisfaction, *kaivalyaika-prayojanam*. With this *kaivalyaika-prayojanam* we must not allow ourselves to deviate from the faith which is revealed to us by the scripture, and must not allow ourselves to be drawn down by the charm of the world of this mundane sense experience.

He was a big *paṇḍit*, big scholar. We have not scholarship, not so much well-read. That gentleman when he used to come to Benares, he, by beat of drum, he announced to the *māyāvādīs*: "Come and discuss with me if you have any right, you want to prove that devotion, *jīva* and Bhagavān is both real and both different. Not one and the same as you say, you fools."

In this way that man, but he was silenced by the grace of Gurudeva. I heard it once when our Guru Mahārāja explained this *śloka*. *Kaivalyaika-prayojanam*, in this word *kaivalya*, this misguides everyone, mostly that *kaivalya*, Śaṅkara, *kaivalya-advaita, kaivalyaika-prayojanam*.

One gentleman came and began his argument with the help of this *śloka* of *Bhāgavatam* to Prabhupāda.

I saw Prabhupāda went up to his own room and came back with the edition where Jīva Goswāmī's comment on this *śloka* in *Bhāgavatam* and began to read. And Jīva Goswāmī says that: "*Brahmātmaikatva- lakṣaṇam, brahma ātmā, ātmā* means *jīvātmā*, *eka lakṣaṇam, brahmātmā*."

That man wanted to prove "*Brahmātmaikatva-lakṣaṇam*, that is *jīvātmā* and Brahma are one and the same. It is mentioned in *Bhāgavatam* in the conclusion *śloka*."

But Prabhupāda refuted and with the argument of Jīva Goswāmī. In the beginning, *tattvaṁ yaj jñānam advayam brahmeti paramātmeti, bhagavān iti śabdyate*.

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Here in the conclusion that the beginning that real vision is being satisfied. *Sarva-vedānta-sāraṁ yad, brahmātmaikatva*, *ātmā* means Paramātmā. _____ [?] The meaning of *ātmā* is Paramātmā also. So here Paramātmā, in the sense of Paramātmā it is used, because there also the *advaya-jñāna, vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam, brahmeti paramātmeti, bhagavān*. Here that very beginning has been drawn here in conclusion. *Brahmātmaikatva-lakṣaṇam vastu advitīyaṁ*, Brahmā, Paramātmā, *lakṣaṇam advitī astu, tan-niṣṭhaṁ, kaivalyam*. That *advaya jñāna niṣṭha, tat sam vandiya,* not *tat ekata kaivalyam*, *tat sam vandiya kaivalyam tasmin nistha yukta, kaivalyaika- prayojanam*. _____ [?] Continuous, no interruption, no falling down from that plane. Continued presence there, that is *līlā yam pravesha, tato līlāyam pravesha*. In that plane the *līlā* is going on, to have entrance, admission in that plane and not to come up *vastu-siddhi*, *vastu-siddhi*, not to come back from there. For eternity to have entrance there.

What's the time?

Akṣayānanda Mahārāja: Ten to ten Mahārāja.

Śrīla Śrīdhara Mahārāja: Rāmacandra Vijayotsav is also today, Rāmacandra. Rāvaṇa was killed when Rāmacandra came back. Hare Kṛṣṇa. In U.P [Uttar Pradesh] amongst the *kṣatriyas*, this Rāmacandra Vijayotsav is celebrated with much grandeur.

Hare Kṛṣṇa. Hare Rāma. Hare Rāma. Nitāi Gaura Hari bol! Nitāi. Nitāi Gaura Hari bol.

Dhīrodātta, the hero, of different types, *dhīra-santa*, *dhīrodātta*, *dhīro-udātta*, *dhīra-lalita*. Kṛṣṇa is reckoned among the class of *dhīra-lalita*, continuous pleasure pastimes. Rāmacandra *dhīrodātta*. *Līlā* means playful, *lalita*, playful. And *dhīrodātta* is a firm generosity is found in Rāmacandra _____ [?] more liberal, generosity is made in Rāmacandra _____ [?] *dhīrodātta*, *udātta*, *udātta* means liberal, dedicated form, life dedicated for others, *dhīrodātta*.

A small person in His kingdom amongst His subjects made some remark about Sītā: "She lived a full year in the, under the control of Rāvaṇa and Rāma has taken Her, accepted. But I'm not going to do so." One washer-man told to his wife. "Rāma may do but I won't do. 'You lived in another's house, I won't accept.'"

Through the spy this news reached Rāmacandra and Rāmacandra asked: "Lakṣmaṇa, take Sītā to the forest, the *āśrama* of Vālmīki, put Her there. I can't accept Her. The subjects, the people, they've got audacity to remark on My character in such a way. And if I am to sit on the throne then I can't accept this sort of bad name. I shall have to cope successfully in their opinion."

So Sītā was banished, *odātta*, *odātta*.

His father had promised to His stepmother that, "I shall give you three boons." But the father he could not utter it, could not command to Rāmacandra that: "She wants to banish You and make her son enthroned here." Father could not.

But Rāmacandra when He heard He took it. "It is My duty to carry out the commitment of My father. He may say or may not say, he may order or may not order. But I am his successor, not only of the throne but his commitment, debt. I must accept not just the hard cash, this property, but also debt, My father's commitment to My stepmother. I must, it is My duty to do that so My father may not pronounce such harsh words on Me." So He went to banishment, self-banishment, *odātta*, *dhīrodātta*.

And *dhīro-udātta*, Bhīmasena, a little cruel and rough, and that is his continued characteristic with Bhīma. *Dhīra-lalita* is Kṛṣṇa, *dhīrodātta* Rāmacandra, *dhīro-udātta*, Bhīmasena, and *dhīra-santa* is Yudhiṣṭhira, his character is always submissive, not excited, always cool-brained whatever the circumstances unfavourable comes on him he's not excited, very patiently and that patience not for the time being but continuous. *Yudhi*, Yudhiṣṭhira, 'who is firm in internal feud.' *Yudhi* means in fight, *ṣṭhira* means firm, undisturbed, he's undisturbed in any sort of, to meet any circumstances, never excited. That was his nature, *dhīra-santa*. And *dhīro-udātta*, Bhīmasena, *dhīrodātta* Rāmacandra, and *dhīra-lalita* Kṛṣṇa, always a playing mood.

End of 82.10.27.B

Start of 82.10.28.A_82.10.29.A

Śrīla Śrīdhara Mahārāja: ...impression, that connection with the Absolute. So, "For Itself, By Itself," "For Itself." "Die to Live." Application is not hyperbole, it's not exaggeration. For Himself. We're For Himself, for Him, and not for any partial representation of Him. All the forms must have connection with the main spirit, otherwise they're valueless. Anything may be adored if it is in His connection and conducting us towards Him.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The justification of that grand advice, that should be the criterion of everything. All phases of duties you can leave it up, you reject it summarily, and only thing necessary, go towards centre. The search after Kṛṣṇa, reality the beautiful, it is put in that San Jose book. What is that? Dhīra Kṛṣṇa Mahārāja's publication, *The Search For Krsna*. Who is Kṛṣṇa? Reality the beautiful. And what is necessary? Dedication, means die to live. Love, divine love. What is the nature of divine love? Die to live. What you are at present, you will have to die wholesale. And you will find that from within your real self come out with pristine glory. Die to live means such. Die to live, not only death, death is the external aspect; but to live a proper life, to have a proper life, real life, a golden life.

In this principle we are in one place, in one company, in one association. Wherever we may be in the location of the outer cases, but our object, aims and object is common, and that has drawn together from different parts of this existence, non existence. The common cause has drawn together Kṛṣṇa conscious, search for Kṛṣṇa. By mutual help we are to go on to search for Kṛṣṇa. Unending attempt, search for Kṛṣṇa. The search is its own reward. We are to think like that. Our reward, the virtue is its own reward; there is a saying, virtue is its own reward. What more reward you doing a virtuous work? It is being purified attempt. So the search is its own reward that you are not in any mal, false, you are not wasting your energy to work in a false way, wild-goose-chasing. You are in the path, you are progressing. Whatever little you make progress, that is in the real path of your journey, your goal. So as much as you will advance so much you will feel the peaceful atmosphere around you. Be pure, you will imbibe the pure air. You will feel that I am breathing in a purer air, purer atmosphere. Search, progress, progress means that.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

These three things simultaneously will come to help your experience of progress, *bhaktiḥ*, *pareśānubhavo*, *anyatra*, *viraktir*. By these three criterion you can measure your progress. The search, the advance in the way of search, that is your own reward. Purer, purer, purer, that will be guarantee for your future object of attention. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. And there will be so many encouraging pillars on our way. As we go so many *sādhus*, we will meet so many saints, so many devotees of different types on the way.

Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta* has given a picture how one gradually goes to the goal. Meets different planes, crosses different planes and different company, and goes on until comes to Kṛṣṇa consciousness, Kṛṣṇa's service, engagement in Kṛṣṇa's service of any type. What is day to us, that will be night. And what is night to us at present, that will become day.

The guiding book and that scripture, the Nāma, the Name Divine all through that will accompany and encourage us, help, make progress in the world proper. Where is the source of the sound I am chanting, so far away from? The source, nearer the source, nearer the source of the sound, *Nāma*, *rūpa*, *guṇa*, etc, nearer and nearer, more and more intense, we shall feel all these things. Sweetness in the ear, then gradually that sweet sight in the eye, of the new opened soul's eye. *Nāma*, *rūpa*, *guṇa*, so many qualities divine, *līlā* and the pastimes that will call forth, "Come, come to us. We are here."

Nitāi Gaura Hari bol. We will stop here today.

...

Śrīla Śrīdhara Mahārāja: ...Aghāsura, Bakāsura, so many different types of opposition came to Bala Kṛṣṇa. Kṛṣṇa going and different types of opposition, dangers coming to Him, it is natural. Anything in its younger age, it is easy to check it. So generally the opposition comes in that way, when young, too much opposition. The trees also, and only crops, so many the possibility of dangers _____ [?] But when grown up, less possibility of being attacked. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: We'll take your leave Mahārāja. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Śrīmad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...Raghunātha Bhaṭṭa, he was the son of Tapana Miśra.

Mahāprabhu, before His *sannyāsa*, He was a renowned professor, keeping His own school, and He became very famous as a teacher. And He was invited by the energetic eastern section of the *paṇḍitas* from _____ [?] and visited that place.

There one *brāhmaṇa* named Tapana Miśra came with a surprise visit to Him.

"What do you want from Me?"

He was a boy and he is aged *brāhmaṇa*, *paṇḍita*.

"I got a dream last night that You are not human being but You are God Himself, Kṛṣṇa Yourself. And I have come to You for some solution. From long time I'm going through the scriptures, but I can't settle what would be the best duty of the *brāhmaṇas* of Kali. I could not find it from the different advices of the *śāstras*. I'm rather bewildered. So I meditated and after, in the sleep, I found "Oh paṇḍita, go to Nimāi Paṇḍita. He will solve your problem. And don't take Him an ordinary person. He has come here to establish *yuga dharma nāma saṅkīrtana*. Go to Him. And I have come to You."

Mahāprabhu told, "The real purpose, there are so many antagonistic advices but deduce them together you will find that in Kali, *Nāma-saṅkīrtana* is *yuga-dharma*. So go on *Nāma-saṅkīrtana*. Hare Kṛṣṇa, Hare Kṛṣṇa, all this. _____ [?] *Nāma* of Kali-yuga. That is the special duty of a religious person to perform. And the second part, don't divulge it to anyone. It is said in the *śāstra* that naturally He may come out, but if anyone tries to make it, to give publicity before the proper time then he will be damaged. So don't disclose this thing."

"You please order me. I shall remain along with You."

"No! You go to Benares, there you live, and in proper time I shall meet you."

With this advice to Tapana Miśra He came away.

And Tapana Miśra went and settled up in Benares from Bengal.

Then when Mahāprabhu, after *sannyāsa*, He was going to Vṛndāvana, first in this way to Rūpa, Sanātana, taking them back, going to Purī, then again by the way of Jhārikhaṇḍa, the jungle forest path through Benares He's going to Vṛndāvana, Mahāprabhu was...

Tapana Miśra came to take bath in the Ganges and there found that Mahāprabhu crossed the Ganges there in that _____ [?] *ghāṭa*, bathing place. And Tapana Miśra was very much surprised and came and took him, adoring Him, that *sannyāsī*, in his house. At that time, not for long time, for few days Mahāprabhu stayed with him and then went to Vṛndāvana.

Then when coming back from Vṛndāvana He met Rūpa Goswāmī in Alahabad, Prayāga, and some fifteen days or so remained there and taught Rūpa Goswāmī about the *rāga-bhakti-mārga* and inspired him.

And then He came to Benares and put up with Tapana Miśra. He was living in Tapana Miśra's house. No. There was another, Candraśekhara. He was by caste *vaidya*. Perhaps there was good, comfortable accommodation in his house. Mahāprabhu used to stay there and He used to take *prasādam*; a *brāhmaṇa* Candraśekhara, Tapana Miśra's house.

And Sanātana Goswāmī met Him there. After leaving this capital, the late Prime Minister, retired Prime Minister, fled away and met Caitanyadeva in Benares. Nice meeting. Sanātana Goswāmī, a bearded, long-haired gentleman, there, comes from this Maharastra stock the previous house of their forefathers was Karnatak, some such place. And they came for their differences amongst the relatives, *brāhmaṇa* king, they were small king, came to Purī leaving the disturbed area of the relatives. Then from Purī to nearby Ganges side here Naiapi [?], and from there to Jessore [?] and from there they moved to Gaura Malda [?], Sasinsa [?]
_____ [?] They brought them, the family, finding that very, very intelligent and efficient for this political transaction. So Sanātana was appointed Prime Minister and Rūpa Goswāmī he was his personal assistant. And the family also lived there.

Rūpa Goswāmī, after meeting Mahāprabhu he left his service and gone home. Sanātana Prime Minister was there. Nawab did not care. Sanātana wanted to resign but he did not accept.

"That I do not know anything. The whole kingdom is under your administration. If you go, then the whole thing, the whole structure will fall. I can't take the responsibility."

But some emergent situation came when perhaps _____ [?] attack from this southern side.

Nawab asked him to go. "You know I'm not in a mood to do any material work, political work. Please forgive me."

What to do? Urgent work the Nawab, the King had to go to the battlefield and ordered, "Put Sanātana Goswāmī," that Sākara Mallika at that time, "in a concentration camp. I shall come back, and then I shall have a final understanding with him. For the time being keep him in concentration camp."

Rūpa Goswāmī sent some money and Sanātana Goswāmī managed anyhow, giving some bribe to the jailer to fly away from the concentration camp.

And anyhow he reached Benares and met Śrī Caitanyadeva there. Caitanyadeva at that time in the house, on the varanda of Tapana Miśra. Sanātana Goswāmī he found out that Caitanyadeva is here and He's in the house of Tapana Miśra, his guest. He passed by the front of the house.

Mahāprabhu had a peep and He could recognise, "This Sanātana in a poor dress."

Sanātana Goswāmī could not venture to enter into the house. He came to see Him but he was so humble that can't enter the room direct on the face of Mahāprabhu. He passing the gate on the other side, sitting.

But Mahāprabhu had a lightening inspection, He sent, "You see some *daraveśa*, bearded, so some Mohammedan fakir is perhaps," Mahāprabhu told, "Some *sādhu*, some saint is on the side of the door. Please call him."

The man went and looked out, here, there, came back. "No *sādhu* I find there, no saint."

"Do you find anyone?"

"Yes one fakir is there."

"Call him here."

Then he went.

'prabhu tomāya bolāya, āisa, daraveśa!' / śuni' ānande sanātana karilā praveśa

["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara's house."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.50]

"Oh, you fakir, our Prabhu, He wants you, come in."

Sanātana came. Then Sanātana fell flat on the compound. Mahāprabhu came down and went to embrace him and he's flying away.

"No, no. I am untouchable. I am very low, mean people, I'm untouchable. Don't touch me, my Lord."

prabhu kahe, — "tomā sparśi ātma pavitrite / bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.56]

This answer came from the lips of Mahāprabhu. "Sanatana, you want to hide yourself from Me. You can purify the whole solar system, the whole *brahmāṇḍa*. I'm going to touch you to purify Me. What do you say? You have got such devotion within you. The purifying generator you have got in your heart. I want to purify Me by your touch."

In this way Mahaprabhu forcibly embraced him, at the first meeting they had. And for that to teach Sanātana, Mahāprabhu had to stay there in Benares two months clear time.

At that time the son of Tapana Miśra, Raghunātha, he used to do some private service, this massage, and other cloth arrangement, all these things, purification of the place, in this way rendered much service, the boy Raghunātha.

And Mahāprabhu told him that, "Serve your parents, they are Vaiṣṇava. And don't enter into matrimonial relation when your parents will disappear, you should go to Vṛndāvana."

This sort of advice He gave to that Raghunātha Bhaṭṭa. Tapana Miśra Bhaṭṭa, Bhaṭṭācārya. Bhaṭṭa means who, generally as was the fashion previously, they kept some students and fed them from their family and educated them, they are told Bhaṭṭa. Bhaṭṭa means *varan katta* [?]

who feeds others, but generally students. And Ācārya means who is a tutor, both feeder and tutor, he's Bhaṭṭācārya. And Tapana Miśra came from such a family, Raghunātha also that. So that was the first meeting of Raghunātha with Mahāprabhu there in Benares. And he was allowed some private service, personal service of Mahāprabhu.

Then Mahāprabhu came to Purī. Tapana, his parents left the world. Raghunātha is mature and he came to see once more Purī, to see Mahāprabhu at Purī, and lived for some time there.

And when he's passing away, going away to Benares, Mahāprabhu told, "Don't marry. You may go to Vṛndāvana. There remain with Rūpa, Sanātana and go on with your *bhajana*." And Mahāprabhu gave a big *tulasī-mālā* to him. "Take the Name and go and stay with... And read also *Bhāgavatam* from a genuine Vaiṣṇava, not from ordinary teacher."

He did so and went to Vṛndāvana and lived with Rūpa Goswāmī in his old temple at that time. There his duty was to explain *Bhāgavatam* in a regular class which took place in that temple, *nat mandir*. Regularly he took the class of *Bhāgavata*, and he had some proficiency in the art of singing. He could read the *śloka* in different, _____ [?] three, four ways of sweet pronunciation he showed when reading the *Bhāgavatam*, the *śloka*. And _____ [?] his voice was very sweet, very sweet tone. And in that way he sing the *śloka* of *Bhāgavatam* and he used to give explanation.

Naturally he created a good position there, so much, as we are told, that Mansing, the King of Jaipur, the main General of Agbar, he took initiation from Bhaṭṭa Raghunātha, the hint is given in *Caitanya-caritāmṛta*.

nija śiṣye kahi' govindera mandira karāilā [vaṁśī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings."]

[*Caitanya-caritāmṛta, Antya-līlā,* 13.131]

That big broken temple, on the top, have you seen, the old temple of Govindaji?

Akṣayānanda Mahārāja: Yes, we've seen.

Śrīla Śrīdhara Mahārāja: That *nija śiṣye kahi' govindera mandira karāilā*, that was built by Raghunātha Bhaṭṭa by his own disciple. And it is written there that Mansing constructed this temple. So we can understand that Mansing took initiation from this Bhaṭṭa Raghunātha, good influence.

Another thing we see, that some suggestion came to Dāsa Raghunātha to have his name at Rasa Mañjarī.

"No, no, *namo 'stu namo 'stu* [*Vilāpa-kusamāñjali*, 16] I am not reached so high as to take the name of Rasa Mañjarī."

Rasa Mañjarī was the name of that Bhaṭṭa Raghunātha. And Dāsa Raghunātha, he took the name of Rati Mañjarī, Rati the unit, Rasa the combination of many particles of *rati. Rasa* is more extensive, and *rati* is _____ [?] Rati Mañjarī. And Rasa Mañjarī was *his* name, Bhaṭṭa

Raghunātha. In this way he passed his time in the assembly of Rūpa Goswami. That much we can know about Bhaṭṭa Raghunātha.

Then Dāsa Raghunātha. Dāsa Raghunātha was the only son in a very rich family of Bengal near Saptagram in the district of Hougli. Hiranya and Govardhana, two brothers, his father and elder brother of his father, and at that time they had income of twenty *lākhs* of rupees. In that age twenty *lākhs*; twelve *lākhs* they are to pay to the Nawab, and eight *lākhs*; gross income and net income, eight *lākhs*. And they used to help many *paṇḍitas* and many poor men, at that time. And the only son in the family, the two brothers had Raghunātha. He was married but he did not find any pleasure there, not happy.

When Mahāprabhu, after *sannyāsa*, went to Vṛndāvana and came back after five years, then again went to Purī, and after a tour in South India, he came back for two, three years was in Purī. And then came here after five years and went to Vṛndāvana by the side of the Ganges, met Rūpa, Sanātana, and by the remark of Sanātana came back, not going to Vṛndāvana. Then back to Śāntipura, and from there to Purī, and then from Purī straight to Vṛndāvana.

When that time He came to Śāntipura, in Advaita bhavan, Raghunātha came to see Him. He told his father, he heard about Mahāprabhu and His *kīrtana*. His heart was very much eager to meet Śrī Caitanyadeva. He appealed to his guardians, "Please allow me to have a *darśana* of Sri Caitanyadeva. He's now in Śāntipura in the house of Advaita Ācārya."

Advaita Ācārya was a senior *Paṇḍita*, toll-keeper, respectable man in the society, and this Hiranya Govardhana used to help him regular by money. And he was well connected with the family. So they gave a letter and sent some money, sent Raghunātha, "Go and see Caitanyadeva there."

Raghunātha came and paid the money to the Ācārya. Because Caitanyadeva there are many people coming, going, so arrangement for their food, lodging, much expense. So some money and letter he came. And Advaita Ācārya adored him and made arrangement for his stay there. But Raghunātha was not happy from within, always morose, serious, the young boy about twenty or so. Not cheerful but always serious mood and mourning attitude. And anyhow he was introduced to Mahāprabhu.

And Mahāprabhu understood his spirit and asked him, "Go home. Don't worry, when time will come, Kṛṣṇa will give you the chance of going out of the entanglement. Don't give attention much for the external abnegation. But rather accept the advice of *Gītā*, *yukta vairāgya*. *Markaṭa vairāgya* _____ [?] Don't take to this monkey indifference. Externally they have got nothing, no property, no dress, but their heart is full of enjoying tendency. Don't imitate the monkey, but accept the advice in *Bhagavad-gītā*, *yukta-vairāgya*. What is necessary at your position, accept that, and internally pray to the Lord to help you."

That advice was given in Śāntipura by Mahāprabhu to Raghunātha. And he went back home, and wanted to obey what Mahāprabhu asked him to do, ordered. The parents, the family was satisfied by his conduct at that time.

"That now my son is not very eager or very abnegating spirit. But like ordinary person moving and living and eating, sleeping, all these, in general way."

Then the guardians kept a very strong eye over him, vigilant eye, that he may fly away from the family, unknowingly. But when they found that he's little sober in his behaviour, they slackened their strict vigilance.

And Raghunātha internally always thinking how Śrī Caitanyadeva managed for me to get out of this prison house, married wife, and opulence, but he does not feel any, can't relish all these things, by nature.

Then one day, still ten percent engaged only to watch him day and night. But one day in the early morning the family Guru of them had come and asked Raghunātha that, "One *brāhmaṇa* who used to worship my Deities regularly, he's absent. And I have got some urgent business to go somewhere else. Please go and request him to come and worship my family Deities during my absence."

Then Raghunātha, "Yes, as you order."

He came out of the house, early morning, following the family Guru. And the watchmen they found that he's following the family Guru so they did not give any opposition to Raghunātha.

Then on the way he told the Guru, "You may go to your house, I shall go to the man, approach the man and request him, press him to...

End of 82.10.28.A_82.10.29.A

Start of 82.10.29.B

Śrīla Śrīdhara Mahārāja: ...and he went and he requested the man, "You please go and do the service of the Deities there, he'll be absent for few days. Then he found that he's now unguarded. This is the proper time to leave the house. He took the chance and began, started towards Purī.

But he thought, 'If a little late I do not go back to the house, or go back home, then the watchman will follow me.'

So he began to go in the opposite direction. The whole day he went towards opposite direction.

Here when Raghunātha was not seen, some time late, then they, "Where is Raghunātha? Where is Raghunātha?" There was uproar.

Then the man who was in charge of watching him in the morning time he told that, "Yadunandana Ācārya, your Guru, he has taken him to his house. He came personally and asked him to go with him, and so we did not say anything."

Then they went to Yadunandana, he's not there. "Then, where is he, where is he?" There was uproar and men were sent. "He must have started for Purī so go." About ten persons went to follow him. But he's in the opposite direction, he's going. So they could not find. Went more and more, long distance and came back. "So far we went but we could not find. He cannot go more speedily than us. We have searched utmost but could not find him; came back."

Here Raghunātha in the evening he entered in a cow shed of a cow keeper, and fasting a whole day. The cow-keeper found that he's a son of a respectable man and he's fasting perhaps, and he gave some milk, and he took that.

Then he began his journey by the shore of the sea towards Purī. Three hundred miles perhaps, approximately. In twelve days he walked to Purī. And only three days on the way he took *anya prasāda*, begging somewhere, took some *prasāda* _____ [?]. Otherwise some fruit, or milk, or anything else, went to Purī.

And Mahāprabhu was in that Rādhā-Kanta mandira. Raghunātha fell flat on the compound just in front of Mahāprabhu.

Govinda said, the personal attendant, he said, "Raghunātha has come."

Mahāprabhu had a glance. "He has got very much trouble and pain on the way. Keep him with us and take care of him for a few days."

Govinda did so, much.

Then Raghunātha, after a few days, came and told to Mahāprabhu that, "It does not behove that I shall take *prasādam* here sitting idle. Please order me, I shall go out and beg and take my meal."

"Yes, you may go."

Then Raghunātha he sought his own place in some *chatram*, in *dharmaśālā*, somewhere he used to stay. And in the Jagannātha temple, here, there, begging some *prasādam* he used to take and live in that way for long time. Then, of course, a rich man's son, he had some education, and at that time some Sanskrit education in those respectable family.

Mahāprabhu one day handed over him to Svarūpa Dāmodara. "Svarūpa Dāmodara, this boy has come. I am giving him to your care. You please look after him, both physically and spiritually, under your care." And his hand put in Svarūpa Dāmodara's hand. "From today I give him to your care." And Svarūpa Dāmodara used to take care of him. And he was passing his days in such a way.

Then the parents could not bear his separation. They heard, they got the information that he's begging from door to door and living in that way. "We have got so much opulence. He's the only heir, and he has left us all and living on begging. It is intolerable." They sent, "He may not come here...

And that is another under the control of the Hindu empire, they're under Mohammedan empire, there is another kingdom. So much influence cannot be exercised in that place, though a big man here.

So they sent one *brāhmaṇa* and two servants with some money. "Hire a house, and cook as he says, and at least give him this cooked rice, *prasādam*, that my son may not have beg from door to door, it is intolerable. At least supply the food, where possible, food to him. And don't disturb him. Whatever he likes he may do."

Came, hired house, he reported, informed Mahāprabhu that, "I am sent by his parents, his guardians for this purpose."

Mahāprabhu requested, "To certain extent, try to oblige them."

But Raghunātha didn't do. Raghunātha asked them, "Why have you come to feed me? When you come with money, rather cook good dishes and invite Śrī Caitanyadeva." And they did at his request.

And then Raghunātha himself came and invited Śrī Caitanyadeva. "You are to take *prasādam* there."

For some time Mahāprabhu did this, then perhaps after a year or so Raghunātha stopped that.

Then Mahāprabhu asked Svarūpa Dāmodara, "Why Raghunātha has stopped My invitation?"

"All done through he has thought something in his mind."

"Yes, he has done right. *Viṣayīra anna*, they have sent, they are *viṣayī*, worldly men, and they have sent money. And to get that, take their money, accept their money, that is not an ideal life of a *sannyāsī*. So he has done right."

But Raghunātha he told that, "Mahāprabhu, to keep my request, He comes to, for my sake he comes, but He's not satisfied at heart." He could trace that so he stopped.

Then Mahāprabhu told,

"viṣayīra anna khāile malina haya mana, malina mana haile nahe kṛṣṇera smaraṇa

["When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.278]

"If we take, accept the energy of the worldly men, so then generally our minds should be polluted, impure. And if mind is impure, then the remembrance of Kṛṣṇa will not be very clear." That is the words of Mahāprabhu. *Viṣayīra anna khāile malina haya mana*.

When their ill-earned energy is used for me, I accept, then the poison of his mind comes with his energy, his money, or his things, and to accept that means to digest that. Only *mādhukarī*, when *sthūla vikār* [?], the collection, a big collection from a particular person, that will take his sin or virtue, anything that comes with his thing is transmitted. So we are feeding on him, that is, exploiting him, and that exploitation must have reaction.

So it is told that *mādhukarī bhikṣā*, *mādhukar*, just as a bee collects honey, very, a particle of honey from here and there. From there, they do not care so much, they do not look to get any return for that, a small particle, it does not matter. So particle from here, there, they're all neglected, in that way if we collect our food then no possibility of coming some reaction. So *mādhukarī bhikṣā* has been recommended for the *tyāgīs*.

But we, our Gauḍīya Maṭha people, we take as much as we can utilize, collect their energy to utilize. Our aim is little different. We want to help them, and we do not collect it for our personal purpose, for the general service of the Lord in company, in an organic way, to help them. They will use their energy from impure courses. Anyhow by hook or by crook they took, take, to snatch even their energy and to utilize in the fire sacrifice that is lit in a grand way for the satisfaction of Kṛṣṇa and His activity. What is activity? The chanting of His name in a big scale. *Saṅkīrtana yajña*, a great sacrificial organic attempt has been accepted and to collect things and for there. And because I am also rendering some service as remuneration I take something. For the purpose of service I am to keep my health and I shall take only that much. This is *yukta-vairāgya*. We are not taking anything for our personal utilization, so we do not feel any contamination...

...

...to suffer if he collects others energy for his own selfish purpose. But if he can utilize the energy of anyone for the service of Kṛṣṇa in the congregational chanting of His name to purify

the whole world, then there is no apprehension being contaminated with that *malina khāile*, that *viṣayīra anna khāile malina haya mana*. We don't eat others food. What we get, we think we get from our Guru. I am eating, I am feeding myself from the remnants of my Gurudeva. I am doing some service, some offering, and as a servant I am entitled to take some remnants of them.

[īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat]
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

We have no greed for others property, but they're all being utilized for their benefit in the *saṅkīrtana yajña*. And as a servant I have got some duty to discharge, and so I'm to keep up my body fit, and for that purpose the remains after offering them I am taking, *avaśeṣa*.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

["Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

Uddhava says, "There are ways of getting out of this *māyāic* entanglement. Only by serving, by honouring Your remains. Only by this process we can conquer the whole *māyā*. That I'm connected, I'm grateful to You and none else in this world. I'm Your servant. And I must live on the remains after You have taken, with that *ucchiṣṭam*. And thereby, by this single attempt we can conquer the whole world, no glamour for anything else in this world for us."

So that is the nature of the attempt, this organized party of preaching of the Gauḍīya Maṭha. There you can take even, accept a kingdom, but not for them, but for God. And thereby from whom they take he's benefited. With this sense, this is the angle of vision, and if we deviate from this angle of vision then we'll be responsible individually for our transaction with the parties, different outside.

So Mahāprabhu, only for the sake of Raghunātha used to accept the invitation for some time, but when Raghunātha could trace that he closed and Mahāprabhu was satisfied. And then he came out with this expression, "This is well and good." In this way Raghunātha stayed there.

Raghunātha was a Sanskrit scholar. He has written so many poems in praise of Mahāprabhu, and later on they are in Vṛndāvana for Rādhārāṇī etc., Girirāja.

Raghunātha lived sixteen years in Purī continuously with the paraphernalia, the servitors of Mahāprabhu there. And his self-abnegation was astoundingly very, very, very high and

renouncing character, abnegation. In the beginning he took the Name the whole day. And only in the evening, in the first part of the night he stood on the side of Siṁha-dvāra Jagannātha.

There was a custom of the *pāṇḍā* when closing the temple of Jagannātha at night he passes by the gate. If he finds that *vairāgī*, any beggar is there, then it was the custom he took some *prasādam* from the nearest shop and give him. Then Raghunātha stood for some years there.

Then, many *pāṇḍās* are passing one by one, one by one, and he thought that, 'This man is coming, perhaps he will give some *prasādam*.' He went away. Another man coming, thought, 'Perhaps he may give something.' He went away. In this way many are passing by, but he was eager to find that this man.

Then he traced within his mind, "What is this? I am here only waiting for who will give this earnestness for my begging. This is very bad. Rather I shall go to some *catram* where generally in a particular time food is distributed to the *sādhus* or beggars. That is better. So from Jagannātha temple where direct *prasāda* comes, leaving that he went to the *catram*. And at particular time of day they used to distribute some *prasādam* and he took whatever was in his share he was satisfied with that and go on day and night with *Nāma saṅkīrtana*.

One day again he came to Mahāprabhu, standing. Mahāprabhu asked through Govinda, "Why he's standing, he has something to say to Me?"

He asked, "Yes."

"What is it?"

"Why You have managed to leave my home. *Ki lāgi chāḍāilā ghara* [*Caitanya-caritāmṛta, Antya-līlā,* 6.229], and You have attracted me here. I do not know what for. Please clearly advise me what I'm to do particularly."

Mahāprabhu told, "Yes, I have handed over you to Svarūpa Dāmodara. You may ask him. He knows more than Myself. I have given to a proper place. Still if you have got greater ear for My words, I want to say to you,

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

"The four lines, *grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*. These village talks, ordinary, the talks of the human society of the exploiting section, don't enter into that, neither you will talk to them about their private life, life of enjoyment and exploitation. Don't bother to enter

into that. Neither you say nor you hear, so never attend this popular topics. And *bhāla nā khāibe*, don't try to eat good things, tasteful things, and don't aspire after good dress. Whatever small is necessary to keep up this body, only the minimum you try to accept. And *amānī mānada hañā kṛṣṇa-nāma sadā*. Don't give any opposition to anyone. Don't try to disrespect anybody. But try to give respect to everyone more or less, and go on with your own duty. Take the Name of Kṛṣṇa day and night, *nāma sadā la'be*, either mentally or externally you can take that. But when you think, I ask you to think about the pastimes of Kṛṣṇa in Vṛndāvana, that is within, and not without. Not talk these things with others, but hear it from proper source and try to recapitulate them in your own mind, not externally. *Vraje rādhā-kṛṣṇa-sevā mānase karibe*. Try internally to be utilized in the service of Rādhā-Kṛṣṇa within, and without your attempt will be to take the Name of the Lord, *kīrtana*. And don't mix with ordinary people of the society, general worldly people."

Saying this, again Mahāprabhu handed over to Svarūpa Dāmodara. He already put him to Svarūpa Dāmodara's charge, but he crossed that, came to Mahāprabhu direct again. Then to keep the formality, the honour of Svarūpa, again Mahāprabhu after giving Himself direct advice, put him in the hand of Svarūpa Dāmodara to keep the honour of the Vaiṣṇava Ācārya, was given, handed over to him.

_____ [?] dissuades Raghunātha dāsa, *bhāla nā khāibe*, *bhāla nā paribe*, that went to so extreme stage that in his last days he wanted to give up this, the *catra*, the time attending offering for food, begging. Then he tried, he found some other means.

The *prasāda* of Jagannātha that is not sold, it is given to the cows of Jagannātha. But what the cows also cannot eat for the bad smell, it is rotten, then that is thrown to some place. And Raghunātha used to collect something from there, that rotten, externally rotten, and took that in his quarter and with profuse water he used to wash them. And whatever little was in the middle, the external rotten portion that was washed away and what was within, a little substantial hard thing, applying some salt, he used to take that; nothing else.

So we should not feel any temptation to imitate this thing. They came to show the standard of *vairāgyam*, self-abnegation, very high. Because the *māyāvādīs*, and the other *vairāgīs*, cannot say that Mahāprabhu, this *kīrtana*, as Prakāśānanda in Benares, "You take in the name of *prasādam* anything and everything, how your senses you can control?" That was a question thrown to Mahāprabhu in Benares by the *māyāvādī* section. "You sing and dance and take *prasādam*, take many things as your food, rich things, rich diet in the name of *prasādam*. How can you control your senses?"

So then, to keep up the standard of the community, Rūpa, Sanātana, Raghunātha dāsa, they showed the standard of *vairāgya*, physical, what was not really necessary so high, so that the criticism against the *sampradāya* may not come, 'that they're all *bhogīs*.' But *we* should not go to imitate that, then we will die. It is too much for us. We are ordinary person. We would not be so much covetous to imitate, to capture their fame. From our position that *yukta vairāgya* of *Bhagavad-gītā*, what is really necessary for the upkeep of my health I shall take that; even

medicine also, food, etc. To keep my body fit and so that it may be utilized in the service of the Lord, that should be our principle, generally.

Raghunātha dāsa showed such *vairāgyam*. And one day Mahāprabhu heard, He was internally satisfied. "Because there are so many figures that are standing erect to oppose the bad name that we, the devotees, we are singing, dancing, and we are making feast. So there some at least necessary in our section to show the dazzling abnegation externally also."

Mahāprabhu when He got this intimation He went with Svarūpa Dāmodara. "Raghunātha he has got so much deep faith in the Jagannātha *prasādam*, the rotten things, that anyhow from the covering, something, collecting something from the middle of rotten, externally, and that *prasādam* he's taking every day."

He went when Raghunātha is taking that *prasāda*, and forcibly took one morsel. "Oh, I have tasted different types of *prasādam* of Jagannātha, but so sweet *prasāda* I have never experienced." Mahāprabhu told; again He's snatching.

Svarūpa Dāmodara caught hold of His hand, "No, no, no, it is for him. We are to worship You. You are the object of our worship. This is not suitable for You. It is for us, Your servants, and not for You, my Lord. Don't trouble us. Don't give anxiety to us, please." In this way Svarūpa Dāmodara.

Mahāprabhu, so much intensity, so much degree of faith in *prasādam*, sweetness is according to that. This we can try to find out from the statement of Mahāprabhu, "That is so sweet," this is only not a formal expression coming from the lips of Mahāprabhu, "That so sweet *prasādam* I have never taken." *Prasādam* is sweet according to the degree of our earnest faith for honouring it. So honouring the same, sweetness is according to that.

One day Mahāprabhu when Sārvabhauma was converted first with Jagannātha *prasādam* in the morning he ran to Sārvabhauma's house, "Oh Sārvabhauma, I have taken *prasādam* for you."

Sārvabhauma was a *smārta brāhmaṇa*. He was not accustomed to take any *prasādam* before washing his face in the morning. He will do some function, *japam*, etc. then he will take *prasādam*. He's accustomed in that way.

But Mahāprabhu introducing *rāga-mārga*. The *prasādam* is purifying as Name, and *japa* is purifying the *prasādam*, taking service of *prasādam*, that is not less important than this *kīrtana*, or *mantram* or this *japam*, all these things. We can take in the spirit of honouring. It is a process of devotion, process of worship, part of worship, and not only for sense enjoyment.

Mahāprabhu came, Sārvabhauma had taken. "You see how sweet this *prasādam*. We are already known to the taste of these things, this is rice, this spice, this salt, all these things combined, we have got already substantial experience about the taste of these things. But how this wonderful taste has come? It is only from the touch of the lips of Jagannātha, and never otherwise. You take it, you see."

So the taste of *prasādam*, in the soul's senses according to our degree of earnest interest, intensity of our earnestness. Hunger is the best source. We taste the other things, it is tasteful

according to the hunger; in the external world according to hunger things tasteful. Otherwise a very tasteful thing if attacked with bile or cough etc, we can't relish. So also the *prasāda* according to the hunger of our soul to take the *prasādam*, it will be tasteful.

So Raghunātha dāsa, that *prasādam* Mahāprabhu snatched, took, "And so sweet *prasādam* I have."

Association of his most earnest hankering for tasting the *prasādam*. He takes *prasādam*, so sweet. So *bhakta-prasāda*, *mahā-mahā-prasāda*, why? *Bhakta*, a devotee with his earnestness he has served the *prasādam*, and if I can take a particle from that some influence may come to me, because that degree of earnestness is associated with that *prasāda*. So it is better, it is higher to take the *prasādam* of a devotee than to have direct *prasādam* of the Lord.

So in this way Raghunātha dāsa Goswāmī he passed sixteen years continuously with the association of Mahāprabhu in Purī. Then after Mahāprabhu passed away, he saw all dark there, could not stay. After the departure of Mahāprabhu and Svarūpa Dāmodara, Raghunātha started for Vṛndāvana. "There I shall have a look of Vṛndāvana and I shall give up my body there by a fall from Govardhana." That was in his mind.

Mahāprabhu gave Govardhana-śilā to Raghunātha and *guñja-mālā*. *Guñja* means a red jungle fruit of a creeper, red, small, this pea-like thing, bean, *guñja*, and a little black portion in a small part. And Kṛṣṇa was fond of wearing the garland of that sometimes, *guñja* ____ [?]. And a small garland, and Giridhari, Mahāprabhu offered, gave to Raghunātha, "Serve Him." And he did ___ [?] Tulasī, beggar, no materials, only water and Tulasī; with this he worshipped the Govardhana. And he took it that, "With Govardhana-śilā He gave me Kṛṣṇa, and this *guñja-mālā*, Rādhārāṇī." That was the impression of Raghunātha, and in that way he used to worship that Govardhana-śilā with *guñja-mālā*, it is told.

So Raghunātha went there, but there he found Rūpa, Sanātana, and the whole, his object of life was abandoned, vanished. His speculation that he will live, what he has got here in the association of Mahāprabhu and Svarūpa Dāmodara, Gadādhara Goswāmī, he cannot get any more benefit from this world, so he must go away. But there he was struck dumb to find Rūpa and Sanātana inspired by Mahāprabhu, the lamp lit by Mahāprabhu.

He found, "Oh, Mahāprabhu is here." He could find that. "Yes, Mahāprabhu is living. He has not left the world. How Rūpa Goswāmī is producing so many wonderful thoughts with wonderful language about the highest *līlā* of Rādhā-Govinda. Mahāprabhu is here. How Sanātana with his so much penances of life externally roaming the whole Vṛndāvana, and trying to find out the place of the pastimes of Rādhā-Kṛṣṇa here. And also writing so many _____ [?] Mahāprabhu is here."

So he gave up the project that he would die from a fall from the Govardhana. He associated with them. He could see Guru in Rūpa Goswāmī and guardian in Sanātana Goswāmī. According to finding of Rūpa Goswāmī and his own taste, he took shelter near Rādhā-kuṇḍa. Rādhā-kuṇḍa is the best place in Vṛndāvana.

End of 82.10.29.B

Start of 82.10.29.C_82.10.30.A

Śrīla Śrīdhara Mahārāja: ...paddy field. Mahāprabhu took some water. Mahāprabhu asked when travelling through Vṛndāvana, then went to particular place and found that, "Rādhā-kuṇḍa must be here." Then He went, "Where is Rādhā-kuṇḍa?" The local people could not give any suggestion. Then He meditated a little, and from some rice field, that paddy field, took some water and put on His head and began to chant in praise of Rādhā-kuṇḍa. That was located then as Rādhā-kuṇḍa.

And Raghunātha Dāsa he was sitting under a tree in that paddy field and continuing his *Hari-Nāma* and *śravaṇa*. One day, Sanātana, he's wandering through all the places of Vṛndāvana, went there and found that Raghunātha is sitting under a tree, and one tiger came and took some, drank some water from that paddy field and went away. Then Sanātana approached Raghunātha. And Raghunātha was astounded to find him there suddenly on his front, and he went up and gave his *praṇāma* to Sanātana Goswāmī.

Sanātana Goswāmī gave advice. "My advice to you is this, please don't stay under tree, but accept a cottage. I shall manage to build a cottage for you, and you must have to accept to remain within that. I found a tiger here just now."

Then what to do? His command, he accepted that cottage and there he lived. And he composed so many verses which give us the highest attainment of the whole Gauḍīya Sampradāya. *Rādhā-dāsya*, that is very plain in his statement only, *āśābharair-amṛta-sindhu*. When we saw our Guru Mahārāja explain this *śloka* he was besides himself.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
[*Vilāpa-Kusumāñjali*, 102]

This *śloka*. "Oh, my Lord, Feminine, my Master, Mistress, Swāmīni." He's addressing Rādhārāṇī. "If I don't get Your grace, everything is tasteless to me without You. Even this Vṛndāvana, what to speak of other things, even I do not want Kṛṣṇa Himself, if You are not there."

This is the most famous verse we get from Raghunātha Dāsa. And it is the acme of our realization we're told by the experts, spiritual, of our *sampradāya*. This comes from Raghunātha Dāsa, the highest realization, so *prayojana* Ācārya. Sanātana Goswāmī is called *sambandha* Ācārya. Rūpa Goswāmī *abhidheya*, means to end. And Raghunātha, the Ācārya, the giver, of the end of our life, through whom the end of our life has been ascertained, given to us. *Prayojana* Ācārya Raghunātha Dāsa. So in this respect we show our *praṇāma* to him, Dāsa Goswāmī.

And Kavirāja Goswāmī Prabhu, many things to say about Raghunātha Dāsa, infinite. In his last days Raghunātha crawling nearby Rādhā-kuṇḍa, and crying, taking Her name _____ [?] Taking in

a, leaf, some leaf is there by which some pot is made, and there some buttermilk, that he used to take in a tree leaf pot. And taking that he used to blame himself.

ātmānaṁ ced vijānīyāt, paraṁ jñāna-dhutāśayaḥ
kim icchan kasya vā hetor, dehaṁ puṣṇāti lampaṭaḥ

[" 'If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?' "] [*Caitanya-caritāmṛta, Antya-līlā,* 6.314]

He's abusing himself after taking one pot of buttermilk here he says, "Oh." Addressing his mind. "Oh, if you can think yourself that you're not this body, you are really the soul, how your body is getting fatter day by day? What's the matter? Do you think that you're above this flesh and blood? Then why you are nurturing this flesh and blood body? It is getting fair day by day I see."

Ha, ha, ha. In this way he used to abuse himself, though it is not so. His temperament was to abuse the fleshy aspect to teach us. Don't indulge yourself that you have attained a fair position. *Dainyam*. It is *purīṣera kīṭa haite muñi se laghiṣṭha* [*Caitanya-caritāmṛta, Ādī-līlā,* 5.205] To advance, to make advance towards infinite means to see so much meagre his own self, it is the criterion. So as much a devotee is advancing really, he cannot but think that he's going down, he's the lowest of the low. That is the truth. Thereby we're to measure by humility, sincere humility, we're to measure who is a devotee and who is not so.

Of course there is another, *ācārya abhimāna*, Rāmānuja has mentioned also we can understand, that is another force, sent by the Lord, to work as an Ācārya, a post. Not personal, but from a post. A man who has not harmed a fly, when he's in the position of a judge he'll have to pass the order of hanging. "Hang this man." From the position of the judge he's to do so, but personally he won't even harm a fly and mosquito, he's so *ahiṁsā*. But when he's in a position of a judge he's compelled to sign the verdict that, "He has committed murder, he must be hanged."

Something like that, from the position of Ācārya, he's to see in another angle of vision. So he's entitled to control. "Oh, why you are doing this thing? This is bad. Do this." As if he knows everything. This is a posing of the Ācārya.

Our Guru Mahārāja said, "This is the indirect position." *Pralāpita vakra*.

Mahāprabhu says, "This is My *pralāp*, My delirium. Sanātana, I am in delirium. So many things passing through Me to help you, Kṛṣṇa's matter. But what I say to you, I can understand that this valuable thing is going to you, but I cannot appreciate these things. What I say this is madman's expression. I'm under delirium."

Pralāpita, our Guru Mahārāja also, "This is my *pralāp*." When he's in a posing to give stricture to his disciple. But *anyoiyanke* [?], direct conception, "I am meanest of the mean. I'm the servant of all these persons. They have come to help me, they're my Guru, the disciples are my so many Gurus. They have come to help me in my service to Kṛṣṇa."

That is the real vision of the *bhāgavata* proper, *mahā-bhāgavata*. But in indirect way sometimes he had to chastise his disciple, "Why you have done so? Why you have not done so?" That is a posing. But in his real, own nature, acquaintance, he says that, "All Guru, I am the servant. They have come to excite me to keep me in the path of service of Kṛṣṇa."

So Dāsa Goswāmī used to accuse and abuse his own self. "What sort of devotee, do you think you have become a devotee? You are so mean. You can't shake off all these things." Challenged himself. But he was crying, taking the name of Rādhārāni, crawling around the banks of Rādhā-kuṇḍa. And sometimes looking at the place Nandagram, to Kṛṣṇa's seat, shouting, and with tears, *nandisvare panichey hu hu hu* [?] Could not express clearly any words, but vague sound, *hu hu hu*, and tears falling. In this way he passed his days.

And Kavirāja Goswāmī was his disciple. A proper disciple for a proper Guru. Kavirāja Goswāmī was born near Katwa, Sālāra [?] station, two miles from there there is Jhāmaṭapura. There is a place where the, some portion of Gauḍīya Vaiṣṇavas continuing a sort of service there, Jhāmaṭapura, born there.

And some faith in the creed of Mahāprabhu. One day he had some twenty four hour *kīrtana*. He made arrangement, and there one devotee of Nityānanda Prabhu named Mīnaketana Rāmadāsa. He was little sentimental devotee, he's taking the name of devotees, sometimes climbing up on the shoulder of someone, sometimes doing this and that.

And Kavirāja's brother, he felt little disturbance by the movement of this sentimental devotee, Mīnaketana Rāmadāsa. And he told, "Who is he? A man who is a devotee must be of a fair character. He's something obstinate and boisterous nature. He's a devotee? Where is Nityānanda?" In this way.

Then Kavirāja Goswāmī he rebuked his brother. "You don't know he's devotee of Nityānanda Prabhu, and by his love intense for Nityānanda Prabhu he's showing some signs and sentiments? Why do you feel disturbed?"

"No, I don't like Nityānanda Prabhu. I have regard for Mahāprabhu. Who is Nityananda Prabhu? He's illiterate."

"Don't you say so in my presence. Gaura-Nitāi, They're well connected, intimately connected. If you have recognition for one and not the other, this is hypocrisy. If you don't have recognition for both, you are an atheist." In this way he chastised his brother.

At night he's getting a dream. Nityānanda Prabhu has come. Nityānanda Prabhu, but the posing is of Vṛndāvana, with His followers. He's chewing betel nut and in this cowherd attitude. "I'm very much pleased with you Kṛṣṇadāsa. A good fortune awaiting for you. Just go to Vṛndāvana and you will get everything there." With this assurance Nityānanda Prabhu vanished in the dream.

And he rose up. "What did I see in the dream? A very happy and hopeful, and full of prospect _____ [?]
only a dream, but it has got some reflection in the real life of mine." He discussed within himself and took up this faith. "No, it is the real order to me. Then I began to make arrangements to go to Vṛndāvana. I came to Vṛndāvana by the grace of Nityananda Prabhu and I got everything. I got Raghunātha Dāsa as my master, my Gurudeva. Through him I have got Rūpa and Sanātana,

and Jīva and other Goswāmīns, all these devotee's remnants of Śrī Caitanyadeva. I have found Śrī Caitanyadeva. My life is fulfilled and I have got the intense hope of the service of Rādhā-Govinda my whole life."

Then he was asked to write, by the Bengali devotees of that Vṛndāvana, led by one Haridāsa, a very good, higher order Vaiṣṇava. "You, learned man, you have got command over Bengali language and Sanskrit, both. You compose the life of Mahāprabhu for the posterity."

"With this suggestion I came to Madana-mohana. The Vaiṣṇava requests me to write the life history of Mahāprabhu, life and teachings. I beg Your grace. And just at that time the garland of Madana-mohana came down, and the *pūjārī*, the priest took that garland and put around my neck. I thought I got the order of Madana-mohana. I began to write this book. Madana-mohana is making me write this book, not myself, I know it."

[ei grantha lekhāya more 'madana-mohana'] āmāra likhana yena śukera paṭhana

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

"As a parrot, he pronounces the name of God. My writing is like that. I am only an instrument."

Such writing, the writer is someone. So he has produced that *Caitanya-caritāmṛta* according to the theistic conception, theistic standard. We think that the best scripture in the whole of the world is *Caitanya-caritāmṛta*. He has given the description of the last *līlā* of Kṛṣṇa, the pastimes of Kṛṣṇa, even in Rādhā-kuṇḍa in the water with the *gopīs*. But his description is such that ordinary people also cannot think that this *līlā* of Kṛṣṇa with the *gopīs* is humanly. Such transcendental touch everywhere. Everywhere is transcendental colour, a divine colour is expressed in his book, Kavirāja Goswāmī's *Caitanya-caritāmṛta*.

śrūyatāṁ śrūyatāṁ nityaṁ, gīyatāṁ gīyatāṁ mudā
cintyatāṁ cintyatāṁ bhaktāś, caitanya-caritāmṛtam

["O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness."] [*Caitanya-caritāmṛta, Antya-līlā,* 12.1]

The highest thing ever known to the world is found there in *Caitanya-caritāmṛta* by Kavirāja Goswāmī.

When Jāhnavā Devī, the senior wife of Nityānanda Prabhu wanted to part to Vṛndāvana, it is written there in *Bhakti-ratnākara*, Dāsa Goswāmī he's about to pass away, and Kavirāja standing thereby, last view _____ [?] Kavirāja Goswāmī.

In a corner of present Rādhā-kuṇḍa, this side we find, in the north-east corner the tomb of Raghunātha, and north-south corner there is the tomb of Kavirāja Goswāmī, we're told, in Rādhā-kuṇḍa.

But what he has given, the real devotees, especially in the line of Śrī Caitanyadeva, they cannot but think and express that the highest conception of theism, well guarded, it has come to us through him, from him, Kṛṣṇadāsa Kavirāja.

Narottama Ṭhākura also mentioned his name in his song. I forget the verse. Kṛṣṇadāsa Kavirāja.

krsnadasa kaviraja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-līlā, sunite galaye sila, tahate na haila mora cite

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana*, 3.3]

Even the most fallen, it has been arranged in such a way that even the fallen, without getting any disturbance in the step, can be taken nearer to the highest zenith of our realization, it is told.

Our Guru Mahārāja has written, in reply to his letter come from London long ago, that, "Who are the bona fide evidence about the descriptions of Caitanyadeva?"

Prabhupāda wrote, "Every part of *Śrī Caitanya-caritāmṛta* can be taken as fully bona fide evidence. In the relation, in *tattva* and in description, in historical as well as ontological, from both sides, esoteric and _____ [?] *Caitanya-caritāmṛta* can be accepted cent percent bona fide. And other *śāstra* he has written, this portion, the *tattva* portion to be modified, something in *Caitanya-Bhāgavata*, and historical portion from *Bhakti-ratnākara* and not the ontological." In this way he has written, we found in his letter. The *Caitanya-caritāmṛta*, the gift of Kavirāja Goswāmī, that is our highest property of the *sampradāya*. The highest wealth, or jewel, whatever we may think, the highest capital of us is there.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya! Gaura Hari bol. Hari Nāma Saṅkīrtana. Kavirāja Goswāmī Prabhu kī jaya!
Raghunātha Dāsa Goswāmī Prabhu. Raghunātha Bhaṭṭa Goswāmī Prabhu. Vaiṣṇava Vṛnda kī jaya!
Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.
Chaitanya Sāraswat Maṭh kī jaya! Navadwīpa Dhāma kī jaya!
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...the main principle of *śaraṇāgati*, *krsna mayi pali aki yena sadvaka* [?] He's the protector. Such circumstance has come to help us.

vipadaḥ santu tāḥ śaśvat, [tatra tatra jagad-guro / bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]
[*Śrīmad-Bhāgavatam*, 1.8.25]

"Give pressure to us, so that You come to visit us. *Bhavato darśanam yat syād*. The strong opposition helps us indirectly to have Your *darśana*. This is the underlying fact, principle. *Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro, bhavato darśanam*. Take us nearer to You and we get Your *darśana* by the pressure of the _____ [?] circumstance, so I invite them, I welcome them."

A book published, *Queen Kuntī*, is it not?

Devotees: Yes. *Teachings of Queen Kuntī*.

Śrīla Śrīdhara Mahārāja: By Swāmī Mahārāja himself.

Akṣayānanda Mahārāja: Yes. A series of lectures, on that section of *Bhāgavatam*, was compiled into a book.

Śrīla Śrīdhara Mahārāja: And *śaraṇāgati* found in *sākhya-rasa*, the cowboys, the friends of Kṛṣṇa.

Raksa parama nito nistho jani pana korola ham janiya pani [?]

"We know that there is poison in that area of the Yamunā, but we don't care for that. We shall drink that poisonous water because we always think that You are on our back. You will surely save us from any sort of danger. With this conviction we shall rush here and there, everywhere, voluntarily we shall rush on to embrace danger, knowing fully well that You are our protector, always on our side."

Udda pati dhuta mati nasa vicari varsana rakhibe devara dhari [?]
Chatu ranu yad karova chori raska kari betu gokula hari [?]
Kalindi _____ *yamuna pani* [?]
Kalindi _____ [?]

"We shall jump on the dangerous zone, knowing fully well that You are our protector and surely You will protect us from any sort of danger."

A challenge. Protector. *Goptṛtve varaṇaṁ, rakṣiṣyatīti viśvāso*.

[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

To foster that confidence that He will surely protect us. Not only to accept Him as our protector, but to maintain fullest confidence in that, that He *will* protect us, and He *shall* protect us. *Rakṣiṣyatīti viśvāso*. They are practical points of devotional life. More or less any moment we are facing some sort of undesirable thing. And we'll have to attempt anything and everything with such mentality, that He's there. If it is, at present appears to me to be unhealthy, but it is my defect to see it. It is all right.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

The key to peaceful life, that the All-Controller He's friendly to me. The Absolute controller of anything and everything, He's friendly towards me. This sort of commitment to maintain such conviction, that can give peace really in our heart. I should not feel disturbed. I am well represented in the highest quarter. Hare Kṛṣṇa. Peace. Balance. And that unfavourable circumstances gives us opportunity to approach the truth unprejudiced. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: There seems to be two opposites, *vipadaḥ* and *śānti*. First of all Kunti Devī, "We want danger." And then, *jñātvā māṁ śāntim ṛcchati.* Opposite.

Śrīla Śrīdhara Mahārāja: Then at the time of peace, what decision she should take? *Śānti*, the peace, that should not be obstacles to our service. *Raksa korola nito nistho jani pana korola pani* [?] We shall invite danger and we shall try to find peace there. It is a relative term, peace is a relative term.

A hero, if he does not find any fight before them, no peace. *Paramananda ya paya de samaj* [?] This is stated about Bhīmasena. Bhīmasena would be very much happy if he gets a fight, battle, otherwise he feels uneasy.

That so-called peace that is *śanta-rasa*, a marginal position. Peace has its dynamic characteristic. Peace means giving pleasure, ecstasy, *rasam*, the dynamic character of peace is progressive. Peace is progressive. So, to take risk to serve Kṛṣṇa, that is peace, higher, higher peace. Peace when dynamic it comes from *śanta- rasa* to *dāsya*, *vātsalya*, in this way, progress. Peace means *ānandam*, in a negative sense, peace free from the disturbance of the negative side, and then marginal position. But peace real is *ānanda*, happiness. That really is a progressive thing, progressive, and as much as one makes advance towards Kṛṣṇa, *raso vai saḥ*, *ānanda*, he finds more and more ecstasy. Peace is ecstasy, the basis of ecstasy, *śanta-rasa*, *śānti*. But peace becomes dynamic. Peace has its degree. If we analyse peace, it has its degree. How much peaceful one's mind is, if we go to measure it, then we find that peace makes connection with *ānanda* itself, *rasa*, ecstasy.

As it is in, union in separation.

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Internal aspect of peace. Externally it is pain, but internally full of peace. It is possible in the service, when progressing in the service of Kṛṣṇa. "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]

[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Shelly or someone. "Our sweetest songs are those that tell of saddest things." Sweetness within and sadness outside. And sweetness of course is peace.

If Rādhārāṇī is asked, "Give up the thought of Kṛṣṇa now, then You will be peaceful mentally," She won't take it. "Never." Hare Kṛṣṇa. "I can't."

Mahāprabhu is asked, "Don't think of Kṛṣṇa. That is, Kṛṣṇa conception is within You so much, we can't tolerate this, Your ailments, we can't tolerate."

Mukha-saṅgharṣī [*Caitanya-caritāmṛta, Antya-līlā,* 19.1] He's rubbing His face on the walls to find out the gate.

Then the fervent appeal from the devotee section. "We're asleep, we don't find what You do at night."

So anyhow they made some arrangement for a boy to lie down under His feet. When Mahāprabhu will sleep, take rest at night, He will spread His legs over the body of a boy, Śaṅkara, in Gambhīrā. Śaṅkara's always in sleeping mood but he's easily awakened.

End of 82.10.29.C_82.10.30.A

Start of 82.10.30.B

Śrīla Śrīdhara Mahārāja: ...from His body, Śaṅkara used to wake up, and inform the devotees, "Where is Prabhu? Please enquire. Where is He?"

In this way. _____ [?] *Mukha-saṅgharṣī* [*Caitanya- caritāmṛta, Antya-līlā,* 19.1]

If Mahāprabhu is asked, "To maintain peace of mind, You please try to forget Kṛṣṇa."

So peace is the beginning of ecstasy, the bed, peace of all conception is the bed, the foundation of the structure, of the ecstasy, of *ānandam*, *rasa*. And it is the *abhāsa*, means, what is *abhāsa*?

Akṣayānanda Mahārāja: Reflection? Semblance?

Śrīla Śrīdhara Mahārāja: Reflection, *abhāsa*, the lustre of *ānandam*, the outer coating, *śanta-rasa*, *śānti*. *Tyāgaḥ śāntiḥ danantara*. That marginal position, by leaving the association of the undesirable, there we find peace. When the temperature is off the body, fever, uneasiness, and temperature is gone, there we find peace. *Aśānti*, trouble, pain, off, then there is possibility of making progress.

That is risky. So this *māyāvādī* school never ventured to approach further. But the desperate, they enter the domain of eternal service. By rendering service we do not lose, we gain, want to make adventure by self dedication. By giving we receive something in return, specially in the higher sphere, the noble sphere. As much as we can give, we can get back more than that. Such

a soil we shall try to live in, and invest our fortune there. Apparently it is to give, serve, so much so as to sell our own self. But really, we become gainer. The remuneration we get in form of love, inner attraction, the charm. We become gainer.

To acquire a visa, in the beginning we are to sign as if we are making some sacrifice for country we are trying to enter into. But ultimately after entering there, we enjoy so much facility we don't want to come back. We get the facility of the country. Hare Kṛṣṇa. So not un -scientific.

Adhokṣaja, *Śrīmad-Bhāgavatam* has expressed this idea, repeated this favourite word about Nārāyaṇa and Kṛṣṇa, *Adhokṣaja* and *akṣaja*. The world of sense experience that is *akṣaja*, and *adhokṣaja* is transcendental. The world of experience is kept below, under, always, below, *adhokṣaja*. All the world of your experience has been pushed down by that world. That is another world which has pushed down the world of your experience. That is *adhokṣaja*, the higher, the nobler world, and your world of experience, that is below. *Adhokṣaja*, *akṣaja* means sense experience, *akṣaja* means *indriya. Akṣaja* means eye, and in general all the senses through which we find we are in the midst of a particular world with the experience of our senses. And this world of sense experience has been kept down by another world, and that is the world of the Lord, Kṛṣṇa, a finer world, nobler world.

We want, our business is now to have a peep and to have entrance, admission, into that world. It is a concrete thing. Our soul can feel it, soul's eye, soul's ear, can have full play in that area. But not this bodily eye, physical eye, physical ear etc, touch etc. Our inner and higher, and more efficient self within, that can have a full play there, and that is a land of dedication.

In the beginning we are to think it and adjust. Die to live, the land of death by which we can live. Ha, ha. Die to live. That is the motto, the slogan, of that world. Die to live. As much as we can die, in the present sense, you will find that you are given so much, happily and intensely. But that may be a hoax, but we're already experiencing that *this* world is a world of hoax, so we don't lose anything.

_____ *krsna nama baddha jīva ar sabha viche* [?]

Try to enter through the sound aspect of Kṛṣṇa into His own internal home, because, what is non-Kṛṣṇa that is all false. *Ar sabha viche* [?] Non Kṛṣṇa is falsehood. _____ [?] If you avoid, the jaw of death is there to devour you. No other alternative. Either you go to Kṛṣṇa to save yourself, but on the other side, the jaw of death is there for you, you can't avoid. You can see, you're faced with the concrete fact, that death is there. So march on with the ambition of living in the home of Kṛṣṇa. And we say, we have got experience that means your home. So back to God, back to home. Back to Godhead.

Back to God, back to home. That was an English expression Prabhupāda first, Prabhupāda took it, and instead of God, he preferred to use the word of Godhead, because God has got some permanent relation with the Christian conception. God means the conception of God as the Christians believe. So God-*head*, that was preferably used by Guru Mahārāja. *Bhāgavata*, the source of such conception of God.

And Swāmī Mahārāja preferred that word, and he published *Back To Godhead*. The conception and the foundation of the word Godhead, this sort of reasoning. Generally God means the conception of God as it is given in *Bible*. Generally the attention is drawn towards that. So God-

head, the abstract, the source of the conception of God, Godhead, so Back to Godhead, Svayaṁ-Bhagavān.

yāṅ 'ra bhagavattā haite anyera bhagavattā [svayaṁ bhagavān-śabdera tāhātei sattā]

["Only that Lord who is the source of all other Divinities is eligible to be designated as Svayaṁ Bhagavān, or the original primeval Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Ādi-līlā,* 2.88]

The God characteristic, the root of all God characteristics, Godhead, the source, of all sorts of different God conceptions, that is Svayaṁ-Bhagavān, Godhead. *Kṛṣṇas tu bhagavān svayam*.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]
[*Śrīmad-Bhāgavatam*, 1.3.28]

And that is all sweet, no grandeur. Not only the function of dealing with the criminals and the pious, that is a relative position of God, in consideration with this world. But Svayaṁ-Bhagavān has got His independent position and jurisdiction and function and pastimes. Svayaṁ-Bhagavān. The conception of God that has got relativity with the mundane world, that is lower function of Him. Whereas in most original function, He has got His independence, going on with His *līlā*, *ānanda*, now. But the fun is, then that is very similar to this world, *prākṛta*. So for the warning, the name has been given as *prākṛta*. There's every possibility that we'll find in Him this mundane characteristic, so the warning is always given to you, 'don't think it, don't mistake it for this mundane. It is very similar to mundane but it is not mundane.' From the not mundane, that this is the highest conception of the most desirable.

So knowledge has been classified under five heads, our knowledge [*pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, *aprakṛta*] *Pratyakṣa*, sense experience. *Parokṣa*, the knowledge, we give recognition, which is not acquired by my own senses, but by the senses of others. Through newspaper I get so many news, this is happening there, this is happening there, and we accept that. Something like that, *parokṣa*, *pratyakṣa*, *parokṣa*, experience of others. Then the third is *aparokṣa*. Here we come to difficulty. What is that?

This is especially accepted by Śaṅkara as the highest, "That when we are in sound sleep, at that time we cannot ascertain that we have got any experience. But if we come back, come down from the sound sleep, we awake, then we can feel that 'I slept very peacefully.' *Sukha mohana satsang* [?] *Upaniṣad* says, the higher part of the *Veda* says so. "That we were there and we had some sort of experience of peaceful experience. Otherwise when we come down from that deep

slumber, how can we say that, 'I had a very good sleep, undisturbed sleep? So some sort of conception must have been present there.' This is *aparokṣa*.

Śaṅkarācārya says, "When complete withdrawal from the world of experience, of either belonging to us or to others, we can resolve there, in *samādhi*. That is highest end of life, and undisturbed, and undistributed, uncontaminated by the environment. That peace, that is our object of our highest aspiration."

Buddha, Śaṅkara, they all recommend, the renunciationists, they cannot but recommend this stage to be the highest.

But successfully, the modern opposition came from Rāmānuja first, and skilfully he showed. He gave about the *adhokṣaja*, there is fourth stage, *turiya*. *Turiya* means *tuya*, fourth, fourth stage. This is third stage but we can pierce through, pass through that stage and find, have experience of another stage. That is *adhokṣaja*. And how? Now we shall have objective position there. We can enter as an object in a higher subjective area. We are to understand this. Then we can be free from this *sahajiyāism*. This Hiranyagarbha and others fell prey to that *sahajiyāism*. It is super subjective and we can have experience of that as an object. Super consciousness. The other side of Brahmaloka, that *turiya*, its nature is it is all subjective.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

This Vaikuṇṭha area, the *adhokṣaja* area, they're all consciousness, and not only consciousness of our type. We are lower type consciousness, *taṭasthā-jīva*. And that is *svarūpa-śakti* consciousness, higher quality consciousness. And we are to enter there only if we can secure a job there. Then we are given admission for the interest of that domain, so *dāsya*. From *śanta-rasa* next *dāsya*. If we can secure some service there, then we're allowed to enter that domain. That is all made of higher stuff. *Pṛthivy*, that the earth, air, water, everything is there, but they're made of conscious stuff. Consciousness, not this mundane, and higher consciousness than we ourselves are made of, soul, soul consciousness. That higher consciousness is that soil. So it is not a very easy thing to be accepted there.

Fully conscious of the fact we shall mould ourselves, then how we shall prepare ourselves that we shall - just as here when any necessity of service invites me, to put my foot on the throne of the Lord. The throne is there, Deities are there, but if any service to dress with *mukuṭ*, Kṛṣṇa, or anything on the ceiling of the throne to be served. Suppose any _____ [?] Some service is necessary that I must put my foot on the throne and remove that difficulty. Then what should we do? We are to pose in such a way that we'll have to go there and to do the service, and come back, and then honour the throne, and then we shall find.

So the very soil is venerable and we have to enter there. Why? Only for the cause of service to the Lord we are allowed. This should be the temperament of entering into Vaikuṇṭha. It is not a very easy thing. The super subject comes down to touch the subject.

Suppose there is an insect, an ant. I can touch it, but if I take the finger, it is not easy for the ant to touch me, to get my touch. I can easily touch a worm, an insect, but it is not very easy to

have my touch, for them. So higher subject can come down to give His touch to the lower subject, subjective existence. But it is difficult for the lower subjective party to have touch of the higher.

So only *sevā*, service, can give us facility to enter that domain. Service. Die to live. Hegel is a very good man. He has supplied the basis, very strong basis. So your enjoying aspect must have to go. You are to bid goodbye to your exploiting temperament forever. And that serving aspect of you are within, and it will feel in that soil quite natural. That aspect is within us. Who can work in that soil, that is within us, and they're very happy when they get some service and for that as much as intense desire for service, he can move there freely only for rendering service, no exploitation. All service, and no exploitation. _____ [?]

All the materials, elements in Vaikuṇṭha, they're all made of consciousness. Soul production, Supersoul production. This mundane thing cannot have their birth in that domain. Subtle can enter into the gross, but the gross cannot enter subtle. Electricity can pass through everything, but earth cannot pass through electricity. _____ [?]

Akṣayānanda Mahārāja: *Aparokṣa* means something automatic, but not recognizing the source.

Śrīla Śrīdhara Mahārāja: Yes, because no power of assertion can be retained there. Neither exploitation, nor service _____ [?] dedication, between the two, the marginal plane, and that is again divided into two, Virajā and Brahmaloka. Lower side is Virajā, the verge of *prakṛti*, and the upper side is Brahmaloka. Virajā is the last point of *prakṛti*, and Brahmaloka is beginning of the Vaikuṇṭha.

Buddhist school, they merge in their *nirvana,* in Virajā, in the last verge of *prakṛti*. They have no faith of any conscious substance. But Śaṅkarācārya school say, they admit a background of consciousness, all around. So they're Brahma *nirvana*. They enter into conscious area and then they're finished, lose their individuality there, cannot keep their individual characteristic there.

But here those *sādhus* that have got *sukṛti* of higher type, they pass through Brahmaloka but don't lose their individuality there.

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

It depends on the nature of the *sukṛti*. That Kṛṣṇa *bhakta* comes to preach here and if we can acquire some *sukṛti* from their connection, the progress won't stop in Virajā or Brahmaloka. It will pass through that marginal position. The visa is there already, also any visa in any form there, so the passport only takes to the buffer area. Some sort of visa, availability of acquiring visa must be there so they do not lose their progress there and go to take visa, passing the no

man's land. Because what they acquired, the seed of progress, therein that Goloka or Vaikuṇṭha conception in subtle form is there, *sukṛti*, nature of *sukṛti*. The mantram, the *Nāma*, the quality of confidence in *Nāma*. The *māyāvādī* also takes the name but that is all material. But those that get the name through the form of that name, some sort of knowledge and service, that Vaikuṇṭha like homoeopathic medicine in the name, that helps him.

What sort of Guru he has got, the sound? The sound is the external aspect, this physical sound. But internally what is deposited there in the sound? So imitation sound won't do anything, can't produce anything. So *sad-guru* is necessary. We must take mantram, name, from a real party, not from a bogus party. So that will have to pass through that Virajā, Brahmaloka, and even Paravyoma, we'll be taken to different stations in Paravyoma for some sort of satisfaction for few days, even some dissatisfaction, and earnest necessity we feel to go up.

In this way Sanātana Goswāmī has shown the line of progress we're expected to do in Paravyoma, until and unless we reach the goal of Kṛṣṇaloka. A man who has got Kṛṣṇa mantra here he can't be satisfied anywhere. But when he reaches Vraja, "Oh, this is my home. This is the place for which I was earnestly searching for, this plain, this soil, is very congenial, this is my home."

...

...clever devotee will never venture to say that, "I am there. I have got that within my fist."

When the fist will be opened there's something matter. This is a far, far more independent soil. The soil is higher than I myself am made up of. I am, myself, is constructed by some sort of stuff, but where I shall have to go to serve, that is more and more valuable and higher conception. That is impossible.

So the *māyāvādīs* they're beating drums for emancipation, liberation only.

And Kṛṣṇa says, "One gets Me in the beginning does not disclose that there is My domain, My different layers in My domain." All considered as He Himself.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

"You know your Ācārya, Guru, as Myself. This is approximate, that those, that domain is almost Myself, identical with Me. They're as pure, they're as fine, as designed, as Myself."

Svarūpa-śakti _____ [?] The *svarūpa-śakti* is included in Himself. And in this way it has been preached in the *Vedas* in many places. The whole *svarūpa-śakti*...

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"*Mām* means enters My domain," not enters His body. So, in a general way the whole *svarūpa-śakti* has been presented by Himself, in many places. Brahman, Param Brahman, Vāsudeva, then Nārāyaṇa, in this way, the clear and further, subtler conception is going.

ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
[indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]
[*Śrīmad-Bhāgavatam*, 1.3.28]

Svarūpa-śakti, so,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

So, humility is our capital there. As much as I say, "No, I have no hold here. I'm no one here. I'm fully at their grace," you are adored.

Whenever you go to assert, "No, this is my position." You'll be thrust down and down.

That is the general mood. Then again there is some Yogamāyā *abhimāna*, that is another thing.

But the general tenor of life is that we are nowhere, no right, no position. It is only by their sweet will that I can move and live here. Depends on the sweet will. The position of a slave. The master can make or mar. The position of a slave. And as much as I shall realize my position to be a slave, I'll be so much adored there. And opposite is dangerous.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

No prospect promised, rather we're asked to be all negative, all abnegation, no assertion of any right. *Tṛṇād api sunīc*, think yourself lower than the grass, your position. *Taror api sahiṣṇunā*. This *tṛṇād api sunīc*, a blade of grass is very soft, does not give any opposition to anyone, a

blade of grass. Any pressure, going down, no opposition. Still, any aggression comes to you, pose as the tree. It is cut down, still it does not take any spirit of retaliation. Rather, it is giving the shadow to the man who is cutting it. *Taror api sahiṣṇunā*. More than a tree, prepare yourself to be forbearing.

It is not easy thing, but how to take the Name, the process is recommended such way. *Tṛṇād api sunīc*, non oppositionist. *Taror api sahiṣṇunā*, forbearing to the highest. *Amāninā mānadena*, don't want any respect, any recognition, don't demand any recognition, but give recognition to all around you. With this attitude you can retire from the present circumstances very easily. If you can really have such a posing, then the present environment can't continue its possession over you any longer, and your _____ [?] will be the Name Divine. Take the Name and don't disconnect, allow yourself to be disconnected, but your attitude will be this. So in no time you'll be able to avoid the present circumstance, make yourself free from all the past dues you have incurred while travelling in this world of material energy. *Amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. This is the general recommendation.

Then there is special. Do for the service of the higher Vaiṣṇava, then you can apply yourself, use yourself in his favour, as he likes you to do. That is a special sanction. General law is this, and the special law, that if any agent comes from higher domain and he recommends any special prescription for you, you can take that, that present medicine. General prescription is this, and the present may come for you particularly from any higher agency. But the Vaiṣṇava, you have, this will add to your progress, whatever you have, use for the service of the Vaiṣṇava if you find anyone here. *Krodha bhakta-dweśi jāne, mada kṛṣṇa-guṇa-gāne, kāma kṛṣṇa-karmārpaṇe*.

[kāma kṛṣṇa-karmārpaṇe krodha bhakta-dweśi jāne, lobha sādhu-saṅga hari-kathā
moha iṣta-lābha-bine mada kṛṣṇa-guṇa-gāne, niyukta kariba yathā tathā]

["Lust I will engage in offering the fruits of my work to Lord Kṛṣṇa. Anger I will direct towards the enemies of the devotees. Greed I will engage by being greedy to hear the topics of Lord Hari in the association of the saintly devotees. Bewilderment will be manifested because I cannot immediately attain my worshippable Lord. Madness will be there when I madly glorify the transcendental attributes of Lord Kṛṣṇa. In this way I will engage each of these in the service of Lord Kṛṣṇa."]

[Śrīla Narottama dāsa Ṭhākura's *Prema-bhakti-candrikā*, 2.10]

yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya,] tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]

[*Bhagavad-gītā,* 9.27]

In your lower stage you may take to this policy, in general, and in higher stage if you meet any real devotee, his instruction to be applied in particular case. *Tṛṇād api sunīcena* is a general case,

for all. But particular case maybe, may come to us from the direction of a Vaiṣṇava, to obey him, unconditionally, surrender, that is another thing. Hanumān is killing so many demons, but he's a pure devotee.

End of 82.10.30.B

Start of 82.10.30.C_82.11.01.A

Śrīla Śrīdhara Mahārāja: ...by crooked line. It is natural. It is *nirguṇa*, a flow coming from the origin of Kṛṣṇa's will. That is another thing, and,

yat karoṣi yad aśnāsi, [yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]
[*Bhagavad-gītā,* 9.27]

...that is also lower stage, and Mahāprabhu recommends the taking of *Hari-Nāma*, that is higher than *yat karoṣi yad aśnāsi*. But the direct, do under direct order of a real Vaiṣṇava and that is another higher thing, *nirguṇa*. Different stages we are to understand and do accordingly. If a real Vaiṣṇava orders me to do anything and everything, that is quite, I am not there, thereby I thrive most perfectly. And then the,

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One should chant the Holy Name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respects to others. In such a state of mind one can chant the Holy Name of the Lord constantly."] [*Śikṣāṣṭakam*, 3]

And then the lower, *yat karoṣi yad aśnāsi*, as you are, try to throw it in approximate service of God conception. *Yat karoṣi yad aśnāsi*: Try to connect it with the Supreme Lord.

Akṣayānanda Mahārāja: Mahārāja, Śrī Caitanya Mahāprabhu prays:

[na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye]
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

Then in another place the Lord says, *muktiṁ dadāti karhicit sma na bhakti-yogam*, "I don't give it very easily." We are told...

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

Śrīla Śrīdhara Mahārāja: There as three posing, one generally,

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

"Who approaches Me with any sort of purpose I generally fulfil that, give him that. He begs something from Me, it is My general nature I offer him correspondingly." [*Bhagavad-gītā*, 4.11]

"This is general, as you sow so you reap. I am some passive attitude generally and you beg it I give it, it is My general." *Ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham*.

Then on both sides there are, another, *kṛṣṇa kahe*, another, *muktiṁ dadāti karhicit sma na bhakti-yogam*. "If one begs Me *bhakti*, generally I give them *mukti*. You find, *muktiṁ dadāti karhicit sma na bhakti-yogam*. *Bhakti yoga* is so higher that if anyone's, anyone and everyone wants it, I can't give it, because to give *bhakti* means to give Myself. *Bhakti*, who comes to serve Me and instead he gets Me so much. So it is not so easy for Me to give Myself to anyone and everyone. So externally he's educated by, influenced by some, and go and want *bhakti*, not *mukti*. In that case I give *mukti*, go it is better, go with it and not *bhakti. Bhakti* means to give Myself."

This is also, and on the other opposite side,

kṛṣṇa kahe, — 'āmā bhaje, māge viṣaya-sukha / amṛta chāḍi' viṣa māge, — ei baḍa mūrkha
āmi — vijña, ei mūrkhe 'viṣaya' kene diba? / sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

["Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison."] [" 'Since I am very intelligent, why should I give this fool

material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.38-39]

"Another sincere person he does not want, he does not know what to beg from Me. He comes and at the bottom he's very honest, but externally he's misguided to beg from Me ordinary things, then I come forward, don't beg these things, but try to get Me, *bhakti*."

These three phases we find in His dealings towards the beggars. That means a kind of *sukṛti* of the internal purity, not external posing, that is, *bhāva-grāhī-janārdanaḥ*. He deals according to the inner purity. As deserved, so have. So *sādhu-saṅga*, the type of the seed of devotion which we have acquired from *sādhu*, Guru, everything depends on that. The type of *sukṛti* in the beginning, the *bhakti-latā-bīja*, that is very valuable thing.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

From Nārāyaṇa *bhakti*, Rāma *bhakti*, then *mādhurya* Dvārakā *bhakti*, Braja *bhakti*, then again the different camp, in the Braja *gopīs*, the differentiation is all through. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83]

The salvationists, they're also happy, "Here we are, this is, this I like, I don't like that service life, I'm free here, this is all better." *Yei rasa, sei sarvottama*. "I'm satisfied with my position."

They're also, the servitors of Nārāyaṇa, they're happy with Nārāyaṇa *bhakti*.

Rāmacandra, Hanumān, Hanumān does not like Kṛṣṇa, he wants Rāma. Even Kṛṣṇa has to take the figure of Rāmacandra in Dvārakā when Hanumān went to visit Him, he answered, "All in all, no part, He'll be better, I don't want that, I'm satisfied with this, this much is enough for me."

That is the *taṭa-stha hañā vicārile, āche tara-tama*. But if it possible to withdraw from the relativity, relative position, and to judge, then we can find that there is inferior in superior question. And Gauḍīya Maṭh is for that, to discuss, *taṭasthā-vicāra*, how the elimination and acceptance. Good in general, so many things good to so many persons, but Gauḍīya Maṭh is not satisfied. Classification, judgement, good, bad, what type what quality? Analysis to the extreme.

I wrote a poem in the name of Bhaktivinoda Ṭhākura, only one poem in Sanskrit I wrote during Prabhupāda's presence and that was highly appreciated by him, because that judgement of that in gradation was represented in *bhakti* there.

lokānāṁ hita-kāmyayā [bhagavato bhakti-pracāras tvayā
granthānāṁ racanaiḥ satām abhimatair nana vidhair darśitaḥ
ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ
premāmbho-nidhi-vigrahasya bhavato māhātmya-sīmā na tat]

[Desiring to benefit the people in general, you preached the *Bhāgavata* principles of devotion. Like the great spiritual geniuses Rāmānuja, Mādhva, Nimbarka, and Viṣṇuswāmī, you composed different scriptures which reveal the divine philosophical vision of the previous Ācāryas and great devotees. But, O Bhaktivinoda Ṭhākura, O Gurudeva, more than that, you are a vast ocean of divine love, and your magnanimity knows no bounds.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6]

From here, from the sixth *śloka*, Prabhupāda when he came to read the sixth *śloka* he expressed his appreciation. In Darjeeling I presented my poetry to him, for collection depending, but he did not collect anything, but from here he began, I saw he was conquered. *Lokānāṁ hita-kāmyayā bhagavato bhakti- pracāras tvayā, granthānāṁ racanaiḥ satām abhimatair nana vidhair*. The common devotion you have, *hita-kāmyayā*, for the benefit of the people, *lokānāṁ hita-kāmyayā bhagavato bhakti-pracāras tvayā*, you have preached about devotion of Godhead. *Granthānāṁ racanaiḥ*, by writing many books. *Satām abhimatair nana vidhair*, and who's appreciated by the *sādhus*, by many variegated ways you have tried to distribute devotion to the public. But, *ācāryaiḥ kṛta-pūrvam eva kila tad rāmānujādyair budhaiḥ*, but the Ācāryas like Rāmānuja, they also did this successfully in this world. *Premāmbho-nidhi-vigrahasya bhavato māhātmya*, Rāmānuja was a great scholar and Ācārya and he also did all these things, but, *premāmbho- nidhi-vigrahasya bhavato māhātmya-sīmā na tat*, but here is not the limit of your noble actions because you are full of divine love. The boundary is not to be located there with the Rāmānuja. So differentiation began from here.

Then next. *Yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte*. The foundation, the ontological foundation of the development of theistic conception is here.

yad dhāmnah khalu dhāma caiva nigame brahmeti sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

[The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you

have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public.]
[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

Who are you? Generally, *yad dhāmnah khalu dhāma caiva nigame*. In the *Vedas* the general finding is Brahman. What is that? A vague conception of pure spiritual existence - independent of this mundane world. This is the gift of the *Vedas* in general, *brahmeti sanjñāyāte*. The general pure spiritual conception without gradation, differentiation, is given by the *Vedas* as Brahman. *Yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate*. This is for the *jñānīs*, *brahmeti paramātmeti*. And the great *yogīs* they find the dictator, the controller from within, Paramātmā, and the Paramātmā is the representation of the part of the part of the part of the whole. *Āṁśāsya kalaiva duḥkha nikarair yogeśvarair*. With much penance and difficulties the *yogīs* they try to find a particular function only, small function of that whole of the whole of the whole. *Vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayaṁ*. And those that are really highly liberated souls, that are generally talking together in Vaikuṇṭha for the service of Nārāyaṇa, as so many *bhṛṅga*, bees, they're roaming about the lotus for honey, so, so many souls are being attracted by the honey of the lotus of the feet of Nārāyaṇa. The highly liberated souls are very busy there. *Tasyāṁśī bhagavān svayaṁ*. Who is even the source of all these, even of Nārāyaṇa, Svayaṁ-Bhagavān Kṛṣṇa. *Akhila-rasāmṛta*, *rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ*. You can give Kṛṣṇa Himself, Svayaṁ-Bhagavān, who is all *rasa-kuṇḍa-rasāmṛta- sindhu*, who is Svayaṁ-Bhagavān, the source of it all.

Here Prabhupāda finds such attraction, then,

sarvācintya-maye parātpara-pure goloka-vṛndāvane
cil-līlā-rasa-raṅginī parivṛtā sā rādhikā śrī-hareḥ
vātsalyādi-rasaiś ca sevita-tanor-mādhurya-sevā-sukhaṁ
nityaṁ yatra mudā tanoti hi bhavān tad dhāma-sevā-pradaḥ

[Situated in the topmost region of the absolutely inconceivable spiritual sky is the holy abode of Śrī Vṛndāvana Dhāma, in the spiritual planet known as Goloka. There, surrounded by *sakhīs*, Śrīmatī Rādhikā revels in the mellows of divine pastimes. With great ecstasy, She expands the joy of loving sweetness in the service of Śrī Kṛṣṇacandra, who is otherwise served in four relationships up to parenthood. You, O Ṭhākura Bhaktivinoda, can give us the service of that holy Dhāma.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 8]

You are giver of the service of that particular higher domain of Vṛndāvana where Rādhārāṇī with all Her paraphernalia, of Her able paraphernalia is rendering sweet service to Kṛṣṇa who is served by *vātsalya* and *sākhya*, other *rasas*. That Vṛndāvana, that *mādhurya-rasa*, you can give us our engagement in that plane, you have got power, *tad dhāma-sevā-pradaḥ*.

Again.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

[What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*, that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

Further, more, what you can give? *Śrī-gaurānumataṁ*. What has got sanction from Śrī Gaurāṅga, Rādhā-Govinda combined. *Svarūpa-viditaṁ*, and who has got? Svarūpa Dāmodara has got the true appreciation of that, *rūpāgrajenādṛtaṁ*, which has been revered so much by Sanātana Goswāmī. *Rūpādyaiḥ pariveśitaṁ*, which Śrī Rūpa Goswāmī himself has distributed with his followers. *Raghu-gaṇair-āsvāditaṁ sevitam*, and Raghunātha with his followers has got a good taste of that *amṛtam* and has also developed, given some development there, *raghu-gaṇair-āsvāditaṁ sevitam*. *Jīvādyair abhirakṣita*, and Jīva with his followers has given protection to that from the quotations of the *śāstras* and reasons, *jīvādyair abhirakṣitaṁ. Śuka-śiva-brahmādi sammānitaṁ*. And Śukadeva, Śiva, Brahmā, Uddhava, they have shown their highest respect for that *śrī-rādhā-pada-sevanāmṛtam*. *Aho*, the confidential service of Śrī Rādhikā which is so valuable. *Tad dātum īśo bhavān*. *Aho*. It is wonderful that you can give that nectar to the devotees, to the people, so much high position you hold.

Then next.

kvāhaṁ manda-matis tv atīva-patitaḥ kva tvaṁ jagat-pāvanaḥ
[bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat-
sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām]

["Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offences. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Vārṣabhānavī-Dayita Dāsa, who is the dear-most one in your heart."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

Where I am, a fallen soul, and where you are, so high? The *pāvana*, you can deliver the whole world, purify, *pāvana*. *Bho svāmin kṛpayāparādha*. Here in this poem I'm going to praise of you but really I'm committing offence to you. How much I can know you, or give expression to that? So in this bold attempt I'm committing some offence, please forgive that, *kṣamyatām*. *Yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat*. O my Lord I beg something as boon from you. Please grant that to me. What is that? *Sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe*. Who is everything in you, that Rādhārāṇī and Her favourite servant, Dayita dāsa, our Gurudeva. You please recommend me to his service. This I beg from you, that you recommend me for the service of our Gurudeva, Dayita Dāsa.

So there is this differentiative characteristic in the poem, that satisfied Prabhupāda very much. This elimination and acceptance, that is Gauḍīya Maṭh. To show the position what they're after, and what they want to give, this gradation, that is the peculiarity of Gauḍīya Maṭh's preaching.

Not in general as God. What is God, what is God, where does He live, how He lives, what He wants from us, who are we, how much prospect we can get? All these things in details to show and to prove, to establish, to preach, and how we can attain, to manage for that, to satisfy our high aspiration, all this, no engagement besides this, fully engaged in these matters.

Not any rough dealings, any dealings roughly about the theism. How audacious they are. What is unknown and unknowable, and they, as angels fear to tread, they want to enter there and use their discrimination, "This is better, this is far better, this is the best." In this way the audacious section. Who are recommended to be humbler than a blade of grass, and their audacity is such they want to analyze what is Godhead. Hare Kṛṣṇa. And that is their engagement, and engagement means twenty four hour engagement if they're there. What is unknown and unknowable they themselves admit that and still they're engaged in that analogy.

Pralāpita vakra, *pralāp*. To deal with all these things as if transcendentally, they themselves say, again they talk about that. But only the chart is there, the Guru on one side, the teacher, and the chart, consulting the map and the guide of the map. With the help of the proper guide of the map they look at the map and they say, "This is this place, this is that place." The map is there, with the help of the scripture, and with the help of the living agent of the Lord, two helps, *sādhu*, *śāstra*. That is their property.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛa, Madhya-līlā,* 20.120]

Sādhu, *śāstra* like map, and *sādhu* like dictator who makes us acquainted with the map. With the help of these two, *sādhu*, Guru, we venture to deal with that transcendental area, and with serving spirit as much as possible, individual case.

You note the letter to be directed. I'd like to stop here. *Vāñchā-kalpatarubhyaś ca*.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: The sound must have divine characteristic. Kṛṣṇa, Hari, are *nirguṇa*, divine, *śabda brahman*. *Nāma*, Kṛṣṇa.

Vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun. [Found in the next two verses]

[sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

[sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The Name of infinite characteristic, that can do away all the undesirable in us. The Name must be, must have a spiritual conception, not mere physical imitation that can be produced only by the help of the lip and tongue, not that sound. Kṛṣṇa-*Nāma*, Hari-*Nāma*, Viṣṇu, Nārāyaṇa, all these, Vaikuṇṭha-*Nāma*, it is necessary that they should have spiritual existence, backing, that is all in all, all in all. Spiritual depth, not imitation, physical imitation is not the Name proper, not *śabda brahma*. *Nāmākṣara bahiraya batu*.

[asādhu-saṅge bhai "kṛṣṇa-nāma" nahi haya, "nāmākṣara" bahiraya batu nāma kabu naya]

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."]

[From Jagadānanda Paṇḍita's *Prema-vivarta*]

Only the imitation sound may come out, but no depth. So Name means *nāma brahma*, *nāma Kṛṣṇa*, Name means it must have some spiritual background, or spiritual thing to be distributed through this physical sound.

Suppose the homoeopathic globule, medicine, that feel is not the medicine, that external feel is the same but there may be narcs, there may be arsoning, there may be anything, the globule is not the medicine.

So sound is not the, not Kṛṣṇa, but Kṛṣṇa within, it must be surcharged with the spirit, and that spirit is not of mundane character.

That is not even of Śaṅkara school, *māyāvādī* school, because their faith is that the name may not confine within the jurisdiction of the physical, but mental, *satya-guṇa*. That is also product of this *māyā*, misconception, that is also misconception, misunderstanding. So those that think that Hari-Nāma, Kṛṣṇa, Kālī-Nāma, Śiva-Nāma, all one and the same, like Ramakrishna mission, or Śaṅkara school, they preach like that, but that also has its origin in the misunderstood plane.

So *śuddha-nāma* must have its origin from *nirguṇa-bhūmikā*. That is from beyond the area of misconception of *māyā*. The extent of *māyā* is up to Satyaloka, Virajā, then Brahmaloka, then Paravyoma, must have its origin from Paravyoma. And Kṛṣṇa *Nāma* really from Vraja, Goloka, the most original plane of the whole existence. So *Nāma*, Name must be, to be Kṛṣṇa *Nāma* it must have its origin in the highest plane of Vṛndāvana, according to that. So *nāmākṣara*, the mere physical sound is not the Name proper which is necessary for us, not only to get out of this *māyā* or misunderstood world, but for the attainment of the service of Kṛṣṇa in Vṛndāvana. That can lift us. The Name which has got its origin in Vṛndāvana plane, that can only take us there. Otherwise if the spirit within the name, the sound, is of any other type it may take us to that layer only. It is quite scientific, not unreasonable. So the mere word is not the Name. The meaning and the depth of the meaning, the deep conception of the meaning, that is everything, all in all, all important to serve our purpose. Do you follow? Any other side questions?

Vidagdha-Mādhava: Yes. So *tyāga*, or renunciation is not recommended for the neophyte?

Śrīla Śrīdhara Mahārāja: Yes, renunciation, always *yukta-vairāgyam*, what will help me in my present condition, to invest my highest energy for the cause, that sort of requirement we should take from this world, and not to get, acquire excitement by intoxication. As much as physical material things are necessary to keep up my health normal, so much we shall accept from this material world. And with the help of exploitation, or any other medicine, we shall create some more energy, But we may think that will be useless, not only useless but harmful. No material thing can help us to reach, to make progress in the spiritual world. It can help only to keep our body fit. Material things cannot have any contribution for the improvement of the spiritual. Only

to make the best of a bad bargain. We're already committed in the material, under material forces, and only the negative aspect we may expect, without which we cannot live, that much we shall have to accept, and not that this will help me. We shall keep our health normal and from that plane I shall begin my search for Kṛṣṇa, take the Name, and do the service, all from that normal, India normal, *yukta-vairāgya*. Not more, not little, neither less, nor more we shall take, both will be detrimental to our cause. And all sorts of excitement, temporary excitement and discord, that should be avoided. From a normal plane as it is possible we have earned our previous *karma*, from there we should begin.

Especially *Bhāgavat* has warned us against, that don't be afraid of all these five things, they're detrimental to your normal life. Though presently they may seem to be healthy, but they have no real contribution. This intoxication, not only intoxication but also this money.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate / vidūratvād uttamatāhānya tasyāś ca nāṅgatā

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 12.128]

The devotion we may think may be earned by money, by spending money, by using one's son or wife for the cause of devotion, "That I'm helping my wife to go on with devotional activities so I shall get something. I'm utilizing my son for devotional purpose then by which I must have, I shall acquire. *Dhana*, *śiṣya*, my disciple, he's becoming a good devotee so as a Guru I must get something through him." These things are not *śuddha-bhakti*. *Dhana-śiṣyādibhir-dvārair*. So by money, by giving money to the devotees, helping the devotees then I shall get some *bhakti*, it is not *śuddha-bhakti*, it may be *sukṛti* or *miśra-bhakti*. Because money does not belong to you, that is misappropriation, you falsely think that you are master of this energy.

So your own self should be devoted. Ambarīṣa Mahārāja, what did he do? He was a king, he did not try to earn devotion by money. Bhārata Maharaja he was also so, young age he left everything and went to earn devotion. Not that they tried to earn devotion through money. It is difficult, but it helps those of lower class, "That we can get some money, some energy of this plane and utilize it for the service of the devotees and the Lord." Then they can get some *sukṛti* not *śuddha-bhakti*.

Śuddha-bhakti demands that you are His slave, and as He will want of you to do His service, you must do that, then you can rise up to the standard of *śuddha-bhakti*. Do you understand?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You are His slave and your nature should be to wait for His order and to carry out that. So when under the guidance of a Guru who is in connection with Him, we just throw ourselves in his service, in order. Through him the order coming, from Guru, from *sādhu*,

and if I throw at his disposal of that *śuddha* Guru, and *sādhu*, who is already in direct connection with Him, His agent, we put at his disposal, whatever he'll ask I'll do, that will be real service.

So, it is said in the *śāstra*, the service of a Vaiṣṇava is better than the direct service of the Lord. The cause is there. When I approach Him direct, then I have to imagine that this may be supposed, that this may be His direction. It may not be proper, it may be contaminated, adulterated, my conception, thinking that this must be His order. But when it's coming through the real *sādhu*, His agent, then if I can do that it has got direct connection with Him, real connection, so it fetches more improvement in me than my direct approach to Him.

So the Name must be Vaikuṇṭha, *vaikuṇṭha-nāma-grahaṇam*, must be of infinite characteristic. That is Vaikuṇṭha, and not this thing, a member of this mundane or measured plane which can be measured as in the *māyā*, *mṛyate*, measured by local interest or provincial interest, not Absolute interest, not rooted there. But it must have its connection with the Absolute plane. Then it will come and transform me, and prepare me, to make me fit for the service of that Absolute plane.

Kṛṣṇa is there, it is not a thing of concoction, or imagination, supposition, or anything, it is reality, it is *the* reality, and what we think to be real at present that is all unreal. At present we are in the midst of a particular experience of the world, that is unreal, that will change, evaporate. But what we are searching through the *śāstra* and *sādhu*, the plane where Kṛṣṇa lives, and our personality there in connection of that plane within us, that is all true.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī / yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one that is day to another, and what is day to one that is night to another. We are now wakeful only in the calculation of the local interest and provincial interest of the world. The human conception thrown...

End of 82.10.30.C_82.11.01.A

Start of 82.11.01.B

Śrīla Śrīdhara Mahārāja: ...absolute has His own conception, come out of His own perception. And we're to be converted into that, and our soul only can have experience, and get membership there, and not this body, mind, they will fail. The present eye, mind, they cannot

grasp that thing. Only through ear it must come to our souls, soul will be awakened. All these rulings of the mind and the senses, they will evaporate and we'll get a free body of our soul emerged from this our present conscious body and mind. So everything must be of spiritual order. So imitation, the *sahajiyā* school, they try to find in this mundane plane what they heard about Kṛṣṇa, in this plane they want to find it, but it is not possible. We are to go there through *sādhana* under the direction of a real *sādhu*, how to go. Virajā, Param, Virajā first. *Brahmāṇḍa bhedi yāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.153]

Different stages of this mundane conception from gross to subtle, seven stages where we live, including this, seven other stages of mundane. Bhūr, Bhuvar, Svar, Maha, Jana, Tapa, Satyaloka, then Virajā, then Brahmaloka, then Paravyoma. The creeper of our devotion, that gradually grows and pierces through all the stages and then touches the land of the Vaikuṇṭha, of the first real infinite conception, and passing through that again it will go to the Vṛndāvana. From the calculative devotion to the spontaneous devotion, devotion based on love, causeless and irresistible. And there we can find Kṛṣṇa with His paraphernalia engaged in His *līlā*. And gradually we may be accepted there. It is the reality there. No question of any imagination or concoction. So the instruction that comes to us, that must have its real origin, not a bogus party. We must not be prey to any bogus party. There are many wandering through the world to canvass their own adulterated thing in the market, in the name of Kṛṣṇa.

Bhaktivinoda Ṭhākura has sung [*Śaraṇāgati*, *Bhakti-pratikūla-bhāva Varjanāṅgīkāra, Renunciation of conduct averse to pure devotion.]*

keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra
tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'
tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād
baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.]

Keśava tuwā jagata bicitra, "O Lord Keśava, You have, Your world is of a very variegated nature, very wonderful variegated nature, *jagata bicitra*.

Karama-vipāke, bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra, As a result of my *karma* I am now floating in a particular stage where from I can see the various strange shows, the exhibition of different types has been presented here. *Karama-vipāke, bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra*. Many curious things we are to have experience of here. *Bhrama-i, pekhaluṅ raṅga bahu citra*.

Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi. Really, separation from Your holy feet, that is the real cause of all these pains, sufferings, *dohi' jāi*, I am suffering from this.

Kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'. So many parties are approaching me and offering that, 'O you are suffering, you take this pill and swallow it, everything will be cured,' So many parties, Kapila, Śaṅkara. Patañjali with *yoga* system, Patañjali. Jaiminī with *karma-kanda*, Jaiminī. *Kaṇabhojī*, the atomic energy is the cause of this world, that is his idea, the atom is at the root of everything, *kaṇabhojī*. Gautama the logician, he also quoted, taking quotation from *Veda* and is proving by his logic that this is the ultimate truth, *kaṇabhojī*. *Gautama, kaṇabhojī, jaimini, bauddha*. Buddhists, they come with their *nirvāṇa* proposal, *ahiṁsā*, *satya*, *dayar*, *nirvāṇa*, nothing remains with this, *bauddha āowe dhāi'*.

Tab koi nija-mate, bhukti, mukti jācato. All of them have got one end. They take Your name, they have got free, but at the time of delivery, what they give, delivery, there they give their own impression. But the stamp they want to have in Your name, use Your stamp, but gives the delivery of the goods what they have got as their own experience. *Tab koi nija-mate, bhukti, mukti*. They can be classified as either enjoyment, exploitation, higher exploitation, or salvation, liberation from the exploitation. Nothing positive they have to give us. *Nija-mate, bhukti, mukti jācato*. Either some form of exploitation, enjoyment, or at most liberation from all sorts of enjoyment. That means deep, sound like sleep, *samādhi*, renunciation, *lekbar*, to be dissolved to be a zero consciousness, as in sound sleep. *Bhukti, mukti jācato*.

Pāta-i nānā-bidha fānd. But for that purpose, to canvass for their own line, they have shown us different types of traps, a very wonderful trap they have prepared and want to catch us in that trap, *pāta-i nānā-bidha fānd*.

So-sabu-bañcaka, tuwā bhakti bahir-mukha. But I find, by the light divine I got fortunately from the higher, that they're all deceivers, all deceives, cheaters. *So-sabu-bañcaka, tuwā bhakti bahir-mukha*. They cannot enter, cannot understand, but rather opposite. To admit the highest authority, that highest authority You are. They are all results. In the substantial point, in the most important point, we shall have to detect at last that though the stamp of Your name, but they have no connection with You in proper conception.

Pāta-i nānā-bidha fānd so-sabu-bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād. And in the end we see that we have attained nothing, we have got nothing, but we are under, we have to face a great reactionary force, ultimately we shall have. *Ghaṭāowe biṣama paramād*. The result of the greatest fool or ignorant person, at last we shall have to find that, that we're deceived, they're all deceivers. In Your name they came to exploit us, and in the last moment we shall find that we're faced with a great reaction, *biṣama paramād*.

So-sabu-bañcaka, tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād.

Daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār.

Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār.

We are to judge them, if we are to judge them from the Absolute standpoint, then we are to reckon them in this way. *Baimukha-bañcane, bhaṭa so-sabu*. They're also agents of the Supreme Authority, and they have come, they're engaged to deceive those that are not fit for the devotional school.

Just as Śaṅkarācārya was ordered, *locarn mad mukam koru* [?]

On the principle of civilization in the hospital, the seriously diseased are taken away from the less diseased persons, to save the less diseased. So who are sincere but have soft reason, to save them, the strong and atheistic section is removed by some temptation. So from the ultimate standpoint if we're to judge them, then we shall have to find this, that they have come to test, used by the authority to test our chastity, our sincerity of purpose, whether I can be tempted.

'That there is one authority and He's loving, He's so and so. Taking away I shall give you this sort of reward, all these things.'

Whether our mind can be taken astray, for this they are used as, *baimukha-bañcane, bhaṭa so-sabu*, Your messenger. And why? *Baimukha-bañcane*. Those that deserve to be deceived they come to receive that. But who are really sincere at heart, to get the programme to pay for that, they are saved, and they're safe, and they get the facility for their further service.

Baimukha-bañcane, bhaṭa so-sabu, niramilo vividha pasār. *Daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār*. But Bhaktivinoda has understood that, and he does not care for anything, but he blindly sticks to the holy feet of the devotees. He has known that Your real servants they're all in all. And these offering agents of big things, they will shoot the ambitious section, those that do not want real service. To select what is his own, that to be the minutest, to be a slave to You.

The Absolute, the highest ideal is so high. And considering my position if I'm offered to be a slave to Him, there is reality. And when they offer so many big proposals, they will make me a king, or an emperor, if I'm tempted with that then I'm a self deceiver. And they're real agents to, real canvasser for me, because I do not, "I want this." The great truth ignored, that I am small, smallest of the small. What is my work here? I ignore that, then I want to be a big king or emperor, and that cannot but be concoction, or imagination. But reality, if we think our position minutely, that when I may be thrust to such a worse position, then my independent value cannot be very high. So if I get slavery of the Absolute truth, that will be my highest blessing. The heart will select in that way. So to go to that direction only, our solace is in the real devotee, those that accept Your slavery. That line we must blindly attach and will go to Your land. And the big thing seekers, they're deprived.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...while young [Bhaktisiddhānta Sarasvatī], and Bhaktivinoda Ṭhākura grown up, both of them went to visit a holy place located in Hoogly District, Koolingram, where Haridās Ṭhākura sometimes came, and other Vaiṣṇavas. Four generations of continuous devotees. Koolingram. He went to visit that ancient holy place. Then when they're entering into the village, on the outskirts there is a temple, and they found suddenly a man came out of the temple and asked them, "Please stay for this night here, and in the morning you will enter the village and will have *darśana* of all the villagers there."

They did, Bhaktivinoda Ṭhākura and our Guru Mahārāja as young boy, both of them lived in that temple house. Then after nightfall Bhaktivinoda Ṭhākura experienced, we heard from our Guru Mahārāja, experienced that so many brickbats are coming from different directions there. Then, 'What for? How? Why? And who will throw these brickbats to here?' Then Bhaktivinoda Ṭhākura had some apprehension that there may be ghosts living here and they're trying to create disturbance. So he began chanting the Hare Kṛṣṇa *mahā-mantra* loudly, and after some time the thing disappeared. Then they passed the night there peacefully, and then in the morning entered the village, and managed to have all the *darśana* and the visit of all the places necessary.

Then some gentleman from there, "Early morning you entered the village. Where do you come from? And at night where did you live?"

Then he told that, "I lived in that temple, just outside the village there."

"Oh! How could you live there? There are so many ghosts living there and they throw stones at anyone who passes at night by that place. How could you stay there?"

Then Bhaktivinoda Ṭhākura told, "Yes, when I found such things I began to chant very loudly the *Nāma*, Kṛṣṇa-*Nāma*, *mahā-mantra*, Hare Kṛṣṇa *mahā-mantra*, and subsequently everything disappeared."

"Oh, is it, then who are you, where from you are coming?"

Then he came to know that he was Bhaktivinoda Ṭhākura. They had already read his books and heard his name. Then they welcomed them, welcomed Bhaktivinoda Ṭhākura and our Guru Mahārāja, a boy, and showed all the places.

He told, "That what is this? The gentleman who was the priest of that temple he has been transformed into ghost, after his departure such trouble we find there, what is the cause? He used to take Hari-*Nāma*, Kṛṣṇa-*Nāma*. We are witness to that fact that he took the Name, often. We have heard from him. Why he's turned into ghost? At this time we can't understand this."

Then Bhaktivinoda Ṭhākura had to tell to them that, "He might have repeated *nāmākṣara*, as the question from the *Gītā* a friend asked me, that the physical sound, this *māyāic* sound, that may be only physical sound, lip deep sound, not the spirit of the life of the Name was present, so *nāmāparādha*, he was committing *nāmāparādha*. How was his character? You must know that."

"Yes. In his character he was not a good man. He committed many things wrong, that we know. But this is the fact we can't deny, that he used to take the Name of the Lord, often, always, often, always."

And Bhaktivinoda Ṭhākura told, "*Nāmākṣara bahiraya*. Only the physical sound of the Name is not the Name proper, so the *nāmāparādha* and was the result of that. Then how can he be released from that wretched condition? Of course if they come in connection with a real *sādhu* and hears the real Name from his lips, or the explanation of *Bhāgavatam*, or *Gītā*. Anyhow hears something from a real bona fide *sādhu* who has got connection with Kṛṣṇa proper, then he may be released. Because in the scriptures we find that this is the way to get out of that entanglement." Anyhow Bhaktivinoda Ṭhākura came out.

Then from that day all the troubles there ceased and the villagers were astonished. "Then that gentleman must have got his release, and hearing the Name of Ṭhākura Bhaktivinoda. When that trouble began Bhaktivinoda Ṭhākura he loudly took the Name and gradually that

suppressed. So by hearing from the lips of Bhaktivinoda Ṭhākura the Name of Kṛṣṇa he has been liberated, has got release."

So persons came to see Bhaktivinoda Ṭhākura and gave the news, "From that day no other trouble is seen in that area. So we are confident that you are a great Vaiṣṇava. And after hearing the Names from your lips he has been released."

It was written in papers also, published, Mahārāja says. I also heard vague but I could not collect so much what Mahārāja has said. He has heard direct from Prabhupāda this. When Prabhupāda went to Vṛndāvana in this month of Kārtika, he used to deliver lectures regularly in Madhumangal Kuṇja, which belongs in the service of one of our Godbrothers, Saranindha Nārāyaṇa Rāya. His predecessors established that *sevā* in Vṛndāvana, Madhumangal Kuṇja. There Prabhupāda narrated this story of his own experience with Bhaktivinoda Ṭhākura.

So *nāmākṣara*, they simply, the outer cover of the sound, cover of the Name is not the Name proper. But within there are many things, most important things within. But in the spiritual realization, the spiritual realization backing the Name, that is Name proper. Otherwise this tape recorder also can pronounce, a parrot also can pronounce the Name. Not the physical sound, but in the background there must be spiritual truth, and that is conscious, that is spiritual, that is soul. That is super knowledge crossing the knowledge of this mundane plane of different stages, after Satyaloka, Brahmaloka.

Devotee: _____ [?] *sevonmukhe hi jihvādau svayam eva*.

Śrīla Śrīdhara Mahārāja: Mahārāja reminds me to explain to you that which I have already explained many a time, that Rūpa Goswāmī Prabhus, that *śloka* particular. Kṛṣṇa, not only the Name, His Name, His *rūpa*, *rūpa*, *guṇa*, *parikar,* all these things are purely spiritual, spiritual not mundane. So it is not cognizable by our senses. Our tongue cannot pronounce Kṛṣṇa, our nose cannot get the scent of His body, our eyes cannot have sight of His beautiful figure, *indriyatitha*, transcendental, supramental. Not only our physical senses, but our mind also cannot think of Him, supramental, transcendental.

The knowledge at present which we have in our possession, His existence is transcending them all. In other words, as a subject we cannot have in His connection, it is subject of the subject. *Ātma*, Paramātmā, and beyond that, His realm. We should not forget that, which side He's existing. *Taṭasthā-jīva*, a subjective, marginal plane, he can think, he can know, but he can know only which is more gross than himself. But which is subtle, here he's helpless. But connection is only possible when the higher area wants this lower area to be taken up in its own plane.

So, only *sevonmukhe hi jihvādau*, if we can accept that in carrying current, die to live, if we can die as it were and surrender our innate self, inner most self, at the disposal of that will, in carrying to the centre. Then that wave can carry us up, and our soul may be a blade of grass, or a particle of dust in that current, it may be carried in that way. And not that we can enter there and walk as we do in this gross material world. Rather we are to walk there on our head, here we

are walking on our feet, but there we walk on our head. Only by the grace on our head that can attract there and take us here and there.

They're all higher, the substance, the atmosphere, the air, ether, everything is higher than my valuation. There everything, the whole atmosphere is highly valuable, higher than any value I have of myself. Only for the service, only with the sincere spirit of service that we may be allowed to enter there, and may be taken to the highest position because they're all benevolent, all generous, all affection, all love, all good wish there. So we have got the prospect, we have got the chance to go there, but always under grace and never on our right. This creed we must accept from the beginning.

But the atmosphere is such that none feels any distinction between the slave and the master. It is so happy place there, and so benevolent, so loving. The slave cannot know that 'I am the slave in the family and they're the family man.' Such meanness is not found there. But really considering we're slave, and this is our wealth that we should consider. But by the power of Yogamāyā they forget that 'I am a slave' and that is the greatness, magnanimity of the atmosphere and the love of them and not by our. Our fortune also to certain extent that we are being able to anyhow to have got entrance into that high land, noble land. Anyhow I have the fortune and that is our, we are to be proud of that, that my fortune has taken me to such a place where the owners, and the man, and the masters, have got no distinction. Love is so intensely flowing here and most generously.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahārāja is saying that Rāvaṇa wanted to capture Sītā, and he thought he had done that. But the fact is that what to hold of the holy body of Sītā Devī, he could not see, can't see. Sītā Devī is another thing. What he's taking is a mundane representation of Sītā Devī, a straw imitation of Sītā Devī, or a statue of Sītā Devī, Rāvaṇa took. It may not be this flesh and body, and also may be seen in that plane. But really it was a material double of Sītā Devī, an imitation of Sītā Devī, Rāvaṇa took away. For a person here, Sītā Devī and his plane is not at all approachable. We cannot see, cannot feel, cannot enter, so what's the possibility of catching Sītā Devī and taking Her away. This is the real finding. It is all show. Rāvaṇa was cheated, and to serve some purpose to give some teachings, advice to the people here in the mundane world. But in the real sense no Rāvaṇa can come in connection with any person who's living in Vaikuṇṭha.

Akśayānanda Mahārāja, have you seen this Mahārāja? Yājāvara Mahārāja?

Akṣayānanda Mahārāja: No. I'm very unfortunate.

Śrīla Śrīdhara Mahārāja: He's the last *sannyāsī* disciple of our Guru Mahārāja, and he's senior than me.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Of the direct *sannyāsī* disciple, only four are living, we two, and one Śrautī Mahārāja and another Yathārtha [?] Mahārāja in Vṛndāvana, four only.

Akṣayānanda Mahārāja: Śrautī Mahārāja and?

Śrīla Śrīdhara Mahārāja: Śrautī Mahārāja and Yathārtha [?] Mahārāja in Vṛndāvana. He was in Vṛndāvana for a long time. _____ [?] Yathārtha [?] Mahārāja was in Gaya.

Prabhupāda in his last days he wanted to hear *kīrtana* in the morning, in his bungalow. You must have visited Prabhupāda's bungalow in Cataka-Giri? In that bungalow he lived, and he wanted to hear *kīrtana* songs. But the gentleman, the devotee who used to chant the *kīrtana*, he was not considered fit. So before that when Prabhupāda went to Mathurā, he heard *kīrtana* from Yājāvara Mahārāja. His voice was very sweet, now also, but his young age a very, very sweet voice, and most sincerely with all hearts he could sing.

So Prabhupāda, he was in Gaya, Maṭh command, Prabhupāda sent a telegram to him, "Come at once to Purī." And he had to come to Purī, and he was engaged in the morning to sing songs to Prabhupāda, and especially that song, *śrī-rūpa-mañjarī-pada, sei mora sampada, sei mora bhajana-pūjana*. This song was, every morning he was ordered to sing, and he sang with most sincerity, and in a very sweet voice. We all were present there, a very charming view, we enjoyed a long time there.

And from there Prabhupāda came to Calcutta, and within a month he disappeared. And of course, twenty four hours before, he wanted me, and asked me to sing that very song. And after twenty four hours, in the morning, he left the world. _____ [?]

Devotee: _____ Śrautī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When Prabhupāda was leaving the place, at that time he was present, Śrautī Mahārāja took him along with him in a preaching party.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I attended all the last functions.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Another one, because I'm not a good singer, so Kuñja Bābu [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, asked another gentleman to sing that.

But Prabhupāda stopped him, "I don't like to hear the tune."

So they had to stop, and I had to begin singing that song. So some internal purpose he had.

And the experts there told that, "Prabhupāda gave you admission in that plane. By asking you to sing this particular song, you are given admission to that plane, *rūpānuga*."

The highest position of aspiration is to become *rūpānuga*, to be a servitor just under the guidance of Śrī Rūpa, *rāga-mārga*, the director of *rāga-mārga*. All the books of *rāga-mārga* mostly come through him and Mahāprabhu taught him in Prayāga, Allahabad, at the place of the confluence of the Ganges and the Yamunā. And He talked to him all about *rāga-mārga*, and also blessed him. "I bless you that whenever it will be necessary, the flow will come out of itself to help you when you will try to relate the science of this Kṛṣṇa love, *rāga-mārga*."

The divine love, love in the characteristic we find in Vṛndāvana, that kind of love, *śakti sancar*, inspired, in way of its inspiration, the best words applied to him, Śrī Rūpa. And what he wrote, Mahāprabhu when He was here with Svarūpa Dāmodara and Rāya Rāmānanda, they were the audience, heard them and praised very highly the composition of Rūpa Goswāmī, his writings.

So Akśayānanda Mahārāja, you went to meet him, but he had already left Delhi...

End of 82.11.01.B

Start of 82.11.02.A

Śrīla Śrīdhara Mahārāja: _____ [?] that reactionary, outwardly.

Akṣayānanda Mahārāja: That deals more philosophically. He deals philosophically in that book, *Prema-vivarta*.

Śrīla Śrīdhara Mahārāja: Yes. Many things in the name of Gaurāṅga, association, many things there which helps much for the propaganda of the Gauḍīya Maṭha.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So a particular section, the opposition camp of Gauḍīya Maṭha, they say that, "In the name of Jagadānanda this is written by Bhaktivinoda Ṭhākura." Their opinion because that book supports Gauḍīya Maṭha's decision very well.

Just as the *sahajiyā* section they think that when we live in Purī, the *mahā-prasādam*, no observance of Ekādaśī necessary. Because in *Caitanya-caritāmṛta* it is found,

tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda [prabhu-ājñā-prasāda-tyāge haya aparādha]

["When *mahā-prasādam* is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take *prasādam*, neglecting such an opportunity is offensive."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 11.114]

So when there is *mahā-prasādam*, even Ekādaśī day, we should not fast, take *mahā-prasāda*.

But in Jagadānanda Paṇḍita's that *Prema-vivarta* it is clearly written that Mahāprabhu was offered *mahā-prasādam*, but He touched it on His head, and He kept it respectfully, and the whole day and night chanted *saṅkīrtana*, then after that He took that *prasādam*. It is mentioned there. Similarly many things are.

[asādhu-saṅge bhai "kṛṣṇa-nāma" nahi haya,] "nāmākṣara" bahiraya batu nāma kabu naya

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

All these things, many things which are very helpful for the preachers of the Gauḍīya Maṭha, it is found there, proof positive.

So Biman Majumdar, one scholar he was professor of Patna [?] University. Perhaps he came from the *sahajiyā* family or so. At least he accepted something of Mahāprabhu, but he could not tolerate the bitter criticism of the *sahajiyā* section from Gauḍīya Maṭha. So he has written a book and there he has mentioned carefully, very cleverly, "Who has written this book is not clearly known, but what the Gauḍīya Maṭha people preaches, they have got full support from this book." In this way he has written, that professor. He's a professor at Patna [?] University. And especially that "Māyāpur is nearer to Baladisi [?]" It is also mentioned there. Mahāprabhu's house.

Vidagdha-Mādhava: Guru Mahārāja, can you tell us how Śrīla Bhaktisiddhānta Prabhupāda found Śrīvāsa's place of residence in Māyāpur. He established that, yes?

Śrīla Śrīdhara Mahārāja: Hmm?

Akṣayānanda Mahārāja: He's asking, "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, established the place of Śrīvāsa Aṅgan, how did he do that?"

Śrīla Śrīdhara Mahārāja: First Yoga-pīṭha, the birthplace of Mahāprabhu, that was determined first. And then it is mentioned in *Bhakti-ratnākara*, in three ancient books, that how far Srivasa Aṅgan from Yoga-pīṭha, and Advaita bhavan, in this way it is mentioned in the ancient books. Accordingly it was ascertained by Bhaktivinoda Ṭhākura. Before Prabhupāda took the charge, the location of Śrīvāsa Aṅgan, Advaita bhavan, they are all finished by Bhaktivinoda Ṭhākura.

And one Bhaktivilāsa Ṭhākura, he was first a Brahmo type, then he, coming in touch with Bhaktivinoda Ṭhākura, he came to be follower of Mahāprabhu. And especially by his enthusiasm, and his collection, that Śrīvāsa Aṅgan was built up. And in the beginning he was there and went on with his *bhajana*, that Bhaktivilāsa Ṭhākura. And his *vairāgya*, abnegation, was also very appreciable. In old age also he used to put his head, instead of pillow, on a brick. With so much austerity he lived his past days.

Then his son, of his previous life, came to the Maṭha and ultimately took *sannyāsa*, and his name was Purī Mahārāja. He also in his last days lived there, and *samādhi* of Bhaktivinoda Ṭhākura, Purī Mahārāja is there. A very strict *sannyāsī* he was, Purī Mahārāja.

And they come from Amlajura, the favourite place, and visited several times by Jagannātha Dāsa Bābājī Mahārāja. Jagannātha Dasa Bābājī Mahārāja had a very good *gṛhastha* disciple there in Amlajura village. And sometimes he took his Gurudeva Jagannātha Dāsa Bābājī there nearby, and he lived sometime in the year. And for that Bhaktivinoda Ṭhākura also visited that Amlajura. And a Maṭha was established there, near
Baram [?] town, Amlajura town, a Maṭha.

And Jagannātha Dāsa Bābājī Mahārāja, he lived there for some time. And some say his real *samādhi* was there, and here is his *puṣpa-samādhi*, Jagannātha Dāsa Bābājī. And it was found in *Gauḍīya*, that old Jagannātha Dāsa Bābājī he founded, here he lived up to one hundred and twenty five years, very, very old. And he suddenly when passing by told one of his disciples namely Bihari dāsa, we saw him, he used to carry him on his shoulder. Suddenly one day he told, "Oh, just get me down. Here is the place where Kazi broke the *mṛdaṅga*, Śrīvāsa Aṅgan." So he came down from the head of his disciple and gave his prostration to that place. "That is the place where Kazi broke the *mṛdaṅga*. And this is Śrīvāsa Aṅgan." In this way it was located. And in *Bhakti-ratnākara*, old books, it is also found that from Mahāprabhu's house, _____ [?] four cubit means six feet. That is a *dhanu*. So many *dhanu* distance from Yoga-pīṭha. In this way it was located, Śrīvāsa Aṅgan, Advaita bhavan, etc.

Akṣayānanda Mahārāja: What year did you write that? In which year did you write that poem, that song?

Śrīla Śrīdhara Mahārāja: Some ten of twelve years back, perhaps.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: They came with a complaint to me that, "Bon Mahārāja, Kṛṣṇa Dāsa Bābājī Mahārāja, had left Prabhupāda, his *paramparā*. They're finding out another *paramparā* that is from Bhaktivinoda Ṭhākura's past Guru to Jāhnavā Devī, that line. They're discovering and they say that this is our Guru *paramparā*. So they have left Prabhupāda."

Then I took up the cause of Bon Mahārāja and Kṛṣṇa Dāsa Bābājī, and explained the thing, that they have not left Prabhupāda. This is *śikṣā-guru-paramparā*, and many times they had to face a challenge from the *sahajiyā* section that, 'you have no *guru-paramparā-mantra*.'

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Then I put their points also in such a way that they're very much satisfied, Bon Mahārāja and Kṛṣṇa Dāsa Bābājī.

They told that, "Śrīdhara Mahārāja has put our position very clearly, what we ourselves could not do."

So the opposition party, what is the contention of the opposition party? To satisfy him by representing his cause, and then to refute, that is my nature. What the opposition party wants to say, to collect that to their utmost satisfaction, you want to say this, this, this, and they are very satisfied. Now, from my side I want to say this. Generally the opposition they are satisfied that I am not making injustice to them. Their point is well represented.

...

Bhagavad-gītā minutely. Then you will be able to know this. There are so many things in the name of religion, but what is their position, how they are harmonized to devotion. If we study *Bhagavad-gītā* the *yoga* is there, so many, the *sāṅkhya-jñāna* is there, the *Vedānta* is there, the devotion is there, this *karma* is there, so many things represented, and how they're linked with pure devotion, higher devotion, if we study that minutely, then we can get the knowledge, and the comparative study of the whole religious world, mostly. It depends there.

Assimilation of *Bhagavad-gītā* we are to follow minutely. Then a comparative study of all religious positions we shall be able to have some knowledge. How *yoga* is connected with *bhakti*, how *jñāna* is connected with *bhakti*, how *karma* connected with *bhakti*. Mainly *karma* and the atheism is also there, that is also dealt there. So what is the position of the atheism and theism, and then theism of how many, the degree of theism, how many phases of theism, this *karma-kāṇḍa*, *jñāna-kāṇḍa*, another *yoga* and what is their position? Also *Śrīmad-Bhāgavatam* has got assimilation, and *Bhagavad-gītā* in a better way, in a very small place, in a nutshell, connecting link, find there, comparative study of religious thoughts. In *Bhāgavatam*, in *Bhāgavat* also it is there. So many things going on in the name of religion. All conceptions may not be of equal value as the Ramakrishna mission bogusly, and forcibly tries to impress on the public. It is all bogus.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: Ramakrishna mission, they say everything is good, then we say...

Śrīla Śrīdhara Mahārāja: Good, not only good; good, better, best, not everything good. All of equal goodness.

Akṣayānanda Mahārāja: Then we say, "But you are bogus." Then they say, "Then Gauḍīya Maṭha is not good."

Śrīla Śrīdhara Mahārāja: Is it good? I say sometimes that if anyone says that I hate Ramakrishna and Vivekānanda, is that also a method, a way by which one can attain salvation? Little strongly I told that to abuse them and spite on them, that is a method to go to Vaikuṇṭha. Do you admit that? Because that is an opinion given by me. This is one way I recommend.

It was said in an public meeting that Vivekānanda was a *guṇḍā*. And Ramakrishna he was a *mukha- pūjārī*, stupid priest, and he was a rogue, rowdyism, ruffian. Vivekānanda was a ruffian and Ramakrsna was a stupid priest.

And hearing this Prabhupāda told that, "Siddhānti Mahārāja, Siddha Svarūpa Brahmacārī, he has done a very valuable service to me. So long I was saying that, *rajas tama tarita*, *rajas tama tarita* [?], they're influenced by *raja-guṇa* and *tama-guṇa*. Vivekānanda and others, they say, their statement is only the result of the pressure of *raja* and *tama-guṇa*. But general public cannot understand what is *raja tama tarita*. But Siddhānti has made it clear to the public that a *guṇḍā*. *Raja tama tarita* means *guṇḍā*, in colloquial language. I wanted to give impression to the people, but the public could not understand, but Siddhānti has given in such a dress that it has created a good impression to the public that what is their real position in the religious world."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ... backed by *Śrīmad-Bhāgavatam* and Śrī Caitanyadeva. _____ [?]
More or less everything is adulterated. _____ [?]
Big signboards are hanging on the buildings, "We are doing such and such." But if a real auditor goes then everyone will be proved as bankrupt. In this way we delivered lectures in the public meeting, I remember.

...

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

_____ [?]

Bhidyate hṛdaya-granthiś. There is a tie within our heart, and the tie will be torn asunder, and the *svarūpa-śakti*, the flow of the innate tendency will come out and inundate the whole area. *Bhidyate hṛdaya-granthiś*. The tie will be torn. *Bhidyate hṛdaya-granthiś*. Then within the heart the sleeping soul, *svarūpe sabāra haya, golokete sthiti,* that Goloka conception within, that will come out and inundate the whole area. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. This is a knotty problem. How it is possible that all the doubts may be cleared? Is it possible at all? The finite will know everything? This is rather inconsistent, with the position of the finite. The finite will know everything? What is this? Absurd!

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."] [*Upaniṣads*]

How the finite will know that he has got everything, that he has known everything? It is absurd, but it is there. And if this is solved then everything is solved, almost, automatically. The finite may come to such a position that wholesale satisfaction he has got, all his inquisitive tendency satisfied. In *Upaniṣads* also, not only in *Bhāgavatam*.

When I came to Gauḍīya Maṭha, very watchfully I mixed with them. They say that, "What they say, that is the only truth; and all else are false." It is a very bitter pill to swallow. "Everyone is suffering from ignorance. And what we say, that is the right thing." What is this? A sane man cannot very easily swallow such pill. So I also could not digest.

But because Mahāprabhu is there, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*, then *Upaniṣads*, all these things came. "Yes, it is saying so, same. *Yasmin vijñāte sarvam evam vijñātam*. If I know Him, everything is known. If I get Him, everything is got. It is there. *Śrīmad-Bhāgavatam* says also, *chidyante sarva-saṁśayāḥ*, all doubts are cleared. Such a knowledge we come thereby. It is there, plainly. How it is possible? Then another similar question came from *Bhāgavatam*.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

They're similar. If we put food into the stomach, whole body is fed. So such important point is possible. If we pour water into the root of the tree, whole tree is fed. Something like that. If we do our duty towards the centre, then the whole is fed, whole is done. It is the greatness, the mysterious position of the centre. The centre is such. He has got control over the whole. It is the peculiarity in the system of the organic whole. The central office is captured, a particular position of the brain is captured, then everything will be. One needle in that particular position of the brain, the whole body will be paralysed. Something like that. The central peculiar position of the centre. So *kṛṣṇas tu bhagavān svayam*. It is possible.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

Prabhupada once gave example in Bombay to a question, enquiry of one educated gentleman.

"Suppose I'm a poor girl, I've got nothing, and in constitutional position it is not possible that I may have anything. But if I get married with one who has got everything, who is the master of a big property, then by my friendly relationship with that master, we can have command over many things. Though poor, but the relationship with the master, that makes us master of the many things."

So the centre is there, who can control everything, and our affectionate relationship with Him may take me in a position that through Him I'm in command of many things, by affectionate position, in such a way. In such a way *jīva* can know, *jīva* can have possession, all these things, in this way. Through the subtle link it is possible. Through Him everything is possible. As much as I can go nearer to Him, I shall catch.

[sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre] kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre

["A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa's devotee."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.75]

His influence comes to inspire, all His qualities comes down in the heart of His devotees. In that way. Though not master, but only through the link of love he can be master, he can have any right, anything else. This is the line.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."] [*Upaniṣads*]

Tad viddhi vijñāsam tad eva brahma. You want to know? If you go to know a particle of sand, lives will go, *crores* of lives will go. You will analyse the sand and no end of understanding a particular sand. But that won't give you proper knowledge. *Jijñāsa*, you want to enquire, so enquire about the centre, that is the call of *Upaniṣad*. Don't lose your time, waste your time by, as a subject to analyse the smallest part and to be master of that, it is also not possible. Your enquiry should be guided properly.

"I say, I am He. I am the centre. I say come to Me, to know Me, and through Me you will be able to know everything, because I know everything. Because I know everything, I can control everything. So your connection with Me, that can give you that assurance and that capacity to you. Approach everything through Me. Then you will be able to know their proper position. Otherwise the partial thing, and that is also outer, external thing, incomplete. And that you will end your lives, and *crores* of lives, but no end."

vyavasāyātmikā buddhir, ekeha kuru-nandana / bahu-śākhā hy anantāś ca buddhayo
'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

And *na cānya eko 'pi ciraṁ vicinvan*.

Devotee:

athāpi te deva padāmbhuja-dvaya-prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno na cānya eko 'pi ciraṁ vicinvan

[After Lord Brahmā was defeated by Kṛṣṇa when he stole the calves and cowherd boys in order to test Kṛṣṇa, he prayed to Kṛṣṇa]: "My Lord! If one is favoured by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your Personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years."] [*Śrīmad-Bhāgavatam*, 10.14.29] & [*Caitanya-caritāmṛta, Madhya-līlā,* 6.84]

"For eternity you may devote in the erroneous direction. No possibility of coming to end of understanding. But you try to come to the centre, in no time you'll be able to know what is what, through Me. That is the direction. And that is devotion. So much so you will have knowledge about them that you won't try to know even anything outside. You will concentrate in the service of My own."

jñāne prayāsam udapāsya namanta eva [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

"You will come to Me only through submission, and when you'll get Me, you won't care for knowing anything else, what are happening or not happening in the world outside. You will deeply engage in Me and My service, in My satisfaction. There you will find the object of your life fulfilled. You will find fulfilment in My service. And this knowing things outside, that will seem to you rubbish. What is the necessity of wasting my time with the calculation of so many things? The nectar is here, deeper than this side. That will be all you attention than that."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Bhāgavata-dharma*.

The other day the lady came and asked, "Why *varṇāśrama-dharma* was ignored and from any place, anyone they have been accepted by the devotional school, Mahāprabhu's school. What is the reason?"

I told, you are to risk *varṇāśrama-dharma*, then *karmārpaṇa*, then that *karma-miśrā-bhakti*, then *jñāna- miśrā-bhakti*, all rejected by Mahāprabhu.

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Then when the question came, "What is further, higher?"

"*Jñāna-śūnya-bhakti*. Yes, *eho bāhya*, here it begins."

That means this *karma* and *jñāna* unnecessary. The life of *bhakti* can be begun independent of *karma* and *jñāna*. And from any position only through *sukṛti* and through *ruci*. *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

Our eagerness, earnestness for the thing, that is necessary. And not our aspiration to know anything and everything, or to have enough energy under our control, as *karma*. That can give exploitation and renunciation. But to get the touch of the Lord, only service, the inclination wherever he may be, only from the source of a real *sādhu*, he will find some interest to hear about the Lord. The beginning is there, proper beginning, *bhakti* school. *Bhakti* school may begin independent of the position in *varṇāśrama*, or anything, *jñāna*. And he may not be a wise man, he may not be a very energetic man, may not be master of opulence and other powers. But only minimum is demanded from him, that he has got very earnest hunger, he must have some smallest tastefulness about the Lord. He must find some sweetness, some taste in His words, in His affairs, when it is coming from a proper source, through a genuine *sādhu*, proper agent. That taste will take him farther, gradually, into the highest domain. And the *jñānī* and the *karmī*, they have to cast out their, throw out their shackle, and come to this position ultimately to depend on the taste. The taste is everything, taste in His affairs, that is all-important, all-in-all.

So, *jñāne prayāsam udapāsya namanta eva jīvanti san-mukharitāṁ bhavadīya-vārtām*. Anything about You is very tasteful to them. Wherever he be does not matter. That is the real qualification of a devotee, and through that tastefulness he will progress, from *ruci* he will go to the ultimate end of life.

eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and

four *āśramas*. That is to say, one should abandon all material attachment."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.93]

The *śaraṇāgata*. To take shelter under His protection absolutely, and want. Very sweet, very, very sweet. I can't avoid, I can't do about tasting such sweet things, such exclusive feeling of the taste for Him. That is the real seed which can produce the *bhakti* creeper, the creeper of devotion. And that will gradually touch the feet of Krsna.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā*, 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

The creeper will grow and it won't try to find any support for anywhere in the near planes, but it will grow and grow. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*. Finally some sort of satisfaction when it will reach in the personal conception of the Absolute. *Tabe yāya tad upari 'goloka-vṛndāvana'*. It won't stop there. It will go up to Goloka, not calculative devotion, crossing that it will rise up to the stage of spontaneous devotion, automatic.

End of 82.11.02.A

Start of 82.11.02.B

Śrīla Śrīdhara Mahārāja: ...the love is the worshipping factor, adoring factor there, everywhere. Relationship of love, divine, to anyone and everyone's speciality the centre, object. And he will find his fulfilment anywhere by getting a service in a particular position of Him. That is what is

needed. Land of love and some engagement in the loving service of the central representation of absolute sweetness and beauty and love.

Gaura Hari bol. Gaura Hari bol. Mahāprabhu came, that highest absolute centre came down to invite us to His home. "I have come to invite and to take you all to My home, come."

How good a chance, a fortunate chance we have got. And by catching, by accepting, by admitting ourselves in that line, how happily we can go there. Hare Kṛṣṇa.

So, the very gist of all religions, knowingly or unknowingly, every soul is searching for such things. But different variegated obstacles are coming to dissuade us from our campaign. But heart won't be satisfied until and unless he reaches there. Journey can never be stopped anywhere. A question of delay, long, long time, ages, ages will pass by, uselessly wasted. Because from the depth of our heart we cannot relish any other things, and accept as our final destination, but beauty and love, not power.

Apparently it may seem that we want to be master of everything, that power, that controlling capacity, that everything will come under my control. 'Whatever I shall think, it will be done.' But that is not. Apparently it may seem that we want power, not power.

And sometimes we may think we want to know everything. 'I do not like to have control over all, but I want to know anything and everything. I don't like to be ignorant.' That is also, a section may think. But that is also not the ultimate end which can fulfil our inner necessity.

Really what we want, we are to be educated about the searching of our own heart. If we do that rightly then we shall find we are all beggar of love, affection. The adoration of everything, that is the innermost necessity everywhere. And that can satisfy only Vṛndāvana *līlā*, Braja *līlā*, we shall find.

Vyāsadeva has dealt, even all the scholars of the world at present they admit that Vedavyāsa he has distributed so many different thoughts. There's not anyone to compete with him in that matter. So many types of thought is represented by Vedavyāsa in *Mahābhārata*, then *Bhāgavatam*, so many *Purāṇas*, *Veda*, *Vedānta*. All possible representations and considerations of all possible thoughts are represented by him alone. So he was master of all sorts of understandings. And he has given in his last days, what is given in *Bhāgavatam*, the love, *prema*, *Bhāgavata-prema*, *Kṛṣṇa-prema*.

All your hankerings are apparent, not innermost. The innermost hankering for every *jīva* soul is for this, is for beauty and love, affection and harmony, and not for power, not for knowledge, not for anything else. This is the diagnosis of all the animate in space, their common cause is they want. But to reach to such clear stage of hankering, understanding his own real deeper necessity, not to be found anywhere and everywhere. Very few souls are found that are really conscious of their inner necessity, innermost necessity, 'that I want Kṛṣṇa. I want Vṛndāvana.' These sort of sincere souls not to be found very broadly, widely.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye [yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ]

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul

and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

[muktānām api siddhānāṁ] nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

And that *Garuḍa Purāṇa*,

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate, satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-sandarbha*, 117]

Ekānta. Sarva-dharmān parityajya [*Bhagavad-gītā*, 18.66] *Ekānta*. Only one end, not many necessary, only one, *the* one, that very one we want, not many. Not masters of many but the one we want and as lover.

Hare Kṛṣṇa. Rāma Rāma. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Anyone of you want to ask something?

Vidagdha-Mādhava: Yes Mahārāja. Caitanyadeva was a great scholar. As Nimāi Paṇḍita He was celebrated as the greatest scholar India will ever know. And then He gave up this scholarship in favour of *bhakti*, or devotion. My question is, is there any progress one can make as scholar towards the goal. But I think you explained that one cannot arrive at the goal just by scholarship. I ask because one scholar came to Navadwīpa, Mr Tony K. Stewart, he was a research scholar, a Fullbright scholar. And he had a very analytical approach to the teachings of Mahāprabhu. So I

was wondering if there is any merit at all to scholarship, can any progress be made in that direction?

Śrīla Śrīdhara Mahārāja: Why did you not invite that gentleman to come to take him here?

Vidagdha-Mādhava: We did. I practically begged him, Guru Mahārāja. Actually this video can possibly be sent to the University of Chicago.

Śrīla Śrīdhara Mahārāja: What is the position of scholarship, as a subject he will digest everything and express to know anything and everything. This is foolish.

Vidagdha-Mādhava: He was taking a humble approach, he was being humble, but he was very academic.

Śrīla Śrīdhara Mahārāja: Very humble, and sham humility, not humility genuine. If he had real humility he should have approached those that have some knowledge about Śrī Caitanyadeva before he ventures to go on researching about Caitanyadeva. _____ [?] Birds of the same feather flock together.

Vidagdha-Mādhava: He knows some members of Navadwīpa Dhāma who claim to have knowledge about Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes, there are so many men of his type, such birds are many here, of his feather. When there was one king in Karol and he was a devotee of Śiva. Then some whim came to him and to all scholars he sent a circular that, "I say Śiva is the highest God, and if you have got any opposition, come to oppose in my assembly of scholars, or you sign it."

Then almost all the scholars silently signed there.

Then that circular come back and he told, "Oh," to his minister, one learned minister he had, he said, "I have gathered all the signatures of all the scholars. They acknowledge that Śiva is the highest God. See, it is done, finished."

Then the minister wanted to see who are the signators and after seeing he told, "Oh, they have taken so many signatures from different parts but no sign of Rāmānuja is here. These are all useless signatures. If you can bring a signature of Rāmānuja, then I shall admit that your preaching that Śiva is the highest that is complete. A proper man is there. He's a true Vaiṣṇavaite, Rāmānuja. And these are all false, show."

Then he wanted to have his signature. Hearing that it is not so easy, where Rāmānuja was staying in Śrī Rangan nearby, he put his own camp. No, first he invited Rāmānuja, he sent men, "Bring Rāmānuja here."

Then Rāmānuja and his followers they are keeping all these intimations, happenings. And when they find that the batch of perhaps soldiers are coming to take him prisoner. Then what to do? Within the area of his kingdom they are living.

Then one of the favourite disciples of Rāmānuja he told that, "You go away in disguise and I shall take your dress and I shall court arrest as Rāmānuja."

After much discussion with the disciples and friends this was settled. And Kuresh [?], he was also a good *paṇḍita*, he took the *sannyāsa* dress of Rāmānuja, and his white dress was given to Rāmānuja. And Rāmānuja passed through the boundary line. They saw Rāmānuja is a *sannyāsī*, he's within, and ordinary man passing away, they did not stop him or search him. Rāmānuja went away. And Kuresh he's in the place of Rāmānuja, he was there present. And they came, "Yes, take me there in the court." He went there to the court.

Then the king put this question, "Do you accept that Śiva is the highest God?"

He, in a ridiculous way put the answer. "We see that *cark* is greater than *siva*."

That means, that was a class of measurement, four *siva*, *siva* that is the measurement of the grains, four parts which is known as *siva* makes one *cark*. So he put the answer in such a negligent way that "*Cark* is greater than *siva*."

The man flew into fire. "Oh!"

But before this there was another incident. One time the young daughter of the king she was caught by a ghost, a *brāhmaṇa* ghost, *brahma daitya*, and that *brahma daitya* - he tried his best to apply any sort of mystic mantram to cure her but all failed. Then he sent for Yādavaprakāśa, the greatest Śaṅkarite *paṇḍita* of his kingdom. And Yādavaprakāśa came and tried by applying so many mystic mantram but the *brāhmaṇa* ghost laughed at him.

"Oh, you were a, _____ [?] means _____ [?] a class of small animals, like this mongoose class animal, little greater. In your last life you were such animal, and by taking the *prasādam* of Vaiṣṇava this life you have become *brāhmaṇa* and *paṇḍita*. I won't care you, but you have got your disciple named Rāmānuja. If he comes and puts his feet dust on my head, I shall get released and I shall leave this girl."

Then he was silenced. And the king enquired, "Who is Rāmānuja? Your disciple he said. Have you got such disciple named Rāmānuja?"

"Yes I have got one boy disciple."

"Then please send him."

What to do, Rāmānuja was sent and the feet dust of Rāmānuja was taken on his head and that ghost disappeared, saying that, "I'm satisfied, I'm released now by the feet dust of this great Vaiṣṇava."

Then this king he had some gratefulness towards Rāmānuja. So now in this position he told, "Oh, that fellow saved once my daughter's life so I won't take his life. But do one thing, both the eyes take out."

And it was done. Then he was left near the garden on the street.

...

...both the eyes and his parents taking him again home, Ranganatha.

But, in this story we find that the wise minister told that, "So many signatures have got no value, only one Rāmānuja I want. His signature is important."

So such is the position. Ordinary people, what value they have got in their signature. That is enough in number. Pseudo Vaiṣṇavite, not proper servant. Proper servant of a Vaiṣṇava, real servant of a Vaiṣṇava is necessary, and they're so-called self-made Vaiṣṇava, by studying.

One scholar of Mādhava school in Madras, when I was there this Nagaraja Sharma, he told. The Radhakrsnan who was the Rastrapati of India, a good scholar, and another Suren Das Gupta from _____ [?]
Bengali, gentleman, he also wrote a book of international comparative study of philosophy. But this Nagaraja Sharma he criticized drastically both.

"That they tried to approach eastern philosophy through western method so they're all bogus. They do not know anything of the eastern philosophy."

So this intellectual understanding of the Vaiṣṇavaite, or the Vedic truth, it is impossible, a farce. The *sevā* must be there, all-important factor, *praṅipāta*, *paripraśna* and *sevā*, serving attitude. Then he will be allowed to enter into the domain.

Or, as our Guru Mahārāja told that, "There is honey in a bottle and the bee is sitting on the body of the bottle and thinking that he's getting honey."

It is like that. That intellect cannot approach, cannot enter the domain of higher spirit. This subject is below that supreme subject. Only by service He will be satisfied and He will come down, and we will be able to understand "Oh, this is such and such." This Vedic knowledge is like that.

We are *taṭasthā* and if you want any truth about the higher then that is more subtle, that is super-subjective. That can come to touch me, but I cannot climb up to that domain of my sweet will. Only if they grace to take me in I can go.

This is the Hindenburg line there, must have to cross. Then the Russian will be able to enter into German area, crossing Hindenburg line, at that time in the first great war.

That is the test. One who has got that in his hand he'll be able to combat all the existing so many intellectuals. That intellect has no capacity to enter into higher subject. That is *atīndriya*. *Avāṅ-manaso gocaraḥ*. It is not only statement in mouth, lip deep. *Avāṅ-manaso gocaraḥ*. You want to know that. And the only condition, the real condition that you must have a submissive attitude, so much so that He will be satisfied with your attempt and will come down to be caught by you. There should be sincere heart to serve, not a matter of research of this world.

This Mādhava Purī was impressed by my once word, when he told that so many wonderful things they are discovering. It is already there, or they're creator? Those wonderful truths are already there. They are only some of them are discovering something. But that intelligent characteristic is already there. So it is not their creation, so they're not superior to that truth. It is there. And anyhow they know a part of it with some endeavour. But the conscious nature, the reasoned nature, and superior reason they are going on researching researching, still it is unfinished, already there, already there it is. And what they find that is some outer cover, not the real spirit, substance.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

You can come back, if you try to press your intelligence to enter into that domain you will come back dissatisfied, in despair, and it will wander here only, more and more, again and again, *punaḥ punaś. Indriya grāhya buddha*. The sense experience world it will come and go through its different phases, but can't enter that. To enter that only the submission to the real agent, and the process will be given if you accept that you will be able to enter that world, not otherwise. You will have to roam, wander in this sense experience world, nothing else. Can't accept. *Punaḥ punaś carvita-carvaṇānām*.

_____ [?]

...

... to that realm. And why do you, don't try to acquire the knowledge, scholarship, and then you should try for love."

That is his contention, or what?

Vidagdha-Mādhava: That's the question.

Śrīla Śrīdhara Mahārāja: By knowledge only we can understand what is love and we can have admission into that domain? Knowledge, *jñāna-śūnya bhakti*, he does not approve *jñāna-śūnya bhakti*?

_____ [?] Praṇavānanda, Bhārat Sevāśrama Founder.

_____ [?]

The founder of Bhārat Sevāśrama Saṅga, he wanted me to join his mission. But I told that my head is already sold in the teachings of Śrī Caitanyadeva.

"Yes, I also revere Him. But I say that first you must learn indifference to this worldly pleasure as Buddha preached. Then you will come to study the *Vedānta* of Śaṅkara, what is knowledge proper. All this world is nothing and Brahman is everything. Then the *prema-dharma*, the love of Śrī Caitanyadeva afterwards. It is the highest thing of attainment, I think like that."

Then I answered, that you say so, but Caitanyadeva did not say that go to the Buddhistic school to learn abnegation, and then go to Śaṅkara school to acquire *Vedāntic* knowledge, and then come to Me. He has not told. He said wherever you are you get the association of a real Vaiṣṇava, *sādhu*, and go on with *śravaṇa*, *kīrtana*.

But that man was dumb. He did not speak, he was silenced.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

One Ārya Samāji, he was the president of that association at that place, he came to see me and told that, "If finite can know infinite, He's no infinite." I also answered, if infinite cannot make Himself known to finite, He's no infinite. _____ [?]

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Not from any qualification from our side He can be caught. But only thing is necessary, that whomever He will choose to make Himself known, he will know. This is from *Upaniṣad*. *Nāyam ātmā pravacanena*. Not by lectures and discussions, *pravacanena*. *Na medhayā*. Not by sharp memory, never by that, *medhayā*, or intelligence, that one is a genius, supernatural intellect he has got - no, that is not the capacity, *na medhayā*. *Na bahunā śrutena*. Extensive study, studied all the scriptures, all the revealed books possible, but that is no quality. But only one thing, *yam evaiṣa vṛnute*, the independence in His side. Whoever He will choose, "That I shall come to make Myself known to him." All right reserved there. His sweet will.

So how to tackle with His sweet will? That is the question, how we can tackle with His sweet will? That is *śaraṇāgati*, to increase the negative side of us. "That I'm so poor. Without Your grace I can't live." To try to arouse pity in His heart, in His understanding, that I'm in extreme

need of Him. Without that I can't live. Such sincere feeling of such necessity can only draw His attention to us, *śaraṇāgati*. That is the way. Otherwise no possibility of capturing Him. But the negative aspect of capturing Him has been recommended. *Dainyam*, *ātmanivedana*, *goptṛtve varaṇa*, *viśvāsaḥ rakṣiṣyatīti*. Exclusive prayer that "I'm the most needy," and sincere. That can draw His attention towards you. And that is a fact, that He Himself says. That is not any surmise, or speculation, that is a fact. That is reality.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

One scholar, as a *sannyāsī*, he met me in Badarikāśrama, and he posed to be an atheist when in the course of discussion. "That there is God, *ātmā*, what is the evidence?"

Then I read one *śloka* from *Bhāgavatam*.

ātmā parijñāna-mayo [vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

Ātmā, the spirit, is self-effulgent. *Vivādo, hy astīti nāstīti*. So we find that there is this quarrel between the parties. One party says "He is," one party says "He is not, He does not exist." There is a quarrel. *Ātmā parijñāna-mayo*. *Śrīmad-Bhāgavatam* says the *ātmā* is self-effulgent. But still we find there are two sections. One section says that, "He is, we see Him, He can be seen." Another one, "No, no, He has never existed." *Vivādo, hy astīti nāstīti*. *Hy astīti*. "Surely He does exist." Another party, *Hy nāstīti*. "Surely He's not existent." Then this sort of quarrel has got no end, because the particular section is there who has got no eye. *Vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ, vyartho 'pi naivoparameta*. It is useless waste of time. Still it won't be stopped. It will continue forever. Why? Because there are two sections, one who has got eye to feel Him, and another who has got not the eye to feel Him, and feel their own self. *Mattaḥ parāvṛtta-dhiyāṁ sva-lokāt*. The particular section is there who is deviated from God consciousness, barrier between God consciousness and them, and self-consciousness and them. A particular section will always continue and this quarrel will also continue. It is only due to particular sections ignorance.

But those who have got eyes they will say, "Oh, there is sun." And those who have got no eyes they will say, "No, there is no sun." And this will continue forever. That does not mean that sun is not existing. It can show himself.

Our Prabhupāda gave another instance, version.

End of 82.11.02.B

Start of 82.11.02.C_82.11.03.A

Śrīla Śrīdhara Mahārāja: Our Guru Mahārāja gave another instance. That one boy is born in a dungeon, in a dark prison house, room. And he's also grown up there. He can't have any experience of sunlight.

Then one of his friends from outside who used to come and go, one day he said, "Let us go to see the sun. Come with me, I shall show you."

"Yes, I shall go." But he's taking the lantern.

"Don't, it's not necessary to take the lantern, to see the sun."

"Do you think that I am a fool? Can anything be seen without the help of the light? I'm not such a fool. What do you say?"

Then he forcibly took him by the hand.

"Oh, this is the sun. By his light everything is seen."

Ātmā is like that. Our Guru Mahārāja, God or *ātmā* is like that. He's seen by His own light and we also can see anything and everything only by His light. He's such, self-effulgent. *Ātmā parijñāna-mayo*. Self-effulgent means this, that He can show Himself and show others, others also He can show, He is the source of all knowledge. Conception of Godhead is like that. Automatically existing, His knowledge, by the help of another light the sun cannot be seen. By intellect, by knowledge, the God consciousness we shall acquire, it is not necessary. It is independent. Knowledge of God is independent. That can come and go. And if comes with Him everything comes. And nothing can force Him to take you here within yourself. Sun cannot be taken into your whole, but you are to go to the sun and to see by his grace anything and everything, the light is such.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

When I pronounced this *śloka* that man also knew this, that *sādhu*, he also followed my pronunciation, and suddenly touched my feet.

"Oh, I also know this but it does not come in time. But you have got such realization that in the time of necessity this *śloka* has come to you."

That was his statement. He was friend of Rajendra Prasada who was the first Rastrapati of India.

He told, "We worked together for the country but when he got that post he went to occupy and asked me, I shall grant a pension to you and you go on in any way you like. I told that I did not want any pension. I shall go walk in the country, I shall become a *sādhu* and go on preaching about *Bhāgavatam*. And so I did not take his assistance."

He expressed later on. He promised to visit my place but did not come. A stalwart man, very tall and with good health, a very fair body, a Behari, comes from Behar.

Hare Kṛṣṇa.

Devotee: *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam, viṣṇor yat padam*.

Śrīla Śrīdhara Mahārāja: *Viṣṇo paramaṁ pada*. The holy feet of Nārāyaṇa has been asked to be looked at like sun. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam* [*Ṛg-Veda*, 1.22.20]. *Cakṣur* here told as sun. As we see the sun in the sky, so Viṣṇu's holy feet we shall try to imagine like that. What is sun? Sun is the seer, *pradārṣaka*. We see the sun, but really sun helps us to see things. So the holy feet, feet means the distant part of Viṣṇu towards us. _____ [?] Still, what is the lower part to us, the beginning of realization for us, that is like sun, seer. So we should try to see anything and everything by the ray of the holy feet of Viṣṇu, *cakṣur ātatam*.

Or, in another way we shall think, that is like a big eye spread over the sky. He's seeing everything. Whatever we do or not, the guardian's vigilant eye over our head. He's *param pada*. His holy legs can see, like sun, like eye. The guardian's eye over our head always. Before we enter into any action we must think us with this *Veda* mantra, *Ṛg-Veda*, the first *Veda*, and this important first mantram is this.

So amongst the *brāhmaṇas*, the Vedic school, it has been told that whenever you want to do any service pertaining to this religion *varṇāśrama* you first think yourself, remember this *Ṛg* mantra. Viṣṇu's feet is over you and looking at you like a guardian's eye. Now what to do, how to do, you begin. With this idea that He's seeing everything, you can't do anything wrong. You won't be able to venture to do anything and everything. The searching eye over you, the all-knowing omniscient eye over you watching. So now do what you can. Everything is known to Him. Under His vigilant eye you are to begin anything and everything and do and finish, with this idea.

It will purify your heart, cannot but purify your heart and understanding, whole of your mental system and approach in the right way. Not that what you are doing, none is knowing, you can do anything and everything, you are master, wire puller, not only of your own but of the world. You are going to connect your mastery, your influence over the environment. Trying all these selfish attempt, consider that one big eye is spread over your head and seeing everything. And like sun, so strong x-ray light, searching light.

What you do not know in yourself He knows also that, what is underground subconscious region that also He can see. What you do not know about you, He knows about you and that degree. In the midst of that you try to remain, move and live. You cannot but be purified. The

whole thing wrong, that will vanish by that light. In the treatment of light if it is possible by the ray we can cure all the disease of the body, some ray like x-ray put into the body and all the anomalies disappear.

If it is possible it is something like that. *Viṣṇu param pada* is like that. It will help the medical researchers that only by light you try to search, only by the application of the light you will be able to cure all sorts of diseases, you try to research that light. Have they found out such light? By giving ray the diseases are cured, anything invented?

Akṣayānanda Mahārāja: They have some, different rays, yes.

Śrīla Śrīdhara Mahārāja: Only by putting ray diseases have been, that is virus, nowadays every disease has got virus, all sorts of virus will be killed by the light, by the force of the light. They may come one day to find out.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. I like to stop here.

[12:35 - 20:06, Bengali? conversation]

Vidagdha-Mādhava: Guru Mahārāja, sometime ago I was told, if one is not struggling in Kṛṣṇa consciousness, that is not a good thing. That should be the condition of someone striving to be Kṛṣṇa conscious, that he's struggling.

Śrīla Śrīdhara Mahārāja: [20:40 - 21:30, Bengali?] Is it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: [21:36 - 22:10 Bengali? conversation]
Mahārāja says that when a devotee is to conquer his senses, this *kāma*, *kroda*, *lobha*, *mātsarya*, at that time we cannot avoid any struggle. Progress means struggle of different type. *Madhyama-adhikāra*, generally that is the time of trouble. *Kaniṣṭha-adhikāra*, in the lower stage, one does not go to measure how much devotion he's earning, getting, or not. In peaceful mind he's engaged in *arcana* etc, whatever. But when the *madhyama-adhikāra* begins, a real struggle begins in ones life. How to adjust?

laukikī vaidikī vāpi, [yā kriyā kriyate mune, / hari-sevānukūlaiva, sa kāryā bhaktim icchatā]

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]
[*Bhakti-rasāmṛta-sindhu, Purva-vibhaga,* 2.200, from *Nārada-pañcarātra*]
& [*Gauḍīya Kaṇṭhahāra*, 13.82] & [In *Caitanya-caritāmṛta, Antya-līlā,* 13.113, purport]

Not only as advised by the scriptures, but also the social position, this *lauki*, this ordinary, our relationship with the world, with the society, with the education. Generally the tendency to

preach for propaganda comes in this stage. He wants to extend himself and remove the difficulties in their environment and he tries to convert the environment to his purpose. The *madhyama-adhikāra* is a life for struggle. And when he reaches *uttama-adhikāra* then becomes something peaceful in life, peaceful.

sarva bhūteṣu yaḥ paśyed, [bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

He sees that everywhere things are going well, according to the will of Kṛṣṇa. Very easily he can see the will of Kṛṣṇa backing everywhere, so he has not much to do, to struggle for. But when living this ignorant plane, misconception, the plane of misconception, he has acquired the harmony by seeing both things, *māyā*, and Īśvara. He wants to install Īśvara, Godliness, God consciousness, and he tries his hardest to remove this misconception. That is a period of struggle, *madhyama-adhikāra*.

Ādau śraddhā tataḥ sādhu-saṅgo' [*Bhakti-rasāmṛta-sindhu*, 1.4.15] *Śravaṇa-daśā*, *varaṇa-daśā*, ____ [?] *sādhana-daśā*. The *sādhana-daśā*, this stage is full of struggle, *sādhana*. Then *āpana-daśā*, he feels peaceful in *bhāva-bhakti*. And then *prema-bhakti*.

But there is again also another struggle is there when he's already in *līlā*. That is in another plane, just in Vṛndāvana there is also competition, the struggle. Yaśodā will think, 'How to control this naughty child. I failed. I can't manage with Him.' In this way some sort of a struggle, but that is produced by Yogamāyā. That is,

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Prema-bhakti, that is also dynamic in character, not static. Where there is dynamic there is something, struggle, some sort of, some way or other, must be. The competition is there.

There is a play in the *sākhya-rasa*, two parties, one party wants to conquer another party. One side Kṛṣṇa, another side Balarāma. That is also a struggle. But that is purely of another type, transcendental play.

And *mādhurya-rasa* also, several parties, Rādhārāṇī's party, Candrāvalī's party, so many parties there are. And the servitors of every party they are to manage for their own interest, interest of their mistress.

So dynamic character means some sort of struggle, sweet struggle. And here it is bitter. When we have to struggle to remove the nescience and to invite the science, pure knowledge from misunderstanding, that struggle is little bitter, tasteless and painful sometimes. But when we enter that arena, the struggle becomes more or less sweet. *Līlā* means a sort of struggle, difference between some, and conquer some, and sometimes with the help of deception to deceive the other party, to everything *aprākṛta*, *prākṛta-vat*.

Something like immorality is there. *Niti niti rathita* [?] Moral law also is being crossed for the satisfaction of Kṛṣṇa. This is very high conception, to do anything and everything, *kāma-rūpa* group they are prepared to do anything and everything for Kṛṣṇa, no law. Love is the origin, the master of law. For Him, anything can be done, crossing the existing law of the society.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

They are really the highest type of all the devotees who are ready to cross the *śāstric* orders even, which has been given to us for our own benefit. They are to cross, to disregard the orders of the *Vedas*, of the revealed scriptures, for the service of Kṛṣṇa. Law is for the ordinary people, and the special section is there who even crossing the law given already for the people by the Lord only for the special service of Him.

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Dharma, *varṇāśrama* rules, rights, so many, that is also given for our benefit, but in our lower stage. In the higher stage crossing the law I shall serve Him. Faith.

Just as suppose it is forbidden that one should not enter the harem of the king, forbidden, general law. None should cross this law. But if one feels some urgent service is necessary, some danger is apprehended, he will cross the law at his own risk and enter for the benefit of the king, to save his life or something.

So there are devotees, a particular section, who are ready to cross the law for His satisfaction and they are the special group, they are *sattama*, the highest amongst the devotees that can know the interest of Kṛṣṇa, the sweet will of Kṛṣṇa is above all law. Law is meant for the general group.

So there is also a struggle, where there is life there is struggle, where there is progress there is struggle. Where there is *līlā*, play, there is struggle, but of different type; some sweeter type and some painful type. In the lower stage it is painful to us to cut our attraction, the tie of attraction with this world, it is little painful for us. But when some permanent relationship established there, we have regained that, then to move that ward is happy. But still progress means little struggle for leaving the whole *madhyama-adhikāra*. And *uttama-adhikāra*, externally it may be a peaceful life, but again in the higher stage, in *vilāsa*, *śanta-rasa* is more or less peaceful stage. Again from the *dāsya-rasa* the struggle begins, but a sweet struggle, arranged not by *māyā-śakti* but by Yogamāyā, carrying to the centre. The very land is that of *rasa*, *rasamoya*, the land of nectar. *Amṛtaya-loka*.

To work in a hot desert and to work in a good healthy atmosphere, and the work of a diseased man and the work of a healthy man, some sort of difference of this type.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ignorance is bliss. That is what Mahārāja said. Does not know anything, unconscious. There is no pain because no consciousness. When a patient is in a swoon, patient by injection, the painful patients, the doctors try to bring them subconscious because if he wakes, too much acute pain, so they make necessary unconscious. So ignorance, that is a kind of peace, *tama-guṇa*. But that is not real peace, but there is no feeling.

Zero is also of infinite character. Infinite and zero are similar. If we add zero to zero it is zero. If we take zero from zero that is also zero. Zero into zero is zero. And infinite plus infinite, infinite into infinite, infinite minus infinite, all infinite. Something. Ignorance is bliss, no consciousness, so no question of pain. As the stone.

['mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'] 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Those extreme liberationists they reach such stage of a fossil, of a stone. Because they want peace, but they are given peace of a stone life, stony life.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayy asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Those that are determined to be one with Him, their heavy punishment is at last given to him, and they are thrown down to become stony existence, to have stony existence, and they can live in peace; *lākhs*, *crores* of years, millions of years. Become a Himālaya, become this earth or something, so many trees, or cast into stone. And Nalakuvera was cursed to be a tree. So there a sort of peace, ignorance is bliss. And those that gone up to *śanta-rasa*, near Brahmā and Nārāyaṇa, they also find some peace. But entering Vaikuṇṭha, again the light, their movement is there for the service. *Dāsya-rasa* there is movement, there is struggle. 'Bring this, give this to them, all these things,' movement. Movement means struggle but that is peace-giving struggle. Begins from *dāsya*.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

And,

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
[samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

The marginal position, that is a position of so-called peace. But dynamic peace we find in so-called struggling externally; in *dāsya-rasa*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*,

struggle. Suppose the *mādhurya-rasa*, *mādhurya-rasa* servitors, at night they are to meet in the dark forest with Kṛṣṇa, so they have to struggle, ostentatiously they struggle. With whom, how, she can be led to that particular place as it is given the sign according to the flute. All these things. And in such position, in such time to go through the jungle, all like struggle. But that of sweetest movement. If struggle means movement then struggle is too high. But if we want to think that struggle is painful then it is here. Here that struggle is pain-producing. The energy, energizing, that produced pain only, that is here. There is also movement but it produces, just as this candan, the sandalwood, if we press it produces sweet scent. That is one type, a struggle but producing sweetness. In this way struggle of two kinds. They're also very busily struggling, but struggling producing nectar. And they're also feeling the taste of that nectar. Struggle means busy, they're more busy what we cannot conceive from here, they're so busy. To become busy, is not to struggle, but that is not painful, that is peace producing struggle. And here, our unholy attraction to do away with that we feel some painful struggle. But that is also - our sweetest songs are those that tell of saddest things, a kind of peace. When a devotee, when a beginner, he begins to leave his paraphernalia...

Bahu varam vikra caranti jagata carita lila karma pi dosu vipro [?]
Sakhi yadana dhuta danda dharma vinasta [?]
Sakala viloka dambam dina musidya dina [?]
Bhava dina bihamba vikra yaj tarante [?]

They leave their family, the family also crying, wailing, and he also feels some sort of pain for them because they are crying for them. But still he feels some sort of peace of high quality. So he can bear this apparent pain of family life. When a man is giving up his home, his family, family man, they are...

End of 82.11.02.C_82.11.03.A

Start of 82.11.03.B

Śrīla Śrīdhara Mahārāja: ...some sort of reaction he feels within him, but at the bottom he feels some prospect. A man went to foreign country to earn money, leaves his family, they feel some pain, but at heart they also can realize that, 'he's going to bring money which will please, satisfy us. We'll be able to enjoy.'

So at least here the one party who is leaving this world, the association of misconception, ostentatiously, apparently he feels pain in his movement, but at heart he gets some hope, a bright future so he can live. At that time due to our attraction for the mischievous world at that stage that is peace, struggle, painful struggle. But still at the bottom some bright hope of some unparalleled nectarine taste of life. So struggle does not always mean painfulness. In certain stages painful, the really answered, really means *māyā*, that is due to misconception.

And we find also the symptoms of pain there in Kṛṣṇa *līlā*. But that is not pain really, apparent pain. Kṛṣṇa told that He will come to a particular *kuñja*, and Rādhārāṇī with Her party went there, but He did not come. *Kalahāntaritā*, this *māna*, all these things that is painful. But,

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Our sweetest songs are those that tell of saddest things. Externally it is sad but internally it is sweet, things are such, possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When we take the Name in the beginning, we think it our duty to count so many rounds. Sometimes it is painful. But when we get the taste in the Name then the inner tendency excites us to take Name more and more, more and more, not as a duty, anyhow to finish sixteen rounds.

Similarly many things, when the *ruci*, the inner taste we can acquire for that particular service it is everything. Until and unless we acquire that position, that taste, as a duty we are to do. At that time we may feel some sort of pain.

So *sādhana-daśā*, that is little painful on the whole. And then *bhāva-daśā*, then it is sweet. *Śravaṇa-daśā*, sweetness of course underground everywhere, otherwise why he should be tempted to go to that path. Only for the hope of sweetness. Still, if we want to see by analysis, then *śravaṇa-daśā*, then *varaṇa-daśā*, then *sādhana-daśā*. The *sādhana-daśā*, up to that it is little painful, then *āpana-daśā*, *āpana-daśā* this is very sweet. And what pain is seen there that is all apparent, and materially that is sweet, as I gave the example that sugar made leaf of neem tree that is not bitter.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mahārāja says, sometimes we may be misguided to think that we must not study the books and to analyse it, to know every part of it. Why it is necessary? This is knowledge, *jñāna*, and it is anti-devotional. So we may avoid, and we may go on taking Name, and wherever there is some explanation about the devotional school, we try to avoid it.

But they say that it is not happy, always, because to know from the proper source we get some sort of knowledge which gives us impetus for going on in our *sādhana*.

siddhānta baliyā [citte nā kara alasa, ihā haite kṛṣṇa lāge sudṛḍha mānasa]

["A sincere student should not neglect the discussion of such conclusions (regarding the Absolute Truth in the revealed scriptures), considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 2.117]

Sanātana Goswāmī is the Ācārya of *siddhānta*, what is what, *siddhānta*.

"Then what is the necessity of knowing what is what? I shall go on chanting Name and wherever there is any class is taken to explain *Bhāgavatam*, *Caritāmṛta*, avoid. That is all knowledge, *jñāne prayāsam udapāsya*." [*Śrīmad-Bhāgavatam*, 10.14.3]

But it is not always so. That *jñāna* is mere *jñāna*, but which gives us a real conception of what devotee, what God is, that sort of *jñāna*, that sort of... which is coming from the genuine source, a warning is given because anyone may give interpretation of any type in the revealed scriptures. So avoid such only to know anything, whatever anyone will say you will run there to learn something, that should be avoided.

But when anything, any illumination, revelation coming through a real agent, we try, higher than us, we should be very earnest to hear those things that will consolidate our position and help us to go on, go ahead on our way of *sādhana*. That should not be eliminated as knowledge, the *siddhānta*. Who is Kṛṣṇa? How He's Svayaṁ-Bhagavān? Who is Nārāyaṇa? What are the twenty-four layers of misconception and the Vaikuṇṭha, Goloka? And who is Baladeva, all these different *rasa*?

All these things are being explained and I shall say, "No, it is all *jñāna*, dismiss it and take the Name."

But this will be foolishness. This should be considered as indolence or idleness. That sort of knowledge will advance our faith more profoundly. That should be invited automatically, one should invite that, that sort of discussion. *Bodhayantaḥ parasparam*, then another, *iṣṭha-goṣṭhī*, in *Bhagavad-gītā* [10.9].

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

In the association of the *sādhus* to discuss about Him from different standpoints, that is not knowledge which should be abandoned. That is encouraged, that is automatic, that is natural, it will come, *iṣṭha-goṣṭhī*. *Goṣṭhī* means a combination, *iṣṭha*, desirable company, and we must talk about Him. This is a necessary part of devotion. *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale*.

[kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane]

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*viraktī*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When *bhāva-bhakti* comes, automatically these things will come. *Kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā, āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ, āśaktis tad-guṇākhyāne*. When *sādhu*, spontaneously out of his own accord he's expressing so many qualities of Kṛṣṇa, and if we go away, leaving that, that will be suicidal.

Āsaktiḥ, "Oh, the good qualities of Kṛṣṇa are being explained through this agent. I must try to give my ear. Then otherwise why the ear is created? It is created only to receive His dealings. Brain only to receive His tidings. They all must have fulfilment." *Āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*. When the *bhāva-bhakti* will arise, awaken in ones heart, then all these expressions will come out in the devotee.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Krsna *kathā*, Hari *kathā*. Why the *Bhāgavat* is there? Why *Gītā* is there? The adjustment, so many gradations. What is *māyā*? What is *svarūpa-śakti*? What is real knowledge, and what is misconceived, apparent knowledge? All these things we're to know to certain extent, and to avoid the avoidable, undesirable, and to accept the desirable. Some sort of knowledge presupposes every step in our progress.

So *jñāne prayāsam udapāsya*, that does not mean that we must not talk about Kṛṣṇa amongst us, and when a *sādhu* is explaining His *rūpa*, *guṇa*, *līlā*, we shall run away from that place. It is not like that.

That is meant this, the Śaṅkara, Kapila, Patañjali, Jaimini, Buddhist school, that is also meant for the beginner. And the preacher they will have to come in contact with everything to smash them.

Sometimes *jñāna*, that knowledge necessary can come from within. There is a stage of devotion when the necessary knowledge comes from within, automatically, revealed from the heart. There is a stage of *bhakti* where things occur in this way, through revelation you can know what is what. Without studying, by internal supply, *caitya-guru*, sometimes knowledge about devotion may come to us, generally by hearing from the lips of the devotees.

The Kṛṣṇa, the Vṛndāvana, that is not in want of knowledge. That is not want of grandeur and awe, what is found in Vaikuntha. It is there, but when this *ānanda* takes the better part of *cit*, *caitan*, then it is said that 'don't try much through knowledge.' *Sat*, *cit*, *ānanda*, *cit*, *caitan*, to know. By knowing we cannot have anything and everything, by the faculty of knowing and understanding. But the real thing comes automatically to us by service. And that is also a sort of knowledge, department of knowledge, and that is automatic.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

["*Śrīmad-Bhāgavatam* is the spotless *Purāṇa*. It is especially dear to the Vaiṣṇavas; it has knowledge that is especially appreciated by the *paramahaṁsas*. When carefully studied, heard, and understood again and again, it opens the door to pure devotion through which one never returns to the bondage of illusion."]

[*Śrīmad-Bhāgavatam*, 12.13.18]

Śrīmad-Bhāgavataṁ. In the concluding stanzas of *Bhāgavatam*.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
[vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

Nearby, this is also. *Śrīmad-bhāgavataṁ purāṇam amalaṁ*. "What is this *Bhāgavatam*? I have finished. In the beginning."

dharmaḥ projjhita-kaitavo 'tra paramo [nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

And also, *muhyanti yat sūrayaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1] "What I'm going to say here about the conception of the whole, including you, your interest, what type of..." And after finishing also Vedavyāsa comes to say, "What I promised in the beginning I have given that all to you. And what is that? *Tattva jijñāsa*, that is the enquiry after the truth, *satyaṁ paraṁ*. I promised that I shall deal in this book about *paraṁ satya*, not mere truth, but very sweet truth, the highest truth I shall try to deal with here in this book." That was in the beginning.

And here also in the conclusion he said, "*Śrīmad-Bhāgavatam*, what is this *Bhāgavatam*, what I have mentioned here? *Purāṇam amalaṁ*. The purest of the pure *Purāṇa*. *Purāṇa* means two types of interpretation. *Purāṇa* means where the very knowledge which existed in the most ancient time, that has been represented here. The things which occurred in the primary stage of creation, that has been recorded here. And another, _____ [?] *Purāṇa* means very ancient, *Purāṇa*. Another, _____ [?] what has been described in the *Vedas* that is not sufficient as a supplementary to these books have been written. So it will be taken as supplementary to *Veda* and *Upaniṣad*, _____ [?] it will help them to get the fulfilment of their purpose of the *śāstra* _____ [?] *Śrīmad-Bhāgavatam purāṇam amalaṁ*. It is the purest type of *Purāṇa* where I have dealt from the ancient, and also I have supplied what is not very explicit in the revealed scriptures like *Veda*, *Upaniṣad*. *Purāṇam amalaṁ. Yad vaiṣṇavānāṁ priyaṁ*. And especially it is very favourite to the Vaiṣṇava, Viṣṇu *bhakta*. Who is Vaiṣṇava?

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by

another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Viṣṇu. The most subtle pervading spirit everywhere. Just as like ether. Ether can be everywhere within and without, all these different conceptions of creation, the most fundamental thing. So Viṣṇu, *yaḥ idaṁ vyāpnotīti viṣṇuḥ*. Vāsudeva who is everywhere and everything in Him, that finest substance. So *vaiṣṇavānāṁ*, those that are connected with that most fundamental layer of creation of existence, they're Vaiṣṇava, not superficially. They're connected and they're engaged in the superficial thing which is coming and going, but the permanent, realistic, most fundamental existence of all things, basis, they're Vaiṣṇava. *Yad vaiṣṇavānāṁ priyaṁ*. This is favourite to those that are engaged in their eternal duty and whose understanding cannot have to be modified by local demand of time and space. *Vaiṣṇavānāṁ priyaṁ.*

Yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate. What I have dealt directly here, *pāramahaṁsyam ekam amalaṁ*, uncontaminated by any thought of relative existence. But absolute standpoint has been considered here, everything from the absolute standpoint, not any partial or any relative position. It has been seen from the standard of highest centre, that angle of vision. The things have been dealt here, connecting it with the highest centre of our understanding and achievement. *Pāramahaṁsyam ekam amalaṁ*. And the most purified position, no anomaly, no reaction can come on this. *Pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate*. That sort of knowledge has been dealt with here.

[śrīmad-bhāgavataṁ purāṇam amalaṁ yad vaiṣṇavānāṁ priyaṁ]
yasmin pāramahaṁsyam ekam amalaṁ jñānaṁ paraṁ gīyate
tatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

That is also another very wonderful statement. *Naiṣkarmya*, it is a general tendency in the life that this struggle, as I was told, the labour, labour and live, as we find in *Bible*. When Adam and Eve was a *śaraṇāgata* in heaven, their sustenance was automatic. And when they fell here, fell down, then to earn their bread by the sweat of their brow, labour and live.

And it is a low form of, dishonourable form of life. If I want to live I must have to labour. Than I can earn my bread and then live. So *naiṣkarmya*, can not any sort of life may be discovered where without labour one can live? *Naiṣkarmyam*. From the beginning of the existence such a tendency is following in the life. It is dishonourable that in order to sustain us we shall have to labour. For our own maintenance we have to labour, we're forced to labour. So *naiṣkarmyam paramāṁ siddhiṁ, naiṣkarmya* [*Bhagavad-gītā*, 18.49] No work, we shall live without work, without labour. How that is to be achieved? The struggle for food, now it is very patent. In the whole of the world, how the number, or population is growing, and the foodstuff, what is necessary for our civilization, to keep up our life, that is being spent up, that will be finished. And how the generation will live, the problem. Grow more food, grow more food.

Devotee: *Tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā*...

Śrīla Śrīdhara Mahārāja: No, no. So *jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. So the Buddhist school, the Śaṅkara school, they want to discover a place where without labour one can live.

Buddha says that, "No life is necessary, no labour, no life, no existence. We can do away with our existence. It is a mania to keep up existence in the struggling world. Do away with the mania. Why you should live at all. So *nirvana*, this *prikṛti nirvana*. Existence means troublesome, so do away with it. This is a mania, you drive this mania from your brain, that you want to live. Why? What necessity is there to live? This is a mania. Give it up." This is the Buddhist school.

And Śaṅkara says, "Of course, this life is not desirable, that we always suffer from some injury, some sort of death, always. That is mortality. Always some force is coming and taking us away, diminishing us, and ultimately we die. We're challenged by this slow death, slow poison. It is not desirable. It is true. Then, what is the solution?" Sankara says that, "The solution that this sort of individual endeavour to keep up ones own self, this is undesirable. There is no possibility of keeping individuality, and at the same time to enjoy real peace, eternal peace. So the charm of individual life you will have to give up. There is one Brahman and he's happy. That is the happy conception. And you are mere reflection to that. Everywhere that Brahman has reflected and created this mysterious individual ego, or consciousness. Don't be very much eager to keep up this false ego, dissolve it. And the Brahman is there. You are not affected. So you as you are, there cannot be any cure of your disease, that you can get out of this influence of the environment of mortality. Every moment you're losing yourself some way of other. This cannot be solved."

But *Bhāgavatam* says, "I have given here a proper solution. *Jñāna-virāga-bhakti-sahitaṁ*."

The Buddhist they profess about abnegation, *vairāgya*. "Why do you? This is a mania, you give it up totally, *vairāgyam*, *tyāga*."

And Śaṅkarācārya by his *Vedānta* _____ [?] The Brahman is there. You are only a reflection. Really in your right form you are Brahman. This pain cannot approach there, Brahman. So in this concocted side of your own ego, egoistic existence, you stop, then of course the pain is stopped."

But *Bhāgavatam* says, "I have given, I have recommended such *vairāgyam*, abnegation, our detachment to the environment. And I have discussed with such knowledge that you can keep up your own individuality, individual interest, and prospect, everything, with *bhakti*, devotion, dedication. I have inaugurated a new conception of life to you all. You can be saved only through devotion, through dedication you can save. By exploitation you are to die. And by abnegation also you're to merge in a sort of cypher, that is Virajā, Brahmaloka. You are to merge there in some unknown quarter, and not to rise again from there. But I recommend this

particular *vairāgya* and *jñāna* and it is embraced by devotion, dedication, self-dedication. Then your inner true self can live forever and happy. *Naiṣkarmyam*, and no labour, no pain of labour. The labour of love that is innate function of your own soul.

Jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ. The conception that labour is dishonourable, it is reactionary. With labour, and ardent labour, things vanishes, diminish, attacked by death. These difficulties have been all eliminated, what recommendation I have given here in *Bhāgavatam* for your life. *Jñāna- virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ*. *Tatra jñāna-virāga-bhakti-sahitaṁ*. *Vairāgya* and *jñāna* embraced with *bhakti*, devotion. Devotion means dedication, life of dedication. This exploitation and renunciation you can shake off. Don't depend on them. They have been absolved. The renunciation is in devotion. And to maintain you individuality, that is also here. You can get food, everything, but the labour to maintain this reactionary existence, and wholesale dedication for the centre, and the waves that comes from there, it is a happy thing. I have harmonized this *jñāna*, *vairāgya*, etc. curbing it but by supplying the very life of them in devotion you can maintain your individuality, your activity, your prospect, and at the same time you can find immense peace in your life, ecstasy. A happy life, happy eternal life I have offered only by adding dedication to this renunciation and exploitation. *Naiṣkarmyam āviṣkṛtaṁ*. You will energize but it will not come under the section of *karma*, which fetches, has got reaction in its turn, not under that jurisdiction. But energizing will be there for the centre.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Do only for the centre, otherwise you'll be tied down with the reaction. So I have made it clear that a very laudable life is possible for us if we take to dedication to the highest centre. And that is not dishonourable, and that is not tiresome, and that is not ignorance.

jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chṛṇvan su-paṭhan vicāraṇa paro bhaktyā vimucyen naraḥ

So you take this course, this class of *bhakti* I have recommended for you. Then if you attend to that what I have said for you attentively, *tac chṛṇvan su-paṭhan*, and try to get an adjustment from the real source, from real *sādhu*. Then you'll get proper adjustment, *su-paṭhan*, well-reading. Well-reading means from a proper source, not a mall-digested way, proper adjustment way, *su-paṭhan*, proper understanding. *Vicāraṇa paro*, and then you may keep all sorts of anti-proposals and that all will be harmonized here. None can assail it. It will acquire victory for all

possible suggestions of knowledge and conceptions. *Vicāraṇa paro bhaktyā vimucyen naraḥ*. That only by devotion, by dedication, anyone, any men, very easily will cross this ignorance in the world of suffering.

So *vicāra*, I was told that Swāmī Mahārāja has asked his disciples, "Don't mix with any other." That is in the minor stage. But when grown-up, you will meet anyone and everyone and smash them. So here also, *su-paṭhan vicāraṇa paro*, don't be afraid of *vicāra*. Are you less strong? You have got every strength to defeat every source of thoughts in the world, *vicāraṇa paro*, not lacking in *vicāra.* But *vicāra* has got its gradation. A boy of a few months, he may not understand what one can understand aged sixteen of twenty or so. So *bhaktyā*, *vicāraṇa paro bhaktyā vimucyen naraḥ*. So *vicāra*, when you are in a safe position then any sort of *vicāra* will come and you will throw them negligently, showing their futility. *Vicāraṇa paro bhaktyā vimucyen naraḥ*. *Bhaktyā* means *sevā*, *sevā* is everything. Accept dedication. Dedication proper life is there in dedicating and self distributing, not self aggrandizing. We can live in *sevā*, *bhaktyā vimucyen naraḥ*, all the difficulties will be removed if we take to the line of dedication. Everything, your individuality, your environment, your prospect, everything will be there.

Only angle of vision should be changed. And that angle of vision to be acquired through the centre. Through the central interest you try to understand that everything will be seen through the centre, central relationship. Who is He? I shall go to the centre, and how he's related to the centre, how I'm related to the centre, and come through that.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
[bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]

[*Śrīmad-Bhāgavatam*, 11.2.45]

In every place you try to locate, what is his position in accordance with the centre, calculate, what is his position in the centre. And then with that angle of vision you try to establish your relationship with him. Keep the centre within the campaign. And *bhagavad bhāvam* first. What position he holds in the eye of the centre? *Bhagavad bhāvam*, then *ātmanaḥ*, and following that you will see what is your relation, *ātmanaḥ*. This is what is necessary, adjustment with anything and everything only by the interest of the centre. *Bhaktyā vimucyen naraḥ*. So anyone you be, you will get relief, relief from all undesirability. This is *Bhāgavatam*.

End of 82.11.03.B

Start of 82.11.05.B

Śrīla Śrīdhara Mahārāja: Inner realisation is there, and progress means by sacrifice, not by aggrandising.
Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja, somewhere in that *Prema-vivarta*, Jagadānanda Paṇḍita has described that hearing through the *karna-mula*, so this *karna-mula* means the heart perhaps?

Śrīla Śrīdhara Mahārāja: What is it?

Akṣayānanda Mahārāja: I don't have it here. But not simply *karna*, ear, but *karna-mula*. Hearing through *karna-mula*. Does it means heart, perhaps?

Śrīla Śrīdhara Mahārāja: *Karna-mula*, the root of the ear. To be traced in the inner world. There is a song of Caṇḍīdāsa, *karna* _____ [?] Rādhārāṇī says,
_____ [?] Rādhārāṇī addressing to one friend, Her friend,

"What peculiar, novel state I am under experience. I can't ascertain my friend. Who? I don't know, who has chanted the Name of Śyāma, and that entered through My ear and touched My most deeper special centre in the nervous system, selected centres of the nervous system, where it is manipulated, the whole is affected, that is *madma* [?]. _____ [?] Mainly, approximately in the heart. Entered through My ear and it has captured My heart, *madma sthana* [?]
Just as _____ [?] in a military the important centres _____ [?]
It has entered My heart and the whole vitality is shaken. The whole vitality has been shaken, has been captured, shaken. _____ [?] My very existence has been attacked, affected, captured. The whole existence, internal existence, this sound has captured. It entered into My heart and captured My whole existence. _____ [?] I can't estimate how much and what sort of honey is there _____ [?] in that sound. The sound seems to be of infinite sweetness to Me. _____ [?] I can't ascertain. _____ [?] My lips can't give it up, that Name."

In this way She's giving Her stages when She has come in touch with the tidings of Kṛṣṇa, when the first connection came to Her. The revolutionary evolution began, revolutionary evolution in Her feeling, in the whole of Her heart. Whole structure, inner, outer, that is shivering.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Here we're suffering for a drop, and there, they're inundated. Water, water everywhere, not a drop to drink. Which is everywhere, which is the only reality, and we're suffering for its want.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati

tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"If one can come up to such a stage that everything reminds him about Me, *paśyati sarvatra*, *sarvaṁ ca*, everything in Me and I am everywhere, vice versa. Vāsudeva, everything lives in Him. He's the most comprehensive. And I am everywhere, the most subtle permeating substance, everywhere, but most subtle, entering everywhere. And also embracing everything within, containing everything in Him."

In the material, perhaps ether exists everywhere, and everything covered with it. It goes to connect the Candraloka, the *mangala*, the sun, everywhere, by that electric wave. The air cannot reach, but *aka*, *vyoma*, ether. Ether is all-permeating, everywhere, the most subtle thing. It covers everything, and it is in the middle of everything.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Catuḥ-ślokī, Bhāgavatam.

aham evāsam evāgre, nānyad yat sad-asat param
paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham

["Brahmā, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.9.33]

"Try to think, what am I? *Aham evāsam evāgre*. In the beginning you can think of creation, I was present. *Nānyad yat sad-asat param*. Both subtle and gross as you experience, nothing was existing. From the created world, before this I am eternally existing in My plane. *Nānyad yat sad-asat param, paścād ahaṁ*. When the wholesale dissolution, I am there. I shall, there, unaffected, *paścād ahaṁ. Yad etac ca*. And what you find in the middle, from creation to dissolution, that also I am. You can't eliminate Me. I can't be eliminated. Before creation I was, after dissolution I shall be, and in the middle also, I am. Try to conceive what is My existence. *Paścād ahaṁ yad etac ca, yo 'vaśiṣyeta so 'smy aham*. Whatever you can conceive, and whatever in the background, that all My presence. *Yad etac ca, yo 'vaśiṣyeta so 'smy aham*.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

"Very intricate question, what is *māyā*? *Ṛte 'rthaṁ yat pratīyeta*. What is My purpose, My design? Not to follow that, but to have conception of any other thing. That is *māyā*. *Rthaṁ*, means purpose, what is My purpose, that cannot be thought, or detected, or caught. But other interest is thrown on it, and that is *māyā*. That is provincial conception, separate interest, selfish interest. Eliminating the universal, that can't stand. The universal move going on. That cannot be stopped, irresistible, *ahaitukī*, this *nirguṇa* flow, the flow of *nirguṇa*, above, which is transcendental, most fundamental movement of His wave, that is causeless and that is *apratihatā*, irresistible."

But without that, whatever plan is thrown on it from particular centre, that is *māyā*, that misconception, misunderstanding. The universal wave, movement is going on its own way. It can never be affected. But we think that it can be, its course can be changed, it can be utilized in some other purpose. That is *māyā*, not to be able to see the universal wave of the prime cause, His *līlā*. It is His *līlā*.

But we are thinking, 'No, it is for mine. It has been made for me. The king, this is my empire, then another chief will say, oh, this is my state. Then another owner will be, owner of a particular province, this is mine. And one who is working in the field, he will think this is in my possession at present.'

So many worms, all these things, according to their existence and necessity, they will imagine that it is meant for his purpose, relative, temporary interest and purpose. And that does not show to be true, that is not shown to be true, frustration.

'Oh, I wanted it to take in my interest in this way but it did not come.' The disappointment, frustration. And death, birth, all these anomalies are out of this misconception of *māyā*. Not only one time he's defeated, he's frustrated, again he's going to make attempt in such line, in that self-interested line. And there is, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] troubles based on these four principles. Undesirable birth, not eternal continuity in his life. The birth, death, infirmity and also disease. This is the reaction of the misconception of the truth outside.

So try to get harmony, harmony with the universal transaction, flow of events. Then you will be happy. It is a happy flow, happy transaction going on. And your selfish interest is disturbing you and your society. *Ṛte 'rthaṁ yat pratīyeta*, what is true and what is misconceived on the basis of truth, *ṛte 'rthaṁ yat pratīyeta*. Our *pratiti*, our faith, what is not, what is not true, our faith on that basis, that is *māyā*.

Ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani. And if we identify ourselves with the *ātmā*, with the Paramātmā, the main flow, then it disappears. "This is my country. This is not my own house." Imperial demand if any war breaks out, then king may take possession of this immediately. It is his, it is for the, imperial demand is here. And not my claim that I won't give

this house to you. It won't go on. So this relative for possession and mastership, that is *māyā*. I shall always be conscious that if king's necessity, then this house may be taken in a second. It is not mine. My possession won't go. Something like this.

Ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani, tad vidyād ātmano māyāṁ. If it is possible for us to look out the interest of the whole, it is not present there. But when we are very selfish and compartmental interest, we thrust on it, then we suffer from that plan. That plan, that design, that sort of understanding gives us trouble. It is mine, but I don't see that it is mine. I was thinking this body is mine, but it is the victim of the environment I see. I am frustrated. As much as I concentrate that this is mine, I shall have to be so much frustrated. And as much I shall invite within me that everything belongs to the ultimate power, no frustration, that will diminish. So *māyā* is here, the misconception, misunderstanding. The proper meaning is there, we are unable to read that, and we thrust our design, futile design on it and read. That is *māyā*.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

As light and darkness. *Yathābhāso yathā tamaḥ*. And the conception of individual interest and this material world, "There is no-man's land, anyone can capture it." It is not so. It is already belonging to the fullest extent to a party. No man's land, there is no no-man's land. All land belonging to one. *Yathābhāso yathā tamaḥ*.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

"*Mahānti bhūtāni*, that earth, water, air, fire, heat. Heat then air, water then heat, and then air, then ether. What is their relation? In earth, water, heat, air, and ether, all mixed in earth. But in water conception there may not be earth. Different stages. Of course if we trace the evolution question, then it will be otherwise. It is an example. Within earth there is water, ether, fire, air, everything. And in water, no earth, but heat is there, air is there and ether is there. And in fire, the air is there, the gas is there, the heat of course is there and the ether is there. And in air, not all these material things to be traced, but ether must be within air. And ether, that is the original thing. *Yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu*. There within and without, everything is existing in ether. Most graphic position. They are there, and they are not there. In this way there are division and they are relationship. *Bhūteṣūccāvaceṣv anu, praviṣṭāny apraviṣṭāni*. They're there and they're not there. *Tathā teṣu na teṣv aham*. My position is also similar. I'm there, I'm not there. In this way. If it can be analysed, then I may be found there. Ordinarily I'm not there."

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

Both within and without, *teṣv aham*.

Devotee:

etāvad eva jijñāsyaṁ, tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ, yat syāt sarvatra sarvadā

["A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly."] [*Śrīmad-Bhāgavatam*, 2.9.36]

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam* it is mentioned, *jijñāsa, tattva-jijñāsa*. _____ [?] What for we're born? What will be our ideal duty? We're all engaged to collect things for sense satisfaction, *kāma*. *Artha*, we are busy to collect money. Whenever we shall require, we can interchange that into sense perception, sense pleasure, *kāma*, *artha*. Then *dharma*, duty. Our duty, generally we're fixing in such a way that we can collect maximum money, and by money we shall earn sense pleasure. And we can take ourselves and distribute it so. This is the general.

But *Bhāgavatam* says the relationship between them should be changed, totally. Our relationship with this world will be, mundane world, material world, not sense pleasure, but as much as required to keep up this body fit. And the body, good health will earn money. And money should be utilized not for sense pleasure but to help our duty, to satisfy our duty. And duty's aim should not be again downward but it will be for the *apavarga*, crossing these three necessities of life to seek for higher purpose of life. *Tattva jijñāsa*, *moksa*, means *tattva jijñāsa*. The whole thing must be used, the matter should be used to keep up the health. Health will earn money. Money will help to discharge our duty, and duty should be arranged in such a way that we shall enquire ourself and the environment. Who am I? Where I am? What is my aim of life? What is real satisfaction? In this way. *Tattva jijñāsa. Jīvasya tattva jijñāsa nartho karmabhi*. That is the only requirement for us. That should be our only aim, to enquire *artha jijñāsya*. What am I? Where am I? Who is my Lord? All these things to be discussed and enquired. That should be the object of our life. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Now, what will that? *Tattva jijñāsa* should be the object of our life. And of what type that is, *yathā mahānti bhūtāni*, these things are there. In this way, along this way you are to walk. What is the environment? Where am I? Who am I, and what is my good? All these things. *Ātmā jijñāsa*, enquiry after self and enquiry after environment. And within that the search for Kṛṣṇa, *Vedānta*, *brahma jijñāsa*. *Upaniṣads* say, "What is the object of your life?"

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

Tad jijñāsa tad eva brahma. The object of the life of our all in such position will be only one. What is that? The enquiry after the central truth. *Yasmin vijñāte sarvam evam vijñātam*. That must be of universal character. Enquire after that. When you know that everything is known. Enquire for the central truth, by knowing which, everything can be known. By getting who everything is got. *Yasmin prāpte sarvam idam prāptam bhavati*. It is possible. We think generally it is impossible. I'm a particle in the infinite. How it is possible... the infinite can come to you. You cannot go to the infinite, but infinite comes to you. That noble and that heavenly wave you are to find out. That is *śrauta-panthā*, *avaroha-panthā*, the descending method in the line of revealed truth. Infinite expresses Himself to you, "I am so and so. If you do this, then I shall come to you. You'll know Me, you'll have Me, you'll get Me."

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati tad vijñāsa sa

Enquire for that, *athāto brahma-jijñāsā*. So by the gist of the *Vedas* and *Upaniṣads* taken, collected, systematically saved in *Vedānta-sūtra*. In the beginning, what is the purpose of this book? *Brahma-jijñāsā*. What is Brahma? If we know Him, we know everything. If we get Him, we get everything. Such a great prospect is before you, *brahma-jijñāsā*.

And when it came to Mahāprabhu that Brahma took the shape of Parabrahma, the personal conception came to the front rank, *kṛṣṇānusandhāna*. In the expression of Mahāprabhu Śrī Caitanyadeva, "That Brahmā, don't think it's a material substance. You are always habituated to think matter. Being subject you easily think object, objective things, material, lower. It is not of that type. So Brahma is not a substance that as a subject you will make it your object of thought. But *kṛṣṇānusandhāna*, in His real conception which will be in your highest utility, He's Krsna, the most loving personal existence. Enquire after Him. Where is He who can satisfy all my demands, who can satisfy all my nervous enquiry, the whole system, whole system? Every atom can be satisfied by His touch. Where is He? Where is He? Just as a man in fire wants to embrace ice. Where is He? I'm burning, my every atom is burning. I want to pacify my whole existence by His embrace, *kṛṣṇānusandhāna*."

Gaura Hari bol. Nitāi.

Devotee: _____ [?]

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those

who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

_____ [?]

Śrīla Śrīdhara Mahārāja: Who is the real giver, the benevolent person who gives this news to us. And not only news but the process he also gives, how we can get this whole, this Kṛṣṇa. So he's the real patron, the real donator. The highest gift is to give Kṛṣṇa to one and all. So we chant about Kṛṣṇa and through him want to penetrate him within us, he's the real giver. Or otherwise, so many things are being in the transaction, giving this and that, taking this and that, this transaction in the market. That is all mischievous and temporary forms. All imaginary transaction connecting with the world of imagination, that has got no value. Only those that deals with reality, with Kṛṣṇa, with Bhagavān, they're the real giver, deliverer of the soul. And take them to the ocean of nectar. They're the real giver. These are false agent. 'I am giving this, I am giving that. I am giving food, I am giving clothing, I am giving medicine.' But all for the fictitious life, undesirable life, to maintain the undesirable existence. Proper existence to give the relief and the real substance where we can relish, our soul can relish forever to the extreme. They're the real giver in the world, not false transaction.

Tava kathāmṛtaṁ tapta-jīvanaṁ. Gives life to the burned souls with misery, *tapta-jīvanaṁ*. *Kavibhir īḍitaṁ kalmaṣāpaham*. And they say that it will do away with all your reactionary principle existing within you, *kalmaṣāpaham*. *Śravaṇa-maṅgalaṁ*. And the smallest attendance of it, even through the ear, that will give immense goodness in you. *Kalmaṣāpaham, śravaṇa-maṅgalaṁ śrīmad-ātataṁ*. It is full of all substantial resources that can satisfy you to the utmost, *śrīmad-ātataṁ*. *Bhuvi gṛṇanti ye bhūridā janāḥ*. And those who distribute this thing to the world, they are proper giver. Their gift is real, substantial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] The best of the donors or givers is he who gives Kṛṣṇa.

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to kāṅgāla, kṛṣṇa kṛṣṇa boli, dhāi tava pāche pāche
[Ohe! Vaiṣṇava Ṭhākura, 4]

Bhaktivinoda Ṭhākura's song. "Kṛṣṇa belongs to you, my master, you can give him to me. I am the fallen of the fallen, needy of the needy. Be propitiated on me and give your Kṛṣṇa which you worship in your heart. Please allow me to get Him for worshipping."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Any other question?

Akṣayānanda Mahārāja: No. Not now.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

One is awake in the transcendental world, this mundane interest is like night to him. And the so-called materialistic thinkers, scientists, research scholars, they're so proud, but their night, they don't know about the day, they're nocturnal hunters, who roams hunting in the night. Hare Kṛṣṇa.

They have forgotten Newton's third law, for every action there is equal and opposite reaction, extorting their temporary help from the whole nature. And they're making boast of that, proud of that, but forget that that loan should be cleared, in a very deplorable way, to be cleared. We can't avoid, it is loan.

We're not masters. We're exploiting only with the risk that we shall be again exploited by them. With this risk we're enjoying, as master. We think we are masters of the natural resources, but no, they're not helpless. We will be exploited by them again, the reaction. The virus is not helpless that I shall kill and cure a patient. It has got is position equal to me, in universal calculation. It is the result of his previous deed that he has become a virus, injurious to your existence. So you are killing them mercilessly, to keep this body of mud which is injurious to your soul, this body. Action, reaction.

But we will have a headache with all this thought. But nature does not allow vacuum. What is that? One expression, of Prabhupāda. Vacuum, no? There is king, there is rule of law. Law of nature is there and you can't escape. To every action there is equal and opposite reaction. This is the world, nature. Law of *karma* is that.

tamasa bahu rupena vyestita karma hetuna antasyam ya bhavante te sukha dukha samanvita [?]

About the trees, the Manu pronouncing these words. There the trees they're like, of same status with us, but they're covered with thick and variegated ignorance. Now they've come to take birth of tree. _____ [?]

None to be blamed, *karma hetuna*, his own *karma* to be blamed. Now he's as a tree. But his original position is equal to me. By his own bad *karma* he has degraded to get a birth of a tree.

End of 82.11.05.B

Start of 82.11.05.C_82.11.06.A

Śrīla Śrīdhara Mahārāja: ...awake, arise, he'll awake and he'll arise. Hare Kṛṣṇa. Gaura Hari bol. So, be aware of your environment, and your activity. Your energy, how it should be utilised, to take you to what direction. Be very careful, and listen. Especially in this human life, there is possibility of choice here. And in other births no choice, only to go on with the duty that is imposed by nature to them. But here you can have the possibility of free choice of your future life. But it is not found in other species, not even in the position of a [demi] god, it is not there, because they're only enjoying the fruit of their good *karma*. But free choice is only left to this human species. Jīva Goswāmī says:

labdhvā su-durlabham idaṁ bahu-sambhavānte, mānuṣyam artha-dam [anityam apīha dhīraḥ tūrṇaṁ yateta na pated anu-mṛtyu yāvan, niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt]

["The human form of life is very rarely attained, and although temporary, gives us a chance to achieve the supreme goal of life. Therefore, those who are grave and intelligent should immediately strive for perfection before another death occurs. There are so many forms of life: the aquatics, the vegetable kingdom, the animals, the birds, ghosts and other living beings, but only in this human position do we hold the key to the complete solution of the problems of life."] [*Śrīmad-Bhāgavatam*, 11.9.29]

This serves the real purpose, this human birth, *artha-dam anityam apīha dhīraḥ*, but it is subtle and it is temporary, any moment I may lose this position. *Artha-dam anityam apīha dhīraḥ, tūrṇaṁ yateta*. So we must not waste any moment, we shall begin. What is that, we shall take advantage of the special qualification that has been given to us now. *Viṣayaḥ khalu sarvataḥ syāt*. Without this enquiry, in other things that you may be engaged in that will continue always. What are they?

Āhāra, *nidrā*, *bhaya*, *maithuna*, etc. If you go into the species of a dog you can sleep better than a human being. In a hog's body you will devour the stools as your food and you'll relish. So wherever you go, these things where you are engaging yourself at present, that won't be snatched from you, everywhere you'll find all those things, more efficiently. This *āhāra*, the food; *nidrā*, the sleep; *bhaya*, the apprehension; everywhere you'll get and it will be with you, in any sex, in any species.

But the enquiry for a new path is only here in the human species. So give up those stale things and engage yourself in this rare facility that is granted in this human birth. Enquire about yourself. Start immediately the enquiry about yourself and your prospect of life, what is real. Don't pass time idly. The warning is coming in this way.

Bhoga dinde satat tat [?] Jīva Goswāmī says: "That below the human species they're unqualified because of their, *vilokara hitrat* [?] No faculty of judgement is sufficiently grown there, found there. And not found in the higher species, gods, etc. *bhoga dinde satat tat* [?] They're also unqualified, for their special possibility of being engrossed in deep pleasure. They have already acquired facility to enjoy pleasure, *pūrṇam*, and they're deeply engaged to enjoy in that, deeply engaged. That won't allow them to come out of that present enjoyment and be engaged again in the search of their own self, and mentally that won't allow them. They're already intoxicated with the feeling of enjoyment, that sentiment, captured, and that won't allow them free choice. Deeply absorbed in enjoyment in higher species, *devata* and others etc. But only in the human position, in the via media, you're left in balance and you have possibility of using free will to begin a free search. This qualification is only with the human species and not in any other position in the creation.

Gaura Hari bol! Gaura Hari bol! So we may stop here today. Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...so Acyutānanda fasted there, he used to fast one day and a half, then and again when he came here.

"Dāmodara Mahārāja's _____ [?] was given to me _____ [?] *prasādam*, that is finished. I fasted the whole of yesterday. And today also so long I have not taken anything.

Then, of course he stayed here for few days again and Govinda Mahārāja asked: "How have you taken this incident?"

He replied in a very good fashion. He told: "I do not mind it. Kṛṣṇa's dancing. Kṛṣṇa is mad, engaged in His own mad dancing and the waves of His dance going on all sides. And He has no time to look after anyone, especially insignificant persons like we are. Whether we are getting food or not is of no concern with Him. He's dancing in His own way. So Kṛṣṇa dancing and we're cast by the flow, we're cast hither, thither, inside and how we fair, He has no time to care for that." That was his answer. "He's dancing. And we must be satisfied from any position to see His dancing. He's dancing, this idea will feed us, should feed us, He's dancing."

Die to live, learn to die for Kṛṣṇa's satisfaction.

[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

Bhaktivinoda Ṭhākura writes, "*Du'jane* means Rādhā-Govinda. We are Their servants, slaves. They have every right over us, over me, so They can keep us or They can kill us, make or mar. That right is with Them. Anyhow, whether by killing me or saving me They may go on with Their own cheerfulness."

That should be our object of life. If it is necessary for me to sacrifice life for Their pleasure I'm ready. If it is necessary to kill me for Their service I'm ready equally. To live or to die, that should be equal to us. Only at every stage our prayer will be, "Let Them remain cheerful in Their pastimes. And for myself, whatever is necessary to maintain Their cheerful pastimes, we should accept that on our head, to die or to live." That should be our attitude, *more rākhi*, may keep us, or *māri*, may kill us, it does not matter. It matters nothing, our staying or going. But what is our inner necessity, that They may remain cheerful. That should be the object of our search.

The suicidal squad, the *kāma-rūpa* group, their temperament will be such. "For the cause of the country our lives dedicated." Whether to die or to live it is only for the country, it is understood by the Westerners but the object is such at present, to die for the country or to live for the country, they may understand.

But what is this? This is a negligent part of the whole infinite. And who is Kṛṣṇa? So many infinite are under His feet. Ananta-Svayaṁ, He's lying on the infinite.

So many infinite, we may say, because infinite minus infinite is infinite. One and many, zero, one and many, no difference, many zero and one zero, no difference. Zero from zero, minus zero, minus zero is zero. Zero plus zero zero, zero into zero, zero, zero divided by zero. So infinite is also of that characteristic, equal characteristic with zero.

oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."] [*Śrī Īśopaniṣad*, Invocation]

Inconceivable, minus infinite from infinite, infinite remains, so the conception of our infinite is at the disposal of His grace.

"Arjuna, whatever you can conceive, that forms My negligent one part."

Hare Kṛṣṇa. Hare Kṛṣṇa. One day, Acyutānanda had an interview with me and asked some questions about the Holy Name, Divine Name. And I replied and he took notes and *Back To Godhead* they sent an article...

Vidagdha-Mādhava: I remember that article Mahārāja.

Śrīla Śrīdhara Mahārāja: ...and there was mention of Cārvāka Ṛṣi, the ancient doctor, of medicine, of Cārvāka. His example I quoted there, the Mahā Ṛṣi Cārvāka, his opinion about epidemic.

He has written in his book, that when in the name of justice, the court, pleader's, advocates, they're supposed to help the justice, but when they themselves do injustice, conceal the truth

for their own selfish purpose, then there is an anomaly in the air vibration. That lying in the name of justice is a very subtle thing, most treacherous. And that creates a vibration in the atmosphere, and by that atmosphere the water, the earth, and the plants also, they're polluted, coming in contact with that atmosphere. And the crops also polluted, when that crop is taken, water taken, by the animals, then that breaks out as an epidemic. The beginning, the cause of the epidemic of the wholesale disease in a particular province, the cause is traced there. The atmosphere is polluted by the lies of those that stand to advocate for justice. So much degree of treachery in the name of justice when committed that pollutes the atmosphere, and in their contact the whole thing is polluted and when that food is taken a general epidemic breaks out.

That he mentioned there in that article. The vibration, the Name, the Holy vibration, how that can effect this gross world. Perhaps to give example to that I cited that instance from Cārvāka Ṛṣi. And many other things about the Holy Name, the sound divine. That article was given in that *Back To Godhead*. He gave me the information that that was very popular, that article was very...

Vidagdha-Mādhava: It was very nice. Much of Acyutānanda Swāmī's preaching in those "Indian days" was not from [Śrīla AC Bhaktivedānta] Swāmī Mahārāja's books, but no one complained, "This is not from Swāmī Mahārāja's books," because it was very high *kaṭha*.

Śrīla Śrīdhara Mahārāja: He lived here for nine months continuously. And then I saw that he's sitting there idle, of course hearing me, and also reading books. I wanted to engage him in some service. With a few other *brahmacārīs* I sent him to Calcutta to collect some funds. But the *brahmacārīs* after a week came back and Acyutānanda also came with them. But they told that: "After reaching the Howrah Station, Acyutānanda vanished, and again, after finishing our collection, we came back to Howrah Station he joined."

Very wonderful. I asked Acyutānanda: "What's the matter? Where you remained for a few days, five, six days?"

"In Kasimitra *dharmaśālā*," he told. He was there.

"Do you think that you should not do service for anyone but your Guru Mahārāja?"

"Yes. I want to serve my Guru Mahārāja."

All right. Then I recommend Mādhava Mahārāja, to keep you there, and your proper field will be at Calcutta. There you will find English knowing people, these people, and try to canvass them to secure land in that place.

And he did, Mādhava Mahārāja accommodated him there and he met many a life there and managed to secure a person to pay for the land. Then the problem came, in whose name that land will be purchased?

I told, They have no Indian nationality. I recommended Mādhava's mother's name, Pishima, Swāmī Mahārāja's youngest sister. She is our Godsister in *Hari-nāma*. And in *dīkśa* she came to take from me but I did not give any *dīkśa* at that time, nor *Hari-nāma*, nothing. I sent her to Goswāmī Mahārāja and there she took initiation. And she paid me the money for the first publication of *Prapanna-jīvanāmṛtam*, Mādhava's mother, Swāmī Mahārāja's youngest sister, she paid for that. I told that in her name you can purchase the land here. But anyhow they managed,

but Swāmī Mahārāja has not got American nationality, so in her name it may be purchased, and that was done there.

And Jayapatāka Mahārāja said that: "Just at that time when that land transaction was going on, I joined here."

I don't remember so much. Anyhow, then they began their work.

Akṣayānanda Mahārāja come? Gaura Hari bol. Have you got those letters?

Akṣayānanda Mahārāja: Nitāi-Gaura-Premānande. Yes.

Śrīla Śrīdhara Mahārāja: And what are they? I forgot. One Badrinārāyaṇa?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: In your name?

Akṣayānanda Mahārāja: Yes.

...

Śrīla Śrīdhara Mahārāja: Disappearance of Ṭhākura Narottama. This Kṛṣṇa Pañcamī, month of Kārtika.

[Kārtika is the lunar month of the autumn season, Oct-Nov, in which the Dāmodara form of the Lord is worshipped; represents Śrīmatī Rādhārāṇī].

Kārtika, the name of the month, Kārtika, from Kīrttikā comes Kārtika. The origin is Kīrttikā. Kīrttikā is the name of a particular *nakṣatra* who was supposed to be the daughters of Dakṣa Prajāpati [a son of Brahmā].

[*Nakṣatra* means a star, constellation or lunar mansion, the moon's location within one of the twenty-seven sections of the zodiac, personified as daughters of Dakṣa married to the Moon].

All the *nakṣatras*, Aśvinī, Varunī, and wife of Candra, Moon, these twenty-seven *nakṣatras*, their wives have been introduced as wives of Candra, the Moon, and daughter of Dakṣa Prajāpati. And Dakṣa Prajāpati was also the father of Satī, and she was married to Śiva, and that Dakṣa *yajñā*, all these things.

So, there was a fashion to keep the name of the daughters according to that *nakṣatra*, we find. Rohinī was the name of Baladeva's mother. Revatī, another name, the last *nakṣatra* name, given to Baladeva's wife. Then Kīrttikā, this was the name of Vṛṣabhānu's wife, Rādhārāṇī's mother, father, mother, both.

Rādhārāṇī was found to float on a lotus, and Vṛṣabhānu collected Her from there. They had no children, so they took Her, he was a chief of a particular portion, took Her from there. So one of the Names of Rādhārāṇī is Kārtikī, the daughter of Kīrttikā, so Kārtikī, "She who comes from

Kīrttikā." Whose origin through motherly affection is Kīrttikā. So Kārtikī is one of the Names of Rādhārāṇī.

Sanātana Goswāmī has explained all these things. And because in *Gītā* we find: *māsānāṁ mārga-śīrṣo 'ham*, "I am here. I am there."

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandrasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ]

["Of all the mantras in the *Sāma-Veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

"*Pāṇḍavānāṁ dhanañjayaḥ*. Amongst the Pāṇḍavas I am Dhanañjaya."

[vṛṣṇīnāṁ vāsudevo 'smi, pāṇḍavānāṁ dhanañjayaḥ
munīnām apy ahaṁ vyāsaḥ, kavīnām uśanāḥ kaviḥ]

["Of the Yādavas I am Vāsudeva, of the Pāṇḍavas I am Arjuna, of the sages I am Vyāsadeva, and of the scholarly knowers of the scriptures I am Śukrācārya (Uśanā)."] [*Bhagavad-gītā*, 10.37]

"Amongst the months I am *mārga-śīrṣo*, Agrahāyaṇa [Nov-Dec]."

Kārtika [Oct-Nov] and then next Agrahāyaṇa. So Kārtika has some connection with Rādhārāṇī, with Rādhā-Kṛṣṇa. Kṛṣṇa is Agrahāyaṇa, and just before that is Rādhikā, Kārtikī. So this Kārtika *vrata* has got some special reference within *cāturmāsya-vrata*. Four months durable *cāturmāsya-vrata* generally observed by the *sannyāsīns*.

Mahāprabhu as He took *māyāvādī sannyāsa* for *pracāra* purpose, He's also seen to observe this *cāturmāsya*. But a special stress is given to this last month of *cāturmāsya*, that is this Kārtika, because it is connected with Kīrttikā and Kārtikī, Rādhārāṇī. So Vaiṣṇavas are very fond of observing this month.

And also we find in Vṛndāvana the *gopīs*, they observe this *vrata*, taking vow the whole month of Kārtika. And they are seen to go on with worshipping Kātyānanī [the demigoddess to whom sixty-thousand *ṛṣis* prayed for birth from the womb of *gopīs*]. Praying before her: *nandagopa-sutaṁ devī patiṁ me kurute namaḥ*. Their general prayer was that, "Oh, You, Devī, Yogamāyā, Kātyānanī, make arrangement for our marriage with the Son of Nanda." That was their main prayer. "That connect us with the Son of Nanda." With that prayer they observed the whole month with austerities, penances, so many rules and regulations they observed for that.

So Kārtika, Kīrttikā, Kārtika month is representation of Rādhārāṇī. And just after that: "*Māsānāṁ mārga-śīrṣo 'ham*. I am especially to be traced in the month of *mārga-śīrṣo*, Agrahāyaṇa [Nov-Dec]." We find in this Kārtika month.

And in this new moon, new moon and full moon, the new moon section, the *pañcamī*, the fifth day, that is the day of disappearance of Ṭhākura Narottama. And who is this Narottama Ṭhākura? There is a book named *Narottama-Vilāsa*. There it is elaborately mentioned about Narottama Ṭhākura.

Narottama Ṭhākura he came in a rich family, ordinarily a rich family. His elder brother was Kṛṣṇa by name, Kṛṣṇacandra. Narottama Ṭhākura he did not marry, he remained all along the life of a *brahmacārī*.

Of course, before his birth perhaps, when Mahāprabhu went to Rāmakeli, after five years of His *sannyāsa* He came again to Navadwīpa. And from here He started for Vṛndāvana through the banks of the Ganges, along the banks of the Ganges, and went to Rāmakeli where Rūpa and Sanātana were in service life at that time. And at that time He had to pass by the sight where Narottama was born.

When this Ganges is divided into two, the *padma* [?] on that side, and *balidaki* [?] this side. Almost near the confluence, just on the other side of *padma*, there was a land Kheturi. We visited the place.

Narottama Ṭhākura installed there in his after life so many Vigrahas.

But when Mahāprabhu was passing by on the other side of the Ganges, and on the right side, opposite the Ganges was the birthplace of Narottama, Kheturi, Mahāprabhu, He shouted by taking the name of, "Narottama! Narottama!" At the top of His voice He shouted this name.

But His followers could not understand. "Why does He say so, Narottama! Narottama!"

We are told in that way.

Anyhow, Mahāprabhu went and saw Rūpa and Sanātana and did not go to Vṛndāvana, came back and straight went to Śantipura, and from there to Purī again. And then after a year He went to, from Purī via Benares He went straight to Vṛndāvana.

So, we are told that Mahāprabhu knew, He of course knows everything, but still showed that any of His favourites, thereby Narottama expected to come soon.

There Narottama Ṭhākura he was born in a Kāyastha family, but well to do family. So the not well to do, the local people, used to refer to them as 'king.' Rāja Kṛṣṇa, some such, well to do family.

And from the beginning his attitude was towards this Kṛṣṇa *bhakti*, automatically inspired by Kṛṣṇa *bhakti*, chanting, dancing, etc, in the boy time. When he was a little grown up, about fifteen or so, he anyhow came in connection with Śrīnivāsa Ācārya. And they came to Navadwīpa and circumambulation of all the different islands in Navadwīpa was first performed by them. Mahāprabhu's garden servant, Iśana, he showed them all the places of the pastimes of Mahāprabhu first.

So we are told, previous to that, first Nityānanda Prabhu along with Jīva Goswāmī, His circumambulation is the first, and next, this Narottama's and Śrīnivāsa Ācārya and Iśana. And the third *parikramā* was performed by one descendant of Advaita Prabhu later on.

After that our Guru Mahārāja began this Navadwīpa *parikramā* and that is still continuing without gap, Navadwīpa Dhāma *parikramā*. Now in different parties, but continuously it began about [nineteen] twenty or so, and that is continuously being performed without any stop every year.

Then, Narottama Ṭhākura, we are told, with Śrīnivāsa Ācārya and another, Śyāmānanda from Midnapur, they planned to go to Vṛndāvana. These three combined and went there.

At that time, the Rūpa, Sanātana already passed away when they were on the path, the way.

Jīva Goswāmī only, no, Jīva Goswāmī, Gopāla Bhaṭṭa. Rūpa, Sanātana gone away.

Jīva Goswāmī and Gopāla Bhaṭṭa Goswāmī, there, Raghunātha dāsa also. Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, and Lokanātha Goswāmī, are staying.

And these three they lived there for some time. And Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa Goswāmī. And Narottama Ṭhākura took initiation from Lokanātha Goswāmī. And the third, Śyāmānanda, took initiation from... [Śrī Hṛdaya Caitanya]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: From...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol.

End of 82.11.05.C_82.11.06.A

Start of 82.11.06.B

Śrīla Śrīdhara Mahārāja: They entered Vṛndāvana, they circumambulated Vṛndāvana, stayed there some time, long time. And then they took *dīkṣā*, these three, from three persons, respected persons.

And Narottama Ṭhākura he anyhow he likes Lokanātha Goswāmī. Lokanātha Goswāmī was one, he came from Yasho District. And he was attracted to Mahāprabhu and went to Vṛndāvana and lived there along with the Goswāmīs, old man, respected by the Goswāmīs. And he also installed Deity in Vṛndāvana known as Rādhā Vinoda Maṭh.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrīla Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Bhakti Vicār Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Raghunātha Goswāmī Prabhu, in Vṛndāvana, he was a very strict *vairāgī*. It is told that he's so much so, he kept himself aloof from the public. And so eager to be away from the, any section of people that it is told that he after using the water pot he put it the opposite way so that no water he used to stock lest anyone comes and begs some water and he will have to give it. So strict he was. Won't keep company with anybody. His strict program of *bhajana* he wanted to follow on.

And Narottama Ṭhākura he prayed his grace, *dikṣa* from him. It is not an easy thing. He does not like company of anyone, good, bad, that is his temperament. And Narottama Ṭhākura he also won't give up his resolution of his heart, so he took one promise.

Lokanātha Goswāmī when he used to go out in the morning for passing stools, Narottama Ṭhākura detected that place in the jungle. And he used to cleanse that place every day.

And it attracted the notice of Lokanātha Prabhu. "Who is coming? In daytime I see that this place is being cleansed by some person, it seems to me, so carefully cleansing this place. Who is he?" Then he wanted to detect the person. And going early, perhaps he found that Narottama is doing all these things.

But he was too much excited and Narottama fell on his feet. "You will have to grace me, my master. You are my only master. I can't submit to any other place except yourself."

Then so much earnestness was there that Lokanātha could not avoid, could not dismiss his prayer. Anyhow he had to concede, and he accepted Narottama as his disciple.

That peculiarity we find that Lokanātha had only one disciple of Narottama. But Narottama Ṭhākura in his stead, he over-flooded the whole Bengal. Especially Manipura was wholesale converted almost by Narottama Ṭhākura.

This reminds us of an incident in Rāmānuja *sampradāya*. Rāmānuja, then an Ācārya, though he has got many disciples, still it was known in that quarter that one Kanchipurna, one secluded type *sādhu*, he has got a sort of mantram which is meant for the highest. And Rāmānuja thought he must have that *siddha* mantram from that Vaiṣṇava, the great Vaiṣṇava Kanchipurna. Then he offered, proposed, but at first he did not agree. Then seeing the earnestness in his prayer, he agreed but with one condition.

"What is that?"

"You don't give it to any other person. With this condition only I can give you only this mantra."

Rāmānuja agreed. This is more extreme case. He agreed to that. But this affair was known in the public. And when Ramanuja is going to be initiated, accepting that condition to Kanchipurna, the surrounding place was filled up with so many outsiders, especially the Vaiṣṇava

section, followers of Rāmānuja. Then the ceremony was finished, mantra was given to Rāmānuja. And Rāmānuja came out with that pledge, that it should not be given to any other person. But his nature was otherwise.

So many Vaiṣṇava people are waiting outside. "What valuable thing, my Lord, you have got. We want to get. We are very eager to get it from you." That loud cry and demand, that, "We want to get that most valuable thing what you have got just now from that great person."

And Rāmānuja could not contain, could not keep himself without responding. And he loudly pronounced that mantra to the public.

Kanchipurna was informed, "You have given it just now." He fetched Rāmānuja. "What have you done? Just now you have given me pledge that you won't transfer it to anyone. But within few minutes you broke your promise and made it public, ordinary publicly, announced that mantram which is so sacred and kept in such privacy, what have you done? What is your explanation for this?"

He told, "My master, your mantram is infallible. It will produce its desired result, I'm sure of that. So, let these persons get released. Be satisfied with their fulfilment of life. And by breaking your order I shall have to go to eternal hell. I'm ready for that my master."

That Vasudeva Datta as he told in Mahāprabhu's *līlā*. "My prayer to You my Lord, all the *jīva* souls may be released and the whole burden of their sin may be put on my head and I like to go to hell for eternity. Let all of them be saved and enter the domain of Kṛṣṇa." That Vasudeva Datta.

And that Rāmānuja, similarly. Then Guru of Rāmānuja, that Kanchipurna, he was satisfied with Rāmānuja. "You are an exceptional person, you have come to deliver the whole humanity. So your case is different. I could not understand your nature. It is my fault. I withdraw my curse from you. You go on spreading the name of the Lord the length and breadth of the world. You were born only for that. I am satisfied with it."

Here also we find that though Narottama got his initiation from Lokanātha Prabhu, the only disciple, but he in his stead has thrown the seed all over the land, and successfully, Narottama Ṭhākura.

Another peculiarity we find in Narottama Ṭhākura, who is so scrupulous in his attitude, in his devotion towards his Guru Lokanātha Goswāmī whose favour he earned with a high price. But, he was not a blind follower. Though we see that eliminating even Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, he surrendered to Lokanātha Goswāmī, and got his grace. But still, he was not a blind follower. How? He's gone through the scriptures of Rūpa Goswāmī etc. He understood Mahāprabhu and His structure of the disciple, hierarchy of the disciple.

And he said, *Śrī-rūpa-mañjarī-pada*, sung by him, Narottama Prabhu. *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana*. "My everything is Śrī Rūpa Goswāmī's holy feet, everything."

We're to discuss so many comparisons, classification, in gradation, the position of *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya*, Rādhārāni's camp special. And then again, there are so many *sakhīs*, *nitya-sakhī*, *prana-sakhī*, so many gradations. Then there is the class of the *mañjarī*, younger in age. And they have got more freedom to approach when Rādhā-Govinda, Both of Them in union, in private position. The *mañjarī* can approach there. They have got freedom to go visit Them. If any material service is necessary, the *sakhīs* send these *mañjarīs* to that place. They did not approach there. So in that way, the *mañjarī* enjoys the best confidence. The most sacred service of Both can be supplied through the *mañjarī*. Their entrance is free, free admission, in the highest position. So, and their leader is Rūpa Mañjarī. In girl position, she's supposed to be the leader of all the whole group of *mañjarī*. So in *mādhurya-bhajana* she's all in all, Rūpa Mañjarī.

And Narottama Ṭhākura he teaches us that, about her position, that she's all in all.
"We younger batch, for us, she's our highest resort."

So, *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa, sei mora sampada*. "My wealth is there in her feet. *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana*. My worship and service, that is also in her.

Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa-dhana sei mora abharaṇa. The very wealth of my life, the gist of my life is there, *abharaṇa*. The ornaments of my life, what, if there is anything, that is also within her grace, *abharaṇa*.

Sei mora jīvanera jīvana. The very life of my life, if there is anything, that is also she, at her pleasure, *jīvanera jīvana*.

Sei mora rasa-nidhi. If there is anything, the source of all desirable ecstasy, it is only there located, *rasa-nidhi*. The mine, the source of all *rasa*, the fountain-head of all *rasa* is there in her feet, *rasa-nidhi*.

Sei mora vāñchā-siddhi. If any other fulfilments of life I'm to expect, that is also there. *Sei mora rasa-nidhi, sei mora vāñchā-siddhi*.

Sei mora vedera dharama. If any duty recommended by the *Vedas* for me, I like it is in her feet. *Sei mora vedera dharama*.

Sei vrata, sei tapaḥ. If any accumulation at all is desired from any penance, or any vows, observance of any vow, that is also there. *Sei vrata, sei tapaḥ*.

Sei mora mantra-japa. And the continued repetition of a mantra in *japa*, that is also there. All ending there. All things have got only one end in my case, and that is they meet all in different phases to the feet of Rūpa Mañjarī. If she's satisfied, my all sorts of variegated natures of devotional practices are satisfied.

Sei mor dharama-karama. And any conception of duty or activity of any phases of any form of mine, all at one end, meets in one point. That is the holy feet of Rūpa Mañjarī, in this way.

Anukūla habe vidhi se pade haibe siddhi. I only pray to the _____ [?] who is at the root of all these arrangements of affairs in the world, I pray to him, please connect me there. *Anukūla habe vidhi se pade haibe siddhi*. The absolute manager, may he grant my prayer, that all my tendencies may go attain her favour. *Anukūla habe vidhi se pade haibe siddhi*.

Nirakhiba e dui nayane. And it will be so much intense and concrete as if I can see with these eyes. Not vague, not abstract, not imagination, but the most concrete realization I want by the grace of the all- management. *Nirakhiba e dui nayane*.

Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī. What beauty, what sort of high-class beauty is there in her holy feet? I want to be charmed. *Se-rūpa mādhurī-rāśi prāṇa-kuvalaya - śaśī*. If my heart be a lotus, and the lotus, *kuvalaya*, two classes, the red lotus and the white lotus. White lotus straight from sun and red lotus from the moon. The *kuvalaya* a mixture. And day and night the lustre of her body will feed me day and night, the life of my life. It is compared with a lotus, *kuvalaya*. And *kuvalaya* is fed, is nourished by the lustre of moon. And her feet is the moon, holy feet. And my very vitality is like lotus, compared. *Prāṇa-kuvalaya*. *Se-rūpa mādhurī-rāśi*. The beauty, lustre of her beauty may maintain, may nourish my heart of hearts. *Prāṇa-kuvalaya - śaśī*.

Praphullita habe niśi-dine. And the lotus of my heart will grow by that ray and dance.

Tuyā adarśana ahi. This is my prayer. But what is my present condition? Present condition is in the negative side, my mistress. Present position is such that without having a sight of you, your grace, my heart is burning, going to burn into ashes. That is my present position. *Tuyā adarśana ahi*.

Garale jarala dehi. This is just like the poison of a cobra, poison. Poison produces some sort of pain, bitter pain, into my heart. And it is bitten by a snake. And what is that snake? That I am not getting direct contact of you, your grace. _____ [?] means serpent. The serpent poison has captured my heart and I'm going to die.

Cira-dina tāpita jīvana. And this is not a sudden thing. For long, long time, from the beginning I'm suffering from this sort of pain of separation from such a beautiful and hopeful life of fulfilment. *Tāpita jīvana*.

Hā hā prabhu kara dayā, deha more pada-chāyā, narottama laila śaraṇa. But I'm now reached in the extreme position. For the last time I'm begging for your favour. Otherwise I'm going to be finished."

This is written by Narottama Ṭhākura in praising Śrī Rūpa Goswāmī. *Rūpanuga-sampradāya*. This *sampradāya* is named as *rūpanuga-sampradāya*. Our Guru *paramparā*, all these things, adjusted according to that.

Another instance also we find in the song of Narottama Ṭhākura, that when she's thinking of his future bright days, that he's taken, entered Vṛndāvana, and was going to get the service of Rādhā-Kṛṣṇa under the direction of Rūpa Goswāmī. Such position has come, has dawned, the day has dawned.

Kavi lokanatha hatiya buliya _____ rūpa sthaniya [?]

"When the day will come when my direct master, Lokanātha, he will take by my hand and will offer me to Śrī Rūpa Goswāmī? He will catch hold of my hand and take me to Rūpa and there he will."

Not that through Lokanātha Goswāmī and his Guru, and his Guru, in this way we want to approach. But his Guru is taking to Śrī Rūpa who holds the highest position of our highest

fulfilment of life. In this way he is connecting. That his direct Guru, initiating Guru, "will take by hand and place me under the care of Śrī Rūpa."

In this way he has given us light of the higher quarter of *bhajana* life, this Narottama Ṭhākura. Narottama *parivart*. A class is known by the name of Narottama *parivart*, that, who has got faith in him, his song. He wrote many songs, many songs. And for Nityānanda Prabhu, Mahāprabhu and they're very fervent, and very ecstatic, and deep faith. Nityānanda Prabhu, Mahāprabhu, Rūpa Goswāmī, and Sad Goswāmī, and so many others. Narottama Ṭhākura. He was born in Māgha Pūrṇimā, in Pūrṇimā day of Māgha. And he disappeared today, the Kṛṣṇa Pañcamī of Kārtika, Narottama Ṭhākura. He's within our Guru *paramparā*, we find.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."] [*Śrī Guru-paramparā*, 6]

rūpa-priya mahājana, jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama [sevā-para, jāra pada viśvanātha-āśa]

["The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa."]
[*Śrī Guru-paramparā*, 7]

[From *Songs Of The Vaiṣṇava Ācāryas*, p 90-93, describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

He had much appreciation for *Caitanya-caritāmṛta*.

krsnadasa kaviraja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-līlā, sunite galaye sila, tahate na haila mora cite

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-līlāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana*, 3.3]

So descent, the pure devotion, the current coming by zig zag way. Here in Guru *paramparā* our Guru Mahārāja has connected the link of the *śikṣā* Guru in this way. First Śrī Caitanyadeva who is no other than Rādhā-Govinda combined, the very source, the very fountain-head of all our highest aspirations. Then from there, Svarūpa Dāmodara who is a double of Śrī Caitanya, second representation of Śrī Caitanyadeva is Svarūpa Dāmodara. He's considered to be Lalitā Sakhī in past *līlā* of Kṛṣṇa.

Śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana. And Rūpa, Sanātana, both of them got direct advice, instruction from Mahāprabhu, Himself. In Benares Sanātana, and in Allahabad Rūpa Goswāmī. They had the fortune of hearing direct from Mahāprabhu's lips. So Svarūpa Dāmodara and his friends Rūpa and Sanātana, though they are not disciples, rank. But Svarūpa holds the primary position, and then next Rūpa, Sanātana.

Rūpa-priya mahājana, jīva, raghunātha hana. Jiva Goswāmī was direct disciple of Rūpa Goswāmī, *jīva*, *raghunātha*. And he's one of the six Goswāmīns. And Raghunātha who, from Svarūpa, Mahāprabhu he has seen, he has got direct teachings from Mahāprabhu and Svarūpa Dāmodara. And then he went to Vṛndāvana and then he saw that Rūpa, Sanātana get direct connection. Raghunātha tried his best to connect with Mahāprabhu, but Mahāprabhu always gave him connection of Svarūpa Dāmodara. But here Rūpa, Sanātana got direct connection with Mahāprabhu. So in the rank of Svarūpa Dāmodara. And Raghunātha submitted to them. And also, Jīva Goswāmī, he gave protection to all the instructions of higher order by quoting and support from the different scriptures for the facility of public to accept them, in general. So *jīva*, *raghunātha hana*, and Jīva and Raghunātha both from Rūpa, one was *rāga-mārga*, and another recommending *vidhi- mārga*, *jīva raghunātha hana*.

Tāra priya, and Kavirāja Goswāmī we cannot eliminate. What he has given in *Caitanya-caritāmṛta* and *Govinda-līlāmṛta* etc, and so many poems, his realization is very powerful, very sweet, and very generous. So Kavirāja Goswāmī had direct connection with Raghunātha, when Raghunātha came, *jīva*, *raghunātha hana*. *Tāra priya kavi kṛṣṇadāsa*. Kavi Kṛṣṇadāsa was direct disciple of Raghunātha dāsa.

Then came the place of Narottama who is appreciated. They could trace the higher representation of the service in the area of divine love. Narottama Ṭhākura has got in his description the appreciation of Kavirāja Goswāmī. So Kavirāja Goswāmī is taken before Narottama, and then comes Narottama, though they are contemporary.

Then, *jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa, kṛṣṇadāsa-priya-bara, narottama sevā-para*. And the faithful followers of Mahāprabhu are locating that Narottama Ṭhākura followed that Kavirāja Goswāmī, when it came next Narottama Ṭhākura.

Jāra pada viśvanātha-āśa. Then from Narottama, next generation comes with a little gap, this Viśvanātha Cakravartī Ṭhākura. There was others also between Narottama and Viśvanātha. Viśvanātha Cakravartī is in the line of Narottama, but through one or two preceptors, but they are not very remarkable. But Viśvanātha Cakravartī again has done.

Sometimes the river comes from the hill, but its magnitude is not always one and the same. In some places it is passing in a very meagre way. And some places we see it is very fat. It is coming down, somewhere it is very thin and sometimes it is very fat, the river coming. Something like that.

So Narottama, after that. Then in Viśvanātha Cakravartī it has shown itself again in greater magnitude. He has written the *tika* of *Bhāgavatam*, *Bhagavad-gītā*, and the gist of *Bṛhat-Bhāgavatāmṛtam*. Then *Laghu- Bhāgavatāmṛtam*, then *Bhakti-rasāmṛta-sindhu, Kirana-bindhu-kana*, many things he has given.

Through him Mahāprabhu has given many. So we find in some places in the line Mahāprabhu's grace overflowing to suit the purpose of the next generation. So we are to fix our attention in those important places. The river, the Ganges coming, but not very important towns grown all along the bank. In some position the big towns grow. So something like that. We find that in an extensive way the ordinary devotee may find food stored in extensive position. So attention is drawn there. Viśvanātha Cakravartī.

Then Jagannātha, but afterwards it was added the name of Baladeva. Who is Baladeva? Baladeva's spiritual line is separate. And he had much affinity, or much attraction for the Madhva philosophy. But coming in contact with Viśvanātha Cakravartī, Baladeva was converted into Gauḍīya Vaiṣṇava, and more a Gauḍīya than Madhva school.

And by the grace of Govindaji, he got the fortune of preparing this *Gauḍīya-Vedānta*, *Govinda-bhāṣya* for us, how *Vedānta* is connected with this Gauḍīya Vaiṣṇava.

There was a challenge in Jaipur that, "The Gauḍīya *sampradāya* has got no commentary on *Vedānta* which is universally accepted by the theistic school, so they cannot be given any recognition as they're follower of *Veda* and *Vedānta*."

But that challenge was taken by Baladeva Vidyābhūṣaṇa under the direction of Viśvanātha Cakravartī who was too old then to go to the assembly where the discussion about the *Vedānta* was taking place. Baladeva was sent. And Baladeva faced that problem and he took some time, seven days or so, and by fervently praying to Govinda he was empowered to compose the commentary of *Vedānta*, within very short time. And he produced that to the assembly of the then Vaiṣṇavas, and that was accepted. So Gauḍīya *sampradāya* was represented in the commentary of *Vedānta* by Baladeva. So important service he has done for the *sampradāya*. So

those that are thinkers of welfare of the whole of the Gauḍīya *sampradāya* cannot ignore Baladeva from the list of their predecessors. So Baladeva has been taken in, in the list of *śikṣā* Guru, along with Jagannātha dāsa. Baladeva, Jagannātha.

Jagannātha also comes in that line and he cut a good figure. And from him comes Gaura Kiśora Bābāji through one *bābājī* disciple of Jagannātha. Bhāgavata dāsa there was one. He was previously a muktar [?] in Mananshi [?] District. He left the world and went to Jagannātha dāsa Bābāji, took *veśa* from him, and he was known as Bhāgavata dāsa. And Gaura Kiśora Goswāmī, Prabhupāda's direct initiation Guru, he took *veśa* from that Bhāgavata dāsa. And Bhaktivinoda Ṭhākura when he was dissatisfied with the present followers, so-called followers of Mahāprabhu as mostly *sahajiyā*, he connected with that Jagannātha dāsa Bābāji, *śuddha-bhakta*, the grand Guru of Gaura Kiśora Bābāji. And he got his *veśa* from there. So, and he reckoned Jagannātha dāsa Bābāji his Guru and Gaura Kiśora Bābāji his grand Guru was Jagannātha dāsa Bābāji. So Bhāgavata dāsa was eliminated.

End of 82.11.06.B

Start of 82.11.06.C_82.11.07.A

Śrīla Śrīdhara Mahārāja: ...deviation, according to our Guru Mahārāja, whom we think, not a *sādhana- siddha* but *nitya-siddha*. His acceptance of Guru is a formal one. He's already in his position all along. And he could detect what will be the suiting channel of our knowledge, our required knowledge to attain the desired end in this life.

So, *baladeva jagannātha*, *tāra priya śrī-bhaktivinoda*. From Jagannātha we shall come to Bhaktivinoda and then Gaura Kiśora Bābājī Mahārāja, he also sometimes, he comes direct from Jagannātha and Gaura Kiśora Bābājī comes through Bhāgavata and through Jagannātha.

And Gaura Kiśora Bābājī Mahārāja he went to hear the explanation of *Bhāgavatam* from Bhaktivinoda Ṭhākura in Godrumadvīpa. In Svarūpa-ganja, that Godrumadvīpa, the *bhajana-sthali* of Bhaktivinoda Ṭhākura, there is a place reserved, a small construction where Gaura Kiśora Bābājī used to sit, take his seat when Bhaktivinoda used to explain *Bhāgavatam*. Mostly he went to hear *Bhāgavatam*. So Bhāgavata Guru, Gaura Kiśora's Bhāgavata Guru to a certain extent was Bhaktivinoda Ṭhākura. From Jagannātha, Bhaktivinoda Ṭhākura came. And then Gaura Kiśora Bābājī Mahārāja. Then our Guru Mahārāja, Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda, who has harmonized all these and has given a systematic line of thought, collecting the gist from all the sources possible helpful for our future life, the most beneficial. This is the lineage.

And Narottama Ṭhākura is a bright star in the line. And the whole almost of Manipura and so many places. And his song was very much favourite to all. But Bhaktivinoda Ṭhākura came with his songs. That is more scientific to help us. Narottama Ṭhākura's songs are more sentimental. And Bhaktivinoda Ṭhākura's songs are more systematic, for us to understand. And the feeling, the sentiment, we find intensely in Narottama Ṭhākura. But systematic thinking of anything we can trace in Bhaktivinoda Ṭhākura. So generally Narottama *parivar*, we belong to the family of

Narottama. And now we can say little by modification we belong to the family of Bhaktivinoda Ṭhākura.

I wrote a poem, I can't remember them in Sanskrit. Śuka and Vyāsa. Vyāsadeva was a *gṛhastha* and Śukadeva *brahmacārī*. And Vyāsadeva was the teacher of Śukadeva in *Bhāgavatam*. And Bhaktivinoda Ṭhākura was also *gṛhastha* and teacher of Prabhupāda who was like Śukadeva, *brahmacārī* all along. So I compared Prabhupāda with Śukadeva, and Bhaktivinoda Ṭhākura with Vyāsadeva, the master of necessary scriptures supplied for our goodness. And Prabhupāda inaugurated them as Śukadeva Goswāmī did, to the educated public of the time. Prabhupāda, our Guru Mahārāja, he observed the function of Śukadeva, *brahmacārī*, and he inaugurated the thing to the public. And he came, the scriptures and Śukadeva got it from Vyāsadeva, his father, Bhaktivinoda Ṭhākura, Prabhupāda. In this way our vision about the Guru *paramparā* and Narottama Ṭhākura Goswāmī, Prabhupāda.

Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Any question from anybody?

Vidagdha-Mādhava: Yes, Guru Mahārāja, transcendental sound, you said the other day, cannot come from one tape recorder. You said the background must be there. So our tapes of Your Divine Grace or our own *Hari-Nāma* Guru, Swāmī Mahārāja, are these transcendental sound vibrations from the tape recorder? Or does it have to be heard from the person.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: **Bhakti Vicār Yājāvara Mahārāja** [?] _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Akṣayānanda Mahārāja: It is potent, by the desire of Mahāprabhu, just like Rūpa Goswāmī was empowered by the desire of Śrī Caitanya Mahāprabhu. So similarly when great souls...

Śrīla Śrīdhara Mahārāja: I like to clear, clarify it. When I came, when I joined newly, I was sent with Nemi Mahārāja to Benares. I appreciated his explanation of *Bhāgavata* and many others there.

And Nemi Mahārāja told to me, "If now the atmosphere is created in such way, that if I'm ordered to construct a centre of our own, purchasing the land, etc, then I can do. But that won't be sanctioned by the authority, because in that case my name will be spread more, *pratiṣṭhā*."

I put this in a letter to Guru Mahārāja. Nemi Mahārāja has created a good atmosphere here, very favourable. If he's ordered to construct a centre of our own, perhaps he can do. So I think that this Benares is an important place, a meeting place of all different religious sections. So we must have some original position of our own here. I pray that you may encourage Nemi Mahārāja to have our own centre here.

We are at that time in hired house. The Deities were also there, established in hired house, rented house.

The answer, the reply did not come direct to me, but general secretary wrote to me. "We already know that Nemi Mahārāja's preaching is very successful. And you try to hear, listen to his analytical explanation of *Bhāgavatam* and you enrich yourself by that." No mention about this point.

Then after some time Prabhupāda went there, for some sort of business, installation, or anyhow some reason. Suddenly his ways were such. Suddenly Prabhupāda told me, perhaps when I was alone, that, "What will be the effect of *karma-kāṇḍa*? What is *karma-kāṇḍa*? To use our energy for the satisfaction of our own, which is not meant for the satisfaction of Kṛṣṇa. What is the necessity of collecting something according to our whim? Only what Kṛṣṇa will desire, we shall do that. That will be service."

He gave an example. "Suppose a Vaiṣṇava has said, or Lord has said, 'take some flower.' I'm taking flower to him." This was his example, our Guru Mahārāja. "When I have taken the flower and just going to give him, 'No, no, no flower, take water.' If even at that time I press him, 'Oh, you have already ordered me to bring flower. Please accept this,' this will be *karma-kāṇḍa*, to thrust my will on him. So no service."

So, because he's independent, he may order something and again he may cancel that. He's in such position. He's not bound by his own previous birth. He's independent of such nature. The will is everything. And he can express his will and he can withdraw his will, his position is such, independent. The independence of such quality and characteristic.

So as highly powerful *brāhmaṇas* also, they can give something, again curse, forget everything.

Karṇa went to Droṇācārya in some disguise, 'that I'm a *brāhmaṇa*,' or something like that.

Then Droṇācārya taught him everything, and anyhow in the end he understood that he's not a *brāhmaṇa*.

Then he asked Karṇa, "You're not a *brāhmaṇa*?"

There was some incident. One day Droṇācārya wanted to sleep, putting his head, no, it is not Droṇācārya, Paraśurāma. And that worm, Paraśurāma's head was on the thigh of Karṇa. Indra in the shape of a worm, he pierced through the thigh of Karṇa and gave a biting to the head of Paraśurāma.

Paraśurāma awoke, "What is this, the blood flowing and his body also smeared with blood. What is this?" Then he asked Karṇa, "Oh, you're not a *brāhmaṇa*? *Brāhmaṇa* cannot tolerate. You must be a *kṣatriya*. And why you have come to me? You have taken all this education from me about the weapons. I throw a curse, that the time of your greatest need, you will forget everything." He withdrew. What he gave, he could withdraw.

So free will is of such nature. It is committed sometimes and if necessary, may withdraw from encouragement. So many politicians, heads of the nation, they sometimes give some commitment, try to oblige. But if necessary he has to abide by ordinance. It may be necessary for the good.

So, in scriptures also something like that, the books written by the *mahātmās*, *śāstras*. That is something like tape. They have given instructions through the medium of so many symbols. That has got some value. But not so much value of such degree as we find in the writer, something less. So also, the will, the centre from which the vibration is passed, if still in connection, that his consent is there, it will work.

Our Guru Mahārāja through telephone gave *Hari-Nāma* to one person in Dakka in his dying bed, death bed. He was recommended by his disciples...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] When phone he gave, but his consent, the connection was there, it may be done. And when instruction given just like book, it is in the tape recorder, just like book it is there. But the powerhouse is above all.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Commissioned by the powerhouse.

Śrīla Śrīdhara Mahārāja:

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
[mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I am everywhere, everything in Me. I am nowhere, nothing in Me."

Acintya bhedābheda. He can withdraw, and He can also pervade through everything, it is His will, in this way. *Śāstra* also, many of us may read, but if there's any curse anywhere, they won't get the benefit by reading the *śāstra*. From Him, the original person, or a helpful connection with Him. _____ [?]
So that will be barred.

That Durvāsā gave curse to Śakuntalā. "You are neglecting me, engaged in deep meditation of your husband. And I'm a respectable guest, you are ignoring me. Then if you're introduced to him, he won't be able to remember about you at all." In Śakuntalā case, a bar.

Then the she friends of Śakuntalā they came, "Oh, be propitiated with us, withdraw your curse."

Then he modified it. "If any token can be shown to him, he'll be able to remember that."

In this way.

The will, it is coming, what is coming, it is not cut up from the source, the powerhouse. So the powerhouse keeper, the faithful group, not only through whom it came, but also the associated clans, they can also have some such power, to stop and to open. In this way we're to take.

It is not a thing that I have got the microphone or that tape, I have got everything from him. Fully I have got possession in his property. It cannot be done like that.

But still mainly it is conducted. Just as so many *śāstra* written by whom we can read. But our attention must be qualified to read the *śāstra*. Only mere reading, intellectualism, that won't do. But reading in a proper way, *praṅipāta*, *paripraśna*, *sevā*. And *ya'o paḍa bhāgavata vaiṣṇavera sthane* [*Caitanya-caritāmṛta, Antya-līlā,* 5.131] If through His agent, if I properly read that, then it will be beneficial, otherwise I shall try to cast, due to my deceptive nature, my meaning into the name of the *śāstra*.

As Śaṅkarācārya did, he interpreted the *Vedas*. There he did not try to draw the real meaning of the *Vedas*, but he cast his own opinion in the *Vedas* and gave that to us. Do you follow?

Mahāprabhu charged against him. "Śaṅkarācārya has not accepted the teachings of the *Vedas* as it is."

Like Swāmī Mahārāja named *Gītā*, *As It Is*.

"He modified the teachings of the *Gītā* by his own intellectual experience. So it is not real purpose of the *Vedas* in his writings." These were the charges against Śaṅkarācārya by Mahāprabhu.

Gaura Hari. Gaura Hari bol.

Devotee:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4]

_____ [?]

Śrīla Śrīdhara Mahārāja: "Let it work intact for eternity. This is my special hankering, prayer for the good of you all." A general recommendation.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And Rūpa Goswāmī also, not only what Mahāprabhu taught direct to them, but also outside they told, "I am inspiring you, I am giving some good will to you. And when you will be under necessity, that will work, that will help you to face all possible difficulties when you attempt to refute the opposite elements. It will work, my good will with you. And that will help you. And it will come to your relief at the very time you are in need." That was told by Mahāprabhu, both Rūpa and Sanatana. *Śakti sanchar* means this, to give the good will.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Well-wishing _____ [?] Without the help of the sound. It is also possible _____ [?] The assertion in different planes, to help the surroundings. To think good of some, _____ [?] Guru thinks good about the disciple. They may thrive, they may get the real thing of search of us. *Pisashish* [?], the good will, and then to say something. And both parties must be willing, and that also receiving quality attitude, from both the parties. Then it will transmit from one place to another. The door is closed that side then no effect. So Guru *lakṣaṇa*, what is the sign of a Guru, symptom of a Guru, as well as what is the sign of a disciple. And when they both come together, then the transaction begins. Conductor, electricity cannot pass through anything and everything, non-conductor is also there. Gaura Hari bol.

Akṣayānanda Mahārāja: So that means *śāstra* and *Nāma*, without *sādhu-saṅga* it may...

Śrīla Śrīdhara Mahārāja: *Śraddhā*, everything but, receiving properly, sincere receiving attitude from the disciple, that is also necessary, a necessary part. Otherwise, no effect can be shown. If the seed is cast on the stony ground, no crops.

[30:20 - 32:15 Bengali Conversation]

Śrīla Śrīdhara Mahārāja: That is modified because they do not pass through the medium which is cent percent can transmit. So modification comes from Guru to disciple then some colour. Again another disciple, some modification. In this way *pāramparyeṇa*, and *prakṛti-vaicitryāt*. Many disciples heard from one Guru and according to the receiving capacity, variegatedness of their capacity of reception, when they give delivery, some sort of difference. *Prakṛti-vaicitryāt* and *pāramparyeṇa*, so there is a jungle now, but first it was one. And in *Gītā* also:

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity

of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku. O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."]

[*Bhagavad-gītā*, 4.1-2]

"I first gave the instruction of this *karma-yoga* to Vivasvān, Sūrya. Then from him to Manu. Manu he gave to his son Ikṣvāku. In this way coming and it vanished. Now again I am saying that same old thing to you."

Contaminated and modified by this mundane thought. The spiritual truth becomes otherwise coloured. By our prejudice it is coloured. Hare Kṛṣṇa. Gaura Hari. Now the time, ten o'clock.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I close here.

...

Prakṛti-vaicitryāt. Mahārāja said, "There is neem trees, there is tamarind trees, they are drawing water from the same Ganges perhaps, on the banks of the Ganges. But when production, this is bitter and that is acid. And some mango tree is there, that is giving some good fruit, sweet fruit. In this way from the same source, but according to the nature, the medium, the production becomes different." *Prakṛti-vaicitryāt*.

From Brahmā, both Indra and Virocana, they are students to Brahmā. Brahmā, *so 'ham*. Then Indra thought *so* means *ātmā*, and Virocana he thought like a demon, this body. 'I am that.' Who is that? Some thought, the soul is there, and some thought in the same class reading, this body is that thing. And this misconception according to the local prejudice. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So we know very well that what's coming from Your Divine Grace is exactly sweet and correct and perfect.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīla Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Vidagdha-Mādhava: Guru Mahārāja, one *darśana* you spoke that Napoleon, when he was on the battlefield, none could defeat him when he was present on the battlefield. So my question is this. In the west, people have an interest in occult, in parapsychology, subtle material phenomena. And it is accepted by some that people can subtly attack other people, on the subtle plane. That there can be war beyond the gross material plane on the subtle plane. So my question is, when there's opposition parties and bad feelings, can one party be disturbing the other party, subtly, on the subtle plane. In other words, can they make disturbance from a distance?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says that, "When there are opposition parties in apparent spiritual movements, then can one party have a type of subtle war on the other by some means, maybe mantra, tantra, or something. Is it possible that they can effect and have any victory that way?" That's his question.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: From a distance, can one party disturb the other party from a distance, is it possible, by any means at all?

Śrīla Śrīdhara Mahārāja: Through books, through agents, may do. Or if they develop psychic force, thereby also they can do. Even they can cure the disease also by psychic power from distant place. Hanumān [?] says so.

Akṣayānanda Mahārāja: Yes, this is the question.

Śrīla Śrīdhara Mahārāja: Now, this is about external things, *tarkā-pratiṣṭhānāt*. [*Brahma-sūtra*, 2.1.11] & [*Gaudiya-Kanthahara*, 7.104]

_____ [?] *Bhakti-rasāmṛta-sindhu*____ [?]

So *tarkā-panthā* and *śrauta-panthā*, we're to conceive the difference between *tarkā-panthā*, the ascending method, inductive method, and deductive method, or descending method, revealed truth. *Tarkā-panthā*, by the method of logic, a greater genius can defeat another by arguments. By arguments we cannot ascertain the truth. Truth is independent of all sorts of conjectures ever come, or may come in the world. We are to understand the difference between the two, the truth coming Himself towards those that are attacked by non-truth. Infinite comes to finite, that is one. *Yam evaiṣa vṛnute tena labhyaḥ*. And *na medhayā na bahunā śrutena*. No *tarkena*, no debating or discussion by nothing else.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas, tasyaiṣa ātmā vivṛṇute tanūṁ svām

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Nānyad yathā sthūla-tuṣāvaghātinām. Tuṣ means the cover of this paddy. If only the cover of the paddy is being husked, *tuṣāvaghātinām*, if only the cover of the paddy is being husked for infinite time, no rice will come out.

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]
[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.22]

End of 82.11.06.C_82.11.07.A

Start of 82.11.07.B

Śrīla Śrīdhara Mahārāja:

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
[teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām]

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]
[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.22]

So,

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena

yam evaiṣa vṛṇute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Everything is finished here. When He likes to make Himself known to anybody, only that body can know, through His grace. And here, from this plane, they may dash their head to pieces, but no trace of that higher thing. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You please explain that, little elaborately. That *śrauta-panthā*, *avaroha-panthā*, it is coming down. Truth can come down, and come at His pleasure. Whomever He will select, he will know Him. In the same place, He wants to make Himself known to one, the others cannot know. They can know differently.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cow-herdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa entering the arena of Kaṁsa, and different sections of people are seeing Him in different ways. Whomever He wants to make Himself known, in that way, he can know Him only, in that way. It is His will, and not the will of the knower, who wants to know.

Anyhow, to influence Him, that He comes down, and this is the devotion of *bhakti*, *śaraṇāgati*, etc. Otherwise, we shall know, with this attitude, none can know, what to speak of establish by their discussion, or logic, he may give impression. Have you all understood this method?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Or more explanation necessary?

Then Akṣayānanda Mahārāja will speak something elaborately.

Vidagdha-Mādhava: Guru Mahārāja, can I rephrase some of that question?

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha-Mādhava: As Napoleon, his presence, created a situation for the opposition party, which practically made him invincible...

Śrīla Śrīdhara Mahārāja: After all, Napoleon is a man of this mundane world.

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: One good logician can suppress another one of lower capacity. It is here. But no Napoleon by the dint of his own genius can enter into the transcendental world. Which, the transcendental truth is so fine, and of subjective nature, and never of any objective nature. He's all subject. The whole - He can take only initiative, of all the actions, especially about Him. So subtle, that the human consciousness cannot enquire and capture Him. As a subject that cannot be dealt with. Super subjective area, transcendental, *adhokṣaja*, means super subjective.

My, myself is so gross, my self, my knowledge, my self and its knowledge is so gross, that cannot enter. Just as earth cannot enter electricity. Electricity can enter anywhere, but iron cannot enter into electricity. Electricity will pass through iron _____ [?] electricity non conductor it cannot pierce through. Just as some ether, that can pass through anything, the iron work, the wooden work, it will pass through anything and everything. But wood cannot enter into it, it is so fine. Something like that.

Super subjective, all subject, all subjective existence, and very, very fine. And *jīva* consciousness is too gross to conceive that thing. Just as an eye cannot see so many things. Microscopic worms are there, but it is beyond the reach of human eyes. Only through microscope we can trace, something. So, this gross, subjective character, which the individual souls possess, that is so gross that cannot have any, cannot trace any existence of that most subtle thing in the conscious world. So, *nāyam ātmā pravacanena*, only when that fine thing descends into this gross plane, then the gross plane in a passive way feels something, that something is encroaching me, and he cannot oppose. So fine, that is entering into this gross plane of human consciousness. So fine knowledge, and so peculiar type, he just wonders.

"Such a wonderful touch of a very blissful, how I find extraordinary bliss touching my mind, my consciousness?" Then if that is withdrawn, "Oh, no trace of that wonderful blissful touch in me again."

So that is of another type, so *yam evaiṣa vṛnute*. Whomever He will select to be caught by Him, he can get trace, otherwise none can trace Him. It is very easy thing. So many things existing beyond the jurisdiction of our sight. So many sounds are there which our ear cannot hear. All limited. So human consciousness is limited to make enquiry, or understand about that thing. But

when that thing comes to us we can feel only possibly. That sort of, transcendental, supra-mental, these are the terms given by the philosophers about His attributes and existence.

Sat-cit-ānandam. The Vallabha *sampradāya* says, *sat* is what exists, what is the matter. *Cit*, *sat cit*, both in *jīva* soul. And *sat-cit-ānanda* only in the higher thing, that is Lord, God. *Jīva* has consciousness but not *ānanda*, mere consciousness. And *ānanda* is there, *sat-cit-ānanda*, in full-fledged is there in the God.

But Mahāprabhu says that *jīva* is an atom of consciousness, and with very negligible point of blissfulness. *Sat-cit-ānanda*, three things, only in a very meagre way, of a most negligent degree, in *jīva*.

I could not make it clear? Eh?

Akṣayānanda Mahārāja: No, very clear.

Śrīla Śrīdhara Mahārāja: Very clear. But our Vidagdha-Mādhava Prabhu he's not satisfied perhaps? More elaboration he wants, eh?

Vidagdha-Mādhava: I think that, I'm coming from such a low position, and entering in such an exalted process...

Śrīla Śrīdhara Mahārāja: No. You have brought the example of Napoleon. And I sometimes used it for some other topics. But why you have taken Napoleon here? Napoleon is a hero in the material world, but no spiritual reference.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

A mundane example of Napoleon, he could conquer any force. So, someone is endowed with - empowered, a delegated power of the Lord, then he can conquer anyone. Something like that. A genius, and spiritual genius, one favourite of the Lord. Lord is backing whom? Such is your Ācārya. He can conquer anyone and everyone. He's backed by the Supreme Lord, Supreme Authority, such a devotee can face every, any eventuality.

Jagāi, Mādhāi, the greatest rogues of the time, attacked Nityānanda Prabhu, and were easily converted. But an ordinary devotee would not be able to do that. Nityānanda Prabhu could do so.

Something like that I might have told in the example of Napoleon, to make it clear. Napoleon could defeat any force, if he was present, independent of the magnitude or the efficiency of the opposite party.

Vidagdha-Mādhava: So, Guru Mahārāja, when those that are flying, at least in name, the banner of Mahāprabhu, they have some disagreement, and even sometimes to the point of attacking the other side, how is that to be considered?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: There may be two parties, both are professing to hold the flag of Mahāprabhu, the banner of Mahāprabhu. But they may even attack each other, to the war, to the end. So what is the position here? What is the explanation given?

Śrīla Śrīdhara Mahārāja: Then? This is the leading question _____ [?] Gauḍīya Maṭha _____ [?]
sahajiyā party? Our Guru Mahārāja dismissed them all by quoting one _____ [?]

āula, bāula, karttābhajā, neḍā, daraveśa, sāñi
sahajiyā, sakhībhekī, smārta, jāta-gosāñi
[ativāḍī, cūḍādhārī, gaurāṅga-nāgarī
tato kahe, ei terara saṅga nāhi kari]

["The names of the *sahajiyā saṁpradāyas* are as follows: *āula* (a mendicant sect following a very easy course of worship), *bāula* (a sect of mendicants who wander about singing sweet melodies about the pastimes of Rādhā and Kṛṣṇa while engaging in abominable activities), *karttābhajā* (a sect of "followers" of Śrī Gaurāṅga in Bengal), *neḍā* (literally means: "shaven-headed." Refers to devotees whose greatest religious principle is their shaven heads. The word also means bald or barren and connotes someone who represents himself as a devotee while his so-called religious life is barren of genuine realisation), *daraveśa* (a Muslim mendicant. This word has also been used by Śrīla A.C. Bhaktivedānta Swāmī to mean "hippy"), *sāni* (literally means: "religious instructor"), *sahajiyā* (literally means: "easy-ist." Indicates one who takes the pastimes of Rādhā and Kṛṣṇa in Vṛndāvana cheaply), *sakhībhekī* (one who imagines himself to be a *gopī*, and adopts the dress of a woman), *smārta* (formalistic and materialistic *brāhmaṇas*), *jāta-gosāñi* (caste *goswāmīs*), *ativāḍī* (proud devotees), *cūḍādhārī* (those whose only religious principle consists in shaving the head and maintaining a tuft of hair, marking themselves as Vaiṣṇavas), and *gaurāṅga-nāgarī* (those who consider that it is the position of Śrī Caitanya Mahāprabhu to be the enjoyer of women, when in fact as a *sannyāsī* in His Ācārya *līlā* He avoided all association with women). One should avoid associating with these different classes of imitation devotees.] [*Gauḍīya Kaṇṭhahāra*, 13.111]

In this way, exposed them. *Gaura-nāgarī* they claim that "We're followers of Mahāprabhu."
Āula, *bāula*, so many others they say, "We're followers of Mahāprabhu."
But our Guru Mahārāja had to expose them, and clearly he discarded them and preached his own thing. And all, still there are so many others in their camp, they do not take the *sahajiyā* section, do not take the opinion of Gauḍīya Maṭha. So the subtle points there are, and it depends upon the sincerity of the soul, he can know.

ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte pramāṇa

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [*Caitanya-caritāmṛta, Madhya-līlā,* 6.89]

Gopinātha Ācārya and Sārvabhauma were discussing about Mahāprabhu. Sārvabhauma was not converted, so far. When, before his conversion, the talk between Gopinātha Ācārya and Sārvabhauma, and his students.

Gopinātha Ācārya told, "That only through the grace of God, one can know God, no other alternative."

Then Sārvabhauma put this question.

[sārvabhauma kahe, — ācārya, kaha sāvadhāne] tomāte īśvara-kṛpā ithe ki pramāṇe

[Sārvabhauma Bhaṭṭācārya replied, "My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 6.88]

"You have got the grace, and I have not got the grace. What is the guarantee there? How to decide, that you have got the grace of God, what you say about God that is true? But I have not got the grace, so my words are not real."

ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte pramāṇa

A very subtle point, to know what is what. There is a position to know the reality, and those that do not know the reality, they cannot understand, so it is, just as the other day I told.

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever.] [*Śrīmad-Bhāgavatam*, 11.22.34]

A party says that, "There is no God." Another party says, "There is God." All the differences, how they can be unified? The real fact is one thing, and disqualification is another thing. So there will be so many parties, who have realised no truth, who have realised one per cent, fifty per cent, fifty five per cent, in this way the difference will go on. Still, in the perfect plane of truth there is also difference. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha haññā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83]

The *vātsalya-rasa* says, "Mine is the highest." *Sākhya-rasa* says, "Mine is the highest." *Taṭa-stha hañā vicārile, āche tara-tama*. But there is possibility of withdrawing from the relative position and understand and give judgement about that non party decision, and thereby we can know the gradation. And who has got that inner most understanding capacity to catch that fine thing, they come and accept that. But sometimes the relative positions have to surrender, to submit to the absolute point. The *vātsalya-rasa* can realise sometimes that, "No, *mādhurya-rasa* is more powerful." So there is a clash, a fight, and *vātsalya-rasa* is defeated by *mādhurya-rasa*, then they have got that bitter experience. But still, they do not like to admit it, whole time in the public. It goes so far. The differentiation, the hierarchy, everywhere it is. And it is not very easy to understand. The *śanta-rasa* devotees, it is not very easy to - very exceptional cases...

[tasyāravinda-nayanasya padāravinda-,] kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ

["When the breeze carrying the aroma of *tulasī* leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Ātmārāma, they're [the four Kumāras] self-satisfied, but suddenly on one occasion some *tulasī gandha*, scent, divine scent disturbed their balance of mind that they're self-sufficient. They're tasting the *rasa* of their own *ātmā*, and that is last point of realisation. Śukadeva, he was also in such a position, and fully satisfied he thought himself, but,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interest in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing glorification of the Lord except a butcher or one who is killing his own self?"] [*Śrīmad-Bhāgavatam*, 10.1.4]

The *brahma-jñāna*, the *bhāgavat-jñāna* is above *brahma-jñāna*. Ordinarily *brahma-jñānīs* do not admit this. But there are exceptional cases, special cases who come to prove this. In this way, there are so many sections. One section, they may assert that, "Mine is the highest realisation." This *yogī*, this *Vedāntic*, this *karmī*, so many sections in the thoughts of the world we find. But generally they won't admit that 'mine is lower than another.' But still a comparison is possible, and it depends upon the fitness, upon the capacity, the inner taste, *ruci*, to have the higher thing. *Ātmā parijñāna-mayo vivādo hy*. Just as differentiation from theist and atheist, in a gross way, so among the theist there are also gradational differences. And one party cannot generally admit the higher position of the other. But still it is there, and the taste to accept the higher, the inner taste, that is the guarantee, to that.

One who has passed through all these stages to the highest, when he comes to give evidence he will say, "For this, this is higher. For this, again, this is higher."

Sanātana Goswāmī has proved that through that *gopa* boy, that first he's thinking 'this is the highest end.' Then again, dissatisfaction. Again getting the chance the next higher, next higher, next higher, in this way he's going up. How, from our present position we can rise up, and up. That has been shown in his *Bṛhat-Bhāgavatāmṛta*, by the example of that Gopa Kumāra. It is possible. It is within our understanding. But all may not understand, of the truth of any and everything.

Just as there is gradation in truth itself, Himself, so also there is gradation among the knower, among those that have come to realise, there is also gradation. And the fit will gather to his own place. And there is a tendency always, 'that where I am, it is the best place.' And we're to get out of that.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

The *śaraṇāgati* and this sort of attitude will help us to receive higher vibration of the truth, finest vibration of the truth. If we disown our self, our ego, generally opposes to catch the fine vibration. But if we can disown that ego, and very, very open, *amāninā mānadena*, and be, self-abnegation, and self-forbearance, and no assertion of our self, and to give honour to every vibration of the environment. With this attitude we can go up. It will help us to catch the higher truth, and go up. *Śaraṇāgati*. He will come down to reveal Himself. First, this sort of principle we have to accept. The truth is higher. I cannot force Him to come to serve me, my sweet pleasure. He's higher. And of His own accord He may come to me. So with what attitude should we search after Him?

Mahāprabhu says, "In this way you can attract Him towards you. And as much as He will make Himself known to you, you'll be able to know that, that part of Him. So no end."

So no necessity of conquering a kingdom. The kingdom will come himself, itself.

Rāmānuja Ācārya says, once he had to enter into discussion with a *māyāvādī paṇḍita*, and fourteen or fifteen days continuously discussed, the hard discussion was going on. And he thought himself unfit, and came to the temple of _____ [?] and prayed.

"How is this? That to establish Your devotion, dignity of Your devotion, I feel I'm worthless. I can't defeat that *māyāvādī paṇḍita* to establish Your devotion as the supreme. So helpless am I."

But after that Rāmānuja approached that man again as prearranged. Whenever Rāmānuja was present that man came and submitted to him. "Now I recapitulate and assimilate what you said and I say what you told that is true. I submit to that." The ways of Vallabha Ācārya.

So it is like that. The victory is like that. It is not in the fist of any person. It is there.

Mahāprabhu - there is an art of jujitsu, an art of conquering the enemy, not by force but by negative withdraw. So in many places it has been done like that. Mahāprabhu approached Sārvabhauma, Prakāśānanda, and conquered them almost negatively, by negative attitude.

"I do not know anything much. I'm a fool, stupid, no idea in the *śāstra*. You are big men." In this way. "But I have heard from My Guru in this way, this way. I do that."

mūrkha tumi, tomāra nāhika vedāntādhikāra, 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra

[" 'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 7.72]

"You are a stupid person. You have got no capacity to enter into the high knowledge of *Vedānta*. You take the Name of the Lord and that will help You to the utmost."

"I do that anyhow." He entered into the discussion with Prakāśānanda, *māyāvādī paṇḍita*, in such a way, "That I'm a fool." And Guru _____ [?] But the achievement that disarmed him, that opponent. This attitude disarmed the opponent, and he came with sincere search, and then finding all these things he was converted.

It is His will. Always we should invite His attention, His grace, before we go to do anything and everything. We remember Him. We throw ourselves in His mercy, what is His decision. That will be all right. Otherwise I'll hunt after my name and fame and self glory.

All won't accept in this world of *māyā*. *Bhagavad-gītā* is there, *Bhāgavata* is there, so many devotees are there, but still, all are not converted. So many examples, Prahlāda's example, Dhruva's example, so many examples, but still there is atheist. The *karma* of *jīva* is there. There is sun, but no eye. Then?

Vivado yastiki nastiki catmanis [?] In gross, and so in subtle matters also like that.

So that ascertained, past has been given the name of *bhāgya*, fortune.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

A particular section who have come up to the point where from they can be able to understand, to see the truth, in that section. It is not for all. The real argument will be pushed forward but they won't understand that argument. They have no capacity to understand. It is useless to them. But some will see the justice in the argument. "Oh. This is true." So this is *bhāgya*, or inner capacity to catch the truth, the subtle things within.

Brahmā explaining *Veda*, Indra, Viracandra, so many students, they understood in different way according to their stage. From the same source, *prakṛti-vaicitryāt* and *pāramparyeṇa*, from the same source coming, flowing, and one can understand, and another cannot. So according to the capacity of the hearer they will be ranked in different clans and sections.

Bhagavad-gītā is there, and apparently many sections accept the *Bhagavad-gītā* as most authentic. But still _____ [?] their understanding, *adhikāra*, *vicāra*. So in the *śāstra*,

parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam / karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

[śreyān sva-dharmo viguṇaḥ, para-dharmāt sv-anuṣṭhitāt]
sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Very forcefully it is placed there. Rather die, don't leave your present position. And then,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Go ahead." The General says. First the General says, "Don't leave your position, whatever severe attack comes to your line, don't come back. Die there, don't come back." Then again he says, "No, march on."

And one may think, 'Oh, you already told don't move an inch. Now you say, give up your position. What is this?'

Parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam.

Kṛṣṇa Himself says,

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

Brahmā's position is not less, not to be ignored, to be disregarded, Brahmā. He's giving so many boons to so many demons. Then Mahādeva he's sometimes competing with Nārāyaṇa. Then Baladeva. Then Lakṣmī Devī. Every one of them is a standard of some highest realisation. But still, gradation is there, and it is unbelievable, that gradation, still it is there.

Every chief in his state gets the absolute position, but when there is a meeting of all the chiefs of the states in one place, who will get the honoured position, how much to be ascertained there?

Sometimes here by seniority it is judged easily, but not always. The merit is there, not seniority but question of merit is there. That is more abstract and difficult. It's difficult, but still it is there, the gradation. Brahmā, Śiva, Baladeva, Lakṣmī, Uddhava, Nārada _____ [?] *gopī*, in this way going on.

And it is puzzling, that the *gopīs* say, "No, we have none." They're worshipping so many gods, and from another quarter it is said that the *gopīs* their worship is better than whom they worship. A most puzzling thing. And how we're to understand? The one who is worshipping a god his position is better than the god he's worshipping. Most puzzling. How we're to know this?

Jñāna-śūnya-bhakti. By the volume of the body, that is one consideration, that one will be given honour. But if we take the understanding of the intellect, intelligence into account, then body consideration will go down. Then, so many intellectuals, but when honesty is taken into account, then intellectual standards, and these big bodies, they will go lower. The question of energy, the *karmī*, there are so many great Generals, Hannibal, Alexander, all things things. And the scholars, Newton, Einstein, that is there, in this way.

The highest criterion is devotion, submission to the Absolute One. He's one, and affinity, faith towards Him that is the highest criterion of measurement. Highest criterion of measurement is considered our sincere surrender, our sincere attachment, devotion to the highest centre. And not our knowing, inquisitiveness, and what to speak of this raw energy.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Śrī Upadeśāmṛta*, 10]

In this way it is going, different standpoints, and the difference *in* the standpoints of calculation is there. From the standpoint of energy, from the standpoint of understanding, and from the standpoint of our affinity, our regard, our attraction, our taste, our service.

End of 82.11.07.B

Start of 82.11.07.C

Śrīla Śrīdhara Mahārāja: ...*bhakti-mārga*, *jñāna-mārga*, *sreyoh*. Generally there is a fight. There are so many other big persons that plead only about *karma*. But there are others who plead for the renunciation, the *jñāna*. And there's another section that are for service, for devotion. And clash between these three, the *yoga*, _____ [?] and within their section there's the fight. The communist, the Russian communist, the Jew communist, here also are the three sections of communists. And the communists advocate, as in America, Republican and Democrat. But very subtle difference between the two.

Gross and subtle, pure and impure. And everyone stands as guarantee for his own taste, of his own future, after all. We are to take risk, we are to - to be sincere we are to take risk. Ultimately my fortune depends on me - free will of *jīva*. Without consideration, the grace, that may come or not come. And that comes also to the fittest, not to the hypocrites. So individual enterprise in the spiritual world cannot be eliminated altogether. Whether he selects surrender, or selects *so*

'ham, 'I am above all.' The risk must be taken by our own self. We can't eliminate us from the responsibility for our future fate, fortune.

In *śaraṇāgati*, in surrender also there are two things, one *mārjjāra-nyāya*, like the cubs of the cats. And *markaṭa-nyāya*, who has got some sort of free action. Embraces mother and mother takes him anywhere and everywhere. And the cat cub cannot do anything. The cat bites by the neck and removes him here and there. Both kinds of *śaraṇāgati*. But Mahāprabhu tends towards the *markaṭa-nyāya*. *Jīva* has got his free will, however meagre, small, negligent it is, but it is there.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I'm not responsible." Lord says, Kṛṣṇa. "For these differences in the world I'm not responsible."

It is his nature, that is to take the responsibility of his past and future and present always, because a particle of free will also is there, because it is soul, it is consciousness. Consciousness means endowed with free will. A small part, a small freedom, but it is there.

When the British left India they gave the choice, divided into Hindustan and Pakistan, and the chiefs are given the choice ether to side Pakistan or Hindustan. And Mahārāja of Kashmir [?] he was in a difficulty. The subjects mainly Mohammedan and very near to Pakistan, but here Hindu, he was wavering, which side to join? _____ [?] But the Pakistan managed through the hill tribes to attack Kashmir. Then he joined Hindustan. And then Hindustan sent force under Mountbatten who was the last Viceroy and India kept him as long as to fulfil his term. And Mountbatten was an able captain, and through his advice when towns were taken in the front, Pakistan had to go back. And then Pakistan came, and Jawaharlal [aka Paṇḍita Nehru] and Gandhi they committed some blunder and accepted _____ [?] something. 'The people of Kashmir which side that shall go we shall accept.' But all people did not agree to that condition so it was stopped there, as much as Pakistan encroached, the line is still there and the quarrel is continuing. So the British left to the chiefs, 'go this side or that side.'

This side *māyā*, and this side service and enjoyment. You *jīva*, you choose. Your choice is with you. However small freedom you have got, you have to choose which side. Exploitation and dedication, you have to be a party. You cannot get scott free about your life. You must have to take responsibility, however small it may be, according to your position. The responsibility you must take for yourself. This is the decision. So everywhere it should be applied, in every phases of our life. This discrimitible point has been meant as *bhāgya*, fortune. The most subtle indiscriminitible point, almost imaginary, but it is there.

_____ [?]

Aranya Mahārāja: We had one boy in London who couldn't accept if God is all knowing, He knows the past, present and future, why has He allowed us to enter into such a predicament, a suffering situation?

Śrīla Śrīdhara Mahārāja: He does not admit what?

Aranya Mahārāja: He doesn't like the fact that God allowed the *jīva* to enter into this suffering situation.

Śrīla Śrīdhara Mahārāja: He has allowed, God? He's to be blamed?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Or God has not allowed? They say there is no God. You are only existing. Do you deny that you are existing? But your existence means what? Some sort of magnitude, so free will to guide. Your responsibility is with you. If you are to admit that you exist, what is that you? Analyse. And there it will be found that a point of responsibility for your fate is there _____ [?]

[10:15 - 11:30 Bengali?]

Parvat Mahārāja: Guru Mahārāja, Viraha Prakāśa Mahārāja asking, reading *Bṛhat-Bhāgavatāmṛta*, it seems like instruction on *sākhya*. Sanātana Goswāmī is in *mādhurya*.

Śrīla Śrīdhara Mahārāja: Sanātana Goswāmī has ended in *sākhya* there. That Gopa Kumāra taken to *sākhya* and finished there. And *mādhurya* has been taken down there to participate only in the lower path. But Sanātana Goswāmī generally ended there in *sākhya*. Gopa Kumāra entered the *sākhya-rasa*, and there he could feel that what is the *mādhurya-rasa* to certain extent, as it is possible from that plane. Here ended Sanātana Goswāmī.

Aranya Mahārāja: But why did he only go that far? Why only to that point?

Śrīla Śrīdhara Mahārāja: That is specially entrusted in Rūpa Goswāmī. And that was done before Sanātana. Mahāprabhu, though Rūpa Goswāmī formally he was already disciple of Sanātana, and younger brother also. But when Mahāprabhu coming back from Vṛndāvana He met Rūpa Goswāmī first in Allahabad. And He taught him there, mostly concerning this *rāga-mārga*.

And also in short, and told that, "I am giving some inspiration, My good will to you."

And Rūpa Goswāmī was entrusted with that, *mādhurya-rasa*, *parakīya*, etc, that higher _____ [?]

Then He met Sanātana in Benares, and there for two months - there fifteen days, and here two months He taught Sanātana, and mostly about *vidhi-mārga*, touching *rāga-mārga*.

And so, because Rūpa Goswāmī was accepted first as a student of Mahāprabhu, his name comes first, Rūpa, Sanātana. Not Sanātana, Rūpa, generally. Rūpa gets the, though disciple of Sanātana formally, and also younger brother, still he comes first. _____ [?] according to respect the word comes first. There is a rule in the grammar. Rūpa, Sanātana. Rūpa came first in consideration, because he was the first disciple, earlier than Sanātana. Only a difference of a few days but still he's considered, and he was entrusted with the *rāga-mārga* and Sanātana mainly *vidhi-mārga*, touching that *rāga-mārga*.

And Jīva Goswāmī, again lower, to prove Sanātana, especially Rūpa, from the quotation of different scriptures and by arguments also. That was given to Jīva Goswāmī. Different types of service.

Parvat Mahārāja: Viraha Prakāśa Mahārāja also mentions that in *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī lightly mentions Gopāla mantra. What is that?

Śrīla Śrīdhara Mahārāja: What Mahāprabhu got from Īśvara Purī. Dvādaśaka Gopāla mantra. But according to - Mahāprabhu got from His Guru, Gopāla mantra, Dvādaśaka, but Mahāprabhu Himself inspired Sanātana Goswāmī to discuss the *śāstras* and to discriminate and to fix mantra. And Sanātana Goswāmī, according to His instruction and insinuation he has given this Dvādaśaka Gopāla mantra to us, all suitable, and we follow that now.

But he does not follow my version. You explain to him.

Parvat Mahārāja: Yes, he follows. Maybe I'll translate more.

Vidagdha-Mādhava: Guru Mahārāja, at what point can a devotee give up having an authority to advance in Kṛṣṇa consciousness? At what point can a disciple, a devotee, give up the conception of having a authority, someone over him in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: What's the point? To give up authority means?

Aranya Mahārāja: Working under someone's direction.

Śrīla Śrīdhara Mahārāja: He can be independent?

Akṣayānanda Mahārāja: Do you mean that, at what stage he can be independent?

Śrīla Śrīdhara Mahārāja: Authority means external authority, how he gets, when he gets direct connection from the Lord. Then he may not follow any medium. When coming in direct connection with the highest authority then no agent, no medium is necessary, no mediator. It is ostentatiously, but internally there is medium, and he's always fond of that line, always keeping Guru above him, the medium, the agent, internal. But externally he may not feel any necessity of consulting *śāstra*, *apita*, never hear the *sādhu* or *śāstra*.

Vidagdha-Mādhava: Is this an advanced stage?

Śrīla Śrīdhara Mahārāja:

yadā yasānugṛhnāti bhagavān-ātma-bhāvitaḥ, sa jahāti matim loke vede ca pariniṣṭhitām

["When the completely opulent Supreme Lord sees the total surrender of a devoted soul, He is pleased to award that soul His own personal service; thus He bestows His causeless mercy upon that soul, and at that time the devotee rises above the ordinary material considerations of the *Vedas*. Thus he shakes off all attachment to the external scriptures of the *Vedas* (such as those recommending *karma-kaṇḍa*) which are meant for the people in general."] [*Śrīmad-Bhāgavatam*, 4.29.46]

When he can catch direct connection from Him, necessarily he may not have to depend on the scriptures that are given here for the less understanding people, less realised people. And he does not care for the opinion of the people, or the society, or even the scriptures.

Aranya Mahārāja: But then, in such a stage, someone might say, justify some activity that might be contrary to what the scripture is saying, saying that he's above the scripture.

Śrīla Śrīdhara Mahārāja: But there are others, canvassers, agents, sub agents, they will connect that. That in *Veda* so many things, *śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61]. *Veda*, the scripture is only searching for. And the gradation in the scripture, *loke vyavāyāmiṣa* [*Śrīmad-Bhāgavatam*, 11.5.11]. The *karma-kāṇḍa* scripture, *jñāna-kāṇḍa* scripture, *bhakti-kāṇḍa* scripture, the gradation. And then upwards. All the scriptures are only showing the direction, 'That this side they are. We cannot go further.'

The *śruti* in the *rasa* of Kṛṣṇa the *śruti* has entered, and they're begging forgiveness that, "We could not represent You properly, that You are so sweet, and You are so playful. We failed to do this. So please forgive us for our offences." The *śruti*, they will realise, understand. The *Veda* is apologising. "We failed to express You are so beautiful and playful. We failed to discharge our duty. We could not understand. So high You are." *Śrutibhir vimṛgyām, śruti* also says, "This side, come this side, He is." Something.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca]
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"The knower of the *Veda*, and the giver of the *Veda*, and the purpose of the *Veda*, all Myself. *Veda* comes from Me. I do not come from *Veda*. I sent *Veda* to help you, the unqualified."

Vidagdha-Mādhava: Guru Mahārāja, I have heard many *sannyāsīs* in Gauḍīya Maṭha they are calling you *śikṣā-guru*. So they are accepting you as an authority. Is that true? They come, I've seen occasionally members of Gauḍīya Maṭha come and sometimes pose questions.

Śrīla Śrīdhara Mahārāja: Not all, but a part, they think that they can get some help from me, from what little realisation I have got coming in the Maṭha. So some may think like that, they've got something to learn from my experience.

Akṣayānanda Mahārāja: We're certain it's not just a formality. That we're convinced of Mahārāja.

Śrīla Śrīdhara Mahārāja: The Gauḍīya Matha, do you include Swāmī Mahārāja within Gauḍīya Maṭha?

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: And not necessarily the ISKCON, and he had recognition for me, so small part.

Devotees: [Group laughter]

Aranya Mahārāja: Even Śrīla Prabhupāda Swāmī Mahārāja himself considered himself part of the Gauḍīya Maṭha. He wrote in one, fourth canto, in the description of *Purañjana Becomes a Woman in the Next Life*, he describes in one purport [SB, 4.28.31] how the movement started by Bhaktivinoda and carried out by Bhaktisiddhānta is the Kṛṣṇa consciousness movement of which we're all part. And all my Godbrothers, we're all Godbrothers, and we might have some differences of opinion but we're all spreading Kṛṣṇa consciousness according to our own capacity. And making hundreds of thousands of disciples all over the world _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Parvat Mahārāja: Guru Mahārāja, our Gurudeva has said that the concept of The Temple of Understanding
[The Temple of the Vedic Planetarium] should be done under your direction and philosophical instructions. So I ask your permission to prepare questions pertaining to this subject of the different levels described in *Bṛhat-Bhāgavatāmṛta* that you may be able to describe to us the pictures, or dioramas, to depict Janaloka, Mahāloka, Tapaloka, Satyaloka, Virajā, Śivaloka, Vaikuṇṭha, all the different planes.

Śrīla Śrīdhara Mahārāja: If anyone attends it substantially I can help him, but in my present stage I cannot do it, the whole, by myself. I had a mind to build a temple here displaying the *Bhāgavatāmṛta* teachings in the temple. But that was very much costly when I went to engineer. Long, long ago, about thirty years ago. Then when Swāmī Mahārāja came I asked him that this was my desire but I could not. You have got immense resources. If you like you can do it. And he accepted.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And he asked his persons, 'hear from Śrīdhara Mahārāja, and try to prepare a plan, and build a temple there accordingly.' And they also tried in the beginning, but gradually now where that plan is gone I do not know.

Parvat Mahārāja: That's why I'm asking your permission to attain the information from you.

Akṣayānanda Mahārāja: Parvat Mahārāja is very serious to fulfil this.

Śrīla Śrīdhara Mahārāja: Yes, if he goes and then what little help is possible from this age I'm ready to help that, to that extent. But it should be taken by someone who is well versed in such theological comparative study.

Akṣayānanda Mahārāja: Mahārāja, we understand in the *Garuḍa-Purāṇa* perhaps that a pure *bhakta* is very, very rare, *ekantya gopya sisyate*. So if you say only a small amount are appreciating you, it must be because what you're giving is very, very rare, and very, very special. Of the highest quality.

Śrīla Śrīdhara Mahārāja: Maybe. Yes. One who will be able to realise the subtle position of the gradation of the domain of love. At least I think that what I have heard from my Guru Mahārāja and collected from the, corroborated from the scriptures, more or less I can represent them. And my Guru Mahārāja also he felt satisfaction what I understood about the Gauḍīya *siddhānta*. That also I can say, and some of my friends also may corroborate. On the whole he was satisfied with my realisation about the Gauḍīya *siddhānta*.

To understand, to realise, and to try to express that how *rūpānuga* holds the highest position, how. The position of Śrī Rūpa is the highest, to understand that in a comparative style. In this way this holds the highest position, to follow that, and more or less. More intensely or little shallow, shallow or deep. But to reach that position and understand, realise, sincerely, to feel that this is the highest position given by Mahāprabhu, this *rūpānuga* position, what, some idea. And the question of intensity and depth of that to understand, that this is the limit, and how that can be the acme of our realisation, the goal, highest goal. To have an idea of that. The structure is there, to have a photo of that structure, to get in ones heart, and at the same time the development there, the ornamental words, and the stuff by which it is made. Some such idea like that. The temple, it is a temple. Hare Kṛṣṇa. And it is extended as grace. It may be withdrawn any time.

Parvat Mahārāja: Guru Mahārāja, in *Nectar of Devotion* our Gurudeva has said that there was a time when Kṛṣṇa wanted to enjoy, separated Himself as Rādhā and Kṛṣṇa. So was there a time They were not separated?

Śrīla Śrīdhara Mahārāja: Not there by time, but the both is eternal, both aspects. It is written in a poem of Svarūpa Dāmodara Goswāmī.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

There is a verse composed by Svarūpa Dāmodara. Here it is mentioned like this. *Rādhā kṛṣṇa-praṇaya- vikṛtir*. The presence and position of Rādhā and Kṛṣṇa not separate. *Praṇaya-vikṛtir*. Kṛṣṇa has within Him the principle of love. And that potency when little distinctive and clearly seen, that we see as Rādhā. Rādhā is a particular higher of the highest potency of Kṛṣṇa in full. So, They're one and same. One cannot exist separately. It is automatically the substance and the potency. Kṛṣṇa is substance so Rādhā is potency. So potency cannot stand independently, neither substance without potency, so one and same. *Rādhā kṛṣṇa- praṇaya-vikṛtir hlādinī śaktir*. She's *hlādinī*, the highest potency of Kṛṣṇa, which embraces both *sat*, *cit*, the conscious and the existence, *hlādinī*. *Hlādinī* means *ānanda*. *Ānanda* presupposes consciousness and existence. But a stone only has got existence, neither consciousness nor bliss. And consciousness presupposes existence but it may not contain blissfulness. But blissfulness, or expressly, *ānanda*, it already presupposes existence and consciousness. So *hlādinī-śakti*, that is the ecstatic potency, that represents the whole potency in its highest sense, and that is Rādhā. So Rādhā and Kṛṣṇa They're one and the same.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād. For this reason, hence, *ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau*. So They're one and the same, one thing combined, one soul. *Bhuvi purā deha- bhedaṁ gatau tau*. We find in Vṛndāvana They're divided into two and They're having Their *līlā*, and others, paraphernalia, come from Both of Them, emanated from Them. *Deha-bhedaṁ gatau tau, caitanyākhyaṁ*.

...

Caitanyadeva. That is again when They're combined becomes Caitanya. In ancient times in Dvāpara- yuga we find in Goloka the *līlā*, Rādhā-Govinda separate. But if from the angle of vision of unity we can see Them properly They're one and the same. And one and the same, what will be the nature of Their substance, it is Caitanya. Again He has - Both of Them combined

has become Caitanya. The outer part is like Rādhā, and internally Kṛṣṇa. Kṛṣṇa, when He embraces His potency Himself, He plays the part of the potency, the substance. *Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ*.

End of 82.11.07.C

Start of 82.11.07.D_82.11.08.A

Śrīla Śrīdhara Mahārāja: *Naumi kṛṣṇa svarūpam*. Then who is Caitanya? *Rādhā-bhāva-dyuti*. The lustre and the mood. The inner self and outer expression of Rādhā, and Kṛṣṇa, Both combined we find Him as Caitanya now. The outer expression, the apparent side is Rādhā, the energy, that expresses outwardly to the environment like Rādhā, searching for Kṛṣṇa, to be united. Kṛṣṇa Himself is searching for Himself. When influenced by the tendency Rādhā, then, coloured by that, then Kṛṣṇa Himself searching for Him. That is Kṛṣṇa.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

This is written by Svarūpa Dāmodara what is the highest conception of Śrī Caitanya Avatāra, who is Caitanya internally. That Svayaṁ Avatāra of Caitanya, that Kṛṣṇa in the mood of Rādhā, mood and lustre, as Rādhā we find Kṛṣṇa. She is the truth is searching Himself. "What am I? Who am I?" This is the nature of infinite.

And in another place Vṛndāvana dāsa Ṭhākura also has given an example like that.
Lab bali chari rasa sindhu chadi baya [?] There is a competition between Nityānanda and Caitanyadeva. Baladeva, represented by the devotional section, and towards whom the devotion is pointed. Both are infinite. Devotee class as a whole is infinite, *śakti*, potency. And to whom devotion is directed He's also infinite. There is a competition. He's serving with infinite hankering, taking the Name.

"I shall try to finish Your glory." Nityānanda Prabhu, the devotee says. "I must know You wholesale."

But this side is also infinite. As much as he's opposed, can't finish, in this way both the parties are in competition, the potency and the substance. Then both combined can't finish.

I have got a *śloka* in *Premadhāma-stotram* [66]. I put there the dancing temperament of Mahāprabhu shows that dancing as if in madness that He's self realised. What He searched He has got, He has attained that. So in satisfaction He's dancing. Dancing is an emblem of satisfaction. The highest type of dancing is the satisfaction of highest realisation. So madly dancing. He has attained His object. So, that *ānanda*, when in dancing mood, He expressed that 'I have attained everything.' And *kīrtana* is distributing Himself to the environment. These two symptoms in the most intensified way is proof positive that Mahāprabhu is the ultimate reality. The dancing showing that He's self sufficient, and His *kīrtana* He's distributing Him to the environment. This is its nature demand. *Ātmā vaṇṭanam* and *nathanam*, this shows that Mahāprabhu is the ultimate reality, by dancing and chanting about Himself in the extreme order. Shows, proves His own reality of ultimate stage.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau

So in Goloka the finding is this, by the Ācārya, that two compartments in the highest stage. In one compartment Kṛṣṇa is enjoying with His paraphernalia. Another compartment where they all combine, giving His own capital, own wealth to the public, giving Himself. Two types of ideals in the ultimate reality. One, He's enjoying within Him. Another, the distribution of the enjoyment of the same degree to others. These two compartments in the same level. That is to be shown in that temple, in Goloka Dhāma two compartments, *audārya*, *mādhurya*. *Mādhurya* where Kṛṣṇa is playing amongst, with His own, and *audārya* when they're distributing it for others. The same thing, same level, the thing of the highest order is being tasted and throwing to others. Of the same level, that highest love of the highest degree.

But how gradually, the Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, then Vilāsa, Vaibhava, Prabhāva, in these gradations there in Kṛṣṇa also. Kṛṣṇa when by the side of Rādhārāṇī, and then when by the side of a *gopī* then He's Prabhāva-Prakāśa. When He's in Mathurā He's Prabhāva-Vilāsa. When He's in Dvārakā Vaibhava-Vilāsa. In this way a gradation in Kṛṣṇa. Then from Dvārakā, next lower position, Ayodhyā, *vātsalya-rasa*. Then the Nārāyaṇa. Nārāyaṇa has got His fourteen delegated selves, for different, four groups, and fourteen in number. There is that Nṛsiṁhadeva, and one Kṛṣṇa Name is also there, Nārāyaṇa. In this way. Then below that is Śivaloka, Mahā-Viṣṇu, Śivaloka. Below that there is Brahmaloka. Below that there is Virajā. Below that this perverted creation begins, exploitation, this black-marketing. That is to think that 'this is mine' and to try to enjoy. I belong to the highest owner, deviate from that. 'I own all these things and I want to enjoy.' A perverted reflection. And that is from Satyaloka coming down gradually. In different stages these fourteen worlds here, fourteen planes of enjoyment, exploitation.

In this way it needs to be shown, cleverly, to penetrate into the scientific brain. "That you all are leaders, encouraging exploitation and ruling them, and biding them with reaction. Your Newton says so, everywhere action and reaction. You are the culprits, all culprits. You scientists

you are looting glory but all calculus black-marketeer agents. To attack them wholesale, to make them find that, the foundation should be taken from under their feet. To attack them.

Swāmī Mahārāja had this, "Remove this fossil conception, fossil conceptions are the prime cause. You are to demolish them, pulverise them."

Hare Kṛṣṇa. Hare Kṛṣṇa. So exploitation, renunciation, and then dedication. And degree of dedication, degree of exploitation, and a degree of renunciation also. The Buddhist of the Virajā, renunciation of the type of Virajā that the verge of exploitation. And then the beginning of the foot of dedication, the buffer state, the margin. Margin also of two conceptions, near the *prakṛti* exploitation, near the dedication. This is the marginal plane and that is renunciation, then nothing.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. We may finish here today.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: You have questions go to Akṣayānanda Mahārāja.

Vidagdha-Mādhava: I was wondering if you might explain to us something about transcendental sound, and how that can be recognised, and received.

Śrīla Śrīdhara Mahārāja: How to recognise the sun?

Devotees: No, sound.

Śrīla Śrīdhara Mahārāja: How to recognise the sun? My question, how to recognise this sun?

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

The sound will say that, "I am transcendental, and this is mundane."

Light says that, "I am light, and other than myself is darkness."

So the capacity is there to make us understand the peculiar, special, and unprecedented nature.

"I'm something else about which you have no experience of so far."

That will say. Everything transcendental is of such nature that they make them understood, at the same time they will make understood about the value of non them, that is mundane. Have initiative on that side, to differentiate. Love is there. And we're to be astonished.

"What sort is this new experience, not ever found, what is this? Very charming."

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

Māraḥ svayaṁ nu. Conduct of Cupid, the most charming ever known in this mundane world. Is it that very thing which attracts us most here? *Māraḥ svayaṁ*. No, no, it is not like that. *Madhura-dyuti-maṇḍalaṁ nu*. This is not mass of matter, but this is I find light concentrated and showing a picture of matter. Concentrated light, and very sweet light. Light means knowledge, *caitan*, consciousness. Consciousness condensed and mixed with sweetness. It is not this worldly Cupid. *Madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu*. Oh. What we have heard, sweetness personified, we find that there is that, so much condensed. And with some personal characteristic and fine, this light mass. Light, sweetness, and personal conception is here. It is not inert, but it can take initiative, existence, super than the plane in which I exist. *Mādhuryam eva nu mano-nayanāmṛtaṁ nu*. What is this? As if my eyes are not getting tired to see it, so that will increase more. But it is more like ointment helping my eyesight, improving my eyesight. And my eye cannot come back from its connection. It's nectar to my eye. Eye nectar, I realise this, *nayanāmṛtaṁ*. *Venī- mṛjo nu*. Oh. What is this? As if I'm a girl, and that sweetness personified is adoring me by rubbing, by placing my *venī*. The girl has got *venī*, it is adoring me by touching,

by placing my *venī*. What is this? *Venī- mṛjo nu*. That I'm converted into a girl, *mādhurya-rasa sakhī*, and she's capturing me in this way. *Jīvita- vallabho nu*. Oh. He's my master and my friend of my whole life. I'm given shelter under His feet, guardianship, permanently."

Gaura Hari bol. Bilvamaṅgala realises. Gradual realisation of that reality, that sound, of the *rūpa*. And sound excited to have a conception of figure. Then gradually the development, and the eyes may put a rival into the most favourite camp. The sweet camp of His shelter, Her shelter. So, that is the subjective side, and we're objective there. The responsibility is in that side, to make Him known or unknown. Our attempt is of a negative nature. We should keep it in our mind always when we're going to deal with that thing, this point we should never forget.

So, the *jñāne prayāsa*, the hammer, our attempt to know Him, that has been hammered, *jñāne prayāsam udapāsya*. No subject we can be to make Him object. But when He comes to make Him object, make Him as subject at His sweet will, pleasure, then it is possible to have a sight, scent, everything. It is all dependent there. In every aspect He holds the superior position. We're going to negotiate with the transcendental, supernatural, the higher entity, in all respects. And we're lower in all respects. So the connection is very rare and uncertain. If you want to cast yourself to seek your fortune in the uncertain sphere, come forward. Otherwise don't, so, and if you come at all - who can come?

Who have finished all their prospects here. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] The way of exploitation and renunciation, both have been rejected by the *sukṛti* gathered previously. Then they will venture to offer them selves at the mercy of this knowledge.

"Let us try." Gambling. "Let us try if we can come in the favourable, in the consideration of the high realm."

And they have found out the Vaiṣṇavas, the benevolent section of the servant. They have devised some ways, means, path, that is improving the negative side. If you have to do something, like to do something, that is try improving your negative side, *śaraṇāgati*, this *dainyam*, *ātma-nivedana*, *goptṛtve varaṇa*. They have devised some method of negative nature. In this way you can only try to invite His attention towards you. But no active path, all to improve the passive side.

So draw His attention. He's all in all. He can accept, He can reject. But only to draw His attention you may try your lot in this way, representing your negative aspect. That you are the most needy. You are unsatisfied with anything, any achievement of this plane, both exploitation and renunciation. You don't find any prospect or any pleasure there. So you're running after some phantasmagoria as this endlessly you're roaming hither thither.

Only the concentrated prayer that, "I want association of any higher, and higher substance about which we have heard, but not any experience. We hear from time to time agents come from that land and say that they're happily giving their, 'this is our connection.' But I don't see any chance of entering that domain."

So disappointment duly comes out. No taste for this world, but only wants something else, in this way. And then the agent connection, then the recommended formula of program. And then if we risk ourselves to go to that uncertain position, whose dealings with us not any conditional, not under any law. But whimsical and autocratic. Any moment may reject. And they'll do also. Uncertain, all uncertain. If you go, are you ready to risk your fortune for that thing, in this way?

"Yes. Like *cātaka*, the bird, peculiar, particular bird, it nowhere takes any water, how much inundated the country to water, but only a drop from the sky."

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, [gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the Cātaka bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]
[*Śrī-Rūpapādānāṁ*] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

With this sort of attitude, "He can make or mar. You can kill or save. But I have no other alternative but to pray for a drop from the sky. So many waters all around. No, it is not for me. I've no taste for it. It is like poison to me. I'm only waiting, if necessary for the whole life, for a drop. Otherwise, but instead of giving a drop a thunder may come and efface me from the whole atmosphere. The whole existence may be finished, but still I have no other alternative but asking for a drop to quench my thirst my Lord from upward."

This has been recommended to us by Rūpa Goswāmī, and Mahāprabhu asked,

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

"He has got many things to attend, He's so busy. But I've got no other alternative but only single aim, to get a drop of His grace. He's busy in many *crores* of engagements He has got. A negligible part I am, like an imaginary point I am in His consideration. Still, I have no other alternative but His grace."

This will be the attitude, and when that will come, that will make me know.

As our Guru Mahārāja told, "That taken from the dungeon, a dark prison house, and forcibly, 'see the sun. No light necessary. Not with the help of the light you will see things. The sun will show the world, you, and everything, and sun. Sun will be seen by his own light, sun will show you, and the environment.'"

It is like that. So He will make Himself known to us. And it is not that we shall distinguish, discriminate, not a part of this knowing world, world of experience, that with the help of any other thing we shall calculate and find out the result like mathematics, not like that. By mathematical calculation we cannot reach there. The brain, the experience cannot produce Him.

A novel experience, and it is unique, and every time unique, every second *nava-navaiyana*, not stale, not stagnant. Every time, every second new, ever new, *nava-navaiyana*. Never becomes stale.

vicakṣaṇa kari', dekhite cāhile [haya, haya ākhi-agocara]

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Sudden flash, and whenever I'm ready to see it again - nowhere. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*. Whenever I'm attentive - Rāmānanda says,

ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'

"When, in the dream I get His *darśana*, I could see Him, two enemies approached and finished my connection, disconnected me. Who are they two? *Ānanda* and Madana. *Mādhurya-rasa* so some sort of high feeling of service to Him, and also the ecstatic mood. They attacked me suddenly in such a way that I was disconnected with that sight of *sevā*. And now I repent."

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

"Now I have come to a new sense. If a second chance I get of such vision, then my duty should be to, without attending Him, to serve the time, that moment, that I can make the moment to remain here sometime more. I shall worship the time, that second, when that vision will come. Ignoring Him, keeping Him in the background, I shall direct, connect with the moment. That moment will be satisfied and it will stand, and so necessarily, He will have to stand." Rāmānanda Rāya says like that.

[These two *ślokas*, *ye kāle vā svapane*, and *punaḥ yadi kona kṣaṇa*, were spoken by Śrī Caitanya Mahāprabhu in the company of Svarūpa Dāmodara and Rāmānanda Rāya, while in trance in the mood of Śrīmatī Rādhārāṇī.] [*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-8]

The basis, the foundation, if I put my mark towards Him, He will vanish. But the foundation towards the leg, towards the Holy Feet, towards the lower position I shall try to engage myself. And thereby there may be possibility of His standing on that platform.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of

the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

I won't try to climb up to see Him from the same platform. But I shall always try to - the foundation, to make friendship, intimacy with the very foundation on which the _____ [?] on which He appears, the foundation. The devotees, the Guru, the Dhāma, I shall put my attention, and from the background He will come to embrace me, to swallow me. And my attention will be - this is the secret of having His *darśana* to keep Him in my connection - that not upward but towards the lower.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Neither to be equal, no question of being superior, but always towards downwards. If any connection any time then the clue of success of maintaining our connection with Him, to attending towards His Holy Feet, downwards, and the foundation. Then He will show Him, and I shall conceive. But direct if I cast glance, face to face, finished. This is the secret given by the devotees to us for His connection. This should be the relation of the negative and positive. They come to remind us, this is the science of devotion. Always go to think yourself mean, and in the background you will find Him. Gaura Hari bol.

End of 82.11.07.D_82.11.08.A

Start of 82.11.08.B

Śrīla Śrīdhara Mahārāja: ...abnegation, making empty. Filled with so much rubbish of this material world and the reactionary conception. Withdraw yourself, make you empty, and you will find that empty heart some ray is emitting, emanating.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Who are they?

Akṣayānanda Mahārāja: Yājāvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Śrīpād Yājāvara Mahārāja: Jaya Guru Mahārāja.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. My old friend, one of my oldest friends, Yājāvara Mahārāja. Mostly we have lost, but Yājāvara Mahārāja still here and he has come here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Vidagdha-Mādhava: If a devotee is struggling along, and he has no taste for Kṛṣṇa consciousness, what is your advice for that devotee?

Śrīla Śrīdhara Mahārāja: Then, struggling for which? No taste for Kṛṣṇa consciousness but he's struggling, struggling for what? Struggling means struggling for something. What is the aim of that struggle? The nature of the struggle? Struggle presupposes something, its aim, object, purpose.

Ideal realist, ideal realism, Hegel. Ideal is not non-real, abstract, imagination. That is all-important, that is real. And this concrete body is nothing, only a servant, to live the dictation of the ideal. Ideal is real, what we think to be imagination, unreal. Ideal realism, preached by Hegel. First idea, and the body runs after that, everything.

So struggle, struggle for what? Hare Kṛṣṇa. Hare Kṛṣṇa. The struggle may not have any positive aim. But the aim is to get out of the negative side, undesirable side. No taste for this enjoyment or renunciation. Wanting something unknown, at least above these two things, two stages of life, two aims of life.

"I can't tolerate. I can't tolerate the world of enjoyment, neither I like renunciation."

Then it is presupposed then he's got some *sukṛti* acquired previously, in the background. Then subconsciously the struggle may be thought for the enquiry of a good company, a *sādhu*, good news, good agent, good master, good teacher, who can help me.

"I'm in vacant position. I want some shelter. Who is there who can give me shelter, can save me?"

This sort of uneasiness one may feel, dissatisfaction of the present, and no positive engagement of the future. Unconsciously wanting something. In this way. But that presupposes some *sukṛti* to have any hankering for positive things.

"I have finished this renunciation, the *samādhi*." That will give them _____ [?] to be reduced to zero. "I do not want to maintain." Just as one commits suicide, can't tolerate present unfavourable situation, commits suicide. So this is spiritual suicide. He has no taste for this mundane world, struggling in this transient thing. So to enter into *samādhi* means to commit

spiritual suicide. _____ [?] To put a living man into the tomb and cover it. "I want to commit - no prospect here." That is a type.

And not satisfied with here, neither wants to commit suicide, to efface his existence, but subconsciously he's hankering for some bright life. That means *sukṛti* is serving in the subconsciousness, in the foundation, the negative side.

And then some *sādhu* may come to visit him, and give him some good news, and instructions, 'do this do that.' And gradually positive life may begin, follow on from there. Properly conceive about your concern in a bright side.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In his childhood, perhaps fifteen or so, age, he was dissatisfied with the present life in the household. He went to Purī Jagannātha for enquiry of a *sādhu*. From the bottom of his heart...
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Boy of eighteen, he left his house, went to Purī. Within his mind was to find some association of the *sādhus*, and join them.

But our Guru Mahārāja at that time was there, and some of his followers, one of his followers met him and asked him, "What for you are here?"

He was very simple. "I have come in quest in search of a *sādhu*, Guru."

"Oh. Then come with me."
_____ [?]

Śrīpād Yājāvara Mahārāja: Bodhāyana Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Vaiṣṇava Charan _____ [?] He was a very clever man. He took him to the camp of Prabhupāda. And began, acquisition of a formal life was such, that he went to search, and easily he got, and he joined and joined forever, very easy.

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Twenty eight years. _____ [?] When twenty eight, he joined eighteen, and he took *sannyāsa*, got *sannyāsa* in twenty eight.

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: But some were discouraging. "You're so young. How long you will live it is not sure. So to take risk, so much risk, it is not very deliberate."

Then, he was also hesitating, and he told, "But Prabhupāda gave proposal but I'm hesitating. And some of our friends they're dissuading me."

I put it to Prabhupāda that he's hesitating.

Then Prabhupāda told, *abhay pada saran nahi baya tahe* [?] "You are frightened. Fear is in this world. And you are going to take shelter in the *abhay pada*, fearless holy feet. Where is the fear? No apprehension. All fear confined in this plane. But you are going to take shelter above the area of fear in the fearless area you want to go. You're going to connect with fearless world, and this is fearful." This came from his mouth.

And he accepted, and last *sannyāsa* given by Prabhupāda, in Purī, to him.

And for near about a month, every day in the morning he used to sing that *śrī-rūpa-mañjarī-pada* that was very favourite of Prabhupāda. Practically Prabhupāda took him from Gaya to Purī, only to hear sung from his sweet voice.

The tape recording here also, is sung,

rādhā-padāṅkita dhāma vṛndāvana yāra nāma, tāhā yena āśraya karila
[*Śrī Rādhāṣṭaka* - from *Gītāvalī*] [*The Songs of Bhaktivinoda Ṭhākura,* p 118-9]

Bhaktivinoda Ṭhākura says, "What is Vṛndāvana? Where there is footprints of Śrī Rādhikā, there is Vṛndāvana." You see, the criterion of Vṛndāvana, because it contains on its head the footprints of Śrī Rādhārāṇī, so it is Vṛndāvana. What is Vṛndāvana? Bhaktivinoda Ṭhākura's findings. And who is Rādhārāṇī, who is Kṛṣṇa? Take some note, a clue, some impression what is Vṛndāvana. She's all in all. *Rādhā- padāṅkita dhāma vṛndāvana yāra nāma*. Whose name is Vṛndāvana - that bears the footprints of Rādhārāṇī on head, that is Vṛndāvana. Gaura Hari bol. All sweet. The paraphernalia emanated from Her.

Just as suppose, an organiser of a cinema, with his brain the whole stage evolves, and there he comes to play the part. Something like that. All from Her. When the brain of the organiser, the whole environment evolves from his brain, and then he's again coming and on the platform acting there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We get all these things from Śrī Gaurāṅga - Both combined, combined verdict, combined gift, or grace, to us, joined.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Transcendental sweetness. It is eternal in its plane. We are rather - *cātaka* is the key, that bird which always heads towards the sky, prays for water. What is that bird?

Aranya Mahārāja: Swallow.

Devotee: *Cātaka.*

Śrīla Śrīdhara Mahārāja: Swallow? That can swallow, and can't collect from the earth, only swallow?
Hare Kṛṣṇa. Hare Kṛṣṇa. We should be converted into that swallow bird in our temperament for the divine drop of sweetness, nectar. Nectar is the sweetest liquid we can ever conceive, eh? Not honey, eh? Honey is mundane and nectar is something over mundane, is it?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Nectar is a thing of our imagination, not found here in the mundane world.

Akṣayānanda Mahārāja: Sublime.

Śrīla Śrīdhara Mahārāja: But honey is found here. Nectar has got transcendental characteristic, *amṛtam*, Gods food. Nectar of the devotees, for the Godly. And poison for the demons.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And who gives indulgence to the demons, Mahādeva, he had to take the poison. A peculiar thing. But because he has connection for the service of Viṣṇu, the connection there, so it was ornamental to him. But poison he took, but the connection, the engagement, the order of Viṣṇu, so he did not die. But it is ornamental, official.

So Mahādeva sometimes puts a petition to Nārāyaṇa. "You have given me this undesirable service, only to deal with the culprits. What to do? Your will is supreme, that I have been given the charge of dealing with the demons. And sometimes we have to become friendly with them."

Mahādeva, the master of the whole misconceived area, and having touch with above.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Nitāi. Gaura Nitāi.
Gaura Nityānanda Prabhu. Gaura Nityānanda. Gaura Nityānanda.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Put some question to Mahārāja. _____ [?]

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ Akṣayānanda Mahārāja _____ [?]
_____ [?] translate _____ [?]

Akṣayānanda Mahārāja: Anyone ask a question.

Śrīla Śrīdhara Mahārāja: Anyone. Put any question to Mahārāja.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Vidagdha-Mādhava Prabhu would like to ask a question.

Śrīpād Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha-Mādhava: I would like to know, I'd like Mahārāja to explain the most direct and effective means to attain a taste in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: _____ [?] direct means, to go to the transcendental realm.

Akṣayānanda Mahārāja: To get a taste.

Śrīla Śrīdhara Mahārāja: To get a taste, *ruci*. _____ [?]

Śrīpād Yājāvara Mahārāja:

sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."]
[*Śrīmad-Bhāgavatam*, 3.25.25]

Śrīla Śrīdhara Mahārāja:

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya, [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the

conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

Have you got your answer?

Vidagdha-Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You say now, you repeat it.

Devotees: (group laughter)

Śrīla Śrīdhara Mahārāja: What have you conceived, learned?

Vidagdha-Mādhava: Effective means of attaining to Kṛṣṇa consciousness is to associate with the exalted devotees of Lord Kṛṣṇa, *sādhu-saṅga*.

Śrīla Śrīdhara Mahārāja: To keep company, to have association with the *sādhus*. And what does it mean? Association, *saṅga*, means what? What have you understood as *saṅga*? A king can imprison a *sādhu* in his prison house - is that *saṅga*?

Vidagdha-Mādhava: No.

Śrīla Śrīdhara Mahārāja: What does it mean, by *saṅga*?

Vidagdha-Mādhava: *Paripraśnena sevayā* [*Bhagavad-gītā*, 4.34]

Śrīla Śrīdhara Mahārāja: Ah. *Paripraśnena sevayā*. But not up to mark. _____ [?]

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva ṣaḍ-vidhaṁ prīti lakṣaṇam

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Śrī Upadeśāmṛta*, 4]

Saṅga. In this way we can get benefit of the association of a *sādhu*. _____ [?]

Sādhu-saṅga means of such characteristic, association of such type, that is *sādhu-saṅga*. To give something to him for his pleasure, and to take something from him as *prasādam*. *Guhyam ākhyāti*. What is concealed in our heart, to divulge the whole thing to him, and to get his hearty instruction. *Guhyam ākhyāti*, then *pṛcchati*, and *bhuṅkte bhojayate caiva*. And to give raw materials to him for taking as *prasādam*, and then to get *ucchiṣṭham*, specially.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīpād Yājāvara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then from where will that sincerity come?

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ
[*Bṛhan-Nāradīya Purāṇa*]

Sādhu, we can understand by *sukṛti*. Apparently from the scriptures, *śāstra*. *Śāstra* helps us to know *sādhu*, and *sādhu* gives us the interpretation of *śāstra*, so inter-dependent, *sādhu* and *śāstra*. *Sādhu* holding the more important position, and *śāstra* the secondary position. Living *śāstra* is *sādhu*, but to know *sādhu*, who is Guru, who is *sādhu*, we are to consult the scripture about them, what is written in the scripture.

And Mahārāja told that in *Bhāgavatam*, in *Gītā*, in *Upaniṣad*, the symptoms of the *sādhu* have been written. Symptoms of Guru as well as of the disciples. In *Upaniṣad*,

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

And in *Gītā*,

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

In *Upaniṣad*, in *Bhāgavatam*, in *Bhagavad-gītā*, there is clearly mentioned what should be the symptom of a Guru, and also what will be the symptom of a disciple. And if such qualified disciple comes to a qualified Guru, then the real transaction begins. Otherwise so many bogus transactions and this black marketing is going on in the world in the name of religion.

Bhaktis tu bhagavad-bhaktasaṅgena parijāyate. Devotion comes from the association of the devotee. And, *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. And one can come to a proper guide, *sādhu*, by the result of his previous activity. *Sukṛti* of two kinds, *jñāta*, *ajñāta*. *Ajñāta-sukṛti* is in the beginning, unconsciously being utilised in the service of the Lord through the *sādhu*, unconscious.

Suppose one has built a *dharmaśālā*. So many persons of different types coming and taking the advantage of the energy of the builder. All results are coming to him. A dacoit also can come and stay, a pilgrim, he also come and stay, and a *sādhu* also come and stay. But the *pāpa*, *puṇya*, the dacoit are utilising his energy he'll have to suffer for that. And an honest man he's also staying there he'll get some *puṇya*. But *pāpa* and *puṇya*, that by our enjoyment and suffering finished. But a real *sādhu*, devotee, he has stayed there, utilised my energy, and this is a permanent thing.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

A part of permanent acquisition is deposited in the man who built the *dharmaśālā*, it is permanent. And all else - a good man accommodated, honest man in the worldly sense, by getting happiness that is finished. And by suffering a dacoit was accommodated there, that is also finished. But this is permanent, and this sort of acquisition accumulated sufficiently, then it tends, attracts me to do some sort of vague service to those *sādhus*, not very consciously. And that is also accumulated to certain stage, then awakens within me for the search of the truth. What for those *sādhus* living? Then I go to him, and if I go in a proper mood, as described in the scripture, then the transaction will begin. But the association, this connection with a real *sādhu*, has occurred by some underground activity that is known as *sukṛti*, that is also classified into two. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. And this *sukṛti* stage Mahāprabhu says,

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

Bhāgya. The *sukṛti* has been taken by the word as *bhāgya*, fortune, good fortune. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ. Brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*. There are so many different types of *sādhus*. The *tyāgīs*, there are different sources, different classes amongst the *tyāgīs*. This *nāga*, this, that. Then in the theistic also so many sections, the Rāmānuja, the Rāmānandi, the Nimbarka, the Vallabhi, the Gauḍīya Vaiṣṇava, Mahāprabhu. And classification even in the theistic section. But the *sukṛti* guides from the subconscious area to our connection with *sādhu*.

End of 82.11.08.B

Start of 82.11.08.C_82.11.09.A

Śrīla Śrīdhara Mahārāja: *...guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* [*Caitanya-caritāmṛta, Madhya-līlā,* 19.151] _____ [?] the conscious attempt begun, getting connection of a real Guru, the agent. Agent also of different sections. Hare Kṛṣṇa. Hare Kṛṣṇa. And in Gauḍīya Vaiṣṇava also different sections, the *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. We're told Śyāmānanda Prabhu first got initiation from *sākhya-rasa*. Then by the special will of Rādhārāṇī he was converted to *mādhurya-rasa*. But this is not very cheap, very rare, from one *rasa* to another *rasa*, to be transferred.

Aranya Mahārāja: Mahārāja, was that due to his already inherent tendency?

Śrīla Śrīdhara Mahārāja: *Sukṛti*. Tendency. It may be possible. Just as we find in Gopa Kumāra, in Sanātana Goswāmī, passing through various stages towards Gauḍīya Vaiṣṇava, up to *sākhya-rasa*.

Parvat Mahārāja: You mentioned, Viraha Prakāśa Mahārāja was asking, you mentioned something that he was initiated into *sākhya-rasa* and then transferred to *mādhurya*. What is this initiation entail?

Akṣayānanda Mahārāja: What is the process of initiation in different *rasa*? How is that process of initiation conducted?

Śrīla Śrīdhara Mahārāja: *Mādhurya-rasa* all complete. *Sākhya-rasa* is also there. So sometimes we fail to detect within us that my real tendency for which? It may be uncertain in the beginning, but gradually by association, when the fine thing will awake, then we may know it is not mere *sākhya* but another kind of *sākhya*, *sākhya* plus something. It may come in that way. And vague, we could not detect what it is. Confidential relationship, service, but *sākhya-rasa* so confidential, and when that part is predominating one may think that confidential service I want, not very regardful. Then again from there the inner awakening may show that no, he's not satisfied there. It may go on in this way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It's possible as it is told in many cases, that the *sarveśa* was absorbed by the *gopīs*. Drona absorbed in Nanda. And Kṛṣṇa also, so many Avatāra absorbed. So such a thing. Just as a man is captured with a ghost, and with some godly influence, something like that. _____ [?]

Akṣayānanda Mahārāja: Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Rāmānanda, both Arjuna and Viśākhā. Some say Arjuna. *Sākhya-rasa*. And when he's got vision more deeper, they say within Viśākhā. Arjuna is external. External appearance is like Arjuna, but if we - as Mahāprabhu was seen, a *sannyāsī*, then He was seen...

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri, mora āge nija-rūpa nā kariha curi

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.278]

āpane āile more karite uddhāra, ebe kapaṭa kara, — tomāra kona vyavahāra

["My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behaviour?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 281?]

Then Mahāprabhu had to come out. "Yes. It is very futile and ludicrous for Me to keep up My real acquaintance. And hardly your case. If I try to conceal, but by the force of your devotion you can pierce through that coating and know Me."

Bhakti yadi tene yanti bara _____ [?]
Rasa-rāja mahābhāva dui eka rūpa [*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]
Rāya putting the question. "First I saw you as a *sannyāsī*, but now I find You to be that young *gopa* boy Nanda Kiśora. What is this?" He asked. "And also I see something very wonderful, that another golden figure of a lady is just by Your side. And Her lustre has covered Your whole body. The *śyāma*, the blue colour has been covered by the lustre of that golden doll which is just on Your side."

[pahile dekhiluṅ tomāra sannyāsi-svarūpa,] ebe tomā dekhi muñi śyāma-gopa-rūpa

[Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, "At first I saw You appear like a *sannyāsī*, but now I am seeing You as Śyāmasundara, the cowherd boy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 268]

tomāra sammukhe dekhi kāñcana-pañcālikā, tāṅra gaura-kāntye tomāra sarva aṅga ḍhākā

["I now see You appearing like a golden doll, and Your entire body appears covered by a golden lustre."] [*Caitanya-caritāmṛta, Madhya-līlā,* 269]

"What is this mystery? Please express, reveal it to me, what this is."

gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 287]

"My real colour is not yellow. *Pita aṅga nahe mora*. Only the contact of Rādhārāṇī has given this colour to Me. *Pita aṅga nahe mora - rādhāṅga-sparśana, vrajendra-suta vinā teṅho nā sparśe anya-jana*. And you know it for certain that She does not touch anyone but that Vrajendra Nandan. So now you can ascertain who am I. It is for you to find out."

Gaura Hari. But what are these things? Where are we, what is given to us for understanding as our highest prospect. The attraction for this we may acquire some day or other that we may hope that we can reach that stage, and to accepted by Them in Their service confidential. Gaura Hari bol. Gaura Hari bol.

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]
[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

The very tenor of all the attempts of our Guru Mahārāja was revere the *rāgapaṭha*, and aim to the lower stage, and keep it always on your head. That is the highest goal, but it is not so easy, not for us. When that will be gracious to take us in we may go. But we cannot leave vicinity. We should never go out of the vicinity, nearby position. We shall try our best to maintain the vicinity.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

The *Ṛg-Veda* is the first conception of the revealed truth, the substance, and the principal mantram there. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya*. The higher realised they always see over their head the *param pada* of Viṣṇu like the sun, or like a big eye. His leg, His holy feet can see, and that is spread over our eye, the guardian's eye of Viṣṇu over our head. We shall conceive always that we are under the holy feet of Viṣṇu, of Nārāyaṇa, of Kṛṣṇa, the whole domain. That is spreading on our head and we are holding lower position.

We must have a consciousness of the transcendental world, but never think that I have already attained it. It can never be attained by anyone in a direct position. Indirect position. My master, whenever he calls me I can go in, otherwise I'm outside. Mainly the connection is like this, man and master. Master and servant. Whenever he presses the calling bell I am there, otherwise my place is outside. Something like that we shall think of us, the servant and they can call, so we wait outside. Prepared always hankering to be utilised in their service, but our place is not there. *Vibhinnāṁśa jīva haya śakti cedanam* [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. *Pūjāla rāgapaṭha gaurava bāṅge*. That confidential service of different types we are to adore from far off.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - 'No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

And we shall always be regardful towards that *rāgapaṭha*, the service of love. Any time, in any age, if I can get the chance, even for a moment, I'll be blessed forever. But it is not so cheap, then I shall become a *sahajiyā*, according to Prabhupāda. When I think I have got it, it shows I'm satisfied with the shadow and not reality, shadow.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
[vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

From the section of *jñānī*, the salvationist, that, "*So 'ham*, I'm the highest entity," from there to accept the service of the higher, then it is very, very difficult, so *koṭ yā*. *Sa mahātmā sudurlabhaḥ*.

It is easy from the sphere of *karma* to connect association with the devotees. But when once we enter into the domain of renunciation, and "I am the highest Brahman," then from that position it is very, very difficult to connect with the position where I shall be taken and enlisted as servant. "I'm master of the whole existence. I'm monarch of all I see." From that egoistic position it is very difficult to have and accept service. So,

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

And here, *vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate*. *Ekāntyeko* means above law. "Only He's my master. I'm His servant." This consciousness, to fulfil His desire to satisfaction, to obey His orders. Only one law, no other law, *ekāntyeko*. Whatever He will desire I'm to fulfil that. He's autocrat, above law. Law comes from Him. No question of justice, that is above the area of justice. Justice presupposes so many parties and divisions of interest amongst them. But He's autocrat, no law. And He's master, I'm servant, I'm slave, He can make or mar. With that idea to be submissive and to be subservient to that highest entity. *Ekāntyeko viśiṣyate*. The highest group, *kāma-rūpa* group, as Kṛṣṇa desires they respond in such a way, without caring anything. The *śāstra*, the *sādhu*, the *samāj*, nothing else. So-called religious consideration is not present there, crossing that.

Naham dharme na _____ naiva kama baho yad yad _____ bhavati bhagavan purna karmani rupam [?]
Etat partham na maho matam janma janma mameti tat padam bhojo yata niscara bhakti rasa taru [?]

Dharma, *artha*, *kāma*, *mokṣa*, all four ends eliminated. Only devotion, and that also not calculative, not dependent on splendour and power, but automatic. *Ekāntyeko viśiṣyate*.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato māṁ tattvato jñātvā, viśate tad-anantaram

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]
[*Bhagavad-gītā*, 18.55]

"Enters into My family. Enters into Me. I'm not Brahman there - Parabrahman, I have got My own family, enters."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca kalpate. "He's considered as Me, *ātma-bhūyāya*. He's absorbed in Me. And what is this Me, what is I? That I'm a family man, with My paraphernalia. Not like the *nirviśeṣa-brahman*, or *ekala* [?]*-vasudeva*. After Brahman conception, then *ekala-vasudeva*, then Nārāyaṇa, then Rāmacandra, then Dvārakeśa, Mathureśa, Brajeśa, gradation. *Brahma-bhūyāya ca kalpate*. And this *ātma-bhūyāya ca kalpate*, Sanātana Goswāmī says, *viśate tad-anantaram*. Apparently the bird entering the jungle, but that does not mean the bird is ended, ends there. He has got his nest, family, he's enjoying the company. So enters into this, disappearance from the outside, but that does not mean that it is finished. Enters, and there it remains, enjoys His own higher interest. So Sanātana Goswāmī has explained *ātma-bhūyāya ca kalpate*, "That I give recognition to them as My own, enters My family life. That is *ātma-bhūyāya ca kalpate*."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

What is *ātma-bhūyāya*? That is to analysed.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Śrīpad Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I also thought in the beginning that today I shall take leave. _____ [?]
I could not give vent to that idea from within. But now you have reminded me _____ [?]

Śrīpad Yājāvara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Instead of ending...

Śrīla Śrīdhara Mahārāja: Possible strain may be in this old body and mind. So I stop here. That I'm an onlooker, you may go on. _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. _____ [?]
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. _____ [?]

...

[oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā, cakṣur unmilitaṁ yena,] tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]
[*Śrī Guru Praṇāma*]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca, patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Śrī Vaiṣṇava Praṇāma*]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."] [*Śrī Gaurāṅga Praṇāma*]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrī-śrī-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]

[Rūpa Goswāmī's *Abhidheyādhideva Praṇāma*]

Radha dhana sthitam yante sridam _____ puna laksanam _____ [?]

mukam karoti vācālaṁ panghum langhāyate girīm, yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

Vaiṣṇava Ācārya Bhakta Vṛnda. [24:30 - 26:20 ?]

Vaiṣṇavānāṁ sahasrebhyaḥ. Satra-yājī viśiṣyate. Satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ.
Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate.

[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

Taṭasthā _____ [?] [27:03 - 29:33 ?]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

[29:45 - 31:55 ?]

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

[32:08- 38:50 ?]

Vaiṣṇava *sevā*, he's a servant, but not to supply the ordinary mortal things of pleasure for this worldly person. _____ [?]

The Lord says that, "My servant, his position is also respectable like Me. He serves Me, at the same time to acquire the position of being served. So Viṣṇu, Vaiṣṇava, as much as I should be revered, to be worshipped, My servant he also holds such position, such claim. He's My part and parcel. He's a member of My family, and My family's purest of the pure."

They're all emanating purity, agents of distributing purity to the world. And purity is not only self abnegation but it can be acquired by self surrender, the higher purity. And service, not calculative, not actuated by any motive, but automatic, spontaneous service. Service of the beauty, beautiful, service of love divine. Not only service of power, but service of beauty, love, *sundaram. Satyam, śivam, sundaram*. *Sundaram* is the most original factor in this world ever discovered.

So Mahāprabhu and *Śrīmad-Bhāgavatam* preached about the worship of *sundaram* over *satyam* and *śivam*. Not mere unassailable eternal existence to be adored. Not mere consciousness of the material substance that is to be adored in appreciation of a new wonderful thing. But the fulfilment of the consciousness and the real existence of that highest substance that was given exclusively in *Śrīmad- Bhāgavatam*, and then by Śrī Caitanydeva and His followers. We are worshippers of the beautiful, reality the beautiful, reality the love, reality the harmony. That is the highest quarter of the existence, and we're connected internally with that. So we must aspire after that scientifically. There is a particular method, and we are to follow. *Śāstra* is there, and living *śāstra*, the *sādhu*, is there. Under their guidance we can hope to attain such highest fulfilment of life. _____ [?] *Gāyatrī*, *Veda*, *Gītā*, *Upaniṣad*.
_____ [?]

End of 82.11.08.C_82.11.09.A

Start of 82.11.09.B

Śrīla Śrīdhara Mahārāja: _____ [02:45]
Helping to incur debt in this material world, in the name of help, what is going on. Already he's under the pressure of a high burden. Again, in the name of help, I'm securing for fresh loan on his head. This is the help in this world. *Karma dosa* _____ [?] No work can be fully pure in this world.

Even [Immanuel] Kant says, "Only good will."

But we say that good will is also impure, filthy. We do not know what to eat. So everything is impure and rubbish here. And with the help of the scripture and real agent we're to know what is good, what is bad, and to accept the good and eliminate the bad.

Gauḍīya Maṭha came, Mahāprabhu came, and after that in the modern time our Guru Mahārāja came, single handed almost. Single handed he began his fight against the so-called existing principles going on in the paraphernalia in the environment.

Prithi vite yata katha dharma nam chole, bhagavat _____ [?]

[veda nā māniyā bauddha haya' ta nāstika,] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

In the garb of religion, so many non religious things are being delivered. It is a treachery to the ordinary people. We must know what is pure religion, what is the real recommendation of the *Vedas* coming through *Bhāgavatam*.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]
[*Śrīmad-Bhāgavatam*, 1.1.3]

The *Veda* is supposed to be tree, *kalpa-vṛkṣa*. Whatever we want it can supply that. And from that the natural product has come, a ripe fruit has come naturally, the production of the *Vedas* and that is *Bhāgavatam*. Not any artificial colour there, that any scholar will come and thrust his interpretation into *Bhāgavatam* and say, "This is *Bhāgavatam's* opinion." Not *Veda's* opinion, *Upaniṣad's* opinion, not that. *Bhāgavatam* has come automatically from the *Veda* tree. What is its real production? *Bhāgavata* says,
_____ [?]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

_____ [?] "I'm friendly to you all. Why should you have any apprehension from Me?"

[06:55 - 07:40 ?]

Who can't tolerate other's position, he's a jealous person. Jealously less persons, it is only for them, that they can tolerate, they can understand that there's one principle that He's all in all. He's autocrat. He's above law. And He's our master. He can make or mar. Only they that have got no jealousy, only they can come to such level so enquire after such truth. And the *matsara*, they can't admit that there is God. And designed and destined, the whole creation designed and destined by Him.

[08:50 - 09:35 ?]

There is land of the Lord. If we can enter in that plane then we can be really happy by giving, not by exacting. To sacrifice for Him, that is to get enough, both in quantity and quality, especially in quality. We can swim in the pool of nectar. Something like that, if we have entrance into that plane.

[10:17 - 13:50 ?]

Many Englishmen friends are also here. It is very much appreciable you can understand that so many from the foreign land, they have also come being attracted by the instructions, advice, of Mahāprabhu and *Śrīmad-Bhāgavatam*. So many respectable young boys they're charmed by the beauty of the teachings of Śrī Caitanyadeva, *Śrīmad-Bhāgavatam*, and Their agents. And they have come to join us. It was already foretold by Bhaktivinoda Ṭhākura some hundred years ago. And our Guru Mahārāja began the work in a humble way. And after that one of his disciples, A.C. Bhaktivedānta Swāmī Mahārāja, he went to the west empty handed. But by the grace of Mahāprabhu and Kṛṣṇa and Nityānanda Prabhu he was very much successful to push this high level advice to the west. And attracted by his earnest desire to distribute this nectar they have come in hundreds and hundreds to join the *saṅkīrtana* party under the banner of Gauḍīya Maṭha, Bhaktisiddhānta Saraswatī, Bhaktivedānta Swāmī Mahārāja.

And I'm sure that you'll be pleased at heart to find them amongst you who are taking all sorts of risk in their life to preach this truth to the whole of the world with all their might and resources at command. There are bright scholars, some Doctors, then some traders, some otherwise, men of parts of different type, they have joined this movement and taking it to all, every corner of the earth, most skilfully. And we must feel our gratitude, express our gratitude towards their divine attempt and their earnestness to know and to distribute this sort of high order of knowledge of relief to the people at large. So we appreciate their presence here and their attempt. And I think all will be same with me in my opinion that they've encouraged us in a very extraordinary way to search.

Many Indians they're encouraged by their presence, they're also very inquisitive, 'that what is there that so many foreigners of high grade they're also coming to appreciate, so there must be something to be inquired.' In this way also many persons holding high positions in the society of the present education they're also coming. So we give our thanks to those noble persons for

their attempt. And we pray to our Guru and Vaiṣṇava that their attempts may be fulfilled by them. With this I retire.

Yājāvara Mahārāja, I request.

Śrīpād Yājāvara Mahārāja: [19:17 - 19:36 ?]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

jatatāṁ suratau paṅgor mama manda-mater gatī
mat-sarvasva-padāmbhojau rādhā-madana-mohanau

["O Śrī Śrī Rādhā-Madana-mohana, I am a helpless cripple and my meagre intelligence is absorbed in the vile material sense objects. Kindly let deep devotional attachment arise for the exclusive wealth of my life which is Your lotus feet. May You Lordships, who are so compassionate and affectionate, be forever victorious!"]

vṛndāyai tulasī-devyai priyāyai keśavasya ca
kṛṣṇa-bhakti-prade devi satyavatyai namo namaḥ

["I eternally offer my respects unto Śrī Vṛndādevī, Śrīmatī Tulasī Mahārāṇī, who is the dearmost object of Lord Keśava's affection. I bow down before Satyavati who can bestow pure dedication unto Lord Kṛṣṇa."]

[20:20 - 32:25 ?]

Śrīla Govinda Mahārāja: [32:32 - 33:25 ?]

Parvat Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Parvat Mahārāja: First of all let me read the Vyāsa *pūjā* offering His Holiness Tridaṇḍī Goswāmī Viraha Prakāśa Mahārāja.

Śrīla Govinda Mahārāja: _____ [?]

Parvat Mahārāja: "My dear Śrīla Śrīdhara Deva Mahārāja, please accept my most humble obeisances at the sacred dust of your lotus feet. In this age of Kali, the open controversy has forced _____ [?] into misdirecting everyone. Thus it is not very surprising that some great personalities share their _____ [?]
conclusion that truth is differentiated from truth. This is the most regrettable of all misunderstandings that we presently witness. Those who are under illusion become confused when the dense veil of infamy attempts to cover your transcendental personality. But those who are most fortunate know that you are always shining in spite of the infamies. Just as the sun keeps shining although being eclipsed by mean Rahu. According to the only existing truth Your Divine Grace is able to awaken divine love within anyone's heart. This is only possible for one who has the good fortune to feel that the entire disciplic succession is present in your divine person. Thus even the grossest of all persons can relish the divine nectar emanating from your lotus lips and thus transcend the lowest strata of consciousness.

tāte kṛṣṇa bhaje kare gurura sevana, māyā-jāla chuṭe, pāya kṛṣṇera caraṇa

["If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.25]

In this holy day I have come to beg for your mercy. I know you are very dear to Śrīmatī Rādhārāṇī. She will fulfil anything you might ask. Though I'm the most unqualified fool, please ask Her to bless me, that I may be able to unconditionally and eternally serve the one who is the dearest of Her heart, Kṛṣṇa, the transcendental cowherd boy. I beg Your Divine Grace that I may be free from all offences I may commit at your lotus feet. The most awkward of your servants, Viraha Prakāśa Swāmī."

Parvat Mahārāja:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā, cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

All Glories to Śrī Guru and Gaurāṅga! Dear Śrīla Śrīdhara Deva Goswāmī Mahārāja Rūpānuga Dara.

In this most blessed event of Your Divine Grace's eightieth anniversary I wish to come to your divine lotus feet with a humble offering.

How wonderful it is that one can have access to your lotus feet. Although everyone knows they do not stand on our side, this dimension of exploitation, being situated beyond the realm of renunciation, dancing at the transcendental sound of the land of dedication. An eternal

inhabitant of the land of nectar and intimate associate of Śrī Śrī Gaura Gāndharvā-Govindasundara.

Eight years ago, first I heard your divine instructions on how spiritual sound vibrations enters into the material dimension, purifying the senses and the mind to reach the soul, awakening recollections of eternal serving mood. Hearing Your Divine Grace made such a great impression in my heart I wished there and then I could come to meet Your Divine Person, such great master of love divine. How could I know I had a meeting to attend to eight years later with Your Divine Grace. Connection had been established through the medium of transcendental sound vibration.

Akrpa sindhu rūpānuga dara. No doubt you hold the keys to the doors of the *sampradāya* through which one can come in contact with Śrīla Bhaktivinoda Ṭhākura and Bhaktisiddhānta Saraswatī. How can one pretend to be connected with the *sampradāya* who disregards your divine instructions.

Today I feel that if my Śrīla Prabhupāda and your Godbrother and intimate friend Swāmī Mahārāja would be present he would come and tell everyone out loud once again about Your Divine Grace's high realisations about Kṛṣṇa consciousness. Which to the great fortune of the entire world are being spread through its length and breadth.

He would re-emphasis that "You must come and live in the Māyāpur temple," in that house he was going to build for Your Divine Grace so that he could enjoy your divine association which he so much relished for many years of intimacy.

My Śrīla Prabhupāda, and your Swāmī Mahārāja, would surely want to tell you how thankful he is that you are helping him caring for those he has brought to this side of Kṛṣṇa consciousness.

He would be here right now asking Your Divine Grace to be pleased to give instructions how to build your temple of understanding so that the entire world could come and benefit with a proper conception of reality in its multiple dimension.

He would again be willing to spend many hours a day discussing with Your Divine Grace such transcendental topics, that if we would hear them we would certainly faint.

He would certainly also tell Your Divine Grace that he wanted always to get Your Divine Grace out preaching, because of two things. First, that your Guru Mahārāja, Śrīla Bhaktisiddhānta Saraswatī Goswāmī Mahārāja Śrīla Prabhupāda's personal request, here. And second, with his own perception of Your Divine Grace's high and deep realisation of Kṛṣṇa consciousness.

Now we feel he's helping us to help take Your Divine Grace out to the world at large, what we're trying to do to the best of our small ability, as we wish to help him to fulfil the request of his Guru Mahārāja.

In the middle of such relationship between Your Divine Grace and my Guru Mahārāja I feel myself to be like a little insect of insignificant value.

It is only by your mercy that I will be able to please Your Divine Grace being able to assist in the mission of establishing a centre for relief work in New York city.

Dear Śrīla Śrīdhara Deva Goswāmī Mahārāja, I come to your divine lotus feet as a beggar, implored to the benediction to always be able to give _____ [?] as your servant, your most _____ [?] servant."

Śrīla Govinda Mahārāja: _____ [?]

Devotee: _____ [?]

mukam karoti vācālaṁ panghum langhāyate girīm,
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram,* 1]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca,
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Śrī Vaiṣṇava Praṇāma*]

End of 82.11.09.B

Start of 82.11.11.A_82.11.12.A

Śrīla Śrīdhara Mahārāja: The servant of the servant of the servant, in this way. Die to live. Ultimately it comes to that. Learn to die for living high life. *Nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] Don't be afraid of going down. There you'll thrive.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā [mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa." [*Śikṣāṣṭakam*, 3]

So highest is for the lowest. We may come to this conclusion. But all must be lowest and highest, that must be absolute, not a sham posing. The sham is to be eliminated. If I can conceive my sincere self to be the lowest, so much I come in relativity of the highest, spacious, infinitely highest. We come in the relativity when I can consider I am the lowest of the lowest. The relativity is such. *Nirmat-sarāṇāṁ satāṁ*. As much as I shall see myself to be substantial I lose the chance of having the conception of the real big. So *śaraṇāgata*, the question of relativity demands that as much as we can find ourselves to be lowest, so much I shall come in the relativity of the highest.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi Gaura Hari bol.

Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrī Bhakta Vṛnda kī jaya! Hari-Nāma Saṅkīrtana. Gaura Hari.

...

...I have seen Kṛṣṇa. Not only myself, I have shown Kṛṣṇa on the tamarind tree on the other side of the Ganges, and there are so many evidences there. So many men saw Kṛṣṇa. I showed Him."

And why are you cheating yourself? I'm told that you are a *brāhmaṇa* boy. And coming in contact with this pseudo *sahajiyā* Vaiṣṇava you have become deranged to such stage, you see Kṛṣṇa. Kṛṣṇa cannot be seen by these eyes. *Adhokṣaja*. We have learned something, consulted, and we have read some *śāstra*, *Veda*, *Upaniṣad*, *Bhāgavatam*, *Gītā*. All these things we have gone through. So don't deceive your own self. You know yourself how you are. You are still a slave of your senses. You have got the lust, the anger, this and that, so many things you feel. And I also know that. And you are simply, not only deceiving the foolish persons, but what is more dangerous, you are deceiving your own self. Very strongly I told.

Then he got some impression, and some day leaving that female dress, and he kept hair also like the female, was clean shaved, and came to me. "Now enlist me amongst your disciples."

At that time I began very reluctantly, to accept one or two disciples.

Then there was another Godbrother with me. "No, no. Never accept him as disciple. He will not be able to stand here, he will go back again, and he will be a blasphemy to our mission."

So I flatly refused him. I'm not going to accept you as disciple.

So, so many things. *Adhokṣaja*. It cannot be seen, and it is seen coming down. It is very, very rare coming down from the spiritual sphere, to the mental sphere, and becomes so much strong that when eyes open overflowed they can see Him. And when He withdraws nothing remains. So it is not very easy, there are so many stages. *Ādau śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛttiḥ*, *bhakti*, *bhāva-bhakti*, *prema- bhakti*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

The stages are there, mathematical calculation, we can trace in one man by measuring, by this philosophical computer, that how much progress is there. Has he got *śraddhā* proper?

He will say, "Oh. Śiva is also - Śiva, Kṛṣṇa, Kālī, Śakti, all God, all equal." And that man will say, "I have seen Kṛṣṇa."

So there is the standard measurement, criterion is there, in what stage one will see Kṛṣṇa. And once when he has seen Kṛṣṇa what will be the after effect? One who has seen Kṛṣṇa, the after behaviour, conduct after that what will be there? All these things should be considered. So the *sahajiyā*, we hate them, they're born offenders, who takes Kṛṣṇa in so low a level.

Svayaṁ-Bhagavān Kṛṣṇa, Sanātana Goswāmī has given the gradation. Jīva Goswāmī by what stage eliminating, eliminating, elimination of so many things within our area of knowledge. We are to go to that side. It is not a very easy affair.

Bhargava: That's why I'm asking you, because I would not ask anyone if they saw Kṛṣṇa. But I'm seeing your quality of heart and so many years of sincere service to Kṛṣṇa. That is why I'm asking you.

Śrīla Śrīdhara Mahārāja: Yes. I'll also say that I have not yet seen Kṛṣṇa, but I'm in the way in search of Kṛṣṇa. I have not got Him, not seen Him, but I'm in the search of Kṛṣṇa, and I feel that I'm in the path of real search. And whatever told, whatever seen, or said, that in the path these things will be, I have some sort of experience of that, that in the real path of Kṛṣṇa I am. So far I can say. But I have not the audacity to say that I have seen Kṛṣṇa, I'm in *līlā* with Him. All these things I revere. And I don't want also to have it so cheaply. Cheap Kṛṣṇa I don't want, this market Kṛṣṇa I do not want. I want, as guided by my Guru Mahārāja to have *darśana* of that Kṛṣṇa, in this birth or hundreds of births after, does not matter. This is my idea. I'm not going to deceive anyone by any wrong statement. But I think I'm the path, by the grace of Guru Mahārāja. I'm in the path, that I can say. I feel it.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the songs of Bhaktivinoda Ṭhākura, or Narottama Dāsa Ṭhākura, like sometimes Bhaktivinoda says, "I am a resident of Svānanda-Sukhada-Kuñja." And he's speaking as if he's in *līlā*.

Śrīla Śrīdhara Mahārāja: Ah. Yes. It may be, we may think that is the ideal he has described after. His highest ideal is that. He's doing it in his ideal life.

Bhargava: Imagination?

Śrīla Śrīdhara Mahārāja: Not imagination. It is reality, not imagination, reality, as seen from afar, a little distant. Something like that.

Bhargava: So at that point he had access?

Śrīla Śrīdhara Mahārāja: But the feeling within his inner heart he's describing. And sometimes he says, "Suddenly I had a flash, I saw, and then when I went to mark it particularly, vanished." Something like that.

Bhargava: I have not had any flashes.

Dhīra Kṛṣṇa Mahārāja: He wants to have a flash. Bhargava, he wants such a flash.

Śrīla Śrīdhara Mahārāja: And if He's gracious you may get it. His mercy.

Bhargava: I need so desperately. I had one flash before I became devotee.

Śrīla Śrīdhara Mahārāja: Don't try easy marketing, you will be cheated. Pray, make yourself ready to pay more and more price, more and more price. Don't finish the bargain, then you'll be loser. Why? The Absolute, we're after Absolute. Absolute can never be finished. Then we say that we are seeking the Absolute but practically we think that we want to be master of the Absolute. It is impossible.

Bhargava: Yes, I do have strong material desires.

Śrīla Śrīdhara Mahārāja: So that sort of aspiration should be crushed, that is to be nipped in the bud. In His search, die. Die to live, not treat miserly. Try to give yourself, and how. Then as much as you will be ready to sacrifice yourself and can successfully do it, then automatically you will find yourself in some other plane.

Bhargava: I was sacrificing for many years.

Śrīla Śrīdhara Mahārāja: As a subject and making Him object, you will be able to make Him prisoner, don't think like that. Try to become His prisoner.

Bhargava: I was serving with that mood for some years.

Śrīla Śrīdhara Mahārāja: Keeping your subjectivity you can have any contact with Him. Wholesale to be dissolved and your new self will come out and you will find all around Kṛṣṇa

consciousness. And then sometimes Kṛṣṇa may be pleased to give you the touch of His existence, in different ways.

But I'm an enquirer and I want to make Kṛṣṇa the object of my enquiry, to imprison Him in my prison house of imagination.

Once, when I had not come to join the Maṭha, I was a law student, the national movement came. Just in the front of the Calcutta University Hall, _____ [?] there is a tank _____ [?] park. One gentleman was delivering lecture.

"I went to Haridar, and I went up the hill, and found a *sādhu* is coming down from the hill. Anyhow I asked him in broken Hindi, Have you seen God? Can you show me the God?

The *sādhu* told, in such an inspiring voice answered me. "Don't you see Him? Look at all this atmosphere, the trees, the water, the hill, all these things, and the whole, you cast your glance according to the whole environment. Can't you see Him?" With so much impression he told this that at that moment I saw that a conscious backing. Whatever is there, just in the background some spiritual existence I found. In such a _____ [?] such impressive way he told. Don't you see Him? Look at the sky, the trees, the stone, everywhere He is. _____ [?] Only He is there."

By our continuous engagement we shall come. Kṛṣṇa, Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa. Talk about Kṛṣṇa. Then hear about Kṛṣṇa. Take the Name of Kṛṣṇa. Take His *prasādam*. Collect for Him. In this way gradually we shall enter into the intense feeling of Him, halo, the lustre of Him. And gradually we shall come to have conception according to our capacity. Always remember the infinite is in His one part. He's such.

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Arjuna, what more I say to you about who I am? The whole thing you can imagine, only in My negligent part."

You are going to enquire about that. No cheap rate. Then, after that what will you do, your searching?

Mahāprabhu says, "I'm searching Him, but I have not got a little bit of that divine love, I'm searching, searching."

na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.45]

"Otherwise, how can I maintain My life, sustain My life without His company, without His grace?"

yugāyitaṁ nimeṣena, [cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ, govinda-viraheṇa me]

["O Govinda! Without You, the world is empty. Tears are flooding My eyes like rain, and a moment seems like forever."] [*Śikṣāṣṭakam*, 7]

"The one moment seems to Me a great age, so many light years, *nimeṣena*. *Cakṣuṣā prāvṛṣāyitam*. So much tears ran down through My eyes. *Yugāyitaṁ nimeṣena, cakṣuṣā prāvṛṣāyitam / śūnyāyitaṁ jagat sarvaṁ*. The whole world seems to Me only a vacant vacuum. *Govinda-viraheṇa me*. But I still cannot get the company of My beloved Lord Kṛṣṇa."

Devotee: _____ [?]

Bhargava: That loneliness for Kṛṣṇa, sometimes, I mean this is the truth how I'm feeling. Sometimes I'm thinking I've given so much. And all I want is a little drop, just a touch so I can be inspired to do more. Not that I want to enjoy Kṛṣṇa, but some reciprocation, that I'm there.

Śrīla Śrīdhara Mahārāja: This is nothing. Taking food, walking, taking bath, dress, so many comforts we're seeking, and what demand we're going to fulfil. Everything, try to calculate in the term of infinite. No finite, however greater, it can come to make infinite. The very composition of infinite is of another type. All inner dissatisfaction. I have done nothing. When you be in this path, that I can't do anything to approach towards Kṛṣṇa, unit of measurement towards infinite is that.

And I'm doing this, I'm doing this, I'm doing so much, I'm paying so much value, that is opposite way. Those that are really in the path of Kṛṣṇa their feeling will be, I can't do anything for Him. The whole attitude will be changed. This idea we have been given by our Guru Mahārāja. It is the nature of the way of searching.

Once, two *brahmacārīns* after eight or ten years service, they once came to Prabhupāda to put some question, and they're hesitating to put the question. Then Prabhupāda himself asked them, "It seems that you want to speak something to me, but you don't speak."

"Yes. We came to say something to your holiness but we don't venture."

"No, no. Say what you have to say."

Then he says, "So, eight or ten years we have come and we're doing service as we're ordered. But so far we did not feel anything about Kṛṣṇa, any progress."

"What you say at present, is it true? Are you sincere in your statement?"
"Yes. What we say it is true as far as we know."
"Then it is all right. Go away. Don't be afraid."
That was his statement. What does it mean?

Bhargava: I don't understand.

Śrīla Śrīdhara Mahārāja: That you have not acquired anything. You are searching for something but you have not got anything concrete, that feeling is a good sign.

Bhargava: A good sign?

Śrīla Śrīdhara Mahārāja: Good sign. If you would have said that you have got so much knowledge, so many things, so many things, then that would have been egoistic. That progress in the egoistic way that you can feel, you can know, you can complete. Empty yourself. You see, all striking, a very striking thing.

Bhargava: A little bit I can understand.

Śrīla Śrīdhara Mahārāja: Can you understand? Only negative hankering for Kṛṣṇa, that is the measurement of the progress in that way. I have nothing. I can't relish anything. I'm going to be mad. Not yet have I got any trace of Kṛṣṇa. The way is in that side, in *vipralambha*.

The other day I was saying, all risk no gain. The way is like that. No risk no gain, but all risk no gain. The way is like that. You risk everything but you won't get anything. Because, in our terms what is gain and loss, we're captured by _____ [?] You do not know _____ [?] So prepare yourself. Don't be satisfied with anything, 'that this is Kṛṣṇa.' No Kṛṣṇa. *Neti*, *neti*, *neti*. And in the background you'll be able to find some sort of...

It is there, it is with the scripture, it is with the Guru and Vaiṣṇava. But I have nothing. It is their property all the time, not mine. It won't be my property. It is the property of my Gurudeva. In this way the angle of vision will be set, the property of my Gurudeva, the property of Nanda-Yaśodā. They can deal with this in any way. But I'm a sight seer. I will be asked by the servitors, 'Do this, do this, for His service.' That position is better for me. Not to approach the nearest but from far off. I'm not fit. We're to take that course that I'm unfit. The unfitness should be our first thing to analyse, open to us, unfitness.

While I'll be fit to see Him then no *śaraṇāgati*. Self-abnegation, to undo what I am, to dissolve my ego to the finish. Then He's there. It is difficult to dissolve ones ego. When ego fully dissolved then also another ego through the service, that will shine. All eliminated present ego, the very gist, a point of soul conception, that we'll find in an atmosphere, and through service it will gradually enter into.

We shall look at the example, that Jayatīrtha Mahārāja we're told, that every night they're dancing to show that they're inspired with Kṛṣṇa *rasa*, all these things. Blasphemy.

I never saw our Guru Mahārāja to dance and to chant, only soberly talking about Kṛṣṇa. If any time with his controlled mind any time any drop of water oozing from the tears, very stealthily he removed them. Very eager not to express any feeling, and if any feeling, sentiments come out, very carefully he tried to conceal. That was his nature, not to show.

Otherwise that Rāmadāsa *bābājī* and others, what they think that what they do, like so many mad dancing, and shedding tears, and shivering. All they showed drew the common mob towards them.

And Prabhupāda had to discuss that, "These things have no sign of real devotion."

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

Amongst *crores* of liberated souls, one Kṛṣṇa *bhakta* is hardly to be found. Nārāyaṇa *bhakta*, then Kṛṣṇa *bhakta*, are far there to be found.

Try to come in the relativity of infinite, and we're to cross the infinite, and to dissolve that ego. Hegel says, "Die, learn to die first." And dying, not for this or that, but of Kṛṣṇa conception coming from Gurudeva. Die to live.

Bhargava: The one reason I ask is, I talk to people about Kṛṣṇa. Many of the Christians can appreciate.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhargava: I speak to many of my countrymen, they're Christians, and when I bring up...

Śrīla Śrīdhara Mahārāja: You talk about the ideal, discuss the ideal. "Your conception is this, our conception is that, and what is the difference between the conceptions." In this way you can do.

Bhargava: When I explain *bhakti* they can appreciate *bhakti*.

Śrīla Śrīdhara Mahārāja: *Bhakti* is a general thing, but there is also the type of *bhakti*, and the *bhakti* for which the others also, the model. _____ [?]

Bhargava: When I talk to them they can appreciate *bhakti*, and when I explain...

Śrīla Śrīdhara Mahārāja: *Bhakti* is also no *bhakti* you are talking *bhakti*. I'm also talking *bhakti*. Any difference do you find there?

Bhargava: Yes. You have a lot more power.

Śrīla Śrīdhara Mahārāja: So *bhakti*, the ideal, they've also got ideal.

Bhargava: But it is the focus of the *bhakti*. Like when I explain Mahāprabhu's philosophy, *bhakti* even above *mukti*...

Śrīla Śrīdhara Mahārāja: Yes. *Bhakti*, the ideal, the fine touch, appreciation for the ideal. Mahāprabhu has given an ideal. Christ has given another ideal. Our inner, which we cannot trace, but the attraction for the ideal. We're to analyse that fine thing, our appreciation. Why we appreciate Kṛṣṇa and not God given by Jesus? That is a vague thing, and this is some clear conception, sweet conception of the thing. Why am I attracted to this side? I'm to analyse that. What is there that took me this side and not that side? I'm to see into my inner heart and try to express that. The difference is there.

Bhargava: The only thing I can tell them is I say...

Śrīla Śrīdhara Mahārāja: When, in my previous days, generally, I used to collect money and met gentlemen, many sympathetic many apathetic.

Sympathetic said, "Oh. Why you are running from door to door for collection? When we see that you come from a very high family, and you are educated, and you are fit, but why do you waste your time by collection from door to door? And what you want me to do for God? Then go to the mountain cave. There is arrangement by the religious householders, they will give food to you regularly. And go on meditating."

In this way. Sometimes by their request I tried to look to my own heart why I'm doing.

They're saying sympathetically. "Begging from door to door, what good can you derive? You go straight to the cave and sit in meditation for Him and try to connect yourself in direct way."

Then I looked, many a time I looked to my heart for the answer, and I got, sometimes I used to get.

I told them, do you know the *Upamanyu* [?] *Ujjvalav* [?] the *Upaniṣad* disciple character? They're sent by Guru to the pasture ground, sometimes to the cultivation land. And what for?

Kṛṣṇa went to Gurukula and went to bring the wood _____ [?] from the jungle, with a co-Godbrother. What is the necessity?

So it is necessary that whatever action I shall begin, taking in response of our own ego, that will create a material atmosphere, spread my subjective atmosphere. But I have ceased to do according to my own inner thought. I have placed myself at the disposal of a higher devotee. The subtle system of my inner body I want to kill, finish, and I have stopped its food. If I obey its order it will thrive thereby. I have stopped the ration to the soldier, the food supplied to the army, stopped. I have totally disconnected food supply to the army. Let them die fasting. And if they die, if that ego will die, then another body which works only in obedience to the higher agents, that will come out. And this body which gets its food from the ego, that will be finished. I want to do that. The whole mental system may die without food. So no insinuation from within, my ego. I'm doing that. Our Guru asked me to do whatever thing I'm doing that. I'm engaged with Vaikuṇṭha, transcendental world, and want to dissolve my ego. And the world produced

where we're living in by my ego I want to get out of that. I'm living in my own imaginary world. That world must go away, and another world will come to me. I'm counting on them, and this person, this material, this gross conscious body and the world created by it, another world I want to live in, in the world of my Guru I want, in this way.

Once, one *sannyāsī*, he, leaving the engagement given by Guru Mahārāja went to visit Badarikāśrama and holy places. Then he was punished. "Why have you left the responsibility of service given to you and you are going for pilgrimage?"

I was a beginner at that time. It gave a heavy pressure on me. What is this? A *sannyāsī* has gone to visit Badarikāśrama, the place of Vyāsadeva, Śukadeva, what is the so great fault there that he's...?

I was a new man, I was in charge of Kurukṣetra Maṭha and I was given a letter. "If that *sannyāsī* comes to that Maṭha don't allow him to enter." That was a senior *sannyāsī* and I was a newcomer, a great shock to me. And the *sannyāsī* came in a day or two, and the other day I showed so much respect to him, and that day how can I say that you won't enter this Maṭha. Very much difficulty. Then when he came I showed the letter to him. This is the order from the centre.

First he was excited and went to abuse the higher authorities.

Then I told him flatly that, Mahārāja, I feel much apprehension in my mind. I'm very much afraid.

"Why are you afraid?"

When after ten, fifteen years, after service, if you come to such level that you're to be ousted from the mission, then what hope have I got? I'm a beginner. So your fifteen years service has earned such punishment as to be ousted, then what hope have I got here? So it is not possible for me, it will be rather to waste my time here.

Then he came out in another colour. "No, no, no. You need not be afraid. I may do wrong. A boy may not pass B.A. degree, M.A. degree, that does not mean a primary student he will also fail that." In this way. Then he took that, "Not injustice but it is justice, and I have committed something wrong." He came to that.

But this fact had a great impression in my mind. What is there in the service? Disengagement, he was leaving the desired service of Guru, if he wants to go to holy place that is a punishable offence. What is this? So the service, that is the connection above. God's will through His agent, to be engaged in his service is very, very valuable. And to select in my level what is good and bad and to go to a holy place, that is some sort of religious luxury, freedom. But divine service is above freedom of ordinary soul.

'It is holy, I'm doing right visiting holy places.' The origin from my ego.

And far higher ego is giving instruction, 'Do this. God wants this from you.'

This is another world, it came to me gradually, that to obey the orders of a Vaiṣṇava that means to serve the higher divinity. And to roam, to wander...

End of 82.11.11.A_82.11.12.A

82.11.12.B

Śrīla Śrīdhara Mahārāja: I'm more afflicted than you feel, what I have done for. Then what should I say? If it's the order from the higher plane we have to do it.

So you take *prasāda*, *pāraṇa*, the *Dvādaśī pāraṇa*. In time we should take something to finish the role of *Ekādaśī*. This *pāraṇa* is also a part of the fasting. In the *śāstra* it is recorded, within some time we must take something to observe in honour of *Ekādaśī*.

Bhargava: Thank you for your time. And I wish you a happy birthday and many more, for our sake.

Śrīla Śrīdhara Mahārāja: In search after infinite. Until infinite comes to me, graciously, to reveal Himself, go on searching. It is His pleasure, not my pleasure, and not anything to force Him. It is absolute. And I have come to get a drop of grace from the absolute, not any limited thing.

"I am everywhere, nothing in Me. I am nowhere, nothing in Me. I am everywhere, everything in Me. Try to understand this peculiar mystic position of Mine."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dayādhara Gaurāṅga: Mahārāja, recently I've given some talk at university and I made mention that Śaṅkarācārya did not give Vedic *siddhānta*. Many of the professors they're very angry with that statement. I'm asking, is that correct to say that, or not correct?

Śrīla Śrīdhara Mahārāja: You can't conceive that yourself, what Śaṅkarācārya gave?

Dayādhara Gaurāṅga: I'm repeating what is in the books.

Śrīla Śrīdhara Mahārāja: But you can't catch the meaning, proper?

Dayādhara Gaurāṅga: No. I think from what I can understand, Śaṅkarācārya did not give Vedic *siddhānta* but he was...

Śrīla Śrīdhara Mahārāja: Why not Vedic *siddhānta*? What are the points?

Dayādhara Gaurāṅga: Because Vedic conclusion is that...

Śrīla Śrīdhara Mahārāja: What is the defect in his explanation of Vedic *siddhānta*?

Dayādhara Gaurāṅga: Because he's given impersonal conception, because he's not saying the absolute truth is person.

Śrīla Śrīdhara Mahārāja: Why?

Dayādhara Gaurāṅga: Why is he not? Because...

Śrīla Śrīdhara Mahārāja: The Vedic expression you are to analyse and show that what Śaṅkara gave that is incomplete here.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: What are the points? Have you detected them, no?

Dayādhara Gaurāṅga: Say again.

Śrīla Śrīdhara Mahārāja: Śaṅkara's explanation of the *Vedas* are defective.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: Why? Can you point them out?

Dayādhara Gaurāṅga: Yes. I tried to point that out. But they say that Śaṅkarācārya was preaching devotion, *bhakti*, to the absolute.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. He did not recognise the receiver of devotion. He said, "All *māyā*. Viṣṇu, Nārāyaṇa, the personal conception of Nārāyaṇa, Kṛṣṇa, all the Gods, all *māyā*, illusion. All imaginary. Beyond imagination nothing remains. But we say...

[05:37 - 07:42 ?]

Dayādhara Gaurāṅga: The reason I have some doubt about...

Śrīla Śrīdhara Mahārāja: Śaṅkarācārya you see, you hear first some basic thing. The fundamental conception is this. Śaṅkara says that everything is imagination. The conception of God, so many gods, whatever differentiation means in the imaginary world, and after that the non-differentiated, non- discriminated, all else.

But Rāmānuja says, and other Vaiṣṇavas, that is super subjective world. That can come down here but we cannot go up to that transcendental play with this ego. The fundamental difference is here.

We are subject, we are monarch of all we survey. We are surveying both gross and subtle things with our ego. But when our ego finishes, in the border, that is Svaḥ, Mahā, Jana, Tapa, Satyaloka, according to subtlety the gradation is running high. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, then Virajā, effacement of our ego. And then Brahmaloka, certain hazy conception of some conscious thing, non-differentiated. Here finished Śaṅkarācārya.

The Rāmānuja comes with his interpretation from the same *Veda* and other theistic scriptures. That as a subjective experience it is finished there. But sometimes we can feel that something descends from some higher plane to our plane. There is not limit, but that fineness is going on. And then after, our *jīvātmā*, the Paramātmā, the Nārāyaṇa conception, all these, that is called Vaikuṇṭha, the unlimited, the infinite. The infinite has got also life, and that can come down, but we cannot go up. That is called transcendental, supra- mental. There is some substance, when He comes down to our plane we can feel, but when withdrawn we are nowhere. There is such a plane. *Adhokṣaja*. *Adhaḥkṛtaṁ, indriyajaṁ jñānaṁ*. The whole world of our sense experience is *adhaḥkṛtaṁ*, that has been kept down, that is dispersed, and some higher feeling comes down. There is a systematic world, and now and then, here and there, we find that...

Have you heard of the flying saucer. Some say that we come in connection with flying saucer but can't connect with them. They can come to connect with us, but we can't connect with them, that flying saucer. A few years back there was a rumour that flying saucer, perhaps from another planet with more efficient planes they're coming to visit our place. They can connect anywhere, they can drop, but we run, chase after them, can't catch them.

So that *adhokṣaja* plane is a finer plane than the, so finer that *jīva* soul is gross to them, *jīvātmā*, gross. And more fine, Paramātmā, and an all conscious plane, higher consciousness plane there is where there's no limit with Brahmaloka, as Śaṅkara says.

That wherever I - no taxation without representation, we won't. Śaṅkara, this *matsara*, Śaṅkara does not recognise any absolute plane where he's not represented. *So ham*. "If I cannot remain, I cannot thrive, I won't accept that. I don't admit the existence of such things."

But the devotees are of opposite type. They say, "Where we live, our position, our vision, our scope, our prospect, all limited. But there is infinitely higher planes. They can come, so subtle they can pierce through and come here." Ether can pass everywhere, but the stone cannot pass everywhere, through ether. So like far ethereal subtleness the plane is there, and there is everything, personality, the men, the devotees, all these things. Not only this but this is the gross perverted reflection of that subtle-most world. And it is there. We cannot go so far. Our jurisdiction is limited, but there does not end the world proper. Beyond that in the transcendental realm, they can come down to contact with us, but we at our pleasure can never contact with them.

And how contact is possible with that world for us? Without passport the visa is necessary. If for the interest of that plane if they recruit us from this uncivilised world to serve the purpose of civilised world, then we can be taken in. The African, a kaffir, can be taken to America as a slave. Something like that. So we can, if we sign the bond of a slave, then we may be taken in there. And that is our proper soul, die to live. After the wholesale death of our present life here we can rise up, we can awake in our finest souls. And that is a self of eternal slavery to that land, to Kṛṣṇa. In this way there is another.

The stage of *adhokṣaja*, the stage, the plane of knowledge is mainly divided into five sections.

The knowledge drawn from the *pratyakṣa*, self sense experience, *pratyakṣa*.

Parokṣa, which is not experienced by me but experienced by others and I also accept it as my own knowledge, in the store of my own house. They say there was a war. I have not seen with my own eyes but I take it in the store of my own knowledge, *parokṣa*. Not *pratyakṣa*, not my direct sense experience but which is experienced by other sources. That is the second stage of knowledge.

The third stage of knowledge, and the last stage according to Śaṅkara, is in the sound sleep. When we wake up from sound sleep we say, 'I slept a very peaceful sleep.' Thereby I say that I had some experience there, but that is undetectable. At that time when we were in sound sleep we cannot feel anything, but when come down from the level we assert that I had some peaceful experience. That is *parokṣa-nivṛtti*. Śaṅkara says goes up to that and says this is *aparokṣa-nivṛtti*. *Pratyakṣa*, *parokṣa* and *aparokṣa*, higher. And in *samādhi* the *yogīs* they live there in that _____ [?]

And that Rāmānuja and other Vaiṣṇavas say that there is a finer level, where they can come to us, and our finest self within can be taken up into that plane. But not to satisfy any of our individual enterprise, but we have to die as we are and to be utilised as a slave of that world, that finest golden self of us. Mahāprabhu says,

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Within our deeper-most self, that sort of self can be traced which can enjoy the confidential service of slavery of the Supreme Lord, The Absolute Sweetness. The realm is like that.

And Śaṅkara does not admit. According to Śaṅkara so many gods are admitted but their existence all gross, all in the misconceived world, not from the absolute standpoint, a misconception. "I am monarch of all I survey." Everything I see according to my limited interest, provincial or local interest. The universal interest whatever what we see that has got some universal necessity or reality. But we throw our own local interests on them and see accordingly. Everywhere it is here, all relative interest. A cat sees a thing in his own interest, a man sees another, a dog another. In this way everyone has got its selfish centre and according to that they see the world. So many planes of seeing according to every seer.

But the universal standpoint of seeing, estimation of everything, that is in the background, and we're to accept that. From Kṛṣṇa consciousness, from the standpoint of Kṛṣṇa's interest, and we're all part and parcel, we're all slave to Him, and everything is dependent on His will. Then that is the most absolute plain of seeing everything, calculating everything, and to do things in that atmosphere. The most subtle and highest most fundamental plain of the Absolute Whole, independent of all the local, the national, the social, the so- called religious conception that is thrust into the absolute conception of the thing. That must be withdrawn wholesale, and then we're to imbibe the waves of that plain which is coming from that, and that is *nirguṇa*. *Nirguṇa* means positive and the most finest which is free from all local and provincial vision. That is

nirguṇa. As He is at His most highest central ways. And to train ourselves to see things in that way, similar, harmoniously with the ways of that plain _____ [?] That is necessary.

So Śaṅkara said everything what is visible, invisible, that is all *māyā*, imposed on the environment, and that is withdrawn nothing remains. Only one Brahman, some sort of hazy, non-differentiated mass of knowledge is there, nothing else.

But that is Brahmanpura, that is there and that is a subtle world and that world is infinite, and that is more powerful, more independent. That can contact with us, and at their sweet will. And if they accept them to take in there to have their conception, then only we can have conception, otherwise not. Not a matter of right, but a matter of grace. But there is a world we cannot deny that if graciously they take me to the source that plane we can have a very sweet and happy experience and engagement also, and we can find that is the real life.

And what we're living here that is undesirable, that is *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], full of these defects, and this is false. Only to be forced by our own limited vision to the environment, this is false.

But that is real, that I'll have a very meagre position, imaginary smallest position in consideration with the Absolute angle of vision it is really true. It is really true that my position is the finest of the fine, and my independence, everything, is of that character. But that is all graceful, and everyone is self-giving, not exploiting, but all devoting, dedicating nature. A happy world there is, and we can be taken in if *they* want me taken in. Another world is there that is transcendental. And Mahāprabhu says according to interpretation, Śaṅkara says,

apāṇi-pādo javano grahitā, [paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

"He has got no legs and no hands, but He can run and He can catch. *Paśyaty acakṣuḥ sa*. He has got no eyes but He can see."

Then Mahāprabhu says, "Why Śaṅkara said that He has got no eye, no leg, no hand? But He's got eyes, but not eyes like our fleshy eyes, but He has got transcendental eyes. So He has got everything. *Apāṇi-pādo javano grahitā, paśyaty acakṣuḥ*. Then, *Neha nānāsti kiṁcana*. [*Kaṭha-Upaniṣad*, part 4, mantra 11 [?] There is no variegatedness, all is one. Śaṅkara takes the oneness and the plurality he's dismissing, but why he should dismiss the plurality, *nānā*? Why? Because if there's not *nānā* then why Śaṅkara has come to refute it? It is there, but it is mundane, it is partial." In this way Mahāprabhu catches Śaṅkara. "That he's accepting the revealed truth not wholesale but partially."

Do you follow?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: *Sarvaṁ khalv idaṁ brahma*. "Everything is one, Brahman." Then if there is not everything, then what is the necessity of Śaṅkara to come and to do away with him? There is that, we can't eliminate it if it's not existing, it is there. And also it is not variegated because the unity underlying, the harmonising centre is in the back. So the *nānā* is there, and the variety is there, and unity also in the background to harmonise them. Both must be accepted fully. Every part of the revealed truth must be accepted. Śaṅkara, according to his whim, according to his provincial necessity, he's accepting something of the *Veda* and rejecting something.

These are the basics you must be acquainted with and then you'll be able to brush them out.

Dayādhara Gaurāṅga: Then they use the same quote that Prabhupāda used, to prove their point that he's teaching *bhakti*, they use the same *śloka* Prabhupāda used, *bhaja govinda*, *bhaja govinda*_____ [?]
So he's believing.

Śrīla Śrīdhara Mahārāja: What *śloka*?

Devotee: *Bhaja govinda, bhaja govinda*_____ [?]

Śrīla Śrīdhara Mahārāja: *Bhaja govinda*, his govinda he's a puppet of Śaṅkara, of illusion. That govinda we do not recognise at all. That is because beyond illusion, beyond *māyā*, nothing remains but that non- differentiated consciousness. That is not reality, that is under the world of misconception, that is *māyā*.

Dayādhara Gaurāṅga: Śaṅkara's *bhaja govinda*?

Śrīla Śrīdhara Mahārāja: Yes. That govinda, that everything, he gives recognition, he after the Buddistic school inundated the whole of India also. And Śaṅkara came to re-establish the *Veda*, the Hindus, and he had to make compromise with all the sections of different gods. Some were worshipping Gaṇeśa, some Kālī, Durgā, Śiva, Viṣṇu, and they, to conquer, took them all, combined them and told, "Everything is true, but you admit that Brahman is the highest reach. And in this plane you worship everything." So a compromise proposal... Anyhow a proposal was given by Śaṅkara, "That I give recognition to all sorts of worship, but you are to admit that this is all *saguṇa* and in the *nirguṇa* is only non-differentiated mass of consciousness, Brahman." In this way he effected a compromise between all the clans of different worshippers of different gods. And he pushed on with his propaganda and successfully driven away the Buddistic influence from India. That he did. And he gave recognition to all sorts of conceptions of all the demigods, and he included Viṣṇu, Nārāyaṇa also within that. But we say that all conceptions of gods are all from in the *sakāma-bhakti*, to fulfil our worldly aspirations. But,

harir hi nirguṇaḥ sākṣāt, [puruṣaḥ prakṛteḥ paraḥ / sa sarva-dṛg upadraṣṭā, taṁ bhajan nirguṇo bhavet]

["Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the Supreme Transcendental Person. He can see everything, inside and outside. Therefore He is the Supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, they also attain a transcendental position."] [*Śrīmad-Bhāgavatam*, 10.88.5]

But Nārāyaṇa is *nirguṇa*, means *guṇātīta*. *Guṇa* means *satya*, *raja*, *tama*, the three conceptions of *māyā*, that is misunderstanding, wrong estimation of the environment. That is of three kinds, *tamasic*, *rajasic*, *satvic*. And Viṣṇu is said to be the god in the *satvic*, in the highest plane of misconception. Nārāyaṇa or Viṣṇu. But it is within misconception. And beyond misconception only non-differentiated mass of consciousness, ever.

Dayādhara Gaurāṅga: _____ [?]

Śrīla Śrīdhara Mahārāja: But our Vaiṣṇava's contention that other gods are within this *māyāic* conception to fulfil so much necessity of my demand. But *harir hi nirguṇaḥ*, that is absolute. The waves of that plane are absolute. It is waving the vibration, it is automatic and spontaneous and sweet will. The plane of *bhakti*, the plane of devotion, that is the nature of centre carrying waves. All waves, all vibrations, are carrying towards the centre. The inner-most foundation of the whole existence is like that, coming from the centre, and going to the centre. The most subtle, that cannot be detectable by the covered prejudiced persons. They're embarrassed and covered by so many local and selfish demands. They're blinded and close their eyes, feelings are enclosed by their selfish necessity.

Dayādhara Gaurāṅga: How can the eternal sphere be a part of our provincial desire? As you were saying Śaṅkarācārya...

Śrīla Śrīdhara Mahārāja: We're to get, wholesale we're to give up our provincial and related necessity and waves coming out of that, to transcend.

And Śaṅkara says, "Only we can see the halo of some other world. And we have no recognition that within that halo there is everything, or the real causal world is there, and this is a perverted reflection in the selfish mirror, of different variety."

All reflection in the selfish mirror of different variety, and different wideness, breadth and thickness. *Satya*, *raja*, *tama*. But the real world is there, and from the absolute consideration, over the real world, the most fine, and that is *ahaitukī* and *apratihatā*, the grace automatic, and irresistible. That is *nirguṇa*, and we're to connect us with that wave, eliminating our over-coating, our self of experience, self of mind, self of judgement, justice, everything. If we dive deep into our soul, at the very most subtle existence of ours can trace, we can trace that is fit for the membership in the world of that fundamental wave, if submissive to them, to that wave, *nirguṇa*. That is *nirguṇa* means automatic, *ahaitukī*, causeless, and *apratihatā*, can never be resisted, the fundamental wave, that is wave of love. And that is modified with some consideration, *viddhi*, that is wave of Vaikuṇṭha. The infinite generally Paravyoma, and the biggest part of Paravyoma

is spontaneous and it is a loving atmosphere. Everyone contributing, no one drawing from the bank, everyone is giving to the bank. Here everyone is an exploiting agent, and there just the opposite, all contributing agent, no consumer, and here everyone is consumer and no contribution. So just opposite conception there in the world of reality, in Vṛndāvana. Reality the beautiful. Beauty, harmony, that is controlling everything of power. Power is not the ultimate controller, but it is beauty, it is blissfulness, it is harmony, it is love. Love means that everyone is dying, a dying unit. Die to live. And by dying they're living. They're giving anything, everything from them and automatically they're sustained most happily. There is a plane of that type.

Do you follow? Somewhat?

Dayādhara Gaurāṅga: A little. You mentioned a third stage of knowledge. Is that *suṣupti*?

Śrīla Śrīdhara Mahārāja: *Suṣupti* is the margin. The negative side and positive side, the abscissa. *Suṣupti* is abscissa, withdrawal from this selfish world, and not entrance into the serving world. Withdrawal from the world of exploitation, but no entrance, no admission into the world of dedication, that is *suṣupti*.

Dayādhara Gaurāṅga: So Śaṅkarācārya's concept is higher than that?

Śrīla Śrīdhara Mahārāja: Ah. He withdraws to the *suṣupti*, complete withdrawal from this world of exploitation where we cannot thrive. And then entrance into the world of slavery where everyone is a contributor without any selfish consideration. And that is the most happy and desirable world for living in. And there everyone lives in his most pristine and original individual consciousness, that is centre carrying waves are there. And this is all out carrying waves, so many interests of centres, so many centres of interest and all clashing with one another. And there, only one centre of interest for all, and working harmoniously for that, so honey is coming out, sweetness is coming out in the whole atmosphere, all contributing. And here, all exploiting, devouring, in this plane, most objectionable, worthless, and heinous wave, where we are at present. Without exploitation none can retain his existence for a second, just creating disturbance, creating nuisance in this plane of life. And just the opposite there. It is not unreasonable, that everything is bad, and there's no goodness in the world.

Dayādhara Gaurāṅga: So Śaṅkarācārya's still in the exploiting world?

Śrīla Śrīdhara Mahārāja: Śaṅkarācārya only stopped the negative side, and that is temporary. And no interest, no positive program for him, only negative program, withdrawal, and enter into the positive side, the happy side of the world. And this is unhappy side, mere withdrawal. Buddha and Śaṅkara only they cared for withdrawal. But Rāmānuja, Vaiṣṇava Ācārya, enter, admission, positive something.

Dayādhara Gaurāṅga: How can we understand that Viṣṇu is a *guṇa* Avatāra, and Kṛṣṇa is *nirguṇa*?

Śrīla Śrīdhara Mahārāja: *Guṇa* Avatāra, just as *guṇa* means here, birth and death, in the middle a little trace of sustenance, and that sustenance is supplied from that world, that is Viṣṇu. Viṣṇu is in the other area. But here, birth and death, within that some sort of sustenance is seen, and that sustenance cannot come from this mortality. That has to come from - the ray comes from there, and sustenance in the middle of birth and death, that is destruction, that is the contribution of Viṣṇu. But this is influenced by creation and destruction. Only little, whatever sustenance, that cannot come but from Viṣṇu. This sort of _____ [?] is borrowed from there. That is Viṣṇu *satya-guṇa* here.

Dayādhara Gaurāṅga: So even though in *Padma-Purāṇa* Viṣṇu is telling Śiva to advent to mislead the populace in Kali-yuga so he comes as Śaṅkarācārya, still we can...

Śrīla Śrīdhara Mahārāja: Yes. There is also a bright side of it. When in a hospital there are many serious diseased persons, to segregate them from amongst the ordinary diseased persons, for segregation, to save the mass, the general patients. Take them away. Give them some sort of temptation, that we're the highest. Take them out, those serious diseased souls, so that ordinary, soft, the mild temperament diseased they will get benefit to culture this *bhakti* away from those rogues. Something like that.

Dayādhara Gaurāṅga: So this is the purpose of mundane education?

Śrīla Śrīdhara Mahārāja: Yes. *Lokan madvi mukam koro* [?] "You can easily take them away from the soft minded people who want to culture My devotion, groupify."

Where is Purī Mahārāja?

Mādhava Purī Mahārāja: I'm here Mahārāja.

Śrīla Śrīdhara Mahārāja: You are Doctor, he's also a Doctor. Doctor, Doctor, you meet and discuss. You are Doctor in what subject?

Mādhava Purī Mahārāja: Chemistry.

Śrīla Śrīdhara Mahārāja: And you?

Dayādhara Gaurāṅga: Neurobiology.

Śrīla Śrīdhara Mahārāja: Anything common, Neurobiology and Chemistry?

Mādhava Purī Mahārāja: They're both Māyās.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Science. Civilisation. They're proud of researching, but what they're proud of coming taking to this world that is already existing there. And in very, very higher department how much their research? So many wonders, full of wonders, everywhere, and a very meagre part they have taken to this life and they're boasting that 'we're masters.' And ultimately what they're doing, according to Newton, they're giving loan to the mass, from the nature, and they'll have to pay off to the farthing this loan, exalting comfort from the nature. And that must be paid to the pi. Reaction. *Sosam* and *sositam*, exploitation and to be exploited. That is the very inevitable nature of this world, so it is undesirable to live in such world, unfit for living. We must aspire after a fair land, a fair plane, to have our home.

End of 82.11.12.B

Start of 82.11.13.C

Śrīla Śrīdhara Mahārāja: ...and all sections of Rāmānuja. He differed from them, that Kṛṣṇa does not come, Kṛṣṇa is the most original and all others come, emanate from Him.

Devotee: The Āḷvārs were *bhaktas*, not so much philosophers.

Śrīla Śrīdhara Mahārāja: Yes, mostly they're devotees. Rāmānuja also a devotee but he's also got recognition as the Avatāra of Lakṣmaṇa, Rāmacandra's brother Lakṣmaṇa, Balarāma, representation of that, he's also said amongst the devotees. Anyhow, they're worshippers of Nārāyaṇa, two and a half *rasa*.

Devotee: They're *nitya-siddha*, the Āḷvārs, eternally?

Śrīla Śrīdhara Mahārāja: Maybe they're *nitya-siddha*. We may accept that, *nitya-siddha*. But their connection with Vaikuṇṭha, two and a half *rasa*, hemisphere, the lower hemisphere.

Devotee: The stories are so beautiful of the *bhakti*, the stories of the Āḷvārs are very beautiful. I enjoy hearing them.

Śrīla Śrīdhara Mahārāja: What touched you there most, what?

Devotee: Vipra Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: What is their peculiarity, what peculiarity is there that touched you so much?

Devotee: Even the *bhakta* has gone away from Kṛṣṇa to chase *māyā*, Kṛṣṇa has come and taken and paid for his prostitute, out of love, to show His love for His *bhakta*. But even His *bhakta* has turned his back on Him, still He is coming to serve him, Kṛṣṇa is serving the *bhakta*.

Śrīla Śrīdhara Mahārāja: I can't follow him.

Dhīra Kṛṣṇa Mahārāja: He's saying, just as you have told the story about Viṣṇu Chitha.

Śrīla Śrīdhara Mahārāja: O, Viṣṇu Chitha, his name Vipra Nārāyaṇa, another name, maybe.

Dhīra Kṛṣṇa Mahārāja: So that story where Viṣṇu is giving a gold plate from the temple for the prostitute. So he's saying that since the devotee he turned his back on the Lord, but still the Lord is helping him even when he's chasing after *māyā*.

Śrīla Śrīdhara Mahārāja: Viṣṇu Chitha took it and presented to the prostitute. The prostitute could not keep it, there was a drum beat that this has been stolen and the prostitute had to give that. Viṣṇu Chitha when he came to know this, then a great reaction came in his mind, and he left everything again and went to his former temple service, joined there. But though he's a *pārṣada*, he displayed like this to preach the great nobility of the Lord. Grace. Viṣṇu Chitha was a *pārṣada*, eternal servant. He came to show a particular kind of grace of the Lord to the world.

The Lord is so generous, so magnanimous and He does, He stooped so low to satisfy the devotees lower propensities, comes and takes him up. To set such an example of the great and generous dealings of the Lord with His servants, to show, he came. But really these faults do not touch him, only a play. That we know because Āḷvār means they're *pārṣada*, they do not have such contamination, they come to play the role of an ordinary devotee so that to encourage them to accept Rangunathan as their Lord. In their lowest, meanest condition also He extends His hand to take up. All these examples shown there, the benevolence of the Lord, but he's really not contaminated.

Devotee: You're saying Āḷvārs are the paraphernalia of Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes, when they're *pārṣada* of Viṣṇu, yes, and they come to play the part here to encourage the people at large. "My Lord is so generous and graceful, gracious, that He comes to show, to take the devotees even from the midst of such things, such mean misbehaviour. So much so that he wants to go to the prostitute, so He supplies the money." Ha ha.

Devotee: Such a friend.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. This may not misguide us, we're to understand, take it properly.

Bhakta ladikal sunya karya karan [?] "You do anything and everything for the sake of Your devotees."

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi says, there is another incident.

A *brāhmaṇa* placed some, went with a prince for hunting, and though *brāhmaṇa* he threw an arrow in such a way, to such a place to kill a deer, in such condition that he was punished to become a hunter in his next life. A hunter class, has hunting as his livelihood, *brāhmaṇa* degraded into that position, but he was a devotee at heart.

Then one Nārāyaṇa-śilā was found where he's killing the animal and selling it, and some weight, a piece of stone that is Śālagrāma, he put as the weighing scale, or something. This side is one kg, or one pound, and the pound, and when dealing with the solid things, one pound of flesh, though that weighing, weight of one pound, something like, that was a Śālagrāma-śilā was used as the weighing piece stone.

One *brāhmaṇa* came and suddenly found, "What are you doing, you hunter? This is Śālagrāma-śilā, you are using it as a weighing stone, piece of stone, what is this? Then what he'll do, my condition, we'll be doomed, what to do now? Give it to me and I shall cleanse, *abhiṣeka*, and then I shall begin *pūja*."

"Yes my lord you do that."

"Let me take all the Śālagrāma for Him." And worshipping got dream, dreams after dreams repeatedly.

"You fool. You have taken Me here to worship. I was very much happy there, I was swinging on the weighing machine of My devotee. I was very much happy there. I was enjoying swinging there and you have taken Me to show your pride that you are a *brāhmaṇa* and you can worship Me. Just put Me there or you will be finished."

Then again with folded palms the *brāhmaṇa* came, "Oh, I could not understand who are you, you are in such a form. I am presenting your Śālagrāma, you do as you like. He wants to make *līlā* with you in such condition. I am not fit. I am so much low in this."

It is also possible for Him for the sake of the devotees. He can stoop so low, come so low to the devotees because He's not to be contaminated, *māyā* cannot touch Him. In any place He can enjoy thoroughly, wherever He comes, as I told before, the *māyā* withdraws and the Yogamāyā is surrounding Him everywhere. Not contaminated, as Sītā was not contaminated.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ [na yujyate sadātma-sthair, yathā buddhis tad-āśrayā]

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Sambhavāmy ātma-māyayā. In *Bhagavad-gītā*, [4.6]

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of Yogamāyā."]

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. "My own *māyā*, *Yogamāyā*, *svarūpa-śakti*, surrounding Me wherever I go it pushes back this Mahā-Maya, *adhiṣṭhāya*, pushes it back, it's always surrounding Me wherever I go. It can't touch Me."

Wherever the sun goes the darkness vanishes. Something like that. Whenever the light goes the darkness vanishes, misconception vanishes. He can do anything and everything. He's not under any condition, though sometimes to help us He shows that He's also practising and respecting some rules of *śāstric* law, but still He's above everything, everything under Him. His presence is the highest purity and He does not want to invite purity from His activity, or anything as such, purity emanates from Him.

Devotee: A book I'm trying to make, I'm trying to get the loving feelings of Kṛṣṇa across to the devotees, to Americans, who're mostly not able to follow four rules and regulations, but if they can just get a feeling of Kṛṣṇa's kindness. _____ [?]

Dhīra Kṛṣṇa Mahārāja: He's saying, in his book he wants to show the loving dealings of the Lord and His devotees. But the people who will read the book they do not follow the principles of devotion. So will they...

Śrīla Śrīdhara Mahārāja: So they will wait for such exceptional provision. I shall try to take that position of that hunter, so low I shall go that He will have to come to draw His attention. I go forward in the lowest plane, it will encourage them.

Dhīra Kṛṣṇa Mahārāja: He's saying, if he can show these loving exchanges of the Lord and His devotees, will not these people who're in such a low position, who do not follow the regulative principles of devotion, be attracted?

Śrīla Śrīdhara Mahārāja: So this is not for the general, but it is the show of His intensity of His grace towards the low. But it is not meant to encourage the rogues. The mercy, the special dealing, that is not for all. Before they have received such fortune of this great particular attention of the authority, they had to do much, then they have acquired such. The special dealings, special mercy, and it is not for ordinary people. It is for the devotee of higher type. It has been shown, it is exception, mercy is not for the general, justice is for the general public, but mercy is a special thing, but it is there. If anyone imitates this he will be under.

naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam

["One who is not a great controller should never imitate the behaviour of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behaviour, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison."]
[*Śrīmad-Bhāgavatam*, 10.33.30]

The imitationists will be ruined, will go to imitate and they will be doomed. *Vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam.* If due to misunderstanding, foolishness, anyone comes to imitate he will surely have to die. Proper approach to everything, that will help us, improper approach will ruin us, proper approach.

Devotee: That's why I've come to you.

Śrīla Śrīdhara Mahārāja: Vraja *līlā* is there.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād [atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa] dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Śraddhānvito, *'nuśṛṇuyād*, *dhīra*. These three qualifications are necessary to approach higher things. *Śraddhā*, out of regard. Then another, *'nuśṛṇuyād*, from a proper source, through proper source you must come in contact with the higher substance. And the third, you must have self control, *dhīra*, who is not a slave of the senses. Then such careful approach will give you nectar. Otherwise as Śiva he drank poison, but that was ornamental to his throat. But without Śiva anyone goes and drinks the poison he's sure to die.

So Kṛṣṇa *līlā*, all these things are similar, nectar to some, to the honest approacher, and the imitator, the rogue class, they're doomed by the same thing. The same law protects the honest and suppresses the dishonest, one thing. The proper approach of everything will be like nectar and improper will draw offences, improper approach, that will create fresh offences and to keep us down.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The honest approacher, they're always saved, and these dishonest designers they're doomed. No diplomacy will have any effect there, rather the simple will conquer. *Svaropena gada cit kabideye* [?]

arjvavam brahmane saksat [sudro'narjava-laksanah, gautamastv iti vijnaya satya-kamamupanayat]

["Truthfulness is the symptom of a *brāhmaṇa*, whereas dishonesty is the symptom of a *śūdra*. Knowing this, Gautama Ṛṣi initiated Satyakama as a *brāhmaṇa* in recognition of his truthfulness."]
[*Chandogya Upaniṣad, Madhva-bhanya, Sama-saṁhitā*] & [*Gauḍīya Kaṇṭhahāra*, 14.46]

Who is a *brāhmaṇa*? Who is simple, or non artificial. Artificial-ism, that hypocrisy is suicidal. Straight, simple and heartfelt, all these and they will. *Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. Birds of the same feather flock together. The good can approach the good, and the bad if they come to catch the good they will be deceived.

Devotee: Purī Mahārāja would like to take your leave, he'd like to go now.

Śrīla Śrīdhara Mahārāja: He's starting alone?

Mādhava Purī Mahārāja: I will meet Acyuta Caitanya in Howrah Station.

Śrīla Śrīdhara Mahārāja: All right. He's taking some *prasādam*?

Mādhava Purī Mahārāja: I have taken, yes. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: And a letter we expect after reaching there, send one letter of your *sevā* album.

Mādhava Purī Mahārāja: Hare Kṛṣṇa. Please take care of yourself, and all the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. Gaura Hari bol.

Devotee: I'm curious, what was the destination of Mīrābāī?

Śrīla Śrīdhara Mahārāja: If her attention comes to appreciate the real servitors of the Lord, *sādhu-saṅga*, she may be purified. When her ambition, that may be a little pure, but it is ambitious only to give recognition to Kṛṣṇa and undermining His followers, His eternal servitors. But it is unreal, it may be imaginary, crossing so many eternal servitors of different functions she will connect direct with Kṛṣṇa. That is Kṛṣṇa who is present beyond His devotees, all the sections of devotees, she's only touching that and not real Kṛṣṇa with all His paraphernalia, Kṛṣṇa in His real conception. A vague Kṛṣṇa, the lustre of Kṛṣṇa, no particular discrimination about real Kṛṣṇa,

Kṛṣṇa proper. He's surrounded with different types of eternal servitors, of different intensity. And not to see them, to overlook them, is not to have a proper sight of Kṛṣṇa. Kṛṣṇa means His family, eternal family, they're also within Kṛṣṇa. Crossing them one insolent person cannot jump to Kṛṣṇa Himself, only through them.

Devotee: What of Kubja, did not Kubja jump?

Śrīla Śrīdhara Mahārāja: Kubja, that is chance coincidence, not eternal position, an eternal position is also like that. Her gain is not to be compared with that of the *gopīs* or others, she's rather holding some indirect position.

Dhīra Kṛṣṇa Mahārāja: So in the Vāsudeva conception, Vāsudeva means Kṛṣṇa alone?

Śrīla Śrīdhara Mahārāja: Mere Vāsudeva, *ekala vasudeva*, not the son of Vasudeva. Vāsudeva in the sense that everything in Him and He's everywhere, that Vāsudeva.

But her taste, Mīrābāī's taste is not for that Vāsudeva. Her taste is for that Vāsudeva that is that Nandanandan Kṛṣṇa, but she's not very scrutinizingly conscious of Nandana. She wants Vṛndāvana-candra but Vṛndāvana-candra is not approachable by really, vaguely, vague worshipper, but not settled. From a long distance, her connection, not entered into the paraphernalia, in *līlā*.

Name, then colour of figure, *rūpa*, then *parikar*, and then *līlā*. The gradual approach towards Him, first through sound, the sound God, and then the beautiful God, and then the so many served God, so many serving God, and then the pastimes of the God. Deeper and deeper. What is from far away from the outskirts, is in touch with Kṛṣṇa.

But not that who are in touch with the sun, partly from far off, but with the sun, not with the moon or stars, we're connected with the sun far off. But how much do we know about the sun proper from far connection. So that is also something.

Devotee: What was the position of Sūradāsa?

Śrīla Śrīdhara Mahārāja: Sūradāsa, I don't study much. I was attracted by the instruction of Mahāprabhu mainly and other four Ācāryas. Madhvācārya, Viṣṇusvāmī, Nimbarka, and the recognised sections of the Vaiṣṇava devotees. And though they're outsiders they have got some law of devotion. Not very systematic. We have not studied details. But anything which is in praise of Kṛṣṇa, Nārāyaṇa, that is more or less official. But how far, we are to examine it, scrutinizingly, then we can give some opinion. I have not gone through the writings, the advices, instructions of Sūradāsa or Kabīr so much, but roughly they're raw devotionalists, not very particularised, not details.

Jīva Gosvāmī has written that there are many classes of devotees, even devotees of Kṛṣṇa, but as Rūpa and Sanātana has given to us such a devotee we have never found in the history of devotion. What Rūpa and Sanātana has given, it is unprecedented.

anarpita-carīṁ cirāt [karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4]

Was not given to the world before. Such a degree of devotion unknown to the world ever.

If you quote something from Sūradāsa, or some instruction from Kabīr I can analyse that, in the light of the gift of Rūpa and Sanātana. What will be the valuation of that I can try to make out. I have not gone through that.

Devotee: I just want to make comparison...

Śrīla Śrīdhara Mahārāja: When you will incite something, then I may give some opinion that this position is here and not there, that I can say somewhat. I know my own boundary, the acquaintance of my own property, to certain extent, but I do not know what is possessed by so many others. Land, property, something, my own father's property, I keep some information about my father's property, something like that. I have not surveyed all the properties in the world. But at the same time I'm proud about the dignity and value of my father's property. I can compare with that this is the most efficient and most productive. I can make statement about that to certain extent.

Devotee: One thing has always disturbed me about Islam and Hinduism, or Islam and the Vaiṣṇavas, they're so bent on destroying Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Muslims.

Śrīla Śrīdhara Mahārāja: Muslims. Yes, they're intolerant, though some sort of theistic conception behind them. But this attacking, that is a brutal thing, attacking others cannot be accepted as a part of religious conception.

Devotee: Are they not taking justification from their *Koran*?

Śrīla Śrīdhara Mahārāja: I don't know whether *Koran* has provided for such heinous action. Because this human life is very valuable.

The defect of the Christianity and the Muslim theory is here, there's no transmigration of the soul. Different births of the soul have no recognition there, that is one defect. Another, that

without human beings, the animals and the trees, they have got no soul, no personality, no individual position.

But the Hinduism and the Vedic religion has got greatest accommodative nature, trees, creatures, stones, there is also life, there is personality covered with thick ignorance. Birth and rebirth, and by the bad *karma* one will have to go to be a tree, to be a creature, to be a stone. But life is there within and within the life there is individual consciousness, that is buried under the stony materials. So human life has been considered to be the most valuable period of the eternal soul that are suffering from *māyā*, misunderstanding, because from here we can have a free choice. In other positions whether higher or lower, more or less they're enjoying and suffering the fruit of their past *karma*.

And so Jīva Gosvāmī says, "The lower creation, they're thickly coated with ignorance, not able to take any initiative for their own, they're forced to suffer from their previous bad *karma*. No possibility of taking any new choice. And in the higher creation, the gods, they're also so much absorbed in their enjoyment. These are covered by thick layer, buried under suffering, and they are also buried under enjoyment. Only the balance is in the human section. They can have free choice for their future life. So this is the most valuable life, human life. And if it is killed, finished, then of course his chance gone, in the name of religion."

There is *dharma yudya* [?] Also in the *Gītā* according to the stages. Those that won't take the council, the good instruction, and they're opposing, they're coming to kill us, and they may be killed.

_____ *śāstra vani danavaha putra dari harita sati* _____ *ata bali balavanam* [?]

"Those that are approaching Me with some most mischievous dreadful attack, he may be killed, effaced, removed totally, done away with."

But it depends on the stage of the progressing soul, in different stages one will.

Bhaktivinoda Ṭhākura has said that, "After hearing *Bhagavad-gītā* instructions Arjuna went to fight. But if Uddhava was there he would not have gone to fight, though a *kṣatriya*, he would have gone to Badarikāśrama."

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

He would have gone, the Uddhava. Arjuna went to fight again after hearing the whole of *Bhagavad-gītā*. But if Uddhava had been there, the *Gītā* gave him impetus to go away to jungle and serve Krsna. According to the different cases the application is different.

Devotee: We accept Madhvācārya, but they do not hold...

Śrīla Śrīdhara Mahārāja: Not all, whole, as it is, partial. Madhvācārya says that the *gopīs* were all *apsarās*, heavenly prostitutes. We're not one with him in that, we rather hate it. If we adore the opinion of Mahāprabhu, we can realize it, we can revere love, the representation of Vṛndāvana as given by Mahāprabhu, then we can't tolerate to hear. Though it is mentioned in the scriptures that has been explained that such fortunate section of *āveśa*, they were absorbed there. Just as Drona was absorbed in Nanda, and similarly, but really they are not so. Those that were prostitutes they became most favourite of Kṛṣṇa. The Kṛṣṇa's favour is so much easy to get? Ha. Then what is the position of Kṛṣṇa if, and what Uddhava says, "If I get the touch of the feet dust of the *gopīs* on my head, then I want to be a creeper." How, the valuation goes where, the valuation of the position of the *gopīs*, with the saying of Uddhava. And Uddhava's position come direct from Kṛṣṇa, "That you are the highest of all My devotees." And that Uddhava says, "That I shall consider myself fortunate if I get the feet dust of the *gopīs*." Are they prostitutes of the heaven?

Devotee: Why is there such reference?

Śrīla Śrīdhara Mahārāja: Reference in so-called scriptures and that has been harmonised in this way by the higher thinkers. Anyhow they come, just as a ghost comes to a human being, *samabeśa*, something like tendency, particular.

Māyā Sītā, something like, you see *māyā* Sītā was accepted. And the service of real Sītā, and the service of *māyā* Sītā, how far? What is the difference between Sītā real and the Sītā *māyā*, what is the difference? *Māyā* is also doing some service in the whole. So in that sense one who giving the punishment, and when I awake from the stage of punishment, then I may show my gratitude to the punisher. "You punished me so much...

End of 82.11.13.C

Start of 82.11.13.D_82.11.14.A

Śrīla Śrīdhara Mahārāja: ...that was a great boon to me, and I could leave my bad habits, and I'm so great now." Gratitude to a good teacher who punished severely a student. It may be connected like that, gratitude to Māyā Sītā.

It is in Bhaktivinoda Ṭhākura's *Dhāma-māhātmya*. The Māyā Devī, there is Sīmantadwīpa, the Sīmantadwīpa is Durgā. Durgā is complaining to Gaurāṅga Deva. "People say that where there's Sun there's no darkness. Where there's Kṛṣṇa there's no *māyā*. And I'm *māyā* so I'm disconnected from You my Lord. Then how can I live?"

"No, no. You are also doing some service. You're connected with Me. Don't be aggrieved." Consolation came from the highest authority. "You're also connected, but little far off. But I'm everywhere. I'm with you also. Don't be afraid."

Consolation, but still the gradation is there.

Devotee: Questions arising in this connection. Should I raise those questions?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Everything is connected with the Supreme Reality, with the Godhead, the Supra-mundane, above mundane is transcendental. So when God is coming to exclude something, ultimately that is considered to be the *aprākṛta līlā*...

Śrīla Śrīdhara Mahārāja: Everywhere there is gradation, but there is degree, intensity.

Devotee: But it's on the plane of ultimate reality Mahārāja. Whenever everything is considered...

Śrīla Śrīdhara Mahārāja: Perfect reality, what do you mean by perfect? Perfect, if we're to say, only who is in the side of Rādhārāṇī. And when comes in the side of *gopīs*, a little less. In this way the gradation comes to the extreme.

Devotee: Yes. The *nirguṇa* plane is not the plane of *aprākṛta līlā*.

Śrīla Śrīdhara Mahārāja: And the *nirguṇa* plane is not one and the same everywhere. There is also intensity. Otherwise how we're to explain the gradation in Vaikuṇṭha? Vaikuṇṭha is generally *nirguṇa*, but in *nirguṇa* according to intensity there is degree of *nirguṇa*.

Devotee: I mean that in the perfect plane of reality, on the whole, not scrutinizingly, so when ultimately everything is considered as pastimes...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* begins from Brahmaloka, *nirguṇa* begins from Virajā also we can say, *nirguṇa*, the verge. Then Brahmaloka, stage by stage, *nirguṇa* is liberating up to Vaikuṇṭha. Then up to Goloka, then Vṛndāvana. Vṛndāvana also different sections, *nirguṇa*, the development is all through.

Devotee: But what is considered to be the positive pastimes of Godhead? What is...

Śrīla Śrīdhara Mahārāja: The positive also there is degree.

Devotee: So that is *līlā* Mahārāja...

Śrīla Śrīdhara Mahārāja: Yes. *Līlā*, that is also to be measured by intensity.

Devotee: And that is on the transcendental plane, on the *nirguṇa* plane...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* plane, *nirguṇa* maybe. The area of Sun, the intensity of light is not always equal.

Devotee: So when God is coming down to this mundane level, that is...

Śrīla Śrīdhara Mahārāja: The density of darkness can be measured when light also can be measured. Both light and darkness, everything submits to measurement. There is degree. And the coldness and the heat, heat general and cold, but there is also degree, everywhere there is degree. *Acintya bhedābheda*, pure *acintya bhedā*, the degree, the measurement.

Devotee: I don't think I can submit to that theory Mahārāja.

Śrīla Śrīdhara Mahārāja: Measurement is generally the characteristic of this *māyāic* world. But even measurement is possible in the infinite. Though infinite, there is also measurement there, we're told. Because the gradation in the conception of the Lord.

Devotee: Yes Mahārāja, my question is, when God is coming down to this mundane level it is no more mundane, it's transcendental then.

Śrīla Śrīdhara Mahārāja: So which is transcendental?

Devotee: When God is, whatever is connected with the God.

Śrīla Śrīdhara Mahārāja: No, no. In Śiśupāla's position...

Devotee: Māyā Devī's position...

Śrīla Śrīdhara Mahārāja: Māyā Devī and so many things...

Devotee: It is negative connection...

Śrīla Śrīdhara Mahārāja: Very near to God but still far from God. Physically may be near to God. We can see a physical body we can see, and then physical other things very near, but they're far off in the measurement of quality.

Devotee: But where there is positive connection...

Śrīla Śrīdhara Mahārāja: Positive connection, there is also intense and less intense connection. Why do you eliminate that? Degree of intensity, why do you eliminate?

Devotee: No. Just to make difference between this mundane...

Śrīla Śrīdhara Mahārāja:

nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā / mad bhaktāḥ yatra gāyanti, [tatra tiṣṭhāmi nārada]

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

What is the meaning? That He does not sit at all in the heart of the *yogī*? The question of intensity.

"I'm everywhere, nowhere. And I'm partly here, and I'm there in more degree. I'm in highest degree there."

Why do you ignore this?

Devotee: Is there any clear difference Mahārāja between mundane and supra-mundane?

Śrīla Śrīdhara Mahārāja: In mundane also there is degree of mundanity, intensity of *māyā* and then less *māyā*. *Māyābhāsa*. Everywhere there is question of degree.

Devotee: But my point is this Mahārāja. When God is coming, with the connection of the mundane world, God is connected with the mundane world, it is no more mundane, it is transcendental, is it?

Śrīla Śrīdhara Mahārāja: What do you say, mundane? Sun rise, but Sun's near heat in the nearness of Sun and far off, that is equal? God is coming, what do you mean, coming to whom? The flesh is coming to the flesh? Hearing is coming to the hearer? That is the conception of God? He's coming very near to you. You won't recognise Him as God. What is this? God's coming means what? He has come to you. Caitanya Deva came. Kṛṣṇa came. But how many could recognise Him as Kṛṣṇa? And if they do not recognise then their bodily conception, nearness, that will be the criterion? This is all *māyā*. In the real calculation there is far off calculation. And the apparent vibration they're very near. This *māyāic* calculation very near, and real calculation far off.

Devotee: Mahārāja, I've heard a devotee apparently seems to be fallen down, that Kṛṣṇa's coming to rescue that devotee. Actually really he's not fallen...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa also seen to come down. Rāmacandra weeping for His wife. What is this? This is *māyā*. What about devotee?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is show, to encourage people to some sort of duty.

Devotee: Is it *māyā* above *adhokṣaja*?

Śrīla Śrīdhara Mahārāja: It is *adhokṣaja*. We cannot detect the whole thing. It is all play to us, a show, but according to our position we can get some instruction from those examples.

Devotee: I wanted to mean that Mahārāja, actually, that these *līlās* always *nirguṇa* or...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* and gradation. All cannot get same and similar instruction. Different section receives different instructions from one *līlā*. Kṛṣṇa entering into the retina of Kaṁsa.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different sections are seeing Him in different colours, different ways, but one and the same thing. He controls...

Devotee: Yes. Originally it is *nirguṇa*. The *līlā* of Rāmacandra...

Śrīla Śrīdhara Mahārāja: *Nirguṇa*, and what *guṇa* is being apparently emanating from Him, that depends on the appreciating party of different sections. Some appreciating Him as this, some in another way, according to their own spectacle. And He controls how He will reveal Himself to one and another section, individual or a group, how He will reveal Himself. He's controlling the key. The key is in His hand, how He will express Himself, to whom. The key is within His hand. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Yam evaiṣa vṛnute, and *tasyaiṣa vṛnute*. Whom and how, both, *tena labhya*. He gets conception of Him, and He and how He is, both types, and many other types. Gaura Hari.

Bhargava: There's one point about reincarnation that I have trouble understanding. How does a soul benefit by being in the ignorance of an animal body? How can it learn anything?

Śrīla Śrīdhara Mahārāja: What does he say?

Dhīra Kṛṣṇa Mahārāja: He's saying, in transmigration of the soul, how is being in the body of an animal helpful to the soul to go upwards?

Śrīla Śrīdhara Mahārāja: When they're handled by the agents of the Lord in any way, the agents, the carriers of truth, come to utilise them in any way, that *ajñāta-sukṛti* begins there. That accumulated then gets some initiative in higher stage. When a man is, due to accident, a man unconscious fallen in the street, he cannot help the doctor. The outsider comes and takes care, then gets some consciousness back, then he can cooperate with the doctor and nurse. "I'm feeling such pain, such pain." It will help in this way. Something like that. In unconscious stage only outside help may help me to get my consciousness to cooperate. Outside. And that help comes from the benevolent section that is from the God's side, devotee persons, they come to help an unconscious man. A stony-fied soul cannot assert himself in any way. Just as a great offender he's kept in a cell, and under ball and chain, so they're in chains, so culprit. But help can come to them from outside. Benevolent persons, they use them, the stone may be used for the purpose of service in any way. The tree may be used as to serve the *mahā prasādam* to boil the *mahā prasādam* the stone is used. The soul of the tree is benefited thereby. In this way. Purposely used for the service of the Lord, in this way the *sukṛti* gradually develops in him and takes up. They cannot take initiative, but others help comes to rescue at that stage.

Bhargava: But if one in mundane society commits a crime, he's put in jail, he must suffer in jail, but he can think about what he has done. And then he can see...

Śrīla Śrīdhara Mahārāja: Not always, not in all cases. Some revolts for greater revenge comes out, from the jail comes out with greater revenge. There are such sections also. But some sober, good section, they get some awakening, 'that I have done wrong.' A particular section. But some section again repeats it, and there's another section that punishment is final, not again to go to commit. Different stages will give different results.

Dhīra Kṛṣṇa Mahārāja: So they call this rehabilitation. That the punishment should bring about some good. So he's saying, how does the soul going into the body of an animal...

Śrīla Śrīdhara Mahārāja: And punishment, how?

Dhīra Kṛṣṇa Mahārāja: How the soul going into the body of an animal, how will that bring about good for that soul? If he cannot think...

Śrīla Śrīdhara Mahārāja: It is because by suffering the previous *karma* that diminishes by suffering, and gradually he comes to be purified.

Bhargava: It makes him more humble.

Śrīla Śrīdhara Mahārāja: Humble, but the connection with Kṛṣṇa will be superior. That can come only by the handling of the devotees, the agents of that world. But ordinary purification from *tama guṇa*, *raja guṇa*, *satya guṇa*, that in course of time comes, gradually here. This, in the misunderstood world there is *satya guna*, *raja guṇa*, *tama guṇa*, but in cyclic order. When up, they're robbing the lower, and incurring debt, loan. And to clear the loan they have to go down. And then the, loan giver they extracts, the money lender extracts the money, and then I'm out of loan and go high. And again go up, but as much as I go up I enjoy, I exploit others. Without exploitation no existence is possible in this *māyāic* world. I have to exploit, and exploit means to make loan, to whom we exploit. Then we have to go down, and they get chance of exploiting me. In this exploitation I'm to clear the debt. We're rolling, going up, down, in this. But to go out of this vicious circle of exploitation, that requires that some help will come from the world of dedication to me and take my soul up there, from this mental colour prejudice. That is *sukṛti*. So much.

Any other short question from you? No. Then we are to close this class now. Two and a half hours I have given.

Bhargava: I can ask maybe tomorrow, if you...

Devotees: Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: That is also, maybe desirable from the higher sections. Do you understand my point?

Devotee: No. I'm sorry. I did not understand.

Śrīla Śrīdhara Mahārāja: Like Darwin theory, suppose if to compare the history in general, we begin from monkey, gorilla. What do you think?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Alexanda, Hannibal, Napoleon, Julius Caesar, you're writing history about them. And you're placing some gorilla, some monkey in the list, and begin comparison from there. Then how it will show to the normal thinking man, that he's mixing with whom? The connection from whom? The Darwin theory, it will be always from fossil everything is coming, evolution, in that Darwin theory.

Devotee: So you think I might be saying...

Śrīla Śrīdhara Mahārāja: In darkness and light will depend, and the criticism will be realistic meeting, basis. And it is desirable that comparison among the nearer purity. What is the standard of purity, the standard of theistic conception must be there.

Even we do not find theism in atheist Buddha, just as Epicurus, Mill, Hume, they're atheist. But if you draw, if you come to Christ and begin from Hume and Mill, Epicurus, it will be something like that.

Some say that we have recognition only for Holy Name. But what is the standard of holiness? Without thinking of God can anyone be holy? No recognition of God, but only of liberation, and only of worshipping so many saints based on morality. No existence of God accepted. What is there? All rubbish. Or there is no conception, no acceptance that God is there, all rubbish. And to take them in the same, in the mere comparison with the theistic, that will be offensive.

Bhargava: No. I did not plan that. It was just the Vaiṣṇavas, only Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava also, *saguṇa* and *nirguṇa*, two sections. The Śaṅkara and others they also worship Viṣṇu, Nārāyaṇa. There are so many. But one of Kālī, one of Śiva, like that. They're not proper Vaiṣṇavas. All coming and going. And Viṣṇu is *nirguṇa*. *Nirguṇa* means - like Hegel said, "He's by Itself and for Itself." These two criterion must be there. He's by Itself. None has produced Him. And He's for Himself. He does not exist to fulfil, to satisfy another entity. That is Viṣṇu, Nārāyaṇa. And who was born, who was created, and who has got death, finished, they should not come in this jurisdiction, that concocted Viṣṇu, Vaiṣṇava, so many concocted Vaiṣṇava there. Everything imagination. Imagination means misconception finishes, nothing remains. What is the value of that Vaiṣṇavism?

Bhargava: Yes. There is one man in America, he's worshipping Rāma, but he says...

Śrīla Śrīdhara Mahārāja: Rāma is also like that. Rāma *saguṇa*, that Rāma is created, Rāma is finished.

Bhargava: He's saying like that.

Śrīla Śrīdhara Mahārāja: Eternal. None created. Ever existing. And the most important figure is He's for Himself. He's not to satisfy any other entity. Everything for Him. He's the only enjoyer. That is *līlā*. *Ahaitukī*, *apratihatā*. *Bhakti*, *bhakta*. Bhagavān. *Ahaitukī*, causeless, and *apratihatā*, irresistible. Causeless existence and irresistible vibration, movement. That is *nirguṇa*. And temporary production, that cannot be *nirguṇa*. This is concoction, this is misconception, partial conception, shallow conception, superficial conception of the truth. Rather, misconception, misunderstanding.

So you are to understand first the difference between what is theism, what is atheism, and the development of different forms of atheism and different instalments of theism. Otherwise you will handle, the people will say, "Oh, it's a very good book." But the ultimate result, the reaction in you, all the applause of the ordinary foolish people, they'll have reaction in you, your soul. To

every action there's equal and opposite reaction. With a false philosophy you will help their misguidance, you'll be responsible for that. With this risk go on with your campaign.

Bhargava: I'm afraid. That's why I come here.

Śrīla Śrīdhara Mahārāja: So you are to know it yourself, what is what. To know what is what, it is not a very cheap thing.

Bhargava: I want them to feel affection for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. *Sanatana krsna prema nilokena haya* [?] Mahāprabhu says, "In this human race it never comes generally." *Nilokena haya*. And one drop can inundate the whole universe, it is such. *Eka-bindu jagat ḍubāya* [*Caitanya-caritāmṛta, Antya-līlā,* 15.19] The conception of such thing. One drop is sufficient to inundate, over-flood the whole creation. Kṛṣṇa *prema*, the divine love of Kṛṣṇa is such, and never to be found in this human section in the universe. It is so valuable and so precious and not to be found anywhere and everywhere. How to get that? And then when He has given the inspiration, "Go and speak about Me," then we can do it, because He will give supply from background. When such inspiration we shall get, "That speak about Me. Give Me to the world," then He'll be at that background, *caitya* Guru, and he'll push things to me.

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

Kṛṣṇadāsa Kavirāja Goswāmī was urging, "I'm not writing, but someone is making me an instrument to write."

Sanātana Goswāmī said, "Who am I? I'm describing about the harem of Kṛṣṇa, Dvārakā Mahishi. This Mahhishi is such, that Mahishi is such. This Queen is of this temperament, that Queen of that temperament, these comparisons. Who am I? A trespasser, into the harem of Kṛṣṇa I want to describe about the different mentality of the Queens of Kṛṣṇa? But someone is forcibly holding the pen and forcing me to write. I'm a mere instrument."

Such writing, they're healthy, they will help the people, and they will deliver the sinners, otherwise,

tad-vāg-visargo janatāgha-viplavo [yasmin prati-ślokam abaddhavaty api
nāmāny anantasya yaśo 'ṅkitāni yat, śṛṇvanti gāyanti gṛṇanti sādhavaḥ]

["On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes, etc., of the unlimited Supreme Lord is a different creation, full

of transcendental words directed toward bringing about a revolution in the impious lives of this world's misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest."] [*Śrīmad-Bhāgavatam*, 1.5.11]

When Devarṣi Nārada came to Badarikāśrama to give the impression for the writing of *Śrīmad-Bhāgavatam* then ten *ślokas* given by Nārada, there he mentions,

na yad vacaś citra-padaṁ harer yaśo, jagat-pavitraṁ [pragṛṇīta karhicit
tad vāyasaṁ tīrtham uśanti mānasā, na yatra haṁsā niramanty uśik-kṣayāḥ]

["Those words which do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered by saintly persons to be like unto a place of pilgrimage for crows. Since the all-perfect persons are inhabitants of the transcendental abode, they do not derive any pleasure there."]
[*Śrīmad-Bhāgavatam*, 1.5.10]

However ornamental the writing may be, but if Kṛṣṇa is not present there, all rubbish. And if Kṛṣṇa is there, and the ornamental language may not be there, still it can give us vitality for the higher improvement of life. Eliminate what is bad. What is God, what is non God, what is theism proper, what is atheism. Even in the garb of theism, atheism has been supplied by many of the so-called stalwart Ācārya, leaders of the religious world. We are to know, to discriminate, what is what, and then when you get some inspiration you go on.

A particle of that infinite nectar that will suffice, as I told from Mahāprabhu. Only one drop can inundate the whole, how Swāmī Mahārāja did. No backing, no money, nothing of the kind. He went only, heart within, God overhead, he landed on American soil, and everything came to help him. Hare Kṛṣṇa. With a pure heart which is exclusively devoted for Kṛṣṇa, to spread Kṛṣṇa's mercy to the world. Only ten years. Wonder of wonder what has been done through him. Not a human beings work.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Exclusive devotion, eliminative. Here the world is full of rubbish knowledge, to eliminate that thing.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

"So many genius, after _____ [?] birth and death, those religious genius, that is they come to realise My position, who I am really." Kṛṣṇa says. "And when they can find Me - before, we're a part of that ultimate reality. We're not small thing. That was their pride. We're also a part, a spark, of the Sun. They're not to be rejected. This sort of egoistic pride captured them."

But when, *bahūnāṁ janmanām*, but when they can have a touch of reality then their head is bound. Oh, infinite, an infinitesimal small drop, how that great infinite. Surrender, no other alternative but surrendering the whole to Him. By His grace when He reveals Himself, that Puruṣottama, Vāsudeva, then all the proud calculationists, the philosophers, or so many scholars, they bow down their head. Unknown and un- knowable. Only to be known by His grace, His mercy, His good will. No other capital left this side to know Him by which we can describe Him and give it to the world. Not a thing of that type - I shall take and distribute. Only be instrumental to Him. You can be only, you can be used by Him. You can't go to use Him to suit your purpose. Not a commodity of the market. Surrender, and then you will have according to degree of your surrendering. And then no independent work. Then He will appoint you, attach you duty, 'do this.' And that sort of work we'll begin. That is service. Inspiration will come from that centre. You are His. You are not an independent entity. His slave. And detached from that dignified slavery, there's the rub. He's for Himself and everything is instrumental for His action, His *līlā*. That is normal position, otherwise all diseased position. That is healthy position, to become instrument cent per cent at His hand. That is what *Bhāgavata* says. *Nirmat-sarāṇāṁ satāṁ*.

[dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

A little jealousy, if you do not accept such creed you have certainly some sort of jealousy in you. You cannot tolerate the autocracy of the Absolute Good. So something wrong in you, something wrong in me, so long as I cannot tolerate the autocracy of the Absolute Good. According to His sweet will He spread Himself and then goodness will be distributed to every corner of the world. And whenever one goes to limit it he's of demonic state. Cent percent submission, surrender, then He will come.

Yam evaiṣa vṛnute - na medhayā na bahunā śrutena. Neither by scholarship or by extraordinary memory we can capture Him and give it to others. *Nāyam ātmā pravacanena labhyo*. Not by oratory or by poetry, a big poet, epic maker. All these are no qualifications to give it to the world. *Nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena.* Extensive study, all combined not up to mark, to know Him. Only - all rights reserved - only to whom He wants to make Himself known, and to particular extent, and he will know Him to that extent. He's free in all respects, _____ [?] with Him. All other, misconception, plodding in the misconceived world in different stages.

This is *nirguṇa*. After proper liberation we can come in touch with that world, can catch the waves, can read the waves of that fundamental substance. Otherwise unknown and unknowable. Finite cannot know infinite. Infinite can make Himself known to finite. That is our solace. So we're to follow a particular path to make us qualified according to His agents. Then to come in touch, then patiently under the direction of those agents we're to advance, go home, go forward. *Praṅipāta, paripraśna, sevā*.

Intellectual approach is no real approach in that transcendental area. Intellect has nothing to do. His sweet will. If He comes down I can, "Oh, this is such." Wonderfully I shall have to have a conception. "Oh, it is such." When He comes to reveal to me, wonder, wonder.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

It is told about the *jīva* soul, the *jīvātmā*, he's so wonderful. What about Paramātmā and Nārāyaṇa and Kṛṣṇa. They're all mystic of the mystic of the mystic of the mystic. Most mystic. Gaura Hari bol.

Kleśa-ghnī. Rūpa Goswāmī says, as inspired by Śrī Caitanyadeva. *Kleśa-ghnī*. The first result, one who gives himself rightly towards Kṛṣṇa, *kleśa-ghnī*, the *bhakti*, the devotion proper. The first thing, *kleśa-ghnī*, all sorts of affliction will go away. *Śubhadā*, then the auspicious, the goodness will come into vision. *Mokṣa-, laghutā-kṛt*. The third stage, leaving the salvation, the emancipation, will be seen to be of very small value, mere emancipation.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

End of 82.11.13.D_82.11.14.A

Start of 82.11.14.A

Śrīla Śrīdhara Mahārāja: ...then some of the slaves say, "No we don't want liberation, we feel well as we are." Just the opposite thing, the slavery, they don't want to get out of the slavery. So human slavery, it is bad, but slavery to that Beauty, Reality the Beautiful. *Mokṣa-, laghutā-kṛt sudurllabhā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

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[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

After *mukti* also it is not easily attainable, after liberation from the misconception, then also it is hard to have Him, or Her, or anything. *Bhakti, sudurllabhā sāndrānanda-viśeṣātmā*. A furthest touch will make you fulfilled with high pleasure, ecstatic ecstasy. *Śrī-kṛṣṇākarṣiṇī ca sā*. The devotion proper is this, last effect you will draw Kṛṣṇa to your heart, that *bhakti*, *bhakti* is of such quality, *bhakti*, Kṛṣṇa *śakti*, *sevā*, *sevā*, *mudar* [?] Earnest hankering, exclusive hankering for Him, exclusive hankering, infinite hankering for Him, that can draw Him to you, Śrī Kṛṣṇa, this is *bhakti*, devotion proper.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha-Mādhava: So Guru Mahārāja, how does one become exclusively desiring Kṛṣṇa when other desires are bombarding the living entity, material desires are coming, what to do? One knows the highest...

Śrīla Śrīdhara Mahārāja: That is to go in the positive then the negative will be far away. The positive, as much as we can make progress towards the positive, automatically the negative will have to withdraw, to go away. *Sādhu-saṅga*, *sādhu-śāstra*, no other thing, only the simple thing, our association with the *sādhu*. Association means with the *sādhu* that is with *sevonmukhe*, surrendering to the positive then the negative automatically withdraws. As much as degree of surrender, confidence what the *sādhu* and *śāstra* says. The comparison, the Vaikuṇṭha, *bhakti*, Nārāyaṇa, Rāmacandra, Dvārakesh, Vṛndāvana. Earnest prayer.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]
[*Śrī Śrī Prapanna-jīvanāmṛtam,* p 118]

"Oh the Lord of the poor, poorest of the poor. *Dīnabandho dayāṁ vā*. You are friend of the fallen, O friend of the fallen, You may do anything, may make or mar. I have got no other alternative but to want Your grace. Everything is tasteless my Lord. Please accept me, give me some sort of menial service to Your holy feet," The earnest deep prayer towards Him. No other alternative like *cātaka* bird, they never take any water, however pure, which has fallen on the earth, but only the drop from the sky..... "a drop of water, a drop of water." But the water may also come profusely from the sky, and thunder also may come to finish him, but no other alternative, either thunder or profuse water. "No other alternative but to pray for a drop of Your grace."

He's infinite, a drop nothing and it may save the whole world, and no other. That *śaraṇāgati*, that hankering, surrendering and hankering, and in that we can get grace, help from the associates of Him. They're our friends. In their association the hankering may be increased.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Caitanya-caritāmṛta, Madhya,* 22.131] & [*Bhakti-rasāmṛta-sindhu*, 1.2.91]

Always of the same line, *sādhu* in the same line, and superior to myself. In *sādhu-saṅga* it has been recommended that in the same line, of the same type, of hankering, aspiration. At least holding some superior position, there I shall try to throw myself at his disposal. That will help me to the greatest extent.

The life is rare and it is transient. Any moment I may go, any moment I may be finished, and this chance may not recur again, this human, this atmosphere may not. So try to perceive, conceive the position, that valuable position of the present time, this may not come again.

So this point, and Śukadeva Goswāmī says to Parīkṣit, "One week, that is enough, wonderful thing."

"I have only one weeks life, then I will be finished. In this short time please give me some instruction that I may be saved. Oh, one weeks time is enough. Wonderful thing."

"We have passed so many, so much time from time immemorial we are having our life but not utilized. But if properly utilized one second is sufficient Mahārāja, such is the thing, so try to utilize the point at your disposal in the moment." *Varaṁ muhūrttaṁ viditaṁ*.

[kiṁ pramattasya bahubhir, parokṣair hāyanair iha
varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

There are so many mountains, so many trees, long life, long, long life, what of that? Unmindful, inattentive to ones own interest, long, long life no value. But only properly understood one moment properly utilized it will produce immense crops, good result. *Muhūrttaṁ viditaṁ, ghaṭate śreyase*.

The example of Khaṭvāṅga Mahārāja, [*Śrīmad-Bhāgavatam*, 9.9.42] only one that had asked the gods, "Will you tell me how long I'm to live?"

"Only one moment."

"Then you all go. You cannot give me my desired result. Who can do? Nārāyaṇa can only, fulfil, then you all go." He engaged himself wholly in Nārāyaṇa and surrendered to His holy feet and he achieved his desired result.

Śukadeva is giving this example. "We must be particular of our valuable present moment."

Act, act in the living but trust no future, however pleasant. Let the dead past bury its dead. Act, act in the living present with heart within and God overhead. [Henry Wadsworth Longfellow, 1807-82, U.S. poet]

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhāgava: I am very much afraid to write, because I see...

Śrīla Śrīdhara Mahārāja: Afraid, pray to the higher entity.

Bhāgava: I'm having so many material desires. But at the same time I see when I go out and I speak to people about Kṛṣṇa, and sweetness of Kṛṣṇa, how much they're enjoying, so I'm thinking even though I have no qualification...

Śrīla Śrīdhara Mahārāja:

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

Yes it is laudable that you want to do good to others, but before that you properly try to understand what is good, then you distribute. It is very good to treat a patient but you must know at least what is treatment, then go, it is beneficial. Hare Kṛṣṇa. _____ [?] One who is not properly adjusted, how will he venture to adjust others? Know what is adjustment proper, where is my place in the adjustment, in the absolute adjustment, and then it will say what is your duty.

In the time of the second great-war, the riders [?] building, a soldiers dress was posted, engraved, and just below it is written "Just put on this dress of the soldier and the dress will say to you what to do, what will be your duty."

So first adjustment, we must have our proper position and then the insinuation will come what is my duty. What is known as *sambandha-jñāna*. To know who are you and then *abhidheya*, and what is my end, and how to attain that end. This will be proper energising otherwise anyone can do anything and he'll be reaping the results of his deeds. So first *sambandha-jñāna*, who am I? Where am I? And what I should be? What I am? What I should be? What should be my position? And from there, then that environment will say, "This is your duty", and I shall have to do that. Not that I shall be an Alexander, I shall be a Hanumān, like that.

If you want cowboy, with the company of Kṛṣṇa, it will think that it is so happy to become a cowboy, duty of a cowboy. Rabindranath Tagore has got one song, I heard from someone, "That I don't want to be a famous leader of the country, but rather I want to be a cowboy in Vṛndāvana in the jungle. That is very happy to me than to be a famous leader of the world. I don't want the glory of being a great leader of the world, but a simple thing, a cowboy under the guidance of Kṛṣṇa, very friendly."

Something, the ghost of ambition may leave you. Hare Kṛṣṇa. Hare Kṛṣṇa. But as long, and it is also possible one where his real place, he will dedicate his activities and approach, according to his stage, it is also, maybe, but as a lower stage.

yataḥ pravṛttir bhūtānāṁ, yena sarvam idaṁ tatam
svakarmaṇā tam abhyarcya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all)."] [*Bhagavad-gītā*, 18.46]

By the result of my past *karma*, I'm floated somewhere, and something I'm finding around me and to try to give that towards the Infinite I may make progress to Him, from my lower position. So,

yat karoṣi yad aśnāsi, yaj [juhoṣi dadāsi yat / yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam]

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

"Whatever you do, whatever you eat, everything connect with Me and go on."

That is also a position according to ones present position, he may begin who cannot understand the high things, but,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Last *śloka*, and one Bāl Gaṅgādhar Tilak he has written in his note [in his commentary of *Bhagavad-gītā*, 18.66] that in the last *śloka*, Bhagavān Kṛṣṇacandra, in a golden pot He has served nectar.

"Where ever you are, leave your duty, your position, place of duty, immediately come to Me. Everything will be fulfilled, the whole fulfilment will come to you. If you come to Me the whole fulfilment of your life will come to you. But it does not matter at present where you are posted, it matters little. You may be a soldier, you may be a priest, you may be a dacoit, anyone, but if you leave your position and come to My feet, your aspiration will be perfectly fulfilled." The clarion call in the last of *Bhagavad-gītā*.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol.

The call of Gaurāṅga, call of Gaurāṅga. With flood of tears appealing to the people, Mahāprabhu dancing appealing to the people. *Apan gada mala* [?] When He will take *sannyāsa*, the previous evening, devotees do not know He's going, He's leaving Navadwīpa for all. But naturally He attracted many of the devotees to come for the last time. And unconsciously they flocked, many devotees crowded there, and everyone taking a garland, and the garland He's putting to His devotees, what is offered to Him, taking off and putting on the devotees. *Apan gada mala* _____[?]

"You My friends, this garland friends, take the name of Kṛṣṇa in eating, in sleeping, in doing, where ever you are take the name of Kṛṣṇa. This is My last, My earnest entreat to you all. Take the name of Kṛṣṇa. Whatever you are engaged in it does not matter. Take the name of Kṛṣṇa, My last appeal to you all.

Apan gada mala _____[?] Eating, sleeping, or waking, every time try to utilize taking the name of Kṛṣṇa, anyhow try, utmost, to come to Kṛṣṇa, this is My heartfelt appeal to you My friends, no other."

Our Guru Mahārāja also told, "Don't delay, a little delay I am making, why? There's a fire, I extinguish the fire and come. No, no, no, no necessity of extinguishing the fire, the fire may burn the whole world, it does not make any harm to you, the smallest harm to you. Rather you will be saved if the burned world gets out of your mind. All your inner necessities in the holy feet of Kṛṣṇa, none can satisfy your inner hankering but Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All the *rasa* you are aspiring after, whole is His holy feet. And all this world let them be dissolved to zero, can't, you are not affected at all. You will be saved from this misconceived world. If it is gold, vanishes, burn to ashes you will be saved, but it is not so easy to burn the world of your present enjoying concept to ashes. It is very hard to burn this world to the finish, it is catching you like witch."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

As much as we can give ourselves to the holy feet of Śrī Gaurāṅga, automatically we shall find we are in the service of Rādhārāṇī. The highest negative potency that can draw the maximum *rasa* from the positive Kṛṣṇa. Beautiful, Reality the Beautiful. *Mahābhāva*, *rasa-rāja mahābhāva*. Full of ecstasy, ecstasy infinite and to draw that ecstasy for Herself for the world.

sukadu krsna koresh ukas taran bhakta gane sukaday te hladhini karan [?]

The main exacting machine of that *rasa* from Kṛṣṇa and to distribute to the world outside. Rādhārāṇī. The highest quality of *rasa*, drawn by Her, from that dynamo of all *rasa*, ecstasy, and it is for Her that *rasa* is drawn, and it is thrown outside..... *hlādinī* is Rādhārāṇī, particular potency, *hlādinī*, and it is due to Her that others may hope to have the taste of that very transcendental juice.

Gaura Hari. Gaura Hari. Gaura Hari.

And as much as we surrender to Śrī Gaurāṅga, automatically we shall find that we are placed there in that highest position, percolated by His energy, His instruction. Otherwise it is very difficult by direct approach, very, very, difficult. Many sort of misgivings will come and pollute us. But if we go under the guidance, go through, we can pass through, the instructions of Śrī Gaurāṅga then it will be very purest gain, and easiest, and maximum.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

And this is the place where Gaurāṅga gave general absolve, to all the sinners, *aparādha-bhañjan-pāṭ*, this Kuliyā.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavat, Antya-līlā,* 3.541]

Anyone who came for His mercy, granted. When He first came after five years from a *sannyāsa*, He came once again to visit this place, at that time and then He left and never came. That moment He came to His birth place once more, and at that time He was the most liberal, to give, to distribute this highest thing to all.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitai. Dayal Nitai.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhāgava: You have given such a high standard.

Śrīla Śrīdhara Mahārāja: Ha ha, If you feel it then I think you are fortunate if I can, I am sincere you know that to get these from our Guru Mahārāja I consider myself fortunate, fortunate. I feel that I am fortunate when I get such standard from my Guru Mahārāja. *Hṛdaye nābhya nujñāto*, hearts approval, this is also evidence. What is *dharma*, in *Manu-saṁhita* it is written, what is *dharma*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere (*mayi dṛṣṭe 'khilātmani*." *Śrīmad-Bhāgavatam*, 11.20.30)] [*Manu-saṁhitā*, 2.1]

Vidvadbhiḥ sevitaḥ, those that are well versed in revealed scripture, they admit and they serve, the first symptom of religion. *Nityam adveṣa-rāgibhiḥ*. And what should be the symptoms of those *sādhus*? *Vidvadbhiḥ sevitaḥ*, who are established in revealed truth. *Sadbhir*, and approved by the *sādhus*. Who is *sādhu*? *Adveṣa-rāgibhiḥ*. Who has got no sympathy and apathy for the achievement we are in the midst of, that must be a sign of the *sādhu*. *Nityam adveṣa-rāgibhiḥ*. And *hṛdayenābhyanujñāto*. Your heart will approve inner most quarter. "Yes it is, yes I am getting satisfaction." That is also evidence, proof, response. "Yes I'm searching, such things I'm searching." The heart will say from within. So that when we get these things from our Gurudeva, Mahāprabhu, who else will think? "O yes heart's satisfactory thing, it is all eliminating, eliminating, elimination and acceptance, elimination and acceptance, progress means that, progressive, dynamic, yes, yes."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu. Mahāprabhu. Mahāprabhu.

Vidagdha-Mādhava: So Guru Mahārāja, Jagāi and Mādhāi were delivered in this area?

Śrīla Śrīdhara Mahārāja: No, that is on the other side. Some say that Jagāi and Mādhāi was absolved in this Harichala [?] but we're to understand from Bhaktivinoda Ṭhākura that was on the other side in Māyāpura.

Vidagdha-Mādhava: So how is this part of Navadvīpa the very special place?

Śrīla Śrīdhara Mahārāja: Kuliyā. *Aparādha-bhañjan*, there is speciality here.

Vidagdha-Mādhava: There was some pastime, Mahāprabhu had one pastime here?

Śrīla Śrīdhara Mahārāja: Yes. When He came back from Purī after five years of *sannyāsa*, then He first came here, and He put up there in Vidyānagara with the brother of Sārvabhauma Paṇḍit. Vidyāvācaspati was the elder brother of Sārvabhauma Paṇḍit, and formal Guru of Sanātana Gosvāmī. He lived there in Vidyānagara, and Mahāprabhu came here, and He put up first there with Vidyāvācaspati. And so much rush of people to see Him that the whole place was full of human heads. Even those that are coming from other side of the Ganges, the whole Ganges filled up with human heads.

It is described in, I thought it is a little hyperbole. But when I found Gandhi then it came to my mind, if Gandhi can draw so many men to see him, then what of Mahāprabhu? They hold so much intense of love, the people fell madly, madly to see that great Nimāi Paṇḍit who was,

extraordinary scholarship, extraordinary beautiful figure. But still so many tantric *paṇḍits* were against Him, and He left this place to preach. "Now we lost that Nimāi Paṇḍit, the whole Navadvīpa was dark without His presence. That Nimāi Paṇḍit has come again to us in our midst." So people were mad to see Him. The whole area is drawn towards Him and all human heads _____ [?] And He came here and approached all the previous sinners who criticised Him, who did any mischief, they all came to be absolved. "Nimāi Pandit is not a man, human being." So they came for confession and to get absolved from their sins here.

And then afterwards He went to His mothers house and for a second just stood at the gate of His own house. And Viṣṇu Prīya fell on His feet, at once He withdrew giving the wooden sandals to her, to worship, and He left.

And then He went to Rūpa and Sanātana and then again returned to Purī via Śantipura, and then gone to Vṛndāvana, and then again came back to Purī. And eighteen years continuously He lived in, first six years, there is so many coming and going.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi. Dayal Nitāi.

So we like to stop here today. Jaya Oṁ Viṣṇu-Pāda... Any questions? Where is that Bhāgava Prabhu?

Dhīra Kṛṣṇa Mahārāja: He's here, he always has many questions.

Śrīla Śrīdhara Mahārāja: Many questions ready. Vidagdha Mādhava repeats the same question.

Bhāgava: I wanted to know the differences between the four *sampradāyas*, the Nimbarka teachings, Viṣṇusvāmī...

Śrīla Śrīdhara Mahārāja: Details you want to know, then you are to consult *Gauḍīya*, previous *Gauḍīya*, there you'll find in details. Its previous *Gauḍīya-patrikā* in our Guru Mahārāja's time, there these have been out in details, that point there. In what part I can't remember, but it was out in the *Gauḍīya-patrikā*, weekly paper during our Guru Mahārāja's time.

Very summary gist I can give to you. Nimbarka *dvaitādvaita*. Madhvācārya *śuddha-dvaita*. Viṣṇusvāmī *śuddhādvaita*. *Viśiṣṭādvaita* Rāmānujācārya. The original Ācārya of these four *sampradāyas*, Śrī, Śrī, Rāmānuja *sampradāya* coming from Śrī Lakṣmī Devī. Śrī Brahmā Madhvācārya *sampradāya* coming from Brahmā. Rudra from Rudra, the Viṣṇusvāmī *sampradāya*. Nimbarka coming from Catuḥsana *sampradāya*. The four *sampradāyas* spreading in this way and their philosophy is known, Rāmānuja *viśiṣṭādvaita* - Śrī *sampradāya*. *Śuddhādvaita sampradāya*, Viṣṇusvāmī and Śrīdhar Svāmī the renowned commentator of *Gītā* and *Bhāgavatam*, he belongs to *śuddha-dvaita*, and this Valabhi *sampradāya* also springs up from that, a branch from that

sampradāya. And the Nimbarka *sampradāya* Catuḥsana *dvaitādvaita*, *dwait* and *adwaita*, both, but not *acintya*.

Mahāprabhu's *bhed abhed*, and the necessary qualification is *acintya*. That demarcation is not in the hand of anybody, it is reserved with Him, the line of demarcation, *acintya*. What happens one time, we may not think that will happen every time, it depends on the sweet will of the ultimate reality. So whatever we find in general both common and different, and it is not a rigid thing, it depends on Him, He can change the line of demarcation, any time, anywhere, *acintya-bhedābheda*.

Dvaitādvaita, both *dwaitas*, very akin to Mahāprabhu, and their object of worship is also Rādhā Kṛṣṇa but that is *svakīya-vāda* not *parakīya*. Nimbarka and Gauḍīya *sampradāya* different here, *parakīya*. So they have got that nocturnal *līlā* and not this *madhyāhna-līlā*, noon pastimes. Difference between Nimbarka they're more fond of *arcana*. *Arcana* means *pūja*, worshipping according to the scriptures, the *vidhi*, the law, rules, regulations is the principal thing. But in Gauḍīya *sampradāya* that is with little slackness, with affection, love having the better part. The Vallabha *sampradāya* also *śuddha-dvaita*, they also do not like even to use the word *arcana*, they say *sevā*. Just as we do amongst us, *sevā*, *rāga-mārga*, with affection we shall serve and not according to the strict scriptural rules, in Vallabha *sampradāya*. Viṣṇusvāmī also and Rāmānandi *sampradāya* though spreading from Rāmānuja *sampradāya* but still deviation, we find in Tulasī dāsa, in Rāmānanda, more rigid in asceticism and tending towards salvation, liberation.

In *Parijar bhāṣya* of *Vedānta* we find from the Nimbarka. Madhvācārya has got *bhāṣya.* Rāmānuja has got his own *bhāṣya*, *Śrī-bhāṣya* by name. Then Viṣṇusvāmī also has got his *bhāṣya*. Śrīdhara Swāmī also there. Gauḍīya *sampradāya* also *Govinda-bhāṣya*. These are different types of interpretations from *Vedānta*, *Brahmā-sūtra*, but all are theistic, these four and their branches they're all theistic.

Śaṅkara *bhāṣya*, we call it atheistic, because *jīva* soul in it's highest position has not been accepted. Like Buddha, Buddha says with the dissolution of the mental body everything ends. Śaṅkara also says like that ultimately. The individual's conception of soul is imaginary, only it is remaining so long as he's in misunderstanding. Misunderstanding clears, gets liberation, no soul, individual. But there is one mass of light as Brahman, non differentiated, non specified substance, but it is, it is consciousness...

End of 82.11.14.A

Start of 82.11.15.B

Śrīla Śrīdhara Mahārāja: So the conception of God and man when they may be dissolve and only Brahman, that has got existence. No specific character of existence is possible. Something like chaotic, no cosmos. Chaos also has got some movement, but this is not that. A static

conscious substance, that is at the root of everything. But anyhow, a misconception over it began and this world we have out of that, *māyāvādī*. This misconception has no beginning but *śanta*, it may be ended, *anādi-śanta* not *anādi-ananta*, Brahman is *anādi-ananta*, *māyā* is *anādi-śanta*. It may be stopped but it has got no beginning. This *māyā*, anyhow, but we can get out of *māyā*, that may be fully squeezed, the *śanta*.

So the Vaiṣṇavas say that Śaṅkara is Buddhist in disguise because Buddhists do not have any recognition of the eternity of *jīva* soul, and Śaṅkara is also like that. No eternal conception of *jīva* soul, individual. Only difference that Buddha has no recognition of the revealed scriptures, but Śaṅkara has accepted the revealed scriptures, but gave his concocted interpretation while explaining the revealed scriptures. The Buddhistic opinion has been thrust on it, so,

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists."] [*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

So Śaṅkara is more dangerous than the Buddhists. They're clear. "We don't have any recognition for the revealed scriptures. Our attempt is based on reason." But Śaṅkara accepts revealed scriptures but he gives his own interpretation into it, because both of them do not recognise the eternity of the *jīva* soul. *Ajo nityaḥ śāśvato 'yaṁ purāṇo*.

[na jāyate mriyate vā kadācin, nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo, na hanyate hanyamāne śarīre]

["The soul is never born and never dies, nor does he repeatedly come into being and undergo expansion, because he is unborn and eternal. He is inexhaustible, ever-youthful yet ancient. Although the body is subject to birth and death, the soul is never destroyed."] [*Bhagavad-gītā*, 2.20]

Jīva-bhūtāṁ sanātana.

[apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām / jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat]

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

In *Bhagavad-gītā*, and in *Upaniṣad*.

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ [yo vidadhāti kāmān
tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad,* 2.2.13]

Nityo nityānāṁ. With the eternal amongst many eternal substances, there are *bahū*, there are many eternal things and He's the principal of that. In *Upaniṣads*, in *Bhagavad-gītā*, everywhere, *jīva* is *nitya*, soul is immortal.

But according to Śaṅkara, "Soul is ultimately mortal though this transmigration, different bodies according to *karma* he will have to accept. But ultimately after liberation *jīva* does not, individual soul does not exist, neither God exists. Only that non differentiated mass of spiritual substance is there, that is Brahman."

Buddha had no recognition of that mass of light as Brahman, but they say *prakṛti*. The force is there and these different type of forces acting together and that will be finished, and there may be a force like darkness, may or may not be. Virajā.

Bhāgava: Why does this Śaṅkara philosophy have such appeal to people in general?

Śrīla Śrīdhara Mahārāja: Because it gives harmony to all the sections of worshippers of all different types of gods, a compromise. There are so many worshippers of so many gods and he harmonizes them.

"What you are doing it is all right. You are worshipping Kālī, you are worshipping Gaṇeśa, you are worshipping Sūrya, you are worshipping Agni, you are worshipping Viṣṇu. I accept all, but for the time being, to certain extent, and then it will end in the attainment of Brahman. You accept this on the end and I will accept you all."

And there was colour of accepting the *Veda* and *Upaniṣad*, and he gave such sort of meaning and embraced them all. And another thing for his popularity he was a very intellectual giant. He fought against the Buddhists who are out and out atheists. And he with the colour of theism, he fought with the atheist of number one, the Buddhists, and his success in that gave him popularity.

Bhāgava: When the Vaiṣṇava is asked why there are so many religions, theistic religions, one is worshipping Allah, one is worshipping Christ, so many differences. They ask a Vaiṣṇava why are there so many different religions under the banner of theism, why so many different theistic conceptions?

Śrīla Śrīdhara Mahārāja: According to the different stages of theistic receiving capacity, different groups, suiting to the mass of different sections, by instalments in different ways they have been distributed.

Upāsanā mostly, mostly they're worshipping so many demigods who are in possession of some power in the nature, to get, by their grace, their desired thing, they're worshipping that. Those that seek for good health goes to some general ways for satisfaction of any last desire goes to Kālī. Then for property and resources, goes to fire, Agni. And who wants knowledge goes to Śiva, his Śiva has got versatile knowledge of this medicine. Then this *yoga*, then music, then his indifference, all these many qualifications are concentrated in Śiva, and also the penance all combined, so many go to worship Śiva for knowledge. And those that want *mukti*, they go to Viṣṇu, Nārāyaṇa. But this Nārāyaṇa of Śaṅkara, that is a part of *māyā*. Śiva is also so but He's trying to get out of *māyā*, master of *māyā*. In this way He has been represented.

So according to ones choice, inner necessity, while wandering in these different stages of misunderstanding, they select their leader, "That he will be able, my aim is this side." A good player will go to the famous leader in the play field, who wants to be a good player. One who wants to be a good merchant must go to such expert. One who wants to be a research scholar must go that side. So according to the inner desire they go.

kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

And those that want real theistic life, there is also instalments. In Mohammedanism, in Christianity, there is theism, they accept eternity, eternal God, eternal master, but according to their nature. Just as *kṣatriya*, *brāhmaṇa* nature, *kṣatriya* nature, *vaiśya* nature, so different natures in the different nations, they have been given such instalments.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

In *Bhāgavatam* we find the instalment according to their capacity as a group the conception of theism has been distributed to them. Otherwise the whole thing, if we want to give to them it

will be a very complex one, for them, so only approximate something has been given, not details. Then after birth and rebirth they will come to higher position, then higher education will be imparted to them about theism. With this policy it has been arranged. Everywhere this policy has been accepted that according to the capacity, the degree of education should be imparted, extended to them, otherwise they won't be able to understand anything. Gradual process in the training everywhere. The progress does not come abruptly. A continuous development is to be admitted.

Dhīra Kṛṣṇa Mahārāja: Chidānanda Prabhu has a question.

Śrīla Śrīdhara Mahārāja: Chidānanda. What is that?

Chidānanda: From beginning from the lowest stage of theism up to the highest, what are the different conceptions? From Christianity at the beginning...

Dhīra Kṛṣṇa Mahārāja: He wants to know in the conception of different stages of theism, theistic conception and development, what is the gradation, where does it begin and...?

Śrīla Śrīdhara Mahārāja: Generally you may take it, the whole creation has been divided into this way. *Āvṛta-cetana*, fully covered consciousness. Then, *mukulita-cetana*, just opening consciousness, awakening. Then *saṅkucita-cetana*, a narrowed down consciousness. An instance, *āvṛta-cetana*, the stones, trees, etc, *āvṛta*, thickly covered. The consciousness is there but it is thickly covered. Then, *saṅkucita-cetana*, we find in the animal kingdom, very narrowed consciousness. Then comes *mukulita-cetana*, which is amongst the aborigines class, *mukulita-cetana*, not developed to a standard, half animal, half man, under such sort of civilization, this is *mukulita*, only awakening stage. *Saṅkucita*. Then, *vikacita-cetana*, where we have got some conception of God that is this *varṇāśrama-dharma*, etc, who worship God any way.

Dhīra Kṛṣṇa Mahārāja: So Christianity and Islam are there.

Śrīla Śrīdhara Mahārāja: *Vikacita-cetana* is Vaiṣṇavism. Now again sub division in human section, *saṅkucita-cetana*, *vikacita*. In human section, first morality and theism, first in the last stage there is morality but no theism, no theism but morality. That is _____ [?] they, utilitarian class, altruistic class, they have got recognition of morality but they don't find necessity of the existence of any God. Then, morality plus theism, and morality plus imaginary theism, _____ [?] imaginary theism with morality.

Just like Comte in France, he says that, "A conception of God, it is useful to us, it can help us to do the work of the police, God fearing may help us like police. General man if you spread God fearing, then this moral benefit we shall get automatically very easily."

And up to Śaṅkara also we say this is imaginary theism with morality. Real *varṇāśrama* as given by Rāmānuja and other conceptions, that is both morality and theism, real theism, *viśiṣṭādvaita-vāda*, morality and theism. And there may be theism without much moral conception also, there

may be. The so-called theism is there but no moral conception that this *hiṁsā*, that is butchering, murdering indiscriminately so many *jīva*, and others, and also go on with theism.

Then real *varṇāśrama* is theistic and with moralises. And then _____ [?] Vaiṣṇavism comes which is full of theism and morality according to the theistic conception, it has got less importance.

Whatever, even they may steal, suppose flower to offer to the Lord, so that the man who has created that flower tree, he may be elevated. But theism in the fullest way, that everything if it may be utilized for the satisfaction of the Lord, then that will be helpful to anybody and everybody. In this way it is going, developing.

It is for Itself, it is everything for Him, not individual ownership, owner is one, and they are not conscious that they are, they belong to Him, but I know, I know. The boy may not know that his guardian, his father is there, but I know the boy's father. Boy may be reluctant that I may carry him in spite of reluctance to his guardian. This way, everything for Himself, and they utilize in that way, they do good to all. Their campaign, any and every campaign, whether it may not be tasteful to the so-called religious persons or moral persons, but they're right, independent of their, of the consideration whom they behave in this way, everything.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

So the *jīva*, ordinary souls, moral scientific knowledge, all these things, all considered minor. *Baddha-jīva* is considered, the man in bondage, any *jīva* in bondage is considered minor. And the major are those Vaiṣṇavas who know that everything is for Himself. Die to live. They're the guardians of the whole creation and they go to utilize everything for Him for their benefit, for the benefit of the whole world.

Do you conceive, understand? Can't understand, can't follow?

Devotee: Yes. I follow.

Śrīla Śrīdhara Mahārāja: Then you will find some harmonious existence in this world, what is what in this world. The ignorance, the lowest ignorant section, the thickness of ignorance, according to the thickness of the ignorance, sub division. Then in the middle, then *satvic*, then *nirguṇa*, *satya*, *raja*, *tama*. And then again sub division, *mahā-tama*. In this way sub division may be many, but there is *nirguṇa* above all. Where, that oneness, one guardian, one master, is guiding every limb, every idea of a person, he's in touch with the full fledged theism, full fledged theism.

Bhāgava: The Christians say the one master is Christ.

Śrīla Śrīdhara Mahārāja: They say three, God the ghost, God the Guru, the Christ, the deliverer, and God the father. God the father, God the ghost, and God the Guru or Christ. Three phases of conception in theism according to Christianity.

And in Islam also there are so many messengers. Mohammed was also messenger. They accept the messengers of the Christianity. There are many common, the Moses, Abraham, all common. But the last messenger of God was Mohammed and he's considered to be the foremost amongst them. And God is there, but God is not so much differentiated or developed as we find in Hindu mythology, or ontology, or *Veda*, *Upaniṣad*, revealed truth, revealed scriptures.

That Max Muller told that, "What is in the store of the *Upaniṣad* in India, if the whole world gets it they will be fully fed, and not anything will be lost. Not a point, not a drop will be lost and the whole world will be whole fed what is in the store of the *Upaniṣad* in India." Max Muller. So the full fed knowledge is to be found in *Upaniṣad*.

Anything has got its central position, so as gold, or diamond, or industry, or religion. Everything may not be found in every place. So about theism, India was selected to be the highest position in the world by God. It is not unreasonable. Because schools and colleges cannot be established in every village, some place must be selected for particular hospital, or education institution, or police station. So in this whole world some place was selected to be the highest seat of religion, theism, and that came in the Lord of India. We are to look like that. If we have eye we won't be envious.

"That why in our village there is primary school and in that city there is the biggest college, why is my school not the highest?"

It is ridiculous, so the highest school for theistic education should be located somewhere in this globe, and the place was selected India. You are to come and compare the theistic education like that.

And Max Muller he saw like that. "The *Upaniṣad*, what is contained there, that can fully feed all the religious persons, and still it won't be finished a little. It is eternal, the fountain of water is coming eternally, the fountain won't go to be dry, to be dried, such, something like that."

Then why the Americans, the others will say, "O Christ was born in Arabia, why should we take his instructions, it is not spun within our country, why should we take?"

This geographical difference that is all *māyā*. Wherever the real thing is to be found we must be open to accept that, in its own intrinsic value and not by physical, this mundane affinity, where I have got this body, or my country. We must rise above all these material consciousness and be a clear student with complete openness we shall be enquirer after the truth from wherever it comes.

The atom bomb came somewhere, sprang up, and others are not trying to get that atom bomb? "Because it was created somewhere we won't take it. The tank first created by us in the first great-war in France," the tank, and now it is everywhere. So rocket first created something like a V2 of Hitler, but that is in developed form now everywhere.

In this way, what is good, that is universal character, they have got in this mundane. And about spiritual it will be all narrow national conception about religion? About the highest truth, which can give relief to all the troubles that will be in, not only located, position will be more universal, very unique.

Bhāgava: The problem I find with Christians is many times I will speak to a Christian and he will appreciate the high conception of *bhakti*, of surrender, even above *mukti*.

Śrīla Śrīdhara Mahārāja: Yes. But surrender for what? Mere surrender for the country, love of the country we see so many surrendering. But the valuation will be the surrender for which?

Bhāgava: The surrender to God.

Śrīla Śrīdhara Mahārāja: God means here, what is the conception of God?

Bhāgava: This is the problem.

Śrīla Śrīdhara Mahārāja: So hazy conception and clear conception, we are to come to that. When we come to the laboratory, the very minute study of the differences to be calculated there, the germs, the virus, all these things will come in closer inspection. So closer inspection will give us God, God means what? Hazy thing, unknown and unknowable God, God means unknown and unknowable? Not any concrete?

Bhāgava: But they say Christ said...

Śrīla Śrīdhara Mahārāja: Yes, Christ said a hazy conception, of a sun, of a moon, but they have got their specific position, and from closer inspection they will be found much more astonishing things will come out.

Bhāgava: But they're afraid to go beyond what Christ says.

Śrīla Śrīdhara Mahārāja: And that is everywhere, at every step that tendency to be found, at every step. Wherever one is he's attached to that. Not only about religion, everywhere, this is a common thing.

Bhāgava: But they take excuse from *Bible*, where in the *Bible* Christ says that none can come to the father except through him.

Śrīla Śrīdhara Mahārāja: Yes. It is a general thing. Some accepts *Bible*, some accepts *Koran*, some accepts, the Hebrew class they will accept something African, they have got some sort of, the _____ [?] also have got. But when a comparison is to be drawn, they must have to come out of their local bigotry, they have to come out. And in the broad light under the sky they will have to come and consult and compare and reject and accept. This we may see everywhere.

When the militia boasts that, "We are the first class power," but when there is heat, war, then it is decided who is who. Russia says, "I have got the power to control the whole world." In the beginning of the second great war the tojo [?] Japan said, "We are prepared for a hundred years

of war. The Europeans will fight together and will be finished and I shall be the king or emperor of the whole world."

But to think something is one and reality is another. So with open mind we are to...your God-brother, one, this Arabic gentleman, what was his name? He told that,

"From the beginning I had a tendency to go through all the religious books of all the nations. Then in course of that I found that the Indian religious writers, as regards space and time, they have covered a great thing, most ancient. In *Bible* perhaps it was told that the world has been created four thousand years ago. But Indian theology says that so many dissolutions and evolutions history. This solar system dissolved, and again it came, again dissolved, and what is the history it is to be found there. The time so spacious according to the time what has been dealt by other theologists of the world, their time, and space also. These tales of Druva, tell tales of sun, planets, all these things. *Brahmāṇḍa*, how the *brahmāṇḍa* came, was begun, how it is ended? *Brahmāṇḍa*, it is limitless. Both geographically, historically, what has been given in the Indian theological books, these other things cannot come in comparison with that. But this struck me, that beyond this body they can also gather knowledge. So graphic, so spacious, tidings have been delivered and distributed by the propounders of the Indian scriptures. So that attracted me, there must be, that will be the most spacious amongst all religious conceptions."

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Jaya Śrīpād Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Yājāvara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Put some questions, Mahārāja will answer.

Bhāgava: What is the difference between the followers of Rādhā-vallabha and Gauḍīya Vaiṣṇavas?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Harivaṁśa, by one disciple of Gopāla Bhaṭṭa Gosvāmī, named Harivaṁśa, he thought that he had got access into the inner service of Śrī Rādhikā, higher service, Rādhikā, *anurāga-mārga*. So in Ekādaśī day he did not care to observe the rulings what

has been given for the devotees to observe. So he took this betel after eating, took betel nut and with his face red went to see his Guru, Gopāla Bhaṭṭa.

Gopāla Bhaṭṭa Gosvāmī he showed then too much negligence to him, "What is this you have got? You have climbed so high. We observe the rulings of the Vaiṣṇava section, that in Ekādaśī we should not eat this or that. As that *anukalpa* which has been given to us we shall be satisfied with that. But you are observing all scriptural rules and you are feeding yourself in Ekādaśī day, you won't honour the Ekādaśī, which has been given in the *śāstra* so much importance?"

He neglected. And amongst the disciples, different types of persons, some could not tolerate.

And there was another thing we are told. Gopāla Bhaṭṭa's previous Guru, Prabhodānanda, he was in Śrī Kuṇḍa, that *Rādhā-rasa-sudhānidhi*, this *Caitanya-candrāmṛta*, many fervent writings we have got from him, that Prabhodānanda. And as like grandson he showed some favour to this gentleman, this Harivaṁśa.

Anyhow, Gopāla Bhaṭṭa's direct disciples they were very much enraged and disgusted with that Harivaṁśa, and someone beheaded him. And we're told that it was stolen. When Gopāla Bhaṭṭa he was engaged in his meditation in the Yamunā, the head came floating to him, and he cast it off.

Anyhow, we found in Vṛndāvana it is told, that head was buried in some place, and the body was buried in some other place, of Harivaṁśa.

That Harivaṁśa lady gathered some popularity and many appreciators, and they did not leave Harivaṁśa spirit. That *vidhi-mārga*, that to follow these rules and regulations of the scriptures strictly is not necessary at all in Kṛṣṇa *bhajan*. At once without *vidhi*.

Jīva Goswāmī says, *rādhā vaidhi bhakta adikarastu radha bhava navanil* [?] The *vidhi bhakti* we must observe as long as we cannot get admission into the level of *rāga-bhakti*, we must.

[Raghunātha] Dāsa Goswāmī also says that we shall show reverence to *rāga-bhakti*, but we shall try to be within *vidhi-bhakti*, the rules and regulations, regulated devotion, *śāstra* regulated devotion.

But those persons they did not care for this...

End of 82.11.15.B

Start of 82.11.15.C

Śrīla Śrīdhara Mahārāja: ...that enter into *rāga-bhakti*. So there is a party of Harivaṁśa continuing from that time, and they afterwards gave them their name Rādhā-vallabha or something. It is found...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] His Vigraha's name was Rādhā-vallabha. They're all initiated Harivaṁśi or Rādhā-vallabhi, by these two names they got.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Their position we find in Sevā-Kuñja in Vṛndāvana, there their headquarters. And it is found in the _____ [?] side, Rādhā-vallabhi *sampradāya*, found near Gujarat, Bombay, that side.

And Rādhā Swāmī [?] that is another thing, no connection with these Gauḍīya Vaiṣṇava.

But this party they say that, "We have got connection with Gauḍīya Vaiṣṇava, as given by Gopāla Bhaṭṭa, Mahāprabhu, Rūpa, Sanātana." But with little deviation they do not care much for the *vidhi-bhakti*, the *śāstric* rules. But they want to begin from the beginning this *rāga-bhakti*, *anurāga*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Vallabha Bhaṭṭa _____ [?] Viṣṇuswāmī *sampradāya*, Śrīdhara Swāmī, Viṣṇuswāmī _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sahajiyā*, worse than *sahajiyā*. *Sahajiyā* formally accepts everything, but easy entrance they want. And they do not admit the necessity of that formal devotion. *Sahajiyā* section, nearby. Guru *paramparā*.

Bhāgava: I've seen in American people, western people in general, they seem to have less capacity for austerity, regulation. And I see in myself also.

Śrīla Śrīdhara Mahārāja: So more trading necessary in the regulation department. To get *rāga*, it is not so cheap, it's all false. Love for God, it is not so cheap. Why is God, and why are we? It is all non-realistic, concoction. We don't believe it. We disregard it.

Bhāgava: For some time I was able to have good sense control.

Śrīla Śrīdhara Mahārāja: There are so many *yogīs* that life after life have sense control. Again he will come back.

Have you learned the question of Saubhari Ṛṣi? He was living within the Yamunā. When Garuḍa went to take fish, the fish went to him and told that, "Garuḍa comes and takes fish, catches us and devours."

Then he gave a curse to Garuḍa. "If he comes here he will at once die."

Garuḍa, giving respect to his words, vow, he did not go to that place. Then, Garuḍa was a devotee so he's above any form of selfishness, *nirguṇa*. His activities are also *nirguṇa*, no *hiṁsā*.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

Such stage above. Then, Saubhari Ṛṣi, he gave curse to Garuḍa, and found that connection after long, long period he's there, managing the water in such a way that they may not make any harm to his body, he's there under water. But the fish came to touch his soft part and created some sensation. He came out of the watery grave and went straight to the King. "Oh. I want to marry. Give so many princesses to me."

So many things we find after long, long time it comes. So we do not believe in all these stages like Saubhari, that I have controlled my senses. In what stage that control can come, we've got some idea. Only one when he's in such stage he can control fully. Otherwise it can't be controlled.

tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanaṁ yāvaj, jitaṁ sarvaṁ jite rase

["Although one may conquer all of the other senses, as long as the tongue is not conquered it cannot be said that one has controlled his senses. However, if one is able to control the tongue, then one is understood to be in full control of all the senses."] [*Śrīmad-Bhāgavatam*, 11.8.21]

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
[varjayitvā tu rasanaṁ, tan nirannasya vardhate]

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

Bhāgavat says, those that can control their food, *nirāhārā manīṣiṇaḥ*, speculationists, by controlling food they think that they have controlled their senses. *Indriyāṇi jayanty āśu*. They can

easily control the senses by controlling their food, diet, *nirāhārā manīṣiṇaḥ*. *Varjayitvā tu rasanaṁ*. But this tongue cannot be, the taste cannot be controlled by them. *Tan nirannasya vardhate*. It will grow. So,

tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanaṁ yāvaj, jitaṁ sarvaṁ jite rase

So the experts do not give any recognition that one has controlled their senses as long as the tongue is not controlled. And the tongue can only be controlled by the *prasādam* of Kṛṣṇa. No other way to control it. The most primary necessity, the opposition side says, to preserve and to propagate. First principle of life everywhere is to preserve, that is to take food. To take help from the environment and to continue his existence. The first principle of life, wherever there's life, at the cost of his environment he's going, here in this mundane world. And the next, to propagate, that is to practice his sense progress. The two principles are used in life, the most crude form. So the second cannot be controlled without the first coming into control, preservation. And that can happen when "Everything For Himself." He finds the cent per cent of his existence is used for the pleasure of the Supreme Lord. Then only he can get from the individual necessities of life. That is ideal life, when Kṛṣṇa captures wholesale. Otherwise,

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

By much great practices of misery, with much affliction, they rise up to the mark of liberation. Almost liberated, they think that "I'm completely liberated, fully liberated from *māyā*." But from there also he will have to come down, if not accepted by the Lord as materials of His enjoyment. Then they'll have to come again.

ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna / mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Even up to creator this reaction is going on, coming and going. And Śiva, who is conceived to be above this *māyic* zone of concoction, misconception, but connected with this *māyā*, he's also to be found. How? When Nārāyaṇa had been requested to have a figure of Mohinī Mūrti, in *Bhāgavatam*.

Have you gone through that story in *Bhāgavatam*? Mohinī Mūrti, from that nectar serving affair?

Śiva heard that Nārāyaṇa took the shape of a very beautiful lady, that can never be seen anywhere else in history, so he came straight to Nārāyaṇa. "I'd like to see that most beautiful, handsome, charming, lady figure of You. You just take up, prepare it."

Then Nārāyaṇa He was pleased to fulfil his desire. Śiva suddenly saw that gradually He's transformed into a very, very, beautiful lady. And his wife Durgā was at his side, forgot himself totally, and ran after to catch that lady. And She's moving Herself playfully, and he's madly following.

This shows that how difficult it is to check our carnal desire. One who says, who does not know his own self, he can say.

There is an example. There was one barber, he used to operate so many abscess, and very boldly.

But seeing that a doctor he told that, "You do not know that you have got some capacity to operate the abscess, I shall teach you something." Then he gave some instruction. "There is so many, within the veins, etc."

Then that barber, "I cannot go to operate." When instructed carefully he's afraid.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So Brahmā and Śiva they cannot boast of such position, what to speak of human beings. Don't think that you are master of your senses, never. It depends on His will, and when He comes to give it then only it is possible.

Devotee: Mahārāja, was there any offspring from this union of Śiva and Mohinī?

Śrīla Śrīdhara Mahārāja: Offspring?

Devotee: Yes. Because the followers of Hayapa [?] they say that he's a child of Hari and Hara, or child of Śiva and Mohinī.

Śrīla Śrīdhara Mahārāja: Who says?

Devotee: Some of the followers...

Śrīla Śrīdhara Mahārāja: No connection. When Śiva was exposed in such a way Mohinī vanished.

Dhīra Kṛṣṇa Mahārāja: That's not true. They say it but it's not true.

Śrīla Śrīdhara Mahārāja: No. It is said that Śiva was so mad that semen fell from him on the ground, and gold mines were created.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet [prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]
[*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva,* 5.22]

Which is above our jurisdiction, we should not bring it down for our logical argument. These things are very, very high. We cannot try to take them into this mundane level. Śiva, we revere him so much. *Vaiṣṇavānāṁ yathā śambhuḥ*.

[nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities, and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]
[*Śrīmad-Bhāgavatam*,12.13.16] & [Śrī Chaitanya Sāraswat Maṭh's *Śrī Śrī Brahma-saṁhitā*, p 144]

Still, for our understanding sometimes we may take our instruction, so that what Mahāprabhu took down here. *Śiva viriñcira vāñchita ye dhana, jagate phelila ḍhāli*.

emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle

dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]
[Bhakti Nandan Svāmī's, *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

What is aspired by Brahmā and Śiva, but not got by them, such thing Mahāprabhu brought down here for the fallen. With such view we shall try to look at the thing what is given here by *Bhāgavatam*. Step by step we're to go, not by jump, then we'll miss everything. To be, to enter into the confidential family group of God, do you think it is very easy? That conception of God you have got? Eh? All foolish.

Devotee: Mahārāja, how should a Vaiṣṇava view the *sahajiyā* section?

Śrīla Śrīdhara Mahārāja: You see, you are to have some estimation in detail.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

Do you know your own soul? We're in the midst of the world of our sense experience.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Then the mental system is there. If we're unmindful, our eyes, ears, do not work. Then, *manasas tu parā buddhir*, reason, there is a layer of reason, *buddhi*, which can give a definite decision. Mind wants this, that, everything palatable. "I want this." Reason says, "No. Do not want this. Don't take this. There is a higher aspect in us." *Buddher yaḥ paratas tu saḥ*. Our *ātmā* is above that subtle thing which can give decision in a very general way, what is good, what is bad.

Then there is Paramātmā. *Ātmā* cannot go there as subject. *Ātmā* is object. Paramātmā is subject to that object. *Ātmā* is object there. Then there is Vāsudeva, Nārāyaṇa, etc. So if we're to enter into Vaikuṇṭha, that means we're to wander, walk there with our head, not by foot. They can take us in. We can't enter there as a subject. No possibility. This is of lower stuff. *Ātmā*, *jīvātmā* is a lower consciousness, a drop, point of consciousness of the lower quality, and he's to enter into the higher quality of subjective world. And that is subjective, higher, higher, higher, in this way it is developing that side. And how a dust can enter the mind, a material dust can enter your mind, and then your intelligence, and then your soul, this matter, material substance can enter into the consciousness? So your type of consciousness cannot enter into higher subtle type of consciousness area.

Only, so I told that passport won't do anything. The visa will come for the interest for there, and they will take them. All around, what he will pass, they're more rich and more intelligent, more superior in all sorts of aspects, quality. It is not easy thing. It is not an objective world that I shall walk over it with my sweet will. It is super-subjective. Try to understand what your subjective position, and then super-subjective position, and that world is made of that super-subjective element. All Guru, all God area.

And you *jīvātmā* you are a lower positioned soul, like a dust of sand. How a material sun can enter? This analogy you should try. It is not, *vaikuṇṭhera pṛthivy ādi sakala cinmaya*. They're all made of conscious stuff, and how much higher degree of conscious stuff than this *jīva* soul which has to come down to the material world. That is lower stuff. That is the margin, the outskirts. *Jīva* soul made of the lowest quality of consciousness. The stone is also matter, and the ether is also matter, but how much difference? Ether also material and stone also material. How much difference?

So though spiritual, differentiation is great, towards the centre. And the Nārāyaṇa consciousness, so many consciousness, gradually developing, going to the inner most part there is Kṛṣṇa, Svayaṁ-Bhagavān. It is not a very easy thing, that we shall swallow like sweetmeat. There is mathematics, there is science, within.

So we hate to hear all these very light and ludicrous proposals. Must be serious. The questions, answers, the attainment, all must be of serious type. We've no time to lose in this rubbish, this adulterated consideration.

[ataeva kāma-preme bahuta antara] kāma — andha-tamaḥ, prema — nirmala bhāskara

["Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

The Sun and darkness.

Bhāgava: It seems so many Westerners are attracted to Kṛṣṇa consciousness...

Śrīla Śrīdhara Mahārāja: We're not particularly attentive towards nationality, but human section as a whole.

Bhāgava: When I say Westerners...

Śrīla Śrīdhara Mahārāja: Westerners are less qualified, generally. They have not come in contact with the Vedic culture.

Bhāgava: But the bodily make up, the body of the Westerner seems more *rajasic*, more *tamasic*.

Śrīla Śrīdhara Mahārāja: More?

Devotee: More *tamasic*, *rajasic*.

Śrīla Śrīdhara Mahārāja: Yes. *Tamasic* for their food, for their manners, and behaviour. Non regulated type. Just as for non regulated type ordinary government cannot do. A commissioner is appointed for them, to regulate. Non regulated persons, a special officer is necessary to regulate the non regulated provinces, districts.

Bhāgava: It seems so difficult for such people to practice...

Śrīla Śrīdhara Mahārāja: Yes, but,

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

That *ajñāta-sukṛti*. In all births they may not be Westerners. They might have many births here also, in the East. And now for some bad work they have been put there. All may be. When a man by his misdeed can go to the animal and tree section, then they will go to West or Africa, the man eater, the animal eater. There are so many sections of human beings. In Africa we're told there are man eaters. Here also there is a particular section who gives sacrifice of human beings and suppose to take _____ [?] In India also there are such sections we're told _____ [?]

The different stages so the atmosphere is dangerous. And any theistic awakening we shall nurture that with all attention and care so that it may not go down again and take me to the depth of the nescience. Very carefully we shall try to collect. And no boast that 'I have got so much, I have attained so much.' Real progress towards infinite will give this idea that, 'I'm

nothing. I'm in the grave danger.' The progress towards infinite is like that. 'I have got, I'm above.' This is all foolish statement, foolish feeling, and foolish statement. The experts can at once catch it. The very nature will be, 'Oh. I'm undone. I'm the most helpless.' As much as he'll come in the relativity of the infinite he cannot but think himself to be the lowest of the lowest. That is the criterion.

Like Newton, he was told that, "You have finished the knowledge."

"No. I'm only in touch of the ocean of knowledge. I know better than you I say, I admit, because I know that it cannot be finished. Knowledge is infinite. So I know better than you. And you say, foolishly, that I have finished the knowledge."

So the very sign of real progress will show that 'I'm nothing, I'm the most needy, I'm the most wretched, most helpless.' The negative aspect must be improved to attract the positive. And one says, 'I'm positive,' a point of negative will say, 'I'm positive,' then at once he'll be rejected. You are under false control of *māyā*. *Dainyam*, *ātmā*, surrender, and to think oneself that I'm the meanest of the mean, that will attract the attention of the high. This is the science.

So anyone who will say 'I have seen God. I have got in my fist,' so I've no time to attend all these things. When I came here, one *brāhmaṇa* boy in the dress of a woman, he used to tell that, "I have seen Kṛṣṇa, and I have shown so many."

When he came to me I said, no, no, no. You know a little what is Kṛṣṇa, and how to see Him, and who can see Him. Some knowledge you have gathered from different scriptures, so rejected summarily.

Then, "No, no. I have shown Kṛṣṇa on the branch of this tamarind tree. So many are evidence."

In spite of such statements of yours that you have seen, you have shown to many, I discard summarily. This is all bogus. And why do you cheat you? You are cheating the public and cheating your own self. Be careful of that story.

Then after a few months that man came to me. "Yes, yes, what you said."

Then once this Kṛṣṇadāsa Bābājī and myself, when in _____ [?] Maṭha went to visit _____ [?] an U.P. District town, to preach. There one of Kṛṣṇadāsa Bābājī's relative was in the railway service. Then the station master he came to know that we have come from a religious mission to that place, and he suddenly came and told that, "One _____ [?] Cakravartī has come in the station, he just came down from the station and he's waiting in the second class rest house. And I told that two *sādhus* have come from Gauḍīya Maṭha here, he wants to see you."

And he says, "I am Rāma, I am Jesus, I am Kṛṣṇa, I am everything."

I thought that he's a madman, so I told him that he's a *sādhu*, there's a mango tope nearby, run, and just take him here. It will be beautiful at the mango tope, the *sādhus* will talk. And the station is not the proper place for the *sādhus* to talk.

He agreed. "Yes." Then he _____ [?]

It may be about nineteen twenty eight or so. Then I asked him, what is your position _____ [?]

"I am Rāma, I am Kṛṣṇa, I am Christ, I am all these things."

You are talking to a gentleman, talk in such a way.

"No, no. You see this." Some typed copies, a file with him. "The President of America, the Wilson, is a dog to me."

_____ [?] I took it. _____ [?] I told him, I shall go to police station.

It was out in *Nadiyā Prakāśa* at that time.

"Why you'll go to police station?"

Because the British Government and Wilson are intimate friends to our Government, and you have dishonoured him, abused him in such a filthy way. I won't tolerate it. I shall take you to the police station.

And there was station master, another Pleader, and so many other gentlemen at that place. They're showing some uneasiness that I'm attacking that gentleman in such a way.

Then when he was a little perplexed, then I thought that he's finding some way to come out of his former position. Then I supplied it. I think you have got a great bereavement for which you have come to such condition. I gave suggestion.

Then he found relief. "Yes, what you have said. I did so much for the country, and my only wife had to die in hospital without any help from the public. So I thought that I was deceived, and I must deceive the public, people." Came out with this.

I thought that my mission's finished. Now those Pleaders, station master, they told, "What is this matter?"

So because I have got some faith in the line of Gauḍīya Maṭha, that any man saying that I'm God, I'm Jesus, I'm Rāma, this is impossible, absurd. So one who has got some knowledge of the science of devotion, what devotion means,

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

And the acceptance will come from *avaroha-panthā*, from up to down. And he will go on thinking 'I'm helpless,' and that is qualification. And, 'I know. I have got so much power,' this is disqualification positive. So at once we can dismiss them, they've no place in the religious world.

There are so many *yogīs*, this _____ [?] Goswāmī in Benares, he told that he was an incarnation of Śiva. And he was a most expert *yogī*, many mystic powers, master of many mysterious powers.

One Governor at that time in Benares he invited him to a food table and told, "Whatever I shall take, you'll be able to take?"

"Yes."

Then the gifts and other things going, all taken. He took, he took. And before that he told, "What I shall take you will take?"

"Yes I shall."

He thought, 'he's a *sādhu*, he will take only vegetables.' But after his _____ [?] finished he passed stools on a plate. "Yes, I'm eating, you eat."

Then he was perplexed. "What is this?" And lastly when he died, "I'm Śiva. Pour water." He sat unaffected. Water, daily, everyone coming and giving Śiva, pouring water. And the flesh was rotten and was oozing, going out, he stood, and in this way he died.

Another thing also told in his name as a *yogī*, he jumped from the, that was also with one European officer. If you see some mysterious powers there's one living in a boat on the Ganges. Then he gave something valuable to him as presentation. He took it, and at once threw it in the water.

"Oh. I have done wrong. You do not know the value of this thing. Its price is so much. It is lost."

At once he jumped and with two similar things he came out. So many mysterious powers he used to show, that _____ [?] Goswāmī.

But we consider him also to be a demon, like followers of Śaṅkara, not a devotee. Devotion is far, far above. So, so many feats of supernatural display of anything, that won't touch us. No qualification. Above Śiva and Brahmā, and high, higher up. We're to understand path, what are the signs. *Vīrya-rasa*, *mādhurya- rasa*, the comparison, power and beauty, justice and mercy. All these things to be understood properly.

There was one Yogada, one *yogī* from India, he went to America, and he used to show many *mudrā*, tantric and hot [?] *yogī*, and he was very much favourite there. So much so that Rabindranatha Tagore he also was very much disgusted that bad name came for India.

When our Guru Mahārāja consulted Rabindranatha - his eldest brother was a friend of Bhaktivinoda Ṭhākura, so Guru Mahārāja had some familiarity with the Rabindra family. "We have made up our mind to send a batch of preachers of Mahāprabhu's *prema-dharma* to the foreign countries. We have made arrangement to send to England first."

Rabindranatha told, "I have got some experience of the foreign Western countries. But I think that if you go to the British Isles, they have got some vanity that they're ruler and we're ruled. So it will be difficult for them to accept anything from you, for us, from India. Their position is like that. If you go to America, they're open to anything, and the Indians, *yogīs*, and so many others, they've spoiled the field altogether. So not such a high valuable thing maybe acceptable there, I think. France also many times deceived by the leading Indian philosophers and others. You can go, send men to Germany. They're sober and judicious persons and they have got deep respect for Indian culture. According to me, that will be the best field. And when they take, in a serious way, not wanting to be deceived by any futile thing." That was his advice.

But Guru Mahārāja sent to England first, and from there Ban Mahārāja visited Germany. Two German scholars came, one Baron's son, and one scholar. His father was a monarchy _____ [?] Two came from Germany. No British came, in the beginning.

And now Swāmī Mahārāja has flooded India with foreigners in the name of Mahāprabhu. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Should we stop here in this unpleasant environment when we've discarded this destructive side, not any constructive. On the basis of this burial ground, our base, mundane civilisation, the Vṛndāvana civilisation will grow, by the grace of Mahāprabhu. So there is much importance of Mahāprabhu, Śrī Gaurāṅga, before we venture to approach to Vṛndāvana. We must try to get ticket from Navadwīpa, Mahāprabhu's class. And then automatically we shall find that we have reached Vṛndāvana.

End of 82.11.15.C

Start of 82.11.15.D_82.11.16.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is a criterion _____ [?] Then I have no objection to behead you. When you say that Caitanya is my *bhakta* and you are God. And Caitanyadeva Who is the highest conception of Godhead you say He was my devotee. This is enough, that you are a heinous brute. And you say that I'm a *yogī*. I can do anything and everything. Come to me, I shall give you the freedom of India again. All these talks of nonsense. And he was, British, because he made some conspiracy to create disturbance to the ruling authority, so British sent Bhaktivinoda Ṭhākura to capture him and to judge him. And he was taken to prison and he fasted and died. In opposition of his imprisonment he took to fasting and he died. He was a *yogī*. Then, anyone approaching to cut his *jata* in the jail, a fire spark coming out. Then they all fled, the _____ [?] barbers. Then one European doctor he came forward to cut his matted hair. Then when the hair was cut he became an ordinary man. Anyhow he fasted against his imprisonment and he had to die. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Any loud crying is not crying for God. Godly chanting that has got its special quality. Without surrendering nothing can be devotion, until, *praṅipāta*, *paripraśna*, *sevā*. We cannot be admitted into the school of devotion proper, in the theistic school. If we want any admission then we must have these qualifications. We must go to a proper professor. He will have also some symptom, and the disciple also must have some symptom. Total surrender, then honest enquiry. And then enquiry for which? That I want to be utilised for the higher, and not that I shall want like demon some higher power to use for my lower propensity, not that tendency. I want to be utilised for the higher power. Self abnegation complete. I want to be utilised. What I know that is base. The

higher cannot come to serve lower. This commencement must be there, then that enquiry after truth will be granted. Otherwise it is false transaction, both the teacher and the student they both should be criminally prosecuted, according to the truthful.

All right. Here we stop today.

Dhīra Kṛṣṇa Mahārāja: Jaya Oṁ Viṣṇu-Pāda Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striyātma-śaraṇaṁ dṛṣṭvānukampy-utsmayam
utpātyaika-karena śailamavalo līlocchilīndhraṁ yathā
bibrad goṣṭhamapān mahendram adabhit prīyān na indro gavām

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

The very gist of the story, the *līlā*, has been expressed in this *śloka*.

Śukadeva Goswāmī inaugurating Govardhana _____ [?] Gopāla, in this way. The story behind that those cow kings they used to perform some sacrifice for the satisfaction of the god of clouds. As the god of subtle powers, that is the controller of the subtle powers of nature, who was supposed to manage the necessary rain. And by the help of that rain the jungle, the grass generally grows and the cow can eat greens in that grazing field. So there was such usage that the god there might - they used to worship the god Indra, Mahendra, who is supposed to make arrangement for the clouds, and timely, and this necessary rain by which the grass will grow very

happily. And the food supply of their cows and buffaloes etc that will be safe. And their property is cow, anyhow by milk, by cows, and selling them, they're to live generally in the jungle. Their main property for income was the cows. And so many chiefs there were, they used to have many cows for their livelihood and everything.

So Nanda Mahārāja also of that type _____ [?] They're not always having their permanent seat in one place. But according to the necessity of the grazing grass they used to move from place to place in that vicinity. First Nanda was in Gokul when Kṛṣṇa was born. Again he moved to Nandagrāma. And in the middle also he lived in some other places also it is told.

Now, Kṛṣṇa, Gopāla, when He was of the age of seven only, He told the chiefs of the cow keepers, so many cow keepers all under one chief, one king, Nanda Mahārāja. He gave a proposal. "Here you are near Nandagrāma, and the main fodder you get from this Girirāja Govardhana. The grass, and the jungle, the creepers, the food of the cows mainly you get from Govardhana." In a plea He put this diplomatic way. "So no necessity of worshipping, of flattering that demigod Indra. Who is he? You rather make arrangement to worship Girirāja Govardhana. And stop that annual celebration, worshipping of Indra for the proper rain purpose and then the supply of the grass to your cows."

Anyhow, some reluctantly and some fearfully, they accepted the proposal of that boy. Because they heard that, "This boy was not any ordinary boy. He has got some mystic background." Mahārṣi Garga he came when the boy was of six months to give His name, he told this to Nanda Mahārāja, "That your boy is not an ordinary boy. He has His previous records."

[āsan varṇās trayo hy asya, gṛhṇato 'nuyugaṁ tanūḥ] śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ

["In past incarnations, this boy has appeared with different complexions: white, red, and gold, according to the particular age in which He appeared. Now He has assumed this blackish colour."]

[*Śrīmad-Bhāgavatam*, 10.8.13]

The great sage Garga he remarked at the time of the name giving ceremony of Kṛṣṇa. "Nanda, your boy is not an ordinary one. He was of white colour in Satya-yuga, in Tretā He was of red colour, and also He takes yellow colour. Now He has come with blue colour. *Śuklo raktas tathā pīta, idānīṁ kṛṣṇatāṁ gataḥ*. Then *pīta* means it is reserved for Kali-yuga, and it helps to understand that Avatāra in disguise Mahāprabhu that He's *pīta varṇā*, Yuga Avatāra. Four specific Avatāras for four specific *yugas*. It is found,

kṛte śuklaś catur-bāhur, [jaṭilo valkalāmbaraḥ / kṛṣṇājinopavītākṣān, bibhrad daṇḍa-kamaṇḍalū]

["In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water pot of a *brahmacārī*."]

[*Śrīmad-Bhāgavatam*, 11.5.21]

Four handed, white, incarnation we have in Satya-yuga, the golden, first age.

tretāyāṁ rakta-varṇo 'sau, [catur-bāhus tri-mekhalaḥ
hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇaḥ]

["In Treta-yuga, the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *Ṛg*, *Sāma* and *Yajur Vedas*. His symbols are the ladle, spoon and other implements for sacrifice."] [*Śrīmad-Bhāgavatam*, 11.5.24]

"It is also mentioned in *Bhāgavatam* and in many other places, *Mahābhārata* etc and *Viṣṇu-sahasranāma* that in Tretā He comes with a red colour. And this is to inaugurate *yuga-dharma*, what will be the special religious duty of the general public, to instruct that. And in Kali-yuga He also comes to push the *yuga-dharma* in yellow colour. And now that supernatural figure has come as in blue colour, black colour."

This was told by Garga Muni to Nanda when he came to perform the naming ceremony of Kṛṣṇa. That was ventilated in the society. And by some other incidents also they came to this judgement that, "This boy is a mystic one, mysterious figure. He's not an ordinary boy like us."

So, in His arguments of the boy, and His influence anyhow made them to accept His proposal. That stop what was done from very, very early stage by their predecessors, the *yajña*, for the satisfaction of Indra, that was stopped. And the *pūjā* for Govardhana was arranged. They took all their prepared things to offer towards Govardhana. And Kṛṣṇa at that time showed some miracle, that one hand from the top of Govardhana is coming and taking their offerings, some sort. So they're satisfied.

But when Indra came to know that, "This boy, born a *brāhmaṇa*, with His, some say He has got some supernatural power, He has stopped my regular respectful worship what the milkmen were doing from so long a time. So it cannot be tolerated silently. I must try to teach them a lesson so that they'll not venture to stop. All right, all the subtle natural powers they're residing there, personal aspect. Go and devastate the whole of Vraja-maṇḍala. With, *deve varṣati yajña-viplavaruṣā*. The gods enraged by the stopping of the sacrifice directed for the satisfaction of the gods, *vipla*, they're very much angry, very much exited. *Viplavaruṣā*. *Yajña-viplava*. That revolutionary step has been taken. So long a time from before they're performing and now suddenly stopped. So much courage. They must have to reap the result."

Deve varṣati yajña-viplavaruṣā. They began to rain profusely, ordered to give rain profusely to that land to be inundated, the whole thing. *Varṣati yajña-viplavaruṣā*. *Vajrāśma-varṣānilaiḥ*. And simultaneously, *vajra* means thunder, *aśma* means hailstones. *Deve varṣati yajña-viplavaruṣā vajrāśma-varṣānilaiḥ*. And storm, hailstone, rain and thunder, that was ordered to demolish the whole of Vṛndāvana. *Deve varṣati yajña-viplavaruṣā vajrāśma- varṣānilaiḥ*.

Sīdat-pāla-paśu-striyātma-śaraṇaṁ dṛṣṭvānukampy-utsmayam. Then they're very much troubled, suffering, exhausted, they came to Kṛṣṇa. "Now save us. What You have ordered we have done. But now, save us from this dangerous position. We're going to be finished. The whole Vraja is going to be finished." *Sīdat*, they're suffering too much, very much distressed they were. *Pāla-paśu*. The keepers of the cows, the cow itself, *pāla-paśu*, *striya*, and the women also, were very much afflicted, suffering. They came to Kṛṣṇa. "You please protect us, give protection. We're going to be finished." *Pāla-paśu-striyātma-śaraṇaṁ*. They took refuge under His feet. "Now save us from this danger."

Dṛṣṭvānukampy-utsmayam. Seeing this Kṛṣṇa felt a little pity, *anukampī utsmayan*, and smiled a little. *Utpātyaika-karena śailamavalo līlocchilīndhraṁ yathā*. Immediately He took up that Govardhana Giri, just as a boy handles his play ball, *līlocchilīndhraṁ*, *utpāṭya*, *eka-kareṇa*, only by one hand, *utpāṭya*, to uplift, uproot that hill, Govardhana, by only one hand, *utpātyaika-karena śailam*, that hill. *Abalaḥ* means just as a young boy. *Līlā* means colour, his play ball, *līlocchilīndhraṁ*. A young child handles his play ball without any exertion, He takes it just like that, by one hand took that hill.

Bibrad goṣṭham apāt. And carrying that ball weight big hill, *goṣṭham apāt*, the whole *goṣṭha* means where the people with their cows live, that is called *go ṣṭha*, *sthiti*, the place of the cows to live. And accordingly the cow keepers live there. That is known as *go ṣṭha*. Generally that place should be suitable for the cows, and the cow keepers will also remain there according to their comfortable position. *Goṣṭham apāt*. He saved them. *Mahendram adabhit*. By the madness, or the excitement, or intoxicating Indra, the King of the gods of supernatural power, by *mahendram adabhit*. This way He cowed down that great King of the heaven, Indra. *Prīyān na indro gavām*. Such, our King of the cows, *indro gavām*, Indra, *raka raja*, who is King of the cow keepers, King of the cowboys, He brought to me the big King of the heaven, that Indra, who is known as *mahā-indra*. _____ *aiśvarya* [?] Who has got, who is commander and controller of various resources, that is he's Indra. The subtle powers, he's got extensive powers over the subtle potencies, endeavours. Yet the King of the cowboys He brought him to do this. *Prīyān*, let him be propitiated, pleased with us fallen souls."

In this way the story began. This is very wonderful thing for a boy of seven. This cannot be reliable, can't have any trust, mainly. But who is the controller of everything. As in other cases also He showed it to Brahmā to any other opposition He showed like miracle. The Master of miracles.

It came to my mind that if it is possible, the weight, to stop the gravitation of the Earth, no weight. If any Earth, scientifically, can be known or shown that by particular touch, the weight, the gravitation will be stopped, no weight. Then it is possible like a play ball it can be taken up and keep it there.

The will power, that is, "Let there be water." There was water. "Let there be light." There was light. The will power at the root of everything what we show. What we see, we feel, what is at the back, at the root? Will. Universal Will, and modified by our crude, small will, individual. And that

is withdrawn everything is dark. All comes from the subjective world. The magician controls the subject and can show us anything and everything. And then when we come back into the world of science then we feel we have been deceived by the magician. But at the time we're helpless. The seer is controlling not the seen. *Drāṣṭā*, the subject, by controlling the subject we can show anything and everything. You see this, see that.

Kṛṣṇa enters the playground of Kaṁsa and different sections of people are seeing Him differently, because He's showing Himself to different sections in a different way, controlling. The Super Controller of our submissive subject as we are of lower order. Higher order of subject can make influence over the lower order of subjective particles. And the world is such. From the subtle, from fine it is coming to the conception of the gross. So everything is possible if we have conception of the all controller God and His - and full independence of Him. Everything is being designed and destined by Him, past and future, in His consciousness.

Everywhere we're to see. We think it's impossible, a miracle, not deliberate, not trustworthy. But all this presupposes that we won't - that the cause of the world is a perfect one, omniscient, omnipotent, all loving, absolute. We can't. Every day if we inspect carefully we shall come to such a thing that this is, everything is wonderful. Any research by the scientific makes us astonished. But it is already there. And the creator and the protector of those wonderful things in the whole of the world background, that He is endowed with omniscience and omnipotence, we can't go so far to admit. That already the nature of the outside that is perfect.

We're not masters. We're finding only a point of astonishment. Every point we find any new thing we're astonished, we're astounded. So many astounded researches have been made, still we can't think that the source of, and the keepers, protectors of all these astounding incidents, He's perfect. We can't go to advance so far. We're so *vipralipsā*, we're always suffering from *vipra asta mancana* [?] *Vipralipsā* means self deception. We're always suffering from this disease of self deception. Everything is producing some astonishment, wonder. Still I won't admit that the cause outside He's some perfect principle. The God can do anything and everything. Our science knowledge won't allow. Then our credit will be buried underground. No credit, it is there, and as His instrument we're doing anything and everything. No individual credit as a scientific research scholar. So self deception.

This Govardhana, Girirāja, at that time Kṛṣṇa showed, what was offered to Him as if a hand is coming and He's taking everything. Thereby it is shown that He's another aspect of Kṛṣṇa Himself. So like Śālagrāma, the Vaiṣṇava, this Braja *rasa* Vaiṣṇava, who are attracted, attached to this Braja *rasa* Svayaṁ-Bhagavān Vṛndāvana *līlā*, they take that, a seeming particle of that infinite. Any number of infinite together, one infinite. A part of infinite is also infinite. What is seen to us a particle of Govardhana Śilā that is also Govardhana fully represented there.

And it is seen by the practices of the great, including Mahāprabhu Himself. He gave that Govardhana Śilā to [Raghunātha] Dāsa Goswāmī. And he got it that Govardhana Śilā means Kṛṣṇa Himself. And *guñja- mālā* also was ornamenting the Śilā. And he was impressed to think, inspired to think, this ornament around Kṛṣṇa that is Rādhārāṇī. To beautify, to serve, to please Him, it is, that aspect comes from Rādhārāṇī. In this way Dāsa Goswāmī began the worship of Govardhana Śilā. And thus the Gauḍīya Vaiṣṇava they generally use this Govardhana Śilā as

representation of Kṛṣṇa as related in *Bhāgavatam*. And what was given to us to know, known by Mahāprabhu by giving Himself a piece of Govardhana Śilā to Dāsa Goswāmī.

"You do it in any way."

Though he was a son of a very rich man of the time, but at that time he was a beggar in the street. And he used to, only by Tulasī and water, Dāsa Goswāmī offered that Govardhana Śilā and *guñja-mālā*, Kṛṣṇa and Rādhā, and the *upākaraṇa*, the materials to worship, that was only water and Tulasī.

Bhāva-grāhī-janārdanaḥ. This is the means, this is the medium through which the *bhāva*, the internal feeling of worship goes to the eternal cause of beauty and love, through that medium. Which He has Himself established here. "That I am this Govardhana." In this way.

So, when I came here first, leaving the Maṭha of our Guru Mahārāja, went to Vṛndāvana, and for a whole month circumambulating. And when I left that observing the *vrata*, vow of one month remaining during this Kārtika. Kārtika means Kīrttikā. The name of Rādhārāṇī's mother was Kīrttikā, the foster mother. And from that, Kārttikī, is the name of Rādhārāṇī. And the month of Kārtika is considered to be especially auspicious connected with the name of Rādhārāṇī. As Kṛṣṇa Himself says in *Bhagavad-gītā*, *māsānāṁ mārga- śīrṣo 'ham*.

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandasām aham
māsānāṁ mārga-śīrṣo 'ham, ṛtūnāṁ kusumākaraḥ]

["Of all the mantras in the *Sāma-Veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy Gāyatrī mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

Mārga-śīrṣaḥ, the month [mid-November to mid-December], that is a representation of Kṛṣṇa. And just before that Kārtika that is the representation of Rādhārāṇī. So this month is accepted by the devotees to be very, very purest of the pure, and they observe *vrata*. And *gopīs* also observed this Kātyānanī *vrata* during this month with the object of getting the son of Nanda as their Lord.

So this month was observed, and after that I took Śilā and came here, and in a cottage I lived, during the end of nineteen forty. And from that time I'm here. And this is also Govardhana in Navadwīpa. Gupta Vṛndāvana, Navadwīpa, has got everything parallel, corresponding to Vṛndāvana. In the Vṛndāvana somewhere this is located as Govardhana, Koledhana. This was very high place at one time, an elevated land. Now by the floods it is reduced, but previously it was a high elevated land here. This was called Koledhana, Govardhana. And Rādhā-kuṇḍa on the other side of the station. In this way it has been located by the *mahā- janas* that this corresponding field of Vṛndāvana is benevolent, and that is within their own company. And this is to give the distribution of Braja *rasa*, and that is tasting amongst themselves Braja *rasa*.

The Govardhana and here is Girirāja and we observe some sort of ceremony in order that we may be purified from the service of Vṛndāvana, Mahāprabhu, in a proper plane.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Govardhana. Hare Kṛṣṇa. Hare Kṛṣṇa.

End of 82.11.15.D_82.11.16.A

Start of 82.11.16.B_82.11.17.A

Śrīla Śrīdhara Mahārāja: ...*dehi govardhana sthan*. There are two _____ [?], *sthava stotram* composed, one by Rūpa Goswāmī, another by Raghunātha Dāsa Goswāmī.

Nijana katana vasana dehi govardhana sthan [?]

This is written by Raghunātha Dāsa Goswāmī. You might have heard so many songs in praise of Govardhana Girirāja who is both Kṛṣṇa and devotee combined. A wonderful thing. Girirāja is a *bhakta śreṣṭha* and also representation of Kṛṣṇa Himself, two combined. As we find in Mahāprabhu, the outer posing is of devotee, and inner existence is Kṛṣṇa Himself, and outer practices of that of a devotee. So Girirāja is also considered in twofold ways, Kṛṣṇa Himself and also *haridāsa gujya* [?] It has been told that they're one of the principal devotees of Kṛṣṇa, this Girirāja. It has been described like that also. Girirāja.

To the theistic, to the mystic, everything is infinite. Whatever we come in connection we can try to see infinite in the finite. And the atheist they're to see infinite as finite, just opposite. In a point, in a part, one can see the whole in the background. A part may be seen with infinite angle of vision, in consideration of his position with the whole how He's represented. On the whole He can represent Himself in any part any time.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

In a pillar Nṛsiṁhadeva came. So He can withdraw and He can present Himself fully in any part.

Pasya titi brahma purna samudro _____ [?]

How can we determine the power of a part without knowing his relative position in the whole? Just as Israel is a small country and the world going to devour it, but only it's backed by a high power, so they can't do. _____ [?]

A small bird _____ [?] he had some eggs on the banks of the sea shore, and the sea waves took them away. And the small bird, what can he do? He went to his higher leader, and then from higher, and then ultimately to Garuḍa. Garuḍa was also bird section and that bird went to Garuḍa and Garuḍa gave a threat to the sea. "If you don't give back and repent for your misdeed then I shall finish you, take you as a drop of mine willingly."

_____ [?] If we want to study an atom we must not eliminate the background. What is the connection with this atom with the infinite world, infinite power? An intelligent man sees a part in reference with the whole. And an ignorant man sees only part, part. So if we get that angle of vision, how to look at, how to study the environment, and also me, ones own self, how, what is the angle of vision by which I must survey myself and the outside world? From this friendly standpoint of infinite angle of vision we shall come to see.

Now, finite means *māyā*. *Māyā* means finite, measured, which comes within measurement, that is *māyā*. Immeasurable. We must look at everything in the line of the immeasurable, because it is not a detached part. It holds a position in the whole, and in some connection, not detached altogether. So in this way we shall remove our screen of ignorance of different thickness, and then gradually we'll come to realise that all beautiful, all good. No misgivings, all over justice as love. Only love, only well meaning, welfare. And what we find to be undesirable that is mere miscalculation, nothing else. *Māyā* means miscalculation, what we see, feel, take, by miscalculation that is *māyā*.

And wholesale calculation that will divulge where we're living, that is beautiful, that is divine love. We shall find we shall enter the reign of Kṛṣṇa, Vṛndāvana, Vraja-rāja, Nanda-nandana. That is given by *Bhāgavatam* and Śrī Caitanyadeva.

Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... and with more repentance. In this way after some time everything will be pacified. We're to wait for some time, and continue with more repentance and more energy. Because that is eternal company. These are all trifle and temporary. After all they will have to meet defeat. That is eternal and permanent thing.

"They cannot stand against Me for some long time. They'll certainly have to come back."

Cannot continue their fight with Kṛṣṇa. Kṛṣṇa conception, once enters, when such a great hope enters one's heart He's sure to conquer. Others cannot stand there in competition. They have no prospect. But real Kṛṣṇa conception with all His prospect who enters in any market, all other mercantile things to be withdrawn. They cannot compete with Him. It is sure.

jāta-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmasu

veda-duḥkhātmakān kāmān, parityāge 'py anīśvaraḥ

["He who has imbibed heart's faith in the tidings of My Name, nature and pastimes; who has become indifferent to all kinds of fruitive work and its rewards; who has learned that all forms of enjoyment of sensual passions ultimately transform into misery, yet he is unable to fully abandon such passions - such a faithful devotee, being determined that his shortcomings will be dispelled by the potency of devotion, gradually comes to abhor those evil passions that enslave him, knowing the havoc they wreak - and he serves Me with love: When his object is pure and sincere, I give him My mercy."]
[*Śrīmad-Bhāgavatam*, 11.20.27]

Understand that this is all reactionary, will reproduce misery in its turn, but still he can't help, sometimes succumb. But again he will rise up and begin to work. In this way after some time he'll think that everything is pacified. That is the way. Not that by the touch of a magic wand it will be cured in a moment. He'll have to struggle for some time, and then he'll find that they're all gone. And Kṛṣṇa consciousness is standing. All other futile consciousness are forced to retire. But it will take some time, according to the particular condition.

Bhāgava: Should I see it as a test from Kṛṣṇa, examination?

Śrīla Śrīdhara Mahārāja: Yes. Standing, and earnestly pleading. "Please protect me from this brutal tendency. Please purify me. I can't tolerate this brutal attack. I'm Yours. Accept me, and they must have to retire. Please accept me." In this way fervent and more fervent the fire will be burned within and they'll be burned into ashes.

tato bhajeta māṁ prītaḥ śraddhālur dṛḍha-niścayaḥ
juṣamāṇaś ca tān kāmān duḥkhodarkāṁś ca garhayan

["Such a devotee should worship Me with affection, faith, determination and conviction, even while engaging in sense gratification, knowing that such sense gratification leads to misery, and all the while hating his attachments to material pleasures. In this way, sincerely lamenting his attachments to material pleasures, he should go on worshipping Me with affection and conviction, and gradually his material attachments will disappear."] [*Śrīmad-Bhāgavatam*, 11.20.28]

proktena bhakti-yogena bhajato mā 'sakṛn muneḥ
kāmā hṛdayyā naśyanti sarve mayi hṛdi sthite

["With accelerated motion, his intensity towards Me grows. In this way, the introspective devotee unceasingly absorbs himself in all the practices of devotional service as enunciated by Me. Then, by My appearance, all his internal and external discrepancies are gradually destroyed and evaporated. When by such an approach he reaches My Domain, or rather, I come down, extending My existence to his heart - then everything else disappears. I, who am situated in the

heart of My devotee, strike at the root of all the material urges that infect his heart, reducing them to oblivion."] [*Śrīmad-Bhāgavatam*, 11.20.29]

They'll all be pacified, the *kāma*, when he'll find Kṛṣṇa within and without. They'll have to retire finally.

Bhāgava: You give me some hope.

Śrīla Śrīdhara Mahārāja: Yes. The hope is given by Kṛṣṇa Himself. It is His own version in the eleventh canto of *Bhāgavat*.

Dhīra Kṛṣṇa Mahārāja: This *jāta-śraddho mat kathāsu*?

Śrīla Śrīdhara Mahārāja: *Mat kathāsu, nirviṇṇaḥ*.

Dhīra Kṛṣṇa Mahārāja: Eleventh canto of *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: Yes. I can't remember - forgot. The eleventh canto of *Bhāgavat*. *Jāta-śraddho mat kathāsu, nirviṇṇaḥ sarva-karmasu.* You can ask Nimāi. That reference he will tell there. The *śloka* which is there from the index the *śloka* will be found. And also *Bhāgavatārka-marīci-mālā*, and many places it is mentioned. *Caitanya-caritāmṛta* perhaps also it is mentioned, and there the reference you have got.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāgava: The second question I have is very serious. When my Guru Mahārāja, when he left, and then I saw the way the new gurus were acting, had become very hard hearted.

Śrīla Śrīdhara Mahārāja: The second guru, you got both _____ [?]

Bhāgava: From Prabhupāda. No. I'm saying when Guru died, went into *samādhi*, Prabhupāda, then I had crisis of faith. I asked myself why did Prabhupāda choose such hard hearted materialistic men to take such high position, such responsible position for other souls?

Śrīla Śrīdhara Mahārāja: You are sure that they're nominated by Prabhupāda? Yaśodā-nandana has got that objection only that, "Prabhupāda did not appoint anyone to do the function of Ācārya. They're all self made. And why Śrīdhara Mahārāja has accepted them as so?" So, he does not like me. I'm told that is his grievance against me, that Yaśodā-nandana.

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And many others also say that, "They're all self made Ācāryas, and Prabhupāda did not give any clear direction that these will be Ācārya." I'm told by so many. I did not hear from Swāmī Mahārāja that 'I have appointed them as Ācārya.' I did not hear that, direct. No direct information I have got. Generally, there must, to continue this, some Ācārya must be appointed. I had that inclination and so I took it he must have appointed Ācārya, but whom, I do not know anything of that. But naturally some successor should be left.

Dhīra Kṛṣṇa Mahārāja: Their objection, they say, "You cannot appoint an Ācārya. He must be self effulgent and self manifesting."

Śrīla Śrīdhara Mahārāja: Yes. It is all right, it is there, but still some sort of suggestion, recommendation, 'that they may work after me.' It may not be clear, but Kṛṣṇa is there, it is His business, He's all in all. Still, some sort of recommendation, then he'll come in his own pristine glory. That is also inspired by Kṛṣṇa he had to come. But they do not want to take the whole responsibility.

As regards your own Guru, Swāmī Mahārāja, our Guru Mahārāja did not give any direct appointment to him for the preaching in the west. But felt that within him. A general direction he had, Guru Mahārāja had desire to preach in the west, and he attempted also in that line, but not satisfactorily in his time. Anyhow that was caught after long time after the departure of Guru Mahārāja. He felt within him the urge of preaching to the west. A slight spark perhaps might have got in any time during Guru Mahārāja's early stage.

That in Bombay Maṭha, I was present, Guru Mahārāja told that, "All of us we shall have to try to preach in the west." And Swāmī Mahārāja was also, that Abhay Charaṇ Bhaktivedānta. "We shall all - you will also have to go to the west. Prepare yourself." Swāmī Mahārāja said. But I - it might have taken place, but I did not give particular attention to that word, because his general talk was like that.

So much so that a man who's engaged in the cultivation, he also thought that, 'I shall have to go to the west to cultivate there the coffee [?] and all these things.' So he began to study English.

One *sannyāsī* told, "Why are you wasting your time in studying English? You mind your own duties. Go on cultivating them."

"No. I shall have to go to the west."

Such impression was at that time within the Mission. "Yes, we shall all go there. And there we shall begin cultivation of farming also. And we'll have to go to take different duties." In general.

But Swāmī Mahārāja took it in particular that he will have to go. Prabhupāda is saying to him. And he said that, "Just before you Prabhupāda told me in Bombay Maṭha." But I do not remember particularly.

And at the same time I think that it is possible that Prabhupāda he was at that time giving lectures for his preaching towards the western lands. From the beginning he was meant like that. After taking *sannyāsa* he took two of his disciples to Vṛndāvana clad in European dress.

And the *sahajiyā* section began to pass bad remarks against him, that, "He has taken red cloth, which is forbidden. And he then took two *brahmacārī* disciples and clad in European dress. What is the fun of going to Vṛndāvana in this way?"

Then Prabhupāda, his preparation was to capture the cultured people of the west whom the easterners are trying to imitate. The attention of the easterners captured by the glamour of the present civilisation of the westerners. So if westerners can be taken into the fold then the easterners will automatically come to appreciate. They have to study with attention what is Mahāprabhu's divine love. Now they're mad to imitate the western people, dazzled by their present civilisation. So the materially civilised section they should be captured. That was his idea.

And Swāmī Mahārāja did it at last, and most successfully. We appreciate.

Bhāgava: We could trust Prabhupāda because he was a *bhakta*, pure in heart. I was photographer for *Back to Godhead* magazine, so I'm propaganda, advertising man, so I could propagate for Prabhupāda as Guru. But when he died I could not...

Śrīla Śrīdhara Mahārāja: Don't use the word die.

Bhāgava: *Samādhi*.

Śrīla Śrīdhara Mahārāja: Disappeared.

Bhāgava: When he disappeared I could not...

Śrīla Śrīdhara Mahārāja: Death and disappearance are not one and the same. He's there, he's living, but he's not here, he has gone to some other place, performing some other duty. And by death we may be sent anywhere and everywhere without our consent, without dignity. We may be with the lower creation also. A man in next birth may be a dog, may be a worm, anywhere he may go, dead man. But man who disappears his position is considerable, high, and he retains his former temperament also. He can detect, present environment can keep. And by death, dissolution, transformation. And disappearance does not mean transformation in the next life, from one thing to another thing.

Bhāgava: I'm having difficulty understanding...

Śrīla Śrīdhara Mahārāja: Transferred, he's being transferred. Transfer of a service and dismiss, not one and the same.

Bhāgava: I'm having difficulty in my mind reconciling what is...

Śrīla Śrīdhara Mahārāja: Every sincere man, not only you. You are openly saying, there are some that do not talk much about that. But mostly when they come to accept mainly they will have to suffer this, some such troubles. But those that have come sincerely really they won't leave this search of Kṛṣṇa, but on the way for some time they will feel some trouble. And then if they continue with earnest prayer to Him, and to the Vaiṣṇava, Guru, Bhagavān, then gradually it will all subside.

Bhāgava: That is why I came to you.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And I have also told what is recommended in the *śāstra*. When one is troubled, in this way it is written in the *Bhāgavatam*.

And Raghunātha Dāsa Goswāmī he has also written a *śloka*. *Pasa pati braji kahi* [?] When one is searching, progressing, walking on the way to Kṛṣṇa, there are so many *pasa pati*, that falls, the dacoits that fall, attacked on the way, what is the technical word? Plunderers. That attack on the way?

Dhīra Kṛṣṇa Mahārāja: Highway robbery.

Śrīla Śrīdhara Mahārāja: Highway robbers. So *pasa pati braji kahi* [?] The *kāma*, *krodha*, the anger, the lust, they're _____ [?] and who falls to attack the travellers on the way.

And we shall cry aloud for the help from the Vaiṣṇava. "Oh road keeper, please come and rescue me. I'm attacked by the dacoits on the way." The Vaiṣṇava. _____ [?] With all his might he will cry aloud. "Oh my protectors of the way who are entrusted with the guard the travellers. I'm attacked by the dacoits on the road of travelling." In this way, this is the natural way, and not to take the help of any drug or any artificial means.

The *naga sannyāsīns* are there, a particular section, they in the beginning handle with the penis in such a way that it loses its capacity, can't be excited, can't do. But in the mind that must be there. So that artificial means won't help us. The natural, the help must come from above.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ] raso 'py asya, paraṁ dṛṣṭvā nivartate

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

The higher superior taste of the higher juice, that will exhaustively eliminate our hankering for the lower material juice which is produced from the material contact with the senses. This is a class of enjoyment, sense pleasure. But the higher pleasure of the soul and Supersoul, especially Kṛṣṇa consciousness, that will drive away forever that lower taste. No taste for the lower pleasure. Perfectly and eternally conquered the senses.

Bhāgava: I do not know how to see my Prabhupāda, Bhaktivedānta Swāmī. Sometimes I'm thinking he was ordinary man who took to this path and tried to please Kṛṣṇa and his Guru. And that was his glory, that he came from ordinary position to do great work.

Śrīla Śrīdhara Mahārāja: Externally it may be seen he was a business man, married, children, all these things. But when you'll be awakened you'll be able to see another side. That the eternal aspect of him is as pure as anything. And these external activities have got nothing to do it, they can't pollute his eternal aspect, soul aspect.

Just as if we find any filthy thing in your dress. You are wearing a dress what was filthy in part, but when you have left it, to come to it again that coat was filthy that is redundant, unnecessary. That man used a coat and the coat has got some dirt. It is useless, unnecessary, and it will waste ones time being whimsical. No material gain in remembering that. That is our fault that we fall over and see a man we think that he was wearing a coat where there was some dirt. Why that concern will come to me?

Bhāgava: Difficulty understanding how to see him in terms of - some say he was *śaktyāveśa avatāra*.

Śrīla Śrīdhara Mahārāja: I say. I told, that some divine power, when he was in earnest need of spreading Mahāprabhu's teachings to that world, his earnest prayer.

"I have no ability. It is Your work. By the order of my Guru as I received it in time I come with empty hands my Lord. I pray fervently for Your help to obey the order of my Gurudeva."

He has written. "Rādhikā. My Guru is Rādhārāṇī, and I have come to obey Her order. And if You help me Kṛṣṇa my intimate friend, then Rādhārāṇī will be satisfied with You."

He's praying to Kṛṣṇa in such a way. So I detected that he had that *sākhya-rasa*.

"Then again, after finishing this duty I shall join Your *līlā* and play with You and jumping and the cow driving, all these things. But now, for the time being, I have been entrusted by my Gurudeva Rādhārāṇī to do this. And if You help me, my master and friend, in this You can do anything and everything. I'm helpless. And You must come, otherwise I cannot satisfy my Gurudeva. And if You help me this way, Rādhārāṇī will want this I know. Her pleasure is something to me, and I'm going to carry out that. I pray, You must come to me. I have no ability, no capacity, no education, nothing what is necessary for this. You know all these things. You are my only capital. Please come."

And He had to come. His extreme prayer, earnestness, was so sincere that Kṛṣṇa had to come. Otherwise, Kṛṣṇa, or Nityānanda, any phase, the divine power, had to come to relieve him. Otherwise, such a magnitude of such quality instruction is not possible. This is my faith. And that is not a less credit to empty oneself to surrender, *śaraṇāgati*, so as to draw the attention of Kṛṣṇa, or divine power. It is not a less credit, the highest credit.

Bhāgava: It is glorious.

Śrīla Śrīdhara Mahārāja: He emptied himself so much, the negative in him was so much in degree that the positive had to come to help him. So I do not know whether anyone begrudged

him, but I declared that he was *śaktyāveśa avatāra*. Otherwise, what he has done it is impossible for human capacity.

Vyāsadeva has given so many writings about the religion and so he's considered *śaktyāveśa*. Paraśurāma *śaktyāveśa*. Nārada, he's also accepted as *śaktyāveśa avatāra*. Where there's concentrated presence of any good thing that is *śaktyāveśa avatāra*.

Bhāgava: Some things still confuse me with my Guru. In his choosing certain men to be administrators, sometimes I'm thinking maybe it is mistake he has made...

Śrīla Śrīdhara Mahārāja: You see, just after our Guru Mahārāja's departure we went to preach in Chitagram [?] There was one astrologer, he declared that, "Bhaktisiddhānta Saraswatī Ṭhākura was a great Vaiṣṇava preacher, but amongst his followers there is no real qualified preacher." That man told.

Then one of our Godbrothers _____ [?] he was there, he put this question to him, and invited - "I've got some influence there." He invited that gentleman to his house, and also us. And Mādhava Mahārāja, Hayagrīva Brahmacārī was with me.

I put him this question. Was Bhaktisiddhānta Saraswatī Ṭhākura a great personage, supernatural?

"Yes, sure."

And what sort of supernatural personality he was, that he came with some mission to give something to this world?

"Yes, he came."

Had he the power in his hand, what he wanted to give to the world he could give it, such power within him?

"Yes."

Then, what he came to give he could not give to a single man? Such supernatural personality he was?

Then he can't say anything, silent.

He was a man of supernatural power and he had the capacity to perform for what he came here. And he came here to give some real devotion to the disciples. And he could not do that, he failed? Even one man he could not believe? In this logical argument he could not comment. And how do you know? Do you know? That:

aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.194]

You are in the worldly astronomical world, and there are so many who have come to his feet and dedicated their whole life to live with him, to serve him. And you can say about him? *Māyā prakṛti sītā, prakṛti rāvaṇa kahi* _____ [?] What is that passage? So you can understand him and his disciples could not understand him? You say you are *mahā-puruṣa* and none else is

proper successor? How can you say? That is *aprākṛta* and you are *prākṛta*. These arguments he had stopped totally and fled away. Something like that.

And he came with some mission, and that mission may not stop with him. Anyhow, good or bad, in degree, that depends upon the will of Kṛṣṇa. It has come, may not be so much intense but anyhow the thread may be continued, somehow or other.

"Just as I told it." Kṛṣṇa told it Himself to Brahmā, then by the succession it came.

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur [ikṣvākave' bravīt]

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ [parantapa]

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.]

[O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.1-2]

Some modified way it continues and during the - by the course of time, and when again necessary again He comes and gives a fresh push in new colour, and again it continues for some time. In this way it goes on.

Bhāgava: I think you are that push.

Śrīla Śrīdhara Mahārāja: Where? In which? First in which?

Bhāgava: You are pushing again.

Śrīla Śrīdhara Mahārāja: I'm doing in my meagre way. I'm very reluctant to take the charge. And whatever little I have got, comes to me, not much pushing nature I have got.

Prabhupāda accused me, "You are an ease lover. What you know it is all right, but you have no attempt to give it to others. Ease lover." He called me ease lover.

He selected me to go to the west for preaching, and recommended by many gentlemen of his followers of high level. But I was a little reluctant, because I told that I can't follow the intonation of the westerners. This is one defect. Another defect, I have no nature to mix with them very freely and earnestly. So you will spend money and I won't be able to show any worth there. Now if you order me I must go. I'm your servant. Whatever you will order I must try to do. But I see

these two disqualifications in me which will oppose my work in process there. Then he left me and sent another gentleman, [Śrīla Bhakti Saranga] Goswāmī Mahārāja was sent. And he told me, "You are ease lover." A few days after, "You are ease lover."

But in the meantime he disappeared. I was here, and that was not less useful for me. When he was going away I was allowed to, as his personal service, in so-called sick bed. And just before his departure he called for me and gave me the fortune of singing the highest song in the Gauḍīya Vaiṣṇava, to sing before him. That sort of fortune I had. If I would have gone to Europe then I could not have these chances, that to attend in his sick bed, during duty at night also...

End of 82.11.16.B_82.11.17.A

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

59 combined MP3 transcripts from 82.11.17.B to 82.12.31.C_83.01.02.A

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82.11.17.B

Śrīla Śrīdhara Mahārāja: ...the highest spiritual song from my lips before his departure. Hare Kṛṣṇa. With my understanding about the principle of Gauḍīya Vaiṣṇava he was highly satisfied, in my articles, in Sanskrit poetry, and also in Bengali articles, English articles. That I have understood the adjustment of the whole thing, he was satisfied with that. That I have really understood what is his mission, the gradation in the theological conception. He as well as other Godbrothers also.

Prabhupāda delivered lectures, so many we're hearing, then after that lecture finished, the high senior devotees they called for me. "What Prabhupāda told, reproduce it." And what I could gather I reproduced it and they're all satisfied, to the point I could reproduce what I had heard from him.

That sort of special gift was in me, and it was my nature from the childhood. Even in the infant class, in the college life, I could listen very particularly, catch things properly. And here in the Maṭha also I could grasp the thing properly. That was my special qualification told by all the Godbrothers, and Prabhupāda also appreciated.

He has written about me, "*Śāstra-nipuṇa Śrīdhara Mahārāja*. He's well versed in all the scriptures." That remark he has given against my name. "*Śāstra-nipuṇa*. Very skilfully he has acquired the understanding of the meaning of the scriptures."

And also he expressed his satisfaction in my poem about Bhaktivinoda Ṭhākura. "The real conception of the whole theological conception of Mahāprabhu is represented here, by gradual development."

So they say I have got some real conception about the theological instruction of Mahāprabhu. Something like that, in general. And Swāmī Mahārāja also discussed with me when he published *Bhagavad-gītā*. I was living next door. And when that *Back to Godhead* was published first in consultation with me, and there is my article also there, from the beginning. Gaura Hari. Gaura Hari. Gaura Hari.

Dhīra Kṛṣṇa Mahārāja: In that article it says, "By Tridaṇḍī Sannyāsī of Navadwīpa." But I noticed that your name was not there. It says, "A Tridaṇḍī Sannyāsī of Navadwīpa."

Śrīla Śrīdhara Mahārāja: Is it? Where, in *Back to Godhead*?

Dhīra Kṛṣṇa Mahārāja: *Back to Godhead*. But your article is unmistakably written by Your Divine Grace.

Śrīla Śrīdhara Mahārāja: What is that article? *Śrī Guru And His Grace*, perhaps one article. Another, *Vyāsa The Dictator Of The Spiritual World*. Some articles like this. Tridaṇḍī Sannyāsī - not my name?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I don't recollect. Govinda Mahārāja can say. After Govinda Mahārāja joined me that paper was published perhaps. I don't remember. I don't think whether that name was written or not, I don't remember.

And later on Acyutānanda gave one article in *Back to Godhead*, mentioning that he met me, and put some questions, I'm giving answers. In that way one article was written by Acyutānanda.

Bhāgava: It was a very sweet article.

Śrīla Śrīdhara Mahārāja: Acyutānanda Swāmī _____ [?] *Gauḍīya* last edition _____ [?] It is his article, but he in discourse, he questioned from him, and answers from me, and he couched in his own language the whole thing. The spirit of the answers were of me, and other things by Acyutānanda.

Bhāgava: Our Guru Mahārāja disappeared. Some of the disciples they have taken - they have gone in different directions. Some have become very bitter.

Śrīla Śrīdhara Mahārāja: Maybe. He's living, while he was - appeared, so many went away. And after his departure many went away. Now also there may be so many could not go and come. All are not of equal earnestness that come. Some come to see the outer grandeur and so many things, of curiosity. Many come out of curiosity, then they go back to their own field.

Bhāgava: What can they do?

Śrīla Śrīdhara Mahārāja: _____ [?] reaction after some time some reaction will come.

Bhāgava: I could not understand so clearly. What will happen to them? What will happen to those who have left, to go to ...

Śrīla Śrīdhara Mahārāja: Some reaction will come in time. They have got such ill fate, and that will take some time to be finished. And that bad *karma* of some offensive tendency with them that they ignored the Guru. Their Guru, Swāmī Mahārāja, who's, the extension of his activity is so high, so deep, so extensive, still they dismissed him and went to some unknown people who were hated by the society of the civilised persons, went there. Then bad *karma*, and that will be finished by suffering, and then they may again return.

Bhāgava: It seemed to me they were reacting against...

Śrīla Śrīdhara Mahārāja: Some may come back in this life, some may not come back in this life. Lives together, they'll have to suffer, misguided. Everything is possible.

Bhāgava: It seemed to me many rejected...

Śrīla Śrīdhara Mahārāja: So we shall be careful at every step in our progress, that we may deviate, we may be very careful about Vaiṣṇava *aparādha*, _____ [?] Always careful to save us from the apathetic attack, and invoke the mercy, the grace of the higher. And that is our prayer to the - in the way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhāgava: It seems many of these people rejected Prabhupāda because they saw the men Prabhupāda appointed as very hard, callous, materialistic men.

Śrīla Śrīdhara Mahārāja: So then they have lost faith in Prabhupāda?

Bhāgava: Yes.

Śrīla Śrīdhara Mahārāja: Then they have not studied Prabhupāda deeply. He has got his teachings in black and white. What he wanted to say that has not vanished, it is already in black and white. And no saint to be relied, the scripture is there. And with the help of the scripture we shall try to understand who is the real saint or not. Hari Charan?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Take some *prasādam*.

Bhāgava: This is the best *prasādam*, your speaking.

Śrīla Śrīdhara Mahārāja: But the body may not be neglected. Have you attained such a stage that no bodily physical food is necessary for you?

Bhāgava: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Guru Mahārāja, in Jagannātha Purī I spoke to that Hiranya-garbha. I knew him from many years before. And he approached me. When I saw him coming I tried to run away.

Śrīla Śrīdhara Mahārāja: To convert you?

Devotee: Yes. So then I put this question to him. I said if Guru Mahārāja says that a rope is a snake then you have to accept it. If that's a statement of Guru Mahārāja will you accept that? If Prabhupāda says that the rope is a snake will you believe him?

Then he told me, "No."

I said, then that is your problem, that you have no faith in our Guru. That is the difference, that is why you are in this situation, because you have lost faith in Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So it's very simple. That was the first thing I spoke to him.

Śrīla Śrīdhara Mahārāja: You've lost your faith in Guru, and then you are going, running hither and thither. For that *aparādha*, that offence you commit against your Gurudeva, and that takes you to run to this wrong direction.

Devotee: Then he said to me that he felt that he was 'very isolated, very lonely, without the association of Vaiṣṇavas.' I said, that is your choice. You have taken to this path, therefore Kṛṣṇa has disassociated you from the association of your Godbrothers.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Dhīra Kṛṣṇa Mahārāja: Sometimes devotees they read the books of Bhaktivinoda Ṭhākura like *Jaiva Dharma* and they think that the book is advising them to do this kind of meditation.

Śrīla Śrīdhara Mahārāja: These men they want to have very cheap food. We have also gone through Bhaktivinoda Ṭhākura's writings but we did not miss his warnings. They must be practical in their attempt, not imaginary thing. The westerners they think that eastern philosophy is something like mere imagination, so they pass very quickly without giving admission to so many steps. That means self-deceivers. One who is particular for his own real sincere improvement he cannot omit these steps, *śraddhā*, *sādhu-saṅga*, *bhajana- kriyā*, *anartha-nivṛtti*,

then *ruci*, *āśakti*, and then *bhāva*. They must be true to their own self whether they have crossed these steps. Then *bhāva-bhakti*, then *rāga-mārga* begins there. From there *rāga-mārga* begins.

Rāga _____ bhavanandhi vaidhi bhakti vicar [?]

Up to the arrangement of real *bhāva* one must follow the *vidhi-bhakti*. And *anartha-nivṛtti*, one must be sure that their *anartha*, that their attraction for any charm of this material world has altogether gone, those self deceivers. They have come to deceive themselves, *vipralipsā*. *Bhrama*, *pramāda*, *vipralipsā*, *karaṇāpāṭava*. These are the four defects with the man in bondage. *Ei saba bhrama*, the commitment, commission. And the *pramāda*, the omission, ignore, can't detect due to underlying inattentiveness, *pramāda*. *Karaṇāpāṭava*, defect of the instrument through which they inspect things, *karaṇāpāṭava*. And *vipralipsā*, a strong prejudice that cannot allow us to take impartial judgement of the things outside, *vipralipsā*, _____ [?] deceive ones own self. What is that? A kind of prejudice. They can't leave us, they almost cover our mind. Impartial judgement cannot come out, piercing this cloud of prejudice, self deceit, self deception. They do not want their own real interest, not attentive to that. So otherwise we must follow the step by step so that an artificial fruit we may not get in the name of fruit proper, natural fruit. He must be careful in his own bargain, very careful, very sincere in his own bargain, that easy bargain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I've heard that you have said that even the devotee who has passed the stage of *anartha-nivṛtti* never feels that he is free of *anarthas*. Even if a devotee has passed the stage of *anartha-nivṛtti* and has come to the stage of *ruci*, so he has surpassed *anartha-nivṛtti*, but he always feels he has *anarthas* in his heart.

Śrīla Śrīdhara Mahārāja: *Ruci*, *āśakti*, then *bhāva*. And Rūpa Goswāmī says, *ragavi bhavanadhi*, *rāga* _____ [?] *ruci*, then very inconceivable seed _____ [?] And *ruci* after *niṣṭhā*. What is *niṣṭhā*? Continued connection with Kṛṣṇa consciousness, not intercepted by any proposal of physical or mental achievement. No interception, no interruption. Continued conception, engagement in Kṛṣṇa consciousness. *Niṣṭhā* means *nairantarya*. Then the *ruci* will come. That will be real *ruci*, otherwise the *ruci* before this *anartha-nivṛtti*, this is a vague thing, not reliable. The *ruci*, that may be in the jurisdiction of *śraddhā*. But after *śraddhā* we may come to *sādhu-saṅga*, then *bhajan* begins. Then after - as the result of the *bhajan* the *niṣṭhā* will come, that is continuous engagement. And then the taste will awaken and that is reliable, something, and then *āśakti*, then *bhāva*. And from there the *anurāga-mārga*, proper. As to *ruci* the definition of *ruci*, the continuous. And interrupted by the sudden propensities of this mundane world whether gross or subtle, that is not *ruci*. *Ruci* after *niṣṭhā* then it is safe, somewhat.

_____ [?]

We're to understand what is Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, the subtle conceptions of material existence, and then Virajā, then Brahmaloka. The liberation, the stage of

final renunciation of this material world. And then one can enter into Vaikuṇṭha, the land of positive existence that is service. And this is all negative side - we cannot find any positive engagement wholly in the negative. Only through Guru and Vaiṣṇava we can contact with positive world, though in the negative. That is through *śraddhā* it may be done. Otherwise with those representation about the service of Kṛṣṇa in higher line this lust will be ____ [?]
This *kāma*, the lust for the sense pleasure, that will get its food from that imaginary attempt, and that will be dangerous, a great offence to take *kāma* as *prema*.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[Kalyāṇa Kalpataru, Upadeśa, 18]

Bhaktivinoda Ṭhākura is giving warning. There's not much difference in the idea of *kāma* and *prema*, but yet, *kāma* is never the *prema*. Similar but not the same, the opposite. *Rakta māṁsamaya kāma*. *Kāma* is concerned with this flesh and blood and mind. And *prema*, *cid-ānanda-dhāma*, and that is the acme of the highest conscious world.

ataeva kāma-preme bahuta antara [kāma--andhatamaḥ, prema--nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

A great distance between this lust and the love divine. *Kāma--andhatamaḥ, prema--nirmmala bhāskara*. *Kāma* is the dense darkness, and *prema* is the highest position, acme of the light. One central connected, Kṛṣṇa connected, another sense connected. *Kāma* is this material sense connected, both body and mind. And that is Kṛṣṇa connected, and Kṛṣṇa's lust there is Kṛṣṇa.

And then he has got that sort of life to come to that through such agents how purity is necessary to enter that highest layer of spiritual world, which Lakṣmī Devī aspires after but does not get. What is that? Lakṣmī Devī She's aspiring but she's considered unfit, for her divine pride, and majestic pride. Connection with the majestic therefore she's rejected. And these fellows are very easily given entrance there.

We don't want so cheap thing. Our conception is with the highest. Rather we shall die many deaths before reaching that place. But won't like to be disconnected or commit any offences against that, undermining its position. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Has he come to understand his own soul, in what layer it is, it exists?

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Before joining this mission I wanted to practice the teachings of *Bhagavad-gītā* in my own life. I tried my best to withdraw completely from this mundane world of material aspect, to concentrate myself in the mental world. Then what is mind? Not only by the description in the scripture, but I wanted to feel it myself. What is my mind here? To find it within myself. And then after finding this portion is my own mind, and then to find out what is that principle of intelligence which guides me, helps me, for proper guidance, where is it? How it is, where it is living - abode? In this way.

I experienced a time when I found the material world, this sense experienced world, is just like a coating. Suppose the milk is there, and the cream over, the cream is the material life and the whole milk from which this cream has come, that is the mental world. That in Bhuvaḥloka is more extensive than this Bhūrloka. Bhūrloka, the world experienced by our physical senses, and that is only a cover. And the real internal thing is the mind, the world of impulse, and that is creating this, like a cream. This body is like a cream. Our mental body is huge - great magnitude. So many ideas, thoughts, of eternal life is there in subtle form collected there in the mental world. And only a few have been attached to get its realisation in this physical body. And the great infinite mental world is underground, and so many bubbles are coming from it on the surface and becoming this world and our mind and also this physical body.

Then the faculty area of judgement that is *buddhi*, decision, Svaḥloka, that is again greater in magnitude than the mental world. In this way the deeper and greater, deeper and greater, more and more spacious. This covered world not fine but it is more spacious, and the physical only a very negligent part. In this way it is going deeper to deeper. And very slight connection with *ātmā*, the soul of my own, like lightning to get its touch and fall back. Then there is Paramātmā conception on the other side, who is the *yogī*. Then the Brahman, Vāsudeva, and then Nārāyaṇa, all these things, not a cheap thing. One who tries practically in that way they're to appreciate what is that, not a palatable story. It is reality, it is very stern. But with the help of the *sādhu*, if Kṛṣṇa conception developed in a good way, all these stages may be neglectfully crossed. Because our natural home is there.

A sober man has become mad. To come to that stage of mind he had to pass many incidents. Not one incident made him mad, but one incident some way, another incident another way, in this way so many ways have taken him towards the plane of madness. And to take him back, also so many layers to pierce through.

They're found, they're very irresistible, not easily soluble, and still there is also such solution that can dissolve them very quickly - Kṛṣṇa *kathā*. So *Bhāgavata-mārga* is such, from any position, when a little of that solution is applied they may be dissolved. It is there. That is our hope. Otherwise it is unknown and unknowable. So we must not think it to be so easy, it is hard.

It depends only on His Grace, His whim, and mostly nothing in me. Mostly it depends on Him, His sweet will. So the earnestness by which His attention can be drawn, the highest centre, and His attention to be drawn to this miserable position of mine, it is not a very easy thing. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Bhāgava: ...for the book that I want to do. I want to understand how Rāmānujācārya made Śrī Vaiṣṇavism so popular. What was the quality?

Śrīla Śrīdhara Mahārāja: You have to read the history in the books concerning that for details. I do not remember, and it will be difficult for me to recollect. Only I can give you the direction, and you are to read the history of that *viśiṣṭādvaita-vāda*. Before Rāmānujācārya also there was Yāmunācārya. And Rāmānuja has also given quotation, "That before Śaṅkara there were more interpretors of *Vedānta*, (Rabhida, Śaṅkara, Bodhayana?) they're real interpretors of the *Upaniṣads* and *Vedas*, before Śaṅkara." Śaṅkara _____[?]
The Buddhists done away with those valuable scriptures in their time, and Śaṅkara also, whatever little remained, he also left them. Rāmānuja went to Kashmir and from there he collected those previous interpretations of the *Upaniṣads* and *Vedānta*, and in that tone Rāmānuja himself prepared that *viśiṣṭādvaita- vāda*. *Śrī bhāṣya*.

Bhāgava: I had a question with Rāmacandra. Lord Rāmacandra was example of perfect king, yet there is some record that He would eat meat. Lord Rāmacandra was example of perfect king, yet He ate meat.

Śrīla Śrīdhara Mahārāja: He ate meat? Where do you get it?

Bhāgava: I heard from one Godbrother.

Śrīla Śrīdhara Mahārāja: But what is the reliability?

Bhāgava: As I heard it was supposed to be in *Rāmāyaṇa*, that He ate the flesh of a deer.

Śrīla Śrīdhara Mahārāja: It is not mentioned. But previously, even *brāhmaṇas*, *kṣatriyas*, they ate meat. It is found in the history, they ate meat. But that may be adjusted in this way.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate] hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he

does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

There is a position from which *hiṁsā* is not *hiṁsā*. If you can understand this passage of *Bhagavad-gītā*, there is a position from where if you kill a person, not only one, the whole of the *brahmāṇḍa* you efface, you do not do anything, and you are not to suffer any reaction out of that. *Hatvāpi sa imāḻ lokān, na hanti na nibadhyate.*

When one comes to such a level of knowledge that this is only a dress, so by destroying the dress the man is not affected. The person's not affected when his coat is torn. And sometimes by setting aside the coat he may help the inner man. Suppose some poison, some connection of fire, he may put out that and save the inner man. The attitude he approaches to whom.

A *sannyāsī* comes and takes a boy from the affectionate area of his father, mother, home, everything, and in the apparently cruel way he snatches the boy from the lap of the mother, father, and sweet home. It is cruel, but it may have justification from far reaching results of his good.

So, many apparently heinous actions if they have got some real connection with the higher good, then this apparent cruelty is justified. But if not from that higher level, higher angle of vision, then he's responsible for the disturbance of the present peaceful situation. Do you follow? Can't follow?

Bhāgava: Yes.

Śrīla Śrīdhara Mahārāja: Apparently cruel activity may be justified for ones real higher good, otherwise not. With this angle of vision if we come to judge then we may find that there is some truth behind the *hiṁsā*. And also it is mentioned _____ [?]

According to ones own stage - just as a tiger he eats so many beasts, animals; not much sin to that tiger. But a human if he does so he gets more sin. And if a saint, he kills, he gets no sin. In this way there is the gradation, every usage is going on, he's only practising that, not particular to that external deed proper. So many things to be said there.

Garuḍa and Pāṇḍava, they were also using this meat, we're told. But the *sādhu* should not do so, it is mentioned, from their position. Garuḍa is Vaiṣṇava, but as he's a bird he eats so many fish and other things as his food. When anything is done God centred it is all right, not only not sinful but it creates good for the person who becomes the prey of such apparent mistreatment. God centred, that is *nirguṇa*, God centred means *nirguṇa*, the wave which is causeless and which is irresistible, and that is all good.

And whatever comes in clash with that, that is destroyed, finished, and that is laudable to crush all other waves than that absolute wave. We're to understand in this way. What is causeless and irresistible, that is absolute good. Any local interest coming in clash with that it will be crushed, and that will be no sin. Apparently who are sitting in the angle of local, provincial interest, they're in the wrong. The killing may be saving. We're to understand in this way. The apparent killing may be proper saving.

Suppose, there are so many laws in this world that a murderer is killed, legally they're being killed. That killing is saving, otherwise he'll kill more and...

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Śrīla Śrīdhara Mahārāja: ... In this way, killing may be saving. There is such a plane to see things. So from that absolute plane if any connection is anywhere that is beyond our conception. We cannot conceive that killing is saving, but there is an angle of vision, a plane from where it may be clearly understood that killing is saving.

Bhāgava: What of the Christians who read in the *Bible* that it is all right...

Śrīla Śrīdhara Mahārāja: I have given in general, now you compare these relative things. The *Bible* they have provided for killing the animals, and the creepers, they have ignored that it is impossible for the human beings with whom they're connecting the theistic relationship. This is taking it approximately, that would be impossible for them to keep up from killing the animals etc. But here in India, they're conscious, even the creeper, the mollusc, worm, and also a tree, that is sinful, a creeper to kill, it is also unnecessary, it is sinful, the reaction must come from there. But still they have found the key, by which we can tackle all these behaviours, and still we can be sinless. Not only sinless but we can help those that we kill, it is also possible. Such plane is there. This is all local interest, and there universal interest, the most universal, absolute interest, for which everything may be utilized in any way, and that will be for the benefit of that thing. This plenary truth we are to understand, and according to that we are to explain anything and everything. According to that possibility you may judge and go to details, examine details and give your judgement. I supply you with a plenary principle of what is *hiṁsā*, what is disservice to others, what is harming to others, the standard of that.

Bhāgava: In the *Bhāgavat* there's one section where a human sacrifice is made for Varuṇa.

Śrīla Śrīdhara Mahārāja: So human sacrifice is more important in the evolution. To get a life in the vegetable, in the animal, it is easy, but human sacrifice, human life is more valuable, because there is chance to go to the truth, possibility. So higher chance, or prospect in human life, to do away with that is more harmful. Just as when playing football, the ball has gone to the goal and if that is lost it is much deplorable. So *jīva* when coming to human species he has come in connection with his highest prospect, he can get out of the gate of this *māyā*. And if that chance is finished, then again after this he may have a birth of a beast, or a tree. He came just to the goal and again he will have to return far away from the goal. So to kill a human is a greater loss than to kill the animals and the creepers. Do you follow? The importance of human kind, the greater prospect is being done away with, so it is more sinful because his higher important chance by utilizing this human birth, he may have gone through the goal, but the important position has been set back, that is more heinous.

Bhāgava: But in *Bhāgavat* they're actually performing human sacrifice to Varuṇa.

Śrīla Śrīdhara Mahārāja: Mainly, in different sections that devotee [Jaḍa] Bharata, he was taken to Bhadra Kālī to be sacrificed by the dacoits. There were sections that were doing, but all not justifiable. But what are justifiable, that is connected with the central good, their activities justifiable, the Garuḍa and other devotees that were eating meats, and killing so many. Kṛṣṇa killed, Pāṇḍavas killed so many men in the battle for material achievement, apparently. Apparently for kingdom, Kṛṣṇa was called, and Bhīma, Yudhiṣṭhira, and all of them engaged in the fighting, human killing. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhāgava: Is it offensive for me to think that my Guru Mahārāja has made some miscalculation by putting such unqualified people in positions of authority, is it offensive thinking?

Śrīla Śrīdhara Mahārāja: Of course.

Bhāgava: Then how should I see it?

Śrīla Śrīdhara Mahārāja: Generally at first you will try to cooperate, and when you find clearly their treatment clash with the direct teachings of Swāmī Mahārāja, then to save yourself you will disconnect with him, and abide by your own sincere spiritual conscience.

That is my conception and my experience in my long life after the departure of our Guru Mahārāja.

So I am told that I am breaker of the form. _____ [?] I follow, I cannot deceive myself.

"What conscience brought me to Swāmī Mahārāja?" If that is sincere, I cannot neglect that. If I find that the advice given in the writing, in the books of Swāmī Mahārāja, and those that have been given, though they're not sure, that representative, they're differing, and I shall side his direct teachings than what is coming through the persons appointed by him. Otherwise I must be sincere, not a hypocrite, and if I find that I did any wrong, my interpretation of Swāmī Mahārāja's writings are wrong, and their interpretation is right, the same moment I shall leave this and join them.

No question of prestige. I am a slave to Kṛṣṇa. Wherever there is truth, sincerely I must go there. I cannot deceive my own conscience, or any aspiration, *kanak*, *kāminī*, *pratiṣṭhā*, the sensual enjoyment, and the power, and the fame, the prestige. These three things, they always try to take us far from the truth, from Kṛṣṇa. We should not allow ourselves to play to these things, general sense pleasure, and the love of power, and the love of prestige, *pratiṣṭhā*, glory, these are the main enemies. Try to keep them aloof, and keep me aloof from these, and try to follow the path what I understand sincerely, what attracted me to them, leaving so much formality amongst which I was born and maintained. Either Christian, or Mohammedan, or Jew, some formality was there and I crossed them, neglected them and come for truth to Swāmī Mahārāja. Truth as explained by him, I had attraction for that, and I came to connect myself with

that conception of truth. And I must keep it intact, my campaign sincere, sincere attraction for the truth, as expressed by him. That will be my beacon light of my life. Wherever it will take I shall go. I am a truth seeker, *kṛṣṇānusandhāna*. And in consonance, the Gaurāṅga, the Nityānanda, who has exactly in the same line, whose position is unquestionable, in that line I shall try my best to keep me within.

Gaura Hari. Gaura Hari. My progress must be sincere, and not any conditioned prejudice.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So *śikṣā* Guru. Generally the *bābājī's*, they got their Guru from the Goswāmī section, that *gṛhastha*. When they go to Vṛndāvana they take again that *sannyāsa dīkṣā* from the *tyāgī* Guru and they're at their disposal, mainly.

Our Guru Mahārāja has given us the Guru *paramparā*, *śikṣā* Guru. Wherever we can trace the degree of truth, according to the degree of the conception of the truth, the lineage has been given to us. Your beacon light posted in this way, this way, this way, to your goal, destination.

Swāmī Mahārāja means not his external figure but his advice, his instruction, he means his instruction. There he is, he's in his instruction, in his knowledge, what he wanted to give to us. That will be his special attention to him, devotion to him. Only not to have this stony figure, and to dress it like Kīrtanānanda, or Brahmānanda, with golden crown, and putting him in a golden house. That is something, but the real thing is that all these are to be subservient to the truth he came to preach. It is all secondary. Primary thing is *vāṇī*, and the *vāṇī* also not the style of writing, not the English language, or the Sanskrit, but the purport of his *vāṇī*, otherwise the *vāṇī*, the words, that is also *vapu*. Not the physical thing but the substance within. He's there, not the body, not the body, not the mind, but the principle he came to preach and represent. That is the highest conception of him, and we are following, we are also living this body, we want to go near him only as the principal holder of him, the body of that substance which is superseding the area of mere knowledge. But that *ruci*, the drop of love divine, crossing the world of power, exploitation and knowledge conception, knowing everything. To control everything is not necessary, to know everything is also not necessary. Only our respective duty in the domain of love divine, that will be our mark of the highest attainment. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Swāmī Mahārāja is there. Hare Kṛṣṇa.

Our Guru Mahārāja was, externally we found him, not so much knowledge in English. But still he tried to give his speech sometimes in English. And when written in *Harmonist* our Professor Sanyal, he did not want to correct his language, whether grammatically, or any other way, if there is any defect in his language. He was of the opinion that the dictionary, the grammar, they may correct, dictionary may be corrected, and the grammar union must correct there, but what Prabhupāda is saying, coming, that is all right. He was of that temperament.

But there was another who used to write the letters of Prabhupāda, and who was in more intimate confidence, he told him, "That what you say, this is *kaniṣṭha adhikārī*, this is lower form of service. You should think what Prabhupāda wants you to do for service. Does he want that if there is any defect in his language to retain it, or to correct it in the present form, so that ordinary people may not come to detect any defect in the present language? What does he

want from you? You must try to find out that, and then that will be your service. Otherwise the dictionary he may correct, the grammar may be corrected. What he says it is all right, this is not higher service."

So then what should we think that there is defect in Prabhupāda, in Gurudeva? Should we think like that, that there is limit? So, so many formal defects may be seen, that does not affect the main conception of the truth. Sometimes that adds to the beauty.

When Jarāsandha attacked Kṛṣṇa, Mathurā, eighteen times, Kṛṣṇa anyhow avoided and fled. And there is a word, expression in Bombay side, that Ranchor Ji, the one who flies from the battle. An affectionate name for Kṛṣṇa, He fled from the battle, Ranchor. "Who leaves the battle", Ranchor, *ran* means battle, and *chor* means who leaves it, so Ranchor. One who leaves the battle, that is cowardice, but this is a word of very affectionate name of Kṛṣṇa. Ranchor love, "O like a coward You have fled from the battle." This is a beauty. He can crush in a second everything, but playfully He's avoiding the war with some higher purpose. So they're adoring the object of their master, "O You flyer from the battle, like a coward."

Just as Navanita Chora, "You are a thief, O You thief." *Ichor* means thief, "O You thief." Everything belongs to Him and He plays the part of a thief, adorable expression.

So where the main thing is truth, any trifle defect in it has no consideration. That has not much importance. Perhaps for some purpose it is there, may be neglected. And sometimes beautiful, that that was the way of approaching this mundane world. Otherwise perfectly transcendental cannot connect him with this mundane. To connect with mundane some mundane mask is necessary for the liberated souls to come down here, to contact with us. Just as a professor of higher knowledge come to teach a student as if taking the dress of a child, of that mental dress of a child he approaches the child. Coming so low, comes to his level, and then begins to teach him, not with the professorial position he can approach the child and teach him. Something like that we are to see, look at.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So I am engaged with him long before eight, from seven, you came here for three hours continually.

Bhāgava: You've given me so much mercy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Mercy is at whose disposal? It is not a thing to come to my disposal. It is connected with Him, the source of mercy. Everything connected with Him. We are to see that.

Gaura Hari bol. Mercy above justice, above justice.

akchuridai akchurimai [?] Vaṁśī Dāsa Bābājī used to say, "That one thief is giving, the donor is also a thief, and the stealer the thief, that thing again stolen by one, he's also a thief."

So if I say the mercy belongs to me I am a thief. It has got its source. All relative, this is relative estimation, where things belong to this or that. He may locate to his Gurudeva, it is not mine, it is extended from there, not my wealth. In a moment it may be withdrawn. I may be reduced to a madman. It is such.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

The giver of the whole scripture, Vyāsadeva, he knows or may not know, he may know or may not know things of such nature. Transcendental means such, it descends and goes up.

Many things descended through Swāmī Mahārāja to you, so many, and when withdrawn, flying away so many. Withdrawn because they think this is nasty environment, I can't remain here, withdrawn.

And they say, "Oh I don't feel anything, see anything, no taste here." Flies away. And who with high regard and affection nurtures them, it grows and grows in extent there. By devotion it grows and by indifference and negligence vanishes. Hare Kṛṣṇa. Hare Kṛṣṇa. So we close here today.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Govinda Mahārāja: ...from Vṛndāvana last night with a devotee named Nanichaura. He's a white cloth, and he's heavy in figure. And Swāmī Mahārāja seated in *āsana* Kṛṣṇa Charan gave him.

And Kṛṣṇa Charan said, "Mahārāja, where now will you go? Do you want to go to Mayapur tomorrow?"

And Swāmī Mahārāja said, "No, I shall not go to Mayapur, I'll stay here."

And then Kṛṣṇa Charan arranged everything and dream was gone.

_____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Dhīra Kṛṣṇa Mahārāja: So there is one verse in the *Śrīmad-Bhāgavatam*, in the eleventh canto, it says something like...

na hy ekasmād guror jñānaṁ, [su-sthiraṁ syāt su-puṣkalam
brahmaitad advitīyaṁ vai, gīyate bahudharṣibhiḥ]

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

You know this verse?

Śrīla Govinda Mahārāja: *Na hy ekasmād guror jñānaṁ* [33:00 _____ 33:40 [?]

Dhīra Kṛṣṇa Mahārāja: Well I wanted to know if Mahārāja could explain this verse, what is the meaning of it.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't remember.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Not only once, but the highest stage, everywhere there is Guru, all Guru. The transformation will be towards that, the whole atmosphere, environment, is Guru, and I am the servant, roaming. To enter into Vaikuṇṭha, Goloka means this. On all sides Guru, all respectable, there is gradation of course, but Guru.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Denotation and connotation, denotation increases, connotation decreases. Connotation increases, denotation must decrease. Quality or quantity, quality improving, quantity decreasing. This is a general calculation.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: What is your practical knowledge? What is the question underlying this?

Dhīra Kṛṣṇa Mahārāja: Why I asked about this verse? Well because...

Śrīla Śrīdhara Mahārāja: Guru of different section, different type, this *vartma-pradarśaka* Guru, then *dīkṣā* Guru, *sannyāsa* Guru, *śikṣā* Guru, so many different classes of Guru. Any Vaiṣṇava whomever you meet.

ekam api akaram yas tu guru sisyenivedaye pratiban masrabda bamyo datar toyu orinio [?]
[this verse is also quoted at the end of the transcript dated 81.10.06.B]

If only one letter Guru gives to the disciple that is infinite. But to know it fully, different sources are necessary to understand. Knowledge is infinite, and the highest position required is this, that I shall try to read the devotion towards Kṛṣṇa from everywhere. Everything will supply me some sort of inspiration towards the performance of my duty.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

yāhāṅ nadī dekhe tāhāṅ mānaye — 'kālindī' [mahā-premāveśe nāce prabhu paḍe kāndi']

["Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying."] [*Caitanya-caritāmṛta, Madhya-līlā,* 17.56]

Wherever I shall cast my glance, it will remind me about my Lord. They will teach me. They will press me to engage myself in my duty, in my service. That is the duty of Guru. Wherever I shall cast my glance, wherever I am come in contact with, that will only give me excitement, "do your duty." That is Guru. Guru who gives us impetus for the service of Kṛṣṇa, who helps me to look towards the centre, that is Guru, the work of Guru is this. Every atom in Vaikuṇṭha and Goloka,

they will all help encourage me towards my duty, they're all Guru. Guru will be very amply available when we can raise ourselves to a particular level.

As if when we are in the lower stage everything is taking me out from the centre, out-carrying current. Whatever I shall see it will say, "Oh come and enjoy me." An invitation of enjoyment here in the lower level.

And inspiration of renunciation in a particular stage, the salvationists, everything what they find, "Oh this is nasty, this is not to keep company with so rejection, rejection, rejection."

And devotion, the positive side, everything will push me towards the centre, towards Kṛṣṇa. And those that will help me in that way they're my Guru. *Gu ru* means which dispenses the darkness of enjoyment, as well as renunciation. The darkness, this is all dark, this is all cover, and who will help me from that, from various, so...

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27]

Not to particularize in one point, so many *śikṣā* Guru, Guru *paramparā*, in the line of that descent of Guru, so they're all our Guru.

This Charu Swāmī, he told me one day he was challenged by someone in ISKCON, "That you are ignoring our Gurudeva. You are mixing with Śrīdhara Mahārāja and others."

And he told me he replied, "Devaṛṣi Nārada, do you think that he's out of our Guru *paramparā*?"

"No, no." Bhāvānanda or someone questioned him.

"Do you think that Devaṛṣi Nārada is out of *paramparā*, he's not mentioned here?"

"No, no, no. He must be in our Guru *paramparā*."

Then many coming in the Guru *paramparā*. Wherever we get something to help our spiritual life, he may be Guru.

So this is a deplorable article, to eliminate Guru...

82.11.18.B

Śrīla Śrīdhara Mahārāja: ...and others are all ignored. And Swāmī Mahārāja will be dissatisfied with such articles. He does not want that his Guru and Param Guru they'll be ignored, wilfully. That they cannot tolerate this. Swāmī Mahārāja won't be able to tolerate this. This is not a natural, but some designing article. But let the thing take its own course. What we can do?

Dhīra Kṛṣṇa Mahārāja: In that song, *Guru Paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, he traces this current from Kavirāja Goswāmī to Narottama Dāsa Ṭhākura and he does not mention Lokanātha Goswāmī. So how to understand that?

Śrīla Śrīdhara Mahārāja: And many omitted. From Narottama he came to Viśvanātha Cakravartī. The middle Gurus were also there. But wherever it is vacant, clear, he has showed us that line. We're indebted especially in these points. Wherever we get some benefit, we must have our recognition and gratitude for them, at least. We can't tolerate this fact, the name of our Gurudeva is omitted. That may not, can't please me, and it won't please Swāmī Mahārāja also. This wilful suppression, this is not accidental, this is wilful suppression. Deplorable. He's depriving himself, they will not be affected, but he himself is deceiving him. The cataract growing.

Just as the Lord is not one, when we say about the king, that does not mean that the king is the only one, but with his paraphernalia. So God means with His paraphernalia, so Guru means also with paraphernalia, group, so many. Guru and Guru's Guru, and Guru's brothers, Guru's sons, so many, I am indebted to so many, more or less, main and auxiliary, principal and auxiliary. That maybe Guru and Grace, our fortune to get, to see more Guru, everywhere there is Guru. Everywhere we shall try to understand something. We shall try to draw the hints of the auspicious presence of Godhead.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati [tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"Who can see Me everywhere and everything in Me."

Yo māṁ paśyati sarvatra. In the medium of everything we shall try to see Him, and who will show me my Lord, he's my Guru. *Sarvaṁ ca mayi paśyati*. *Tasyāhaṁ na praṇaśyāmi, sa*. His position is safe. To not to see Guru, that is a dangerous position. And to see everywhere Guru, all advising me to concentrate my energy towards the service of God, then we'll be safe. Guru. Then of course the specific vision. Guru. Gradation is there, gradation. From where I can get the maximum help. Maximum help and from which medium?

Ācāryaṁ māṁ vijānīyān. [*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]
"I am Ācārya. You see Me in him. From whatever point I shall draw you towards Me."
That is Guru, more or less, attracting.

...

...Mahārāja at his time, he has omitted even the predecessors. From whose book Swāmī Mahārāja learned, and gave his interpretation, that is based on Bhaktivinoda Ṭhākura, mainly. Mainly from Bhaktivinoda's translation, he got the understanding about *Bhagavad-gītā*, and that

is ignored. That is very deplorable. For his eagerness to omit the contemporaries, he had to omit the previous Ācāryas also, to whom Swāmī Mahārāja is indebted in direct connection. That is too much for us to tolerate.

_____ [?]

"My first year in England, my second year in England." _____ [?]

When Bon Mahārāja went to preach in the west, and he wrote two books, "My first year in England. My second year in England." No trace of any name of his Guru, or Guru *paramparā*, Mahāprabhu, nothing of the kind.

So our Guru Mahārāja told us, "This is untouchable, because where there is no mention of our Guru, I won't touch it." That was his point.

So Swāmī Mahārāja won't feel any encouragement to touch that.

Who is Ācārya? Who knows to give due respect to his own Ācārya, he's Ācārya.

acarya guru ke najinitang _____ [?]

Not the person to be blamed, but his ignorance to be blamed. This is quoted from Yāmunācārya, Guru of Rāmānuja. When he's going to refute the Śaṅkara school, their commentary, then he says in a figurative way, "That what shall I say, they can't understand the true purpose of the Vedic line, but what shall I show these pitiable children. Let them have long life, where they may live long. They're not to be blamed but their ignorance is to be blamed." In this way his remark, in an airway, a joke style, he's putting in this way.

etesam aganamay aparadha datay note iyush martan tosar iyosh martan [?]

"Let them live long. They're all children. What shall I say to them, to abuse them? But they do not know, their foolish. Their stupidity is only to be blamed and not them. Let them live long." In a figurative way.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

_____ [?]

Śrīpād Bhakti Vicār Yājāvara Mahārāja [?]:

na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam
brahmaitad advitīyaṁ vai, gīyate bahudharṣibhiḥ

["Although the Absolute Truth is one without a second, the sages have described Him in many different ways. Therefore one may not be able to acquire very firm or complete knowledge from one spiritual master."] [*Śrīmad-Bhāgavatam*, 11.9.31]

_____ [?]

Śrīla Śrīdhara Mahārāja: Not sufficient and neither firm, not strong.

Śrīpād B.V. Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
He told about Rūpa and Sanātana, how they were. _____ [?]

Śrīpād B.V. Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He told, Bāladeva Vidyābhūṣaṇa, about Rūpa and Sanātana, described that both Rūpa and Sanātana, they have shown to the world. _____ [?] "If one has got a jewel in his hand, he can show by this way, and that way, in various ways he can show the jewel." Rūpa and Sanātana has dealt Govinda-Nāma, the jewel by the name Govinda. Indira Lakṣmī Devī who is always serving Him, that high, high, substance principle, Rūpa and Sanātana they have given, shown to the world just as a jewel within their palm." In this way. _____ [?] That high, high, highest, principle has been dealt by those Gurus, *śikṣā*, Rūpa and Sanātana, in such a way.

So our knowledge everywhere, not only in Paramātma, everything if we are to learn mainly we may learn from one place, but this is corroborated and verified from many sources, then it comes to be a proper knowledge of ones soul.

Viṣaya, *saṁśaya*, *purva-pakṣa*, *mimaṁsā*, *siddhānta* and *saṁgatiḥ*. [the thesis, the antithesis, cross-examination, synthesis, conclusion and verification from different sources]. By these six processes anything can be inquired and known. First *viṣaya*, what is the object of understanding? Then *saṁśaya*, if anything anti, any doubt about that, that must come forward and that must be cleared. To know anything this process is necessary. First the proposition, what is the thing to be known, then what is its anti group, any doubt, any suspicion about that, that must be taken in. Then *purva-pakṣa*, then it must be arranged in such a position, this I want, and this is the opposition, how to have a clear conception of the thing, in such stage. Then *mimaṁsā*, they come real understanding how it can be approached, in what subject, in all these details, is necessary stage. Then *siddhānta*, *mimaṁsā*, *siddhānta*, the fifth stage will be a conclusion. Then considering all these pros and cons we see that this is this, and not that. Then *saṁgatiḥ*, then verification, to verify from various sources, what conclusion I have come to, whether that is real, or not real. That is to be verified by precedence. Then it may come as the name of truth, in this world.

So many sources are necessary to verify to, for reference, all these things. Any knowledge presupposes consultation with different sources. Though mainly we can get from one source, at the beginning not one, beginning many, then we concentrate to inquire it from a particular higher source.

First it comes from hither thither, small quantity, *sukṛti*, *ajñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*, we keep company. We seek, search for Kṛṣṇa, inquiry here, there, many places and they also help to certain extent. Then ultimately we go and where we find more possibility of learning we surrender there. And he has got his disciples also so many from previous time. Get some sort of help, he will recommend some books. "If you go through *Bhagavad-gītā*, go through *Bhāgavatam*, go through, by consultation according to his advice, then I am to read this book." That is also to get so many Gurus through the books. Then again also in the books we may find reference, if I go to, recommended by my Guru, to read one book then in book also I shall find many references, many quotations from many places.

So all of them have some contribution for me. And ultimately we are to understand that we are to enter into the land of Gurus. Everyone should be respected as Guru, that giving impetus to me to search Kṛṣṇa, to serve Kṛṣṇa. They're all help to centre me, centre carry, they're Guru. And this is most fortunate position that we may see everyone as Guru. No one servant and no one indifferent. That is our highest fortune to attain such environment. All Guru, here all servant, even father, mother, all servant. We want to draw from everyone in the world of exploitation. And renunciation everything eliminated, a deserted position, and then we enter into the land of eternal prospect. That is to learn to see that all Guru, all Guru. I am the servant, I am the servant. All Guru means all well wisher, all guardian. I shall invite help from everywhere. Their benediction, their grace will come from everywhere. All well wisher, all guardian, all guide me towards the highest attainment. So it is fortune, and there cannot be any objection to that.

But still there is gradation, as if in the very existence of God, gradation, Vāsudeva, Viṣṇu, Nārāyaṇa, Dvārakesh, Mathuresh, Svayaṁ Bhagavān Kṛṣṇa. The gradation is always there according to our position, in our position.

So we must not be afraid. Of course there is a time, when in the stage we are surrounded by the unfavourable environment and to get *sādhu* very rare. In that case to warn us that we may not mix with anyone and everyone. And also there are so many groups of *sādhus*, the *māyāvādīs*, the Buddha, the Śaṅkara, the *nāga*, all these things. So we may not run hither and thither only to find Guru, to get his advice. So to warn us from such unfavourable circumstances, to protect us, "don't try to see everywhere Guru," in a particular stage.

When we have attained the, we have already got taste, what is real good, then of course we are taken to such a plane and everyone will be Guru and helping me to my destination. And this caution has got some value when there is possibility that I have come to a Vaiṣṇava Guru. But there are so many want to devour me, and I do not know how to examine who is who, should be Guru. This Buddha, *māyāvādī*, *nastika*, so many red rags means *sādhu*, Guru. At that stage, to help us to concentrate, we must give our respect to Guru. And at every *sampradāya* that strict, has been used in every *sampradāya*.

"Only hear the word of your Guru, the advice of your Guru. Don't try to mix hither and thither, and to run and to have advice, then so many are enemy of your Guru." Who are not preaching the real truth, then warning is necessary in some stage, some stage. "Don't go to see Guru everywhere, because in that plane so many men in the dress of *sādhu* are going on with their lower campaign." This warning should come in that stage.

And in that stage also, to keep up and to develop our attention and devotion towards our Guru, so many helps should come from my senior Godbrothers. They will make me understand

the greatness of my Guru in different ways, so they're also giving some help of Guru. In this way, many, one, many. In different departments this system is going on, and here also, but when we enter into the kingdom of service then of course everyone will help. *Bhedābheda*. *sei ruti pravala habe parabhaum edeli feli* [?]

Those that have got inner attraction towards Vṛndāvana, "If we mix with so many *sādhus* in Vaikuṇṭha, and if my inner awakening in the service of Goloka dwindles, then I shall be hurled down to Vaikuṇṭha." It is also there, the possibility. And of course in some soft-hearted stage, there is protection. Protection is necessary, but...

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If at heart we are sincere then the environment cannot deceive us, because God's inner help is there, cooperating with my sincerity. What I want from my inner most heart that cannot but come, because He knows everything. There may come some obstacles but by His help they should be eliminated in any way or other, and my inner most aspiration will be crowned with success.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. "Rest assured that if you want real truth you will have that. I am there."

This assurance. One need not be afraid, but still in some position we shall be afraid of bad association, so in *Bhakti-rasāmṛta-sindhu* [1.2.91] it is mentioned...

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord, those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

Association of the *sādhus* in general is recommended, but especially what sort of *sādhu* we shall try to mix with earnestly. Who is in the same line of aspiration with me, and holding superior position to me. To associate with such *sādhu*, the common end and holding superior position to me, but in the common line of our camp. The association with that sort of *sādhu* will help us most in general. *Sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare*. Who is superior to me but must be in the same line with me.

Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa.

Devotee: _____ [?]

Devotee: Mahārāja, since Śrī Caitanya Mahāprabhu is the Svayaṁ Bhagavān Kṛṣṇa, He has sixty four qualities mentioned in the *Bhakti-rasāmṛta-sindhu*, so does Śrī Caitanya Mahāprabhu also hold these sixty four qualities?

Śrīla Śrīdhara Mahārāja: That is coloured with a little colour otherwise, magnanimity. Even Śrī Caitanya Mahāprabhu may be said to possess more, because Rādhārāṇī is combined there. If we see Kṛṣṇa in Śrī Caitanya then those sixty four with some other complexion, colour, but if we consider Both one, then something added, twenty five. *Śrī rādhikā ananta bhum potish padan* [?]

Everywhere many qualities, and twenty five principal qualifications with Rādhārāṇī, and that is combined with Mahāprabhu, with Kṛṣṇa. Then it will go more, a peculiar combination of Positive and Negative. *Deho vedamba toto* [?]

They're separate in Vṛndāvana *līlā*, the Positive, Negative, *rasa-rāja mahābhāva*. The greatest hunger to suck the *rasa*, the greatest entity to squeeze the *rasa*, to attract the *rasa* from the fountain of all high *rasa*. And when Kṛṣṇa influenced by that, He Himself drawing *rasa* from His own and distributing to others, if we can conceive that. Kṛṣṇa has taken the position of Rādhārāṇī, mood of Rādhārāṇī, and extracting *rasa* from Himself and it is showing outside, madly. He's mad to give His own jewels inside to the people at large. And what sort of jewels inside? Which has got appreciation of Rādhārāṇī, that sort of high things, high juice is Himself emanating from Him and distributing here.

"What I am, what is My inside, which highest, tasteful thing in Me you all see, what am I?"

Unknown and unknowable, which cannot be known, He's making Himself known with all His attempts.

"You know who am I, what is in Me for you, what is in Me for you."

This highest truth, we cannot know Him without His sanction, without His consent, but now He Himself is taking the initiative.

"Know Me, take Me, what I am, for which so many *yogīs*, *ṛṣis*, devotees, they're trying their utmost with so much self imposed misery and privation. I am such and such. Of My own accord I want to make Myself known, to partake in the feast in Me. This is the most appreciable characteristic in Me. You take it."

It is almost impossible, almost impossible that the Infinite is vacating His house, vacating everything and throwing it out side making empty. Infinite, by some mad attempt He wants to distribute everything and to become _____ [?]

Just as we are told some kings Hasavadan Raghu [?] one day in a year, they used to give everything, distributed everything to the subjects and began his life in poverty. Hasavadan [?] Every five years he used to come to Allahabad, Prayāga, confluence of Gaṅgā, Yamunā, and all the wealth, whatever, everything given to the poor and needy. And with only a cloth around him he entered again his throne, and then daily coming, coming, coming, and every five years he used to take _____ [?]

And Raghu, the grandfather of Rāmacandra, he also used to do so. Once in a year, everything, nothing should remain in the royal treasury, all this, again he will begin.

In such a day, one *brāhmaṇa* boy came to him for Guru *dakṣiṇā*. In previous days *brahmacārīs* used to study in the house of his Guru, and after finishing, generally he was supposed to give some *dakṣiṇā*, and for *dakṣiṇā* where will they go? They will approach the king generally. "I have finished my study with my Gurudeva. My teacher's name is such and such, and I asked him for Guru *dakṣiṇā* and he wanted this from me."

First, generally the Gurus say, "Whatever you can manage you can give. Know whatever you like to have from me I shall give."

In this way that gentleman, _____ [?] "Some hundreds of golden flowers, this *champaka* flower I want from you. You are disturbing me. What do you want? What do you want? I want this, can you give?"

"Yes, let me try." He went to Raghu, then, "I have to give Guru *dakṣiṇā*. I have come to beg from you, *brāhmaṇa* is a beggar, I have come to you to beg this. I am pledged to my Guru to give so many things. So many golden *champaka* flowers he demanded from me, and I already committed so I have come to you."

"Man, *brahmacārī*, you have come today, tomorrow I shall have to give it to him, so you have come today then I have nothing. I have given everything from my treasury. All right, let me try."

Though this *kṣatriya*, they can if they're entitled to get money, or anything, any wealth from anyone by force, then Raghu ordered his charioteer, "I have nothing but tomorrow morning I shall have to go loot the treasury of Kuvera and to satisfy the *brāhmaṇa's dakṣiṇā*." So Raghu ordered, "Keep my chariot ready with all the weapons, keep it ready. Early morning I shall start to Kuvera, and to take by force so many things from his treasury and to pay off the *brāhmaṇa* boy."

Then Kuvera could...

82.11.18.C_82.11.19.A

Śrīla Śrīdhara Mahārāja: ...so many things to Raghu. "You need not go to him to take by force. I'm giving presentation to you all these things in this way."

Empty. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Speaking something about Lalitā Prasāda's good preacher. He has published that. How far it is true we don't know. Hare Kṛṣṇa. The eye, *upanāyana*, ontological eye, not this eye of flesh and blood, but the ontological eye should be opened, beyond the plane of exploitation and renunciation and calculative devotion and spontaneous devotion, towards one representing the whole.

Search after beauty, sweetness. Sweetness is more comprehensive than beauty. Beauty is relating to the eye, and sweetness both eye and ear and taste. More comprehensive its meaning, sweet. Eye beauty, ear beauty, touch beauty, that also may be said.

Wordsworth has written about a girl, Lucy Gray, or something. She lived in a village just situated on the banks of a river. And Wordsworth has written that, "The noise, the sound of the current of the river contributed in her growth of beautiful body."

And many gentlemen have tried to interpret how it is possible. "The sweet sound contributed for her beautiful figure." But one Bengali scholar he was master of about twenty to thirty languages, Harinatha De, big scholar in Bengal. He gave the interpretation and that very much impressed me. He wrote that, "Ear beauty was transformed into eye beauty. Ear beauty was converted into eye beauty. That the sweet jingling sound of the current of the river flow, that helped her to have a beautiful figure. Ear beauty was transformed into eye beauty."

And there is some usage in ancient Italy, he told, if any lady or girl commits any offence for which capitol punishment is to be given, they will be ordered to die in the water. So kill them by dying in the water. This tale reminded that. Those that die, suffocated within the water, in the next birth they have a very good, beautiful figure.

I heard from one of my professors, a professor and philosopher, Sanskrit professor, but he was very much into philosophy. He told me that, "Once I was in very much strong health, with my followers, friends, I was swimming in the Ganges. And anyhow I was tired and going to die in the water, can't get back, the current was strong. Other friends tried to save me, but I told them, 'you don't try. If you could, with some hint, then I could rescue you, but you have no power to do so, so let me off, die peacefully here.'"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____[?] Then he told about his experience.

[06:50 - 07:50 - Bengali [?] conversation]

Then that gentleman told, "I was drowning." The Dying Swan, there is a poetry of Tennyson - that to die by drowning is a very happy death. And that professor told of his own experience. "I'm drowned, suffocated, a beautiful vision came in my front. I could see. And I could trace, as if, what is contained in my brain, that is being exhibited there in my front. And such sweet sound in the ear, and beautiful scenery, and I thought it just as my brain reflected, what is in my brain. And with that vision, and that sweet sound in the ear, I was enchanted and went there. Suddenly I found that friends were entering my body, by the force of the current they have cast in some high sandy place, and they could see and they're taking me. But it was a happy experience." That gentleman told. No pain of death.

And at the same time, whether he or from some other source, I can't remember, that the Italians promised the girl with a drowning death, so that the next life, out of that experience they may have a beautiful figure.

Gaura Hari bol. Gaura Hari bol. So today also you want to be in some place?

Dhīra Kṛṣṇa Mahārāja: No. Not today.

Śrīla Śrīdhara Mahārāja: Tomorrow you are to visit your Gurudeva's place, Māyāpur. Eh?

Dhīra Kṛṣṇa Mahārāja: Well, after Kṛṣṇa Sharan's dream, I'm just satisfied to be here. I don't feel a necessity to go anywhere.

Śrīla Śrīdhara Mahārāja: But some of you go to show some honour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Your Gurudeva also visited here, and before, after, first when he came from his preaching tour he put up three weeks in that blue house. At that time that place was not purchased, no place, no plan. I gave the plan to Acyutānanda that, that is the place where you should construct your Maṭha, between Dāmodara Mahārāja and Goswāmī Mahārāja. A vast land is there, little higher, and you should purchase land there, it will have sufficient time to for extension. And it was done. But _____ [?] first came from me here. First in that blue house, and last time he came for two hours he took rest in that room where Nimāi - and told that, "A beautiful room."

I thought, that after visiting _____ [?] and all these things of high lineage he says that, "This room is beautiful." That came in my mind at that time. And this roof was half done, he saw. Those buildings and a portion of the roof was finished, and the other part, this side, the two thirds was unfinished. Then perhaps in his last time, I advised, that is not finished, you please finish that Nat Mandira Mahārāja. We requested, the last request.

Many times he came and lived here. And the first time he came and lived here, Madhan's mother also was there. And I appointed a cook for them, Acyutānanda and Rāmānuja, your Guru Mahārāja, Madhan's mother, and one or two *brahmacārīs* from this Maṭha lived there, and a separate cook engaged to prepare, and *bhoga* _____ [?] all was there. So I close.

Devotees: Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...and he wanted to take me there. I told that it may not be possible to live there all the time, but sometimes I must go and live with you. That was my expression. So it is not surprising that he has told that I shall stay with Śrīdhara Mahārāja.

Our duty here only. None of us not necessarily we went there in the *samādhi* of Prabhupāda. We did not go. In our own place. That he's not located, though some utility still, the more presence is in the sincere attempt of service.

Just as Mahāprabhu's Viṣṇu Prīya installed Mūrti is there, but we do not go there. Those Govinda, Gopīnātha, Madana Mohana, in Vṛndāvana, Rūpa Goswāmī, Sanātana Goswāmī, Jīva Goswāmī, established, but we do not necessarily go there. Because the service mixed with some offence is being done. That is our vision, so we don't partake. Hare Kṛṣṇa.

And our Guru Mahārāja when his Gaurakiśora Bābājī's *samādhi mandira* was in Kuliyā, in town, but there arose a difference within the servitors. Those that had got command over the land, they did not accept Prabhupāda's preaching principle. So Prabhupāda left the place, with this remark that, "Bābājī Mahārāja has gone away from this place." That was his remark, that, "Bābājī Mahārāja is no longer staying in this temple of his *samādhi*. He has already gone away."

But these feelings must be sincere, otherwise have got difficulty. Everywhere sincerity, purity of the purpose is concerned. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Today is the day of disappearance of Swāmī Mahārāja. We may try to talk about him, according to our capacity. I saw him first in nineteen thirty in Allahabad. At that time he was an agent of Kārtti Bose Medical Company, _____ [?] Road, Allahabad. And that arrangement for *Bhāgavata* reading at night, I was white clad at that time, and one Bhāratī Mahārāja was very popular in explanation of *Bhāgavatam*. I took him there with a few other *brahmacārīs* for *saṅkīrtana*, and then *Bhāgavata* explanation, then again *saṅkīrtana*. And the arrangement was made for us to take *prasādam* there at night.

Swāmī Mahārāja's father, his previous life as Hari Charan De, his father Gaura Mohan, old man, he was also there. In the beginning, as he was in the line of the Goswāmīns *dīkṣā*, _____ [?] he did not relish in the beginning, but after hearing the *Bhāgavata-pāṭ* and *kīrtana* he was very much satisfied, we saw. And approached to mix with us affectionately, old man, affectionately and sincerely, with a smile, laughing. We took *prasādam* and went away. That was practical first connection with Gauḍīya Maṭha, of Swāmī Mahārāja.

I heard, later on, that he with one of his friends, Naren Boli [?], went to see our Guru Mahārāja, Bhaktisiddhānta Saraswatī, while he was in _____ [?] hired house. And after a talk with him, after attending the discourse of our Guru Mahārāja, Bhaktisiddhānta Saraswatī, he told that, "This thought came in my mind, that after so long a time, the teachings of Mahāprabhu have come to a proper place. The Goswāmīns they failed to represent Him. And now it has come in the hand of a proper person who will represent the teachings of Mahāprabhu in a fine and

perfect way to the world. It was with this conception I came." Just after the second connection in Allahabad.

Then perhaps nineteen thirty three when the foundation stone of the present _____ [?] Gauḍīya Maṭha was laid, at that time he took *Hari-Nāma dīkṣā*. I do not remember exactly. Then I met him in Bombay. I was in the Maṭha there. And he, leaving his service as an agent, he started independently his own business, and Bombay he selected as his field, and his family was living there. At that time also, now and then, he used to come to the Maṭha. And when Prabhupāda went there, very often he used to visit the Maṭha.

And at that time Bon Mahārāja returned with two western followers. He was present, and his remark that, "Here the Europe defeated by Asia."

And also he said that, "There, Bhaktisiddhānta Saraswatī Ṭhākura in his discourse told that all of you must be prepared for western propaganda." Prabhupāda did for the preaching campaign in the western countries. And asked him also particularly, "You also be ready. You will have to go for propaganda in the west."

Then, after that, maybe thirty four, five, something like that, then long time I had no connection with him. I was in the Madras side perhaps, or _____ [?] preaching in Bengal in general way. Then after Guru Mahārāja departed and we were engaged in our internal position of - engaged in important position of how we can go together. And there was mainly two parties.

Prabhupāda, just before his departure he told, "Form a Governing Body of ten or twelve, but Kuñja Bābu will manage as long as he lives."

Because Kuñja Bābu he's generally considered to be the co-founder of the Mission. The ontological side represented by Prabhupāda, and this esoteric side, to get Maṭha and men, the monetary side and the external side, he was managing. In this way. So Prabhupāda had some grateful attitude towards Kuñja Bābu.

In spite of his affinity towards his family, which we could not - we who had left everything of our previous life's connection, it would be difficult for us to tolerate that a man who has kept his family connection doing the service, educating his brother and son in a family way, how he will be respected as the head of the management department? Little difficulty we felt for that.

But Prabhupāda, Guru Mahārāja, all along he was supporting Kuñja Bābu. "The Mission belongs to him." That was, when any complaint against Kuñja Bābu used to come, a little intense way, Prabhupāda said, "All may go. Only Kuñja Bābu should remain. Then everything will be all right."

We heard these remarks, though we were not very satisfied to hear that. Some far reached me we could understand but it was not very pleasant that a *gṛhastha* he will manage the *sannyāsīns*. That seemed to be redundant. The last words also, "Form a Governing Body, but Kuñja Bābu will manage as long as he lives." That was his last words.

And before that he registered a document. Three. At that time the Mission did not develop so much. So Kuñja Bābu, Paramānanda Prabhu, and Vāsudeva Prabhu, these three trustees. And Prabhupāda taking *sannyāsa* he registered everything to this Trust Board. That was there. And the Governing Body, the management above the principle and purity of purpose, some division

began to grow. One, ontological side, another the management side. In this way. And the senior *sannyāsīns* they also wanted independence. And we wanted that there must - division means there must be an Ācārya. In this way it began to grow. Anyhow, the necessity of an Ācārya that was accepted, and all, the whole Governing Body, including Kuñja Bābu accepted that principle, an Ācārya was required. But a few of the senior *sannyāsīns*, including Bon Mahārāja, Bhāratī Mahārāja, Nemi Mahārāja, them three, Kuñja Bābu and Paramānanda, five members of Governing Body. And the other side, eight members of Governing Body. There the difference grew.

Then Kuñja Bābu he hired a house in south Calcutta and with his party he moved there. And we were told that many ornaments of the Deities, documents, all that were in his custody he removed them there. Perhaps some apprehension he may have had that they may be forcibly taken by the majority party. Anyhow he privately removed all the properties, ornaments, and important documents, and this was the mood we were told. We were not much concerned with the management. And he, to get the profit of that rule, that registered deed by Prabhupāda previously, he took it to get the profits. He took the line of the will, because minority. And the majority opposed was this side, here, there. And minority five members with that will, previously, another party. And few joined then, mainly about, more than three fourths with us and less than one fourth was with Kuñja Bābu when litigation began, in different ways. That was the first division.

Swāmī Mahārāja perhaps at that time he was in Bombay, and from there in the meantime he went to Calcutta. Then after two years perhaps. Prabhupāda, first of January, thirty seven. And about thirty nine, then again division began in our camp. Some private letters of Vāsudeva Prabhu carrying suspicion to his character very clearly, anyhow that came to light. And some of us could not tolerate that the Ācārya will have such a black spot. We were taking money and especially men to one who will have such suspicious character, black spot, we could not tolerate that. So, many took active part to correct that, to oust him, and to place another Ācārya.

But my position was quite different. I had got much friendship with Vāsudeva Prabhu. He also liked me much. I could not do anything against him. Simply, I was disappointed, dejected, and thought that according to my conscience I wanted to do something, purging some esoteric side with the ontological side, that principle. Making it principle we wanted to start. But God's will is otherwise, Kṛṣṇa's will is otherwise. When there is also such disappointment, so I should not live in the Mission, I'll go out and go on with my own life. It is not Kṛṣṇa's will. So I was passive but others were active to oust him. So again the quarrel began in this camp.

And so far that the party headed by Keśava Mahārāja was in the management of Māyāpur Maṭha, mainly. He was the manager there. Kuñja Bābu, general management of all the Maṭhas and the Māyāpur Maṭha with property, small *zamīndāri* etc, that was managed by Keśava Mahārāja, successfully. And they began to oust.

But among the supporters of Vāsudeva Prabhu was one scholar, that Nisikanta Sanyal. He was a man of unquestionable character and scholarship. In all respects he had got prestige. He stood for Vāsudeva Prabhu. So long tension, but they all had to come out, one by one.

I patiently tolerated everything, whatever it was that came on me, I could not leave the Maṭha, but did not take any opposition side, all passive. Only in a repenting mood. What is this? What

for we came? And what is the present position? Suffering from disappointment. But as long as I could live there I was able to tolerate their cruelty I remained there.

Professor Sanyal had some special respect for me, "That he's sincere, intelligent, and not a seeker of any power or position. But he's really disappointed by something." Then Sanyal died.

I left the Maṭha and went for preaching purpose. And Śrīpāda [Bhakti Vicār] Yājāvara Mahārāja, and Mādhava Mahārāja - Hayagrīva Brahmacārī at that time, they followed me. I first went to _____ [?] and then _____ [?] Maṭha was established, independently. But I was not to remain in the Maṭha. I went first for a few months straight to Vṛndāvana. And from there, after observance of this Kārtika, I, without any information to any of the friends, secretly I managed to come and hire a house. I met my brother who was in _____ [?] in the service. I was penniless. What to do? In Vṛndāvana the *mādhukarī* system is there, but in Navadwīpa no *mādhukarī* system. And all *gṛhastha* they eat meat and flesh, so *mādhukarī* is not possible. I saw him and requested him, at the present, some money you may give to me. And with this arrangement I came and rented a house for two rupees per month. I came here privately. Then anyhow my friends they tried their utmost and found out me, and they began to come and go, in this way. Then Śakhī Bābu, one of my *gṛhastha* Godbrothers, he was very much affectionate to me. He purchased this land and I came and set up.

When I settled here and I went to Calcutta I found Swāmī Mahārāja again there. That was in Sitakanta Banerjee Lane, there two rooms, and four rooms were hired. And generally I used to live here, and now and then I visited Calcutta. And there was one office, and a few that came to live with me in the meantime, not very important *brahmacārīns*, they used to live there and to collect some funds, in this way. And when I went there I lived. More intimacy grew between Swāmī Mahārāja and myself, at that time that Abhay Charaṇ.

In the meantime Madan's mother came to me for initiation. I sent her back to Goswāmī Mahārāja. He had a centre there, nearby the house of Madan's mother _____ [?] Anyhow, the *Prapanna-jīvanāmṛtam* was published at that time. I was living next door. I did our office work there. And intimate connection I had with him at that time. The *Bhagavad-gītā* translation began. The *Back to Godhead* first published there. And many discussions as well. I found that business is not very favourite to him. Anyhow but his heart is in the preaching line, Mahāprabhus, and very enthusiastic for preaching the doctrine of Mahāprabhu. Anywhere he finds any opportunity, publish one copy of that journal. In this way. And inevitably of course he had to do something for the business. In this way for a long time I lived with him. Then we had to leave that house and the connection was cut off. And I was getting some sort of information. He used to come here also at times.

Then also I heard that his youngest sister, that Mādhana's mother, she told me that, "I advised my elder brother that you tried your best but you are wholly unsuccessful in your business life. Your children are grown up. You leave them to their fate and take *sannyāsa*, and go to your proper field." And ultimately he did.

Before that he wrote a postcard to me. Perhaps that postcard may be with me, but I asked them to find out but failed, from Allahabad...

82.11.19.B

Śrīla Śrīdhara Mahārāja: ...I have got my - I'm very happy to hear the song of the birds, and beasts. I feel peace much more and pure in the company of the birds and beasts than the human society." That was his purport of his writing.

Then I heard that he went to Vṛndāvana, then came to me for asking for *sannyāsa*. But I told, considering his family condition, that try for some time for the life of renunciation; then you should take *sannyāsa*. But that did not satisfy him. Then he went to Vṛndāvana and tried to find a place for him for special study. And in Jīva Goswāmī's place, that Rādhā-Dāmodara, a big compound, there he, with the permission, constructed a room and began his study of *Bhāgavatam*, the translation, all these things, and took *sannyāsa* from Keśava Mahārāja. In this way. And already he was familiar with so many business men, of Delhi, etc, anyhow he managed to live there alone, and also could collect funds for the publication of *Gītā* and *Bhāgavatam*, all these things, alone, single handed he did that.

Then we suddenly heard that he had made arrangement with some capitalist and going to the west for preaching. And perhaps came here and saw me once. "That I'm going. I have already asked for the books to be sent to some port on the western India." And he will leave also via Calcutta, Madras, perhaps from Calcutta, he took the ship going to America. And then you know from him that he halted for a day or two in Śrī Laṅkā, and then going on the western coast took delivery of the books and started.

And it is written in his letters that he took great risk and inspiration. And *dainyam*, *ātma-nivedan*, to draw the higher authority to our level, the property is only to improve this *dainyam*, *ātma-nivedan*, *goptṛtve*, *śaraṇāgati*. Wonderfully I found that in his letters, how he emptied himself, and fervently praying to Kṛṣṇa to help him for this wonderful campaign. And how empty handed he landed there, and gradually he preached glorious successful life in the propagation of the love divine of Mahāprabhu, Kṛṣṇa *prema*, throughout the world. That is a wonderful tale, more supernatural than humanly.

Then also several times he visited me. I was told that he left in [nineteen] sixty five. And I don't remember what year he first came with Acyutānanda, and perhaps seventy eight or so.

Dhīra Kṛṣṇa Mahārāja: Sixty eight.

Śrīla Śrīdhara Mahārāja: Sixty eight, perhaps, or so, first. And then many a time he visited this Maṭha. And Acyutānanda lived with me nine months. I sent him to Calcutta, requesting Mādhava Mahārāja to give accommodation. And then there he met many gentlemen and started this present Caitanya-candrodaya Matha.

I went there several times, from the beginning of the Maṭha. And after his departure also I visited once or twice. My lecture was, "I used to come here with happy heart. Today I have come with a heavy heart." Then, I was always considered to be a friend of that institution. Gradually

difference came, because I could not give up my independent consideration about Mahāprabhu's instructions, preachings. I have got my own mind. Gradually this difference grew.

At present they also tried to get help from me. And I also did not like that I should interfere with them. But dissatisfied members who came to me, according to my own religious conscience I used to advise them. First in the line of wait and see. Then the next stage I advised them, all the aggrieved parties meet together and ask them about your grievance, to modify, to be liberal. They also came several times. I recommended don't do so harshly, but mildly compromisingly, affectionately. Otherwise the people at large will lose faith in you. You say the appointed Ācārya and member so easily punished, then that will give a loss of faith in you in general. They accepted, partially. But then they thought that what Swāmī Mahārāja advised them, to come to decision and the committee is absolute. I could not accept that. When they came and told that I should support the decision of the committee, I told plainly that I'm not under your committee.

"No, no, no. We don't think like that."

Then I told that really, I'm not one with your committee, and not even am I wholly one with Swāmī Mahārāja. I have got my special consideration and conception about that. They wanted to know how. I told that my object is to go, though it is very difficult and vague, still I have got my aim towards *mādhurya-rasa*. As our Guru Mahārāja also gave me that hint, and in my writings also during his presence, or in Rāya Rāmānanda, and the Guru *paramparā*, and the mantra which he gets from the Guru, they're leading towards *mādhurya-rasa*, it is clear. But at the same time it is not very cheap. It is very, very high. But still that is the aim. I have written it clearly in my own Sanskrit poetry devoted to Bhaktivinoda Ṭhākura. And that was very much appreciated by Guru Mahārāja. All my articles led to that - that the very acme of our attainment is *Rādhā-dāsya*, the differentiation of the *rasas* of the service of Kṛṣṇa. That is leading to that.

And Swāmī Mahārāja what he gave you all, that is general devotion, not so much about the above realisation. In this way everything, difference grew. And I asked those who came to me, then you consult together and form a party and go on in your own way. Charu Swāmī and others used to come. They tolerated that so much, in theory. But when practically it was done they formed another party who were not satisfied with the present ISKCON government. Independently to reach your goal, and I may help you with my understanding, my experience, I may help. I can't tolerate much very big concern. I'm constitutionally unfit to mix myself with big affairs. So I may stand aloof, but you may combine and go on with your work as you can conceive, and with my experience I shall try to help you. In this way it has come to this present position.

Our friend, this Goswāmī Mahārāja, who had some appreciation of my talk about Mahāprabhu and these spiritual things. Charu Mahārāja went with some news to the west concerning me, but when he returned he told that Dhīra Kṛṣṇa Mahārāja he has already begun. He has collected some tapes of the ISKCON during Swāmī Mahārāja's appearance, collected and brought here. And so many gentlemen used to come to me and they asked so many questions and I used to answer them as I know. And they were taped and these things were pushed there somewhat independently by our Dhīra Kṛṣṇa Prabhu. I heard, I got the information from Charu Swāmī. And perhaps he, and Bhāvānanda Mahārāja, and another gentleman, went to deal with Haṁsadūta

Mahārāja, to bring him in the peaceful connection with ISKCON. At that time _____ [?] told this.

And a little before, that Pradyumna Prabhu, he came to me with eighteen points of difference with the ISKCON. And I sent it to Tamāla Kṛṣṇa Mahārāja. But he told that he's very busy in his present propaganda. When he will come to Navadwīpa, during Gaura Pūrṇimā Utsav, the birthday of Mahāprabhu, he will meet me. But he came and went away, did not care to meet me.

Then those who were dejected, they were indifferent to ISKCON and went away. At that time also many came, and I asked them, wait and see, and you combine yourself and put a petition to the body. And if they do not care in any way then you can form a committee of your own. And according to your conscience you go on with the instructions you could understand from your Guru Mahārāja. You should not leave the mission altogether and go back to your private life, but remain in your spiritual life and try to continue with this propaganda, and of same conception. You persons of same, similar conception, you meet together and form a party and go on with it. That was my _____ [?] Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Once, while in America, Swāmī Mahārāja was very much ill, sick, and apprehending that he'll have to go away. He wrote a letter to me, "That I feel that I won't live long. What do you want? Should I go back to India and die there? Or here I shall live and go on with my work up till my death?"

I of course, he told me, though unpleasant, I consider by the success of your activity there, that that land has been attached to you by Guru Mahārāja for your field of action. And Mahāprabhu told that *prabhu-datta-deśa rūpa sanātana*. To Rūpa, Sanātana, He has particularly given the field of Vṛndāvana. So I think you are given that land for your propaganda, and you go on living there up to your last breath. At the same time, my request, after your departure your *samādhi* will be in India. This arrangement should be like that, you'll be brought here and some *samādhi*.

Anyhow, that unpleasant circumstance passed away, by the divine will of God hopefully. And he got sufficient time to preach there more. And at last he came here. He left this globe in Vṛndāvana, little higher place. Hare Kṛṣṇa. And this _____ [?] departure circumstance also was very happy. I heard from Kṛṣṇadāsa Bābājī and Charu Swāmī who told that he attended his last bed, he was taking the Name.

He absolved himself from any offence what he thought he might have committed against the Godbrothers, for his remarks against many. "For the necessity of the preaching activity I might have abused my Godbrothers. I beg forgiveness for that."

This *dainyam*, humility. And while taking the Name of Kṛṣṇa, I heard from Charu Swāmī, that he was taking silently the Name of Kṛṣṇa, lying on his back. Then the very last moment, "Hare Hare Kṛṣṇa." In this way two hands went up, then the hands fell, finished, departed, happy departure.

Hare Kṛṣṇa. Gaura Hari bol.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

And he requested, the last time when he came here in this Maṭha, two hours at noon he took rest in that room, on the roof. After coming he told me, "A very good room." But I thought at that time, one who has got the experience of so many big high buildings of New York, London, etc, and this small room he's relishing so much. It is wonderful. That came to my mind. What is this? That is from another standard, standpoint.

And at that time the two thirds of the roof of this Nat Mandir was not finished. He saw it, so he asked, the last time, "That if that is not finished - Nat Mandir of Śrīdhara Mahārāja, you try to finish it. And also, try to have constructed Nat Mandir in Yoga-pīṭha, Mahāprabhu's temple _____ [?] lecture hall there.

And a Trust - old, holy places, for restoration he created a Trust Fund, I was told.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

He had extraordinary appreciation for Guru Mahārāja, Bhaktisiddhānta Saraswatī, for his tendency and endeavour to preach the teachings of Mahāprabhu to the present civilised section. First, when they met, he noted that and he expressed, "That after so long a time the responsibility of the preaching of the doctrine of Mahāprabhu has come to a proper place."

And at the last position, in the last life also, he showed the same thing, he carried out that at the latter part of his work, he began. Bhaktivinoda Ṭhākura conceived, Bhaktisiddhānta Saraswatī Ṭhākura began, and he has done with a great success - Swāmī Mahārāja. The propaganda, the preaching of the doctrine of Mahāprabhu in the civilised western world.

And as a result of that you have come. So much so that I was conceived to be sent to the west, but I could not. But overflowing flow of the propaganda of Swāmī Mahārāja has brought you all here to me. He was so intensely and sincerely he took up to finish the latter part, after part of the preaching community of his Guru Mahārāja. Overflowed, and he came. And I'm also given a chance. He was lent first, and in the last stage also he's being utilised in an inundation, charming.

And Guru Mahārāja once told, when this Bhakti Vijaya Bhavan was built by the management of Kuñja Bābu, [Bhakti Vilās] Tīrtha Mahārāja later on, and near the gate of the Maṭha.

In some *Vyāsa-pūjā* address Prabhupāda remarked, "That my Śrī Vigraha, my favourite incarnate, he has given me a position on the gate of the Maṭha. What is this?"

He began his life inside. Maybe this old building was near Rādhā-kuṇḍa. This Govardhana considered - the elevated land of Caitanya Maṭha as Govardhana. And with little tank named Rādhā-kuṇḍa. And building his own simple two storied building he used to stay there in his *bhajan* life.

"That I'm sitting near Rādhā-kuṇḍa, Govardhana. _____ [?]

But his new building was constructed just near the gate of Caitanya Maṭha.

With a little touch of deploration he told, "What is this? Why am I placed near the gate? It is the custom of the Rāmānuja *sampradāya*. That Garuḍa *stambha*, just far away, and outside the gate the Garuḍa *stambha* is built and there from far off they see, have a look at their master. But Mahāprabhu has demolished all these things. He has given the servitors their place, shown from *Bhāgavatam*, that that is on the lap, on the shoulder, on the breast, on the head. Kṛṣṇa as being the supreme entity is so gracious that He has accepted His servitors on His lap, on His breast, on His head, on His shoulder. So thick is the affectionate connection. And then how I am posted near the gate like Rāmānuja *sampradāya*?" He deplored.

In this sort of theism as given by Mahāprabhu that gives the place of the servitors very near, very closer, the closest to the entity of love. The servant may be so much affectionate, so much old, so much favourite, sometimes, He Himself wants to serve His servants so, and in permanent thing.

Jesus showed, before his crucifixion, he washed the feet of his followers. "That the emblem, that I take out all the filth, dirt, that may be supposed to exist in your lowest part. I cleanse you wholesale, of all the nasty dirts included in you."

And Guru, "I'm preparing you to be accepted by my Lord. I'm cleansing you to the utmost. I think it is my duty to clean up the disciple from all his conceptions of meanest dirts, meanest things of him. To purify, to be acceptable by my Lord." The duty of Guru is the duty of a servant. Our Guru Mahārāja, whenever he was shown any honour - *dāso smi* - that was his reply every time, *dāso smi*. "I am your servant." That was his, voice came always, that was the fashion. Whenever anyone is lying prostrated before him, *dāso smi*. "I want to purify you to be acceptable to my Lord. That is my duty." He says.

And the purification is extreme, not only ending there, but purification of such a degree that it can climb up to the realm of affection, so intense, that one can climb the - in *sākhya-rasa*, on the shoulder, and the lap. Sukadeva Goswāmī,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

"What sort of peculiar wonderful *sādhana* is there, by which that Parabrahman, the highest entity, can be attained in such a most intimate position, intimately we can have? We can play with Him. We can climb on His shoulder. Many things. And Yaśodā can whip, Nanda's shoes also He can bear on His head. So close connection theism."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"He enters into Me. And what does it mean properly? Me means that I am Brahman and he enters and disappears? It is not that. Me means My family. I have got My eternal family. And he's accepted to give service there, and so impossibly intimate service."

So connect with that sort of highest prospect of our life through so many, that is not a very easy thing. And to accept that sort of expedition, to begin and to continue and to attain success of that, it is not a very easy thing. It is the highest fortune one can expect to have, hope to have.

So today is the day of departure of Swāmī Mahārāja. We show our highest honour to him, who has fulfilled the high, internal desire of our Guru Mahārāja, common good, Guru Mahārāja, Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Mahāprabhu. And given both Mahāprabhu *līlā*, Guru *līlā*, and Kṛṣṇa *līlā* in Vṛndāvana, Navadwīpa *līlā*. Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol.

Ke? Who is there?

Dhīra Kṛṣṇa Mahārāja: That's Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: Then has that Cidānanda Prabhu come?

Dhīra Kṛṣṇa Mahārāja: Cidānanda, he's physically weak. But Parthamitra Prabhu, he will go.

Śrīla Śrīdhara Mahārāja: When?

Dhīra Kṛṣṇa Mahārāja: Soon.

Śrīla Śrīdhara Mahārāja: All right. Has he taken something, here, *prasādam*?

Dhīra Kṛṣṇa Mahārāja: We're going to fast, until noontime.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. _____ [?]

Dhīra Kṛṣṇa Mahārāja: Mahārāja, once you gave this example, that the *śiṣya* is like a lotus, and the Guru is like water, and Kṛṣṇa is like the sun. Where is that example from?

Śrīla Śrīdhara Mahārāja: I do not know the origin. I heard it from one of my Godbrothers, [Bhakti Gaurava] Vaikanash Mahārāja. He was a scholar _____ [?] I heard from him, it's so

beautiful, but I forgot. _____ [?]
Perhaps not in Gauḍīya Vaiṣṇava literature, it may come from Rāmānuja section, or any other section _____ [?] I've not seen in any book, but I heard from Vaikanash Mahārāja's lips.

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Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Sudhīra Goswāmī: Also, once you quoted Raghunātha Dāsa Goswāmī, about his feelings of separation, and how he was seeing Rādhā-kuṇḍa and Govardhana.

Śrīla Śrīdhara Mahārāja: Yes. Very painful, most severe. It is almost a parallel thought. The sun is burning. So the Govardhana, Rādhā-kuṇḍa, the mediators, one who taught me the transcendental greatness of these signs that have got very intimate connection with my Lord, they're withdrawn. The medium is withdrawn, next, nearest medium, will know that great reaction. He's there, and who connected that high thing with me, he's gone away. It is there. I can't get it. So Guru is such.

So many mediators there may be, but with the nearest mediator withdrawn. That vehement experience came to him. This dreadful expression did not appear from his mouth when he had experience of departure of Mahāprabhu and Svarūpa Dāmodara. There also some experience he had, tearing his hairs like a mad man. But still had some affinity for some future prospect in Vṛndāvana. He went to see Vṛndāvana. But when in mature condition the medium taken off, then that fierce condition he felt.

This is Rādhā-dāsya, so he could give vent to Rādhā-dāsya, is the highest. The higher form of negative, that draws substance from the positive, and distributes to us. That is the mood. It is there, but we can't have it. So the disappointment to the highest degree is Rādhā-dāsya.

And our Guru Mahārāja told, "Our highest concern is with Rādhārāṇī, and because Rādhārāṇī feels intimacy with Kṛṣṇa, so we have concern with Kṛṣṇa."

So pure, that he was so faithful to the highest conception of negative substance, to clear out the dust of the negative substance. Our real connection with the high negative propensity. Without that, to have any direct with Kṛṣṇa, what we get in quality and quantity that is nothing. Ordinary people may think that they're getting much. But the real experts they consider that that is nothing. The quality and quantity we get through the medium of Rādhārāṇī, that is telescopic system, what we can see by microscope, by telescope. But what the ordinary eye sees is nothing. Some thing like that. Who has seen with a microscope or a telescope, he will curse his eye. "That I can't see. What is the necessity of this eye?" Something like that.

Devotee: Mahārāja. [0604 - 0648 ?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So Rādhā-dāsya comes out of that feeling.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hari Charan says, "You say something about the greatness of your Gurudeva."

Bhakti Sudhīra Goswāmī: We're going to speak in the temple.

Śrīla Śrīdhara Mahārāja: All right. _____ [?]

...

Bhāgava: ... I wrote something on Rāmānuja *sampradāya* and it came very easily.

Śrīla Śrīdhara Mahārāja: Rāmānuja?

Bhāgava: Yea. I wrote something very short on Rāmānuja *sampradāya*, Śrī *sampradāya*. But with Kṛṣṇa *līlā* there are things I do not understand. From the time of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: You go through - have you gone through *Caitanya-śikṣāmṛta* of Bhaktivinoda Ṭhākura?

Bhāgava: No.

Aranya Mahārāja: That is not translated into English, Guru Mahārāja. *Caitanya-śikṣāmṛta* is not yet in English.

Śrīla Śrīdhara Mahārāja: Do you know Hindi?

Aranya Mahārāja: _____ [?] I don't think so. I think he just speaks English.

Śrīla Śrīdhara Mahārāja: It has been translated into Hindi long, long ago, I know that. And also Teligu, by Raghunatham _____ [?] Jagannātham. And Tikam [?] Singh in Hindi. But whether it is translated into English I don't know. It should have been done, because there we find comparison with this Vedic religion with the western different conceptions of philosophy. The Kant, the Hegel, the Spencer, Schopenhauer, all these, comparative study in *Caitanya-śikṣāmṛta*. In *Jaiva Dharma* the comparative study is confined to Indian conceptions of religions in different forms. But the western philosophy has been compared with these eastern theological ideas in *Caitanya-śikṣāmṛtam*.

Bhāgava: I wanted to know what the condition of Vaiṣṇavism was, or of Rādhā-Kṛṣṇa worship was like from the time of Kṛṣṇa's disappearance...

Śrīla Śrīdhara Mahārāja: Rādhā-Kṛṣṇa worship, Rāmānuja, Lakṣmī-Nārāyaṇa.

Śaṅkara, non-differentiated mass of consciousness.

Rāmānuja says, "No, it is differentiated, the mass of consciousness with differentiation and specification. Everything is true, this physical, or mental, or spiritual. The material, *adhokṣaja*, that is transcendental world, all true. But this is flickering, and that is permanent, eternal." And he says that, "If we deal with closer inspection we shall find that the mass of consciousness is personal, a big person. A small drop, point of consciousness is a small soul, insignificant *jīva* soul. And the huge consciousness is a huge person."

And He's Vāsudeva, or Puruṣottama. He's the support of Brahman. Brahman is the halo of His body as a whole, Vāsudeva. The person who is inside everything, and who includes everything in Him, both. *Kṣaram atīto 'ham, akṣarād api cottamaḥ*.

[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

"I'm above these two fold creations. One part of creation is changing, another unchanged. But *akṣarā* means which is unchangeable, and *kṣarā* means which is always changing. And I'm above these two substances. I'm Puruṣottama, I'm Vāsudeva. Not that stagnant Brahman, above that stagnant Brahman, and what is the misconception of the Brahman here, always changing, above that also, I'm personal."

Because consciousness means person. There cannot be any consciousness which is not person. A small point of consciousness, small personality, individuality. Without individuality no consciousness possible. Just as without the power of resistance no matter can exist, either positive or negative existence. Matter means occupying some space, or some energy, which can offer resistance to another. Some conceptions of matter. So the conception of consciousness unit means personal, cannot be impersonal. What is conceived to be impersonal, that will be hazy conception of the halo of that person. So *Gītā* says *Puruṣottama vada imam*.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca / śāśvatasya ca dharmasya,
sukhasyaikāntikasya ca]

Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional

position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

"I am the supporter of that Brahman conception." And in another place, *[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*. "The best of all persons." In *Bhagavad-gītā*, Vāsudeva conception.

Above that Rāmānuja says, "If we look very distinctly, very carefully, then we shall find that that person has got a potency. And if we can analyse His potency then we shall find so many servants, and Lakṣmī Devī also, potency. The person has got his *śakti*, his potency. The consumer and something to be consumed.

When Vāsudeva, more closer inspection unfolds, He, aspects as serving and service taking, two aspects. *Puruṣa* who accepts the service, and *prakṛti* who is engaged in the service of *Puruṣa*. Lakṣmī-Nārāyaṇa. Closer inspection of Vāsudeva reveals that Nārāyaṇa is surrounded by His potential subordinates, and that is found in Vaikuṇṭha, and they're all engaged in service of Nārāyaṇa. It is Vaikuṇṭha.

And there we're told, two and a half *rasa*. The submission of the servitors to their Master, Nārāyaṇa, and before that submission first they have got their independent individuality, but with submission to Nārāyaṇa, that is *śanta-rasa*. And the further development, *dāsya-rasa*, when the active service is added to the submission then it becomes *dāsya-rasa*, the ecstasy of service in the transcendental realm. When confidence is added to that service it becomes *sākhya*, but full *sākhya*, friendly service, is not seen in Vaikuṇṭha. Because of the awe and reverence in the object of their service, so not very confidential, or simple.

"But as friends we hold equal position. If we play, sometimes we shall climb the shoulder of our Master, and sometimes we shall accept Him on our shoulder. We're equal."

That full confidential service is not possible in Vaikuṇṭha because of the awe and reverential atmosphere of the place, grandeur, resourcefulness, infinite, all this, some sort of reverence and regard predominates there.

Rāmānuja says here, "It is finished, no further."

Śaṅkara ends in non differentiated mass of consciousness.

Rāmānuja says, "No, within that the potency and the owner of the potency. A person is there, the service also there. It is Vaikuṇṭha." So far Rāmānuja's philosophy. "And by *śaraṇāgati* we can attain Him." All these things are there, *śuddha-bhakti*, it is accepted as pure devotion. The service is the real nature of every person. They can thrive there, they can be quite natural there in that soil. And here abnormal life they're leading. This is according to Rāmānuja.

And Lakṣmī Devī, Śrī Lakṣmī, She's serving Nārāyaṇa with Her she-friends also there. And there are many males servants also there. In this way, the land of service. And that dignity, awe, reverence, respect, grandeur, that is the nature of that domain, that realm, transcendental, divine.

Bhāgava: Why is there differences between Madhvācārya and Rāmānuja? They fight sometimes.

Śrīla Śrīdhara Mahārāja: Rāmānuja says *viśiṣṭādvaita*. There, *jīva* and God's world, Rāmānuja's philosophy may be analysed in this way. *Para*, means that original conception of Godhead, Nārāyaṇa.

Vyūha, in Vaikuṇṭha many delegating aspects of Nārāyaṇa on all His sides, about twenty four. First delegation, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. And everyone of these four has got some, five, so altogether twenty four delegated aspects of Nārāyaṇa is found with all Their resources, Lakṣmī *sevā*, etc., *vyūha*.

And then *vaibhava*, the Matsya, Kūrma, Varāha. One aspect of Nārāyaṇa descends here in the mundane world for the protection of the good and the destruction of the bad. And to preach the truth, devotion, and save the truthful devotees. Matsya, Kūrma, Varāha, Nṛsiṁha. *Vaibhava Avatāra*.

Then he says another *Avatāra*, *para*, *vyūha*, *vaibhava*, *antaryāmī*, the Paramātmā, all permeating principle everywhere, within every atom. That is called as Paramātmā extension of Nārāyaṇa, as one aspect.

And *arcā*, the Śrī Mūrtis here and there we find that it is Nārāyaṇa also. To the most blunt headed He comes as if in material shape though He's not material. But to draw service from the most gross minded He appears in this Arcā-Mūrti, Śrī-Mūrti, Śrī-Vigraha, and accepts service in the physical plane. Then He will gradually draw them towards inner conscious service, inner conscious realm.

And this world is the outer cover of the Vaikuṇṭha, the spiritual world. And by *śaraṇāgati*, this surrendering, and by listening, and the service of the devotees have been given very much importance in Rāmānuja *sampradāya*. The service of the devotees can take us in high speed to that Vaikuṇṭha. And *śaraṇāgati* is generally necessary to go up to *Adhokṣaja* realm.

And Madhva - there are short *ślokas*, one made by Madhva, another by Baladeva Vidyābhūṣaṇa.

Sri madhva traha tatvam harena paramam [?] I can't recollect those *ślokas*. In one *śloka* on the principle of Madhvācārya has been put _____ [?] *sriman madhva matay hari para tamo satyam jagat tat jato* [?]

According to Madhvācārya, *hari para tamo*, Hari is the highest God of all conceptions of gods. Different gods but Hari is the highest God. *Sriman madhva matay hari para tamo satyam jagat tat jato* [?]

And Śaṅkarācārya says, "This material world does not exist."

Madhva says, "No, this world does exist." *satyam jagat tat jato* [?] *vedo jīva gana* [?] There are differences in all the individual souls. All are not equal or identical or same. Every point is differentiated from another point of all the conscious atoms. They're all of different type, specific type, *vedo jīva gana* [?]

Hari _____ [?] But all of them are servants of Hari. *Nityocho harang gata* [?] And there is hierarchy, some in lower section, some higher." In this way. *madhva matay hari para tamo satyam jagat tat jato vedo jīva gana hari _____ nityocho harang gata* [?] That *sādhana* to get back Hari, only *śuddha-bhakti* is necessary. This is the conception. All other points I forget. It is

there in the books. This is Madhvācārya. He puts great stress in the difference of *jīva* and Bhagavān, God and *jīva*. They're very, very different.

Śaṅkarācārya says, *so ham*, "That is one and the same."

Rāmānuja says, "No, they're part of the body, but service taking and service giving, but in one system."

Madhvācārya laid much stress on the difference, that they're of another kind, that is *śakti*, *vibhinnāṁśa*.

And Hari as *svarūpa-śakti*. *Svarūpa-śakti* and this is *taṭasthā-śakti*, in this way, different.

In this way there are so many other points of differences, but I forget them.

Bhāgava: Sometimes I hear the Madhvas and the Rāmānujas they fight, they're fighting with each other.

Śrīla Śrīdhara Mahārāja: Yes, sometimes, not so many, the fighting between the Madhva and Śaṅkara, that was very extreme. And sometimes Rāmānuja *sampradāya* was selected as umpire between them. Once, there was a very big battle between Madhvācārya's last disciple successor Akṣobhya, and Vidyaranya who was a stalwart in the Śaṅkara School. A great fight for long time. And Deśikācārya who was a scholar of the Rāmānuja section, he came to make compromise, we're told.

But Rāmānuja is also a Vaiṣṇava of pure type, because Viṣṇu, Vaiṣṇava, and devotion, *bhakta*, Bhagavān, *bhakti*. The Master, the servant, and the service in the middle. This is recognised by all the Vaiṣṇava *satvata sampradāyas*, with some different conceptions about the position of the Master and the servant, and how to serve. Rāmānuja laid stress in service of the devotee, *tadīya-sevā*. The service of the Vaiṣṇava is greater than the direct service of Nārāyaṇa Himself. It gives concrete result, and that is a little vague, far off. And also *śaraṇāgati*, he laid stress in surrender.

And Madhvācārya, the difference between *jīva* and Īśvara, a great uncompromising difference between the two. The servitor class, the slave class, and the Master, has laid very much stress.

And also, *mukti*, _____ [?] According to the conception of Madhvācārya what is *mokṣa*, what is liberation, that is to get the service of the Divine Feet Viṣṇu. _____ [?]

And Viṣṇuswāmī, Śrīdhara Swāmī, they are also of the same faith, more stress towards the whole thing is one. Though the Master and the servant, and the relationship between them, but he laid stress on the oneness of the whole. And also the service must be of free loving nature, and not very rigid, strictly following the imposed control of the *śāstra*. More loving than *śāstra* control, or whatever you like, *viddhi*, the rules. Service should be more loving than following the rules and regulations. That is their idea, Viṣṇuswāmī. And Vallabha Swāmī in Gujarat they are found in great number.

And the Nimbarka *sampradāya*, another of the four, *dvaitādvaita*. They give both, something common and something different. And Rādhā-Govinda is the highest conception, and through

love we must try to get His service. But they have given stress that not Rādhā-Govinda, they're married couple, not this *parakīya*. Not married ladies following their husbands and they deceive them and they go to serve Kṛṣṇa, this has not been accepted by the Nimbarka School. They're all married to Kṛṣṇa, and they have some *līlā*, in this way. That was *svakīya-vada*.

And Gauḍīya Vaiṣṇava, *parakīya*. And their nocturnal *līlā* has been described by Nimbarka. And Gauḍīya Vaiṣṇava's most important union is in daytime Rādhā-kuṇḍa, and some differences there. And they say *dvaitādvaita*, both oneness and difference. And Mahāprabhu gives a strict qualification, that that must be *acintya*, one qualification must be there. Only something common, something different, that is not the whole truth. Because the difference and the common depends on His sweet will.

"I am everywhere, nothing in Me. I am nowhere, everything in Me. I am everywhere, everything in Me. I am nowhere, nothing in Me."

Can you conceive? So that means it depends on His sweet will. Where and how much He's different from others, and how much He's one and the same with others. It depends on Him, so *acintya*. It is inconceivable distinction and simultaneously existing between the *jīva* and the *jagat*, and the *dhāma*, Vaikuṇṭha. Everywhere this *acintya bhedābheda*, something common, something different. And that cannot be within the estimation of the *jīva* or anyone. It fully depends on Him. This is Gauḍīya Vaiṣṇavism, Mahāprabhu, *bhedābheda*, *acintya*.

Bhāgava: So He can empower a *jīva* - so He can take ordinary *jīva* and empower him tremendously.

Śrīla Śrīdhara Mahārāja: Yes, *śaktyāveśa* He can do. He can design and destine. He's independent in His design, and also He can destine, everything subordinate to Him.

Bhāgava: The *parakīya-rasa* was not known before Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Yes. It was there in *Bhāgavatam*, in many *Purāṇas* also. And Mahāprabhu when He came He gave a clear mood to that, practically, that is supporting. Not that He took for Himself such practice. He was of an Ācārya nature. He did not accept any others married girl. But Kṛṣṇa did it and He supported that fully. That is the highest position of our service. When we are ready to risk - the highest risk we take for the service, crossing the rules and regulations in the society, and so-called religion. We admit His autocracy over everything, above law. No partition or demand on His right. His right is exceptional and supreme - to have recognition of that, even crossing the rules of the scriptures and also the laws of the society, one takes so much risk, and that is the highest dedication for the Absolute Good.

This is the conception underlying the Bhāgavata School, the Vṛndāvana School. And that was supported by Mahāprabhu perfectly, scientifically. That His right can never be challenged by anyone's right. His right over everything is absolute, in the highest sense. No law can enter and

can plead any deviation from that point. He's above all. Laws come from Him. Law is there where it is to decide things between two or many, then law, justice, comes into existence.

And where is oneness, all belonging to Him, everything for Him, this Hegelian philosophy. "He's for Himself. Everything is for Himself, and He's also for Himself, not sub servant to anything else." So fully to realise this and to obey that, that He's the authority above law. His ownership over us, His claim over us is absolute, not to be considered from any point outside. This recognition is the highest recognition of the fact that He's for Himself, and everything for Himself.

Do you follow?

Bhāgava: Yes. He's above the law.

Śrīla Śrīdhara Mahārāja: Above all. So His claim over everything above all. No consideration, no argument, no complaint can come in that realm. No law can come to decide the right of His claim to anything and everything in this world. To have full faith and full regard and full preparedness for His service crossing everything else, that is *parakīya*.

In another sense *parakīya* means the circumstance has got some demand on me. Keeping it outside to my free choice to be taken up and to be given to my Lord of heart. The circumstance has come clean over me, so outwardly I'm admitting so-called claim, but internally my free choice I take out and I offer to my Lord of heart. That is also another aspect.

Do you follow?

Bhāgava: Yes. After the time of Kṛṣṇa there was a gradual increase in - there was decrease, and then Buddhism came. Was there a Vaiṣṇava conception around the time of the Buddhists, or was it finished at that time?

Śrīla Śrīdhara Mahārāja: The growth of the development of theism in this plane came to its highest point when Kṛṣṇa descended here. You will find in *Śrī-Kṛṣṇa-saṁhitā* by Bhaktivinoda Ṭhākura. You should read, go through that book. And then it reached the acme, the highest point, during Vṛndāvana *līlā*. And then it began to degrade, and there was some chaos, Buddhists came.

And you don't think only about the social necessary development from outside, that everything coming out of necessity from the fossil. The sweet will of the Lord is playing, is the cause of every play, and is under and over all sorts play the supreme sweet will.

So after that Buddhists came and preached about *ahiṁsā*, *śanta-rasa*, because we may think that this *parakīya* question may degrade the whole thing. And that may be just as like *sahajiyā* that may be imitated by many and lose their fortune. So anyhow, the change in the age began after it reached the zenith, and then decline in the necessary revolving of this worldly law. Going up and going down, in this way, cyclic order, the Satya, Tretā, Dvāpara, Kali. So Buddhist came, and then came Kali to finish all, their boisterous, atheistic movement from this extreme position...

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Śrīla Śrīdhara Mahārāja: ...the golden age comes to peep, awaken. Again the new awakening of the worldly movement begins. So now I finish here. Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrī A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja, you were explaining about the subjective evolution _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Eternal good _____ [?]
Eternal play of the absolute good extended, how it extends itself in the mundane plane. Eternal play of the absolute good, how it comes to extend itself to this mundane plane. The eternal *līlā* coming here, *prapañca* _____ [?] comes down. It is eternally going on, everything there, and sometimes it gets the chance that it comes down to this mundane. That will be the purport. Eternal play of the absolute good, how He extends in the mundane plane. Evolution means from unknown coming to the known zone _____ [?]

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: What is he saying?

Devotee: Evolution means, he says, there is a certain change also found in evolution...

Śrīla Śrīdhara Mahārāja: A process of change.

Devotees: A line of evolution, process of evolution. Change. Power is changing into matter. At every step evolution changes _____ [?]

Śrīla Śrīdhara Mahārāja: Evolution means the gradual expression. Hare Kṛṣṇa.

Devotee: Mahārāja, whenever we're saying subjective evolution _____ [?] it's not limited. That is why it is quite natural that everything change, as we can find change in Kṛṣṇa *līlā*...

Śrīla Śrīdhara Mahārāja: Everything is eternal, every part also is eternal.

Devotee: Yes. That is why the evolution is quite natural there...

Śrīla Śrīdhara Mahārāja: No progress.

Devotee: Because monotony is not there, actually. Nothing can be static...

Śrīla Śrīdhara Mahārāja: It is not progressive. Progression may be tested here, but everything is already existing.

Devotee: Existing, but we cannot realise the whole thing...

Śrīla Śrīdhara Mahārāja: You may not. It may come down here in a progressive way.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And that may be seen by us as evolution, but that is coming by instalments.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. It is there.

Devotee: Everything is eternal, and that is perfect.

Śrīla Śrīdhara Mahārāja: The sun is rising, the sun is already there in full phase, but partially it is coming to our vision, and we say sun rising.

Devotee: Yes, it is like that.

Śrīla Śrīdhara Mahārāja: But it is there. To our sense experience it is coming gradually, expression.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja says that, "Any business talk, otherwise he'll go away, he's got his call for others."

Bhakti Sudhīra Goswāmī: No. I'm finished for now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. A call from some other part _____ [?] So almost finished here, eh?

Bhakti Sudhīra Goswāmī: Well, what I want to do is, I have this one transcript with me, when you spoke on the subjective evolution of consciousness to Svarūpa Dāmodara at Gaura Pūrṇimā time. So I want to publish this, but there's some questions that I have to ask you, that it's not clear to me.

Śrīla Śrīdhara Mahārāja: What is that?

Bhakti Sudhīra Goswāmī: Well, I'll have to get the transcription and ask you. I don't have it with me right now. I can go get it if you want.

Śrīla Śrīdhara Mahārāja: I can't follow.

Bhakti Sudhīra Goswāmī: I don't have the transcription with me, it's in my room.

Śrīla Śrīdhara Mahārāja: Transcription _____ [?]

Bhakti Sudhīra Goswāmī: Transcript means you speak on a tape and we type it out.

Śrīla Śrīdhara Mahārāja: You have got with you?

Bhakti Sudhīra Goswāmī: In my room.

Śrīla Śrīdhara Mahārāja: You may bring that?

Bhakti Sudhīra Goswāmī: I'll bring that to you now.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: O.K. And before I go I just wanted - on one other thing in regards to these publications, so we want to make the *Śikṣāṣṭakam*, *The Subjective Evolution of Consciousness*, and then...

Śrīla Śrīdhara Mahārāja: Subjective?

Bhakti Sudhīra Goswāmī: *Subjective Evolution of Consciousness*. That will be one...

Śrīla Śrīdhara Mahārāja: Subjective Evolution of Consciousness...

Bhakti Sudhīra Goswāmī: That's the title.

Śrīla Śrīdhara Mahārāja: Evolution in the mundane plane...

Bhakti Sudhīra Goswāmī: Well...

Śrīla Śrīdhara Mahārāja: ...that presupposes. It is already there, just as the sun is there, coming to us part by part. It is already there. Evolution means coming in a particular process by instalments to us, but it is already there, whole thing. That must be cleared.

Bhakti Sudhīra Goswāmī: Yes. This is against mundane evolution.

Śrīla Śrīdhara Mahārāja: Yes, mundane, evolution extension in the mundane.

Bhakti Sudhīra Goswāmī: Right. So then another book I was thinking of was on the subject of Guru, because you have spoken so much about Guru. So I was thinking to make one book about Guru.

Śrīla Śrīdhara Mahārāja: You may consult *Guru And His Grace*, one article already written by me long ago.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] That is published in *Harmonist* as well as in *Back to Godhead*. _____ [?] You may consult that as a basic principle.

Bhakti Sudhīra Goswāmī: Yes. We can include that also.

Śrīla Śrīdhara Mahārāja: Yes. And you may use it as introduction to that book.

Bhakti Sudhīra Goswāmī: Yes. So what do you think should be the title of the book? *Guru And His Grace*?

Śrīla Śrīdhara Mahārāja: Yes, maybe.

Bhakti Sudhīra Goswāmī: That maybe, yes. O.K.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: I like when you said, "Guru, heavier than the Himālayas." You once said, "Guru is heavier than the Himālayas." I wanted to use that title. But if you think *Guru And His Grace* is a better title then I'll use that. You would prefer...

Śrīla Śrīdhara Mahārāja: Yes. Yes. Heavier than Himālaya, that is a partial representation.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Rather, *Śrī Guru And His Grace*. _____ [?]

Śrīla Govinda Mahārāja: _____ *To Err Is Human* _____ [?]

...

Śrīla Śrīdhara Mahārāja: *Śrī Guru And His Grace*.

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace*. And then we wanted one other book I was just thinking of was a general questions and answers book. People have asked you so many questions...

Śrīla Śrīdhara Mahārāja: Yes. General questions, some qualification, that is on the spiritual plane. General questions, of spiritual mind, of spiritual enquiry.

Bhakti Sudhīra Goswāmī: Right. Yes. Like once, our Guru Mahārāja had one book called *Perfect Questions, Perfect Answers*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. What title do you like?

Bhakti Sudhīra Goswāmī: I don't have a title for this book yet.

Śrīla Śrīdhara Mahārāja: Ideal questions and ideal answers. Perfect questions, perfect answers. Perfect questions, then who will - where there is enquiry there is want. How can that be perfect?

Bhakti Sudhīra Goswāmī: Yes, right. It's only the answer that made the question good.

Śrīla Śrīdhara Mahārāja: Question put _____ Govinda Mahārāja. The perfect question, perfect answer. _____ [?]

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: You can give it some other name.

Devotees: _____ [?] Devotee is asking some questions to his master, and master is giving the reply.

Śrīla Śrīdhara Mahārāja: _____ [?] relevant questions _____ [?]

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.102]
_____ [?]

varīyān eṣa te praśnaḥ, kṛto loka-hitaṁ nṛpa
ātmavit-sammataḥ puṁsāṁ, śrotavyādiṣu yaḥ paraḥ

[Śukadeva Goswāmī says: "Yes it is a real question because two inherent signs of enquiry are here. Firstly, it is a general question: to find the solution is necessary for every one of us, and the answer to it will help us all. Secondly, one who already has proper knowledge of his own self will also accept this question to be most relevant. So, one sanction comes from the subjective realm, and another sanction is that it is good for the whole public."] [*Śrīmad-Bhāgavatam*, 2.1.1]

A question from the real plane. The enquiry in the realistic way. The question that ought to be. Something like that. _____ [?] Proper question, and question in realistic plane, or natural questions, and the ultimate question. Swāmī Mahārāja has said, "Perfect Question." _____ [?]

Bhakti Sudhīra Goswāmī: I don't know if he actually said that, but...

Śrīla Śrīdhara Mahārāja: The question that ought to be, that should be. _____ [?] Ideal question. _____ [?] And fundamental questions and answers. Most plenary, such a general, universal, _____ [?] *'ke āmi,' 'kene āmāya jāre tāpa-traya' / ihā nāhi jāni -- 'kemane hita haya'.* From the deepest plane, all comprehensive. _____ [?] The questions that should be. The questions of the absolute characteristic, absolute questions. Enquiry. Enquiry of the absolute. What does it mean? Absolute qualification of the enquiry. Enquiry the absolute. God the infinite. Enquiry the absolute. _____ [?] What is the absolute position of the enquiry should be. Enquiry the absolute. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
The recognition of the enquiry, that question, it is given in the beginning of *Bhāgavatam* in the speech of Śukadeva. Śukadeva begins with this line. "Yes, Parīkṣit Mahārāja, your question is a relevant one. Questions are numberless in the world, infinite, but that the *ātmavit*, one who has got knowledge of his self analysis, they won't accept other questions. But this is to be accepted by them who know of their own real necessity."

...

Bhakti Sudhīra Goswāmī: One other thing I needed to know was in these books sometimes I want to use some pictures or paintings.

Śrīla Śrīdhara Mahārāja: Yes. You may do accordingly. But that may not make the subject light. The pictures should be selected of such nature that they may not undermine what you are going to say there.

Bhakti Sudhīra Goswāmī: Right. Yes. So, I don't want to use many pictures, maybe only a few.

Śrīla Śrīdhara Mahārāja: Of serious nature, yes. Mahāprabhu. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: And there's one picture I'm not sure whether it's an authorised picture or not. Sometimes they show Rādhā and Kṛṣṇa together.

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: I don't know if we can use that picture or not.

Śrīla Śrīdhara Mahārāja: You will always remember this main principle of the whole tenor of Prabhupāda's life.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

The *rāgapaṭha*, the love divine, is always over our head. And we shall try to serve that with respect. We're not able to walk in that plane. It is on our head. In this way we shall try to describe anything and everything. This tenor of mind must always be kept up with much care. That has not come under our feet that we shall walk there. Never. It is always on our head. Our Guru Mahārāja they will be walking there, but as for ourselves we'll always keep at respectable height - higher distance.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Normally, I would not use any such picture of Rādhā and Kṛṣṇa embracing.

Śrīla Śrīdhara Mahārāja: No.

Bhakti Sudhīra Goswāmī: But there's one particular picture I wanted to know about its authenticity.

Śrīla Śrīdhara Mahārāja: That is blasphemy.

Bhakti Sudhīra Goswāmī: In the *Ādi-līlā*, volume one, they're showing Rādhā-Kṛṣṇa combined and then Lord Caitanya. So they showed Kṛṣṇa, then Rādhā-Kṛṣṇa combined, then Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: So with all seriousness, Rāmānanda Rāya saw with his own eyes, the Kṛṣṇa is there and Rādhārāṇī there. And the halo of Rādhārāṇī has covered Kṛṣṇa, as emanating

from, Mahāprabhu was covering. But that is very, with all respect if it is possible to express we may do that, transcendental evolution, keeping the dignity intact.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: I know. Generally it's not given. It was only in that chapter. We have one chapter on Rāmānanda Rāya. But I wanted to make sure that's an authorised picture.

Śrīla Śrīdhara Mahārāja: It should not be enjoyed.

Bhakti Sudhīra Goswāmī: I'll show it to you later.

Śrīla Śrīdhara Mahārāja: That people may not enjoy that, then there will be chance of offences.

Bhakti Sudhīra Goswāmī: _____ [?] But other times they look all right. Just like, here's one picture, there's nothing suggestive in this picture. This picture's all right.

Devotee: It's all right. _____ [?]

Bhakti Sudhīra Goswāmī: _____ [?] But the same person he may make another picture which is not all right. _____ [?]

And also, Mukundamālā Vilāsa and myself, we have to edit these lectures a little bit. So sometimes we have to make a decision to clarify what it is that you mean, your intended meaning. So we have to make that decision on the basis of what we understand from you from...

Śrīla Śrīdhara Mahārāja: If you find some necessity you may refer to me, if possible.

Bhakti Sudhīra Goswāmī: Yes. But sometimes we just have to make a decision...

Śrīla Śrīdhara Mahārāja: Very urgent decision you are to take.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Then what's with you if it is possible you may consult now. Any points there? Have you noted those unintelligible points? You may send a list.

Bhakti Sudhīra Goswāmī: Right, I'll send you a list of certain points. But sometimes you will say something in three different ways, at one time. So sometimes it appears...

Śrīla Śrīdhara Mahārāja: So what will be the _____ [?]

Bhakti Sudhīra Goswāmī: No. But you want to use one of these three things, but sometimes you will say three of them.

Śrīla Śrīdhara Mahārāja: How?

Bhakti Sudhīra Goswāmī: So we have to select one.

Śrīla Śrīdhara Mahārāja: For example?

Bhakti Sudhīra Goswāmī: I wish I had an example. But if you say, er...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: I'm going to go... I can't find an immediate example of what I was talking about. But in this talk on the Subjective Evolution of Consciousness, one thing that I needed to know was, you referred to, you said *chayaya gharbha sambhutam* [?]

Śrīla Śrīdhara Mahārāja: *Chayaya gharbha sambhu*.

Bhakti Sudhīra Goswāmī: What is that?

Śrīla Śrīdhara Mahārāja: *Chayaya gharbha sambhutam*, *vande bhaktya samescaram*.
Oh, that has come. There I wanted to say... Anything more connecting this, no?

Bhakti Sudhīra Goswāmī: Well, you said it's *chayaya gharbha sambhutam, vande bhaktya samescaram*. Where is that verse from?

Śrīla Śrīdhara Mahārāja: This is in the *stotra* of Navagroha [?], by the nine planets by Vedavyāsa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] philosophical, ontological reference _____ [?]
I wanted to say thereby, perhaps cited that example.

Bhakti Sudhīra Goswāmī: You said, "The sun, moon, all the planets. First there is hazy consciousness and then material consciousness, when consciousness is coming into the stage of matter, material conception. Before that, we experience a sort of vague consciousness, and crossing that we come to material consciousness."

Śrīla Śrīdhara Mahārāja: Yes. And also the deep reference is this, thereby, I want to say that the representation of *chaya* and the matter, shade, shadow, and then material conception. Just behind that, what is the feeling in me, in my subjective relativity, that is only conscious unit and not matter. I'm directly in connection with the idea, the Berkeley's theory, everything is an idea. So the idea of a particular thing is nearer to me, and that is a part of consciousness, so

everything is conscious, and no matter. The Berkeley's theory, that I'm a conscious unit, and I'm concerned with the conscious thing in me, and that is with all reflection. All things of material conceptions are floating on the conscious ocean. Every idea of the material existence to me, it is only part of my consciousness, nothing more.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So the whole world is *chaya*, then it is becoming a shadow of a material, then material full conception springing up. But originally, that which is backing that *chaya* conception, shadow, before that it is pure consciousness.

So, Śukadeva Goswāmī, he gave the description of the world, in the assembly of Parīkṣit Mahārāja. He gave his own conception about the external world, as he was shown by the Absolute. No rigid conception of the material world. The subjective controller, as He likes to show one, he's bound to see that, like that hypnotism. So we're in hallucination, we're living in the material world, that is, we're living in the hallucination, that is *māyā*. The controller is the absolute subject, and just as Viśvarūpa in *Bhagavad-gītā* [9.5], *paśya me yogam aiśvaram:*

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]

[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"Oh. You want to see this, you see." And Arjuna saw. And whomever He wanted to see, he saw, as Sañjaya saw, none else. So all the world of our experience is controlled from the high centre, and that is individual question. One can perceive one way, another can perceive another way, in the same position.

Devotee: So Mahārāja, you were saying that the world is nothing but illusion.

Śrīla Śrīdhara Mahārāja: Illusion, yes illusion. What you see, it is illusion.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: How can we differentiate between Śaṅkara's philosophy and Gauḍīya's philosophy then?

Śrīla Śrīdhara Mahārāja: Śaṅkara's philosophy is *nirviśeṣa*, and what I say this is *saviśeṣa*. And this depends according to the Absolute Will.

Devotee: Śaṅkara is also saying this world is a perverted reflection of that original world. It's nothing but an illusion; illusory vision, about the original...

Devotee: We say it's illusory, we say it's real but it's temporary, it has reality but its temporary effect isn't.

Śrīla Śrīdhara Mahārāja: Reality in this sense that there is possibility of such vision. And this is variegated nature as willed by Him, designed and destined by Him, and always dependent on His will. Ultimately it is such, depends on Him.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: So *cit ābhasa*; that is the shadow of consciousness?

Śrīla Śrīdhara Mahārāja: Then there is both individual and general. Suppose, if God's will, absolute - that is at the basis of everything, he may continue some sort of experience for some time, and he may not. It is His sweet will.

koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 15.179]

Mahāprabhu says, "If the whole mundane world is abolished, no harm in the eternal pastimes of Kṛṣṇa."

One who is the possessor millions of *kāmadhenu*, that is the milking cow, at their sweet will, he may not care if one she-goat dies. *Koṭi-kāmadhenu-patira chāgi yaiche mare, ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?* He's not dependent on this. Suppose all the prison houses are abolished at one time. Simultaneously in a kingdom all the prisons are closed, let loose. Then if the government is firm then no harm. Again it may gather and be – come into existence. The

potency, the possibility is there. But the independence of Kṛṣṇa cannot be limited by any condition.

Bhakti Sudhīra Goswāmī: So you also mentioned Madhvācārya and...

Śrīla Śrīdhara Mahārāja: Yes, *satyam jagat tat tato*.

Bhakti Sudhīra Goswāmī: These five classifications, by Madhvācārya, but you said that, "There is a thing and then the presiding deity of that thing."

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: Then you said, "Within him there is Guru *tattva*."

Śrīla Śrīdhara Mahārāja: What is extended, they're going, just as – already what has been extended here by the Sweet Will, suppose an office has been organised by an expert officer, and there are many things there. And then a particular part may be examined, it is possible, this is this. But the whole official system may be done away with. During the time of war, so many organisations are necessary to be created for the war department. And war finished and the whole thing, the order department, the other, labour department, all goes, vanishes. Something like that, the temporary reality.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Temporary reality.

Bhakti Sudhīra Goswāmī: Say like the thing is water, then if the presiding deity would be Varuna.

Śrīla Śrīdhara Mahārāja: On the basis of general plan the particulars are going. And when the foundation is removed – no necessity, then nothing is there, everything finished. It may be like that; temporary reality, not permanent reality.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Reality relative; that may be in this mundane plane, temporary reality, not so real reality. Again after, again if the war breaks out, then again from the previous position they may go on organising their officers, their soldiers, different departments; all these things.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: But that may be temporary on the whole.

Bhakti Sudhīra Goswāmī: So what I'm saying is then, what would an example be of a thing and a presiding deity of that thing – within this temporary reality?

Śrīla Śrīdhara Mahārāja: Oh, the Madhvācārya, yes, that *jayatam jagate jagat* [?] The soul, but the unit of consciousness within the material case, that is the second, *devata*. And the dictation of the Paramātmā is there, the general reference to this mundane world, the Paramātmā. And then within that, Baladeva, who represents the nearness, the vicinity of Kṛṣṇa *līlā*, feeling Him.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Taking us near to Kṛṣṇa *līlā*, eternal *līlā*. And within that the final is Rādhā-Govinda.

Bhakti Sudhīra Goswāmī: Yes. You said *cit vilāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Caitya* Guru, and then first the body, and within that *jīvātmā*, and within that the Guru, and within that Baladeva Who's specially meant for Kṛṣṇa *līlā*, and within the heart of Baladeva we find Rādhā-Kṛṣṇa, the ultimate principle. That is the five stages of explanation of Madhvācārya.

Bhakti Sudhīra Goswāmī: Yes. So *devata*...

Śrīla Śrīdhara Mahārāja: *Devata* means *jīva*.

Bhakti Sudhīra Goswāmī: *Jīva* – not the demigods?

Śrīla Śrīdhara Mahārāja: Demigods also as they're considered *jīva* in higher form, in a little higher layer, but they're *jīva.* And then Guru, mediator, the connecting link between the transcendental and this mundane.

Bhakti Sudhīra Goswāmī: There's also something that you called *chitta suddhi* [?]

Śrīla Śrīdhara Mahārāja: *Chitta suddhi*.

Bhakti Sudhīra Goswāmī: We didn't understand what that was.

Śrīla Śrīdhara Mahārāja: *Chitta suddhi*, that is also a relative thing.

svarūpe sabāra haya, golokete sthiti.
muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

[*Svarūpe sabāra haya, golokete sthiti:* "This is Vṛndāvana, Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there, sweet, sweet home. In

our innate and innermost existence, we are members of that plane."] [*Sermons of the Guardian of Devotion*, v 1, p 182]

[*Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ*. "Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

Suddhi, according to our theological rules, that *suddhi* means that *mukti* proper takes us to Goloka. Otherwise some sort of contamination is there.

But ordinary people when they're free from this mundane world, mundane references, they will say, "We're liberated, we're pure." The purity of the heart, the purity of one's conception, as a relativity, that is a relative.

The Rāmānuja, they want when they reach the Vaikuṇṭha they'll say that, "We're wholly, exhaustively purified."

And the Gauḍīya they'll say that, "As long as they don't get the soil of Vṛndāvana they're not exhaustively purified."

Svarūpe sabāra, self determination, in Hegel, self determination; the final...

82.11.20.B

Śrīla Śrīdhara Mahārāja: ...by the environment. Nimāi _____ [?] _____ [?] Parvat Mahārāja _____ [?]

...

Bhakti Sudhīra Goswāmī: ...had written a letter with some enquiries about *varṇāśrama*. They wanted to establish some *varṇāśrama* type farm community in America. So they have some questions I wanted to ask you. Can I read them to you?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: One thing they wanted to know is, in a *varṇāśrama* community...

Śrīla Śrīdhara Mahārāja: It may be *daiva-varṇāśrama*, the quality, the name should be *daiva-varṇāśrama*.

Bhakti Sudhīra Goswāmī: And that means?

Śrīla Śrīdhara Mahārāja: That means, not flesh lineage. There are two lines, *arsha* [?] and this seminal. *Rsi kula semina saṅga* [?] Our Guru Mahārāja used to write in his letters, "*Rsi kula*, there is also provision in the *śāstra* that this flesh descent has got some recognition if they come in the proper way."

Devarṣi Nārada also described in *Bhāgavatam* to Yudhiṣṭhira what is *varṇāśrama*. It will come down in the flesh line, but if exceptional case that must be eliminated.

yasya lal lakṣaṇaṁ proktaṁ, puṁso varṇābhivyañjakam
yad anyatrāpi-dṛśyeta tat tenaiva vinirdiśet

["If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."]
[*Śrīmad-Bhāgavatam*, 7.11.35]

The conclusion *śloka* there Nārada gives. That if we can see that in a *brāhmaṇa* line some *śūdra lakṣaṇa* has take his birth he must be eliminated from. And if in a *vaiśya*, *kṣatriya*, there we find a *brāhmaṇa lakṣaṇa* he must be enlisted in the *brāhmaṇa*. Then it will be a living one. So one in the flesh line, as much as it is tenable.

And the next is according to the qualification, how much the taste and culture about Brahman to be located in a person and his nature. He's a theist but of *kṣatriya* habit, the fighting spirit, he will be *kṣatriya*, organising, ruling, and getting money and giving it to the Vaiṣṇava for the service of Kṛṣṇa. Organiser and fighter class in nature, but theism within the heart and connection with a Vaiṣṇava, *kṣatriya*.

And those that do not care for any money, but like poverty, reckless, and want to go on cultivating about Brahman, Paramātmā, Kṛṣṇa, they will be given recognition as *brāhmaṇa* section.

And those that will earn money by nature, but theistic devotion towards Viṣṇu, Vaiṣṇava, they will have recognition of a *vaiśya*.

And the general helper, the labourer class, in any department may be engaged. But accordingly, the sweeping section, or any other menial service engaged, and nature that, but theism within. That is *śūdra*.

In this way it may be classified according to their occupation and also theistic heart. This *varṇāśrama*, *daiva*, this is *daiva*, but free. And this is giving some importance to the fleshy descent. _____ [?]

That from a particle, from a cell of Napoleon's body I can create another Napoleon - and minus his headache. Napoleon was supposed to have a bad type of headache and he remained at that time devoid of consciousness, unconscious fit. And at that time Wellington defeated him and captured. The modern history has made out this truth, that Napoleon was invincible while he was present in the battlefield. Because he did not fight with weapons, but he fought with his intellect with the intellect of the general of the other party. The war of diplomacy, he was unique.

Bhakti Sudhīra Goswāmī: So once, our Guru Mahārāja, when he was last speaking to you, in nineteen seventy seven, I have a recording of that conversation. And in the end of the conversation he said to you something about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's desire for some type of *varṇāśrama* to be instituted. What was his idea?

Śrīla Śrīdhara Mahārāja: That is *daiva-varṇāśrama*, and practically Prabhupāda did so. From different clans, the *śūdra* he was given sacred thread, and he was given *adhikāra*, that is the right to worship the Deity, Śālagrāma, all these things. When he found he was satisfied with his nature, that is purely theistic, pure devotee of Kṛṣṇa, he used to give sacred thread to anybody, he made *brāhmaṇa*.

And also there was some article in *Gauḍīya*, that those that are organisers, like Kuñja Bābu, etc, they're *kṣatriya*. And there are some who are engaged only with the scriptural and writing, all these things, preaching, they're *brāhmaṇas*. And those that are earning money, *gṛhastha* who are giving, though selective, they're giving for the service of the mission, they're *vaiśya*. And general staff is *śūdra*. In this way one article came, *Daiva-Varṇāśrama*, in *Gauḍīya*.

Bhakti Sudhīra Goswāmī: Who wrote that article?

Śrīla Śrīdhara Mahārāja: Perhaps - during the lifetime of our Guru Mahārāja Bhaktisiddhānta.

Bhakti Sudhīra Goswāmī: He wrote the article?

Śrīla Śrīdhara Mahārāja: Not him, written under his direction. The writing was of Sundarānanda Vidyāvinoda, the editor of *Gauḍīya* at that time. And *Daiva-Varṇāśrama*, that was nineteen thirty six or so, the *Gauḍīya*, the last year of his presence.

Bhakti Sudhīra Goswāmī: But like once you said that Śrīla Bhaktisiddhānta said, "We shall be prepared to meat, or non vegetarian food. Meat, in a hostel, that there could be a non vegetarian section..."

Śrīla Śrīdhara Mahārāja: They may be accommodated in the hostel, in the Maṭha, and may be supplied with non vegetarian dishes, making arrangements from a new hostel.

Bhakti Sudhīra Goswāmī: Yes. So what these people want to know, who are writing...

Śrīla Śrīdhara Mahārāja: Because, he told, that for the preaching purpose of Kṛṣṇa *kathā*, Mahāprabhu, *vaikuṇṭha-vṛtti*. That is the highest good. That is *paramahaṁsa*. Do not care for any classification, any *varṇāśrama*. They're up to do anything and everything for the satisfaction of Kṛṣṇa, without much indication to any particular system, *varṇāśrama*, etc.

eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.93]

Varṇāśrama may be lower class, we cannot exclusively give himself for the service, the *gṛhastha*, some material connection they're maintaining. Amongst such persons there is that classification. But those that have given wholesale they're above *varṇāśrama*.

Bhakti Sudhīra Goswāmī: So their question is for those who are not given over wholesale.

Śrīla Śrīdhara Mahārāja: There, whatever is favourable to preaching Kṛṣṇa *kathā* they'll accept that, only one creed.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / [rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100 - quoted from Vaiṣṇava Tantra]

[& *Śrī Śrī Prapanna-jīvanāmṛtam*, p 9-10]

That is one point for them, from any position. And *varṇāśrama* is a question for those who are still under some influence of mundane affinity.

Bhakti Sudhīra Goswāmī: Yes. That's what they want to know. They want to organise their community like that.

Śrīla Śrīdhara Mahārāja: They cannot give up wholesale, they may be combined in some such system. And those that are out to do anything and everything for Kṛṣṇa, *eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*, they're after anything for the service of Kṛṣṇa. A suicidal squad.

Bhakti Sudhīra Goswāmī: So what is your advice for these people who are not ready to sacrifice everything. They may have some attachment to intoxication, to Christianity, or...

Śrīla Śrīdhara Mahārāja: The intoxication etc, ...

Bhakti Sudhīra Goswāmī: Yeah. They're not ready to give that up.

Śrīla Śrīdhara Mahārāja: In special case, the Ācārya taking the risk in his own hand may give *Hari-Nāma*, but not *dīkṣā*. Hoping, and when that expectation that in a very short time he will give up. Only in important cases, in exceptional cases, he may give *Hari-Nāma*, otherwise not. Generally, it cannot be a rule that when they go on with intoxication, and prostitution, and any other, the profession of a robber, these things should be avoided.

Bhakti Sudhīra Goswāmī: The higher *varṇas* are called *dvija*. So that meant there were some initiations for *brāhmaṇa*, *kṣatriya*, *and vaiśya*.

Śrīla Śrīdhara Mahārāja: *Brāhmaṇa* and *vaiśya*.

Bhakti Sudhīra Goswāmī: And *kṣatriya*, all three of them are *dvija*.

Śrīla Śrīdhara Mahārāja: *Dvija*, yes.

Bhakti Sudhīra Goswāmī: So, what I don't understand is if a *kṣatriya* was twice born, he's *dvija*, and he gets some kind of a sacred thread. So what is the difference between the initiation of a *brāhmaṇa*, *kṣatriya*, and a *vaiśya*?

Śrīla Śrīdhara Mahārāja: One may be considered as this *Pañcarātrika vidhi. Dīkṣā* is of three kinds, *vaidiki*, *purāṇaki*, and *tantriki*. In *vaidik dīkṣā*, when he's fit, cent per cent, on the flow in the plane, to give him recognition, license. And the *purāṇaki*, by the company of the *sādhus* to correct him to take to the proper mark and then give *dīkṣā*. To make him fit, and then impart that *dīkṣā mantra*. And the *tantriki*, the lowest, who has accepted the principle, but not realised the position of that. In expectation that in future he will come. So,

asudya suddya kalpa brahmana kali sambhava klesam agamana nagena suday na strota vartena [?]

So *vaidiki śikṣā* generally never used for the Kali-yuga *brāhmaṇas*. They're generally accepted as non - unfit, they're generally taken as unfit. So this *tantrika śikṣā*, he has accepted the ideal, but he's in lower position. But he has sincere earnestness to reach to the goal of a *brāhmaṇa*. He's given trial, to make progress. And there some sub-division, it is in the discretion of the Ācārya who gives, the spiritual leader, they will come to consider in this lowest level, *tantrika śikṣā*, how to deal in different positions. It is their discretion, their risk, to allow license to anyone and everyone, whom he will issue license and give recognition. _____ [?]

Bhakti Sudhīra Goswāmī: So if these people...

Śrīla Śrīdhara Mahārāja: So, you are to avail yourself of the ten o'clock train?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: You are to start by half nine? You'll take *prasādam*, all these things [?] _____ [?] So shortly.

Bhakti Sudhīra Goswāmī: Yes. So I'll just tell you - what they want to know, in their community they want to arrange a *varṇāśrama* community.

Śrīla Śrīdhara Mahārāja: But the principle underlying is this I can explain, and how to translate it into practice you are to use your discretion according to the local situation.

Bhakti Sudhīra Goswāmī: Yes. They're thinking that children should be taught in a particular way. And like there are many people in America, in the west, they're attracted to martial arts, this military science of fighting. They like to fight.

Śrīla Śrīdhara Mahārāja: They're *kṣatriyas*.

Bhakti Sudhīra Goswāmī: So should there be a guru for that, fighting guru? And basically what they like in the west, they like martial arts, astrology, they're very fond of this, and intoxication.

Śrīla Śrīdhara Mahārāja: Then they're some *brāhmaṇas*. Affinity for education that is *brāhmaṇic* qualification, affinity for culture. And organising and fighting that is *kṣatriya*. And money making tendency is *vaiśya*. And the ordinary general labour that is *śūdra*.

Bhakti Sudhīra Goswāmī: So, they want to know, can there be a community where these people are all mixed, living together. Those of the *kṣatriya* tendency, *vaiśya* tendency, *brāhmaṇic*...

Śrīla Śrīdhara Mahārāja: They may be organised by Vaiṣṇava Guru, giving their respective duties.

Bhakti Sudhīra Goswāmī: And what about their physical location? Should there be a *brāhmaṇa* section, *vaiśya* section, *kṣatriya*...

Śrīla Śrīdhara Mahārāja: If exceptional case, that a *brahmacārya* though *brāhmaṇa* he took the fighting occupation. And there is Viśvāmitra, though *kṣatriya*, he took this penance and other things. Exceptional cases may be there.

Bhakti Sudhīra Goswāmī: Yes. But about their living arrangement?

Śrīla Śrīdhara Mahārāja: Small difference there may be. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, they may do. But *śūdra*, who are very, whose *saṁskāra* that is mean, ways of living is nasty, there you should have some consideration how they should be dealt with in a temple. Those whose habits are of nasty type, do not want to distinguish between *ucchiṣṭham* and non *ucchiṣṭha*. Do not want to bring this flower service, and the sweeping service. Some distinction in the *vidhi* is necessary. Sweeping service is lower service, and *brāhmaṇic* service, worshipping, very higher quality service. There must be some distinction between them, according to gradation of service.

But when there are no men, one man can worship, one man can sweep, one man can cook, one man can cleanse. But when in a group there may be different sections, he will be in charge of the sweeping, another he'll be in charge of worshipping, and the gradation must be observed.

And what is generally not found in your communities, they put this *Hari-Nāma*, this *mālā*, on the shoe. But a man of this *varṇāśrama* type he will shudder to think it.

Taking God's *prasādam* and don't wash their hands, they're habituated to do so. But a man of *varṇāśrama* system cannot tolerate, he must give some distinction between food. If any importance is attached to *prasādam*, that *prasādam* may not go to be returned to the Deity. And if we take the *prasādam* of Guru we must observe such signs that the *śiṣya's prasādam* may not have any connection with that Guru.

So with *prasādam* and many other things, the head we consider to be purified, and the leg is considered in coming in the dust and the dirt. So head and foot may not be considered as same level. In this way there is some consideration of *sadācāra*, and according to that there will be some classification.

Taking food himself, without washing the hand he wants to offer something to the God. Touching the flower, touching another food to be offered to the God, these are objectionable. The heart of one's devotional conduct, there is gradation, and we're to know and to introduce it into the system, *varṇāśrama* specially.

Hare Kṛṣṇa. So, again you are coming back?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Then I shall hear more questions. Here we stop today.
Vāñchā-kalpatarubhyaś ca...

Bhakti Sudhīra Goswāmī: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...it may be easy for the centre to go on this work of synthesis.

Bhakti Sudhīra Goswāmī: Yes. They have one ticket, it is called the 'Around the World Ticket.' So sometimes you can get that...

Śrīla Śrīdhara Mahārāja: For only one individual, or anyone can use?

Bhakti Sudhīra Goswāmī: One individual. But that ticket, sometimes it is available for eleven hundred dollars.

Śrīla Śrīdhara Mahārāja: Eleven hundred dollars. And anyone may use?

Bhakti Sudhīra Goswāmī: The man who purchases the ticket, he must use it.

Śrīla Śrīdhara Mahārāja: But not such a system that anyone may use?

Bhakti Sudhīra Goswāmī: No.

Śrīla Śrīdhara Mahārāja: All over India, everywhere, any man may use?

Bhakti Sudhīra Goswāmī: No.

Śrīla Śrīdhara Mahārāja: Such ticket has...

Bhakti Sudhīra Goswāmī: They don't have that kind of a ticket yet. But we may be able to get the special around the world ticket, and when everyone wants to come at the time of Māyāpur they could start early and visit these other centres.

Śrīla Śrīdhara Mahārāja: Visit other centres, and two or three days staying, and giving lectures, and encouraging the local people, and then come to another centre, in this way.

Bhakti Sudhīra Goswāmī: Yes. We can try to do that.

Śrīla Śrīdhara Mahārāja: Dayādhara [Gaurāṅga] told, he came here, back, this Malaysia temple members disregarded him. But when he came here the same temple members came and got him to Vṛndāvana. But he told that I shall come back and see me, and then he will fix his programme. But no letter after he has left Navadwīpa. If you meet him you may try to see him also. Or you may ask give a letter for, if you don't meet Akṣayānanda Mahārāja, then you will give a letter for me_____ [?]

Bhakti Sudhīra Goswāmī: Yes. Do you have a message for him?

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja had a very interest for his presence there in his zone.
Anyhow, what should I say? I'm an old man. You try to manage the whole thing.

Bhakti Sudhīra Goswāmī: Yes. We will try to do that.

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. And they're also preaching, "Śrīdhara Mahārāja will very soon leave this planet." _____ [?]

Bhakti Sudhīra Goswāmī: I don't think that you *are* on this planet, to begin with.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Sometimes our Guru Mahārāja would say, "You think we're in Los Angeles, but we're in Vaikuṇṭha."

Śrīla Śrīdhara Mahārāja: There from we can guide, anyone, wireless, we can send our direction. Gaura Hari. Gaura Hari. Your Guru Mahārāja came here in dream and he told that, "I won't leave the place."

Bhakti Sudhīra Goswāmī: Jaya! Hare Kṛṣṇa. Sometimes he would say that he would continue to live by his words, in his books.

Śrīla Śrīdhara Mahārāja: Yes. And sometimes he encouraged, "That if I disappear, your grandfather is there at your backing." That also he told.

Bhakti Sudhīra Goswāmī: But when he said that, what I don't understand is the grandfather, Śrīla Bhaktisiddhānta Saraswatī, he has left, so how can he say, if I leave then the grandfather will take care of you?

Śrīla Śrīdhara Mahārāja: Ha, ha. The backing from invisible help, this impression, inspiration. That means 'if the departed grandfather can help you, then you'll expect my help also, from the background.'
The purport. Gaura Hari bol. Tomorrow morning, what o'clock? Six thirty?

Bhakti Sudhīra Goswāmī: No. We will be here tomorrow morning for your *darśana*, because the train does not leave until around seven in the evening, seven at night.

Śrīla Śrīdhara Mahārāja: Seven at night. So you may...

Bhakti Sudhīra Goswāmī: We may take a late morning train, ten o'clock, ten fifteen, twelve thirty.

Śrīla Śrīdhara Mahārāja: Twelve thirty?

Bhakti Sudhīra Goswāmī: Yes, we may take...

Śrīla Śrīdhara Mahārāja: But before noon?

Bhakti Sudhīra Goswāmī: Yes, something approximately.

Śrīla Śrīdhara Mahārāja: Because trains are not reliable, so sometime earlier you must avail yourself.

But after taking morning *prasādam* between noon taking *prasādam* then you will start?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari bol. Gaura Hari bol.

One letter came in the name of Jai Gaurendu. _____ [?]

Bhakti Sudhīra Goswāmī: Do you want me to get it?

Śrīla Śrīdhara Mahārāja: Yes. I have read that. Nimāi _____ [?]

"If they abuse me, I'll be saved from my unknown defects."

Bhakti Sudhīra Goswāmī: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

_____ [?]

Bhakti Sudhīra Goswāmī: Yes. Brahmānanda.

Śrīla Śrīdhara Mahārāja: [31:20 - 31:46 ?]

Bhakti Sudhīra Goswāmī: Because Brahmānanda, he wanted to be the Ācārya. So they thought they will get rid of our Guru Mahārāja and then Brahmānanda will be Ācārya.

Śrīla Śrīdhara Mahārāja: [31:59 - 32:10 ?]

Bhakti Sudhīra Goswāmī: No. He's from a Jewish background.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda?

Bhakti Sudhīra Goswāmī: His father was a Christian preacher.

Śrīla Śrīdhara Mahārāja: [32:25 - 33:41 ?] ...*tarkā-pratiṣṭhānāt* [The Absolute Truth can never be established through argument.] [*Brahma-sūtra*, 2.1.11] & [*Gauḍīya Kaṇṭhahāra*, 7.104]
[33:50 - 34:40 ?]

Bhakti Sudhīra Goswāmī: You'll have to read that _____ [?]

Devotee [Nimāi?] : Dive deep into reality. _____ [?] Then subjective evolution.

Bhakti Sudhīra Goswāmī: Yes. The reality within you.

Devotee: Yes. Dive deep into reality.

Śrīla Śrīdhara Mahārāja: The depth of reality, deep conception of reality, dive deep into reality. Then you will find it is beauty. The highest conception of truth is beauty.

Devotee: _____ [?] Dive deep into reality _____ [?]

Bhakti Sudhīra Goswāmī: Yes. All of these are very original.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?] You have established a new standard.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Ideal realism.

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. When we have the full book, then it will be very substantial, as a gradual progression.

Śrīla Śrīdhara Mahārāja: What is Midas finger? Whatever he touches turns into gold.

Bhakti Sudhīra Goswāmī: Yes. King Midas.

Śrīla Śrīdhara Mahārāja: Midas finger. Your finger is made of Midas finger. [37:20 - 38:15 ?]

There is another tale, that one Nashan [?] he fell down from the top of the building and he wanted the boon that the gravitation may go away. So in case, then that was granted, then he cannot put his leg forward, all these things, as if in the sky, just over the gravitation. They found difficulty to move. The sea, they cannot walk there. So that was the case with that gentleman.

So what is, we're born in a particular atmosphere, and that is really wholesome for us. If we want anything that will be - that is beyond harmony. But still we're in the discord. The real harmony is in home, sweet, sweet home, the realm of harmony.

Devotee: You have translated last line of your *Premadhāma-deva-stotram*, *prema-dhāma-devam eva*...

"I sing the glories of my Golden Lord Gaura Sundara, the Golden Lord here."

The Golden Lord means He's not made of gold, but actually He's above gold, the beauty of gold, we mean the beauty of gold realised.

Śrīla Śrīdhara Mahārāja: Golden means valuable.

Devotee: Golden is valuable. Yes, in this sense it means golden. But not the Midas. So our Dhīra Kṛṣṇa Mahārāja's finger is like that, whatever he'll touch. [40:26 - 41:12 ?] Mahāprabhu in His dancing mood.

Bhakti Sudhīra Goswāmī: Yes. And also we're going to put one caption that that is Kṛṣṇa Himself. He's tasting His own sweetness.

Devotee: Yes Mahārāja. _____ [?]

Bhakti Sudhīra Goswāmī: Yes. So the last chapter is going to be, Kṛṣṇa searching for Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Bhakti Sudhīra Goswāmī: The Rāmānanda Rāya talk, that Mahārāja gave one _____ [?]

Devotee: Oh, Kṛṣṇa searching for Kṛṣṇa.

Bhakti Sudhīra Goswāmī: That will be the last chapter where Kṛṣṇa is searching for Kṛṣṇa, engaged in the search for Śrī Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Searching for Kṛṣṇa in the mood of Rādha. Searching must be in the mood of devotee, the searcher. In different mood of searching.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Search of Kṛṣṇa may be in the mood of Yaśodā, in the mood of Rādhā, mood of Subal, Śrīdam, so different moods.

Devotees: _____ [?]

82.11.21.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So Mahārāja, I was thinking that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, he wanted that you would preach in the west. So when we're making these books of

Your Divine Grace then your conception of Kṛṣṇa consciousness is being preached in the western countries.

Śrīla Śrīdhara Mahārāja: Yes, carried out.

Bhakti Sudhīra Goswāmī: So that order of Śrīla Bhaktisiddhānta is being fulfilled.

Śrīla Śrīdhara Mahārāja: Yes, *satya-saṅkalpa* anyhow it is being done. Before my departure he's extracting such duty from me as he wanted to do, forcibly. But I told that if Mohamed does not go to the mountain the mountain is coming to Mohamed. Divine will is such. Before my departure, the last moment he's extracting that from me.

"What I have stored in you, that is stored for the purpose of the people. And you must give delivery of that before your departure. It is people's wealth, devotee's wealth."

Bhakti Sudhīra Goswāmī: Yes. Public domain.

Śrīla Śrīdhara Mahārāja: "It was meant for that. Not that you will store, you will steal that property and fly from the place."

...

Devotee: Yes. It's our only hope. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Somewhere in *Caitanya-caritāmṛta*, there's a statement that in Kali-yuga there are no religious principles, but Vaiṣṇava scriptures and Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja:

[asat saṅga tyāga - ei vaiṣṇava ācāra] strī saṅgī - eka asādhu, 'kṛṣṇābhakta' āra

["A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women (and women to men). Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.87]

Strī saṅgī, in *Bhāgavatam* it is mentioned that a man deeply associated with women is more dangerous than the woman herself. A woman is not so much powerful to draw us down, whereas a he friend of a woman can do.

[na tathāsya bhaven moho, bandhaś cānya-prasaṅgataḥ]
yoṣit-saṅgād yathā puṁso, yathā tat-saṅgi-saṅgataḥ

["The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women."] [*Śrīmad-Bhāgavatam*, 3.31.35]

So a man who's addicted to women he's more dangerous than the woman herself. The appreciator of woman-ship he's more dangerous, he'll canvas for her. *Yathā tat-saṅgi-saṅgataḥ*.

Bhakti Sudhīra Goswāmī: The so-called women's liberation movement is very prominent in the west now. And they think that the Vaiṣṇavas have a bigoted or prejudiced viewpoint against women.

Śrīla Śrīdhara Mahārāja: And the Vaiṣṇava has got the highest honour for women. But their posing is the more suitable serviceable model. But when misdirected the most dangerous, and properly directed the most desirable. Women are more fit for nursing than a man, is it not, naturally?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So for service women's disposition gets the foremost chance. That sort of disposition is necessary, helplessness. Man is assertive, but women are at the disposal of the aggressor, will be helplessly *śaraṇāgata*, surrendered. What is highest in the positive, in the perverted reflection that holds the lowest position. Is it not?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: In the reflection the high top of a tree if reflected in a tank we shall see the high will be the lowest. The highest is in the lowest position in the perverted reflection. So reflection, and that is perverted.

So what is the train you fix for starting? Ten or twelve?

Vidagdha-Mādhava: Eleven twenty.

Śrīla Śrīdhara Mahārāja: You're sure? That may not make you late?

Vidagdha-Mādhava: That's the safe train. We can also take twelve thirty.

Śrīla Śrīdhara Mahārāja: One train earlier you must take?

Vidagdha-Mādhava: Yes.

...

Bhakti Sudhīra Goswāmī: ..."stayed with Sudhīra Goswāmī in San Jose, or with my Godbrothers elsewhere.

Śrīla Śrīdhara Mahārāja: Hmm? Repeat it.

Bhakti Sudhīra Goswāmī: So he's saying that he has much facility to work hard in New York. But then he ends up neglecting some of his practices, such as reading and chanting. Then he says, "I can do a lot of work but my Kṛṣṇa consciousness is not as good as it would be if I stayed with Sudhīra Goswāmī in San Jose, or with my Godbrothers elsewhere." He's saying his level of Kṛṣṇa consciousness would be higher.

Śrīla Śrīdhara Mahārāja: So what does he mean? That staying with you is not profitable?

Bhakti Sudhīra Goswāmī: No. Staying with me, he's saying, would be more profitable for Kṛṣṇa consciousness, than staying in New York.

Śrīla Śrīdhara Mahārāja: More profitable than Parvat Mahārāja?

Bhakti Sudhīra Goswāmī: No. He doesn't mean staying with Parvat Mahārāja. He means that when he stays in New York that he's involved in working, always working day and night working. And his Kṛṣṇa consciousness is to some degree neglected. Whereas if he stayed with me...

Śrīla Śrīdhara Mahārāja: Why neglected, because he has to work hard under the direction of Parvat Mahārāja? No chance of...

Bhakti Sudhīra Goswāmī: No. Because of his work, his business, not Parvat Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. Then?

Bhakti Sudhīra Goswāmī: Then he says, "On the other hand it would be difficult for me to stay in San Jose as it was hard to stay in India, because I like to be very active and have a lot of service. When I asked my question I did not ask it in a personal way. But the way Your Divine Grace answered me, saying that the most important thing is that which a disciple is doing as devotional service has the sanction of the Spiritual Master, or senior, elder Vaiṣṇavas. So my goal is just to try to do enough business to finance a nice relief centre in your name in New York. There are many here in New York who would very much appreciate such a facility, as a relief centre in your name there." He's saying many people there would appreciate that. So he would like to work in New York and give his money to support a centre in New York.

Śrīla Śrīdhara Mahārāja: And then, led by, under whose guidance?

Bhakti Sudhīra Goswāmī: Um! He's asking you for that direction.

Śrīla Śrīdhara Mahārāja: He wants to work there independently?

Bhakti Sudhīra Goswāmī: He may help Parvat Mahārāja there.

Śrīla Śrīdhara Mahārāja: Yes. That is well and good.

Bhakti Sudhīra Goswāmī: So I think he would be willing to work in cooperation with Parvat Mahārāja.

Śrīla Śrīdhara Mahārāja: Good. Then?

Bhakti Sudhīra Goswāmī: Then he says, "So do you approve of this? Can I feel in my heart that this activity that sometimes seems so mundane is actually devotional service to you, if I do it with a sincere heart, as far as possible?"

Śrīla Śrīdhara Mahārāja: Does he want to work independently there, under direct direction of myself? What is his...

Bhakti Sudhīra Goswāmī: He wants to know that what he *is* doing there, that that is approved of by you.

Śrīla Śrīdhara Mahārāja: Yes. The general instruction is that in cooperation with Parvat Mahārāja he will engage himself in the service of that centre.

Bhakti Sudhīra Goswāmī: So what he's saying, when he does this business work, sometimes it seems to him so mundane. But if he can think within himself that my Guru...

Śrīla Śrīdhara Mahārāja: Whatever will be favourable for the promotion of the centre there, he will do that selflessly.

Bhakti Sudhīra Goswāmī: Yes. I think that's what he wants to know.

Śrīla Śrīdhara Mahārāja: Earning money, or any other service, whatever will be considered to be the real necessity, according to that.

Bhakti Sudhīra Goswāmī: Yes. So what Kṛṣṇa Kiṅkarā Prabhu is saying is that Dev Nārāyaṇa he works sometimes eighteen hours a day, he's of strong business nature. So this does not give him the time to associate with Parvat Mahārāja or the devotees there. So Dev Nārāyaṇa he likes to work and then give some money. And not so much association does he have.

Śrīla Śrīdhara Mahārāja: It will be better, eighteen hours work to earn money, and six hours only for rest. So the association with the Vaiṣṇava, no time for that. So from my part I like to request to make some more time to pass with the association in service of the Vaiṣṇava. Twelve hours work is sufficient, and six hours for rest, and another six hours for other services. For reading scriptures, for serving in the centre, in different ways. But anyhow, association, and hearing when anyone is chanting the scriptures, in various ways.

Bhakti Sudhīra Goswāmī: Yes. Then he finishes by saying that, "The gentleman who is delivering this letter to you, this *bhakta* Tom, has a donation from me."

So here's his donation, from Dev Nārāyaṇa and Tom, seventy five dollars and twenty five dollars.

"He's a good friend of mine, and Kṛṣṇa Kiṅkarā, and he chants Hare Kṛṣṇa on beads and has much appreciation for you."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: "He will be going to Vṛndāvana and I asked him to please bring me a stone, *Śilā*, from Govardhana Hill that I could worship. Guru Mahārāja, would that be all right for me to do?"

He wants your approval if he could get one Govardhana Śilā.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: "I plan on spending some time, perhaps a month if possible, in the San Jose temple of Sudhīra Goswāmī, if Sudhīra Goswāmī will have me. I'm very fond of him and I'm looking forward to being able to clear up some of my misconceptions of spiritual life with him. Thank you very much for all your compassion towards me."

Śrīla Śrīdhara Mahārāja: Yes. That's good.

Bhakti Sudhīra Goswāmī: "I hope one day I can begin to repay you. Wanting to serve your lotus feet. Dev Nārāyaṇa dāsa."

There's some questions regarding Christianity. And Kṛṣṇa Kiṅkarā Prabhu he's asking a question that, "What shall be the Vaiṣṇava viewpoint of Lord Jesus Christ, personally?"

Śrīla Śrīdhara Mahārāja: Incomplete Vaiṣṇavism, not fully fledged, but the basis of Vaiṣṇavism. Die to live, we find there to certain extent, at least physically. Immortality of the soul, in Socrates, is told, self sacrifice. And Christians say in the ideal of Jesus, self forgetfulness. But in our consideration not fully fledged, but the basis is there, but not clear, a vague conception of Godhead. We're for Him, but how much, and in what shape, in what attitude? All these things are unexplained, and not clear conception, everything hazy, from far off. They've not taken any proper shape. The cover is not off fully, that we can come face to face with the object of our service. Service for the Lord is there, and a strong impetus to attain that is also there. The foundation is good, but the structure over the foundation is not clear, not specific, not perfect.

On the basis of this statement of mine, is any other question? If any doubt or any part need clarified?

Devotee: There is one point in dialogue that a Christian where they like the ideas of surrender, service, giving everything...

Śrīla Śrīdhara Mahārāja: Yes, common, but for whom?

Devotee: But then they say, "Jesus says He's the only way."

Śrīla Śrīdhara Mahārāja: Yes. Die to live, so far, but what for?

Devotee: "But we cannot follow any other teachings."

Śrīla Śrīdhara Mahārāja: Yes. What is the positive attainment and engagement? Not only our submission or gratefulness to the highest authority, but direct connection and cent per cent engagement. Only I'm going on in my own way. "Oh Lord, You give my bread." Going once to the church in a week, that is not sufficient. Twenty four hours engagement is possible in the full fledged theism. God can engage us twenty four hours. We must attain that position. All engagement with Him, and always subordinate.

Devotee: There's one Christian tradition that's very similar to Gauḍīya Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Only in the foundation, regards the foundation, very akin, that we must sacrifice everything for Him. But who's He, and who am I? The awakening of both the parties, the inner acquaintance of both the parties is not complete, hazy connection.

Devotee: They're afraid to go beyond Jesus because Jesus has warned them...

Śrīla Śrīdhara Mahārāja: I'm talking about Jesus, not them. The one who has given the ideal, I'm talking on his principle. He has given by instalments, not full. We agree about the strong foundation.

Jesus was crucified because he told that, "Everything belongs to my father. Who is the Caesar, he's got his own share, this material. And God my father has got another aspect of the possession of everything."

"Oh, you don't recognise the ownership of Caesar in everything, so you are stood against that."

The foundation is very good, laudable, but that's first instalment...

...

... my Lord. And who is my Lord, what nature? Who is my inner self? And what is my connection with Him, that I may live continuously in His memory and His service? I'm meant for Him. I'm designed and destined for Him. But it must be clarified and I must attain the highest position. All these things are not present there. Only sacrifice for Him, that is all right. It is the basic necessity. But after that what is the achievement, there they're silent.

Devotee: They're afraid to go beyond Jesus...

Śrīla Śrīdhara Mahārāja: Yes. But there's so much grace, so much love in the divinity that He can embrace him. On His lap He can make us sit. He can do anything and everything, in very closer connection with Him. It is unfolded in Vaiṣṇavism. But if we're afraid, we fear to cross the fundamental advice of Jesus then we become *sahajiyā*. We must risk everything for Him, my Lord. We must make our position firm in the service. Die to live. And what is living, we're to analyse. And if without dying we want to drag Kṛṣṇa into our fleshy play then we become *sahajiyā*. We must cross this threshold given by Jesus. Die to live. We must risk everything. His company is so valuable to us. This material achievement is nothing, this is all poison. So no attraction for anything we shall engage with our body. We shall be ready to leave everything. All our present prospects and aspirations, for Him, He's so great.

Then, what is His greatness? What is my position? How I can engage myself full time in His service? Here he's silent. Not any specific program from them. Here Vaiṣṇavism comes to our heart's relief to satisfy the inner necessity of all different types, whatever it may be. Everything will be quenched there. You may be conscious or may be unconscious, so many demands within you, and that will be fully satisfied in its most beautiful form there, and there alone. That has been given by Vaiṣṇavism, specially by Mahāprabhu, in Vṛndāvana, *Bhāgavatam*, that so much close and loving connection we can get in God. God is such. Not only from far off we shall show some reverential salute, but we can have Him in a very closest way. Because, the feeling of having anything here, that cannot be real, that is a perverted reflection. And that must be in the original world, otherwise where from they come? The different feelings of necessity within us, where from, what is the cause? It must be present in the causal world. So all our hankerings in details must be satisfied there, representing the whole. Everything emanating from Him. So our wholesale satisfaction of every atom of our body, mind, etc, will get its fulfilment fullest there. That is given by Vaiṣṇavism, Mahāprabhu, *Bhāgavatam*. That is the speciality here.

Aranya Mahārāja: Guru Mahārāja, if we say that in *Bhagavad-gītā* it says that:

evaṁ paramparā-prāptam, [imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

So what is the disciplic succession that Jesus Christ has appeared in? For a person to be a bona fide agent of Kṛṣṇa he has to appear in a disciplic succession.

Śrīla Śrīdhara Mahārāja: I want it to be more clarified. Do you like that in this saying of Kṛṣṇa, Jesus is also, Islam, all religions are included? Do you want to say like that?

Aranya Mahārāja: No. I'm saying, where, just like in *Bhagavad-gītā*, Kṛṣṇa says...

Śrīla Śrīdhara Mahārāja: There Kṛṣṇa is saying about *karma-yoga*, *evaṁ paramparā-prāptam*...

Aranya Mahārāja: *Imaṁ rājarṣayo viduḥ*.

Bhakti Sudhīra Goswāmī: No.

Śrīla Śrīdhara Mahārāja: Oh!

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

That is about *karma-yoga*, of *Bhagavad-gītā*. Not pure devotion or anything else, *karma-yoga*.

"What I'm saying to you now, this is not a new thing. Already I told this to Sūrya, and from Sūrya, Vivasvān, then Manu, in this way that is coming down. And by the influence of the time that is finished. Again I'm saying the old thing to you. That is above *karma-yoga.* You don't care about the result, good or bad, go on with your duty."

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

Then you can get a general peaceful mind there, so far.

Aranya Mahārāja: But it's just that we preach that we're bona fide agents of Kṛṣṇa because we come in a particular disciplic succession.

Śrīla Śrīdhara Mahārāja: There are different stages of education that is imparted in *Bhagavad-gītā*, this *bhakti-yoga*, *karma-yoga*, *jñāna-yoga*, then *aṣṭānga-yoga*, so many things. Different layers, and after all,

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"*Śuddha-bhakti* is above all and within all. Give up all your affinity to all other activities, whether religious or non religious, and come to take refuge at My feet. And the whole thing depends on My decision. So don't try to push your demand to Me, but wholly surrender to Me and ask Me to give what will be the most beneficial to you. And what I shall give that will be the highest. Don't try to put your demand to Me. That will be of less quality and quantity. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ*. And what I shall do on your behalf, fully surrendered to Me, and what I shall give you, rather, I shall give Myself to you. That will be the highest. All these methods and their prospects are more or less of so much effective and valuable, but the highest thing, don't aspire after anything but Myself. And everything with Me, that will be your highest prospect, to want Me. To have Me, to live with Me, to do what I say, enter into My Own personal family, in My private life. That will be your best attainment. Don't want this thing, that thing, from Me. The comparative study of all religious aspirations, so-called, and the highest shelter. All your inner necessities may be served only by My private, personal duty."

Devotee: Some of the Christians they're thinking, "If I'm to be sincere then I should follow the Christian *śāstra*, the *Bible*." And they take very literally the word of Christ.

Śrīla Śrīdhara Mahārāja: Yes. According to the capacity one may be enlisted in a particular class for reading. So some will go to Christianity and after finishing his hankering still unsatisfied he will seek some other help. "What is God? I want to know it more perfectly."

In this I can say one example. There was one Professor [Ronald] Nixon in England, he came to fight in the first great war against Germany in the French line. Then, he was in the plane. The planes were at that time not so much improved. But anyhow, when the plane was hit, he was sure coming and he saw the plane will fall on the German area.

He told, I met him in Vṛndāvana, he told, "Then, at that time I prayed, if there is any God let Him save me. And I promise that if I be spared this time, may not die in plane crash, or anything else, then I shall go to search after Him. The whole life I shall devote only in search after Him."

But the plane fell down and when he arose from his unconscious position he found he's in the French line in a hospital within France. Then he thought, "There is God, and He has heard my last prayer." Then when bodily cured he went straight to England to the bishops. "Such is my position. I want to search after God, wholesale. For twenty four hours I want to engage myself in God's service. I want to see Him face to face, I want in such a way."

So many churchmen, clergymen, bishops, he saw. And ultimately many of them advised, "If you want Him face to face we cannot recommend you such a process. Then you go to India, and there may be *yogīs* who internally connect with Paramātmā, all these things, you my try there for your fortune."

So he came to India. And anyhow he met one lady in Lucknow University, the wife of [Dr. Jñānendra Nātha Cakravartī] the vice-chancellor of Lucknow University. Anyhow, how, I do not know. Perhaps when he came to Lucknow he wanted to go up in the hill, someone might have

told him, "You see the vice-chancellor and get his advice." But vice-chancellor's wife [Monikā Devī] she was a Gauḍīya Vaiṣṇava, devotee of Mahāprabhu anyhow. And talking with the vice-chancellor he got the company of his wife. And he was so much charmed by her advice that he accepted her as his Guru. And his name was Professor Nixon, afterwards he took *sannyāsa* and his name was Swāmī Kṛṣṇa Prema. In the interim period what was his name I don't remember. ["She called him Gopāla." *The Saints of Vraja*, p 294. By Dr. O.B.L. Kapoor]

Swāmī Kṛṣṇa Prema. And he had a comparative study about all the religions here, and he was attracted by Mahāprabhu's gift. And he established one centre in Almorā, in U.P. and preached about *Bhāgavata dharma* of Mahāprabhu. That was his life. I met that gentleman, educated, fair, tall figure. But he had got such appreciation. And beginning from Christianity to Vaiṣṇavism his life came gradually, direct.

And one Schulze [Sadānanda dāsa], that German scholar, he also told, "In no religious conception of the whole world, the whole time engagement with God, *aṣṭa-kālīya-līlā sādhana*, it has never been given in any conception of religion in the whole of the world. I have studied almost all the religious theology, but even none could conceive twenty four hours serving engagement with the Supreme Lord. It is only given in *Bhāgavatam* and the Goswāmīns developed from there."

It is possible, that all possible propensities, tendencies, we find in ourself, they have got their ideal, purest satisfaction possible, with Him. He's so accommodating, He's so comprehensive, and He's so deep, and *akhila-rasāmṛta-murtiḥ*, the stock of supplying all possible *rasa*. All possible propensities, tendencies for satisfaction we may feel, or at present we may not feel, only their corresponding phase is present in His fullest figure, Svayaṁ-Bhagavān Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All different types of gratification what we feel within, that can only have its demand satisfied in Him and Him alone and nowhere else, to the fullest extent, most satisfactorily. Kṛṣṇa means this. The scientific representation of Kṛṣṇa is this, *akhila-rasāmṛta-murtiḥ*. Whatever satisfaction our inner heart demands that can fulfil its satisfaction only there. He represents everything, then He's the Absolute Centre. It is not a very cheap thing, a cheap position, the highest position. Who can hold everything, the centre contains the whole, in some form or other. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Not non-scientific, not non-intellectual, _____ [?] satisfying all demands of intellect, then also He's transcendental.

Devotee: Some are so much afraid to go beyond *Bible* though, they will not do comparison study.

Śrīla Śrīdhara Mahārāja: Maybe because they're of that status.

sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ [viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."]
[*Śrīmad-Bhāgavatam*, 11.21.2]

According to one's own present capacity he will purchase in the market. In the market there may be valuable things, but the purchasers they must have some capacity to purchase them. So *sve svehadhikāre yā niṣṭhā*, and so much so that the tradesmen, the Ṛṣis, the tradesmen of the knowledge, they have also gone so far that they say, "This is the highest, and no further." Giving stress to that, *sve svehadhikāre*. Just as,

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Don't go ahead, you'll be doomed. Take your stand here, no further." So much impression is given. Why...

82.11.21.B

Śrīla Śrīdhara Mahārāja: ...because with your full attention here, then you'll be able to know to the finish and your march from this point will be sincere and satisfactory. Otherwise the *sahajiyāism* will enter your heart. Within one leap you will go to get the summit of the hill? That is impossible. So you have to march, but march must be sincere, real, satisfactory, real progress, not imitative progress. So that warning is given at every stage of life. "This is the highest for you, give your whole attention to that. Don't be absent-minded and haphazard in your acquisition. Engage yourself fully with this class and the next will come out of its own accord. The next higher will come to you. You attend here, all your energy you invest here and the next will come automatically to you, the higher stage." For that policy it has been told like that.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as when a professor comes to teach a child he will have to take the mentality of a child to teach the child. "Go so far and not much more." But still he will say: "No, know this. This is the final. Give your whole attention to know this, get by heart this. And when that is finished then come forward." In this way by gradual [progress].

Devotee: I'm very much attracted to those people who are Christians in America, to help them make some progress ...

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given his decision that *Bhagavad-gītā* was told to Arjuna and Arjuna engaged himself in fighting again. But had it been Uddhava in the position, in the place of Arjuna after hearing the whole of *Bhagavad-gītā*,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja,
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...he accepted and went away from the war field. Ha, ha. The same *Gītā Upadeśa*, the same advice for Arjuna it acted in one way, and for Uddhava it would have acted in another way. After hearing the whole of *Bhagavad-gītā*, *sarva-dharmān parityajya, mām ekaṁ*, Arjuna also told: *tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava. vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me.*

[jyāyasī cet karmaṇas te, matā buddhir janārdana,
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.
vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me
tad ekaṁ vada niścitya, yena śreyo 'ham āpnuyām]

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy- ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] ["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.1-2]

"You say that *jñāna* is better than *karma*. Then why do you want to engage me in this dreadful *karma* in fighting?"

Then Kṛṣṇa told:

na karmaṇām anārambhān, naiṣkarmyaṁ puruṣo 'śnute
[na ca sannyasanād eva, siddhiṁ samadhigacchati]

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

"Here you have got your capacity in the *karma*. You finish this career and then you can aspire to come in the level of *jñāna*, enquiry into the knowledge. *Na karmaṇām anārambhān, naiṣkarmyaṁ*, that *naiṣkarmyaṁ* to do above all activity is not a very cheap thing. You finish your course of *karma*, then you'll be lifted to the place of *naiṣkarma*, *jñāna*, and then *bhakti*, in this way. So I say that you engage yourself in this present fight. The fight is not recommended for everyone but for you and men of your section."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: There's one book in the Christian tradition about an unknown Christian *bhakta* who is chanting...

Śrīla Śrīdhara Mahārāja: Ke?

...

Parthamitra: Guru Mahārāja, when one is preaching to the society at large, how does he know how far to recommend the stage of God realisation that a person should follow?

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakti Sudhīra Goswāmī: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. What does he say?

Bhakti Sudhīra Goswāmī: He's saying: "So, you're saying that something is meant for one person, something is meant for another person, so when we preach to people in general how shall we know how to preach?"

Śrīla Śrīdhara Mahārāja: That should be preached in a general way and they will come according to their inner response. Some will come to attack, to close the meeting. The communist minded, they will say: "No religious preaching is allowed here. It is all theoretical. You will neglect the concrete world and you make an abstract thing to be everything and the

people will suffer. We won't allow it." There is that such also. Beginning from there, there are so many stages. And in a mob you will preach and one who will find response in his inner heart, he will come to you to see. That is, according to the degree of realisation one will come. Birds of the same feather flock together. Inner demand, inner necessity will bring them.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja went there and so many came. How? They are not this Gauḍīya Vaiṣṇava. But from inner tendency while wandering in this world everyone is gathering some new experience, new taste. Rather, the taste for this outside world is vanishing and inner taste is awakened, and awakened to the degree of, according to the degree of awakening one will come to respond to a preacher. In his own layer he will find, "Oh, after so long, what little urge I found in my heart, I see there is possibility of outlet. There is a plane of that sort to satisfy that ambition and aspiration of mine. There is a chance in the outside so I must connect with him and I shall enquire of that land of my dreams." In this way they will come. _____ [?] Birds of the same feather flock together. According to the inner taste they will come together and they will go on with their duty in that plane, that place, 'how from there they can go further, higher position?' In this way. Sometimes after rebirth it takes place, and sometimes in the same life one may change his creed and go higher somewhere else.

Parthamitra: So when one preaches, if the quality that he's preaching is too high he may discourage...

Śrīla Śrīdhara Mahārāja: May be too high for one, and may be too near for another, but not too high for all. Then why this conversion is possible? How? So many going to be Mohammedan, Islam. So many going to be Christian. So many going to be Hindu. You, at present not born, all not born Christian. When Christianity first came no one was a Christian before. How the people were attracted to become Christian? There was in their heart the hankering for Christianity.

So, it is there, *brahmāṇḍa brhamite*. When Acyutānanda went to my birth place, one headmaster he asked him: "From so near we cannot appreciate the teachings of Śrī Caitanya. How from so far have you come to realise it? You have come from a country so far off to sacrifice your life for the service of Śrī Caitanyadeva, but we are so near but we can't appreciate that."

Acyutānanda answered,

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

We are to acquire this capacity during the course of our wandering through different positions in the whole of this creation. We are wandering from this land, that land, this species, that

species, and in course of that we gather some *sukṛti*. Unknown *sukṛti* - *ajñāta-sukṛti*, then *jñāta-sukṛti*. Unknowingly, unconsciously also our energy is spent, utilised for a particular cause, and the reaction comes in me. In this way that *sukṛti*. And *sukṛti* developed - *jñāta-sukṛti*, and then *śraddhā*. On the surface the attraction comes to me for a particular truth, of the universal truth. In this way it comes, anywhere. A beast may feel the tendency to serve Kṛṣṇa. In Vṛndāvana it is so. So many trees, beasts, water, everything in the material posing but they have while they're there, they are, they have consciously acquired that position. Or they are eternally holding that position in different poses for the service of Kṛṣṇa.

Devotee: There's one book about a Christian *bhakta*. He chants *mālā*, he chants the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. Catholics also use the beads, we know.

Devotee: Yes, rosary.

Śrīla Śrīdhara Mahārāja: They may take the name of Christ. Yes, they may do.

Devotee: Yes, in Russian Orthodox Church this man was chanting the name of Jesus.

Śrīla Śrīdhara Mahārāja: Yes. He will attain the position of Jesus, at most.

Devotee: But his heart was growing very soft and he was feeling some ecstasy, and he was feeling great love for Jesus.

Śrīla Śrīdhara Mahārāja: Jesus. That may be. It also may be so that in his perfect growth he may be finished there. Eternal paraphernalia of Jesus, he may remain there, with fullest satisfaction, he's fated to be there.

Devotee: So not every Christian we can come to and attract...

Śrīla Śrīdhara Mahārāja: Again by his, when from Brahmaloka it is also possible. It will be difficult because his highest attention, purest attention, he thinks he has attained it. So to remove him a forceful *sādhu* is necessary. It is also possible, not impossible. Even from Brahmaloka where everything is non-differentiated, by the will of God and the powerful will of the devotee, high devotee, they may be raised from the slumber and taken into action. It is possible. Nothing is impossible. But generally he may pass long, long ages there, satisfied. So far, no further. In the space of infinite time, nothing is so much great, so much spacious. Long, long, he may remain holding that position. So many dissolutions and creations will come and go. Any time his slumber may be broken, possibility. From time immemorial this created world is and so many going up, down, up, down. It is infinite, and even from the midst of that some are coming out, a question of infinite.

Suppose the question of Jesus. His position may be considered as eternal. And some time may come when Jesus himself may be converted into Vaiṣṇavaism. It is not impossible.

Devotee: Do you not think that Jesus had awareness of Kṛṣṇa, as a person, as the Personality of Godhead?

Śrīla Śrīdhara Mahārāja: Yes. If most closely detected then we're bound to say that there is some possibility of getting Kṛṣṇa in the life of his infinite way. Ha, ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Devotee: I didn't understand.

Śrīla Śrīdhara Mahārāja: Jesus is stagnant or progressive? Is he stagnant?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Where he has reached, is that finished forever, or he's dynamic?

Devotee: The Christians say he has full knowledge.

Śrīla Śrīdhara Mahārāja: So he's stagnant there, finally fixed? Jesus' position. The bishops, who says his position is final, or progressive life? Dynamic or static? Final? That position he holds or he can make further progress. And Jesus only barred from making any progress? What do you say? Ha, ha, ha, ha, ha. Is he a member in the dynamic world or stagnant? So infinite is such. The infinite, we're going to deal with infinite, it is ludicrous for us that we want to deal with infinite. Hare Kṛṣṇa.

Devotee: What form of Kṛṣṇa was Christ...

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa is considered to be absolute? You are to enquire about that in a scientific way, step by step, step by step. You go on reading, what I told, *Śrī Kṛṣṇa-saṁhita* and *Bṛhat-Bhāgavatāmṛta*, it is already translated. Very minutely you try to follow the advice that is given, instructions, given in *Bṛhat-Bhāgavatāmṛta*. The development in theism, the theism as in dynamic character.

Devotee: One question he's asking: "Is there a method to preach the presence of the soul in the lower species?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhakti Sudhīra Goswāmī: The Christians, they do not accept, generally, they do not accept that there is soul in animals and lower species, so how to preach about that?

Śrīla Śrīdhara Mahārāja: He did not care to bring them within that program to embarrass those persons. They cannot do but eating on vegetables and the animal species. So, at this point, they're not to be embarrassed by all these questions. Let them begin the theistic life eliminating those possibilities of reaction. Then again when they will feel about them they will be given that sort of instalment. But there is also life and not less qualified than the human position, but in course of this evolutionary movement they're thrown into such condition as a result of their own *karma*. *Tamasar bahu rupena vestitar karma hetuna* [?]

Wherever there is life, the soul is there within. It is a common thing. But Jesus thought it would be, the ideal of Jesus thought it would be impossible for them to adjust to such a degree with the environment. "Let them begin the culture of theism." Then gradually it will be, if such instruction will be given that, "You must adjust with your neighbour with generosity, liberally."

There is also not only *ātmā*, soul, but God is also there, everywhere. They are feeling pain and pleasure, happiness. In an animal it is of course quite clear that when they're killed they feel pain. So there is life, that vibration of pain there. Consciousness is there and soul is a unit of consciousness, pure.

To whom they preached, they're not so much qualified as to extend their knowledge so far. They're not prepared for so much sacrifice in their practices. So those who are not prepared to such extent, Christianity given by him. Everything ordained from the same common centre. So Christianity has got also its necessity. Islam has got also its necessity, because it has got some room in this universe. Not unnecessary, but relative position, not absolute.

And what is the question, the position of the Absolute Truth when we are to enquire, then we come to India where they have dealt very extensively with all possible conceptions of religion. And then ultimately come to the conclusion by which *Śrīmad-Bhāgavatam* has been given. So many variegated natures of theological conceptions found in India. A part of that is not present anywhere in the world, as much as theological culture was in India of different shades of life. But ultimately *Śrīmad-Bhāgavatam* has been given to be the highest. How? That we are to understand, to follow. Very minutely you are to follow that *Bṛhat-Bhāgavatāmṛta*, and more in a present modern form in *Śrī Kṛṣṇa-saṁhita* by Bhaktivinoda Ṭhākura and *Caitanya Śikṣāmṛtam*. *Bhāgavatāmṛta* is already translated into English I know, from Māyāpur perhaps, *Bṛhat-Bhāgavatāmṛta*.

Devotee: I read that.

Śrīla Śrīdhara Mahārāja: You read that, but you read more closely, more scrutinisingly you read that until and unless you find satisfaction to answer all your enquiries. So repeat, repeat, repeat. Read, read and read it. The gradation is there of *sambhanda-jñāna*, how one is from a particular position, how he's forced to make his progress in a particular direction. Hare Kṛṣṇa.

Devotee: I asked one question the other day but I did not fully understand the answer. It was about the soul going into animal species. And if there is no recollection of why he is suffering

then how can he benefit? Say he has robbed someone, hurt someone, then he is punished but he does not remember why he is being punished, all he knows is he is suffering.

Śrīla Śrīdhara Mahārāja: In what stage to make him unconscious necessary for the doctors? When a doctor deals with the patient, when does he feel that the patient should be made unconscious?

Devotee: When it is too painful for the patient.

Śrīla Śrīdhara Mahārāja: So there is a necessity of unconsciousness in one's benefit of life, a necessity of being unconsciousness. So a man, a dacoit is imprisoned and put under chain when his movements will be detrimental to him. Then his position is confined in the cell and chained. So to take out the independence of voluntary action, sometimes it is necessary. The voluntary action should be taken away from him and by suffering his previous reactions may be relieved, then again given the voluntary action. Voluntary will has occurred so much misdeed and reaction for him that for the time being it is necessary that voluntary will, will be stopped. And he will be allowed to suffer his previous actions of his previous sins. Then again some freedom will be given to him so that he may take the real course, the course which is peaceful for him. As long as a drunkard when he's expected to do some mischief to the environment he should be confined, and when that madness of drinking gone then he will be left again for free action. Do you follow?

Devotee: I think the expression is 'sleeping it off.'

Śrīla Śrīdhara Mahārāja: That 'Why confined?' The possibility of free action is taken away forcibly. Ignorance given, ignorance given, and he's to suffer the consequence of his previous action, and when that's finished, then again work. A man is making business in a black way, then he's put under lock and key, and some punishment. And then after he suffers the punishment he's again allowed to begin his business. For his previous disservice in the society he's punished and his business stopped. Then again after some suffering then he may be expected to learn that he was doing wrong, then he's allowed again to start his business. He's punished and business stopped for his previous mal business. I'm not clear? Do you understand what I want to say? Why the knowledge taken away and ignorance given to the party? The offending party, his last punishment is to take away his freedom, because thereby his freedom he will go in the wrong way, wrong way, to take out the freedom from him because he's moving towards the wrong direction.

Devotee: But he cannot remember.

Śrīla Śrīdhara Mahārāja: That is one side. Another side is that he will have to suffer the consequence of his past action so his progress should be stopped and he must suffer the consequence of his past action and then he will be again let free. A man, a dacoit is doing wrong

so he must be kept in custody and all his movement stopped. Then when by punishment he's supposed to have some knowledge, then he will again be let free. This is quite reasonable.

Bhakti Sudhīra Goswāmī: _____ [?]

Devotee: Also, the point is that Kṛṣṇa doesn't forget.

Śrīla Śrīdhara Mahārāja: His zone of action is snatched away. Freedom is being misused so that is taken away.

Bhakti Sudhīra Goswāmī: Sometimes in the *Bhāgavatam* of Kapila, and I think you quoted Jīva Goswāmī, he says sometimes, rarely, in the womb of the mother the soul may have the recollection of his past one hundred births.

Śrīla Śrīdhara Mahārāja: Jīva Goswāmī has cleared that, that not all the time in the womb, but the particular child who is conscious of God in the womb, when he comes out, with this link he may go on further.

Bhakti Sudhīra Goswāmī: But there is some recollection there of his one hundred births.

Śrīla Śrīdhara Mahārāja: That is not universal, but particular case. That is particular case.

Bhakti Sudhīra Goswāmī: I'm just giving the example where in a case one may remember his past births.

Śrīla Śrīdhara Mahārāja: Yes. One hundred births, and he prays to the Lord: "I have done many things wrong. If I come in connection with the world this time I shall try my best to make progress towards You." These things. In a diseased man, a man living, sometimes he finds God consciousness very pure in him, and sometimes filthy conceptions comes in him. Not continuous pure mentality we can find in ourselves that is found in the higher level. In the general human being, average human being, sometimes they think themselves pure in the mind, and sometimes think of the filthy things in the mind, coming, *satya*, *raja*, *tama*. In *Bhagavad-gītā* also when *satya-guṇa* is increasing he finds himself in some way. Then *tamo-guṇa* feels this to be lazy, and *nidra*, a sleep. And *raja-guṇa*, he feels that much energy in him, then *raja-guṇa* is predominating in him. And *satya-guṇa*, a peaceful nature for enquiry of the truth. In our present life there are so many moments which may connect with *satya-guṇa*, sometimes *raja-guṇa*, and sometimes *tamo-guṇa. Nidra-vasya*, this is *tamo-guṇa*. And to find too much energy for a particular programme, that is *raja-guṇa*. And sometimes a peaceful mind wants to enquire about the creation, and sober things, that is *satya-guṇa*.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Ha, ha, ha. Gaura Hari. Gaura Hari.

Devotee: Do you know the story of the *yogī* Visvaksena? And they say that that *yogī* took his birth as Śrīla Bhaktisiddhānta Saraswatī?

Śrīla Śrīdhara Mahārāja: Ha, ha. This statement, from where have they got? Where they have got this news, from where? What is the evidence?

Dhīra Kṛṣṇa Mahārāja: Sometimes they say that in Bhaktivinoda's diary, this is a quote from Lalitā Prasād, in the diary of Bhaktivinoda he says that, this.

Śrīla Śrīdhara Mahārāja: Never. Their diary and the book is published by Lalitā Prasād, it is with Dāmodara Mahārāja. I have gone through that. No trace of that, that he will take birth in Bhaktivinoda Ṭhākura's house. Not like that, nothing of the kind.

Devotee: No proof?

Śrīla Śrīdhara Mahārāja: Nothing mentioned about that.

Devotee: In letters?

Śrīla Śrīdhara Mahārāja: No. We don't find any letters that he will take birth in the house of, in the family of Bhaktivinoda Ṭhākura, never mentioned there. Nowhere any mention of such. This is the first time I'm hearing. It was not discussed any time anywhere, only first time I hear from you.

Devotee: This story, he's never heard it before?

Dhīra Kṛṣṇa Mahārāja: No.

Śrīla Śrīdhara Mahārāja: My connection is fifty-five years with this Gauḍīya Maṭh, and I've never heard such a story, I'm certain.

Devotee: They say that he took his birth as Bhaktisiddhānta to destroy the teachings of...

Śrīla Śrīdhara Mahārāja: It is impossible. That *yogī's* temperament and our Guru Mahārāja's temperament are quite opposite.

Dhīra Kṛṣṇa Mahārāja: He's saying, "And even if you think that, that *yogī's* temperament and Śrīla Bhaktisiddhānta's temperament are completely different."

Śrīla Śrīdhara Mahārāja: Completely different.

Dhīra Kṛṣṇa Mahārāja: At least there should be some similarity between their personalities. He's saying that look at the temperament of Bhaktisiddhānta and then this *yogī*...

Śrīla Śrīdhara Mahārāja: Lalitā Prasād was working under our Guru Mahārāja in the beginning, in Yoga-pīṭha and in Godruma. But when Kuñja Bābu came, the Tīrtha Mahārāj, Bhakti Vilās, his management was more acceptable to our Guru Mahārāja than Lalitā Prasād's assistance. Lalitā Prasād could not tolerate the presence of Kuñja Bihārī in the management, so he left gradually. And also of Vinod Bābu, Keśava Mahārāja. Keśava Mahārāja and Kuñja Bābu, when they began to manage in the beginning of the mission, Lalitā Prasād he could not tolerate, he left the Yoga-pīṭha, and Svānanda-sukhada-kuñja, Bhaktivinoda Ṭhākura's *samādhi*, and he went away. And Prabhupāda, our Guru Mahārāja's preaching campaign, that was gradually gaining ground, and forcibly it is going on. And he could not tolerate, he retired, left. In the beginning he was under Prabhupāda.

Dhīra Kṛṣṇa Mahārāja: He's saying he had a position in the management in the beginning. He was working under Śrīla Bhaktisiddhānta. Then Kuñja Bihārī came, Tīrtha Mahārāj, and he was an expert manager. So Śrīla Bhaktisiddhānta favoured his management, so then he [Lalitā Prasād] kind of lost position and gradually withdrew.

Śrīla Śrīdhara Mahārāja: He could not tolerate the management of Kuñja Bābu and Vinod Bihārī and had to retire.

Devotee: But such a great amount of envy to make up such stories. I don't understand such envy.

Dhīra Kṛṣṇa Mahārāja: He's saying, "Why would he say such stories about Śrīla Bhaktisiddhānta?"

Śrīla Śrīdhara Mahārāja: Yes, when he went away he did not like Bhaktisiddhānta Saraswatī Ṭhākura because he preached in a different way, not in the garb of these *bābājīs*. His way of preaching was of a different type, which other disciples of Śrī Bhaktivinoda Ṭhākura, and the section we call *sahajiyā*, and they were the masters of the Vaiṣṇava society at that time, they could not give any recognition to Bhaktisiddhānta Saraswatī because his fashion was of another nature.

Just as I heard from Bhakti Vijaya Prabhu. He was first in the opposite camp, then came to Guru Mahārāja and took initiation there. I heard from him that Prabhupāda after taking *sannyāsa*, he went to Vṛndāvana, to visit. And Paramānanda and Kuñja Bābu, they were clad in European dress, and Prabhupāda took red cloth of a *sannyāsī*, went to visit Vṛndāvana. The *sahajiyā* section, they say,

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsīre dimu, ki kāya uhāya?]

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā,* 13.61]

Sanātana Goswāmī's statement in *Caitanya-caritāmṛta*. The Vaiṣṇava should not take this, *rakta vastra*, means red cloth, there is a saying. And Prabhupāda took *sannyāsa*, and not red but saffron cloth, *sannyāsa* as Mahāprabhu told. And two of his disciples they were clad with European dress. When he went to Vṛndāvana they began to criticise.

"What is this? One should enter Vṛndāvana in a very poor dress and mostly humble style they go to Vṛndāvana. And that gentleman puffed up with the pride that he's a scholar, he's a preacher, he's taking the role of Mahāprabhu and not of Rūpa and Sanātana. He's going to Vṛndāvana. And what is this? That the *brahmacārīs* along with him, those two disciples, they must have some red cloth or white cloth, but they took European dress and visited."

One Paṇḍita, Govinda Paṇḍita, Śaṅkar Tīrtha, who gave as a chairman, the first reception to Swāmī Mahārāja here in Navadwīpa Municipality, I arranged that, he flatly admitted one day in a meeting that, "We first criticised Bhaktisiddhānta Saraswatī Ṭhākura, that he's ignoring the past, and ignoring the present Vaiṣṇava section. He's taking a new course of his preaching. But it was our fault now I realise."

Weekly he had a paper, Adivasi [?] And in many places, they have all criticised our Guru Mahārāja.

"He's a man of modern type. He's leaves the old things, fashion, leaving respect for that."

In this way. And that gentleman, that Paṇḍita, Govinda Śaṅkar Tīrtha, in a meeting he clearly told that.

"We could not understand him. That he's meant, he has come for world propaganda, and to take such policy as he's to conquer the whole world, and not only confined to our own cell and going on with the *japam* etc. The other type, he's sent from the higher order, higher sphere, to propagate this Vaiṣṇava *dharma* of Mahāprabhu in a novel way so that it may be acceptable by the public at large. Especially his aim was to convert the Westerners. So he took such and he presented European dress."

In the beginning I had some little doubt that why Guru Mahārāja he's in some European style? The old *sādhus* of India did not have so much arrangement for the bathroom, for the lavatory, all these things, anyhow they managed. But he's accustomed to go to bathroom and sanitary latrine.

Guru Mahārāja himself one day told when he was a guardian tutor in Tripura, Tripura Mahārāja boy, he was the guardian tutor. Guru Mahārāja's second elder brother was the Dewain of Tripura State. And Guru Mahārāja was a guardian tutor of the prince, he passed some days. And to teach the boy English one lady tutor was engaged.

That lady tutor she wrote a letter to England to some of her friends. "That here I have found a Bengali gentleman who, though he has not visited Europe, but he has got peculiar taste for, very common, very appealing to the European, I find."

I heard it with my own ear from Guru Mahārāja. "That lady wrote to her friend, who was the guardian tutor to teach English to the prince of Tripura, she wrote a letter there. That here I have found a Bengali gentleman who has got European taste."

Ha, ha, ha, ha. So that sort of taste created slight disturbance in me, in the beginning, because I'm accustomed with the orthodox fashion of the *brāhmaṇas* and the *paṇḍits* and the *sannyāsīns*. I come from such family.

So only the ontology of him attracted me and not any grandeur. In spite of his European fashion I had to submit to him for the great ontology what he could represent. And of an original way, not anything like taken in memory, only swallowing and reproducing, vomiting. His philosophy was not of a vomiting character, he read somewhere and vomiting it, not like that, but in an original, natural type. The philosophy came from his mouth of the highest type and in the line of Mahāprabhu.

And giving very extraordinary reverence to the creed. The *Gītā*, *Bhāgavatam*, with very particular attention and reverence and respect he used to give. And he did not care for anyone, however stalwart he may be of the present type. All the scholars, all the *sādhus*, he did not care for anyone. Only one, Vaṁsī Dāsa Bābājī, he was an aloof man who did not enter society. He had recognition only for one, Vaṁsī Dāsa Bābājī.

When he went to Vṛndāvana he told that, "Going to Vṛndāvana, visiting so many *sādhus*," with his hand he stroked his forehead, "I came to Vṛndāvana, such the holiest place, but my luck is so bad that I could not find a single Vaiṣṇava here." That was his standard. "Not a single Vaiṣṇava I found in the whole of Vṛndāvana area. My loss is very high." That was his standard of what Vaiṣṇavism is.

And also, analysing and met so many pseudo Vaiṣṇavas and so many things. That attracted us, that cancelled this present Vaiṣṇava. Because the society, especially the *brāhmaṇas*, they had abhorrence for the so called Vaiṣṇava society, and the Goswāmīs also, for their practice. Both, Goswāmīs and we abhorred them.

But I had some special regard for Mahāprabhu, going through His advices and His character, practices, teachings and practices. I had to make much struggle to come from the position which we hold in the society, to Bhaktisiddhānta Saraswatī Ṭhākura. Only the highest ontological aspect, and his thought, not an artificial but natural. That attracted me instantly. We did not care for the pseudo Vaiṣṇavas or so-called Goswāmīs, we hated them, that was our experience.

And we are attracted by the exclusive devotion towards *Bhāgavatam*, *Gītā*, what is Vaiṣṇavism preached by Mahāprabhu. Wholesale, wholesale, people could not estimate how, length and breadth. So extraordinary and such earnestness to preach that, that is incalculable. The earnestness to preach the doctrine of *Bhāgavatam* and Mahāprabhu in the purest form. Too much earnestness, most intense earnestness, unique. He was up to anything for this. So much intense earnestness to preach the doctrine, and doctrine also of the purest type eliminating everything.

prithi vite yata katha dharma nam chole, bhagavat kori _____ [?]
[Collection verses quoted by Śrīla Guru Mahārāja, 380]

What of this Lalitā Prasād and others? Single-handed he challenged the whole world, all the doctrines in the religious path, defeating them successfully, and with reason. That attracted us to

his feet. And at least fifty five years I am holding that. And not only that I am, it is daily corroborated by the *śāstras*, and by the thoughts, relative thoughts, it is daily being corroborated, extended, what he did it is all right.

...did not care a fig for other's opinions.

Devotee: I guess there are two schools of how to spread Mahāprabhu's movement, and Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: This was his special nature. What Mahāprabhu came to give us that is very, very, very high. And we shall pose ourselves to serve it from a little lower level, and never to try to come in the same plane, then it will vanish.

Devotee: I can appreciate the quality of compassion to want to go out and preach.

Śrīla Śrīdhara Mahārāja: Oh.

Devotee: And I saw that in my Guru Mahārāja and I had respect for that. But in my own feelings, I was with ISKCON for so many years and then I left, partially because I wanted to understand if there was any truth in the stories, partially because I had lost faith. I was thinking, why has my Guru Mahārāja appointed such materialistic men, like demons, stone hearted demons, to such prominent positions? So I had a crisis within my own heart and I had to go away. And then I questioned so much that I asked myself whether I even believe there is a God. Such depth of questioning I went within my own heart. And gradually I came to accept there is God and that *bhakti* is the most powerful force in this world, and in the spiritual world. So I can appreciate. But to be perfectly honest after so many years, I can understand that love, or *bhakti*, is such a powerful force, but I have not had any great realisation that Kṛṣṇa is God. I've not had any mystical revelation. And I think I need that very much in order to be a good teacher of Kṛṣṇa consciousness. And one thing I want to ask of you is I wanted to know of your own spiritual revelation, your own vision of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotees: (Group laughter)

Dhīra Kṛṣṇa Mahārāja: He says that...

Śrīla Śrīdhara Mahārāja: He wants to know my realisations about Kṛṣṇa?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: There is another side. I learned it from Guru Mahārāja.

Once, a *zamīndār* of _____ [?] came to see Prabhupāda. Our Goswāmī Mahārāja took him, and he told - we were in a meeting in Calcutta *utsava* time. The *zamīndār* told, "I have got some private talk with you." He pressed, and it was arranged. He was a respectable man.

"Come." It was arranged, and at night when it was dark and the candle was on the street. It was arranged, two chairs were given far away and Guru Mahārāja and that *zamīndār* took their seat side by side.

In the darkness I hid myself there at their back. "What the talk will be there?"

Then that *zamīndār*, taking his head nearer to Guru Mahārāja said, "Have you seen Kṛṣṇa?" He's putting this question. "Have you seen Kṛṣṇa?"

The answer I very eagerly, anxiously I'm awaiting the answer. I was also a newcomer at that time.

Then Guru Mahārāja said, "That will be of what good to you? If I say I have seen Kṛṣṇa, and if you can't feel that, then what will be, what good you will derive from that? And if I say I did not see, I can't see, then what will be the effect on you for that? You rather try to know what is Kṛṣṇa and how to see Him. That is necessary for you. Otherwise a bogus man he will cheat you 'that I have seen Kṛṣṇa.' You do not know what is Kṛṣṇa, so anyone will cheat you saying that 'I have seen Kṛṣṇa.' It is such and such and you will be deceived. So try to know how we can know Kṛṣṇa and what is His conception as given in the authentic scriptures. That is necessary for you. And not by giving some answer I or anyone may cheat you 'that I have seen Kṛṣṇa.'...

Devotee: But in your stage of life...

Śrīla Śrīdhara Mahārāja: ...and that is being done in many places.

When I came here in a cottage first, then I found one *brāhmaṇa* boy he took the dress of a *sakhī* and lived in that locality.

Dhīra Kṛṣṇa Mahārāja: Ha, ha. When he first came here.

Śrīla Śrīdhara Mahārāja: And as a *sakhī* he's dealing with the others. And ordinary people they revered him much. "He has seen, *sakhī*, he's seen Kṛṣṇa, he's talking with Him." So I saw much reverence for that gentleman in *sakhī* dress.

Then one day, I'm a *sādhu*, they do not come here to live in the cottage, anyhow, one day he came to me. So many people they're talking of him, but I don't give any importance to that. One day he himself came with the female dress of a *sakhī*, and came to talk 'that I have seen Kṛṣṇa, in this way, that way.'

Devotee: He said to you he has seen?

Śrīla Śrīdhara Mahārāja: I replied, we are not persons to believe you. We are persons of Gauḍīya Maṭh, members of Gauḍīya Maṭh, we know what is Kṛṣṇa and who can see Him and

how to do it. We have got some idea. So you are a bogus man. You are preaching and you are cheating the public saying that you have seen Kṛṣṇa.

"No, no. I have seen Kṛṣṇa. Not only myself, I have shown Kṛṣṇa on the tamarind tree on the other side of the Ganges and there are so many evidences there, so many men saw Kṛṣṇa. I showed Him."

Why are you cheating yourself. I'm told that you are a *brāhmaṇa* boy and coming in contact with these pseudo *sahajiyā* Vaiṣṇavas you have again come to such a stage you see Kṛṣṇa. Kṛṣṇa cannot be seen by these eyes. *Adhokṣaja*. We have learned something, consulted, and we have read some *śāstra*, *Veda*, *Upaniṣad*, *Bhāgavatam*, *Gītā*, all these things we have gone through. So don't deceive your own self. You know your self how you are. You are still a slave of your senses. You have got your lust, the anger, the this and that, so many things you feel, and I also know that. And you are simply not only deceiving the foolish persons, but what is more dangerous, you are deceiving your own self. Very strongly I put it.

And he got some impression, and some day leaving that female dress, and kept hair also like the female, was shaved, clear shaved, came to me. "Now, please enlist me amongst your disciples."

At that time I began a little reluctantly, one or two actions, one or two disciples.

Then there was another Godbrother with me, "No, no. Do not accepted him as disciple. He will not be able to stand here, he'll go back again and he will be a blaspheme to our mission."

So I flatly refused him, that I'm not going to accept you as disciple. So, so many things. Adhokṣaja, He cannot be seen and if it is seen coming down it is very, very rare. Coming down from the spiritual sphere to the mental sphere and becomes so much strong that when eyes open overflowed they can see Him. And when He withdraws nothing remains. So it is not so easy.

There are so many stages - *ādau śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛttiḥ*, *bhakti*, *bhāva- bhakti*, *prema-bhakti*. The stages are there. Mathematical calculation we can trace in one man by measuring by computer, this philosophical computer, that how much progress is there. Has he got *śraddhā* proper?

He will say, "Oh, Śiva is also, Śiva, Kṛṣṇa, Kālī, Śakti - all God, all equal."

And that man will say "I have seen Kṛṣṇa."

So there is the standard, measurement, criterion is there in what stage one will see Kṛṣṇa. And when one has seen Kṛṣṇa what will be the after effect? One who has seen Kṛṣṇa, the after behaviour, conduct, after that what will be there? All these things to be considered.

But the *sahajiyā*, we hate them, they're born offenders who take Kṛṣṇa to the lower level. Svayaṁ Bhagavān Kṛṣṇa, Sanātana Goswāmī has given the gradation. Jīva Goswāmī by what stage eliminating, eliminating, elimination, elimination of so many things within our area of knowledge. We are to go to that side. It is not very easy, easy affair.

Devotee: That's why I'm asking you, because I would not ask anyone if they saw Kṛṣṇa. But I'm seeing your quality of heart and so many years of sincere service to Kṛṣṇa. That is why I'm asking you.

Śrīla Śrīdhara Mahārāja: Yes. I will also say that I have not yet seen Kṛṣṇa. But I am in the way in search of Kṛṣṇa. I have not got Him, not seen Him. But I am in the search of Kṛṣṇa, and I feel that I am on the path of real search. And whatever told, or whatever seen, or said, that in the path these things will be. I have some sort of experience of that, that in the real path of Kṛṣṇa I am, so far I can guess. But I have not the audacity to say that I have seen Kṛṣṇa, I am in *līlā* with Him, all these things. I revere, and I don't want also to have it so cheaply. Cheap Kṛṣṇa I don't want, this market Kṛṣṇa I do not want. I want as guided by my Guru Mahārāja to have *darśana* of that Kṛṣṇa. In this birth, or in hundreds of births after, does not matter. This is my ideal. I'm not going to deceive anyone by any statement but I think I am in the path. By the grace of *guru-varga* I am in the path. That I can say.

Dhīra Kṛṣṇa Mahārāja: Mahārāja, sometimes in the songs of Bhaktivinoda Ṭhākura, or Narottama Dāsa Ṭhākura, like sometimes Bhaktivinoda says: "I am a resident of Svānanda-sukhada-kuñja." And he's speaking as if he is in *līlā*.

Śrīla Śrīdhara Mahārāja: Yes. That may be, we may think that is the ideal he has described after. His highest idea is that. He's doing it in his ideal life.

Devotee: Imagination?

Śrīla Śrīdhara Mahārāja: Not imagination. It is reality, not imagination, reality.

Devotee: But at that point he had already...

Śrīla Śrīdhara Mahārāja: Seeing from afar, a little distant, something like that.

Devotee: So at that point he had access?

Śrīla Śrīdhara Mahārāja: But feeling within his inner heart he's describing. And sometimes he says: "Suddenly I had a flash, I saw, and then when I went to mark it particularly, it vanished." Something like that.

Devotee: I have not had any flashes.

Dhīra Kṛṣṇa Mahārāja: He wants to have a flash. Bhargava, he wants such a flash.

Śrīla Śrīdhara Mahārāja: If He is gracious you may get it. His mercy.

Devotee: I need so desperately. I had one flash before I became devotee...

Śrīla Śrīdhara Mahārāja: Don't try easy marketing, you will be cheated. Pray, make yourself ready to pay more and more price, more and more price. Don't finish the market, or then you'll

be losers. Why? The Absolute, we're after the Absolute, and the Absolute can never be finished. Then we say that we are seeking the Absolute, but practically we think that we want to be masters of the Absolute. It is impossible.

Devotee: Yes, there are strong material desires.

Śrīla Śrīdhara Mahārāja: That sort of activation should be crushed, that is to be nipped in the bud. In His search, die. Die to live, not treat miserly. Try to give yourself, and how. Then as much as you will be ready to sacrifice yourself and can successfully do it, then automatically you will find yourself in some other plane.

Devotee: I was sacrificing for many years.

Śrīla Śrīdhara Mahārāja: As a subject and making Him object, you will be able to make Him prisoner, don't think like that. Try to become His prisoner.

Devotee: I was serving with that mood for some years.

Śrīla Śrīdhara Mahārāja: Keeping your subjectivity you can't have any contact with Him. Wholesale to be dissolved, and your new self will come out and he will find all round Kṛṣṇa consciousness. And then sometimes Kṛṣṇa may be pleased to...

82.11.23.A

Parama: Guru Mahārāja, what are the characteristics of the individual soul? You have spoken of devotional ego. What do you mean by that?

Śrīla Śrīdhara Mahārāja: What does she say?

Aranya Mahārāja: She's asking: "What are the characteristics of the individual soul?" And she said: "You have made a, called a term 'devotional ego.' What is devotional ego?"

Śrīla Śrīdhara Mahārāja: She may come nearer. You may go this side. Is she Parama?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Inner ego is a serving unit. We are living in the plane of exploitation. Here we are awake. Then, withdrawing completely from this plane, of different sub-planes also, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, all exploitation more or less, *satya*, *raja*, *tama*, three divisions. Then the plane of renunciation, just crossing that plane of renunciation, that marginal plane, we are to enter into the plane of devotion. And our soul awakens there. Soul is now covered by the mental and physical body. Physical body we can understand and the mental

body we can find in our dream. That no activity of this physical world, but mental, in dream what we feel, see, do, all in the mental. And also sometimes in our imagination we can find that there is a mental world. But mental world is also produced by our exploiting energy, tendency.

When all these exploitation endeavours are dissolved, this is cover, both subtle and gross cover of *ātmā*, soul, and soul is a unit rendering all service to the environment. And there is a plane where every soul is rendering service. Just as here the opposite, everyone wants to exploit another. There, just the opposite, everyone dedicates himself for the environment as directed from the centre. We want to be centralised. Now we are decentralised. Everyone wants the satisfaction of his own senses, running towards outside, sense satisfaction, sense pleasure. And there, everyone tries to satisfy the senses of Kṛṣṇa, the all-attractive, by His beauty and love, all running towards that, to satisfy the centre.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

The real existence of acquaintance of *jīva* is the eternal slave to Kṛṣṇa. Slavery to the Supreme Good, that is not bad. Slavery in itself is not bad. We are slave to our senses, material senses, sense pleasure. But we must withdraw from there and we shall try to reinstate ourselves in a position from where we can sit and we can satisfy the sense pleasure of Kṛṣṇa, who is our Lord. We are slave to Him. And He is Absolute Good and Beauty, all good, all good, no reaction. Here we are under reaction, whatever we do we are punished by that because of exploiting others. At the cost of others we try to enjoy ourselves, but that is bad, that is reactionary. And there, we are giving everything for the centre of Absolute Lord, and everyone is thriving. That is in the general. Any other question on this lecture? You may ask. Is it clear? Am I clear? Or further questions here?

Aranya Mahārāja: It's not clear to her. She has another question.

Parama: What are the characteristics in the pure state? What makes one individual soul different from another?

Śrīla Śrīdhara Mahārāja: There is that five kinds of posing in the service of Kṛṣṇa. First, the lower, is *śanta-rasa*, our *niṣṭhā*, we can keep our own individuality to a certain extent, but subservient of Him, *śanta-rasa*, passive service, not active. Then the next stage, higher, is active service as a servant always waiting for His dictation and whatever He wants me to do I shall do that. That is *dāsya-rasa*. *Śanta*, *dāsya*. Next, *sākhya*, service, but confidential service as a friend to friend. You and myself as if in the same plane, and You want service from me, by playing with me, and by cutting jokes with me. In many ways that is also a service, friendly service, confidential service, that is *sākhya-rasa*. And then, the fourth stage is *vātsalya-rasa*. The parents are also servants, though ostentatiously they seem to be guardian. The father, mother, as a guardian looks after the welfare of the child, but that is also a form of service, through affection.

The centre is the son, and father, mother, they're looking after the satisfaction of the son, always. So that is, that filial affection, that is also service, which is the fourth highest stage. And the fifth stage is called this *mādhurya-rasa*, the sweetest of all, and that is consort-hood. There is the Lord that is of two kinds, *svakīya*, *parakīya*, married or unmarried. "Anyhow, He's my Lord and I am at His disposal. I want to serve Him. Any sort of service He may exact from me, I am ready for that." This is *mādhurya-rasa* service, the whole thing found in Vṛndāvana in its full-fledged form.

The Yamunā, the jungle, the tree, the hill, they're of *śanta-rasa*. *Dāsya-rasa*, so many servants working in the family of Nanda. They're drawing water, collecting wood, they are also, many other things what is necessary for the family matters they're doing, they're servant. And the friends also, the cowboys, went into the pasture ground, and they're also playing with Kṛṣṇa. Sometimes they're carrying Kṛṣṇa on their shoulders, and sometimes He Himself is sitting on his shoulder. In this way the basis of equality, but they're trying to satisfy Kṛṣṇa wholesale. They do not want their own satisfaction. Then *vātsalya-rasa*, Nanda, Yaśodā, they're so very anxious and earnest for His feeding, for His up-keep, and many other things as their son, their every *natha* they're moving only to satisfy Him. And the *gopīs* also there in their way they're also trying to satisfy His desire. In this way, full five *rasa* is found in Vṛndāvana in its highest form.

We're told and we have got our inclination and natural inner tendency to go to that place. *Svarūpe sabāra haya, golokete sthiti*. Reality the Beautiful, the Absolute Good. Anyhow to be utilised by Him, that centre, as our guardian. However He wants to accept me in His service we must try to be at His disposal, as He likes, for anything. But in the inner existence we have got our specific characteristic and when we enter that domain of service in general, gradually doing the service our inner awakening comes up and takes me to that section of servitors. Attraction for a particular group of servitors, and then gradually I try to mix with them. And we get also some sort of external training, and inner heart approves it, and gradually I have, I am engaged in the service of My Lord direct. Back to God, back to home.

We're now wandering in the foreign land. With the help of the mental and physical body we're floating in an undesirable plane, and thinking there is also many desirability, and running after phantasmagoria. But ultimately it cannot give us satisfaction. There is great reaction here. So, wandering through all these undesirable elements, and if by chance our energies are utilised by the agents of the Lord, that accumulated gradually takes us nearer and we feel some form of inquisitiveness comes within our mind - "That this is all mortal" - *janma-mṛtyu-jarā-vyādhi*.

[indriyārtheṣu vairāgyam, anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam]

[...An objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.,] [*Bhagavad-gītā*, 13. 9]

Birth, death, and infirmity and disease, everywhere here we find. So I want to get out of this uncertain position. And my inner hankering, due to *sukṛti*, for that unknown and unknowable,

the reality of my highest imagination attracts me. And I am out of my house to search for Him. Wherever I can get the clue I try to enter there. But according to the inner intensity of our awakening we are mad to find out Him, the Lord of my heart, in this way. We have got something within that is covered, and the covers are by our devotional activities becoming thinner and thinner and ultimately it disappears and our inner awakening takes us to a particular. Suppose when the body of clay keeps me on the material plane, but if this body drops down, my mind does not find any necessity of the hard plane to stand. It can roam in the mental world. So, when mind also drops down, the mental system, the soul, the most fine thing within us, that automatically goes to that plane of soul which is made of soul, of that stuff, the Supersoul, Paramātmā. In this way, the higher and finer position we may attain, and here:

yā niśā sarva-bhūtānāṁ, [tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

That is night to us, darkness to us now, and we are wakeful in this gross world. This is day and that is night to us. And when we shall be able to reach that plane, this will be night and that will be day. There we shall live, and move, and do everything to our heart's satisfaction. Our life will be fulfilled. We shall be, the gradation is, the comparison is possible whether this, this. Just as a man he earns money by thieving and committing dacoiting, he feels satisfaction there. And there is also another man who gives everything to the people, to the poor and others, he also feels some satisfaction in the heart. But there is difference between these two such actions. Two kinds of satisfaction, the satisfaction of a robber, and the satisfaction of a patriot, satisfaction of a man who gives everything to others. The qualitative difference there of satisfaction, good or bad. So also, this is all erroneous, all suicidal, all drawing mischievous reaction. And that is just the opposite. We can feel it by comparative study, that is so high and this is so low.

Anything more, am I clear?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Our inner awakening, the awakening of our soul, transcending this body consciousness and both the mind consciousness. Mind is also a member, a subtle member, a higher member, of this material engagement. Both body and mind must be dissolved, and also the outer cover of the soul that is connected with renunciation. The inner awakening of the soul takes us to the higher stage. We are to enter into the higher plane as a servant and not as a master. The very plane is made of superior stuff than my own self is. There, only as a servitor we

can enter for the interest of that land. Visa is issued to those that are not detrimental to the country. No visa is granted for any enemy of the country. So we shall get visa of that land when we will be considered that we are going there, entering there to contribute something to the country. And the master of that land is Kṛṣṇa. As much as I can find out within me attraction for Him, pure and intense, I will be adored there. They will come and adore me. "Oh, s/he has got so much affection for our Lord. So she or he must be taken nearby and to render her heartfelt service to our Lord." In this way.

Gaura Hari bol! Gaura Hari bol! *Śrīmad-Bhāgavatam* and Mahāprabhu have given this news to us, this loving and most highest prospect of our life. The highest prospect of our life is there. And who helps us to attain that life of prospect, they're our friends, otherwise others are our enemies.

Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Gauḍīya Maṭh, our Guru Mahārāja did not come to give supply to the clothing and food, but the standard of living, the prospect. *Śṛṇvantu viśve amṛtasya putrāḥ*. The *Upaniṣad* in clarion call announces: "You are sons of immortality, *amṛtasya putrāḥ*, immortal and sweet, sweetness and immortality is within you. You are of that stuff. Where you were wandering in this land of filthy clay, rotten clay? You are wandering here but you are not made so low. Your place is high, and pure, and sweet. Come, come home, your home is there. Your inner claim is within you to live there. You are created with right to live there. Why do you misuse your energy and suffer so much?" Gaura Hari. Gaura Hari. *Śṛṇvantu viśve amṛtasya putrāḥ*. "Oh, all you sons of nectar, why are you plodding in this clay, in the mud? Come up." That's the clarion call of *Upaniṣad* to all of us.

Max Muller told: "What wealth the Indian *Upaniṣads* they contain within it, if the whole world is fed, they will be all rich. But not a speck, not a drop, will be finished. It will be as it is."

It is also said about this *vidya*, learning.

jnatavid vanta nenaiva chodi napi na nehati no daniha coyni jnati vidya ratna maha ranam [?]

A praise of learning, *jnatavid vanta nenaiva*, when the relatives, different parties, they come to divide the common properties, but this learning, this scholarship cannot come in the division amongst the parties, can't be divided. *Jnatavid vanta nenaiva chodi napi na*. A thief can steal anything and everything, but can't steal our learning, our education, knowledge, no thief can steal. *Chodi napi na nehati no daniha coyni jnati*. And so much so that other things if you give it then it diminishes, but this *vidya*, learning, if you distribute to others it won't diminish, it rather increases. By transferring to others your learning will be enhanced, not diminished.

So, devotion is higher than that, then how the qualification should be there. Devotion, the love of the Lord, as much as you can throw out you will get more His grace. "Oh, he's My agent."

[Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja engaged you to sell the books, distribute the books and collect, book distribution. "Give it to all. They will be benefited." Mahāprabhu told:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land."] ["If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Whomever you find, you advise him, remind him, try to remind him about his loving Lord Kṛṣṇa. Why do you suffer? You have got such a benevolent and great Lord of infinite resources, and why do you suffer here? It's most wonderful that you all suffer and your master is so rich. So something is wrong within you. You don't want Him. You don't want Him, you want this clay. Give up this clay. Try to collect your attention towards Him. He's very, very benevolent. He will surely take you up and all your troubles will disappear.

Just as a madman when his attention is drawn towards his home, recollection comes, he's relieved. "Oh." Otherwise no friend, wandering on the street, a madman. But when madness is cleared he says: "Oh, I am so and so, I have got my home, I have got my children, my parents, a well maintained bank balance." But as long as he's mad, nothing. Moving, running, laughing, all these things, but meaningless. But the moment he gets back his previous consciousness he says: "Oh, I have got everything. Why am I wandering in the street?"

Gaura Hari bol! Nitāi Gaura Hari bol! So the process they have recommended, what is necessary to go back to our home, take His Name, try to mix with the *sādhus*, and your confidence may be more and more intensified. Try to engage yourself as much as you command your energy for the service of the Vaiṣṇava, those that are represented here through whom things can reach there. To come in his connection and to feel some energy through him to the Lord, to my Lord. To increase more his attention towards Me, increase. In this way we are to try. Then a day will come when we shall find that the Lord's mercy has come down in me. "I feel with the tears of my eyes, Oh Lord, how could I stay so long without You? What misfortune to be away from You, my master, my beloved Lord." And so many friends will come: "Where were you for so long? Come, come, engage yourself in the service. Do this and I shall help you to take it to Them. Come. Where were you?"

Absconded, the madman absconded, and when he will come home with previous memory, the home members will come: "Oh, my son has come back. How he could come here? Where were you? We were worried so much for you, we searched for you in so many ways, through the

newspapers, all these things, but we all failed. Now you have come our home is full with enjoyment."

Gaura Hari. Gaura Hari.

It is mentioned when a person of servant class comes, Kṛṣṇa first touches, gives him the touch of His feet. And the friendly class, He gives His hand to him, touched by hand to hand. And the *vātsalya* section, the filial, then they kiss, Kṛṣṇa gives a kiss to the parent, mother or father, a kiss. And in *mādhurya-rasa*, a devotee comes back, He embraces her first. This is the sign of first acceptance.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Aranya Mahārāja: Bhaktisiddhānta called this book distribution, book publishing, the *bṛhat-mṛdaṅga*.

Śrīla Śrīdhara Mahārāja: Yes. The press, *bṛhat-mṛdaṅga*, its result goes far and far away. The sound coming from the mouth can go to a few ears, *kīrtana*, or the sound of the *mṛdaṅga*, that also a few ears. But the book can go far and far away. The sound in the press produces the books and the books can go to any distance. *Bṛhat-mṛdaṅga*. Sound visualised, visualised sound. And that can be transformed into sound, through the eye and brain, the book is read and it can produce the sound again, anywhere and everywhere.

Aranya Mahārāja: The telephone from Goloka.

Śrīla Śrīdhara Mahārāja: Nitāi. Hare Kṛṣṇa.

Aranya Mahārāja: Kṛṣṇa Kiṅkarā Prabhu is asking how he's to preach to others who are not aware of the presence of the soul in the lower species of life? How to prove to them the existence of the soul in the lower species of life? How to present it to them.

Śrīla Śrīdhara Mahārāja: Lower species means, the creepers?

Aranya Mahārāja: Animals, the trees, the cows...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Preaching is not possible for us direct to them. The higher type of Vaiṣṇava can do that, as we find in the case of Mahāprabhu. When He, from Purī, He went to Vṛndāvana, in the jungle He jumped, He danced with taking Kṛṣṇa-Nāma, and the tigers, the deer, and elephants, they also began "Kṛṣṇa, Kṛṣṇa" in their own sound. Because Mahāprabhu's vibration was so deep and intense that can reach, piercing the animal coating also into the soul. Soul's function is to chant "Kṛṣṇa" and dance, but that is thickly covered. So very deep and fine vibration, that can reach there, like x-ray piercing the cover the ray can enter. So the finest vibration can enter through the wall of the thick mind and body. So that *kīrtana* is

possible from that position. Otherwise we can deal with them as much as possible using them in the service. What is acceptable by Kṛṣṇa, the vegetable we can collect and offer to Kṛṣṇa. The cow's milk we can devote. The bull we can utilise in the cultivation, the dog in the watch affairs. In this way as much as possible to connect them with Kṛṣṇa we can do. But there are so many human beings of different language, whatever being is near me I shall try to...

Once when I was in Madras in charge of that Maṭh, Rāmakṛṣṇa Mission centre was already there. One pleader he came to me: "You say that you want to distribute only Kṛṣṇa-*Nāma*, Kṛṣṇa-*kathā*, but people are dying, they're suffering from disease. You don't go to help them from that, like Rāmakṛṣṇa Mission. If they die, then to whom you will speak about Kṛṣṇa?" That was his question.

I told: "Suppose there is a famine and the government has sent some food for all, and I am engaged in distributing the food. And the mob is all around, and some runs away for something. Then, what should I do? Those that are present I shall distribute the food to them, or stopping that food distribution I shall run to catch him? I shall waste my time and energy by running to take him here? Or as much the stock is here I shall continue distributing the food? What should I do?

Then he told: "At present you must distribute to them."

"So many are here around me, thick crowd. I'm speaking Hari-*kathā* to them. One man is dying. That means he's leaving the present position. Should I run after him, wasting my time. I'm distributing always, whoever is in my front he will catch it, he will receive it. So by leaving the distribution I must not run after a doctor to cure one or two with medicine, because the *amṛta* is here and I'm always distributing and so many men around me. Why should I leave the duty of distribution and run after some other duty? It is immense, my stock is also enough, and then to receive this ration is also not in want. Then why should I lose my time for another, wild-goose chasing?"

He was stopped.

Whomever I'm finding I shall not have to run hither and thither. There are so many men and so many I won't go to learn English and go to the airports to the English people. So many Bengalis knowing, I shall try. Then if any Englishmen come and if I've already acquired English language then of course I may use that.

There was an instance in *Gauḍīya* that the tiger is there, and instead of running away, if you go to collect a stick, you go to cut a bamboo stick to deal with the tiger, in the meantime the tiger will finish you.

So, in whatever, *stanisthita*, in whatever position I find myself, from there, I shall try my best to utilise me for His service. I don't waste my energy that I shall learn this language, I shall collect some money, then I shall utilise it, that is waste of time. There's no end of any position. In acquiring language, or acquiring wealth, or acquiring physical strength, no end. So don't waste your energy. Wherever you are, from there, as much as you can you engage yourself fully.

The Hanumān, they went to build up the bridge with big pebbles, stone chips, and the squirrel only wet his tail and coming and whatever sand is in the wet tail he's carrying that. That has got its value. The quality is necessary, the earnestness is necessary. No amount, no quantity is big in the calculation of infinite. Quality, quality, quality takes us higher, not quantity. Whatever I am I shall do in my own way but I must not be a miser, miserly in that. That is what is wanted.

Aranya Mahārāja: So how to convince the human beings of the presence of the soul in the animals? That is what he wants to know.

Śrīla Śrīdhara Mahārāja: Why should I, I am so eager for the animals?

Aranya Mahārāja: No, no. Because in the west they're killing so much the animals, specially the cow, so much of our...

Śrīla Śrīdhara Mahārāja: So cow killing, I'm not a member of the association to save cows committee. I'm a member of Kṛṣṇa consciousness. I'm to deal with that. Not only be a member, there are so many association, the Jains, and the so-called Hindus, they may be very much eager for cow killing association, 'don't kill cow.' But we belong to the other plane. What's the question of cow killing?

Kṛṣṇa says in *Gītā* [18.17]: "If one can efface the whole *brahmāṇḍa*, can destroy the whole *brahmāṇḍa*, including cow, including *brāhmaṇa*, including *sādhu*, still he does not do anything, and no reaction comes, can come in him."

There is such a position. Try to attain that position, and that is also not the highest, but you are to pass through that. Self-abnegation. Don't allow yourself to be a member of this physical world, physical good and bad. But try to make yourself aloof from the physical relativity and be a member of that *nirguṇa*. Good or bad in calculation here, both is false, both false. So only engage yourself in distributing Kṛṣṇa. You try, and don't lose your energy, invest your energy, in any business of lower profit. Always try to distribute Kṛṣṇa-*kathā*, that you are connected with Kṛṣṇa, your connection is with Kṛṣṇa. If thousand times of death and birth we are to undergo to reconnect us with...

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Śrīla Śrīdhara Mahārāja: ...reconnection with Kṛṣṇa. I shall embrace that. Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane / kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot

attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

"Sanātana, if by giving up this body one can get Kṛṣṇa, then in a second I'm ready to die *crores* of times in a second. But not through that foolish sacrifice. It has got its own way, *śravaṇa*, *kīrtana*, *sādhu-saṅga*, Vaiṣṇava *sevā*."

Not by sacrificing, that is a *kṣatriya* or a *bhuta* tendency that, "I give, I kill my own body. I am a very big man, a big person." No. It is all foolish attempt. It may puzzle the worldly man, but in Kṛṣṇa consciousness they have not got such a hero, a world hero has got no value.

So to stop cow killing, that may be the duty of a particular plane, life of a particular plane. But if anyone comes, I come in connection with some, "Oh don't kill" so much I may say. But I shall not go to fight and die to kill my person whose time is so valuable as to attain Kṛṣṇa consciousness. I can't waste my time in this material struggle.

His interest is so great that some, Abraham or who? He was going to kill his son Ishmael.

Devotee: Sacrifice his son.

Śrīla Śrīdhara Mahārāja: His son Ishmael. And he heard that Allah wanted that "You must sacrifice your son for Me." And he was ready for that. To satisfy the sweet will of Kṛṣṇa, not Kṛṣṇa but some conception of theistic Lord, he was required to kill his son and he was up to that test. "Yes, I'm ready."

So Kṛṣṇa-*kathā* is so high, in its competition to save the body of a cow or this thing, that cannot come in our concern. It is a very lower propensity. It is of so high. Everything can be sacrificed for it is so valuable. Nothing can be compared to it. It is so valuable, so urgent, so necessary, so pure. So this should not be cheating, we should not cheat ourselves. If we have, we feel, that we are engaged in Kṛṣṇa-*kathā*, we can do service to Kṛṣṇa, then it is so high, so valuable.

A man of ordinary level in the *māyic* good or bad, *satya*, *raja*, *tama*, he will try for cow keeping and all these things, *brāhmaṇas*, cows, they should be, because their life is more valuable here to promote the Kṛṣṇa-*kathā*. The *brāhmaṇas*, they are generally performing some *yajña*, sacrifice to the Lord from far away. Some sort of lower Kṛṣṇa consciousness, very lower consciousness. And the cow is considered to supply the materials, this ghee, this *dhud*, this cow dung is also considered pure for the sacrifice. We're told that the birth of cow is the last birth of all the beasts and animals, the last birth is the cow. And after the cow birth is finished then the soul gets another chance what to do. He may come to human birth. The vegetable birth, then the animal birth, and there are subconscious births, that is finished in the cow birth. They give to the society more and they take very much less. And even in connection with the holy sacrifice they can contribute many things connected with *yajña*. So the highest birth amongst the beasts is the

cow, cow species, and they're helpful for the material sacrifice. So some more attention should be given to them.

Just as human birth, human birth also valuable animal birth. Humans are also something like animals when engaged in animal transactions. From human birth he can get the free choice not to do this thing, not to do that thing, come in contact with *sādhu*, and then work for your eternal emancipation, a very valuable position.

Just as in the playground if the football goes near the goal and that chance is missed then many come to repent, "Oh, we got the chance mature and that is finished." So, that is valuable chance. Ordinary football is moving here and there no repentance, but going near the goal if it is missed then they...

So this human birth, this cow birth, they have got some such value. They're revolving, suffering or enjoying their previous *karma* and comes to human birth, if they get, utilising which, that human birth he can effect his salvation from this vicious circle. And the cow, that is the last birth of the animal. All the debts of reaction finished and he's getting a chance of another position in balance where from he can get a free choice. In this way they're considered important. And their killing, that is to do away with that higher chance possibility, that will be more criminal. The valuable chance has been set aside and been crushed, destroyed, so greater sin.

Aranya Mahārāja: When [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja was in the west he preached very vigorously, especially in regards to the, because it is Christian country, the law "Thou shalt not kill" in order to protect the cows.

Śrīla Śrīdhara Mahārāja: And also, cow has some reverence, that Kṛṣṇa loved the cows there, and some perverted reflection here. So cow killing, that is hateful to us. To the *sādhu* it will cause some bad sentiment, undesirable sentiment. Cow is favourite of Kṛṣṇa. Though that cow is not this cow, still some perverted reflection, cow killing. That is something minimum.

Just as one told, one beggar went to beg something from a householder and the housewife was told: "Give some alms,"

"I shall give you ass."

"Yes give me that."

Then, "Are you ridiculing, casting jokes with me? Will you accept this ass."

"Yes. I shall accept ass."

"Why?"

"The first thing is that you begin this habit that a beggar should be given something. Practice it. By giving, extending your hand to the beggar with the ass, you may think you may have the chance of practising to give something. That effect. Another is that the ass can also be utilised in the service of Kṛṣṇa by cleansing His utensils, I shall utilise that and you will get some benefit out of that. So give me ass. I'm standing for that, not to cut a joke with you."

So, come with your cautious and benevolent spirit, and not to kill the cow. Then, don't kill the elephant, the dog, all these things. Killing means that 'he will kill you.' If you kill the cow, the most valuable chance in the animal world, then you will meet with the same disaster. To every action there is the equal and opposite reaction. He has come just to the verge of the animal kingdom, and next birth he will attain that of a human being. And by killing that, he could clear off his debt if he could live more time. But you have given opposition to that, for his clearance of his past debt, you are being responsible for disturbing her to clear off her debt and coming away. So as valuable a life you are destroying, you will have to suffer the reaction of that type. So don't do that. There is gradation in our disturbance in the animal and vegetable kingdom. Always there is gradation in our activity. In the service of Vaiṣṇava also. If we get the chance of serving a Vaiṣṇava of higher type then we get some higher benefit. Everywhere, the gradation is there.

Aranya Mahārāja: It's said in the *Bhāgavatam* that by killing the cows the quality of mercy is destroyed.

Śrīla Śrīdhara Mahārāja: Mercy. Amongst the cow also there are also different types. There may be one cow who has acquired that *sukṛti* of devotion.

Aranya Mahārāja: Like the ones here.

Śrīla Śrīdhara Mahārāja: Yes. In the cow, in the vegetable kingdom, everywhere, *ajñāta-sukṛti*, and disturbance to him, that will affect some disturbance in my plane of that line.

Aranya Mahārāja: We understand that the cows here, they are the topmost of the cows, because they are serving the topmost of the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: There may be a devotee cow. Suppose a cow who has got chance in this life to supply her milk to the Deity, to kill that cow is to cause more disturbance, and he will have to reap the result accordingly. The interest of the devotee and the Lord is also disturbed thereby. So that cow killing and ordinary cow killing will be different, and so also everywhere. The dog who is watching the temple compound, to kill that, that goes to the higher plane, and the damage will be accordingly charged. This subtle calculation will always be there. The flowers that are in the compound, they're destined to be offered to the Deity, some thief came and stole them, so he will be more punished, heinously. And even the man who is here who does not care for that, they will curse them: "We are meant, we are living here, we have got the chance of coming here, my production will go to the Lord of my heart and you are neglecting me. And the others have taken me and took me to the prostitute, and you can't oppose that." So many subtle things to be calculated.

When we had a lecture hall in Madras, constructed by their money, a Madras gentleman, then, some people came, it was a good, big hall, built in a new style. Then some marriage party came, "Please allow us to use this hall for our marriage ceremony. It will be very suitable to us."

"No, no. It is not meant for that."

"You have constructed this hall from the money of this country and it is our necessity, a social activity. We also have devotion towards God, and this marriage function will have some God consciousness. Why do you not allow?"

Then one: "No. It is not meant, it is only for Kṛṣṇa's pleasure, not anyone else."

Another party came who had much recognition for Subrahmanya, Kārttikeya. They believed that Kārttikeya is also very high order of God. "We want to have a function here for the Subrahmanya."

"No. We can't allow that."

"Why not? Our country, our contribution, everything ours. You all want to worship God with Kṛṣṇa, we are also worship Subrahmanya. That is also God. We have high respect for him. Why his function can never be allowed here?"

Then I had to give another example. Suppose you have your wife. The whole of her service is meant for you, and will you allow her to serve confidentially another gentleman?"

"No, no. That is not possible. And it is so."

"This hall is given for the service of Kṛṣṇa, Mahāprabhu. And we find it is not a material thing, it is all conscious, *cinmaya*, and it won't like to serve any other god, whoever he may be. He's meant for this, for Kṛṣṇa, *cetan*. So for her chastity we can't allow you, then she will curse us. She's meant only for Kṛṣṇa consciousness and not any other thing. There many be so many different consciousness of God."

Then, what he will say? He went away.

In what connection this example came?

Aranya Mahārāja: The connection of the cows and everything belonging to...

Śrīla Śrīdhara Mahārāja: Ah, the flowers born here meant for Kṛṣṇa and if anyone takes that is most deplorable for her, for the plant. In plant life also so much consideration that the connection of Kṛṣṇa consciousness has universal measurement, standard. Gaura Hari bol!

...

Śrīla Śrīdhara Mahārāja: ...that means Kṛṣṇa He got promotion. Ha, ha, ha. He was a calf keeper, from today He became a cow keeper, got promotion. And we find near Nandagram the local *pāṇḍās* they collect many cows nearby Kadumkandi in a meadow, and there they feed them well, the cows, in commemoration of that service of Kṛṣṇa towards the cows. Cows are represented as innocent of all the animals, *satya-guṇa pradhāna*, peaceful nature, of all the animals they're considered to be peaceful nature. They're all devotees of *śanta-rasa*. Many souls aspire after the cow birth in Vṛndāvana, that is, *śanta-rasa bhakta*.

Bhaktivinoda Ṭhākura says: *carāobi mādhava jāmuna-tīre vaṁśī bājāoto ḍākobi dhīre.*

["O Mādhava, I see You leading Your herds to pasture on the banks of the Yamunā. You call to them by gently playing on Your flute."] [*Avaśya Rakṣibe Kṛṣṇa — Viśvāsa, Pālana.* Faith in Kṛṣṇa as Protector]

"We will engage ourselves in grazing on the banks of the Yamunā, and sometimes by playing on Your flute You will guide me, call me, guide us, call us."

So, *go-dhana*, *śanta-rasa* devotees of Vṛndāvana, *go-dhana*, the cow. Cow-natured devotees like to be handled by Kṛṣṇa. Everything is conscious there. We should not forget that as the fundamental. Consciousness, plus, the important serving attitude, that is all important. Without that, no entrance into that plane. Exploitation and renunciation left outside. And the calculative service is also in the lower position. Spontaneous serving attitude in any form or other, that can reach the plane of Vṛndāvana, Vraja-*dhāma*.

Then, our Guru Mahārāja, Bhaktisiddhānta Saraswatī, to save the people from committing offences against... [25:15 - 25:40, ?] Generally we commit offence by imitation. Our nature is to show progress to the people at large. That means... [26:00 - 26:21, ?] Imitation, to imitate Rūpa and Sanātana, to imitate the other pure devotees of higher level _____ [?] that means *pratiṣṭhā*, imitation means, presupposes, our name and fame. So we must learn, we must be sincere to our own self. We must not indulge in imitation, only to get the name and fame of a devotee, overnight. That will be self-deception.

To save us from that, our Guru Mahārāja, he came with a plan of service of the Vaiṣṇavas. Generally, Vaiṣṇavas that live single life, they do not allow anybody to serve them. So Vaiṣṇava *sevā* is very rarely found. But Guru Mahārāja has arranged in such a way that one is serving another and engaged in and helping in that. In this way, everyone gets advantage of serving a Vaiṣṇava, as well as Viṣṇu, Guru. So the missionary life, organised life of an exclusive service holder in the Maṭh, one gets that advantage of serving under the direction of the higher Vaiṣṇava, the Vaiṣṇava service, everything they have.

And they ask us, "Don't try to go hurriedly to the higher level. Try to remain in the lower. The circumstance, the environment, will help you to go up. Don't be eager to hold the upper position, the environment will do that, and that will be natural progress. Always try rather to keep downwards." That is his instruction. "Purify your inner heart. Don't be eager to purify the outer aspect. Innermost aspect, that is all-important. Try to convert that into Kṛṣṇa consciousness. Do not make yourself busy to keep up a show as a devotee of Kṛṣṇa. But with the heart within, there, give all attention. External show, that is not very injurious, but if the disease is within, when that will come up, come over, that can create havoc. Try to purify the inner most part of your heart of your existence. So, do some service under the guidance of the Vaiṣṇava. You may not understand what is service, what is not service, where is that *pratiṣṭhā*, that fate of renunciation, or crude, subtle exploitation. Cast yourself wholly at the disposal of the Vaiṣṇava proper, and try to be utilised by him. Make your own ego aloof, take it off, and allow a Vaiṣṇava to work in the workshop of your own heart, allow him to handle. So, come to understand what is service proper, sacrifice."

Nirmat-sarāṇāṁ satāṁ [*Śrīmad-Bhāgavatam*, 1.1.2], a *matsara*, who cannot tolerate the high position of another. "Why should I not get the better position?" That is the most dangerous enemy in this campaign. So don't believe your own self, don't trust your own self. Rather, trust the Vaiṣṇava, the Guru, and allow them to handle your own self. You will be benefited thereby, more and more. So, Guru is your proprietor.

Jīva Goswāmī says, giving reference, quotation, *vikrtesu yatha pasu* [?] Just as a purchased animal is used by the proprietor, you take that model, that humble standard. "We're purchased animals to my Lord, my Gurudeva. In anyway he likes he may utilise me, anyway. Die to live. We can live thereby in the finest plane, unassailable plane where from we can never be disturbed, or never be removed."

Guru Mahārāja laid stress very much on this point. You know what is service proper. What is that plane? Enquire after that highest plane. The spontaneous flow of service towards the Absolute, there is that current, the most underground, most fundamental current of the whole existence is that. Irresistible and causeless. And you are wanted to connect with that plane. Your innermost part of soul only can be a member in that plane. Back to home, back to God. Back to home, back to God, back to home. The Kṛṣṇa conception of Godhead is there in the most fundamental, most subtle, the flow of love, beauty, harmony. There, if you can find yourself, all this gross dress, this coat and cloth may be eliminated. There you are to wake. Back to God, back to home. And that is all-important. Other forms, they take the Name, worshipping the Deity, to hear the class, regular *śravaṇa*, to chant and dance. Everything may be service, every form, but to be service, the connection with that plane is indispensable. Otherwise all these will be like - no bullet but just the sound - a blank form, a blank shot. Otherwise all will be blank shot. Form, but not the life, not the spirit. The spirit is the serving element, the sacrifice, that die to live. As much as you can die, apparently, you'll be able to live so much.

So, today is also the day when in this day in the year Śrīnivāsa Ācārya Prabhu and Dhanañjaya Paṇḍita and Gadādhara Dāsa Prabhu, these three *pārṣada* Vaiṣṇavas of Mahāprabhu disappeared, the day of disappearance.

First, Gadādhara Dāsa, rather, Gadādhara Paṇḍita is considered to be the *bhāva*, the internal mood of Rādhārāṇī, internal attitude, serving attitude, serving mood. And the *kānti*, the lustre, the outer part, is said to be represented by Gadādhara Dāsa. He was born in twenty four Padmanābha [Sept-Oct], Endiyadaha, but in his last days he passed time in Katwa, where Mahāprabhu took *sannyāsa*. And he accepted disciple there, and the descent of that disciple, they are now in the management of that Maṭh. Their origin is from Dāsa Gadādhara. Dāsa Gadādhara's tomb is also found there in that compound.

And there is also the tomb of the hairs of Mahāprabhu there. Mahāprabhu had very good curling hair, beautiful. And during the time of *sannyāsa* the barber, he, trying, numbered, closed to shame, and come back. "I won't be able to take off such fine, beautiful figure, beautiful curling hair, I can't shave." He goes to shave by His order, but comes back. "No. I can't." Anyhow he had to obey the order. Those hairs are put there in *samādhi*.

And there, took Gadādhara Dāsa amongst the contemporary devotees of Mahāprabhu, took the charge of that *tīrtha* place and installed Mahāprabhu's Mūrti temple, and continued the service of the temple there, Gadādhara Dāsa. Today is the day of his disappearance. We shall pray for his grace, that his grace will help us in our attainment of highest love.

Then another, Dhanañjaya Paṇḍita, he was one of the twelve assistance of Nityānanda Prabhu, Dvādaśa Gopāla. Balarāma had His twelve subordinate *gopa* boys in Vṛndāvana. And here also, Nityānanda Prabhu, He represents Balarāma, and He has got His twelve followers. And Dhanañjaya Paṇḍita was one of them. And his birthplace was also very nearby, Sitala-Grama. The Katwa - Burdwan railway line, there is Kaicara station nearby Sitala-Grama. There the memory of Dhanañjaya Paṇḍita is also preserved. When Nityānanda Prabhu, at the request and order of Mahāprabhu, who was in Purī, in Bengal, Nityānanda Prabhu came and began to preach about Kṛṣṇa *līlā* and Gaura *līlā*, the Dhanañjaya Paṇḍita and others helped Him for that purpose.

Then comes Śrīnivāsa Ācārya. Śrīnivāsa Ācārya's father, Padmana Bhaṭṭācārya [a.k.a Gangadhara - and later as Chaitanya Dāsa], he was class friend of Mahāprabhu, of Nimāi Paṇḍita. When his home was on the Nadia district, just on the other side of Agrodi [?] station there. The name of the village is Chakundhi. A *brāhmaṇa* family, *paṇḍita*, and he married in Yajigrama, near Katwa. Mahāprabhu took His *sannyāsa*, and this Padmana Bhaṭṭācārya, from his father-in-laws house, he was just going to his own house, and heard that Nimāi Paṇḍita has come to take *sannyāsa*. He knew Him, a great scholar and charming figure in all respects. He went to see, and the people were mad in that *āśrama* of Keśava Bhāratī, a good Śaṅkara school *sannyāsī*.

And Padmana Bhaṭṭācārya went to see that, "Nimāi Paṇḍita is taking *sannyāsa*? What is this? An unthinkable scholar, and exclusively beautiful figure, all capturing, commanding persons, and He has come to take *sannyāsa*? How? We cannot conceive life without Him. And how His mother and newly married young wife will even be able to live?" With this feeling he went, and he was struck dumb to find what was flowing there.

Two parties, one party under the direction of Mahāprabhu is going to request Bhāratī: "Do the function as early as possible."

Another party there stood, "No. This young boy can never be given such a *sannyāsa* life. You Bhāratī, we won't allow you to give *sannyāsa* to this boy. You have come to spoil our society. It can never occur."

In this way. And Padmana, he's watching what's going on there.

Then after all, Mahāprabhu's will, that got the predominance, and generally, everything subsided and near the afternoon time the *sannyāsa* began and it was done.

Mahāprabhu told Bhāratī that, "I have got this *mantram* of *sannyāsa* in a dream. Please see whether it is the real *mantram* or not." He gave it in the ear of Bhāratī.

Bhāratī said: "Yes. It is all right. This is it. Take it."

In this way. And the name, what name should be given. He was thinking and there was some sound from above — the Kṛṣṇa Caitanya — Bhāratī took that and put. The name was given. Padmana waited, so much, so far. And Mahāprabhu started towards Vṛndāvana, chanting the name of *Bhāgavatam tridaṇḍī-bhikṣu*,

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-[pāraṁ, tamo mukundāṇghri-niṣevayaiva]

[As a *brāhmaṇa* from Avantī-deśa said: "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]
[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā,* 3.6]

82.11.24.B_82.11.25.A

Śrīla Śrīdhara Mahārāja:

prabhu kahe – sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa

[Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.] [*Caitanya-caritāmṛta, Madhya-līlā,* 3.7]

...

parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa

[The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.]
[*Caitanya-caritāmṛta, Madhya-līlā,* 3.8]

se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

[After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.]
[*Caitanya-caritāmṛta, Madhya-līlā,* 3.9]

Mahāprabhu ran towards Vṛndāvana. Padmanābha came back, half-mad, always talking, "Śrī Kṛṣṇa Caitanya." Whatever anyone says to him, he says, "Sri Kṛṣṇa Caitanya." No other word coming out of his lips, "Sri Kṛṣṇa Caitanya, Caitanya, Caitanya." Then his name was given by the public as Caitanya Dāsa. Afterwards he was known as Caitanya Das in the society. Of course he recovered somewhat.

Then, when Mahāprabhu was in Purī, Padmanābha went to see him with his wife.

Mahāprabhu told that, "You have got a very good son as a devotee, and his name will be Śrīnivāsa."

And he came back, and Śrīnivāsa came in his house, very beautiful, and a born scholar.

Śrīnivāsa, when very young, Padmanābha left. He came, automatically in his mind Śrī Caitanyadeva and Nityānanda and Their *līlā* surcharged within him, no other tendency.

When he was about fifteen years, he came out to see the birthplace of Śrī Gaurāṅga in Navadwīpa. And he sat near the house of Mahāprabhu, the Ganges bathing *ghāṭa*, he sat there. A boy of fifteen, absent-minded, what he's thinking he does not know, he's sitting.

And Viṣṇupriyā Devī came to take bath. She found a beautiful boy. Some sort of likeness of Mahāprabhu. He's sitting there, did not know anything, or even himself, he does not know himself. In this way, Viṣṇupriyā Devī had pity and took the boy in her home. Then she fed the boy.

Then, Śrīnivāsa went to - Mahāprabhu at that time He was in Purī - he started for Purī. But after going about perhaps three fourths, heard that Caitanyadeva has left the world. What to do? He went again. And Gadādhara Paṇḍita was there, he met him in the Tota Gopīnātha temple.

Gadādhara Paṇḍita embraced him and told, "I am waiting for you Śrīnivāsa. My Lord has ordered me to teach you *Śrīmad-Bhāgavatam*. You will explain *Bhāgavatam* in the whole of Bengal, an unprecedented lecturer on *Bhāgavatam* you will be. So my book you won't be able to read, the letters are half-washed away by the tears. So get a fresh book. Go to Śrī Khanda, and take my name, and try to secure a copy of *Bhāgavatam*, and I shall teach you."

Gadādhara Paṇḍita came back. Śrīnivāsa took a copy of *Bhāgavatam* from Śrī Khanda and again started for Purī. He reached there and heard Gadādhara Paṇḍita had already left. Disappointed, he thought, "I am such a distressed soul. Wherever I'm going, the object is just removed a little before. Mahāprabhu, and this Gadādhara Paṇḍita, who gave me some hope he would teach me *Bhāgavatam*. What ill favour I have got."

Then what to do, he came, but Gadādhara Paṇḍita's will was there. Automatically when he went to read *Bhāgavatam* found everything is rushing to him, in this way.

Then Śrīnivāsa, and Narottama, and Śyāmānanda started for Vṛndāvana to have *darśana* of Rūpa, Sanātana, Gopāla Bhaṭṭa, and others, Raghunātha Bhaṭṭa Goswāmī, there. The three started and went there. And when Śrīnivāsa, few miles far off from Mathurā, heard that Sanātana Goswāmī passed away.

The people they're talking that, "That great Sanātana Goswāmī, who was the prime minister, and who captured the whole of Vṛndāvana people within his heart, that Sanātana has passed away. This is a great disaster for the country."

Then what to do? Still, Rūpa, and Raghunātha, and Jīva, Gopāla Bhaṭṭa, they're living, anyhow they dragged on. And when they reached Mathurā, they heard that, "Last night, Rūpa Goswāmī left."

They have seen, Sanātana in that Asarhi Pūrṇimā, and then after next Dvādaśī, Rūpa Goswāmī left.

"How hopeless and cursed souls we are; coming nearby and could not see those two generals of Mahāprabhu, *dui senapati*."

Mahāprabhu sent two of His generals to Vṛndāvana to carry out His orders and to established the kingdom of the Gauḍīya Vaiṣṇava there. Then, anyhow they dragged their bodies to Vṛndāvana, and they found in the Govinda Mandir - perhaps many of you have seen that old Govinda Mandira, broken - when they reached there, they found that *sandhyā āratī* is going on in very great splendour, great crowd. And Rūpa Goswāmī had just passed away, so with that feeling of high bereavement, madly they're chanting his name and the *āratī* is going on in this way.

Śrīnivāsa, the three were there, but Śrīnivāsa he could not stand that sort of sentimental wave. He fainted on one side. When he woke out of - when he first got his, recovered, got his lost consciousness, he found that Jīva Goswāmī is, with some followers, he's engaged in _____ [?] Anyway, he woke up and did what was necessary, proper in the time. Then about a year, those three lived in Vṛndāvana.

Śrīnivāsa Ācārya took initiation from Gopāla Bhaṭṭa, and Narottama Ṭhākura from Lokanātha Goswāmī, and Śyāmānanda from Jīva Goswāmī. There were many incidents in the meantime. But Jīva Goswāmī who was in charge of all the books written by Rūpa Goswāmī and Sanātana Goswāmī, himself, and others, after a year, when they were coming back, then two cart loads in a wooden casket the books were placed, and they were given in the charge of Śrīnivāsa. He was fond of more education and *śāstric* knowledge, so in his charge the books were given.

[Jīva Goswāmī told,] "Take them and copy, and preach in Bengal, specially. We shall see to preach in this side, but the land of Mahāprabhu and Nityānanda Prabhu, there it will have good circulation, you take it."

Śrīnivāsa took, and the three came, two bullock carts, and that big wooden casket was brought there. And they came by that Grand Trunk road near Viṣṇupura, in the district of Bakura, near Midnapura. The carts were on the road, and they were sleeping somewhere nearby, but those book boxes they were removed. In the morning when they woke up, they found the cart was empty. The big wooden box with the books all gone. Then they're horrified and those three tried their best to search nearby but could not find any clue. Then what to do? Śyāmānanda and Narottama, disappointed they left the place for their own home.

But Śrīnivāsa Ācārya he could not do so. "I was specially selected and given the charge of these higher *śāstras*, and I cannot go back home without doing anything to get the *śāstras* back, I can't."

He was wandering like a madman here, there, this beautiful young boy. People thought that this young boy, his head is cracked, here and there he's wandering.

Then one day, there was a *zamīndār*, a chief, of the *shantas* [?], the *ādivāsīs*, the aborigines, his name was Birhambir. He was a chief of that locality. And he had some attraction for devotion and *Bhāgavatam*. Every day he held a class on *Bhāgavatam* regularly in his house in the

afternoon. And his guru was one by the name of Vyāsa, he used to explain *Bhāgavatam*, and so many devotees they used to hear like that this *Śrīmad-Bhāgavatam*.

But Śrīnivāsa, he was passing his days like a madman, here and there, anyhow he heard and went there to hear *Bhāgavatam*. Eagerly not to express him, but he knows he's an educated man, a good scholar, specially of *Bhāgavatam*. None knows, and he also did not give any vent to that.

But one day that Vyāsa he was explaining something wrong, and unconsciously Śrīnivāsa could not check himself, he pointed out the mistake. "You are explaining in this way, but the proper meaning will be that."

Then the attention of the whole devotees including the king, the chief, fell on that boy. "Who is he?"

His guru Vyāsa, who was explaining, he was also charmed. "We all took him to be a madcap. But he's pointing out such fine points. Who are you?"

The quest became very intense, and he had to admit that, "I am a wretched soul. This *Bhāgavatam* and so many other very high level Vaiṣṇava scriptures, I was taking from Vṛndāvana. And in those big boxes, filled up with those Vaiṣṇava scriptures was stolen from here about a year or so ago. And I'm wandering in search of those. I was in custody."

"Oh!" Then they knew. That Birhambir he had one astrologer, and he used to say that, what is what, where. When these two big boxes filled up with scriptures was there, nearby his capitol, he called the astrologer, "What is there?"

They looted, from those places those chiefs were all looting princes, half robbers.

The astrologer told, "Very highly valued jewels are there in those boxes."

Then he managed by his own men to steal those boxes and kept in his house. He opened then found many holy books, and closed it, kept it. After hearing from Śrīnivāsa, he said, "Oh, you have lost those books, you are owner of that? That is here, we have taken it. My astrologer told that many valuable jewels were contained there. So misguided, we took them."

Then Śrīnivāsa came back in his right again, he went there, fell prostrated there, and asked them to get some articles of *āratī* and began to offer *āratī* to the books, the *śāstra,* representation of Kṛṣṇa, devotees. He began worshipping, and after *āratī* opened the books.

Then he sent information to Narottama and Śyāmānanda. They all came.

And this chief was his disciple, and many of the place became his disciple.

Then Birhambir after all he did much service for the Gauḍīya Vaiṣṇavas here, Birhambir. And Viṣṇupura was his capital, and gradually Viṣṇupura - so many temples, huge number of temples are seen in that town still standing.

And they were very strong rulers, and they forced the people, all the subjects, "You must take *Hari-Nāma*, Hare Kṛṣṇa. Otherwise we will banish you from here."

So much so, there was one Gopāla Singh, an ordinary cultivator, after finishing his duties, before going to bed, "Oh, you take that *mālikā*. I must obey the Gopāla Singh's order." So "Hare Kṛṣṇa, Hare Kṛṣṇa."

Otherwise if the information that he did not take Name, he would be banished from his temple. The whole line was Vaiṣṇava, and many things are told from their line.

Then Śrīnivāsa Ācārya came to Yajigram near Katva, and with the help of Narottama and Śyāmānanda, and Virbadhra, the son of Nityānanda Prabhu. Jāhnavā Devī, the first wife of Nityānanda Prabhu, Advaita Prabhu's sons, they all combined. Began an extensive preaching of the Gauḍīya Vaiṣṇava, of the *Bhāgavata Dharma*, especially in Bengal, and parts of Bihar and Orissa. The flow, the inundation came, by this trinity, the combination of these three devotees, after Mahāprabhu and Nityānanda Prabhu, they kept up that torch of the Gauḍīya Vaiṣṇava here mostly in Bengal. Narottama Ṭhākura went to Manipur side, Assam, and the whole of Manipur almost was captured by him, including the king. So in Manipur, we generally see, the temple is also here in Manipur, two temples. They're mainly disciples, all the Manipuri's of Narottama Thakura. Extensive preaching he has done that side. And in Bengal, Advaita Prabhu and Nityānanda Prabhu, Śrīnivāsa Ācārya. And in Orissa specially, Śyāmānanda Prabhu.

So today is that auspicious day, that Śrīnivāsa Ācārya he disappeared. So then in his connection this has been very much purified. And we pray for his grace, for his mercy, that our attempt may be successful to get what they came to give us. We may accept their advice, and blessings.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Gaura Hari. Any question you can put to [Śrīpād Bhakti Vicār] Yājāvara Mahārāja, hmm? _____ [?]
Something from him. But can anyone of you translate Bengali to English? None?

Devotee: You can.

Śrīla Śrīdhara Mahārāja: At last I'm here, try.

Devotee: Yājāvara Mahārāja, I've heard that he had taken *sannyāsa* aged twenty eight.

Śrīla Śrīdhara Mahārāja: Who?

Devotees: Yājāvara Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah! Yājāvara Mahārāja took *sannyāsa* when he was twenty eight. But he joined the Maṭha long before, even before me, perhaps [nineteen] twenty five or so. [25:44 - twenty six - 26:36 ?]

...

Swāmī Mahārāja sang a Sanskrit song.

vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau
[Last line of each of the eight verses in *Ṣaḍ-gosvāmy-aṣṭaka*]

That was composed by Śrīnivāsa Ācārya. You have heard that?

Devotees: Yes. Prayers by Six Goswāmīs. *Kṛṣṇotkīrtana*...

Śrīla Śrīdhara Mahārāja: Ah! That song Swāmī Mahārāja sang, and I was told that was very, very much appreciated from the standpoint of musical sounds _____ [?] he's playing on *mṛdaṅga* himself and chanting. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. That song, that poem was composed by Śrīnivāsa Ācārya Prabhu. *Ṣaḍ-gosvāmy stotra*. And that is played in the whole of America. *Vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau*.

Devotee:

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

[I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.] [*Ṣaḍ-gosvāmy-aṣṭaka*, 2]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
So today we keep it here.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa...

...

Śrīla Śrīdhara Mahārāja: ...in the land of exploitation. Improve yourself and leave here.

Dayādhara Gaurāṅga: *Brahma-saṁhitā*, that is not included then? That is Vaiṣṇava *śāstra*.

Śrīla Śrīdhara Mahārāja: _____ [?] And that gives specially the conception of Svayaṁ-Bhagavān Kṛṣṇa. Kṛṣṇa is above all, even Nārāyaṇa. That we get from *Brahma-saṁhitā*.

There are many *saṁhitās*. This is *Brahma-saṁhitā*. Jīva Goswāmī gives the reference that is very rarely found, that hundred chapters, only one chapter is given here. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: Then after instruction from *Purāṇas*, we can, the next higher *śāstra*?

Śrīla Śrīdhara Mahārāja: *Purāṇa* is also higher. The classification, *Upaniṣads*, generally we should approach the *Veda*, the revealed truth, and that is also classification according to the, considering the stages of the recipient they have given their instalments. And that is collected in _____ [?] *śāstra* in *Vedānta*, just *Brahma-sūtra* by Vyāsadeva. He collected the very important passages from the *Upaniṣads* and has proved that the Brahman, that should be the only object of our search really.

Dayādhara Gaurāṅga: *Athāto brahma-jijñāsā*.

Śrīla Śrīdhara Mahārāja: *Brahma-jijñāsā*, and now what this true conception of Brahman is.

Śaṅkarācārya came to explain that, "This is non-differentiated mass of consciousness. And we must enter there and we lose our individuality."

But Rāmānuja and others, they came to say, "No. Brahman, on closer inspection we shall find that that is a domain, a zone, where we can detect that He's personal, Vāsudeva, person. A point of Brahman, we ourselves as person, so the huge source of that consciousness that is not an objective thing, but it's subjective, and that is person, a big person, infinite personality. Then when we can see that we see Brahman is Parabrahman, that is Vāsudeva who is accommodating everything in Him, and who is living everywhere. Vāsudeva."

Then in more close inspection we find there is some potency just by the side of that person. Then that becomes Nārāyaṇa. Then Nārāyaṇa we find there not only Nārāyaṇa alone but His group also there. In this way the Vaikuṇṭha, the servitors, all these things, we can see that Brahmapura.

Rāmānuja has given the example that a bird is entering the jungle and disappears from here. But it does not mean that he's dead, it's living there, with his chicks and hen, and nest, He's living there, taking food.

So when one enters that zone of conscious area, that does not mean that he's lost, he ends there, no. He enters there and he lives there. So if we can secure our entrance into that zone of pure conscious area, we can retain our individuality. And so many there are retaining their individual existence and they're all engaged in service. In this way he explains.

And Mahāprabhu says from *Bhāgavatam* that, "There is another sphere higher than that Vaikuṇṭha. Here it is calculative service, and there that is automatic. And here we think that power is the source, is the prime cause of everything. But there we find that love and beauty, that is the guiding principle of the whole existence, not power, but beauty or love. That is the

most fundamental plane. And we can connect ourselves with that. We can wake there and live there permanently and very happily. That is the happiest form of life when we can reach that area of spontaneous loving service. Everyone is of that temperament. And the central Lord is there _____ [?] encouraging everyone to do so." That is the nutshell.

So Jīva Goswāmī has taken *Śrīmad-Bhāgavatam* as the highest authority, and he has shown, "Why I'm accepting *Śrīmad-Bhāgavatam*." He says that, "*Śrīmad-Bhāgavatam* has got the characteristic of one of the *Purāṇa*, it has got the characteristic of the *Veda*, it has got characteristic of the *Tantra*, it has got characteristic of *smṛti*."

The Vedic truth, the revealed truth, comes in a general way and takes three courses. One, *tarka-panthā*, means to satisfy the learned, who have got understanding, satisfy the intellect. Another, *smṛti*, to apply itself in daily life, in food, in any other activity, within all these things mixing with our daily habitual practices, that is *smṛti*. How should we regulate ourselves in our twenty four hour's living practices, that is *smṛti*. But to satisfy our intellectual guidance, that is *tarka*, *Brahma-sūtra*. And another, *Purāṇa*, the points of departure, to advise us like a friend. "Someone did so and he got this bad result. Someone did so and he got this result. If you do this you'll be beneficial in this way." So he advised. And in searching many previous historical reference they're trying to convince you. That is *Purāṇa*.

Jīva Goswāmī says, "In *Śrīmad-Bhāgavatam* we find all these characteristics in one place. _____ [?]
smṛti, it is considered as *smṛti*. Then it is *tantra*, clear. All our activity also harmonised there. And *Purāṇa* also, so many stories to encourage you, to attract your attention towards so many previous incidents, so *Purāṇa*. So all the signs, symptoms, of all different types of *śāstra* is found in one place, and that is *Śrīmad- Bhāgavatam*. So we can take it blindly to be the highest *śāstra* for our cause, because from all points it can satisfy all sorts of enquiries, in one place."

In *Tattva-Sandarbha* you'll find it in detail. Jīva Goswāmī has written *Sat-Sandarbha*, six *sandarbha*. First is concerned with epistemology, *Tattva-Sandarbha*, what is the evidence. He's analysing and divides it into ten. Then eliminating one by one, showing defects in them, the evidence. Then lastly he has come to *śrauta*, or *āpta*, and shows that in transcendental affairs this is only the source of our knowledge. Should be, in this way.

And then he has told that we can rely on *Bhāgavatam* as revealed truth, the scriptures, the containers of the revealed truth, in a most developed and regulated way suiting to us he has proved that. And then what is in *Bhāgavatam* he gave the conception of Brahman, Paramātmā. The Brahman, all comprehensive aspect of the Supreme. And the all permeating aspect. And then the all capturing - capturing attention of all in the service, representing His dutiful aspect, *bhajanīya*. Bhagavān means *bhajanīya guṇa-viśiṣṭha*.

Brahman, Paramātmā, Bhagavān. What is Bhagavān? Whose very existence is so much attractive that He commands your attention for His service. He's Bhagavān, who can attract your heart for His worship, for His reverence, for His love. He can attract your heart, your love, your very existence. That is Bhagavān. That aspect, the fulfilment side, represented by Bhagavān.

And what is Brahman? What is - from the scriptures - what is Paramātmā? What is *jīva*? What is the conception of Bhagavān, both Nārāyaṇa and Kṛṣṇa, and the difference between Them? And Kṛṣṇa is Svayaṁ-Bhagavān, the most original. Reality the Beautiful. And that is the prime cause of the whole existence, the beauty and love.

So you are to go through that *Sandarbha* by Jīva Goswāmī. And on the basis of that, you are to read what Rūpa Goswāmī has spoken about *rasa*, and different stages of *rasa*. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, and all these things. And to have a strong critical ground, and foundation, you are to study this *Sat-Sandarbha*. And through which who has got taste they will go, pierce through these stages and go to the beautiful. And there they will cultivate about Him in a particular style.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, may I ask? What is the position of a person who has heard from a pure devotee, such as Śrīla Prabhupāda, or yourself, and is chanting Hare Kṛṣṇa, but has not taken the *Hari-Nāma* initiation? Can he still make some spiritual advancement?

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakta Tom: My name is - I'm a friend of Dev Nārāyaṇa. My name is Thomas Savage [?] from New York. And I've brought the letter from Dev Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Your name?

Bhakta Tom: Thomas.

Aranya Mahārāja: Bhakta Tom.

Śrīla Śrīdhara Mahārāja: Bhakta Tom? Now, what does he say? One who has got that first *Hari-Nāma mālā*?

Aranya Mahārāja: No, no. He asks, "If someone is - a person has heard from Swāmī Mahārāja and yourself, two pure devotees, but they have not as yet received *Hari-Nāma* initiation, what is their position?

Śrīla Śrīdhara Mahārāja: They will try to be in a position of search, what Swāmī Mahārāja has given to the world. Some sort of hopeful news for the soul, and he has left the surface...

Śrīla Śrīdhara Mahārāja: ...and visit, and try to have *sādhu-saṅga*, the source, to have connection with the agents of divinity. And by wondering, and by hearing about the divine things, where I'll be more attracted I shall keep up that connection. And I shall, if possible, surrender myself to that source, and try to be benefited from that fountain-head. In this way. Search. So many lives we're coming and going, coming and going, here in this plane. Now we have come across the chance of our high future, bright future, and we shall try to take up that advantage. Run hither, thither, try to find where is the source. Where from this ray is coming here? And where I shall be attracted most I shall keep connection, try to have permanent connection, and emulate our position, make progress towards that domain. In a nutshell, continue the search, *ānusandhān*, where I shall get the fulfilment of my inner hankering. Eliminating our desires for the present superficial world of enjoyment, engage ourselves for search of inner fulfilment of life. Hare Kṛṣṇa. Search, search, search, *jijñāsā*, *sandhān*. Where is He? Who can satisfy me? My inner question, answer, what do I want? I'm wandering in these different stages of life, but what is my real innermost need that can satisfy me, fulfilment of life?

Some say, "You are seeking for power. Power can satisfy you."

But the devotees of Kṛṣṇa say, "No. You are searching for love, beauty, not power. Power cannot satisfy you, but beauty, harmony, love, that can satisfy your inner self. Beauty is controlling the whole, not power."

Who are attracted by this sort of thought, understanding, they run to Kṛṣṇa consciousness.

Kṛṣṇa controls everything by the sweet sound from His flute. So sweet, they can't avoid, anyone, none can avoid the call of that sweet flute. It unconsciously attracts the very gist of every heart. "I am here. I am there. I am here." This is, "I have found my own plane. I want this. I'm searching from infinite time for this sweet plane, sweet life." The inner approval will come.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Dayādhara Gaurāṅga: Mahārāja, if the *Purāṇas* are giving us history, and therefore...

Śrīla Śrīdhara Mahārāja: History of different type. The *tamasic Purāṇa* supplying history of a particular type to attract you to the end of that *Purāṇa*. *Rajasic* also says, *sattvic* also says. And *Bhāgavata Purāṇa* is *nirguṇa Purāṇa*. It is attracting towards the higher realm, above this, transcending this *tamasic*, *rajasic*, and *sattvic*, the *nirguṇa* is there.

Dayādhara Gaurāṅga: Hmm. Then, how do the *Upaniṣads* fit in, aid us?

Śrīla Śrīdhara Mahārāja: One, from the dedicative meaning of *Purāṇa* has been given in two ways.

One, *vedartha-purāṇath*. The *Purāṇa* is supplementary to the *Upaniṣad* and *Veda*. *Vedartha-purāṇath*. The *Purāṇa* means to fulfil. It is giving fulfilment to the meanings and purpose of the *Veda*, *Purāṇa*.

In another sense *Purāṇa* means old, ancient. That also is the meaning of the word *Purāṇa*. Previously things are collected here. What we find in the *Veda* which came along with the creation of this world, this *brahmāṇḍa*, but before this *brahmāṇḍa* there were so many other

brahmāṇḍas. They're created and then dissolved in time. But the *Purāṇa Ṛṣi* that gives so many incidents which are pre Vedic, they come along with the creation of this *brahmāṇḍa*. And in *Purāṇa* we find so many incidents that are not mentioned in the *Vedas*, but it was mentioned explicit in the previous *brahmāṇḍa*, former *brahmāṇḍa*, former creation. That is also collected by some *Ṛṣis* here, who lived in different *brahmāṇḍas*. Do you follow?

Dayādhara Gaurāṅga: Yes. How is it coming to us?

Śrīla Śrīdhara Mahārāja: It is coming by so many sources. The *Ṛṣi* that lived in that *brahmāṇḍa* and this *brahmāṇḍa*, he can get the experience. Who was a member of the previous *brahmāṇḍa* and also he's known here, he can give that, mention that incident in a previous *brahmāṇḍa*. In *Veda* we find, *treda vidade padam* [?] "He put His stride in thrice way." Only this mention in *Veda*. And *Purāṇa* gives the story of Vāmana Avatāra. How to Bali He came, and by three steps He conquered the whole. The story is not given in the *Veda*, but only very minute mention, slight mention, in *Veda*. *Treda vidade padam* [?] Nothing else. But the story is supplied in the *Purāṇa*, is taken from other *brahmāṇḍa's* experience by some *Ṛṣi* who can withdraw from the *brahmāṇḍa* and come here again. In so many previous *brahmāṇḍas* they were living, and in this *brahmāṇḍa* he has given this. Direct revelation got from his previous life.

Dayādhara Gaurāṅga: So same stories in *Bhāgavatam* as in *Purāṇa*, same stories?

Śrīla Śrīdhara Mahārāja: Yes. It is accepted and quoted by Jīva Goswāmī. So we're to write the reasonable aspect. So we're to go through this *Sat-Sandarbha*, *Tattva-Sandarbha* of Jīva Goswāmī. That is meant for the scholars. But those that do not care for any scholarship, but have got their taste, and following their taste they like to develop, they may not...

Dayādhara Gaurāṅga: Go through *Tattva-Sandarbha*.

Śrīla Śrīdhara Mahārāja: ...go through these books, which by reason explains the things. And Jīva Goswāmī has done that.

I wrote one poem about Bhaktivinoda Ṭhākura. There is a stanza that was appreciated by my Guru Mahārāja very much. There I have written:

śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva,

and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā:* that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."]

The highest attainment of our life, *rādhā-kaiṅkaryyaṁ*, how it develops, I'm putting that. *Śrī-gaurānumataṁ*, which is sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*, and appreciated by Svarūpa Dāmodara. *Rūpāgrajenādṛtaṁ*, the very gist of which was known to Svarūpa Dāmodara, and *rūpāgrajenādṛtaṁ*, Sanātana appreciated. And Rūpa Goswāmī he distributed directly, and *rūpāgrajenādṛtaṁ rūpādyaiḥ pariveśitaṁ*, distributed by Rūpa with his followers. And *raghu-gaṇair-āsvāditaṁ sevitam*, and Raghunātha with his followers tasted it very satisfactorily, with great satisfaction, and also added something to it. *Rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam, jīvādyair abhirakṣitaṁ*. Jīva, Baladeva, and others, *abhirakṣitaṁ*, gave protection to these things, from the quotation of *śāstra* and reason, they have protected these nectarine advices, *abhirakṣitaṁ*, from the trespassers.

That ordinary *āula*, *bāula*, *karttābhajā*, they will say that, "This is given by Mahāprabhu and Rūpa Goswāmī."

They say, "No. We're door keepers, gate keepers. We don't allow your stale and mean thoughts to mix with all these things." They have given protection. "This must be of such quality. And yours is nasty quality, imitation. And this is real."

In this way protection is given by Jīva Goswāmī and Baladeva Vidyābhūṣaṇa's commentary on *Vedānta*, and from so many references from the *śāstra*, giving protection to what was given by Rūpa Goswāmī under the direction of Mahāprabhu. *Abhirakṣitaṁ*, *samyak rakṣitaṁ*, and complete protection is given to that high *rasa*, that mean thought may not enter and mix and pollute that, *abhirakṣitaṁ*. *Śuka-śiva-brahmādi sammānitaṁ*. And Śuka, Śiva, Brahmā, Uddhava, they showed great respect for that truth from a distance. What is that? *Śrī-rādhā-pada-sevanāmṛtam aho*. That is the service of Śrī Rādhikā, the highest servitor of Kṛṣṇa. *Tad dātum īśo bhavān*. You can lead us to that high, valuable substance, you Bhaktivinoda Ṭhākura.

So this is the position of the high, beautiful service. Sanctioned by Mahāprabhu, the value really known to Svarūpa Dāmodara, and Sanātana appreciated. And Rūpa was appointed to distribute that valued thing with his followers. And Raghunātha he could taste the very sweetness of it with his followers and something added. And Jīva and Baladeva Goswāmī they came to give a barrier, that this is transcendental. Mundane things won't be allowed. The imitation must not be allowed to enter into the genuine world.

So that is Jīva Goswāmī. So that *Sat-Sandarbha* you are to read, then your intellectual appetite will be appeased. You go through that book.

Dayādhara Gaurāṅga: And Professor [Nishi Kanta] Sanyal...

Śrīla Śrīdhara Mahārāja: Professor Sanyal, it may be a good book...

Dayādhara Gaurāṅga: In his pamphlet that Bhaktisiddhānta Saraswatī Ṭhākura appreciated so much, the, what was it? *The Erotic [Principle and Un-Alloyed Devotion]* He wrote small book, and criticising those scholarly interpretations of tenth canto of Kṛṣṇa *līlā*.

Śrīla Śrīdhara Mahārāja: By, those who are not wholly of faith?

Dayādhara Gaurāṅga: Yes. By *sahajiyās*, and many, many scholars...

Śrīla Śrīdhara Mahārāja: Yes. He refuted them. But that will be good. Professor Sanyal's book is a standard one.

Dayādhara Gaurāṅga: Yes. But my question is, this small pamphlet he wrote, that is comparable to the idea of Jīva Goswāmī's barrier? It is contributing to the barrier?

Śrīla Śrīdhara Mahārāja: In general I can recommend to you Professor Sanyal's book up to Jīva Goswāmī's standard. But in particular cases I'm to consider. But in general I can give approval to the writings of Sanyal. But any doubt arising, suspicion, you may bring that particular instance to me.

Dayādhara Gaurāṅga: What was it that Raghunātha and his followers, what did they add, to the distribution?

Śrīla Śrīdhara Mahārāja: Cleared that Rādhā *dāsya*. The service of Śrī Rādhikā, Who is the best servitor of Kṛṣṇa, to concentrate our attention to that.

Sanyal, in his praise to Gurudeva, he mentions, "I do not know Kṛṣṇa. Because you say that I should worship Kṛṣṇa so I do, I go." He's addressing his Gurudeva. "Because you say that I should search for Kṛṣṇa, so I go to search. Otherwise you are all in all in me." He's seeing Rādhārāṇī in Gurudeva.

Once, in Rādhā-kuṇḍa, we heard, one influential gentleman of the locality, he's circumambulating Rādhā-kuṇḍa. Then one of the intimate disciples of Prabhupāda, our Guru Mahārāja, came to him and told:

"Prabhu, they also believe in Rādhārāṇī. They're circumambulating Rādhā-kuṇḍa."

Then Prabhupāda remarked, "They believe, they have faith in Kṛṣṇa, and because Rādhārāṇī is intimately friendly to Kṛṣṇa, so they're giving respect to Rādhārāṇī. But our question is opposite. We're connected mainly with Rādhārāṇī, and because Rādhārāṇī wants the service of Kṛṣṇa, so we go to serve Kṛṣṇa."

Do you follow?

Dayādhara Gaurāṅga: Hmm.

Śrīla Śrīdhara Mahārāja: We have got direct - we're serving unit. We have got direct connection with the wholesale serving unit, we're a spark of it, direct connection with the whole serving unit. And whole serving unit is wholly engaged in the service of the positive, Kṛṣṇa. And so under the direction of the direct serving unit, as a part, if we are demanded, we go to Kṛṣṇa. Kṛṣṇa is indirect approach. And direct, we're connected with our own officer, own leader, own general. We're in direct connection with him. Do you follow?

Dayādhara Gaurāṅga: Hmm.

Śrīla Śrīdhara Mahārāja: So Rādhā *dāsya* is that. We come forward in the name of Kṛṣṇa, but when we come nearer, then we find that my next officer is all in all in me, who can give the highest satisfaction to Kṛṣṇa. To do in submission of his direction, that will give the maximum service of Kṛṣṇa. And if I cross him, who knows the real service, and go direct to serve Kṛṣṇa, we'll be losers. Do you follow?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: That is clearly given by Raghunātha dāsa. "Oh Kṛṣṇa." No, he's addressing to Rādhārāṇī. "You are my Mistress. You are my Lord, everything. I want Kṛṣṇa if You are there. But if we find Kṛṣṇa and You are absent then I don't want Kṛṣṇa. I don't want Vṛndāvana, Yamunā, all these things, anything, even I do not want Kṛṣṇa where You are not present."

This is appreciation - the negative unit appreciates the negative whole. And the negative as a whole, his direct connection with the positive. We're negative unit, we're *śakti*, potency, so we're this particle of potency. We have got direct connection with the potency as a whole. And the potency as a whole, that will have direct connection with the positive as a whole. So our attempt must be subservient to the negative whole, the serving whole, and the served whole. Predominating Moiety and Predominated Moiety. The passive and the active. _____ [?] So today I finish here.

...

Śrīla Śrīdhara Mahārāja: ...gave some example in the lecture. The logic, *tarka*, argument, what does it mean? That in this plane everything should be examined. Suspiciousness, doubtful characteristic, it presupposes the atmosphere is doubtful, suspicious character. So logic must be used. But that is a very lower, uncivilised plane, when everyone is suspicious that he'll cheat me. I must examine. Lower people only can live in that plane. And in the higher plane none can cheat another. So *tarka*, this argument, this examination, all these are properties of lower plane of life.

Dayādhara Gaurāṅga: *Athāto brahma-jijñāsā*.

Śrīla Śrīdhara Mahārāja: If your affectionate mother is taking a sweetmeat, "My boy, take this sweetmeat." "Oh, if I have to check that whether there is poison." Then he'll be in a sad life, most undesirable life. "I shall go to use my logic when my mother is giving a sweetmeat." A most deplorable life, an intolerable life, a most savage life. He told that, "A mother is giving a sweetmeat to the child. Oh, there may be poison." Intolerable life. Then one gentleman from the audience he appreciated, he cried out at this, "Here, here, here." The plane of suspicion, that in itself is most undesirable and intolerable in the land of love and mercy. The *tarka*, the judgement, this is good, bad, examine, all these are unnecessary mean things. They're not present there, redundant in that plane. The plane is such that to try to examine anything and everything that is of mean temperament. Those fellows cannot have any entrance into that high life.

Hare Kṛṣṇa. Gaura Hari bol.

Parthamitra: Mahārāja, can you explain,

tarko 'pratiṣṭhaḥ śrutayo vibihinnnā nāsāv ṛṣir yasya mataṁ na bhinnam

["Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood."] [*Mahābhārata*, *Vana-parva*, 313.117]

[In the BBT's *Nārada-Bhakti-Sūtra*, *Sūtra* 75, purport, p 170]

Śrīla Śrīdhara Mahārāja: What is his question?

Parthamitra: The verse from the *Mahābhārata*, *tarko 'pratiṣṭhaḥ śrutayo vibihinnnā*.

Śrīla Śrīdhara Mahārāja: I can't follow. Anyone? Aranya Mahārāja is here? What is the verse?

Devotees: [26:42 - 28:08 ?]

...

Śrīla Śrīdhara Mahārāja: *Nāsāv ṛṣir yasya mataṁ na bhinnam*.

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata*, *Vana-parva*]

It is mentioned when Yudhiṣṭhira Mahārāja with all his brothers and wife Draupadī, going away from finishing twelve years living in the jungle, then according to condition, one year of _____

[?] that unknown living. And if they can be detected then again they will have to live in the forest for twelve years. Then one year again in unknown quarter. Again if they're detected, again they will have this condition.

_____ [?] He's going from jungle living towards _____ [?] At that time, too much tired, they're taking shelter under the tree. Then Yudhiṣṭhira felt too much thirst, all of them, more or less, and he told that, "Search for some water. I feel too much thirsty."

Then first Draupadī, wife, went in search for some drinking water, but she's late. Then the youngest brother, Sahadeva, then Nakula, then Arjuna, then Bhīma, all went for searching drinking water but none returned. Then Yudhiṣṭhira himself started, and found that there is a path in the jungle that led to a good tank, and he reached there and found to his wonder that his wife and four brothers already floating on the tank.

"What's the matter?"

When he was just approaching them, one bird, a crane in a big form he chanted a *śloka*.

_____ [?]

[*Mahābhārata*, *Vana-parva*, 313.114 ?]

"What is the news? And what is the wonder in the world? And what is the road, the way out? And who is really happy? Please reply to these four questions, and all your friends will get their life again."

Then Yudhiṣṭhira came and tried to reply to his questions.

First, _____ [?] "What is the news of the world?"

That is in general he took it _____ [?]

"This is the news of the world, that this infinite time has held all these souls as captives. And in a great cauldron of ignorance they're posted, and they're being fried. All the *jīvas* they're being fried, caught in ignorance _____ [?] The month and the season, they're compared with the stand by which we make the, we fry, the frying stand _____ [?]

And the sun is represented as fire, and ignorance is as a cauldron, and the *jīva* the contents. And the eternal time that is handling the whole thing.

In this way _____ [?] What is the general news of the world he told, "That all the beings are being fried in fire. What is the meaning? *Ādhiyātmika*, *ādhibhautika*, *ādhidaivika*, these three paths. Some coming from within as repentance of disease. Some coming from other environments. And some from the famine, flood, etc., from nature's accidental disaster. By all these afflictions the *jīva* soul is being afflicted too much within fire. This is the general news of the world."

_____ [?] What is really the wonder in the world? "According to me the wonder I find that every moment we see that they're dying, but we do not prepare ourselves for that inevitable consequence. We try just in the opposite direction to maintain, to keep up our present position. That is most wonderful to me. As sure as death. Death is sure we see, but we don't prepare ourselves for death. But we're just in the opposite side trying to stand in our present abnormal mortal position. That is most wonderful to me."

_____ [?] What is the way out? Then _____ [?] *vibihinnnā nāsāv ṛṣir yasya mataṁ na bhinnam*.

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

"According to my consideration, the way out is this. If we go the scriptures we find different interpretations, *veda vibihinnnā*. In the name of revealed truth, so many things are extended to us, *veda vibihinnnā*. *Śrutayo vibihinnnā*, even following those directions where so many experts, scholars, they, to catch the meaning of that high revealed truth, and try to apply in our daily life, they're also of different opinions, *śrutayo vibihinnnā*. *Nāsāv ṛṣir yasya mataṁ na bhinnam*. All the research scholars they're of variegated opinion, of different opinion, meaning. Every meaning has got its own opinion, all differing from one another. So we're puzzled, perplexed, to select what is the way out. *Nāsāv ṛṣir yasya mataṁ*. *Dharmasya tattvaṁ nihitaṁ guhāyāṁ*. So what is the conception of our real duty, that is covered in the depth of the unknown cave. So I think, *mahā-jano yena gataḥ sa panthāḥ*. That extraordinary man - here it is meant *mahā-jana* means, when the Lord comes down here as incarnation, if we can catch the path recommended by him, that will be our way out." This is the *śloka*.

tarko 'pratiṣṭhaḥ śrutayo vibihinnnā nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

That is the *śloka* there. And he [the crane, who was Yamarāja in disguise] was satisfied, and all his four brothers and wife, Draupadī, they got their life back, and took water, drank water.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Parthamitra: So Lord Brahmā he says, *jānanta eva jānantu*.

Śrīla Śrīdhara Mahārāja:

jānanta eva jānantu, kiṁ bahūktyā na me prabho
manaso vapuṣo vāco, vaibhavaṁ tava go-caraḥ

[There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words."]

[*Śrīmad-Bhāgavatam*, 10.14.38] [From Śrīla Prabhupāda's *Caitanya-caritāmṛta, Madhya-līla,* 21.27]

"Let those that say we know everything, let them talk such a delirious thing. But *jānanta eva jānantu*, those that think that they know much, let them say so, "that I know." *Jānanta eva*

jānantu. *Kiṁ bahūktyā*. What more I shall say to You my Lord? *Kiṁ bahūktyā na me prabho, manaso vapuṣo vāco, vaibhavaṁ*. Neither our body, by our mind, and by our words, I confess that I could not measure Your infinite character, and reach, I could not understand. You are unknown and unknowable. Your ways are all mysterious, unaccountable. So I fail to know You my Lord. And those foolish persons, though announcing they have known everything, let them talk in delirious ways. That is the meaning. But my finding is this, that I'm not able to know even a drop of the whole. All unintelligible. The part of infinite is also infinite. Everything is unknown. Every point is unknowable, every atom unknowable. I find this, that You are of infinite character. Every part of You is infinite. This is my finding. And let the foolish people may by beat of drum declare that they have known everything. They're all foolish." That is the meaning. Gaura Hari.

Parthamitra: Prabodhānanda Sarasvatī, he's expressing this idea, and he says, *yastu sastrani tat tikaha* [?]
Jivanamrta caitanya _____ [?]

Śrīla Śrīdhara Mahārāja: I can't follow.

Parthamitra: He says in one verse, he's trying to understand that the logicians they comment on the Vedic literature. The learned logicians - he says, *yastu sastrani* [?] - the logicians, those that are logic, their comment on the scriptures, in many different ways.

Śrīla Śrīdhara Mahārāja: I can't follow.

Dayādhara Gaurāṅga: The logicians, they comment on scripture in many different ways.

Śrīla Śrīdhara Mahārāja: Yes. But having the verse I can say.

Parthamitra: *Yastu sastrani tat tikaha jivanamrta caitanya* _____ [?]

Śrīla Śrīdhara Mahārāja: I can't follow the spirit, but it must be something like that, in the same line.

"Let them say what they like." That Sārvabhauma saying _____ [?]

"Let them say according to their level of knowledge. But what I have got I tasted this is my absolute consideration that I have...

82.11.26.B_82.11.27.A

Śrīla Śrīdhara Mahārāja: ...something like that. I don't follow your pronunciation, so can't understand the *śloka*, what it is. But it must be something like this. My heart's approval, my own heart is the highest evidence for me what I have attained. Let the others talk high in their own way. I don't care for that. My heart's inner satisfaction is the proof positive. That must be there, I

think, but I have not followed it, the *śloka*. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi.

Parthamitra: Yesterday Mahārāja you were speaking on the *Śrīmad-Bhāgavatam*, how it was, Śukadeva, and more or less it was slightly covered, but revealed by Rūpa and Sanātana. So my question is, the *Bṛhat- Bhāgavatāmṛta* what was spoken by Mahārāja Parīkṣit to mother Uttara, that is not mentioned in the *Śrīmad- Bhāgavatam*. Where did he get that from, that story that he told of Gopa Kumāra?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. You see, where from this *Bhāgavata* came?

Parthamitra: The *Bṛhat-Bhāgavatāmṛta*.

Śrīla Śrīdhara Mahārāja: *Bhāgavatāmṛta*, *Mahābhārata*, *Veda*, where do they come from?

Parthamitra: From Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: It is already there, floating, it is all *nitya*, eternal. Forms of knowledge are all floating in the eternal world. Only so many Ṛṣis they catch, through their medium they come to this plane. But it is already there. All *nitya* means eternal, eternally existing, all those ideas in different shapes and ways. So what is not floating this time, a particular cloud is not floating this time, that does not mean that it won't float in another time, or float in future sky. So eternal sky they're holding all these things, and sometimes something is coming through someone.

So that story has got eternal characteristic, and through Sanātana that has been explained. Sanātana Goswāmī says, "I'm not writing myself, but someone is forcing my pen to write in this way." Have you marked this? He says that, "This writing is not mine. Someone is forcing me to go on writing. Otherwise, what audacity I have got that I'm describing the character of the Queens of Kṛṣṇa Himself? Who am I, or where are They? And I'm describing Their character. It is not mine. Someone is forcibly writing through me." So revealed truth comes down, eternal truth comes down through someone here.

Kavirāja Goswāmī says,

ei grantha lekhāya more 'madana-mohana', āmāra likhana yena śukera paṭhana

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

"Just as a parrot speaks something when inspired by another, by another agent, it is like that. My production is parrot's production. Someone is in the back."

The eternal knowledge comes down in this atmosphere in such a way, through some channel or other. Revealed truth means that. Revealed truth means which is eternal in the world of ideas

and thought. And that is coming here through something, some medium. So we're to consider saying the nature of the truth that this is of revealed characteristic, and not of empirical research. When you can detect this, this should be grant as revealed truth, and this is productive of this intellect here. The revealed truth generally comes through some medium, Ṛṣi, not creator, but they're seer, and they're medium, they're giver here. That passive passage, through them it is coming, inspiring him and coming out. In this way, that is the nature of revealed truth. Bhaktivinoda Ṭhākura has written *Jaiva Dharma*. That is also that in some *kalpa* or other it was actual thought here, it may be, it is coming through him. Do you follow?

Parthamitra: Yes. So it seems that that explanation that one Spiritual Master, Guru, he may explain...

Śrīla Śrīdhara Mahārāja: So Guru is of two kinds, transparent and opaque. The opaque Guru they're not good medium. And the transparent Guru, there are symptoms of Guru written in *Veda*, *Bhāgavatam*, *Gītā*, what will be the symptoms of a proper Guru. That is real, transparent Guru, through whom the revealed truth can come. And opaque Guru also, ha, ha, according to our Guru Mahārāja, opaque, the light cannot come through it. They cannot be mediator of higher truth, a copyist, and non realistic they are, not proper transmitter. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parthamitra: So the revealed truth between two different Gurus may seem different, but it is revealed...

Śrīla Śrīdhara Mahārāja: They may know a little, there may be a little variegated nature, *vilāsa* is there, fleeting modification, maybe. As *sākhya rasa*, so many, Subal, Śrīdam, all with a little speciality in them. Just as I told to ISKCON that, "I'm not one with you. Even I'm not one with Swāmī Mahārāja." And they were disappointed. Everyone has got his special characteristic. Swāmī Mahārāja and me, many things common and some difference, as everywhere in the *parṣada* also, Subal one type, Śrīdam another type, Madhumaṅgala another type. Some sort of distinction they must have, at least one.

But little Distinctive Absolute, according to Rāmānuja, distinctive, not all same, but distinction there will be, little common and difference, common and difference, something, something. As here also in the material existence so many differentiations. In the spiritual world also differentiation, but many things similar. So you are to understand. And this difference, that is not in quarrel, that is necessary for the existence of the pastimes of the truth which is necessary. Just as opposition party in the parliament has got its place. So also Rādhārāṇī's camp, Candrāvalī's camp, and even the difference between the anomic position between the *rasa* is there. The *vātsalya rasa* and the *mādhurya rasa* there is some anti feeling, it cannot be avoided. The mother will think, generally, that the son is captured by his wife, so she's always alert _____ [?] It is nature.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

[Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

Rūpa Goswāmī explains, just the serpent goes by crooked way, not straight, so the *prema*, the waves of love are moving in a crooked way. Its nature is such. *Ato hetor ahetoś ca, yūnor*. So, sometimes with cause or without cause, both the parties are possessed with some *abhimāna*, the difference, the love quarrels come now and then. The nature of their love is such. The love moves in such a crooked way. It is its nature, Rūpa Goswāmī says. Sometimes with cause, sometimes without cause, they begin to quarrel, husband and wife. But this can't be avoided. It is the nature of love. So difference does not mean lower and higher. It has got its own position in perfection, out of necessity. In a distinctive absolute the difference must be, otherwise it cannot be *līlā*. It will be stagnant, it will be static. So the dynamic waves must flow in this way.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Aranya Mahārāja: One time you said that there are differences of opinion between spiritual personalities. You said on the lower platform it is due to *anarthas* - and on the higher platform it is due to *rasa*.

Śrīla Śrīdhara Mahārāja: Yes. The very nature of *rasa* requires this difference. That is distinction. Everyone has an eternal value. That distinction has got its eternal value, this *rasa vaicitya*, *vaiśiṣṭya*, that means many in one, plurality and unity, they're harmonised, then there must be some distinction. Otherwise we're to sacrifice one side, the plurality sacrificed altogether, then it will be oneness, non-differentiated.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi.

Dayādhara Gaurāṅga: Mahārāja, what's the basic difference between Rāmānuja and Madhvācārya's teachings?

Śrīla Śrīdhara Mahārāja: In a nutshell, Rāmānuja says that one with differentiated character. And Madhvācārya gives stress to the difference of *jīva* and Bhagavān, much stress given there, in the fight with Śaṅkara who says that *jīva* and Bhagavān are one and the same. So direct opposition to the *māyāvādī* Śaṅkara - Madhvācārya laid much stress on the difference.

Dayādhara Gaurāṅga: And Rāmānuja accepted both?

Śrīla Śrīdhara Mahārāja: Rāmānuja one, and oneness in many, that in a general way he has depicted. But all of them have got some difference in the conception of the Gauḍīya philosophy

as Mahāprabhu has given. They're not clear, and sometimes in opposition, that Kṛṣṇa conception is the highest conception of the Absolute. More or less they go so far as the Nārāyaṇa conception in Vaikuṇṭha, as a constitutional king. And a king as absolute autocrat, that is only clear in *Bhāgavatam* and in Mahāprabhu's conception. The truth is autocrat, truth is love. But Rāmānuja's truth has got law also, and He's a constitutional king. Something like that. He has got also respect for law, and the aspect above law, that side is not clear there. Law and the conception of truth and law of same plane.

Dayādhara Gaurāṅga: But Madhvācārya is giving a little glimpse...

Śrīla Śrīdhara Mahārāja: Though some instances are illustrated there, that anything that's done for the interest of the satisfaction of the Lord, that is justified. So many instances.

For Vaiṣṇava *sevā*, a chaste wife of a Vaiṣṇava she's going to offer her chastity to a merchant and to get something in return for the service of the Vaiṣṇava. She's risking, but the event did not occur, but she's taking the risk.

Committing dacoiting to construct the compound wall of Ranganatham, it is justified, by Rāmānuja. In some of its literature we find that. But still they're of opinion that Nārāyaṇa is the lawful constitutional king. He's the Supreme.

And these are all below. Those stealing mentalities will vanish and he'll be pure servitor of Nārāyaṇa. But according to us, the stealing for Kṛṣṇa, that holds higher position than the law abiding temperament. All risk no gain. And when we realise our position, we go to home, then we find that no risk all gain.

"That I'm quite at home. What was with me, that was abnormal. And so easily I've come here. To begin, all risk no gain, but end, no risk all gain. That is my very nature. How, everything as in a dream I experienced so much trouble in life? What was that? This is reality and that was non-real. How I was enticed and captured in that imagination, it is wonderful." Then all gain and no risk.

And generally, Kṛṣṇa says, "I risk, so them."

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"As you will come and approach Me with your prayer, then I shall grant that. That is the general. *Ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham*."

Gaura Hari. Gaura Hari. Gaura Hari. Risk and gain. All risk. I'm after such a great prospect that almost it is impossible for me that I shall be able to reach there. It is so high. I'm with small resources and my aspiration is the highest. It is almost impossible for me to go, so all risk no

gain. With this faith we must approach. But if we can reach the goal then we shall find without little risk we have attained so much gain. Inconceivable home sweetness I'm experiencing here. Am I wandering in a dreamland, concoction, or imagination? What is it?

Gaura Hari. Nitāi. Nitāi. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

In the case of Jagāi, Mādhāi, no discouragement, they went to attack the giver, but through that they got. What inconceivable thing.

āmi — vijña, ei mūrkhe 'viṣaya' kene diba?, sva-caraṇāmṛta diyā 'viṣaya' bhulāiba

[" 'Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.']

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.39]

"If some ignorant person approaches Me, and does not know what to pray from Me, but I'm not ignorant, I shall teach him, 'Don't ask this thing, this is futile. You ask this thing, *sva-caraṇāmṛta diyā*.'"

This is also, and there is another, *muktiṁ dadāti karhicit sma na bhakti-yogam*.

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."]

[*Śrīmad-Bhāgavatam*, 5.6.18]

"There's a section wanting devotion. 'No, no, no, don't take - pray for devotion, but get liberation.' I deceive them, to another class. According to *sukṛti*, inner purity, not only the good language or the petition is enough. But who is giving the petition, His position should be considered. Only the formal thing cannot achieve the desired result. But the man, he may not know how to put a petition, but his real initiative, real good man, I help him. But a man who is formally all right but at heart he's deceiving, I deceive him. And generally, according to petition, I cooperate, publicly, he who has dealings from above, to see different parties."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Gaura Nitāi.

...

Parthamitra: ...*Śrī Śrī Prapanna-jīvanāmṛta*, there are chapters, one mentioning *Strong Conviction in The Lord's Protection*.

Śrīla Śrīdhara Mahārāja: Lord's protection, yes, *rakṣiṣyatīti viśvāsaḥ*. That He will look after me. He will protect me. To foster such faith in Him, that He will surely protect me. To acquire and to maintain such faith that He will protect me surely. Intense conviction that He will protect me without fail. To maintain such faith in Him. Try to acquire. He's the real protector and He'll surely protect me. That is the life.

Parthamitra: So the other chapter, *Accepting the Lord as Guardian*.

Śrīla Śrīdhara Mahārāja: *Goptṛtve varaṇaṁ*. To accept Him as the guardian, protector, and to continue that faith that He must protect me, He *will* protect me. Because it is His indispensable, intrinsic nature whoever comes to take shelter under Him, then He protects him. He has promised like that.

_____ [?]

When Vibhisana, the younger brother of Rāvaṇa, came to take shelter under the holy feet of Rāmacandra, then Rāmacandra gave him shelter, granted.

And Lakṣmaṇa came with a proposal. "My brother, he comes from the *rākṣasa*, the demonic section, so should We rely on them? They're enemies camp. He's younger brother to Our greatest enemy, Rāvaṇa. Should we put confidence in him?"

Then in reply to that Rāmacandra told, this *śloka* is there. "My brother Lakṣmaṇa, You know for certain that this is My vow, and My nature, that if anyone once prays for his shelter under Me, I grant that forever. I grant him safety. If anyone comes with a single sign, he comes to take shelter under Me, I grant him safety, protection, for all the time, for eternity. This is My nature. It is mentioned in that *śloka*. _____ [?]

Only once if anyone says _____ [?] 'I'm under Your discretion. Please grant me shelter under Your Holy Feet.' Then I grant him shelter forever. My very nature is such."

So *goptṛtve varaṇa*, we shall ask Him for our, pray for our shelter under His Holy Feet, and we can go on maintaining this faith that He will surely protect us. Because His nature is such, so gracious His nature. He can't throw me off from His shelter, there.

Parthamitra: So the difference between those two chapters - they seem that they're the same.

Śrīla Śrīdhara Mahārāja: Now one, Jīva Goswāmī Prabhu has discussed and found out that *goptṛtve varaṇa*, he's praying for his acceptance for his shelter. That is the main thing in the whole of *śaraṇāgati*. That is the very gist, substance, to pray for his shelter. To pray to Him for his shelter. *Goptṛtve varaṇa*. 'You are my protector.' That is the main thing in the whole of *śaraṇāgati*, and others are subsidiary. *Goptṛtve*. To pray to Him as a protector of ones own self.

Śaraṇāgati mainly centred in this thought. Others are parts thereby, and to maintain at the same time, 'He *will* give, He cannot but give.'

But the question will remain here, whether I have surrendered totally or not? My ego, has it allowed me to surrender to His Holy Feet fully, or self-deception? The question is there. If there is no question, if that anyone surrenders totally, He will protect him, that is unquestionable. But the question remains here whether I have successfully surrendered myself really to Him or not. Self analysis. But that is the truth, that if He - it is His intrinsic nature that all time, eternal habit, that He protects His refugees. Whoever comes under the shelter of His protection, He protects him. That is one of His intrinsic characteristics. It cannot be otherwise. But the only question is whether I could surrender to Him or not. There are a few other different ideas, but they're of similar nature. To offer ones own self, to cast, to throw ones own self to His custody, that is one, and at the same time to go on with the idea that He will surely protect me.

There the example is given by Bhaktivinoda Ṭhākura. The cow boys, they're welcoming so many risks in their life, backed by the confidence that, 'My friend is there and He will surely protect."

[5] *rakhā korobi tuhuṅ niścoy jāni, pāna korobuṅ hāma jāmuna-pāni*
[Fearless and confident of Your protection, I will drink the water of the Yamunā.]

[6] *kāliya-dokha korobi vināśā, śodhobi nadī-jala, bāḍāobi āśā*

[The Kāliya serpent's venom poisoned the Yamunā's waters, yet that poison will be vanquished. You will purify the Yamunā, and by such heroic deeds enhance our faith.]

[Fourth Principle of Surrender: '*Avaśya Rakṣibe Kṛṣṇa*'—*Viśvāsa, Pālana*.
Faith in Kṛṣṇa as Protector. From song 3]

In a part of Yamunā one big serpent was living, and by his poison the whole area was contaminated. But the cow boy friends of Kṛṣṇa they did not care for that. They used to drink that poisonous water, fully surveying that, "My friend is there. We don't care about any poison or anything. He will save us. He'll protect us." So they go ahead to invite danger with the confidence that 'On our backing our friend is always backing us.' With that confidence they invite danger. "We don't care about any danger, because at our support, our friend is there, who has got such supernatural power, or charm, or anything else."

Generally they're already in a position, they do not want "You protect me." Only very rarely as in the Govardhana case, then all of the whole of the locality they came and prayed for protection. When Indra, the king of the heaven, when his annual worship was closed he was enraged very much. And he ordered for the general destruction of that *goṣṭha* by heavy rain, and that hail storm and thunder, all these things. And then all the *goṣṭha* they came to take refuge. "Oh Kṛṣṇa. You protect me from these disasters, the great certain destruction." And

Kṛṣṇa managed. Otherwise they're always fostering this idea that 'He's there among our protectors. We do not care about anything else. No danger we're afraid of. He's there. He cannot but protect us." That is the idea they maintain.

Parthamitra: So what is the difference between *goptṛtve varaṇaṁ* and...

Śrīla Śrīdhara Mahārāja: *Rakṣiṣyatīti viśvāsaḥ*.

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Yes. The first part, that to invite Him as a protector, that is *goptṛtve varaṇa*. And the later part that, "He will surely protect me."

Parthamitra: Oh, I see.

Śrīla Śrīdhara Mahārāja: Two parts. The first part is to accept, to invite Him, to pray to Him, "Please protect me. I'm under Your protection. Accept me." And then to maintain the idea, "He will surely protect me, when all possible dangers will come." In two parts _____ [?] one and the same, but if analysed then these parts are found out there.

Parthamitra: I see.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol.

Parthamitra: We hear that there is no birth or death in Goloka. But in the *Bṛhat-Bhāgavatāmṛtam* we see that Kṛṣṇa He went to Mathurā and He has killed Kaṁsa many times.

Śrīla Śrīdhara Mahārāja: Yes. That birth and death, and appearance and disappearance. Sun setting, the death of the sun. Sun rising, the birth of the sun. Something like that. Imitation of birth and death, but *jīva* is transferred to somewhere else. Death means complete separation from this zone, but that is extended to another zone. All the *līlā* of Kṛṣṇa, like sun, everywhere it is rising, and everywhere it is setting, everywhere it is noon, somewhere. It is continuing in a cyclic order. So Kṛṣṇa *līlā* also, what occurred here went to next *brahmāṇḍa*, next plane, eternally wandering. Do you follow?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Sun invisible, but it is visible in the next country, in this way, next *brahmāṇḍa*, it is being extended. Again, in a cyclic order it is coming again, in Dvāpara-yuga here. Winter or summer, that also revolving, all in cyclic order, moving. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parthamitra: Mahārāja, how does one become empowered to preach Kṛṣṇa consciousness - to spread the Holy Name - to propagate the Holy Name?

Śrīla Śrīdhara Mahārāja: The general order of Mahāprabhu is there, to propagate in a general way. But in a particular way to give the Name mantra, and to take the responsibility fully, that is a little difficult. There are ten offences against *Hari-Nāma*. One is that, *asraddha-dhano nāma-dhana*. [*Padma-Purāṇa*, *Brahma-Khanda*, 25.15-18, 22-23] & [*Gauḍīya Kaṇṭhahāra*, 17.69-75] Who gives the Name to another, and makes him disciple, that he takes all his charge. In general way we can inform the holiness and purifying characteristic of the Name to one and all. But particularly to take charge of a particular person, 'that I shall give you wholesale relief from this mundane of *māyā*,' that sort of responsibility only can be taken when he gets internal inspiration to do that. That is a risky thing. So when one feels urge within him that, "Yes, you may take charge...

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Śrīla Śrīdhara Mahārāja: "...your purity shall be intact. I shall be responsible for that. I shall take the responsibility."

If some inner urge one feels in him, then he can begin. Otherwise it will be *nāmāparādha*. *Asraddha- dhano nāma-dhana*. [*Padma-Purāṇa*, *Brahma-Khanda*, 25.15-18, 22-23] & [*Gauḍīya Kaṇṭhahāra*, 17.69-75] There is want to give *Hari-Nāma* who has not properly come to the standard. That is our eagerness to become a Guru. For our name and fame we want to capture the position of a Guru for some other aspiration than the real obligatory duty without the sanction, without the license. But the general news of the greatness and glory of the Name, to spread all around to every corner of the world, that is allowed to everyone. He has got little entrance into this zone. But to take the responsibility of a Guru who will take the whole burden of the disciple on him, until he's purified, that is risky. And that should be accepted only when one feels a particular inspiration and urge within, that is.

Otherwise this Yati Goswāmī, they say a son of a Guru is Guru. They're in the physical lineage, they're going on with their trade. The family also, the son of a disciple he's taking mantram from the son of a Guru. This physical lineage is going on.

But we do not accept that. Their internal realisation must be there. It is all internal, spiritual. Spiritual means internal. We have faith in that internal wealth. Spirituality is not mere imagination. It is reality. It is more real than the world in which we're living. It is more real.

Faith. We must see the truth. We must feel the truth. And we shall try then to distribute that truth to others. We must settle there in that plane. As long as my position is flickering there, how can I help others? When I'm settled in that plane and I get some instruction from *caitya-guru*, inspiration, accept the risk and responsibility to deliver others, in this way extending me to anyone and everywhere. Then he may begin.

And he's only a transparent medium. The medium must be transparent. Transparent Guru and opaque Guru. Through Guru we can see the *paramparā* and Vaiṣṇava. Not that 'Don't go there.' The Guru *paramparā*, Guru, Param Guru, all these things, the Lord, everything may be viewed through him.

Just as like a spectacle, in the ordinary way we may think that some barrier between the eye and the sight, so it is causing some hindrance. But it is not, it is rather enhancing my view. And with the telescopic system far becomes near. Guru *paramparā*, from Guru to Guru, to Guru to Guru, in this way. Generally we think that coming through so many, hindrance, so it may not be very clear. But just the opposite. By many glasses set together the telescopic system, far becomes near. So Guru *paramparā* is like that.

So many guardians, so many helpers. Here in the land of exploitation we want many servants _____ [?]
'I shall be master, and I shall dictate, and men and money will be at my disposal.' Generally we want that. But opposite in the upper plane, we want many guardians, many who will think good of me. I shall be servant to all. They'll all be very much gracious to me. That will be my wealth, so many well-wishers, all well-wishers.

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"When one can come to realise that I'm the highest dispenser, dealer, controller, but I'm friendly to all, they can find peace then."

Yes. The Ultimate Authority He's my guardian, He's my sympathetic friend. So I can live in peace. No apprehension of any future injustice for me. So many guardians, many well-wishers, many Gurus. All Vaiṣṇavas are our Guru, all well-wishers, so I cannot but be safe. So many well-wishers, so many sympathetic eyes over me, so I'm quite safe in that plane. We must not be afraid of Gurus.

So it is here we may be afraid, because we think we're to obey him. Whatever he'll say I'm to carry out. It is a very risky life. If I can't do that then I shall commit offence. All this apprehension may come here.

But if we can get out of this plane of exploitation, because everyone is eager to exploit us, so that apprehension. But there just the opposite, everyone wants to help one another. So no such

apprehension of being attacked from the enemy camp. All friendly, and specially so many interested Guru, they take special care of us.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

No self interested persons, they're all God interested, one interest, common interest. That is the plane of harmony, common interest, harmonise. And discord, I'm separate, many separate interests, there discord. And only one common interest, harmoniously they're moving there, trying to utilise every atom there for that common interest, marvellously.

Still, in the higher stage of service we find a form of particular diversing but that is all created as we find in drama, that is all a show. That is a necessary part to enhance our service, a special design, in the promotion of the service. Competition is also there, but competition for Kṛṣṇa consciousness, Kṛṣṇa's satisfaction. Here, competition amongst many interests. And there, competition for one interest, so harmony.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.

Parthamitra: So one may have a desire to preach and...

Śrīla Śrīdhara Mahārāja: And to preach under the direction of Gurudeva, that is safe. His order, where he's guided he's going on. Responsibility with the highest General - and his connection with the highest authority, and they're working under the direction of that General who is connected with the highest authority. Something like that. But to take the whole responsibility in ones own self that is risky, and in that we must be sure of some higher connection of the highest authority. When we find an urge within, go on, risk yourself. Hare Kṛṣṇa.

Devotee: Mahārāja, Parama Devī dāsī has a question for you.

Parama: Guru Mahārāja, there are some people who are in the guise of Vaiṣṇavas, who are not. Who are acting as masters and want others as servants. How can we know who is pure, who we can trust?

Śrīla Śrīdhara Mahārāja: Not clear. What does she say?

Parthamitra: There are many people in the guise of Vaiṣṇavas, who are wanting to be accepted as master and people to follow them. But how do we know who is actually pure?

Śrīla Śrīdhara Mahārāja: How we know about other things, that one is educated, another is non educated? How do you know? One is intelligent, another is stupid, how do you know? As much as you can come in a plane of intelligence you can feel intelligence in others also. If you can feel within you that 'this is education' you can feel then whether others are educated or not.

So also, when you come to real, pure devotion, what is devotion, when you can feel within you, then you'll be able to judge whether his words, his deeds, are in accordance with devotional practices. You'll understand when you get.

As you can judge other things, if that element is one, a lawyer can understand a lawyer, a doctor can understand a doctor. In this way, direct experience. And indirect experience through faith. If there is a good doctor, all may not know, no knowledge in the medicine. But so many others whom I can believe, they appreciate them, so I go to that doctor. "He's a good doctor because he's recommended by so many gentlemen whom I can put faith in." The first in this way. Then when you've had experience with the doctor, that "His medicine cured me several times, I got, I felt it myself," you will go to recommend to other patients. "Go to that doctor. His diagnosis, his medicine, is very helpful."

In this way you'll be able to know who is a real *sādhu*, what is the criterion of a *sādhu*, what is the criterion of a Vaiṣṇava. You're to be acquainted with that quality, that thing, then maybe. To know, symptoms have been given in this way.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

A Vaiṣṇava must have these symptoms in him. What are they? There are many symptoms, but in a nutshell, *bhakti*. He must have ever increasing earnestness towards the Lord, *pareśānubhavo*. He must have some clear conception, clear and more clear conception, a progressive clear conception of what he is. And *anyatra*, *viraktir*, and he will withdraw from other things, his taste and his likeness and attraction. He'll be apathetic to the worldly things. That means *kanak*, no greed for money. *Kāminī*, for the male, no attraction for the female. And for the female, no attraction for the male. And *pratiṣṭhā*, and name and fame, that popularity in this world. And he's engaged for something else. That is the general external qualification.

Then again, mere withdrawal from this world is not the highest qualification. The renunciationists, they also withdraw from this world, but their instruction is more or less destructive, not constructive. The Vaiṣṇavas they give some constructive idea of the spiritual world. And amongst Vaiṣṇavas also there are many sections of sections. And *Śrīmad-Bhāgavatam* has dealt with them all clearly, the gradation amongst the Vaiṣṇava faith. And Mahāprabhu Śrī Caitanya how, eliminating other spiritual conceptions, and He's giving the development of the whole theistic idea.

Generally, first we're actuated by *ajñāta-sukṛti*, unknown. *Sukṛti* means my energy utilised by some real *sādhu* for the service of God. Then from that I feel something within me as *śraddhā*,

faith, far fetching thing. A far fetched conception about the truth. That appeals to the heart and creates the taste.

"Oh. And this sort of goal I like very much from the core of my heart."

In this way he's drawn towards the truth, *śraddhā*. And then he mixes, he keeps company with so many that talk about that sort of truth, goal of life, aspiration of life. And the *śravaṇa-daśā*, he goes to many and hears about that. Then when he finds that his instructions, his feelings, his grace, it seems to be very effective, and very attractive, and very promising. So he comes to surrender to him.

"Please take me to the goal, as you say. I want that. The conception of your home, back to God, back to home. The conceptions you're giving about the home are very attractive to me, and I want to go to such home. Please take me there."

And this way of surrendering will come, and according to him, to his direction, he'll go on with the practices, *śravaṇa*, *kīrtana*, *smaraṇa*, *bhajan*, etc. And he'll find, if he's sincere, he'll find in himself gradual improvement, or nearness to the plane. The conception of the home, there he'll find gradually nearer and nearer. And he will attain such a position when he's fully confident that it is there, it is real. And these are all indirect. More earnestly he'll make his progress. And after that, some position may come when he'll be asked, "Please recruit others also. What good benefit you're tasting yourself, not alone, you distribute to others also. Take, give this nectar to all."

In this way the life improves from the nescience to science, from non direct to direct, from the caution to the meaning of love, the progress is there. The final taste, the responsibility within us, *hṛdaye nābhya nujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

In *Manu-saṁhitā* [2.1] there is a *śloka* saying, "What should be our duty, the definition of duty, that pious duty, holy duty? *Vidvadbhiḥ sevitaḥ*. Those that have got sufficient knowledge in revealed truth. *Sevitaḥ sadbhir*. And other symptoms, the honest persons, I'll gather around that. And what sort of honest persons? *Adveṣa-rāgibhiḥ*. Who are indifferent to the loss and gain of this world, what we consider to be very real, illusory world, *adveṣa-rāgibhiḥ*. *Hṛdayenābhyanujñāto*. And you must have your inner heart's approval to accept that.

Your heart will say that, "This thing is living, is spreading within me. It's noble and unprecedented sort of satisfaction, pleasure in me, gives me a very auspicious, and promising, and very hopeful news to me, to save me. It will save me. I'm surrounded by the threatening of the mortality, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], all the bad elements of this life. But this will deliver me from this. Not only that, but some positive attainment of very hopeful and sweet life they're giving in relation with the highest truth."

This sort of thing. As you can understand things here, so we'll be able to understand things there, but with separate senses, super intelligence. And the beginning, the help from the other sources, that is to be depended on. Just as a man who by accident has lost his senses, he cannot help himself. But the others will come and help him. He's unconscious, but when that

consciousness will come back, he'll cooperate with the nurse and the doctor. "That this is so, here pain, here is this disturbance." And with the cooperation of the doctor he will be healed of his disability and adversity.

So in the beginning, when we do not know anything, the others help is indispensable for us. That is *sukṛti*. Then when we get a sort of consciousness, then with the help of others, with the cooperation of them we can improve our condition. And our inner heart is an important factor to accept what is good and bad, heart's approval is a part. And also the previous *sukṛti* can carry him to a particular group and then go on. The chance of independent selection comes to me as much as I'm awake. And then it may take me in such a position, "I'm quite confident that this is reality, this is good. Then I feel that I must go and help others. It is so sweet, I must distribute to others also." The fitness of intensity comes to such an extent, not only he's satisfied, "I want to satisfy others with the very same medicine." Broadest, it's nature, on the whole, it is said in *Bhagavad-gītā* also,

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

One who sincerely wants his own good, he cannot be deceived by others, because there is God. The omniscient God is there overhead. So only you, yourself, can cheat you. The others cannot cheat the omniscient guidance of the Lord - vigilant eye overhead, the head of everyone. If we do not like to cheat ourselves, no outside enemy can do much wrong. He'll come to relieve me. We're going, not to be a stone, but all consciousness and all love, we're going to get His service. So He's the protector there, He'll protect. Only I must be careful of my internal enemies. My responsibility is there, that I must not deceive my own self. If I'm sincere in my hankering, in my will, aspiration, then everything will be all right, because He's there. But He may not approach me. I want to invite. He's perfect. I'm imperfect. But He's perfect. With this idea all through we shall approach. Gaura Hari bol. Am I clear?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, amongst the Godbrothers, how does a devotee, unsure of an older devotee's qualities, how does he avoid him or his association without creating offence?

Śrīla Śrīdhara Mahārāja: First, he needs to understand whose company will improve him. Whose practices, behaviour, conduct, is in accordance to *śāstra*, and according to the advices of

the Vaiṣṇava. Then, he will, when he's free he may have free choice of the company. But sometimes when working under a superior, and in the combination he finds that there is more desirable *sādhu* with whom to work, then he will pray to the inner authority.

"That I think that this company with whom I've been asked by my superiors to work on, not compatible. My Lord, please give me relief of this unhappy environment."

And He will manage it otherwise, inaugurate. We have got that sort of experience when under the direction of our Gurudeva. We had to travel in preaching camps in different parties, but when we came first we were under the direction of a particular leader. But at times we found that the leader is not very desirable. Then we had to pray, not complaining against the authority. "That I won't be able to work under him." Not disobedience in the system, but internal prayer. "O Lord, You know everything. I find this is not very suitable and this is causing harm to my spiritual realisation. Please give me relief."

But don't go so far, even that we may not file a petition to the Lord. We should take it that this sort of circumstance, environment, has some necessity for me, to teach something, direct or indirect. Our attitude should be this. Whatever comes, this is earned by my previous *karma*. My previous *karma* has earned such environment, and it is necessary to teach me. And whenever my teaching will be finished the environment will change. And we have got experience of that in the practical field.

Whatever the circumstance, the environment may be undesirable, but if we're sincere we must take in a good motive. That has been sent by the Lord, sanctioned, without His notice nothing can happen, not even a straw can move. So I'm put in such deplorable environment. He's seeing this thing. And as soon as this necessity will end it will be removed, and I shall be placed in another environment. There's no fault, no error in His divine decision, there cannot be any error. We're to face all circumstances in such attitude.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

It is earned by my own past deed, so I must not quarrel with that which my own deed has produced, but I must finish its effect. It is necessary for me, and as soon as the necessity will be finished it will be withdrawn, and I will be put in another separate environment. We're to wait for the divine dispensation. That will be the highest policy, the most sober and sacred and desirable and helpful policy is that, in every life. It will increase our faith in the Supreme Personality, the supreme command of all the environments ever may come, or now is, or in future. This policy of a devotee will be most suitable and helpful. *Tat te 'nukampāṁ susamīkṣamāṇo*. The undesirable things have not come suddenly to punish me, but it is necessary, it is self acquired. And it will

get its fulfilment and then vanish, and then next chance higher I shall get. But if I avoid this, it may be taken out, again it will come to get its realisation from me, to clear off my debt. In this attitude we shall face all the circumstances, and that will be the best attitude of any progressive devotee. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So, the most important instruction for the devotees. Whatever circumstances we're to face we must face it faithfully, because it is not without any cause. It is earned by me, and we shall lose no faith in the divine absolute dispenser. Without His notice nothing can exist, nothing can come. He's at the back. He's my well-wishing guardian. He's seeing all these things. As soon as its necessity will be finished it will be withdrawn. I shall conquer that. I must not fly away defeated by the circumstances, then again it will come to have its debt realised from me.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

That will extend my faith also, make it firm, faith will be more firm if we face in this way and find that the mist is clearing, the cloudy atmosphere clearing, sun's rays have come.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Your responsibility is only with the work, only with the duty. All you can concentrate, you can collect, engage yourself only to discharge your duty well. Don't care for the result, consequence. Consequence is with Him, in His hand. The resultant - I may do my part, but the resultant depends, the consequence depends on the resultant of many forces. So it is in His hands, the effect always in His hands, because that will have to come as the resultant of many activities. So I should not bother about the resultant. That does not depend on my activity. That is the consequence of the combination of the resultant of the many activities, many duties. I'm a part, so I must concentrate what is given to me as my duty.

Karmaṇy evādhikāras te, mā phaleṣu kadācana / mā karma-phala-hetur bhūr. "Don't bother your brain with the consequence. *Mā te saṅgo 'stv akarmaṇi*. That does not mean that you'll withdraw from the action, from your duty, because the result is not in your hand. That will be foolishness to the extreme. The result is in My hand. It is the wholesale thing, not the effect of your own energy, but by the spirit of the many energies such things occur, the contribution of the many."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Don't care, give more attention for this, but as much as possible you'll try to select favourable good association as you can understand. And at the same time, putting faith in the wholesale consciousness of whom you're approaching, to get whose benefit. He's everywhere. He's all good. He's absolute. None can oppose His will. So you must maintain, foster in yourself that sort of faith. I'm smallest of the smallest, but to whom I'm going, my guardian, He's greatest of the greatest. As much as I'm hopeless, so much He will be extending Himself as His grace to me.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yāmuna-bhāvāvali,* 19]

As much as one is fallen, so much the attention is drawn from the Gracious Absolute to him.

In a family, mother's affection is little partial to the weak. And those that are strong, mother may not care so much for them. But with the weak mother's attention is concentrated.

This is general, but quality, the goodness, must be presupposed.

But there is mercy above justice, we shall also note that, mercy is above justice. Love has no recognition, sometimes, of quality, ignoring good or bad quality, love comes and gives us all. That is our solace, our hope. That as much wicked I may be, still I'm not eliminated from the gracious boundary of the Supreme Graceful Lord, Gracious Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

82.11.27.C_82.11.28.A

Bhakta Thomas: I'm a friend of Dev Nārāyaṇa. I wanted to ask, concerning the neutral devotee, the first position, or *rasa*, neutral devotee, I understand that a neutral devotee is one who has some affection for Kṛṣṇa but does not necessarily want to have a relationship of serving Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What do you mean by neutral devotee?

Devotee: *Śanta-rasa*.

Śrīla Śrīdhara Mahārāja: That is not neutral. Neutral means both sides he has got, but *śanta-rasa*, that mere submission to the truth, not active tendency to satisfy Him, that is *śanta-rasa*. That is mere submission and slight attraction, but not so much inspiration as to serve Him, to satisfy Him. That is lowest *rasa*, the submissive closeness, nearness of the truth, not any active transaction. That is *śanta-rasa*. That is not to be called neutral. Neutral both the parties, no regard to mix with any party, but many parties of different types and he's neutral, he's numb, he's for none. But *śanta-rasa* means submission, submissive to the truth, but not actively

engaged to follow His dictations, to satisfy Him. That is *śanta-rasa*. the lowest order. *Niṣṭhā*, the poor truth, not active, the service, serving, not practically in service, practical connection, but admits and submits to the truth, that is the lowest conception of a devotee.

Bhakta Thomas: So, my question is if someone is having that position simply submissive but still not so much actively wanting to serve...

Śrīla Śrīdhara Mahārāja: Yes. That is also, there are also so many inter stages, analytical stages, the *śanta-rasa* to Vaikuṇṭha, *śanta-rasa* in Vṛndāvana, they're different. And in that posing also, the flute also *śanta-rasa*. The Yamunā, the river, the hill Govardhana, the forest, the earth, the sand, all *śanta*. So many birds also *śanta-rasa*, beasts also *śanta-rasa*, there gradation in *śanta-rasa* also and different type in *śanta-rasa*. The seat *śanta-rasa*, cows are *śanta-rasa*, so many *śanta-rasa*. Passive attitude, more or less passive attitude, they're serving in a passive way, *śanta-rasa*.

Bhakta Thomas: I see. So how is it that they have changed their position in the spiritual world without having such a deep desire to want to serve Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: There is personality inside. You see the Ganges is there in the watery body, but the person Ganges is there, the Yamunā person is there, though water flow of a river, his body. So the person within and the body is in a passive way rendering service. We are to consider that, they're person, they're not property, not things only, but they're suitable to render that sort of passive service. The *siṁhāsana*, the *cakra*, the dress, the bed, all *śanta-rasa*, the food, *śanta-rasa* but passive mood, rendering service, but there is personality within. Posing is such, just as in a drama a man he's playing the part of a dead body.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi. Nitāi Gaura Hari bol.

Devotee: Mahārāja, today is the disappearance day of Śrīla Gaurakiśora Dāsa Bābājī Mahārāja, so could you please say something about him?

Śrīla Śrīdhara Mahārāja: Gaurakiśora Dāsa Bābājī Mahārāja, he was born in Pharidapura district near Padmā River. He came in a merchant family, but, and he took initiation from Advaita Goswāmī, but afterwards when mature in life he left the world and went to Vṛndāvana. His previous name was Vaṁśī dāsa and then when he approached his Gurudeva, who was the disciple of Jagannātha dāsa Bābājī, one Bhāgavat dāsa took his, this *bābājī-veśa* from him and began his *bhajana*, mainly taking the Name, *mahā-mantra*. And he used, his habit was very strict *vairāgya* habit, his *vairāgyam*, his renunciation was very, very, firm and strong.

Then about thirty two years he passed in Vṛndāvana. After that he got some inspiration within and came to live in Navadvīpa. And there is the place where he used to live, sometimes in a cottage and sometimes in a public *dharmaśālā* to avoid the crowd, the mob.

By the direction of Bhaktivinoda Ṭhākura he has no disciples. He did not initiate anybody we are told. He might have given one or two, but not to be traced. Bhaktivinoda Ṭhākura knew him because he also had connection with Jagannātha dāsa Bābājī Mahārāja, and he recommended our Guru Mahārāja to take *Hari-Nāma* from him. And my Gurudeva Bhaktisiddhānta Ṭhākura at that time he was Bimalānanda Sarasvatī and his *sannyāsa* name is Bhaktisiddhānta Sarasvatī. Bimalānanda Sarasvatī previously was his title given by astronomer section, Sarasvatī. He was *brahmacārī* from his birth and only reading *śāstra* and observing the *vrata*, etc, and having a press and publishing books and journals in spiritual matters. Purely recommended by Bhaktivinoda Ṭhākura to take *Hari-Nāma* from Gaurakiśora Dāsa Bābājī Mahārāja, he approached.

Then Gaurakiśora Dāsa Bābājī Mahārāja told, "Yes. I am not independent. I shall ask my master. If he agrees to accept you through me then I shall fulfil your desire."

Our Guru Mahārāja told, "I was famous at that time as a good Vaiṣṇava theologist, well read in the Vaiṣṇava scriptures, and of pure character, conduct, and education, and knowledge of Vaiṣṇava philosophy, all these things. I was already famous in the society, still he ignored me."

"Yes I shall ask."

"Then next time I approached him, have you asked Mahāprabhu?"

"No, no, I forgot, I forgot to ask permission."

Guru Mahārāja told to us, out of his humility we take it, "That I had some pride in me that I'm a good scholar, extraordinary scholar, and a man of pure character, but when I heard that he forgot - so many so called stalwarts in the Vaiṣṇava school, they're all aspiring to get me as their disciple, but I don't approach them. They're approaching me in some way or other, but I don't approach anybody. Under the direction of Bhaktivinoda Ṭhākura I'm going to Gaurakiśora Bābājī, and he says that 'he has forgot.' There so many other stalwarts in the *sampradāya*, they're so eager to get me as their disciple and he says that so neglectfully. Oh I have got that pride in me, so I am unfit for his discipleship. Then next time I approached..."

"Yes, Mahāprabhu has accepted your prayer, you come."

And he gave *Hari-Nāma*. And perhaps we are told he was his only disciple.

Like Lokanātha, Narottama. Lokanātha Goswāmī did not make many disciples, not in a mood to make disciples, but his disciple Narottama, he inundated the whole of North Bengal, collected numberless number of disciples.

So our Guru Mahārāja, Gaurakiśora Dāsa Bābājī did not extend his grace to many, but our Guru Mahārāja taking the misers property and distribute like anything, and aspire to conquer the whole world with the Name of Mahāprabhu under his banner.

So Gaurakiśora Bābājī Mahārāja was of such temperament, *nirapekṣa*, without caring for anything, but only for the Lord and His grace.

Once we're told that Pran Gopāla Goswāmī who was a very renowned scholar of *Bhāgavatam*, and could explain *Bhāgavatam* very beautifully, a popular explainer of *Bhāgavatam*.

But he approached Gaurakiśora Dāsa Bābājī Goswāmī once, "Bābājī Mahārāja, they say that I can explain *Bhāgavatam* very nicely. I like that if you hear one day my explanation of *Bhāgavatam*, then I'll think myself very fortunate."

But he does not say anything, twice, thrice, he came with proposal, but he did not speak any word. But one day he himself made some arrangement, just before him and with his own men and own materials he came and made a *sabhā* and gave invitations to many devotees, and began *Bhāgavatam* reading just in his front.

Bābājī Mahārāja is sitting without saying, uttering anything, always sitting, he's there taking Name. Then the Goswāmī went on, all the audience went away. Then he was asking his personal attendant, "cleanse this place and smear with cow dung to purify."

"What's the matter Bābājī Mahārāja? It is already clear and pure. Goswāmī came and discussed about *Bhāgavatam*, explained *Bhāgavatam* here. It is already pure, so why am I to again brush, you say, and to smear cow dung to purify?"

"Oh, you heard the explanation of *Bhāgavatam*, but I heard only money, money, money. If he can spread amongst people that Gaurakiśora Bābājī Mahārāja heard his explanation of *Bhāgavatam*, it will fetch more money for him. That trade. He made *Bhāgavatam* subservient to his ordinary sensual life. We should serve *Bhāgavatam. Bhāgavat* is Kṛṣṇa Himself and we must serve *Bhāgavatam*. Leaving every comfort aside, we shall try to take the instruction of *Bhāgavatam* from door to door, to get relief to so many suffering souls. But he's utilizing that *Bhāgavata-kathā*, that purest, that world saving, that nectar, he's trying to utilize for his own sensual life. To serve his sensual life he's committing offences against *Bhāgavatam*, it is not service of *Bhāgavatam*."

In this way. Another new, young man taking initiation from somewhere, he built a cottage just on the Ganges bank, and he began to imitate Gaurakiśora Bābājī. Very, in abnegation, in renunciation, only once he takes some food and that also in earthen pot, he takes this skull of a, the human skull, used that as a pot, the water and everything in the skull. In this way he used to show just something like this (tin kari grubhasan?) The external renunciation, very stern renunciation, and he lived there and to chant the name, then some approached, "That this boy has come to imitate you and has erected a cottage, competition in your side. What is this?"

Gaurakiśora Bābājī Mahārāja remarked in a very serious way, "That if a lady enters into the labour room and imitates some sound as she's feeling the pain of giving birth to a child, then child will come? That imitation of the sound, and the imitation of the practice, the child won't come. So the mere imitation, the *śuddha-sattva*, we must come and perform many things before giving birth to a child, many things happen before. So omitting all those things, to approach real Guru, and then serve him, then to take the Name, and dedicating. And then coming in contact with *śuddha-sattva*, pure conscious area. And then by serving, attending to a particular place. And then one may show all these natural *vairāgyam* when taking the Name. But he enters only like a lady and imitates that he has got the highest level. It's a mere imitation, cannot do anything." This we hear he told. In this way he has got many remarks about *śuddha-bhakti*.

And lastly when he disappeared there was a quarrel. The *sahajiyā* section wanted that they will have under their control the *samādhi*.

And our Guru Mahārāja was informed. He was in Māyāpur, he came, "No, though he lived amongst you but he was far from you. You are all *sahajiyā* section. But he was a pure devotee, *mahā-bhāgavat*. And I'm his disciple, I want to manage, take care of his *samādhi*."

Then he had to approach the police station, and the sub inspector he ordered that our Guru Mahārāja, as he was disciple of him, according to *his* wish his *samādhi* will be finished. It was done so.

And at that time Prabhupāda first met Kuñja Bābu, Kuñjabihari Vidyābhūṣaṇa, who was afterwards his general secretary, and then afterwards he was *sannyāsī*, Bhakti Vilās Tīrtha Mahārāja. He met him at that time and gradually he approached him, and became disciple, and began to organize the preaching campaign.

And again, Guru Mahārāja, when by the current of the Ganges, that *samādhi* place was broken, he removed the bones of Bābājī Mahārāja to Māyāpur. And there he, in a box, we were present at that time, the remains were taken in a box, and with mantram that was put under the ground there in *samādhi* Māyāpur. And the temple is built just in the eastern side of Rādhā-kuṇḍa there in Caitanya Maṭh.

I have composed also a *śloka* in praise of Gaurakiśora Bābājī. *Namo namo gaura-kiśora tubhyam*. A few [10] stanzas I composed about Gaurakiśora Dāsa Bābājī [Called *Śrīmad-Gaurakiśora-nāmaskāra-daśakam*]
And previously also there are other poems made by another ___ [?] *vande gurum gaura-kiśora*, in this way.
And mine is *Namo namo gaura-kiśora tubhyam*. *Guror guro me paramo gurus-tvaṁ* [verse 1], in this way.
Kvacid vrajāraṇya vivikta-vāsī [v 3] *Kvacit punar gaura vanāntacārī, surāpagā-tīra-rajo-vihārī* [v 4]
Bahir-virāgī tv-avadhūta-veṣī, *namo namo gaura-kiśora* [v 3]

sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhukarīm-aṭantam
namanti devā api yam mahāntaṁ, namo namo gaura-kiśora tubhyam [verse 5]

In this way a few stanzas I have composed about him. Gaura Hari bol. Nitāi.

[The full *śloka*, *Śrīmad-Gaurakiśora-nāmaskāra-daśakam*, is within
Śrī Śrī Prapanna-jīvanāmṛtam, pages 197-201
And *Śrī Kīrtana Mañjuṣā*, pages 43-47]

So I dissolve the meeting now.
Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Prabhupāda kī jaya!

...

Parthamitra: Guru Mahārāja, I have heard...

Śrīla Śrīdhara Mahārāja: Who are you? Who is he?

Kṛṣṇa Kiṅkarā: Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: Then?

Parthamitra: Parthamitra dāsa.

Śrīla Śrīdhara Mahārāja: Parthamitra, then Aranya Mahārāja, Bhakta Thomas, Arthur, and here is Parama.
Yes. Put your question.

Parthamitra: Yes. Parthamitra. I'm asking, I've heard very vaguely of a pastime of Kṛṣṇa called Paying the Toll. Kṛṣṇa, He would hide in the bushes of Vṛndāvana and Rādhārāṇī, with the other *gopīs*, would come to pick flowers, and Kṛṣṇa would come out of the bushes and say that She had to pay a tax, because He owned all the flowers of that forest.

Śrīla Śrīdhara Mahārāja: We should not venture to try to conceive about those *līlā*, because the misrepresentation will be heard and in future we shall have to meet the great difficulty, when really we shall face that soil, position. So it is not to be tackled. Only if we come in connection, we should show our reverence and keep it for our future. Do you see?

The higher mathematical astronomics, here the brain will be puzzled and we will misconceive, and afterwards we will have to face a great difficulty. So many misunderstanding, or malunderstanding will come to take place. It is not so, as conception we can have in our best consciousness here, it is far, far, beyond, so we shall not. Fools rush in where angels fear to tread.

Only this much we shall try to think, that Kṛṣṇa is all in all, and all His whims, His desires, are purest and purifying the atmosphere. The standard of purity must be realised, what is the real standard of purity, to be acceptable to Kṛṣṇa. Only pleasures are condemned for our selfish end. Because we are deviated from the Absolute Good of Reality. So what is normal, or absolute good in the highest realm, if that sort of right is exercised here in this mundane plane it is a great hindrance to that, to reach there.

The prejudice, mollified prejudice, that won't be, it will be very hard to remove them. That is *aparādha*, Misconception, but misconception not innocent but in the form of offence, because that plane is not material. Not objective but subjective. Whatever misbehaviour towards the higher subject, that is all offence, and that is detrimental to us. We should remember, fools rush in where angels fear to tread. So we may hope the time will come once, when we shall be able to deal with those things properly.

anyābhilāṣitā-śūnyaṁ, [jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

Fleeting desires in our stage, *jñāna-karmādy-anāvṛtam*. Systematic activities with religious colours. Having some relation with the spiritual truth, elevation, but with connection with spiritual truth, that is *karma*. *Jñāna*, to understand that the environment where we are present, everything is undesirable and harmful. And eagerness to renounce the whole present circumstance and environment, *tyāga*, liberation, emancipation. *Ādi* means *yoga* and *śaithilya*, our negligence and also enquiry after things subtle, higher, where we can have some subjective position, in the subtle world where we can have our subjective position, we can control our subtle forces, *anāvṛtam*.

Ānukūlyena-kṛṣṇānu. And also to reject the proposal of going against the pleasing play of the Lord, that is *śuddha-bhakti*, *bhakti* proper. Then there is the Paravyoma, and then Kṛṣṇaloka. Then there is also *śanta*, *dāsya*, *sākhya*, *vātsalya*, though not the same with this world, but similar, we can try to enter into.

But this *mādhurya-rasa* is very mystic, and of the highest type, especially *parakīya*, *parakīya*, which is not sanctioned by the society, nor by the scripture, such independent contact with the Lord. He's above all, above everything, not only above my life, my highest prospect, the society, the relatives, even my conception of religion. Everything is one side, and all rejected for the quest for our union with the truth, with the highest substance.

So step by step we must have to go forward. Otherwise if from the lowest step we try to understand the highest, that will be misconception and those errors will be very difficult to be removed. So we're told that, don't try to approach from this mundane plane. The *Bhāgavatam* has given the greatest warning.

naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam
[īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] - ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

Yes, that is the highest achievement, no doubt, but never venture to approach that in a non scientific way. In a proper way. If you do you will be finished. *Naitat samācarej jātu*. *Jātu* means

never, no, *jātu*, never try to approach this higher truth. *Naitat samācarej jātu*. Even by mind, even mentally. The *sahajiyās* are practically trying to imitate that, but *Bhāgavatam* has said clearly that not even mentally should you try to approach those *līlā*, that heavenly, the divine *līlā* of the Lord, so secret, private, purest thing, even mentally. *Manasāpi*. What to speak of physical imitation, but mentally also you don't indulge yourself to bring that thing in your imagination, *manasāpi*. *Anīśvaraḥ*. Who is not master of his own self, who has not controlled all his selfish propensities, tendencies, *anīśvaraḥ*. If he does so what will be the effect? *Vinaśyaty ācaran mauḍhyād*. If due to foolishness, stupidity, he ventures to approach, even by mind, he will be destroyed, ruin is sure. *Vinaśyaty ācaran mauḍhyād*. Even due to his ignorance or stupidity or foolishness, he ventures to mix, to associate with that higher truth, he will be finished. How? *'Rudro 'dvijaṁ viṣam*. Who is not Mahādeva, Śiva, if he goes to drink the poison he's sure to die. But it was ornamental to a man of position like Mahādeva. Mahādeva, He took the poison, but He was Nīlakaṇṭha, some ornamental spot came in His throat, He did not die. But if in inferior position than Śiva he goes to drink the poison he's sure to die.

This is also like that, so don't venture, it is not so. It is not so lower achievement, the highest achievement. And you are to follow step by step, step by step. And according to your purification you will be able to perceive, to conceive. Otherwise it will have no meaning to you. So if really we want that high thing, then we must be very much careful. Otherwise your future, your prospect, will be spoiled forever. If you love you, if you love your own self, then for the sake of the prospect of your own self you should avoid it. Otherwise that will be suicidal.

It is there, the smallest portion can satisfy. Even the conception of ones own soul can suffice to create a sensation of wonderfulness in his mental plane. It is practical. If eliminating your mind which is mixed with this mundane ideas and thoughts, with the help of your pure intelligence, reason, conscience, you can catch up, you can rise up to the level where your soul is, your own soul, *ātmā*, and you will be charmed to have the conception of that. That can stupify you, sufficient, the conception of your own soul is sufficient to stupify, that what am I doing here?

82.11.28.B

Śrīla Śrīdhara Mahārāja:

[āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ]
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

Ātmā, the spirit proper, the soul, is such a thing of such wonderful type that when anyone comes to have a touch of that soul, his own soul, he'll be stupefied, finding, "What strange

substance is there and I'm that strange thing, I am. And what are these material achievements for which we are running, life after life? This is all nasty thing. And how higher substance is my soul, it does not require any help from all these material world. He can stand by himself, and how peaceful, pacifying. A new world, he's giving the glimpse of a new world, whose comparison can never be drawn here in this world, however astonishing they may be. The scientific research on this, that, all trash, all will be, it has come and it is surely to be dissolved."

janma-mṛtyu-jarā-vyādhi-[duḥkha-doṣānudarśanam, *Bhagavad-gītā*, 13.9]
[The perception of the evil of birth, death, old age and disease]

And that is eternal, and that is self conscious. And no mortality, or no harm of anything can touch it. Then that *jīva* soul. Then that Paramātmā. Then the land where they live. And then the highest from whom everything as this wonderful world emanating. And the highest conception of the *līlā*, both positive and negative, grouped highest type, however it should be.

Ones own soul is sufficient to supply the charm for his future, real spiritual life, neglecting, spiting whatever aspiration we may conceive here in this world. Our going to the moon, and some news from the sun, and this or that, all mortal nasty things, undesirable. Not only that but all trespasser to dispossess us of our own wealth, all these enemy clan.

[Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja told in New York, "Oh you engineers, you have built such big palaces, so high. But have you thought about your transient mortal characteristic of your own body? They will live for hundred thousand years but what about you, the builder of this big palace, you engineers, where should you go? Have you thought of that?"

Only what is required that we shall try our best anyhow to meet face to face with that soil, soil of soul. What is soul and what is matter? Then the development gradually there to the highest.

Otherwise everything will be camouflage, everything will be hoax. For some days we shall associate with all these things and a reaction will come and we shall go and preach to the public, "Oh I have tried my best to get that but that's nothing, all hoax."

Outcome from designed persons as the communists say, "They're enemies of the society, only giving hoax to the ordinary public, and causing hindrance to their peaceful life here in the material world."

Without our proper attention to learn, to take the labour of learning a, b, c, d, we cannot hope to have the pleasure of reading a novel, a good book. Before that we must have sufficient knowledge about the letters and the meanings of the word. Then we can hope that we shall read and we shall get some pleasure by reading the thoughts deeper.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10]

So many experts that have at least laboured hard to understand his own position, who is he, he's the soul. Even from there it is difficult to go up. They're captured by the charm of their own soul. As we're charmed by the material things, this body and the food of this body, so the liberated souls they're also charmed by their souls, own souls strange position, and does not want anything else, *ātmārāma*.

But there are few *ātmārāma* that comes to say, "No, there is higher world made of stuff superior to that by which we've been composed of." *Ātmārāmāś ca munayo, nirgranthā apy urukrame*.

Generally the spiritualists they do not have any recognition of the superior world. They say, "We're in the highest position. What we have found in our soul, there cannot be any higher thing." All imaginary and speculation.

But very few of them can have such favourable conception to the higher world. But those that are living in that world, when they come as messenger, as agent of that world here, with the help of them we can pass to that world, and we can know things of that world. When the Lord Himself comes in different forms, or sends His own agents, then it is possible for us to know about that land, that plane, and the gradation how there is.

And then it is also difficult to have faith in that. Only by the help of *sukṛti* that we can understand there is Nārāyaṇa, Vāsudeva, Rāmacandra, Dwārakesh, Mathurā, Vṛndāvana, and Kṛṣṇa holds the most supreme position. Apparently He's a thief, He's a debauch, He's whimsical. But still He's admitted by the highest spiritualists of a particular section, that that is the highest conception. His whimsical, His autocracy, that is the best boon for us. The highest thing is of such nature that His aggression towards us will be the highest benediction for us, blessing for us.

Through our true reason guided by spiritual faith we can understand to certain extent as it may be, it may be possible. The highest good is above law, above morality. That if with proper distribution of the wealth amongst us all, we are separate personalities with separate interests, this is lower position, we must transcend. We're all included in Him. He's our common guardian, well wisher, and everything. All our fulfilment in His holy feet. All with the highest fulfilment of every existing atom is in the attainment of the holy feet of the highest Lord. He's so pure, so affectionate, and so intimate to us. Truth is so intimate, and so much well wisher, and so much desirable for us.

We heard from Guru Mahārāja, "Don't delay for a minute. If you say that 'there is a fire, I must extinguish that and I'm coming' no, no, what will burn to ashes, that is your enemy. All your inner hankering can be satisfied only in the holy feet of your Lord. You cannot conceive how much demand, and how much variegated nature of demand is within you, and for what. And there they will all have their fullest satisfaction in His holy feet. He's such, He's such, so search

for Him. Your life will be fulfilled. These are all undesirable trashes, ashes, rubbishes. So go forward, onward, according to the direction of the guide He sent to you. Elimination and acceptance, no other, no attraction for anything in the environment, go, go, go onward, onward, onward, until you reach such, the Vṛndāvana."

Bilvamaṅgala Ṭhākura says when he's having some approach towards Vṛndāvana,

[māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya]

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa Karṇāmṛta*, 68]

Māraḥ svayaṁ nu. "What do I feel in my mind, and some strange conception coming down in my mind? *Māraḥ svayaṁ nu*. The most charming feeling we find here in our cupid conception, the union between man and woman, that represents a wonderful pleasing sensation in our mind, is it of that type? *Māraḥ svayaṁ nu*.
The supplier of all such pleasures, has He come Himself to me? Who is supplying such pleasing sensation to the world, has He come Himself? *Māraḥ svayaṁ nu*. No, no, it is not so. *Madhura-dyuti-maṇḍalaṁ*. It is a light, it is knowledge, it is consciousness and so beautiful, charming and sweet, so sweet consciousness, halo, I find it. *Madhura-dyuti-maṇḍalaṁ nu mādhuryam eva nu*. Again I find the very gist of that very wonderful substance, that consciousness, *mādhurya*, the representative of all possible sweetness most intensified. *Mādhuryam eva nu mano-nayanāmṛtaṁ*. What is this? My eyes are being bathed in nectar. Such a colour for such a figure has come to touch my eyes, fulfilling, enchanting, capturing all the *nāths* of my eyes most satisfactorily, never experienced such thing in my eyes. *Nayanāmṛtaṁ*. The nectar is entering into my eye and capturing the whole of my eyesight. *Nayanāmṛtaṁ*."

Then higher conception came more. *Nāma-rūpa, venī-mṛjo nu*. "I'm transformed into His maidservant and He's adoring His dealing with me most affectionately, this mean maidservant, so much kindness, so benevolent, so generous. Is it possible for a fellow of my position may be embraced by such higher sweetness personified, so much adoration? *Jīvita-vallabho nu*. And what do I feel? I have got my shelter, permanent shelter of my life, full and complete assurance from the permanent shelter. In such a sweet domain I'm taken in, my charge is taken in by such a magnanimous sweet personality. What more I can think? Wonderful, wonderful, wonderful."

In this way Bilvamaṅgala Ṭhākura has described his progress towards Vṛndāvana, what is Vṛndāvana.

Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Mama jīvita-vallabho nu kṛṣṇo 'yam abhyudayate mama locanāya. "By such stages of wonderful stride that Kṛṣṇa is approaching towards me."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

If we're deceived in such a high and sweet errand, that will be most deplorable. We must not do anything which may cause any hindrance to our progress towards that land. Very carefully we must try to go to that plane. We must not dig our own grave.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We shall try to keep always in our front the model of Mahāprabhu and others. How highly they're praising and approaching towards that. All those big stalwarts highly qualified and they're approaching towards, and with what, how much reverence and respect and heart felt attainment. That must be brought as model on our front always. And don't go to have a very cheap bargain, never allow ourselves to the cheap bargain, purchase things of very small value, never. Those highly qualified stalwarts standing on our front they say, "How wonderful, we can't, we can't touch, how wonderful."

This ordinary infinite can, this material infinite, how he's small in the position of this material infinite. The sound infinite, the eye infinite, colour, and the touch infinite, so many forms of infinite. We're in the midst of that, and how, what negligent position we hold there. This is all finite and finite is so big infinite to us. On the other side infinite also within atom, atom then molecule, then again the electrons. In this way you go to analyse infinite, and the big thing also infinite, whatever, that is infinite, this material conception infinite.

Then to trace, to get the spiritual thing, and who represents with the source of the infinite, not only that He says, "My every part is Infinite." How should we approach Him, with how much heart?

Still He says, "It is possible, there is a way to come to Me though I am Infinite. That is My grace, My free grace, My mercy, not justice. If you come by the way of justice, no hope. If you can catch the thread of My mercy and come by that road you may have Me."

Kṛpa, His grace, free grace, *kṛpa*, *ahaitukī*, *bhakti*, *ahaitukī*.

"My department I want to extend. I want to make Me known to you, that there is a department I want to take you in on My lap. Within My heart I want to catch you. I have heart and heart is also very magnanimous and very spacious. I can accommodate you all in My heart, in the innermost part of My heart. It is possible and only by My grace, and not by your right. Take the path of *śaraṇāgati*, and with the help of the *sādhus* sent by Me, you can come to Me and have your desired result, and you do not know what to desire. Everything you'll have to learn, and that is My responsibility, and I extend that sort of responsibility to the world."

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

This is inconceivable, but sometimes His representatives come here and tries to give some sort of conception of the inconceivable. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Mahābharata*, *Bhiṣma Parva*, 5.22]

Who is above the jurisdiction of knowledge, don't try to force it to come down within the box of your reason, don't do it, try to do that. *Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa*. Your reason may be applied to this line, plane, and solid something, the air, the electron, all this and that, water, fire, within that, your box of reasoning, your judgement. *Acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet*. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, if we have a dream at night about Kṛṣṇa or the devotees, is it to be considered just a dream or is there some message there?

Śrīla Śrīdhara Mahārāja: It is generally a dream in general cases, but it may have some value. When the mind can eliminate these worldly desires from it, it can go towards the truth. According to the realization of the higher strata, real things come to cast its shadow, before. But in ordinary minds many kinds of dream. That is not all true. That is true in the mundane sense. The imagination and shadow cast from the above, that is to be differentiated. Not any dream is true. That is true in its own layer. Some sort of aspiration was in me in previous life and that is recurring. So just as when we're awake so many thoughts are coming and going. Sometimes the memory of home, sometimes the memory of Swāmī Mahārāja, sometimes the memory of a wine shop, or a market, the mind coming and going. So also when we sleep the mental world remains active and so many things coming and going. But in a very particular case it is possible that higher truth is coming down and casting its shadow, but rarely, rarely it is possible. And who has purged out all this material consciousness of enjoyment, exploitation, and salvation, their mind is always a reflection of the higher world is taking place.

Ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi. Rāmānanda Rāya says, quoting about the *gopīs*, "When in my dream I had a look of the Lord with flute in His mouth, at that time two enemies approached me." *Ānanda āra madana*. Some sensation to be united with Him and the ecstasy therein, these two enemies came, and did not allow me to have a clear sight of my Lord, the clear vision of my Lord, be barred. So I'm thinking that if in any time in the

future I get such chance, then I did not try to look at Him, but I shall try to satisfy those enemies, that they may not come, so the sight will be permanent, will stay for some time more."

[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa's to the full satisfaction of My eyes."] - ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-8]

Nitāi Gaura Hari bol. We're talking high things, where we are, and only by the grace of the Guru, *mahā-jana*, Vaiṣṇava. And that we can try somewhat to have a conception, slight realization of these things, by these ways, futile attempt. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. What can we do?

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam
[tvayi jātāparādhānāṁ, tvam eva śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

A child when he tries to learn walking he's slipping down, falling down, and again with the help of the ground he's standing, again falling, again standing. You can't check that attempt in him.

So also with us, without trying, possible or impossible, without caring for that, what should we do? Our charm for this world has finally been finished. If we want any engagement, engagement in this type of, whether you say imagination or reality, or whatever, we're captured by the charm of such talk. We get or do not get. The leading idea in our mind, the principal guiding idea of our life is such. Search for Kṛṣṇa, Reality the Beautiful. Die to live. All risk no gain. *Hato va vapsisa sagram dipava bhoka sei mayi* [?]

Either gain ground or die. Just as in ancient times we're told that the Romans, they took the soldiers in a ship, and helped them to land in a country, and then burned the ship, do or die. No way to fly away by the ship again, to go back. You have no other alternative but to fight, so fight with your utmost energy and conquer the country, or be killed to the finish. No other alternative to go back, the ship is burned to ashes. So do or die.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Parthamitra: So Mahārāja, how does one subdue his false pride?

Śrīla Śrīdhara Mahārāja: The only way it is recommended, *sādhu* and *śāstra*, association with the higher thought. The false ego can be destroyed by the help of the real ego. By the force of the association of the real ego, that can do away with the false ego, the pride. The association is the most powerful thing to convert one to another, from one plane to another, the association, and that is of two types. One living scripture, the *sādhu*, and another, scripture, the words of the *sādhu* collected in some emblem. *Sādhu-śastra-kṛpāya*. No other alternative.

[sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim]
bhaktyā sañjātayā bhaktyā, [bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhaktyā sañjātayā bhaktyā. Nothing can produce *bhakti* but *bhakti* herself. So there is light in the heart of the *sādhu* and that light can be extended to light the candle in your heart. Only *bhakti* can produce *bhakti*, nothing else can. No intoxication can produce *bhakti*, as Jayatīrtha is conceiving that intoxication helps our *bhakti* a great deal, wonderfully. Only *bhakti* can, *bhakti* is *ahaitukī*, the most fundamental plenary substance, devotion, dedication. Exploitation, enjoyment, cannot produce dedication, it is the enemy party. Dedication comes from dedication. From intense to surface, from the centre to the circumference it can come. *Bhakti* is the most fundamental element, nothing can produce her. That is dedication, and we live by dedication, and we die by exploitation, and we're reduced to cipher by renunciation.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Die to live. He's Reality is for Itself. The Whole is not subservient to anything else, then He's not Whole. Everything meant for Him, and we're for Him, and it is a blessing to us that we're for Him. We have got some position in His heart. We're for Him, that is our solace, our consolation, that we're for Him. With that connection we may hope to come to Him, that we're for Him. And He's for us at the same time, vice versa. We have no other goal but Him. That is our claim. "Our claim that we're not outside You my Lord, we have come to seek our comfort outside You, far from You. That is *māyā*. I'm done, I have committed suicide. But because I belong to Your staff, that You was not possible with me still living. I still have hope returning home, sweet, sweet, home."

janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam
[The perception of the evil of birth, death, old age and disease - *Bhagavad-gītā*, 13.9]

Always we must calculate about the enemy attitude of the environment where we're living at present. How hateful is this environment we're living in, and we want to extend our empire, mercy in this nasty land, we are busy to extend our empire, kingdom, foolishly.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Śrī Gurudeva. Śrī Gurudeva. Śrī Gurudeva. Gaura Hari bol.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Devotees are awake in a particular plane, and that is night to the ordinary people. And where they're fully awake, ordinary intellect, devotees are sleeping there. No necessity, no consciousness, energy to be wasted there in that plane. Gaura Hari. Gaura Hari.

82.11.28.C_82.11.29.A

Śrīla Śrīdhara Mahārāja: Dayal Nitāi. Mahāprabhu Gaurāṅga Sundar. Any question from any quarter?

Devotee: Yes. Śrīla Śrīdhara Mahārāja. It seems you're speaking, and that all of us we're still very much within this material world. And we want to get Kṛṣṇa from you, but still we're very fallen and we keep...

Śrīla Śrīdhara Mahārāja: Mahāprabhu Himself says, "So much alert we should be that devotion, that is independent consciousness higher than My position. Devotion is the nature of higher consciousness, superior consciousness, than the consciousness by which I made of."

Do you follow? That is the point. Then, so, we must be very suspicious that, 'I have got devotion.' That is independent. We cannot capture and keep it within my fist. Very subtle, as I am gross, very subtle, very efficient, and in all respects that is a higher thing. Only our self abnegation and our humility can draw His grace towards us. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So we can never assert and say that, 'I have got in my possession that higher thing.' His grace extended may be withdrawn any moment, any second. We are going to cast our fate to such infinitely uncertain substance. But that is higher. I want His company for my good fate. And again to enter there, how difficult. Mahāprabhu says to warn us against our disability in this way.

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

["My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Not a drop of real devotion in Me."

"Why? You are shedding so much tears and dancing and chanting and shedding so much tears always day and night. And You say You have not a speck, a drop of devotion in You."

Mahāprabhu Himself says: "*Krandāmi saubhāgya-bharaṁ prakāśitum*. Only to show to the public that I have got such a great fortune, extraordinarily fortunate am I. To advertise to the public all these tears coming down. That is for the *pratiṣṭhā* of a devotee, *pratiṣṭhā*, fame, name. My heart is not so much purified as only to hanker for My Lord. It is still in the relativity of this mundane world for their appreciation, for their applause, for their popularity 'I am a devotee' to advertise Me I am shedding tears, *pratiṣṭhā*."

Kanak, *kāminī*, *pratiṣṭhā* - three enemies. The *pratiṣṭhā*, the most subtle and the greatest enemy - my position, my prestige. Very subtle, undetectable, and most ruinous, *pratiṣṭhā*. So we

can never say. That is a voluntary extension of His wealth to you. You cannot claim that to be your own, it is such, individually.

But at the same time you can see, "No, I see the grace has been extended to him permanently, in the devotee. In my Guru it is there, all permanent, fixed there. So in so many devotees we hear it is there, the backing of the Lord is always there."

But in you case you will be very much susceptible.

Mahāprabhu is making us careful that so much crying and shedding tears and dancing, all this madness.

"Oh, it is only to advertise that I am a devotee."

Be so much susceptible in your own case. It is so fine and so independent nature of the Lord. Never go to assert yourself in that plane in any way. Always keep up your humility, "that I'm in want, I'm in want." That is the key of having a life of high elevation. Always keep up in your mind, "I'm the most needy, most pitiable person my Lord." At the bottom of your heart this wealth must be there, sincere, the sincere feeling. "I am the most needy." And the devotees will say in the background, "As much as you will feel that 'I'm the most helpless' so much attention of the high is drawn there." Others will say. But when you will say, "No, there is no need, I have got everything," that will withdraw. "Oh. No necessity of Mine here."

So that Kuntī Devī told: "Keep me always in danger so the earnestness for Your presence will be permanent in my heart, and You cannot but be there. But when I will be in opulence, have enough, I'm satisfied with my environment, You will be away. I can't tolerate that. I can't tolerate that. Always in need and You will be nearby."

That is the key to success. Try to increase the negative aspect, and the positive will automatically be drawn, in other words. And that must be sincere, not a practice, ha, ha, then that will be imitation. A sincere feeling, that is the most desirable wealth of a devotee, to think himself sincerely to feel that, "Really I'm in want. I'm in want." Increase your hunger. Health will be there. If your hunger is there, the health is there.

Devotee: So in the meantime what does one do?

Śrīla Śrīdhara Mahārāja: Ha, ha. The same repetition I told, association. Whatever we want I must go to like. If I want money I shall have to approach the moneyed man. It is a plain thing. What I want really I must approach to such a place where it is there. And the transaction:

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva [ṣaḍ-vidhaṁ prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Upadeśāmṛta*, 4]

In this way by service we can draw, serving attitude.

One story in Gaurakiśora Bābājī Mahārāja's life. He was living in such a state of mind of Kṛṣṇa consciousness. He was out to beg something, to collect something. So many young boys and girls were throwing some dust.

You are all afraid here, "Oh you red-monkey, red-monkey." Or what do they say?

Physically he was a person of this Bengal, and he's out for begging for his livelihood, and going, and the boys are throwing dust. And what was his outlook? He says: "Kṛṣṇa, I shall complain to Yaśodā Mayi, mother Yaśodā. You are after me. Ha, ha, ha. You are disturbing me in such a way I shall lodge my complaint to Yaśodā Mayi and she will give You a good beating."

Devotees: Ha, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha. That was his outlook, towards where he's living we can guess from this in what atmosphere he's living. The boys are troubling, in our eyes, and his vision is in another light.

"I shall complain to Yaśodā and I know how to teach You the lesson proper."

Devotee: Mahārāja, there's another story about one person who came to him and wanted to invite him to a program or something and he didn't want to go.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: There was one person who came to him and wanted him to come home. The story is very vague but I know...

Śrīla Śrīdhara Mahārāja: I don't follow.

Aranya Mahārāja: Neither do I. I don't follow either.

Śrīla Śrīdhara Mahārāja: You also don't follow. Then who has followed him?

Parthamitra: He says that one person had come to Gaurakiśora Dāsa Bābājī...

Śrīla Śrīdhara Mahārāja: Gaurakiśora Bābājī's *āśrama*?

Devotee: Yes. And he wanted something off Gaurakiśora Dāsa Bābājī, and he said he'd do anything for Gaurakiśora Dāsa Bābājī if he came home to a program.

Aranya Mahārāja: What the point is, some man approached Gaurakiśora Dāsa Bābājī and he wanted some benediction from him, and he said that he would do anything that Gaurakiśora Dāsa Bābājī asked him to do.

Then Gaurakiśora Dāsa Bābājī asked him: "You just stay here and chant Hare Kṛṣṇa with me."

That is the story. So he wants to know what goes behind that?

Śrīla Śrīdhara Mahārāja: What is behind that? Then, that is a simple thing. If any of you take *Hari-Nāma*, take the Name, stay here.

In another time there was that Vaṁsī Dāsa Bābājī there, and two gentlemen came.

"Bābājī Mahārāja, a little grace for us, a little grace."

He took his *kaupīna*, "Take this." Ha, ha...

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: ...and they fled away. Ha, ha. The one thing they know as wealth is that Kṛṣṇa, the Name Mahāprabhu has given, "Take the Name of Kṛṣṇa. I'm doing that and I ask you to do that only because there's no other thing which should be sought and which should be given, *dadāti pratigṛhṇāti*, no other thing to want and to be given. Nothing should be begged other than the grace of Kṛṣṇa in His Name. And nothing should be given, the only transaction should be here, that is the transaction of the Name of Lord Kṛṣṇa."

So we're all in fire. The only normal question should be how to get out of this fire. If any other question then it is irrelevant. We are in fire, the fire of *pittap* means *ādhyātmika* - the misery coming from within as disease or repentance. *Ādhibhautika* - and trouble coming from the fire that is sorrow coming from outside, from other elements. Or *ādhidaivika* - famine, flood, this natural disaster. These three kinds of sorrow, like fire, are always burning us. So the only relevant question will be, "How to get out of this fire, burning?" So, that has been given, "the Name of Kṛṣṇa, the Name of the Lord." Through the sound we should take, we should try to get shelter to another place where there's no burning of this fire. Do you follow? So when you approach the *sādhu* he won't say anything else. "Yes, try to get out of this fire that is burning you." This is a general question.

When the crane, Dharma, religion personified in the form of Dharma put questions to Yudhiṣṭhira: "What is the news?"

Yudhiṣṭhira answered, replied: "The news is this that all these souls are being burned in three kinds of sorrow. That is the general news."

So the general problems of this world as a whole is that so many souls are being burned through ignorance. And to relieve them from there is the only question, only answer. This general dealing the *sādhus* have got. Their life is for that. The only one question here. "How to get out of this burning atmosphere and get out. And that is the Divine Name extended to us with the help of this sound, through the sound, the subtle-most thing that can predominate

over all this atmosphere. Only with the help of that can we work out our relief from the wholesale burning atmosphere. The sound can help us."

The most subtle sound here comes from ethereal vibration, and that is the most gross thing in the Vaikuṇṭha, in the transcendental world, though nearer. The subtle most substances here are the gross there, nearer.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Is it clear? No?
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Aranya Mahārāja: That is one of the arguments that they're posing that, "We can appreciate the subtle sound vibration by using some grosser elements. That will help us bring us closer to the subtle sound vibration. By the use of some gross elements we will gain appreciation of the subtle sound vibration."

Śrīla Śrīdhara Mahārāja: That is by tape?

Aranya Mahārāja: No, no. By maybe the use of intoxication and drugs like that.

Śrīla Śrīdhara Mahārāja: Oh.

Aranya Mahārāja: They say "That by these elements we will gain affinity or appreciation for that subtle sound vibration."

Śrīla Śrīdhara Mahārāja: What to speak of by using that gross thing, even by using and taking help of the very subtle power, as *yoga*, by *prāṇāyāma*, I've practised it, if we go on with *prāṇāyāma* we find that the mind is sober and calm. But that is also temporary. All temporary things can produce temporary results. *Yamādibhir yoga-pathaiḥ*, Nārada says here...

yamādibhir yoga-pathaiḥ, [kāma-lobha-hato muhuḥ
mukunda-sevayā yadvat, tathāddhātmā na śāmyati]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

Yama, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *dhyāna*, and *samādhi* [the *aṣṭānga-yoga* propounded by Patañjali performed in eight steps - namely self control, mental control, posture, breath control, sensual constraint, mental abstraction, meditation, and meditational trance centred on Viṣṇu].

The *rāj-yogī* who wants to attain the control over their whole mental system, they can pacify their whole mental system and can utilise in any way they like. Devarṣi Nārada says by these

processes we can acquire supremacy over subtle forces and control our mind. But that does not mean that that will force the Supramental substance to come to us. Do you see?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I can control my boat, but the storm is not responsible to the boat. Some sort of efficient comfort you may get by a good boat, but the storm may become that no efficiency in a boat will help you, no guarantee. So, *yamādibhir yoga-pathaiḥ*, you can control your mind some, but that does not mean that you can control God. Control over your mind does not necessarily mean that you have controlled God. God's ways and laws are something else. We're to accept that law, to indent that in our area to make us fit to go there. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, if your *kāma* - the lust; and *lobha* - the greed, anger, etc., may be controlled, but for the time being. Again it will revert.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] ["O lotus-eyed Lord, although non-devotees who accept severe austerities and penance to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

The Brahmā's talk: *ye 'nye 'ravindākṣa vimukta-māninas*, by taking their own resources, by the help of that they're climbing up to the highest point, according to their right. But from there if they cannot have any connection with the higher sphere they will have to revert. By getting passport you may go to the last limit of your country. But if you cannot secure a visa you'll have to revert again. So that aspect of mind, that aspect of substance within you, that guides you in this world, here and there, everywhere like the passport. But passport can never give visa of the other world. So you may have the full control over your mind, and you may get even at the outside of your mind in the highest position where from the whole mind may be at your disposal. At present you are servant of so many mental faculties, come from a low body you are servant, but you may be a master of your mind. That does not mean that you can force God to come within you. He's another thing, more subtle, more higher, than in very nature that is inconceivably higher position. Why will He come to you, by you controlling your mind? So no mental arrangement, disarrangement can help you. It must come to the plane of soul. So *sukṛti* and *sādhu-saṅga*, wherever there is represented the God atmosphere, that element will come and push your soul, and soul will awaken and the mind will evaporate.

Do you follow? Am I clear?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is another transaction. So, *yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*, only for the time being you can be master of your own house, for the time being. You are now slave in your own house. The masters are your anger, your greed, your lust, so many things they're masters, and you're their slave in your own home. The present position. By acquiring the process of *yoga* you can come to such a position that you can control all your tendencies within. That does not mean that can give you the visa to enter into the Vaikuṇṭha. It is another thing, a most subtle, most fine, most pure, and they can assert here, but you cannot have any assertion there. It is gross, that is subtle. Ether can pass through everything, even stone, water, fire, everything, but stone cannot pass through ether. It's a fundamental, highly powerful, fine substance. So God can approach everywhere. God's power can control everything. But everything, these material gross things, cannot have any power to do anything with that subtle power, it is so fine. It is fundamentally different. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To certain extent, *dig-darśana*, leading towards.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
Today we like to finish it here. Any other urgent question from any quarter?
Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Try to think.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
No other question, urgent, all inquiry stopped?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Inquisitiveness finished?

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Then we dissolve.

...

Śrīla Śrīdhara Mahārāja: Mukundamālā going to join _____ [?] Mahārāja? Leaving for Bombay?

Parthamitra: No. Japamālā.

Kṛṣṇa kiṅkarā: Mahārāja, Parama has a question for you.

Parama: Guru Mahārāja, how can we reach the level of understanding that Kṛṣṇa is our only security?

Śrīla Śrīdhara Mahārāja: That will be whether you have got real faith in God. Is there someone [_____ ?] self analysis first, that who am I? The security also for which things? Body, no security. Kṛṣṇa also not giving so much security to this body. This is like a diseased body. A body is a disease to the soul. So we're to have the realisation of our real self that is soul. And if we go to that plane, reach to that plane, then we will see just as here the earth is guarantee of this body, staying, standing on. So the soul is standing, is a child of that plane, soul will find around that soul's world. And there is one director under whose command everything goes on. And if He can give guarantee then that is sure and certain. All other guarantees have got no value. Whether there is a chaos or a cosmos, any system of government, any good rule, all these things we're to first feel the necessity. And then gradually out of, necessity is the mother of invention, we'll have to search for that plane.

Everything is surmised. Suppose before I read a drama and get some pleasure, before that I shall have to undergo, to understand the letters, the grammar, the dictionary. Then we can hope with the basis of that knowledge to read a book and get some pleasure. Whatever we do in the beginning with some inference we shall have to approach. And then when we can see the thing we feel encouraged and go on.

So, about Kṛṣṇa also, whether there is God at all? Is it a reign of a super considered person, or anarchy? Or only Satan is the master of the whole world? These things we're to consider in the beginning. And when we are convinced that, "No, it is a reign of goodness," then we shall approach to find out what is that goodness, what is that good hope. How to get it? Then we shall come to understand that there is God. God means the person who has got every right of doing good or bad. Then we are relieved, we can put faith in any conception of Godhead. We're much relieved that there is one, and He's all good, and no injustice can go on, we're under His rule. Then we must have a satisfactory life. And there is judgement, order, and mercy, all these things we're to understand if we have real conception of Godhead.

And now, what is the characteristic of that Godhead, the ultimate dispenser of the whole, the guardian of the whole universe? What is His characteristic? We're told that He's such and such, He's such and such, He's such and such. Then ultimately Mahāprabhu and *Bhāgavatam*, the Vedic truth, says that the highest conception of Him is Kṛṣṇa and He's beauty and love. He loves everybody and He's very beautiful, very charming. So it is very easy to obey and to live in His connection. And then we shall try to go to that direction to search for Him. That Kṛṣṇa conception of Godhead is where I want to live.

So in the beginning, whether there is possibility there is any power who can control the whole, who can maintain peace and justice, and save us from anarchy, and the undesirable attack of the environment? In this way it must move on. And when we can feel from within our own heart that there is justice here with our experience. And with the experience of others, with the experience that is related in so many books, I'm to risk, to take faith, to do accordingly. And as much as we'll be able to make progress we shall feel something in the way. That yes, I'm feeling myself,

and which is more real than we feel with our eyes, or ears, about this material world. This is apparent, this is treacherous. What the charm we find in the beginning we're to see that that is not the thing. What it promises to do cannot satisfy me, it is not guaranteed. All these we can see, we can feel, we can learn, in this plane, the treacherous plane, *janma-mṛtyu-jarā-vyādhi*.

[indriyārtheṣu vairāgyam, anahaṅkāra eva ca
janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam]

[…detachment from sensual delights, absence of egotism, an objective view of the miserable defects of material life, that is, birth, death, the infirmity of old age, disease, etc.] [*Bhagavad-gītā*, 13.9]

karmanyara amanyanam sukha dukha hatyai sukhaya ca [?]
pasyai paka vit padyasam mithum carinam minar [?]

When a man in the beginning of a systematic life he takes resort to his labour, energy. By using our energy we shall get comfort. Comfort seeking, pleasure seeking, is our innate habit. We want happiness. We don't want sorrow or misery. It is natural, we can find in ourselves by self analysis. All of us we want maximum happiness, and we want to avoid all sorts of misery. And for this purpose, in the beginning, we take resort to our own labour, and seek for happiness, pleasure.

Then, anything else?

Parama: _____ [?]

Śrīla Śrīdhara Mahārāja: You can't hear?

A man in his organised attempt, he comes to this conclusion that, "I shall have to marry. I want married life." So, one goes to marry _____ [?] It is all transient.

I'm collecting something and the time is always trying to remove it.

pasyai paka vit padyasam mithum carinam minar [?]

In the beginning I need not have any house, any room. But if I marry to satisfy my inner desire, then I shall have to have a house, and children will come, then some help of the animals also. Then pasu, apta, I shall have to enter a society, apta, vihapatar pasubhi, karpiti sadivesh chare [?] One by one the child is going away. Then repair is necessary for the house. And the society also giving some pressure. Undesirable things are happening around, so many floods, famine, all these things. We find that we're going to collect things for our pleasure, but the environment is disturbing me in a hopeless way. Then they become disappointed and try to find out some higher sort of happiness.

And Buddha, Śaṅkara, so many others come, and they teach us to neglect this material pleasure and to find some internal peace. And when we're too much disturbed by the adverse influence of the material environment we take to that course.

"Yes, this is all mortal, all captured by the death. Ultimately my own body is going towards infirmity and to the disease in the end of my life."

Then we can come to understand that this is not a place suitable for our living. We should seek after some higher shelter where one can live happily. In this way we want to eliminate this mortal environment and to go to the subtle and higher soil to find that there we shall erect some house and live happily. In this way, eliminating the mortal, gross things, we enter within us and try to find out this mind, this intelligence, and the soul, and the Supersoul that is God, and His area and how we can live there. All these inquisitions, enquiry, and after, when we're satisfied in our enquiry in our search, then we give up our living here and we try to go to that land for our living. In this way, with elimination and acceptance, we go towards Godhead.

And if there is none, nothing, no guarantee of our future life, future peace, then they're rejected, they're all atheistic people...

82.11.29.C_82.11.30.A

Śrīla Śrīdhara Mahārāja: That domain is desirable for us. In this way, in search of God, and what characteristic of God? What do we want? We want the beautiful. We want the Absolute Good, Autocrat. We want harmony. We want mercy. We want love. In this way, when we select that we try to go towards the domain of Kṛṣṇa. In this way. And we can feel guarantee if we make real progress, then we shall feel what is all ready stated in the *śāstra*, I have experience of those things on the way. And that makes my conviction more firm and strong and I advance, go ahead, with more vigorous, double force I have. Because I find on the way that what is mentioned in the scripture I'm finding that on the way, so that must lead to the highest goal. In this way. We withdraw from the so-called pleasing sensations of this world and we risk our life to get accordingly the high ideal. I shall try my best to attain that land of my dream what is extended to me, that there is such a land to live. I select that. I want with all my risk. Do or die. Rather, I shall live there, or I do not want to continue my life. With this sort of promise we make advance towards the goal desired. Somewhat clear, no?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: All right. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. *Sukha-rūpa kṛṣṇa sukha*.

[sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite `hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī

Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The happiness, we can't say, even not the worst atheist, can't say that he does not want happiness. All common, we want happiness, but how to be happy? One takes to dacoiting, a thief stealing, becomes a thief for happiness. One kills persons, that's also happiness. And one gives everything, becomes poor himself and gives everything to satisfy the want of others, and he feels satisfaction. So happiness, or pleasure, or satisfaction, that has got a qualitative difference. One can find a pleasure in robbing, another can find pleasure in giving everything to others. But there is a qualitative difference. In this way, by appreciating the higher quality of happiness, we shall have to go towards the conception of Godhead.

The justice, not anarchy, but justice, control, power, and sympathy, that. And to go to find out that sort of life, ultimately we come to see that there is one by whose will everything can be systematic and everything can be controlled. And everything may be helpful to our inner satisfaction. In that way we go to the conception of Godhead. The Mohammedan, Islam has given some conception of Godhead. Christianity has given. So many other nations, they have also given in their own way. And the Vedic *śāstra*, they have also given conception of that ultimate power in such way. And Mahāprabhu has given from the *śāstra*: "That Kṛṣṇa conception of Godhead that is most desirable for all of us." And we like that. We have selected that. And we preach that. And we try to accept that for us. That is the question. Ke?

Bhakta Thomas: Bhakta Thomas.

Śrīla B.R. Śrīdhara Swāmī: Bhakta Thomas. Gaura Hari. Gaura Hari. Gaura Hari.

The most appealing to the inner most heart. Kṛṣṇa conception of Godhead appeals to the inner most place of our heart. The finest cord is touched by that. If one can realise he will find the most desirable conception of Godhead, that is that phase of Godhead, that's most charming for us. And our innermost heart does not want that power will control everything, but sweetness should control everything. And we have faith in that. And that is given by *Bhāgavatam* and Mahāprabhu.

"Do such and such things and you will find yourselves in the domain, in the plane, where you will find that everything is controlled by sweetness."

We want to live in that kingdom. As a soul, we come to Kṛṣṇa-*Nāma*, Kṛṣṇa-*bhakti*, Vṛndāvana, *gopīs*, Yamunā, all these things. Gradually eliminating all others, our inner most attention as our soul will represent us there, and we shall be in the midst of such holy things.

Some days before, one lady came here, in a red robe. She was a follower of the Śakta School, Śiva, Durgā, Kālī, all these. I asked her, "That after your *sādhana*, you will attain the plane where your object of worship is living, and you may become one of His paraphernalia? You're worshipping Kālī. Do you want, you have seen Kālī and Kālī's paraphernalia, so many, they're eating that blood and the cut off hand, do you want that position?"

"No, no, I don't."

"Then do you want to be one of the servants of Śiva, Mahādeva? He's living in the cremation ground, and the ashes smeared on his body, and sometimes this gangika, and in this way he's going. His dress is the skin of the tiger, and his mates, friends, attendants, are also of such type. Do you want to be one of the attendants there? *Bhūta*, *preta*?"

"No, no, I don't want."

"Then do you want Nārāyaṇa of Vaikuṇṭha? Four-handed servants are busy always hither and thither serving Nārāyaṇa. And if you want Kṛṣṇa conception then there will be so many cowboys, friends, and Yaśodā, Nanda there. And so many *gopīs* serving in different ways that Godhead Kṛṣṇacandra. What do you like?"

"I like that. That Vṛndāvana paraphernalia I like most."

"Then why are you going in the wrong way? If, in the heart of your heart you have appreciation for this, that you want to become one of the paraphernalia there, that is the sweet prospect, or position. Then why are you wild-goose chasing, chasing wild-geese?"

"I did not understand so much. Because my family was in this way, I'm also going in that way."

What is the need? What we can feel to be the highest thing for our aspiration? Very sweet thing. Power hunter, or somehow or other there will be chaos and I shall go on looting. Someone may think that let there be anarchy in the country and we shall rob and loot. That is their temperament. There is a proper government and we shall be ruled by coercive measure. And then sweet and loving affectionate family, they're living all free, all affectionate to one another and they're moving and working in a very pleasing way.

In this way we're to select our goal. What sort of goal? This is our choice. And then from the Absolute standpoint whether that is or not, that cannot be, that is another question, the guarantee, as you say. We're to enquire, we're to understand what is true, what is non-true. What is apparent truth, and what is real truth. The apparent and the real, we're to find out the distinction between the two, and who will be the judge. The judge is within us, not this body, nor these worldly things. The judge is within and we're to appeal to that, to clear the judge from all sorts of prejudice so that he may take right choice. And we shall consult also the precedence of other judges where previously given in their degree. With all these considerations we shall march on. The *śāstra*, so many opinions are there of the precedence, so many precedence are there, noted. And so many *mahā-janas* also are still there roaming and we can get information from them. In this way we shall try to march on to our desirable zone of our highest choice. Hare Kṛṣṇa. Gaura Hari. *Māyā* distant?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Good.

Bhakta Thomas: Mahārāja, may I ask? Sometimes an atheist will challenge the devotee by saying, "Simply because you are chanting all the time, you are forcing yourself to think about these religious activities. It is because you are forcing yourself all the time to think about these things, and anything that you may think or feel or believe, it is only because you have forced

yourself to think this way, because you are constantly conditioning your mind to think about Kṛṣṇa. And so whatever you may believe it is because you have conditioning your mind to think this way."

Śrīla Śrīdhara Mahārāja: What does he say?

Parthamitra: He says that the atheists, the non-believers in God, the *carvakas*, they say that the devotees believe in Kṛṣṇa only because they're constantly...

Śrīla Śrīdhara Mahārāja: That may be that the devotee has got faith in Kṛṣṇa, that may be a mania, an imagination. What is the guarantee that is true? Is it?

Parthamitra: Yes. They say, "Because we constantly chant, that is just conditioning our mind to think like that. Because we're constantly chanting we're just conditioning our minds."

Śrīla Śrīdhara Mahārāja: We're entering into hallucination. What is the guarantee that that is truth? Is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: You ask yourself why you have left the paraphernalia of the atheist and trying to search for some theistic world, you answer.

Bhakta Thomas: Because of something that I have felt.

Śrīla Śrīdhara Mahārāja: Why you're not satisfied with the atheistic proposal and you're out to search for something theistic? Why?

Bhakta Thomas: Well, because I've...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Bhakta Thomas: I've been very unhappy, before I was very unhappy and...

Śrīla Śrīdhara Mahārāja: So analyse that, that that proposal could not satisfy you and you're to search after something higher. Is it? More prospect, greater prospect you are out for. The proposal of the atheistic could not satisfy you. So such awakening in your knowing system, your heart, or your consciousness. Some subtle, fine, things have come that are not satisfied with the proposal of the atheistic, their gross prospect.

The Carvaka class they say: "Eat, drink, and be merry. What is the guarantee that if this body is dissolved again you will live? What is the guarantee that soul is immortal? So dismiss all these hypothesis and imagination, all these things. Eat, drink, and be merry." Are you satisfied with this proposal?

Bhakta Thomas: No.

Śrīla Śrīdhara Mahārāja: Why? Why enquire within you? This is a base life, a mean form of life. No pleasure here really. No sober, judicious man can be satisfied with this proposal, this conception of life. They hate this.

"Rather I shall die. I won't accept this proposal, this prospect of life. We hate it, we shall go enter infinite. About us, all around, there is infinite, and what do you say, this is only finite being, mean conception of the finite thing? What is this? Eat, drink, and be merry? I shall die. A man is suffering here and I shall take him wine and dancing? What is the fun there?"

So this base sort of pleasure attracts those persons. Who have got little higher awakening of life, they hate such proposal, and such sections, and such world. The beasts, the trees, in the creation we see so many things. They're also engaged after material pleasure and passing. The animal life, are we satisfied with that? Rather, I lose my time in useless search, still I won't run after the achievement of this main thing.

atho ya prapsasi sagram nitya bhavo casay mayi [?]

In the search of the high I may finish my life without getting anything. But still I feel myself dishonoured to be satisfied with this animal hankering, satisfaction. Do you follow?

Bhakta Thomas: Yes.

Śrīla Śrīdhara Mahārāja: In this way by elimination, everywhere. Progress means elimination and acceptance. Acceptance of the new, and fine, and durable happiness, and elimination of the temporary and lower pleasure. Here, we're nuisance to the environment. Everyone is eating another, can't avoid. To maintain this body means causing death to innumerable number of animals, insects, and others, the creepers. Where there is life there is feeling of pain, and I'm disturbing to keep up this body. Is it desirable for a sensible person to cause displeasure to others and try to please one's own filthy nature? So why are you out to search for some better life? Why? Why you abhor the present life, can't tolerate the present form of life? You enquire yourself and increase that propensity, and you will find the whole thing will be clear to you. Go higher, higher, higher. Am I clear? No?

Bhakta Thomas: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you understand what I told?

Bhakta Thomas: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: You must enquire yourself whatever progress you're making, why? What is the guarantee there? If anything there is guarantee and in the higher march also that same guarantee will come for you.

Parthanitra: In the *Caitanya-caritāmṛtam*, one verse I read explains that *Kṛṣṇa-kathāmṛtam tapta jīvanam*.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam*, *Gopī-gītā*.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

These are the symptoms of the discussion of the Lord Kṛṣṇa conception of Godhead. These things gradually come to us, to the society. *Tapta-jīvanaṁ*. Who are suffering much from misery of this mortal world. But when Kṛṣṇa consciousness, some guarantee and assurance comes for higher and permanent life, the soul thinks it is like medicine coming to cure my repentant mentality. *Tapta-jīvanaṁ*.

It is enlivening me, supplying life, vitality, to me. The life is worth living. Though I'm living in the mortal fire, always burning. The association of the mortal things in the subconsciousness, that I may loose everything. I may loose my son, my wife, my body, my property, any time, and I myself may be snatched away from this happy paraphernalia. These sort of subconscious feelings are always giving some pain in my heart.

That Kṛṣṇa *kathā*, that news that such a world is living, for our living such a world is waiting. If we try we can go to be a resident of that world. Then it gives life to our present condition, enliven us. *Kavibhir īḍitaṁ*. The great scholars have given us, these great men, they have given this news to us. *Kalmaṣāpaham*. I have done many things wrong in this present life and the reaction has come to attack me, to devour me. That reaction also can be removed by that highest potency. *Kavibhir īḍitaṁ*. *Kalmaṣāpaham*. *Śravaṇa-maṅgalaṁ*. And as much as I shall attend to the prospectus story of that land, it will enter into my heart, to the depth of my heart, and will make everything facilitated to take me there. *Kalmaṣāpaham*. *Śravaṇa-maṅgalaṁ*. *Śrīmad-ātataṁ*. And I shall be able to see that so many higher personages are also flocking to go to that land. I shall meet them.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

And then I shall be able to realise at last, that those that are giving, that are preaching, on behalf of the happy life of that plane, they're really the giver. They're really the utilitarian class, they're doing good to others. All others are false agents. This is *the* place where everyone can be happy. And those tidings are given by those agents and they're the real benefiters of this world.

Who can give clue to such a helpful, happy life in the ultimate, they're real friend to the world. All others are deceivers, who are giving some half-truth, more dangerous than falsehood. They're giving, "Take this, take this," and that is also finished, only question of time, so they're all deceivers ultimately. And who give the news of the happy domain of Kṛṣṇa, they're the real deliverers of the world. And they're the real friends of the world, because they're not giving hoax to the people. They're taking men in such a plane that will satisfy to the utmost nerve of the whole. In this way that *śloka* runs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Parthamitra: Sometimes in the *Śrīmad-Bhāgavatam*, the *gopīs* when they speak they say that, "This Kṛṣṇa *kathā*, that better we should talk about something else." They say that, "We're talking about Kṛṣṇa but...

Śrīla Śrīdhara Mahārāja: This saying is of the *gopī*. *Gopī*, themselves, they say this passage, they sing this passage about Kṛṣṇa?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: The Kṛṣṇa is such, so sweet, so enlivening. And those that give this news to the world, they're real friends of the world. And all our fine earnestness can be satisfied only by this proposal, this prospect, and nothing else. On the whole the *gopīs* are saying, they're madly, they're tasting these things and their expression coming from their mouths. "We feel that Kṛṣṇa *kathā* is such and such." They're feeling and they're vomiting what is Kṛṣṇa *kathā*, giving out, preaching for our benefit. The Kṛṣṇa is such, such and such. And if it touches anyone's heart s/he will leave everything aside and run to those that are engaged in such transaction. And by their association will try her/his best to get out of the present liabilities and as soon as possible run to that domain to be a resident of that place.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all responsibilities of all conceptions of your duties here in different planes and run to My feet. I shall look after you, wholesale. The responsibility about you is Mine. You won't have to repent. You have left everything and come to Me alone, no repentance. I shall see."

More than fulfilment you aspire, you will relish more than you can imagine and aspire. It is such.

I have got some duty today to give *Hari-Nāma* so early retirement is necessary from this discussion.

...

Bhakta Thomas: How does one deal with the negativity of the mental platform caused by the phases of the moon?

Śrīla Śrīdhara Mahārāja: I can't follow. Can you repeat what he says?

Parthamitra: He says that, "How does one deal with the negative qualities according to the phases of the moon?"

Śrīla Śrīdhara Mahārāja: According to the?

Parthamitra: The lunar, the moon is affecting us, the astrological, the astronomical effects on our consciousness.

Śrīla Śrīdhara Mahārāja: On consciousness, the moon? The moons influence causes madness. You say lunar? What is that with this Kṛṣṇa consciousness?

Bhakta Thomas: It seems to cause myself to hover on the mental platform.

Śrīla Śrīdhara Mahārāja: Moon representing the enjoyment, the lust. The crude idea of enjoyment has got some relationship with the conception of the moon. So, too much aspiration for enjoyment of this world unsatisfied, makes us lunatic.

Freud, you know [Sigmund] Freud? A Frenchman, the psychotherapist, his detection is this, "That all the cause of this madness is unsatisfaction of the carnal desire. He had some crude desire, intense, could not find its satisfaction, then this is the cause of his madness. Of all madness, the science is this."

So moon has got that sort of connection with that sort of pleasing aspiration. So moon has been thought to be responsible to a certain extent for this lunatic disease. The *kavi*, the poets who love this *mādhurya-rasa*, this lust, what is called lust, love and lust, the sensual pleasure, they're very fond of this moon. The moon gives excitement to all these things, this sort of pleasure, connected. So, in that connection, the moons attack sends one mad. Understand? No?

Bhakta Thomas: Yes?

Śrīla Śrīdhara Mahārāja: Partially. Think it, think it.

Parthamitra: How much influence does our astrology, or our previous...

Śrīla Śrīdhara Mahārāja: Yes, astrology to a certain extent is a science also. It is true to a particular boundary. And the higher astrologers have already admitted that our astrological calculation cannot control those that are having connection beyond this mental area - that is towards Godhead, *jitendriya*. Who have crossed the influence of the mental world, this astrological calculation won't be found true in their case.

It is only based on the mental activity. Just as one man can say, if one is murdered by a man, one may say, "This murderer must be hanged." By his intelligence he may say he'll be caught and he will be hanged. A thief will be put into jail. An ordinary man can say in the physical way, "He has given a good beating to his brother, and his brother will come also to beat him one day." This is ordinary calculation like prophesy in this material plane. And the mental plane, also action and reaction. And they can be found by some token of the movement of the planets, and they can read that and they can make prophesy, but to a certain extent.

Those that are passing the rules and regulations, the area of the mental world and towards the transcendental, about them, the astrologers cannot say anything. They admit this.

Now we finish here today.

...

Devotee: Mahārāja, yesterday we were speaking about the cycles of the moon and it's causing one to be on the mental platform. Is there a particular method, once you experience that mental platform, is there a particular method to get away from that and bring yourself back to Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: It has got some natural relation with the experience of enjoyment, the moon, the element which excites the soft enjoying aspect. So all the poets, they're very fond of getting the connection of the moon when they're going to give any description about the influence of the Cupid, and to cultivate that type of pleasing sensation in our mental system.

And also, the departed souls that have charm for the pleasure of this world, they, after death, went up to the moon, and then again returned from there to here.

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasaṁ jyotir, yogī prāpya nivartate

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

Who have got some affinity, some prospect, or crude enjoyment in this world, they after death may go to the moon. And for some time of staying there, they're to return back to the earth, to enjoy again. And those that want to get out of the charm of the world, they go towards the sun, towards the light, not sweet light of the moon but real light. And through light they want to come to understand what is the real subjective characteristic of the soul and the spirit absolute. And through that they pass into the subjective world.

Savitur varenyam, in *Gāyatrī* it is mentioned. Just as the sun is expressing this world to us, so really the soul expresses the world to us. The soul, that is the conscious unit within us, that is the real thing which can show, which can give conception of this world, mainly. So, which is respectful, which can attract respect and reverence of that soul, there is such a domain and that domain is Vaikuṇṭha, or *svarūpa-śakti*, the higher potency of the Lord which is inseparable from Him, and which is positive and direct potency of the Lord. That is all Super subjective area and that is the land only for the servitors, not for any enjoyer, or any renunciationist. *Bhargo devasya dhīmahi, dhiyo yo naḥ pracodayāt*, and there the remuneration of the service is given in terms of love. That is more tendency to serve.

'dāsa' kari' vetana more deha prema-dhana

"Please engage me as Your servitor and give the remuneration which is *prema*, love." That means which will actuate more, excite more, help more, in the further service. That tendency is the remuneration there, in the land of service. That is the capital. The income is added to the past capital. The remuneration, that is included in the bank balance. The bank balance is there and whatever serving it gets that automatically goes to increase the bank balance, not coming to the servitor. And in this way, the bank balance is serving attitude, and serving attitude increases more and more. That is the specific tendency and nature of the whole of the *svarūpa-śakti* realm. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*.

[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā]
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

The halo surrounding Svayaṁ. Svayaṁ means the Lord, His domain is such. That is all conscious, and not only conscious, but very sweet...

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Śrīla Śrīdhara Mahārāja: ...ever flow there. Who is he?

Bhakta Thomas: Bhakta Thomas.

Śrīla Śrīdhara Mahārāja: So moon has something in it which excites our lust, our tendency for enjoying this world. *Kāma*, it requires to send back here, moon, for mundane pleasure. And dissatisfied pleasure makes us crazy, mad, perplexed, puzzled, when dissatisfaction of the sense pleasure here. That is the cause of anomaly the derangement of the brain. So moon has got some connection with madness. It causes excitement, but no arrangement for satisfaction, then it will be mad.

Parthamitra: So Mahārāja, how to be come free from this lust?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the same question repeated. Only way, *sādhu-saṅga*, and *śāstra- saṅga*. Whatever little free will spared, you're to utilise that capital. With the help of that, you're to associate with the *sādhu*, with the saint, and with the scripture. The least freedom that is spared, still remember, remaining, to utilise that.

...

But that will help us a great deal. But still, if you ask, "How we can utilise us?" Then we shall say, we're not free wholesale. We're slave to so many mental tendencies. But still, whatever little freedom we have got, we should try our best to utilise it, in the company, in the association of the *sādhu*, and reading the scriptures. That is also the production of the saints, *sādhus*. No other way. Positive association can help us to get out of the negative tendency. This is scientific.

So only, anyhow, I'm fainted. Whenever little awakening, consciousness awakes in me, I shall try my best to put me towards those that love me, those that are interested in my present existence. Whenever I have accident and fainted, unconscious, whenever little consciousness awakens in me that may be utilised. "Oh, take me to my home. The address is there."

And they may carry me, my body to there. And they're careful about my body, my parents, my wife, children, and they'll take care on my behalf. So whatever little arrangement of freedom may be with me, I shall try to take me to the *sādhu*. And they know the value of the spiritual life, and they will nurture of their own friends, how to help this patient to be cured from the disease.

The *sādhu* will say, "He's mine, my friend, and he's under disease. And when he has come to me it is my duty to cure him from the disease, of exploiting mentality. That is the main disease. And another disease, the mentality of renunciation, total. And not to participate in the sweet substantial existence in connection with the Supreme Lord. These are the two diseases, exploiting tendency, and the renouncing tendency. And the help, and the nature proper, is in service of the Lord, of the centre, of the Absolute Good. To remain always in connection with the Absolute Good, and to do what direction we get from the centre, my Lord, my guardian. To be faithful servant of the Lord, and thereby I can thrive most. I can gain most by that sort of utilisation of my energy."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi. Nitāi.

Śuddha Kṛṣṇa, who is here? Who is *Śuddha* Kṛṣṇa? *Śuddha* means nectar, sweet Kṛṣṇa, *anukula* Kṛṣṇa. Kṛṣṇa is also enemy to certain, to the demon. The demons see Him as enemy, and the servants see Him as sweet, *śuddha* Kṛṣṇa. The Kṛṣṇa is nectar to whom? *Śuddha* Kṛṣṇa. *Śuddha* means nectar. Kṛṣṇa is nectar, like sweet, to His servitors, His servants, friends, consorts, parents.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Parama: Guru Mahārāja, if there's no enjoyment for the servitors in the spiritual world, how does our propensity for our enjoyment fit in?

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: If there's no enjoyment for the servitors in the spiritual world, how is our enjoying propensity...

Śrīla Śrīdhara Mahārāja: The enjoyment - that is also enjoyment - but of different nature. That is enjoyment proper, not exploitation. We can rob and have enjoyment. And by giving also we can have enjoyment. Different type. The highest type of enjoyment is in giving us - and giving us, not to a dacoit, or to a thief, or to a rogue. But the highest good, the absolute good. To give ourselves to the absolute good, that is the highest enjoyment. If we want to use the word enjoyment, as satisfaction. So by giving us, finished, wholesale giving, to the absolute good, we can get greatest enjoyment, if we say so, happiness, or ecstasy. But higher enjoyment is not by enjoyment, that is rather, has some bad connection with the worldly thing. That is happiness, satisfaction, ecstasy, these are the words used for that feeling.

Anyhow, the highest form of satisfaction within us we can find only, we can give us, finish us, in the service of the Lord. Just as the sandal when it is rubbed it spreads sweet scent. When the gold is put into the fire, the impurity in the gold, that is some alloy, that is being unalloyed and becomes beautiful.

Candan _____ [?] And the sugar candy if it's pressed it gives sweetness, sweet taste.

So, by giving us the Absolute Good, Absolute *Ānandam*, in return we can feel ecstasy in quality.

He's so beautiful, that to give Him, our mean self, whatever we can get in return we become the most rich _____ [?] in the wealth of our own heart. Die to live. _____ [?] and you'll find that you're living in highest and most _____ [?] Everything for Himself. We're not for ourselves, we're for Him. That is the nature, that is the health, and we're to accept that. We're to enter into that harmonising system. Now we're dislocated and we suffer from separate interest. From the idea of separate interest, we're coming into clash and we suffer. But when we come in the harmony of the whole, whose centre is Absolute Good, then we'll live in our best interest. Die to live. Apparently we'll have to give everything, but really _____ [?]

you're being enriched. Apparently giving, but really, internally, you'll be enriched. Die to live. Apparently we shall have to die, but really we shall feel that from the innermost standpoint we're being much enlivened. More life, more satisfaction, we're feeling, experiencing. That is the thing.

United we stand, and divided we fall. Is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That is the real unity when we come in consonance and harmony with that highest centre. Everything is For Himself. With this best consciousness we shall march towards Him, and we shall experience the atmosphere more and more congenial to our soul, our inner existence. At the cost of our external and gross enjoyment, which has got bad reaction also. Hare Kṛṣṇa. Am I clear to your question?

Parama: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Die to live, this Hegel theory it contributes much to our common sense to understand what is service. What is service proper, apparently we're to die. Our mental system will be dissolved totally, and the soul will awaken in its pristine glory, in that soil. Wonderful soil we shall find around us, all blissful. We're suffering in the desert heat, and we shall be taken into some cold land, from the desert. And not to the freezing point - then again we shall die. Freezing point, the ice, too much cold, not that. Just as we can bear, where we can flourish, to that degree of temperament.

Parthamitra: Mahārāja, some devotees have different tendencies. Some like to preach and propagate in a very big way. And some like to in a more smaller way. So how can we understand that both these...

Śrīla Śrīdhara Mahārāja: According to his capacity, one can take more food and digest and may be strong. It may be useful for him, a large quantity of food. But another man cannot do so. If he imitates that man he'll be lost, if he adopts his... So according to his own capacity he will engage himself in the service. One can manage a kingdom, another cannot manage his family. So who can't manage his family, if he goes to manage a kingdom he'll be lost totally. According to one's personal capacity one should engage himself in that sort of service.

Parthamitra: Sometimes we feel that Kṛṣṇa can empower anyone to do anything.

Śrīla Śrīdhara Mahārāja: When He does it is all right.

mukam karoti vācālaṁ panghum langhāyate [girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram,* 1]

When He comes within that is *śakti*, His potency, comes within to do, he can do. Otherwise he may be lost, by *moha*. When he's carried by illusion, he goes to imitate that man, he'll be lost. *Yukta-vairāgya*. We must try to adjust us with the environment according to our own capacity. *Kaniṣṭha-adhikārī*, *madhyama-adhikārī*, *uttama-adhikārī*. There are three classes, and they do accordingly. One should not jump, attracted by the ambition, he should not jump from one class to another class, then he'll be loser. From his own position he will try his best, according to the *śāstra*, according to the advice of the *sādhu*, he will move.

Otherwise, if he wants to amass gold, and to mix freely with the ladies, but he's got no such stamina, self control, he'll be doomed. To be purchased by the gold, and some other temptation, and name and fame, he may be lost. But who has got that sort of realisation that no temptation of this world will affect him, he can handle them and take them to engage them in the service of the Lord. But if he's going to imitate another, higher saint, he goes to mix with all these temptations, he may be lost and his whole life may be spoiled. No imitation. But according to ones own position he'll try, sincere to his own self he'll try. No imitation, no ambition. Ambition only will be that I want to be high. I want to raise myself to the higher level. That is well and good, but not by jumping, but systematic step by step we shall try.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Kṛṣṇa Kiṅkarā: Mahārāja, I understand that because we're here in the material world, it is because at one time we were in the spiritual world, but we had chosen to come to this place, to the material world. So er, if we again attain the spiritual world, if somehow we become pure, if somehow we become devotees, then is it possible that we can fall again from grace, that we can lose our position in the spiritual world?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Not clearly I understand you. Is it your question that we were in the spiritual realm, and how did we fall from there?

Kṛṣṇa Kiṅkarā: Yes.

Śrīla Śrīdhara Mahārāja: And if I again attain that place, what will be the guarantee that again we shall not fall? Is it?

Kṛṣṇa Kiṅkarā: Yes Mahārāja, that is my question.

Śrīla Śrīdhara Mahārāja: So we are supposed that we have got our birth in the marginal plane with the adopt ability with both the sides. This is *taṭasthā*.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
["The soul comes from the marginal potency."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

The *jīva* is born in the marginal plane. Those that are in the higher plane, they're eternally there, they may come here. As Bhagavān Himself comes, He sends His own agents here, that is separate. And ordinary *jīva* his birthplace is the marginal position, between that spiritual and this material, mundane, the marginal. That is also infinite. A line is infinite, a plane is infinite, so that marginal plane infinite, so many, that is *ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

The mundane side that is moving, that is *kṣaraḥ*, which is moving. *Ākṣara*, that is like static, what the Śaṅkara School takes to be the highest position, no further, that is Brahmaloka. The soil from where the *jīva* is coming this side is Brahmaloka, *brahmajyoti*. Not Vaikuṇṭha, Goloka, neither this mundane, up to Satyaloka. Virajā and Brahmaloka. Brahmaloka is *brahmajyoti*, non differentiated, so many infinite number of atoms are there. They're all points of consciousness. They come here and with the help of that side agents they're taken. They've got two kinds of adopt ability that is their birth symptom. They can come this side, they can go that side. With the help of the *sādhus* they can enter that domain, and with the influence of *māyā*, intoxication, they come this side in the mundane world and suffer. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

That is higher soil, and the *jīva* born from the marginal soil, the buffer state.

Kṛṣṇa Kiṅkarā: So I was wondering, the way I formally understood it was that every soul, every *jīva*, at one time had a relationship with Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Relationship adopt ability with the relationship of Kṛṣṇa, it is within, the possibility is there, and not vacuum. The vacuum, that can never be, attract, or that may never be dissipated. That is eternal. That is not to be lost. So *kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa*. The *jīva* plane, where from the *jīvas* are springing, coming, *taṭasthā-śakti*, not *svarūpa-śakti*, neither *māyā-śakti*. Neither in carrying nor out carrying, but the margin. Neither water nor earth, but the *taṭ* means just close to the water, the bank portion, something clay. *Taṭasthā-śakti, bhedābheda prakāśa*. Both common and different, something common, something different in the crudest form in him, a point, a peculiar position of *jīva*. So they have come to suffer in the mundane under the influence of *māyā*, nescience. And by the help of science he can go up and may be accommodated hopefully in his eternal service very satisfactorily to his inner nature.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Imagination is a little thing. It is more than imagination. Imagination cannot enter there. More unknowable than imagination. Imagination is in the mental plane and drawn from this mundane world. Our mind, what is mind? Some corresponding thoughts and ideas drawn from this mundane world, that is mind. And imagination also plays with these mundane things, similar, that is further, more wonderful, very, very wonderful. That cannot be conceived from here.

Only like lightening sometimes it may seem to have a touch within me and then fly away. But captured by that charm, that lightening touch, we want to make journey towards that land of lightening. Because generally by our intelligence we can think that where we're living this is undesirable. *Janma-mṛtyu-jarā- vyādhi* [*Bhagavad-gītā*, 13.9], the disease, the death, the infirmity, and the birth, in the mother's womb, all these things make our mundane life as hateful _____ [?] And our aspiration for higher and superior form of life can attract me to go there and live happily.

And the soul can live, the higher aspect of us, the soul, the intelligence, the soul. This body is mundane, mind is little better with more freedom. And intelligence, the judging faculty, that is of higher type. And then the light which makes all these things possible, conceivable, that if we can think out, that is the highest thing ever conceived in this mundane world. And that will be the lowest, and we shall go higher, making that plane, that soul may be taken, that self can be taken into the higher soil.

A man may enjoy the association of the drunkard _____ [?] of that mental disease, he may enjoy the association with some higher person _____ [?] That is better _____ [?] enjoying habit with the drunkards and dacoits and this if you can distinguish, differentiate, good and bad _____ [?]

Sometimes so much deeply encased in wine and this dacoiting and thieving, he thinks, 'No, this is good. I'm getting much pleasure here. Why that scientist, or that civilised man, or the patrons there, what are they enjoying? This is real enjoyment.' He may think.

So sober judgement may give the distinction of this lower drunkard life, and the higher life of a ____ [?]

Also in this way we can differentiate _____ [?] mortal elements _____ [?] and the clash between them. The competition there also _____ [?]

When we get on the train compartment there may be competition who will enter first. But the competition may be, "No, no. You go first, you, old man, you go first. You, lady, you go first. I shall go last, enter the compartment." The happy competition. And the brutal competition, everyone's pushing back, "I shall enter into the compartment." Something like that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

Today I shall take leave now. I'm to take bath and prepare myself for some initiation function.
Few minutes more I can attend.

Parama: Guru Mahārāja. Can we all get there?

Śrīla Śrīdhara Mahārāja: Yes. _____ [?]

Parama: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Infinite is such, but gradation, according to the capacity. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, in this way the hierarchy is there. Some clash _____ [?] some confidential officer, in this way the gradation is there _____ [?] The friendly circle, they'll have to work under the direction of Subal, Śrīdam, etc. They're eternal leaders in that *rasa*. In the filial also, Nanda, Yaśodā, permanent, and we may work under them. In this way. In *mādhurya-rasa* also there's the selected group, and we're to be located in some form of service. So many services are there, the bed service, the garment service, the food service, so many services. So according to my inner taste I shall be grouped there in a particular section and I'll get my duty. And anyhow I shall get my best satisfaction, as much as may be contained in my heart, fulfilled. And sometimes also, like hunger, separation, both separation and union, separation will purify, prepare us for more relishing the food, than union. In this way so many arrangements there.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Rāma. Gaura Hari bol. Gaura Hari bol.

Heart's transaction gets the more facility, more flow, than the brain. *Bhakti* comes from heart. Heart is greater portion than brain there. *Ruci*, taste, that is thought to be the most sweet thing _____ [?] in Vṛndāvana. In Vaikuṇṭha of course the position of brain is working somewhat. But Vṛndāvana, reflex action, automatically, inspiration is working.

Gaura Hari bol. So today I stop here. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta Vṛnda kī jaya! Gaura Hari.

Parthamitra: I want to know in general, how can we please you?

Śrīla Śrīdhara Mahārāja: Please me?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. What I'm for, if you do that. Kṛṣṇa is for Himself, and we're for Him. And when one shall take the same line, for which we're trying to use our energy wholesale, you will join that, we'll be pleased. What I'm to do, I'd like that others will also follow. My life is meant to do for Him, do for Kṛṣṇa, and I should like naturally the others will follow the same route. It is natural everywhere. And what I want to do,

śrī caitanya mano'bhīṣṭaṁ, [stāpithaṁ yena bhūtale
svayaṁ rūpa kadā mahyaṁ, dadāti sva-pandāntikaṁ]

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"]

What Śrī Caitanyadeva wanted to do, and in accordance to that also my Gurudeva wanted to do, I also like to want to do that. And I also like that others will follow the same path, I'm going, under the direction of Gurudeva, to Rādhā-Kṛṣṇa consciousness. To reach the domain where Rādhārāṇī is serving Her most beloved Lord Kṛṣṇa. That we consider to be our highest goal. And any day, any time, in this endless infinite time, we want to reach that goal, the highest ideal. Our only aim of life. We consider that everyone should accept it as their summum bonum, the highest goal of life. Where *Rasa-rāja mahābhāva*, the ecstasy personified, and the appreciator and servitor of that ecstasy in its highest conception...

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Śrīla Śrīdhara Mahārāja: ...and which is the most faultless, purest conception of life. Exploitation is filthy. Renunciation is zero. And loving service is the highest zenith of purity. And we want to prepare us all for the same, that goal, the most intense loving service. No tinge of exploitation. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

The purity depends on as much as we can sacrifice ourselves to the highest object. Purity depends on that, the intensity of sacrifice. And love proper is that, based on sacrifice, not on exploitation. Love proper, stands on the plane of sacrifice. As much sacrifice so much love. The basis of love must be sacrifice, pure love. Die to live. Sacrifice does not reach and end only in renunciation, that is negative, but positive sacrifice for the perfect cause, Absolute Good. And it is living. It is not reaching the zero and disappearing, not that, *samādhi*, no. It is the most intensified life is there, highest degree of living energy is there in the sacrifice.

Standard of living. We cannot conceive, we may not reach that. But here we have some experience of heat, but in the sun proper how much heat? Inconceivable, intolerable for us. But we cannot but admit that highest degree of heat in the sun. But there are also substance that can stand that heat.

So, only from the back side of that group we can render service. So we're told that there is special group of servitors in Kṛṣṇaloka, in every *rasa*, *mādhurya-rasa*, *vātsalya-rasa*, *sākhya-rasa*, *dāsya-rasa*. And we're to reach to certain distance where we will thrive most. We can't stand if we go nearer more. So Rādhā *dāsya* is necessary, or Yaśodā *dāsya*, Nanda *dāsya*. That degree of sacrifice we cannot tolerate. Only from behind them, that first group of servitors, we can render our service, we can do our duty. And that will be our highest aspiration there. This has been recommended for us. Am I clear? To certain extent?

Parthamitra: To certain extent, yes.

Śrīla Śrīdhara Mahārāja: The first group is there. We cannot take the place of them. Only from behind them, in the second line, third line, we can do our best, and our attainment also will be highest in that position. But from there we'll be able to see, to have some experience of the higher, how things are going on there in that intensity heat area. The most intense heat area, we can have some gain. Anyhow the suitable arrangement is there. We're to try to reach that position. Gaura Hari bol. It is all *rasa*, and that is particularly no heat.

One poet has written, "The fly if he falls into a pot of honey, the fly will die." Is it not? The fly, it's wings will be smeared in the honey, and it won't come back, and it will have to die there. "But if instead of honey it is nectar, then the fly won't die." *Mukcita nabare nabe paribe amrta habe* [?] If the tank is filled up with nectar, and the fly drops there, fly won't die, because it is nectar. Taking that sweetness of the nectar one will live eternally. His longevity will be eternal, won't die.

So the atmosphere - I'm giving experience of the heat, that the heat we can't tolerate. But that is sweet heat. No possibility of being burned. But we can't stand, we can't lift ourselves up to that degree. It is not within us. The suitability with that is more higher things are not within us, means that.

Most intense light we cannot see, and where there is no light that also we cannot see, very little light, we can't see. Big sound we can't hear, and a small sound also we can't hear. Hear in the limit, sound. And this eye also limited in illusory limit. More light, x-ray, with higher light we shall see that. And in very meagre light we shall see darkness. Only in the middle we can see. So hearing also, sound, high sound we can't hear, and low sound we cannot hear. Only in the middle we can feel. All our senses are like that, so our position is also like that. Within this there is the high sound, there is the low sound, amongst us.

...

...potency, punishing as a reaction to the people, this Kālī Devī Mūrti, killing the demons. The potency herself rises against her own followers when they're led astray, killing her own sons, punishing the supposed sons. We're under the shelter of a particular potency, but that potency is not happy potency. That gives her energy for exploitation. We borrow energy from her, and go on with exploitation, but the reaction comes. One is exploiting another, in this way here souls are living. Without exploitation no soul can live here, and the inevitable consequence of exploitation we're to suffer. The potency herself is giving punishment to the exploiter. Bhuvanesa Durgā. In *Brahma-saṁhitā* [44?], like the shadow of the other world, the Kalapatri, the lady superintendent of the whole prison house is Durgā, Māyā, Kālī. Lady superintendent. It is producing and again devouring. Something like that.

And someone in the midst of this course of their life if they can imbibe *sukṛti*, any inclination towards the service divine, they're saved. Otherwise coming up and down, up and down, in a vicious circle going up and down. But those that have got some *sukṛti* in the meantime, have collected from the agents of the higher sphere, they anyhow get out of this vicious cycle. Otherwise, *vimukta-māninas*, they think themselves they're all free, liberated. Again they will have to come back, come down.

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

[(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:) "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

They find, they think themselves that, "We're liberated." But because they cannot come in connection with the higher current, have to revert again, downward.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

The creator, he's also in relativity of this mortal world, and he'll have to come down. Brahmā, the creator, because he's in the relativity as master of this mundane world, he's in the relativity of this world, he will have to come down.

But if anyone in the meantime can gather sufficient attraction for the higher world, s/he will be given chance to go out. The choice, the liking, the wholesale charm of this world of exploitation has left him, seems to him like ashes, trash, no charm. But has already acquired charm for the higher life, the world of service, the world of divinity. By serving we thrive, and by enjoying we go down. The main principle of devotion is this. Die to live. This life is not desirable, that the inevitable consequence is death. So die here, finish it, and try to live in another soil. We're child of that soil. Try to think it, try to get it, try to understand it, and try to have it.

And our inner existence, which is called soul, that can only enter and live there, and not this body, not the mind. What is mind? Mind is only subtle things drawn from this mundane world. Mind is also worldly pictures on the subtle plane. That is mind. So mind is also this world in subtle form, in this connection. Mind has nothing to do with the higher world. That is to imbibe. Only a little trace we can have that this is perverted reflection, deflection, perverted.

So similar things, the principle is similar, they're also like that. The master, the servant, friend, friend, then son, parents. This type is found there. But materially just the opposite. That is eternal, this is mortal. That is blissful, that is knowledge. Here is ignorance. That is blissful, here is misery. The difference is there, but similar. If we have liking for that, we have to purchase a ticket to go there. Everything in the beginning it is idea. "I shall go to America. I shall go to moon." The

first, idea, and then it realises gradually in action. Everything in the beginning is idea. And in course of realising that idea, so many things happen. The ideal is the most primitive stage of achievement of anything.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanaṁ
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavataṁ pramāṇam-amalaṁ premā pumartho mahān
śrī caitanya mahāprabhur-matam idaṁ tatrādaro naḥ paraḥ

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[Viśvanātha Carkravartī Ṭhākura's *Caitanya-matta-mañjuṣa*]

Viśvanātha Carkravartī Ṭhākura in a nutshell is putting what we want, what is our duty. *Ārādhyo bhagavān vrajeśa-tanayas*. The object of our devotion is the Lord, Nanda-nandana, the son of the king of Vṛndāvana, *vrajeśa*. *Tad-dhāma vṛndāvanaṁ*. And His capitol is Vṛndāvana, a sweet forest town. _____ [?] is there, Rādhā-Kuṇḍa there, the small Govardhana Hill is there. And so many, *kadamba*, *kamala*, all the trees - a garden town, Vṛndāvana, that is His capitol. *Tad-dhāma vṛndāvanaṁ*.

Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā. A peculiar type of worship there, that has been designed by the damsels of Vṛndāvana, *gopīs*. They have discovered a very peculiar, sweet type of service, *upāsanā*, worshipping, towards their Lord of love. We have got much charm for that. *Ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā*. The type of worship, the relation, designed by the *gopīs*, that is most attractive.

Śrīmad-bhāgavataṁ pramāṇam. What do you say? What is the underlying truth? This may be all imagination. Where is your evidence, witness, guarantee, that you may get that thing? It may be pure imagination. *Śrīmad-bhāgavataṁ pramāṇam-amalaṁ*. The great scripture *Śrīmad-Bhāgavatam* which has been supposed to be the very gist of all the revealed scriptures, that holy book stands guarantee for us, *pramāṇam-amalaṁ*. *Śrīmad-bhāgavataṁ pramāṇam-amalaṁ premā pumartho mahān*. And what does it offer, that *Bhāgavatam*, really? To aspire to do, to try hard for such a thing, what is your remuneration? What do you get after all? What is the benefit? The benefit is *pumartho mahān*, *prema*, the fifth end of life, what is love divine. You'll get that. You'll be able to taste that nectar what is love divine. That is for you, *premā pumartho*.

Śrī caitanya mahāprabhur-matam idaṁ. Where do you get it? Who has preached it, given this information to you? Śrī Caitanya Mahāprabhu, that great Lord Caitanyadeva, He has come with all these findings of that. And our great respect is for this advice, this direction of our life.

Viśvanātha Carkravartī Ṭhākura in a nutshell he represents the whole thing in this way.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, how can we understand the difference between what our mind is telling us, and what our heart, Supersoul, is telling us?

Śrīla Śrīdhara Mahārāja: So, it has been preferred, because what steps you'll take yourself, that may have mental touch and prejudice. So it is preferable to obey the Vaiṣṇava. The selfish prejudice may be less absent there. If I myself want to take the step, my own prejudice may modify this. So we're encouraged to serve in, under the direction of a Vaiṣṇava, who is on the whole considered to be holding superior position to me. That will be *vaiṣṇavānāṁ*, under the direction of Guru and Vaiṣṇava. That will be the guarantee and very intelligent way, without depending on one's own decision. Own decision may be prejudiced by his previously acquired impulse of mind. So be safe...

...

...we're told that great number of China [?] living there. Christ. That Christism was one old religion. Just like _____ [?] Jewish. Christism.

The Dhaumya, the disciple of Vedavyāsa, who was given to the Pāṇḍavas as priest, he was a China man. From Chin he came to Vyāsadeva and learned Sanskrit and all the scriptures. And he remained a disciple of Vyāsadeva all along. And he was recommended to work as the priest of the Pāṇḍavas. Dhaumya, a China man, it is supposed.

Hare Kṛṣṇa. Hare Kṛṣṇa. And the Pāṇḍavas, after finishing their forest life of banishment for twelve years, going to some unknown quarter, then Kuntī Devī was sent with Dhaumya. "Take our mother to the capital." She was given to Dhaumya to take to the society. "We six are going to banishment - unknown quarter, unknown banishment. If it is known, then again to twelve years forest banishment."

That was the contract. Hare Kṛṣṇa. Gaura Hari bol. Hare Kṛṣṇa.

Parthamitra: Mahārāja, was the Vedic culture one time all over the world?

Śrīla Śrīdhara Mahārāja: That is the most primitive, most ancient culture. India was selected as the first basis of revealed truth, of the proper type. In other places also, to certain extent. Some place must be selected for some plan, so India was selected. India means, India was perhaps, the Himālayas was lower, Himālaya is going up and up. The first civilisation of the Indians was on the, that Badarikāśrama, that Sarasvati, _____ [?] all these things, that Kaspian sea, near about there. The Himālaya is rising up, and the plane is also coming up from the sea, and the India is claiming this side, and that side is uninhabitable, mountain peak.

It is mentioned that Ambarīṣa Mahārāja, he made a hundred special sacrifices along the banks of the Sarasvati. But Sarasvati is found now to fall on the Ganges near Badarikāśrama, the Vyāsadeva's *āśrama*. Now that is so high, but that was low at that time. And on the banks of the

Sarasvati, hundreds of sacrifices were arranged by Ambarīṣa Mahārāja, it is mentioned. Now that is all mountain peaks - that was something like plane at that time.

World changing. Now they say, the present experts, they say that India was floating in the sea. And by floating it has come and washed here, and the Himālaya _____ [?] They say like that.

One German scholar he invented this theory, that these lands are all floating on the sea. And also they're of the opinion that America and Africa were joined. Now, after some great earthquake they're separate. Because the construction of the African west side, and the American east side are similar. If they come they can be joined together. The cycle has broken. And also the mountain peaks also, divided, half American side, half African. And also they say the trees and the peacocks, in Africa and America similar. So America was joined with Africa, and some great earthquake has severed them far and _____ [?] has come down in the middle. So many things.

Everything is possible by the will of God. "Let there be water." There was water. "Let there be fire." There was fire. His will. Designed and destined by the divine will. The whole thing is designed as well as destined, from the beginning to the end, within His fist. Universal power and universal owner is such.

Now we're here to deliberately dismiss against Him, such is our position. You give decree, there is God, there is no God. This is fun, for us. The designer and destine giver _____ [?] If I say 'He is,' He will be. If I say 'No, there is no God,' there will be no place for the God to live. We're dispenser of everything. A farce. Generally it is not possible for us to know _____ [?]

Śrīla Govinda Mahārāja: Oh. Another camp coming.

Śrīla Śrīdhara Mahārāja: That is also stopping, or it will pass away?

...

Śrīla Śrīdhara Mahārāja: High scholars become dumb to understand and to give any opinion about that, because it is all free.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

So Mahāprabhu put the word, *acintya*. "I'm inconceivable."

His ways are inconceivable. All Rights Reserved. Giving, not giving, the extension and withdrawal, any moment, any place, extension and withdrawal.

"I'm everywhere, if I like. I'm nowhere if I like. I can withdraw, leaving the shadow."

So Mahāprabhu told that His relationship with any other thing is uncertain, inconceivable, because it depends on His sweet will. Such is the thing. What should I say?

When we say, 'I know. I am safe,' perhaps we may be in the greatest danger. That statement has got no value. *Muhyanti yat sūrayaḥ*.

[janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye ***muhyanti yat sūrayaḥ***
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Now here, now nowhere. Those that are conscious of the fact, their position is something safe. "I'm depending always on the sweet will of my Lord." This is nearer the truth. "Always I'm dependent on His sweet will." That is nearer the truth.

And, "I have got something," to say so, is to become a fool. *Muhyanti yat sūrayaḥ*. Big scholars become, are be-fooled by His ways. *Muhyanti yat sūrayaḥ*.

His ways are not understandable, not acquirable, not possess-able, that is, He's such. To have such consciousness is to have something, 'That I'm no one. I'm none. I have nothing. I'm only a play doll in His hands. I have nothing. A play doll in His hands.' That is something.

'I have got something,' that means he's deceived. He's such.

Gaura Hari bol. Gaura Hari bol. So die to live. There we should be awake in that plane, that everything belongs to Him, we also belong to Him. That is the truth, the nature of truth is such. All is dependant. Potency means dependant. Potency is commanded by the owner of the potency. *Jīva* is potency, *taṭasthā*, not the highest potency. And that is a class of existence. Abnegation, 'that I have nothing,' that is some way or other, something. So much sincere dependence on Him creates a position of the person, though not legally, formally, but materially. As much as one is dependant on Him, His inclination, His favour, is towards him so much. That is the natural relationship. So die to live. Formally you're to sacrifice everything, you're nothing, but that is living proper. Ha, ha. Through living proper, thereby you can create a credit, not capital, but credit. To create credit merchants spend money like water, to create credit in the market. Something like that. The potency class, they live on credit, no capital. Hare Kṛṣṇa. If we can conceive that - credit to Kṛṣṇa, so much.

"They left everything for Me, on My account. They're fully satisfied, they're doing everything, they're knowing fully well that they're a doll of My play, that is property."

In India, *varṇāśrama* system, that is followed. The potency, that is the lady, women class, generally they do not have anything. But still they hold supreme position in the society. Not only to the husband, but the children, worship mother like god...

82.12.04.B

Śrīla Śrīdhara Mahārāja: ...formally nothing, no property, no right. But commands reverence, high respect, even superior position than the father. The mother has no right, formal right, social right, no formal social right, she may have, highest, than the father. Hare Kṛṣṇa. The father holds the property, but mother does not hold any property, but the greatest respect of the children. The social sanction is like that.

There is a *śloka*, *bhume guareshi mata sargadi uchata pita* [?]

The father is considered higher than the heaven, and the mother's considered higher than the land where we stand. And there's another *śloka*. Both mother and father they help the child to grow, but mother's quota is far more greater than that of the father's help to the children. So her dignity, her superiority, is much more than that of the father. This is the custom in *varṇāśrama dharma*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Not legal possession but social or moral possession. The potency class. So *jīva* after all is potency, dependent, no legal right, but some sort of social credit. So much so that God Himself says,

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

_____ [?] Durvāsā issue in the case of Ambarīṣa Mahārāja.

"*Ahaṁ bhakta-parārdhīno*. I am dependent on My devotees. *Hy asvatantra iva dvija*. Oh you *brāhmaṇa*, as if I'm not independent, I'm dependent on them as if I have no freedom of My own. Freedom I have got, but through affection I'm reduced to such a position that I have no freedom. In the case of the devotees I cannot but be partial, and independent thinking has no place there. So much indebted I feel to them. *Hy asvatantra iva dvija*. *Sādhubhir grasta-hṛdayo*. My whole heart is swallowed by them. *Bhaktair bhakta-jana-priyaḥ*. *Sādhu* means the saints, the devotees, they have swallowed Me, as if. I do not have any independent thinking, but their interest. By their serving tendency they have acquired such a position in Me - wonderful."

Durvāsā, he wanted impartial judgement. "I'm a *brāhmaṇa*, Ambarīṣa is a *kṣatriya*. I'm a *sannyāsī*, he's a *gṛhastha*, householder. So my prestige is above his. And You are *brahmaṇya-deva*, You are supposed to be the supporter of the *brāhmaṇas*. So I have claim to You, that You must have a fair judgement in this case."

Brahmā and Mahādeva, Śiva, they frustrated him. They told, "Go to Nārāyaṇa. We can't do anything in this matter, can't interfere."

Then he had to approach Nārāyaṇa and Nārāyaṇa told like that. Nārāyaṇa also made a good argument _____ [?] "Yes, you are *brāhmaṇa*. But Ambarīṣa was observing *Ekādaśī vrata* connected with Me. You also observed that same vow, and you know that the *pāraṇa* is a part of that *vrata*, that vow. And Ambarīṣa, he only, to observe, to show the respect of the vow, he did *pāraṇa*. You also did in time. But you are his guest. He only took a drop of water to observe the indispensable part of the vow, a drop of water. He did not feed himself, without feeding you. And you also did that *pāraṇa*. And that is connecting Me, that *Ekādaśī vrata*. And you were annoyed. What he did, that *pāraṇa Ekādaśī*, that is for Me. And that disturbed you. And you say you are more akin to Me than Ambarīṣa. What are the differences there? In observance of My vow, you did, and he did, and he was faulty? What is the reason there? Who is nearer to Me, you or him?

Then you say you're a *sannyāsī*, of higher position, and he's a *gṛhastha*, of lower position. But when you went to burn him with your *jaṭā*, that collected hair, by the fire, he did not go back to save his life. But you, *brāhmaṇa*, *sannyāsī*, when Sudarśana came to attack you, you were running throughout the whole world to save your life. You are *sannyāsī*, or he's *sannyāsī*? He did not budge an inch to save his life.

He stood with the attitude, "If I have done anything wrong, let my life be finished."

But you ran to Brahmā, to Śiva, and then you have come here, for fear of your life. Then whose renunciation is of greater type?"

In this way Durvāsā was chastised, was given stricture.

"Anyhow, you'll have to go back to that Ambarīṣa. I cannot give any judgement against My devotee. He will give judgement in this case."

Durvāsā had to come to his opponent for his judgement of the case.

"You go and see how generous he is."

What to do? Durvāsā had to come, and Durvāsā saw Ambarīṣa is standing in the same mortified posture there.

"The *brāhmaṇa* is troubled on my account. He's my guest. Some accident happened in such a way that Sudarśana chased him, and he's running hither, thither. He's my guest. Without feeding him, how can I take food?" Ambarīṣa is standing there in mournful condition. "This is bad luck for me that I could not, as it should be, could not feed my guest. When he's waiting, how can I take food when my honoured guest he's running hither, thither. How can I take food?"

Then Durvāsā went, and Sudarśana chasing, then Durvāsā went there. "Save me, there's no other saviour I've found in this world except you. You are my saviour."

Then Ambarīṣa began to pacify Sudarśana. "If for a single day I have done any devoted activity to Nārāyaṇa, oh Sudarśana, you please pacify yourself. He's my honourable guest, and you will disturb him in my presence, I can't tolerate. Please do this."

Sudarśana had to stop. Durvāsā was saved. Then Durvāsā announced,

aho ananta-dāsānāṁ, [mahattvaṁ dṛṣṭam adya me / kṛtāgaso 'pi yad rājan, mangalāni samīhase]

["I have seen the greatness of the servitors of the Anantadeva, Śrī Nārāyaṇa. You are so magnanimous that although I am an offender you have prayed for me. You hold an unparalleled position in the whole universe."] [*Śrīmad-Bhāgavatam*, 9.5.14]

"I'm astounded to find the generosity in the servitors of Ananta, Nārāyaṇa, how generous they are. I did so much wrong towards him, and he saved my life from the danger that came as reaction. I insulted him and he's honouring so much."

So that great *ṛṣi* began to speak aloud, announcing from all sides the magnanimity, the nobility, of the servitors of Nārāyaṇa. So one who has got nothing, one who thinks that he's not an independent entity, but he's slave, dependent to the Absolute, Absolute has also got the corresponding proper recognition for him, we see in this instance. Nārāyaṇa sent Durvāsā to him for judgement.

And here Ambarīṣa standing. "That I have nothing. I'm so low, I'm so unfortunate that my honourable guest is under trouble. This is my ill luck." He's repenting like that.

And Nārāyaṇa sent to him. "You are *the* choice. I also failed. Brahmā failed. Mahādeva failed." Nārāyaṇa also failed. "I also failed."

Next, the highest judge, His devotee, servant. So much so we find. Die to live. What sort of life we get when we can die for His account. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. It is a fortune to die a death for Him. Ha, ha. Dying we are always, every second we're dying, attacked by mortality. But to die for Him, that is the most important and honourable, and that gives the highest goal, highest fortune. Hare Kṛṣṇa. To die for Him. Dying, we're already within death, every second dying. The whole, not only us, the environment, everything we can experience, all dying, dying, dying. But die for a proper cause, then you'll see that your bright self come out which never dies.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

_____ [?] And also, holy presence, Godly spirit, both class will go on, eternally. Any question, to our _____ Kṛṣṇa Prabhu? He will answer.

Vidagdha-Mādhava: I have one question Guru Mahārāja. Some devotees in Swāmī Mahārāja's movement feel that Swāmī Mahārāja intended to establish *varṇāśrama-dharma*. But then there are other devotees that say this is impossible, that it's not actually his real intention, that this is not practical or possible in this age.

Śrīla Śrīdhara Mahārāja: Finished?

Vidagdha-Mādhava: Well, is it the Gauḍīya mission, is it the mission of Śrīla Bhaktisiddhānta to try to establish *varṇāśrama* system at some level, or simply to distribute Kṛṣṇa consciousness, and to try to make devotees of Lord Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: This question always during Prabhupāda's time. Some say, 'he has come to establish this *daiva-varṇāśrama,'* and some other parties told that, 'no, he has come to preach Vaiṣṇavism.' And other, higher parties also, 'what for he has come?' The three divisions. Then it was discussed and decided. The highest aim to preach the Rādhā *dāsya*. _____ [?]
Not only Vaiṣṇavism, but service to Kṛṣṇa Caran, but his special aim was to preach the service of Rādhārāṇī, Rādhā *dāsya*. _____ [?] means the tendency of exploitation, as compared to a servant. _____ [?] Exhaustively, and throw yourself in the service of Śrī Rādhikā. That is his highest aim. And in general to spread Kṛṣṇa consciousness, and to create a favourable circumstance for that, to spread Kṛṣṇa consciousness, he went to spread this *daiva-varṇāśrama*, to help that.

In *Rāmānanda-saṁvāda* where Mahāprabhu had a spiritual talk with Rāmānanda Rāya, it is mentioned there, it began from *varṇāśrama*, and went straight to the service of Kṛṣṇa, and ended in the service of Śrī Rādhikā. And that whole campaign engaged our Guru Mahārāja, for the best benefit of the world. The conception of full fledged theism is such. Not only surrender to Kṛṣṇa, but in particular, surrender to the highest servitor of Kṛṣṇa. That is the secret of the highest success and fortune. To begin Kṛṣṇa consciousness, there is a system of hierarchy of servitors. And from the standpoint of intensity of both quantity and quality, service, what is done to Kṛṣṇa. To take us to that standard. Surrender to Kṛṣṇa is general, but particularly to the highest servitor, the leading servitor of Him. To give us, to offer us, and at the disposal of the highest servitor. That is the key to our highest fortune. Ordinary whole thing within Kṛṣṇa consciousness. Kṛṣṇa consciousness means Kṛṣṇa's service, but there are also particular quality and quantity in this permutation combination. We reach to the zenith in *mādhurya rasa*, and who is the highest qualified of that service, there to end, Rādhā *dāsya*, Rādhā *kaiṅkarya*. In *Rāmānanda-saṁvāda*, in that discourse, we find it. And in Prabhupāda's,

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

Externally to the ordinary public, to preach to them what is the necessity and purpose of the favourable environment. And that is found in the beginning from *varṇāśrama* proper, not the static *varṇāśrama* but the dynamic *varṇāśrama*. The valuation only from the standpoint of Kṛṣṇa consciousness. The estimation of the successful *varṇāśrama* is only from the standpoint of Kṛṣṇa consciousness. Not otherwise, that is *asura varṇāśrama*, this flesh *varṇāśrama* is *asura varṇāśrama*, that is demonic. It makes much of this material thing. And *daiva varṇāśrama*, who can understand quality. That quality for the preparedness of Kṛṣṇa consciousness, that sort of society, social management.

Just as the army division, some are infantry, some on the horses, cavalry. Infantry, cavalry, and some in other ways. And now, air, navy, and ordinary land soldiers. To fight a war, a battle, these classifications necessary.

So also for Kṛṣṇa consciousness we shall be arranged in such a way as the nation can march from nescience to science. From this materialism to Kṛṣṇa consciousness, in general. Then in particular when we enter into Kṛṣṇa consciousness, there is also difference in the achievement. Lower, higher, both in quality and quantity, we're to calculate that. And with the response of our inner heart we're to approach them. And what Prabhupāda came for, that was Rādhā *kaiṅkarya*. We have found in his writing, and in his speech also, that he was meant for that. And for that purpose, ordinary recruitment for Kṛṣṇa consciousness, and to help the Kṛṣṇa consciousness that *daiva varṇāśrama* was given recognition as the foundation of Kṛṣṇa consciousness. In this way it came out. Gaura Hari bol. Hare Kṛṣṇa. The background is *varṇāśrama*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain. So it is not possible for all to engage themselves in the exclusive service of Kṛṣṇa. So the householders are admitted, household life also admitted. But the all time servant, they should have higher recognition. And then they will fight for preaching and also internal realisation. And the highest will be adherence to the follower of the Gurudeva, the highest representative, *kāma rūpa* group, suicidal squadron. Wherever dictation will come they'll do or die. And we should not think that all householders are to be of lower degree. Because we find in Mahāprabhu's time so many *gṛhastha paramahaṁsa*. Though in household life but still they're considered to be devotees of eternal type. Perfect life may be lived in household system also, it is possible, but it is difficult. Householder *paramahaṁsa*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When Mahāprabhu began to play drama, in Caitanya Maṭha, Candraśekhara bhavan, his his time, then He asked His devotees to take some part. Some Kṛṣṇa, some Rādhārāṇī, some _____ [?], some Nārada, all these things. And He told, "Only those that have got control over their senses, they'll be allowed to take part, not others."

Then Advaita Prabhu, Śrīvāsa, they told, "Then we're not going to be allowed. We're *gṛhastha*, householder, we have our children, so we cannot get the passport.

Then Mahāprabhu told, "I shall pray to Kṛṣṇa to make you proper for the time being. And you will have to take part drama."

So *jñāna śūnya bhakti*, the devotion in the form of ignorance. They sometimes may think that they're like ordinary householders, but they're not so. We have to take them as such. Though they're saying, their statement, "That we're not free from the attraction of the senses," but still, they are. It is possible in *jñāna śūnya bhakti* class. But really they're not so. It is very difficult to understand that plane where one can be such. This is all serving attitude. Not only indifference - generally if we do anything with indifference then we're not caught by the consequence, *ana śakta*. If we do anything cent percent indifferently we cannot know reaction, we can't be caught by the reaction, or the consequence, indifferent. The negative side is this.

Then the positive side. If anything is done to please Kṛṣṇa, that is going higher, in the positive side, that can never touch any mundane reaction, or consequence, above that. All these things we're to understand very carefully.

So in Vṛndāvana, in the friend circle, in the parent circle, those formally married cowherd, and the children also coming. But the attitude of the union is quite different, far from this mundane union. But only required to help the *līlā* of Kṛṣṇa. They're not the party to any sort of enjoyment. Indifference is there, renunciation total, again on the positive side the progress, that die to live. It is to maintain Kṛṣṇa *līlā*, not otherwise. Very difficult to understand, to follow. Only to maintain, to help the *līlā* of Kṛṣṇa, His pastimes, these are designed by Yogamāyā, not by Mahāmāyā. Not any individual interest there. And not even indifference, but die to live. Following that current we shall go up. For the necessity of helping Kṛṣṇa *līlā* they're meant to do so. That is the solution.

So we must not drag them down as *gṛhastha* in the *varṇāśrama* who tries by following such system to go up, towards renunciation, then towards devotion. So in *sādhana varṇāśrama* that is something, to help us to go up. And the highest group, that are already established only to maintain the *līlā* of Kṛṣṇa, meant, so that is life after death. And here, to save us from death. That will be the difference.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, in the *varṇāśrama* system there must be cooperation amongst the four classes. So how does a *gṛhastha* remain Kṛṣṇa conscious if one of the other classes considers him to be lower, and presents that to him?

Śrīla Śrīdhara Mahārāja: Positive side to be detected, how much intense tendency to satisfy Kṛṣṇa, that is the criterion. Even externally take the garb of a wholesale, rather exclusive devotee, that should not be the criterion. The inner measurement, earnestness, *śraddhā*, *bhakti*, *ruci*, in this way. The attraction inside, that will be the measurement. Criterion will be there, within.

One *gṛhastha*, householder, he may abuse himself. "Oh, I can't leave the temptations of the senses. I'm unfit for the service of the Lord. When shall I be able to devote myself exclusively for His service?" Internally he's maintaining so.

Another, a man who is externally holding, given to the service of Kṛṣṇa, he, at the bottom of his heart, feeling for the company of sense satisfaction. Outwardly he's a wholesale servitor of Kṛṣṇa, but internally he's fostering some sort of enjoying temperament. Then that will be considered lower.

And this man who is still in household life aspiring after, has a higher burning in his heart. "I can't regulate myself wholesale." So the inner hankering, earnestness, that should be the criterion, and not external, the dress, or this physical adjustment.

You see the case of Ambarīṣa, he was a *gṛhastha*, he was an emperor, but his devotion was appreciated. And Durvāsā Ṛṣi who has otherwise attained such high power in yoga, mysterious mastery over subtle powers, that he's here and there, throwing his curse, and his boon, and this is being fulfilled. But from the standpoint of devotion he's considered lower than Ambarīṣa Mahārāja.

So inner hankering for Kṛṣṇa consciousness, to negativate ones own self, "That I'm nothing. I have no status. I've not a drop of devotion for Kṛṣṇa." This is a very peculiar measurement in the negative side.

"I have something, some devotion about Kṛṣṇa." That is dangerous, because, that is infinite in characteristic.

...

...aspiration, hankering, our _____ [?] of separation with Kṛṣṇa, that is the qualification. Anywhere, externally we're adjusted, that is secondary thing.

Hare Kṛṣṇa. Gaura Hari. So I want to close the class today here.

Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakti Vṛnda kī jaya! Gaura Hari bol. *Hari-Nāma Saṅkīrtana* kī jaya! Śrī Navadwīpa Dhāma kī jaya! Gaura Hari bol. Nitāi Gaura Hari bol.

82.12.06.A

Parama: Guru Mahārāja, I have a question. What is the balance between being dependent on Kṛṣṇa, and being independently thoughtful?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You can question yourself. Are you searching something? Are you satisfied with you? Or you feel that you're in want, and you search something to satisfy you? Eh? What is your position? Are you searching something, always, to satisfy your own self? Or you feel that you're all right, nothing is necessary for you? What is your innate nature? Analyse yourself. Everyone is searching for something, and that is some sort of happiness, pleasure. That is our real nature, always we're searching to fulfil us, our fulfilment. And the highest conception of fulfilment in our life is Kṛṣṇa. But we find there are many recommendations to fulfil our present inner demand, so many recommendations, so many schools. But we're of this opinion that Kṛṣṇa conception of the truth, of the absolute, can satisfy us fully, our innermost hankering, inner things. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Or can't? Any question in the midst of this?

Parama: No. I'm just having a little bit of trouble hearing you.

Śrīla Śrīdhara Mahārāja:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says in *Bhāgavatam*, "Those that are hunting after the cover of the things, the phenomenal side, they can't trace that their real search within is for the substance, not for the coating, what we find outside, cover. But our heart's satisfaction only possible with the real substance within. *Svārtha- gatiṁ*. *Ārtha* means *prayojana*, necessity. The cause of necessity is generally thought that what we find outside, that can satisfy our hankering. But we can't understand that our heart won't be satisfied with anything what we find outside, the covering, surface, superficial. It hankers for something which is within this cover, within this external show

_____ [?] some substance, some spirit. That can satisfy, quench our inner thirst. And that is Viṣṇu Who is pervading everywhere. Viṣṇu, the all pervasive substance, that can only quench our inner thirst, and not what we see outside, by our eye, by our ear, our tongue. With our physical senses we come in connection with so many things, and we think that sweetmeat is quenching my tongue, and the music is satisfying my ear, beauty is satisfying my eye. Apparently we may think, but that cannot satisfy the real hankering of heart within. That can only be done by that all permeating substance, that can satisfy." Prahlāda Mahārāja says, Viṣṇu, Nārāyaṇa.

So this hunting for external things, that has no end, and that has got reaction, and we're troubled in the long run thereby. But inner search for the fulfilment of life is something that is transcendental, and that is Viṣṇu. That is person, that personal quality, and not this ordinary superficial personality who are also hankering in their own turn. Not mixing with them, but the self satisfied persons.

sukha-rūpa kṛṣṇa kare sukha āsvādana / bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The happiness, the ecstasy personified, the all attractor Who can attract everything, and that not by power, but by heart, by beauty, by love. Only He can satisfy our heart's eternal demand, that Kṛṣṇa conception of the truth. *Bhāgavatam* comes to say that. On the surface we may think that power can satisfy us. If we can get absolute power in my hand I'm satisfied. So many scholars they're of that opinion, so many prophets also. But Mahāprabhu and *Śrīmad-Bhāgavatam* says, "No. Your innermost hankering is not for power, but for beauty, but for love. And it is, the highest conception of the Absolute Truth is there."

That is more or less our view. Swāmī Mahārāja also preached that, that Kṛṣṇa, the Lord of love and beauty, He can satisfy the innermost hankering of all of us, can charm us. Not majesty or power or anything else, that is Kṛṣṇa consciousness. Consciousness of Kṛṣṇa type, of the truth. And how we can achieve the wholesale transformation within us, in a serving attitude towards Kṛṣṇa. That hankering is the wholesale hankering, no interruption, like so many masses in the ocean, so many things. But those must be cleared off, and constant and pure hankering for Kṛṣṇa. Search for Kṛṣṇa, thorough search. Hesitation should be eliminated, so many hesitating, *anyābhilāṣa*, *karma*, *jñāna*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

[& *Śrīmad-Bhāgavatam*, 11.21.11, purport]

They're like so many things floating on the ocean. They should be removed, and pure, clear, concentrated and faithful searching of the Lord. Our heart should be converted into that sort of thing, continuous and intense search for Him. Sincere search for Him. That is what is required on our side. The others, on the side of Kṛṣṇa, and we can take it generally, by the words of the *śāstra* and the *sādhus*, that if we're pure in our attempt, the response is also pure from the other side. That is our consolation.

But we must keep in mind that this is not a very easy thing, because we're going to deal with the infinite. So the real *sādhus*, they're our friends on the way. They help us greatly, by consolation, by assurance, fulfilment, the talk and conversation with them. *Bodhayantaḥ parasparam, kathayantaś ca māṁ nityaṁ*.

[mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[*Bhagavad-gītā*, 10.9]

We can discuss with them. In Rāmānuja *sampradāya* there is an incident. There were three advanced devotees in one shrine. And somehow or other in a temple in a dark night they met together, those three stalwarts, contemporary _____ [?] Then, they did not know one another, but heard their name. Then in deep darkness they're talking. Then they came gradually to know, through their own conversation, that those three had met anyhow in a particular temple, they had met by chance. In their own conversation they could find this out.

Then one of them said, "We are three here. Do you find a fourth person here, fourth man? We think we have heard one another's name, but do you feel any fourth man?"

Both said, "Yes." *Kathayantaś ca māṁ nityaṁ, bodhayantaḥ parasparam*.

[nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā] mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [This verse is within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

The fourth person was the Lord, Kṛṣṇa, Nārāyaṇa. In their talk, He's also present there, via mutual conference about Him, He cannot but come here in their talk. The very theme of their talk, the very subject, was He, they could feel. "He's present in our talk, we can feel, we can satisfy our heart, feeling in the words of the *sādhu*, He's there."

As the subject matter He's there, talking, they can feel. Some can see anywhere and everywhere, some can see in specialised discussion, and still searching and searching. Hunger is not quenched, fully, because He's infinite. But can't submit, surrender it, can't abandon. When the question of surrendering, quitting, then they shudder.

"Oh? No. I'm in the midst of a very sweet thing. I can't leave it. I can't have it, but what I have got I can't leave it." Shudder.

"You give up Kṛṣṇa *kathā*." It will be impossible.

So some fitness we find there in his talk. But none is satisfied. Even Mahāprabhu, none. Rādhārāṇī, none satisfied. What to do? Question of satisfied. They'll say, "I've not got anything." They say like that. Very peculiar, wholesale merged, still, the hunger is as young as anything. Full fed, still the hunger remains. "I'm hungry." Everything is infinite. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Everything is infinite, the search after infinite, the object of search is infinite. The searcher also may be converted into infinite, purified. Gaura Hari bol. Gaura Hari. *Mayātma-bhūyāya, kalpate*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

"By My connection he gets transformation towards Me."

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of out-castes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure. That devotee, although born in a family of out-castes, is as worshippable as I am."] [*Gauḍīya Kaṇṭhahāra*, 3.59]

& [*Hari-bhakti-vilāsa*, **10.91 [?]**

Or:

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."] [*Hari-bhakti-vilāsa*, **10.127**]
& [*Śrīmad-Bhāgavatam*, 7.15.2, purport]

Also Kṛṣṇa says, "As I'm honoured, My devotees will also be treated like that, because they're all getting My _____ [?] They present Me."

The iron, when put into fire, the iron catches the quality of the fire. It can burn then. So, a devotee, he imbibes that Godliness, Kṛṣṇa consciousness full, as much as he can imbibe. Then he gets so many qualities of Kṛṣṇa, of the Lord. So he acquires the position of being served, master, he's to be served. So what is to be given to Kṛṣṇa we may give to the devotee.

Tasmai deyaṁ tato grāhyaṁ. "And he'll take from you, as on My behalf. One who has surrendered to Me, he has right to do anything and everything on My behalf. And the surrender must be genuine. *Tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham*. And the respect also you will show to him, there you should show to Me. Because that iron has got the quality of the fire, so that should not be dealt with as iron but fire, when the iron is red hot."

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Parama: Guru Mahārāja. I have not understood completely, because of my impurities. How much do we take shelter of the *sādhus*, take guidance from the *sādhus*, and how much do we guide our selves?

Śrīla Śrīdhara Mahārāja: Eh? What does she say? How much ____ ?

Devotee: How much guidance do we take from the *sādhus*...

Śrīla Śrīdhara Mahārāja: And how much from inner sources? There should be harmony. *Sādhu*.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

The inner selection, that is the ultimate. What sort of *sādhu* we shall like, we shall associate, and from whom I shall try to get help? The free choice is within me and that is finite. But my choice comes from *sukṛti*, and from unconscious *sukṛti*, and then conscious *sukṛti*, and then on the surface it is known as *śraddhā*. *Yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo,] yo yac chraddhaḥ sa eva saḥ

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

The quality of the *śraddhā*, our regard, our faith, the nature of faith takes us to different groups. And when it takes to Kṛṣṇa consciousness group, and again there are divisions of division. Heart's response, which will be very suitable and appealing to my inner necessity. In this way we shall select the *sādhu*.

And the ultimate decision of course is always with me. It will say that, "Mix here, you're getting more and more things in your line."

Always decision, a free choice with one who is searching after. The selection of *sādhu*, and how much he will - when he thinks 'I'm getting more and more,' and he will advance more and more. According to his own capacity and receiving, 'how much I can digest, so much I shall eat.' In this way he will go forward.

As much as we can, if we find a good master, as much as we can, so much that we're to surrender and we're to be utilised. Die to live. That Guru - first we're to serve for *sādhu*, and then we're to select as Guru, and then we're to live on his disposal, to be utilised. And if we find we're progressing we shall go forward more and more. In this way _____[?] *sādhu*. And also there is *śāstra*. With the help of the *sādhu* we understand the meaning of the *śāstra*. And with the help of the *śāstra* we can judge what is, who is real *sādhu*. So these two have been recommended for us always for our advancement.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

Sādhu is always necessary when I'm fallen, to help me, *sādhu* is necessary, saint. And then when I'm making progress, his guidance is necessary. Then when we've attained our highest position, there also under the guidance of *sādhu* and Guru I serve Kṛṣṇa, always. *Sādhu* is always necessary for my life - the Guru, guide, necessary. Guru who has got superior realisation than me, sincerely if you take their help, their assistance, to help me in all phases.

(There is a saying in English?) "Real realisation, the guidance is necessary. And when we have attained the goal, there also, only under their direction we can serve Kṛṣṇa. The live Guru, *sādhu*, is always necessary for us."

And our responsibility is to utilise their advice. But if in the beginning there is some doubt, suspicion, about the *sādhu*, the scripture is there, and another *sādhu*, other *sādhus* are there to consult with them. And the scripture means the opinions of the bona fide *sādhus*, that are continued so long in the society proper, have got a good credit, scripture. And also with the help of the scripture I shall try to understand what *sādhu* is. At the same time, that is inter dependent. The *sādhu*, they can give proper interpretation of the scripture, and visa versa. Anyhow, by the help of these two, and I'm responsible for me, I'm the greatest party. The most important party is ones own self, and she, or he, with the help of the scripture and the *sādhu* will make progress towards the truth. And he'll be able to understand on the way that whether he's making progress in a real way, or guided to any false way.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Just as when taking food we can understand that my hunger is being appeased. I was weak when hungry. I'm feeling strength. And also the appetite is also satisfied. *Bhaktiḥ*, our attachment will be increased. *Pareśānubhavo*, I shall have a clear conception for what I'm going to, and more and more clear conception of the truth, *pareśānubhavo*. *Anyatra*, *viraktir*, and my indifference to what is wrong, by which I was captured before - anti feeling towards that, towards non Kṛṣṇa. Preference for Kṛṣṇa, and sympathy for Kṛṣṇa. Apathy for non Kṛṣṇa, and some sort of conviction about Kṛṣṇa. These things will show us what we're doing or not doing. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Mahārāja, sometimes, some say that because Kṛṣṇa consciousness is the highest, therefore it is the most difficult to attain. Especially, possibly, for western devotees it might even be more difficult rather than - and sometimes it is suggested that it would be easier to approach God through their religion that they were born into, such as Christianity...

Śrīla Śrīdhara Mahārāja: Yes. There are so many conceptions of Godhead. But there are different stages, beginning from the atheist. In the beginning in the most covered and dense ignorance, no conception of even oneself. And when comes up to calculation, calculative consciousness, they can give recognition to morality, but not to theism. They can see the interest of others, like their own self, so morality comes. Then again, by higher awakening, they come to find that between others, the environment and between him there is a connecting link,

on which he and the environment is staying for a common platform. And what is that common platform? When he comes to investigate, then gradually he comes to feel more importance of that common union platform, plane. That connecting, my sympathy with my neighbour, why, what for, what is the common link? Then gradually that common thing gets more importance in his discretion. And he goes to search, and he's charmed by the character of that common plane which is within me, and within my neighbour, and within the environment. And caught by the beauty and charm of that thing. In this way God conception comes.

And then he sees he's more interested with that plane where he's standing, which is within him, without him. That thing, that plane is very charming and interesting. Then in his relationship with that thing which is permeating everywhere, how? What? How is He? Only air, ether, or something? Even through my mind, through my heart, what is that common thing? He gets more and more interest and curiosity to know. And in this way the God conception comes within. And different conceptions come to different parties, and by eliminating the conception of God.

Knowledge means progress, always, man is progressing, everything is progressing, cannot stand in a static position. So search and search, in this way. In this way Newton gave some conception, and then so many others came and gave higher conception, more graphic, more extensive. In this way it is going on.

But for the beginners, in this world, as so many primary schools are also filled up, then the colleges are also filled up, and post graduates are also filled up, so many students everywhere.

So God conception also in the primary stage, in the middle stage, in the highest stage, they're making experiments. What sort of God conception will suit whom? Our inner life, inner choice, differences, different group, and they try sometimes to show that my conception is superior to that of you.

"What you have, I also had once that sort of conception. But I'm drawn towards this sort of conception of the Absolute. This is the reason. You also take it, you also try it, and if you find satisfactory take it."

In this way the transaction is going on.

One rising and also falling, both is possible. By offences one can fall from one consciousness to another consciousness, may go to lower consciousness. And also one may rise from one lower conception to higher conception. The world is of variegated nature. So many things available. Every type is available here.

What to speak of in the ordinary case of God conception. Even in Kṛṣṇa conception there is also gradation, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya* camp also there are different camps, different sorts of realisation. In this way the hierarchy is going on, to the last limit.

Elimination, acceptance, and elimination, dynamic character. As we may apply in other cases also. Education department, in different, in previous time, and now, both science, mathematics, all these things. Everywhere. In the military, adjustment, readjustment, going on. Sometimes in the progress and sometimes going downwards.

Suppose, God forbids, if the electron, the atomic war begins, the whole world will be reduced to be _____ [?] Again it will have to grow in the line of civilisation, certain. But we do not admire this present form of civilisation. What is conducive, what is helping towards Kṛṣṇa conception, that society is well and good. This scientific civilisation means to snatch, to try to utilise everything for human society, for its comfort. Which will have to be paid to the *paisa*, and the humans that are drawing the comfort they'll be bankrupt at that time. This is no progress in a proper line.

The progress of the soul, that is what is desirable for us. For the soul's progress, this sort of scientific researches are not necessary at all. Not necessary at all. Only simple life is rather considered better for such realisation. Plain living, high thinking, and thinking in the proper line. Not thinking how to exploit others, as an individual or as a nation. Not to exploit, but not to be exploited also, by the ordinary. But to be exploited by the highest good. We must try to put ourselves at the disposal of the highest discretion and highest good, highest heart. That is what is necessary.

We can feel that we're imperfect, we're helpless, we're limited in so many ways. That we shall have to understand, it is true, that we're not perfect, we have got limitation. We're searching for some help, better than us. And the search must be in the right way. In the name of search we may not be having to give a bond of going down. That is reaction.

This is reactionary, this civilisation, exhorting energy for the comfort of the present humanity. And the humanity will have to pay it back to the farthing. This is loan from the nature. This is not progress, this body comfort, or mind comfort, this is all reactionary.

And who is the seeker? That is the man, man within, whom we think the man, he's the mental system, he's the usurper. Whom we think is the proper party, the seeker of comfort, he's a sham. Representation of the proper party, who is within, is the soul. Soul is the proper party. And the mind, the mental system, has taken possession of its interest.

According to our Guru Mahārāja, the soul in bondage, soul is minor. And the manager, mind, he's exploiting the proprietor's property, the mind, the mental system. And the real proprietor, he's minor, in minor's position. So parties interest is not being solved. These are for mind, he's the sham, representation, he's looting, plundering things according to _____ [?] So we're living in a fictitious world, not of our own. And the whole civilisation is prey to that. All the usurpers, managers, on behalf of their minor proprietor, are active, and doing things on their behalf, and wholesale is camouflage, wrong, and injurious.

Perhaps I'm not very clear, eh? The whole transaction that's going on is wrong. It is not for the real interest of the party, that is soul. Deceivers are reigning, the cheaters are reigning. _____ [?]

They're conducting the kingdom - cheaters, the mind is a cheater to the soul proper, the proprietor. So what is going on that is all _____ [?] all bogus. The world transaction is all bogus, not concerned with reality. This is *māyā*.

Śrīla Śrīdhara Mahārāja: ...not having any connection with the absolute interest. All imaginary interest, something like dream. We're living more or less in the world of dream. That is *māyā*, illusion, imagination, concoction. What is reality we do not know. But according to our own interest we have thrust something on the environment, and our transaction is of that thrust interest in the environment. With that we're going on with our activity, life. All imagination, the environment, what is this tree, what is the tree in itself? We calculate it from our own interest, own interest. But independent of our interest what is that tree? We're not concerned with that real self of it.

So everything is like that. In the interest of our present position of faulty calculation, we're living in our own world, concocted world we're living, in fool's paradise. We do not know our own self, what is real. There's so many tendencies to run after beauty, to run after softness, to run after sweetness, to run after music. That all combined has made a superficial thing within us. But if we dive deep our faculty of judgement will say, "Don't indulge in all these hobbies. Try to find out what is your real interest." The higher intelligence, the reason, the conscience will say, "Don't create yourself to be a beast and run after beastly tendencies. You're a man, you will be such and such." In this way eliminating the covers we dive deep into our own self. Then we shall say,"What are we doing? Our intrinsic life is so valuable thing and we are making transaction with the sham thing here, forgetting my own self, in this way." In this way.

From imagination to reality, we can dive deep within our own heart and find our soul, and from soul's interest if we again try to look around, our vision will be changed. Christ's vision and estimation about the environment, what was that? Not like ordinary man, so deep. So in this way, deeper, deeper conception of ones self, that has taken, that my deepest conception, we find take me with some beautiful plane of Kṛṣṇa consciousness, Vṛndāvana. Everything is beautiful, everything is beautiful, everything is loving.

The deepest conception of our own soul we shall find, it is there, it is there. Different layers, from surface to deepest position, different layers. And comparison is always allowed, different plane. From the dacoits, whatever gets, robs it, and swallows, enjoys, self enjoyment and distributed enjoyment, in this way.

What is enjoyment proper and to dive deep. The deepest soul ever found in the world in *Bhāgavatam* says there is Vṛndāvana. Vṛndāvana is the place where your soul can experience the happiest environment, and your own highest utility there you will find. The most valuable position of your soul in the environment you will find in the conception of Vṛndāvana, Kṛṣṇa. The God is Kṛṣṇa, and so far it has been given out that that is the deepest and highest plane of our soul to live in. Vṛndāvana, land of beauty, and love and not of power and grandeur. And not live in the world of dream, what will be falsified only after death, you'll be taken by your ear forcibly from here.

Reactionary, everything, and here you cannot thrive you can see. So many came, Alexanders, Napoleons. Where are they? Whether big or small, everything will vanish. It is a jugglers play

here we find, so at least save yourself from this jugglery, and dive deep to find out the plane of reality. And then again by comparison, try to find out what is the most fundamental reality in you, and then to get friends in that plane. Dive deep in the land of beauty and love, eliminating all other proposals that will come to take you away from that highest campaign, highest realisation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

All puzzling, more puzzling, more searching and more puzzling. Bewildered, we're being bewildered. What to do? Infinite, no limit, we can't catch within our fist anything, hopeless.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Ultimately there is not injustice in the land. Sincere people won't be troubled, Kṛṣṇa says, "The sincere are never troubled."

We must be faithful to our own self. We shall try to learn to be faithful, sincere, sincerity. Sincerity is everything. Shamness, complexity, *māyā* interest. Find the interest, self interest. Self interest in the proper sense, and in the surface, superficial sense. Self interest of course everyone is after, but in the superficial sense, don't know what is his own interest. To learn what is our own interest, with the help of the *sādhu* and *śāstra*. What am I? And where am I? This is *sambandha jñāna*.

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane hita haya']

["Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.102]

To come to a Guru, to learn who am I, and where am I, and who is my guardian, what is my best necessity? All these fundamental questions to be discussed and solved, and then we shall try to attain what is necessary. The fundamental self analysis. Who am I properly? Where am I?

Who is my own? What I want? All these fundamental questions to be solved sincerely and with earnestness, self help, self help in the proper way. Then we shall have to come to God as the shelter, that ultimate real shelter, real guardian.

I am small, I am insignificant, otherwise why have I come to such a blind lane, I have reached in the blind lane, I can't find any way. All sides the death, mortality, so many undesirable things have captured me, surrounded me. Now self searching is necessary. Where am I? Who am I? What is my prospect? Who can save me? Who is my own? Who can help me? What I want from my inner heart? Why I am imperfect? I am uneasy. I don't feel comfort, why? Cry for that and you'll find the help is coming to you. Search yourself, you will get everything in relativity of that. What are you, yourself, search that, dive deep into your own heart, own self. What am I? Who am I? All these things, with all sincerity, because we should not deceive our own self, but we are deceivers of our own self. Such is our real position by *māyā*. So the agents come from the plane of truth to help us, to recruit us, to save us they come. We're digging our own grave. They come to interfere. "Don't dig your own grave and enter into that. You're my brother, come home." In this way they come, so many come to take us back, this arrangement is also there.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Mahāprabhu. Mahāprabhu. Mahāprabhu. Gaurāṅga Sundara. Nitāi Gaura Hari bol.

Devotee: Mahārāja, I've been told that by following this process of purification we can experience the spiritual world in this lifetime. Does everybody that follows the scriptures or the Guru's instructions, will they also have that taste? Does that taste come to everybody?

Śrīla Śrīdhara Mahārāja: Yes. There is gradation, variety is there, and sometimes going and coming there, going and coming back. Variety in every sort of cases, going up, going down, going this side, going that side. So many variegations everywhere. All is not equal. All won't advance smoothly. Some zigzag way, some after some stop, some in one length will go far higher. In this way there may be different cases. All not one and the same, different. So many schools are open, but every student is not going to the highest position, institution. According to the variety of the nature of the different students the result will be different, not avoidable.

Nitāi. Nitāi. Nitāi. Nitāi. Some coming back, going ahead, some began before but progress slow. Some going few steps, sleeping. There may be so many different stages may have, may occur.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, is one's progress along the path, the speed voluntarily adjusted, or does that come from the higher plane?

Śrīla Śrīdhara Mahārāja: Mainly the traveller is responsible for his travel, generally, and sometimes the environment is also contributing something. From higher we expect fair decision,

but still partiality to the fittest, that also may be traced thereby, and that is not partiality. One who can receive more, more will be given to him, so that is not partiality, fair justice.

Kṛṣṇa says: "Generally I am equal to all. Whoever comes to Me in his way I give him general help, but through special thing."

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

This is general, but we find that some come and wants devotion. "No take salvation." *Muktiṁ dadāti karhicit sma na bhakti-yogam*.

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

Looking at the bottom of the heart, avoids, by giving salvation. *Bhakti* means He will Himself be caught, He does not like to be caught by a fellow of that type, he likes salvation and not *bhakti*. And another section also they're ignorant, but at heart pure, wants ordinary worldly things.

"No, no, don't take this, but take this thing, take *bhakti*."

That sort of dealing from Kṛṣṇa we find. So three things, in general, as one wants He gives, so He gives according to the demand. But some case He avoids, and some case invites. The deeper nature you can study and difference in dealings according to that. _____ visaya sukha [?]

Dhruva went for kingdom, apparently, but when he found Kṛṣṇa, "No, no, I don't want kingdom, I want You my Lord. I came in search for glass, I have found jewel. No longer shall I ask for that glass."

Kartum vitamyam nava dwipa paratnam svami pratas varam vraca [?]

So many demons we're told, they say, "I want Your favour, Your devotion."

"No, no, You take liberation. Go away."

Response according to the variety, or the demand, or care, the quality. Apparently, superficially he sees, the justice and the mercy. Justice is there, but mercy is above. To err is human, but to forgive is divine.

Hare Kṛṣṇa. _____ [?] is also there. Affection, love, and we're after that divine thing, that love, for that mercy. That mercy for us, it is better to live as an insignificant soul. To live in a land of mercy, that will be most judicious for us. We're helpless in every way _____ [?] atomic existence. If we can have a land of mercy to live, then mercy, love, then our life is ensured. But if we're to live in the plane of justice, then many errors we may commit and we'll be tried and we'll have the possibility of going down. But if any way we can have - we can secure a position in the land of love and mercy, then we finite souls with so many defects in many ways, our life is ensured forever.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, so the quality of prayer determines the quantity of mercy, coming to one?

Śrīla Śrīdhara Mahārāja: Quantity, quality, both. Quality of prayer will invite quality of mercy and quantity. Deserve and have. First deserve, then have, otherwise you will misuse. And to make us deserve, the agents are also on foot, to help us in way of our deserving. So sometimes His servants, His agents, are more benevolent than He Himself. They're always on foot, travelling, to give their Lord to all.

Crying, Mahāprabhu, Nityānanda Prabhu. Nityānanda Prabhu, from both sides of this Ganges ran madly. "Take Mahāprabhu. Take Gaurāṅga. Take the Name of Gaurāṅga. You'll have everything. My boys, take the Name of Gaurāṅga. Come."

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
[yei jana gaurāṅga bhaje sei amāra prāna.]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Give your attention to Gaurāṅga. You'll get everything My boys, come."

Eta bali nityānanda bhūme gaḍi yāya.

[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari

eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]

[Locana dāsa Ṭhākur said, "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."

[Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

His appeal was so intense He could not contain Himself, He fell onto the ground, and began to roll and cry. "You do not know what you are, in what dangerous position you are in. Take the Name of Gaurāṅga. You'll be saved. You'll be taken to the highest position. Take the Name of Gaurāṅga once. Accept Gaurāṅga." Nityānanda tried His best. *Bhūme gaḍi yāya*. Began to roll at the gate. "I appeal to you. What are you doing in the midst of death and danger? Take the Name of Gaurāṅga. *Sonāra parvata yena dhūlāya loṭāya*. The Golden Mountain Peak is rolling on the earth." _____ [?] On both sides of this Ganges Nityānanda used to wander with this saying,

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.

"You'll be My heart of heart."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So take the Name of Nityānanda. He does not accept any offence. The most generous. He does not know to take any offence. Nityānanda is so much generous, never conceived. All the fallen, with any amount sin or misdeed can approach Nityānanda with most confidence, fearlessly. He's to enlist all sorts of dangerous sinners within His camp. With so much capital He has come here. Nityānanda Prabhu. And He takes them to Gaurāṅga. And Śrī Gaurāṅga means

Rādhā-Govinda combined, the highest thing. Acceptance of Both the Parties. Nityānanda Prabhu. *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi*. He makes firm foundation, Nityānanda, and on that you can build any structure, whatever weight it may have.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, I've heard that ones spiritual life does not actually begin until initiation. And I've also heard that the Lord is difficult to approach through the English language, and this seems to pose a great barrier for westerners.

Śrīla Śrīdhara Mahārāja: That may be somewhat, but the real thing is not the language, not the *saṁskāra*, they also have something, wall. But the real thing is the heart, and that *sukṛti* that can be collected by not only one life, but so many lives wandering here, there, in different sorts that is gathered. That is the real wealth, real capital is *sukṛti*. Affinity, under the cover the heart is there. The heart is everything. The cover of education, and different habits of the different nations or society, they're there, but still the all important is the heart within. And there that *sukṛti* which is acquired by various previous births. And the affinity, tendency, towards the truth of particular type within, sleeping within the cover. The covers have something, iron cover, this wood cover, this cloth cover, may be, but the very substance within, that is all important. That *sukṛti* in the soul, the awakening of the soul. Birds of the same feather flock together. The sameness within, but outwardly it is covered by something else. But the cover may be removed, and the soul to soul relationship will come.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. But that *saṁskāra*, that cover, cannot be ignored. It is also something, specially for the weak. But all important is the heart within, the irresistible tendency within. The like in us, the earnest hankering for the truth. That is all important. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. That is generally *Bhāgavata dharma*. Wherever one may be, whatever his position may be, but with the help of the devotee he can pass away to that land _____ [?] One may be educated, or one may be ignorant. One may be healthy, strong, another may be very tiny and no, he's sickly, may be. In this way so many differences outwardly. But devotion, inner hankering for the truth, that is all important.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate]
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

Greed, earnest hankering, *lobha*, that is the real qualification, which is inevitable to march in the line of love towards Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, it seems in my personal experience that slow progress along the spiritual path causes frustration. And quick purification along the path causes confusion. And both seem to...

Śrīla Śrīdhara Mahārāja: I can't follow. What are the two? One slow?

Devotee: Slow progress causes frustration.

Śrīla Śrīdhara Mahārāja: Frustration? Why progress creates frustration?

Devotee: Slow progress.

Śrīla Śrīdhara Mahārāja: Quick is doubtful. It is not a very easy thing. Slow but sure. Sure is necessary. Slow but sure, that has got some value. But quick, if in the right way of course it is higher, but quick is dangerous also. It is not a very easy thing. So how should we know that the progress is quick? If progress is properly quick, that is of course most fortunate thing.

Devotee: Sometimes this quick progress though will cause confusion.

Śrīla Śrīdhara Mahārāja: Confusion, reactionary, then that is not progress. That which takes us to confusion, that is not progress. It should not lead into confusion. Progress means that should not lead into confusion, progress means towards reality, not vague thing, not *māyā*, not illusion. Towards truth, light. So real progress does not presuppose confusion. That is not progress. Movement is not progress. All movement do not show that it is progress. Movement and progress are not one and the same thing, in the same line. Progress may be misdirected. Mere movement is not progress. Changing position does not mean that it is progress.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, Vidagdha-Mādhava dāsa. So as Kṛṣṇa Kiṅkarā Prabhu just said, in slow progress, or perhaps...

Śrīla Śrīdhara Mahārāja: Progress is necessary, and quick is desirable, but slow, but it must be progress, slow is also desirable, but must be sure. Progress must be sure. That is all important. Progress is desirable, and that is sure progress is desirable. Progress means surety is there, otherwise only as I told, movement from hither to thither, in different planes, jumping, having reaction, that is not progress proper.

Sanatana nowi vikra pari sanatana phala bari dista phala karivi arcana [?]

Without climbing up into the tree, and if we imagine that we're getting the fruit in my hand, that is not real fruit. Real progress is desirable, and something in the name of progress, that will

not deceive us. We must be careful for that - this cheap marketing. The possibility of cheap marketing is the adulterated thing, then *sahajiyā*. Imitation and real, we must be very cautious of that. We should not be deceived. We'll always be on the alert, always on the alert, we may not be deceived. What is what, so step by step, by mathematics, step by step, by mathematics. So *ādau śraddhā*, *sādhu-saṅga*, *bhajana-kriyā*, *anartha-nivṛtti*, *śraddhā*, *ruci*, in this way the steps are there, given to us.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Come, step by step. Don't imagine from the lower stage that you have attained to the higher stage. Test your self. So *sādhu-saṅga*, the guardian he will point out, "Don't go that side. Come this side. There is danger." All these things. Sincere, real, higher guardian. That will be Guru, *śikṣā* Guru, *dīkṣā* Guru. To have their company, more or less safe, for the children of the infinite. It is safe. Well begun, half done. With our sincere helper, that means much progress, helps me from different dangers, *bhaya*. And they're enemies of the child. _____ [?] There are many enemies of the child. So guardian, mother, protects the child from so many discrepancies. And the child when infant, there are many possibilities of being done wrong. So strong guardian _____ [?] is very helpful, especially in the first case, position.

82.12.07.A

Śrīla Śrīdhara Mahārāja: ...sincere connection with the highest ideal. And whatever will come, that will enhance our case, that means surrender. Surrendered soul, has to face whatever circumstances, that cannot but be helpful. All, that is every circumstance of any type, cannot but help their case, when aim is towards the highest, connected with the highest case, Kṛṣṇa. Any wave that comes to strike us, that has to contribute something to us. Just like paying rent to the king. Hare Kṛṣṇa. Gaura Hari.

Love law. His will is absolute. In whatever way the wave goes, comes, moves, that cannot cross the will of the absolute, must be subservient to the absolute will. So anyhow to surrender to the

absolute, that is the highest gain in every life, to connect with the highest goal. Anyhow, through the agents proper. So many questions. How to connect? Who is the agent? How to know him? All these questions entangled.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Sincerity, that is the product of *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, that is *bhāgya*, generally known as fortune. And fortune analysed, then we find *sukṛti*, based on that absolute will. That is ultimately going to say that it is His *līlā*. *Līlā* means pastimes, *līlā* means unaccountable by any law. Action does not come under any law, that is *līlā*. Natural flow. The causeless and irresistible flow of the movement of the whole absolute. The conception of absolute is dynamic, so the movement, the flow is there, natural. And that is all good, unquestionable. Good is unquestionable, because we're all hankering only for the good.

None can say that 'I don't want any good.' Conception may be different according to his own platform of thinking, interest relative. But goodness is the common thing, on the whole, roughly. Their conception of what is good, what is bad, that may vary according to the different platforms, different planes of thought. But good we want, happiness we want, and that goodness and happiness, the natural divine flow.

And we're out of that. Why can there be a position independent of that natural flow? That is a problem, why *māyā* exists at all, misconception exists at all? That fundamental question, direct, indirect, it is there. To know what is good, the relativity of bad is necessary. To know what is light, darkness is necessary. In this way the scholars explain to us. It is all service, indirect service, finite, infinite. Then truth and misconception together, it is necessary for the *līlā*.

Parama: Guru Mahārāja, is that duality only necessary for the conditioned souls?

Śrīla Śrīdhara Mahārāja: Duality is a relative term. Any *līlā*, pastimes, movement, presupposes duality. In the positive world there is also duality in different ways. Where there is gradation there cannot but be duality, comparison, gradation, hierarchy. What is differentiated in character there cannot be duality or plurality in some sense or other. This *līlā*, the pastimes, the movement, presupposes duality. Sometimes in the positive world also the degree of goodness, that bears some sort of duality or plurality. The competition among the positive positions of different type, there is also duality. And this duality is *māyā* and truth, this is of very complete nature to us. But duality suppose the density of darkness and the density of light. In the light, according to the density, so many dualities, relative positions will be clear. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: That is duality in light according to the degree of intensity. Then duality and dusk, not light, not this evening - the meeting point of darkness and light, a sort of duality. Then in darkness also there is duality according to the intensity, density. So in this way duality is there.

For the conditioned souls their duality is of one type, and for the liberated souls theirs is of another type. And duality and diversity is there, where there is *vilāsa*, that is play, there is duality, in different forms.

Do you understand?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: *Vilāsa*, movement, not static, there is duality, cannot but be. So, the very nature of the absolute is that of a system, that of an organic whole. Not a static, non differentiated whole, but an organic whole. The body is one, but here is also different sections of duality. The finger, the nail, the skin, the bone, the duality, on the whole it is a body. So duality according to the intensity, density, this *vaicitra*, variegation, is already there.

Māyāvādīns, they say they conceive of a oneness without duality. Just as in deep slumber, in dreamless sleep, something like one without duality, differentiated character.

But the Vaiṣṇava School do not recognise that. And also they're of this opinion, if it is possible to inspect it more closely then we shall find there is duality. A slumber, dreamless sleep, there also more intense sleep and less intense sleep. If we go to examine then this difference will also come out from there. So without variegation nothing can remain. The constituent parts, the atoms, or electrons, whether in the material, or in the mental, or spiritual, they're all of different characteristic. They have got their variation, everywhere.

Even in Kṛṣṇa's personality, Svayaṁ-Rūpa, Svayaṁ-Prakāśa. Then the Prabhāva-Vilāsa, Vaibhava- Vilāsa, even in Kṛṣṇa conception also there we find variety. According to His temperament, according to His satisfaction. His satisfaction is also of different type. Along with His, simultaneously - His different parties are getting view of Him in different ways. Kṛṣṇa is entering into the playground of Kaṁsa. Different parties are looking at Him in different ways.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Different parties are seeing Him in different ways. The Kaṁsa sees justice, the death is approaching to him. The other wrestlers they, "Like a thunder He's approaching towards us." Then the parent section, "Oh, a very affectionate child is coming to us." The *yogīs* they were, "Oh, unintelligible, unknowable substance is approaching. *Tattvaṁ paraṁ yoginām*." *Mallānām aśanir nṛṇāṁ*. Ordinary chiefs they're seeing, "Oh, long after, our real king is approaching today." And different sections are seeing Him in different ways though He's coming. The single personification is approaching, and among the different sections of the visitors are taking Him in different ways.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. So,

jñāne prayāsam udapāsya namanta eva
[jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

Give up forever your culture of calculation. *Namanta eva*. Learn to submit, and through submission you can have Him. Through submission, as He will come to you, you'll be able to feel Him as He is. As He likes you to feel, you're to feel in that way. And that is your real gain in life. This has been repeatedly told to us in *Bhāgavatam*, in *śuddha bhakti* school. Don't try to understand Him, but approach through faith. Christ has also given too much trace in faith, what is faith, and this is *śraddhā*, in Sanskrit. That if I can get Him I get everything.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their

activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

All phases of my duties will be finished if I can attain Him. The whole concentrated in a point, as if. To me, like a point, a figure, but a figure representing the whole. As sun represents the whole light world. The light is more, bigger than the sun, the very gist, the cause of the light. So anyhow try to have Him and everything you'll get. Put faith in this and go, in His touch, approach, *dṛḍha*.

Paripraśna, honest enquiry is not wrong, but not to try to get Him under your fist. That is not possible. Only for the finite it is applicable, that you can know to the finish - never.

In an ocean, how much you can taste, you can get, you can swallow the water? So the smallest drop can quench all of your thirst. Approach through the spirit of service. No other possible contact is possible with Him. Only through service. The other phases, indifference and exploitation, not possible. Exploitation is a fictitious thing, renunciation also something like that. Service is the positive thing. You can find it in the plane of reality, service. It is gentle, it is fair, service. To exploit, that is filthy. Why should we want to exploit another, the environment, at all? That is a filthy thing. And the punishment is there, reactionary. And indifference, that is also sinful. Not only exploitation is sinful, indifference also, because you have got your inner duty towards the environment. You can't ignore that. That you were born, your very existence is for something, and what should that thing be? To do good to the environment. That is fair. And to exploit means to deal death to the environment. That is awkward, that is nasty, that must be avoided. And renunciation, indifference to the neighbour, that is also not desirable, that is also destructive.

Only positive good, that you should do, yourself will be good and you should do good to the others, to the environment. So service, only through service we can come to the plane of the fair field, fair substance. So, to accept the path of devotion, that is most laudable. I'm a unit. What sort of unit? I emit goodness, fairness, to the environment. My inner soul is of that type. A gentleman's country, land, everyone does good to others.

And that is the land of Kṛṣṇa. Loving. Not only to do justice to the environment, but at the same time, love your environment. And you will find that you're in the plane of Kṛṣṇa in Vṛndāvana. In that plane it is possible, that sincerely loving one another. And they're really under the influence and guidance of Kṛṣṇa. We're taking, we get acquaintance with that sort of centre. The flow is coming from there, everywhere, and making everything decent. This is the land, that is Vṛndāvana, sweet.

Yourself, find within you your sweet self, and then with the help of your sweet self the plane also, the environment you will also find sweet plane. And the king of that land is also very sweet. So this much is demanded of us, that you find out your sweet self from within. And you'll find

your environment, and the controller of the environment, the king of the environment, the Lord of the environment is Kṛṣṇa, with His paraphernalia. They're all sweet, so sweet. You'll live on sweetness. Your every movement will be sweet.

In *Brahma-saṁhitā* [56] it is written, "Their movement is dancing. Their words like singing. The water is nectar. The trees are all *kalpa-taru* - whatever you like they're giving to you."

That is the land. Only your innermost self is entitled to live in that land. It is there, but it is sleeping, it is detached. Now anyhow to awaken him, and to discover him from this skin, from this body and this mind. Mainly twofold, this flesh body, and then inner, this mind, and another very subtle that indifference mood. Then you're to enter into Paravyoma, that calculative service, that also to be eliminated. Then you'll find you're in the midst of Vṛndāvana, and their ways are like that, sweet, sweet, sweet, everything sweet, everything loving.

Here, just as all our attempts are more or less sham. We're giving something to another, but whose things we're giving? Ha, ha, ha. _____ [?] The wholesale transaction cannot but be wrong, and reactionary, here in this plane.

We're nursing a patient, we're using medicine which is coming out of so many lives, so many deaths. Many deaths have occurred, then the medicine is prepared, and we're giving that to the patient. So no deed can be perfect here in this plane. Just the opposite to there. Here, good things are also bad. And there, bad things are also good. Such a peculiar thing there. This is the *līlā*.

Just as in a drama if anyone is killing another, but the killing is not real killing, only a show, so many may enjoy that killing. A man who's being killed, even if he plays the part of a killed man, then he's praised. One insulting, the insulted man, he may be proud of his own part, may be successful in accepting the insult. Something like that, in that play not real harm to anybody, it is only a *līlā*, so none is really harmed. So all like play. Everyone is blissful, both the parties, the defeated and the defeater, the victorious and the conquered, both parties they enjoy. Just as here, both the parties are losers, the victor and the victim, both losers. But there, just the opposite. *Surabhī* means no loss is possible, no death is possible, but all play, show, *līlā*. *Līlā* means that, the harmless movement, necessary for pleasing.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[From Śrīla Rūpa Goswāmī's *Ujjvala-nīlamaṇi*]

Just as the serpents natural movement is in a crooked way, so *līlā* is like that. Just as the waves in the ocean, it is only in that fashion, that everything is sweet, everything is sweet. We have got attraction for that plane. "When shall we be able to go and live in that plane in Vṛndāvana, the land of our dream?" Dream of the soul, not of this mind. The mind is born from this mortal world picture, but beyond that.

śṛṇvantu viśve amṛtasya putrāḥ

"Oh my child, children, here, you are really the child of that nectar soil. Don't be dejected, disappointed. Really, the stuff within you, you are really the child of that soil, you remember. So don't be discouraged, disappointed. Seek for your home, homeland."

So what Mahāprabhu wanted to say, "The sweet, sweet home, your home is sweet." You're all feeling disturbance to the extreme here, but unnecessarily. Back to Godhead, back to home, sweet, sweet home. This is what is our preaching to the people. Let us go home, and home is sweet. And everything is there, father, mother, all the *rasas* are in purest form we find there. Even we may not know of so many things, so many sweet things are still unknown to us, but many things grand we shall get there in that land of sweetness.

Only what is necessary for us to know really, that where we're living, this is awkward, this is bad, this is undesirable. And we must seek our family home somewhere else. Generally it is told, *janma-mṛtyu-jarā- vyādhi*, in *Bhagavad-gītā* [13.9]. You're trying your best, with labour, by using your energy you're doing something but it is evaporating, taken away by someone, some force. Then we're to be dragged to some unknown quarter. Again when coming on the surface, again we have to go down somewhere to the unknown quarter to the womb of the mother, unknown quarter. And again only floating on the surface, and only to take you down, in a moment. And if you live some more you will feel such circumstances, your body and other disturbance, you'll desire to go down. You'll live to aspire after annihilation - such a plane is here. "I don't like to live any longer. I can't drag my body, it is too infirm, paining me." So many diseases, we go to commit suicide, so unpleasant this atmosphere sometimes becomes in us that we want to commit suicide, so undesirable.

Now, whether we should risk our energy to enquire for our home, or that will be madness, to the saner section? So called saner section of the society they'll say, "Oh, they're mad. Leaving the present thing they're running after phantasmagoria." This is to be decided for us, within us, whether we shall try to utilise whatever little we get here, or risking this, or discarding this, we shall try to have an ideal land to live? We're to decide that. We're to face this question in our life. Whether to relish this sort of thing, whether it is better, it is more profitable, or to ignore that and to try to find out some better position to live in? What sort of life should we expect? That is the question before us.

And that has inner response, and firm response, determination, "That no, I don't want to live here in the surface. This is undesirable, and so and so things undesirable. I don't like to live here,

whatever clarification. If I do not get anything, still I shall try to get something, a better place to live in. It does not matter if I lose everything. I don't care for this. This is the thing, this will go, vanish, today or tomorrow this will vanish. So at the cost of this if I go on searching for a better place it is no risk, it is rather judiciousness."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, there are certain types of people who are after, their goal in life, they're after some type of magic, and mystical things and contacting with spirits, and producing magical tricks. So what platform is this?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Aranya Mahārāja: His question is, there is a class...

Śrīla Śrīdhara Mahārāja: That is magic and this is not magic? Is it?

Aranya Mahārāja: No. He says there's a class of people who are searching after mystic powers, like *yogīs*. So he's asking, 'What is their position?'

Śrīla Śrīdhara Mahārāja: What is their position, the *siddha*, *bhokta siddha*? They're power mongers. Here are a little in the background, in a broader circle, in a subtle world for power mongers.

Devotee: Some people they use things like the tarot...

Śrīla Śrīdhara Mahārāja: They display some subtle power and attracts you to that, but that is also not a permanent thing and not of the purest nature. Take any concrete example what they do, you analyse it, that is also mundane, temporary, and not of so much purity as service. Service is the purest thing, sacrifice, service. Die to live. I already told, all risk no gain. In this plane, nothing to aspire for, all filthy, of gross or subtle, that is also exploitation. In another way, in a finer way, the *siddhas*, the magicians, the miraclists, they're also by the show of their subtle power, they want to control some, and what do they give, only these things.

What we get, suppose in a dream, any sort of pleasure in dream we may get, something like that they may give, but all transient, of this idea, drawn from this world. That is both in quality and also in quantity. In quantity that may be a little broader from this physical plane, that may have some broader scale, but in quality that is similar, that is similar. What we may not enjoy in this body we may enjoy in the mind in a dream. The latitude and longitude of the mental sphere is greater than this physical. What is not possible here in the physical body, that can be satisfied in the dream, it's scope is greater. And in that sort of subtle life the *siddha* is more spacious and more subtle, but that is also a sort of enjoyment.

The criterion of service you put there, no serving tendency, only in fine way to give you some sort of enjoyment of exploitation. That is also exploitation, exploiting the environment, and to offer some facility to you in a very subtle and cheap form. What is that, what they deal with? This worldly thing, more subtle, what is their proposal, their gift, the object of giving, only of mundane character, *siddha*.

Then *mukta*, that is in the relativity of mortality. What the *siddha* gives you, very cheaply, but in the relativity of mortality. Little durable that may be, little longer life, little durable, little spacious, but related to mortality. And to become immortal that means to become a cipher, that is *sāyujya-mukti*. But crossing that cipher, that complete withdrawal from the negative side, we come to the abscissa. And then if we want to contact with the positive side, only through the serving tendency, we can come in contact with the higher plane, if we can utilise, if we are ready to utilise, to be utilised by them, not otherwise.

Visa is only issued to those who may enter into the country with some contribution for the country, not with any detrimental object for exploitation. So only with the serving attitude, and that is within our real inner most self. We may find that it is a unit with a serving attitude and eligible to enter into that highest, finest plane of service, Vaikuṇṭha.

To come in connection with this, if we are prejudiced for local interest we cannot have a free play in the absolute wave, the local interest will hinder me. To mix with the absolute wave, the absolute wave, absolute current is there, but if we have got local interest we cannot freely mix with that absolute wave.

Do you follow, understand?

Līlā, that means absolute movement in a particular type is going on. And the conception of local interest, provincial interest, self interest, within that case, I cannot mix freely with the absolute current. And the absolute current is of that type, of service, self giving, self sacrifice. That plane, the highest plane, is love. Love means sacrifice...

82.12.07.B

Śrīla Śrīdhara Mahārāja: ...To give, to contribute to the environment. It is the very nature of the eternal service, eternal substance, to contribute to the environment, and not to draw from the environment. The very nature of all the units there. And if you can acquire that sort of inner flow of you, you can easily mix with the *līlā*, with the pastimes of that plane.

Devotee: Some devotees they're using tarot cards, I Ching, to get advice, to understand their every day problems, how to deal with them. Can such a devotee see Kṛṣṇa working through the tarot or the I Ching?

Śrīla Śrīdhara Mahārāja: I Ching?

Devotee: I Ching, or the tarot cards, some devotees are using...

Śrīla Śrīdhara Mahārāja: Ah. Using. One can use motorcar for his own pleasure. Another, suppose the doctors, they can use the car to help the patients. To do good to the others also a car, a speedy conveyance may be utilised more than walking. Do you follow?

Devotee: I did not, no.

Śrīla Śrīdhara Mahārāja: No. You don't follow. Suppose a doctor if he does not use the motorcar, he goes to attend the patients, three or four patients he may attend. But if he's using a car then ten patients he may attend. For the goodness of the society he's using the car, for the good of others. So when you're using all these things, the two aspects to be found here. Everything should be used for Him, for His work, for His service, that is one thing. And you're using that to serve His cause, if you do not use that, then you'll not be able to do good to so many, like doctor. Doctor using the cycle or the motorcar, that means he can attend many patients. But if he does not use the speedy conveyance then he won't be able to serve many patients.

Is it not clear to you, all?

So, when a devotee he uses motorcar, if for his own luxury it is bad. If to serve the cause of the Lord it is all right. Everything meant for Him, for His cause, to preach His devotion, it is all right. You're not a party to exploit. Then not exploiting, you're rendering service, and the car also comes to help you in your service. No question of exploitation. You're not enjoying the car, but you're disgusted to ride, to sit in the car the whole day and going to this patient, that patient, so many patients. It is very disgusting for you to get in the car, still you're doing for the good of the society. I'm not clear?

Devotee: What I was asking, basically, there are some devotees...

Śrīla Śrīdhara Mahārāja: If the money is used really for the service of the Lord, they're being utilised, he will be blessed by them. But if for your own self gratification it is condemned. Because you're here you're in the mud, and if you come to get out of the mud, you're to handle in some way the mud, and then you can come to the dry soil. So you're in the midst of this physical civilisation, and everything you should try to utilise to go towards your goal.

Devotee: Some devotees in Los Angeles they were seeing...

Śrīla Śrīdhara Mahārāja: Some devotees, it is not a question of some devotees, it depends on the quality of the attitude of the devotee, who uses the money, the car, the plane, everything. Everything should be utilised in the service of the Lord. It depends - someone may _____ [?] Only a show of devotion, but at heart he's exploiting, he's enjoying, but he's showing that, 'No, for the service,' he'll be doomed. But one if he utilises anything and everything for real

service of the Lord, he'll be blessed, he'll be improved. It is the inner attitude that will give you the proper result, good or bad, how you tackle the thing. A man, a doctor is also entering the knife into the body, and a *guṇḍā* he's also entering the knife into the body. These two things are not one and the same. So everything may be utilised for the good and also for the bad. It is a simple thing. Why is it not clear to you I can't understand?

Aranya Mahārāja: The difficulty is, just like we want to use a car in Kṛṣṇa's service, but to find someone who knows how to drive the car properly...

Śrīla Śrīdhara Mahārāja: You must be sincere.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

You must sincerely do that, to use the car for the service of Kṛṣṇa. Not for your show, or your prestige, or for your enjoyment, pleasure, all these things. It depends on you, your attitude, your heart, how you take that.

Aranya Mahārāja: The practical thing is to find someone who knows how to drive the car. We want to use it. Our intention is right. But to find someone who knows the science of driving the car. So with these things like astrology, or tarot, or I Ching, they don't know, they cannot find someone who knows the science properly. Their intention might be right, but to find someone who actually knows the science, that is the difficulty. But sometimes they get misinformation and then they...

Śrīla Śrīdhara Mahārāja: I don't follow fully, what you say.

Aranya Mahārāja: Oh. Sometimes they approach people...

Śrīla Śrīdhara Mahārāja: Someone he knows that he's driving the car for the good of the people for preaching Hari *kathā*. But others who do not know, they're also sitting in the sky, do you say?

Aranya Mahārāja: No. I'm saying that our intention is to use the car in the service of Kṛṣṇa. But then there's the practical side to find someone who knows how to drive the car properly, who knows the science of actually driving the car.

Śrīla Śrīdhara Mahārāja: Then he may not use the car. If he does not know, why should he then go to learn how to drive the car and then he'll come to serve the Lord? That is not necessary.

Aranya Mahārāja: So the point is this astrology, or this I Ching, or these tarot cards, they're all like fortune telling, and they can't find the right people who know...

Śrīla Śrīdhara Mahārāja: *Śuddha bhakti*, the pure devotion, does not say that. *Sthāne sthitāḥ śruti-gatāṁ* [*Śrīmad-Bhāgavatam*, 10.14.3] Always where you are, you join direct to the campaign. You're not to eliminate your position. One who has got money, he's giving the money. And one who's poor he will go to earn money and then he'll give the money to the men, it is not necessary. Who has got body, he'll give the body. Who has got money, he'll give money. He won't waste his energy for that in earning what is not with him. One who has got good brain he'll give the brain. Whatever he's got in his present position he can begin his serving with that capital. Because, not that the physical amount is everything, but the heart with which he goes, that is everything.

And Christ told that, when he called money for church building, so many contributions.

Then one asked, "Who has given the greatest amount?"

He told that, "That blind beggar, he has given one rupee, or something, his contribution is the highest."

"No, no. One *lākh* contribution is there."

"*Crores* of money he's got, one *lākh* given as part. But this man, the whole thing he earned, he's given the whole."

So *bhāva-grāhī-janārdanaḥ*, not the physical amount but the quality of the heart, that is to be reckoned.

In the *rājasūya-yajña* case, one mongoose he rolled on the pot where a *brāhmaṇa* was fed in the time of a famine. The whole week's ration of a family, the man, his wife, his son, his daughter. The king sent the ration for a week.

And when they've got the ration one guest has come. "I'm very hungry."

There was a mutual quarrel. "The guest, he must be fed."

Then the *brāhmaṇa* told, "I shall give my quota."

Wife, "No, you give mine. You're my lord. If you die then who will look after them? I shall die. Give mine."

The son, "No, you parents, it is my duty to serve you. I should offer my quota."

The daughter told, "No, no, no. I shall have to go to some other family a few days after. If I die it won't affect your family life, so my quota should be given."

But the *brāhmaṇa* _____ [?] "I'm responsible for the family, and the guest has come to me. I'm the guardian of the family. What I shall say you're to obey. I shall give my quota."

First his, then his wife, then son, then daughter, all finished.

Then that *brāhmaṇa* came out, "I am Dharma, I have come to test you."

And in that pot a mongoose he rolled, his body was turned into golden colour. Only in the tail a little remaining. Then that mongoose when the *rājasūya-yajña* of the Pāṇḍavas under the guidance of Kṛṣṇa was finished, this mongoose came and it was seen he rolled on that place of *yajña*, that sacrifice.

Then the people there enquired, "What's the matter? Why that mongoose is rolling on the sacrificing place?"

Kṛṣṇa asked him, then he came out with his answer.

"That in some famine time such things occurred and I rolled on that pot, and my whole body turned into golden colour. Then wherever I hear some name of sacrifice I go and I try to rub my tail, which is remaining, but I don't find. But here, *rājasūya-yajña* under the guidance of Kṛṣṇa, Arjuna, Yudhiṣṭhira, Bhīma, many things have come and been sacrificed here. With this I came, at this place if I can rub my tail it will surely be turned into golden colour. But I'm rubbing and rubbing, very slight portion."

But here it is a question of quality. The *brāhmaṇas* of the state, of their whole life of the family they sacrifice. A small thing. But here, amount is very big, but the quality is not so much. The quality is necessary, not quantity, quality. *Bhāva-grāhī-janārdanaḥ*. The contribution of one rupee may surpass the contribution of a *lākh* or *crore*. It is such. *Bhāva-grāhī*, the sincere feeling, that is most valuable. And what, the mass, this is all black money. "I have got so many things but I'm a black marketeer. I'm usurper of all these things. I control. This is mine." This body is not mine, and I think this kingdom is mine. Then I'm the worst sufferer under illusion, under *māyā*. Surrender, not surrender of the kingdom but surrender of your soul.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate
[vidūratvād uttamatāhānya tasyāś ca nāṅgatā]

["If one relies on one's disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging one's money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in one's place is not considered to be a branch of pure devotion.] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 12.128]

Not by any deputation, delegation of money, *dhana*. *Śiṣya*, or I'm engaging my disciple for the service of the Lord, not by that, *śiṣyādibhir*. *Dvārair*, but my wife I have asked her to do the service of the Lord, and I must enjoy the benefit. No. Not by some representative, you yourself begin, the meanest service.

When Mahārāja Pratāparudra wanted to mix with Mahāprabhu, Mahāprabhu ignored. But when Mahāprabhu saw the Pratāparudra, when that chariot will start he has come and that menial service he's doing, that sweeping with a broom. That menial service as a sweeper he's doing, and Mahāprabhu's heart melted there. "Oh, though outwardly he's king, but his heart within he's very humble towards Jagannātha." Then He embraced him, Pratāparudra.

By the inner quality of the heart, and not by expensive property. So heart is the party, the man is the party, not his blackmailed property. So wherever you are, engage yourself from there. Begin there empty handed with whatever you have. Empty handed, you join the group of the servitors, *you* come.

Devotee: Mahārāja, once I was reading _____ [?] and it mentions some Bengali devotee by the name of Haranath [?].

Śrīla Śrīdhara Mahārāja: Balan [?] Haranatha, in Bakura [?] Yes. He was a thought ready.

Aranya Mahārāja: He could read someone else's mind.

Śrīla Śrīdhara Mahārāja: A devotee externally, but he had some sort of *siddhi*, that Haranath. Outwardly he was devotee, accepted Mahāprabhu, but modified with his *siddhi*.

Devotee: So he was not a pure Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: What did you find there?

Devotee: It mentions that he preached chanting of the Names of God. It mentions that he had some mystic power, and that he would come back to life after being dead for some time, stuff like this. He also said that is writings were an incarnation in this age.

Śrīla Śrīdhara Mahārāja: Yes. Yes, mystic power. Some of his devotees praised much about him.

Devotee: Can a devotee use astrology for assistance in his service?

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Aranya Mahārāja: He's asking if a devotee can use astrology to assist him in *sevā*?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Ānukūlyasya saṅkalpaḥ*, if it is favourable he may do. But it's not necessary that he'll go and learn astrology to utilise it for the purpose. He'll begin, he'll join the serving campaign with whatever capital he's got with him at present. Not to acquire any material qualification and then to join. No material qualification is necessary. Whatever is necessary is you yourself are necessary, and no necessity of any wealth pertaining to you, whatever it may be. Even learning is not necessary. Even the scriptural knowledge is not necessary. What to speak of the money, or the *siddhi*, etc. Even the knowledge of the scripture is not necessary.

nāhaṁ vedair na tapasā, na dānena na cejyayā
[śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna

jñātuṁ draśṭuṁ ca tattvena, praveṣṭuṁ ca parantapa]

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human- like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] - ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

"Neither by Vedic knowledge, *vedair*. *Na tapasā,* neither by penance, *tapasya*. *Na dānena*, not by gift. *Na cejyayā*, not by sacrifice. Only exclusive devotion I want. I want you, and not your wealth, or anything from you. That belongs to Me already. What will you give to Me? Everything is Mine, and you are also Mine. _____ [?] I want you. That is the general circumstance. This or that you'll go to acquire something, that's already Mine, and you will go, 'Oh, This is mine, I'm giving to You.' What is yours? Then, you yourself is Mine, and you go to collect this thing and that thing, and to give it to Me. That is already Mine."

Oil your own machine. [?] Is it clear now or not? Not yet. Ha, ha, ha, ha.

"You come alone, come naked, knowing fully well nothing belongs to you. You are My property, and nothing is your property. With this understanding you come to Me. I don't want anything as your contribution. Nothing belongs to you. On the other hand, you belong to Me fully."

With this understanding, what is to be done, do. Hare Kṛṣṇa. Hare Kṛṣṇa.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

"Nothing is necessary, not even Vedic knowledge is necessary. As a fool you come to Me."

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-*

bhāgavat sādhus and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

"Wherever, in whatever position you are, you give a salute and enter My domain, wherever you are. Don't waste any second to get anything for Me, any presentation for Me. No presentation I want from you. You present yourself to Me. You already belong to Me. With this repentance only you can come. If any presentation you want to give, come with your tears in the eyes. 'That so long I was a cheater. Not disappointed I was a traitor, I was abuser. With repentance I come back to my Lord.' With this repentant mood and tears in your eyes, come to Me, My friend. That is the call, and no presentation."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

The tears, that will be some presentation, laudable presentation. "My Lord, I'm defective, I'm a traitor. I should be punished. You punish me for my betrayal, punish me." With this repentant mood we shall approach to our Lord. That should be our wealth, our present, nothing else.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, my question is, is fasting ever recommended as a way to progress spiritually?

Śrīla Śrīdhara Mahārāja: Hmm?

Aranya Mahārāja: He's asking about fasting, abstaining from food. Is it a recommended way for advancing spiritually?

Śrīla Śrīdhara Mahārāja: For the beginners, according to the *śāstra*, how to approach Him, there are some things necessary. That to go to that plane from here, these sort of things will help you in your journey. The recommendation is there. Start from your home to the goal, but you may be hungry in the path, or may face some difficulty. This sort of direction given to you, that will help you to go to your destination. In this way, *ānukūlyasya*, some rulings have been given. From a foreign land when you want to go back to your home there are some, this water, this shelter, in the path you may use in this way, that will help you. In this way some sort of recommendation. The gradual process, main thing is this, what I told, but the gradual process so many things are necessary. *Sādhu-saṅga*, in the journey if you get a good companion that will help you more. And sometimes taking food of such way, not one, but only to keep up your body so that you can go, travel on. In this way something like that may be helpful.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam

[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

What is favourable you're to accept, and what is unfavourable you're to reject. In this way mainly you're to go. *Sādhu-saṅga*, and one good companion on the way of your journey. And also guide book, that may also help you, *śāstra*. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: I have some questions. In our own ISKCON society their very high philosophy, very high understanding of what is God. But when it came to our social structure, we had if not as many problems as the *karmis*, more problems. So in a sense it seems we've failed, as far as being a society.

Aranya Mahārāja: It's a question of *jñāna* and *vijñāna*, knowledge and then the practical application. So the practical application of the knowledge has not as yet been perfected, or is not successful. As far as socially, like *varṇāśrama*, has not been very successful.

Śrīla Śrīdhara Mahārāja: *Varṇāśrama* in this Kali-yuga is not very suitable, so *bhāgavata-dharma* has come to our relief. What is that? In *varṇāśrama*, the *antyaja*, the *śūdra*, the *vaiśya*, the *kṣatriya*, the *brāhmaṇa*, the seeker after spiritual truth, then Vaiṣṇava, in this way going.

asuddhah sudra-kalpa hi brahmanah kali-sambhavah
[tesam agama-margena suddhir na srota-vartmana]

["The *brāhmaṇas* born in the age of Kali – the age of quarrel and dissension – are merely *śūdras*. Their so-called Vedic path of *karma* is polluted and cannot purify them. They can only be purified by following the path of *pañcarātrika-viddhi*."] [*Hari-bhakti-vilāsa*, 5.5] [*Gauḍīya Kaṇṭhahāra*, 14.63]

In this iron age, in the black age, it is very difficult to find a *brāhmaṇa* of the real type. So generally it may be considered, all are *śūdra*. And *bhāgavata-dharma* has been extended to this. Wherever you are, get the mantram from the bona fide Guru and begin your journey from there. *Sthāne sthitāḥ śruti-gatāṁ*.

[jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

May be a *śūdra*, does not matter. May be a *brāhmaṇa*, does not matter. Though *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, not much difference. This is all under *māyā*, with little gradation in *māyā*. But avoiding that problem, try to take the decision of straight journey from wherever you are. Get a bona fide Guru and under his direction at his disposal you move, you live your life and try to make progress towards spiritual world. *Sthāne sthitāḥ*.

And only to help that *bhāgavata-dharma* this *daiva-varṇāśrama* was organised by our Guru Mahārāja, that if it runs in such a way it will be a little, for mass march, a system of classification amongst those that are marching, that will help. The mass marching, not individual case, but when mass marching, then a systematic classification, who will go ahead, and who will be making arrangements to look after the organisation, and who will finance, and who with general help. In this way in a body if we march it will be convenient for us.

So this *daiva-varṇāśrama*. Those that are endowed with *śāstric* knowledge, they may be considered as *brāhmaṇa*. Those who are good organisers, they may be reckoned as *kṣatriya*. Those who may be able to finance the march, they may be considered as *vaiśya*. And the general labour class, they may be considered as *śūdra*. In this way a society can march from nescience to science, from the matter towards spirit. That is the aim for this *daiva-varṇāśrama*, to form a system in the mass movement. It will be convenient for the individuals to march.

In this way it was conceived by our Guru Mahārāja first. And he started with this *daiva-varṇāśrama*. The sacred thread, the *vaiśya* who can collect money, and organiser, controller. And also the scholarly class who can give presentation of the real meanings of the scriptures to the society, supply the advice of the *śāstra* and the *sādhu*. And the next, the organiser. The third the financier, and the fourth, general labour. In this way mass movement from nescience to science. That was conceived by our Guru Mahārāja Bhaktisiddhānta Saraswatī and he inaugurated that, first here, in Vaiṣṇava cult of Mahāprabhu.

Aranya Mahārāja: Then there's the *āśrama* part, the *brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Especially in the west we seem to be having great difficulty in incorporating these *āśramas*.

Śrīla Śrīdhara Mahārāja: Yes. It cannot but be, because here they're more or less acquainted with the *varṇāśrama* system. But in that part of the world they're not at all accustomed or acquainted with this system. Then, in every department some form of some system is necessary. Those that have knack to earn money, then those of military spirit, the leadership, and ordinary soldiers. So everywhere, system can help to certain extent. Systematic arrangement helps to certain extent. But mainly the inner heart, that is all important. When a mission is dying then

system won't help it from its designed death. And when a mission is rising up it will evolve so many systems and they will help them. So system on the whole it can help to certain extent, but real thing is the man. When the manpower is not courageous then the system will gradually dwindle. When manpower is courageous then system will contribute something. Hare Kṛṣṇa. Hare Kṛṣṇa. Organised or scattered, disorganised attempt, but some sort of organised attempt in a system, organised help.

Once when I was in charge of Madras Maṭha I met one Rāmānuja advocate, Ballabhācāri [?] Afterwards he was the President of the Supreme Court in India. He was a Rāmānuja *brāhmaṇa*. I met him on behalf of our Gauḍīya Maṭha.

He told one thing, "Swāmīji, I do not believe in organisation, because whatever little knowledge I've got in the India scriptures, I don't find that any attempt was made by the Āryans, the Vedic scholars, in any organised form. Individual enterprise. This is the land of specially the spiritual persons. They're allowed for individual enterprise. Guru, *sādhu*, they all tried their best to emulate the condition of the country, but by their individual capacity, not in an organised way. So I have no faith in organisation." He told, clearly to me.

I told, *sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came and introduced *saṅkīrtana* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] We find from the scriptures. But in this Kali-yuga there is some special strength in organisation. So we have accepted that method. And whatever should we attempt for Hari, for Nārāyaṇa, that is laudable. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

I argued in this way with him. Whatever it may be, if it is conceived for the attainment of Nārāyaṇa, His devotion, His service...

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Śrīla Śrīdhara Mahārāja: He could not deny that. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-Purāṇa*]

The purity depends on our attitude of sacrifice for Him. *Tat paratvena*. How much I'm doing for Him, the purity is there. And also, *sango śakti kalau yuge*, [Śrī Caitanya Mahāprabhu came

and introduced *saṅkīrtana* - "In this age of Kali, if the Holy Name is chanted congregationally, the combined efforts will be fruitful."] And especially in this iron age the organised attempt is more forceful. So our Guru Mahārāja has attempted this organised attempt most, etc. And I told him we're Gauḍīya Maṭha, but Śaṅkara, Ramakrishna, and Buddha Maṭha, in India, so many Maṭhas are already made there, and we have also done.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. So today we retire here.

...

...misery. Samsara duhkha labhado [?] The ocean of misery in this world I am fallen.

Samsara dukha labhado patitesh [?] Kama kroda nakha makha eka baddhi upatesya [?]

And the *kāma*, the lust, then the anger, and the sharks and crocodiles, they have come to devour me. I have helplessly fallen in the ocean of misery, worldliness, and the internal enemies like lust and anger, greed, all these have come like sharks and crocodiles.

Nakha makha eka baddhi upatesya [?] They have come to devour me.

Divyasana nibodhi tasya [?] And evil mental aspiration has tied me down. Nibodhi taname [?]

Just as a madman or a culprit he's put under chain, so divyasana, the evil propensity has bound me down in the chains. Divyasana nibodhi tasya nirasya hesya [?] And no shelter I find anywhere. So helpless is my condition. Fallen in the ocean of the worldly well, then those internal enemies have come, threatening to devour me. And the bondage of evil motive is within me, and no shelter I find, no bright hope. Who will protect me in such hopeless condition? Who will rescue me?

Nirasya hesya caitanya candra _____ [?] Oh, my Lord Caitanya, You extend Your holy feet as my shelter. I shall take my shelter under Your holy feet. I'm so helpless.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Mahāprabhu. Gaurāṅga Sundara.

tavad-brahma-katha vimukti-padavi tavan na tikti-bhavet
tavac-capi visrokhalatvamayate no loka-veda-sthitih
tavac-chastra-vidam mithah kalakalo nana-bahir-vartmastu
sri-caitanya-padambuja-priyajano yavan na drg gocarah

["As long as one has not seen a pure devotee of Śrī Gaurāṅga Mahāprabhu, he will be engaged in tasting bitter talks about the impersonal path of liberation. As long as one has not seen a devotee of Śrī Gaurāṅga, he will be bound by social and Vedic convention, blindly following formalities and traditions without understanding their purpose. As long as one never sees one of the bee-like devotees addicted to drinking the nectar from the lotus feet of Śrī Gaurāṅga, he will be forced to walk in endless circles on the labyrinthine paths of dry Vedic scholarship, wasting valuable time in useless discussions on futile religious practices."]

[*Caitanya-candrāmṛta*, 19] & [*Gauḍīya Kaṇṭhahāra*, 3.80]

Tavad-brahma-kathā. So long one may indulge in discussion of the abstract prime cause, that un accountable, un understandable, conscious ocean is there, and we must merge there, then all the misery in the life will come to an end. We shall merge into the abstract conception of the prime cause, consciousness. *Tavad-brahma-kathā*. *Vimukti-padavi*. And that is the highest conception of our liberated life. *Tavan na tikti-bhavet*. It does not seem to be bitter so long to a person.

tavad-brahma-katha vimukti-padavi tavan na tikti-bhavet
tavac-capi visrokhalatvamayate no loka-veda-sthitih

So long one is disturbed by the different interpretations of the revealed scriptures, and also different faith fostered by the different societies, puzzling, perplexing proposals in the name of religion coming to bewilder him, to puzzle him, so long.

Tavac-chastra-vidam mithah kalakalo nana-bahir-vartmastu. And so long also those scholars in the revealed scriptures they begin to chatter in meaningless arguments and differ from one another and go on quarrelling, no conclusion. Different conclusions drawn from different scriptures and they begin to quarrel, and no conclusion.

Sri-caitanya-padambuja-priyajano yavan na drg gocarah. This may continue so long, but whenever a real follower of the service of Śrī Caitanyadeva comes to our connection, we come in the connection of a bona fide follower of Śrī Caitanya, everything comes to an end.

No, no. This is *the* thing I was searching for. This is *the* thing. I don't like different interpretations from the different schools. I don't like that *brahma samādhi*, to be one with that unconscious ocean of knowledge. And I don't go to hear the different sorts of interpretations to puzzle my mind. This is, the *Veda* says this, some say *karma*, some *yoga*, some *jñāna*, some this, that. I don't like to be entangled in this jungle of different interpretations.

What I have seen in the followers of Śrī Caitanyadeva, that is my destination, goal of life I want. *Niṣkiñcana*. What is that? That Lord is love. This appeals to me most, the Lord is love. I want to connect my fate with this party. The Lord is love, full of love, mercy. I want that. This interpretation of the revealed scriptures, no other things I want, contact.

Gaura Hari bol. Gaura Hari bol. Straight, simple and straight. We're all hankering for affection, for love, adoration. We want Vṛndāvana, simple life, simple and dignified, and sacrifice and love, the novel, the ideal of Vṛndāvana life.

ārādhyo bhagavān vrajeśa-tanayas-[tad-dhāma vṛndāvanaṁ
ramyā kācid-upāsanā vraja-vadhū-vargeṇa yā kalpitā
śrīmad-bhāgavataṁ pramāṇam-amalaṁ premā pumartho mahān
śrī caitanya mahāprabhur-matam idaṁ tatrādaro naḥ paraḥ]

["It is the conclusive opinion of Lord Caitanya that Śrī Kṛṣṇa, who is Vrajendra-nandana, is the Supreme Personality of Godhead Himself, the topmost worshippable Deity; Vṛndāvana Dhāma which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshippable abode; the *gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the

spotless evidence for knowing the Absolute Truth; Kṛṣṇa *prema* is the fifth and highest goal of life. These are the teachings of Śrī Caitanya in a nutshell."]

[Viśvanātha Carkravartī Ṭhākura's, *Caitanya-matta-mañjuṣa*]

The son of the king of the cow, son of the cow king, in the forest, cow king. Lives in the forest, and whose property is cow. *Ārādhyo bhagavān vrajeśa-tanayas-tad-dhāma vṛndāvanaṁ*. The charming forest of Vṛndāvana. *Ramyā kācid-upāsanā*. And a very charming process of adoration, of worshipping of the Lord, has been discovered by the damsels of Vraja. Very charming process of worship, that touches our heart. Heart touching process of worshipping, with the heart, not by brain. We're too much disgusted with the brain. Heart to heart appeal, that seems to be _____ [?] The intellect has deceived us ultimately, intellect.

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

We're not going to believe our intellect. Every second a new invention, puzzling, no end. We shall take to our heart. We shall make our heart as guide, inner satisfaction. First thing, to select our future, the choice, our prospect, heart. And that is found there in Vṛndāvana, the play of heart. Heart is everything there. Transaction from heart to heartfelt, friendly transaction dependence. Not always suspicious and checking with intellect, no end. That intellect presupposes suspicion, always suspicion. They're tired of that, to follow the intellect, tired. They want hearty transaction. And they're not very intellectual giants, ordinary. And always eager to offer, sincere offering. So much pure and sincere offering, none ventures to come and accept that offering but Kṛṣṇa. The pure hearty offering.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The internal sincerity, purity, genuineness, self sacrificing tendency, is so bright, so pure, so holy, none ventures approaching that side but the Lord Himself. Lord of heart. He has His claim

over all hearts. He comes to accept, to capture. "I'm the owner of all the hearts of you. I have come to capture."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Ruci not victim, not argument, but sincere inclination, that is necessary. Desire then have. Learn to have, what is to have, learn, and not by intellect. Heart to heart. By the influence of the heart. The heart's language is another, which is independent of intellect, heart's language, *ruci*. Another world. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

Heart can help heart, no intellect can help heart. Sympathy, love, and sacrifice, that is the highest qualification there, *bhaktyā sañjātayā*. *Bhakti*, devotion, divinity, dedication, divine dealing. To forgive is divine, to err is human but to forgive is divine. One who's in a position to forgive, he must have such supreme position, then he can forgive. The plane of forgiveness must hold the most superior position. Who can accommodate and adjust for others defects or imperfection, who can render imperfection to perfection, he can forgive. He can show mercy. He's in position to supply the want in imperfection. So naturally that plane of devotion is holding supreme position. The mercy must hold supreme position, and compensate for every fallibility, defect, want, misdeed. So how perfect that plane should be, the mercy, the love divine. We must have that, or we don't want anything, we shall die, die to live. And do or die, either live or finish you. With so much determination and desperate tendency we shall approach towards death of this material life to end. All's well that ends well. We want that world which ends well. And to sacrifice everything, that is the same thing, die to live, risk everything, all. Such a life is there, such life is possible, the life of love. Love is not enjoyment. Enjoyment is its servant - may come indirectly.

Once Dāruka, the charioteer of Kṛṣṇa, he had come to fan Kṛṣṇa in the summer season. At that time he thinks, 'How fortunate I am. I've got the chance of fanning my Lord of my heart. I'm fanning Him. How fortunate position I hold.' And being conscious of his own fortunate position, the tears came, and something like mental paralysis and the fan slipped from his hand. 'How fortunate I am,' in this way that attention absorbed his movement and the fan slipped down.

Then he shuddered, "What is this? What is this sentiment, that is my enemy. It is coming to disturb my service. That I'm so happy, I'm going to be conscious of my fortune, I'm so happy, so good. And I'm going to feel my fortunate position, and the service is being disturbed." So the undermining enjoyment spirit he's discarding, discouraging. He won't concentrate to think he's fortunate, he has got the service of the Lord. He's blaming himself. "It is disturbing my service."

Always bringing income, and not to see the cash. Looking at the cash, how much I must go on earning, earning, earning. And don't try to satisfy yourself that so much cash I must bring, never that _____ [?] Service. Go on earning, earning. Don't stop to consider how much you've collected, all these things. No end, the campaign is infinite. Go on earning, accumulating, go on serving.

Ha, ha, ha. It is the opposite things. As much as one will advance so much he'll feel that he's unfit to serve, he's not able to do justice to the position, he's unfit. "So much duty chance in my front and I'm not able to avail of this." That will be the nature of the servers, because it is infinite, no satisfaction. "I can't do anything. So much to be done, I'm not able to do." That is the nature. Ha, ha. "I can't do. I got the chance but I'm the most unfortunate. I can't take the advantage. The opportunity I can't even utilise." This hankering _____ [?] That we see with the...

One has said, "What is love?" One lady asking her friend, "What is love? Is it only tears? Is it only sighing and tears in the eyes, my friend, is that love? Love means tears in the eyes and sighing and disappointment and always hankering, forsaking that I'm helpless? Is this the sign of love my dear friend? The eternal crying, is this the sign of love? What is this?"

Externally it is such, unsatisfactory. Eternal dissatisfaction that can't live so sweet.
Our sweetest songs are those that tell of saddest tales.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

The sad experience. I'm hopeless. As much as I go I find more and more to be done yet.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Mahāprabhu. Mahāprabhu. Mahāprabhu Gaurāṅga Sundara.

Vidagdha-Mādhava: Is there some explanation why separation is sweeter than union? Why separation is sweeter, is there some explanation?

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Aranya Mahārāja: He's asking, "Why, what is the explanation for the reason that separation provides a higher taste than union? The separation of, for example, Rādhā and Kṛṣṇa has a higher...

Śrīla Śrīdhara Mahārāja: Everywhere. Ha, ha. _____ [?] Sweetest songs are those that tell of saddest tales. The basis is that thought. It can attract us most. And also, when in the absence of a thing we cannot forget it, but we suffer more. That shows how much how much affinity, what is the degree, the intensity of my love towards that, a test.

Just as Kuntī Devī asking that, "Give me dangerous positions. Don't keep me in comfort."

Why? In the time of comfort also she may think about, meditate about Kṛṣṇa, she may recollect about Kṛṣṇa. But she feels that the depth is not so much intense at that time. When in danger, then the recollection becomes more intense and real. That is one thing. Another - I forgot... *Vipralambha*.

Bhaktivinoda Ṭhākura told - once, I was a newcomer in the Maṭha at that time and posted in Kurukṣetra Maṭha. And Prabhupāda wanted to arrange an exhibition of the pastimes of Kṛṣṇa, Dvārakeśa, and also the *gopīs* of Vṛndāvana, at Kurukṣetra on account of solar eclipse ceremony.

At that time Prabhupāda told that, "Shallow thinking people they like Vṛndāvana, they love Vṛndāvana. But the real servitors they prefer Kurukṣetra."

From the first time I heard Prabhupāda always used to say that, "Vṛndāvana is the highest place of the Gauḍīya Vaiṣṇava cult." And now suddenly he says that, "All the hollow persons, they're satisfied with Vṛndāvana, but the real seeker after love divine, they like Kurukṣetra."

And Bhaktivinoda Ṭhākura after travelling through the different holy places in connection with Kṛṣṇa, he told that, "I shall construct a hut in Kurukṣetra, near Brahmā-kuṇḍa, and the last days of my life I shall pass there. Because, Kṛṣṇa is there, Rādhārāṇī and the *gopīs* are there, very near, but They can't meet together. Both the parties are not getting Their desired satisfaction, but They're face to face. This time the mutual attraction reached the highest altitude. The parties are there but They can't come in desired union. Hankering for one another, for embrace, for union, is in the highest peak."

At that time he told, "The service of both the parties will be most valuable. Their need is, when there is thirst the value of water depends on the necessity. So both the parties think Themselves helpless, very much pained. And the servitors they've got the greatest opportunity of serving their Masters there. According to the need the valuation increases."

82.12.08.B_82.12.09.A

Śrīla Śrīdhara Mahārāja: Generally we're to think that at the time of separation all the nerves are affected deeply, to its deepest intensity, in the indirect way. And that will affect the inevitable union. So union is a finishing touch, and the preparedness, hunger for the union, that has been considered to be the highest point.

Just as youth is full grown, but just before youth, what should be the name? *Kaiśora*, in Sanskrit it is *kaiśora*. Bap kaisora andriyam [?] Not the youth but just before the youth - this stage of life. That has been considered to be the highest, desirable stage, *kaiśora* - just before youth, though youth is considered to be full-grown.

So, *vipralambha*, that hunger - hunger for eating, it is satisfaction, but just before the eating, the stage of hunger that has been given the best consideration of the health. Hunger is the cause of satisfaction of eating. So the first stage has been given the highest importance - *vipralambha*. And there, every nerve to its most intensified stage is surcharged with things, which are on the other, desirable side. Preparing to embrace. When going to embrace, that is considered to be the highest stage, rather than when embracing - *vipralambha* becomes more intense. Hankering, the full, it captures the whole, and to the deepest. It is a test to the real, for both the parties of the real relationship of the deep attack of the thing, the possibility, the *kaiśora*. Hare Kṛṣṇa.

That *vipralambha*. *Vipralambha* has got its own special kind of enjoyment. Rādhārāṇī is so great, or the Vṛndāvana party is so great - only for Their *vipralambha*. *Vipralambha* is the test of genuineness of the thing. Long after Kṛṣṇa had His *līlā*, up to aged twelve in Vṛndāvana, but we are told that in rare cases the age may be taken as one and a half. In twelve we may take Him as grown to eighteen. Anyhow, for a few hours He passed His time in Vṛndāvana, for a very small period, and more life in Mathurā and Dvārakā. One hundred and twenty-five years, twelve years in Vṛndāvana, but this born connection, limited connection of a few years, fed the Vṛndāvana party for more than a hundred years, and most intensely awaiting His union. And that has been given in the history of love divine, the unique position, of Rādhārāṇī, Yaśodā, etc. What standard of intensity of love divine They have got that They could endure so much time with the same intensity for the same. So much love and affection is never found in any history of the world, the long period of unabating intense tendency for union for Him. So what is there? I heard sometime that, "Failure makes us great."

Aranya Maharaja: Failure is the pillar of success.

Śrīla Śrīdhara Mahārāja: Pillar of success - that is another thing. And sometimes failure makes one great. There is another saying like that. So there is something there - not the result, but the action. That is the qualitative difference. "I'm doing, not for the result, but concentrated in the action, not for the consequence, action itself."

karmaṇy evādhikāras te, [mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

A different quality. Friends may be faithful when they're together, but when separated far and for long time, if still they're faithful to one another, then there must be high quality, higher

quality of faithfulness there. And when together, faithfulness to each other, that is an easy thing, but when separated and for a long time, still maintaining faith to each other, then that must be of higher quality. Separation is the test to the genuine thing, especially the love. What degree of love is there that can stand so long a separation and ever fresh? Always fresh, long standing fresh, to the highest intensity. The spirit of sacrifice challenging everything, requiring nothing in response, no want. The Queen is absolute, proud of sacrifice.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Hare Kṛṣṇa. Hare Kṛṣṇa.

A special character in giving, in bestowing, the ecstasy in giving, not taking. In giving not taking. So in the case of the union of the male and female, it is told that that of the female, they're more intense. Because, that is passive, negative, not aggression. Giving, sacrifice is greater there, it is told. By giving we thrive and that is the fundamental substance in love, to give and not to take. So *vipralambha*, separation, is the highest chance of this test in itself. So it is considered to be greater than union. Only action, no reaction, giving, not getting, love is there, more. Hare Kṛṣṇa. Love means to give, to give. And the test is there in separation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Audārya, *mādhurya* and *audārya*. So Mahāprabhu is considered to be - though Kṛṣṇa, but when Kṛṣṇa is as Mahāprabhu He is considered to be higher. *Mādhurya* and *audārya*, when He's giving Himself to others without any consideration present, in a self-distributing stage. That is *vipralambha*, mad to give Himself to others. That aspect of Kṛṣṇa is said to be higher in conception - Kṛṣṇa in the mood of Rādhārāṇī.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.
Mahāprabhu. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.
Govinda. Govinda. Govinda. Govinda. Govinda. Govinda. Govinda. Rādhe. Rādhe. Rādhe. Govinda.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

So I like to finish here today.

...

Devotee: Ninth of December, Nineteen eighty-two, side A.

Śrīla Śrīdhara Mahārāja: Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta Vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Navadwīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: When Mahāprabhu was in Śrī Raṅgam during *cāturmāsya*, as the etiquette of the *sannyāsīs*, at that time, He passed four months in one place, on the banks of the River Kāverī, Śrī Raṅgam - the headquarters of the Rāmānūja *sampradāya*. There He lived in a *brāhmaṇa* family. The householder was Vyeṅkata Bhaṭṭa, his young son was Gopāla Bhaṭṭa, and his brother was one Prabodhānanda.

At that time He regularly visited Śrī Mūrti Raṅganātha Vigraha, and there He found in the compound that one gentleman, a *brāhmaṇa*, he used to read *Bhagavad-gītā*, chant, recite - in Sanskrit of course, but full of mistakes. He did not know the language well, but still he went on reciting *Bhagavad-gītā ślokas*. And the people that were passing by used to cut jokes and ridicule him, because his pronunciation was always full of mistakes. He did not know the meaning of the passages. Like a parrot he's making the sound but not knowing the meaning, and no knowledge about the Sanskrit language, can't pronounce properly. And the people, naturally, ridiculed him.

Mahāprabhu one day approached him after his recitation. "You *brāhmaṇa*, you chant the verses of *Bhagavad-gītā* and the general public ridicules you so much. But still you don't care for them and go on chanting. What's the reason? What do you find in it that you continue in spite of these unfavourable remarks against you? What's the reason?"

Then the *brāhmaṇa* came out: "As long as I go on chanting the *ślokas* of *Bhagavad-gītā* I find I can see that Kṛṣṇa is just as a driver in the chariot before Arjuna, as if I can see Him clearly. I read it abiding the instruction of my Gurudeva. I do it here. And as long as I engage myself in this matter I can see Kṛṣṇa. A very beautiful, blue figure, just before the chariot, as a *pārtha-sārathi*, one who engages the horses, *sārathi*, the driver of the chariot. I can see Him and my heart is very much appeased thereby. So, whatever the public likes they may remark, but I can't leave that."

Then Mahāprabhu told: "Yes, your reading of *Bhagavad-gītā* is the fulfilment of the study you have got hereby. Such a fulfilment of your chanting here I understand."

So what should we learn from this? The *brāhmaṇa* is researching, reading, going through the scriptures. But he does not understand the meaning, but still he goes on.

When I was a student, about fourteen years or so, I came to read a Sanskrit poem where it is mentioned: arvrti sarva sastranam bhodha api ranjasi [?] The chanting of the forms or contents of the scriptures is more than the understanding of the meaning within it. I could not conceive, I could not catch the meaning at that time, how is it possible? Mere chanting of the scriptures can be superior than the understanding of the meaning within it? How is it possible? I could not understand. *Arvrti* - the repetition of the chanting. *Sarva sastranam* - of all the scriptures. If we read loudly, tries without number, repeatedly, we attempt to read - then it is told that it is superior to understanding the meaning of the passages. I found, when I came to Gauḍīya Maṭh, I could follow the meaning to a certain extent, how the chanting is superior to understanding the meaning within it. The chanting, the cultivation, of the divine sound, sound divine, which is conscious, which is consciousness, is greater than to try to understand the meaning in the inductive process. The sound will express itself, its meaning to you.

Just as *Hari-Nāma*, go on chanting with respect, with regard, with serving attitude, and the sound will come with its meaning within your heart. *Śabda-brahma*, the sound is not this material thing that your lips can produce. It is not like that - it is *śabda-brahma*. The Name of the Lord is all conscious and it can express itself within you, naturally. It can come to you naturally with His figure, colour, and His acquaintance. *Śabda-brahma*, Vaikuṇṭha *Nāma*, the Name Infinite, the sound Infinite, only with that expectation, that attitude, we're to tackle. We shall expect the Name will come with His real meaning, "I am so and so," if my attitude towards that, towards the sound, becomes so. So *kīrtana*, *śabda-brahma*, *kīrtana*.

And also, here, in Śrī Raṅgam, what Mahāprabhu certifies, something more.

"I can see the beautiful figure of the Lord there. Not knowledge, Kṛṣṇa is all-knowledge, not that. But appealing to the heart, the fine cord of the heart, to charm, it charms the inner core of my heart, appeals there, I am caught there. I can't give up this recitation because the fine cord of my heart is touched and I get some sort of inexpressible joy in me. Some ecstatic touch I find in my heart as long as I chant *Bhagavad-gītā* in obedience to the instruction of my Gurudeva."

So *ruci*, crossing the knowledge - the knowledge may also give out, but more than that is our taste for the thing, *ruci*.

"The experience, the conception of some supernatural knowledge, supernatural ecstasy, ecstatic feeling, I experience when I repeat the reading."

Sat, cit, ānanda, not only appealing to the conscious world, but transcending that they appeal to the *ānandam*, to the sense of beauty, love, charm, all these things. The higher plane, the superior plane of our life is there, that *ānanda*, ecstasy, happiness, joy, that plane. The most fundamental plane of our life is there. So, the proper way to approach the revealed scriptures should be in such a submissive way as if that is one with the Supreme Lord.

Mahāprabhu told Sanātana Goswāmī when Sanātana came to praise Him, when Mahāprabhu gave sixty-one kinds of interpretation in one *śloka.*

ātmārāmāś ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

These sixty-one different forms of explanations were given by Mahāprabhu to this *śloka*.
Then Sanātana Goswāmī told, "You are *Bhāgavata* itself, You are Kṛṣṇa Yourself. You can express Yourself in any way You like, any way You like."
And Mahāprabhu, in His modest way replied, "Why do you praise Me? Don't you know Kṛṣṇa's *Bhāgavata* is Kṛṣṇa Himself. Every letter is Kṛṣṇa. Sanātana, every letter of *Śrīmad-Bhāgavatam* is Kṛṣṇa Himself. That is infinite. Every letter contains infinite meaning."

The approach is all-important. So scripture also if properly approached we shall find like that. It will come itself with its own real meaning, natural meaning, to us. *Sevonmukhe hi jihvādau.*

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

[Therefore (Because the Name of Kṛṣṇa is identical with Himself, and is beyond the realm of sense experience) the Name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses beginning with the tongue in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.234]

Śravaṇa, so all the scriptures to be studied in Gurukula, from a proper source.

ya'o paḍa bhāgavata vaiṣṇavera sthane [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

["Go to a Vaiṣṇava, from him you will get the real stand-point of *Bhāgavatam* and how to approach it."]

[tad viddhi] praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

The whole dealing of studying the scripture should be of such attitude. Then everything will be right, *sevonmukhe*. So all important is our need, out attitude, how to approach the infinite knowledge or infinite ecstasy. That submissiveness, total unconditional submissiveness in our search - then Kṛṣṇa is there, according to the purity of submission and earnestness to search the truth, to search for Kṛṣṇa. Kṛṣṇa is there. Kṛṣṇa is everywhere. We can see only Kṛṣṇa, nothing else. Sometimes Kṛṣṇa and *māyā*. Sometimes Kṛṣṇa with His devotees of different pastimes, *līlā*. That is the *Dhāma* also, like that, every transcendental plane is like that. It is real, it is free, it has got its liberty, he or she, whatever, liberty, superiority, pleasure. So the only method, the nature of our approach - He's everywhere.

sarvatra krsna anoti pari cari nai seva diti parija artanini mai [?]

Everywhere the figure, the colour, or representation of Kṛṣṇa is shining with great lustre, but only one can see whose eyes are pure, purified. Not covered with the prejudice of different kinds in the plane of exploitation or renunciation, or calculative devotion. If we can cross these three planes then everywhere we can find Him. _____ [?] But whose eyes are covered by the dust of different plans and purpose, *anyābhilāṣa*, *karma*, *jñāna*, filthy desires, fleeting desires, or organised exploiting desires, or to get out of the troubles around liberation desires, we can't find Him. We can't find Him. Those prejudices cover our feeling. He's everywhere, still we can't see Him. We can see only the cover, because of cataract, cataracts of different layers on the eye so we can't see.

So, it is the duty of the Guru to remove the cataract. *Ajñāna-timirāndhasya jñānāñjan-śalākayā*. With speak, mixed with that *ajñāna*, some ointment of the eye, mixed with the ointment of truth, it removes the cataract of the eye. Then we can see the Infinite. And the background comes out in the front and we can see, we can feel, we can hear. The sound also, like the eye, the ear also so, touch also so. Only our own prejudice has covered us. Sun is there but if I cover my eyes no sun. Sun is, but no sun if I can cover my eyes. Sound is but if I can cover my ears no sound. Something like that. And deep vision with respect, with reverence, with love, with beauty, with earnest hankering for the sweet association, we become qualified to come to that plane.

andi yuta yaku jari visaya dhuli te karmana se para tattva payi dhuli te [?]

Our inability, our uneasiness is the cause not to see Him...

82.12.09.B

Śrīla Śrīdhara Mahārāja: Hundreds, thousands of desires are already within us, and they have covered us. Like my hand against the sun, against the infinite nature of the world. Only compartmental knowledge has covered our sentient self.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Na vidya nata puruṣaṁ [?] Neither heroic nature, nor scholarly life can give us Him. Only simplicity, only real hankering can give Him to us. *Bhakti*, devotion, tendency to devote us towards Him, not to make Him subservient to our infinitesimal mean cause, but to surrender to His holiest cause. We're for Him, not He's for us. In the beginning we're for Him, then we shall be able to understand that He's also for us, visa versa. For our real life, His presence is urgent. Otherwise, how can we live if we can have a slight taste of that we won't want to live any longer without His association, can't continue our living, so sweet association.

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate

["By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers."] [*Bhagavad-gītā*, 6.22]

If anyhow we can come in contact with Him, we can never conceive, we have the possibility of conception there cannot be greater necessity, or greater gain. This is the highest need. We can feel it direct. And if we are in His connection, no trouble, however great in this world can budge me an inch from my position, can never affect in any way if I am there in that plane. No amount of affliction can disturb us.

Whether God is or not, a great problem, but God is only there. Ha, ha, ha. He's at the support of everything, support of me and the environment. He's there. What is existing, He's of what quality? What is His nature, of the environment and of me? The foundation where we stand, the environment and also myself standing, what is the nature of that foundation? Ultimately we have to go, that foundation is on the upper, not on the lower. We're not standing under the foot, no foundation, the foundation over the brain, not brain but feeling. Even brain can be crossed if in the material plane where we stand, that also can be crossed.

Only our feeling stands in some other feeling, some other higher and greater more spacious plane. There we are, the feeler, the subject, we require foundation of that thing. All these experiences are standing where? On some higher plane of consciousness. Consciousness is the

be-all and end-all. *Sat-cit*, existence, *sat* means existence, *cit* means *cetana*, consciousness, spirit. Then *ānandam*, the next highest layer is all sweetness.

Only the crookedness of our consciousness of plurality and collusion of the interest of plurality, that must vanish. We shall try to find oneness, common interest, merge our selfish individual interest in search of common interest. Common, not only of human beings, but even insects, trees, the stones, everything, this ether, everything. Go back to the origin of the idea of all different concepts. What is there? The bed, the mother of all feelings, all sorts of sentiments, what is there? The sweetness, sweetness, sweetness. Then how this bitterness can come out of that sweetness? How is it possible? Then we're to know gradually the development there, the gradation, intensity, all these things to be known.

But if we're in the right view, nothing will disturb, everything will be pleasing. Competition is not bad, but only selfishness to be eliminated from the competition. All in player's mood, just as we say, 'take it in player's mood.' Then the difficulty may be minimised. So, this is *līlā*, then it is all right, player's mood. The gainer, the winner and the defeated party, if it can be taken in player's mood, a play, then no trouble within the heart, no vindictiveness, *līlā*. Both parties, the winner and the defeated, both parties may enjoy a play.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. From individual we're to go to universal, and again, from the general universal plane we are to go to a particular, specific, competitive life, but to please the Centre. And here, to please the individual effects, and that is the central cause, competition to please the central cause which is the Absolute Good, the source of all goodness. And here to please so many branches, competing, there's the rub.

ātmendriya-prīti-vāñchā - tāre bali 'kāma', kṛṣṇendriya-prīti-icchā dhare 'prema' nāma

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.165]

That is love, this is lust. We're to avoid, sacrifice this individual aspiration for the Absolute, for the Centre. To be centralist, the problem in general is to be centralised in all its respect, to be centralised. Be centralised, try to understand central interest and be centralised. And there may be competition, no wrong. Giving, competition in donation, who can give more donation, competition, who can give more, not that who can absorb, take more, that is bad, who can give more. Peaceful and holy competition, holy competition, and this is mean competition we're in the midst of at present. This attitude should be analysed. Everyone has got their own attitude. More or less it is esoteric, and esoteric is necessary. Devotion, the basis of devotion. This is all intellectualism, but when it is endowed with life it becomes pleasant, sweet. Otherwise mere intellectualism won't give us the reality, the result, the desired end of our life. Practice, *sevā*, service, not formal representation only, but substantial representation, we're to accept, we're to live the life. We're to live, not intellectual acknowledgement, intellectual professing can do, but we must have to live the life, practice, *sevā*. *Paripraśna*, honest enquiry, not intellectual

enterprise in the name of religion, that won't have much value, but to live the truth. Whatever we shall understand we must utilise it in our daily life, our daily movement, sincerely, then we can understand the gain, the benefit of the life. Kṛṣṇa. Govinda. Nitāi.

gauri rame gauri rame mukhi badhi denai charay [?]
gaura ami gaura ami ke mukhe bhadhi lahi cari gaura acar loile se phala phali [?]

"I belong to Gaurāṅga's party, I belong to Gaurāṅga, Gurudeva, Prabhupāda's party."

A mere repetition in the lips, a lip deep repetition, that won't do. But Gaura *ācāra*, Gaura *vicāra*, his decision and his practice we must accept for us, then we shall hope to get some concrete result. To live the life is all-important. That is not imitation, that does not want any money, or any grandeur, or any sort of external charm, but it is more dependent on the inner heart.

The attitude of the inner heart - "I'm there, I'm there living in my innermost quarter."

And he must be utilised. The party is he, within, not this body, not the property, not the name and fame, but within, who is sometimes gathering moss and sometimes clears the moss.

...

Mahāprabhu. Gaurāṅga Sundara. Infinite. Then, any question? Where is Vidagdha Mādhava Prabhu? If you are questioned, if we question you to come out with your inner tendencies to understand, that the adjustment what you've acquired now. Kirtan anta tato varam [?]

To exact, to assert, to deal with the question, inner necessity arises how to answer this question. The thing within will awake to answer within you, how to meet this question. 'Why have I accepted this path of life? What is the explanation in me? Am I sincere?' Then I must ask myself why I have accepted this path. I must have a clear answer from my heart, from within - why I accepted this. My heart must have to explain to me my inner understanding. And the answer you will get, you will strive within to the utmost extent how to reply. So *kīrtana*, chanting, is the powerful method of cultivation of the spiritual cause.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Any question? Put questions to your own self. From the surface it will go to appeal to the inner surface to have the answer. It is there, it is there. The inner man will answer, the *caitya-guru*, the *caitya-guru* will answer many things, automatically. Some days we are sitting here, sometimes some subtle questions come within. Then the meaning about some *śloka* appealing to the *caitya-guru*, then sometimes it becomes clear. *Caitya-guru* is there.

atma bare dustyajya mantavya nidhi tasa tubya [?]

If anything is to be discussed here in this mortal world, the most wonderful substance, the knowing principle. The consciousness - that is the most charming thing, consciousness. A research scholar with his brain going to research, "What is the underlying principle here? Things

are going in this way and not that way - what is the reason?" Diving deep to study the inner nature, and they're getting some sort of answer. The enquirer is a conscious unit, and that which is coming out that is also some judicious and intelligent thing within the nature. The researching intelligence is satisfied with the corresponding, wonderful conscious arrangement, design, below the surface.

They're coming with the truth, big story, "Oh yes, I have found out." But what they have found out, that wonder is already there. And that is an infinitesimal part of the wonderful design. And the source of the whole, how great He is. A very smallest part, discovering, inventing, he says: "I am great. I am Einstein. I am Newton. I am so and so. I have discovered this fresh thing."

But the very ocean of that wonder is already buried, ha, ha, under the surface. And that is to neglected, that is to looked at as stone, fossil. The wonders that are coming out of the fossil, by a tiny brain, and the ocean of wonder is there below the fossil, ha, ha. And these men are very great, other things are fossil, which is ocean, infinite wonder. Very fun, sarcastically. Hare Kṛṣṇa. They're foolish scholars, ha, ha. From the stone they're creating. It is there infinitely. And only a smallest part he has understood, 'he's so great' and this is false. 'All stone.' Foolish to the extreme.

Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Mahārāja, in the *Bhāgavatam* there's a story about Mahārāja Rantideva [?] and I believe that he's asking some prayer to, he wants to help all the conditioned souls, all the fallen souls, he has some prayer. So what type of devotion is this?

Śrīla Śrīdhara Mahārāja: Yes. One who gets a sweet thing, it is natural that he will like, if he's not jealous, that everyone may taste that sweet thing. Sympathetic, he will engage himself to taste that sweet thing and he will also aspire that everyone may taste the sweet fruit, it is quite natural. *Nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2], all may live happily, and thereby the reaction comes to him and makes him more advanced. What is healthy to me, if I can distribute to the environment, the environment will also improve my health, more and more. If, purity, I can throw around, that will come as a reaction and make me purify again. It is natural. *Satyaṁ paraṁ dhīmahi*, in the first *śloka* of *Bhāgavatam* Vyāsadeva says, "Let us, not myself alone, but let us all come to taste of this sweet thing." Vyāsadeva in the first *śloka* of *Bhāgavatam* he's announcing, "Let all of us come and taste this great, sweet thing." *Dhīmahi*, that is plural number, that all have come, all of us engage ourselves in the search of the taste of the sweetest thing.

Gaura Hari. Nitāi Gaura Hari bol!

Vidagdha-Mādhava: Guru Mahārāja, I have one question here by Nimāi Paṇḍita Prabhu. He wrote a letter some time ago and he's asking a question, coming from *Śrīmad-Bhāgavatam*, chapter four, sixth canto.

annaṁ carāṇāṁ acarā, hy apadaḥ pāda-cāriṇām [ahastā hasta-yuktānāṁ, dvi-padāṁ ca catuṣ-padaḥ]

["By nature's arrangement, fruits and flowers are considered the food of insects and birds; grass and other legless living entities are meant to be the food of four-legged animals like cows and buffalo; animals that cannot use their front legs as hands are meant to be the food of animals like tigers, which have claws; and four-legged animals like deer and goats, as well as food grains, are meant to be the food of human beings."] [*Śrīmad-Bhāgavatam*, 6.4.9]

In this verse Soma is explaining to the Pracetās how Kṛṣṇa has arranged for one living entity to be food for another. "And four-legged animals like deer and goats as well as food grains, are meant to be the food of human beings." That's a quote from *Bhāgavatam*. So his question is, "Why does Soma and the *Bhāgavatam* appear to condone meat eating?" The words 'like deer and goats' are [Śrīla A.C. Bhaktivedanta Swāmī] Prabhupāda's and he goes on to explain that cows should not be killed, but cows are also *catuṣ-padaḥ*, four-legged animals. So in the light of this verse why should they also not be killed? Where does it say in the *Vedas* that cows should not be killed?

Śrīla Śrīdhara Mahārāja: I can't follow your argument.

Vidagdha-Mādhava: I see.

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's quoting this conversation...

Śrīla Śrīdhara Mahārāja: Somewhere it is mentioned that one animal is created as food for another?

Aranya Mahārāja: Yes. And then uses the verse that describes "deer and goats can be eaten by human beings."

Śrīla Śrīdhara Mahārāja: Yes. And not the cows.

Aranya Mahārāja: He's asking, "Where does it say in *Bhāgavatam* that cows cannot be eaten?"

Śrīla Śrīdhara Mahārāja: Where is it mentioned in *Bhāgavatam* that cows cannot be killed?

Aranya Mahārāja: Yes, and eaten by humans. So he's asking that if deer and goats can be eaten, cows also have four legs, why can't they be eaten?

Śrīla Śrīdhara Mahārāja: Do you think that *Bhāgavatam* has given advice that 'eat goat, eat fish, eat this animal, that animal?' What have you understood from *Bhāgavatam*?

Vidagdha-Mādhava: Well, this is not my question. I understand that...

Śrīla Śrīdhara Mahārāja: Here you do not understand the very fundamental thing of the whole system. It is already there.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
[na karma-phala-saṁyogam, svabhāvas tu pravartate]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā,* 5.14]

It is the outcome of the misuse of the free will of the *jīva*. And it is there, how to get out of that filthy nature, that has been dealt there. Not giving provision that you eat this animal, that animal, don't eat that animal, don't eat that animal. Even a vegetable, if you do not do anything else, still you are a nuisance by your bathing, by watering, by your walking, so many disturbances caused to the animal kingdom. How to get out of that attempt of creating nuisance in the environment? How to get out?

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

And:

loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā]

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license

to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Bhāgavata does not say that 'do this.' You are already in the mud. How to get out of the mud? That is the necessity of the advice of *Bhāgavatam*. *Bhāgavata* has said 'you eat deer and you will be innocent'? Does it say like that? 'Eat deer, eat goat, eat this thing and that thing and you will be free from any sin.' Has it told like that?

Vidagdha-Mādhava: No.

Śrīla Śrīdhara Mahārāja: Then, it is already there, you are already in the mud. How to get out of that mud? That is the outlook of *Bhāgavatam* and it has advised in that way. And why you are in the mud? It depends on your free will. Why such free will has been given by God? It is a part of the spiritual substance.

That systematic knowledge you must have. Only abrupt questions from here and there that corner, absurd things, always repetition. Always repetition of the absurd questions, no digest. The questions must be made on a proper plane. Why some things should be repeated once, again and again, again and again. That means he does not understand anything.

We're to understand the whole system, how, what is what. Why this sin? Kṛṣṇa has directed to commit sin? These are the salient points to understand. *Bhāgavata* has asked to 'eat these things'? If already they are doing, that is less harmful than cow killing, and human killing. To kill an animal is less injurious than killing a human being.

When a football is just near the goal, if we lose it, then we moan, "Oh a great chance is lost." But when it is in the centre we do not moan. So, human life is a nearer approach towards our real life, a great chance, a key to the success of the whole wandering in the world of nescience. So come to human form, the valuable chance here, so if I kill a human being I've done a greater wrong to the person. And so many animals there are who are nearer the approach towards humanity, their chance should not be hampered, in that way. A creeper's life is less valuable than an animal's life, and an animal's life is less valuable than a human's life, in this way. The gradation is there. As I gave, when the football is nearer the goal and the chance is missed, the more deplorable it is. So according to that the valuation has been attached. And if a *sādhu* is killed then greater reaction, in this way, the valuation in the life is calculated according to its chance towards the higher. The important life has been taken away, so greater wrong to him. In this way, many times it has been told. *Loke vyavāyāmiṣa-madya-sevānityastu*.

The man is already in the mud, not to put him in the mud. *Śāstra* does not want that he'll be cast into the mud. He's already in the mud, so how to take him out from the mud, that sort of instruction. You tried where which side is very liquid, come easily from that, and when the mud

is very dried mud you will be entangled and can't move. In this way some sort of recommendation to come out of the mud, *śāstra* recommends, not that 'you must have to do this', not that. And why he's in the mud when there's God who is all merciful? That question is given in another place. These important, salient questions you must have to understand, these important junctions.

When God is omniscient, He's omnipotent, He knows everything, and He has got every power, and He has got the highest feeling heart, sympathetic heart, then why this world suffering? So many *jīva* is suffering, so many souls are suffering. God has no heart, or He's not omnipotent, or He does not know, not all conscious?

The fundamental things, these points you must have your solution. Otherwise you will always be entangled into questions pushed here, you will run there, again pushed from that side you will run to that side. You will have to move with no way of getting out a solution. Kicked from one side you will have to go to another side, by kicking.

Cow species holds the higher position of all the animal species. So if that chance, if he's killed, his further curing life is ruined, so greater loss to the soul within, in this way. And human killing also more sinful. Why? Important chance, it may go towards the highest aim, so to destroy that is a greater harm. The higher chance, if lost, then he's more loser, in that respect.

The plant eating is also not innocent, there is also life. So Vaiṣṇavas are not like the Jains, the plant eating, but they take *prasādam*. And why do they not devote all the plants and vegetables for the Lord? There is the direction in the *śāstra*.

"These things, dedicate to Me."

So according to that we'll dedicate those things and take *prasādam*. Vaiṣṇava is not mere vegetarian, but they're *prasādam* _____ [?] And what is to be offered for *prasādam* that is also mentioned there in the scripture. And there is also some calculation behind. And all vegetables are not used. Tulasī is also a vegetable. Śālagrāma is also a stone, outside. These things are to be reckoned, then we can understand, we can give opinion.

82.12.09.C_82.12.10.A

Śrīla Śrīdhara Mahārāja:

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he

does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

But if there is possibility of such attitude, that if one is externally seen to crush the whole of the solar system he does not do anything. Killing the whole solar system, or many solar systems, even killing, he does not do anything. That point is also to be understood carefully, how it is possible. *Hatvāpi sa imāḹ lokān, na hanti na nibadhyate. Yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate.* Why? How is it possible? To kill this plant, kill that animal, the whole creation can be crushed, still no sin. How is it possible? In what plane of life it is possible?

The *nirguṇa*, the most fundamental flow is running towards some direction, and to identify wholesale with that. Any moment, the most fundamental flow, to identify with that flow, then, not only he does harm by killing, but he does good by killing. And killing means what, what is killed? Our dress, the body means dress, the person is not killed. His dress is changing. All these things are to be understood.

And industrious in another plane, inactive in one plane but active in another plane.

Aranya Mahārāja: I think I'm always acting in the lower plane.

Śrīla Śrīdhara Mahārāja: Then wakeful here and another party wakeful in another plane, ease lover.

Devotee: I have one question Mahārāja. Recently when I was in Vṛndāvana I went to Rādhā-kuṇḍa and at Rādhā-kuṇḍa I saw some devotees doing *daṇḍavat parikramā* of Govardhana Hill. And I understand that the object of doing *daṇḍavat parikramā* is so that you have *darśana* of Lord Kṛṣṇa within five days. And I wanted to know what type of devotion, is this bona fide?

Śrīla Śrīdhara Mahārāja: Maybe in particular case, but not bona fide in all cases. If there is any revealed direction, "circumambulate Govardhana for five times then you will see," if some conditional revelation, then it may be possible. Otherwise only by attempting, as a general part of devotion to circumambulate Govardhana, that does not mean that anyone and everyone will have *darśana* thereby. Kṛṣṇa. And what is *darśana* that is to be thought and understood. So many people see something and think that "I have got *darśana*." Gaura Sundara. So only by circumambulating Govardhana five times one can have, that cannot be the general thing, general rule, but in particular case it may be, may not be impossible.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Vidagdha-Mādhava: Mahārāja, in many places in the *śāstras* we're being encouraged to chant the Holy Name. Sometimes in different *Purāṇas*, in different parts of the *Vedas*, different results are given for performing ritual activities and some austerities, but all meant to encourage. So still we find many devotees becoming discouraged.

Śrīla Śrīdhara Mahārāja: *Śāstra* has encouraged the chanting of the Name, but sometimes we find the devotees they're discouraged to chant the Name?

Vidagdha-Mādhava: They become discouraged.

Śrīla Śrīdhara Mahārāja: What is the reason? You want to know the reason for the difference?
The present Gauḍīya Maṭh lies there? They discourage that imitation?

Vidagdha-Mādhava: No, I'm saying that many ISKCON men have become discouraged.

Śrīla Śrīdhara Mahārāja: They have come also from Gauḍīya Maṭh, ISKCON, ultimately Swāmī Mahārāja came from Gauḍīya Maṭh Mission.

That mere lip deep sound is of no value, imitation. There must be some wrong purpose within, that is not true name. Name means Vaikuṇṭha Name, Name and whose Name, that is inseparably connected. So anyhow spiritual Name, this physical imitation sound and the spiritual Name, that we're to differentiate and understand. *Vaikuṇṭha-nāma-grahaṇam*.

[sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sāṅketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

The aim must be towards spiritual, Name, Kṛṣṇa's Name, *rūpa*, *guṇa*, *līlā*, everything is spiritual, not mundane. If we want to make Him a member of the world of exploitation then we're wrong there. He's above, He's in the transcendental. Kṛṣṇa *Nāma*, *rūpa*, *guṇa*, *līlā*, all transcendental, we're to connect with that transcendental sound. Name God, and not a perverted reflection of the Name, that can be taken by the lips.

Even parrot, even a machine, the sound can be produced by a machine also, not that sound. Only ethereal material vibration, that is not it, the underlying connection must be with what is God, what is Kṛṣṇa. The Name must have that sort of connection, otherwise it will be imitation. It will be lip deep sound in the mundane vibration. We're to differentiate that.

Name of God not any perverted reflection of the Name. We must have that connection, that idea in the background. And taking the Name of Kṛṣṇa, then not a man who is named as Kṛṣṇa. There may be a man whose name is Kṛṣṇa. Sometimes accidentally *nāmābhāsa* may come but not the Name proper. A systematic search, a systematic practice of taking the Name is necessary

to relieve from this land of exploitation to take me to the land of devotion, some process. It is a concrete thing and not imagination. We can apply to myself and see the Name Kṛṣṇa. Kṛṣṇa and Kṛṣṇa's Name is one and the same, then I'm taking Kṛṣṇa. One Name of Kṛṣṇa can drive away all the sins. I'm taking, are all these sins driven from my heart? Then where's the rub, why not so?

nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat karttuṁ na śaknoti pātakaṁ pātakī janaḥ

[The sinner cannot commit so much sin, what even one word, the Divine Word, the Divine Name can.]
[*Kūrma Purāṇa*]

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

One cannot commit so much magnitude as one Name is not sufficient to clear it off. A single Name of Kṛṣṇa can do away with all the sins, as so much sin that one man can never commit in his life. Then we're taking the Name of Kṛṣṇa, all sins cleared, gone, left me, why not? Then where is the trouble? In a proper mood we are to take, the Name must be transcendental.

Vaikuṇṭha-nāma-grahaṇam aśeṣāgha. *Aśeṣa* means infinite, endless sin can be washed off, if one Name is Vaikuṇṭha Name. Vaikuṇṭha, Name of infinite characteristic. *Vaikuṇṭha-nāma-grahaṇam aśeṣāgha- haraṁ*. *Āgha* means *pāpa*, sins. *Pāpa haraṁ viduḥ*. We're to understand that one single Name can do away with all the sins a man may have, but that Name is infinite character, that is transcendental Name.

Anyhow we must be, must come in connection with the real party, not imagination. Kṛṣṇa *saṅkīrtana* is not imaginary thing, that by indulging in some sort of imagination we shall get out of all the practical difficulties. So absurd, not things so absurd. The whole energy must be diverted, directed towards that, left for His mercy. He will come and convert me fully, absolve me fully from the, *anyābhilāṣa*, *karma*, *jñāna*. Idea of elevation, idea of fulfilling fleeting desires and ideas of salvation, all these underlying ideas must be burned to ashes. We must have to come to the fact, to the reality. We're to deal with reality, not imagination.

...

Kṛṣṇa *Nāma*, Kṛṣṇa and His Name, His *rūpa*, *guṇa*, *līlā*, all inseparably connected and that is all transcendental. And what is transcendental, beyond the jurisdiction of our mind, not even, but soul also, we are to understand the plane of sense perception. Then mental concoction. Then our, the fact that can be caught by our intelligence only, mind also cannot imagine that. Then the *ātmā*. Then beyond that Paramātmā. Then on the other side there is that Vaikuṇṭha.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya]

'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana'
['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohaṇa]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

And that most subtle and most fundamental plane we are to reach. We must not think air as ether. Air or the smoke, we should not think a smoke, that this is ether. Just as electricity, that has got it's own acquaintance, own nature, own property. A foolish man may think, 'The smoke, oh, this is ether.' Won't get any response thereby, and he'll come to conclude, 'Oh there is no electricity.' That will be his conclusion. He's applying, making experiment with smoke, or with air, and he wants to have the facility of ether. That is not possible. We're to reach the layer of ether then we can expect to get its benefit.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu Gaurāṅga Sundara.

Vidagdha-Mādhava: Before one can chant the pure Name he must have the proper background conception.

Śrīla Śrīdhara Mahārāja: Yes. That is, our serving nature must be roused, awakened within us. Eye can see, ear cannot see. Eye cannot have any conception of sound. Ear cannot have any conception of colour. So our mind, *avāṅ-manaso gocaraḥ*, our word, our mental thought cannot reach, cannot touch that plane. Repeatedly these things are told. He can come down to touch the mind, the body, but mind and body cannot rise up there, because they're gross and that is most subtle. That can come down to this plane. We want to have connection in that line, so we shall pray in such a way that He will come down and give me touch. The Name will have to come down to my plane and to dance on my tongue. Bhaktivinoda Ṭhākura's,

hṛdaya haite bale, jihvāra agrete cale, śabda-rūpe nāce anukṣaṇa;
[kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara, sthira haite nā pāre caraṇa]
[*Śaraṇāgati,* 2, *The Songs Of Bhaktivinoda Ṭhākura,* p 59-61]
[Collection of verses, 253]

From Supersoul to soul. Then through the mind it will come to touch, from the heart it will come. The force will engage, will force the tongue to take the Name, take His Name. Not we can take but He can come and engage us to take His Name.

The subjective freedom is on that side, and our side is our negative prayer. *Śaraṇāgati*, surrender, so that He may come down. He may condescend to come down to accept me as His

platform to dance, to handle me. The whole thing is of that type. That to attract Him to come to my gross self. My self is a very gross thing in comparison to that subtle, higher thing. He can come down, I cannot go up, and if He takes me up then I can go. *Avaroha-panthā*, descending method, not ascending method. The connection always in the descending method. He can descend. So we're to do something to invite Him to come down to our lower plane, then we can have touch. We can't force Him. His sweet will we're to tackle, anyhow. Why? How?

Śaraṇāgati, surrender, the negative side, *dainyam*. "I'm the most needy my Lord, poorest of the poor."

That sincere prayer can draw His attention and He can come, only this. It is not an area in this solar system that we shall go out of our own ability and find Him there, fixed thing, not like that. It is reality to the surrendered soul, but that is also existing, that can be measured. *Śaraṇāgati*, surrender, that can come to law, that can be measured by that sort of law. Why one is, *dainya*, *ātma nivedanam*, *goptṛtve varaṇa*, by all these symptoms one can measure, one expert. Who is expert in this department he can measure that he has got *śaraṇāgati*. What he says has got connection with Kṛṣṇa proper. Otherwise, gauri rame gauri rame mukhi badhi denai charay [?] only professing that, "I belong to Kṛṣṇa, I have devotion," these things have no value, this propaganda has no value. That is most impossible, still it is real.

Finite and infinite, condition, unconditioned, the relation just the opposite. How can I force, a point of my type can control the Infinite? This is impossible, but still it is possible by His infinite grace. He can do anything and everything. That is my solace, consolation, the basis of my hope and ambition. Only that side, hopelessness, helplessness, the sincere conception of one's helplessness is some type of capital, to draw Him, to force Him to come down. The negative side, opposite side. "I have got nothing. I'm the most needy." It is not professed, to profess only, but that deep, sincere feeling of helplessness and dependence on Him in His favour. His sweet will, that can give some sort of connection with that higher thing of the most subtle nature which is everywhere, and which can know everything. Whether it is a real call or some motive behind, He knows it fully well, the call for which, the quality of the call. "I want You my Lord." The call of what nature, it can be measured. He knows everything. So no cheating is possible there.

Still it is reality, though beyond our imagination, our conception, *avāṅ-manaso gocaraḥ*. It is plainly described that He's not within, *vāc* means word, sound, *manu*, mind, *avāc*, *manaso gocaraḥ*, *atīndriya*, transcendental, supra-mental, all these terms already told a thousand times by the scriptures. This is His nature. Still He's real and He's *the* real, *the* reality. And all other things which we conceive to be real at present they all evaporate, they're unsubstantial. The real substance is He there.

Dive deep, dive deep, deeper to deeper, and self-abnegation, abnegation. The pride is there, "I'm something," that is ego, that is the most enemy to our soul's existence. I've gathered some rubbish from this material world, and some construction made of that nasty element, that is ego. And we're very much proud of that ego, mainly of knowledge, or some sort of favour, or internal capacity, of these things. That ego is the greatest enemy to us, to our own self. That should be

totally dissolved, that ego, *ahaṅkāra*, false vanity. False vanity to be demolished, pulverised, or burned to ashes. Sacrifice, *yajña*, the word, sacrifice, give, give. What you have got, all rubbish, give it away, give it away. The part of your pride, all of different elements gathered together, give it away, give it away. And what you have within that, your real self, that is the child of the real soil.

Atma bari dustavyah, mantavyah, srotavyah [?] many things. Try to know thyself, your inner self, your fine handsome self. Then more handsome thing to be connected with that fine self within you. This is rubbish, we have gathered rubbish in the mind and different planes and that has formed an ego. From one birth going to another birth, and in different innumerable births we're living in different planes in this mundane world. Ego, that is our enemy. What is sitting at the centre of our heart, that ego, that is our enemy. Real ego is within and it is eternal. Atma bari dustavyah [?] Find yourself who you are, not this body.

When Brahmā began to explain the *Veda* there were so many students. Indra was there, and some _____ [?] one demon's son was there. "What is *ātmā*, you are that." Brahmā says, "You yourself are that *ātmā*."

Then the demon's son he thought, "This body, I'm this body."

Another thought, "No, I'm the mind."

Another student thought, "No, I'm not the body and mind, but within that something."

In this way, conception varies according to our capacity. Instruction coming from the same source with same force. But we, according to our capacity catch the meaning in different ways due to our respective abnormal position of different degree. So from the *Vedānta* different interpretations, variegated interpretations.

Śaṅkarācārya gave some interpretation and that is also accepted by a large majority of scholars.

Then Rāmānuja gave another, Madhvācārya. In this way, different sorts of interpretation.

And Śrī Caitanyadeva also hinted in the line of *Bhāgavatam*, the last production of Vyāsadeva, which was produced when he was given a good stricture by his Gurudeva Devaṛṣi Nārada.

"What you have done? You have done nothing. You have done diabolically wrong. Give this thing, otherwise all useless rubbish. You give to the public that ultimate cause is Kṛṣṇa, all love, not an imaginary cipher. God is not imaginary cipher, but He's all love. He's concrete, He's of human nature, so dear to us, we're so near to Him, but far, far off."

Vivekānanda says: "Wherever you get human figure, you take him God and worship him." This is Vivekānanda. "Leaving away the human figures, so many royal persons, where are you running after to seek such for God? God is all these fellows. Suffering from so many diseases, miseries, they're God, worship them. There's no other God. Those that say there is another God it is

fictitious, they're enemy to the society. Serve these poor persons, *daridra-nārāyaṇa*, poor Gods, *daridra-nārāyaṇa*, poor Gods."

God can never be poor, they say: "Poor Gods, *daridra-nārāyaṇa*." The Nārāyaṇa has come in the garb of poor persons to you. Then, "I'm also Nārāyaṇa, why should we also go towards another Nārāyaṇa?"

Ha ha. Nārāyaṇa. Lakṣmīpati. Who is the master of all resources. He's Nārāyaṇa, and poor fallen souls, then what is the position of a goat, a cow? Why do you kill them? He's not Nārāyaṇa? Only human figure Nārāyaṇa? They also cry in pain, suffer. There is no Nārāyaṇa? All Nārāyaṇa is concentrated in the poor human figure?

The bogus persons and the bogus people they adore these bogus leaders. They're deceivers, self-deceivers, cheaters in the name of religion. Human figure is Nārāyaṇa, then everyone is worshipping a Nārāyaṇa. Husband is worshipping wife, wife is worshipping husband, then there's child. In this way they're worshipping the man God, God in man figure. If it is so everyone is doing some sort of service to the human body. Gaura Sundara. Self deception.

Nitāi Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: Mahārāja, how can we tell if someone is a pure devotee, I mean, what do we look for?

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Devotee: How can we tell if someone is a pure devotee? What qualities do we look for?

Śrīla Śrīdhara Mahārāja: The symptoms of a devotee is already given in the *śāstra*. Perhaps in *Bhāgavatam* twenty four, infinite characteristic, but twenty four has been given in *Bhāgavatam* perhaps. But the general, one is devoted to the Lord, who is, By Itself and for Itself. Attraction for the truth, central truth, which is, By Itself and for Itself. He's for Him. Everything is meant for Him and He exists by Himself, not created. Attraction, the affinity, the necessity of searching for such prime cause of centre.

Trying for the fulfilment of ones own inner heart, leaving aside all these things. Who are, generally the external signs or symptoms will be this, that he's not hankering for any gain or loss of this mundane world, flickering world, *anitya*, what is not stable, not eternal, not hankering for that thing.

samaṁ sarveṣu bhūteṣu, [tiṣṭhantaṁ parameśvaram
vinaśyatsv avinaśyantaṁ, yaḥ paśyati sa paśyati]

["One who sees the Supreme Lord (in the form of the Supersoul) situated equally within all species from Lord Brahmā down to the immobile life-forms, and who sees the Lord's

imperishable nature remaining within the perishable - such a person actually sees."] [*Bhagavad-gītā*, 13.28]

Loss and gain of this mundane world is equal to him, does not care for any loss or gain here. And searching for some eternal truth, what is ecstasy, *anāndam*, or happiness proper, searching for that.

kamukah pasyanti kamani mayam jagat - lubdhah pasyanti dana mayam jagat [?]
Dhirah pasyanti narayana mayam jagat [?]

[nārāyaṇa-mayaṁ dhīrāḥ, paśyanti paramārthinaḥ
jagad dhana-mayaṁ lubdhāḥ, kāmukāḥ kāminī-mayam]

["A devotee sees everyone and everything in relationship with Nārāyaṇa (*nārāyaṇa-mayaṁ*). Everything is an expansion of Nārāyaṇa's energy. Just as those who are greedy see everything as a source of money-making and those who are lusty see everything as being conducive to sex, the most perfect devotee, Prahlāda Mahārāja, saw Nārāyaṇa even within a stone column."] [?]
[From *Śrīmad-Bhāgavatam*, 7.7.55, purport] [?]

Those that are lady hunters, they engage themselves in that department and they also keep information where such ladies are available, *kāmukāḥ paśyanti.* No other things in their calculation, where a beautiful lady is to be had. Only engaged in that sort of mood, searching.

Lubdhāḥ paśyanti dhana-mayaṁ jagat. The capitalist, the money mongers, they keep the information who are moneyed men in the world. "Where is money? How to make money?" He's always awake in that plane, where is money, how to gather that, collect that, *dhana-mayaṁ jagat*. Does not see anything else but only money, money, money.

And *dhīrāḥ paśyanti nārāyaṇa jagat*, and the *sādhus* who are above all these things, *kanak*, *kāminī*, *pratiṣṭhā*. Three opposite tendencies are attracting us, women for men, men for women. Then next, *kanak*, money which can...

82.12.10.B_82.12.11.A

Śrīla Śrīdhara Mahārāja: Give it to others also. *Kanak*, *kāminī* and *pratiṣṭhā*, the credit, the name and fame, that is credit. Everyone wants that. These three, who can have conquered, he can be traced, can be taken to be the seeker of the higher truth. These three, position, this bodily attraction and this mind attraction, and also the hankering for the name and fame, the credit, prestige and popularity in this world. These three phases of life, one who has rejected, they can be taken as the real searcher of the higher truth.

"kanaka-kāminī," pratiṣṭhā-bāghinī," chāḍiyāche yāre sei ta' vaiṣṇava

["Money, women, and fame are like tigers. A Vaiṣṇava gives them up and keeps them at a distance. Such a devotee, who is without material attachments, is a *śuddha-vaiṣṇava*. Such a devotee has conquered over the material world and its illusions of enjoyment. Accepting only what is needed in the service of the Lord, he remains free from the diseased mentality of material enjoyment and dedicates himself in the Lord's service. Free from all false attachments, he sees everything in relationship to Kṛṣṇa, understanding that everything is meant for the pleasure of Śrī Kṛṣṇa."]

[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's "*Vaiṣṇava ke*?" - 'Who is a Vaiṣṇava?']
[*Mahājana-racita gītā*, from *Gauḍīya Kaṇṭhahāra*, 3.24] & [Collection of *ślokas*, 236]

Hare Kṛṣṇa. Gaura Hari bol! Very difficult to take, to give up the charm for prestige, position, *pratiṣṭhā*.

The *māyāvādī*, they can leave everything but not the *pratiṣṭhā*. "I'm Brahman, what is the highest existence, I'm that."

And the Buddhists, the atheists: "If I cannot be the supreme entity I won't live, I won't live, I won't live in a position of a slave, I won't be a slave to anything, to anybody." The atheists.

And the Vaiṣṇava, they want to live as a serving element in the whole. "I'm a serving element. I want to live with the whole as a serving unit. I like to love all. I want a life of a friend to all. Nothing to be left, nothing is bad, nothing. I want to be friendly to the environment." That is the underlying principal of the Vaiṣṇava. "Neither I want to exploit the environment, nor I want to renounce the environment, but I want environment to love."

To love means to serve, real nature of love is sacrifice for the object of loving, then it is love. Otherwise it will be lust if exploiting. If connection, affinity for exploitation it is lust. But if affinity to serve Him, to seek His good, the good of the environment, then it is love. And environment, the whole represented, not a finite like me, then it is love, the opposite of exploitation, dedication. We're to understand the special characteristic and purity of the life of the principle of dedication. There we live. Die to live.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Yajña means sacrifice. Apparently we put ghee, the most precious thing for our body into the fire. What is this? Ostentatiously most covetable thing and most useful thing for our body we

put into fire, and praying for it, that this valuable thing in the world should be reduced to ashes to clear the atmosphere.

Just as in these days people are complaining as a loud cry, the pollution of the atmosphere by the motor gases, that of the atomic energy, all these things. The atmosphere, not only the water of the ocean is polluted but the whole atmosphere is being polluted by this scientific form of living.

But sacrifice, that purifies the atmosphere. In *Bhagavad-gītā*, we may not understand, we may not follow the method. *Parjanyād anna-sambhavaḥ, yajñād bhavati parjanyo*.

[annād bhavanti bhūtāni, parjanyād anna-sambhavaḥ
yajñād bhavati parjanyo, yajñaḥ karma-samudbhavaḥ]

["From food, living beings arise, and from rains, food is produced. From the performance of sacrifice, rainfall ensues, and sacrifice is born of action."] [*Bhagavad-gītā*, 3.14]

This favourable cloud, to give proper rain, to produce our necessary crops, that helps this *yajña*, this fire, putting ghee into fire, so such gas is made off, that a normal rain will come and help us in this world. So feed the society in a subtle form, to perform this *yajña*. *Yajña* means give, and it will get in fine form. In gross form if you give to the atmosphere, the atmosphere in its turn will give you, by which you will be saved. The *yajña* is different kind, *dravya yajña*, *jñāna yajña*, then real proper *yajña* cent per cent is devotion. *Dravya jñāna* to learn to sacrifice with gross materials. *Jñāna yajña* in thought, in thought we shall think good for others, and including the primary cause Who is holding all these things. And the *bhakti yajña*, *bhakti yoga*, that is touching to the centre, where from everything to be distributed is distributed. And the idea is given in this way. If you put food into the stomach the whole body is fed. If you pour water into the root the whole tree is fed. To find such a centre and put your energy there and everything will be fed. Otherwise, it will be impossible for you to feed every part of this universe. Concentrate your energy towards the centre. Collect food and put into the stomach and automatically the whole body will be fed.

[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ,] tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

So you worship, you serve Acyuta, and automatically the whole thing will be fed. This is the key of the devotee, their life is fine and subtle, high life. Otherwise, if you approach every individual to do something, you won't be able to. If you try to put food into the brain, or into the eye, eye won't get any food, brain also won't get any food. So whole thing you send to the centre, and automatically it will be distributed to every part according to its necessity. The most scientific way of helping the whole universe. At the same time to be faithful to that centre, and

where you have every dependence. Very harmonizing principle, harmonizing thought, and most reasonable. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Not with the pride that 'I'm giving.' It is difficult to have connection with that centre. By giving to Him you find that you have got ample. The hand is giving food to the stomach, hand is also being benefited, everyone, the teeth are chewing food for the stomach, but they're also being sustained. Centre, fine centre, loving centre, Kṛṣṇa. Inconceivable, unthinkable happiness you will find within the heart of your soul. Gaura Sundara.

Parama: Guru Mahārāja, I have not understood what you were saying completely. In a practical sense then how do we preach to the public? I don't understand how you approach the centre and also approach the individual at the same time.

Śrīla Śrīdhara Mahārāja: Education. A primary teacher also gives education to the public, and little higher education, then further higher, in this way the most primitive attempt will be to make *sukṛti* to the people. They may or may not know, knowingly or unknowingly, some sort of energy should be taken and put into the serving wheel. The lowest type of *sukṛti*, the man may not know, he in a general way he's going in his own way, anyhow to snatch something, to steal something of his energy, and engage itself into the service of the Lord. Then when little inclination he has got for devotion, anyhow to canvass to make him understand in favour of the service of the Lord and to get some of his energy, or to utilize his prestige, his credit, in the service of the call. Then he collects some *śraddhā*, some regard for the central truth to help him in that way.

According to the stages to help the people. Not all sorts of preaching will be of the same nature. Different nature of preaching there should be, as much as one can do. The book distribution, they may not always consciously take it, but they have got money, they spend something here, there, "Oh, give me book." He may not like to study the book, but some money he gave and took the book. And another gentleman perhaps reading from his table that book.

In this way anyhow to engage the energy of others for the service of Kṛṣṇa. Beginning from that, from different layers we can help giving him saying, "There is the God conception is beautiful, it is very happy, it helps us to the last limit." To take it to them and when they come and join then to engage them in that service. So different stages there are. Sometimes to give battle with the atheistic scholars and to establish the supremacy of God Consciousness. Many stages there are for preaching.

As one is qualified they will do from their own position there. In different ways preaching may go. Some by writing, some by taking the writing to the purport, some by explaining what is written there. In this way, various ways. Some by cooking and offering, and some by distributing, some cleansing the temple here and worshipping the Deity thinking that, "He's been so kind to come here, to capture my mundane senses also."

Anyhow towards Him. In this way various, infinite ways of service, and that is preaching. Worship in the temple and dressing in ornamental way. And the people are coming and they're charmed with the beauty of the Deity. And purity of the pristine compound and they're being attracted by that.

Various ways. Sometimes by keeping watch that things of the Lord may not be stolen by someone. In various ways we can do. Even sometimes by giving a good beating to the dogs and boys that are stealing things or making filthy. Various ways we can serve the cause.

And service means preaching, to certain extent. And *śravaṇa kīrtana*, to hear what is God, and to reproduce it to others, to preach, that has been given more stress in this Kali-yuga. *Śravaṇa kīrtana*, and mostly *kīrtana*, chant, chanting. Not in the purpose of a trade to make money, but only with the sincere idea of preaching the greatness, of spreading the greatness of the Supreme Lord, with that idea to talk with one another.

[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, [tuṣyanti ca ramanti ca]

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[*Bhagavad-gītā*, 10.9]

What is good, we talk about Him. "My Lord is the form of highest good, I cannot talk to people without Him. My Lord is such and such, He's so great, He's so good. You also come and take Him as your friend, you will be benefited." Preaching is inevitable.

If a good son or a good friend, we try to talk about him, it is our nature. So to talk about Him, He's the nearest and best friend of us. If we feel we cannot but talk about Him. That is the wealth of mine. I want to give that wealth to others. In this way preaching is natural. In whatever position, whatever level I am, if I find this is good, to extend it to others, that is preaching, maybe a different layer of preaching. Some even may preach within the heart, he may be meditating in such a strong way, mental waves will flow to other minds. He's thinking within, but the mental waves that are created by his meditation, that is going away and touching, entering into the minds of so many others. That's also preaching, something. Thinking is also preaching in a subtle form. *Kanti śravaṇaṁ smaraṇaṁ*, that is also devotion.

Smaraṇa means to recollect, to hear, to speak, to meditate, *śravaṇaṁ kīrtanaṁ viṣṇoḥ*, *smaraṇaṁ pāda-sevanam*, then to serve, *arcanaṁ*, to revere, *vandanaṁ*, to praise, *dāsyaṁ*, serve in very variegated way, *sakhyam*, to cultivate friendship, to understand we are friend, that is also, *sakhyam*, *ātma-nivedanam*, and we offer wholesale to the Lord, that He's the absolute owner of myself. All these ways of devotion. Anyhow exertion, we cannot but exert. All exertion should be converted into the serving attitude towards the Absolute Lord. Devotion, preach, preaching in different layers. All may not be the same. Whatever capacity one has got, a learned man he may go on in his own way, a strong man he will go in another way by bodily strength. So one, whatever he has got he will begin with that, but heart's object will be one, valuation will be according to that.

Mahārāja Pratāparudra he engaged himself in the sweeper's service, and that affected the heart of Mahāprabhu. Service, service is heart, own heart. Outwardly the emperor he engaged

himself in a sweeper's service, and that attracted His heart most effectively. What is service then? Everything may be service, everything may be preaching, assertion. Preaching means assertion, to throw the wave outside, the vibration will be produced and it will go outside to appeal in the same plane.

Mahāprabhu danced and took the Name of Kṛṣṇa. The deer, the tiger, the birds, the elephants, they also danced and took Kṛṣṇa's Name. How? The inner vibration touched their soul, very fine. The elephant mentality, tiger mentality, all outside, but soul is the inner most, and soul's vibration moved that inner soul and excited them into Kṛṣṇa consciousness. So it is possible that they also were mad taking the Name of Kṛṣṇa and dancing. Some sort of inner urge made them to do so, though bodily elephant, mentally elephant, but in soul he's Kṛṣṇa dāsa. The inner most existence was moved and exerted. This is possible.

Nitāi Gaura Hari bol. Jagāi and Mādhāi were converted immediately, but our conversion, sober people we are, our conversion is so much troublesome for the Lord. Ha, ha, ha. Intense force applied, a special care.

Mahāprabhu Gaurāṅga Sundara. Gaurāṅga Sundara. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi.

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
[vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

How rarely found treasure, jewel. Sanātana, *kṛṣṇa prema nṛloke nā haya*.

[akaitava kṛṣṇa-prema, yena jāmbūnada-hema, sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga, viyoga haile keha nā jīyaya]

["Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.43]

"It is so precious, never to be found a drop in the whole human society." Mahāprabhu conceived of so deep and interest, though so deep and purest drop of Divine Love. He says, "Never to be found in this human society, it never comes down to the human society here, Sanātana. It is to be worshipped in the highest layer of the existence in Vṛndāvana. If fortunately, if anyone comes in contact with that he can't live without that, he dies without that fine food. He does not take any other food and the dearth of that food, if he does not get, he will die. If

anyone comes in connection generally he's never disconnected, but if disconnected by chance he will die. Can't stand the separation of that highest drop of nectar."

All high talks, ha ha, high talks here, ha ha, making, ha ha. Nitāi Gaura Hari bol. Necessity is the mother of invention. Create necessity, create necessity, and necessity is the mother of invention. That without Kṛṣṇa *prema*, without that nectar, nothing can satisfy our hearts, quench our hearts thirst. Preach in favour of Kṛṣṇa *prema* in the market. Ha ha. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, love, the most valuable thing ever invented is love, in the world. The most valuable thing in the world is love divine. Just as it is told about one's learning. Learning cannot be stolen away by thieves. Learning does not come to be divided amongst the partners. _____ [?] Learning, if you distribute it to others, it does not decrease. Learning is such a wonderful wealth that your partners cannot divide it, a thief cannot steal it, and if you distribute it to others it will rather increase and not be lessened. So what about Kṛṣṇa *prema*? How wonderful thing that will be, that love, a drop of divine love. Nitāi Gaura Hari bol. Gaurāṅga came with that thing of highest conception of our ambition, ever come to this world, love divine. So do or die. Die to live. Everything for Himself. We belong to Him wholesale.

...

He was the son of his former *āśrama*, Tīrtha Mahārāja.

Devotee: And as bestowed upon by Lord Caitanya Mahaprabhu is a unique subject.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Very few people will understand.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: That devotion, we are very fortunate that we can have the fortune to pick up some gems. And if we keep those gems in our heart, implement it and practice it accordingly.

Śrīla Śrīdhara Mahārāja: His father was a senior disciple of Bhaktivinoda Ṭhākura.

Devotee: My father _____ [?]

Śrīla Śrīdhara Mahārāja: And he took *sannyāsa* from our Guru Mahārāja.

Devotee: First *sannyāsī*.

Śrīla Śrīdhara Mahārāja: First *sannyāsa*.

Devotee: The foremost and first *sannyāsī*.

Śrīla Śrīdhara Mahārāja: Tīrtha Mahārāja, his...

Devotee: B.P.Tīrtha Goswāmī.

Śrīla Śrīdhara Mahārāja: His English translation, *The life of Śrī Caitanya Mahāprabhu*, *Gītā*, translated by him.

Devotee: It was him who first wrote in English, in India, *The Life of Lord Caitanya Mahāprabhu*.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura's *Life and Precepts* very short, and his a little bigger. And Nisikanta Sanyal's, *Śrī Kṛṣṇa Caitanya*, these were the books first published in English for the world people.

...

While your G.B.C, I am fifty years, more than forty five years experience in Gauḍīya Maṭh and yesterdays G.B.C resolution will be binding on me? Then what am I doing all these fifty years, more than half a century? I have got experience here. And yesterdays G.B.Cs resolution will be binding on me, then what am I, I'm a zero?

Vidagdha-Mādhava: No.

...

Śrīla Śrīdhara Mahārāja: Some questions I may have answered and he wrote an article in *Back to Godhead*, and that article was very much adored in the whole of America.

Vidagdha-Mādhava: Yes, I remember.

Śrīla Śrīdhara Mahārāja: Remember. Then some told that, "You're suppressing the credit of our Guru Mahārāja and you are introducing some other gentleman as a big Vaiṣṇava. In Navadwīpa you have found, and you're trying to introduce him into the arena. You're a traitor to Swāmī Mahārāja. You don't think that he's the absolute teacher of all of us. You're introducing another Vaiṣṇava here in this article, with credit. We consider it that you've lost your faith in Swāmī Mahārāja, your Guru Mahārāja." Acyutānanda told that.

And then Acyutānanda wanted a letter which was written by Swāmī Mahārāja to Govinda Mahārāja.

"I leave Acyutānanda in the care of [Śrīdhara] Swāmī Mahārāja, I relieve him and let him have his training there, I relieve, very much satisfied if Mahārāja takes him as his student." In this way, then Acyutānanda wanted it, "I want that letter, by order of Swāmī Mahārāja I have come to you. He ordered me to learn from you." But that letter was not found at that time where it was, afterwards that letter was found, at that time we don't know.

Then Acyutānanda asked me, "I want some incident."

Then I asked him, "Your field will be Calcutta. English knowing people you want, so if you want to do some service for your Guru Mahārāja you go to Calcutta. I shall ask Mādhava Mahārāja to

make arrangement for you, and there you will preach to the educated section and try to purchase a land on that side, where it is now."

He did so. Then he asked me that, "Swāmī Mahārāja asked me to preach amongst the masses on the banks of the Ganges. And you told me to approach the elites of Calcutta. What should I do?"

I told him, "Our Guru Mahārāja wanted that we should approach the scholars, big persons, and the mass will come automatically. Our policy was that. When your Gurudeva wants you to preach amongst the masses in the bathing ghat in the Ganges where ordinary religiously minded people will go to take bath, you obey your Guru Mahārāja's order." I told him plainly.

This is the two points in difference. So he was condemned by the G.B.C. and so many disciples of Swāmī Mahārāja, 'that he's making much of Śrīdhara Mahārāja.'

So many things may come and go, it does not matter, we are to go on with our own. It is the ocean, the infinite ocean. Kṛṣṇa is deciding what is what, how much we can understand what is what. We're in the ocean in the infinite. Only we're to take care of our own self, sincerely, according to our understanding, there responsibility ends.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

"The consequence is in My hand, and the part of duty attached to you, that is the burden of that on you only. The tiny part of duty attached to you, that is on your head, your responsibility finishes there. But the result is in My own hand. It is the resultant of so many forces around. *Mā phaleṣu kadācana*. It is with Me."

We must be sincere in discharging our duty what we can understand to be, there ends our responsibility. There may be so many defects in me, there must be. And that Lord Kṛṣṇa, or Mahāprabhu, Gurudeva, clears me of those defects, that is good for me. I should not be afraid and I shall not preach that I'm a perfect man. That is foolish, that is the most foolish thing for a person to say that he's perfect, a bogus person. How much can I know? Whatever Kṛṣṇa wants me to know I know only that, I can know that only.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. I must be sincere to my own understanding and feeling, to my own conscience. Whatever I shall think good, best, I shall say that. To take, to accept that, or not to accept, that is with the other party. I'm clear there what I'm saying, according to my own conscience and understanding, I shall say what I understand.

Now they're told that if after Vṛndāvana sitting, that Kīrtanānanda is accused of preaching a cult and not the truth that was given by Swāmī Mahārāja, he's preaching cult. A cult is a thing known in America, eh?

82.12.11.B

Śrīla Śrīdhara Mahārāja: ...and they can't venture to interfere in any way. That's the present condition of ISKCON. It is His will. We shall try to do our best according to our understanding. Our responsibility finishes there.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we go on sincerely no trouble can come to us. The enemy is within, not that the enemy is without, the enemy is within. To be sincere, that is necessary. _____ [?] If you're sincere then you will be able to understand the advice, the instructions, of Śrī Gaurāṅga. Mahāprabhu. Who can do, mischief to another? None. His own self is responsible for his own.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

Rather, we are advised to see external things in the opposite standpoint. Everything is grace of the Lord. Whatever comes to you, that is all grace, it is *the* necessity for you. In that sense, if they're preaching against me, making any propaganda, that is necessary for me. It is wholesome for me. I'm advised to look at it with that angle of vision. It is all for the good, all for the best. Everything is passing through His hand.

Parama: Guru Mahārāja, what is it that Kṛṣṇa wants us to learn from Him?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa wants us to learn that He's all in all, He's our friend. The dictator of the infinite world is our friend. Try to see this. Everything will be all right. He's your friend. The

controller absolute is friendly to you, and whatever is coming to you from outside, that is all for your best. Adjustment with the absolute harmony depends on you. You cannot correct the environment infinite. You have no power to control the environment, but you have only power to control yourself. And control yourself in such a way that you are in harmony with the environment, then you will be happy. That is what *Gītā* says, *Bhāgavatam* also.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ. The cause of trouble is within, not outside. Man is the architect of his own fortune. Whatever anomaly, whatever misery, discomfort, I feel, I experience, that is my creation. So, I'm to correct me to adjust with the environment. If I can do so then I shall find that everything is all right. Everywhere is the hand of God, Kṛṣṇa's hand, everywhere. And He's my friend. He cannot do anything which can go against me. All meant to correct me. The hand is affectionate. We're asked to look around with this spirit. The affectionate hand of Kṛṣṇa is all around us. Only we're to adjust with that, the anomaly is within me.

Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam. What is wrong, that is the result of my own previous action, none is responsible for that. For this attitude will purify you in the very shortest time, *mukti-pade sa dāya bhāk*. Then you'll be liberated from all these complaints within you if you can adjust with this advice, according to this advice. This is the highest direction of the Lord. Take all the faults on your head, and try to correct yourself. Then, automatically we will come in connection with such a plane where we'll find that all is good. If you try to do in this way then all your outer coatings will be removed and you will be reduced to your intrinsic position. And from there you'll come in contact with such a subtle plane around you that you will find all good, all blissful, all happy, all sweet. You'll come to take your stand in the subtle-most plane of sweetness, and all the so many covers will all be eliminated, which are misidentifying you, your own self, your own heart. You're thinking, 'this is me, this is I, this is I, this is I.' No, they're all coatings, outer coatings. And that will go away if you take such steps that everything is good and I'm in the wrong. Thereby your over-coatings will be all eliminated and you'll come to your own intrinsic position. And you'll find that you have come in connection with a plane, the most sweet and subtle, and most fundamental. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: If this one advice is followed correctly then the whole solution of life is here. *Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam.* And sincerely, *hṛd-vāg-vapurbhir*, by word, thought, deed. *Hṛd-vāg-vapurbhir vidhadhan namas te*, and showing our gratitude towards the supreme authority wholeheartedly, by word, thought, and deed. *Jīveta yo mukti-pade sa dāya bhāk*, if one can come to think in such a position of his own self then very soon he will be cleared of all his undesirabilities. Hare Kṛṣṇa. Hare Kṛṣṇa. *Hṛd-rogam*, ha, ha. You will come in contact with Kṛṣṇa *līlā* when? *Kāmaṁ hṛd-rogam*.

> *[vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

"I want this, I want that. I don't want this, I don't want that," but this is all diseases of your heart. Diseased heart only wants this, that, thousand things. But if that disease is cured, you'll be cured when you come to understand everything is for the pastimes of Kṛṣṇa, my Lord, and I'm also included there. Then you're absolved from your crooked ego, that selfish prejudice. You will come at last to the ocean of sweet waves, the Kṛṣṇa dancing. Kṛṣṇa is dancing, and I'm to be in consonance, in harmony with His dance. He's dancing and we are to cooperate in His dance. That is the key to our satisfaction wholesale, to be qualified to enjoy wholly His dance. We shall have to dance also in that tone, that movement. But separate interest has created all the difficulties in different ways, the separate interest, *ahaṅkāra*. The consciousness of separate, selfish interest, that is the disease in us all.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Nitāi Gaurāṅga came for that, to tune, to put us into the harmony, in the harmony around. So many, the detached portion is *brahmānda*, and there also, so many sections. Human, then beast, then trees, then insects, so many sections, all detached consciousness, a big *ahaṅkāra*, a big ego. And that is also part by part, and by different kinds it is located. A big ego, illusion, just opposite the truth, what is what. And we're a particle in the big revolted ego, who are self-seekers, *māyā* means self-seekers. Those that are in *māyā*, illusion, misunderstanding, the cause is self-seeking, erroneous self-seeking, misunderstood. So many suggestions recommended but all superficial.

The deepest solution given by *Bhāgavatam*, *Gītā*, and Mahāprabhu, Nityānanda Prabhu. The depth of the solution is ultimate, absolute. There is Kṛṣṇa dancing, and not Nārāyaṇa commanding. The commanding Nārāyaṇa is also there, but Mahāprabhu says go deeper and you will find Kṛṣṇa dancing with the *gopa*, *gopī*, and that is your home. Go there, join there, that dance, that singing, the flute, and dancing.

No response, Nārāyaṇa has also got responsibility about the mundane world and that world administration. Kṛṣṇa does not care for any outsider. His flute can adjust everything in its proper place. The flute can establish harmony if anything wrong comes. Everything moves according to the advice in the flute. The sweet sound gives impetus to all movements there.

...

Earth, then this body and another body, and then, the difference between this body, hand, foot, three kinds of differences. Everywhere there's differentiation, differentiation is drawn, it's not bad. If mutual sympathy then it's all right. That plane of harmony we're to connect, then everything is friendly. By mutual service, from its own position, service towards the centre, harmony, and some sort of discord. Discord but difference, ha, ha, ha, everywhere. We're to adjust within that our position. Growth, development, is like this, otherwise no development, no

high or low. All one, that means non-differentiated, non-specified mass. That is Brahmaloka, Virāja, something like deep slumber. Differentiation there will always be. And difference, defeat, gain, loss, in a players mood, *līlā*, players mood, not serious.

We have told, when first, we were startled to hear from Prabhupāda in Benares when he's explaining things to some *māyāvādī paṇḍita*, he told that, "The lion is killing Prasena. The lion is also feeling enjoyment, and he's eating one and whom he's eating he's also feeling pleasure. Aggrieved and aggressor, both parties feel pleasure, such is the plane. The victor and the defeated, both parties are pleased. That is possible in players mood, *līlā*. *Līlā*, it is infinite, eternal.

Vidagdha-Mādhava: This is on the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes, transcendental plane.

Vidagdha-Mādhava: A lion will be eating another living entity, and that entity in pain is enjoying?

Śrīla Śrīdhara Mahārāja: Yes. It is eternal, so no finish. One who is being killed, that is only a play. His existence is there because eternal. Just as in a drama, one is killing, another is being killed, but none is killed, it is only a show. So, because they're all eternal they can't be ruined, destroyed. So in that sense, the killing, we understand, is absent there. So the killed parties, aggrieved parties, the defeated party and the victorious party, both gets pleasure. We're to understand that.

And the defeated party may get more pleasure, it is also possible, if their part is perfectly played. The people will appreciate, "The man who was killed, he's played his part very nicely." In this way, he's defeated, but he's shown his attitude in such a pleasing way, his defeat, the audience they will say, "Oh, he has played wonderfully." So in this way, playing, both parties may be gainers. The loser also may become gainer, something like that. Because eternal wave going on, no end. Plays in the eternity is of such nature, *līlā*. *Līlā* means play.

Sometimes Kṛṣṇa is climbing on the shoulder of His friend, and sometimes His friends are also climbing over the shoulder of Kṛṣṇa. "We're all equal, in friendly circle." That posing also there. Infinite, but something like this we can say, "It is like this, to certain extent. But what it is really we're to feel it within us, after realisation from that plane."

Hare Kṛṣṇa. Hare Kṛṣṇa. That is to be ascertained, that soul, who is not found in our present area of calculation. The trouble is there. The body is deceiver, the body, mind, the external covers, they're representing us. If the tongue is satisfied with sweetness I'm satisfied, in this way. If the ear is satisfied with music I'm satisfied. But these are outer things. The mind is there, the intelligence, then the soul proper, his satisfaction we should search, "Where is he?" That is the question. "What is my soul? Where is he? Where is that? Then, what is his satisfaction?" We're all with some guess, guessing, imagination, the imagination has become reality and the reality has come in the position of imagination with us at present, fallen souls.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy." [*Bhagavad-gītā*, 2.69]

"The night is day and day is night."

Rāma Rāma. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Hare Kṛṣṇa.

Aranya Mahārāja expected back by four o'clock train this afternoon?

Vidagdha-Mādhava: Yes, Guru Mahārāja. This violent *līlā*, this does not exist on Goloka, in the spiritual world? This is only in the material world?

Śrīla Śrīdhara Mahārāja: No violence, ha, ha, ha.

Vidagdha-Mādhava: This is, you were describing...

Śrīla Śrīdhara Mahārāja: Violence, you see, if a man is very weak, then if we push in this way he'll be finished. A strong man he will say, "Oh, I felt much pleasure." Ha, ha, ha, ha. Massaging. He will feel that's massaging, a very sweet massaging. So according to the position. A soul is invulnerable. It is eternal type. So you cannot produce any practical pain in it. All will be like massaging, pressure massaging. It is eternal. It has got its own pain of its own characteristic, and there is separation. "I can't get my service quota to Kṛṣṇa. You must give some service. How, otherwise how, I can't go on fasting, some sort of service I must have, of the Lord." Service is the food there, service is the food for the soul. Without service we may die. And service _____ [?], that's eternal. Sometimes fasting, sometimes eating.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Mahāprabhu told, "Of all the different pastimes of Kṛṣṇa, this human form of pastimes is the highest."

Pastimes in different phases, but Mahāprabhu says that human form pastimes, that of *aprākṛta*, that is the highest, the deepest, most sweet. But that must be in the plane of Kṛṣṇa, not imitation in the plane of flesh and blood, then we'll become *sahajiyā*. There is a plane of Kṛṣṇa, and no imitation in the exterior plane, superficial plane. That will create rather prejudices against the reality.

Vidagdha-Mādhava: I was reading Swāmī Mahārāja's purport to *Parama koruṇa*, and there he describes the author [Locana dāsa Ṭhākura]. He's telling it is such a nice process, this chanting of *Hari-Nāma*. It will give the result if one simply gives up sense gratification. That is the only requirement.

Śrīla Śrīdhara Mahārāja: If it is possible for us to go on taking the Holy Name in a real process, then of course these things must be effected. We'll be saved from our apparent charm of sense pleasure. We'll be saved, that is if the transaction of taking the Name is of real character. Otherwise there's *aparādha*, *nāmāparādha*. If we continue the offences against the Holy Name then that can't take me to my desired end. There's a process of taking the Name.

aparādha' nāhi, sadā lao kṛṣṇa-nāma [eta bali' prabhu āilā sārvabhauma-sthāna]

["Amogha, always chant the Hare Kṛṣṇa *mahā-mantra* and do not commit any further offences." After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma's house.]
[*Caitanya-caritāmṛta, Madhya-līlā,* 15.285]

So, there should be improvement in taking that. Our earnestness for Kṛṣṇa, help for the Name, through Name to go to Kṛṣṇa. The desire must be sincere and not an imitation and to gather the credit to the false party, "That I'm a devotee." It's not a trade, not to show to the public and to get some name and fame from the external plane. That will be otherwise. If by accepting the life of a *sādhu* externally, my object is to gather name, fame, or money, or anything else of this superficial world, then it won't produce the desired result, but something else, mundane. So it must be taken in a proper way, proper process, and with the association of the good devotee that is possible. He'll correct me at every step, "Don't go this way."

From finite to eternity, the way, that is not so very easy. It is a great thing. So many stages of achievement, and the charm must be neglected and passed through to reach to the highest plane. So guide and association, that will help us greatly, to eliminate different stages. Different proposals will come in our front, "Remain here, remain here, this is a good plane of living." We're to cross everything, dismiss everything and go through, neglecting all planes in the middle until we can reach the Vṛndāvana. Even Paravyoma, the plane where Nārāyaṇa is, Lakṣmī Nārāyaṇa, that is to be known. The Ayodhyā, the Dvārakā, the Mathurā, conception of Godhead. We're to go to the plane of Vṛndāvana. That's what Mahāprabhu told us. Then you will be at your sweet home.

So association, guide, we must work in a regular, and in a proper way, not this way, that way, and not stopping our journey in the middle, so many difficulties there. So guide and good association, encouragement of the association, scriptures, all these helpful to us for this wonderful journey, from the foreign land towards home. Towards home, the wholesale solution of one's life. Not only one's own by his connection, many will have similar solution of life, sweet solution, sweet and highest solution of life, we're after to get that. How we can reach home? We're wandering in the land of mortality, discord, suicidal plane. We want to go home, sweet, sweet home. Home is such and such. *Sādhu* will encourage us when we'll feel very tired in our journey, the *sādhu* will encourage us, "No, not far off, come a little more, and we shall reach the home."

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Who is there?

Brahmānanda dāsa: Brahmānanda dāsa.

Śrīla Śrīdhara Mahārāja: Brahmānanda. And you?

Nārada Muni dāsa: Nārada Muni dāsa.

Śrīla Śrīdhara Mahārāja: Nārada Muni. He?

Kṛṣṇa Kiṅkarā dāsa: Kṛṣṇa Kiṅkarā dāsa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Kiṅkarā. Vidagdha?

Madhu-kanta dāsa: Madhu-kanta dāsa.

Śrīla Śrīdhara Mahārāja: Madhu-kanta.

Sudar Kṛṣṇa dāsa: Sudar Kṛṣṇa dāsa.

Śrīla Śrīdhara Mahārāja: Sudar Kṛṣṇa. Where is one Bhāgava, or someone?

Vidagdha-Mādhava: Bhāgava will return after one week.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Vidagdha-Mādhava: He went to Dacca, Bangladesa.

Śrīla Śrīdhara Mahārāja: When did he start? Yesterday?

Vidagdha-Mādhava: Two days ago.

Śrīla Śrīdhara Mahārāja: Two days ago. And that Parthamitra, where is he?

Vidagdha-Mādhava: Parthamitra went to Calcutta. He'll come with Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh, he went together with Aranya Mahārāja to Calcutta?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: And Madhu-kanta?

Devotees: He's here.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You have come to me here, to hear, but see what is my position, the eyes and brain is also not so sharp memory. *Tabu likhi' — e baḍa vismaya*.

[āmi vṛddha jarātura, likhite kāṅpaye kara, mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe, tabu likhi' — e baḍa vismaya]

["I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.90]

Kavirāja Goswāmī says, "I'm so old I can't write. While trying to write my hand is shivering, trembling, but still I'm writing. It's wonderful."

Nitāi Gaura. Nitāi Gaura. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Robust health, sharp memory, and very able senses, they're no qualification.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol!
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

82.12.11.C

Devotee: Mahārāja, I have one question. I was reading the other day that Lord Caitanya was the first to give information on the *mādhurya līlā*. And my question is, understanding the tendency of man to misinterpret certain pastimes of Lord Kṛṣṇa, why was this information given to the world at large?

Śrīla Śrīdhara Mahārāja: I can't follow. Repeat it. We're told that Lord Caitanyadeva, He came with this information that Kṛṣṇa *līlā* is the highest.

Vidagdha-Mādhava: *Mādhurya līlā*.

Śrīla Śrīdhara Mahārāja: *Mādhurya līlā*.

Vidagdha-Mādhava: So, he's asking why in such a fallen age did Lord Caitanya give this highest realisation in an age when men, most likely, most men will misunderstand, take it for the lower thing.

Śrīla Śrīdhara Mahārāja: Ha, ha. When the environment is most unfavourable, at that time He came with the highest prospect. That is your...

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The Kali-yuga is the worst portion of the time, and at that time He came with the best thing. This is your question?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Why the best thing came in the worst time? That is your question?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The best thing came in the worst time. The Kali-yuga, when the environment is the worst, at that time the best thing came here, to be distributed. That is your point?

Devotee: Yes. And also that this particular *līlā* has a tendency to be misinterpreted by such people as...

Śrīla Śrīdhara Mahārāja: Misinterpreted, not only in this time but all time. In Satya-yuga also, in golden age also the possibility of misinterpretation and that is more hard. Can't you realise that? A bad thing can easily be condemned. But what is good, *sattva-guṅa*, that cannot be condemned so easily and convinced. So,

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ[

[tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī]

[ye pibanti jalaṁ tāsāṁ, manujā manujeśvara

prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

Those that understand the very spirit of things, such persons, they do not want their birth in Satya-yuga, in the golden age, but they prefer to have a birth in this Kali-yuga, iron age. Because, in this iron age, the most helpless condition, the high things are extended by the Lord for their help.

When there is a famine period the authorities make arrangement for some rations. When our need is most, the authority comes down to give us the best. That is the principle underlying. The most wretched period, at that time the boon comes from above to save us. This is the nature. If we reach the lowest point, then begins our movement upward. He selects His way in this. All other things, more or less contaminated by the environment.

...

His question not solved? When an affectionate father finds that his beloved son is in the highest need, then, with his high standard of affection he comes to take him up. This is not unnatural. This shows the sympathy in the centre, that in the worst period the guardian comes with the best affection, in our worst condition. Can't follow?

Devotee: Yes Mahārāja. I can.

Śrīla Śrīdhara Mahārāja: Because there is no vindictiveness, the affection is there. The centre is affectionate in dealing our punishment reluctantly, but affectionate. So, when in the worst need, He comes with His. Just as when capital punishment, mercy comes, king's mercy, when the judgement is of capital punishment. At the moment of the highest need the mercy comes. Something like that. He's affectionate centre, He's affectionate, our relationship is that of affection and not any coercive nature, or vindictive nature.

And Mahāprabhu's coming, there's a principle, every time in its way is repeated in the cyclic order of the time, Kali-yuga is coming many times. And in a particular Kali-yuga Mahāprabhu comes with that highest thing. Not in an ordinary Kali-yuga and not in every cyclic order. Twenty-eight Kali-yuga, the iron age, the number twenty-eight, one day of Brahmā, one *kalpa*. Then, He comes with that highest gift.

Hare Kṛṣṇa. Then, what was your question?

Vidagdha-Mādhava: My question Guru Mahārāja is, how to increase ones earnestness, to increase that sincerity?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

The light can be increased by the help of light, that combustible thing, or anything. Light can increase light. The *bhaktyā sañjātayā bhaktyā*. So, the light in one's heart can be intensified with the help of the light of another heart. The knowledge, the affection, everything what is necessary can be transmitted from one place to another to help. From one store to another store, it may pass, to help growth. Transformation of energy. *Bhaktyā sañjātayā bhaktyā*, it is the most fundamental plane. Nothing can produce this. We are to take it. Nothing can produce that most fundamental substance. That can produce that. So wherever that thing is found we are to take help from that store, from one store, and the store has got eternal backing, backed by the government, different stores. A store in a particular police station is strengthened by the store in the district headquarters, and friends from the central supply, in this way, from store to store. Of the same thing, *bhakti* is *bhaktyā sañjātayā*, *bhakti* can increase *bhakti*, not any other thing. And where's that *bhakti* to be found? It is with the *sādhu*, the saint of that type. So with the help of the devotee we can immolate, get our devotion. And how can it be transferred from one store to another? By serving, or by his advice, by service only the movement is possible from one to another.

Vidagdha-Mādhava: Mahārāja, this earnestness cannot be increased by prayer or personal endeavour?

Śrīla Śrīdhara Mahārāja: Yes. By prayer also, by prayer, by infinite ways of gaining, acquiring that. But the most effective and living thing will be that decision of the *sādhu*, and the *sādhu* also of the higher type, real type. The prayer and all other forms of devotion, services, will imbibe, will acquire strength and reality in the association of the *sādhu*, get their life, the strength. Not only formal prayer, empty prayer, prayer or other things may be empty, lifeless, formal. But living things, life, there is inner strength to be imbibed, to be indented from there. The strength, inner strength of prayer, of doing anything and everything, very life, vitality, will have to be drawn from there. So it is *sādhu-saṅga*, *sādhu* and *śāstra*, next, scripture, that also comes from the *sādhu*, like so, less strong, but living scripture that is *sādhu*, saint, devotee. His

help will be the best, give, supply the vitality of every form of services. A thousand kinds of devotional practices may be there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! Any question? No question?

Vidagdha-Mādhava: Perhaps one last question. The same, but, the *bhajana* we have in the association of the devotees here, that is a good way of increasing devotion...

Śrīla Śrīdhara Mahārāja: That is also, association also has been recommended of this type.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā*, 22.131]

He must be superior to me, and must be in my line, and must be of favourable temperament to me. *Sajātī-yāśye*, must be in the same line of inner aspiration, *snigdhe*, and must be affectionate towards me, not reserved. And also, must be superior to me. Such association will be conducive to my growth, or my awakening. So I close here.

...

Mādhava Purī Mahārāja: ...and I said because you had criticised our Guru Mahārāja. He said no criticism, he did not criticise, he was making some comment about his statement in regard to what Bhaktisiddhānta had said and he was defending Bhaktisiddhānta's position. He was not criticising anyone.

Śrīla Śrīdhara Mahārāja: Not only Bhaktisiddhānta's decision but the Gauḍīya Vaiṣṇava decision. Sanātana Goswāmī, Jīva Goswāmī, Cakravārti Ṭhākura. That is concerned what is the real conception of *nitya līlā*, eternal pastimes of Kṛṣṇa in Vṛndāvana. That is the original *līlā*.

Mādhava Purī Mahārāja: So I asked him if he had...

Śrīla Śrīdhara Mahārāja: It is the special gift of Śrī Caitanya Mahāprabhu. That Vṛndāvana conception is the most fundamental. And when Kṛṣṇa is, Yaśodā is also. Independent of Yaśodā, Kṛṣṇa cannot exist. Co-existence, that is the fundamental principle of the whole Gauḍīya Vaiṣṇava philosophy, that is of Mahāprabhu. And inspired by Mahāprabhu that has been cleared in writing by Sanātana, Rūpa, Raghunātha, Kavirāja, Viśvanātha Cakravārti, Śrī Jīva, all

Goswāmīns. That this is the most fundamental, Kṛṣṇa *līlā*, that is a system, and Yaśodā and the cowboys, Rādhārāṇī, all co-existent. A system, and not that Kṛṣṇa is alone there and then they will gather, it is not. So that is a fundamental thing, principle of the Gauḍīya Vaiṣṇava school.

Mādhava Purī Mahārāja: He wanted to see Akṣayānanda Mahārāja also...

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja already he saw, and he protested to a certain extent, and he himself realised that other things cannot be questioned. Now I think, I'm also told, there were more anomalies there. And Swāmī Mahārāja himself enquired about them from one gentleman, one devotee, our Godbrother in Vṛndāvana. And I think that Akṣayānanda Mahārāja come for the prestige of Swāmī Mahārāja, another small book is to be published in his name.

"What is ordinarily conceived of the general Vaiṣṇava school I have dealt with that. But the speciality of the Mahāprabhu cult, Goswāmī cult, still to be published. For the general public I have dealt so much, _____ [?] But there are some special features of the Gauḍīya Vaiṣṇava school that is of Mahāprabhu."

What he has told, that is common to Rāmānuja, Madhvācārya, and other Vaiṣṇava cults. But the special conception is Kṛṣṇa, Svayaṁ-Bhagavān, Nanda-nandan, that is not yet given out.

As Vyāsadeva also did, *Mahābharata*, *Vedānta*, and *Purāṇa*, *Upaniṣad*, then again Nārada Goswāmī came and gave him impression that he's to give *Bhāgavatam*, harmonising all his past scriptural gifts.

So also, in the name of Swāmī Mahārāja, I think, as I heard something, one of our Vṛndāvana Godbrothers, with him, Swāmī Mahārāja had some correspondence, "That you take what I am writing." But he showed some points of difference and he accepted and told that, "I shall show it in the next edition."

So, on the basis of that, I think, give a special decision based on Gauḍīya Vaiṣṇava *siddhānta* that should be published in another booklet, salient points. And in the introduction there will be, "Just as Vyāsadeva did in *Bhāgavatam* after distributing all the *śāstra*. So in that way, this is not for the general, this is a speciality of the Gauḍīya Vaiṣṇava school and Mahāprabhu, and I am publishing that now, to harmonise." I think that will be necessary.

Consult the seven Goswāmī books, fine, and Swāmī Mahārāja also told, "And in a general way I am giving the explanation, the common ground of Rāmānuja, Madhvācārya, and some other *sampradāya*. But what is the most secret and special teachings of Śrī Caitanyadeva, and according to that of the Goswāmīns, that I am putting here, like in *Bhāgavatam*."

In this way we are to publish a book in his name. And you are his direct disciples, you might have heard many things from him, so from you, in this generation it must be published. Otherwise the whole of ISKCON will be effected in the future. This is my suggestion. And I think,

you, Akṣayānanda Mahārāja, Dhīra Kṛṣṇa Goswāmī, and others, Bhāratī Mahārāja, you are to take up this and find out in yourself what is written by Sanātana Goswāmī in his *Bhāgavat-Tipani* and others. You are to search, research the *śāstra* and in that attitude you are to publish a second book summary, thing. And that was given to the ordinary, and the special instruction, he had a mind to publish in a second volume. In that way, it must be done to save the day.

...

Śrīla Śrīdhara Mahārāja: The Goswāmī *siddhānta* is this, that Vasudeva took Vāsudeva Kṛṣṇa to Yaśodā's house, and that room where Yaśodā gave birth to one girl child. And it is generally stated that Vasudeva took his boy, new born babe there, and took away the girl. But in many places it is mentioned that Kṛṣṇa was Nanda's son, Nanda Yaśodā's son. He's Yaśodā-nandana, Nanda-nandana. In many places it is mentioned. And there in different *Purāṇas* also it is mentioned.

Krsno 'nyo yadu sambhuto. The Kṛṣṇa who comes from Vasudeva Devakī, He's another nandana. Just as Gopendra-nandana and one who is the son of *gopa*, Nandana Yaśodā. *Vrndavanam parityajya sa kvacit naiva gacchati*.

[krsno 'nyo yadu sambhuto yah purnah so 'styatah parah
vrndavanam parityajya sa kvacit naiva gacchati]

["The Kṛṣṇa known as Yadu-kumara is Vasudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumara manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment."]

[*Laghu-Bhāgavatāmṛta, Purva-khanda,* 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

He does not step forward to any place leaving Vṛndāvana. He's always in Vṛndāvana, sometimes explicit over the surface, sometimes underground. Svayaṁ-Bhagavān is He. And the Goswāmī's, Sanātana Prabhu and those who have got direct instruction from Mahāprabhu and all *siddhānta*, they have written that Yaśodā gave birth to two, one girl one son, and Vasudeva put his son and that was absorbed by Yaśodā's son there. That was mixed together. Svayaṁ-Bhagavān Kṛṣṇa that came from Yaśodā, He absorbed this Vāsudeva into Him. That is the finding of the Mahāprabhu group. Otherwise there cannot be harmonised that in so many places Kṛṣṇa has been mentioned as the son of Nanda and Yaśodā. It is not only hearsay but the fact is there, Svayaṁ-Bhagavān was there. _____ [?] He was born from the body of Nanda. In this way it is mentioned. Direct connection with Nanda and Yaśodā. And He's Svayaṁ-Bhagavān and not Vāsudeva is Svayaṁ-Bhagavān. Vāsudeva is *vaibhava-prakāśa* of that Nanda-nandana who came from Yaśodā.

All these things have been described scrutinisingly so we can't ignore that. They're direct students of Mahāprabhu, inspired by Mahāprabhu they've given those *siddhāntas*. We can't ignore that. And that is not found in Swāmī Mahārāja's writings. Rather, that Vasudeva, the son of Vasudeva and He was adopted by Yaśodā, in this way he has gone. But it is not possible to

keep up in Gauḍīya school that sort of decision, his conclusion, *siddhānta*. So I think, not only that, there are many similar things, so you're are to collect them anyhow, very cleverly, and to put, and publish, in one small book.

And with this introduction, that "Swāmī Mahārāja he first gave what was generally accepted about Kṛṣṇa *līlā* by so many Ācāryas. But the speciality in the thought of Mahāprabhu he gave."

anarpita-carīṁ cirāt [karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.4]

"What was not ever given before, that Mahāprabhu came to give. On the basis of this stanza, which is found in *Kali-santaru Upaniṣad* and also by Rūpa Goswāmī. Given there, Mahāprabhu has given something what was not given before. Tasting, and to make the verification with all the detailed facts, this is necessary to explain the Gauḍīya Vaiṣṇava *siddhānta*. So Swāmī Mahārāja had a mind to publish these subtle points in a separate book, and he expressed his desire to someone, of his disciples. And you who know it, we're publishing those things in a booklet now. It was his order to us. In this way, a small book should be published in his name. And he already gave direction to us to do this, these points."

I think it would be better. You're are to consult and then from Mahā-maṇḍala you will publish that small booklet, pamphlet, where those special decisions of Mahāprabhu will be given. And with that explanation.

Just as Vyāsadeva gave *Bhāgavatam* after he had given so many things to the common mob, the special thing: *nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] He gave at the end of his life.

So also, Swāmī Mahārāja in his last days he told that he will give the choicest things, the speciality of the Gauḍīya Vaiṣṇava school of Mahāprabhu, in a small pamphlet. Something like that. You're to consider that. In this basis you should publish a pamphlet to save his prestige. And the details, what are the points of difference, you're to collect.

I've not read through all his books, but the Yati Mahārāja has read something and according to his request, a Puruṣottama, one gentleman in Vṛndāvana, our Godbrother, he also published many books because he also detected some points and intimated to him. So those points should be taken up cleverly and then they should be published in this way. That is my suggestion.

Let Akṣayānanda Mahārāja come, he knows some, to a certain extent. He opposed that comment of Yati Mahārāja. But he himself told that, some I answered, but something he can't correctly reply, Akṣayānanda Mahārāja told to me. So let him come here and then. Otherwise this will be, Yati Mahārāja is taking, and the Bhag Bazaar Maṭh, just the other day that Kṛṣṇa dāsa came, then Bhāgavat Mahārāja came, they will also take up this. There will be an awkward position. So as soon as one book is published in such a way it will be better I think. We must consult with Goswāmī Mahārāja, Akṣayānanda Mahārāja, the Bhāratī Mahārāja may be intimated.

Akṣayānanda Mahārāja came to me and he told that he heard from Swāmī Mahārāja direct, that, "I am giving this translation of *Bhāgavatam*, and another has got the capacity to do the same work. Who is he? He is Śrīdhara Mahārāja, he can only." He heard it direct from him.

So he came to see me. He told, "I heard direct from Guru Mahārāja many things about you. And so I had the curiosity to see you, and I have come to see you. And I hear many things new." In this way he told.

So you did not give vent to all these things very extensively, keep it concealed. And let Akṣayānanda Mahārāja come, we shall discuss, and we shall make a plan and do accordingly.

Mādhava Purī Mahārāja: Swāmī Mahārāja Bhaktivedānta, most of his writings were translations, in the *Bhāgavatam* he was translating. So I don't know whose commentary he was using, but...

Śrīla Śrīdhara Mahārāja: He's not always followed commentaries.

Mādhava Purī Mahārāja: No, some of his own he's put.

Śrīla Śrīdhara Mahārāja: In a general way he has given. By instalments, ordinary teachings should be given by instalments. It is the decision of the higher scientific knowledge. Not the whole thing should be delivered at once, to be installed, gradual instalment. Then it will be good for the people to understand.

Mādhava Purī Mahārāja: He was presenting general way of accepting.

Śrīla Śrīdhara Mahārāja: In a general way he has given and he has attained a great success.

Akṣayānanda Mahārāja expected today? Gaura Hari bol! Gaura Hari bol!

Mādhava Purī Mahārāja: Many times in his books also, Swāmī Mahārāja mentioned that the serious student should study the original literature.

Mahārāja, I have a question on another subject. This material world is the perverted reflection of the spiritual world. So does that mean that all relationships we have in this world, there is some relationship in the spiritual world?

Śrīla Śrīdhara Mahārāja: It has got its original and wholesome representation there.

Mādhava Purī Mahārāja: So we have an eternal relationship with everyone we meet in this world?

Śrīla Śrīdhara Mahārāja: In this world?

Mādhava Purī Mahārāja: If we meet someone in this world does that mean we have an eternal relationship in the spiritual world, with that individual?

Śrīla Śrīdhara Mahārāja: That is distributedly. If anything in an organisation, suppose this nail has got some connection with the hair, in this way, an organic whole. The connection may be in some such way or other, because it is one, in the feeling system they are, so must have some connection. But that is very near and very, very far.

Mādhava Purī Mahārāja: And Madhva's conception of the *jīva*, that there are three...

Śrīla Śrīdhara Mahārāja: That is different from that of Mahāprabhu.

Mādhava Purī Mahārāja: How is it different?

Śrīla Śrīdhara Mahārāja: Madhva's conception, Rāmānuja's conception, there are certain differences.

Madhva gave too much stress on the difference, because Śaṅkarācārya told that one, *jīva*, Brahman and Bhagavān are one, so Madhva laid much stress, "No, this is two, different."

And Rāmānuja, something common something different.

But Mahāprabhu has given a very short and clear expression, *acintya bhedābheda. Bheda* and *ābheda*, both common and different, but the demarcation is not in the hand of any human being, it is His sweet will, and so it is *acintya*, inconceivable. The inconceivable word was added by Mahāprabhu to *bheda* and *ābheda*, and that is most important point. Because how much different and how much common, that depends on His sweet will. So you can't get a demarcation line hard and fast. It is His sweet will. That was told by Mahāprabhu.

Mādhava Purī Mahārāja: Madhvācārya had also mentioned this *acintya bhedābheda*.

Śrīla Śrīdhara Mahārāja: Mentioned a very different *jīva* and God is great difference, he laid stress on the difference.

Mādhava Purī Mahārāja: But there is some place, Jīva Goswāmī found in one place in Madhvācārya's writings where he mentioned *acintya bhedābheda* also.

Śrīla Śrīdhara Mahārāja: Not so perfect and not so very clear. Ultimately he had also to take resort to that.

Mādhava Purī Mahārāja: But specifically Madhvācārya talked about three classes of *jīvas* - *nitya-baddha*, *nitya-siddha*, and *jīvan-mukta* - the souls who will become liberated.

Śrīla Śrīdhara Mahārāja: Yes, *nitya-siddha*, *nitya-baddha*, *jīvan-mukta*, and *mumukṣus*, who will get salvation. But *nitya-baddha*, he says these *māyāvādīs* they will never get any liberation, they're ever doomed. This is the opinion of Madhvācārya.

But Mahāprabhu does not say that. "It is possible, though it is very hard nut to crack, but it is possible that the independent will of Kṛṣṇa, and the very powerful servant, they can convert even *māyāvādīs*, that *nitya-baddha* class." This possibility Mahāprabhu has accepted, but very, very rarely, it is difficult but still there is possibility.

And Madhvācārya says, "No, the *māyāvādīs* are ever doomed." Ha, ha, ha. So very much enemy to the *māyāvādī* section.

Mādhava Purī Mahārāja: So are the *jīvas* who are engaged in Kṛṣṇa *līlā* in Goloka Vṛndāvana, they have no possibility to fall down?

Śrīla Śrīdhara Mahārāja: No, no possibility.

82.12.12.B

Śrīla Śrīdhara Mahārāja: Generally it is to be held like that, that we come from *taṭasthā*, marginal plane. That *mumukṣus*. *Mumukṣus* means comes from marginal plane.

kṛṣṇera taṭasthā-śakti, bhedābheda prakāśa
["The soul comes from the marginal potency."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Jīva soul springs up from the marginal potency of Kṛṣṇa, so having adaptability of both the sides. Comes to participate here, and can go to participate there. The adaptability is within.

Mādhava Purī Mahārāja: So we're eternally in that *taṭasthā* position? The souls who are in this world, before they took birth, they were eternally in this *taṭasthā* position?

Śrīla Śrīdhara Mahārāja: Yes.

Mādhava Purī Mahārāja: They never had any *līlā* with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: No.

Mādhava Purī Mahārāja: And then, how they can...

Śrīla Śrīdhara Mahārāja: Eternally, but as Kṛṣṇa is eternal, *svarūpa-śakti*, *taṭasthā-śakti*, *māyā-śakti*, also eternal. And *taṭasthā-śakti* is also eternal, and we're not to venture to apply any rulings of this mundane world on that, infinite. The laws that are concerning these finite things, may not be applied in the case of infinite. So, *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3], not finality. That cannot be caught within the fist. It is infinite character. And as much as possible we shall try to assimilate _____ [?] for our own end.

Mādhava Purī Mahārāja: So we cannot aspire...

Śrīla Śrīdhara Mahārāja: Being limited we cannot venture to catch the unlimited within our fist. But only what is necessary for our own good we're to discuss, the environment of our own, as much as possible.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]
[*Skanda-Purāṇa*] [*Mahābharata, Bhiṣma Parva,* 5.22] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.41, purport]

Acintyāḥ. Everything is not of such characteristic that we human beings we'll finish it, thinking. It is impossible. He's infinite. We must have to admit the superiority and un - understandability of the infinite. Otherwise, why He's infinite? What is the difference between finite and infinite? If finite can know infinite? Only as much as the infinite makes Himself known to the finite, finite can know that much. That is the general law, we must follow that law. As much as infinite makes Himself known to finite, the finite can know so much, not the whole infinite.

The infallible position he acquires. But from *taṭasthā*, marginal position, if a small approach, then there's possibility of again coming back. From the gate of Vaikuṇṭha may be again reverted, but if enters and to reject, no possibility of coming back. Under the jurisdiction of the central attraction with sufficient degree, then no possibility of coming back. But in the beginning if he commits some offence against some higher Vaiṣṇava then reaction will come, in *kaniṣṭha adhikārī*. In beginner there is danger and reaction. But as much as he acquires more affinity the less possibility of coming back. _____ [?]

And that also generally temporary, as in the case of Jaya, Vijaya. They were gatekeepers, some which came with the *śanta rasa* devotees, and for the time being they had to experience some worldly life. Hiraṇyakaśipu, Rāvaṇa, and three births.

Mādhava Purī Mahārāja: So Kṛṣṇadāsa Kavirāja he said that we're eternal servants of Kṛṣṇa. *Jīvera svarūpa haya kṛṣṇera nitya-dāsa* [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108].

Śrīla Śrīdhara Mahārāja: *Jīvera svarūpa*, that is, from the absolute standpoint his position is such. Mahāprabhu says, *Jīvera svarūpa haya kṛṣṇera nitya-dāsa*. From the absolute standpoint his position he's as a slave to Kṛṣṇa, servitor.

Mādhava Purī Mahārāja: So those *jīvas* who're existing in the *taṭasthā śakti*, before they come to this material world, what is their position? What do they do?

Śrīla Śrīdhara Mahārāja: Undetectable, unknowable position, *ākṣara*, *kṣara ākṣara*, *ākṣara* means undetectable. In the plane undetectable position. Individual nature is not to be detected there. *Kūṭastho 'kṣara ucyate. Kūṭa* means un understandable.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known as fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

That is *ākṣara*. In permanent position it is like that. So *nirviśeṣa*, non differentiated anything, *kūṭastho*.

And the *māyāvādīs* say, "That is the highest position, no further."

And the Vaiṣṇavas say, "Crossing that, another type of infinite world full of *rasa*, worth living, is there." And that is by serving. The plane of exploitation and the plane of dedication, and the connecting marginal position undetectable. Neither this nor that, not to be differentiated and detected. That is *taṭ*, that is *kūṭastho*. That is called *ākṣara*. Neither this nor that, margin.

The conscious part is called Brahman, and this material part is called Virajā. The water and land. Watery side is called Brahman, and the land side called *prakṛti*, Virajā. Or, water and heat. Watery side is Virajā, and the *jīva* side is compared rather with the light. The light and water, mixed together. That side is known as Brahman, this side as Virajā.

Buddhists finally enter that Virajā. And the Śaṅkara that light side, undifferentiated.

And the Vaiṣṇava, crossing that non differentiated light side, enters into the zone of light. And finds that their own inner self, a serving unit, of that, another world of dedication, current going towards the centre. Everyone is competing to please the centre, and the harmony, and the beauty, the charm, the love, mercy.

And lower side is calculative devotion, higher side is spontaneous devotion. That is Goloka, and this is Vaikuṇṭha, hemisphere. Something like this. It is indescribable, but still to do something, to attempt to understand and to make others understand. But this is infinite, it cannot be wholly finished. *Div-darśana*, to say that "this side." This side means long, no limit. *Div-darśana*, something like this. Not full estimation is possible of the infinite to finite. Hare Kṛṣṇa.

Vidagdha-Mādhava: Guru Mahārāja, it is said if someone practices too much austerity the heart becomes hard. Is there a process for making the heart soft again?

Śrīla Śrīdhara Mahārāja: Yes. To live the austerity for the service. Austerity is not the end in life. _____ [?] Hmm? What was your question?

Vidagdha-Mādhava: How to make the heart soft?

Śrīla Śrīdhara Mahārāja: Ah, soft. Mere austerity is not end in life. Rather, we want the opposite, the *ānanda*, the ecstasy. That is the object of our life. And to get more intense and higher quality of *rasa*, ecstasy, we sometimes go to practice austerity. We fast for some time, because to relish the food more. Something like that. But too much fasting has no meaning. That will decrease the appetite and dissuade me from relishing the food. So much hunger is necessary, fasting necessary, as much is natural, healthy, to relish food, to take food. So austerity must have some limit. Austerity is not the end in itself. It is necessary to certain extent to control our senses. But we should not undertake so much austerity that will dissuade me, that will hinder me for the service of Kṛṣṇa, to get Him. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: As much is necessary, as I gave the example of the fasting. Fasting is necessary so much that I can take food and get strength and do some service. So this is also, austerity to control the senses, but not to lose the strength to serve Kṛṣṇa or Vaiṣṇava. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: That is healthy austerity. And if we go on with austerity, for what purpose, abnegation for what purpose? Leading to eliminate Kṛṣṇa also and the service of the Vaiṣṇava, that is not tolerable, that is destructive, not any constructive goodness there.

Maximum service to the Kṛṣṇa *kāṛṣṇa*, Viṣṇu Vaiṣṇava, for which, whatever is necessary I shall do that. This is *yukta-vairāgya*. *Yukta-vairāgya* and *phālgu-vairāgya*, and *Gītā* recommends *yukta-vairāgya*. Not too much feeding, nor no feeding. Not too much sleeping, nor less sleeping. Everywhere we must have some temperate habit, and that will help us most to keep us fit for the service of the Lord. Service is all important, and for which, whatever will be necessary we shall accept that.

Austerity cannot be the end in itself, only to control the senses, that much. That the full fed demonic faculties, tendencies, may not come to trespass in the way of my divine service. So those demons should not be fed. And that does not mean that I shall also finish me and no energy will be left to serve Kṛṣṇa and His devotees. Do you follow?

Vidagdha-Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: *Yukta-vairāgya*, everything. Nothing is the end in itself. The only end is service of Kṛṣṇa and His devotees. And all other things may be accepted according to its favourable contribution towards the serving life. The knowledge, the austerity, the feeding, and anything else, to be accepted so much as may help me for the best of my devotional life, for the service of Kṛṣṇa. As much as they can help my slavery to Kṛṣṇa, we shall accept them so much. Others we eliminate, I have no concern with anything else. If they come to help me I shall take their help as much as possible as necessary for me.

...

Mādhava Purī Mahārāja: ...person, in a more universal conception of Guru.

Śrīla Śrīdhara Mahārāja: Generally take it as a teacher in this mundane world. But there may be gradation, here also may be gradation.

Mahāprabhu took *dīkṣā* from Īśvara Purī. He took *sannyāsa dīkṣā* from Keśava Bhāratī when that Īśvara Purī's still living, a *sannyāsī*. He took *sannyāsa* from the nearest *sannyāsī*, Keśava Bhāratī. And again, He showed that if we're to enter into the most private *līlā* of Kṛṣṇa, we're to take *śikṣā* instruction in the *mādhurya rasa* from a *sakhī*, she friend of Rādhārāṇī. And He took it from Rāmānanda Rāya. He showed, took general *dīkṣā* from Īśvara Purī. Of course as a *brāhmaṇa* He had that bathing *dīkṣā* first. Then next *dīkṣā* He got, took from Īśvara Purī. A *brāhmaṇa dīkṣā* in home. Second, *dīkṣā* from Īśvara Purī. Third, *sannyāsa* from Keśava Bhāratī. And the fourth, He took from Rāmānanda, that *śikṣā*, who is well versed in the private dealings of Rādhā-Kṛṣṇa with closer she friend of Rādhārāṇī.

[sakhī vinā ei līlā puṣṭa nāhi haya] sakhī līlā vistāriyā, sakhī āsvādaya

["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.203]

In His end. Kavi Karṇapūra, a follower devotee of Mahāprabhu, he took exception to Kālidāsa, the great poet. "That he has no idea of the *rasa* in the subtle way. Because he's addressing Śiva and Pārvatī as father and mother, and describing Their union, that is fighting. One must not discuss or cultivate or bring in his memory and think the union of father and mother. That is against the scientific rules of *rasa*."

So it is only possible for the she friends of the Predominated Moiety, that is Rādhārāṇī, to mention the *rasa*. To taste the union in *rasa* of her she friend, Master, Mistress, and to preach it to the public, to taste and to distribute. It is only the *adhikāra*, that is the right, the she friends of *mādhurya* Rādhārāṇī, only they can taste the sweet pastimes of Them Both, and can distribute to others. And no others have entrance there.

So Mahāprabhu went to Rāmānanda who was Viśākhā Sakhī and heard from him. Though He Himself He knew everything, but still He showed.

Kṛṣṇa has no necessity of taking *dīkṣā* _____ [?] but He went to Sandīpanī Muni, because He's playing the part of a human body, to show us how we should go on. So He went to His Guru and He showed that He was being taught there, got sacred thread. And served the Gurudeva, so much so, by the order of the wife of Gurudeva went to the forest to fetch wood, fuel. All these things are described there. Serving Guru is necessary for the cultivation of the higher spiritual knowledge. So Kṛṣṇa also showed that.

Mahāprabhu also showed that we should go to Guru, with such and such attitude, serve them, and get some instruction in different ways.

_____ [?] But I was told that he will have to be present in Goswāmī Mahārāja's camp, and another party will come during Gaura Pūrṇimā.

Vidagdha-Mādhava: Who told that?

Śrīla Śrīdhara Mahārāja: Yes, I heard in the beginning that they'll come and stay for some time. And they'll go back and some others will come during Gaura Pūrṇimā. Otherwise the work there will suffer. I heard something like that, about them, the other party.

Vidagdha-Mādhava: Well, I don't think Kṛṣṇa Kiṅkarā has...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Threatening. But the opposition will also be very strong there.

Devotee: Yes. Especially ISKCON is not there.

Śrīla Śrīdhara Mahārāja: They're threatening to do away with you. Ha, ha, ha, ha. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Mādhava Purī Mahārāja: ...Vaiṣṇava university.

Śrīla Śrīdhara Mahārāja: Where?

Mādhava Purī Mahārāja: Some place, in Navadwīpa.

Śrīla Śrīdhara Mahārāja: Oh. Who?

Mādhava Purī Mahārāja: If Mahā-maṇḍala makes the university then also ISKCON will be surprised, because they've not done it so far. They've not been able to do it, although...

Śrīla Śrīdhara Mahārāja: But money is necessary...

Mādhava Purī Mahārāja: Something is necessary.

Śrīla Śrīdhara Mahārāja: ...to back the plan of university. It's good to imagine, but to put that into practice men and money are necessary.

Mādhava Purī Mahārāja: ISKCON has the money but they've never done it.

Śrīla Śrīdhara Mahārāja: I proposed university here in this place, in Vidyāvācaspati's and Sārvabhauma's - Sārvabhauma was a great scholar, most famous scholar, and his brother Vidyāvācaspati he was the first Guru of Sanātana Goswāmī. And Vidyānagara that was a famous place of ancient _____ [?] The name still continues, Vidyānagara, the town of learning. _____ [?] ...who was converted by Mahāprabhu in Purī. And that gave a great chance to Mahāprabhu, that Pratāparudra came down, the emperor. Rajaputs [?] came down. Who were very near to Bengal, it was to make like university _____ [?]

But Rāmānanda was taken away by Mahāprabhu. Rāmānanda was a very expert ruler. And when he came to join Mahāprabhu's camp then that kingdom under the whole of Andra Pradesh was independent of Pratāparudra's rule. So the present modern politicians in Orissa they say that Caitanyadeva is the cause of the downfall of the Orissan empire. Rāmānanda was withdrawn. Pratāparudra was converted into *prema dharma*, did not care so much for the political control of the country, and his empire diminished day by day.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mādhava Purī Mahārāja: I was reading something in the *Caitanya-caritāmṛta*, our Guru Mahārāja's book, that a highest devotee does not think himself to be a devotee, and he sees his own body as material.

Śrīla Śrīdhara Mahārāja: Where did you find it?

Mādhava Purī Mahārāja: In *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: Where?

Mādhava Purī Mahārāja: I can't remember the section. In the *Madhya-līlā* somewhere, I can't remember the section. But he's explaining about *sahajiyās*, and that the *sahajiyā* thinks he has a transcendental body. But the pure devotee he thinks his body is material. But the *sahajiyā* thinks his body is spiritual.

Śrīla Śrīdhara Mahārāja: Yes. He might foolishly. He foolishly thinks that his body is spiritual. But this body, that is imagination, and that is the product of all evils. With the help of physical

senses they'll be able to rise up to Goloka. There was one *sakhī*, a gentleman, he was dressed in the garb of a lady, and called himself a *sakhī*. "I'm Lalitā *sakhī*."

And the Gauḍīya Maṭha was the bitterest enemy. "You fool, where you are, so high, that is Lalitā *sakhī*, in the spiritual realm. And living in the mundane world if you dress yourself as a lady you'll be a lady? There are so many ladies they can easily imagine they're Lalitā *sakhī*. What is this? A great distance between the two. Bhūr, Bhuvar, Svar, Mahar, Janar, Tapar, Satya-loka. Then Virajā, Brahmaloka, then Vaikuṇṭha, then Goloka. Different stages of consciousness. You ignore that. You take that down into the mud. You fool, you're be-fooled and you're also abusing so many, being a nuisance to think all these things."

That Hiranyagarbha, that Nadia-nanda and another gentleman, we told him,

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

What is Vaikuṇṭha? That is all conscious. Uncontaminated with the conception of matter. The wholesale spiritual substance, there begins Vaikuṇṭha. *Pṛthivy ādi*. The earth, the water, the fire, everything is composed of spirit, of consciousness, not anything mundane. And we're to enter that Vaikuṇṭha, then pass Vaikuṇṭha, again to go to Goloka. So higher, deeper position in the spiritual realm, all spiritual. The soil is spiritual, and the tree, everything is spiritual there, all conscious units.

And you venture to say that you're there, your consciousness is there? All spiritual, and the stuff is more valuable than your own body. So you're to pass there. To live there means in the midst of your Gurus, all Gurus of superior quality than the stuff you are made of.

That is subjective, and you are subject, and that is made of super subject than you yourself are. To enter into super subjective realm. You're *taṭasthā śakti*, you come out of a lower consciousness quality, and that is superior quality of consciousness. You're to enter there, and to move and live there as a slave. Kṛṣṇa dāsa, _____ [?] they can enter there. Get the visa of that land, for the interest of that land only, not for your whims will the visa be issued. When you'll be considered that you want sincerely to serve in that land Kṛṣṇa and the devotees, then visa will be issued to you and you'll be allowed to enter into that super subjective area.

A fool's paradise you're living. It is not such an easy thing, after liberation, after *mukti*. The abscissa, and then another, the positive world, and dedicating units can enter there, wholesale dedicated. And fool's paradise, I'm Goloka, I'm getting, by imagination I'm taking Rādhārāṇī. The *sakhīs*, I'm one of them. And with the physical mental concoction you want to enter. The truth is ignored, the fact you're not to receive. This lowest conception of Mahāprabhu's creed, most blasphemy. You're all demons, want to misguide the people about Mahāprabhu's teachings.

Hari. Gaura Hari. Recording, they also recorded. Hiranyagarbha came, and I told, forcibly, and they recorded it.

Bhaktisiddhānta Saraswatī came to crush those *sahajiyās*. "It is not so. It is very, very high."

Fools rush in where angels fear to tread.

Mādhava Purī Mahārāja: Hmm. So the pure devotee sees his body as material? A very high devotee, he sees his own body as a material body?

Śrīla Śrīdhara Mahārāja: No. Not admitted there. They're above matter, but still, in *jñāna śūnya bhakti* they may think like that. That sort of temperament is supplied by Yogamāyā, *ajñāna*, in *jñāna śūnya bhakti*. "I'm worst of the worst." That is *aprākṛta*. After crossing over Vaikuṇṭha, then that sort of conception comes, *aprākṛta*. Apparently human, but really spiritual. That is the fifth stage of our existence, according to *Bhāgavatam* and Mahāprabhu. After passing the fourth stage, of Vaikuṇṭha, the fifth stage, *aprākṛta*, that is very similar to this mundane. But really it is spiritual, the form is mundane, fashion is mundane, but really it is spiritual. That is considered to be the highest position, Kṛṣṇa *līlā*.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Aprākṛta, similar to mundane but not the same. And these fellows are just the opposite. _____ [?]
Bāḍe latā 'brahmāṇḍa' bhedi' yāya. *Brahmāṇḍa* means, then *'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*
tabe yāya tad upari 'goloka-vṛndāvana.'

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Mathematical calculation is there. What is Virajā, Brahmaloka? The domain of liberation, after *mukti*. Then positive life begins. The lower part of positive is of awe and reverence and calculation. Then above that is Goloka. There the similar to this mundane but not the same. That plane has been told to be the highest conception and taste of the highest juice personified is possible. Not only that, even *parakīya*, that not as own husband or own wife, not *svakīya*, they're not married. But only through love, risking everything what is desirable in ones life, to make its most acute taste it is necessary. So anywhere and everywhere, not to be discussed anywhere and everywhere.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Then Akṣayānanda Mahārāja we expect in the afternoon?

Vidagdha-Mādhava: Around four o'clock.

Śrīla Śrīdhara Mahārāja: Four o'clock. And our Aranya Mahārāja also, we expected four o'clock train yesterday. But at least today we can expect him, by four. Both of them together. Gaura Hari. Gaura Hari.

82.12.12.C_82.12.14.A

Śrīla Śrīdhara Mahārāja: Where do you come from?

Devotee: _____ [?] Bombay.

Śrīla Śrīdhara Mahārāja: Bombay? Where?

Devotee: I'm Gujarati.

Śrīla Śrīdhara Mahārāja: But you live in Bombay? Where?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...he went to that side and preached Gauḍīya Vaiṣṇavism in _____ [?]
You joined Swāmī Mahārāja, or Jayatīrtha Mahārāja? Whom?

Devotee: I left ISKCON last year at Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: Oh. You were disciple of Tamāla Kṛṣṇa?

Devotee: Yeah.

Śrīla Śrīdhara Mahārāja: And then he requested you to go to...

...

Nathadvara [?] Goswāmī, of the Vallabha party, he married a Mohammedan dancing girl, and kept her in his house. Then the disciples divided into two sections. One gave opposition, another accepted. "You're Guru whatever you've done." Just as in the case of Jayatīrtha Mahārāja. "He's our Guru, he can do anything and everything."

And there was a case. Another party wanted to remove him from the body, the position, the throne of Ācārya. There was a big case continuing in Bombay High Court. Then, anyhow, he was wandering, searching for money, collection, he reached his pleader, the opposite party pleader. His name was also...

I forget his name... The pleader's name, he was big pleader, advocate, Ragu something. He's opposite, at the same time his wife, she's supporting the Goswāmī. "He's Guru, he can do anything."

Then, myself and Mādhava Mahārāja was Hayagrīva Brahmacārī at that time, then that gentleman, that big advocate, they called his wife to us. "What these *sannyāsīns* say here?"

Then of course that lady was little, modestly she told that, "Guru is God, so he can do anything and everything. He's Kṛṣṇa."

And we're to tell, and we told, never. If we see him in these filthy affairs we cannot take him as Guru. It is in the *śāstra*. Guru means only Guru's son is Guru, Guru's disciple is Guru, that is not the case. Guru must have his own symptom. It is mentioned in the *śāstra* who is Guru, who is disciple. The disciple's characteristic and the Guru's characteristic is there. You're to consult the *śāstra* and then accept. And there is also mention if some type of Guru he falls down, then he must be given up, for our spiritual benefit.

Then the husband was very much satisfied, and wife mortified, went away.

Raghunātha, Ragupati, or something like, he was, Nathadvara. Half Vallabācārya section, and the Swāmī Nārāyaṇa section. Swāmī Nārāyaṇa, they're after all _____ [?] followers of Rāmānuja, not Śaṅkara?

Devotee: No. He's worshipping Rādhā-Kṛṣṇa also.

Śrīla Śrīdhara Mahārāja: Rādhā-Kṛṣṇa, anyone may worship, but from different view.

Devotee: He's come from Rāmānanda *sampradāya*. _____ [?]

Śrīla Śrīdhara Mahārāja: Who?

Devotee: Swāmī Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: _____ [?] Rāmānanda *sampradāya* springs from Rāmānuja, but they've got some modified opinion. Tulasī dāsa belongs to Rāmānanda. But their ultimate conception is *mukti*, liberation, not service divine, but liberation, *mumukṣu*. To be traced in the Rāmānanda *sampradāya*. *Mukti*, salvation, is the highest amongst them. So Swāmī Nārāyaṇa.

I heard more or less that they say they're coming from _____ [?] *sampradāya*. And Rādhā Swāmī *sampradāya* is also there in Bombay, Rādhā Swāmī? Another school.

Devotee: Yeah.

Mādhava Purī Mahārāja: Who is that Rādhā Swāmī? He's coming from where?

Śrīla Śrīdhara Mahārāja: That Rādhā Swāmī School, now divided into two or three sections. Bengal School _____ [?] Ṭhākura. Another, Allahabad School. And Agbar School. And the idea may be said to be, the Agbar School is also divided into two. Anyhow, their contribution is that Rādhārāṇī is the highest entity, and Kṛṣṇa is lower than that. So potency is the highest and the consciousness is lower than that. Potency, positive and negative. Negative side is potency, *śakti*. And *śaktimān*, the possessor of potency, is Kṛṣṇa. And the potency in its highest form is Rādhārāṇī. That is the Caitanya conception. But they're the opposite, the potency holds the highest position, and the possessor of the potency is lower. So diabolically opposite. Something like that, I heard from one gentleman.

Mādhava Purī Mahārāja: And where do they come from? What line of teachers?

Śrīla Śrīdhara Mahārāja: Teachings, that was one Rādhā Swāmī. Just as the Jains, just as the Buddhists, so many.

Mādhava Purī Mahārāja: I see. He came on his own?

Śrīla Śrīdhara Mahārāja: Came, just as Nanak, founder of the Sikh *sampradāya*. And they think that saint is the highest position, saint sayings hold the highest position, and not God. The Jains and the Sikhs, so many similar, Buddhists, 'no God,' like Śaṅkara philosophy.

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

There are so many *śiva*. Liberated souls, they're all holding the position of Śiva, Mahādeva, liberated. Souls that are under the clutches of mundane potency they're *jīva*, and when they're liberated they're Śiva. There may be so many.

Then I asked one gentleman, so many Śivas are there, innumerable number. What is their mutual relation, and where they live? Any description about them? What is their nature? What is their mutual relation? Where are they all? And is there any principle where they join?

He could not answer.

And here *Bhāgavata* comes, after liberation, what is the position of those liberated souls, *Bhāgavata* comes and gives us information. _____ [?] After liberation the real life begins, and that is service.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. So I close here.

Mādhava Purī Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... means Brahmo, that Ram Mohan Roy etc. Aurobindo also had Brahmo touch. But Vivekānanda another party, they worship Deities. But that Brahmo they're opposed to Deity worship. "They're idolaters, idol worshippers." But Vivekānanda respected idols. Ramkrishna, Subash Bose, follower of Vivekānanda, he was political leader.

Akṣayānanda Mahārāja: I met one gentleman in Delhi. He's met you once. He's a good scholar. He translated *Gītā* for Swāmī Mahārāja into Hindi. His name is Rajiv Gupta.

Śrīla Śrīdhara Mahārāja: Yes. He came here.

Akṣayānanda Mahārāja: Yes, once. He wishes to send his *praṇāmas*, obeisance to you.

Śrīla Śrīdhara Mahārāja: The other day also, the second time he came to me perhaps. Now he told, "I want work independently. You please bless me." In this way one gentleman came very recently. "That I want to start this campaign, translation into Hindi, independently, without help from ISKCON."

Akṣayānanda Mahārāja: Oh, that is Niranjan.

Śrīla Śrīdhara Mahārāja: Oh, Niranjan, yes.

Akṣayānanda Mahārāja: I heard that also.

Śrīla Śrīdhara Mahārāja: And this man is Gupta?

Akṣayānanda Mahārāja: Yes. But this Gupta he has a question for you. He says, "I'm losing my faith in Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Losing?

Akṣayānanda Mahārāja: Yes. He says, "I see that the demons are flourishing, but at the expense of the innocent. What shall I do?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Akṣayānanda Mahārāja: "The demons are flourishing at the expense of the innocent."

Śrīla Śrīdhara Mahārāja: But you have so meagre knowledge of history? But Kṛṣṇa Himself has said,

yadā yadā hi dharmasya, glānir bhavati bhārata

abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

When it will be most acute, He will feel and He will come down Himself. But it is already foretold that in this iron age this will be such and such. It is already described in the scriptures also. So much acute stage not yet come as described in the scripture, *Bhaviṣya-Purāṇa* etc. And if you can have real study of *Bhagavad-gītā* then in the midst of this you'll find a hopeful nectarine infinite of nectar. Only you have to dive deep into the fundamental plane.

Just as if you're in the ocean, if you're on the surface, so many waves will come and hit you. But if you dive deep the waves are passing away from over your head. Those that go to swim in the ocean they've got that experience, that sometimes to avoid the push of the wave they dive deep. So if you dive deep, these very trifle things, these sort of very poor waves are passing superficially, and if you dive deep you'll find you're within a peaceful ocean. Only on the surface, the turbulent ocean only on the surface, not in the depth.

Akṣayānanda Mahārāja: Another person I met, they said, "Your Swāmī Mahārāja has concocted in *Bhāgavatam* in the story of Banasura there's a fight between Lord Śiva and Lord Kṛṣṇa. We cannot tolerate that there's a fight between Lord Śiva and Lord Kṛṣṇa. Your Swāmī Mahārāja has concocted. This is not *Bhāgavatam*."

Śrīla Śrīdhara Mahārāja: But neither do you know who is Śiva, who is Kṛṣṇa. So the trouble. You're to know who is Śiva. Śiva means which? And Kṛṣṇa means which? By comparative study, not omitting any steps. Step by step you're to understand what is what.

I want to meet those gentlemen. What is *nirguṇa* and what is in the border and what is in the depth of the real substantial world, that difference we're to understand, what is what. Śiva representing the border of both the worlds, real or unreal, representing the border. Something this side, something that side. That side *bhakta*, this side the destroyer of the, the punishment dealer of the demons. And also encouraging some of them. Śiva is something like leader of the opposition party. And he's the opposition party leader, nowadays they get some salary from the government side. Some recognition that side, so devotee of the lower state.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

We're to understand clearly by the merit of things, not only formal reproducing capacity. _____ [?] To get by heart, only by the burden of memory.

Devotees: _____ [?]

Akṣayānanda Mahārāja: We say 'parrot fashion.' _____ [?]

Śrīla Śrīdhara Mahārāja: Artificial memory and proper understanding they're different. We must have proper understanding of the thing, and not an artificial record represented in the memory.

Akṣayānanda Mahārāja: Can we say *guru laghu jñāna*?

Śrīla Śrīdhara Mahārāja: *Guru laghu*, or small, big, all these differences must be understood substantially, not formally.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. Realisation of the inner substance, the gradation there. We're to come in direct touch of that, not only formal representation as the record keeper. Like a computer without feeling we can represent many things, but computer like understanding.

Aranya Mahārāja: So feelings come through the media of *sevā*?

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. And that should we give in this example. When Satī died and Śiva was mad, taking her body on his shoulder he began to dance like a madman throughout the whole country.

And the whole world thought, 'What a dangerous position has come. Śiva has gone mad, putting the body of Satī on his shoulder he's engaged in mad dancing.'

Then, Viṣṇu came to the relief. Unconsciously to Śiva He cut the body into pieces and threw aside.

Suddenly he found, "Nothings on my shoulder." Then the mad dancing subsided gradually.

Then one Vṛkāsura, he got a boon from Śiva. That whose ever head he'll touch, the head of any person, then he'll at once be reduced to ashes.

Then in order to finish his demonic career Nārada intervened and told, "It is impossible. You please go to Mahādeva and say 'I want to verify it, whether your boon is true or it's a bogus one. I want to put my hand on your head.'"

Mahādeva was in danger. What to do? He's running hither and thither. "No, no, don't touch my head."

Then it was referred over to Viṣṇu and He came. And He by His charming figure attracted that demon and began to dance, and the demon also began to imitate in dancing. And Viṣṇu, in the meantime Śiva escaped from the place, and by the course of His dancing He put His own hand on His head, and he also imitated the same and touched by his hand his own head and reduced to ashes. Śiva was saved in the meantime.

_____ [?] Śiva means what is Śiva, Mahādeva? My master of this whole misconceived world. He's the Lord of Māyā. That is, the Lord of the whole misconceived area. He's the master. Just sitting on the verge of this misunderstood world, he's reigning over it. And also *Bhāgavatam* has said, *vaiṣṇavānāṁ yathā śambhuḥ*.

[nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]
[*Śrīmad-Bhāgavatam*,12.13.16]

To get out of this *māyāic* conception Śiva can help us a great deal. So first conception of Guru is Śiva, Sadāśiva. He's outside *māyā*. The *jīva* soul, that is outside *māyā*, has experience of outside *māyā*, he's Mahādeva. Then also they say,

pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ

When a soul is in bondage he's *jīva*, and a soul liberated that is *śiva*.

[25:12 - 26:00?]

Of course, he's not sick, only idle he'll pass time without joining the function.

Aranya Mahārāja: It's said that Guru is heavier than Himālayas. And he was sitting and looking just like Mount Everest.

Śrīla Śrīdhara Mahārāja: He's heavy in his position. None can move him from his thought, his present position he's taken already in the universe. He can never be moved from that position where he's taken his stand, can never be moved. The eternal stand he's taken in the conception of the whole absolute universe. He's Guru. Today saying something, tomorrow saying another thing, eternal position he has acquired. *Sambandha-jñāna*, means what is what, in the absolute system what is what, a final knowledge, though of the infinite direction.

Mahāprabhu told to Rāya Rāmānanda, when Rāmānanda told, "You have come to rescue this fallen soul. And now You play hide and seek with me my Lord."
"No, no, Rāmānanda, I'm defeated. I feel consumed by the force of your devotion. You can know anything and everything. I'm really such and such. You see it."

Bhakti bali para timitri janite [?]

rāya kahe, — prabhu tumi chāḍa bhāri-bhūri [mora āge nija-rūpa nā kariha curi]

[Rāmānanda Rāya replied, "My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.278]

"I'm not to be deceived by You. I won't be deceived. You are hiding Yourself, Your proper self, before me, can't do."

Then Mahāprabhu accepted defeat. "Yes, you can know by dint of your devotion anything and everything. You have caught Me. Yes, you see what I am."

So Mahāprabhu had to, was compelled to show His inner nature, who He is properly.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

"Both the positive and the negative joined together, I'm such and such. Influenced by the mood of the negative I'm *the* positive."

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

Kṛṣṇa is ecstasy Himself. The *hlādinī's* duty is to draw that ecstatic bliss from Him and to throw it outside, to bring it from the inner zone to attract. And in that transaction that is thrown outside and others taste that. The function of the negative is such, bestows the gist of positive, by His intrinsic attractive nature. And He, or She, tastes Themselves, and throws to the public. And others of same type they also take taste of that and become mad. How higher order of ecstasy may be possible in this world? Higher type of nectar, how, what degree of nectarine juices can exist in this world?

...

_____ [?] Immediate action. Trust no future, however pleasant.

_____ [?] There's another *śloka*.

As if the god of death has caught you by your hair, and he'll take you out from the present position in a second. It is like that. With this much earnestness you engage yourself in the enquiry of the supreme truth. Save yourself from the world of misconception with such urgency.

And Śaṅkarācārya also says, "If one feels that there is fire on his head, what should he do? Run at once to the nearest tank and jump there, then fire will be quenched."

With such urgency we must take to this study of *Vedānta*. That this is all false. I'm in the land of enemy. All are enjoying, anomaly, enemy. Must jump to get out of the land of enemy, *māyā*, misconception. In every way the misconception is always capturing you, by slow poisoning, you are of the position. The external potencies trying to make you captive by intensive force every second. You're in the midst of that. Anyhow by the grace of God unknown you have got the clue to take the advantage without any delay. That sort of warning is given by the guardians of the truth.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitai.

...

...refused conditionally. Of course if you order I must go. But I don't find my capability to serve according to your satisfaction. But whatever you'll like. You'll have to spend money for me, but I'm not so much hopeful. But I see in my last days that western people are coming to my door. And anyhow circumstance created a centre in the name of Caitanya Sāraswat Maṭh in London. What's the fun?

Śrīla Govinda Mahārāja: Mahārāja, Aranya Mahārāja writes, "I want to give the name to the London Maṭha, Śrī Caitanya Sāraswat Maṭh _____ [?]

Śrīla Śrīdhara Mahārāja: Divine Will.

Śrīla Govinda Mahārāja: I said also that Prabhupāda wanted one centre in London before.

Akṣayānanda Mahārāja: Yes. Now it's come.

Śrīla Govinda Mahārāja: Now it's come _____ [?]

Aranya Mahārāja: We were also thinking like that when we had the idea _____ [?]

Śrīla Śrīdhara Mahārāja: So I feel some obligation towards that, that Guru Mahārāja's desire, as coming to effect in such a way. So I think that I must have some special connection with that London Maṭha, where he wanted to send me. That is approaching my _____ [?]

...

Akṣayānanda Mahārāja: ...so we can represent you. That is our only request.

Śrīla Śrīdhara Mahārāja: Yes, you're going, you're sincerity is already proved worthy to do that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.

...

Aranya Mahārāja: ...he wanted that the whole would come and listen from you. So we're thinking that we'll go out and bring you to the world.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram,* 1]

It is His grace that may make anything possible. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Panghum langhāyate girīm*. A crippled man may jump over the hill, by His grace. Surcharged with that divine energy anything may be possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Everywhere that surrendered soul they feel that someone is doing through me. Kavirāja Goswāmī, Sanātana Goswāmī, they feel it, 'that something is passing through me.'

Mahāprabhu Himself says like that. "I feel some current is passing through Me to you. What is not completely intelligible to Me, that is passing to you. *Pralāpita vakra*. I do not know what I say, *pralāp*, a madman's talk. I do not feel what I utter."

Instrumentality, reduced to cent percent instrumentality. *Nimitta-mātraṁ bhava savyasācin*.

[tasmāt tvam uttiṣṭha yaśo labhasva, jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva, nimitta-mātraṁ bhava savyasācin]

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

"I'm doing. This Kurukṣetra battle, it is My arrangement, My fighting. You are all so many show-bottle. Through you I am doing this."

Karisasyi abadu [?] "If you don't cooperate voluntarily I'll force you to obey My order. Ultimately such arrangement is made by Me. Karisasyi abaso pita [?] Unconsciously you'll have to fight, in order to establish My plan here. Don't think that you're graciously helping Me."

That is the situation there. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. And to be connected with that absolute plane, to have connection, that is our aspiration. That is *nirguṇa*, unqualified

flow, an eternal, absolute flow. That is called *līlā*, in a player's mood, the flow of self satisfaction. He's for Himself. For His own satisfaction that automatic flow is seen to work. And we're to contact with that flow. And that is of love and beauty ultimately.

And His force also sometimes comes even to take shape of a battle, as in Kurukṣetra. That is the outer push of the wave, apparently which is seen to be very cruel and rough. Only to crush those provincial conceptions of goodness, local conceptions, provincial conceptions, they come to clash with that universal flow, and they must be crushed, cannot stand. Only on the surface for the time being. As long as we do not interfere that can anyhow drag on. That is *māyā*, that misconception, local conception, conception of provincial interest, selfish, crooked, meagre, narrow. And this is universal.

Gaura Sundar. Gaura Sundar. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Already general secretary.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Departmental secretary.

Śrīla Govinda Mahārāja: Foreign affairs.

Śrīla Śrīdhara Mahārāja: Foreign affairs.

Aranya Mahārāja: We're thinking you're the internal secretary.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

82.12.14.B_15.A_16.A

Śrīla Śrīdhara Mahārāja: ...that all the planets, they're useless when any connection comes with the devotee, or the *yogī*, or the _____ [?] Their function stands still. Hare Kṛṣṇa. Hare Kṛṣṇa.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

He began his lecture with this *śloka*, with the quotation of this *śloka*. And the very beginning, well began, half done. Kṛṣṇadāsa Bābājī began to laugh, "Ho, ho, ho." Simply hearing this beginning with this *śloka*. Raghupati Upādhyāya, he's chanting this *śloka* to Mahāprabhu. *Kam prati kathayitum īśe*. "To whom should I say, I speak out my innermost feeling? I wonder simply, simply I wonder. And who will come to hear this madman's delirium? I can't find who will come to attend this delirious statement of mine." *Kam prati kathayitum, ko vā pratītim āyātu, go-pati-tanayā-kuñje, gopa-vadhūṭī*. "That the Absolute has no other engagement, He has come down here to play with the damsels, the girls, of this half fed, half civilised jungle girls. Param Brahman. Is it to be realised, relied upon? Who will believe this? I don't find anyone. That Param Brahman has come down to play with these simple and stupid, half civilised jungle girls of Vṛndāvana. Who will come to believe?"

Kam prati kathayitum īśe, samprati ko vā pratītim āyātu. "Who will come to believe that [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja has done such a tremendous, most astounding work in the West." He began with this introduction, this *śloka*.

And Govinda Mahārāja told ultimate, and you also told there, whether tape is there I do not know. He told that, "Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī] has many stalwart disciples, but his special favour was to Swāmī Mahārāja for this grand propagation in the West. And from my childhood I came in connection with Swāmī Mahārāja, by my fortune, and he treated me as his own child, own son, child. And also I heard, I saw, that he came to discuss about *Gītā* and other *śāstra* with my Gurudeva [Śrīla Śrīdhara Mahārāja], and I saw him to behave with my Gurudeva as *śikṣā-guru*." That was what he told in that lecture.

And Swāmī Mahārāja in his turn, he also clearly accepted those things. "Yes, what Govinda Mahārāja has said, I treated him as my son. Still, I like him, I have my affection towards him. And it also true that I took Śrīdhara Mahārāja as my *śikṣā-guru*. And he's, "Oṁ viṣṇupāda," in this way he gave that. Whether it is taped or not I do not know.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: You may find that, if still living. Bhāvānanda was there, and who else? Delivered lectures. And Kṛṣṇadāsa Bābājī, Paramahaṁsa Mahārāja, and who else, Nimāi perhaps? Then we took *prasādam* there along sitting together. Mādhava's mother, some others. Nitāi Gaura Hari bol!

Devotee: *Premadhāma-deva-stotra* _____ [?]

Śrīla Śrīdhara Mahārāja: Nimāi. He has that *Premadhāma-deva-stotra* duty?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And also I have got some engagement. Yājāvara Mahārāja is going today.
_____ [?] One or two questions I shall answer. Any question?

Akṣayānanda Mahārāja: Previously you have told, I'll just trouble you once, this,

gurur na sa syāt sva jano na sa syāt, [pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum]

["Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

For each example, for Guru or Śukrācārya, *sva jano*?

Śrīla Śrīdhara Mahārāja: Śukrācārya. *Sva jano* - Vibhisana. *Sva jano na sa syāt, pitā na sa syāj* - Hiraṇyakaśipu. Vibhisana means Rāvana. And the *pitā* - Bhārata, *jananī na tat*, Bhārata. Then *daivaṁ* - Khaṭvāṅga Raja. And *patiś - yajña patnis*. And *guru*, this Bali.

Akṣayānanda Mahārāja: Śukrācārya.

Śrīla Śrīdhara Mahārāja: Śukrācārya was the *guru*, and given up by Bali.

Aranya Mahārāja: Guru Mahārāja, in that letter yesterday by Nagendra, he had some questions about the topic of Guru. So he...

Śrīla Śrīdhara Mahārāja: *Madhyama-adhikāra* Guru, Guru is always in *madhyama-adhikāra* because in *madhyama-adhikāra* both *māyā* and *māyā-tīta*, both in contact. *Uttama-adhikāra* is fully engaged in Yogamāyā and not in Mahāmāyā. So *uttama-adhikāra* Guru if he comes from there, by Kṛṣṇa's will, he comes in touch with Mahāmāyā, then the necessity of the function of Guru arises.

[Loud explosions from fireworks near the Maṭha are heard]

The police are leaving the position today, from this, they have taken their position here in our building and the bombs are beginning.

Akṣayānanda Mahārāja: Yes, starting.

Śrīla Śrīdhara Mahārāja: They're leaving today, and the bombs are beginning. What is that what I began?

Akṣayānanda Mahārāja: *Madhyama*, *uttama*, by Kṛṣṇa's grace, as a *madhyama*.

Śrīla Śrīdhara Mahārāja: Ah, by Kṛṣṇa's special influence he's to come here and to see *māyā* and then to advise, "Give up *māyā*." In this way. And the *madhyama-adhikārī* he can see, as I told, three kinds, two feet here and looking at the Vaikuṇṭha and trying to take others along with him. And one foot here and one foot there and carrying. And *uttama-adhikārī*, from there, one foot here and taking away, in this way. So *madhyama-adhikārī* is Guru and he's fallible, so Guru *tyāga* is possible in that case and that is the most undesirable thing ever found in one's fate. If it happens, the most undesirable thing, then we're to face that disaster. And what should be the direction in that case, that also given in various places, how to go on in that position.

And Bhaktivinoda Ṭhākura in *Harināma-cintāmani* he has mentioned it, how to deal with it. At that time there was a caste position. But *śikṣā-guru* is there, *śikṣā-guru*, *dīkṣā-guru* and *śikṣā-guru*. Sometimes it may seem that *dīkṣā-guru* is genuine but not well-versed in scriptural advise. In that case to understand scriptural instructions *śikṣā-guru* is necessary, and his help. Not to differentiate much from *dīkṣā-guru* and *śikṣā-guru*. And especially ours is the list of *guru-paramparā*, all *śikṣā-guru* line, not *dīkṣā-guru* line, *śikṣā-guru*, the substantial line, not formal. Form is rather neglected and the substance has been given very much importance in our lineage of *śikṣā-guru*. We prefer that, we want substance, not much form. But form is also there, and that should also be respected. If form and substance are together then that is very good, otherwise substance will have, spirit will have to be given preference, not the form.

Bhaktivinoda Ṭhākura came in the line of that *sahajiyā* section almost, Vipina-vihārī Goswāmī. But we do not take him in our *guru-paramparā*, because he was more of *brāhmaṇa* and Yati Goswāmī spirit. He told openly, that, "I can bless [Raghunātha] Dāsa Goswāmī," which is impossible, like a madman's statement. So that *brāhmaṇic*, the pride if this flesh and blood, we don't tolerate.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarine ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

This comes direct from Mahāprabhu, this *śloka*. "Neither I am a *brāhmaṇa*, nor a *kṣatriya*, nor a *vaiśya* or *śūdra*. Neither I am a *brahmacārī*, *gṛhastha*, *vānaprastha*, or *sannyāsī*. But I am the servant of the servant of the servant of that great illustrious sweetness personified, Kṛṣṇa."

So we're to follow that spirit and not making so much of the form. That is our line. Cash dealing, and not by cheque, ha, ha, ha.

Aranya Mahārāja: Ha, ha, ha. So then another question that he had is, "In *Caitanya-caritāmṛta*, or *Śrīmad-Bhāgavatam*, are any of the Gurus who are mentioned there, described, are they of *madhyama-adhikārī* nature?"

Śrīla Śrīdhara Mahārāja: In particular cases. One case we find, that is of course a different type, very rare type. The Śyāmānanda Prabhu first initiated by Sāraṅga Murāri in the *sākhya-rasa*. Then by some miraculous interference from above, he was transformed into the *mādhurya-rasa*, and took initiation again from Jīva Goswāmī. That is a very, very peculiar case. And generally, so many that were followers of this physical lineage, they left everything and joined Mahāprabhu's movement and took initiation from the Vaiṣṇavas.

Yadhu-nandana Ācārya, he was the family Guru of [Raghunātha] Dāsa Goswāmī, he took initiation from there. But Mahāprabhu gave him Svarūpa Dāmodara, and get advice from there, from Mahāprabhu, then to Rūpa Goswāmī, Sanātana Goswāmī. And he says, "These are all my Guru, all Guru." But his most intensified adherence we find to Rūpa, Sanātana. But his family Guru was Yadhu-nandana Ācārya. He says, explaining his confidence, *gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane - brāhmaṇas*. *Goṣṭhālayiṣu sujane* - Vaiṣṇava*. Svamantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe*. All these, he's, "My *śraddhā*, let my regard be intact in all these."

[gurau goṣṭhe goṣṭhālayiṣu sujane bhūsuragane
svamantre śrī-nāmni vraja-nava-yuva-dvandva-śaraṇe
sadā dambhaṁ hitvā kuru ratim apūrvām atitarā
maye svāntarbhrātaś caṭubhir abhiyāce dhṛta-padaḥ]

["O mind - my brother! I fall at your feet and implore you: 'Give up all pride and always taste ecstatic love while remembering the divine guide, the holy abode of Vṛndāvana, the cowherds and milkmaids of Vraja, the loving devotees of the Supreme Lord Śrī Kṛṣṇa, the gods on earth or pure *brāhmaṇas*, the *Gāyatrī mantra*, the holy Names of Śrī Kṛṣṇa and the divine youthful couple of Vraja, Śrī Śrī Rādhā-Govinda- sundara."] [*Manaḥ-Śikṣā*]

Then:

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing." That should be our prospect. This is found in Raghunātha Dāsa Goswāmī's prayer to his Guru.]

[More loud bangs of fireworks from outside the Maṭh.]

Śrīla Śrīdhara Mahārāja: Ha, ha. What is this?

Devotee: Madness.

Śrīla Śrīdhara Mahārāja: Only show, or doing any damage? Those bombers we are told a party who were living has possession in these secuny [?] plots here, and they're driven by another party. Now they want to come here again to take possession of their old plots. That is the cause of the bombardment cursing.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare.

These questions are dealt with many times before.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Aranya Mahārāja: Guru Mahārāja, then there's one other question. He said, "Is there any instance of a *madhyama-adhikārī* Guru falling down, in the history of the *Bhāgavatam* or *Caitanya-caritāmṛta*?"

[Fifty seconds silence]

Śrīla Śrīdhara Mahārāja: We don't find. In the case of Śukrācārya, Bali Mahārāja left him, disregarded him. But Śukrācārya was in his standard as he was the Guru of the demons, but he could not satisfy Bali Rāja. That we find, Bali Rāja. So, that cannot be considered as a fall from his position, but he was there, but his guidance could not satisfy Bali Rāja. He had his previous acquired *sukṛti* and devotion, so much, but crossing his Guru he had to take steps against his Guru. That's what we find.

And also, in Prahlāda's case, of course no Guru is found. He was sent by Hiraṇyakaśipu as a student to the sons of Śukrācārya, but he did not submit there. Formally he was taking the Vedic education, but in his heart he was sufficiently rich. And one day he began to take the class himself, without caring for his guru. That guru also *Veda* guru.

And also, Jīva Goswāmī has given that instance, you know, Bhiṣma he gave up Paraśurāma, something like that. Paraśurāma was the Guru of Bhiṣma in *astra-śikṣā*, *Dhanur-Veda*. But *Dhanur-Veda* is also included in *Veda*. *Atharva-Veda*, *Dhanur-Veda*, *Āyurveda*, *Dhanur-Veda* included in *Atharva-Veda*.

So Jīva Goswāmī said that there is his *Veda* Guru in the Vedic style, Bhiṣma had to learn those fighting tactics and weapon applications from Paraśurāma. And when Paraśurāma asked Bhiṣma to do something, to marry a girl, that girl to control Bhiṣma, she sought help of Paraśurāma, and Paraśurāma recommended Bhiṣma to marry the girl.

Bhiṣma told, "No, I have already promised that I won't marry."

But Paraśurāma pressed, "That where will this girl go? You have forcibly taken her up from her father's house for some person. But you now are rejecting her, so you will have to marry yourself. Otherwise her future will be spoiled."

He gave some pressure but Bhiṣma did not submit.

Then Paraśurāma told, "I shall teach you a lesson." The fight began in Kurukṣetra. Bhiṣma and Paraśurāma - Guru and *śiṣya*. And Bhiṣma at that time told,

guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārāta, Ūdyoga-parva,* 179.25]

The Guru who crosses his boundary and his position and whimsically takes any step, then he must be given up. That has been taken as instance, as precedence in the *Purāṇa* by Jīva Goswāmī for Guru *tyāga*. If Guru comes to such a position, crosses the general courtesy and rulings of the *śāstra*, then he should be abandoned. That is one instance. Another just now came in my mind and I forget. This is Paraśurāma's case, Bhiṣma.

Akṣayānanda Mahārāja: *Avaiṣṇavopadiṣṭena*.

Śrīla Śrīdhara Mahārāja:

avaiṣṇavopadiṣṭena mantreṇa niryaṁ vrajet
punaś ca vidhinā samyag grāhayed vaiṣṇavād guroḥ

["One who accepts the mantra from a Guru who is a non-devotee or is addicted to sensual pleasure with women is doomed to a life in hell. Such a person must immediately approach a genuine Vaiṣṇava Guru and again accept the mantra from him."] [*Hari-Bhakti-Vilāsa*, 4.366]

That is another question, that he took mantram from *avaiṣṇava*, and when he finds a Vaiṣṇava Guru he leaves that *māyāvādā* and other things and comes to the fold of the Vaiṣṇava. That is

mentioned there, *avaiṣṇava*. Formal Guru, the family Guru, that must be abandoned for the acceptance of a real Guru of the spiritual order.

In *Mahābharata* in one place it is mentioned by the lips of Aśvatthāmā. Satrau rupi gunava ca dosa vaca guro rupi [?] Satrau. If one is enemy, if he has got any good quality, that must be spoken out, praised. And dosa vaca guro rupi, if Guru is faulty, then his fault also should be given publicity. What is right, that must be followed, no respect of any person against the truth. It is in *Mahābhārāta*, *Vidag* [?] *parva*.

Madhvācārya took *sannyāsa* from Acyutaprakāśa, *sannyāsa* Guru. Then he saw Vedavyāsa and came away, returned home, and his *sannyāsa* Guru was converted into his disciple. Acyutaprakāśa, he became Padmanābha. Who was the *sannyāsa* Guru of Madhvācārya, he became disciple of his *sannyāsa śiṣya*, Madhvācārya. Acyutaprakāśa became Padmanābha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Brahmanya Tīrtha and Mādhvendra Purī were Godbrothers? In the Madhva line before Mādhvendra Purī...

Śrīla Śrīdhara Mahārāja: Brahmanya Tīrtha?

Akṣayānanda Mahārāja: Yes, perhaps.

Śrīla Śrīdhara Mahārāja: Where do you find his name, Brahmanya Tīrtha? Śrī Madhva, Śrī Padmanābha, Śrī Mañjarī Madhavan.

Akṣayānanda Mahārāja: No, not Brahmanya Tīrtha, a mistake, that Lakṣmī Tīrtha.

Śrīla Śrīdhara Mahārāja: Then, Akṣobhya Jayatīrtha Śrī. *jñānasindhu tore*. *tāhā hoite dayānidhi*, *tāra dāsa vidyānidhi*. *vyāsatīrtha tāra dāsa*, *lakṣmīpati vyāsa-dāsa*, *tāhā ha'te mādhavendra purī*.
[From *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhanta Saraswatī Ṭhākura]

Akṣayānanda Mahārāja: Lakṣmī Tīrtha, Lakṣmīpati.

Śrīla Śrīdhara Mahārāja: *Lakṣmī*, *vyāsatīrtha tāra dāsa*, *lakṣmīpati vyāsa-dāsa*.

Akṣayānanda Mahārāja: My mistake. Yes.

Śrīla Śrīdhara Mahārāja: Vyāsatīrtha's disciple was Lakṣmīpati.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Tāhā ha'te mādhavendra purī*.

Akṣayānanda Mahārāja: But we find somewhere that Lakṣmīpati and Mādhvendra Purī were Godbrothers. Is that correct?

Śrīla Śrīdhara Mahārāja: No. *Lakṣmīpati vyāsa-dāsa*, *tāhā ha'te mādhavendra purī*. Lakṣmīpati was Guru to Mādhvendra, it is mentioned there in that way. But if another Brahmanya Tīrtha who was a disciple of Lakṣmīpati, he may be Godbrother. But Lakṣmīpati was the Guru of Mādhvendra Purī, Lakṣmīpati Tīrtha. Guru means not *sannyāsa* Guru, because in Madhvācārya *sampradayā* no Purī, all Tīrtha. But like Mahāprabhu, Mādhvendra took *sannyāsa* from some *māyāvādī sannyāsī*. But his Guru was Lakṣmīpati.

And Mahāprabhu did some peculiar thing. Īśvara Purī *sannyāsī*, he was living, but He took *sannyāsa* from Keśava Bhāratī, though Īśvara Purī is still living there. But He was wandering and His *sannyāsa* was urgent, He found anywhere He took. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Then I found that Nityānanda Prabhu took initiation from...

Śrīla Śrīdhara Mahārāja: Mādhvendra Purī.

Akṣayānanda Mahārāja: Mādhvendra Purī?

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, Nityānanda Prabhu, Īśvara Purī - They're Godbrothers as from Mādhvendra Purī They took *dīkṣā*.

...*guṇa-viśiṣṭha* - the All Attractive.

...

Akṣayānanda Mahārāja: ...*Bhāgavata* verse, he accommodated both the *jñānīs* and *yogīs* goals of Brahma and Paramātmā respectively, showing how they are included within the Supreme Personality of Godhead Bhagavān, Who, as the ultimate non-dual substance, is the supreme origin and essence of all relationships.

Śrīla Śrīdhara Mahārāja: Then, Bhagavān?

Akṣayānanda Mahārāja: Who, as the ultimate non-dual substance.

Śrīla Śrīdhara Mahārāja: Conception of Absolute?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Then? Next. Developed first plane, first in the argument in the first plane, and the next plane developing.

...

Must have to accommodate all these different stages from higher to higher. In this way He gave clear hints to the assembly of the *māyāvādī paṇḍitas*.

Akṣayānanda Mahārāja: By disclosing the most confidential, blissful pastimes, the Lord hinted that it must be concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāja.

Śrīla Śrīdhara Mahārāja: The conclusion must have to go to that direction, in this way.

Akṣayānanda Mahārāja: Yes. Not a final conclusion but for this argument only.

Śrīla Śrīdhara Mahārāja: In such conclusion, and the next conclusion we'll have to reach in this way, that the highest conclusion cannot but come to such stage if we want to say that He's the combination of all *rasas*. The necessity of these revealed words cannot but take to that direction, to be the highest. To establish the position of the Absolute in Bhagavān, or Nārāyaṇa, then next He took the course of going into deeper and deepest conception of the Absolute in *vātsalya* and *mādhurya-rasa*.

Akṣayānanda Mahārāja: By disclosing the most confidential blissful pastimes, the Lord hinted that it must be herein concluded that the Supreme Absolute Truth appears as the son of Nanda Mahārāja in order to fulfil the necessity of transcendental loving service in the mood of...

Śrīla Śrīdhara Mahārāja: As son of Nanda Mahārāja.

Akṣayānanda Mahārāja: Yes, yes. Appears as the son of Nanda Mahārāja, Nanda-nandana, in order to fulfil the necessity of transcendental loving...

Śrīla Śrīdhara Mahārāja: Nanda Mahārāja, that is going to history, moving towards the historical side.

Akṣayānanda Mahārāja: Ah. That we have given as a translation of Nanda-nandana, son of Nanda.

Śrīla Śrīdhara Mahārāja: As Nanda, representing son of Nanda.

Akṣayānanda Mahārāja: In order to fulfil the necessity of transcendental loving service in the mood of parenthood.

Śrīla Śrīdhara Mahārāja: Another thing also to be considered, as we heard from Prabhupāda, the sonhood of Godhead. Have you mentioned it here?

Akṣayānanda Mahārāja: Yes. Parenthood, other way.

Śrīla Śrīdhara Mahārāja: Not parent, sonhood, sonhood means in the centre. Not fatherhood, sonhood. Sonhood, Nanda-nandana, the sonhood coming in the centre. And consorthood, sonhood and consorthood. If you like you can explain in that way. Sonhood and consorthood in this abstract way you may advance. He took from Nārāyaṇa the masterhood, the Prabhuhood, from there to sonhood, and from there to consorthood. Within brackets you may replace sonhood with consorthood.

Akṣayānanda Mahārāja: By disclosing the most confidential, blissful pastimes, the Lord hinted... By this verse: *brahmeti paramātmeti*, etc.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam / brahmeti paramātmeti, bhagavān iti śabdyate]

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

By this verse He accommodated both the *jñānīs* and *yogīs* apparent, ultimate goals of Brahman and Paramātmā, showing how they are included within the Supreme Personality of Godhead Bhagavān.

Śrīla Śrīdhara Mahārāja: The conception of Brahman and Paramātmā, how it is included in the conception of Bhagavān. And again, the conception of Bhagavān, how it is included into Nanda-nandana, and how that conception real included there.

Akṣayānanda Mahārāja: Yes. Yes, as progress. We'll indicate that within.

Śrīla Śrīdhara Mahārāja: More comprehensive, accommodating, how this is accommodated there, again this is accommodated there, how the development, the comprehension, comprehensiveness, in this way.

Akṣayānanda Mahārāja: Step by step progress.

Śrīla Śrīdhara Mahārāja: And the sonhood and consorthood. Exactly fatherhood, Bhavavān, Nārāyaṇa, but something like fatherhood, near there. You may not mention, but Nanda-nandana, *vātsalya-rasa*, the centre of *vātsalya-rasa* affection, and that centre, *mādhurya-rasa*, consorthood. _____ [?]

They're showing the path, they go this way. The Kṛṣṇa, Svayaṁ-Bhavavān, Vṛndāvana, *rasa-līlā*, *gopīs*, all in this side. If you want that you'll have to go this side. And that only showing the path, the *Veda*.

Devotee: Not explanation.

Akṣayānanda Mahārāja: Hinting, hinting.

Śrīla Śrīdhara Mahārāja: So, these high things, not to take them there on the hand and show it like a sweetmeat. This side, vague, mysterious way, but this side. The language will be such, ontological, in the assembly of the *māyāvādīs*, "You will have to go this side. This is not unreasonable. After this, after this, you will have to go this side."

Śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61] *Ānusandhān*. *Kṛṣṇānusandhāna*. Not Kṛṣṇa within the hand, not within the fist, that characteristic should be maintained.

Devotee: Guru Mahārāja says be made apart, must not be very clear, but it should be...

Śrīla Śrīdhara Mahārāja: Very clear, that will come within *sahajiyāism*.

Akṣayānanda Mahārāja: Yes.

Devotee: It may not appear as...

Akṣayānanda Mahārāja: Understood.

Śrīla Govinda Mahārāja: Mahārāja says you very clear do, but you cannot very clear.

Akṣayānanda Mahārāja: Understood.

Akṣayānanda Mahārāja: The general direction but not specific.

Akṣayānanda Mahārāja: Yes.

Śrīla Govinda Mahārāja: You try to do clear, but you cannot do clear, this is the nature of this thing.

Akṣayānanda Mahārāja: Understood.

Śrīla Govinda Mahārāja: You try no doubt, but you cannot do.

Śrīla Śrīdhara Mahārāja: If you go to finish it will be *māyā*.

Akṣayānanda Mahārāja: Yes. We can't explain it. We can only indicate.

Śrīla Śrīdhara Mahārāja: The infinite characteristic you are to maintain.

Akṣayānanda Mahārāja: Yes Mahārāja.

...

Akṣayānanda Mahārāja: Everything here.

Śrīla Śrīdhara Mahārāja: The ontological and mysticism, that must be based always.

Akṣayānanda Mahārāja: Desirable.

Śrīla Śrīdhara Mahārāja: "And this side it is going, you can't resist, it is going this side, you can't resist it, you *māyāvādīs*, you can't stop it here. But it must have to go, although you won't allow, the outlet this side it is going, the development in theism cannot but go this side. He's giving hint for you all."

In this way Mahāprabhu's doing.

...

Śrīla Govinda Mahārāja: ...doing Vaiṣṇava *aparādha*, but foreign people no scope of Vaiṣṇava *aparādha*.

Aranya Mahārāja: Give them chance.

Śrīla Govinda Mahārāja: There is no Vaiṣṇavaism.

Śrīla Śrīdhara Mahārāja: No misconception, but they're open, open to truth, whatever it may be, unprejudiced hearing. And there, they're got some prejudice, prepossessed that, "This is Vaiṣṇavaism, Oh, this *bābājī*, *mataji*, Oh, go away." In general in this way.

Śrīla Govinda Mahārāja: ...was a great sinner, but not Vaiṣṇava *aparādha*. That is Jagāi, Mādhāi.

Mādhava Purī Mahārāja: He hit Nityanānanda. That is not Vaiṣṇava *aparādha*?

Śrīla Govinda Mahārāja: Ha, ha, ha. No. Nityanānanda Prabhu, that is the *līlā* final, that time finalised.

82.12.16.B

Śrīla Śrīdhara Mahārāja: Pardoned, forgiven. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?] By cheque or by draft, can give in my name, G.S. Vidyāranjan. All the disciples wrote before, but that Kalpavṛkṣa not known.

_____ [?]

Parthāmṛta: So the *Vedas* were written by Śrīla Vyāsadeva and...

Śrīla Śrīdhara Mahārāja: *Vedas* were not written by Vyāsadeva, is compiled by him.

Parthāmṛta: Hmm, right, yes, but he has divided the *Vedas* into four.

Śrīla Śrīdhara Mahārāja: Yes.

Parthāmṛta: So does he do this in every Kali-yuga? Every Kali-yuga, is there an incarnation of Vyāsa that divides the *Vedas*?

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He's asking does Vyāsadeva appear in every Kali-yuga, and does he divide the *Vedas* into four sections?

Śrīla Śrīdhara Mahārāja: Yes. Dvāpara-yuga, not Kali, they leaves the whole *yuga*. *Pitur dvaipāyanād, adhītavān dvāparādau*.

[idaṁ bhāgavataṁ nāma, purāṇaṁ brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham]

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

Śukadeva says, "Oh Parīkṣit Mahārāja, you're a bona fide listener, so I shall tell to you that great *Purāṇa*, *Bhāgavatam*, which I read from my dear beloved father before. Before Kali, that is in Dvāpara, *dvāparādau*. *Adhītavān dvāparādau, pitur dvaipāyanād aham*. The last point of Dvāpara-yuga, I read it from my father, I got it. And that great theistic conception carrier *Bhāgavatam*, I shall offer to you. You're a very bona fide and good disciple, listener, receiver, recipient. You can understand, and you can accept, you can utilise, you can practice those high teachings. So you're the fittest person for giving that sort of high standard of knowledge, ever considered or conceived for the human section."

Mahā-pauruṣiko bhavān.

[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddhadhatām āśu, syān mukunde matiḥ satī]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You are a great, qualified receiver of revealed truth of *Bhāgavatam*. So I shall deliver it here to you now."

Parthāmṛta: Mahārāja, the *Vedas* are non different from Kṛṣṇa. Why do they contain mostly ritualistic, *karma-kāṇḍa* writings instead of the direct...

Śrīla Śrīdhara Mahārāja: What does he say?

Aranya Mahārāja: He says, "If the *Vedas* are the personification of Kṛṣṇa, then why do they contain so many *karma-kāṇḍa*, or fruitive activities in them?"

Śrīla Śrīdhara Mahārāja: Just as in a man there is this nail, this hair, something like. That is because there is *māyā* accommodated in Kṛṣṇa, He's *advaya-jñāna*, all unifying principle, so everything will have some place with Him, direct or indirect. And also mixed, direct indirect means *taṭasthā*. But because there is misconception, and to bring one from misconception to proper conception, some midway steps necessary. So, they're engaged in full exploitation, then exploitation must be decreased, and gradually renunciation, and then to come to devotion. In this way, step by step. You're already in the mud, to take you out of the mud you will have to come a certain portion through the mud, then you can come to the earth solid. Do you follow? *Loke vyavāyāmiṣa*, *nityastu jantor*. You're already there in the mud, and if I'm to rescue you, you're to take some paces at least through the mud, and then again this side.

loke vyavāyāmiṣa-madya-sevā, nityastu jantor-nahi tatra codanā
[vyavasthitis-teṣu vivāha-yajñā-surā-grahair āsu nivṛttir iṣṭā]

["The conditioned souls are naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawful wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain type of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat eating, and wine drinking is to make a person abstain from these activities."]
[*Śrīmad-Bhāgavatam*, 11.5.11]

The *Veda* does not say that do this, but because you are in the midst, some modified method to be found, and then through the gradual process you are to take in on the higher plane. Step by step. Suppose one is taking intoxication, if he's to be taken out, if you stop wholesale, then there will be great reaction. By minimising the measure, the quantity, you're gradually, smoothly taking him away, in this way.

Parthāmṛta: Also Mahārāja, what level are the *Upaniṣads* on in comparison to the *Vedas*?

Śrīla Śrīdhara Mahārāja: *Upaniṣads* is nearer approach towards consciousness. From gross exploitation it is taking towards renunciation of the exploitation, and it suits there. And containing in a very small way within that what is dedication, in a suppressed way. It is the higher portion of the *Veda*.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
[tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

The *jñānīs*, the speculationists, those that are dealing with knowledge, they hold better positions than those that are engrossed in deep *karma-kāṇḍa*, that is, engaged in the exploitation. Then, from the exploitation, a little better, is *jñāna*, knowledge, *cetana*. From being absorbed in matter, material acquisition, and then a little indifference to material acquisition because they're all mortal. Then, going up towards knowledge proper to enquire what is what. In this way they're leaving the intense engagement into the material transaction, and seeks after something more dealing with consciousness, with knowledge, *jñāna*. Then, they may get, generally comes to renunciation. And by the grace of the agents of the divine world, or the transcendental world of devotion, they collect something, or know something of the positive world and collects *sukṛti*, and then begin their enquiry into the world of dedication. Passing through the line of renunciation they enter into the land of dedication, in this way.

The knowledge that consciousness is better than matter. Material engagement is lower than conscious engagement. Consciousness means some search, and not satisfied with the material exploitation, or energy, searching something, what is what. Concentrating into the world of consciousness, that is searching, learning. And then they can have a chance of coming in contact with what is dedication. There is another plane where we can live with the spirit of dedication.

That is *bhakti*. Only by worship, only by loving sacrifice, we can have a life proper. *Tat paratvena nirmalam.*

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 1.10]

That is, working for the centre, not for my own interest, not for individual interest, but for the interest of the universal whole, represented by the Prime Cause, the Absolute, and Absolute Good. We come to understand that Absolute Good is the main centre and we must work for Him. And that is the best thing. Before that, withdrawal from this nasty, selfish attempt of reactionary nature we're entangled in.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[*Upadeśāmṛta,* 10]

In this way the development in our life we can understand, we can follow, we can achieve. Hare Kṛṣṇa.

Parthāmṛta: Guru Mahārāja, can you explain Nārada's instructions to Vyāsa. He says,

jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, [svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharmma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ]

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [*Śrīmad-Bhāgavatam*, 1.5.15]

Śrīla Śrīdhara Mahārāja: Yes. He told that: "So long you have dealt with the Vedic mantram only giving your recommendation how to get out of the world of exploitation and come to a liberated stage, that *mukti*. But after *mukti* there is real life, life proper is after liberation. You have not mentioned in details, or in a very charming way about that, so you have done a great disaster to the ordinary public. Mere renunciation has got no value, mere liberation has got no value. Because that is only to be absorbed in the abscissa and not having any positive life. But there is immense prospect in the positive life and the whole thing you have not mentioned as if at all, a very meagre mention, that one can neglect easily. A negligible mention in *Bhagavad-*

gītā, here, there, a negligible mention. But not an elaborate life of high devotional prospect you have given to the public as yet. So you have done diabolically wrong."

Jugupsitaṁ. "What you have done, that is condemnable." Devarṣi Nārada says to Vyāsa. Why? "You have not given any form of positive life, the conception, and hope, and prospect of positive life you have not hitherto given to the people. Only withdrawal from the negative side have you dealt with in details and no mention of the positive thing. So you have done a great mischief to the people. Because if anyone afterwards comes with this fresh news, 'there is a positive life,' the people won't believe it.

"Oh, do you know more that Vedavyāsa who has given an ocean of scriptural books? So many advises in different ways he has been distributed to the world. Do you know more than him? I won't care for you, I reject you, I won't hear you at all."

So, you, Vedavyāsa, you will have to give that very same thing, that there is positive life, and that is by dedication to the Absolute Good. That is real life. And that is beautiful and very happy life, very pure, happy, and beautiful life. And you have omitted that almost, so have done great mischief to the world. Because none will believe if anyone ventures to give it to the people, so you have done wrong. Now I have come to correct. You will have to give it now, as the very *sandhāna*, the very clue, and to give some real description of that high, transcendental, dedicated life. You are to give it to the people. So I have come to you. And after giving so much to the people you don't find peace in your heart, and this is the cause. And I have come to remove that non-peaceful character in your mind, to give you peace. And if you engage yourself in such divine service you will be peaceful again."

That is the talk there.

Gaura Hari bol! Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!
Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol!

Mādhava Purī Mahārāja: Mahārāja, can you say that the original *Vedas*, they don't contain much information about Kṛṣṇa or His pastimes...

Śrīla Śrīdhara Mahārāja: Just as a tree is not found to contain the fruit, gradual, after development, outcome is fruit. *Veda āvṛta*, *Vedānta puṣpa*, and *Bhāgavata phalam*.

Mādhava Purī Mahārāja: Can you say though that that is because this knowledge of Kṛṣṇa was common knowledge in the beginning of Satya-yuga, and there was no necessity to...

Śrīla Śrīdhara Mahārāja: What do you say?

Mādhava Purī Mahārāja: Can you say that the knowledge of Kṛṣṇa was common in the Satya-yuga, common knowledge?

Aranya Mahārāja: Commonly known to the people in general?

Śrīla Śrīdhara Mahārāja: Commonly known? No. So,

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam
[kalau khalu bhaviṣyanti, nārāyaṇa-parāyaṇāḥ
kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ]

[tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī]

[ye pibanti jalaṁ tāsāṁ, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

The clever, or the wise persons, in Satya-yuga, they want to aspire after a birth in Kali.

What do you think about Satya-yuga? It is already passing in a cyclic order, so no speciality of Satya-yuga. It is stale like anything, Kali. Only passing, so many summers, so many winters. Then, what is the speciality of the summer, the speciality of the winter? But rather we shall learn to value the time according to the theistic development. Then Kali is preferable than Satya-yuga.

What is Satya-yuga? It is *tapasya*, *satya*, *dhyana*, it is *adaiyatu*, the internal meditation. That was the important religious function in Satya-yuga. They're simple, truthful, and moral, all these things, and not very fond of luxury. Plain living, high thinking, but high thinking cannot give you Kṛṣṇa consciousness. It must have to come down by *sukṛti* from the devotees of Kṛṣṇa. In any time it may come.

The honourable guest, a saintly guest, may come to your house when the season is bad, rainy season, or very winter, or very great summer. In that time the guest may come, saintly guest may come to your house and you can gather something from him. And not in ordinary normal time they may come to you as guest.

So our standard of counting what is good and bad, that is all false, no value.

tad dinam yodinam manye neha canyam naradinam [?]

There is a poem that when the rainy day is not a very bad day, but the really bad day is that day where we cannot have any discussion about Kṛṣṇa, about the Lord. The standard of good or bad should be changed. When we are engaged with the holy thing, divine thing, that is good,

independent of the external environment, both physically and mentally. Plain living, high thinking, but that thinking only about Brahman or Paramātmā, not of Kṛṣṇa, then no gain there.

So Queen Kunti wants adverse circumstances, invites, that when we're in deep suffering, our heart in more intense prayerful mood, and that can reach to high standard, to the depth of things. The deeper will be the quest, the search, if we are pressed by adverse circumstances. The ordinary standard of good or bad is not effective in this plane.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

Everything is false, the conception of our good or bad is all false. So we're to understand what is good or bad in reality. Good or bad, we're to understand a primary teaching in the school of *nirguṇa*, Kṛṣṇa consciousness, what is good, what is bad. This ordinary world good or bad cannot go there. All false, all relative, all local valuation. Provincial valuation does not stand in the case of Absolute calculation. They clash together, they fight together, another plane. *Vaikuṇṭha-nāma-grahaṇam*.

[sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly. *Sānketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly. *Parihāsya* - for musical entertainment. *Stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdanga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats). Or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

Even the Name of the Lord must be of transcendental characteristic, not of this mundane type, mundane sound. This is *aparādha*, offence. To think that the physical sound is the spiritual sound, that is an offence. But the spiritual sound can come within the mundane sound, but mundane sound cannot contain spiritual part in it. He's all pervading, that is, He can enter and can influence matter, handle matter. But matter cannot handle spirit, cannot have any masterly movement in spirit. But spirit can do anything and everything with and over matter.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Mādhava Purī Mahārāja: There are different descriptions of the ten subject matters of the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ten subject matters means *Daśa-mūla*?

Mādhava Purī Mahārāja: Yes. There are different, some places they say one thing and in another place they will say something else.

Śrīla Śrīdhara Mahārāja: Where? You say, you quote it.

Mādhava Purī Mahārāja: I can't remember exactly. I've seen in a couple of books different explanations of what the ten subject matters are. They're not the same.

Śrīla Śrīdhara Mahārāja: What do you say? Instance, example?

Aranya Mahārāja: He doesn't have example. He just remembers from his reading that he found some different explanations of those ten points, or what the ten points actually are.

Śrīla Śrīdhara Mahārāja: What are the ten points, you say? What are those ten points?

Mādhava Purī Mahārāja: Like *sarga*, *visarga*, *āśraya*. Those ten topics of the *Bhāgavatam* that *Bhāgavatam* discusses.

Śrīla Śrīdhara Mahārāja: There may be different standpoints from the Rāmānuja school, the Śaṅkara school, different schools, different angles of vision. But from the Gauḍīya angles of vision we're to consider.

Mādhava Purī Mahārāja: Are those ten points found in the *Bhāgavatam* itself? Are they listed in the Twelfth Canto of the *Bhāgavatam*, those ten topics?

Śrīla Śrīdhara Mahārāja: I don't know. We're to deal with separately, then we can say. We can give our opinion if any practical item is placed to us. And what are the different views, different angle of vision. If you put the particular example to me, then I can give my decision there. It may be viewed from different planes. From the plane of the *karmī*, plane of the *jñānī*, *yogī*, and then the devotional angle of vision. Partial representation and then wholesale accommodation, it may be different in this way, local and absolute. And local means small locality, bigger locality, bigger locality, more spacious, more spacious, in this way may differ. From the angle of vision of the man, from the *kṣatriya*, from *brāhmaṇas* standpoint, from a Godly standpoint, from Brahmā's standpoint, from the standpoint of Śivaloka, in this way it may vary, local. And that must be accommodated into universal conception of the thing. There it will be harmonised. Local and Absolute, local may be small and big.

Mādhava Purī Mahārāja: Is any anthology been written by any of the Ācāryas that incorporates the ten points?

Śrīla Śrīdhara Mahārāja: The Ācārya is also very uncertain term. The Ācārya of the *karma-kāṇḍi*; Ācārya of the *jñāna-kāṇḍi*, and Ācārya of the *bhakti* school. Ācārya means one who practices some truth and preaches that, and takes from *Veda*. *Veda* is also full of different class duties. In *Veda*, so many duties of different classes are enlisted there. So from one standpoint, another comparative study amongst those findings.

Mādhava Purī Mahārāja: Is there one book that has been written by the Ācāryas, by any of our Vaiṣṇava Ācāryas that incorporates these ten topics, taking verses from the *Bhāgavatam* to explain each topic?

Śrīla Śrīdhara Mahārāja: I do not know those topics, but this *Daśa-mūla*, the very gist of all the different planes of teachings of *Bhāgavatam* has been represented in Nimbarka *sampradāya*, *Daśa-mūla*. And Bhaktivinoda Ṭhākura has also given *Daśa-mūla*. Ten different kinds of principals contained in *Bhāgavatam* he has written in truth.

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ
sādhyaṁ tat prītim evety upadiśati harir-gauracandro bhaje tam

[(1) - The Vedic scriptures received through the authorised disciplic succession of bona fide spiritual masters state that:
(2) - Śrī Kṛṣṇa is the Supreme Absolute Truth.
(3) - He is the source of all energies.
(4) - He is the ocean of all transcendental mellows.
(5) - The living entities are His separated parts and parcels.
(6) - Due to forgetfulness of their constitutional position, the living entities are illusioned.
(7) - By awakening their transcendental ecstatic affection and attraction for the Lord, all living souls can be liberated from illusion.
(8) - All things are one with and different from Kṛṣṇa; this oneness and difference is *acintya* or inconceivable.
(9) - Pure devotional service (*śuddha-bhakti*) is the only means to attain the supreme goal.
(10) - The supreme goal is divine love of Kṛṣṇa.]

The ten principals in *Bhāgavatam*, drawn from *Bhāgavatam* by Mahāprabhu, and Bhaktivinoda Ṭhākura has written *Daśa-mūla*, explained them.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!

Devotee: Do you believe that there's going to be a nuclear war in the world soon?

Śrīla Śrīdhara Mahārāja: War is immanent. We're not concerned with that. But the greater war is always existent between *māyā*, the science and nescience. What you call science we call the

nescience. Kṛṣṇa conception is science and all else nescience. The fight is always going on. So many births and deaths past, and so many births and deaths are waiting in the future. We're in the midst of that. So many dissolutions of the whole solar systems has occurred, but I'm still lingering with my life. Many, many solar systems dissolution passed away and I'm living. How, where? That is to be solved, the wholesale solution is necessary. This is pertaining to this body only, not even to the mind, very slight. But I'm above that.

There is a war, the Theosophists, they believe in the mental system beyond this body. They won't be affected much, they'll live in their mental plane. The war may demolish the whole physical existence. The mental system which we find in our dream, that will be left intact. Some contamination, some change, but mainly intact. The bombshell cannot kill the mind, only the body.

So with such seriousness of war we're to engage ourselves in the search of Kṛṣṇaloka. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmāloka, with that seriousness go on. We're told, 'any moment I may die.' Thinking this, engage yourself in the quest of Kṛṣṇa. What of war, whether it will come or not we don't know, but my finishing, the body, the finishing of my body, that will come surely. War may not come, but I may be finished without war. That is enough for me, and that is enough for everyone, that his physical existence may be finished any time. With this idea, start your searching for a plane of life where you can live in a very happy mood, happy way.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ]
yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

From there, no fall is possible into this mortal world. Try to find out that soil, and who can live on that soil? That is living within you, and your proper self is there. This is all wrong conception of your identity. You're not this, this body does not represent you properly, nor your mental system, that also changes life. This also dies, mind also dies. But within that your proper self is living, and find out a happy soil for your soul to live in there. That is reality and this is all imaginary.

So be earnest, be sincere, eager to search for Kṛṣṇa and thereby searching of your own self in the land, in the plane of Kṛṣṇa. That is not only indestructible by war, but no natural force can do any harm, however slight, to it. And it is at your discretion. You try with that sort of earnestness. Be serious in your quest. It is not imagination. We're living in the world of imagination, but we must try to escape from this world, to get out from this world of imagination, this *māyā*, illusion, misconception, that is the problem. The problem is there, from imagination, from the land of death, how to remove us, our dwellings, from this plane to a plane where war cannot do anything wrong. War means a very general death and destruction. But individual case is always

occurring, always happening, that the result of war, that is death, individual. Not a collective destruction, but individual destruction is always taking place.

And amongst the atoms consisting this body, always dying, always dying. Some new class are coming and some old dying, all, everyone. In this mortal world some sort of thing always dying, always dying, always dying. The nation, individuals are dying, still the nation lives. Nation lives but individual persons are dying. Very useful, non-useful, all dying. The nation lives for some time, again the nation will die. Then the Earth will die. In its course, everything will vanish, and again it will come, from the subtle plane of *karma*, inner tendency, in this way. But we want to get out of the wholesale death, not only including human beings, but even the trees, even the insects, worms, everything.

The *ṛṣis*, the scripture, they have tried their best to arrange relief...

82.12.16.C_82.12.17.A

Śrīla Śrīdhara Mahārāja: ...life, whether in a tree, or in a worm, or insect, or in a beast, or in human beings, human bodies. The wholesale campaign, progress, march from nescience, that is mortal, to science that is eternal. Mortal to eternal, and ignorance to knowledge, consciousness. And from misery to happiness, or joy, or ecstasy, *ānandam*.

asato mā sad gamayo tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]

[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

The clarion call from *Upaniṣad*. If there is any one director of the whole movement in this world, I pray to Him. From this mortality, take me to eternity. *Asato mā sad gamayo tāmaso*. From this darkness, take me to light, that is from ignorance to consciousness, to knowledge. *Mṛtyor mā*. From the death and misery, take me to the *ānandam*, to the ecstatic world, happiness. The general instruction to all of us, from the *Upaniṣad*. Try to live, and to live happily. That will be the only aim and object of our every movement in life. Every step we must go from death to eternal life.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Elegy written in a country churchyard. (1751) Thomas Gray, 1716-71, English poet]

All the achievements, with its charm, ends in grave. So we must not allow ourselves to be charmed by the glamour of this mundane world. And must be a faithful bona fide student for

study of Kṛṣṇa consciousness. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Kṛṣṇānusandhāna*. Kṛṣṇa consciousness, to cultivate about Kṛṣṇa, by all means, the culture of Kṛṣṇa. Who is Kṛṣṇa? How is He? What is my relation with Him? We're there, in every way to cultivate about Kṛṣṇa, what may be my highest achievement there. All these calculations we must indent and not satisfied we must start to that direction. And that must be faithfully, sincerely, practically, substantially, true. Gaura Hari bol. We stop here today.

...

Absolute interest, to find out what is absolute interest, with the help of the revealed scriptures, revealed by Him, by the Absolute. Anyhow to find out that and to make us harmonious with that movement what is necessary for us. That is, *nirguṇa* means without any disease. All others are under disease, that is reaction. Disease means reaction. So free from all reaction disease, that is *nirguṇa*. *Guṇa* means disease, disease of three types, *jarā-vyādhi*. We're to be, what we were, not satisfied we're to be as individual. Individual of course is desirable there, but individuality when in consonance with Absolute, that is Kṛṣṇa dāsa. And outside that self seeking, either single or in a group. Either nationality or humanitarian, or identifying with a particular solar system, all is local and provincial.

Absolute, the absolute beauty, the absolute harmony, the absolute love, all of same nature. We're to go back there, back to Godhead, back to home. That is our sweet home. We're to throw ourselves in that. In the beginning something as fire, that will reduce to ashes all our selfish, local, provincial desires and desired. And that will be put to fire and they will be all reduced to ashes. Then the pristine glory of the golden self within will come out, to work as a slave of Kṛṣṇa.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

You are eternal servant of the Supreme Entity. That is your glorious position.

And now you want to be, "I'm monarch of all I survey." Alexander Selkirk or someone was banished on an island, and he was consoling himself in his banished stage. "I'm monarch of all I survey. There's none to come in dispute with me as regards any possession of this part or that part of land. Here no one, but I'm the only human being on this solitary island. I'm monarch of all I survey."

So we wanted to be a monarch of all we survey, and we're cornered now. And now we must get out of the cornered position and roam at large as a representative of Kṛṣṇa, His servant, His slave. The slave word, that is very unpleasant to hear, slave. But slave of the Supreme, the most glorious, confidential position I'm given as confidential attendant, slave, who can be relied. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. Though a particle we're in connection with the whole. A particle can have backing of the whole force if in an affectionate connection. The particle may be supported by the Infinite if it's in happy relationship with the Infinite. So that is the most desirable position of us, every one of us.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

Why this danger came to us, the *taṭasthā-śakti*, marginal potency? So we're in danger. Those that are in the nearest potency, *svarūpa-śakti*, they cannot be overpowered by the external potency, the out-carrying current. In-carrying and out-carrying current. Now anyhow we're caught by the out-carrying current of Kṛṣṇa. We came from the marginal position. Adaptability of both the sides within us. And we want to, by the grace of the agents of Kṛṣṇa from the higher world, they came and reminded us of our greatest fortune and prospect. And anyhow we have accumulated such sort of tendency, that there is my Master in the happy land. And I can be an affectionate child to Him. This news has touched our heart and brought us together. We all want to go back to our native home.

Svarūpe sabāra haya, golokete sthiti. We're wandering in this undesirable plane of mortality, regular reaction. Whatever I do there are other forces to demolish the same. Whatever we desire the opposite current is also to demolish that. So we're suffering from disappointment everywhere. Now we want to leave this land, where our predecessors all vanished. And the posterity is also to meet the same fate. And we're also experiencing the mortal influence of the environment, what is undesirable to us.

Janma-mṛtyu-jarā-vyādhi [*Bhagavad-gītā*, 13.9]. We're to come here as a stranger, by birth. Then again to meet the inevitable fate, the death. And in the middle portion, span, we're to suffer from disease and infirmity. So undesirable to the intelligentsia. It is an undesirable plane to live in. We must seek some other higher shelter for our safety, for our good prospect. And we're trying to do that. That is our present position.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So many recommendations have come hitherto, to our relief. But anyhow we've come to understand the relief recommended by Mahāprabhu Śrī Caitanyadeva in the line of *Śrīmad-Bhāgavatam* and *Bhagavad- gītā*. That is the highest. That is the most infallible and most desirable goal. And we shall go back to that land, the land of beauty, love, charm, harmony. That has attracted us anyhow, and we want to go back there. How to do that, that's a problem to us now. The main thing, the guide, good company and the guide. That unknown quarter, only with good hope, and a favourable advertisement, we're charmed by that destination. And how to go to that uncertain and infinite land of infinite character? Only our main help, our guide and our faithful association, those also who want to go there along with us. The faithful association, faithful group. In long journey if you undertake it in a group, that will help us in many ways.

So *saṅkīrtana*, go on chanting so that we want to go back to home, and so many of us. We get the facility from Mahāprabhu. *Saṅkīrtana* party is going towards their home. Go home, the land of love divine. We're disgusted here, always fighting with the apathetic environment, that's in the form of mortality. The form of change, towards mortality, always, incessantly changing us, always. And we want to go to the eternity. The finite has also got its proper position in that sweet eternity. As located and analysed by *Bhāgavatam* and Mahāprabhu. Nityānanda Prabhu is there, a general guide under Him. So many are swimming towards that through the ocean.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Who's there? Kṛṣṇa Kiṅkarā Prabhu?

Kṛṣṇa Kiṅkarā: Yes.

Śrīla Śrīdhara Mahārāja: Then?

Parthāmṛta: Parthāmṛta dāsa.

Śrīla Śrīdhara Mahārāja: Then?

Devotees: Thomas. Śuddha Kṛṣṇa. Parama.

Śrīla Śrīdhara Mahārāja: Thomas. I can't remember you specially. Where do you come from, Thomas?

Thomas: From New York city. I've always worked with Kṛṣṇa Kiṅkarā and Dev Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: Parvat Mahārāja has again gone to New York?

Thomas: Yes.

Śrīla Śrīdhara Mahārāja: You've worked with him?

Thomas: I used to visit him sometimes. But my business is such that...

Śrīla Śrīdhara Mahārāja: Fruit seller?

Thomas: Yes.

Śrīla Śrīdhara Mahārāja: My memory is very weak. Eyesight almost finished. So it is very difficult for me to understand, to recognise. So I always trouble you, putting questions several times. "Who are you, who are you?" These bothering things I'm to repeat, helpless, what can I do? Gaura Hari. It is still by the grace of the Lord, anyhow, some feeling is within. In one sense it is better, good, forget, that personal things are vanishing. And what's remaining that is extended to me by my Guru Mahārāja, that is still retained in me. That is in one sense it is a good thing. Gaura Hari. Gaura Hari. That is desirable of course if it stands well.

Kavirāja Goswāmī says, "I'm sufficiently old, I can't write, can't see. And so, still the work is being done through me. It is a very wonderful thing. _____ [?] I don't know what I'm writing and what is to do, still I'm engaged. It is a very happy thing."

Sanātana Goswāmī is also saying that, "How audacious, audacity I have got, I'm going to write about the harem of Kṛṣṇa. Rukmiṇī is such and such. Satyabhāmā is such and such. Jāmbavatī is such and such. What audacity I've got that I'm going to write, to give description about the nature of those great damsels, Kṛṣṇa. But what to do? I assure you it's not mine, it's not my writing. Someone is forcing me to write this. So excuse me. I have not got the audacity to know about their nature. They're so high personages. And I'm going to give you description of the harem of Lord Kṛṣṇa? Someone is forcing me, my pen is pushing me towards that. I can't help it, it is His will."

Mahāprabhu also He repeats the same thing. "Sanātana, what I say to you, this is not Mine. I feel that a current is passing through Me to you, Kṛṣṇa's grace. What I say, to Me it is something like a delirium. I'm talking, I do not know the meaning proper within. *Pralāpita vakra*, *pralāp* means delirium. I don't understand, still I utter. Anyhow I feel somewhat that Kṛṣṇa is sending something through Me to you."

That is the way, to be instrument of the revealed truth. Nārada came and chastised and forced Vyāsadeva. "Give delivery to these things what you have not clearly done. Think of what I say, these outlines, you think of them, and harmonise them with your past writings, and give delivery in a new kind of way, as I say."

Put off everything, above everything, Kṛṣṇa consciousness, as it is unconsciously done in *Bhagavad-gītā* by Vyāsadeva. The *karma*, the *jñāna*, the *yoga*, whatever, but winding everything towards Kṛṣṇa. Do *karma*, *karma* is good, without *karma* you cannot collect your food. You'll have to die without *karma*, so you must do *karma*. But all *karma* binds you with the environment with reaction. Only,

yajñārthāt karmaṇo 'nyatra, [loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

"*Karma* must be directed towards sacrifice, and the object of sacrifice, the recipient is Myself." Kṛṣṇa says.

Connecting *karma* with Him. *Jñāna* is very pure thing, not entangled much with the mud, it is a pure thing. _____ [?] But,

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
[vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

"At the last conclusion of the *jñānī* to surrender to Myself. And such *jñānī* is very rarely to be found. They're all going mad, that they're the ultimate substance in the world. But very rarely they escape from that sort of vanity and come to My feet that I'm all in all."

Then *yogī* is very good section, the *yogī*. *Tapasvibhyo yogyatā*. The penance, the austerity, some takes out their, for their improved life, *jñānibhyo 'pi mato 'dhikaḥ*. Even the *yogī's* position is better than that of the *jñānī*, or the salvationist. *Karmibhyaś cādhiko yogī*. This *varṇāśrama karmī*, above that the position of the *yogī*. So *yogī* is the highest position amongst all of the sections.

[tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna]

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the cāndrāyaṇa, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But,

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all his heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

"Amongst all sections of *yogīs*, *karma yogī*, *jñāna yogī*, *hatha yogī*, *aṣṭānga yogī*, *raja yogī*, all sections of *yogīs*, the highest class is that who comes to My feet. And giving up everything begins My *bhajan*."

Śraddhāvān, *ādau śraddhā*. Begins as a primary student in the devotional school. What is the primary course in the devotional school? *Ādau śraddhā*, *tataḥ bhajana-kriyā*, *tato' nartha-nivṛttiḥ*, *tato niṣṭhā*, *tataḥ ruci*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

"In this way he comes to take admission in the lowest class, primary class. *Mad-gatenāntarātmanā, śraddhāvān bhajate yo māṁ* [*Bhagavad-gītā*, 6.47] With *śraddhā*, with faith, begins My service."

So, in *Gītā*, so many things are described. Full justice is made to all the particular different sections, but in conclusion drawing everything towards devotion towards Him. Then at last.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up consciousness of all the duties of all phases, wholesale, and come single to My feet, alone. I'm not a group, only alone, and I shall compensate the whole thing. No loss you'll have to incur. The assurance."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

...attracts, attractor, *Kṛṣ*, attracting all nerves, the wholesale, attractor of the whole system of us, and giving engagement to every part, every atom of our so called body.

...

Every atom of our body is attracted towards Him and gets proper engagement. He's such, fulfilment, engagement with fulfilment, to the cent percent fulfilment. Engagement and fulfilment cent percent, He only can give us, because, *akhila-rasāmṛta-murtiḥ*, emporium of all sorts of *rasa* of variegated nature. His body is composed of all sorts of *rasa*, ecstasy, the supreme pure, all variegated nature of *rasa*.

...

...cold, but still the head wants cool touch. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

He's Kṛṣṇa. *Kṛṣ ṇa*, who attracts and gives satisfaction. Attracting, *Kṛṣ* means attracting, attraction. And *na* means they're getting, supplying corresponding satisfaction. He's Kṛṣṇa. *Kṛṣ ṇa*, attracting and giving fulfilment, satisfaction, ecstatic reaction. He's Kṛṣṇa. Visa versa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

What we are properly, a conscious unit, we're all conscious units. We want to absorb something, to understand something healthy from outside. We're taking oxygen for our necessity, for the upkeep of this body. So some body is within you. For the nourishment of that body you're taking oxygen from him. What I say that is working as oxygen to help that spiritual body growing, awaken in you. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. This is food, Hari *kathā*.

[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]

[*Bhagavad-gītā*, 10.9]

"They talk about Me, and discuss about Me, and they feel the enjoyment as if they're eating some delicious food. And even so far as the man and women united they feel. *Ramanti ca*. Sometimes such satisfaction also they feel when talking about Me, and dealing about Me. Sweetness they can gather, of different, very, very desirable type, all comprehensive. My talk, My discussion about Me, is all comprehensive. It contains, it carries with it, all sorts of ecstasy, ecstatic satisfaction."

"You remember the *śloka* of *Bhagavad-gītā*, *mac-cittā mad-gata prāṇā*. *Mac-cittā*. Whole attention absorbed by Me. *Mad-gata prāṇā*. And their movements, their life, everything for Me, moving for Me, doing for Me, all the forces they can command, utilised for Me, *mad-gata prāṇā*. *Bodhayantaḥ parasparam*. Whenever they come in the association of the others in the environment they talk about Me. So surcharged with My memory, with My charm, they cannot

go without. Whenever they go to the society, only then also they're inspired and they're actuated with My impression. *Kathayantaś ca māṁ nityaṁ*. And talking from higher to higher, from deeper to deeper about Me, and they'll feel the ecstasy of the very sweetest type ever possible."

Gaura Hari bol. Gaura Hari bol.

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

"These persons, I give inspiration, that may follow the path of the *gopīs* of Vṛndāvana. Who risks everything, only to get My company, which is considered both unholy and holy. Everything they severed their connection from, and desperately throwing themselves in Me, I ask these people to follow the footsteps of the *gopīs*. That is the highest attainment. Without caring for anything good and bad, only exclusive attention to throw them in Me, in My service. That is the highest type of devotion we may see, to catch Me. By this type of devotion I'm caught in their fist. Such high value. All risking everything, good or bad. *Svajanam ārya-pathaṁ ca*.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]
[*Śrīmad-Bhāgavatam*, 10.47.61]

"Their own, and the divine advice also, which is given by Me for particular sections of the lower level. That sort of inspiration I give them within."

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

"I hanker for their favour. The group that - the suicidal squad, their sacrifice has no limit - suicidal squad. To commit anything and everything for My satisfaction. I pray for their grace.

They're so high, and they're so dear, beloved to Me that I always feel that I shall seek their kindness. So divine, so high, so pure, so selfless, so surrendering, so brave, so desperate. *Teṣām evānukampārtham*. Whenever they're with any separation mood, because in *jñāna-śūnya-bhakti*, they do not want knowledge or direct consciousness of Me. They're engaged, they're absorbed in discharging their duty and do not care to know anything outside that. Rhyme or reason, or explanation, nothing they want. Only extremely given to My service. Such servitors, I'm indebted to them. I think that I cannot clear the loan that I had to incur from their serving attitude. So for their satisfaction _____ [?] they faint. They're under the impression that I'm not regarding them, I'm far away from them, I do not care for their convenience or inconvenience. Then I run at that time for their help. 'Oh, I'm here My dear.' Either son, or husband, or in any form they want Me, I run in that form to satisfy, to pacify them and to remove their present imitation trouble."

Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi Gaura Hari. Nitāi Gaura Hari. Mahāprabhu.
Gaurāṅga Sundara Bara Nityanila Namabhir. Gaurāṅga-nāgara.

When Rādhā-Govinda combined, Kṛṣṇa in the mood of Rādhikā, dancing Himself and chanting His own name and dancing. Both combined, the Positive, Negative combined in full, and He's in the mood of the Negative, the Positive is dancing and taking His name, that is Mahāprabhu. Gaurāṅga-nāgara bara nityanila namabhir. Taking His own name and madly dancing. Seeking Himself, searching Himself. "What am I?" In the mood of Rādhārāṇī. The most eagerness personified. Most earnestness ever imagined, search. Kṛṣṇa is searching Himself in the mood of Rādhārāṇī. That is Gaurāṅga. *Sva-bhajana vibhajana prayojana avatārī*. And He's throwing on all sides, a particle of that mood, throwing out in the environment. He's searching of Kṛṣṇa, in the mood of Rādhārāṇī. Displayed as the Absolute Himself, and throwing particles outside.
"Catch it and be wealthy."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Any question?

Devotee: Mahārāja, I was wondering, I've heard that there's some pastime that does not allow Lord Nityānanda to be on the altar with Rādhā and Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Lord Nityānanda, from Him comes this *vātsalya*, *sākhya*, *śanta*, all other *rasa*, except that of *mādhurya rasa*. There Rādhārāṇī is independent and final authority, *mādhurya rasa*. All other *rasas* they can come from Baladeva and Nityānanda. Three divisions, *jñāna*, *bala*, *krīya*, *ca*, thinking, feeling and willing. The three principles of theological conception.

82.12.17.B_82.12.18.A

Śrīla Śrīdhara Mahārāja: Willing represented by Nityānanda, Baladeva. And thinking may take us to Kṛṣṇa, *jñāna pradhana* [?] _____ [?] subjective existence. And feeling represents the *līlā*, by which the pleasing principles arise, *hlādinī*. *Jñāna*, *bala*, *krīya*, *ca*, the three main underlying principles. In *Upaniṣad* and in all philosophies, thinking, feeling and willing, three phases of the Absolute. Maintaining the existence, and enjoying the position, and supplying the fodder to enjoyment. And then to take it and throw into the world, particles of that divine pleasure, three phases.

Gaura Sundar. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. What was your question?

Devotee: The reason that Lord Nityānanda is not being permitted...

Śrīla Śrīdhara Mahārāja: Yes. Nityānanda up to *vātsalya rasa*, *sākhya rasa*, *vātsalya rasa*, Nityānanda. And Nityānanda, in another position, as Anaṅga Mañjarī, She enters into the camp of Rādhārāṇī as Her younger sister. And there He enjoys the service divine in *mādhurya rasa*, it is mentioned. Another aspect, but not Nityānanda Himself proper, He's Anaṅga Mañjarī. Here also as brother of Kṛṣṇa, and there also as sister of Rādhārāṇī. We're told like that. That is another aspect. But not the same as Nityānanda, but His, not shadow cast into *mādhurya rasa*, but is another phase. These are peculiar necessities in harmony, in details.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja, I've read somewhere that Draupadī is a combination of Shamala, Bharati, and Saci, wife of Indra.

Śrīla Śrīdhara Mahārāja: I can't follow his intonation. What does he say?

Devotee: Draupadī is a combination of...

Śrīla Śrīdhara Mahārāja: Draupadī's in Dvārakā connection, not in Vṛndāvana. But what do you say about Draupadī? What does he say? Hmm?

Devotee: Is a combination of Shamala, the wife of Yāma, Yāmarāja. And Bharati, the wife of Vayu. And Saci, the wife of Indra.

Śrīla Śrīdhara Mahārāja: Yes. These three combined in Draupadī?

Devotee: Yes.

Devotee: And Uses [?] wife of the Asvini devatas [?]

Śrīla Śrīdhara Mahārāja: Five combined?

Devotee: Er, four?

Śrīla Śrīdhara Mahārāja: Four or five?

Devotee: Maybe five. But Uses [?] the wife of the Asvini devatas [?]...

Śrīla Śrīdhara Mahārāja: It may be mentioned in *Mahābhārata*. It is not concerned with *Bhāgavatam* or Mahāprabhu's group. It may be there. So the five combined there, and so five husbands there, so those five combined.

And there are some other tales also, mystic tales, by which Draupadī had to marry five husbands. Five phases, and also five times, she wanted _____ [?] in her penances.

And also when she found in heaven, *surabhi*, the divine cow, she had more than one bull, companion, Draupadī smiled, remarking that 'how she can allow so many bulls for her company?' So a curse came to her, and she had to take these five husbands as reaction.

And also, as you say, I remember slightly from *Mahābhārata* that five combined there within her. There one, and another four combined, and came to her. A marriage with five husbands by chance coincidence, in the line of inevitable action, reaction.

But that has nothing to do with these talks which we're going on with. That is all *karma-kāṇḍa*, action, reaction.

Devotee: Yes. Actually my real question is, can you explain how is it that so many *jīvas* can occupy one body?

Śrīla Śrīdhara Mahārāja: A man may have different functions, one officer. Suppose a district magistrate, for the time being the police officers' function may also be attached to him. And the governor is there, he may have to do the function of a captain. So many functions may combine in one man. So ultimately different types of persons, but their duty may be combined together. And one can do as a general, as a king, as a peace maker, so many functions one can do. Something like that.

We're told also a man has been captured by a ghost. Have you heard this?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In your country, the ghost has captured a person?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Something like that. The ghost taking possession, sometimes coming aside, in this way. And a good ghost, or good _____ [?] so many *yogīs* and gods, they also can capture and influence the person and live there.

It is not only the case with Draupadī, but in many places we've found like that. In Nanda the Droṇa was absorbed. In Yaśodā the Dharā was absorbed. In the *gopīs* so many divine prostitutes, Urvaśī etc, divine prostitutes absorbed in the *gopīs*. It is mentioned there, they're getting their satisfaction by some good decision of their previous fate, fortune. And many cases we find are there. In Rāmānanda both Arjuna and Viśākhā Sakhī is represented.

The different types of mentality represented in one body is possible. Sometimes a man, in man also, sometimes womanly temperament may come in, and sometimes manly. In women also sometimes manly courage and temperament may come, and sometimes womanly, modest temperament. It is possible in the science of subtle elements.

Kṛṣṇa Himself combines Himself in many types of Kṛṣṇa. Svayaṁ-Bhagavān, Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa. Dvārakeśa, Mathureśa. Different temperament, different functioning. It is possible, and not unscientific.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari.

Devotee: So also Mahārāja, the compilers of the Bible, those who compiled the Bible, sometimes we hear it is scripture. But those who compiled it were they liberated or they were conditioned souls?

Śrīla Śrīdhara Mahārāja: What does he say? In Bible?

Devotee: The compilers of the Bible, were they liberated or conditioned souls?

Śrīla Śrīdhara Mahārāja: They were liberated to certain extent. Full fledged theism, they had no idea. Partial conception of the spiritualism they've distributed, not complete. They did not have any recognition of transmigration of souls, not mentioned there, clearly. And not even souls to the animals and trees, only human bodies, and no transmigration. Only one birth, and the future is eternally fixed, either eternal hell or eternal heaven. All these things. For the time being, by instalment it is given. It has not been dealt with full possibilities and answers. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, then did Lord Jesus attain the spiritual world or heavenly planets?

Śrīla Śrīdhara Mahārāja: Spiritual world in a particular zone, a zonal position we're told.

Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Our mother Parama? No question?

Parama: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Then? Ha, ha, ha. Why do you shrink, without putting question?

Parama: When we become discouraged in spiritual life, and *māyā* is more attractive than Kṛṣṇa, what does that mean, and what should we do?

Śrīla Śrīdhara Mahārāja: Your free will, if it is independent of *māyā* can understand that *māyā* is my enemy, dragging. Your help from the guardian. What do you do here? If a boy finds some difficulty outside, what does he do? He runs to the guardian, to the superior power. So ours will be of same nature _____ [?]

We shall cry aloud to get help from the men of the police section of the government, that is *sādhus*. We shall cry aloud for their help. "Oh save me. I'm caught by this nasty temperament, this *kāma*, *krodha*, all these things. _____ [?] party. I'm making journey towards _____ [?] and so many plunderers attack me." And I shall cry aloud for shelter.

That will be of that nature. The next safe position, we will run to seek help. It is plain thing. It is also there. So many protectors, so many police are giving - posted to protect the people, general. Anyhow to run towards the guardian, to the helpers that are posted there. So always to remain with the guardian when we are minors. That is the direction of the *śāstra* and *sādhu*. As long as you consider yourself to be minor, you must be under the guidance of a major, Guru, *sādhu*, friend, of equal temperament, who has got appreciation for the thing you adore. The friend must have appreciation for the gem which you have got with you, who you want to protect from outside attack. The appreciator of that valuable gem very favourably will come to help you properly.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Śuddha Kṛṣṇa - you are silent.

Śuddha Kṛṣṇa: Yes.

Śrīla Śrīdhara Mahārāja: Nothing to enquire?

Śuddha Kṛṣṇa: Yes, so many questions...

Śrīla Śrīdhara Mahārāja: Without enquiring, many things is going to be cleared, automatically, in the course of this talk.

When I joined Gauḍīya Maṭha, in the very beginning I put some questions. And then I found that it is foolish to put any question. Only if we hear, in course of the talk, that I find in the midst of, from one to another, everything is being clarified. Everything is being clarified, all the doubts are being cleared.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[*Śrīmad-Bhāgavatam*, 1.2.21 and 11.20.30]

All the doubts and suspicions will be cleared when we can indent Kṛṣṇa consciousness. Wholesale satisfaction.

Our Guru Mahārāja used to tell that, "Only allow Kṛṣṇa to land in your heart."

The force came in the ship, previous day and they landed the soldiers into the shore, and they captured the country. Julius Caesar, he told someone, "Veni, vidi, vici," something? - "I came, I saw, I conquered."

Ha, the Kṛṣṇa conception is such. Only we must allow Kṛṣṇa conception to land in our heart, and the battle will go on. And ultimately He will conquer, every nook and corner. The whole heart will be captured by Him. He's such in His intrinsic quality of value, Kṛṣṇa consciousness. All embracing, all solution, all clearance, all capturing. All engagement, all sorts of engagement, different, whatever aspiration may be within us. The wholesale dealer.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]
[*Bhagavad-gītā*, 18.66]

"All your enquiries will be fully satisfied in Me only. Myself alone, *mām ekaṁ*, Myself alone. I am alone capable of satisfying all your possible hankerings which you cannot detect even in yourself. You do not know yourself what are the variegated hankerings are within you, aspiration. But I know, and I'm so prepared. My position is such, I can satisfy all your aspirations of innumerable natures."

Ha, ha. Kṛṣṇa is such.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

Scientific representation of Kṛṣṇa. He's a figure. How? All sorts of ecstasy combined has produced as if that. All beautiful phases. Emporium of all *rāsas*.

We're to go to different shops for different things, but emporium means, only go to one shop where everything is available. That is emporium, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You know it better. Emporium is a shop where all things are available, but other different shops, different things they're dealing.

The Emporium of all *rāsa*. Whatever you want it is there. That is Kṛṣṇa. You're to understand, gradually, according to your capacity and necessity and advancement.

Nitāi. Nitāi. I feel tired. I began talking long ago, with them. So I want to close here today. Gaura Hari bol.

...

...Kṛṣṇa consciousness, why? What peculiarity you find in Kṛṣṇa consciousness that attracts you?

Devotee: Because it's the only thing that actually tells you about God.

Śrīla Śrīdhara Mahārāja: Eh?

Aranya Mahārāja: He said, "It's the only thing that explains about God."

Devotee: The science of God. Everything else is just so very limited...

Śrīla Śrīdhara Mahārāja: What attribute in God attracts you most? In God conception, what attribute of God attracts you most?

Devotee: Well, just that He's a person, just like... He's a person...

Śrīla Śrīdhara Mahārāja: He's a person, but what do you mean by person?

Devotee: Well, He's not something impersonal, He has a character, He has a form. And it's what I want to know about Him. And I want to know about my self also.

Śrīla Śrīdhara Mahārāja: That person means we can mix with Him freely, in the same level, you mean that? Person means, big, infinite personality, then, are you attracted by that, personality infinite?

Devotee: _____ [?]

Aranya Mahārāja: The infinite aspect of His personality.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, what will be your position there? Negligent, most negligent.

Aranya Mahārāja: What is your position in relationship to that infinite personality?

Śrīla Śrīdhara Mahārāja: Most negligent.

Devotee: I want to develop a relationship...

Śrīla Śrīdhara Mahārāja: How is it possible? He's infinite, we're infinitesimal, and how can we develop our relationship with Him? Is it possible at all?

Devotee: Yes, it's possible, but I want someone to show...

Śrīla Śrīdhara Mahārāja: Why possible? Why it is merely possible?

Devotee: Well, I want someone to show me.

Aranya Mahārāja: He wants someone to show him how to develop that relationship.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But you have faith that the development may be in such a way that you can connect with that infinite personality? Such development is possible within us?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Good. All right. Are you married?

Devotee: No.

Śrīla Śrīdhara Mahārāja: How do you want your energy to be utilised?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In form of search, or through service?

Devotee: In Kṛṣṇa's service.

Śrīla Śrīdhara Mahārāja: Only by knowledge, or through service?

Devotee: Well, I want to acquire some knowledge, and then utilise that in Kṛṣṇa's service.

Śrīla Śrīdhara Mahārāja: That's good, reasonable, very good. Go on in your way.

Śravaṇa-daśā, then *varaṇa-daśā*. The first stage, to hear about Him. The second, to accept Him as our guardian, our master. Then *sādhana-daśā*, then to apply one wholesale for His utility. God is for Himself. He's by Himself and for Himself. He has no other cause. He's His own cause. And He exists not to fulfil the purpose of a third thing. He exists to fulfil His own purpose, for His own satisfaction, for none else.

So, if we want Him, we must accept the way to fulfil His satisfaction. For His satisfaction we're to move. He won't engage Himself for the satisfaction of anyone. He's for His own. He's

absolute. He's for His own. Self existent, and for His own satisfaction. He's the satisfaction personified. And if we want Him, we're to work for His satisfaction. Our satisfaction must be a part and parcel of His great satisfaction. We're for Him, everything for Him. He's absolute. And anything and everything for Him.

We must learn to live a life to be utilised to fulfil His satisfaction. There the harmony. We cannot have any independent life. Cent percent subservient life. Then we may come in His connection properly, in consonance, in harmony. He's for everyone. And those who want to engage themselves in His service can give satisfaction to us, then we can have Him. Otherwise we're outside, as we are at present.

Anyābhilāṣa, our whimsical activities. *Karma*, then systematic organised activity, keeping in touch with God consciousness. *Jñāna*, mere search to satisfy our curiosity. What is the environment we're living in? What is our ultimate goal? As a subject we're to enquire, making the environment an object of our search. That is *jñāna*. Elimination - I don't want this, I don't want that. One, two, three, four, five, six. I don't want, dismissing, elimination and acceptance, as subject that is knowledge.

And devotion, dedication, that I want to have a common end in His satisfaction of life, not a separate object of life. I want to merge in the harmony that is working for His satisfaction. One, plurality connected in oneness, diversity and unity. Diversity must be subservient to unity. There is harmony. We're to learn and we're to practically engage ourselves in that. Only theoretical knowledge, intellectualism, cannot satisfy our internal demand. Our hunger cannot be appeased by mere search. But search must be substantial, must have some practical aim, and constructive object. Not in the scientific laboratory, as they're searching so many things, or searching about God. If He is? How He is? All these things. Not like that.

He won't come to our laboratory. He won't come to be the object of our brain, speculation. We're to throw ourselves wholly at His mercy, and then He will be gracious to make Himself known to us. And to surrender, and honest searching mentality, and we can make progress only as much as we accept Him as our guardian, as our master, as our Lord. And not any object to satisfy our curiosity, or any mundane need. Not in that way can we approach Him. Then we shall be kept outside. *Sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realize Kṛṣṇa, for He will reveal Himself directly to the sincere soul."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.234] & [*Gauḍīya Kaṇṭhahāra*, 17.56]

Always surrendering mood. I don't want a single independent life. I want a life under His shelter, under His guardianship. My interest will be included within His interest. In this way we can approach towards Him. Not independent attitude. In the beginning we're to accept this.

The bond will be written, 'That I'm for You. Whatever You will inspire I shall do, You will require of me I shall do unconditionally."

Unconditional surrender. Then He will allow me to enter into His domain, His compound. Otherwise we're on the outskirts.

You're Englishman, or Scotch?

Devotee: English.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So association is most powerful thing to help us in this matter. We're to imbibe our efficiency from the association of these devotees. We're to acquire the need by which we shall approach Him. The scripture and the saints, in reality, saints.

Saints is a term generally that may accommodate many kinds of saints. And believers in God, even non-believers in God, that is also called saint. Buddhist saint, Jain saint, they do not believe in God, but based on morality of higher kind, saint.

But here, bona fide devotees, not professed devotees, not imitation devotees. Real devotees, sincere devotees, we're to associate and imbibe the mood of searching Him in a spiritual type. He's subject, and all else object. His subjective existence He holds. He can see us, we can't see Him. If He wants He can come within our heart, and can capture our eyesight, or our ear, from within. Then we can think that I'm seeing through the eye. The sight comes from the subtle to the gross. He has got no gross body, or anything of the gross type. The whole thing spiritual, and that can come down, very finer spiritual than the soul we possess. Through the soul, through the mind, then through the eye - and can withdraw. No material, what we understand as matter, above material existence. Matter is misconception.

Gaura Hari. Gaura Hari. What is your program? How many days to stop here?

Devotee: Well, I'm leaving tomorrow_____ [?]

Śrīla Śrīdhara Mahārāja: Tomorrow. Towards?

Devotee: Purī.

Śrīla Śrīdhara Mahārāja: All right. Who is your guide? Have you got any map, chart?

Devotee: Well, we have some maps.

Aranya Mahārāja: He used to study the science of making maps. In university he was studying maps.

Śrīla Śrīdhara Mahārāja: Map making? Map is not the country, but it has got some connection with the country. The map of a country and the real country. So in the scriptures what we have conception of *dhāma* etc, that is like map. And consulting the map, with the help of right calculation, we can come to the substance for which the map has been drawn. So God consciousness which we find in scripture, something like map. That is not reality, but that can give some idea about the meaning.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Akṣayānanda Mahārāja has not yet come?

Akṣayānanda Mahārāja: Just came now.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

82.12.18.B

Śrīla Śrīdhara Mahārāja: The morning time will be the most suitable. You'll capture Nimāi.

Akṣayānanda Mahārāja: Yes. I just came for your *darśana* and then I'll try to find him out.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Gaura Hari bol. Gaura Hari bol. Unexpected engagement, serious, has caught you.

Akṣayānanda Mahārāja: Happy engagement.

Śrīla Śrīdhara Mahārāja: Hard nuts, to break. Hare Kṛṣṇa. Ha, ha. *Premadhāma-stotra*, apparently, it is very easy thing, is it? Ha, ha, ha, ha.

Devotees: Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But, it is a hard nut to gather. Ha, ha, ha, ha. Keśava Mahārāja, he used to appreciate my writings very much. He said that very intricate and very hard things have been distributed in the form of poems. Our Guru Mahārāja also liked it much, that ontology in the form of poetry. *Bhāgavatam* is there, *Caitanya-caritāmṛta* and *Śrīmad-Bhāgavatam* is of that nature, ontology in poetry and beauty.

Akṣayānanda Mahārāja: It looks very difficult but if you look inside a whole world is there.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Aranya Mahārāja: The world of the unlimited.

Akṣayānanda Mahārāja: Yes, unlimited.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Where do they stay? In that blue house?

Aranya Mahārāja: No, they're staying in some hotel in Navadwīpa.

Śrīla Śrīdhara Mahārāja: Oh, in hotel.

Aranya Mahārāja: He came by himself today.

Devotee: What would be the best way for me to make advancement in spiritual life, specifically when I go back to England?

Śrīla Śrīdhara Mahārāja: To have proper connection with that *sādhu* association. Association can help us most. That is repeatedly told in scriptures, association. Living association or the *śāstric* association, scriptural, but more preferable is living scripture, which means *sādhu*, devotee. And that must be genuine of course, not imitation.

A candle of small power may thrive nearby the candle flame of high power. And if in the midst of opposite element it will die, easily and shortly, quickly, can't maintain itself. When the atmosphere is surcharged with heat by so many flames, it can stand and it can develop. Favourable circumstance, we can thrive in a favourable soil, favourable circumstance. And if we're to fight with the environment then we waste our energy and we have to die.

Kṛṣṇa. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol! What is your age?

Devotee: Twenty-one.

Śrīla Śrīdhara Mahārāja: Twenty-one. Your parents living?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Are they connected with ISKCON?

Devotee: No. They're opposed t.

Śrīla Śrīdhara Mahārāja: They're Christians?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Protestant or Catholic?

Devotee: Catholics.

Śrīla Śrīdhara Mahārāja: Catholics?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What is the meaning of Catholics and Protestant, the difference?

Devotee: Well, it's...

Śrīla Śrīdhara Mahārāja: Oppositionist, catholic means very generous in faith, and Protestant, they want to calculate, they want to measure by reason and then to accept. Reason is the predominant factor with the Protestants, started by one Martin Luther in Germany. Then again another subdivision amongst the Protestants was the Puritans. Milton was a Puritan. While studying Milton we had to know all these things. Puritan, they're very ultra moralist, therefore they're called Puritan. Then another branch came from Puritan as Independent. So many branches, Christian, Catholic, Protestant, Protestant divided is Puritan, and then against within Puritan the Independent, another section. Now I don't know whether those Independents or Puritans are finished. But Protestant and Catholic going side by side. King of England is Protestant.

Hare Kṛṣṇa. Catholic, a good expression, catholic, in the proper sense, catholic. How much faith we can claim to have? Ha, ha, ha, faith infinite.

There is a story of a frog, and one of the cubs of the frog saw an elephant, and the mother frog was not present at that time. Then when the mother came and it said to the mother that, "I saw a very big, big animal."

"How big?"

The frog is pumping itself. "So big, so big, so big?" In this way the pumping and getting bigger figure. Then, "No, more, more, bigger, bigger." Then the frog burst, finished.

So how much catholic we can be? What capacity have we got? We are so like the frog. The elephant is also a meagre catholic. How much catholic, generous we can be that to contain the whole within us? Impossible. So only faith can do something, give some connection. Our reason and all other weapons, all failure, only faith can connect somewhat, some touch. How much spacious faith we can accommodate in our tiny self? Ha, ha, ha. Infinite possibility is there.

Kṛṣṇa says, "Whatever you can conceive, whatever infinite you can conceive, that is in My one part, negligent part."

athavā bahunaitena, kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Your conception of infinite, thousands of infinite forms only one negligent part of Mine. I'm so big you can't imagine."

Hare Kṛṣṇa. To have connection with Him is only possible by His grace. Then how to get His grace, that's the question. Total surrender and trying to please Him, to enter into His sympathy by fully inviting and accepting His ways, whatever small we can know. So through His bona fide devotees, they're our wealth, our ultimate resort, shelter, His devotees. His agents, we should try our best to connect with His bona fide agents. Impossible, ha, ha. To make impossible possible, to make possible what is impossible, to get the infinite. Being finite we aspire after to have connection with infinite, it is impossible, apparently. But it is only possible through our most humiliated attitude. To admit straightly that we are nothing, we are so mean, we are so mean, so small, so negligent, so meagre. To come to realise our proper position, then the relativity, law, will take me to Him, the law of relativity. Hare Kṛṣṇa. He will come out of mercy. We shall try our best to show ourselves that we're sinners.

"If You take the path of justice no hope, no hope, infinitely sinner. Only the zone of mercy, the line of mercy may be extended to us, then I may have some hope. I'm so low, so mean. You're so high, so noble, that only through mercy, through Your affection only can I have a door to You, to enter into Your shelter."

Śaraṇāgati, condemning ones own self to the extreme, sincerely of course, and to feel the greatness of the other party, of the master type.

"Will You graciously accept me? I'm not fit to render any service to You my Lord."

Only this sort of attitude may take us, appealing to the mercy side, the affection, the devotion, the grace, His kindness. That subtle aspect to be tackled by the souls, then they may have some hope, some prospect. Mercy, no justice, no justice, I have got no prospect.

vicaritay arvihe guna nahi paobe kṛpa kori choro tava ca [?]

"If you come to judge then You won't get anything in my favour. So kindly give up that sort of attitude. In the way of justice I've got no hope. You come with mercy, then I can hope to enter into Your domain."

That is devotion proper, *śaraṇāgati*. And in Kṛṣṇa consciousness that is the plane of mercy and love and affection. In Vaikuṇṭha it is not so strong, the mercy, some sort of justice mixed there, calculation, *viddhi*, all these things. But in Vṛndāvana, the land of mercy, love, affection. And there is no want, it is infinite, mercy also infinite, so to accommodate infinite number of culprits does not matter. It is not polluted, no possibility of any pollution of the atmosphere if so many nasty souls like us are indented. It is infinite. Kṛṣṇa consciousness is so generous. It may be

extended to the lowest, but only that must be sincere negotiation. Not afraid of any meanness of the negotiator, not afraid for that, "That I won't be able to purify him," No such possibility that Kṛṣṇa cannot purify any sinner, no question of that. The greatest sinner may be purified in a second, or more quickly, so much dynamic power. But we are to enter into that door of mercy, affection, not of justice.

vicaritay arvihe guna hahi paobe krpa kori choro tava ca [?] "Take me by the door of mercy my Lord."

That is our real nature, and we should live in that atmosphere there. If we're to live in Vṛndāvana, not any vanity will be there, they're all of such temperament. We're all dependent, parasite, we may be rejected, given away any moment, slave, every right of the master over us, *kṛṣṇe nitya dāsa*. We're to enter with the mentality of a slave. His property, He can do anything and everything with me. Cent per cent mastership, Lordship is with Him over me. This is our property, our wealth, this sort of conception, always thirsty for mercy. Thirsty, thirsty for water, so always thirsty for mercy there. They're fully cognisant of the fact, they're all living on the plane of mercy, mercy of the master, of the Lord.

Still we find in some way or other that one is asserting himself, one party asserting himself against another party. That is all managed by Yogamāyā to perform the *līlā* of Kṛṣṇa. Just as there are many slaves and one is appointed as a leader of the slaves. In a drama a slave may have to play the part of a *zamīndār*, a landlord, but he's a slave. The slave can also play the drama, holding different positions. By Yogamāyā it is managed to satisfy Kṛṣṇa. They have got that position, that right, slave has also got the right. In another way, according to the degree of their sacrifice, degree of their self-abnegation, degree of their intensity of hankering for mercy, gradation may be there. Progress in the negative side.

We're told, who is the highest, he says, "I'm the lowest." Whose holding the highest position, he thinks that he's the lowest of all. It is measured in that way, a measure of negativity. "Most unsatisfied that I can't do any service to Kṛṣṇa." Who is rendering the greatest service, he or she thinks that, "I'm the worst of all the servants, only imitating, real service I can't render." In fact that is the qualification of rendering service to the Lord, "That I can't do, I do so, I can't serve properly." That dissatisfaction is the capital of service. Always alert. I can't satisfy my Lord, I can't do satisfactory work as directed, I can't." Always living to the highest degree, alert to the highest degree, suspicious about his own self. Ha, ha.

Ahaṅkāra, the ego, the negative ego, ego of the negative type, not assertive, not assertive at all, but always self abusing, not asserting but self abusing ego. Combined of that type of servitors. That atmosphere becomes very, very sweet, no aggressor, all contributor. Sometimes when there's famine, this artificial famine, all the food is put underground and an artificial famine created. Then the government says, "None will be able to hold anything. Everything must come to the market. No hoarding." Then there's opulence, and where there's hoarding there's dearth, and no hoarding all fair, all taking to the open market. That is opulence, something like that. All earnestly contributing service and no hoarding for any unit. The market is full, anyone, passer by, they will find all full. Their hearty contribution for Kṛṣṇa and His own. There is ample.

Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Prema means that love - that is the nature of love. Die to live. Ha, ha, ha. Die to live, that maxim, die to live. Kill to live, and die to live. We're in the land of exploitation, kill and live, but the opposite, die and live. Give and live, and not take and live. And that is the order of that land, die to live, where everyone is living happily. And apparently they show as if they're dying. But really we thrive there, by giving we thrive, and by taking we become loser.

Devotion, exploitation and devotion, opposite, dedication. And one thing most important is that's connected with the centre and not combined nationalistic, not as a group, but must have proper connection with the centre. Otherwise that will be selfishness, partial, national unity, or country, religious unity. There will be hitch. Real religious classification, or the *sampradāyic*, or provincial, local? No, that centre, absolute centre, and that is representing love, affection, beauty, harmony. Some such thing we're to connect with, to live, to give.

This worldly giving is not giving. One is giving to a *gunda*, or giving to a prostitute, that sort is not giving at all. That is exploitation, only to get loan for exploitation, more exploitation, greater exploitation, to invest some energy for future, greater exploitation, not that.

But give in the proper sense, to give to die, that is that die to live. That is dedication. And die for what? Die for the centre, central good. Merge there, merge yourself wholly in His interest, then you'll be happy. Consider yourself as a slave to the Absolute Lord and you'll be happy. Slave, which is most dishonourable to hear and to think, "A slave, slavery?" Most contemptible thing, hateful thing, to think, to pronounce the word slave, a most objectionable thing. But in connection with the Absolute Good that is really an honourable position, the most honourable position to be reckoned as slave to the highest good.

"I don't want to assert myself." To assert myself will be loss to me, to my own interest. As much as I shall go to assert myself I shall be loser, I shall be devoid of His perfect decision and interference. I shall take my fate into my own limited hand. So depend on Him as much as you can. Learn to believe Him, the Absolute Good, believe Him. You're afraid of believing your neighbour, you have come, you have earned such a position by your own actions previously. But always, your reason is alert whether you're being robbed by your neighbour or not. The intelligence is keen whether I'm being robbed by my nature, because I'm thrown into such a position by dint of my own previous *karma*.

Saṁśayāḥ, doubt, suspicion, I'm being exploited by the environment, always alert. That is a suspicious and most miserable life, always we shall have to be cautious that "I'm being robbed," a most intolerable life.

So we're to become good and to have a cottage in that good soil where none deceives his neighbour, or none. Always makes himself empty to give everything to the neighbour in that kingdom of Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

We should not rely in future. "Trust no future, however pleasant." By the course of the different currents of the environment, next moment where shall I be taken off to I don't know. So, "Act, act in the living present." Believe only the present, and try to utilise the present most. The future

is not in your hands, it depends in the results of so many actions, so many forces current in the world outside. Where it will take what thing is unknown. Only the present chance you try to utilise. "Trust no future, however pleasant." And don't bother yourself retaining the previous incidents of your life. "Act, act in the living present. With heart within, but with sincerity, and God overhead."

[Trust no future howe'er pleasant! Let the dead past bury its dead!
Act, - act, in the living present! Heart within, and God o'erhead!]
[Henry Wadsworth Longfellow, 1807-82, U.S. poet]

The ultimate reality must be good absolute. Accept a life of this type.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If you be sincere, well meaning, then none will be able to defeat you. Your victory is assured.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol.

With this spirit we're to take the Name Divine. With the help of the sound, divine sound, we can approach towards that soil. The sound is also assertive, it has got divinity in it. Gradually, but we must be sincere to go where the sound will guide us. Absolute sound will guide and we must be sincere to obey the direction, in this way. The Name, most concise form at present, but as much as we make progress we shall see the broadness of the sound, and whatever is contained in that substance of sound. The figure, the colour, the appearance, sound will produce the appearance, the food for the eye.

Then, attributes, food for the mind. *Parikar*, then the paraphernalia for our movement, it will show a soil that we can live and move, and then *līlā*. What is the object of that movement, how, what is the product of movement? Just as a machinery movement we find money is the product, ultimately so many parts of the machinery, so many coolies are moving in a compound, but what is the result? The money.

So also we shall find that *līlā*. *Līlā* means movement with intrinsic satisfaction. Not that movement will produce satisfaction, but ultimately every movement that means the wave of love, wave of joy, wave of ecstasy. The whole movement is that of joy and ecstasy, happiness. *Līlā* means that, *līlā* means movement, but what sort of movement? Automatically with it is that joyous wave, joyful movement, dancing. In *Brahma-saṁitā* [56], that *gamanam nāṭyaṁ*, movement ordinary, and dancing movement contains joy in it, movement. *Kathā gānaṁ*, speaking, that is singing, that with the sound wave there is the sweetness. Sweetness mixed

everywhere, *uta prata* [?], within and without. Sweetness, sweet, sweet, sweet, sweet. Sweetness, charm, beauty, sweetness, love, affection, all these come to give some conception of that highest soil. That Kṛṣṇa consciousness promises to take us in.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari. Gaura Hari. Gaura Hari.
I close the class here.

82.12.19.A

Devotee: What is the reason the westerners are not allowed in the Jagannātha Mandir?

Śrīla Śrīdhara Mahārāja: Because they strictly observe the physical purity. So even the *mṛdaṅga* they do not allow to enter. If *mṛdaṅga* is broken it will be considered, according to them, as this impure skin of cow.

The Sītā-Rāma _____ [?] of the *smārta sampradāya*, he had some peculiar religious conception, he tied the wooden sandal of his guru on his breast, chest. He always tied the sandal of his guru on his chest. He wanted to enter there.

The *pāṇḍāpur*, "No. The *pāduka* may be of your guru, your guru's *pāduka* may be pure to you, relative position, but we consider it as a *pāduka* so we won't allow you to enter with that *pāduka*. You must leave it outside."

They strictly follow the physical impurity, something, physical impurity with some mental modification. That is their custom. So they do not allow anybody, considering that the *mleccha*, the *yavana*, their habits both mental and physical are impure. That is very closely connected with *hiṁsā*, animal killing, etc. And other customs also, rules of life not controlled, boisterous. Their conduct is not regulated according to the Vedic scripture so they're not allowed to enter within.

Even Gandhi wanted to enter into, with some followers of the out-castes, the lower castes, but they did not allow. And Gandhi also did not enter. He wanted to enter along with the out-castes of the society, the untouchables, but they did not allow him to do so. He had got great influence over the country but he was not allowed entrance.

But Gandhi's wife, she, without notice of Gandhi, entered there to have a *darśana* of Jagannātha.

And when Gandhi knew of it he chastised his wife very much.

"I did not enter, then why you went to see Jagannātha?"

So Gandhi was more a patriot than devotee. He thinks that his mastership over his wife is permanent, not to be modified even by the devotion of Jagannātha. He's wholesale master of his wife.

But according to us, his wife did right. The husband and wife, how long is the connection? Only this body, mostly this body connection. And connection with the Lord, the husband of

husband, the master of all the world, in consideration of that, what is that nasty husband in comparison with the Lord of the world, the whole universe?

He wanted to check his wife that she should not go to the temple, for national cause, for the cause of his political creed. So God is within politics, political zone?

Haridāsa Ṭhākura never entered. Rūpa and Sanātana, they never entered, the temple. Not only so but Sanātana Goswāmī avoided the main streets where the servants, the servitors of the Jagannātha temple were always passing usually. He did not walk on the general street where the servitors of Jagannātha were always wandering here and there. Giving respect to the laws and by-laws that are current there.

Not only so, Sanātana Goswāmī has written in *Hari-Bhakti-Vilāsa*, "That what I am enlisting here, the rules and regulations for the devotees, a devotee should try to follow all these regulations. But what is not mentioned, they may look after what is going on in the temple of Jagannātha, and do accordingly."

So catholic in his faith to Mahāprabhu, because under Mahāprabhu, during the presence of Mahāprabhu, whatever went there we should take it as approved by Him. So we won't go to interfere. He's above law. His will is law. Law comes from His sweet will. This principle we must not forget. Everything is designed as well as destined by Him, not only designed but destined also. The whole universe designed and destined according to His sweet will. His position is so high and unchallengeable and it is Absolute Good. Rules and regulations are prepared only to take us to the Absolute Good. But Absolute Good is not under law, under these rules. That is above everything, independent. We're to prepare for that. Kṛṣṇa *līlā* is the very nearest approach to the Absolute Good, or other, the Absolute Good Himself, if we can realise so much. Whimsical, and that is the best conception. To put any restriction to the Absolute Good is to commit suicide.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because He's good, not only good, but Absolute Good. We cannot know.

Here, once, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja and myself had a talk.

Acyutānanda was present. Then after going from here to that blue house where Swāmī Mahārāja lived for three weeks, Acyutānanda asked, "What sort of talk did you have with Śrīdhara Mahārāja?"

Swāmī Mahārāja told, "You will faint to hear that."

Ha, ha, ha. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: "You will faint. It's beyond the reach of your consciousness." That means you will faint. What does it mean? That is beyond the reach of your consciousness,

unintelligible to you in your present stage of realisation. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol.

Rāmānujācārya once wanted to modify the rules and regulations that are being practised in Jagannātha's temple. But with this contemplation he slept there in a bedstead, and when he woke he found along with the bedstead his body is cast to Śrī Kūrmam, a few hundred miles far from Jagannātha's temple.

He awoke and found, "Where am I?" Ha, ha, ha. "I wanted to modify the regulations, to regulate the current, the present practices, rules and regulations of Jagannātha's temple. But I got a dream that, 'You are not to modify here, you go elsewhere.' Rāmānuja told that, "You have given me inspiration, order, to modify the existing rules and regulations that are going on in the temples. Now why do You oppose me?"

"It is for other temples but not for here." He got the dream. "You go and push your regulations in all other temples, save and accept this temple."

Puṇḍarīka Vidyānidhi was one who was considered to be the Vṛṣabhānu, father of Rādhārāṇī's incarnation here in Gaura *līlā*. He thought that, "What are these *pāṇḍās*, they are awkward people, they do not know what is pure or impure, no consideration. The new cloth, which is smeared with boiled rice water, starch, that is mixed with the blood and that new cloth they have used for Jagannātha. These people they do not know what is pure or impure, this consideration."

At night, he found that both Jagannātha and Balarāma, the two brothers had come to his bed and putting slaps to both the cheeks. In the morning he found, then also he felt, found, the people saying, "Why is there so much swelling on your cheeks?"

"Because this occurred at night. He's saying, 'This is not the place to suggest any change in the regulations that are going on under My direction. Don't interfere.'"

With this, some special grant. Their special rule for that place. He's Absolute, unquestionable. Only we're to ask questions to understand this sort of possibility, how everything, all laws enter into the Absolute Good, ever conceived. Any law, that only enters ultimately in the Absolute Goodness. That is beyond our conceptions, mostly. Hare Kṛṣṇa.

patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Bhaktivinoda Ṭhākura, when enumerating one hundred and eight Names of Kṛṣṇa, then he mentions in the last, *patita-pāvana*, Jagannātha has come to save the fallen. And Kṛṣṇa, His peculiarity is that He's the emporium of all *rasas*, *vṛndāvana-candra sarvva-rasera ākara*, the very source of all sorts of ecstasy personified. That is Kṛṣṇa. So Mahāprabhu is also *patita-pāvana*. He passed most of His time there in Jagannātha, the major portion of His life spent in Jagannātha, *patita-pāvana*, saviour of the fallen.

Hare Kṛṣṇa. But everything has got some peculiar thing. The doctor will prescribe a medicine. "You can take that, any diet you can take, with only with the exceptions of two of three." He will comment. So in Jagannātha also we see, very liberal, but with the exception of a few, like that.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

In the beginning when I came to this line, to appreciate Mahāprabhu, I thought, "If Mahāprabhu is the incarnation of God, then why did He not overthrow the Mohammedan rule? Why did He tolerate the Mohammedan rule here in India? Easily He could have overthrown." That was my question. But gradually I came to know that this is a very trifle thing. This Mohammedan rule, that is the political life, which has got nothing to do with spiritual life.

Rather, as Queen Kuntī, she welcomes adversity. "Keep me always in a dangerous position. That will be convenient for me to pray for Your grace. And ordinary, worldly, favourable circumstance, that will encourage me to engage more Your valuable grace. So always keep me in adversity." That was her prayer.

So, the political environment, social, all other campaigns have got no value. According to the result of my *karma* I shall be put in a particular environment and I must start my spiritual life from there. Where I am according to my own past *karma* I must begin my work, conquering all those *saṁskāras*, the mental encasement within which we are living. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā says: "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom. He attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

Not only we shall have to live without complain where we are, but moreover we're to consider that this is what is really necessary for my upliftment. In this way we're to accept, 'Whatever adverse things come to us, Oh, the grace of the Lord.' This positive angle of vision of goodness we must have to deal with them. This is *the* necessity, this was just necessary for me. There is no error in the calculation of the Lord. It is extended to me for my benefit, the test, and I must have to stand this test, then I shall make progress. I have got the chance to have my progress in life and this opposition I must have to cross, I'm to face and cross. This is given by Kṛṣṇa to facilitate my progress in life. In this way, in optimistic way, we're to face all adverse circumstance. It is advised in *Bhāgavatam*. Then only, very easily and shortly, we shall cross these walls of misunderstanding, this *māyā*, and we'll be liberated. Not only liberation but with some participation into Kṛṣṇa consciousness, a life of dedication.

...

Śrīla Śrīdhara Mahārāja: ...went to Padmanath temple, Sri Rankor [?]. We had our *tridaṇḍa* in hand, *sannyāsī*. They did not allow us to take the *tridaṇḍa* within the temple. Ha, ha. A local fashion. They may think, "What is there we don't know," in this way.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!
Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol!

Parthamitra: Mahārāja, Parthamitra. I have a question. I have heard two things; one is that a Vaiṣṇava *sannyāsa* is the devotional line; and then I've heard that it's a formality, or like *varṇāśrama-dharma*.

Śrīla Śrīdhara Mahārāja: No. The outer touch of the *varṇāśrama-dharma*, *sannyāsa*, but it has got its positive side. Both are negative and positive. The negative side is this - that it is a symbol that one who has accepted, the three *daṇḍas* represents thought, word, and deed. He won't use his thought, word, and deed for any exploiting type, nature, for any exploiting aim, object, he should not. But the positive side he will punish these three, thought, word, and deed and engage them in the service of Kṛṣṇa, Nārāyaṇa. Then it becomes Vaiṣṇava. Do you understand?

Parthamitra: Yes.

Śrīla Śrīdhara Mahārāja: The negative side, that is *sannyāsa*, that he won't use his word, thought, and deed, three things. Three *daṇḍas* representing three aspects of our life, thought, word, and deed. It won't be used for any material purpose, mundane purpose. At the same time the Vaiṣṇava *sannyāsa* is there and should be used for the service of Nārāyaṇa, Kṛṣṇa. Then it becomes Vaiṣṇava connection, the positive side is there.

Those that do not believe in the positive side of life, they may accept it only that, "We must not use our thought, word, and deed for mundane purpose." They will prefer, "No, no, silence."

But Vaiṣṇava *sannyāsī*, he will prefer Kṛṣṇa *kīrtana*, in this way, the positive side they have got. *Tridaṇḍa*, these things, these three aspects of life should be controlled, should be punished. *Daṇḍa* means punishment. Our thought, word, and deed should be punished, so they may not interfere with the incidents of this mundane world, must check them. That is one side. But the other side, check them not to be used in this object of life, but use them for spiritual object of life. This is Vaiṣṇava *sannyāsa*.

Parthamitra: Mahārāja, but a *brahmacārī* and *gṛhastha*, he should also use his body, mind and thought.

Śrīla Śrīdhara Mahārāja: Yes, everything, this is a peculiar, this will remind you, it does not mean that one who has not taken *sannyāsa*, he won't use. A *gṛhastha* will also do, a *gṛhastha paramahaṁsa* who's a *parśada bhakta*, he also can come without *sannyāsa* in a householder's form. He may not have the sacred thread also, anything. But still, the necessity of all this is to remind us of that life. That is healthy, the sacred thread, the red cloth, the *daṇḍa*, always gives us caution. "Think that you are meant for, you have dedicated your life for this. So beware, don't

misuse, don't misuse your red cloth, don't misuse your sacred thread, don't misuse this Tulasī *mālā*." It will remind us always. The utility is there.

A *siddha-mahātmā* may not have red cloth. Sanātana Goswāmī and others, they had the white cloth, minimum necessity of cloth garment. Not red, not *daṇḍa*, not sacred thread, without them also pure life is possible. But for the beginners these things will be helpful, so they're introduced into the society of the Vaiṣṇava school in the lower class, plane. And sometimes the higher, they also come to accept these lower emblems, as Mahāprabhu took *sannyāsa*, in order to help the public that this sign, this sort of dress, is the dress of a world Ācārya, so we should give respect to them.

If he's in ordinary dress the people won't show any respect or give any attention to his words and advice. But if he's, just as a policeman, if he's in his dress, in uniform, people will show some respect, to the police, to the military. But a military man or a policeman may patrol in plain dress also, and do even higher service. Still, it is necessary for the society to regulate. So this is something like a uniform that we're meant for this. The society should learn to take them as the teachers, the holy men, we should deal with them very gently for our future benefit. The society will also get their benefit, and the man will also get some instruction.

"Oh, I should not mix with anyone and everyone. I must show my ways to keep up the standard, the model of the teachers." All these things for this. Otherwise independent of all these things a man can also grow in spiritual life. Without taking the role of *brahmacārī* or *gṛhastha* or *varnaprāstha*, internally he may grow, his heart within.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, how does one understand, or deal with, the temporary fall down of a *sannyāsī*, or of a *brāhmaṇa*? What is the correct understanding?

Śrīla Śrīdhara Mahārāja: There we shall take that he had some offence for which he could not keep the standard of his life expected by his Guru Mahārāja. That should be the general way of thinking about them. Some previous offence is taking its course, not allowing him to go on smoothly in the way of his realisation, suddenly came and stopped it, checked, previous action of offence. Evil action or offence against a Vaiṣṇava, in particular cases we're to see. Sometimes Vaiṣṇava *aparādha*, and sometimes in ordinary lower cases, that previous bad *karma* can come and stand in his way of progress. That should be taken.

So we'll always be cautious with our free will, free choice. Our free choice, just as a minor, he requires the vigilant eye of the major guardian, so also, our free will in immature stage is surrounded by so many misdirections. So it will be safe to be under the guidance of a bona fide guardian, always, in our lower stage, until we attain the major. Major in the spiritual line, minor, we should always try to be under the vigilant eye of a spiritual guardian. That is necessary. Hare Kṛṣṇa. Gaura Hari bol.

Vidagdha Mādhava: So Guru Mahārāja, how is it possible if one has initiation and his *karma* has been removed, how is it possible for his previous *karma* to check him?

Śrīla Śrīdhara Mahārāja: What do you mean by initiation? Initiation means at once all *karma* finished? It does not say like that.

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: They're given the chance, entrance, admission. When the doctor has accepted a patient that does not mean that immediately he's cured. He must follow the direction of the doctor, take proper diet and medicine, then he may expect that he'll be cured shortly. To call the doctor and have his prescription does not mean that he's fully cured, the patient. Come to practical thinking, why hover, wander in the world theoretically, imaginary.

Vidagdha Mādhava: I was told in ISKCON that at the time of initiation previous *karma* is taken away. It's not like that?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is told, when one has called for a good doctor and accepted his treatment, your cure is guaranteed, in that way.

Otherwise, we're seeing that so many veterans are going down. Initiation, [Śrīla A.C. Bhaktivedanta] Swāmī Mahārāja who gave a shake into the world, and his accepted disciples, he gave mantram, and they're also falling back. What is this? It is recommended but not final.

When you've got a good doctor, engaged a good doctor, under his treatment your cure is guaranteed, in that way. You're under his vigilant eye, but if you don't care to accept his guidance and secretly if you take evil diet, then what will the doctor do? In this way, it's almost guaranteed. When you have got a good doctor your cure is almost guaranteed. You have to follow, that is. And also it is possible, if by taking unfavourable diet you're a little ill, then if the doctor comes to know that you have taken this bad diet, or did not use my medicine, then he will again take up the case more seriously and will cure you.

That sort of help we may get from the Guru and Vaiṣṇava. But our free choice is never snatched away. Unless and until we get, we find out from the innermost part of our heart real taste for the truth we're not saved. When taste has come:

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt [tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine

love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Ādau śraddhā, first, over the surface. Underground is *sukṛti*, then over the surface spiritual life begins with *śraddhā*, faith. Then *sādhu-saṅga*, our company with the *sādhu*, within that our surrender to Guru. Then *bhajana*, our serving life in many ways begins, *śravaṇa*, *kīrtana*, etc., *prasāda sevā*, all these modified. Then *anartha-nivṛttiḥ*, *anartha*, our attraction for things other than Kṛṣṇa, than God, gradually diminishes. Then *niṣṭhā*, continued attempt for the service, not for otherwise. Then taste will be created, real taste, taste proper for the truth will be created, awakened in our heart. Then we're safe, not before that. When the spontaneous taste within us is awakened for the truth we're safe. We can make fair progress from that time. Up to then we must remain under guardian. The taste will take me. 'I have got the taste, sweetness, so automatically I shall run towards that, very sweet.' Until and unless we find that truth is sweet, Kṛṣṇa is sweet, I'm not safe to go towards Him. So many things may take me hither thither. Hare Kṛṣṇa.

Devotee: Mahārāja, is Guru also under the law of *karma*?

Śrīla Śrīdhara Mahārāja: Not under the law of *karma*. Guru, as I told, from the examples of the *sādhus* and scriptures, three kinds. One comes from Vaikuṇṭha, from the land of wholesale truth, he comes here as agent to take them up. Another Guru, one step here, another step there, he takes, he carries the persons from here to there. And the last type of Guru, two legs here, but eyes are fixed there and he takes persons along with him to that position. Three kinds generally.

82.12.19.B

Śrīla Śrīdhara Mahārāja: The officers are generally - stamp is but the - rank is but the guinea stamp, man is the gold for that. So, some officers, military generals, or police officers, the stamp is given that he's police superintendent, he's the district magistrate. But the man to whom that stamp is given, that should also be considered. So sometimes all persons that get the stamp - I'm not talking of the trader guru. With mundane purpose they're going on with the business of guru-ism, not that. But sincere persons, if his capacity is not very high, but he gets some impression, that he gets license, he gets from upper world, he may go on doing discharging his duty but he's fallible. Under adverse circumstances he cannot maintain his own position, he may be lost - in lower type.

But in the higher type if that license comes they're strong enough to carry so many. And the lower type of guru, it is mentioned that they must not do all these things, they must move cautiously, in this way. So the higher type of Guru is quite safe, who are already settled firmly in their positions, nothing can deviate them from that consciousness. And that is well and good.

And why, in the lower type, he finds that this is very sweet, extending it to others. "This medicine has cured me from such disease." He's recommending that medicine to that man. "I'm in the curing process. I used this pill. I think I'm in the curing process. Disease is going away."

Then if he's a sincere giver, he may give that pill to others. "You use it." In that lower position he may come down also sometimes.

But they're strongly rooted, no question of falling away.

Devotee: Mahārāja, is it not the duty of a lower Guru to take a disciple to a higher Guru?

Śrīla Śrīdhara Mahārāja: Yes. It is written in the scripture that one, in another phase it is written that a *śūdra* may initiate in his own cast, but he'll never go to initiate higher cast. In this way it is mentioned. He will take rather to the guru of that cast. In this colour it is mentioned.

So always, when seed of higher quality is available to sow into the soil, our sincere attempt will always be to that direction. The good seed is available for the soil. At that time if I neglect that good seed, and the lower class of seed I sow in the soil, then the product will be less. And the man who is manipulating in this way he'll be responsible for that.

So when higher Guru is available, the lower persons should always think that he may be connected, *vartma-pradarśaka*, show the way, go there. That will be our sincere dealing. But sometimes in the relative position they think that to continue the line of my Gurudeva, I may hold lower position, lower capacity, but to continue the line of my Gurudeva I must accept disciple. That is also a sort of tendency in the *śiṣya*. But they will have to meet their own fate. If he does not deserve then he'll have to fall and die. But if with all his might he tries to keep up that faithfully then he may be safe. The risk is there.

Vidagdha Mādhava: Guru Mahārāja, in *Nectar of Devotion*, 'the waning moon of attachment' is described for one who has committed *aparādha*. So if someone sees the symptoms of *aparādha* in his devotional life, how can he correct that *aparādha*? How can he adjust, or mitigate that *aparādha*?

Śrīla Śrīdhara Mahārāja: No other alternative but,

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam
[tvayi jātāparādhānāṁ, tvam eva śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

If we slip down and fall onto the ground, with the help of the ground we're to rise again. So where I've committed wrong, I must have to redress the wrong. And with the help of that same place I shall try to rise up. If I've committed offence against any Vaiṣṇava, if I go to the higher, to his Guru, or to God Himself, God will direct, "You've committed offence against that particular Vaiṣṇava, you go to him and pray for forgiveness. And if he forgives you, you're absolved." Do you follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Vṛndāvana Dāsa Ṭhākura has given an example. If any thorn enters into a particular place, the thorn must be taken out from that place. _____ [?] He has given. The thorn entered into a sole, and you're trying to take it out from the shoulder. No, go direct to the thorn, to the sole, and try to take out that thorn.

So offence committed to any particular Vaiṣṇava, if you go to higher Gurudeva he'll say 'Oh, go there.'

Mahāprabhu asked that Cāpāla Gopāla, when Mahāprabhu as *sannyāsa* came to this *aparādha-bhañjan- pāṭ*, here Kuliyā, Cāpāla Gopāla came and fell at His feet. "I have committed offence against You."

"No, no. Not against Me, against Śrīvāsa Paṇḍita. Go and beg your forgiveness from there." Mahāprabhu directed, "Go there, where you've committed the offence."

Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: Guru Mahārāja, can you ask for forgiveness through your heart?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: Can you ask forgiveness through the heart, towards another Vaiṣṇava? Rather than going to him personally and beg forgiveness...

Śrīla Śrīdhara Mahārāja: If you commit offence internally, then you may beg forgiveness internally. But if externally, you'll have to go through the same road, you'll have to beg forgiveness externally. In the assembly if you've insulted anyone, in the assembly you must beg forgiveness. If internally you thought wrong about anyone, internally you may beg forgiveness. The similar way. I committed offence in an assembly, in a public meeting, and internally I'm begging forgiveness, that is hypocrisy.

Devotee: Mahārāja, I've heard it said that because this is Kali-yuga that whatever offence we make internally, if we think something bad, because we cannot control our mind so much because it is Kali-yuga, then we're not so much responsible. Because it is Kali-yuga and we cannot control our mind so much.

Śrīla Śrīdhara Mahārāja: Some concession may be attached for that. But you're a good boy, but with the company of the bad boys, you've committed particular offence, you may get some concession for that. You may know that you're innocent man, but either by under threatening, or by wine, or any other way, you've committed. Just as a madman if he kills another man, then some concession, the madman might have committed murder, he may not be hanged. In this way some concession, but that must be calculated concession.

Devotee: Mahārāja, but are offences of the mind, are they tolerated in the age of Kali-yuga?

Śrīla Śrīdhara Mahārāja: Tolerated. Kali-yuga, that has special grant, may have some sanction. But that does not mean that anything in Kali-yuga will go in the name of purity. It does not mean that. Some concession is granted for Kali-yuga. The environment is, the atmosphere is polluted, and then he's got some disease. He may be removed from this place and he'll be cured. So Kali-yuga, means mostly are, the majority is, generally, mostly everything is impure. So a good, healthy man may come here and feel some sort of uneasiness. Otherwise he's a healthy man. Some sort of medicine he'll get, and some special benefit also of treatment. He's sick, he gets the facility of the hospital, in this way, our free medicine. Just as during the famine, gets some grant. During that pestilence when everything polluted, some free treatment. In this way. In Kali-yuga everything polluted, something like, so government has arranged for free treatment, free diet. That sort of facility we may get.

...

...service is not necessary, you cannot do. Only you shout slogan, and we shall prefer you.

[kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ]
kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet

["Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

You're unfit for other services, give slogan for Kṛṣṇa, in favour of Kṛṣṇa. That is also a kind of service for the country, mere slogan. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Give, and you'll get some benefit. But do it sincerely, not hypocritically. _____ [?] A spy also may superficially give slogan, but that won't be to their benefit. Spy given slogan won't get any benefit. But sincere we must have to be. That slogan will also be considered to be service of the country and you'll be _____ [?] for that.

Gaura Hari. Gaura Hari, Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Any other question? That new girl has come, has she got any question?

Devotee: Mahārāja, when is someone finally free from the laws of *karma*?

Śrīla Śrīdhara Mahārāja: When he's got no charm for this world, then, first liberation begins, and the previous debts to be cleared. And when that previous debt is cleared he becomes practically free. The injured may come out of the dangerous zone, but the worms may be within

the dangerous zone. The injured has already come, that liberation began. And then the worms will also have to come beyond the dangerous zone. So our past prejudice are there. Only I could understand that this is good, this is bad. I may not do anything wrong from that time. But I did many things, the reaction I shall have to suffer. To every action there's equal and opposite reaction. I became a saint. I don't do any harm to others. But in my past life I did, and they will come to take their revenge. I must have to tolerate. Do you follow?

Devotee: Yes. We have to tolerate _____ [?]

Śrīla Śrīdhara Mahārāja: So freedom of the free choice, free will, and wholesale freedom when the past actions, the reactions are finished, then I can get wholesale freedom. So freedom may be thought as two kinds. The free choice has come out of the filthy atmosphere, and my past deeds I'm to suffer for, the reaction. And that is free, then I'm free. And also my entrance into, the free enters a very highly powerful zone, and that can come to meet, to react with my reactions. It is also possible. Kṛṣṇa and His men can come in my favour to fight with my enemies. That is also not impossible in particular cases. So many prejudices, just as, *jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute 'rjuna*.

[yathaidhāṁsi samiddho 'gnir, bhasmasāt kurute 'rjuna
jñānāgniḥ sarva-karmāṇi, bhasmasāt kurute tathā]

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

A bonfire, a spark can finish a mass of woods and straw and other things. That darkness, a room is dark, or cave is dark for a long time, but whenever the light is there the whole darkness goes away. Something is also possible by the special grace of God, Lord. All the previous *karma*, that prejudice, may be finished by His grace. But that is not the general case. We can gradually work out our relief, is the general case, but there are special cases also. According to our *sukṛti* we may have association of such powerful substance of things, a help, that I may not know the troubles of my past action. Immediately that may be destroyed. It is possible, by the grace, *kṛpa*. *Kṛpa siddha*, *sālokya siddha*, four kinds of liberation is mentioned. *Sālokya siddha*, *sālokya dhyāna*, *kṛpa siddha*, and another two. One generally in two kinds, acquired, and another from grace, outside. That generally depends upon *sukṛti*, our previous noble actions in the course of our mundane activity. Some way, anyhow I have collected some noble result, that will come to my help suddenly.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja, can you say something about the importance of formally accepting initiation, as opposed to accepting the cure, apart from initiating, becoming initiated by a bona fide Spiritual Master? You were describing initiation as like accepting a good doctor, to cure the disease.

Śrīla Śrīdhara Mahārāja: Yes. So that example will teach you that doctor may affect the disease also. It depends upon the choice of the doctor. Instead of taking to the curing facts, he may spoil the patient also. It depends upon the doctor. He may take away from the real path here, and enter to the jungle.

Vidagdha Mādhava: But, for example, one may accept the cure from a distance, but he may not take formal initiation. He may accept in his heart the cure...

Śrīla Śrīdhara Mahārāja: That is *śraddhā*, our regard for any good faith, for any good ideal, from anywhere, to come nearer to that substance, far off.

Vidagdha Mādhava: But it is still important to take initiation?

Śrīla Śrīdhara Mahārāja: Influenced by some ideal, their sympathy for a thing takes us mentally nearer to the person. Suppose someone read the books of Lenin, and he's attracted towards him, and gradually becoming communist. So from far off also, if someone's reading *Bhāgavata*, or *Caitanya-caritāmṛta*, Swāmī Mahārāja's books he may be reading, and they're being transformed. Their heart and mind is being transformed and trying to seek some company of Swāmī Mahārāja, in this way. The activity begins there, good or bad, from far off. Our mental zone is more spacious than the physical body. Generally we get the mental touch first, and then the body follows.

Devotee: Can the same goal be achieved if someone accepts initiation, or just accepts Guru in his heart?

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: Can the same result be achieved if one simply accepts Guru in his heart, and not external initiation?

Śrīla Śrīdhara Mahārāja: If available, if physical connection is possible, then to keep the distance, what should be the reason? It will depend upon the circumstances.

Suppose, he's got, reading the book he wants to take initiation, but he's got no money, he can't go to the Guru. But from there he's trying his best to follow his directions, he'll make some progress surely in the life.

But when one, out of negligence he does not like to go there, or some other reason, that formality he may not accept. In heart he may have some regard, but he's unable to accept the formality, he thinks that the society is abusing, then it will be something different.

The sincere approach must be towards the truth, with thought, deed, and words, wholesale. And we shall get the benefit of wholesale, otherwise partial benefit we shall get. But in special cases it may also happen that far off I want to surrender myself wholly, but external circumstances not favourable.

Perhaps he may get initiation in dream also, and that may be effective.

Gaura Hari. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

One English lady, after the departure of Swāmī Mahārāja, came here, half mad. She was a daughter of a high police officer in India, in Calcutta and also Allahabad.

She told that, "I heard that Swāmī Mahārāja has come from London, and so many devotees. I got his books. I want to see him. I heard that he's left England. Then after making some arrangement I came to India, and I was a little late, and I heard that he has departed."

She came to Navadwīpa, came here, half mad.

"My life is unfulfilled. I could not get his company, connection."

I don't know where she is, neither I remember her name. But at that time I found her very, very disappointed. She was the daughter of a police officer of high rank in India, for long time. She knew Hindi, good, well. Bengali a little. Almost dressed as widow, widow's dress she came, no luxury. Hare Kṛṣṇa. Hankering after that contact. No physical connection, but internally she's hankering for.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja, should a disciple...

Śrīla Śrīdhara Mahārāja: Do you know about that Aniruddha's mother? What is her name? Arundati, in America, she came here several times with Swāmī Mahārāja. Wife of Pradyumna. Her name is Arundati, and his boy is Aniruddha, father Pradyumna, and Arundati, mother's name.

I asked Swāmī Mahārāja here, the boy has imbibed pure devotion very well. I asked Swāmī Mahārāja, has he got this tendency from his mother or father?

Swāmī Mahārāja told, "He got it from his mother, and not father."

The boy's name, Aniruddha, and the father was Pradyumna. He's gone astray, that Pradyumna, for some time, we heard. But Arundati's all right. She's in some temple perhaps in America, where I don't know.

Another lady Swāmī Mahārāja introduced to me. "I picked her from the sea shore of Australia. She was such and such, now she's giving very useful services for the Maṭha."

Another lady came from Iran, and she engaged herself in the service of Madan's mother, Pishima, Swāmī Mahārāja's youngest sister, Madhan's mother. Her youngest child was Madan. She paid for the publication of *Prapanna-jīvanāmṛtam* to me. She came to take initiation from me, but at that time I did not begin to give initiation to anyone, no inspiration. So I sent her to Goswāmī Mahārāja and she took initiation there. But she had much respect for me. And she paid for the printing cost of that *Ambrosia*, that *Prapanna-jīvanāmṛtam*, back in forty three or so. So long ago. For her service that Iranian girl was engaged with her. That girl came here several times.

Another lady, when about a hundred and fifty came here along with Swāmī Mahārāja, and took *prasādam* here. They're delivering lectures, I asked if any lady wants to speak something she's at liberty to say. Then one lady spoke, and her lecture was very impressive, at least to me. She explained why she came.

She told that, "When I heard that we can live with God as if in a family, as family member we can serve Him, we can have Him within our midst, this attracted me most. About God we heard so many things before, but that is transcendental, abstract, imaginary, all these. But if it it possible that God as Kṛṣṇa, He may accept us within His family staff, and allow us to serve Him and His servitors, it touched my heart, deepest."

And I was captured there by that girl, very satisfactory.

"I'm here. That family life with God attracted me most _____ [?]"

Very touching lecture she delivered here.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Varnasya vimastsva varṇaṁ [?]

In Kurukṣetra the *gopīs* gave such statement. "We're not *yogīs*, we're not *karmīs*. The *karmīs* also worship God for the elevation of this mundane life. The *jñānīs* they use up their, they want liberation from, by His help, liberation, abstract thinking. But we do not belong to neither to these two groups. We're family persons, and half jungle persons, girls. We know only family life. We want You, to serve as family servants, maidservants. And if You're gracious, kind to us, please come in our cottage to accept our services as family members. We're meant only for that. We have no other capacity. A little affection of heart if You have got, with that we can serve, render Your service. Please be kind to us for that."

Kṛṣṇa told in answer. "The whole world, by their attraction towards Me, they get their necessary relief. And that person alone, I'm caught by your affection. Your affection is so pure and simple and sincere, that I think it's My fortune that I've got your affection. So I'm always with you."

_____ [?]

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Nitāi. Nitāi. What was your question?

Vidagdha Mādhava: I was wondering if you wanted to stop the *darśana* here?

Śrīla Śrīdhara Mahārāja: No. Little more time. Ke?

...

Vidagdha Mādhava: ...the difference between Mahāmāyā and *karma*? As the effect of *śikṣā* in his struggle to become free, the different actions of *karma* and Mahāmāyā.

Śrīla Śrīdhara Mahārāja: I don't follow what you say. Mahāmāyā and *karma*.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: These two words, and the help, the relation between them you want to know?

Vidagdha Mādhava: The relationship, the influence they're having on one devotee who...

Śrīla Śrīdhara Mahārāja: *Karma* means our movement under the influence of Mahāmāyā means misconception, misunderstood activity, cannot give desired result, normal result. Mahāmāyā means misconception. The movement, the energy that is used under misconception, that will misdirect, cannot give us the desired result. The misconception may be intense or be light. So *satya-guṇa* is light misconception, *raja-guṇa* is a little stronger, and *tama-guṇa* very deep misconception. The misconception is misguiding, so any movement under the influence of Mahāmāyā, that is misguiding. So what result it will bring for you? This knowledge of misconception, some sort of, some form of misconception, light or deep.

Vidagdha Mādhava: The *karmīs* say, "Experience is the best teacher." They have a saying, "Experience is the best teacher." So that cannot be...

Śrīla Śrīdhara Mahārāja: Experience in the broadest sense, that experience if it takes us to the agents of the truth. If within our experience we can have connection with the agents of the truth, then that experience may be fruitful. Or involving from infinite without concern of a real agent of the revealed area...

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Śrīla Śrīdhara Mahārāja: ...revolving, going up, down, up, down, vicious circle, from time immemorial. But when anyhow coming in connection with some agent of the truthful area, then some collection is gathering. And that is accumulated to a certain degree then it will try to take out from that vicious circle.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

sa tayā śraddhayā yuktas, tasyārādhanam īhate
labhate ca tataḥ kāmān, mayaiva vihitān hi tān

antavat tu phalaṁ teṣāṁ, tad bhavaty alpa-medhasām
[devān deva-yajo yānti, mad-bhaktā yānti mām api]

["After being endowed with this firm faith by Me, such a devotee goes on worshipping the deity of that demigod, and gains all his desired objects from that deity. Certainly this is enacted by My sanction alone, since I am the Supersoul situated within the heart of the demigod also."] ["But the fruit obtained by those provincially interested worshippers of the various demigods is temporary. They reach their respective gods, but My devotees obtain Me."] [*Bhagavad-gītā*, 7.22-23]

Temporary results they're acquiring, and that is finished, and again acquiring, again finished. Time immemorial in this vicious circle they're wandering. *Tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ*. High and low, in this way, action reaction, action reaction, in this way. *Tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā*. Sometimes happy, sometimes sorrow, in this way they're wandering in immemorial time.

But only when connection comes from the agent of the land of perfection, then by getting their touch, gradually develops his fortune towards that zone. Out of misconception, revealed truth. Everything is calculated from the standpoint of the wholesale, not any partial, or departmental, or local. Not from local or departmental interest. Everything calculated here all local, personal, individual, national. All, in the comparison with infinite everything is a small point. Whether country wide, or philanthropy, or I may identify even with the interest of the whole solar system, that is also a mere point in consideration with the infinite whole, Vaikuṇṭha.

We're to transform us from the local interest towards the universal interest. God interest means universal interest. Everything, the estimate in that calculation, everything is right, no change. So Kṛṣṇa conception means that, from the standpoint of the absolute, what is what.

Īśāvāsyam. Everything belongs to Him. Even this body does not belong to me, but we're thinking 'this kingdom belongs to me.' All false, suffering from falsehood, from misconception.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And we're to transform us into absolute interest. Vaikuṇṭha, Kṛṣṇa's interest. We shall live or die only for Kṛṣṇa's interest. The membership in another plane. That visa we're to acquire. In that plane we're to live. Die to live. We'll have to undergo wholesale death, and again to awake in that soil, that I'm a servant of Kṛṣṇa. Almost a suicidal squad, whatever will be necessary for His whim, I shall jump into that immediately. And there we thrive. In that sort of conception we really thrive. Otherwise, we lose ourselves, our interest. That is the conception under, die to live. These Hegelian words, die to live. The wholesale death we're to face, and get.

All forgery, a forged life we're living at present, forgery. Wholesale is forged. Love for country, love for ladies, love for wealth, love for name and fame, wholesale forgery. We're to get out of the forged life, and to enter into life proper. We're, as atom, we must accept the atomic position, in comparison with the infinite whole, Kṛṣṇa, Absolute Good. We should like to have proper dealing of an atom, from the infinite.

We want to become a king, which is the absolute. So many Kṛṣṇa's may come and serve me. That malicious temperament we've got, everything we'll want to serve me. We don't know what is service proper. The wholesale diabolical change is necessary. It is not so easy a thing. Die to live.

He's for Himself. He's not for anyone. If we're for Himself, we're one with Him, then He's for us. But as long as we think we've got our separate interest, He's not for us. When we convert ourselves to be for Himself, then He's also for us. But how this possibility of independence we've got, that is the most intricate question. This *māyā*, misuse of the free will, of so many atomic souls.

Gaura Hari. Nitāi. Nitāi Gaura Hari bol. Free will. Ha, ha, ha, ha, ha, ha. We're nowhere. I'm such a substantial man, I have no position at all, I'm nowhere. I'm to be lost in the infinite. But easily in the infinite you'll grow, you'll maintain your real existence. It is possible. Die to live. If you want to live a healthy, proper life, you'll have to die wholesale as you are. Mainly things have such characteristic.

Today I stop here.

Devotee: Jaya. Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...branch of this Maṭha. _____ [?] Naika?

Parama: I didn't see her today. I spoke with her yesterday, she wasn't feeling so well.

Śrīla Śrīdhara Mahārāja: She was not living with you in that building, blue house?

Parama: Yes, she's there, she's over there in the blue house.

Śrīla Śrīdhara Mahārāja: She comes from Malaysia?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: Another lady, she has _____ [?] in Malaysia, she has also left everything and joined the mission. Now anyhow she's left here. You can talk with her also, she'll come here very soon, in that house, with her. ...Christian, is it not.

Parama: No. Buddhist.

Śrīla Śrīdhara Mahārāja: She was Buddhist.

Devotees: Kṛṣṇa Kiṅkarā dāsa. Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Now we start. Any question?

Vidagdha Mādhava: Yes. Guru Mahārāja, can everyone in this lifetime aspire to be *sannyāsī*?

Śrīla Śrīdhara Mahārāja: No. Everyone cannot. But mentally he can do, but formally one who's qualified for the service, he should be given, and he should aspire. Ācārya, *sannyāsa* means the position of an Ācārya, in general, preacher. Someone who's got the capacity of preaching, he should accept *sannyāsa āśrama* and go on with his activity.

And internally everyone may accept, for that, generally *bābājī*, that's also a form of *sannyāsa*, the *bābājī*, does not like to preach but wants to live an exclusive life devoted to God. He may take that *sannyāsa*, that *bābājī sannyāsa*, white clad, with *kaupīna*, and taking the Name of the Lord, and other functions of devotion. But not out to preach. That is a form of *sannyāsa* of *bābājī* type.

But not the so-called *bābājīs* who are *sahajiyā*. That together with ladies they go on with some sort of practices thinking that they will help them towards the devotional life. Not that. But as the model of Rūpa, Sanātana, Jīva, etc., Raghunātha, that type, they're servants.

Vidagdha Mādhava: Guru Mahārāja, everyone has capacity to preach something, so what is the qualification that allows one to take *sannyāsa*?

Śrīla Śrīdhara Mahārāja: The main thing, they work under some bona fide Ācārya. They may engage themselves in any sort of preaching. Book works also, the press work also a kind of preaching. Distribution of books also preaching. So many things are preaching which is meant for the help of the people at large. *Kīrtana* is also a kind of preaching. To propagate anyhow devotional spirit to the public, that is preaching.

Vidagdha Mādhava: But what separates, that makes *sannyāsa*, that preaching that makes one understand he can possibly take *sannyāsa*?

Śrīla Śrīdhara Mahārāja: That must have some knowledge of scriptures, and also some capacity of delivering lectures, or at least to talk amongst the public, and to receive question and to answer them. All these qualifications in general must be present in a *sannyāsī*. Mahāprabhu took the role of *sannyāsa* for preaching purpose. Generally *sannyāsīns* are accepted as preachers here in India. Buddhist *sannyāsī*, and this Jain *sannyāsī*, also Hindu *sannyāsī*. Hindu is the oldest type. Different types of *sannyāsa*. The *tridaṇḍī*, *ekadaṇḍī*, then this Buddhist kapanaka [?] And then the kapalik [?] Tantric *sannyāsī*. So many kinds of *sannyāsa*.

...

...*sampradāya*, and then Madhva *sampradāya*, there are also different types of *sannyāsa*.

Vidagdha Mādhava: This lady is going now Mahārāja.

...

You're saying internal *vairāgya*, everyone, or some, they don't take the external paraphernalia of *sannyāsa*, but there's some renunciation within. Yes?

Śrīla Śrīdhara Mahārāja: Hmm? What do you say?

Vidagdha Mādhava: Everyone may not take *daṇḍa* but internally become renounced.

Śrīla Śrīdhara Mahārāja: Internally everyone may be a *sannyāsī*, even a lady, internal temperament, do not want anything, no enjoyment. That is *sannyāsa*. *Kāmyānāṁ karmaṇāṁ nyāsaṁ, sannyāsaṁ kavayo viduḥ*. In *Bhagavad-gītā*.

[śrī-bhagavān uvāca
kāmyānāṁ karmaṇāṁ nyāsaṁ, sannyāsaṁ kavayo viduḥ
sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vicakṣaṇāḥ]

["The Supreme Lord said: According to the learned, the abandonment of all materially desirable actions is called renunciation (*sannyāsa*), and the abandonment of the fruits of all kinds of action (whether daily, incidental, or based on material desire) is called detachment (*tyāga*)."] [*Bhagavad-gītā*, 18.2]

What is *sannyāsa*? Who renounces all sorts of pleasing activity, enjoying mood, that is *sannyāsa*. And what is the activity that is necessary to keep up ones body fit, that should not be given up. *Yukta-vairāgya*. *Kāmyānāṁ*. No aspiration for any material gain. That is the qualification of a *sannyāsī*, in general. Anyone may be that stage, internally, whoever has rejected all possible enjoyments of this mundane world, he's a *sannyāsī*. But he will take help from the mundane world, so much as makes his body fit for service of the Lord. Body is not our enemy, body may be utilised in the service. Service can never be renounced. Whatever will help

me in discharging my duty towards the service of Kṛṣṇa, that should be taken, and no individual reward. *Kāmyānāṁ karmaṇāṁ ṇyāsaṁ*. *Nyāsa* means rejection, of all sensual activities. That is *sannyāsa*.

Sarva-karma-phala-tyāgaṁ, prāhus tyāgaṁ vicakṣaṇāḥ. And to give up the consequences of all sorts of activity, whether necessary or unnecessary, that is *tyāga*, that is higher. He can do anything, but he's not captured by the consequence, by the attraction of that thing. That is *tyāga*, that is higher type. *Sarva-karma*. What is indispensable to keep up the body, and what is luxury, giving up both, the consequence, the result, that is *tyāga*, not the activity. As *sannyāsa* means to give up the internal and external also, stopping the mundane activity. The aspirations for future life, 'I want to be a Brahmā, I want to be Indra, I want a kingdom, I want fame, name.' All is *kāmyā*, unnecessary. And to keep up this body, and the duty, whatever is necessary, to accept that, but indifferently. That is *tyāga*, everywhere indifferently, without caring for the result, for the consequence. 'Whatever may be, may come, may come. I'm doing as my duty.'

...

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

_____ [?] destroying *brahmāṇḍa*, a solar system, he does not do anything. That is *nirguṇa*. Above everything, but he's not connected with that thing. Only he's pushed by the universal current. He's so selfless he allows himself fully to surrender to the fundamental wave. So whatever he does, the responsibility is with the fundamental wave, with Kṛṣṇa, and not himself. Only mere agent. That is *nirguṇa*.

Vidagdha Mādhava: There are a class of persons in America, in the west, that are now pursuing purification of the body as a means of advancing ones consciousness. They purify the body by fasting, by taking certain diet...

Śrīla Śrīdhara Mahārāja: Should not be whimsical, that direction must come from up, from the *nirguṇa* place, revealed. Any whimsical attempt cannot be taken as *nirguṇa*. There must be some criteria. Any whimsical action may not be accepted as *nirguṇa*.

Vidagdha Mādhava: How does one recognise that the information is coming from that plane?

Śrīla Śrīdhara Mahārāja: So we must have some realisation about the facts.

There is a story. Once, a *brāhmaṇa* he had a garden, and with much care he grew his garden, made his garden to grow well. Then one cow has entered into the garden and much damage

she caused. So he ___ [?] with some bamboo _____ [?] some cow in such a way the cow died instantly. The *brāhmaṇa* uttered at that time, "Govinde richa." [?] "The will of Govinda."

Then the clerk of Yāmarāja, record keeper, he stopped there. "At the time of killing the cow, the *brāhmaṇa* uttered these words, 'This is the will of Govinda, Kṛṣṇa.' Then whether the record will be in Kṛṣṇa's name or this *brāhmaṇa*?" He referred to his master, Yāmarāja. "Such incidents happened. A *brāhmaṇa* gave a beating to a cow, and she died instantly. And he uttered these words 'Govinde richa,' the will of Govinda. Then in whose name the sin to be recorded?"

Yāmarāja referred to Brahmā. "Such is the incident, what to do?"

Brahmā told, "Stop for some time, I'm coming, and will give you information what to do."

Then Brahmā, he took the shape of another *brāhmaṇa* and entered the house of this *brāhmaṇa*, the cow killer, as a guest. And enquired, "Oh, a very good garden you have got, so many flowers, fruits, all these. By the will of Govinda how everything has been done very beautiful, by the will of Govinda, by the will of Govinda."

The *brāhmaṇa* could not tolerate his words, 'that everything by Govinda.' I have done with the sweat of my own brow, and you say, 'Govinda, Govinda."

Then Brahmā's object was achieved, he went away, then. "The cow killing should be recorded in the name of the *brāhmaṇa*, not Govinda."

Do you follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: When the cow is being killed only uttering the name of Govinda. But all others, "I have done, with the sweat of my own brow, by my own hands and limbs and labour I have produced. You always utter the name of Govinda, Govinda, Govinda."

So the criterion in this way to be determined. _____ [?] Only to profess that, "What I'm doing, I get dictation of the Lord." Only this sort of posing won't do. It must be heart depth. Depth must be to the fullest extent, everything. "I'm only instrumental, and whatever dictation I get from my Lord I do that." There is such a position. Mere posing won't do. A real position is there.

Vidagdha Mādhava: How can one be sure that his activities are bringing devotion?

Śrīla Śrīdhara Mahārāja: Generally when it is approved by the scriptures as well as the saints, *sādhus*. When appreciated by the *sādhu*, and also *śāstra*.

Ones activity is loyal or disloyal, or it is criminal or saintly, in the country, how? The law book is there, the experts, the lawyers are there. They will say that, "This is criminal action and so much criminal. And this is all right." The law book is there and the lawyers are also there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Vidagdha Mādhava: Is there an attitude that one has when he performs the action? Would that increase or decrease the result of devotion? If one has an attitude, a proper conception at the time of action, at the time of activity, then that will help him...?

Śrīla Śrīdhara Mahārāja: Yes. According to the attitude.

Vidagdha Mādhava: So internally it is important his purpose is...

Śrīla Śrīdhara Mahārāja: Of course, it is all important. The internal sincerity that is all important. With what attitude he did? What was his meaning?

A doctor, to his best ability, he's making treatment of a patient. But suppose, due to his scanty knowledge he did not diagnose rightly, patient died. But he tried his best to help the patient to recover, but due to his ignorance he could not. Then he should not be considered as a sinner, that he's killed the patient. Not killed, his nature was to help but he could not, perhaps by his mistake it may be, but he should not be considered as a murderer. Though by his maltreatment, his mistaken treatment, the patient died, but he's not a murderer. Due to ignorance the patient died, not real medicine was applied, it may be.

Vidagdha Mādhava: But fault is there.

Śrīla Śrīdhara Mahārāja: Some fault is there, but not that of a murderer. So according to the attitude the calculation will be different.

Devotee: _____ [?]

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

Śrīla Śrīdhara Mahārāja: _____ [?] *Yantrārūḍhāni māyayā*.

tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
[tat-prasādāt parāṁ śāntiṁ, sthānaṁ prāpsyasi śāśvatam]

["O Bhārata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

Then the other part, where He explains. *Tam eva śaraṇaṁ gaccha*. Everything is done by Him. Where then, where is the room for asking, "You take refuge to Him. You try to obey Him." Who is that 'you?'

Anyone? Do you understand his question?

Vidagdha Mādhava: No Mahārāja.

Śrīla Śrīdhara Mahārāja: In *Bhagavad-gītā*, have you heard this *śloka* in *Bhagavad-gītā*?

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

"Oh, Arjuna, the Lord exists in every heart. And how? *Bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā*. And He's moving everything, everyone, just as one is handled by a machine."

One who is handling a machine, the machine has got no independence of its own. So Lord is there. And you're all moving in His hands through the machine. You say, "Then where is the responsibility of *jīva*?"

And again there is asked in the next line, *tam eva śaraṇaṁ gaccha*. "Just take shelter under His feet."

To whom this advice? To take shelter or not to take shelter, that is also being done by Him. Then where is the independence? Do you follow? No?

Devotees: No. Yes.

Śrīla Śrīdhara Mahārāja: If you've got any independence then you'll take shelter under Him, you'll surrender to Him. But He's doing everything, where is your independence? You're free, but you're to obey Him, and to accept Him or reject Him. The advice is to whom? He's doing everything, and we're all like mechanical dolls, playing at His hand. Where is our independence that we're asked again to take shelter, surrender to Him? Do you follow? No?

Vidagdha Mādhava: Yes, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That is His _____ [?] What is the answer?

Vidagdha Mādhava: One can choose to be controlled by the lower energy, the *apara-prakṛti*, or the *para-prakṛti*. He's controlled at all times, but sometimes by *guṇa* and sometimes by Yogamāyā. The *jīva* is controlled at all times, but his choice is to be controlled by Kṛṣṇa or *māyā*.

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Vidagdha Mādhava: The *jīvātmā* is controlled.

Śrīla Śrīdhara Mahārāja: Controlled by?

Vidagdha Mādhava: By, depending on his choice, by *māyā* or by Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: By Kṛṣṇa. Now, then Kṛṣṇa says that, "I'm playing everyone like a mechanical doll. They've got no independence." And again says, "You accept that."

What is your independence of accepting or rejecting?

Vidagdha Mādhava: It's accepting a good master over a bad master.

Swāmī Mahārāja would say, "You serve *māyā* you get kicked, she kicks. You get punished. So what is the use? Better to renounce sense gratification and choose to serve Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whatever is happening, that is by His will. Without His will, even a straw cannot move. Everything is happening by His will. And we're to accept that in a good sense. I'm reluctantly doing something, I'm forced by Kṛṣṇa to do something, but only my choice is in my hand. And I shall learn to make choice what is happening by His order. I have got no hand to interfere any practical incident. It is by His will, as the result of so many wills controlled by Him, the incident is happening. But it may not please me, it may not satisfy my choice, my will. Only learning, you're requested to learn to accept them, what is happening, to be the best.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

Whatever is happening, you're to learn to take that this is *the* good. Do you follow? No?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Whatever is to happen it must happen. By the will of God, none can oppose that. But you may not feel pleasure of that incident. You're requested to be pleased with that incident what is happening by the will of God. You'll learn to accept everything as best. It is all for the best. You accommodate, adjust yourself with that principle, it is all for the best.

Whatever is happening, yes, by the will of God, and it is the best thing. No other alternative would have been best. This is *the* best, under such circumstances this is *the* best. You only learn to accept that.

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Śrīla Śrīdhara Mahārāja: ...will say that if it would have been otherwise it would have been better. You should not say that. Whatever has happened, it is by His will, and it is *the* best. You're to understand, you're to follow that, how it is the best. You learn to have your choice in accordance with the choice of the universal, of the absolute. Try to harmonise your choice with the choice of the absolute, outside.

Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Do you all follow, what I say? *Tat te 'nukampām*. Not only it is not undesirable, but it is the most desirable, what has happened. I may not appreciate but it is the best, and I must try to understand how it is *the* best, with good attitude. No objection. What has happened that is *the* best. Why it is best I'm to learn, and try to make oneself in the harmony with that what is happening.

One German scholar, I do not know his name, forgot, he told, "The *Gītā* is the highest book in all the theological scriptural world. Why? Only for one point. *Gītā* has requested us to adjust our own self with the environment. Environment you can never change. You must be confident, you must know it for certain, that you cannot change the environment. It is in the hand of the Absolute. Only is you like peace, you're to adjust yourself with the environment."

So what is happening, that is the best. Not only can you not change but it is the best. And you are to understand why it is the best. It is the best, there is no doubt it is the best. Without His will even a straw cannot move. So what has happened cannot but be the best. But why it is the best, anomaly is with you, and that anomaly should be removed and you'll need to harmonise with the will of the Supreme which is really controlling everything. But your choice is revolt and that revolt must be checked and you'll learn to appreciate that what has happened that is all right. The whole thing on that subtle point. The whole world, this *brahmāṇḍa*, is suffering only in that subtle point it is standing. _____ [?]

Very, very subtle point. We cannot be satisfied because of our selfish whim. Your selfish whim must be shaken off, and then you'll be able to understand 'yes, it is the best.' Your own individual selfish consideration is in the way of your understanding that what is happening that is the best. That has made the world of your own local interest, individual interest, provincial interest, national, all these qualified interests, that has made up this world.

Otherwise, remove all these local interests. You will find you're in the absolute plane where the happy waves are always rising and going down. Only on that subtle point the whole world is

going away from the Absolute, that individual choice. But they have got no power to modify the outside things. But it is there. Your transaction will be in that plane.

That revealed truth will come and say that, "It is cent percent good. Why do you not understand that this is cent percent good? The whole campaign, preaching, scripture, all applicable only in this smallest, thin plane. Give up localism mania, individual mania, and merge into that universal plane. And there Yogamāyā will give you another individual consciousness, and that will all carry to the centre for the satisfaction of Kṛṣṇa. You'll be contributor to the activity what is inevitable, you cannot avoid."

Am I clear? No?

Vidagdha Mādhava: Yes. But one question arises.

Śrīla Śrīdhara Mahārāja: What is that?

Vidagdha Mādhava: If something against *śāstra*, something, for the sake of example, if someone...

Śrīla Śrīdhara Mahārāja: But *śāstra* and *sādhu* they have got their gradation, so difference according to that. Just as to boy, whole thing cannot be said. By partial instalment *śāstra* has served it, so *sādhu* is also that.

Vidagdha Mādhava: One example. If someone comes to due harm to ones Guru then one must act. He cannot accept this is the best thing. Yes? He cannot accept a situation without at least trying to do something. Yes?

Śrīla Śrīdhara Mahārāja: Yes. If someone is dead, then also we're to see that there's some goodness. There must be some meaning. Someone is finished, still also we must take it is for the best. How? Death is better than living, apparently. That is also possible. If he did not die he would create greater wrong. Apparently, I say like that. So death is desirable than life sometimes. It may be also possible.

Vidagdha Mādhava: If someone comes to rape ones daughter...

Śrīla Śrīdhara Mahārāja: Because ultimately in the *līlā* of Kṛṣṇa nothing is unnecessary, or nothing is evil, from the eternal standpoint. Only from the local standpoint this death, and this one is aggressor on others, all from local standpoint. And from the eternal standpoint everything, even the death is *līlā*, pastimes. Nothing dies. Do you follow?

As I was told I remember. The lion is devouring Prasena. Siṁha Prasena, both parties are enjoying. Who is being killed, he's also enjoying. And who is killing, he's also enjoying. It is possible.

Just as in a play, I told many a time, that in a play the one is killed, another is killing. But one who is being killed, he may get greater appreciation of his play, than the killer, murderer.

So from the absolute standpoint, no loss, everything is play, *līlā*. And from our local view we're ascribing to it loss and gain, pleasing and non-pleasing, we ascribe. Really it is not so, really everything is good.

Vidagdha Mādhava: But if someone sees some evil he should not try to...

Śrīla Śrīdhara Mahārāja: Evil in that relative plane.

Vidagdha Mādhava: Yes. He should not try to stop it if he sees it is wrong?

Śrīla Śrīdhara Mahārāja: Yes, yes. He should try to stop it.

Vidagdha Mādhava: But if he cannot he accepts it the ultimate good?

Śrīla Śrīdhara Mahārāja: When he understands it is good he won't go to stop.

Devotee: Mahārāja, if everything is happening by the Lord's will anyway, then what is the point of our struggle? Why should we struggle for anything?

Śrīla Śrīdhara Mahārāja: Struggle only to make those that are not appreciating that everything is good, to disarm them from that sort of evil mentality. The good I'm seeing, it is not good. That is in me, and not there. And the defect in me should be removed. And all the scriptures, truth, preaching, only concerning that, to cure the seer. There is some defect in your seeing, prejudice in the mind of the onlooker, and not the sight. The defect is there, where, in the subjective disability. Only for local prejudice, that is *māyā*, misunderstanding. The independent valuation of everything is being ignored, and our local interest we're pushing on it, and we're seeing that it's bad, because it's not suiting to my local demand.

Vidagdha Mādhava: There's one story...

Śrīla Śrīdhara Mahārāja: My local, selfish view, that should be removed. I must convert myself to see everything from the universal standpoint. The crooked angle of vision of my own, that should be cleared off. Treatment is necessary in my eye, and not in the object of view. My mind imposing local interest over everything that is universal. And so others are also, and they clash and then suffer.

All belongs to Kṛṣṇa. Everything meant for His service. And I must join that campaign wholesale, then no difficulty in me.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. On His interest, we shall learn to see everything in His interest, in the universal, in the interest of the whole, of the absolute. The training of us should be in that

line, from individual to universal interest, you can convert everyone that are suffering from the disease of individual interest.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Everyone should try to give his prejudices of their, some this individual consciousness, in selfishness, some country, national selfishness, some social selfishness. All these things we're suffering from, the local, limited. The limited should merge into the infinite. And there is another division in that. In harmonious movement also there are divisions, by Yogamāyā, but all faithful to the centre. And they're all suffering from out-carrying current, absorbing from the interest of the universal temperament to the local. Everything is good. My consideration may not appreciate. My consideration is vulnerable. The local calculation is defective. Universal calculation, infinite calculation, is very great. But through faith, through *śraddhā*, we can have touch of that, and not by intellect or anything else, so,

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

Give up your pride that you know things. Only faith will come to your relief, *śraddhā*. The Absolute cannot do any wrong, so whatever is done by Him it is all for the best. Everything is for Himself. We're to swallow this pill. Everything is for Himself. He's by Himself, the Absolute by Himself, and Absolute is for Himself. We're to adjust with that, then we'll find pleasure. Otherwise we shall have to struggle if we represent only our crooked, partial representation. Enter into that faith, that Absolute is for Itself, and we're all contributors to His faith, to His joy. Die to live. Here we're to understand 'die to live.' If you want to have a proper life, a blissful life, you'll have to die wholesale as you are at present. The seeker after own bodily self, or own eternal self, then this national, or family, or country, or clan, all these, whatever bigger it seems to you, it is a mere point in the infinite. No consideration. The whole. For Himself. You must merge in that, successfully. Everything for Himself. What is the calculation of good or bad concerning me, or anyone here? He's for Himself. And we must die to live if we can accommodate such thing within us.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

So Kuntī Devī wants, "Give me danger, give me adversity, my Lord, which brings You nearer to me."

Adversity, she's welcoming adversity. Why? How it is possible? Because I can get the centre of harmony there, adversity. Adversity to me, and prosperity to another. In this world of dualism it happens such. One is eating and another is being food to him, in this plane.

Karma dosa pada teki [?] No work can be pure, must be harmful. Eh?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Selflessness, cent percent selfless, they get the grace, the kindness of the Lord, and they become happy. That is die to live. *Tat te 'nukampāṁ*. Everything what is happening, His grace, we're to accept that. That is our goal. And in the eternity here there are different advices, and different practices to be accepted. All of a sudden we cannot remove this sort of anomaly within us. A gradual process we're to pass through, by the help of scriptures, and by the help of the saints. What is told that in this revolting system there are different subtle planes within it, and we're to cross one by one, in this way. It has been divided, eighty four *lākhs* of species of interest. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloka, Paravyoma, and Goloka. That is also divided in the subtle planes of - are divided in this way. But this only same word, we devotee, we want to devote, to dissolve our ego. *Crores* of infinite number of egos are there, such as infinite number of diseases may be to be cured. So infinite number of egos, and they require special treatment to be cured of that egoism. That egoism means this, separate consciousness.

bhayaṁ dvitīyābhiniveśataḥ syād, [īśād apetasya viparyyayo 'smṛtiḥ
tan-māyayāto budha ābhajet taṁ, bhaktyaikayeśaṁ guru-devatātmā]

["Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called *māyā*. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshippable deity and as his very life and soul."]
[*Śrīmad-Bhāgavatam*, 11.2.37]

"I've go some separate interest. I cannot merge in the interest of the whole."

Separate interest. *Bhayaṁ dvitīyābhiniveśataḥ syād*, *īśād apetasya viparyyayo*. And the wholesale at the bottom of all this that we've got, we've come away from the common interest. So separate interest is the evil at the root of all evil. And that may be analysed into different planes also, divided, sub divided, in this way. And according to that division of the plane, different medicine is to be applied, and different diet also. But on the whole, separate interest. Absolute interest, and separate interest, and separate interest of infinite number. Everything has got its peculiarity, so peculiar medicine and diet is necessary for everyone. *Śāstra* has grouped them in different number, and applied a general medicine for them, in this way. Hare Kṛṣṇa.

Devotee: So Mahārāja, how does one view the annihilation of the Jewish people in Nazi Germany? And is it possible to preach to the survivors of that race the divine will of God?

Śrīla Śrīdhara Mahārāja: If the good of the creepers and animals also may be attempted, then what of the Jewish people. We may try, but according to their position they'll accept. So different, and sometimes punishment is necessary to dissolve the ego. Sometimes punishment is very helpful, sometimes kindness is helpful. Different types of treatment is applied. So many punishments where? In this separate interest consciousness, so much punishment. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] These are the general punishments dealt to them, to the separate consciousness party. *Janma-mṛtyu-jarā-vyādhi*. [birth, death, old age, disease] They cannot be satisfied there, so they're forced to seek some relief, and ultimately they're told, 'give up your separate interest, and merge, die to live.'

So the stone is there, the tree is there, so many insects, worms, so many ghosts, so many good ghosts also in the creation, so many things. All of that separate consciousness, separate interest of different types. But as general medicine, 'give up your egoism of infinite classes and merge in one God consciousness.' And there is also gradation there, that side. After death of this material separate interest, as in the positive life there is also gradation we're told.

So faith can take us and no knowledge. So *Śrīmad-Bhāgavatam* especially giving whips after whips to our intellectual attempt. Only take resort to faith, and don't think that faith means credulity. That is also a disease to a normal faith. Faith is most accommodating, all accommodating faith. How much you can increase the position of your faith? The infinite is there, and your little mind can spread how much faith? What capacity have you to extend your faith, abnormally? What do you know about the infinite? Nothing you know. So only faith can take you to touch of that absolute, and no knowledge. And what of the energy of your negative side? The energy is, elaborately, relies on the negative side, no director in the proper line. And the director, that is your knowledge, that is futile, that cannot hope to reach that side.

It's the revealed truth, He can connect, and you cannot connect with Him against His desire. The superior subject can come to your lower subject. Your subject is gross, it cannot go up to touch that sort of subject. A hand cannot capture the mind, but mind can see, look at the interest of the hand. So higher existence. Intelligence can work on the mind, but _____ [?] cannot touch the intelligence. It is higher existence. So *jīva* soul, under the fine Supersoul, Paramātmā, in that way. The Absolute is only that way.

A flying saucer, a few years back there was a story of flying saucer. That can come and connect with these worldly things, but they're chasing but can't catch that saucer. A few years back there was a story that first it was seen somewhere, in Canada or so, and here and there, flying saucer. And they're trying to chase but it vanishes. That can come, we can't catch it, go there.

So Super Subject can come down in our gross consciousness, but our gross consciousness cannot go to pierce that subtle thing and to feel it. Hare Kṛṣṇa.

Parama: Guru Mahārāja, when we act in our separate interest, is it good if we feel guilty, we feel remorse? Is that positive?

Śrīla Śrīdhara Mahārāja: Separate interest is wrong. The Kṛṣṇa interest. In the name of giving up separate interest, we may not invite another greater selfish interest. That national interest, the philanthropic interest, so many interests are there. They're all, in a circle may be a little better, then another a little more, another a little more, but all is limited. And that is no part to infinite, it may be smallest part in the infinite. Any number of finite cannot produce infinite. That is naturally of different type. That is diabolically, of different type. No number of zero can make one. So no number of finite can make infinite. Infinite is of its own type, not a second. So self interest may be concerned with a little more, a little more.

Our Gurudeva used to give some example. That there is a river and some fire on the other side, of the Ganges. And from here there are some _____ [?] drunkards, they're intoxicated. They want to light a thing which is necessary to put on that intoxicating substance, fire, to put fire and then to take the smoke in, that fire _____ [?] It is known as tika [?], something will light that is to take into fire and put into intoxication, and then with the help of the pipe they'll smoke. So that thing he wants to, that fire, is on the other side of the Ganges.

So one intoxicated man is pushing that tika [?] with his hand to catch the fire.

Another man, "No, no. What do you do? You've not seen. One step further, then again pushing this."

Another person's going a few steps further and putting the hand to catch the fire.

In this way the ascending method, they're trying to reach the infinite, it is impossible. Then at most, one leg in the river, in the water, and pushing his hand to get the fire. The fire is long, long distant.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So no number of finite can make infinite. Infinite is reigning in His own glory. And to have His connection, to give up wholesale, and to submit to the agent of that infinite, and he'll connect me to it, in this way. So *jñāne prayāsa*, give up all your hopes of your knowledge. Only take to faith. That can take you, somehow, towards that connection, because everything will be wonder. Everything, every description of the infinite will simply come to you as wonder. Wonder means, which you have never experienced. He's beyond all your experiences. He's such. Wonder of wonder. And only through faith, through the agent, we can come in connection. But when we feel it then, 'Oh, it is such.'

Just as a man who was born in a dark room of a prison house, a boy was born, and he's being brought up there. Then one boy is coming from outside to meet him and talking with him.

One day the boy proposed, "Come out, I shall show the sun."

Then the boy in the darkness went to take some light.

"No, no, light is not necessary. We can see the sun without light."

"But am I a fool? Without light, nothing can be seen. And you say the sun can be seen without light?"

Then the boy drew him by his hand. "See the sun."

"Oh, oh. It is such. We can see everything by sun, and sun can be seen by his own light."

It is like that. Our Guru Mahārāja used to give such example. It is like that. Everything is new. No knowledge of here will help us to see the sun there, that light. Self effulgent. He's self existent, self effulgent and self satisfied. Only through His agent, His grace, we can be taken in His jurisdiction. And how? Now you imagine in what way? Most sincerely, prayerfully, we shall connect ourselves with the agent, and also the scripture. Most earnest tendency to get out of this land of death and dissipation, destruction, to be saved. And who will go there? Our soul, and giving up what are the territories, the body, the mind, and the mental, the fame of I'm a scholar, I'm a giant. All these should be kept here. Suppose if the atom bomb war begins, everyone will run to some safe position. No iron chest, no money, no book, nothing. Only run to safety. So the soul should run. With this bodily fame, our knowledge, scholarship, everything should be left here and soul must run to the safe position. Only through the agent and any guide book. That is what is necessary.

Nitāi Gaura. Nitāi Gaura.

...

So Nityānanda's question?

Devotee: Mahārāja, I'd like to know something about the Pañca Tattva, the *Gaura-bhakta-vṛnda* part.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say? What about *Gaura-bhakta-vṛnda*? Who are *Gaura- bhakta-vṛnda*? Or how many types? What is the question about *Gaura-bhakta-vṛnda*?

Devotee: Who are they?

Śrīla Śrīdhara Mahārāja: Who are they? *Gaura-bhakta-vṛnda*, two classes. One came along with Him, along with Gaurāṅga. And the second class that got admission into Their clan, Their group. Received Their grace and kindness and got admission and accepted, got acceptance, they're also Gaura *bhakta*. And some, they're *parṣada*, they're eternal servitors of Gaurāṅga. Two classes of *Gaura-bhakta-vṛnda*, one group eternal, and another, new recruits. Everywhere it is such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu.

82.12.23.B

Parama: [When one has material attachments for performing a...] [From the end of the previous MP3]

...is it better to renounce it completely, or to dovetail it in Kṛṣṇa's service?

Śrīla Śrīdhara Mahārāja: It is generally seen that it should be utilised in the service of Kṛṣṇa and devotees, whatever *karmārpaṇam*, in a general way. But there are particular applications as it is included in the process of *śaraṇāgati*, surrender. So the general question, whatever quality you've got we shall utilise it in the service of Kṛṣṇa. But particular instructions also there, in particular cases, keeping connection with *śaraṇāgati*.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

Whatever is favourable we shall accept, and whatever is unfavourable we shall reject. So it will come under these two principles of decision, and we're to adjust.

Suppose one has got a tendency of stealing things. That stealing capacity may be utilised in the service of Kṛṣṇa. Steal property for the service of the devotees and for the Deity. But sometimes it is necessary that we should try to avoid that stealing mentality.

This Ranganātha temple under Rāmānuja section in the south, there were some *dacoits*, when one Āḷvār, that is the *parṣada bhakta*, eternal devotee, came, wanted to glorify the temple of Ranganātham by having some construction, some boundary walls etc., but he approached the moneyed men, _____ [?]

Then he organised a gang of *dacoits*. And with the help of the *dacoits* he amassed some money and constructed so many things in Ranganātham. And it has been justified in the Rāmānuja *sampradāya*, that he did so. There are so many risky things also we find in that *sampradāya*. Even what is immoral, that also has been utilised in the service of the Vaiṣṇava. And sometimes they're given very high value. Very risky. But the inner mentality must be pure.

So generally, whatever *saṁskāra*, good or bad we've got, if we can utilise in the service of the Lord, then we can get relief of those bad prejudices, in general may do. At the same time, suppose if we're in the midst of the holy society, and if I'm detected to steal something for the service of Kṛṣṇa, the social reaction will be greatly in opposition to the mission, and the credit will be lost, and it will be difficult for them to work further on, advance. Do you follow?

Parama: Yes.

Śrīla Śrīdhara Mahārāja: So, special, generally whatever tendency previously acquired we've got within us, we may use it in the service of the Lord, begin there. But at the same time that must be modified with some sort of discretion, as we find in *śaraṇāgati*. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. What is opposite to a religious life, to a preaching life, that must be abandoned. And what is favourable for the progress of our preaching, that should be respected and accepted. Special consideration should be made.

But really, whatever is done for Kṛṣṇa that is welcome, whatever is done for Him. But mentally must be pure, must be sincere. Not only in the name of Kṛṣṇa, we should not indulge in exploitation. Sincere we must be. Whatever is done for Kṛṣṇa it is well and good. But it must be for Kṛṣṇa, the guarantee we must have there.

Music, of course if one has got that sort of capacity _____ [?] It is beautiful to pacify Kṛṣṇa, to satisfy the devotees. God music has got much to pray. But at the same time it attracts many apathetic persons towards us, and that may create some disturbance. So the music may not be, that is very easy food for the ordinary people, and it will attract some ordinary people in the fold and they may cause some disturbance thereafter. And also it is told that musicians can acquire some special appreciation from the public, and their appreciation has got negative value. And we're to consider about that.

I'm doing something, but the others may not misuse that. I'm taking some beautiful food towards the temple. I should do that. But if I find that there are so many greedy persons if they come and loot and cause other disturbance, I may avoid that for the time being, and general food I must take to the temple.

Do you follow?

Parama: Yes I do.

Śrīla Śrīdhara Mahārāja: Considering the circumstances we're to adjust. But in general, everything should be devoted to my Lord. Whatever things good I must offer it to my Lord. But we must have to consider about the space, time, person, *deṣa-kāla-pātra*. So that another special trouble may not arise, I must adjust my program suitably to the time and space. Am I clear?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja, in the past history of Swāmī Mahārāja's movement, there have been some examples of drug smuggling to amass large sums of money in order to push on the movement.

Śrīla Śrīdhara Mahārāja: If that may be carefully done for the service of the Lord, sincerely, that is acceptable. But if that gets publicity and brings a great ill fame to the mission, then the credit

of the mission will be at stake, and we shall have to incur loss, ultimately. I told like that, anything, if it's done for Kṛṣṇa then it's all right. But we'll have to consider the time, place, and person, and to accept that with sufficient care and cautiousness. Otherwise, the ill fame, the credit will be at stake, and none will come to approach us for religious hearing, and ultimately the mission will be loser.

Just as the communist rule. "Everything belongs to humanity. No proprietorship of any rich man or king, etc. Everything belongs to humanity." So,

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

A devotee will see everything belongs to Kṛṣṇa. Everything is meant to satisfy Him. So I must do that. In reality it is so, everything belongs to Kṛṣṇa. Everything should be utilised for Him and His devotees. It is the general rule. But this sort of truth may not be swallowed all of a sudden only by a pill. Gradually this sort of education, this sort of learning, this sort of conception to be spread to the public so that they can accept. So the mediation must come between them. Mananye iti karpam vidaya maya kalpate [?]

It may be sinful, but still everything can be done for Him, though apparently sinful, that also can be done for Him. It is justified. He's the owner, and enjoyer of everything. And none of us are proprietor or enjoyer. Only He's the enjoyer. And we're also object of His enjoyment. This is the fact. But to spread this creed to the public we shall have to take some gradual steps so that may be acceptable to them. If whole truth is given to a boy, he can't understand anything. So by instalment things are to be distributed to the beginners. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The same thing.

loke vyavāyāmiṣa-madya-sevānityastu jantor-nahi tatra codanā
vyavasthitis-teṣu vivāha-yajña-surāgrahairasu nivṛttiriṣṭhā

["Everyone is naturally inclined to have sex, eat meat and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramaṇi sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give

them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make a person abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

People are not in conception that everything belongs to God. They think, 'This belongs to me. This belongs to him. That belongs to him.' In this sense if I snatch a flower from his garden, and something else for the Lord, they'll be disturbed and they'll be enemy to us, and my campaign to convert them that will be hopelessly disappointing. So gradual process is necessary. So whatever is done for Kṛṣṇa's satisfaction that is justified. This is the whole truth. But by instalment it should dealt, otherwise the preaching will be at stake, and our practices will defeat its own object. So *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. We're to calculate what is favourable to my activity and accept, and what is considered unfavourable I must reject. Considering the circumstances, and considering the mentality and progress and capacity of those with whom I'm talking, or I'm debating, so *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*.

Ha, ha, ha. Law has got no value in the kingdom of Kṛṣṇa. Law comes from Him. So law cannot apply itself in His case, or in His own family. Law is never applicable on Him. He's the producer of law. Law comes only to adjust things among those other proprietors, and that is wrong. None is proprietor in this world, in the absolute consideration. So from the absolute standpoint, everything that is done for the satisfaction of Kṛṣṇa and His own, that is justified. That is *the* cent percent truth. So in His case, no stealing, though we're told, we see that He's stealing things, but no stealing because everything belongs to Him. So for Him, Manye _____ papam ___ dharmaya kalpate [?]

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"The best of the devotees, of the honest men, are who? Those that can consider that I've given so many laws in the scriptures, and it's for them, and not to be applied to Me. One who can understand this principle of the law making, for My interest they can leave and give up all the laws and come to Me with clear hands. It is meant for them. I have given, the laws are Mine, it is made by Me, and it is for their benefit, and it should not be applied to Me. So those that can understand this principle, and crossing the law come to serve Me, they're the best of the

servitors, highest class of the servitors. But that does not come to apply My made laws and Me. I'm above law. And law for them, they're many, and they're under the false insinuation that a property belongs to them, so some proper division amongst them is necessary. All this is misunderstanding. So those that can give up this mania of law, that something belongs to him, something to others, this is mania, who can give up this mania and come to serve Me with anything, they're the best of the devotees."

Manye _____ papam ___ dharmaya kalpate [?]

"What is considered in the ordinary sense as sinful, if that's done for Me, that will be *dharma*, that will be the real conception of duty. Real function, truthful function, that will be."

Vidagdha Mādhava: So Guru Mahārāja, considering your explanation, should we consider the crusades to be *dharma*? That is, the Christians they came to the middle east to smash what they called infidels, so is that *dharma*? In the name of Christ, many Europeans, Englishmen, came to kill the atheists, or the Muslims.

Śrīla Śrīdhara Mahārāja: They came, and if their conception of theism is of higher they're justified. But if of lower type, if with lower conception of theism they come to disturb the higher conception of theism, then they'll have to incur reaction. It depends on the application, over whom. Less theistic and high theistic. If the higher conception of theism is preached towards less theistic it is justified. And lower conception of theism attacks the high conception of theism, then of course it must be suicidal. The criterion of theism, that must be known, and it depends what is that criterion.

There is a story behind. Once, when our western preaching began, Bon Mahārāja's party had gone to England to preach. Then it was arranged that one Governor of Allahabad, he'll come to lay the foundation of the Rūpa Gauḍīya Maṭha in Allahabad. Previously engagement was made. And then Gandhi's movement came in full swing. And there was one Jatindas [?] _____ [?] He died fasting for continuous sixty two days or so, so the country was on fire at that time. And according to previous appointment the Governor came to lay the foundation stone of Allahabad Maṭha. And we had to accept that. And he came and laid the foundation, and the whole of Allahabad they were all dreadfully attacking us, the Gauḍīya Maṭha people.

"That in such time when the whole country is passing through fire for war of independence, the Gandhi movement, and that will give us all these things, and you're giving honour to a European officer to lay the foundation to another religious institution?"

Tapasvi Mahārāja was Maṭha commander at that time. Anyhow I came there from Vṛndāvana.

Tapasvi Mahārāja told me, "We can't go outside the Maṭha. The people are coming furiously against us, and treating us like dogs and cats."

I told him, let us try. Before this movement, I was in that Gandhi movement, in the first, nineteen twenty, and this was about thirty two or three, or so. So I had some experience of political service. And how I came, leaving that political to spiritual, I had got my own arguments,

I was well equipped. So I asked Tapasvi Mahārāja, take me to some soft hearted leading persons of Allahabad.

He took to one, two, three places. Arguments going on. "What is your thing?"

This is only for the country, a material, a transient thing. Politically free country, political emancipation is not whole emancipation. A real fight should begin with *māyā*, misunderstanding. That is the Vedic doctrine, to fight with *māyā*. And political freedom is nothing. So many politically free countries in the world but are they really happy? All these arguments were put.

And that man told, "Yes, I understand what you say."

But it is difficult to make that understandable to the ordinary public, there I intimated.

Then, in this way, I went to another, the Principal of the college. That gentleman he treated in very evil way to me.

Then next I approached the leader of the Bengali association there, one Justice _____ [?] He was the President of the Bengali Association. I approached him. Of course he was a sober man, he was a judge.

He told me, "Swāmīji, we're in the high officiate, we're compelled to deal sharply our dealings towards _____ [?] Holding high positions what can we do? But you're - out of office I want to say to you, that you are all independent association, why do you invite and give honour and credit to the present government against whom the whole country is fighting? What is the justification? Out of office I want to ask this question."

I told him, out of diplomacy. We want help of the British government for our propaganda in the western countries, we want their help, so this is a diplomatic movement, not a religious one. Did Mahāprabhu accept any diplomacy in His practices?

"Yes, He did."

What did He do? Take the case of Sārvabhauma. An innocent child, he's sitting before Him for weeks. Then whenever He got chance He caught him and captured him. That sort of diplomacy.

Then, another thing he told that, "Do you say that the means are justified by the end?"

Yes, I say.

"Diplomacy even for religious purpose, that is justifiable?"

Yes, that is justifiable if it is absolute truth.

"You say that you've got absolute truth, but others will also say like that."

Mere saying, mere statement, is not the truth. There must be some criterion. You're a judge, and when you're in court, so many advocates come from different causes and plead their own cause. Then what do you say? That you're a gentleman, what you say that is also true, and the other parties that is also true? If you say like that then what will be your judgement? That you're a gentleman, you're a gentleman. You're quoting so many laws, legal instances. He's also quoting. Both parties required. If you say like that then your justice will go all right? Or you have to find a third plane, that how much truth is in whose argument? And according to that to compare and then to give your judgement. There is criterion. Then he could understand. Everyone will say 'my cause is the highest, it is the truth,' but that won't do, a criterion should be there.

Then he was satisfied. "What do you want?"

You're the President of the Bengali Association. The Bengali's are very much rude to us because according to our previous engagement we had to accept that function. So you please try to preach, to intimate among the Bengalis especially, they may not be so much rude to us.

Then in his part he wrote a note that "They're preachers of very high order. I request everyone to hear them very patiently, and then to do in a gentle way about them. They're workers of a very higher order." In this way he issued a circular among the Bengali Association.

What is the criterion? *Īśāvāsyam idaṁ sarvaṁ*. Everything for Him. Like Hegel's theory, reality must be for itself. That is the highest criterion. Everything for Him. If we can understand this sort of criterion then all will be clear. But the whole truth cannot be told in one step. The gradual process should be accepted, and there is the trouble. So whatever is done for His satisfaction, and He means who? He may be that concocted Brahman. He may be Śiva. He may be Kālī. He may be Nārāyaṇa. He may be Rāmacandra. He may be Kṛṣṇa. Who is He? He's the highest conception of the Absolute. That is to be found out first. Then whatever should be done for Him it is justified.

The Śakta they will say whatever should be done for Kālī. Some will say for Gaṇeśa. Some will say for Paramātmā. Some will say for saint. The Jains and the Buddhists they believe in saint, not in God. So many varieties of difference will come, and we're to adjust that in our thought.

And our point is that we understand that Kṛṣṇa conception of Godhead is the highest. That beauty and love is above power.

And that indifference or non differentiated, non specified existence, that cannot be the ultimate conception of reality. A negative idea cannot be the cause of the whole universe. All these things we're to understand. That Brahman, Virajā, the Buddhists, that school of negative conception background, that is everything, that something has come from nothing. We can't accept that.

And then advancing, that Śiva, always searching after truth, searching after something. That may not be the highest principle. The case of Śiva, he's indifferent towards worldly aspiration, and in searching for something higher.

Then what is that higher? Who is self satisfied, not seeking anything else from outside. The ultimate cause must be of such type. Then we go to Nārāyaṇa. Everything is opulent there, but there is also power. And two and a half *rasa*.

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2] & [Collection of *ślokas*, 406]

The full *rasa* of all, with all its fledge, where to be found? This full-fledged *rasa* we find in Kṛṣṇa. And *Śrīmad-Bhāgavatam*, the last scripture by Vedavyāsa gives hint to that. And Mahāprabhu Himself came to explain that. And Rūpa, Sanātana, and Jīva, under the direction of Mahāprabhu they have clearly given us the highest conception of the ultimate truth.

And also we find corroboration from Hegel and other philosophers also. Everything for Himself. To be the highest reality we must admit that He's Svayaṁ-Bhu. He's by Himself, and reality must be for Himself. And what is the conception of reality? That is Reality the Beautiful, not reality the power. In this way if we can understand, then we can understand what is given by Mahāprabhu, and how it will march on in that direction. That also given by their advices in details, by *śaraṇāgati*, surrender, and, *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam, rakṣiṣyatīti viśvāso*. All these steps we're to march on in a gradual process.

So, though it is *the* maxim, everything can be done for His satisfaction, still, as long as we remain in the society, and if we want some good of the environment, we're to look at them and their temperament and go on accordingly. A preacher, a missionary, he must be cautious of his own. But a *paramahaṁsa*, *avadhūta*, those that have got no necessity of any propagation, they can do anything and everything in their own risk. And they do not profess themselves to be preachers of the Deity, the *avadhūta* and the *paramahaṁsa*. They do their own way, in their own risk they're marching towards Kṛṣṇa. But one who wants to preach, he'll have to accept some limitation. Who is Ācārya?

Vidagdha Mādhava: Teaching by example.

Śrīla Śrīdhara Mahārāja: Yes.

ācinoti yaḥ śāstrārtham, ācāre sthāpayaty api / svayam ācarate yasmā, ācāryas tena kīrtitaḥ

["An Ācārya is one who fully understands the conclusions of the revealed scriptures. His own behaviour reflects his deep realisation, and thus he is a living example of divine precept. He is therefore known as an Ācārya, or one who teaches the meaning of the scriptures both by word and deed."] [*Vāyu Purāṇa*]

Ācinoti yaḥ śāstrārtham. Who can collect the real purpose, the real aim from the scriptures. There are so many scriptures, *śāstra*, given by the experts. Who can really understand the real purpose of the book, of the scriptures. *Ācinoti yaḥ śāstrārtham, ācāre sthāpayaty api*. And can accept people, and which, he's able to make them accept those advices which are drawn from the scriptures. And *svayam ācarate*. And he himself also practices the same things, same truth. He's an Ācārya. In *Bhagavad-gītā* the symptoms of an Ācārya.

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert

in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["To understand the Absolute Truth, one must approach a Guru who is fixed in spiritual knowledge and well-versed in the scriptures. And he must approach the Guru being prepared for sacrifice."]
[*Muṇḍaka-Upaniṣad*, 1.2.12]

Śrotriyaṁ and *brahma niṣṭham*, in *Upaniṣad*, *samit paniḥ śrotriyaṁ brahma niṣṭham*. Who has got knowledge of the scripture, as well as he's established there. In *Bhagavad-gītā*,

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

Ācārya must be *jñānī* and *tattva darśi*. He must have knowledge of the scriptures as well as he must have some practical experience of the truth. So Ācārya should have to keep himself under some rules, then he can help others to accept that. *Svayam ācarate*. He must accept those practices for himself, in general, as much as possible, he'll have reverence for scriptural rules and he'll preach that to others. So preachers, preaching mission, they have to adjust themselves according to the present circumstances, so that their advices may be acceptable to others.

And that will be by instalments, it is possible, not the whole truth can be preached to anyone and everyone. Different sections they will understand. Very few may understand the whole truth. But to the ordinary people if it's given out they'll misunderstand and may go away from those. So that process has been accepted in the preaching of the Vedic truth.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Just as to a child the whole truth cannot be told at once, by instalments he's to be given education. So also the spiritual education to be spread by instalments, not the whole thing at once.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Vidagdha Mādhava: Guru Mahārāja. So to recognise an Ācārya whose following the *śāstric* rules...

Śrīla Śrīdhara Mahārāja: Always vice versa. The scripture, the *śāstra* will help us to understand who is Ācārya. And the Ācārya will say also what will be the real scriptures. Interdependent.

yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-caraṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

You must have proper interpretation from a bona fide Ācārya. What is the explanation and the real purpose of *śāstra* you're to know from the Ācārya. And who is Ācārya you're to go through the scriptures, generally. And the scriptures will say that these should be the symptoms of the Ācārya. So mutual help, *sādhu*, *śāstra*, saint and the scriptures.

Vidagdha Mādhava: But how does one recognise a bona fide, real *avadhūta*? His practices are not structured...

Śrīla Śrīdhara Mahārāja: It is difficult to understand them. The higher realised souls, they will say that he's *avadhūta*. Internally he's all right, but externally he's found to be ordinary man.

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Śrīla Śrīdhara Mahārāja: Man of ordinary type cannot be able to understand *avadhūta* class of Ācārya, of *sādhu*. So they're told as *avadhūta*, that they're beyond all laws. They do not care for that, they're busy with their own. They do not care for the society. In their own way they're moving, they're of different section.

But those that want to do some good to the society, their case is different. They're to go on with some restriction, and by gradual development, in order to do good to the different sections of people at large. Suppose a big scholar, when he's talking with a similar scholar, he'll talk in one level. But when he's teaching a child, then he'll come to the level of the child and talk with him. Hare Kṛṣṇa.

So Mahāprabhu, what did He show in His *līlā*? When *rasa āsvādana* only with a limited circle. At night, in the limited circle of the devotees, Mahāprabhu used to taste the *rasa*, the highest *rasa* of Kṛṣṇa and *gopī līlā*, all these things. But at large, in the public, *Nāma saṅkīrtana*. It was *Nāma saṅkīrtana*, not the tasting of the higher *līlā* of *rasa* in the public. And the *rasa*, the

āsvādana, the tasting of the higher ecstasy that is in the pastimes of Kṛṣṇa and the *gopīs*, in a limited circle, and that also in the dead of night.

Antarange sange kale rasa asvadana _____ [?] *Nāma saṅkīrtana*.

According to their status, go on *Nāma saṅkīrtana*. And when they will make sufficient progress, then they may be enlisted in that higher group.

...

The preacher, looking at the benefit of the ordinary public he should not do such things as may acquire a bad reputation for the mission. Cautiously he'll do, but privately he may do anything and everything for the service of Kṛṣṇa, privately. But publicly he'll have to modify his ways, so that may be acceptable to the general religious minded persons. Then gradually they'll be improved and ultimately they'll see that whatever is done for Kṛṣṇa, that is the highest realisation. But that is not very easy.

Parama: Guru Mahārāja, if someone is not pure and they perform an activity like drug smuggling, for Kṛṣṇa, couldn't that possibly increase their material attachments?

Śrīla Śrīdhara Mahārāja: Only imitating, then if certain portion is for Kṛṣṇa, that benefit he'll get and what is non Kṛṣṇa, for that part he'll have to suffer. If any mixed attitude is there, that will be divided. Whatever little tinge there will be for Kṛṣṇa, that much will be good. And what is for selfish purpose or any other adverse purpose, he'll have to pay for that.

Devotee: Are there any examples of this?

Śrīla Śrīdhara Mahārāja: Smuggling, there were some sections in connection with ISKCON, they're keeping in touch with ISKCON and they're engaged in smuggling.

Devotee: Why don't you take the example of Rāmānuja's life who built the temple by smuggling, stealing?

Śrīla Śrīdhara Mahārāja: They're smuggling, but if those smugglers have their own selfish object, then they'll have to suffer. And for that purpose, that Ācārya, after finishing his temple activity took them away to the river and made them drown.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So they may not utilise it for their own purpose, he utilised it for the Ranganātham. But further, they may go on with that sort of dacoity, so their life was finished, put to end.

"You don't do it for yourself. I have done it through you, utilised you for the Lord. I'm guarantee there. But afterwards you will do it for your purpose, so I make arrangements to end your life."

That dreadful step was taken by the Ācārya. In the name of Kṛṣṇa you will go on exploiting, yourself, and that will take you to hell. So it is a very difficult thing.

Parama: Guru Mahārāja, in that case, if the attitude is mixed, is it better to wait until the person is pure?

Śrīla Śrīdhara Mahārāja: I don't follow. And that was the cause for which I did not go to England. I can't understand the intonation generally; a defect in me. So what does she say?

Parama: If the attitude is mixed, is it better to wait until the person is pure, before they perform the activity.

Śrīla Śrīdhara Mahārāja: Yes, one should not venture until and unless he's _____ [?] that my attitude is pure. But at the same time it is difficult to understand one's own purity and judge. So general common sense should be applied.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

To our best sincerity we shall think and go on, and take the risk. To our best sincerity, and also consulting some bona fide *sādhu*, saint persons, and with risk. But with our best sincerity we shall do and then the Lord is there to help me, if I'm sincere.

Na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati. "If you're sincere in your attempt, still if there's any defect, I'm there to correct. It's My responsibility." He says.

What is *dharma*? In *Manu-saṁhitā* [2.1] the definition has been given, his recommendation.

vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

What is religion proper? *Vidvadbhiḥ*, *veda-vidbhiḥ*, who are expert in revealed scriptures, *veda-vidbhiḥ*, *vidvadbhiḥ*, means who are expert in revealed scriptures, *vidvadbhiḥ sevitaḥ*. *Sadbhir*. And what is practised by the real saints, and who are the saints who are indifferent to

the loss and the gain of this mundane world. Such saints accepts them and practice in their life, the second symptom.

And the third, *hṛdayenābhyanujñāto*. And your inner heart will come to approve with sincerity. With these signs we shall approach towards religious realisation. Inner approval, approval of the inner heart, that is sincere _____ [?] And what is found in the practice of the saints that are indifferent to the loss and gain of this mundane world, and the third thing, or the first thing is who are expert, well versed in the revealed scriptures. These three things can give us assurance that we're marching in a right way.

Hare Kṛṣṇa. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha Mādhava: If, some people, they're hesitating to accept 'the end justifies the means' possibly because in Kali-yuga there are so many cheaters, so many false and fallen souls, they may misuse this philosophy.

Śrīla Śrīdhara Mahārāja: What is your argument? I don't follow.

Vidagdha Mādhava: The end justifies the means...

Śrīla Śrīdhara Mahārāja: So what is the end means popular opinion? The opinion of the public, that is the end?

Vidagdha Mādhava: No, say, I can kill someone for Kṛṣṇa, so the end, killing is justified, because I'm doing for Kṛṣṇa. So someone may be afraid to accept that. He may be afraid to accept me as representing Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes. But his justification will come as much as he's concerned with the real truth, and not in hallucination.

The difficulty is there always, that our relative position and the absolute position. And what is the progress from the relative towards absolute? And in the absolute consideration also there are higher relative things. That is by Yogamāyā, that is high above. But in the present, how much misunderstanding and how much truth? That we must have separate conception. And the whole thing is discussed in that way. That must have basis in the revealed scriptures, it must have in the practice of the *sādhus*, and it must have my heart's approval. By the consideration of these things the whole risk is one's hearts approval.

How have you come? So within Christianity, your own creed, you were attracted by Swāmī Mahārāja's lectures, advice. The responsibility is where? Responsibility with the person who makes the choice, leaving Christianity, Buddhism, or this, that, come to hear Swāmī Mahārāja. Why? Who has taken this risk of leaving his own association? The heart who is enlightened with revealed scriptures advice, as well as practices of the *sādhus*. And he himself is the real responsible, who comes, who accepts. He's to take the risk, who wants to be gainer he must take the risk. "I'm dissatisfied with my circumstances. I want something special, gain." And as much as I feel, I shall do that, accept that, at my own risk.

That is on the surface. And we're told that our *sukṛti* guides us.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

A fortunate soul, and what's underlying the constituent part of this fortune? That is *śraddhāvān*. Below *śraddhā* there is *sukṛti*. There is *ajñāta-sukṛti* and *jñāta-sukṛti*. That unconsciously my energy is utilised by some *sādhu*, and in *brhamite*, in exchange of that I got some *sukṛti*, good elements in me. And that develops into *śraddhā* on the surface.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]
[*Bṛhan-Nāradīya Purāṇa*]

And that *sukṛti* guides me to select the company of a *sādhu*. And then we come to a *sādhu* and I find that it is very hopeful, very promising, and we accept by our inner approval. We take the risk of leaving our society, our religion, our country, and come to that, realise that end, highest end of our life.

And then we come in comparative study. When we take the life of a preacher, we're face to face with comparative study of religious different conceptions. And we have to meet, and we have to strengthen our faith and go on.

So *kīrtana*. *Kīrtana* means preaching. Not aloud, only with high voice to chant the name. *Kīrtana* real meaning is preaching, to shake the atmosphere, environment. And the reaction will come, and we'll have to go and meet those reactions, and to develop our own internal position, and then to march on. In this way, *kīrtana* means this. Especially in Kali-yuga, offensive for offensive. Offensive environment and we have to give with offensive, attack and demolish, and go.

Consciously we march, not a blind impression, through the blind impression. Then we shall have to suffer the setback. Our march will be conscious and firm and considerate. Otherwise there's possibility of a setback, to come down again. And march must be thorough, that we're not to retrace back.

Vidagdha Mādhava: Guru Mahārāja, you say "demolish and go."

Śrīla Śrīdhara Mahārāja: Demolish the outside misconception representation; the representation of misconception to demolish, to clear up. Just like the mist, ignorance, that to demolish. Nescience, to demolish, to destroy the nescience, the ignorance, the misconception that I find outside me in this world.

A good health; suppose one has gone in an unhealthy place or in hospital, so many germs are coming from different quarters to attack one's body. And the body will have some resisting power. And those that germs will come to attack in the hospital, the germs are emanating from his body will kill them, demolish them and he will go. And if weak, then those germs will come and attack and kill him.

Hare Kṛṣṇa. Gaura Hari.

Devotee: _____ [?]

Vidagdha Mādhava: In the talks between Rāmānanda Rāya and Mahāprabhu, so many levels of devotion are discussed, and *varṇāśrama* is one of the first presented...

Śrīla Śrīdhara Mahārāja: Yes. Beginning from *varṇāśrama*, then They're going higher and higher realisation, yes.

Vidagdha Mādhava: Would this necessarily take lifetimes, or possibly...

Śrīla Śrīdhara Mahārāja: That depends upon the particular cases, particular case. It is not a general thing; particular cases. One may finish a long course in a few weeks, or a few years. Another he may take it a long, long time. That it depends upon the particular.

Vidagdha Mādhava: What is the cause that one advances so quickly and another...

Śrīla Śrīdhara Mahārāja: You're giving the same question a thousand times.

Vidagdha Mādhava: Oh, I see.

Śrīla Śrīdhara Mahārāja: Try to realise things then you will be able to answer these questions. Mere repetition of only one question in different colours, a hundred times, there's no credit. Try to realise deeply what is told. Try to understand deeply, think. The same thing in different ways, the same question is coming. "How to?" More than a thousand times.

Only with the help of *sādhu* and *śāstra* we're told. To create change within us only these two things have been recommended always, the passive and the active association, higher; due to that. And we must submit to them and they must apply us to obey them. Then it will be. The *anartha* will cleared and we'll be able to know things. Only service can change us. That is association of the *sādhu*, to obey them.

Just as a patient can improve only with the help of the advice of the good doctor; real, bona fide doctor. The diet and the medicine from a bona fide doctor can help the patient to get out of the disease. So we're patient _____ [?] yoga, this mortality. We're in the midst of mortality. Mortality has attacked us in and out. And how to get out of this disease of mortality, that is the general question. So, according to the doctor's advice we are to deal, to take medicine and to take proper diet, and to obey his instructions. Thereby I get out of the disease of mortality. That influence of the mortal environment has captured me in and out.

And to get out of that, and to have a clear atmosphere, of pure consciousness; Kṛṣṇa consciousness, pure consciousness. And through renunciation of this mortal zone we're to go towards Vaikuṇṭha, and then Goloka, that atmosphere, that consciousness, by the association of the saints of that realm. In this way we can come out of this unhealthy environment that has absorbed us within it, to get out of that, with the help of the saints and the scriptures. Sometimes scriptures, and whenever available, saints. By their association, their influence, we're to immolate our condition.

Every second, every moment, thinking about what I'm about? What for I've come here? What is the real principle that I am? Looking at it, on my front, I am going to my aim. So always making himself very intensively busy about that. Even in sleeping also, that influence we should trace. It must pierce through into the innermost heart, capture all my existence, it will be in the dreams also. Every aspect of life must be coloured with this religious feeling of Kṛṣṇa consciousness. Talking, moving, eating, even passing stools, everything must be connected. The *paramahaṁsa* have always wholesale connection with everything of it. Every aspect of his life is connected with Kṛṣṇa consciousness, even passing stools, passing urine. That also can be connected with that, in *paramahaṁsa* stage, Kṛṣṇamoya, wholesale captured by Kṛṣṇa consciousness. But to keep my health ready and proper for the service, day and night, always I shall aspire and hanker how it may be purified and it may be acceptable by Gurudeva, through Gurudeva to Kṛṣṇa, in this way.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Not a tinge of selfish view or object should be there in any sort of activity, even a step forward for Kṛṣṇa's cause, not for my comfort. But to keep up my health for the service of Kṛṣṇa I shall make arrangements. Not abruptly, give you a jump and to fall and die. *Yukta-vairāgya*. That is possible in my stage. But I shall be very much eagerly try to transform me wholesale for the utilisation of every part of mine, mental, body, everything for Kṛṣṇa's satisfaction. That should be helping to us, to get out very shortly from this mundane towards the eternal blissfulness. We must be very much earnest in our conversion, transformation.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Today I close here the class.

...

Vidagdha Mādhava: Bhāgava has one Christmas question. Today is Christmas.

Śrīla Śrīdhara Mahārāja: Who? Bhāgava?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Where is he? What is your question?

Bhāgava: The Christians very strongly believe that Christ will appear again, because Second Coming of Christ.

Śrīla Śrīdhara Mahārāja: It's mentioned in the Bible?

Bhāgava: Yes, and they believe it will happen again soon.

Śrīla Śrīdhara Mahārāja: Maybe, it's not impossible. In different layers, different type of instalment, different layers there are. It may be possible. And that sort of hope is given everywhere, in almost every department of theology, that sort of assurance is found. In *Bhagavad-gītā* in general.

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"I create Myself, that means I appear when such most acute undesirable position comes here. I come down to set right everything."

This is the general provision, we find. So in every provincial conception of theology or religion that sort of hope is not unreasonable.

The Muslims say their _____ [?] is the last one, they come from same lineage. The Muslims, they have got their *guru paramparā* common with the Christians. Only this exception, that they think that Mohammed is the last _____ [?] The Christians do not recognise that. Otherwise, Moses, Abraham, and so many other predecessors in the religious line are accepted by both the clans.

Maybe from different plane, the reaction may occur from different plane. It is not unreasonable. Political for political, then religious for to make political cruelty. It may come. And different conceptions of religion, different instalments, quality and quantity; different varieties according to that. So it may come. Not impossible. But they come with that sort of news.

If Christ comes, he will come with Christianity not with Vaiṣṇavism. So many Avatāras in Indian theology, if any of Them come, They repeat, They'll come with the same thing. Classification in the religious conception; all are not one and the same.

Bhāgava: This classification is due to lack of full knowledge on his part. His limited teachings is due to lack of...?

Śrīla Śrīdhara Mahārāja: This has been dealt with many times. Many times this has been dealt with already. The same question is being repeated.

Jesus has got his own jurisdiction. So many others they have got their jurisdiction. And that has been drawn into comparison, and then everyone asserts that his is the highest, the most catholic. Everyone demands that. But still there is a possibility of comparison. And if anyone has got faith in that sort of comparison he will come to take, to weigh the religious heaviness. How much weight is in which measurement?

_____ [?] the measuring substance, what is that? Measuring lump of iron?

Money measurement, the sterling, the pound, then the dollar, then the yen, then the rouble, rupee. Everyone in his own line, it may be absolute. But gold is to come between and to make harmony amongst them. The common measurement, it is taken in to measure how much value is where. How much in the rouble, how much in the sterling, how much in the dollar. Gold has to come to decide, the common measurement. So that sort of criterion is to be found out.

And then to apply in every conception of theism, and then to draw, how much value is where. And not only there, but even in the *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*; each one asserts that, "Mine is the best." But still there is *taṭasthā-śakti*, independent possibility of thinking, and to compare them, it is there.

It's a thousand times I've told it here.

Bhāgava: One Mr Kennedy, he wrote a book published around Nineteen Twenty Five called *The Caitanya Movement: A Survey*.

Śrīla Śrīdhara Mahārāja: That I know. His caitanya means that of the *sahajiyā* caitanya, not Gauḍīya Maṭha. He was anti Gauḍīya Maṭha. And to think what is Gauḍīya Mission, Caitanya Movement, he took generally this Rāmadāsa Bābājī party, an easy food. And Gauḍīya Maṭha is a hard nut to crack. So none approached Gauḍīya Maṭha, to accept that they're preaching the ideal of Caitanya really. They're afraid to approach Gauḍīya Maṭha because they oppose everyone, that Caitanya's cult is the highest. So not an easy fodder to them, of the western scholars. The Gauḍīya Maṭha not an easy fodder, that anyone will come and eat.

Bhāgava: Mr Kennedy had some very strong personal motivation.

Śrīla Śrīdhara Mahārāja: We do not care for that. Anyone out for his pleasure, or mad with his own scholarship, he comes to measure anything, then we discard them thoroughly.

Bhāgava: I just browsed through the book.

Śrīla Śrīdhara Mahārāja: Now, no time to lose, to mix and talk with them. We must have a standard with whom we shall talk, a general standard. So I was thinking for a few days, from a few days I'm tired.

Akṣayānanda Mahārāja has gone, after that this thought came, that this is not a place of an inquiry office. Anyone putting some question and he'll get some answer. It's not so, not an inquiry office.

It must have its dignity as it is mentioned in *Veda* and *Bhāgavata* and *Bhagavad-gītā*. The inquiry must have to come to a particular level, *paripraśna*. Inquiry should come in a particular form as *paripraśna*. And that means *praṅipāta*, *paripraśna*, *sevā*, three relative things, surrender, and inquiry, and with service, serving mood. "I want to accept. I want to give myself. I'm wanting. I'm in quest of something where I want to sell my head." With this spirit one comes to inquire. That is *paripraśna*.

And before, surrender, that means, "I have finished all my inquiry everywhere, and this is my last time." *Praṅipāta*. *Praṅipāta* means to fall before one's feet. With this idea that, "I have finished all my possible engagements with anywhere and everywhere, and exclusively I have come. I'm searching where to sell myself, to give myself. With this spirit I have come, and not to satisfy my curiosity."

Otherwise it will be a waste of energy. We've not so much energy to meet with those inquiries. It must be sincere, and sincerity to the measurement that I want to offer myself wholly. I'm seeking something, and not to satisfy my curiosity I shall compile a book and mention so many opinions, I want another one to add to it. Not like that, not inquiry office. Anyone from anywhere throwing a letter, "I require the answer about these things." I don't like to cooperate with them, no time, no energy.

Those that are very earnest, sincere, they'll be able to catch the points. Otherwise, hundreds of times I shall mention the points and they'll miss it, and again will come that question. But, the degree of earnestness, once caught in the ear, they'll catch it. "Oh, long searching thing, that thread I have got." Once or twice or thrice, they will catch the point, otherwise...

82.12.25.B

Śrīla Śrīdhara Mahārāja: ...name and fame, for his own instalment, installation. Someone wants to install himself in a throne of fame and name, and wants so many materials. We're not going to supply their fodder.

So, the inquirer, the disciple, the people, they must have some certificate, some standard of knowledge, some standard of capacity. So there is symptom of the *śiṣya*, of the disciple, and Guru. And then if they meet there will be something produced, otherwise it will be useless bothering.

Bhāgava: The reason I asked about Mr Kennedy's book was that I have one God-brother who read that book...

Śrīla Śrīdhara Mahārāja: I have nothing to do with - I don't like to hear Kennedy. He's read already. He has found this Rāmadāsa Bābājī who represents the nasty aspect of Śrī Caitanyadeva, and he has accepted them as Vaiṣṇava standard. So the man is judged thereby, the Kennedy is judged. He has come to take that party as Vaiṣṇava, representing Caitanyadeva, so finished. Why should I go to use my energy against him?

Bhāgava: One of my God-brothers read that book, and I think it disturbed his faith, so that's why I wanted...

Śrīla Śrīdhara Mahārāja: If they're ill-fated, so many, that Hiranyagarbha etc, they were tempted by that thing and they've gone out. Many will do so. Coming and going, that is a fashion everywhere. If out of curiosity they come, and after some time they go away. Not deep inquiry to solve his problem of fate and fortune.

Parthamitra: Guru Mahārāja, I have a question. We see that even kindness, that the quality of kindness can even be a contamination. Because we see that Mahārāja Bharata he showed kindness to a deer, and because of that he fell down.

Śrīla Śrīdhara Mahārāja: I don't follow. What is the question?

Vidagdha Mādhava: The question is, Bharata Mahārāja in *Bhāgavatam*, he became attached to one deer, and out of that kindness, Partha is asking, is it some defect? Kindness, is it some defect? From that example?

Śrīla Śrīdhara Mahārāja: Then, where's the rub? Kindness?

Parthamitra: It seems material affection.

Śrīla Śrīdhara Mahārāja: Yes, your answer within you. The material affection is no affection, this is *māyā*. Not to the soul. Soul to soul. But the mind to the body.

The body of that deer child and the mind of Bharata, material transaction. He came in connection with material transaction. So it's shown that it's very hard to get out of the material transaction. It's very, very difficult. Only mere mental profession, only lip deep profession is not the real thing. We profess something, that, "I'm so and so," preach, but it may not really be so. In Bharata also, such exemplary indifference to the skin, down to his own family, but still the material connection does not leave him. There he again comes in connection with material affection.

So it is very difficult to get out. It is easy to get out from *tama-guṇa*, *raja-guṇa*. But *sattva-guṇa* is very subtle and durability is also long, *sattva-guṇa*. So he's showing kindness to a most lower level animal, kindness to the animal. But there also the misconception of the spiritual truth. The body concern of the animal. Kindness towards that, towards the body, not to the soul.

And so, Bharata here, he's not energising, he's not functioning his spiritual attribute, but it's connected with material, misconception. So from high level of renunciation we find that they fall.

The Caitanya Movement written by Kennedy, that name Caitanya, that is enough, we don't consider, that is blasphemy of Caitanya. He has to know who is Caitanya first. In a regular process, he must be a disciple to a bona fide Ācārya. Then he'll be able, what is real spiritual, then the high degree of spirituality, then he will come to know what is Caitanya.

He's come with veni, vidi, vici. There's one expression of Julius Caesar, "I came, I saw, I conquered." Mr. Kennedy came and he tried to know about Caitanya, and he got a party and got Caitanya, and he left something and we're to take that?

Your mentality is also of similar type. You want to be a master very cheaply. So many thoughts in the religious world you want to devour, and then to vomit something to the world. And those that are ill-fortunate, they'll go to read those things. They'll lose their energy and their time. What's the value of these ordinary intellectualisms over spirituality? That's all screen, screening the spiritual truth. So many enemies to the spiritual truth. You're eager to be a master of giving so many theological opinions in a book. But what is *your* position? How much have you learned? How much trouble you have taken to understand what is the real spirituality? And you want to be an authority, giving so many, what is underlying? Underlying your fame, name, to cheat the world?

They're all, almost all, they're cheaters. We must be aware of those cheaters who want to exploit the religious world. The cheaters of this world, they're of less value. These cheaters, they're the worst enemy of the society, of the *jīva*. They want to cheat the people, exploit the people that have got very meagre capital, very little capital to spend for spiritual life, and that is being cheated by some exploiters. Worst type of cheaters they are. That is cheap preacher-ship, Ācārya, *paṇḍita*.

We can't get any touch with spirituality, spiritual fruit with our intellect. *Avāṅ-manaso gocaraḥ*. It's not under the jurisdiction of the mind or intelligence. But it's the property of the soul. It will come from the Supersoul to the soul. And the method of acquiring such truth is quite different from any one of the teaching schools of this world. Not intellectualism. And to supply in the markets, intellectualism in the name of spirituality, that is what sort of learning? The society.

So I told so many days that there's Nagara Sharma [?], he criticised this Radhakrishnan, and S.N. Dasgupta, and many others. They want to exploit people by intellectualism, in place of a spiritual truth. Required, that is revelation, and to come to revelation a process is recommended. And that process is leaving all your experience of this world. Clean hands, naked you must stand, frustrated with all your truth of experience, you will go to this spiritual world.

"I want, I've come, it's all finished, I've come for revelation, revealed truth, which is coming from the infinite to finite. And all finite attempts are discarded. All empirical experience is demolished. I've come to know from the Infinite what is His characteristic."

A beggar on the door of the infinite. The finite will stand as beggar on the door of the infinite, the agent of the infinite. And there he can get some spiritual truth. And that also got by instalment and of different nature. Revealed truth also may be of different nature, according to the circumstance and the environment.

Do you follow what I say? No?

Devotees: Yes Guru Mahārāja.

Vidagdha Mādhava: Guru Mahārāja, I think Swāmī Mahārāja intended even small children to repeat something as simple as "Who is Kṛṣṇa? Kṛṣṇa is the Supreme Personality of Godhead." So to the westerners he was saying, whatever...

Śrīla Śrīdhara Mahārāja: In the beginning some advertisement is necessary. So even to the reporter of the newspaper he may say something, that is for advertisement, for primary treatment. But not a real Guru *śiṣya* _____ [?] a real transaction of spirituality there. Only in the way of advertisement. A reporter also comes, and may say something to that. "I have come with this opinion, this such and such." Something like. But that does not mean that the reporter and Swāmī Mahārāja, that some spiritual transaction is being done. A very slight border, advertisement.

Vidagdha Mādhava: So I think what Bhāgava dāsa's intention was in his present situation try to attract some westerners to Indian mysticism, philosophy, and ultimately Kṛṣṇa consciousness. But not as you're describing, in exactly the perfect *śikṣā*, Guru, disciple arrangement. He's trying to preach in a very general way, for this preliminary attraction, not that he _____ [?] only possible.

Śrīla Śrīdhara Mahārāja: _____ [?] So, acceptance and elimination, by stages, that means progress. Progress means accepted things, eliminated, and a new acceptance.

Bhāgava: I don't want to be a Guru, it's just that, I don't want to take the position of a Guru. But Swāmī Mahārāja he taught us that we should preach from our own level of realisation.

Śrīla Śrīdhara Mahārāja: Why Acyutānanda was left almost out of the group, his group, why? And he's written *A Jewish Yogī*. Why? What for? He was neglected, and he wrote a book, *Autobiography of a Jewish Yogī*.

Bhāgava: I think his intention is to attract people...

Śrīla Śrīdhara Mahārāja: So, after mixing with Swāmī Mahārāja from the beginning, and having deep connection, after that also he's engaged in that. Not a proper Vaiṣṇava. But Jewishness is there, and a *yogī* is there, and no mention of *bhakti*, or Kṛṣṇa, or Rādhā, Vṛndāvana, nothing, mainly. Why?

Bhāgava: I think he wanted to attract people who came from a similar background, to show his evolution in consciousness. How he came from a Jewish background from America, and then he came to appreciate...

Śrīla Śrīdhara Mahārāja: Then, do you think that if the name of *Gītā* was given as *Bible* that would have been better for the people? Instead of *Bhāgavatam* if we put the name of the *Bible* then it will be more beneficial to the people?

Vidagdha Mādhava: Sometimes to preach in the west it's thought one must come to the level of the westerner, which is very low platform. Instead of offering pure *bhakti* in the beginning...

Śrīla Śrīdhara Mahārāja: Yes. So to live there permanently, that is not laudable. A professor, he will be a primary teacher, he will always remain there, it is not desirable. He can give higher education. It will be waste of energy, bad economy. Sometimes he may come, very few, rarely he may come to the level of a primary student. But he must maintain his own higher position. He will convert himself fully for a primary student, the professor?

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: Then, that will be a waste of energy, bad economy. Sometimes he might have come to the lowest level, but he must maintain his own position. And there's no dearth for his students in higher level. Why should you come down always, and remain there, as primary teacher?

Devotee: Through this book that I wanted to work on, I wanted to attract those people who are basically interested in culture, the superficial part of culture, the external, the visual part of culture, and try to introduce *bhakti* through that.

Śrīla Śrīdhara Mahārāja: Our business is to tell them, "Physician, cure thyself."

Devotee: That I'm in a diseased condition I understand. Should I give up this idea?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. As we've got the taste from our Guru Mahārāja, we can have some conception if we're sincere, we see that so many diseased persons outside, cannot but. Otherwise why I've come from such level to some other level, I'm striving, I'm staying, I'm talking of that level? What is the justification of my speaking to the public of the standard of truth that I've got from Guru Mahārāja and Śrī Caitanyadeva? I must be sincere to my own cause. I feel sincerely there is a grade in the learning or in the realisation of spiritual truth, and I must speak so to the outside.

Śaṅkarācārya he gave a great deal to his followers. And the Vaiṣṇavas, they say that what he told, that is cheating. What is the truth underlying this, all vanity? The Vaiṣṇava Ācāryas, Rāmānuja, Madhvācārya, etc, Caitanyadeva, He's abusing Śaṅkarācārya, who is revered by so many scholars. Only from the standpoint of abusement, or something substantial in their store,

only negative side? Śaṅkarācārya refuted Buddhism. Buddha has many big followers, so many scholars, but Śaṅkarācārya refuted him. And Rāmānuja refuted Śaṅkara. What is the reason? No inner necessity, no pressure from the truth, only for name and fame? Those big persons, they have dismissed like anything the cheaters. They're all cheaters. They boldly assert. Why? What is justification behind? Only to propagate their own vanity, or there is some truth behind?

Vidagdha Mādhava: To preach from a pure platform has great value. To preach from a pure platform, where one is very strict in his own practice, that has great value.

Śrīla Śrīdhara Mahārāja: At his own level he will speak, generally.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
[yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one is day to another. What a Caitanyaite will say, that your Swāmī Mahārāja told to Acyutānanda, "What talk I had with Śrīdhara Mahārāja, if I say to you, you'll faint. You'll faint." He was a general scholar, Acyutānanda, but Swāmī Mahārāja had to tell him that "What sort of talk I had with Śrīdhara Mahārāja, if I say to you," He inquired that, "What sort of talk you had?" "You will faint." What does it intimate? Beyond his jurisdiction.

Vidagdha Mādhava: So, to preach, one should at least live an uncompromising life with the absolute truth?

Śrīla Śrīdhara Mahārāja: The long and short is this; that I feel it very troublesome to be dragged down to the level of primary education.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The whole trouble is here. That I've got little energy, and I want to utilise that energy in a proper plane, and not go to the down-limit of the primary teacher. That is, once, twice, thrice, I can go, but always if I'm drawn to the primary class, it's too much for me to bear. The same question, repeating, repeating, repeating; I'm disgusted. A fine, higher inquiry: that should come to me. My days are numbered, energy is very scanty. Still I want to do some service to my Gurudeva. What special things he has deposited with me. Once, twice, thrice, five

times I can repeat the lower things, but always only taken down to the lower level and to struggle there, that is too much for me. The long and short is this.

Devotee: Mahārāja, then what is the proper way for a neophyte to inquire knowledge from you?

Śrīla Śrīdhara Mahārāja: I shall recommend so many scriptures and other teachers also. You try to understand the practical side. I'm not very happy to give vent to all these feelings. But only hammering on the same place always: that is very tedious.

Vidagdha Mādhava: I think it would be good if the devotees who have questions bring them to someone who...

Śrīla Śrīdhara Mahārāja: So many tapes already there, already given out.

Vidagdha Mādhava: Yes. And these can be answered separately.

Śrīla Śrīdhara Mahārāja: Fine points with, come to inquire from me, fine points. This is all ordinary, stale and repeated many a time. Chewing, this is like chewing the fodder.

Vidagdha Mādhava: Chewing the chewed.

Śrīla Śrīdhara Mahārāja: Straw, chewing straw is also food in a particular group, but not everywhere.

Devotee: Mahārāja, should I give up working on this book, should I stop?

Śrīla Śrīdhara Mahārāja: To collect your materials, you give up that mentality, that you have come to collect materials for your imagined book. I'm not going to supply that to the market.

Devotee: What should my mentality be then?

Śrīla Śrīdhara Mahārāja: I will say, you inquire yourself, "Physician, cure thyself." Come for your own necessity that you're in the fire. We must feel that we're within fire. And to get out of that fire, there I shall find your sincerity. Not that only to collect some straw and scatter before them. I've got no such business. To supply straw for the cattle, no such business with me. I want to deal with them who think that "I'm within fire, how to be saved?" That sort of type I want. How can we save? "Physician, cure thyself." "How shall I be saved? I find that I'm within fire." Then he's a bona fide disciple and seeker after truth. Otherwise all _____ [?] seekers of the truth, making fun. I have not so much energy overflowing to spare for them. Really the needy, who feels that he's needy and wants to be saved. Then I shall embrace him. I'm also in the same condition, I came to Guru Mahārāja and he's sending me in such a process. You also take this. Not any acquisition in this area of misunderstanding, of different type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

"I have no ground under my foot. I'm in the sky with no support. No support. I want some support, where to stand, what to catch. I'm in danger. I want to get out of this dangerous position." They're sincere seekers after truth, and transaction with them will produce some fruit, some desired result. A sort of luxury.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Hari.

Devotee: Mahārāja, for your personal disciples, do you require them...

Śrīla Śrīdhara Mahārāja: Personal disciples does not mean they're of same level. _____ [?] coming to hear from me. They're engaged in their level, go on doing this. Then he's in different types of services. Then one day they will come to such a level as to inquire, direct, about things of higher principles.

Vidagdha Mādhava: Guru Mahārāja, would it be possible...

Śrīla Śrīdhara Mahārāja: Who are they? First boy?

Vidagdha Mādhava: This is Brahmānanda dāsa. Nityānanda, Sudama Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Then Partha-Sarathi. Parama and Naika. All right. What do you say?

Vidagdha Mādhava: If we can have your *darśana* in the morning time it is very wonderful for us to be able to associate with Your Divine Grace. Perhaps you could just give us a short discourse in the morning. Perhaps that would be better. And if any serious questions come, maybe after, only serious questions. Is that possible?

Śrīla Śrīdhara Mahārāja: I can't follow what you say.

Vidagdha Mādhava: If we could have some *Bhāgavata* discourse from your divine grace, in the morning. Rather than questions and answers from us, unless there are very serious questions. That might be better.

Śrīla Śrīdhara Mahārāja: One-sided. I shall give lectures and whether you'll be able to accept it, to get it, I won't be able to know? You want that? That I shall go in my own way, whether it will produce any effect on you, I won't care for that. Do you like to say that?

Vidagdha Mādhava: Well no. We could ask a question if we don't...

Śrīla Śrīdhara Mahārāja: Question means to examine from what level you're coming to understand me. Question means this. Question means testing your level of thinking and aspiration, where you are. You're making any progress, or you're standing in the same place, same layer? For that I want to ask you questions, that what platform you come to question me. Whether my energy is being utilised or it is spent useless, wasted. Gaura Hari. Gaura Hari.

Earnestness, eagerness must increase. No knowledge. *Bhāgavatam* has come to teach us in such a level, the knowledge is futile. That is a wonderful thing. Who can digest, he will come to inquire what is devotion in Gauḍīya Maṭha, of the Caitanya cult. That knowledge is useless, _____ [?] over-coating, not within the substance, knowledge. Knowledge is a coating, cover. *Jñāna-karmādy-anāvṛtam*. The energy and the intellect, that is outer cover, and the real man within is devotion. Devotion is the real plane of life, and the spirit of inquisitiveness that is a foreign thing. And to try to exploit, by our energy I may earn, that is a foreign thing, to the soul. Automatic service to the centre, to aspire such satisfaction towards the centre: that is life proper. And this is all covers, spare. The very definition of devotion is such.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167] &
[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Anyābhilāṣa means fleeting desire, whimsical questions, everything whimsical, no principle, no basis, no law. That is *anyābhilāṣa*. *Karma*. Systematic application, engagement of our energy to produce some desired result. That is *karma*. And then, inquiry, inquisitiveness, and to develop, our interest will go to acquire so many units of knowledge. All redundant, unnecessary to a bona fide student of a devotee, of devotion proper. *Jñāna-śūnya-bhakti*, we have to understand first, the primary education of *śuddha-bhakti* is this. This *karma* and *jñāna*, the energy, energising, as well as intellectualism, both are only in the cover. It has got no connection with things proper, substance, spirit, with our soul. From this standard we shall strive to inquire and understand, different interest we find there, in that level. For the beginners, this qualification is necessary, to be admitted in the school of Caitanyadeva, *bhakti*. The *karma*, *jñāna*, the material energy, this *jagat*, the physical power, all these things, and the gift of the present civilisation, that *vijñāna*, science, they're all enemy. How to get out of them, this civilisation, how to get out of this present civilisation? From the clutches of this show, this...

Śrīla Śrīdhara Mahārāja: ...the present civilisation, to get out of the glamour of that, to seek something other, independent. If it can peep in my mind, then I shall come to this, here. *Jñāna-karmādy-anāvṛtam*. Intellect has no place. That is only to increase our egoism. In the case of finite, the inquiry is futile, it is foolishness. If a boy jumps into the ocean to measure how much water is there, it is ridiculous, ludicrous. So finite and infinite, the relation is such, and I want to measure the infinite. But don't go there. That won't help you, anything. You'll waste your energy, you'll be lost.

Only through faith, through submission, through service, you can come in real contact with the infinite. All these methods you must hatefully disperse, reject. That is the principal thing. The very definition of devotion is that. *Jñāna-karmādy-anāvṛtam*. They're not a part and parcel of the spiritual life. They're all a cover, a foreign thing, and that must be given up, removed.

We're to begin first with that definition, then if we're satisfied that if it's possible, I want that thing, then we'll be a bona fide student to this school. That finite can never finish knowing infinite. This is impossible, this is ludicrous. So I seek the line of faith, *śraddhā*, intuitive regard. If we can understand the reason-ability of such attempt, then we should come to the devotional school. Otherwise it will be farce.

Some may say, "Why was Christ crucified? If anyhow he could avoid this and live for more time he could do greater help to the society, to the humanity. Why was he so much obstinate, and faced crucifixion? _____ [?] If he did not die so early he could have done immense good to the public. Why was he so much obstinate to people, offered his death voluntarily?"

But to increase the faith he's done so. Faith is a very high powered thing. Socrates, he also accepted mortality, ignoring any _____ [?] stand there. "The soul is immortal." Only for this he had to die. But that death has given a great impression to the people, and durable. So faith is a great thing. By death also we can gain through faith.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...concentrate whole of my energy in the work, and not in what it will produce, that. Then I'll be a coward. *Phale sakto nibadhyate*.

[yuktaḥ karma-phalaṁ tyaktvā, śāntim āpnoti naiṣṭhikīm
ayuktaḥ kāma-kāreṇa, phale sakto nibadhyate]

["The pure, materially unmotivated (*niṣkāma*) *karma-yogī*, giving up attachment to the fruits of his action, attains constant peace, or liberation from reactionary work. But the ambitious (*sakāma*) *karmī*, the fruit-hunter, is obsessed with the result of his action, and he becomes implicated by his endeavours."]

[*Bhagavad-gītā*, 5.12]

If I calculate the result and go to due accordingly, then proper things I won't be able to do. I'll be afraid of doing justice. I can't do what's considered to be right. But if it's possible for me

without caring for the result, to conceive, this is my duty, I must do it, independent of what the effect will be. Then, the faith will grow in me, that the environment where I'm living, this is nothing, no importance, no value. Then we can do such things. I do not care for this environment. I'm only attached to me as duty I'm doing so, whatever the result will be. That is, I don't care about, no attachment to the present environment. I maybe die, discharging my duty I may die any moment. With this strength one should have to do, so he'll be automatically free from this present environment, *māyā*, misconception. He has no attachment because he may have to do his duty properly he may risk his life, any moment, in any actions. But if with that faith he wants to discharge his duty, then attachment for his present environment will at once have to retire, and he'll be freed.

When I came out from the college I strictly observed this principle of *Bhagavad-gītā* for some time, that I must always speak truth, whatever danger may come to me. In this way, whatever I shall consider to be my duty, blindly I must do that, without caring for any effect that may fall on me. My courage began to increase. A Himālayan courage I got, and I saw that the whole world, this great earth, is like a ball of play in my hand. Nothing. I came in consciousness with such a high force of the universe, that this earth became like a ball in my hand. I felt it myself.

That is *niṣkāma karma-yoga*. Any eventuality, any danger I may face at this moment. So I must be so much apathetic of such a great degree that I can do that. Every time, every action, may have to face me as death, if I do rightly my duty. Any danger may come, and I must not care for that. So how high position my soul has to take. The atmosphere will be changed, diabolical change, revolutionary change in the heart. Don't care for anything, only duty. And how to understand duty? That is given by the scripture, and as much I can understand with my reason and conscience, that I shall do, without caring for anything else in the world. No popularity, no popular opinion, mainly *pratiṣṭhā*, and this money, and any valuable thing of the world, all got down below. Only sense of duty, the whole concentration there, all else vanished, if we strictly follow that principle of *karma-yoga*.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

Don't stop, but do your duty, careless of any result that may face you. So, a great position one can hold by strictly following that principle. It does not care for any forces of nature. The whole world may go one side, and you'll go on, single handed. *Karma-yoga*.

Mr. Gandhi he followed to certain extent, but his principle was, object was some other thing. The political freedom of a limited people, that was his aim. But his policy was that at every moment, without doing any harm to anyone, he wants to follower whatever his inner voice says. He stood by the side of his inner voice, always, neglecting the popular opinion, anything else. But object was not very high, according to us. That was only the political emancipation, and for a particular group. That was a small object. The good means for the limited end, means and end. The means was good, but the end was little.

But the highest end is Kṛṣṇa, according to Mahāprabhu, and means, going thoroughly, advancing towards Him. In a combined way, go. And Mahāprabhu also,

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Be humblest of the humblest. *Taror api sahiṣṇunā*. Don't create any opposition to the environment. Still the opposition will come to you, and you're to forbear that. *Amāninā mānadena*. Don't try to encroach on anyone's prestige, *mānadena*, and you will give proper prestige to everyone. With this attitude you march towards Kṛṣṇa, in a congregation. That is His advice to us all. From nescience to science, from animosity to love, and with this attitude you march. Your attitude of your marching must not have any complaint, the least resistance. You'll have to face with least resistance from outside if you accept this type of attitude in your march. *Tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena.* This way you march.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja, there are many *brāhmiṇical* rules and regulations. And Vaiṣṇavas don't generally follow so many rituals and rules and regulations. But as Gauḍīya Vaiṣṇavas we follow some. So I'm questioning how much should one follow? What should we do? How should we ascertain how much to follow?

Śrīla Śrīdhara Mahārāja: I can't follow. You repeat.

Vidagdha Mādhava: He's asking, there's many rituals in the *brāhmiṇical* culture. We've been given some by Sanātana Goswāmī. His question is, "How much of these rituals...

Śrīla Śrīdhara Mahārāja: That is for the primary students, rituals. The formality is mainly for the primary students. And as one will go forward, advance, the formality will be less binding on

them. More independent they'll be. As three groups it has been arranged, this *arcana*, and for the beginners.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

In the primary stage some restrictions and regulations in their conduct when they'll engage themselves in the service of Kṛṣṇa. The *arcana*, the first group, primary group. They cannot have much faith in the devotee, but more in the Deity, and holy places, and the *śāstra*, all these things, these formalities. But when they come to realise the very nature of the spiritual substance, they learn to give more importance to the devotee than the Deity. Because in devotees they can find the real and higher acquaintance of spirituality, than in a Deity, or any material thing, or material conduct. Then they come in the level of a middle stage Vaiṣṇava.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent, and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

In the middle stage the Vaiṣṇava has got such signs and symptoms in him. *Īśvare prema*. His attraction towards the Lord. And friendship in the devotees. *Īśvare tad-adhīneṣu*. And *bāliśeṣu*. And his sympathy towards the ignorant. And his apathy towards the opposition-ists. That will be the temperament of a middle stage Vaiṣṇava. Attraction to Kṛṣṇa, friendship to the devotee, and the apathy to the oppositionist, and sympathy to the ordinary ignorant person. And the highest stage Vaiṣṇava.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["The first class devotee sees Kṛṣṇa in everything, and everything within Kṛṣṇa."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

He will always find trace of the highest position of the Lord. *Bhagavad bhāvam ātmanaḥ ca*. And accordingly what will be his relationship with that thing, *ātmanaḥ*. *Bhūtāni bhagavaty*

ātmany. And everything he finds in him, and accordingly what is his position there. Vice versa. The position of the Lord _____ [?] and the position of the world thing, in him. And accordingly his adjustment, that is, that everywhere the connection of the Supreme Truth. That is the highest class of devotee.

So, in *Hari-bhakti-vilāsa* and other *smṛti*, the *śāstra*, they're for the lower class. And when they can understand the real principle, their position is,

laukikī vaidikī vāpi, yā kriyā kriyate mune / hari-sevānukūlaiva, sa kāryā bhaktim icchatā

["O great sage! One who aspires for devotional service should perform all activities, whether Vedic or mundane, in a way that is favourable for the service of Lord Hari."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.200, from *Nārada-Pañcarātra*]
[*Gauḍīya Kaṇṭhahāra*, 13.82] & [*Caitanya-caritāmṛta, Antya-līlā,* 13.113, purport]

Whatever will be found favourable, whether it's social, or religious, he'll do accordingly. Keeping his own principle intact, he'll move with the people, that his inner wealth, devotion, may not be lessened and disturbed in any way. He'll do anything and everything, but always very alert that his faith may not be disturbed. If his faith is disturbed anyway by mixing with anyone he'll avoid. And wherever he'll find that inner capital is being increased he'll mix there, in accordance to his own way, that he'll do. He's come in direct transaction with reality, that is devotion. The *madhyama-adhikārī*.

And Īśā dāsye hari dāsye, that *uttama adhikārī*, another definition.
Īśā dāsye hari dāsye karmaṇām _____ [?]

Whatever may be the circumstance and environment, he won't budge an inch from his principle. And he'll do anything and everything for Kṛṣṇa, by thought, word, and deed. He's already given to Him and to do His service, whatever the circumstances may be, favourable or unfavourable. Die to live. He's always prepared to die to give his service for the Lord. That is the highest position. Without caring for the environment. He's fully established there. Nitāi Gaura Hari.

Which will be our guiding principle? The sense satisfaction, or this mundane social welfare? Or to get out from this mortal atmosphere? For which? And what will be the symptom of what I want to invite, as my guardian, as my friend, as my everything? Practical things. What for I'm living? I'm living, what for? I'm eating, what for? I'm working, what for? Thinking, what for? Every second, every energy should be used in the inquiry of my Lord. By losing His company I'm suffering so much.

Knowingly or unknowingly we're searching for the perfect thing, but we're misguided. That is *māyā*. We're seeking, searching for satisfaction in the lower stage, sense satisfaction, then intellectual satisfaction. Then this soul satisfaction, that is desirable, soul satisfaction. Permanent satisfaction, not temporary and conditioned satisfaction. Not external satisfaction, but innermost and wholesale satisfaction.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says, "Those that are hankering after this external satisfaction they don't know, can't detect that their internal hankering is for the substance, not for the cover. The cover is connecting with the cover. But the internal soul is searching for the touch of the internal Supersoul of the whole world. Without that, no end of satisfaction and inquiry."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is to try to seek His advice.

tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
[tat-prasādāt parāṁ śāntiṁ, sthānaṁ prāpsyasi śāśvatam]

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

By all methods, try inquire Him. He's within.

Once, when I first felt some spiritual impression, then I had one educated cousin, an advocate. He wanted to discourage me from this path.

And he told, quoting a lecture from an erudite scholar of the Brahmo School, that, "If there's any God, He's so far, far, far away. There's such a star whose light has not yet touched this earth. And the speed of light is such. And still there's a star whose light has not reached this earth. The infinite is so great, and if there's any creator of that infinite world, he's so, so far, it's almost impossible for us to connect with him."

He wanted to discourage me from this path, that learned advocate, cousin.

But I had some sort of experience because I've always been in that mood of God conception. I at once put this answer. Can you show a place where He's not present?

He stopped. "He's everywhere."

Yes. The Infinite is so great and He's everywhere. *Tad dūre tad v antike*.

[tad ejati tan naijati, tad dūre tad v antike / tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

He's in the distance of the distance, but nearest of the nearest is He. He stopped dead, when I told, can you show such a place where He's not existing? He's existing everywhere, and it can't be denied, so, *tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata*. If we sincerely seek after Him, then He's always very eager to meet with us. Only sincere attempt from our side is necessary, to seek His guidance.

"Where are You my Lord? I can't stay without Your company. Please give me chance to understand You, to have a look at You. Anyhow I want Your guidance."

In this way we can pray fervently, we can try for the Lord. And then we'll be able when connected with Guru, then we'll try to find that He's come to me through His agent. And He'll talk with me through *this* agent.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

If the transaction is right, a lawful transaction, then if my quest is sincere, His coming near to me will also be true. And when that connection is there, then we're to try to look that His voice is coming to me through that agent, in whose figure He has accepted me. *Ācāryaṁ māṁ vijānīyān*. He's everywhere, so especially He's there where He has selected me as His special considerable devotee.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
tat-prasādāt parāṁ śāntiṁ, sthānaṁ prāpsyasi śāśvatam

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

You'll get in no time a conception of the eternal plane, *sthānaṁ*, *śāśvata*, you'll be introduced to the eternal aspect of the world. You'll be saved from the relativity of this mundane, flickering, changing aspect of the world, apparent, sham aspect of the world. You'll rise in connection of an eternal, all pervading, and all blissful, will come in touch with your heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate

[yatroparamate cittaṁ, niruddhaṁ yoga-sevayā
yatra caivātmanātmānaṁ, paśyann ātmani tuṣyati]
[sukham ātyantikaṁ yat tad, buddhi-grāhyam atīndriyam
vetti yatra na caivāyaṁ, sthitaś calati tattvataḥ]
[yaṁ labdhvā cāparaṁ lābhaṁ, manyate nādhikaṁ tataḥ
yasmin sthito na duḥkhena, guruṇāpi vicālyate]
[taṁ vidyād duḥkha-saṁyoga-, viyogaṁ yoga-saṁjñitam
sa niścayena yoktavyo, yogo 'nirniṇṇ-cetasā]

["The state of perfect *samādhi*, or trance, is that in which the disciplined mind of the *yogī* gains detachment from even the slightest thought of mundane connotation. The *yogī* remains satisfied in the Lord alone, having directly seen the Supersoul by dint of his purified heart, and he experiences that happiness which is eternal, perceptible by the divine intelligence of the soul, and devoid of contact with the senses or sense objects; he never deviates from the intrinsic nature of the soul. By attaining to this state, he never considers any mundane acquisition as superior, and in the face of unbearable tribulation his heart never wavers. Therefore, by the very contact of distress, its absence is accomplished. Know certainly that such a state of perfect trance is defined as *yoga*. Such *yoga* should be practised with perseverance and an untiring heart."] [*Bhagavad-gītā*, 6.20-23]

If we come in slight connection with Him, once, then this impression we'll receive from there. That there cannot be any gain better than this. *Cāparaṁ lābhaṁ, manyate nādhikaṁ*. No greater conception of gain can be existent here than this. This sort of direct understanding we shall get from there. And if I can maintain my connection with this wonderful thing, no trouble abusing anything and everything will be able to pain me. If all things at present that seem to be indispensable for me they're left, I won't be loser. But this will remind me of such hope. If everything goes away from me I won't be loser if I can keep my connection with this thing. The positive proof we shall get by His direct connection. This sort of assurance we shall get there, that all may abandon me but I won't be loser if I get my connection with this most friendly thing. And this is the highest achievement of my life. This sort of conviction and experience we shall have if we can come in a slight connection of Him. The guarantee is there with that connection. Gaura Hari bol.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we have Him we have everything. Have Him and we'll have everything.

Devotee: Guru Mahārāja, _____ [?] They're told that Kṛṣṇa *prema*, Vṛndāvana *līlā*, _____ [?] harmful for the society. So then how...

Śrīla Śrīdhara Mahārāja: Harmful for the lower, they'll misunderstand that, and go to imitate that. Just as this ghee, the rich dish is helpful to a healthy man. But a diseased person that rich food will kill him. So, it is mentioned in *Bhāgavatam* that if one is not Śiva and he goes to drink poison he's sure to die. So one who's not master of his own self, one who's not a bona fide seeker after truth, if he comes to imitate all these matters physically, in the mental plane, he's sure to die, he'll be destroyed. *'Rudro 'dvijaṁ viṣam*.

naitat samācarej jātu manasāpi hy anīśvaraḥ
[vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam
īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

Even not mentally should one try to cultivate about these supreme pastimes of Kṛṣṇa with the *gopīs*. Even mentally he must not do, indulge in enjoying. If he does it he'll surely have to die. Just as if not in the status of Śiva if he drinks poison he'll surely die. So also, these three qualifications are necessary to come in connection with this.

vikrīḍitaṁ vraja-vadhūbhir idaṁ [ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Śraddhānvito, first faith. What is the definition of the faith? *Kṛṣṇe bhakti kaile*.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished. Nothing is left out if you have faith."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I do my duty to Kṛṣṇa, everything is done. Such *śraddhā*, everything is bad, only Kṛṣṇa is good, and His paraphernalia, *śraddhānvito*. *'Nuśṛṇuyād*. He must learn it from a proper source, not empirically, as in the ascending method he'll go to capture. No possibility of misunderstanding, wholesale, *'nuśṛṇuyād*. But *śraddhānvito*, first qualification is *śraddhā*. Our duty to Kṛṣṇa is the most comprehensive and eliminates everything, every sorts of duty. *'Nuśṛṇuyād* must have the connecting line in a bona fide source, in a bona fide way, *'nuśṛṇuyād*. *Atha varṇayed yaḥ*. And then he will chant about the, he will connect with these things.

'Nuśṛṇuyād atha varṇayed yaḥ, bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ. And he must be in the status of *dhīra*, that he's master of his own senses. *Dhīra*, he's *jitendriya*, he's not a prey to his sense pleasure. That qualification he must have. Three qualifications if present, then he'll come to have connection with his desired, high end of life. Independent of sense pleasure, and must have a good, genuine guide, and he'll have genuine faith that if want for Kṛṣṇa then all else will follow.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...went back. Ha. Ha. Ha. Ha. Felt discouraged? Save yourself and save others. That should be the maxim. Self forgetfulness, is another thing. Self sacrifice and self forgetfulness. What is the difference between them?

The Christian scholars they tell, "Socrates' case is of self sacrifice. And that of Christ is self forgetfulness." Self sacrifice. Both are almost reference to the environment. Self sacrifice, not single, sacrifice for something, a relative term, sacrifice. Sacrifice for which? And self forgetfulness also something like that, for others' cause, to forget oneself for others, for the interest of others. They say that self forgetfulness is higher than self sacrifice.

Self sacrifice may end in *māyāvāda* also, to enter into Brahman. *Viśate tad-anantaram*.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] *[Bhagavad-gītā*, 18.55]

But *Gītā* has given the positive meaning of *viśate*. *Tad-anantaram*. "That in Me." From the misconceived world they enter into the properly conceived world. *Viśate tad-anantaram*. From

self consideration to centre consideration. Centre consideration is called as *tat*, and self consideration that is *māyā*, misunderstanding, self interest, provincial.

Atendriya priti vanca _____ [?]

Kāma, *prema*, just opposite. Kṛṣṇa *kāma*. Centre is not a conception of mere abstraction. That is also positive. What is the effect, that must be in the cause. The effect is the perverted reflection, not proper reflection, not even shadow. Reflection is lower than shadow. Shadow has direct connection...

82.12.26.B

Śrīla Śrīdhara Mahārāja: ...we're suffering from that. That sort of conception, mentality, and we should try to get out of that. Everything mutilated, misconceived, misunderstood, and misused. We're in the midst of that. That is the true position of us. What to do? Hare Kṛṣṇa. Hare Kṛṣṇa. None wants to be a prey of misconception, of mistake. We're hankering after truth, true conception of things. That is our innate way. We can't avoid that, ignore the proper thing. We cannot but be out of mistake, or error, erroneous conception, that is our nature. So from falsehood to truth. And that is in the absolute sense we must accept that, from wholesale false conception to the wholesale true conception. That should be our campaign.

asato mā sad gamayo [tāmaso mā, jyoti gamayo mṛtyor mā amṛta gamayo]

["I am mortal, make me eternal. I am ignorant, filled with nescience, take me to science, knowledge. And I am threatened with misery, guide me towards bliss."]
[*Bṛhad Āraṇyaka Upaniṣad*, 1st *Adhyaya*, 3rd *Brāhmaṇa*, 23rd mantra]

The *Veda* mantram, *Upaniṣad* says, from misconception to proper conception. From nihilism to truism, *asato mā sad gamayo*. And *tāmaso mā, jyoti gamayo*. From darkness take me towards light, from nescience to science, from ignorance to knowledge. And *mṛtyor mā amṛta gamayo*. From dissipation, from finishing, try to go towards light, from death to light. Or from bitterness to sweetness, *mṛtyor mā amṛta gamayo*. From destruction to eternity, or, *amṛtam* means very sweet. From bitterness, misery, to ecstasy. This is our general nature, can't avoid. *Ke*?

Vidagdha Mādhava: Brahmānanda.

Śrīla Śrīdhara Mahārāja: Brahmānanda. He's coming from here, or from land?

Vidagdha Mādhava: No, he's coming from here.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. No letter yesterday in the land?

Vidagdha Mādhava: No.

Śrīla Śrīdhara Mahārāja: Yesterday was holiday, birth of Jesus Christ yesterday. Very appealing ideal, Jesus. Self forgetfulness they say for the good of others. Hare Kṛṣṇa. Remarkable life. Hare Kṛṣṇa. Charming. The basis of theism. He has given the basis, the foundation of theism, that theism is so necessary, so urgent, that we can neglect this life like anything. That is so real, our after life, our real life, our eternal life is so real that we can sacrifice very negligently all the resources of this life. He gives foundation to theistic life. We may not care for any gain of this life for the aspiration of that high life. A strong foundation, neglecting all the aspirations of this life.

"This is negligible. I show you by my example. It's trifle and that is higher and holy. For that, every sacrifice we may make for better gain. My life is to show the standard, how valuable that life, and how negligible this life, abhorrent."

Such examples supply us the basis of the high, sweet after life, eternal life. The soul is there. For soul's interest we can sacrifice the body interest wholesale, neglectfully. That teaching we may get from Christ's example. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Now the question, what is the nature of that after life, spiritual life, the environment of the soul after death? That is the question. God the Father, God the Ghost, and God the Son. God the Son is very near approach to God the Guru. And God the Ghost that is God the Brahman. And God the Father very near to Nārāyaṇa, the creator, the well wisher, near to Nārāyaṇa, something like Nārāyaṇa.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Paramātmā conception has got no room here. Brahman conception, Guru conception, and creator conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. When our first wave went to preach in England, a question came from the, what are they, clergy, churchmen, priests.

"That *mādhurya rasa* is also there within the *Bible*. Somewhere it is mentioned that a section are accepting Christ as bridegroom. Some parable is there, Christ as bridegroom. What is the answer?"

But the answer was given that the son of Kṛṣṇa is not Kṛṣṇa Himself. If we consider that, that is a parable, not in the main teachings of *Bible*, but a partial representation. But still, with His Son, Son of God, that connection, and not with Godhead proper. That sort of *rasa* is found, is explained. Passing through, and not a permanent abode, of consorthood in Godhead, God conception, clearly, in gradation, with all the paraphernalia favourable, *vātsalya*, *sākhya*, *dāsya*, etc. Not in a systematic way has it been mentioned there, only something like a passing remark. No systematic consorthood of the ultimate principle, or absolute, has been provided.

The *smārta* also, they also accept Kṛṣṇa *līlā*. "That Kṛṣṇa He's of course a particular form of conception of Godhead. And Vṛndāvana *līlā* all true, but this side, the Brahman, *sattva-guṇa*, not *nirguṇa*." That is their conception, that Śaṅkara School. Śaṅkara School has also given

recognition for Kṛṣṇa *līlā*, everything, but that is within the area of misconception. Ha, ha. So everything gone there, spoiled. Higher form, only slight misconception is there, but it is misconception. Reality means, plurality means misconception. It is away from the conception of oneness. Their conception of oneness, that cannot but be non differentiated, non specified, one. Just like deep sleep, *samādhi*, that is oneness. And not a systematic one, organised one, not one organism, not a harmonised one.

And harmonised one of the absolute conception is with the Vaiṣṇava School. Here also, Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī. The representation of the whole is that of an organic whole. Panentheism, Hegel also, Panentheism, Perfectionism. The conception of the world, or the conception of the Absolute, is an organised thing. Pantheism and Panentheism. Pantheism is *nirviśeṣa*, non differentiated. But Panentheism is something like *viśiṣṭādvaita-vāda* of Rāmānuja, similar, not same.

Perfectionism, another name, positive, negative, both sides have got its existence, of its own nature. Conditioned and unconditioned, infinite and finite. Infinite is not sufficient alone, finite must be by its side, then it's absolute. The name has been given as absolute, not infinite. Infinite is incomplete. Infinite and finite, unconditioned and conditioned, both consist what is known as absolute. Positive, negative. But more, Brahman and *māyā*, Bhagavān and *māyā*. *Māyā* is a necessary part of Brahman, but in the opposite side, necessary part.

But Mahāprabhu's decision, direction, that not wholly necessary. Without *māyā* also kingdom of Kṛṣṇa can be conceived, in fullest form. But still, it is there in very subtle form, it is *nitya*. But the territory of *māyā* may not exist sometimes, it is possible. The possibility of misconception is eternal, but misconceived world may not be eternal always.

All the prison houses may be abolished, but the possibility of the prison houses remains. But practically prisons may be closed for some moments. But the possibility is that it's eternal, something like that.

koṭi-kāmadhenu-patira chāgi yaiche mare / ṣaḍ-aiśvarya-pati kṛṣṇera māyā kibā kare?

["If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 15.179]

Mahāprabhu says, "One who's master of *crores* of *kāmadhenus*, the milking cows, _____ [?] what will a small she goat do for him?" So *māyā* is like a she goat. And *svarūpa-śakti*, the *līlā*, that is going on in the realm of *bhargo*, the *svarūpa-śakti*. That is full of itself.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

One striking point to be noted. Purity depends on how much it's directed towards the interest of the centre. This criterion we should know very much, with great attention. What is pure? What is the symptom of purity? As much as it is satisfactory to the central cause, purity depends on that. All other conditions are futile. And with as much earnestness we seek that purity, our condition is so much improved. No other law is applicable. If you come to apply your legal sense there it will be redundant. And there lies the position of the *gopīs* in Vṛndāvana. Only *tat paratva*, full attention to the centre, what will satisfy Him. At all risk, it is the greatness of their position there, *tat paratva*, no law, no other consideration. If a second consideration enters there it will deviate my position. *Tat paratvena nirmalam*. Only one criterion, as much as is satisfactorily to the centre.

When Droṇācārya he educated the Kaurava and Pāṇḍava, including Arjuna, he gave training in the *astra* ____ [?] archery. Then there was examination, a test. Once, on a tree, he put an imitation bird on a branch, and asked all his students to aim at the eye of that imitation bird.

First he asked Yudhiṣṭhira. "We want to examine you, how much you've made progress in your archery learning. Try to pierce the eye of the bird put there on the branch."

"Yes." Yudhiṣṭhira was ready.

"What do you see?"

"I see the bird."

"And anything else?"

"Yes. The tree."

"Anything further?"

"Yes. I see all of you."

"Give up your bow and arrow."

He ordered to give it up.

Then in this way others also he called and asked to aim at the eye of the bird.

They say, "Yes, I'm seeing the bird."

"Fix your aim towards the bird."

"Yes, I'm doing."

"What do you see?"

"I see the bird."

"Whole of the bird?"

"Yes, whole of the bird."

"More?"

"Yes."

"The branches?"

"Yes. The top of the tree."

"Then give it up."

Then in this way, trying towards a few more he asked Arjuna. "Arjuna, you're to pierce the eye of the bird."

"Yes, I'm ready."

"Fix your arrow Arjuna. What do you see?"

"I see the bird."

"Nothing else?"

"No."

"Neither tree, or nothing?"

"No."

"The whole of the bird?"

"No."

"What do you see?"

"The eye of the bird."

"And nothing you can see?"

"Nothing I can see. I can see only the eye of the bird. I can't see anything."

"Yes, you throw the arrow."

So such should be our condition, our case. Only satisfaction of Kṛṣṇa, nothing else, His satisfaction. No other thing we shall reckon, we shall see. That is the case with the *gopīs*. Only interest of Kṛṣṇa, nothing is seen, not even the whole world. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Tat paratvena nirmalam*. Gaura Hari. Gaura Hari. Gaura Hari. The interest proper, Kṛṣṇa's interest must be proper, not only in the physical sense. Kṛṣṇa's interest may be apparently put in some other place, then that should be the aim?

As He says to Uddhava. "Uddhava, you're My most favourite. Not even Brahmā, Śiva, My elder brother Baladeva, My Lakṣmī Devī, My body. Even My body is not so favourite to Me as you Uddhava."

So that also should be reckoned. Kṛṣṇa means, what is He? And He's not a stagnant, permanent thing. He's living, He's changing. Where is He? What is His interest? What is His representation, we're to reckon.

Gaura Hari bol. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi.

_____ [?] arrangement of *arcana*, it is mentioned, *ātmānath sevā*. "Whatever is favourable to me, I shall offer to my Lord." That is one type, whatever is favourable to me. "If very sweet I shall give it to Him. And if I know that this is very favourite to my Lord, I shall offer that, and then I take *prasādam*." *Ātmānatha sevā*, and *śāstranath*, whatever the scripture say, announce, that this is very favourite to Him, I shall offer that to Him. Then, another also may be, what I'm asked by my Guru and higher devotees, offer this to Him. Even sometimes neglecting the order of *śāstra* we may have to offer that to Him. *Sādhu*, *śāstra*, *guru vākya*, *cittete koriyā aikya*. So service may be of different kinds, different type. Then there is classification, gradation. How should we serve my Lord? What is pleasing to me, or what is pleasing to Him recorded in the scripture? Or what is suggested by my higher authority, Gurudeva, or senior Vaiṣṇavas?

...

Devotee: When I first came to Swāmī Mahārāja he opened our hearts. And there was some strong element of surrender and trust.

Śrīla Śrīdhara Mahārāja: Surrendering, eh?

Devotee: Yes. That was happening, there was surrender.

Śrīla Śrīdhara Mahārāja: You wanted to surrender to Swāmī Mahārāja? Do you think that you understood him to the finishing point?

Devotee: No. There was one point where I lost faith.

Śrīla Śrīdhara Mahārāja: Then, how did you surrender? As much as you could understand from him, you surrendered to that conception of truth, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All right. Now, what is the difference?

Devotee: I guess I feel, and others feel, I feel in my heart, to be honest...

Śrīla Śrīdhara Mahārāja: What does he say?

...

...as much as you can understand...

Devotee: I feel somewhat cheated.

Śrīla Śrīdhara Mahārāja: _____ [?] that line, that direction. It is happy thing, sincerity. *Hṛdaye nābhya nujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdaye nābhya nujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā,* 2.1]

You have your responsibility of going further as much as you'll be able to understand the path of truth. You should do that, towards the goal, ideal, what you could guess that this is the ideal. Ideal going to this direction, you should sincerely follow that path. And whenever you'll find any difficulty in asserting, having clear vision of the path, very vague, then you're to consult with some friends of the same circle. And with their help, how much you can understand you'll do that. You can't do beyond this. You should do that, not by any elimination from outside. Some deviation to certain extent, slight, we can tolerate some sort of deviation from the friends circle, but not wholesale. Conscience, our inner understanding must have its full choice, and deviation

to the local friends to certain degree, with the spirit of toleration. But our way should be according to our inner voice.

tam eva śaraṇaṁ gaccha, sarva-bhāvena bhārata
tat-prasādāt parāṁ śāntiṁ, [sthānaṁ prāpsyasi śāśvatam]

["O Bharata, surrender unto Him in all respects. By His grace you will attain the supreme peace and the eternal abode."] [*Bhagavad-gītā*, 18.62]

He's there, He's everywhere, He's in my heart also.

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

["O Arjuna, I am situated in the hearts of all souls as the Supersoul, the Lord and Master of all souls. For every endeavour of the living beings in this world, the Lord (My plenary expansion, the Supersoul) awards an appropriate result. As an object mounted on a wheel is caused to revolve, the living beings are caused to revolve in the universe by the almighty power of the Lord. Incited by Him, your destiny will naturally be effected according to your endeavours."] [*Bhagavad-gītā*, 18.61]

He's everywhere. Only I'm to connect with Him to set my ego aside, and search for Him. That is the main capital of a *sādhu*, a pious man, a devotee. I want Him. He's everywhere. One may be sympathetic, He's eager to deliver me from this mud, into His domain. I'm earnest in my search, He's also not cold. He's more earnest than me, to get me back in His domain, in His family life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

And I'm not going for any research in the objective world of matter, but I'm going to the super consciousness area. Superior consciousness, superior love, superior sympathy, superior sentiment, feeling. My path is towards that. We should not be cowed down by the adverse circumstances. God helps those that help themselves. If we really want to help our self, then He's there. He'll come with a thousand times eagerness to save me. I'm not going towards any dead matter. He's an affectionate friend, father, guardian, heart.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: For a long period I did not feel Kṛṣṇa coming to touch our lives.

Śrīla Śrīdhara Mahārāja: Of course. Patience.

utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt

saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

In *Upadeśāmṛta*, according to the advice of Mahāprabhu, Rūpa Goswāmī has given this *śloka* to us. What should be our fare for the journey, the capital for the journey? *Utsāhā*, enthusiasm. *Niścayād*, some sure faith. *Dhairyāt*, patience. *Tat-tat-karma pravartanāt*, perseverance, perseveringly going on doing those very programmes that is *śravaṇa*, *kīrtana*, etc. What is mentioned for us to do, required of us to do, go on with that program, *pravartanāt*. *Saṅga-tyāgāt*, and we must leave the opposite association, anti God association. And *sato vṛtteḥ*, we shall try to accept the sentiments, feelings, the nature of souls of the high. So *sato vṛtteḥ* means we shall try to associate with the *sādhus*, the devotees, and give up what is anti devotion. We must continue this program to infinite, and thereby we shall find Him everywhere, in them.

If I withdraw from them I'll see darkness, _____ [?] if we follow the real path. If we stop it will seem to be horrible for us. So unconsciously we'll enter gross domain.

It is the nature of infinite. Sometimes He'll seem to be very nearer, close by. Sometimes it will be seen, "Oh, am I making progress in the wrong direction?" Then next moment again, "No, no, I'm all right."

The play of Him on the background. So many things may come. Always, the association of the genuine devotees, that is the most important factor. In the absence of that the scripture, the words, thoughts of the devotees. That is our solace, consideration, capital, everything, hope. Holy books and holy persons. And we must think that we're infinitesimal, and we're going to have infinite.

The real *sādhu* is a concrete thing to us. Everything almost abstract, but a *sādhu* is a concrete thing. In his heart we shall find the existence, the feelings, surcharged with God consciousness. That is something tangible. We can talk, we can converse with each other. That will seem to be something tangible. Otherwise almost everything abstract. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: I also see my mind is continually disturbed by the existence - I mean I'm nothing myself - but to see pseudo *sādhus*. My mind is disturbed to see what I consider pseudo *sādhus* representing Kṛṣṇa and Kṛṣṇa's teachings, like what I see at ISKCON.

Śrīla Śrīdhara Mahārāja: Then you pray to Him as much as you can to get real help of a real *sādhu*. "Please give me that way."

Kavi sri caitanya more kavi dayal kavi ani vaibha vaisnava pada sraya [Raghunātha Dāsa Goswāmī?]
kavi sri caitanya navi koi vrindaya kotavi pay na vaisnava padachaya [?]

"When such grace will be granted from the high that I shall get the company of a real *sādhu*? A real friend I shall get on my way to the goal?"

That is a great thing, capital, to have a partner, on the way towards divinity. A friend of equal interest as company, that is a great achievement. Nitāi Gaura Hari bol.

And sometimes you'll look to the negative side. If I leave this campaign, then with what I'm to be satisfied? This mortal world? Should I aspire after that? No, no, no, never. So whether I get or not, I've no other alternative but to go forwards to the Lord of my conception. I can't go back. Ha, ha, ha, ha, ha. Because all...

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Śrīla Śrīdhara Mahārāja: ...can be satisfied with those of mortal world. I must seek the truth internally. Happiness. Virtue is its own reward. We shall be virtuous, that does not mean that something else. Virtue is its own reward, that I'm in the real path of searching the truth, that is its own reward. With this capital we must go forward. Can you follow?

Devotee: Yes, goodness for goodness sake.

Śrīla Śrīdhara Mahārāja: I'm searching after truth, eliminating falsehood, dismissing sense of falsehood. That is the reward, virtue is its own reward. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I find myself and many of Swāmī Mahārāja's disciples who have left ISKCON have tremendous difficulty trying to...

Śrīla Śrīdhara Mahārāja: According to your sincere conscience you will choose your companions. What can one do other than this? A sincere seeker of the truth can only do that. According to his own choice of conscience he will associate, find out, select association.

Devotee: It's so hard to regain *sādhana*.

Śrīla Śrīdhara Mahārāja: No other alternative, otherwise I must be a cheater of myself. Near to my conscience I shall select my association who'll be able to help me on this long journey. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! And selection only search after truth, that must have the first consideration, not any other thing, that I'll get some name, fame, or money, or power. All these things must not come in consideration when we're searching a real companion. Only the truth, not for anything outside, capital, or temptation, or wealth. *Anyābhilāṣa*, *karma*, *jñāna*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā*, 19-167]

Neither power, nor rest, idleness, nor any fleeting desire, trifle things. Neither trifle acquisition, nor an organised acquisition, or idleness or salvation that enters into zero, to be reduced to be zero.

Nitāi Gaura Gadādhara. Nitāi Gaura Hari bol! Nitāi Gaura Gadādhara. Advaita. Śrīvāsa.

Devotee: When a devotee notices, how does he rid himself of weeds that have crowded his creeper?

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: Once a devotee realises certain weeds that have surrounded his creeper of devotion, so how does he make progress and strength to overcome such weeds?

Śrīla Śrīdhara Mahārāja: By self analysis, from time to time, he'll find out whether he's being misguided by any other ulterior motive, thing. Self analysis, and what are they?

atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra*, eating more than necessary or collecting more funds than required; (2) *prayāsa*, over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa*, talking unnecessarily about mundane subject matters; (4) *niyamāgraha*, practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga*, associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyaṁ*, being greedy for mundane achievements."] [*Upadeśāmṛta*, 2]

These six are detrimental to devotion proper. In *Upadeśāmṛta*, just as before I told that this is contributing to devotion, and this will diminish the devotion.

Atyāhāraḥ means whatever we get to collect that, and to also feed one's own self for feed, fat. Not only by this food, but whatever I get I want something, I want a portion of that thing, not that temperament.

Prayāsaś ca, in Bhaktivinoda Ṭhākura's Bengali translation of this there is *viṣaya prayāsa*, for some false errand, enthusiastic attempt for some undesirable, false scent, *prayāsaś ca*.

Prajalpa, and the slackness in the mind, and to discuss anything and to enter into the discussion of anything and everything. One may read the newspaper, the present topics, the war topics, and some other unnecessary things which happen around. To abuse the reins of our self-control and to allow to enter into the discussion of anything and everything outside what we get, *prajalpa*.

Niyamāgrahaḥ, and to give extra attention, abnormal attention to any particular rulings. Rulings are always meant for some stage, and after passing that stage that ruling is no longer applicable to me, another ruling I shall have to mark. So in particular, just as suppose in the Ekādaśī day we must fast, wholesale, without taking any drop of water, to be very much firm to such ruling. The general rule is I must keep my body fit for the service of the Lord. So to take something, some water, at least some *saṅkalpa*, I must not be very strict, over strict to a particular rule, ruling, so that the general law will be hampered, *niyamāgrahaḥ*.

Jana-saṅgaś ca, and to be very approachable to the public persons, for politics, sociality, this and that, the poor feeding, all these. So many conceptions of ideal are there all around, and to allow to be chased, or to be captivated, captured by them, *jana-saṅgaś ca*.

Laulyaṁ ca, and *laulya* means the very softness of the nature. Whatever I get I want to note that. I'm going to the market and something is, 'Oh, everything is trying to capture my attention.' So many things, hundreds of things we find, and if anything and everything comes to capture my attention, that is *laulya*, weakness of the heart, or weakness of our promise, or our object of life. Whatever I find I engage myself in that. In the market, or anywhere and everywhere, everything is attracting my attention. We must save ourselves from these natures.

atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati

And,

utsāhān niścayād dhairyāt, tat-tat-karma pravartanāt
saṅga-tyāgāt sato vṛtteḥ, ṣaḍbhir bhaktiḥ prasidhyati

["To endeavour for spiritual life with enthusiasm, to be certain that the Lord will give His Grace, and therefore to patiently continue to render devotional service. By following the practices prescribed by the saints, to give up the company of those who are averse to devotion, and to tread the path which has been chalked out by the true Vaiṣṇavas; these six practices will go a long way to help us be successful in our spiritual life."] [*Upadeśāmṛta*, 3]

...increases, and here it decreases, decrease and increase by these practices. And also there are some others.

vāco vegaṁ manasaḥ krodha-vegaṁ, jihvā-vegam udaroprastha-vegam
etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīṁ sa śiṣyāt

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

Vāco vegaṁ, not to get control over our speech, our speaking nature. Anything and everything I speak, and then I repent. "Why did I say so? I should not have told that thing, only to pain the heart of that gentleman." *Vāco vegaṁ*. When the force comes from within to say something I can't control. I may abuse a *sādhu* also sometimes straight forward. "I'm straight forward, I can say anything and everything to anyone and everyone." And that should not be. We must try to control our, the force coming out in the form of speech, talk. We must have some control, balance. We shall try to keep up the balance of our mind.

Manasaḥ, mental waves, sometimes some idea, the rush of some idea overtakes me and manipulates me to anything and everything.

Then, *manasaḥ krodha-vegaṁ*, I abused someone. Or by pressure I used to take something which may not be proper diet to me, out of greed I took something, or I took something more, what was not necessary for my health, so *krodha-vega*, these rough speeches.

Jihvā-vegam, what is very tasteful, I'm a servant to that, slave to the tastefulness. Whatever is tasteful, it may be detrimental to my health, but I cannot control my tongue. I shall try not to be a prey to my tongue, the slave of my tongue, *jihvā-vega*.

Udara-vega, to feed more. *Jihvā-vega* means what is palatable to the tongue, and *udara* means to feed ones own full belly. Otherwise we think, "No, I've not eaten." What is necessary that sort of food we should take, and that amount of food we should take, what is necessary to keep up the health, *udaroprastha-vegam*.

Then ones earnest desire to be united with the, for the men the women, for the women the men, that is also a great tendency within us. We should try to check that sort of tendency. That is mental, that is not even in the soul, that is only in the mind, and that is the worst cause of our wandering in this world. Even from the tree to the demigods this sort of tendency is flowing, and we must be cautious not to be prey of such flow. It is a universal and very powerful flow, and we shall try our best to keep aloof from the flow of that plane as much as possible.

Etān vegān yo viṣaheta dhīraḥ, one who can control all these animal tendencies, *sarvām apīmāṁ pṛthivīṁ sa*, he can control the whole world. *Pṛthivīṁ sa śiṣyāt*, one who is master of his own self, his own mind, he can be master of the world. Otherwise, in other words, whatever he likes he can do. He can make fair progress towards his ideal.

All these things are recorded for our benefit and caution, in *Upadeśāmṛta*, that was given by Mahāprabhu through Rūpa Goswāmī to us in details. We shall be very much cautious about all these animal tendencies within us. We are rather slave to them. These different types of mentalities, they're masters, and I'm their slave. And we must be independent of all these masters.

kāmādīnāṁ kati na katidhā pālitā durnideśās
[teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye]

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.16]

These are my lords and they're using me as their slave, and such a helpless life I'm leading here. In the name of a human being I've got so many shameful tendencies within me that an animal also may not come to that lower standard. So this is our, if with self-analysis, our real nature will be like this, shameful nature within. The enemies are within, not outside. And again within that the Lord is there in the heart, the conception, the rein, the kingdom of Lord again more deeper. So we've got that consolation and hope and prospect. More powerful, the agents of the Lord. Only we must give a bond and try to keep up our promise. Then the help will come from that deeper plane and will drive away all these superficial enemies that are dancing like demons on the surface of our mind. They must be driven away. And help will come from within if we seek, if we cooperate, if we invite them really. Then those *sādhus*, the agents of the Supreme Lord will come and drive away all these things. These demonic demonstrations on the surface of the mind will be driven forever. And we'll have happy engagement in the service of the Lord. We'll be free from all these demonic masters. That is not a cheap gain, achievement. Gaura Hari bol! Nitāi Gaura Hari bol!

Vidagdha Mādhava: The process is to recognise the defect and then to pray to Paramātmā?

Śrīla Śrīdhara Mahārāja: Yes, Paramātmā, to Guru, that is more, to Guru and the devotees. To Mahāprabhu, Nityānanda Prabhu, Kṛṣṇa. To pray to Nityānanda Prabhu, that should be most fruitful. His incarnation is meant only for the fallen. Easily we can get His help, Nityānanda Prabhu, the chosen Lord of the fallen, Prabhu Nityānanda. Guru Nityānanda. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: Guru Mahārāja, there's one story in the *Bible* where Christ is hearing complaints from the Pharisees, from the priests. They're complaining his disciples are not following certain regulations, certain observances, some austerities. So Christ told them, "When the bridegroom is present the wife is not required to fast."

Śrīla Śrīdhara Mahārāja: Not required to?

Vidagdha Mādhava: Fast.

Śrīla Śrīdhara Mahārāja: That means that is for service. We must take, the service is all important, and fasting is not the end of life, service is the end of life. And when service is there and we shall take food properly, anything and everything, to keep me fit for the service. So this

analogy means that. That mere austerity has no value. Austerity which is necessary for the service, for the positive engagement, that sort of austerity, withdrawn from the evil to make fit for our attempt towards positive. So austerity is not its own object. So austerity is withdrawal from the negative side. Service is all important, so *yukta-vairāgya*. For the proper service, whatever will be necessary we should take that much from the fund of Kṛṣṇa. Everything belongs to Kṛṣṇa, and we must take food, clothing, whatever is necessary as much as to satisfy Him.

The *gopīs*, not only in the case of food, but in the dress also. What Kṛṣṇa likes, they will dress in that way. That is not luxury. Otherwise it will be luxury to satisfy our own self or other persons. But it must be regulated to one aim, what Kṛṣṇa likes. Their dressing means according the criterion, the liking of Kṛṣṇa, they will dress and not rich and not poor. They're not servants of poverty or wealth, well to do, but servants of Kṛṣṇa's sweet will.

So here also, the meaning goes to that side. The bridegroom is there, to serve, to satisfy him, that is the general duty of the wife. So wife must not go to practice austerity. She will take sufficient food so that she may be well fit for rendering the greatest service to her lord, analogy, the value of analogy.

Vidagdha Mādhava: But after the bridegroom has gone...

Śrīla Śrīdhara Mahārāja: Bridegroom, naturally in *viraha*, *vipralambha*, when they're in *viraha*, *vipralambha*, they won't like to feed then, not to dress then, it is natural. Always feeling the pain of separation. So not well feeding, and well dressing, and any other things are palatable to them, to a chaste lady, labour.

The Lord is Kṛṣṇa. In His presence to satisfy Him we shall do anything and everything. Whatever we feel as necessity, freely we shall tackle that. But when He's absent then we cannot but be in a repenting mood. In a repenting mood nothing will be tasteful to us, all these things, a natural thing. *Viraha* and *milana*, the *milana*, the union is joyous, and the separation is sorrowful, painful. But it is applied in the ordinary case and we apply in the case of Kṛṣṇa, the only Lord of the soul. The Lordship is not to be located anywhere and everywhere. But He's the only Lord of our heart. And for His satisfaction we shall do anything and everything, for His satisfaction. For the least satisfaction of Him I shall do anything and everything freely. But when He's not here then everything is dark to me. I can't see even, I can't hear even, I can't go, everything. The movement also being stopped, it may be, according to the position.

He'll be engaged deeply in abusing his own fate. "I'm such a distressed, ill-fated person. Kṛṣṇa has deserted me." In this way he'll enter into abusing his own self, his own fate. What to speak of taking food, and the dressing, and going on a pleasure trip, all these nonsense in heart. It is like that.

Here also the practice in *varṇāśrama*. When the woman has got her husband she's allowed to take food and dress in any way she likes. But when the husband dies they generally practice austerities. Because that serving connection.

When you're supplying service to Kṛṣṇa you're thriving in your trade. You can spend money amply. But when no demand of that side the markets stand still. Market not current, so you cannot spend your money like anything. You must be miser because the market's closed, no transaction. The consumer is there and you're to supply for His consumption. So you can handle

anything and everything profusely, and at the same time in the intermediate position you are also, can enjoying all these things, indirectly.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

At the cost of Kṛṣṇa, His servant. He's not bankrupt, but His connection, that is all in all, everything. So austerity is not a thing which is much recommended, much valued, in the *sampradāya* really, in the ideal. But as long as we're not in the Kṛṣṇa conception that He's the only enjoyer, as long as *we* are enjoyers, so we're to control. And not control from the negative sense, by fasting and penances, but by Kṛṣṇa *prasāda*.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
[ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi]

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

By the positive engagement, by taking *prasādam*, in both food, clothing, everything. Everything we must try as remains of Kṛṣṇa. Anyhow to intense our connection with Kṛṣṇa, that is what is necessary, that is positive. And by negative, if we try by negative means then again with greater interest we'll be prey to the reaction. _____ [?] No.

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
varjayitvā tu rasanaṁ, tan nirannasya vardhate

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]

[*Śrīmad-Bhāgavatam*, 11.8.20]

By controlling other senses we cannot really control them all, until and unless we control our tongue. The tongue is the key point, and if we can control the tongue, then all other senses are automatically controlled. And how to control the tongue? If we abstain from food, the tongue, that will increase, the tongue's capacity, tendency, will increase to taste more. Then how to control? You can control all your senses by abnegation, negative side, but with the exception of your tongue. If you go to control the tongue from the indirect direction, the appetite of the tongue will more and more increase. And until and unless you can control the tongue, whenever tongue will begin taking food, all other senses will be ruined, eliminated. Then what is the solution? Only to take *prasādam* of Kṛṣṇa and thereby to control the tongue.

śarīra avidyā-jāl, joḍendriya tāhe kāl, jīve phele viṣaya-sāgore
tā're madhye jihvā ati, lobhamoy sudurmati, tā'ke jetā kaṭhina saṁsāre
[kṛṣṇa baṛo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi

sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāko caitanya-nitāi]

[O brothers! This material body is a network of ignorance, and the senses are one's deadly enemies, for they throw the soul into this ocean of material sense enjoyment. Among the senses the tongue is the most voracious and uncontrollable; it is very difficult to control the tongue in this world.] [O brothers! Lord Kṛṣṇa is very merciful and has given us the remnants of His own food just to control the tongue. Now please accept that nectarean Kṛṣṇa *prasāda* and sing the glories of Their Lordships Śrī Śrī Rādhā and Kṛṣṇa, and in love call out, "Caitanya! Nitāi!"]

Very hard to control the tongue, and that is the key point. *Kṛṣṇa baḷo doyāmoy, koribāre jihvā jay, sva-prasād-anna dilo bhāi*. So Kṛṣṇa has graciously sent His remnants, and you take. "Oh, this is the remnants of Kṛṣṇa." And that will control the tongue, taste towards Kṛṣṇa *prasāda*, and all other senses will be automatically controlled, the *Bhāgavatam* says. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

...problem not yet solved, fully, is it not? Some talk with you. Make some engagement and some free talk, and then definite, accordingly, considering the circumstances, and with some restrictions it may be applied. Then I shall have to ask some questions and then I can give my final verdict. In which way and how restricted way we can utilise our capacity for the service of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

...everything for His service, that is very laudable. But some restriction for some particular case and that may be considered and fixed, what sort of restriction and how much. That may make my position safe and not risky.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Question?

Devotee: Yes Guru Mahārāja. I have heard in my readings that Kṛṣṇa's will, the will of Kṛṣṇa, consorted with speech, or *śabda-brahman*, which formed the seed which became Brahmā.

Śrīla Śrīdhara Mahārāja: Hmm? What do you say? Will of Kṛṣṇa combined with...

Devotee: Consorted with the *śabda-brahman* and then became the seed which later became Lord Brahmā.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa's will, will generally represented by Baladeva, energy, will, at the back of every existence. Will, thinking, feeling, willing. Willing is a fine energy which supplies for the existence of everything. So Kṛṣṇa's will, that is the root of everything, but that will is not temporary, but it is eternal. So the appearance of everything is also eternal, coexistent with Kṛṣṇa. That is, at the back the existence of everything there is the will of Kṛṣṇa. And more explicitly known as Baladeva, willing. Thinking mainly representing Kṛṣṇa, and feeling representing mainly Rādhikā, *hlādinī*, sentiment, emotion. And thinking mainly representing Kṛṣṇa. All inter-mixed, but the principal nature is like that. So the will of Kṛṣṇa, that is Baladeva's

sandhīnī-śaktī. That is at the back of everything, to support, maintain its existence. So not only Brahmā but everything. Will, thinking, feeling, willing, *sat*, *cit*, *ānanda*, *satyam*, *śivam*, *sundaram*. *Jñāna*, *bala*, *krīyācara*, in *Upaniṣad*. _____ [?] *Jñāna*, *bala*, *krīyā ca*. *Jñāna* - Kṛṣṇa, *bala* - Baladeva, and *krīya* means *vilāsa* - Rādhārāṇī, these three aspects of the one *advaya-jñāna*, Absolute. In this way we're to understand.

Not only Brahman, Vaikuṇṭha, etc, Vṛndāvana, Goloka, everywhere, the energy, the highest principle from which energy is coming, that has generally got recognition as Baladeva. And here, Nityānanda, in Navadwīpa. And Navadwīpa has also got representation eternally in Goloka, in one part. Vṛndāvana and Navadwīpa of same value. One is pastimes within a group, and another place, in Navadwīpa, it is being distributed to the fallen. That is the difference. *Rasa*, the ecstasy, is of the same value. One is distributing, offering to others, another which is enjoyed among a particular group, selected, that is in Vṛndāvana, *mādhurya-rasa* and *audārya*. And the gist is the same in both the places. The quality of the ecstasy, that is equal rank, equal value, generally, but here with a tinge of magnanimity. Kṛṣṇa.

Devotee: In Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: And in *māyā*, this area of *māyā*, misconception, the Baladeva's perverted reflection is Mahādeva, Śiva, the master of *māyā*. What do you say?

Devotee: That you explained that Vṛndāvana Dhāma and Navadwīpa Dhāma, they're in Goloka. So I'm wondering, where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Goloka means full-fledged solid circle, Goloka, like a football, Goloka, solid circle, full-fledged representation of the whole. That means Goloka. And Vaikuṇṭha hemisphere is representing half of the Goloka, because the measurement by the *rasa*, two and a half we find in Vaikuṇṭha. A straight angle...

82.12.27.B

Śrīla Śrīdhara Mahārāja: ...from the centre, all sides, flowing from the circumstance, as if we have to say, that is, it is infinite in character.

Devotee: So where is Ayodhyā Dhāma?

Śrīla Śrīdhara Mahārāja: Ayodhyā Dhāma, between Vaikuṇṭha and Dvārakā. The *vātsalya-rasa* we find there, more than Vaikuṇṭha. Then again we're to go to Dvārakā where more developed form is this, *bahu-vallabha*. Here Rāmacandra is approachable in *mādhurya-rasa* only by Sītā Devī, none else. But in Dvārakā, *bahu-vallabha*, it is distributed to many. That opportunity is given to many, that opportunity of service of that particular type, *bahu-vallabha*. Then from there to *mādhurya*, then from *mādhurya* to Vṛndāvana, Gokula, Nandagrama, Vṛndāvana.

Devotee: But is there an eternal planet called Ayodhyā? Where is it situated?

Śrīla Śrīdhara Mahārāja: Vaikuṇṭha is situated where?

Devotee: Beyond the Virajā.

Śrīla Śrīdhara Mahārāja: That is a part of infinite conception. Ayodhyā is also like that. Dvārakā, in the midway from Vaikuṇṭha to Goloka, *vātsalya-rasa*, the *janma-līlā* of the Lord is there. The service in *vātsalya-rasa* is found there in Ayodhyā first, but not in Vaikuṇṭha. In Vaikuṇṭha, no parents of Lakṣmī, neither of Nārāyaṇa, so no possibility of service in *vātsalya-rasa*, filial affection. That is to be found if we go more deeper, we shall find Ayodhyā. The *vātsalya-rasa*, the service as a son, the sonhood is found there in Ayodhyā first. And the consorthood is found, husbandhood is found in Dvārakā.

According to the measurement of the *rasa* we're to measure the ecstatic supremacy. That is the criterion to measure the development of the theistic substance. More gracious to extend us service of new characteristic. Service, that *vātsalya-rasa* service, that opportunity not found in Vaikuṇṭha. But if we can go deeper, then we shall find the opportunity of serving the Lord in *vātsalya*, or filial affection, is found, it is something more. Here, the land of enjoyment, the land of exploitation, and there, rendering service, dedication. So the scope of greater dedication of the devotee is found deeper of Vaikuṇṭha, or higher, as you like to say, and there we find Ayodhyā. The Lord is more gracious there, more kind, benevolent, to accept His filial affectionate service from us. Greater chance has been granted there in Ayodhyā. Then again if we can go further we shall find that in Ayodhyā, only wife's service is limited to Sītā Devī only, alone. But in Dvārakā, thousands of queens, they can render service to the Lord in a more sweeter way, in Dvārakā, *bahu-vallabha*. Here, *eka-patnī-vrata-dharo*, Rāmacandra.

[eka-patnī-vrata-dharo, rājarṣi-caritaḥ śuciḥ]
[sva-dharmaṁ gṛha-medhīyaṁ, śikṣayan svayam ācarat]

[Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behaviour for everyone, especially for householders, in terms of *varṇāśrama-dharma*. Thus He taught the general public by His personal activities."] [*Śrīmad-Bhāgavatam*, 9.10.54]

And there, *bahu-vallabha*, opportunity has been allowed to numerous in the service of *mādhurya-rasa* there, in Dvārakā. *Bahu-vallabha*, more gracious, more liberal, more generous, to allow service of Him in a different, sweeter form. In this way we're to understand the greater nature of the Absolute, greater aspect of the Absolute, more generous and higher to us. And that is enhanced in Vṛndāvana to the *gopīs* in the form of *parakīya*, crossing all the existing laws. Relationship with every atom is with the centre. He gets the supremacy over everything, society, scripture, and any other formality. It is Absolute, the connection, the connection with Him is

Absolute, not depending on anything else. It is to be found there. But everything must be in a form of service, not of enjoyment here, then they will be *sahajiyā*. That is a reactionary of the worst type. South pole, north pole and south pole, such difference. One absorbed with vision in the centre and another in the last extremity of the extended position. Atom centred, atomic, and Absolute, atom centred and Absolute centred, opposite. Extreme localism and there the highest universalism. The difference is of the greatest difference.

Devotee: So Guru Mahārāja, the understanding that I have is that there is a River Virajā, that there is a material world and beyond that the River Virajā, the river that separates the material world and spiritual world, Virajā.

Śrīla Śrīdhara Mahārāja: Virajā, yes, Virajā. Material world means the world of exploitation, and it ends in Virajā. Exploitation vanishes there in Virajā. And then, Brahmaloka, the soul proper, without its innate nature, only cover of the soul, something like, Brahmaloka. And then, Śivaloka, there the peeping of the service, very slight beginning of serving temperament in Śivaloka. Then, Vaikuṇṭhaloka, there is some sort of serving, restrained, as well as half, not full, in Vaikuṇṭha. And then, a little more in Ayodhyā, and then, from there, in Dvārakā, then in Vṛndāvana.

Devotee: So, we hear that in...

Śrīla Śrīdhara Mahārāja: We find the highest position in Rādhā-kuṇḍa, very fine development there, gradual in Vṛndāvana also degree of development. And we're told that Kṛṣṇa is wholesale open to play, to finish, in Rādhā-kuṇḍa. *Sankucita prasāda*, the fullest extension, fullest expansion is found in Rādhā-kuṇḍa. The highest generosity of giving Himself to the servitor. The servitors get in Rādhā-kuṇḍa the opportunity of service to the fullest extension, highest degree.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 8]

According to Mahāprabhu, Rūpa Goswāmī is writing this *śloka*. The gradation, how it develops, the opportunity of service in quality, how developing in Vṛndāvana area. Unreserved, His fullness is found in Rādhā-kuṇḍa to accept service, Kṛṣṇa. In other places also, but a little narrowed. But

wholesale open, He's found there only, and amongst the most confidential class, section. The most confidential section only found in Rādhā-kuṇḍa, Rādhārāṇī's own special group, confidential group. There, Kṛṣṇa is open wholesale. In other places more or less reserved, reserved, reserved. Service begins from Vaikuṇṭha, from Śivaloka, Vaikuṇṭha, and it reaches its zenith in Rādhā-kuṇḍa. Very subtle thing, we're to attend.

Yuta mali sece nitya śravaṇa-kīrttana-adi-jale [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152 & 155]

The devotional creeper will reach to that stage. But here, the owner of that creeper in his heart he will pour water into the root of the creeper. What is that? *Śravaṇa-kīrtana-nityadi*. These practices are in the background and overhead, and we must try to nurture the creeper from our level, by watering, etc. That is *sādhana*, *śravaṇa*, *kīrtana*. Culturing about Kṛṣṇa, cultivating with *sādhu-saṅga*, *sat-saṅga*, *saṅkīrtana*, *nāma-saṅkīrtana*. Then the Śrī Murti *ārcana*, then Vaiṣṇava *sevā*, Guru *sevā*, service of Gurudeva and Vaiṣṇava. These duties we shall try to perform, and internally our aspiration will rise up and up and up. And one day will come when by the association of that creeper we shall be taken over, taken up to that stage, but not hurriedly. Automatically, naturally, we should be taken there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: How is it that just by bathing in Rādhā-kuṇḍa, just by taking the water of Rādhā-kuṇḍa, that we can get the benefit of developing one day that love for Kṛṣṇa?

Śrīla B.R. Śrīdhara Swāmī: Rādhā-kuṇḍa, Rādhārāṇī represented as liquid. So to bathe in that is to transform one's self wholesale and identify with the interest of Rādhārāṇī and nothing beyond. To take bath in the solution representation of Rādhārāṇī, that means to be converted wholesale Rādhā interest, not beyond that. No trace of existence beyond the interest of Rādhārāṇī, is what it means to take bath in Rādhā-kuṇḍa, the interest of Rādhārāṇī wholesale transformed.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

The highest fortune is there. No tinge of selfish interest but wholly identified with Her interest. That category, or that cata [?] of loving service. Wholesale transformation is Her interest and not a tinge outside.

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Devotee: I have heard that Brahmā, after austerity, and consorting with Vakdevī, or Icha śakti, that the...

Śrīla Śrīdhara Mahārāja: So you talk of Brahmā not Brahman?

Devotee: Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā is personal and Brahman is impersonal.

Devotee: Yes, personal Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā, there will be one occur, Brahmā.

Devotee: Yes, Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā, you're talking of him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Brahmā, he's represented as *karma-miśra-bhakti*, representation of *karma-miśra-bhakti*, the creator and master of this world of exploitation. Through him this *brahmānda*, this material world is created through him, and he's in charge of the whole interest of this created, material world. That is Brahmā. And he's a mortal being, Brahmā, he's a *jīva* soul. The first Brahmā, first creator was represented by Nārāyaṇa Himself, Puruṣāvatara Himself. But other Brahmās are generally recruited from *jīvas* according to qualification. If one *jīva* can perform this *varṇāśrama-dharma* purely for a hundred births then he can become a candidate for Brahmā's position.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti [tataḥ paraṁ hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

Hundreds of births if one *jīva* can perform this *varṇāśrama-dharma* satisfactorily, then he becomes fit for the position of a Brahmā, he's *jīva*.

And Brahman is another thing, Brahman, Virajā, Brahman, that is another thing. The most subtle conception of matter or material existence is Virajā. And the most distant conception of the spiritual existence is Brahman, meeting together, both marginal. Hare Kṛṣṇa.

Devotee: So after Brahmā performs austerities, I've heard that the *jīvas* enter a *vasana maya deha* [?]

Śrīla Śrīdhara Mahārāja: Who?

Devotee: The *jīvas*, they enter into a *vasana maya deha* stage.

Śrīla Śrīdhara Mahārāja: *Jīvas*, there are so many *jīvas*, there in Brahmaloka. Brahmā is qualifying himself to take the charge of looking after this development in the negative side with the *jīva* and their administration. But Brahmā is not the cause of the *jīvas* coming into this material world. He's not party, he's not responsible for the connection of the *jīva* soul with the matter. He's only an administrator with some charge.

Devotee: Does he give the *jīvas* breath?

Śrīla Śrīdhara Mahārāja: System, to look after, how from Brahman *jīva* is coming to this world, what gradation, mainly the administration he's looking after. But the cause of coming to this world is *jīva* himself. Brahmā is not the cause. Creator means he watches and helps the development in the material world, creation, *rajа-guṇa* means creation. The civil department has attached that this culprit must get this sort of punishment. And the man is brought into the jail, in the prison house. And the jailer's duty is to take the charge of the man from the outside department and to put in his function. "Go there, and this is your punishment, carry out this." All this within the prison house. The jail superintendent. His creation means the development, to obey the order according to the civil department to engage them in this. Gave them engagement, engage them in the practical activity of the punishment. Something like that. He's sent into *brahmānda* and he's connecting them with the particular cell. "You remain here, get these blankets, take here food, and go and do your duty there. And if you can't do you will be punished in this way." All these practical transactions in his hand.

Devotee: When the *jīvas* are born into the material world, does Brahmā give them breath?

Śrīla Śrīdhara Mahārāja: Brahmā is not the cause.

Devotee: He's not the cause.

Śrīla Śrīdhara Mahārāja: He can give the necessary shape of development, making arrangements. "Do this, do this, do this, as you deserve." He's not master. Responsibility is with *jīva*. The *jīva* is the culprit, and he's found by the judicious department and then he's sent to the, to Brahmā. "Give some engagement in your *brahmānda*. Begin with this, and gradually developed in different departments. If you don't work carefully, if you do anything wrong, you'll be punished in a more severe way." All these things may come under the consideration of Brahmā, the creator of this world.

Actually, none is creator but the Lord, Nārāyaṇa. The creator of this world, that means according to the quality to give some engagement actual form in the material way, according to his deserve. As he deserves, so to give something according to his necessity, that is Brahmā. Brahmā is an ordinary *jīva*, in an officer class, and not responsible for the connection of the *jīva* with this material world. He's to carry out the order how to connect a culprit *jīva* in this world and to give engagement in this way, the outer show. But it is earned by *jīva* himself by his own intrinsic free will. Even the Lord is not interfering with the free choice of *jīva*. *Jīva*, for the suffering in this material world, *jīva* is responsible himself.

Devotee: Guru Mahārāja, what is meant by the *unmukhini vṛti* of *prakṛti*, our relationship with *prakṛti*? For the *bhakta*, *prakrti* is...

Śrīla Śrīdhara Mahārāja: I don't follow. *Prakṛti* means nature.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: What do you want to say?

Devotee: So I've read in the *Upaniṣads* that for a devotee, they're the helping hands of *unmukhini vṛti*. I don't know what that means.

Śrīla Śrīdhara Mahārāja: *Unmukhini vṛti* of *prakṛti*.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Then, *unmukh* towards what? *Unmukhini vṛti* towards?

Devotee: Towards Kṛṣṇa, that this helps one reach perfection of life.

Śrīla Śrīdhara Mahārāja: *Prakṛti* means here nature, the internal nature of *jīva* soul towards Kṛṣṇa. That may come from *sukṛti* by the association of the Kṛṣṇa *bhakta* it may develop. First by *ajñāta-sukṛti* then by *jñāta-sukṛti*, and then it becomes *śraddhā*. *Unmukhini vṛti*. *Vṛti* means nature of patient, tendency towards Kṛṣṇa. And that may come, that is the contribution of the *svarūpa-śakti*.

The most internal nature of the most original plane is such, to draw everything towards Kṛṣṇa. That is the most fundamental plane, most subtle plane, everywhere. Just as ether is all pervading. In every atom of matter the ether is present. In this way the most fundamental and most fine element is Kṛṣṇa *unmukhini prakṛti*, Kṛṣṇa *śakti*, that everything is drawn towards Kṛṣṇa. That sort of fine flow in the deepest plane everywhere. And that is the most spacious, powerful, the innermost force, or tendency, in the whole world. The deepest plane is like that. Fundamentally it is drawing towards Kṛṣṇa, attracting, attraction of Kṛṣṇa. Everything is attracted towards Kṛṣṇa. That is the deepest and finest and irresistible nature everywhere. Kṛṣṇa *unmukhini prakṛti*, the flow is towards Kṛṣṇa, suppressed, Kṛṣṇa *unmukhini vṛti*.

Centre, there to tendency to go towards the centre, to catch the centre carrying current, and that is the deepest flow everywhere. And all others are gradually external, external, external, in this way. In and out, everywhere, that is the highest substance of highest utility and value, everywhere, piercing through everything. The most powerful, like x-ray, the ray can pierce through everything. So Kṛṣṇa consciousness everywhere, piercing through everything, pervading everything. The most graphic, widest, and most efficient, most tasteful, in all respects it is of the highest type. But we're floating above with the gross estimation of the world.

sarvatah krsne murti kari janmal se deketi pai jal arkini armarl [?]

Everywhere this Kṛṣṇa consciousness is pervading, but one can trace only if his eye is purified, can see everywhere, the dancing of Kṛṣṇa. "Oh, it is coming, the origin from Kṛṣṇa." Crossing all these covers, layers, through gross layers. His life, his very heart is connected, piercing through so many layers, carrying so many types of tidings, news. His ear is after that flute of Kṛṣṇa. Eye searching deep for Kṛṣṇa, Mahāprabhu. The heart is tuned there. As you've connected this to the machine, so the connected heart, the soul is connected there. So surpassing the circumstance, only he's seeing that, and hearing that, crossing all these covers, it has no meaning. What we see that has got no meaning to him, neglected, inattentive, attention towards that thing. *Sarvatra*, he will find everywhere.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"He's never lost in Me, and I'm also never lost in him, who can learn to see Me everywhere."

Whose mind does not relish anything else in the cover. but connection given like this thread to Kṛṣṇa consciousness. It is possible.

andhibata yat kuyar visaya dulyi te kamana sei bara tattva vaiba deki te [?]

Whose attention is always attracted by so many dusts of the material world, how can he feel that universal song? Or that universal representation, the play? Prejudices, dust of prejudices are playing with us. We're not master of our own. But so many prejudices they're manipulating our senses. And we're not connected with reality but attracted by the apparent charm of this cover. This eye is not connected with soul proper, but will come with so many prejudices, and so our attention diverted towards various things, missing the centre.

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

sarvatah krsne murti kari janmal se deketi pai jal arkini armarl [?] andhibata yat kuyar visaya dulyi te [?]

Visaya dulyi te, eyes, if we throw some dust into the eye, so the prejudices are like dust. They're thrown to the vision senses and they feel those dusts. So depth of our sight should be improved, not to see anything and everything.

The general of one party, he should look to the general of the other party, in fight, not a particular soldier, or particular tank, or anything else. But the general must look to the general, his brain, his brain. Then he can continue the fight. He won't see, offer the outer, the tank, the

plane, the soldier, all these things, no. The general, the brain, how he's conducting. So the vision must pierce through all these grandeur to the brain, how he wants to design to move his soldiers. That is proper vision.

As it is possible and useful so also our vision should not be led astray by the apparent side, we must go to read deeper, who is conducting all this show. That is proper vision. Nitāi. Nitāi. Who are you, Bhargava?

Parthamitra: Parthamitra.

Śrīla Śrīdhara Mahārāja: Parthamitra. And?

Bhargava: Bhargava.

Śrīla Śrīdhara Mahārāja: Bhargava. Today Vidagdha is not here?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: The disappearance of Lord Kṛṣṇa, what happened to Rādhārāṇī and the *gopīs*?

Śrīla Śrīdhara Mahārāja: Ha, ha. You want to know the history, ha, ha, historical aspect? Very puzzling, not one thing, Mahāprabhu disappeared, some say that He entered Gopīnātha in, where Gadādhāra Goswāmī he was worshipping the Deity Gopīnātha. He saw that Mahāprabhu came and entered there. We've found in some literature that some saw that Mahāprabhu walked over the ocean and disappeared. Some say He entered into Jagannātha Temple. Other days He used to have *darśana* of Jagannātha from a little far away, from Garuḍa Stambha, but that day...

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Śrīla Śrīdhara Mahārāja: ...approached slowly towards Jagannātha, and uttering a few words He embraced Jagannātha and vanished. Some say that He was dancing before the Jagannātha *ratha*, the historians say, and He got some wound on His finger and had some septic fever and died. So many versions, and everything may be true simultaneously. So here also some different type of explanation given. Converted into _____ [?] Then some say _____ [?] they dissolved their physical, apparent body. Some say He disappeared suddenly withdrawn. In this way.

If a ghost can appear and disappear, and if some *yogī* can appear and disappear at his sweet will, then what about the Supreme, and His own? If we count them under the jurisdiction of material historic incidents, events, then we're deceived. If we go to search in that way we'll be

self deceptive. We must have a faith in the fundamental nature of His existence, Who can do anything and everything of the whole infinite, how He can withdraw. To make Him a criminal in the court of this *māyāic* law court, that is wholesale wrong and suicidal to the spiritual understanding, the curiosity. In any way He likes. In *Viṣṇu-Purāṇa* we find that Kṛṣṇa died, and Rukmiṇī and others, in the same fire They're burned. And in another place Kṛṣṇa withdrew from the vision of the ordinary people suddenly. All one and the same.

(The environment process?) I had a talk with the greatest Ācārya of the Madhva School in Madras when I was there in charge of the Madras temple, about what is the Śrī Mūrti?

He told that, "There is Lord *within* the Mūrti."

We told that no, the *wholesale* is the Lord. Śālagrāma, or the Śrī Mūrti, not that within the wood, or within the minerals, or within the earth, there is Bhagavān. That was his contention. We told, rather, the wholesale Bhagavān.

deha-dehi-vibhāgaś ca neśvare vidyate kvacit [*Śrīmad-Bhāgavatam*, 11.6.2-4, purport]

["There is no distinction between the Supreme Lord and His personal body. The *jīva* soul is different from his body, but the beautiful, transcendental form of the Lord is identical with the Lord in all respects."]

Dehi, the owner of the body, and the owned body, no difference in the case of the Lord.

But he did not admit. I quoted one *śloka* from *Śrīmad-Bhāgavatam*, and on the basis of that, asked him, with the example, when Kṛṣṇa was hit by the arrow from a hunter, at that time, did the blood ooze from His body?

"Yes, the blood was oozing."

Is that blood material?

"No."

Why not? It's seen in the eye as ordinary blood, like that of us. Why do you say that blood is only apparent and not real material blood?

"Oh, if it can be so, then it will be this and this and that. And so also if you say that if we strike a Śālagrāma it will be reduced to pieces. How can it be the wholesale God?"

It is also that, deceiving our eyes and our false experience, it is deceiving. We must try to retain in the principle of revealed truth that it cannot be so.

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

The continued consciousness established, and the teachings of the revealed scriptures, without not allowing our senses of this mundane to venture to measure things and report to our material consciousness. It is so. He's dying in this way. He's passing this way, that way. Neglectfully, keep it out. Stand on the plane of revealed truth. This is all magician's magic, all forgery. And revealed truth, that is real. The continuous stand on that revealed truth plane. Don't allow yourself to be enticed by the so many witches of the eye, ear, of these mundane things. This is all magic. Ha, ha, ha, ha. It is ludicrous. What do you say? Eh? Is it possible? Only fools can have such faith, credulity. Credulity of the highest degree, blind credulity. Is it?

Devotee: Those that are scholarly say, that's how they tell a scholar, one who's following scholarship, logic...

Śrīla Śrīdhara Mahārāja: Wholesale forgery within which we're living at present, wholesale forgery. Nothing to be accepted as truth. This diabolical change.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

A fool's paradise we're living in. All temporary, all extended from our self interest. The environment created from our own self interest necessity, not universal estimation. Are you ready to live with this? We're living within a cage created from within our selfish necessity. Everyone is living in a cage. And so many, in a general case, I'm living in a cell of a prison house. Another, another cell, another cell, and some in a broader position, but all confined. And that is earned by his own evil *karma*, to live in that jail, prison house. So all forgery, *māyā*, misunderstanding, miscalculation, my knowledge, no knowledge.

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

So we're requested, that give up wholesale the knowledge of your experience. Begin with ABC. Reject all classes of experience you have gathered for so long for lives together. It is all anti value, all false, all lie. Whole calculation and whole valuation, everything is false, false, false. Try to get relief of that prison and to live in the broad atmosphere of Kṛṣṇa consciousness. Everything belongs to Him, universal consciousness. Everything belonging to the Master. I also belong to Him. I must move boldly in such a temperament in the world, everywhere.

This is general, or what he says that is general? What is broadest knowledge? We're suffocated. We must be a member of that universal land of one interest, and we'll be saved from this suffocating atmosphere. Wherever we go there's clash with another interest, every step, clash with another interest. Here's the new place to live, newest of the new, widest circle we must move. Everything belongs to my Master. I also belong to Him. Everything is mine because the Master is my own Lord. In this way, in the broadest, widest atmosphere we shall try to live. Get out of this cage constructed by your own filthy desire.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

And that is very sweet, very generous, very charming, very blissful. That atmosphere, that is above so called liberation.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

All guardians, all well wishers, all are around us, all affectionate. Not only liberation, but amongst the highest sympathetic atmosphere, all eager to take care of us. Long missing link.

"Oh, you're lost my child. I'm searching for you so long. Where have you been lost?"

In this way the affectionate will come to nurture us. How beautiful a life is that?

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

And Mahāprabhu and Nityānanda Prabhu came to take us there. Nitāi Gaura Hari bol. And Swāmī Mahārāja gave this news to you throughout the length and breadth of the world. Carried this news of the highest realised stage to the world. He was chosen to be the messiah, to be the agent for such good prospect for us all. That was brought here by Gaurāṅga Mahāprabhu. This Vraja Dhāma is the bed of such prospect and such knowledge and hope for us. Here it came out from Mahāprabhu, and Nityānanda Prabhu carried to every door here. This is your home. Back to God, back to home, back to Godhead. Our home is such, not just travelling endlessly misguided by your own hobby.

Gaura Sundara. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya! Gaura Hari bol.

There was one Indian, big scholar, whose name was _____ [?] About fifty years back. International Religious Conference in Italy perhaps, and he represented Indian philosophers _____ [?] A good scholar, but ultimately he became mad. So intellect is not reliable, the reaction may come to madness. Affection is sustainer of life, keeps the balance, love. Without love, intellect is mad. Affection, soothing, *hlādinī śakti*, sacrifice, keeps the balance. Bhargava Prabhu, where is he?

Bhargava: Here, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You have no ambition of discovering the last days history of Christ in Kashmir? No program?

Bhargava: Ha, ha. I've heard that story, a little bit.

Śrīla Śrīdhara Mahārāja: You've heard the story? What is that?

Bhargava: That there's a grave in Kashmir, and they say Christ is resting there. And that he has a descendent that's still living there.

Śrīla Śrīdhara Mahārāja: The day of crucifixion, and day of resurrection, so after four days he came out of the cave, it is told?

Vidagdha Mādhava: Yes. Three days.

Śrīla Śrīdhara Mahārāja: After three days. His body was put in a cave, and after three days, when some people went to find what's the condition of his body, they found that no trace is there. He has fled from there. And then he went to Kashmir, from there, and lived for some time? What's the story with you?

Bhargava: They say he became householder and he preached there. They've published one book in English. I think his name was Isha. In Kashmir they called him Isha.

Śrīla Śrīdhara Mahārāja: Isha? Isha is also called amongst the Mohammedan section. Isha, Jisha, Jesus, Jesu, Ishu, Isha. Isha, the Muslims consider him as Isha. And among the predecessors is Mosha, Moses. And then Abraham, all these in the line of the Muslim *guru paramparā*. So Isha is considered as one of the prophets in the line of the Muslims. So they include him as the divine agent. Their condition, the last agent from heaven is Mohamed, and he's the greatest, and no other representation from heaven will come. The last representative from the heaven is Mohamed _____ [?] But all other spiritual teachers they're common to Christian and Mohammedan. Isha, Mosha, Jesus, Moses, Abraham, and so on.

Abraham, they say he's Brahmā, Vedic Brahmā, Abraham, of Brahmā, similar sound.

Uruporus [?] Pythagoras. Pitiguru [?] Pythagoras. Porus in Greek...

...

...in Sanskrit guru. Guru is goras. In this way the Greek language from Sanskrit comes to this way.

Humburg, and in England they say humbug. Burg, bug. In Germany they say burg, humburg, centimetre burg, but English pronunciation humbug.

So also, the puru, porus, guru, goras, in this way.

Pita, Sanskrit _____ [?]

Mother, Sanskrit is mata _____ [?]

Sanskrit, similar _____ [?] root.

From Kashmir and Caspian Sea. Kaśyapa, the father of the [demi] gods was Kaśyapa Ṛṣi. And in Greek his name was _____ [?] Caspian Sea.

At that time, this portion of India was under ocean, Indian sea. And then the Himālayan peaks they were down, now they're up. Himālaya is going up, and the neighbouring land is also coming up. These were under water, and that portion lower, and there the Indian civilisation of the Himālayas.

When Ambarīṣa Mahārāja was living, he was the king, emperor, at that time he performed his hundreds of sacrifices on the banks of Saraswatī, which is near Badarikāśrama at present, so high. The Vyāsadeva's *āśrama*, Badarikāśrama, where Vyāsadeva composed *Bhāgavatam*, read it to Śukadeva, Devarṣi Nārada came, that is so high now, that was down. Himālaya is going up, gradually, and the area of India is also increasing. So many differences in geographic condition, no stability here. Just as our mind, sometimes this, sometimes that, so the wholesale of this rigid matter is also like that.

First one scholar told, first from Germany perhaps, that all these lands are floating, on the ocean somewhere they're floating. Coming together and going away, in this way the land. Africa was joined with America. Some big earthquake separated them. Because they say that the trees on the west side of Africa are similar to those on the east side of America. And also the hill that was broken, half portion, some portion this side another portion that side, and if joined together they'll be one. So Atlantic has come between by some earthquake and separated America from Africa. They say like that.

Hare Kṛṣṇa. And India was somewhere in the Indian Ocean, _____ [?] a big flow, driven by storm or something, pushed this Himālaya. And up to Tibet, that was on the other side. And this part of the whole India has come, led by a great storm and pushed this side and joined. These are the opinions of the present geologists.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha Mādhava: Is that reasonable Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: Maybe. We're not much concerned with that. One who has withdrawn in the mental system has got some relation with this effect of this mental wave, no going upward. No necessity of all these things. Pitṛloka, the moon is supposed to be the resting place of the soul after death, who will again return here. Pitṛloka. In *Gītā*, two kinds of going away after death, *uttarāyaṇam* and *dakṣiṇāyanam*. *Cāndramasaṁ jyotir yogī prāpya nivartate*.

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam
tatra cāndramasaṁ jyotir, yogī prāpya nivartate]

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

Go up to moon and then come back. That moon is a satellite moving around the earth. So after death, those mental systems are going to the moon, and may take some rest for some time there, they're to come back here. And those that are leaving, they've no charm for the earthly pleasure, they'll go towards the sun. They'll cross the line of gravitation, and go towards the sun, towards the light, *uttarāyaṇam*. *Ṣaṇ-māsā dakṣiṇāyanam*, *ṣaṇ-māsā uttarāyaṇam*, and *yogī prāpya nivartate*. *Cāndramasaṁ jyotir*, from moon they'll come back. But those that are going towards sun they won't come back to this earth. They'll go somewhere more luminous place, they'll go and take their physical form and live, crossing the limitation of the earth.

Towards light means towards knowledge. Light means knowledge, consciousness. And moon means mind, our mental tendency, with attraction for the earthly pleasure, worldly pleasure. Go up to moon and then come back, because attracted by worldly pleasure. And who has no charm for worldly pleasure they'll go beyond the jurisdiction of the earth and towards infinite, catching the ray of the light, consciousness, soul, Supersoul, light. And *candra*, moon, the charm of the world, this earth, they're caught under the charm of the worldly pleasure, earthly pleasure. They go up to the moon and come back. Moon's appearance is a good contribution to the earthly charm, mental pleasure here we may find.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi. Dayal Nitāi.

We're to scrutinisingly find the difference between the layers of knowledge. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmaloka, Vaikuṇṭha, Goloka. These layers, different positions, different planes of charm. Ultimately we're charmed by something, and become slave to that. So everything has got its own specific charm, and we're to compare, and to dismiss and accept, eliminate and accept. What is the peculiarity of Bhūrloka? Then what is Bhuvaḥloka, Mahāloka, Janaloka, Tapaloka, Satyaloka, which is within the jurisdiction of exploitation?

Gradually exploitation is being lessened, decreased. In Satyaloka, slight attraction for pleasure, for exploitation, mixed exploitation in the Satyaloka. More conscious of the eternal position of the soul, independent of material acquisition and enjoyment. They do not like the enjoyment of these material things. More self sufficient, *ātmārāma*, they find more pleasure in the perception of their own self, *ātmārāma*. *Ramanti*, means they feel pleasure. Where? In their own soul. More

or less they can find the nature of their own soul and are satisfied with that, *ātmārāma*, self satisfied. That is to be found in Satyaloka, mostly, *ātmārāma*, self satisfied. They can realise the position of their own soul, so no material body, so no exploitation is necessary to preserve this material body. And they're charmed by the beauty of their own soul, and more or less engaged there. *Ātmārāma*, who's finding pleasure in his own eternal self, then:

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

Then those that are self satisfied, that are found in the last extremity of this exploiting world, self satisfaction, not dependent on the exploitation of this material world, they have got some charm, over their plane, and they find Hari there. Hari is such that can attract the attention of those that are self satisfied. So *ātmārāma*, that is a conception of liberation, from the exploiting tendency of the environment. Self centred, self sufficient. They feel attraction for some other thing, so that thing must be superior to the human self, otherwise how those that are self content, their appreciation can be drawn, that must be final. So it's a proof that Hari is not this side of the world, but on the higher side. *Ātmārāmāś ca munayo, nirgranthā apy urukrame, kurvanty ahaitukīṁ bhaktim*. Causeless attraction they feel for Hari. Then, Hari dāsa, the ecstasy which we can get in connection with Hari, in association of Hari, that must be of higher degree, than what we find in our own self.

prāyeṇa munayo rājaṇ, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

These are the proofs that Hari is not this side, within the natural production, as the Śaṅkarites, *māyāvādīns*, say. It is *nirguṇa*, it is beyond. *Prāyeṇa munayo rājaṇ, nivṛttā vidhi-ṣedhataḥ, nairguṇya-sthā ramante sma, guṇānukatha*. They're *nirguṇa*, they do not care for this *satya*, *raja*, *tama*. Their posing is such. Still they find some attraction and they discourse about Hari, so Hari must be on the higher side, in this way. Catuḥsana.

tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

The Tulasī which was placed on the, had contact with the holy feet of Nārāyaṇa, that scent disturbed these people who were *ātmārāma*, Catuḥsana, who were self sufficient, self satisfied. Their attention was attracted by the sweet scent of the Tulasī which had got contact with the holy feet of Nārāyaṇa. They were attracted, snatched away, so that must have some superior position. In this way the proof has been given that Vaikuṇṭha is over Brahman, and not this side Brahman, as the Śaṅkarites, *māyāvādīns*, they argue.

Śukadeva also says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

"O Mahārāja Parīkṣit, you all know that I'm well established in *nirguṇa brahman*, that beyond. My position is proved that I'm beyond the charm of this mundane world. You all know, that cent percent I've no charm for any vanity or temptation. Still, I had some special charm to hear about the *līlā* of Kṛṣṇa, Vṛndāvana. My attention was forcibly snatched to that. So that must be on the other side, on the higher side of this world, that is not among the pleasing pastimes of this mundane world."

In this way, these are the witness elements that Kṛṣṇa *līlā* is *aprākṛta*, is *adhokṣaja*, is transcendental. These are the proofs, that those that have got no charm, least charm of this mundane pleasure, they're reverentially attracted towards that, similar things, that is very high, on the other side of the Parabrahman world, and not this mundane.

So hallucination, intoxication, dangerous. It may draw our attention to any side and every side. These are the sound calculations towards the transcendental *līlā* of Kṛṣṇa, Vaikuṇṭha, etc. And we must strictly follow, stick to this sort of judiciousness and judgement. Otherwise we may be mislead, misguided.

Who is Christ? Who is Mohamed? What is their position? Who is Śaṅkara? Who is Rāmānuja? Who is Caitanya? What are their subtle differences? We're to measure by these standards of subtle knowledge, and differences between the standards. Very scrupulously, and very discriminatingly we're to follow all these, to examine all the specialities of these different layers or planes of existence. If we miss them then our brain will read, and anything and everything we shall accept, in the name of anything and everything. Puzzled, perplexed. The systematic study, strong...

82.12.28.B

Śrīla Śrīdhara Mahārāja: ...strong, and very accurate differences between the different layers of thought must be maintained, must be followed, must be understood. Otherwise we're in danger.

Any moment anyone may say, "O, I've finished all these things. This is all nothing. What Cārvāka says that is well and good."

Endless reaction. Sincere *sevonmukha*. Generally we must try to understand the nature of three planes. The plane of exploitation, renunciation, and service, dedication. We're to clearly understand the nature of these three planes, plane of exploitation, plane of renunciation, and plane of dedication. Then we're to calculate. If we understand the proper valuation of these planes in general, then in fine points also we can try to calculate how much renunciation, how much exploitation, how much dedication is mixed in these, then valuation. We must be well versed in the intrinsic knowledge of these three planes first. And then the gradation, and how the development by degree is possible, in a mathematical way. Then we cannot be removed from our present fixed position. Otherwise we're uncertain. Anyone may try to convince and I'll be a prey to his whimsical representation. Today I'm a Caitanyaite, another day I'm a Śaṅkarite, another day I'm a Buddhist, another day I'm Islam, another day I'm atheists, with no stability.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Someone, who was that gentleman for whom we sent some money, to come back from Kashmir? What was his name? Four hundred rupees were sent to him, to come back.

Vidagdha Mādhava: Yes. One of Tīrtha's disciples. O no, actually he was Prabhupāda's disciple but he came with Tīrtha Mahārāja.

Śrīla Śrīdhara Mahārāja: He went to find out the place where Jesus was buried, or Jesus preached something. That tendency entered into his brain. Leaving Hari *Nāma*, and earnest, where, how he may be relieved of these worldly troubles, and engagement how he can be taken in on the higher position in the devotional school. But he's master of his own. He has no engagement from Kṛṣṇa. He's master of his own, and he's wandering here and there according to his own whim.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

You've got no independence. The connection between you and the Centre, it is not negligible. It is a high powered connection. If you come in a normal position you will feel that the strongest

attraction from you to the Centre, and you can't ignore if you come in the normal position. If the outside dresses are removed you'll find that the greatest attraction from the Centre within you, and you can't go astray, aside. Your bounden duty you're always to be set from there and you're to discharge that. This cannot but be in your normal position. You'll find the greatest attraction force from you and the Centre. Whatever will be required, will be demanded from you, from that quarter, you cannot but do that. That should be the normal position.

But you are independent, you can do this, this, everything. No value of time, no engagement, wandering everywhere. *Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'*. When you're completely free, we're completely independent of apathetic forces, only then we shall realise that I'm bound down, duty bound towards the Centre. I cannot go hither thither at my own sweet pleasure. I'm a slave to the Centre. Central connection with every part, normally it cannot but be such. But we think we're free _____ [?] That means, neglected by the Centre, away from the Centre.

And as much as the dust will be cleared we shall have to feel the call of the Centre within me. And we'll be busily engaged, no time to waste, busily engaged. I shall have to find it is not unreasonable, that Centre's demand is the absolute in me, and I shall have to feel that. That I've got full engagement there from the head office. No time to waste my time wandering this way or that way.

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ
[apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

In *Bhāgavatam* Śukadeva in the beginning he says, "Thousands of things here to attend, to do. For whom? For those unfortunate, neglected souls. They've got their thousands of engagements in different ways."

But to the normal, only one, directed, connected with the Centre. Very fine, that one engagement. Wholesale captured by Him. That duty has captured me wholly, not to get outside. Really it is so. But scattered we are, our rub is such, no deed, thousands of deeds. Thousands of witches are attracting our attention and we're running after this, that. That is the worst condition we are. Hare Kṛṣṇa. *Apaśyatām ātma-tattvaṁ*. Who does not know his own self, he's got thousands of engagements, hundreds. *Apaśyatām ātma-tattvaṁ*. Who cannot see his own self, and thereby the layer in which the soul is living. And thereby the centre of the plane where he's living are ignoring. Saropari bhram [?] Far from our own self interest.

So we must understand these exploitations of different types, and renunciation, and dedication of twofold. One calculative another spontaneous. Then we're to calculate in details what is what. A new proposal will come, I'm to put in the map, what is the similarity, it must be posted there. This is in *karma-kāṇḍa*, or *vikarma*, or *jñāna-kāṇḍa*, or *yoga-kāṇḍa*, or *viddhi-bhakti*, or *raga-bhakti*?

We're to search, just as in the post office, the sorting department. This will go in the foreign land, there is one compartment, these parcels will go to foreign land, I must put them there. Or, this is in the local, somewhere. Then in this district, that district, that district, compartmental positions and we put there according to the address.

So also we shall have to know whatever new things will be given, extended to me. O, this is that thing, it must go into that category, into *vikarma*, or in the *karma*, or in the *yoga*, or in Vaikuṇṭha, or in this. We must examine it, the opinion, the plan, the design, that is given to us to examine and put in a particular position. We must have a world map. The whole sort, the exhaustive thinking world, a map of that we must have, possess, and we'll understand what is what.

So many diverse things, the rouble, or the yen, the sterling, the dollar, how to come to adjust? Everything is independent. Then some gold, common standard must be there, and with that we're to measure. What is the measurement of dollar? What is of rupee? What is of sterling? In this way a common criterion we're to secure.

And this exploitation, renunciation, and dedication, if we understand them properly, that will help us a great deal there. We're to understand properly, what is the value, what is the worth, of the exploitation, renunciation, and dedication. These three fundamental planes, trinity, and thinking, feeling, willing. *Satyam*, *śivam*, *sundaram*. *Sat-cit-ānandam*. These fundamental principles of life, and the environment, the basis, we must have to understand, properly, rightly.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

I'm Kṛṣṇa. I'm Mohamed. I'm Jesu. I'm everything. Now I'm one thing, next moment I'm another thing. This is anarchy in the religious world. And the greatest enemy may not have such misfortune. We shall pray to the Lord, that none may have such misfortune, lost in the calculation world, besides himself, derangement. Gaura Hari bol. That is horrible to think. May that madness not attack us in any position. Lord save me. O Lord save us, anything and everything we have. We're not safe, tiny souls. Give us shelter under the shadow of Your cool Holy Feet. We're not safe. Allow us, give us admission within Your fold and sustain us. We're so tiny, we're so meagre, so tiny, so helpless, so,

ye yatha patita haya, tava dayā [tata tāya, tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yamunā-bhāvāvali,* 19]

I'm most fallen of the fallen, so I'm qualified for Your mercy. Accept me, *dayāra*, ocean of grace You are. I'm uncertain in my present position.

Yāmunācārya says, "Lord, I think I'm quite normal in this time. I sign a bond that I'm Your servant. Take care of me. And this bond should apply in future for me. I may be otherwise in future. Now I'm in full consciousness I'm giving this bond to You. Please protect me. Next

moment I may be otherwise, I can't say. So if in future I want something else, You won't allow. I'm in my fullest perfect knowledge at present, that You are my all. You give me admission. The next moment I may do something else, but that won't be granted." _____ [?] Yāmunācārya, Guru of Rāmānuja, he says like that. "So much uncertain our position. Next moment I may seek something else. But don't allow, my Lord. You're my guardian, and it is final. You take my charge." So alert, so suspicious of his own self. *Jīvātmā* is so subtle, and so meagre, and so helpless, he's showing.

With this attitude we shall go to take refuge, to take shelter under the holy and safe shade of the Lord's holy feet. We won't believe us, _____ [?] that is our position.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

"You're my guardian. I realise this moment that fully, and I won't like that it may be otherwise. It is horrible." Nitāi Gaura Hari bol. This Yāmunācārya. I can't remember the *śloka* in Sanskrit. It is there, *Mukunda-mālā-stotra* [33?] or somewhere. Have you come across this *śloka*, you, Bhargava Prabhu?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: *Mukunda-mālā-stotra*. Do you remember about this *śloka*, there?

Bhargava: The Sanskrit I don't know but...

Śrīla Śrīdhara Mahārāja: By Yāmunācārya. Very good advices are there in Kulaśekhara Ācārya, who was perhaps in the first century A.D. of Christ, king of Cera. Kulaśekhara Āḷvār. His prayer to Nārāyaṇa is also very fervent and very encouraging and educating.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhargava: Yāmunācārya was charmed by his kingdom so much, when he was a king...

Śrīla Śrīdhara Mahārāja: Yāmunācārya, for some time conditioned, he got above that. He was a student, do you know this story? No?

Bhargava: No. You can tell?

Śrīla Śrīdhara Mahārāja: He was a student in a school. And the then king had a court *paṇḍita* who was very much proud. He issued a circular to all the local *paṇḍitas* to this effect.

"You accept me as the paramount scholar, best of all. Otherwise you come to me and you'll have to discuss with me. I want to defeat you all."

A circular came to the head teacher of the school where the boy Yāmunācārya was reading. He was quite talented, he asked, his Guru was going to give his signature, "That I admit that you are superior scholar."

Yāmunācārya approached, "What is this?"

Guru explained, teacher, "The court *paṇḍita* has issued a circular, if anyone thinks to give his signature that he's the greatest scholar. If not then he must go and discuss with him and defeat him."

And Yāmunācārya told, "No, you must not give signature." The boy.

"Why not? What is the good by quarrelling with the court *paṇḍita*? He will stop our monetary help from the state, and we'll have to suffer. So I'm giving the signature."

"No, no. As your representative I shall go."

Then he was so determined the Guru had to accept that. "Yes. If you like you may go."

Then all other teachers they gave their signature. And this boy Yāmunācārya went to discuss with him. There was a great commotion in the state, that one boy is coming to discuss with the court *paṇḍita*, the state scholar. There was a great uproar.

And when the boy is going, the king and the queen they're also seeing from within their room, through the window, that this is the boy. The queen was very much charmed with the appearance of the boy.

"I say the boy will conquer in this fight."

Then king says, "It is not certain."

"No, no."

Then there was a bet between them.

"If the boy wins the field, what will you do?"

"I take this bet, that my daughter will be married with him, and half of the kingdom will be given to him." But the king hesitated and anyhow that was effected.

And when in the assembly the boy and the old *paṇḍita* were together, the court *paṇḍita* he felt much excitement. "There are so many *paṇḍitas* in the country, scholars, but this boy has come to debate with me? You, boy, whatever question you'll put, I shall cut it asunder. Say what is."

The boy put three points. "I put these three questions to you and you must cut it asunder. First thing I say, that your mother is not barren. You'll have to prove that your mother is barren."

Do you follow, barren?

Devotee: Yes, without children.

Śrīla Śrīdhara Mahārāja: A woman does not produce any child, she's known as barren, is it not?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: "I say your mother is not barren. This is my question. You say that you'll crush it, smash it. And next I say that the king is free of sin, king is not sinful. You'll have to

prove that the king is a sinner. And the third, and the greatest, I say that the queen is chaste, and you're to prove that the queen is not chaste." _____ [?]

Then that court *paṇḍita* he could not answer, and began to sweat, puzzled. And the whole public they're also waiting with suspense. What's the answer that may come in future? These three questions.

Then anyhow the court *paṇḍita* he told, "Can you answer these questions? This is all fallacious, nonsense. These are not proper questions at all. Can you answer?"

"Yes, I can."

Then the whole audience hearing became very acute. "He'll answer, this boy."

Then he quoted scripture. "That a mother can be called barren if her son is very worthless." Quoted some. "The son is worthless cypher, then mother may be called barren." He quoted from some scripture.

And then great silence.

"The next, the king is a sinner, very true. The king is always accepting the taxes of the people, always drawing taxes. And the sin of that tax is coming to the king. And the king performs so many religious works to get out of the sin. But they're always current, the taxes from so many people are coming to the king, and their sin is always coming to the king with that tax money." All with quotations from the scripture. "So king is sinful, and to remove the sin he'll have take to so many sacrifices and other holy duties. It is in the scriptures." He quoted.

Then thunderstruck.

Then the last and the greatest, "That queen is unchaste lady." Horrible thing to prove, that also he gave. "That with the king, it is mentioned in the scripture, eight gods are always living with the king, Indra and Candra etc. The king is the combination of all these gods. They always stay with him. So when the king enjoys the queen, those gods are also there." He gave quotation. And none can oppose, so he won the day.

Then the queen was satisfied, and as they had their bet between them, came with the princess, as well as the half portion of the kingdom was given. And Yāmunācārya was king for some time, and neglected the culture of the *śāstra* and the Vaiṣṇava school, all these things. And he was enjoying.

So one Ācārya of the Rāmānuja school, he was very much mortified, and wanted to visit the king. But it was not very easy to have his *darśana*, his interview. So that Yāmunācārya was too much fond of some vegetable, so he used to collect that sort of vegetable every day for his cook.

Then one day Yāmunācārya asked his cook, "How do you get this sort of vegetable? I'm very much fond of this vegetable. But it's difficult to collect this vegetable all the season, but you keep it supplied. Where do you get it?"

"One old *brāhmaṇa* Vaiṣṇava, he brings this thing for you every day."

"Is it?"

"Yes."

"Ask him what is his object, purpose."

Then, when he was asked he told that, "I want his interview."

"Yes, yes."

An interview was arranged, and the *brāhmaṇa* met him and began to cry.

"Why *brāhmaṇa* you're crying? What wrong have I done to you I don't know."

"You have done a great wrong to our society. You're such a great *paṇḍita*, a giant intellect, and you've left us, engaged in your pleasure life here. You got a princess, you got half the kingdom, you're madly enjoying them. But what about our *sampradāya*? The other party, Śaṅkara's party, they're trying their best to humiliate our *sampradāya*. And you, being a genius of our *sampradāya*, you're sleeping over the interest."

That disturbed him. "Yes *brāhmaṇa*, you have given me that light. Now I shall try."

So there from he began to read the *śāstra* and write books, all these things, service of the Rāmānuja Vaiṣṇava *sampradāya*, he engaged himself. And in his last days, when Rāmānuja was a rising boy scholar, he could not meet him anyhow. But he found three necessities for the *sampradāya*. One, the commentary of *Vedānta*. Another, the worshipping, by how the Deity should be worshipped. And another, the interpretation of all the *Upaniṣads*. Then in last days he removed himself to Śrī Raṅgam, and there he sent for Rāmānuja.

"I want to meet him and to request him something for the benefit of our *sampradāya*."

But before Rāmānuja could come to meet him he breathed his last. Rāmānuja came and found that he's already gone. But he sent for him first particular purposes he already told, three objects. Rāmānuja detected his body and found, one, two, three, these fingers closed. Then he told, Rāmānuja could know the meaning. There is a custom in that country to count one thing in this way, this one, two, three, in this way, closing the finger. He detected that three things, three fingers closed. So he could read that, "Three things he had to say to me."

So he also living in the common platform to do some service to the Vaiṣṇava society. So Rāmānuja could feel what three things he was to convey to Rāmānuja. He told, "I shall prepare commentary to the *Upaniṣads*." One finger became straight. "I shall also prepare a *bhāṣya* to *Vedānta*." The next finger. "I shall prepare a ritual worshipping book for the service of the Deities." Then the third finger also stood erect.

Then people were very much surprised, and they began to cry *jaya* of Rāmānuja and accepted him as the leader, though a boy, Rāmānuja.

This is Yāmunācārya, and he wrote some Sanskrit verses which is considered to be in the line of very pure devotion, this Yāmunācārya. Kulaśekhara, Rāmānuja, and one Śaṭhakopar that is in Tamil only. Deśikācāryya, so many stalwarts in the, Kureśa Ālwār. All these are stalwarts of the Rāmānuja *sampradāya*. *Śuddha bhakti*, pure devotion we can trace from them, free from contamination of *māyāvāda*.

"*So ham*, we're one, we're of the same status with the absolute." That wrong conception of Śaṅkara.

The difference is great, and He's Master and we're man. Man and Master. That admission, that is more acceptable and palatable thing for us. We're uncertain of our position, without His help it's uncertain. And when we're in the fold of His devotional area then we can thrive most. The main thing is there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

Devotee: Mahārāja, how is it that the *Vedas* declare Kṛṣṇa as *nitya brahmacārī*?
The *śrutis* declare Kṛṣṇa as *nitya brahmacārī*?

Śrīla Śrīdhara Mahārāja: Where do you get this? The Kṛṣṇa is *brahmacārī*? From *Dāsa Gopāla Tapanī*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Do you know the story? The *gopīs* are observing some *vrata*, vow, and fasting. And after feeding a *brāhmaṇa* then they'll break their fast. They want to go to the other side.

Devotee: Of the Yamunā?

Śrīla Śrīdhara Mahārāja: They want to go to Durvāsā's *āśrama*, and the Yamunā River is between. And the Yamunā was in full fledged turbulation. So, what is the first, and the next? _____ [?] Then, perhaps they came to Kṛṣṇa. "How can we cross this Yamunā? We've got such vow. We want to go there."

Then Kṛṣṇa told them, advised them, "You go to Yamunā and say that Kṛṣṇa is *brahmacārī*, and you'll be able to cross Yamunā."

And they went to Yamunā and their folded palms, "Kṛṣṇa *brahmacārī*. Give us way to cross on."

And they crossed on and they did not dive there. Then after feeding Durvāsā and his disciples there in a good way, then they asked Durvāsā, "How can we cross this turbulent Yamunā?"

"How did you come?"

"We came with these words, that Kṛṣṇa *brahmacārī*, we told like that and we came."

"Then you go and say to Yamunā, "Durvāsā *upavāsi*. Durvāsā is observing fast."

"What is this that we're feeding you with so many things and...

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Śrīla Śrīdhara Mahārāja: ...go and see. And they came to the Yamunā and told, "Durvāsā *upavāsi*." And Yamunā was calmed and they crossed.

Then, eating so much he says that, "I'm fasting."

And Kṛṣṇa also playing with the *gopīs*, "They say I'm *brahmacārī*."

Then what is the theme underlying? How to read this?

yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate / hatvāpi sa imāḻ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) even if he kills every living being in the whole world, he

does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

The basis of thought is such principle. One who has got no selfish motive, he, destroying the whole universe does not do anything. Not responsible for their destruction. It is a plane, it is a position particular. That means that I'm totally an instrument. No starting egoistic action in me. I'm wholesale an instrument. *Nimitta-mātraṁ bhava savyasācin*.

[tasmāt tvam uttiṣṭha yaśo labhasva, jitvā śatrūn bhuṅkṣva rājyaṁ samṛddham
mayaivaite nihatāḥ pūrvam eva, nimitta-mātraṁ bhava savyasācin]

["Therefore take your stand for battle, take the glory, conquer all the enemies, and enjoy a flourishing kingdom. Actually, all these warriors have long before been killed by Me. O Savyasācin, you simply take all the credit."] [*Bhagavad-gītā*, 11.33]

The central power is, the aim is coming from there. I'm only instrument to that. That plane, that position is possible to be taken by any separate agency, in that. One can be eating he may not eat.

So Kṛṣṇa's *līlā* with the *gopīs*, it is not like the enjoyment reactionary, victim to reactionary enjoyment. It is divine, it is service, anything is service there, nothing is enjoyment in that locality, in that plane. Everything is approached in the spirit of service, dedication, both the parties. Both the parties, the men and women may mix but with the spirit of dedication, not with the filthy spirit of exploitation. Exploitation, that is a nasty thing. Otherwise it is as holy as anything. If anything is approached with that possibility, that divine state, it is as holy as anything. We're to understand, we're to feel, we're to follow, try to follow how it is possible. Dedication is such. It is pure, and the *vilāsa*, the movement may be similar, not same. Like this *kāma* but not this *kāma*, not lust. But it is love, because sacrifice, self sacrifice. Not a party to do anything wrong in the environment. That is the key to understand what is that pure land.

All play, the player's stage, venom-less, no venom, biting but no venom. Rather nectar, instead of venom there is nectar biting. It is possible. The land of that holy dream, everything is possible, but only instead of venom there must be nectar. It is possible _____ [?] and approach everything. The gradation of purity is going on in that way. Prostitution, married union, and that also under strict condition. *Prajanaś cāsmi kandarpaḥ*.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

praja para nanote [?] The restriction to follow, in this way the purity is going above. And sensualism, that is bad. As much as it is so much bad, as going purer in that way. And there wholesale pure and that is the plane of the highest type. We're to understand that way. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To certain extent, not wholesale possible.
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Do you follow?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: All holy things.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

When once from Delhi and Bengali higher officer abused *Bhāgavatam* with this remark that, "*Bhāgavatam* deals with this immoral, nasty things about the God, all these things."

Then our Guru Mahārāja was present that time. Then three opposition articles were issued against that.

One Bharamdas Sambhanda [?] he drew attention, "That in a particular paper that *Bhāgavatam* has been abused with this remark, 'That God is connected with filthy things.'" In this way.

Then three articles were issued in different papers from our side, from our Guru Mahārāja. One in the name of Amnay Carit [?] Another by Dr Sanvit [?] he's barrister now, he was at that time a student in London. And another by the name of Bon Mahārāj, three articles.

There, Guru Mahārāja pointed out that these things, suppose a doctor when he's engaged to examine the private part of a lady and apply some medicine, is he lusty, so much? The method of approach makes it nasty or pure. If for treatment this approach is necessary, is it filthy, wrong, or abusing? If it is not so then from this we can see that approach and handling may not always be nasty in particular cases. According to the mentality of the approach that may be laudable and useful to want to cure a disease in a particular part. We can suppose that with whole heart that approach may not be filthy.

So there is a more higher and higher approach to everything is possible. Only our enjoying spirit, aggressive spirit is to be blamed and not the physical approach. So with this way we're to come. This is also very material, but still the comparative purity is to be found there. And that is so high and that is the real fulfilment of everything, and here abuses of everything. So, *kāma-preme bahuta antara*.

[ataeva kāma-preme bahuta antara / kāma - andhatamaḥ, prema - nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

A great distance between the two, one is dense darkness another is holy light. Gaura Hari. I stop today.

...

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito ['nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

You can understand the approach of Kṛṣṇa to everything properly, then we're cured of that disease, great disease, rather the greatest disease, like *kāma*, lust. It is the medicine in the beginning, and in the highest form it is all blissful.

Gaura Hari bol. Nitāi. Did you see the Tamarind tree...

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: ...under which Mahāprabhu took rest? I don't know whether that Tamarind tree is still living there.

Devotee: Yes it is.

Śrīla Śrīdhara Mahārāja: The first group of Śrī Mūrti, Gaura-Nityānanda there. When Mahāprabhu and Nityānanda Prabhu went to visit Gaurī dāsa Paṇḍit, Gaurī dāsa Paṇḍit is Subal Sakhā in Vṛndāvana, considered. And there is a very beautiful and mysterious tale of the Śrī Mūrti there.

When Gaurāṅga and Nityānanda went there, Gaurī dāsa Paṇḍit did not allow Them to come away. "I want to install You, You stay here."

"Yes, you install."

Two Śrī Mūrtis were prepared, and They're put, *abhiśeka*. Then Gaurī dāsa Paṇḍit again began to cry, "You are going away."

"No, no. Our Śrī Mūrtis, We are there."

"No, no. I don't believe that You are this. Then You keep up there."

So Gaura-Nityānanda was there in the room, installed, and the two Mūrtis were put outside, and They began to go away.

Then he again, "Oh, You have removed These in any way. I'm a stupid man. You've managed to come out of the room and put the Murtis there."

Then again They asked, "Whatever you like you put into the room and put Others outside."

Again it was changed, and again when he had a mind, "You go." The outside Mūrtis leaving, began to walk. In this way this story has been described there.

What is what? What is what? Everything is hallucination in this world. Ha, ha. Subjective control. The magician can show anything and everything. The master magician, His playing, playing with the eyeball, with the mind, with intelligence He's playing, not outside so much. "You see this."

"Yes, I see."

"No, no, it is not that it is a third thing."

"Yes, it is a third thing."

In this way, wire puller, in the subjective conception.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Will power. Ha, ha, ha. "Let there be water." There was water. "Let there be light." There was light. The creation in our so eye so rigid thing, but to Him it is sweet will. Ha, ha. It is sweet will, to create anything, so rigid thing to create. His will, simple sweet will can create, can make us see, control the seer, the onlooker. The world is such.

Not that the world has produced us, but we're producing the objects of our world. The world is in the mind, not that mind is in the world, [Bishop] Berkeley says. The world in subtle form in the mind, mental system, and then that is much developed comes on the senses, beyond the senses it comes.

When Dhruva after meditation he saw Nārāyaṇa in his mind. The Nārāyaṇa has appeared and captured his mind. Then it was so intense when he opened his eyes he saw Nārāyaṇa Mūrti on the outside, inside and outside. What is the difference? More intense it comes outside.

Sometimes in our dream we might have such experience someone that as if we hear something that someone is saying this in the ear I hear. When half awakened we sometimes hear from dream it is converted into real, we hear some sound. 'I heard some sound and woke up. Who called me?' None, only from the dream stage that subtle sound when it is very intense it comes in the outside. So vision also can be transformed in such way. When the vision, when an idea I'm seeing is very much intensified we can see as if in the eye, just in front of the eye. So everything is possible, when more intense, subtle things transformed into gross, what you say, gross. Hare Kṛṣṇa.

I'm told that one French gentleman he's saying in the scientific world that the sight comes through the eye. There's something in the eye which helps us to see outside. The cause of what we see, that is in the eye, within the eye. The colour is in the eye.

In our Sāṅkhya philosophy also, the essence of sound, ether, ear, and sound. Then sun, eye, and the colour. In this way it is divided into three. One principle divided into three, *sattvic*, *rajasic*, *tamasic*, three branches. The *tamasic* - objective, *rajasic* - the instrumental, and *sattvic* - which helps to have the experience, that light. Sun is *sattvic*, eye is *rajasic*, and the colour is *tamasic*, the objective side. So also sound, just as the touch, everything is like three branches, one thing branched into three kinds. One showing, another seeing, another is sight, in this way all divided. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Bhaktivinoda Ṭhākura has given this idea in *Śrī Kṛṣṇa Saṁhitā*. If you go through *Śrī Kṛṣṇa Saṁhitā* Bhaktivinoda Ṭhākura has described all these things from the *Upaniṣads* and Sāṅkhya philosophy.

Hare Kṛṣṇa. That is a very scientific book. On the basis of science, spiritual truth has been distributed.

Gaura Hari. Gaura Hari. Then from Kalna did you go to Śantipur?

Devotee: Yes Mahārāja, to the house of Śrī Advaita Prabhu.

Śrīla Śrīdhara Mahārāja: Advaita Prabhu, and nearby that Kuliyā, Haridās Prabhu's *bhajan-kuṭīra*, you didn't see?

Devotee: No Mahārāja.

Śrīla Śrīdhara Mahārāja: A little far. Haridāsa Ṭhākura on the banks of the Ganges in a hut he used to take Hari *Nāma*. And there Māyā Devī went to test him, and afterwards Māyā Devī begged Hari *Nāma* from Haridāsa Ṭhākura.

pūrve āmi rāma-nāma pāñāchi 'śiva' haite, tomāra saṅge lobha haila kṛṣṇa-nāma laite

["Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Antya-līlā,* 3.256]

"I got Rāma *Nāma* from Mahādeva, Śiva, my husband. Now, hearing you to chant Kṛṣṇa *Nāma* so sweet, my heart aspires after getting Kṛṣṇa *Nāma* from you Haridāsa."

That *kuñja* nearby, perhaps two miles off on the southern side of Śantipur town, something like that, old bed of Ganges. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja, at the temple of Gaurī dāsa Paṇḍit we were shown a piece of a *Bhagavad-gītā* that is said to have belonged or was hand written by Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Handwriting of Mahāprabhu?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: We did not know. Mahāprabhu's handwriting of *Bhagavad-gītā*, we did not hear of it. It is not mentioned anywhere in the authentic scriptures. But the *paduka* of Mahāprabhu is shown in the Mahāprabhu temple here in Navadwīpa, the wooden sandals, not shoes, wooden sandals.

Vidagdha Mādhava: That is in Janmāṣṭan Yoga-pīṭha?

Śrīla Śrīdhara Mahārāja: No. It is here in Mahāprabhu's temple. Viṣṇuprīya, she installed Mahāprabhu's Śrī Mūrti. And that was removed when by the flow of the Ganges that side was being broken, They came this side with the Śrī Mūrti. And there that wooden sandal what was given by Mahāprabhu to Viṣṇuprīya, that is shown here. Hare Kṛṣṇa.

Vidagdha Mādhava: Guru Mahārāja, were those shoes given before Mahāprabhu took *sannyāsa* or after?

Śrīla Śrīdhara Mahārāja: After *sannyāsa*. After *sannyāsa* Mahāprabhu came here and went to see His old house on the other side. And then just in the front of His house He stood, and Viṣṇuprīya covering her body wholesale she fell straight in front of Mahāprabhu's Śrī Mūrti. She came out of the house and fell straight there. And Mahāprabhu took those two wooden sandals there and asked, "Console yourself with this." And He went away. He told, "Have consolation with these two sandals." So He left those two sandals there and He went away.

Then Viṣṇuprīya arose, got up, and took those sandals and she used to worship them as long as she lived. Then she lived with her brother. Śacī Devī disappeared, and her brother was her guardian and they gradually moved this side, Mahāprabhu. Viṣṇuprīya wanted to have Mahāprabhu's Śrī Mūrti but the carpenter he prepared it and used to show but she was not satisfied fully. Then third time we are told when she took the Mūrti Viṣṇuprīya suddenly took her head cloth withdrawing, as if living Mahāprabhu is at her front. And that Mahāprabhu is, was here.

Vidagdha Mādhava: _____ [?] at the same temple?

Śrīla Śrīdhara Mahārāja: One must have been changed but still that continuation is there. Just as Jagannātha Purī, every twelve years Śrī Mūrtis are changed. But it is in accordance with that same, we're to take it, representative. His will, His word is law, wish is law, reality, His wish is reality.

Paper _____ [?], and that may become document, how? Closer it is document, only cheap paper on the outside, what more, a stamp? But closer it is, *crores* of dollars may be present, one sheet of paper. Why, how? The will is behind.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.

Vidagdha Mādhava: Also, some pastimes are spoken at Gaurī dāsa Paṇḍit's temple about the Mūrtis, about Śrī Śrī Gaura-Nitāi, these are authentic stories?

Śrīla Śrīdhara Mahārāja: Yes, authentic stories, and that was the first Śrī Mūrti.

Vidagdha Mādhava: They have not changed?

Śrīla Śrīdhara Mahārāja: Change may take place, does not matter, but still continued I told here. Jagannātha Purī, every twelve years Mūrti changed, but that does not matter. We're to understand how. And I gave the example behind. The will is there. "I'm there. I represent that will, document guaranteed." It is going on, a treaty is signed by both the parties, the will behind. So everywhere the guarantee is with the party, with the person, with the spirit, not in the matter.

Everything is such. The gold is gold because we have got recognition for that. But gold has no value amongst the jackals and tigers. Because human society gives some importance to gold, 'O, this is gold,' and for a bird or a beast gold has got no value. So everything is like that. Material representation has got no value according to the demand of the subjective world. It is only prthi bhu [?], representation, as long as admission comes from subjective world. This is, gradually this is unknown, valuable, this is unnecessary, this is necessary, all calculation from the subjective world. Otherwise what value this has got? All relative. Oxygen has value to us, but to the trees carbon dioxide is valuable, the opposite, all relative.

Subject is all in all. Without matter subject can live, but matter, material conception, always dependent on subjective plane. Everything presupposes consciousness. The theistic school has got this atom bomb against the atheists. Whatever you say, this iron, the fossil, what is fossil? Fossil means hard, fossil means black or something that presupposes subject, subjective conception. The fossil is nothing but a cluster of subjective conceptions. So any material existence presupposes subjective substance, cannot be independent. So here the atheists they have to come down. All floating on the subjective consciousness. Consciousness is the reality and everything is floating on it. And consciousness can live independently. Introspection, consciousness can feel consciousness, it makes it object.

Hegel also told, "Subject and object co-relative. No object can be there without the help of the subject, and also, no subject can exist without object. The thinker must have something to think, that is the object. And object means someone is thinking of it, so co-relative."

But consciousness can feel itself, but the object cannot do so. Independent of our consciousness something is there, some star is there. No consciousness is conceiving. We may think there may be some star, none has visited, none has conceived. But it must be in the universal consciousness. Everywhere it is assured that it is the star in the furthest corner,

independent of any consciousness we know. Star has got some description and description means state of consciousness. No independent existence of matter is possible.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Consciousness is independent to us. Different gradation in consciousness. Hare Kṛṣṇa. *Sat-cit-ānandam*, *ānandam* is more graphic, more extensive, more comprehensive, *ānandam*. Everyone aspires after, it is so comprehensive that none can say that 'I don't want any blissfulness. I don't want any happiness.' None will say, none can say. It is all comprehensive including the most backward type of atheist. They'll say, "Yes, I want happiness." Everyone says in his argument all these methods, 'I want happiness.' Everyone will say the most comprehensive thing is *ānandam*, *sat-cit-ānandam*, next *cinmaya*, *cetana*.

But we're accustomed to think just in the opposite way. We think that material existence is infinite and a part of that is conscious and even very few of consciousness are happy. So happiness is the smallest in amount, and consciousness is more spacious, and material conception is infinite, so just the opposite.

Sat-cit-ānandam, *raso vai saḥ*, all *rasa*. None requesting you, if all is *rasa*, *ānandam*, then how this _____ [?] can come? If the infinite is God then how this Māyā can come in the small portion? That is the problem will be the opposite. If the light is everywhere then how darkness can come, how ignorance can come? So it has been explained that these are the potencies [?] interdependent, correlative. Without darkness light cannot be conceived, so darkness is there. *Taṭasthā-śakti*, *māyā-śakti*, is there, it is correlative. In the absolute consideration it is necessary. Negative, positive, both, one whole, condition, unconditioned, together absolute. Finite, infinite, together absolute, the conception of Absolute requires, conception of light requires dark, this way. But light is desirable than darkness, that is pure *sat-ānandam*. And this is ignorance, darkness, it is far from *ānandam*. So *ānanda rasa*, that is the most comprehensive, and most universal, and most desirable.

Śṛṇvantu viśve amṛtasya putrāḥ - Oh you child of nectar, give your ears to me. Assurance, the word of assurance of your future prospect, come back and attain, hear from me who are you, what you want. Your aspiration is to be satisfied here My children. *Śṛṇvantu viśve amṛtasya putrāḥ* - Oh you all, you are child of nectar, child of immortality, you are all immortal. But now your problem is mortality everywhere. You find one mortality is the greatest danger of you, greatest enemy of you. But we guarantee you're not so, you can be saved. Really, you are sons of the divine soil, not mortal. Back to Godhead, back to home, the clarion call, back to home. Come to colonise, but suffering from reaction. Let us go home. Neglected your duty and come to enjoy some special freedom, but you're mistaken. Come back, come back, come back to Godhead, back to home, sweet, sweet home, sweet, sweet home.

And whom, who will hear it? To whom such words, such advice is given. Those that have got the capacity to catch these words, this advice. Otherwise everyone has deaf ears through the world, discord. Who will come to give importance to such call, a particular...

82.12.28.C_82.12.31.A

[The same as 82.12.28.C]

82.12.31.B

Śrīla Śrīdhara Mahārāja: ... *Śṛṇvantu viśve amṛtasya putrāḥ*. "Oh you, My sons, My children of nectar, come back. You listen to what I say."

The call will create encouragement into the heart of a particular section who have got a possible, a considerable, a real status of self consciousness to certain extent. Others won't care to hear this call. So how many are searching after this truth amongst the human beings?

eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.138]

Innumerable souls are wandering in this world in different stages. *Eita brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa*. Eighty four *lākhs* of species. Everywhere there is that path of knowledge, the atomic knowledge, in bird, in insect. So though material measurement is not with soul, but still it is said,

bālāgra-śata bhāgasya [śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."] [*Śvetaśvatara Upaniṣad*, 5.9]

Imaginary magnitude has been given. If the hair breadth, the breadth of a hair that is divided into a hundred, and one part again divided into a hundred, such is the magnitude of the soul, a figurative statement. *Bālāgra-śata bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ*. Soul in every germ, in every virus, most insignificant creature, there within that also there is soul - this imaginary.

The light cannot be divided in any part, division, possible. So everywhere there is all filled up with soul and peculiarity that so many individualities are there. Every imaginary point is endowed with individuality. There's the rub. How it is possible? Every brick, or earth, or wood

can be divided into atoms, then again molecules, then again protons. Everything can be divided and divided. So also consciousness also divided, divided.

But anything in its smallest part is person. Just as the cell is divided, they say that something like dream. A cell can be human body, may be nurtured and produce a human body. Today's scientists are saying like that. A cell from Napoleon's body if properly nurtured a Napoleon will be produced. Now they say that, _____ [?] or someone. In due process the cell, just as a potato's part can produce a potato. _____ [?] So many trees, branches may be put in a place and it may be a tree. So the human cell may be put in a particular environment and can produce that man [from] whose cell it has been taken.

So material is such, soul is also such, any infinitesimal part of a soul is person, *taṭastha-śakti*, *tad-adai*, it is all *taṭastha-śakti* of the Lord. But every infinitesimal part of the *taṭastha-śakti*, marginal potency, that has got individuality, individual personality is there, *akṣara*.

dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
[uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Undetectable, unrecognisable part of the marginal potency is *akṣara*, unchangeable seat of consciousness daily.

As I was saying, that how many here are attracted by this sort of call, clarion call back to home. Very few, very few think it necessary to attend such call, that come back home, very few. But so many ignoring. Some have got no chance, no connection. *Brahmāṇḍa bhari' ananta jīva-gaṇa caurāśī-lakṣa yonite karaye bhramaṇa. Tāra madhye manuṣya-jāti ati alpatara*.

[eita brahmāṇḍa bhari' ananta jīva-gaṇa, caurāśī-lakṣa yonite karaye bhramaṇa]

["In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.138]

[tāra madhye manuṣya-jāti ati alpatara, tāra madhye mlecchа, pulinda, bauddha, śabara]

["Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like *mlecchas*, *pulindas*, *bauddhas* and *śabaras*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.145]

Human species forms a negligent part of the whole, *jīva*, *jīva* as a whole, *ati alpatara*. *Tāra madhye mlecchа, pulinda, bauddha, śabara*. Different sections, classes of consciousness. There are many who outwardly, apparently, accept revealed truth, revealed scripture. But real truth which is extended to this plane from the perfect region, that should be accepted and not any truth which is produced by our experience, that must be faulty. Because we're imperfect, our experience, knowledge of our experience, cannot but be imperfect. But there is a perfect zone and what knowledge is extended from that quarter to here, that should only be true, really be true. And such persons are very few, *veda-māne. Veda* means the revealed truth that is extended from the quarter of perfect thinking to this imperfect region. That is *Veda*, that is revealed scripture. There are very few that have faith in such scriptures. *Veda 'mukhi' māne veda-niṣiddha pāpa kare, dharma*.

[veda-niṣṭha-madhye ardheka veda 'mukhi' māne, veda-niṣiddha pāpa kare, dharma nāhi gaṇe]

["Among human beings, those who are followers of the Vedic principles are considered civilised. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.146]

Only lip deep faith in *Veda*, revealed truth, but they're working day and night according to the knowledge of their worldly experience. But theoretically they accept, "Yes, revealed truth suits us." That is analogous, such is, the number of such people is most. *Veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. And,

dharmācāri-madhye bahuta 'karma-niṣṭha', [koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha]

["Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.147]

Amongst those that really have recognition of the revealed truth, most of them are engaged in elevationist school. Keeping the Vedic truth on the head, really they're busy in transaction of the material acquisitions. Having a little colour of the revelation, revealed truth.

veda-niṣiddha pāpa kare, dharma nāhi gaṇe
dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha

Amongst such *crores* of elevationists one may be found as a renunciationist, no elevation here, he may not have any temptation. 'We must jump into the sky. This material position is not safe, it is mortal, it is fire, burning it up, so I must jump from this atmosphere. *Tyāga*, get out of the

present so-called friends in the mortal world.' *Jñāna*, they want to engage themselves cent-per-cent in the cultivation of knowing faculty, knowledge.

dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-jñāni-madhye haya eka-jana 'mukta'
[koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta]

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

And those that try to get out of the material influence, gets proper liberation from material temptation, very few, they're liberated souls. And amongst those liberated souls, *koti-mukta-madhye, haya eka-jana 'mukta,'* those that are trying to get out of the material encasement, *crores* of them, some are surviving, really getting out of the association of the material energy, liberation. And amongst *crores* of liberated souls one may find the trace of another superior subtle like plane of devotion. There is another fine plane where with our individual conception we can live, and that is the plane of dedication. Just as here, there is exploitation, so, in the finer world the liberated souls can enter and find that finer plane of dedication, and we can live there. And that is the proper soil to live happily.

Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta. Then also we're told that liberated, that the land of dedication is also divided into two. In the first half, lower half, calculative dedication. With the help of scripture and with the help of the friends, *sādhus*, and some sort of, our interest, we like to get, have.

Then we're told the highest half their self-forgetfulness automatic dedication, self-forgetfulness. Rather touched by Yoga-Māyā, another higher, superior, affectionate power comes and captures us and utilises us in the service of the mysterious Lord Kṛṣṇa. The Yoga-Māyā comes and influences us. And by the magic touch of that affectionate hand we're taken to Him, a land of our dream. And there we self-forgetfully engage ourselves.

Jñāna-śūnya-bhakti, oxymoron, *veda-alaṅkāra*, *jñāna-śūnya-bhakti*, all affection. We're under the affectionate guardian's hand. We do not know anything. But we're handled by our affectionate guardian's in such a way that we live in the land of _____ [?] We think that we're in lower position, hold lower position, but in the *taṭasthā-vicāra*, in the impartial judgement, they say that this sort of life, playing by the affectionate hand of the guardian, and if some natural spirit, faith and consciousness to work on, according to their direction, that is the happiest position of one *jīva* soul.

Jñāna-śūnya-bhakti, no calculation, no self-interest, but so given to the central cause that as if in a dream automatically they're like a machine working. And they're the happiest part, that suicidal squad for the centre, that is the happiest portion of the world. *Jñāna-śūnya-bhakti*. That is manipulated, handled by faith, by affection, by goodness, by love, by mercy. No necessity of any individual selfish calculation. The soil is such, no individual self-interest calculation is necessary at all. The very soil is thinking of our interest. Everyone, at the cost of their own interest they're seeking the interest of the others. So, the interest is opulent there, no dearth of

any *ānandam*, or *rasam*, or what is being searched after, no dearth of that thing there. Profusely everything, the affection, the sympathy, the mercy, the love, overflowing there in the land of opulence, no dearth of anything, *jñāna-śūnya-bhakti*.

This has been appreciated very much in *Bhāgavatam* and by Mahāprabhu.

"Anyhow, throw yourself there in that plane. They will take care of you. The soil will take care of you. The soil is so high, so elevated, so good."

Bhūmiś cintāmaṇi, *vṛkṣa kalpataru*, *gānaṁ nāṭyaṁ*, *kathā gānaṁ*. [From *Śrī Brahma-saṁhitā*, 56]

Sweet, sweet, sweet, sweet. Everything is sweet in the land of sweetness. It is there. Kṛṣṇa consciousness, it is in *Bhāgavatam*, *Caitanya-caritāmṛtam*, and somewhere scattered in other *Purāṇas*. And Mahāprabhu as Rādhā-Govinda, Both combined, came to distribute Their own inner wealth to the public. And so it is possible for us to try to approach. *Brahmādi deva yāra nāhi pāya*.

[caitanya-prabhura ei kṛpāra mahimā, brahmādi deva yāra nāhi pāya sīmā]

["This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate."] [*Caitanya-caritāmṛta, Antya-līlā,* 16.76]

The creator of this world, he cannot catch it by his imagination or heart felt meditation.

Śiva viriñcira vāñchita ye dhana [in the Collection of Śrīla Śrīdhara Mahārāja's verses, 147]

Śiva, the type of the soul that does care at all for this material prosperity, or its favour of any type. Indifferent, does not care at all for any material pleasure or comfort, the type of Śiva. They also aspire after such a form of life. _____ [?] uncared for. The care is taken by the atmosphere. The whole guardian to it's details, every part of the soil works with us, treats with us as a good guardian. The very nature of the soil is a good guardian, everyone is adoring. That is the best we can have. And the type of sweetness is quite different from any experience of that sweetness in this area.

Kṛṣṇa. Brahmā cannot understand. Kṛṣṇa, He's taking a little together with His friends. And with a stick in His armpit, and He's going after to search where the cows and the calves have gone. And friends also know that Brahmā has stolen them.

The cowboys and the calves had been stolen by Brahmā to ascertain that, "Who is this cowboy Kṛṣṇa? He seems to live within my jurisdiction, but seems to be of very superior capacity, superior power, mystic. So I have to test what sort of mysticism is in Him. He's within my jurisdiction, but still He's above, His ways are quite different, does not care for anything else, as if."

So by stealing His friends and the calves, he again went to see, approached Him. Then he saw that no harm, the same friends, cowboys are there, and the calves are there. Ha, ha.

A big pot of water is taken from the ocean, but it is filled up, no trace that something has been taken away, all as before everything is going on.

Then he thought, "Anyhow, those boys again have come here without my notice." Again approached where he kept them concealed. "Yes, they're there." Again coming, "Yes, it is full. Then what is this?"

Here a very good comparison has been drawn, that at day time we cannot see the glow worms, glow worms cannot be seen in the day. And mist cannot be seen in the dark night. So here, Brahmā's *māyā*, Brahmā wanted to test Kṛṣṇa, that was like mist. And Kṛṣṇa's *māyā* was like dark night, deep darkness, and the mist cannot be traced in the deep darkness. So Brahmā wanted to test, but Kṛṣṇa's capacity of testing is of very superior quarter. The Brahmā could not find anything of his testing practice, failed. Then Brahmā fell on the feet of that seeming cowboy, apparent cowboy.

naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya
vanyasraje kavalavetraviṣāṇa-veṇu-, lakṣmaśriye mṛdupade paśupāṇgajāya

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]
[*Śrīmad-Bhāgavatam*, 10.14.1]

Brahmā fell at the feet of that cowboy. "Who are You? *Naumīdya te 'bhravapuṣe*. I surrender at the feet of You, Whoever You are. *Avapuṣe* means the bubble like cloud that is like the element of some smoke, undistinguished shape, figure, is not to be ascertained, *avapuṣe*.

Taḍidambarāya. But one trace I can find in You, that Your dress is yellow. It bears the simile of my Lord's dress, *hidamba*. You're fond of using this yellow dress, *taḍidambarāya*. But You're indistinguishable, unknown and unknowable. But *taḍit*, the yellow connection, Your fondness of yellow colour gives some trace to understand You. Your *śakti*, Rādhārāṇī, yellow colour, *śakti*, Your potency is of yellow. But black is invisible but yellow is visible. By the help of Your potency You can be approached. *Taḍidambarāya*.

Naumīdya te 'bhravapuṣe taḍidambarāya, guñjāvataṁsa-paripicchala-sanmukhāya. But the peculiarity is here, that *guñja*, these forest seeds, or fruits, small red colour, something blackish. *Guñjāvataṁsa paripicchala-sanmukhāya*. And the tails of the peacocks that fall flat on the ground, collected there something You have ornamented Yourself with those things. *Guñjāvataṁsa-paripicchala-sanmukhāya*. *Vanyasraje*. And whatever, these forest flowers You can easily collect, with that You're satisfied in Your garland.

Kavalavetraviṣāṇa-veṇu. *Kavala*, and I find like this shepherd boy, who's taking some food and that is in Your mouth. Still, no regulation about taking food, not so civilised, as the food taking and other things should be taken in a regulated way, no. Taking and running. Taking the food within the mouth and You're going away, walking, *kavalavetra*. And one stick always with You. *Aviṣāṇa-veṇu*, at the same time one flute, that is always with You. *Kavalavetraviṣāṇa-veṇu lakṣmaśriye*. This is all with which we're to try to understand You. *Traviṣāṇa-veṇu mṛdupade paśupāṇgajāya*. And the steps You're taking, it is very slow and firm, no hesitation, no expectation of any hindrance, as if, in Your march, in Your progress. It is natural, it is irresistible, but slow You're going.

Whoever You are, the son of a cow keeper, I find You ostentatiously, Whoever You are, I fall at Your feet my Lord. I can't understand You, unknown and unknowable. Moreover, concealing Yourself, Your ways are misguiding that we shall think that our master will be with such high signs, grand things, but it is all misguiding I find in You. Anyhow, Whoever You are, my attempt has finished, my pride is down, I take shelter under Your feet."

In this way Brahmā surrendered to Kṛṣṇa. The mystic of the mystic, that is the way there. And what small understanding, and what meagre quality of understanding we've got, it's such a mystic to us that it's no wonder. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tāṅra dāsānudāsa-saṅga]

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 2.83]

These things are not to be dealt with in the ordinary way. Who will come to believe all these things? So many concrete demands in the world. Give any problem, the war problem, so many problems, the anarchic problems, so many problems are here. And like an idle man to pass one's time in these idle talks. Wherever such a half-mad person should be available that will come to attend all these idle talks, ha, ha. *Kahile keha nā bujhaye*. But there's a particular group, those that you may say half-mad, they can't avoid this, they'll go on talking all these things. _____ [?]

War continuing, battle continuing, and one man is playing on the flute _____ [?]

Who're serious thinking, they'll say, "Oh, let them go on with their mad talks. You do not go that side."

_____ [?] Wholesale, all, everyone, every part of it, feelings of such suffering, that is the general tidings of the world. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja, the verse in the *Īśopaniṣad* [15]

hiraṇmayena pātreṇa, satyasyāpihitaṁ mukham [tat tvaṁ pūṣann apāvṛṇu, satya-dharmāya dṛṣṭaye]

["O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."]

Can this verse be explained in Caitanya *līlā*, *hiraṇmayena pātreṇa*, that golden effulgence? Does that mean Rādhā?

Śrīla Śrīdhara Mahārāja: *Hiraṇmayena pātreṇa, satyasyāpihitaṁ mukham*. The application of the meaning is not that way. *Hiraṇmayena pātreṇa, satyasyāpihitaṁ mukham*. That is, a charming cover has concealed the truth proper from our eyes. So Rādhā, Rādhārāṇī, She's not covering Kṛṣṇa, *hlādinī*.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Lord Krsna tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotee is also manifest by His pleasure potency."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

Rādhārāṇī's function is rather opposite. The highest type of ecstasy is drawing from the source of ecstasy to the world, and making it possible for the others to taste. Her duty is rather the opposite.

And here, it may be rather conferred to Devī Durgā. Those that get charm of self collective interest, that separate *dvitīyābhiniveśa*, the separate interest of the *jīva* as a whole is covered with the charm of freedom.

When, in *Bhāgavatāmṛtam* Sanātana Goswāmī has written, when *jīva* is going to be liberated, crossing the area of Durgā Devī, Māyā, she comes very mildly to beg him. "Why do you go beyond, crossing my jurisdiction? You please stay here. I shall serve you to your satisfaction. I shall give you service." When going away one is becoming Śiva, at that time she's offering herself at the service of that Śiva. "You stay here with me. I shall serve you. Why you're leaving me and going away beyond my jurisdiction?"

That Devī, that charm, who keeps the ordinary individual souls here, she, with some charm, covers the real nature of the truth as a whole. *Hiraṇmayena pātreṇa*. Which has sweet dealings and offering independent exploitation and elevation as she has charmed all within her clutches. *Hiraṇmayena pātreṇa*. She's not allowing to see beyond her jurisdiction. That beyond her jurisdiction is the domain, the land, the plane of truth is there, she's not allowing, Umā.

But Rādhārāṇī is just the opposite, the *hlādinī śakti*. Only by Her tendency, the tendency of Her personality, that real *ānandam*, *rasam*, sweetness, is coming from the centre and being distributed to the whole area. That is *svarūpa-śakti*, attracting everyone towards the centre and feeding them with honey. That is Her duty, that is *svarūpa-śakti*. The land nearer Kṛṣṇa is of that nature. Everything is fed with sweetness and drawn towards the centre. And this is out-carrying current and the master of this out-carrying current area is Durgā Devī, Kālakātrī, the keeper of the prison house, here, by fascination of self-enjoyment, self-freedom. That is slavery and this is freedom. But really here is slavery of the lower senses and there is freedom to attain, to serve the highest good.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: In the *Bṛhat-Bhāgavatāmṛtam* it says that sometimes Umā Devī gives *bhakti* to some rare *jñānī*.

Śrīla Śrīdhara Mahārāja: Yes, also there is a method. When she's satisfied, she opens the doors, "Go." That is also to be found in her, Umā Devī. So these Chandi and other *śāstras* of the *rājasic*, second class *śāstra*, they say, "Try to serve Umā Devī, the *śakti*, the potency. And if she's satisfied to her heart's content then she will allow you. 'You must leave here, go to that superior land.'" It is also found sometimes.

Just as in Kṛṣṇa's dealings also we find three types.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

["As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"Whoever will approach Me with what temperament, accordingly I deal with him."

At the same time He says, "There's a particular section who wants devotion, but we rather give them *mukti*, *sma na bhakti-yogam* [*Śrīmad-Bhāgavatam*, 5.6.18]

"I generally do not give them devotion, but rather, I try to avoid them by giving liberation." And at the same time another opposite side He says, "But if any sincere, ignorant soul, he comes to Me and wants some material lower things, I say no, no, don't take this."

marge visaisay amrta tare rsis mage sei bara murka
ani vigrah sei murti visay chanya deva
sa chaya nama tavi havi sei vilaya [?]

"No, don't take this transient thing. You come to Me, accept Me. I also say."

So also we find different types of transactions in almost every...

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Śrīla Śrīdhara Mahārāja: ... nature of the person who comes with the application. It depends on that. So there is a section to whom Umā Devī will say, "No, no. You go to Vaikuṇṭha. I've opened the door. Don't stay here."

But very rare, a class may be there. And from the absolute standpoint her position is such.

The jailer, the superintendent of the jail should not try that everyone will live there for infinite time.

You see, he should help the persons in such a way that after their terms they may get out of the jail. And you do not do such activity that they will have to come there again within his clutch. But when a sensible jailer finds, that this man finished his term, now he'll get out, but going out of this prison area he'll again disturb so many peace loving persons. So as soon as he can be taken again into this prison house it will be better for the public. With this sense also we may be guided sometime. It depends upon the particular case.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja, we have free will. Yet in the *Caitanya-caritāmṛta* it says that Caitanya Mahāprabhu arbitrarily delivered everyone within the whole universe. How can He do that if there's no affection in the heart of those people?

Śrīla Śrīdhara Mahārāja: That sometimes applying His special power. He's got that capacity also. As an absolute, His capacity knows no bounds. But that is not general. As we're told that when Rāmacandra left this world the whole of Ayodhyā He took away. [*Caitanya-caritāmṛta, Antya-līlā,* 3.81]

It's mentioned there in the talk, you'll find the answer also was given there, that Haridāsa Ṭhākura and Mahāprabhu they were talking. [*Caitanya-caritāmṛta, Antya-līlā,* 3.67 - 90]

Haridāsa Ṭhākura says, "You're chanting the name of Kṛṣṇa, and whoever is in connection of that chanting they'll all be taken. Their sinfulness and offences will all be cleared and they'll be taken to Kṛṣṇaloka."

Then Mahāprabhu says, "Then Haridāsa, how this *brahmāṇḍa* will stay? It will be wholesale abolished?"

"No. no." *Punaḥ sūkṣma-jīve karme udbuddha karibā*.

[haridāsa bale, — "tomāra yāvat martye sthiti / tāvat sthāvara-jaṅgama, sarva jīva-jāti]
saba mukta kari' tumi vaikuṇṭhe pāṭhāibā / sūkṣma-jīve punaḥ karme udbuddha karibā]

[Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual sky all the developed moving and non moving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities."]

[*Caitanya-caritāmṛta, Antya-līlā,* 3.78-79]

The wholesale. All the members in a prison may be liberated, but again there are so many who will fill up the jail, the prison house. Like that, one set wholesale liberated, but from the infinite layer of Brahmaloka, so many they're waiting to come here and fill up the whole thing. That explanation is given there. It is infinite. The law of infinite it cannot be applied in this finite world.

Just as the question of zero. Zero plus zero, zero minus zero, zero into zero; everything is zero. So infinite by added infinite, infinite into infinite, infinite divided by infinite; all infinite. Infinite taken from infinite, the remaining is infinite.

So we should not think that the whole infinite will come within my fist. So it has been discouraged, that don't lose your energy for inquiry into the ways of the infinite. It is impossible for you. Leave that mania and try to engage in the service where you will thrive. *Jñāne prayāsam udapāsya*, in many places. It is impossible, that the whole infinite will be able to enter into your one, the smallest subjective plane, brain. That the infinite will be included within the finite; it is impossible. So don't attempt that way. Mind your own lesson; that is, engage yourself in the duty what is given you in this infinite, there you will thrive.

Jñāna-śūnya-bhakti, faith. Knowing means it comes from the doubts, suspicion, and the stage of suspicion is not a very laudable thing. Suspicion, doubt, all these things, only indicates that we're living in a lower, mean plane. In the higher plane no position of any suspicion, doubt. There, men do not cheat anybody. So suspicion and checking; all these faculties are always with the lower creation, not in the higher. There, no possibility of cheating to any other, all helping, helping, helping. So this is the quality of the lower class. So suspicion is bad, faith is good. If you want to live there, try to acquire faith. Try to learn, believe the atmosphere, acquire this good habit if you want to live in that civilised world. And give up that you will know everything. This won't help you for your progress, but deteriorate your progress. Take the path of *bhakti*, devotion, faith. There is the Lord, His eye is there over you, none can cheat you.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

His vigilant eye is always over our head. If I do not cheat me, none can cheat me in the world. None has any power to cheat me. What it seems to be, because we cheated previously, and we're feeling the consequence now. Cheating is coming from the environment to me. Why? I

cheated in the past. The reaction is coming. Otherwise no cheating comes to an innocent person. His vigilant eye is there, everywhere. So,

jñāne prayāsam udapāsya namanta eva [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir / ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

As much, as small as necessary we may inquire a little. But we must engage ourselves in the service. Service is nectar. Dedication is nectar. And not apprehension that I'm going to be cheated, so I must try everywhere, every corner search and I shall see whether I'm going to be cheated or not. This is something like suicide. It's to ruin ones own cause.

So *Bhāgavatam* says *jñāne prayāsam udapāsya*. Knowledge cannot take you there. If you want to go to that land of simplicity, and cooperation, and dedication, and goodness, mutual help, you acquire such sort of nature. Try to give yourself.

Don't apprehend, and out of the lower nature's current civilisation, that I must guard myself against any sort of cheating. Cheating, cheating, cheating. That is keeping you in the relativity of the cheating. Leave it, throw it off. But still, because we're within that plane, we can't avoid it. But as much as possible we shall try to neglect them and to encourage our inner faith towards, to live in the higher circle.

If we like at all to live in the higher circle, no misgivings we should encourage within us. Must be generous, liberal. Because, I'm in the relativity of Him, I'm approaching the absolute good, and not only so many agents of this misunderstanding world. If I'm in search of the Lord, then I'm in His relativity. He will look after me. And when I've accepted devotion, not that everything whatever I shall see I shall command respect from them. 'O, he's going to be a devotee. You all come and help him.' Not with that temperament.

But when approaching towards Him, *rakṣiṣyatīti viśvāso*. He'll protect him. If He likes to protect me He'll do. Otherwise He may do anything and everything with me. I'm a slave. With this sort of courage, and this sort of simplicity, and this sort of certainty, we shall try to approach towards Him. I'm approaching towards Him. That consciousness must be always in me. He's omniscient, omnipotent, and all love. I'm approaching Him.

Because others are engaged with diplomacy and doubts, and in order to meet with them, those particular details, I must have to culture that, cultivate that thing in me. This will be a fun, where all those misgivings will be created. Not that.

Parama: Guru Mahārāja, how can we have faith in Kṛṣṇa's protection without thinking we're deserving of it?

Śrīla Śrīdhara Mahārāja: The devotees as much as they make progress they can't realise that they're really fit to attract Kṛṣṇa.

Rather they see that, 'I'm the most unqualified, no devotion. Why Kṛṣṇa will care to protect me?'

All these things will come. But still, hoping against hope.

"Then rather I shall die than to put my faith on anyone else. If my Lord, if He likes to protect me, He'll let me live. If He does not care, let me die. Whatever? Still I can't give my reliance to any other thing."

With this attitude one will approach to Him.

"I'm unfit. But still He cares for the fallen. I'm fallen. He may care or He may not care. But under any condition I'm not going to accept others for my protection. If He likes He may protect me. If He does not like He can make or mar. This right He has got over me."

With this sort of temperament, desperately one should approach towards Him, search after Him. Exclusive search. That sort of faith we should try to encourage, to have within us.

"I'm fallen. I have no such capacity, such attribute that He will come to protect me. I'm the most negligent factor. But still, He's great, we hear. And I aspire after His care and not the care of anybody."

That should be the inner temperament. At the same time, as outwardly you should try to clutch at a straw, whatever we shall find to save me. *Ānukūlyasya saṅkalpaḥ*. Whatever is favourable to nurture such thought of Kṛṣṇa within me at the same time, what level I am, I shall try to catch at a straw. In this way. Not that I shall be a party to cast me into the fire.

Ānukūlyasya saṅkalpaḥ, and *rakṣiṣyatīti viśvāsaḥ*, and *goptṛtve varaṇaṁ tathā*. [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100] "You are my protector, none else. And You *will* protect me. You are so great."

And still, *ānukūlyasya saṅkalpaḥ*, whatever little thing comes as obstacles I shall try my best according to my understanding to remove that also. In this way. Change of temperament sometimes comes, according to the progress of the devotee. "If You don't take care of me, I won't live any longer."

And sometimes He comes at that time and saves him. Such things are also, we can see. Many types of devotion. But on the whole *ānukūlyasya*, according to one's stage he will try to take help from the environment. But the main thing will be in him or her, "That I want His protection, and from none else."

And at the same time many Gurus. Gurus, His agents, His representatives, and so many Vaiṣṇavas, caretakers, they're our friends. Their advice also I shall take sometimes. They're my friends, my helpers, that what they will say, I shall accept that. In this way we shall go on. Anyhow He will be the centre and His agents and His books, all these I shall consult and go on. And if I'm sincere then of course I must have progress in my life of devotion.

Parama: Guru Mahārāja, how do we develop sincere humility?

Śrīla Śrīdhara Mahārāja: Sincere humility? With the progress of the devotion it will come. And we shall try to guide according to the rulings of the scripture and the *sādhu*, their conduct, their

advices, we shall apply within us and go on, progress. Humility, not apparent humility, that is hypocrisy. In the name of humility, hypocrisy should not be indulged, given indulgence.

And humility also has another meaning. What is humility? Suppose a Vaiṣṇava is being blamed, and if at that time I've got power to protest but I do not do, then that is not humility. Humility from the standpoint of the Vaiṣṇava standard. Ordinary people, others, they're to be treated like madmen.

If a dog tried to enter into the temple, and if I pose humility, that he's going how, why, something editable there, and why I can stop the dog, that is no humility.

So also, Guru, Vaiṣṇava is being molested, and I'm there and I don't give any opposition, that is also not humility. I must come between, that the filthy things may not go to him. As much as possible I shall oppose. That is humility proper. Humility in consideration with the Vaiṣṇava world. They're standard thinkers, and I'm trying to enter into that sort of level, so that law should be binding on me and I shall take, appreciate and I shall apply that in me. So if someone is coming to attack a Vaiṣṇava, I'm there, if I'm humble I must go and participate. I should be considered to be humble, humble than the Vaiṣṇava and to serve them, to oppose his opponents. That is humility. To go and stop the attack and take it within me, saving the higher Guru, Vaiṣṇava, worshippable person. That is humility.

So humility must be in the eye of the superior, the normal thinking person, humility. And humility standard is not according to this worldly thinking person, abnormal thinking person, the standard is not according to *their* judgement. Humility.

I'm humble, I'm servant, I'm to serve my Gurus, superiors, and whatever is the necessity I must go to do that. If I consider that I'm a servant, my master is being molested, I must go between them. That is humility.

And in the worldly sense that may be, "Why do you come and interfere? You're not concerned. I'm talking with him. He's done some wrong. I'm chastising him, that madman. I don't consider, you say he's a Vaiṣṇava, I consider he's a pest of the society. He's a deserter, he's deserted his family, and they're starving, and you call him *sādhu*. We don't call him. I want to chastise him. Why you come to interfere?"

Such questions may arise. But you have that capacity, you come and you go, "No, he's engaged in higher matter, and you're in the worldly matter. I know what is his magnanimity. You do not know."

In this way, the trespassing in the ordinary sense, but that will be humility, service of the Vaiṣṇava. So it differs according to different circumstances.

On the whole, there is a story I say to you, of our Guru Mahārāja. He once was in Rādhā-Kuṇḍa, along with us. Kārtika mas, a whole month he's staying in Rādhā-Kuṇḍa.

One *pāṇḍā*, a *brāhmaṇa* of course, he told that, "We can give blessings to [Raghunātha] Dāsa Goswāmī. Dāsa Goswāmī he came from *kāyastha*, *śūdra* family, we're *brāhmaṇas*. We're in a position to bless him."

Dāsa Goswāmī has a great position, a Guru in Gauḍīya *sampradāya*, *prayojana-tattva* Ācārya. And this came to our Guru Mahārāja's ear. Then Guru Mahārāja, he gave up taking *prasādam*.

"Until and unless I can make any justice to this, that ordinary *pāṇḍā* has insulted my great Gurudeva, and until and unless I can do something in return, I can't take *prasāda*."

He's not taking *prasāda*, we also are so many, we also can't take *prasādam*. A standstill. And he's mourning, sighing.

Then one of our general secretaries he came, "That man, ignorant man, what he was talking, why you are giving so much importance to his expression? You do not care for that, you take *prasādam*."

Guru Mahārāja told, "No. I'm here driving motor car in Vṛndāvana. I'm not an ordinary beggar with *kaupīna*. If I were so then that man remarked in such a bad, I put my hand in my ear and would have left the place. Without caring to hear all his bad remarks I would leave the place. But I'm in the position of Ācārya, I'm driving motor car, and so many grandeur, this building, all this I am living. What for?

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us,
and should be held overhead as our highest aspiration."]

My life is dedicated to show to the public what is the dignified position of our Gurudevas; Rūpa, Sanātana, Raghunātha, who showed their life like a street beggar, rather less than that. But their internal wealth was so high and great. To show that I'm showing a life a grandeur as an Ācārya, to show that our Gurudeva, whose words we're trying to distribute to the people, to remove wholesale their difficulty, that Guru. And he's being insulted, and I'm living in such a gorgeous way, grand way, and I shall tolerate all this? I can't do that." So he does not take any *prasādam*, "Until and unless I can undo, give something in return."

Then it spread. Then one gentleman he approached Guru Mahārāja. He was an inhabitant of that place, Rādhā-Kuṇḍa. He appreciated our Guru Mahārāja, had greater appreciation, and he called that gentleman, that *brāhmaṇa*.

"What have you done, you don't know? You give apology. He's a great *mahātmā*. What he's doing you do not know. You have insulted his Gurudeva on his face. You fool! You don't know your position, what are you? You're a *brāhmaṇa*, what of that? You're servant of the anger and this lust and all this greed, all these things. What is your position? This great *mahātmā*, and his Guru, you do not know about him. You apologise."

Then he apologised. And then our Guru Mahārāja took *prasādam*, and then we also took *prasādam*.

So humility, what is humility? In his case, that is humility. And if he ignores that he said that, "I'm not humble. I'm a seeker of my own position. I'm riding this motor car, grandeur, gorgeously moving here and there; what for? Only to show, to save the public from any offence by insulting those great self-abnegated persons. Our Gurudeva. This is,

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

The application of humility in such way also. So it is relative, not absolute, according to our position.

_____ [?] If we're sincere, help will come from outside to guide us always; we may be confident. So we shall pray that we can have that sincerity, simplicity, and a purity of our purpose. And we shall fall at the feet of the *mahātmās* to extend their internal life and affection towards me, towards us, so that we can be elevated more and more. That is our inner nature, that is our hope, that our inner nature is good, is such. Whatever is undesirable, that is only cover, a foreign thing. So the foreign thing will go and the inner nature will come out. It is in one sense it is very easy, and now I'm roaming in wholesale foreign thing, behaving, so it is difficult. But with the help of those that have got natural life I shall try to remove the dust that has come on the mirror of my heart.

ceto-darpaṇa-mārjanaṁ bhava-mahā-[dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

This *kīrtana*, *śravaṇa*, *vandana*, Vaiṣṇava *sevā*; with all these things gradually it will be cleared and we shall be able to see what is what, gradually. Gaura Hari bol.

Devotee: Guru Mahārāja, could you tell us if Advaita Prabhu, if he's the incarnation of Mahā Viṣṇu or Śiva Śaṅkara?

Śrīla Śrīdhara Mahārāja: Mahā Viṣṇu means Sadāśiva, the outer descent is Śiva. So Advaita Prabhu is considered as Mahā Viṣṇu or Sadāśiva, the devotee Śiva. Not the master of this world, as giving punishment to the culprits of this world by imparting dissolution. Not that, but the Vaiṣṇava, *vaiṣṇavānāṁ yathā śambhuḥ*.

[nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]

[*Śrīmad-Bhāgavatam*,12.13.16] & [SCSM's *Śrī Brahma-saṁhitā*, p 144]

Sadāśiva has got his kingdom just below the Vaikuṇṭha. Śiva is the conception of impersonal and personal, both combined. Personal, differentiated, non-differentiated. And the differentiated covering the non differentiated area, Virajā, Brahmaloka, non differentiated. But covering that, something extended towards the Vaikuṇṭha in the plane of dedication, and something towards the land of exploitation, that is the conception of Śiva. That the portion of the function that is found entering into Vaikuṇṭha, that differentiated conscious area, that is Mahā Viṣṇu. And this side, that is Rudra, and the whole non differentiated area within him.

svadharmma-niṣṭhaḥ śata-janmabhiḥ pumān, viriñcatām eti tataḥ paraṁ hi mām
avyākṛtaṁ [bhāgavato 'tha vaiṣṇavaṁ, padaṁ yathāhaṁ vibudhāḥ kalātyaye]

["A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa or Viṣṇu in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."] [*Śrīmad-Bhāgavatam*, 4.24.29]

Not very expressive, very mystic conception of Śiva. Differentiation in this side and also in that side, and the middle margin. The covering that margin, something extended this side and something that side. This side, the lord of exploitation, and that side the servant of Nārāyaṇa. That is the peculiar position of Mahādeva. There is *tyāga*, *tyāga*, *bhoga* and *sevā*. Three things mixed there. Śiva represents *bhoga* in that he's the enjoyer of *māyā*, leader of the opposition party. He's the leader, husband of *māyā*. And on the other side he's a servant of Viṣṇu. And also the middle, the margin position also he's covering, *tyāga*. Enjoyment, renunciation and service; three things together, Mahādeva. Sometimes he's seen to enjoy here, but his tendency is always to getting out of this enjoyment. He's a beggar, but still he's married and he's got his children. Sometimes he lives with them, and sometimes wandering as beggar, renunciation. And sometimes he's seen to fight against Nārāyaṇa, Viṣṇu. Giving opposition, giving indulgence to the demonic class. And sometimes he's seen very submissive to Nārāyaṇa, and praying to Him.

"Why You have engaged me in this awful duty! It is my bad luck. You, my Lord, You have given me, attached me to this function. This is very undesirable for me."

Submitting to Him, again fighting again, going to fight in favour of his demon disciple. In this way, the mixed thing, both, the beginning of Vaikuṇṭha and highest position of this *māyā*, and including the renunciation spirit.

...

...But now he's disappointed, so he's besides himself. Can't contain him within himself. What to do? Half-mad - of his sacred thread. Everything is one and the same, jumbled together.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Hare. Hare Rāma.

Devotee: I think I wish I had some things I could say to her. But I don't know anything myself about Rāmakṛṣṇa. I wish I'd known something about Rāmakṛṣṇa in order to...

Śrīla Śrīdhara Mahārāja: But to what she told?

Devotee: Yes. But I could not answer her, she kept on saying that Rāmakṛṣṇa is the same as Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: "I'm quite satisfied with Rāmakṛṣṇa. You do not know him properly. So you're boldly giving assertion like that. What do you know about Rāmakṛṣṇa?" She will tell against you. "Who's Rāmakṛṣṇa, do you know? He's both Rāma and both Kṛṣṇa. Rāma and Kṛṣṇa both combined, he's Rāmakṛṣṇa. What do you know?" They'll say to you.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Acyutānanda told, in his experience, "That wherever I've gone I found that the general educated public is in the hands of the Rāmakṛṣṇa Mission. We had to fight with them. Our worst enemy is Rāmakṛṣṇa Mission, they're capturing the field, and we're to fight with them if we at all want to do some good to the public. Mostly the educated section under the influence of the Rāmakṛṣṇa Mission.

"Whatever you do, it is all right. Any conception of religion is all right."

I told, "If we hate Rāmakṛṣṇa, if I preach an opinion if one can hate Rāmakṛṣṇa, Vivekānanda, they will achieve salvation. Will you accept that? Any opinion you're to accommodate any opinion. And this is my opinion, you record! Your first and worst conception, conviction; that Rāmakṛṣṇa should be accepted as the highest authority. If one does not do, then will you accommodate him? Never!"

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Yata mata tata patha. [Anyone's opinion is as good as another's]

This is all on the basis of Śaṅkarācārya. Their basis is Śaṅkarācārya, *māyāvāda*, all *saguṇa*, *māyā*, everything is misconception. So even there is variety in misconception; *raja guṇa*, *tama guṇa*, *sattva guṇa*. Misconception also may be deeper, deepest and very less deep, it may be, *sattva*, *raja*, *tama*, but all misconception. There the common thing, misconception. There's classification of misconception also. And proper conception; it is beyond our knowledge. Then this is there, long and short is this. The proper conception of the truth is beyond our conception, unknown and unknowable. Unknown, and the comparison, just like deep sleep. Like deep sleep, something like that, that is the conception of the real truth. And all other, whatever we're conscious of, that is misconception of different degree. Good or bad, according to the degree of misconception; that is Śaṅkarācārya. And there is truth, and we can awake in the world of truth, and there is also gradation, hierarchy. How we can understand truth, what sort of life we may have there. That just the opposite here in the misconceived world we have a life in exploitation, and there just the opposite. in dedication. In dedication we're to understand what is dedication.

We’re to understand exploitation, that is the general misconception, root of general misconception is exploitation, just opposite dedication. There we can have such gradation, everything in details, only in...

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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Śrīla Śrīdhara Mahārāja: ... and we shall be very eager there to consider ourselves to be slave. That is so high. A competition, in the conception of the slavery; slave of the slave of the slave. Such high sphere is that. If we have enough boldness, then, of sacrificing, then we can hope to enter and live in that domain. Sacrifice. Sacrifice to the extreme.

And again Hegel comes, "Die to Live." It is a very broad thing, broad and bold, and also meaningful, die to live. Are you ready to die? Then I can recommend you a land where you can live. Are you bold enough to die? That nothing worth living here, have you come, can you come to such conclusion? That here every particle is worthless and it is mischievous. Have you come to realise that? Not worth living. This world not worth living, at all. So you can easily agree to die. And you will be given the opportunity of living a proper life, after death. Life after death. Die to live.

And He's for Himself, not for you or any ghostlike, me, like us. He's for Himself. So dignified; every atom is so dignified that they all should be regarded with honour, the soil is such. Do you like that soil to live in? That soil is such; so dignified soil. To become a slave there.

In Milton the opposite statement, "It is better to reign in hell than to serve in heaven." Satan's opinion. "Better to reign in hell than to serve in heaven." But just the opposite, it's better to serve in heaven than to reign in hell. The opposite of the Satanic doctrine.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

So paradise lost, because they've lost their faith in *śaraṇāgati*, surrender. In the truth of surrender, that was disturbed and they came to live with their freedom and a free judgement,

Adam and Eve. And they had to come down in the world of calculation of ones self, individual free will. Own responsibility; then earn, and each enjoy. Earn and enjoy the world, we have come, earn and enjoy. Labour and live. The world of labour and live.

And there, without labour, sustenance is to come. When Adam and Eve were in a surrendered position no labour was necessary. Automatic, everything automatically. Soul does not require any food to maintain this material body. That is spiritual, eternal body, no necessity of any addition from the outside to keep up the vitality there. Surrender your spiritual life, soul.

And then when free choice came, in place of surrendered stage, then labour and live. Enter that world; labour and live. And the Satan was at the back. "Why you are a slave? Why you are a slave?" The tree of knowledge. So *Bhāgavata* has discarded knowledge. Don't rely on your knowledge. The tree of knowledge, the fruit was tasted by Adam, no, Eve first. First Eve then Adam. Tree of knowledge is dangerous, brought down the world of calculation here.

Surrender. Good man's society, higher society, no deception. No hypocrisy, no conspiracy there. So knowledge, calculation, good, bad, all these are meaningless there. Automatic flow of the goodness in the atmosphere, whole. No doubt, no suspicion, no meanness to cheat one another. So no question of calculation, everything automatic and flow of goodness is in that atmosphere. That is at the lower part of Vaikuṇṭha. Then again higher in Goloka, it is more beautiful, more loving, more sustaining, more sweet, ecstatic. Goloka. Hare Kṛṣṇa. Hare Kṛṣṇa. So practical faith in that sort of life, charm in that sort of life.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

In *Bible* the history of fall, and not going up so very expressively, that is vague. The son of God has come to take them again up there. The fall of Adam and Eve, that is very clear. But when man is taken from this plane to that plane, not such a very expressive, clear history.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

We hear there like so many Christs that have full faith in God's land, God's action, God's goodness, wholeness. They will treat the wealth, the prosperity, the charm of this world of enjoyment, to trample under feet, die.

"I resign all covetable post in this world. However, a kingship, a leadership, a lover like Romeo, a beloved like Juliet, all dismiss. I'm ready to dismiss all these things for higher, some mystique and unknown sweet, sweet life, sweet, sweet home. I have finished."

There was one Bakat Singh [?], one of the leading anarchists in Punjab. He got capital punishment. Then one gentleman asked him, "The day of your death is drawing near."

He told, "I'm very eager to see the after life. This life is all finished. No charm in this life, it is finished. Eager to see the after life."

But that man does not know that after life is also similar. The anarchist's after life, what can be very good? Attraction for this mundane, can't tolerate another's ownership, kingship. He wants to snatch the kingship, the leadership of this material world from another gentleman, has charm of this material world. What after life he can have, to see very glorious? *Ā-virincyād amaṅgalam*.

[karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam
vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

One is to look after, with very neglected dignity, even the post of the creator of this world. Who can create this world, but is in relativity of this world, mortal, nasty. The Brahmā, who has created and who's master of this world, but he's in the relativity of this nasty world. His position is also condemnable, what to speak of the ordinary persons. *Karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam*. You and I, what is our position? Meagre. But even the creator of this whole mundane world, he's also surrounded with inauspicious reactionary consequence of life.

Then, *sivo 'ham*, *sivo 'ham*, *sivo 'ham*. Next after Brahmā there is Śiva. *Sivo 'ham*; do not care for material comfort. "Independent of material comfort as a soul I can live." That temperament, *sivo 'ham*. "I don't care for any material achievement, I'm sufficient in myself. Sufficient, *ātmārāma*, I'm self sufficient, I don't require any exploitation of this world, of any world."

That is marginal position. That is so high and so charming domain over the head of that Śiva, when he comes in connection with that, "Oh, I want to enter as a slave to that holy and magnanimous land! I want to be a member in the lowest member, as the ant. Even an ant's position in that noble domain is something to be envied, in Vaikuntha."

And then Vaikuntha, over that Goloka. Or Goloka, over that deeper, or the most comprehensive and most subtle, all-pervading, Goloka, solid circle. Highest plane ever found. Subtlemost plane ever found, that is the foundation of all different variety of planes we can experience. Goloka. That is beautiful, that is love. Beauty and love, similar things, sweet, similar thing. Beyond power, power seeking.

This has been definitely brought down for us by Mahāprabhu, Nityānanda, *Śrīmad-Bhāgavatam*. The last treatise of Vedavyāsa, the giver of the greatest magnitude of revealed truth in this world. Revealed truth in different forms, in its greatest magnitude and detail, given by Vyāsadeva here, from Badarikāśrama.

And the key to that, to the highest was given first to his son, Śukadeva. And Śukadeva, he tried to impress the present scholarship of India, the then scholarship of the then scholars of India with that high ideal, in the whole theological world. Śukadeva did successfully.

And next there was another sitting in Naimiṣāraṇya where sixty thousand *brāhmaṇa* scholars met there just before this Kali-yuga, the iron age. And there also one who heard, who was present in the assembly of Śukadeva, and he was *śrutidhar*, that once heard he remembered it

eternally. That is *śrutidhar*, only once hearing it is recorded final. There was one such peculiar scholar, Sūta. *Ugraśravā*, whose aural reception was revolutionarily extraordinary. Once one impression was caught, then it was final. That *ugraśravā*, through *śruti*, whose hearing is of very, very highest degree, he was present in that assembly and he caught it and distributed to the sixty thousand *brāhmaṇaic* scholars gathered in Naimiṣāraṇya just before the advent of the beginning of this Kali-yuga, iron age. And that is *Bhāgavatam*. And Vyāsadeva from these four sittings completed, one Nārada to Vyāsa, second Vyāsa to Śuka, and third Śuka to Parīkṣit in the scholars assembly, and the fourth from *ugraśravā* Sūta to Śaunaka Ṛṣī. Then with this introduction, three *ślokas* of Vyāsadeva, he sent it to the market, *Bhāgavatam*.

Janmādy asya yato 'nvayād [SB, 1.1.1]. *Dharmaḥ projjhita-kaitavo 'tra paramo* [SB, 1.1.2]. And *nigama-kalpa-taror galitaṁ phalaṁ* [SB, 1.1.3]. These three poems introduced as introduction, introduced *Bhāgavatam*. One about, *dharmah projjhita*, *sambandha-jñāna*, what is what. The second, what is the means to the end. And third, what is the proper conception of the end, of destination. Three. Where we are? Who am I? Where am I? What am I? In this way, *sambandha-jñāna*. And the second, *abhidheya*, what is means to my end. And third, what is the conception of the proper end of life. Different from all other recommendations from different theological scriptures. This is the speciality of this book.

Mainly after liberation, how one can live a dignified life, it is meant for them. They are to, *nirmat-sarāṇāṁ satāṁ* [SB, 1.1.2], they must be free from all jealousy, Vyāsadeva says. It is meant for those particular souls who are completely free from any trace of jealousy, *nirmat-sarā*. Jealousy means who cannot tolerate the higher position of any other than him, that is jealous. That is the test.

At every step you're to feel without prejudice that everything in your paraphernalia is holding a higher position than you. If you're jealous then you can't advance a single step there. If jealousy is fully eliminated, if you're ready to tolerate that everyone you come across will be holding higher position than you. And you should not mind anything from that, no reaction. If you can tolerate that everything, every atom, every dust of that plane is holding superior position to you. All Prabhu, and you're the slave. If you can accommodate you in such a way then you have a very higher place where you can enter and live.

But *nirmat-sarāṇāṁ satāṁ*, not only ordinary saint. That jealousy must be exhaustively eliminated. Then you can hope to come to study and you'll be able to understand what I say. That everything is superior and you're the lowest. Then you can have everything there, progress, faith. You can freely live there, move. But that temperament, the minimum demand from you is that. And that will finish everything. This demand finishes everything.

I told that Hiranyagarbha here, *sahajiyā*. From Lalitā Bābū and went to *bābājī* class.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

That Goloka, and below, Vaikuṇṭha, and there also everything made of spiritual dust. Water, all atoms are spiritual, and that is of higher quality than you soul who wants to enter there. So

you're to enter into that domain and then you can hope to get the company of the Nārāyaṇa *bhaktas*, and then higher up, then Goloka Vṛndāvana. It is not a matter of joke, or a matter of luxury, so easy. Then, first deserve then have. No deserve, no having. Only imitation he had, plodding in the mud and thinking, "I'm in the divine lake of Rādhā-Kuṇḍa." Ha. Ha. Ha.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Die to live. Death means not only this physical, but mental death, and the death of all our ambitious aspirations. Death means, death's jurisdiction is so much. Die to live. Living is also wonderful living. Living is also wonderful, strange thing in comparison with the present living. There is living. Living along with all good, all high, all divine, all superior. How happy living! Wherever I'm breathing, everything is of higher quality than my own self. How happy, how elevating! But have we such courage, boldness to live there? To die a wholesale death? To die a wholesale death of our all experienced life, to be severed from all valuable things we ever gathered experience of. Is it possible for us? Not so easy! All the ideals, high ideals we have ever accumulated or come in association to; all to be given up. Not only our physical acquisition, but our mental acquisition, mental prospects ever acquired, all give up. Dissolution of the whole mind and body. And only soul, naked soul to be taken into that land, with the help of so many saints of that calibre.

Gaura Hari. Gaura Hari. Stranger than dream! Reality is stranger than dream, fiction. Hare Kṛṣṇa. Our standard of prospect should be raised so high.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Self abnegation. If we can have some conception of the truth, then we think it is sinful, what we aspire, that is all sinful, nasty. "Why should I be a master of so many?"

Gaura Sundara. Gaurāṅga Sundara. Gaurāṅga Sundara.

How, we hate slavery, but we'll be able to understand, how dignified position to be a slave to the so wonderful goodness, to the wonderful master. It is possible, not impossible, to peep into that higher position of truth.

Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara. Gaura Sundara.

We'll be eager to cast ourselves at the feet of those holy persons.

Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu told once in Purī to Sanātana Goswāmī's case.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]
[*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

"Sanātana, if it would have been possible that by giving up this body I can get Kṛṣṇa, then in a moment I'm ready to sacrifice this body *crores* of times!"

Sacrifice, this body, die. That is, in a moment I want to invite *crores* of times death. Die to live. *Crores* of deaths I like to invite, welcome, if by doing so I can get my Lord Kṛṣṇa. How standard, what standard? Where is Kṛṣṇa of Mahāprabhu's conception? Die to live. We think die to live, to die means to give the whole thing.

But Mahāprabhu says, "In a moment *eke-kṣaṇe*, in this moment I'm ready to die *crores* of times if by the result of that I can get Kṛṣṇa. But no, Kṛṣṇa is not so cheap."

The physical death, what benefit is there by physical death? This is to give up a dress, a flesh and bone dress, what charm is there? So something more, paliya sevāna [?] some positive life is there, not by negative sacrifice what we all possess we can go. Not by naked, if we can have a naked body we can go, no. Some positive attraction for that, that is the real thing. *Śraddhā*, *sādhu-saṅga*, serving tendency, that is the visa, not passport. Not passport, any number of passports I can collect. No, visa is necessary, the sanction of that place. But they're very broad hearted, very generous, very loving, and infinitely resourceful. Infinite resourcefulness is there.

Now England is trying its best to oust the foreigners. So long they're liberal. Now a party says that, "So many foreigners have come to live in England, and making the original British people's life intolerable. So there must be some check over the immigrants."

But that is infinite, no such limitation there. "All may come, but come with good will. With good will, standard good will you should come, you're all welcome, infinite. But you're to give up all your anti tendencies of this land, to keep outside. You come, you come for the interest of us, for the whole country you come. For the Lord you come. You're all welcome, very earnestly, affectionately welcome. He's Lord of all of us, not only of a particular section, but He's the Lord of all. A loving Lord, an infinite Lord, His love is infinite, His ways are infinite, everything is infinite. So no possibility that our portion will be lessened if you come and partake into the service, no. Come, we rather want more, more may be engaged in His service. We'll be happy, more happy, more happy. But serving is, be in mind of that, mind that service for His satisfaction, *the* criterion. We're all seeking, searching for *His* satisfaction, not any one of us. If we find that lacking there, then we'll turn your enemy. With this idea, all can come."

Rādhārāṇī says to His anti group, though it is all necessary part, "She does not know how to satisfy Kṛṣṇa to His heart's content, then why she ventures to come very close connection of Him?"

That is in Her company, the harmony. Harmony means many and one, and gradation. The gradation is of that type, it is mentioned in *Caitanya-caritāmṛta*.

"If she can serve more I shall be aloof, I shall give her nearer to My Lord. But she fails to do service to the highest satisfaction, so what to do? I have to go nearer, because for His satisfaction, not for Myself."

That is the criterion there. It is very inconceivably understood, to understand. Inconceivable to understand but still it is there. We find it is recorded in *Caitanya-caritāmṛta*. In this way the gradation is there, all centre concern. And another remarkable, *pati lāgi' kailā veśyāra sevā*.

[kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi, pati lāgi' kailā veśyāra sevā
stambhila sūryera gati, jīyāila mṛta pati, tuṣṭa kaila mukhya tina-devā]

["The wife of a *brāhmaṇa* suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life, and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara]."]

[*Caitanya-caritāmṛta, Antya-līlā,* 20.57]

If to satisfy Him, my Lord of heart, I'm to serve a lower idea. Like a prostitute I'm ready for that, if it's for His satisfaction. Whatever is for His satisfaction, apparently it may be the lowest, but that is the highest. Only one criterion, His satisfaction. And our calculation of good or bad has no value. Only one criterion, His satisfaction. That is the only one criterion. *Kṛṣṇendriya-prīti-vāñchā - tāre bali prema*.

[ātmendriya-prīti-vāñchā - tāre bali 'kāma' / kṛṣṇendriya-prīti-icchā dhare 'prema' nāma]

["The desire to gratify one's own senses is known as *kāma* (lust), but the desire to please the senses of Lord Kṛṣṇa is *prema* (love)."] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.165]

And it is drawn up to the highest position among the servitors. All these are very high things, to be good to talk, but to get it is very, very, very difficult. So it is safe that one day we may hope to reach that domain. But now we're in the midst of disappointment. But I do not like this, I don't feel normal position here. Dissatisfaction, *virakti*. I do not know whether my aspiration will be realised any day or other, but still I cannot connect my faith with any other thing, any other conception but Kṛṣṇa conception. Because I shall be able to get anything easily in a day or two, then I must contact with that, I'm not a person to do such contact. No. I may get or I may not get, in my eternal quest, eternal search. Still I won't budge and inch from the ideal that my Lord is Kṛṣṇa in Vṛndāvana! Kṛṣṇa in Vṛndāvana, as the son of Yaśodā, as the friend of Subal and others, and as the consort of the *gopīs* and Rādhārāṇī. I want to have His service, and the service

of the servant of Him, that I adore, welcome. But no kingship, leadership of any sort of achievement.

na nāka-pṛṣṭhaṁ na ca pārameṣṭhyaṁ, na sārva-bhaumaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā, samañjasa tvā virahayya kāṅkṣe

["O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahmā resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic *yoga*, nor do I want liberation if I have to give up Your lotus feet."] [*Śrīmad-Bhāgavatam*, 6.11.2]

Vṛtrāsura says in *Bhāgavatam*, "My inner aspiration is after You, my Lord."

But not here Lord Kṛṣṇa, Vṛtrāsura, Nārāyaṇa.

"But Nārāyaṇa is also so charming that I eliminate all these prospects of my future life. I want You my Lord, my Lord of my heart."

So sweet. Godhead is so sweet. Back to Godhead, back to Godhead. Back to Godhead, and God is such of Kṛṣṇa conception of God, very sweet. Sweetest of all conceptions.

Nitāi. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Any question?

Vidagdha Mādhava: Yes Guru Mahārāja. How to recognise and eliminate jealousy in devotional life?

Śrīla Śrīdhara Mahārāja: *Hṛdaye nābhya*. According to realisation, and other realisations, how other realisations in the absolute sense we can understand, other planes of life? How can we understand that this is the gold without any alloy? How can we do? Not only Kṛṣṇa realisation, it is of peculiar type, but in other fields of life also we're to know by elimination and acceptance, how? How? With the help of some experts, or with the help of some books. *Śāstra* and *sādhu*. Then it comes to us, that knowledge. From the experts that knowledge comes to me. Or by scripture, book, the knowledge comes to me, gives some eye. With that eye I can find, "O, this is real gold, and this is alloyed gold." Every case, how we do? Help from outside, and the guarantee from ones own inner conception. And if he's dull, he can't gather conception from the experts, or from the books, then he's to suffer, himself. Here also we may apply the same thing. The experts know this expert, the religious experts of different type, and also books from different type. Always we're to test. And who is to accept them, his chastity, his sincerity, these three things come to meet us. Whether we're gaining, or we're losing, these three things. The scripture, the expert and expert's opinion, and then my sincere ability, judgement. These three together come to realise the truth, in every case, as here, so there. Here some intellect, and there the heart, the sincerity. So *ruci*, sincerity _____ [?] The same tangle everywhere. The one question. *Hṛdaye*, ones own heart, approval of ones own heart. For the acceptance of the

external decision, the responsibility is his own. And also we can't deny that the external association...

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Śrīla Śrīdhara Mahārāja: ...both outside and inside, by the cooperation we can make progress anywhere and everywhere. Every department is such. We're to take help from the environment. From different departments also, a *dacoit* also gathers his knowledge of *dacoiting* from a higher *dacoit*. And a good man also gathers from here his education from a higher educated man.

So comparatively in the theology also, different conceptions of theology, religious conceptions, and we're to compare. And according to our sincerity we're to take. This is in a general way. Others we're to live on our fate, fortune. *Bhāgyavān jīva*, fortunate, which comes from the *sukṛti*, unknown grace gained by the saints, the agents of the Lord, in this way.

You may call it to be chance. But to our consciousness there is no chance. A chance to the partial realisation, but every chance is known to the Almighty, to the Omniscient. To the ignorant, which is outside their jurisdiction, that is called by chance. We can't - that is unintelligible. Which is unintelligible, beyond the scope of our intelligibility, we say it is chance. But to the Omniscient, chance is within it, His will. He's Autocrat, His will. Everything contained in Him. He's the source of everything, both the chance and both the will, everything in Him. The history, the geography, the mathematics, the science, all congruent.

Jñāna, *bala*, *krīya*, *ca*, generally classified - the energy, and the intellect, and the necessity of satisfaction. Generally these three things, feeling, thinking, willing. One absolute. So not much intelligence into the intellectualism, but begin, hear about the prospect and begin the work. Only by speculation you cannot earn your bread. You must do duty and earn your bread. Do something and you will earn your bread; not by speculation or imagination. Of course education department is also there, but that is also duty, work, labour; labour and live, energy.

Vidagdha Mādhava: Should one see things in his environment higher than himself in this plane? In devotional life, the Ācāryas they write songs about how they feel they're the most fallen, *patita-pāvana*, or they're...

Śrīla Śrīdhara Mahārāja: They also do not feel that they're the higher power holders, they also think that, "We're little, very little." In the infinite everyone thinks they're very little. Mean position, "I want to emulate my condition." The aspiration for the higher always, they're thinking that, "I am meagre. I'm atom."

Vidagdha Mādhava: But also in the relationship to the environment, they're feeling outside themselves everything is higher?

Śrīla Śrīdhara Mahārāja: Yes, everything is higher. Everything is higher, even Haridāsa Ṭhākura is giving honour to Māyā Devī. *Paramahaṁsa*, sees everything regard-fully, no hate, in

connection with Kṛṣṇa. That some connection with Kṛṣṇa, that long thread, and giving respect. But at the same time, very careful not to be enticed, but giving respect.

Devotee: Mahārāja, but I cannot act that way every time in my life, as though everyone is higher, because there are so many *dacoits* and so many low class people. So I must act in a way sometimes that I'm better or higher, or my will is more important than theirs.

Śrīla Śrīdhara Mahārāja: Yes. It's a possibility that one can trace ones progress. Everyone may feel that he's in progress of life towards his goal. Whether in the wrong way, or in the right way, he can measure his progress. He has the capacity of measuring his progress. But the way may be wrong or right, according to his position. And sometimes bewildered, temporarily he's bewildered, can't ascertain what way he's moving, that is also possible. And sometimes also wrong and right, that also he can, sometimes they cast their shadow in his mind, in the sheet of his mind. Sometimes a *dacoit* in a moment may think that, "I'm doing wrong, I'm going in the opposite direction." It is also possible. Because different stages of memory within us, while travelling through different positions of this world. Different stages of knowledge we're travelling and they leave some sort of trace within us.

And whenever we're conscious of any particular plane of life, we can judge; good, bad, progress, resolution, slothfulness, energy. Then sometimes *sattva-guṇa* means sometimes some sort of true conception. *Raja-guṇa*, too much energy without caring for the good or bad. And *tama-guṇa*, dullness, idleness, depression, all these. These three things are to be found anywhere and everywhere, even including the beasts and animals and insects. Everywhere, *sattva*, *raja*, *tama*, more or less.

But exclusively given to one way, and that is in the good way, that is rarely found. That gradually rejecting good or bad in the calculation, and catching the higher particular thread, making progress towards one direction, and that is good. It is very difficult to find such a section.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

Gradually elevating towards higher truth, eliminating, eliminating, very few are going to hold the highest position. Everywhere we find that, selected few goes to hold the highest position.

Nitāi Gaura Hari bol. Anyhow we're in a jungle, still we've come to human section. If we cast our glance towards the lower creation then how much I'm saved? I had to experience all those stages of life; the trees, the creeper, the insect, the birds, beasts, animals. Now civilised human section I've reached anyhow. By the grace of any unknown power I've come so far, and here I

can use my conscience. It is possible for me to understand good and bad somewhat. And if I can apply this chance to get good association to better my internal condition, something in my hand. But in other sections, in the lower creation, quite helpless. So a good chance, a valuable chance I have got to elevate my position by the help of the associations and the holy things. As much as I've come to understand, so much my responsibility is very _____ [?] in me.

If I go back; a ball coming near the goal, if it goes other way, so much disappointment. The ball is everywhere in the field, no disappointment. But ball coming nearest to the goal, if it missed the goal, then a particular section are very much disappointed. So we've come to human section, near the goal. If I miss this chance to elevate me towards a higher direction, again to go to the savage, and to the animal, and the vegetable kingdom, I have to go back, then how deplorable it should be. In the infinite wave we're being moved helplessly, what position we've got? Now we're human beings we've got much in our hand. And only little that we must associate with highly living person and to elevate our position as much as possible, taking this chance, utilising this chance of human life. Very, very valuable.

The *Ṛṣis*, the spiritual experts, they all deplore of us. "No, you've attained up to this much, human life, and again you will go back to this animal and vegetable kingdom? Take the chance, take the chance!"

Śṛṇvantu viśve amṛtasya putrāḥ. You're all sons of nectar. Hear me please, what is your prospect, and do it. Accept it! Liberate yourself and have your highest object of life. Do it! Save you! Otherwise you'll be lost in eternity. How responsibility you have got in this life of yours. In a valuable position, utilise to the utmost and get the greatest achievement possible for every soul. Don't lose the chance!

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Be pure, and make others pure. Purity means to give up exploiting energy. And service is holy thing. We can approximately understand that to give to others that is high happiness. And to snatch from others that is filthy. And to satisfy others, and to satisfy the Lord of all, how valuable that can be. Who is everything to me, who is dearest, is everything to be loved, and who is really holding the position of the highest love, to connect with Him, how valuable life to attain.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Dive deep, attempt very earnestly and deeply and comprehensively. So wholesale, total war. I used to say when I was a preacher, "The Gauḍīya Maṭha has declared total war against all the existing opinions of the world in every aspect. Total war, total war. Non-cooperation wholesale with this enjoying or exploiting tendency, and the tendency of renunciation, renouncing everything. Why should we renounce? Only the bad, only to accept the higher environment we're to invite. Renunciation is destructive, equating to zero. Renouncing everything I shall be alone and no consciousness of the environment, how? It is death. To invite everything in its proper angle of vision, proper relation; that is of service. And that can be had, as light from the origin from the sun, so origin is Kṛṣṇa. In His connection everything can be seen in broad daylight, their all friends. None enemy, all friend. In that plane we're to live, where everything is

friendly to me and nothing is enemy to me. I want to take my soul in that angle of vision, that everyone I shall see as friend, in connection with that great, great Lord, the great friend of my heart. Everything is friendly.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

As long as you are in the adverse position, still remember that whatever happens is at the dictation of one who is my friend, my guardian, my friend. And everything is coming ultimately by His sanction. So you need not bother yourself for any useless apprehension. Go! Optimistic march towards the truth, whatever you think it to be at your present stage. But promise that I must make progress towards the truth, step forward towards the truth. And what sort of conception of the truth? You're to consult and be educated by the departmental experts. If you're sincere you'll be all right.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

He's there, so none can ultimately deceive you, if you do not like to deceive yourself. Your free choice is at the root of all undesirability that has captured you. Free choice. Free choice is the highest jewel and free choice is the highest enemy. When he chooses bad it is the enemy, chooses good it is the highest friend, free choice. And without free choice none can exist as person, as individual. Just as a point of sun ray is illuminating, so the point of consciousness is endowed with free choice. Consciousness is free. Consciousness means free choice. Particle of consciousness, particle of free choice. It can grow along with his own community. When within own community it can grow. And when in the camp of enemy it dwindles. So gather your own community, enter there, and with the help of that, march towards light, towards love, the domain of love.

Devotee: I heard from someone that when the soul returns to Kṛṣṇaloka the Guru appears and introduces him to Kṛṣṇa personally. Is that true?

Śrīla Śrīdhara Mahārāja: To certain extent. By the will of Kṛṣṇa everything is done. Again also in different stages. That Guru, His agent, who was entrusted with some recruitment, he's recruiting new persons and again introducing them. That is also there. But internally Kṛṣṇa knows everything; who is who; what is what. But still that sort of *līlā* is also there, introducing. But He knows everything. Ha, ha.

By only sense he knows, the king may know from the intelligence branch, something, and again the official side bringing something in his notice. But he already knows, the king already knows by the intelligence branch. Do you follow?

So there is one function of Kṛṣṇa, He's omniscient, knows everything. At the same time the *līlā* portion, someone is doing something, giving this. Another function of Him. In *Mahābhārata* also we find that Kṛṣṇa is knowing everything, still He's playing the part of an ordinary human being.

But when pushed a little He says, "Yes, I knew. This is this, this is that."

We find Him, knowingly He's playing the part of an ordinary person, as if He does not know. In *Mahābhārata* everywhere you'll find that *līlā*. Underground, everything known to Him, but superficially He's playing the part of an ordinary human being, with a little superior intelligence, that's all.

Do you understand?

Devotee: The acting propensity is in Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: *Līlā* is like that. To know, that is *aiśvarya*, that is not the better function. The *jñāna-śūnya*, to deal with the limited knowledge people, that is sweet to Him, that is *līlā* part. "I'm one of you." _____ [?] king, playing with his friends as, "I'm one you." But, "I'm king." That aspect is underground. But when playing, "I'm one of you." That is sweet.

Devotee: I have a question about attachment. Bharata Mahārāja, he was attached to a deer, and for this he had to take another birth. And Yudhiṣṭhira Mahārāja, he was attached to the welfare of one dog. In *Mahābhārata* this dog was following him.

Śrīla Śrīdhara Mahārāja: He was not attached to the dog, but he was carried by his religious consciousness, conscience. Because the dog told that, "I'm your *śaraṇāgata*." And the law of *śaraṇāgata*, one who has given *śaraṇāgati*, refugee, he can't leave him. That is the law. And for that law, not for particular attraction for the dog.

But it is the direction of the religious books. That the *kṣatriya* generally if anyone comes to take, to surrender to him, for any fear, the *kṣatriya* must give that shelter. If anyone seeks shelter, *kṣatriya* must give.

So Yudhiṣṭhira had, the dog told that, "I surrender to you." Then Yudhiṣṭhira gave him shelter. And it is the law of this master and sheltered, shelter-giving and shelter-taking that he must not leave him in any position. So Yudhiṣṭhira told that, "If I go there, the dog is in my shelter, and I have given him shelter, so I can't leave him. It is the scriptural rule."

Who could dismiss Draupadī, and Arjuna, Bhīma, everyone, but he did not leave the dog. Only for the scriptural injunction.

So, "If you don't take the dog, I can't go, because he's taken shelter under me, and I've already given. And this is the dictation of the scriptures that one must not leave one to whom he has given shelter. So I can't do so under religious law."

That was the question. Hare Kṛṣṇa. Do you follow? Yes means hesitation, hesitatingly, or not clear?

Devotee: He was doing out of duty, not out of sense of affection.

Śrīla Śrīdhara Mahārāja: Out of duty; not of attraction, the sense of duty.

Devotee: And one other question about there is one *Mahābhārata* I read which indicated that Yudhiṣṭhira went to heavenly world, instead of Goloka. Is that because of his *nitya līlā*?

Śrīla Śrīdhara Mahārāja: He passed through that, because he played the part of a *kṣatriya* king. And he found Duryodhana and others also there. Because who observes the rules of the *kṣatriya*, that is fighting in the front to front, who dies fighting front to front, weapon fighting, they will go to a particular stage of heaven. And Yudhiṣṭhira also had to pass through, but that is not the final. That is the apparent.

Just as so many Urvaśīs, they lived with the *gopīs*. Just as Dharā with Yaśodā, Droṇa with Nanda. Something like that. That is taken, that is left there in Svarga and they'll go up to Goloka.

Yudhiṣṭhira proper will go to Dvārakā Mathurā camp of Kṛṣṇa. That is hidden.

Keśāvatāra. Brahmā, the goddess of earth complained to Brahmā that, "I'm too much overburdened with the sinners. Please give some relief."

Then Brahmā gave two of his hairs, one white one black. _____ [?] Kṛṣṇa Balarāma came, Keśāvatāra. But that was mixed in ordinary Svayaṁ-Bhagavān and Baladeva.

Mahāprabhu, *Yuga-Avatāra*, only spreading *Nāma-Saṅkīrtana*. But *Rādhā-Govinda-milita-tanu*, that once only in the one day of Brahmā, twenty eight *yugas*, these things occur.

Just as a ghost entering into a human body, lives with him; something like that. Some god also comes and to take charge of a human soul, that one can overpower another in the mental sphere. And one cannot, does not overpower, but lives within his shelter, that is also possible.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
The mental message, or massage? Or what is this? Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

...

Devotee: I was wondering, there are eight *ślokas*, if you could give explanation of these prayers.

Śrīla Śrīdhara Mahārāja: Yes, I can try. But Swāmī Mahārāja has already done perhaps.

Devotee: He has translated...

Śrīla Śrīdhara Mahārāja: He himself sang that *śloka*. I heard from various.

Devotee: But he has not given a very elaborate explanation.

Śrīla Śrīdhara Mahārāja: Yes, we shall try to publish a book on that. Just as *Premadhāma stotram*, we may publish a book on that poem.

nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
[lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau]
[rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau]
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau.

["I offer my respectful obeisances unto the six Goswāmīs, namely Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Raghunātha Bhaṭṭa Goswāmī, Śrī Raghunātha dāsa Goswāmī, Śrī Jīva Goswāmī, and Śrī Gopāla Bhaṭṭa Goswāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."] [*Ṣaḍ-gosvāmy-aṣṭaka*, 2]

Beautiful *śloka* by Śrīnivāsa Ācārya. Gradually we shall publish all those important *ślokas*, as we are doing here, transliteration, and translation and main verse in Nagari type, Sanskrit type.

Devotee: Yes. I was wondering, since I'm in Navadwīpa, what special service is very important to do while in Navadwīpa?

Śrīla Śrīdhara Mahārāja: Ha. Ha. To acquire the angle of vision. The most important is that, everywhere. Only we're to acquire proper angle of vision. New eye, *divya-dṛśti*. *Dīkṣā* means *divya-dṛśti*. Not our prejudiced estimation, but piercing that to have a real view into the reality of things. That is what is necessary everywhere. Whole *sādhana* means that, realisation.

And there we're to die to live. Ha, ha, ha. To have such a life we shall have to die as we are at present. The whole mental system should have to be dissolved. Because it is all full of misunderstanding and prejudices, from the selfish standpoint. Everything is estimated from selfish standpoint. Either very meagre or extended selfishness. Standpoint of a country, of a nation, that means extended selfishness. I do not want selfishness, but I stand for the cause of my country, extended.

In the infinite, what is the meaning, value of that extension, that country? Nothing. Not less than infinite standpoint we're to acquire, gather, angle of vision. How to look at things, look at the environment from the universal standpoint. And that is from the standpoint of Kṛṣṇa interest. Central interest, absolute interest, that is the conception of the absolute as Kṛṣṇa,

Autocrat, Beauty. From that standpoint we're to learn to see everything here. Giving up our so-called real *vāstava-vādī*, so-called real estimation of the environment. So-called real, it has got no value.

They say, the political realists, what is real? All transient. All deceiving. Whatever we're drawing from outside, all deceptive, not stand. For some time and for particular section all relative truth. And relative also in the misconceived world, not in the absolute standpoint relative. That is another thing. There is also relative from the absolute standpoint according to gradation, hierarchy. But that is another relative. And this is relative in the misconception. Within misconception, the wholesale is misconception, and part of part of misconception, and quality, quantity difference.

Dīkṣā means *divya-jñāna*. *Divya-jñāna*, the knowledge from the absolute standpoint, not knowledge self-centred, or country-centred, or nation-centred, or humanity-centred, or even whole animation-centred. Not less than infinite-centred calculation, we're to know that. What value anything has got for the satisfaction of the Lord? For Himself. Everything for Himself. How to calculate how much contribution it has got for the satisfaction of Kṛṣṇa, we're to know that. We're to enquire and know. That this thing, how much it can supply the satisfaction of Kṛṣṇa, Kṛṣṇa interest. We must convert ourselves as the agent of Kṛṣṇa interest-looker. Searching, Kṛṣṇa interest, Gaurāṅga interest, giving up our self-interest of different types, of different layers. That is the main thing, *dīkṣā*. This is what is wanted. Where the ego is here, the Kṛṣṇa must be allowed to sit on the throne of my heart, and according to that I shall try to look at anything and everything.

...

Devotee: I wanted to hear your opinion as to why Kṛṣṇa allowed the Muslims to do so much damage to this culture, under Auranzeb and...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You do not see any more heinous thing in the world, only damage under the Muslims?

Devotee: But they were to Kṛṣṇa temples.

Śrīla Śrīdhara Mahārāja: One is reduced to stone. Damage, what is damage? That is to be thought out. Punishment, in Kṛṣṇa's angle of vision, no punishment.

As we can imagine when a mother is beating her son. Ordinary onlooker will say how cruel is she. But someone may think that to correct that child more beating is necessary.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

None can deceive as one's own self. A bad workman quarrels with his stools. The environment has been earned by us, we're the culprit, not the Muslim plunderer or *guṇḍā*. Not only *guṇḍā* is responsible, in the most extended view, all acquired by us. All the punishment, however acute it may be, earned by me. That is truth, and when I shall be able to realise that fact, the day of liberation is nearby. It is said in *Bhāgavatam*, *tat te 'nukampāṁ susamīkṣamāṇo*. Not only that, indifferently, but His grace in the punishment. However severe the punishment may be, when one will be able to see that it is the grace of the Lord, he'll be absolved from all bondage. Criterion is there.

Do you follow? Such spacious the vision must have to be. No complaint against the environment, but complaint against ego. We're to learn that. The whole responsibility, the acquiring force, the free will, culprit, he's gathering moss, and now has taken in such a mossy tank. Ha, ha, ha, ha. Hare Kṛṣṇa. That is the angle of vision given by *Bhāgavatam*. "You are responsible. You have earned. Man is the architect of his own fortune, or his own fate...

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Śrīla Śrīdhara Mahārāja: ...not only mine, the whole animation. Hare Kṛṣṇa. Hare Kṛṣṇa. So with that spirit we're to start in our *bhajan*, our realisation. "That I'm the sinner. None else to be blamed." The most sincere attempt will begin only there, when we'll be of that attitude, we'll start for purity. None to be blamed. Now see what is what. Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. To err is human, to forgive is divine. He's ready to forgive. He's divinity. And I'm born to err, my weakness, weakness of my free will. So always I must seek for some shelter. I'm not reliable. I want a guardian always. I'm not reliable, myself not reliable, so guardian is necessary, *āśraya*, shelter is inevitable, the search for shelter, *śaraṇāgati*.

So Mahāprabhu says, "Your normal position is to become a slave to the highest good. There you'll thrive most. Don't hate slavery, slavery to the Absolute good means that."

Slavery to the beauty we can understand it something; caught by the beauty, charmed by the beauty. We don't know how we've become a slave of beauty. We're already, we can think it well. Beauty can charm. So become slave to the absolute beauty, that is not wrong, no loss there. That is normal, that is goodness, that is fairness. Everyone has got that temperament. That is universal. Without that, there must be rub.

Shakespeare has written somewhere I'm told, "That if a son cannot melt one's heart, then he can commit murder." Something like that in the writing of Shakespeare. "A man is so hard-hearted, if his heart cannot be melted by good son, then he can commit murder."

Ha, ha, ha. So, so abnormal, who does not melt by sweetness, sweet sound, sweetness, beauty, sound beauty. Music means sound beauty. So who is not charmed by beauty, not by sound

divine, he's hard-hearted, he's a demonic temperament, not normal. A normal heart must submit to beauty, goodness. Goodness, beauty, harmony, all of same layer, love.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Seek love through love. Search for love, through love. That is the main principle. And there may be some modification in the details. For love we may have to come into conflict. A dog is coming to attack my child; I love my child, I must go to fight with the dog. The higher consideration and the lower consideration is there in love. So love also sometimes presupposes cruelty, but this of less value. Higher value will be on the love's side, affection's side.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Sometimes Kṛṣṇa's sense of humour is a little bit cruel. He's always stealing butter, breaking pots. To the *gopīs* He's always destroying their work...

Śrīla Śrīdhara Mahārāja: That is not cruelty. If the mother makes the child fast for some time, fasting, then he'll be able to relish the food more palatabley. So that sort of cruelty of the mother to the child, "I won't allow you to eat now, fast for some time," that means new health and new taste for the food. So apparent cruelty is not cruelty, it is only to increase the tastefulness of the thing. That is not cruelty, but judiciousness. That is the nature of love.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Rūpa Goswāmī says just as a serpent does not go straight, but by crooked nature, so the love, the nature of love and affection is naturally crooked. But that does not mean that crooked means that cruelty. Crookedness is not cruelty, is it naturally crooked, the serpent moves. So love is also of that nature, only to create taste, only to create variety into the beauty so-called partition and division is there, to improve. Classification is to improve and to remove the staleness of things, to supply some novelty every point, *nava-yauvana*, it does not become stale. Every moment it seems to be new. So that variegatedness only for this purpose. Just as moving in a cycle, it contributes to the eternity, Viṣṇu *cakra*, one pushes another and in that way it becomes eternity in a circle. So also this variegatedness, one is pushing, one is pushing in this way, the novelty is maintained there in the movement. It is necessary for that. Hungry, then relishing food. Without hunger one cannot relish the taste of food, so hunger is necessary.

Devotee: Is this why on this plane sometimes someone is a devotee of Kṛṣṇa and he's feeling Kṛṣṇa's presence in some way, and then all of a sudden he goes through a period where there's no sense of feeling Kṛṣṇa? The Christians, one John of the Cross he called this, "The dark night of the soul." When this awareness of Kṛṣṇa goes.

Śrīla Śrīdhara Mahārāja: That is *viraha*. In the *nitya līlā* that is *viraha*, and what more, they're quarrelling with one another, there, for separation. And that is the necessary development in the art of love. We're told that the necessary development, nature of development in the love, artistic, they're all artistic representation in love. For beauty and harmony, the artistic division necessary. And the sound also; high, low, the different types. In beauty also, different sorts, types of figures, not one stale thing is beautiful. So diversity in unity. And harmony means grouped in such a way that it seems very happy, beautiful.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja, when *Śrī Śrī Premadhāma-deva-stotram* is published some hearts will melt. It's a very beautiful translation of a very beautiful poem.

Śrīla Śrīdhara Mahārāja: All right, let us hope so. Then step by step he will advance. So many things are there. Hare Kṛṣṇa. Hare Kṛṣṇa.

Parama: Guru Mahārāja, can you tell us some things about the disappearance of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Hmm? What does she say?

Vidagdha Mādhava: She's asking if you would relate some incidences about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Śrīdhara Mahārāja: Disappearance?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: I shall give some statement?

Vidagdha Mādhava: That's the question, yes.

Śrīla Śrīdhara Mahārāja: What does she know? How he disappeared?

Vidagdha Mādhava: I don't think she knows much.

Śrīla Śrīdhara Mahārāja: What do you know, or want to know?

Parama: I know nothing, except the year.

Śrīla Śrīdhara Mahārāja: No, what do you want to know?

Parama: What were the circumstances surrounding his disappearance?

Śrīla Śrīdhara Mahārāja: ...history? For some time he showed us in his last days that his heart is going to be damaged. Then some sort of treatment, that *kaviraji* and *alopathi* that was arranged. But gradually he felt that he's becoming weaker and weaker. Then October, [19]36, he went to Purī along with some of us and there was that Puruṣottama Maṭha, and that Chatak Parvat. Whether you have gone there or not? Have you visited Purī?

Parama: No, not yet.

Śrīla Śrīdhara Mahārāja: There is one sand-hill, hillock, there was his bungalow and he lived there at Purusottama Math, and so many of us also went with him. And he was very fond of hearing that *śloka* of [Raghunātha] Dāsa Goswāmī, *Nija-nikaṭa-nivāsaṁ dehi govardhana tvam* [From *Śrī Govardhana-vāsa- prārthanā-daśaka*, Ten Appeals for Residence at Govardhana Hill] Every day that was sung before him. And *Śrī-rūpa-mañjarī-pada sei mora sampada*, this song also was sung by Yājāvara Mahārāja who came here, lived for some time. You might have seen him.

And in this way, and then after a month he came back to Calcutta. We left a party in Cuttack for some collection. Then we got information that his health is being broken day by day. We also came to Calcutta. When we went to Purī, at that time one [Bhakti Saranga] Goswāmī Mahārāja, there he was Aprākṛta Prabhu at that time, he was sent to London. And in the Kuldah [?] Station his own garland he put on his head and told him, "Go there, and if anyone desires to take *Hari-Nāma* I allow you to give that."

Then while coming back, when we got this news from Cuttack we came to Calcutta and found that it was a very stingy winter and treatment was going on. In spite of that, health did not improve. We were rendering duty at his sickbed, I was also among them. My duty was from two o'clock at night to four o'clock morning. Just before twenty-four hours of his departure he called for me and asked me to sing a song. *Śrī-rūpa- mañjarī-pada sei mora sampada*, this famous song, which is supposed to be the highest realisation of any Gauḍīya Vaiṣṇava devotee.

Then after twenty-four hours, that is the 1st January early morning he left the world. He was lying and slight jerking, thrice, like hiccup, slight hiccup thrice, and everything was calm. Then of course we, it was in Calcutta Maṭha, Bagh Bazaar Gauḍīya Maṭh, a special train from Calcutta to Krishnanagar was arranged. And from Bagh Bazaar Maṭha we carried his holy body to Sealdah Station and from there that special train to Krishnanagar. From there on the roof of a bus came to this Svarup Ganja Ghat. From there we crossed the Sarasvati River. And then again we carried by our shoulders to the Maṭha, and there his place of *samādhi*. In the morning we came, we reached, the whole day it took to come from Calcutta to come to Caitanya Maṭha, about seven or eight o'clock we reached Caitanya Maṭha, at night.

Then the digging of the grave was begun, we were engaged in that ourselves. Then early morning, of course he was placed on there. I still remember his dignified figure, he sat in a very dignified position and a very glazing colour. His complexion was fair, but after twenty-four hours when he was made to sit on an *āsana*, a dignified position of an Ācārya, he was tall and fair and thin and very soft body. Then of course the salt was given around, and then the salt and earth came up to this, [his neck] he's sitting, I came out, I could not stand to cover his head, I came out. And then I again go, covered, a Tulasī plant was put there and we all circumambulated with some song and some reading of *Bhāgavatam*, Haridāsa Ṭhākura.

I specially requested who was chanting the conclusion poetry in *Caitanya-caritāmṛta* commentary made by himself. Prabhupāda had his *Anubhāṣya* in *Caitanya-caritāmṛta* and in the conclusion he composed that poem, very sweet and very lamenting temperament. I asked to read that poem of his and it was read. Then Haridāsa Ṭhākura *nirjana* in *Caitanya-caritāmṛta* it was read. And then circumambulation of the *samādhi*, the Tulasī plant on that. And one gentleman requested me to chant the same *Śrī-rūpa-mañjarī-pada*, what two days before he requested me to sing and I sang. So that song was sung by me and then everything finished.

And we were all fasting yesterday, the whole day. And the Thursday before sunrise, one or two hours before sunrise, he disappeared. Whole Friday we took him to the Maṭha and everyone fasting, even not a drop of water. Then after, the Saturday, about nine or ten o'clock we took something. Then taking *prasādam*, again their engagement in Calcutta. And a respectable man was appointed as president in a meeting. So after that again we, at least I and a few, had to go back to Calcutta, to attend the meeting. The whole body was too much tired, that can't move. Still we had to attend. So many disciples from outside they flocked together, all in pain and weeping mood, the whole small area was all flailing, crying, weeping, in this way. Hare Kṛṣṇa. In this way in 36 went away and 37 began, meeting point.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: Guru Mahārāja, have you had any visions of your Guru Mahārāja since his disappearance?

Śrīla Śrīdhara Mahārāja: Several times, many a time.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura. Nitāi Gaura Hari bol.

So I've got some engagement hereafter.

...

So you are to collect two hundred copies, as much as...

...

Śrīla Śrīdhara Mahārāja: ...question?

Devotee: I was wondering why the Gauḍīya Vaiṣṇavas they don't use any *yoga āsanas*, *prāṇāyāma* in their service to Kṛṣṇa? Whereas the Rāmānuja and some sects they use *yoga* and *prāṇāyāma*.

Vidagdha Mādhava: Breathing exercises.

Śrīla Śrīdhara Mahārāja: *Prāṇāyāma*? Why they discard? They discard any artificial thing. God is with heart. Heart is the important part, and to appeal to the heart, transaction with the heart. By natural force to acquire some psychic power and to press them with that power to God; is that a form of worship pleasing? One who has got heart, hearty transaction, that is the most natural thing. Service, satisfaction. He's for Himself. And I shall acquire some power from elsewhere and by dint of that I shall encroach on Him? What the *yoga* will do? *Yoga* will give some power in me, and what with that power I shall do with Him?

The opposite is necessary. "I'm meanest of the mean. I'm fallen of the fallen. I want Your grace. You accept me as a slave, as Your meanest servant." This is the way to approach the high. And to gather some power, and by dint of that power to jump on that superior entity, that should be the process of getting Him, His favour? Favour is favour. "I want His favour. He's all complete, all perfect. I want His favour. And I must approach Him in the meanest way to secure His favour, His grace. I have no position. I'm nowhere. I'm wholesale dependent on Him. This is my natural position, constitutional position. I'm wholly dependent on Him." So anything _____ [?] Him must be of that temperament. "I want His favour, His grace. Please accept me. I'm so heinous, so sinful, so meanest of the mean. You're my best friend. I left You and I went somewhere else to search for my prospect. I was so mean. Neglecting You I went somewhere to search my prospect. I'm not only a sinner, I'm a treacherous man." In this way we're to go back to our highest friend, our most affectionate friend.

What this *yoga* power will do for my help? He's above all seduction. With the power of *yoga* I shall influence Him, and bring Him in my favour? He's in any way to be controlled by the *yoga* power? What *yoga* will do to Him? He's all-independent, absolute. He's perfect in Himself. Other influence won't work there. That will be enraging His temperament.

If I approach Him with some recommendation, or with some guardian, He will have to, a Vaiṣṇava is our guardian, Guru, Vaiṣṇava, we may go to Him and ask them to plead for me to Him. His agents and not any natural power external to Him. By *yoga* we can acquire some subtle power, but no power can work on Him against His sweet will. We must approach Him in the line of His sweet will, and those that have faith in His sweet will, that is the devotees. Through the devotees we must approach. Through them we must approach Him, and not through any other power we should try to approach Him. That will be opposite. If we want to know Him it is futile, we can't know Him.

We shall pray, "Please make Yourself known to me, if necessary. Otherwise it is not necessary that I shall waste my energy requesting You, You please make Yourself known to me. That is also not necessary, redundant. I want to satisfy You, to contribute something for Your satisfaction. Please accept me. You are full. You are perfect. You have no need. But for my necessity give me some sort of service. Service means in the line of satisfaction to You." That should be our attitude to approach Him.

To approach an affectionate friend, so many mystic persons should not be called for help in our attempt. And whatever is done, we can control ourselves to a certain extent by taking course of those *yoga* practices.

yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ
[mukunda-sevayā yadvat, tathāddhātmā na śāmyati]

["The agitated mind, repeatedly taken captive by its enemy in the form of depravity rooted in lust and greed, is directly mastered by serving the Supreme Lord, Mukunda. It can never be likewise checked or pacified by practising the eight-fold *yogīc* discipline, which is generally based on sensual and mental repression (*yama*, *niyama*, etc)."] [*Śrīmad-Bhāgavatam*, 1.6.35]

For some time we can check our senses, this is the effect of the *yoga*. But *yoga* cannot give the Absolute. Absolute means He's above all, He's self-sufficient. Absolute means self-sufficient. He's not dependent upon any other thing. And *yoga* can help us to control our mental and physical anomalies, or eccentricities. That also for the time being, not for eternity. *Yamādibhir yoga-pathaiḥ, kāma-lobha-hato muhuḥ*. For the time being, this *kāma*, *krodha*, *lobha*, *moha*, all these may be brought under control for some temporary period. But *mukunda-sevayā yadvat, tathāddhātmā na śāmyati*. But if we can engage ourselves in the service of Mukunda, then all these disturbances go once and for all. By finding the sweet taste in His service, in His company, all these so-called charming proposals retire eternally, won't come back again. The charm for lust, the charm for anger, or for greed, all these things they will vanish altogether once and for all, if we get taste for the service of the Lord, Mukunda.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, [dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna]
jñātuṁ [draśṭuṁ ca tattvena,] praveṣṭuṁ ca parantapa

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-54]

"All other means they fail. Only *bhaktyā tv ananyayā*, only exclusive devotion can get Me as you see, Arjuna. But other things they cannot lead to such position, any devotee. *Bhaktyā tv ananyayā śakya*. Not also devotion for the temporary devotion. Permanent and exclusive."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All else rejected, only concentrated to My own self. That sort of devotion can only give Me to you, to the devotee. All else futile and shameful. That with some hired persons they will come to canvass Me? No. My agents are best benefited to you, benefactor to you. They're searching to canvass persons in My favour, My agents are there. And that is not for any business purpose. Their business is to do good to others. With this idea so many agents are out to canvass for Me. Come through them, and not seek any recommendation outside, and anyhow to come to force Me to favour you. That is not the path proper. Come to Me through My own agent. And there, they've got no other aspiration for their own. They're all given to My service. And they're wandering and trying to recruit persons for the benefit of those recruited. For their benefit they're wandering, so come through them, never otherwise.

What is *yoga*, *yama*, *niyama*? There is air, there are so many things, by controlling that you will force Me to come to you? I'm the Absolute Autocrat, don't care for anything else, no necessity of caring for anything else, any force, any tactics, any cunning method, subversive. None can, nothing can defeat Me. I'm autocrat. And in the line of autocracy, admitting that, you try to come to Me. The demigods are many, they are making trade, and I'm not under them, the commodity of their trade. None can make trade with Me. I'm Absolute. Only devotion, and exclusive devotion, and not formal, but natural, hearty, that is sincere. I look for that, I look for the heart, and not for anything else." *Bhāva-grāhī-janārdanaḥ*.

patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whatever My devotee offers to Me with sincere devotion, with sincere affection, I take that. It does not matter whether it is a leaf, or a flower, or water, or anything else. Not only the rich food, or rich presentation is necessary for Me. What I want, I want the heart, I want sincerity. Good faith I want. That is the highest thing in Me."

Ha. Ha. There is one poem written by a poet, carefully, "O Kṛṣṇa, You have everything. But only You have not the heart. The heart is stolen by the *gopīs*. Your heart, *gopīs* have stolen Your heart, so You have everything, but the heart or the mind is not present in You, that is already stolen. So, You take my heart." Ha, ha, ha. "You accept my mind. That is wanting in You." Ha, ha. "So please accept my mind to You. Because Your heart is empty, please take my heart. That is, attract my heart towards You."

A sweetheart is a word. Sweetheart is applied only to the ladies, or to the men also, visa-versa?

Devotee: To the ladies.

Śrīla Śrīdhara Mahārāja: Only ladies can be sweetheart?

Devotee: Mostly. But it can be both ways, usually to the ladies.

Śrīla Śrīdhara Mahārāja: And the man cannot be sweetheart to the lady? Not that sort of application?

Devotee: It could.

Śrīla Śrīdhara Mahārāja: It's not applied in that way?

Devotees: It can be. Sometimes.

Śrīla Śrīdhara Mahārāja: Sometimes? So sweet heart. Hare Kṛṣṇa. _____ [?] That *śloka* I forget, it is... *Ke*? Who is there?

Parama: Mother Naika.

Śrīla Śrīdhara Mahārāja: Mother Naika. Where was she so long?

83.01.05.B

Devotee: Guru Mahārāja. In every activity there's a science, so I wanted to understand the science of faith.

Śrīla Śrīdhara Mahārāja: What is the science of faith?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The underlying principle of faith is this.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I do my duty to the centre, everything is done, that is faith.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["Enquire into that upon knowing which, nothing further remains to be known. Try to achieve that upon gaining which, nothing further remains to be gained."] [*Upaniṣads*]

Faith covers the whole by accepting one. Apparently by accepting a part, he can cover the whole; that is peculiar there. If I can capture one the whole can be captured. If I love one the whole is loved. If I know one the whole is known. If anyone has got such sort of conception then that is the seed of faith and he approaches on that path of faith. By approaching the centre, all the branches all that sprung from Him approached. Pouring water into the root the whole tree is fed. Putting food into the stomach the whole body can be fed. Something like that. If one gets the key he gets the almirah, the iron chest, something like that. Such sort of faith, confidence, start, that is *śraddhā*, that is faith. And he approaches in that way, otherwise how being a part I can claim the whole? Our inner necessity to have the whole, but how it is possible? But it is possible only through the heart.

Once in Bombay our Guru Mahārāja gave an example to this. That a poor girl she's got nothing, but if she's married to a prince who has got enough, then through that tie of affection she may think that all the properties of the prince belong to her. Something like that. Kṛṣṇa has everything under His control. We have nothing. But if we can establish a connection with Kṛṣṇa through affection, affectionate connection we can establish with Him, then we can have everything thereby through Him.

This is the idea, to get whole. By getting one is to get whole. By capturing the fort we capture the country. So capturing the controller we capture the whole that He controls. So how can one control? *Bhakti* is such an astounding thing that *śraddhā*, *bhakti*, that the small can control the big, an atom can control the centre. It is the speciality of devotion, *śaraṇāgati*, surrender. Surrender is the most wonderful thing in the world which makes possible for the small to control the great, the smallest to control the greatest, only this means, through love, through surrender. The smallest part, the particle can control the whole only through faith, through surrender. He's so kind, kindness in His heart. By humility, by our incapacity.

"I am the most wretched, most fallen so attraction should come to me. I'm the most negative, I represent the most negative aspect so the positive has got His, should have His greatest attention for this negative."

So, so much praise is shown about *bhakti* in scripture. *Bhakti* can do what is impossible; can control the high to the lower. This is affection, this is devotion proper; devotion proper is such in characteristic, that the high is controlled.

Suppose a General after conquering a country has come home and his young child is taking him by his finger and drawing and he's going. A powerful General controlled by a child, a child is drawing and he's following, why? Through affection. So affection, or love, or faith, it is wonderful thing which can control the big for the low.

So no such wonderful thing can ever be, not only discovered but not even thought out, none can think also of such things. But this is the real nature of faith, or devotion, or affection, what

we call it. Where it is present, the big is controlled by the small, there *bhakti* is present there, *bhakti* is there, to be traced there. Where it is not seen no *bhakti*. *Bhakti* means this that the big is controlled by the small, and the inner thread is that of devotion, affection, surrender, and love. That is the real characteristic of *bhakti*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. How wonderful thing it is, and how powerful thing it is, strange, strange, strange.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The Lord Himself says: "What I say Durvāsā," Durvāsā was a big *yogī*, "What I say Durvāsā, I am already surrendered and committed to My devotee. I have no independence of My own. I'm already committed to My devotees and I can't back out from that claim. So you'll have to go to that Ambarīṣa, as your appeal to Me is futile, useless, won't work anything, won't fetch anything for you. I'm already committed there to My devotee, You will have to go back to My devotee and beg forgiveness there."

He says, Nārāyaṇa. And this is not hyperbole, it is wholesale truth, not merely a show or poetry, it is truth cent per cent.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ

"This is My nature. My very nature is such Durvāsā. I'm committed to My devotees. I have no independence. *Iva*, and this is My voluntary contribution, or acceptance, or commitment. This commitment is voluntary, so though I'm the Absolute still My voluntary commitment is such by nature. What to do?"

That is *bhakti*, that is *bhakti*. Gaura Hari. So we are out to find out the most secret wealth the world has ever conceived, secret power, or whatever you see which can control, the smallest can control the highest, greatest. That sort of learning, or tact, or whatever you may say, it is possible.

Mahāprabhu came with that most valuable thing. What do you do? You make yourself busy for nothing, or busy for rubbish? Try to acquire this most valuable thread. The stand of the witch, magic stand, magic wand - try to find out, get this magical wand. Nothing so valuable ever discovered in the world. Take to this subtle most power, by which the smallest can control the highest, the greatest. This is love, this is love, this is faith, this is affection. So cultivate, give

up everything and cultivate about this. Search for this, search for Kṛṣṇa, search for love, search for devotion. Die to live. This is self determination to the highest degree. Self determination, self realisation to the highest degree is to acquire such position. By humility we may be master.

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

And we'll be able to conquer the whole by that sort of qualification, and not by jumping and capturing and carrying and looting and fighting, not that.

Gaura Hari, Gaura Hari, Gaura Hari. Nitāi Gaura Hari bol.

Devotee: Mahārāja, in the life of Bilvamaṅgala Ṭhākura, he had devotion to Kṛṣṇa, yet attachment. At what point in his life did he leave that attachment, and the grace of Kṛṣṇa come down, what was that single point?

Śrīla Śrīdhara Mahārāja: He was, he lived when he was in the process of acquiring, when acquired then he challenged Kṛṣṇa: "You're going, You're slipping Your hand from my hand, but I challenge You to go from my heart if You can do it." That was a final state, but the fall, that is in the stage of *sādhana*, in the way of realisation, not realised it, the slip came.

Devotee: Was it that he poked out his eyes, is that what brought the grace of Kṛṣṇa down to him?

Śrīla Śrīdhara Mahārāja: At that time he had not attained *siddhi*. Before attaining the stage of *siddhi*, in the way of *sādhana* and in the course of realisation some fall here, there. But after he had attained the position of a *siddha*, *svarūpa-siddha*, even from *svarūpa-siddhi* the chance of fall is there. But after *vastu-siddhi* no fall is possible, very little, but very rarely. From *svarūpa-siddhi* stage also one may fall. But even when he has placed in *vastu-siddhi*, acquired such place, no fall is possible any longer.

Devotee: So is it by the power of his *sādhana* or the sacrifice of his vision that the grace came down?

Śrīla Śrīdhara Mahārāja: That sacrifice of the vision in that character it is shown that he has not finished, he has not attained finally, he's on the path of attainment. And as long as one is on the path of attainment he may fall, but very rarely maybe one may fall. Slip is possible when climbing, but when already climbed in a particular level then no possibility of any fall.

From the beginning Bilvamaṅgala is not accepted as *siddha*. He was going to the prostitute regularly and so intensely he was habituated to that, all these things. Then gradually he got that

intimation leaving everything to go to Kṛṣṇa. First he went to the *māyāvādī sannyāsī*, leaving this life of a debauch went to a *māyāvādī sannyāsī*. But anyhow he was not satisfied, he got his dream about Kṛṣṇa, His grace, Kṛṣṇa's special grace he received, and then he left *māyāvādī* and went towards Vṛṇdāvana. And when going to Vṛṇdāvana then also some break in his journey. That is he was captured by the beauty of a lady, perhaps near Maharastra or so. Then when the gentleman sent the lady for his service at night, in the meantime his conscience came back. And he begged for two pins and took them and pierced his eyes with those pins, and paid his *daṇḍavats* and went towards Vṛṇdāvana, finished.

That does not mean that when one has begun his journey the journey will be safe and finished in one stride. He may have some check according to his previous *karma*, some sort of obstacles may come in the way naturally. And after passing through the *sādhana* stage when he climbs up to the *bhāva-bhakti* then he'll be safe more. To begin is not to finish, there is a process between the two, to begin and to finish there is an interval. Gaura Hari.

Devotee: Guru Mahārāja, what is the significance of Mahāprabhu saving Gopīnātha Panayaka. Rāmānanda Rāya's brother, the son of Bhavānanda Rāya?

Śrīla Śrīdhara Mahārāja: I can't follow the pronunciation of the words, what is this?

Gopīnātha Paṭṭanāyaka, Bhavānanda, Rāmānanda, they are all Paṭṭanāyaka, their caste family. Vāṇīnātha was the youngest brother who used to serve Mahāprabhu. And the Gopīnātha he was a money collector under Pratāparudra, and he collected more money but did not give it to the royal treasury. So he had a loan and the king's eldest son he wanted to get back all those monies by making some arrangement of his punishment. Showing him the fear of capital punishment, he took him on some platform and from there so many swords were arranged in the lower position and he will be pushed to fall on the so many swords and he will be cut into pieces. And that sort of capital punishment was arranged by the crown prince of Pratāparudra.

And so many persons ran to Mahāprabhu: "The Rāmānanda's brother, Rāmānanda is a great devotee and his brother is in such danger. The crown prince is imparting capital punishment to him, he will be thrown over the swords and he will be cut to pieces. If You intervene kindly then that man may be saved."

Mahāprabhu told: "What is this? It is all worldly affairs. What connection I have got to do in this matter? He has looted the cash of the king and the king is imparting punishment. And it is not My jurisdiction to go and ask the king give Me so many *lākhs* of rupees to a beggar. And I'm worth one *paisa*. I'm a *brāhmaṇa*, a poor *sannyāsī*. Society has allowed Me to beg for My belly and not for *lākhs* of rupees I shall beg from him and he will give. Why he will give Me? I won't stay with you, I shall go to Allanatha, I can't tolerate all these troubles."

Then anyhow that went to the king, Pratāparudra, that Mahāprabhu is leaving Purī, going to Allanatha."

"Why He's doing so?"

"This is the matter."

"No, no. Why? I want the money and not the man to be killed. I want the money, why should you do this? So send some intimation to the crown prince that his capital punishment should be stopped. I want money."

Then the whole thing was otherwise. This is the story of Gopīnātha Paṭṭanāyaka.

Then when the king Pratāparudra excused him, and also the money, the loan was also excused. And he was also given some reward. "That your previous service satisfied me very much. I do not care for only these few *lākhs* of rupees. You go, and I'm giving you a more higher, important engagement in my kingdom."

Then that Gopīnātha and Bhavānanda, the whole family came to Mahāprabhu to show their thankfulness to Mahāprabhu. "It is whether You told or not, but because You went to leave Purī and went to go to Allanatha, this king Pratāparudra could not tolerate and he intervened into the matter and now we've been very much glorified. Instead of being killed we're glorified and You are the only cause." They all came and fell flat under the feet of Mahāprabhu. That is the story.

And what do you say? The Gopīnātha Paṭṭanāyaka what did he do? I don't understand the word, what you say, Gopīnātha Paṭṭanāyaka, his name?

Devotee: Yes, it's just his name.

Śrīla Śrīdhara Mahārāja: He's a brother of Rāmānanda Rāya. Now what do you want to ask about him?

I fail to understand.

Devotee: I just wanted to know the spiritual significance of that story.

Śrīla Śrīdhara Mahārāja: Spiritual significance it may be that if anyone is connected in the service of the Lord, then in His connection many may get that holy connection, many things may be got.

Rāmānanda was favourite to Mahāprabhu. Though apparently Mahāprabhu did not want to participate into this worldly matter, but still it was done, slight connection of Mahāprabhu. But this achievement is not very laudable. What Gopīnātha got, that is not very laudable. Not only Gopīnātha but his family was also treated that way.

Mahāprabhu asked: "What is Vāṇīnātha doing?" Who was an attendant to Mahāprabhu: "What he's doing?"

Vāṇīnātha is taking the Name of the Lord and when some number is finished and he's cutting one line in his body and taking the Name, waiting the death next moment. Vāṇīnātha, who was a devotee, who was a constant attendant of Mahāprabhu, this youngest brother, he, on the apprehension of his immediate death, he's taking Kṛṣṇa *Nāma* without caring for the future, or any result whatever may come.

He's not come to Mahāprabhu, "Please save me. I'm Your whole time servant. I'm only in connection with my brother for his fault I'm taken prisoner and I'm also being dealt with capital punishment, save me."

No. But whatever the will of Kṛṣṇa it may take place. He's taking the Name of Kṛṣṇa before the immediate possible death, he's doing.

Mahāprabhu felt extra satisfaction for his satisfaction: "Yes, Vāṇīnātha is a real devotee. Without caring for any future adversities he's taking the Name of Kṛṣṇa."

That should be the attitude of a pure devotee. Whatever circumstance he faces, he does not care for that. He will take more intensely in the service of Kṛṣṇa, the Name of Kṛṣṇa, engage himself more intensely in the face of any danger. He won't shirk. He will face bravely any circumstances and will take the Name of the Lord. That should be our idea.

And there was one instance in this Pakistan affair. When after a few years, 1971 or so, the Pakistan two sides, East Pakistan and West Pakistan, there was a war, and this East Pakistan became independent in that war. There was one devotee of Bhaktivinoda Ṭhākura living in East Pakistan, And the West Pakistanis they thought that the Hindus are at the bottom of this revolt, so they were killing Hindus right and left. So one devotee of Bhaktivinoda Ṭhākura named Kumud Babu, he was there.

And one soldier came: "Here is a Bengali *sādhu.* I want to kill him" and asked him to come out.

He came: "What do you say?"

"I shall shoot you."

"Oh, wait a little, wait a little my friend, I'm coming." So he went to the room and took this *Hari-Nāma mālikā* and with his *Hari-Nāma mālikā* in hand counting he sat on the chair and asked: "Now you shoot me."

Anyhow, that soldier he could not do so. "No, no, no, you are, you cannot have any political impetus, so I don't like to kill you." He went back.

He came with *mālikā* in hand and sitting on the chair: "Now you may shoot me." And began counting.

And that soldier, that murderer, he went back. "No. We have no apprehension, or any fear from you. You're a real spiritual man. No apprehension of any political conspiracy from a man like you. I won't like to kill you." He went back.

His name was Kumud Babu, he was a devotee, a disciple of Bhaktivinoda Ṭhākura.

Hare Kṛṣṇa. Hare Kṛṣṇa. 1971 or so perhaps. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: So Guru Mahārāja, in the story of Gajendra, he prayed for protection from the Lord, so is that not as high?

Śrīla Śrīdhara Mahārāja: Not always. It is sometimes as he's inspired by the Lord he does so. In the case of pure devotees as subtle inspiration he receives from higher, he does that way.

He may think that, "If by appealing a little I can live long, I shall be able to serve my Lord, so what is bad there. I'm innocent, why have you come to kill me?" He may say, and his life may be saved. He may do that, no harm. This human life is valuable and I'm really not partaking in the politics and if he appeals: "Oh, why do you kill me my friend? I'm not a party to any political campaign. I'm going on with my religious life. Please give me up." That sort of appeal or expression of any desire, that is not to be blamed because the human life is valuable. If I live I can serve.

So much disease has come and we take the medicine, we call for the doctor, why? Because this chance I have got in human body to do some service to my Lord. Why I should go to give up this life if possibility of continuing is there? So we take the medicine, we call for the doctor to continue this life because this valuable life may fetch some valuable property for me. And the next life uncertain, I don't know where I shall be born. So that is not bad. What will underlie the prayer; that will determine good or bad. For the service one can do anything and everything, for the service. For Kṛṣṇa and *kaṛṣṇa*, for the service of Kṛṣṇa and His devotees, to pray for that is no prayer for selfish purpose.

Rather, Sanātana Goswāmī was very eager to give his body up under the wheel of Jagannātha's chariot.

Mahāprabhu depreciated that. "What do you do? Your body given to Me already, surrendered to Me, and I want to utilise your body in a very important way. And you want to give up your body by committing almost suicide under the wheel of the chariot of Jagannātha? What does it? This sort of body giving is not a very highly valuable devotion. If it were to be so I can die in a moment *crores* of times. What is the value of this body? This is only a cage of flesh and blood. Only by giving this body we can capture Kṛṣṇa? It is foolish. What value this body has got? Only as long as we think that this is very important we have got this body consciousness. Only service of Kṛṣṇa that is being the object of our eternal aspiration, service of Kṛṣṇa. Whatever necessary, if to die for Kṛṣṇa is necessary through service I shall die. If to live for His satisfaction is necessary I shall live. It will be determined by the serving attitude and that must be sincere not a diplomatic thought."

To accept death, that is physical courage, that is not a very laudable thing. To face death there are so many animals they fight together until one dies they continue fight. Physical courage is there, do not fly away, until one is dead they both fight, these cocks, the bulls, there are so many. If any fighting will begin then as long as one is not dead the fight won't be over. Physical courage that is not a very laudable thing. But only to utilise everything for the service of Kṛṣṇa, that tendency is the most valuable. To die for Him, to live for Him, whatever is necessary we shall be prepared for that. That is valuable.

Devotee: Mahārāja, I wanted to ask a question about *gṛhastha* life. If one partner...

Śrīla Śrīdhara Mahārāja: *Gṛhastha* life of two sections. One because one cannot live a life of celibacy, he cannot but have to get a householders life. Another, the *paramahaṁsa*, they're master of their senses, but still by the will of God they come here and live as a *gṛhastha*. In Mahāprabhu's time, in Kṛṣṇa's time we find so many *gṛhastha*, and child are also coming from them. But still they're supposed to be situated in the highest position above this lust, anger, all these things. *Paramahaṁsa*, above any calculation of devotion, they're established there. Their *gṛhastha* life should not be neglected as if they're unable to control their senses, not that. There is a possibility of a life when husband wife living and child is also coming, still they're cent per cent above sensual pleasure, sensual play, it is possible. And at the same time one when in the

path of realisation cannot control his senses he will have to take some help in a very gentle way to go ahead on the path of devotion, that is also. So two classes of household life we see.

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Śrīla Śrīdhara Mahārāja: Just as *prasāda*, one is taking *prasādam* according as a slave of the tongue or the belly. Another is honouring the *prasādam*. "Oh, Jagannātha, or Kṛṣṇa has taken this. How fortunate I am, I'm tasting this *prasādam*." To take, to honour *prasādam* is not to eat, to devour, to swallow, but the main thing there, "Oh, how fortunate I am getting this *prasādam* which is already taken by Kṛṣṇa, Jagannātha, this taste that."

And automatically the physical side is going on. When a devotee honours the *prasādam*, his main aspect is he's honouring what is already taken by the Lord. His mind is concentrated there, not in the physical appeared thing. For ordinary people he's taking physical taste. The difference between, everywhere such difference. One looking at the satisfaction of Kṛṣṇa, another searching for the satisfaction of his own sense. The physical activity is one and the same in both the cases.

One has come to look at the Deities, "How very beautiful the Kṛṣṇa, the Rādhārāṇī, Mahāprabhu, He came to grace the people in this way." Another man has come with the mal purpose. "Oh, so many ornaments there, I shall come in night and I shall take this golden crown and these ornaments." He's also looking at the Deity. So everything, the internal estimation is the most valuable thing, the angle of vision. Only physical activity has not got much value. Approach, whatever we do, the plane of our approach, that is to be considered for the valuation of the activity.

rāga-dveṣa-vimuktais tu, viṣayān indriyaiś caran
ātma-vaśyair vidheyātmā, prasādam adhigacchati

["However, a true devotee on the path of renunciation in devotion (*yukta-vairāgya*) acts exclusively for My transcendental satisfaction. Abandoning attachment and envy, although accepting sense objects with his controlled senses, he attains full contentment of heart."] [*Bhagavad-gītā*, 2.64]

Not under the control of the guidance of the senses, one is accepting, connecting, making connection with the external things. But he's not a prey for any affection or this disaffection, not a prey to that, this is the negative side. And the positive side is that everything meant for the satisfaction of Kṛṣṇa, he's doing, that is the positive side. And if I get out of the negative side we do not care for any pleasure or any pain when we approach anything outside that cannot tie me down with this material world. In *Gītā* it has been dealt in details. The physical activity is not to be blamed, but how do you approach, that is the valuable thing. Do anything and everything but don't be a slave to that purpose of what you're doing. Only attend everything as your duty come to you and you are to deal with that. But don't be a slave to the result, the consequence. The pleasure and pain that duty will produce, don't be a slave to that *karma-phala*. If you can do

with that spirit one can demolish the whole universe but he does not do anything, he's not responsible for doing anything.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḺ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

He does not kill neither he will have any reaction for that. Who? Who has got no charm for any loss or gain of his activities. In other words, he's working and standing on the plane of the universal wave. He's only mere instrumental; he has not got his own selfish end, purpose. Then he's working, he's got no selfish tendency, so he's working on the universal wave is dancing, making him dance and he's an instrument to that. So he's not responsible for the consequence of his activity, it is so. Withdrawal from the negative side, and then participation in the positive side, to do anything for the satisfaction of Kṛṣṇa consciously, that will be more laudable.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi.

Devotee: In the *śāstras* chastity for a woman is very important, to be very loyal to her husband. And in devotee life if the husband is not as strong in some ways as the wife, is the wife ever justified to leave the husband, or should she try to stay...

Śrīla Śrīdhara Mahārāja: Yes, if husband is seen not in the way of the devotion towards Kṛṣṇa realisation, then she may leave husband.

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

So he's not in the way of my highest welfare, friendship with him, that will damage me, I must avoid such company. My main interest is to march towards Kṛṣṇa. Who will help me I shall mix with him. I shall take his help and give help to him. By mutual cooperation we shall go towards Kṛṣṇa. But if one drags me down towards another direction than Kṛṣṇa, then I must have to give up that company and to go alone towards Kṛṣṇa. He may be son, he may be a father, he may be a husband, he may be a wife, he may be anyone, he may even be a Guru. Anyhow accepted a Guru but it is shown that he's *utpatha-prathipannasya, parityāgo vidhīyate*.

[guror apy avaliptasya, kāryākāryam ajānataḥ
utpatha-prathipannasya, parityāgo vidhīyate]

["A Guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Ūdyoga-parva,* 179.25]

I shall have to go to the absolute goal, and anyone helping he's my friend, and anyone trying to deviate me, to draw me from that path, I shall have to leave his company respectfully. My main absolute way, absolute end, absolute call, I shall attend. And to do that whatever is favourable I shall accept, and unfavourable I shall have to reject. Otherwise I can't give up the main gain of my life. *Gurur na sa syāt sva jano na sa syāt*. Balirāja, Vibhiṣana, Prahlāda, Bharata, Khatvangarāja, and *yajña patnis*, they disregarded their objects of affection and went straight towards the Absolute Truth. My universal interest is there, the whole interest is there. So my ways will be fixed in such a way. Whoever will come to help me in that absolute way, he's my friend, and who will try to deviate me, he's my foe. The general instruction is such.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Dharma means religious duty. We're bound when we come in this world, we're bound by our birth to certain duties. Action, reaction, give and take, in the family, in the society, with the king, all these. But all sorts of duties should be cast off in consideration of the call of the duty of the Absolute. *Sarva-dharmān parityajya*. "I represent absolute truth, absolute good. So giving up everything; all phases of duty ignore and come straight to Me." That is the last conclusive advice of *Bhagavad-gītā*, the call, the absolute call.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

Devotee: Mahārāja, in *Mahābhārata* where Kṛṣṇa gives His own army to Duryodhana, and Arjuna chooses Him, even though He will not fight, to drive his chariot. Why did Kṛṣṇa choose not to fight in the battle, only to drive the chariot?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Generally He tried His best to be neutral in the fight because Baladeva was in favour of Duryodhana's party, His elder brother. And when the fight began Baladeva went away for *tīrtha-yatra* so that He may not have to support Duryodhana, His own disciple. Duryodhana was disciple in this gadad yujya [?] from Baladeva, and favourite.

And because Kṛṣṇa saw that, "My brother He left His favourite party and went on in pilgrimage, and I should also not participate wholly."

But He cannot leave the really truthful party, He had sympathy. And to keep the balance He gave the soldiers towards Duryodhana's party, and Himself most empty handed went to help the Pāṇḍava Arjuna. But you know that the physical force is not all, the guidance is everything. So His guidance as a charioteer, His advice in all affairs, that was all important, and not fighting.

In this way He tried to show that, "The least I tried to avoid this wholesale murder of the *kṣatriyas* in this battle of the whole of India, but it was unavoidable. I shall have to do, but most reluctantly, tried My best for peace."

Only five, Yudhiṣṭhira was the real owner, his father was king, but because his father died they're all minors, the other party manipulated in such a way that they're usurped, usurper.

But still He tried His best. "Only five villages give to these five brothers."

They didn't. Then the war was inevitable and He took this attitude, and there almost the whole *kṣatriya* power was smashed in that, crushed in that war, finished. So such a dreadful war He was not ready to be party, as much as possible He avoided, but still it was inevitable. And He only advised them, guidance that is all important thing and all these physical forces this is nothing. The policy, the guidance that is all important. And specially Baladeva Who was in favour of Duryodhana was His favour, He also withdrew and He also should withdraw from the other party. So the fighting They gave up and only as a charioteer going. But His high intelligence, guidance, that was everything, that facility the Pāṇḍavas got.

One day he went to fight against Kṛṣṇa with some weapon, but that was other thing. Bhīṣma stopped the fighting and with folded palms began to pray to Him in praise. "Oh You Lord, You are Kṛṣṇa, You are Nārāyaṇa. You can destroy everything at Your glance. Casting a glance You can destroy the whole creation. And to keep my promise You have broken Your promise that You won't take any weapon. You have taken weapon and You're running to kill me. You have broken Your promise to keep my promise that I made. Yesterday I promised that I shall force You to take weapon. You have kept my promise and You've broken Your promise. You're so generous, You're so big, so high." In this way Bhīṣma began to speak.

[droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca, karṇaṁ tathānyān api yodha-vīrān]
mayā hatāṁs tvaṁ jahi mā vyathiṣṭhā, yuddhasva jetāsi raṇe sapatnān

[Kṛṣṇa tells Arjuna: "Slay (again) Droṇācārya, Bhīṣma, Jayadratha, Karṇa, and the many great warriors, all of whom have already been killed by Me. Do not hesitate - fight! Without any doubt, you will be able to conquer the enemies."] [*Bhagavad-gītā*, 11.34]

"It is I Who am doing this, this great war, this sacrifice of man killing, it is I. So Arjuna you become merely instrumental to that. It is inevitable, the world forces, the fate of the world is coming to its doom, in this way."

Apparently it is as if He's showing that He's got no, He does not want to help such a great man killing *yajñā*, but it is inevitable.

"As much as possible I'm withdrawing as you see as a man in Me, but still it can't be avoided."

Only five villages to be given to the other party but Duryodhana was not willing, he told, sukagra sudhi ne na vidyate yata me dini [?] "The earth in the point of a pin, I won't give it to the

Pāṇḍavas without war, without fighting." Duryodhana told. "Now what to speak of five villages to five brothers, only not a point of earth which can be contained in the point of a needle, I won't give it up."

The other party was so much obstinate, and that's why war was inevitable. And yato dharma satoja [?]

Pāṇḍavas are religious, and Kṛṣṇa is bound to side with the religious. And they're demonic, they must be on the opposite side. But Baladeva, He had some encouragement of the other party. He was Guru of Śiva, the opposition party leader. All these fights. Sometimes it is necessary that one is following and asking his own person: "Go and help with sympathy the other party." It is diplomacy, to take part in one side, and to use another of his intimate men to participate on the other side, opposite party. It is diplomacy we find in the political world. And wholesale, the whole universe is like that, direct, indirect, with the help of the both the world is going on.

So any important question? I shall close.

Vidagdha Mādhava: One last question in this connection. How could Duryodhana who was demoniac be the favourite disciple of Baladeva? He was the favourite disciple of Balarāma. How could that be as he was wicked minded and would not allow the Pāṇḍavas their rightful...

Śrīla Śrīdhara Mahārāja: That I answered here, that it is a policy in the creation, the positive and negative together going, marching on. So Mahādeva is the leader of the opposition party, still he's a devotee, His own, Mahādeva, Śiva, he's indulging, seen to indulge the demonic power.

So I told Baladeva is the Guru of Śiva, Baladeva is the bifurcation from Kṛṣṇa. That is to, *līlā* means both and many parties are necessary by gradation. So He Himself extends Himself in such a way that to support so many parties as if against Him, really not, He's all inclusive. But still, some power must emanate from Him and supply the basis as if something is different from Him. Baladeva is the basis of so many which is not Kṛṣṇa at present. He's the basis of that, of different *rasa*.

Only for the *līlā* purpose it is necessary. Kṛṣṇa and non Kṛṣṇa, and with them and there is another side, *hlādinī*, *jñāna*, *bala*, *krīya ca. Hlādinī*, *saṁvīt*, and *sandhīnī*. Baladeva *sandhīnī*, He extends the basis of the extension of the so many, and so as if they're non Kṛṣṇa, but really they're meant to work for the satisfaction of Kṛṣṇa, those non Kṛṣṇa. So that deviation is necessary, and that is supported by Baladeva. And Baladeva's facsimile is Mahādeva, He's also encouraging so many demons, and so the creation is going on in different ways. This is by thesis, antithesis, synthesis, in Hegelian philosophy. Thesis, then antithesis, and harmonising both is synthesis. In this way we find the pastimes is going on of the Absolute, thesis, antithesis, synthesis. Nitāi Gaura Hari bol.

Devotee: Mahārāja, can I ask one more question about Duryodhana? When he was king for a while, when Duryodhana had power while the Pāṇḍavas were in exile...

Śrīla Śrīdhara Mahārāja: I can't follow the name, Duryodhana, yes.

Devotee: When he had some power they say he was a very good king. The people were happy under him and he ruled well.

Śrīla Śrīdhara Mahārāja: That is by the help of morality he wanted to fight the real owner. But good management of others property cannot be a plea of his ownership. The property belongs to Yudhiṣṭhira and Duryodhana usurped it, and he gave good management for the subjects. That does not mean that the property belongs to him. That was against the existing law of the country. Yudhiṣṭhira's father was the king, and Yudhiṣṭhira and his brothers were minors. In that plea, taking advantage of that circumstance with the help of Dhṛtarāṣṭra, their elder uncle, Duryodhana dispossessed the Pāṇḍavas of their own property, because they're fatherless and they're minor, usurped their property.

The good management of others property, A's property, B is managing very smoothly, then B will be the owner of the property? That is one thing. Another thing, the demons they depend on good law. But the *deva*, who're the real party, the [demi]gods, their characteristic is allegiance to the Absolute, to the Supreme Power. Generally this distinction we find. The demons may be more moral, and the gods they're more allegiant, faithful, towards the highest authority, the Absolute. Do you follow, no? The absolute allegiance to the Absolute Authority - that is more theistic life. And to depend on the moral, that is democracy, opinions of the so many, they're anti God. Can you understand, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Yes, why do you say yes? Do you understand it?

Devotee: Yes, I can understand.

Śrīla Śrīdhara Mahārāja: The opinion of the many, to satisfy so many subjects, that is one thing. That is to satisfy the plurality or to satisfy one, the division in two ways. To try to satisfy the one Absolute Autocrat, the owner. And another, morality, that is to satisfy so many, plurality. That is theistic, and this is anti theistic. Vox populi is not vox dei, vox dei should be vox populi.

The Abraham in your country, he told, "The government of the people, government by the people, government for the people." That is democracy, the basis of democracy, that is anti God.

We say, "The government of the people, it is all right. Government for the people is also all right. But government by the Absolute Law." Not by the people, mass is ignorant, mass is ignorant, so that cannot be the highest standard. The mass conception of justice cannot be the highest. The highest justice is above with the Absolute. And the mass should be guided to the standard of that Absolute Justice. They should be considered as student and not they're masters, the mass. So vox populi is not vox God, vox dei. But if the people they can be subservient to God they will be happy, that will be their benefit.

I'm not clear? What do you say? We must show our allegiance to the highest authority and to satisfy so many plurality that is not theism. They're all under *māyā*, they do not know what is good to them. The guardian knows what is the good of so many minor children. So to satisfy the child's mind that is not the high standard. To satisfy the mind of the guardian, that is high standard. We must search for the guidance of the Absolute Truth, Absolute, and not to satisfy by so many masses. To satisfy the masses that is demonic, and to be allegiant to the highest power, that is godly. *Deva-śakti*, *daivi-sampada* and *aśura-sampada*, in *Gītā* [16.3 & 4 & 5], property of two classes. *Daivi-sampada* is allegiance to the highest power, and *aśura-sampada* which is based on the popular opinion of the so many ignorant persons.

In Germany some gentleman told, "Mass is ignorance, monarchy is mad, and dictatorship is something."

In this way differentiated between different type of ruling, government. The mass is ignorant. Connotation decreases, denotation increases. So to satisfy the mass that is not a credit. Rather they should be advised to satisfy the one Absolute, and those that do not care for this, plurality, so many.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The Absolute Truth they want to satisfy, their position is higher than those who are seeking satisfaction of the plurality who are ignorant. Here I stop.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Jaya Oṁ Viṣṇu-Pāda...

...

Devotee: ...temple, I had visited.

Śrīla Śrīdhara Mahārāja: You visited?

Devotee: Yes, and that Deity has some special magic. Of many *tīrthas* I have been to, something about that Deity, is a very enchanting Deity.

Śrīla Śrīdhara Mahārāja: Now, what of that?

Devotee: They say that Deity came from Mahā-Viṣṇu Himself, was given...

Śrīla Śrīdhara Mahārāja: Mahā-Viṣṇu, what is this? Where is Mahā-Viṣṇu? Where is Mahāprabhu? Very, very high.

Devotee: They say it was given to Ikṣvāku, and came down through the solar dynasty and was the Deity of Rāmacandra, and then was given to Vibhīṣaṇa...

Śrīla Śrīdhara Mahārāja: London, Jaya Tīrtha Mahārāja centre?

Devotee: No, no, no. I was saying the Raṅganātha Deity, Mūrti.

Śrīla Śrīdhara Mahārāja: Oh. Śrī Raṅganātha, in the South, on the Kāverī?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: They say that Deity Raṅganātha has come from Mahā-Viṣṇu?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Raṅganātha is above Mahā-Viṣṇu. Mahā-Viṣṇu, that is at the root of the whole created world. *Puruṣa-Avatāra*, three *Puruṣa-Avatāra*, Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī] is Mahā-Viṣṇu, then Garbhodakaśāyī and Kṣīrodakaśāyī. Three aspects, and all related to this created world. Mahā-Viṣṇu is in *Brahma-saṁhitā* you will find *māyāvata*, Who is at the support of the whole *māyā*, misconception. He's in charge of the whole misconceived area where the misguided *jīva* souls by misuse of their free will are wandering. He's in charge of the whole creation, Mahā-Viṣṇu. And Garbhodakaśāyī in charge of particular *brahmāṇḍa*, particular solar system or something. And Kṣīrodakaśāyī Who is present in every heart of every soul, individual. These three stages of *Puruṣa-Avatāra* They're in relativity of this created world. And above that, that *Catur-vyūha*, this Vaikuṇṭha Mūrti, there is in Vaikuṇṭha, Nārāyaṇa and with the twenty-four extended self that is in Vaikuṇṭha. And above, Rāmacandra, Ayodhyā. Superior to that is Dwārakā, then Mathurā, then Vṛndāvana Gokula. This is the way to understand development in the theistic world through *rasa*. Criterion is the *rasa*, ecstasy. The standard of measurement is ecstasy, sweetness, beauty, charm, love. By that standard we're to measure inferiority and superiority of the transcendental substance.

Devotee: So Mathurā *rasa* is higher than Dwārakā *rasa*, how is it higher? It seems very similar.

Śrīla Śrīdhara Mahārāja: Mathurā *rasa* higher than?

Devotee: Dwārakā.

Śrīla Śrīdhara Mahārāja: Dwārakā? Dwārakā is also *mādhurya rasa* but in a narrow sense, or *sākhya rasa*, *vātsalya rasa*, all in full in Vṛndāvana. *Mādhurya rasa* that is under law and scripture and society, *mādhurya rasa*, everything in their Dwārakā. But in Vṛndāvana above consideration of scripture and society, everything. The relation with Kṛṣṇa unbridled, not restricted by anything else, any scripture, or any social rules, or any other consideration. It is free to the fullest extent. Service does not care for any law or any social consideration. Service in the fullest extent where a servitor can engage herself in the fullest degree unbridled.

Highest intensity of attraction is found there. Kṛṣṇa is attractor, but the intensity of attraction is in its zenith in Vṛndāvana, in *mādhurya rasa*. And there is also gradation there, different camp in *mādhurya rasa* and the highest camp is the camp of Rādhārāṇī.

Devotee: Do the other *sampradāyas* that are existing today, do they have some potency for giving entrance into Ayodhyā, or entrance into Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Yes, the Madhva *sampradāya*, the Rāmānuja *sampradāya*, they conceive, especially the Rāmānuja *sampradāya* conceive that Nārāyaṇa is the highest conception of the Absolute. But *Śrīmad-Bhāgavatam* and other *Purāṇas* we find supports the view of Mahāprabhu what He has given that Svayaṁ Bhagavān, *kṛṣṇas tu bhagavān svayam*, [*Śrīmad-Bhāgavatam*, 1.3.28], the highest conception of the Absolute is found only in the Lord of Vṛndāvana, because in consideration with the *rasa*, ecstasy, the degree of ecstasy. *Akhila rasāmṛta mūrtiḥ*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

Rūpa Goswāmī, according to the direction of Mahāprabhu, Rūpa Goswāmī has given such conception in the development of the theistic absolute.

Devotee: I was reading that *Śrī Caitanya-Śikṣāmṛta*, he was talking about *siddha-praṇālī* and once I asked you about it. Is it necessary to take up that *bhajana*?

Śrīla Śrīdhara Mahārāja: When you say, you pronounce *siddha-praṇālī*, then you should not find much encouragement to enquire into that. Because you're not *siddha*, so only cursory view, a distant view you may have there, but don't try to enter into. Fools rush in where angels fear to tread. It is *siddha-praṇālī*, not for the *sādhaka*. After one attains fulfilment in his life, then he may talk of all these things in details. Otherwise it will be like drinking poison. Warning is given in *Bhāgavatam*.

naitat samācarej jātu manasāpi hy anīśvaraḥ
vinaśyaty ācaran mauḍhyād yathā 'rudro 'dvijaṁ viṣam
[īśvarāṇāṁ vachaḥ satyaṁ, tathaivacharitaṁ kvachit
teṣāṁ yat svavacho yuktaṁ buddhimāṁs tat samācharet]

["One should never imitate the behaviour of great personalities. One who foolishly does so, even mentally, is doomed, just as one who imitates Lord Śiva drinking poison."] ["The instructions of the great personages are always true, but their conduct and their practices may not always be useful to the beginners. So the sober person will accept those practices that are backed by his words, understanding that in his higher stage he may do something which may not be useful to those of a lower stage. He has such spiritual power that what may be seen as a defect in the beginner, cannot harm him in any way. Therefore the fair minded beginners will accept those practices which are in consonance with his instructions, as being useful to their progress."] [*Śrīmad-Bhāgavatam*, 10.33.30-1]

One who is not Mahādeva, Śiva, if he drinks poison...

83.01.07.A

Śrīla Śrīdhara Mahārāja: This hard truth, this stern truth, we're to face, we're to fight out, we're to solve. Practical life, physical, practical. *Ke*?

Devotee: Mother Naika.

Śrīla Śrīdhara Mahārāja: But no news of Kṛṣṇa Kiṅkarā Prabhu?

Vidagdha Mādhava: No news Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: The adverse circumstances with boldness and indifferently, but *Bhāgavatam* says he's your friend. Whom you think as your enemy, really he's your friend. That is the special instruction of *Bhāgavatam*. You welcome, and the undesirability will disappear very, very soon, very soon. Not only to tolerate indifferently, but to welcome as friend. Then in no time it will disappear. Ha, ha. What you say to be demon, that will turn into god. That is the key to success in our life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Mahāprabhu says,

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

With most humility, as you can command, and most forbearance, *sahiṣṇunā*. *Amāninā*, don't require any position, prestige. And at the same time you give prestige to one and all. With this attitude you go on with your cultivation of the Supreme Entity. This should be our attitude, and in no time you'll be successful. You'll give honour to all, but don't seek honour from anyone, not even from a dog. But give honour to everything, to tree, to insect, everything give their due, but don't demand. And be humble, that no opposition, you cannot be a party to any opposition. Still, any opposition comes you're to forbear patiently. This is the key to success, of the highest divinity, divine life. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. A man whose living in such a way he's living in the divine world, in other words. Gaura Hari. Gaura Sundar. Gaura Sundar. Can you feel? Bhargava Prabhu? Can you conjecture?

Bhargava: The instructions make my heart happy, your words.

Śrīla Śrīdhara Mahārāja: Instructions? Happy? So you're a member of that soil. Ha, ha, ha. Of that happy soil. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhargava: Guru Mahārāja. It seems if one lives as a solitary *sādhu* or *bābā* in a rural scene one can live very simply. But when a *sādhu* takes up the preaching he has to establish Maṭhas, centres, then he's dealing with money.

Śrīla Śrīdhara Mahārāja: But this should be the firm object of his life.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

When you're to work out these principles in details, you're to do many things. You're to go to the market to feed the Vaiṣṇava, all these things, details are there. So not much money making, and if you can, you can utilise all other's money in such flow they'll be benefited. This benefit -

one cannot swallow the whole thing at once. But in order to draw them gradually to this path, some sort of *sukṛti* without their consciousness to be injected to them. For that purpose all these things are necessary.

Prana yatra yavata [?] You can engage some energy from some person, *prana*, life energy. *Artha*, one cannot give his life energy, he can give some money, that is also a form of energy. *Dhīra*, one can give suggestion, use his intelligence, his scholarship, for the service of such, *dhīra*. And *vācaḥ*, and one can also use his tongue for the service of all these things. They get some small salary, and in future they'll be drawn towards this truth, towards the main current. To help them all these things are necessary.

Once our Guru Mahārāja told to his disciples in the beginning when he started his Maṭha. "Give me one *lākh* of *paisa*." Say penny. "One *lākh* of penny I want. Collect it."

Then once at Bagh Bazaar Maṭha one gentleman donated three *lākhs* of rupees, for the construction of the Calcutta Bagh Bazaar Maṭha. Then one of his disciples told him, "Prabhu, master, you asked us to collect one *lākh* of *paisa*. But you've got three *lākhs* of rupees now."

Then Guru Mahārāja answered. "What I told, I've not got this. One *lākh* of *paisa* means from one *lākh* of people. I wanted to make *sukṛti* to one *lākh* of people. They'll give one *paisa*, one *paisa*, in this way I told. The *sukṛti* will be spread to the heart of one *lākh* of people, that I wanted. Not that one gentleman will give one *crore*, not that."

So to distribute this sort of idea in the groundwork requires that we shall get money, we shall ask someone to lend his energy, in this way, that way, words, intelligence, labour, and money. That means that, to spread this creed to the world for the help of others. All of a sudden one cannot come, like you, to give up everything and to hear such words. This position is also to be acquired, and gradually that is done. First *sukṛti*, *jñāta-sukṛti*, then *śraddhā*, then *sādhu-saṅga*. Then hearing and preaching all these things, gradual process. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. Then surrendering, that is a part of surrendering ones own self.

Bhargava: Once the organisation was established and a constant cash flow had to come in...

Śrīla Śrīdhara Mahārāja: The organisation must be a living one. That must be wedded to the ideal, may not be a mechanical organisation. The organisation must be a living organisation. But the ideal must be, must have the whole whole within. This body, everything is there, but the life must be. Otherwise the eye, the ear, everything can be utilised if there's life, otherwise a dead body. So organisation is all right, it can help greatly to many of the people, but the life must be there, not mechanical things. The life is drawn, the spirit is drawn, as if it's a machine...

...

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

Our Guru Mahārāja gave his explanation for his engagement in so many gorgeous, splendid activities. That is to spread the credit of divine love. This *aiśvarya*, awe, reverence, splendour, this is necessary for the public, there is grandeur. The grandeur generally attracts persons, and when they're attracted by the grandeur, just like bait. To catch the fish they put some bait, and the fish come together and then catch them. Just as trapping, to catch the elephants or tigers, some sort of trap is arranged, and when they come they're caught. So grandeur attracts the public, and when after they're invited, in that meeting we try to spread the greatness of the love and the affection. By money we attract, by grandeur we attract, and we deal affection, love divine. For that purpose we shall utilise this. *Aiśvarya*, Nārāyaṇa, in Vaikuṇṭha. Then we're to pass to Goloka, through *aiśvarya*, through Vaikuṇṭha. Passing through the plane of grandeur, then we go to see the land peaceful, village nature civilisation, plain living, high thinking. Before that we have to cross Vaikuṇṭha, the land of grandeur, awe, reverence, majesty. Then crossing that if we can come to homely life, village life, we can understand the dignity of that plain living.

Otherwise, ordinary public thinks plain living as poverty. "He's a poor man, he's living hand to mouth, in this way, in a poor way. But a rich man he comes to live a forest life, so there must be something in this forest, plain life. He's left his grandeur, his splendour, and why has he come to live in the plain life in the forest, *tapovan*?"

This is high. So sometimes this is necessary, this money making, this splendour, all these things.

So *brāhmaṇas* are the head, and below them the *kṣatriyas*, the king section, the *kṣatriya*. The valour, the organiser, the fighter, the forceful, the power. Then above there is the *brāhmaṇaic* section, the scholars, the spiritual cultured people, above the *kṣatriya*.

In India, previously, the custom was a *brāhmaṇa* was walking, a *kṣatriya* is driving by that way, by the elephant, he must come down and give his honour to the *brāhmaṇa*. Then he'll pass him something, then he'll go. The *vaiśya*, a rich, wealthy man, he's also passing, and whenever he finds a *brāhmaṇa* he must get down from his carriage and give some honour to the *brāhmaṇa*. And with his permission he may again go.

That spiritual wealth is given honour to the wealth of this material, first. First knowledge, then valour, then finance, then ordinary labour. Four sections, as in army also, the various departments. The horse rider, the walking on foot, then on horse, on elephant, on the chariot, previously. Now the tank, and the rocket is there, and the soldier, the navy, the air force.

So a march from nescience to science, from ignorance to knowledge, from matter to spirit. A march of a nation. In the forefront, who have got affinity for some sort of culture about the spirit, about soul, spirit, God, in the forefront of the nation. And the next, the organiser, the powerful, the strength there. And then in the third section the financier, one who can collect money what is necessary for divine lives in helping different sorts of - with clothing with food, all these things. And the last of all the general labour, wherever they may be used, by the financier, by the *kṣatriya*, by the *brāhmaṇa*. In other words they do that, free worker. In this way *varṇāśrama*, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. A nation is marching from ignorance to spiritual light. Hare Kṛṣṇa. *Kula-dharmāḥ sanātanāḥ* [1.39] In *Gītā* we find this arrangement is eternally beneficial, *sanātanāḥ*.

cātur-varṇyaṁ mayā sṛṣṭaṁ, guṇa-karma-vibhāgaśaḥ
tasya kartāram api māṁ, viddhy akartāram avyayam

["According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me (Kṛṣṇa). And although I am the creator of this system, you should know that I am yet the nondoer, being unchangeable."] [*Bhagavad-gītā*, 4.13]

"I have done not as a matter of grace, but according to their intrinsic capacity, their merit. I've arranged in such a way, for their facility."

But *Bhāgavata-dharmāḥ* is something else. *Bhāgavata-dharmāḥ* is this, mentioned, wherever one may be, a *śūdra* may go independently without taking the position of a *kṣatriya* and a *brāhmaṇa*, direct recruitment to Vaiṣṇava. Only *sukṛti*, *śraddhā*, *sādhu-saṅga*. Not this general couching is necessary. This is mass movement, *varṇāśrama*. And these particular cases are Vaiṣṇavas. Wherever they've acquired some faith and some affection in Lord, by his previous life serving any Vaiṣṇava, he's, with suggestion he may go, avoiding this *varṇāśrama*, he may go straight to Vaikuṇṭha or Goloka. This is *Bhāgavata-dharmāḥ*. He may be a *brāhmaṇa*.

He says, "I'm not a *brāhmaṇa*, not a *kṣatriya*, not a *vaiśya*, not a *śūdra*. Neither a *sannyāsī*, neither a *vānaprastha*, neither a *gṛhastha*, neither a *brahmacārī*. I'm the servant of the servant of the servant of the Lord."

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

The special group, they're guided by special principle. Wherever they may be, only catching the thread of affection towards the Lord, they start their life. *Bhāgavata-dharmāḥ*, path of devotion, eliminating that *karma*, and *jñāna*, *yoga*, all these things. And *Gītā* has connected to *Bhāgavata-dharmāḥ* all this *varṇāśrama*, the *brāhmaṇa*, the *yogī*, the *karmī*, they're incomplete. They're only marching towards in a form, a mass march. But anyone specially qualified they'll be taken to Bhāgavata School, only through devotion. Everyone is qualified if they've got some sort of affection towards the Lord. He may be a man, he may be a beast, a tree also may be

benefited, unconsciously. Now he's become a tree by the result of his previous *karma*, but within that some affection for the Universal Absolute. That is a separate thing, attraction, no calculation, *yukti*, or no position. They aspire after nothing but attraction. They don't know why they're attracted, but feel some unconditional attraction. Something like blind faith, that attracts them, by the way of surrender. Surrendering, that must be there, through faith only.

And in the *varṇāśrama* system there's some, for the masses, some sort of calculation is there, consideration is there. General march, mass march. And these are all particular cases, not mass, but they're also collected together, then they form a group. When the mass march of the ignorant towards the knowledge, *varṇāśrama* will be befitting for them.

And this is, our Prabhupāda, Guru Mahārāja, he tried to organise _____ [?] *varṇāśrama* against *daiva varṇāśrama*, they gave sacred thread to those devotees. This is *daiva varṇāśrama*, not this body *varṇāśrama*, this *sattva-guṇa varṇāśrama*, but this *nirguṇa*. But direct approach, that is also classification, he wanted to make it. Otherwise anyone and everyone, to save from the *sahajiyā* section, from the imitating section, he wanted to introduce a new form of *varṇāśrama*, named *daiva varṇāśrama*, in this special group. To make arrangement of similar devotees together, and give them engagement. Some financier, some organiser, some dictator, in this way. The preacher of the *brāhmaṇas*, then so many engineers, and labourers, they're all engaged, moneyed men also. Let them have some sort of, and they'll get direct *sukṛti* towards the Lord, and not indirect, through Brahmaloka, Virajā, Vaikuṇṭha, to Kṛṣṇa, not that, direct. The direct march, by special organisation, by special train, not stopping at every station.

Something like that he wanted to introduce, this *daiva varṇāśrama* - so sacred thread amongst them.

"At least, you're to think you're to cross the standard of a *brāhmaṇa*, and then to go. Otherwise you'll become *sahajiyā*, the imitationist. You'll imitate the higher Vaiṣṇava without that realisation, and that will be bad to you and to others also."

This we're to understand and feel within us. All must be engaged in the service, and that ideal must be there in the organisation. As a *brāhmaṇa* one may wear sacred thread, and without the nature of a *brāhmaṇa* he's nothing. By dress one cannot be a soldier, must have some training, some life of a soldier, then the dress of a soldier that will be beneficial. But the dress of a soldier, and the man within is not a fighting one, that won't be helpful to him or to others also, in such way.

Gaura Hari. Gaura Hari. Gaura Hari. But this is more intricate, it seems to be? Bhargava Prabhu?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: *Varṇāśrama* and *Bhāgavata dharma.*

Bhāgavata dharma, "*eho bāhya*, *eho bāhya*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

In Rāmānanda Rāya discourse you'll find. Where from it begins? From *varṇāśrama*. Then Kṛṣṇa *karmārpaṇa*, then *karma-tyāga*, then *jñāna-miśrā-bhakti*. All these *varṇāśrama*.

"*Eho bāhya*." Mahāprabhu says. "Superficial, superficial, superficial."

"*Jñāna-śūnya-bhakti*. The faith, independent of energy and knowledge, faith, attraction towards Kṛṣṇa."

"Yes. It begins here. Here *Bhāgavata dharma* begins. May be a *yogī*, may be a *jñānī*, may be a *karmī*, in connection with God, but more of the mundane, and less of spiritual." And here Mahāprabhu says, "Here I give recognition, the *bhakti* proper, *śuddha-bhakti*, not mixed with grandeur, the scholarship, or financial talent, nothing else, pure devotion. *Eho bāhya āge kaha āra*. Now it begins."

Jñāna-śūnya means something like blind faith. Not blind, of course, but faith independent of scholarship and valour. There He gave recognition.

"This is pure devotional life. Go further. And before that, *karma-miśrā*, *jñāna-miśrā*. *Eho bāhya āge kaha āra*. Go further, go further, go deeper, go deeper." And came to pure devotion, "Yes, here it begins. We cannot avoid this to be superficial. Begin from here, go, march towards."

In *Rāmānanda-saṁvāda*...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Bhargava: Mahārāja. How can one learn how to take direction from the Lord in the heart?

Śrīla Śrīdhara Mahārāja: How can one...?

Vidagdha Mādhava: *Paramātmā*, Supersoul?

Śrīla Śrīdhara Mahārāja: Supersoul. What do you say?

Bhargava: How can one learn to listen, to hear the *Paramātmā*?

Śrīla Śrīdhara Mahārāja: *Paramātmā* may be an inner voice. *Ātmā* is there and besides that *Paramātmā*, the representation of the Lord is there. And one who has got clear introspection, can catch the dictation of his conscience, and also the divine impression, that is *Paramātmā*, coming. When we can make ourselves independent of the worries of this life, we may be able to catch the direction of the inner voice of *Paramātmā* within us. "That He asked me to do this, not to do that." We can catch that inner advice within.

Just as all may not catch the direction of his own reason. Whimsically they do this and that, no decision, no deliberation. Whimsically as a servant of his own whim, his own impulse, he acts. And sober man he finds decision in him and does accordingly. So further sober persons of higher realisation they can read what is the inspiration of the Supreme for him to work.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhargava: Mahārāja. If someone is brought up in a culture where he does not know the *śāstras*, can he also learn to hear *Paramātmā*? Like one Christian man I met...

Śrīla Śrīdhara Mahārāja: Yes. Without study of any scripture one can have dictate, catch dictation of *Paramātmā*. It is possible, if he's not internally very busy with mundane affairs. His heart, his mind, is very calm, and he's full of searching of higher existence, he may come to catch the dictation of *Paramātmā*.

The *yogīs*, they're after search of *Paramātmā*, the regulator of everything, all pervading spirit, the finest of the fine, *Paramātmā*. He's everywhere and trying to regulate everything, that is *Paramātmā*. And who's controlling from outside that is Brahman. And who has designed and destined He's Bhagavān.

Bhargava: Is it good for the *bhakta* to take some time in the day and silently meditate, trying to hear the Lord in the heart?

Śrīla Śrīdhara Mahārāja: Yes, that you'll find in *Bhagavad-gītā*, how, and what chance he'll try to find out *Paramātmā* within him, it has been recommended. But after all this said,

"But who has got, wherever he may be, but when he gets proper connection of Mine, he's to be considered superior."

Suppose to become a doctor that is necessary. So one after some primary education he takes admission into medical school. And one after higher education takes admission into medical school. He may be able to be more efficient, but the medical degree, this man after passing primary education he takes admission in the medical school. And one with some higher education, then again enters into medical or technical school, it does not mean that one with higher education if he enters into any technical school he'll hold the higher position in the medical examination. That is not guaranteed. Am I clear, no?

Bhargava: Yes.

Śrīla Śrīdhara Mahārāja: This is optional. The knowledge of *Paramātmā*, knowledge of Brahman, that is something optional. But this is compulsory, that we must come at last to the *bhakti* school. And from the beginning they're going on in the *bhakti* school, devotional school, *śuddha-bhakta*, with *śaraṇāgati*. And they, after some side education, they're again coming and taking admission into the devotional school. These are up to subtle degree, and this is eternal. Independently the *bhakti* school is independent. And they, after having some time passing in other education, again coming to take admission and going on in that school.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Prabhupāda was giving dictation to the commentary of *Caitanya-Bhāgavata* or something. Then some sort of money transaction, or Maṭha affairs are coming and

interrupting him. He's compelled to give attention to some other topics than his dictation in the commentary of *Caitanya- Bhāgavata*.

Then some told that, "Why they come to disturb Prabhupāda when he's engaged in such superior service, as dictating commentary to a particular book? And they're coming and disturbing with these Maṭha affairs, management affairs."

Then another told, "The whole responsibility to manage the family of Kṛṣṇa is on the head of Rādhārāṇī."

Ha, ha. Major-domo, in English, major-domo, the leader of the house management.

So that function is not a negligent one. She's to look after everything in the family of Kṛṣṇa. Whole responsibility is with Her. So the scholarly aspect of the service, of the particular section, that is not the highest. *Jñāna-śūnya-bhakti*, every department is valuable for service. Nothing is less important. Hare Kṛṣṇa. According to the need of Kṛṣṇa, the degree, of the necessity of Kṛṣṇa, the valuation to be attached. What is His immediate want, immediate demand, we must give our best attention to that, accordingly. The importance, the value of the activity will be given to the necessity, the immediate demand of the Supreme Lord, whatever it may be. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. *Jñāna-śūnya-bhakti*. Automatic, spontaneous. Devotion is reflex action. What is reflex action? ____ [?] Voluntary, and another?

Vidagdha Mādhava: Involuntary.

Śrīla Śrīdhara Mahārāja: Involuntary, so just as within our body the digestion, the heart's activity, we're not conscious, that is not voluntary? But what is that? Reflex action or something.

Devotee: Second nature?

Śrīla Śrīdhara Mahārāja: But that has got some technical word.

Vidagdha Mādhava: Autotomic.

Śrīla Śrīdhara Mahārāja: That without our consciousness, our voluntary will, so many things are working underground, intuitively.

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Śrīla Śrīdhara Mahārāja: So superior *bhakti* is like that, automatic.

Devotee: Spontaneous?

Śrīla Śrīdhara Mahārāja: Sometimes we're not conscious of the fact, it's going unconsciously. We cannot but do that, we can't avoid that. Automatically that is being done. There is a stage of such.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. You're living alone in that house?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Don't find any uneasiness?

Devotee: No. I'm all right.

Vidagdha Mādhava: Guru Mahārāja. Śrīla A.C. Bhaktivedānta, in the last days, he said we should establish *varṇāśrama*. But in his books he's telling it's not possible in Kali-yuga to establish *varṇāśrama*. So is he meaning this *daiva varṇāśrama*, or some *varṇāśrama* arrangement within the society, or is it...

Śrīla Śrīdhara Mahārāja: *Varṇāśrama*, that some sort of organisation to help the devotional people. But nothing can be perfect in this mundane world. He saw we can attain as much as possible. But this mundane world is world of misconception. The environment is always doing some mischief, whatever we do to that. But still, we must try in different ways, how it is.

We should form a military where there should not be any revolt. But sometimes it cannot be avoided. In a branch there may be revolt. And we shall try our best to avoid all sorts of revolt and take precaution that an upheaval may not come in the military, in the police system. But still sometimes we're under the painful necessity to find that. So we shall try our best to find an organisation to help the devotional life. But sometimes it becomes topsy turvy. The enervating plane makes weak and they decay.

yadu-pateḥ kva gatā mathurā-purī, raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiraṁ, na sad idaṁ jagad ity avadhāraya

["Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, 'This universe is not eternal.' "]

[Within *Caitanya-caritāmṛta, Madhya-līlā,* 20.3, purport]

Rūpa Goswāmī sent a letter to Sanātana Goswāmī. "How is that Dvārakā which was once controlled by Kṛṣṇa? Such a grand city, full of all perfect things. And where is that Ayodhyā, the capitol of Rāmacandra, Who was so powerful, so enduring, so religious? Where are They?"

So nothing can be perfect here, always bitten by the mischievous infection of the mortal misconception. Still we shall try as much as possible.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate]
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

Even a very little is done for such cause, that gets a wonderful help to the people, of wonderful effect. Saves us from grave danger, a very small can save us from grave danger. So any attempt, however little benefit it may fetch, that is desirable, because very, very valuable in our eternal life. The path of our eternal life, this sort of passage is highly valuable. So shall try any way to help the people. No guarantee that whatever I shall do that will remain permanent, no guarantee.

yadā yadā hi dharmasya, glānir bhavati bhārata
[abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham]

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

Kṛṣṇa says to Arjuna, "What I say to you that was said by Me to Manu."

imaṁ vivasvate yogaṁ, proktavān aham avyayam
[vivasvān manave prāha, manur ikṣvākave' bravīt]

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku."] [*Bhagavad-gītā*, 4.1]

"I did say this to Manu previously."

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."] [*Bhagavad-gītā*, 4.2]

"But by the waves of this mundane energy that has been dispersed, in course of time, finished. Again I'm saying it to you."

The adverse environment is always hitting, disturbing the thing. Still, the high, so persons they try their best to bring that thing to heal the disease of the locality, local people. Hari. Nitāi. Nitāi. Nitāi.

Devotee: Mahārāja. In *Śrī Caitanya-śikṣāmṛta*, Bhaktivinoda Ṭhākura he recommends that when a devotee rises in the morning he should plan his day, materially and spiritually. Is that a time for consulting *Paramātmā*, or trying to? Is that a good time? Is that part of that process?

Śrīla Śrīdhara Mahārāja: As soon as he'll rise from his bed he'll do what?

Devotee: Plan his day, materially and spiritually, what he will do.

Śrīla Śrīdhara Mahārāja: To make a program?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That is in the lower position, one should do when living an individual life. With the help of the scripture he's progressing in his life, he'll try to do. But when he gets *sat-saṅga* then he'll leave himself at the disposal of the higher agent. Whatever he'll say he'll do. He will order, he will obey. That is higher form of life. And when he's not got such high life, that constant connection with the devotee of Kṛṣṇa, the agent of the divinity, with the help of the scripture he'll try to chalk out his program.

"That today I shall do this much material and this much spiritual. I must do."

That will be a good way for him, individual case, an independent life. But when one has got connection with *sādhu*, Guru, and has got that high fortune to do along with them in an organisation, he'll have no other business but only to look, like the *cātaka* bird to the sky. "What order from Vaikuṇṭha is coming to me through my master? And I shall do that. Whatever order, dictation is coming from the land of Kṛṣṇa, cent percent I shall devote myself for that." That will be his position.

And for the beginner what you say, that is *kaniṣṭha adhikāra*. And this is *madhyama adhikāra*, the second stage, intermediate stage, to leave the master. That is to be in direct connection with the spiritual dictation. Until and unless he can himself catch that vibration of the spiritual world, he'll put himself under an expert who can catch the spiritual vibration. Who can read the spiritual wave.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.
Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

Devotee: Mahārāja. When Swāmī Mahārāja was here he had that power to uplift my consciousness. And then when he disappeared my consciousness fell down again.

Śrīla Śrīdhara Mahārāja: This is natural. With powerful *dainyam* when he was living you were getting some influence thereby. And when that is taken away, physically, you're in dearth of that association.

['duḥkha-madhye kona duḥkha haya gurutara?']
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

In Rāmānanda's talk, there it is mentioned. What is the greatest loss in ones life, to mourn? If one is disconnected with the *sādhu*, Vaiṣṇava, the devotee of Kṛṣṇa. If we lose his company, that loss is reckoned to be the greatest, highest loss. The well wisher, the guardian departed. I'm helpless. Who'll take care of me, independent of mine, good thinking for myself? The guardian went away. I'm helpless, like an ox. Guru departed, I'm like an ox, none to take care of me, of my vitality.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. But by following the *vāṇī*, by following the instructions of that departed *sādhu*, one can continue his relationship, and feel that relationship?

Śrīla Śrīdhara Mahārāja: Yes. To certain extent. When he's living, then if I commit some mistake he can detect. "O, I told this, and you have mistaken it for that." That is alive there. But in his absence I may be reverted to conceive what he has spoken in my own way. I'm helpless there. Living scripture. Scripture is passive, passively giving something to me, not actively, but the saint, actively. If I commit fault he'll at once come and detect. "O, you're committing fault here." Living scripture is saint, more helpful. And he'll help to make me understand the real meaning of the scriptures. I may not be able to catch the real purpose of the scriptures, sometimes, in many places. He will help more. "The meaning is not this, the meaning is that." He'll point out.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. In collecting funds, sometimes it's a cheating process, on the external, in the material calculation it's a cheating process. So if someone is trying to be *brāhmaṇa*, one of the qualities is truthfulness. So if he's disturbed too much by this collecting, this kind of...

Śrīla Śrīdhara Mahārāja: We must be sure what we're collecting that is being strictly utilised. That is the first thing. The energy what I'm taking to a particular place, that is being fully realised, for the *nirguṇa*. If that is fully utilised for *nirguṇa*, whatever I do wrong here in the miscalculation world, that will be amply compensated. But if it's not utilised then I shall be a robber. It depends on that, on the one side.

Another side, if by robbing I'm caught and great discredit comes to the mission, that will spoil the whole thing. That caution must be maintained there when doing that thing. And there must be this consciousness all along in me, that I'm doing benefit to that person. Just as a guardian swallows the medicine to a boy, knowing fully well that this will do some good to him, without his notice. So I'm taking his energy, cleverly, without his notice, and supplying it to the place, and it will be fully utilised and he'll get the benefit. This guarantee must be there, all these things.

And at the same time, if these worldly immoral things are exposed, then it will cause a greater discredit to the mission. And then also, *prātikūlya*, the opposite things should be done by me. So all these risks must be calculated and done. Then fundamentally that is not bad, because everything belongs to Kṛṣṇa. He's thinking, "It's mine." If I can take independent of him by stealing his property and properly utilise for Kṛṣṇa he'll be benefited unconsciously. He may not know but he'll be benefited. If it's really utilised for the service of Kṛṣṇa he'll get *sukṛti*. *Ajñāta-sukṛti*, unconscious accumulation of any primary devotion, that *sukṛti*. What is done, the man may not know, without his notice something is done, taking his energy to devote in the service of Kṛṣṇa. These things should be considered and should be done. On principle it is not bad, but the adjustment should be made in such a way that may not bring ill fame to the mission. And also it must be utilised, guaranteed, that it will be used for the purpose of the service of Kṛṣṇa, not for any other fashion, in the name of Kṛṣṇa. Both sides should be calculated, and consulted, and given proper consideration. You can't follow?

Vidagdha Mādhava: Yes, I can follow. So truth is a higher truth? It's not some mundane calculation truth.

Śrīla Śrīdhara Mahārāja: Ah. The most important that what I shall do that must be utilised properly. And the next thing, that I'm going to do some benefit to a particular person. And the process, generally it cannot be appreciated by the public. But if it is known, that will be dishonour to the mission, and disservice to the credit of the mission. All these things should be calculated.

Devotee: Guru Mahārāja. When one makes his decision to do this activity, how does he know whether this is coming from Supersoul, Paramātmā, or the mind?

Śrīla Śrīdhara Mahārāja: What does he say? Eh?

Vidagdha Mādhava: He's saying, when one makes a decision...

Śrīla Śrīdhara Mahārāja: How does he know that there is guarantee that it will be utilised fully?

Vidagdha Mādhava: No. He's wondering, see, he's independently thinking to do something. How does he distinguish if it is coming from the mind, or from Supersoul, from Paramātmā?

Śrīla Śrīdhara Mahārāja: Then he's to understand what is mind, and what is soul. All these things we need to be differentiate and understand in their proper position. How do we understand this is eye, this is ear? So also we're to understand what is mind, and what are the constituents of the mind. And what is intelligence, deliberation? And crossing that, what is soul? It is described in so many scriptures, that this is the symptom of soul's existence, soul's nature. This is what is judgement faculty. This is what is mind. All these have been described there. And we're to follow that and we're to understand, we're to feel what is what. And what comes from mind, and what comes from intelligence, we can understand.

And my mind says, "It is very good, you take it." And the reason will say, "No, you don't take, it will produce this disease in you. Don't take it." The differentiation between mind and judgement, reason.

So also there are symptoms of what is soul, and what is this, it is there. We're to try to understand, read, feel. But generally by doing *niṣkāma*, that is selfish activities, our internal position becomes more clear and it is easy to understand them. So much rubbish is there, and if we can clear some rubbish then it's possible for us to see what is what. So *niṣkāma*, so many selfish desires, prejudices, they're covering my mental system, subtle system of life in such a way that we're not able to detect what is what there.

But there is possibility of understanding them clearly, by differentiation. This is mind, this is *kāma*, lust, this is anger, this is greed, this is jealousy. In this way we can analyse and detect within us. It is possible. *Kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*, within mind. And then, this is reason, this is conscience. This possibility is there.

Just as a doctor - I do not know my own body, but a doctor, he knows what is where in my body. And he can say that 'these sort of disease are in your body.' But you'll not know that. So such knowledge is possible, and the doctor has to learn by reading the books of the past experienced persons.

So also there, it is possible to understand what is what within the mental body.

Now I want to retire. I shall have to go.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!

...

[27:00 - 28:10 ?]

Śrīla Śrīdhara Mahārāja: *Jñāna-śūnya-bhakti*, devotion devoid of knowledge. That blind faith, something like blind faith in the Supreme Authority.

Yaśodā is taking feet dust of some saint and putting it on the head of her son Kṛṣṇa. She's asking the saint, as if, "Make some blessing. O, saint, please bless that my son may live long."

Jñāna-śūnya-bhakti. If anyone says, "Yaśodā, your son is not an ordinary child. He's Supreme and He's got great power, infinite knowledge. He can do anything."

"No, no, no. Don't say that to me. I don't like all these _____ [?] My son, my child. These are big things you're saying. How can He be so big? And his mother, myself, I'm an ordinary woman. My child, how can he be so big? No, no. He's my child, a little wicked child you may say, a little wicked."

Ha, ha. And there is peace. But where there's knowledge there's disturbance. Where there's calculation there's apprehension. And where the kingdom of faith, the kingdom of peace. Gaura Hari. Nitāi. Nitāi.

Devotee: Mahārāja. Can I ask a personal question?

Śrīla Śrīdhara Mahārāja: Question? Yes.

Devotee: I hope I'm not too personal. But I was going to ask, at any time in your life, were you on intellectual plane, and then moved to the plane of *bhakti*? Or your whole life you were into *bhakti*?

Śrīla Śrīdhara Mahārāja: When I began my study in college, after passing matric standard, at that time I came to some, I had some association with some intellectual students. And also I was reading the logic and other things, empirical deductive, all these. I remember at that time my faith in God was disturbed for some time. And during that time I thought, what should I do then, if supposing there's no God? How to go on with this life? What activity should we take then? I thought, as much as possible I shall try to live for others, helping others, in any way I shall do.

But again, when I read in the philosophy in B.A. standard, in Hegel's philosophy, then Descartes, Martineau, Mill, Hume, all these things, gradually, intellectually, I regained my faith in God. It is not impossible. The other argumentative parties are also there. They say it is possible God may exist. So that removed my temporary disbelieving. _____ [?]

But after a year a great evolution came in me, when I was a fourth year student. Very slight point.

One boy talking with me he told, "That my father was a gentleman of this type."

I at once opposed. What do you say? Your father as a gentleman? This is not a happy remark, your father, as gentleman, in the third person. He was your dear father, and you say he was a gentleman of this type.

He told, "Yes, of course, I should not mention in that way. But really it is so. In this life I have come as his son. And in next life where I shall go I don't know. And in previous life also where I was I also don't know. So for the time being I was his son and he was my father. A gentleman like relation but not permanent." He told like that. But he did not talk much.

This remark pierced into my heart and I began to think, what is this? It is true. Then, where I was, and where I shall have to go? In the relativity of infinite I'm living. No position. No shelter. How am I guided? My future is uncertain. What to do?

This was so much intense that I lost myself in this. The test, the graduation examination is a few months away, I can't give my attention to the study. My friends they come and press me to read the books. I can't concentrate there. In this way. _____ [?]

And at that time, that very boy gave me one book _____ [?] Śrī Caitanyadeva. I got *His life and Teachings*. It was just like nectar to me, and this converted me to this side.

Before that also I was a student of *Bhagavad-gītā*, and *Bhāgavatam*. My family was engaged in that, in the discussion and reading of the *śāstra* of different types, always going on in our house talk. A big family, about fifty members maybe in the family. My father had four brothers. And my eldest uncle he had five children, all grown up, twenty years more than me. And so many ladies also. So house full. And mostly all Sanskrit scholars. So I was born and brought up in a big *paṇḍita* family, scholar's family, Sanskrit, etc. *Purāṇa*, *Bhāgavatam*, *Gītā*, _____ [?] Different types of culture there.

But anyhow, this *Life and Teachings of Caitanya* saved me, and I drank it, as with full belly I was converted from then. A great change in my life. And I was at that time twenty two or three years of age.

I did much penances also, did not eat more, sleeping, no eating. No rain, no winter, no summer. Everything, not much value for anything, in this way I passed. And used to take ____ [?] also, sometimes cow dung. Ha, ha, ha. Sometimes the bitter leaves of neem, to control the tongue. All these things. Sometimes this *prāṇāyāma yoga*. Many things I did at that time.

Then gradually my father left us, and the burden of the family came on my head. And gradually then again went to join the law classes. After one year, then the non-cooperation movement came of Gandhi. I left college and joined them, nineteen twenty one. Then three years passed in that non-cooperation movement. Then after matriculation I joined. My mother also died.

Then I joined Gauḍīya Maṭha. Three brothers, one brother at service, and other two brothers were students. Some property there was, and they were not in poverty. Anyhow I left everything and joined Gauḍīya Maṭha, nineteen twenty seven. Nineteen twenty six, August, I came in connection with Gauḍīya Maṭha, and nineteen twenty seven _____ [?] I joined Gauḍīya Maṭha, after six months or so. From then I'm here.

First I was posted near Kurukṣetra, Delhi, northern, towards Madras side, a year. Then Bombay side, and then all India preacher. And there was a proposal, suggestion of Guru Mahārāja to go to the west.

I told, you'll have to spend much money, but I won't be able to show any progress of work, because I can't follow their intonation.

Still you can mark, if you say something I can't follow. What is this, what is this? I say. Ha, ha.

So I told him, I've got some defects, I can't understand the intonation. And at the same time I've not a mind, a nature, to mix with anyone and everyone. So I won't be able to show any progress of work there. If you order, then I must have to go.

But Guru Mahārāja sent someone else. The Founder of Gauḍīya Saṅga, Bhakti Saranga Goswāmī, who in England gave *Hari-Nāma* to one lady and her name was Vinod Vani. And she established on her own a centre of Gauḍīya Maṭha. And still it is there, and Gauḍīya Maṭha is there, under the supervision of Bagh Bazaar Maṭh. Vinod Vani Gauḍīya Maṭha, in London, Sabhā.

Devotee: One of your disciples, Dāsānudāsa, he met one lady who was...

Śrīla Śrīdhara Mahārāja: Dāsānudāsa?

Devotee: Yes. In Santa Cruz, you gave him second initiation.

Śrīla Śrīdhara Mahārāja: Whom?

Devotee: Dāsānudāsa.

Śrīla Śrīdhara Mahārāja: Myself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: No, I don't remember.

Devotee: And his wife you've given initiation. I think you've given him second initiation.

Śrīla Śrīdhara Mahārāja: Myself?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: First initiation?

Devotee: Prabhupāda I think.

Śrīla Śrīdhara Mahārāja: O, second initiation from me?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Dāsānudāsa?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's an Englishman?

Devotee: No, he's American. He's working with computers, he's a computer consultant. He told me one story, he met one lady who during World War Two, she was living in Germany. As little girl she said German Nazi government established experimental *varṇāśrama* community in Germany. Have you ever heard of this? They imported *brāhmaṇas* from Śrī Raṅgam and had experimental *varṇāśrama* community in Germany.

Śrīla Śrīdhara Mahārāja: I don't know about that.

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Śrīla Śrīdhara Mahārāja: ...It is infinite. We know that is infinite. Being finite our aspiration is for infinite, so not easily to be satisfied. But as much as I can get, that is enough, but that must be of good type. Our prayer should be that what I shall acquire, what I shall get, earn, that may be of good type. That should be our object always, to associate with goodness, and not bad, not reactionary thing. That is also reactionary, but in reaction that brings good thing, good result, by serving. Serving the truth. Serving means serving the high. And by association with the high, that colour, that influence comes to me and I'm purified. So we shall always try to associate with higher existence, and that cannot be without serving tendency. We can enjoy things of lower type, but if we take the help of service we can associate with higher truth, higher things. And as a reaction we'll get something higher and be purified. Do you follow?

If we're in the mood of enjoyment then we cannot but associate with lower things which I can control and enjoy. But if I'm open to service, then I can get chance of association of the higher thing. And doing something for that, the reaction that comes purifies me, elevate me. By service we grow, by enjoyment we die. And by renunciation we go to disappear, to nothing. Extreme renunciation of the environment, it means to be alone, cut off from all association, to be one, so to be in deep slumber. If I awake then I must come to reject something, or renunciation is not complete. So complete renunciation it is sinful, cut off with all the environment, that is alone, that is cypher, like slumber, deep sleep, renunciation. The life of a servant is a golden life, thriving always, and progressing in the pure and purer world. A scientific understanding.

Devotee: The *bhakta* who has material desires mixed with *bhakti*, he's still on superior platform to a pure *jñānī*? The *bhakta* who has mixed desires, to enjoy and to serve, he's on superior platform to the renunciate?

Śrīla Śrīdhara Mahārāja: Yes, because he may have chance. And the renunciate, whose possessed with that ghost of renunciation, his future finished. And he's in the enjoyment and service, mixed, one day this bad element may go and the good element may thrive, and he'll be saved. So,

ei du'yera madhye viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs of Bhaktivinoda Ṭhākura*, *Śaraṇāgati*, p 31]

Māyāvādī and *viṣayī*, renunciationist and exploitationist, between the two the exploitation position is better. Because, here we're endowed with some personality, and so many persons, good, bad, are coming. If I can meet a saint and I may elevate my position, there is chance. But when I go to renunciation, to slumber, the whole chance is finished. *Māyāvādī saṅga nāhi māgi kona kāla*. *Viṣayī tabu bhāla*. It is mentioned in the scriptures. *Bhoga*, *tyāga*, *bhoga* is better than *tyāga*, apparently. Why? In the *bhoga* we retain our individuality. And there is possibility that I shall come in connection with some *sādhu* and then I may be transformed. But in *tyāga*, they think that they're very - they boast their higher position than these exploitationists, and ultimately they enter into some black, dark cave, and not to be coming back again. This man has possibility in his future, but that man he destroys his future also. So this man, apparently though lower, but his future prospect may make him good.

Bhogi tyagi bolche padai bolche [?] _____ [?] Rāmānanda Rāya.

mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'
'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

Some aspiring after enjoyment, and some aspiring after liberation. What is the ultimate result of those? *'Sthāvara-deha, deva-deha yaiche avasthiti'.* Those that want liberation, their future is *sthāvara*, like Himālaya, becomes a Himālaya, or a banyan tree. For long, long time sleeping. If in deep slumber the body may be that of Himālaya, or Alps, does not matter, *sthāvara-deha*. And *bhukti*, who wants enjoyment, he gets a demigod position. Those that are aspiring after enjoyment and are doing accordingly, they will attain the position of a demigod. But those that are aspiring after complete renunciation, complete withdrawal from this turbulent world, they necessarily have to go to be *sthāvara-deha*. Because whenever they want to enter into

Vaikuṇṭha, the '*So ham*, I'm equal with You,' they're hurled down for that offence, into the lowest creation, to become fossil. Apparently they have to become fossil.

"Yes. Slumber you want, long sleep, no consciousness _____ [?]

Mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati? *Mukti, bhukti vāñche. 'Sthāvara-deha, deva-deha yaiche avasthiti'*. So *deva-deha* for the *bhogi* it is clear, then *sthāvara-deha* for the renunciationist is quite necessary. Ha, ha.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Brahmā says, repenting. "Those, that soul, that they try to retire completely from this world, and climbs up to the highest position, and think that they're fully liberated, *vimukta-māninа*. They think themselves they're completely liberated. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. But really, what is their position? That they cannot understand Your higher supreme position, absolute good position. They're deprived of that truth. *Tvayi asta-bhāvād aviśuddha-buddhayaḥ*. They're, within them the misunderstanding is there, can't understand the reality, *aviśuddha-buddhayaḥ*. They think that they've attained the highest position, but really they're suffering from misconception. Cannot have appreciation of You, the higher substance. *Āruhya kṛcchreṇa paraṁ padaṁ*. By great difficulty they come up to the highest position, of the enjoying world of creation. *Tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*. Coming so near to the divine feet of You, devoid of that service, they are hurled down. They dishonour Your holy feet, and for that offence they're hurled down, and become a fossil."

Devotee: _____ [?]

Vidagdha Mādhava: Fossil. He couldn't understand the word fossil, Guru Mahārāja. Means one animal...

Śrīla Śrīdhara Mahārāja: *Sthāvara-deha, sthāvara* means this stone, earth, all these, *sthāvara*, wood, *sthāvara*. *Deva-deha* and *sthāvara-deha*, *sthāvara* means which is durable, cannot be easily changed, *sthāvara*.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti [sarvatra haya nija iṣṭa-deva-sphūrti]

["The *uttama-adhikārī*, sees the moving and nonmoving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.274]

Sthāvara means this wood, this earth, the stone, all these things are *sthāvara*, _____ [?]

So *sthāvara-deha*, they come down to the lowest creation, like a fossil stage. And naturally it does not matter, because he wants that his consciousness may not remain. There also the fossil, whatever little consciousness may be spared there, then this is almost unconscious, and it is going. And after *crores* and *crores* of *yugas*, from the fossil, a spark soul may emanate and may be transferred to the tree section. And then from there to animal section, again it may be elevated in this way, *crores* of years after, this fossil.

A very difficult position, and to understand it is also a very difficult thing, that the ultimate liberation is similar to fossil. It is only impressed in Rāmānanda Rāya topic, and corroborated by that *śloka* of *Bhāgavatam*. *Āruhya kṛcchreṇa paraṁ padaṁ*. The last, highest extremity of this world, *tataḥ, patanty adho*, from there, falls down. Why? "You came to the honoured holy feet and you did not worship it. So for that offence, hurled." Do you follow?

"The venerable, the revered feet, you have come very near, Brahmaloka, and then Vaikuṇṭha. But you dishonoured that, you neglected that. And this subtle offence, O, you want sleep, slumber, and not service of the holy feet, no service. Coming so very near you neglect. O, go on, take sleep, for long, long time take sleep. *Mukti* you want? Complete seclusion?"

"Yes."

"Go there, in the cell."

Devotee: Is this the ultimate manifestation of envy?

Śrīla Śrīdhara Mahārāja: Not envy. That is the general law of the nature.

Devotee: Of desire?

Śrīla Śrīdhara Mahārāja: Yes. This is going to the opposite side and the reaction must come, of renunciation. Renunciation is to be a culprit, because he has some position in the whole, he can't ignore that. Every atom has some good position, good relation in the whole system. This is called natural and good. He ignores that. He's a sinner. He hates the environment. He fails to judge, to find the environment is for good, it is holy. So he hates everything. Nothing good there can be with whom he'll associate. Everything is bad and he's good, so he's going to be one. And that is the greatest offence, the most pessimistic, and the consequence of pessimism is to go down. Pessimism is punished by the liberal whole. Pessimist has got no room in this world. Pessimist is the greatest sinner.

You can't see that anything really good from universal. You are the best. You know how fallible you are, and you think you're the best. If you come in the company of others you'll lose your

position. Such a bad person you are. You're the bad and the whole is good. Be converted into that _____ [?] That I'm bad, everything is good. I'm blind, I cannot see the light.

That is Vaiṣṇavism. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: For the time being.

Devotees: (Group laughter)

Devotee: Only if you keep me out of *māyā*, if you pull me out, then I can see.

Śrīla Śrīdhara Mahārāja: They say that is envious, nature, environment is full of envy to punish him. But no, he punishes himself. No place of such a culprit. He's the hater of everything, and sycophant of his own. He's the personality who's committing fault every time. He's his own God, and no God outside. No anything outside, the most pessimistic. And the punishment of his pessimism is done in such a way.

Find? Now you find the reason? Without envy. You're thinking that the nature is jealous, with envy, and giving punishment to that man. He's innocent, you think?

But I say this is not innocent, but he's committing the greatest offence, to think everything bad, and he's only good. He wants to be alone, divorcing everything. That aspiration marks him to be the worst sinner, worst hater of everything. He's to be punished.

Just as if one goes to commit suicide he's punished by the government. Do you know? Why? Why one who's going to commit suicide he's punished, why? What is the basis? He does not do any harm ostentatiously to the world. He commits suicide, it is his own jurisdiction. But why that tendency is not encouraged?

So this renunciation to the extreme is committing the suicide. It comes under that law, and they become punished. The life is not for nothing. It has got its good aim. We're part and parcel of the whole holy world, and we must do our duty, our quota. I have no right to fly away from the environment. I must give my contribution, my quota to the whole. Otherwise I'm a traitor, I'm suicidal. I've got my utility relation to the whole, and if I deny to do that, what type of man am I? I have no right to take me off from this whole system. I'm a necessary part of this whole system, and I must do my duty, and I'll be benefited and the whole will be benefited. I revolt and go to the cell, commit to suicide. So this must be punished. This is not envy. The nature does not allow to do so. If this is encouraged then many will be doomed.

Who are you? You're not independent. You're of this organic whole. The finger is not independent, but part and parcel of an organic whole. You can't do anything independently, then the disturbance will be in the whole system. You have no right, a part has no right to revolt against the organic whole.

It is very difficult? No?

Devotees: No. It is wonderful. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: So renunciationists, *Viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla*. They're the great enemy of the divine, of all the animation, those renunciationists. They're pessimists, they're rebel. They do not believe in the systematic whole. By committing suicide they want to indulge dreadful _____ [?] and inject into the whole world. Do you follow? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That can't be allowed. A man is suffering from disease, we're to accommodate him. But he's going to commit suicide _____ [?]

Vidagdha Mādhava: So Guru Mahārāja. Swāmī Mahārāja he said some *māyāvādīs* they come back as philanthropists, and do some altruism, do some humanitarian work. Sometimes...

Śrīla Śrīdhara Mahārāja: Maybe from the lower position, is taking the path of *māyāvāda*. But their position by some powerful agent he may be converted, gradually. By the special wish of Kṛṣṇa and His higher followers, one who's going in the line of *māyāvāda* he may be enticed away from that heinous path.

Mahāprabhu _____ [?]

anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi

["Although I am a *māyāvādī sannyāsī*, a non-devotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.45]

Rāmānanda-saṁvāda. "You are so great devotee. What to speak of others? I'm a *māyāvādī sannyāsī*."

Mahāprabhu took *sannyāsa* from *māyāvādī sannyāsī* Keśava Bhāratī.

"*Āmiha 'māyāvādī sannyāsī'*. I'm a renunciationist *māyāvādī sannyāsī* type. *Āmiha tomāra sparśe kṛṣṇa-preme bhāsi*. Rāya Rāmānanda, you are so great devotee that even Myself I'm floating in Kṛṣṇa *prema* by your association. You're so big, so high. *Anyera ki kathā, āmi — 'māyāvādī sannyāsī', āmiha tomāra sparśe kṛṣṇa-preme bhāsi*."

This *sthāvara-jaṅgama*, _____ [?] Gaura Hari bol.

Devotee: _____ [?] One author in the west that had a lot of popularity. It is a spirit speaking through a medium. And much of the philosophy is similar to the Vaiṣṇava philosophy. But one thing they teach...

Śrīla Śrīdhara Mahārāja: If anyone is sincerely doing that is well, otherwise imitationist, *sahajiyā*, there are. Many types of imitationists there are.

We're where? We're in the hospital, we're visiting hospital, so here we expect only to find many types of patients because we're living in the hospital. And in the prison house so many culprits around us. *Ke*?

Devotees: Kṛṣṇa Kiṅkarā.

Śrīla Śrīdhara Mahārāja: O, you have come. Now...

...

Śrīla Śrīdhara Mahārāja: Union in separation, that is the highest type of union. Union that can stand separation, that is the highest type of union. _____ [?]

So you like to go there, in your previous room?

Devotee: Yes Mahārāja.

Devotee: This author who's very popular in the west.

Śrīla Śrīdhara Mahārāja: Which?

Devotee: There's a spirit name Seth [?] that speaks through this author, a medium, and he gives much information of the subtle worlds. But there's one interesting...

Śrīla Śrīdhara Mahārāja: Within his jurisdiction he can move and know and gain maybe information. That must be within his jurisdiction. He cannot say anything of the Vaikuṇṭha, a ghost. In his own jurisdiction he may move and see and inform, then it is not unreasonable.

Devotee: In theory he accepts God as a person, but he has no information, and he's more interested in the mechanics of the universe.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: This Seth, this ghost. But one thing he says that's very interesting, he says the individual *jīva* is, what he calls, multi dimensional. That one *jīva* can be in many bodies, in different planes, developing differently, one *jīva*. Not one *jīva* per body but one *jīva* may be in several bodies. Like Pañca Tattva, the Lord can do Pañca Tattva, can the soul have that same quality, one soul in many bodies?

Śrīla Śrīdhara Mahārāja: No. The *yogīs*, they can extend themselves to be *kāyavyūha*, in many bodies they may live, as if. But they'll all show what one will do the whole bodies will do that. One body is eating, all the extended bodies they're also eating. Not any other independent work they can be engaged in themselves.

It is mentioned in *Caitanya-caritāmṛta*, when Nārada visited Dvārakā he found that Kṛṣṇa, with *kāyavyūha*, with many extended self, He's representing Himself in so many thousands of kings. Then Nārada was very much astonished to see that *kāyavyūha*. That in every, in His full body, He's in every room of all the queens, *kāyavyūha*. All queens they're thinking that 'Kṛṣṇa has come to me, to my room.' And Nārada was very much astonished.

But Nārada was a higher *yogī*. The *yogīs* they can have *kāyavyūha*, many extended bodies. But Nārada wondered why. The *yogīs* with so many extended bodies, but they must do, move, in a same way. One sleeping, the whole, all bodies will be sleeping.

But in Kṛṣṇa's case it is not that. In every body He's doing something new, new movement. That is only possible with Him.

And this is physical imitation, just like a magician can show, it is something like that.

Thomas?

Thomas: Hare Kṛṣṇa Mahārāja. It's nice to be back.

Śrīla Śrīdhara Mahārāja: Thomas? And another?

Thomas: Yes. And this girl, Miss Robin Sherwood, she's from America. We met her in Calcutta. She's travelling through India for maybe one month. And we preached to her a little bit, and we asked her if she would like to come and see Māyāpur and Navadwīpa and yourself. And she said yes, and we're now just arriving, we just got off the train.

Śrīla Śrīdhara Mahārāja: She comes from America?

Thomas: Yes. We went to the hotel but there was no room in the hotel. So Kṛṣṇa Kiṅkarā told me to come and ask you if she may stay with Parama, in Parama Devī Dāsī's room.

Śrīla Śrīdhara Mahārāja: Yes, she may stay with Parama.

Thomas: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How long she's come to visit India?

Robin Sherwood: _____ [?]

Devotee: One week.

Śrīla Śrīdhara Mahārāja: Only a week?

Robin Sherwood: One more week.

Thomas: This is her second time in India. She's visited India...

Śrīla Śrīdhara Mahārāja: You're connected with _____ [?] Ramakrishna Mission?

Robin Sherwood: Yea, yes.

Śrīla Śrīdhara Mahārāja: Are you connected with their centre in America?

Robin Sherwood: Yes, in San Francisco.

Śrīla Śrīdhara Mahārāja: Ramakrishna Mission has got their centre, which party? That Ramakrishna Vedānta Society, or _____ [?]

Devotees: Vedānta Society.

Śrīla Śrīdhara Mahārāja: Vedānta Society, founder, Abhedānanda. Abhedānanda is the founder of Ramakrishna Vedānta Society, here and America, one Abhedānanda. He's direct disciple of Ramakrishna.

Thomas: You know who the founder is?

Robin Sherwood: _____ [?]

Śrīla Śrīdhara Mahārāja: You've heard the name of _____ [?]

Robin Sherwood: O yes, spiritual disciple of Vivekānanda, yes.

Śrīla Śrīdhara Mahārāja: Vivekananda, and their books also you've read?

Robin Sherwood: O yes.

Śrīla Śrīdhara Mahārāja: But you've not heard about Lord Caitanya?

Robin Sherwood: Of course I have, yes.

Thomas: She's known about ISKCON for some years, she's visited ISKCON temples in America.

Śrīla Śrīdhara Mahārāja: Oh, ISKCON temples.

Thomas: She knows Haṁsadūta very well.

Śrīla Śrīdhara Mahārāja: But does she know the difference between the theological conception of Śrī Caitanya and the Ramakrishna Mission? The theological difference between Śrī Caitanya's doctrine and the doctrine of Ramakrishna? Vivekānanda? The difference between the doctrines

of both, you do not know so much? All right, we shall talk here after. Now you're making journey. Go and take rest there, take something, and then we shall see.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Along with Swāmī Mahārāja, many ladies from America, and U.K, and other parts of India, visited this Maṭha and delivered lectures, in this Nat Mandeer, this lecture hall. Many western ladies came here to visit me, and delivered lectures also, in the meeting. Once, one hundred and fifty foreign men and women came, and we had a meeting here, about three or four years back, when Swāmī Mahārāja was living. Have you gone through *Bhagavad-gītā*?

Robin Sherwood: Do you mean have I read it? O yes.

Śrīla Śrīdhara Mahārāja: *Gītā*. Well good. Vidagdha Prabhu, make arrangements for that.
Now I dissolve the class.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

Devotee: ...Delhi. But I do not think he's working for ISKCON any more. I was thinking maybe I could...

Śrīla Śrīdhara Mahārāja: That man wanted to start an institution independently?

Devotee: No, that's another man. After him, that man actually started another institution. He was, I think, *māyāvādī*. But this boy he translated maybe six or seven books very quickly.

Śrīla Śrīdhara Mahārāja: Which books?

Devotee: Hindi version of *Kṛṣṇa Book*, and *Teachings of Lord Chaitanya*. Swāmī Mahārāja's books. *Teachings of Lord Chaitanya* he did first, then *Kṛṣṇa Books*, and I think some small books.

Śrīla Śrīdhara Mahārāja: There's one book named *Kṛṣṇa Book*?

Devotee: _____ [?]

Devotee: And I was thinking if he's not working for ISKCON any more, maybe he can do some English to Hindi translation of Bhaktivinoda's books. And also your book is now in English, maybe he could translate into Hindi. Can I approach him on this?

Śrīla Śrīdhara Mahārāja: I don't know how his translation goes on, how much accurate the translation.

Devotee: Should I try to get a sample?

Śrīla Śrīdhara Mahārāja: Ah. If I get a sample then I can. Has he translated *Bhagavad-gītā* in Hindi? No?

Devotee: I think he did. I'm not sure. I've not seen him for a number of years. But I think he did Hindi. But I have to check.

Śrīla Śrīdhara Mahārāja: All right. Translation may be from the standpoint of Śaṅkara, Rāmānuja, Madhva, Nimbarka, so many, and Gauḍīya.

Devotee: He did Swāmī Mahārāja's *Gītā*.

Śrīla Śrīdhara Mahārāja: How he has translated, how much Swāmī Mahārāja appreciated his translation? Accepted by him?

Devotee: Yes. But still I'll write to him and see if he's interested, and get a sample.

Śrīla Śrīdhara Mahārāja: But he translated with who's finance, for the publishing?

Devotee: I think he - oh, for the publishing, I don't know. But at least there will be a manuscript form, so when the money becomes available it will be done.

Śrīla Śrīdhara Mahārāja: But that man he'll do it for free, or he'll want some remuneration for that?

Devotee: No, he did it for free. He did all that work for Swāmī Mahārāja for free.

Śrīla Śrīdhara Mahārāja: It is better if he meets me. I can sound him, and then give my opinion. Where is he, where does he live?

Devotee: Delhi.

Śrīla Śrīdhara Mahārāja: Delhi. Have you consulted Akṣayānanda Mahārāja, the president of the Mahā- maṇḍala? If he wants to do for Mahā-maṇḍala _____ [?] Nitāi.

I'm troubled by this cough and cold. So I told you that I shall take class three o'clock, evening. But you've all come. What to do?

Devotee: If you like Mahārāja we can...

Śrīla Śrīdhara Mahārāja: But for the lady, newly come.

Parama: She's here Mahārāja.

Śrīla Śrīdhara Mahārāja: What is, any question from her, wants to know anything?

Robin Sherwood: I have one question.

Śrīla Śrīdhara Mahārāja: Yes, what is that?

Robin Sherwood: I have trouble with relating to God in a form. I see God as formless. But I know it helps to have a concept of God with form to make it more intimate, in more human relationship. So how can I develop a relationship with God _____ [?]

Śrīla Śrīdhara Mahārāja: Eh?

Parama: She says she has trouble seeing God in form, with form. She sees God as formless. But she understands that it's easier to understand God in form. She wants to know how she can understand God in form?

Śrīla Śrīdhara Mahārāja: Not clear to me. Anyone present, anyone?

Vidagdha Mādhava: Yes, Guru Mahārāja. She's more comfortable in an impersonal conception of God. When God takes on personal form, she has difficulty to accept.

Śrīla Śrīdhara Mahārāja: This is your contention? You find? Impersonal God you say?

Robin Sherwood: But I would like to relate to God in a form.

Vidagdha Mādhava: She would like to relate to a personal form. But...

Śrīla Śrīdhara Mahārāja: How it is possible?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How it is possible that the infinite can have a finite form? Is it? Form means finite. So God is infinite, and how infinite can take the form of a finite? This is your trouble?

Robin Sherwood: Yes.

Śrīla Śrīdhara Mahārāja: When you say God, how can you say impersonal? What is the conception of God?

Robin Sherwood: To me, God is...

Śrīla Śrīdhara Mahārāja: God. Impersonal means what? Impersonal means no attributes.

Robin Sherwood: Well, in all attributes. To me, God is either, you know, everything, or appearing in my heart. But to see God in a form, in one form, it's very hard.

Śrīla Śrīdhara Mahārāja: If you can see, then what should you see? If we have any eye experience of a thing then it must have a form. Otherwise how eye can experience?

There was one story, about one hundred years back, when British rule was here. They had their centre _____ [?] the British had a strong centre in _____ [?] town, in northern Bengal. Some bishop was explaining from *Bible*. One boy, he came to me later on, he told that he was explaining, when Abraham, or someone, saw Him in dream, that He's giving some advice to him, to this and that.

Then that gentleman told, "I was a boy at that time, I stood up."

If anyone stood up in the meeting then he's to stop the discourse and...

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Śrīla Śrīdhara Mahārāja: ...That gentleman told, "I stood up, and he stopped his delivery, and asked me, 'What do you want to say?'

"You say that from *Bible* that Abraham saw God in dream. But if God has no form, then how he saw in dream, and what did he see?"

He stopped for some time and told, 'I shall have to consider it, and tomorrow I shall answer, the next sitting I shall answer. What the boy has told, it is of course difficult to answer.'"

So it is mentioned in the *Bible* also that sometimes in dream they see God.

How we're to understand? Not form like this. Everything has got a form. The atom has also got a form, the constituent parts they've got a form, every atom, molecule, they have a particular form. If anything is analysed, so many different particles come. Everything has got a form, a quality, a limitation. Form means limitation. Limitation may be in different ways. Even sound may have a form, different type of sound, sound may have a form, limit. Some forms are not to be conceived by our mundane senses. That is the opinion of the Vaiṣṇava philosophy.

But He has got everything, otherwise what is not in the cause can never come in the effect. If there's no form in the cause, then no form comes in the effect in this world. But the difference is, this is mundane and that is spiritual. Soul's eye can see the form, not this fleshy eye. So also, everything, that is transcendental form He has got. Transcendental sound He has got, body, everything transcendental...

...

...He's got no legs, no hands _____ [?] He can see, but He's got no eye. That is, not this mundane eye, but He's got spiritual eye. The eye of knowledge _____ [?] Everything is there. But not like this fleshy substance.

In dream also we can see, we can hear, in dream. But that is not exactly this mundane, but drawn from this mundane. Do you follow? In dream we can see form, but this eye has got no experience of that at that time. It is drawn from this mundane world. But still, without the help of this eye we can see in the dream, we can hear in the dream, we can walk in the dream. But that is not really walking, or seeing, or hearing, as we do when we're awake, this physical, subtle.

So also in the plane of soul it is possible to see, it is possible to feel, to catch, everything is possible. And that is more real than we do here. Because soul proper, the knowledge is, the conception is very pure. Here it is rather vague, attempts here vague. But that is very clear.

So if we compare our dream experience, and this wakeful experience, and we continue the line, then we'll be able to feel that in pure soul also such conception, the talking, the seeing, hearing, everything may be possible, but in different planes. It is possible. And that is not imaginary. That is more real than we've got in this concrete world. This is rather vague. The estimation of this physical experience is rather vague and incomplete. And that is more complete and more real and more substantial, that transcendental experience.

That is natural. Otherwise, impersonal means non differentiation, impersonal. And that is more possible. When He's impersonal, we cannot have any connection with Him, because He's got no attributes. Impersonalism. Impersonal, then this material substance, the objective, impersonal, no person. Then if no person, no subject, then He's mere object. He cannot be subject. This is not possible.

He's super subjective existence. So impersonal is a marginal conception, abstract marginal conception is impersonal, which has got no attributes, and which is not understandable. Then how can we say that anything is impersonal? If it's impersonal, that has got, cannot have any attribute. Or like fossilised substance, no possibility that the attribute is there. But that is also a mere object of our subjective experience. And really, the impersonalist school they say the ultimate reality is impersonal. Then impersonal means which cannot be caught and known by any means from our senses, or our thinking capacity, or anything else. So that is unknown and unknowable. So we have no right to say anything about Him, what to have any connection with Him. Unknown and unknowable. Impersonal. Just as we're in a dreamless sleep, in dreamless sleep we have no experience of anything. So impersonalism is reduced to that position, that can be only marginal, and not positive thing.

So we're to try in this way, that finite cannot know infinite, but infinite can make Himself known to finite. He's super-subjective, beyond the jurisdiction of our senses, the limit of our thought. Our thought cannot reach so far, so high, to the so subtle world. But that subtle-most thing can come down to our experience. Only the connection is possible there by devotion, by dedication. By *bhakti*, we can attract Him to come to our level and to give experience of Him to our plane. That is possible. And we can never go up to His realm where we can see Him. The whole thing, that He will come down graciously to satisfy my every necessity, He may come. And only by dedication, by devotion, we can attain such a condition where He can come and accept me in any way He likes. And my life will have fulfilment then. He can come down. I cannot go up by my own power.

But only increasing my negative side, *dainya*, 'I'm so poor, I'm helpless, I'm needy, I'm fallen.' In this way I can invite Him. With sincere attraction, sincere love, I can invite Him to come down in my level. 'I'm so poor, helpless, mean, all these things. I deserve Your blessings. I deserve Your grace. I'm so fallen.' In this way, increasing our negative side we can attract the positive.

And when the positive comes to accept us, then we can find Him. This is the line of thought. The small can attract a big only by explaining his negative position, can attract, and the positive may come. High may come to low, to help him, to grace him, to bless him. Our position is that with the Supreme Entity, with God, means that. And by this way only we can get Him. We're to do in such a way that He may be attracted by His natural kindness and graciousness. And He will come and accept me as His servitor, as His slave. He'll be kind enough to accept me. Then only a slave can come to mix with the Master, if he's a sincere slave. In that way connection is possible with the so high Supreme Entity as God.

And God means, He has got all these attributes that He can meet and deal with anything in His created world. And very closely, very intimately, He can mix and come and accept and take service, He can do. Nothing is very negligent. Only when he does not want Him, He does not care to come. But if he sincerely wills Him, hankers after Him, He cannot but come. Because everything belongs to Him, and He's got a gracious heart, He can't leave us, as if.

Nothing is impersonal in this world. If we scrutinise then we'll find that there is some specification differentiation particular. Impersonal in the sense that non recognisable, then unknown and unknowable it is not possible. Everything is in the consciousness of God. God cannot know anything else, that cannot be, God does not know about anything. It is redundant, self conflicting. He knows everything. Then through Him everything has got some sort of manifestation, some sort of experience, about its nature, its future, its path, anything, everything. The past, present and future, everywhere there is God, One. So nothing is beyond His knowledge. Even every point of fossil, every atom of fossil, there also God living. Nothing is outside Him.

As you told, so also one European lady delivered a lecture here in this hall. "That we can live with God as family man. This has attracted me most to come here, leaving aside everything, that I can live as a member of the family of God. What more can I want? I'm attracted by this idea.

And I've taken risk to come to that mission where it may be possible that one day I'll be happy to serve God as my family head."

Then nothing is impossible. Only the small can capture the big through love and attraction, not by power. Which is impossible to attain by power, that can be attained through affection, through love, through service, through humility. Especially, if we want association with the higher, we must be humble. And my appeal will also be of that nature, to Him, to attract Him. And that is called devotion, *śaraṇāgati*, surrender. The very beginning is surrender, causeless surrender, without any prayer, surrender. No condition, unconditional surrender, that can move the biggest power, the highest power. The most subtle thing, surrender, and as much as its unconditional, it can move the whole, the biggest thing, such it is. And this is called devotion proper, dedication proper. It is approached from the negative side. This is an astounding way. *Bhakti*, devotion proper, has got astounding consequence, results. Unconditional service, the greatest force ever known to the world, that the biggest can be moved, the biggest can be compelled.

This Japanese, this jujitsu, a fashion of fighting, jujitsu, have you known? Do you know? Anyone? When anyone's coming with heavy force to attack, only he slipped and he fell. Something like that. Negative. Punishment, attack by negative line.

So unconditional surrender, that is the greatest force ever discovered, or invented, the high surrender. That moves the highest power. And if you approach Him through any other means you're nowhere. Very finite. He's infinite. But this is the only weapon by which He's hit, unconditional surrender. And He'll be mad to come to you.

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

In Rūpa Goswāmī's *Bhakti-rasāmṛta-sindhu*, this *śloka*. What is *bhakti*? What is devotion? *Kleśa-ghnī*. The first instalment we get, that all our pains are removed, troubles removed, that first instalment, *kleśa-ghnī*. *Śubhadā*. Then we can feel that very auspicious things are approaching towards me. *Mokṣa-, laghutā-kṛt*. Then we can feel that even liberation is feeling to me very non substantial, unfruitful, *mokṣa-, laghutā-kṛt*. Then *sudurllabhā*. Yet we find yet more we have to make progress, *sudurllabhā*. Even the liberated souls also cannot approach Him, we can find, *sudurllabhā*. Then *sāndrānanda-viśeṣātmā*. A peculiar type of ecstasy, joy, enters into our mind when in relativity with that God consciousness. The last effect, or gift of devotion, *śrī-kṛṣṇākarṣiṇī ca sā*, as if Śrī Kṛṣṇa, the centre of attraction, He's forcibly drawn towards him. *Śrī-*

kṛṣṇākarṣiṇī. Kṛṣṇa the Autocrat is forcibly drawn towards him. Such is the power of the *śaraṇāgati*, that surrendering, or devotion, serving attitude. Intense serving attitude can draw the highest Subjective Existence to him, nearby. *Śrī-kṛṣṇākarṣiṇī ca sā*. These are the effects, these are the functions, or forces of devotion, we're told by Rūpa Goswāmī, direct disciple of Śrī Caitanyadeva.

The *prema*, *bhakti* in its highest form is *prema*, love divine, and that has got so much power, and none else. Such power we can never expect to find anywhere. Love, not force, not power, but this sort of power which is negative in character. This is devotion. Form. All the elements that are with me, they have their fullest satisfaction in His company. Whatever demand or hankering of variegated nature there may be in me, everything can have its satisfaction by His connection. *Vaiṣṇava prati aṅga lāgi kānde prati aṅga mora*.

[rūpa lāgi āṅkhi jhure guṇe mana bhora, prati aṅga lāgi kānde prati aṅga mora
hiyāra paraśa lagi hiyā mora kānde, parāṇa piriti lagi thira nāhi bāndhe]

["Seeing the festival of His divine beauty My eyes shed tears, My intoxicated mind is fully absorbed in tasting His virtues, every part of Me deeply craves for every part of Him and My heart incessantly yearns for the thrill of His touch. O *sakhī*, by such intense irresistible love attraction My heart cannot have patience to have Him."] [From Jñāna Dāsa, *Vaiṣṇava-padāvali; Anthology of Vaiṣṇava Songs*]

In *mādhurya-rasa*, it is told by Rādhārāṇī. "Every particle of My body is crying for the embrace of His corresponding particle. All My limbs are crying to get embraced by that body. Not only Myself, but all the particles, all the atoms by which I'm formed, the whole are crying to get, and welcome, an embrace of the other."

That is the God. And every atom has got claim to get the embrace of Him, that positive, negative connection. That is already there. And it is we that separated ourselves from Him. Or we may say, it is our birthright, constitutional demand. But free choice, we're under such helpless condition.

Svarūpe sabāra haya, golokete sthiti. In my soul's deepest existence I'm there. That position, in my deepest conception, I'm placed there, I'm adjusted there. And the maladjustment, I'm far off, that is only hallucinating. My separation with God, that is a hallucinating condition. But if I'm awake properly, this hallucination disease is cured, and I find myself in my own original position, then I'll see that I'm there. *Svarūpe sabāra haya, golokete sthiti*. I'm there, my soul is there, in a particular position, embraced with the Supreme Soul, the Lord of Love. But our deviation, that is in the process of hallucination, *māyā*, misconception. Misunderstanding has taken us so far.

Such hopeful assurance we're given by the experts of the spiritual world. "That you *are* there, but your misconception, *māyā* has taken you so far from you. So far from your own property, your own possession, your own self. You're a foreigner in your own land. That is your present position. But everything there. The wholesale fulfilment of your inner heart is there, and is possible to regain. All particulars of hankering, so sweet, is possible, and free. Not by any partial

aspect as we sometimes do here. But the wholesale, with Him I'm connected in such a way. Very near, very closer, very intimate, my position with Him."

"What man has made of man." Wordsworth's poetry is one. As he's in a philosopher's side. "Everything is all right. But what man has made of man. Man has created in his own world and he's losing the nature's gift."

But not only man, the whole creation we find, all created from Him, and we're to be readjusted. Our problem is to be readjusted with our former position, or our natural position. That is God. We want to be reinstated, readjusted, what we've lost by dint of our free choice which is vulnerable free will.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The fulfilment of the fullest order, fullest nature, is possible. I may not know what sort of fulfilment I really want for me. I'm not aware of that. So many subtle hankerings are there in the background. They'll also all come out and we shall have a full engagement with the holiest thing. That is possible, perfect and complete engagement in service. Service is a holy thing. Exploitation is a nasty thing. And wholesale dedication, that is service, that is the purest thing ever found in this world. And in that plane we can have our fullest fulfilment invested to my innermost desire. It is possible.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Only in their dream, deceived, by our present knowledge and estimation of the environment. We're to get out of that trap, that proposal of exploitation. This *māyā*, the misconception is throwing a snare to catch us in her trap. "I shall make you happy. You remain here as my master. You exploit me. I'm ready to be exploited by you." This is all misunderstanding. We're a particle. We cannot be a king of the whole. But only misconception makes this possible, if we're being be-fooled by such proposal of *māyā*. "Oh you, stay with me. I shall make you king, lord of my heart. Everything I shall offer for you." This is all misunderstanding for this particle of soul, consciousness.

But the other proposal, you're really a part, just a point of light. You're nothing, very, very meagre. You come to understand you're that position. And, call for adjustment with the whole, that is reality. And this is misunderstanding, misconception, error. The proposal of Māyā that 'I shall make you king,' that is only a trap, a snare. And the truth is that you're smallest of the small. Still, if you approach in this way that you're very small, you're unfit to become a slave with that highest power, that call is reality. And that will take you to the kingdom of heaven. That is truth. So we must not allow ourselves to be enticed by the proposal of an exploiter, 'I shall make you king of this world. So many things I shall supply for your enjoyment.' That is all hoax. Ultimately we're fettered thereby and we're forced to become a slave to the whims of this *kāma*,

krodha, *lobha*, these meanest things. And by accepting the proposal of slavery towards that high domain of the Supreme Lord, there we live properly. Really, we enjoy free air for breathing.

...

...then what benefit we can have from such unknown and unknowable substance, cause?

Then the grace, the God and His blessings, holy things, all these high ideals will go, they'll vanish? The idea of goodness will vanish? Ideal of devotion, dedication, God's grace, all will vanish? Everything will lead to impersonal? That is a spiritual death, to think that God is impersonal, He cannot extend His grace to us fallen *jīva* souls. He cannot do this, that. He's ultimately impersonal. He's a zero.

...

...impersonal cannot create anything, the world created, all things created comes from Him, springs from Him. How, if He's inert and without any spiritual exertion, extension? That is the conclusion of the hopeless, the disappointed. Only the disappointed that are working in the wrong way, they're ultimately disappointed, it is their judgement. 'He's impersonal. There's nothing good in this world. The world has got no good thing to give, no representative character.' Impersonal means to do away with everything.

Rāmānuja said, sakala kalyana guna karni [?]

Śaṅkara said, "Impersonal."

Rāmānuja said, "All the good qualities, He's the source of all the possible good qualities we can ever think about. Sakala kalyana guna karni [?] Not impersonal, not *nirguṇa*, not devoid of all attributes. He's rather the source of all the good qualities. That is the positive substance. That is He, God means He. The embodiment of all good qualities, that is God. And not this summation of all negation, all sorts of negative things collected together and has produced God, the prime cause, impersonal.

Puruṣottama He's named. The conception of impersonalism also accommodated in Him in His one part.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]

[*Bhagavad-gītā*, 15.18]

You say that you've read *Bhagavad-gītā*? But you still read *aksaraṁ paramaṁ brahma* [8.3] *Dvau bhūta-sargau* [16.6] Two kinds of created things, *aksara*, *kṣara*. What is *aksara*? Which is constant. And *kṣara* that is making rounds, moving. And *aksara* stagnant.

"Two kinds of objects created by Me. I'm above both of them. *Kṣaraś cākṣara eva ca, kṣaraḥ sarvāṇi bhūtāni* [15.16] All you see they're all moving. And *kūṭastho 'kṣara ucyate*, the constant,

the stagnant part, the prime cause of the *kṣara*, that is *aksara*. *Aksaraṁ paramaṁ brahma*. Sometimes that is called by particular sections as Parabrahma. But *kṣaram atīto 'ham, akṣarād api cottamaḥ*. What is My position? I transcend both *kṣara*, the moving world, and the unmoved world. I transcend both of them. My position is there. And so I'm told as Puruṣottama. *Kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*. Both in the scriptures and in the society of saints I'm told as Puruṣottama."

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

"I'm the support of that Brahman, what is called Brahman, all comprehensive aspect of the world. I'm even above that, I'm support of that thing."

It is mentioned in *Bhagavad-gītā* clearly.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
[samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"Once who has attained the position of Brahman, that purely spiritual consciousness of soul, of personality, not with reference to any mundane material world, but purely soul consciousness, Brahman. *Na śocati na kāṅkṣati*. He does not aspire after anything in this world. Neither he mourns if he loses anything of this world. *Na śocati na kāṅkṣati*. *Samaḥ sarveṣu bhūteṣu*. The loss and gain of this world, both aspects are equal to him. *Samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām*. Then he's eligible to get My devotion. From that soul consciousness, to Supersoul consciousness, leaving down this material line of abstract and hallucinating exploitation. From the *jīva* soul plane, to Supersoul plane, to My plane, he's starting, his movement begins. *Mad-bhaktiṁ labhate parām*. My *parām bhaktiṁ labhate*, My real, pure devotion, then he becomes eligible to attain."

It's in *Bhagavad-gītā*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

That God, that the Ultimate Reality must be personal, and we'll be able to approach Him through service. And to live in that holy environment. Our inner aspiration is such. And that is really true.

And that ultimate end is impersonal. We all jump into somewhere where we've got no trace, that is undesirable thing. Everything, that ultimate death, we accept ultimate death of the soul, that cannot be desirable.

But how to get fulfilment of all our mere hankerings, that is the problem, and that is possible in the land, in the plane of dedication. Not in the plane of exploitation. If we're ready to dedicate ourselves for the satisfaction of the whole, the centre, then we can have such a laudable and aspiring, desired life we can have. Only through dedication, to the centre, to the central aim, not to any part, but the whole, representing the whole, the centre. Now, whether the centre can represent the whole, that is a troublesome question, whether the centre can serve? The *Upaniṣad* says that what is faith? This is faith. The conception of faith is this. What is that?

yasmin vijñāte sarvam evam vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

83.01.11.C_83.01.12.A

Śrīla Śrīdhara Mahārāja: But there is one substantial thing. If we know Him, everything is known. If we get Him, everything is got. If such conviction we can have, then we can have faith.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya / kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

What is the definition of *śraddhā*? *Śraddhā* is a particular faith that if I do my duty to one, the duty to the whole is done automatically. If I get one, if I know one, the whole is known. By knowing the centre of the whole, you know the whole. How is it possible? An analogy also has been given in *Bhāgavatam*.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Just as if you pour water into the root of the tree, the whole tree is fed. If you put food into the stomach, the whole body is fed. So if we do our service to Him, the whole is served. If we have

such faith in us, then we get what is *śraddhā*. So faith is the predominant fundamental foundation over which we can have satisfaction of our devotional aspiration.

Kṛṣṇe bhakti kaile sarva-karma kṛta haya. This is faith. Faith means this, not knowledge drawn from the experience. But it is another thing, it has come down, from up. By knowing the centre we can know everything. By getting the centre we can get everything. It is possible. And such sort of analogy is given. Put food into the stomach, the whole body is fed. In this way. He's the centre. Just as if you can control the sun, the whole world will be controlled _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. This is a peculiar thing, and this is *śraddhā*. If we can know one thing, the whole is known. We can know, we can have one thing, I can get everything. This is a very hard nut to crack, like the faith. In other words, we can think,

aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."]

[*Kaṭha Upaniṣad*, 1.2.20]

If we want to divide things into smaller parts, smallest, then again divide smallest, again divide smallest, no end. And if we go to the line of biggest, then also so big. Again, more bigger, more bigger, more bigger, no end. Then, where to trace Him? In our intellectual inquiry, if we go in greater to inquire the biggest, the most comprehensive, no end. And the most subtlest of the subtle, no end. Then, where is God to be located? The prime cause, the real cause to be detected, where?

So somewhere in the middle, ha, ha, *madhyama adhikāra*, *pramāṇa*. He's in the centre. God as the father, in Christianity. But Vaiṣṇava, they say son-hood of Godhead, Kiśora Mūrti. Son-hood, in the centre. The father, mother, all servants, all extending this side, that side, all servitors. But the centre represents the very gist. The most valuable substance is in the centre, not in any end, outside, not in any end, inside. But He's got central existence. And therefore He controls both sides. *Aṇor aṇīyān mahato mahīyān*.

Hare Kṛṣṇa. _____ [?]

So Kṛṣṇa says, "What is tried to be conceived as infinite, that forms one part Mine."

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"The conception of your infinite, that forms one part of Mine. Try to think like that."

A line has got no end, but a line can contain innumerable forms. And a plane can contain innumerable lines. And a solid can contain innumerable planes. So infinite is of what type? A line is also infinite, a plane also infinite, solid also may be infinite. And in negative side a point is infinite, smallest of the small. So all these form of thoughts. And ultimately one thing, like a hypnotiser, what he wants us to see, we cannot but see that. As a hypnotiser controls the subject of a person, and he'll see whatever.

"Are you seeing this?"

"Yes, I'm seeing that."

But real object not outside, but he has controlled the subject, the seer. Seer is controlled in such a way that whatever he orders he says, "I'm seeing that." The real position is there.

I was told that one French scientist recently he's trying to prove that the colour, figure, is not outside but it is within the eye. Ha, ha. The colour is within the eye, not outside.

Did you study philosophy? The sun, the eye, and the colour, from the common origin. *Pañca tan-mātra*. In *satya-guṇa* the sun, in *raja-guṇa* the eye, and *tama-guṇa* the experience of the eye, coming from same source. Bifurcated in these three ways, one is showing, another is seeing, another is seen, all common branch. So also sound, the ether, the sound, the ear.

So coming from the subjective world, and if our subject is controlled, the whole world of our experience is controlled. We're nowhere. What He wants us to see, we're compelled to see that. He has such a peculiar, strange power, will.

"Let there be water." There was water. "Let there be light." There was light.

The will power, so everything controlled. The *jīva* consciousness is controlled wholly by the super consciousness.

All the officers, how they will deal with the subjects? They're controlled by the higher officer.

In this way. We're such.

So with folded palms. "We're Your slave. As You like to play with me I'm ready to do that."

Without challenging mood, this is the real position by which we can thrive. We can have His real nature, we can experience, somewhat. We're helpless. Ha, ha. But still, it is not unsubstantial. But substance is not the fossil. Substance is the pure consciousness. And more than that, real substance is ecstasy, is joy, happiness, that is, and He's that joy Himself, ocean of joy, ocean of ecstasy. That is the concrete thing. All else are their dependent. In the original, in the conception of the experience, the feeling of the ecstasy, that is also a part of ecstasy. Truth, that happiness is the most integral conception of truth. Everyone is hankering for happiness. Where there's any conception, any feeling, the only aspiration is for happiness. So happiness is the centre, pure. When that is misguided in the name of happiness we're meeting displeasure, sorrow, pain.

The central cause comes from happiness, Kṛṣṇa. Kṛṣṇa attracting, attraction. Absolute attraction can come from where? Only from happiness, from ecstasy, the call of ecstasy. "Come to Me."

That is universal, and nothing can be universal. Everyone thinks, "I want happiness. I want to be happy." Happiness is a general call. So the general centre is there, that of happiness.

And He's calling all of us. "Come to Me. Come to Me."

But misguided we are, puzzling, running hither, thither, any which way.

A call from Kṛṣṇa, Mahāprabhu says, "The Lord of love. The Lord of beauty. Reality the Beautiful. Relevant call from Him, and _____ [?] near most heart."

None can deny, that I do not want happiness, want to be happy. Universal call to every heart, every soul, there, wants to be happy. "I want happiness." So pure happiness of the highest order personified. Everything you have got. To have a personal conception of the world, that is not disappointment. That is the highest ideal. Impersonal things, they're under our feet. But personal conception of things, that we can adore, that we can aspire after to be encouraging.

And that to the highest degree is there, the Lord of beauty and love, calling every heart. "Come to Me."

And we're also trying to go but misguided by this or that, the blind lane. We're wandering in the blind lane in quest of that universal happiness, the Lord of love, the enjoyer.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Vasudeva Ghosh says.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

"After coming in the conception of Śrī Gaurāṅga, what He gave to us," - Vasudeva Ghosh is fervently giving vent to this feeling - "If Gaurāṅga did not come and He did not deliver this news of our self prospect, how could we live? It would have been impossible for us to live. So high prospect we've got. And He came and gave this news. 'Oh, you're more than king. You have got such honoured position in the relation of Kṛṣṇa.' And that news of that prospect is given to me by Śrī Gaurāṅga. If He had not come then how could we live? We would have died of suffocation, met death. Am I dead? Without hearing that great prospect of Him, everyone has been announced about their highest prospect. And the Lord has come with that hope to us. It is impossible to have, to sustain ones life without His association." He says in this way. "How could we live?" Vasudeva says, "*Kemone dharitām de*. The very sustenance of our life is there, given by Gaurāṅga, the life worth living. The love we have got or lost, we can do such intimate service to the Lord and we have high position of adoration. We're so great, so big, so high, so noble, that we can remain around that highest Lord. So insignificant we are, neglected we are in this world. Just like a football kicking from this side, going that side, relative like that. And another side in this way we're going round. And our fortune is so high, prospect."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

_____ [?] Nitāi Gaura Hari. _____ [?] Nitāi. Nitāi. Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

Tomorrow?

Devotee: I'm going to go to Calcutta tomorrow, and remain for a couple of days. On the eighteenth I'll go to America.

Śrīla Śrīdhara Mahārāja: Tomorrow, for Calcutta? Eighteenth January?

Devotee: Yea. I will try to come back in two months.

Śrīla Śrīdhara Mahārāja: The Mahāprabhu's birth ceremony? March?

Devotee: Gaura Pūrṇimā. Yes. I will try.

What did Mahāprabhu say to the Muslims to turn them into Pāṭhāna Vaiṣṇavas? How did He make the Muslims Vaiṣṇavas?

Śrīla Śrīdhara Mahārāja: When He was coming, returning from Vṛndāvana, He met some Pāṭhāna Vaiṣṇavas on His way. Coming away from Vṛndāvana He was overwhelmed with *prema* of separation from Vṛndāvana. So many symptoms in His body came out, the *sattvika* symptoms. Sometimes fainting, sometimes dancing, sometimes chanting, sometimes rolling on the earth, so many things.

Then one of the Mohammedan group was going towards Delhi, perhaps, and they met Śrī Gaurāṅgadeva. And seeing His feats in so many ways, the leader of that Muslim party was very much impressed. First they thought that, 'this man has much wealth, has much golden coins or so.'

Two or three attendants He had, one Kṛṣṇadāsa Rājaputa, another Sanoḍiyā Brāhmaṇa, and Balabhadra Bhaṭṭa, His attendant.

That leader of the Muslim party he thought that, 'He has been administered some sort of drug, and His condition is such. And these persons have looted His golden coins. They put like that. Then it cannot but be the effect of a particular drug that He's showing so much things.'

Then after Mahāprabhu came to senses, in other words, then that Mohammedan gentleman approached Him. "I saw You just before in an abnormal condition. What You were doing, a normal thinking conscious man cannot move in such a way. They must have administered some drug to You. And perhaps You had some wealth, they have taken it away. Is it?"

Mahāprabhu told, "No, no. I have got some disease. A particular permanent disease I've got so sometimes I'm a prey to that disease. And these persons they're all My friends. They try their best to nurse Me. They're all friends, they're not foe."

Then that leader of the Islam party thought, 'If this is not the result of drug application, then how it is possible? Such feats I saw with my own eyes. Then this is the effect of what thing?' Then with more modest inquiry he approached Mahāprabhu. "That what I saw, that is impossible. You say 'No drug.' But no disease can produce such effects? So please tell me what is the real reality behind this."

Then Mahāprabhu told that, "We hear from the scriptures that the love divine, that is the highest thing, and sometimes through that, Kṛṣṇa comes down. And by His inspiration so many things happening."

Then he had more inquisitiveness. "What is that thing? In our Islam, the *Koran*, all this is not mentioned. Ultimately it's something like impersonal God, mere impersonalism. But You say it is such, Kṛṣṇa, all these things."

Then Mahāprabhu had some talk, then summary is given. "That your *Koran* also contains such ____ [?]

Rue [?] means pure *jīva*, and esk [?] is the plane. Rue, the *jīva* soul may have esk, and that is the highest prospect of him. It is mentioned in your *Koran*. But your *Ācāryas* they do not understand that and they explain in some other way. But really it is there."

Then he remembered, he had some knowledge of *Koran*. "Yes, the esk, or rue, all these mentioned and such meaning is possible." Then he thought that, "He's not a man of ordinary type, Śrī Caitanyadeva. Anyhow He's of the highest standard of spiritual life." So he submitted. "What I saw, this is not an exhibition, it is natural feeling of love for the Supreme Lord. I want Your Grace. Please accept me as Your disciple, and make me blessed. I want Your blessings."

So Mahāprabhu asked him, "Yes. Chant Kṛṣṇa *Nāma*. Hare Kṛṣṇa. That is the only way to."

And those with that *mullah*, leader, with three of his followers became. One was Vijulī Khān. They accepted Mahāprabhu's Grace, and so they're taking Kṛṣṇa *Nāma*, Hare Kṛṣṇa *mahā mantra*. Their fame, they're known as Pāṭhāna Vaiṣṇavas. They came from the Pāṭhāna society, the section of the Muslims. So they were, rather this mission, as Pāṭhāna Vaiṣṇavas. Vaiṣṇavas coming from the Pāṭhāna section. In this way they got some acquaintance amongst the Vaiṣṇavas and society, the Pāṭhāna Vaiṣṇavas. One Vijulī Khān, he was a little advanced, in such realisation. That is the Pāṭhāna Vaiṣṇavas.

And that was done near Soro. From Vṛndāvana, coming this side, the nearest Ganges is in Soro, Śrī Soro-kṣetra, _____ [?] Soro. In that place these things took place. From Agra to Katmandu, the narrow gauge rail line went on, and there one station is Soro. There it happened. Soro-kṣetra, _____ [?]

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You're a little satisfied? Eh?

Devotee: Of course I'm satisfied. Yes.

Śrīla Śrīdhara Mahārāja: Inner satisfaction, we're assured our inner demand. Eh? That we can have our inner fulfilment to the fullest extent. We can realise if we come near about Kṛṣṇa consciousness, Kṛṣṇa conception of Godhead. *Kṛṣ ṇa*, He attracts, and He gives satisfaction. And His nature is beautiful. *Satyam, śivam, sundaram*. Real beauty, ecstasy, love, all similar things, same, embodied. And that attracts everyone. The power also attracts but that is superficial. Real attraction is of love, *anurāga*, *ānandam*. We want to be happy. Sometimes we reject power while searching for ecstasy.

_____ [?] He was a son of a king, but he left his kingdom. There and then he left that position of power and enjoyment and for heart's satisfaction, for *sukham*, for ecstasy. He began to search and travel the whole area.

So Kṛṣṇa represents the beauty side, love divine. That is ecstasy, the mercy, all these higher things, above justice. Causeless, not under the jurisdiction of justice. A plenary and automatic, spontaneous flow.

Devotees: _____ Ha, ha. Full belly, belly full [?]

Śrīla Śrīdhara Mahārāja: Then I dissolve the class here.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya...

...

Śrīla Śrīdhara Mahārāja: ...clear, the God is Person, He's enjoyer, and everything to be enjoyed by Him. For Himself. Everything for Himself. He's for Himself. This is Vaiṣṇavism. He's for Himself and everything for Himself. That means He's enjoyer of everything, and we're to supply His enjoyment, our position, *prakṛti. Prakṛti* means the energy which moves, works. The working energy is *prakṛti*, and to what purpose? To fulfil His satisfaction. He's Puruṣa. *Puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate*. So the symptom of Puruṣa is that He's the enjoyer of everything. And the nature of *prakṛti* is this, that he supplies the enjoyment, he's used for the enjoyment. *Prakṛti* Puruṣa.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Among other gradations in the west, _____ [?] India has got spiritual brain, and America has got energy. Both combined they may _____ [?] Puruṣa is with eye, but lame, Puruṣa, lame but endowed with eye. *Prakṛti*, their limbs are perfect but they're blind. So the eye, Puruṣa, he's on the head of the *prakṛti* who has got full limb but blind. The Puruṣa, the eyed man, he has climbed on the shoulder of the person whose limbs are all right, but he can't see

the way. So he's guiding, "Go this side, this side." And this man is carrying on the shoulder. *Prakṛti* Puruṣa combined, the world going on. *Prakṛti* is blind. *Kārya- kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate*. Blind energy, that is moving. And Puruṣa, eyed but lame. Two things both combined. The seer of the way is Puruṣa, guider. And the *prakṛti* is guided, moving.

In America, where is home?

Devotee: San Francisco. It's near where Goswāmī Mahārāja lives. Close, about forty miles.

Śrīla Śrīdhara Mahārāja: You connect with him? Sudhīra Mahārāja, that *Search for Kṛṣṇa*, is any copy here? No? Maybe with Govinda Mahārāja perhaps.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The Search for Kṛṣṇa. Reality the Beautiful. First part, published from there.
_____ [?]

Devotee: Guru Mahārāja telling one *Ambrosia*...

Śrīla Śrīdhara Mahārāja: One copy of *Ambrosia* available amongst you? No?

Devotee: There's copies in the cabinet here Mahārāja.

Devotee: *Ambrosia*?

Vidagdha Mādhava: Yes, there's copies here.

Śrīla Śrīdhara Mahārāja: Three?

Vidagdha Mādhava: Some.

Śrīla Śrīdhara Mahārāja: Some copies? So one copy may be given to her.

Devotee: There are two copies.

Śrīla Śrīdhara Mahārāja: Two copies _____ [?]

Devotee: There's one more left in the cabinet.

Śrīla Śrīdhara Mahārāja: Here, you may take this.

Devotee: Ha, thank you.

Śrīla Śrīdhara Mahārāja: A collection from many, many sayings of very higher level. You'll find satisfaction reading how the devotion _____ [?] the Supreme Personality _____ [?]
Authentic quotations from various scriptures of high order.

Devotee: Another book published.

Śrīla Śrīdhara Mahārāja: _____ [?] You manage to send some copies of this book here.

Vidagdha Mādhava: How many?

Śrīla Śrīdhara Mahārāja: _____ [?] We shall try to publish another edition from here.

...

Robin Sherwood: Robin.

Śrīla Śrīdhara Mahārāja: Robin Crusoe?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Have you gone through that book, in your childhood?

Devotee: Yes. Robinson Crusoe.

Śrīla Śrīdhara Mahārāja: Robin Crusoe, a novel. He was lost in the ocean, Robin Crusoe.
And the meaning underlying?

Devotee: It's a type of bird, in America.

Śrīla Śrīdhara Mahārāja: A bird in the seashore? Where to be found? In the hill, or seashore?

Devotees: Forest.

Śrīla Śrīdhara Mahārāja: Forest. Robin. A bird means, in Sanskrit, sound. In Sanskrit the *rāva* means sound. "My *rāva*." *Kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaraṁ*.

[prema-buddha-ruddha-buddhi-matta-nṛtya-kīrtanaṁ
plāvitāśru-kāñcanāṅga-vāsa-cāturaṅganam
kṛṣṇa-kṛṣṇa-rāva-bhāva-hāsya-lāsya-bhāsvaraṁ
prema-dhāma-devam eva naumi gaura-sundaram]

["Hopelessly overwhelmed by the wave of Love Divine, Lord Gaurasundara madly danced and chanted the Holy Names of Kṛṣṇa. A stream of tears fell from His eyes, with tear-drops falling onto His golden chest and His saffron garments that are the colour of sunlight. The earth itself was drenched in His tears, when He wandered here and there deeply absorbed in remembrance of the Divine Love that Śrī Rādhā feels for Śrī Kṛṣṇa. In the mood of *mahā-bhāva*, He would break out in loud laughter and without restraint would cry out at the top of His voice, "Kṛṣṇa, Kṛṣṇa!" In this way, by the many different postures of His pastimes, the brilliance of His beauty and rapture was displayed to the highest degree for the fortunate devotees who were present there. I fall at the feet of Śrī Chaitanya Mahāprabhu, the Golden Volcano of Divine Love."]

[*Śrī Śrī Premadhāma-deva-stotram*, 40]

In *Premadhāma-stotra*. When Mahāprabhu was wandering in Vṛndāvana, loudly He's chanting Kṛṣṇa Kṛṣṇa. And that sound, and that is of course backed by the *bhāva*, the inner emotion. Sometimes laughing, sometimes dancing, sometimes rolling on the ground, and tears flowing from the eyes so profusely that the ground below His foot is being wetted. In this way He's wandering in Vṛndāvana, thinking about Rādhā- Govinda. He went to Rādhā-Kuṇḍa, and there, suddenly He had some, He came out from His emotional mood, and asked, "Where is Rādhā-Kuṇḍa here?" _____ [?] "Where is Rādhā-Kuṇḍa?" He came out of His trance. And there was some paddy field, and He took some water from some paddy field, and bathed in that *kuṇḍa*. Afterwards there was a pond dug out, and now it is known as Rādhā-Kuṇḍa. That was forgotten by all, and the tank was also covered by earth, and that was transformed into a cultivating land.

But Mahāprabhu in His transcendental trance went nearby and asked the people, "Where is Rādhā- Kuṇḍa?"

"We do not know."

Then with His emotion He took some water from paddy field. And began to chant the *stotram* from the *śāstra* of Rādhā-Kuṇḍa. So this is the great nobility of this place, the highest place in Vṛndāvana. Where Kṛṣṇa with His most confidential group performed His *līlā* there, in the water, as well as on the bank. That is Rādhā-Kuṇḍa. Hare Kṛṣṇa. The land of spiritual love, transcendental love, love divine. Where sacrifice to the highest extent. Love means sacrifice, must be backed by sacrifice. The degree of sacrifice creates nobility. What is noble, there is sacrifice. And sacrifice to the highest degree for the satisfaction of Kṛṣṇa is found only there in Rādhā-Kuṇḍa *līlā*. The whole Vṛndāvana area, the holy land of spiritual sacrifice...

83.01.12.B

Śrīla Śrīdhara Mahārāja: *Līlā*, pastimes of Śrī Kṛṣṇa with His own group, selected few. That was performed there, to the highest degree. Rādhā-Kuṇḍa. The Name Rādhā means *ārādhanā*, that is sacrificing, worshipping. Worshipping also *ārādhanā*. Sacrifice is great, sacrifice is noble. Only sacrificed souls can live in that area of divine love. Not a tinge of this black enjoying, exploiting tendency, exploitation is black. The characteristic is not to be blamed but the motive of enjoyment that is bad, we are to take it, we are to understand that. The motive may be black,

motive may be white, but the movement similar. Unbridled exploitation, that is the most heinous thing for us, that is the root of all disease. At the same time, sacrifice of infinite character, that holds the highest position, it knows no bounds of sacrifice. Surrender, the plane of surrender, the structure is there but the plain foundation is surrender, wholesale surrender, and the structure is going above, there is spiritual world, divine.

...

Śrīla Śrīdhara Mahārāja: ...there in America?

Student [Robin Sherwood ?]: Hmm, I'm a student.

Śrīla Śrīdhara Mahārāja: A student? Studying in general line or any technical line?

Student: Philosophy and religion.

Śrīla Śrīdhara Mahārāja: Philosophy, that is your subject? In what university you are a student of, the university, by name?

Student: San Francisco State University.

Śrīla Śrīdhara Mahārāja: And where was this Dayādhara Gaurāṅga a professor? Do you know Dayādhara Gaurāṅga?

Devotee: No Mahārāja, I'm not familiar.

Śrīla Śrīdhara Mahārāja: He's a Doctor there in some college and also research scholar he was. His previous name I forget. [Dr. Daniel Murphey Ph.D.] [Neuro]physiology perhaps was his department, researching.

So religion and philosophy, then you have not studied Hegel? Perfectionism, Hegel's philosophy is known as perfectionism, or panentheism, not pantheism but panentheism. The doctrine of Hegel's philosophy, German philosopher. Perfectionism. He says, "Absolute, absolute both conditioned, unconditioned combined. Thesis, antithesis, synthesis." That is his line. The progressive, every progressing, thesis, antithesis, and synthesis, in this method the whole thing is progressing. Panentheism is the name of his doctrine, and Perfectionism. The Absolute is by Itself and for Itself. Then die to live. These are his very chosen expressions. Die to live. If you want to live a proper life you will have to die as you are. Your ego must be dissolved and then the inner, finer self will come out. A good philosopher amongst the Westerners which helps Vaiṣṇavism, comes in the line of Vaiṣṇavism. Die to live. And He is *the* enjoyer.

ahaṁ hi sarva-yajñānāṁ, [bhoktā ca prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

This is the most vital point to establish God as person, He is *the* enjoyer. If anything is enjoyed the enjoyer will hold the supreme position, it cannot but be. Everything meant for His enjoyment then He is the Supreme, the Absolute is supreme and then everything meant for His satisfaction. A necessary truth and not questionable.

And also his one obiter dictum, that no object can exist without subject, there must be a thinker. I may say fossil, what is fossil? Black, hard, stony, but that is a state of a subject, thinking stage. Black, where is that black? A stage of consciousness. So any existence supposes subject, or consciousness. That is a strong point of argument. No object can exist without subject, and no subject can exist without object. Thinker and thought, if there is thinker he must be thinking something, the object is there. And if there is any object then what attribute it has got that must be reflected in the subject, otherwise no existence is possible, to stand. Do you follow?

Student: Yes.

Śrīla Śrīdhara Mahārāja: These are all Hegel's original conceptions, contributions. Very important philosopher, and very near to Eastern thinkers. Hegel's philosophy is very close to Rāmānuja's philosophy. And Kant's philosophy, Kant you know? Hegel, Kant, all these names you do not know? Whose name do you know?

Student: I studied most of the Eastern philosophers and avoided the Western.

Śrīla Śrīdhara Mahārāja: Do you know Descartes who is told as the father of modern philosophy, Descartes. Locke, Hume, then Berkeley, the extreme subjective thinkers. Locke, Hume, Mill, Berkeley, Johnson, Kant, Hegel - all these Western philosophers.

Student: I prefer Eastern. I study Zen, and Taoism. I study Eastern philosophy the most. But I have to study the Western.

Śrīla Śrīdhara Mahārāja: What? Śaṅkara? Yoga? What philosophies you study? Eastern philosophy is Sāṅkhya? Yoga? Nyāya? Vaiśeṣika?

Student: I studied Zen, Buddhism, and Taoism, from China.

Śrīla Śrīdhara Mahārāja: From China Christism (?), one previous prophet was in China before Buddhism, Christism (?) was present there in China. Taoism. Plato, have you studied Plato, Socrates, Plato?

Student: O yes, yes.

Śrīla Śrīdhara Mahārāja: Aristotle?

Student: I studied them a little.

Śrīla Śrīdhara Mahārāja: Parallelism, parallelism by whom? Aristotle or Plato? This is also accepted to certain extent.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]
[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

This world's the perverted reflection of the original spiritual world. That is parallelism of Plato, parallelism. She's a student of philosophy and religion?

Devotee: Yes. And she was wondering have you any message for Haṁsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: But this Dayādhara was given to me by Haṁsadūta Mahārāja?

Devotee: No, no, this is a letter from her. But she's returning to the area where Haṁsadūta Mahārāja is and was wondering if you have any message for Haṁsadūta Mahārāja?

Śrīla Śrīdhara Mahārāja: Nothing I can give to him. But only I can see him and meet me once I will be happy. If he comes here he may meet me. I want to see him, that is the meaning.
That Dayādhara Gaurāṅga what was his previous name? [Dr Daniel Murphey]. He was sent to me by Haṁsadūta Mahārāja. Haṁsadūta Mahārāja told that "I am initiating them there, but not all whom I think more in Malaysia." There is a centre of Haṁsadūta Mahārāja, he was working there, but there was some difference and he started a centre independently, I am told, in Malaysia. You have not seen him? Dayādhara Gaurāṅga.

Devotee: Yes, I've met him Mahārāja when he was here. I spoke with him one afternoon.

Śrīla Śrīdhara Mahārāja: But you don't know his previous name, and previous address also?

Devotee: No, I don't Mahārāja.

Śrīla Śrīdhara Mahārāja: But there must be office records.

Devotee: I think he mentioned he had gone to school in Texas, which is another state in America.

Śrīla Śrīdhara Mahārāja: Now he's in Malaysia, he has established a separate centre there in Malaysia. The other day we received a letter from him.

The ISKCON wanted to oust this Tamāla Kṛṣṇa, Haṁsadūta, and this Jayatīrtha Mahārāja. ISKCON wanted to oust these three Ācāryas. And Haṁsadūta Mahārāja came to me, Tamāla Kṛṣṇa, I called for the committee and some of the secretaries and Presidents came here. Bhāvānanda, Jayapatāka, and many others. And I told them that they're appointed from Swāmī Mahārāja direct, as Ācārya. So suddenly and eagerly you should not oust them and give any punishment. Then its whole structure will loose its prestige in the West. If anything wrong, settle it within yourself, make compromise, compromise. Otherwise the very root is *śraddhā*, faith, and the very foundation of faith will be shaken if three Ācāryas direct appointed by Swāmī Mahārāja you go against them and punish them. Then your own position will also be shaken towards the disciples. What do you think? All the Ācāryas are vulnerable, any day they may also do some wrong and maybe outcast. We hear also the took my advice and anyhow that compromise was made.

_____ [?] sent to me, special attraction for me. _____ [?]

Devotee: When I was in Vṛndāvana, the Goswāmī from Rādhāramaṇa Temple, he said that when your Guru Mahārāja came to Vṛndāvana he made much controversy because he was preaching Caitanya Mahāprabhu was Bhagavān. And he said that eventually a great debate was held in Bengal between the Gauḍīya Vaiṣṇavas and those who were opposed to this idea of Mahāprabhu being God. Can you tell something about this?

Śrīla Śrīdhara Mahārāja: Yes. The other day I told, perhaps you were not present.

The *smārta* section, that is generally the followers of Śaṅkara, they filed a petition to Mahārājah Krishna Candra of Krishna Nagar. "There was a famine or something at that time, the cause of this famine is that a man is being worshipped as God, that is the root." The *smārta paṇḍits* they gave signature to such petition.

So that Viṣṇu Prīya installed Mahāprabhu, so when they heard this news that this may be stopped or disturbed, then underground they built a provisional room, and there put the Śrī Mūrti and with some sweetmeats there they closed.

Then a dream was given to one Tota Rāma dāsa Bābājī in Vṛndāvana, he was a good Sanskrit scholar. And another dream was given to Rājā, the king of Manipur, he was a chief, giving some rent to the British. He was also Gauḍīya Vaiṣṇava, in the disciple line of Narottama Ṭhākura. And both of them came here.

Tota Rāma dāsa Bābājī came and he went straight to the king, that: "*Paṇḍits* of this locality they say that Śrī Caitanyadeva is a man and not God. So man worshipping must be abolished, stopped. Otherwise the people in general are suffering from famine and other natural

catastrophe. So invite your scholars. I have come from Vṛndāvana to show that in many scriptures there is reference to the fact that Śrī Caitanyadeva is not a man but He is the Lord Himself, God Himself. I want to prove by quotations from the ancient scriptures. You call for your *paṇḍits* that are opposing to this fact."

So there was an assembly of the *paṇḍits* in Mahārājah's Krishna Nagar court. And Tota Rāma Bābājī he proved from the different quotations that *Nāma-Saṅkīrtana* is the *Yuga-dharma*. And to preach *Yuga- dharma*, *Nāma-Saṅkīrtana*, Bhagavān the incarnation of God comes down to establish. It is mentioned in many places, he showed those references. And the *paṇḍits* could not stand on his face.

And another, the Manipur Rāja, Mahārājah of Manipur, he also came and saw Krishna Candra who was inferior in position to him: "I want some land here as lease from you."

By his approach, Krishna Nagar Mahārājah he was very much satisfied that a man of higher position has come to see him. He offered, "Yes, not lease, I shall make a free gift to you as much land as you want were you please locate."

But, "No, no, I want lease from you."

Only dinar [athanni ?], half a rupee, lease. This Manipur soil was given by Krishna Nagar Mahārājah to that Manipur king. And there he constructed a temple and installed Mahāprabhu's *sevā*.

In the meantime when Tota Rāma dāsa defeated those *śakta paṇḍits*, then Mahāprabhu's *sevāite* at that time, they took up again from the underground room on the floor and began His regular *pūjā*, worshipping.

So after that, the construction finished here and Manipur Rāja he ordered that installation of Mahāprabhu must be done according to my dream. But they reported that original Mahāprabhu has already come up and regular worshipping is going on there. Then he put the name Anu-Mahāprabhu, Anu-pasya (?) after. That was main Mahāprabhu installed by Viṣṇu Prīya Devī, and next, after that, Mahāprabhu is installed here. So Anu-Mahāprabhu in Manipur side, there are two temples of the Manipur people here just on the front of that Devānanda Gauḍīya Maṭh, Manipur, two Deities. That Anu-Mahāprabhu is on the north side, that is ancient. And which is on the southern side, that was installed afterwards by a queen of Mahārājah.

But this is the story, that sometimes some objection came from the local scholars that Mahāprabhu is a man and not a devotee and not the Lord Himself. But it was proved by some *paṇḍita* Tota Rāma dāsa Bābājī. He was a scholarly *bābājī* and he from the scripture's quotations he proved that He was not a man, He was the Lord Himself. This is the story. Hare Kṛṣṇa.

Gone already, Robin, she has gone? Gone to Calcutta.

With one of you, this gentlemen who came from ISKCON?

Devotee: I have seen her before, I have seen her in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Vṛndāvana, six months ago she was in Vṛndāvana, she told. Hare Kṛṣṇa.

Devotee: You once met with some big Muslim leaders in Pakistan, and you had very strong effect on them by your preaching. I was wondering how you approach preaching to Muslims?

Śrīla Śrīdhara Mahārāja: I met perhaps twice, face to face, one in Allahabad, another in Dacca. The Dacca, he was a post graduate student, and in Allahabad he was a leader of the Muslim community but little liberal. He went by *Bhagavad-gīta*, or went through *Bhagavad-gīta*, had some knowledge. And this man was a student, his question was after I delivered a lecture in the university hall. Generally when before lecture we say that if any questions arises regarding some points delivered in the lecture, then don't disturb when the lecture is continuing. After the lecture is finished we shall answer any questions relating to religion. The lecture finished then one gentleman rose up and told: "Rāmacandra was the ideal king of your community."

"Yes."

"What is the justification of His murder, His killing a man who was born in a *śūdra* section, because he was engaged in penance. One, sambuk [?], a *śūdra* man, he began penances. A *śūdra* family man, by birth *śūdra*, he began penances, *tapasya*. And for that he was punished, he was dealt with by capital punishment by Rāmacandra. He Himself cut off his head. What religious conception may be there?" That was his question.

I answered, that who is *śūdra*? One who has to mourn, he's *śūdra*, *sutaḥ dhari*, *sutaḥ* means to mourn. One who mourns he's a *śūdra*. Whose property is mortal things, who is after search of mortal resources, he will have reaction when the things will go away. So *śūdra* means that.

So penance means to collect more power. Then collecting more power he will come to conquer the world, like Hiraṇyakaśipu, Rāvaṇa, etc. And that sort of struggle means a great disaster into the country, to give great trouble to a large portion of the country, troublesome. And as a reaction he will have to suffer the same effect. So, one who is making penance for acquisition of material property, that is not good for him and also for the people at large. So that was nipped in the bud. By being beheaded he was saved from that. You try to understand this.

And they're all satisfied in the principle of the Dacca college and came along with me. "Yes, I'm satisfied."

And another gentleman in Allahabad he came, my point I do not remember, to understand some portion of *Bhagavad-gītā*. He says: "I can't assimilate these things."

I helped him according to my might, that this is the solution here. And he was also satisfied.

Twice I meet Muslims I think and not a great affair.

Vidagdha Mādhava: One ISKCON devotee he's very much interested in diorama exhibition work, clay dolls. A sculpture of clay, straw dolls, painted. Sometimes scenes from *Bhagavad-gītā*, maybe Kṛṣṇa *līlā*, Rāma *līlā*.

Śrīla Śrīdhara Mahārāja: Construct so many Mūrtis?

Vidagdha Mādhava: Yes, it is, Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he arranged for a very large exhibit. And Bon Mahārāja said that this exhibit was documented. This one devotee is asking if you might know were this exhibit is documented, where one might find out more information about this particular exhibit? It was very successful. *Crores* of rupees came with, many, many *crores* of people saw the exhibits.

Śrīla Śrīdhara Mahārāja: Exhibition, yes. He came to see the exhibition?

Vidagdha Mādhava: No, this devotee he wants to research information on this exhibit of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. He wants to research more information, for more dioramas. And he's asking if you know possibly, is it Dacca where this exhibit was mostly? Or where it might be documented, there might be more information somewhere?

Śrīla Śrīdhara Mahārāja: With relation to place, in Calcutta, in Navadwīpa, and Dacca, Allahabad, Benares, Patna, all these places. And in Kurukṣetra also, near Delhi. By exhibition, the *līlā* was shown to the public. Here such incidents took place, in Delhi, Kṛṣṇa came with His party from Dvārakā, and the *gopīs* also went from Vṛndāvana, met together. And what conversation, and all these things in *Bhāgavatam* and other places, and that was shown by figures there, in Kurukṣetra. Then the Calcutta exhibition, first year in a small scale, and next time it was in a higher scale, and it attracted a large number of people from different parts. And then in Māyāpura also an exhibition was shown, there also attracted the local people. And then again it was taken to Benares, Allahabad, and perhaps Patna.

Vidagdha Mādhava: Were there any pictures taken of this exhibit, any photographs?

Śrīla Śrīdhara Mahārāja: Might have been, old Gauḍīya-Patrikā might have published such, the portrait of these exhibitions.

Vidagdha Mādhava: That's in Calcutta, *Gauḍīya-Patrikā* ?

Śrīla Śrīdhara Mahārāja: They may have anywhere, even those *Gauḍīya-Patrikā* may be with this Manovirama (?) Prabhu. Or here, with the old members, old subscribers of *Gauḍīya*, with them it may be found.

Devotee: Mahārāja, some of the scholars, many of the scholars believe that the Āryans came from out of India into India. Maybe two thousand twenty-five hundred years ago, and they were not here five thousand years ago.

Śrīla Śrīdhara Mahārāja: The name India, that is given, not a very ancient word. Sind, the Hind, Hind means from the Sindhu River in Punjab, now in Pakistan, Sind. The Muslims they called it Hind. And which is on the other side of the Sindhu River, that is Hindhustan India. In this way the name has come. But Bhārata-varṣa, Hari-varṣa, Kimpuruṣa-varṣa, in this way divided we find in *Bhāgavatam* and other places. And the jurisdiction, how much it is difficult to say now. Because

the Himālayan Mountain was lower, now it has gone up. And so the places of the Āryans they have come on this side, from the peaks of the mountains are forced to come this side. Badarikāśrama where Vyāsadeva lived, that is also now so high. On that side, the Saraswatī River, Ambarīṣa Mahārāja, that ancient emperor, he used to perform *yajñā* on the banks of the Saraswatī that goes towards Dibyart [?] and other higher places. That was lower at that time, now Himālaya going up. And they're also going up, too much cold, they're migrating this side.

Devotee: Did the mountains go up suddenly or gradually?

Śrīla Śrīdhara Mahārāja: Then it is not, gradually it is this way spreading.

This is all from the empirical representation, but the spiritual representation is quite different.

It is in the line of Berkeley. "Not that we are in the world, but world is within us."

Mind is not in the world, world is in the mind, to everyone. The world means the conception of the world, nothing else. So the subjective reality, that is the most basic and fundamental. And this, what we say this gross material world, that is only idea. Ha, ha, ha. What one man sees another man may not see the same thing. As A sees B may not see the same sight as A sees, maybe different.

Devotee: Mahārāja, I remember once I read an interview with Swāmī Prabhupāda and one gentleman.

And the gentleman said: "Well, chanting Hare Kṛṣṇa is very nice, but still we want the material things."

So Swāmī Mahārāja said: "Well, chant Hare Kṛṣṇa and you will get that too, you will be satisfied."

Śrīla Śrīdhara Mahārāja: I can't follow what he says.

Vidagdha Mādhava: He said one man was speaking to Swāmī Mahārāja, and Swāmī Mahārāja he said, "Chant Hare Kṛṣṇa."

The man he said, "But Swāmījī, I want material things."

So our Swāmī Mahārāja said, "Then chant Hare Kṛṣṇa and you will get those things also. You'll become satisfied materially and spiritually."

Śrīla Śrīdhara Mahārāja: Then?

Vidagdha Mādhava: So he's asking is that...

Devotee: I was asking, you mentioned just before about performing austerities and penances for material things.

Śrīla Śrīdhara Mahārāja: Eh? What's his point?

Vidagdha Mādhava: He's saying previously you spoke about austerities and penances to attain material ends, material gain.

Devotee: That would not be the same as chanting Hare Kṛṣṇa in the material sense?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Vidagdha Mādhava: No, he's saying it is not the same as chanting Hare Kṛṣṇa. That's his question. Austerities and penances for material things is not the same as chanting Hare Kṛṣṇa?

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Śrīla Śrīdhara Mahārāja: I was told, one gentleman he had insomnia, no sleep.

Then someone asked him, "Go to Swāmī Mahārāja, join *kīrtana* party."

He came and the Hare Kṛṣṇa movement, the chanting was going on. Then anyhow some sleeping tendency came in him. And he was very much satisfied and also he gave good contribution, he was a rich man. Because he fainted, ha, ha.

As Swāmī Mahārāja told to Acyutānanda Prabhu, "What talk I had with Śrīdhara Mahārāja if I give it to you you'll faint."

So Hare Kṛṣṇa is such that he can't tolerate the least of it. The enemy force takes him away unconsciously. Ha, ha, ha. And your answer, na caidui nai gune sesa phala phalday [?]

Sometimes the real aim of Hare Kṛṣṇa movement is towards the land of Kṛṣṇa. But there may be a little slip, it may not be properly done. Whatever little defect here and there, that gives some benefit of this material world. It's proper aim towards Kṛṣṇa. But due to defect within us when we engage ourselves in that sort of realisation some internal defects appear. And in connection with that Hare Kṛṣṇa these worldly achievements come very easily, though we do not want it sometimes. In it's retinue from the negative side it appears, we are told. But that is not the object of pure devotion. Still, because there is some defect in that sort of realisation due to defective tendency, some unwanted auxiliary things are produced, sometimes. *Nāma-aparādha*, the offences to the Name, that sometimes contributes these worldly achievements, and not pure Name.

Vidagdha Mādhava: These are like weeds? These are what are called the weeds of chanting offensively? It's a watering process, and these weeds grow?

Śrīla Śrīdhara Mahārāja: Yes, that may be something like that.

Devotee: But sometimes Mahārāja a person may only be interested in getting material things. A person may...

Śrīla Śrīdhara Mahārāja: They also do, that *sakāma-upāsanā*, that is not pure devotion. There are so many who are worshipping and getting.

kāmais tais hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

And commits offence also. So many process of worship where they file a petition. "I want this, this, these things also. I'm *saṅkalpa*. I worship You. Please give me these things." And by that prayerful mood sometimes the gift comes.

krsna bhali ami bhaje magie visay shuk, amrta chadi vismagia sei bara mukha [?]

Sometimes He protects His devotee from such side issues, and sometimes He avoids. More *bhakti*, *śuddha-bhakti*, that means Kṛṣṇa to give Himself up to that person, the worshipper. *Śuddha-bhakti* means he wants to attract Kṛṣṇa Himself. But when Kṛṣṇa likes to avoid him He gives some other thing, and comes away. There is some intrinsic disability or impurity in the worshipper when Kṛṣṇa He deals in such a way, deceives him. The worshipper is formal but not very sincere, in that case it comes to happen like that.

Gaura Hari.

Devotee: In the *Bhāgavatam*, the appearance of Lord Buddha is given and His mission is given. But why did the Lord throw out the whole Vedic system?

Śrīla Śrīdhara Mahārāja: Not one Buddha, there are different Buddhas. *Budhā* means wise, from *buddhi budhā*, wise man. So Buddha is not one, there are different Buddhas. Different Kapilas, Kapilas are not one, one Kapila, Godless, one Buddha Godless, another Buddha incarnation of God.

Devotee: Godless Buddha, why did he come and throw out whole *Vedas*? Instead of coming as reformer, using the *Vedas*...

Śrīla Śrīdhara Mahārāja: So many came reformer, not only Buddha, Buddha, there are so many persons, stalwarts, they come to preach their own doctrine, mostly atheistic.

Devotee: But if the Buddha was incarnation, Avatāra...

Śrīla Śrīdhara Mahārāja: That, he's another, what recognition in *Bhāgavatam*, Daśa-Avatāra Buddha, that is another Buddha. And this Buddha is another, *nasthika* Buddha, atheistic Buddha.

Buddha does not believe in the existence of soul even, not only God but *jīva* soul does not exist. But only he believes in transmigration of soul. He believes in the mental system and transmigration.

The Cārvāka, like a peculiar things, with the dissolution of this body nothing remains. But Buddha says with the dissolution of this body the mental system remains, and when the mental system is dissolved nothing remains. That is the atheist Buddha.

And the Avatāra Buddha, incarnation Buddha, He also came to preach against the *yajñā*, the *karma-kāṇḍiyas*. "Who will take, to kill the animals, leave them, it is reactionary. You rather take the holy path towards the realisation. You are making too much of the sacrifices of the beasts in the name of the Lord." He came with that object. When the sacrifice of the beasts was increased to its highest degree, then as a reaction to that Buddha came to preach. "Don't, in the name of the Lord, don't kill so many beasts in the world. Take some *sattvika* course."

There was a case in Buddha Gayā between the Buddhist and the Śaṅkara school. Śaṅkara school accepts Buddha as incarnation of God. And the atheist Buddhists they demanded that Buddha Gayā, that that must come to our administration. But the Śaṅkara school they put a suit into the court, brought a suit, "That this is not their Buddha, it is our Buddha. He's Avatāra, He's not atheist." And I was told that the Śaṅkara school they gained the case.

Vidagdha Mādhava: Guru Mahārāja, are they dealing with the same personality or two different persons entirely?

Śrīla Śrīdhara Mahārāja: Two different persons.

Vidagdha Mādhava: They appeared at the same time?

Śrīla Śrīdhara Mahārāja: No.

Vidagdha Mādhava: Then when did the atheist Buddha appear?

Śrīla Śrīdhara Mahārāja: That's not very particularly known. In *Bhāgavatam* it is mentioned, *buddho nāmnāñjana-sutaḥ, añjanā-sutaḥ buddha, kīkaṭeṣu bhaviṣyati*.

[tataḥ kalau sampravṛtte, sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ, kīkaṭeṣu bhaviṣyati]

["Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Añjanā, in the province of Gayā, just for the purpose of deluding those who are envious of the faithful theist."]

[*Śrīmad-Bhāgavatam*, 1.3.24]

And this Buddha's mother was Mahā-Māyā, not Añjanā. In *Bhāgavatam* it is mentioned that Añjanā was the mother of Buddha, *buddho nāmnāñjana-sutaḥ*. Mother's name was Mahā-Māyā.

Devotee: Yes, He appeared in Nepal.

Śrīla Śrīdhara Mahārāja: In Nepal. And that Buddha appeared in Gayā, Bihar.

Vidagdha Mādhava: In the incarnation Buddha He also preached non-violence.

Śrīla Śrīdhara Mahārāja: Yes, sauddhi niscat [?] He also preached non-violence against the comprehensive sacrifice of so many beasts ruthlessly. He stood against that.

Vidagdha Mādhava: Sometime ago you quoted one verse where Mahāprabhu was telling that people are so fallen in this Kali-yuga that some will imitate this chanting and dancing and simply go to hell. Could you explain how can someone chant the Holy Name and go to hell?

Śrīla Śrīdhara Mahārāja: That only imitation. Though the taking the Name is so generous and so much effective to give out the highest thing, but it is deplorable that in spite of such a great gracious provision, there are some people who will imitate it and take advantage of this and do so much mischievous activity. That outwardly doing, imitating all these things, they will have ultimately to vanish. There is a saying.

kali kale loksa sankir sankir korive nasiya gaya sesh nara kiti yaidesh [?]

Where it is I don't remember. Maybe in *Caitanya-maṅgala* or somewhere. Mahāprabhu is addressing Nityānanda Prabhu. "We are trying Our hardest to give so maximum thing to the lowest section, unqualified. We are giving things very liberally. With least energy they will achieve the greatest gain. But still a reactionary school will come and they will spoil this movement by filthy imitation."

Vidagdha Mādhava: Meaning they won't follow principles?

Śrīla Śrīdhara Mahārāja: Won't mark the very substance. But they will try to take advantage of the outer cover. They will try to utilise this good thing for very mean purpose. Just as the *sahajiyā* section, they're connecting sense pleasure, mixing with so much high things. In spite of the strong statement of the Ācārya, that,

[ataeva kāma-preme bahuta antara] kāma--andhatamaḥ, prema--nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

One is the dense darkness and another is the glowing sun, but still they mix together. Āula, Bāula, Karttābhajā, Neḍā, Daraveśa, Sāṅi, all these things, *sahajiyā*, *sakhībhekī*. They will imitate

these things, the spirit is eliminated and mere imitation, physical imitation. As Jayatīrtha Mahārāja is supposed to be doing, mixing with intoxication. Through intoxication making experiments that with addition of intoxication he will quickly go to Goloka, to Kṛṣṇa, very quickly. The material thing will help him to go to the spiritual world very, very quickly. A mania, a mean mania has caught him, captured him.

The fundamental difference, no material thing can give spiritual thing. Kṛṣṇa can give Himself, He alone He Himself can give Himself. And His own agents also can direct us to take us towards Him. That is also He. He can only give Him, none else. He's Absolute. What is Absolute? The Absolute if He kindly condescends to accept us then we may be accepted. Otherwise other foreign things will deal with Kṛṣṇa like a market commodity, it is an absurd foolishness. *Bhaktyā sañjātayā bhaktyā. Bhakti* is its own origin. Nothing can produce *bhakti*. No other thing can produce *bhakti*. *Bhakti* is the most elemental, the highest elemental security is there.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Most original substance is devotion, the service. Kṛṣṇa, the devotion, all these things. The most plenary, the deepest. Beyond that, no existence of anything. So He can give Himself, none can give Himself. *Bhakti* means His grace. *Bhaktyā sañjātayā bhaktyā*. *Bhakti* is the cause of *bhakti*. If *bhakti* comes through another's heart, it may come from the *bhakti* of the heart of a devotee it is transformed, it transfers there. Just as from one light another light is lit, one candle, another candle is lit. Something from the heart of a devotee devotion is coming, it is suppressed and comes to rise, helps to rise. The fundamental principle of devotion has been ignored when we think that any other ulterior things they can give me God. Ha, very, very foolish curse, cursed mentality.

Hare Kṛṣṇa. If anything can give God, then who can give he will be a thousand times more valuable than God. _____ [?] That is greater than God that can give God.

No other alternative but to surrender to that unparalleled substance. And He can give Him to us, nothing else. Then His quality of Absolute is disturbed, He's not Absolute. By a drug, a drug can give God. That is *adhokṣaja*. The drug cannot help to go that way, the way towards Him. It is His divine will, will descend, grace, and may take us there.

Devotee: If the Lord chooses, if someone is taking such intoxication out of desperation, sometimes the Lord can give realisation out of mercy? If the attempt is sincere, and someone takes intoxication, if it is sincere from the heart, a desperate search...

Śrīla Śrīdhara Mahārāja: What is sincere?

Devotee: Well, sometimes a soul becomes confused. I had one experience when I left ISKCON. My faith was almost completely destroyed. But without Kṛṣṇa it is like living hell. Without conception of God it is like hell, it is the worst hell. So in desperation I took some LSD. And then I realised that there's no escape from this world except by the mercy of Kṛṣṇa. And that there is nothing I can do except serve Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: The knowledge which is drawn from that stage, that is vulnerable. That is no Kṛṣṇa consciousness. Kṛṣṇa consciousness is absolute, does not depend on anything else but He.

Devotee: I swore not to take it again, ever again. I saw that coming from Kṛṣṇa, that realisation, not from the drug, that His mercy descended.

Śrīla Śrīdhara Mahārāja: Then how can you attribute that claim to the drug?

Devotee: No, not any more.

Śrīla Śrīdhara Mahārāja: So in spite of that drug application, if some consciousness might have come, then come from other source, in spite of the opposition of the drug. Drug is *tama-guṇa*, *tama-guṇa*, *raja-guṇa*, *tama-guṇa*. *Tama* means which creates idleness, inactivity, sleep, that is *tama-guṇa*, idleness, *tama-guṇa*. *Moha*, illusion, all *tama-guṇa*. The worst condition of the soul.

Devotee: There is one theory that our *karma* and our spiritual realisations, they are programmed into our genes, within the body. And that at a certain point automatically they release, and such drugs sometimes speeds up. That is a theory.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: There's one theory that in the genetic code, in the genes, past *karma* is stored up. Also some spiritual *karma*, spiritual realisation unfolds from these genes. This is some theory. I don't know. And Bhargava Prabhu says the drugs, some say, speed up the process of the release of this realisation. It is pretty far out.

Śrīla Śrīdhara Mahārāja: Ha, ha. You defeat yourself in the argument.

Devotee: But actually I'm asking is *karma* in the genes?

Śrīla Śrīdhara Mahārāja: You try to understand. You think that everything within the gene. Then what's the Absolute? Every gene is an Absolute?

Devotee: Not Absolute. But basically, actually what I was asking, is the *karma*...

Śrīla Śrīdhara Mahārāja: You try to think what is the position of the Absolute. By Absolute what does He mean?

Devotee: He has complete power.

Śrīla Śrīdhara Mahārāja: Wholesale. Against Him nothing can be done. Nothing can be done without His pleasure. The Absolute accommodates the whole within Him. The whole. Positive and negative way, conditioned unconditioned, and they're both controlled by the Absolute. The negative side and the positive side. The negative, this *māyā* negative, what is other than absolute. So what gene, gene are innumerable, and you say the Absolute is innumerable? Gene contains everything within it? And the gene can evolve Absolute within him? What do you think?

Devotee: Maybe not completely. But they're saying some realisation can come, some, partial.

Śrīla Śrīdhara Mahārāja: Ah. That is *avidyā*, that is misconception, some sort of misconception _____ [?]

Absolute has reserved all the rights of being known to any other place. It is reserved in His own hand, then He's Absolute. If against His will anyone can capture Him or any part of Him, He's not Absolute. Not a second thing can control the Absolute. If it can then He's not Absolute. *Yam evaiṣa vṛnute tena labhyas*. Whom He will favour to attract, he will know, not others.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

The *yogīs*, *jñānis*, so many, *Vedāntists*, none - *yam evaiṣa vṛnute* - Absolute accepts whom? He will know Him as much as He will unfold to him. That is the Absolute.

Devotee: So it is coming from without, not from within?

Śrīla Śrīdhara Mahārāja: It is His. It must have to come down from Him, to be accepted. If He wants him to know, to anyone, he will know. If He does not want, none can know Him. That is the characteristic of Absolute. We cannot make Him subject of our consciousness, never. Our

consciousness is gross, filthy, of lower materials. It cannot reach there. He can come down to us and show, 'I'm such and such.' If He withdraws, we're helpless, we're nowhere.

Vidagdha Mādhava: As you said the other day, spirit cannot come from matter, but spirit can go everywhere.

Śrīla Śrīdhara Mahārāja: Yes. The ether can go everywhere, within every atom. But every atom, this sand dust cannot enter into ether. That is most fine thing. That is all pervasive. But the sand dust is not all pervasive. X-ray can pass through the wall, but that does not mean that wall can pass through x-ray.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Force Him to do anything? None without Him can interfere anything about which is His. He's Absolute. Intoxication can give us God? To think this is to invite sin. *Bhaktyā sañjātayā bhaktyā*. Only God consciousness can produce God consciousness, nothing else. Only Kṛṣṇa consciousness can give us Kṛṣṇa consciousness, and no other thing, no other substance. What do you say?

Vidagdha Mādhava: Some say this intoxication brings one close to death. And because a person is close to death, dying...

Śrīla Śrīdhara Mahārāja: Close to? Death? Dying and poison, that also the faith must be there. That is controlling, poison, intoxication, many things can give end to this body of clay. Overfeeding may also give, the gas, heart failing, all these things, so many. Why intoxication? Intoxication, poison, many things can destroy this body of flesh and blood.

Devotee: Mahārāja, I've met many people who smoke ganja in order to try to imitate activities of Lord Śiva. Is there any place in the scriptures where...

Śrīla Śrīdhara Mahārāja: Just as in war time some _____ [?] was invented, for food. So the persons who were fond of renunciation they lived in the jungle, in the forest. With no sufficient dress, clothing available, they take some drugs, so that if it helps them from too much cold, as well as too much heat. Just like clothing, clothing also the cotton clothing, and also the wool clothing saves us more from the cold, more effective. In that way some sort of food may keep up the warmth in the body, preserve the heat in the body. But all meant for this body. A little comfort, we take some help of some wool. And they with this medicine they are in this cool atmosphere. Sometimes in the sun also helps this body to remain comfortable. But that has got no connection that they will help them to get God near them, not that. Only bodily comfort, and they may render, in heat and cold, and sometimes also from hunger. If we use this bilavatra [?] some leaf, the hunger is lessened. Like medicine so many things may be used like medicine purpose to protect this body. Then, to have connection with the Absolute, these things cannot help any way. They can give the body, just as food and medicine, something like that.

Vidagdha Mādhava: Is there some scripture mentioning Lord Śiva smoking ganja?

Śrīla Śrīdhara Mahārāja: Yes, maybe, there may be, he did?

Devotee: These intoxicating mushrooms are very popular in the West. One man wrote a book and he was using his reference from the *Vedas*. He was saying what they call *soma-rasa* was actually coming from the mushroom.

Śrīla Śrīdhara Mahārāja: *Soma rasa*, that is a kind of wine that was generally taken by the gods here. That does not mean that *soma rasa* can give, force the Absolute, the God, to come, to appear.

Any second thing cannot force the Absolute to come here. This very simple thing you can't follow. Then He's not Absolute, Absolute is He against whose will nothing can be done, then He's Absolute. That is the meaning of Absolute. Absolute if He's dependant on some other thing then He may not be Absolute.

Vidagdha Mādhava: Even *soma rasa* that is simply meant for some mundane effect?

Śrīla Śrīdhara Mahārāja: Yes, social mundane, intoxication means social mundane. What is there, *soma rasa*? This must have that as *prasādam*, can help us to approach towards Kṛṣṇa, it has connection with Kṛṣṇa, so. Otherwise not connection with Kṛṣṇa some material thing, however that pure it may be considered, it cannot do anything. No contribution for there. Only Kṛṣṇa, His relationship, His connection can contribute Kṛṣṇa, our energy can be taken to Kṛṣṇa. His connection. Nothing which has not got His connection can help us approach towards Him, then He's not Absolute.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
[yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

In *Upaniṣad*, this *ātmā*, this great spiritual substance, can never be attained, *pravacanena*, by hard discussion, *na medhayā*, by sharp memory, *na bahunā śrutena*, vast learnedness. Nothing can produce Him, force Him to come. But *yam evaiṣa vṛnute, na bahunā śrutena*, the vast learning of the revealed scripture also cannot give Him. Vastly learned in all the revealed scripture, but that also won't help him to give God. *Yam evaiṣa vṛnute*. The very spirit of the thing is this, that He will come to accept whom he will get. The only way, that He must come for acceptance. That is sweet will. Nothing can force Him. His sweet will will come to welcome Him

he will get Him, no other course. Not a second or third thing can help even very little, *crores*, or millions parts of a hair can never help, impossible. He can give Himself, nothing else.

Hare Kṛṣṇa. Gaura Hari bol. By nature He's such. It is so high, so strong, so subtle, so powerful, so autocrat, so independent, that nothing can tackle Him. He can only tackle Him, He's self-sufficient. Against His will nothing can be done. Even the intoxication is giving some sort of effects to a man, if He likes He can withdraw. You may take intoxication a thousand times more, but if His will comes in touch, no effects can be produced. He has got such power over everything. He can take away the power, the attributes, from everything. What to speak of these drugs, and change it in another way. He can design and He can destine. Everything is designed and destined by Him. He can take away their own nature and give another nature to that. The ice may loose its coolness if He wills. Prahlāda was thrown into fire but fire could not burn him. When Prahlāda was applied poison, poison had no effect on him for His interference, His touch. The Master, His power is unbridled everywhere. Such must be His conception. Not exclusive from us and other society with some paramount power, may be big power, is it not, everywhere? He can stop everything, He can dissolve the whole thing into ashes in less than a second. His will is law. His will is unchangeable and un- opposable. No opposition may be effective there. He's such.

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Śrīla Śrīdhara Mahārāja: He's not a party, and so many other parties are standing and deciding. Everywhere He is, and everything is in His full control.

Now I close.

...

According to the solar calculation this is the day when Mahāprabhu went to Katwa to take *sannyāsa*. [The day of Makara-sāṅkrantī in January of 1510]. He swam, crossed by swimming the Ganges, and with wet cloth ran towards Katwa. He eagerly expressed to a very few of His friends, Nityānanda, Mukunda, etc., that: "My renunciation, the role of renunciation is coming very near. And that will take place in Katwa from Keśava Bhāratī Mahārāja."

He left Viṣṇu Prīya Devī sleeping perhaps on the bed. Śacī Devī, mother, she got some scent, she sat on the gate. Mahāprabhu showing some respect to her went away. She could not speak anything, was dumb.

The day before, from the afternoon up till evening, there was a spontaneous attraction of the devotees and they gathered there out of their own accord with some flower garlands, or anything else to be presented to the Lord. Mahāprabhu accepted those garlands, and again He put them on the necks of the devotees and appealed to them.

"Don't do anything but always take the Name of Kṛṣṇa. Always, working, eating, sleeping, whatever you do, take the Name of Kṛṣṇa continuous. Remember your home, your Lord. This is

foreign land, nothing to aspire after here. Try always to go home, home recollection. In a nutshell I say to you come back to home."

Then suddenly in the morning the devotees heard that Nimāi Paṇḍit, Śrī Gaurāṅga has left Navadwīpa. And then they could know He has gone to Katwa, Keśava Bhāratī's *āśrama* to take *sannyāsa* and to bid goodbye to the people of Navadwīpa for all, for ever. A dark shadow came down. Many began to cry for Him. Many of them ran towards Katwa.

Then Mahāprabhu, Śrī Nimāi Paṇḍit, the unprecedented scholar, and beautiful figure, and tall, fair, benevolent, who has already made the people mad with *saṅkīrtana*. Already relieved Jagāi Mādhāi from their evil, nasty life. Checked the Mohammedan ruler Chānd Kāzī - gave a good check because in some place he broke the *mṛdaṅga*.

After all these things that famous Paṇḍit He has also defeated many scholars who came to conquer Navadwīpa which was very much renowned for its high culture. Especially Indian logic, *nyāya śāstra. Nyāya*, tantra, *smṛti*, all these departments of Vedic scripture were in high culture at that time in Navadwīpa. Big renowned place of scholarship. And *paṇḍits*, or scholars, if they could not defeat the scholars of Navadwīpa, they may not have any fame at that time. So from Kashmir also Keśava Kāśmīrī, he had to come also to Navadwīpa to get certificate that he's a *paṇḍit*. And Keśava Kāśmīrī was defeated by Nimāi Paṇḍit. He was so big a *paṇḍit*, he was already rumoured that he was the favourite child of the goddess of learning, Saraswatī. So none can face him. But he was defeated by Nimāi Paṇḍit.

So such Nimāi Paṇḍit left Navadwīpa forever. Taking *sannyāsa* He left. Because the people of Nadia could not appreciate Him. Came in opposition party it is said. The tantrics, the *śākta*, the worshipper of this low things, that the goddess, that *prakṛti*. *Prakrti* is the highest entity. *Śākt*, power, and not consciousness. Power is the ultimate reality and everything comes out of that. So consciousness is a product of power. That means fossilism to the extreme. Potency creates consciousness, that is fossilism. Without consciousness potency is matter, fossil. Einstein also said matter transformed into power, power into matter, atom to force, force to atom. So they, in the colour of some consciousness, they formed the *śākta* party. *Śākti* is all in all, potency is all in all, and consciousness is produced, the child of potency.

They began to abuse Nimāi Paṇḍit.

Nimāi Paṇḍit thought that, "I came to deliver the lowest, meanest. But if they commit offence against Me then there will be no hope for them to rise again." So,

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete

["Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?"]

Suddenly He chanted this *śloka. Pippalikhanda* is the greatest medicine, for cough means, caught by cold. Cough means this mucus which is generated by cold, cough. Pneumonia is a form of disease, different, pleurisy, pneumonia, then so many other symptoms also may come, but the coolness, cold is the cause. In Āyurveda the *pippalikhanda*, what is the English of *pippali*? The ginger, then black pepper, and *pippali* also, thin, long something is very...

Devotee: Cayenne pepper? Red pepper?

Śrīla Śrīdhara Mahārāja: Not red, black. That is a good medicine for cough. So *pippalikhanda* is the preparation of that *pippali*, that is the greatest medicine for cough.

So Mahāprabhu suddenly spoke aloud, "I came with the greatest relief, medicine, for the people, the highest order. But I find that the disease is increasing with very high speed. And they're committing offence against Me, abusing the doctor, making arrangements to insult Me. So they take Me that I am as one of them, I am a *gṛhastha*. I am their sister's son, father's sister's son, as one of them they're taking Me. So at least I have to show that I am not one of you." Then He contemplated for this *sannyāsa āśrama.* "I shall leave the *gṛhastha āśrama* and take *sannyāsa* and wander from village to village, town to town, preaching Kṛṣṇa *Nāma*." That was His desire, and then He went to do that.

Today He reached Katwa. Just on the banks there was one *sannyāsī*, Keśava Bhāratī. He went to him and asked for *sannyāsa*. Keśava Bhāratī suddenly found that his *āśrama* is full of lustre. A bright person is approaching towards him. He rose from his seat and with strained eye approached, "What?" Then he came to know that Nimāi Paṇḍit has come, that great devotee scholar.

And Mahāprabhu also appealed to him, "I want *sannyāsa* from you."

In the meantime that is an auspicious day. So many people are going to take bath in the holy water of Ganges, they gathered there. And the rumour spread like fire, "Nimāi Paṇḍit of Navadwīpa has come to take *sannyāsa*." That red-clothed man, there was a big crowd, and part of the population they raised their voice against the *sannyāsa*. "You Keśava Bharatī, we won't allow you to give *sannyāsa* to this young man. He has got His family, His mother, father, wife, children, we do not know. But such a beautiful and bright person you want to give *sannyāsa* to Him? We won't allow it." They opposed him.

So the whole day passed on, no decision. Mahāprabhu pressing, then at last that Keśava Bharatī told that, "You must take the permission of Your mother - otherwise I won't, I can't do."

Mahāprabhu began running towards Navadwīpa back again. Then Keśava Bharatī thought, "He can do anything and everything, He has such a commanding personality." Again He was taken back.

Then also a few of His previous friends were present gradually. Candraśekhara His maternal uncle, Mahāprabhu's maternal uncle Candraśekhara. Then Nityānanda Prabhu, Mukunda Datta and Jagadānanda Paṇḍit, these four gradually reached the place. So this day passed. Mahāprabhu began *kīrtana* there. A crowd going and coming. The whole day passed. Some tried

perhaps to make Him drink a little milk or so. Anyhow the mob was sometimes creating disturbance in this way. Then the next day, that is tomorrow also, somewhat opposition. And ultimately the appeal of Mahāprabhu, that pacified the mob, and a little before afternoon the *sannyāsa* was finished.

Before *sannyāsa* He gave name: "The mantram, is this the mantram you are to give Me?" He put to the ear of His Guru.

And Guru accepted, "Yes, this mantra I shall give."

In this way, tomorrow, the *sannyāsa* took place.

What is this *sannyāsa*? Is it redundant, auxiliary, or it is a necessary part, of *bhajana*? It is desirable though apparently undesirable, still it has got its necessity deep rooted. Co-relation, union and separation. Without separation union cannot be deep rooted. Plane of separation can enter into the depth more than the _____ [?] And because of such apprehension, or the want, the more we learn to want, the more we shall gain in satisfaction. Especially in love affairs. Everywhere if there is no want, then there is no necessity of that thing. Suppose a glass of water, it is valuable according to the degree of necessity. Ordinarily a glass of water, but according to the degree of necessity its value will increase. So degree of necessity. Necessity is rather separation. Necessity independent of gain, fulfilment, is separation, hunger, necessity.

So we find both in Navadwīpa and Vṛndāvana *līlā*, in both the places the separation is playing a great part, or rather the greatest part. How many years union of Kṛṣṇa with the *gopīs*? Very few years, from seven to twelve, five years. *Saptahayana* [?] From seven years, age of Kṛṣṇa, up to twelve years He was in Vṛndāvana. After twelve He went to Mathurā.

But it is mentioned in *Padma-Purāṇa* that in peculiar cases, extraordinary cases, the growth should be considered as one and a half degree. When He was eight years He should be considered as twelve years. When He was twelve years He should be considered as eighteen years. In special cases. So say from twelve to eighteen years Kṛṣṇa was there. He goes according to growth, but according to *nyāya*, seven to twelve.

For long time He stayed in Dvārakā. Altogether He showed His longevity here, one hundred and twenty-five years. Long, long separation, and the pangs of separation, the pains of separation, that was almost the whole life of the *gopīs*. And that has made them so dignified, so dignified. Test is there, whether it is love real, the test is in the separation. So long standing separation, so much test is never found. And the depth did not diminish, ha, ha, ever increasing depth which is impossible almost, to the last day.

And both the cases, the background almost similar. Here also in Navadwīpa, to meet the opposite party with victory, to be victorious, to gain victory over the opposite party, Mahāprabhu left His household life to control them here in Nadia.

And in Vṛndāvana *līlā* it is also similar, but a little different that the oppositions in Vṛndāvana *līlā* was coming from Mathurā side. Aghā, Bakā, Pūtana, Tṛnāvarta, they're all being sent by Kaṁsa from Mathurā. So to uproot the opposition group Kṛṣṇa had to go to Mathurā. And when

He went there He found that it is widespread. The Kaṁsa had his father-in-law Jarāsandha, then this Kālayavana, all these things, Śiśupāla, Dantavakra, and so many enemies. And after finishing them He'll have to come to Vṛndāvana to play peacefully with these damsels. But that is also to uproot the opposition party Kṛṣṇa had to go to away.

And He told in Kurukṣetra, "There are several other oppositionist. Finishing them I'm coming to be united with you very soon." That sort of hope was given in Kurukṣetra to the *gopīs*. "I'm coming soon. Only a few more obstacles are there. Let Me finish and then I'm coming to be united with you."

And here also to conquer the opposition party Mahāprabhu had to go away from the place. And then conquering, after His conquest of the whole Āryan scholars, and religionists of different positions and creed, after five years when He came only after conquering the religious scholars of the south that was very famous at that time after five years when He came back to Navadwīpa, then Nadia, was another position, another different nature.

The mass approached Him madly. Which is difficult to conceive, the mass with how much madness approached Śrī Caitanyadeva, the child of their own village, soil. They crossed the Ganges and the whole of the Ganges as far as could be seen was filled with human heads, as they're crossing. This has been, the way they're passing, no jungle is left, all being cleared by human feet. The jungles are all cleared, they're going, running in such a way. And only for two days Mahāprabhu stayed with Vidyāvācaspati Mīśra in Vidyānagar then went towards Vṛndāvana. And sing.

yāhāṅ yāhāṅ prabhura caraṇa paḍaye calite
se mṛttikā laya loka, garta haya pathe

["Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 1.165]

Wherever He was putting His steps, the people behind taking earth from there. All going and taking earth and pits are being created. In this way.

About eighteen years He lived a scholarly life. After that, about six years the home preaching *saṅkīrtana*. And at twenty-four years He took *sannyāsa*. And after twenty-four years, six years He wandered through the length and breadth of India, including Vṛndāvana. And the last eighteen years He was posted in Purī, then He stayed continuously in Purī. First six years He mixed with the general public. And the last twelve years He almost retired from the whole human society and engaged Himself deeply in the tasting the separation, union in separation of Rādhā-Govinda. And so many extraordinary signs were present, were expressed in His apparent body which can never be experienced anywhere, not even heard of. The separation can produce so much, such a wonderful effect in the body, mind, all these things.

Śrī Gaurāṅga Avatāra, He's of two-fold characteristic. The apparent side to deliver the people from the sin, take them towards Vṛndāvana, from Braja *līlā.* To give them their highest

attainment of living by giving Name, Yuga-Avatāra. Distributing the transcendental sound, through the sound divine how one can reach the highest position, to show that.

But another, and higher example was set there. Not in all Kali-yuga, but in special *yuga*, Kali-yuga. Once in Brahmā's one day, that Kṛṣṇa Himself comes with the mood of Rādhārāṇī to search Himself. Thereby He wants to taste the mood of Rādhārāṇī, what She is? How is Her inner earnestness or hankering for Kṛṣṇa? And how She can taste about Kṛṣṇa by Her mood, by Her same mood? And what is the joy She derives from there? All these phases Kṛṣṇa Himself wanted to have some experience of.

"Rādhārāṇī is so mad for Me, what is the cause? What is there in Me what She gets from Me that I can't receive? Immeasurably mad for Me, what sweetness She can draw from Me? I can't ascertain."

And to taste that He wanted to mould Himself in the mood of Śrī Rādhikā, and tried to taste His own self from that temperament, and came as Caitanya. When He proposed like that, conceived of such an incarnation, we're told that Rādhārāṇī, She on Her part told: "You will madly roll on the earth, taking My Name sometimes. I can't tolerate. I shall cover Your body with Mine, skin, or My colour. I won't, I can't allow You to roll on this body You will roll on the earth. I can't tolerate. I shall embrace You from outward."

So, *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*. So, those that know the ontological aspect they offer their respects for Śrī Caitanyadeva. The mood and colour of Rādhārāṇī, above, and the inner part is Kṛṣṇa Who is searching for Himself, tasting Himself. How sweetness is there? Why Rādhārāṇī is mad to taste Him? And what sort of sweetness is there? This we are told.

And twelve years, the last portion of Mahāprabhu, forty eight years He was here, and last twelve years He engaged Himself in such deep attention to taste Himself, as He thought. The greatest taster has tasted Him in the greatest way. Everyone is mad to taste sweetness. Sweetness Himself is also mad to taste Himself. That is His nature, the constituent, sweetness, the *ānandam*, the love, its nature is to taste His Own Self. To know Himself that is introspection. The consciousness can know consciousness, that one can feel his own body, consciousness can conceive his own. So that *ānandam* also can taste *ānandam* of Himself, what is there within. There is something there.

So Svarūpa Dāmodara Prabhu who is considered to be the Lalitā-Sakhī, the nearest friend of this *līlā*, he has said what Śrī Caitanyadeva is. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

The two pastimes are parallel and eternal, Svarūpa Dāmodara Prabhu says. Whether winter is first and summer is next, or summer is first and winter is next, it is rolling in a circle, it is difficult to say. It is eternal pastimes, eternal movement. So Svarūpa Dāmodara says whether Caitanya *Avatāra* is first and Kṛṣṇa *Avatāra* is next, or Kṛṣṇa *Avatāra* first and Caitanya *Avatāra* next, it is difficult to say. Both is eternal.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir. Who is Rādhā? She is *kṛṣṇa-praṇaya-vikṛtir*. She's the development of the sweetness that springs from Kṛṣṇa Himself.

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Śrīla Śrīdhara Mahārāja: ...developed form as Rādhā. Coming from within. Springing up from within. A particular potency coming out of Himself. *Hlādinī śaktir asmād ekātmānāv*. So They cannot be conceived as quite separate thing, one and the same. *Asmād ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau*. But we're told that in ancient times They divided into two. *Deha-bhedaṁ gatau tau, caitanyākhyaṁ prakaṭam adhunā*. Again both of Them, They're the same, both parties, They're combined as Caitanya. *Tad-dvayaṁ caikyam āptaṁ, rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*. Whose lustre and mood is of that Rādhārāṇī nature, and the reality within is Kṛṣṇa. Just as fire and its heat cannot be separated, it comes from the fire, something, sun and light. So separately They cannot exist, They're one and the same, *advaya-jñāna*, Absolute One. But sometimes They show as divided, sometimes again united, in different moods. And sometimes when different They're enjoying They're separated self. And again little far, They're under painful separation, not with the possibility of union. That is Their nature.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Śrī Rūpa Goswāmī says,

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-Nīlamaṇi*]

Just as the serpent goes naturally by crooked way, by zigzag way, natural, so the nature of love is naturally such. It is not straight. So the parties concerned, sometimes with cause, sometimes without cause, they quarrel and separation comes. It is necessary for the *līlā*. There is separation of four different kinds, one is *prema-vaicittya*, They're both very near, still some separation arises, that is known as *prema-vaicittya*, separation.

It is said, Kṛṣṇa is there, Rādhārāṇī is just nearby, She is seeing Her shadow just reflected on the body of Kṛṣṇa and so prejudiced She thinks that there is another lady. So a great pang of separation comes within. "What is this? Another lady is here?"
Again, but Her mate, friend, Lalitā, she is giving warning to Her. "What do you say? It is only Your reflection reflected there, can't see?" Then She's coming to consciousness.

This is such, they're high things, not to be discussed in details, but this is the nature of love divine.
Separation and union, both interdependent. One cannot stay without the other. And separation is created willingly to enhance union. And Mahāprabhu took *sannyāsa* to give that the people may take it easily.
Old mother Śacī Devī is crying so hopelessly, helplessly. The young wife Viṣṇu Prīya, she's helplessly passing her days. This will create an excitement into the hearts of the people and pierce their love divine. Mahāprabhu who was Nimāi Paṇḍit, what great benefit He took for us, He came for us. He made them sympathetic towards Nimāi Paṇḍit and for all these things it was necessary, the Lord took *sannyāsa*, went to take *sannyāsa*.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

For today is the day. _____ [?] Five hundred years. _____ [?] About four hundred eighty-three years ago. _____ [?] Four hundred seventy-nine years ago this day Mahāprabhu went for *sannyāsa* to Katwa. In our calculation. Hare Kṛṣṇa. So we shall try to understand that for our benefit, and to take us to the height, to the zenith of our aspiration, and our prospect, our destination, He came here and tried His best to capture our hearts and take to His domain in that plane. A very small portion of this. *Trāyate mahato bhayāt. Svalpam apy asya dharmasya*.

[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate

svalpam apy asya dharmasya, trāyate mahato bhayāt]

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

The taste of the highest quality of such things, a small portion is enough, will fulfil our highest purpose of life. With this hope, let us go here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Gaura Haribol. Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

[lakṣa locanāśru-varṣa-harṣa-keśa-kartanaṁ]
koṭi-kantha-kṛṣṇa-kīrtanāḍhya-daṇḍa dhāranam
nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaraṁ
prema-dhāma-devam eva naumi gaura-sundaram

["Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off His beautiful long hair. As He accepted His *daṇḍa*, millions of voices were singing the glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when they saw Him in the dress of a *sannyāsī*. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]
[*Premadhāma-deva-stotram*, 16]

The scene was at Katwa some four hundred years back when Mahāprabhu took His *sannyāsa*. Beautiful tall figure, young, twenty-four, and curling beautiful hair.

And the barber approaching to shave but coming back. "How I can remove such beautiful hair from such a beautiful head." Began to cry.

And so many crying aloud. "What a horrible thing is being done here."

Some say, "Who is the creator who created this *sannyāsa*? Who is he? Who is so hard that he created the *sannyāsa-āśrama*? Give up all his nears and dears and go taking up begging occupation from door to door, leaving his own, they're crying helplessly. What is this creation of the Supreme? Is it logical, or hearty? Very cruel creation."

Mahāprabhu is smiling, He Himself is smiling.

Anyhow, the barber was forced to shave the head. In the midst of weeping, wailing, crying of the mob, a portion threatening, in the midst of it, it was done.

And the inevitable gradually came out, the *sannyāsa* function began.

Candraśekhara Ācārya, the maternal uncle, he was deputed to take function in the rituals in the ceremony of *sannyāsa*, and he did so. Mahāprabhu, He Himself He had no senses always in normal position, in ecstasy, joy, dancing. The shaving, half shaving, He came out and began to dance and *kīrtana*, chant. In this way. Then anyhow it was finished, *sannyāsa* was finished.

Mahāprabhu asked when the mantra will be conferred, Mahāprabhu asked His *sannyāsa guru*. "Is this the mantra I got in dream? You please check it."

"Yes, this is the mantram."

Then that mantra was given to Him. _____ [?] And the name of the *sannyāsī* not in ordinary way but came through Keśava Bharatī in a peculiar name, "Kṛṣṇa Caitanya." Neither Bhāratī, nor Purī, nor Giri, all these things. "Kṛṣṇa Caitanya" that Name came. And as soon as that Name came out the mob began to cry with the Name. Jaya Śrī Kṛṣṇa Caitanya Mahāprabhu kī jaya! In this way.

Then Śrī Caitanyadeva in a new dress, red rag, robe, He embraced His Guru Bharatī and both of Them began to dance, chanting the Name of Kṛṣṇa. After some time the meaning of the Name was given out.

"That You aroused Kṛṣṇa consciousness in the whole world. You have come down to make the whole people Kṛṣṇa conscious. So Your suitable Name cannot but be Kṛṣṇa Caitanya."

Then after the function is done, Mahāprabhu in trance began to chant one *śloka*, poem of *Śrīmad-Bhāgavatam* of *tridaṇḍī-bhikṣu*.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṅghri-niṣevayaiva

["The previous great sages have accepted and shown the path of *sannyāsa*. I have now accepted that very form of life. Now, leaving everything aside, I shall run towards Vṛndāvana. There, taking the name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience. Crossing over this *māyā*, I shall reach Vṛndāvana and fully enter the service of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 11.23.57]

& [*Caitanya-caritāmṛta, Madhya-līlā,* 3.6]

In the eleventh canto of *Bhāgavat*, Kṛṣṇa is Himself giving description of *tridaṇḍī-bhikṣu*, a *brāhmaṇa*. How in the last stage he took *tridaṇḍa-sannyāsa*. And how he had to tolerate the torture of the society in different forms. There is in the last *śloka* one, *etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ*. "The previous great sages they have accepted, they have shown the path of *sannyāsa*. That very form of life I have got, I have accepted, I have got now. Now what to do? Leaving everything back I shall run towards Vṛndāvana. And there taking the Name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience, of illusion, misconception, the ocean I cross out."

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva

"The ocean of ignorance, nescience, that is misconception, I shall cross over, *mukunda sevānaya*, by My tendency to serve Mukunda Who is on the other side. Crossing over this *māyā* I shall reach Vṛndāvana and engage Myself in the service of Mukunda."

With this *śloka* Mahāprabhu suddenly started towards Vṛndāvana from Katwa, and entered into the adjacent forest therein on the banks of Ajai [?] River entered there.

prabhu kahe, - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa
se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā

["Śrī Caitanya Mahāprabhu approved of the (*etāṁ sa āsthāya parātma-niṣṭhām*) verse on account of the determination of the mendicant *sannyāsī* to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 3.7-9]

"Now My duty is to reach Vṛndāvana as soon as possible. And there in some solitary place I shall take My seat and go on chanting the Name of Kṛṣṇa."

With this, Mahāprabhu ran towards Vṛndāvana and entered into jungle before evening. And Nityānanda Prabhu, Candraśekhara Ācārya, Mukunda Datta, Jagadānanda, these four they pursued Him, followed.

Sometimes He's running, sometimes suddenly He falls on the ground and began to cry, "Kṛṣṇa Kṛṣṇa." Again getting up suddenly again began to run. Sometimes west side, sometimes north, sometimes south, in this way, running, running. Sometimes so swiftly He's running away they cannot trace Him, especially in the night.

Then they're all disappointed. "Prabhu, our Lord must have left us." They can't find Him out. Suddenly they heard from far off from a place, in a very wailing tone He's crying, "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." Then they ran that side and saw that just on the field He's lying and crying, "Kṛṣṇa, Kṛṣṇa."

So anyhow after some nursing again they began to start towards western side, Vṛndāvana side. In this way Nityānanda Prabhu is always wailing, taking the advantage of His trance. He's wandering, wandering in trance. So taking advantage of His trance Nityānanda Prabhu anyhow coaxingly turned His face towards Vṛndāvana this side, in this way. That from Katwa, after, when going long direction side, *bhakesa* [?] it is mentioned in *Caitanya-Bhāgavata.* But up to this *antala* [?] on the other side of Ajai [?], He went, mention is there, they're observing that place as

the seat of Śrī Caitanya. Then they say Caitanya-daya. There is a place nearby they say Śrī Caitanya He turned His face from this side towards east. Anyhow, from the evening, the remaining day and night, and then also another day and night, then on the third day in the evening He came back by this side through Kalna to Śāntipura. Nityānanda Prabhu managed anyhow to take Him towards Śāntipura. So today began that *sannyāsa*. *Bhramite pavitra kaila saba. Dik-vidik-jñāna nāhi, rātri-dina se. Bhramite pavitra kaila saba rāḍha-deśe*.

[eta bali' cale prabhu, premonmādera cihna / dik-vidik-jñāna nāhi, kibā rātri-dina]

["As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 3.10]

[ei śloka paḍi' prabhu bhāvera āveśe / bhramite pavitra kaila saba rāḍha-deśe]

["Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 3.5]

In such a trance He's moving that no trace of any direction. Sometimes this direction, this direction, and again this direction, no direction, running. "I'm going to Vṛndāvana. I'm going to Vṛndāvana, independent of the spirit of the material world, Vṛndāvana. Where is Vṛndāvana?"

Ṭhākura Mahāśaya says,

kabe hamhera śrī-vṛndāvana visaya cadiya kabe sudra habe mora kabe habe hera śrī vṛndāvana

What is Vṛndāvana proper? That is a stage of consciousness. Vṛndāvana really, Vṛndāvana, Goloka, all stages of consciousness, difference in the stage. So comes that subjective reality, so all subjective.

God says, "Let there be water." There was water. "Let there be earth." There was earth. "Let there be light." There was light. All come out from His will power, the potency, the sweet will of the Lord, all subjective. If the higher subject wants to make the lower subject to see something, like a hypnotiser, he cannot but see that thing. So this is all in the imaginary world, but above imagination also in reality, that is also all subjective.

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

[Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

A *śloka* from *Bhāgavatam*, it says, "What is Vāsudeva?" Mahādeva says this to Devī Durgā.

When Mahārāja Dakṣa the father of Satī, he performed a great sacrifice, invited all the [demi] gods and respectful personalities, and Śiva also was invited, Mahādeva.

Not to speak of Nārāyaṇa, or even Brahmā, father of Dakṣa, all others they gave their due respect to Dakṣa Mahārāja, Prajāpati. But Mahādeva he did not, though formally he was his son-in-law, and Dakṣa Prajāpati was father-in-law. Still he did not show and special respect thinking that formally he's the superior relation.

Dakṣa was enraged. And he made arrangement for another bigger sacrifice and invited everyone with the exception of Mahādeva, Śiva, to insult him. All world invited, only Dakṣa's youngest girl Satī, and her husband Mahādeva that were exempted. So all were going to join the, to keep the invitations, going.

Satī's heart is very much mortified. "Father has exempted us, insulting." So she asked her husband, "Why did you not show any respect to him? Formally he's your father-in-law. Why did you not give any respect?"

Then Mahādeva answered.

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

"Devī, this is not the question of belittling his position, not a question of insulting. But the fact is that my head is always engaged in giving, in dealing respect to Vāsudeva."

Who is Vāsudeva? Here it is explained. "*Sattvam viśuddhaṁ vasudeva-śabditaṁ*. *Tama*, *raja*, *sattva*, from nescience to science, from ignorance to pure consciousness. The *viśuddha-sattva*, that is the pure uncontaminated consciousness independent of any material touch, it is known as Vasudeva. Vasudeva, Who is Vasudeva? Father of Kṛṣṇa. From him Vāsudeva is coming out. What is, who is He? He's the representation of the uncontaminated pure consciousness free from any contamination of matter, that is Vāsudeva. And *yad īyate tatra pumān*. In that plane He appears as the enjoyer of the whole. He's Vāsudeva. I'm always in communion with Him, and my head is always engaged there. My attention, my brain is always captured by the charm of that Vāsudeva. I'm guided by that sentiment. So I cannot take off my head from there, attention from there, and to engage it in some other place. It is most difficult thing for me. Not that purposely I insulted your father, but it is by nature it was so."

So, in *Bhāgavatam* here we find that what is Vasudeva, Vāsudeva. Where is Vṛndāvana? Where is Goloka? Where is Vaikuṇṭha? We're to trace by the standard of this understanding.

So, Mahāprabhu He's already in Vṛndāvana, Goloka, in Goloka, Vṛndāvana, Navadwīpa, came to show us He's running in ecstasy, hither thither. Everywhere there is Vṛndāvana. Little after when He met Advaita Prabhu,

ācārya kahe, - tumi yāhāṅ, sei vṛndāvana / mora bhāgye gaṅgā-tīre tomāra āgamana

[Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu: "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 3.33]

"It is a very merry sport that You say You are going to Vṛndāvana. Wherever You are there is Vṛndāvana. We see, we feel it. Wherever You are Vṛndāvana is there. We have that experience. Still it is a very peculiar thing that You say 'I'm going to Vṛndāvana.' To teach us, this is Your formal expression."

In this way Mahāprabhu running hither thither in this way playing. Vṛndāvana is a stage of consciousness above Vaikuṇṭha. The simplicity, the plain dealings, and love divine, simple love, plain, very, humility. They do not think - the peculiarity is this - they do not feel that they are in Vṛndāvana, that is the peculiarity there, it is *aprākṛta*.

Knowledge has been classified under five heads. The lowest is sense experience of ones own, *pratyakṣa*, what I have experienced through my senses, that is the first stage.

The next, higher, I have not experienced by my own senses, but I have gathered from the experiences of others, their sense experience. Scientist have got his experience, I have gathered his invention, discovery, I am using that, the second stage.

Third stage which is over the stage of human experience, but non-differentiable, something like deep sleep. When we are awake we say, "I slept very happily. I slept a very good sleep." But at that time we can't assert, in deep dreamless sleep. But when we come back from the deep dreamless sleep we express some sort of experience. "A good sleep I slept." So some sort of hazy experience, *aparokṣa* _____ [?] That is the subject and material object they come together, material object vanishes in the subject.

After that there is a stage that Śaṅkarācārya, he explains up to this.

But Rāmānuja and his Vaiṣṇava followers, and other Vaiṣṇava Ācāryas, they're of opinion there is a fourth stage that is called transcendental. That exist beyond the scope of senses whether gross or subtle.

How is that? A plane when of it's sweet will it can come down to our gross plane of understanding we can feel, we can have some experience. If He withdraws we're helpless, we can't find it. So we can't say that it is under our control, under our own knowledge, we can't count it like that. It is independent. At it's sweet will it may come down and may give some sort of experience, and if it withdraws I'm quite helpless. I have nothing to do. I may cry, I may pray. But I can't enter that forcibly out of dint of my power. This is to be the fourth plane and that is grand and awe inspiring and powerful. All these we get some experience of there, Vaikuṇṭha.

Then we are sure to say this is *adhokṣaja*, *adhokṣaja* plane. *Pratyakṣa*, *parokṣa*, *aparokṣa*, then fourth dimension is *adhokṣaja*. *Adhokṣaja* means we may say underground, or you are underground. The knowledge is on the surface, our experience is underground. Or that is underground, the thick cover. If we can pierce through the thick cover that are walling up our experience, then we can come in connection with that plane, another plane. That is *adhokṣaja*. *Adhokṣajam indriyaṁ jñānaṁ*, the knowledge that has made down, kept down the knowledge

of our experience. Superior knowledge which has forced down our knowledge of experience of this world, that sort of transcendental, supramental knowledge. That is *turiya*, four classes of knowledge. There is something different in every point not similar with this world.

But *Śrīmad-Bhāgavatam* and Mahāprabhu come to know that, one fifth stage of knowledge there is which is very similar to this mundane but not mundane. This is *aprakṛta*. *Prakṛta-vata*, or according to *Bhāgavatam*, *kevala*, in which one may not have to think that he's out of this worldly knowledge. He's within this worldly knowledge, but really it is not so. A very peculiar thing, *aprakṛta*, no *prakṛta*, similar to *prakṛta*, very similar to mundane but not mundane. That is what is Goloka. In other words if you can think that the central knowledge that gives connection to the lowest level of mundane creation, can harmonise the worst portion of illusory world, that is *aprakṛta*. And that is possible only through love. The compensation is carried only through love it is possible, otherwise not.

Just as there's a saying, "A blind son seems to his mother as a very good eyed son." Ordinarily there is an expression, proverb in Bengali, kana seva pada locan [?] Really a blind son, one eyed, but mother says, "No, no, my child has got a very good eye, like lotus eyed." Blind by the affection.

What is mean and low, only compensated by the love that shines very beautiful. That is *prema*, or love. Through mercy, through pity, through grace, a king can come to play with a boy on the street. Affection can make it possible. The high and low, the difference disappears in such a stage. They think like that we are ordinary, *jñāna śūnya bhakti*, it is known as *jñāna śūnya*.

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Devotee: Swāmī Mahārāja once gave me an instruction, in answer to a question. He answered my question about one thing, and then began to tell me about *sādhana siddhi* and *kṛpa siddhi*.

Śrīla Śrīdhara Mahārāja: Yes, that is according to _____ [?] stages. According to the capacity of catching the truth, instalments should be given. *Śāstra* has done so.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Higher plane, with the help of that you are to learn ABC of that plane. Ha, ha, ha, ha. Very crushing, the whole civilisation, smashing all the scientific knowledge. Science has nothing to do with that, it can only take us, draw us down. This is enemy, scientific knowledge is enemy, will always hunt me to take me away from that position. The knowledge is no knowledge, that is enemy, only draw from the back.

"Where are you going? Your trust is going too much further. Don't believe anything. It will bite from the back. Don't go forward. There will be a ditch and you will fall and you will be lost. Don't go." The science will say something like that.

"But you science, what you told, that is all mortal. You science, you can't go beyond mortality. I want immortality. I want to jump in the eternity and seek my position there. I hate you, your stability, your final proposal of finite pleasure, I kick it. I want to jump into the ocean of infinite, and there I want to find my eager position, if any. Your proposal of miserable life I hate." So you are to kick out science in this way. "You are all hateful, mortal. You mortal being, you have come to entice me. I want to be a part and parcel of the infinite if possible. Otherwise I don't want anything mortal, it is hateful to me." Can't you say? "Your mean proposal, I'm not going to be satisfied with that. My heart is hankering for something more. I have finished what you have really come to propose to me, what snare, I'm not going to fall on your snare. I want to be a part of the immortal world. If I'm mortal then I'll be finished. But if I'm immortal then I must live in the relativity of immortality. I want to, and not in mortal irreverence. This body, or that mind, or that reason, all that living in mortal relativity, calculation, pleasure, end of life, everything is of mortal relativity. I don't like it, I want to cross it off." Ha, ha, ha, ha, ha. "Very troublesome, all destructive, no constructive. Your proposal, your statement all destructive. You can't tolerate any constructive proposal. I'm going to produce something and you're discouraging me. What is that?"

Devotee: They may think they do not want to be cheated.

Śrīla Śrīdhara Mahārāja: Yes. Cheating, cheating, cheating, of different planes of cheating. Crossing the cheating then told the land of revelation, land of faith. Always cheating, our knowledge drawn from this mortal world, that is all cheating. *Māyā* means cheating, *māyā*, measured. What comes within measurement that is all cheating, all in finite. The calculation from the standpoint of infinite, measured, local values, provincial values are all cheating. We cannot go beyond provincial, of local calculation of values, local value calculation. They're all cheating, they cannot represent the reality of the infinite character. All of local valuation. Do you follow? That is *māyā*, *mṛyate*, all measured by local interest, all knowledge here measured by local interest.

Devotee: Supposing a scientist would question your realisation about the infinite world?

Śrīla Śrīdhara Mahārāja: First vacant you of all false realisation. Create a vacancy, you've already occupied. Make some room empty for the infinite to come down to your plane, allow.

Our Guru Mahārāja told, "Allow Kṛṣṇa to land in one part of your heart, you'll conquer the whole thing gradually. All other local calculations interest will fly away. Only allow Kṛṣṇa to land in your heart. He will conquer. Kṛṣṇa consciousness will conquer everything, capture you wholesale. He's so sweet and so comprehensive, absolute. Allow Him in the plane of your free will, allow Him to land. He will surely capture. All other considerations will be compelled to vanish. Nothing can stand against Him."

That our Guru Mahārāja told to one gentleman who was twenty years assistant editor to Manchester Guardian in England.

Devotee: To feel Kṛṣṇa for a scientist, to learn how to feel Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: What do you say scientist? Science means what? Who makes experiment on mortal things, mortal false aspect. With the art of misunderstanding, the scientists are plodding in the mud of misconception about the environment. One scientist saying something, another greater saying: "No, no, that is not, give one step further." In this way by the empirical method of working one cannot reach infinite. By step by step empirical method, by inductive method, step by step we can't finish infinite. No number of finite can make infinite.

It is to vacant everything and to invite faith within the soul, that may be awakened, that is buried. These rubbish's must be cleansed and the plane of faith that will come out, and that will connect with infinite place, that can come. And that is all covered with ashes, it is wasted, rubbish's, covered. It must be cleansed, cleared. The plane of faith will awaken and that plane can connect with the plane of infinite, the soul. Automatic, that is automatic that connection, but that is covered by the rubbish. And we're focussed towards this, forcibly focussed towards wrong conception.

Devotee: What can remove that rubbish?

Śrīla Śrīdhara Mahārāja: By the agents of the child of that soil, they can remove. The *sādhu* and the *śāstra*, no other alternative. Only the men of that plane can remove these rubbish's. Others they know not anything, how they will clear? They do not know. They're relishing the rubbish's, tasting, distributing, giving a good hoax about rubbish.

Devotee: So the *sādhu* is beyond the plane of faith...

Śrīla Śrīdhara Mahārāja: So the help must come from that plane, that is revealed truth, that by the special agents of that land, that plane. Inevitable, indispensable, help from that plane must come to remove our difficulty, that is indispensable, it must come from that plane. Falsehood cannot help one to get out of falsehood. Darkness of any type cannot remove darkness. Positive approach is necessary to remove the negative rubbish's which has occupied us fully. We're engrossed in the name of knowledge experience, science, all these things. The ego, that ego of the child of this rubbish. That ego must be dissolved. Ego must be murdered by the agents of that plane.

Hṛdaye karo sadvanatha [?] Bhaktivinoda Ṭhākura says in the course of *Hari-Nāma*, *hṛdaya karo sadvanatha*. The wholesale destruction of this figure, this body, both gross and subtle, new awakening will come from within.

Devotee: The position of *sādhu*, a man, if a *sādhu*...

Śrīla Śrīdhara Mahārāja: *Sādhu*, imitation *sādhu* won't do, *sādhu*, there is also real symptom of *sādhu*, that is also in the scriptures who is *sādhu*. A Vaiṣṇava, Kṛṣṇa conscious person is *sādhu*. Not this Brahman conscious, not this Virajā conscious, not Śiva conscious, Kālī conscious, so many. *Sādhus* are of different types. But Kṛṣṇa conscious there all comprehensive absolute beauty, that is necessary to cure us fully from this diseased stage. Not only out of disease, to

become out of disease does not mean that I have got good health. *Nirmat-sarāṇāṁ satāṁ*, in *Bhāgavatam* [1.1.2] in the beginning it is mentioned, only liberated and not holding the highest position. Prasavena mukhari sambhiri asta [?] But the attainment of the positive thing. Only passport won't do. Visa is necessary. Positive, entrance into positive land is necessary, not to get out of the present land.

Devotee: Can a *sādhu* who is on the level of faith, in the *śāstra*, and just on that level, can he deliver a fallen soul to the level of faith? If he's only on the level of faith in the *śāstra*...

Śrīla Śrīdhara Mahārāja: In the land of faith also there is gradation, the boarder faith and the deeper country faith, there is also difference.

[upajiyā bāḍe latā] 'brahmāṇḍa' bhedi' yāya / 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā*, 19.153-4]

The creeper of devotion will grow and will gradually climb on these, passes. Will pass through Virajā - the Buddhists liberation land. Then Brahmāloka - the Śaṅkarite liberation stage. Then Vaikuṇṭha - the Rāmānuja *sampradāya*. And then Kṛṣṇaloka - Goloka, as Vṛṣabhānu, as Mahāprabhu recommended from *Bhāgavatam*. The Reality the Beautiful, not reality the power. After crossing the reality of power, then the Reality the Beautiful.

Devotee: So as one travels from one level of realisation to another, one may go from one Guru to another?

Śrīla Śrīdhara Mahārāja: Yes. Sometimes it is necessary. If a child may have fortunately a post graduate professor to begin from ABC, by fortune a child may have as a good scholar to begin his study. Otherwise he may have a less qualified teacher, and again crossing that another higher qualified teacher. In this way gradually he may have to go. But if by fortune one meets the saint of the highest type, then one Guru will do.

So the Lord says, "It is My function. Through those Gurus, the Guru of less quality, the higher quality, My delivering potency is there common."

You try to see the common thread within the Guru. Guru in this dress, another in another dress, another dress. But the common thread of devotion is to be traced there. That is chance coincidence, a question of *sukṛti*, what he gathered previously accordingly. *Yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

According to our *śraddhā*, our faith, we flock to a person, flock round a person according to our classification of faith. There is in faith also, the perfect faith and adulterated faith there may be. In the beginning to have the highest form of faith it is very rarely found. So it is said,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

"I have come to draw you up. You try to find that finest thread in the teacher. That will help you. Everywhere I'm there. I'm there, I'm trying to meet you and to take you up, and this consciousness will help you there. *Ācāryaṁ māṁ vijānīyān*."

And there is also these various types that are *vartma-pradarśaka*, giving information of a true Guru. Then *śāstra* also there. Then *śīkṣa* Guru of so many types, different *dīkṣa* Guru, in this way. The fact is to be considered not the form, but the spirit, that is all important. Spirit within, that is to be judged. That is all important. You had Guru in Christianity but you have left. Then some or so many Gurus have their own family Gurus, they've left and come to Mahāprabhu as we did. We had our previous Guru in the *śakti* culture, *śakti upāsanā*, left that. *Gītā*, *Bhāgavata* has taken me towards this direction, leaving aside that worship of the goddess, Kālī. Ideal, ideal called me this side, the appreciation of the highest idea of Mahāprabhu. When Mahāprabhu began His preaching so many were converted. How? They left their previous religious conception and came to Him. Captured by the beauty of His proposal, they came. So Swāmī Mahārāja also preached amongst different sections. They had some sort of conviction, spiritual, but leaving aside have come to hear the advice of Swāmī Mahārāja. Why? For the ideal, for the ideal he preached. Form, everyone already had their forms. So,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhāgavad-gītā*, 18.66]

Wherever there is truth our business is with that. And you'll be able to understand the comparative characteristics of the conception of truth. Your inner heart will respond, *hṛdaye nābhya nujñāto* [*Manu- Saṁitā*, 2.1] *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā,* 17.3]. According to our *śraddhā*, faith, we flock to a particular direction. *Śraddhā* in *Gītā* is divided into three, *tamasic*, *rajasic*, *sattvic*, and then *nirguṇa*, the fourth. The definition of the *tamasic śraddhā*, *rajasic śraddhā*, *sattvic śraddhā*, and then *nirguṇa śraddhā*, it is there.

So we must not be afraid of the jungle. We must find out the path. We *have* to find out the path. Necessity is the mother of invention. At every step I may be faced with differ, whether I shall go this side or that side, or that side or that side. At every step judgement is necessary, clear and infallible judgement is necessary. Who'll guide? At every step, every second, guidance necessary. Our mind is always thinking, so many alternatives, alternative proposals are coming, every second to our mind. And we're to decide and dismiss one, so many, and accept one. We must not be afraid of that. In food, in drink, everywhere, in going, everywhere, alternative proposals are there. *Ke*?

Devotee: _____ [?]

Devotee: The angle is full of love.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari.

Bhāgava: When I first met you I was asking some questions, you were giving some answers, and in one statement you made it kind of disturbed my mind, attracted my mind and to understand as you said,

"When the higher taste comes you'll loose all your taste for this world."

And the way you said it was not academic. There was definite realisation in the tone of your voice.

Śrīla Śrīdhara Mahārāja: Eh? I can't follow.

Bhāgava: When we were conversing one day...

Śrīla Śrīdhara Mahārāja: Oh, not today? Another day?

Bhāgava: No. Some time back. You said something that attracted my mind, and it's been there for weeks, almost two months now. You said, "When the higher taste descends to you, you will loose your whole taste for this material world." And you said it with great conviction and realisation. And I wanted to ask you when that realisation descended into your heart? Because I know when you spoke that it was realised, not faith, but realisation.

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha Mādhava: He's saying, you told him some time ago. When you receive the higher taste, that higher taste descends on you, you will loose all attraction for these lower things, lower taste. So this statement of yours was spoken with such realisation, Bhāgava prabhu was deeply impressed by that.

Śrīla Śrīdhara Mahārāja: Now? What of that?

Vidagdha Mādhava: So he's asking, when, if possible, when was that time that you received that realisation, that enlightenment?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Parama [?]: Ha, ha, ha, ha.

Bhāgava: There was so much conviction.

Śrīla Śrīdhara Mahārāja: Why she's smiling? Eh? You want to take the sweetmeat into your mouth. 'You give the sweetmeat into my mouth and I shall taste.' The question is like that. Ha, ha.

Bhāgava: It is a desperate question.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha, ha, ha. It is the result of many past experiences transcendental, *sukṛti*. We are to enquire into the underground, how the creeper begins to grow, the devotional creeper, the underground. Then we're told that, *sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ. Ādau śraddhā*.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ]

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya-Purāṇa*]

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

On the surface the first trace about devotion divine, that is *śraddhā*, faith. And how that faith comes? Duty, *sukṛti*, that unconsciously we're utilised for the purpose of that plane. And that is accumulated to certain quantity, weight, and produces that faith. We're told like that. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. Acquired by various births previously, drop by drop, or part by part. That is accumulated to a certain degree and produces faith. Faith from the experienced world completely withdrawn.

"Where am I? This is unsafe." He can see the unsafe dangerous position where he's taking his stand. "I want some real ground on which to stand. Otherwise I can't pacify my mind where I'm standing."

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Drop by drop. Constant dropping wears the stone. With that way it comes accumulated and suddenly breaks this plane where we're standing. On the plane below our leg is found unsubstantial. "I'm in infinite. No position to stand over where I am now. Undone, I'm undone, I'm unsafe, I'm lost." And earnest search for some plane to take some stand over. That sort of hankering comes like a mad man. "Where to take my position? The whole thing is wavering uncertain. All taken away. Every moment is eaten by death."

Such things come. And eager to take his stand on some real plane, and he finds that this body, this is also like that. A dangerous cage, full of so many diseases. And this is not myself proper, it is an encasement, this body. The figure is within, the soul. Not even the mind, mind is also full of experience drawn from this false world. The material by which the mind has been constructed that is all drawn from this mortal world, so not to be trusted. So something, some plane, some reality to be searched within, over the mind. This body and mind rejected, they're all false players. So where is the reality, where to spend, and who am I proper? That is adjustment within. Then the soul has to come out, and the soul's plane is to be found out, that eagerness, eagerness. Necessity is the mother of invention.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Follow a little? No? Hare Kṛṣṇa. Gaura Hari. Nitāi.

Devotee: So it may come, one small statement may change a whole man's life because of previous *sukṛti*?

Śrīla Śrīdhara Mahārāja: By previous *sukṛti*, it is gathered from the association, chance association of the divine agents. *Bhakti* is the cause of *bhakti*. *Bhakti* is causeless. Nothing can contribute devotion. Only devotion can give devotion. It is the causeless ultimate substance, nothing can produce it, *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, which can only be obtained from those who have it for *bhakti* alone can cause *bhakti*. Thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."] [*Śrīmad-Bhāgavatam*, 11.3.31]

Ahaitukī and *apratihatā*, and nothing can resist its force also, *apratihatā*. *Ahaitukī*, causeless, *apratihatā*, irresistible. That is the nature of the most fundamental plane, that is love. Does not care for anything, for attraction, for its activity. Its attraction is absolute. The attraction of beauty is absolute, none can oppose, even power also hated. But beauty and love cannot be eliminated, universal demand.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol!
_____ [?]

Vidagdha Mādhava: Guru Mahārāja, I have one short question. One devotee wrote asking about Śrī Jīva Goswāmī has mentioned he saw the author of *Bhakti-rasāmṛta-sindhu*, Śrī Rūpa Goswāmī, himself always had the *dhatry* garland around his neck. So the question is, it is also said the *dhatry* garland, Śrī Rūpa Goswāmī wrote he wore one garland, Rūpa Goswāmī, it's quoted from some book, but I don't know exactly...

Śrīla Śrīdhara Mahārāja: Where is it? I want to see that reference. Nitāi. Nitāi. Nitāi. So today I stop here.

...

Important things have been repeated in many places in *Bhāgavatam*. Repetition is necessary of salient points. Eh? What is this?

Devotee: It's the microphone.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. In *Gīta* also, repetition so many times. "That don't enter into duality, loss and gain, insult and honour, sweet and bitter. Don't allow yourself to enter into that duality." A hundred times it is mentioned in *Bhāgavad-gītā*. That is the key point for getting out of this world. Capturing from both sides, from desirable and undesirable, both is capturing. So both desirable and undesirable give up, to make yourself free from the positive and negative, both sides, not only one side. The advice from both sides, from spirit and from this side, no compromise is necessary. In this way both friend and foe all equal here, unnecessary, both friend and foe. Then you can get out of this snare of this body. This is repeatedly warned in this way. Friend and foe both equal, both false, both false in this world, both friend and foe false.

And in the third plane the friend that is the devotee divine, invite them. They're your friends, neither foe nor friend in this material sense. Sometimes they turn as doctor, pushes his knife into the abscess. Cinvanti manum bhasangam mukti [?] By his harsh and strong words he cuts asunder the attachment of the mind towards material things. Very sternly he cuts it, like doctor, operating the abscess he pushes the knife inside the body. Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]

Vidagdha Mādhava: We're trying to catch every drop Guru Mahārāja.

...

And you were describing the inspiration that comes to move the hand of one Kṛṣṇa Dāsa Kavirāja, or anyone who is truly inspired to write transcendental literature. So I have one question came to my mind. That if one is moved purely by the higher plane to write inspirational literature, can there be defect?

Śrīla Śrīdhara Mahārāja: According to the dedication stage, stage of dedication.

Vidagdha Mādhava: Can there be any defects in those writings?

Śrīla Śrīdhara Mahārāja: That cannot be taken under any law. That is sweet will. Generally, every movement from that plane, that comes, originating from the central will, to satisfy Him, the whole *svarūpa- śakti*...

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Śrīla Śrīdhara Mahārāja: The inner potency, of the higher potency, of Goloka, Vaikuṇṭha. They catch inspiration from there. They're utilised for the purpose of the centre there. That means that Yoga-Māyā, or *svarūpa-śakti* means that. The inspiration from there. And here, inspiration

from different stages of enjoying spirit. And there, devotion, and there is also sections, Vaikuṇṭha, Goloka, and different *rasa*, inspiration, and they do accordingly.

Inspiration, that vibration from the centre. And here vibration from innumerable local centres of local interest. And there Nārāyaṇa centre, Rāma centre, Kṛṣṇa centre. But all meaning towards the main with some consonance with the main centre. There are also different centres of interests, different interests, *vātsalya*, *sākhya*, and others specific, but all meaning for the satisfaction of the Absolute. Here also different centres, but almost all meant for local interest. All vibration, different vibrations coming into clash for different interests. On the whole all of separate enjoyment of these things here, up to Satyaloka.

Then in Virajā, Brahmaloka, no traceable vibration originating there. Again from Śivaloka, some serving vibration originates there, of different stages, but all centre carrying interest. So here in this mundane plane also if they come from higher region they're always connecting with the centre. And some here escape, getting escape from local interest, they may realise such a position that they may be used as agent of that world, sometimes. May be used as agent, connected from there and may be utilised as agent. Though not always cent per cent converted into that, but they're utilised according to their liking. As much as inclined towards that interest, they're utilised by the higher officers.

Vidagdha Mādhava: So one might be inspired from the higher plane to describe Kṛṣṇa consciousness according to time and place?

Śrīla Śrīdhara Mahārāja: Maybe, maybe, if he's so qualified, so reliable, so pure, that he can catch and transmit. He may be selected as agent, to reveal the truth of that land.

Vidagdha Mādhava: But it is a rare thing.

Śrīla Śrīdhara Mahārāja: Rare, of course.

Vidagdha Mādhava: Is it possible that someone who is not pure...

Śrīla Śrīdhara Mahārāja: It is possible. When Mahāprabhu was in Purī He utilised one of His devotees, Nṛsiṁhānanda, as a mediator. Nṛsiṁhānanda he lost his senses and being inspired by Mahāprabhu he used to talk here about Him. It is mentioned in the *Caitanya-caritāmṛta*. *Nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā*.

sarva-loka uddhārite gaura-avatāra, / nistārera hetu tāra trividha prakāra
sākṣāt-darśana, āra yogya-bhakta-jīve, / 'āveśa' karaye kāhāṅ, kāhāṅ 'āvirbhāve'
sākṣāt-darśane' prāya saba nistārilā, / nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā
pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva' / 'loka nistāriba', - ei īśvara-svabhāva

["In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmāloka down to Pātālaloka. He caused their deliverance in three ways.] [The Lord delivered the fallen souls in some places by meeting them

directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.] [Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsiṁhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterises the Supreme Personality of Godhead."] [*C-caritāmṛta, Antya-līlā,* 2. 3-6]

He's in Purī and Nṛsiṁhānanda here [Navadwīpa]. Nṛsiṁhānanda got inspiration like hypnotism from afar. Hypnotist can hypnotise only within the circle of his senses. But from far off also one can inspire, hypnotise, can use as medium. It is mentioned that Mahāprabhu did in Nakula Brahmacārī, who told, "Mahāprabhu is doing this, He'll be coming very soon." All these and many things foretold, and that was true and verified.

It is possible, it is mentally. Physically now it is possible by radio, by telephone connection, so many things are being made possible materially. But before it was done mentally. Mental psychic powers were more developed previously by the *yogīs*, devotees, and not these physical things. Now physically it's being done by scientific knowledge, and generally it is easy for people to believe. But it was psychic in previous days so ordinary people could not know how it is being done. We also think it is impossible. But now physically possible, by phone you are talking with America, with London. What is this? It is also miracle. And mental plane was previously used for such purpose. They got such development. Even the *yogīs*, not even devotees, or in the case of God, but the *yogīs* also could develop such psychic power as to conduct things in this way.

Haniman [?] has also recognised in his book that. "We hear that Indian *yogīs* they can cure diseases from distant place. It is possible I believe because a magnetic force is necessary to cure the disease." It is the opinion of Haniman. "A magnetic force is created and that removes the disease. So I believe that the *yogīs* previously as is said, the Indian *yogīs* could cure the disease by mental force and it is possible." Haniman told.

All the big Indian fights they all prove, say, and, that many wonderful things could have been done only by improving psychic power. Even so that they had communication with the demigods, they would come here and they also could go there, but only mentally. And that was a scientific transaction, though subtle, reliable transaction, not imagination.

Vidagdha Mādhava: There is a great interest in the west in this parapsychology, this subtle...

Śrīla Śrīdhara Mahārāja: Yes. Some eight or ten years back, eight Russians came here to enquire amongst the Indian *yogīs*, "That how we can understand, we can read things that are far off, in the Moon, or in the Sun, or in the Mars, or in Jupiter?"

Came here to enquire, that the ancient *yogīs* in India could do, and that is very quick. The mental speed, speed of a mind is considered to be the most rapid, most quick, so even more than electric movement, the light. So Russians came to enquire if such *yogīs* are available, for material purpose.

They told: "We have come for material purpose. We have sent a rocket there towards Jupiter. And whether by mental speculation, mental energy it is possible to catch that, to get information from there which will be more quick than the velocity of light."

Velocity of light, velocity of electricity, electron or something, then quicker. Only mind can be quicker than that. And no other material thing can be quicker than the velocity of light, only mind can be quicker. And it had recognition in India, *manogati*. [The velocity of light is 186,000 miles per second] Mind can hear in a second you may remember your American abode, how far, in a second you can remember. Mind can go there, so mind is the quickest conveyance, medium.

So eight Russian persons came here some ten years back or so. "We have come with some material object if we can utilise the speed of the mind in the case of scientific researches." But they told that, "We failed, we could not do, we could not meet such men, now, here."

Once I was delivering lecture in _____ [?] in the assembly of the advocates.

They put a question to me. "What is this? That few years ago also we had connection with the gods, demigods, in Satyaloka, and now we have already detached. No god comes here, Devarṣi Nārada and others, so many gods they do not come here, or we cannot go there, disconnected. Only few years before, in the age of *Mahābhārata* also, freely the gods used to come here and Arjuna and others used to go there in the heaven. What is the reason?" That question came to me.

I told, the psychic power was very much improved at that time. Just as in dream or just as in, planched [?] you know? The departed soul they are drawn and we can have some talk with some departed soul in the planchet [?] - seance. Just as this is medium through a man or through a machine it is possible this sort of power was very much developed scientifically at that time, now we have lost that.

And I gave some instance, that suppose now the scientific civilisation has created much wonders, the aeroplane, the buses, the rockets. But if by some atomic war, what is that for which the whole world is afraid, that nuclear war, everything is damaged, the whole civilisation, atom bomb or hydrogen bomb. If such war breaks out and the whole civilisation finished, and then some books may be scattered here and there and they will find that before there was aeroplane, there was bus, all these things. The crippled persons they will be saved after this atomic war, they won't be able to understand.

"What is this written in the scripture? This is all false thing." Atomic war it destroyed the present civilisation. And in the books there will be much mention about those things, this aeroplane, this, this, and that, so many, passing. After the war the crippled persons that will remain they won't believe. "What is this here written? It is all false, all imagination." They will say, "All imagination, the scientific improvements all imagination." Nothing remained actually, no aeroplane, no rockets, no this or that, they will think 'this is all bogus.'

Now also it is such. That extensive culture of the mental power is no more. So we're deviated from that position. We can't see that Devarṣi Nārada is coming. If Devarṣi Nārada comes here he'll come in astral body. But my mind is not sufficiently developed to trace that here Devarṣi has come. I won't be able to trace. He won't come with physical body, his astral body. And if he comes here I won't be able to trace him. But if my mind had been sufficiently developed then I could see, "Oh Devarṣi has come." The impression would come to my mind, here Devarṣi comes, here Vyāsadeva comes, here Mahāprabhu, Nityānanda Prabhu has come here. My mind's eye, my minds, that impression in my mind would say it to me that here someone has come. But that

side is blocked now. Rather with microscope I can see one insect is here, one virus is here, I can see through microscope. This is the age now.

Vidagdha Mādhava: Many years ago when Swāmī Mahārāja came to the west, one devotee arranged for a program. But when it came time for that program there was hardly anyone there, hardly any people came. So the devotee he apologised to our Swāmī Mahārāja. "I'm sorry Prabhupāda no one has come to the engagement." And our Swāmī Mahārāja said: "Well, Nārada Muni came and Lord Brahmā he came."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. "Yes, many come I see, I feel, but you can't see." Just as when Śukadeva delivered *Bhāgavatam*, his Guru Vyāsadeva, Nārada, Atri, Vasiṣṭha, all came there, the Gurus also came. So Swāmī Mahārāja went to the west with so much earnestness to preach the doctrine of love divine. His Gurudevas they went there to see how he's dealing in the way. It is not impossible.

[nāhaṁ tisthāmi vaikuṇṭhe yoginām hṛdayeṣu vā]
mad bhaktāḥ yatra gāyanti tatra tiṣṭhāmī nārada

["My dear Nārada, I do not dwell in Vaikuṇṭha, or in the hearts of the *yogīs*, but wherever My devotees sing My glories."] [*Padma-Purāṇa*] & [Within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

By revealed law we can conceive. "Wherever My devotees sing, I cannot but be present there." The Lord Himself says. "*Nāhaṁ vasāmi vaikuṇṭhe*. I do not live in the transcendental plane. *Yoginām hṛdayeṣu vā*. Nor in the heart of a *yogī*. *Mad bhaktāḥ yatra gāyanti*. But wherever My devotees are singing with most earnest heart. *Tatra tiṣṭhāmi*. I present Myself there. I take My seat and hear their hearty song. Their singing and chanting carries Me. From the heart of the *yogī*, and even from the throne of My Vaikuṇṭha. I run towards where the *yogīs* they're chanting, where the devotees are chanting with much hearty devotion about Me. That attracts Me most." Nārāyaṇa says Himself.

So the higher devotees of Nārāyaṇa, along with Him, they come and to attend the assembly. It is not hyperbolic.

Vidagdha Mādhava: Can that be developed as Kali-yuga is now, or is it finished?

Śrīla Śrīdhara Mahārāja: That is possible, but devotees do not like to waste their time in those affairs. They have no time to loose. *Jñāna prayāsa*. *Yoga*, this is the system of *yoga*. They do not care for that. Their concentration is towards service.

There is a story that a devotee is very busily engaged in the service of Gurudeva, and he's very deeply absorbed. He has attained the satisfaction of the Lord Himself, and He has come in

disguise. "You, devotee, I'm satisfied with your services, you come, I shall take you to Vaikuṇṭha." The Lord says.

The devotee says, "No, no. I have no time. My Guru Mahārāja has given, entrusted me with this service. I shall have to attend that. I've no time to go to Vaikuṇṭha with You."

Do you follow? Such attention towards the service. Even the call to Vaikuṇṭha he's not finding time to attend.

"I am concentrated. This is my duty I've been given by my Gurudeva. I have no time to spare to go to Vaikuṇṭha to fulfil my curiosity."

Ha, ha. What is Vaikuṇṭha? No time, such sort of attention, this exclusive attention is necessary, is laudable for the devotee.

If to some faithful, dutiful, servant, the master says, "No, no, you have laboured a long time, now you are tired, you come and take food."

"No, no, my master, I have no time. I must finish this, then I'll go and take food."

It is not impossible. A faithful worker he may reply to his master's call that, "Stop the work and come and take some rest."

"No, no. I have no time to take rest now. I shall finish this then I shall go and take rest."

This is the responsibility of serving.

...

...concentrate in such a way, in the service. Kṛṣṇa and Yaśodā, she's boiling milk for Kṛṣṇa. And Kṛṣṇa that Gopāla, the boy Kṛṣṇa is engaged to suck the breast of Yaśodā. And on the other side the milk is being boiled in a cauldron nearby, and the milk is overflowing and going down in the fire. And Yaśodā threw Gopāla from her lap and went to take care of the milk that is flowing away from the cauldron. This is like that. It is so extreme example that that is meant for Kṛṣṇa and though Kṛṣṇa is dissatisfied, when Kṛṣṇa is snatched away from His breast He is dissatisfied. Still, the attention of the materials for the service of Kṛṣṇa, that must be saved. They care so much. Apparently it may seem that Yaśodā is committing error. The Kṛṣṇa direct satisfaction continuing. He's sucking the breast and Yaśodā forcibly threw Him away and went to protect the milk, which in future may be utilised or not utilised. But the tendency towards the things of Kṛṣṇa's service.

"Everything meant for Kṛṣṇa. The whole thing is meant for Kṛṣṇa. So I must take care of everything, preserve everything. For the time being Kṛṣṇa may be a little dissatisfied. What does it matter?"

That is the tendency. A very fine, very subtle thing to detect and understand. But what is the underlying tendency, that emotion? That everything belongs to Kṛṣṇa. At the cost of the present, future must be kept up. At present we may suffer but we must still store for our future. This sort of tendency is in the interest of Kṛṣṇa, to be appreciated.

So service, *jñāna śūnya bhakti*. No curiosity. "I don't want to be a big juggler, or a *yogī*, or *jñānī*, or a big person." A humble servant of the *gopīs*, half educated, half jungle life, that satisfies Kṛṣṇa most. That point, that humble point, not very grand, grandeur. That may be adored in Vaikuṇṭha, but that is ignored in Vṛndāvana *līlā*. Simple, simple, plain, ordinary. Neither high nor low, golden mean is there. The degree of meanness, that is also infinite. The

degree of nobleness, that also is infinite. Grandness also infinite. The middle point we may say, the golden mean. There the love, love is there, does not want to see more future, only the present, concentrated present, love. It may risk whole future. Past may not care at all. But act, act in the living present. That grandness, reverence, that is not very suitable for love. The plain life, that is the highest position of the transactions of love. We're to think like that. Grandeur disturbs us in our transaction with true love.

Vidagdha Mādhava: In the west, Swāmī Mahārāja has given us Deity worship in a grand way.

Śrīla Śrīdhara Mahārāja: That is *arcana*. *Arcana* that is specially meant for Vaikuṇṭha, not in Goloka, *arcana*. In Rāmānuja *sampradāya* the *arcana* holds the important position. But in Gauḍīya *sampradāya*, *sevā*, service, *bhajana*. Also in Vṛndāvana and other grand, many positions in a grand style it is seen, the worship, but that is only after realisation possible. *Arcana* has been recorded as of lower strata.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

Arcana and *bhajana*, difference, *arcana*, Deity. That is *arcana* means a trial.

Before the actual fight, that mock fight. When the planes or the navy they show some posing of fighting, what is that? What is the name of that? They're showing as if they're fighting. The show of fighting, what is that? Something like mock fight, that is a show.

So *arcana* is like that. The previous, with the dolls to acquire some habit and to practice something. As a child they play with the dolls as if after with the dolls as if after marriage they are playing. In this way. That mock playing, or something what you say.

So *arcana* something like that. As a preparation to the real service we're engaging ourselves in similar things. In the external plane, with the external senses, we're making attempts for some service. But there I'm also not fully grown, and whom the worshipping is going I do not see there fully, a mere appearance. I'm not a pure cent per cent servant, and the Deity before me I can't feel that really He Himself is sitting and taking my services. But approximate, dealing with some approximate trial so that after we can come in real connection it will be helpful for me. I'm making some practices, that *arcana*. So it is *kaniṣṭha adhikāra*.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

It is material conception. The higher conception one will leave *arcana* and go to serve a devotee. In the heart of the devotee, higher expression of the Lord, than the expression of the Lord in the Deity. The more real in the heart of a devotee, the presence of the Lord is more real,

more in conscious form. And there in some material form to me. And there in the heart of a devotee the same Lord existing, but that is of higher form, very conscious. In conscious form He's present in the heart of a devotee, the devotees after that feeling, that sentiment, that is of conscious matter. But what we find in the Deity here we find those that cannot understand without in terms of sense experience, Bhagavān the Lord has come, has taken the form of a Deity towards them. Those that do not understand anything but which is not in the experience of their, within the bounds of their sense experience, the eye, the hand, the nose, the ear, He comes down to the lowest section as a Deity. But who can catch His spiritual existence, for them it will be more beneficial to serve a devotee than the Deity.

There was one incident mentioned in *Bhāgavatam* (eighth canto). Once, you might have heard the story of Gajaraja (Gajendra). There was a king in the Southern India, he himself was engaged in worshipping his own family Deity. At that time Mahāṛṣi Agastya, Agastya Ṛṣi, a devotee, he came to his palace as a guest. The information was given by a man, servant, to the king who was engaged in the worship. But the king he showed some attitude that he can't see. He heard that Agastya had come, a great devotee. But he did not care to answer in any way that he has got the information. He showed that he's deeply engaged in the worship, he did not hear. After finishing his worship he came and then he enquired, and then made arrangements for his refreshments, of the Ṛṣi. But because when the Vaiṣṇava guest came he attempted a posing that he can't see, he's deeply engaged in the worshipping, he committed offence against Agastya Ṛṣi, Vaiṣṇava offence. And for that, in the next life he got the birth of an elephant. And then there was a long fight between that elephant and a crocodile. And when the elephant was too much tired, he can't fight, he took the Name of Kṛṣṇa. "Lord save me." And that temperament came because he was a devotee, that king he came to take the form of this elephant, he was a devotee internally. So that Gajaraja, that king of the elephants when he could not save himself from the attack of that crocodile he chanted loudly, "Kṛṣṇa."

There is a Bengali saying: Braja rajay pukari krsna rakha apta jivana hari [?]
"Now I am going to be finished, oh my Lord protect me."
Krsna ke pukari mathurase godare cari ke dhari goaka hari mari ka mari udhari [?]

But the birth of the elephant came to that human king only for the offence that he disregarded the devotee guest with the plea of his engagement...

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Śrīla Śrīdhara Mahārāja: ...but he heard that the devotee has come, but he posed in such a way that he could not hear. Because he thought that, 'If I go there I shall commit offence here. By disregarding my worship of Deity, I shall go to take care of a man.' He took Vaiṣṇava as man, and the Śrī Mūrti as God Himself. There was his fault, and offence came. So it is the dictation of the *śāstra* that if we're engaged in the service of the Deity in the temple, and if we hear some devotee, Guru, Vaiṣṇava, has come, of higher order, then we shall take permission of the Deities

and go and attend the devotee. And then again I shall come and finish my worship. I must make some arrangement. There, because this is not man, but there is also the expression of the Lord there. So he's to be given regard. Not as a man, but as a devotee. That means that God's existence is within the heart is clear. Is more important than within His order that within the Deity also He is, by will, by His direction He's there.

And at the same time it's His direction that, "I live in the temple of the heart of My devotee. And that is more clear, more useful, and more real, so you have to respect that first. My appearance in the heart of the devotion, that is more real, both My order, but here you'll find."

When I came first in the Maṭh, Gauḍīya Maṭh, I saw that in a hired house, the Deity of Mahāprabhu was installed in a room on the roadside, on the first floor, ground floor. And I also saw that the Guru Mahārāja, he in the first floor, in a room he was living.

I asked a devotee, "That this Mahāprabhu, made by wood, or earth, or what is that?"

He rebuked me like anything. "What do you say? Mahāprabhu He Himself is here. Not by earth or wood or by marble, no. He Himself is here." He told me.

"All right He Himself is here. But why your Gurudeva who is considered to be the greatest devotee, he's not by the side of Mahāprabhu, who Himself is here?" That was my question. "If Mahāprabhu Himself had been present here then the greatest devotee must have to be seen on His side. But he's on the first floor, and He's, the Deity on the ground floor, and near the road, and he's in a safe position, what is the reason?"

Then he told me, "That here is also Mahāprabhu, in his heart there is also Mahāprabhu, he's not without Mahāprabhu. He's always engaged in showing his devotion towards Mahāprabhu who is residing within his heart. And that is higher expression." He told.

I could not understand so much, but still I thought that, "Yes, there must be something, some reality in this argument, in his statement. And afterwards I came to know, that here also Mahāprabhu in devotee's heart, and the Deities there also Mahāprabhu, that this is higher expression than the expression in the Deity.

Para, *vyūha*, *vaibhava*, *antaryāmī*, *arcana* - In this way, in five gradations that original Deity expresses Himself in this world.

[Rāmānujācārya has classified the expression of the Supreme Entity in five forms. *Para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*. *Para*, the central conception of the highest entity. *Vyūha*, His extended self in different functions, in different figures. *Vaibhava*, His appearance in this mundane plane as *Avatāras* like Matsya, Kūrma, and Varāha. *Antaryāmī*, His presence in every heart and every soul, every conscious unit. And *arcana*, His appearance in the plane of our physical perception as the Deity]

Vidagdha Mādhava: In five expressions?

Śrīla Śrīdhara Mahārāja: Yes. *Para*, the others in the original position. *Vyūha*, extended self on all sides to manage the Vaikuṇṭha affairs. *Vaibhava*, who comes down to this world, Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, etc. Who comes down to this material world to do some help to the fallen souls. *Antaryāmī*, another expression is in the heart, the Paramātmā. Every soul on

his side the Supersoul, Paramātmā. And then *arca*, the fifth is *arca*, that is, He comes to our level of sense thinking to attract my energy and attention towards that finest plane, from this gross plane, He has come down to me. These five expressions of the Supreme is specially mentioned in Rāmānuja philosophy. *Para*, *vyūha*, *vaibhava*, *antaryāmī*, and *arcana*.

Vidagdha Mādhava: Pastimes we read in *Caitanya-caritāmṛta* and *Bhāgavatam* of devotees having direct experience of the Lord through Śrī Mūrti speaking, Sākṣi Gopāla...

Śrīla Śrīdhara Mahārāja: Yes. Sākṣi Gopāla, Rādhāramaṇa, then this Śrī Kūrma. It is also possible. He can assert everywhere. If He likes He can assert Himself everywhere, in the way, according to His sweet will. He's everywhere. Even He came breaking the pillar to Prahlāda as Nṛsiṁgha, not Vigraha. And it is easy to come as Vigraha as a whole, it is easy thing. Even He can come from an atom. He can come out and assert with full force. He can do anything.

Vidagdha Mādhava: But something is greater to be learned in the association of a devotee than with Śrī Mūrti because the devotee is devotionally better.

Śrīla Śrīdhara Mahārāja: Yes of course. That is passive, and here it is active. And in book also it is passive but more living than Śrī Mūrti. The book, the *śāstra*, that will give me more than the Śrī Mūrti. And the *sādhu* will give more than what the book, the scripture can give. It is in general, but to a devotee, everything may be of fullest conception, especially when He wills.

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

Even a jungle can give you conception of Vṛndāvana and Kṛṣṇa. Everywhere you may find. By His will we can do anything and everything with a devotee. That is separate thing. Otherwise this is under regulation, this regular, ordinary sanction is this, but by special will he can do anything and everything.

Ordinance, ordinary laws of the country, and then in the emergent law some ordinance may be proclaimed. Everything belongs to the state during the war. No personal property. Sweet will. His autocracy is above all. General law is there, for general public, general people, students, according to gradation, step by step. But special characteristic is reserved to be utilised anywhere and everywhere.

Vidagdha Mādhava: I read in Swāmī Mahārāja's *Bhagavad-gītā* that prescribed duties can be material, according to the psycho, physical condition of the *jīva*, or the conditioned soul, he can

have prescribed duties. But then the spiritual master he may give spiritual duties, spiritual instructions. So there seems to be some distinction...

Śrīla Śrīdhara Mahārāja: Prescribed, that is in the *śāstra* for the general?

Vidagdha Mādhava: Yes. But we're not working on that...

Śrīla Śrīdhara Mahārāja: Suppose in the medical book, there is some general instruction, for the patients for the disease. But a specialist, a doctor, he may compare there and he may give something more special, collecting from the general laws to a particular patient. That there are so many medicines recommended for this, but this particular medicine will be much helpful to you. The doctor, the specialist, he may select. And for in the *śāstra* the general direction of the public, and a special arrangement may particularly by a doctor who knows the patient very completely, that may be the thing.

Vidagdha Mādhava: And a question about, in reading some purports of Swāmī Mahārāja, it appeared that one should not take *sannyāsa* unless he's sufficiently purified, unless he's free from some *anarthas*. That it would be wrong to prematurely take this position. Is that correct?

Śrīla Śrīdhara Mahārāja: Yes. It is also general and particular. Ha, ha. When Napoleon came back from Moscow, the greater portion of his army was finished. Then he passed a conscription when he reached his country, France. "Anyone of this age must join the army." And the less qualified army led by an expert general, they could do havoc. Then what do you say?

Vidagdha Mādhava: I'm wondering if *sannyāsa*...

Śrīla Śrīdhara Mahārāja: Ah, *sannyāsa*. So when under the guidance of a good general, this ordinary soldier may be raised to a higher position for the necessity. He'll get the benefit of the grand guidance. So no risk no gain. It is generally, it is said in *Bhagavad-gītā*, *sva dharme nidhanaṁ śreyaḥ, para-dharmo*.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Don't risk where you are. According to your capacity you do the needful. Don't be much ambitious." But at the same time, *sarva-dharmān parityajya,* [*Bhagavad-gītā*, 18.66] The clarion call. "Give up everything. Come to Me." The constitutional method and the revolutionary method. You may lose, but if you gain you will gain very much. With this risk you will march.

Tasyaiva hetoḥ prayateta kovido, in *Bhāgavatam*. And *sarva-dharmān parityajya* in *Bhagavad-gītā*. Revolutionary method.

"If you are courageous enough, you want to risk enough, come, take revolutionary, shortly you will attain, get the success. And in the ordinary way it will take long, long, time to reach the goal."

Something like this, in *śāstra* it is admitted. So ordinarily when not such a strong spiritual guardian, you don't take so much risk, as to take *sannyāsa*. But if under the guidance you get some great personage, you leave everything, take courage and join him. And in a very small time you will gather such merit that if you fall afterwards, it may not harm you much. In the meantime what you have acquired that is enough for lives together. Do you follow? Something like that. If you get the chance of a higher guidance, a higher market of the war market only two years you will be a priest, a merchant priest? But in ordinary market don't risk so much. In this way, the guidance, the Guru. As you get, you may risk. And if you also find inspiration from within, to jump, you can't control it, you will jump. A leg may be broken but still you won't care, you will march. That is the,

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

That ten *śloka* that Devaśi Nārada gave to Vedavyāsa. "Just concentrate on these, the meaning of these ten *ślokas*, and go on writing *Bhāgavatam*. This is the ten outlines I'm giving to you."

There is one *śloka* is this. From time immemorial you are moving in a vicious circle, going up, down, action, reaction, action, reaction. But any time you get some chance, you jump out of that vicious circle. Not describing that stale and eternal path, try to jump, come out. And if you get some harm, does not matter, because here in the vicious eternal circle, you have no chance to come out. So by coming out forcibly you lose something, that is also desirable. Because what you gain by that, that is very, very, rare. That cannot be acquired in this ordinary cyclic order. So for the service of the Lord, if you take risk from the *varnāśrama dharma* - the *sannyāsa*, *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*. If you take immature *sannyāsa*, renunciation, you may lose your character. But if you can get some chance for serving under a pure devotee for the time being, constant service for the time being, you will acquire so much of that valuable thing at that time, that that will help you in your future life extraordinarily. Do you follow?

Vidagdha Mādhava: Yes. I follow.

Śrīla Śrīdhara Mahārāja: That is the purport.

Devotee: Thank you Mahārāja. Thank you very much. It's wonderful.

Śrīla Śrīdhara Mahārāja: Ha, ha. It is mentioned there. Tata kavarjuna udha musyakin [?]

What loss you incur there? And what is the development going high and next minute to come down, again going up, and next minute to come down? So the high and low have no peculiar position. But you try to jump out and of you incur some loss, for the time being, but for the good cause, you must risk otherwise you won't be able to come out of that vicious circle. So try for that.

So, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja.* [*Bhagavad-gītā*,18.66] "Come to My refuge, My shelter. *Ahaṁ tvāṁ sarva-pāpebhyo*. If any injury occurs there, I am here, I am to compensate."

The assurance is there. So for the good cause otherwise if we are helpless, no hope, no prospect, nothing of the kind. So simply to get the name and fame of the roll of *sannyāsa*, that: "I am a leader of society, I have taken *sannyāsa*, Ācārya." For all these low reasons don't take risk, don't venture. But for the real cause you must take risk. No risk no gain. That method will be welcome.

Just as an instance Bhaktivinoda Ṭhākura, he recommended what you told, that not very easily you should give up this *gṛhastha* life, householder's life. This is more safe, though speed is not very quick but safe position.

But our Guru Mahārāja, he gave a general call. "Come and try to serve under me, you'll be more gainer." So he did not give much stress on the householder. "Take risk, come. I'm conducting a general march towards Mahāprabhu's throne. Come and join me and you will be paid honourably."

Devotee: I was going to say that I've also read in Swāmī Mahārāja's *Bhagavad-gītā* that a *sannyāsa* who's not pure in heart is simply a botheration to society.

Śrīla Śrīdhara Mahārāja: *Sannyāsa* is of three kinds. One being fully prepared. But how to be prepared? What way? So three kinds, *vaidic*, *dīkṣa* also, but the lowest if we get the chance of a good guide, then if at heart I can accept the very destination, then I can take risk. But if I have not a clear conception of the destination I need not take risk. Clear conception, but I'm not fit, but by the help of my friends and my guide, I shall try to make the - some loan like thing. That those defects, to compensate those defects, by the power of the guide and the company. That is necessary. In the eternal path I may receive some injury, does not matter. Still I must attend, I must be sincere. If I'm sincere, sincerity is always reckoned the highest place. If I'm sincere in my destination, that I want that, I'm not satisfied with anything but that, then I should take risk. Then I shall get such a chance.

yata kalar badra madhur ramashya kinko vaptva bara raja tvam sad atmata [?]

In the ordinary life also we may find you must take risk. That inner urge will come that I must take risk, the chance has come to me, you cannot but take risk. But the favourable circumstances surrounded by the friends and guided by the good guardian, they should take risk. The injury that may come due to my ineligibility that will be amply compensated, whatever, small thing I shall acquire in this short time. He's there.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

But still there will be some who cannot, who is insincere, if by imitating others, he may take such, he will be loser. The imitationist will be loser. The sincere aspirer, he may be rewarded. And the imitation won't help us. Imitation. Without having the necessary quality, if only by ambition I want to copy another self, for fame and name, that is another thing, that is bad. But sincere hankering, inner urge, that must be encouraged.

Na hi kalyāṇa-kṛt kaścid durgatiṁ tāta gacchati. Because He's everywhere and He's supporting the good. He has got a promise, that, "I'll always back the sincere and those that have got good object in life, I'll always back them."

But that must be taken sincerely, that is all important, the attempt must be sincere.

Devotee: Mahārāja, this also applies to *Hari-Nāma* and also to *dīkṣa* initiation?

Śrīla Śrīdhara Mahārāja: Yes, always. Imitation is not laudable. Sincere hankering, that should be encouraged. And what defect is there, that can be minimised and compensated shortly. But sincere hankering must be there, and imitation is bad. The *sahajiyā* section, they're imitationists. In a short time you want to climb the peak of the mountain. Wholesale engagement, *sannyāsa* means wholesale engagement in the service, that means *sannyāsa*. And also in the ordinary sense *gṛhastha* and *sannyāsī* exclusively devoted and partly devoted, in this sense. But there is, it is possible that a *gṛhastha* may devote cent per cent, where as a *sannyāsī* may not devote a small per cent, it is also possible. Because there are so many *pārṣada* devotees, the eternal devotees they also come here as *gṛhastha bhakta* sometimes. But they're not to be reckoned within this circle. This is about the devotee, *sādhaka*, that are within, in the process of realisation, not fully realised soul. Fully realised soul, they may come as *sannyāsī*, or *gṛhastha*, or in any section, they're all right cent per cent, no question about them. But for those that are in the

process of realisation, the question about them. The sincere should be encouraged and the imitationist should be rejected, discouraged.

...

To oppose the truth, truth comes to embrace us with greater speed and greater earnestness. He's so by nature. Only we're bared because of our free choice in the other way. Otherwise that is our birthright in one sense. *Svarūpe sabāra haya, golokete sthiti*. Our innermost right is there, but we're foreigner in our own home. Now I stop.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: There must be ear of that type which can catch that nectar, sweetness from the sound. Which is sweet to one that may be bitter to another. According to the taste. Rūpa Goswāmī says,

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

"When our inner tongue is influenced by ignorance, the Name of the Lord tastes very bitter. But that Name is the medicine to remove that defect in our inner tongue." He says that, "If there is attack of bile in the body, then tongue is affected, then sweet things taste bitter. But the sugar candy, or some sweetmeat, that is medicine to me, that bitterness. And when the bitterness will be, the disease of the tongue will be removed, what was experienced previously as bitter, that will taste gradually sweet, sweeter, sweetest." In this way. So Kṛṣṇa *Nāma* is like that. To the ignorant it is very bitter, repulsive. But that is *the* medicine to remove that ignorance, and then gradually it will come. With His slowly glorious sweetness, that will charm the whole existence.

Vidagdha Mādhava: One ISKCON devotee once told our Swāmī Mahārāja that, "You are like a cow giving transcendental milk, but actually like a *surabhi* cow because you're never running out, always giving."

We feel like that with Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. - ...actually some emblem may excite us about Infinite, and we ignore that finite thing, and we are caught by the Infinite, we'll be excited there from.

Vana dekhi' bhrama haya – ei 'vṛndāvana', [*Caitanya-caritāmṛta, Madhya-līlā*, 17.55] Looking to a jungle at once the Vṛndāvana comes in His memory and He's captured by the whole, whole heart captured.

A brisky boy will give one the memory of Kṛṣṇa Himself. So many things in the world.

When we're in lower position, even the real portrait of Kṛṣṇa and other things, devotees, that may rouse some hatred within us. Ha ha. 'This is only doll, the idol worshippers, they're causing so much, creating nuisance in the country.' In this way.

But if one has got a real eye within, he will see not only the Deity outside, *sākṣāda govindam*. His mind will be carried to Vṛndāvana, so many *līlā*. A slight connection will rouse the whole thing. Kṛṣṇa *līlā*. His *Dhāma*. Anything.

There is a saying that one devotee saw a vulture in the sky and began to chant, "How sweet, how sweet, how sweet, the vulture." Why? The vulture reminded him about the burial ground, the cremation ground, where so many bodies are left. From vulture, mind goes to the cremation ground, and from cremation ground, "Oh there are so many cows. And that skin of this cow is utilised in the *mṛdaṅga*. And when that *mṛdaṅga* is played on with the chanting of Kṛṣṇa *Nāma*, how sweet that is." So immediately from vulture the mind coming through that cremation ground to the *mṛdaṅga*, then to the chanting of the devotees, and as if the sound is entering into his ear and he's, "How sweet, how sweet."

In this way, the connection may come to a proper heart. Slight connection may rouse ocean of joy. On the other hand a real thing may come, Kṛṣṇa Himself may come in his front.

"Oh you!" Duryodhana says. "Śiśupāla, you are at the root of all the mischief here."

Ha ha. So seer, looker on, the credit to Him. If no eye, then beautiful things are useless. But if eye is there, can see sweetness from ordinary things, things which is abused generally. Take good from everything. Can take good everywhere. See good everywhere, *paramahaṁsa* - *paramahaṁsa* devotee.

sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti / sarvatra haya nija iṣṭa-deva-sphūrti

["The *uttama-adhikārī*, sees the moving and non-moving entities, *sthāvara-jaṅgama*, but never sees their outward form. One sees one's *iṣṭa*, one's most beloved Deity, Kṛṣṇa, everywhere, *sarvatra haya nija iṣṭa-deva-sphūrti*. This is a completely Kṛṣṇa conscious person."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.274]

Outwardly he's seeing this matter and living body, outwardly. But he sees in connection of Kṛṣṇa. Standpoint comes from within, and he's overjoyed by that feeling.

Mahāprabhu when He first approached to Purī, Jagannātha, six or ten miles from distant He saw the summit of the temple, and began to cry, and dance, and sing, like anything. Only few miles took long time for Him to come, He can't make any progress. Sometimes falling flat, prostrated, *praṇāma*, *daṇḍavat*, sometimes dancing, sometimes chanting, fainting, in this way, only few miles became a long distance. Such, the feeling may be weak.

The eye is necessary. *Divya darśana*, *dīkṣa*. *Dīkṣa* means to acquire such eye, inner eye, *divya jñāna*. The second eye *upanayam*, another eye from within, *upanayam*, another eye. By sacred

thread ceremony, it is meant to be imparted, another eye, to see things around. That is the eye of judgement, the theistic eye. Try to see with the eye, your friend. Your friend with infinite affection for you. Don't be afraid of anything. Get the eye to see that you're surrounded by a friendly circle. The depth of the vision of the eye, that is appreciated.

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Śrīla Śrīdhara Mahārāja: *Kuryāt pāpasya saṅkṣayam*. *Pāpa* means previous prejudice which opposes us to read the deeper truth in the background, that is *pāpa*, the prejudice. *Pāpasya saṅkṣayam*, the prejudices should be removed.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Those that have got a real knowledge about reality, they say that *dīkṣā* means such. To really read the inner meaning, inner movement, inner tendency, passing through the cover of things. What is the environment, what is the inevitable, irresistible, inevitable, that must happen, none can oppose. What is that? That is friendly, that is affectionate to us, to be able to read that. The ultimate power is friendly to us. Only local interests are clashing one another. Individual interests, provincial, local, they're clashing with one another.

But the Absolute interest, if we can connect with, then we shall see, if our interest may be included in the Absolute interest, if it is possible for us, then we shall see everything is happy, everything is good. From the universal calculation there is also my representation, but from the universal calculation, not from misunderstood individual calculation of interest. That is what is necessary. And the Absolute Good Autocrat is Kṛṣṇa. Sweetest. Which is above law. That is the most beautiful. Ha ha. No rhyme no reason. Ha ha. Even no room for justice, so sweet. The plane is so sweet that no question of justice can enter there. How can you think that? Autocrat, autocracy, the highest autocracy of the Absolute Good has no room for justice to enter in its realm. Autocracy, but autocracy of great, that autocracy is highest good, highest good is autocrat. It is not necessary for Him to think for any inconsideration, it is above that. His will is perfect. "Let there be light." There was light. "Let there be water." There was water. His will is all right. The Autocrat whose will is all right then no question of any justice. Wrong or right, everything is right, highest right. Separation, union, this embracing, and if kicking, bruising, and everything is sweet.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."] [*Śikṣāṣṭakam*, 8]

The inner taste gives the assurance, whatever outer treatment you get, whatever cruelty may be seen at present to you, but He is *the* well-wisher, the centre of all good. So when consciousness comes to that high Kṛṣṇa consciousness they never want any separation from that, however treatment may come, apparently. *Mat-prāna-nāthas tu.* "He's my only Lord. So cruelly treating over me, still He's my only Lord, so sweet. *Mat-prāna-nāthas tu sa eva*, None else, He's the only Lord of my whole existence, none else. Though apparently I feel that I'm most harshly treated by Him. So sweet."

Can never think any alternative, of being separated from that sweetest centre, it is so sweet. His punishment is also sweet. What of union and embracing, welcoming, punishment to the extreme, that is also sweet. That consciousness grows in ones mind, awakens in ones heart, so sweet. No possibility, there cannot be any hope of our good to any other place. This is *the* place, *the* sweetest. He may behave with me in any way, but that does not matter. I cannot budge an inch, the slightest, I cannot withdraw from His connection. So sweet, so good, so well-wisher, affectionate, all these considerations. The Absolute is such to all of us.

Mahāprabhu told that in His last *śloka* of eight *śloka* He has given, eight poems, last poem says like that. "He's punishing. Yes, punish more, more, punish. Punishment also from Your hand is very sweet. Heart is contented. He's My guardian. Whole faith in Him, eternal faith in Him. You're My only shelter, none else. Nowhere have I got My safe shelter but under Your holy feet."

Such consciousness. But we shall pray for the day when our heart will rise up to that standard. What Mahāprabhu wanted to teach us. That this sort of exclusive reliance you must cultivate within you for the highest centre, your guardian. No complaint, no complaint. All possible complaints must be eliminated when we like to approach Him. That is the way to approach.

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

All responsibility of evil future with you. There everything is all right. With this consciousness you must begin your journey. The whole responsibility of ones success, or evil effects, all responsibility is with you, not with Him in any way. Then in no time you will reach the plane. If you want to reach the plane, then you are to adjust in this way. You are to take within you this thought that that is all good, all blissful. And where I am this is all evil, all nasty. This sort of attitude will bring success for you very shortly.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

If you stand face to face, address Him, take His Name. Take His Name, Name means surrender to His feet, by taking the sound. But your attitude, to be fruitful, your journey to be fruitful, the attitude must be such. *Tṛṇād api sunīcena*. No complaint against anybody. All complaint against his own previous life. And with pure and open heart you are to approach there. The shortest period will take you there. Those that live there, they're of such good temperament people, they do not know to complain against anybody. They're seeing the environment as good as anything. And they're very cautious that they may not create any dirt there. "It is a pure realm, sphere, and I must not create any dirt here." Very anxious they will be, all purity. This temperament is allowed to enter such plane, where everything is good.

What about Bhāgava prabhu?

Vidagdha Mādhava: No news.

Devotee: Mahārāja. I was wondering since I'm just getting over sickness, I experienced several weeks ago when I had very high fever, I seemed to be battling with my faith in the Lord. Wondering why am I suffering in such a gross way? I seemed to be delirious. How does one maintain that faith, that everything that is coming to us is for our good?

Śrīla Śrīdhara Mahārāja: My previous acquisition. *Mamāpi durdaivam īdṛśam ihājani nānurāgaḥ*.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣṭakam*, 2]

Everything is helpful, eagerly awaiting to help me. But my fate is such that the least demand what is necessary for that, wanting in me. Complete surrender. In this way, a smallest ticket I shall purchase, no money. Not ticket of high order, but the most ordinary ticket I shall purchase, then I can enter the drama or the playing ground, but no money. This is something like this.

tuyā dayā aichena parama udārā, [atiśaya manda nātha bhāga hāmārā]

[Śrī Caitanya Mahāprabhu says: "Whatever may be lacking is on my part. There is no defect on Your side."] [*Sermons of the Guardian of Devotion*, 2, p 15]

"Your grace knows no bounds. *Atiśaya manda nātha bhāga hāmārā*. But My fate is the worst thing."

When we shall come to such consciousness we'll be in the relativity of that thing. Otherwise sincerely, one cannot say or feel like this. "I have something. I am someone." That is *ahaṅkāra*, ego, and only when ego finally dissolved, then these statements will come from within. "I have nothing. I'm the worst. And You are the most benevolent, and this is my hope, my Lord." That is the capital. What you think to be the capital, that all negative. A real capital that, "I'm liquidator, I have nothing, I have nothing, everything belongs to You, and I also belong to You my Lord, at the same time. Everything belongs to You, and not without myself, the most wretched person. I have nothing, no quality, nothing of the type, good. But I belong to You, I'm Yours." To approach the Infinite, this should be the attitude of the finite, completely merging. So self abnegation, *mukti*, not only liberation from the mania, from the imaginary pride, but to dive deep into this idea. "I'm Yours. Everything belongs to You, and myself also. I have nothing. You can do anything and everything with me. I'm a slave. If You kill me no charge against You. You have got that Lordship over me. You Lord it over. I hold such position in relation to You."

mārobi rākhobi yo icchā tohārā, nitya-dāsa prati tuwā adhikārā

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs of Bhaktivinoda Ṭhākura*, p 13]

"You have every right to do away with me. What thousands like me, they're dissipated, no harm to Your pastimes area." This should be the attitude of the most faithful, suicide squadron of the general. They reach the most subtle type of existence thereby, which is undestroyable, so fine, undestroyable, destructible, cannot be destroyed. Such fine ego, or representation of the finite in relation to the Infinite.

With the dissolution, with creation, so many gross things develop. At the time of dissolution gross things are dissolved, gradually. From gross to subtle, then subtle to more subtle, more subtle, then the highest subtle thing, that remain eternal. Which cannot be traced to have any positive characteristic, that is eternal. Out of negative the positive will begin to come from other side. Yogamāyā, another structure where every unit is of such type. No possession, no individual possession there.

And Lord said, "Yes, I'm *bhakta-parārdhīno*. I'm subordinate to all these, My servants. They've purchased My heart. I cannot stay without them. By their serving attitude they've purchased Me in such a way like I can't stand without these friends. They're so dedicated intensely to Me, I can't sustain Myself without them."

[ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

In this way there the world is found. That is another thing. Not a matter of right, but the matter, the right of dedication, that develops in other way. Dedication has the greatest force but that is wholly of another type which we cannot be able to think in this plane. This negative light. *Mahābhāva-dui eka rūpa*. [*Caitanya- caritāmṛta, Madhya-līlā,* 8.282] The whole ecstatic Absolute feels helpless, before such negative force as a whole. The defeat of the Lord to His servitors. Kṛṣṇa.

Jayadeva Goswāmī, a great devotee poet, he was writing a book in Sanskrit, the Kṛṣṇa *līlā*, inspired by Him. Then he came in one place where Rādhā-Kṛṣṇa, They in Their secret union, so many sentiments, feelings, come and going. Kṛṣṇa, He's trying His best to pacify Rādhārāṇī in His favour. So eager, that He's about to say that: "I want Your holy feet. I want to serve Your holy feet, please extend it to Me."

Jayadeva could not write it, it came in his pen, before his pen, but he shuddered. "How can I say that Kṛṣṇa the highest God, He'll pray for the holy feet of Rādhārāṇī to serve, I can't." He stopped there and went to take bath in the Ganges.

In the meantime Kṛṣṇa Himself has come with the, in the figure of Jayadeva himself. And she, Padma, Jayadeva's wife, who was a great devotee, she saw that today, a little quickly, her husband has come. Still she managed everything for his food, etc.

Then after taking his food, Kṛṣṇa told, Lord in the form of Jayadeva, "Padma bring Me that book, I was writing that book, producing a copy, give it to Me." And she gave. And there He wrote, *dehi pada-pallavam udāram* [*Gītā Govinda*, 10.7] 'Be generous to extend Your holy feet to Me for service.' Then after doing that I'm going to take rest. You take your food." Now, He went to take rest in the bed, in the room.

Now real Jayadeva appeared. Padma was taking *prasādam*. Jayadeva wondered, "What is this Padma, you're taking *prasādam*?"

Padma looked puzzled on her face, "What is it my master, lord, you're coming now, what is this? You already came and took *prasādam*, and I'm taking the remains, now you come?"

"What do you say Padma? I'm coming just now."

"No, no, no. You came, you took food. You also asked for that book you are writing, manuscript, and I gave it to you. You did something and then you went to take rest on the bed."

"Let me see the bed. Nothing, no one on the bed."

"Then I have committed _____ [?]"

"What is the matter? Padma, give the manuscript to me." And there he wondered to find what he hesitated to write there, that is written. "Oh Padma, you are the most fortunate lady. The Lord

Himself came and took *prasādam* and you are taking the remains." Jayadeva also went and began to snatch that *prasādam*. "You are so fortunate. Kṛṣṇa Himself came and took food from your hand, and you are taking. Let me have that. You are so fortunate you could see Him. But I can't, I couldn't."

So Kṛṣṇa is purchased by such devotees. That is also for our encouragement. The wholesale self abnegation for Him, what value fetches thereby. Surrender. Surrender has got it's positive value, but very, very subtle. It's very difficult to detect that, but still it is, and it is the highest force.

Ahaṁ bhakta-parārdhīno, hy asvatantra. "As if I'm *parārdhīno*, subordinate, as if I'm subordinate. *Bhakta-parārdhīno*. I'm under the direction of My devotees. I'm not free, as if I've sold My freedom to My devotees like that. Willingly, I've willingly given up My freedom to My devotees. My position is such. Really I'm free, but as if willingly I've sold My freedom to My devotees by the money, by the price of devotion in self surrender."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Who will come to hear this mad talk?

kahibāra kathā nahe, kahile keha nā bujhaye,
[aiche citra caitanyera raṅga sei se bujhite pāre,
caitanyera kṛpā yāṅre, haya tāṅra dāsānudāsa-saṅga]

["Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.83]

Not to be spoken in a normal assembly. Only the mad camp, they may discuss all these things. But who will come to rely on these things, topics? *Kahibāra kathā nahe, kahile keha nā bujhaye*. But those that have got some taste about these things, they can't leave it. They'll leave anything else, the kingdom, the leadership, name, fame, money, everything. But these sort of subtle discussions and the inter change of these such thoughts they can't avoid. Very tasteful.

...

_____ [?] is dangerous, but dedication is safe, and pain. And aggression is dangerous and killing, reactionary. And highest form of dedication, how, of what type, and how to be attained? That is the problem.
And Mahāprabhu, and the Vaiṣṇava's, Guru's, They have come to us our relief. "Come this way, this side."

These are very subtle points. With whole attention try to advance. Perhaps a point you will get. One drop is enough. And a drop of your gain will assert, you will see that here is Infinite. The part of Infinite is Infinite, it is such. No number of finite can make Infinite. But Infinite is the original thing and every part of Infinite is Infinite. Gaura Haribol. Gaura Haribol. Gaura Haribol. So how much can we take, we can receive? How much thirst we have got? The ocean is there. How much thirst I may have in my tiny body.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Ha ha. I've got a habit that in the midst of discussion sometimes I cry, Nitāi Gaura, Nitāi Gaura. Even that gentleman Acyutānanda, he mentioned in his article in *Back to Godhead* that when discussing with him, in the middle sometimes say, Gaura Nityānanda, or say Nitāi, Nitāi. He mentioned in that article, in the first, beginning. Acyutānanda told that by January he'll come this side, here. But again some news came, for want of money he won't be able to come, someone told. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Vidagdha Mādhava: Sometimes you say, "No risk no gain." So there is evidently risk when one moves forward.

Śrīla Śrīdhara Mahārāja: No risk no gain, relative to this plane of life. Where we are, here, especially *Bhagavad-gītā* has recommended for us, "Don't try for any gain, nor for loss, because everything is false. Gain also false, loss also false. Don't be very particular about any loss or gain here in this plane. And then your arrangement will come in a proper place, and there is gain and loss. Not committing offence, going on with dedicating service, that is gain."

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Both loss and gain equal, all false. Then we come to such a position as to get entrance into higher plane and there is loss and gain, again. And offence is loss, and service is gain there, progress is there, *sādhana*. Loss and gain we shall ignore only in the plane of falsehood, this *māyā*, the miscalculation, this local calculation, individual calculation of good and bad here.

But the attitude should be only the service, not any personal loss and gain and thereby we shall thrive. "However He may deal with me I shall be constantly adherent to the dedication of myself for His service." That should be the permanent beacon light of our life. Loss and gain in terms of His mercy, His affection.

Very particular, not by show. Service, dedication means such, dedication means ignores loss and gain for personal interest, and dedicate solely for Him for whom the dedication is necessary. One pointed.

...

The disciple that is very much faithful, showing faith towards Jayatīrtha Mahārāja as Guru, Guru may do anything and everything. I want to put one question to them. His Guru, whether he's putting such faith in his own Guru, Swāmī Mahārāja? Did Swāmī Mahārāja use this LSD, this intoxication? He does not follow his Guru Mahārāja in toto. How can he demand that his disciples will follow him unconditionally? Does he surrender to his Guru unconditionally? His Guru did. He, previously that gentleman was in connection with intoxication, this Jayatīrtha, and leaving that he had to come and join Swāmī Mahārāja. That hippy company of intoxication. Jayatirtha published a book also in favour of intoxication. From that society he came away to join Swāmī Mahārāja and he had to leave intoxication. Now again he's taking intoxication and he's asking his disciples to follow him unconditionally. What right has he got to ask the disciples to surrender to him unconditionally? Did he himself do so?

Devotee: He likes having followers.

Śrīla Śrīdhara Mahārāja: He has invented something. Sometimes like a madman, stark mad, saying: "I am Mahāprabhu, I am Nityānanda, I am Jesus, I am Mohammed, I am Kṛṣṇa, everything I am." All the brain finished. After the brain is extremely damaged, then such words may come through our mind. "I am Mahāprabhu, I am Nityānanda, I am Kṛṣṇa, I am this, I am that, I am everything." What is this? Irrelevant talks.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] like to receive a good push. Hmm?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] But the treatment will be accordingly.

...

...everything cannot be...

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Śrīla Śrīdhara Mahārāja: ...the most eliminative *anurāga*. Love does not mean that whim. Love does not mean whim. The purest thing most eliminative. Even *viddhi bhakti* is eliminated. Only love and beauty. Nothing else. Which is tasteful to the Autocrat. Not under law. The Autocrat to be satisfied. Such thing, such is the standard of what is called love divine. Who does not, Autocrat means does not care for anything. He's to be satisfied. So how much attention and absorption towards that is necessary? All eliminative, all exclusive.

Devotee: Mahārāja, you said love and duty. [Guru Mahārāja actually said love and beauty].

Śrīla Śrīdhara Mahārāja: Loving?

Devotee: Love and duty.

Śrīla Śrīdhara Mahārāja: Duty's far below devotee. In consideration of duty there is, in conception of duty there is room for law. 'I'm duty bound.' Four tendencies excites us to our action. First is fear. In the lower creation they work only for fear, the animals and others, fear, *bhaya*. Then next higher section they work for hope, expectation, prospect. In the first step only out of fear one works, and the next higher step he works out of prospect. 'If I do then I shall get something.' The third is duty, sense of duty, third. And fourth is *anurāga*. No question of duty is also there. 'Duty, yes, I have got some understanding, some obligation. If I do not do I'll be blamed like this or that.' The third stage actuated by the motive of discharging duty. And the fourth - no consciousness of duty even. Duty even, it is only through love. 'Cannot but do this. I cannot but do. I'm helpless.' That is *anurāga*, the fourth stage which excites us to any action. The fourth and purest, *anurāga*. 'I can't but do this.' That is *anurāga*. And the sense of duty next lower. And then prospect for which we do. And the last by fear - 'We had to, had to do.' Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura has given this light in *Caitanya-śikṣāmṛta* perhaps. *Bhaya*, *asa* [?] *pasa buddhi* [?] *anurāga* [?], four stages of action, movement. _____ [?] Cannot but do this, that is their position. They can't withdraw, can't, helpless. Heart is wholesale captured by Kṛṣṇa. The attraction of Kṛṣṇa has captured their heart wholesale. No way out. Hare Kṛṣṇa. God's grace is of such charming nature, and such intense, that no way out but to serve Him. So sweet. Not by, neither by fear, nor by hope, nor by duty, sense of duty, but helpless. Cannot do without that. Can't do. Serve and feel satisfaction. The monopoly. No marketing possible there. No one, no capitalist can enter and open shop there. Ha, ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitai.

Lakṣmī Devī she herself wanted to participate, but that was impossible for her even. How the market, tight market. Lakṣmī Devī could not. All swallowed by Kṛṣṇa conception, Kṛṣṇa conciousness. Only one thing in the market. Kṛṣṇa conciousness ruling everything there. Everything controlled by Kṛṣṇa conciousness. The harmony, not only harmony by patch up work, but natural and most intense harmony existing there. Not a patch up work, laboured harmony. Living harmony.

Brahmā, Śiva, they're bewildered. "We had never such previous experience."

Ha, ha, ha. Not only they attract the service, but the servitors they feel they cannot continue their life, they can't live without that service. That is their food, and their dress, everything, is that.

Mahāprabhu how He says. "My friends, show Me Kṛṣṇa. Otherwise I can't live, I cant stand. I can't stay, maintain My existence without seeing, what I saw like lightning I saw, without further seeing that I cant tolerate the separation. Save Me by showing where is He. Where is He what I saw? That beauty like lightning touched My heart and then withdrew Himself. I can't stand." And He says, "The unit of measurement, in a second how many times one can die to earn that fortune? That is the unit of measurement. To get a seconds perception I'm ready to die one *crores* of times. By that unit it is to be measured."

rādhā-mukunda-pada-sambhava-gharmmabindu-, nirmmañcanopakaraṇe kṛta-deha-lakṣyām

[Rūpa Goswāmī says when Lalitā Devī finds a drop of perspiration at the feet of Śrī Śrī Rādhā-Govinda, she furiously engages herself to remove it. "How has it come there? We are circumambulating Them to see that not the least pain can enter this domain to trouble Them. But how without our notice has this perspiration appeared? Perspiration, perspiration!"] [*Lalitāṣṭakam*, 1]

Lalitā Devī says, Rūpa Goswāmī says, "Lalitā Devī's attraction towards Rādhā-Kṛṣṇa is of what type? That if any drop of sweat is found on the foot of Rādhārāṇī or Kṛṣṇa, she wants to efface that sweat drop by *lākhs* of her life."

Either wants to get at once one *lākh* of body, or busily engaged to remove the drop of sweat from the foot of Rādhā-Govinda. *Kṛta-deha-lakṣyām*. Or she's ready to sacrifice one by one, one *lākh* of bodies to remove a drop of sweat on the foot. That sort of unit is the measurement of how much love one feels for the Person. The object of Kṛṣṇa consciousness means, this type.

Gaura Hari, Gaura Hari, Gaura Hari. Mahāprabhu says, "My heart bursts without having a second view of that wonderful thing which I had experience with a little before. I can't stay."

Beauty and sweetness being so much cruel, oxymoron, opposite. Generally that shouldn't be cruel, but so cruel that once seen and then if I do not get that I shall have to die. How cruel the beauty may be? What power will do? They can neglect thousands of the shots of cannons, atom bombs, neglect. Atom bomb has no effect in them. That is all in the physical plane. They do not care at all for that. That is in the other plane.
_____ [?] A new body emerges from within and wants to cut off all the connection with this body of physical senses that can lead me to some other direction than Kṛṣṇa consciousness. To bid goodbye to this body with all the senses which draw toward external appearance, apparent world.

tuṇḍe tāṇḍavinī ratiṁ vitanute [tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth."]

[*Vidagdha-Mādhava*, 1.15]

What one tongue will do? Enumerable tongues necessary to chant the Name of Kṛṣṇa. What one tongue will do? What only two ears will do? *Crores* of ears necessary to hear the Name, sweet Name of Kṛṣṇa. These are the feelings of the devotees. "You creator you do not know right creation, proper creation. Only two eyes you have given. Who'll have the chance to have a *darśana* of Kṛṣṇa, the face of Kṛṣṇa? Only two eyes you have given, and again you have given cover on those two eyes, cover. You don't know how to create." This is their inner feeling. Waves from inside comes of such nature, who comes in connection really with Vṛndāvana proper. *Vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ*.

varhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām
randhrān venoradhara-sudhayā purayan gopavṛndair
vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

Oh! How sweet personality. Kṛṣṇa is approaching Vṛndāvana step by step. Śukadeva, he says, "He's walking in the Vṛndāvana step by step. Taking one foot again puts. The earth of Vṛndāvana feeling with the touch of His divine feet, *sva-pada-ramanaṁ*. The Vṛndāvana earth is feeling the charming sensation of the union with Kṛṣṇa, with the divine touch in the dust. *Ratesuka* [?] The whole, the sweet fulfilment of the sense pleasure, by the touch of the Feet of Kṛṣṇa. Charming, charm. *Vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ*. And from the birds, insects, everything is singing in His praise. And the friends also accompany."

And Brahmā comes and falls at the feet. "I could not understand You my Master, My Lord. I was acquainted with my father, Nārāyaṇa. I'm somewhat acquainted with Him, His ways. But You

are independent of His nature. It was difficult for me to understand. Now I feel that You are above my father. Your capital is just on the superior position to that of my father, Nārāyaṇa in Vaikuṇṭha. I feel that now."

Nārāyaṇam tam nava bhuja narayanam Taj yavi satyam natam eva nayam [?]

Bhāgavatam. _____ [?] Nārāyaṇa. "Not Nārāyaṇa but even the source of Nārāyaṇa ___ [?] Svayaṁ- Bhagavān, You are. I ascertain. Otherwise, I have somewhat, according to His sweet, my Fathers ways, Nārāyaṇa. But Your are completely of other nature. I could not understand You. Please forgive me my Lord, my ignorance. I could not think. I thought You were within my jurisdiction. *Brahmāṇḍa* is my jurisdiction and You are here. And what are Your ways? Mysterious. As if You do not care for anyone. Even not myself, or anyone. You are going on in Your own way. It's a mystic thing, so I had to come and test You. Some say that You have got some mysterious powers, supernatural. I came to test. And I really tried, but I find that I'm lost in my attempt. I tried my best to test You. Took away the cowboys and the calves. They are there already. But now within Your *līlā* it is continuing as ever. A part removed by me, and I find that the removed part is already there. But no harm here, it is all full. I can't conceive how it is possible. How infinite Your potencies. A part removed but that can't be known. So, though a cowboy eating with the cowboys in the same plate and with the rod, the whip, and with some ordinary bamboo flute. You are moving with some forest flowers and this and that, You are moving. But You are such and such beyond our apprehension. Who are You? Please forgive me for my impertinence that I came to test You."

Simplicity. Plainness. That has caused grandeur, judiciousness. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

Mahāprabhu's method of argument was very simple and straight and comprehensive. That Kṛṣṇa is superior to Nārāyaṇa, and to prove this He just took Lakṣmī Devī as an instance.

The Gopāla Bhaṭṭa's father in Śrī Raṅgam, to him He put. "Just take the case of Lakṣmī Devī. What is in Nārāyaṇa, Lakṣmī Devī has got everything. Everything is known to her, but she's not satisfied, she's running after *rasa līlā* of Kṛṣṇa.

On the other hand, the *gopīs* that have association with Kṛṣṇa, they do not aspire after any connection with Nārāyaṇa. If the chance to have a meeting with Nārāyaṇa, "Oh my Lord, You bless me that we can have our affinity towards Kṛṣṇa." Not for Nārāyaṇa.

But Lakṣmī Devī's running to take participation in the *rasa līlā* of Kṛṣṇa. What is that? And more wonderful that Lakṣmī Devī could not participate.

Again more wonderful Śruti and Daṇḍakaranya Ṛṣis they could have entrance, but Lakṣmī Devī did not. And for that purpose she had to undergo penances for long time. But still she was not considered fit to enter into *rasa līlā*. What is this?"

And also in Benares He told to the *māyāvādī sannyāsīs*, "Take the case of the goddess of Ganges. Her position is on the head of Śiva. Gaṅgā, on the head of Śiva. But Ganges comes from the foot of Nārāyaṇa. Then who is superior? The feet washing which is originating from the feet of Nārāyaṇa, Śiva takes her on his head. So Śiva and Nārāyaṇa, who is superior here? You consider. Why should you bother Me? You consider for yourself."

Hare Kṛṣṇa. Ha, ha, ha. Common sense. To the *māyāvādīs* He told.

I went to Badrinārāyaṇa once, and there was an arrangement of explaining *Bhāgavatam* there, in Badrinārāyaṇa temple. So many educated men in the audience. One advocate of Bombay, a Gujarati gentleman, he was present there. I began to explain, and told Mahāprabhu in His argument with the *māyāvādīns* told, discarding Śaṅkara philosophy.

He told that, "Śaṅkara has partially accepted what is given in *Upaniṣad* or *Veda*, not wholesale." That is the contention of Mahāprabhu. Mahāprabhu wanted to accept the whole, *Śruti* as a whole, not part.

In this way, *sarvaṁ khalv idaṁ brahma*. "Everything which we see is Brahman." Śaṅkara took only Brahman and left _____ [?] everything. Then if there is not everything, why the necessity arises to say, to give such statement, that all these things are Brahman. Which is Brahman? Whatever we experience, we see, everything is Brahman. Śaṅkara says only Brahman is existent, and this is all false. How can he say? If this is false then why so much trouble is necessary for Śaṅkara to preach that this is not?

It is there, *sarvaṁ khalv idaṁ*, both. So plurality and unity, both to be admitted. Everything is existing, but there is unity, oneness in them and harmony. That should be, the whole. The whole as a whole. The Vedic sayings wholesale must be accepted, not partly. Śaṅkara is only taking partial.

Then, *neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11] This variegatedness, no, oneness. Śaṅkara says no variety, no plurality, only one. But if there is only one, what is the necessity of saying so? That no *nāna*, no variagatedness. Variegatedness is there, variety, plurality is there. So why is necessary that no variety to say. There is unity within. All these things are united internally.

That gentleman, that advocate, appreciated this very much. "Yes, what you say, this is strong common sense. We can't discard it."

...

Devotee: A few weeks ago you told me of one story of Akbar being a brahmin in a previous life. The emperor Akbar. The Mogul Muslim emperor Akbar.

Śrīla Śrīdhara Mahārāja: Yes, there is a story that Akbar was a brahmin. There was a well in Allahabad. Kamacoop [?] There was one well. If anyone jumped in that well and committed suicide with any prayer, that prayer was fulfilled, used to be fulfilled. So that brahmin could not tolerate his poverty. He jumped in the well praying that, "I may be a king." And then the brahmin got a birth of a Mohammedan, and he was Akbar. There is a saying in that way. And Akbar was concious of his previous life, so when he attained majority and got control of the kingdom, he closed that well, finished.

Devotee: That well is not there any more Mahārāja?

Śrīla Śrīdhara Mahārāja: No. Kamacoop [?] is not there.

There is another, another Akhaya ____ [?] There is one banyan tree in that Allahabad fort. Only some fifty years back also one big trunk of that tree was shown that this is Akhaya _____ [?] Perhaps that is also finished. Under that banyan tree it is mentioned that even Rāmacandra passed through that tree. And Kṛṣṇa also, Dvāpara-yuga, He also used in His pastimes that tree. It is mentioned. A saying, not found in any *Purāṇa* which is very authentic in the society, not there, but it was something.

Even in Braja *līlā* we find Rādhārāṇī She's saying Her aspiration.

Kamana sadhana muri gaurami sadhiva morire sadha [?] "I shall kill Myself jumping in that well."

With this prayer, apani haiva sri nanda-nandana tomare kaiva radha [?]

Ha, ha. With this object, this prayer, "That I shall be Śrī Nanda-nandana, You, and You will be - You will take My position. Then You will feel, My Lord, how, in what hopeless position I'm passing My time. You can't, You don't know, in how adverse circumstances I'm living. You have captured My whole heart. My every atom of My body only wants You, and I can't come to You. The circumstance is very, very cruel, and unfavourable. And You do not like to appreciate that. Why I can't come? Why I cannot do so, that? So I shall jump into that well, and pray with a prayer that You will have to come to My position, and I will go to Your position. Then You'll be able to understand what is My trouble."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Haribol.

Devotee: Mahārāja, what is the reason behind calling Lord Śiva the greatest Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Ah! *Bhāgavat* [12.13.16] says, "*vaiṣṇavānāṁ yathā śambhuḥ*."

But there are others also who say that Śiva is the ultimate, the conception of the absolute reality, and not Viṣṇu, Nārāyaṇa. In the south, four extreme Śaivite schools. Like Rāmānuja, *viśiṣṭādvaita-vāda*, Śaiva is there. Śrī Kantha is one *paṇḍita* scholar, he has shown like Rāmānuja, that the ultimate cause is personal, but He's the conception of Śiva, not of Nārāyaṇa. He has explained the *Upaniṣad* in that light, Śrī Kantha.

Devotee: Mahārāja, is there another identity, or some story behind Aurangzeb, like there is behind Akbar? Is there a story behind Aurangzeb, similar to the story behind Akbar? Some reason for his birth? Is there any previous birth history?

Śrīla Śrīdhara Mahārāja: I don't know. I don't know any previous history of Aurangzeb.

But some history there in Sher Shah, previous to Akbar, the Mogul, he was Pāṭhāna. He captured for the time being the throne of Delhi, from the hands of Moguls. At the time of _____ [?] Previous he snatched the throne from the Mogul, and reigned for some time. And then again

_____ [?] defeated his predecessor, his successors, and restored the throne for the Mogul. That Sher Shah, he was, when making plan to attack Delhi, he sat under a tree on the road.

And a brahmin astrologer saw him. "Oh, what you are thinking, it will be fulfilled." He told. "What are you thinking now, that will be fulfilled. I say."

"Yes, yes." Then he went and captured the throne of Delhi. Then he tried his best to find out that brahmin who foretold of his extraordinary success. But he could not do so, find him. He was pro Hindu, Sher Shah. And the Grand Trunk road from Delhi to _____ [?] was constructed by Sher Shah. And the rupee, Indian coin, that was also, was first named by him, Sher Shah. From ordinary history we understand this.

Hare Kṛṣṇa. Nitāi Gaura Haribol. Akbar was pro Hindu, and Sajahan was also pro Hindu, but Aurangzeb was hopelessly against Hindu. In Vṛndāvana we have seen the old temple of Govindaji. That was broken by Aurangzeb. It was a seven storied temple, four stories from above was demolished. And the Deities they removed towards Rajaputan [?] Jayapur. That was the state of Mansingh, the famous general of Akbar, Mansingh. He was support against Rajaput, in favour of Akbar. Pratapsingh [?], the greatest man ever known to the world. Single handed he fought against a great empire. Even including his relatives and kinsmen. All one side and he alone one side. With few followers fought continuous fighting for twenty five years against a great emperor Akbar. Pratapsingh. His history is more strange than fiction.

Devotee: He was to start the guerilla art of fighting Mahārāja?

Śrīla Śrīdhara Mahārāja: Not guerilla. Front to front. Sivaji [?] fought more in a guerilla war, Sivaji, *mahā-ratha*. But Pratarajput he fought front to front. Face to face fighting.

Devotee: He was Kṛṣṇa *bhakta* or Śiva *bhakta*?

Śrīla Śrīdhara Mahārāja: He was mostly Śaivite, Śiva *bhakta*, Rajaput. But they do not ignore Kṛṣṇa.

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Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: Guru Mahārāja, is there any interesting history how the Deities of Vṛndāvana, Rādhā-Govindaji, Rādhā-Gopīnātha, Rādhā-Dāmodara, how they all came to Jayapura?

Śrīla Śrīdhara Mahārāja: Yes. When they apprehended the attack of Aurangzeb to Vṛndāvana, they removed stealthily the Deities there, in Hindu state. Jayapur was Hindu state. And Vṛndāvana, Mathurā was under the direct rule of the Muslims. So from Muslim state they removed and that could not remove so far, someone removed to Bharatpur [?] state. That was

also Hindu state of the Jatts [?] near Kamovan [?] Some say first they removed to Kamovan, and from there to Jayapur.

Muslims they cannot understand that how eye experience can be used for spiritual purpose. If ear experience can be utilised for spiritual purpose why not the eye experience? This does not enter their brain. Every experience may be utilised for our advancement towards spiritual consciousness. We all admit ear experience, sound. Sound means ear experience. Ear experience can help us in our spiritual improvement, way. But the Ārya Ṛṣis they also told that eye experience also can be utilised for the development of our spiritual faith. And the touch, everything can be.

He can come down to our level through every experience. In a reverential way, superior, to draw our dedication, devotion, and not enjoyment. The ear experience also can be used for enjoyment. But there is no spiritual entity. Only *sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

Only when we take our attempt to move upward towards superior plane, then anything we may meet through our senses, giving, in the beginning. _____ [?] Tulasī, Śālagrāma, Deity. The scripture also, the *Bhāgavatam* is to be worshipped, the *Gītā*, *Bhāgavatam*. Really we must learn to worship, that is mentioned, dedication. By dedication we can come in touch with superior plane. And with the spirit of exploitation we cannot but be in touch of our inferior plane. If we want to exploit anything then I have to control that for my exploitation. And I can control only things that are lower status. I can control and exploit that. That cannot but be of lower status than myself. And if I want the company of any superior, I must have to approach as lower, as mean, to the high, as low to the high. Superior in the mood of service, not of exploitation, not of enjoyment. That is the main thing we're to understand. We're in the marginal position. We can exploit only lower existence. And if we want at all the association of higher, we shall have to be utilised by their interest, guided by their interest. So service slavery, by attitude of slavery we can enter. Kṛṣṇa dāsa.

Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'. If we're to calculate what is our position in relation to Kṛṣṇa, then our position will be we're slave to Him. He's so high and high. And I can be only utilised in His plane as a slave. But that is to try for His satisfaction wholesale, then I can enter there. *Sevonmukhe hi. Praṇipātena, paripraśnena sevayā* [*Bhagavad-gītā*, 4.34] Only *sevā*, service, can take us, take me there. And enjoyment can take me down to a plane where I can can control it to my sweet will. And I can enjoy it in any way I may like. The enjoyment takes us

down, and our service, dedication, takes us up. And we're adaptable for both stages of life, *taṭasthā jīva*. *Kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'*.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa'

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Devotee: We go back to Kṛṣṇa *loka*? Or we stay in...

Śrīla Śrīdhara Mahārāja: Yes, in soul. Soul when it will reach, our soul will reach that plane, "Oh, it seems to be known to me, because it was existing inside my soul. I'm a known child of this soil." The soul will say. "I like very much, it's friendly, I thrive here, very healthy position." The soul will say like that, our inner representation. But outer they won't, they'll vanish in the course of rising to that place.

Prithive kore sadhvanath [?]

Discarding this cover, both gross and subtle, they'll disappear, vanish. This is a medium through which we can contact with material world and to draw some sort of juice from there. The eye, the ear, this body, the touch, everything - an instrument through which we can connect with the material things and get something, material taste, satisfaction. If the body goes we're disconnected with this material world of experience, we're disconnected.

But mentally we can be in connection with them in the subtle world. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. After that we can live in mental body, of different value. Bhūrloka, Bhuvaḥloka. Bhūrloka is this world of mundane experience. And Bhuvaḥloka is Pitṛloka. We've got affinity for this world, but after death for some time we cannot enter into the physical body, we shall have to pass our time in the mental world. That is Bhuvaḥloka. And that is generally the moon centre. That is the satellite of earth. Moon is revolving around the earth. Earth is the centre of the moon. Moon is revolving. So after death the *ātmā* with the subtle body goes to Candraloka. Again from there he has to come.

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasaṁ jyotir, yogī prāpya nivartate

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

And those that go by the way of indifference and renunciation, they go, their soul goes towards the sun, crossing the area of attraction of the earth. Goes towards sun, the light. Light. And there within the light, the light of the light, that is soul. Nārāyaṇa. Nārāyaṇa is conceived as within the sun. *Jyotir*. Light means *jyotir*. Light. *Jyotir*, knowledge, light means knowledge. So as sun shows this world, so *ātmā* shows this world, sun does not show. Really, the spark of

knowledge can show, can give some conception of the external world. To a dead man, sun cannot show anything. But *ātmā*, the spark of knowledge, light really, that shows. So *savitur varenyaṁ*, in *Gāyatrī*. So light is taken as the emblem of knowledge. So *uttarāyaṇam*, [*Gītā*, 8.24] not *cāndramasaṁ jyotir*, but solar, sun direction, the renunciate he needs to go. And within that they find another world, of Nārāyaṇa. _____ [?] Nārāyaṇa should be always meditated as within sun, *savitur maṇḍala*, the sun. And Nārāyaṇa is within, that light of the light, who gives light to the sun, to the light. He's Nārāyaṇa, that subjective character. Light of light is Nārāyaṇa. In *Gāyatrī* also, *savitur varenyaṁ*.

Devotee: Mahārāja, I read somewhere that Lord Śrī Kṛṣṇa, He gave a speech standing on the moon.

Śrīla Śrīdhara Mahārāja: When? No, no. No such mention in any scriptures. But it is mentioned as He appeared here in this *brahmāṇḍa*, by turn He visits every *brahmāṇḍa*.

And just like sun. Sun is rising here, one hour after, only one thousand miles distance he rises. Always rising sun, always setting, always midday, because he's moving. And any time, in any place he's rising, and any place he's setting.

So Kṛṣṇa *līlā* is also like that. It is moving in a circle through all the *brahmāṇḍas*. The *janma līlā* finished here in this *brahmāṇḍa*, it is extended to another *brahmāṇḍa*. Then here developing and the - what is passing that is going to another *brahmāṇḍa*, like sun.

Brahmāṇḍa brahma labdha _____ [?] In *Caitanya-caritāmṛta*, _____ nitya haya [?]

In the *brahmāṇḍa* also it is eternal. How? The sun rise, the morning is eternal, evening is eternal, noon, every part of the day is eternal. Because when passes from there, in the next place it is that place. In this way. Always there is evening, somewhere else, always there is morning, somewhere else, always there is noon. Or any time somewhere else, always continuing.

So Kṛṣṇa *līlā* is also always continuing. Passing from this *brahmāṇḍa* extended to another. And from there to another, another, another, in this way, in cyclic order. Again Dvāpara comes, again here He comes. In this way. Do you follow? Morning is eternal. Do you follow? Evening is eternal. Do you follow? Morning, always there is morning in the world. Now here, now there, now there, in this way. Morning - the sunrise is always occurring. Sunrise here, the next moment sunrise little after, then a little after. Six hours after it is in London, twelve hours it is in America, again it is in Japan. In this way the sunrise is eternal. Evening is also eternal. Every part of the day is eternal. Can't conceive?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So in the same way Kṛṣṇa *līlā* is also eternal. One *brahmāṇḍa* passing, another *brahmāṇḍa*, another *brahmāṇḍa*. In this way it is passing. Again after Dvāpara-yuga, Dvāpara-yuga it is here, Kṛṣṇa *līlā*. Again passing away. Again in one day of Brahmā it is again coming here. In this way, *nitya*. Every Dvāpara-yuga Kṛṣṇa and Mahāprabhu comes, that for

Yuga-Avatāra. But *Rādhā-Govinda-milita-tanu*, this comes only in one day of Brahmā. *Aṣṭāviṁśa catur-yuge* [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10] Twenty eighth number of day of Brahmā. _____ [?] thousand years one Brahmā lives. And his one day is consisted of four *yuga*. Satya, Tretā, Dvāpara, and Kali. This constitutes one day for Brahmā. And such *sahasra*, thousand days his one day. Thousand such years is one day of Brahmā, and Brahmā has got hundred years longevity. And in every twenty eighth day of Brahmā this Rādhā-Kṛṣṇa comes.

Devotee: Why is it so rare? He's canvassing for Goloka, but He's such a rare appearance.

Śrīla Śrīdhara Mahārāja: So rare? It is rare. It is earned by the *karma* of the *jīva*. It is rare to those who are the inhabitants of this place, by their *karma*, to them. Again who has attained that *siddhi*, entered into Goloka, they can find any time.

Your president of America, his visit cannot be at any time and every time. He gives his visit in a particular place, in a particular part of the year perhaps in any province, in state. Even it's once in a year the people of that place can have his *darśana*. In this way. But the personal staff of the president, they always see him. Something like that.

His *līlā*, the pastimes. Twenty four hours engagement with God is only to be found in the Gauḍīya Vaiṣṇava school and nowhere else. In no conception of religion in this world can say that man can have twenty four hours engagement with God. Do you follow? Only in *mādhurya-rasa* in Vṛndāvana it is possible, that *aṣṭa-kālīya-līlā*, twenty four hours engagement in the service of God. It is possible in that nature, that mood. Otherwise eternal engagement with God, what is that? That will come to Brahman *darśana*. Something like deep slumber.

You'll faint there. As Swāmī Mahārāja told Acyutānanda. "If I say what talk I had with Śrīdhara Mahārāja you will faint." Have you heard this? No?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. But beyond your reach. You cannot have the true conception of that fact. You will have to faint. What's the time?

Devotee: Four thirty Mahārāja.

Śrīla Śrīdhara Mahārāja: Four thirty. So I want to close now.

...

Śrīla Śrīdhara Mahārāja: ... and supplied from inside. Eye sees the colour, but to read things, by the eye, because the help is from within.

Suppose there is a war. Ordinary man is seeing that, and the general he's also seeing. The general is seeing through telescope the war is going. His seeing and ordinary man's seeing is not one and the same.

We shall learn to see things with interest, the interest within. What will be, that will be friendly or foe. And the friendly, how much friendly? And apparent friend or real friend, permanent? All these things to be considered, to see.

Apparent seeing, sight we may see everything as if the object of enjoyment. Then the conscience says, 'no don't go to enjoy, there is some trouble.' The deepest sight will see everything is friend, and everything is superior to you. Everything is to be worshipped, not to be predominated.

We're elevationist, exploitationist. The exploitationist nature should dissolve. And not only want of exploitation. That is the end of life. But they're all subject of my worship, of my service. That is the real inner vision of everyone. And there we live proper life. We're serving unit in the universe, and that is also gradational, that what type of service gradation. But the exploitation view must be transformed into pure dedication. And what type of dedication, how much dedication, there is classification.

And the question of loss and gain at the same time it should settled that, 'what am I?' This flesh and the blood or the mental system within? Or even the principle which sustains the whole mental system, as well as this body? What am I? What is my proper self, the real member in the universe, who is that?' This is like a dress, a garment, this flesh and blood. Then the inner mind is there, and that is also coating, subtle. Soul living within. And what is that soul? And what is his interest in the universe, the world around? These questions of deep understanding should be solved. Then we can cross the death. The body cannot cross the calamity of the death. And even not the mind, to certain extent.

But the soul is eternally existing in its own plane. And that is home. Back to God, back to home. In the plane of that sweet God we can live permanently and happily. And the all against the charm of this mundane life we have to look after what is death, destruction. Not only our body, but even this earth, moon, sun, the solar system and the whole universe cannot but die. In *crores* of millions of years everything will vanish, and again are coming and going, coming and going. We must be prey to that. If we want to come out of that dangerous position of being devoured by this general destruction, then we're to find out our own self, deeper self. Where the deepest self which is eternal factor, of the eternal environment of the world. That is my thing. And that life is sweet. That is real and that is sweet. And this is reactionary. Bitter, reactionary, and very fleeting and painful. Reactionary means painful, this life.

And what do you want? To enjoy this temporary reactionary pleasure? Or you are to dive deep and find your real internal self as a member of the world of that type, in that plane. Deepest plane, *nirguṇa*, the plane of Kṛṣṇa conciousness is the deepest plane. Just as the earth, water, air, heat, ether, more subtle, more durable, more efficient. So also we're to go on the plane of soul, *jīva* soul. The plane of Vaikuṇṭha, plane of Goloka. Sweet Home.

Now it is a fable like thing to us. But a deep response we get from our inner self, then neglecting all these apparent pleasures we shall try to attain that holy form of life. We shall _____ [?] knowing fully well the proposals of comfort that come from the surface, that is trifle, nothing, no charm. We must dive deep to find out our own plenary life, natural life within.

Sat cit ānanda. That is eternal, that is pure conscious, and that is *ānandam*. That is the loving, beautiful, ecstatic. *Sat cit ānanda*. Three attributes eternally existing there. *Sat*, unassailable existence, no destruction can touch it. Then the second, self conscious, that is not fossil like stage, but fully conscious. And the third, that is blissful, ecstatic. That is loving, that is beautiful, that is reality is such.

And we want to go back. Back to God and back to Home. We want to go back to our soul's country, not to live in the mind's, or body's country. At present we're living in the country of the body. We dive deep we shall find the country of the mind. Again if we can dive deeper we shall find the country of the soul. And there is also gradation. And the highest, sweetest country is there in Goloka, Kṛṣṇa conscious area.

In nutshell this is the ISKCON way, idea. It is not a formal thing, it is really a matter, an object. Not a fashion, neither a form nor a fashion, but substantial and real. And we're to find out that how we can make progress towards that sort of life. Do you follow, no?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: If we've got any charm for such life - now think like a fable, abstract thing. But in *Bhagavad-gītā* what is darkness to one that is light to another. Just as the owls they can see in darkness. We cannot see in darkness. In daytime they're blind, and at night we're blind. So we must awake there to see. Now that is dark to us. And what is day to us at present, that must be converted into darkness, and we shall proceed towards that unknown country with the help of the agents. With the capital of our faith. And faith is less based on the transient characteristic of this life, which is after all devoured within the jaw of death. To avoid the death we must begin our march towards the country which is beyond death. That should be, the faith will be our capital. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Nitāi Gaura Haribol.

Pārthamitra. What is the underlying meaning of the word Pārtha? What is the root?

Devotee: The son of Pṛthā?

Śrīla Śrīdhara Mahārāja: Pṛthā. Pṛthā is Kuntī and her son is Pārtha. And the friend of Pārtha is who?

Devotee: Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. But there are other friends also of Pārtha. Why Kṛṣṇa alone? He's the principle friend. Hare Kṛṣṇa.

Govinda Mahārāja has gone out to market, he will come back...

...

Vidagdha Mādhava: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't follow what you say. Kṛṣṇa explain to the Ṛṣis, how...

Vidagdha Mādhava: Kṛṣṇa explained *dharma*, and the Ṛṣis they were very much appreciating the clarity, the simplicity, and the profoundness of the explanation. So I'm also appreciating your explanation. It is like that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Our Guru Mahārāja's way of explanation was like that, in a generalised way. Synthetically. From the point to go to the centre, and with all other paraphernalia, to come to explain the point, synthetically. In an analytical process to take a point and go on by analysing into details. And synthetically when where you begin from there you must come to centre. And from there you will go again with the paraphernalia to look at the position of the question, what is his petition and ground.

Rāmānujācārya's system was similar to that, synthetically. Madhvācārya's was told to be mainly analytical. Everything must be satisfied from the central consideration, must have its relation with the central consideration. What is it's point? *Sambandha jñāna*. What is that, what is it's paraphernalia, and what is the valuation from the consideration of the highest centre? All these things to be discussed, and clearly known. Our Guru Mahārāja's style was synthetically. Generalisation, to view the point from the sense of standpoint of generalisation, from general consideration. The valuation from the general and higher consideration, everything should be measured and dealt with.

Vidagdha Mādhava: You have given me an idea for preaching. Because in the west many people they're thinking we're speaking of some fable when we speak of Kṛṣṇa pastimes, some people. But they're so engrossed in the fleeting, temporary reactionary. That's the fable.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nothing of the kind. Just the opposite.

Vidagdha Mādhava: Yes. So to convince them of this world...

Śrīla Śrīdhara Mahārāja: How this plane, such plane is possible, and above renunciation. Full, real renunciation, and then begins the another side positive. This is all negative, and self aggrandisement. Everyone wants to exploit another. But that is just the opposite. And in the middle the stage of abscissa, or renunciation. After renunciation you are to begin the positive work, not here within the plane of exploitation. A little less exploitation, not that. Or highest absolute exploitation, not that. Nothing of the exploitation there.

The Lord is not the exploiter, but saver, saviour. And saviour is not abstract, but with nectar. By distributing nectar He comes to save us, supplies everything. The whole necessity of our inner self He supplies. His form is filled up with nectar. Nectarine conduct and reaction.

Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol.

Śrīla Śrīdhara Mahārāja: ...We can approach God Himself, and we can find such a near guardian that as if we can live in His family. As family man we can live with Him to serve Him. God is our family head. Sometimes sonhood. Sometimes consorthood. Fatherhood. Somewhere fatherhood, somewhere consorthood, somewhere sonhood, friendhood. In different respects the God may deal very familiarly with every soul as His very near and dear, very close, like family man.

But in *Bible* He's far off. He's our well-wisher. He supplies all our necessary things. He's good and great, God is good and great, great and good, but far off.

But here Kṛṣṇa consciousness says, He will come to live with you as your intimate friend in different forms. This is the gift of *Śrīmad-Bhāgavatam*, that is more deeper than *Bible* has given. The *Bible* is not antagonistic, not enemy, but a friend in the way. *Bible* is our friend in the way, not in the goal.

The goal is Kṛṣṇa consciousness. Kṛṣṇa. The father as Kṛṣṇa. And as Kṛṣṇa He's sometimes son, He's sometimes consort, sometimes friend, sometimes master. In different stages He accepts us and our service very intimately, very lovingly, very sweetly. Love, sweetness, beauty, charm, similar things, and He represents that there. He's charming, He's sweet, He's beautiful, He's loving embrace. The ultimate reality is such. Our own heart of hearts is He. He's the heart of our heart. Paramātmā.

Hare Kṛṣṇa. Gaura Hari.

...

Vidagdha Mādhava: [reads a letter from Dayādhara Gaurāṅga]

...goes on to say, "According to this, it is more than just eternal, normally *sat* means eternal, is that true?"

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha Mādhava: But here he says, "It has no meaning if devoid of relationship with the *jīvas*."

Then he says, "Is this connotation correct? Secondly the latter part of the statement that Brahman was without perception seems impersonal. Is this the correct meaning?"

Then he goes on, "I have read one of the Gauḍīya's yearly souvenirs where they criticise young men and women dancing in so called ecstasy throughout the streets of western cities. In our coming up issue I have tried to explain the reason we all dance through the streets in the west, or for that matter danced at all, being because our Guru instructed us in that way. And that our dancing is not seen as *rāgānuga*, but is *vaidhi-bhakti*. Am I incorrect in taking such a stance? I can see the Gauḍīya's criticism. I think that they feel that our dancing is a false thing, or imitation. But if we claimed to be in *samādhi* they would be absolutely right. But I do not think that we have ever claimed or implied such. Can you advise Mahārāja?"

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha Mādhava: Do you want me to finish the letter?

Śrīla Śrīdhara Mahārāja: Yes.

Vidagdha Mādhava: OK. He says, "Another item I read in *Gauḍīya* was that at the ceremony honouring Bon Mahārāja's life, following his passing, there were some words of praise written by Your Divine Grace about the activities of His Divine Grace. I wanted to know if you would mind sharing those plaudits with us.

By Your Grace, somehow I'm surviving, even growing. But due to my past activities and conditioning it is a very painful experience. At the same time the only experience worth having. So my indebtedness to you is complete. I'm bankrupt and I have nothing to give. But your sweetness lingers within me and I cannot fathom how I have come upon such Divine Grace. And I'm praying to Mahāprabhu, "Please give me something that I can give to Your Divine Grace. You are the possessor of everything my Lord, and I'm merely asking that You bless me with some aspect of Your indefatigable opulence so that I may in some small way make an effort to please my Gurudeva. Without Your mercy I'm a useless fool. Even with Your mercy I'm a useless fool. But at least I can be the agent of some of Your value ridden transcendental jewels, for the pleasure of my Gurudeva.

In this way I'm begging for Mahāprabhu's supreme mercy. First I beg from Śrīla Bhaktivedānta Prabhupāda, then from Śrīla Hansadhūtta, then from Your Divine Grace, and now I'm begging and begging and begging again. Even of the unapproachable for me, the Supreme Personality Śrīman Mahāprabhu. I think I'm nothing but a mercy wallah, hankering for mercy. All I can do is take. I cannot give one *paisa*, so actually I cannot call myself a mercy wallah, he would at least sell mercy. I'm a mercy thief.

All *daṇḍavats* to you Śrī Gurudeva Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. Your useless dacoit. Dayādhara Gaurāṅga Dāsa."

Finished. Hare Kṛṣṇa.

…

Śrīla Śrīdhara Mahārāja:

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

The spiritual specialist, they say, "What is *dīkṣā*? That is a process through which the spiritual knowledge is imparted." *Divyaṁ jñānaṁ yato dadyāt*. So new knowledge, new estimation about the environment, about the world, awakens in one's heart. New angle of vision arises within. What we saw, that is false, *māyā*. And what is reality, to want to realise that, to realise the reality. *Kuryāt pāpasya saṅkṣayam*. And the reaction was due to me, for my false calculation and activity, as a result of that false calculation. These things are cleared off, *pāpasya*. *Pāpa* means the reaction I acquired due to my false estimation and transaction with the environment. That is

cleared when I get the real estimation of the environment, of the world outside. This is the result of *dīkṣā*, *divya jñāna*. Not knowledge from my narrow standpoint, but the standpoint of the most wide view. I see with my narrow selfish outlook. We must get rid of that false notion of selfish enterprise, and to replace that by the proper, true, estimation of the environment, of the world outside. And accordingly we shall learn to make transaction with the world. This is *dīkṣā*.

In doing that we are to understand what is the nature of the world we're living in. We're not masters of what we see. I'm not monarch of all I survey. This is totally wrong, downright falsehood. But there is some monarch. We're not monarch, I'm not monarch. The monarch is there, and I'm also within His survey. 'I'm monarch of all I survey.' I'm not surveyor but I'm an object of being surveyed. The world is being surveyed and I'm a part of this world. I'm also being surveyed by the monarch of the world. And what is the result of that surveying? To know that and to learn to go on accordingly, according to the instruction of the surveyor proper, Absolute Surveyor. That is *dīkṣā*, *divyaṁ jñānaṁ*, divine knowledge, *divyaṁ jñānaṁ*. What is divine knowledge?

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Not only is it false that I'm the owner, but none is owner, but only one master. Īśāvāsya. Not one, neither many, one but not myself. He's the master of the whole, that is God, the Lord, Kṛṣṇa. And not only the world belongs to Him but we also belong to Him. This knowledge. What are we? We're slave to the master of the world.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
[kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

To feel that this is the truth. I'm very small, very insignificant. My condition is very pitiful. I'm to crave mercy, to crave help from high, for my misguided life, misunderstood life. All these things are being dealt every day. This is the purpose of getting *dīkṣā*, *divya jñāna*. To do away with our local experience and to invite the perspective, the estimation from the centre, the surveyor from the centre. What is what. To be introduced newly to the environment. To forget my previous estimation and to invite the new estimation about the thing and to go on accordingly. To control my conduct accordingly. That what we see around us, that has got owner, not owner-

less. Neither I'm owner of them. Neither I'm owner of what I see, what I survey - at the same time none is owner who are like myself. One owner there is and He's also my owner.

Now how to go on then? Mathematical calculation. This is also property, I'm also property, I'm a servant, this is His substance. According to the masters will I'm to deal with all. That is serving. The Lord is to be served, not to be enjoyed, and His things are also to be served, not to be enjoyed. That will be the deduction, that will be deduced from *divya jñāna*. I'm a serving unit in this world. Neither I can thrive by renunciation, no right to renounce. A slave cannot make any strike, that "I won't do the work." No, you're bound to do your duty. Neither you can go on with the work according to your own whim, nor can you strike, to say that I won't co-operate, no. Only one side open, that you must have to discharge your duty. You do not do that you commit offence, and offence means punishable, you'll be punished. The fact is so stern, the reality is so cruel. We have no independence of our own. We must not think that we're owner.

At the same time we cannot think that we're owner of our own self, that 'according to my will I can deal with my environment.' No. You're bound., you're duty bound to treat your environment in a particular way, in a reverential way, in a serving way. Then you're normal, otherwise you're abnormal, and you're to be punished. That is *aparādha*, offence. *Sevā*, neither *bhoga*, nor *tyāga*, neither enjoyment nor renunciation. No right, no right to enjoy, no right to renounce, non co-operate, but only one side open, that is to serve. And we're to face with this cruel reality. At first it may seem to be cruel, to be rough. But if we can understand the purpose, innate, underlying, then we shall gradually find that this is only the key to happy life.

Neither self aggrandisement, with the help of the others, one wanting to live on others energy, that is insulting, that is cowardice, improper. But because we cannot utilise it only for my selfish purpose, so I must leave it, that is also not honourable, not justifiable. We're living together, we must have some sort of duty towards my environment. I cannot see me cut off things from the environment. An organic whole, the parts are co-related, so we have also got co-relation with our environment, with our four sides things. This is natural. We're a part of organic whole and we've got our respective duty to one another. Just as this body, one part has got some duty to discharge for the whole, and through that to every part. So neither *bhoga*, nor *tyāga*, like the *jñānī's*, the Buddhists, the Śaṅkarites, the *tyāgī*, neither their formula or estimation is right. Nor the exploitationist, "whatever I see it is for me, I'm monarch of all I survey," That view also not true. To understand this deeply.

Dayādhara Gaurāṅga is a good scholar, but still he's perplexed, nonplussed almost, to understand, intellect. He's a doctor, research scholar, but intellect is not sufficient to make us understand all these difficulties of this life. Not only reading from the scriptures independently, independent reading of the scriptures cannot impart us the necessary light to understand the things contained in the books, or scriptures.

ya'o paḍa bhāgavata vaiṣṇavera sthane [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

Mahāprabhu says: "Go and read, study *Bhāgavata* from a Vaiṣṇava. Try to get the angle of vision from him."

tad viddhi praṇipātena, paripraśnena sevayā

upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

[Kṛṣṇa says: "You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

ācāryavān puruṣo veda ["Only one who has a Guru can know the truth."] [*Chāndogya-Upaniṣad*, 6.18.2]

You must have an Ācārya if you want to study that revealed scriptures. You can't study it alone, independently, not in an empirical way, that we'll be able to understand. Only in the descending method is it possible. It comes in a descending method, that knowledge. And that does not depend on our literary education. A literate man will understand more, and an ordinary illiterate person won't be able to understand spiritual truth, not that. Illiterate can understand, and literate may fail to understand. Independent of this worldly scholarship, that is.

Only *praṇipāta*, *paripraśna*, *sevā*, serving attitude, surrender. These things are necessary to be illuminated by the higher revealed truth. From Guru, from Vaiṣṇava, through them it will come down to my heart, then to my brain. Or really in my soul, soul will be awakened, soul's body will grow. I shall see, come out from the bondage. In this way, *divya jñāna*, *dīkṣā* means all these things. To engage oneself in the quest of the revealed truth through a particular process. *Praṇipāta*, *paripraśna*, *sevā* - surrender, honest enquiry, and serving attitude. We can acquire that sort of knowledge, understanding, and we're to adjust us accordingly to get the benefit of *dīkṣā*.

It is not a mere formal thing, it is not this, that we shall only repeat the mantram I have got. But the mantram wants to say something, he has got it's meaning, and he wants to say something to me, and ask me to do that and I shall have to do that. Then I shall get the desired result. The purpose of the *dīkṣā* will be fulfilled. But mere repetition of a few technical sounds, that does not finish *dīkṣā*. Knowledge is transmitted and you must utilise that sort of knowledge in favour of your realisation of higher life, real life, proper life. And eternal life, life after death, life after so many deaths, death also, this will continue. Eternal knowledge of the eternal soul about the eternity. Both the knower and the known and the knowing. These three things are eternal. He'll find himself that I'm an eternal part of this world, and there is eternity also, I'm a part of that, and eternal relationship is also there. And from that relation, so many functions, so many activities are presupposed and that should be done, that sort of duty should be discharged. This is *dīkṣā*, *divya jñāna*. *Divya* means non mundane, supernatural, transcendental.

Hare Kṛṣṇa. No more today.

...

Śrīla Śrīdhara Mahārāja: In that very place a temple is constructed, he was born there.

Devotee: I didn't have a chance, but I wanted very much to go there.

Śrīla Śrīdhara Mahārāja: Just over the way, Jagannātha's chariot is drawn, on the left side, there in Purī he was born. On Grand Road, when chariot's going on the left side.

Devotee: Oh. Is it where the Gauḍīya Maṭh *āśrama* is now?

Śrīla Śrīdhara Mahārāja: Yes. Mādhava Mahārāja has got *āśrama* there. He purchased the land and constructed a temple and *āśrama* there, Mādhava Mahārāja did it.

Devotee: Then I was there, my mistake.

Śrīla Śrīdhara Mahārāja: Then that, another where Mahāprabhu lived, Mahāprabhu, He stayed there for eighteen years, that is Gambhīrā. Then Haridāsa Ṭhākura's *samādhi* tomb. Then Gadādhara Pandit's temple, that Kiśora Gopinātha. Then this side there is a garden house, Jagannātha-vallabha where Rāmānanda stayed, lived, Rāmānanda Rāya. Then there is Sārvabhauma's house. So many. Hare Kṛṣṇa.

…

Gopāla Bhaṭṭa, he was the son of Vyeṅkaṭa Bhaṭṭa, in whose house Mahāprabhu stayed for four months continuously, on the banks of Kāverī, Śrī Raṅgam, the highest holy place of Rāmānuja *sampradāya*. Śrī Raṅgam, near Tiruchirappalli, Trichy, on the banks of Kāverī River. Śrī Raṅgam. There lived one Rāmānuja Vaiṣṇava, Vyeṅkaṭa Bhaṭṭa. And Mahāprabhu was guest in house for four months continuous during *cāturmāsya*. And his boy was Gopāla Bhaṭṭa, and his brother one Prabodhānanda, both of them followed Mahāprabhu to Vṛndāvana. By call of Mahāprabhu both of them came to Vṛndāvana. Prabodhānanda, Gopāla Bhaṭṭa's previous guru and paternal uncle, he lived in Śrī Kuṇḍa, Kamavana in Vṛndāvana. And Gopāla Bhaṭṭa he lived in Vṛndāvana in the association of Rūpa and Sanātana as he was asked by Mahāprabhu to do so. Gopāla Bhaṭṭa once came from Vṛndāvana to Purī to see Mahāprabhu, Śrī Caitanya Deva. And Mahāprabhu asked him, "Go stay in Vṛndāvana under the guidance of Rūpa and Sanātana."

He did that. He established a temple there, that Rādhāramaṇa Gira [?] at present in Vṛndāvana. That is the temple of Gopāla Bhaṭṭa. First he was, he came from *viśiṣṭādvaita-vāda*, but he joined this Gauḍīya *sampradāya*. Gopāla Bhaṭṭa. It is said that he started the temple with Śālagrāma. But once some merchant came to visit Vṛndāvana and he offered many jewels, jewellery, the ornaments, to the Deities. And Gopāla Bhaṭṭa thought, "My Deity is only Śālagrāma, if mine would have been in a Deity figure then I could get many ornaments and decorate my Lord." It is said that in the morning he saw that from Śālagrāma a Deity has come out, a Kṛṣṇa concious Mūrti, and just on the back in a part, that Śālagrāma is connected. And that was spread, and the greatness of the Deity and temple had much admiration and propaganda. That Rādhāramaṇa was the Name of the Deity. Then at present, what, whom we find there, the householder disciple of Gopāla Bhaṭṭa, they're living there and continuing the *sevā*. Generally they're scholars, study about Sanskrit and different scriptures.

Jīva Goswāmī has written this *Bhāgavata-Sandarbha*, he has mentioned there, "This original rough copy, copy of Gopāla Bhaṭṭa, I have systematised them, I have grouped them in a system. First the epistemology, that is *Bhāgavata*, *Tattva-Sandarbha*, then *Bhāgavat-Sandarbha*, *Paramātmā-Sandarbha*, *Kṛṣṇa-Sandarbha*, *Bhakti-Sandarbha*, *Pṛti-Sandarbha*. Six parts of *Bhāgavat-Sandarbha* or *Sat-Sandarbha*." That was compiled by Jīva Goswāmī and there is reference, "That Gopāla Bhaṭṭa left some notes scattered here and there, and I have taken, consulted the notes by Gopāla Bhaṭṭa and making a system, I have produced this book *Bhāgavat-Sandarbha*."

Sanātana Goswāmī Prabhu, he compiled *Hari-Bhakti-Vilāsa*, the Vaiṣṇava treatise book where this Deity worshipping and the formalities of Vaiṣṇava *dharma*, that how to fast on Janmāṣṭamī day, how to manage the worshipping, different Deities. All these things are mentioned in *Hari-Bhakti-Vilāsa*. *Vaiṣṇava-śruti*, how one, a devotee will pass his days, how you should worship, how the temples, how the *vrata*, vow, how *Hari-Nāma* should be taken, details have been given in *Hari-Bhakti-Vilāsa*, a big *śruti grantha*. He has also mentioned that, "I have taken, I have compiled this with the help of the southern *brāhmaṇa* Gopāla Bhaṭṭa, his collection, and I am only preparing the *tikā*, the commentary of it." So both Sanātana and Jīva referred to Gopāla Bhaṭṭa for their books. Gopāla Bhaṭṭa came from the Rāmānuja Vaiṣṇava section and also from the *brāhmaṇa* class. That was Gopāla Bhaṭṭa.

There was one disciple of Gopāla Bhaṭṭa by the name of Harivaṁśa, he was of a little different type, something like *sahujiyā*. He was seen one day to chew betel nut in the Ekādaśī fasting day, but objection was raised by other disciples of Gopāla Bhaṭṭa against him, his Godbrother Harivaṁśa. And there was some quarrel, and it is said that he got some support from Prabodhānanda, because Prabodhānanda wrote many Sanskrit books. Very good Sanskrit and very fervent and emotional. *Vṛndāvana-Sataka*, *Navadwīpa-Sataka*, *Rādhā-rasa-sudanidhi*, that famous book in praise of Rādhārāṇī. These books are very much appreciated by that section, Harivaṁśi, who came from Harivaṁśa, their main guru. First guru Harivaṁśa started a section named Harivaṁśi. Harivaṁśa himself was a disciple of Gopāla Bhaṭṭa. But some difference, little slackness in the strict life of a austere life of a devotee, little slackness that Harivaṁśa. That comes from Gopāla Bhaṭṭa we're told.

Yesterday also was the disappearance of that Rāmacandra Kavirāja. Rāmacandra Kavirāja he was a disciple of Śrīnivāsa Ācārya. We're told he had a very beautiful figure and a beautiful mind also. He had one house nearby Narottama Ṭhākura, Padar River, on the other side, the left side of Padara, big river coming from Ganges. There Narottama and this side, right side, the residence of Rāmacandra Kavirāja, and his elder brother Govinda Kavirāja. Govinda Kavirāja was a devotee of Śakti...

Śrīla Śrīdhara Mahārāja: ...was devotee of Kṛṣṇa. He asked Govinda Kavirāja to hear about the grace of Kṛṣṇa, but he did not give his ear to that. But lastly, when he's almost to die, he prayed fervently to his worshipped Deity, "Please give me salvation."

But it is told that the Deity told, "I have no right to give liberation. I can give different enjoyment of this mundane world, but no emancipation, or liberation from this world."

"Then who can give it?"

"That only Govinda, Nārāyaṇa, can give that."

"Then I ask your permission to worship Nārāyaṇa."

"Yes do that."

Then Govinda Kavirāja being disappointed, began his prayer to Nārāyaṇa, Govinda.

There is a valuable song, commonly it is chanted.

(1)
bhajahū re mana śrī-nanda-nandana-abhaya caraṇāravinda re
[durlabha mānava-janama sat-saṅge taroho e bhava-sindhu re]

(2)
[śīta ātapa bāta bariṣaṇa e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana capala sukha-laba lāgi' re]

(3)
[e dhana, yaubana, putra parijana ithe ki āche paratīti re
kamala-dala-jala, jīvana ṭalamala bhajahū hari-pada nīti re]

(4)
[śravaṇa, kīrtana, smaraṇa, vandana, pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana govinda-dāsa-abhilāṣa re]

[(1) "O mind, just worship the lotus feet of the Son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."

(2) "Both in the day and at night I remain sleepless, suffering the pains of the heat and cold, the wind and the rain. For a fraction of flickering happiness I have uselessly served wicked and miserly men."

(3) "What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari."

(4) "It is the desire and great longing of Govinda Dāsa to engage himself in the nine processes of *bhakti*, namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshipping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self."] [Govinda Kavirāja, *Songs of the Vaiṣṇava Ācāryas*, p 100]

Then he began to worship the Deity that was very much adored by his younger brother Rāmacandra Kavirāja. Govinda Kavirāja, Rāmacandra. Several Bengali poems, he has got Sanskrit writings also. That was sent to Jīva Goswāmī and he, Jīva Goswāmī, gave his appreciation of those songs of Govinda Kavirāja. Rāmacandra Kavirāja was friendly to Narottama Ṭhākura. Narottama Ṭhākura and they on the two sides the same river, they lived. And sometime Rāmacandra went to Narottama Ṭhākura to meet him, sometime Narottama Ṭhākura used to come to Rāmacandra Kavirāja, very friendly. Śrīnivāsa Ācārya was of same rank and friendly to Narottama, and in that connection Narottama had much affection towards Rāmacandra Kavirāja, his nephew in spiritual relation.

Devotee: In the *Hari-Bhakti-Vilāsa*, are the Vaiṣṇavas supposed to follow all those rituals? Is it important for us to follow all of those rituals?

Śrīla Śrīdhara Mahārāja: Rituals? In *arcanā*, that is in the lower position, they are to follow rituals. *Kaniṣṭha-adhikāra*, *arcanā-adhikāra*. Strictly they should observe the rituals, formalities. But when the taste is created, *ruci*, then they begin the *bhāgavata-mārga*. Then *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, that will be principle, not much stress towards *arcanā*, rituals. But becomes more free when they make progress towards *bhajana*, *anurāga*, love, affection, taste. When taste is created, affection is created towards God, then the formalities of rituals are of less importance to them. But for the beginners they should try to follow strictly those rituals for their good, that is *viddhi-bhakti*, rituals.

vaidhi bhakta nikarastu raga vibhava navadhi [?]

[śāstroktayā prabalayā tat-tan-maryāda-yānvitā
vaidhī bhaktiriyaṁ kaiścin-maryādāmārga ucyate] [?]

["Devotional service which is governed by the rules and regulations of the scriptures (*vaidhī-sādhana- bhakti*) is also called *maryāda-mārga*, or the reverential path of devotion, the path of serving the Lord in opulence, by different scholars (such as Vallabhācārya)."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.269]

Rūpa Goswāmī in *Bhakti-rasāmṛta-sindhu*, he gives these lines to us. That the *vaidhī-bhakti*, the regulated devotion. The jurisdiction of regulating devotion is up to that stage when our taste for the service of the Lord awakens. Abhi-bhāva, pāvanāvatī [?] When our taste is created, our affection, attraction is created for Kṛṣṇa, then stress on the strictness of following the rituals has lessened, not so much place is given for rituals. Taste, *laulyam*, *lobha*, greed. Before that we're to follow very strictly the rules and regulations of devotion as prescribed in the religious books, so many *Purāṇa*, so many *Smṛti*, *Saṁhitā*. And all collected and made *Hari-Bhakti-Vilāsa*, made for the Vaiṣṇava devotees.

Vidagdha Mādhava: Guru Mahārāja, is that when one reaches the stage of *bhāva*? Is that when the rituals become less important?

Śrīla Śrīdhara Mahārāja: When *bhāva* arouses one is established in *rāga-mārga*, even before that. *Ruci*, *anartha-nivṛtti*, then *ruci*. *Niṣṭhā*, *śraddhā*, then *bhajana-kriyā*, *sādhu-saṅga*, *bhajana-kriyā*, then *anartha- nivṛtti*, then *niṣṭhā*. *Niṣṭhā* means *nairantaryya*, continuous mentality towards Kṛṣṇa, no break, always thinking about Kṛṣṇa, not otherwise. This is *niṣṭhā*, the continued remembrance of Kṛṣṇa and His own. Then real taste is created after that. After continued remembrance, then the taste. Otherwise in the lower position sometimes some taste is seen to be present within us, and sometimes our mind in thrown in another way. That is not taste proper. Taste proper is to be located after, *niṣṭhā* means *nairantaryya*, that is continued recollection of Kṛṣṇa. Then if any taste we feel within us that is bona fide taste, and from there we can trace *rāga-mārga*, *rāgānuga*. He can depend on his own inner tendency, and may not care much about the formality of worshipping.

Just as suppose for a, who keeps the child, what is she? A lady who keeps another child, nurse? Not only nurse but *dhātrī*, midwife, or what is she? Midwife, who is the representative of the mother, for her, rules and regulations necessary how to nurse the child, to take care of the child, regulations necessary for the midwife, for the nurse. But when there is affection of mother such regulations are necessary. Out of affection the mother will look after the child. No rules or regulations necessary because her natural affection towards the child will force her to look after the child.

But who is not a mother, her own child, for her formality is necessary. "That you must drink milk twice, thrice. Or do this thing, that thing." All these things are there, duty.

But when affection comes from within then the regulations are slackened. When affection, our inner awakening of the soul, and inner affection, the attraction we feel for Kṛṣṇa, the Lord of our heart, then regulations are slackened. Vaidhi bhakta dikha restu raga eva bhava navati [?]

As long as that inner taste for the service of Kṛṣṇa does not arise we must take to the *śāstric* regulations in our daily activities and worshipping. And thereby we shall hope that inner awakening will be done and our inner taste will awaken for the service of the Lord. Do you follow? Am I clear?

Devotee: Yes. Guru Mahārāja. Vṛndāvana Dāsa Ṭhākura, there is mention of his mother, but I wanted to know why is there no mention of his father?

Śrīla Śrīdhara Mahārāja: Because his father did not have any recognition in the Vaiṣṇava society, we are told, so the name of father is not mentioned.

But it is also a rumour created by the anti Vaiṣṇava that the Vṛndāvana Dāsa Ṭhākura's mother, Nārāyaṇī, who was a niece of Śrīvāsa Paṇḍit, she took, swallowed some betel after Mahāprabhu took it. Mahāprabhu took some betel and some remains offered to Nārāyaṇī. "You take it." And Nārāyaṇī after swallowing that betel nut, already chewed by Mahāprabhu, Mahāprabhu offered something to Nārāyaṇī, "Take it." And after taking that Nārāyaṇī had child within her womb, and

then Vṛndāvana Dāsa Ṭhākura came, from her womb. This rumour was spread by the anti Vaiṣṇavite.

But really we are told that when Nārāyaṇī was married, anyhow to a non Vaiṣṇava, who did not have devotion, or affection for the Vaiṣṇava cult. So his name is not mentioned as the father of Vṛndāvana, only Vṛndāvana Ṭhākura, he's acquainted by his mother's name, Nārāyaṇī Nandana. Father's name not mentioned, only mother's name mentioned, Nārāyaṇī, because Nārāyaṇī was a devotee of Śrī Gaurāṅga Deva Mahāprabhu.

Just as Mahāprabhu is also told mostly as Śacī Nandana, not so much as Jagannātha Mīsra Nandana. Very famous Śacī, because when He took *sannyāsa* before long ago Jagannātha departed. His *sannyāsa*, His *saṅkīrtana*, all these came out after His father left, and mother Śacī had to bear all these troubles with the son. Leaving this ordinary pleasure of the worldly life, the only son given to exclusive devotion to Kṛṣṇa, showing so many fits, without caring for any improvements in the household affairs. Then after all He left the whole household, even the girl, wife, and He left, took *sannyāsa*. All these troubles Śacī Devi had to tolerate. So Śacī Nandana, Śacī Nandana, He's told, not so much as Jagannātha Mīsra Nandana, His fathers name, not so much mentioned.

So also here, Vṛndāvana Dāsa Ṭhākura's father, he was an atheist, but his mother, she was cent per cent devotee of Kṛṣṇa, Mahāprabhu. So her name is mentioned Nārāyaṇī Nandana, Vṛndāvana. Not any trace we find in the literature about his father.

And some rumour also spread in the way, that some remains of the betel nut was given to Nārāyaṇī and that was the cause of her pregnancy, and Vṛndāvana Dāsa Ṭhākura came. Amongst the *sahajiyā* such stories are going on.

Devotee: Guru Mahārāja, Prakāśānanda Sarasvatī, who Mahāprabhu converted...

Śrīla Śrīdhara Mahārāja: That was, and Prabodhānanda other person, Prabodhānanda was the uncle of Gopāla Bhaṭṭa, came from south. And Prakāśānanda, some say that he's the founder of Āmṛta Braja Pratika, Śiśir Ghose has mistaken there that Prakāśānanda was converted into Prabodhānanda, and he wrote all these things. But it is not, because Prabodhānanda he's reckoned as one of the original eight *sakhīs* of Vṛndāvana. Rādhārāṇī had eight very intimate she friends, Tuṅgavidyā one of those eight, and Prabodhānanda was Tuṅgavidyā in Vṛndāvana. That Prabodhānanda cannot be *māyāvādī*.

Prakāśānanda māyāvādī aparādhī. Vṛndāvana Dāsa Ṭhākura writes in *Caitanya-Bhāgavata*. "Mahāprabhu says that in Benares there is a *māyāvādī* and a great offender, Prakāśānanda. He does not recognise My devotion, and cuts to pieces My spiritual body." conda conda [?]

In this way the Prakāśānanda Paṇḍit of Benares has been mentioned, and also we find that he's a great *māyāvādī paṇḍit*.

And Prabodhānanda he's reckoned as one of the eight principal she friends of Rādhārāṇī, so he cannot be a *māyāvādī*. These two are separate persons. Prabodhānanda was converted to Vaiṣṇavism, but he also might have gone to Vṛndāvana, but not much recognition he got in the

Vaiṣṇava society. Both rejected from this side, and also not much respect from that side, almost gone to unknown quarters.

Devotee: Kavi Karṇapūra, who has written the *Gaura-Gaṇoddeśa-Dīpikā*, how does he know who those personalities are in Kṛṣṇa *līlā*?

Śrīla Śrīdhara Mahārāja: What is his inspiration? His father was one of those eight *sakhīs* of Śrī Rādhārāṇī, Śivānanda. Former Śivānanda was one of the eight intimate *sakhīs* of Rādhārāṇī [known as Champaka-latā]. From him he got the inspiration.

When Mahāprabhu was in Purī and met that son Karṇapūra, He asked him, "You boy, take Kṛṣṇa *Nāma*, Hare Kṛṣṇa."

The boy did not take. Mahāprabhu tried His best but the boy did not pronounce Kṛṣṇa.

Then Mahāprabhu told, "What is this? I'm making so many chant in the world, chant this Kṛṣṇa Name, chanting Kṛṣṇa, chanting Kṛṣṇa *Nāma*, to so many in the world widely, and I fail to pronounce the Name of Kṛṣṇa from the mouth of this boy. What is this?"

Then Svarūpa Dāmodara came to relieve, he told that, "You have given this Name and the boy has taken it, he has *īṣṭa* mantra, and the mantra one should not speak out. So he has taken the mantram and kept it in the inner quarter of his heart, he won't speak it out." Svarūpa Dāmodara explained in that way.

Then Mahāprabhu out of affection, put the big toe of His foot into the mouth of the boy, and the boy began to suck Mahāprabhu's toe. And he became afterwards this Kavi Karṇapūra. Inspirations came in him. Such a good poem he has produced, very charming. Hare Kṛṣṇa. So inspiration, seeing some sign, some sort of similarity, and they could connect, what is what.

Devotee: Also Guru Mahārāja, I have heard that there are twin other *Caitanya-Maṅgalas*, one by a Locana Dāsa, another by - Locana Dāsa is one. It does not seem to be bona fide.

Śrīla Śrīdhara Mahārāja: Not bona fide in all respects. More or less influenced by *Gaurāṅga-nāgarī-vāda*, that is not accepted by the true Vaiṣṇava. And Vṛndāvana Dāsa Ṭhākura himself was in opposition. The first book about Mahāprabhu written by Vṛndāvana. The reference of that we find in *Caitanya-caritāmṛtam*. *Caitanya-Maṅgala* was written afterwards. And that had some contamination of *nāgarī-vāda*, that Gaurāṅga like Kṛṣṇa, He also mixed with so many girls in the *parakīya* line.

But Vṛndāvana Dāsa he has discarded it wholly. "Mahāprabhu never cast a glance towards the girls in this life," he told. "Not *nāgara*. Because He's a *brāhmaṇa* in Ācārya family, and Kṛṣṇa came in the milkman sect. And He has come to show the position of an Ācārya, Guru, and Guru may not have such misconduct. Then who will care for him? Who will take him as Guru if he shows such slack character, mixing with the girls? Who will come to take and accept him as Guru, Ācārya? So He never showed that sort of conduct that He mixed with so many girls, never. He was very particular about that, very careful." Still Vṛndāvana Dāsa Ṭhākura says, "He never by the corner of His eye cast any glance to any ladies or any girls. So the people must not give this

name to Gaurāṅga, as *nāgara*, as an ordinary citizen. What is general temperament of a citizen, to mix with the man and woman, free mixing, not that. Gaurāṅga was not of that type. He was a very strict moralist, a life He maintained all through." So Vṛndāvana Dāsa Ṭhākura mentioned this.

se heno nāma prabhu nama sane kane pathe gaurāṅga-nāgara heno sthali nahi boli [?]

"So none should pronounce such that Gaurāṅga was a frivolous boy who mixed with the girls in a slackened way. None can blame Him in this way. He was very strict about that."

It is written by Vṛndāvana Dāsa Ṭhākura in his original book.

But in Locana Dāsa's, "There were many who had connection with Viṣṇu Prīya, and they with the help of Viṣṇu Prīya, Mahāprabhu's wife, with Viṣṇu Prīya they came in connection with Gaurāṅga, Nimāi Paṇḍit."

"No." Vṛndāvana Dāsa Ṭhākura discarded. "This is all imaginary. This is only a foolish tendency to make Kṛṣṇa *līlā* and Gaura *līlā* similar. To prove that Gaurāṅga and Kṛṣṇa are one and the same, this sort of imagination has been taken resort to, resorted. So we're not at one with Locana Dāsa in that affair."

And many also, this Rūpa Goswāmī, Sanātana Goswāmī, then [Raghunātha] Dāsa Goswāmī, Kavirāja Goswāmī, Vṛndāvana Dāsa Ṭhākura. So many, they have given description about Mahāprabhu, but none mentioned in that way. Very strict moralist He was in His previous life. So Gaura *līlā* is a *līlā* of an Ācārya, a preceptor, that of a Guru, suiting the taste of a Guru. To plead Kṛṣṇa *līlā*, why Kṛṣṇa *līlā* is so high, only in the position of Kṛṣṇa the Absolute can show that *līlā*, not otherwise. Even Nārāyaṇa, or all other incarnations of Kṛṣṇa never did so. Only with the exception of Kṛṣṇa and no other incarnation of Kṛṣṇa, or Nārāyaṇa, nowhere.

Devotee: Guru Mahārāja, it is sometimes said that Śrīdhar Swāmī in his commentaries sometimes agreed with Śaṅkarācārya.

Śrīla Śrīdhara Mahārāja: No, he has refuted Śaṅkara, but he had his own *sampradāyic* creed which is *viśuddādvaita*. Amongst Vaiṣṇava *sampradāya* there are four conceptions with slight differences from one another. *Śuddhādvaita* by Viṣṇu Swāmī and Śrīdhar Swāmī followed that *sampradāya*. Then *dvaitādvaita* by Nimbarka. And *śuddha-dvaita* was Madhvācārya. *Viśiṣṭādvaita* by Rāmānuja. These four Vaiṣṇava specific *sampradāyas*. One coming from Brahmā, Śrī, Brahmā, Rudra, Sanaka. But there's little difference between them. Śrīdhar Swāmī he comes from *śuddhādvaita*, of Viṣṇuswāmī. And the Vallabhi *sampradāya*, at the present time, they also come from the *śuddhādvaita sampradāya*. And Mahāprabhu came from *śuddhādvaita*, Madhvācārya *sampradāya*, but with modification of *acintya-bhedābheda*.

So Jīva Goswāmī who was a strict follower of Mahāprabhu, Śrī Caitanya Deva, he differed in some point from Śrīdhar Swāmī. Mahāprabhu mainly supported Śrīdhar Swāmī because he has

saved devotees from the interpretation of Śaṅkarācārya, in *Gītā*, in *Bhāgavatam*. Personality of Godhead he has admitted, he has proved, revealed, but impersonalism he encouraged. So mainly Śrīdhar Swāmī is Vaiṣṇava, but he followed *viśuddhādvaita*, and Mahāprabhu's creed was *acintya-bhedābheda*. So Jīva Goswāmī slightly differed from him here and there in the interpretation of *Bhāgavatam*. Just as in *Bhāgavatam* in the first *śloka*.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

Here, *tejo-vāri-mṛdāṁ yathā vinimayo*, the meaning of the word *vinimayo*, Śrīdhar Swāmī has taken as ascription. He says that, "There is glass, we may take it for light. There is sun ray, mirage, we may take it for water. The thing is one thing and we accept that thing as another, this is the meaning of the word, *vinimayo*."

But Jīva Goswāmī has not accepted that. He has said, "No, the word *vinimayo* that never means ascription, but it is transformation. The gas, air, may be transformed into water. The water may again be transformed into solid or, and transformation, the glass may come, the stone may come, from water. In this way, air, ether, air, fire, water, earth, all, one can come from the other. By transformation and not one is ascribing another." In this way Jīva Goswāmī has explained, he's differed from Śrīdhar Swāmī. So here and there a little difference he had.

Devotee: Is this transformation the same as *vikara* or not?

Śrīla Śrīdhara Mahārāja: *Vikara*, yes. Not *vivarta*. *Vivarta* and *vikara* are of different kinds. Śaṅkara says *vivarta*, one thing misunderstood as another. Here Jīva says no, a real transformation is there in the potency, *śakti pariṇam*. The potency may admit transformation of it in different kinds, it is possible. Hare Kṛṣṇa.

Devotee: How are we to take the differences we hear between great Vaiṣṇavas. Like you've just explained the difference between Śrīdhar Swāmī and Jīva Goswāmī. From our point of view they're both great Vaiṣṇavas, but they have some difference...

Śrīla Śrīdhara Mahārāja: Yes, amongst Vaiṣṇavas there are much differences. We are to follow the direction of Śrī Caitanya Deva.

In the conception of monarchy much difference. In the conception of democracy, communism, there is much difference. Some common, something different, it will always be there. Even in democracy, even in monarchy, every monarch is different from another monarch, one's rule is different. So this *vaicitrī*, variegatedness, will always be present. Not that you can find exactly congruent copy of one of the other, it is not possible, some sort of difference must be.

Even there is difference in Kṛṣṇa. Kṛṣṇa Svayaṁ-Bhagavān, Svayaṁ-Rūpa, then Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, Prabhāva-Vilāsaḥ, Vaibhava-Vilāsaḥ, in the conception of Kṛṣṇa Himself. So this distinction, not difference, rather distinction, we're to observe always, we must be alert to find.

A man, from mother, mother sees with some affection. Then his friend from another angle of vision. The wife from another vision. If he's a king the subjects with another vision. One and the same man, different conceptions. All cannot be congruent, some sort of difference there must be, according to their, the perception, the quality, the nature of the perceiver, the conceiver. But mainly something common, something different.

The main Vaiṣṇava groups, they're always after personal, eternal, personal God. These four, Madhvācārya, Rāmānuja, Viṣṇuswāmī and Nimbarka. "The Ultimate Reality is personal."

Then Śaṅkara and others, their group say, "No. He's impersonal is the highest conception of reality."

The main difference, but person of what type? The Svayaṁ-Bhagavān characteristic personality, that is only seen by the Gauḍīya Vaiṣṇava, the Kṛṣṇa Svayaṁ-Bhagavān. To certain extent by the Nimbarka. But the *svakīyā* and *parakīya*, the distinction is there. Then the *śuddhādvaita* school, they like more *vātsalya*. Then the Rāmānuja section they consider Nārāyaṇa to be the original and Kṛṣṇa His extension. So much difference there may be, all may not be congruent. The conception of the truth may also have some degree and difference there.

Sajātīya-bheda, then *vijātīya-bheda*, *sojātīya-bheda*. A tree is different from a stone. A tree is different from another tree. A tree has got it's difference within it's own, branch, leaf, root, trunk, all these things. *Sajātīya-bheda*. The banyan tree, then so many other trees also there. *Sajātīya-bheda*.

So in the conception of Godhead that sort of difference, distinction. This Nārāyaṇa, the Kṛṣṇa, the Dvārakeśa, Rāmacandra. Then so many incarnations here. Nṛsiṁha, Varāha, all these things, difference. Avatārī, Avatāra. And amongst Avatāra also the degree of the Absolute characteristic represented differently, according to the section of the devotee, the capacity of appreciation in them.

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Śrīla Śrīdhara Mahārāja: "...compensate everything. We do not care for anybody here in this world. Bravely we move. But if you want to know really, then Uddhava is the most favourite of Kṛṣṇa. We're none."

Then Nārada went to Uddhava, "You are the most fortunate I see, all praise of you, even Kṛṣṇa has said that you are more favourite than His own body. What to speak of Baladeva, Lakṣmī Devī, not to speak of Brahmā and Śiva, even Lakṣmī Devī and His own Person is not so affectionate, so favourable, so important to Him, as you are Uddhava, to Kṛṣṇa."

"Yes, yes, what you say it is true. Kṛṣṇa has said that. But as long as I did not see the Braja *gopīs* it might have been true to certain extent. But when He sent me to see the *gopīs* in Vṛndāvana, that pride is demolished all together. What sort of love divine I found in the *gopīs* for Kṛṣṇa, that is unknown and unknowable, unaccountable, inestimable, inconceivable. That is never to happen. We can never even have a peep of that pure intense love and affection towards Kṛṣṇa, beyond our jurisdiction. And you know Devarṣi, after having a little experience, of the smallest part, what came in my mind I spontaneously uttered some words, expressions there."

āsā maho caraṇa-renu-[juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

[Uddhava says, "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"For the moment, I thought that if I could have a birth of a shrub, a creeper in this land, I would have been much more fortunate, because the feet dust of those divine damsels would naturally come on my head. So pure affection, and so risky, so intense, unintelligible love I have experienced there Devarṣi. Why do you come to praise me? I'm nothing. All my understanding has been surpassed. And with wonderful colour it has come to me to show that how dignified and purest love there can be for Kṛṣṇa. I wonder, I'm astounded to find this."

In this way. So different gradations, different sections of people, they say that our group's leaders are the highest devotees. Śaṅkara. *Taṭa-stha hañā vicārile, āche tara-tama*. *Yei rasa, sei sarvottama*.

[kintu yāṅra yei rasa, sei sarvottama / taṭa-stha hañā vicārile, āche tara-tama]

["It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83]

In one's own department he says, "Oh, our officer is _____ [?] In their group, officer, the leader of that party is that gentleman." But that party may not hold the supreme position. So *bhakti* is of different kinds, different layers, different stages, and there is also gradation.

In the pure devotion also, amongst the *dāsya* - Hanumān. *Sākhya* - there is Arjuna, one class says, and Vṛndāvana that is *sākhya*, this Sudama, Subala, highest standard. Then *vātsalya* is more fine, fine service, there Yaśodā holding the highest standard. In Mathurā, Devakī holding the highest position. In different classifications, different *līlās*. *Sākhya rasa*, *vātsalya rasa*, then *mādhurya rasa*, different groups, Candrāvalī, Rādhārāṇī, and so many other groups also there. But there is comparison possible, *taṭa-stha hañā*, relative position and absolute calculation, by both we're to understand things. Gaura Hari. Gaura Hari. Gaura Hari.

Yei rasa. Yaśodā says, the friendly school say, "We don't want to be Yaśodā or Nanda. We're friends to Kṛṣṇa, we play with Them. Sometimes we climb over His shoulder, sometimes taking on our shoulder. Sometimes give slap, sometimes get slap from Him. So many freedoms, we're so happy, we don't want to be a Yaśodā or Nanda. What are they? But in absolute calculation the measurement will come and show the Yaśodā and Nanda is higher there. They've got higher ecstasy, and of higher kind, both quantity and quality in favour of the *vātsalya rasa*. More intimacy is there, that we friends we seem to be very intimate, but their intimacy is more, higher."

Then the Yaśodā will say, "I want the Gopāla as a son. I don't want a consort. What of this? I'm the commander. I can do what I like with my child. And they're all under me. They're all under me. They're like servants and I'm master."

But anyhow, if the real standard goes to measure, then Yaśodā will have to go down, sometimes. That wholesale capturing is possible only by *mādhurya rasa*, twenty-four hour engagement in the service. Twenty-four hour engagement in the service of Kṛṣṇa is possible only in *mādhurya rasa*. Not even in *vātsalya rasa*, what to speak of *sākhya rasa*, and the quality is also higher. *Taṭa-stha hañā vicārile*, *āche tara-tama*.

The mother may serve the food, and the wife may also serve the same food. We're told that wife's serving is more tasteful than the mother's, mixed with *mādhurya rasa*. The service and the full service, or sometimes the chastising stricture, and confidential confidence, in every point the *mādhurya rasa* holds the supreme position. In feeding, generally with the parents, larlam parlam

[?] taking care of the body, and the confidence, confidential discussions. And in all matters it is in the highest degree only in *mādhurya rasa*. Every *rasa* transaction can be disclosed in the *mādhurya rasa* service. But *mādhurya rasa* service secret cannot be taken out in the friendly circle, or in the filial, parent circle. That cannot come here, but these things can be taken there, the wholesale. In this way it has been described by the experts of the ontological, the theology of love.

What is that? We're to try to conceive, perceive, that is that, it is such and such. From here we can find, from the reflection we're to judge. Just as suppose if we want to investigate about the sun, we get the reflection of the sun in my hand, then from there I can try to trace what is that black spot? What is there? This is mountain, or this is sea, that is that, all these, in the sun or moon's reflection. But at present I cannot connect my eye direct with the sun, eye will be finished, reduced to ashes. So sometimes with this we're to understand what will be there. And we're to find the road, from the mathematical calculation, this is the lowest position here, and the highest is by exploitation, renunciation, and then dedication, and calculative, and over calculative, spontaneous. Gradual improvement in this way you have to understand things are such and such. The question was they conceived the elements, different units of pride. Everything is there, but only one thing we shall remember, that is in-carrying towards the holiest centre. And here, to be innumerable plurality branches like the opposite current, but similar not same.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

[Bhaktivinoda Ṭhākura says, "My brother, lust and love appear as one and the same; yet, lust is never love."] [*Kalyāṇa-Kalpataru, Upadeśā,* 18]

One is darkness another is light. One is filthiness another is purity of the highest type. You're to understand, central-carrying, and this is out-carrying. We're to understand it very carefully where the difference is, out-carrying and in-carrying. That is normal, that is healthy, that is true, that is eternal purity. And this is flickering, this is taking us down to the lowest position and disturbing to the whole atmosphere and environment. Our selfishness must be eliminated and it cannot but be harmful to the environment. The local interest means it will clash with so many other local interests. But central interest, that means it will unify the whole interest, *prānopahārāc*.

[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā]

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Put food into the stomach, it will satisfy the whole system. But put food in the eye, put food in the ear, what is that? Anomaly, disturbance, disease, that is there. And put food into the stomach, it is for the satisfaction of the whole. It is a pure thing, it is normal, it is truth, it is healthy. So to put our energy, our service direct towards the proper place everything will be fed properly, that will be distributed properly everywhere.

yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat

If I satisfy Him, everything will be satisfied. If I serve Him, everything will be served automatically, and more efficiently, millions of times more efficiently. Pour water into the root, the whole tree will be fed. This sort of example has been given us for our understanding, that what is service towards the centre and service towards the smallest part. The difference is great, infinitely great difference. And we're all suffering from that, that local interest, personal interest and local interest. Local interest means clash between so many local interest, inevitable, a fight and action, reaction. And put everyone to the centre it will come in a harmonising way to satisfy everyone's inner demand, and taking him up towards the purest centre.

All right. I stop here. *Vāñchā-kalpa*...

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad...

...

Devotee: I'm reading the *Caitanya-caritāmṛta* that Jagadānanda Paṇḍita was in the mood of Satyabhāmā. Was he just in the mood of Satyabhāmā, or was he an incarnation of Satyabhāmā?

Śrīla Śrīdhara Mahārāja: Incarnation of Satyabhāmā. Satyabhāmā's mood is *bhāma-pradhana*, apparent opposition. Her mood was apparent opposition, feeling, sentiment, more sentimental than considerate, consideration. Sentiment is predominating than consideration. Very sentimental, Satyabhāmā. Hare Kṛṣṇa. And the technical name is *bhāma*, that apparently oppositionist. Ostentatiously seems to give opposition but from the heart comes never, no opposition, only emotion.

Gaura Haribol. Gaura Haribol. Gaura Haribol.

Devotee: Mahārāja, the material world is rational, is the material world rational?

Śrīla Śrīdhara Mahārāja: Material world.

Devotee: Man is rational animal.

Śrīla Śrīdhara Mahārāja: Rationality is a stage, internally a stage. The prime cause is autocrat, He's that, *svarāṭ*, *cārtheṣv abhijñaḥ svarāṭ*, [*Śrīmad-Bhāgavatam*, 1.1.1] Though we find meaning,

consideration, rationality in His dealings, but He's above that, highest call, He's free. Rational means to come under some law, rational. Rationality means that we judge by some law, regulation. According to that we may think this is rational, then this is according to some law and regulation. And what is irrational that is whimsical. But ultimately He's autocrat, He's *svarāṭ*. And rationality in affection there is want of rationality, in love - want of rationality, mercy - want of rationality. In justice there is rationality. But which is above justice in the plane of mercy, above rationality, above consideration, the grace. Examiner examining the boy and gives the mark according to his rationality, but when the question of grace comes, above rationality. Do you follow?

Justice, rationality, that is based under law, this is that meaning, irrational, what is? No consideration of any regular law, any regulation, that is irrational. What do you say, irrational? That does not come under calculation, under law, regulation, that is irrational. But *svarāṭ*, whatever He does that is all right. Rationalism, intellectualism, more than intellect, love, above intellect. Can't follow?

Devotee: Yes, I think I follow.

Śrīla Śrīdhara Mahārāja: Love is above intellect, above calculation. Autocracy is above calculation, absolute good and He's autocrat. And that is the fortune and a blessing of the whole creation, that the absolute good is autocrat. Nothing is going to mitigate, to check it. The movement of the absolute goodness means no law or regulation is coming to check it. That is desirable because it is absolute good, that is the justification. He's *svarāṭ*, in *Bhāgavatam*, *cārtheṣv abhijñaḥ svarāṭ*, well versed in all the meanings, only He knows the purpose of every movement in this world. He Himself knows what is the purpose of every movement in this world of existence is within His fist. None can know the whole purpose of the whole movement of this world. Only one knows it. And yet, He's above consideration, *svarāṭ*, above law, autocrat, despot. Everything for Himself. He's not subservient to anything else, a second thing. Then He's *svarāṭ*, He's absolute. Everything for Himself. He's not for anything else, everything is for Him. What does it mean? Above rationalism, above any calculation, above any reasoning, above any demand, above any law, above any argument, *tarkā-pratiṣṭhānāt*. [*Brahmā-Sūtra*, 2.1.11]

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: You said yesterday that twenty-four hour engagement in Kṛṣṇa's service is only possible in *mādhurya rasa*. Would you explain a bit more on that point?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned *aṣṭakālīya sevā*, the service for eight *praharas*. One *prahara* means fourth part of a day or night is *prahara*. Day and night, twenty-four hours is divided into eight *prahara*, *aṣṭakāla*. And it is mentioned in the arcana kan [?] about Mahāprabhu.

_____ [?]

And about Kṛṣṇa. _____ [?]

The eight parts of His pastimes, pastimes have been divided into eight parts, and in all parts the *mādhurya rasa* party they have got some sort of service. When He's engaged in most confidential service is possible only in *mādhurya rasa*, and all forms of service, this *vātsalya rasa* thieving. Then servants service, a friendly talk of a friend. Everything may be within *mādhurya rasa*, and more palatable than those respective *rasas*. All *rasa* is the *mukhya rasa*, *mādhurya rasa* is called *mukhya rasa*, principle *rasa*, and it contains every sort of *rasa* within it. So all possible service is possible only in *mādhurya rasa* to remain there.

...

Devotee: Was it useful to set an example that Caitanya Mahāprabhu acted that way?

Śrīla Śrīdhara Mahārāja: Yes. In the realistic view only to warn others He showed through His own men. Internally He's not faulty, but externally to help us, to give us warning, He showed like that. In the perfect vision the most, in the full-fledged consideration, everything comes like that. Every atom is helping the pastimes of Kṛṣṇa, direct or indirect. And what is seen to be indirect at present, in deeper vision sometimes it reveals that it is coming towards direct service. Jagāi, Mādhāi.

[mahā-kṛpā-pātra prabhura jagāi, mādhāi] 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.120]

Jagāi, Mādhāi came to show to the world how magnanimous my Lord is. In the beginning it was begun with indirect, came to give a good beating to Nityānanda. But ended in how? Submission and singing of the Name of Nityānanda, Gaurāṅga. And showing the example to the public. "How worse we were, rogue, and how we are converted into honest men by the great Lord."

I think you know the Judas in Christianity?

Devotee: Yes, I know him.

Śrīla Śrīdhara Mahārāja: Who was he?

Devotees: Judas was the one who sold Jesus. He betrayed Jesus.

Śrīla Śrīdhara Mahārāja: But I think when Jesus is coming with the cross on His shoulder, passing through the way, suddenly he cast His glance towards Judas.

Did you read that? No?

When Jesus had been ordered crucifixion, then the cross is put on His shoulder and He's ordered to go to the field to be crucified. And both sides of the way people thronged and passing through them. Suddenly, he does not know, but He's omniscient, suddenly cast a glance to the face of Judas.

And with such an impressive way He saw Judas, Judas thought, "I'm caught. I'm caught. I'm responsible for His crucifixion."

But Jesus' vision was, to me was something else. "Judas, I'm exploiting you. Not that you're exploiting Me, but I'm exploiting you. I'm using you to show the greatness of My life to the future world. I'm utilising you as a traitor. Here amongst our followers there is a traitor I knew." He already told, "Who will give the report to the authorities, he's within you. Amongst these twelve, one will betray Me."

He already told, He knew, and Judas was there. But He cast a glance in such a revolutionary way to Judas. "Not that you're exploiting Me for birth or money, I'm exploiting you for eternity. You will have to stand as sinful person against Me and to preach to the public that I knew that you were a traitor, still I did not disclose and I took you within My followers fully knowing. I'm exploiting you."

With that look of Jesus was that. And Judas was mad, he ran at once to the authority, threw away the money. "I have committed the worst sin, I can't tolerate it." A negative look. Judas' energy was drawn and drunken, his spirit was drawn. "A so good look? I'm a traitor and a look of gratitude to me? What is this?"

In Japan, jujitsu. When one is coming with great force, and he will push, jump on it, he went away and he fell on the face, withdrawn. The opposition withdrawn, and who is coming to fall on the play, the play will jump and he will fall on the face.

Judas was in that position. "He showed so much gratitude to me. I treated Him so evil. Ill treated by me. But His look is not of vindictiveness, but of infinite gratitude. That sort of look He cast to me." He was disarmed, Judas was completely disarmed and was mad, feeling, "What have I done?" He ran towards the authorities and threw away the bribe money.

So Jagāi, Mādhāi is also like that, enhancing the beauty of the conduct of their Lord. Sacrifice, sacrifice, playing the part of the negative side, great sacrifice. Forever they're giving away their own fame to make their Lord glorious forever. Their contribution, how great Nityānanda, Caitanya is, that such a great rogue he was delivered. So that sort of part played by Jagāi, Mādhāi. "So we're the culprits, the most notorious figures, and we were absolved by Gaura-Nityānanda." So a great sacrifice, eternal sacrifice of the eternal fame. He wanted to hit Nityānanda with some earthen pot, that part taken.

Gaura Haribol. Gaura Haribol. So, if we can look so deep then all negative indirect service becomes direct, comes to direct service. Depth of our vision can detect as much as depth of one's sight he can feel and see so much direct service, even from the indirect section. *Māyā* is also rendering service. Satan is also rendering service to God by revolting. Without darkness light cannot be perceived. To play the part of darkness, that is sacrifice to show the greatness of

light. Satan is making God great. His contribution is apparently negative, but one may think that Satan's contribution makes God how magnanimous, how generous, goodness. If Satan did not exist then how could we understand the goodness of God, the greatness of God. Hare Kṛṣṇa. The contribution towards service apparently indirect way, but to a spacious sight, eye, it comes within direct service. So wholesale, everywhere there is the grace of God, even in Satan.

Mahādeva, Lord Śiva says, sometimes He's repenting, mourning, "What can I do? You are absolute. You have engaged Myself to accept the position of a leader of the opposition party. I'm going against You. I'm encouraging, giving indulgence to the demons. You have given this post to Me, most unhappy, unfortunate post. But You are absolute, Your order is unchallengable. What to do? I'm doing on Your order, obeying Your order. But My heart is not satisfied there My Lord. But I'm obeying, carrying out Your order fortunately."

So, *vaiṣṇavānāṁ yathā śambhuḥ*. So Śiva is a devotee, but He's doing opposition, giving opposition to Kṛṣṇa and Viṣṇu in various ways, and encouraging the demonic powers against Him. Still, *vaiṣṇavānāṁ yathā śambhuḥ*, direct vision. And indirect, He's the leader of the opposition party. He's fighting with Kṛṣṇa, with His followers, the *bhuta*, *preta*, demons, etc.

[nimna-gānāṁ yathā gaṅgā, devānām acyuto yathā
vaiṣṇavānāṁ yathā śambhuḥ, purāṇānām idam tathā]

["Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so *Śrīmad-Bhāgavatam* is the greatest of all *Purāṇas*."]
[*Śrīmad-Bhāgavatam*,12.13.16]

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: What will be the benefit for a disciple that is serving a Guru, but the Guru is fallen and he doesn't know it?

Śrīla Śrīdhara Mahārāja: Doesn't know?

Devotee: When the disciple doesn't know.

Śrīla Śrīdhara Mahārāja: Ignorance is no excuse. It is not an accidental thing, ignorance. It is earned. Man is the architect of his own fortune. Earned by our *karma*, previous action, so not to blame anyone. The environment where I am at present, this is already earned by me. So *Bhāgavatam* wants to teach us, don't complain against the environment, it is earned by you. But utilise it to the best use to try to see the grace of the Absolute there is.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

The anomalies which I'm facing, that is *ātma-kṛta*, it is the product of my own action, so none to blame. We're to take it in that way. It is earned by me, so I'm to be blamed, none else. Not only that, but there is always present the grace of the Lord eager to help me in the disguise of danger of unfavourable environment as I see at my present experience. But that is also the necessary medicine to my own disease. To cure my madness that is like a medicine meant by the Lord. He's everywhere with sympathetic hand to extend, everywhere in the most intense danger, His sympathetic hand is present. We're to take it. This will be our attitude, and this attitude is the key to solution of our...

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Śrīla Śrīdhara Mahārāja: ...unfavourable position. The Lord is there. Solution is there. He's not vindictive, that wants to punish you. But the punishment has come only to teach you. The punishment is there, but coming from an affection hand, only to teach you, to improve you, to help you, not to punish you. We're to see like that, all dangers, we're advised. And then in no time it will be cleared, the mist will be cleared, the bad weather will vanish, and sunlight weather will come in return.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
This is a very important *śloka* in *Bhāgavatam*, the key to solution of our life, success.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
[hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

While you are suffering from your previous bad action, try to see the grace of the Lord therein, and in no time it will clear. *Hṛd-vāg-vapurbhir*. By thought, word, and deed, not partial, but wholesale. *Vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk*. He's entitled to get emancipation from the hands of all those dangers. Hare Kṛṣṇa. He's entitled to get released from unfavourable circumstances. That is the key to that success of life.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. And we are advised to see everything in connection with Kṛṣṇa, He's playing, it is His pleasure, He's playing.

Kāminīra kāma, nahe tava dhāma, tāhāra. [From *Vaiṣṇava ke*? - *Who is a Vaiṣṇava*?]
If any lady comes to you, "Oh, she's for the enjoyment of Kṛṣṇa, not for anyone, what to speak of me, not to be enjoyed by anyone, but only for Kṛṣṇa."

The ladies are for Kṛṣṇa. The money for Nārāyaṇa - Lakṣmī for Nārāyaṇa. And the glory, the fame for Gurudeva, Baladeva, Nityānanda, Who gives the Absolute to the world. He's eligible to command all the fame, all the glory of the world. Because He's giving glory to everyone by distributing the Absolute Good, Baladeva, Guru, Nityānanda. The whole fame, whole credit is under His claim. He can claim the whole credit, the whole glory, or fame. And the whole energy Nārāyaṇa can command.

...

Enjoyment of lady love reserved for Kṛṣṇa. *Kanak*, *kāminī*, *pratiṣṭhā* - three owners of the three aspects of enjoyment, *kanak*, *kāminī*, *pratiṣṭhā*.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Their due. Hare Kṛṣṇa. The whole credit will go to Guru who is distributing the truth to the world, whole credit, he commands the whole credit. Guru means Baladeva. And in *mādhurya rasa* Rādhārāṇī, She commands the whole credit of giving Kṛṣṇa to the world. Kṛṣṇa belongs to Her, as if Her property. Kṛṣṇa is the property of Rādhārāṇī. She can distribute Him to any and everybody. In the highest type of vision She's so. And a little lower, Baladeva, Nityānanda, *vātsalya*, *sākhya*, without *mādhurya*, *vātsalya*, *sākhya*, *śānta*, *dāsya*, all commanded by Baladeva, Nityānanda. And only *mādhurya rasa* including all the different types commanded by Rādhārāṇī. She can give Kṛṣṇa wholesale, and They can give partly, up to *vātsalya rasa*. Wholesale distribution can be allowed only by Rādhārāṇī.

Gaura Hari. Śukadeva could not take the Name of Rādhārāṇī in that scholarly assembly when he was giving *Bhāgavatam*. No mention of Rādhārāṇī's Name in *Bhāgavatam*. Jīva Goswāmī has given the explanation, why in that scholarly section who cannot appreciate that higher form of *parakīya* love, they're scholars but they're not high type devotees. So Śukadeva could not take the Name of Rādhārāṇī in that assembly of the scholars. Who will fail to appreciate the *parakīya rasa sevā*, service of Rādhārāṇī, of the *gopīs*. Absolute type of service not under any law, regulation, either social or religious, crossing both social and religious law. Religious conception and social demand, crossing everything, the complete unconditional surrender towards Kṛṣṇa, that is the highest position. Wholesale surrender, neglecting the existing social and religious law of the country, ignoring society as well as religion. So much risk to serve Kṛṣṇa with whole heart, that is found there. So Rādhārāṇī's Name could not be taken in the scholar's assembly by Śukadeva Goswāmī. This is the explanation as given by Jīva Goswāmī in his *Sandarbha*.

Gaura Haribol. So when taking the Name of Rādhārāṇī I give some *praṇāma*. "Oh, please forgive me. I'm not qualified to take Your Name. I'm not qualified. I'm making much, saying much in my small tongue. In my mean tongue I'm taking Your Name. Forgive me, forgive me. I've got the audacity of taking Your Name. Gaura Hari. Forgive me."

She's so high, so great, so noble. We don't, we can't consider ourselves fit to take Her Name. Śukadeva Goswāmī did not take Her Name in the whole of *Bhāgavatam* where he has given what is the true perception, true idea of divine love. The basis of divine love has been shown there rightly, above knowledge. Love is above knowledge, above intellect, above rationality. As he told, rationality, above rationality, intellectualism, the plane of love. The vibration of that plane is love absolute. Absolutely towards Kṛṣṇa, ignoring all other demands coming from the near environment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Hari.
Today I close here. Gaura Haribol.

...

Śrīla Śrīdhara Mahārāja: ...should also be taken here. They also came, and we had a talk, and I tried to instruct this lady, Mañjuālī. Vaiṣṇava Charan also cried, wept, both.

Anyhow they gave consent. "Again he may go for the service of Kṛṣṇa. We're releasing him for Guru Mahārāja's service."

And they want to keep the prestige of ISKCON, he should return to ISKCON as a *sannyāsī* which was already conferred to him by Kīrtanānanda Mahārāja.

I asked, "Give a letter of request to Kīrtanānanda Mahārāja for giving you second time this *sannyāsa*, this robe. And he has to go to Katwa were Mahāprabhu took His *sannyāsa*, to get your mental strength there. At that place you take *sannyāsa* again, what you got previously from Kīrtanānanda."

Charu Swāmī was sent, and Charu Swāmī handed over the red cloth of *sannyāsa* as well as that *daṇḍam*, there just on the spot of Mahāprabhu's *sannyāsa*.

And he's too weak minded person, could not keep it, again...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Approach, how we can improve our position and approach nearer to Kṛṣṇa. By leaving away our internal hankerings for any other things than Kṛṣṇa and His servitors. That is *the* problem for everyone, how?

Just - it reminds me that these hard chances are coming to take us a step further towards, closer to Him. What apparently we think, that this is troublesome and heart aching, and trying to push us down, but actually it's not so.

So Queen Kuntī invited such unfavourable positions. Unfavourable positions, they come only to give us a lift. We're under trial. Anyhow we must have to cross the line and advance, go

forward towards Kṛṣṇa. One by one, waves are coming to take us away from Kṛṣṇa, but we must swim across, to go nearer. The waves will surely come.

These are coming to us as test, to prove our faithfulness to Him, to take proof, faithfulness in service. So we should not be afraid of those waves that are coming, apparently to push us away, but really it is not so. We must not be afraid. With heart within and God overhead, we shall boldly stand those tests, we have to stand. It is not that the path will be strewn with flowers, all covered with flowers, not that at all, not at all.

It is continuous, it is dynamic, it has got no end, even the competition is in the higher stage. And the original representative of particular service of particular *rasa*, they're in a similar position.

"I can't serve. I'm not satisfied by rendering service to my boy, or to my friend, but to my Lord."

No satisfaction, no satisfaction, always evolving. That means it is always progressive eternally, eternally progressive. The journey in the infinite is like that, of such nature, always running, running, running. Progressing, progressing, no end.

And with this disappointment. "I can't, I fail to do to my satisfaction. I fail to render service up to my satisfaction."

This is the very nature in the world of infinite. We're finite beings, lost there. But still we have got our paraphernalia of our own nature there. A long journey, long trouble, but if we have good association, good group, in a group we're going, then the disappointment, dejection minimised if we have a favourable group for us to make a long journey. By chatting with them, talking with them about the Lord, we can go, we can't know the weariness of the journey, long walking, fatigue, we forget all these things. So,

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

The very origin of the devotion to Kṛṣṇa comes from the association of the *sādhu*. *Kṛṣṇa-prema janme, teṅho punar mukhya aṅga*. And when we acquire a drop of divine love within our heart, then also our hope, solace, consolation, health, everything, we get from the association of the devotees. The devotees are all in all, from the beginning up to the end. Our favourable companion can help us in our journey towards infinite. They're something solid, some concrete, similar in nature with me. So only with inter change of our thought, our good, bad, everything, our hope, our despair, everything they can appreciate and in a group we can go on. *Sādhu-saṅga*.

Otherwise if we're alone we'll think, "Oh, what are you doing? I'm wild goose chasing, chasing a wild goose." A reaction may come and he may leave his *bhajan* and go away. So our Guru Mahārāja, Bhaktisiddhānta Saraswatī, gave very much stress on the association of the devotees.

Duṣṭa mana! tumi kisera vaiṣṇava? pratiṣṭhāra tare, nirjanera ghare. [From *Vaiṣṇava ke*?]
"You want in a solitary place to take the Name of Kṛṣṇa? This is a hoax of Māyā. She will come and take you by your ear. You won't be able to fight for a long time if alone."

But always try to be with the more, to do anything and everything, service, with so many other devotees you'll get strength from one another. And a long march will be a very pleasant thing to you. So a sincere devotee will always hanker after a good association, good company, who will be able to help me, giving encouragement at every stage.
"No, it is here, very near, let us go, let us go, a little more and then we shall get some clue."
In this way anyhow the mutual help.

The 'Napoleonic Chair.' I was told that once Napoleon reached somewhere with his soldiers in a marshy land. And standing, standing there for a long time they're very much tired, and at least they wanted to take a seat for some time. Can't go on standing any longer. Then he put them in a circle, and asked them to take their seat. Everyone is giving seat to another, and he's also sitting on another's lap. In this way in a circle everyone was a seat, and everyone got a seat. Do you follow? In a circular way, so everyone gave a seat on the thigh to one, and he also took on the other, in a circular way everyone could take their seat.

So *sādhu-saṅga* is like that. When my mind is a little depressed he will come to encourage me. When you are a little depressed I shall go him. It's a long journey. There is scripture, there are other lights of the *sādhu* by consulting them, by remembering them, reminding their association. In this way it is very comfortable, the journey, to go towards. The books, that is secondary, and the primary assistance should come from the living books, living scriptures, that is the Vaiṣṇava, the saints. Otherwise one will think for some time, for few days, he's not very advanced stage, then it is nothing, mere imagination, he felt, leave everything and went back, that is, so,

Pratiṣṭhāra tare, nirjanera ghare, tava "harināma" kevala "kaitava." [From *Vaiṣṇava ke*?]
Kaitava means sadhinar [?] deception, self deception. If you're really hankering for God consciousness, you should not be afraid of seeing God consciousness in some other person. You must feel encouraged, hanker, so,

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

It reminds me more from the letter of that lady, whom I called daughter, when this Mañjuālī, after weeping she gave consent, "Yes Mahārāja."

Then I quoted the example of Viṣṇupriyā. Viṣṇupriyā allowed her about Nimāi Paṇḍit Śrī Caitanyadeva to go away from, to work for Kṛṣṇa consciousness. And she lived whole of her life, she was a girl of fourteen, but she lived her solitary life giving Nimāi Paṇḍit towards the people, to get, preach Kṛṣṇa consciousness.

So you also give up your husband. And your son will also be a general, I told. This little Vaiṣṇava Charan when grown up, with proper training, he will also turn to be a general to fight against *māyā* like his father. Very much encouraged to accept. Then anyhow they went away to London and this gentleman went towards _____ [?]

But to our disappointment that attempt does not seem to be successful, but deplorable. What to do? His will, will of the Absolute. We must think it is all for the best, it is all for the best.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
[nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena]

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

Rūpa Goswāmī says, *dīnabandho dayāṁ vā*. "Oh, the Lord of the poor, helpless. You may display Your kindness to me, or You may come to punish me very cruelly. The cruel punishment may come from You. It is also possible. Or gracious, either punishment or kindness, grace, You may do. You may administer anything. You're free. You're Absolute. But what is my position? My position is, I have no other alternative. Whatever You do, however You want to deal with me, I shall have to accept it on my head patiently. No other alternative I've got. No alternative for me to go away from You. Whether You punish me or You grace me, both is one, equal to me. I won't go back."

Just as the example he gave of a particular bird. What is that bird? *Cātaka*, in Sanskrit the name is *cātaka*. *Nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena*. There is a kind of bird who always drinks water from the rain, raindrops, and never are they accustomed to take any water, however thirsty, from the ground. Whether it maybe a spring, or the river, or lake, from nowhere they will take even a single drop of water, however thirsty they may be.

They'll always pray to the sky, to the clouds, patijal [?] Their sound is similar to this. "A drop of water, a drop of water." In this way they try with their faces above to the sky, "A drop of water." And water may come profusely in the rain, or a thunder also may come and efface him from the world. He does not care whether thunder coming or water coming. But he will always go on praying, "A drop of water, a drop of water." In this way.

Our position is just like that. Whether punishment comes like thunder, heavy punishment to demolish me, to efface me from the world. Or a huge water, rain water, to grace me, to quench my thirst within. No other alternative to this, *ananya bhajana*, exclusive devotion. I'm meant for that. I'm designed for that. I'm destined for that. You are my master, You are my Lord, and not for the temporary transaction, eternal.

Such preparedness we must have we must have within ourselves. Then we'll be able to taste how sweet the experience we can gather from the service. We're up to mark, if we're up to mark, then we can get the chance of some extraordinary sweet taste in the service of the Lord. As much as hunger, so much sweet taste in the tongue. Sweetness depends on the hunger. A healthy body is measured by the hunger. Whether the man is healthy we can measure it by his appetite. Yes appetite is all right, he has full life. So appetite, we're to increase our appetite, our earnestness, requirement for Kṛṣṇa. And a slight touch of His grace will inundate our heart with the most desirable sweetness we cannot conceive any time in our life, inconceivable taste, Kṛṣṇa.

In Vṛndāvana we find none is satisfied by discharging his duties towards the service of Kṛṣṇa. All mad to do and dissatisfaction. "I can't do. I'm not able to do up to mark." Below the mark, all these things, that is the peculiarity. This should be the relationship of the finite towards the infinite. Finite and infinite, only such relationship is possible. Finite can never say, "I have got in my fist, within my fist."

But at the same time it is a peculiar thing that one will think, just as by him saying that one does not, can't see, he wants, this at any moment he may die, this fact one may not think, and the same time,

ye paramayi apare dhan [?] A moneyed man is never satisfied with his cash, always saying, "No, I'm in want, but *he* has got money." Always, "*He* has got money. I'm in poverty." That is the nature with the moneyed man. "I have no money but *he* has got money."

So here also, "I have no devotion, but he has got devotion. Kṛṣṇa is there." That is a point of understanding to us. "He's full in my Gurudeva, he's tasting." The *pārṣada*, they're mad in tasting, but that very *pārṣada* devotee, he says: "No, I'm not feeling any touch of Kṛṣṇa. Where is He?" Generally this is the case, and whenever a little connection, little touch, they become mad, *sambhoga*, *vipralambha*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Gaura Haribol. Gaura Haribol. Nitāi Gaura.

The feeling of separation is normal and safe. And the feeling of union is mostly treacherous to the lower section. They may mistake one thing for another thing. The possibility of going down. So Mahāprabhu Śrī Caitanyadeva He showed for us the path of union in separation, safest way. "I have got Him," that is dangerous. Mostly the cases are bogus. We must be very much careful about that. We may not think getting anything and everything I have got some touch of the Lord. There we must be very, very careful.

Hare Kṛṣṇa. Gaura Haribol. I close here the class.

...

Śrīla Śrīdhara Mahārāja: With this warning that may be distributed.

No letter from another Post Office to the land? That Mysore (?) including Nārāyaṇa, and then as Vṛnda she has got some position in the management of the whole of Vṛndāvana *līlā*. Again she has got some particular function in Braja *līlā* as an individual *gopī*, three phases.

And sometimes Rādhārāṇī Herself says that, "All My attainment is due to the grace of Tulasī Devī. In My previous life," She says, "I showed My reverential service to Tulasī Devī, so I have got some favour of Kṛṣṇa this life." In this way She's representing Her.

These are all in *jñāna śūnya*, devotion mixed with ignorance, *jñāna śūnya bhakti*, mixed with ignorance or independent of measuring the immeasurable.

Hare Kṛṣṇa. Gaura Haribol. Another question she has got?

Vidagdha Mādhava: She is asking, "Is it better in Kṛṣṇa consciousness to use skills and desires you have, or is it better to go out on book distribution? And which is more purifying? And what service do you want me to do for you?"

Śrīla Śrīdhara Mahārāja: One, book distribution, another, this *arcana*?

Vidagdha Mādhava: Is it? Her idea is that she wants to teach Gurukula, and sew for the Deities. And caring for Tulasī Devī.

Śrīla Śrīdhara Mahārāja: By the higher Vaiṣṇava, that has got some immediate value.

Vidagdha Mādhava: She's asking, "Why is it an offence to pick Tulasī leaves on Dvādaśī?"

Śrīla Śrīdhara Mahārāja: Because it is supposed that Tulasī Devī, she has observed Ekādaśī fasting.

_____ [?]

If we get *bhakti* then automatically every inauspicious things will be removed. General devotion means,

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

By the progress of devotion in general, all these stages we will have to pass through. The first step, all the troubles will be removed. The second, all good symptoms will awaken. The third, *śubhadā mokṣa-, laghutā-kṛt*, even we shall be able to belittle mere liberation and emancipation. Then, *sudurllabhā*, yet it is very hard to get the grace of devotion. The fourth, then *sudurllabhā sāndrānanda-viśeṣātmā*, inexpressible and very, too much intense joy, the devotion can give us...

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Śrīla Śrīdhara Mahārāja: ...to favour us, towards us. These are the results of devotion in general. And to serve Tulasī Devī is a part of devotion, and it must give us all these effects to us. So a devotee of the higher order, he must not pray to any place, or any prayer that absolves me from the sin. He will say, the first class devotee will say, will pray, "Whatever I have done wrong, I'm ready to suffer for that to the *paisa*. But only my prayer is that I may get a drop of nectar of the favour of Kṛṣṇa." That should be the prayer of a real devotee.

paśu-pakhī ho 'ye thāki svarge bā niroye, [taba bhakti rahu bhaktivinoda-hṛdoye]

["Be my life in heaven or in hell, be it as a bird or a beast, may devotion to You always remain in the heart of Bhaktivinoda."] [*Śikṣāṣṭakam*, 4, *The Songs of Bhaktivinoda Ṭhākura*, page 136]

"I may according to my *karma*, I may be a bird, I may be a beast, or I may be a worm, insect, in the heaven or in hell. I don't care for that. According to my own *karma* let me suffer for that. But only my prayer that I may not be devoid, or maybe deceived from the favour of Kṛṣṇa, I get that, His grace, devotion I want, only devotion I want."

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

["I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."] [King Kulaśekhara's *Mukunda-mālā-stotra*, 5] [*Caitanya-caritāmṛta, Adi-līlā,* 4.33, purport]

And Bhaktivinoda, *paśu-pakhī ho 'ye thāki svarge bā niroye*, means hell. Let me, to enjoy my result of good works in heaven, or if I have to suffer for my bad actions in previous lives we're to go to hell, I don't want to get out of that. My *karma* I shall have to suffer or enjoy. I don't care for that. But my prayer, not to take away that sin, or that good merit or bad merit, but only my prayer is for pure devotion independent of these two. Neither happiness nor suffering, neither

happiness from happiness, nor from suffering I want relief. Let it be according to my previous *karma*.

The least, what I want from this moment, I won't try to waste that favour of Kṛṣṇa to face with any eventuality. Whatever I shall acquire, a drop, I shall acquire friends, that must be the nectar of the highest order. And lower things can deal with these things, the heaven and hell. To remove, to deliver us from hell or from heaven, very lower things can do that. But Kṛṣṇa's favour we shall pray only as a positive attainment, and never to minimise our previous, the result of the bad activities of misconception. Misconception is nothing for that.

I want the visa, don't care for passport. If I get visa, passport will come automatically. Something like that. If I get visa, no passport trouble will be able to trouble me, something. This *māyā*, to do away with *māyā* it is nothing. But the positive attainment in the domain of Kṛṣṇa, that is a very higher thing. By passing *māyā* we can attain Virāja, Brahmaloka, *mukti*, the marginal position. But why should I waste my energy only to acquire a position in the marginal land? All my attempts must be focussed towards the prayer of a position in Goloka. That I shall try, and that will be gain of very higher order, highest order. I shall pray automatically this will be done.

There was one case in Sāvitrī - Satyavān, *Purāṇa* story. Sāvitrī from Yamarāja she wanted boon. She was a chaste lady. Went to the forest with her husband knowing that that day, she knew that that day was the day of death of her husband, so she followed her husband Satyavān to the forest.

And suddenly Satyavān, Sāvitrī knew already, Satyavān did not know. "I feel some ache in my brain. I want to take a sleep." Sāvitrī was ready. On her lap Satyavān put his head. He was cutting wood there and slept and heart failed, died of heart failure.

Yamarāja came to take him. First his agents came, but they found that Satyavān was on the lap of his chaste, very pure wife. They could not venture to take him. Then Yamarāja himself came. Sāvitrī is there with the head on her lap.

Yamarāja told, "You leave it, he's dead, you leave his body."

Then Sāvitrī told, "Yes, you take him."

Yamarāja took him, that soul. Sāvitrī is approaching, by her penance's she's approaching, following in pursuance of her husband.

Yamarāja told, "O you why do *you* come? I'm taking *him*. You must go back."

But, "No, I can't go, I shall go." In this way.

Yamarāja told, "No, you don't come. Why do you disturb my activity? This is the arrangement of the creator Brahmā, and you must obey that."

Sāvitrī told, "It's better to die than live without husband." In this way.

Then Yamarāja told, "I'm giving some boon to you. Accept and be satisfied."

"What boon you will give?" Then she wanted, her father-in-law and mother-in-law they were blind, "Let them get eye."

"Yes, they will get eye."

Second, then again going, "No, I'm not satisfied, can't live."

"Then take another boon."

"If you're pleased to give boon, then they have lost their kingdom, now they may be installed in their own kingdom."

"Yes, I say they will get back their kingdom."

"All right." Again Sāvitrī going.

"Again you are coming?"

"Yes, I can't live without the company of my husband. I'll take another boon."

"Yes, what is that?"

"I want a hundred sons."

"Yes, you'll get a hundred sons."

Then again she's going. "And why you are coming? I already told that you shall get a hundred sons."

"If you're taking my husband how can I get sons?"

Then Yamarāja was perplexed. "Yes, that's true." Then what to do? He appealed to the higher force and sanctioned Sāvitrī's boon. She got her husband back. So Yamarāja was already committed, "That you have got, you will get a hundred sons."

Then Sāvitrī put the demand. "You've already sanctioned that I shall get a hundred sons, you can't take my husband."

So if we get some space in Goloka, we cannot be detained in this mundane world. Why should we bother ourselves that Tulasi Devī who can give me a place there, say, "Please clear the dirts on which I'm standing." That is self-deception. Do you follow? No?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So always to the higher entity we shall pray for the higher service of the Lord. Wherever we are we won't care for that. That automatically will be solved. If we get some higher appointment there, then automatically they can't detain us here. So a *śuddha bhakta*, a pure devotee, from the core of his heart he will never pray for anything else. That will be waste of energy.

"Only pure inclination towards the service of my eternal Lord, that I want. I know nothing else but the loving service of my eternal Lord, that I want. I do not know anything else."

The *gopīs*, when Nārada came for the feet-dust. In Dwārakā, when Kṛṣṇa is playing that He has got a very bad headache and only the feet-dust of a devotee can remove that headache. So Nārada approached so many, none came forward to give feet-dust to Kṛṣṇa. "Kṛṣṇa says, 'I'm suffering great pain, all these things.'"

"No, no, we don't believe that. This is all to test us. We're the last persons to give feet-dust to our venerable husband whom we think to be God Himself, never."

Then Nārada came to Kṛṣṇa. "Have you got the medicine?"

"No, no, none is prepared to give feet-dust to You my Lord."

Then, "Nārada, go, go, go to Vṛndāvana, you seek for that there, go."

Nārada, by the power of *yoga*, he at once came. The *gopīs* flocked there: "Oh, how is Kṛṣṇa? Nārada, you have come, perhaps you are coming from Dwārakā?"

"Yes, yes, I'm coming. Kṛṣṇa is suffering from headache very much."

"How? He's suffering?"

"Yes, He's suffering."

"And no medicine, no cure?"

"Well only feet-dust of the devotee, that is the medicine, nothing else can cure Him. So I have come here, you are so many devotees."

"Oh, take, take feet-dust, say you give your feet-dust. We don't know who is the proper devotee, give feet-dust, collect feet-dust and take."

Nārada was astounded. "What is this? No one, even myself I do not venture to give. Thus the queens told, 'Nārada, you are a devotee, you give your feet-dust.' I also can't. But these ladies they're offering their feet-dust by competition. 'Oh take, please take hers, take hers.'" In this way. He stood dumb. "What do you think? You're giving feet-dust to Kṛṣṇa. Don't you know the consequence?"

"Yes, what consequence?"

"Eternal hell."

"We're prepared for that Nārada. We're only concerned with His pleasure. We do not care for our future. Our whole attention is to seek for pleasure of Him."

So a pure devotee won't pray for anything, but for the higher service of the Lord their heart. They can't see anything else. Nothing he can see, for him or her, for their own pleasure, but only the pleasure of Kṛṣṇa. Forgetful, as in Christianity also, there is self sacrifice, and greater than that is self forgetfulness. Self forgetful self is there, but forgetful for the pleasure of the Lord. No self interest. Self forgetfulness that is unconscious of their own particular interest, it is merged in the interest of the whole Lord Absolute. So a pure devotee should never want anything else but the pure service of the Lord. He does not care to know any other thing, can't see even.

Once, after the Pāṇḍavas and Kauravas got their training finished in the school of Droṇācārya, Droṇācārya to test them he put an artificial bird on the top of a tree, and asked them one by one, "Pierce, mark the eye of this bird I've put on the top of the tree." First he called up Yudhiṣṭhira, he was the senior most. "You are to mark, pierce the eye of the artificial bird that I've put on the top of the tree. Take your bow and arrow." And Yudhiṣṭhira at once came. "What do you see?"

"I'm seeing all."

"Bird?"

"Yes."

"The whole bird?"

"Yes."

"The tree?"

"Yes."

"Are you seeing me?"

"Yes. I'm seeing everything."

"Give up, give in your arrow."

Then in this way he say, this man, that man, then at last called for Arjuna. "You are to do this."
"Yes."
"Have you fixed you mark?"
"Yes."
"What do you see?"
"I see the bird."
"No tree, none else?"
"No."
"The whole bird?"
"Never, no, only the eye."
"The bird and only the eye, and you can't see anything else?"
"No, only the eye I'm seeing."
"Yes, mark."

So a pure devotee he can't see anything else, but hear the praise, the joy of his Lord of his heart. They're unconscious of everything. Let it be, whatever You may like. So that pure devotion of that Tulasī, or anyone, a pure devotee won't pray for anything else if he's got that higher *sukṛti*, *śuddha bhakti*, *prema bhakti*, the seed of *prema bhakti*. "Only Kṛṣṇa's pleasure, the pleasure of my Lord cent per cent." Unconscious of his own body, mind, everything. That is the type. Hare Kṛṣṇa. Do you understand?

Devotees: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Mahāprabhu says,

[na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye]
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

["O Lord, I have no desires to accumulate wealth, followers, beautiful women, or salvation. My only prayer is for Your causeless devotional service, birth after birth."] [*Śikṣāṣṭakam*, 4]

ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

na dhanaṁ na janaṁ na sundarīṁ, kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare, bhavatād bhaktir ahaitukī tvayi

paśu-pakhī ho 'ye thāki svarge bā niroye, taba bhakti rahu bhaktivinoda-hṛdoye

nāsthā dharme na vasu-nicaye naiva kāmopabhoge
yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu

Something else, I forget the *śloka*, the gist is touched.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Vidagdha Mādhava: Guru Mahārāja. I have one question about Tulasī. The devotees here at the Maṭh, they say even if the *japa-mālā* is not real Tulasī Devī, when you touch, when you count the beads, you *turn* that *japa-mālā* into Tulasī Devī. My question is this, is it important to have *japa-mālā* of Tulasī Devī or not?

Śrīla Śrīdhara Mahārāja: There is higher consideration, because,

yasyātma-buddhiḥ kuṇape tridhātuke, sva dhī kalatrādiṣu bhauma ijya dhīḥ
[yat tīrtha buddhiḥ salile na karhicij-, janesvabhijñeṣu sa eva gokharaḥ]

["One who believes this body, which is composed of mucus, bile, and air, is the self, who thinks of his wife and children as his bodily expansions, and who considers the land of his birth worshippable, who visits the holy places simply to go swimming, without seeking shelter of the holy saints who live there, is no better than a cow or an ass. His conception of reality is condemned."] [*Śrīmad-Bhāgavatam*, 10.84.13]

What I really want to revere, if we consider them of this mundane thing that is offence, it is offence.

arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]

["Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."] [*Padma-Purāṇa*]

If we think that what we worship that is stone. *Guruṣu nara-matir*. Seeing Gurudeva to be a man. *Vaiṣṇave jātī-buddhir*. And if we see the Vaiṣṇava as *brāhmaṇa*, *śudra*, all these things. *Viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ*. And the feet water, or the *caranāmṛtam* of Viṣṇu, Vaiṣṇava, if we think that is water. *Viṣṇau sarvveśvareśe tad-itara-sama-dhīr*. And the Master of all, Lord of all, Viṣṇu, if we think one of many gods, then *nārakī saḥ*, we shall have to go straight to hell.

Yasyātma-buddhiḥ kuṇape tridhātuke, sva dhī kalatrādiṣu bhauma ijya dhīḥ, in *Bhāgavatam*. And that is in *Padma-Purāṇa*. *Yasyātma-buddhiḥ kuṇape tridhātuke*. In this body if one thinks he is the soul, identifying the soul with the body, *tridhātuke*. *Sva dhī kalatrādiṣu*. The wife, children, they're my own, if one thinks like that. *Bhauma ijya dhīḥ*. And our worshippable object is something material, if we think, *bhauma ijya dhīḥ. Yat tīrtha buddhiḥ salile*. And thinks this water is purifying, identifies purity with water, this material thing. *Sa eva gokharaḥ*. He may be considered as an ass which can be used only to carry the food of the cows, *gokharaḥ*. *Kharaḥ* means the ass that carries burden. *Gokharaḥ* means that cannot be utilised for the purpose of human utility, but only for the beast, very lower conception of beast.

So we're to take us out of identifying spiritual with material. Spiritual, that is necessary, not material. We're to understand the real position.

Rāvaṇa, he stole away Sītā Devī. And a devotee of the primary class was very much shocked to hear that. And when Mahāprabhu was a guest with that Rāmanūja devotee, he anyhow managed to give some food to Mahāprabhu and he himself observed fasting, and he's always bewailing.

Mahāprabhu told, "Why you don't take food?"

He told, "I want to die. I had to hear that my mother Janaki, Sītā Devī, She was stolen by a demon. I shall have to hear that in my ear? I want to die. I won't like to live any longer."

Then Mahāprabhu consoled him. "No, no, you don't think like that. Sītā Devī, She's Lakṣmī Devī Herself. She's *cinmaya*, She's consciousness personified, not body of any material stuff, this flesh and blood. Sītā Devī's body is not made of flesh and blood. So what to speak of Rāvaṇa to forcibly carry Her, Rāvaṇa even cannot touch, even cannot see Her. Sītā Devī is made of such stuff that Rāvaṇa he cannot see Her, cannot touch Her. This is the fact. Don't disturb your mind. This is the fact I say, you take *prasādam*."

Then he took *prasādam*.

Then Mahāprabhu went to further south and in one place He found that the devotees are reading *Kūrma-Purāṇa*. And there it is mentioned that when Rāvaṇa came to steal away Sītā, She took shelter into fire, and Māyā Sītā and the fire god gave some imitation Sītā to Rāvaṇa.

Then after killing Rāvaṇa, attaining victory, when Rāmacandra is taking Sītā from Laṅkā, Rāmacandra told that, "To prove Her chastity She must enter into blazing fire. Then if She can pass away from that test I shall accept Her. Otherwise She's for a whole year She's with the demon family, I can't trust Her chastity."

Then so many devotees they began to weep. But at the order of Rāmacandra the fire was ready and Sītā Devī had to enter into the fire. The fire quenched, Sītā Devī came out without any change, a smiling face. Devotees began to give jaya! "Sītā Devī kī jaya!" This was written in that *Kūrma-Purāṇa*.

Mahāprabhu asked the reader, "Please give Me that old page and put a new written page there. I found one *brāhmaṇa* he's too much troubled thinking that Sītā Devī was stolen by Rāvaṇa. I want to show this old page of this book to convince him it was not My consolation but you find it is already written in the *śāstra* that Sītā Devī, Rāvaṇa could not touch Her, that real Sītā Devī. She's consciousness personified, not matter, not any flesh and blood or anything, bone, only."

Just as a ghost can show his figure, a *yogī* can show his figure, but God won't be able to show such figure? He can do. By His will, "Let there be water." There was water. "Let there be light." There was light, there was water. His will is law. Whatever He wants to do at once that is done. And He will have to have a permanent flesh and blood body? At His will He can show anything as He likes. He's all spiritual, no touch of contamination of any mundane substance there. But still they can maintain. That eye is not this fleshy eye, Their eye, ear, everything is here but They're not.

Just as in dream this eye does not work, this ear does not work, but still we see, we feel, we work in dream. So in the mental plane are also these activities possible, so mind is also half material. Then transcending that there is pure spiritual world, and there also some spiritual eye, spiritual ears, spiritual mind, everything is spiritual it is possible. Hare Kṛṣṇa. Hare Kṛṣṇa.

In the war field when two tanks come to fight, one tank is pushing against another tank. The man within is safe. The tanks are moving like demons and one is pushing another, in this way, crashing. The man is within. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

So soul is within this body, and soul has got its own body, own plane of living, own food, everything of its own in the spiritual realm. This is perverted reflection. We're to aspire after that life. And purity depends on love, sacrifice. Love means sacrifice. Die to live. We're to die wholesale as our interested life here, and another sort of interest will awaken within us, and we shall live there in that plane.

That is our aspiration and for that we have left our houses, that concrete friends, the father, mother, son, child, the property, so many things left. And in quest of such life we're out. We have no charm, we have finished our charm for the mundane property, mundane things, and we're out to seek something which is super-mundane. Mundane means mortal, under mortality, every second it is dying, every second. On which we're depending through this body, wholesale is dying, passed, every second dying. So we want to be out of this death, this dying land, and if possible to live in a land where there's no death, *amṛta*, which is without death that is sweet.

Vaikuṇṭha and Goloka. In the consideration of infinite perspective conception, Vaikuṇṭha, *kuṇṭha* means limitation, Vaikuṇṭha means unlimited. To live in Vaikuṇṭha means to live in the relativity of the infinite whole. Again there is specification there, we can find when we enter and settle there, specification in different ways.

Just as these mundane things, suppose anything, an earthen doll, they can occupy some space. But if there is a flame, light, one light has got its own jurisdiction. Take another light, this light is intensified, that is also. But again withdraw that light, we can't say that this light only occupies this position, and that light that position, all mixed. That light withdrawn, one light is light, and light here and here mixed. The water hot and cold mixed together. And that may be removed, the light may be removed. Intensity may be less but that sort of limitation there is.

So in the infinite also, amongst the units there is also limitation of another type. That one light everywhere in the room, and another light also everywhere in the room. But still it has got, when removed some sort of form went away. So consciousness also may, conscious unit also may come and live together, and also go away. That is of another type, coming and going. And there also in Goloka it is just like here, all things seem to be limited, but not limited. We're told that it is managed by Yoga-Māyā for the satisfaction of Kṛṣṇa. And here, this Kṛṣṇa is in its highest form of play.

Mahāprabhu told, *Bhāgavata* told, Svayaṁ Bhagavān, He's adjusted in a human way. The mode of life of the Lord in the highest position is very close to the human life.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Śrī Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

That to the highest limit of the infinite that can, highest conception of the infinite can harmonise all things apparently limited. Apparently limited, but that also can be harmonised. The stealing, lying, and other things that are very objectionable, that also can be harmonised by the Absolute Good.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

This is more beautiful, this is the most beautiful, that what seems to be defective, that also can be harmonised by the Absolute. That is the highest position of harmony which can harmonise even what seems to be unharmonisable, that is also harmonised. There is stealing, lying, deception, all these things. This is filthy, objectionable, evil, but evil things are also utilised in the harmony of the highest order. It is so good, nothing can be bad coming in its contact, like

touchstone, whatever touches that turns into gold. Something like that. Whatever comes in His connection that is good, such goodness is the centre.

_____ [?] Not harmonise here, Kṛṣṇa *līlā*, full of immorality. But no morality, it is more than moral if it is connected with Absolute Good. His own thing He's stealing, what's bad? What is bad there? Own thing, everything is His own, or everything meant for His satisfaction. So that has finished everything.

That philosopher Hegel told, "Everything, Reality means everything for Itself." So He's the only enjoyer. You have got no right to give any remark. Who are you? As long as you think that your position is somewhat substantial and you give some opposition, you're nowhere, you're under *māyā*.

Cārtheṣv abhijñaḥ svarāṭ [*Śrīmad-Bhāgavatam*, 1.1.1]. He only knows for what purpose what is meant, what is created, only He is the knower, and He's *svarāṭ*, He's Absolute. We're to admit that, then we can live in a harmonious way. And as long as we shall think we can fight for our right, we're nowhere, we're in the jungle civilisation. Everything for Him, then He can be Absolute. And we're also for Him, not that He's for us. If we can think completely that we're for Him, then we can find only that He's for us also. Otherwise not, He's another party to compete, we make Him another party and we want to compete with Him. But in us there is a spirit within us, and full submission then we can find He's for us. We're for Him perfectly, then we can see He's for us. How beautiful, how beautiful to find our pleasure as a part dependent with His pleasure. Our freedom a part under His freedom. In this way connected we can find, then we can come in harmony, and we'll then be happy, otherwise not.

...

Suppose food is necessary. At that time if I go to write books that will be luxury. According to the necessity of the place the valuation of the service should be calculated. Hare Kṛṣṇa.

83.02.12.A

Devotee: Is the Guru a manifestation of Śrīmatī Rādhārāṇī, or Nityānanda Prabhu? Depending on the *rasa* he's situated in, or depending on the disciple's attraction to a specific *rasa*?

Śrīla Śrīdhara Mahārāja: Hmm? Who are you?

Vidagdha Mādhava: This is Rasācārya Mahārāja.

Śrīla Śrīdhara Mahārāja: What do you say?

Vidagdha Mādhava: He's asking if the Guru is a manifestation, the Guru, it's in the *śāstra*, the Guru represents Nityānanda or Rādhārāṇī, depending on the *rasa*. So his question is, depending on the *rasa* he is situated in, does he represent Nityānanda, or Rādhārāṇī, or the disciples' taste, the disciples attraction to a specific *rasa*?

Śrīla Śrīdhara Mahārāja: I don't follow.

Vidagdha Mādhava: The disciple is coming with an attraction, perhaps *sākhya rasa*, maybe *mādhurya rasa*, so...

Śrīla Śrīdhara Mahārāja: In his development gradually it will come within, with the awakening of the soul from the identification of the body and mind. And even coming out of the renunciation tendency when in the service. Then the first way, whether in Vaikuṇṭha or in Goloka, first be decided that. If not he's satisfied after staying some time in Vaikuṇṭha, then he'll get connection of the higher *sādhu*, agent, and he'll be taken in the higher sphere. In *Bṛhad-Bhāgavatāmṛta* you might have read, it is clearly depicted there. Then gradually he will go somewhere else on the way to Ayodhyā, from there to Dwārakā, from there to Vṛndāvana. And according to the awakening in the heart, the environment will be tasteless gradually.

...

Śrīla Śrīdhara Mahārāja: ...Hydrabad Maṭh, he's the Ācārya of that Maṭh at present in ISKCON. He had a talk with Purnānanda and he told that, "I shall go to see Śrīdhara Mahārāja during Gaura Pūrṇimā ceremony."

He showed much cruel attitude towards Mādhava Mahārāja in Bombay Maṭh, or Vṛndāvana, Vṛndāvana also, or Bombay. Very rudely dealt with Mādhava Mahārāja and also another. But now a little change has come in him. Wants to be, he Trivikram Mahārāja to refute, but no necessity, it will be a waste of energy.

By Kṛṣṇa's will everything will be. Whatever He wants that will come.

So I have no idea in the beginning. Always I'm saying, "wait and see, wait and see, for a year or two, wait and see."

Then appealed to them for you to remove your grievance, appealed to them to remove your grievance.

Then I told, "Then all the affected people combined and give some ultimatum to them, combined ultimatum. 'If you don't take notice of our grievances, then we shall combine and we shall have to do our own way. Helping the disappointed, dejected, we shall form an association as a relief work. As a relief work we shall begin in an organised way. Those that are cast away, dissatisfied, disappointed, to collect them together and try to help them, may not go from the path of Swāmī Mahārāja, and Mahāprabhu and Kṛṣṇa consciousness.'"

And that was done gradually within fives years or so. Now if the Lord wishes it will thrive, otherwise what He wants that may take place.

I have not a mind to oppose them, organised opposition, no. Swāmī Mahārāja has done, by the grace of the Lord, in a short time such magnitude of great activity. That should not be given any opposition. Only a relief work like work, endeavour, relief work. According to the *sukṛti*, and the inner adaptability, the awakening which is effected by the circumstantial influence, with the awakening the inner soul as it comes to, comes out with some taste. And according to that taste he will adjust himself with the environment.

According to his internal taste he will find, "These are my own, this paraphernalia, these friends, this type of service, these seem to be my own, very, very tasteful according to taste."

You may kill some sort of food and some animals may be let loose, according to their choice they will take the food. So the awakened soul he will be able to select proper environment for him. Inner taste will guide him. "This is very charming, this is charming me, attracting my heart. I always seem to be helpless. I can't control me. So much attraction I feel for the particular scene."

In that way he'll be guided, intuition will direct him. What we say here to be intuition, there also intuition when undiscovered tendency in the self, that will come to him for selection. For acceptance, elimination and acceptance, selection and elimination, that will go with the *sādhana*. With the process of realisation, elimination and selection, that will come *sādhana*, slow, gradually it will come.

Why you have come? You are perhaps under Christianity? Mostly. What you have come, why Kṛṣṇa consciousness attracted your soul, your inner heart? You had some sort of conception of some religion, but why you left that? So many formalities, such association, so many friends within that circle, why you have left? Who takes you here in Kṛṣṇa consciousness? Where from you have come? Taking some risk, the country, the society, the religious conception, why you have left them and come forward for Kṛṣṇa consciousness as a general? That tendency will again push into the selection of different departments of service in Kṛṣṇa consciousness.

"That inner tendency, inner liking, hankering, everything. This sort of service is very pleasing to me. I can't but associate with this sort of service."

That will be guide, cooperation with *caitya-guru*, the Guru inside, dictator inside. He's outside and inside. When we cannot catch the dictation of the inside *caitya-guru* we want some guidance from the *mahāntaḥ-guru* outside, and scripture. And when we reach a certain stage from there our *ruci* may guide us. Our inner dictating tendency, that may guide us like intuition. As birds, beast, they're guided by intuition.

Devotee: Mahārāja, it seems that there are so many of our Godbrothers who are leaving the association of ISKCON, but yet they're still not coming to hear from you.

Śrīla Śrīdhara Mahārāja: What does he say?

Vidagdha Mādhava: He's saying many devotees have left the ISKCON movement. They're finding reasons not to come.

Śrīla Śrīdhara Mahārāja: Yes. It is not very easy thing to swallow. So many difficulties in the way, the previous tendency, and also the possibility of offences in the choice of free will. In the choice of free will, the defect is there, it is not a perfect thing. *Sādhana* means acceptance and elimination, but in there also so many difficulties and disturbances. From the past tendency they do not allow us.

"I know it is true, but my previous tendency won't allow me to accept and to undergo that penances or pain that is necessary for the service."

So many difficulties in *upaśākhā*, just as, *bhāgyavān jīva guru-kṛṣṇa-prasāde*.

[brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

kintu yadi latāra saṅge uṭhe 'upaśākhā'

'lābha', 'pūjā, 'pratiṣṭhādi' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-śākhā bāḍite nā pāya

[yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
tāte mālī yatna kari' kare āvaraṇa, aparādha-hastīra yaiche nā haya udgama
kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā
'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himṣana', 'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bāḍi' yāya, stabdha hañā mūla-śākhā bāḍite nā pāya]

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up. The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter. Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited. Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers. If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.156-160]

The creeper of devotion, it becomes a sprout and gradually grows. But Kavirāja Goswāmī says here, the creeper is there, main creeper of devotion, but there are so many weeds. They get that

watering, nursing, and so many weeds may also grow along with the main creeper of devotion. What are they?

Latāra saṅge uṭhe 'upaśākhā'. 'Lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa. The question of *lābha*, gain, very apparent gain, something, mainly position. Otherwise the appreciation creates so many enemies. Growth means creates some enemies also, come previous, some new enemies come. *Śākhā*, *lābha*, *pūjā*, to gain maybe for money, to the love of women, then *pratiṣṭha*, the hankering for fame, popularity. So many things may come when one is going up. So many difficulties come on the way to check him.

And we're to remove them consciously. So many difficulties come on the way. And we're to save us from so many so called enemies of our aspiration with the help of Guru, and *sādhu*, and scripture, our own sincerity, and then gradually we shall grow. As much as we shall grow, there also we shall find some other difficulty. So the path is not full of roses, you may think, it is a difficult path to walk on.

Then as much as we go nearer to the goal we become more and more free. In the beginning variegated difficulties come to take us. Our previous *karma-phala*, tendencies of different type, they chase us to keep us within their jurisdiction. But when anyhow meeting these difficulties, passing them, conquering them, if we can go and make some progress, go further, as much as we shall go higher, difficulties will be lessened. But still some sort will follow, especially *pratiṣṭha*, so,

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

When wandering in the path we shall be well equipped with these healthy mood, then less opposition we shall have to meet. *Tṛṇād api sunīcena*. Humbler than a blade of grass. So I won't allow myself to be a cause of any hitch with the environment, first nature, mood.

Second, *sahiṣṇunā*, *taror api*. Still if attack comes from outside I shall try to forbear it silently without giving any opposition.

Amāninā. I won't try to have any popularity, any good name or fame I won't hanker. At the same time I shall have to give proper respect to the environment, to everyone that are in the environment outside. We shall offer respect, but we don't draw any respect, we won't desire any respect from outside. In this way we shall try to go on our way. Then there'll be less difficulty we'll have to face.

Again, when we're in a mission, an organisation, then under the guidance of the higher realised soul, then you can face many dangers. When you go to preach, so many difficulties you'll have to face. But with the help of the higher guidance we can fight, we can subdue them, or we can invite them to be higher leaders. In this way we can give opposition for opposition. Preaching means offensive for offensive, we shall attack there. At that time we shall not take that we shall give no opposition to the outside, *sahiṣṇunā*, very patient. No. When we're engaged in

preaching as soldiers, we shall approach and face opposition, and I shall try to disarm him. But if he can't I shall invite him to be disarmed to my Guru, to be disarmed. In this way I shall go on, carrying the orders of the Vaiṣṇava. There if I'm wounded also by the local environment, but my spiritual stamina will increase by obeying the order of the higher agent, Vaiṣṇava, *Hari's pada*, and *sevā*, thereby I shall be more benefited.

Vaiṣṇave pratiṣṭha. I won't want any popularity from the ordinary public, they're all almost insane. But I want position in the eye of the Masters, of my Gurudeva. "Yes, he's an encouraging boy, he will prosper." When they will look on me with some affection of encouragement, that will be my capital. Their liking for me, that will be my capital. Their good will, that will be my capital in my way towards, passing my way towards higher realm.

But when we're alone in a solitary place, we're going on with chanting the Name, then also of course this *tṛṇād api sunīcena* must be strictly observed. But when fighting under a general in a preaching campaign, our attitude should be a little different. More towards carrying out the order of the higher spiritual general. That will be more, love, more gaining.

Vidagdha Mādhava: Guru Mahārāja, Badrīnārāyaṇa Prabhu's just arrived.

Śrīla Śrīdhara Mahārāja: Badrīnārāyaṇa Prabhu, is it? Suddenly fell from the sky? Where is Anurādhā?

Badrīnārāyaṇa: She's still in Canada.

Śrīla Śrīdhara Mahārāja: In Canada? Not well?

Badrīnārāyaṇa: She's well, but some more tests, examinations have to be done on her. She should come in a month.

Śrīla Śrīdhara Mahārāja: So progress is very slow, but improving, but it may take time? She may not join Mahāprabhu's birth celebration?

Badrīnārāyaṇa: She will try.

Śrīla Śrīdhara Mahārāja: Will, try, then you will have to go back again?

Badrīnārāyaṇa: Only to Calcutta.

Śrīla Śrīdhara Mahārāja: To take her, or anyone will come?

Badrīnārāyaṇa: Only to Calcutta, she will come to Calcutta alone, and from Calcutta...

Śrīla Śrīdhara Mahārāja: Of course it will be easy to take her from there. All right. Now, where from you are coming? From Calcutta? You have not eaten anything, *prasādam*? Go wash your

hand and feet and take some *prasādam*, then I shall talk with you further. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.

...

Devotee: We've seen sometimes a disciple, a devotee go into *māyā* after...

Śrīla Śrīdhara Mahārāja: Yes. Previous tendencies always trying to draw back. The acquired tendency when we're wandering in this world, we're acquiring so many, earned as a reaction. Whatever action we're doing we're incurring some opposite reaction. So they're in very subtle forms stored in our minds, and whenever I shall going back, they'll draw from that side. So it is not so easy that whenever I like to do anything, smoothly I shall do. It is not possible.

So many things, attraction for different things they will, "Where do you go? Wait for me. You have taken this loan from me, and please clear the loan and then you go." So many things in the environment will come and stand in our way. "Where do you go? Clear my loan, and then I shall allow you to go." Hundreds and thousands may come to flock on the way. So it is not very easy to go away. We must have strength, and above all we must have some divine favour.

Mama māyā duratyayā in *Bhagavad-gītā* [7.14], "She is My potency, that *māyā* potency, illusory potency, misconception, that also backed by Me."

[daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te]

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

"So at your sweet will you will defeat her, it is not possible. If you go to fight with her alone you will be defeated, _____ [?] number. But if you have some certificate, some recommendation from Me, then the *māyā*, the misunderstanding, will be reduced, and sometimes show the way to get out. *Mama māyā duratyayā mām eva ye prapadyante*. So if you surrender to Me, and that is sincere, then the *māyā* will not be courageous enough to give opposition to you. Because when she can know that you have got My backing she will eagerly withdraw."

And even when a *jīva* soul is liberated, *māyā* comes with a very submissive attitude. "Oh, why do you leave me, my lord? Please stay with me. I shall try to please you in all respects. Why do you leave me?" In this way the *nitya jīva* comes to the status of a Śiva, Mahādeva, when liberated. Then *māyā* offers him, "Why do you leave, my lord? You stay here with me, I shall serve you, try to satisfy you according to my mind." In this way.

And when under *māyā*, within her clutches, she plays with him like anything, can't, don't allow him to go away. So many loans he has got here, there.

"From time eternal you're roaming, wandering within my domain and incurring debt. Wherever you are you're eating, and you're seeking comfort, help from many ways. And that is getting loan from me, and that loan must be cleared. In different, innumerable stages you've made loan. Clear it off."

So it is not a very easy thing. Only when backed by the divinity, higher power than *māyā*, then *māyā* becomes gentle, does not come forward with much difficulty, disturbance.

Mām eva ye prapadyante, māyām etāṁ taranti te. "Who comes to surrender to Me, and I accept his surrender, yes, you are Mine, when he's wholesale devoted and surrendered and I accept, yes I accept you, then *māyā* can't disturb him. Because she knows that he's backed by his Master, his Lord. Her Lord is backing these things, so she becomes servant."

So the *sādhaka*, according to the degree of his surrender, according to the degree of the acceptance coming from higher, recommendation coming from higher, his progress will depend. Not a very easy thing, but who are sincere, they get recommendation from above.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

When sincerely one is _____ [?], then the Lord is omniscient, He sees everything, He comes for his sympathy and then his way is clear, in accordance with His sincere servitors. That is the only way, *śaraṇāgati*, surrender.

Prapanna-jīvanāmṛta, ambrosia, to hear so many stories, tales, of the surrendered devotees we're encouraged to surrender ourselves and we get the chance. In *Prapanna-jīvanāmṛta* there are many quotations from very dignified *sādhus*, saints, and if you go through that then you'll get encouragement within. "So many devotees in so many different stages, they're speaking like this, their feeling sentiment is like this." By all this we must feel much encouragement to surrender. And if we can surrender, encouraged by their example, then according to the surrender the relief comes from above. *Śaraṇāgati*, that is the only thing.

So Bhaktivinoda Ṭhākura has written *Śaraṇāgati*, a very, Bengali book. That is translated also by me. That is a very nice book for devotional life. And in *Prapanna-jīvanāmṛta* I have also collected many valuable passage from many sayings and put together, in classification, systematically. That will help us greatly.

One of my Godbrothers, very senior Godbrother, he told me once that, "You have written *Śaraṇāgati*, every day I read one chapter." He's perhaps the senior most of all our Godbrothers, Paramānanda. At the age of thirteen he came to our Guru Mahārāja. Paramānanda Brahmacārī, he told me, "The others read one chapter of *Bhagavad-gītā* every day, but I read your *Prapanna-*

jīvanāmṛta, one chapter every day. Because so many sayings of so many great devotees are very beautifully arranged and placed there...

_____ [?]"

Perhaps he was the earliest disciple of our Guru Mahārāja, senior disciple, Paramānanda.

Ambrosia. Hare Kṛṣṇa. I wrote while in a cottage _____ [?] there was a cottage, in 1942 [?] I entered into cottage here, and I compiled here, forty years ago. Gaura Haribol. Gaura Haribol.

Devotee: Guru Mahārāja, I just have a personal question I would like to ask. I came over here intending to stay till Gaura Pūrnimā and have your association. But I'm wondering lately if I'll be able to stay that long?

Śrīla Śrīdhara Mahārāja: Yes. You will have to do some service, and sometimes staying here, sometimes doing service. To stay is not a physical thing. Body may be far away, but we may stay nearby only by our submission. Submission of a soul to another soul means association, and not bodily association, the attitude. The attitude of a soul to another soul, that means the real association, not bodily closeness is association.

Mahāprabhu told Rūpa Goswāmī. Rūpa Goswāmī wanted to stay with Mahāprabhu in Purī. Mahāprabhu told, "No. You go to Vṛndāvana. What I say, do that, then you will be with Me. But you will come to thrust your own whim on Me, that does not mean that you are coming and living in My association."

So souls' association not barred by any physical distance, material distance. Only submission, our attitude of submission, that takes us to a particular soul. Physically he may be far away, but he will be near only when he's earnest to receive His direction in that mood. Then only he can associate. Physically two may live together, but of different type, different thought, different mentality. So it is necessary sometimes to stay. Always eating does not give nourishment, but eating in suitable time, that can give nourishment. So taking something and distributing that, then someone again to take capital and to distribute, in this way, *Śravaṇa kīrtana*, *śravaṇa kīrtana*, to listen to and to give vent to that feeling. From the higher capitalist to take something and to give to the lower. Again vacant, again to take, again, in this way transaction should be made.

...

So, John Edmondson, what does he say? He may reach here before the last week of February we may expect? Today's the eleventh or twelfth? Twelfth.

...

Devotee: ...the Name of Kṛṣṇa at least once. But the following year he says that a Vaiṣṇava is somebody who always chants the Name of Kṛṣṇa. Then I don't understand very well why he gave two different answers to the same question. Could you please explain?

Śrīla Śrīdhara Mahārāja: Yes. I don't remember the narration very clearly, but I have some hazy recollection why he'll repeat it. First here the Kulingrami people, they approached him and put the question, "Whom should I understand to be a Vaiṣṇava?"

Then he first told that, "Wherever you will find a single Name of Kṛṣṇa in the lips, you may take him as Kṛṣṇa's."

Then again they put the same question. Then he told, "When you find, without stopping, incessantly one is taking the Name of Kṛṣṇa, you will know him as a real devotee, and you will try to serve him."

Third time told, "If you find anyone, a devotee of Kṛṣṇa, by whose sight you feel to take the Name of Kṛṣṇa, then he will be the highest type of devotee of Kṛṣṇa."

These three classes he divided. But the Name must be free of offence, not *nāmābhāsa* or *nāma-aparādha*. If you find a single Name, real Name, pure spiritual Name, in the lips of any gentleman you will take him as a devotee of Kṛṣṇa. This is *kaniṣṭha-adhikārī*.

And the next higher, intermediate, whenever you find one is taking, try to take the Name of Kṛṣṇa always, then you will try, if you find such person who tries to take the Name of Kṛṣṇa almost always, a tendency, you will try to serve him and there you will be benefited good.

And if it is possible in your fortune, fortunately if you can find any Vaiṣṇava such, that whenever you come to see him you find excitement in you to take the Name of Kṛṣṇa.

yāṅhāra darśane mukhe āise kṛṣṇa-nāma [tāṅhāre jāniha tumi 'vaiṣṇava-pradhāna']

[Śrī Caitanya Mahāprabhu said, "A first-class Vaiṣṇava is he whose very presence makes others chant the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 16.74]

Whenever you come to his association, you feel a tendency within you to take the Name of Kṛṣṇa. Then if you find that type of devotee then you will try your best to do anything for him, that he's saying.

Three classes of devotion, we find in *Bhāgavata* in one type.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

And,

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

And,

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

Three classes of devotion according to *Bhāgavata* is here. And another in *Purāṇa*.

surarṣe vihitā śāstre harimuddiśa yā kriyā
saiva bhaktiriti proktā tayā bhaktiḥ parā bhaved

["O sage amongst the demigods - Nārada! Those activities prescribed in the revealed scriptures for satisfying the Supreme Personality of Godhead, Lord Śrī Hari, are called the regulative principles of *bhakti* (*sādhana-bhakti*), by which practising one may attain the highest *bhakti* (*prema-bhakti*)."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.13]

This third class, beginner. And the second class,

laukikī vaidhikī vāpi yākriyākriyate mune
hari-sevānukulaiva sā kārya bhaktim-icchātā

["O great sage! If one aspires for devotional service one should perform all one's activities, whether they are mundane or Vedic, in such a way that is favourable for the service of Śrī Hari."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.93] [from *Nārada-Pañcarātra*]

This is middle class, and,

īhā yasya harer dāsye, karmaṇā manasā girā
nikhilāsv apy avasthāsu, jīvan-muktaḥ sa ucyate

["A person acting in Kṛṣṇa consciousness, in the service of Kṛṣṇa, with his body, mind, intelligence and words is a liberated person, even within the material world, although he may be engaged in many so-called material activities."] [*Bhakti-rasāmṛta-sindhu*, 1.2.187]

The highest class, this is also a type, *Bhāgavata* classification, this *Purāṇic* classification, tantric. And also Mahāprabhu's classification, only within a limited, within those who take the Name of Kṛṣṇa. And here, in general. That we shall deal with one day in details, not today.

Now, what's the time? I feel tired. So I close...

83.02.13.A

Śrīla Śrīdhara Mahārāja: In his last days our Guru Mahārāja used to say, every now and then, "Religion is proper adjustment." We're improperly adjusted with the environment, that is the trouble. So,

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

[anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Padma-Purāṇa*]&[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.125-6]

As recommended by the Buddhists, or Śaṅkarites, the salvationists, "That give up everything and reduce yourself to zero. Give up connection with everything, and as in deep sleep, so you're to reduce yourself to that stage. That is the perfect."

But this has been rejected hatefully by the Vaiṣṇava, specially the Gauḍīya Vaiṣṇava, those that are under the direction of Mahāprabhu. This is *phalgu*, or temporary, *phalgu* means which is apparent. Near Gayā there is a river whose name is Phalgu. That is, whenever we remove the sand from the bed of the river we can see the current is passing underground, but on the bed it is all sand, *phalgu*. So renunciation cannot be complete, it may be, however long time, still it is temporary.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

[(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said,)

"O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

In *Bhāgavatam* this *śloka*, the Brahmā in his hymns, addressing to Kṛṣṇa.

Ye 'nye 'ravindākṣa vimukta-māninas. "Oh You lotus eyed. *Ye 'nye 'ravindākṣa vimukta-māninas*. Those that can conceive themselves completely disassociated with their environment, completely disassociated, disconnected from the environment, completely liberated, emancipated. *Mānina*, they think like that, but actually it is impossible. *Vimukta-māninas*, they think themselves that they're perfectly independent of the environment, as if in sound sleep. But sound sleep is not a permanent thing. The reaction will come from the seed, and the sprout will come again. Inevitable.

Tvayi asta-bhāvād aviśuddha-buddhayaḥ. Their calculation is wrong totally, because they have not counted You, their counting is independent, they and the environment. But You are there to harmonise both, to keep connection with both the parties. They forget that, they can't understand that. If they can find that centre, then they can understand that their relation, the environment and his relation is not in his hand. It is in the hand of the Absolute, and it is unavoidable. It is not in their hand, it depends. And his position is an organic part, not an independent part from the environment, but his position is an organic part. So he and he has common relation there and management comes from there whether united or separated, or how related or not related, all that depends on the centre and not on them. They cannot negotiate independently, or discuss, or adjust independently of Him.

Tvayi asta-bhāvād. Because they do not count You they're on the - between You and them there is a wall, they cannot pierce the wall and understand the barrier, cannot break the barrier and come in connection with You, so they commit such wrong.

Aviśuddha-buddhayaḥ. What is their ultimate position, realistic position is what?

Āruhya kṛcchreṇa paraṁ padaṁ. After much trouble they rise up to the highest point of liberation.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ. And from there they do not count the upper relation and the adjustment with the main centre. All these calculations omitted, so they have to fall back again, hurled down for this mistake.

So we're not to shun, not to abandon anything, but we're to come to a satisfactory, harmless adjustment. Not only harmless, but the adjustment that can give our fulfilment of life. This is *phalgu-vairāgya*, and what is *yukta-vairāgya*, just the opposite.

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ

mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

Apparent, not real, undercurrent, in the very subtle most plane there we cannot detect. So who can detect that, that from revealed plane, from God's, who can see anything and everything, from His, the real prospect, He is coming through *Veda*, revealed scripture. What is that?

anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate

Only you will have no greed to enjoy the environment, *anāsaktasya*, you must not have any particular tendency to enjoy it. But the thing is not to be blamed, your enjoyable tendency is blameable. So you must withdraw your enjoying tendency, that you are master of the thing, you can enjoy it in your own satisfaction. That sort of tendency must be withdrawn. *Anāsaktasya viṣayān*.

Yathārham upayuñjataḥ. And you are required to behave with them properly. And what is that properly? That is in connection with the calculation of the central interest. Neither you can enjoy, nor can you reject. A function between you and the environment is fixed already by His will. Ha, ha You can't change it. That thing belongs to Him. You also belong to Him. And how you are to deal with your endeavour that is also already prearranged, and you can't evade that. Only you are to be in re-adjusted position.

Anāsaktasya viṣayān. No local interest should be imposed. *Yathārham upayuñjataḥ*. Just proper, independent of you and He, the central, the real function between, relation between, that must be awakened, a real transaction. *Yathārham upayuñjataḥ nirbandhaḥ kṛṣṇa-sambandhe*. And what is the key to that, the test, the criterion? *Kṛṣṇa-sambandhe*. How you can utilise the environment for the service of Kṛṣṇa. You are a servant, and here is the object of service, you can't reject that. You are bound to utilise the object for the service of your Lord. You are a servant, and this is the object of service. It is not meant for you. At the same time it is not so that you can reject them and you can live independently without anything. This is also artificial life. It is not truth. So whatever is helpful for the service of the Lord, we must take care about those things, that they may not be lost, may not be missed.

What is necessary for the service of Kṛṣṇa, we must be attentive to the protection of that thing. That indifference, to protect things, which may be utilised in the service of Kṛṣṇa, that is no devotion. Sometimes we may think we have adopted the way to get out of this mundane world. Why should we be so much particular about these things? As much as possible we shall try, to keep things that are necessary for the service of Kṛṣṇa, properly. Proper attention should be given, to anything and everything, only for the purpose of the service of Kṛṣṇa.

Both exploitation and renunciation, both is bad, both is unnatural, both is unwholesome. And no fulfilment can be reached by either method, exploitation or renunciation. We're to be initiated in this angle of vision of life. This is Goloka. Everything may be harmonised by Him. He's so good, so great. Nothing coming in His contact can be wrong. It is only wrong when it is in contact with things that are defective. So nothing, everything is all right, if it is in connection, one condition, if for Kṛṣṇa. Everything is for Him. Everything is for Him. When deviation from

that point, there is anomaly, derangement, and reaction, and misery. Misery is the outcome of *māyā*, that miscalculation, misrepresentation, miscalculation. It comes as the outcome of miscalculation.

And proper calculation, and to follow that, that is devotion. And that very life, nature is dedication, and dedication towards the centre, and the Absolute centre, and nothing less than that, that will fetch local value. Nothing less than Kṛṣṇa conception of Godhead. Other demigods they're also local, their position is also provincial, local. *Kṛṣṇas tu bhagavān svayam*.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]

[*Śrīmad-Bhāgavatam*, 1.3.28]

The Absolute Reality the Beauty. Everything is justified when it is meant for Him, His satisfaction. Then there is one thing we have to understand, and we must try to follow, this is devotion. Goloka. Criterion is this, and this is the test. We shall try to examine, how for, it is meant for Kṛṣṇa, for His satisfaction. Of course that depends on our stage of realisation.

Otherwise anything we may think, "Oh this is for Krsna's satisfaction. Kṛṣṇa is satisfied." I have done something and I may say, utter the words. "Yes Kṛṣṇa is satisfied."

Ha. My mere statement won't be exactly what is with Him. The Absolute position is there and we are to realise our position, that is *sādhana*. By the help of the saints, as well as the scriptures, revealed, and saint and scripture of different types.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

It is not a relative thing, it is absolute, and all relative positions, we shall have to learn to eliminate, and understand what is absolute. What is absolute, how it is absolute? We're to learn that, gradually, by progressing in a proper line, proper method, accepting, *sādhana*. This *śravaṇa*, *varaṇa*, *sādhana*, *āpana*, *prapanna*, five stages in our development of our realisation. And both the scripture, *sādhu*, *śāstra*, *guru vākya, cittete koriyā aikya*, [*Śrī Guru-vandanā*, 2] three things must come to prove that one thing. The saint, opinion of a saint, and the scripture, and ones hearty response. *Hṛdayenābhyanujñāto* [*Manu-saṁhita*, 2.1] The approval of the inner heart, with the opinion of the revealed scripture, and also which we'll be given, directed, or dictation of a proper saint. And the saint can be found only by the help of the scripture. And the scriptures meaning also will come from the saint, proper. They're inter-dependent.

We're to face that, the ultimate guidance, our *sukṛti*. *Brahmāṇḍa brhamite kona bhāgyavān jīva*. It is our good fortune, if we acquire *sukṛti*, that will guide me. Birds of the same feather flock together. It will carry me towards proper place. I'll be able to meet that and by comparison I'll be able to understand what degree of truth is where, the conception, the truth, absolute truth, and relative truth. What is the criterion of the Absolute Truth? How it is absolute? All these things to be understood by the reference of the scriptures, *sādhu*, and one's inner approval, heart's approval.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Every step we're doing that, always eliminating and accepting, elimination and nomination, acceptance. Every time we're in progress, dismissing something and accepting another thing, always. This is progress, this is life, this is dynamic in character. And sometimes also if we are cursed, we may go down, more to down, down, down, that also happens in this world. Always everything going up, and no setback, it is not so, there is setback also. So the caution is given there in the *śāstra*, the *aparādha*, the error, the negligence, the idleness, so many things that may push us down. We must be cautious of the fact.

caitanya canday daya koro hari ca sri ca kori vecit pari samskara [?]

It is not a question of blind faith. The understanding is also possible, to apply here. And that will be astonished, your understanding will be astonished finding new things, things of new order. *Gītā* says.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

The most wonderful, your own self is also wonderful, what to speak of Paramātmā, and Nārāyaṇa, and Kṛṣṇa. Your own soul, your personification proper, that is also of wonderful conception. *Āścaryavat paśyati kaścid enam*. When you come to conceive one's soul. "Oh how wonderful type of existence it is. So diabolically opposite to these material and mental things." *Āścaryavat paśyati*. *Āścaryavad vadati*. And when one begins to give description about the soul, he's also charmed, enchanted. "What am I saying? Can I say? Can I give vent to it properly, about the soul proper which I myself am?" *Āścaryavac cainam anyaḥ śṛṇoti*. Those who come to hear, they're also astounded. "What is this? Such strange things we have never heard before. Such thing is possible? *Ātmā*, eternal, all knowledge, all pure and eternal. Without food it can continue. A member of the eternal plane. How is it possible? And it is an understanding principle, an atom that can understand himself, and that can understand others also."

Our Guru Mahārāja used to give some example, many a time I have mentioned. A boy is born in a dark cell, then someone has come to tell him. "You come out, I shall show you the sun. It is very wonderful, the sun."

Then the boy will take a light, a candle with him.

"No, no. Why do you take the candle?"

"Without candle how can I see the sun?"

"No, no. To see the sun candle is not necessary."

"You are be-fooling me. Without help of candle nothing can be seen, and you say the sun can be seen by the sun, without candle. I don't trust."

Then he'll be forcibly taken.

"Oh! Sun is seen by his own light. Not only that, sun can show the whole thing, me, you, others, all things can be shown by the sun only. Is it possible?"

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt

[*Śrīmad-Bhāgavatam*, 11.22.34 says.] *Ātmā* is self effulgent, it can show itself, it can show others. Only devoid of it, we are suffering from suspicion, and half knowledge, and ignorance. But when we can come to *ātmā*, we can feel *ātmā* by his own self. And at the same time by the standard of that light, we can comparatively know what is non *ātmā*, what is not soul. That also can be understood indirectly by feeling the position of *ātmā*.

atma bhave dustavya srotavyadhi jnatavyadhi jnasitavbha [?]

The *Upaniṣad's* clarion call, calls of out. "What are you doing, what are you busy in? Give up all these. Try to find out who you are. You are *ātmā* and *ātmā* is worth, every movement, can command every worth, commanding every drop of energy, to know it, it is so full and so dire necessity in you. What do you do? First give up everything. Atma bhave dustavya [?] Oh, you, why have you engaged in wild goose chasing? Stop. Come to know who are you, you're *ātmā*, you're soul. All the energy must be utilised in this. aye dustavya. You must exert to see. Mantavya. And if any mental...

Atma bhave dustavya mantavya. With whole of your mind try to capture, to think it. Srotavya. If anything to be heard, then hear about soul, your soul, you. nidhi jnasitavya. Any concentrated energy, if anywhere to be invested, it is only in this, for this campaign, in searching for your own self. First, the beginning, the start of your energetic movement must begin from here. Try to understand you, your own self, your own *ātmā*, of what nature it is. Then you are to seek out what things will be necessary for the upliftment or development for that thing. Otherwise all false engagement. Know who you are and what is the demand, then you'll know *ātmā* wants Paramātmā. He's hankering to come in connection with Paramātmā. And higher type of *ātmā* there is. And that is generally said the plane of God, but partial.

Then there is, the *yogīs* are after that. Then there is devotion of Nārāyaṇa, Vasudeva, Brahmā, Nārāyaṇa. And supreme most position is held by Kṛṣṇa consciousness, Kṛṣṇa conception. The Autocrat. Absolute Good. Reality the Beautiful. The beauty, the sweetness, the charm, all charming. Ha, ha, ha. Struck dumb, seeing His charm, the centre of charm. Attraction is charming, beauty is charming everything and has made possible, cosmos out of chaos. Charm, beauty, that has given the very life of cosmos. *Kṛṣ - ṇa*. Attract, attraction, and He has reaction, to satisfaction. Attraction and satisfaction, that is the coming and going, attraction and giving, rendering satisfaction. *Kṛṣ - ṇa, Kṛṣ* means to attract, and *ṇa* means dealing in satisfaction, action reaction. The Absolute centre. That is Kṛṣṇa, with His paraphernalia.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. Nitāi. Nitāi.

Devotee: Guru Mahārāja, if someone is attracted for a long time to a particular *rasa* but is not fully satisfied, then can he aim for another *rasa*?

Śrīla Śrīdhara Mahārāja: Ha, ha. No question of selection, rather it is automatic. Ha, ha, ha, ha. They can't hold him back. The inner tendency, attraction will be such they can't avoid. His own nature, what to do? It is not a dress that I shall reject something and take up another, put on. Not like a garment, putting on and putting off. It's coming from within, out of necessity, the adjustment cannot but come.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Haribol. Nitāi. Nitāi. Dayal Nitāi.

Mahāprabhu was satisfied with Emperor Pratāprudra when He found that the king has engaged himself in a very mean service, that of a sweeper. The king is doing the service of a sweeper attracted Him most. He Himself, when Guṇḍicā Mārjana, Jagannātha will come to Guṇḍicā, Mahāprabhu with His party, in His uttariyam He's collecting the dust and He's throwing it outside, then washing. Jagannātha will come.

So nothing is neglected, but we're attracted, when with those menial service, we have got much, we can attract the attention of the high. So nothing is insignificant when it is connected with Him. Still there is gradation, gradation is there. Sincere beginning of the service must have always tendency to go towards lower side. But by Kṛṣṇa's will they'll be accepted for higher satisfaction. But the devotee's tendency will always be to go to the mean services, so called, not anything is mean, but so called mean.

[Śrīla Raghunātha] Dāsa Goswāmī says, "I want the service of a servant. And I want to show my reverence towards *sākhya*, friendly service."

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

"The *sākhya-rasa*, the confidential service, I'm not fit for that. I always try to revere that, to show my reverence. And I shall try to, if possible, if accepted, to do the meanest service. If I get that engagement, I'm rewarded more than anything."

So full satisfaction, that should be the attitude.

But Kṛṣṇa will take him up. "No, do, to serve Me in this way."

Then what to do? We have to do that. According to the *rasa* it is such, for us. And those that are eternal friends, they won't go that side, won't admit. Ha, ha. A part and parcel, and surcharged with Yoga-Māyā. With the spirit of that particular service of that particular level, surcharged, injection by Yoga-Māyā. And Kṛṣṇa is pleased by that aggression. By the aggression of the friends, He's pleased, when it is manipulated by Yoga-Māyā. But we should not be puffed up in that way. We're beginners, not *nitya-siddha*, *sādhana- siddha* line. Non realised have come to realise. So our nature should be favoured that they're showing Dāsa Goswāmī Prabhu. Always try to go downwards.

Nitāi Gaura Haribol. Nitāi. Nitāi. Nitāi.

Nityānanda Prabhu, He broke the *daṇḍam* into three parts. "Mahāprabhu My Lord, He will carry you *daṇḍa*, I won't tolerate, I can't tolerate that My Lord will carry you in His hand."

And some say that He broke it into three parts, into *tri-daṇḍam*, not *eka-daṇḍam* of *māyāvādī*, but *tri-daṇḍa* of the Vaiṣṇava *sannyāsīn*. Any question?

Devotee: Did Nityānanda Prabhu and Caitanya Mahāprabhu appear at the same time? Or was Nityānanda Prabhu older? Did He appear before?

Śrīla Śrīdhara Mahārāja: That you will find in the books. Nityānanda Prabhu was almost twelve years older than Mahāprabhu, nearly. And Acyutānanda was that Advaita's last son, youngest son, he was more younger, Acyutānanda. When Mahāprabhu took *sannyāsa* and went to visit Śantipura, at that time Acyutānanda was about five years child. So nearly nineteen years junior than Mahāprabhu, and Nityānanda twelve years elder than Mahāprabhu. So thirty one years older is Nityānanda Prabhu than Acyutānanda. Acyutananda's the youngest son of Advaita Ācārya.

What makes you to ask this Acyutānanda and Nityãnanda's age?

Devotee: No, it was not Acyutānanda. It was Caitanya Mahāprabhu and Nityānanda Prabhu. Because I read in *Adi-līlā*...

Śrīla Śrīdhara Mahārāja: Nearly twelve years elder, Nityānanda Prabhu. When Nityānanda came to Navadwīpa, at that time - twelve years. Mahāprabhu began *saṅkīrtana*, and Nityānanda Prabhu came here. For twenty two years. Ten years or twelve years elder, something like that. Nityānanda Prabhu after visiting all the holy places of pilgrimage, then He joined Navadwīpa *līlā*. And He was disciple of Mādhavendra Purī, Godbrother of Īśvara Purī, Mahāprabhu's Gurudeva.

Nityānanda Prabhu, Advaita Prabhu, They're all Godbrothers to Īśvara Purī, whose disciple was Mahāprabhu, Śrī Caitanya Deva. This is all show to us, *līlā*.

Vidagdha Mādhava: Guru Mahārāja, it's said that Swāmī Mahārāja he was attracted to *sākhya rasa*.
He was writing as if his *līlā* was *sākhya rasa*.

Śrīla Śrīdhara Mahārāja: *Sākhya rasa*. I do not know what he has written, but I found it such position from his only one letter, what he wrote when he was going to America.

Vidagdha Mādhava: Yes, that's the poem.

Śrīla Śrīdhara Mahārāja: That letter has been given to me and I read that, and from there I could suppose that his position, he's satisfied with that *sākhya līlā*. He mentions there that his Gurudeva is Rādhārāṇī, *mādhurya rasa*. And he's asking Kṛṣṇa's help, in his discharging the duty which is ordered by Rādhārāṇī, given by Rādhārāṇī to him.

He says that, "Rādhārāṇī will be satisfied if You help me in my carrying out the orders of Rādhārāṇī."

For the preaching purpose he's begging the help of Kṛṣṇa in his campaign, because Rādhārāṇī will be satisfied, and *his* Gurudeva is representing Rādhārāṇī.

That is mentioned there. From there I conjecture.

And what playfully he has mentioned there. "After finishing this job, I shall again join Your Vṛndāvana *līlā* as a friend, and we shall play to our highest sentiment, in this way."

There from it may be conjectured that his acme of serving pleasure is within *sākhya rasa*, a supposition.

Vidagdha Mādhava: So many devotees, disciples, that came to Swāmī Mahārāja, they have some, possibly, attraction for the, er...

Śrīla Śrīdhara Mahārāja: Not necessarily. All that will come under him, they will be forced to enter into *sākhya rasa*, it is not that. Maybe in *mādhurya rasa*, further. He may come with another *mūrti*, another dress, garment, attitude. So,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

The *ācārya-ship* is not fixed in any type of devotee. We're requested to, we're given to understand that oneness in *ācārya-ship.*

"I am Ācārya. I am Ācārya indefinite. In particular man I can approach in a particular way. I am infinite, indefinite."

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Śrīla Śrīdhara Mahārāja: ...devotion. Anything may be seen, it seems to him, as the representative of the Lord Himself. None attracts him to - whatever sees, wants to worship that, wants to serve that, to revere that. No possibility of self aggrandisement, no possibility. _____ [?] But that rather will give him some excitement of Kṛṣṇa _____ [?] and not for any reason for his own enjoyment. Whatever he'll see it will give him excitement for Kṛṣṇa. Automatically, naturally, everything is for Him, it is meant. Anything, he'll connect towards Kṛṣṇa, not with him, _____ [?] Then he's *paramahaṁsa*.
_____ [?]

"As much as other gods attraction towards this enjoying world, I want so much attention and spirit of enjoyment towards You my Lord. And I can feel that everything is meant for You, not for me, or for anyone else in this world."

Everything will remind him of Him. That is what is necessary, and sincerely. It is not an imaginary thing. Everything will remind me about the owner, enjoyer. Everything is For Itself. And I shall die, living in such conception of the world. Everything will excite me that it is for Him, everything. That we have positively seen. Not for me, not for others, but for Him.

Our Gaurakiśora Bābājī Mahārāja, when Bhaktivinoda Ṭhākura passed away, years ago, one of his disciples he married.

Then, one gentleman came and informed Gaurakiśora Bābājī Mahārāja, "That disciple _____ [?] has married recently."

Then Bābājī Mahārāja told, "It does not matter that he married. But he must not try to enjoy the wife. He must serve her, as if she's - addressing her as if she's sent to Kṛṣṇa for His enjoyment. He must live with her in such a way. Like a great *gopī* - if he lives to the girl, to the wife, as a *gopī*, and he serves her in every way so that she's sent to Kṛṣṇa for His enjoyment."

That is the idea. To do anything and everything, but not for ones own self, not for any other man or anyone, but for Kṛṣṇa. That is, Reality is For Itself. *Svarāṭ - ārtheṣv abhijñaḥ* [*Śrīmad-Bhāgavatam*, 1.1.1].

aham̐ hi sarva-yajñānām̐, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the only enjoyer of everything in this world."

That truth must be lived, so the heart must retire. That whatever I shall find _____ [?]

The *māyāvādīs* they fly away from here that that is reaction of enjoyment, so they fly away.

But the Vaiṣṇavas they won't fly, they'll handle and handle for (Kṛṣṇa's pastimes?) That is more valuable and more difficult, to face the truth, and very intimately to handle. But with whole heart for the service of the Lord, and not for anyone. For Him, and, Die to Live.

That ego of enjoying tendency, that must vanish, will be replaced. That will vanish, and inner ego will awaken _____ [?] That is what is necessary for a Vaiṣṇava. Not to fly away from the world, but to face everything. Not mine, but that _____ [?], preaching, handling, only sincerely for the service of Kṛṣṇa. From the heart of the heart, handling for Kṛṣṇa, not for him, neither for any other. That is the Vaiṣṇava, cent per cent. That will be that Hegel's theory. Reality is For Itself. And we're for Him _____ [?] cent per cent. Then he's a Vaisnava. _____ [?] but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

...

...neither he uses for himself, nor he abandons anything, but accepts anything and everything only for His satisfaction. That is Vaiṣṇava.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[From *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

He's the only enjoyer of all the lady experience. And *kanak*, money, all for Nārāyaṇa, Lakṣmī. Lakṣmī for Nārāyaṇa. And *pratiṣṭhā*, name, fame, that is for Gurudeva, Baladeva, Rādhārāṇī. Who gives, the famous, who is the famous? Who can give the Absolute to others. That is the highest fame, name, highest name belongs to him who can give God to others. No more fame is possible anywhere. The Vaiṣṇava, Guru, they distribute, they give Kṛṣṇa, distribute Kṛṣṇa to the whole world. So they are the most, their credit is the highest, most famous are they, Baladeva, Rādhārāṇī, Nityānanda, Gurudeva. The fame, the name to him. And Lakṣmī the money, energy for Nārāyaṇa. And the lady enjoyment reserved only for Kṛṣṇa.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."

Only Kṛṣṇa conception of Godhead. He's the master everywhere of everything. Beauty, enjoyer of beauty. Eye beauty, ear beauty, food beauty, everything, beauty stage is enjoyed by, reserved for Him, Reality the Beautiful. Nitāi Gaura Haribol.

...

Our own experience is the guarantee. How we understand the purity in other departments? How? This is more life, this is vague life. This is more salt, this is less salt. This is more sugar, sweet, this is less sweet. How do we understand? That may be applied everywhere, it is possible. The tongue can say that this is less sweet, this is more sweet. Intelligence, how can we understand this man is intelligent and he's a fool, stupid. How can we understand? If we're acquainted with what is reason, what is intelligence, if we understand ourselves, then we can find this man is intelligent and this man is stupid. How do we understand?

Other things, that same thing, common sense may be applied here. Different departments. The ear has got its sound, sweet sound, this is very regulated sound, the ear can say about sound. Eye can say about beauty. Tongue can say about taste. So also our reason can say where is reason. So also our purity will say where is purity. Purity in renunciation, or purity in service? Everyone has got his own jurisdiction. The jurisdiction of the ear to ascertain what is good, bad. Tongue, touch, and reason, and also the inner purity, fairness.

Which is higher, the renunciation or service? Service means renunciation plus doing something. Not half enjoyment and half service, not. Not to enjoy anything, not to lord it over anything. I have connection with something outside, but not for my selfish purpose, but to help His existence. After renunciation, I have got enjoying connection, I cut off, I don't enjoy. Again I want to serve, is something more. In this way we're to understand what is more pure. To neglect something because it is harmful to me, and again to help that thing in a right spirit, and not in the name of help to kill it, to destroy it.

And all calculation from the centre, in relation to the centre, not my faulty local calculation. We're to understand that also, that my calculation may be faulty. There are higher planes and that calculation will be higher. In this way what should be the highest calculation I shall have to understand and follow. And that capacity is within me. Everywhere in our life we use such things, otherwise we're stone.

Living things means there is calculation, and good or bad conception, and reject the bad and accept the good. And what is good, what is bad? That also, that qualitative difference also we know in different plane. And plane also lower plane and higher plane, that also we can understand. That this man is living in the lower plane of life, this is higher plane. And how it is low and how it is high, that standard of measurement is here. And that is in general, the enjoyment is bad, renunciation is in the middle, and the service of everything that cannot but be the highest. To do good to everything. And what is that good? That is not to be calculated by my understanding, but from the central calculation. Goodness, that we're to accept.

Not rupee, or dollar, or yen, or rubble, but gold standard should be measured. Not partial. And what has got its prominent position with the gold, that paper must have a higher value. Which is in the credit, a small paper, given the stamp, dollar, that will be ten times rupee. The credit is there. So from the central calculation. So we're to understand for ourselves, the idea of enjoyment, the idea of renunciation, and idea of service. And service calculative and service spontaneous. What is higher, what is better? We're to understand for ourselves the degree of purity, how much where? Otherwise why we should enter at all in the society. Before we enter at all in the society we must have to test it, and to satisfy our full understanding that I am jumping, where? That is surely a better plane, higher plane, and only for this it is higher. Not for any ulterior motive, and if anyone comes with some ulterior motive he'll be deceived. If anyone does not come with sincere heart he'll be deceived, he can't stay for long.

At the same time also it is said, our knowing faculty fails to appreciate. *Jñāna śūnya bhakti*. That I can know, I can measure, I can weigh, this very idea is disqualification. The faith is more reliable than our knowledge of weighing things good and bad. Faith can take us nearer to that higher domain where our calculating faculty resigns to enter. How much calculation? What unit I have got to measure the distance of the sun and so many stars? This inch, mile, all this futile, that light years must be taken in for the measurement, light years. What is light year? One

second, a hundred and seventy five miles speed and that is twelve years that sort of speed, that is unit. With that unit we're to measure such great distance.

So faith can measure to certain extent. Our knowledge of experience of the environment has got nothing to contribute in that area. Faith, *śraddhā*. "Yes, it is possible. Yes, it is my heart's approval. Heart within is approving and not my knowledge." Knowledge is running from this quarter to that quarter, the whole area of his experience, and getting out the file and record all these things, but no record there. "There is no record in all the files I have got." Knowledge will say, finished.

But the heart will respond. "Yes, it is home like thing. I feel that it is like my home, home like thing. So I must take risk to go to my home. The sound of sweet home is coming to my heart." The approval of the heart will come. "I think I'm quite at home with this idea. It is very sweet. Let me risk and give a lift."

jñāne prayāsam udapāsya namanta eva, jīvanti [san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

No possibility of any being a loser, but gainer, it gives like the sun ray in the morning some sort of news coming from my sweet home. That inner feeling, that will help him embrace the truth. *Śraddhā*, *sukṛti*, the comprehensive solution.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya] kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I put food to the stomach, the whole body is fed. If I pour water into the root, the whole tree is fed. This is the most encouraging thing. If I do service to the centre, the whole universe will be fed. The most encouraging principle. I must jump here. And sweetness, sweetness, beauty above power, mercy above justice, all these things will appeal to the heart. The mercy is above justice, affection is above punishment, beauty, sweetness is above power. This is good, will appeal to the heart. I want that thing. In this way.

Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Sundar. Gaura Hari. Nitāi Gaura Hari.

...

Pure and impure, superior and inferior. _____ [?] By which we can know the unknowable. _____ [?] That is the principal learning. We're in bondage, this is the concrete fact, trouble with us, we're under bondage, we're under mortality. All our attempts are redundant, abnormal, irrelevant, without the (style?) of get out of this mortal zone, that has got realistic view. He's always devoured by this fate in the jaw of the death, and he's running after luxury or enjoyment, that is all foolish, madness. So real education will be such which can help us to get out of this bondage, this mortality, that always dying stage, egoistic feeling. *Apara*, that is which is of lower type education, that is education to continue under this bondage and to search for relief from the fleeting difficulties, temporary difficulties. To run after that phantasmagoria. That is lower class of study by which we only give attention to the immediate problems, and not the permanent eternal problems. But by the study by which we face the real and eternal problem, that is study proper, and that study is revealed scripture, study of them.

Then today also in general the Sāraswati *pūjā*, *bhagvedi* [?] That means *apara vidya* [?]

Ordinary learning under these three dimensions, which is concerned with our senses and the body interest, try to solve that, that is lower class of study. But higher class of study is that which gets us relief from the wholesale trouble. And that is not only negative but positive by the attainment of the, by the fulfilment of our life. That is the higher study.

So Viṣṇu Prīya Devī she appeared also this day. When the people are mad with this material study of lower type, at that time, that day, Viṣṇu Prīya Devī, the potency of Śrī Gaurāṅga, Nārāyaṇa, who generally comes here to distribute the Name of Kṛṣṇa, to relieve the people every *yuga*, Yuga-Avatāra. Yuga-Avatāra, Gaura, Nārāyaṇa, and His potency Viṣṇu Prīya Devī she appeared in this day.

And leaving her, Mahāprabhu went away when she was a very young girl at that time. And she also led a very strict spiritual life. We're told that she used to take the Name, as long as Śacī Devī lived, she was under her guidance, used to nurse her, obey her, to look after her, she was an old lady, mother-in-law, engaged in her service, exclusively devoted to her. But after that Śacī Devī disappeared very soon, and then Viṣṇu Prīya Devī was independent.

One old servant, Īśāna was there, another his brother Vaṁśi Vadanānanda was his guardian living there. And she did not get out of the room, or house, the high compound wall. And she used to count the beads, and counting one bead, she put some counting emblem by rice, one Name one rice, one Name one rice. One means sixteen Names, one rice. In this way how many rice she counted, and she boiled them and offered to the Lord Kṛṣṇa, and she used to take that much. So her body emaciated gradually. But she continued that sort of life of privation, austerity, very strictly she was.

She came, her father was Sanātana Mīsra. Her brothers, their lineage is still found in Banapura near Kalna. And she established Mahāprabhu's Vigraha for her life worshipping, whole life.

And the Vigraha - first when Vigraha was presented to her she told that it is not up to mark. Then third time when the Śrī Mūrti was taken to her she suddenly covered her face. It was so vivid, vividly representing Mahāprabhu, Nimāi Paṇḍit, Śrī Gaurāṅga.

Then that Vigraha, her father's lineage they're worshipping therein Mahāprabhu perhaps. But as is the case within the mundane world gradually everything degrades.

They're also in the same line, not practising their holy observances. Eat anything and everything. And anyhow just like a trade the Vigraha worship is going on. There in their own way. And the, as general the *pūjā* that has been, the Deity is the property, and every partner has got his own share. They look after, some six months, or even three months, or one month, or a fortnight. In this way according to the relative keeping the worship is also divided, and they do.

And what *pranami* comes, not only *pranami*, *pranami* as usual they receive, and also they have appointed a tax like thing, give. Everyone, every onlooker must give one rupee, or two rupees, or (eight tanners?) or something must give. Pay and then you'll be allowed to have a vision.

Gauḍīya Maṭh is against that. A poor man who cannot pay the visiting money then he won't be able to have a look of the Deity. What is this? So as much as possible as one can give he will give so much *pranami*. *Pranami* should be given of course for the respect of the Deity. But there should not be any fixed rate that one must pay a rupee then he'll be allowed to have a look. This is trade. So we're against that way, their system.

And also those that are worshipping they do not follow the strictly regulations of a pure devotee. All these things going on. But still, that is the Deity, of course, after worship was almost nearly five hundred years ago, so many times that has been changed. And also they show the wooden sandals of Mahāprabhu, which Mahāprabhu gave to Viṣṇu Prīya Devī. That sandal is still here continuing. In this way, here the Deity.

In previous days sometimes some complaint came from the Hindu public who are learned, especially the (*śakta* or *smārta* ?) *brāhmaṇas*. "That Mahāprabhu, he was a man. Why his figure will be worshipped?"

There was some famine or some flood and they complained like that to the king of Krishnanaga under whose jurisdiction this *pūjā* used to take place. Then for fear of that, that the *pūjā* may be checked, may be closed by the order of the king, so underground they managed to keep for some time the *pūjā*.

Then Manipura Mahārāja came and one *paṇḍit* from Vṛndāvana, Tota Purī he also came, and there was a discussion of the scripture. And the *brāhmaṇa paṇḍits* they could not refute the argument of that Tota Purī *paṇḍit*. He proved that according to *śāstra* the Yuga-Avatāra is Śrī Caitanyadeva.

And also the Manipura Raja came, and he was an independent king at that time. He took leave from Mahārāja of Krishnaga, certain portion of the land there, and he started worship of Mahāprabhu, every day doing. Krishnaga *zamīndār* line under the Mohammedan rule could not oppose. So in this way that worship continues.

Then it was on the other side of the Ganges. And at that time this river Sarasvatī, she was this side, and gradually that Sarasvatī approached towards that northern side. And the town on the other side of the Ganges, the course of Sarasvatī went that side, and all broken, the people they used to come this side. In this way the town came this side, and that side was jungle. But this

Deity was also brought to this side of Navadwīpa. Before, it was on the other side, Māyāpur, Yogapiṭha there.

In this way Viṣṇu Prīya Devī she lived worshipping Mahāprabhu's Deity, and very strictly following the rules of a pure devotee. And in a very, observing too much austerity, she did. Viṣṇu Prīya Devī's day of appearance today.

Another, Raghunandana, who is supposed to be the Pradyumna Avatāra. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. The four delegated appearance of Kṛṣṇa, and also in Vaikuṇṭha. That Pradyumna, he came in the family of the sakhas in Śrī Khanda near Katwa. And from his childhood he was a born devotee, necessarily.

And one day his father Mukunda Sakar, he was a good physician, *kavirāja*, he had some important call from a place which was a little far off. Before leaving the house, there was no other person to take the charge of worshipping Gopāla Mūrti there, their family Deity, he asked the young boy, Raghunandana, "Raghunandana, you please look after my Deity that He may get some food." Said in this way. "You please feed Him, feed the Deity."

Raghunandana was a simple boy. His mother prepared the dish for the *bhogam*. Raghunandana performed his *pūjā* regular, then the *bhogam* was offered. And he thought, a simple boy, young man, thought, 'what is given to the Deity, the Deity will take it, eat it.'

And especially father told, "You must give *bhoga* to my Deity."

And he thought the Deity will eat. He put the dish before the Deity, and shut the doors as his father did. Then entered again the room and found it is there as it is, and began to cry. "What is this? My father asked me to feed You, and You are not eating. Father will come and punish me. What is this?" Began to cry.

Again he tried *bhogam*, closed the door. "Please, You take this *prasādam*, otherwise I will be punished by my father."

In this way, twice, thrice. Then Gopāla had to take that food.

Then his mother came. "Why so late? You open the door. I shall take the *prasāda* and distribute to all. Your father will come soon perhaps."

Then he opened the door.

"What is this?" Mother came to take the *prasāda*. "What is this? Nothing here, you boy, you have eaten up everything. You are to offer to the Deity and the Deity takes it, not physically, but by His gracious glance He accepts *misti bhoga*, and we take all maybe, with that *prasāda* we go on. A small quantity we'll distribute to everyone, then other foods also take. But today what is this, the whole pot is empty, what is this?"

"No, no, Gopāla has eaten, no, Gopāla has eaten."

"You are lying. Gopāla never eats."

In this way. Then the father came, mother wept. "You have given the charge of worshipping to this foolish boy. I produced the dish, the *bhoga* to the Deity, and when I came very late I came to take the *prasādam* and the dishes were empty. The boy must have eaten. But he says Gopāla has eaten. You see how your son has grown. So much down right lies, falsehood, he speaks, that Gopāla has eaten."

The father also pressed. But that one line, "Gopāla has eaten. I cried when first Gopāla did not eat, but I cried, appealed, prayed, cried, appealed, then Gopāla ate it."

"Is it?"

Then what to do? Some other day he was given again to do that.

"You try to get Gopāla to eat this."

And some other day also he did so.

"What is this? This boy can feed the Gopāla this *prasādam*, Gopāla eats. Can you show us?"

Then anyhow he talked with Gopāla. And it was managed by - they can see by peeping, not straight.

Such was Raghunandana. A good dancer, in Purī, before Jagannātha when seven parties used to dance and chant the Name, *saṅkīrtana*, one party used to come from that Sakar family, Śrī Khanda, near Katwa. And there, in that party, Raghunandana was the only dancer. He used to dance.

Then, that was Raghunandana. His birthday is today, day of appearance.

The third is Puṇḍarīka Vidyānidhi, the spiritual guide of Gadādhara Paṇḍita. He was born in Chaṭṭagrām. He was a devotee of Mādhava Purī. He was a small *zamīndār* like man...

83.02.13.B

Śrīla Śrīdhara Mahārāja: ...things are done everywhere.

Not all of a sudden that the highest realising sentiment will grow in one's heart. Gradually he will feel within himself, according to the degree of awakening he will be able to find who is he properly.

In Sanātana Goswāmī's *Bṛhat Bhāgavatāmṛta* the Gopa Kumār is gradually, in accordance with his awakening of the inner heart and sentiment, he's led to different planes of life. But not feeling satisfaction, again some connection from the higher, and he's taken to the higher plane next. Again some time he's staying there. After some time some dissatisfaction came in him, and another agent came from another higher position, and he's taken there. In this way, gradually, according to his own inner awakening, he's taken to different, higher planes. It is found there in *Bṛhat Bhāgavatāmṛta*.

Devotee: Guru Mahārāja. In the *Bhāgavatam*, in the eleventh canto, and also in the seventh canto, the *sannyāsa* of *dharma*, that is mentioned, it seems that one has to go to a forest and he stays in one place for only one day.

Śrīla Śrīdhara Mahārāja: That is external, one day in every place. *Kuṭicaka*, *bahūdaka*, there are different stages. First *kuṭicaka*, he will construct a cottage and he will live there for some time.

Then *bahūdaka*, the next, second stage, he won't fix himself in a particular place, but he will take different types of water. *Bahūdaka* means many types of variegated waters. That he will wander, to any and every place, and go on practising his own life.

Then *haṁsa*, the next, third stage will be *haṁsa*. *Haṁsa* means, water and milk mixed together, but the swan can take out the milk leaving the water intact. So he will be *sāragrāhī*.

Whatever he may mix, what society he may mix, he must try to take the very gist of truth, leaving that which is unnecessary, in the society. That is *haṁsa*.

Then *paramahaṁsa*. The highest stage is *paramahaṁsa*. That wherever he may stay, he will be all right. No external environment will be able to affect him, or to change him. The highest position. These are the - and again more than that it is said sometimes, that *avadhūta* the fifth stage. At that time he's particularly seen to mix with the filthy atmosphere, but that can never affect him. That is the fifth stage. In this way it has been mentioned, in general, independent of Godhead.

Sannyāsa is of three kinds, *vidvat*, *vibisva*, and *narottama*. *Vidvat sannyāsī* has been described of such a degree, that when one can understand fully, he even leaves his body, and gets relief of that bondage, immediately. That is *vidvat*. And *vibisva*, gradually he wants to accept different stages, and pass through that and go to the highest realisation. And there is another, *narottama - hṛdi kṛtvā hariṁ gehāt pravrajet*.

[yaḥ svakāt parato veha, jāta-nirveda ātmavān / hṛdi kṛtvā hariṁ gehāt, pravrajet sa narottamaḥ]

["A *narottama*, or first class human being, is one who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within the heart."] [*Śrīmad-Bhāgavatam*, 1.13.27]

He wants Hari and finding in his heart, he gives up his family life, and wanders here and there, but Hari, in his heart he wants. And naturally whenever there is a congregation of the saints, he stays there.

[mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam]
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["My devotees mix together, talk about Me, and exchange thoughts that give consolation to their hearts. And they live as if this talk about Me is their food. It gives them a high kind of pleasure, and they find that when they talk about Me among themselves, they feel as if they are enjoying My presence."]
[*Bhagavad-gītā*, 10.9]

The *sādhu saṅga*. So the summary of everything for a Vaiṣṇava *sannyāsī* is this, that he will mix with the *sādhu*, the Vaiṣṇava saints. And what is the mixing with the *sādhu*? That is serving him. In other words he will serve under his Guru. That will be the most profitable. If such high Guru is not within his conception, such high guide, then also within the equal association, he will try to maintain the higher thoughts, divine, within his heart, by such activity. And the association means a form of service, serving attitude. Without serving attitude, we cannot enjoy a saint, a Vaiṣṇava. To associate with Vaiṣṇava means to serve Vaiṣṇava. To associate with anything holy, that means to serve. Otherwise, if I exploit, I want to get some pleasure from the environment, I

shall have to go down. Serving spirit must be maintained in ones heart, and that will be dynamic and gradually lift him from higher to higher.

And a static aim is with the *māyāvādīs*, that is different order. They want to have a temporary life full of rest. That has already been discarded. That is impossible, temporarily it may be possible, the slumber, the *samādhi*. But the *samādhi* will break down one day.

[mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'] 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked.] [Rāmānanda Rāya replied, "Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

In Rāmānanda Rāya [*saṁvāda*]. Those that aspire after highest salvation, they have ultimately come to be a fossil. They're unconscious, fossil is also unconscious, not conscious of his own soul, fossil. *Sthāvara- deha* in Rāmānanda Rāya. He may become a Himālaya, or an Alps. Long, long, time, sleeping there, no awakening of any consciousness. And *deva-deha*, the demigods, there they enjoy, and the *puṇya*, the merit is finished, then again come here to work, to begin his life fresh, with fresh prospects.

I stop here today.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda. Swāmī Mahārāja kī jaya!

...

Devotee: In the second stage of *sannyāsa*...

Śrīla Śrīdhara Mahārāja: *Kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*. And then again, there the sections divided, *vidvat*, *vibisva*, *narottama*, three kinds of *sannyāsa*. *Vidvat*, *vibisva*, *narottama*. Again every *sannyāsa* subdivided into four stages, *kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*.

Vidvat sannyāsa does not come under division, because when taken it is finished. He thinks himself in such a safe position he at once leaves his body and vanishes, *vidvat*. He does not want to - this is of course not Vaiṣṇava *sannyāsa* - he does not want to lose any time here. He's so disturbed with the present atmosphere, he does not want at all to live here even for a second, he finishes himself. This is not very optimistic line.

Vibisva, he comes under regulation. *Vibisva* means *itcha* [?], not finally fit, but wants to be fit. In *vibisva sannyāsa* four sections, *kuṭicaka*, *bahūdaka*, *haṁsa*, *paramahaṁsa*.

The first, to settle in a particular place, with some simple and humble life, and to go on with the mantram. And *bhikṣā*, taking food by *bhikṣā*. Not talking much with anyone, or mixing with the society at large. This is the first stage.

In the second stage, he will try to mix with the society. Not only in that place, but he will have an experience of the wide world, as much as possible. And to come in connection with different classes of men, and to test what he has done, whether it is right or wrong. He must consolidate his position by meeting and coming in contact with different forces, anti as well as favourable and unfavourable. *Parīkṣeta*, test, the life of test stage.

The third *haṁsa*. *Haṁsa* means, he will try his best to draw what is the essence of every teachings, every book, every society, every community, every different conceptions of theism. All these, he may contact, but he will try to draw the essence. The third stage.

And fourth stage is the stage of ones well established position. He may do this, that, anything, but he's settled in his idea what he got previously from his Guru. Perfectly undisturbed, he may pass his time. Whatever things may come from outside, can't disturb him. In such position he'll live, and then one day he'll pass away.

And another is *narottama sannyāsa*. They do not care for all these things, formalities. But their simple thing that they will take shelter to Hari, to Nārāyaṇa, who is within. Thinking of Nārāyaṇa he will wander here, there, *tīrtha*, everywhere. But his main thing will be the worship of Nārāyaṇa, whether in Vṛndāvana, Purī, or some such place, Ayodhyā, according to his conception. In this way he's a devotional class. He may be a *tridaṇḍi - hṛdi kṛtvā hariṁ gehāt, pravrajet* [*Śrīmad-Bhāgavatam*, 1.13.27], will take shelter under the holy feet of Hari. And he will leave the worldly life, and will wander here, there, everywhere, taking the Name of the Lord, and mixing with the devotees of the Lord, in this way. This is the general conception of the *sannyāsa*. This is some negative side. The positive side will be in the case of *narottama sannyāsa*.

When we take particularly to this system, in a practical way, we want to deal it very successfully. Then we are to find that anyhow we must come in connection with the service of the Hari, Guru, Vaiṣṇava. Merely the recollection of Hari is not forceful enough to expedite our realisation. Something positive should be done.

Just as Prahlāda Mahārāja told, when Nārada went to see after Mahādeva, went to see the positive participation in devotional line to Prahlāda.

Prahlāda told, "What do I do Devarṣi? You know everything about me. I'm simply trying to recollect my Lord. Recollection, remembrance, but remembrance is not enough, it is very weak connection with Hari. Mere remembrance, it is *śānta-rasa*, may be taken, found to be counted as *śānta-rasa*. A very weak but favourable position towards the service. But actual service of Hari, always to be busy to find out how we can satisfy Him, that is the laudable thing. And I've not got that temperament. If you want really a devotion of Hari, just go to Hanumānji, he's surcharged with spirit of serving Rāmacandra. How wonderful he did it. So I'm in weak position. It is His grace that I'm not engaged in any worldly thoughts. But very meagre and lower order, not very intense remembrance I've got about Hari."

So the mere connection with Hari is not enough. That is good, but from there we have to enter into the serving stages. And there also are classification and intensity also. Really we come to face the opportunity, by taking *sannyāsa*, exclusively giving up everything, and the whole time service of the Hari. Not mere recollection, remembrance only, but actual service to satisfy Him, that is necessary. So *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, that will come gradually in the retinue there after.

Do you follow? Who asked this question? Chidānanda, oh!

Sannyāsa, the renunciation has been described in this way. All these things you will find in *Gauḍīya Kaṇṭhahāra* perhaps, *vidyat*, *vibisva*, *narottama sannyāsa*.

Devotee: What is the spiritual significance of taking water from different parts of the world? You said the other day that in the *bahūdaka* stage the *sannyāsī* takes water from different parts of the world.

Śrīla Śrīdhara Mahārāja: That is not very important for our section. *Bahūdaka*, *ūdaka* means water, *bahūdaka* means multifarious types of waters. The significance is that he will wander in many places and drink many different types of water. That is only a connection, to show, really, water is not the important thing, that he'll drink. But many variegated natures of water means in various countries he will move. That is mixed with various types of men and culture, and consolidate his own position, whether he's moving on rightly or wrongly. That is the purpose internally.

Badrinārāyaṇa: Mahārāja, for the Vaiṣṇavas, what is the position of *bābājī*?

Śrīla Śrīdhara Mahārāja: *Bābājī*, that position was given by Mahāprabhu, was taken by Sanātana Goswāmī, just in presence of Mahāprabhu. *Bābājī veśa*, was first taken by Sanātana Goswāmī in Benares in front of Mahāprabhu. And Mahāprabhu gave His consent, it is supposed. That is considered to be above the *sannyāsa*, above. That is generally considered the *paramahaṁsa bheda*, *sannyāsa āśrama*.

nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
[nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of divine ecstasy."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 63]

& [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Nāhaṁ varṇī means *brahmacārī*. *Na ca gṛha-patir - gṛhastha*. *No vana-stho - vānaprastha*. *Yatir vā - sannyāsa*. These four stages in *āśrama*. Now *nāhaṁ vipro*, I'm not within that, I'm above. Even a *sannyāsī* he has got some sort of position. He's also to follow some regulations, some particular forms of life.

But *bābājī*, when they are considered to be above any sort of law, no position in the society. The *sannyāsī* have got some position in the society, as a general guide of the society, Guru. But *bābājī*, they do not care even for anything. They cut off all connection with the society. And they're given wholesale towards Vraja, Vṛndāvana *sevā*, in Vṛndāvana. And in *parakīya bhajan* also they're engaged.

But our Guru Mahārāja, he saw that the imitationists, they're accepting the dress of *bābājī*, but they're not fit for that, for the standard. So in the dress of *bābājī*, their *bābājī* dress is being misused, and in the name of that dress they're going on with adulteration. The *sahujīya*. There are so many different outcomes of that degraded *bābājī* section. They're not fit for that high position, but take the dress, and go to imitate the thing. But it is impossible for them to catch the real spirit of life. So they degrade and create so many pests in the society. And create a bad name for Rūpa and Sanātana, and Mahāprabhu, and Gauḍīya *sampradāya* at large.

So he laid stress in this *sannyāsa*. "You first prepare yourself, that the head of the society, as a teacher of the society. Then when such high time will come, then you may see to take to that position, if you find necessary. That does not depend on external dress, but internal improvement. Really that thing depends on internal improvement of ones heart or realisation, and does not depend on the external dressing."

So this way Prabhupāda came and created this *sannyāsa*, *tridaṇḍa sannyāsa*, Vaiṣṇava *sannyāsa*, and to preach that *bābājī*, our Guru, above us.

"And we do not recognise you, anyone taking the dress of *bābājī*. No, you're not *bābājī*. Only external dress cannot give you the honour of the post of *bābājī*. But you're all hypocrites, and you're dis-serving the society and the Vaiṣṇava proper. We don't care, you all go down. Don't venture to take the dress, to pollute the dress of Rūpa and Sanātana. Never do this." This is the warning of our Guru Mahārāja. Hare Kṛṣṇa.

So Prabhupāda introduced the sacred thread. Become a *brāhmaṇa* first, Brahmaloka, then Virajā, Brahmaloka, then Paravyoma, Vaiṣṇava place. First become a *brāhmaṇa*, *daiva-brāhmaṇa*. Try to acquire the quality of a *brāhmaṇa*, and have the sacred thread. Then above this the Vaiṣṇava, crossing Brahmaloka.

But they put this *kaupīna*, the *bābājī* class they do not use, they're afraid of using this *brahma-sutra*, but they uses *kaupīna*. But *kaupīna*, Guru Mahārāja told it is higher. *Kaupīna* means to stop all mundane sensual inclination to the utmost. So don't venture to take *kaupīna*, as Rūpa and Sanātana did. Before that try to, in a position of a *brāhmaṇa*, take the sacred thread. If you have courage and real sincerity to go towards spiritual world, then come forward and take sacred thread, and red robe. And then make some substantial progress in the spiritual line. Then when you'll find yourself quite safe in the spiritual line, not only that but established in Kṛṣṇa *līlā*

in Vṛndāvana, then you may take the honour of that dress of Rūpa and Sanātana. Otherwise, to dishonour them, you should not imitate that dress. That was the temperament of our Guru Mahārāja, and he inaugurated this *tridaṇḍa sannyāsa* into the Gauḍīya Vaiṣṇava school. Hare Kṛṣṇa.

Once I was in Vṛndāvana, one educated *brahmacārī*, he took *bābājī* in Kaliban [?] I had a talk with him.

"You don't have any respect for the *bābājīs*, and we're in the line of Rūpa and Sanātana."

Then I told him, "We think that we're within *āśrama* of *sannyāsa*. That is servant of Rūpa and Sanātana, of the *bābājī* section real. We pose ourselves to be the servants of the *bābājī*."

"Yes. That is well and good."

"But we do not know that. And at the same time you should know that we cannot give you people the position of that *bābājī*. We do not accept you as *bābājī*. You are intruder, forcibly entered physically, the plane. Fools rush in where angels fear to tread. Your position is such."

Then he was infuriated. "You don't care for us, yes?"

"No."

Then that man who posed as a *bābājī*, he was caught red handed. And he himself left that position, came back to family life. Not exactly family life, but giving up this *bābājī* vocation, he came to the town and he was educated, he began to coach students and thereby to earn something and eat. It is such.

Gaura Haribol. It is a very hard nut to crack. Not imitation can take us there. But by the grace of the Vaiṣṇava, the inner awakening, that can only be affected by the service of Kṛṣṇa and His servants, His devotees. One must earnestly try to achieve that sort of stage, really, and not outwardly. A proper realisation is necessary, the conviction, the faith. The faith will take us to the complete realisation, the faith.

A man, a friend, died somewhere, news came, I began to cry. Why? I don't see that he's dying here, my friend is dead, dying, but only through faith I began to cry, my friend has died. Through faith from far away, the feeling may arouse, and many things may be done through faith. So for the farthest world, the faith, faith is a positive thing, it is not imagination. Imagination is worthless. Faith is not imagination. It is more substantial than anything. What we experience here, that is futile, that is nothing, that is illusion. What we feel, what we say concretely, realisation of the concrete world, that is all hallucination. But faith is such that it can show in a very subtle way the truth, more than mathematical calculation. The computer is showing so many things beyond the reach of our senses, by mathematics.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

So Giri Mahārāja has been bitten on the face while sleeping. Who will come?

...

Swāmī Mahārāja told that he's the most wretched person, in Bengali he told, Swāmī Mahārāja.

I told Tamāla Kṛṣṇa. So that he told, a Bengali word, not *guṇḍā*, but something like desperate, the Bengali word I'm trying to remember.

...

... of a soldier, he has committed something wrong and he must be punished.

But [Queen] Victoria, she did not like to deal the first case with punishment. She wanted to release him.

But the advocate on the other side told that, "Thrice he's already forgiven, thrice, so this is the fourth time. You can't forgive him."

But still Victoria is only pushing, pressing. "What you say, everything is against him. But can't you incite any instance in his favour?"

Then that gentleman, he could understand her position, and told, "His house of life is said to be good, household life."

Then Victoria, "Then this time also, when some goodness can be traced in him, so this time also forgive him."

I incited this example when I requested the committee, they forgive this first time, all them, the Haṁsadūta, then this Jayatīrtha Mahārāja, Tamāla Kṛṣṇa and some other.

...

I'm taking a portion of his energy, consciously or unconsciously of him, and I'm connecting it with the service of Kṛṣṇa, through a devotee. So he's surely being benefited in his life eternal. This accumulated, this energy utilised, through some devotees, that will be accumulated, and when sufficient in magnitude it will attract him towards the Lord. It will create *śraddhā* in him, faith in him.

So our Guru Mahārāja, previously told that, "I want one *lākh* of *paisa*, pence."

Then when one gentleman came with three *lākhs* of rupees to construct a temple, one of his *sannyāsa* disciples told him, "Gurudeva, you wanted one *lākh* of *paisa*, but three *lākhs* of rupees have been given by one single man."

Then he answered, "I did not want from one person. One *lākh* of *paisa* means from one *lākh* of men, creating *sukṛti* in at least one *lākh* of persons."

So to collect, apparently it may seem that I'm a beggar and he's a giver. But really, I'm giver under the direction of the Lord, and he's beggar. I'm giving him unconsciously some, injecting some goodness in him, *sukṛti*. That is *nirguṇa*. *Nirguṇa* means transcendental. A drop of transcendental devotion I'm giving him in return. By utilising his energy unconscious of him, I've put in some service of the Lord. This is the underlying principle of begging from door to door, or any place. That they're using the mortal world, their energy is being more and more mortalised. But I'm giving some connection with immortal, through his energy, and that is *sukṛti*. And *sukṛti* when sufficiently accumulated, creates *śraddhā*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya-Purāṇa*]

Sukṛti will bring us to the association of the *sādhu*. No other way to come to the feet of the real *sādhu*, only *sukṛti* can come _____ [?] So for that, and also for us, to give everything for the service of Kṛṣṇa, that is our name, fame, everything. Our credit, everything we should devote to Kṛṣṇa, wholesale I shall devote to Kṛṣṇa. I shall do anything and everything for His satisfaction, through His devotees, and _____ [?]

So if you like to do some service, I think I asked Parivrājaka Mahārāja also, he perhaps, his visa may allow him to stay for fifteen or some, more days. So for at least ten days he may approach the religious public, they help this festival to be managed.

"So you come and you also help. Many *sādhus* and many ordinary *gṛhasthas*, men, women, they will come for the circumambulation of the nine islands, Navadwīpa. Mahāprabhu. With *saṅkīrtana*. That will be a very religious scenery. You all come and see and partake in that. And for that some rice, wheat, some vegetable oil, some potato, whatever you like to give, give us, we shall take it."

This way, the method is in this way to collect funds for the annual celebrations.

...

To try in our hands, but the result will be in the hands of Kṛṣṇa. Sometimes this experience we have got, sometimes we tried hard in one place, but no sufficient result. But in another place with least endeavour we get much. Where we give more, much attention, sometimes we may fail there. And with very least attention and energy we get more. It is managed by Kṛṣṇa. So we do not know what will happen, but we shall try.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

Don't look after the results. But concentrate yourself wholesale in the discharge of your duty, that there may not be any fault in discharging your duty. That is your part. And what result will

come, good or bad, you have nothing to bother with that. It is His will. With this spirit we're to go on collection. And also underlined, that if I can get something from him to be utilised for the service of Mahāprabhu, then this man will be unconsciously benefited for his eternal life. That will be in the subconscious area. Hare Kṛṣṇa.

...

Never bother your head, but wholly concentrate in your transaction, in your duty. This is the key to success of ones life towards eternity. Then we come very close to eternity, the eternal will, the absolute will. I'm doing so much, expecting, how my labour is met with the eternal will. But I must not be dejected. Try to satisfy myself under any eventuality. That is a test in our life. This is not an endeavour for a day or two, but I am going to practice my transaction with the Infinite, with the Absolute, for whole life. With that spirit and courage we shall come in the field...

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Śrīla Śrīdhara Mahārāja: ...curled hair. He used to take pipe, this tobacco, and..

...

Taṭa-sthā, [*Caitanya-caritāmṛta, Madhya-līlā,* 8.83], impartial judgement. We're to understand all these things. So Guru, generally, any point connected with Kṛṣṇa, to make himself known to the environment.

"Come to Me, come to Me. But what am I? Gradually you will come to know. First call, come to Me, I am such and such, in a general way."

Then as one will advance more and more, he'll gather knowledge particular after particular about Him.

...

Then he asked Gadādhara, "A great saint has come here in Navadwīpa. Will you go to see him *paṇḍit*?"

Gadādhara, he was very fond of saints. "Yes, I shall go, when, you take me there."

Then Gadādhara Paṇḍita, young boy of sixteen or seventeen was taken to his house. Gadādhara Paṇḍita saw he is sitting on a good sofa, curled hair, and that is also brushed in a good style, and very scented oil is also mixed there. And with a pipe tobacco smoking, and that is also very gorgeous type. So at heart Gadādhara Paṇḍita he hesitated and thought otherwise.

"You told that you will show a saint. This is the type of saint? What is this? He's a man who dives deep in luxury, tobacco smoking, that also in a gorgeous way. Curled hair scented. And the sofa, the bedding, all valuable. Some many ornaments, house is ornamented. And he has come to show me a *sādhu*? What is this?"

Mukunda could understand the mind of Gadādhara Paṇḍita, his heart he could understand. Then he in a good voice, he was a good singer, Mukunda. He began singing a *śloka* in *Bhāgavatam*.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

This *śloka* from *Bhāgavatam* was chanted by Mukunda very sweetly. After the death of Pūtanā, after Pūtanā is killed, Kṛṣṇa gave her the very high position of His own nurse in Goloka, He granted Pūtanā. He killed her Himself by sucking her breast, Pūtanā. You know the tale of Pūtanā. Pūtanā was the sister of that Bakāsura, Bakī, so her name was Bakī. Bakā, her brother he was a great demon and his sister Bakī means Pūtanā. Pūtanā was sent to search after and kill Kṛṣṇa. They're all agents of Kaṁsa sent to Vṛndāvana because Kaṁsa heard when that Devī Kātyānanī slipped from his hand and he went to dash her into death, but slipped from his hand and went up and told, "Who will kill you He's growing in Gokula." This was told by her.

Then Kaṁsa wondered, "What is this?" Then he had some suspicion that in Gokula, the Kṛṣṇa must be growing. So he used to send so many demons in search of Kṛṣṇa, and if possible kill Him.

So Pūtanā was sent. She came with the garb of a very affectionate lady. "Oh, Yaśodā, you have got a very beautiful good child I heard. Where is He? Where have you put Him? Oh, you have put Him in such neglected condition. How hard is your heart? You don't know to nurse such a beautiful child." She pressed and took Him, took the child and put on her breast.

Kṛṣṇa of course He knew everything and waiting for the breast. And when put sucking her breast, that sucking was with such tremendous force that she came out with her real figure, a gigantic figure, and cried at last, dreadful figure and died, fell dead, Pūtanā.

And then Kṛṣṇa granted her the position of His eternal nurse, *dhātri*. Here the *śloka*.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī / lebhe gatiṁ dhātry-ucitāṁ

"The Pūtanā, that lady demoness, she went to kill Him. And He's so gracious, Kṛṣṇa is so gracious that He rewarded her with the position of eternal nurse of Him. So kind. So leaving Kṛṣṇa whomever I shall go towards, such a grand and gracious and kind Lord. Who approaches to kill, what to speak of worshipping, she's going to kill Him, anyone going to kill Him, and He granted her that eternal position of His own nurse. So gracious, so kind, where shall we get. And leaving Him whom shall we approach for worship?"

This is the purpose of the *śloka*. Mukunda chanted in a sweet voice and it entered into the ear of Puṇḍarīka Vidyānidhi. The change came in his mind and body also. He left the pipe, the pipe

fell on the bed. Began to move, began to cry. Then tearing his hairs, then tearing his dress, tearing the bedding. He's convulsion continued. And from the bed he fell on the ground, there also convulsion can't be stopped.

Then Gadādhara Paṇḍita was very much afraid. "Oh, what is this? How great the devotee in his heart. I misunderstood him. Only a *śloka* of *Śrīmad-Bhāgavatam* was chanted, and so much high divine love dawned in his heart that he forgot himself totally. All this luxury, all these things, even his body, and he's rolling on the bed and tearing things. What? The *śloka* of *Bhāgavatam* has given such impression in his heart. Such a great devotee he is."

Then, after an hour or so, I don't know, when it was finished, then Gadādhara Paṇḍita came to Mukunda. "I have committed offence to this great saint. I thought that what sort of *sādhu* you took me to see? He's a man of luxury, his dress, his body, his hair polished, all these things, smoking. What sort of *sādhu*? But you are very kind to me. You chanted one *śloka* of *Bhāgavatam* and I saw what change that *śloka* brought in this great holy man. With my own eyes I saw all these things. Now I think first I took that he's how? What sort of saint is he? I have committed against him. Now try to deliver from that offence."

In this way came. Then Gadādhara Paṇḍita told that one thing. "My Lord is Gaurāṅga. I shall ask, take His permission. I have not yet taken any initiation. Anyone who is to enter into the line of devotion he must have initiation. So I'm not yet initiated. If I take initiation from this holy man, then as Guru he will forgive me all my offences, and then I'll be relieved. You please ask whether he will accept me as his disciple or not. And I'm also to ask Nimāi Paṇḍita, He's my guardian."

Then Gadādhara approached Nimāi Paṇḍita, Śrī Gaurāṅga, Viśvambhara.

"Oh, that is the proper man to initiate you. He has come here from Sitagrama."

Already Mahāprabhu began to cry, Premānidhi. His title was Vidyānidhi. Mahāprabhu used to call by Premanidhi, that Puṇḍarīka Vidyānidhi.

"Bāpay Puṇḍarīka, Bāpay Puṇḍarīka." Mahāprabhu inspired by the feeling of Rādhārāṇī, suddenly He's crying one day, "Puṇḍarīka Bāpay, Puṇḍarīka Bāpay." He's crying.

Then this Mukunda and others asked, "Puṇḍarīka, who's this Puṇḍarīka? Is he a *sādhu* of our neighbourhood in a far off place? Then Puṇḍarīka must have come. Mahāprabhu is crying, taking the name of Puṇḍarīka, "Bāpay Puṇḍarīka, O My father Puṇḍarīka." Inspired with the feeling of Rādhārāṇī."

Then He went. Mahāprabhu says, "Yes I know Puṇḍarīka Vidyānidhi, Premānidhi. My father has come, you take initiation from him."

Then Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi outwardly he's a *gṛhastha*, a man of luxury. But inward he was a great devotee. His friend was Svarūpa Dāmodara, a very intimate friend.

And once he went to Purī and it so happened that in the front of Puṇḍarīka Vidyānidhi the *pāṇḍās* of Orissa, the new clothing put on Jagannātha, but that clothing was not washed. There was some application of rice boiled water. What is that? Rice is boiled and then some water…

Devotee: Starch?

Śrīla Śrīdhara Mahārāja: That was smeared on the cloth, and without washing that cloth, that has been given to put on Jagannātha.

Then Puṇḍarīka Vidyānidhi told, "These fellows they do not know what is *śāstric* practice, holy practices, do not know. These *pūjā* people they're savage, they're half civilised. Without washing they're going to put on such cloth which is that mark that the cloth extract of rice, that they gave and they're putting."

Then at that very night Jagannātha and Balarāma appeared in his dream.

"And what do you say? You have come to find fault with My servants, servitors here? A long way you have come to see Me, and you are finding fault with My eternal or daily servitors."

And Both of Them began to give slap on both cheeks of Puṇḍarīka. And in the morning Puṇḍarīka saw his two cheeks had swelled by the slap of Jagannātha and Balarāma.

Then he went to Svarūpa Dāmodara. "You see friend, I did some, I committed some offence. Jagannātha is so gracious He does not care for the defects of His devotees, His attendants. But I took some offence, and so both Jagannātha and Balarāma this night have punished me with slaps, and both of my cheeks are swelled so."

Svarūpa Dāmodara knew his value. "Oh you are, you have got the favour of Jagannātha's punishment. We do not have such favour. You are so great. You are so intimate devotee of Jagannātha that They have come to punish you. But that punishment *we* do not get any day. You are fortunate enough in this way."

This is Puṇḍarīka Vidyānidhi, very intimate devotee. So much so that he's told to be the father of Rādhārāṇī, that Vṛṣabhānu King's incarnation. His day of appearance is also today.

Then another, Dāsa Raghunātha. You perhaps everyone of you have heard his name. He was the son in the Hoogly near Bandan [?] station that side, a *zamīndār's* son. At that time their income was twenty *lākhs*, and twelve *lākhs* to be given to the Muslim bursar, king. And eight *lākhs* net income. Only one son, father and elder uncle, elder brother of father, and only one son, Raghunātha. And his heart began to cry for Kṛṣṇa consciousness.

When Mahāprabhu after *sannyāsa* He went to, on the way to Vṛndāvana He went to Ramakeli. And after seeing Rūpa, Sanātana came back here, stayed in Advaita *bhavan*. Raghunātha anyhow got permission from his father and came to see Śrī Caitanyadeva at Śantipura Advaita *bhavan*. And Mahāprabhu several days stayed there.

And Raghunātha also stayed so many days there, always praying, always praying. "How can I get rid of this affectionate protection of my guardians? I want to follow Your path. I want to follow Your footsteps. But I'm a rich man. I'm under the strong rule of my father and my greater uncle, elder uncle. How can I get relief?" In this way.

So anyhow Mahāprabhu told him, "Be calm and quiet. Don't be very bogus. And don't be very strictly a renouncer. But as much as necessary you take the help of food, etc, everything, food, bed, everything, don't do too much. Neither more enjoyment, nor more renunciation, but follow the middle path, *yukta-vairāgya*.

cidhau grhayau naha batu [?] Don't be mad, but go on and follow the middle way. And then Kṛṣṇa will be gracious enough and He will give you relief, release from this bondage. You go home."

With this benediction of Mahāprabhu he went home.

And anyhow once he met Nityānanda Prabhu. Nityānanda Prabhu blessed him.

All these things you'll find in the books.

Then one day anyhow he managed to escape from his home and went to Purī. About fifteen days perhaps he used to walk. Only three days he took *anya prasādam* by *bhikṣā*, otherwise on other days anything, a little water, or a little milk, begging, anyhow went.

And sixteen years he lived in Purī, with utmost *vairāgya*, abnegation. He used to anyhow to beg *prasādam* from the gate of Jagannātha Temple. Sometimes he used to take food from *chatram*.

Lastly we're told that the *prasāda* of Jagannātha which even, which is extra, superfluous, given to the cows of Jagannātha, the cow also did not, could not eat it for its rotten scent, that was left in some place. Raghunātha used to collect that rotten *prasādam* of Jagannātha, and took to his quarters. And with much water he used to wash them. And whatever little solid *prasādam* he found, applying some salt he used to take that.

It went to Mahāprabhu. "Raghunātha, he's taking *prasādam* in this fashion these days."

Mahāprabhu was charmed. He went to see. Just one day He was present when Raghunātha was taking that sort of *prasādam*. Mahāprabhu took it forcibly and ate it.

"I say I have eaten many types of *prasādam*, but so sweet *prasādam* I have never taken. I have never taken so sweet, so tasteful *prasādam*. Raghunātha, you take such *prasādam* every day and you all deprive Me, deprive us of such *prasādam*. How Jagannātha gives you *prasādam*, how sweetness is here?"

In this way Raghunātha's conduct was such. He was the only son of a big *zamīndār* and his case was such *vairāgya*. Then after the disappearance of Mahāprabhu, Raghunātha went to Vṛndāvana. He did not like to keep up his life any longer.

He thought, "From the top of Govardhana I shall fall down and finish mine."

But there he met Rūpa, Sanātana, and thought, "Oh, Mahāprabhu has not gone. He's still here in Rūpa and Sanātana."

He could find Mahāprabhu living in their writings, in their behaviour, in their fashion of discharging the duties faithful to Mahāprabhu as ordered.

_____ [?]

So Dāsa Goswāmī, "Oh, Mahāprabhu is living in Rūpa, Sanātana, so I can't leave this world."

So very closely he followed Rūpa, Sanātana, and what they wrote he studied. He himself also wrote many passages. Many fine beautiful devotional passages he has given us. So much so he's considered to be the *ācārya prayojana-tattva*, what is the highest end of our life in Gauḍīya

Vaiṣṇava school. That was given by Raghunātha very, very clearly. That is *Rādha-kaiṅkaryya*, *Rādha-kaiṅkaryya*.

"Oh Kṛṣṇa."
No! He's addressing to Rādhārāṇī.

"My Reverent Lady, if You are not propitiated with me, this low servant, then I do not want anything else. Neither I want this Vṛndāvana, nor my life, even I do not like Kṛṣṇa. I don't want to have Kṛṣṇa, His grace, if I do not get You with Him. I want Your grace. I want Your service. We cannot venture to approach Kṛṣṇa for His direct service. You can do it. And we can help You so that You can help sometime and use our energy for the service of Kṛṣṇa. We are, You are our highest point of rich realisation. Fulfilment of life is with Your service, not direct service of Kṛṣṇa."

In this way he has given. And this is the *siddhānta* of the *rūpānuga* Vaiṣṇava, *Rādhā-dāsya*, *Rādhā- kaiṅkaryya*. So *prayojana-tattva ācārya*, this Raghunātha Dāsa Goswāmī, his birthday, or day of appearance is today.

This appearance. And the disappearance day of Viśvanātha Cakravartī. You might have heard about him. He was a *brāhmaṇa* on the other side of the Ganges, Algadesa [?], this Devagram. A great scholar in Sanskrit, an erudite scholar, he had vast study of the different scriptures. He has very elaborate commentary of *Bhāgavatam*, given by Viśvanātha Cakravartī, and also *Gītā*, commentary on *Gītā - Rasika-ranjan*.

Bhaktivinoda Ṭhākura has given two interpretations on *Gītā*. One, *Vidyana-ranjan* by Baladeva Vidyābhūṣaṇa, and *Rasika-ranjan* by Viśvanātha Cakravartī.

He dealt about the very sweet aspect of the *līlā*, Viśvanātha Cakravartī, especially in *Gītā* and *Bhāgavatam*. In *Bhāgavata* he has very, very elaborate commentary. And so many other books also.

He has also shown, as Kavirāj Goswāmī in *Govinda-līlāmṛta*, full eight hours, eight *prahara* (a three hour period) means twenty-four hour service to Kṛṣṇa. [*Aṣṭa-kālīya-līlā*].

This Viśvanātha Cakravartī Ṭhākura has written *Śrī-Kṛṣṇa-Bhavanāmṛta* there the twenty-four hours service to Rādhārāṇī, that is given by him, how it is possible.

And many books, *Tridaṇḍim-Dukhana* [?]. Sanātana Goswāmī has given *Bṛhat-Bhāgavatāmṛta*, a substance, a short summary as given by Cakravartī Ṭhākura's *Bhāgavatāmṛta*, *Amṛta-Kana*, a drop of nectar, *kana* means drop, and nectar *Bhāgavatāmṛta*. Sanātana Goswāmī a summary of *Bṛhat-Bhāgavatāmṛta* given by Cakravartī Ṭhākura.

Kiran-Ujjvala-Nīlamaṇi, the very high order of *mādhurya rasa vilāsa*, *gopī* and Kṛṣṇa given. It is described relation in Rūpa Goswāmī's *Ujjvala-Nīlamaṇi*, and *Nīlamaṇi Kiran*, a ray of the gem of *Ujjvala-Nīlamaṇi*. In this way a very short description of what is found in *Ujjvala-Nīlamaṇi* by Rūpa Goswāmī.

Bhakti-rasāmṛta-bindhu-sindhu, the ocean of this *bhakti-rasa*, the juice of devotion given by Rūpa Goswāmī. And *sindhu-bindhu*, a drop of the ocean. In a very short book he has given the summary of all these books given by Cakravartī Ṭhākura.

This is the day of his disappearance. Lastly he left everything and resided in Rādhā-kuṇḍa, and his *bābājī* name was Harivallabha. Viśvanātha Cakravartī *sannyāsa* name, *bābājī* name was Harivallabha. And there he spent his last days and disappeared.

Another two gentlemen's day of disappearance. One was Bhāratī Mahārāja our Godbrother, a senior *sannyāsī* of Prabhupāda, he was a good preacher. And Siddhāntī Mahārāja is continuing his mission in Calcutta.

Another, Parvata Mahārāja, he preached in Orissa from where this Advaita Dāsa has come.

Advaita Dāsa has gone to attend that annual ceremony day of disappearance of Parvata Mahārāja, and also the annual festival of the Maṭh, he came to attend that. He also was a very good preacher, he was born in this Svarūpa Gañja.

From the beginning, from his childhood, he saw Bhaktivinoda Ṭhākura next door. Bhaktivinoda Ṭhākura show the *kuñja* he built and lived there for his last days. Parvata Maharaja at that time he was Haripada Bhattadesi [?]

He told me, "I saw Bhaktivinoda Ṭhākura is chanting with very high, at the top of his voice, just as a man calls for another person who is far off, crying hard. So Bhaktivinoda Ṭhākura used to take the Name as if he's calling Kṛṣṇa who is very far, at the highest pitch of his voice. Hare Kṛṣṇa." In this way he saw him chanting Hare Kṛṣṇa.

His birth place is Svarūpa Gañja, and while young he went to our Guru Mahārāja, and lived for some time in Purī, then got *sannyāsa* and preached. A very, very hard worker we found him. From sometimes Gauḍīya Maṭh Uttsava ceremony period, from eight in the morning to eight at night he's wandering and begging for the service of the Lord, we found, hard worker. And also very, only two *paisa*, today suppose four *annas* maybe. This fried rice but he took it and whole day labouring, *bhikṣā*, for the service of Gurudeva, I saw.

So the day of disappearance of these two Godbrothers also this day. Hare Kṛṣṇa. So anyhow by our good fortune, good luck, from previous *karma* and *sukṛti*, we have come in connection with such thought.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

The appreciation, our soul, that is the witness, or evidence, what is our inner approval, that we have come to such a thought which can be thought to be the highest realisation of life ever conceived. Kṛṣṇa consciousness is the highest realisation. And anyhow we have come to its connection. And we're trying our utmost that we may go on, forward, go forward, on this way, until and unless we come to our highest destination. Let our superiors, our Guru, our guide, help me in our feeble attempt, that one day we may go under, up to their feet, and may be allowed to get direct service of Them.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Viṣṇupriyā Devī kī jaya!
Puṇḍarīka Vidyānidhi kī jaya!
Raghunandana Ṭhākura kī jaya!
Raghunātha Dāsa Goswāmī Prabhu kī jaya!
Bhāratī Mahārāja, Parvat Mahārāja, kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Navadwīpa Dhāma kī jaya! Chaitanya Sāraswat Maṭh.
Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: Markani-Saptamī, *marka* means Māgha, *marka*, Markani-Saptamī. The waning and waxing, waxing fortnight of the month Māgha [January-February] which is represented by the symbol of *markara*, generally a class of fish that lives in the sea in the *jyotiśa* astrology. Saptamī, the seventh day in the waxing moon in the month of Māgha occurred. Rasicakra [?] twelve months, twelve emblems. This day, the day of advent of Advaita Ācārya, Markani-Saptamī. Advaita Ācārya. Advaita Ācārya is told to be the incarnation of Mahā-Viṣṇu.

mahā-viṣṇur-jagat-kartā māyayā yaḥ sṛjaty adaḥ / tasyāvatāra evāyam advaitācārya īśvaraḥ

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 6.4]

Who is at the background of the whole misconceived area. Puruṣāvatāra, Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three incarnations of Viṣṇu, Nārāyaṇa. The relativity with this misconceived world, in three forms, in three phases. Mahā-Viṣṇu. Sadāśiva and Mahā-Viṣṇu, almost similar. One aspect is devotional function towards the higher. Another function to supervise and manage the misconceived area of the whole, between misconception and proper conception.

Brahman is the buffer state, the marginal line. On the other side, the beginning of the specified liberated area in the spiritual realm. That is Sadāśiva, or Mahā-Viṣṇu, the worshipping stage of the conscious area, all devoted that current towards the centre. The first trace from this side. And the last trace from the central side, nearby *māyā*. That is Mahā-Viṣṇu, Advaita Ācārya. From the other side, the inner side of Vaikuṇṭha, Brahmāloka, that side is, when Śiva, a devotee Śiva. When after crossing the *nirviśeṣa*, the non- differentiated part, when again differentiation is

found in the illusory area, there is Śiva, *māyādveśa* Śiva, *māyāpati* Śiva. mayam prikrtim vidvam maheśvaram [?]

The *jīva* soul, as a general, when master of *māyā*, and not within the clutches of *māyā*, this misunderstanding, misconception. That is Mahā-Viṣṇu, Kāraṇodakaśāyī. He's in a plane, and by His, ____[?], the slight suggestion, the working in the misconceived area can begin.

Tal-liṅgaṁ bhagavān śambhur, in *Brahmā-saṁhita* [8]. The ray from Him, coming and entering into misconceived area. That is Śambhu. Passing that non-differentiated conscious, and half-conscious area, coming. The ray coming, the focus coming into dark area. From the true conception, to the misconception, like a breeze coming. And that is at the bottom of the whole creation. Kāraṇārṇava. Blissful substance. The mixing with misconception, the first...

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Śrīla Śrīdhara Mahārāja: ...this way, then we shall be considered a proper candidate to march in the infinite world. That is the key.

...

...also very particular about this *nirjana bhajana*, this solitary taking of the Name, or thinking, meditation. No, not reliable.

...

...He's so wonderful that in spite of all these cheatings everything is all right. Ha, ha. How it is possible? Cheating is also more than grace, cheating is not cheating.

When you think, suppose mother affectionately is cheating her child, if he's not fit to get proper diet. When he's sick she may not give a sort of diet to him. She may give other children some food and may not give that very food to another child. That is the affection in the bottom. The difference in the dealings of the same mother to different children, that may be in different ways, but it is all affectionate and healthy.

So *vaicitra*, variety, variegatedness means difference in response from the centre. As you deserve, so you have. You may think that 'I'm being deceived,' but it is not deception. It will fit you best. You may not know. *Jñāna śūnya bhakti*, ignorant faith.

"You do not know everything. But in My dealing there is nothing wrong, absolute good."

He's cheating, stealing something from someone, and giving that thing to another one. In such dealing also there is fairness and perfect affection. Ha, ha. He's stealing His own things.

Yaśodā has kept things for His utility. He can take it plainly, but He won't take it, He will steal it. And causing some agitation in the mind of the mother, causing a sort of happy impression. Though apparently she seems to be angry, Yaśodā, but still at heart she's very, very satisfied.

"My Boy is my Boy. They say that He's not my Son. Some say He's God. Some say He's a great soul. He's not my Boy. Who? He's stealing, feeling, playing with me. I'm punishing Him and He's

crying. He's my Boy. But they say wrong, foolishly." Very satisfied at heart. "He's my Boy, exceptional qualities, but my Boy. He's not God, He's not God. If He's God then I'm nowhere. I'm an insignificant woman, and He's God, how can I have any connection with Him? That is horrible. I can't tolerate that, that He's not my Boy He's God, I can't tolerate that idea."

Ha, ha, ha. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari bol.

So what is cheating, and what is giving? Everything may be played as in a drama. Drama's credit is in show, not in the matters that is dealt within it. Only the cleverness in the show, that is the credit of the drama, and not in the fact. If a man can show, play the part of a thief or a dacoit very well, then the applause will come: "Oh." So only concerned with the show, not with the material in the drama. So like that.

First I was told in Benares by Guru Mahārāja, Bhaktisiddhānta Saraswatī Ṭhākura. He was talking with a *māyāvādī*, discussing. In course of that, I was a newcomer, but listening to his words with very rapt attention. I marked, he told, siṅgha prasena arovin dwaraka [?] The lion is devouring this prasena anabadit prasena [?]

Prasena was perhaps the brother of Satyabhāmā, siṅgha prasena anabadit [?]

Satrajit's son in the morning he went on a pleasure tour in the jungle, and one lion charmed by the dazzling appearance of the gem murdered that, killed that gentleman Prasena, and took that gem with him.

In that incident Guru Mahārāja is explaining there that the both parties are enjoying. Prasena, though he's killed, but still he's enjoying. And the lion he's also enjoying. Both the parties are enjoyers, none losers, because real death is not possible in that playing. Both are enjoying. One who is dying, and one who is killing, both the parties are enjoyers. We're to understand that, how it is possible. The gainer and the loser in the same incident, gainer and the loser both are gainer and none is real loser. Such is the playing. We're to try to understand how it is possible. Both the parties, one is being murdered and another is murdered, both are gainer, none is loser. Ha, ha.

Such is the play, it is a play, *līlā*, *līlā* means play. Not really any loss, that is *līlā*. *Ahaitukī*, *apratihatā*, which is causeless and which is irresistible. The wave, the vibration, that is existing and moving, and that is cent per cent irresistible, and cent per cent causeless, automatic, none can oppose it. That is devotion, that is *prema*, that is love. But it has got its flow in a crooked way.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

In a crooked way, but still it is playing. *Līlā* means such. Everything, *ārtheṣv abhijñaḥ svarāṭ*, [*Śrīmad- Bhāgavatam*, 1.1.1], He knows what for these movements, only He's supposed to know, none else. And *svarāṭ*, He's not to explain for His movement to anyone else. He's self-sufficient, *svarāṭ*. He's master of His own, not responsible to explain His movements to any other person. Then He's not *svarāṭ*, not Absolute. Because He's Absolute, so He won't have any responsibility to give explanation for any movement of Him to anybody. And *ahaitukī, apratihatā*. This must be the nature of the Absolute Good. And it is wholesome at the same time. *Svarāṭ*, Who is free, absolutely free, Who is Absolute Good He should be free. Absolute Goodness, that should get all sort of freedom, and not absolute bad, and not relative bad, or relative good. Only Absolute Good has got Its full play. It is desirable for anyone and everyone. So the autocracy and He knows Him fully, *ārtheṣv abhijñaḥ svarāṭ*.

How do you know? How do you say? *Tene brahma hṛdā*, [*Śrīmad-Bhāgavatam*, 1.1.1), through *Veda*, through revealed scripture, and that He sends through the creator here. *Bhāgavata's* first *śloka*. *Tene brahma* means *Veda*, revealed scripture, *tene*, He extended here in this mundane world. *Ādi-kavaye* means the first creator, Brahmā, through him He extended this Vedic Truth, the revealed scripture, here in the mundane world for us to understand, to follow, that I am so and so. Otherwise we can't know Him. Unknown and unknowable. *Avāṅ-manaso gocaraḥ* [the mind is full of misconception]. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Only when He wants us to make Him known we can know Him, otherwise not. He wants, and how much He wants to be known by us we can know that much only, nothing more. His will. *Muhyanti yat sūrayaḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1], the great scholars they will fail totally to understand, to follow this idea. The *sūrayaḥ* means the scholars, they can't understand all these things, can't accept, can't understand, can't follow, *muhyanti yat sūrayaḥ*. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā.* What you see here concrete, the matter, the water, the gas, the heat, the fire, the ether, all transformation, one into another. Now what is very hard, next moment that can be converted into gas, or ether, electricity, maybe transformed. In this way, into mental consciousness, into understanding and intelligence also it may be converted.

As our Guru Mahārāja used to tell, "If you can break the electron, atom, proton, the most constructive smallest piece, still it is matter. Again if you break you will find consciousness." That was his argument. "If you can break, you can smash, the last particle of matter, then you will find consciousness. It is under, at the back of every existence is consciousness. It is in the plane of

consciousness that the material dusts are moving, you will have to find. The magnitude, atomic energy with the least magnitude, break it, you will find consciousness." Sometimes he told like that. "The background of all the existence is consciousness."

Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā. "So what do you say to be rigid matter, or water, or air. It is real and non real. It is My sweet will. I'm at the back. If I withdraw, nothing there will be. I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. *Pasyama*, My, this mystic inconceivable position try to understand."

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. By His ray only we can see what is what, *dhāmnā svena sadā*. When His wish comes to act in us, then we can know what is proper, what is improper. *Nirasta-kuhakaṁ*, unreliable things are withdrawn. *Satyaṁ paraṁ dhīmahi*. Truth and real truth, truth is always real and again real higher truth, what is that? *Satyaṁ*. *Satyaṁ* means existence, that is not finite. Already we find in the *Vedas* that *satya* has been given, truth has been given perfect importance, full importance. But the *Bhāgavata* says under adjective *paraṁ satyaṁ, satyaṁ paraṁ*. In *Brahmastal* [?],

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

["The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."] [*Śrīmad-Bhāgavatam*, 10.2.26]

Truth, truth, truth, so many aspects of truth. *Satyasya satyam ṛta-satya-netraṁ*. Truth of the truth. *Satyasa satyam* means, literally, truth of the truth. *Satyasa satyam*. So *satyaṁ paraṁ dhīmahi*. *Satya* means not law, not any, the inner substance. *Satyasa satyam*. The truth of the truth. The essence of the essence. *Satyasa satyam*. *Ṛta-satya-netraṁ*. *Satyasya yoniṁ nihitaṁ ca satye*. How the conception of Kṛṣṇa, and the conception of truth are interrelated, it is mentioned here. Truth is the most comprehensive word, truth. But truth is not sufficient, it is not full, so many modifications in truth. That is wonderful to hear and to understand. Truth is the most general conception, truth. But it is not *satyaṁ paraṁ dhīmahi*. Let us meditate on the highest truth. What is that? Who is helping the very existence of truth, so called. So,

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

"We have come to take refuge under You my Lord, who has got so many variegated postures and gestures and relations with what we know as the truth proper. Truth is not sufficient. You are above truth. Truth is truth to us because You are there in the background. You connect us with the truth, then we can know the truth. So without You everything is nonsense. You are such...

...gods have come and with folded palms he's singing in praise of Kṛṣṇa.
There this poem in *Bhāgavatam* we find, begins with that. *Satya-vrataṁ satya-paraṁ*.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Hari.

So our number of - let us hope wherever this body may be does not matter, only by thinking we can come together, similar thinking keeps us closer. Similar thought, similar heart, similar movement, similar aspiration, that brings us nearer. The body may be far off, does not matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
So I close here.

...

Devotee: Concerning a Deity, a *brahmacārī* who has a Deity, who carries a Deity with him. What is some prescribed worship of the Deity for the *brahmacārī*, not for householders?

Śrīla Śrīdhara Mahārāja: Deity worship is necessary in the primary stage. Just as our ear experience can help us by taking Name, hearing. So eye experience cannot be excluded. That also can help us. If material sound can help, then material vision also can help. Through that also, transmission is possible. When we have faith in sound, sound is more subtle, but still it is material thing, sound, which is received by the ear, this material ear, sound material. So material eye can see material form and that experience also can help us.

He can come through that medium also, but that must have spiritual connection, that is what is all important. All sound, the *Nāma-aparādha*, we may take Name from any man in the street. That won't do. But from a proper Gurudeva we must have the mantram or the *Nāma*. Why? The sound has also classification, *śabda-brahma*, that real sound and the spiritual sound. Do you follow?

So, what we can see, that also may be spiritual, and also can be material. So matter won't help us to get out of the material experience. But a spiritual sight can help us to get out of the material, as spiritual sound can help us to get out of the material sound. So everything, that transcendental medium. But it is more efficient, the sound more subtle, more efficient. *Prasāda*, taste, that also real *prasāda*, that also helps us to get out of the material conception of life. Touch also like that, everything. Everything if backed by transcendental interference, then everything may help us, even our dress, *tvayopabhukta-srag-gandha*, if we dress ourselves Uddhava says,

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

["Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

The famous statement of the devotee Uddhava. "We shall conquer this illusion of *māyā*, our illusory experience, only by engaging ourselves in the service of Your *prasāda* remains. *Srag*, this *mālā*, *prasādi mālā*. *Gandha*, which You have already taken, that sweet scent. *Srag-gandha-, vāso*, the dress what we have already taken to that *prasāda* to dress ourselves. *Alaṅkāra*, and other ornaments also. We can, what You have used, that *prasāda*, that it is remains You have given it to us. With this idea we shall conquer the *māyā*, this world of misunderstanding."

Only anyhow to connect sincerely with things connected with transcendental Lord, that is necessary. So *ucchiṣṭa*, the sight, our eyes must not be let loose to see anything and everything. But wherever I shall see, seeing connection of the Lord, His figure, His dressing, His ornaments, His *Dhāma*. The eyes must be engaged in His connection. Ear must be engaged in His connection. Tongue His connection, touch His connection, everything should be engaged in His connection. And that must be developed, that sort of experience, then we shall get out of this mundane environment. Do you understand?

Then also it is mentioned.

yena janma-śataiḥ pūrvaṁ, vāsudevaḥ samārcitaḥ
tan-mukhe hari-nāmāni, sadā tiṣṭhanti bhārata

["O descendent of Bhārata! What was previously obtained by hundreds of lifetimes of worshipping Vāsudeva through *arcana* - Deity worship - can now be attained by vibrating the Holy Name of Śrī Hari; therefore you should always keep the Holy Name upon your tongue."] [*Hari-bhakti-vilāsa*, 11.237]

One who has used himself in *arcana* for a hundred births, then he will find that automatically in his tongue the Name of the Lord will appear. *Yena janma-śataiḥ pūrvaṁ, vāsudevaḥ samārcitaḥ*. This Vāsudeva Mūrti has been worshipped for a hundred births, then he will have some facility in taking the Name of the Lord, which is more subtle. So *arcana* for the lower class, and the *Nāma* for little higher class, *arcana*. But *arcana* depends on sound. Sound also guides our *arcana*. Who cannot independently take the facility of the sound, some model is necessary for him, in the lowest stage, *arcana*. He will be allowed to handle the things that will, he can't concentrate on the sound and the meaning underlying the sound. But if he's allowed to handle the Vigraha, with the hands, with the eyes, and so many movements, he will have the facility, and in his stage he will think it's some realistic movement for him. The wholesale, more demand on the bodily engagement in *arcana* than sound. Sound is more abstract, and *arcana* is more concrete. Much energy is necessary to perform *arcana*. But to take the Name, very least energy

necessary, to take the Name. And *arcana*, you're to do many things. So the movement, it will catch the movement of the whole body. And regularly you'll have to rise in the morning, for *maṅgala-ārati*. Then you're to purify yourself, and then to attend, and then to take the *bhoga*, and taking out, *ārati*, all these things. More physical intense engagement in *arcana*.

Devotee: For a *brahmacārī* who doesn't have any fixed residence...

Śrīla Śrīdhara Mahārāja: *Brahmacārī* or *sannyāsī* does not matter. But that stage of the devotee is conscious, not only the form, the stage, the internal realisation, accordingly. But generally the *sannyāsī* they're meant for preaching, and *brahmacārī* is for the *arcana*. But in *brahmacārī* dress also one can preach. In *gṛhastha* dress also one can preach. The preaching thing is something else. *Arcana* also, a *gṛhastha* may do *arcana*. Anyone can do anything. But the general classification is that *arcana* in the beginning, and the Name is a higher form of service, *Nāma-bhajana*.

When to take Name means to preach, that is something solid. And when to only take the Name, that may be abstract, and there is possibility of self deception. Self privation, no attention may come, the repetition of the sound is going on, with any sort of idea.

Arcana means we must have to utilise some energy more than in *Nāma-bhajana. Nāma-bhajana* is higher than, must be in higher plane, and *arcana* in the physical plane has more necessity. That is a *gṛhastha* he should have *arcana*, because he's in *gṛhastha āśrama* he's to deal with many things...

...material things, and very little in the sound. The serving attitude in connection with the personal truth must have connection, whatever we do here. Either *arcana* or *bhajana*, preaching, or *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, any form of devotion, the very life, very spirit is to have connection with the Supreme. Some sort of movement must be created in our mental plane. And some change must be brought in our mental system. That is, the tendency of exploitation and renunciation, both must vanish, and it will be replaced by the tendency of service. We're serving units. We're not a member of the world of exploitation, nor a hunter of the imaginary liberation. But we're a concrete part of the realistic world, whole centre. The Lord is all good. Die to live. Everything for Himself. We're for Him. We're not for us, our individual interest, but we're for the whole. And whole is revered, whole is sweet, whole is healthy, wholesome, loving. That sort of change must come in our midst, anyhow, utmost trying...

...

Sanātana Goswāmī, he's also seen - offer something, to Madana Mohana. But that is not the *arcana* of a beginner devotee. But something direct, giving and taking.

Madana Mohana, Vigraha, Deity, He was in a *gṛhastha* house.

Sanātana Goswāmī got a dream, that, "I'm there, in that village, in that family. You please take Me and install Me in a place and serve Me."

Sanātana Goswāmī was acquainted with the family. He went everywhere for *mādhukarī*.

And the householder was also given dream at the same time. "Sanātana will come, and you must give, hand over Me to him."

Sanātana approached that householder. But the householder was very mortified. With broken heart he gave, he delivered the Deity to Sanātana.

Sanātana went to take that Deity, and placed in his cottage. And something, he gives flower, ____ [?] he collects, and with some salt he prepared _____ [?] bread, and offers to Him. And he takes that.

A few days after, another dream came in him. "Sanātana, I can't eat this _____ [?] salt. First deliver salt. You must give some salt there, because I can't eat without salt."

Sanātana Goswāmī told, "You, my Lord, You have come to tease me. To tease me You have come. I'm a *sannyāsī*. Where shall I get that salt thereby?"

"No, no."

Then what to do? He's to get some salt. Then again, Sanātana found he must apply. Otherwise ____ [?]

He does not keep me in His camp _____ [?] Then Sanātana says, "You have come to tease me, my Lord. _____ [?]

"Sanātana, you'll have to do much more, higher duty _____ [?]

That is not under *arcana*. That is another, higher thing.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, [sa bhaktaḥ prākṛtaḥ smṛtaḥ]

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

When a devotee cannot appreciate devotion into the heart of a devotee, a Vaiṣṇava. Can't appreciate Vaiṣṇava. Can't serve Vaiṣṇava. _____ [?] a man. And there is the Deity. Deity has come direct. And here's a man - how much devotion he's got I don't know. So in such stage the Deity worship will help us more. And when we can understand that in the heart of a devotee, whatever thing is there, he's regulating his whole activities, whole life, for God consciousness. A little of God consciousness is regulating a man, there is higher presence of Deity, than the Mūrti. _____ [?] Then he will, leaving the worshipping of the Deity, he will come to serve a Vaiṣṇava. He finds that the higher kind of spiritual presence is in the heart, and that is regulating his whole mental system. That is more efficient presence there. And if I serve a Vaiṣṇava, then that kind of pure and higher spiritual serving substance, will come from his heart to my heart, and will awake in me.

Śrīla Śrīdhara Mahārāja: ...the background of the whole of misconceived area, *māyāic* area, *māyā*. Then, that mixing produces so many *brahmāṇḍas*. So many particles of misconceived area.

...

...who are connected with the misconceived area.

And the second representative of Him as Garbhodakaśāyī. He's at the bottom of each *brahmāṇḍa*. There are innumerable *brahmāṇḍas*.

And Kāraṇodakaśāyī is at the back of all the creation in the ocean of *māyā*. So many bubbles are floating on the ocean of *māyā*, misunderstanding.

And the next, there are so many *brahmāṇḍa* constituent parts of the *māyāic* world and at the bottom of each *brahmāṇḍa* there is one Whose Name is Garbhodakaśāyī, the representative of Kāraṇodakaśāyī.

Just as with the governor or district magistrate and this local magistrate.

In this way the Kāraṇodakaśāyī at the head of the whole misunderstanding area. And He has got some connection so that we may think Him as Mahādeva, Śiva, Who is in connection with *māyā*. The consciousness that has got direct connection with misunderstanding, misconception, that which is at the root of the whole misconception area, Kāraṇodakaśāyī. And so many constituent parts in the misconceived area and every representative in the Garbhodakaśāyī, or Hiraṇyagarbha, He represents Kāraṇodakaśāyī in each *brahmāṇḍa*, Garbhodakaśāyī, Hiraṇyagarbha.

And from His navel, this *navi*, a lotus coming forth and there the fourteen stages of misconception have been adjusted. And on the top there is Brahmā, and through Brahmā He begins creation. That is this cosmic world, cosmos. Garbhodakaśāyī.

And then another representative of His, the third, He enters into every *jīva* soul, Kṣīrodakaśāyī, or Paramātmā. So three Puruṣa, one at the bottom of the whole *māyāic*, the whole misconceived area. Another at the bottom of the whole *brahmāṇḍa*, the constituent parts. And the third Puruṣa Avatāra at every *jīva* soul's heart, at the heart of every *jīva* soul, to guide him as Paramātmā. Three phases of Nārāyaṇa, Viṣṇu, within this Paramātmā who is at the heart of every soul, individual, He's known generally as Kṣīrodakaśāyī, or Paramātmā, or Viṣṇu. He's *palankata*, He maintains, He sustains everything here in the *māyāic* world. *Satya*, *raja*, *tama*, creation and destruction, and the sustenance in the middle. Creation and destruction, *raja* and *tama*, and the sustenance in the middle, that is done by Viṣṇu, creation by Brahmā, destruction by Rudra, Mahādeva. Which we find in this mundane world of misconception.

And Advaita Ācārya is identified with Kāraṇārṇavaśāyī [a.k.a Kāraṇodakaśāyī]. Who is at the background of the whole of misunderstanding creation. And also, His another aspect as a devotee just in the verge, in the lower position of the Vaikuṇṭha Nārāyaṇa. This is Advaita Ācārya. And as Mahā-Viṣṇu's devotee, he comes, he appears here, just as before Mahāprabhu comes, and he began to pray.

"We see so many painful stages and positions of the *jīva* suffering."

And perturbed by that, moved by that, he prayed for the Lord to come here, and to deliver and to save them from the clutches of *māyā*, and by giving them proper devotion and attraction and affection for Kṛṣṇa consciousness. So first Advaita Ācārya descends here, and then he looks around and finds that people are all apathetic to the truth, to Nārāyaṇa.

"They're very fond of worshipping demigods, so many demigods. And going on with their temporary pleasure searching. Mad with that, without caring for their own soul, or liberation, or the life after liberation to have a proper adjustment in Kṛṣṇa consciousness."

And he's too much disturbed by this scenery, he prays very fervently for the Lord to come here and to preach the Name, the Supreme Name, *Nāma-saṇkīrtana*, by which a general amnesty, and peaceful trial, effort, may be done to start a campaign towards home, back to God, back to home. This *Nāma-saṇkīrtana*.

And Mahāprabhu with others they also gradually come down here and begin Their *Nāma-saṇkīrtana*.

golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

The Kṛṣṇa *Nāma* and Kṛṣṇa, one and the same. That vibration, that sort of sweet vibration anyhow taken down to this miserable ocean of the world. That is where all they do not understand their own interest, own self, or the environment, but they're madly dancing. As a drunkard they dance without caring, or knowing about who are they, or where are they, what for they're dancing. Just as they say these people are madly engaged in their self-killing attempt. But there, that vibration of the highest type of love divine brought in, and with that *saṇkīrtana* disinfecting this atmosphere. And also creating some influence which can attract them passing so many stages towards Vṛndāvana, the place *golokera prema-dhana*, to Goloka, Vṛndāvana conception of the highest position of reality or consciousness, spiritual world. Which is above justice, above knowledge, above calculation, above morality. The mercy, the affection, the love, the beauty, charm absolute. That is the type there.

I wrote a poem about my Guru Mahārāja, long ago, it runs in this way.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
[vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī]

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

Our Guru Mahārāja's name was Bhaktisiddhānta Saraswatī. Saraswatī means *vāṇī*, words, expressions, his talk, his speech, *vāṇī*, Saraswatī means *vāṇī*, speech. With the speech, with the storehouse of which I am. Bhaktisiddhānta Saraswatī, what does he mean? His name, what does it mean? Saraswatī means *vāṇī*, that is his words surcharged with what? The first thing is *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*. We can find in his speech that he's cutting asunder all the ties and attraction of all the people in this world for mundane purpose, the world of exploitation. His speech is always cutting asunder, demolishing, smashing everything in this misconceived world. All the misconceptions are being smashed by his words. This is the first effect of his words.

And the next, *vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*. The second result we find from his speech that he goes to deplorable end, all the different attempts of the great theological scholars to search for liberation. *Bhukti* means enjoyment, *mukti* means liberation, emancipation from enjoyment. He puts a stop to all scholarly investigation of all different kinds of conception of liberation. That is the second result of his speech, his words. This effect, first stops enjoyment, and second stops liberation. So this is nothing, mere liberation is nothing. That is, we must get something positive, and not only liberation from the negative that is not the highest acquisition. So *vibudha-bahula-mṛgyā, vibudha* means scholars, *bahula* means their various and deep attempts for the solution of the liberation, the attempt. That is smashed also by his words.

And the third, *śithilita-vidhi*, loosening the strictness of the rules and regulations. *Raga*, which is our inner earnestness and faith and attraction, affection, love, only through that to take us towards *rādheśa-dhānī*. By that to worship, to serve, where Rādhārāṇī is serving Her own Lord. Takes us there.

These three steps, by first step he drives away all our *moha*, our ignorant attraction for this *māyāic* attraction for the enjoyment of this material world in the misconceived area.

And the second also he discourages only to search for liberation or emancipation from this enjoyment. That also he discards. He offers something positive. And what is the nature of that positive? If we make much attention towards the *śāstra*, the rules regulations, calculation, according to that if we approach towards our achievement, then that will be less gaining.

But if we neglect any calculation, and from the heart of our heart, we with much earnestness without caring for rules, regulations, *śāstra*, *mahājana*, *sādhu*, we can offer our heart for the charming Lord, beauty, and where Rādhārāṇī is serving in that, through that divine love, Her consort, Her Lord, that he really wants us to gain.

Our Guru Mahārāja's words are surcharged with such things. First smashing this misunderstanding, and neglecting mere liberation, and also discouraging the calculative devotion. And finally he's giving us the unlimited beauty and domain of love, and to approach through the love of our hearts, sincere love of our hearts. That is his gift. His words are a storehouse of such things. Firstly neglecting all these three stages, this *brahmāṇḍa*, then the Brahmāloka, and Paravyoma, neglecting entrance into Goloka. And there that sort of wealth he comes to distribute to all.

nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī

Neglecting the formality, but with the heart's spirit, proper spirit, and love, the searching for Kṛṣṇa, he gives us, encourages us that thing within us. And that can lead us to the domain where Rādhārāṇī has been through Her highest love is worshipping or serving Her Lord Kṛṣṇa. That he gives us, in one very short *śloka*.

That is appreciated very much by Acyutānanda and Maṇgala ____ [?] when this Maṇgala _____ [?] went to see Acyutānanda.

Acyutānanda before that he told something, "By the request of ISKCON some are against me."

Maṇgala _____ [?] told that, "I saw him and I told, do you remember that stanza of Śrīdhara Mahārāja? That *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*?"

He also told, "Yes, I remember. That comes from his heart. And you have said something against him. What is this?"

"Oh. I was somewhat manipulated to do that."

Then he wrote a letter. Have you seen that letter of Acyutānanda's?

Devotee: Yes Mahārāja. (I've read it many times.)

(Śrīla Śrīdhara Mahārāja: Many times, after coming or before?)

(Devotee: After coming.)

(Śrīla Śrīdhara Mahārāja: And he told that I like to come here. But I did not reply to his letter. Let him come, if he comes then I shall talk. That gentleman heard from me something. He lived here...)

...for nine months, and heard from me, and gave an article into *Back to Godhead*. And that was appreciated very much I was told by him. "From shore to shore" he told, just pronounced these words, "From shore to shore it was very much appreciated, this article, the materials I got from you, and I wrote in the *Back to Godhead*."

Then a reaction came against him. "Leaving away Swāmī Mahārāja, you are taking in another gentleman as a preceptor, in the preceptorial line, you are indenting another gentleman from Navadwīpa. This will loose our credit."

Then some pressure came. Then he came here to enquire from Govinda Mahārāja, because Swāmī Mahārāja gave a letter in the name of Govinda Mahārāja, that, "I rely on Śrīdhara Maharaja. I send them two disciples there, and they will remain, and they will be able to learn true devotion from him. With this idea I send them there."

So Acyutānanda told them that, "By the order of Swāmī Mahārāja I came, and he has written that I shall have to learn many things from Śrīdhara Mahārāja. So I did, I heard from him. I'm not to be blamed for that."

But at that time that letter could not be found. Ha, ha. The original letter, that could not be found. So he had to tolerate some undesirable things from his Godbrothers. Hare Kṛṣṇa.

The form and the ideal. So Kīrtanānanda came, "Do we not care for form?"
"No."
Form breaker. You are also all of that type. You were already in some formality, either Christianity, or Islam, or Judaism, or something, you were there within the form. Why you have broken that form and come, joined Swāmī Maharaja? For the ideal. If the form can distribute the proper ideal, then that is all right. But mere form cannot be respected. As long as it's doing service to the highest ideal, so long the form should be encouraged, and that should have recognition. Otherwise, deviating from the ideal, that form is abusing itself. So we're not worshippers of form. We're worshippers of the ideal.
Sarva-dharmān parityajya. *Sva dharme nidhanaṁ śreyaḥ*.

[sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

That is also to make too much for the form. We must die in our own position where we are born. But again, *sarva-dharmān parityajya*, the revolutionary advice is there. No risk no gain. If you are caught by the high ideal, you must leave the formalities outside you, around you, and march boldly towards the ideal. Especially in this human form, it is very rarely to be found, and if we lose this chance, then again when we shall get that, another occasion, such a chance we're not sure of that. So this most valuable time in human body we shall try our best, utmost, to march towards the goal, recklessly and boldly so that our, with the great devotees, the agents of Kṛṣṇa on our head, they will help us, guide us. Those unknown and who are *para-duḥkha duḥkhī* [*Śrīmad-Bhāgavatam*, 5.18.12, purport], always feeling pain for other's suffering. Those magnanimous guides are on the way, they will help us to take towards our goal. We shall try our utmost. He is there. He's everywhere.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If I'm making an attempt for higher things, then how can I be disturbed by the agents of Satanic clan. He's there. I must be sincere in my search. That is what is necessary, I must be friendly to my own self. That is sufficient. Others cannot do anything on us much injury, much harm, others cannot do. We're our own enemy. We must have control of our own house. That is what is necessary. And with the help, heart within, God overhead. He's everywhere with His full mercy. He's eager to receive us as His friend. And we must prepare ourselves wholeheartedly to make advance towards Him. That is what is necessary. He's everywhere. He's hearing everything. Only we have built wall against Him. Our own built wall must be broken down. That is misconception, in the form of exploitation, that is enjoyment, and renunciation, mere liberation. Not positive participation into His service. So cruel, so hard hearted we are. But when that wall is broken we can find His self everywhere. Everywhere, His assurance.

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

"Who wants to, tries to see Me everywhere, I always protect him, seeing Me everywhere, and ultimately he sees Me everywhere. And while in this life or after, he cannot but be within Me, or within My direct consciousness. Try, that I'm to be searched."

Kṛṣṇānusandhāna. Searching we are always for our little negligent comforts. That must be dismissed, brushed aside. Search for Kṛṣṇa.

Where Mahāprabhu showed, "You, My friends, show Kṛṣṇa to Me. I can't stand without having a glimpse of His figure, My Lord's figure."

Searching, deep hearted searching for Kṛṣṇa. He's worth deep searching, worth deep searching. And the searching as much as it will be deeper, so much we'll be sustained. It will feed

us, that sustenance that will feed us, give us strength for searching more and more. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

The *bhakti* will encourage *bhakti*. Devotion will produce devotion. In this way, further we shall go.

The capitalist with a small amount he begins the business, but rolling business, rolling gradually capital grows and the income also grows. In the beginning with small capital a merchant may begin his business, but in the rolling business the capital also grows, and the income also grows.

So in this way, *bhaktyā sañjātayā bhaktyā*, devotion will breed devotion, devotion will breed devotion, produce devotion. In this way it will go on. Gaura Haribol. Gaura Haribol. One who has got this sort of higher experience of divine love in their heart, they cannot find any taste anywhere. Nothing is tasteful to them, but Kṛṣṇa. No less than Kṛṣṇa conception of the Lord, friend, can satisfy them, any time.

"And who are satisfied with Me." maya santustami sadba sukha maya do [?]

"Whatever direction he will cast his glance he will find, 'Oh, good news is coming,' who is satisfied with Me. And who cannot find Me whatever direction he casts his glance he will find only anxiety and trouble."

Hare Kṛṣṇa. Hare Kṛṣṇa. *Yasmin tuṣṭe jagat [tuṣṭam priṇite priṇito jagat]* [By satisfying Kṛṣṇa, the whole universe becomes satisfied, for one who is dear to Kṛṣṇa is dear to the whole universe.]

If we can find Him, then we'll be quite at ease.

"Oh, my guardian is everywhere. His hand is everywhere. Everything under His control. And He's my friend, my guardian. Then why should we care for anything else here? I won't care for anything because everything must have to come through the direction of my guardian's hand. He's friendly."

Suhṛdaṁ sarvva-bhūtānāṁ.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"I'm the controller of everything, but I'm friendly to everything, to everyone."

So when you can realise this fact, then only you are relieved from all sort of anxiety, no anxiety, because the director and dispenser of everything, I'm represented there, well represented. He's my friend, my well-wisher, my guardian. Then no anxiety.

Suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati.

"He can only find peace, who can see Me everywhere, over all."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Here I close the class.

...

Devotee: ...Caitanya Mahāprabhu ever carry a *tridaṇḍa*, or only *eka-daṇḍa*?

Śrīla Śrīdhara Mahārāja: Formerly He took *eka-daṇḍa*, but mentally or spiritually He took *tridaṇḍa*. Because, after taking that *eka-daṇḍa* when He was starting towards Vṛndāvana, He chanted a *śloka*, and that is mentioned in the *Śrīmad-Bhāgavatam* from the chapter of *tridaṇḍī-bhikṣu*. In *Bhāgavatam*, eleventh canto, where Kṛṣṇa is giving advice to Uddhava, there is a story relating *tridaṇḍī-bhikṣu* of Avantī.

(Avantī means Jaiminī, parent with Jaiminī, in Gauḍīya [?])

Where Kṛṣṇa took His training from Sāndīpani Ṛṣi. Got His sacred thread of a *kṣatriya* and passed sometime there. Went to fetch the fuels from the next jungle in the *āśrama* of Sāndīpani, Avantī.

There a rich *brāhmaṇa*, he was very miserly, and not discharging any duty of *varṇāśrama*. Everyone was very much vexed with his behaviour. At last his fate turned down, and everyone came to be his enemy, the dacoits, the thieves, then the borrowers of money, and then the court case. So many disasters at once fell on his head, and he turned to a poorest man of the town. Then he took *tridaṇḍam* and left his house.

"Why this great change in my life? What is the cause? This is the time, or the planets, or my ill fortune, my *karma*, or the society, or the gods? Who is the real cause of my misery?"

Discussing all these points he took *tridaṇḍa* and began to wander at large in the country. And at last he came to conclusion. There was a *śloka* from his mouth.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsitāṁ pūrvatamair maharṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva

[The *brāhmaṇa* from Avantī said, "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā,* 3.6]

At last he came to this conclusion. "By accepting this dress of a *tridaṇḍi* I shall engage my thought, word, deed, in the service of Kṛṣṇa, and cross the ocean of ignorance and misunderstanding. And I shall reach the feet of Mukunda for His service, in this way."

So Mahāprabhu took externally the *daṇḍa* from a *māyāvādī sannyāsī*, Keśava Bharatī. Though just before His taking *sannyāsa*, He gave His mantra to the ear of that *sannyāsa guru*.

That *sannyāsa guru* sanctioned that, "Yes, this is the mantram I'm to give to You."

In this way He took it from him. And no sooner He got that *daṇḍam* He ran madly towards Vṛndāvana singing this *śloka* of *Bhāgavatam*, this poem, *tridaṇḍī bhikṣu*.

And what is *tridaṇḍa*? *Eka-daṇḍa māyāvāda eka-daṇḍa*, only one, nothing else. _____ [?]

And the *tridaṇḍa*, Puruṣa Avatāras, Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī, representation of these three aspects of Godhead that are in connection with this mundane world.

And also it shows the way, that you control your body, word, and mind - thought, and engage, the punishment, *daṇḍa*, punish them for their previous activities cooperating with this world. And from this time engage them in the service of Kṛṣṇa, and not for any other purpose. This is that *tridaṇḍa*.

"I have taken it. Now I'm meant only for the service of Kṛṣṇa, and not for any other worldly purpose."

With this token in hand, one goes out here, there, everywhere. *Kāya-mano-vākya*. He'll chant the Name of Kṛṣṇa, think the *līlā*, the pastimes of Kṛṣṇa. And as body also he will roam about the holy places of Vṛndāvana, Navadwīpa, the *līlā* form of Kṛṣṇa. In this way.

And if they have got any positive engagement in coming in connection with the *sādhu*, superior devotee, then under his direction he may have engagement more intensely learning higher devotion by engaging the body, the mind, and the words, in the service of Kṛṣṇa, for preaching the noble and greatness of the Name of the Lord. That sound aspect, and from sound many other aspects will also come in connection.

That is *tridaṇḍa*, three, representation of three.

And also at the same time it is conceived as Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three aspects of the Supreme Lord that are in connection with this

mundane world. Kāraṇodakaśāyī, that is the root of the whole *māyāic* sphere. Garbhodakaśāyī, at the bottom of one whole *brahmāṇḍa*. And Kṣīrodakaśāyī, at the heart of every *jīva*. In this way three aspects of the Supreme Lord that are connected with this mundane, misconceived portion of the truth. Their representation.

And there is another representation of His own servitors, *tridaṇḍa* equal, and one a little less, and that less, that represents the *jīva* himself, the carrier of *daṇḍam*, *jīva daṇḍam*, there represented.

"That I'm ready as used myself in the service of the Lord."

Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

In *Manu-saṁhita* also it is mentioned *tridaṇḍa*, *vākya daṇḍam*, *mano daṇḍam*, *kāya daṇḍam*, _____ [?]
These three are punished, *daṇḍam*. The mind, body, and words, for their misapplication. Mistaken individuals, they're punished, and they're set right, and they're given new, positive, serving line.

"Work in this line. No further, in previous line."

Tridaṇḍa.

83.02.22.A

Śrīla Śrīdhara Mahārāja: He gave an announcement to all the *paṇḍits* under that state.

"That if you accept me as the principal *paṇḍit* in the whole kingdom then no trouble. But if any of you think that you can defeat me in scholarship, in discussion, theological discussion, then you come."

A challenge was given, issued by the court *paṇḍit* of the then king of Kerala.

And a token was sent. "That whoever will accept this, a golden pumpkin, he must catch this, keep it, and he will come to sit in a discussion with me about the scriptures."

Then Yāmunācārya, boy, he was reading in a *tol*, in a school, and the challenge came to his teacher's *tol*. Teacher did not want to displease the *paṇḍit*, so he did not care to take the challenge, accept the challenge.

But this boy, Yāmunācārya, he asked his teacher, "Why don't you accept the challenge?"

"No, no, he's a court *paṇḍit*. We receive much help from the state. If he stops that, then much disturbance will be for want of money in my administration in the schools, so I don't like to disturb that man."

But that boy he didn't care. "If you do not accept the challenge, I shall do it."

"Yes, in your own risk you may do."

And he caught that golden pumpkin. They are rather astonished, the agents.

"You boy, you have the courage to fight with that great *paṇḍit*, a court *paṇḍit*? What do you do? You don't know how great a scholar he is?"

"No. I know or do not know. But I want to sit in a discussion with him. And I think I'll be able to defeat him."

What to do?

Then the boy was presented in that day, the fixed date, in the court he attended.

And just going to attend, the king and queen through the window, they're looking at the path by which the boy will pass towards the assembly where the debate will take place. Then the queen is on the side of the boy, a very beautiful and clever boy, intelligent look. "He will conquer."

The king said, "No. It is not possible. Our court *paṇḍit* is a great learned man of high experience. This boy what he will..."

"But I say this boy will win," the queen told.

"No, no, no."

Then there was a bet.

"If this boy wins the fight, what you'll do? I say you'll have to give your daughter and half of the kingdom. Are you ready?"

The king told, "Yes."

Anyhow, the boy came in the court, a large public throng, crowd.

"The boy is coming to fight with the great renowned scholar of the king. What is this?"

There is a great uproar.

And they sat face to face. The court *paṇḍit* asked, "You boy, will you be able to answer my questions? You want to question me? Put your questions. Whatever you'll say, I'll do away with that, smash your questions."

The boy put very strong common sense, put three questions.

First question is that, "Your mother is not a barren lady? That is my question. You must, you will have to demolish it. I say that your mother is not barren. Now you have to prove that your mother is a barren lady.

Next, the king is a sinner. I say the king is not sinner. You'll have to prove that king is a sinner, a criminal, or something.

And the third, I say the queen is chaste. You will have to prove that she's not chaste."

These questions created a great mood. What to do? What to answer? How to refute it? A dangerous position. Then for some long time the *paṇḍit* was in a very serious mood and waited silently.

Then he came out. "These are absurd questions you put to me. You boy, can you prove this? Can you prove against this?"

"Yes I can."

Then there was a great commotion. He failed and this boy he will now answer his own questions, so bold answers, how can he do this? And there must be some evidence from the *śāstra*.

Then anyhow he quoted one *śloka* from the *śāstra* and proved that somewhere written that, "Whose son, the lady who has produced a son like you, who has got no real merit, but only boasts about his merit, she's a barren lady. Bogus son, a cheater, who gives birth to a cheating man, she's called a barren lady." He gave some quotation from some *śāstra* and also, like,

something like that, he produced the quotation from some *Purāṇa*. "Whose son is worthless, his mother can be considered as a barren lady, should be considered."

Then there were so many other *paṇḍits*, and so they approved, and they gave their claps in favour when he produced the quotation from some *Purāṇa*. Anyhow the first question finished.

Next, "The king is a sinner." How to prove that the king is sinner? Then also he proved from the quotation of the *śāstra*. "That the king is receiving the rent from the subjects, and with the money the sin of the subjects is always passing to the king. And the king, to get out of that sin, he practices many sacrifices, *yajña*, towards many gods, and thereby he keeps himself released from the sin." Gave some quotation from *Purāṇa*. And he told that, "With the money going towards the king, their sin is also passing through that. And as it is continued, always taking more money and trying to get out of the sin, sins of the subjects are being accumulated always in the king. And king also by performing *yajña*, trying to get relief from that sin. But it is always continued, so he may be taken that he's committing sin, he's sinful."

In this way he proved with quotations, and the *paṇḍits* were satisfied, then that man was benumbed.

Still one question to be answered, that is the most dangerous. "The queen is not a chaste lady?"

That question also he put in this way, all from the quotations of the *śāstra*.

"The king is supposed to hold some eight gods in him, Indra, all these things, some demigods are supposed to stay with the king in his body always. It is mentioned in the *śāstra*.

Mad devata rajan naropena sthistiti [?]

With him perhaps six or eight demigods are always living with him. So when he enjoys something, the gods are also enjoying with him. So in this sense it may be thought out, that the queen is being enjoyed by many." In this way he produced the *śāstra* quotations.

There were other *paṇḍits* who also approved. This man could not speak anything against him.

But this boy got the extraordinary victory there, and his name from that time was Pritivadhi Vankara. There is still a Maṭh in the south, the *sampradāya*, the name is *Pritivadhi Vankara*. "Who is a dreadful figure to the opponents." *Pritivadhi* means opponent, and *vankara* means "dreadful, furious to opponent." That Maṭh continues today. This was Yāmunācārya boy, young boy.

Now, as there was the bet between the king and the queen, the boy was married with the daughter of the king, and half of the kingdom given to the boy.

Now, this Yāmunācārya , he came from a Vaiṣṇava family. He engaged himself in some study, and also in the enjoyment of the kingdom.

One Vaiṣṇava, [called Nambi], he saw that, "He's a great genius, but now he's married, he's become king, it is a great loss to our *sampradāya*. The Śaṅkara *māyāvādī sampradāya*, they are rising their head so much. And there are not so many good scholars on our side to fight with them. So he thought that anyhow, that Yāmunācārya, he must be taken out from his enjoying

life as a king. If he takes up the cause, then of course the Śaṅkara school, we can make them down."

So he used to - Yāmunācārya was very fond of a particular vegetable, *śak*, the leaf of vegetable [called *tuduvalai*]. And that man managed to collect that sort of vegetable every day and give regular supply to the cook of the king, Yāmunācārya.

One day Yāmunācārya told that, "I like very much this vegetable, but this is not available all year round, so where do you get it?" He asked the cook.

"I do not know. One gentleman he supplies it for you."

"Why one gentleman, outsider, he supplies this my favourite vegetable every day? Ask him the cause."

He asked and, "I want to see him once."

Then he told "Yes." Fixed a day and he came.

And when he was present before him he began to cry.

"What is it *brāhmāṇa*? You are crying. I did not do any harm to you. You love me so much, every day you gather from anywhere these vegetables I love so much. And just meeting you, you begin to cry."

"You do not know what pain we're feeling for you."

"Why? I did not give any pain to anybody."

"No, you have done."

"You say what I have done wrong."

"You have left our *sampradāya*. You are mad in enjoyment as a king. But you forget that you are such a great scholar, and lost to our *sampradāya*. The *māyāvādīns*, they're encroaching our *sampradāya*, and you are sleeping. We can't tolerate this. You must come out to save our section, our Vaiṣṇava *sampradāya*. You are the saviour."

Then anyhow he was affected. "Yes I am trying to do."

So gradually he came to the study and to write books against the *māyāvāda*, so many things he wrote. And when he was sufficient aged, old, Rāmānuja was a boy then, rising boy, rising scholar, this Rāmānuja.

Rāmānuja has also got peculiar history. Rāmānuja he first began his study near a *paṇḍit* teacher who came from Śaṅkara school, named Yādavaprakāśa. He was a good *paṇḍit* and he used to teach many students. Rāmānuja, a very young boy, he's admitted in his school. He's serving his Gurudeva.

Gurudeva is teaching so many students, grown up. And there came one line, [*Chāndogya*] *Upaniṣad*.

[tasya yathā] kupyāsum puṇḍarīkam nāyānam [evam akṣini]

And he, as Śaṅkara explained it. *Kupyāsum puṇḍarīka nāyānam*. "Nārāyaṇa's eye is reddish like the buttock of a monkey. The buttock of a monkey is red. *Kopi* means *banara*, that monkey. *Asana* where *kopi* takes his seat, the part on which the *kopi*, the monkey takes his seat, that is

the buttock, and that is reddish. So Nārāyaṇa's eye is compared how? As red as the buttock of the monkey." He was explaining as Śaṅkara did.

Rāmānuja could not tolerate that sort of explanation, and tears fell on the back of the professor. He was perhaps rubbing the back or something, or the head, serving his Guru, the professor Yādavaprakāśa, and a few drops of his tears fell on his back, Yādavaprakāśa.

"You are weeping? Why you are weeping? What has happened here? Is there any pain in your body suddenly? Why do you weep?"

Rāmānuja had to tell. "By hearing your interpretation of the *Upaniṣad*."

"Interpretation? What interpretation I have given which can make you weep and shed tears?"

"You compared the holy eyes of the Lord Nārāyaṇa with the buttock of a monkey, as red as the monkey buttock."

83.02.22.B_83.02.21.A

Śrīla Śrīdhara Mahārāja: ...came from that demon, Manima [?], and he came here as Śaṅkara. That is the opinion. But we do not accept that. What is given by Mahāprabhu, we put it on our head.

And also, Śaṅkarācārya told, that Madhvācārya told, that the *gopīs* in Vṛndāvana they're all heavenly prostitutes. Of course it is mentioned that some such entered into them, into their body. Just as Droṇa entered into Nanda, Dharā into Yaśodā. There are so many things come and live together with one soul, it is possible, it is mentioned in many places. So they may come to live along jointly with the *gopīs*. But really *gopīs* are very high, higher than ordinary conception of any Deity of any places. But Madhvācārya had some sort of opinion in this way.

Then also he preached, as we're told by one of his very *paṇḍita* scholarly followers, that in Śrī Mūrti, within, there is the Deity. Whereas we think that wholesale of Śrī Mūrti is Divine. And we had a talk with one of the biggest Ācāryas of the *sampradāya*. But he could not stand when I cited the example, that when Kṛṣṇa was hit by an arrow by Jarābad, then blood was oozing from His body. But that blood is not material blood. That was a show. So also with the Śrī Mūrti. Though it may be seen to possess some of the mundane characteristics, that is all *māyā*, misconception. Really, it is all spiritual.

Just as Sīta Devī. Sīta Devī's body was not mundane, though it was treated like mundane by Rāvaṇa. It was allowed to be treated like that purposely, but the body was not mundane in any way.

So some difference we have got from the Gauḍīya standpoint of Śrī Caitanya Deva with Madhvācārya. But still as He accepted this Keśava Bhāratī as His *sannyāsa* Guru, He accepted Īśvara Purī, Mādhava Purī, they all came from Madhva group, Madhvācārya group mantram. And the Gaya at that time was a big seat, a temple of the Madhva school at the time of Mahāprabhu.

So Madhvācārya he was very strong. He's told to be the incarnation of Hanumān and Bhīma. They say they connect with Madhvācārya Vyāsadeva, and Bhīma Kṛṣṇa, and Hanumān Rāmacandra. As Hanumān's duty towards Rāmacandra relation, as Bhīma's duty towards Kṛṣṇa, this friendly service, and so Madhvācārya's relation towards Vyāsadeva. Vyāsadeva is also incarnation of Viṣṇu. In this way they put it, the Madhva *sampradāya*.

Madhvācārya one day - he had strength, very Herculean strength. There was a piece of stone which was removed from one place to another for some purpose, to bridge over or something. And there it is written, "This piece of stone was carried from that place, here to this place, by the single hand of Madhvācārya. What is not possible to be carried by at least twenty or more strong people, with one hand Madhvācārya carried the same." It is mentioned, it is written in that inscription there in the stone.

Then Madhvācārya when he went to Digvijayī in his journey, to hold meeting and refute in the opposite party, he had a bull which carried his books, necessary books for the evidence of the, to be shown to the opposite party.

And once one disciple asked him, "After you, who will preach your doctrine, and who will write commentary on your valuable books?"

He pointed out to the bull. "This bull will do that."

Then after Madhvācārya, his four disciples successively sat in his throne. Padmanābha, Śrī Madhava, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, Padmanābha, that Acyuta Prakha, first disciple, that was the first successor, Madhva, Śrī Padmanābha, Śrī Nṛhari. Then there was Narahari, he was a minister of this Behanara royal family, that Narahari, good scholar, he was the second successor. Then Mādhava, the third successor was one Mādhava, direct disciple of Madhvācārya. And the fourth, Akṣobhya, the fourth successor of Madhvācārya and his own disciple.

Then Akṣobhya was thinking one day, whom to accept in succession in our line.

Madhvācārya told that, "This bull, he will come afterwards to preach my doctrine."

In this way, in a preaching campaign he's sitting in a mango garden. And a tank, a lake, was on the side. And suddenly found that a man dressed in military dress, garment, uniform, just came and there was a bathing *ghāṭa*. And he got down into the tank, and with his mouth connecting with the water he's drinking.

Then that suggestion of Madhvācārya just came in his mind.

"This man is just like a bull drinking water in the tank." A suggestion came.

Then after he had finished his drinking, this Akṣobhya Tīrtha called him nearby. And then began to talk with him and gradually found that he's much interested in religious philosophy. And he became his disciple. And afterwards he became Jayatīrtha. Akṣobhya Jayatīrtha.

Jayatīrtha was a great scholar, and he has written the books very argumentative, especially against the Śaṅkara school. Jayatīrtha. One of his books is named *Shudhar*. *Shudhar* means nectar, *nyāya-suddha*, the nectar in logic. That is the name of the book. And that has earned

much fame against this *māyāvādī* school. Refuting is very natural, and very strong, in that Jayatīrtha's book. His *madhacharia* [?] and other things, *madhachari* Madhvācārya.

You know the *Guru-paramparā*, Śrī Madhapraha _____ [?] Jayatīrtha, then Rājendra, then Vidyānidhi, some Nidhi, then Lakṣmīpati. From there Mādhavendra Purī comes. Vyāsatīrtha Tanudas through Lakṣmīpati and then comes Mādhavendra Purī. From Mādhavendra Purī the Gauḍīya Vaiṣṇava they reckon their origin. A new line, deviation from, because previous to Madhavendra Purī, real symptoms of divine love in Kṛṣṇa was not to be seen anywhere. From Mādhavendra Purī it is traced, that love divine, living love. Living love divine for Kṛṣṇa can show so many signs in the mind and body that makes one cry, or dance, or so many other feats, emotions may come from divine world in the devotions of our affections in Vṛndāvana. Vraja *bhakti*, in the Vṛndāvana type of *bhakti*, this Mādhavendra Purī. And from Mādhavendra Purī comes Advaita Prabhu, Nityānanda Prabhu, and Īśvara Purī, and from Īśvara Purī, comes Śrī Caitanya Deva.

In this way from the Madhva school, the Gauḍīya school has sprung up. Though there is much difference between the theological conception of both the parties. Still, we respect Madhvācārya as he preached against *advaita* school of Śaṅkara, *advaita* school. And he established the difference between the servitor and the served. And it is very natural and real difference. The servitor, the Lord, and the servant, a real difference. And *jīva* is servant, and He's the Lord, to receive the service. And not in any time he can be one with the Lord. This is blasphemy. In very strong term he has abused this. That to think that, it is the most heinous thing, the servant in some time, or in any time, He can attain the post of his servitor, never, eternally different. Then *bhakti* can stand. The *bhakti* is eternal when the difference between the Lord and His servant is eternal. Then only *bhakti* can be eternal. Otherwise, the *bhakti* will be finished.

What is this? Very strongly Madhvācārya placed this position, from *Upaniṣad bekha* [?] then this *anubekarnam* [?] the *Vedānta*, and many others, the *Mahābhārata* have got their explanation, and many other scriptures. They're all strongly based on difference of the Lord and His servants, *jīva* and Bhāgavan. And difference, eternal difference, and the gradation between the servitors.

This world is also real, although it is not fictitious. Then if at all fictitious why we're caught, then no trouble, all imaginary, then why we're feeling so much trouble? All these things. He has got some sort of reality, but we can get escape from this influence of *māyā*, ignorance.

So Madhvācārya's day of appearance today. We must show some reverence to him. *Ānanda-tīrtha- nāma-sukha-maya-dhāma yatir jīyāt*. His name after taking *sannyāsa* was Ānanda Tīrtha.

ānanda-tīrtha-nāma-sukha-maya-dhāma yatir jīyāt
saṁsārārṇava-taraṇīm yam iha janāḥ kīrtyanti budhāḥ

["All glories to Śrīman Madhvācārya Prabhu, who is known as Ānanda Tīrtha, the holy abode of transcendental bliss. The wise know him as the boat for crossing over the ocean of material existence, and so they always chant his glories."] [*Prameya-ratnāvali*]

The *paṇḍits*, the scholars, they accept them as the boat by which we can cross this world of nescience, ignorance. By His instruction, by His grace, we can cross this ocean of nescience, and to go to the liberation, and liberation means to attain the service of the Divine Feet of the Lord Kṛṣṇa, Nārāyaṇa.

Gaura Hari. So I close...

...

Yesterday, the day was of Madhvācārya.

Today, Rāmānujācārya disappeared. He lived near about one hundred and twenty five years, we're told. Of all the Ācārya, the first opposition was given from the Vaiṣṇava section towards Śaṅkara's *māyāvāda*, run by Rāmānujācārya, his *viśiṣṭādvaita-vāda*. Śaṅkara's philosophy is known as *advaita-vāda*, or *keval advaita-vāda*. Rāmānuja's philosophy is known as *viśiṣṭādvaita-vāda*, Panentheism. Pantheism and Panentheism. Distinct, absolute with distinction within.

Rāmānuja followed a particular school in southern India. And before him, Śrī Sampradāya was existent. And they can trace the origin of the present *sampradāya*, in the modern age, from one Śaṭhakopar. Satarji [?], Śaṭhakopar, Manmalar [?] All these names. He did not know Sanskrit, but in Tamil language, the origin has come, and that gradually developed, and Sanskrit knowing people also came to join that.

Rāmānuja *sampradāya* has conceived there many Āḷvārs, or the agents from the Vaikuṇṭha, has come in that country. One was Kūreśa, Kūreśa, a contemporary of Rāmānuja. One Kulaśekhara Ācārya, he was king of Kerala, but a great devotee. He has written many Sanskrit verses, which is known as *Mukunda-mālā- stotram*. That is contribution towards pure devotion, successful contribution to establish pure devotion. He lived nearby, first century A.D. before Śaṅkara.

So the basis of Rāmānuja *sampradāya*, of course they trace from Lakṣmī Devī. The *catuḥ sampradāya*, the four pure Vaiṣṇava *sampradāya* origins come from four persons. Śrī Brahmā. Śrī Lakṣmī, from her began the Rāmānuja *sampradāya*. Śrī Brahmā from Brahmā. Then Madhvācārya came this Brahmā-Madhva *sampradāya*, Mahāprabhu Caitanya Deva. Rudra *sampradāya*. Viṣṇuswāmī, Śrīdhar Swāmī, they all come from Rudra *sampradāya*. Śiva, He's the first propounder of that *sampradāya*, *śuddhādvaita*. Śaṅkara philosophy *keval advaita*, *vidadvaita*. Śrīdhar Swāmī or Viṣṇuswāmī, Rudra *sampradāya*, *śuddhādvaita*. And Madhva is *śuddha-dvaita*, not *śuddhādvaita*, *śuddha-dvaita*. And *dwaitādwaita* Nimbarka, origin from Sanaka, Sanātana, Sanandan, and Sanat Kumāra. Catuḥsana.

And Nimbarka was the middle age Ācārya, he has got *bhāṣyam*, commentary on *Vedānta*, *Pariyad bhāṣya nimbarka*. Rāmānuja has got his *bhāṣya*, *Vedānta*. Every - Madhvācārya has got *bhāṣya*, Śrīdhar Swāmī has got *bhāṣya*. Then Gauḍīya *sampradāya* has got *bhāṣya*, *bon vedānta*. *Śrī Bhāṣya* is the name of the commentary of Rāmānuja.

There is no caste distinction in the Vaiṣṇava school of the Rāmānuja *sampradāya*. The main, first, modern Ācārya, he comes from a so-called lower class section, that Śaṭhakopar. But he's revered very extensively by the Rāmānuja Vaiṣṇava. Śaṭhakopar, Satari, Nammālwāra, all these is his name. And from there so many Āḷvārs of so many descends of the agents of Vaikuṇṭha, from Vaikuṇṭha, so many, especially twelve in number, *dvādaśaka*. And as I told that king of Kerala, he's considered also one of them, numbered as one of them.

Then Yāmunācārya, from where it got more strength in the Śrī *sampradāya*. Yāmunācārya. When he was a boy [of twelve years old], there is a story, he was reading in a...

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Devotee: Śrīla Bhaktisiddhānta Saraswatī Prabhupāda, he used to recommend for *brahmacārīs* the worship of Nṛsiṁhadeva along with Prahlāda Mahārāja. For *gṛhasthas* Lakṣmī Nṛsiṁhadeva. And for *sannyāsīs* Nṛsiṁhadeva alone. Could you explain a little bit.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: [Repeats it]

Śrīla Śrīdhara Mahārāja: Where do you find it?

...

That Ramakrishna himself went to attend that drama and he showed so much charm, "Oh." One young prostitute, she played the part of Śrī Caitanyadeva. And Ramakrishna was very much impressed. "Oh." And even the next day he went to see her in her own quarter. "Oh, you have given me much pleasure, _____ [?]
I'm much impressed, so I have come to see you in this way."

So we shall try not to attain anything which is food for the mind, or food for the senses, but food for the soul. We must hanker after food for the soul.

nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no

longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"]

[*Śrīmad-Bhāgavatam*, 10.1.4]

Of course the Lord's *līlā* that is sweet, no doubt, but this mundane sweetness, and that sweetness differs. That is not one with here. We must be always careful not to mix these two together.

arcye viṣṇau śilā-dhīr [guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]

[Śrīla Vyāsadeva states: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."] [*Padma-Purāṇa*]

When we shall look to the Deity, we must warn ourselves very cautious not to identify the stone with the Deity. The Ganges water, or *caraṇāmṛta*, not to identify the experience of our senses with that holy thing. That is separate thing, beyond my sense experience.

We are always, 'I can't understand. I can't see.' This should be our failing, 'that I can't approach the reality. It is there, but I can't understand. If that happens to make me understand, then I can understand. It is all unknowable, all unintelligible. Still it is there. I can't see.' In this way.

That must not be identified with our sense experience. We must try to find out that it is something else. What I can command by my senses, it is not there. It is in that mood, that colour, in that show, but it is not that. What it is I can't feel. I can't understand. It is *aprākṛta*, it is transcendental. It is not one with my sense experience thing. This sort of feeling should always be when we attend some transcendental object. That is always on the subjective side, super subjective side, not in the objective side. That can never be experienced by our senses, nor by our mind, or even by our intelligence. It is on the higher subject. The matter, the sense, the mind, and then the enjoyer, then the intelligence, and then the soul, and Supersoul on the other side. That is no eye, that is feeler. Subjective symptoms should be tried to trace, subjective. It is in that side, all subjective, not in the objective side. But only to remind that, that comes in symbolic form but it is not identical with that, with the help of this.

Just as the watch is not the time. Watch can show some conception of time, but time is not contained within the watch. The watch may be wrong, disorder. We'll be frustrated.

So here, what we can feel, that can have some corresponding to remind me of that, but that is not this, always this sort of, māyā deesh māyā varsh isvaraya jiva ved [?]

The permanent distinction between *jīva*. *Jīva* is susceptible to *māyā*, victim of *māyā*. And He's the master of *māyā*, on the other side. *Māyā* is servant. *Māyā* is handled by His own sweet will. But we're to be handled by *māyā*, misunderstanding. Otherwise we'll be misguided, misled. So no material attraction should invite us. We must be very careful about where my aim will be always in the transcendental. And it is not very cheap, to get that is not very cheap. The help must come from above.

Hare Kṛṣṇa. Gaura Haribol. Even very few of the liberated souls can go up to that stage of confined consciousness. Even consciousness, even intelligence fails to guide us in the higher level. Only grace of the highest person may be our capital in the highest position. They will guide us. And even our intelligence, reason, all will fail. Hare Kṛṣṇa. Nitāi Gaura Hari.

Simplicity, sincerity, love, affection, but must be independent of mundane relativity. That's the trouble. We're a child at present in the mundane soil. It is very difficult to shake off the mental propensities and experiences. *Pratyakṣa*, *parokṣa*, *aparokṣa*, in the third stage *aparokṣa*, that is complete withdrawal from the world of experience, complete withdrawal, *aparokṣa*. Then *adhokṣaja*, then entrance into some other world. And that is all consciousness, and not only made up of such consciousness, my soul is built up by which, Supersoul, Supersoul soil.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

The earth, the air, the water, everything, they're all spiritual, and not only ordinary spirit, Supersoul. The spiritual substance by which I am made of, higher than that, Vaikuṇṭha. There I'm to go. How is it possible? I shall have to travel there, travel, wander, but the soil is more valuable than myself who will walk on the soil. The soil is made of higher stuff than one who will walk over the soil. It is almost impossible. Still it is possible only when any necessity from that land comes for me, only then. So for His satisfaction. Reality is for Itself. So for the satisfaction of Kṛṣṇa I may be taken over, I may have to walk over a soil, the stuff of which is of higher order than one who is walking over, than my soul. Can you dream? Can you imagine? The soil on which we shall have to walk, that is more venerable, more valuable, than one who is walking over that, that is myself, ourselves. When is it possible? Only possible when a demand is coming from the upper side.

"Admit him, and to come to Me."

They will have to obey the order. "Yes, you go there. You go there."

Only for the purpose of the satisfaction to attend any call from the highest position, that is possible, otherwise not. So *sevā*, service, service of Kṛṣṇa, that can only allow us to walk over the soil which is made up of higher stuff than we ourselves. It is more than imagination, more than dream. Still it is necessity for His satisfaction. So it has been stressed very highly, the Kṛṣṇa *priti*, Kṛṣṇa *priti*, for the satisfaction of Kṛṣṇa we're to go there, never otherwise. Our inner soul has got the capacity to attend the call of Kṛṣṇa and that soul may go over the Vaikuṇṭha, over Goloka, Vṛndāvana, anywhere and everywhere, which is made of higher material than our soul is. It is almost absurd thing, almost absurd.

So the *māyāvādī* says, "No, we can go up to abscissa. From the negative side we can withdraw, and we are to stay permanently in abscissa. We can't go higher."

But only devotional cult comes to us to give this information. That yes, it is possible to go up, but only with the object of satisfaction, not concoction of satisfaction. Real necessity, then we may be allowed. By service my heart will be so pure, and so intolerant, that we cannot live without the service of the Lord. We may be allowed to pass over the soil. So it is not a very cheap thing. It is not emotion, or anything else. The reality is so cruel, so stiff, so high. Only showing some tears, or some shivering sentiments, gesticulation, no chance. How much purity, self abnegation is not sufficient. But Kṛṣṇa interest, Kṛṣṇa higher servant interest, that is all in all. That must be created within our heart. Kṛṣṇa interest, Kṛṣṇa *priti*, Kṛṣṇa *prema*, that is the thing.

So Mahāprabhu says, "Not a drop of that divine love of Kṛṣṇa is within Me. I'm shedding tears so much. It is only to canvass the people, show to the people, 'oh you see how fortunate I am. I have got Kṛṣṇa *prema*, which great numbers of liberated souls cannot hope to get, I have got,' I'm shedding so much tears only for canvassing to the ignorant public for My fame that I'm a great devotee. But really, not a drop is within Me." Mahāprabhu says.

How great a warning it is. Now, should we try for this? Or we should go home and live happily with our mundane family? What is this? This is a hard nut to crack. Gaura Haribol. Mahāprabhu Himself says. So the great devotees, they're of the same temperament. "I'm trying but have not yet got, not yet have I got."

None says that I have got within my fist. But it is a very peculiar thing, that one says, "I have not got, but that devotee has got." They say, they can see, "He has got some favour in him, favour of Kṛṣṇa in him, but I'm devoid of that, I have not got." That is a peculiar thing.

"I have no money, but that gentleman he has enough money." A moneyed man, he may not think, generally, 'I have no money, some, scanty, that is for no purpose. He has got substantial money.'

So this is the nature. Hare Kṛṣṇa. Gaura Hari. It is written there, we all overlook.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

The soil, that is the earth, the water, the air, everything of Vaikuntha, is made of spirit, soul. And I come from *taṭastha-śakti*, and they from *svarūpa-śakti*, higher potency. We *jīva* are the

outcome of *taṭastha-śakti*, the marginal plane, and they're of the *svarūpa-śakti*. So the one who is sprung up from this *taṭastha-śakti*, only with the help of *svarūpa-śakti* can they go over that land which is more valuable than him, only by their help. So according to the visa they will be allowed to travel over that soil. Passport has nothing to do. The visa, and there must be nature of visa also. How much confidential freedom may be attached to any particular visa? Will he be able to see the governor, see the president, see the king, the queen, such visa? Or ordinary visa to wander about the street? But classification of visa also.

Nitāi Gaura Haribol. Gaura Haribol. So here in this mundane world ...

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Śrīla Śrīdhara Mahārāja: Affection is such a thing, very valuable, and the possessor cannot say that I have got affection for Him. I have got love for Him. "No, no. How much love have I got? Nothing."

That is the nature of love. Hare Kṛṣṇa. Nitāi Gaura Haribol. Love can only give. The nature of love is only to give, and never to assert that I have love. Even that is also denied there, that I have got love. Love is such a thing, one who possesses that thing, he can never say that I possess that thing, I have got in my possession real love. So fine, so undistinguishable, and so valuable, and so free in it's nature, so subtle, susceptible, sentient, touchy, all these things.

Bhaktivinoda Ṭhākura says, "Suddenly I may have a flash that Śrī Gaurāṅga is Gadādhara, but the moment I wanted to look at it a little attentively, vanished." *Vicakṣaṇa kori' dekhite cāhile, hoy ānkhi- agocara* [*Gītāvalī*, 8a] "Suddenly it may flash something wonderful, but only when I'm more attentive to catch it, finished."

So susceptible, so subtle, so independent, so valuable. It is for that thing we're trying. Independent. So wholesale surrendering to Him, still no surety that we shall get it. The condition is such.

On the other side He's very gracious. He comes to our level to uplift us, that is also true. But that is His will, His will. That is not our demand. We have no right to demand in that way. But from His side everything is possible for Him. He can do anything and everything. He may take up the most fallen, and neglect the higher position also. Everything is possible with Him. He's free, fully free. No explanation to be given to anybody from Him.

Should we try to get friendship with such susceptible, and such rare, and such whimsical, beautiful, ha ha ha. But His beauty is such that everyone wants to become His slave, beauty. And beauty, love, all similar. Love is beauty, beauty is love. Hare Kṛṣṇa.

Devotee: Guru Mahārāja, how are we to propagate, or preach amongst the ordinary people?

Śrīla Śrīdhara Mahārāja: We shall, so this is our safe position, that who will go on carrying the order of some superior agent. *Āmāra ājñāya guru hañā tāra ei deśa*.

[yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

His order I'm carrying out. I have got it by succession from the scriptures, from the succession agents, successive agents, I'm doing. This sort of relative connection in the case of the Infinite. Everywhere there is centre, nowhere circumference. Infinite means everywhere centre, nowhere circumference. We may find agent anywhere. But if you want to go to measure, no possibility. From the scripture. I'm floated to a particular stage, to catch a particular conception of truth. Connecting with that I may go on. Selflessness, self surrendering, and self inspiration.

Vaikuṇṭha, *kuṇṭha* means measurement, Vaikuṇṭha, immeasurable. Vaikuṇṭha means a plane of immeasurable. We're to think like that. Our measuring temperament won't have any position there. So we're to jump there, should we? Ha ha. The world of limitation, we can measure the length, breadth, this height, so many things within our conception. From this reality, should we jump into this land of infinite uncertainty? But we're told that this is transient angle of vision, of reality, this is also like that. We're fools to think that this will remain this for eternity. Never. Everything is Vaikuṇṭha. Everything is infinite.

The atom, break it, the electron, break it, proton, neutron, again if it is possible to break that, in this way, this is also going infinite way, no end. No end, no finite, all infinite. Only the relative position we feel something. Everything is infinite. Our Guru Mahārāja used to tell, that break the most finest constituent part of the world, the atom, electron, etc, again break it, ultimately you will find that Vaikuṇṭha, infinite. Infinite is at the back ground of everything. Which is measurable to you, that is only relative, holding relative position for the time being. Then again it will merge into infinite, so not reliable. What you see, what you trace, what you feel, nothing is reliable. Nothing will stand there forever, so all unreliable, all uncertain. And calculate that and live.

We're afraid to dive into the water, but fish and others, they're enjoying that sort of climate within the water they're happily living. So the souls in Vaikuṇṭha, there they have acquired merit to stand there. They are living happily. From here we're seeing the impossibility, the uncertainty there. But already there are so many devotees, and their company is encouraging, and it is reality. So *sādhu-saṅga*, *sādhu-saṅga*, everywhere the trace is laid, the association, the company. We cannot know the trouble of travelling, or anything else, what is where, which is which, if we've got a good friend. An intimate friend, if we get there, everything will be easy. So Guru, Vaiṣṇava, *sādhu*, all these things. Hare Kṛṣṇa. Hare Kṛṣṇa.

This is from this side. There are many things to be talked of from the other side. By grace everything is possible. They're benevolent, they're gracious, they're very generous. Everything good is there, so we must not be a pessimist. If we go from the line of right, then we have no hope. But their gracious nature, then of course we can hope many things. This little difference makes a great gulf. The ego, and their grace. Ego is unfit. But we must be conscious of their grace only. Forgetfulness, self forgetfulness for their grace, that can easily take us in that soil. Self forgetfulness for their interest, for the interest of that soil, self forgetfulness. Degree of self forgetfulness, nature of self forgetfulness, that also can be traced. Self forgetfulness may be of different type, different quality, that is also possible.

They're not afraid if they distribute their own thing then that will be finished. That is infinite, no fear of finishing. So the persons they're not afraid that if I distribute our own capital to the newcomers, then we will be in want. No, that is infinite. So not that sort of limited prejudice can be traced there. Only what is unfitness in our side. It is very difficult for us to find out our inner self, which is made up only to give, without taking anything in remuneration. That is the nature of that material, nature of that substance, only to give. By giving, we're calculating how much I can gain, and how much I'm giving for the return. This sort of filthy mentality must be given up, this *māyā*. Giving, that is normal, and that is within us, and that must come together, birds of the same feather come together. Everything will be all right. Only *sādhu-saṅga*. By the association of the devotees we must have training to give. Serve means to give. Self effacement, self surrender, self effacement, self giving, self dedication, finish, self forgetfulness, finish. Hare Kṛṣṇa.

Today is the appearance day of Narottama Ṭhākura.

So hard. After long period of service we heard our Guru Mahārāja say to one of his *sannyāsī* disciples, "You have not seen me. You could not meet me." So many years of service he's rendering under him, still we heard him say that, "You could not see me, what am I." But still he's giving him so many duties to him, to do all these things. After about twenty years service we heard him say, "You did not meet me, could not see me. What you have seen, I'm not that, I'm something else."

Another thing I heard from him. When a *brāhmaṇa*, a priest, got mantram from him, and was talking outside that "this sort of mantram I have got, this way."

Suddenly I entered the room and found him in a very despaired mood.

"They're all trying to understand, catch the meaning, as if they have got everything in the mantram. But I'm devoting lives after lives, but still I'm not able to touch the thing."

I suddenly entered the house and I found that his look, his eyes are disappointed, in despair, showing some sign of despair. What is that? Then I found that he's muttering something, my ear attended what he's very mildly talking. I found that he's attentive to the talk outside. Then I gave my attention towards outside, what sort of talk is going on there. I heard that they got mantram just now, and they're trying to realise the meaning, explain the meaning of the mantram. They've got initiation and very cheerfully they're trying to consult the purport of the mantram, hopefully.

But here within he says, "I don't touch the real thing, but only from outside I'm dealing it, with the mantram, disappointing. After long trial from different births after births, I'm towards that aim, but still I'm not able to touch. And you beginners you think that with the mantram you have got everything."

In this way, the infinite characteristic. So the measurement of the progress is taken in some negative way. As much feeling of separation, as intense feeling of separation, progress is that much, negative measurement. How much demand, how much hunger, earnestness for the truth, so much he has got. Hankering is the capital, hankering, that is the negative side, hankering. "I'm so low, so mean. No other way but Your grace."

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

["Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gītamālā, Yāmuna-bhāvāvali,* 19]

Bhaktivinoda Ṭhākura says, "As much as one is fallen, s/he deserves so much for Your grace my Lord. And in that consideration I'm the most fit person. I'm the most fallen, so I have got the greatest demand for You, I can demand for Your grace. I'm fit because I'm the lowest. I'm the meanest of the mean, so I'm Your prey. You must have to come to show Your grace to the meanest."

But that feeling must be sincere, not imitation, must be sincere. There's the rub, difficulty is there, the sincerity.

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Śrīla Śrīdhara Mahārāja: ...*nirguṇa*.

...

Devotee: He should try to inquire, and he should be submissive, and have an attitude of rendering service. There's any disqualification that will make the disciple bona fide if he's got those three qualifications?

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: A disciple that he wants to inquire about the truth. He's submissive, and he's got an attitude of service. Will any disqualification make him not bona fide disciple?

Śrīla Śrīdhara Mahārāja: What is the question? Disciple?

Badrinārāyaṇa: He says, "If a disciple is submissive, is there any disqualification to make him not bona fide?"

Śrīla Śrīdhara Mahārāja: Then?

Badrinārāyaṇa: If he's submissive, and he's rendering service, any disqualification to make him not bona fide?

Śrīla Śrīdhara Mahārāja: He's submissive, and?

Badrinārāyaṇa: Renders service.

Śrīla Śrīdhara Mahārāja: Rendering service, and inquisitive. And what is want in him?

Devotee: There may be any other thing that this one will make him not bona fide? That's the question.

Śrīla Śrīdhara Mahārāja: What does it mean by bona fide? What is bona fide?

Devotee: Well qualified to approach the spiritual master and get his mercy.

Śrīla Śrīdhara Mahārāja: The Guru and the *śiṣya*, the preceptor and the disciple, we find in different planes of life. Everywhere the disciple and Guru they meet, and that transaction we find everywhere, in many planes of life. In Paramātmā, the plane of exploitation, mainly, that is also bad and good. Plane of renunciation, that is also of variegated nature. The plane of devotion, there is also different stages. But everywhere the submissive attitude if necessary, and the preceptor will teach him general things. But in the plane of knowledge also, the plane of liberation seekers, there also we find the Buddhistic school, the Śaṅkara school, everywhere the Guru *śiṣya*, the preceptor and the disciple. They must have some qualification, both parties. So first question is, the real plane. Both must come in the highest plane, and there the negotiation, the submission, and the teaching. That may occur in any plane, such things.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

In *Gītā*. *Praṇipāta* means surrender, *paripraśnena* honest inquiry, and *sevayā* serving attitude. Three qualifications in the disciple, in the plane of the inquiry of the higher truth.

And the preceptor he also must be qualified, *jñānī* and *tattva darśi*. He must have *śāstric* knowledge that he can explain the thing how it is. And he must have some realisation of the truth, practical knowledge, both theoretical and practical knowledge the Guru must have.

But the apparent *paramārtha*, spiritual life, even the Buddhistic, the Śaṅkara, the Rāmānuja, the Mādhva school we may find in different planes of life. They think that to renounce the world that is the holiest position, to give up everything and to enter into eternal *samādhi*, which means the eternal stop of his life. Nothing remains, to get out of the undesirable elements forever. That is, according to them, the highest position. Any transaction with the environment is troublesome, so to get the highest relief means to dissociate the environment permanently, successfully. That is their aim and object. There also they require such submission and they explain about the *paramārtha*.

But the Vaiṣṇava they have got another plane of life. They do not want the stop of activity, of movement, that is not. But movement will remain, movement will be for positive purpose, not for negative purpose, undesirable things, but wholesale desirable and positive things. The life must be there, movement must be there, and still that cent per cent holy life we must have.

...

...bhakti is *ahaitukī*, means causeless, and *apratihatā*.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihatā, [yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Ahaitukī means causeless, it is its own cause. None from outside can produce *bhakti*. And *apratihatā*, none can resist its cause. This is *bhakti*, so *bhakti* can give *bhakti*, no other thing can give even a drop of *bhakti*. This is the nature, this is the most original plane of the whole existence. That is love, that is beauty, that is charm, that is the highest conception of divinity. Nothing in the world can produce *bhakti*, only *bhakti* is self existent.

Just as Hegel's theory, "Reality is by Itself and Reality is for Itself."

None can produce reality. Then if anything can produce reality he will be in the first position. The reality must be causeless, it is its own cause. So *bhakti* is its own cause, none can produce *bhakti*. This is the original nature of *bhakti*, devotion. And *bhakti* exists for *bhakti*, not for any other thing, not subservient to any other existence, then also it must not be absolute. Because it is absolute so its cause is within and its object is also within. It does not exist to satisfy any other persons whim. Then if it exists for any other to satisfy him, then he will be the greater thing.

So reality must be, "By Itself and for Itself." *Bhakti* is for *bhakti* and *bhakti* is by *bhakti*. No other outside thing can contribute to help anything about *bhakti*, it is quite independent and absolute. That is our understanding from our Gurudeva and from our *śāstric* knowledge. That it is absolute, none can give *bhakti*, nothing in the world, only *bhakti* can give *bhakti*. So any other foreign element can never produce or enhance our devotion. That must come, the cause of its

development must come from within *bhakti* and not from outside. That is our understanding by them, and we're settled, established there firmly. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

One great sage asked Kṛṣṇa after the battle of Kurukṣetra, "Kṛṣṇa, I will curse You."
"Why *brāhmaṇa*?"
"You have caused a great disaster. So many widows, orphans, are crying after Kurukṣetra battle, and You are responsible for that. So I want to curse You."
"*Brāhmaṇa*, you have gathered with great penance some power. But that will be finished by your cursing. I won't be affected. Why? I'm in the *nirguṇa* area, I'm beyond all this reality, good or bad. *Ahaitukī apratihatā*. Where I take My stand, that is causeless and that exists for its own purpose, not for any other purpose. So you have with great penance you have collected some force (over all?) that will be finished. But I shall remain unaffected."

Ahaitukī apratihatā. The deepest plane of whole existence is of that character. It is automatic, and it is irresistible, and it is causeless. The wave going on, constant. And anyhow we're to come to the harmony of that. We're out of that so the clash. Local interest or provincial interest has made us separate from that wave who is original and irresistible, that wave going, that wave of love. And our local interest, or provincial, selfish interest has created all clashes. We're to give up that, and anyhow to dance in the same tune with that original plane, that is of devotional love. That is what is necessary. No other thing can give any help to *bhakti* but *bhakti* can give *bhakti*, nothing else.

Cakravartī Ṭhākura in his commentary he has written there. *Ahaitukī* and *apratihatā*. *Ahaitukī* means causeless, she's her own cause, and *apratihatā*, nothing can oppose her. Irresistible wave is going. And we're to identify, go back. Back to Godhead means to catch that wave. And giving up all other local and selfish interest waves, all giver. And that is within us. Really the soul can come in touch with that. And the body and the mind they can never come to any understanding in that plane, it will vanish. And the soul can only dance in that plane, participate in the dancing wave of that plane. This is *bhakti* proper we have understood _____ [?] And it is not possible to budge an inch from that position standard of thinking. No other thing can enhance any *bhakti* but *bhakti*. Only *bhakti* can give *bhakti*, enhance *bhakti*. Everything, that must come from *bhakti*.

And *bhakta* means *bhakti*. And no other thing in the world can give *bhakti* - good *karma*, or any power, or anything else of the kind. Only *bhakti* can give *bhakti*, nothing else can give *bhakti*. He can give Himself.

Yam evaiṣa vṛnute tena labhyaḥ. Whomever He will come to accept, he will get it, and not otherwise. He can give Himself, and no other thing can give Himself. *Yam evaiṣa vṛnute tena labhyaḥ*. *Na medhayā na bahunā śrutena*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Scholarship, extensive study, and so many things are mentioned, but nothing can give *bhakti*, only Kṛṣṇa can give Kṛṣṇa, and no one else in the world. And His devotee means His potency, he's delegated, so there means Kṛṣṇa. But no non Kṛṣṇa things can give Kṛṣṇa.

Devotee: _____ [?] is Mahāprabhu Himself, His weapon in this age of Kali. You have Kṛṣṇa. You have love of Kṛṣṇa. But what about the millions of people in the age of Kali who have no Kṛṣṇa and don't care for Kṛṣṇa? They don't care about Kṛṣṇa. The Hare Kṛṣṇa movement has failed. ISKCON has failed. Swāmī Prabhupāda, A.C. Bhaktivedānta Swāmī Prabhupāda's movement has failed miserably. So the Ācāryas will not give up. Lord Caitanya will not...

Śrīla Śrīdhara Mahārāja: It is very rare thing. Failure does not mean on the surface if there is not seen much, that is not failure. Ha, ha, ha.

Devotee: I understand that.

Śrīla Śrīdhara Mahārāja: Real failure is to come out from the quality and not the quantity. It is already mentioned in the scripture the quantity will be very small. Denotation increases, connotation decreases. Connotation increases, denotation decreases. So highly developed persons their number will be very, very few, few and far between.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
[yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ]

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing

the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

And in *Bhāgavatam*.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[*Śrīmad-Bhāgavatam*, 6.14.5]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna
yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] ["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.46-7]

So, then connotation increase, denotation decrease. And denotation higher increase, then connotation must be less, decrease.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mother, you take some *prasādam*, and then after we shall talk again. Now high time take some *prasādam*.

...

...What is religion? I'm not very careful to know. To create *sukṛti*, that unconsciously their energy anyhow should be utilised for the service. And the underground work for those souls he gave his attention very carefully. All these things, whatever he did for the highest good of the people, and that the highest service of the Supreme Lord and Guru. In one word he tried his best to take the Goloka in this Bhūrloka, the Goloka - to take the Bhūrloka into Goloka.

Transformation, transformation, wholesale transformation. The struggling consciousness we've got within us, everyone of us, that struggling is to be converted into transformation of the centred calculative object. Not any provincial, individual, or national, or provincial, or any sort of higher local interest calculation. But the calculation from the standpoint of the whole. And what sort of whole infinite?

"Whatever infinite conception you may have Arjuna, that forms only one of My negligent parts. Your infinite is a negligent part in Me."

That sort of infinite, that sort of infinite is centred, all our movements, calculation, every step we must take. For Itself - Reality is for Himself. Everything for Him. We must initiate ourselves to that sort of knowledge. Everything belongs to Him. That central, and that universal knowledge, we shall be an agent, and we shall be a unit to that sort of movement, where everything is for the highest centre. And what sort of centre? As I told that, my conception of infinite is His negligent part. Such sort of habit, only through faith it can be connected. Not by knowledge, not by senses, nothing of the kind. Only faith can pass there. Just as electricity can go to a sun or a star, not anything else here. So the faith can reach there, and no other means can connect us with that sort of higher infinite. And we're told that is love divine, that is good, that is beauty, that is your home, after all. This is the most encouraging word. Back to God, back to home. *Svarūpe sabāra haya, golokete sthiti*. You are requested to go back to your home. Everything is quite at home to you, going to the friend's circle that you can conceive what sort of friendliness.

This most courageously he came to preach this, instead of what is going in the name of religion you all know. But he had to establish a particular program cancelling, opposing, and discarding all other waves that are coming to devour us every moment _____ [?]

So this day is the day when our Guru Mahārāja Bhaktisiddhānta Saraswatī Ṭhākura, whose attempt, whose life was such, he appeared. So it is a blessed day for the world, and we have come together to show our honour and respect to him, and to the day also which gave him to this world.

As we find in Rāmānanda Rāya [*Jagannātha-vallabha-nāṭaka*, 3.12-3]
Tabe sei ghaṭī-kṣaṇa-pala. Alaṅkṛta karimu sakala.

[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-38]

[This verse was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]

"The moment when suddenly a flash came about the Supreme Lord, I wanted to give a little condensed attention towards and it disappeared. But if such occasion comes again, then what should I do? I shall honour the time. The time which gave Him to me, I shall try to satisfy my best the time, so that if time being satisfied with me, he takes some fixed position, then he will be there in the background. But neglecting the time I wanted to approach direct what the time expressed and I missed. The time passed, that finished, disappeared. But it is a kind of sentiment. But now if such a time comes anyhow in my fortune, then I shall try to worship, to satisfy the time, so that the time may be, may stand for some time. Then on the background my object of heart will be there in the present."

So his day in which he came to this world, we want to worship and show our reverence to that day. That the time may again give that same jewel to us so that we may be highly benefited. Our fulfilment will be assured, we'll be satisfied, wholesale satisfaction we can get there.

Wholesale, full fledged theism. *Śrīmad-Bhāgavatam* says, after giving all the scriptures Vyāsadeva says under the dictation of Devarṣi Nārada. "Full fledged theism I'm giving. So far what I have given in the name of religion, all partial standpoint. Because no such person to purchase with price. None I found to give proper price, so I shall have to make the standard down. But here in the last time I'm giving the truth as it is. And those persons that are *nirmatsara*, that can tolerate that if I say them to be servants they won't feel any disturbance. The *so ham* class, that 'I must be a holder of the highest position,' that section eliminated here. And those that have got more tolerating spirit to hear what is truth naked, they have got that courage, that perseverance, that toleration, that higher truth is so high and they're so low, their heart may not fail them, they may not die of heart failure. Such courageous *nirmatsara* where jealousy is eliminated fully, such audience I want to deliver the truth of *Bhāgavatam* that Kṛṣṇa is everything. You are nowhere, you are His eternal slave."

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Everything belongs to Him, you belong, you are a property to Him. Can you tolerate to hear? You may not be present in the civilised world, you have no position, a position of a slave. Gauḍīya Maṭh preaches slave mentality to the world. But they're dealing with which? Slave to whom? Slave to the Absolute Good, Divine Love. Your heart, you may not die of heart failure. Such toleration to hear, bold to hear what is truth. Your position you know every moment changing, changing. And every moment you're a prey to death, mortality, every second you're dying. Everything here is always dying, in spite of their trying utmost to maintain their existence. All failure. This is your position, and you're puffed with energy, 'I am the ultimate reality.' This false, hoax. You're being cheated.

But Vyāsadeva says that, "Non-cheating things I'm delivering here, that the Truth is all in all, and you are only a slave, and this slavery is a very highly valued jewel. You try to understand. Slavery to whom? Slavery not to a neighbour, a jungle king. Slavery to whom? All love, all beauty. Everything that comes from Him that is nectar. And you are His property, you are part of the potency, *tatasṭha* potency, or external potency, higher potency. They're all guardians."

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

[Kṛṣṇa says, "I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."]

[*Bhagavad-gītā*, 5.29]

You will only find peace in your mind when Who is the dictator of the whole world, He's your friend. He's friendly to you. He's not a robber. He's not a cheater. He has ample, He's infinite, He has ample. Why will He come to rob you, to cheat you? Is He a bankrupt that He will come cheating to collect money, capital by cheating? Only He can give, and you'll be able to give if you come in His connection. He's so high, so noble, so great. Such a news the Vaiṣṇava, the *Bhāgavata*, and Mahāprabhu's school, they want to take to our door. Nityānanda Prabhu approached every ordinary person and rolled on his gate.

"Accept what Gaurāṅga says. Accept Gaurāṅga. Your highest fulfilment is guaranteed."

Appealed with folded palms and weeping and rolling on the gate in the dust.

"Accept Gaurāṅga and you will have such brightest future which is unknown hitherto to the world."

anarpita-carīṁ cirāt [karuṇayāvatīrṇaḥ kalau

samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4]

All these things. A pioneer in the present age, this *mahātmā* Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda. He appeared this day, so this is the holiest to us.

With this I want to finish, retire. Hare Kṛṣṇa. Gaura Hari.

83.03.04.B

Śrīla Śrīdhara Mahārāja: ...that is the line, not that _____ [?] No. That is not the line.

Devotee: Bhakti Vijayatīrtha, he always teaches us to think like this. And any offence is my offence. He's not - he's always the humble servant.

Śrīla Śrīdhara Mahārāja: When there were so many came to me with some such sort of hallucination, I asked them - Kṛṣṇa has come to them, so many ladies and gents, Kṛṣṇa Himself is coming as a friend, as husband, as this and that. I requested fervently to them, ask that Kṛṣṇa who comes to you, please withdraw Your, this fascinating self, and appear to me with Your real self. Withdraw these fascinating - the ghostly aspects, and come in real form to us. Please reveal Your grace in the real form, and not in such fascinating ghostly hallucinative form.

Devotee: It's not ghostly Mahārāja.

Śrīla Śrīdhara Mahārāja: There are so many tests to a devotee. In different stages, different kinds of temptations come, in different colour, in different figures. We're to avoid them. It is mentioned in the *śāstra*.
Aṇimā, *laghimā*, *vyāpti*, like the *yogīs*, so many *siddhis* they come. They become, like a servant they approach, so many *siddhis*. *Aṇimā*, *laghimā*, *vyāpti*, *kāmāvasāyitā*, so many things will approach to dissuade from the path of pure devotion. And most humbly we're to beg to be forgiven, and humbly we shall appeal them, please withdraw.

"O Lord. Withdraw Your *māyā*, different sections, different classes, and come graciously in Your real form. As given by Mahāprabhu and Nityānanda Prabhu. The Vaiṣṇava Ācārya come in that

form, withdraw these forms. However glamour we may find there, but that should be completely dismissed."

There in *Bṛhat-Bhāgavatāmṛta* you'll find when a *jīva* attains liberation, Māyā Devī, in different fascinating ways, approaches him and says, "I'm your maidservant. Whatever you'll like, I shall serve you. Why do you pass away from my zone to the higher zone? Remain here. I shall serve you to your satisfaction." In this way Māyā herself approaches the liberated *yogī* and comes to him as devotee.

But devotee, the ways of the Vaiṣṇava, they will all dismiss all fascinating figures and proposals, and they will become only the dust of the feet of the Vaiṣṇava. That is their wealth.

Dhūlī-sadṛśaṁ vicintaya. Mahāprabhu Himself says, "Oh Kṛṣṇa, please consider Me as one of the dusts in Your feet. Not even servant."

[ayi nanda-tanuja] kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of my own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Not even a servant of Your Holy Feet, but a dust of Your Holy Feet. Please consider Me."

This should be the nature, and way of our prayer. Others, many things may come as the result of our *bhajan*. But those phantasmagoria should be given up, dismissed. And only the feet dust of the Holy Vaiṣṇava, that should be the aspiration, our goal. The beacon light will be the dust of the feet of the Vaiṣṇava. That is the real path to go to the damsels of Vṛndāvana, their service to attain. From my own heart I appeal to you. Don't bring any blasphemy in the name of Bhaktisiddhānta Saraswatī, and A.C. Bhaktivedānta.

Devotee: I'm saying he appeared to me, he did. He did appear to me. It's the truth. He appeared to me. _____ [?]

Śrīla Śrīdhara Mahārāja: Of course. After reciting the whole of *Bhagavad-gītā*, then Kṛṣṇa addresses Arjuna. "What I have to say, I have said. Now, you're free to select your own course."
Yathecchasi tathā kuru.

[iti te jñānam ākhyātaṁ, guhyād guhyataraṁ mayā
vimṛśyaitad aśeṣeṇa, yathecchasi tathā kuru]

["I have now disclosed more and more hidden treasures to you. Remember all this, and then do as you wish."] [*Bhagavad-gītā*, 18.63]

"What I have to say, I have said Arjuna. Now you're free to choose your own course."

That is my last word to you madam. You may take any course. But this is my appeal to you all. What more can I tell you. This is my heartfelt appeal to you. Hare Kṛṣṇa. Are you to leave today or tomorrow?

Devotee: I leave today. I came without permission from Bhakti Vijayatīrtha, so actually I was wrong. I shouldn't do that.

Śrīla Śrīdhara Mahārāja: Please say to Jayatīrtha Mahārāja, this is my appeal, please convey to him. These are my words to him, my request...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: If he himself, or anyone, wants to see me, I like that avoiding that LSD, they may come to me. Not along with that. On my behalf you'll request them, if anyone of you comes to see me, then they may. Leaving aside that LSD they may come here.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Because I think that it is my bad fortune that LSD will come with the shadow here. Our Guru Mahārāja was greatly opposed to these things. He fought his whole life against all of these things.

Devotee: LSD is not intoxication _____ [?]

Śrīla Śrīdhara Mahārāja: We know it thoroughly well, that he fought the whole of his life against all these malpractices. Hare Kṛṣṇa. I'm tired. Old age. I'm tired.

...

...Vṛndāvana is included, Mathurā maṇḍala. And then another, Dvārakā. Mathurā Kṛṣṇa, sometimes in Mathurā, then the latter part in Dvārakā. Mathurā, between the two, Vṛndāvana and Dvārakā. Such conception. Then, anything else?

Devotee: Guru Mahārāja. Is each and every living cell within the body a separate living entity?

Śrīla Śrīdhara Mahārāja: Hmm? Can't follow. Every living soul?

Devotee: Cell - within the body, is that a separate living entity, separate *jīva*?

Śrīla Śrīdhara Mahārāja: Not separate *jīva*. No question of connection with any cell. Cell, if analysed, there are many constituent parts. And every soul there, they also again divided, and everywhere there is soul, it may not be so. Innumerable souls are wandering. When necessary they're connected with a particular material substance, and that may grow. If cell is the origin, of the soul, then cell can produce souls. That sort of idea will come. The soul has nothing to do with cell. According to its *karma* it will connect with any cell of any form, or any animal, or any vegetable. Its origin is not cell.

Soul is independent of matter. Matter cannot produce soul. Soul also cannot produce matter.

Soul is marginal potency, and matter is gross potency of the Lord. They're two branches, main, principal, and of lower, comparatively. Two potencies coming from the same source. *Aparā śakti*, the lower potency of the Lord is matter. And little higher potency of the Lord is *jīva* soul, the origin of *jīva* soul. So different potencies coming from the same substance. One is Brahman, another is Virajā. And when they're connected, then it can grow. One is *prakṛti*, another is *puruṣa*. One is light, another is watery substance, another is like light. Two different potencies of the Lord. _____ [?]

...

[bhūmir āpo 'nalo vāyuḥ khaṁ mano] buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā

["My deluding potency in this world is divided in eight ways: earth, water, fire, air, ether, mind, intelligence, and false ego."] [*Bhagavad-gītā*, 7.4]

"*Aparā yam*, this is a lower potency of Mine."

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individual's fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

And there is another, finer potency, named as *jīva* soul. And that potency, entering into this potency, the movement of the world making possible.

The material potency also in its different stages has been described as earth, water, fire, air, ether, but all material, fine and gross. All material.

But soul - though ether is the most fine - but soul is not in this category. The stone, earth, is gross. And ether is very fine, but still it is the outcome product of material potency. But soul

does not come from this, from the same. It is something categorically different from this. And when that can come in contact with this gross potency we find life. These are all lifeless things, life here. And soul also, without this material substance, soul also can live in the higher sphere also, if it's connected with the spirit of dedication. Not with the spirit of predomination.

Gaura Haribol. Any other question?

Devotee: Mahārāja. In Swāmī Mahārāja's books, he says that there's two types of *brahman*. *Saguṇa brahman* and *nirguṇa brahman*. I was wondering if you could explain the difference between the two, *saguṇa* and *nirguṇa brahman*.

Śrīla Śrīdhara Mahārāja: *Brahman* when connected with *prakṛti guṇa*, *sattya*, *raja*, *tama*, three *guṇa* symptom of *prakṛti*, that is material existence. This is conceived as the most gross, and fine, and middle stage, *saguṇa*. When *brahman* is connected, that is *caitan*, spirit, soul, is connected with this matter, then it is known as *saguṇa brahman*. *Baddha jīva*. *Baddha jīva* is *saguṇa brahman*. He's also *brahman*. *Brahman* means consciousness. The portion of the consciousness that's in contact with matter, that is *saguṇa*.

And which has got no relativity with this material world, that is *nirguṇa*.

Guṇa means *satya*, *raja*, *tama*, three *guṇa*. *Guṇa* is a thing like a disease. Diseased *brahman* or healthy *brahman*, normal *brahman* or abnormal *brahman*. Though *brahman* is always normal, pure, but still, when it's in contact with this mundane world, that is with the tendency of 'lording it over,' or the tendency of exploitation, enjoyment, that is *saguṇa*.

And when it is above the touch of enjoyment, or exploitation, engaged in the service, it is *nirguṇa*.

Guṇa means disease. *Brahman* when endowed with enjoying...

83.03.08.A

Badrināràyaṇa:

deva-siddha-mukta-yukta-bhakta-vṛnda-vanditaṁ
pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam
[kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaraṁ
prema-dhāma-devam eva naumi gaura-sundaram]

[Śrī Gaurasundar is the Personified Form of that oceanic consciousness of the flavour of nectar which is found in the Holy Name of Śrī Kṛṣṇa. Demigods, perfected beings, salvationists, mystic *yogīs* and dedicated devotees of Śrī Kṛṣṇa sing the glories of the Holy Name of the Lord. Like a rain cloud showering nectar, the mere shadow of the Name extinguishes the blazing forest fire of tormentful cravings and insatiable desires that chain the *jīva* within the material world, a place where the *jīva* again and again experiences the agonies of birth, death and rebirth. I sing with joy the unending glories of my sweet Lord, my golden Gaurasundar, the One and Only Divine Abode of Pure Love.] [*Śrī Śrī Prema Dhāma deva stotram*, 1]

Mahārāja, can you talk on that, speak on that.

Śrīla Śrīdhara Mahārāja: What is translated there in the book?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: *Deva*, the demigods. *Siddha* means the mystics who are masters of subtle powers, *siddha*. *Mukta*, the liberated salvationists. *Yukta*, the *yogī*, that wants union with Paramātmā, or wants the *darśana*, the touch or sight of Paramātmā, that is the inner voice of the Supersoul. Then *bhakta*, who is a devotee. Then, who is praised and worshipped by all these sections, *vanditaṁ*. Admired and praised and praised by all these different sections of higher personalities, *vanditaṁ*.

Pāpa-tāpa-dāva-dāha-dagdha-duḥkha-khaṇḍitam. By whom all the troubles that come out of all these circumstances are quite finished. What are they? *Pāpa*, the sin. *Tāpa*, the pain that is the outcome, product of our sin. *Dāva-dāha*, *dāva* means *dāvanal* [?] that in the forest, the conflagration in the forest, automatically some fire breaks out in the forest and the whole forest is burned to ashes, that is *dāvanal*, *dāva-dāha*. *Pāpa*, from the general sin, the fire of suffering that comes from our, the sins of the past years, past ages, lives, and that is quenched, extinguished. That fire is extinguished by whom? Who can do away with all the pains which comes like conflagration, rising from different births of previous lives, they're all finished, extinguished.

And *kṛṣṇa-nāma-śuddha-dhāma-dhanya-dāna-sāgaraṁ*. And who is the giver of the nectar of the Holy Divine Name of Kṛṣṇa? *Śuddha-dhāma*. The Name which is the very abode of divine nectar. *Dhanya-dāna*. Such a very notable gift, *dhanya-dāna*, which makes us very fortunate. That sort of gift, who is the ocean of such gift, ocean of such gift. *Dāna-sāgaraṁ*. There the technical meaning of the word *dāna-sāgaraṁ* means a ceremony in which different types of gift are offered, including even elephants. Various things are offered as gift in some occasion, that is known as *dāna-sāgaraṁ*. He's the ocean of various divine gifts, *nāma-śuddha-dhāma*, His gift is the abode of the divine nectar, the very Name of the Lord Kṛṣṇa. That is whose gift.

Prema-dhāma-devam eva naumi. We praise in hymns, we offer our prayer to such God only Who is the abode of divine love. *Prema-dhāma-devam eva naumi gaura-sundaram*. We chant in praise of such God only adored Who is Gaurasundara Whose gift is such. That is the meaning.

First inauguration that He has, He's in an established position hold up and commands respect of different sections of high personality. The second, the negative side of He is, He can extinguish the fire of all our troubles, the fire. And the third, the positive gift, that nectar which makes us very caught, everyone, very fortunate that the Name Divine. And Who is the abode of such love and sympathy to others, that Gaurasundara alone we shall bow down, none else.

What is this? Flag? Only? Not mosquito?

Devotees: Yes. Flag.

Śrīla Śrīdhara Mahārāja: tomari godhiya avidya bilai vidhita rasana more [?]

I am forgetful of You. So my tongue is influenced by ignorance. Avidya bilai. Attacked by the disease of ignorance, the tongue. Kṛṣṇa-nāma-śuddha. That nectarine Name of You does not please me, does not produce any hankering, earnestness. No taste for me, it is not tasteful to me, the Divine Name. But the devotees they say only one tongue, one mouth is not sufficient. *Crores* and millions of mouths are necessary to take the Name of Kṛṣṇa. There are such devotees, and they deplore their own construction, blame Vivarta [?] Only one mouth he has given to him who is to take Kṛṣṇa *Nāma*. Millions of mouths, lips, and tongue is necessary for him who will take Kṛṣṇa *Nāma*. So much tasteful honey is there, but we're devoid of that. Why? *Avidyā*, *ajñāna*, misconception. We're not getting the proper conception or touch of the thing. It is so sweet, but to us we do not feel so much sweetness there. That is covered with ignorance, the tasting sense is covered with clay, so no direct touch with the honey, so we can't taste. But those that have got their uncovered tongue, they can feel the sweetness of the Name, Nāma. And the eye, the figure, the mind, the quality, and the *līlā* holds that also the heart and mind. So very sweet, so very loving, and so very sweet. But our barren heart does not produce anything useful - thing of truth, of the creeper of devotion which will connect with Kṛṣṇa ..... and connect me with Him. *Bhakti-latā*, will go to Kṛṣṇa and roll on His feet.

...

sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]

Who is always being worshipped, alovasya. Sri mam. For His beautiful appearance, worshipped by so many. In the garb of human body. Ditamani yacarhay. Who has accepted this human body, come down here to worship Him. Anyatam bhahadvi. And who has great affinity towards Him, love, affection towards Him. Pranai tahai dibyanai. The gods, dibyanai. Pranai tahai dibyanai giri sa parames cit prakṛti. Girisa means Śiva and parames cit means Brahmā. Brahmā, Śiva, and so many other gods coming in disguise of this human body are worshipping the earnestly charming figure of Śrī Gaurasundara. Beautiful appearance that is related anywhere and everywhere, they're all eye witness. Rūpa Goswāmī, Ragunātha Dāsa Goswāmī, Sanātana Goswāmī, so many writers, they're all eye witness to His beautiful figure. Very charming stalwart. And eyes are very lotus like. And charming complexion, tall figure, and every limb has got the charming representation. They've all described Him, the exceptionally beautiful figure, Mahāprabhu. So many gods came here and in human form, came to worship Him in the form of devotees.

sado bhasya sri mam detamoni ya cari pranayitam bahid vidyadvan grihisa parames cit prakrti bhi [?]

So many gods whose - the principal amongst them, Brahmā, Śiva, etc, the creator and the destroyer of this universe, including them, all the demigods.

sarvatbya sudarn bhajana mudrani [?] And who is showing to His own devotees, His own Name, what is the real line of worshipping the Lord, who He Himself is.

sabhaktay bhasya sudham nija bhajana mudra uprarisam nija bhajana mudra [?]

The way in which He's worshipping that, and also His own worship how it will be managed, it will be done. In both meaning He's showing. sa caitanya kinme pundara pivitoria [?] Rūpa Goswāmī says, "Should I be able to see that holy figure again? Will that come again? Will that appear on my eye again, what I saw previously? Would I be fortunate enough to have a view of that extraordinary wonderful figure? Should I get once more, once more?" Rūpa Goswāmī, he saw first in Rāmakeli. Second he saw in Allahabad, Prayāga. Third he saw, he came to Jagannātha, there. Thrice he had direct experience of His beautiful *darśana*. In this poem he says, "Should I see Him again that beautiful figure whose just directing us how to worship our Lord of heart?"

su esa nama durgam [?] The gods can approach Him with great trouble. It is not easy for them to approach Him, for the gods even. Even the gods could approach Him but with much difficulty.

durgam koti lati sai nopati saran [?] *Upaniṣad*, the highest type of revealed scripture also anyhow showing Him far-fetched. Patishai naiva [?] not very plain. If we can study very deeply, then we can find the *Upaniṣad* is giving hints that He's the most original, the Lord of love, He's the fulfilment of everything. Deep study can disclose only these things. Patishai naiva. The *munis*, the speculationists, good normal speculationists, they will find everything what we want, all is embodied here, it can satisfy all our hankerings.

mahinam sarvasyam prano pati nama madhuri nama [?] And those that surrender, submit to Him, they find Him sweetest of the sweet, madhuri nama.

bedhi jasa prema nama esa pati baddhi bhava [?] And who is seen by the fortunate. He's the very substance and the gist of the divine love of the *gopīs* in Vṛndāvana. As if the divine love of the *gopīs* is personified in Him.

vini jyasa premna nihila pasu balam _____ [?] The heart, the object of the thirst of their heart, as if personified, wholesale. Such said Caitanya Deva.

"Will She come once more before My sight, My eyes? Will She come? Will He come?"

svarupam divyano jagata tulam advaita dvaita [?]

She showed His figure as above everything that has been showed up till now, jagata tulam. Which can never be compared with anything in this world. In such a way he has showed His beautiful sweet figure. And at the same time another meaning, svarūpam, Svarūpa Dāmodara, He showed that Svarūpa Dāmodara he's the possessor of the unparalleled wealth, capital in Him. Svarupam divyano jagata tulam. He's incomparable in the whole of the world. Who? Svarūpa Dāmodara. Because he's in possession of the highest capital of the Divine Love of the highest order. Jagata tulam advaita dvaita. And he showed himself that he's very devoted to Advaita, Kṛṣṇa, or the Advaita Ācārya Prabhu, he's very favourite to Him. By his request He had to come here, as if. Prapanna srivasa. He showed Himself as surrendered in the holy feet of Śrīvāsa, Lakṣmīpati, Nārāyaṇa. And at the same time the devotee Śrīvāsa who was always surrendered under His feet.

prapanna srivasa janito paramananda galima [?] One meaning, that due to ecstatic divine sentiment in him, he's seen by the public as a proud figure, galima. Nothing, incomparable difference he has got in his figure from the whole other beautiful things. The pride of beauty as if very clear in his figure, Paramānanda.

And another, Paramānanda, the *sannyāsī*, Paramānanda the disciple of Mādhavendra Purī, he was a staunch supporter of Śrī Caitanyadeva, and for that he felt himself proud. "That my Guru's brother," Godbrother of his Gurudeva Īśvara Purī, he was a staunch supporter and follower of Śrī Caitanyadeva. For that he felt much pride. "That my Guru appreciates me. My Guru's Godbrother he appreciates me." This sort of high feeling was in him.

paramananda vaina hari dinodhari gagapati devosay gatha _____ [?] And He, the Lord Hari, He's dinodhari. Who is the friend and deliverer of all the fallen souls, the deliverer of the fallen, of the poorest of the poor, that Hari He is. And here also the suppressed meaning, dinodhari. "We're very poorest of the poor." Rūpa Goswāmī says. "And this fellow is also delivered by Him, dinodhari, because He's deliverer and friend of the poor, so this humble person has got a position in His holy feet, dinodhari."

gajapati krpor seka sataka [?] Nārāyaṇa, the Kṛṣṇa, He delivered the elephant Gajarāja. Gajarāja in his past birth he was a king in the Pāṇḍava country. For some fault, he committed some offence against some devotee, so he became an elephant. He showed some gesture of an elephant towards a devotee without caring for him. So he had to become an elephant in the next life. And when that elephant went to take bath in a lake there was a big crocodile and that attacked him, And there was a long fight, and ultimately the elephant he was very much troubled, tired, and prayed for the help divine. And Kṛṣṇa went and destroyed that crocodile and saved that elephant. That reference is here, gajapati krpoor seka tavata [?] Whose heart is melted by the prayer of that elephant devotee, and who went to deliver him from his danger. And the other side the Gajapati, Pratāprudra the king of Orissa, Whose heart melted with kindness for the king, Gajapati. And he was taken in within his home. _____ [?]

"Will it be possible that I shall again have the chance of having a *darśana* of that Caitanyadeva whom I saw in this way previously? _____ [?] Will He come? Will He appear in the jurisdiction of my fleshy eye again?" Rūpa Goswāmī. _____ [?] Whose appearance is like kamad budha madhura dhama ujaratano [?] If it is possible that the god Cupid, millions of Cupids, Cupid who is supposed to be the most beautiful god, and when that is in the fullest stage of its excitement, full grown Cupid and millions in number, if we can imagine, such appearance we find in Him when He's surcharged with the divine love and taking the Name of the Lord."

rasodama kama dhyo madhura dhamo jana tano [?] Looking at His beautiful figure it seems that millions of the beautiful Cupids they're combined into one in its most proud position in its highest glaze. His figure seems like that. _____ [?] That beautiful figure and in the garb of a *sannyāsī*, red robe. _____ [?] And His dress is also seen modified by the lustre of His body, just like the lustre of the sun's glaze. The dress has also been merged by the glaze of His lustrous body. In this way we find Him.

herana nama laksmi _____ [?] The golden colour, all the high quality gold they have got their lustre and beauty, and that has been subdued, such a colour, by His colour. Such a colour we find. The good gold, not this tampered, bad gold, but good gold of the highest type. And that ray, that has been subdued by His ray. Defeating the lustre of so many gold of different high types of gold, that has been defeated by His lustre. Such was the glaze of His body. Should I be fortunate enough to have a look of that figure once more? When He's chanting Hare Kṛṣṇa at the top of His voice, and at the same time He's counting the beads. And around His waist there are the *sutra* and the counting bead bag, and there He's counting, the *sutra*. And there His hands were seen to play with that. The great big lotus eyes. And the hands seem to be like the...

The stand by which we close the door, what is it? Bamboo or wooden? Latch, or bar? A bar, generally, is very flat. Long like that door closing stand.

His hands are playing like that _____ [?]
Both the hands, which can be compared by the door closing stand, they're playing in various ways when He's counting His beads. In such playful posture, Śrī Gaurāṅga. Should I be able to see Him again, by these eyes once more?" _____ [?]
As I've seen, will that come on my eyes once more? Just before the chariot of Jagannātha _____ [?]
Just a little in the front, a little distant _____ [?] He's dancing madly. And the sweat, and so many symptoms of devotion coming on His, apparent, patent on His body. His body is sweating, and He's dancing, and so many signs of devotion are expressive on His body. Will I be fortunate enough to see that figure any more, once more?

_____ [?]

And His own devotees are all chanting the Name of the Lord, surrounding Him. And with pleasure He's dancing. If such a beautiful scenery will come in my eye once more in my life?

_____ [?]

When He was seen just on the shore of the ocean, in Purī, _____ [?] And there were so many jungles, forests. And He took them, took the scenery, just as the forest of Vṛndāvana. _____ [?] And there, "This is, I'm in Vṛndāvana." With this excitement His tongue used to pronounce the Name of the Lord very sweetly. _____ [?]
And with the excitement that "I'm in Vṛndāvana" His gesture, posture, used to take some divine lustre. A new, or exceptional beauty, came, emanated from His figure, that He's in Vṛndāvana.

Should that figure will come to my sight once more in my life?

_____ [?] Sometimes He was seen that He's shedding tears profusely. And near about land all becomes wet with water of His tears. _____ [?]
And His body is full of that - the hairs stand on end. And some inflammation like boils also come, during the root of the hairs in the body. _____ [?]
And His body appeared like a kadamba flower.

Have you seen this kadamba flower? In the flower, so many branches oozing on all sides. It's a round flower, and on all sides something oozing from the middle, in a circular way. So many stems are coming out.

"His body seemed to be like the flower of a kadamba tree. The hairs all standing on their end. And the lower part of the hair also like so many boils are coming. Such a beautiful figure. When He's shedding tears, taking the Name, the whole surrounding earth is being wet. And His body is such, with the extraordinary feeling that the Divine Kṛṣṇa and His *līlā*. That appeared in His body very plainly, showing such signs, like a kadamba flower. Will it be possible? Should I get that fortune once more, to get such a figure just floating on my eye?"

In this way Rūpa Goswāmī, who saw Him with his own eyes, he's giving description of His beautiful figure. So it is not an abstract conception from a different place. Like a poet he's describing the beauty of a person in an abstract way. But the eye witness, that had got eye witness of His beautiful figure, they're describing His beauty in such different ways.

"Will it be possible once more to have that appearance before my eyes?"

Śrīla Śrīdhara Mahārāja: *Jagannāthaḥ swāmī nayana-patha-gāmī bhavatu me*. [*Jagannāthāṣṭaka*] This is by Mahāprabhu.

And _____ [?] by Rūpa Goswāmī.

And Sacisundar kim me _____ [?] by Dāsa Goswāmī.

He's also eye witness. He's also describing His beautiful pastimes, His beautiful gestures, postures, figure, sweet movements. Dignified devotion, all these.

Hare Kṛṣṇa. Here I stop.

...

sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

[01:21 - 33:15?]

Śrīla Śrīdhara Mahārāja: Hari, the Divine Lord. There is a poem in Sanskrit literature.

_____ [?]

All our senses are useless, if it does not get the touch of the taste of the divine ecstasy. It is described in a very intense way. The nature's food, soul's food. _____ [?]

The divine food, *rasa*, *anugraha*, the ecstasy. But by serving attitude, not with any tinge of enjoying temperament. Only through service we can contact with that sort of food. Without which we cannot live. It is impossible to live without food. So also it is like that, soul's food. But to be connected with the serving attitude of high quality people.

So the conception of God is not far and away to the devotees of Śrī Caitanyadeva. Without Him they cannot live at all. That is the position. _____ [?] Our inner urgency of the inner soul. If we can approach with that inner, innate, urgency, which is buried within the soul - if that is awakened, and has connection with the Lord, then our position will be such. It will be impossible to live without His connection of us. Service is food, everything.

The eye cannot live, ear cannot live, tongue cannot live without the corresponding food of them. They will _____ [?] they will cry, disappointed. "I'm not getting the touch of the corresponding faith." That sort of hankering is within for the Truth Absolute. That is the Reality the Beautiful. So much attraction we shall come in connection with, in contact, if we come to touch the Reality the Beautiful. The search for Śrī Kṛṣṇa Reality the Beautiful. So strong attraction if once we can come in connection with Him, that the corresponding side will cry, disappointed. If apparently disconnected for a few seconds, "I can't stand. I can't live."

Gaura Hari. It is possible. So how thick and thin, a natural connection we've got with the Absolute. And now we're far away. We do not care to know Him, to give any recognition that He's our own, we belong to Him. Nothing of the kind. So, so, far away we have come. But the real position is such, if we're in normal stage of life. That is our connection, position, with the Reality the Beautiful. The force of beauty _____ [?]
Duty. The central beauty, attraction. The force of attraction of the central beauty is such. Cannot be measured by our worldly standard.

Those that reached within the jurisdiction they're giving description in such a way. The degree of attraction is so much. The *gopīs* say that, "Only two eyes to see the face? Two eyes only. And there is also the eyelid. What injustice in the creation. The creator does not know how to create. One who will get the chance of having a look on the face of Kṛṣṇa, he has been given only two eyes. And again, that is covered with a lid, eye cover. Such is the way, the creator does not know how to create. It is impossible. So for the ear, so for the nose, the corresponding part."

Such intimate friendly connection we have got with the Lord of our hard heart. And it is very peculiar that we're away, and we have nothing to do with Him. This is *māyā*. This is vulnerable free will, combined by *māyā*, has taken us in such position. *Māyā*, in cooperation with the vulnerable free will, has taken us so far away.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The existence, the consciousness, and the ecstasy. Martineau, one gentleman, instead of ecstasy, he used the word beauty, beautiful reality. Reality the Beautiful. It is Martineau's expression, one Mr. Martineau. Reality the Beautiful. The beauty - some say harmony, but he says beautiful. Reality the Beautiful. Reality the Harmony. Reality the Ecstasy. Happiness, joy, *rasam*, *ānandam* - in Sanskrit. _____ [?] Our heart's innermost necessity, to be found out, what it's aspiring after, innermost aspiration of our heart, of us. What is that? That is to be detected _____ [?]

83.03.20.A

Śrīla Śrīdhara Mahārāja: ...that is difference in the temperament. Then, Kṛṣṇa of Vṛndāvana, Balarāma of Vṛndāvana. No presence of Pradyumna, Aniruddha. In Mathurā also, no Pradyumna,

no Aniruddha. In Dvārakā there is Pradyumna and Aniruddha, and Kṛṣṇa, Balarāma already, but They're of different type.

Devotee: Does Rādhārāṇī...

Śrīla Śrīdhara Mahārāja: Rādhārāṇī has nothing to do with Pradyumna, Aniruddha. They're in Dvārakā. Rādhārāṇī is only in Vṛndāvana, there, Vṛndāvana Kṛṣṇa. Up to twelve years of Kṛṣṇa, the direct connection with Rādhārāṇī. After that, indirect connection, *viraha*. Viraha Prakāśa, your Gurudeva. Viraha Prakāśa of Rādhārāṇī for Kṛṣṇa. Meeting, very - one in Dvārakā, and another in *prabāsa*, _____ [?] in Kurukṣetra, from a meeting from far away, enter environment. And that's enhancing more separation pain.

But what's your question?

Vidagdha Mādhava: I can do it. As the Viṣṇu *Tattva* expansions are coming from Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Viṣṇu *Tattva* is generally known, who is the particular function of Kṛṣṇa, that keeps the balance of the creation, helping as a saviour. Helping the good, and controlling the bad. That function of Kṛṣṇa is Viṣṇu *Tattva*.

Devotee: *Śakti Tattva*...

Śrīla Śrīdhara Mahārāja: Vistay dalan sistay palan [?] Sustenance of the good, and suppression of the bad. Sustenance and suppression, that is the function of Viṣṇu, in relativity with this world, the outer appearance.

Jaya idam visvam vyapnoti [?] Sometimes in the broader sense also used, that whatever is pervading through everything, everywhere, can be perceived everywhere. That is also a conception of Viṣṇu. Jaya idam visvam vyapnoti [?] He's pervading, permeating everywhere.

Badrinārāyaṇa: Mahārāja. He's asking if Rādhārāṇī also has Her partial expansions? Like Rukmiṇī?

Śrīla Śrīdhara Mahārāja: That is partial representation.

Devotee: That's not the question.

Vidagdha Mādhava: He's asking if the *śakti tattva* expands just as Viṣṇu *tattva*?

Śrīla Śrīdhara Mahārāja: Yes. One and same. Yes. Mahāprabhu says that, "Don't divide the *śakti tattva* into different independent parts. They're all one and same. But their function and presentation are different." In *Caitanya-caritāmṛta* we find, after advising Gopāla Bhaṭṭa's father, Vyeṅkaṭa Bhaṭṭa, then Lakṣmī Devī tried her best to have admission into the *rasa līlā* of Kṛṣṇa, but she failed. For that she's still seen to make penances in the Bilyavan [?], but she could not,

she was unfit. Whereas others, Daṇḍakaranya Ṛṣis, and the *śruti*, whose positions are inferior to Lakṣmī Devī, they got entrance into the *rasa līlā*, and Lakṣmī Devī could not."

To minimise the sorrow of the followers of Lakṣmī-Nārāyaṇa, Mahāprabhu says that, "Lakṣmī Devī in the form of *gopī* are serving, getting the advantage of serving Kṛṣṇa. And the *gopī* in the form of Lakṣmī is getting the chance to serve Nārāyaṇa. On the whole they're one and same."

83.03.20.B

Śrīla Śrīdhara Mahārāja: Mostly we're captured by the element of the cover of things, which we can grasp with our senses, eye, ear, tongue, touch, nose. We're captivated there. That is the danger.

We must pierce through, and to find out our connection with the things within the cover. We shall try to find out what is within the cover. Then we shall come in connection with the truth proper.

This apparent charm must be broken to pieces, must be removed. And we're to dive deep into the innermost substance, to get back our connection. Ignoring our outer representation, we must look to the necessity of our deeper person. And at the same time, what we see outside, we shall pierce through that and try to connect with the innermost substance. Covering me, and covering outside, both must be eliminated. Not altogether eliminated, but we must come through - the interest of the inner thing - through the cover, again. Then we'll be able to have an adjustment proper on the whole thing.

And ignoring the inner substance we're only making much of the cover. That is bad. Here also we're making much of the cover, the body, ignoring the mind, ignoring the faculty of judgement, ignoring the soul. That is the non faculty. If we're too much busy with the cover, that is the flesh and bone, there is also misguidance. At the same time, about the environment also, if we concentrate only with the cover, that is also to ignore the truth, where inside there is immense to be explored, to be had, most valuable things within.

Just within us - a man with a good body, but not good mental system, what is his position? Body is a good looking body, but derangement of mental system. No judgement faculty, no heart - that is magnanimity, all these qualities, nothing, only good body.

So, the wealth is within, similarly, what we see, the world of our experience, the wealth is within. And we must not be, must not allow ourselves to be charmed by the cover. In this way we're to move from deeper to deeper to deepest. And we'll be benefited.

The knowledge has been classified into five stages. *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. Five planes of knowledge.

Pratyakṣa, our sense experience. The plane of our understanding which we gather from the direct experience of our senses. Experience of my own. My own experience. We may consider our knowledge to be confined to that limit.

But if we want to develop it, then we're to accept the experience of others. The experience of the scientist, they're preparing medicine, they're inventing, and I may get benefit of their invention. That is not my direct experience, but that is the experience of an expert. We can get utility of that, other's experience. So *pratyakṣa*, *parokṣa*, my experience, and the next, experience of other persons. We can get benefit from that knowledge.

Then the third knowledge is of higher type. It has been considered that when we're in deep dreamless slumber, we can come in touch with some sort of plane, which is not within the experience, either of me, or of other experts. A third type of plane, which, where we reach when we're in sound sleep. And when we come back from that sound sleep we sometimes assert that, "I had a very good sleep, happy sleep." So some sort of inexplicable experience, or happiness, there. "I had, I got a very good sleep, very happy, peaceful sleep." So some sort of experience of peace is to be traced there. Though it is beyond the jurisdiction of the experience of mine, as well as others, experts of the world. This is the third plane of knowledge.

Now the period is, fourth plane of experience has been inaugurated by the Vaiṣṇava Ācāryas. That we're the subject, we feel, we conceive. We're conceiver, we're thinker, we're feeler. And other things we feel, the object of our feeling, of our knowledge. But there is higher kind of knowledge, who is seer of me, feeler of me, knower of me, but I cannot know Him. My knowing capacity cannot rise up to that plane. It is so fine. My knowing principle is gross. But that is more fine. That can come to contact with me. But I cannot go up to contact with Him. It is so fine. I may be handled by Him, by that substance, my soul, that is Supersoul. Super subjective area existence. That is *adhokṣaja*. The _____ [?] when that comes down to my eye, we may get some sort of experience. And when withdrawn, I can bear only the memory of that, nothing else. I cannot give any proof at my sweet will. I can't do. I'm helpless. Because that is withdrawn. I cannot stand in the witness box, cannot produce Him in the witness box to prove my case. The fact is not there, it is withdrawn already. A fourth class of knowledge. But we can't deny the existence. The most of us who have got such experience they can't deny that there is possibility of such higher experience. We cannot force them, try to remain under our command.

83.03.25.C

Śrīla Śrīdhara Mahārāja: ...towards the satisfaction of the Lord. And everything automatically done. None knows how.

yasmin vijñāte sarvam evam vijñātam bhavati
[yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]
[*Upaniṣads*]

If you know one, everything is known. If you get one, everything is got. This is key to the highest life. So you try to have some understanding with the main consumer of everything. All things automatically done. You will get a peaceful life.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntiṁ ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"I am all in all. Only have understanding with Me proper. And then everything is done for you."

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram, suhṛdaṁ sarvva-bhūtānāṁ

"I am a friend and a guardian to you, and I do everything."

Everything is done from this centre, and you can make some proper understanding with the centre, you have got, you may not have any worries in your life. It is not unreasonable thing. The greatest peace you can find only in this method, that understanding with the highest controlling centre.

And understanding reality comes surrender and faith, that He's good. Absolute Controller is Absolute Good. And He's Autocrat, so no law, no science, nothing has to give anything, He's Autocrat.

So you're not to explore anyway, waste your energy anywhere. Concentrate all your energy to make understanding with the Autocrat Controller. And He's loving, He's sweet absolute. He's not responsible for any other thing, He's all in all. And higher understanding we should surrender and He will take up your case, consider your case favourably. That is what is necessary in the whole of the universe this one law that will satisfy everything.

Mādhava Maharaja: So, Mahārāja. Parīkṣit, he wants to study international politics, to serve Kṛṣṇa by that study (of a new?) subjects, politics, he wants to serve in that way. Now, is it better to directly approach the controller or to...

Śrīla Śrīdhara Mahārāja:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

As much as you eliminate other obligations of the environment, and collect the whole of your energy and lead towards the centre, that will be more beneficial, bring more prospect for you.

...

Mādhava Mahārāja: One devotee has come from England also, Bhakta-rasa.

Śrīla Śrīdhara Mahārāja: You take care of him, a newcomer known to you only.

Hare Kṛṣṇa. So inform everything to Akṣayānanda Mahārāja, about the latest developments there.

Mādhava Mahārāja: Not much change.

Śrīla Śrīdhara Mahārāja: Mādhava Mahārāja has secured a promise to clear off the debt of the loan of *Ambrosia*. One gentleman he has undertaken to relieve him. Ha, ha, ha.

Mādhava Mahārāja: The same day your letter came, he also came and said that he can help. So I thought it's by Kṛṣṇa's arrangement he has come. I was also having a difficult time getting my visa to India, and when your letter came I thought, "Oh, you didn't want me to leave England, that's why I was having difficulty with visa. Until I solved this problem, then I could get my visa." And other devotees they have also promised to help, Janaka and Saranga, they will also all help to collect money.

Śrīla Śrīdhara Mahārāja: A bond to him.

Mādhava Mahārāja: Yes. They've all said that I can come, and they'll take care of the problem for me.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. They're unhappy because of leaving you there they have to come ahead.

Mādhava Mahārāja: Also, Dr Sharma, he proposed that he wanted Aranya Mahārāja to buy the house for £40.000. He's ready to sell it to them, by some instalments, if they'd like to purchase it.

Śrīla Śrīdhara Mahārāja: If possibly arranged. Dayādhara Prabhu is also expected to come. A little indifference and pressure from Haṁsadūta Mahārāja perhaps. He was indifferent first, now a little pressure against him. Hare Kṛṣṇa. Gaura Hari.

One half-mad boy came here I'm told, this morning I heard from Govinda Mahārāja. One half-mad boy came and told that one foreign lady she was coming from ISKCON to this Maṭh, and she's taken away by the hooligans. _____ [?] We do not like to believe this. But anyhow we heard these things.

Mādhava Mahārāja: Yes. We were there, last night he told. But we could not believe him. We're not sure.

Śrīla Śrīdhara Mahārāja: Not sure. Is it possible? But to draw our attention towards that matter, some conspiracy. _____ [?]

Mādhava Mahārāja: We don't know. Vidagdha knows him, no? He's seen him before. But I could see from him, not trustworthy.

Śrīla Śrīdhara Mahārāja: ... Kṛṣṇa Dāsa Bābājī Mahārāja. I'm told his portrait has been very nice.

Akṣayānanda Mahārāja: Wonderful.

Śrīla Śrīdhara Mahārāja: Wonderful?

Akṣayānanda Mahārāja: Yes. We appreciate very much.

Śrīla Śrīdhara Mahārāja: When will they begin Samādhi Mandir we don't know, but something is already come out from here.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He had much affection and appreciation of mine, from the beginning of Maṭh life. I sometimes chastised him, but he did not care.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. When I wrote to Prabhupāda, our Guru Mahārāja, I was in Delhi Maṭh, in charge. "If you allow, I can take Vaivikānanda [?] Prabhu here."

He told that, "If you can do so, you will do the duty of his friend, work of his true friend, if you can take him there and engage him in the service."

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's Name, Form, Qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

This was the main point of the whole activity of our Gurudeva. Whatever, you take the Name, or whatever you do must be in a serving attitude of the surrendering basis. Our faith, should not be miser there, then the foundation will be otherwise. The foundation is the *śraddhā*, faith, that the real form service, dedication. All other forms will be productive only when it is done with the spirit of dedication. If you're miser there then so many forms of *bhajana*, of serving attitude, won't do us any good because the miser to surrender, that is the test. With how much intensity you require you really require, want it. The degree of your requirement will be judged by your surrender, your real want. Not by the fashion outside. Inner thing is wholesale. We all belong to Him completely. Then we shall go to make trade with Him, "that I shall do so much, He must give so much." Trade mentality is not possible there. Wholesale we belong to Him. He has got every right _____ [?] Try to realise your position, give recognition to that, _____ [?] must have that recognition. In the beginning I'm hearing *Bhāgavatam*, who will get the benefit? My Lord, not me.
I'm studying a book, whatever I'm doing, who'll get the benefit? My Lord. He's my owner, I'm His property, property belongs to Him. That consciousness must be there.

16:00 - 24:40 [Most of this section where Śrīla Śrīdhara Mahārāja is speaking is too inaudible to transcribe accurately] Where is Yaśodānandana? _____ [?]

25:50 - 26:08 **Devotee**: He's in New York now. He started a temple in San Francisco, with his associate, Gurukṛpa Mahārāja. They've just got out of jail, prison.

Śrīla Śrīdhara Mahārāja: 26:40 - Hare Kṛṣṇa. No trace of Rāmānuja, who came along with Acyutānanda here, some twelve years back?

Devotee: No. Acyutānanda, he'll not be here this year. He'll not come this year. He has no money.

Śrīla Śrīdhara Mahārāja: Where is the ISKCON want of money? _____ [?]

Devotee: But he's left ISKCON. Now he's going back, so he has to regain his standing there. They're suspicious of him. Anyone who goes to see Sudh - they become suspicious of.

Śrīla Śrīdhara Mahārāja: Anyone _____ [?]

Devotee: Anyone who goes to visit Sudhīra Goswāmī, they become very much afraid of, and suspicious of.

Śrīla Śrīdhara Mahārāja: Afraid of which?

Devotee: Any person.

Śrīla Śrīdhara Mahārāja: His authority?

Devotee: Yeah. They become - if they go to visit, like Acyutānanda went to visit Sudhīra Goswāmī. So after that they're afraid of him.

Akṣayānanda Mahārāja: Distrust him.

Devotee: Distrust.

Śrīla Śrīdhara Mahārāja: Discourage.

Akṣayānanda Mahārāja: Bad man.

Śrīla Śrīdhara Mahārāja: Because he's of uncompromising principle.

Devotees: Yes.

Akṣayānanda Mahārāja: Not a yes man to the committee.

...

Śrīla Śrīdhara Mahārāja: _____ [?]
I have got within me the real self, that is immortal, and that has got a plane within. He's a child of a particular soil, a plane that is immortal realm, and a member, I'm immortal. But proper knowledge, proper estimation. The *Bhāgavatam* says,

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: 'I am going to die.' Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

At the conclusion of *Bhāgavata*, Śukadeva is giving impression to Parīkṣit Mahārāja. *Tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi*. That you will die, this animal consciousness you kill. You kill this animal consciousness that you will have to die. That is this body will die, and you don't die, you never die. And that aspect of yourself must be brought out from this cage of flesh and bone. You don't die, so no fear of mortality in yourself. But your attention is focussed towards the mortal elements and so you think 'I'm dying.' And everything which is dying, and your concentration only with that environment. So solve yourself. You're to face this one day or other, otherwise you will continue to be mortal, the play of birth and death.

uddhared ātmanātmānaṁ, nātmānam avasādayet
ātmaiva hy ātmano bandhur, [ātmaiva ripur ātmanaḥ]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We're our friends, we're our foe. If we help me to get out of this entanglement then I'm my friend. Otherwise, if I indulge in going through the mortality I'm my foe.

bandhur ātmātmanas tasya, yenaivātmātmanā jitaḥ
[anātmanas tu śatrutve, vartetātmaiva śatruvat]

["For the soul who has conquered his mind, his mind is his friend and well-wisher. For a person unable to control it, his own mind remains constantly engaged in his disservice, like an enemy."] [*Bhagavad-gītā*, 6.6]

One who has got self control, control over the senses, and guide according to the scriptures, he's his friend. And who plays like a doll at the hands of the senses, *kāma*, *krodha*, *lobha* - lust, anger, greed, etc., at their hand play like a doll, he's his own enemy. So Parīkṣit Bābū, he has come up to this mark of consciousness.

It is very valuable time for you. Now whether you will begin to have a wholesale solution of all the lives together in the future. Or having this human birth, coming to the goal like a footballer. Or coming to the gate to get out of the prison, again you will enter into the prison. That is to be decided. So think very, very seriously whether you're going to help you in what way? And this ordinary stereotype way, or a novel way? You will try to help yourself.

Mādhava Mahārāja: Revolutionary way.

Śrīla Śrīdhara Mahārāja: Revolutionary, or this mundane, this ordinary stereotype method. So many going on, the progress has got no value.

Mādhava Mahārāja: He wants to revolutionary in the world, but with himself he's in ordinary way.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Try to help yourself. You have got the chance, a human birth, it is most valuable. It is not sure that once we have come to human birth it will continue, no. _____ [?]
Very valuable. _____ [?] It can serve the highest purpose, but it is flickering, it may vanish next moment.

In *Bhāgavata*, Bharata Mahārāja, he went up to such a stage that when young he left his whole kingdom, whole empire, just like one passes his stools. _____ [?] Passing like stool, so hatefully he left his empire and went to the Ṛṣis for *tapasya*. But last moment slight deviation. He was nurturing the calf of a deer, and when the time of his death came he was engrossed in the thought of that infant deer, that the jackals and other tigers may devour him. Just the very moment his life passed away and got a figure of that deer.

yaṁ yaṁ vāpi smaran bhāvaṁ, tyajaty ante kalevaram
[taṁ taṁ evaiti kaunteya, sadā tad-bhāva-bhāvitaḥ]

["O son of Kuntī, at the time of leaving the body, whatever object a person meditates upon will be attained by him, due to his constant contemplation on the object."] [*Bhagavad-gītā*, 8.6]

Whatever idea will capture in the last moments of our departure from this body, that idea will take me to a particular factory and give a material body. So Bharata Mahārāja who could leave his empire just like stool, he had some attraction for the infant deer, and he had to get the birth of a deer.

Such are the subtle laws of the nature. So we must be very careful about our own future. All that glitters is not gold. Things that seem to be good may not really be that. What is the proverb? As it seems to be, as it appears, things may not be so as it appears. So *sādhu sadvan* [?] Think seriously what to do. We've got a most valuable chance in human body. When by the help of the scriptures and the saints, living scriptures, we can work out our salvation from this bondage of mortality. Should we use that in that way, or in a stereotype way _____ [?] Go on as a slave of the senses. At present we're slaves of our senses. The tongue, the nose, the ear, sweet sound, sweet taste, sweet sight, they attract us and we gather some money and purchase these pleasing sense experience, and deceive ourselves and distribute to others. We distribute this sense pleasure to others then, we're religious men? What is this? To be religious that I distribute sense pleasure to others. I'm selfish when I use for myself. And when I distribute them for others, this sense pleasure, then I'm a good man, and very kind, benevolent? But the transaction of sense pleasure is mortal. The wholesale should be dismissed. We're to find out what am I?

Where am I? The senses, or the mind, or the faculty of judgement, the reason, or transcendental, something more, but where am I located?

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

I'm that element which is above reason. Our senses are very important. If all our senses wanting, then no world to us. If no eye, no figure, appearance. No ear, no music. No tongue, no taste. So no senses, no world experience.

But the mind, sometimes we say, "He passed by our front?"

"No, no, I have not seen. I did not see. I was unmindful, inattentive, I could not see."

So mind is the recipient through the senses. And then there is the faculty of judgement, reason, more important.

Mind says, "I want this thing."

Reason says, "No, don't go there, rather take this, this will be helpful to you."

This is more finer and more fine and more valuable within us. Then above reason, the judgement, there is *ātmā*, soul. What is its characteristic? It's like a spark, it gives light. Then the judgement is possible.

"This is black, this is white, this is good, this is bad." The light must be there. *Ātmā* is like that.

Then *buddhi* will select, and the mind will say, "I want this, I don't want that."

And then our senses will come to experience, to perceive good or bad.

But we're that *ātmā*, that spark of knowledge. And it has got its own soil. The plane of that light, a part of which is our *ātmā*, soul, the soul's plane.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

The earth, water, air, ether, everything is conscious in Vaikuṇṭha. Subjective plane - there is also earth, water, air, all these things. And this is perverted reflection here. These things are to be discussed, and thought out, and accepted, realised. It is cash transaction, not any loan. You can feel it, you can make experiment, what I say. I have made experiment when I was a college student. I found out where is my *ātmā*, eliminating the scope of the senses, the mind, the intelligence, crossing them, tried to find out what is my soul. What characteristic? How it is? If we can do that as recommended in *Bhagavad-gītā*, if you really want to check your senses, then this method will help you most.

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā

jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

This attraction for mundane things, this *kāma*, this lust, if you want to check it successfully, conquer it, then you adopt this process. You first try to understand what is world. Then next your senses through which you receive them. Next stage, you take your affinity towards these pleasures, mind, *saṅkalpa vikalpa* - "I want this I want that. I don't want this." This element within you that is your mind. Then there is reason also within you who can say: "No, this is good this is bad, don't take it, take this." That faculty also within. Then above that there is soul proper. In *Bhāgavatam* there is an illustration. In the moonlit night the cloud has covered the moon. The *Bhāgavatam* says,

na rarājoḍupaśchana, svajyotsnā bhāsitairghanaiḥ
ahaṁ matyā bhāsitayā, svabhāsā puruṣo jyathā

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

Giving an example. Just as the moon is there. The cloud is seen by the light of the moon, but that very cloud has covered the moon. Cloud has covered the moon, but cloud is seen only through the light of the moon. So also, your mental system you can feel only with the light of your soul. But this mental system has covered your soul. This example has been given in *Bhāgavatam*. A very good example. The cloud has covered the sun. But the cloud is seen by the light of the sun. So *ātmā*, the soul, is making everything expressive. I can feel only by that light. But what I can see, they have covered that ego, mental system has covered that soul completely, can't come in direct touch with our soul, the mental system, so pass through them.

Anyhow, we like to go, now time is up.

83.03.25.D

Śrīla Śrīdhara Mahārāja: Inconceivably greater, higher. This is what we are, our proper position. And our prospect is very, very great. As given by *Bhāgavatam*. The Absolute.

vidyato avadhuta tatani prkriti susrustas vigravan [?] By the process of surrender we can get favour of the Highest Entity, by devotion. That is a process given by the devotional school. The Absolute may be very close friend to you. *Śrī-kṛṣṇākarṣiṇī ca sā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

The higher devotion is such that the Absolute - just as a great general after the victory of a great war he has come home. And his child, catching by his finger, is drawing him, attracting him towards a room, and the general is going. The general is defeated by the child's attraction, his son. He has got big force, strength, but the child is drawing, and the great general is going, following the child. He's defeated by his affection. So affection is so forceful.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

...

Came to distribute Their Own wealth to the public, that sort of. Hare Kṛṣṇa. Rādhā-Kṛṣṇa combined, giving Their most secret wealth to the public. Coming in that form, anyhow. Nitāi Gaura Haribol.

Parīkṣit how, when Aśvatthāmā threw his *brahmāstra*, particular weapon. *Apāṇḍavam idaṁ kartuṁ*.

[sūta uvāca
upadhārya vacas tasyā, bhagavān bhakta-vatsalaḥ
apāṇḍavam idaṁ kartuṁ, drauṇer astram abudhyata]

[Sūta Gosvāmī said: Having patiently heard her words, Lord Śrī Kṛṣṇa, who is always very affectionate to His devotees, could at once understand that Aśvatthāmā, the son of Droṇācārya, had thrown the *brahmāstra* to finish the last life in the Pāṇḍava family."] [*Śrīmad-Bhāgavatam*, 1.8.11]

"The name of the Pāṇḍavas should be fazed from the surface, this world."
With this idea, this aim, he threw his particular weapon, *brahmāstra*.
Then it entered the womb of Uttarā, and was just going to kill the child within the womb.
Suddenly Uttarā began to wail. "Oh, too much pain in my womb." Fainted.
Kṛṣṇa could understand that this is the weapon of Aśvatthāmā. He entered into the womb and He touched the child within the womb. *Viṣṇu-rāta* is one of the names of Parīkṣit. _____ [?] "Saved by Viṣṇu in the womb." [*Śrīmad-Bhāgavatam*, 1.12.17]

Then the pain went away, and in time Uttarā gave birth to Parīkṣit, the child of Abhimanyu, grandson of Arjuna, came Parīkṣit. When that child was born, when Kṛṣṇa touched the child in the womb, he could see Him. So when that child was born he was searching. "Oh, where is that man, that figure whom I saw in the womb?" *Parīkṣeta*, testing. Whomever he found, "Is he that man who was seen in the womb?" In this way, *parīkṣeta*, he used to examine every face. "Is he that man whom I saw from the womb?" So Parīkṣit, this *nāma*, this name came from that act. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Fulfilment of life ... that is the universal, and that is the most fundamental question of everyone of us. Ostentatiously how to save us from the jaws of death, from destruction, how to save? Apparently money may help us, to save us, this body, but this is not mine. Who am I? What is my real need? That diagnosis, the most important and urgent. Without that everything is valueless, all movement valueless.

When Śukadeva Goswāmī is inaugurating his speech of *Bhāgavatam*, just in the beginning, such ground has been shown to us. We're all busy, but very busy about nothing. We must be busy only for our real, to satisfy our real need. That is what is required of us. Work, but intelligent work.

That Hitler divided his workers into four sections. Clever and industrious, clever and lazy. Stupid and industrious, stupid and lazy. Four classifications.

He told that, "Generally my workers I take from clever and industrious."

And it's peculiar to hear that he selected his leaders from the clever and lazy class. That the time of need they will be ready to work, and they will save energy, and when necessary they will be able to give more energy. So leaders from clever and lazy. And ordinary workers, clever and industrious. And the next, stupid and lazy, if possible they may work. But stupid and industrious he avoided very carefully.

So most of us are stupid and industrious. What way to labour we do not know, but we're very fond of working. Stupid and industrious, the *karmī*. The *karmī* section generally represent stupid and industrious.

Stupid and lazy, this renunciationist, Buddhist, Śaṅkara, wants *samādhi*, or zero, that is lethargy, the renunciationist, stupid and lazy.

And clever and industrious is the devotee section. They work in a proper line, not missing the aim. They're clever and industrious.

And clever and lazy, we may say, Kṛṣṇa. He only enjoys, but does not work.

Ha, ha, ha. Hare Kṛṣṇa. So we must be, we should be afraid to be grouped in the stupid and industrious, always doing, but doing progress in the wrong direction. We're to come back, to retrace again that thing, abnormal activity, movement. Movement is there, but not systematic.

That will go against my own interest. We must be saved from that, that my energy working against my interest.

niyataṁ kuru karma tvaṁ, karma jyāyo hy akarmaṇaḥ
śarīra-yātrāpi ca te, na prasidhyed akarmaṇaḥ

["Perform your ablutions, worship, and other daily duties. Since even bodily sustenance is not possible without action, it is better for an unqualified person to perform his duty rather than renounce it. By giving up fruitive action and regularly performing your daily obligatory duties, your heart will be gradually purified. Then, surpassing the plane of renunciation, you will attain pure devotion, beyond the mundane plane."]
[*Bhagavad-gītā*, 3.8]

But.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Do for sacrifice. Otherwise, that *karma* will tie you down with reaction. Every *karma* has equal and opposite reaction, but do for *yajña*. Who is *yajña*?

Ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca. "Do for Me. Always do, but do for Me. Otherwise, all other doings will bind you down with reaction, unavoidable."

...

Laziness is not recommended. *Karma jyāyo hy akarmaṇaḥ*. To become lazy that is *tama-guṇa*, the worst position. Working, energising is better than that. But that must be regulated, and regulated to that one end. It must be performed for *yajña*, sacrifice. Sacrifice for whom?

"All sacrifice will lead to Me."

Everything is for itself. Reality is by Itself and for Itself.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

Work for *yajña*. *Yajña* means sacrifice. Sacrifice for whom? Not for any local interest, extended interest, extended selfishness. Work for the country, for the society, all extended selfishness, all local and provincial. Do for the Absolute. You are saved there. You are released from any prejudices, for universal cause.

"And universe is in My one part. I am so and so."

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"The infinite of your conception forms My one part. I am so. Do for Me."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Bāl Gaṅgādhar Tilak, he has mentioned in the commentary here. "In this last *śloka* of *Bhagavad-gītā* the Lord has given, has distributed nectar in a golden plate." _____ [?] In a golden plate He has served nectar.

"Wherever you are does not matter, turn towards Me. Surrender. I shall embrace. I shall accept you. Does not matter in whatever position of your life you are at present, does not matter. But keep towards Me and I.m ready to embrace you."

With this assurance is most hopeful for all of us, most encouraging and hopeful. Does not matter. From time immemorial we're moving, and changing our position from here, there, infinite position. But the last call of *Bhagavad-gītā* says, "Does not matter where you are at present, whatever will be your acquired position. Only towards the centre come. Look forward for Me. I'm shelter, by direct connection with Me you can have. And you won't have to be loser. *Mā śucaḥ*. No repentance will come to you."

With this assurance in *Bhagavad-gītā* the last grand call of the Lord is very, very sustaining, hopeful, for all of us. So we need not waste our time and energy for any other thing but to attend that call. How to understand that call? What is that call?

"Come to Me. Surrender to Me. I shall be your guardian. Accept Me as your guardian and everything will be done from My side for your best benefit. How much welfare you know about yourself? What do you know about you? You do not know fully about you, but I know everything, so depend on Me, you'll be benefited beyond expectation."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Nitāi Gaura.

Human birth is a great chance, very happy chance. It should not be utilised in discharging the duties of so many animals, to cleverly gather the fodder of senses. *Āhāra*, *nidrā*, *bhaya*, *maithuna*. These are our aims ultimately. It should not be wasted. This valuable time of human birth should not be wasted only to collect the food, the sleep, the slumber, *āhāra*, *nidrā*, then for apprehension of future uncertainty, *bhaya*, and *maithuna*, and sense satisfaction. It is present anywhere and everywhere in life. So you should not waste your time only for the acquisition of the sense pleasure. But engage yourself wholesale to analyse you, your necessity, your prospect, and your fulfilment. That will be the clever step, most clever step of life will be there. Self analysis and self fulfilment. Diagnosis and treatment. First diagnosis and then treatment. So many diagnosis have been recommended, there is a jungle. The Cārvāka, the Buddhists, the Śaṅkarites, so many classes, the Jains. And Vyāsadeva in his last book, *Śrīmad-Bhāgavatam*, he has given a comparison of so many past things, and something is given in the end.

dharmaḥ projjhita-kaitavo 'tra paramo [nirmat-sarāṇāṁ satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

Hitherto liberation, liberation, liberation, from undesirable condition, that is the end of our life. In this way a hue and cry was raised so long, but that is all negative. The positive attainment is there, the engagement with the perfect good, absolute good. Participation in His *līlā*, in His service, the positive characteristic of life. Not withdrawal from the negative side, that is be all

and end all, but participation into the positive life. And what is the conception of that positive life? There is also gradation. He has given all these things to consider.

No time, we can't believe our longevity. How long I shall live in this form I don't know, any moment.

Grhita lakesu suvitra na macaret [?] The lord of death has caught me by my hair, my tuft, and any moment he may take me. With this sort of mentality you will begin your work. Any moment I may be withdrawn from this plane. I may have a change, hopeless, the chance will go away. Again when I shall get such chance it is uncertain. Because the impulse as the effect of my previous *karma* they're waiting to get their satisfaction, with their demand. So where they will take us we don't know. But now only I've got this chance. And whatever be the time extended before me, to every per cent I shall try to use for that universal demand, not any provincial, local, or selfish demand. We're living in an organic whole. My interest cannot be considered partial, independent part, never. The organic connection of the outside is there. So *mukti*, *samādhi*, that cannot be a conclusion. I have no - independent of my environment, I can live like a zero.

But that is also temporary. Durability may be a little more, but still it cannot be but temporary, sleep, temporary sleep, *samādhi*. Because the environment is there, watching, and it will arouse me. So *mukti* is not also permanent, that *sāyujya mukti*.

Enter into the positive direction, *bhakti*, service. As we say, virtue is its own reward. So service is its own reward. We're to feel that, understand that. By exploitation we die, by service we live. We're to understand this principle of life. By service we live and by exploitation we die. We become fodder of reaction by exploitation. Service, and service to the Autocrat and the Autocrat is beauty, is sweetness. In a nutshell this is the thing to understand. We cannot demand any law and rules.

...

Sarvopādhi, lakomadipādhi [?] prejudice. *Vinirmuktaṁ,* _____ [?] *tat paratvena nirmalam*. The only criterion that it's meant for His satisfaction, that is the criterion and nothing else. Everything can be maintained, but only with this standpoint that it is to satisfy the prime centre. Nothing to be rejected, everything may be maintained, whatever type it may be, but its standard, it exists, it works, and it aims at the highest centre, then it is all right.

[27:40 - 28:04 ?]

Those that he apparently killed, but he's not killed, he's saved. _____ [?] *Tat paratvena nirmalam, sarvopādhi vinirmuktaṁ. Upādhi* means which is thrust on it, not within it but it's thrust from outside, *upādhi, sarvopādhi, upādhi* means like dress.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["*Bhakti* (pure devotion) is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of

material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Nārada Pañcarātra*]

By all our senses to serve Him, that is the highest type of devotion. Nothing to renounce, nothing to reject. Engage everything at your command for the service of the central truth. Religion is adjustment. Our Guru Mahārāja used to say this expression often. "Religion is proper adjustment." Improperly adjusted, or no adjustment, the stop of adjustment, stand still, they're both artificial. Religion is adjustment, organic whole, smooth working organic whole, every part must contribute for the smooth working of the organic whole. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

...

He's dancing with His own Name, Gaurāṅga Sundara, taking His own Name in a different way and dancing. A *śloka* is in *Prapanna-jīvanāmṛta*. Sasiddha [?] *Advayaika lakṣaṇaṁ*. He's the fullest form of *rasa*. That is shown by His dancing. Mahāprabhu is *advaya*, undivided whole, absolute *rasa*, ecstasy, absolute ecstasy. And that is the perfect phase of absolute ecstasy. He's full in Himself and that is shown by His dancing, *mattasya-nṛtyam*. A madman also dances. So dancing is *līlā*, tasting His own sweetness and dancing, the perfect in Himself. And *kīrtana* means distribution of the same ecstasy. So *nṛtya*, self sufficiency. The dancing indicates self sufficiency. And *kīrtana*, to distribute the same to the environment. This we find in Śrī Gaurāṅga.

Kṛṣṇa attracting in His own group. And Kṛṣṇa-Rādhā combined distributing Themselves outside. The two types of absolute conception in the highest quarter, Goloka. *Mādhurya*, *audārya*, side by side. Sweetness within a particular circle, and sweetness when distributing the same quality sweetness is of self distributing nature. Quality is the same but two types. One tasting within the circle, another to throw it outside the circle, propaganda, enlist more to join, invite more. Two compartments in Goloka, that has been given the idea.

I asked Swāmī Mahārāja to build a temple there, *Bṛhat-Bhāgavatāmṛta* scale, how the adjustment, this *karma*, *jñāna*, *vidhi-bhakti*, *rāga-bhakti*, and the two phases of *rāga-bhakti*. All these should be shown in the temple in a spiral development.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol. Hare Kṛṣṇa. Hare Kṛṣṇa.
Advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ. Svānubhāvānanda

[ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ
prema-dhāma-devam-eva naumi gaura-sundaram]

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is

the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Premadhāma-deva-stotram*, 66]

Hare Kṛṣṇa. Hare Kṛṣṇa. Ontological, our Guru *paramparā* is ontological, *śīkṣa-guru-paramparā*, ontological, formal and ontological. Hare Kṛṣṇa.

pāiyā mānuṣa janma, ye nā śune gaura-guṇa,
hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni
janmiyā se kene nāhi maila

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā,* 13.123]

Advent of Mahāprabhu. In *Caitanya-caritāmṛta* we find Mahāprabhu in toto, His perfect form. In other places, partial representation. Gaura Haribol.

...

Mental strain is more, to compensate the defect in the eye, the memory is being taxed, is it not?

Bhaktivinoda Ṭhākura has given explanation of the self fighting in Yadukula, in Yadu, amongst the Yadus. He wrote that this is an example. In an organic whole, generally we find if one part is defective then another part comes out to help it. This is the normal position. One eye is defective another eye works more to compensate this defect. But when the last day comes, just the opposite. When the dissolution final is approaching, then one part wants to live at the cost of another part, his neighbour. So Yadukula they're fighting amongst themselves, just showing, setting this example of the mundane world, that at the time of withdrawal such things happen. Who were friends with close connection, they began to live at the cost of another, by killing another, wants to establish. To show this example, ideal of this world, it was done in that way. In *Śrī Kṛṣṇa-saṁhitā* he has written in that way, that it was a show of the picture of this world, when one's going to die he tries to live at the cost of his very nearest and dearest.

But there are exceptions, in the case of Sidney.
"Thy necessity is greater than mine, you come."
He was dying for water, but still he gave that last glass of water to an ordinary soldier.
"Thy necessity is greater than mine."

Mental balance was not lost, but generally things are such.

In B.A. class I read one book *Landers Imaginary Conversation*. There one article I found that two philosophers in England in a garden in summer time. Two philosophers are talking together, engaged in some private discourse on philosophical topics. One was Sidney and the other gentleman I forget his name. One thing that can be appreciated even now. In the course of their talk they mentioned - they're comparing different types of examples of life, different ideals of life. Then when they came to this public works, one put the question. "How do you think about the fate of the, about the nature of the public workers?"

Then the other philosopher he replied, "I consider them like hotel boy, hostel boy. Whoever wants a particular dish, the boy is only supplying that. Whether that dish is good or bad, he's not concerned with that. According to demand he's supplying that, not responsible whether it is poison, or it is healthy, he does not care. Taking from one. The public workers like that."

This Vivekānanda, Ramakrishna Mission...

83.03.28.A

Bhakti Sudhīra Goswāmī: [Describing the new book, *The Search For Śrī Kṛṣṇa - Reality The Beautiful*]

Then it begins with a Foreword, by Śrīla Bhaktivinoda Ṭhākura. His talk about the *Bhāgavata*, and the principle of new revelation. And then after Bhaktivinoda Ṭhākura there's a picture of him, a picture of Bhaktivinoda Ṭhākura, and his Foreword. Then there's a Preface that's written by our Guru Mahārāja, and he's speaking about you.

Śrīla Govinda Mahārāja: Swāmī Mahārāja?

Bhakti Sudhīra Goswāmī: Yes. Then there's a picture here of our Guru Mahārāja and you sitting on the *vyāsāsana*. That is Śrīla Bhaktisiddhānta Saraswatī. That is a picture of Your Divine Grace.

And this is a list of your books. *Ambrosia In The Lives Of Surrendered Souls*, *The Search For Śrī Kṛṣṇa Reality The Beautiful*, *Guru And His Grace*, *Śikṣāṣṭakam*, *Premadhāma-deva-stotram*, *Prapanna- jīvanāmṛtam*, *Bhagavad-gītā*, *Bhakti-rasāmṛta-sindhu*, *Kīrtana Mañjuṣā*, and *Gauḍīya Darśana Journal* Founder.

And that's the introduction, about *rasa*, everyone's searching for *rasa*.

And then you talk about *kṛṣṇānusandhāna*, the search for Śrī Kṛṣṇa.

This is first chapter, it's called Kṛṣṇa Consciousness: Love and Beauty. This says, the Banner of Divine Love. And this is the quote, "The boast of heraldry, the pomp of power." This says, Dive Deep into Reality. This is a picture of Mahāprabhu reading *Bhāgavatam* with His associates. This says, The Samādhi Phantom.

Śrīla Śrīdhara Mahārāja: Mahāprabhu reading, or Mahāprabhu hearing?

Bhakti Sudhīra Goswāmī: Hearing, He's hearing.

Śrīla Śrīdhara Mahārāja: And reading? Gadādhara Paṇḍita? Whose reading?

Bhakti Sudhīra Goswāmī: Whose reading? I'm not sure. Do you know whose reading?

Śrīla Śrīdhara Mahārāja: In Purī?

Bhakti Sudhīra Goswāmī: It looks like Purī because Haridāsa Ṭhākura's there, in Purī. So who would that be? Gadādhara?

Śrīla Śrīdhara Mahārāja:

nīlāmbhodhi-taṭe sadā sva-[virahā-kṣepanvitaṁ bāndhavaṁ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ]

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

[Śrīla Śrīdhara Mahārāja originally composed this verse to introduce his summary study of the 18,000 verse *Śrīmad-Bhāgavatam*. Just as Śrīla Bhaktivinoda Ṭhākura has condensed the whole *Bhāgavata* principle into 1,000 verses in his *Bhāgavata-arka-marici-mālā*, Śrīla Śrīdhara Mahārāja said he had a mind to consolidate it even more, to represent it within 300 verses, but he did not finish it. This verse glorifies the position of Gadādhara Paṇḍita, the most intimate associate of Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* in Jagannātha Purī, at the Toṭa Gopinātha Temple. He would read, and Śrīman Mahāprabhu and the great devotees like Svarūpa Dāmodara and Rāmananda Rāya were his audience.]

Śrīla Govinda Mahārāja: His one *śloka* is there.

Śrīla Śrīdhara Mahārāja: This *śloka* of mine.

Śrīla Govinda Mahārāja: Next episode.

Bhakti Sudhīra Goswāmī: Oh. Right. Here's Kṛṣṇa. It says, Autocrat, Despot, and Liar.
This says, As Śrī Caitanya, Kṛṣṇa came to preach about Himself.

Where you said, how shamelessly Kṛṣṇa is pleading for Himself. And *man manā bhava mad bhakto*.

And this is the second chapter called, Saints, Scriptures, and Gurus. And this is when you were speaking to those boys from Holland, those Dutch boys.

That's a picture of Kṛṣṇa instructing Arjuna. It says, Cure Thyself. Because you said one German scholar said that *Bhagavad-gītā* says not to try and correct the environment, but to go within yourself and cure thyself.

Śrīla Śrīdhara Mahārāja: Adjust thyself. The harmony is already there.

Śrīla Govinda Mahārāja: Dissolving Ego.

Bhakti Sudhīra Goswāmī: This talks about dancing in the happy waves, the sweet, sweet waves of Vṛndāvana.

Śrīla Govinda Mahārāja: Infinite Blissfulness.

Bhakti Sudhīra Goswāmī: This says, Hegel's "Self-Determination."

Śrīla Śrīdhara Mahārāja: Die to live.

Bhakti Sudhīra Goswāmī: Yes. Hegel. Die to live.

This says, Saints: Living Scriptures.

And then here's a picture of Your Divine Grace. And under the picture it says, "Śrīla Śrīdhara Mahārāja lecturing at his *āśrama* in Navadwīpa." And then the quote says, "The association of scriptures and saints can lead us to the ultimate realisation."

This is when you talked about World War Three. When you said it's a point on a line, a line on a plane, a plane on a solid.

This says, The Zone of Nectar. Ha, ha. Of which you're the GBC.

This is the third chapter, called Fossilism Versus Subjective Evolution. And in the introduction it says, "The following chapter is an excerpt from a conversation between Śrīla Śrīdhara Mahārāja and neurophysiologist Dr. Daniel Murphey, Ph.D." [who later became an initiated disciple of Śrīla Śrīdhara Mahārāja, named Dayādhara Gaurāṅga.]

And this is about subjective evolution. The Ghost of Darwin. Fossil Fathers. Karmic Boomerang. Science Devours Itself: Sucks its own blood. Neutron Bomb: Death Ray.

And then this is the chapter [four] Origin Of The Soul. Because you said this question was a thousand times asked, a thousand times answered. So we put this, your explanation about the *taṭasthā*.

Electrons of Consciousness. And about Gandhi saying, "We want the right to do wrong."

And this chapter [five] is Knowledge Above Mortality. You said that is knowledge proper. And Super-knowledge. Knowledge through Sound. Vedic Revelation. And this is some Sanskrit from *Bhagavad-gītā*, just to show the people the original language, for some authenticity.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this is Reality: by Itself and for Itself.

Then you have, Guru - Heavier than the Himālayas. Then, The Land of Dedication.

Then this is chapter six. It's called The Six Philosophies of India.

And this is that song: *keśava! tuyā jagata bicitra*, of Bhaktivinoda Ṭhākura.

Then there's, Analysis, Yoga, and Logic. Atomic Theory and Karma. And then, "Dissolve Your Mind" - Buddha.

Then this next chapter, seven, it's called, Beyond Christianity.

And this was when different devotees they were asking you questions about Jesus. So you said, "Is he a member of the stagnant world or dynamic world?"

So this says, Adam and Eve: Forced to Labour. Then, Father, Son, and Ghost. Because you said, "The Ghost conception is like *brahmavāda-nirviśeṣa*."

And this tells the story, in Germany they put a God figure in a balcony, an old man with a beard.

Śrīla Śrīdhara Mahārāja: God's image, eh?

Bhakti Sudhīra Goswāmī: Yes. So then we put a beautiful picture of Kṛṣṇa. And underneath it says, "The centre of all attraction is Kṛṣṇa. His attraction is by beauty, by love, and by charm; not by coercion and force."

So then, this one says, Beyond Jesus. And then, here you have, you tell the story of Professor Nixon, and the Bishops telling him to go to India, to meet the Lord face to face.

Then we have a picture of Jesus Christ. And underneath it says, "We must cross the threshold given by Jesus Christ. He has declared, 'Die to live.'"

And then you said here, you said, "So, is the position of Jesus - is Jesus stagnant or progressive? Where he has reached, is that finished forever, or is he dynamic?"

Then a devotees says, "The Christians will say that he has full knowledge."

And you said, "So is he stagnant there, finally fixed? Is that Jesus' position? Do the Bishops say that his position is final? Does he have a progressive life? Or is Jesus alone barred from making further progress? Is he a member of the dynamic world, or the stagnant world?"

So this will be a thunderbolt to the heads of the Christians. It will revolutionise.

This is, Reincarnation - Transmigration. "Do Unto Others" Includes Animals.

Then this is chapter eight. It's called, Levels of God Realisation.

And that's the *Bṛhat-Bhāgavatāmṛta*, when you're giving a summary of Sanātana Goswāmī's *Bṛhat- Bhāgavatāmṛta*.

And here's a picture from a south Indian temple of Brahmā and Śiva. Because in that story, Nārada Muni is going to Brahmā, and then to Śiva.

And this is explaining, Neutral Love of God. *Śanta rasa*.

Then, a picture of Hanumān: Servant of Rāma. *Dāsya rasa*.

Then, Kṛṣṇa's Friends, the Pāṇḍavas. *Sākhya rasa*.

Then we have, Uddhava: More dear than Kṛṣṇa.

na tathā me priyatama ātmayonir na śaṅkaraḥ
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

Śrīla Śrīdhara Mahārāja: Like a ladder.

Bhakti Sudhīra Goswāmī: Yes. A ladder. Then,

Śrīla Govinda Mahārāja:

āsā maho caraṇa-renu-juṣām aham syām, [vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Bhakti Sudhīra Goswāmī: Oh, yes, *āsā maho*, that verse.

Then this is chapter nine, called, The Kṛṣṇa Conception.

And this is where you explain how Śrīla Bhaktisiddhānta he was giving *dīkṣā* to one gentleman that you brought to him from Calcutta. And he said, "Kṛṣṇa must be allowed to land in our hearts."

Śrīla Śrīdhara Mahārāja: Yes. "And He will conquer, everything."

Bhakti Sudhīra Goswāmī: Yes. So that chapter is there. Where you talk also about, Mental Mushrooms.

praviṣṭaḥ karṇa-randhreṇa, [svānāṁ bhāva-saroruham

dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat]

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

And this is chapter ten. It's called, The Hare Kṛṣṇa Mantra.
And this is a talk that you gave when giving *dīkṣā*, your general talk, about chant,

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

Then the Mahā Mantra. There's a picture of Mahāprabhu and the Pañca Tattva in *Naga Saṅkīrtana*.
Then here's a picture of Your Divine Grace chanting on *japa-mālā*.
Then this is explaining the ten offences. First offence: Abusing Saints. Second offence: Demigod. Third offence, so then the ten offences are explained. And there's a heading for each one. Then, *nāmābhāsa*.

Śrīla Govinda Mahārāja: Back to Godhead.

Bhakti Sudhīra Goswāmī: There are four different kinds of *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: Ajāmila reference...

Bhakti Sudhīra Goswāmī: Yes, that is there, the story of Ajāmila. This is chapter ten.

Then, chapter eleven, this is called Service of the Holy Name.
And this is when I brought Satsvarūpa Mahārāja here once to see you, with Tamāla Kṛṣṇa Mahārāja. And Satsvarūpa Mahārāja asked you, he said, "Sometimes I'm chanting *japa*, but I think of services that my Guru has given me."
And then you said, "Śrīla Bhaktisiddhānta was in favour of *kīrtana*." And you gave a talk about the importance of serving attitude. And you said about, "Chanting without serving is like firing a gun without any bullets in it." And that mentions how you say that *kīrtana* is a fight. Preaching means to fight with *māyā*.

Śrīla Śrīdhara Mahārāja: Offensive for offensive. *Kīrtana*.

Bhakti Sudhīra Goswāmī: So here the breaker says, Preaching Means a Fight. Then it says, Gauḍīya Maṭha : War Against Māyā. Then here's a picture...

Śrīla Śrīdhara Mahārāja: Totalitarian war.

Bhakti Sudhīra Goswāmī: Yes. Here we have this photo of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

And it says, "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, Founder Ācārya of Gauḍīya Maṭha, declared totalitarian war against *māyā*, and even all other existing conceptions of religion."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?] We will be fed by this expression only. This single expression will satisfy.

Bhakti Sudhīra Goswāmī: Then this says, Vṛndāvana Express Train. Because you said, "Kṛṣṇa *Nāma* takes you to Vṛndāvana, and nowhere else."

Śrīla Śrīdhara Mahārāja: Yes. Without stoppage at any intermediary stations.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: This says, Quality not Quantity.

Then this is chapter twelve. It's called, The Nectar of the Holy Name.

And this is where you're speaking about the *Prema-vivarta* of Jagadānanda Paṇḍita, as published by Bhaktivinoda Ṭhākura.

[*nāmākṣara bahiraya batu nāma kabu naya*] [From *Prema-vivarta*]
[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name.]

And then Rūpa Goswāmī's verse.

nikhila-śruti-mauli ratna mālā, [dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi]

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [*Nāmāṣṭakam*, 1]

So then there's a picture here of Śrīla Rūpa Goswāmī. And then it says, "A sixteenth century portrait of Śrīla Rūpa Goswāmī, who is described in the *Caitanya-caritāmṛta* as "an exact replica of Śrī Caitanya Mahāprabhu." He authored one hundred thousand verses on Mahāprabhu's instructions."

And then that verse is there, *nikhila-śruti-mauli ratna mālā*, and then your explanation.

Then, where you say, "The *Vedas* would only be a jungle of sounds."

Śrīla Śrīdhara Mahārāja: Which?

Bhakti Sudhīra Goswāmī: The *Vedas*, if they're not pointing to the Holy Name of Kṛṣṇa.

Then here's a picture of your Deities, Guru-Gaurāṅga-Gāndharvvā-Govinda-Sundara. And Tapana Miśra he's offering the *āratī* lamp. Because you said, "Just as while performing *āratī* we offer a lamp to show the Deity form of the Lord - the principal *śrutis* are helping us to have this clear conception: by sound only can we have the Supreme Lord."

Then, this says, "I Want Millions of Ears!"

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
[karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth.'"]

[*Vidagdha-Mādhava*, 1.15]

That verse.

Śrīla Śrīdhara Mahārāja: Lips, ears. Ears means this ear?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Govinda Mahārāja: *Karṇa*.

Bhakti Sudhīra Goswāmī: Then this says, Ecstasy of the Holy Name. Ocean of Nectar.

Where you said that, "Sometimes he thinks 'I'm in an ocean of nectar, and my whole existence is within an ocean of nectarine liquid."

Śrīla Śrīdhara Mahārāja: *Ānandāmbudhi-vardhanaṁ* [from *Śikṣāṣṭakam*, 1] Ever increasing ocean.

Bhakti Sudhīra Goswāmī: And then this is the last chapter. It's called, Reality the Beautiful.

And it's the talk of Rāmānanda Rāya and Mahāprabhu. So there's a theme. You said the Search For Śrī Kṛṣṇa - Reality the Beautiful. So in the beginning - just like these boys were visiting you from Holland, they're searching India, they're engaged in the search. Then we find out that

Jesus, he's at a particular stage of search. But then at the end of the book we find out in this conversation that even Mahāprabhu Himself, Kṛṣṇa Himself, is searching for Kṛṣṇa.

So this explains, this shows - let's see. Beginning with *varṇāśrama*, this shows... about the talk of Rāmānanda Rāya that...

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. Then it starts, *varṇāśrama*. The Ultimate Goal of Life. Then, Devotion Mixed with Desires. *Karma-miśrā-bhakti*. Then *jñāna-miśrā-bhakti*. Knowledge and Devotion. Then, *brahma-bhūtaḥ* [*Bhagavad-gītā*, 18.54]. You said, Beyond Spirit "Go Deeper." So it has a very dramatic ending. It starts building up, the book, to a crescendo. Then, Divine Slavery. Then, The Science of Rasa. *Rasa* begins, *dāsya rasa*. Then here, God the Friend, so *sākhya rasa*. God the Son, *vātsalya rasa*. Mathurā: The Kṛṣṇa Conception.

And you said there that, "Rūpa Goswāmī leapt from Vaikuṇṭha to Mathurā in one stride." In *Upadeśāmṛta* [9] "Whereas Sanātana goes step by step." In *Bṛhat-Bhāgavatāmṛta*.

Then the next page says, Conjugal Mellow. And then comes the position of Rādhā. Rādhārāṇī: Queen of the Gopīs.

rādhām ādhāya hṛdaye tatyāja vraja sundariḥ

["Her devotional service is categorically higher than that of all the other *gopīs*. The whole group of *gopīs* can be cancelled for one: Śrīmatī Rādhārāṇī."] [*Gītā-govinda*, 3.1]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.106]

Then, Rādhā-Kṛṣṇa: Union in Separation. Then here's one picture of Rādhā and Govinda. And it says, "Lord Śrī Kṛṣṇa, ecstasy Himself, and Śrīmatī Rādhārāṇī, the embodiment of ecstatic love of Godhead."

Then, Śrī Caitanya Avatāra. Because you said that, "This hints at the appearance."

Then, Rāsarāja: Ecstasy Himself. And then Mahāprabhu's, Transcendental Madness.

Then here's a picture of Mahāprabhu with Svarūpa Dāmodara and Rāmānanda Rāya.

Śrīla Śrīdhara Mahārāja: Rāsarāja and mahābhāva, the other aspect, Rāsarāja...

Bhakti Sudhīra Goswāmī: Yes, that's presented.

Śrīla Śrīdhara Mahārāja: Mahābhāva presented?

Bhakti Sudhīra Goswāmī: Yes. But in the breaker it says, Rāsarāja: Ecstasy Himself. But in the text mahābhāva is presented.

And then here's the picture of Mahāprabhu, Rāmānanda Rāya, and Svarūpa Dāmodara.

It says, "These associates of Mahāprabhu..."

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: "Rāmānanda Rāya, and Svarūpa Dāmodara, how they assisted Mahāprabhu in tasting ecstatic love of Kṛṣṇa during the last twelve years of His manifest pastimes."

Then this verse,

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
[ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Śrīla Śrīdhara Mahārāja: *Ekātmānāv api bhuvi purā*.

Bhakti Sudhīra Goswāmī: And you explain, like summer, autumn, winter, and spring, we cannot tell where is the beginning of this.

Then, this is the page where you say that, "The Predominating and Predominated Moiety are mixed, and an extraordinary ecstatic feeling is there. Kṛṣṇa is overpowered by His potency, and He Himself is searching after His own Self: *kṛṣṇasya ātmānusandhana*. Kṛṣṇa Himself is engaged in the search for Śrī Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: *Svabhajana vibhajana prayojana avatari*. Searching for Himself.

Bhakti Sudhīra Goswāmī: "Who is Śrī Kṛṣṇa, Reality the Beautiful. The influence of Rādhārāṇī over Kṛṣṇa has transformed Him into a devotee, and He's searching Himself. Sweetness is tasting Itself and becoming mad. And it is a living sweetness."

Śrīla Śrīdhara Mahārāja: And mad, and dancing.

Bhakti Sudhīra Goswāmī: Yes. That comes.

Śrīla Śrīdhara Mahārāja: And distributing, that is chanting, and that is distributing.

Bhakti Sudhīra Goswāmī: Yes. And it says, "And it is living sweetness; not dead or static, but dynamic ecstasy - sweetness endowed with life. And He's tasting Himself, the personification of happiness, ecstasy, and beauty, and dancing in madness. And His performance of *kīrtana* means distributing that ecstasy to others. The ultimate sweetness, or *ānanda*, is such that no other

thing exists that can taste itself and express its own happiness with such intensity. I have described Śrī Caitanya Mahāprabhu in the *Prema Dhāma Deva Stotram*."

ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ
prema-dhāma-devam-eva naumi gaura-sundaram

Śrīla Śrīdhara Mahārāja: A conquering conclusion.

Bhakti Sudhīra Goswāmī: The last paragraph of the book says,

"The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression." [*Prema Dhāma Deva Stotram*, 66]

Śrīla Śrīdhara Mahārāja: Now, how it is taken by the ISKCON-ite, as well as the other scholars? Not yet known?

Bhakti Sudhīra Goswāmī: Well, the scholars, we're going to be presenting it to them when we go back. We have a list of around fifty scholars in America that we're going to present this book to. And I think it will meet with their loud approval.

Śrīla Śrīdhara Mahārāja: Let us see, wait and see, how they may take it. Any opinion of the ISKCON members? No? Not yet?

Bhakti Sudhīra Goswāmī: Well, not of the official members of ISKCON, no.

Śrīla Śrīdhara Mahārāja: Have they got it? No?

Bhakti Sudhīra Goswāmī: No. These are advanced copies. These are special copies. And the book will be available on the 31st the printer will start shipping it. They're going to ship three thousand copies to South Africa, where Yudhāmanyu Prabhu will fly there and begin to distribute them.

And then two thousand copies will come to San Jose. Then we're going to start sending them to different scholars, and distributing them.

Devotee: Mahārāja wants give one proverb [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Propagate your war against all. *Māyā* and all the so-called conceptions of the religious world.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Giri Mahārāja he missed the plane?

Bhakti Sudhīra Goswāmī: No. He came with me, but he left his money in the Hotel Bangkok [?].

Śrīla Śrīdhara Mahārāja: Bangkok, here?

Bhakti Sudhīra Goswāmī: Yes. So unfortunately the money is there. He's trying to connect with that hotel.

Śrīla Śrīdhara Mahārāja: What's the matter? The Bangkok, so many cheques are being robbed there. And his money - there is some agent? Eh?

Bhakti Sudhīra Goswāmī: No. It was his absent mindedness. He left it in the shower.

So I'm taking shelter of that verse in the *Śrīmad-Bhāgavatam* where Prahlāda Mahārāja talks - if you loose some money in the street, that you may come back and find it there, by God's grace. Whereas if you try to protect your money very well, it may get taken away from you.

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Bhakti Sudhīra Goswāmī: ...Mukunda Mālā Vilasa Prabhu, he's the one who worked very, very hard, on producing this book, for the pleasure of Your Divine Grace. He's working many hours, sometimes not even sleeping at night, editing this book, type setting it. And tolerating me. And all the different things that went in it. So he's trying to come here in one week.

Śrīla Śrīdhara Mahārāja: After you go back there?

Bhakti Sudhīra Goswāmī: No. He's trying to come now. But he's having some difficulty getting all the money together.

...

Search for Śrī Kṛṣṇa. Reality the Beautiful. That is the advertisement.

Śrīla Śrīdhara Mahārāja: *Śṛṇvantu viśve amṛtasya putrāḥ*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Religion is proper adjustment.

...

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Swāmī Mahārāja - Preface.

"We're very fortunate to hear His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. In both ways he's senior to me. I was fortunate to have his association since long time, since perhaps nineteen forty. At that time he had not accepted *sannyāsa*...

83.03.29.A

Śrīla Govinda Mahārāja: [Quoting Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] "From the very beginning I knew that he was a pure devotee of Kṛṣṇa. _____ [?]

So I wanted to associate with him. Kṛṣṇa and Prabhupāda Śrīla Bhaktisiddhānta Saraswatī Ṭhākura liked him to prepare me. Our relationship is very intimate. After the breakdown of our Spiritual Master's institution I wanted to organise another institution making Śrīdhara Mahārāja the head. Śrīla Bhaktisiddhānta Saraswatī Ṭhākura told me that Śrīdhara Mahārāja is one of the finest preachers of Kṛṣṇa consciousness in the world. So I wanted to talk him everywhere."

Bhakti Sudhīra Goswāmī: Take him.

Śrīla Govinda Mahārāja: "Take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him. For spiritual advancement of life we must go to someone who is actually practising spiritual life. So if one is actually serious to take instructions from a *śikṣā* Guru...

Bhakti Sudhīra Goswāmī: Then there's a line missing, and it says, "...or instructing Spiritual Master, then I can recommend him, the one who's the most competent of all my Godbrothers. This is B.R. Śrīdhara Mahārāja."

Śrīla Govinda Mahārāja: Yes. "Śrīdhara Mahārāja. I consider Śrīdhara Mahārāja to be even my *śikṣā* Guru. So what to speak of the benefit that others can have from his association."

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: _____ ISKCON [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Not ISKCON proper, but present artificial ISKCON.

Śrīla Govinda Mahārāja: This is possible...

...

Śrīla Śrīdhara Mahārāja: _____ [?] attracted you. Otherwise there was no chance of your coming with this book. But some special power influenced you to come, just in this day of His appearance, advent.

Bhakti Sudhīra Goswāmī: Yes. It is Your Divine Grace, because I asked you, I said...

Śrīla Śrīdhara Mahārāja: _____ [?] could not come. We thought you can't come, but suddenly the telegram and you already come. Especially with this book complete, in the birthday of Mahāprabhu.

Śrī Kṛṣṇa Caitanya Madras _____ [?] 1933-4. I carried that *Śrī Kṛṣṇa Caitanya* from Madras _____ [?] to Māyāpur Yoga-pīṭha, 1933 perhaps. It is now after fifty years. Similar book, original conception has come just in that book of Mahāprabhu. Gaura Haribol.

Bhakti Sudhīra Goswāmī: You sent us one telegram saying that you made your heartfelt prayer to Mahāprabhu for our success. So it's only by Your Divine Grace, Guru and Gaurāṅga, that we're able to present this to you today.

Śrīla Śrīdhara Mahārāja: It commands the heart, for prayer. What you have produced, that is almost a medicine to encourage, to excite the heart to work for prayer.

...

Pure eyes are necessary to see the *līlā* of Gaurāṅga here. Only variegated prejudices are covering our real vision, or estimation. Vision and estimation covered by our own created prejudice. They can't allow us to see things independent of our own interest of different type. Interest of different type, like so many dusts covering the real glance. To see properly we're...

...

...the environment, what is there. The whole trouble is there. *Anyābhilāṣa*, *karma*, *jñāna*. Some fleeting desires, then some organised attempt to exploit, then indifference to the environment of different type. And to read the environment from the selfish standpoint, but not preparedness to receive the standpoint from the universal angle of vision. The trouble, the problem is there.

Bhuli bhuta bhakcak dulayi visaya dhuli te karmana sei para tattva bayhile dekhi te [?]

Gaura Hari, Gaura Hari, Gaura Hari. And not only unprejudiced, but there is also some positive qualification. That is interest for the *līlā* of Śrī Gaurāṅga, or Śrī Kṛṣṇa, etc. Not only to brush aside the undesirable prejudices within us, but positive affinity towards the real nature of things outside. Reality, by Itself and for Itself. By Itself in the background, but for Itself, that is floating over. Everything meant for Him. That positive prejudice is necessary for us. Everything for Him, for Him. And Gaurāṅga, Mahāprabhu came here with His party to introduce this vision that everything is for Him.

Beauty, Reality the Beautiful, and by serving the beauty we can contribute something to make it more beautiful, and to make others also beautiful. So service is the sacrifice, service, that is the unit of beauty, harmony. By sacrifice we can participate into a real harmony, and harmony is beauty. Harmony is beauty, and harmony contributed by the sacrifice of so many units, together for the common end. So we can make ourselves beautiful, environment beautiful, and we can add to the beauty of the beauty if we really can understand what is service and sacrifice ourselves to that positive. Die to live, self participation, apparently, self sacrifice, or self...

Devotee: Abnegation?

Śrīla Śrīdhara Mahārāja: Abnegation, negative side. Positively giving ones self, with that die to live, self dissipation or something. Disown the selfishness, the positive, dynamic. Hare Kṛṣṇa. Hare Kṛṣṇa. Then beauty will come on our front, the beauty. When our contribution will be for the beauty, beauty will come to flow, to show it on us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Beauty, sweetness, we all want sweetness, beauty, all these things. Inherent nature and that is harmless. But how to get that, *raso vai saḥ*, that is only by service.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Therefore the material senses cannot appreciate Kṛṣṇa's holy name, form, qualities, and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord's holy name and taste the remnants of the Lord's food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is. In other words, the holy name of Kṛṣṇa can never be grasped by the material senses. Only by rendering devotional service, beginning with vibrating the Lord's glories upon the tongue, can one realise Kṛṣṇa, for He will reveal Himself directly to the sincere soul."]

[*Bhakti-rasāmṛta-sindhu*, 1.2.234]

The very gist of spiritual life is *sevonmukhe*, whether taking the Name, or talking about Him, or whatever form may be of the serving attitude. Innumerable types of service, the very life will be the serving and the dedication. Otherwise all imitation, all may be imitation. We should not be afraid of service life. Die to live, a very good expression. Die means our ego, who are we. Ego means a particular type of ego, and to die means to dissolve that ego. More and more you dissolve your ego, more and more you come in contact with the universal plenary position. So die, die, die to live.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu,* 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]
[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Divine sound, it begins with the sound, sound aspect Mahāprabhu told, "The sound aspect of Divinity, begin with that and everything will gradually come before you, if you can approach the proper line, under proper guidance."

Gaura Haribol. Gaura Haribol. Gaura Haribol.

strī-putrādi-kathaṁ jahur viṣayiṇaḥ [śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ]

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-Candrāmṛta*, 113]

When Mahāprabhu had His descent here, Prabhodānanda Saraswatī, a preceptor of Gopāla Bhaṭṭa Goswāmī, he's describing. *Strī-putrādi-kathaṁ jahur viṣayiṇaḥ*. Those who are busily engaged in household talks, for the time being, that was stopped. He began to talk about Śrī Gaurāṅga. Giving away their household talks, they began to talk about Gaurāṅga. What He's doing? The general talk of every lip was Śrī Gaurāṅga when He came here.

Śāstra-pravādaṁ budhā. And the scholars they're fighting to find out the proper meaning of the *śāstra*, every Hindu scripture. They for the time being stopped that, and began to read what Śrī Caitanya Deva is doing, what He's giving out to us, what is that? Is that the real purport for the whole scriptures?

Yogīndrā vijahur marun niyamaka-kleśaṁ. And those controllers, the *yogīs* that are out to control their lower phase of life, and want to enter into higher and more subtle position of life, by controlling the air, the breath, they for the time being stopped that. 'That we are trying so

hard, by controlling our breath, we are going to achieve some astonishing stage of consciousness. But what this Nimāi Paṇḍit teaches here, that was very wonderful. That we should continue in our own way, or should we accept the course of Nimāi Paṇḍita recommended?'

Tapas tāpasāḥ. And those are very favoured of under going penances by voluntary apprecients on our free will, we can rather give loan to nature, pleasure. The first, I shall do some misdeed, and then suffer after that, no. I'm suffering in the beginning, and then I shall enjoy as a result of that penances. There's a party whose business is like that. The suffering first, not that enjoying first and then suffering, no, suffering first, and then we shall enjoy. *Tapas tāpasāḥ*. They also gave up their policy for the time being.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The *sannyāsīns*, the renunciationists, they also for the time being stopped their culture about *Vedānta*. *Athāto brahma-jijñāsā*, *brahma-jijñāsā*, *janmādy asya yato*, Why *brahma-jijñāsā*? With everything coming out of it, so that is the prime cause, and we must be acquainted with the prime cause of the whole. It is most reasonable. *Brahma-jijñāsā*. They also left their campaign for the time being.

Jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ. When Mahāprabhu came with a novel style of devotional sentiment, all lost their affinity in their respective departments.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. To understand Him, that requires great fortune, *bhāgya*. To eliminate exploitation, renunciation, and calculative service. Love, infinite sacrifice. Infinite sacrifice for whom? For whom? He's meant, He's in a constitutional position to be the receiver of all of the whole. That peculiar position, that Absolute centre. That Absolute centre who can consume them and digest. Who can receive the produce of all, and can digest them, and can distribute them in some form or other. Like the stomach receives the food and distributes properly. Stomach knows how to distribute, and what sort of food where. So put food into the stomach, not into the liver, or to the lungs.

pucaitav karma phalam sri krsnaya samut pi stuto [?]

All the religious experts, here they're all one in opinion, that all the results should be given to Kṛṣṇa, the all attractor. Kṛṣṇa means attractor, the all attractor. Who can attract? Who has got something, supernatural power, for attraction, He can attract. *Kṛṣ - ṇa*, two functions, to draw and to distribute. And the distribution makes everyone happy. Just as the stomach draws the food and distributes it in the form of blood, or something. So *Kṛṣ - ṇa*, to attract everything. That is not a small matter to attract everything. And then *Kṛṣ*, then *ṇa*, *ṇa* means (that vidivacara?) When religious receives, and when religious everyone feels satisfaction by that type product. *Kṛṣ - ṇa*. And He's accepted as the all consuming principle underlying. *Kṛṣ - ṇa*. Good or bad does not matter. Kṛṣṇa. Sun attracts water of different type, and then it also supplies in the way of the gas, the cloud, pure water, which is deserving for us. He attracts water of different types, but when He gives back it is very healthy. So *Kṛṣ - ṇa*, connect with that.

Mahāprabhu told that. "Connect with that, the life of pure life, the existence of your existence, the desirability of your desirability. The basic principle of all our existence and hankering."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*.

From oxymoron or something like, which seems to be of opposite concern. Just as when we were a child in the mothers womb, no knowledge of our own improvement is there, for a child, but the motherly affection helps us. And Mahāprabhu says to attain that stage, that will be most desirable and judicious. Throw yourself in some motherly care, in the land of affection, opulent affection, affection herself, that will nurture you. Your intellect of the child is unnecessary, when in the early stage as a baby. No growth of care taking intellect there, but automatically in such position, he's well handled.

So there is a plane where you need not try for yourself for your good, it is automatically done. Try to acquire that plane for your home, where everything is automatically, and perfectly done to satisfy your selfish, satisfy your real welfare, automatically done. *Jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*. No necessity for you to calculate what is good for you, bad for you. But the atmosphere will do what is necessary on your behalf, and that will be perfect, good. So *jñāna-śūnya-bhakti, jñāna-śūnya-bhakti*. The most peaceful stage of life, *jñāna-śūnya-bhakti*, peaceful stage. And when you're labouring, engaging your reason, to full view, sometimes by exploiting the environment, or how you can look after your own interest, so much trouble, the stage of this trouble it is not a good life. A good life is to acquire such a stage, such a plane of life, where automatically everything is done to my best interest. *Jñāna-śūnya-bhakti*.

Gaura Haribol. That is internal. Mahāprabhu says that. And still, you're not desired to be idle there. You'll have your engagement, and that is also very peaceful. Suppose if you can get any service where all our fundamental necessities are free, the quarter, the food, all free, and then we work something. The indispensable necessities of life are automatically supplied. We have no worry for that, and then also we do some service, quite happily, something like that, this, *jñāna-śūnya-bhakti*. Everything necessary for us automatically done towards highest satisfaction. Still, we're engaged in some loving service, more and more. And the company there is also suitable, and the competition is also there, but all happy competition. Happy competition harmonised by the same quarter which sometimes may be apparently seen to be clashing with one another, but still it is not so because the common interest comes and decides between them. In this way, from far away we're having separately.

Mahāprabhu came with all these things, as I told, to book a special train. Our Dhīra Kṛṣṇa Mahārāja, Goswāmī Mahārāja has pointed out that, a special train, left from Navadwīpa and went to Vṛndāvana, no halt in any place. *Jñāna-śūnya-bhakti*, Kṛṣṇa-loka, Vṛndāvana. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. We are to be educated what is to be desired, what should be our summum bonum of life, that is all important factor to select. *Anyābhilāṣ*, *karma*, *jñāna*, devotion, and this *prema-bhakti*, love divine, different planes. But go on with your *sukṛti*, previous *sukṛti* helps us for selection, and free will has got a little part to play.

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

The resultant of all different lives enforces. Which we used in different...

83.03.29.B_83.03.30.A

Śrīla Śrīdhara Mahārāja: Madhvācārya says, *mukta-pragraha* [?], again unlatched, like a rein of the horse. Horse is controlled always by the rein, but when rein removed, the horse runs at his own way.

So every word, when you take off the rein from the meaning, it will reach to Kṛṣṇa, as if to find it's origin. And by our local interest we put rein and try to take the meaning to this direction, that direction, according to our own interest, local interest. But if the reins removed,

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

All the meanings of all the words and everything will run towards the centre.

mukta pragraha vriti _____ [?] These things have been analysed by Mādhvācārya.

Mahāprabhu also began to explain the grammar in that light when He came from, He returned from Gayā. He began to explain grammar as a devotional scripture. Grammar, to go, to do, all these to analyse, what is doing? What is going? All potency of Kṛṣṇa. He deeply analysed everything, every wave coming from Him. This sound is sleeping, sound is exciting, or reading, running, all different potencies, different waves coming from the centre. So dhatti [?] means clear, all the bhavas [?], they have got their origin from Kṛṣṇa. So whatever word comes to Him, He takes it to Kṛṣṇa. A new line of explanation came from the _____ [?], everything.

The students went to complain to the teacher of Mahāprabhu, Gaṅgā Dāsa Paṇḍit.

"He used to teach us exceptionally well previously, but now after coming from Gayā, how He explains things we can't understand. Some say we understand, but it won't serve our purpose, our present life."

Went to complain to Gaṅgā Dāsa Paṇḍit who was the teacher of Mahāprabhu, Nimāi Paṇḍit.

Gaṅgā Dāsa Paṇḍit asked them, "Send Him to me. I shall request Him to teach you properly."

That information came - Mahāprabhu visited.

"You Nimāi, why do You explain things in a peculiar, different way, new fashion? What's the reason?"

"No, no. By the grace of your feet dust, none can challenge Me."

"Yes, I heard Your name as a teacher. But what is this after coming from Gayā You are explaining things in a different way. Your students came to complain to me. One thing, I remind You, that go in a proper channel, as the ancients have chalked out. What do You think? You're a devotee and Your forefathers and the other scholars they're not devotees? What do You mean that You have come to preach a new thing, crossing Your forefathers and the other respectable persons of the country? You have come to create a new thing here, that's not desirable."

Mahāprabhu told, "No, by the grace of your feet dust, what I shall do rightly. You need not trouble yourself with this."

That universal vision everywhere. To save us from local prejudice, local interest, and no interest. Local interest and no interest, no interest is also a dangerous thing. To be reduced to zero, that is also all devouring, all devouring temporary demon. But interest is there, and that should be properly located. Religion is proper adjustment, our Guru Mahārāja used to tell. Religion is proper adjustment. We're in the discordant way, discord must be eliminated. And apparent discord also we find in Vṛndāvana, but that is of quite different type. That comes from another centre of interest, that encourages more in our progress, that sort.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi. Nitāi.

I feel much tired, hopelessly tired. So I take leave of you all.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta...

...

...and Vṛndāvana to be the highest, which seems to be mundane, apparently. And he's making the basis of that, making much free will. After Śaṅkara, Rāmānuja, what Mahāprabhu has given, if we've got free will, free thinking, then we can eliminate these old Ācāryas and find out something new. Prepare ourselves for finding something higher. With this attitude if we try to understand, then we'll be able to appreciate what Mahāprabhu has given. And if we allow ourselves to be fully captured by the previous Ācāryas, then we'll have no freedom to give them up, and to seek a new one, and realise and appreciate Mahāprabhu's decision and advice. It is a ground he's preparing for that. The free will. Not engrossed in the so-called interpretation of the *Upaniṣads* ever given in India by the *Ṛṣis*.

na me viduh sayo napi deva kutu muyeshar [?] This higher truth has been delivered in *Bhāgavata*, and Mahāprabhu is giving that. One who has got free will, from the religious stereotype conceptions, then he can understand the new thing Mahāprabhu has given. That is, he'll be able to appreciate. So we must not make our free will slave to the ancient interpreters of the *Vedas*. Do you follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja:

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
[samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ]

["May that Lord, who is known as the son of Śrīmatī Śacī Devī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4]

Never delivered in this world, ever been delivered. A new thing Mahāprabhu has come to give to us, and we must have our free nature to welcome that. If we're prejudiced, covered with the old prejudice, it will be difficult for us to understand what Mahāprabhu wants to give.

And also giving some hint in Vṛndāvana *līlā*, the freedom. There Kṛṣṇa, *gopī* Kṛṣṇa, _____ [?] means that free. Even not bound by the social laws, and Vedic laws. A hint to that also we may find here.

Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

[Uddhava says: "The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

How that can be the highest attainment in Vṛndāvana, ignoring the existing social laws, and also the association of our so-called guardians and well-wishers. Kṛṣṇa's position is so high, so loving, so natural, so innate that, that must, if there is any comparison, everything should be

cancelled and the selection must go to His holy feet. Neglecting all other possible engagements and demands from us from any other side. That's also hinted there. Ke?

Akṣayānanda Mahārāja: Akṣayānanda.

Śrīla Śrīdhara Mahārāja: How do you do?

Akṣayānanda Mahārāja: Very well, by your grace, very well.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. Very well, you're always very well. Ha, ha, ha.

Our Guru Mahārāja told, "When we're very well? When we're in *bhajan* we're very well. Otherwise the physical comfort is not very well." Ha, ha.

Haridāsa Ṭhākura he was put into prison by the Kāzī. He was considered criminal, because he used to take Kṛṣṇa *Nāma*. Coming from the Mohammedan association, put into prison.

But when released, the co-prisoners, they're all so very mortified. "That we got one prisoner so, taking Hari *Nāma*, such strength and holy temperament, and he's going away."

Then Haridāsa Ṭhākura gave blessings to them. "I bless you to be as you are at present."

Then they misunderstood, some of them. "You bless that we shall remain in this prison house, as we are?" Then some complaint came.

Haridāsa Ṭhākura told, "That is not the meaning. At present by my association, you are all conscious of some sort of God consciousness, your mind is filled up. So my blessing is only looking to that aspect. Kṛṣṇa keep you in this temperament as you are at present, that some holy conception predominating your mind at present. Kṛṣṇa. Kṛṣṇa. Not your physical environment, but your mental aspiration, I bless for that."

So how we are in relation with Kṛṣṇa, Vaiṣṇava, Guru. That is our proper concern, existence. Other existence to be ignored and eliminated. That is real life. Life proper is there in which we're in connection with Kṛṣṇa. That is considered to be the life, others ignored, *māya*. *Māya* means illusion _____ [?] that has no value, negative value.

Who is he?

Akṣayānanda Mahārāja: Vidagdha Mādhava.

Śrīla Śrīdhara Mahārāja: Where is Dayādhara?

Devotee: I think Dayādhara went to Calcutta.

Śrīla Śrīdhara Mahārāja: When?

Bhakti Sudhīra Goswāmī: Yesterday, with Brahmā. He had something to do there.

Devotee: He wanted to get a battery pack.

Devotee: He's coming back, Dayādhara.

Śrīla Śrīdhara Mahārāja: And Brahmā?

Bhakti Sudhīra Goswāmī: He's gone to San Jose.

Śrīla Śrīdhara Mahārāja: And where is this newly initiated gentleman, Balarāma?

Devotee: He's staying with me.

Śrīla Śrīdhara Mahārāja: With you, here? Now he's not here?

Devotees: He's taking *prasādam*, he's downstairs.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Consulting my Gurudeva, I showed some special conduct about him. That he may be of service to Sudhīra Goswāmī Mahārāja and Akṣayānanda Mahārāja. And also this Maṭha. His father has got some money, and if he remains in connection with his father he can do some monetary help to enhance this movement. Very sincere boy. He wants to do that. So he may be utilised by Mahā Maṇḍal, as well...

...

...own hands to quash the devotees. What is this? This is suicidal, suicidal. It will slacken the very foundation of ISKCON, such attempt. And the gainers will be the opposite party.

Nityānanda Prabhu, He got the wound on His head by Jagāi, Mādāi, and that promoted His propaganda to a high level, Nityānanda Prabhu. Even Mahāprabhu went to punish them. Nityānanda Prabhu stopped Him. "No, no, not this time. In this Avatāra such action does not look well, but it is beyond Our promise."

So Swāmī Mahārāja when attacked here by the local *guṇḍās* in ISKCON temple in Māyāpura. Whether you know or not, I heard he sent a *saṅkīrtana* party on the street. They entered the compound and showed some rowdyism by physically striking some of the devotees.

Then Swāmī Mahārāja ordered, "Form a *saṅkīrtana* party and go out on the street, and if any attack comes you all tolerate."

And it was done, he was present within, and the party was sent on the road with *saṅkīrtana* to be prey to all those *guṇḍās*, but they vanished gradually.

Rakṣiṣyatīti viśvāśah. Goptṛtve-varaṇam tata. He will protect.

I remained in our main Maṭha, but I first stayed in a rented house on the banks of the Ganges.

Some senior sober man, an advocate, he loved me, he told: "That there is a conspiracy to finish you."

I remarked that, some gentleman, he put some name of some gentleman, he told on my face, that advocate says that: "Śrīdhara Mahārāja will be finished very soon, so he need not stay in a solitary place on the banks of the Ganges, you go in the inner side of the town."

I remarked: "That if that gentleman has got the power to do, to make or mar, then it is better to die. Kṛṣṇa is not there? Kṛṣṇa is there and he thinks that he can do anything and everything, that he has become the ultimate authority, it is better not to live in his in this way life, nothing."

So many times came such things. *Rakṣiṣyatīti viśvāśah*. Who is the protector? Who is the keeper in the practical life? We're to understand, we're to examine ourselves.

So Jesus is revered for His sacrifice of life, so by length and breadth, the Christianity could spread. Not so much for His principles, but as much for His sacrifice, it spread like anything.

If I'm accepted in the political field also, so many persons that he, if I'm accepted as a sacrifice for the cause, if I will be faultless.

It is not so easy to acquire such fortune, that I will be prey for the service of Kṛṣṇa. It will be individual consideration at least. And in a group we may sometimes take up a Vaiṣṇava is being molested, so we must try in any way. That conclusion can come from other plane, not from ones own self. But a Vaiṣṇava is being molested, disturbed, and it will be our duty to drive away those inauspicious forces. Adjustment is there. Viṣṇu, Vaiṣṇava, to protect Them we shall take any measure, sincerely. But not for one's own self.

Rakṣiṣyatīti viśvāśah - Goptṛtve-varaṇam. "Accepted Him as my protector, sustainer, my guardian, my everything. I won't care for my own protection." Sometimes in *sākhya-rasa* we find that.

rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs of Bhaktivinoda Ṭhākura*, p 26-7]

We shall indent, welcoming danger. "My friend is there, we do not care for anybody, we may take poison." The vraja rakal [?] The Kṛṣṇa's friends, they was aggressor to drink poison. "That Kṛṣṇa is there, whom we should fear?" None, nothing, not there is nothing to be afraid of, Kṛṣṇa is there. So such indulgence one may have in *śaraṇāgati*. *Rakṣiṣyatīti viśvāśah*. "He'll protect me. Other's protection I won't accept. I shall hate other's protection in the physical world. Who'll protect? I deny, if any proposal comes I should deny. I'm under His care." Is it not practical then? Is it all theoretical, abstract? Then my life is an abstract thing, only imagination? Religion is in imagination, not in practice?

This is our own case. But in the case of the molestation of the Guru, Vaiṣṇava, Vigraha, there of course, that chance we get. And that will be in devotion, not for one's own.

He will say, "No. Let him do, let him do, abusing."

But Vaiṣṇava says, "No. What are you saying? I'm already filled up with so many abuses, so this abuse is nothing. So many things of abuse is in me."

And the fact is that if one Vaiṣṇava is abused, then the abuser he takes up the defect himself. The poison is taken by him, it is transferred. If one is above abuse, and any abuse comes to him, then who abuses, he gets that, he eats it. And he becomes more pure, more pure.

So, *vaiṣṇava ninda vankor*, very dreadful thing. But if we're well wisher, well wishing is there, then not *aparādha*. To the subordinate if any defect is there the guardian will say: "Oh you have these defects, you must be careful." Careful, with well wishing, then you may utter. Otherwise,

śūlapāṇi-sama yadi vaiṣṇavere ninde, [tathāpiha nāśa pāya, - kahe śāsta-vṛṇde
ihā nā māniyāye sujana-nindā kare, janme janme se pāpiṣṭha deva-doṣe mare]

["It is the conclusion of all the revealed scriptures that one who blasphemes a devotee is doomed. For such a person, everything is torn to pieces by the powerful trident of his sinful reactions. A sinful person who disregards this principle and insults great souls will suffer birth after birth for his offence."]

[*Caitanya-Bhāgavata, Madhya*, 22.55-56]

He may be in the position of Mahādeva, but if he abuses any Vaiṣṇava he will be punished. But if with the abuse there is affection, from his own heart wants to remove that bad habit, then it is all right, well wishing. Otherwise only to remark, it will be dangerous, it will be transferred to him.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

It is so dangerous, *ananya-bhakti* is a dangerous thing. So many apparent anomalies cannot make him the object of blame. Because that very rarest thing of *ananya-bhakti*, whose future is guaranteed, *ananya*, connection, exclusive connection with the Lord, that means his bright future is guaranteed. Only question of time. What he has, the connection, the high valuable connection that he has got, that is very, very, very, very, rarely to be had, and that he has got. And other things are negligible, negligible of the negligible. So don't approach that dangerous place, or you'll be doomed. So, *api cet sudurācāro*. At your consideration he may be much filthy. But at once the day will dawn there, and you'll be nowhere. You have no position at all. You're now as a commentator making remarks, you'll be nowhere. But his position is sure because that *ananya-bhakti* connection, exclusive devotion connection, that highly earned most rare, valuable thing he has got. So I'm such that my real connection is so valuable that all the worldly attributes in consideration to that, no position at all. The worldly relative consideration of good and bad, that has got no value. It is all illusory. But that is reality, whatever least it may be, that is reality.

Devotee: Mahārāja, would you explain this again. The good and the bad, would you explain this again.

Śrīla Śrīdhara Mahārāja: Ha, ha. You're disturbing the thought. What good and bad? Good and bad...

'dvaite bhadrābhadra-jñāna, saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

As in a dream, you may have a good dream, or a bad dream, but both is false, something like that.

In the relative consideration of this worldly position we may think that he's a good man, he's a bad man, but everything is all illusory. The imaginary standard conception, everything.

And the connection with Kṛṣṇa, that is reality. That is absolute. That connection, His protection, His sympathy, it is genuine, it is real thing.

And all others are, they have got their own position...

83.03.30.A

Śrīla Śrīdhara Mahārāja: ...I answered, that you have got ideas of the *sādhu*, but a *sādhu* will fly away from the human society, and retire into some solitary place. And there...

...

...I may be a beggar, and in this life also may be a beggar, even may be murdered as because my kings position. So all these things. I'm a scholar, then next I may be a madman.

This one Brajanshil [?] a good scholar of international fame (Brajanshil [?], philosopher. Many world conferences he attended. But in the last stage he was, he became mad.

A scholar next moment may be mad. So in this world no permanent value of any attainment.

But our plenary connection with Kṛṣṇa, that is from the soul to the Supersoul. The soul's connection in eternal plane that has got, however slight, but still it is substantial, it is real.

Others are all flickering, temporary, hoaxing, no value. In the movement, coming, birth and death. We're moving within birth and death, birth and death, in this world. But that all relative positions are illusory. Now it is, next moment it is not.

But the soul to Supersoul, soul is real, Supersoul is real, and any friendship or any connection with that, it is permanent. So however bright may be this prospect of this illusory world, that must be dissolved for the slight connection of the souls plane towards Supersoul. Such importance we must give in our whole life, in all the activities, they may be influenced by this thought.

api cet sudurācāro, [bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

What is from the relative consideration, from the worldly consideration, is good or bad.

'dvaite bhadrābhadra-jñāna, [saba-'manodharma', 'ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

Dvaite means we are separate conception, not organised whole, connected with the Absolute, not universal, but provincial, local interest. *Bhadrābhadra-jñāna*. Calculation from the local or provincial interest, good, bad, all false, no value. The paramount power will come and smash this provincial.

If there is war - in the second war time, in England, when they were apprehended, the greatest attack from Hitler, after France was crushed, there was some ordinance. All individual properties came to the prime minister. An ordinance was, all the properties, of all, big or small, all came to the state. Individual ownership was abolished for the time being. Because anywhere, any preparation for the defence may be taken. So there for that view the whole individual rights were given away to the state.

So all our acquisitions of this local interest, provincial interest, they've got no value from the standpoint of the Absolute Interest. *Dvaite bhadrābhadra-jñāna*. Any moment the Absolute Interest may come and demolish these local transactions. So, *dvaite bhadrābhadra-jñāna, saba-manodharma.* It is mental speculation, mania, it is all mania. But from the Absolute consideration what is the truth, that is ever truth, not unchangeable truth. That may have, *vilasa*, have play. The change of play that is not death. *Līla*, that is *līlā*, pastimes, that may come back again. In this way. Your points clear?

Devotees: He's not here. He's gone.

Śrīla Śrīdhara Mahārāja: Oh, put the questions and fled, ha ha, because I did not like the question, interruption.

Badrināràyaṇa: No. Govinda Mahārāja called him.

Śrīla Śrīdhara Mahārāja: Call of Govinda Mahārāja, a practical call, this is theoretical. Ha ha ha. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

There is a world where ordinary people are fully awake there, in their own interest there. But there are others, they do not find any interest in that worldly life. They dive deep and awake in some other world, and they have got all their interest in that plane. Hare Kṛṣṇa. Awake in your world of soul, and awake in the world of matter.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. How much our attraction to Kṛṣṇa will be that we may be taken to His real connection, that should be our all concern. What the others will do, making, fabricating this conspiracy, this or that, may be ignored for our own interest. But according to the capacity, according to the stage of realisation, everything varies.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with advice, 'Leave aside action, and cultivate knowledge.' Rather, cultivating their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

Karmārpaṇa. First *varnāśrama karma*. Then to be very particular to give up the result to Kṛṣṇa, to offer the result of all the duties towards Kṛṣṇa. Then to give up wholesale and jump into the service of Kṛṣṇa, gradually advancing. According to ones own stage of realisation it will work, the advises will be suitable and work.

Kṛṣṇa says: "To teach the people, I have also to undergo, to practice their duties."

utsīdeyur ime lokā, na kuryāṁ karma ced aham
[saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ]

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

"Sometimes I have to take the, make imitation for their activities to save them, to help them in their position."

So Kṛṣṇa also comes here, sometime, He engages Himself in worship, Kṛṣṇa also worships. So many Deities, father, mother, all, *brāhmaṇas.* He's also washing the feet of the *brāhmaṇas*, to teach them, in their layer, their plane, He does so. Different stages of realisation.

Na buddhi-bhedaṁ janayed, ajñānāṁ karma. [*Bhagavad-gītā*, 3.26]. But ultimate things are of this type. Progress, elimination and acceptance, progress means elimination and acceptance.

Bhaktivinoda Ṭhākura explained free will. "All will be open for our free will, free understanding, all will be open to receive new light, new idea, that must be tasted by the criterion."

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Dayādhara Gaurāṅga: Mahārāja. I have a few confusing thoughts in my head.

Śrīla Śrīdhara Mahārāja: What is that? Say.

Dayādhara Gaurāṅga: Trying to serve the Absolute Good. In Malaysia many nice things happening. But at the same time the resistance is very great from Haṁsadūta. And so I'm wondering, sometimes the sentiments are mixed, in my head, to keep going. Every time they produce some insult, it seems that Kṛṣṇa supplies more reciprocation from the public, more preaching opportunities. But my presence there is an irritation to them.

Śrīla Śrīdhara Mahārāja: Naturally.

Dayādhara Gaurāṅga: So I wonder, which is the better service for Kṛṣṇa? To go on preaching, or to consider that they are also preaching Kṛṣṇa consciousness, and to relinquish the field to them?

Śrīla Śrīdhara Mahārāja: What do you find in your heart, that the type of your preaching is more purer, or their type of preaching is purer? How does your heart responds, your conscience respond to your activity?

Dayādhara Gaurāṅga: I think by Your Grace our preaching is more mature, and theirs is more immature. But I don't say that they're not preaching Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. But in the consideration of position, do you find you can understand that your attempt is more sincere and of purest type? Is it?

Dayādhara Gaurāṅga: I could not say that. They're very sincere. But I just think that their preaching is...

Śrīla Śrīdhara Mahārāja: Only the quality of their preaching is of lower standard?

Dayādhara Gaurāṅga: Not as mature standard of preaching. Their preaching is more obligatory.

Akṣayānanda Mahārāja: As a duty.

Dayādhara Gaurāṅga: Obliging the public to serve Kṛṣṇa. Whereas our preaching, somehow, by your mercy, our preaching is...

Śrīla Śrīdhara Mahārāja: Then with the call of the book distribution and you can give the idea which is within the book.

Dayādhara Gaurāṅga: Yes, yes.

Śrīla Śrīdhara Mahārāja: So of greater, higher level, you're preaching. And they're only distributing the books, and inviting them, and making friendship with them, in this way. Your level will be in higher plane.

Dayādhara Gaurāṅga: Their conception is that it's more like a club or a society, this Kṛṣṇa consciousness. Our conception is that it's more individual necessity.

Śrīla Śrīdhara Mahārāja: More nearer to ideal, more abstract towards spiritual ideal. And they're more in the material surface.

Dayādhara Gaurāṅga: I think.

Śrīla Śrīdhara Mahārāja: Diplomacy, dollar, all these things, society, social. And yours ontological, more ontological. And their attempt more social.

Dayādhara Gaurāṅga: I feel that way.

Śrīla Śrīdhara Mahārāja: But now what do you like? They're in such a fighting position, you want to go on, or you may have your field of action somewhere else? Haṁsadūta Mahārāja, he has taken you to me. You have got some obligation to him. And whether under his direction, his subordinates are doing something wrong to you, or he does not know the local authorities are giving some resistance to your activities? What do you think about that?

Dayādhara Gaurāṅga: I think he's condoning.

Śrīla Śrīdhara Mahārāja: He's concerned?

Dayādhara Gaurāṅga: He's condoning the irritation.

Śrīla Śrīdhara Mahārāja: Their attempt is corroborated by him, directed and corroborated?

Dayādhara Gaurāṅga: I think corroborated. Maybe not directed. But they feel the irritation.

Śrīla Śrīdhara Mahārāja: Whatever they do he gives consent, approval? Now what do you think? If you like you can change your field of preaching of activity. In London a centre is established. Then in San Jose he has got very big preaching centre. In South Africa, Bhāratī Mahārāja, he was attempting, but now he's a little depressed for want of assistance, proper. Then other places also where service of your type of scholarship may be well utilised. You consider with Akṣayānanda Mahārāja, and our Goswāmī Mahārāja, and Mādhava Purī Mahārāja, and this Aranya Mahārāja, etc. And then inform me what you will like to do. How energy should be best utilised with less hitch with ISKCON. Less hitch, and more activity.

Relief work. I first told that our object is like relief work, starting a relief work. Those disappointed and dejected, with no place in ISKCON, still they're sincere, hankering for Mahāprabhu, and Kṛṣṇa, and Swāmī Mahārāja, how we shall try to help them in our sincere way. And so if any hitch we don't want, still if any collision comes we shall try to tolerate it as much as possible, and go on with our relief work. It is not a new creation, but to help the real movement of Swāmī Mahārāja from the ontological standpoint. To keep up the ontological standard of Swāmī Mahārāja's mission, with something more little added. And that is *mādhurya -rasa*. Not so much cultured by him, perhaps for the social position of the foreign country, that may not be undermined. The social position is such that *mādhurya rasa* may be dishonoured as the custom of the country. So he perhaps...

But as we are given up the mantram but we do not go to analyse the meanings of the mantra very much, only selected few. In this way we're to say there is something, but we must approach very, very carefully. It is there on our head. In this way keeping harmony with the mantram, and the other advises in *Bhāgavatam* and *Caritāmṛtam*, and Mahāprabhu, they're fully engaged in that. But respectable distance, that should be kept. And never we shall think that we can walk over that plane. But it is just over our head. In this way we're to tread that there are such things, higher things like that. You consult with your friends, and select about your field of work, preaching. Fight is not very desirable, relief, a spirit of toleration we must have.

Dayādhara Gaurāṅga: The field has grown so intense in the last few months. The activity is very nice. There's so much to do.

Śrīla Śrīdhara Mahārāja: Very successful. So many men are favourable to you? But you have got some substantial thing to give to them. But they have got only book distribution, and no intellectual food, or religious food, to explain?

Dayādhara Gaurāṅga: They just have some loyalty that they're pushing, pushing, like this. But since I returned to Malaysia you asked...

Śrīla Śrīdhara Mahārāja: Anyhow, wherever you'll go you'll find your field, amongst the intellect. So Malaysia, London may be higher field for you. Many people of high calibre may appreciate your characteristic of preaching. Recently our Akṣayānanda Mahārāja, Mādhava Purī Mahārāja, and others, they went there and preached. Where Mādhava Purī Mahārāja also delivered lectures in some universities there. The Parvata Mahārāja, that Āśrama Mahārāja, they also want help of relied preachers, everywhere. In many places your preaching may be welcome. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Kanan Giri Mahārāja: Guru Mahārāja. It seems even though we're working in the spirit of relief, they take it as a fight, or a competition with them. How can we overcome that?

Dayādhara Gaurāṅga: They feel threatened.

Śrīla Śrīdhara Mahārāja: Who are you?

Bhakti Kanan Giri Mahārāja: Giri Mahārāja.

Śrīla Śrīdhara Mahārāja: Giri Mahārāja. Ha, ha. That will help us to particularly look for another plane. The decision, the Absolute decision will come from higher plane. It will help us to search for the higher plane more intensely. Whether the path I have taken is only imagination, or there is reality there? That Kṛṣṇa is everything, He protects His devotees. All this is imagination, theoretical, or it is real? We must make experiments with this truth in our own life, and then we'll make progress step by step. Such test will come, will be extended to us by Kṛṣṇa Himself.

"You have faith in Me as Absolute, or in any other potency, that they're master?"

Only lip deep? When you speak that Kṛṣṇa is everything, He's over all, is it a lip deep statement, or it really comes from your heart and conscience? Nothing can be done without His consent. All these imaginary propaganda, or it is real? To live in, reality to live in, or only to preach?

Fight for fight, that is not a very high stage. Ignore the fight. Let it go on in its own way, and I shall be busy in my own thing. Let them come on the back, not in the front. They will come as the consequence of my previous lives. So we shall show our back, and many wounds may come to my back. But in the front there will be peace, and Kṛṣṇa, and I shall make progress towards that. Go forward towards Kṛṣṇa. And as a result of my previous activity they may attack in my

back. Ignoring them I shall make progress towards the front. Kṛṣṇa is everything, and that must be realised as truth within me. Otherwise what value has it got, only lip deep propaganda? There must be life within to back this preaching. The words that come from our lips must be backed by spiritual realisation, that Kṛṣṇa is all. Hare Kṛṣṇa.

In Manipur, some hundred years or two hundred years, I don't remember. There, all Vaiṣṇava disciples of Narottama Ṭhākura. The King also. And one General named Mr Tikendrajit, he wanted to overthrow the influence of the British there. And he used for those war materials the temple of Rādhā-Govinda's compound. And anyhow they sent the British military god. And one Captain, or one military officer, was sent to find out the truth behind the rumour. And the King did not allow him to enter into the temple compound, 'he's a *mleccha.*' But he forcibly entered. And the General Tikendrajit he murdered him at once, that European General was murdered. Then a military force was sent to capture the whole Manipur, and with special instruction that the temple compound that was utilised for this political purpose, so that must be demolished. And it was so demolished that the Deities, by the shots of the cannon, the whole temple and the Deities was also smashed and destroyed.

Then our Guru Mahārāja was explaining the thing. "Then what is this? People will say the Deity which was worshipped by the disciples of Narottama Ṭhākura, They had not the power to protect Themselves? Kṛṣṇa has no power to protect Themselves, They're all idols, dolls? What is this?"

Prabhupāda explained in some other way. "That without the will of Kṛṣṇa nothing can be done. So what is the will of Kṛṣṇa, that His worshippable figure will be demolished by the shot of cannon? Nothing can, even a straw cannot move without the will of Kṛṣṇa. And such a great thing, disaster was done by the will of Kṛṣṇa?"

He told, "Yes."

"Why?" He explained. *Arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir*. We generally identify, if spiritual truth comes down in this mundane world, in our plane to help us in that formula, that is not the same as wholesale spiritual. So to do away with our wrong conception, that what we see that Deity that is Kṛṣṇa. To demolish that wrong idea, this was done by Kṛṣṇa's will.

Do you follow? Am I clear?

Giri Maharaja: Yes.

Śrīla Śrīdhara Mahārāja:

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir
viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
[śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir]
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ

[Śrīla Vyāsadeva states in *Padma-Purāṇa*: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a

mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."]

We're really pilgrims to the hell, by knowing only the superficial things. Thinking that this what we see as stone, that is Kṛṣṇa. Kṛṣṇa is limited there. To do away with such conceptions, Kṛṣṇa takes such bold steps.

"That I'm not your, this sense conceived, eye conceived, stone piece. I'm something else."

To elevate you to that position, what was given by him to elevate you from the lowest position to somewhere again, that is demolished to give you some higher type.

Suppose the national flag, that is the honour of a nation. But if the flag, by the enemy party is captured and it's trodden underfoot, of course that is something. It's dishonoured, nation's honour is demolished. But still we're to think that the nation is there. Though honour of the freedom, the freedom is related with that flag, that is torn to pieces, or bruised underfoot, or maybe burned to ashes, but independence may be there. Again coming and conquering the enemies. So some sort of relation is there. The honour of the freedom of a country is with the national flag, but still the national flag does not represent the whole of the freedom. In such a way.

It is necessary, this Vigraha, but by that you must try to understand, go further, that is a symbol given to you. And you're encouraged to say that It is He Himself, not otherwise. But that Himself is not what you conceive by your senses. You're to differentiate there.

So elimination and acceptance, progress means, always. Here Bhaktivinoda Ṭhākura, free, all will be unprejudiced to accept truth. Expectant to understand revealed truth, and there, comparative study in the revealed truth.

As I told, the Christianity - Goswāmī Mahārāja is here?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: That Christianity is static or stagnant, and this is dynamic, what is that?

Bhakti Sudhīra Goswāmī: You said, "Is the position of Jesus stagnant, or dynamic and progressive?"

Śrīla Śrīdhara Mahārāja: His Kṛṣṇa conception, dynamic and progressive, which?

Devotee: Or static.

Śrīla Śrīdhara Mahārāja: Static is Christianity? Conception of Jesus is static?

Bhakti Sudhīra Goswāmī: You said, "*Is* the position of Jesus static or dynamic? Is Jesus' position static or dynamic? Can He make further progress?" You were saying that Jesus, "Is *His* position dynamic or static?"

Because the Christians may say, 'Well He knows everything.'

So you said, "Is He barred from making any further progress? Is He a member of the dynamic world or the static world?"

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Further consideration and realisation than what was given by Jesus. Fatherhood of Godhead. Hare Kṛṣṇa. Gaura Haribol.

Bhakti Sudhīra Goswāmī: So when we see the writings of Ṭhākura Bhaktivinoda, we see that he's discussing this comparative theism of Christianity, and *Vedānta*, and then the *Bhāgavata*. He has this one English talk that he gave on the *Bhāgavata*, and...

Śrīla Śrīdhara Mahārāja: *Bhāgavata* Speech.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Booklet.

Bhakti Sudhīra Goswāmī: Do you know when he gave that?

Śrīla Śrīdhara Mahārāja: In Dinajpur [West Bengal], when he was an officer in Dinajpur District he gave that lecture [in 1869]. The Brahmo party, they were trying their best to take him towards their support. But there in *Bhāgavata* speech he declared clearly: "No connection with you. I am a servant of the Vaiṣṇava creed." In his *Bhāgavata* speech openly he declared.

Bhakti Sudhīra Goswāmī: Yes. He spoke in that lecture, he mentioned Ram Mohan Roy, who was the founder of the Brahmo Society.

Śrīla Śrīdhara Mahārāja: Yes. The Brahmo. He asked them to make further progress.

"It's not ended there. With free will you're to start with open inquiry. Then you'll be able to see that what Mahāprabhu has told, that is not idolitary."

And their main objection was that these Vaiṣṇava's are idolitary, idolitors.

"No. It is not idolitary. You come to see in this light."

Bhakti Sudhīra Goswāmī: But when I was reading this of Bhaktivinoda Ṭhākura, it reminded me of so many things that Your Divine Grace had told us at different times. Because Śrīla

Bhaktisiddhānta Saraswatī Ṭhākura he said that you are carrying the conception of Bhaktivinoda Ṭhākura. So by examining these writings...

Śrīla Śrīdhara Mahārāja: He was satisfied by that poem written by me [*Śrīmad-Bhaktivinoda-viraha- daśakam*] so much that: "It is not *his* writing, Bhaktivinoda Ṭhākura has himself written it through him." He remarked like that. It was so accurate representation of Bhaktivinoda Ṭhākura's creed was to him that he remarked in this way. "It is not written by him, but Bhaktivinoda Ṭhākura has written it through him."

Bhakti Sudhīra Goswāmī: So Bhaktivinoda Ṭhākura he said in that lecture that when studying a particular author that we must trace out his exact position in the line of thought.

Śrīla Śrīdhara Mahārāja: And meant for whom? What section? Same author may write a book for the primary students, school students, college students, same author may prepare such books. It is like *Veda*, for different classes. According to the capacity, and the standard, they will accept the teachings. In *Gītā* also, *Gītā* also recommending many things as *karma*, *jñāna*, *bhakti*, *yoga*, so many things. But there is a comparative study. If we're particular we see that all taken towards *bhakti*, surrender, how? How *karma* ends in devotion. How *jñāna* ends in devotion. How *yoga* ends in devotion. Everything ends in devotion. The connection is given there.

Who cannot, who miss this connection giving, they say, "Oh, *Gītā* has supported us." The political revolutionary people they also get their support from *Bhagavad-Gītā*. "*Gītā* has supported us." Everyone: "*Gītā* has given us support." But the link is there, ultimately leading towards devotion. And in the end,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All phases of duties should be abandoned." *Mām ekaṁ śaraṇaṁ vraja*. "And ultimate end will be to take refuge under My feet, clearly. And you will have not to be pained for that, amply rewarded you'll be. Leaving aside all conceptions of duties you ever can imagine and understand, give up everything. So give up everything you have acquired so far. So much risk you're to take. Whatever conception of duty you have got so far, give up everything. Kṛṣṇa conception of Godhead is a revolutionary thing, for which the right, My relationship with you, if you hear it will seem to you to be quite revolutionary. You have no independence. You're wholesale Mine. So independently you're coming to sue transactions from Me? You've come for transactions? Wholesale, every inch, you're Mine, not outside Me. That is your proper location, And you have come for transactions. You're a separate party, I'm a separate party. Give up all such conceptions of duties and inquiries, and everything, wholesale. You are Mine wholesale."

That is Kṛṣṇa. This is *the* truth. Prepare yourself for that, *śaraṇāgati*, *mām ekaṁ śaraṇaṁ vraja*.

To Arjuna also He told,

man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"I promise you that I'm everything. I'm not deceiving you. You're My favourite. You're my friend. At least I won't deceive you, cheat you. So plainly speaking Arjuna I'm everything of you."

Painfully He's speaking of Himself to His friend Arjuna.

83.03.31.A

Śrīla Śrīdhara Mahārāja: ...he had another policy of *bhajan*. He wanted to attack the *māyā*. "Why this *māyā*, this misconception, will at all stand here, to trouble so many so-called innocent souls? The *māyā*, I must drive away the *māyā* wholesale from the land." With that spirit he wanted to preach.

And Mahāprabhu also came here to relieve the people from *māyā*, protect from misconception.

Īśāvāsyam. "Everything belongs to the Lord. Nothing belongs to me, or my country, or human society. All false notion, and they're all suffering for this. And this is a grave situation. Sometimes man, sometimes beast, sometimes an insect, sometimes - this is the prime problem of the country. And that must be handled effectively. And that sort of misunderstanding must be driven from the country. And Kṛṣṇa consciousness must come to reign here in this plane, everywhere. As much as possible I shall spread Kṛṣṇa consciousness, the kingdom of Kṛṣṇa. Everything belongs to Him. And to release from them the birth and death and mortality, and all these things, liberation."

Attacked in this way, he began a fighting, totalitarian war. And we're his servants. We do not care for anything. But report where only these misconceived problems are judged, let them come with advocate, and the judge, let them come. We have got the *śāstric* difference between the *sādhu*. And I shall anyhow come with Kṛṣṇa consciousness. They quote anything, let them come. I quote and cultivate about Kṛṣṇa consciousness. We want that. We do not care for anything, whether these half mad persons will remark against us, we do not care for that. _____ [?] Everything for Kṛṣṇa. We do not care for our fame or name, or we're not ashamed for the remarks of the so-called ignorant persons of the world.

Devotee: Gaura Haribol. Guru Mahārāja, I'm going to have to take your leave. I have to go now.

Śrīla Śrīdhara Mahārāja: Yes. Yes. Totalitarian war. As soldier going to fight in the material world, to deal with everything against Kṛṣṇa consciousness. Smash. Misconception is at the bottom of all these misdeeds. That fundamental plane should be shaken, of the whole country, everywhere, that misconception, misunderstanding, *māyā*. All guided, from the scientist, from the politician, everyone guided by the misconception. And everyone's to suffer for that, and that must be captured, come in Kṛṣṇa consciousness.

We belong to Him. There is one Master. And we must have a direct, sincere life under Him. The environment we cannot ignore. 'I'm king of all I survey. I'm monarch of all I survey.' No. We're subject to the Absolute Monarch. A diabolic change is necessary in our conception. And accordingly in all our activities and behaviour, conduct, sociality, in politics, everywhere. The Kṛṣṇa consciousness must be the emperor.

Devotee: Guru Mahārāja. This is Rasācārya [?] Mahārāja. The reason why I'm leaving, is the preaching party's leaving.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Sudhīra Goswāmī: Rasācārya, he'll go with the preaching party _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. All right. All saviours of Kṛṣṇa and preaching party. Kṛṣṇa consciousness.

Mādhava Purī Mahārāja: Guru Mahārāja. But Govinda Mahārāja said that only one *sannyāsī* and one *brahmacārī* should go. So Aranya Mahārāja and Mahānanda are going. That's what Govinda Mahārāja told me.

Śrīla Śrīdhara Mahārāja: Now he's here for preaching, why should he be taken back? And you do not like to go?

Mādhava Purī Mahārāja: Well, Govinda Mahārāja said only one *sannyāsī* one *brahmacārī*. So I don't know _____ [?]

Śrīla Śrīdhara Mahārāja: No, no. Hari Charan and another two preachers from your section must go. Those that can deliver lectures, at least two of such persons.

Mādhava Purī Mahārāja: Then maybe I should call Govinda Mahārāja.

Akṣayānanda Mahārāja: Guru Mahārāja said _____ [?]

Śrīla Śrīdhara Mahārāja: But you have got any business for consultation here, any urgent business, that is also Kṛṣṇa consciousness. Then you may remain. Anyone. Another one may go. If you, for the discussion amongst you, some important member his presence is necessary then he may remain.

Bhakti Sudhīra Goswāmī: So, once you were talking of the life of Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta. And you said that Śrīla Bhaktisiddhānta Saraswatī when he was younger, he was creating some disturbance in the school, because he was always arguing the supremacy of Vaiṣṇavism.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Bhakti Sudhīra Goswāmī: And Bhaktivinoda was wondering how he was going to get on in life in his later years. And you said that Śrīla Bhaktisiddhānta Saraswatī said, "Don't worry about me."

Śrīla Śrīdhara Mahārāja: Ha, ha. I heard it from his own lips, in Purī. Our Guru Mahārāja when he was reading in the Sanskrit college, he was always very eager to talk about Mahāprabhu and discarding others. Got into trouble with the students and the professors. And it was so intense he left the college.

"I don't want to be educated by you."

And Bhaktivinoda Ṭhākura he's looking at his external life, he told, "You do not do anything more. You've left the college, and also not engaging in any business, anything. How you'll go on in your future life?"

"You may not have bother about me. I shall manage anyhow, go on by the grace of your feet dust."

In this way he answered.

I considered something like - I wrote also a poem, that is not published. I considered Bhaktivinoda Ṭhākura as Vyāsa, and Guru Mahārāja as Śukadeva. A thought of Vyāsadeva was inaugurated into public by Guru Mahārāja, as a *brahmacārī*, and a philosophical scholar. Śukadeva, though imbibed from Vyāsadeva, *pitur dvaipāyanād aham*.

[idaṁ bhāgavataṁ nāma, purāṇaṁ brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham]

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] [*Śrīmad-Bhāgavatam*, 2.1.8]

"What I have received from my great father, I want to give that wealth to you Mahārāja Parīkṣit. You are a proper person to receive that with proper respect." *Mahā-pauruṣiko bhavān*.

[tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam*

achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.10]

"You have got capacity of receiving greater purpose of life, higher fulfilment of life. You're a proper person to grasp. So I like to deliver to you that great thing what I got from my father, Dvaipāyana."

In this way he began his speech in that *sabhā*. And Dvaipāyana is also present, and Dvaipāyana's Guru, Nārada is also present. The son and the grandson, they're also witness. "How he's putting properly what we told, whether really represented, getting real representation or not, through this boy."

Bhakti Sudhīra Goswāmī: Then, you're like Sūta Goswāmī.

Śrīla Śrīdhara Mahārāja: Sūta Goswāmī. Ha, ha, ha. Gaura Haribol. Ha, ha. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Ugraśravā.

Śrīla Śrīdhara Mahārāja: This personal attack, getting benefit of that.

Bhakti Sudhīra Goswāmī: I was reading one lecture of Śrīla Bhaktisiddhānta, and he said that Śukadeva Goswāmī when he saw his audience, the mixed audience, different types of devotees, that he did not want to mention the Name of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī has pointed out in that way. That Śukadeva, in course of his discourse, sometimes he approached near about to mention the Name of Rādhārāṇī, but considering the characteristic of the audience he came back. Did not take Her Name out of respect. That they may not appreciate. The mixture, the audience, they're of so many thoughts were, they're specialists of different types of thinking, they were present there. And after giving careful audience to Śukadeva Goswāmī they went on in their former business. Very few they converted. But they could not approach - they were not so much bold as to approach Śukadeva Goswāmī, how to appreciate to certain extent. And to check them, now and then, Śukadeva Goswāmī he's inaugurating some sort of *tap*.

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

He sometimes, now and then, he's inaugurating such thoughts.

"That all-harmonising. You, of different schools of ontological thought represented here, you are authorities of different departments, you are present here. I fully know that. But you must remember that you've got this defect, and to compensate that you're to take connection of some higher substance. And what is that?

Tapasvino, there are so many lovers of penance. *Dāna-parā*, big men who are famous for making gifts of valuable things, *dāna-parā*. *Yaśasvino*, and there may be many leaders and popularity seekers, leaders of the country may be here, *yaśasvino*. *Manasvino*, so many speculationists, research scholars, there may be many amongst you, *manasvino*. *Mantra-vidaḥ*, so many tantrics by the power of mantram you can do anything and everything, who can show so many feats of the mantra, *mantra-vidaḥ*. *Sumaṅgalāḥ*, and there are many amongst you who are of sincere heart and think about the real peace in the world, *sumaṅgalāḥ*. *Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*, but ultimately every one of you, every section, you're to connect with some higher power to conduct your things safely. Your aspiration, your campaign, may not be hindered by the external opposition. So you're to seek for some transcendental help. It is mentioned.

Isvara paramato sada visidyati udan [?] One wants *samādhi. Samādhi* means cessation of your consciousness permanently. But to facilitate that process, you're asked by the original authority to take the Name of Hari. Why? You want complete exclusion from Hari, Hari consciousness, Kṛṣṇa consciousness, God consciousness. You want to retire forever. But why then you're to take His assistance for your campaign?

In this way, anyhow, somehow or other, as in the government, in the country, there may be so many enterprise. Some iron business, some other business, some agriculture, all these, but they must have got some sort of connection with the government. Some came to pay to the government and to have some facility from that. Without the help of the government no different types of individual enterprise can grow.

So, you're all so many departmental heads. But at that same time, in somehow or other you have got some recognition of the higher background whose good will you want for your own improvement, in your own line. In such *śloka* we found here and there.

nivṛtta-tarṣair upagīyamānād, bhavauṣadhāc chrotra-mano 'bhirāmāt
ka uttamaḥ-śloka-guṇānuvādāt, pumān virajyeta vinā paśughnāt

["Glorification of the Supreme Personality of Godhead is performed in the *paramparā* system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?"]

[*Śrīmad-Bhāgavatam*, 10.1.4]

So sometimes he's striking hammer on the head of the authorities of the different departments there. Most generalising thoughts are indented in the midst of the description of Kṛṣṇa. Kṛṣṇa is a person, but He's unlimited. Just as, *aṇor aṇīyān*, if you go to analyse things, the smallest of the smallest, no end. The smallest atom, then analyse it, then electron, then analyse it. Then proton, electron, and again that may be analysed. Again that may be analysed. No end. And towards bigger, no end. There is the biggest, then another biggest. But after that - what after that - no end. *Mahato mahīyān*, no end, and *aṇor aṇīyān* no end.

[aṇor aṇīyān mahato mahīyān, ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha Upaniṣad*, 1.2.20]

So the middle size, that should be considered as the prime cause, the medium, *madhyama ākāra*. If we search the prime cause within, we're not injudicious, because no end of bigness, and no end of lowness, no end. So the prime cause must be located in the middle, *madhyama ākārti*. Kṛṣṇa consciousness. Sonhood of Godhead, in the centre, not in the circumference. In this way the centre must be found here, and the centre of attraction which can give cosmic character to everything. That must be located in the centre, under this *ānandam*, *sat-cit-ānandam*, in this way.

But those that cannot appreciate, from them he did not want to take the Name of Śrī Rādhikā, that they will misunderstand Her and will commit only offences against Her.

Our Guru Mahārāja also, he also told so many things, but very rarely he took the Name with great respect of Rādhārāṇī.

Once perhaps I told happened something. One big *zamīndār* disciple of Guru Mahārāja, he had some respect, he was well educated and he was wealthy. So ordinary people had much respect for him, and he mixed with many sections. He came to Guru Mahārāja, and anyhow he opened the topic that 'Lakṣmī Devī, or some, Pārvatī's beauty is better, higher, than that of the *gopī.'* In this way, something.

Prabhupāda could not tolerate that idea. Then he began to, from internal emotion, began to describe the beauty of Rādhārāṇī.

[21:13 - 23:13 ?]

Then Sadyen Nārāyaṇa Rāya, [?] he opened the topic. And Prabhupāda began emotionally to describe the beauty of Rādhārāṇī, but another force is checking his attempt.

[23:40 - 24:00 ?]

Prabhupāda can't tolerate that the Rādhārāṇī's beauty will be challenged by some quarter. And also he can't describe that beauty in the ordinary public section. Not to be exposed to them, they're all of another type, unable to appreciate a very small portion of that. So two opposite forces were fighting in him and he fainted, fell from the chair. He will speak it, that extraordinary beauty, he can't give up the challenge without, that talk without challenge, at the same time, before the ordinary people, he can't speak also. He's not prepared to describe the beauty extraordinary of Rādhārāṇī. The two forces from different directions came into clash, and Prabhupāda fainted and fell from the chair.

So Jīva Goswāmī, he mentioned that Śukadeva in the course of his lecture came to mention the Name of Rādhārāṇī, but again She's pushed back from the position, did not. Only in one place it is mentioned, *pradana gopī*, the principal *gopī*, in this way, in *Bhāgavatam*.

She lodged complaint against Kṛṣṇa in different ways, in the front of Uddhava, Her grievance.

He represented the grievance of the *gopī* and Vṛndāvana against Kṛṣṇa and then minimised in the end.

"He's all in all. He can make or mar. He can do everything. Everything is justified. Who are we? We're the most negligible part of His friends circle." In this way.

And there is another, that during the *rasa*, when Rādhārāṇī could not tolerate the common dealing of Kṛṣṇa with all the *gopīs*. Not any distinctive nature in His dealings to the superior, inferior, not such, common dealing, general dealing. That She could not tolerate, and She came forward, and by Her song and dancing, charmed the whole field, and then suddenly disappeared. And Kṛṣṇa when He could detect that Rādhārāṇī is not seen here, She has left the place, then He left the whole *rasa* ceremony and tried to follow the footsteps of Rādhārāṇī.

[28:00 - 28:58 ?]

That is a very important factor, otherwise it will do wrong instead of right. *Adhikāra*.

Bhakti Sudhīra Goswāmī: Does Mahāprabhu consider *adhikāra*?

Śrīla Śrīdhara Mahārāja: Of course. He used to do *saṅkirtana*, *nāma-saṅkirtana* in the public, but when He used to cultivate about the *rasa* of Vṛndāvana, with closed doors, none could have any entrance.

One *brāhmaṇa* who used to drink only milk and nothing else, he came with boast that: "I must have admission. I do not eat anything, but I only live on milk drinking. I must be qualified to enter into."

Then Mahāprabhu ridiculed him, showing His thumb. "Only drinking milk is no qualification to get admission in Kṛṣṇa *bhakti.* Go off." So under closed door He used to go on with *saṅkirtana* about the high *rasa* of Vṛndāvana, and *nāma-saṅkirtana* in the public, He did. *Saṅkirtana*. In *Caitanya-Bhāgavata*, the poem,

bahiraṅga saṅga godhi nāma-saṅkīrtana antaraṅga saṅga koraḥ rasa sadan

Within the selected circle He used to culture about this *rasa*. And, *bahiraṅga*, the ordinary public, this *Nāma-saṅkirtana*, that He did strictly. So much so that one day the mother-in-law of Śrīvāsa Paṇḍit, who was not up to mark, the mother-in-law of Śrīvāsa Paṇḍit. It was at night in the yard of Śrīvāsa Paṇḍit's Śrīvāsangam, He used to, that *rasa kīrtana*, He used to do that, and none could have any entrance. Now out of curiosity the mother-in-law of Śrīvāsa Paṇḍit, she hid herself within a basket there on the veranda.

And Mahāprabhu is going on with the *rasa kīrtana* but He says, "Today I do not find any inner encouragement, inspiration. There must be some outsider who is not fit to attend, understand all these things."

Then Śrīvāsa Paṇḍit he tried his best to find out whether any outsider, any trespasser is there, he could not find any such person. Again Mahāprabhu attempted but He did not find any real inspiration.

"You, I can't find any real inspiration, why, there must be some..." Then in this way, twice or thrice.

Then Śrīvāsa Paṇḍit he found out that his mother-in-law in a big basket concealed there. Then he was so much enraged. "My Prabhu, my Master, He's not finding ecstatic joy and you have come here to disturb us." Caught her, though as mother-in-law she should be respected, wife's mother, but he could not restrain himself, he caught her by her hair and ousted her, so much strict.

Because we're not to belittle the thing. It's not a thing of luxury, or our mental food of the pleasure seeking thoughts, not like that. This is the highest of the highest, highest of the highest. *Śiva viriñcira vāñchita ye dhana*. Which is aspired after by Mahādeva and Brahmā but they may not get it.

emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye bājāiyekaratāli,
nāciyā gāhiyā khola karatāle, dhāiyā mātiyā phire,
tarāsa pāiye śamaṇa kiṅkara, kabāṭa hānila dvāre,
e tina bhuvana ānande bharila, uṭhila maṅgala śora,
kahe premānande ehenā gaurāṅge, rati nā janmila mora

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to

protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premānanda says: "I can never have enough devotion to my beloved Gaurāṅga."] [Premānanda Dāsa]

Our Guru Mahārāja. So many imitationists in Vṛndāvana, after, during a tour of Vṛndāvana in the beginning, Guru Mahārāja came and he stroked his forehead. "I came to Vṛndāvana but I could not find a single Vaiṣṇava here. But so many *bābājī's* were there, so many *bābājī's*. I could not find a single Vaiṣṇava, my fate is so hard, I'm so unfortunate." That was his remark.

They who will give due respect to Rādhārāṇī. When we went to Vṛndāvana we were ordered to read there the, Prahlāda carita of *Bhāgavatam*, not about Kṛṣṇa topics. In Vṛndāvana, *sannyāsīns* of Gauḍīya Maṭh are holding classes and there they're explaining, Prahlāda carita and Ambarīṣa carita, the primary stages of *śuddha bhakti*. And they're not ordered to take, to explain Kṛṣṇa *līlā*.

Guru Mahārāja himself, he also sometimes read, in Rādhā-Kuṇḍa and Śyāma-Kuṇḍa, there is a boundary, in that place he held classes for some time in, kartika mass ujarvita. We attended, but he explained *Upadeśāmṛta*, not any *līlā* of Rādhā-Kṛṣṇa.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

The whole sphere is taken at respectable distance on the head. Go on working in the lower level. To show proper respect to the highest thing, don't venture to enter. Fools rush in where angels fear to tread. With this idea _____ [?] everywhere.

Once his class mate of the student life, afterwards he became attorney of high court and then retired and went to Vṛndāvana and lived there. His Guru was one Yati Goswāmī. And he came to pay visit to our Guru Mahārāja, as he was known from his childhood. And Guru Maharaja for formal courtesy went to see him in his quarter. And there he found that he's engaged in hearing the *rasa-līlā* explained by a famous Goswāmī, Pran Gopāla, there. Guru Mahārāja went to see him, he was engaged there, he bowed down there and coming out.

Then that gentleman leaving the position, leaving the listening to the *Bhāgavatam*, he came down.

"Why you are going on? *Rasa-līlā* is being read here and you must take your seat. And you are coming and in a second you are going away?"

"Oh, I cannot stand here. My Guru Mahārāja did not allow me. He told that I will have to commit offence if I attend any *rasa-līlā* talk. So I can't stay here I'm going off."

To hear *rasa-līlā* from the lips of a person who is not so much realised, and who is a slave of lust, and he's expressing *rasa-līlā* and to hear that, who are not fit to go to that level, that is committing offence, nothing else. And that offence means that will shut the door for long time

to enter there, offence means that. It will close the door for long time, until that offence is removed. Then we may have entrance there, admission there.

So not to belittle, it is not a novel, that I shall enjoy the pastimes of the male and female. *Aprākṛta*, *adhokṣaja*, *aprākṛta*. Beyond the reach of the soul, the Supersoul area and the highest quarter of the soul of the spiritual world, that is that. Otherwise it will depreciation and it will be eternally closed to me. Not to trifle. The highest fulfilment of life, that may not be spoiled. I can do or not do, but I should not spoil my highest fulfilment of life.

What we can understand or appreciate from far off, that is enough for us, to feed us. The little ray, what will come from far away, that is of such superior quality that that can dismiss all aspirations that are known to us. What to speak of having any direct connection with there. Ābhāsate [?] That is such. We can conjecture from far away what superiority of the position will be there. An ordinary man's private life, that we cannot enter into, that is a concealed thing. Then what about that pastimes of the Supreme most entity. So,

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [Śrīla Raghunātha Dāsa Goswāmī's, *Vilāpa-kusamāñjali*, 16]

We must not be, must not try to run up, but we shall try to go down to begin, to utilise my energy. And automatically I shall find myself that I'm taken by the current to a suitable position. The current of the environment will take me to my suitable position. But my tendency will always be to begin from the downward service. That should be the tendency. *Dāsyāya te mama raso 'stu*. My sincere attraction I shall try to regulate towards the lowest service. And the environment will take me up and put me in proper position. That is healthy. And to try to go up, setting others on the side, to make progress forcibly, that is the etiquette which is not admired there and not workable. That pushing others right and left and to make progress forcibly with pride, that etiquette is unfit. Everyone is thinking that 'I'm the smallest.' And the Yoga-Māyā is there. You make proper adjustment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.

Devotee: Guru Mahārāja, can you explain *antaraṅga asasva* [?] please.

Śrīla Śrīdhara Mahārāja: *Antaraṅga*, that is to engage himself in the private talk, the talk of Rādhā-Kṛṣṇa and the *gopīs* in Their private life...

Śrīla Śrīdhara Mahārāja: ...in fact I'm everything. All your aspirations is within Me, cannot go outside. Your highest aspiration is within Me, can't seek it outside. I'm so friendly, so near, so loving, so affectionate. In all respects you are Mine."

Such loving share, or service, or anything, our relationship we have got with the truth, Kṛṣṇa. Then He's wonderful, holding such position in the absolute sense, how we have become otherwise? That free will, and the position of that marginal position. That is responsible. Self determination. Die to live. Everything for Himself. This is the condition. We're for Himself. Accept this then negotiation begins.

"First you have to accept everything for Me, then the negotiation may begin. How and why you are for Me? First you have to understand that I'm for Myself. The Absolute must be for Himself. You understand this properly. Reality for Himself, for Itself, otherwise He's not Reality. If He's subservient to any other law or any other agent He's not Reality. So if Reality has got such position, Absolute position, with this basis, 'For Itself' now negotiate what will be your position with Me. Complete surrender, there you are normal, otherwise you are thinking abnormally about reality. That is really your creation and not in the absolute sense, your created reality. But reality independent must be of this nature, and then your position will be within Me, within My sweet will. And that is your highest position. You try to - I'm your friend, I'm your guardian."

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

"You can only find peace in such condition when you accept Me as I am. I'm your guardian, but I'm your friend, your greatest friend."

So harmony lies there. Otherwise we're god of gods. We go to the friend, rules and regulations, how a god will be, otherwise we won't accept him as God. Not that God created man, but that man creates God, man created God. That goes to Darwin theory, the fossil is the cause of everything.

Bhakti Kanan Giri Mahārāja: Guru Mahārāja. In progressive realisation of Kṛṣṇa, does one have to go through the stage of Brahman realisation, Paramātmā, and then Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not necessarily, not necessarily. He may go through that way. After general education then one goes to some specific education. After passing B.A, M.A, then goes to medical, or engineering departments. And from the beginning one may get admission in the engineering college. Something like that, with little primary education he goes. So through *varnāśrama dharma*, this *yoga*, *jñāna*, everything may lead ultimately to *śuddha bhakti* and there He says, Mahāprabhu says: *eho bāhya āge*. This may be excluded, without this, this only *sādhu saṅga* with *śraddhā*. We have got faith, and we have got good devotee association. Wherever, from any position *śraddhā* and *sādhu saṅga*, these are primary necessities. Without that it is not possible. We must meet His agent, and we must have some faith in His agent. Minimum demand in the *bhakti* school is this. Neither this *brāhmaṇa* Mahāprabhu says,

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
[kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

All these, the *yoga*, *jñāna*, nothing is necessary. Only minimum necessity is His agent's association, connection, and faith for his association. Then through that done, without that impossible.

rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam

[Jaḍa Bharata said: "O King Rahūgaṇa, the perfectional stage of devotional service, or the *paramahaṁsa* stage of life, cannot be attained unless one is blessed by the feet dust of the great devotees. It is never attained by austerity, Vedic worship, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."] [*Śrīmad-Bhāgavatam*, 5.12.12]

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, [punaḥ punaś carvita-carvaṇānām]

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the

instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Without the help of the Vaiṣṇava we cannot reach there. This is the general thing, minimum. Others may be redundant, other departmental knowledge about this, that, so many things that are not necessary. That may be sometimes ornamental for a preacher. If a devotee is a preacher, then he can be a good preacher, if the devotee is educated he may be a good preacher to the educated section, not for the ordinary. That is something ornamental. But the minimum necessity *sādhu saṅga* and *śraddhā*, *śraddhā* in the disciple and the genuine preceptor. This connection, *praṇipāt*, *paripraśna*, *sevayā*, and this *jñāninas tattva darśinaḥ*, this connection necessary.

Bhakti Kanan Giri Mahārāja: In *Bṛhat-Bhāgavatāmṛta*, Sanātana Goswāmī shows the travels of Gopa Kumāra. And he's going through different stages of progressive realisation. But that is not necessary for everyone?

Śrīla Śrīdhara Mahārāja: Yes, passing through. Not everyone. Of course we'll have to pass through those stages unconsciously. Virajā, Brahmaloka, Śivaloka, Vaikuṇṭha, we have to pass, but no stopping at the station, we pass quickly through towards the destination. The stages are there, but from one stage, one station to another, then another, then another, in this way many stations not stopping. He may go from anywhere unconsciously passing through those places he'll leave there. Stages are there, but no stop, he may not stop there. Necessarily he'll pass through those places, or stages, unconsciously. Very quickly it will pass unknowingly, unconsciously.

Bhakti Sudhīra Goswāmī: But if he had some attraction, then he may stop there?

Śrīla Śrīdhara Mahārāja: If any special attraction he may have to stop. But if the guide is strong enough he'll say: "No, no, no stoppage here, come. No charm here. What is here is already known as this and that and that is only detention, no value, come."

Aranya Mahārāja: There's one breaker here, it's called Vṛndāvana Express Train.

Śrīla Śrīdhara Mahārāja: Oh. Express also stops in the main places. Only this is a special train. Ha, ha.

And there is also Navadwīpa Special. And that is considered above Vṛndāvana. And we're there. Appreciation, realisation is necessary, why so? Why Vṛndāvana is superior to every stage of life? And why Navadwīpa also considered, to our poor he has got no money. Navadwīpa with very least capital we can get in Navadwīpa which is in Vṛndāvana, and more. It's difficult to understand. The highest power of positive negative combined is giving something.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

"The sweetness and the taster of the sweetness in its highest degree, They're combined to bestow, to distribute Themselves for us. If you can give away all so-called religious prejudices and concentrate towards the naked truth, the *rasam*, and sympathy towards Me then we shall be able to understand how Both combined together. Both the parties, giver, taker. The greatest giver and the greatest receiver. Both combined a pot to give to the ordinary people. That is only in a limited circle, to the qualified circle. And here, ordinary mass can have entrance and in no time maybe given the tickets of that high positioned theatre. Percolated."

Achievement of Kṛṣṇa's service also may be done by the Nimbarka, the Vallabha, and others. The *māyāvādīs* they also have recognition. But the whole Vaiṣṇava school they have got real position of Kṛṣṇa. But their conception of Kṛṣṇa is also different from the conception of Mahāprabhu, in some respects. So if we can approach Kṛṣṇa through Mahāprabhu, the highest attainment, and any defect, that fullest, highest fullest, not partial attainment of Kṛṣṇa. We're to clearly understand for ourselves where's the difference with Nimbarka and others conception of Kṛṣṇa.

And so much so, inconceivable, that we're to give more stress towards Rādhārāṇī. That is the peculiarity of the Gauḍīya Vaiṣṇava school. There may be sweetmeat, but the absence of tongue, nothing to be lived. If proper tongue I may have, the standard of the tongue, that will give me the standard of sweetness. Something like that. Without tongue no meaning of sweetness. Without ear no meaning of music. In this way.

Independent of Rādhārāṇī we can contact with Kṛṣṇa we'll be loser. But in the service of Rādhārāṇī we get the highest quality of Kṛṣṇa realisation, highest quality. Because so much high sweetness, so much high and real intense realisation about Kṛṣṇa is not possible anywhere. And that quality I can have if I participate in Her line. That quality, quantity and quality, highest quality only can be drawn from that *rasa*, ecstasy, by Her alone. And that type of quality I can expect to have in Her line. It is running, the current is running through high to us, towards His

inmates towards His campaign, that quality. So much so that one who can understand the taste of that quality, the other current is tasteless to them, quite tasteless, the *rasa*. The *rasa* may come through other channels, that will be tasteless to the tongue who has tasted that *rasa* coming through Rādhārāṇī. Something like this. Rādhā-Dāsya, *kaiṅkaryya*.

In Bhaktivinoda Ṭhākura's poetry I developed that in the last stanza.

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

The extent of Bhaktivinoda Ṭhākura's gift, how high it is to show that Bhaktivinoda Ṭhākura is so great that he has given gradually this highest thing he could give. What is that? *Śrī-gaurānumataṁ.* Sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*. That value is known only to Svarūpa Dāmodara. He can estimate the value of such gift by Mahāprabhu. Mahāprabhu's sanction how valuable, it was known only to Svarūpa, the Lalitā Devī Avatāra. *Rūpāgrajenādṛtaṁ*. Sanātana Goswāmī who is the master of the *sambandha-jñāna*, he has appreciated it very much. *Rūpādyaiḥ pariveśitaṁ*. Rūpa Goswāmī with his followers has served them direct to the public, to the proper persons. *Raghu-gaṇair-āsvāditaṁ sevitam*. Raghunātha Dāsa he has tasted it properly, and enhanced, developed, gave some development. *Jīvādyair abhirakṣitaṁ*. Śrī Jīva with his followers have supported, gave protection, that in the name of this Rādhā-Dāsya any other thing may not come within. And this is the aim of the whole scripture. In this way, Jīva Goswāmī with his followers have, very earnestly they tried to prove to the intellectuals that how this is the highest. *Śuka-śiva-brahmādi*. The Śuka, Śiva, Brahmā, and Uddhava, they showed their aspiration for this thing, not all, they have paid due respect to that thing. And *sammānitaṁ*. Such service, the service means the satisfaction, propitiation of Rādhārāṇī, and you are in the position to bestow this to us. Bhaktivinoda Ṭhākura, you hold such dignified position that you can give that thing to us. *Śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān*. Your position is so dignified that you are bestower of this highest thing and you have shown it in your writings how this is the highest aim of our life, highest realisation of the life of every soul is here.

And the next concluding *śloka.*

kvāhaṁ manda-matis tvatīva-[patitaḥ kva tvaṁ jagat-pāvanaḥ
bho svāmin kṛpayāparādha-nicayo nūnaṁ tvayā kṣamyatām
yāce 'haṁ karuṇā-nidhe! varam imaṁ pādābja-mūle bhavat
sarvasvāvadhi-rādhikā-dayita-dāsānāṁ gaṇe gaṇyatām]

["But where am I? I am in a most fallen condition, my intelligence bound with fault. Where are you, O deliverer of the universe? O master! By your causeless mercy alone, my unlimited offences can be pardoned. O ocean of compassion! O Gurudeva! I humbly beg for one favour before your lotus feet: kindly count me as one of the servitors of Śrī Śrī Rādhā-Kṛṣṇa, that Divine Couple Who are an ocean of matchless wealth."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 10]

Where am I? A fallen soul with so much disqualification, *patitaḥ*, fallen of the fallen. And where are you? Your position in the highest peak of respect. *Jagat-pāvanaḥ.* You purify the whole world, in such a position you are, you hold. In this attempt I might have limited you. I have no capacity of doing real justice to you in this description of your greatness. This is a very ruff and audacious attempt. For this haughtiness you must forgive me I hope. You are so great. And I have got one prayer to file under your holy feet. What is that? The most favourite of the favourite of you, your most loving Dayita Dāsa, your disciple Dayita Dāsa, our Gurudeva, you please grant my admission into his fold. This is my prayer to you. You recommend me to get admission amongst the so many servants of your heartfelt, affectionate disciple, our Gurudeva. You recommend me to have entrance, admission into his fold. That is my prayer to you Bhaktivinoda Ṭhākura."]

So Govinda Mahārāja wants there to expand. What do you think?

One or two or three centres may be given more attention, and all possible workers should do for that. Then when they're in firm footing, then to exchange gradually.

Bhakti Sudhīra Goswāmī: I think that that is a good idea, but there may be a strong independent desire amongst the devotees coming this side. So immediately they feel the necessity to do something completely independent. And as a result a few centres are not strengthened.

Śrīla Śrīdhara Mahārāja: So make the best of a bad bargain, that policy. Where it is not possible to bring them within the central rule, they may be given a little freedom, as less as necessary. But one, two, three, four, a few centres should be strengthened, strongholds just like fort. The fort and the ruling country, something like that. Strong centres, two, three, here there like fort, and to extend the government from there, here, there so many centres may be.

This is my suggestion. You consider it according to your own knowledge and go on doing. You are known to the habits and ways of the foreign affairs more. I'm only sitting here in some

narrow quarter, limited field. Only through books may have some knowledge of the foreign country, not practical ideas. You're in the practical field, you're to adjust, final adjustment will be with you. My advice more or less theoretical. You're in the practical field.

Bhakti Kanan Giri Mahārāja: Yours is the central interest and ours is provincial, so therefore yours is more broad.

Śrīla Śrīdhara Mahārāja: Mine is ontological, legal interest. But to translate that ontology into the practical activities that depends on you, and your knowledge, your experience. So I say mine is theoretical and yours practical, how to do it practically. Hare Kṛṣṇa. You may utilise me, my thoughts, ideas, my experienced knowledge about the *śāstra*, and the Vaiṣṇava of the *sampradāya*. That you may try to utilise for your purpose.

Bhakti Kanan Giri Mahārāja: We'd like that you utilise us for your purpose.

Śrīla Śrīdhara Mahārāja: In the higher sense end of course it may be like that. The idea, the ideal, the moralism, more or less you depend to be supplied from me. But how to translate them into practical line? You have got your own better experience of the locality. You're to do that.

Akṣayānanda Mahārāja: That has been shown most by Goswāmī Mahārāja, by the book, books of your speeches, that is the most major step in the practical line, your *vāṇī*. Such books should be given first encouragement we all feel. *The Search for Kṛṣṇa: Reality the Beautiful*, we find this to be the first step of the practical development.

Śrīla Śrīdhara Mahārāja: All right.

Aranya Mahārāja: Swāmī Mahārāja used to say, "Books are the basis."

Bhakti Kanan Giri Mahārāja: "Utility is the Principle."

Bhakti Sudhīra Goswāmī: "Preaching is the Essence."

Devotees: "Purity is the Force."

Śrīla Śrīdhara Mahārāja: By distributing books, by publishing, by delivering lectures, and also by reading the scriptures, in many ways. Our Guru Mahārāja also did by exhibition also. In various ways he wanted to push on the ideas, thoughts _____ [?]. Swāmī Mahārāja also doing, a variety of portraits in the books of different kinds, educating, pictures through the books.

Bhakti Sudhīra Goswāmī: So we see in Śrīla Bhaktivinoda Ṭhākura and Śrīla Bhaktisiddhānta Saraswatī Ṭhākura some different applications in the practical field of Kṛṣṇa consciousness theory.

Śrīla Śrīdhara Mahārāja: What is that difference?

Bhakti Sudhīra Goswāmī: Well, Bhaktivinoda Ṭhākura, he's in the *gṛhastha āśrama*, and it seems that in his songs and writings, he says: *gṛhe thāko, vane thāko, sadā 'hari' bole' ḍāko*. [*Śrī Nāma*, 2, from *Gītāvalī*]

Śrīla Śrīdhara Mahārāja: This is Narottama Ṭhākura's song *gṛhe thāko, vane thāko*.

Bhakti Sudhīra Goswāmī: Narottama, he says, *gṛhe vā vanete thāke, 'hā gaurāṅga' bo'le ḍāke*. [*Sāvaraṇa-śrī-gaura-mahima*, 4, from *Prārthanā*]

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura?

Bhakti Sudhīra Goswāmī: *Gṛhe thāko, vane thāko*.

Śrīla Śrīdhara Mahārāja: *Je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya*.
[*Śuddha-bhakata*, 6, from *Śaraṇāgati*]

Bhakti Sudhīra Goswāmī: So he seems to be, he's saying either, "Whether you're a householder or, it is the same." But it seems that he's...

Śrīla Śrīdhara Mahārāja: Cultivation of *kṛṣṇānuśīlana*, that is what is necessary. Wherever you be that does not matter, *sthāne sthitāḥ śruti-gatāṁ* [*Śrīmad-Bhāgavatam*, 10.14.3], wherever you be that is not of much concern. But be attentive towards Kṛṣṇa and do for Him as much as possible.

Bhakti Sudhīra Goswāmī: But he seems to be giving encouragement to the householders especially.

Śrīla Śrīdhara Mahārāja: Yes. Ha, ha. That was a question for a long time in the Mission. They came to ask me after the departure of Guru Mahārāja. When Vasudeva Prabhu came there was a dissolution. He wanted to encourage that Bhaktivinoda Ṭhākura's line.

"Don't have an artificial life, go and marry and be householder and do sincerely your service towards Kṛṣṇa." In this way he began to preach.

So many of our Godbrothers came to me. "What do *you* say?"

I told, Bhaktivinoda Ṭhākura came to prepare the ground, and for the weak minded people, and that is constitutional method.

And Prabhupāda came as revolutionary. He organised missionary activity and strong minded persons he invited, who will be ready to take the risk, *sarva-dharmām parityajya* [*Bhagavad-gītā*, 18.66]. If there is any defect they're ready to suffer for that. For a strong minded person as much as they can command they will begin with that, with boldness. This is one thing.

And second thing that he made arrangement for Vaiṣṇava *sevā*. Vaiṣṇava *sevā* is very important thing to get the service of Kṛṣṇa. Here he arranged in such a way that the beginners

they may have chance of serving the senior Vaiṣṇava. They will be engaged in higher services, and the newcomers they may help them in their ordinary supply of life necessities. The newcomers are washing the cloth of the *sannyāsīns* of higher. They're cooking food there, and preparing bedding for the higher class of Vaiṣṇava. So they're getting the service of the Vaiṣṇava, and they're also serving in higher ways the Vaiṣṇava. So in this way the hierarchy. That was created. One generally in *gṛhastha āśrama* one should not take, or in the secluded life, *bābājī's* secluded life, they do not take any service from any other. In *gṛhastha* life they take service from ordinary persons that may not have any liking for Vaiṣṇava creed. But here the beginners have come to get chance for the service of Kṛṣṇa and they get the facility of Vaiṣṇava *sevā*, mutual arrangement. They're also helping them, they're also helping them. Like Napoleonic Chair, you know Napoleonic Chair?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: In a circular way in a marshy land they're standing for a long time. No rest they can take, all standing. Then they wanted to take rest, at least by sitting in a chair. In a circular way the soldiers were arranged and were asked to take seat. So everyone was, on his lap he carried one, and he also got another lap to take seat. In this circular way all could take a seat.

So by mutual arrangement of help of service they will march towards the goal. So the *tyāgī*, *sannyāsīs*, and those that are very eager to attain the goal and they're ready to take some risk as it is mentioned in *Bhāgavatam.*

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmāloka) down to the lowest planet (Pātāla). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

No risk no gain. The stereotype moving in this way. You must take some leap and maybe damaged, still he must take risk to come out of the vicious circle. So, *yatra kva vābhadram abhūd amuṣya kiṁ*.

[tyaktvā sva-dharmaṁ caraṇāmbujaṁ harer, bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ]

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]

[*Śrīmad-Bhāgavatam*, 1.5.17]

If taking greater risk one jumps into the Kṛṣṇa *bhajan* life, but he cannot stand, he falls, but what is the loss there? Because for the time being he's centred, as much time he could spend for service of Kṛṣṇa and His devotees, that is something. And without taking risk what he would have done, what is the value of that? So,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.] [*Bhagavad-gītā*, 18.66]

Takes the, to draw the attention of Kṛṣṇa, he has taken so much risk for His service. But everyone must be sincere, not any diplomacy in the movement, not any self cheating temperament. If sincere then, may not be qualified but sincere, he will take risk to go further. Then if he cannot go, he falls, Kṛṣṇa will look after him. That is the line of action.

And another, to be a *gṛhastha*. "Oh, I cannot do exclusive service, it's not possible for me. I shall try an easier life and as much as I can do Kṛṣṇa *bhakti* I shall try, must be satisfied with that." That is another temperament.

Our Guru Mahārāja came with that force, that those that are bold enough to march towards Kṛṣṇa at the risk of their prospect, 'yes you come.' In this way he called for, and tried his best to engage them in various activities. In the press, in the platform, in the exhibition ground, in different ways he wanted to give them experience to march on towards Kṛṣṇa, cultivation of Kṛṣṇa, *kṛṣṇānuśīlana*. Anyhow to utilise ones own self for the service of Kṛṣṇa, and that is possible under the direction, to work under the direction of a proper devotee. That is what is very, very, very rarely found. The proper direction in the line of Kṛṣṇa *bhakti*. That is not very easily found. So very special persons that are in the plane of Kṛṣṇa *bhakti* who can understand what is real devotion, or what is not real, under the directions of such persons to work. That is a very rare thing to be found. And *sukṛti* also may be gathered.

As Swāmī Mahārāja did, "Distribute the books, anyhow utilise your energy for the service of Kṛṣṇa and acquire some *sukṛti* if not devotion proper, anyhow engage yourself."

In this way with much boldness our Guru Mahārāja made a campaign, a totalitarian fight against *māyā*.

Once I visited one advocate in the court of Krishnanaga.

He asked me, "Swāmījī, we are ashamed when you red clad *sannyāsīns* come to the court. But you do not feel any shame, that these religious persons you will have to come to court to sue for the case, and sometimes amongst yourselves the fighting...

Śrīla Śrīdhara Mahārāja: *Antaraṅga* means inner most, the satisfaction of the inner most hankering, of serving one another in the highest sentimental form. So that attitude is indispensable in a servant. Things may be approached with the spirit of exploitation. And the opposite is to leave everything with the spirit of indifference and renunciation, and to become single. And the third form of life will be to associate with everything with the spirit of service. And that service generally of two kinds. In the beginning respectable, and in the highest quarter it is very friendly, familiar, and unreserved giving and taking of the inner most senses, sentiments, in *mādhurya rasa*.

In other *rasa* also, in *vātsalya rasa*, Yaśodā is whipping the Son. And if anyone wants to do that, audaciously by imitating Yaśodā, he wants to whip the Gopāla Vigraha or something, that will be too much audacity and ignoring the whole thing. When one is in the level of Yaśodā, in the intense affection towards Kṛṣṇa, she can whip.

And from ordinary position he will go to imitate Yaśodā. "I can whip Gopāla." And that will be suicidal, self frustrationist, self deceptive. In other way, a form of atheism. This is all mental concoction. Ultimately it will come from there. "I tried so long but I found nothing to be extraordinarily ecstatic." Atheism. The offence will take me down, hurled down.

A research scholar with great strain he has found out such truth. A blunt headed man if he goes to do that, and he cannot follow the steps one by one regularly, he will go to make experiment and ultimately come back, "No, this is all false."

Some *dīkṣā* function I've got. So I may stop here.

...

[04:47 - 04:57 ?]

Śrīla Śrīdhara Mahārāja: With greater respect *Mahā-Purāṇa*, but *Śrīmad-Bhāgavatam* is considered as *Mahā-Purāṇa*. More respectable.

[05:17 - 06:14 ?]

In *Bhāgavatam* there are ten high symptoms of *Purāṇa*, in others only six.

[06:23 - 11:00 ?]

Dayādhara Gaurāṅga: So *Mahā-Purāṇa* is just *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: Yes. *Bhāgavatam* only.

Dayādhara Gaurāṅga: Only *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Because the twelve points are satisfied only there. First four points, four points first, then analysed it comes to twelve. First four points is this. *Śruti*, *Veda*, and

revealed truth does not care for any reasoning. "Do this." Like a guardian, that is *Veda*. The temperament of the Vedic instruction is like a guardian. "Do this." No question of showing any reason, because it is not necessary in that plane of life. No doubt, no suspicion, can enter into that plane. As the sincere affection of the father to the son, so no questioning can enter in that temperament. *Śruti* is only commanding, "Do this." This is *Śruti*.

And *Smṛti*, mildly, like sister, *Smṛti*, appealing tone, in daily practices of our life, that is translated, that truth of the *Veda* is translated there, represented there, and that is distributed to us, that is in *Smṛti*.

mano, patri, manyati, viṣṇu, hardita, jajyo, vago, sanangiya [?]

These are *mahājana Smṛti*, our every day practices have been guided by the, just as the father instructs his daughter, "Distribute such food to my son." And she's doing that. Smṛti bugni [?]

And the *Purāṇa* is like a friend. "Oh. Such man did in such a way and he has got this good result. If you do then you'll also expect to have that benefit." In this way like a friend *Purāṇa* comes to help us. By showing so many stories, relating, and so many historical reference, *Purāṇa* comes to influence us to do particular thing, like a friend, *Purāṇa*.

And there is another, kavya [?] this epic. That is also, comes to sweetly represent it to the husband, good things. "Don't do this. That will not be beneficial for us." In a sweet way she represents to the husband some sort of advice.

Then another side, and another standpoint. *Śruti*, *Smṛti*, *Purāṇa*, and that is *tantra*. *Tantra* means do any practice in such way that it will be finished in no time, with this policy.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

Then you'll get relief from that thing very soon. Just as a patient, his favourite dish is particular to salt, or some sweet. Otherwise if you cannot do without that, you take that, but mix it with this medicine, then the difficulty will go away. So *tantra* is like that. In which we have got our affinity, do it, but mixing with such understanding, some Godly connection, some Divine connection applied to it and then do it. And you'll be very easily and shortly relieved of that. That is *tantra*.

But the *Veda* is the root of all, and that is also coming, this is called, prastarnapraya [?] the points of departure, three points of departure. *Veda*, that the command of the father, *Veda* is like the father commanding the child, children, "Do this." And that is then coming down points

of departure. One *Smṛti*, another *Purāṅa*, friendly, and another sisterly, *Smṛti*. *Smṛti* and *Purāṅa* and *nyāya*, *Vedānta*, *yukti*.

And in *Śrīmad-Bhāgavatam* we find all of them, it is, harteti [?] *Smṛti* like *Veda* it command sometimes, and like the departure about the logical side, *tarka*. *Yukti* means logical *Vedānta.* Śaṅkara, then Jaimini's *pūrvva-mīmāṁsā*. All these *ṣaḍ-darśana*, these six schools of philosophy, as found in India, six schools of philosophical representation. *Nyāya* means logic, then *Vedānta* of Vyāsadeva, that also, all represented in a logical way, that is, *nyāya*. In *Bhāgavatam* the, *nyāya* is there, the *Śruti* is there, the *Purāṅa* like the friendly advice is there. And also the *tantrics*, they're to do it in such a way that you'll get relief from that very soon, that *tantric pantra*, that is also there.

So all the possible evidences are given in *Śrīmad-Bhāgavatam*, and this is *Mahā-Purāṇa*. No other *Purāṇa*, no other *śāstra* is so much authentic as *Śrīmad-Bhāgavatam*. So Jīva Goswāmī, he selected *Bhāgavatam* as the only *pramāṇa* which can help us to God realisation. And why he accepted *Śrīmad- Bhāgavatam* he gave explanation for that. In the beginning he counted ten kinds of evidences.
Dāsa raguman pramana _____ [?] And he eliminated them one by one, showing some defect in them. And ultimately he has taken only *śruti*, or apta [?] *pramāṇa. Śruti* means that which comes as revealed from the beginning of the world, from Kṛṣṇa to Brahmā. Through Brahmā, through the creator of the world, the knowledge that is extended here through the creator of this world, that is *śruti*.

And *apta*, means those *mahājana*, those that come down from higher sphere to help the people here, their words also we can take as evidence. And all empirical attempts to know the truth spiritual, that is all defective and that must be cancelled. In this way Jīva Goswāmī has approached in his first part of *Bhāgavata-sandarbha* where he has considered the question of epistemology. Which should be the real evidence, we should accept, epistemology, he has cancelled. At first he counted ten kinds of evidences and then cancelled one by one, showing the defects, and he has only accepted two, *śruti* as well as, *mahājana* barga [?] apta barka [?]

Bhrama, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. These are the test. *Bhrama* means commission, we commit something wrong. Then *pramāda* means omission, we can't detect many things, that is also a defect, *pramāda*. *Karaṇāpāṭava*, the defect in the instruments through which we examine the truth, that is also a cause to our conclusion, can cause defect in our conclusion, *karaṇāpāṭava*. The instrument of imperfection, *karaṇāpāṭava*. *Bhrama*, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. Prejudice, we're prejudice in such a way that we can't see the truth. We cannot be impartial, and so we cannot detect the fact, it is neglected, we're so prepossessed by some prejudice. That is *vipralipsā*. These four things are enemy to our right conclusion.

So these tests were put to other *pramāṇas* and all failed, only *śruti* and, apta barka [?] These two *pramāṇas* stand, stood. In this way he has proved in his book of epistemology in *Bhāgavata*, *Tattva- sandarbha*. The ontological enquiry, *Tattva-sandarbha* means ontological enquiry,

analysis. And there he has meant most all others are defective, only *Śrīmad-Bhāgavatam* gives us the satisfaction of the highest evidence about the enquiry of the Supreme Entity, Transcendental.

So there we find, and he's a great *Paṇḍit*, six titles he has got, including Vaiṣṇava philosophy also, Vaiṣṇava Darśana. And he said that twelve points there are special in *Śrīmad-Bhāgavatam*. And in other *Purāṇa* they can have only six. So six more special points in favour of *Śrīmad-Bhāgavatam,* so *Śrīmad- Bhāgavatam*, what he will say that will be the highest standard of truth. And Jīva Goswāmī also said the four kinds of approaches towards the truth. *Śruti*, *Smṛti*, *nyāya*, and *tantra*. And *Śrīmad-Bhāgavatam* is said,

[23:22 - 26:14 ?]

Bhāgavata-sandarbha, most authentic, in the whole of Gauḍīya Sampradāya.

Dayādhara Gaurāṅga: Is there any special significance to the *Kūrma-Purāṇa*?

[26:32 - 27:57 ?]

Śrīla Śrīdhara Mahārāja: There are six parts in *Bhāgavata-sandarbha* of Jīva Goswāmī Prabhu. The first part, he has shown analysis of all kinds of possible evidences. What will be bona fide evidence, what should be considered as bona fide evidence, proof, logic. Then, in the second theme, next with,

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam] brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

The three conceptions of the Ultimate Entity, of the Absolute. In the first he's dealt with *Bhāgavan*. *Bhāgavata-sandarbha* name, he really, he has dealt with what is Brahman. And in the second, *paramātmeti*, Paramātmā and *jīvātmā*, relative, there he has dealt with what is the nature of *jīva* soul. That is dealt in the third part. And in the fourth he has dealt with Kṛṣṇa, the highest development of the theistic Absolute. And then fifth he has dealt with the means to the end, cancelling this knowledge, or *yoga*, and any other *karma*, eliminating everything. Only devotion may be accepted as means to end, he has proved. And in the fourth what is the, *prayojana*, the fulfilment of life, that is only love of Kṛṣṇa and nothing else. Neither liberation, nor any other achievement, but only love of Kṛṣṇa, that is the fulfilment of our life. In this way he has made progress. And if one is well read in that book he will be invincible in the whole world, to establish what is Kṛṣṇa, what is devotion, how it is.

Like Hegel, For Itself, and By Itself, and Die to Live. _____ [?] Hegel.

Coming to the effect, and not that the effect can control the cause.

Dayādhara Gaurāṅga: I still don't get the significance of the *Kūrma-Purāṇa*.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: *Kūrma-Purāṇa*. What's the significance of the *Kūrma-Purāṇa*?

...

[30:55 - 31:28 ?]

Śrīla Śrīdhara Mahārāja: That the kind of knowledge that is emanating from the incarnation of the Lord as Kūrma, that is *Kūrma-Purāṇa*. The ten Avatāra's you know, Matsya, Kūrma, Varāha, Nṛsiṁgha, in this way. And They came and They gave Their particular advice, special advice, and mainly that is the basis of that instruction. That is known as *Kūrma-Purāṇa*. Then *Nṛsiṁgha-Purāṇa*, *Varāha-Purāṇa*, *Matsya-Purāṇa*, in that figure the Lord has given such instruction and that has been recorded to certain extent and in His Name that book is going on. *Nṛsiṁgha-Purāṇa* is also, Nṛsiṁgha Deva is saying, His advises that came from Him and that is mainly the guiding principle there. In this way the name has been.

Dayādhara Gaurāṅga: So the *Kūrma-Purāṇa* is considered *sattvic śāstra*.

Śrīla Śrīdhara Mahārāja: *Sattvic Purāṇa*, I shall show you, there is a book, *Gauḍīya Kaṇṭhahāra*, the *śloka's* are all quoted there. You can show him. There it is mentioned the classification of *Purāṇa*, *sattvic*, *rajasic*, *tamasic*.

Akṣayānanda Mahārāja: Guru Mahārāja. When Śrī Caitanya Mahāprabhu was speaking in the grammar, everything in Kṛṣṇa *sambanda*, that is His *līlā*. So Jīva Goswāmī's *Hari-Nāmāmṛta-Vyākaraṇa*, is that the same *līlā*? Is that an extension of that *līlā*?

Śrīla Śrīdhara Mahārāja: That *nāmābhāsa* has been explained there, *nāmābhāsa*.

Akṣayānanda Mahārāja: Yes, *nāmābhāsa*. Some differences there then.

Śrīla Śrīdhara Mahārāja: Why? The difference is, this is remote and that is direct. *Paramahaṁsa*, in the highest stage, one sees everything connected with Kṛṣṇa. But in the lower stage these special things are recommended to help him for Kṛṣṇa consciousness. More distant. But when one realises to the highest point, then anything and everything will excite him about Kṛṣṇa consciousness, nothing beyond.

Akṣayānanda Mahārāja: So on the basis of *nāmābhāsa* that is more distant, not so distinct.

Śrīla Śrīdhara Mahārāja: Not distinct, more distant. _____ [?] Everywhere one can find Kṛṣṇa's presence, that is remote. And that is not to be traced everywhere, and this is, *nāmābhāsa*, we nearer approach, in that way.

Akṣayānanda Mahārāja: But Mahāprabhu's approach was direct. When Śrī Caitanya Mahāprabhu gave in Kṛṣṇa *sambanda* that was direct.

Śrīla Śrīdhara Mahārāja: He showed that anything and everything has connection with Kṛṣṇa. Without His support, His connection, nothing can remain. Whatever it may be, it must have some connection with Him, and we are to trace that.

"Wherever there is any scholar here in Navadwīpa, I challenge them, let them come and refute Me. I say that everything is connected with Kṛṣṇa. Let the professors of the atheistic school come and convince Me that without Kṛṣṇa these things can remain. Nothing can remain. From every thread we can go ultimately to the prime cause, we shall have to go." He has given connection to anything and everything here. "That is My general instruction. Let it be challenged by any scholar of the world." That was His fame.

Akṣayānanda Mahārāja: And in the case of Jīva, *Hari-Nāmāmṛta-Vyākaraṇa*, a slightly different conception in the case of *Hari-Nāmāmṛta-Vyākaraṇa*?

Śrīla Śrīdhara Mahārāja: *Hari-Nāmāmṛta-Vyākaraṇa* a little nearer approach, *nāmābhāsa*. From *nāmābhāsa*, if you can get *nāmābhāsa*, anyhow. It is not sure that all readers of this *Hari-Nāmāmṛta- Vyākaraṇa* they will have *nāmābhāsa*. In the case of *nāmābhāsa*, no surety, certainty, no guarantee is given, the *nāmābhāsa* must be, but it may come, it may come. Otherwise everyone taking the Name he must have been liberated, *mukti*, but they do not get *mukti*. So committing *nāmābhāsa* then sometimes we find that *nāmābhāsa* can help us to emancipation. But it is *His* will, not only in every time taking the Name the *nāmābhāsa* will come, it is not guaranteed.

Bhakti Kana Giri Mahārāja: Guru Mahārāja. *Nāmābhāsa*, Śrīla Prabhupāda has described it as not pure chanting of the Holy Name. What is the negative quality there?

Śrīla Śrīdhara Mahārāja: Negative quality is that he's trying to get the passport, not the visa. By passport he can go to the last limit of the country. But without visa he cannot have admission into another land. So by *nāmābhāsa* one can get the passport to go anywhere and everywhere, which may not be the right for all.

Suppose in the frontier, if one has got special certificate he can go to visit the frontier. Otherwise how the military arrangement is there, all the people may not be allowed there to notice that. Do you follow? Am I clear? You are living, suppose in West Germany, but West Germany may not give all the subjects of West Germany, to go and have inspection of the border of East Germany, because there may be some military arrangement and ordinary men should not know that. Do you see? But special ticket is given to particular persons who are

reliable, they may go and inspect the frontier, where military arrangement is made. Not to all, but to some, some tickets may be allowed, they can go to inspect the border land, not all, it is like that.

By *nāmābhāsa* you can go to the extremity of this material world, extremity, to the frontier line, and not to cross. To cross that means to encroach the other land, enter into the other land. That is Vaikuṇṭha. That only through service, through visa we can enter into another land. What is the meaning of the visa? The visa is a certificate which will be given to you that you are not, not only no danger, but you have some contribution for the interest of that country where you want to enter, then the visa will be allowed. So when service, that we want to do, give something to the other part, then we may be allowed to enter, otherwise not. That is *bhakti*, dedication, service.

Akṣayānanda Mahārāja: _____ [?] may be *nāmābhāsa*.

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa* _____ [?] Mainly *nāma-aparādha* and rarely *nāmābhāsa*. And *śuddha-nāma*, that means we must have some dedicating tendency, fine dedicating concern, unadulterated dedicating tendency we must have for *sevonmukhe*. Then we can get admission into that finer land where every member is to serve and not to enjoy. That is the temperament, whatever the outer expression.

To our eye we may think that they're also enjoying one another. But it is not the fact. They're meeting only in the plane of dedication, service. Even the union of the husband and wife, there is also no enjoying mood, also serving. If we can conceive that then we can conceive what is Vṛndāvana. All serving mood. Without that none can enter into that plane. Generally we see that the husband enjoys the wife, but wife has also got some sort of enjoyment, thereby, but maybe less. Aggressive and passive, but fully there no spirit of enjoyment. Just as the wife she may not have aggressive purpose, but still she gets some enjoyment.

So it is possible to feel satisfaction by our passive and serving attitude. But the spirit of service must remain there, otherwise no entrance is possible in that plane. So similar, not same, *aprākṛta*, *prakṛta vāt* - just like mundane, but it is not mundane, just the opposite. So this is the highest conception of Vṛndāvana. Like mundane, but not mundane, but just the opposite, of serving, it is possible.

Just the same thing that union of the men and women, one with a prostitute, that is condemned very much. But when in married life...

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Śrīla Śrīdhara Mahārāja: That is, wholesale sacrifice to the, for Itself. Everything for Him. Whatever is being done, for Him. That the basic principle must be satisfied, that everything for Him. Otherwise no entrance, no existence possible there. This fundamental principle must be satisfied to have entrance there. That for Himself. Even the birds and beasts in Vṛndāvana, they also unite whatever they do, everything for the satisfaction of Kṛṣṇa. Otherwise no entrance, no

existence is possible for any monkey, or bird, or beast, or anything, or even the worms also. Whatever thing, all dedicated to the greatest extent, fullest extent, towards centre, towards Kṛṣṇa. Then that will be Vṛndāvana. Gaura Haribol. Otherwise that will be like mundane world.

[01:15 - 01:34 ?]

...that is also, *kāya-mano-vākya*. So *kāya-mano-vākya* in it's maximum stage, in it's free and normal stage, it will have to come to Kṛṣṇa. Otherwise it won't be the perfect form of dedication.

kāmais tais tair hṛta-jñānāḥ, prapadyante 'nya-devatāḥ
[taṁ taṁ niyamam āsthāya, prakṛtyā niyatāḥ svayā]

["Persons whose good intelligence has been spoiled by illicit desires for exploitation and renunciation or other duplicitous pursuits, worship other godly personalities such as the Sun-god and the many demigods. Being enslaved by their instinct, they adopt the corresponding rules and regulations of fasting and other tenets accordingly."] [*Bhagavad-gītā*, 7.20]

One may engage his thought, word and deed, for country, for Kālī *sevā*, for Śiva, other demigods, but that won't be considered as perfect dedication, *kāya-mano-vākya*. When the rein is fully taken away it must have to go to Kṛṣṇa conception, it can't be satisfied anywhere. The fullest emancipation, *svarūpeśa*, self determination to the fullest extent, it will have to come to Kṛṣṇa consciousness. Otherwise some sort of limitation there cannot but be.

Akṣayānanda Mahārāja: Rūpa Goswāmī says *jīvan-mukta sa uchata*.

Śrīla Śrīdhara Mahārāja: Though he's seen to live here, still he's liberated. Because he's engaging all his energy towards the service of Kṛṣṇa, satisfaction of Kṛṣṇa and Guru, he should be considered as living liberated. *Jīvan-mukta*, when liberated though living in the flesh and blood, but soul is already liberated. And when the body will fall down, the soul will go there, in the same layer, same plane.

Akṣayānanda Mahārāja: In *Caitanya-Bhāgavata*, that about Nityānanda Prabhu, in the world of dedication, *jay dhubi bhaya* [?] "Who goes there in that ocean?" So that is above *kāya-mano-vākya sevā*?

bhakti-rasa-sagara jay dhubi bhaya se nityānanda baddhuk.

Śrīla Śrīdhara Mahārāja: He wants that achievement, *jay dhubi bhaya* in future. He wants to dive deep into the ocean of love, and Vṛndāvana. Let him come and begin his life with the instruction of Nityānanda. Let him begin here, who has got the highest aspiration of being merged in the Divine Love in Vṛndāvana. Let him come and begin, take admission from Nityānanda. That is the purport. He will have that surety, if he comes and takes admission from Nityānanda, he's sure to get such achievement of the highest type. He'll be able to merge in the ocean of Divine Love. No misguidance in the way. No possibility of any kidnapping in the way,

straight. If he takes care, if he gets the ticket of the company of Nityānanda, the company will surely take him there.

Bhakti Kanan Giri Mahārāja: Would *jñāna-nāma* be an example of *nāmābhāsa*?

Śrīla Śrīdhara Mahārāja: *Nāmābhāsa* - Ajāmila is a case of *nāmābhāsa*. *Nāmābhāsa* means four kinds, *sānketyaṁ*, *parihāsya*, *stobha*, *helanam*.

[sāṅketyaṁ pārihāsyaṁ vā, stobhaṁ helanam eva vā
vaikuṇṭha-nāma-grahaṇam aśeṣāgha-haraṁ viduḥ]

["One who chants the Holy Name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly - *sānketyaṁ* (to indicating something else as in the case of Ajāmila who called for his son by the Name of Nārāyaṇa), jokingly - *parihāsya*, for musical entertainment - *stobha* (to use the Name with some other intention; Jīva Goswāmī has taken advantage of this in his book of Sanskrit grammar, the *Harināmāmṛta-vyākarana*; when one is playing the *mṛdaṅga* drum, using the Names Gaura Nitāi, Gaura Nitāi to represent different drumbeats), or even neglectfully - *hela* (when we are rising from bed in the morning sometimes, we may neglectfully say Hare Kṛṣṇa; in this way we may cast off our indolence). This is accepted by all the learned scholars of the scriptures."] [*Śrīmad-Bhāgavatam*, 6.2.14]

In these four conditions if we take the Name, that generally comes *nāmābhāsa*. Not *Nāma* real but *nāmābhāsa*. *Ābhasa* means some likeness, *ābhasa* means likeness to *Nāma*. Near about the pure Name, not Name proper, but just in the vicinity of the pure Name. That is *ābhasa*. So when one can commit *nāmābhāsa* then he gets release from this mundane affinity. But he waits to enter into the other final land of devotion. In the abscissa, withdrawn from the negative side, but no entrance in the positive world, in the marginal position, no man's land, buffer state, that is, Virajā, Brahmaloka.

Bhakti Kanan Giri Mahārāja: Then how does one get pure chanting?

Śrīla Śrīdhara Mahārāja: Pure chanting is with the influence of the *sādhu*, if he can understand the purity and the eligibility and desirability in the serving life of Kṛṣṇa. For Himself. Die to live. If he wants a life of dedication, sacrifice his individual interest first, if for the central government then he can enter, to catch the idea that we're all representatives of the centre. We have got no local interest, we must not care for that, we are all representatives of the centre. With this idea we shall live, for the satisfaction of the centre. We're all soldiers dedicating our life for the cause of the centre. We've got no other individual aims in our life but to fight for the centre, work for the centre. If one can catch such disposition of mind, then he'll be given recognition as a central man, man of central interest. Universal facility he will enjoy, and that is very tasteful and of high noble order. That sort of life.

Bhakti Kanan Giri Mahārāja: Lord Caitanya came to distribute freely the Holy Name, but still it is required first that service must be there?

Śrīla Śrīdhara Mahārāja: Yes. Try to understand Kṛṣṇa, the sound aspect. The sound aspect of the Absolute representation is extended to you. Take it as a thread to march towards the centre. But mind, you will have to give up your own selfish end of life, and to accept the universal goodness as your own. With this idea you can make progress. But if you take the Name, go on taking the Name, but you don't sacrifice, you don't budge an inch from your selfish position, then it will be fruitless. That is only the exercise of the tongue, and the sound won't be within. It will be the dead sound, the cultivation of dead sound. The sound if it once will awaken, the sound will awaken and show it's spiritual characteristic. To whom? Who's very eagerly sacrificing himself to catch it. And who wants that, "Whatever I shall get out of the sound I shall utilise it for my selfish, mean purpose," the Vaikuṇṭha sound won't come. He won't come to serve you. But if you want to serve Him, then He will accept you. And you'll find that you're getting the connection of the real Name. That is conscious Name, spiritual Name, Name is spiritual, mainly.

A book is given to you, but if you've got some idea, some sort of progress, some sort of inclination, you can read and get the meaning out of that. Otherwise those letters are nothing, even though it is extended to your eyesight. So many letters, so many things written in the letter, but if we do not know how to read the meaning, then it is only some colour to you, all physical. But you must enter into some training, into the meaning of the words and understand the purpose, then that letter and that book is much to you. Otherwise to an ordinary illiterate man a letter or a book has no value. But who has got education, to him, a letter comes, a telegram comes, and that fetches value. But illiterate, no value, only outer part is shown. He can't read. So he can't understand the sound. The sound divine he can't understand, what is within. But who has got such affinity, education, understanding, then we can see many things and by being encouraged we can go further and further.

Bhakti Kanan Giri Mahārāja: In the *Dālāler Gītā* by Bhaktivinoda Ṭhākura he says that Lord Nityānanda, He is distributing the pure Holy Name simply for the price of one's faith. So that faith, that is shown by service?

Śrīla Śrīdhara Mahārāja: Yes. Faith is the plenary, the foundation of service. If you've got faith in something then you utilise your energy for that thing. Otherwise why will you invest your energy there. First faith, and then you will invest your energy, and as much energy you'll invest, you'll make progress. Here faith means in a general sense, not in particular, things here. The faith in the Absolute, that He's self sufficient, He's by Himself, He's for Himself. Faith in that. And we're all His subordinates. We're not everyone of us a separate god, that we shall enjoy our own property. It is false, this is *māyā*. We must save ourselves from this mania. But we're a member in the universal world. With this understanding we shall have new instruction and we shall practically follow the path. And then gradually we shall find we can have communication with the central office, and we can have progress there, and we can enjoy the facility of being

connected with central life. That is immortal and also very fresh, unending, eternal, ecstasy giving life.

So Goswāmī Mahārāja is very weak, eh?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Any doctor should be called for? Any medicine has been given by Govinda Mahārāja?

Bhakti Kanan Giri Mahārāja: Yes. Govinda Mahārāja has given him some medicine.

Dayādhara Gaurāṅga: Mahārāja. I don't want to sound like broken record. Going back to *Caitanya- caritāmṛta*, Caitanya Mahāprabhu when He travelled through the south He picked up two books, *Brahmā-saṁhita*, *Kṛṣṇa-karnāmṛta*.

Akṣayānanda Mahārāja: *Kūrma-Purāṇa*.

Dayādhara Gaurāṅga: No. *Kūrma-Purāṇa* He heard but He did not pick up.

Śrīla Śrīdhara Mahārāja: He heard. But He took up, He brought with Him *Brahmā-saṁhita* and *Kṛṣṇa- karnāmṛta*, two books He took with Him from the south.

Dayādhara Gaurāṅga: But from one *brāhmaṇa* in one temple in South India He heard the *Kūrma-Purāṇa* and was very...

Śrīla Śrīdhara Mahārāja: Not He heard. One *brāhmaṇa* in whose house He was a guest one day, he was a devotee of Rāmacandra. And he was fasting and anyhow managed to supply some food to Śrī Caitanya Deva as his guest. Caitanya Deva found he did not take anything and inquired why he's fasting and he's moaning, in a moaning mood.

Then he told that, "I hear that Sītā Devī was stolen forcibly by Rāvaṇa. I can't tolerate this thought. I want to die rather than think of such disastrous incident."

Then Mahāprabhu told him that, "You don't, think otherwise. Sītā Devī She's wholesale spiritual and this material power cannot touch Her, can't see Her. So what is the question of touching, forcibly. So don't think in that way."

But anyhow that *brāhmaṇa* took that consolation half hearted.

So when Mahāprabhu went further, in a place, in a temple, He heard that *Kūrma-Purāṇa* is being read there. And in that the chaste ladies' stories came in, and Sītā Devī's story was also written there, in a nutshell. And there it is mentioned when Rāvaṇa came to touch Her, Sītā Devī She took shelter in the care of fire. The god of fire he gave shelter to Sītā Devī in disguise, and a Māyā Sītā was produced to Rāvaṇa, and Rāvaṇa took Her.

And when again after the war and fighting finished in Laṅkā, then that Māyā Sītā, that was taken there. And Rāmacandra asked that whether She's chaste. "I want to test Her chastity. So

She must be thrown into the fire, and if She does not die then I shall think that She's chaste and I shall accept Her."

And it was done, though Hanumān and others they're very much mortified to the extreme. It was done, and at that time that fire god, he took the imitation Sītā and gave up the real Sītā to Rāmacandra.

This story is mentioned in that way in *Kūrma-Purāṇa*.

Mahāprabhu heard, and Mahāprabhu told something like that to that *brāhmaṇa*, that real Sītā was not taken by Rāvaṇa. So for His corroboration of His statement, He asked the priest in the temple: "You give Me that old page and instead you write a new page and put it there." So He begged the old page from there, from that book.

Indian books in ancient times were not bound together, they're all loose. So that old loose page He begged from that temple agent and He took it. After crossing two hundred miles perhaps, He came to show that page to *brāhmaṇa* to do away with his misgivings.

And when that *brāhmaṇa* got that old page, "Oh it is mentioned in the *Purāṇa*." He was fully satisfied that Rāvaṇa could not take Her, and he was very much pleased with Mahāprabhu. And he told that: "The other day when You were my guest I could not whole heartedly feed You, I have ignored. But now You are to stay a few days in my home and I want to serve You. You have such a great affinity for me, love for me, that You have again come two hundred miles to do away with my pain, the pain of my heart. You are no other but You are Rāmacandra Himself. You appreciated my grief so deep that You have again come here. You are none but Rāmacandra, the Lord of my heart. And another new thing I want to say that I already, before this I used to take the Name of Rāmacandra, always. But from Your association the Name of Kṛṣṇa, that came to me and I can't leave that Name, Kṛṣṇa, so You are Kṛṣṇa Himself."

In this way the statement mentioned there. The *Kūrma-Purāṇa* it was mentioned about Sītā, that the real Sītā was not caught by Rāvaṇa, but imitation Sītā he took. Corroborating the fact Mahāprabhu represented to the *brāhmaṇa* of the Rāmānuja *sampradāya*.

aprākṛta vastu nahe prākṛta-gocāra, [veda-purāṇete ei kahe nirantara]

["All the *Vedas* and *Purāṇas* constantly warn against considering divine or non material substance to fall within the category of material nature."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.195]

The spiritual things are not at the disposal of mundane power, it is spiritual, spiritual. The higher things can come to the lower, but lower things cannot go up and enter into the higher. Transcendental things can come in this mundane world, but this gross cannot enter into subtle. Subtle can enter. Earth cannot enter into ether, but ether can enter into earth.

Dayādhara Gaurāṅga: It is similar to the, in the *Bhāgavatam*, tenth canto, the Kālayavana, trying to catch Kṛṣṇa, but cannot catch.

Śrīla Śrīdhara Mahārāja: Kālayavana. Yes. Playfully He managed to take him, enticed him. Kṛṣṇa knew that Kālayavana, the day of his death had come and he will have to die in a particular way.

Everything was known, and He was instrumental to that. Playfully He moved in his front in such a way that Kālayavana he's just going to catch, just going to catch, in this way. As Mucukunda, that cave, carried him to that cave and there He just hid Himself. And Kālayavana when he entered the cave he found that Mucukunda is lying there in a big figure. He was in Satya-yuga and in a big body, he's lying there sleeping, after this place, and this Kālayavana will break his sleep. And whoever will break his sleep he will cast a glance, fire glance to him, and he'll be reduced to ashes. All this was known to Kṛṣṇa. He playfully enticed him to that cave, entered the cave and hid Himself.

And Kālayavana thought He's sleeping there. "Oh You're to deceive me, You're lying here covering Your body." So he gave a kick and Mucukunda he awakened.

"You have awakened me from my rest." And his fire look he cast on Kālayavana and he was reduced to ashes and Kṛṣṇa came out.

Jarāsandha was, when fight going on with Kṛṣṇa and Jārasandha, Balarāma wanted to kill him by His club. But Kṛṣṇa pointed, "No, he will be killed by Bhīma, You don't attempt." And Balarāma avoided.

Dayādhara Gaurāṅga: During the chase, Kālayavana is chasing, Swāmī Mahārāja commented that Kālayavana could not catch Kṛṣṇa because he was too covered with contamination, or with false ego, or something like this.

Śrīla Śrīdhara Mahārāja: Of course. Seeing also, we cannot see.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

When He comes down in this mundane world, so many persons have a look, but they cannot understand Him. Rather like so many hate Him, the haters are also there, *avajānanti*, *avajñā*, he does not care. Look to Him with a hateful look, cast glance to Him. Such also is possible, *avajānanti māṁ*. But if He wills everything can be done. That is exceptional. But the general case is such. Without right eye we cannot see and appreciate Him, though He may be in our midst.

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta maheśvaram
...
nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain cloud."] [*Bhagavad-gītā*, 7.25]

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, [prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] [*Bhagavad-gītā*, 15.16]

dvau bhūta-sargau loke 'sminn [daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva āsuras-tad-viparyayaḥ]

["There are two classes of men in this created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."] [*Padma-Purāṇa*]

"Constant, eternal, and another changing. A changing phase of the world, and another the eternal background. Two things we find here, *kala casyadi rupena* [?] No. *Dvau bhūta*. Two types of creation we find here, *kṣaraḥ sarvāṇi bhūtāni*, the changing aspect. And another constant aspect, *ākṣara*. But I'm beyond that. Both *kṣaraḥ* and *ākṣara* is there, two types of created things, and I transcend both *kṣaraḥ* and *ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate*."

yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

And what is,

akṣaraṁ brahma paramaṁ, svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ

[The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *karma* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

Is analysing what is what, kara, cakra [?], then what is *karma*, kim karma kimuk [?]
Svabhāvo 'dhyātmam ucyate, bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ.

[adhiṣṭhānaṁ tathā kartā, karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā,] daivaṁ caivātra pañcamam

["With the help of these five factors, all actions are effected:) The body, ego (in the form of the knot of spirit and matter), the separate senses, the different endeavours, and destiny, or the intervention of the Supreme Universal Controller."] [*Bhagavad-gītā*, 18.14]

So many analytical statements there about the world.

[adhibhūtaṁ kṣaro bhāvaḥ,] puruṣaś cādhidaivatam
adhiyajño 'ham evātra, dehe deha-bhṛtāṁ vara]

["O most elevated of souls, Arjuna, perishable objects such as the material body are known as phenomenal; the universal governance refers to the aggregate universal form which encompasses and governs all the demigods, headed by the solar gods; and I alone am known as the Lord of all sacrifice the Supersoul situated within the bodies of all living beings and the impetus and rewarder of their actions of sacrifice, charity, and austerity."] [*Bhagavad-gītā*, 8.4]

Who am I? What is the soul? What is the world? What is his *karma*? Analytically everything is dealt there.

I feel fatigued. Hare Kṛṣṇa.

Jaya Oṁ Viṣṇu-Pāda...

[33:45 - 34:12 ?]

...

Śrīla Śrīdhara Mahārāja: ...for the beginners it will be very much harmful. In respect of the popular opinion in the name of propaganda, ignoring the rules of the *śāstra* and Vaiṣṇava and the superior agents.

Devotee: Guru Mahārāja. Because of fear of customs I had to leave my *daṇḍa* in South America. Shall I make another one, new one?

Śrīla Govinda Mahārāja: Why you left it there?

Śrīla Śrīdhara Mahārāja: Is it difficult to carry that in the plane or in the ship? The *daṇḍam*, is it difficult to carry out?

Devotee: Sometimes they even go with a drill through it in some countries to see if there's something inside the poles.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then many *daṇḍam* necessary for one preacher. He will go from this country to that country, to ABCD, everywhere one *daṇḍam* should be kept separate for his use. Because it may not be carried smoothly through the planes or ships.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: That is intolerable. The *daṇḍa*, when they examine in that way. *Daṇḍa* is considered to be *puruṣottraya*, *Puruṣa-Avatāra*. Kāraṇārṇavaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī. The authority represented in the connection of this mundane world. Three functions of Viṣṇu, as Nārāyaṇa. One as the Master of the whole of creation. Another of every *brahmāṇḍa*. Another every soul, in charge.

_____ [?]

We're to preach without *daṇḍa*, or we are to keep a separate *daṇḍa* in different countries, provinces, for our propaganda. Or many *daṇḍa* and no *daṇḍa*. Or not to take any *daṇḍa*. Without taking the robe of a *sannyāsī* one may preach. The alternative will be to keep separate *daṇḍa* in every place of preaching. And the third, if we carry the *daṇḍa* to tolerate the ill-treatment over *daṇḍa*. That is intolerable, that is not possible. That the *daṇḍa* will be broken and pierced through to find out whether any smuggling object is there, it is intolerable. So many *daṇḍas* in many places and to go there and take that *daṇḍam* that is somewhat easy. *Kāyavyūha*, with the sanction of the higher authorities. *Ānukūlyasya saṅkalpaḥ*, or to preach without any *daṇḍam*. So what is the necessity of carrying *daṇḍam* then for preaching? Is it to get him, if a *sannyāsī* goes there with *daṇḍam* if he goes to address the public, religious public, is it very favourable for preaching? Or very impressive? Why should we carry *daṇḍam*?

Bhakti Sudhīra Goswāmī: In India only does anyone know what a *daṇḍa* means.

Śrīla Śrīdhara Mahārāja: But how they can take the Śrī Mūrti, the Vigraha, Arcā-Mūrti? If they cannot respect *daṇḍa*, then how can they respect this Arcā-Mūrti?

Bhakti Sudhīra Goswāmī: When I went to America last time with the Arcā-Mūrti, the customs people also were examining the Mūrti and broke the Mūrti.

Śrīla Govinda Mahārāja: Then, what did you do?

Śrīla Śrīdhara Mahārāja: Then you are to tolerate.

Bhakti Sudhīra Goswāmī: I put it back together again.

Śrīla Śrīdhara Mahārāja: Adulteration and cheating is so much cent per cent so none can get release from checking. Perhaps smuggling also going on in red cloth, being abused. So Mūrti should not be carried. One should learn how to prepare Mūrti, and in his own province he will prepare. And the Mūrti will be pierced through and will be found what is within. Have they not got some machine, x-ray, that can find out what is within the Mūrti? They can find out by x-ray machine? What is within the living body, if one has swallowed some gold, how do they detect? Do they pierce the belly?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then how do they understand, find out? Some light and this ray or scientific research, some x-ray, some light may be put on the, it may be found what is in the belly. So what is within the Mūrti or *daṇḍa* they can detect with the help of that machine?

Bhakti Sudhīra Goswāmī: But the x-ray does not detect everything.

Śrīla Śrīdhara Mahārāja: Then in particular plane there is x-ray it is fixed then you are to avail of that plane to save such piercing in the body of the Mūrti and *daṇḍam*. But what about human beings? There are many who swallow some gold.

Devotee: Gold may be detected, but not some chemicals. They swallow them. X-rays won't detect them.

Śrīla Śrīdhara Mahārāja: But how they will find that?

Devotee: No. So far there's no way.

Śrīla Śrīdhara Mahārāja: So hopeless, in that case. So a combined objection must be filed to the authorities. "Only for these things the checking system is necessary. They should do by the help of the scientific instruments, not by piercing through."

Śrīla Śrīdhara Mahārāja: ...sentiment of the theistic public.

Bhakti Sudhīra Goswāmī: When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was accompanied in Vṛndāvana by some associates who were dressed in western attire, what was his idea?

Śrīla Śrīdhara Mahārāja: His idea was that the outward dress is not disqualification for inner spiritual realisation. We may accept the outer fashion of the westerners in order to infuse real spiritual understanding into them. We shall take such risk. And the spiritual standard should not be thought less efficient that they cannot conquer the western scientific sections, nations. They should try to convert those that are with this dress.

When Vana Mahārāja went to England with *daṇḍam* but came back without *daṇḍam*, he left it there. But that was not welcomed here. He has gone there to establish the position of *daṇḍam* and the Śrī Vigraha. But they can't understand. They think that the difference between idolatry and Śrī Mūrti worshipping, that should be preached there. To make them understand the difference between Arcā Mūrti and the idol. The ordinary bombastic and the *daṇḍam* we are to preach, we are to create field for the respect of Them and not to give away and to accept the...

Especially in the jungle propaganda. In special high case it may be tolerated that without *daṇḍa* you may work. But for the beginners then it will be ridiculous to accept *daṇḍa* and to belittle *daṇḍa* in this way.

Śrīla Govinda Mahārāja: Only *paramahaṁsa* Vaiṣṇava can.

Śrīla Śrīdhara Mahārāja: Only in the stage of *paramahaṁsa* he may keep the *daṇḍam* in a particular place and he can move freely. After serving *daṇḍam* for some time he may take leave, put the *daṇḍam* in a particular respectful place and then he can move without *daṇḍam*. At least after some twelve years or some years of time, he will carry with respect and then he may put it somewhere. And especially in the case of emergencies, when he's very sick, or any other position temporary he may give up *daṇḍam*. Otherwise he'll keep with him *daṇḍam* and he'll try to push into the country the respect of *daṇḍam*. And thereby many things will come into question. "Why should we respect this bombastic? Why should we respect the Mūrti, this earthen or this mineral doll?" These hard questions will come into the field and they must be solved. Otherwise this will be, patch-up, patch-up work, patchwork.

We must go thorough, our progress must be thorough. We're going to attack the enemies' country and we shall conquer and take possession thoroughly. Otherwise in any place I'll be in danger of being murdered, if the conquest is no thorough. Enemies' land, the land of *māyā* is enemies' land. We must move here very carefully. We may be attacked from every possible way. We should be careful about that and move.

"That my spiritual conviction I shall spread, and I won't allow anything to enter into that and molest that thought."

The enemy camp should not be allowed to enter into our plane. We must remain intact in our plane. Standing there we shall attack them and devastation we shall create in the enemy camp.

So many oppositions will come, we're to face, we're to create opposition.

"This is this. What you think, this is not right."

The elephant may be more powerful, but that does not mean that I shall give salute to the elephant.

What you say is not practicable, but you must enter the enemies' country like so many in disguise. And then wherever we shall find favourable to us we shall begin fighting. You want that policy? To enter into the country of the enemy in disguise, suitably? And we shall try to create our position anywhere. That is guerilla war. You prefer guerilla war?

Bhakti Sudhīra Goswāmī: Sometimes it is necessary.

Śrīla Śrīdhara Mahārāja: Ha, ha. And the specially trained persons can accept that rarely.

Bhakti Kanan Giri Mahārāja: Śrīla Prabhupāda he said to go in like a needle and come out like a plough.

Śrīla Śrīdhara Mahārāja: And that also, not at the cost of the respect of the Deity and the *daṇḍam* etc. Some degree, there should be some degree.

Bhakti Sudhīra Goswāmī: I went to preach in Russia, so when I would enter the country...

Śrīla Śrīdhara Mahārāja: The special batch, guerilla, they will have another dress, they should have another dress. Why the *daṇḍam* will be necessary? Why the Vigraha should be taken there in the beginning? Special batch may be selected for such fight. Then when some ground is gained you can take there *daṇḍam* and you can take there Śrī Mūrti. Otherwise only to dishonour Them, the emblem of the Divinity, we shall push Them first, why? Gain some ground, and then we can put our Śrī Mūrti, and the holy emblems.

In the beginning the flag will be taken to be dishonoured, no. You go and create some position, then you can take your flag. Not to be dishonoured very soon, very easily. Why the flag will be taken first?

We're to keep honour of the Divinity. Not to be looted, exploited by others. That will bring a reaction within me and weaken us.

When there is danger of Śrī Mūrti being attacked then they put It underground. They may put into the forest and fly away, keeping in some safe position. Naca vai seva moi galapo laiya _____ [?]

Fled away, because he's coming, the Muslims will come and break It, dishonour. So by concealing the Vigraha somewhere they fled. And here also when there was some attack, the apprehension of some attack over this Śrī Mūrti of Mahāprabhu they put underground, unknown place.

"That Mahāprabhu is not God, he's worshipping of His Deity that can't be allowed here."

The Navadwīpa tantric scholars they raised some objection to the worshipping of the Mūrti of Mahāprabhu. At that time It was concealed underground so that It may not be dishonoured.

So in the beginning we won't take things of respect to the enemy camp. We shall go, take the risk. Iconoclast, the Muslims are iconoclast. Icon worshipper and iconoclast. Idol breaker. We shall go, we shall take the philosophy, and the process of understanding step by step, have to preach the thought. Cultural fight is the fine fight, and conclusive fight. Valuable fight is cultural fight.

Once, the Sikhs when they entered America they shaved their hairs and beards, then they grow. When they entered there they began to grow again. And they come back with their beard and hair. But when they want to take admission, suppose perhaps there is some law, or something, that without shaving they cannot enter, something like that I heard.

Rabindranatha Tagore was once opposed from entering America, though he got Nobel Prize before that. 1910 or 1911 he got Nobel Prize. After that he was going to America. For his long beard perhaps, he was not being allowed. Then some advised him to take special permission, informing that he's, that Rabindranatha, has got Nobel Prize. But he did not do, he waited in the ship and wanted to come back from there without landing. Then anyhow the information went to the authority and they allowed him to get down there, we're told. That world known man, world famous.

We should try to sacrifice us, and not to sacrifice Guru, Vaiṣṇava, Deity, and other respectable things representing Divinity. We may risk our own self for the service and to create some position favourable. And then we shall invite others to inspect my conduct. The propaganda must be real and solid. Only outwardly to show the success, that hollow success, what meaning is there? Substantial progress should be made, a cultural conquest, a bona fide progress. And to dishonour Them who we honour, that is something suicidal. Then more or less from the background we think that They're material.

Suppose if you found to take Swāmī Mahārāja to one particular province very risky, that his life may be at stake, will you allow him to go there? Then about Śrī Mūrti, Vigraha? We venture? Then we have got less faith in Śrī Mūrti as it should have been. *Daṇḍam* also, theoretically you think that there is connection of the Kāraṇārṇavaśāyī, Puruṣa-Avatāra, all these things. But not so much from the core of our heart. Molestation of the *daṇḍam*, how can you tolerate? We must search our own heart. With how much sincere respect and devotion we treat all these. This transformation must be wholesale, not lip deep, shallow, transformation of the inner self. We must be sincere to the cause. Cent per cent we shall try.

There was an exhibition in Kurukṣetra. That Kṛṣṇa has come from Dwārakā, and from Vṛndāvana also the Nanda Mahārāja, Yaśodā, and the *gopīs*, they have also gone there in Kurukṣetra on the occasion of the holy bath at the time of solar eclipse. At that time Prabhupāda, our Guru Mahārāja, ordered arrangement of an exhibition in dolls to show that

incident. That from Dwārakā Kṛṣṇa has come with His party. And *gopīs* from Vṛndāvana they have come. So many gods they have also come at that meeting place.

Here, Vana Mahārāja, he was given responsibility to arrange for that exhibition. And Vana Mahārāja was dressing the Mūrtis. The Mūrtis were made of, earthen Mūrtis, *gopīs*, and Vana Mahārāja was dressing them. And he was dressing the Mūrtis with cloth and necessary garments, and to fix them he was using some pins, fixing pins. Here the cloth he put, and put a pin to fix the cloth.

Then it pained my heart. We're to show, see with respect these Mūrtis, though they're earthen Mūrtis of the *gopīs*. But still we're to see with some reverence and respect. But their body is being pierced with pins to fix the dress. I had some pain I felt, though I was a newcomer. Then I put it to the higher authority.

I asked Vana Mahārāja, "Why do you enter the pin within the body, for which we should have some respect and devotion?"

He answered me, "Oh, do you think that the *gopīs* are in this mundane figure?" In this way.

But I'm not satisfied with that answer. I put it to the higher authority. They supported me, that it should not have been done. That body was, the pin was fixed, rather the, some gum should have been used to fix the dress on the body, or something. That should have been used and the cloth may be attached there, a little bit fixed, and not by entering the pin, nail. Vana Mahārāja was nailing the cloth with the body, some iron pin.

We shall try to maintain our position always in the plane of devotion giving respect to anything and everything, and not to tolerate disrespect of that sentiment, to that sort of conception. We shall go away from your, unable to fight and demolish them, we shall be off. But we cannot be a careless onlooker where molestation will go. If it is possible for me to stop, I shall try hard to stop molestation. If not I shall go away. And not standing I shall look at all those blaspheme.

[baisnaba caritra, sarvada pavitra, jei ninde himsa kori']
bhakatibinoda, na' sambhase ta're, thake sada mauna dhori'

[Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are in all ways pure.]

[*Prarthana Lalasamayi, Prayer of Eager Longing,* 7.6]

No power, what can I do? But for the king, if he's a devotee, if any disturbance then he must cut his head. It is recommended in the *śāstra*. [*Gauḍīya Kaṇṭhahāra*, 17.84] [*Śrīmad-Bhāgavatam*, 10.74.40]

Hare Kṛṣṇa. What do you think, Akṣayānanda Mahārāja? When a *sannyāsī* is taking *daṇḍam* in the plane and whether anything hidden here in the *daṇḍam*, the custom officers come and pierce and molest the *daṇḍam* in various ways, and then give it up. Then are we to tolerate this dishonour to *daṇḍam* silently?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: What should we do? Should we not carry *daṇḍam*, or should we keep several *daṇḍam* in any and every province? One *daṇḍam* in one zone, then we won't have to carry? The *kāyavyūha*, or no *daṇḍam* we shall carry when preaching in the international way? What should we do? And the Vigraha also, we're taking from here and custom officers will come and pierce through to see, examine what gold and other valuable articles are hidden under it. And we'll have to tolerate all these things helplessly? What to do? Will we allow? Otherwise what can we do?

Akṣayānanda Mahārāja: We shall have to tolerate to a certain degree. Aranya Mahārāja did not take his *daṇḍa* to London for that reason.

Śrīla Śrīdhara Mahārāja: So it is better to have them prepared in that province independently. You may learn things how to construct, and then going there collect materials and prepare Śrī Mūrti there to avoid this molestation. And if we have cast shadow in our own temperament, our own heart, then that will be a poison to the affair. The insult of the Vaiṣṇava and Mūrti and *daṇḍa* whom we worship, and I'm to tolerate from my faith the molestation, insult of those things. How can we be sincere to our own self, true to our own self, own faith?

Bhakti Sudhīra Goswāmī: If the preacher, if he's revolving between, if he's preaching in two major places, say he's preaching in India and preaching in London, then perhaps he can keep one *daṇḍa* in India, one *daṇḍa* in London.

Śrīla Śrīdhara Mahārāja: That is to be considered, that is rather tolerable than this molestation.

When we were in Madras there was *tridaṇḍi*; though *tridaṇḍi* of ancient type, they do not travel by the train or bus, because of that *daṇḍa*. One of the *tridaṇḍi* of Rāmānuja *sampradāya* came to ask me, "Why do you carry this *tridaṇḍa* in the train and the bus?"

I answered, "Why? Is there any provision?"

He was eager to follow us, but the society did not allow that. But I told him, he came to know, "Is there any *śāstric* quotation which can help me to take *daṇḍa* in the bus or train?"

I told him, *tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Nārada Pañcarātra*]

The purity of our purpose, we hold that. And we try our best to keep the respect of the *daṇḍa*, it may not be molested in any way. Then, "What is your custom?"

He said, "No, we can't take it in bus or in train."

Then, "That was because train and bus was not created at that time. But can you take it by boat when crossing the river?"

He said, "Yes, we can do that."

And the boat was created first in your time so that was allowed and these buses and trains that is new creation. So the ordinary people are putting objection to it." In this way I replied to him. *Tat paratvena nirmalam*, the object is pure, so we get, and we see perhaps it may not be dishonoured, *tridaṇḍa*, we try to keep up the respect.

Bhakti Sudhīra Goswāmī: Mahārāja, you know the *paras* on a *daṇḍa*? What does that represent?

Śrīla Śrīdhara Mahārāja: It represents that by that *paras* it is, a part of a circle, an arc form. That is meant to be used for cutting the *anārtha*, of to whom we preach. The emblem of cutting, *paras* means for *cedana*, for cutting, meant for cutting the reparation of the *anārtha* he sees in the soul, emblem of that.

Devotee: Like Paraśurāma?

Śrīla Śrīdhara Mahārāja: Yes. Paraśurāma.

Bhakti Sudhīra Goswāmī: And there's *jīva daṇḍa*, when was this added?

Śrīla Śrīdhara Mahārāja: I'm here to serve You. The Lord who is here in the relativity of the mundane world in small and bigger group.

Bhakti Sudhīra Goswāmī: But this *jīva daṇḍa* was added by Rāmānuja sect or Gauḍīya Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: Perhaps by Rāmānuja, I don't know fully, but I think it was there.

...

Bhakti Sudhīra Goswāmī: ...must have created quite a stir when Śrīla Bhaktisiddhānta Saraswatī Ṭhākura began...

Śrīla Śrīdhara Mahārāja: Introduced it here in Bengal, yes.

Bhakti Sudhīra Goswāmī: Yes. In Vṛndāvana also.

Śrīla Śrīdhara Mahārāja: Yes. The red cloth also. Though Mahāprabhu and His colleagues had red cloth. Still Sanātana Goswāmī in the presence of Mahāprabhu he took the white dress of *niṣkiñcana*, that's the Guru of the *sannyāsīs*, something like that. Dictator of the preachers, by

giving instructions in the form of *śāstra*. First the code and then the code keeper. So they were engaged in preparing the code, spiritual. And in white cloth, not necessary to advertise them as preachers. They're only engaged for their own benefit, not so much, only by the showing their ideal to the public as much help they can give. But wandering here and there and preaching, that is generally the function of the *sannyāsīs*.

So Prabhupāda created another batch under them, they have given the directions in the *śāstra* and to carry out them to translate them into action. The next lower batch *sannyāsīs*. They're beyond *varṇāśrama*, and within *varṇāśrama* the highest section is *sannyāsī*, they're expected to travel through the length and breadth of the country and to preach the previous doctrines to the people. And that was created by Prabhupāda under the direction of those *śāstra* makers, Goswāmīs. For whom this religious uniform was not necessary, this red uniform, the preachers uniform. They're *niṣkiñcana*, they did not want anything. But they only prepared the religious code.

Bhakti Sudhīra Goswāmī: So by the example of Your Divine Grace you're also showing that you're wearing this dress to the very end of your life.

Śrīla Śrīdhara Mahārāja: Yes. Our Guru Mahārāja also did. Almost everyone whom he gave red dress, they up till their last breath keep up that.

Only, Kṛṣṇa Dāsa Bābājī, he was a *brahmacārī*, he took that, last days, did not mean himself as a preacher, so he took that, after the departure of Guru Mahārāja.

And Vana Mahārāja, whimsical, he took for some time, again rejected that, again took the red robe.

And Vasudeva Prabhu he wanted to introduce that white cloth. And some of the members of the Bagh Bazaar they take that white cloth, including the last Ācārya, Auḍalomī Mahārāja. I'm told he used white cloth.

They preferred, crossing Prabhupāda, they preferred to accept the idea of this cloth. They thought Prabhupāda's idea was a temporary one for the time being. And what Rūpa and Sanātana, in the presence of Mahāprabhu accepted this, that should be the real dress of the Gauḍīya Vaiṣṇava.

But Mahāprabhu also maintained to the last time that red cloth. And also this Paramānanda Purī, Īśvara Purī, all the Godbrothers of the Guru of Mahāprabhu, here in healthy connection with Mahāprabhu, they used to wear red cloth, *sannyāsīs*.

And the Western preachers of the Christian school, they generally use gown, is it not? Clergy?

Bhakti Sudhīra Goswāmī: Yes. Black gown.

Śrīla Śrīdhara Mahārāja: Black gown. What is their name, Christian preachers? Bishops?

Śrīla Śrīdhara Mahārāja: ...in this way he has described that connection with Rūpa Goswāmī. _____ [?] And _____ [?] presentation is also there. A good scholar he was.

Aranya Mahārāja: I heard also when, at that time when he was taking the *to*/ of Mahāprabhu, or maybe when he was seven years old he composed some verse, right on the spot.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

...

I belong to Nārāyaṇa. Even not that of Nṛsiṁhadeva. Whatever you can get, you devote it for the service of Nārāyaṇa, and not for you. Don't use money for you. Money is Lakṣmī Devī. She's meant to serve Nārāyaṇa alone, individually. We're told, the real owner of money is Kṛṣṇa. Nothing, not a farthing belongs to you, at your disposal. _____ [?] and all your sensual pleasure, so-called, all belongs to Kṛṣṇa.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[From Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's, *Vaiṣṇava ke? Who is a Vaiṣṇava?*]

Kṛṣṇa is the enjoyer of all sensual pleasure that comes in the human section, not anyone else. *Kāminīra kāma*. *Pratiṣṭhā*, the fame, name, credit, all should go to Gurudeva, to Baladeva, to Nityānanda, Rādhārāṇī. They, Nityānanda, Baladeva, Rādhārāṇī, They spread the nobility, the greatness of the Lord to the world.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The potency, *hlādinī*, that is at the root of distribution of all sorts of ecstasy to the world. Coming direct from *raso Kṛṣṇa, akhila-rasāmṛta-sindhu*. The depot of all *rasa* is Kṛṣṇa. And the *hlādinī*, sucking it, and spreading it to the world. And the whole credit, whole _____ [?] fame, is under Her command. And the command of Nityānanda, and Baladeva, and Gurudeva in different forms. All name and fame due to Him. He's making us known with that great source of preaching. The whole credit is due to him, to Gurudeva, to Nityānanda first. _____ [?] And the energy, the Lakṣmī, that is generally told as Nārāyaṇa, _____ [?] the Master of the majestic, of all energy. Lakṣmī. And we're mere servants to Him _____ [?] That is what is _____ [?] That is what is the function of the potency. That is the platform where the servants will move, with their free will. Nothing is ours. Everything belongs to _____ [?] According to His direction _____ [?] They're thinking

they're nothing, I'm master of anything here. Not even of an atom, I'm nothing. I'm servant. I'm the servant of all. This all belongs to Kṛṣṇa. And I'm to look after the welfare of everything, whatever I find, because they're all property of Kṛṣṇa. My duty to look after them. This is serving. Kṛṣṇa dāsa. Divine service means this. Such free position, that is serving for freedom. The conception of freedom proper is there. Gaura Haribol.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nārāyaṇa. That means I'm Nārāyaṇa. I've got so much money under my care. I'm master of money. Gaura Haribol. These are all dangerous situations. We're to work out freedom from that sort of ignorant idea, and all the paraphernalia. Free. We must try to be free of these situations of the environment. They're proposing this *māyā*. *Māyā* means misunderstanding. _____ [?]

"You're my master. You're Lord Śiva. I'm your mistress. I'm eager to serve you. You remain with me. You're my master." The last snare of *māyā*. "You are Śiva, and I'm your consort." And the *jīva*, when gets emancipation from the misunderstanding world, then she comes, Māyā Devī comes with folded palms. "Why do you leave me? I shall serve you. _____ [?] You remain here with me. I shall serve you." The last reminder of *māyā*. "Don't leave me _____ [?] Don't leave me. I shall make you master _____ [?] Remain with me. Enjoy."

"No, no. I want _____ [?] My dangerous position is there. But I'm a servant. And I'm not to be fixed to the ground, as master of anything else. I'm so mean, so low, so small, so meagre."

In this way he'll avoid the last request of *māyā*. In *Bṛhat-Bhāgavatāmṛta* we find this.

Hare Kṛṣṇa. Hare Kṛṣṇa.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is good deed, what is bad deed, the scholars also fail to understand what is good, what is bad. Apparently these good things ____ [?] So such knowledge comes openly from the upper agents of the Lord.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
[cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

The proper estimation of the environment _____ [?] Who are you? Where are you? What is your fulfilment of life? And how we can attain that? These are the salient points of inquiry in our life.

[10:42 - 11:25 ?] Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Kṛṣṇa.

When did Akṣayānanda Mahārāja come?

Aranya Mahārāja: Last night, about nine o'clock.

Śrīla Śrīdhara Mahārāja: He alone?

Aranya Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You don't know of the quota?

Aranya Mahārāja: He didn't inform me. We spoke only short - briefly.

Śrīla Śrīdhara Mahārāja: Gaura Haribol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja. I have one question. I was trying to understand this verse.

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyaṁ namāmi bhakta-śaktikam

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."]

[*Śrī Pañca-tattva Praṇāma*]

But I found it a little difficult to understand who is the *bhakta-rūpa*, and *bhakta-svarūpa*, and *bhakta- avatāra*. I couldn't really understand that.

Śrīla Śrīdhara Mahārāja: *Bhakta-avatāra* is Advaita Prabhu, Who came here in advance and prayed that Mahāprabhu should come here. He's the cause of attracting Mahāprabhu here in this plane. *Bhakta-avatāra*. *Avatāra*, that is descent. *Avatāra* means coming down, *avatāram*. From high place, to come down, that is *avatāram*. *Avatāra* means Who comes from the high level to lower level. And *bhakta-avatāra*, the cause of the descent of the whole section, whole party, in advance came Advaita Prabhu. And He began to pray for...

[15:20 - 16:08 ?]

...*bhaktākyaṁ*, *bhakta-rūpaṁ*. One is Śrīvāsa, another He Himself come in the disguise of *bhakta*. And *bhakta-śakti* is Gadādhara Paṇḍita. Hare Kṛṣṇa. Gaura Haribol. Nitāi.

...

...-fold expressions of Kṛṣṇa, different. One *bhakta*, *bhakta-rūpaṁ*, Śrīvāsa as *bhakta*. *Bhaktākyaṁ kṛṣṇaṁ*, Mahāprabhu Himself. *Bhakta-svarūpaṁ*, the second representation is Nityānanda Prabhu. And *bhakta-avatāra*, Who is the cause of the descent of the whole group, the pioneer *bhakta*, devotee, is Advaita Prabhu. And *bhakta-śakti* is potency, who helps to supply the real satisfaction, the real attendance of the needs of the Lord, *bhakta-śakti*, he's Gadādhara Paṇḍita, *kāyavyūha*. He's extending Himself in these five-fold forms He came down here in this lower plane of *prapañca* from the higher division, divine position. From divine to mundane. His descent is like this. Hare Kṛṣṇa.

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyaṁ namāmi bhakta-śaktikam

We show our obeisance to all, the whole group, who have come together in different forms to distribute the highest nectar to the ordinary public at large here. The most gracious group of the divine plane.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura.

Devotee: Also we have one question from the last book, in the section on the *Bṛhat-Bhāgavatāmṛta*, when you speak about Uddhava. I think you said that Uddhava he has some connection with *sākhya* and also with *vātsalya*. But we wanted to make sure that was correct. Is that correct?

Śrīla Śrīdhara Mahārāja: Hmm. *Sākhya*, *vātsalya*, as well as *mādhurya*, some connection. Through confidence, Kṛṣṇa had in Uddhava, He sent as a messenger towards Vṛndāvana to connect not only with the devotees of *vātsalya rasa*, Nanda-Yaśodā, but also to the *gopīs* that served in *mādhurya rasa*. Uddhava connected with them also. And carried the news of Kṛṣṇa, His words, towards them. And took their contribution towards Kṛṣṇa. In Vṛndāvana, the Subal etc, connected with *mādhurya rasa*. And here in Dvārakā Uddhava enjoyed the confidence of having connection with the *mādhurya rasa*, as it is possible from that level. But he was appointed messenger to Vṛndāvana, even to give His news to the *gopīs* of *mādhurya rasa*, as much as possible. And he was astounded to find the degree of dedication of the *gopīs* towards the service of Kṛṣṇa. Uddhava, he's the witness. He stands the test how high the *gopīs* of Vṛndāvana - what sort of intense dedication they had. Uddhava is the witness. He says that, "I want, I aspire after a birth of the creeper in Vṛndāvana so that naturally the feet dust of these divine damsels may touch my head." This statement of Uddhava is showing the high level of the divine love of the *gopīs*, what sort of high.

[23:13 - 23:36 ?]

Vidagdha Mādhava: Guru Mahārāja. When Sītā Devī was captured by Rāvaṇa, and Lord Rāma was in the forest, and as in His *līlā* He was feeling some separation from Sītā Devī. But we're not tracing out that sort of *mādhurya rasa* in Rāma *līlā*.

Śrīla Śrīdhara Mahārāja: Hmm. *Mādhurya rasa*, that is limited to Sītā Devī only. And not to be aspired after anyone in Rāma *līlā*. Only reserved for Sītā Devī. And that is also of some lower degree than we can have in Vṛndāvana. The *rasa* in Dvārakā is superior to that of Ayodhyā. And in Vṛndāvana that is superior to Dvārakā. In this way the development goes. The risk, the sacrifice, is of more intense and higher degree, going up. Sītā Devī's affection is general, especially She has no partner. But in Dvārakā we find many, distributed amongst many. It is difficult to maintain affection towards the husband when there are many wives. Only when they're very intense it is possible to maintain the dignity of service.

And in Vṛndāvana it is more risky, at the risk of the society, and even the religious principle. And ignoring everything they're only conscious of the service of Kṛṣṇa, the Absolute, and nothing else, with all risk. Not the sense of duty, but free enjoyment of Kṛṣṇa. And they throw themselves into fire, of any risk for the satisfaction of Kṛṣṇa, without any prospect. All risk, no gain. With this idea they throw themselves into the satisfaction of the sweet will of Kṛṣṇa, not knowing anything else. They've given up all sorts of prospects, either in this world, or worlds afterwards, that is moral, spiritual, everything, so risk. Because it is only for the Absolute Truth they're the best gainer. It is dirt in anywhere else then they're gone forever. And only because it is so much risk only for the Absolute Truth they're the best gainers. So risk, and without expectation of any sort of gain. All prospects eliminated, ever conceived. And that is beauty, because in the case of the Absolute.

So like unconditional suicidal squadron, up to anything. The sacrifice for the country of the suicidal squadron is considered to be the highest. They're like that. All risk, no gain. But because it's with the Absolute Truth they're the highest gainers.

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

The scriptures also searching from far away such thing. It is so rare, so valuable, the holy books also they're searching this point from far, far away. They've not yet crossed the threshold of the area proper.

From far away they say, "Oh. This side, go this side."

[29:45 - 30:55 ?]

...not single offender like me my Lord. *Parihāre 'pi lajjā me*. I'm ashamed to take them before You and to get it forgiven. Even to point out them before You that I'm so heinous, such an offender. I feel ashamed myself to recollect my own bad deeds. I myself feel ashamed. *Parihāre 'pi lajjā me*. I shall take them to You and pray for their forgiveness, but I myself feel shame. Such a class of sinner I am. *Kiṁ bruve puruṣottama*. What more I shall say to You my Lord? I'm such a sinner."

[mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana, parihāre 'pi lajjā me, kiṁ bruve puruṣottama]

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [*Bhakti-rasāmṛta-sindhu,* 1.2.154]

This is the nature of the high disciples, high devotees. They think themselves so unfit for such, what is the way, what is our destination. Progress towards this side, negative side, to the farthest length of the negative side. Our place is there. Smallest of the smallest. The meanest of the meanest. Ah Govinda. Meanest of the mean.

Gaura Haribol. Gaura Haribol. Nitāi. Nitāi. Nitāi Gaura Haribol. Nitāi Gaura Hari bol.

Where to live, caste our glance, our look? So what to do? Our goal is this. How to reach to that goal, sincerely? Self abnegation to the extreme. This is the measurement. Meanest of the mean. To realise that, to realise our proper position there. The meanest of the mean. Is it possible at all? It is imaginary quantity. So what purification we may aspire after? Self abnegation, analyse, analyse, and throw off.

All egoistic, all assertive. 'I am something. I am someone. I have something to be proud of.' These are to eliminated, eliminated, eliminated, to the finish. It is not easy thing. To become big, it is easy, because it is all false, black marketing. 'I'm a big man. From this position, from this standpoint, from such standpoint I'm something.' It is very easy.

But, 'I'm nothing,' to accept this creed in its true colour, true nature, it is very difficult. 'That I'm none.' Then the reality of necessity will occur in me for help. Otherwise, 'I can help so many. Why should I be a beggar?' It's very difficult.

Vaisnava haite bara mano jelosarn trnad api slokete paro geli van [?]

There is a public saying. "I had a great aspiration to become a Vaiṣṇava. But when I came across the *śloka* relating the qualification of a Vaiṣṇava...

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

...then I was disappointed. It is not possible to be humbler than a blade of grass, to be more tolerant than a tree. *Amāninā mānadena*. Give honour to everyone, but don't desire, aspire after honour. In this attitude you take the Name of the Lord, Kṛṣṇa. Then your desire will be fulfilled."

You're to take the Name of Kṛṣṇa with such attitude. You're more humble than a blade of grass. And more tolerant than a tree. When the tree is being cut down, the tree is giving shadow to the cutter. If you don't give any water into the root, it won't beg for water from anyone. 'You give some water. I'm in drought, I'm dying, thirsty.' Won't say. And when cut down, still he's giving shadow. Such forbearance. *Taror api sahiṣṇunā*. And *amāninā mānadena*. Don't want respect, any position from anyone. But at the same time you're to give honour to everyone, his due. That means you're exclusively pointed towards your aim. And eliminated everything from your aspiration. You're (engaged extremely?) towards the object of your person. In this way you'll take the Name of Kṛṣṇa. And you'll find His help at once, in no time.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. The qualifications of the taker of Name Divine. The standard has been recommended as this way. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So where is Kṛṣṇa? Come to the level, come to the plane, and you'll see everywhere. But your eyes and your senses are all attracted by charms of different planes. You have no time to look towards Kṛṣṇa.

Sarvatra krsne murti kali jalma [?] Everywhere there's perception of Kṛṣṇa. But your sight is caught, attracted by so many floating charms. And they're catching your attention, your sight, your feeling, and you can't see Kṛṣṇa. Prejudice, your own prejudice for the outside world has covered your eyes, drawing all your attention towards them. You can't see Kṛṣṇa, the real well wisher, the real guardian, the real friend, the real lover, you can't see. You're so busy with your transactions with the outer aspired things. You have no time at all to look towards Him. And ignoring, the best friend you're ignoring. And for false transaction you are wholesale caught, whole attention drawn in false transaction with the environment. And the transaction continued by a false ego of you, the false man. You are absent there.

Our Guru Mahārāja used to - this word as minor. Soul is minor. And the manager, he's working on behalf of the soul. Soul is proprietor, but proprietor is minor, and the managers working on behalf of the proprietor, they're looting things according to their own interest. That is the position of a man in bondage, or fallen soul. His true self is not represented in his transaction in his name going on. But in whose transaction, he's absent, his interest is suppressed, absent. The managers, the mind, intelligence, they're surcharged with other interests, and they're going on in transaction _____ [?] But in the name of the proprietor he's minor, nothing to do...

83.04.15.B_83.04.16.A

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Hopeless position.
Katha kaila hari tava namrtya kari boro duhkhi dakhi barvar [?] When calculating all these things, we reach to the highest position of disappointment, then sometimes, somehow or other, from the core of the heart.

"Oh Lord, I'm helpless. Save me. I'm helpless. I'm overpowered in my home. I'm in the midst of so many enemy like, at the hand of my enemies, no freedom. I'm totally under the control of so many enemies in the form of friends within me. Such hopeless position I hold my Lord. You come, without, at least aggressively, otherwise no hope, even I may not be allowed to make connection with You."
karmadinam koti _____ [?] "From time immemorial I'm serving all my masters, but they're not satisfied with my service. I'm made the slave, eternal slave. No possibility of getting, or giving any relief to me. Now I find this helpless position my Lord. If You only come of Your own accord and assert Yourself in any way, then they will fly away. Otherwise no chance have I've got."
Sampati labda buddhi tamaya tasya _____ [?] "Only little attention of some engagement if You extend to me, then these will fly, in fear of You. Otherwise I'm nowhere."

This sort of pathetic prayer from the core of the heart towards the saviour, that is what is necessary for us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitai Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Govinda. Govinda. Govinda, Govinda He. Nitāi Gaura Hari bol.

No more. Here I stop. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Same question always.

Vidagdha Mādhava: Well, I hope not. This is a question I've asked once or twice, but I'm asking it for the full explanation. We're encouraging everyone to chant Hare Kṛṣṇa mantra. Yet we're seeing now there's one quote in *Padma-Purāṇa* that's saying without proper initiation the mantra received is without effect. So is it that those without proper connection, they're not getting any benefit from chanting the mantra?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
[ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyā hy utkale puruṣottamāt]

["If someone receives a mantra from a guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the

sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma-Purāṇa*]

_____ [?]

Śrīla Śrīdhara Mahārāja: Only solid progress is not possible, proper progress. It may be something like, *puṇya*, to acquire merit, like good activity, and suddenly, abruptly, it may become or may not, *nāmābhāsa*, and that giving *mukti*. Up to *nāmābhāsa*, up to *mukti*, it may be, or may not, that Name, *nāmākṣara*. Just as the seed without the potency within it, imitation is like that, without the seed. The medicine is there, apparently, but the potency of the medicine is absent. It will be like that. But at most it may produce what is *nāmābhāsa*.

One thing, is the Name proper, Name means it is not material, it is not under the jurisdiction of the concocted area, misunderstood area. It must not have root there, in the false imitation, the root must not be there. The root, the Name proper must have to become, to have its connection with the Infinite proper. One thing. And the next thing, it must be treated properly, that is *sevonmukhe*, serving attitude. Not exploiting mood, nor indifferent mood. Serving attitude must be there. And the seed must be proper seed, bona fide. Two things necessary, everywhere.

Sādhu-saṅga, that is also bona fide. We're to differentiate it from the sham, from the apparent, that is from *māyāic* conception, which is not so. That is the treachery, the hypocrisy, we're to avoid. Imitation side which is not proper and is going in the name of proper, that is dangerous, we're to avoid that. We're to come in connection with the truth, with the reality, and to deal also really, and not any facsimile, any imitation way. Our dealing will be sincere, true, and we must come in touch with the truth, then the truthful result we may expect. Truth is independent, it is not subservient to anything else. We shall have to come in connection with the truth, anyhow. How to get that connection, that is difficult thing, and that is by *sukṛti* and *sādhu- saṅga*.

So we're to understand the very basic principle of the thing, the fundamental. Then, if you can understand that, all other questions will be solved, you can deduce from that. If we have a general view in our hand, the particular cases may be dealt according to that. The general fundamental law, we must come to be acquainted with, what is what. *Bhaktyā sañjātayā* [*Śrīmad-Bhāgavatam*, 11.3.31], *bhakti* can produce *bhakti*, not, never *māyā* can produce *bhakti*. Reality can give reality, and not any misrepresentation of reality can give reality, deliver reality in any way. You're to understand that. It is very simple and fundamental thing. Others will be deduced from that conception.

We're in the midst of misconception, and misconception of any nature cannot give us relief from misconception. Some positive thing must have to come for our rescue.

So you do not understand the basic principle, so similar and same questions come.

Vidagdha Mādhava: I think I understand what your saying now.

Śrīla Śrīdhara Mahārāja: Always similar questions come. Assimilation is necessary, to hear and to assimilate that, to hear properly, and hear with assimilation. Only mere repetition of sensation is not experience. Experience is not repetition of sensation, congregation of sensation. But when

assimilation, then principle on the background, and it receives in a particular way, and puts in a particular way, then it becomes experience. Only repetition of sensation cannot be said as experience. Experience means something, some other principle handles those sensations in such a way, and it adjusts in such a way, then the sensations, then they become experience, knowledge. The cluster of sensations is not experience. So rending the ear is not hearing. The inner man must be there, to attend it, and to assimilate, and to group it, adjust it, in proper place, it will keep them. And at the time they will get from that particular position. All what we hear jumbled together, without any discrimination, that is no knowledge. That cannot improve our condition.

Here Hegel says, or Kant, Hegel. Not this Locke and Hume. The inner sensation is nothing. The recipient must be inside, and he will accept them properly, and adjust them in their proper way. Then it will become knowledge, or experience. The inner man must be there to attain. So hearing, seeing, everywhere, it's the inner man, who receives the sensations, and adjusts them in such a way that he can use them properly in the future. And that is knowledge.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

In *Bhagavad-gītā* we find assimilation unique. So many things of different types, they're adjusted in such a way, it is unique thing, *Bhagavad-gītā*. *Karma*, *vikarma*, *jñāna*, *yoga*, many things, devotion, many things are properly adjusted. Not in any other book we find where everything has been adjusted in such a way, with the exception of *Bhāgavatam*.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Does that refer to the three types of *rati*? *Sādhāraṇīa rati*? Is that more or less the same thing?

Śrīla Śrīdhara Mahārāja: *Sādhāraṇī*. Special. Yes. *Sādhāraṇī*, general, common, and then specific, specified. General attraction towards God, then attraction will take form of particular *rasa*, *śānta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And there are also sub divisions, *asālana*, *viśeṣa*. *Sādhāraṇī* of *viśeṣa*, *vaiśiṣṭya*, developed condition. *Sādhāraṇī* general, and then particularised. When particular *rasa*, aim in that *rasa*, so many groups, divided into many departments, and to be specialised in one department, specialist.

Bhakti Vijñāna Bhāratī Mahārāja: That is *samañjasā*?

Śrīla Śrīdhara Mahārāja: *Samañjasā*. _____ [?] Harmonised, many in one, organised. All accommodating, all adjusting. Our Guru Mahārāja utilised one, "Religion is proper adjustment." Adjustment to the extreme, general adjustment, then particularised, and it goes to the extreme. Divided into different departments, like government.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Someone may ask, in the *Śrīmad-Bhāgavatam* we find that the *gopīs* of Vṛndāvana, at one point when they were very, very, eager to have *darśana* of Kṛṣṇa, they were unable because their husbands kept them within their houses. At that time some of them left their bodies. So someone may ask, they're eternal associates of Kṛṣṇa, how is it possible that they left behind these supposed, seemingly, bodies?

Śrīla Śrīdhara Mahārāja: That is a show, that aspect. The real aspect of the *gopī's* relationship with Kṛṣṇa and the other aspect a show. _____ [?] Just as here we represent a thing which is not here, in a picture. In a picture I may show the Himālaya here, but it is not real Himālaya. So in the case of the *gopīs*, that husband life, that life is like a picture. _____ [?] It has been written by Dāsa Goswāmī, just as a doll made by the wood, a wooden doll _____ [?] means wood. _____ [?] A particular type of bird which can cry aloud _____ [?] Something like show. It is arranged by Yogamāyā. That sort of theatrical stage is built to enhance the attraction towards Kṛṣṇa. It is to the extreme, attraction to the extreme, for the *gopīs*, it is already extreme, again to enhance that, this policy has been adopted by Yogamāyā. That there is outer demand on them, some design, outer demand, it won't allow them to be united with Kṛṣṇa, some concocted demand. The wholesale cover is like that, this *parakīya bhāva*. Local demand, something, and attraction for the universal life, the real attraction. And the local is futile, just putting some demand on them, but can't do anything ultimately, they're futile. But it has been managed to enhance their quality of love.

Just as a boy he may be offered. "Do you like the lap of your mother, or this doll?" A doll is given to the boy. "Take this doll, but you won't go to the lap of your mother. What do you want?"

"I want to dismiss the doll and go to the," - to a particular temptation on the opposite side, to enhance.

A real clever boy likes, "No I don't want the doll. I want the food. I want mother's lap, affection, not doll."

So some test is given and to judge the quality and increase the affinity, even dismissing these demands of moral, religious, and social, status. But this unknowingly flowing towards Kṛṣṇa, spontaneous, unknowingly, unconscious flow towards Kṛṣṇa. To prove that, this test put before them.

There was an instance that German Kaiser, his mother was a British lady, royal family of Britain. The Kaiser who was the cause of the first great war [against] Germany, he went to his maternal house. And there with his cousin, some boys fighting, and some strike came on Kaiser's nose and blood oozing, falling down. And Kaiser is supposed to have told, "Let the British blood fly away from my body." He was so German in his ego. "Let the British blood fly all away." So let all our subtle, including even this body, which has come from such society, let it go _____ [?] I'm a German."

I'm Kṛṣṇa's, _____ [?] I can't leave Kṛṣṇa at any cost. Whatever belongs to you, you think, you keep it, I shall go. That sort of spirit, selection, unity and oneness. That has been shown to us in different types, different types of Kṛṣṇa attraction. Kṛṣṇa attracts the whole universe, everything, all the atoms are attracted by Him. But there is differentiation, distinction. All atoms are not equally attracted. The attraction on the whole is sweet, but there is differentiation in the sweetness, the degree. All not of the same type, gradation is there. And it goes up to such a mark that it denies the very existence of them. So much attraction feels within, ignores his own existence, his own ego. Such is possible, such attraction is possible. The very gist is being attracted, the form eliminated. Just as when one is swimming and feels danger, one gives away the dress, and with naked body one wants to swim, something like that.

The *māyāvādīs* come here, wants to intrude into. nosoramano naham ramani dumu capesala kinjani [?]

Unconscious of their physical existence, they feel attracted towards Kṛṣṇa, the *māyāvādī* comes.

"Oh there you see? All forms are *jñāna*, and they're one in substance."

But when it again comes out, in different motives, it is going, entering and coming out, entering and coming out, the *līlā* continues.

Hare Kṛṣṇa. Nitāi. Nitāi.

And that is in the highest stage, highest intensity, in Rādhārāṇī. She surpasses all in that sort of attraction and feeling. And in the highest stage of unity becomes Mahāprabhu. And that hint is given in the last *śloka* of Rāya Rāmānanda.

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
[nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

[" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger

on My behalf, because if one is in love with a beautiful person, this is the consequence.'] [*Caitanya-caritāmṛta*, 8.194]

That was composed by Rāmānanda himself. And in the last stage that was delivered when inquired by Mahāprabhu. "Any further development in the *līlā*?"

Then Rāmānanda told, "I have got one thing in my mind. But I don't know whether You will relish it or not. I have composed one poem to that effect. You hear it."

When he was delivering that poem of his own, Mahāprabhu put His hand on his face. "No further." Hitting him. Combined, both combined, forgets everything, madly seeking after Himself, in the mood of the potency. And Mahāprabhu was caught red handed there. He opposed. "No, not to give vent to this idea now."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Not to be spoken, yet it is spoken. Devotees feel like that here.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

dekhi' rāmānanda hailā ānande mūrcchite, dharite nā pāre deha, paḍilā bhūmite

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.283]

Rāmānanda could not stand, fainted, fell unconscious on the ground.
Mahāprabhu touched him by His magical hand and again brought him to consciousness.
Rāmānanda found the *sannyāsī* is sitting there, indifferent.
Then the *sannyāsī* told, "Am I allowed to go now, to take leave of you?"
Mechanically - "Yes. You may take leave."
Mahāprabhu went. Rāmānanda struck dumb, sat there, long time.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Maybe about three or four years ago I asked you about my Guru Mahārāja's identity, according to your (particular bicha?) what you thought his particular identity may be in the spiritual world. You gave a general analysis. So I also wanted to ask you, I don't know if you will answer, but I also wanted to ask you the same thing about Kṛṣṇa Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa Dāsa Bābājī Mahārāja, he openly had discourse with me.

"I know everything, I hear, but my particular attraction towards *sākhya rasa*, I like it most, friendly. I have heard all these things, of different stages, different qualities, but my special liking is in *sākhya rasa*." He told.

But our Swāmī Mahārāja, whatever I found from his letter. And the letter I found when he was going towards America for propaganda, he has given his own internal aspiration.

"Help me to finish my duty here as ordered by my Gurudeva, Rādhārāṇī, Who is very favourite to You, to help me discharge all my duties given to me by Him. He's Your very most favourite. And after that we shall have our natural pastimes in Vṛndāvana."

In such and such way, as he has expressed, from there I traced that he's there. In his natural service, he relishes that sort of service. That is my finding from that letter. Before this I did not have any clue in any talk with him. Hare Kṛṣṇa. Of course I have not gone through the portion where he has translated the *mādhurya rasa* affairs in *Bhāgavatam*. But still this was sufficient for me to guess, to understand his innate aspiration, in that line.

As from common, as it was told, *sādhāraṇī*, general attraction. Then assimilation in different departments. General recruitment, and then examination by the specialists, and particular departments are given to particular persons. He will shine in that, after general recruitment. General test and then special test.

Gaura Hari. Nitāi Gaura. Hare Kṛṣṇa.

...

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. This Arup Misra, did he mention anything about his house in Calcutta? Arup Misra?

...

Śrīla Śrīdhara Mahārāja: _____ [?] Maybe. I have no idea. Or not less than two *lākhs*. Current comes down from that side, to embrace, then we can only. He's seen to do that. That is superior quality cannot be caught by the lower quality. The acceptance from that side, and unavoidable for this gross side, blessed. Hare Kṛṣṇa. If possible it may be. That may not be in our life. There are many if they attended for this they might have been successful. It is my opinion. But they did not care at all for that. This Kuñja Bābu, he founded the Maṭha there, in the beginning, Māyāpur Tīrtha Mahārāja. But he did not care to get, acquire that land. He went to south Calcutta, constructed one Caitanya Research Institute there, for preaching purpose. That was educated quarter, and he selected that locality...

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Śrīla Śrīdhara Mahārāja: That sort of blessing. "You may go."

Vidagdha Mādhava: It's almost like being invited. The higher plane has to invite a person into this process of *bhakti*?

Śrīla Śrīdhara Mahārāja: Yes. His will. Prabhupāda thinks that 'I won't allow anyone to occupy my throne. Let it be rather in the bush within jungle.' Hare Kṛṣṇa.

[dvārakāyāṁ ca na stheyaṁ, bhavadbhiś ca sva-bandhubhiḥ]
mayā tyaktāṁ yadu-purīṁ, samudraḥ plāvayiṣyati

["You and your relatives should not remain in Dvārakā, the capital of the Yadus, because once I have abandoned that city it will be inundated by the ocean."] [*Śrīmad-Bhāgavatam*, 11.30.47]

Kṛṣṇa told before His departure, "Left by Me, My capital Dvārakā will be inundated by the ocean, the ocean will devour, swallow the place where I had My capital Dvārakā. Place of My pastimes, that will be, that will come under the ocean, the ocean will devour."

But He could not do a similar thing in Vṛndāvana. In Vṛndāvana also those particular places of pastimes were you know forgotten. This Vajra tried his best, only with help some, his best to discover, then again that ignored, undercover. Then by the order of Mahāprabhu, Rūpa, Sanātana, they tried their utmost to bring them again, out to our consciousness. *Lupta-tīrtha-uddhāra*. Mahāprabhu ordered Sanātana Goswāmī four things.

[kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana / lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa]

["You will also have to explain Kṛṣṇa's devotional service, establish centres for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage, and teach people how to adopt the renounced order."]
[*Caitanya-caritāmṛta, Antya-līlā,* 4.80]

"*Bhakti śāstra pracār*, the pure devotional scriptures, collect and publish. And the *tīrtha*, the places of holy pastimes, you bring them to the notice of the people. And Śrī Mūrti, *lupta-tīrtha-uddhāra*, and to preach the worshipping of the Śrī Mūrti in a proper way. And to prepare *bhakti śāstra*. *Bhakti sadācāra*, how one should practice in a formal way. According to devotional standard, how one should live, form his life, and his daily routine, how, *bhakti sadācāra*."

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu Gaurāṅga Sundara.

Aranya Mahārāja: When we we're just in Vṛndāvana, we also noted that many of the places of pilgrimage that were established by the Goswāmīs were again becoming dilapidated, or becoming hidden. And so much misinformation is going - about what is this, what is that.

Śrīla Śrīdhara Mahārāja: Ha, ha. The *adhokṣaja* realm. It will be always above our possession. And because it is of higher order, we aspire after that. But that never be taken under our nature, or utilisation, or practices, or possession. He's so, His nature is so, *adhokṣaja*, unaccountable. He

won't come under and rules and regulations. Only He's under the higher laws of love. The Infinite cannot be forced to come under any regulation. We must not forget that.

Still, by negative approach, surrender. "We're fallen. Without Your help we can't stand." Appealing tone. Sometimes He comes to contact, but He's independent. Higher appeals also, sometimes take Him within this. But on the whole His very nature is of that type. Unmanageable, from this plane, but quite naturally. We're calculating people, we want something concrete within our palm. But the nature of the existence of that substance is not at all of that type. Super subjective, your highest intelligence, acquisition, hankering, aspiration, hardly reach Him. So how much possession? You're to measure the extent of your possession over Him.

Only from far away we may see. "Oh. He seems to be come within our knowledge." Talking and mixing with Gurudeva, that higher Vaiṣṇava, we may have, should be satisfied with such look. And suddenly may appear in your level, and whenever you're giving more attention, He disappears. That is His nature. Suddenly at His whim, at His whim, He may come and appear in your level, but whenever any attention you fix towards Him, it's finished. Ha, ha. Not to come in any regulation, under any regulation. If you like to try any connection with Him you may do, otherwise you are to do in your own way, go on your own. *Adhokṣaja*. *Yato bhaktir adhokṣaje*.

[sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

When we consider finally all these which we can bring under our regulation, they're all trash, no value. I want to inquire after something which is unapproachable, unknown, unknowable, higher thing. Then we may be allowed to go on that path, with that risk. With that risk you're to go. *Yato bhaktir adhokṣaje*.

Yaśodā, who once found her supremacy over Him in such a way that she's punishing, whipping. Then that very Yaśodā, whole life shedding tears and crying. "How can I go on with my very existence without You my boy?" But no response.

The *gopīs*, who had given everything, at every cost they wanted, they were also apparently seen to live the whole life disappointed. Crying, wailing, in this way. But that very crying has got a great value. That separation of Him, that fetches also a great value. That is not of ordinary value. That is also concrete thing - separation for Him. And there's degree of separation. And in the market the valuation is according to the intensity of the thing. Separation is also valuable. To aspire after a good thing, that is also valuable. And to get under possession a bad thing, that is undesirable. And to aspire after a good thing that is desirable. That is our capital, the desire for the good is our capital.

Men of such type they hate anything that can be kept in possession here. "No. That is to be dismissed. I want to be vacant. I want to only aspire after the highest thing. It may be

imagination, still, my food will be that, aspiration for the highest. That is my food. That is my everything. I shall go on life after life with aspiration for the highest. And not caring for anything which can be easily got in my possession. 'I can be master.' I hate to be a master."

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

Anyhow to remain in connection with that. That is its own reward. Virtue is its own reward. I'm on the path, I'm in the trying mood, that is enough, such value. And any way I'm treated by Him, still I aspire after nothing but Him. Such value. I can't tolerate that I'm not one of His. However neglected position I may have to remain in, but I can't tolerate the idea that I have no connection with Him. From my side, the highest aspiration for Him, that is my want. I cannot think myself so great that to have in possession that highest good. That audacity I must not indulge in, any way, in any slightest connection. On the other hand I dismiss all other aspirations, whatever it may offer to me. That ideal. *Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma*. Any way connection, any way, slightest connection, however long in the future it may be, does not matter. But I'm not going to contact with anything else, alternate proposal.

He's superior. Why should He come under my direction? It must be *māyā*. It must be an erroneous implant I'm suffering. I want a thing of my position, can have command over that highest thing. Then that is all concoction, naturally. In my position, a slightest, any connection, I must be satisfied with that. And that will be true. 'And Infinite will come under my guidance?' I'm a finite. What is this? This is madness. The least possible connection, but with the highest. I aspire after that. That is valuable to me. Then I'm normal of the highest type.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Nitāi Gaura Hari bol. Goal, ideal, is Caitanyadeva. But His life is horrible to us. So much madly hankering after Kṛṣṇa, ignoring His whole physical aspect. What is that? Why? How to take, accept His ideal? We're rather afraid of going in His connection, so mad separation pangs there. So outwardly such sacrifice, then the treasure inward. Who will come to risk so much? Ha, ha.

Kṛṣṇa *bhakti* is so risky, who will care to adore the ideal of the *gopīs*? But Uddhava and some other devotees, they say, Śukadeva, then we think, 'Oh, that then it may be.' We cannot give respect in the middle man. And they say, in their gradation, 'they're the highest.' Otherwise, where's the place of the *gopīs* in ordinary intellectual section? Nothing. 'Who are they? What is their position?' Then they say that,

"Brahmā is not My favourite, nor Mahādeva, nor Saṅkarṣaṇa, nor Lakṣmī Devī. Even not Myself as you are My loving friend Uddhava."

And that Uddhava says, "Oh. I aspire after a birth of a creeper here. The feet dust of those great sacrifice divinity may fall on my head."

Without these steps, how I can know what is their noble position. Of those that are very fortunate in any way, in the course of their roaming in this universe got some favour from those *sādhus*, they can appreciate. I do not want anything, we don't want anything. But we want Vṛndāvana, I want.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Padyāvalī*, 98] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

Who will believe this, that that Para Brahma is in Vṛndāvana, and He's making friends with these ordinary people? Who will come to believe, that He's carrying the shoes of Nanda on His head? Who will come to believe this? Such a madman's where to be found that he'll come to believe that the Highest Entity is carrying the shoes of Nanda on His head? What's this?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: They say that we're all crazy _____ [?]

Śrīla Śrīdhara Mahārāja: Crazy, to the ordinary is a relative term. Someone said Einstein to be crazy, Newton to be crazy.
"We do not get full bellied food, and they're showing this luxury and doing some researches, atom bomb and all these things. We don't get food, belly full. These are all luxuries. What is the necessity? Give us food, we're hungry, this is concrete. And that is all abstract, exercise of your intelligence, all luxury."
The demand of flesh, we're under so much intense trouble to meet the demand of our flesh. All unnecessary business. They're all mad.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense

enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. That is their position, under necessity.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.
What is valuable to one that is nothing to another, according to the necessity.
Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The robber told to Alexander, "What necessity you had for conquering all these countries, and troubling so many men, and killing so many? For satisfaction of your whim? What more than that there? So much trouble to so many countries, so many human beings, and other's devastation. Only your whim to satisfy, the fodder of your whim? You're a great general, to establish you."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

The great scholars they're perplexed to know what is good and what is bad. What we shall get and what we shall dismiss. Ha, ha. Hare Kṛṣṇa. *Kavayo 'py atra mohitāḥ*. The great scholars they fail to understand what is their real necessity. This is a perplexed jungle. Different types of consciousness.

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati
[kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāṇi mānuṣaḥ]

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."] [*Viṣṇu-Purāṇa*]

So many souls of equal position with us. Manu says these trees, out of their own *karma*, are under such hopeless position today. They've got similar feeling for pain and pleasure like us; not of less standard. But they're in such position, and it is their own *karma*, none to blame. Such is the fun going on in this world outside. We're living in the environment which is so afflicted with

serious misconception, misunderstanding, misguidance, misbehaviour, how we are. How to ascertain what is good, what is bad, what should I aspire after, and what we should reject? Innumerable alternatives are thronged in a crowd, coming to influence over me. So, this area covered by illusion, influenced by misunderstanding, is of so different, diverse type.

Then what about Infinite, Vaikuṇṭha? This finite world is so diverse in its characteristic. And Infinite - with what attitude we should approach that *adhokṣaja*? In any way we're to accept any alliance, whatever less fruitful, or less giving, less gain. Whatever it may be we shall try to have connection with that perfect thing of our internal, innate aspiration. Slightest connection. We're helpless, we're hopeless, in the midst of disappointment, in danger to the extreme. We're to rely on our free will, our capacity of selection for our own good, but it's so helpless. Our guide is so helpless, then what danger we're in, we're getting witnesses all around.

So how? A real Guru is important who can guide us to our real way. Guidance is the most important thing at present for us, proper guidance. Forces of different nature, we're being drawn towards them, attracted towards them. We're in the midst of that. Proper guidance is the most valuable. How valuable is Gurudeva's guidance. Nitāi Gaura Hari bol.

Dhyeyaṁ sadā paribhava-ghnam. After mentioning Who is the incarnation of Kali-yuga, Yuga-Avatāra, *Bhāgavata* suddenly begins the song in praise of that great Yuga-Avatāra.

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ
vande mahā-puruṣa te caraṇāravindam

["O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee - *mahā-bhāgavata*), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotees' suffering which originates in offences to the Holy Name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."] [*Śrīmad-Bhāgavatam*, 11.5.33]

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dharmiṣṭha arya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mahā-puruṣa te caraṇāravindam

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the

principles of religion, You left for the forest to honour the *brāhmaṇa's* curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]

[*Śrīmad-Bhāgavatam*, 11.5.34]

With a grand temperament the *Bhāgavata* has come to sing in praise of that guide in Kali-yuga. This occurs just after...

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]

[*Śrīmad-Bhāgavatam*, 11.5.32] & [*Caitanya-caritāmṛta, Ādi-līlā*, 3.52]

In a covered, disguised way, only giving hints Who is the Avatāra of Kali-yuga. *Kṛṣṇa-varṇaṁ*. Who is always describing about Kṛṣṇa. Or, Who has got on His lips the words 'Kṛṣṇa Kṛṣṇa Kṛṣṇa' always. Or, Who is Kṛṣṇa Himself, but by His lustre He looks yellow. But really, if we can look with deep attention, we shall find that hidden under that yellow lustre there is the blue body.

Kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam. With His own paraphernalia He has come.

Yajñaiḥ saṅkīrtana-prāyair. And service is continuing under the cover of *saṅkīrtana*. Only with the help of the sound in a mass prayer, and processional way. That will be His real symptom. With the masses He'll go on chanting divine sounds. Through that symptom we shall try to understand Him. He's a *channaḥ* Avatāra, because in Kali-yuga He'll come in disguise. So the hint is given in this way, not very clearly. *Channaḥ kalau, tri-yuga*. Prahlāda Mahārāja says.

[itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair, lokān vibhāvayasi haṁsi jagat pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaś, channaḥ kalau yad abhavas tri-yugo 'tha sa tvam]

[Prahlāda Mahārāja said: "In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish, or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You (as Śrī Caitanya Mahāprabhu playing the part of a devotee) remain hidden to the common people, and do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Tri-yuga, or the Lord who appears in only three *yugas*."]

[*Śrīmad-Bhāgavatam*, 7.9.38]

The Yuga-Avatāra in Kali is in disguise. So some describe You by the name of *tri-yuga*, You appear in only three *yugas*, not Kali. But those that know that in disguise Kali-yuga comes, they only understand the fact, why this *tri-yuga* has been added in Your Name. *Channaḥ kalau*.

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

And such group is worshipped by the special intellectual section. Intellectual means divinely intellectual. *Sumedhasaḥ*. Who has got good guidance. *Su* means good, *sumedhasaḥ*, the inner suggestion is good. They, are generally attracted by such affairs, that with the Name of the Supreme, and with guide in a group, taking the Name of Kṛṣṇa. And He's blue within, but by lustre He seems to be yellow. That Avatāra. Extraordinary personality, uncommon merit, that way He'll come, and just only in a very - riddle. What is riddle?

Devotees: Puzzle. Enigma.

Śrīla Śrīdhara Mahārāja: Puzzle. In a puzzling way, describing in this way these things, the *Bhāgavata* comes out to chant the nobility, the greatness of that Avatāra. *Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa*. And very sublime and grave way comes to praise Him, and sung in this *śloka*. Kali-yuga Avatāra. And traces that Who came as Rāmacandra, Who came as Kṛṣṇa, He's here. We're to look with that temperament.

Dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ. The real fulfilment He has come to deliver to you. For you, He's drawing the sweetest juice from above. You meditate on Him only. *Sadā paribhava-ghnam abhīṣṭa-dohaṁ*. All your troubles will be finished there. Such juice He's drawing from upper world for you. *Abhīṣṭa-dohaṁ*.

Tīrthāspadaṁ. And He'll be *the* agent of supplying purity to all the *tīrthas*, by His touch, by His *saṅkīrtana*. By His drawing the highest things of fulfilment, and connect with all the holy places.

Śiva-viriñci-nutaṁ. And such hight type of things will come, take here, that even Śiva and Brahmā, they will also be puzzled to find the nature of His noble gift, and will begin to praise after Him. They will eagerly aspire to take shelter under His feet. *Śaraṇyam*.

Bhṛtyārti-haṁ. And all that will come to serve Him, their inner wants will be removed, satisfactorily. *Bhṛtyārti-haṁ*. Their praise, their inner necessity, that will be fulfilled.

Praṇata-pāla bhavābdhi-potaṁ. And who will come to take shelter under Him, submissive, totally submit to Him, they will be taken charge by Him. And they will be protected, given protection, and the supply in their life. *Bhavābdhi-potaṁ*. And in this position where the mortality coming and going, coming and going, this change undesirable, none wants to live in this area. A great ship will come for them and take them within the ship and take away from this unpleasant position. *Bhavābdhi-potaṁ*.

Vande mahā-puruṣa te caraṇāravindam. Let me fall at His feet, of this great personage, Who will come with such high nectar...

Śrīla Śrīdhara Mahārāja:

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ [dharmiṣṭha arya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad, vande mahā-puruṣa te caraṇāravindam]

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa's* curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]

[*Śrīmad-Bhāgavatam*, 11.5.34]

Viśvanātha Cakravartī has given, that generally it seems it applies to Rāmacandra. He left His kingdom and went with Sītā Devī to the forest to discharge religious duty, designed by His father.

But it is also true in the case of Mahāprabhu. Viśvanātha Cakravartī Ṭhākura has drawn the internal meanings and applied it in the case of Mahāprabhu. *Tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ*. The imperial prosperity He left, *su-dustyaja*, which is hard to abandon. That generally we find this in the case of Rāmacandra.

But Cakravartī Ṭhākura says, *surepsita-rājya-lakṣmīṁ*. The valuable devotional company of Viṣṇu Priyā, *rājya-lakṣmīṁ*, not a materially big thing, but Viṣṇu Priyā's throne in her heart for Mahāprabhu, that is more than any imperial standard. He had to leave that. *Surepsita-rājya-lakṣmīṁ*. What standard of sacrifice in service is never found amongst the big society of the gods. That they had to go up and He left that, ignored, He had to ignore that sort of serving, loving attitude of Viṣṇu Priyā for the public welfare. *Surepsita-rājya- lakṣmīṁ*.

Dharmiṣṭha arya-vacasā yad agād araṇyam. Here He has taken one curse of a *brāhmaṇa* who told that, "What You do, all taste about Kṛṣṇa *līlā*, I want to participate, but doors are closed."

Mahāprabhu when He used to taste the Vraja *līlā* of Kṛṣṇa, did behind closed doors at deep night.

But a *brāhmaṇa*, he took only milk and nothing else, so he thought himself a very qualified religious standard person. "I must have entrance, I do not eat anything but only milk; why should I not be allowed?"

Mahāprabhu replied, "Milk drinking is no qualification for entering into Kṛṣṇa consciousness."

"Then I curse You. You will lose your family life!"

"Yes." Mahāprabhu took it. *Arya-vacasā yad*. Then He accepted that and took *sannyāsa* accepting the curse of the *brāhmaṇa* became *sannyāsī*. *Arya-vacasā yad agād araṇyam*.

Māyā-mṛgaṁ dayitayepsitam anvadhāvad. And He pursued, run after those *māyā-mṛgaṁ*, that are misguided by Māyā-Devī, He pursued that crowd. And at the same time, *dayitayepsitam*, what was in the very inner aspiration of His sweetheart Rādhārāṇī. Here Kṛṣṇa He took to the mood of Rādhārāṇī, *epsitam*, desirable of Rādhārāṇī, the deep searching for Kṛṣṇa's service, loving service. He practised in the mood of Rādhārāṇī the searching, how to search after

Himself, Kṛṣṇa. For these two causes He left His worldly life, apparently. First for the welfare of the public, and the next twelve years only in the mood of Rādhārāṇī searching after His own inner sweetness, He played, showed to the world. This is the meaning of those two stanzas given just after mentioning Kali-yuga Avatāra then these stanzas given in *Bhāgavatam*.

Gaura Hari bol. Here I stop today.

...

Śrīla Śrīdhara Mahārāja: ...not concoction, not a false tale. A portion of the iron chain was converted into...

Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

...Rabindranath _____ [?], he wrote this poem in Bengali.

yad ana hari adan agadin sanatana keve sei vrindavana karan krsna nama [?]

...rather the *brāhmaṇa* approached and began such occasion, at last,

ye dani hari adani mani ye mana hani takani magi ani nata sevi ata badi mani ye vrndavana [?]

Rabindranatha has taken a poem, from *Bhakta-mālā*, the incident is mentioned there in that book.

It is also mentioned, once Agbar went to visit Sanātana, and he had mind, "If they want I shall give some help to these scholarly *sādhus*. Those who do not want anything from the public, always engaged in the *śāstric* study and writing. Though they come from the royal family of Maharastra, *brāhmaṇa* royal family of Maharastra, but now their in self imposed poverty, and begging and cultivating scripture and writing books. If any money necessary."

We're told in *Bhakta-mālā*. He came to see that *ārātrika*, in the evening the *ārātrika* was going on, and from far away Agbar, with his own paraphernalia came to see the *ārātrika*. And found this guinea, the golden coins are being - like rain they're falling on all sides.

"What shall I give here? The opulence is there."

Akbar, and his grandson, Aurangzeb, he demolished the greater portion of the temple, Govinda Mandeer, and also polluted Madana-mohana and the Deity already removed, first to Karmavana, that Indian state, Bharatapur state. Karmavana in under the management of Bharatapur state, Dijart [?]. And there also some apprehension of being polluted, It was taken to Jaipur next under Mahārāja Amansing [?], that state. The Deities were removed. And that Deity is still remaining in Jaipur, Govindaji, that original Deity, Vigraha is in Jaipur. And next installation we find in Vṛndāvana.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, this is Bhugarva Goswāmī's Deity?

Śrīla Śrīdhara Mahārāja: Bhugarva Goswāmī and Lokanātha, they were in, known as Rādhā-Vinoda or some...

Devotee: Rādhā-Vinoda.

Śrīla Śrīdhara Mahārāja: Rādhāramaṇa, Gopāla-Bhaṭṭa. Rādhā-Vinoda, Lokanātha, and Bhugarva. And Govinda is Rūpa Goswāmī. Madan-mohan, Sanātana Goswāmī. And Madhu Paṇḍita was one, his Gopīnātha, Rādhā-Gopīnātha. Rādhā-Dāmodara by Jīva Goswāmī. And Śyāma-sundara by Śyāmānanda Prabhu. These are the old Deities that are installed by the old prophets. And [Raghunātha] Dāsa Goswāmī is Giridhari.

Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Is Rādhā-Vinoda moved to Jaipur also?

Śrīla Śrīdhara Mahārāja: Yes.

Aranya Mahārāja: What is the reason that the Deities have gone to Jaipur?

Śrīla Śrīdhara Mahārāja: Apprehension of the attack from Aurangzeb, the grandson of Akbar. Jahangir, great grandson of Akbar. Akbar, Jahangir, Shah Jahan, Aurangzeb. Akbar, Jahangir then Shah Jahan, then Aurangzeb, fourth from Akbar. Akbar's father was Humayun, and his father was Babur who was the founder of Mughal Empire in India, that Babur. He was contemporary to Sandaram Singh, the grandfather of Patarb Singh who fought single-handed with Akbar, that great Mohammedan king in India. For twenty-five years continuous fighting, from a cottage. It may be told like that. He had no, not a place to keep his head, sometimes from under the trees, sometimes in the caves, sometimes in some other house of his subject. In this way he fought for twenty-five years, Patarb Singh. Hare Kṛṣṇa. And Man Singh and others they left him and joined Akbar. But still he was indomitable fighter. Continuous fight for twenty five years recklessly.

We're told in history that England and France they were in fighting mood for one hundred years. And we find in Markachandi [?], devasura maha yuddham pura madya satam pura [?]

A hundred years continuous fighting between the gods and the demons.

devasura maha yuddham pura madya satam pura, mayisay sura nama adi pi deva nama capa randhari [?]

The Mahiṣāsura was the leader of the demons, demonic party, and the other hand Indra Puranda, he was the leader of the god party. Fighting went on for one hundred years continuously.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

Nitāi Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Can you tell us something about the life of Narottama Dāsa Ṭhākura.

Śrīla Śrīdhara Mahārāja: Yes. Narottama Ṭhākura, when Mahāprabhu went to Rāmakeli after *sannyāsa*, on His way to Vṛndāvana, it is told that the opposite side, there was a river nearby, just on the opposite side Mahāprabhu pronounced the word, "Narottama, Narottama, Narottama."

But the party could not understand. "Why He's taking the name of Narottama here?"

This is the first incident.

Then there was a big *kāyastha zamīndār* on what is known as Keturi just on the other side of the banks of Padma River, the big branch of this Ganges. And the small branch is this _____ [?] and the big branch goes by the name of Padma. And just on the other side of the Padma there was Keturi where there was a big *zamīndār* family. Narottama was a son, a *kāyastha* family, and Narottama was the son of his family, his elder brother was Kṛṣṇa Candra. Almost a big *zamīndār*, or small king, in this way there.

He was brought up naturally inclination towards Mahāprabhu and Kṛṣṇa, Rādhā-Govinda, Vṛndāvana, all this. He did not marry. From his young age he was given to this side. And gradually found his friend in Śrīnivāsa Ācārya, and afterwards Śyāmānanda. In his younger age it is told that he came to see Navadwīpa Dhāma, and the circumambulation of different parts of Navadwīpa, Narottama and Śrīnivāsa, they practically began.

Before this, Jīva Goswāmī was shown the different parts of Navadwīpa Dhāma by Nityanānda Prabhu. And the second attend we find that Īśan, who was the old servant of Mahāprabhu's house, he showed Narottama and Śrīnivāsa all the nine islands, pastimes of Mahāprabhu's place.

Then, going up and given to such life exclusively. Then he met Narottama and Śyāmānanda, lived there for some time, and Narottama Ṭhākura he tried hard and got initiation from Lokanātha Goswāmī.

Lokanātha Goswāmī's original house was in Bengal, Yaso District. He went to Vṛndāvaṇa and lived a life of a *sannyāsī*. And his speciality was this, that he did not like to mix with anybody. His apprehension was that to talk with a man, that means the break in the continuous memory of Kṛṣṇa, so he did not like to meet anybody. So much so, that he even did not store any water, a glass, any scanty water also, because if any guest comes and asks for some water he cannot deny, "that I won't give you any drinking water." So, his water pots were all empty. Ha, ha, ha. In such a strict way he used to keep up his continuous devotional life without any gap. And he did not like to accept anyone as his disciple, he was determined, won't mix with anybody.

But Narottama Ṭhākura anyhow when he found that, "I must have my initiation from this noble man please." But he knew that he has almost promised that, "I won't accept any disciple, what for?"

Śrīnivāsa Ācārya, he got initiation from Gopāl Bhaṭṭa. Śyāmānanda, he got initiation, there is a story behind, from Jīva Goswāmī, he gave. And Narottama's inclination towards Lokanātha

Goswāmī. But how to get that? He tried to find out where in early morning he goes to pass his stools. Then he detected the place and began to cleanse that place in a fine way.

So after a few days it caught the attention of Lokanātha Goswāmī. "Who is cleansing this place? I come to pass stools in this place and who knows it and who comes and is cleansing this place, purifying?"

Then he detected one day and caught this Narottama. "Why you have come to do this without my permission on your own?"

Narottama fell flat, crying at his feet. "I want your blessings, your grace. Without that my life is useless. You please be kind on me. I am a wretched man and so and so, come from Bengal. You must be pleased with me in this way."

Lokanātha Goswāmī was defeated and at last he gave initiation to that single person Narottama. And Narottama, in his turn, he came and afterwards we are told that he inundated the whole of the Northern Bengal and the whole of Manipura came under his control, under his grace. He gave initiation right and left.

Bhakti Vijñāna Bhāratī Mahārāja: Northern Bengal?

Śrīla Śrīdhara Mahārāja: Northern India, and specially Eastern, Assam and Manipura, wholesale Manipura, including the King of Manipura, all disciples of Narottama Ṭhākura.

It is similar, Gaura Kiśora Dāsa Goswāmī, he had no disciple. We're told our Guru Mahārāja is the single. But Guru Mahārāja preached and gave it to many, many, many thousands.

Hare Kṛṣṇa. Gaura Hari bol! Gaura Hari bol! Nitāi Gaura Hari bol! Nitāi, Nitāi, Nitāi.

Akṣayānanda Mahārāja is caught tight, eh?

Bhakti Vijñāna Bhāratī Mahārāja: Yes, he's editing.

Śrīla Śrīdhara Mahārāja: By special engagement.

Bhakti Vijñāna Bhāratī Mahārāja: ...to understand, say when the *madhyama-adhikarī*, or maybe even *kaniṣṭha-adhikarī* accepts disciples, *śiṣyas*, then to what degree is he responsible for the removal of the *śiṣya's karma*, or does he have to accept a certain portion? How is that understood?

Śrīla Śrīdhara Mahārāja: A man who begins business with a small capital, it is better that he should have connection with a higher capitalist, then he can go on well in his business.

Nitāi. Kṛṣṇa. Kṛṣṇa. As long as one is not wholesale established in Kṛṣṇa consciousness, he must have some connection with superior aim, then he'll be safe.

maya ye kuliya jaya saranaja jaya sadhu guru krpa vina madhuki rupai [?]

We're to fight face to face with *māyā*. It is very difficult to control *māyā*. Only with help from higher agency should be our last resource, resort. *Mama māyā duratyayā mām eva ye prapadyante*.

[daivī hy eṣā guṇamayī, mama māyā duratyayā / mām eva ye prapadyante, māyām etāṁ taranti te]

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

Only His connection can dread *māyā*. *Daivī hy eṣā guṇamayī*. It has got its backing from the higher quarter, this *māyā*. So individually if you attempt to cross the *māyā*, to keep her down, it is impossible. You must have some higher connection. And with the help of that connection *māyā* will withdraw when she will see that you have got backing of the higher potency, or higher state. Then she will withdraw, otherwise not. Individually you cannot fight and gain victory over *māyā*. It is not possible.

Daivī hy eṣā guṇamayī, mama māyā duratyayā. It is crossable, almost impossible to cross this illusion, illusory circle, play. Only when you're backed by proper angle of vision, then only it is possible. Otherwise you're within this conception and wherever you go you're within the boundary of *māyā*, little intense or less intense, but it is *māyā*. But whenever you really come in touch of the plane above *māyā*, from there, you can fight against *māyā* and *māyā* will withdraw. *Daivī hy eṣā guṇamayī, mama māyā duratyayā*. Individual attempt is almost to meet failure, *duratyayā*.

Mām eva ye prapadyante. "When you surrender to Me. *Māyām etāṁ taranti te*. "Who will surrender to Me, and you'll be insured of My help, then you'll be able to cross *māyā*."

Beyond *māyā*, some shelter beyond *māyā* from where you'll fight. A little space is necessary from where he will begin and continue his fight. So positive attainment, so *sādhu*, *śāstra*, help comes from above. And our attitude to accept that help on our part is necessary, from the inner plane of our heart we want to go out of *māyā*. Local interest, *māyā* means local interest. It is very difficult to get out of local interest. Proper universal interest, what it is, we do not know at all, no conception of universal interest clear to us at present. Local, that is extended, more extended, more extended, but it is all extended, local. In that way, *āroha-panthā*, in the empirical method, to get out of the local conception is impossible.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. It's apparent and seems very clear that some persons who accept the *śiṣya*, who maybe perhaps are not ready, or they might even be ready, they have to undergo some physical difficulty or suffering because of accepting those disciples. What is the cause? That is because of *karma* isn't it?

Śrīla Śrīdhara Mahārāja: I don't follow you. Some of lower level is seen to accept disciples?

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But they are?

Bhakti Vijñāna Bhāratī Mahārāja: Afterwards there is some physical difficulties...

Śrīla Śrīdhara Mahārāja: Physical difficulties are not to be considered.

Bhakti Vijñāna Bhāratī Mahārāja: Not to be considered?

Śrīla Śrīdhara Mahārāja: Physical difficulties not to be considered. And physical success is also not to be considered of much value. The large number of *śiṣya*, so the Guru will be greater, ha, no position there.

Bhakti Vijñāna Bhāratī Mahārāja: No, I mean like, for example, a person accepts many, like my Guru Mahārāja he said, "I'm suffering some physical difficulty because of the *pāpas* of my *śiṣyas*. The sins of my disciples are causing me this suffering." So how is that explained? _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Voluntarily he has accepted the responsibility of spiritual life of so many. But he's finding that their improvement is not satisfactory, so some disturbance at his heart.

"I have taken their charge, but I'm not able to give them desirable improvement in the spiritual life."

So that is good symptom, *para-duḥkha dukhī*, the Vaiṣṇava, they have not got their own trouble, but they're troubled for others. Sanātana Goswāmī, his *praṇāma* mantra, [Ragunātha] Dāsa Goswāmī writes,

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, [sanātanaṁ taṁ prabhum āśrayāmi]

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6]

He has not got his own misery, mental trouble. But their mental trouble is this, that they see the pain of the others and that is difficult to tolerate. *Para-duḥkha-dukhī*. Sympathetic to the misery of others. This is a qualification of the Vaiṣṇava who lives in *madhyama-adhikāra*. They've got no trouble of their own, but they're troubled by the pain of others, that they cannot ignore, from *madhyama-adhikāra*.

Bhakti Vijñāna Bhāratī Mahārāja: So that is not *karma* from the *śiṣya*?

Śrīla Śrīdhara Mahārāja: Not, yes, *karma śiṣya*, and he will have to assimilated, to digest some responsibility of the bad activity, undesirable activity of the *śiṣya*. He has got some responsibility to manage by instruction. "You do this, you do this."

When a doctor has accepted a patient, and the patient is under pain, the doctor feels some trouble in his mind. "I have taken the charge of this patient and I can't remove his difficulty."

Something, voluntary responsibility.

Bhakti Vijñāna Bhāratī Mahārāja: But it's not, um _____ [?]

Śrīla Śrīdhara Mahārāja: There is different types, of different stages. Some begins thoroughly on behalf of the high. "I have no responsibility, as much as I can I'm doing." Does not take so much responsibility. "The responsibility is above. I'm doing my duty." With this openness of mind he may treat his disciples. Rather, "If He wills it will be good any moment."

Free doctor, and family doctor. Family doctor cannot shake off the responsibility. And a doctor from outside he may say, "If you like you can engage another doctor." Not so much earnest for the patient. "I'm not perfect. I cannot make him pure immediately. It is His will. I can give my quota."

From the beginning with this attitude he may approach the patient, the disciple. The question of attitude, how much responsibility is taken. Hare Kṛṣṇa. A particular case of different type.

Bhakti Vijñāna Bhāratī Mahārāja: So according to the Guru's degree of acceptance, accordingly there will be a different type of suffering, or different degrees of suffering?

Śrīla Śrīdhara Mahārāja: That is also, how much committed, that much reaction. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. What about the attachment which develops between the Guru and the disciple? He becomes attached to the disciple in the sense he wants the disciple to be freed or liberated, he wants the disciple to advance. So there is some attachment, not physical...

Śrīla Śrīdhara Mahārāja: That depends on the stages of realisation of the disciple. Exclusive devotion must come from a disciple towards Guru. *Yathā deve tathā gurau*.

yasya deve parā bhaktir, yathā deve tathā gurau / tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ

["The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed."] [*Śvetāśvatara-Upaniṣad,* 6.23]

His representative. I'm in search after divinity, and wherever I find the connection I must try to concentrate all my energy towards that centre. And that is the key to success, because the other party is all conscious. According to my attention the response will come to such degree.

Everywhere there is centre, nowhere circumference. In every point there may be centre. To Prahlāda, everywhere there is centre.

"Is your God in this pillar?"

"Yes. He's here."

And when demolished He came out.

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Śrīla Śrīdhara Mahārāja: ...He puts His foot step after step. And the Vṛndāvana, the plane, is feeling the ecstasy, the joy of *ramana sukha*, *vṛndāranyaṁ sva-pada-ramanaṁ*.

[barhāpīḍaṁ naṭa-bara-vapuḥ karnayoḥ karnikāraṁ
bibrad vāsaḥ kanaka-kapiśam vaijayantīn ca mālām
randhrān venoradhara-sudhayā purayan gopavṛndair
vṛndāranyaṁ sva-pada-ramanaṁ prāviśad gīta-kīrtiḥ]

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

The highest form of ecstasy which we find, by the touch of the foot of Śrī Kṛṣṇa, the land is feeling fulfilled in it's satisfaction of heart, as if he has got so much pleasure, joy, happiness, forgets himself. So every touch is like that.

Opulence, no want, and no calculation, desirable things very ample. Infinite. All accommodating. We're told of that goal of our life. So first thing we must have to leave the, however it may be, the charm for this gross world, and must be ready to make journey towards that. And the second, there are so many proposals from so many religious conceptions. After this in eternal life you get this kind of heaven, this kind of heaven, that these things will be allowed you, for your good livelihood. And there is a comparison, and in that comparison we shall have to select that Kṛṣṇa conception, the Vṛndāvana conception.

That is the supreme most, that is the duty of ISKCON to prove to the world. The Supreme most destination and fulfilment of life is only to be found in Vṛndāvana. It is unparalleled. You're to understand this and make your journey towards that without caring for any loss or gain in this plane of our life. This is what ISKCON wants to say, Swāmī Mahārāja wanted to say, and Mahāprabhu wanted to say. *Śrīmad- Bhāgavatam*, the last treatise of Vyāsadeva wanted to say.

The land of divine love, we're inhabitant of the land of divine love. Highest fulfilment of life we can only have there. So, all of you who want to help your own self, sincerely, necessarily you'll have to come to hear us. We're trying our best to make you all understand that the Kṛṣṇa conception of Godhead, that is the highest attainment of all existence, what so ever.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
_____ [?]
Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol.
Are you in the service or business?
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

...

Hearing from me, but are you able to gather something? To get something?

Devotee: A lot.

Śrīla Śrīdhara Mahārāja: Much. Of course it is admirable, because my lecture is generally very steep.

Devotee: Of high type.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You are attracted by what aspect of Kṛṣṇa Consciousness? ISKCON. You have joined ISKCON attracted by what aspect of it's preaching? Can you say? Kṛṣṇa consciousness. But it was in Gujarat, the Vallabhi *sampradāya* _____ [?] They also deal with Kṛṣṇa consciousness. But it is up to date, and that is in old fashion. Kṛṣṇa consciousness was known to India before ISKCON. But from ISKCON, you have got the up to date nature of preaching. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Are you satisfied with your present life? What you have understood, how to continue the life? What sort of life we live. First vegetarian, then next, that Kṛṣṇa is the only Supreme Lord, all are subordinate. Then how to attain Him.

Devotee: Chant sixteen rounds.

Śrīla Śrīdhara Mahārāja: Taking through the sound divine and how one should take the name. The name Vaikuṇṭha, the name divine, and the name mundane. The ten offences, avoiding that. What is the nature of the divine name taking? *Sevonmukhe*, serving, with serving attitude. That is the very life of spiritual existence, serving. Here, we're filled up fully with the energy of exploitation. Without exploitation we cannot maintain our existence here.

ahastāni sahastānāṁ, apadāni catuṣpadām [laghuni tatra mahatāṁ, jīvo jīvasya jīvanam]

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

The handed animal they're living on the flesh of non handed. *Ahastāni sahastānāṁ, apadāni catuṣpadām*. And the four legged animals they're living on the non legged animals. And the big is devouring the small. So a man's living means *lākhs* of animals he's devouring, using as his food. Either vegetable or non vegetable. So without exploitation none can live here. And exploitation means it has its reaction. To every action there is equal and opposite reaction. We're disturbing the existence of the environment to maintain this body, mind, and the reaction must come to me. I shall have to go down, and they will come to exploit me.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

So going up and down, up and down. How to get out of the tendency of this exploitation?

By renunciation, Śaṅkara, Buddha, they say about, recommend about renunciation, wholesale renunciation. And thereby the soul is reduced to some zero, as we are in our deep sleep. In deep sleep we have no existence, we don't feel anything of our existence. They say here is the limit of life. We can meet successfully a life of exploitation only with the life of renunciation.

But the third school, Vaiṣṇava, they say no, renunciation is no solution, real solution is in service. We are, our soul is real unit of service. And the mind has come to become a member of the world of exploitation. The mind, this ego, must be dissolved, and the inner soul we shall be able to find, through help of the saints, that there is the seed of serving unit. That wherever we shall be, we shall not exploit, but we shall render services. It is possible in the plane of soul and that is service as duty, considered as duty, we shall be in Vaikuṇṭha, in the Nārāyaṇa-loka hemisphere, lower half.

And the full globe, Goloka means solid circle. In the fullest conception of the Absolute existence, there the loving service. All unit, serving unit, different gradation. And their remuneration is also according to that, but all serving unit, and there spontaneous, automatic service. Everyone is depositing money in the bank but no cheque, to take money from the bank. All directed towards Kṛṣṇa, but without any expectation from Him. So automatically they get the remuneration that their tendency to serve is gradually improved. Service and the reaction, improvement of serving nature. In this way it is going on there. Our loving service, sacrifice for the environment, and the centre is Kṛṣṇa, Reality the Beautiful. *Satyam śivam sundaram*. The

truth. Then it is above mortality, *śivam*, but to enjoy and then, *sundaram*, all capturing sweetness, harmony.

In a nutshell this is so, and *Śrīmad-Bhāgavatam* announces this truth. The last book of Vedavyāsa who has given all different types of religious conceptions in India, and Śrī Caitanya Mahāprabhu has given that in toto. Come and take through the sound cultivation. Vaikuṇṭha *Nama*, but the Name must be Vaikuṇṭha, must be infinite character, otherwise only the sound has no value. A homoeopathic globule, it must be judged with the potency, and not the figure outside. So the Name Kṛṣṇa that must be surcharged with real spirit within, and not the sound only, which can be produced by the lips, and by a machine also. The sound, there must be present the very gist, the very life. So it is necessary to take it from Gurudeva. Otherwise we can hear from here, there, and everywhere, Kṛṣṇa, Kṛṣṇa, what is the necessity of hearing it from Gurudeva? Because that sound is surcharged with some particular potency which is in the consciousness of Śrī Gurudeva, in heart of Śrī Gurudeva. And we're to cultivate that, and that will sprout and fulfil my demand of all my heart.

In this way the sound cultivation, the name, the sound, *nāmākṣara*, the physical aspect of the sound, and the internal gist of the sound, which is represented in the sound, this is *māyā*, which the ear can grasp. But our heart, the *śrāddha*, the soul can grasp. Souls food must be there, not only ears food, some music, or some harsh words, Kṛṣṇa, not that. It is within and that must be developed by our serving attitude, in connection with a proper saint whose soul influence may come, enter into my heart, and rouse my soul consciousness to that type, which is fit for that type.

This is underlying this *Nāma bhajan*, *Nāma saṅkīrtana* in Kali-yuga especially, congregational, offensive for offensive. From different forces from the environment, from the four walls are coming to influence me, but I create *saṅkīrtana*, that will attack the force of the environment. Congregational chanting to attack, offensive for offensive. Go on with loud sound of the Lord, otherwise all things may be stopped. This will bring the best benefit for us all.

These industrial things, research laboratory, all these things, these things, mundane body, the whole world will be crushed and vanish in the infinite one day. So this civilisation and it's paraphernalia, all not only useless, but it is harmful, for every soul. It is not fruitful or distributing welfare for any perception. All *māyā*. The whole world, the whole universe will vanish. The scientists also admit that. Again it may come, again it may go. This is *pralaya* and *sisti*, it is going continuous. And the soul is eternal factor within us, and we're there. Our proper self is there in the soul, not in the mind which also changes, the body also changes, but soul is eternal factor. And there is another eternal plane where the soul is really a member of that plane.

Anyhow, misguided, we have come here, fallen souls. Fallen means, who has come to search for their specific pleasure, satisfaction. Either pleasure for his own, or for a particular group, extended selfishness. Country lover, or society lover, or nation lover, that is all for extended selfishness. All these things must be left and we merge in the soul's original harmony. For that

the whole energy, because only in human form is it possible to do something. But if I die, next moment I may be posted somewhere else, where I may not have any connection with the Kṛṣṇa consciousness. I may be a tree, I may be a beast, I may be an insect. It is not sure that after this human life, where I shall be posted, it's uncertain. So this human life as long as I live, I must try to utilise to it's best, without caring for any other interest.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That clarion call. "Give up everything. You are wholesale Mine. You come to Me. I shall look after you."

Bāl Gaṅgādhar Tilak, he has written in his commentary, in this *śloka*, there the last, "The Lord has served nectar on a golden plate."

"Wherever you are posted it does not matter, you immediately leave your duty and join Me. I shall look after you."

Devotee: How can we surrender to Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: That is possible only with the help of scripture, especially living scripture, that is living *sādhu*, saint, agent, who can guide me well to that. So Guru means that divine agent, where we can place our confidence that he will guide us there, safely, that is Guru. It is not a fashion, but a necessary demand of the craving soul. Craving soul's first demand is Gurudeva, the guide who will take me there. For so many things to disturb me of different types, they will try, "Oh come to me, come to me, come to me." So many things in the world of experience. But avoiding all, to follow him. And of course by judging, not blind following, but conscious following. Dismissing everything by judging, this is bad, this is bad. And faith will develop and he will know his own, the soil of it's own nature, intuitively. Without calculation there is intuition, which even defeats the human calculation. So many animals and birds are there, that they can understand which the human scientific brain cannot do. That intuitive knowledge, that will help him, faith.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear

one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Those that are well meaning, wants to, 'God helps those that help themselves,' who are sincere, want to help him, from that side, that is not a dead matter, all conscious, all knowing, omniscient. Help will come from that side to guide us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari.
I feel tired.

...

Ahaṅkāra of different types, ego of different types, for the service of Kṛṣṇa, that is all welcome, no harm, rather that is necessary part.

One devotee of Mahāprabhu sang the poem in this way, "What should I, praying, praying, of Mahāprabhu. He made, by the least attempt, making the people singing and dancing, from iron He made them gold. natariya dahaya koriya gosanai [?]

Only the simple method, process of singing and dancing, the most pleasing, easy thing. Through singing and dancing He converted the iron into gold. What charm. _____ [?] Iron became converted into gold, only through the process of singing and dancing. Dance in the name of Kṛṣṇa. You'll be converted into Kṛṣṇa Dāsa. The disease will be cured forever. Try to dance and sing. By the simple and sweet method He converted the whole world. That goal of life, how beautiful, how reasonable it is. _____ [?]

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Another devotee also. "What greatness _____ [?] Where shall we find such a friend of the fallen? Who else is there, in finding the fallen souls He began to cry, began to weep and cry aloud. 'Save the fallen souls.' Is there so magnanimous heart wandering in this world? Mahāprabhu has gone. There is none who will cry whenever meeting any fallen souls, but Him. _____ [?] Who will be kind enough to the fallen, the needy? _____ [?] Who is there who will cry at the...

Mahāprabhu cried aloud seeing the condition of the fallen souls. "Oh you are so adorable to Kṛṣṇa and you are in such wretched position." He could not tolerate. _____ [?] "With the simple process of singing and dancing He made gold out of iron." _____ [?]

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama [?] Kovistito bhakti kutira na kustir sutradi _____ [?] Do you know this *śloka*?

Devotees: No. Where is it from Mahārāja? No. We've heard you quote this verse many times, but we don't know the meaning. Mahāprabhu gaura prema vilas sad niskincana bhaktivinoda nama [?]

Śrīla Śrīdhara Mahārāja: Gaura prabhu prema vilasa bhaumo niskincana bhaktivinoda nama [?] Kovistito bhakti kutira na kustir sutradi _____ [?]

Bhaktivinoda Ṭhākura constructed a small building in Purī _____ [?] and the name was given *bhakti kuṭīra*. Perhaps that ISKCON has taken - there a marble tablet fixed in the wall, on the front of that mandeer. The *śloka* composed by Bhaktivinoda Ṭhākura about his home.

Gaura prabhu prema vilasa bhaumo [?] This is the place where Mahāprabhu showed His pastimes of Divine love. This is the land where for a long time Mahāprabhu displayed Himself here, union in separation with Kṛṣṇa, inundated this place, with that *śloka*.

Niskincana bhaktivinoda nama [?] One man who was Bhaktivinoda by name, he lived in this quarter.

Gopi stitu bhakti prati prakasti [?] Some unknown person, where his name was Bhaktivinoda, he used to live in a room in this small building for some time. Gopi stitu bhakti prati prakasti _____ [?]

And he tried to lose himself, always in the memory of, and taking the Name, and trying to meditate and merge in the pastimes of Murari. Someone lived here by the name Bhaktivinoda, in a room in this quarter, and he tried his best to pass his days in the memory, and taking the Name of Śrī Kṛṣṇa. Sometime lived here.

gaura prabhu prema vilas bhaumu niskincana bhaktivinoda nama
gopi stitu bhakti prati na kasti _____ [?]

Bhaktivinoda Ṭhākura tried his best for this. One day he went to the shores of the sea and began to roll there. "Oh my Lord, none will come to respond to my appeal. _____ [?]
All in deaf ears. So I have failed in my attempt to try to get the people to take Your Name. Now I find that now please order me, the rest of my life I shall pass only taking Your Holy Name. Please give me such order."

_____ [?] The golden sand bed, rolling, he told like this, sincerely. Generally when the time comes to get away from this world, for the great men, they at last find such disappointment. "I feel that what I wanted to do, I could not do. Now nearly my duties finished, please take me up, recall me."

Badrinārāyaṇa: Did he go to Kurukṣetra after that Mahārāja, Bhaktivinoda Ṭhākura? After Jagannātha Purī, he went to Kurukṣetra?

Śrīla Śrīdhara Mahārāja: Last he went to Vṛndāvana, and Kurukṣetra also. And coming from Kurukṣetra, we heard from Guru Mahārāja, he stressed his opinion.

"That, I thought that I should live in my later days in Vṛndāvana. But now I find that Kuruksetra is the highest place. Because the degree of separation is very high there. There is Kṛṣṇa, there is the *gopīs*, getting, they have got, but they can't meet, and get, so separation in the highest intense degree."

Vision is there with both parties there but still they can't mix, they cannot give and take. So at that time, the *āśraya vigraha*, the serving party, for long time they're in separation, they're eager to serve, and the object of their service is also at the front, but still they're not getting the chance to serve. The highest separation feeling is there. And when the *āśraya vigraha*, the higher servitors, they're in that position, the greatest pangs they're feeling, at that time their service is most. Do you follow?

At the time of war the contractors they can make much money. According to the necessity, dire necessity. Thy necessity is greater than mine. That Sidney, he has become immortal, because in the war-field the dearth of water, no water available. Mostly the wounded soldiers are complaining they're thirsty, but anyhow one glass of water came for Sidney. He was a volunteer soldier, and he was a big scholar. He wanted soldier, the wounded, one glass anyhow came to him, and another soldier, side by, "I want water."

He patiently handed over the water towards him, "Thy necessity is greater than mine. Your wound is greater, blood passing from you, you take." The value of water, price of water according to the degree of necessity.

So at that time Rādhārāṇī and other *gopīs*, They're at the highest condition of separation pangs.

"There is our Lord, and we can't approach Him, for long aspired service, we can't."

That the zenith of their aim of separation, but that need, we shall try to ease there, thereby we shall be given to gain. In short time we shall gain very much by their benediction. The least service at that time will fetch the greatest remuneration from our masters. If we can serve them, anyhow we can, or supply any water or anything, any service. So Kurukṣetra is the place of highest *vipralambha*, separation. There we must, at the time of Their need, we must go to serve there.

"So Kurukṣetra I have selected, and I shall construct a cottage in Kurukṣetra near that great place and I shall pass my days there."

But Mahāprabhu's will was otherwise, when he was about to start that side.

"Oh where are you going? My birthplace is unknown, and you're to discover them, you're to discover the service, you're to do. So you must not go to Vṛndāvana, or Kurukṣetra. You must remain here and discover My birthplace with the devotees. You do that."

He retired, again he took the service, in Kṛṣṇanaga. _____ [?] Kṛṣṇanaga he took again, entered into the service and began to investigate the old documents, maps, other papers, and consult the old books, how it has been related about the place. In this way he tried to find. And also he got some vision, he aspired after some vision, some mysterious vision where it was at that time. And two types, Navadwīpa side, and from Godrum, from the books he could trace,

suddenly light, and there the *saṅkīrtana* going on. Next morning he went there and tried to find location under some palm tree, in a vision he traced...

83.04.24.B

Śrīla Śrīdhara Mahārāja: ...and *saṅkīrtana* going on. _____ [?] Anyhow managed to...

Badrināràyaṇa: Did Jagannātha Dāsa Bābājī - he helped...

Śrīla Śrīdhara Mahārāja: Jagannātha Dāsa Bābājī, he was too much old, and one Behari Dāsa Bābājī he carried Jagannātha Dāsa Bābājī in a basket. He went to see the place of Mahāprabhu's advent, and suddenly he went, "Oh, just get me down." And he told, "Here you begin to dig." The Kāzī came and broke the *mṛdaṅga* and that was here. So we're told that that place was dug, and the pieces of *mṛdaṅga*, broken parts, were found there, that was nearby Śrīvāsa Aṅgan.

Gaura Hari. Gaura Hari. Gaura Hari. Balavidhi [?] is there Balav _____ [?] capital, his palace was there and that is in dilapidated condition _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Balavidhi _____[?] and Chānd Kāzī *samādhi*, these three things there cannot be challenged. But that was the, found, located there, that part _____ [?] Hare Kṛṣṇa. Nitāi Gaura.

[02:50 - 05:02 ?]

Devotee: And that Lal Bahadur Shastri, the prime minister, Swāmī Mahārāja he gave him one *Śrīmad- Bhāgavatam*, his translation, and he very much appreciated.

Śrīla Śrīdhara Mahārāja: He was a religious minded man, so called, a follower of Gandhi. He was a very strict man. One *yogī* he used to mix with Indira Gandhi, and taking the advantage of that he used to do much to, he should not go to try to influence the government, different departments, because he considered himself to be a favourite of Indira. And Indira she _____ [?]

And he resentfully did not care to pay the rent, and none could approach to him to collect the rent, for that. I asked him to vacate that house but he willingly he did not. And he ordered, take all his things and throw them on the street, that was done. Then that *yogī*, what is his name? That *yogī* was forced to give something, a very strict man, Lal Bahadur.

...

...different forms of *āsanas*, and so many things.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Anyhow Indira Gandhi supports to certain extent, different religious conceptions and encouraged them very much.

The communists, they're dead against any conception of religion. Death of Indian civilisation and culture. They want to convert the Indian culture into Russian atheistic conception, most deplorable life. There not even the jurisdiction of senses, physical senses, nothing beyond. And wants to be, that are forcing, to push this populace opinion to anyone and everyone, injection, trying to, hopeless, the poorest conception of or humanising [?] of ideal. Poor in culture, the poorest. [???]

Plain living, high thinking, generally this is recommended to the simple folk. Plain living and high thinking is there, humanity is there, rationality is there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Nimāi Prabhu was telling us that the communists, some of them liked Caitanya. But they only liked Caitanya because they think that He was a revolutionary also.

Śrīla Śrīdhara Mahārāja: The first revolution, that was found here in India, especially Bengal, was started by Caitanya, revolution. And also civil disobedience, to the Kāzī.

The government representative, he announced that, "No *saṅkīrtana* will be held here. This is my ruling."

But Māhaprabhu did not care for that. He organised a big *saṅkīrtana* party and conducted it to the quarter of Kāzī. With this civil disobedience to the government order. That was first started by Caitanya, and revolutionary in every way.

The *brāhmaṅas*, they're very much particular about the caste distinction. But Māhaprabhu did not care for that. Any caste may be, even outside Hindu, even Muslims, if they come prepared with sincere regard for Kṛṣṇa, they should be taken in. Whereas so called *brāhmaṅas*, if they do not have proper conception of Kṛṣṇa consciousness, they must be left.

And social construction also revolutionary was inaugurated by Caitanya Deva, and in political field also. He first started this civil disobedience, without any weapon, to go against the order of the government. For these two things, they say regarding Caitanya, He's the father of all revolution. First revolution and civil disobedience to the government order.

So I _____ [?] "And we don't like His Kṛṣṇa consciousness."

Badrinārāyaṇa: They can't understand that.

Śrīla Śrīdhara Mahārāja: "Can't understand that." That is a mild statement. "We want to uproot it. That was His malady, madness. We can't accommodate it."

[14:35 - 15:00 ?]

Devotee: [Reading from *Śrīla Prabhupāda-līlāmṛta*, Volume 1, page 67] "Anyone who wants to, may remain, otherwise they may go Śrī Śeṣaśāyī Viṣṇu."

[15:08 - 15:30 ?]

Devotee: [Reading from *Śrīla Prabhupāda-līlāmṛta*, Volume 1, page 65] "Abhay arrived in Mathurā by train from Allahabad and approached Kosi by rikshaw. The countryside was full of charm for Abhay. Instead of factories and large buildings there were mostly forests, and aside from the main paved road on which he travelled there were only dirt roads and soft sandy lanes. As a Vaiṣṇava, Abhay felt sensations an ordinary man could not. Now and then he sighted a peacock in the trees _____ [?]

Bhaktisiddhānta Saraswatī Ṭhākura stayed in the evening for the last time and would be leading the *parikramā* party the next day. So there was the choice of going on the *parikramā* staying for few lectures of Śrīla Prabhupāda.

Śrīla Prabhupāda (Bhaktivedānta Swāmī). So I met them in Kosi. And Keśava Mahārāja was informing that Śrīla Bhaktisiddhānta is going to Mathurā tomorrow morning and he will speak Hari *kathā*. Please remain." _____ [?] Not that time Keśava Mahārāja, but at that time he was Vinod Babu.

Devotee: Yes, but Prabhupāda, Bhaktivedānta Swāmī, he's saying this sixty years later. He's saying at that time Keśava Mahārāja, because this time, by now he's no longer Vinod Babu, now he's Keśava Mahārāja.

Just like if you said, "When he was three years old Śrīdhāra Mahārāja ate a mango." But when he was three years old he wasn't Śrīdhāra Mahārāja.

Just like if you say, "When my mother was five." When your mother was five she was not a mother, but you will say when my mother was five.

He's saying that Keśava Mahārāja, here at the time of *parikramā* he was not Keśava Mahārāja but Vinod Bābū. So how is it that he's saying here that during the *parikramā* Keśava Mahārāja said something?

Śrīla Śrīdhara Mahārāja: Not accurate representation.

Devotee: But I'm saying that it's like if I say...

Śrīla Śrīdhara Mahārāja: It's like they say Abhay Caran, and it's said that Prabhupāda, or Swāmī Mahārāja. In one side he's taking the previous course, and another side the present.

Devotee: I was saying that if I say when my mother was five, so she's my mother, I give some respect, I'm calling her my mother, but when she was five years old...

Śrīla Śrīdhara Mahārāja: My mother before her marriage, I may say. It is clear my mother before her marriage if she was reading in that school.

Devotee: Yes. Right. But at that time...

Śrīla Śrīdhara Mahārāja: She was not mother. That must be expressive. There's the possibility of misconception.

Devotee: Yes, possibility of misconception.

Śrīla Śrīdhara Mahārāja: When Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] was here, Keśava Mahārāja did not take *sannyāsa*. During his presence, Keśava Mahārāja did not take *sannyāsa*.

Devotee: Yes. So it is out of context.

Śrīla Śrīdhara Mahārāja: So it is creating complex, perplexing.

Devotee: Yes. Misunderstanding.

Śrīla Śrīdhara Mahārāja: When Prabhupāda was living but the whole time Keśava Mahārāja was Vinoda Bābū. After Prabhupāda's disappearance, after three or four years, after his disappearance he took *sannyāsa* from me and then he became Keśava Mahārāja. So it is misleading.

Devotee: Misleading representation.

Śrīla Śrīdhara Mahārāja: And at the same time he's representing his Gurudeva in his previous name. That is also less quoted. Our Guru Mahārāja in his previous life, to represent that. My mother as you say, while in the distant, my mother in her youth she did like that. My Gurudeva in his previous life did like that, he did this. Your example will come to this standard, my mother, my Gurudeva, you are to represent in that point previously. In the place of his Gurudeva he's giving, making this in his previous life. And another at the same time he's representing Keśava Mahārāja.

Devotee: Yes. So that is contradiction.

Devotee: [Reading] "He found that Śrīla Bhaktisiddhānta is going to Mathurā..."

[22:10 - 22:30 ?]

Devotee: So, I have one question. When we're making a book, when we're editing one book, when we refer, at the time when we are writing one book, sometimes a reference is made to Bhaktisiddhānta...

Śrīla Śrīdhara Mahārāja: _____ [?] Sometimes we use present tense, sometimes past tense...

Devotee: Yes. But my question is that sometimes you will say Śrīla Prabhupāda, you refer to Bhaktisiddhānta as Śrīla Prabhupāda. But if we write Śrīla Prabhupāda in our book the American devotees they're thinking that this Śrīla Prabhupāda is Bhaktivedānta Swāmī. So this creates confusion. So we want to know how we should represent Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: So, all the disciples of Bhaktisiddhānta Ṭhākura, they gave some opposition to this custom. Because our Guru Mahārāja he gave respect to Bhaktivinoda Ṭhākura, no name to *bhakti* - if anyone was in the name of Bhaktivinoda Ṭhākura, he ignored him. He could not tolerate that Bhaktivinoda may be title of any other. He was so particular about his own Gurudeva. So all the descendants of Bhaktisiddhānta Ṭhākura, they wanted that Prabhupāda, this name, should be reserved for Guru Mahārāja.

As you do. Jayatīrtha, Bhāvānanda, they do not take the name of Prabhupāda. Why? For special respect to their Guru, his Prabhupāda means Abhay Caran is Prabhupāda and no other Ācārya. And their disciple also won't call them by that name. Jayatīrtha's disciples won't say Jayatīrtha as Prabhupāda. So Prabhupāda is located. We must take it in our case also. And all the disciples of Prabhupāda have taken that course, that Prabhupāda is reserved for our Guru Mahārāja. Our disciple won't say Prabhupāda is me. Do you follow?

Devotee: Yes. I follow.

Śrīla Śrīdhara Mahārāja: So that is not accepted in your case. Prabhupāda Bhaktisiddhānta and then his disciple Prabhupāda Bhaktivedānta. There is anomaly. And you can trace in yourself because you cannot allow to say the disciples of Jayatīrtha and Bhāvānanda, to their Guru as Prabhupāda. Do you understand?

Devotee: Yes. I understand.

Śrīla Śrīdhara Mahārāja: In your case you give the respect, but in the case of your Guru's Guru, you fail to give respect, that aspect, what is given by all other disciples of Bhaktisiddhānta Ṭhākura, follow?

Devotee: Yes. But my question was a little different. The question was that *we* know...

Śrīla Śrīdhara Mahārāja: But I did not give any objection because Prabhupāda generally used in the name of everyone's Guru. Here also amongst the Goswāmī's, Abhan? Kṛṣṇa Prabhupāda, Pran Gopāl Prabhupāda, that is also used. So anyone who is Guru, he may say Prabhupada, it is general. But that is particular sentiment, as we found in our Gurudeva he could not tolerate the name of Bhaktivinoda to any, our Guru Mahārāja. Because Bhaktivinoda was the title of Kedāranātha, Saccitānanda, after *bābājī veśa* Saccitānanda Bhaktivinoda. But Prabhupāda did not, could not, tolerate that this name Bhaktivinoda should be given to any other. Bhaktivinoda is Bhaktivinoda, he's unique, absolute.

Devotee: But the question was a little different. See, on the tapes when you say Śrīla Prabhupāda, you mean Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: Saraswatī Ṭhākura.

Devotee: But if we publish in one book Śrīla Prabhupāda, all the ISKCON men who read the book, they will think. 'Oh, Bhaktivedānta Swāmī.' So when you say on the tape 'Śrīla Prabhupāda,' sometimes we have to change that to say Bhaktisiddhānta Prabhupāda, or Bhaktisiddhānta Saraswatī, or Bhaktisiddhānta Saraswatī Ṭhākura. So we were wondering what would be the correct representation? Shall we always say Bhaktisiddhānta Saraswatī Ṭhākura, or Bhaktisiddhānta Saraswatī? What will be the best way to represent that? That was my question?

Devotee: You also use and give the name Prabhupāda (Bhaktisiddhānta) in brackets.

Devotee: [Reading] "So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them. And I thought it wise. What can I see at this Śeṣaśāyī? - Mathurā tomorrow morning and he will speak Hari *kathā* this evening. Anyone who wants to, may remain, or otherwise they may go to see Śeṣaśāyī Viṣṇu. So at that time I think only ten or twelve men remained. Śrīdhara Mahārāja was one of them."

Śrīla Śrīdhara Mahārāja: [30:00 - 31:22 ?]

Devotee: [Reading] "And I thought it wise. What can I see at this Śeṣaśāyī? Let me hear what words Śrīla Bhaktisiddhānta Saraswatī will speak. Let me hear."

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: But sometimes we will write 'Śrīla Bhaktisiddhānta,' but no 'Saraswatī Ṭhākura.' Is that all right? Or is that disrespectful to just say 'Śrīla Bhaktisiddhānta' without full name?

Śrīla Śrīdhara Mahārāja: It is honourable that we should take their name with honour. But sometimes we say 'Kṛṣṇa, You,' without 'Śrī Kṛṣṇa, You,' not giving much respect to Kṛṣṇa, so near. Thou, not even with respect, you means honourable, but tuiy [?] just as we say to the friend. In this way we mix familiarly. Sometimes we address the highest Lord Himself, that is a stage of faith of the devotees heart. Sometimes we find that he finds his Lord's so near, we don't like to give any honour. To give in honourable way, that means to send Him far. And very near like a friend, we sometimes take Him. But that is another mood.

And you, in English...

Devotee: What is the difference?

Śrīla Śrīdhara Mahārāja: Thou.

Devotee: Thou is more respectful, more honourable _____ [?]

Śrīla Śrīdhara Mahārāja: Thou and Thy is more honourable than You and Your?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But we're told just the opposite. Of course about God we sometimes use thou. But thou, when to a child, to a child, that ordinary man, a big man will address you or thou?

Devotee: Thou is not used in English any more. Sometimes, very rare.

Śrīla Śrīdhara Mahārāja: Previously when it was in use, what was the meaning? Respectable or lower?

Devotee: I think it was respectable.

Śrīla Śrīdhara Mahārāja: We are told that this is non respectable, but about God also, sometimes it has been used, Thou. Here also about Kṛṣṇa, the most respectable way of taking His Name, and very familiar way of taking His Name, Kṛṣṇa, sometimes tuiy [?] not respectable.

(1) *mānasa, deho, geho, jo kichu mor / arpilū tuwā pade, nanda-kiśor!*
(2) *sampade vipade, jīvane-maraṇe / dāy mama gelā, tuwā o-pada baraṇe*
(3) *mārobi rākhobi - jo icchā tohārā / niṭya-dāsa prati tuwā adhikārā*
(4) *janmāobi moe icchā jadi tor / bhakta-gṛhe jani janma hau mor*

(1) Mind, body, and family, whatever may be mine, I have surrendered at Your lotus feet, O youthful Son of Nanda!
(2) In good fortune or in bad, in life or at death, all my difficulties have disappeared by choosing those feet of Yours as my only shelter.
(3) Slay me or protect me as You wish, for You are the Master of Your eternal servant.
(4) If it is Your will that I be born again, then may it be in the home of Your devotee.
[From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati*]

Tor, that is negligible way of address, contemptible, *tor*. That is used towards the lower section, *tor*. But a devotee is using that in very familiar way.

"You are very near to me, I can address You in any way I like, You are so near. The honour cannot give You any greater estimate. What sort of honour I have to give You? What words have I got?"

And the simple way, *ādivāsīs*, they always use that neglected language. The corresponding sentiment, that is to be considered of value, not the word always. The meaning of the word and the sentiment through the word, that is most important. Still we have got a form, a fashion, of taking the Name of the Supreme.

Devotee: [Reading, p 72] "Swāmī Mahārāja Prabhupāda wrote, "My wife was a devotee of Kṛṣṇa, but she had some other idea. Her idea was just to worship the Deity at home and live peacefully. My idea was preaching."

[37:44 - 38:44 ?]

Devotee: [Reading, p 56] "Atulānanda told me how in 1925 Śrīla Bhaktisiddhānta Saraswatī had led a big procession circumambulating the holy land of Navadwīpa."

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: [Reading, p 56-7-8] "Deities riding on the backs of elephants, decorated elephants and with devotees from all parts of India attending. Professional priests who of course Śrīla Bhaktisiddhānta accepted some disciples to help them _____ [?]

...bricks and rocks on the procession. But Śrīla Bhaktisiddhānta had continued undaunted. 1926 he had toured throughout India preaching the message of Lord Caitanya. He had also installed Deities in the large temple of Śrī Caitanya Maṭh in Māyāpur. And a year ago he had begun publishing his magazine *Sajjana-Toṣaṇī* in three languages, including an English edition called *The Harmonist*.

After several visits and hours of discussion on the activities and philosophy of Gauḍīya Vaiṣṇavism, Atulānanda brought Mr De to the Allahabad *āśrama*. Shortly there after the Maṭha relocated to a rented house on South Mallaca Street near Ram Bagh, just a short walk from Abhay's house. Now it was possible for Abhay to visit every evening. After work, he would attend the Maṭha, where he would play the *mṛdaṅga*, surprising the *brāhmacārīs* with his already developed *mṛdaṅga* playing skills. He sang *bhajans* with them and sometimes took the lead part in the congregational singing. He would also bring important persons from Allahabad to visit the Maṭh. For the *brāhmacārīs*, Abhay seemed to give new life to their *āśrama*, and for Abhay, new life had come to him in his reunion with the disciples of Śrīla Bhaktisiddhãnta Saraswatī.

In 1930 Gour Mohan's health took a turn for the worse, and his family members gathered around him, thinking that his end had come. Abhay had been in Bombay on business, and it was late when he reached Allahabad and knocked on the door. Gour Mohan told his daughter Rajesvari, "Open the door. Abhay has come."

She replied, "No, he's in Bombay."

Gour Mohan repeated, "I tell you that he has come. You open the door!"

It was about midnight. She went downstairs, opened the door, and found that her brother had indeed come. Abhay went to his father: "How are you?"

"I am all right," Gour Mohan replied. "You just take rest for the night."

The next morning Abhay called the doctor.

"How you father is living we don't know," the doctor told him. "He has practically no pulse. He has been living without food for several months."

Abhay asked his father, "What is your wish? Tell me."

"Why are you asking," his father replied. "Has the doctor told you anything?"

Abhay said, "No, I am asking because I am staying in Bombay and you are here. So if you have any wish, any intention, let me know. I am here. I am here for you."

Gour Mohan told him to give their cow to the Allahabad Gauḍīya Maṭh.

83.04.25.A

Śrīla Śrīdhara Mahārāja: We must try to brace ourselves. Then everything will be all right. *Kaivalyaika- prayojanam*.

[sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

Fully absorbed in the interest of the Absolute, independent of any other local interest.

Do you follow? Am I clear?

Devotee: Yes. It's clear.

Śrīla Śrīdhara Mahārāja: Clear for the time being, ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha.

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?] We have very bad memories.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gradually. _____ [?] By gradual process, not all of a sudden we can go.

Devotee: After attaining what level can a devotee be sure that he'll not fall down?

Śrīla Śrīdhara Mahārāja: That is *vastu-siddhi*, not even *svarūpa-siddhi*. When fully out of the relativity, the connection with this world, and fully absorbed there.

Devotee: That means *niṣṭhā* is not guaranteed?

Śrīla Śrīdhara Mahārāja: No, no. *Niṣṭhā* is nothing. Even *prema*, and then *svarūpa-siddhi*, there also the danger lies of fall. Then we're told *vastu-siddhi*, when no relativity with this mundane world, fully absorbed there. Then if they come down,

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair, yathā buddhis tad-āśrayā

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

The speciality, or peculiarity, of the transcendental substance is this. That when He comes in contact with this mundane world, illusion, concoction, He does not mix with this. And so His cent percent devotees also like Him. They're seen to mix with this, but they're independent. This cannot touch, Him and His own persons, it is possible. Always independent. The *māyā* can never touch them. Wholesale, persons of that jurisdiction.

Devotee: Can you give some example of a devotee who fell from *svarūpa-siddhi*?

Śrīla Śrīdhara Mahārāja: *Svarūpa-siddhi*, it is told that when one is wholly one in theoretical conception, this is wholesale truth, he has accepted. But mere acceptance in the principle is not all. The whole practice must follow that understanding. Mere understanding is not safe, but the whole practice will follow that understanding completely, then it will be fruitful. No connection with *māyā*, however small it may be. Fully entered that domain, and then again if he comes, this force cannot touch him. Otherwise, if any slight remaining in the realisation, wholesale realisation, if little remaining, then that position may again draw him here. *Mama māyā duratyayā*.

[daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te]

["This 'trimodal', supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

Krsna says that, "Don't minimize the power of this illusory energy. It has got My backing. *Mama māyā*. The *māyā* stands on My support. So it is not less powerful than you. It has got its own position in My understanding. So you cannot push her off. Only when you are cent per cent purified - the *māyā* exists to teach you by dealing punishment, and when you are wholly above that, then *māyā*, there's no necessity for her to interfere with you. Otherwise, when the least

connection of misconception about Me, mistrust in Me, is within you, then the *māyā* won't leave you."

Do you follow?

Devotee: But Kṛṣṇa says, *Na me bhaktaḥ praṇaśyati*. He says, "Once becoming devotee, then there can be no destruction." *Praṇaśyati*. So...

[kṣipraṁ bhavati dharmātmā, śaśvac chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati]

["That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!"] [*Bhagavad-gītā*, 9.31]

Śrīla Śrīdhara Mahārāja: Yes, but, *na me bhaktaḥ praṇaśyati*, that does not mean that what defect in him that will be neglected. Wholesale cure is necessary. But that struggle will continue.

"If he has acquired something of real devotion in him, then the struggle will be there, and ultimately he will have to come to Me and *māyā* will leave him. But the struggle may continue. He'll be relieved when he's come in My connection sincerely, his future is ensured. But still, until and unless the last connection of *māyā* - he can conquer, he can leave, there is chance that he will have to come back again and to struggle to finish that work."

_____ [?] There is a proverb that the remnant of the loan and fire and war should not be neglected. From the least point, least spark, a conflagration can come. From the least animosity by the designing person a great war may come. And from the very least portion of the loan it may come to be a big thing.

So the neglected portion should not be avoided. The perfect solution is necessary. A little connection may, through that hole the enemy can come, enter. The possibility will be less, as much as progress we shall be able to make, the possibility of fall that will be lessened, accordingly. But it won't be eliminated fully. The rogue, the disease, a small portion of a disease may not be neglected. Fully cured. If a little is neglected from that it may again come very big there. So wholesale cure is necessary. And getting, gaining victory about three fourths, we may not be satisfied the war has been finished. From the small portion again it comes to be a bigger stage. It is struggle.

Devotee: Guru Mahārāja. This self interest, is it possible to live without self interest?

Śrīla Śrīdhara Mahārāja: What is self interest at present that is not real self interest. It is erroneous self interest. So in our realisation of the truth, we shall be able to understand. "What I thought was my self interest that was not really my self interest." In this way you'll make

progress and the transformation will come in the consideration of self interest. Transformation, that will be, "I thought my self interest there, but it is not so." In this way the progress will go on. And at last when you get Krsna consciousness. "Oh, this *is* my self interest. My *svarūpa*, my interest is here, and not there. That was concoction, misconception, *māyā*, misconceived self interest. And here, true self interest."

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. The *Hari-Nāma-cintāmaṇi*, it seems that it was distributed on a very wide scale. A very wide scale of distribution of that literature. Bhaktivinoda Ṭhākura was speaking of something very, very high. This *siddha praṇālī* in the later chapters of the *Hari-Nāma-cintāmaṇi*. It seems like a very dangerous thing to give to people in general.

Śrīla Śrīdhara Mahārāja: Of course.

Bhakti Vijñāna Bhāratī Mahārāja: Was that directed towards *sahajiyās* at that time?

Śrīla Śrīdhara Mahārāja: So with sufficient caution that is to be given to the public, with sufficient self guard.

Devotee: Also, the Madras Gauḍīya Maṭha they translated *Kṛṣṇa-Karṇāmṛtam*. So is that to be read?

Śrīla Śrīdhara Mahārāja: Prabhupāda also published *Kṛṣṇa-Karṇāmṛtam*. It is there, in *Bhāgavatam* also, the *rasa līlā* is there. But that is a general thing, and in particular case it should be applied, the application should be careful for particular cases. But it is there, in *Bhāgavatam* also it is there. In *Caritāmṛtam* also it is there. But a person who wants his own benefit, he will go on carefully.

Kṛṣṇa is there. In the temple Rādhārāṇī is placed at the side of Kṛṣṇa. We're worshipping. Mantram is also there. With respect and reverence we're to deal with that.

Śraddhānvito, *nuśṛṇuyād*, *dhīra*, these three conditions are given there.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Śraddhānvito, with *śraddhā*, with necessary regard. Not with the object of exploitation or renunciation, *bhukti*, *mukti*, *siddhi*, not with that purpose. *Śraddhā*. *Kṛṣṇe bhakti kaile sarva*.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By rendering transcendental loving service to Kṛṣṇa, one automatically performs all subsidiary activities. This confident, firm faith, favourable to the discharge of devotional service, is called *śraddhā*."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I do for Him, everything is done. This must be in the background. Such persons will come. Otherwise it is mentioned, if without being Śiva, attaining the status of Śiva, anyone takes poison he's sure to die.

So, *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito*. What is *śraddhā*, a bona fide person he will come to negotiate this. Then *'nuśṛṇuyād*, and he must listen to it from a proper person, proper guide, proper teacher. Otherwise misconception will encroach and capture, *'nuśṛṇuyād*. In the line of proper training he'll get, he'll hear it from a bona fide person. And he'll show the practical difficulties in the way, and with his guidance one can approach.

Atha varṇayed yaḥ, bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ. And the candidate must have the qualification of a *dhīra*. *Dhīra* means he's master of his own senses, not a slave of senses - they will have any admission here in this higher study. With these cautions that Kṛṣṇa *līlā* has been given to the world. And those that are of such qualification they will approach and they will find their fulfilment here.

Devotee: Mahārāja. *Kāma*, *krodha* and *lobha*, three of the major defects, while we're trying to overcome the _____ [?] and *naths* to go, which is the most difficult and the last to go?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: *Viśvakarmā* _____ [?]

Śrīla Śrīdhara Mahārāja: It is not the same with all persons. It depends upon the peculiar nature of the person, and according to the disease the medicine and diet should be served.

Generally, the *kāma* should be taken as the worst enemy, because it is there with Kṛṣṇa.

It has been classified in another way also, *kanak*, *kāminī*, *pratiṣṭhā*. Our attraction for the women, and attraction for the money, and attraction for our good name, good will.

Our Guru Mahārāja in his poetry [*Vaiṣṇava ke?*] said, *kāmināra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* "The pleasure that we like to enjoy from the company of the women, this pleasure is only reserved for Kṛṣṇa, not for anyone."

After going through this poem one gentleman came to ask our Guru Mahārāja, "What is the meaning of this line? *Kāmināra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."*

"It is not within your jurisdiction. On principle it is all meant wholesale for Kṛṣṇa. Reserved. To enjoy women, that is reserved for Kṛṣṇa conception of Godhead."

"Every woman should be enjoyed by Him only? And none can enjoy in any way any woman?"

"No. Try to adjust in this way. The wholesale for Krsna Him."

Then *Kanak*. *Kanak* means energy, money. It is meant for Nārāyaṇa, Lakṣmī. Lakṣmī-pati Nārāyaṇa. Kāminī-pati Kṛṣṇa. Lakṣmī-pati Nārāyaṇa. The whole majesty, *aiśvarya*, belongs to Nārāyaṇa conception of Godhead.

And the *pratiṣṭhā*, name, fame. All this name due to Baladeva, or to Rādhārāṇī, Gurudeva. The whole credit for him because he makes the Supreme Authority Absolute - to make possible for the ordinary public to know. It is only through him that such knowledge is coming to the world. So the canvasser of the highest truth, he deserves the whole credit. Because through him only this credit, the name, the good will in the world has come, through Guru. Guru means Baladeva and Rādhārāṇī, in this sense. So all these then is reserved for these three.

And we're servants, we're not enjoyer, we're not proprietors of anything. We're all servitors. We're to conceive in this way. *Svarūpa-śakti* means, the world divine means this, wholesale empty, negative. All positive conception of possession of a person, that must be eliminated. That is foreign thing, that is *māyā*, that is concoction. You are rather, negative. And if you can reduce yourself to some negative conception, you'll get your highest realisation and satisfaction. Don't try to make you positive, aggressor, not aggrandising, not aggressor. Not predominating, but predominated. You're to reduce yourself into that sort of nature, attitude. There you'll thrive. And if you go to be an aggressor, to be positive, then you'll lose. It is not natural, it is unnatural, and you'll have to suffer. It is a disease to you. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: But all for time being. Ha, ha, ha. This is the difficulty.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

You must place yourself in a position where from you'll look at everything and give judgement, this is this, this is this. There is a position, *svarūpa*, and from that you can place yourself in that position, then from there whatever you'll look at and give estimation, that will be correct. This is called *sambandha-jñāna*, what is what. And the root is to have the conception of the centre proper. From there we're to deduce, we can deduce many things.

Mahāyogī Mahārāja: Guru Mahārāja. Many people are reading your book, *Search for Śrī Kṛṣṇa*, and they're finding the chapter on [Beyond] Christianity a little difficult. Because you've said there that, "If the Holy Ghost holds the highest position in Christianity, then Christianity goes to *brahmavāda nirviśeṣa*."

Śrīla Śrīdhara Mahārāja: Yes, a vaguer conception of the Reality.

Mahāyogī Mahārāja: But many people are thinking, many devotees in the west...

Śrīla Śrīdhara Mahārāja: That is going to Śaṅkara's conception. Ghost means what? What is the conception of the Ghost, Holy Ghost?

Mahāyogī Mahārāja: Very vague.

Śrīla Śrīdhara Mahārāja: Then Father, Son. Son as Guru. Father as Creator. And the substance at Their back is something unknown and unknowable. That is *brahmavāda*. Do you follow?

Mahāyogī Mahārāja: Yes, I follow.

Śrīla Śrīdhara Mahārāja: Then, you can argue with him. Then?

Mahāyogī Mahārāja: But they think that Jesus Christ is a pure devotee. They say He's Vaiṣṇava. Is it possible?

Śrīla Śrīdhara Mahārāja: Maybe. Yes, maybe Vaiṣṇava. But Vaiṣṇava there may be of different order. Who says? Śaṅkara is also a Vaiṣṇava. Bhaja Govinda, Bhaja Govinda. But ultimate conception is Holy Ghost, some spiritual unknown substance. If Holy Ghost holds the highest position, then it's leading towards *nirviśeṣa*, non specified.

Sārvabhauma: Śrīdhara Mahārāja. Jesus says in the *Bible* that*,* "I shall sit at the right hand side of My Father." So He understood in part His Father's a Person, He has a side.

Śrīla Śrīdhara Mahārāja: The Ultimately Reality as the Father means as creator, as Brahmā. Right hand side of Brahmā, the creator. The highest principle as creator. Father means creator. What do you say? What is the conception of Father? Father means creator of the whole world, whole creation. He's the original substance from Whom everything has come. Creator.

Sārvabhauma: One devotee was telling me Jesus Christ was an impersonalist, *māyāvāda*.

Bhakti Vijñāna Bhāratī Mahārāja: *Nirviśeṣa-vādī*.

Śrīla Śrīdhara Mahārāja: If Jesus Christ preaches that Holy Ghost, non-differentiated spiritual principle, is the ultimate cause, from where Father and the Son are coming, then he's *māyāvādī*. But if he says that Father is of eternal type in spiritual body, then we cannot say that he's *māyāvādī*. But if the Holy Ghost is above all, if they say like that, then they go to the fold of *māyāvāda*.

Otherwise, they say there is a section in Christianity who considered Jesus Christ as bridegroom. We say that the ultimate reality is consorthood, sonhood, consorthood, not fatherhood. Not only fatherhood, but sonhood and consorthood is also there represented eternally, in eternal *līlā*. And the Holy Ghost conception is in a lower position, it's a marginal position. Then that may be transcendental - Holy Ghost in the lower position, then Fatherhood and Sonhood, that will be higher, then something.

Sārvabhauma: That's the way I've always heard. The Father, the Son, and Holy Ghost.

Śrīla Śrīdhara Mahārāja: Father and the Son, They meet in Holy Ghost?

Devotees: No, no. The Father's superior to the Son, and Son's superior to Holy Ghost.

Śrīla Śrīdhara Mahārāja: Superior. Guru's superior, above Holy Ghost, then it will be something of the transcendental truth. Otherwise, if Holy Ghost is given above, then it will impersonal - 'impersonal conception of the truth is the higher' it will come under that consideration.

Śrīla Govinda Mahārāja: Your train time?

Sārvabhauma: It's time to go.

Śrīla Śrīdhara Mahārāja: Train time. All right. Gaura Hari bol. Our good will to your party and Jayatīrtha Mahārāja. Our good will and prayers to the Lord for you.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja has one question. In the *Bible*, Jesus Christ said, "In My Father's home there's many abodes, but I cannot explain them all." It's a personal or impersonal conception?

Śrīla Śrīdhara Mahārāja: No, No. Father's home, there may be many quarters. It is all right. But whether that this side the Holy Ghost, or the other side crossing Holy Ghost on the transcendental side, or in the immanent side? That is the question. If this side, it may be Satyaloka, Mahā, Jana, etc. And if crossing the Holy Ghost position, it goes further on the other side, then it will have some spiritual value, transcendental truth.

Mahāyogī Mahārāja: So if Jesus says that the Father holds the highest position, above the Holy Ghost, then that may be something like Vasudeva...

Śrīla Śrīdhara Mahārāja: Then also there may be subtle difference. The Fatherhood, *vātsalya rasa*. But *mādhurya rasa* should be considered to be the highest.

Mahāyogī Mahārāja: Yes. But I'm saying...

Śrīla Śrīdhara Mahārāja: But if we compare...eh?

Mahāyogī Mahārāja: That may be something like the Vasudeva conception.

Śrīla Śrīdhara Mahārāja: Not Vasudeva.

Mahāyogī Mahārāja: No?

Śrīla Śrīdhara Mahārāja: *Mādhurya rasa* consideration, that *vātsalya rasa* conception. Just as in Vāsudeva, Vasudeva, and also Nandanandan there is. But not with the *gopīs*, nor even with Rukmiṇī. That is absent there. The service in the *mādhurya rasa*, that is of the order of highest quality. Because that holds, that harmonises within it, all other *rasa*. *Vātsalya*, the Fatherhood, the friendhood, the servanthood, all within that consorthood.

Mahāyogī Mahārāja: But my point is, if Jesus says that, "The Father is the highest," but He doesn't include any devotees, He has no *paramparā*...

Śrīla Śrīdhara Mahārāja: Not only "Father is the highest." Father conception may be on this side. But crossing that Holy Ghost, Father on the higher, that commitment must come in that way. The Holy Ghost conception is lower, and the Father conception is above that. Then it will transcend the mundane conception and will go to Vaikuṇṭha. But in the infinite also, crossing the area of the consideration of finite and entering the infinite plane, there is also Father. That consideration will have to come.

Mahāyogī Mahārāja: But just crossing the Holy Ghost, then,

sattvam viśuddhaṁ vasudeva-śabditaṁ, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]

[Lord Śiva says, "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

That just on the other side, before Nārāyaṇa, there's Vāsudeva conception, Kṛṣṇa without any devotees...

Śrīla Śrīdhara Mahārāja: Vāsudeva means not Vasudeva's son, but here Vāsudeva means Vāsudeva Who is living everywhere, and all who is living within Him. In that sense Vāsudeva. Above Brahman conception this Puruṣottama conception.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says: "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

So that Vāsudeva. And also Vāsudeva in another place in *Bhagavad-gītā*,

[bahūnāṁ janmanām ante, jñānavān māṁ prapadyate]
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

The transcendental personality is everything. When the renunciationist, all knowledge comes to such conception that He's person. Person conception above impersonalism. That is *cid vilas*, that is something. And when any conception of anything is below the impersonal conception, that is *māyā*. So Brahmā is also father, he's the creator, he's father of the whole world. Then above that is Brahman.

Mahāyogī Mahārāja: But if the Christians say that, "The father is just above Holy Ghost," then that may be *vāsudevaḥ sarvam iti*."

Śrīla Śrīdhara Mahārāja: Vāsudevaḥ. It may come to that level, father. But Vasudeva is not all. The full conception, full fledged theism will be to give full engagement of our inner tendency. The corresponding phase according to the need within us, our heart, of all *rasa*. All forms of ecstatic enjoyment must be in Him. The creation is not a very important function. But the corresponding engagement with the natural thirst of every atom, who will supply, then He's the highest principle. Who can engage, Who can adjust everything in Him, with all his demands.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

All sorts of innate hankerings must be satisfied in the centre. That centre should be the perfect and highest, Who will be able to give all sorts of subtle demands within our nature. The corresponding relationship in every variegated way. *Akhila-rasāmṛta-mūrtiḥ*. All aspirations are accommodated there, harmonised there. That should be the prime cause. For Itself. Reality is For Itself. Everything for Him. Must have some utility in Him. All accommodating centre, all pervading, all comprehensive, all accommodating, all fulfilling. These are the - this should be the qualification of the Ultimate Centre, or Absolute.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja has a question. That according to Christianity vision, this God revealed in the *Bible*, can be Brahmā with a large birth, can be Brahmā the creator of...

Śrīla Śrīdhara Mahārāja: Generally the Father means not Holy Ghost, but Father. God the Father is giving *Bible* and not the Holy Ghost. Is it not?

Mahāyogī Mahārāja: Yes. So he wants to know, could that be Brahmā? The creator, Brahmā, he's giving the *Vedas*...

Śrīla Śrīdhara Mahārāja: What is the position of Holy Ghost in *Bible*? That is to be understood. Holy Ghost means unknown and unknowable. The prime cause cannot be so. It must have some connection with us. The fulfilment of everything must be traced in Him. He cannot be only a negative cypher. All the inner engagement we must have with Him. That will be the highest centre, Who will harmonise anything and everything in Him. And the highest demand of *rasa*, *ānandam*, ecstasy, pleasure, satisfaction, happiness. Happiness is controlling the whole world. Every atom is searching after happiness, so all sorts of happiness must be in that centre. That is the innermost demand of every existence, *rasa*.

So Rūpa Goswāmī has given the definition of Kṛṣṇa in a scientific way. Who is Kṛṣṇa? *Akhila-rasāmṛta- mūrtiḥ*. All possible different conceptions of pleasure, or happiness, or *ānanda*, whatever it is, Who can harmonise them, give food to them, He's Kṛṣṇa. Kṛṣṇa is not a personal conception standing in a particular posture and holds a flute. That has got some relation there. But the scientific position of Kṛṣṇa is expressed in this way. All sorts of, all, everything is in search of, all atom is searching for his satisfaction, for happiness. And Who can supply, Who can satisfy the hankering of all souls, the corresponding phase, He's Kṛṣṇa. Kṛṣṇa means that. Reality the Beautiful. Beautiful or *ānandam*, that can give engagement to every existence. Beauty, *sundaram*, *ānandam*. So Kṛṣṇa means that. Who can give satisfaction, fulfilment, to all searching *jīva* soul...

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Śrīla Śrīdhara Mahārāja: ...I don't remember. Empirical attempt. Ascending method.

Devotee: Nicholas.

Śrīla Śrīdhara Mahārāja: Nicholas, he was killed by the mob, or any particular man?

Devotees: Yes, killed. By the mob.

Śrīla Śrīdhara Mahārāja: I was told that he called for the military to control, to disperse the mob that came for food. During the war, the scarcity of food, the mass could not get anything for their food in general, but all food controlled for the military. And the ordinary people they

had to suffer a great deal. Then there was Lenin and some other followers, excited them. "Go and approach into the palace and cry for food." And they did that and Czar's men tried to pacify them but they did not care. Then the Czar gave order to fire. And the first fire went to the masses, and the mass began to cry. "We're helpless, we come for food." The soldiers, their human heart, that was converted and the bayonet from that side came to the Czar's palace, and the Czar was finished. So far I heard it was something like that.

Gaura Hari bol. Gaura Hari bol. While our consciousness comes down, cannot have higher conception of higher spiritual existence, our attention drawn to some material thing. Medicine of this intoxication, this can help me. When I cannot raise my consciousness to the fine and higher conscious substance, then we come to seek help in the material world. They risk, 'it will help me.' Just suicidal. I cannot manage to have connection direct with the higher conscious substance, then we come to seek some means in the lower. With the help of that I shall make advance towards the fine thing, the consciousness. The matter will help me to understand, to acquire consciousness.

And we're faithless in the agents of that Absolute Truth, Vaiṣṇava. It is from Vaiṣṇava *aparādha*. Vaiṣṇava. His losing faith in the conscious agents of the Supreme, he goes to the material things, substance, 'Help me. Help me.' The matter, 'help me,' I lose faith in the spiritual agency. So the long and short is this. We seek shelter in a material thing, we lose our faith in the higher agency, we can't see their grace. So, that is the underlying position of an intoxication monger. No faith in the higher agents that are spiritual, which is soul in character, but more aspiration to get help from the lower substance. This is, scientific conception is like that, degrading, degrading, losing faith in the spiritual efficacy or their grace, or their position, come below standard. No faith, we can't have faith in the devotee, in the scriptures, in the Ācārya. So disappointed we go to seek help from some matter. Some atom of matter particular, that will give me God. Indirect way. Hare Kṛṣṇa. Hare Kṛṣṇa. *Dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmaś catur-vidhaḥ*.

[abhyarthitas tadā tasmai, sthānāni kalaye dadau
dyūtaṁ pānaṁ striyaḥ sūnā, yatrādharmaś catur-vidhaḥ
punaś ca yācamānāya, jāta-rūpam adāt prabhuḥ
tato 'nṛtaṁ madaṁ kāmaṁ, rajo vairaṁ ca pañcamam
amūni pañca sthānāni, hy adharma-prabhavaḥ kaliḥ
auttareyeṇa dattāni, nyavasat tan-nideśa-kṛt
athaitāni na seveta, bubhūṣuḥ puruṣaḥ kvacit
viśeṣato dharma-śīlo, rājā loka-patir guruḥ]

["Mahārāja Parīkṣit, having thus been petitioned by Kali, sin personified, gave him permission to reside wherever gambling, drinking, prostitution, and animal slaughter are performed. - The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold, because wherever there is gold there is also falsity, intoxication, lust, envy, and enmity. - Thus the personality of Kali, by the directions of Mahārāja Parīkṣit, the son of Uttara, was allowed to live in those five places. - Therefore, whoever desires

progressive well-being, especially kings, religionists, public leaders, *brāhmaṇas*, and *sannyāsīs*, should never come in contact with the four above-mentioned irreligious principles."] [*Śrīmad-Bhāgavatam*, 1.17.38-41]

Charm for the material world. *Dyūtaṁ*. To gain very cheaply, not in ordinary constitutional way to get money, but by a cheating process. A cheating process to acquire money, *dyūtaṁ*. *Pānaṁ*, also that, *pānaṁ*, that is earned by black marketing, *pānaṁ*. The energy which we can collect in an ordinary sense, I'm not satisfied with that, but in some black way I want to amass some energy by *pānaṁ*. *Pānaṁ* means this. This is also black marketing. I want to get energy by unfair means, *pānaṁ*.

Striyaḥ. That is *raso vai saḥ*, the general thing that he's the centre of all ecstasy. But we go to earn, to collect that experience, that ecstasy in a very cheap way, from material thing, *striyaḥ sūnā*.

And *sūnā* also very cheap way to develop the body. It is the *maṁsaḥ*, the flesh can be easily utilised for the flesh in me, than other vegetables. It is already - the vegetable already developed in the stage of *maṁsaḥ*. *Maṁsaḥ* means flesh. And if I use the flesh, very easily my flesh can be developed. So all very easy: not in a regular and proper way to preserve one, but in short way, cheap way. By cheating we want to aggrandise us.

And gold. *Sūnā, yatrādharmaś catur-vidhaḥ, punaś ca yācamānāya, jāta-rūpam*. This gold is such a substance, if one can get control over the gold they can easily have control over everything, all material prosperity. The dollar, the pound, the yen, the rubel, the rupee, the rice, everything, if I can possess gold, then I can easily get everything, all material. This is cheating. Cheating, only small thing I can control, I can control the whole food world, all the necessities of the human beings I can control. The cheap marketing. This is not in a regular life, but in a cheating process. By these five things we can be big, apparently, by a cheating process. So that must be given up.

It is plain and simply and truthful, and live here as a member, as a bona fide and sincere member where you are. You are put in the jail. Don't try any other black things to help you. But sincerely give your labour as it is ruled, you will be free really very soon. When you are a criminal, be a good criminal, then you will be able to acquire freedom, good freedom. Already you are a criminal, and here also you are committing crime, and cheating others you want to gain. So lead a simple life, not incur debt any more, but try to pay off your debt which you have already acquired. In that process you will be freed very soon. Not by any artificial process, but sincere and simple process you adopt. Not by diplomacy or any other thing.

But simply, that "I'm so-and-so, I'm criminal, I'm the greatest criminal. O my Lord, forgive me. You take me out. Please be gracious over me." This way we adopt. Not any artificial means. Only for your love for artificial things you've come here. In the other soil, in the highest ideal, diplomacy, and cheating by him, there's no place of all these things. This is the fashion of this *māyāic* world, the world of misconception. To acquire anything easily, that means to deceive others. You can't deceive God. Simply go to Him, pray that, "I'm a culprit, I'm so and so. Forgive me and accept me." In this way, plain, simple way.

Your knowledge also cannot help you. *Jñāna-śūnya-bhakti*, pure surrender, wholesale surrender. Don't use any reason there. Don't go to plead for your own self. Complete surrender. Don't plead in favour of you. Rather, if you have to plead, plead on behalf of the Lord that you are the most heinous. That will be more effective. This is the way.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Love divine. This is against the conception of the ontology of love. Only a particular material atom, that may give me love. That can give love, *prema*, heart? The heart can be purchased by a material thing, chemical? By using medicine I can get God? Use this medicine, God will become your servant, come to serve you, to please you, to please you, to serve you. And believe I am super-super God, in giving this medicine.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. In the simple way, love for love. Give you, and get Him. The general, remain simple and pure, surrender to the high, and the high will come down to welcome you.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

How comprehensive and reasonable and natural.

"Give up everything, all engagements, come to Me free. I'm ready to accept you any time, any moment. Announce that all obligation to any other thing stopped, and come to Me. I shall welcome, embrace you. All obligation stopped, whatsoever obligation you incur, you think to possess in this world, all obligations get disconnected and come to My obligation. Your obligation to Me is absolute, and these are all relative, temporary and all designing, out of the designing thing. It is artificial, it is concoction. Your relation to Me, obligation to Me is wholesale and pure and clear. Realise that."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari.

Vidagdha Prabhu says that one of the followers of Jayatīrtha Mahārāja is expected to visit here shortly, some Sārvabhauma.

Vidagdha Mādhava: Yes, Sārvabhauma. There's one tape he's bringing.

Śrīla Śrīdhara Mahārāja: He will come to make me hear one tape from there?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: In answer, what I told, and that lady caught it in the tape, perhaps, the answer to that will come? All right. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidagdha Mādhava: I think you just answered it in full for us. But he asked one question.
"If LSD cannot create *bhakti*, how is it that LSD can destroy *bhakti*?"

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Māyā* cannot bestow *bhakti*. How is it that *māyā* cannot create God?

Vidagdha Mādhava: If LSD *cannot* create *bhakti*.

Śrīla Śrīdhara Mahārāja: I say that if *māyā* cannot give us *bhakti*, then how it can destroy? Eh?
If it can destroy *bhakti*, it can give *bhakti* also, that is the argument?

Devotee: Yes, that's the argument.

Śrīla Śrīdhara Mahārāja: That may be applied not only to LSD but to anything and everything. Suppose any other thing, this tree, if this tree cannot give *bhakti*, then how it can destroy our *bhakti*, if I'm too much engrossed in that. *Bhakti* cannot be destroyed by anything, *ahaitukī apratihatā*. Rather, a man who runs after it, *bhakti* cannot be destroyed, cannot be created, cannot be given, it is eternal substance. But the party, he's affected. 'Satan can destroy *bhakti*; if Satan can destroy *bhakti*, then Satan can give God also?' Is it? One who can destroy *bhakti*, he'll be able to give *bhakti*, is it? A man who can kill you, he can create you, is it?

Bhakti Vijñāna Bhāratī Mahārāja: No. A very unreasonable argument, unintelligent.

Śrīla Śrīdhara Mahārāja: And he could not answer. He has come here again to speak on his behalf. You can understand, you, yourself?

Vidagdha Mādhava: No. I told him you said it was an enemy to faith, it destroys faith. He became quite excited when I said that. He said he has 'thousands of times more faith in the name of Gaurāṅga' than I did.

Śrīla Śrīdhara Mahārāja: Start a machine and he will take the name of Gaurāṅga more than him, continuously.

Devotee: He says that he has surpassed the principles of *sādhana-bhakti*, Jayatīrtha, he says like that. And his followers are bewildered.

Śrīla Śrīdhara Mahārāja: Beyond *bhakti* there is *māyā*. Beyond light there is darkness.

Bhakti Vijñāna Bhāratī Mahārāja: Becoming ghostly, very ethereal.

Śrīla Śrīdhara Mahārāja: In *Gītā*, the *tāmasic*, what is the sign of the *tāmasic*, just as *sāttvikā* they have got such signs, the *rājasic* they will have such signs. The *tāmasic* they will get such symptom. What is mentioned I forget. It is mentioned there.

Aranya Mahārāja: In *Gītā* it says illusion, madness, inertia; these are the symptoms of the mode of ignorance.

Śrīla Śrīdhara Mahārāja: Ah. Ignorance. What is Sanskrit, the Sanskrit original verse? *Sāttvika-priyāḥ*, *rājasa*, *tāmasa-priyāḥ*. _____ [?]

yāta-yāmaṁ gata-rasaṁ, pūti paryuṣitaṁ ca yat
[ucchiṣṭam api cāmedhyaṁ, bhojanaṁ tāmasa-priyam]

["Such food is dear to the ignorant: food which is cold, due to being cooked more than three hours before; food which is tasteless, exudes a bad odour, or was cooked the day before; the remnants of others (with the exception of remnants left by one's Guru); and impure foodstuffs (such as meat, wine, and onions)."] [*Bhagavad-gītā*, 17.10]

Vidagdha Mādhava: Also, Guru Mahārāja. I don't know where Tīrtha found this one, but he claims *pānaṁ* means only drinking. *Pānaṁ* means drinking?

Śrīla Śrīdhara Mahārāja: So there cannot be any solid, without liquid, there cannot be any solid intoxication. That does he mean?

Vidagdha Mādhava: He's saying it means drinking, not ganja so much.

Śrīla Śrīdhara Mahārāja: The solid thing cannot be intoxicating? That is his point?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: All right. So very good argument, good reason, that is acquired by LSD.

Bhakti Vijñāna Bhāratī Mahārāja:

vidhi-hīnam asṛṣṭānnaṁ, mantra-hīnam adakṣiṇam
śraddhā-virahitaṁ yajñaṁ, tāmasaṁ paricakṣate

["And that sacrifice which ignores the injunctions of the scriptures, which is performed without the distribution of gifts such as foodstuffs, without uttering the appropriate mantras, without

presentations to the Guru, and without faith, is known as sacrifice in ignorance."] [*Bhagavad-gītā*, 17.13]

Śrīla Śrīdhara Mahārāja: *Vidhi-hīnam asṛṣṭānnaṁ, tāma yajñaṁ*. There are many things, many standpoints have been dealt, *sāttvik*, *rājasik*, *tāmasik*. *Aha sāttvika-priya*, *aha tāmasa-priya*. And the habits also, only sleeping...

Bhakti Vijñāna Bhāratī Mahārāja: This *śloka*, Mahārāja.

tamas tv ajñāna-jaṁ viddhi, mohanaṁ sarva-dehinām
pramādālasya-nidrābhis, tan nibadhnāti bhārata

["And, O Bhārata, you should know that the mode of ignorance is born from darkness, and is the deluder of all beings. That mode of ignorance captivates the embodied by carelessness, laziness, and slumber."]
[*Bhagavad-gītā*, 14.8]

Śrīla Śrīdhara Mahārāja: Bind down the soul with such habits. Hare Kṛṣṇa.

Devotee: Also that verse, *ūrdhvaṁ gacchanti sattva-sthā*.

Śrīla Śrīdhara Mahārāja: Ah.

ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

Mantra-hīnam, *kriya-hīnam*, also *tāmasa*. _____ [?] *Vidhi-hīnam asṛṣṭānnaṁ*. ___ *hīnam adakṣiṇam*.
Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

aprakāśo 'pravṛttiś ca, pramādo moha eva ca
tamasy etāni jāyante, vivṛddhe kuru-nandana

["O Karunandana, with the influence of the mode of ignorance, all the symptoms of injudiciousness, despondency, indolence, and falsehood become manifest."] [*Bhagavad-gītā*, 14.13]

Śrīla Śrīdhara Mahārāja: Dense ignorance, and *rāja* in the stage of suspicion, and *sāttva* in the stage of knowing the truth. The stage of knowing what is what, that is *sāttva*. The *rāja* means suspicion always, whether this is that, or this is that, in the stage of suspicion. And *tāma*, which is not so, to firmly think that that is that thing, that is *tāmasa*.

Bhakti Vijñāna Bhāratī Mahārāja: Wrong decision.

Śrīla Śrīdhara Mahārāja: Wrong, firm wrong decision, and suspicion in the middle. And towards right decision, that is *sāttva*. *Jñāna*, *karma*, _____ [?] all differentiated into three classes, all sorts of practices and stages of our thinking, there, differentiation, classification about.

Nothing can give Him without He Himself. That is the general thing.

Bhakti Vijñāna Bhāratī Mahārāja: *Rāja guṇa acche ta, rāja guṇa dekha jai,* all mixed up, yes.

Śrīla Śrīdhara Mahārāja: Mixed, *rājas tāma vadita* [?] Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: These things are increasing also, aren't they?

Śrīla Śrīdhara Mahārāja: Ha, ha. Let Nityānanda Prabhu come to help him, to come to his relief, we can pray to him.

All right. I want to close the sitting now.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

Bhakti Vijñāna Bhāratī Mahārāja: ...perhaps his name was Bhakti Vivek Bhāratī. He was a very heavy set person, build, big physical body. And also Sidddhanti Mahārāja, what they have translated is all right, I think...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] But Bhāratī Mahārāja departed very soon. And then Siddhanti Mahārāja he was the successor there and he has also published _____ [?] *Upaniṣad*, *Vedānta*, and that *Uddhava-sandesa*, *Uddhava-Gītā*. That is reliable.

Now I find that *Brahma-saṁhitā* translation, during our Guru Mahārāja's time, there is a gross mistake.

_____ [?] Kṣīrodakaśāyī. In place of Garbhodakaśāyī, Kṣīrodakaśāyī _____ [?]

The function of Garbhodakaśāyī, that has been described as the function of Kṣīrodakaśāyī _____ [?]

And that can't be maintained. But that was published during our Guru Mahārāja's time from Madras.

Brahma-saṁhitā, the old copy. And according to that Yati Mahārāja has also published commentary. The same mistake has been retained there. The original was also consulted, but that very mistake is there.

_____ [?]

In Svarūpa Dāmodara's *kacha*, *śloka*, it is clearly mentioned about Kṣīrodakaśāyī. But in *Brahmā- saṁhitā* translation by Professor Sanyal the mistake is committed, differing from *Caritāmṛta*. He had no deep knowledge in Sanskrit, that was, could not follow Jīva Goswāmī's *tika* and Sanskrit original verse.

The language of *Brahma-saṁhitā*, that is very abstruse, not very clear, suppressed, condensed and ontological, philosophical and condensed style, not very clear and simple.

Then very simple, the first *śloka* is very simple and clear.

īśvaraḥ paramaḥ kṛṣṇaḥ, sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ, sarva-kāraṇa-kāraṇam

["Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes."]

[*Brahma-saṁhitā*, 1.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 20.154]

Very clear *śloka*. But _____ [?] very abstruse, difficult portion, *śloka*, somewhere.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: He also gives mention to the milk ocean.

Śrīla Śrīdhara Mahārāja: Yes. Milk ocean, Kṣīrodakaśāyī, but He's not the cause of the *brahmāṇḍa*. He's only in the function of Paramātmā. He's _____ [?] within this, between creation and destruction, and the sustenance, to look after that, that sustenance, *sāttva-guṇa*, that is His function. And also He takes rest in every heart.

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
[bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā]

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."]

[*Bhagavad-gītā*, 18.61]

Something like Paramātmā function. Paramātmā conception is little hazy, non-differentiated, but that is personal, pure life, Paramātmā. Vāsudeva.

Vidagdha Mādhava: Lord Caitanya appeared in five features, Pañca Tattva.

And in *Rāmāyaṇa* we find Lord Rāma and Lakṣmaṇa, and there's some distribution of some nectar between the wives of King Daśaratha. How to view Lord Rāma, Lakṣmaṇa? Sometimes it's described in some books, 'half Viṣṇu.' Is that possible? That the different wives of King Daśaratha...

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: What's the end of the question?

Vidagdha Mādhava: The question is - some nectar was given to Daśaratha's wives. One wife got half, another wife got another portion, so according to those portions Viṣṇu was going to incarnate. That's one description. I'm sure it's un-bona-fide, but I'm trying to understand...

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, what's the conclusion?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Daśaratha had no son, so Daśaratha had to make arrangement to get son. And he consulted, and made arrangement with the *ṛṣis* and they performed a *yajña*. And that *yajña*, Yajñeśvara *prasādam*, among the queens who will take that Yajñeśvara *prasādam*, and she will be able to produce child. So it was distributed to Kauśalyā and Kaikeyī, the two main queens. Daśaratha had many queens. The two queens, Kauśalyā and Kaikeyī, half and half. Then another, Sumitra, the mother of Lakṣmaṇa and Śatrughna, she went to approach those two queens Kauśalyā and Kaikeyī. "My sisters, give some portion to me." So both of them, a portion of their *prasāda* gave to that Sumitra, Kauśalyā something and also Kaikeyī something, the double pieces. Then Kauśalyā got Rāmacandra, Kaikeyī got Bharata, and they gave something so Sumitra got two portions...

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Śrīla Śrīdhara Mahārāja: ...came from Kauśalyā, by that Lakṣmaṇa was produced. So Lakṣmaṇa was very friendly and very subservient to the son of Kauśalyā - that is Rāmacandra. And the Śatrughna he was produced by the portion given by Kaikeyī. So Śatrughna was very much fond, and very obedient to Bharata. Because from Kaikeyī's portion he got and thereby Śatrughna was produced.

This has been meant. Do you follow? No?

Vidagdha Mādhava: Yes Guru Mahārāja. But are They all considered Viṣṇu?

Śrīla Śrīdhara Mahārāja: Yes. Viṣṇu in four portions. Just as Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, These four. So also here, Rāma, Lakṣmaṇa, Bharata, Śatrughna, They're all considered as Viṣṇu Tattva. Divided into four.

Vidagdha Mādhava: Sometimes in our preaching we find occasionally someone will read *Kṛṣṇa Book*, tenth canto of *Śrīmad-Bhāgavatam*. And they will have a hard time accepting these fantastic demons that appear in Vṛndāvana, as more than a story. They'll have some difficulty because there's no trace of this kind of mysticism in the present modern age. These are fantastic descriptions, as Pūtanā became twelve miles long when she fell to the ground. These are fantastic descriptions of events.

Śrīla Śrīdhara Mahārāja: Can you conceive that the boy Kṛṣṇa could uproot Govardhana and put it on His finger? Can you conceive? That can be swallowed by those persons? If that can be adjusted, then all these, everything can be adjusted. You see?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: And the question, "You say that all come from fossilism, fossil." Fossil is given, matter is given more importance over consciousness. But consciousness can create anything. That is the process. We're to understand and digest, that not from fossil everything is coming, but from consciousness everything is coming. From spirit everything is coming. Then it will be clear, to explain all these miracles.

In the system of hypnotism can they be convinced about the *Divya-darśana*?

Kṛṣṇa showed He's such-and-such. Can they digest this?

Devotees: Universal Form. *Virat Rūpa*.

Śrīla Śrīdhara Mahārāja: Universal form of Kṛṣṇa, He showed to Arjuna, can they digest that, view? Then that is all false? So many things, how to explain that from the materialistic or scientific standpoint?

Devotee: They'll say that it's all poetry.

Śrīla Śrīdhara Mahārāja: From the same basis we're to view everything. And all the conceptions of the present scholars they're all based on this fossilism. And that must be demolished wholesale, that this not the way of thinking for a man of devotion. They consider the spiritual substance, that is the cause, and that can create every kind of fossil, any time, actually every time. It is like a play doll, to create this matter. Material form is a play doll in the hand of the spiritual autocrat.

Everything is shown according to His own sweet will. _____ [?] of the material world. It is all floating on consciousness. And the magical wand is His sweet will. Whatever He will like to show you, you're forced to see that. It is coming from up to down.

So no material stability of the material characteristic of anything, whatever we say, it is all false, all *māyā*, concoction. It is seen from the plane of our very meagre local interest, all false. The wholesale false, all misconception. We're accustomed to think that a brick or a piece of stone is invulnerable. But it is nothing, only a conception, an idea that may be.

Just as in a dream we can have experience of many things, very astonishing in dream. Is it not? What is not possible to experience when we're awake. We're co-operating with our material senses, what is not possible, that is possible in dream. We can see a big mountain is being transformed into a sea, and ocean may be transformed into moon, in dream many things.

So in the soul it is more independent in view is possible. It is such. So we have to give up this narrow idea drawn from the material, local conception, from our brain, to brush it out.

His sweet will is the cause of everything. Like a magician, like a hypnotising man. The very basic must be accepted like that; then we can explain everything here, how there are so many small and big incidents.

How it was possible for Christ when he was crucified to come again? Some say that he was not dead. His dead body was taken to some mountain cave and after three days when the people went to see him, nothing but some remnant of his dress was there, and he was not there. The body could not be traced, gone away.

How it is that when Peter, there in Italy they ordered that he will be crucified, he was flying away from Rome for fear of death? Then he met Christ is coming. Then he fell on the feet of Christ. "You master, you are coming."

"I'm going to be crucified a second time, because my follower Peter he's betrayed me, and for fear of crucifixion he's flying away. So I'm going to be crucified for a second time."

"No, no, my master. You won't have to take the trouble of going to be crucified. I'm going to be crucified." Then Peter, what is this? He saw Christ.

And so many times they say Christ's coming. Is it material science's sanction? All religious conception on their background they must have some sort of, any sort of immaterial, over material, supernatural experience on its back. Every religious class have some sort of such miraculous conception on the back, everywhere. Because it is true, and what we have conceived this is all, this is false. What we experience through our senses, that is false. How far we can rely on our senses? We cannot recognise whether a ghost coming or a man coming. So many.

Bhrama, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. These four defects always with the instruments of our knowledge through which we gather. *Bhrama* means commission, we commit, we take a man for another man, sometimes a ghost. Omission, then undetected many things go away. *Karaṇāpāṭava*, there's defect in the eye. One may say, 'No, this man's coming.' Another, 'No, no. You're seeing false. That man is coming.' *Karaṇāpāṭava*, the defect in the instruments through which we gather our experience. And *vipralipsā*, the greatest prejudice. Previous prejudice that

always guides me to count and see that things are such, must be such. Our previous impression that is kept in the mind, mental store, that comes to guide us, to have experience from outside.

The very root and nature of our experience, that has been cancelled by the spiritualist, of every school, whether Christian, Mohammedan, or Hindu. Religion means depending on the experience of some super knowledge, religion means that.

And those that depend on their sense experience they're all almost atheists. Everything coming from rigid eye experience, or ear experience. What is my position, that my experience has some valuable position? I'm running in a phantasmagoria. This body is the effect of a dream, something like dream.

The mind is more independent than this body. So bodily experience is more rigid and narrow than the mental experience. The experience of the intelligence that is higher and more spacious. In this way the experience of *ātmā*, *ātmā* can do anything. Independence of the soul in all respects is extremely greater than that of this body. Just as mind's scope is greater than this body experience, so the scope of the knowledge of *ātmā*, that is infinitely more spacious than that of this body experience. In this way.

And in Paramātmā conception more wide things are possible. In this way the progressive, to Kṛṣṇa everything is possible. No restriction over Him. His sweet will can never be opposed by any potency in the universe. *Āptakāma*, whatever He wills at once it comes to Him. "Let there be light." There was light. "Let there be water." There was water. Only willing is at the root of the incident.

So Govardhana daran [?] this Putanā affairs, everything, only willing is at the back, and it will immediately come to effect. That is the science of the supernatural things is like this. Just as we can will otherwise which is not found in this fossil science, what is not possible in the fossil science we can will that, we can wish that. Why? So there is a scope outside, so we'll have to go that side.

"Let there be water." There was water. "Let there be light." There was light. That basic conception we must have. From there we can go ahead. His sweet will, willing is possible, creation is possible by will power. Ideal realism, first the idea then it comes to be real. Everything, first idea, and then idea realises into so called reality in different planes of life. Do you follow?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: You lose that basis and come with thousands of questions every time all the same and similar. First you have to take position with this universal conception of religious basis, foundation. You must take your position there firmly. Then from there you'll look around. And you'll have to explain other things how it can come to be effected.

Planets and the law, their existence, all uncertain, unstable, all vanishes and again come. What is their stability, their firmness, their value? It is coming and going. The prime cause we're to study very attentively what is the nature of the prime cause, Brahman, from which everything is

coming to our sight and again disappearing into that. We must not forget that we're trying to engage ourselves to study the nature of the prime cause and more and more higher.

Always we take some mud and throw into that, and begin to try and understand what is the matter.

"Why that is not like the mud? Mud is all. And why the God is not within the mud?"

Where the mud does exist when the whole creation abolished? Where does this mud or the stone exist? Coming from where? Unseen quarter, un-understandable quarter, everything appears. The science also say like that, it appears and disappears.

So what is the nature of the root from when it is coming, and this coming thing is also undesirable. It is only giving pain to the soul. This is negative creation, not desirable. The proper creation which is desirable in *svarūpa-śākti* land, that is already there eternally. All these we're to hear repeatedly, but that does not have any trace in the heart. Always in the material mud-plodding, and sometimes enquiring about the ether, always in the mud and sometimes questioning about ether - electricity.

But we're to think through the soul. Through soul we're to go to know the nature of the Supersoul area. This is all about that, Supersoul area. Freedom of soul is infinitely more extensive than the freedom of eye and the ear and the tongue and touch, infinitely higher and greater, the plane of soul within me. Just as the mind is more flexible and more spacious than this bodily experience. In dream we're more free than when we're awake in the world of our experience. In this way freedom is going up.

Āptakāma, whatever one wills it comes immediately. Only it is within the jurisdiction of a particular soul, a *yogī*. A *yogī* whatever he will will, "I want one piece of *rasagulla*," *rasagulla* is there. Do you follow?

Vidagdha Mādhava: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: A soul in it's higher realised position gets such power. Whatever he desires: "I want money," money is here. The soul can acquire such power. Then what about the Supreme Soul, everything is possible. How much we can conceive miracles? Our brain, how much miracle can it conceive? Very little, it's always captured by this limited experience. Our imagination always captured by our limited experience and cannot go high.

More, more, more higher, every possibility is in the hand of the Absolute God. He's Absolute, Omnipotent, Omniscient, All Powerful, All Knowledge, and All Love. All love is Kṛṣṇa, Vṛndāvana. All knowing Nārāyaṇa. And Śiva and Brahmā they're plodding in the mud. Śiva half in the mud, half the head in eternity, and Brahmā wholesale in the mud. And whenever any higher knowledge is extended through they can know to certain extent. "Oh, say that this is religion. They will be relieved if they follow like this. Brahmā you advise to your created creed, prisoners." Brahmā does that.

Excitement. The same question coming from the same place repeatedly causing excitement.

The rules of mathematics there, or geometry, this theorem one proved, then so many deductions, so many sums may come. That rule according to addition, subtraction, then this

multiplication, or division, the rule is there and that is given and all sums you are to work out. But every sum you will take how to divide, what is this? The general rules must be understood, then all the sums may be worked out thereby. So we must catch the rules, the general reasonings, and particulars will be deduced from there.

So many miracles are here from every religious party, miracle. So a super-scientific adjustment must be assimilation, we must have when we enter any religion we'll have to faith on many miracles. In the beginning when we go to take admission we must have such solution, what are these miracles? Am I to believe or no, not to believe? If to believe, why? What is the reason? I must get explanation from me, and once I believe that then I can go there. The miracle is everywhere, connected with every religion's conception. Then are they false or are they true? And though the oppositionists they are false. This general decision we must have before we approach any religion. This is a primary thing to understand for the beginner, whether miracles we shall believe or not. That they're all false, or this science is false, the decision we shall have to take there, if we're sincere to our self. Otherwise all religions are false, and the atheistic science they're true. A most primary question in our inquiry. Then the particular solution of a particular miracle. But the common thing, that we must have in a general way. Then we're to ask why? Why this *līlā*, this aspect, was taken here, took place? Why this miracle came, why that miracle came, what is the necessity of showing that particular miracle? It is miracle to us. What is miracle I told, what is miracle to the ordinary man awake, then what is found in dream. If this is reality then dream is imagination, concoction. But if we learn to give more reality to the dream than our wakeful days, if I go to religion we're to do that. What is in mind that is coming out, if it is not managed otherwise, when it is in the cause.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

That is primary, that is more fundamental, the mind is more fundamental than the effect of our sense experience world. Mind has got more value. *Manasas tu parā buddhir*. The world of reason is more real than the world of mind and the world of sense experience. In this way, reality is going towards that. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*, that is *ātmā*. Then Paramātmā, then Vaikuṇṭha, *līlā*. And these things we're to have, a general conception, the truth which side? And the transient characteristic falls and fighting amongst that is *māyā*, what is the position of that experience. The mean conception of the sense experience, and the higher conception of the revealed truth, we must have a general idea. And details we're to inquire and get satisfied.

The party already there, that man created God, not that God created man, God is man's creation. And man created by the fossil. Fossil is the ultimate reality. The fossil develops into

human body, and human body can temporarily create what is said as soul. And the soul that also conceiving creating God, that is another way.

And whether, and what system appeals to me? What party I'm to join for my real benefit, sincere party, sincere joining a particular party. Not for any false purpose, but to save me for my own highest interest I'm joining the party. That soul, Supersoul, that is everything, and this is the outcome, a nasty thing. I shall go to join a religious party out and out, this sort of consideration must be solved before that. Whom I rely more and it is for my own highest interest. Otherwise our joining a particular party that will be questionable.

The subtle is more powerful than the gross. The atomic bomb, which cannot be seen by, sensed by our senses, that contains so much power. So efficiency in the subtle things, we're to follow that line first.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

All mighty, all conscious, all loving. What will be His position? Limitation is unlimited. Infinite. We're a part of Infinite, and we must not try to bring Infinite within my fist. That is suicidal. A finite is attempting to bring the Infinite within his fist. He must be generous, broad in view, when thinking about the Infinite. Ha, ha. How much length and breadth he can have to contain the Infinite?

There is a story of a frog. One elephant passed by the side of the frog's den. Then the frog went out at that time. And he had a child, and when the mother came back he told, "Oh, a very, very big animal passed by this side."

"How far, big?"

Then the frog is pumping his stomach and trying to get bigger. "So much bigger, so much bigger." Then at last burst. The story is like that. The finite wants to imitate, measuring.

So Mahāprabhu says, "Stop your inquisitiveness. Try to follow the path of surrender." Infinite, finite, the relationship will be easy through surrender, and not the attempt to capture Him in your fist. However knowledge you can acquire, you'll be far, far below the level of knowing the Infinite. In that way you won't be able _____ [?] That is all cancelled. Your inquisitiveness about Infinity has been cancelled.

And when surrendering, faith, "Yes. Here you are, now begin your progress. Go."

Surrender means to leave the decision on Him. That is surrender, to give up the faith in his own capacity, his own fitness. And faith means to depend on Him. "That how You are, You please make me know." That process, surrender, follow that process and He will try to make Him felt in you, you'll be able to feel something. That is the way of devotion, *śaraṇāgati*, faith of that type with surrender. That will give something to you.

And in this way, nothing, whatever you'll know that is all *māyā*. You, as a subject, whatever experience you'll be able to gather, all *māyā*. That all may be cancelled.

But what He extends to you, being propitiated, that is something. His gift is something.

And your conception of who He is, that is concoction.

jñāne prayāsam udapāsya namanta eva, jīvanti [san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said, "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Here the spiritual inquiry begins, with *jñāna-śūnya-bhakti*.

And that is all boast and pride, attempt of false pride. 'That I can know. I can know.'

No. You can know nothing. He's unintelligible to you, to the extreme. Without His will, you cannot even penetrate a hair breadth position to know Him. This is the process we should take in our connection and intimacy with the Infinite.

"Oh, you finite, you listen to this." *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Nāyam ātmā pravacanena labhyo. By much discussion. *Na medhayā*. By sharp memory. *Na bahunā śrutena*. By extensive culture of different types of knowledge, never. *Yam evaiṣa*. Only one road. Whomever He will come down to make Himself known, he will know that much.

So what is required from our part is submissiveness, and full dependence on His Grace. That is through *śaraṇāgati*, the only way to get Him, to have Him. All others futile attempts. Misconception of a greater type, may be so fine. Misconception of smaller group and misconception of little spacious, but it is misconception.

After all, He's free. Any time He may change His motive. He's free. Future, past, within Him. He can change past, He can change future, He can change present, if He likes. So our relative position may be adjusted, readjusted, again readjusted, again readjusted. He's free. Even the Brahmā, Śiva, all souls of higher aspiration, they also say, "We can't follow Him." What of us? *Śiva viriñcira vāñchita ye*.

emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."]

They're aspiring, but they say that, "We're disappointed to know Him." Still, it's our best interest to have our connection with Him, consciously. We cannot be out of His connection in any stage, but consciously to come within His connection, that is our desirable, highest end of life.

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

For our own peaceful life it is indispensable that the controller of the whole environment is my friend, He's friendly to me. Then I can find peace only in me. The all controller of the environment, He's my guardian, and He's my friend, He's affectionate to me. If really I can realise this, then I can find peace in my mind. Without which I'm always searching, and without which I cannot live, the search for maximum peace. That is the interest to every atom, peace. And peace

we can only get, that the Absolute controller is affectionate, and kindly, guardian to me. Such submissive inquiry we can only come to that understanding, that He's friend.

Such sorts, one surrendered, devotees. And another, exploitationist. Exploitationist in the lower world, *karmī*, and the *jñānīs* they're also exploitationists. By research they want - by using their faculty of knowing they want to get something which they can utilise for their own purpose for better future. The underlying principle is exploitation, the knowledge. The underlying principle of inquiry that is also exploitation.

But He can't be exploited. What we can exploit, that is, *māyā* means in a dream like thing, that is concoction, hallucination. *Artheṣu abhijñaḥ*. He's for Himself. He can't be for any other thing. He's for Himself. You're within Him. He's for you also, when you're within Him. But when we come in opposition, He's not for yourself. You're put in another position, in the prison house, *māyā*.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
[na karma-phala-saṁyogam, svabhāvas tu pravartate]

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"You're left free. Go on with your own fate. Try your fate. Finite, try your fate according to your understanding." And they'll plod in the mud. They'll have to plod in the mud, if finite tries to find out his fate, fortune. Harmony, and proper adjustment. Harmony is what's necessary for us, to be harmonised. And that can be attained through submission, *śaraṇāgati*, surrender. As much as we shall try to come within His confidence, He will reveal His heart to me.

Nitāi. Nitāi. Nitāi. Everything depending on Him, not anything outside. What to speak of that LSD.

Hari is Absolute. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

That may seem to us a new thing, this *bhakti*, surrender, but that is eternal, no beginning, no end.

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

62 combined transcripts. 83.05.04.A to 83.09.22.B

83.05.04.A / 83.05.04.B_83.05.05.A / 83.05.06.A / 83.05.06.B / 83.05.09.B / 83.05.09.C / 83.05.10.A /
83.05.10.B / 83.05.11.A_83.05.12.A / 83.05.12.B / 83.05.12.C / 83.05.23.A / 83.05.23.B / 83.05.24.A /
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83.09.22.B /

83.05.04.A

Śrīla Śrīdhara Mahārāja: [00:00 - 02:31 ?] That freedom is the highest type of slavery. Slavery becomes _____ [?] comes together. A rare combination. Both slavery to the extreme and one can find freedom there. It is miraculous. So surrendered that they're enjoying a kind of freedom. Does not care for themselves at all.

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ [tāra, tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe neha' tāra pāra]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 13.142]

How they can be, can come any bondage where they're not conscious of their own individual selves? No bondage is apprehended. No apprehension of any bondage because they're not conscious of their own individual existence. *Deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe uddhāra*. They do not care to work out their salvation from any condition.

"For Kṛṣṇa's sake anything and everything. Good, bad, whatever, it is of equal value to us."

Svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ. Whether hell or heaven of equal value to them. *Svargāpavarga-naraka, nārāyaṇa-parāḥ sarve, na kutaścana*. They're never to be cowed down to be afraid of anything.

nārāyaṇa-parāḥ sarve, na kutaścana
svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

Whether hell or heaven or liberation of equal value to them. So much so they're mad in the service of Kṛṣṇa. Dedication is so great and intense. So slavery and freedom, this is very wonderful, slavery and freedom mixed together. The highest degree of slavery there they find freedom. So selflessness, so intense selflessness is possible, and that is Vṛndāvana, the land of love. Love, sacrifice to the highest degree love means, love means sacrifice to the highest degree. And none to be loser because everyone there is of that temperament, so no possibility of losing anything because the whole atmosphere is of the type. All take, take, take, take everything, take. No underground blackmailing so everything is cheap. Everything is cheap where aggrandisement taking things from the market put underground then there is dearth in the market. And here everything comes in the market _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

From the tree, bird, insect, all. lilanukulyam yat kinca tena guna mati gato matama [?]

The idea of land is such, from the highest to the lowest, from animate to so-called inanimate, all taken up _____ [?] no other beloved thing to the market, so opulence. Lilanukulyam [?] all helpful, all the motives to help Kṛṣṇa *līlā*, the satisfaction, the enjoyment of Kṛṣṇa. That centred opulence there and no one hides the capital into the iron chest, all out in the soul's market.

So this is the peculiar thing, the slavery and freedom. Slave consciousness is not there, by giving them, offering them, they consider that they're fortunate. Fortunate they've got the chance to offer themselves for Kṛṣṇa, so they're fortunate. It is a great fortune to be allowed to offer something for Kṛṣṇa and His devotees of that type. They all think that, "We're fortunate that our things are being utilised for the service of the Lord with His own." So slavery is fortune there. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

I was in Madras when Gandhi was invited to parliament for a round table conference after his second movement of civil disobedience. A round table conference was held in England and Gandhi invited, he accepted invitation and went.

Then some people came with argument. "Oh, you recommend slavery. How will it be made, maybe slavery Kṛṣṇa dāsa, that Kṛṣṇa dāsa that is the object of life, my life after all is of slavery, slave mentality."

At that time when Gandhi went to keep the invitation in the parliament so many applications came to become his personal servitor, secretary. And the selection came with the editor of *Hindu*, a big high circulation paper in Madras, *Hindu*. And his editor got the selection to become Gandhi's personal secretary at that time.

Then I told that, "So many persons, so many so-called genius, they are very eager to get the service of Gandhi. All the so many scholars of leading persons of the country they're in competition 'who will be the personal secretary of Gandhi.' And secretary, that is his assistant, his slave, his servant. To acquire, to get Gandhi's service that is so high to you, but the service of the Lord that is not acceptable to you, you fools, you can't understand what is God. The persons who are making competition to get the service of Gandhi, a man, and they say that to get the service of the Lord is slavery. What is this?" Hare Kṛṣṇa. Hare Kṛṣṇa.

So slavery is the highest freedom, it is the opposite mix, it is like a wonderful thing.

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

Such a free amongst *crores* of free souls that one can be found in a *crore* who has been accepted to serve Kṛṣṇa. So what sort of slavery is that, we're to calculate. Freedom, so that freedom is something like prostitute, freedom, what does it? Freedom, a free, a small unit of consciousness always vulnerable, always possibility of committing this and that wrong, what value of that? And to get the guardianship of the Supreme Entity, how elevated idea is that?

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

[bhoktāraṁ yajña-tapasāṁ, sarva-loka-maheśvaram]
suhṛdaṁ sarvva-bhūtānāṁ, [jñātvā māṁ śāntim ṛcchati]

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshippable object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshippable Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

To get a guardian in Him Who is the highest authority, real guardianship is there. That is more than freedom. One is in the prison, prison house, in jail, then he's let loose and becomes free.

But to be engaged in a good service of the government, that is more than freedom from the prison house. *Koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta*. That is something positive, dedication is a positive thing, and exploitation is negative. Our ideal is always fixed on exploitation, that by exploitation these scientific or, by exploitation we can elevate our position. This idea has entered into the very essence of our constitution, that we can elevate our condition only if we're allowed to exploit the environment. This idea has been so mingled with all our *natha's* that we can't think that dedication is positive property. *Prema* means dedication, love means dedication. The degree of dedication, the degree of love to be calculated. So dedication that is positive, and exploitation that is negative. But we're accustomed with the present civilisation so much we cannot think that without exploitation how can we live, a big. Without loan we cannot thrive in this world, international loan, but loan to what purpose? Loan only for eating and for food and clothing. Take loan to acquire a position into the land of infinite, Vaikuṇṭha. Then not only you but the loan giver they will also be benefited. So we collect funds only with this idea that collect funds as loan and we make loan for the service of the Lord. That is another thing, taking loan to improve one's condition, real condition. That is no loan, they're all benefited, the loan giver and the loan taker. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So what is what?

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

The scholars fail to understand what is *karma*, how we're to exercise, or utilise our energy, *karma* means to utilise our energy. How we shall utilise our energy, the scholars also cannot ascertain what way to go.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. So *sūrayaḥ, muhyanti yat sūrayaḥ, Bhāgavatam* [1.1.1] in the beginning. What of ordinary men, men of ordinary standard of learning and experience, the

experts will faint. Experts will fail to understand, to follow what I'm going to deal with in this book *Śrīmad-Bhāgavatam*. They will be bewildered, experts, the department of experts will be bewildered, will fail to understand what I'm going to say in this book *Bhāgavatam*. *Muhyanti yat sūrayaḥ*.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

[The environment is not dead - an overseer is there. Just as the sun is over our heads, every action is under our guardian's eye. We should approach any duty thinking: "My guardian's eye is always vigilantly watching over me, seeing everything I am doing, and whatever is happening to me. I need not worry about this environment or circumstance."] [*Ṛg-Veda*, 1.22.20]

We can go so far, even those that are always engaged in studying revealed truth, engaged themselves in association of revealed truth, practising, trying to practice that for their own benefit in different way they're well versed with revealed truth. Who are *suray, tad viṣṇo paramaṁ padaṁ sadā, paśyanti surayaḥ. Suray* may be taken, identified with that class, who are always engaged with the connection of Viṣṇu, *yaḥ idaṁ viṣṇuḥ vyāpnotīti*, all pervading principal. That is who are after eternity, whose inquiry is after eternal things. Even they will be puzzled to know what I'm going to give to them in this *Bhāgavatam*. That ordinary Vedic scholar won't be able to follow what I'm going to say here in *Bhāgavatam*.

Śrīdhar Swāmī says, moksa visam jedavi nehastam prohijita kaitavota paramo [?]
All sorts of deceptive - will have been completely eliminated, so much so that the freedom from *māyā*, *mukti*, that is also neglected here. *Mukti*, generally people think that the revealed truth will give us salvation, liberation from the bondage of *māyā*. That is what we can expect from the Vedic doctrine, *mukti*. We shall get liberated from all sorts of difficulties whatsoever, that is the gift of the revealed scriptures. But here it says that has also been discarded strongly. The *mukti* has nothing, it is an empty hand. With hand with poison, poison left out hand is empty. But hand must be full with nectar. mukarisam girapiri astum [?]

So *muhyanti yat sūrayaḥ*, "Oh you scholars, you will have to faint here."

As [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja told Acyutānanda, "The discourse what I had with Śrīdhara Mahārāja," Acyutānanda wanted to know, "What sort of discussion you had with Śrīdhara Mahārāja here?" Swāmī Mahārāja told, "Oh you will faint if I talk about that."

So *muhyanti yat sūrayaḥ*, bewildered, faint. The scholars, the different authorities of different schools of philosophical thought were present in the assembly of Śukadeva Goswāmī. His representation was so universal and all comprehending that even Nārada, Vyāsa, they also came to listen to that discourse, that great divine discourse. *Śuka-mukhād amṛta-drava-saṁyutam*.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam

pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

Universal characteristic - this distribution of Śukadeva had the colour of universality. That looking at all different schools of thought, there may be so many schools of thought, but his delivery was of such character that it touched the salient points of all the different schools existing present at that time and connected with Kṛṣṇa consciousness. That was the speciality of the delivery of Śukadeva Goswāmī who is supposed to be always in connection with spirit and no connection with this mundane world.

So much so that a young naked girl does not feel any necessity of covering her body. Śukadeva is passing by a tank and the local girls they're with their naked body playing in the tank. Śukadeva passing, no, they don't care for him. That he had no attention whatsoever to this mundane world, no charm for anything. Internal captured. All his sense experience is fully captured by the high centre of spiritual existence to a most intense degree. So he never allowed to come down to see things of relishing here in this mundane plane but deeply engaged there with the higher centre. This look does not, the eye does not see the family man things, ear does not care to hear the family names, sweet sound, everything. The touch is not hankering for any softness of the mundane things. All drawn, intensely drawn to the centre, higher.

And he, when he came to give delivery of the Kṛṣṇa *līlā* which apparently seems to be most crooked and most narrow and even demoralised, so narrow that to thieve other's things and eat, to enjoy other's wives, to speak lie for selfish purpose. All these things represented there, so narrow, so selfish, so self-centred, and that is to be distributed as the most universal. The difficult task, most difficult task. That so selfishness is to be represented the most universal, it is the greatest difficulty to make others understand this thing. And he did that, gave universal characteristic to those apparently seeming selfishness. *Śuka-mukhād amṛta-drava- saṁyutam*. The nectar of his delivery, his touch, the touch of his experience, spiritual experience, that worked as nectar for so many different schools. So universal it was.

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, tasmai subhadra-śravase namo namaḥ

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

"You all, all the authorities of different departments, you are conscious of the fact that ultimately you have to connect with something supramental. What is that thing? You are not independently giving delivery of your goods, you are to connect with something else of some form or other, and what is that? Try to understand, in this way."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

The naturally ripe fruit of the tree of truth of revelation. The natural fruit and in ripe condition is *Bhāgavatam*. Just in the stage of giving taste, taste it, taste it.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ] raso 'py asya, paraṁ dṛṣṭvā nivartate

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

Taste it, all other tastes of your previous life will at once be resolved into ash. Taste this fruit *Bhāgavatam*. And what is the price? *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

Nothing in this world can be conceived to be the real price of this thing, but only your soul, you, only the price is your own self. It will be converted into slavery. *Laulya*, *lobha*, your inner attraction, *ruci*, your greed, your sincere want, sincere hankering for the thing, that is the only price, the sincere hankering. "Do you want it?" "Yes I want." "Take it." Sincere transaction. No business like crookedness, diplomacy, simple transaction. "You want it from the core of your heart?" "Yes I want." You'll get it. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. With *crores* of attempts to get it from other directions is all futile, only your sincere demand, "I want this." That is what is necessary, nothing else. That transaction, plenary transaction, because concern the interest of both the parties that: "I am Yours." *Tasmai deyaṁ tato grāhyaṁ*.

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham]

["A *brāhmaṇa* who is expert in studying all four *Vedas* is not dear to Me. But a devotee who comes from a family of outcastes (*caṇḍālas*) is dear to Me. Whatever he touches becomes pure.

That devotee, although born in a family of outcastes, is as worshippable as I am."] [*Hari-bhakti-vilāsa*, **10.91 [?]**
[*Gauḍīya Kaṇṭhahāra*, 3.59]

[or]

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."] [*Hari-bhakti-vilāsa*, **10.127 [?]**
[*Śrīmad-Bhāgavatam*, 7.15.2, purport]

"I am Yours, I belong to none." And the Lord is also saying in His line. "I am yours." Both the parties will come to this transaction. He will say, "I am Yours." And, "Oh, You are mine? I am yours." This sort of opening and transaction, that will take place.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei-kāle kṛṣṇa tāre kare ātma-sama

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.192]

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

"You are within My family, *ātma-bhūyāya ca kalpate*."
"*Tato māṁ tattvato jñātvā, viśate tad-anantaram*. He enters into Me. What is Me? In My family, He enters into Me."

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

Tato māṁ tattvato jñātvā, viśate, one enters. *Tad-anantaram*, he knows ontologically who am I, and I am not indifferent thing, *nirviśeṣa*, non-differentiated, non-specified thing. Myself means a

system, an organised thing. I have got My devotees, I have got My home, I have got so many things, I means that. So *tato māṁ tattvato jñātvā*, when he comes to know finally who am I. Who is a king? King means there are many things within him. So when he comes to know really that I am so and so, I have got family, he enters into that, enters into My family. *Viśate tad-anantaram*, he enters into Me. That does not mean that he loses his individual position, existence. But Me means, "enters into Me," means with *svarūpa-śakti*, I am there with My family, with My domain, with so many things necessary for Me, that whole system. And he enters into that."

Ātma-bhūyāya ca kalpate, in *Bhāgavatam* that is also. "He becomes Mine. Mine does not enter into Me and loses his existence. *Ātma-bhūyāya* one becomes My own, he becomes My own. I accept him to be My own, *ātma-bhūyāya ca kalpate*."

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

Hare Kṛṣṇa. Hare Kṛṣṇa.

namo ye kari vena dayal kori ami paiva vaisnava pada chaya cari ami cari veni visaya cave [?]

Generally we're attracted by Him, He takes and hands us over to His own. And then they take him, and according to his capacity in the *rasa* and service, they place them somewhere else. "You do your duty remaining with this particular group, it will be suitable for you." They also distribute in this way.

kavay se caitanya miri kauri vino daya kaubari paibhyo vaisnava pada chaya [?]

First attraction generally by the Lord Himself. Then He allows us to enter into His camp. Then hands over to some particular group according to my capacity. And they also take and adjust me in proper place so that I might be best utilised for His service, in different *rasa* and different departments in the *rasa* also. The *rasa* that has various departments of service, so according to my capacity I'm given engagement in a particular place for service. In this way their final adjustment into our eternal inner function.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi.

Devotee: We see that in Raghunātha Dāsa Goswāmī he went to Mahāprabhu, then Svarūpa Dāmodara, and then Rūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: Yes. That is seen in the life of Raghunātha Dāsa. Mahāprabhu first handed him over, giving charge to Svarūpa Dāmodara.

"With this advice that I give the charge of your training to this My friend Svarūpa Dāmodara and he knows even more than Me. So with confidence and steadiness you try to follow what he advises you to do."

He was doing like that somewhat. Then one day again he came to Mahāprabhu.

"Why have You taken me out of my home? I can't understand fully. Please say something definite to me what I'm to do in my practical life, every day dealings."

Then Mahāprabhu, "I have already given Svarūpa Dāmodara as your guardian, teacher, and he will, you may ask him and he will be able to supply all your spiritual necessities. But still if you have got much glamour to hear something direct from Me, I say."

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
[amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

"Don't indulge yourself in hearing and talking affairs of the mundane world. Don't try to taste good sweet and other tasteful things for your food. And also don't try to get good fashionable dress for you. This is external observance about which I say to you. And internally you will try: *vraje rādhā-kṛṣṇa-sevā mānase karibe, nāma sadā la'be*, externally you will try to take the Holy Name of Lord Kṛṣṇa, always externally. And internally you will try to aspire after the service of the *gopīs* as in the loving way they served Kṛṣṇa.

Amānī mānada hañā kṛṣṇa-nāma sadā la'be, when you will take the Name you will cast yourself, your fate, you will cast in only concentrate yourself only in the sound aspect of the Supreme Lord...

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Śrīla Śrīdhara Mahārāja: "Your attitude will be to the environment, *amānī mānada*, you try to show respect to anybody you come across. But don't expect any honour or respect from any side to you. Don't expect even that you're a *sādhu* - the people will give some respect of a *sādhu* to you. Don't expect that, *amānī mānada*. *Kṛṣṇa-Nāma*. In this way you go on taking the Name of Kṛṣṇa. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*. And internally you'll aspire after the service of Kṛṣṇa in Vṛndāvana as done by the *gopīs*. *Vraje rādhā-kṛṣṇa-sevā mānase*. Both service of Both Rādhā and Kṛṣṇa, that in *mādhurya-rasa*. You'll prepare yourself for the service of that. And outwardly take the Name, but don't expect any honour from any side, but you'll give honour to all, so that no disturbance may come to you in your such campaign of life. And more externally you don't try to get anything palatable, comfortable, or for dress, or for food, or for anything else. And don't mix with the talk of the ordinary people at large."

[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

"Then again after saying this, again I put you." There is a break. He gave it to Svarūpa Dāmodara as his guardian tutor but when he revolted and he again came to ask something from Mahāprabhu, dishonour to Svarūpa Dāmodara. So again with this He put his hand to the hand of Svarūpa Dāmodara. "I am giving him as your guardian. Whatever will be necessary for your good he will give. He knows more than Myself." In this way again He put his hand to Svarūpa Dāmodara's hand.

And then after in this way sixteen years he passed in Purī with the company of Mahāprabhu and Svarūpa Dāmodara and others, friends, paraphernalia of Mahāprabhu. Mahāprabhu when withdrew, most of His servitors also disappeared, he went direct to Vṛndāvana. Previously he did not visit Vṛndāvana, heard so much so he went direct to Vṛndāvana.

"That after having a look around I shall try to give up this body anyhow, no charm for this body any longer." But when he reached Vṛndāvana he met Rūpa and Sanātana and found that, "Caitanyadeva is still living here, Śrī Caitanyadeva. He has withdrawn from His *līlā* in Purī but in Rūpa and Sanātana, in His order to Rūpa and Sanātana they're so busily engaged in dealing with the teachings of Śrī Caitanyadeva that I find Him incarnate in them. They're full of the spirit of Śrī Caitanyadeva, fully captured by Caitanyadeva and engaged themselves in the highest service of Him, His desired service."

His true representative of a preaching tendency of Śrī Caitanyadeva he found in them. And to go away from this world, that aspiration left him. "No. I shall live with them as long as possible in the cultivation of what Śrī Caitanyadeva wanted us to give in His teaching."

As Kṛṣṇa is in His Name, in His pastimes He's here, He's here. So he left the idea of leaving this world and with full energy engaged themselves in the service of Rūpa, Sanātana in coalition began to live.

Sanātana according to the advice of Śrī Caitanyadeva, he used to take care of all the, all those that came in connection of Śrī Caitanyadeva there. So under their direction Raghunātha lived there a long time.

He was connected, came in connection with Mahāprabhu after Rūpa, Sanātana. After *sannyāsa* Mahāprabhu travelled through the main holy places of the South, then came back to

Navadwīpa, went to Rūpa, Sanātana, then came back. And not in Navadwīpa but direct to Śantipūra, and there Raghunātha met Him. So after Rūpa, Sanātana met, the junior, younger, to Rūpa, Sanātana, so he had no disadvantage to calling as they're elder brother, Rūpa, Sanātana. "No trouble, they're my superior." In age also they're also perhaps superior, senior, and education also, in all these things. So under their care he lived long time and dived deep into the *rasa* which Śrī Caitanyadeva specially inspired Rūpa Goswāmī to deal with, this *madhūrya-rasa*. Raghunātha got taste of that and lived there happily up to eighty or ninety years old.

And through Kṛṣṇa Dāsa Kavirāja came in his connection and was inspired by him, and we have got the *Caitanya-caritāmṛta* from him. Raghunātha has given us many poems, very sweet poems fully surcharged with that ecstasy of that transcendental Vṛndāvana, *Vilāpa-Kuṣumāñjali*, *Stavavalli*.

Rūpa Goswāmī also *Stavamālā*, and many, *Ujjvala-Nīlamaṇi*, *Bhakti-rasāmṛta-sindhu*, *Laghu-Bhāgavatāmṛta*, all these things, the *Nataka*, *Vidagdha-Mādhava*, *Lalitā-Mādhava*, they come from Śrī Rūpa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Raghunātha Dāsa Goswāmī's considered to be the Ācārya of the *prayojana-tattva*, the end of our life, highest end of our life is personified in him, *prayojana-tattva* Ācārya, what is the final necessity, final fulfilment of life, Rādhā-*dāsya*, that we find in him. Hare Kṛṣṇa. In *Caitanya-caritāmṛta*, Kavirāja Goswāmī at the end of every chapter:

śrī-rūpa-raghunātha-pade yāra āśa, caitanya-caritāmṛta kahe kṛṣṇadāsa

["Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narate *Śrī Caitanya-caritāmṛta*, following in their footsteps."]

"I, Kṛṣṇadāsa, who is writing this book, in the end of conclusion of every chapter, I aspire after the service of Rūpa and Raghunātha. I fervently pray to get the direct service of Śrī Rūpa and Raghunātha. This is my highest aspiration of life, Rūpa and Raghunātha, their service, *pade yāra āśa*. My ambition is this to get the service of these two great personages, *pade yāra*. That servant of these two great masters, I am Kṛṣṇadāsa, I am writing this. It is their writing all surcharged with their sympathy and blessings. Aspiring after and not got, not got but aspiring. Who am I? I am a servant, I am aspiring for the service of Rūpa, Raghunātha, how pleased they are. I am that Kṛṣṇadāsa."

Śrī-rūpa-raghunātha-pade yāra āśa, at the end of every chapter in *Caitanya-caritāmṛta* these two lines you will find: *śrī-rūpa-raghunātha-pade yāra āśa*. "All my hope, my expectation is to attain the service of the holy feet of these two great persons, *pārṣadas*, eternal servitors of Mahāprabhu, loving servitors of Mahāprabhu. That Kṛṣṇadāsa, I'd like to say, present something for you all, my friends. And with so, I have no value, negative value I have got. *Purīṣera kīṭa haite muñi sei laghiṣṭha*. I know fully that I am meaner than the worm in stool."

jagāi mādhāi haite muñi se pāpiṣṭha, [purīṣera kīṭa haite muñi se laghiṣṭha
mora nāma śune yei tāra puṇya kṣaya, mora nāma laya yei tāra pāpa haya]

[Kṛṣṇadāsa Kavirāja Goswāmī says: "I am worse than a worm in stool. When Jagāi and Madhāi came in the relativity of Mahāprabhu they were considered to be the worst sinners, but I am worse than them. My sins are so dirty no one can even dream such things. I am such a great sinner that whoever will hear about me, dirt and sin will enter him through his coming in contact with my name. Sin will enter one who once hears my name, and his good qualities will vanish."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205-6]

"The world knows Jagāi Madhāi as the meanest sinners, but I am more mean than they *muñi se*, Jagāi Madhāi, *muñi se pāpiṣṭha*. So much so, *mora nāma śune yei tāra puṇya kṣaya*. Whoever will take my name he will commit sin. And whoever will take my name his merits, his *puṇya*, his purity will be lost. His *puṇya*, his good merit will be lost, purity will be defiled. And who will take my name, who will hear my name his *puṇya* will be finished, diminished, and who will take my name he will commit sin direct. I am such a type of *jīva*.

But great Nityanānda Prabhu's ocean of mercy anyhow came on my head and took me to this place. I am mentioning here about the, mentioning here about my elevated position. I'm not ashamed to express that I have got this Rūpa, Sanātana, the Vṛndāvana, all these, Rādhā-Govinda, Madana-Mohan, I have got. I have no shame that I say that I assert that I have got so many things. But if I do not say so I'll be ungrateful to Nityanānda Prabhu. I'm nothing, I have got such position, I'm such and such low, meanest of the mean. But Nityanānda Prabhu's grace has taken me here I can't deny. If I deny this then I will be ungrateful to Nityanānda Prabhu. It is His grace, He has taken from my family life to Vṛndāvana and Rūpa, Sanātana, all the scriptures, and the divine love, Govinda, Madana-Mohan, all these things. I have got something at least. I must have to commit that, and it is only the grace of Nityanānda Prabhu.

But as my real position I'm meanest of the mean, than the worm of the stool, than the sinners, than the Jagāi, Madhāi. And who will take my name he will commit sin. Who will hear about my name he will lose his purity. Such is myself, this Kavirāja Goswāmī."

And also he says: "I show my reverence to those who will come to read this book, and those that will hear also, the future listener, and who will have discussion. Who will come in connection with this book, I show my honour and prostrate on their feet. Who will read this book I fall flat on their feet. Because I am fully conscious that here is something which is inestimably great."

ei grantha lekhāya more 'madana-mohana' / āmāra likhana yena śukera paṭhana

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Śrī-Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

"I'm conscious I'm so aged, infirm, my hand is always trembling, I can't see, can't hear. Still, because the Vaiṣṇavas ordered me I tried and I'm writing all these things. This is not my writing, oh you audience, it is Madan-mohan, He's making me write, it is not mine. I'm an instrument, I'm fortunate that I've become an instrument to this great treatise."

In this way Kavirāja Goswāmī is representing himself. And he's the disciple of Raghunātha Dāsa Goswāmī, direct disciple. When Jāhnavā Devī, She went to have a tour in the Vṛndāvana, there it is mentioned. Raghunātha Dāsa he's almost perhaps he's going away from this world, taking very slowly the Name of Kṛṣṇa. And Kavirāja Kṛṣṇadāsa he was seen standing by his bed. I found him in Rādhā-Govinda. The Raghunātha in his last time taking the Name, and Kavirāja is attending, standing by his bed, mentioned in *Bhakti-ratnākara*. Jāhnavā Devī the beloved wife of Nityānanda Prabhu.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Today I'm told is the birthday of Abhirāma Goswāmī. He was one of the ten friends of Nityānanda. In Hooghly somewhere he had his abode. Abhirāma, he was Śrīdhama *sakhā* in Vṛndāvana. Very physical strength. Baladeva had the greatest physical strength, and next Śrīdhama. So Nityānanda, Baladeva, and Abhirāma is Śrīdhama.

When once Nityānanda went on tour to his house and the followers of Nityānanda told, "He's Balarāma, Nityānanda is Balarāma."

"Oh, is it? Is He Balarāma? Then I can test Him. In Vṛndāvana only Balarāma could catch me when I take to running a race. After touching I shall take, I shall begin to run and none could follow me only Balarāma. He only two and a half steps He could catch me. I want to test Him."

And in this way it was arranged and touching Nityānanda Prabhu gave a good run, and Nityānanda Prabhu only half jumping caught him.

"Yes, You are Nityānanda, You are Baladeva, You are Baladeva, I'm caught."

It's written in some book...

And Śrīnivāsa Ācārya met him. He lived a long time and Śrīnivāsa Ācārya he went to see that still one *pārṣada*, one contemporary of Mahāprabhu is there, went to see him. And he went with the expectation to honour him as Guru, superior and...

Abhirāma also heard that the Śrīnivāsa is a good boy, and very devoted nature. To test him, showing something, "Oh Śrīnivāsa, do you find what is that? It is a snake."

"Oh, it is a snake."

"No, no, it is only that straw made rope."

"Oh, yes, it is straw."

"No, no, no, a snake."

"Yes, a snake."

Whatever he sees, ignoring his own sense experience, whatever comes out from his mouth Śrīnivāsa accepts that in full confidence. Such should be the degree, the intensity, of our faith in the advises of our Guru. Only, "This is snake." "No, no, this is rope." Whatever comes from his mouth he sees that and not the thing, not fossil, not Berkley. "Coming from above," it is that we see. Not any physical representation has any value to him. So much given to the higher masters, cent-per-cent sold there, faith and confidence to the master above. That "His word is showing things outside." Now this, next second that, next second this, next second that, next second this,

next second that. Full faith there, no faith in the mundane plane. These are to be learned by us. How much attention should we give to the *Śruti*, the *Veda*, to the aptavagra [?], to the sayings of our masters, Gurudeva. And this mundane presentation to us, to our senses, no value.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Is there a story about Abhirāma Dāsa Ṭhākura and once he picked up a large branch, that story?

Śrīla Śrīdhara Mahārāja: Yes, such strength he showed that.

[rāmadāsa abhirāma — sakhya-premarāśi] ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.116]

He made a big trunk of a tree, treated it as his flute. And that trunk was so heavy that, *ṣolasāṅge*, one *sāṅge* means carried by four persons, that is one *sāṅge*. *Sāṅge* means a friend of this type and four men put in his shoulder, here one, here one, here one, here one, and this friend is called as *sāṅge*. So sixteen *sāṅge*, what can be carried by sixteen such so, chasuna chosati [?] sixty-four persons carried that weight. A trunk of a tree he easily held it and put it in his mouth as if he's playing with the flute. *Ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī*. Treated that trunk as his flute. Such physical strength he had.

And Nityānanda Prabhu had more strength than him.

Mādhvācārya was very strong. It is written in a - "Twenty or so strong men can lift a stone. That stone was taken by his left hand and replaced somewhere." And it is written there in that stone.

Mādhvācārya eko hasthina anitasila stapitasila [?] It is written in the stone we're told.

"With one hand he removed this stone and placed it here. And that is so heavy that twenty strong men, can carry or cannot carry?" Something like that.

Mādhvācārya, he's considered to be the incarnation of Hanumān - Bhīma. Kṛṣṇa and Bhīma, Vāsudeva and Mādhvācārya. Kṛṣṇa Bhīma, and Rāmacandra Hanumān. In Rāmacandra who was Hanumān, in Kṛṣṇa Avatāra he was Bhīma. And in Vāsa Avatāra he was Mādhva. They say like this, he was an incarnation of Hanumān and Bhīma, very strong, impressive. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Abhirāma Dāsa Ṭhākura, did he compose anything?

Śrīla Śrīdhara Mahārāja: I don't think so.

Bhakti Vijñāna Bhāratī Mahārāja: No. Is *Nityānanda-caritāmṛtam* something else?

Śrīla Śrīdhara Mahārāja: I do not know. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi.

...

The fighting persons they used to put some sort of stocking made up of their skin, and the friction when they're firing the bow, the friction on the arm against that they're skin, is generally used, that is very hardy, godika [?].

Bhakti Vijñāna Bhāratī Mahārāja: This godika does it have poison Mahārāja, on the mouth? Does it have poison?

Śrīla Śrīdhara Mahārāja: Poison?

Bhakti Vijñāna Bhāratī Mahārāja: Yes, poison, does it?

Śrīla Śrīdhara Mahārāja: So it is classified now under the class of snake poison.

Aranya Mahārāja: It is poisonous? They are poisonous?

Śrīla Śrīdhara Mahārāja: It's said the poison from the mouth.

Aranya Mahārāja: He's asking, "Is there poison there?"

Śrīla Śrīdhara Mahārāja: Maybe.

Aranya Mahārāja: They're very afraid though, they run away when they see people. They eat snakes.

Śrīla Śrīdhara Mahārāja: Do not know.

Aranya Mahārāja: We've heard that they eat snakes.

Śrīla Śrīdhara Mahārāja: That is mongoose.

Aranya Mahārāja: Mongoose's diet.

Śrīla Śrīdhara Mahārāja: Mongoose, they live on the snake. Anti, snake and mongoose, horse and buffalo, ahina kulam asva mahisam [?] And then another natural enemy. asva mahisam ahina kulam [?] and some other group, kako lokiya [?], crow and owl, natural enemies. Kako lokiya, kak means crow and alo means owl. Kako lokiya, asva mahisam, and ahina kulam, natural enemies.

Aranya Mahārāja: Peacock is also natural enemy of cobra.

Śrīla Śrīdhara Mahārāja: Peacock, yes. That is one-sided perhaps, from the peacock and not from the snake, they won't attack peacock. But here, both the parties whenever they meet they

fight with each other. If owl gets crow at night, at day-time they can't see so they are prey to crow, at night if an owl finds any crow he will kill it surely. Both are enemy to both.

Aranya Mahārāja: How is it that the horse and water buffalo?

Śrīla Śrīdhara Mahārāja: Horse and water buffalo if they meet generally they fight with one another.
And also in the vegetable rank this green plantain and ginger, ha, ha, ha.

Aranya Mahārāja: Green plantain and ginger, they don't go together?

Śrīla Śrīdhara Mahārāja: They don't harmonise, perhaps that is also said, this alaikas kalai [?] they're enemy to one another anyhow.

Aranya Mahārāja: If you eat the two together does it cause some difficulty in the stomach?

Devotee: Also the Vaiṣṇavas and the *māyāvādīs*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Devotee: Whenever they meet they fight.

Śrīla Śrīdhara Mahārāja: I wrote one verse about Guru Mahārāja.
Māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān.

[śrī-siddhānta-saraswatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje]

[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale swallowing doctrine of impersonalism. I worship that great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."]

Māyāvāda has been described as a *timiṅgila*. *Timiṅgila* means it is supposed that there are so many who are such big animals in the ocean that can devour that whale. *Timiṅgila*, *gila* means "can swallow" those big animals that can swallow a whale. There is a conception that such animals live in the ocean. So *māyāvāda* has been described as a *timiṅgila*, as in *Śrīmad-Bhāgavat* [10.1.5-7] *bhīṣma droṇa timiṅgilodara*. Something mentioned in the war of Kurukṣetra in *Bhāgavatam*, *timiṅgilo*, they're very furious warriors, just like a whale-eater they were

exceptional brave warriors. And Kṛṣṇa saved the Pāṇḍavas from those great whale-eaters, Bhīṣma, Droṇa, etc., it is mentioned *bhīṣma droṇa timiṅgilo*.

So I have used *timiṅgilo* as *māyāvādīs*, they're *timiṅgilo*. And they come to compromise with every religious section. "I accept your creed wholesale. You accept that above that is non-differentiated, non-specified Brahman." Here the compromise made with the *Śākta*, the *Śaiva*, the *Ganapatha* [?], *Sodur* [?], *Agni-pārśadas* [?]. Śaṅkarācārya effected a compromise between all the sections. "Only accept that Brahman is above all. And I accept in toto all your activities." In this way he made a compromise against Buddhism. And really what he gave Mahāprabhu says it is nothing but Buddhism what Śaṅkarācārya gave ultimately to the people, because he did not accept the eternal individuality of the *jīva* soul. "*Jīva* soul is temporary. Only one non-differentiated, non-specified mass of infinite consciousness is true and all else is under illusion." That is *māyāvādā*.

[śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ]

[Śaṅkarācārya said, "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ*, *jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures."]

Śloka dhenu pravakṣyāmi. Śaṅkarācārya says very proudly, with great pride. "That what the others have expressed by *crores* of sentences, only in a half-sentence I shall give the gist of that. What is that? *Śloka dhenu*, only by half *śloka* I shall express the whole truth what the others by *crores*, millions of *ślokas* could not really give vent to. What is that? *Brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ*. Only Brahman is true and the world is false, and *jīva* is nothing but that Brahman. Here what we find in the *māyā* that is perverted reflection, it has got no truth, it is perverted reflection. Just as the sun or moon any reflection in the glass or in the water, something like that. But real moon or sun that is in the sky that is true, all else is false. *Brahma satyaṁ, jagan mithyā*. And *jīva* it is neither, no other thing but a reflection of Brahman. That is the whole truth summarised here."

But the Vaiṣṇava says, "Here it is false. What you say Brahman that is a cosmic thing, a system, organised world, and everything is there in your Brahman. When you say Brahman, an unknown and unknowable, and that is known and knowable when we are cent-per-cent submissive to that. That is the real world, that is our home. And *jīva* is eternal, immortal, soul is immortal, individual soul, and that has got position there. *Cid-vilāsa*. Para-Brahman is there. *Brahmaṇo hi pratiṣṭhāham*, it is there.

[brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

[Kṛṣṇa says, "I am the basis and original mainstay of the undivided divine vitality of the impersonal Brahman, which is immortal, imperishable and eternal, and is the constitutional position of inexhaustible nectar and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām
[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me." - "Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."]
[*Bhagavad-gītā*, 18.54-5]

"First you become realised that you are Brahman, then you should come to serve Me in that plane. And when you are identified with flesh and blood, the real devotion does not begin there. Real devotion, dedication begins when you can think yourself that you are a conscious unit, you are soul and not this body or mind, above this you are soul, a particle of soul. You have got entrance there in the world of big soul Paramātmā above Brahman, Para-Brahman."

The whole philosophy is there, and nothing to do here. Here anyhow to get out of this entanglement. What you say Brahman then that is our home, infinite, back to God, back to home, home is there in the plane of soul, spirit. And we have come to identify with the body or the mental system, that is false, that is *māyā*. What we find ourselves in the dream, that is the mental system, that is also false, temporary, and this body is also temporary. But the soul living within that body or what we find in dream, there is the soul's spark, that body moving here and there according to its false *karma*. And we must reveal that soul which is within the body we find ourselves in our dream and that will go to live in the, and that is all light, the body is a dead thing, mind is also soul more or less. But really the conscious unit that is within the mind that is not vague, that is not imaginary, that is concrete thing. And what we think to be concrete here it is all false, all gets dissolved, disillusion and disappearance. But that is a permanent unit, permanent unit and that is not a part of ignorance, that is full knowledge, spirit, light. There we are and there we are quite safe and perfect, in perfection. We're in that point where what is at present ignored and forgotten by us, that the soul proper is our identification proper, true.

mamaivāṁśo jīva-loke, jīva-bhūtaḥ sanātanaḥ
[manaḥ ṣaṣṭhānīndriyāṇi, prakṛti-sthāni karṣati]

["The soul is a part of Me, as My separate fragmental particle or potency. Although he is eternal, he acquires the mind and five perceptual senses, which are parts of material nature as creations of *māyā*, My deluding potency."] [*Bhagavad-gītā*, 15.7]

And that is the part and parcel of the eternal potency of the Lord. *Mamaivāṁśo*, "Nothing but My part. In other words it is part of My potency, particular potency."

83.05.06.A

Śrīla Śrīdhara Mahārāja:

[rāmadāsa abhirāma — sakhya-premarāśi] ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī

["Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.116]

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Bhakti Vijñāna Bhāratī Mahārāja: Abhirāma Dāsa Ṭhākura, did he compose anything?

Śrīla Śrīdhara Mahārāja: I don't think so.

Bhakti Vijñāna Bhāratī Mahārāja: No. Is *Nityānanda-caritāmṛtam* something else?

Śrīla Śrīdhara Mahārāja: I do not know. Gaura Hari bol. Gaura Hari bol. Hare Kṛṣṇa.

...

That question, that no object can exist without a subject. It is difficult to understand, follow. But if one can understand, then he can defeat the whole atheistic school. That no object; in the primary stage of creation there was fossil and no consciousness. It is very easy to say. But what is the fossil? If you will have to assert something, that it was so and so, and that so and so means conception about that. And why does it exist, conception? In the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection consciousness...

[05:05 - 06:03 ?]

...

Aranya Mahārāja: As Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group. Does Candrāvalī also send her associates to canvass on her behalf?

Śrīla Śrīdhara Mahārāja: Sometimes there's clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśākhā, and there the Śaibyā and Padma, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written,

[1) *āmi to' svānanda-sukhada-bāsī, rādhikā-mādhaba-caraṇa-dāsī*
2) *duṅhāra milane ānanda kori, duṅhāra biyoge duḥkhete mari*
3) *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*
4) *je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'*
5) *rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari*
6) *śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha*
7) *rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana*
8) *bhakativinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane]*

[1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.
2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.
3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.
4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.
5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.]

[Bhakti-pratikūla-bhāva Varjanāṅgīkāra,
Renunciation of conduct averse to pure devotion, song 4.]

[From *Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, page 32]

Sakhī-sthalī, a part of Vṛndāvana where the camp of Candrāvalī eternally exists. *Sakhī-sthalī nāhi heri nayane*. Bhaktivinoda Thakura says that he's an attendant of Rādhārāṇī's camp. "I don't like to see the *sakhī-sthalī* area. Why? _____ [?] She's servitor in that camp of Candrāvalī. And the lower servitors, servitors of lower type, of the other camp, so Bhaktivinoda Thakura says _____ [?]
that camp, so I can't tolerate that. *Dekhile śaibyāke paraye mane*.

Rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari. Because her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp. If Kṛṣṇa goes there then the whole camp _____ [?]

[08:18 - 09:10 ?]

...and when the second singing of the song came, *rādhikā-kuñja āṅdhāra kori*, a shock, can't tolerate. The *āṅdhāra*, darkness in the camp of Rādhārāṇī, it is intolerable for him.

...

[A clearer recording of Śrīla Śrīdhara Mahārāja describing part of Śrīla Bhaktivinoda Ṭhākura's *āmi to svānanda-sukhada vāsī*, "I am a resident of Svānanda-sukhada-kuñja." is at the end of the MP3 dated 81.10.01.A, and its transcript, page 5] - [Also within 83.6.5]

...

But still it is developed in different methods of service, different layers of service, it is necessary. Just as fasting is necessary for relishing the food, *viraha*, *milana*. Without hunger we cannot relish food, something like that. So *viraha*, and this competition, this is necessary to enhance, just as *parakīya*. Just as stealing the food, by stealing, in Krsna, this is all to enhance the satisfaction, it is necessary. This is all designed only to make intense when it comes to a standard if there is necessity to intensify then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away, this camp, that camp, the *vilasa* it is necessary otherwise it is stale and one, and without *vilasa*.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Just as the natural progress of the snake is by crooked way, *aher iva gatiḥ premṇaḥ, svabhāva*, therefore it goes by crooked way, *svabhāva-kuṭilā bhavet*. Not straight going, love. Because it has to accommodate everything in it. All sorts of things possible in existence is accommodated

there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything.

In singing camp, what is that? Many instruments are being played, and many songs are being sung, the number of variety will be a credit in the harmony there. (sangat ?) Different types of instruments are being played, but there must be a harmony there. And the highest harmony depends among the number of the different instruments of play. Hundreds of instruments are playing in the music, but they're in one tune, that is the credit.

So sacrifice, dedication will be in its highest degree in view of such nature that it can tolerate. Toleration has no envy _____ [?] Any type of opposition it can tolerate, any type, all-accommodating. Accommodation, one single; another it is divided, another it is divided. Toleration is necessary in the first. In this way the highest degree of _____ [?]

...and Yaśodā will think, with so much labour and pain and attention, _____ [?]

...and He has eaten everything. Can't tolerate. But Krsna's satisfaction increases _____ [?]

...more chance of service is given to Yaśodā.

Apparently, when a mother's child is naughty, apparently the mother may be seen to be disturbed. But if the boy is not brisky mother's heart is not very satisfied. Very brisky, doing something wrong, go breaking something, then all the friends of the _____ [?] has got some attraction, and that gives satisfaction _____ [?]

...

Aranya Mahārāja: Are there actually Ācāryas representing Candrāvalī, living? Like is there different disciplic successions?

Śrīla Śrīdhara Mahārāja: Rāmānuja, Madhvācārya?

Aranya Mahārāja: No, no. Are there Ācāryas who are representing Candrāvalī? Like we have our Ācāryas in our line?

Śrīla Śrīdhara Mahārāja: There is this Vallabhācāri party which is mostly found in Gujarāt. They are sympathetic more to Candrāvalī.

Devotee: They worship the Yamunā.

Śrīla Śrīdhara Mahārāja: Yamunā also, _____ [?] and they in favour of Candrāvalī's camp than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Śrīla Śrīdhara Mahārāja: Yamunā is rather, more, that is neutral _____ [?] They say that when after *rasa* when Kṛṣṇa withdrew, and then they could meet only on the banks of Yamunā _____ [?]

_____ [?] And Yamunā is more neutral and passive, she has to accommodate all, all the parties that may come on her bank or in the water. Even Baladeva, Baladeva's party. Balarāma has got His *rasa*, Balarāma's party has also to be accommodated by the Yamunā. And she had to do it reluctantly, and she withdrew. But she was forced to participate in the camp of Balarāma. And the Goswāmīns they have shown the harmony, that Balarāma externally He's enjoying the *rasa*, but internally in His heart He's making Kṛṣṇa to enjoy. In this way the purity and the harmony has been kept. That apparently Balarāma is seen to enjoy in a particular group, but really He's _____ [?] instrumental, a channel through which the *rasa* is passing to Kṛṣṇa. _____ [?] Apparently it's seen that Balarāma was very rash and haughty when Yamunā did not like to participate, cooperate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. So Yamunā's position is not like a leader of a particular party.

Devotee: The followers of Vallabhācārya, they also worship Nathaji, Śrī Nathaji.

Śrīla Śrīdhara Mahārāja: That is Madhavendra Purī's Deity, Gopāla.

Devotee: How did they get that Deity?

Śrīla Śrīdhara Mahārāja: When Vallabhācārya died, his son Vitthalacari - Vallabhācārya in his last days _____ [?] he had two sons, and one was, the eldest perhaps was Vitthalacari. And Vitthalacari was very much addicted to Rūpa, Sanātana. And when Vallabhācārya went away, then Rūpa, Sanātana, they made arrangement to engage him in the service of that Gopāla.

_____ [?] Especially they gave him the engagement to worship that Gopāla of Madhavendra Purī. And from that time the possession of the service was with the Vallabha party, Vitthalacari. And when there was some attack of the Mohammedans then everyone was busy to remove their Deity, first to (Bharatpur state, Kamavan?), and from there to Jaipur. And at that time Vitthalacari he removed Gopāla to Nathadwara. And from that time they're, by generation after generation, they're appointed worshipper of that Deity. But at first it was with the Gauḍīya Vaiṣṇava, and it was given by Rūpa, Sanātana, to Vitthalacari, the son of Vallabhācārya. And from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to the western side of Jotipura or the Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadwara. And They're still being worshipped, that Gopāla.

Devotee: But Vallabhācārya, he's a disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Ah. He took, he was worshipper in *vātsalya-rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *mādhurya-rasa* is the highest, so he proposed Gadādhara Paṇḍita that, "I have not got *mādhurya-rasa dīkṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabācārya did so, and getting permission from Mahāprabhu, he took initiation of *mādhurya-rasa*. Kiśora Kṛṣṇa worship, service of Kiśora Kṛṣṇa, from Gadādhara Paṇḍita.

But nowadays, there the party of Vallabhācārya, they do not admit this. "No we're independent. We're worshippers of *vātsalya-rasa*. We think this is the highest." In this way their movement is in that line. And when they come to *mādhurya-rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā-Govinda, though in *svakīya*, not *parakīya*. As married husband and wife, in the Nimbarka school it is seen. Rādhā-Govinda. But Vallabhācārya's, they're worshippers generally of Gopāla. Gopāla means boy Kṛṣṇa, Who is served in the *vātsalya-rasa*, Nanda- Yaśodā. That is the acme of their realisation. But they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*. And there they go to Yamunā. And this Candrāvalī, they do not like Rādhārāṇī, This is their position, the Vallabha school.

Devotee: So Vallabhācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Śrīla Śrīdhara Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāla Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāla Bhaṭṭa's previous Guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. *Rādhā-rasa-sudhā-nidhi*, *Caitanya Satava*, *Navadvīpa Dhāma Satava*, *Vṛndāvana Sataka*. Many books of high style writing is there. He supported Harivamsa to certain extent, who was the disciple of Gopāla Bhaṭṭa. There is a line from Harivamsi, Harivamsa was not accepted, in toto, by Gopāla Bhaṭṭa, who was the Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real Guru, Harivamsa Guru, is Gopāla Bhaṭṭa. That is not found there wholesale. The *Rādhāramāna Veda*, that represents Gopāla Bhaṭṭa, properly. But the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāla Bhaṭṭa, but practically some deviation, more addicted to the *rasa vicar*. And this there, the Gopāla Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type.

Just as our Guru Mahārāja, he's very cautious about to deal with these higher *rasa*. *Rāgapaṭha gaurava bāṛge*. That should be kept always over our head.

We're talking something about Him very hazy and giving much respect.

Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the West. Though he knew and admitted that, "My Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the West. And Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be satisfied, my Gurudeva. And Your business is also like that, so You must come to help me. I'm going to carry out the order of Rādhārāṇī."

...

In *Bhāgavatam* the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

The deviation from the main line. What is the cause? First religion was one, now so many things are going on in the name of religion _____ [?] *prakṛti-vaicitryād*.

"I told it to Brahmā. From Brahmā, all his disciples heard, so many. And they, according to their own capacity of thinking, stage, they modified when they gave delivery to their own disciples."

Some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that, "Mind has got a colour."

To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told, "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this."

So colour, colour, colour. Modify, modify, modify, in this way, from one Guru, so many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, again modification of his own mental colour and he's giving delivery, in this way. *Sa kāleneha mahatā, yogo naṣṭaḥ parantapa*.

[imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]

[Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. The current is damaged by the influence of this material world."] [*Bhagavad-gītā*, 4.1-2]

By modification, modification, modification, the real truth to the minimum standard it reaches, it's natural in the plane of *māyā*. So He has got the necessity of coming again, and again, to re-establish the same truth.

When He's saying to Arjuna: "That I first, this is not new what I speak to you, this *karma yoga*. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be very quick, but modification goes on. And again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṇṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the *śikṣā guru-paramparā* has been taken by Gauḍīya Maṭh, not *dikṣā* Guru, *dikṣā* Guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirts accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti, and before that Narottama Ṭhākura. In the middle some dirt came within the thought. So *śikṣā guru-paramparā* has been accepted, not *dikṣā* Guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through *śikṣā*.

Śrīla Śrīdhara Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took *śikṣā*, and *veśa*, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in *Bhāgavata-Ārka-Marīci-mālā*, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to compile this book.

Śrīla Śrīdhara Mahārāja: Compile and give a new explanation of the first *śloka* of *Bhāgavatam*. In dream he got Svarūpa Dāmodara's explanation of the first *śloka* of *Bhāgavatam*, in new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*.

[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

There, *tejo-vāri-mṛdāṁ. Jīva* is represented as *vāri, tej* on the other side, the *svarúpa-śakti*, and *mṛd* this world. *Jīva* is *taṭasthā*, *taṭasthā jīva*, has been compared there with *vāri*.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. *Vāri*, between *teja*, this higher, and earth. The middle stage is *vāri* and that is *tat*, the margin, and *jīva* is of that position. In this way he has explained that *śloka*. It is difficult to follow. A new type of explanation in that *śloka*.

Many scholars, even including Śaṅkara school, that Sarasvatī, that writer of *Advaita Siddhī*, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory *ślokas* of *Bhāgavatam*.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

A mystic *śloka*, a poem very mystic. When I was a child in my home, I heard this *śloka* from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic *śloka* at that time though I was a child, especially this portion, *tejo-vāri-mṛdāṁ yathā vinimayo*. Inter-change of this earth, water, and the fire, inter change. *Yathā vinimayo yatra tri-sargo 'mṛṣā. Sāttva rāja tāma*, the three *guṇas*. These three general conceptions of things, *tri-sargo 'mṛṣā*, three has been taken in many ways of thought, *tri-sargo*, all very mystic. The whole thing coming in a *śloka*.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You explained that *ātmārāma śloka* sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like."

Then Mahaprabhu told: "Why do you praise Me, Sanātana, don't you know that every letter of *Bhāgavat* is Kṛṣṇa Himself, *purna*, infinite. Every letter of *Bhāgavat* is infinite, representing infinite meaning, so why do you praise Me, Sanātana."

So the first *śloka* of *Bhāgavatam* is containing everything. The whole infinite is there. Mahāprabhu says that, "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So *Bhāgavatam*, this first *śloka*, the basis of

the whole *Bhāgavatam* truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many *ślokas*, but few *śloka* has created impression in me as of that mystic type. This is one of them, and especially this portion. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*. Others are more or less clear.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

This is more or less clear. But, *tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*, this line seemed to me very mystic. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*, did not seem so much mystic. And some *ślokas* in *Bhāgavatam*, seemed to me very encouraging, and condensed truth.

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self."] [*Śrīmad-Bhāgavatam*, 1.3.31]

bhidyate hṛdaya-granthiś...

83.05.06.B

Śrīla Śrīdhara Mahārāja:

[bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi,] mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*,11.20.30]

The few *ślokas* like this, were very much, thought to me, that is the whole truth is within this here, representing the central thought. Just as Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material

senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

A very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *Sevonmukhatā*, serving attitude, then only will it have recognition of devotion, otherwise not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana*, to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria. So the criteria: *aher iva gatiḥ premṇaḥ*, [*Ujjvala-nīlamaṇi*], the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high.

So Mahāprabhu told that, "He's a proper person to deal with this Kṛṣṇa *līlā*. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodara, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have *sukṛti* in the posterity, keep it with him. He'll be able to deal them very carefully and fully, Rūpa Goswāmī."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop.

...

One Persian bursar he wanted to taste the sweet fruit, mango. But in those old days no quick - to take mango, who was partial, was very difficult, because on the way it becomes rotten. So the bursar could not take any sweet ripe mango. But he's a Persian bursar, his will must be fulfilled. What to do? Then one by one all his higher officers were sent.

"You must have mango for me here."

Then one shrewd minister he came to India. And scrutinisingly analysed what is mango, all these things. But it was not very quick conveyance to take the mango in those days. So all attempts to take, it becomes helpless, rotten on the way. Then what to do? He noticed in the taste of mango, and then, it's a ridiculous tale, he managed there some fakirs to - there was the tamarind and the sugar was mixed in a place there, and that was put into some pot. And there they asked a mullah to smear his beard into that tamarind and sugar paste. One mix was created and smeared in the beard of that mullah, and he took him to that Persian Shah.

"You suck this beard, and you may think that you're taking mango."

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Because in mango there's some fibres in this, and sweet and sour, sour, sweet, and some fibre. So fibre, that means the beard. And sweet and sour paste, that was

mixed, smeared in the beard. "And now you can taste mango from sucking his beard." _____ [?]

Vidagdha Mādhava: Was he satisfied?

Śrīla Śrīdhara Mahārāja: What to do?

Vidagdha Mādhava: Persia, no mangos?

Śrīla Śrīdhara Mahārāja: Eh?

Vidagdha Mādhava: Obviously in Persia - some reason there's no mango.

Śrīla Śrīdhara Mahārāja: No mango that side. Up to Bombay in India. And outside India, in the west side, Indonesia, then Ceylon, Śrī Laṅkā, all these places there are mango trees. But not in the western side. Now I do not know whether there are mango trees in Europe or America. Have you got mango trees in America?

Vidagdha Mādhava: Yes. South America and all the tropical places now have mango.

Śrīla Śrīdhara Mahārāja: Oh. Tropical. Africa?

Vidagdha Mādhava: They're from India.

Devotee: Yes. The Portuguese when they came to South America they brought.

Śrīla Śrīdhara Mahārāja: Oh. And this papaya, that has come, taken by the Portuguese here.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It was not in India previously, the papaya. Papaya, and many things. So in Jagannātha temple the papaya cannot enter. Ha, ha.

Vidagdha Mādhava: Hare Kṛṣṇa. They cannot offer to Lord Jagannātha?

Śrīla Śrīdhara Mahārāja: What is produced in the soil of India previously, that is only given for the *bhoga* of Jagannātha. Not this potato also - potato cannot enter the Jagannātha temple.

Vidagdha Mādhava: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Only the green banana, and the urad dahl pulse, and some _____ [?] These are a few things that are offered there. Not anything that was imported afterwards, this potato, the papaya, they were taken by the Portuguese here first.

Devotee: Also, Guru Mahārāja, when I was in Vṛndāvana, I was visiting many temples. Every day I'd just go and I was alone and visited many temples. But only one temple they didn't agree me to enter, this big, big marble temple in Vṛndāvana. And I tried to speak with the Mahārāja there, and he came to speak with me. And I asked him, please let me enter for a few minutes and I'll have *darśana*.

And he said, "No. Not possible. It's tradition."

And I said, Why? What's the main reason? - in Raṅganātha?

And he told me, "Because you belong to a meat eating family." This was the main reason. And I could realise how sinful it is to eat meat. This was the main reason that he told me that the westerners are not allowed there, because they are...

Śrīla Śrīdhara Mahārāja: When Acyutānanda was staying in India, he went to some Madhva's temple, Madhvācārya temple in the south Kanada, Udupi, and then he wanted to have *darśana*.

But they put objection. "You are eater of cow flesh, *go-mamsa*, so we can't allow you."

Then he put - they were not even taken to talk with him, but only one of them who came to Gauḍīya Maṭha, visited _____ [?] That gentleman used to talk, but others did not like to talk with him. Anyhow he was the mediator.

And Acyutānanda told me, "I asked whether the power of the beef is more to pollute us, or the power of Hari *Nāma* is greater to purify? The power of the purification of the Name of the Lord, whether that is more higher potency, or the beef has got to impure? Which has got higher potency, Hari *Nāma* or beef? Beef can pollute us, and Hari *Nāma* can purify us, but who is more powerful?"

Then of course that gentleman had to admit that Hari *Nāma* is more powerful.

But then, if I took beef I admit that I'm within a country where I'm born, no consideration of taking this or that, we take everything. But the power of Hari *Nāma* to purify us must be infinitely more. So you can consider that.

Devotee: Jaya!

Śrīla Śrīdhara Mahārāja: So, of course the question may come, how much we're able to take the Holy Name. The question of *nāmāparādha*, *nāmābhāsa*. The *nāmāparādha* is there, and how far, independent of *nāmāparādha* we can take the Name.

So generally the Śālagrāma worship _____ [?] creates difficulty, in many cases.

I heard from Swāmī Mahārāja about this Pradyumna _____ [?] His Śālagrāma worship was without caring his order. That was the cause of his downfall. He was very much fond of going through the scriptures. Sanskrit scholar of Sanskrit language. Pradyumna. The Śālagrāma has different symptoms, that they demand some sort of special purification.

_____ [?] "Must be such and such qualification there, before they can touch and worship Me. Otherwise they will commit offence and will be punished."

In *Hari-bhakti-vilāsa* we find quotation from different scriptures about the Śālagrāma.

But the worship of Giridhari is more generous, no harm. Hare Kṛṣṇa. Speciality everywhere.

Bhaktivinoda Ṭhākura has ordered that in Yoga-pīṭha only a *brāhmaṇa's* son will be allowed to worship, not these converted *brāhmaṇas*. Our Guru Mahārāja he respected Bhaktivinoda Ṭhākura's direction and did everything accordingly.

A special will of the Lord thereby. Also in the case of Śālagrāma are of different types. And among each type has got its specific independent free will He has got. He may not accept some, but accept others. He's independent. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. Sometimes I feel a little morose in consideration to achieve the goal of life. Because I was in Vṛndāvana I see so much different schools, and so much different paths. And even people born in India with so many facilities with *śāstra*, *sādhu* is there, they still - it's not so easy to achieve the goal. And what to speak about me that took birth in the west, and so much contamination. And I feel that the goal for me is very far and...

Śrīla Śrīdhara Mahārāja: Considering our case we're hopeless. But I consider the infinite characteristic of the Grace of the Lord, the Absolute, that we may be hopeful of our grace. I may be meanest of the mean, but He's the most generous of the generous. So I have got some hope. In this way we're to approach.

And one who'll think that he's got some purity in him, that is disqualification. 'I'm so noble, I'm great, I'm pure, I'm big.' All these thoughts are disqualification.

'I'm meanest of the mean, so I deserve His Grace, His Mercy. He must show His mercy towards me, because I'm the worst, my position. So I'm qualified to receive His Grace.' That should be the way of the finite to approach the Infinite. Otherwise finite may be as much as big, no consideration that he can stand in compared with Infinite. Only negative side should be increased, and not artificially, sincerely. He must feel that he's the most needy. And that will be the cause of attraction of the high. This is *bhakti*. Devotional line is like this.

mat-tulyo nāsti pāpātmā, nāparādhī ca kaścana
parihāre 'pi lajjā me, kiṁ bruve puruṣottama

["There is no parallel to my sinful, criminal life. Everything that can be conceived of as bad is found in me. O Supreme Lord, I am even ashamed to come before You to petition, 'please forgive my offences.' What more can I say than this?"] [*Bhakti-rasāmṛta-sindhu*, 1.2.154]

& [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 125]

"Oh, the highest of the Lord, my position is so low. There's none who can be compared with me in sinfulness. *Nāparādhī ca kaścana*. In case of offence also I hold worst position, *nāparādhī*. *Parihāre 'pi lajjā me*. I feel shame to mention to You in the application that I'm so low, so mean. I'm ashamed to look to my own inner meanness, that shall ask You to be forgiven, to be pardoned. I'm so low I can't express it."

In this way the devotees are praying to the Lord. So our qualification, want, of disqualification to feel Him, because we're finite, we're treacherous party. We do not care for the service of the

Lord, but we came to enjoy, which should be enjoyed by Him. Everything to be enjoyed by the Lord. But I, a traitor, I came to enjoy that. That is *māyā*. *Māyā* means to try to exploit things which should be utilised in the service of my Noble Lord. I want to encroach that. Most heinous attempt I made, and others are also making like that.

Devotee: Guru Mahārāja. How this *kṛpa-siddha*, how one can be, attract Kṛṣṇa to be a recipient of this *kṛpa- siddha*? Because I don't feel that I can achieve the goal. I'm not a *nitya-siddha*, and also I'm not feeling that I can achieve by *sādhana-siddha*.

Śrīla Śrīdhara Mahārāja: We must feel, to understand, the depth of ones helplessness first. *Durda*, *dainya*, *ātma-nivedana*, these are all qualifications of a devotee. *Dainya* means humility. The humility has got no end. Extreme humility, and sincere. You must feel that is the measurement of the progress. Helplessness, to feel helplessness, that sincere feeling of ones helplessness. And prayer for a shelter. That should be the criterion of a devotee. As much as helpless, and as much as intense prayer for a proper shelter, and abusing himself. "That I'm the most heinous sinner _____ [?] That is in the negative side, and that must be sincere, not mere posing. We should be very careful about the posing of a devotee. To take the, to wear the dress of a devotee, most dangerous *pratiṣṭhā*. We must be very careful _____ [?] not to take the praise of a devotee. That will be dangerous. So no end of searching the insincerity in ones heart.

Mahāprabhu says, "I'm shedding tears so much, and taking the Name of Kṛṣṇa, Kṛṣṇa, this is all a show. To show to the world that I'm a devotee of Kṛṣṇa. Only imitation, all these tears, they're not genuine."

Mahāprabhu Himself says like that. "I'm shedding so much tears, but I'm all hypocritical. I have no, not a bit, a speck, a drop of devotion to Kṛṣṇa, in reality."

It is so high, and I'm so low, it cannot be possible. So search your self where is the meanness. Admit it, admit thoroughly you're meanest of the mean, how you're meanest of the mean. Search and detect and try to remove. It's a very high thing, and not a very cheap thing, to be a devotee. There is a proverb here.

Vaisnava _____ [?] I had an ambition to become a Vaiṣṇava.
But tṛṇād api _____ [?] When I came to - came in contact with the poem, that *tṛṇād api sunīcena, taror api sahiṣṇunā*, all my hopes have gone. It is not possible for a man to get the standard of quality which is required for the devotee, as described in this *śloka*. Hopeless.

Hopelessness is the basis of the real, or right aspiration. We must make us empty first, then it may be filled by nectar. The pride-less pot, must be empty of pride, must be empty to the infinite, exhaustively. And then purified, and then filled with nectar. The ego must go, in other words. The false ego of exploitation and renunciation, that must go, to the finish. But gradually that happens, comes to existence. Only we must go on what has been given to us, getting the

life with Him, help with the devotees of the Lord, and scripture, *sādhu*, *śāstra*. Both reveal the holy scripture, and the living scripture that is the saint, the Vaiṣṇava. It has no end. We shall not _____ [?]

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

_____ [?] under the direction of the Vaiṣṇava and Guru we shall continue in our type of purification by dedication to the Lord. No end, infinite. Such life is infinite, no end. Engagement with infinite is of infinite character. Whenever we think of any ending then we come in touch of *māyā*. *Māyā* means measuring. Immeasurable, Kṛṣṇa and His connection. _____ [?] All infinite. Must have to be lost in the infinite. _____ [?] that of dedication. Dedication of two types, calculative and spontaneous. Spontaneous, automatic dedication, that is the highest type. There is also classification.
_____ [?] We can begin but there's no end. One cannot think the end in his campaign. Student, not a professor. Only when particularly chosen and given, but in practice _____ a professor.

To become a professor, Mahāprabhu says, that's to becomes mad. *Pralāpita vakra*. "What I say as a professor I do not know. That's a delirium. Kṛṣṇa is utilising Me as an instrument to say something to you, to advise you. But I have no capacity of advising devotional things to anybody. But sometimes Kṛṣṇa uses us as an instrument to His advice, as an instrument, a mediator, an order suppler to His advices. *Pralāp*. When Guru advices the disciple, he says that I'm being used by Kṛṣṇa. I do not know the meaning of that what I say always." When Mahāprabhu was advising Sanātana Goswāmī He was saying like that. "Sanātana, Kṛṣṇa has got much grace for you. So He's giving much advice through Me, so I understand something is passing through Me, but I do not know them fully. What I'm bearing it's by Kṛṣṇa for your benefit. I feel that only." So,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

It is said, "Think your Ācārya as My representative doing My work. My work, I'm Ācārya. Inside an Ācārya I work. Try to think out _____ [?] Everything with Me, seen with Me."
Hare Kṛṣṇa. *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Vyāsa has written *Bhāgavatam*, but it is said that he has written _____ [?] but he may not know everything there, the meaning of that book, what he has composed himself. He may know or may not know all, though everything has come from him. He was being utilised as instrument to give delivery to these things. That does not mean that he will be conversant with all that has come through him.

Gaura Hari bol. Gaura Hari bol. _____ [?] Devotion, even up to liberation we cannot be _____ [?] very ridiculous. *Mokṣa-, laghutā-kṛt sudurllabhā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

We can reach a plane where from we can see the liberation is nothing. A thing of very lower order. But still we may not think that we have attained *bhakti*, devotion. Still it is highly - not to be found in the market. Very, very rare, *sudurllabhā*. *Sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā*. What is its real conception? A peculiar kind of ecstasy, and that can forcibly draw Kṛṣṇa to the heart of the devotee. The highest repository of *bhakti* is there, that she can forcibly draw Kṛṣṇa to the heart of a devotee.

_____ [?] the separation, that will be healthy and higher stage of a devotee.

The devotee says all I have got Kṛṣṇa. _____ [?] Nine?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Who has gone to see _____ [?]

Vidagdha Mādhava: I think Aranya Mahārāja, and perhaps Mukundamālā.

Śrīla Śrīdhara Mahārāja: And that Karuna? Where is he?

Vidagdha Mādhava: I don't, I'm not sure.

Śrīla Śrīdhara Mahārāja: That new boy, from London?

Vidagdha Mādhava: I think he's at the blue house. He came to pay his obeisances, but he thought there would be no class, so he left and went back to the guest house.

Devotee: Guru Mahārāja. According to *Śikṣāṣṭaka* of Caitanya Mahāprabhu, *ceto-darpaṇa-mārjanaṁ*. I remember working very hard when I enter Swāmī Mahārāja's movement and I start the second day to do *saṅkīrtana*. Every day collecting alms for my Gurudeva...

Śrīla Śrīdhara Mahārāja: I can't follow. Now I can't attend your discourse. You rather go from here. I'm not able to attend.

Devotees: OK. Thank you Mahārāja. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

83.05.09.B

Śrīla Śrīdhara Mahārāja: _____ [?] Ha, ha. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Ghosh said, "How could I keep up my life if Gaurāṅga Mahāprabhu did not come down? If I did not come in touch with Gaurāṅga Mahāprabhu, how could I live at all? That is so near to life, so near to vitality. It is the vitality of the vitality. If I had not come in touch with such a potent vitality, I should have been finished. I could not live at all if such nectar had not been extended into me. It would have been completely impossible to go on with my life."] [*Sermons Of The Guardian Of Devotion*, 1, p 109]

A very wonderful expression. *Kemone dharitām de*. That body we're already bearing. The future is going to influence the past. *Kemone dharitām de*. Already I was existent. The prospect is such I have come to, he says, "How could we - if such valuation could not come to me then how could we bear a body in the past? *Kemone dharitām de*. That means it shows that who says this he's a *pārṣada*, already he had scent of the thing. "I had some peep of prospect of this nature in life fulfilment, this sort of fulfilment I had suppressed in my life. I was searching after that. Now finding this I come to conclusion that my here in this body has been successful. In

other words, what the inner search of my heart at last I have found what was the thing of my inner search, inner-most search, at last I have come to that. And Gaurāṅga has given that fulfilment of my inner-most demand, thirst. He's mine. Without Him none should have any conception of life."

[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila]

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā,* 13.123]

Janmiyā se kene nāhi maila. The thing is here and if anyone cannot have it what is the worth of his life? He should better have died, he should have died. If living he cannot come in touch of such valuable thing he should have died. *Janmiyā se kene nāhi maila*. Wherever he was born he should have died if he cannot come to his eternal prospect, fulfilment. This sort of expression coming to show about this extraordinary wonderful characteristic of the goal in Kṛṣṇa. Our goal in Kṛṣṇa is of such type, the devotees are giving description in different ways, wonderfully strange. The fulfilment of life how, without that one should not live to that value. Kṛṣṇa. That the devotees - to the present, to the market, the canvasser is to take the choicest thing for canvassing. The capitalist also is astonished by his choice, and sometimes showing gratitude to him.

"You have represented highly valuable things of mine to the others. So much to say I was not myself conscious that such things were in Me. You have taken from My storehouse so many tasteful things. Was it in My store? Your choice makes Me more valuable. So I submit to you. So beautiful things you have found in Me. I cannot but feel proud by your touch. By your connection these beautiful things have come, have been discovered in Me, I wonder."

It also may be possible, this also may be possible. So Kṛṣṇa's obligation towards Rādhā, the wholesale dealer. Partial dealers there are of different groups but wholesale dealer of every commodity available there in the store, that wholesale dealer. Hare Kṛṣṇa.

Krsna napay par [?] Kṛṣṇa Himself cannot measure the greatness of Rādhārāṇī.
So our Guru Mahārāja asked to keep Her in reverence on your head, over your head. Don't be bold enough to approach direct.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

At respectful distance above, try to keep Her with Her group. Don't rush towards that thing, it is not of that type. So how valuable they are this *rāga-mārga* who worship Kṛṣṇa in this way, the way of love. The loving service, *prema-sevā*, it is not ordinary thing, not a mechanical thing. Don't try to finish, to limit it. It is of unlimited type. Don't rush to enter, make trespass, don't commit offence. This is the prospect of your lives after lives, in this way live. Infinite has everywhere centre nowhere circumference. Don't try to put any circumference there, the centre of your prospect thing.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

sakhyāya te mama namo 'stu namo 'stu nityam
dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-*dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - 'No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

Let my respect be towards the friendly connection with the Supreme Master. Respect to friendly connection, but servant connection I pray to my own self try to connect with the service connection, service taste, try always towards that. Expressively invite service and learn to give respect to the friendly service. Don't venture to tread on your foot on that plane, don't. "Where angels fear to tread fools rush in." Don't become a fool but try to follow the angels. Keep it always on a respectable higher level and try to connect yourself with the service.

When Pratāparudra began his apparently mean service as a sweeper, then Mahāprabhu gave him an embrace. We should not forget that, that is the very backbone of devotion. Always towards lower services, and automatically from the other side the choice comes for you for higher plane. Don't you try to force in there, but show your modesty, tendency to go to the lower level. And it is the duty of the higher to take you in a proper place. *Dāsyāya te mama raso 'stu*. My sincere attraction may be towards lower service, the service of a servant. But I must be conscious of a friendly service, I show respect to that. That should be our attitude. We must have the knowledge that that is high, but I'm not fit, it is high, I'm not fit. So many Vaiṣṇavas of higher character are there. I must engage myself to the lower level, then automatically from the Yogamāyā party, they're not sitting idle, whoever will be fit for any particular plane the Yogamāyā is there. Others will forcibly take him from particular plane and put to some higher plane. They're not inanimate objects, they're all conscious. So your modesty would not be ignorantly accepted as your unfitness, no fear of that.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Of infinite meaning and prospect, the general direction. Oh, do you take the process of divine sound? Only the easy course to reach that goal by the divine sound? Then, to come to that level you will have to accept such attitude. Then you'll feel that there is a very fine level through which you can reach there, the finest level is there. But you're to accept such attitude real, then it will be possible. Not by no necessity of removing a mountain, or to oppose a river current, big things won't be necessary. But only by cultivation of the spiritual sound you'll be able to reach the goal, but you'll have to take such attitude. Then you will feel that you've come to a very particular subtle level, only through sound we can go there. Our soul can be attracted, can be connected with that. But if we can pose ourselves with this, *tṛṇād api sunīcena, taror api sahiṣṇunā*, that means much. That is not an outward statement. If we go to adopt that sort of mood we shall have to cross many oceans, many oceans I shall have to cross, I shall experience. But from my present position of egoistic boast, when I'm to go far to the lowest level of a blade of grass, countries after countries I'm to go through, planes after planes. *Taror api sahiṣṇunā*. To get into, to reach into that sort of attitude, so many suns and moons, earths, that will be passed in my way. Concrete things I shall have to bid adieu. So many basic thoughts of the concrete bigger things that has to bid adieu, leave, only to go, to reach to that attitude properly. And *amāninā mānadena*. My connection with the subtle and higher things, that will have to ignore, *amāninā mānadena*. The plane of life will be changed, the activity, the plane will be changed where activity should be, energy should be invested. Not in this plane what we see about us, concrete.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Milton told: "Peace hath her victory not less renowned than war." In his sonnet I read: "Peace hath her victory not less renowned than war." If we search the meaning of that deeper then we may come to: *tṛṇād api sunīcena, taror api sahiṣṇunā amāninā mānadena*, the adoptability of such plane of life practically in our utilisation. The many victories to be conquered to reach to that plane, your peaceful. "Peace that hath victory not less renowned than war."

Mohammed's direction, "*Koran* in one hand, sword in another hand. If anyone does not accept, behead immediately." War, ha, ha.

And Mahāprabhu saying just the opposite. *Sunīc*, don't forget giving resistance. *Taror api sahiṣṇunā*. If any resistance comes, try to forbear with the best of your energy. *Amāninā mānadena*. Don't try to encroach upon the prospect of others, all physical prospect. *Mānadena*. And don't give any opposition to them. With these such adoptabilities, this is war, peace, war in

peace, peace hath her victory, this is victory in peace, peace, not physical war. If you can attain these victories, then you're automatically led to a particular plane where you'll find ample beyond your expectation and your conception.

Wonderful things, renowned they found all the sound representing Kṛṣṇa. Only through the Name this Kṛṣṇa is overflowing, all pervading, and it has got its wonderful flow all full of meaning. Not that inanimate flow in the plane as if the flow of the ether, and full of meaning. Who can catch? The scientists who can come to the level of ether s/he may find many wonderful things in that vibration, must come to the plane of ether. So only the sound aspect of the whole is so sweet, so attractive, so happy, we cannot conceive or think out it is there. Not unscientific.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

All the attempts must be made in that spirit. "I'm for Him." That will be the main principle of our advance. "I'm for Him." *Sevonmukhe hi jihvādau*. Then it will be able for us to reach that plane. "I'm for Him." "Die to live." The whole process. "The peace that hath victory," but "Die to live," that process always. Dissolve this ego, considering that ego, to leave this ego means to embrace death, subtle death, to leave a particular ego, one layer of ego may require many births to satisfy its death. The different covers of ego, but the wholesale ego should be dissolved. "I'm for Him. I'm for Him. Die to live." I want the property of my wonderful dream to be satisfied. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. Tṛṇād api slokete pare alovar [?] One says, "I had much hope that I shall be a Vaiṣṇava. But when the *tṛṇād api śloka*, that advice came to me, oh, that is impossible."

Devotee: Swāmī Mahārāja he also said one time, Lord Zetland asked, "I want to be a Vaiṣṇava, I want to be *brāhmaṇa*. What do I have to do?"

So Goswāmī Mahārāja told him, "You have to give up meat, women, intoxication and gambling."

He said, "Impossible. It cannot be done."

Śrīla Śrīdhara Mahārāja: Lord Zetland previously was Lord Ronaldshay, he was Governor of Bengal. And when the first non cooperation movement began we were in the College Square, just in front of the university there is a [water] tank and just on the eastern side the Boddhi [?] Society was founded at that time and Ronaldshay came to open. I did not know. Suddenly I found some students they're crying, "Shame, shame, shame." Lord Ronaldshay is passing in his car after opening that recent ceremony, he's going away by the street. And some students they were aware of the fact, they began to cry, "Shame, shame, shame." Then afterwards I inquired and I heard that Ronaldshay is passing and they're crying, "Shame, shame, shame."

He was a very meek, mild gentleman, Ronaldshay. Then I heard that he after leaving India he went to England. And he, perhaps after the death of his father he was the owner of Zetland perhaps, a locality, some *zamīndār* or something like that, Lord Zetland. Lord Ronaldshay afterwards was known as Lord Zetland and he was Secretary for State for India.

He gave lectures about Vaiṣṇavism, I have got, it was out in *Statesman* or some newspaper, the cutting I have got perhaps with me in praise of Vaiṣṇavism.

"I went to Navadwīpa. I saw the Vaiṣṇavas. I had from my memory those twelve followers of Christ, and this and that, so many mentioning this and that." He has praised about our Guru Mahārāja, that, "He has started that Vaiṣṇava cult to preach and come here." And Vana Mahārāja met him and Goswāmī Mahārāja also met him. And he had some appreciation of the Indian scriptures.

In another time when I was in Madras Maṭh, in some publication I found that Zetland says - they gave some reform government, proposed some reform government to India, but Indian political leaders not going to accept that.

"That the veto power is there so it is nothing. You are giving something, election, this parliament always, but the Viceroy can give veto to everything." The Indian leaders said, "This is nothing, in many things they may give veto."

But Zetland was remarking at that time, "That they're suffering under *māyā*." Ha, he quoted this that just as in Indian philosophy the position of *māyā*, "so they're suffering from the influence of *māyā*. It is only their imagination that we shall give veto to everything. No, veto in special cases, so there is other things this right they're getting from this reform proposal in this way. The *māyā*, the thing it is existing and not existing, they're afraid of the existence of the veto, but veto is not to be used always, so they're only suffering from *māyā*." And this was his argument.

And also it was too that Goswāmī Mahārāja asked, "You'll have to give this and that."

"But it is impossible." Ha, ha. Hare Kṛṣṇa.

Aranya Mahārāja: Mahāprabhu, He instructed Raghunātha Dās Goswāmī to always wear this verse, this *śloka*, *tṛṇād api*, around his neck as a necklace.

Śrīla Śrīdhara Mahārāja: Ah. And asked him.

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe

[bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

["Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."]

[*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

Grāmya-vārtā nā kahibe, grāmya-kathā nā śunibe. The worldly talks you must not attend, neither you engage yourself in that. *Bhāla nā khāibe āra*. Don't seek after the satisfaction of your tongue and belly. Or don't try to get any good dress which is appreciated by the people. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be*. Give honour to all, but don't seek honour from anyone. In this way you will take the Name of Kṛṣṇa always, continuously. And *vraje rādhā-kṛṣṇa-sevā mānase karibe*. But internally in your mind try to serve Rādhā-Govinda in Vṛndāvana. As you are in Vṛndāvana you are serving Rādhā-Govinda. That will be your mental aspiration. And externally you are to go on and live your life in this way, not good dress, nor good food, nor indulgence in the worldly topics, either saying or hearing, and always giving honour to all and don't seek honour from anyone. In this mood you go on."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

There is one verse in Bhaktivinoda Ṭhākura.

vaisnava caritra, sarvada pavitra, jei ninde himsa kori'
bhakativinoda, na' sambhase ta're, thake sada mauna dhori'

["Bhaktivinoda always keeps a vow to abstain from speaking any type of envious blasphemy unto such a pure devotee, whose life and characteristics are in all ways pure."]

[Third Branch of *Kalyāṇa Kalpataru, Ucchvasa*, Swelling and overflowing spiritual emotions.]
[Section Two, *Prarthana Lalasamayi*, Prayer of eager longing.]
[Song 7, verse 6, The pure devotee.]

"The character of Vaiṣṇava is always very pure. But if anyone out of motive cruelly speaks ill about them, then this Bhakativinoda he don't want to talk with them and he will keep silence. No cooperation with them if anyone comes to abuse Vaiṣṇava, then full non cooperation."

Then Goswāmī Mahārāja who proposed Zetland, he told,

sri dvaita das kirtaniyal dyas sada maray rati mati lati bahi [?]

Bhaktivinoda only keeps silence. But Bhaktisiddhānta won't stand there idle, he will give some punishment to that. Ha, ha. He's inspired with that sort of...

Devotee: Vṛndāvana Dās Ṭhākura _____ [?]

Śrīla Śrīdhara Mahārāja: Vṛndāvana Dās Ṭhākura has gone further.

"Most appealingly I'm presenting the characteristic and advice of Gaura and Nityānanda. You people come to understand this. I fall at your feet and I pray that with good motive you come to approach, and you will find that all this is true, and it is the best. But in spite of my so much fervent and modest appeal, if you revolt then I shall kick you and break your head by my kick." tari rakhi maro tano [?]

And Kavirāja Goswāmī has said, "I fall on your feet dust and do something for you so far you say otherwise." Very mildly.

But Vṛndāvana Dās Ṭhākura has, I had in my mind previously when I read, "This does not look well with the Vaiṣṇava's, specially with the followers of Śrī Caitanyadeva who has given *ṭṛṇād api sunīcena, taror api sahiṣṇunā*. Vṛndāvana Dās Ṭhākura he being a bona fide devotee, how can he have such a cruel and proud statement?"

But when I heard from Guru Mahārāja, Bhaktisiddhānta Ṭhākura, just the opposite meaning. He approached this statement from quite a different direction. One who had no other alternative but to go to eternal hell, Vṛndāvana Dās Ṭhākura has come out to do some good for him. The approach from a different quarter altogether. No hope, for them Vṛndāvana Dās Ṭhākura has come and given some hope. Why? How? He's punishing with his kicking them, and for these actions Kṛṣṇa will be moved, Nityānanda Prabhu will be moved for them. "Oh, he's cursed, he's abused by My devotee." So He will come to nourish him and thereby he will get some benefit and connection. Vṛndāvana Dās Ṭhākura by such bold and cruel sayings has insulted them, and Kṛṣṇa He'll be not be able to stand unaffected. "Oh, Vṛndāvana Dās Ṭhākura has insulted you that he will kick you. No, no, don't mean so. I am for you." Ha, ha, ha. Kṛṣṇa will come in his favour. So Vṛndāvana Ṭhākura has done in the negative side, he has done some good for that person. By such bold assertion of hateful punishment to them attracted Kṛṣṇa's attention for them in their favour. "Oh, you are so much insulted by My devotee, all right, don't be affected, I shall help you." In this way he has opened some way for their future benefit. That sort of argument I heard from him.

Whenever any bona fide devotee does something wrong to a particular man, when the son beats another boy, the one who beats, his father comes to nurse him. "Oh, my son has beaten you?" Then he comes and with soft hands - this theory. When a bona fide devotee has done something wrong to a particular person then the guardian of that devotee he's inclined to sympathise with him and in that way some good must come to him. So who had no other alternative, Vṛndāvana Dās Ṭhākura has opened the way for them. Ha, ha, in this way. I found meaning in that way from him. Who had no other way to get out from the hell, but Vṛndāvana

Dās Ṭhākura has managed to provide something for them, for those persons by showing rude attitude towards them, has moved the heart of Kṛṣṇa sympathetically towards those.

Hare Kṛṣṇa. Gaura Hari.

Devotee: Guru Mahārāja. Kṛṣṇa empowers certain souls to write Vaiṣṇava literature and others to distribute Vaiṣṇava literature. In this way as you explained Śrīnivāsa Ācārya has a very exalted position because he's the greatest distributor of Vaiṣṇava literature.

Śrīla Śrīdhara Mahārāja: Yes. Jīva Goswāmī sent all the Vaiṣṇava scriptures prepared by them in his custody. And there was Narottama Ṭhākura and Śyāmānanda Prabhu with him, but Śrīnivāsa was given the main charge. And they came to Bengal and here near Bakura District. They came in a bullock cart and there was one native chief, of the aborigine *ādivāsī* section, aborigine sect. And his name was Birhambir. He had some astrologer, and there were in those days some dacoit type, whatever passing through his state he sometimes wanted to loot it, plunder. But a devotee at the same time, but plundering was some of their occupation with the *ādivāsī*.

And the astrologer told, "Highly valued things are within that casket."

Then he ordered, "Take it off from the street and put it in my custody."

And that was kept...

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Śrīla Śrīdhara Mahārāja: The cart was sent back to Vṛndāvana, and these three tried their best to find out that casket of books but failed. The king has kept in his capital, in his palace, how can they find trace? No trace. Then Śyāmānanda and Narottama Ṭhākura they went to their respective locality. Śyāmānanda went to Midnapore to preach there, and Narottama Ṭhākura also to Northern Bengal and began preaching there.

But Śrīnivāsa Ācārya could not do so. "It was given in my custody, and is lost. How can I evade this responsibility." So he became half-mad. "I was entrusted with such a high responsibility and I could not do anything. It is for my sin, my crime, offence, that the books disappeared." He was wandering in the locality half-mad, disappointed, here, there.

People of that locality thought, 'Oh, that boy does not talk with anybody, has head crack, he's wandering here and there in this way.'

But that Birhambir had a *Bhāgavata* class every day in his temple compound. And one gentleman whose name was Vyāsa, he was reading *Bhāgavatam* and the chief also attended the class with many other persons. And Śrīnivāsa Ācārya, he, someday or other used to attend the class, sitting indifferently, half mad.

People thinking him a fair looking young man whose head is cracked and a desolate person he's moving.

One day unconsciously, the Vyāsa was explaining, the Guru or priest of the chief Birhambir he was explaining *Bhāgavatam*, one day he committed some mistake and Śrīnivāsa Ācārya unconsciously he corrected that. Then all attention fell on him. "Who is he who can catch the error of the great *paṇḍit* Vyāsa? Who is he?" All came to inquire.

Then when sincerely approached in that fashion he cried, "That I'm so and so, I'm wandering here frustrated because the books, the *śāstras*, the holy scriptures were in my custody, we were taking them, this that, the whole fact."

Then the chief he confessed. "Oh, I have stolen that box and it is in my custody, you come and see."

Then he came and saw, opened. "Yes, they're all intact there present." Then he began *ārātrika*, *pūjā* of the *śāstra*. And they informed Narottama Ṭhākura and Śyāmānanda and to Vṛndāvana, also to Jīva Goswāmī. "The books are already found, we have got it, don't be worried." In this way.

Then he had got a great hold in that locality and Birhambir again was initiated, got initiation from Śrīnivāsa Ācārya. Now also there are many disciples of Gauḍīya Vaiṣṇava schools that side, Viṣṇupura in Bakhura. So Śrīnivāsa Ācārya was, had much affinity towards these holy scriptures.

And this *śloka* comes from him, Swāmī Mahārāja sung in America, *vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. This was composed by Śrīnivāsa Ācārya. *Vande-rūpa-sanātanau, nāna-śāstra- vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau*, *vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Ṣaḍ-gosvāmy-stotra*. Swāmī Mahārāja sang it himself, and I'm told that in music section also, musical section, it was of very high value, his singing. The experts say that the sound echoing the sense in such a tone he sang that poem that has got very nearest connection with the meaning. That is the best type of sound I'm told, which the sound and the meaning in the tone is very nearer. Some such calculation is going on in the musical department, modern. And by that test it was valued very high, his singing. Hearty, coming from the core of the heart, the meaning and the sound are very clear and helping one another. Something like that I heard. *Vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. Śrīnivāsa Ācārya.

Hare Kṛṣṇa. He used to live near Katwa, Yajigram, near Katwa there is a village Yajigram, there Śrīnivāsa Ācārya lived, had his household. And he preached on all sides.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja. You told that Rādhā has, Rādhārāṇī, Śrīmatī Rādhārāṇī has the highest position because She's spreading Kṛṣṇa's glories, and...

Śrīla Śrīdhara Mahārāja: All spreading, not only for that quality, all spreading, all the potency engaged in that. But they're all subservient to Her. She's the main principle of potency which can, as the other half. One half Kṛṣṇa another half Rādhārāṇī. Positive Negative. Predominating Moiety and Predominated Moiety. She represents all the *rasa*, *vātsalya*, *sākhya*, and others. Generally *mādhurya-rasa* has got all the constituent points of all other *rasa* within it. It is a full complete *rasa* and it includes all other *rasa* within that. So it is the full thing, *mukhya-rasa*, *ādi-rasa*, all comprehensive *rasa*. So one half Kṛṣṇa another half Rādhārāṇī, and others all come forth

from Rādhārāṇī in different ways. Only another that - and that Kṛṣṇa has got His facsimile, this Balarāma and others one side. And Rādhārāṇī also has got another side, Her partial representatives.

Devotee: This means that in level of quality, to distribute, to spread is more important than to write Vaiṣṇava literature? According to the level of importance to spread, to distribute Vaiṣṇava literature is more important than to write?

Śrīla Śrīdhara Mahārāja: I don't understand.

Devotee: He wants to know if it is more important to write literature or to distribute literature? To canvass and give literature to many or to write literature? He wants to think that canvass and give literature to many this is very good, very much more important than to write literature.

Devotee: According to your explanation that Rādhārāṇī became very dear to Kṛṣṇa because She spreads Kṛṣṇa's glories to the others and made Kṛṣṇa famous to other people.

Śrīla Śrīdhara Mahārāja: But to write and to distribute the books, to write the books and to distribute is one and the same thing, only higher, lower. And ordinary people can distribute books. And to write that is found in the higher level, to take from higher level to dress them to be acceptable for this particular gross level. Both are similar, but more valuable who are drawing from the subtle towards gross, than one who is distributing the gross to here. And representation must be proper. The writing, only mere writing won't do, but accurate representation must be there. There may be so much writing in that name that won't be of any value, rather of opposite value. If we twist, we disfigure, misrepresent, then that will be offence. Hare Kṛṣṇa.

So I close here.

...

I'm told that without, in spite of the warning, some undesirability, too much addiction he has for worshipping some Śālagrāma.

Aranya Mahārāja: Many Śālagrāmas.

Śrīla Śrīdhara Mahārāja: Many Śālagrāmas.

Aranya Mahārāja: He was keeping Them in a fish tank, in London. So that was the problem. He abused Śālagrāma and as a result he became a *sahajiyā*.

Śrīla Śrīdhara Mahārāja: To worship Śālagrāma is a dangerous thing.

Bhakti Vijñāna Bhāratī Mahārāja: I saw this happen many times, to many devotees this happened.

Śrīla Śrīdhara Mahārāja: And this Jayatīrtha?

Aranya Mahārāja: Many Śālagrāmas also.

Śrīla Śrīdhara Mahārāja: Within the box collected Śālagrāmas like stones. Hare Kṛṣṇa.

Aranya Mahārāja: One boy in London who came, he had brought ten of these Śālagrāma-śilās back with him. And as a result he was - Āśraya - and he's out of devotional service. I told him, this is the problem. I advised him to put them back in the Gaṇḍhakī River, but he didn't.

...

Śrīla Śrīdhara Mahārāja: He was the first man who came with eighteen points of difference from the ISKCON. "We are so many, we have got such differences with the present ISKCON Government." And eighteen points he put to me. I sent them to Tamāla Kṛṣṇa.

Tamāla Kṛṣṇa told, "No time now. Preaching is progressing like anything, you'll be happy to know. And when I shall go to Navadwīpa Gaura Pūrṇimā ceremony, at that time I shall meet and talk with you." But he came and went on without coming here and speaking anything to that matter.

Then again these people came and they said, "We are ill-treated by the disciples of those Ācāryas, so-called. What to do?"

I told them, in a body you can give a petition about your complaint to the managing board. And if that does not produce any consequence, then you may mix together and go on with your own work. Relief work at that time I told, form a body and go on with relief work. Those that are neglected, disappointed, dejected, collect them, don't allow them to go away from the fold of Swāmī Mahārāja. Anyhow they have entered the fold, and try to protect them.

But Pradyūmna went on and lost there. And many in this way came to me. At last this was formed, this Mahā-maṇḍal, go on working in relief work. Then Charu Swāmī and others they revolted. They were the first persons that complained against the activities. Now they can't tolerate and accuse me that I am encouraging the party against ISKCON and doing some disservice to Swāmī Mahārāja, taking the advantage of his absence, something. But I'm acting according to my conscience as I know.

In the meantime Jayatīrtha Mahārāja's example is very, very disappointing and frustrating.

Purva-saṁskāra, the previous impulse of the mind has come in a new colour to attack and to devour.

I'm told that previously he was in that party of intoxication, and also published some books about the efficacy of that thing. He was a party leader there, of the hippy. Now he was converted by Swāmī Mahārāja to this creed, now again the previous mental impulse has come out in some other form and captured him, hopelessly. *Hriyate hy avaśo 'pi saḥ, pūrvābhyāsena, hriyate hy avaśo 'pi saḥ.*

[pūrvābhyāsena tenaiva, hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya, śabda-brahmātivartate]

["Although undesirous due to some obstacle, he again becomes attached to *yoga*, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the *Vedas*, and achieves a far superior fruit."] [*Bhāgavad-gītā*, 6.44]

Bhakti Vijñāna Bhāratī Mahārāja: Where's that from Mahārāja? From the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: *Gītā*, *hriyate hy avaśo 'pi saḥ*. It is perhaps mention in the good sense.

tatra taṁ buddhi-saṁyogaṁ, labhate paurva-daihikam
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhāgavad-gītā*, 6.43]

The bright side, it is.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhāgavad-gītā*, 2.40]

Arjuna asked, "If anyone before attaining his *siddhi*, full realisation, in the process of his realisation if he dies, then whether the acquired things are lost?"

Then the Lord says, "No. Whatever you will acquire that will be kept. Again in the next birth that will come to help you." In there mentioned.

Aranya Mahārāja: What happens in the case of Vaiṣṇava *aparādha*?

Śrīla Śrīdhara Mahārāja: Then that is covered for the time being. Sometimes it may be heavy in the lower place, so heavy. *Vaiṣṇava-aparādha yadi uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*.

[yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
tāte mālī yatna kari' kare āvaraṇa, aparādha-hastīra yaiche nā haya udgama
kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā

'niṣiddhācāra', 'kuṭīnāṭī', 'jīva-himsana', 'lābha', 'pūjā', 'pratiṣṭhādi' yata upaśākhā-gaṇa seka-jala pāñā upaśākhā bāḍi' yāya, stabdha hañā mūla-śākhā bāḍite nā pāya]

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up."] ["The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter."] ["Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited."] ["Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers."] ["If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.156-160]

The whole thing may be uprooted, and the creeper may die, finished, then again he will have to take initiation, finished. It comes by the grace of Vaiṣṇava and by serious offences that may be wholesale uprooted, finished, withdrawn, Vaiṣṇava *aparādha*. Hare Kṛṣṇa. *Upāḍe vā chiṇḍe, tāra śukhi' yāya pātā, tāte mālī yatna kari' kare āvaraṇa*. In other offences there is some relief recommended, but here the wholesale gone. So we're advised to give a barrier so that the elephant cannot enter. That has been compared with a mad elephant, Vaiṣṇava *aparādha*, *hātī mātā*, a mad elephant, Vaiṣṇava *aparādha*, it may uproot the whole thing. *Tāte mālī yatna kari' kare āvaraṇa*. You must have good fencing so that Vaiṣṇava *aparādha* may not enter.

Yatat kati yatan katami [?] Who has come to save me, ha, if I give a good beating to that gentleman then what is it? He has come to relieve me, to save me, to welcome me, to take me to the Lord. And ill-fated I'm quarrelling and fighting with him, with my own interest. Suicide, to commit Vaiṣṇava *aparādha* means to commit suicide, more than that, to kill the guardian, well-wisher. I'm a child and he's my well-wisher, guardian, and I go to insult him, to beat him. That is more valuable than my own soul. My soul, what is there? If not with devotion a Satan can enter and play with my soul. What value my soul has got? It may be a doll in the hands of a Satan. But my saviour is coming to save me from the hand of Satan for eternity. And if my free will goes to fight against him that is more than suicide. My soul has not got much value, but his grace has got more value. He can make me king, more than a king's position he has come to give.

Rāma. Rāma. Rāma.

Devotee: But Vaiṣṇava *aparādha* depends on the angle of vision that one can see. For example for my position now is that my Godbrothers and Hṛdayānanda Mahārāja, he thinks now that I'm making Vaiṣṇava *aparādha* by renouncing him.

Śrīla Śrīdhara Mahārāja: It is a relative position. Temporary and final. Absolute consideration and relative. The Absolute consideration will hold greater value.

...

...they have obligation to our mother, father. But when the call of the Absolute will come we're to give up that obligation, general obligation, to obtain the call of the Absolute. And so in the case of the Absolute call there is also gradation of the Vaiṣṇava, their difference in their decision. In that case if by my previous fate or fortune I have accepted one of lower rank of Vaiṣṇava, and I find a clash with Vaiṣṇava of the higher conception, and if I feel in the inner-most part of my heart that wherever I committed my faith previously, and what I have come across now there is far difference, then with our sincere conscience we may leave the first and accept the second. It is possible. So many records.

Bhaktivinoda Ṭhākura took initiation from one Vipina Goswāmī. In his *Caitanya-caritāmṛta* and other's *bhāṣyam* his name mentioned we find. As long as he lived he gave some respect to that gentleman.

But our Guru Mahārāja when he heard that he was going to disregard Dāsa Goswāmī Prabhu.

"That he was of a *śūdra* family, born of a *śūdra*, I am born of a *brāhmaṇa* family, so I can bless him."

When this expression came to the ear of our Guru Mahārāja then he abused him, and asked Bhaktivinoda Ṭhākura, "What is this? Your formal Gurudeva he's saying like this."

Bhaktivinoda Ṭhākura a little, expressed some sorrow that that has been his position.

Then there happened another thing. There was one previous Bhāratī Mahārāja, a big body, and very capturing lecture and discussion, Bhāratī Mahārāja. He took initiation first from that Vipina Goswāmī. He had some difference from the party of Prabhupāda in his home. So he thought that if I take initiation from Vipina Goswāmī, Guru of Bhaktivinoda Ṭhākura, then I can oppose them successfully by my credit. He took initiation from Vipina Goswāmī, the Guru of Bhaktivinoda Ṭhākura. But Prabhupāda's group did not care for that. "That he's a *sahajiyā*, you have taken *sahajiyā guru*." Did not care. Then they found he has got no place, then he left that Vipina Goswāmī and again took initiation from our Guru Mahārāja Bhaktisiddhānta Saraswatī. And he became a *sannyāsī* and preached. So there is gradation, realisation, faith.

Bhakti Vijñāna Bhāratī Mahārāja: Bhakti Vivek Bhāratī?

Śrīla Śrīdhara Mahārāja: Bhakti Vivek Bhāratī, he first took initiation from Vipina Goswāmī who was the Guru of Bhaktivinoda Ṭhākura. But then he had to leave that, and again come to our Guru Mahārāja to take initiation. The formal and Absolute consideration, and in Absolute consideration also there may be different from that type formal. How intense the devotion? Only formal initiation, external practice is not the whole thing. What sort of how intense realisation? The potency, there is potency in the homoeopathic globule. Sometimes lower potency is not working, higher potency should be applied to expect the desired result. The lower potency will come to assert that, "I am your Guru. You have first come to me and got some sort of result but not permanent, something." It will be something like that.

After the departure of our Guru Mahārāja he opened a separate Maṭh, and Siddhāntī joined him, with this condition, "That as long as Bhāratī Mahārāja will live" - he was senior *sannyāsī*, Siddhāntī was a *brāhmacarī*, afterwards he took *sannyāsa*. And the condition was, "Who will survive he will get hold of the whole Maṭh." Bhāratī Mahārāja disappeared and Siddhāntī's controlling his Maṭh wholesale. A Maṭh in Purī, Calcutta, and here [Navadwīpa]. And one, he purchased a house in Vṛndāvana, started a Maṭh but could not maintain, he gave it up to Tīrtha Mahārāja, Bhakti Vilasa Tīrtha who was controlling Mayapūr and research in Calcutta. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: To the hogs. I was thinking that, I was reading your conversations in your preaching. And I ask you if you feel that in your desire that you're preaching can be to the mass or you want that your books be spread to the high class of people? Because I don't know if the mass they can really appreciate.

Śrīla Śrīdhara Mahārāja: Who can appreciate, understand, that will be proper dealings.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice: 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

According to the appreciation that may be distributed, that may be better, that will be utilised, energy not wasted but utilised to the fullest extent. *Na buddhi-bhedaṁ janayed, ajñānāṁ karma*. They cannot understand. Just as what you told, "To cast pearls before the swine." What is that?

Devotees: Cast pearls to the swine.

Devotee: Because also Caitanya Mahāprabhu He never distinguished that this is a fit candidate or not fit candidate, He gave to everyone.

Śrīla Śrīdhara Mahārāja:

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of

materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

That is the, do it, distribute it according to the capacity. He divided generally into two groups. Among the friendly circle, the higher realised circle, talk about the *rasa-kaṭha*, internal *rasa* of Vṛndāvana. And this *Hari-Nāma* to one and all. That was His direction. *Bahiraṅga saṅga godhi nāma-saṅkīrtana*. Go on chanting the Name even to the street to anyone and everyone take the Name, that Vaikuṇṭha-Nāma, that spiritual Name, for all. But about the internal life pastimes of Kṛṣṇa, Rādhā, Vṛndāvana, all these things you are to judge the capacity with whom you are dealing. *Antaraṅga saṅga koraḥ rasa sadan*. And *bahiraṅga saṅga godhi nāma-saṅkīrtana*. [*Śrī Caitanya Bhāgavata*]

Devotee: Mahārāja, some people are not prepared to accept that chanting of the Name. So we're to give them some *jñāna*, why the chanting of the Name is so important...

Śrīla Śrīdhara Mahārāja: That should be explained, what is the position of the Name. Name, we're to explain, but they're not, the Name is not acceptable, then what is acceptable? The idol? Ear experience is the most primary, and then eye experience. Everything can be used, utilised for spiritual realisation. Ear experience, that is through sound, that is the most wide and cheap. And the eye experience, that is in the form of the Deity.

All must be - transformation. Transformation is necessary. New assimilation is necessary according to the highest point of understanding, and highest point of our interest. Adjustment must be readjusted. At present we also stay in this world in a particular form of adjustment, but transformation is necessary. We're all separationist, devotee of separate interest. But that must be transformed into Absolute interest, universal interest. That is necessary. Do anything and everything for the Absolute, from the standpoint of Absolute interest, and give up all sorts of local interest. Either you yourself or extended selfishness of your clan, or your country, that is all extended selfishness. And no number of finite can make infinite. So your interest and your countries interest, your clan's interest, your human interest, a combination of all these interests produce infinite? No. No number of finite can produce infinite. That is something else. So you're to get it from that side, from the centre. What sort of interest is there with the centre?

83.05.10.A

Śrīla Śrīdhara Mahārāja: ...what is supposed, told to be the universal interest, we're to read with ABC, begin, what is known as absolute interest. And as much as we're relieved from the mania of this local interest and we're devoted to the Absolute, the gradation is there of the Vaiṣṇava. How much dedicated he is, the intensity of dedication.

It is mentioned in *Hari-Bhakti-Vilāsa* that if a *brāhmaṇa* Ācārya is available, another man must not, though he's qualified, must not approach to make disciples in his presence. He will take him to that.

If a first class seed is available then lower class of seed must not be thrown into the land, that will be loss to the owner. The field will be captured by the lower class of seed.

So every fair person he will take any man to the Guru of highest type. When highest type quality of seed is available it will be his offence if he takes, makes him his own disciple for some personal interest. So in *Hari-Bhakti-Vilāsa* it is mentioned if a *brāhmaṇa* Guru is available then the, generally a *kṣatriya* may initiate *kṣatriya*, *śūdra* may initiate *śūdra*, according to his own capacity. Something is better than nothing. So a *vaiśya* may make disciples of the *vaiśya* class and not a *kṣatriya* or *brāhmaṇa*, in this way it is classified.

But among the Vaiṣṇava no classification according to *varṇāśrama* but the gradation in the faith of Vaiṣṇavism. So when higher type of Ācārya is available a lower must not go to occupy the field, capture with his lower type of seed. That will be offensive. What is Vaiṣṇava *aparādha* one must try to know in this way. Only, "I have captured first," that is like forcible possession. The conscience, he must appeal to his conscience whether he's capturing the field for what purpose, what interest he has got? For the interest of the Absolute, or for his own interest?

Some custom is there that everyone will marry and he will produce the child in his wife, a general custom. But that is in a relative position, everyone keep his own, that is one thing. But before commitment everyone will try to connect his girl with a desirable husband. Otherwise he'll be doing some wrong, the guardian will do some wrong to the girl, that is. And in special case also there is, though it is very rarely accepted.

nastay mrtay prabhudyatay krivi ca padatay pato [?]
pancha sarvatcha sarvnardhinam apati ranyo viddhi yatay [?]

Here the very rigid custom in the marriage, but still the *Parāśara-saṁhitā* says, *nastay*, if husband is lost, *mrtay*, dead, *prabhudyatay*, or taken *sannyāsa*. *Krivi*, or if found neuter gender, *krivi ca*. *Padatay* or fallen from the proper caste to accept Islam or becomes *śūdra* or so. In these cases a woman may accept another husband, better. Very rarely provided.

We're concerned with God conception. This human body, human life is very short. After death where I shall go I do not know. In such case as my conscience says, "Please accept your shelter there, that will be better." Then I shall have to do that to save me, to save my interest. That will be the principle for everyone. Some obligation we may have with the formal. Supposing there is a big cyclone, I have taken shelter in a particular room. But if I think that by that cyclone that will also be demolished, there is another which is stronger, then from there I shall, my conscience, I won't be obliged, "That so long I was given shelter here then I should not betray this shelter." We don't think like that. If a stronger shelter we find there are many taking shelter there I must run to that. With clear conscience not insults, not with object of disregarding and insult. Only to save me, sincere attempt.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

And not insulting that previous shelter who had protected me so long, in this way progress means this. Chance may come like that.

Śyāmānanda Prabhu, he was disciple to another gentleman who was a *pārṣada* devotee of *vātsalya-rasa*. Anyhow, in Vṛndāvana he got some chance and utilising that he was converted into *mādhurya-rasa* by the interference of the upper plane. Then he took initiation from Jīva Goswāmī, again. Such rare case is there.

Bhakti Vijñāna Bhāratī Mahārāja: That was first Hṛday Caitanya?

Śrīla Śrīdhara Mahārāja: First Hṛday Caitanya, from *sākhya-rasa*.

Devotee: Guru Mahārāja. Even if the higher seed enthuse the lower seed to accept disciples we must see that this is the renunciation and this is the...

Śrīla Śrīdhara Mahārāja: If any error is committed in the opposite direction, from higher to lower, then he will have to mourn the result.

Devotee: In a sense that even if a higher seed agreed that one lower seed accept disciples we must see that it's an example of renunciation and of detachment?

Śrīla Śrīdhara Mahārāja: I don't follow. What does he say?

Aranya Mahārāja: He's saying that in the presence of a superior Vaiṣṇava, if a Vaiṣṇava of lower degree begins to initiate...

Śrīla Śrīdhara Mahārāja: Then that Vaiṣṇava he commits offence.

Aranya Mahārāja: But with the permission of the higher Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Ah. Some modification, a compromise.

Devotee: But this permission must be seen as humility and renunciation of the higher seed?

Aranya Mahārāja: He's saying that on the part of the superior Vaiṣṇava then that is allowing the other lower Vaiṣṇava to initiate, that's er...

Devotee: Then that is an example of...

Bhakti Vijñāna Bhāratī Mahārāja: *Nirapekṣa*.

Devotee: It's an example of renunciation and humility.

Devotee: Giving him a chance.

Aranya Mahārāja: It's not renunciation.

Śrīla Śrīdhara Mahārāja: With this practical - suppose Swāmī Mahārāja has ordered them to initiate, these present Ācārya. In his group whom he found, some say that, 'he did not give any permission to the particular gentlemen to initiate, they're all self made Ācārya.' There is also a, this Yaśodānāndana and so many others they're of that opinion. Anyhow, I do not know that particularly. I think generally he must have some succession, so this man or that man he might have given some hint for them to do according to their capacity. But that does not mean that they're all absolute Ācārya. Then from the beginning there cannot be any change in the quality of the Ācārya. Kṛṣṇa first gave to Brahmā, and Brahmā to others, and they to others, *pāramparyeṇa*, that is being lost.

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

It may be that they lose their power, it is possible. By Vaiṣṇava *aparādha*, by many others, that position may not be continued, sometimes.

Bhakti Vijñāna Bhāratī Mahārāja: Our Prabhupāda was very open with his older disciples as far as showing them that you were his *śikṣā* Guru. The very first Guru *pūjā* was performed here in your temple to show his oldest disciples, he was very open to show that you were his *śikṣā* Guru...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes, he consulted with me in many points when he was writing *Bhagavad-gītā*, translating, he was. Four rooms I took on lease from his house. He rented two houses, one for his own and another for his laboratory, and the ground floor his laboratory and the first floor four rooms we used for our own branch Maṭh there, Calcutta. At that time very close and he used to come, he was translating and he used to come to consult with me about the meanings of *Bhagavad-gītā*. And thereby he might have thought that he has got something, some help from me. And many times consulted with me, and must have found that

he's getting some light from me. So he announced that, "Śrīdhara Mahārāja is my *śikṣā* Guru." Hare Kṛṣṇa.

Devotee: Guru Mahārāja. About your personal case, that you are the higher seed present, and you give authorisation to other *sannyāsīs* to initiate also in your presence. How I can see this? As your humility and detachment to accept new disciples? How can I see this?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: How should we understand that you are present and you have the higher seed to offer, but at the same time you are allowing *sannyāsīs* who have a lower seed to initiate?

Devotee: Have I to see this a your humility or your real desire?

Śrīla Śrīdhara Mahārāja: That I'm doing, following the general custom, and something is better than nothing, with this policy. They can get some news, afterwards they will inquire and come and do according to the necessity. But some sort of light, however vague, still more light, vague light, still it is light. And in comparison with darkness it must be something. Name of Mahāprabhu, and this and that. Let it go. Then the Lord is there and He will manage everything. If there's any gap, any error in the process, if we're sincere no responsibility, He will manage. If we do not have any black motive of exploitation, we're sincere we're doing His service, if any amendment is necessary He's there and will be met. With this spirit, something.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Doesn't your *śikṣā*, your as a *śikṣā* Guru the *dīkṣā* may be given by a lower seed but your *śikṣā*, doesn't it nourish that seed to a higher plane also? Or is there some...

Śrīla Śrīdhara Mahārāja: What?

Aranya Mahārāja: He's saying say if one of the *sannyāsīs* gives *dīkṣā* but because they're allowing their disciples to take *śikṣā* from you, that their seed is being nourished by your *śikṣā*.

Śrīla Śrīdhara Mahārāja: And if they do not allow, then there will be some difficulty, if they do not allow, they'll come with something wrong, do not allow. And also there may be motive underlying, that they're not fit to approach such high thought, so only they will go and disturb. With this motive if he checks his ambition that won't be bad. But if knowing that, 'I'm not able to satisfy his inquiry. He wants higher direction and by policy that his prestige may not go down,' so to check him from connecting with the higher source, then that will be offence. Sincerity is the standard of measurement. And the case is with the Infinite. None can say that I have got within my fist the Infinite Whole, whole Kṛṣṇa within my fist.

I told that to Kīrtanānanda. "You're all considered to be students and not professors."

He told that, "I'm not *your* student, I'm student of A.C. Bhaktivedānta."

In this way he told, and what I replied I don't remember.
But we're all in one school of Bhaktisiddhānta, the standard to be measured there.

Devotee: For example Guru Mahārāja. I will be preaching in Brazil and the people to whom I'll be preaching will approach me to seek for a Guru. And I'm trying to be your disciple and I'll try to approach them to you. I will ask you if you if you can accept these people as disciples and another person can give the initiation but they can be your disciples. Because I trust completely in you but I don't know if the other person can...

Śrīla Śrīdhara Mahārāja: To make disciples means to take responsibility, at least to certain extent. But I don't consider myself to be such, that I'm able to take responsibility of so many. It is not a pleasure, the pleasure act, to take responsibility. So I'm unable, I'm unfit to take responsibility of so many. So I have already spoken to those that are affectionate to me that I can't, like to have connection with many. Only very special case if you find, then you may take to me. Otherwise you manage, you do as much you know you help them. But always know that you are dealing with Infinite, not anything that has got limit. So as much as you can. The sky is there, the birds are flying as much as the bird can. He cannot finish the sky. So we're also doing like that, as much as we have got capacity we shall do that type of duty to others, help others. Save yourself and save others as much as you can afford.

Devotee: Guru Mahārāja. What about my case that I have to appoint one other person that I'm not sure that these people can bring them back to home, back to Godhead.

Śrīla Śrīdhara Mahārāja: Your sincere conscience you will use in everything according to your knowledge. Don't be a hypocrite in your dealings, and then you'll be helped by the Almighty and Omniscient Lord. He knows, He sees everything. If you want His help then you must be sincere in your dealings. Don't go to make trade of anything. Try to maintain the purity of your heart and dealings. Hare Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: You once mentioned that persons who we could not digest, you would digest them.

Śrīla Śrīdhara Mahārāja: Hmm? Persons?

Bhakti Vijñāna Bhāratī Mahārāja: Persons who we were unable to digest, you would digest those persons.

Śrīla Śrīdhara Mahārāja: He won't take food of that type or that quantity which he cannot digest. Cut your coat according to your cloth. Rūpa Goswāmī has asked not to accept many disciples, or even to read many *śāstra*. *Bahu-grantha kalābhyāsa*, and *bahu-śiṣya*, and *mahā-ramba*, but specially gifted person may take up such. When Prabhupāda our Guru Mahārāja used to explain all those sixty-four types of devotion I tried to follow him, specially on those

points, *mahā-ramba*. Then I attended his lecture, in one or two sentences he cleared and I was satisfied.

He told, "It depends upon the capacity, individual capacity of the person. A man can manage a kingdom and still he may find his leisure. Another man cannot manage his family of five persons or two persons and he thinks that he's so busy, he's perplexed. So it's according to the capacity of the person, the *mahā-ramba*, that should be judged. What is *mahā-ramba* to one, that is not *mahā-ramba* to another, a small thing."

Devotee: Mahārāja. It's said that in disciplic succession, *paramparā*, the mango is handed down from Ācārya to disciple and so on and comes intact. The fruit is handed down intact from Guru to Guru.

Śrīla Śrīdhara Mahārāja: Guru *paramparā*. We're instructed from the relative standpoint that it is the full thing. But in Absolute consideration we have to detect that, 'No, it is sometimes in diminishing stage.'

Devotee: Does that mean that in due course of time the Ācāryas appointed...

Śrīla Śrīdhara Mahārāja: Again, new Ācāryas have to come to reconstruct, to rejuvenate the thing, it is necessary. Sometimes He comes and another fresh deputation comes in the line to make it fresh and given life, enliven, it is necessary.

[evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ]
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

["O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through the divine succession. Presently, after the passage of a long period of time, this teaching has been almost completely lost."] [*Bhagavad-gītā*, 4.2]

The gradation is the nature of this soil.

Aranya Mahārāja: So like that mango that comes down, if the Ācārya is like *śuka*, like parrot, that when he takes and gives the mango, touches the mango it becomes sweeter.

Śrīla Śrīdhara Mahārāja: Ah, in that position. But that sweet mango may also be rotten, in this plane. When Śukadeva delivered his *Bhāgavata kathā* there was a commotion and everyone got some fresh impression. But then gradually again *Bhāgavata* went away from the scholars. "Oh, that is only stories, there's no philosophy under it." Came to such position to the many scholars.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: Mahārāja. I once heard that there are six kinds of Gurus. And one is the cat type of Guru. The cat type of Guru means that it takes the kitten by the scruff of its neck and delivers him, so the responsibility is taken by the Guru. Then there is the monkey type of Guru wherein

the responsibility is on the baby monkey that he just clings to the mother, he has to cling to the mother.

Śrīla Śrīdhara Mahārāja: In Rāmānuja *sampradāya* there is a division with these two, *śaraṇāgati* of two kinds, monkey type and cat type.

Devotee: And then there's the fish type of Guru, that it just lays the eggs and then it goes away. And it's the responsibility of the eggs to just grow by themselves until they reach maturity, spiritual maturity. And there are three others which I can't remember.

Śrīla Śrīdhara Mahārāja: Yes. Maybe classified in...

Devotee: Six types of, and there's a hen type of Guru in which he just keeps all his chickens under his wing and mothers them so much he doesn't allow them to go anywhere.

Śrīla Śrīdhara Mahārāja: There may be gradation of infinite type. According to their capacity and dealings, the *siṣya* and Guru, Guru also may be, professors may be of many types, and disciples also may be of many types. So general classification of three types, two types, four types, infinite number of types may be.

But we have heard of classification - the Guru who is taking from here to there, who has come from there, or he's here in Vaikuṇṭha and taking many from here. And one, he has given one leg on Vaikuṇṭha and another leg here and taking, recruiting. And one, one leg here and another leg there, taking up. And another, two legs here but having a sight of that position, trying to take many along with him. *Madhyama-adhikāra*, *uttama-adhikāra*. One who can see the higher soil and taking along with him many approaching that plane. Another has come down from there to recruit. And another he's here and one leg he has there and taking, recruiting from here to there. And from different standpoints everything may be judged from different ways, and it will be infinite in number, because everyone has got some difference from everyone. No two things are one and the same.

Devotee: But spiritual variegatedness is the cause of pleasure, whereas material variegatedness is only the cause of distress.

Śrīla Śrīdhara Mahārāja: Of course. And in the pleasure also gradation. Different type of *rasa*, intensity of particular *rasa*, there is difference. *Śānta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And that is in Vaikuṇṭha, in Ayodhyā, in Dwārakā, Mathurā, Vṛndāvana. Gradation is infinite in number. Up to liberation, liberation of two kinds, one like Buddhist liberation and Śaṅkara liberation. Then this *yogī* liberation, then *siddha*, then Vaikuṇṭha. After liberation one can go to Vaikuṇṭha, or Ayodhyā, Dwārakā, so many. Differentiation is made everywhere always, it is eternal. And it has been told by Dāsa Goswāmī, if you're very much attracted towards rulings, rules and regulations, you'll be thrown down to Paravyoma from Vṛndāvana. Not much appreciation of rules and regulations, law and rules there. Automatic, actuated by the motive or inspiration. If you're very much particular about the rules and regulations you'll be thrown down in Paravyoma. It is all

clear. The Vaikuṇṭha which is so high place, the environment of Nārāyaṇa is so pure, but that is also considered that it's so low that you will be thrown down to Vaikuṇṭha from Goloka. *Rūpānuga-vicāra*, so many things are there, infinite.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. What is, in the *Hari-Nāma-Cintāmani* we find Bhaktivinoda Ṭhākura describes an overlapping stage between *vaidhi-bhakti* and *rāgānuga* as *nairantaryya*. What is...

Śrīla Śrīdhara Mahārāja: *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. We must stick to *vaidhi- bhakti* as long as I do not feel the awakening of the *anurāga* within me. And when I get that awakening of natural attraction for the cause, then my care for the rules and regulations will be automatically diminished. *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi.* In *Bhakti-rasāmṛta-sindhu* this is. So long we're to go under the rules and regulations of the scripture when we do not find any genuine love and attraction for the cause. With the help of rules and regulations we shall try to awaken that natural innate attraction for the Lord. If we can trace within me that it is there, the *anurāga*, the natural attraction is drawing me towards, then I may not care for those *śāstric* orders.

Suppose I'm a patient using diet and medicine, but if I find that diet is giving me real strength I may dismiss the medicine and take the help of the diet. That will take me to the point and no medicine necessary, stop medicines. Something like that. In the beginning both diet and medicine necessary, but afterwards proper diet may do, medicine may be cancelled.

Bhakti Vijñāna Bhāratī Mahārāja: *Nairantaryya*?

Śrīla Śrīdhara Mahārāja: *Nairantaryya* is very lower. After *nairantaryya*, then *niṣṭhā*, then *ruci*, then *bhāva-bhakti*. In *bhāva-bhakti* we can neglect, may not care much for the rules and regulations. *Bhavavi bhavanavadhi*. *Vaidhi bhakta adhikaras tu raga dvesa bhavanavadhi*. *Raga* is clear in *bhāva-bhakti*, then *ruci*, *āsakti*, then *bhāva*. This *niṣṭhā*, *ruci*, *āsakti*, *bhāva*.

...

...*siddhi*, we're not out of danger, only in *vastu-siddhi* we're out of danger. It has been mentioned. In *svarūpa-siddhi* we're also in connection with this mundane world, however small maybe its force, but still connection. *Svarūpa-siddhi*, this body is there and I have got full realisation. But until this connection is gone forever and we're absorbed wholesale in that position, we're told that we're not out of danger. Wholesale acceptance, probational stage, a probationer, suppose he has acquired the capacity of a full grown clerk or officer, but until and unless he gets grant that his service is permanent, he's not safe.

When there is Kṛṣṇa *līlā* is going on somewhere, anywhere, sometimes in this globe, sometimes in another, in this way. Like the sun, it is passing through different *brahmāṇḍas*. When *svarūpa-siddhi*, then he's allowed to have a birth in that *brahmāṇḍa* where the *līlā* is going on. And to get a birth in the *gopī-garbha-janma*, he has to pass through that process. And then in that *prapañca-līlā* he's allowed to participate, direct participation with Kṛṣṇa *līlā* and the *gopīs*. In the *prapañca*, then once he gets chance to participate in the *prapañca-līlā* then he's

accepted. He's detached from any mundane touch and his acceptance there is final. He's got recognition of the permanent service, otherwise a probationer.

Bhakti Vijñāna Bhāratī Mahārāja: So in the *prapañca-līlā* that is also *svarūpa-siddhi*?

Śrīla Śrīdhara Mahārāja: That is in *prapañca-līlā*?

Bhakti Vijñāna Bhāratī Mahārāja: When the *prapañca-līlā* is going on after he has taken birth, *garbha* has already taken place, that is *svarūpa* at that point?

Śrīla Śrīdhara Mahārāja: That is *svarūpa*.

Bhakti Vijñāna Bhāratī Mahārāja: That is *svarūpa* still?

Śrīla Śrīdhara Mahārāja: Yes, he's in his *svarūpa-siddhi*. And with the finish of the *prapañca-līlā* he's withdrawn with the stuff.

Bhakti Vijñāna Bhāratī Mahārāja: Then the *vastu* comes in?

Śrīla Śrīdhara Mahārāja: Consideration of stage of intensity. It is physically shown to us in that type, with that analogy. A slight touch of the mundane conception is not to be neglected. Slight touch of mundane means *māyā*. A slight touch of *māyā*, illusion, that could not be considered to be the fullest acceptance. Bhauma Vṛndāvana, *nitya-līlā*.

Bhakti Vijñāna Bhāratī Mahārāja: So that means that the *sādhana-siddha gopīs* in Vṛndāvana, they were in *svarūpa-siddhi*, they were taking their place in *svarūpa-siddhi*?

Śrīla Śrīdhara Mahārāja: Not all.

Bhakti Vijñāna Bhāratī Mahārāja: Not all of them?

Śrīla Śrīdhara Mahārāja: Some...

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Śrīla Śrīdhara Mahārāja: ...can help them successfully, they're given recognition for permanent service, and taken away from this. In all classes, in the friendly section, in the filial section, every, not only in *mādhurya-rasa* but in all *rasa*, *śānta-rasa*, everywhere. That is the consideration.

Bhakti Vijñāna Bhāratī Mahārāja: So Mahārāja, that means, you were explaining *vastu-siddhi* in *mādhurya-rasa*, so there's also *vastu-siddhi* in these other *rasas*?

Śrīla Śrīdhara Mahārāja: Yes, of course, every *rasa*, every *rasa*, every type of service.

Bhakti Vijñāna Bhāratī Mahārāja: Can you give an example *sākhya-rasa* perhaps? Is there an example of that in the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: It is not so clearly mentioned in *Bhāgavatam*. All these things are fine analysis in the Goswāmī *śāstras*. Just as Baladeva having His own *rasa-līlā*, but the Goswāmī he interprets in some other way. The *rasa-līlā* is only for Kṛṣṇa. And Baladeva is making *rasa-līlā* in His heart He's satisfying Kṛṣṇa with that *līlā*. He's not the recipient, Baladeva. This is the fine finding of the Goswāmī. Baladeva is doing everything to satisfy His Lord in friendly type, in a guardian type, though He is.

So this *mādhurya-līlā*, this *rasa-līlā*, as should be in the case of a Guru. Guru is accepting many respects from the disciple. But internally he's adjusting them with his own Guru *paramparā*, or Kṛṣṇa, receiving on Their behalf. If he fails there then he will have to come down.

The manager draws the rents from the subjects, but he must send everything to the king. In the midway if he eats something then he'll be liable and dismissed from his position.

So Baladeva is naturally representing Guru in all, so many *rasas*. His every nerve is trying its best to send everything to Kṛṣṇa conception. The whole life is designed and destined for Kṛṣṇa's satisfaction, then He's Baladeva. He's facsimile of Kṛṣṇa, Kṛṣṇa Himself, but of that type and who does everything for Kṛṣṇa, in all other *rasa*. And in *mādhurya-rasa* Rādhārāṇī holds the highest position. Direct satisfaction of Kṛṣṇa with Her own group. And Baladeva's case is all *sakhā*.

yat kinca tina guna mukhi katam kam [?] What to speak of Baladeva, even the worms, insects, the creepers, the trees, all meant, designed to invoke the satisfaction of Kṛṣṇa in different ways, that is Vṛndāvana. That special group with their whole heart, automatic, inspired whole heart, their business, their nature will be to contribute to the satisfaction of Kṛṣṇa from different positions. That is Vṛndāvana.

yat kinca tina guna mukhi katama kam, gosthay samastam vitat sadvananda mayam [?]
mukunda dvaitam lila nakulam param, sad nistham kirtam yat maya vandatay [?]

"I show my respect from here to all, the whole thing, every atom of Vṛndāvana. Even the sands in the banks of the Yamunā, *śānta-rasa*, so many devotees, there also that process, that *vastu-siddhi*, *svarūpa- siddhi*. What to speak of the friendly circles, everywhere that new recruitment in different *rasas*, in different positions of services, in this way."

Devotee: Guru Mahārāja. When Kṛṣṇa departed to Mathurā, the *gopīs* were very depressed. But it's said that...

Śrīla Śrīdhara Mahārāja: ...underground, most precious mineral, substance is within you. And it is for Me. I have come to discover from within you.

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

["May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.4]

Discoverer of my highest worth. One who discovers my highest worth, highest value, He has come down to utilise me for that highest call. I do not know what value I have got. Hare Kṛṣṇa. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Aparadha bade mano citya helo batra sam tuwa na me madhave [?] pikar [?]
Neti, neti, neti. Not this. Not this. Not this.

Kṛṣṇa is inconceivable. Our hope is with the Vaiṣṇava more. In the beginning of a life of a devotee, he thinks that, 'My necessity is with Kṛṣṇa. Why, in the scriptures so much stress has been given for the Vaiṣṇava? Between Kṛṣṇa and me they're placing so many barriers." So though they outwardly have no other way but to admit this. "Yes, *vaiṣṇavera*." But really, the inner heart is not satisfied. "My necessity is with Kṛṣṇa." But when he really comes to have any touch of pure realisation he begins to understand that Vaiṣṇava is all. Without Vaiṣṇava we cannot have any trace of Kṛṣṇa. So abstract, so fine, so free, and so *cañcalā*, restless, that it's impossible for us to have any connection. The Vaiṣṇava, they're our solace of life, so many posts of consolation standing on our way. We can find peace also in our heart that they're of my nature, my friend. They know my pleasure and pain, of my type that's at present in my heart, what's the nature of the pain and pleasure in me. They're my friend.

Kṛṣṇa is almost untraceable, abstract thing. He's so unapproachable, and so unattainable, and so fickle, and so playful, that we cannot have, we cannot fix any real prospect in Him. But the Vaiṣṇavas are standing like pillars, easily approachable, and they can give us consolation, and they can help in our disaster like sympathetic friend. They're really our necessity, Vaiṣṇava, than Kṛṣṇa, the Vaiṣṇava they will be - must have more interest for me.

Unknown and unknowable, untraceable, and so many disappointing qualifications we find in Him. But the Vaiṣṇava they're all sympathetic, always helping. So they gradually come to hold the important position in us, not for the time being, as long as I cannot have intimacy with Kṛṣṇa, so long we have some necessity with them. It's not like that. Permanently and eternally they're our everything. This will be our realisation as much as we shall go deep towards the goal.

Kṛṣṇa's nature is something like treacherous. Ha. Rādhārāṇī, when helpless She says that, "I can't walk any longer. You may take Me where You like, You may carry Me, I can't."

Then disappeared suddenly, disappeared.

Then, of course She was of that strong type. "I know You can't go away. You are nearby, but You have concealed You." With this attitude She was going, and again perhaps for some time She met.

He's of that type.

So the *śakti* group, the *svarūpa-śakti*, they're all helpful towards us.

So Dāsa Goswāmī he was very clever, cunning fellow. He told, "Kṛṣṇa, I don't want You if I don't have Rādhārāṇī. First I want my position to be certain, a sure position. A real relationship with Rādhārāṇī, then my first necessity will be that. And You must fall around Her. So I don't care to have any independent connection with You. But their post, around which You are hovering always, I want my real bona fide position with Her. I want Her service. To get one, that means service. I want, I appreciate the service of Rādhārāṇī to be the highest. Because I know to have any direct service, direct connection with You, that is rather imaginary and uncertain. But if I can acquire my intimate relationship in the service of Rādhārāṇī, You are already conquered, You cannot but hover above Her. So I've understood what is my real position. You are permanently sold to Her. So I'm nothing to do with You. You're not independent, You're dependent. I've found it out that You're dependent, and where Your dependence is, I want to fix my whole attention there. Where Your unknown and unknowable characteristic that has left You, where Rādhārāṇī's position is concerned. She's so pure that You can't hope to leave Her side. I have found out this truth, so I'm no longer running after You."

So Vaiṣṇava should attract our heart's attention and care. Then it will be hopeful, it will be better prospect for us, sure prospect, with our relationship with the Vaiṣṇava. Which in our present life of a beginner we can't realise. Rather, we feel disturbed with that proposal to us. That is substantial, that is real progress, and sure progress. *Kāṛṣṇa*. *Viṣṇu bhakta vaiṣṇava kṛṣṇa bhakta jñānī*. *Kāṛṣṇa*. Viṣṇu is also used in the sense of Kṛṣṇa in many places.

> *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ*
> *bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Vraja-vadhūbhir, vikrīḍitaṁ, that is only reserved for Kṛṣṇa conception of the truth, not Who is known generally as Viṣṇu. But sometimes in this - every word in its full fledged meaning is bound to go to Kṛṣṇa, because He's the centre of everything, really. So all words may be used when the rein of the universal discourse withdrawn, then every meaning of every word will have to go to Kṛṣṇa. To the highest centre. He's the source of every vibration, every wave. So every

wave as having origin from Him. But for our understanding from our own position the meaning has been located somewhere else, here, there, so many centres. But that is the only centre controlling everything. But for our facility, we're finite souls, for our facility so many working centres have been opened to us.

Mahāprabhu, coming from Gayā began to explain grammar, and in grammar he used to give explanation of *Bhāgavatam*, from *vyākaraṇa*, a book of grammar. He was explaining grammar and He's taking meaning of every word to Kṛṣṇa. And not a mental skill, but His eyes are shedding tears. He's finding Kṛṣṇa. *Dhātu*, *sūtra*, He's finding everything coming from Kṛṣṇa.

"To go, to walk, to speak, to see, these potencies they have got their origin to that sweet Kṛṣṇa, My Master, My Lord."

Everything is reminding Him of His Loving Lord. He can't see anything else than Him. Every point of experience carrying quickly with lightening speed to its origin, Kṛṣṇa. All loving centre. And He's shedding tears for His separation. That is possible.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
[yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

Any mountain, taking to the Govardhana. Any jungle, taking to the Vṛndāvana forest. He does not see all these things. Whatever He sees, to that unknown highest quarter He's attracted.

"All belongs to Him. Everything belongs to My Lord. You are everywhere. How can I live without You? My friends, show Me the Lord of My inner heart. I can't go on living. I can't stand. I can't live. I can't exist. I'm going to be finished."

What is this? This is also possible. Hare Kṛṣṇa. Hare Kṛṣṇa. Navadwīpa, the land of Mahāprabhu. Gaura Hari bol. Gaura Hari bol. Vṛndāvana, Navadwīpa. And the *viraha ksetra*, Purī. Kṛṣṇa has become cruel, and come in Dvārakā. Purī Kṛṣṇa is that of Dvārakā Kṛṣṇa. The land of separation for the *gopīs*, *gopī* mentality. He's in an ocean of separation, sorrow, in Purī. Separation, long separation of Rādhārāṇī.

These things are all - dream becomes dumb, and dream dumbing affairs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja. Can you explain the difference between *audārya* and *mādhurya*.

Śrīla Śrīdhara Mahārāja: *Audārya* and *mādhurya*. When *mādhurya* wants to distribute Himself outside becomes *audārya*. When within a particular group, and previous circle, there is

mādhurya. And when it thinks to be surplus and export to other places, export Himself to other surrounding places, that is *audārya*. He has a mind to give these things beyond the circle, extending Himself, when He wills to extend Himself, though infinite. Every point is infinite. Infinite minus infinite is infinite. We're to think it in that level.

Otherwise, if He extends Himself then He's limited. The consideration will come, "Then is He limited, within limitation? And He can extend outside? Then there's outside also that's not within Him?"

Such intellectual satisfaction is not possible in the world of infinite. The intellect of the finite won't have its play there. Seeming non Kṛṣṇa that is *māyā*. So many gradations there. So when He likes - it is a fact that all do not know about Him - but when He exerts Himself to make Himself known to those who are not knowing about His sweetness, then He becomes at that time, in that function, of that pastime, He's said to be *audārya*, generous, magnanimous. *Audārya*, magnanimity, the sweetness becomes magnanimous. Sweetness, *mādhurya*, and magnanimity added, Kṛṣṇa becomes Mahāprabhu.

They're side by side, so Navadwīpa and Vṛndāvana of same plane. In one portion the highest sweetness is being tasted, displaying itself in a particular group, that *līlā* function. And another, that thing is being distributed to those that are not within the camp, outside. But the substance of the same level, that highest *prema*. Dedication to a despot. Desperate dedication to the Despot. That is the highest plane. Desperate dedication to the Despot. Centre. Three Ds.

Devotee: But there are some devotees are in Vṛndāvana and also Navadwīpa at the same time?

Śrīla Śrīdhara Mahārāja: Yes. Some exclusively there, some representing both the places, some more nearer to one and little indifferent to another. Different types their classes. Equally interested in both, and less interested in one and greater interest in another. And some may be absent here, and present there. May be, according to His will, according to *līlā*.

Aranya Mahārāja: Then would that coincide with the *bhajanānandī* and *goṣṭhyānandī*? *Bhajanānandī* who's only doing his own *bhajan*, or he might stay just in Vṛndāvana. And the *goṣṭhyānandī* who's the preacher, more concerned with *audārya*, distributing.

Śrīla Śrīdhara Mahārāja: It may be of different order. In Mahāprabhu's section like that. But there are also apparent Vaiṣṇavas of some other type, that Nimbarka, Rāmānuja, they may not care to come in the group of Mahāprabhu. But they're always conceiving they're mainly in connection with Kṛṣṇa, in a particular plane. That is also to be found. They do not understand what Mahāprabhu is. Still, they've got some connection with Kṛṣṇa. According to their capacity they come in their own plane and conceive like that. Some think Kṛṣṇa is a *vilasa* Mūrti of Nārāyaṇa. Some say Vṛndāvana Kṛṣṇa is representation of Vāsudeva Kṛṣṇa, He's higher, Vāsudeva is higher and this *gopa* Kṛṣṇa is lower. As He Himself likes to show to a particular group they have to see like that.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ

mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In different phases there are different types of recipients, and He also has corresponding contact with them in that similar way.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

According to our approach He comes to respond that way. But comparison, which is higher in degree, *raso vai saḥ*. That fine understanding will allow us to know that Svayaṁ-Bhagavān, that *gopa* Kṛṣṇa, or Rādhāramaṇa, He holds the supreme-most position. The fine understanding in judging the quality of *rasa*. All may not understand that.

So to have admission in the group of Mahāprabhu that is the highest fortune.

A professor who has got greater education, he can understand the position of the professor of lower education. But the lower education cannot measure the higher. Sometimes in some points he may have any conception that, 'Oh, he's higher than me.' But he faints, in the words of Swāmī Mahārāja. He faints there unconscious, can't enter that abstruse discussion. All the scientists cannot enter into the discussion of Newton or Einstein, though they have to admit that Einstein, by the success of his theory. But they cannot understand, follow the whole thing, the whole argument, and the process and the practice, practical system.

Gaura Hari bol. I close here the class.

...

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. There was one *paṇḍita* who lived in Bhaktapali. And his name is Śrī Yukta Rāmeśvara Bhaṭṭācārya. Have you heard of him?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Vijñāna Bhāratī Mahārāja: No.

Śrīla Śrīdhara Mahārāja: _____ [?]

...there are many seats of so many scholars of different scriptures in Sanskrit. *Nyāya*, *Śruti*, *Purāṇa*, *Śaṅkara*, all these things.

Bhakti Vijñāna Bhāratī Mahārāja: There's also another gentleman whose name is Gokula Candra Goswāmī.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: It doesn't name his residence. But he's the person who printed this edition of the *Śrī Nārada-pañcarātra*, in 1902.

Śrīla Śrīdhara Mahārāja: Where from? It's not mentioned in the book? Calcutta? Gokula Goswāmī. Maybe. There was one Śyāmalal Goswāmī, he was very submissive to Bhaktivinoda Ṭhākura, connected with Bhaktivinoda Ṭhākura, Śyāmalal Goswāmī. He wrote *Gaurasundara* and *Śyāmasundara*, two books.

Bhakti Vijñāna Bhāratī Mahārāja: It was printed in Calcutta, Upper Chitpa Road, by one Yogendra Candra Cakravartī, 1902.

Śrīla Śrīdhara Mahārāja: I do not know him.

Devotee: Mahārāja. What is the significance of the fossil record?

Śrīla Śrīdhara Mahārāja: What does he want to say?

Bhakti Vijñāna Bhāratī Mahārāja: What's the question?

Devotee: Why don't we save it for tomorrow.

...

Śrīla Śrīdhara Mahārāja: _____ [?] some *brāhmaṇic* tendency we found specially in him.

Unlike others, or like Nityānanda Prabhu, Gadādhara Paṇḍita appeared in Radadesa, the stock from the western side of the Ganges. Whereas Mahāprabhu, Advaita Prabhu, Śrīvāsa Paṇḍita, these three come on the eastern side lineage. And Nityānanda Prabhu in Radadesa, and Gadādhara Paṇḍita also. He was born in Bharatpur, near Kasi [?] in the district of Bashilabad [?] at present, in Birbhum, perhaps in Birbhum or _____ [?] Bharatpur.

But his father had a house in Ramcandrapur, what they say as Pratchin Māyāpur.

Ramcandrapuri bati Paṇḍita Gadādhara [?] Bhaktivinoda Ṭhākura mentioned. A very meek and modest temperament, unassuming. Always pushing the back side, not pushing forward nature.

When Mahāprabhu took *sannyāsa* and went to Purī, among His followers, Gadādhara Paṇḍita was one. Before that we're told, from the very childhood he was given to devotional listening, Nārāyaṇa, Kṛṣṇa. Mahāprabhu after coming from Gayā - before this Mahāprabhu knew that he's very much addicted to His personality. Before coming from Gayā when Mahāprabhu came with full fledged devotional activities He met Paṇḍita Gadādhara.

And every now and then He's shedding tears. "That My life has been useless. So long I have lost My time and energy without any gain. I did not try to attain Kṛṣṇa *bhakti*."

This is the nature after He comes back from Gayā, at the age of eighteen or twenty or so. He met Gadādhara Paṇḍita.

Gadadhara sisugal hoite tomar krsneti murti [?] "From the very childhood you are devoted to Kṛṣṇa. Your life is successful. But Mine is lost. I've spent...

83.05.12.B

Śrīla Śrīdhara Mahārāja: "You're fortunate enough. You have got fulfilment." In this way eulogizing Gadādhara - Mahāprabhu.

Then, there was one Mukunda. Mukunda was a devotee and his temperament was to mix different circles of thought, mainly religious. Mukunda's home was in Chaṭṭagrām District, town, nearby. And Puṇḍarīka Vidyānidhi also comes from Chaṭṭagrām. Puṇḍarīka Vidyānidhi was a rich man, and here in Navadwīpa also he had one house. He came from Chaṭṭagrām to Navadwīpa to live sometimes on the banks of the Ganges. And also a place where learning - the place where the then different high education culture, Navadwīpa, of different departments of culture, or seat. Navadwīpa was the ancient seat. The *nyāya*, *smṛti*, then *tantra*, then *Bhāgavatam*, and so many other departments.

So nearby eastern people, those that could manage, they had a second house in Navadwīpa on the banks of the Ganges. Advaita Prabhu had His house in Śāntipura, though he comes from Srihatta [?], and still one house was in Navadwīpa town.

So Puṇḍarīka Vidyānidhi has come from Chaṭṭagrām to Navadwīpa house. Mukunda, he's also of that locality, he could know that Puṇḍarīka Vidyānidhi has come. He was a devotee of Kṛṣṇa, it was well known to Mukunda.

Then Mukunda proposed to Gadādhara Paṇḍita. "Gadādhara, you're fond of Vaiṣṇava and Vaiṣṇava scripture. Will you go to meet a *sādhu*? A wonderful *sādhu* has come here."

"Yes. You please show me, take me to him."

So Gadādhara Paṇḍita was taken by Mukunda to Puṇḍarīka Vidyānidhi's house.

A few days before, Mahāprabhu in His trance began to cry. "Where is My father, Puṇḍarīka? Puṇḍarīka Bāp. My father Puṇḍarīka, where are you?" In this way in trance Mahāprabhu was crying.

And now Puṇḍarīka came. And Mahāprabhu used to call him, not by Vidyānidhi, though his title was Vidyānidhi, Premanidhi. Mahāprabhu used this name, Premanidhi, not Vidyānidhi.

Anyhow, Mukunda took Gadādhara Paṇḍita to Puṇḍarīka Vidyānidhi.

Gadādhara Paṇḍita having the *darśana* of Puṇḍarīka Vidyānidhi was astounded. "What is this? He has taken me to show a *sādhu*, a saint, but what I see on my front is a man of luxury. The hair is also curling hair, and also it is very carefully maintained. And so many scents also we find there. And his dress is like a *zamīndār*, a rich man. And he's smoking in the silver pipe. In this way so much luxury, and so much fashion in his dress. And even in the hair. So is this the type of a *sādhu*?" He was nonplussed.

Mukunda could understand that Gadādhara Paṇḍita is perplexed. "I took him to see a *sādhu*, and instead of that he's seeing a man of high luxury type." Then, Mukunda had a very musical tone and he chanted a *śloka* from *Bhāgavatam*.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

It's in *Bhāgavatam*. The meaning is, Pūtanā, the sister of the demon Baka, she came with poisonous breasts to suckle Kṛṣṇa, for the purpose of killing Him. *Aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad*. But she came to kill Kṛṣṇa, and in return what she got? *Dhātry-ucitāṁ*. She got in return the position of mother, motherly position she got. She came to murder Kṛṣṇa, but Kṛṣṇa gave her the supreme position of like a mother, *dhātry-ucitāṁ*. So, so kind, that leaving such a Lord, God, whom shall I go to worship? Where should we surrender ourselves? So much gracious that one came to murder Him, and He gave her in return the high position like a mother. So leaving that sort of gracious Lord, whom should we take refuge under, surrender?" This is the purport.

And this touched the heart of Puṇḍarīka. After a little meditation the movement in the body nervous system began. *Kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*. He's only repeating this. And gradually wonderful changes came in his body. He threw away that tobacco pipe, began to shiver, and then began to tear off his beautiful hair, and began to tear of his dress. And began to roll on the bed and then on the floor. And half mad was *kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*. "Who will be so kind and gracious?" In this way began.

Then Gadādhara Paṇḍita, the boy Gadādhara, he was struck dumb. "What is he, this affair?" He could not conceive it.

Outward figure, outward appearance was like a man of luxury. But internally he's so rich with devotion of Kṛṣṇa. Those things are ignored _____ [?] and he's rolling on the floor. And by the strike of his leg and hand so many things are being removed and broken to pieces. No care, he's going on with convulsions he's going on.

Then Gadādhara Paṇḍita was very much afraid, stood in one corner of the room, and seeing those miracles. Then after some time when it was finished, ended, then he told Mukunda, "I have

committed offence against this great *mahātmā*, Vaiṣṇava *aparādha*. I undermined him. Then how to escape from the offence? I've heard that Gurudeva, the preceptor, he does not take any offence of the disciple. So I've not yet taken initiation from anywhere. I shall have to ask my Master Nimāi Paṇḍita. And I wish that I shall take initiation from this great Vaiṣṇava. Then only he will forgive my offences. Otherwise I have no other way to get relief."

In this way, anyhow went and asked Mahāprabhu. Mahāprabhu very gladly gave His consent. And Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi. And Mahāprabhu already was crying loudly, "Puṇḍarīka Bāp, Bāp, My father. Oh My father Puṇḍarīka Premānidhi." Thereby the devotees came to know that Puṇḍarīka Vidyānidhi is incarnation of Mahārāja Vṛṣabhānu, father of Rādhārāṇī. And Gadādhara Paṇḍita accepting his discipleship, he also came in the same rank. And Mahāprabhu He, avista [?], inspired by His Rādhikā mood He cried, "Bāpa Puṇḍarīka, where are you?" In this way, Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi had some peculiarity. He never took bath in the Ganges. Though he came to Navadwīpa he did not take bath. His attitude was something else, that we should not touch our foot in the pure water of Ganges. And also he could not tolerate that other people are coming to take bath and molesting the purity, the dignity. They're throwing, they're spitting, and so many objectionable ways they're treating with Ganges. He could not tolerate, so at night when there were none on the banks, he went to see Ganges and to take water on his head. That was his practice there, faith.

This Gadādhara Paṇḍita took initiation. And then when Mahāprabhu went to Purī after *sannyāsa*, Gadādhara Paṇḍita was a follower, and he, after reaching Purī, he took *kṣetra sannyāsa. Kṣetra sannyāsa* means a type of *sannyāsa* that he won't leave the place, in the whole of his life, he will stay there. As Gadādhara Paṇḍita new that Śrī Caitanyadeva has promised to His mother - that Śacī Devī told that,

"You may stay in Nīlācala, Purī, nearby, then I shall get some information. Many persons are going and coming. Not Vṛndāvana, far away, and Mohammedan rule. And here Hindu rule. Not _____ [?] is guaranteed, and in Vṛndāvana no ____ [?] And that is also a long way. So if You stay in Purī I'll be happy."

Mahāprabhu told, "Yes. I shall do that."

So Gadādhara Paṇḍita thought that Śrī Caitanyadeva will remain there forever. And he also took *kṣetra sannyāsa*, that none can ask him to leave the place any longer in his whole life. So he took *sannyāsa* there and stayed in what is known as Toṭa Gopīnātha. Toṭa means garden. Installing the Śrī Mūrti of Gopīnātha in a particular garden house he used to stay there by worshipping Gopīnātha in his own way in a very poor style. Avana sak [?] Generally he offered Gopīnātha a class of vegetable which is not cultivated. Anywhere, everywhere it grows automatically. And that *sak* he used to take and some leaves of the tamarind tree, and prepared some chutney, some sour and acid. In this way in a very plain way he used to worship his Deity, and remained there, and reading *Bhāgavatam*.

And Mahāprabhu with His devotees went there to hear *Bhāgavatam* from Gadādhara Paṇḍita. Almost regular classes of *Bhāgavatam*, the reader was Gadādhara Paṇḍita. And so many others are audience along with Śrī Caitanyadeva. In this way.

When Mahāprabhu went to Vṛndāvana, Gadādhara Paṇḍita he did not know *kṣetra sannyāsa* or anything, only he knows Mahāprabhu. Mahāprabhu going to Vṛndāvana, he also followed.

But Mahāprabhu told, "Why you have taken the vow that you won't leave this place? Why do you go with Me? Then your vow is being disturbed. I can't tolerate. You remain here."

And with great painfulness, very painful at heart, he carried out the order of Mahāprabhu.

At that time told, "I do not know where is *kṣetra sannyāsa* or this virtue or that religion. I know You only. Wherever You are, there is my everything. All my religious sentiments are with You. I'm never outside. Wherever You'll go I shall follow. I do not care for any slackness in any vow, or in religious duty, or this or that."

But when Mahāprabhu ordered him strongly, what to do, he fainted there.

When ordered him strictly, "Don't follow Me. Remain here." Then he could not put forward a step, he fell there and fainted.

And Sārvabhauma anyhow managed to take him back towards that Toṭa Gopīnātha, his place in Purī.

Then Mahāprabhu came back. There are many things. Gadādhara Paṇḍita's ideal was very strict, more *brāhmaṇic* style, but a continued flow of devotion - Mahāprabhu, and Kṛṣṇa of Vṛndāvana, Rādhārāṇī. And more innocent type, not speaking a harsh word to anybody else. Very meek and mild temperament. No aggression in any way in him. In this way he lived there.

Then, when Vallabhācārya, the Ācārya of the present Gujarat Vaiṣṇava, Vallabhācārya, formerly he was a follower of Viṣṇuswāmī *sampradāya*. Śrīdhara Swāmī also comes from that *sampradāya*. Then Ballava he was proud of his scholarship, he came to meet the Vaiṣṇavas of, devotees of Mahāprabhu, and he tried to show his scholarship, especially in *Bhāgavatam* discussion here and there.

Then one day he told that, "I can't accept Śrīdhara Swāmī. He has no consistency in his commentary. In somewhere he expresses his opinion in a particular way, another place he says another thing, so no consistency. I can't accept."

And Mahāprabhu could not tolerate. He was already dissatisfied with his proud gesture, posture, and style of discussion. And when he discarded Śrīdhara Swāmī, the Guru of His own line, Mahāprabhu could not tolerate, burst out, and told.

"Śrīdhara Swāmī has given the real purport of *Bhāgavatam*. He has drawn from the Śaṅkara Schools and others Schools, they rather twisted the real meaning of *Bhāgavatam* many ways. But Śrīdhara Swāmī has shown a substantial way. And we're all more or less indebted to him for his commentary of *Bhāgavatam*. He has propagated *Bhāgavata jñāna*. And one who does not care for her husband - Swāmī means - there is a pun in the word - Swāmī means husband. So if anyone does not care for her husband, that lady should be considered to be a prostitute." In this way Mahāprabhu remarked against Vallabhācārya.

What to do? There were many *paṇḍitas*, Svarūpa Dāmodara, Advaita Ācārya, and other *paṇḍitas*.

Vallabhācārya came now and then and discusses with them, but he can't go back with flying colours. Some sort of discontentment in him. In this way coming, going. And after Mahāprabhu remarked in that way none wants to talk with him in a friendly way. Indifferent.

Then he began to go to Gadādhara Paṇḍita. And Gadādhara Paṇḍita he's of very mild temperament, humble, he cannot say to the person approaching him, anything roughly, he can't treat him. So he's coming and going to Paṇḍita Gadādhara. And there was a rumour amongst the followers of Śrī Caitanyadeva.

"We show indifference to that Vallabhācārya, but Gadādhara Paṇḍita he likes him. So he has ceased to come to our party, and he always visits Paṇḍita Gadādhara."

And Gadādhara, out of his humble and modest temperament he can't say, 'Don't come here.' These rough words he can't use. And taking advantage of that he's coming and going.

Then, he was impressed by Gadādhara Paṇḍita's behaviour, conduct, and his internal dignified position, and devotion to *mādhurya rasa*, to Kṛṣṇa. He was very much impressed.

And in the meantime so many followers of Mahāprabhu presented complaints against Gadādhara Paṇḍita. And Mahāprabhu also showed some indifference to Paṇḍita Gadādhara for that behaviour.

Then some very intimate circle asked Paṇḍita Gadādhara, "Mahāprabhu is chastising you, why you are silent? You can't say something to Him?"

Then Gadādhara Paṇḍita told, "No, no. From my position how can I do so?"

In this way the temperament of Rukmiṇī, not of Satyabhāmā.

Then after some days Vallabhācārya came with a proposal to Gadādhara Paṇḍita, that, "Our *sampradāya* they follow the service in *vātsalya rasa*, filial temperament. But coming in your connection I've got some attraction in *mādhurya rasa*, to serve Kṛṣṇa in *mādhurya rasa*. It is developed in me and I want to take such mantram from you. You are my Guru. I accept you to be my Guru in that *rasa*."

Then Gadādhara Paṇḍita told, "I'm not independent. I can't say that. If my Master Śrī Caitanyadeva He gives me permission, then I can fulfil your desire."

Then Vallabhācārya had to come Śrī Caitanyadeva and to express his motive there. And Mahāprabhu gave permission and he was initiated from Gadādhara Paṇḍita. The Vallabha School.

But now in their *sampradāya* we find a deviation from that temperament. They go on in their own way. Again, instead of Rādhārāṇī they present Yamunā or Candrāvalī to be the highest servitor in *mādhurya rasa*, against Rādhārāṇī. Generally we hear from that. Yamunā. This Vallabha *sampradāya*.

So Gadādhara Paṇḍita he used to read *Bhāgavatam* in almost a regular class. And Śrī Caitanyadeva with His other followers used to listen to that. Then afterwards, before the departure of Caitanyadeva He ordered Paṇḍita Gadādhara, "My devotee, one Śrīnivāsa Ācārya

will come here shortly. And you please teach him the principles of *Bhāgavatam*. To him you will preach hereafter."

Śrīnivāsa Ācārya, he was the son of Gaṅgādhara Bhaṭṭācārya, who was a classmate of Nimāi Paṇḍita. When Nimāi Paṇḍita took *sannyāsa* in Katwa, that Gaṅgādhara Bhaṭṭācārya, whose native village was Chakhandi, just opposite _____ [?] on the other side of the Ganges, and his father-in-law's house near Katwa, Yajigrama. From Yajigrama he was going home and he heard that Nimāi Paṇḍita has come to take *sannyāsa* here. So he attended the function. He knew the extraordinary personality of Nimāi Paṇḍita when studying along with Him. And that Nimāi Paṇḍita is taking *sannyāsa*. He was a sight seer there, dumb. And when everything was finished, Nimāi Paṇḍita, Kṛṣṇa Caitanya, started towards Vṛndāvana in a mad devotional temperament, running towards Vṛndāvana. Gaṅgādhara went back home and he was beside himself. Only "Kṛṣṇa Caitanya." Whatever anyone says, he says "Caitanya" and nothing else, no other words coming from his mouth. Whatever anyone comes to say, he says "Caitanya." Mad. Then his name was Caitanya dāsa. People gave him the name Caitanya dāsa. And his son, Śrīnivāsa.

When young, about fifteen, sixteen, Śrīnivāsa _____ [?] and devotional temperament. He heard that Caitanyadeva is living there in Purī, he started to have *darśana*. On the way he heard He has left. Then what to do? "Anyhow I shall see the remaining persons, and the place where He lived so long."

He went on and met Gadādhara Paṇḍita. Gadādhara Paṇḍita gave him the news that, "Caitanyadeva has requested me to teach you *Bhāgavatam*. But the *Bhāgavata* copy that I've got it is almost washed away by the tears. You won't be able to follow this. You go, and ask in my name, one copy of *Bhāgavatam* from Narahari Sarkar in Śrīkhanda, and then I shall teach you *Bhāgavatam*. This is the order of my Lord."

So Śrīnivāsa Paṇḍita came back to Śrīkhanda, nearby his mother's house, and a copy he got, and with that he was going to Purī, but he heard Gadādhara Paṇḍita disappeared. Then broken hearted he saw and came back, disappointed. But that wish, Mahāprabhu's will and Gadādhara Paṇḍita's will, inspired him with the truth of *Bhāgavatam*, meaning of *Bhāgavatam*. He was an unprecedented scholar in *Bhāgavatam* culture, Śrīnivāsa Ācārya. After Gadādhara Paṇḍita passed away.

After that Raghunātha dāsa also started towards Vṛndāvana. Svarūpa Dāmodara immediately passed away just after the disappearance of Mahāprabhu. And Vakreśvara Paṇḍita, the disciple of the favourite devotee of Mahāprabhu, was installed by the devotees as the *mahant* of that temple where Mahāprabhu lived, that Gambhīrā.

In this way Gadādhara Paṇḍita's life is this, very meek, humble, unassuming, simple, and cent percent submissive to Śrī Caitanyadeva. From his very childhood he knew none but Śrī Caitanya as his Master. That was Gadādhara Paṇḍita. And we're told by the scholars, by the *parṣada* devotees of Mahāprabhu,

[baḍa śākhā, — gadādhara paṇḍita-gosāñi] teṅho lakṣmī-rūpā, tāṅra sama keha nāi

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.15]

Really he was the potency of Kṛṣṇa, Śrī Caitanya. And devotees of higher type in Navadwīpa *līlā* they sometimes see as Bhaktivinoda Ṭhākura and others. Here, when a flash of the spiritual Dhāma comes in their mind, in their eye, sometimes they say "Rādhā-Kṛṣṇa" and sometimes "Gaura-Gadādhara." Gaura- Gadādhara in *madhyama līlā* _____ [?] and in many places Bhaktivinoda Ṭhākura in his transcendental eye he saw and gave description.

"Suddenly a flash came, and I found Gaura-Gadādhara. And immediately as the vision changed I saw Rādhā-Kṛṣṇa."

_____ [?] of same plane, of two variety. Navadwīpa, *audārya* and *mādhurya*.

We cannot see them, but they can show themselves to us. The initiative in that side must be, and our hankering our capital. Our hankering, our earnest desire, exclusive endeavour to have their service, on our part, this will be the qualification of seer. Then they will take initiative and come down in our level, as if we're seeing them. That is the realm. If we've got some abnormality in our rational position, no faith in the rational calculative world where we're living at present, and something transcendental. Our prospect in the transcendental world, and the degree of hankering to get it if sufficiently intense, then we can come across such vision, which is at the sweet will of them.

And we've got nothing to do but to hear their *līlā*, their pastimes in the higher circle, and to have faith in that. And in that way to move and live, and with the earnest desire. "When will the day come when I shall get such opportunity?" How much adherence, how much intense should be our hankering for that higher experience, that I shall have some direct experience of the same. With true faith we're to contact, and backed by the *sukṛti* that our previous tendency acquired from the company of the *sādhu* that has got some practical experience about that transcendental family. That will push us to continue on our way, at present though we have got no practical direct experience of the thing. *Śraddhā*, our regard, that is our capital to go on in the path. However imaginary, whether I get it or not get it, I cannot live without that model of life.

83.05.12.C

Śrīla Śrīdhara Mahārāja: ...anyhow touched my heart through the ear. The Kṛṣṇa conception of Godhead, the Caitanya conception of Godhead, they're of such high level, and with fine taste that has touched my heart and burned all other prospects there. Captured wholly. Do or die. Rather I shall, I must get that, or I don't want anything, I want to die, to efface my existence. But if to maintain my existence, I want to live only in that sort of holy atmosphere, whatever little is extended to me, through any media or agency. This should be our attitude about _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Today is the birth day, advent day of Gadādhara Paṇḍita. This is *amāvasyā*, new moon, dark night. Mahāprabhu came in the full moon, and He's drawn the whole from Gadādhara Paṇḍita, made him quite empty. He had to come in a black night. In His case He took the full moon. Kṛṣṇa was in the middle, *aśtamī*. Rādhārāṇī was in the middle. But when both combined, went to capture the full moon. And Gadādhara Paṇḍita, for his, only the blackest night to come down here. Injustice. He tolerated such injustice, his whole life was the ignored life. The whole wealth drawn from his heart, Rādhārāṇī's. Everything drawn by Kṛṣṇa to enhance His *līlā*, with *audārya* combined. And the real owner, now he's treated like a bankrupt. He's bankrupt in his own wealth. That is the position. And he passed also in *amāvasyā*, in the dark, a new moon, Gadādhara Paṇḍita.

And Bhaktivinoda Ṭhākura also adopted that. And Prabhupāda said, Gadadhara harin hari paiya acha gaura hari [?] Prabhupāda saw, marked, something common - Bhaktivinoda Ṭhākura and Gadādhara Paṇḍita. And they passed in the same day. Gadadhara harin hari paiya acha gaura hari [?] "Your day of disappearance is congruent with that of Gadādhara. In this connection you got the grace of Śrī Gaurāṅga. You are a favourite of Him." In this way Prabhupāda saw.

And in another place, sadagarl gaura krsna yaji [?] "This Navadwīpa Dhāma, the eternal pastimes are always going on. Sometimes always underground, sometimes on the surface." Prabhupāda looking in this way. "Always *nitya līlā*, underground to us. Where we're awake, that we call the surface, over the surface. And we're absent in the deep - another stage of consciousness, that is underground to us. Sadagarl gaura krsna yaji prakat hoilya [?] Now suddenly they have come over the surface, Gadādhara Paṇḍita and Svarūpa Dāmodara, both. And Svarūpa Dāmodara came as Gaurakiśora, and Gadādhara Paṇḍita came as Bhaktivinoda Ṭhākura." _____ [?]
"This is not to be given expression to any and every place. This is most concealed truth." Prabhupāda said. "Not to be expressed anywhere and everywhere. This is the fact. They're always here, continuing their own function, participating in the *līlā* of Gaurāṅga. Sometimes underground, sometimes overground. But it's difficult to recognise them. I suddenly found Svarūpa Dāmodara as Gaurakiśora, and Gadādhara Paṇḍita as Bhaktivinoda Ṭhākura. They most graciously gave me this sort of pity. I could see in them these two *parṣada*, the eternal companions of Gaurāṅga I found them."

Prabhupāda has mentioned in his introduction to *Caitanya-caritāmṛta* in this way, or conclusion, somewhere. Perhaps in the conclusion of the *Anubhāṣya* of *Caitanya-caritāmṛta* it is given there.

Gaura Hari. The nature of eternity and infinite may be anything and everything. We're a child of the limited soil. We're a child of the limited aspect of the world. Many things impossible to us. We're accustomed to think that everything is impossible. Only what I've got in my little experience, that is possible, and other things are all impossible. We're trained to think like that. But if we think about infinite it will be just the opposite. Anything and everything may be possible. Bad or good, that is also of infinite character. In the transcendental world the goodness

also has sweetness, also has no end, and different gradation is there. In this we're to make advance, progress, so that thought comes.

Pratyakṣa, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. These five layers of knowledge. *Pratyakṣa*, where we're awake now. *Parokṣa*, we also consider other's sense experience to be a part of our knowledge. *Aparokṣa*, which is independent of all our experience world, and where we faint. That is in *samādhi*. We can't feel our environment but our personal consciousness in deep slumber. Only personal consciousness without any conception of the environment, their position. And then, by the grace of the higher world, when they take us in there, then we'll wonderfully have some sort of experience of the transcendental world. By their grace, by their mercy - not as a matter of right. Then that is in the highest stage, *aprakṛta*, very similar to this world of my limited experience. But it holds the highest position of existence and sweetness and in every way, harmony and ecstasy in all, beauty. That has been given to us. If we've got *śraddhā*, leaving away,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

I'm in my home. I'm in such a position...

...

... "This is all mundane, nothing. Come to Me. I shall fill you amply. You won't be able to taste, so sweetness is there in unlimited way. So I can say very easily, give up everything you've got. What have you got? Nothing. In your experience of the wealth you've got - *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], it is now, it will go, pass, it will leave you, it will disappoint you next moment. So nothing you have got. So give up the mania for the attraction for the environment you're in the midst of at present. And come, jump, to come to Me, desperately, and I shall give you shelter, and you'll be compensated amply."

This is the call of *Bhagavad-gītā* of Kṛṣṇa. Mahāprabhu also said, "Give up everything. Take the Name of the Lord. And prepare yourself to go to home. You're not created for this trifling, for this mean dishonourable life. Your home is there. If you like, you can come there. While you're in the midst of the cremation ground, then save yourself from the cremation ground. And try to have your inner fulfilment and worth of your existence here. In this way."

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Here I close today.

...

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Śrīdhara Mahārāja has got no faith in experiment, in the empirical experiment system. That very system of that very path has been abhorrently rejected. *Tamna tamna tamna, neti neti neti*. The method of searching, in the empirical method, that has been rejected on principle. Why? That is, then one can understand what is the meaning of the revealed truth. Infinite should come to finite. Finite cannot search after infinite. Only that method's necessary to invite infinite to come. And not to understand infinite by any intellectual or empirical or ascending method. *Śrauta siddhānta*, *śrauta panthā*, has been accepted, the method that the truth can reveal.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, [tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

This principle should be understood. One who can understand this principle properly he'll reject that method of experiment and make progress towards. This is inductive process. We have no faith in that, only *yam evaiṣa vṛnute tena labhyas*. Whomever He will come to make him known to, he will know Him, none else. In one place one can know, another cannot know. And when He wills to know, to how, to whom, he'll know in that way.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In this way, in one place people will know him in variegated ways as He wills them to know. A blind man can see Him by His will only. Dhṛtarāṣṭra wanted, "For the time being remove my blindness."

"No, no. Your physical is not necessary to be removed. I say 'you see Me' you'll be able to see Me."

And that was done. Without removing blindness, Dhṛtarāṣṭra only by His order could see Him. What does it mean? Everything is the effect of His will, all subjective cause. And no importance

of any objective representation to the senses. Objective representation is only valid in the case of physical senses. But the whole thing, the transcendental truth, is coming from up to down.

"You see Me in this way." Arjuna saw in that way.

"Arjuna, you see Me in this way, that I'm so and so." Arjuna saw that.

Only the subject is being controlled by the higher subject, and the experience comes from that. Specially that higher experience of the conscious world, super conscious world specially. It can never come by any other way, what to speak of this material thing. Material thing has been used by the tantric, the Śaiva section, and that is only with this idea.

evaṁ nṛṇāṁ kriyā-yogāḥ, sarve saṁsṛti-hetavaḥ
ta evātma-vināśāya, kalpante kalpitāḥ pare

["Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work."] [*Śrīmad-Bhāgavatam*, 1.5.34]

In the midst of many exciting temptations if we practice God consciousness we may pass the examination, in that way. In the midst of fear, in the *shashan*, tantric, the tantrics they go to the cremation ground and takes his seat on the chest of a dead body, and they make that *yavan*. In the case of fear, fighting with the tendency of fear within and defeating it, I'm going, practising my meditation, or something. So many tests. To do some practices with the company of a beautiful young girl. A young girl generally attracts, but in-spite of her attraction, if I can stand going on in my *japam* or meditation I make some progress. This is the process as being accepted by those. Wherever there's temptation, in the midst of that temptation as a challenge to that temptation I'm going on with this. But this is also another sort of inductive process.

But the Absolute is quite free. He does not care for anything. So only His sweet will can give Him to us. How to get, attract His sweet will? That has been told that only by surrender. By surrender to Him we can attract His attention and His grace, His sympathy, so that He will come to me. He will express Himself in me out of His sweet will. What - His sweet will is the cause to get Him, and how to attract His sweet will, that is the problem. That has been told that only by surrender, only by humiliation, only by our prayer, very acute and very piteous prayer. "I'm so poor, so needy, and I want Your Grace." In this way by prayer to draw His attention towards us. This is *bhakti*.

And no other process can force Him to come to me. Then that will be greater god. As Hegel says, "If anything can create God then he's higher god. God must have His full independence in Him. Nothing can give Him. And everything for Him." These two criterion's we should keep in mind. Everything for Him. So until and unless one comes in that standard, to accept that everything for His *līlā*, I'm to merge within His *līlā*. He won't be moved, but I have to be moved in certain way that I can be harmonised with Him. Then I can get Him, His connection. Otherwise dislocated, and nothing outside can give Him to me. His devotees means His own, same thing. *Bhaktyā sañjātayā bhaktyā*.

smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

And *bhakti* has been told it is eternal, it is not created, it cannot be given by anybody. But *bhakti* is there, and who are already in *bhakti*, they can, by His order, they can extend it. This is the nature. Nothing can produce *bhakti. Bhakti* is eternal. *Bhakti* is self sufficient. And *bhakti* can give *bhakti*, and nothing else can give *bhakti*, devotion proper. *Bhaktyā sañjātayā bhaktyā*. *Ahaitukī apratihatā*. *Bhakti* has no cause, that something will come and advertise 'I can create *bhakti*.' No. It is causeless, it is eternal, and irresistible, when it will come in his own way. It comes in his own way and that can never be resisted by any other power in the world.

The God's function, *bhakti*, *sevā*, it is simultaneously existing, and similar with God, His particular potency. Without *bhakti* there cannot be any God, without service. Without devotion, dedication, there cannot be any God. If God exists then dedication to fulfil His purpose is there. Everything for Himself. That means everything has got its function towards His satisfaction. That is *bhakti*, irresistible. It is independent, and it is irresistible, and none can give *bhakti* but *bhakti*. Only *bhakti* can give *bhakti*. And the *bhakta* who are already immersed in *bhakti*, they can, as the agent of *bhakti*. So it is independent and all free, and self asserting substance. Not any relative, not created, not dependent of any other thing.

We're after such Absolute. And in the scriptures also it has been dealt like that by the previous Vaiṣṇava Ācāryas. Other gods may be attempted or may be gained by different methods. But the Absolute has got this particular process and means to attain Him, *śaraṇāgati*, surrender to Him. Not that He will come to you, but you will have to go to Him fully. Surrender means that. You will have to accept Him fully. Then He will reveal Himself within you. You're to accept everything for Himself. You are also for Himself. No other alternative ambition you have got. Everything for Him. You are for Him cent percent, when you accept, then you're taken in. Hare Kṛṣṇa. And in the Ācārya, especially those Ācāryas that you've come under to learn from them, they're also of this opinion we find from their teachings in different places. So we can never accept a new thing which we ourselves can see with whatever little knowledge we've got.

That nothing if I go to take help from some other thing then I minimise the Absolute to that extent. If I go to a second thing, than Him, then thereby I minimise His position, undermine His position, that He's not Absolute. If He's Absolute then the cause of attaining Him must be within

Him, not outside. And whatever He accepts as *prasāda*, to take *prasāda*, that mentality if it's connecting Him, and whatever, if we offer meat to Nārāyaṇa, it's redundant. Because in the revealed scriptures He has already said definitely this is not the method. So also the fish, the meat, the drinking, this wine and others, so many things that is ordinarily objectionable that's not included in the list of the objects that could be offered to Nārāyaṇa. The *śāstra* is there, mentioning. Only the empiricist who are from outside they're in the process of inquiry of the truth. It is in them this intoxication, this tantric, wine drinking, this meat eating, and this girl enjoying. All these are in the empirical section, and not in the devotional section.

Devotional section, as revealed truth has come down from the Ācārya, they surrender to that and gradually they try to go up. Hare Kṛṣṇa. So we never can accept that, not in the Ācārya, Vaiṣṇava, and the Vaiṣṇava scripture. Vaiṣṇava sayings and Vaiṣṇava scripture has never allowed these things. This is all,

śruti-smṛti-purāṇādi-, pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir, utpātāyaiva kalpate

["If one wants to demonstrate his great devotion to the Supreme Lord but his process of devotional service violates the standard rules of revealed scriptures such as *śruti*, *smṛti*, *Purāṇas* and *Nārada- pañcarātra*, then his alleged love of Godhead will simply disturb society by misleading people from the auspicious path of spiritual advancement."] [*Bhakti-rasāmṛta-sindhu*, 1.2.101]
& [*Śrīmad-Bhāgavatam*, 11.1.15, purport]

Generally we should consider the life and the character of the higher souls, the Guru and the Vaiṣṇava of the upper sections, in whose line at least we have accepted our goal. How their conduct, what is their practice, and what is their writings, what is their speech, advice, all these things we're to consider. At least this sort of honesty should be expected within us, that we're followers of our Guru and the Guru *paramparā*, the recognised Vaiṣṇavas. We must follow them. We must not supersede. Submissive to our Guru and Vaiṣṇava, that should be our conduct.

This will be - a sensible man will laugh at these suggestions and modifications in the line of pure devotional method. A laughing stock. A new invention, ha, ha, that's the outcome of the previous black *saṁskāra*, impulse acquired in the previous life. Otherwise it can never be explained, *upa saṁskāra*, *upa duṣkṛtī*. Panake purvate hitam jateke citako buyo [?] They run after the soul from previous life, the tendency that was acquired there _____ [?]

Whenever that impulse will attack anybody he will try his utmost to get out of that suggestion and that mental tendency. That a demon has come to attack me in the form of a particular impulse and new suggestion, crossing my previous Ācārya. And insulting them in other words. What they have advised to reject, to be away from, and I'm trying to introduce that very nuisance into the *sampradāya*. Hare Kṛṣṇa.

This is *tāmasic*. *Sāttvic* - a pure mind can follow what is the line of the truth. And in *rājasic* there is doubt whether this is true or that is true. And *tāmasic*, what is bad, to try to understand and give vent to others that this is *the* truth. What is not truth, to try utmost to establish that in the throne of truth, that is *tāmasic*. And this intoxication and other things, meat eating, all *tāmasic*. So sheer ignorance, *tāma* means ignorance, mainly, a *tāmasic* tendency, ignorance.

Just as Yāmunācārya has remarked against his enemy.

Tesam ajñānam eva aparādha date noto iesvar matan dosa [?] In a very affectionate tone he's making remark against the opposition party. "That their ignorance is responsible. Let them live long. They have no crime, no offence, but their ignorance is responsible for this, remark, for this sort of understanding. Ignorance we're to blame and not the name who's ignorant. Tesam ajñānam eva aparādha date noto iesvar matan dosa [?] Let them live long, my affectionate children, they have got no so much fault. But their ignorance is responsible for all their erroneous activities." Yāmunācārya, the Guru of Rāmānuja, his expression, his remark is like that against the Śaṅkara School.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Where is Sārvabhauma?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So no possibility of any support for such campaign from here. I'm the worst enemy of all such new suggestions and movement and creation of these things. I like him. I had affection for him, for his simplicity, and for his self abnegation. But from where this curse has come in him, I shudder to think of it. That is my position. I want that he may be washed, he may be purified of these filthy things as soon as possible, by the grace of Mahāprabhu, Nityānanda Prabhu. This is my present attitude towards him. As soon as he'll be absolved, purified from this poisonous, filthy impulse, he'll be saved. Let Nityānanda Prabhu save him. It can never be tenable under any circumstances in any intensity or any type or modified, wholesale.

[dharmasya tattvaṁ nihitaṁ guhāyāṁ] mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata, Vana-parva*]

This simple way. Our generous and higher predecessors they have traced a particular path, and we must try to go in that way, and not to create another short cut.

Devotee: Guru Mahārāja. In the scriptures it's said that in Kali-yuga so many concocted process will come.

Śrīla Śrīdhara Mahārāja: Yes. Maybe. It is likely. Kali means *kalah*, *kalah* means quarrel, quarrel means a clash of many opinions and many interests. Kali. So many interests, many paths will come and they quarrel with one another. That is Kali. Kali means that separationist, they will have the greater field, of different opinions. Kali means difference in opinion, so in Kali everyone will think himself modern, as Ācārya. "What I think, I know, that's the best." And they'll come to quarrel. So quarrel in extensive way means everyone thinks that he's perfect, he's the absolute, and whatever he understands that must be the truth. This is Kali. So,

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
[kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet]

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

Take the shelter in the sound divine. _____ [?] so many, why Kṛṣṇa, not Kali, not Jesus, not God? That is also one and the same, everywhere the doubt, understanding. Kṛṣṇa, the attraction, the affection, that is our solace, the absolute attraction. That is love divine. Love is above all. And love must be divine, not this lady love, or fame loving, or money loving, but God loving. Conception of God - God the love. God is love. We must try to love one another, and to go to the land of love divine. And to differentiate any other things from love proper. There is lust going on in the name of love here. We're to eliminate from it, and this money loving, so many loving, love of fame, that must be eliminated and directed towards the unseen, the attractive, the centre of love. Love means dedication. We try to understand the science of love. As much love, so much dedication for the cause, that is love. The criterion of love is that, dedication, self sacrifice. *Yajña*, sacrifice, to be habituated to give something for other's taste, other's pleasure, that is *yajña*. And love is the highest and purest and divine form of *yajña*. *Yajña* means to sacrifice, dedication, as much dedication. And dedication as a partial representation cannot but be partial. Dedication to the whole centre absolute, that is to be acquired, the spirit of dedication. *Bhakti* means *bhajan*, dedication, and not temporary dedication by applying any medicine to forget ones own self. To get an injection, or a pill, and then I'm unconscious, that is not dedication. And to have a dream of this and that thing in a sleeping state, that is also not dedication. Wholesale dedication is standing, awakening, fully awake, we must march towards dedication. Dedication for the country, it is very famous and widely accepted, if one dedicates himself for the cause of his own country. Patriotism is found, dedication is found in patriots. But that is all partial, always fighting with another camp, so many killing, that is dedication. But dedication not extended selfishness, dedication for the whole centre, all accommodating absolute, that sort of dedication to be developed within us. It is already there...

[00:00 - 02:55 ?]

Devotee: Can you explain that in English.

Śrīla Śrīdhara Mahārāja: The Search for Śrī Kṛṣṇa Reality the Beautiful. But how the searching? Through devotion. What is that? Dedication. What is dedication? Die to live. And what is living? Living to live in love, Kṛṣṇa *prema*, love divine. Kṛṣṇa *prema*. The whole picture is in a few lines, a few words, the whole picture.

Devotee: Like a *sūtra*.

Śrīla Śrīdhara Mahārāja: And this is - ah, *sūtra* - this is the first portion. The Search for Śrī Kṛṣṇa Reality the Beautiful. The *sambandha jñāna*. Then what is search, and what is the end of the search? In a nutshell that should be added in the title page. The whole thing will come. 'Oh. All these things are here!' The whole thing, the whole picture, only in a few words.

Devotee: That can be added.

Śrīla Śrīdhara Mahārāja: Yes, may be added.

Śrīla Govinda Mahārāja: _____ [?] Guru and His Grace _____ [?] This book will be published...

[Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja - 04:10 - 05:05 ?]

Śrīla Śrīdhara Mahārāja: The necessity of Gurudeva is there, but universal. Who wants not to err? To err is human, but not to err that is also inner tendency, irresistible everywhere. And there from the basis of the necessity of the Śrī Gurudeva who comes to give us relief from our internal trouble. Guru. In this way that developed. The Guru *kaivata*, *kana* Guru, Guru *ke*? That universal necessity of aim of life, *prayojana*.

Devotee: So this book, *Guru and His Grace*, what should be the scope of that book, according to you?

Śrīla Śrīdhara Mahārāja: What should be?

Devotee: What should be the thrust, the scope, the...

Śrīla Śrīdhara Mahārāja: It will go gradually, move here, the Guru. Ultimately it will come to Kṛṣṇa, Kṛṣṇa is Guru who can remove all our doubts. All our enquiries may be satisfied by whom? It is from Him. But gradually it will develop and go there. Who can clear all the doubts, we may have doubts after doubts, one doubt may go and thousands of doubts may come, but who can,

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
[kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Who can do away with all the suspicions in our mind, it is He, the fullest. In this way it will come. Its birth in the intellectualism and its goal is transcendental. Hare Kṛṣṇa.

Devotee: I was thinking that we should begin by mentioning the descending process of knowledge, like that, that knowledge comes from up to down. And then we would maybe end by the verse by Raghunātha Dāsa Goswāmī.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit
[kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me
prānair vrajema ca varoru bakārināpi ?]

["O Queen of my heart, for a long, long time I am waiting with great patience to have Your Mercy, which is so sweet to me that I cannot avoid it. It is heart-melting, heart-attracting, heart-crushing. It is so deeply touching me - I can't avoid Your Service Connection. Somehow I have managed to come such a long way, to endure such a long time, but I am impatient now. Be gracious; if You are not gracious upon me, I have got no hope. I will come to the end of my patience. My life will end here. So much so, that, what shall I do with this Vṛndāvana? Vṛndāvana is of no use to me! What is the utility of living my life? It is useless - it will end with no utility. I can't love even Vṛndāvana, which is associated with the *līlā* of Kṛṣṇa. To say nothing of Vṛndāvana, I can't relish the company of even Kṛṣṇa, without You. Without You, even Kṛṣṇa is meaningless to me. I can't tolerate, I can't relish either my own life, or this environment, or even Kṛṣṇa - if He Himself comes to grace me I can't relish that, without Your connection. So please be gracious upon me. You are all-in-all. Without You, Kṛṣṇa consciousness is not Kṛṣṇa consciousness. Your position is so great, so beautiful in Kṛṣṇa *līlā* - You are the centre of all the *līlā* of Kṛṣṇa. Without You I can't conceive of any life worth living. I utterly surrender unto You, my Queen."] [*Vilāpa-Kusumāñjali*, 102]

That was like the zenith, we may take it by your grace, we might mention that also.

Śrīla Śrīdhara Mahārāja: Yes. The birth and the destination that will come to meet together. The birth is also from the potency and after moving in the whole infinite it will come again to the potency. Here we are. So infinite in finite, finite infinite, the affectionate connection of the finite with infinite helps him to live in infinite, all the finite backed by infinite may be infinite, resourceful, is it not?

If a friend, our Guru Mahārāja told, if a poor girl but if she's married to a prince, she had nothing but by friendly affectionate relationship with a prince, now she's turned into a princess. Who had nothing only for friendly relationship she gets command over everything, so many things. *Jīva's* resources may engage in that way. Intrinsically *jīva* has nothing, a point of the point of the point. But coming in affectionate connection with the Absolute, he gets the facility of all advantages of life of the Absolute, through affection, he or she is in possession of the whole. angani bhava magatya katam samatya nirmaya [?]

We cannot ascertain anyone's potency or power without consulting his relationship, friendly relationship. Israel is a small country but if Russia can jump it, conquer it within five minutes but America is there. So this angani bhava, the connection of the friends, not only estimation of a particular thing, but the estimation of the friends circle, that is all important.

_____ [?]

There is one Indian Aesop's Fable like thing, there one paṇḍit Vaiṣṇava Sharma he's putting this *śloka*, that angani bhava gatya [?] That a person and his friend, and friend of friend, without the calculation of this atmosphere, circumstance, we should not estimate the power of a particular thing. So he has given an example, titiva [?] the smallest bird, he could disturb and highly control the whole ocean. The bird went to his master, he went to his master, in this way the connection they made connection with Garuḍa, the servant bird carrier of Kṛṣṇa (Viṣṇu), Garuḍa-bhama. And Garuḍa came to back the small bird and by his threatening that samudra [?], "I shall drink you to finish." Samudra came to submit, had to come to submission, by the small bird because the friendly association. Hare Kṛṣṇa. Nitāi. Nitāi.

Devotee: Guru Mahārāja, can you explain the meaning of *dīkṣā*?

Śrīla Śrīdhara Mahārāja: *Divyaṁ jñānaṁ* is given in the *śāstra*, scripture.

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["Experienced scholars have explained the meaning of *dīkṣā*, or spiritual initiation, in this way: *dīkṣā* is the process through which *divya-jñāna* or transcendental knowledge is imparted by the preceptor to the disciple. As a result, all the disciple's previous bad tendencies are crushed. Through *dīkṣā*, all previous commitments are cleared, and one gets the light of new life in relationship with the transcendental Lord. *Dīkṣā*, or initiation, is a process by which we are given a noble connection with the absolute centre and at the same time, our previous commitments are all finished. It is an inner awakening of life for the soul that brings divine knowledge. That wealth is there within us, but it is suppressed. *Dīkṣā* means discovering one's inner wealth, and getting relief from all outward obligations."] [*Bhakti-Sandarbha*, 868]

The scholars of the department have explained the meaning of *dīkṣā* in this way. *Dīkṣā* is a process through which the transcendental knowledge is imparted towards the disciple by the

preceptor. And all his previous bad tendencies are crushed. That is known as *dīkṣā* in general. Previous commitments all cleared and he gets a new light of new life in relationship with the transcendental things. It's a process by which he is given a noble connection with the Absolute Centre and at the same time his previous commitments all finished. That has been called *dīkṣā*. It is an awakening, inner awakening of life, *divyaṁ jñānaṁ*. It is there, it is suppressed, but that is discovered, *dīkṣā* means discovering of ones inner wealth, and also relief from the outward obligations. With inner awakening the outer commitments vanish.

When you reach home your other engagements for your comforts contracted all cut up. They find their full sympathetic necessary comfort there. So for your own comfort you must have connection with various things outside, but coming home all these things are felt to be unnecessary and disconnected. The home comfort. The hostel comforts, generally in a foreign land we seek comfort indeed and it is supplied in the so many hostels. But when we reach home the hostel comforts they're discouraged, not necessary. "I have got home here, here is my home."

As minor you were taken away and you have come to visit your native place and you are in a hostel. But if you can come to know here was my father's, mother's house, if you come in that connection and go and they can recognise: "Oh, my boy, you were stolen when you were young. We can understand from your face all these things. I'm your mother. I'm your father. I'm your sister." Then the hostel peon: "Oh, no longer, you go, I give up your due, I have found my home." Something like that.

Back to God, back to home, with the inner awakening of the soul he finds his comfortable home. And outward links, connections, dispensed with. That is *dīkṣā*.

Devotee: So if *śikṣā* also gives divine knowledge, then what's the difference?

Śrīla Śrīdhara Mahārāja: That is supplementary, *śikṣā* to help, but *dīkṣā* is the main thing, main formula, and to work out that formula so many subsidiary things are necessary. In *dīkṣā* in the mantram the formula mainly there, and other things are necessary to make it, to substantiate it, to help it, the activity.

They're all parts and parcels of *dīkṣā*. It is already in that formula, it should be this, it should be that, all the directions there. But how to substantiate that? Then to come in details so many things, *śravaṇa*, *kīrtanaṁ*, *smaraṇa*, *vandana*, all these things, thousand things may be necessary.

[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant,

considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

A general if he invades another country, chalk out the programme, "That this way we shall go and attack." We shall have to do this, but practically when going to do that so many things come on the way and we are to solve that and march on.

The whole plan, from foreign land to go home, the plan in this way you can go there. And to substantiate that practically so many things may be necessary in details. But mainly if you want to go home you will have to go from this to then, then to there. That is your home is there, and the description of the home is there, and where you are it is also there, and through this process you can reach your home. This is chalked out in the plan, and practically you're to do that. So many things, first you're to hire a rikshaw, then to the station, then to the plane, then to get a ticket for the plane. In this way so many things are necessary.

Divyaṁ jñāna, from the partial knowledge we're to reach to the final knowledge, and this is final. The final prospect. Hare Kṛṣṇa.

What is the consequence of your Calcutta journey?

Vidagdha Mādhava: Printer.

Śrīla Śrīdhara Mahārāja: Printer?

Vidagdha Mādhava: Yes. He had one printing press many years ago, and he met Tīrtha Mahārāja...

Śrīla Śrīdhara Mahārāja: Where? Situated where? Calcutta?

Vidagdha Mādhava: Yes. It was situated in Calcutta.

Śrīla Śrīdhara Mahārāja: Which side?

Vidagdha Mādhava: Strand Road.

Śrīla Śrīdhara Mahārāja: What is the name of the company?

Vidagdha Mādhava: Minerva Printing House.

Śrīla Śrīdhara Mahārāja: Minerva Printing House. What does he say?

Vidagdha Mādhava: Well, he gave me one part of a translation, he gave me one book, a very old translation of *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja: By whom?

Vidagdha Mādhava: This is done by Professor Sanjit Kumar Chaudri.

Śrīla Śrīdhara Mahārāja: Wholesale or part translation?

Vidagdha Mādhava: I have *Madhya-līlā* here but I think he has done the...

Śrīla Śrīdhara Mahārāja: *Madhya-līlā* or *Antya-līlā*?

Vidagdha Mādhava: *Madhya-līlā*. This is published by Nagendra Kumar Roy.

Śrīla Śrīdhara Mahārāja: The whole of *Caitanya-caritāmṛta* or only the...

Vidagdha Mādhava: Yes. The whole book is in three volumes.

Śrīla Śrīdhara Mahārāja: And translated by who you say? Sanjit Chaudri, Professor, Professor of Dacca?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Dacca University. I met him, or rather he met us. He was married and he loved his wife very much, and then his wife died. He became half mad. And then he came in connection with Mahāprabhu and appreciated Mahāprabhu, that *prema*, love is the highest thing. He appreciated Him in that line. And then he came to translate the *Antya-līlā* first.

He told me, "I have translated *Antya-līlā*, a very nice thing, Mahāprabhu's *vilāpa* there."

But we did not give any recognition to it because he's coming from that line, the wife separation, that is the cause of his coming to this side. So we did not encourage him much. At that time he only translated *Antya-līlā*. Perhaps I asked him, "Try to." He was a good English scholar, and I asked him, "You try to translate the whole thing." Then I did not meet him again in my life. As far as I remember his name was Sanjit something or other. Nineteen thirty six, seven, eight, maybe, something like that, thirty seven, eight.

Vidagdha Mādhava: Sometimes when our A.C. Bhaktivedānta Swāmī he would say something, he would meet someone one time and tell them something, they would take it as very important. So you've told this man, "You may translate the whole of *Caitanya-caritāmṛta...*

Śrīla Śrīdhara Mahārāja: And Śiśir Kumār Ghosh, the founder of *Amṛta Bāzār Patrikā* [a newspaper about Lord Caitanya Mahāprabhu], he wrote *Lord Gaurāṅga*. But they do not represent very correctly what life and teachings of Mahāprabhu, approximately, sentiments are given there, not on the basis of ontological conception, approximate.

In our Prabhupāda's writing we find - Bhaktisiddhānta Saraswatī: nija habi jabila gauranga [?] He remarked in this way about the Śiśir Ghosh's *Lord Gaurāṅga*. And *Amiya Nimāi Charit* in Bengali, that is also a wonderful book, in style and in historical side, all these things. But ontologically it is lacking. Nija habi jabila gauranga [?] The remark about them from our Guru Mahārāja in this way.

"That you have concocted one Gaurāṅga in the line of your own sentimental enjoyment. You have created a Gaurāṅga of your own in a novel style."

There are so many poets, they are also producing literature, very charming literature about the love, that Romeo and Juliet, etc. They're also involving many sentimental things to capture the mentality even of the scholarly thinking persons. It maybe something like that. "Gaurāṅga of their imagination." But it must have some reliable descending process, not ascending. They are outcome of ascending line, imitation, imitationist. But that must come in the descending line.

Devotee: We also came across one book...

Śrīla Śrīdhara Mahārāja: We have got our mental sentimental *naths*. Generally we're in this world if our sentiments in this mundane *naths* they're satisfied we're charmed. So imitationists can exploit our sincere approval. But to cross the mundane circumstance of lust and then to enter the domain of the Divine Love, that is very difficult thing. To accept mundane love in the name of Divine Love that is very cheap. Imitation is not real.

Here was one *bābājī* who, Gaura Kiśora Dāsa Bābājī, was Guru Mahārāja of our Guru Mahārāja, he was there, another new *bābājī* came and took his quarter in his sight, and began to show much *vairāgya*.

Then Gaura Kiśora Bābājī remarked to one devotee that, "Only imitating the pain of childbirth one lady may not expect to give birth to a real child. That is, formally entering the birth room and there she's imitating the pains of giving a childbirth, that does not mean that a child will come from her womb. There are many things before. Not only that imitation painful sounds, imitation. The finishing sound, that cannot give the birth of a child." Do you follow? No? Am I clear?

Devotees: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Bābājī remarked that, "This gentleman he has come and he has erected a cottage in my sight, and he's copying me in this *vairāgyam*, *mādhukarī*, and taking food, and taking the Name, all these things. This is complete imitation of an advanced saint he's making here. But he showed that only the copying the outer things. There must be *śuddha-sattva*, *viśuddha-sattva*, must be *vairāgya* connection with a genuine Guru, then the process of the *dīkṣā*, and the process of realisation, then he will, he can come to such. Only translation of the outward sentimental things of Kavirāja Goswāmī won't take him to that position of Kavirāja Goswāmī." Hare Kṛṣṇa.

In the drama also we may find that one may play the part of a saint very well, shedding tears, shivering, all those things of a *sādhu* one may act in the drama, but he's not a *sādhu*. One may play the part of Nārada Goswāmī and chanting Hari bol and tears running from his cheeks, and so many outward signs he may show when acting the part of Devaṛṣi Nārada. But that does not mean he's converted into Nārada.

visarga pitila santi tad vidyasa paripica sattya bhasa vinath pisocam pata cam daya [?]

Rūpa Goswāmī says, imitation may come to such perfection, but still not a drop of devotion there to be traced, visarga pitila. Some persons there are who are naturally very weak in temperament, very small loss or gain then tears running. So visarga pitila, they're very natural temperament is shedding tears, very soft. And tad vidyasa, and there is another who by practising a process they can take those outer signs within them. So these two sections when taking the Name of the Lord, either Kṛṣṇa or Gaurāṅga, they may shed tears enough, but not a drop of pure devotion to be traced in their heart. It is possible. You must be very careful that mere outward show is not the real thing. So *sevonmukhe hi*, what is necessary is the serving tendency towards the centre absolute.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

That is the most important, *sevonmukhe hi*, service, dedication, surrender. In the real case this is to be traced, this is the criterion; how far he has dedicated himself for the cause? He may not show many symptoms of a devotee to purchase his name, but at heart he's wholly surrendered.

So poetry, there are many poets who can describe things in such a way that when you'll go to read that you cannot contain your tears. But that does not mean they're describing the Divine Love, this mundane love. So many things. How one is sacrificing his life for the country, when he's describing in such a particular way that you cannot but shed tears. "Oh, these are martyrs for the country." There also we will shed tears but that does not mean that that is shedding tears that is getting Divine Love.

So we're to find out what is the source. The imitation, the fool's gold may be imitation, but if we're assured that this gold is coming from that particular mine we can take it, and without any tampering on the way, in that way the source.

Once it happened in this land, Gandhi wanted to recover cherka system, that the cherka system, the poor they will produce the thread and if we use that cloth then the money of the cloth will go to the pocket of those poor. But so many, Japan and Manchester, imitation *khada*

came here, rough cloth just imitating the ordinary cloth which is produced from the thread of the, that is produced by the poor men. Then Gandhi found, perplexed: "What is this? My need is the money must go to the poor's pocket. But now the capitalists they are producing that rough cloth and that is being sold in the land. And instead of money going to the poor it is going to the capitalists." Then he found one association, the Khadi Association. "That you must purchase cloth from such shops who are connected with this association of mine. Then the money will surely go to the pocket of the poor." Association, at that time he told many: "Here is Guru-Paramparā."

Revealed truth coming uncontaminated through a particular process, *paramparā*, reliable succession. Then we can get the genuine thing. So association is necessary, Guru *paramparā* is necessary. So before we read anything we shall try to find out who is his Guru, where from the substance is coming down. Is it only the coat, the cover, or there is any real substance within the cover, where from he's coming? If we can understand the origin of his relation is coming from a genuine *sādhu* then we can give some attention to that. Just as Professor Sanyal, then that Oudh Bihārī Kapoor, they had connection with our Guru Mahārāja, the genuine source, so we give some value to their writings.

I sometimes say I give an example about homoeopathic globule. Mere globule has no medicine and value, it is within. The same mantra the ordinary Guru may give it to the *śiṣya*, but what is potency through the sound going, that is all important. The potency, what thinking, what good will through the word, what quality of good will, divine will is contained in that word, that is all important. To get mantra from *ṣaḍ-guru*, genuine Guru, that means the internal good will, or real conception about the Lord. In the seed of a banyan tree, a small seed, but the great big banyan tree will come from that seed. So with all import is there, the feeling within, the will with which the particular sound is given by the Guru to the disciple. But we cannot trace that in the present, but in time if there's a favourable environment that will express himself, develop himself into a particular great thing.

So imitation we must be, when we go to purchase anything, we must be careful about the imitation side otherwise we may be deceived. A simple, gentle man that he was, and his origin is that. A good man from the general calculation. But we don't think that any transcendental value, that potency is committed there, imitation. And they who are settled in the imitation sentimentality they'll get great comfort while reading the book and...

83.05.23.B

Śrīla Śrīdhara Mahārāja: ... not high scientific development may be expected.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Only to capture the scholar side, "Oh, such a big professor has described in such a way, then there may be something." In this way as a bait, at best it may work as a bait. Sometimes to capture something we give something tempting for him to take. And then when he'll come to take that we shall catch them. What is that? Bait? To the fish, or to the tiger, we put something tempting, food, and when he comes to take that then we catch. What is that? Bait?

A bait to the atheists maybe, some section they come to Mahāprabhu. Then one, 'who is Mahāprabhu?' when they'll come to know, they, the communists also say that "Mahāprabhu was the first revolutionist, Who started a mass *saṅkīrtana* against the existing government at that time. And who perfected a great revolution in the social position." So the communists also come to show respect to Śrī Caitanyadeva. "That He was the first revolutionist, who with mass movement of few of the followers He went straight to oppose the existing ruler. Without caring for his political power, or any weapon, or anything. Only with will power He organised a party to go and march against the ruler. Caitanyadeva is the first in the history of ours. And also He introduced a great revolution in the society. That was done by other preachers also. But the civil disobedience was first organised by Śrī Caitanyadeva." They say like that. "So we revere Caitanya." A Caitanyadeva of their civil disobedience, and social reformer.

But the wholesale giver of everyone who has lost his own self forever, and suffering. He came to give everyone back his own wealth within, his own worth within.

[03:16 - 04:00 ?] Hare Kṛṣṇa.

...

Student: I've finished my studies and now I'm taking a break, a vacation.

Śrīla Śrīdhara Mahārāja: Then you're diving deeply in the ocean of ignorance. Making progress in the ocean of ignorance.

Student: What do you mean by that?

Śrīla Śrīdhara Mahārāja: As a subject, in the opposite direction. You and the other souls of your type they're subjects, and everything, all else is object meant only for your exploitation. We're exploiters and the environment is for our exploitation. That is the foundation on which the present education is based on, but the wholesale false. The cause in the above.

"Let there be water." There was water. "Let there be earth." There was earth. "Let there be light." There was light. His will, subjective realm, the cause what we experience sprang up from the divine will.

And not that from time eternal the fossil is developing into this world of experience of ours. Opposite. So we're diving deep into the intense ignorance ocean. So view the opposite. It is His will is the cause. And in one place He can show like a magician, something to you, another thing to me. The Super subject, or the universal subject, is of such power. Wholesale opposite.

Swāmī Mahārāja asked a few of his research scholar disciples to crush the fossilism of Darwin, everything coming from fossils. Demolish, crush it. It is not so. It is coming from above. Everything like hypnotising, in the process of hypnotising, the whole experience we feel.

The subject can withdraw any moment anything, and can show to us another way. He's free, *sattya saṅkalpa*, whatever He imagines that comes. He can force us to see something, we cannot go outside. Can you understand, that this may be possible? Then you can have some faith what is Godhead. Godhead means this: the origin of creation. And that is a part. Infinite qualities and activities He's got, and this is a negligible part where we're living. The whole basis is there, upward, and not downward, developing from downward, no.

Fossil is not sufficient, not the perfect thing to create. From fossil intelligence coming is fool's conception. The intelligence everywhere. Everywhere we can trace intelligence. As much as we analyse, we find higher reason, higher intelligence. The scientists they're becoming dumb to find out the intelligence in the nature. They're going on discovering and discovering, higher and higher laws, and they're there, already they were there. These fools they could not know, but it was there before their 'discovery,' before their 'invention.' That wonderful law was there, and it's everywhere. So it's not that they're inventor, they're creator. Are they creating, inventing? It's already there, everywhere. The reason, the intelligence, and something more, power, everywhere, and where from? And their intelligence to discover a thing, to invent a thing, where from it is coming? The brain? Only that portion of flesh? Or from somewhere it is coming? And as much as they're entering, they're being astonished with the so many miraculous laws and rules in the nature. And they're already there, before their 'discovery.'

So consciousness, spirit, reason, all-pervading, even in the tree, stone, earth, everywhere, in ether, air, all consciousness, all reason. Wonderful thought everywhere, infinite. Now we're to connect with that principle of infinite what is almighty, omniscience, omnipotent, all-sympathy, all-love. How to have a direct connection with Him, leaving aside the charm of His created substance, want to negotiate how we can have our connection with the creator Himself. Not only creator. This is a creation of a lower order. But higher creation, higher status world is also there, infinitely higher soils are there. And whether it is possible for us to have our life in that soil? What are the layers, higher and higher? To inquire there, and how we can enter there? What is the key of the entrance into that zone? The world, plane of exploitation, plane of renunciation of exploitation, and the plane of dedication, higher, we're told. By dedication, by surrender, we can have direct connection with the centre.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Physician cure thyself. You have come to give so many dazzling civilisation models, but cure yourself wholesale. What you've come to distribute that is hoax, that is all hoax. The law, abided by so many things around, that is only sweet will of the Supreme. The law is not a rigid thing, it is basis is on His sweet will, of the Autocrat. So what do you know, that is nothing, no knowledge. Any moment the rules, laws, may be changed, another thing may come instead. And change in your experience. The key is in His hands.

"O, Arjuna, you see this. I'm this and this. I'm that and that."
"Yes. I see You are so and so."

When Kṛṣṇa went for peace talk to the Kuru *sabhā*, the court of the Kauravas, Duryodhana, Dhṛtarāṣṭra camp, Kaurava camp, with peace talk, then Karṇa, Duryodhana and others in the party came to bind Him down and put into prison.

"And if He can be imprisoned, then the whole Pāṇḍava camp will be finished automatically. He's the life and advisor of that camp. So with this idea, we have got within our fist, we must imprison Him."

They went to tie Him, but Kṛṣṇa showed Himself in such a way that these men who went to tie Him and bind Him down they were perplexed. "What do we see? He's a big thing. This side Baladeva, this side Arjuna, that side Bṛghu. Where to apply the rope?" Can't. Perplexed.

Then Bhīṣma, Droṇa, and Nārada, Vyāsa, they were also present at that time in the assembly and they began to chant in praise of Kṛṣṇa.

Then there was blind Dhṛtarāṣṭra. He, hearing those chanting, in a new voice of Bhīṣma, Droṇa, Nārada, Vyāsa, he was charmed and prayed to Kṛṣṇa. "I can't see You. I'm blind. But I hear that these great personages they're chanting Your praises seeing Your wonderful body. For the time being - You can do anything and everything - for the time being, remove my blindness. Let me see Your figure and colour, Your beauty, for which they're praising so much. For the time being remove my blindness, and then again You'll put it."

Kṛṣṇa replied, "No blindness to be removed. I say you see Me, and you'll be able to see Me. No eye is required to see Me. Remaining blind you'll see Me, because I say."

So that is the nature of seeing Him. His will. Not the eye, not the ear can hear Him or see Him. He's above sense experience. Only His will. "Yes, you see Me." And Dhṛtarāṣṭra saw Him, and the blindness was intact, still he could see. Then what is He? And hear also, when a deaf man can hear, and the blind can see, then what is that thing?

Arjuna wanted to see His Viśvarūpa. "Yes, Arjuna, see Me! I'm so and so." Arjuna saw.
"What do you see?"
"I'm seeing this, I'm seeing that, I'm seeing so many, in this way, wonderful I'm seeing, wonder of wonder I'm seeing."

So His sweet will has the back of everything. We're living in correlation with that absolute power. So no stability of the environment where we stay, where we stand. But all importance on the will divine. That is the cause. From there it is coming, and it is maintained also by that will,

and it may be withdrawn any moment by Him. So these things have got no value at all. With so much trust and enthusiasm we're to search for Him. The Search for Śrī Kṛṣṇa, Reality the Beautiful. The charming charm Himself, all-charming absolute. Our innate need is to find sweetness, beauty, *rasa*, *ānandam*, ecstasy, happiness, everyone. No one can say, "I don't want happiness," none will. From the atheist to the highest type of theist, all will say, "Yes, I want *rasam*, I want sweetness, peace. I want ecstasy. I want happiness." Everyone will say like that, the common demand in every conceiving unit is such. Where there is conception they want peaceful existence, from the worst atheist. So our direct necessity is with Him.

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya Upaniṣad*, 2.7] [Collection of *ślokas*, 406] [*Gauḍīya Kaṇṭhahāra*, 9.2]

The ecstasy, the beauty, so begin search for that. Don't lose - waste your time for wild goose chasing. Give up everything.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Leave, give up all phases of your duties you're so busily engaged in, all worthless. And begin search for that principle from Who is the creator, Who is the Master of everything, and Who is the fulfilment of everything. Search for Him directly. Give up all your so-called obligations and duties, stop. *Sarva-dharmān*. Stop all sorts of so-called duties from your relative position. They're mis viewed from your present defective position. Don't rely on them. Direct search for the prime cause from which everything is coming as a miracle, and Who is the fulfilment of our life, not only ours, fulfilment of every atomic existence in the world. Try to march towards Him with His blessings upon our heads.

And His agents will give you important help in that direction. Others can do nothing. Gaura Hari. *Sādhu saṅga*, and His Divine Name, which is inseparable from His existence. The sound aspect of Him, that can help you a great deal, from the genuine source. That war cry, slogan: Hare Kṛṣṇa. With that slogan, march on with His genuine agents, follow them. Withdraw yourself from all possible promises, so-called prospects of your life, they're nothing, no value.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.

Student: There are many inequities in the world, there's a lot of unfairness, is there not?

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: He's says that there's much exploitation in the world, much unfairness.

Student: How can we account for that?

Śrīla Śrīdhara Mahārāja: Fair, unfair, both false, just like a dream. In a dream, a good dream, a bad dream, after all it's dream. So you should not waste your energy to remove the unfair and to increase the fairness. Fair, unfair, all false, wholesale false.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',- [ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

'This is good, this is bad.' The basis of the calculation is false. Your real interest is not there. It's a false scent you're pursuing. Your fulfilment is not in that direction at all. This fair, unfair, all false. Very little distinction between them, fairness and unfairness, because all cheating. Cheating of different kinds, but they're cheating, all illusion. A good dream, a hopeful dream, and a disastrous dream. But after all that is dream, something, it is all false. The fairness also false; concoction, and the evil that is also false. So why you allow to waste your time in this wild goose chasing? Because after all, they're false, a good hope or a bad hope; all hoax.

Student: But there are some people that are starving in the world.

Śrīla Śrīdhara Mahārāja: What to speak of starving, you are in a cage, imprisoned in a cage. That is not desirable for the soul at all. The whole world, with the suns, stars, moons, oceans, mountains, all vanishing and again coming and going.

Student: How can we account for - I mean, I believe, you say there is...

Śrīla Śrīdhara Mahārāja: And suppose you're monarch of all you survey, but a monarch in the *shashan*, in the cremation ground. Ha, ha. A monarch, master of the cremation ground, only to deplore, 'Oh, everything is passing away! Every second everything is passing away!' The Gray's Elegy:

"The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave,
awaits alike the inevitable hour; the path of glory leads but to the grave."

[Elegy written in a country churchyard. (1751)
Thomas Gray, 1716-71, English poet]

Only to grave, everything leading to grave, finished.

Student: I guess what I want to ask is, how we can account for these inequities, this unfairness? I know that you are saying that there is no distinction. But why is there suffering?

Śrīla Śrīdhara Mahārāja: Eh? How can?

Devotee: He want to know, "Why is there suffering?" _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. The cause is the misuse of the free will of the *jīva* soul. The misuse of the wealth given to you.

Student: Given to you, by the supreme power?

Śrīla Śrīdhara Mahārāja: Supreme power. As a part of His particular potency, you have got that thing eternally existing with you. And by misuse of the freedom, you have selected to become a king in the mortal world. Like Satan, he wanted to reign in hell rather than to serve in heaven. "It is better to reign in hell than to serve in heaven." Satan's statement. The free will, the weak, vulnerable, child free will, came to be a monarch of all I survey, to reign in hell. The inherent adaptability is there, and he could select service in heaven, then his desires would be fulfilled. But he has selected wrong way, wanted to be monarch. He could not select slavery in the higher realm, but he selected monarchy in the hell, and not slavery in the heaven. The subtle difference is there. If you're to live in heaven, then you're to live there as a surrendered soul. That is such a higher soil. Ultimately we see that to serve in heaven that is infinitely better than to reign in hell. Hell means the soil of affliction, in variegated ways, mainly classified as birth, death, infirmity and disease. These undesirable things must be there in the hell.

Student: I have another question. I want to know more about the organisation of this institution. Are women allowed to participate in the process of practising, praying, showing their devotion _____?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Eh?

Devotee: He wants to understand whether women are allowed to become Kṛṣṇa conscious. What is the role of the women section, the *strī* section? What is their position in Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: That is, who is woman here may not be woman there, who is man here may not be man there. This is only a dress - mental dress and accordingly this physical, flesh dress. Both garments the flesh and the mind. But in the soul, who will represent which type, that is uncertain here in this plane. But women there, they have got higher prospect, a better, bright prospect.

Student: What do you mean by there? "Women there" you said.

Devotee: In the spiritual world.

Student: Oh, right.

Śrīla Śrīdhara Mahārāja: In the spiritual realm, those that are of women type, with that formation of soul's realisation, that holds better position. Here in the plane of aggrandisement men hold the better position. But there, in the plane of submission and surrender, the women form of mind is more paying.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The negative aspect. Positive is Kṛṣṇa Himself. And the potency is of negative type. We belong to potency group, and not master group, Who's possessor of the potency, He's Lord Himself.

Student: Now Kṛṣṇa is a power. You call Him, you say 'Him.' Now Kṛṣṇa is then manifested as a male figure?

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Devotee: He wants to know whether Kṛṣṇa is represented as a male figure?

Śrīla Śrīdhara Mahārāja: Yes, male. That is Predominating Moiety. Predominating half, He's the Predominator, and others to be predominated. This proton or neutron, what is there?

Devotee: Yes, proton and neutron, and electron.

Śrīla Śrīdhara Mahārāja: Negative and positive.

Devotee: Proton and electron. Proton is positive and electron is negative. The electron goes round and round the proton.

Śrīla Śrīdhara Mahārāja: Proton in the centre?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And the electron like so many planets they are. Then again that has been analysed.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And something else has been found?

Devotee: Unlimited. There are infinite subatomic particles.

Śrīla Śrīdhara Mahārāja: Proton, neutron, what is neutron?

Devotee: Neutron is neither positive nor negative, in between.

Śrīla Śrīdhara Mahārāja: Such atomic energy is existing?

Devotee: Yes. Neither positive or negative.

Śrīla Śrīdhara Mahārāja: Proton and electron combined, no?

Devotees: Yes. No. They say that.

Śrīla Śrīdhara Mahārāja: If neutron is analysed, proton and electron. Atom analysed, then proton and electron?

Devotee: Yes. And sometimes another particle is found. Neutron.

Student: Do you believe in the equality of all peoples of the world?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He wants to know, if in Gauḍīya Vaiṣṇavism, do we believe that all men are created equal?

Śrīla Śrīdhara Mahārāja: No. Never. No two things are equal, in this world, or in there. No two things can be same, equal. Everything has got its specific characteristic. One atom is different from another atom, one electron is different from another electron. Cannot but be. All differentiated character.

Student: But what about quality? Is one better than the other?

Śrīla Śrīdhara Mahārāja: Yes. From the universal standpoint we're to judge. Who can earn, or acquire...

...

...with the centre. And confidence means peace within. The corresponding confidence side, the highest degree of peace, ecstasy, happiness, bliss. The measurement is according to that, *rasam*.

Just as gold is the standard between different monetary papers. The pound, the rouble, the dollar, the rupee, the yen - but the common standard is gold.

So different types of calculation of peace, but that also scientifically divided. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, classification, and then degree, intensity in that. So many things are there to be read and understood. Ultimately *rasam*, *ānandam*, happiness, that is the common standard to judge the proposal of which religion is higher and lower - which is the common requirement.

Just as food is common requirement. No dollar we can eat in the time of famine. But one who's in possession of food is in a good position. We cannot avoid food. We may not require dollar, nothing, but food we must want. A nation cannot stand without food, our indispensable necessity.

So *rasam*, *ānandam*, that is the innate requirement of every soul, every living thing. And according to that, the position will be judged. There are different proposals in the religious conceptions, the Islam, the Christianity, the Buddhists, the Vedic doctrines, the Vaiṣṇavas, the Śaṅkarites, so many. But if we're to judge the gift from whom in a comparative study, will be better. We're to judge by three things: *sat*, *cit*, *ānandam*. How far durable, and how far we can conceive, and what do we conceive - the quality of that thing. Existence, and the feeling, that is the consciousness of good and bad; and the food of consciousness, that is ecstasy, *rasam*, *ānandam*, happiness. These three things must be there, and we're to compare between them. What is the proposal of Islam about the existence, about the knowledge, and about the goal, ecstasy? In Christianity, Vaiṣṇavism, so many, we're to compare and accept. The adjustment is there. They're not to be cast away, but there are men for whom for the present they'll be [useful and relevant.]

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Śrīla Śrīdhara Mahārāja: ...a great scholar, when he's going to teach a child, he must have to come in the lower position of a child and to educate him. So the whole religious representation they have got such consideration, that these persons they must be allowed to eat anything, and to do something, and they must be satisfied. When that course is finished then they'll have a birth in a proper soil and then get higher chance of religious realisation. In the organic whole some sort of connection one must have with the other then everything is all right. From Islam, Christianity, everything has got its place, either direct or indirect.

_____ [?] Some will help us direct, and some from indirect. Everything has got its purpose. And principle if absolute we can harmonise everything, even stealing, lying. That has also got position. Position means respectable position in the absolute system.

And in Kṛṣṇa *līlā* only that sort of peculiar harmony is seen. He's lying, and devotees are also lying. Then stealing, they're conscious they're stealing. Everything belongs to Him, so really, no stealing, if we do it on His behalf. He's the Absolute Master of everything. So if I use anything for His cause no stealing. He has got absolute right over everything - that is rather. But still, stealing has got peculiar process due to it, that is in Vṛndāvana only, *parakīya*. It does not belong to me.

Just as a family head, everything belongs to him. Still he may say, the guardian may say to his child, "Give me your pen my boy." Or a play ball, "Give your play ball to me." It belongs to him, but absolute sense everything belongs to the guardian of the family.

...

That is the only way to harmonious life, harmony, synthesis.

In our body, if a finger, or anything, any smallest part, if they work for their own selfish end there'll be a clash, in the interest of the whole. If the finger says, "I shall work for me, and I shall work for the palm only," greater extended selfishness. Then there'll be clash.

But when every atom of the body will say, "We shall work for the welfare of the whole body," then only the body will be healthy, wholesome. Otherwise if any selfish attempt, provincialism, or localisms, these are all disease. It will hamper the cause of the whole. So faithfully we must work for the whole - nothing less than that. Then, there will be disease in the whole, diseased part. Just as if you pour water into the root the whole tree is fed. If you put food into the stomach the whole body is fed. So whatever might you have, can command, devote for the centre _____ [?] That is the key to live a healthy life - nothing less than that.

Not that I shall be master, subduing the whole environment. "I'm monarch of all I survey." Fascism, or democracy, or anything. Something will go against, only human civilisation, human body will live, and other bodies will be treated as their food - this is not. It's a very deplorable life that we'll live in the plane of exploitation. Without exploitation we cannot, for a moment we cannot live. Only with the breath, then with steps, so many small insects, with the water we're causing death, that is pain to so many living bodies. The trees, they've also got pain. Causing disturbance, creating pain, our existence means to create pain in the environment, and the reaction must come to us. Action, reaction.

So cent percent surrendered life, and not for country, not for society, not for humanity, but for the Absolute. And the conception of the highest Absolute has been found in Kṛṣṇa conception of Godhead, the beauty, the harmony, the ecstasy, the sweetness, the charm. Charm attracts. That attraction is service, that is surrender. Everything surrenders to the beauty, charm, submits, unconscious of his own. We must sacrifice to that function. Be worshipper of the beauty, serve the beauty, *sundaram*. *Satyam*, *śivam*, *sundaram*. The harmony is beautiful, *samañjasā*. Harmony means *samañjasā*, proper adjustment. Proper adjustment is beauty. No complaint, everyone's demand met there, unconscious of his own self, charmed by the beauty. The purest existence, self forgetfulness, in beauty, we find, self forgetfulness.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Self sacrifice, and self forgetfulness, that is said to be of higher conception. Self forgetfulness is considered as higher to self sacrifice. Subtle difference.

Devotee: What is the difference?

Śrīla Śrīdhara Mahārāja: In sacrifice one is conscious of himself, and he's doing, he's giving something, he's conscious. "I'm giving something, for some cause." And self forgetfulness, in the plenary movement. He's giving something, he's moving, but he's been wholly captured by the interest of the whole. *Gopīs* say,

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhāṅ tāra, tāhā haite nā cāhe uddhāra
[viraha-samudra-jale, kāma-timiṅgile gile, gopī-gaṇe nehaʼ tāra pāra]

[Śrī Caitanya Mahāprabhu continued: "The *gopīs* are fallen in the great ocean of separation, and they are being devoured by the *timiṅgila* fish, which represent their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timiṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by the *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 13.142]

"We do not care for our - no separate interest. Kṛṣṇa is satisfied. We do not care whatever be our condition. We're not conscious of our own existence."

Deha-smṛti nāhi yāra. Who has got no conception of his own body, then, *saṁsāra-kūpa kāhāṅ tāra*, then the debt of this material world, the hell, all these things, nothing for him. He's not conscious of his own body. 'What hell will do to me?' All full of Kṛṣṇa consciousness, self forgetfulness. So no pain can come to touch them, approach them. If there's self consideration then the pleasure and pain will come to affect, wholly.

All Kṛṣṇa-ised, Kṛṣṇa interest-ised. So they offered their feet dust for Kṛṣṇa's headache to Nārada. When Kṛṣṇa, to preach the nobility of the *gopīs*, of the devotion of the *gopīs*, love of *gopīs*, He made a plan. "That I've got a headache, and only the feet dust of the devotee can cure that."

Then Nārada went there in Dvārakā. Nārada was very busy, went to the harem. "Oh. Kṛṣṇa's suffering from headache. You are all devotees, give some feet dust."

"What do you say Nārada? You are also devotee, give your feet dust. Why you have come to us? Should we go to hell? He's our revered Lord - we shall give feet dust to Him? No, no, no, it's not possible, go. You give your feet dust."

Then Nārada came back disappointed.

"What Nārada, have you got?"

"No, none will give You."

"Eh? No one is approaching to remove My difficulty? So much affection for Me they all show? You go to Vṛndāvana Nārada. By your mystic *yogīc* power you can go immediately."

Nārada came. All the *gopīs* collected. "Oh. You're coming from Dvārakā, is it? How's Kṛṣṇa doing?"

"Now He's suffering temporarily from a very bad headache, and only feet dust of the devotee can cure His headache."

"So better then, so many queens, so many devotees. You all are there, you can give it."

"No, no, none ventured to give feet dust _____ [?]

"So feet dust you have come to collect feet dust from here?"

"Yes, yes, hell, you all come."

"We don't know who is the devotee. But still he's come. 'Give your feet dust, because my offence to take it."

Nārada was struck dumb. "All other pure devotees they denied, and you are coming so earnestly to offer your feet dust."

"Nārada, we do not care for us. Eternal hell - we don't care for that. Let Him get satisfaction, even for a moment. At the cost of our whole life's future, His instant pleasure has got more value."

Hare Kṛṣṇa. Such degree of sacrifice, self forgetfulness for the cause, for the centre. So much conscious of the benefit of the pleasure of the centre - self forgetfulness. They do not care for their society, nor for scripture, nor for any religious conception. Kṛṣṇa is all, over wholesale attraction. Suicidal squad.

Gaura Sundara. Gaura Sundara. Gaura Sundara. High talks, but how much we're prepared for this?

Mahāprabhu began to take the name of *gopī*, *gopī*, *gopī*, in a time of His trance.

And some *paṇḍita* scholars that hold some social position - "You, Nimāi Paṇḍita, you are a big *paṇḍita*, but now you are a devotee, does not matter. But why do you take the name of *gopī, gopī*? Take the name of Kṛṣṇa. That will fetch something for you, we're told in the scripture. But you're taking *gopī, gopī* - what effect you'll get? You're mad."

Then Mahāprabhu, with a stick He chased them.

"Oh. Nimāi Paṇḍita has become stark mad. We went to speak something good to him, and he came with a stick to kill us. We're not sons of ordinary men, we've got our position, our family dignity. We will see him." They began to make conspiracy. "Nimāi Paṇḍita should be given a good beating, good lesson he must be taught."

Then Mahāprabhu suddenly cried out,

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete

"I took the greatest measures to deliver these retched souls. But I see the more sin is being collected. I'm rather creating more sin in the public. They're abusing Me, and they're making conspiracy to punish Me. What for I came, and what is going to be effective? So I shall have to take the role of a *sannyāsī*. I'm one of them, a *gṛhastha*, householder. But if I become a *sannyāsī*, *gṛhastha tyāgī,* a preacher, then they may have some respect for Me. They say we're all householder, he has become *sannyāsī*, he should be revered. Then from that reverence they'll get some benefit. Otherwise they'll have to go to hell, thinking that _____ [?]

"Oh, he's my maternal brother, or paternal God-brother. In this way they're thinking. So I have to take some step in such way that they'll have to come to revere Me. I'm to take the role of a *sannyāsī*."

And He told to Nityānanda, and very few, "I'm coming to take *sannyāsa* on the last day of this Pauṣa Maka, Makara-sāṅkrantī, and He went to Katwa and took *sannyāsa*.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura. What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Did you talk with them?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: They're advanced. Many questions he has given - answered by them.

Devotee: Mahārāja. I've one question. He took *sannyāsa* from Keśava Bhāratī, is it because there were no advanced Vaiṣṇavas at that time?

Śrīla Śrīdhara Mahārāja: No, not that. _____ [?] His *sannyāsī veśa*. At that time the Śaṅkara School was holding respectable position of the people. So He took *sannyāsa*. And also He gave mantram to Keśava Bhāratī. "That this mantram I have got in My dream. So see what this will do."

Keśava Bhāratī told, "Yes. This will do.

So He first gave to Keśava Bhāratī and Keśava Bhāratī repeated that to Him. And in the form, not so much importance He attached as form of *sannyāsa*. The role of a preacher, not in mantra especially. Just as Kṛṣṇa accepted Sandīpanī as a Guru. For Him it's a fashion, a formal thing. Not real help to be got from the Guru. Rather the Guru was converted into disciple after this function. Only He wanted to enter the group of the preachers. The Śaṅkara *sannyāsīns* they felt the prestige of the *sannyāsa* school enter, and with that advantage He began preach, took *sannyāsa*.

When He went to Benares, that was the headquarters of the *sannyāsīns* of the Śaṅkara School. And when He meet first - the leader of the *sannyāsī* group, Prakāśānanda, he addressed Him. "You're *sannyāsī* of our group, but why don't you meet us? We're here. You come and take seat along with us."

"No. I'm the lower type of *sannyāsī*. I have no courage to take My seat along with you. You're so respectable *sannyāsīns*."

The attack from the negative side. He was invited in some party, and He went and took His in a very lower place, the place where they're washing their feet. He took His seat nearby and taking the Name, and they're discussing about *Purāṇa*, and He's modestly taking the Name in a place _____ [?]

Then after casting his eye to the appearance of Śrī Caitanyadeva, Prakāśānanda who was boasting so much before, he was captivated. "Oh. Such a figure, beautiful, charming, and no trace of any egoism there. Very, very simple, candid, no ego that He's come to conquer us, protest, or nothing of the type. So simple that He's desirable for us, for everyone to acquire such temperament." So Prakāśānanda was disarmed. "In this figure there cannot be any cheating tendency. It is plain, simple, grand, and divine." So he himself came, the leader of the Śaṅkara

School, from the high position and inquired, "Why do You take Your seat here? You belong to our group, Śaṅkara group, *sannyāsī* of Keśava Bhāratī, his disciple. You belong to our group."

"No. I'm a mean fellow. I can't venture to take My position as you are so big."

"No, no, no. That cannot be, You must come. Then I ask one question to You. Before I heard that the great Paṇḍita Sārvabhauma was converted by You, and You dance and chant and take *prasādam* of high preparation. This does not behove a *sannyāsī* to take. So I thought You are a magician. You can capture anybody and everybody like hypnotist. But now, after looking at Your body, I cannot but think that You have no bad motive anywhere to be located in Your figure, or in Your gaze. Plain, simple. Then I ask one question to You. Why don't You, as a follower of Śaṅkara School, *sannyāsī*, then why don't You discuss about the *Vedānta*?"

"I'm not of that higher type of scholar. Guru asked Me - 'You're not of such scholarship to understand what is the real purport of *Vedānta*. You go on taking the Name."

"All right, You may take the Name, that is not bad, but why do You dance and in a mad way You show so many symptoms, all these things?"

"I do not do it Myself. It is written in the scripture - when these sort of feelings came in Me I went to My Guru and asked, 'What is this? While taking the Name of Kṛṣṇa I cannot contain Myself. So many feelings come and make Me dance and cry, and move this way, that way, in a mad way.' I asked My Gurudeva."

He told, 'You are the most fortunate man in the world. It's mentioned in the scripture, the real devotion will produce such symptoms in ones mind and body. So You are fortunate, and I also consider myself fortunate that I've got the disciplic connection with You.' He told like this. 'And go on taking Kṛṣṇa *Nāma*.'

"Then, the *Vedānta* consideration that is not necessary?"

"No, it's not necessary. The Name can do anything and everything."

In this way the discussion began, and Prakāśānanda could not put his points against His argument. And he was down, anyhow that day's function finished.

Another day, Mahāprabhu was engaged in *kīrtana* in the Bindu-Mādhava temple, and one disciple of Prakāśānanda told, "Oh. Śrī Caitanyadeva is chanting and dancing in the next temple. If you'd like to see let us go there."

They all went and saw that wonderful dancing and chanting of Him in trance. They're all charmed, and from thence they gave up abusing Śrī Caitanyadeva's extraordinary personality. Only from that connection the leader of the group came to take.

"Unassuming feature, no assertive nature to be traced there in that simple and noble figure. No crookedness or any trace of any policy. He's plain and simple. Truth is embodied in Him, found in Him."

He was converted.

Hare Kṛṣṇa. And some say he was converted and took the name of Prabodhānanda and lived in Vṛndāvana. Some are of that opinion. But our line, Guru Mahārāja did not. That Śiśir Ghose, Founder of *Amṛta Bazaar Patrikā*, he's of that opinion. But our Guru Mahārāja discarded that. That Prabodhānanda is...

Prabodhānanda was Tuṅgavidyā incarnation, one of the eight *sakhīs* of Rādhārāṇī. He cannot be a *māyāvādī*. Hare Kṛṣṇa. Gaura Hari.

...

He was also a scholar, moderate type, and was a pakash [?] *smārta*, something, atheist type. He was tutor of His early life, Gaṅgā dāsa.

When after returning from Gayā, Mahāprabhu was interpreting when teaching the grammar, He was giving interpretation of Kṛṣṇa *Nāma*, Kṛṣṇa _____ [?] all related to Kṛṣṇa, explaining Sanskrit grammar.

Then the students they thought that, "For which we have come to learn this grammar from Him, it is not going to be satisfied. _____ [?] coaching we got from Him, Nimāi Paṇḍita, that is never to be had anywhere else. So we can't abandon Him immediately, can't leave Him. But how to improve the style of teaching of Him?"

So they went to see His early teacher, Gaṅgā dāsa Paṇḍita. "Nimāi Paṇḍita, we're very much pleased by reading under His care. But now, after coming from Gayā, He's explaining everything in Kṛṣṇa *Nāma*, and other things. Though that is very valuable, but for which we have come to learn, no effect found in that. So if you please can influence Him."

Gaṅgā dāsa told, "Oh. You ask Him to see me."

And the students told Nimāi Paṇḍita that, "Gaṅgā dāsa Paṇḍita, Your previous teacher, tutor, he wants to see You."

And Nimāi Paṇḍita went to him, paid His respect.

And Gaṅgā dāsa inquired, "How are You?" All these things. "I'm very happy You went to Gayā, and You've offered *piṇḍam* to Your predecessors, very good." All these things. "But how don't You teach Your students in the previous way? They all appreciate Your teaching. But now after coming from Gayā You have taken a novel style of teaching. So don't do so. I say 'properly teach them.' You've become a devotee I hear from the people. But whether Your fathers, forefathers, were they not devotees? You have become a devotee of new extra type. So don't go astray, remain calm, and follow Your predecessors. And teach well the boys, so I may not have to hear in future any complain against You. Your students, they won't go to any other school. They're very fond of You. So please teach them well. In this way."

Then Mahāprabhu told, "By the dint of your foot dust, who can come to give challenge to Me in the teaching affairs, and all these things? You remain satisfied. I shall teach them well, in this way."

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa.

Today is the day of advent of Śrī Nṛsiṁhadeva. He's supposed to be - of course He's eternally in His Vaikuṇṭha. Only He came down here, this particular day to relieve Prahlāda, devotee, to save from trouble. And hence we all are after Him.

"If any obstacles or hindrance in the path of devotion, my Lord, You saved Prahlāda. So we also file a petition to You to do away with all the obstacles that may come in our way, when we try with our small capacity to approach towards the Supreme. Naturally there may be many difficulties on the path. And You were gracious enough to remove the great difficulty in the case of Prahlāda Mahārāja. So we also expect hope that You will also remove all the thorns that may be fallen in our path towards the object of our aspiration. Kṛṣṇa. Without grace. In my past history I must have done many things which will come against me. And the illusory energy in general, that also won't allow me without clearing the debts that I incurred in so many previous lives under her control. So You are the only saviour. If You come to our help then easily all these things may be managed, and we may pass over to our desired end. So be specially gracious on us."

So to Nṛsiṁhadeva we pray to do away with the difficulties that may come in the way of our progress. And He generally helps the devotees in that way. So particularly, with this idea, that my little capital, that brings some success by Your Grace. I'm nothing. So many difficulties are sure to come and stand in my way, to check my progress...

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Śrīla Śrīdhara Mahārāja: ...this is our goal. With that sort of prayer we're to pass this day, and observing fasting. And after the advent, in the evening, offering *pūjā* and *bhoga* to Him. Then we shall take some *anukalpa*. That is our arrangement. But though if anybody's sick, or too old, they may take according to their measure of the occasion, and some sweet liquid, or a little milk to keep up the body. Hare Kṛṣṇa. Otherwise fasting, and after offering *pūjā* and *bhoga raga* to Nṛsiṁhadeva, then in the evening we're to take some *anukalpa*. And tomorrow we're to do some festival, small, in His Name.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Here is Nṛsiṁha Mūrti, Vigraha. In the South, the Nṛsiṁha Temple is found, and more in number. Nṛsiṁha Jiyada near Waltiar [?] Then again Maṅgālagiri, near Bijwada [?] Andhradesh is fond of worshipping Nṛsiṁhadeva. Then another Nṛsiṁhadeva in Ahovala. Now it is a forest. Once we went there, within the forest, near Aranga [?] in Andhradesh. These three temples all within the boundary of Andhra. This Waltiar [?] as well as Bijwada [?] and Ahovalam, not far from Waranga [?], the nearest city, Waranga, Andhra. Three Temples of Nṛsiṁhadeva there.

Gaura Hari bol. Gaura Hari bol. Mahāprabhu visited them, it is mentioned in *Caitanya-caritāmṛtam*. Our Guru Mahārāja also visited those places and constructed the Pāda-pīṭha Temple of Mahāprabhu in two places, Maṅgālagiri and Nṛsiṁha-caran. And we were the pioneer party, Bon Mahārāja, myself, Mādhava Mahārāja who was then Brahmacārī Hāyagrīva, and two others, we went on establishing and installing Pāda-pīṭha of Mahāprabhu. About twelve-hundred steps in Nṛsiṁha-caran. Six-hundred steps to Maṅgālagiri. And Ahovalam also, within the forest, no rock, but unapproachable. The tigers and other animals are in that forest. Only at

daytime one priest comes and offers something to the temple and then flies away. That was the position there we saw. Now we do not know. That was in the 1933-34, like this.

Hare Kṛṣṇa. Gaura Hari. Gaura Haribol. Nitāi Gaura Haribol.

ito nṛsiṁhaḥ parato nṛsiṁho yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho nṛsiṁam ādiṁ śaraṇaṁ prapadye

["Nṛsiṁha is here, Nṛsiṁha is there - Nṛsiṁha is wherever I go. Nṛsiṁha is outside, Nṛsiṁha is within my heart. I am surrendered unto that primeval Lord Nṛsiṁha."]

With this *śloka* Mahāprabhu climbed up the hill. When we find it is necessary to secure the help of Nṛsiṁhadeva for my benefit, then we're to absorb wholesale in Him to remove the difficulty. Here is Nṛsiṁha, there is Nṛsiṁha, within Nṛsiṁha, outside Nṛsiṁha. Nṛsiṁha is all in all. With this spirit we're to approach.

śrī nṛsiṁha jai nṛsiṁha jai jai nṛsiṁha prahlāda eśa jaya pādma upa pādma vrnda [?]

You are full of all resources. Let victory be with You. Then everything will be peaceful. *Jai jai nṛsiṁha*. Let victory after victory may come to Your will spontaneous, and that will be beneficial for us fallen souls. *Prahlāda eśa*, You are exclusively sought by Prahlāda Mahārāja. His connection we can't sever from You. *Jaya pādma upa pādma*. At the same time we must not forget that You are the object of divine service of Śrī Lakṣmī Devī herself. And You have come to take such a half-jungle figure to save Your devotees. But really You are in such a position that Lakṣmī Devī always serves You with whole heart. Your position is such. But to save Your devotee You have come in the figure of a half-jungle, half-human figure, You have come. But we won't forget that Your position is such.

Gaura Hari. Nitāi. Nitāi. Nitāi.

bardhi sa yasya badaney laksmi yasya baksati yasyasti rdhaya samvitan nrsimha mahaproha [?]

Bardhi saran saraswati. The goddess of learning, she's residing in Your face. Laksmi yasya baksati. And Lakṣmī Devī, the goddess of resources, she's always at Your heart. Yasyasti rdhaya samvit. And within Your heart the seats of real knowledge, real consciousness, the consciousness of the Absolute is there. *Samvit* means knowledge, consciousness. Consciousness, higher consciousness of Your heart, that is consciousness of the Absolute, even Kṛṣṇa consciousness also there. I bow down to You repeatedly.

In this way, so many hymns in praise of Nṛsiṁhadeva we find.

ugra panugra evayam savatra nayam kesari kesari basa kutanam pandisam upa vikrama [?]

Ugra panugra evayam. Apparently Your figure seems to be fearful, dreadful, but really You are very affectionate to the devotees. Savatra nayam, anugra. Kesari basa kutanam. Just as the lions, they're fearful to others, but to their own cubs, own children, very affectionate. That is Your position.

namas te narasiṁhāya prahlādāhlāda-dāyine, hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye

[I offer my obeisances to Lord Narasiṁha, who gives joy to Prahlāda Mahārāja and whose nails are like chisels on the stone-like chest of the demon Hiraṇyakaśipu.]

I show my obeisances to the Lord, half-human, half-lion. And whose very appearance and necessity to please the devotee like Prahlāda. And for that purpose to save the devotee He does not hesitate if necessary to tear off the body of the enemies of the devotee. *Hiraṇyakaśipor vakṣaḥ-śilā-ṭaṅka-nakhālaye*. The enemy of devotion was Hiraṇyakaśipu and his chest was just like a stone, stony-chested man. But You tore it to pieces. *Śilā-ṭaṅka-nakhālaye*.

In this way so many hymns, songs, in praise of His Grace, we find.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

We are devotees, we, or rather, we want to be devotees, so our great need for the grace of Nṛsiṁhadeva, that the obstacles may be removed and we can go on smoothly in our way towards the desired Kṛṣṇa consciousness. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. So I beg your leave.

...

Vidagdha Mādhava: Is there any significance that Mahāprabhu visited many places in South of India but He did not tour the holy places extensively in North India?

Śrīla Śrīdhara Mahārāja: One of the reasons may be that South India was free from the Mohammedan attack. And they mostly, the scholars of different schools have their origin in that place. The Rāmānuja, the Madhvācārya, Viṣṇuswāmī, all these three, this culture is very big scholars of Vaiṣṇavas. The scholars, the followers also come from that part, Rūpa, Sanātana, Jīva, from Kanada, and Gopāl Bhaṭṭa, then Prabodhānanda Saraswatī they came from Tamil Nad, Śrī Raṅgam.

Devotee: Guru Mahārāja. Did Lord Nṛsiṁhadeva have some connection here in Navadwīpa, at Nṛsiṁha Poli?

Śrīla Śrīdhara Mahārāja: Yes. Because in Navadwīpa, different representations of theism they're absorbed in Navadwīpa Dhāma. Just as in a capital, so many, in Delhi, Bengal, Madras, Bihar, all have their representations there in the capital. Provincial authority must have some representation in the central. So Navadwīpa is the highest conception of theism, so here,

naturally, the representation of all other theistic conceptions should be represented in some form or other. Devī Simantini [?] is there, Jaganātha is there, Nṛsiṁhadeva is there, so many, in this way, the Śiva is there, Devī, so many persons. They should represent themselves to pay honour to the highest conception of theism. They think it necessary They must have some representation. It shows how it is adjusted in the full-fledged theism, different conceptions of theism. They are posted in some parts with the full, *viśiṣṭādvaita*, not exclusive all but including, all inclusive. And they're also of eternal type, but only the difference in degree of intensity of theism.

Bhaktivinoda Ṭhākura could conceive when he was putting up in Godruma, he marked that every day early in the morning one flow of wind goes through his front towards Yoga-Pīṭha, birthplace of Mahāprabhu, early every morning. What's the matter? Then he began to search most earnestly and to detect in a prayerful motive, mood, he wanted to survey what's the matter. Then one day he found that in the birthplace of Mahāprabhu, when the *ārātrika* in the morning, *maṅgala-ārati*, Nṛsiṁhadeva goes there every day to attend from that Nṛsiṁha Poli. Nṛsiṁhadeva Himself He every day attends that *maṅgala-ārati* of Mahāprabhu.

All personal representation, all conscious personal, personality, the degree, the degree, the intensity in the degree of conscious personality, more attraction. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. Is there some story that Prahlāda Mahārāja in his former life cleansed the Temple of Nṛsiṁhadeva?

Śrīla Śrīdhara Mahārāja: Yes. It is mentioned from *Purāṇa*, there it is shown. Jīva Goswāmī he found out that. *Api cet sudurācāro, bhajate mām ananya-bhāk*, [*Bhagavad-gītā*, 9.30]
Kiṁ punar brāhmaṇāḥ puṇyā, [*Bhagavad-gītā*, 9.33]

[api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

[kiṁ punar brāhmaṇāḥ puṇyā, bhaktā rājarṣayas tathā
anityam asukhaṁ lokam, imaṁ prāpya bhajasva mām]

["So who can doubt that the pure devotee *brāhmaṇas* and *kṣatriyas* will achieve that supreme goal? Therefore, surely engage in My devotional service, since you have attained this temporary and miserable human body after wandering throughout many births."] [*Bhagavad-gītā*, 9.33]

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ

striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Kṛṣṇa says. *Māṁ hi pārtha vyapāśritya*. "I'm such that if anyone comes in My connection with some evil motive, then also he may catch the connection and come up. *Māṁ hi pārtha vyapāśritya, apāśritya*, to come in connection in a mean way, *vyapāśritya*, particularly mean, very nasty way. If in a very nasty way also, anyone comes to My connection he gets the chance to go higher and higher."

And an instance has been given from *Prahlāda-cariter* by Jīva Goswāmī. It is found in some *Purāṇa*, that when, before his birth, Prahlāda, how he came to this side. He was a man supposed in the South, of mean nature. And he made arrangement with a lady for union in some dilapidated temple of Nṛsiṁha. And for that purpose he brushed some, cleansed some portion in the compound. And that day was the day of advent of Nṛsiṁhadeva. Any good day and Prahlāda cleansed a portion of the part which was very dirty, and perhaps there he was united with the woman or so. But because he cleansed that place in a particular day that was recorded. And through that he got connection with Nṛsiṁhadeva's service. He took that and gradually improved and came to reach that stage. *Līlā* in this way.

Devotee: Guru Mahārāja. There's one temple in South India that's called Mantralay [?] It's the *samādhi* of one saint called Ragavendra Swāmī. They say in their books that Ragavendra Swāmī is an incarnation of Prahlāda Mahārāja. And for eight hundred years he'll be giving *dārśana* to people.

Śrīla Śrīdhara Mahārāja: Who? Ragavendra Swāmī?

Devotee: Yes. He was, in his live body he was entombed in the cellar of that temple, in the basement of this temple, about four hundred years back.

Śrīla Śrīdhara Mahārāja: Living?

Devotee: Living. And he says for eight hundred years he will be giving *dārśana* and helping people who come to that temple.

Śrīla Śrīdhara Mahārāja: What is the temple? What is the Deity there?

Devotee: Mantralay. I don't think there's any Deity.

Śrīla Śrīdhara Mahārāja: Only the tomb?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Where it is?

Devotee: It's about a hundred and fifty miles from Hyderabad.

Śrīla Śrīdhara Mahārāja: Towards Mangalas?

Devotee: From Hyderabad.

Śrīla Śrīdhara Mahārāja: Hyderabad, which side?

Devotee: It's midway between Bombay and Madras.

Śrīla Śrīdhara Mahārāja: And the line?

Devotee: I think it's Rāmānuja line.

Śrīla Śrīdhara Mahārāja: Ragavendra?

Devotee: Yes. Actually, this temple became very famous about a hundred and fifty years back when one Englishman who I think was a collector of the area. He came to demolish this temple because he wanted to use it for some other purpose. And when he came there some man named Thompson, then Ragavendra Swāmī gave him *dārśana* and immediately he fell flat before Ragavendra Swāmī and he instead of, he donated many acres of land to this temple. And it was recorded in the *British Gazette*.

Śrīla Śrīdhara Mahārāja: That may be, not impossible, that he was a *yogī*, and the last line of Prahlāda.

Devotee: But there's one thing which doesn't seem right in what they say. They say that Ragavendra Swāmī had got so much pious activity that it prevented him from going back to Vaikuṇṭha. So he's distributing his pious activity to all the people for eight hundred years so that he can go back to Godhead.

Śrīla Śrīdhara Mahārāja: The Vaikuṇṭha means Godhead, to go to Godhead is to go to Vaikuṇṭha. But anyhow he chose to stay here for eight hundred years. It is not impossible with a *yogī*. If he likes he can live. But why he lived in that fashion? Ordinarily on the surface he could live so many years and help the people. But this is also a particular desire by which he wanted him to be led. It's not impossible, maybe.

But that is not our concern. Our concern is 'what for?' The quality of the things he adopted. There are many other *yogīs* also, they may live a long, long time, but that is not the necessity for us. The quality in the conception of the theism. Even Lakṣmī Devī, she can't have the *mādhurya-rasa* service which is available in Vṛndāvana. That sort of thing we want to be connected with.

The Rāmānuja section, they're more concerned with Lakṣmī-Nārāyaṇa, two and a half *rasa*, not confidential service available in Vaikuṇṭha. Confidential service is only available when we get Kṛṣṇa conception of Godhead. And that stage of theism is known as Goloka, or Vṛndāvana. Solid circle - full fledged. Goloka means solid circle, like a ball, full fledged. *Akhila-rasāmṛta*. The centre is connected with all classes of *rasa* of different type. And the very nearer approach through love, confidence. So that in *sākhya rasa* the friend can climb up His shoulder. He also can play like that. So nearness, or closeness, is possible only in *anurāga*, love, to acquire, to come in the area of love. Not reverential service which is found in Vaikuṇṭha in connection with Nārāyaṇa, the reverential, awe inspiring, the grandeur. By this we cannot approach the nearest position of service which is possible only through love divine, very closest connection, of equal position.

So much so, when Jayadeva was writing his famous book, *Gītā-Govinda*, in Rādhā-Govinda *līlā*, he came in such stage of mind. Rādhārāṇī, She's, *abhimāna*, that She had some reaction in Her sentiment against Kṛṣṇa. That Kṛṣṇa is not giving His due, lovingness, or something, to Her, honour for Her love. She had some reaction, reactionary mood. And Kṛṣṇa trying His best to satisfy Her, so much so, that Kṛṣṇa wants to touch the feet of Rādhārāṇī. But Jayadeva, he can't allow himself to write that.

"What is this? These thoughts coming to me, this seems to be too much. How I can, the Supreme God, how I can write that He has come to hold, to touch the feet of Rādhārāṇī?"

Dehi pada-pallavam udāram [*Gītā-Govinda*, 10.7] This flow is coming to him, this level, but he can't write it down in black and white.

"How I can? The Supreme Personality He will be in such a lower level that He will beg, by touching the feet You be propitiated with Me, My beloved?" He can't, so he stopped there, went to take his bath, leaving there the writing.

In the meantime, Kṛṣṇa came in the figure of Jayadeva, and Jayadeva's wife Padma, she was there, she was also a very perfect type of devotee. Padma saw a little earlier perhaps her husband has come. Then he took *prasādam*, also Padma ate early. Then also he went to the room and he took that book, that paper he was writing, and Padma saw something he did there, and then disappeared. After here and there Padma could not detect, she thought that he is here.

But real Jayadeva came at the time. At that time Padma she's taking the remains, after that Jayadeva Kṛṣṇa has taken away, then real Jayadeva came and found that Padma was taking *prasāda*. "What is this Padma? You're taking *prasādam*?"

Padma also saw Jayadeva and was astonished. "What is this my lord? You are coming far away now?"

"You are taking *prasādam*, I have not taken yet."

"No, no. You came and took *prasādam*, and then I'm taking the remains. Not only that you also wrote something in the book."

"What I have written? Let me see." He went and inquired that what he faltered to write, could not write. "How can I say that the highest conception of God, 'I want Your holy feet to My head?'" He saw it's written there.

dehi pada-pallavam udāram, mama sirasi mandana, dehi pada-pallavam udāram

"Please give Your, which is ornamental to My head, give that holy feet to Me."

It is written there. "Padma, you are fortunate, you have seen. Kṛṣṇa Himself came in my imitation or something. I'm coming now and who came and who took *prasādam* from you, your hand, He Himself has taken. So you're fortunate." Jayadeva also began to take.

"What do you do? I have taken."

"No, no. This has been taken by Himself. And you are fortunate. Let me also have the share."

So, such closer relationship, closest relationship is possible to get by the way of love. Possible has been shown, but we don't think that we will be in any day we shall have progress to that that audacity may not come to touch our mind, then it will be a great offence. But the Lord to His beloved devotee shows such humiliation, it is recorded. It is possible, such *anurāga*, the love divine is such a powerful thing. *Śrī-kṛṣṇākarṣiṇī ca sā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

So many effects we can get through devotion. And the highest is that we can draw, we can catch Kṛṣṇa, attract Him to be submissive to the devotees in any way and every way. This is the force of this *anurāga bhajan*. The way to approach to the Lord through the affection, through love divine. Love means sacrifice for Him. Everything for Himself. Through the science we're to understand that, and the degree of sacrifice will be infinitely higher, and the response also will come from that direction like that.

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Śrīla Śrīdhara Mahārāja: ...and He'll have to show Him everywhere, that cannot be. Because He does not show Himself to me, so I shall say that He's not, He does not exist, that is suicidal. I cannot see many things. I cannot hear many types of sounds. Our jurisdiction of our senses, the jurisdiction of the knowledge of our senses is very, very, limited. Many things are not within our experience, so those things must not be left. God exists eternally everywhere. Still we can't feel Him.

Paśya me yogam aiśvaram. Mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā.

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā

mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]
[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"Inexplicable way My existence."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So what about Aravinda Locan?

Badrinārāyaṇa: He's here Mahārāja. He'll wait for a few days.

Śrīla Śrīdhara Mahārāja: Is he going to Vṛndāvana?

Badrinārāyaṇa: No, he'll wait for a few days.

Aravinda Locan: I'm thinking it's better to wait, Guru Mahārāja.

Badrinārāyaṇa: For a few days.

Śrīla Śrīdhara Mahārāja: He's uncertain _____ [?]

...

"And I shall go to Yaśodāmāyi and complain against You, and You must remember Her whip."

Hare Kṛṣṇa. Deep vision in the extreme causal stage, surveying the extreme causal stage of every incident. Deeply founded, not surveying the surface, not satisfied with reading the surface, but the depth.

Like a politician. Politician does not look at the surface, but at the depth. What is the cause of this dissatisfaction, of this movement, must be deeper something.

So the deepest inspection of the environment should be like that, that everything coming, flowing from Him and He's friendly. Ha ha. Nothing to complain against the ultimate cause. Then, I'm to adjust for peaceful life. I do not find peace in my life, and the cause is within me, not outside. That is the direction.

One German scholar told, "The *Bhagavad-gītā* has hammered here, incessantly *Bhagavad-gītā* is hammering on this point. Don't care for the result, consequence. Concentrate wholesale yourself on your duty, how to discharge your duty, your quota. Wholesale concentration there

and never on the result, consequence. Never allow yourself to be in relativity with the consequence. The whole attention, cent percent, must be engaged in discharging your duty, your quota. That will be the basis of final, peaceful, adjustment. You'll be able to find peace everywhere if you adjust yourself in this way."

Oil your own machine and don't go to oil machines that are outside. Oil your own machine. Leave the rest to the all, to the whole, represented by the whole, who represents the whole.

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, [mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]

[*Bhagavad-gītā*, 2.47]

At the same time don't leave your duty. What you feel to be your duty, you must do that, otherwise you'll be paralysed like the Śaṅkarites or Buddhists. Your dynamic characteristic must be maintained at any cost. You're infinitesimal small part, and you do your same small duty. Concentrate wholesale there. Don't allow yourself to be paralysed. Do your duty.

'When I've got no right in the fruit, in the result, consequence, then why shall I do?'

Don't be misguided by this insane tendency. Be active, fully, but whole energy must be in your duty there, fully awake to your duty. Don't allow yourself to go to sleep, dullness, apathy. There you'll find the relativity of the perfect world standing firmly in your centre.

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

This is the advice of *Bhāgavatam* and *Gītā*. *Gītā* the basis, and *Bhāgavatam* the result. The positive side, it is goodness, around, only you are self-deceiver, you are deceiver of yourself. The wrong is in your vision. The environment is all right. You are the culprit yourself. And the whole endeavour they should be engaged to perfect your own self, to heal your own self, to cure yourself. That is what is necessary. Sitting at home you will find everything has come to you, sitting at home? Rather you will - back to God, back to home. To go from present ego, we say that conception means to go to God's land, where everything is good. It is all for the best, that maxim, it is all for the best.

In Coleridge we read, "Best, beloved best. He prayeth best who loveth best." In Coleridge's *Ancient Mariner*, it is in *Ancient Mariner*, this topic, one of three, "By thy graveyard and with glittering eye," in this way begins, Coleridge, *Ancient Mariner*, the moral in the last. "He playeth best who loveth best, because the dear God who creates all, is beloved to all." Or something like that.

Devotee: "He playeth best who loveth best, all creatures great and small."

Śrīla Śrīdhara Mahārāja: Both great and small. "For the dear God who creates all, He hears and loveth all." Something like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

[Farewell, farewell, but this I tell
To thee, thou wedding guest!
He prayeth well, who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.]

[Samuel Taylor Coleridge - 1772-1834]

Ha ha ha. So you're reminded that is your reward. You're reminded about Gaura Kiśora Dāsa Bābājī Mahārāja.

"Well Kṛṣṇa I shall lodge a complaint to Yaśodāmayī against You. You are at the back of all this mischief. What wrong I have done? You are setting all these towards me, why? I shall have also my weapon. I shall intimate to Yaśodāmayī. Then You will have to feel the consequence of Your act." How it is harmonised, everything as this, only Yaśodāmayī has been taken in, and everything harmonised. "You are naughty, it is well known, and Yaśodāmayī knows the best and how to treat You. Because so many complaints always used to come to Her, and She knows how to deal with You, You naughty boy."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram
sarvasya cauram ke, caurāgragaṇyaṁ puruṣaṁ namāmi

There is a *śloka*, eight *ślokas*, or such. *Vraje prasiddhaṁ*. "You are the thief of the first order." One says. *Caurāgragaṇyaṁ puruṣaṁ*. "The thief of thieves You are, and I bow down to You. How? What sort of thief? *Vraje prasiddhaṁ nava-nīta-cauraṁ*. While You were living in Vṛndavana, You were notorious for a butter stealer. The *gopīs* they prepared butter from the milk and Your habit was to steal that butter from every house almost. You're famous, notorious

for that. *Vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram*. And is it not You that stole the dress of the *gopīs* while they were taking their bath in the Yamunā River? And keeping their dress on the shore, and You took all those dresses and went up the tree. There You are famous for that. Even so shamefully You can steal the dresses of the *gopīs*. _____ [?] *sarvasya cauram*. And those that are saints, You steal everything from their heart. The *sādhus*, they come to worship You, and You steal the heart from their body. *Caurāgragaṇyaṁ puruṣaṁ namāmi*. So You are a notorious thief, and I show my respect to You."

_____ [?]

Devotee: Where's that *śloka* found, that *śloka* about Kṛṣṇa the thief, where's that to be found?

Śrīla Śrīdhara Mahārāja: I don't remember. Govinda Mahārāja may know.

[*Chaurāgragaṇya-Puruṣāṣṭakam*, Eight Prayers Glorifying the Best of Thieves]
[An ancient prayer by an anonymous Vaiṣṇava]
[From *Radha-Krishna Nectar*, compiled by Dasaratha-suta dasa. pages 206-207]
[Completed November 1992]

(1)
vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram
aneka-jamārjjita-pāpa-cauraṁ, caurāgragaṇyaṁ puruṣaṁ namāmi

["Who is famous throughout Vraja as the Butter Thief. Who steals the clothes of the cowherd girls. Who steals the sins that a devotee accrues over many lifetimes. I bow down to that Lord, the Foremost of Thieves."]

(2)
śrī-rādhikāya hṛdayasya cauraṁ, navāmbuda-śyāmala-kānti-cauram
padāśritānāṁ ca samasta-cauraṁ, caurāgragaṇyaṁ puruṣaṁ namāmi

["Who steals the heart of Śrī Rādhikā. Who steals the lustre of a freshly blossomed dark blue lotus. Who steals everything from those sheltered under His feet. I bow down to that Lord, the Foremost of Thieves."]

(3)
akiñcanī-kṛtya padāśritaṁ yaḥ, karoti bhikṣuṁ pathi geha-hīnam
kenāpy aho! bhīṣaṇa-caura īdṛg, dṛṣṭaḥ śruto vā na jagat-traye 'pi

["Who turns His surrendered devotees into penniless paupers. Who turns wanderers into homeless beggars. Aho! Such a fearsome thief as this has never been seen or heard about in all the three worlds!"]

(4)

yadīya nāmāpi haraty aśeṣaṁ, giri prasārān api pāpa-rāsīn
āścarya-rūpo nanu caura īdṛg, dṛṣṭaḥ śruto vā na mayā kadāpi

["Whose Name instantly takes away limitless sins, even if they are as expansive as a mountain range. Such an astonishingly wonderful Thief as this, I have never seen or heard about anywhere!"]

(5)

dhanaṁ ca mānaṁ ca tathendriyāṇi, prāṇāṁś ca hṛtvā mama sarvam eva
palāyase kutra dhṛto 'dya caura, tvaṁ bhakti-dāmnāsi mayā niruddhaḥ

["Oh Thief! You have stolen my wealth, my honour, my senses, my life-breath - my everything! Now to where can You run? I have caught You with the rope of my devotion!"]

(6)

chinatsi ghoraṁ yama-pāśa-bandhaṁ, bhinatsi bhīmaṁ bhava-pāśa-bandham
chinatsi sarvasya samasta-bandham, naivātmano bhakta-kṛtaṁ tu bandham

["You easily cut the terrible noose of Yamarāja, Lord of death. You easily severe the dreadful noose of the material world. You easily slash the material bondage of everyone. But You are unable to cut the knot fastened by You own loving *bhaktas*!"]

(7)

man-mānase tāmasa-rāśi-ghore, kārā-gṛhe duḥkha-maye nibaddhaḥ
labhasva he caura! hare! cirāya, sva-caurya-doṣocitam eva daṇḍam

["Oh Thief! Oh Hare! I am imprisoned, within the totally miserable jail of my mind, steeped in the darkness of ignorance of You! Please always befittingly punish me for my own crimes of thievery!"]

(8)

kārā-gṛhe vasa sadā hṛdaye madīye, mad-bhakti-pāśa-dṛḍa-bandhana-niścalaḥ san
tvāṁ kṛṣṇa he! pralaya-koṭi-śatāntare 'pi, sarvasya caura hṛdayan nahi mocayāmi

["Oh Kṛṣṇa, Thief of my everything! Please become immobile in the tight noose of my devotion! Always reside in the prison-house of my heart! Even in hundreds and millions of aeons, I will never be released from the prison-house of Your heart!"]

...

Devotee: Guru Mahārāja. I have a question about Gaura Kiśora Dāsa Bābājī Mahārāja. Sometimes in tracing the *śikṣa-paramparā*, people may see that Śrīla Bhaktisiddhānta Sarasvatī

Ṭhākura, he had a very deep relationship with Śrīla Bhaktivinoda Ṭhākura. And they may tend to minimise the position of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja. So I was just curious to know, what would be his special contribution to our *sampradāya*?

Śrīla Śrīdhara Mahārāja: His contribution is Bhaktisiddhānta Sarasvatī.

Devotees: [Loud group laughter].

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: When Bon Mahārāja came back from England, then he also accused Bhaktisiddhānta Sarasvatī Ṭhākura. "That what you know, all that won't be acceptable, or not a contribution proper to the western civilised person. These things won't be appreciated there. So this is no knowledge proper." In this way, he accused our Guru Mahārāja. "There are so many defects in you." In this way.

Then Guru Mahārāja disarmed, attacked by the disciple in such a way he felt helpless, and he uttered at that time, "That what do you say, this is not the real path in which you have come? My Gurudeva Gaura Kiśora Bābājī Mahārāja, externally he had no knowledge, even he could not sign his own name. But we saw that in the nail of his feet, all knowledge is present, padayanakhay [?] Only in the nail of his toe we found all knowledge. And what do you say this against your own Gurudeva?"

And there was Professor Sanyal, he caught him almost by his throat. "You fool, you do not know anything. Why have you come in this way? Why do you think that you are a great wise man, you know everything? That is all false. So long what did you hear here? The knowledge of the experience, that has got no value, that is only temporary." In this way Sanyal came and attacked Bon Mahārāja and disarmed him.

But Guru Mahārāja he was from the direct attack to what you will do him, he told like that, "That my Guru Mahārāja from the external consideration, he did not know even to sign his own name. But we found that in the nail of his toe the whole knowledge is there, padayanakhay [?]"

So by knowledge one may, eliminating all these things, one may keep a diamond, eliminating so many things, a diamond, which may have the value of so many things. So the highest knowledge, that the property, knowledge, everything, is *jñāna-sunya-bhakti, prema*, love.

[śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa]
sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate

["O Arjuna, subduer of the enemy, the sacrifice of knowledge is far superior to the sacrifice of various articles of material possessions, because all action ultimately culminates in transcendental knowledge."]

[*Bhagavad-gītā*, 4.33]

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, [sa mahātmā sudurlabhaḥ]

["After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare."] [*Bhagavad-gītā*, 7.19]

...

Śrīla Śrīdhara Mahārāja: Can you feel?

Devotee: Knowledge is undesirable?

Śrīla Śrīdhara Mahārāja: Yes, undesirable, *jñāna-sunya-bhakti*, knowledge is unnecessary. Whatever event you will invest _____ [?]

Devotee: Generally we think that knowledge will be helpful to us.

Śrīla Śrīdhara Mahārāja: But for finite it is impossible to know the Infinite, the infinite type of nature. And specially the Infinite is not static, it is dynamic, it can change its nature every moment. Your past estimation, that may not stand in future. Do you follow? In that case, soul, knowledge.

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

Bhāgavat comes to say that, Give up your attempt in the investigation about the Infinite. Give up that. It won't bear any fruit ultimately. Try to establish friendly connection with the Absolute. He's all free, and He's always free. He can change His position any moment. He cannot come within your knowledge. What you see, that sometimes He's this, next moment you may say 'oh He's not that.' It is possible, so don't go because that attempt will be futile. It will be a waste of energy, to know about such things. You cannot be the subject of this. He's Super-subjective. As a subject you cannot reach that stage that you'll be able to make the Super-subject as your object. But it is the higher knowledge, that can't come, won't come to be the object of your

knowledge, it is impossible. So don't go wild goose chasing, waste of energy. *Jñāne prayāsam udapāsya namanta eva*. Try to connect a relation of friendship, that is the wholesome utilisation of everything. Negotiate only through love, through affection, that is safe way, position. And knowledge, that will frustrate you, it will play treachery with you.

Because He is not, He is *svarāṭ*, *cārtheṣv abhijñaḥ svarāṭ*. Self sufficient autocrat. What estimation will you have about an autocrat? He can do anything. He's not under law. Your knowledge means to bring Him under law, but He's above law, He's the creator of law. So your knowledge will be futile, it won't pay. Only cent percent of your energy, devote to establish a relationship of affection towards Him. That will be helpful really.

So *Bhāgavat* has discouraged knowledge, and exploited the waves of energy, only don't depend on energy, that may be, if without reason, that may be misused, energy may be misused, and it produces a result that will harm you. So your half knowledge will harm you. But autocrat, no knowledge is possible. He's above law. Your knowledge will require you try to bring Him under law, but He's above law, *svarāṭ*. So it won't be of any good to you. Give up. Only try to connect in the way of affection. That can only help you in your improvement in the end of your life. Prepare for that, *bhakti*, *sevā*, that is the only proper function, proper relation between you and Him only. The Autocrat can be controlled only through love. One who is free, He can be controlled only through love. So die to live. Gaura Hari bol.

83.05.30.A

Mukunda Mala Vilas: ...little donation.

Badrinārāyaṇa: Rupees, pounds and dollars.

Mukunda Mala Vilas: Different kinds of notes.

Śrīla Śrīdhara Mahārāja: Different kinds?

Badrinārāyaṇa: Yes.

Mukunda Mala Vilas: That's two hundred rupees. Then there's ten American dollars, twenty, ten dollar bills. Here's three five dollar bills. And here's two five pound notes. So you're the international Ācārya.

Śrīla Śrīdhara Mahārāja: _____ [?] of international credit to preach Mahāprabhu's teachings ____ [?]

Mukunda Mala Vilas: It's about seventy dollars.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Mukunda Mala Vilas: So you're the chief trader in *Nāma Hatta*.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja. Mukunda Mala prabhu's going back to do that big book, *Guru And His Grace*. He's going back to help.

Śrīla Śrīdhara Mahārāja: Ah. I shall try to send that life history shortly.

Mukunda Mala Vilas: Oh. You'll send some biography. That will be very helpful. We want to put that in the introduction.

Śrīla Śrīdhara Mahārāja: Any questions, no time now. He's going direct to?

Mukunda Mala Vilas: From Calcutta, Dum Dum airport.

Śrīla Śrīdhara Mahārāja: And then from there?

Mukunda Mala Vilas: To Bangkok which is in Thailand. It's near Vietnam.

Śrīla Śrīdhara Mahārāja: Going to meet Dayādhara?

Mukunda Mala Vilas: No. That's Malaysia. It's close. Bangkok is a half hour train to Mal...

Śrīla Śrīdhara Mahārāja: Then from Bangkok, to Hong Kong?

Mukunda Mala Vilas: Bangkok to Taiwan. That's an island very close to China, Democratic China.

Śrīla Śrīdhara Mahārāja: Taiwan, that was - what was the name?

Mukunda Mala Vilas: Formosa.

Śrīla Śrīdhara Mahārāja: Formosa. That one China gentleman was pro American during the war?

Mukunda Mala Vilas: Chiang Kai-shek.

Śrīla Śrīdhara Mahārāja: Yes. Chiang Kai-shek. Thailand, that land.

Mukunda Mala Vilas: Taiwan.

Śrīla Śrīdhara Mahārāja: Then from Bangkok to that Chiang Kai-shek?

Mukunda Mala Vilas: Yes. Chiang Kai-shek desh.

Śrīla Śrīdhara Mahārāja: From there?

Mukunda Mala Vilas: From there to South Korea, Seoul. Then to Hawaii, and from there to Los Angeles. And from Los Angeles to San Jose.

Śrīla Śrīdhara Mahārāja: Dry *prasādam* _____ [?] manage for that.

Badrinārāyaṇa: Long journey.

Mukunda Mala Vilas: Yes. It's very indirect route. Like *vilāsa*.

Śrīla Śrīdhara Mahārāja: Unity in diversity.

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: *Vilāsa*. Mukunda Mala Vilas.

Mukunda Mala Vilas: I was thinking, *vilāsa* means something that moves in a crooked way. So I was thinking because I'm very crooked you have given me this name.

Śrīla Śrīdhara Mahārāja: *Vilāsa* means playful movement. In play you may take in that crookedness.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*] & [*Caitanya-caritāmṛta, Madhya-līlā,* 14.163]

Just as serpent moves in a crooked way, not straight. In a crooked way, serpent. So *vilāsa* is something like that. Thesis, antithesis, synthesis, in Hegel's opinion. Thesis, then opposite, then again unifying both. Again that is theses, then again antithesis, and again greater harmony. In this way making progress.

Mukunda Mala Vilas: Hegel was a deep thinker.

Śrīla Śrīdhara Mahārāja: Deep thinker, yes, deepest thinker among the western philosophers. Max Muller and others also, deep thinkers. Germany had such appreciation for Indian culture that ancient books that can never be found in India may be found in Germany. So they were fond of Indian culture. They were not masters of India. But their inquisitiveness about the cultural books of India, that was extreme, in one word. The ancient books that may not be found in India, can be found in Germany, even after war. So such safe and honourable custody they have kept the Indian ancient books, that is most admirable.

Badrinārāyaṇa: And that swastika sign Mahārāja.

Śrīla Śrīdhara Mahārāja: Swastika sign taken from India.

Mukunda Mala Vilas: Hitler used that. And also Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's first disciple from the west came from Germany, that [Herr] Schulze [Sadānanda dāsa].

Śrīla Śrīdhara Mahārāja: Came from Germany. Germany gave first response to his call. Then another thing. The depth of the meaning of *Bhagavad-gītā*, that highest appreciation came from Germany.

And also, Hitler's method of social reform was something of Indian type. He asked the ladies, "Go to home from the office. I want good children from you, and I shall give reward for that. I don't want you to work in the office. Go and be a good mother. I want good children." And also he made arrangement for sterilising those unfit to produce child, the real diseased. "You are to produce children befitting the dignity of the country. Not for your sensual purpose that you will marry. I won't allow that. You must marry only to give good children. My whole country I want to be filled up with children of high type, that is my interest. And not for your sexual pleasure that I shall allow you to marry."

So that is also Indian way. And when the war continuing I was in Karachi, I had a fight with some British gentleman. That I appreciate Hitler in these points. This is our eastern method, and Indian method specially, the social reform.

He wants all the ladies, "Go home and give good children. I shall reward you. I want the whole country filled up with good children, and not the products of your sensual luxury. No. Real child with good brain and good physique, as son of Germany I want here. Not with some diseased and defective bodies you will fill up the country. I won't allow that." Ha, ha.

Mukunda Mala Vilas: They say also that V2 rocket, he got the idea from the *Viman Veda*.

Śrīla Śrīdhara Mahārāja: V2, yes. *Viman Veda*. And Swāmī Mahārāja also told, the *dhāma kṣatriyas* by being frightened by Paraśurāma, they went to take their abode in Germany. The Indian *kṣatriyas* when Paraśurāma wanted to make the whole of India *kṣatriya*-less, then many *kṣatriyas* they started towards that direction and they took some position in Germany.

The Frank and Huns, so they're called Huns. Huns means *haṁsa - paramahaṁsa* and *haṁsa*, two sections in the ancient India. So Huns means *haṁsa*, very similar word, *haṁsa*. Huns and

haṁsa, so they're called Huns. "Furious Franks and fiery Huns." Some English poem, written by some gentleman who was a soldier first.

['Tis morn, but scarce yon lurid sun, can pierce the war-clouds, rolling dun,
where furious Frank and fiery Hun, shout in their sulphurous canopy.]
[From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844]

I forgot the name. But he wrote, "The fight between furious Franks and fiery Huns." Fiery Huns means the Germans, and Huns means *haṁsa*. *Paramahaṁsa* and *haṁsa*, two groups in India. And the Rajputa here, they're also called Huns. Huns here, h-u-n, Huns and Hoons, their origin is Hoon, an aboriginal section in ancient India, Hoon. The same stock with the Rajputa in India, they're called Hoon, and here they're called Huns. And the Sanskrit is *haṁsa*. Hoons and Huns, from *haṁsa*, the same original stock, *haṁsa*.

Mukunda Mala Vilas: Guru Mahārāja. I had one question about the Berkley theory. In Bhaktivinoda Ṭhākura's lecture, he says that Berkley, he says that everything is in the mind, but Bhaktivinoda Thakura, in his lecture, he says that the scandal of the Berkley theory is that it tends to negate the existence of this world. It tends to argue against any kind of reality.

Śrīla Śrīdhara Mahārāja: But Hegel has come to relieve Berkley somewhat. He says that when a question is put, according to Berkley, if I think that there is a hundred pounds in my pocket, if I search my pocket, will I get it?

Mukunda Mala Vilas: No.

Śrīla Śrīdhara Mahārāja: Then Hegel says that, "When it is thought, it may not be in the individual mind but it must be in the Universal Mind." That is Hegel's standpoint.

Mukunda Mala Vilas: That it's present somewhere.

Śrīla Śrīdhara Mahārāja: And that wave comes gradually. As I argued to some place about Bhaktivinoda Thakur's *Jaiva Dharma*. Have you gone through it?

Mukunda Mala Vilas: Yes, I've gone through that.

Śrīla Śrīdhara Mahārāja: That is, imaginary persons are accepted as they're talking and giving answers. Some Brajanātha, some *bābājī*, some Bābājī Mahāśaya, all those imaginary persons have been taken in to talk. I told to one person in debate, that what is in Bhaktivinoda Ṭhākura's brain, his mind, and he has written, that is not imagination. In some *kalpa* or other, these things were, and these things again will come, have to come. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: What Bhaktivinoda Ṭhākura thought in his mind, that won't be lost, that must be somewhere in this *prapañca*, in this world, sometime after, or sometime back, the same thing was. Just as they say that the sound; I speak here, and the sound is going. This sound can be caught in some other place little after.

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So, the light is Caitanyadeva, with His batch, He chanted here, *saṅkīrtana*, He preached, that velocity, that wave is going. And now in some sort of place, that may be found here. Do you follow? Am I clear?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: That velocity, that light that I should hear, that is going on, that is not lost. Just as sound I pronounce is not lost, it is travelling, so the light, that whatever I see, that wave of light, that is also travelling. That war, that war period, vision, that is also there, that is vibrating, that vibration is now somewhere else, it is floating. If you go there, just as in the Ganges water, if I throw some flower, then that is carried out by the stream. If I can go with more speed than the stream, I can find that flower somewhere else in the far away, in the current. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So, the velocity, the eyesight velocity, that in a second it is moving 175 miles speed, it is moving. And if it is possible to run with more speed, then we can overtake that wave. It is there. So, also, what is imagination now must have come in reality here and it is found in somewhere else.

In Kṛṣṇa *līlā* also... Eh?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...we say the Kṛṣṇa *līlā nitya*. Just like sun, everywhere there is morning. Now morning here, five minutes after, the morning will be there, some sunrise. Sunrise, it is everywhere sometime. Here or there; rising sun to be found anywhere. Always it is moving in that way. Setting sun is always to be found; only we're to go to attend that place.

So, what came in the mind of Bhaktivinoda Ṭhākura, though that like a novel way he described, that must, this *kalpa*, another *kalpa*, or somewhere, it must be found. It is there. It is reality, not imagination.

Everything, it is not imagination. In my dream, what I saw, now it is false. But it was, in some life, in past experience I had that sort of vision, that has come to me now as dream. It was a fact, and now it is only as dream. _____ [?]

Devotee: _____ [?]

...

Śrīla Govinda Mahārāja: This is all internal mail.

Mukunda Mala Vilas: International.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Mukunda Mala Vilas: It's all together about seventy dollars American.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And Mukunda Mala prabhu, he's our future of America. He's direct disciple of Your Divine Grace.

Śrīla Śrīdhara Mahārāja:

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram,* 1]

Śrīla Govinda Mahārāja: _____ [?] He's direct disciple of Śrīla Guru Mahārāja. And *Guru and His Grace* _____ [?] not will be published. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: *Guru And His Grace* may come here in November, in book form.

Śrīla Śrīdhara Mahārāja: At Vyāsa *pūjā* time.

Śrīla Govinda Mahārāja: Vyāsa *pūjā* time, that is good time.

Mukunda Mala Vilas: Yes, good time for getting the grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Mukunda Mala Vilas: One other question I had about this Berkley theory that everything is in the mind. And that is...

Śrīla Śrīdhara Mahārāja: What is in the mind, that may be abstract to us, but in the Universal Mind everything is concrete. It must be, can be traced somewhere else.

Mukunda Mala Vilas: Yes. So although everything is, in one sense, everything is in the mind, but still I'm experiencing that it is very hot. I feel very hot, and also Badrinārāyaṇa prabhu, he also feels the heat. So we're all experiencing heat. But according to Berkley, this is just going on in the mind. So my question is; should we think that this illusion is being enforced upon us, or the idea that it is hot, that...

Śrīla Śrīdhara Mahārāja: You have to understand the fundamental truth. That what is hot temperament to me, that may be cold environment to some other body. Degree. Apparent degree of toleration, the experience of coolness and heat, depends on that. What is cool to us, that may be hot to another. So in that way it is only, we're to adjust with that; that what is hot to me, that may be cool to another. Human beings, or so many insects, so many worms, and so many other things. What is bright to us, what is bright to an owl; that is dark to us. Do you follow?

Mukunda Mala Vilas: Yes.

Śrīla Śrīdhara Mahārāja: So creation is of variegated nature in all cases. In cases of eye experience, or ear experience, which we can hear, others cannot hear. It may be so small sound and so big sound, we can't hear. Only we hear within limitation, we see also within limitation. Our feeling in the touch, that is also within limitation. So, everything is co-existent, only it is adjusted. Something cool to me, that very thing is hot to another. In this way it exists. So it is not imagination, it is reality. What is imagination to me, that is reality to another animal. Because it is there, in the *prapañca*, in the surface it is like that. So it must be anywhere and everywhere. The rising sun must be anywhere and everywhere. Now here and then next there, in this way it is revolving. So in the whole creation every sort of experience is co-existent. Do you follow?

Mukunda Mala Vilasa: Yes. _____ [?]

Śrīla Śrīdhara Mahārāja: Then, what is your question?

Mukunda Mala Vilas: My question was that, in explaining this theory to others...

Śrīla Śrīdhara Mahārāja: And we want to say that what you now feel cool, by the will of God you can easily, you may feel that very hot. By the will of the Supreme Lord. Everything depends on Him, in the Cause. What you say is intolerable hot, in the next minute if God wills, you will be forced to be intolerably cool. It depends on His will, everything.

"Let there be water." There was water. "Let there be light." There was light.

He's saying, "Dhṛtarāṣṭra, I say you will see Me, being blind. Though you're blind, blindness not to be removed, only I say you see Me, and you will see." And that was done.

Only His will is at the cause of everything. And that can change anything and everything to anything and everything. His will. And that is coming here in a modified way. In a general way, in a particular way, special, speciality of such degree, in this way gradation is there. But it is that His will is the cause, prime cause of everything. And it is that He's above law. We must keep in consciousness that, then anything you'll be able to explain.

Mukunda Mala Vilas: He's like a hypnotist.

Śrīla Śrīdhara Mahārāja: Yes, hypnotist. Everything depends upon His sweet will. Everything depending on the the sweet will of the Designer and Destiner. Everything is destined and designed by Him. It is in His hands. In the centre. It is by itself and for itself. Everything, He only knows what is the purpose of anything and everything. None else. He knows His ways, and none know His ways. Only they know as much as He wants to make them know, only that much. And that also He can change.

So complete free autocrat, and that can be only caught by love. The autocrat can be caught by love, not by knowledge. Because His ways are uncertain. What your knowledge will do? Knowledge can go on if there is any fixed law and fixed nature. But autocrat, any moment He can change. Then, how can I know things? So all your previous experience, null and void. Every second He can show you a new colour. So no possibility of knowledge can make any clear statement, all futile. So knowledge is futile about the infinite. Now this, now another, now _____ [?] now _____ [?] Then, on what basis you'll make your calculation?

He's always changing, sweet will. Only He can be caught, His heart can be caught by only surrender. So through surrender He may like to make Him known to you, and you may know that portion, that much.

The designer is autocrat, above law. You're to consider like that. Who is designing this universe, He's above law, not under any law, any fixed nature. He may change at His will, the sweet will. And whatever He wills, that must have to come, to happen.

Devotee: Guru Mahārāja. Sometimes people say this God is not good because He's above law, but the position of the *jīvas* is they're not above law. It means there is suffering. If God is good it means that He could create the *jīvas* also above law.

Śrīla Śrīdhara Mahārāja: Ha, ha. Then, they want to become God of Gods. _____ [?]

Unknown and unknowable, and how His ways can be known. His more, He's autocrat, He's such.

And from your crooked and very meagre partial experience, your finite experience, you want to throw at Universal Truth. Your experience is limited of the limited. And that small experience

you want to thrust onto the whole. It is most deplorable. Deplorable argument and knowledge. From finite you want to know the measure of the whole infinite, and you go to criticise Him. What is your foundation of criticising, criticism? From what basis you are approaching to criticise Him? How much you know about Him?

A mother is chastising her son, only you see that portion, and 'she's very cruel, mistreating her son for this,' But you do not know the previous trouble the mother takes for the child, how she feels for his future good. All this you do not go to decide. Only the time being you say that 'she's punishing the son' and you're infuriated.

So every incident must have its future and its past. You're to trace that before you put any remark. In your case, how much, how limit, to what limit you can understand? Very meagre, and by that one should not go to make any remark about the Infinite ways. That is injudicious, that is suicidal to a man of understanding.

Devotee: Guru Mahārāja. The position of the *jīvas* in *taṭasthā* means that the *jīvas* have the knowledge that there is one upper world and one lower world, that there is suffering and there is service? There is this knowledge in there?

Śrīla Śrīdhara Mahārāja: What does he say?

Mukunda Mala Vilas: He says that the *jīva* in *taṭasthā*, does the *jīva* have a vision of Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: *Jīva* has got adaptability of both sides, margin means endowed with adaptability of both the sides. But no participation, nor any experience, but only seed adaptability. And he's in the margin, and the margin means strictly to analyse with adaptability, you can go that side, you can come this side. This possibility is there, in potentiality. But he's left to exercise his freedom. Because he's conscious unit, freedom must be inseparable from consciousness. A conscious unit and freedom is one and the same. Conscious atom means endowed with freedom. If freedom is taken away it is matter.

Devotee: There is freedom, but there is also knowledge of the absolute of the reality?

Śrīla Śrīdhara Mahārāja: Because it is very small, so freedom also not perfect, very vulnerable. Freedom does not, his existence is also small, his freedom is also vulnerable, defective. So the possibility of committing fault. Freedom means not perfect freedom, perfect freedom with the perfect reality. And the smallest atomic freedom with the atoms of consciousness and that is vulnerable. That can judge properly, and judge improperly also, there in the margin. Otherwise we have to put blame on God, or *māyā*? Or we want to be innocent? No. We can't be innocent.

The starting point, just as before taking any intoxication, one man begins intoxication, first step curiosity, something like. Then when he's taking intoxication for small time he cannot do without intoxication. So *māyā* is like that, the intoxication habit. Then *māyā's* intoxication habit comes and force you to give up _____ [?] intoxicating substance. Before that, when you begin it might not have begun. There is no point, no momentum, but once you've begun, as much as

you're making familiarity with intoxication, intoxication will devour you, devour, or injure you so much.

So first starting, mixing with *māyā* like a play, curious play, play of curiosity. But as much as I make friendship with her, she comes to devour me so much. In this way we're in the clutches of *māyā*. But in the beginning, in the starting point, it was a very slight thing like curiosity.

So such starting of the free will, that was the cause, and not the present stage where *māyā* has devoured us, *ajñāna*, ignorance, liking for exploitation. *Māyā* means liking for intoxication, love for exploitation, that is *māyā*. And truth is that everything for centre, for Kṛṣṇa.

Devotee: Guru Mahārāja. If in *taṭasthā* has the reality and the illusion, the *jīva* cannot have enough discrimination to come to the...

Śrīla Śrīdhara Mahārāja: No part of discrimination, all only very little, imaginary little, everything imaginary small, but it is. However small, it is there.

Mukunda Mala Vilas: So he can also go to Vaikuṇṭha? From that first starting point he can also go to Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Starting point. Yes. Some go that side. Some go this side, some go this side. Independent. Not all come one side, then there would be some compulsion. No compulsion. By their free choice some going this side, some going this side, some going that side.

Devotee: Guru Mahārāja. There is any knowledge coming from outside or from inside that can help the *jīva* to adopt one side or another?

Śrīla Śrīdhara Mahārāja: At every stage outward help is present, at every stage. But in crude stage, higher agents can help. Ordinary persons cannot detect the defects and render help. Higher personality. God Himself, or any higher powered *sādhu* can help you.

Just as suppose, a new born babe. A specialist doctor with special knowledge can make treatment of the newborn. But little grown up, can talk, "What is paining you?" Ordinary doctor may _____ [?]

So high powered *sādhu*, and the Lord Himself, they can help us in any stage. Ordinary person, saints, cannot help in any stage. In certain standard their help is _____ [?]

Mukunda Mala Vilas: Guru Mahārāja. When we're very far away, in another country, then we have to associate more through *vāṇī* than through *vapu*. Can you say something about that? Can you give us some instruction that will minimise our separation?

Śrīla Śrīdhara Mahārāja: *Vapu* also by our deep affectionate meditation, we may get influence from the *vapu* also. Sometimes when we're in meditation we may get inspiration. The words are there and also by meditation, by the ability within, something may come, a new light may come. That is, that may be possible. A deep and affectionate and submissive meditation, relativity, that

may guide me, irrespective of the space and time. *Ātmā* does not have any restriction of space and time. If we can rise up to the plane of *ātmā*, it is that *caitya-guru*, in that way we can get inspiration.

Mukunda Mala Vilas: Once, you said that *vāṇī* is also *vapu*.

Śrīla Śrīdhara Mahārāja: Yes, *vāṇī* is also *vapu*. If not properly tackled, *sevonmukhe*. *Vāṇī* means words, *vāṇī* may not divulge the meaning ____ [?] *Vāṇī* is also a form of sound. This is eye experience, and *vāṇī* is ear experience, but the internal meaning that is something else. Do you follow?

Mukunda Mala Vilas: Yes. Like that,

[asadhu-sange bhai "krsna nama" nahi haya] "namaksara" bahiraya bate nama kabhu naya

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*]

Śrīla Śrīdhara Mahārāja: Yes. So that also may be broken, may be changed, like broken, form. But the spirit within, we can approach that only through submissive attitude. *Sevonmukhe hi jihvādau*. If the ____ [?] can take, the eye can see, the nose can take - if we have a serving attitude, deeply serving attitude. Then that contact comes, from up. They're helping the external body, that comes to *ātmā*, *buddhi*, *mana*, and outside. It comes from inner side, or higher side, not comes from the surface, from the point of experience. It comes from eye, it has to come though *sparsa*. First to soul, then from soul to reason, from reason to mind, and from mind again so deep in the mind that we will experience...

83.05.30.B

Śrīla Śrīdhara Mahārāja: Coming down, not springing up here.

Devotee: Guru Mahārāja. Kṛṣṇa is like a well-wisher father. How a father can permit that the son fall down and be in contact with a dangerous situation? Father's always careful about to don't permit the son to fall.

Śrīla Śrīdhara Mahārāja: Father also does not like that the son will be of such nature that always lives under guidance. Just as one man takes his boy to teach him swimming, that he may not drown, so it's necessary to teach him swimming. So father wants that he may stand by himself. That is not injustice.

Free cooperation, not infringed, forced cooperation. There cannot be peace in forced cooperation, forced adjustment. So free cooperation, that sort of adjustment is peaceful and

happy. You are to understand. If He forces us anything then we're reduced to stone. We must be allowed to live freely, and that free cooperation will give us peace, not forced.

Devotee: And Guru Mahārāja. This wrong path is very heavy because it's said in the *śāstra* that for the *jīva* to return to his constitutional position is very rare.

Śrīla Śrīdhara Mahārāja: This wrong path, in comparison with eternity it has no position. We're to take everything from the standpoint of eternity, however long path, no value. Which is very, very long time to you, that is a second to another's consideration. And what is a second of Brahmā, that many be a few months for us. So infinite is of such character. In time and space, in both cases it becomes true. Who is there?

Badrinārāyaṇa: Vidagdha Mādhava prabhu.

Śrīla Śrīdhara Mahārāja: Vidagdha Mādhava is going to Calcutta tomorrow to send him off?

Vidagdha Mādhava: If you like Guru Mahārāja I can go, no problem.

Śrīla Śrīdhara Mahārāja: Do you find it necessary?

Mukunda Mala Vilas: Do *I* find it necessary? No, it's not necessary. I can manage. It's all right. His service will be needed here. So I'll take your leave now Guru Mahārāja. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol.

83.06.02.B

Śrīla Śrīdhara Mahārāja: ...consciousness proper. Then his position will be higher than any Christian, or Islam, Mohammedan, or Śaṅkarite, or anyone, or even devotee of Nārāyaṇa.

Vidagdha Mādhava: But Kṛṣṇa consciousness proper means he's actually...

Śrīla Śrīdhara Mahārāja: Proper must - not show, like the *goswāmīs*, the *bābājīs*, the pseudo Kṛṣṇa consciousness, but real Kṛṣṇa consciousness. And slight participation in that should be considered to be the highest fortune of all religionists in the world. The comparative study is there. What is Kṛṣṇa? Svayaṁ- Bhagavān Kṛṣṇa. The Vṛndāvana *līlā* of Kṛṣṇa. Reality The Beautiful - to be connected with the Reality The Beautiful. That is to have the greatest fortune than any other man who has connected his fortune with any other conception of religion.

Vidagdha Mādhava: But Guru Mahārāja. Didn't Śrīla Bhaktisiddhānta Prabhupāda, didn't he say that Jesus Christ was *śaktyāveśa avatāra*? He said like that?

Śrīla Śrīdhara Mahārāja: That might have been. But *śaktyāveśa avatāra*, Vyāsadeva *śaktyāveśa avatāra*, Paraśurāma, Nārada, there are so many *śaktyāveśa avatāra*. But what they're dealing with, that is to be concerned, what he gave. We can only compare in the teachings.

Vidagdha Mādhava: And also we have many disciples of Swāmī Mahārāja who've come and gone. They stayed for many years, practising the basics, the beginning *sādhana* of *bhakti yoga*.

Śrīla Śrīdhara Mahārāja: Coming and going, that is another question.

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

To have the highest conception of theology, if we have any connection with that, gradually my future will be there. So one might have attained the fullness of a particular conception. But slight Kṛṣṇa consciousness will be better than that, more valuable, considering its prospect. When he's connected with Kṛṣṇa consciousness anyhow he'll reach the goal. So considering the prospect and the man who has realised a lower conception of religion he's finished there. But one, a beginner, in the higher Kṛṣṇa consciousness _____ [?] Just as an ordinary *jñānī*, a member of the *jñānī* school, he's better than a bona fide *karmī*. And a member of the devotional school is better than a *mukta*, one who has attained emancipation, or liberation. But this man is not liberated, but anyhow he's got chance to be admitted into the devotional school, *śuddha bhakti*. He should be considered from the standpoint of his prospect, that he's better. And this man's finished ABC. Some finished in A, some finished in B, another has got connection with C, but now he's not in such normal position. But near future he'll be there in C. But considering the prospect he should be considered as better. So transaction must be with reality, and not any pseudo imitation. Imitation has got no value. Real connection, slight connection, of the higher reality, is better than the full achievement of the lower status. Do you follow what I want to say?

Vidagdha Mādhava: Yes I follow. Is it possible in the *kaniṣṭha*...

Śrīla Śrīdhara Mahārāja: Full realisation in the lower order of religious conception, and slight connection of the highest religious conception, slight connection, and the full realisation of the lower conception. What should be considered as better?

Vidagdha Mādhava: I just heard you say 'the slight connection is better.'

Śrīla Śrīdhara Mahārāja: Yes, better, because tomorrow he'll be there. And this man is finally settled here, in lower office. One is a probationer in a higher office rank. And another a clerk, but now drawing more money than the beginner. But in no time this officer will go to fetch more money, and the head clerk will be there, finished. And the officer will go. But now the head clerk drawing more money, and this man less. Something like that. Am I not clear?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: So our future prospect should be taken into consideration. According to the prospect we shall judge who is superior who is inferior.

Devotee: I have a question about *amāninā mānadena*. That we're all *jīva* souls, all equal in the eyes of God. But in normal society, also Vaiṣṇava society...

Śrīla Śrīdhara Mahārāja: Not all equal in the eye of God. In the eye of God there is also difference.

God says, "My devotees, there is also gradation." That saying to Uddhava.

[na tathā me priyatama ātmayonir na śaṅkaraḥ]
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

The gradation amongst the devotees, Śrī Kṛṣṇa Himself says by His own mouth. *Na tathā me priyatama ātmayonir na śaṅkaraḥ, na ca saṅkarṣaṇo na śrīr naivātmā*. "But Uddhava, you are most beloved, even more than My own self."

And that Uddhava again says, "Oh. In Vṛndāvana, what sort of divine love I've experienced? If I have a birth of a creeper and bush, then the feet dust of those damsels will naturally fall on my head. I shall consider myself purified."

The gradation is there, not all equal, amongst the devotees. And the non devotees they're also of lower order. The *karmī*, *jñānī*, and all these things, gradation is there, not all equal.

Devotee: But still the teaching is...

Śrīla Śrīdhara Mahārāja: All equal in *this* sense that He likes that everyone may be good, in that sense.

Devotee: Still the teaching is, though the...

Śrīla Śrīdhara Mahārāja:

samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

"I am equal to all. But who is devoted to Me, I'm also partial to them."

That is His position. That is His meeting, one who is doing, the father, a bad child, a good child, father wants to be impartial to all the children. But one is very bad, a rogue, and another is very honest. Naturally the honest will get more attention and more support from the father. But otherwise the father likes both the children equal if they may be good. But when one is good, one is bad, naturally some more affection towards the good will come. Otherwise he should be considered impartial. 'Why he's attracted towards bad and not towards good?' He'll be blamed, the father will be blamed for inconsideration.

The letter. Kṛṣṇa. Not clear?

Devotee: Yes. That's clear. But sometimes also it's said that the naughty child he gets the affection from his mother. His mother is always thinking for that naughty child, how he can, she's worried about him.

Śrīla Śrīdhara Mahārāja: Not naughty in that sense, naughty not at heart, but within they're a little disturbing, that is naughty type. Externally may be of disturbing temperament, that sometimes pleases the mother, father. But if there's poison within none can _____ [?] Remove the poison. Paternal affection, or motherly affection, will like the poison to be removed. But at heart he's good, but externally he's very _____ [?] breaking this thing that thing _____ [?] They like that kind of. And always sleeping, sleeping, sleeping, do not like that. That is *tāma guṇa*.

_____ [?] Evil aim has got also utility, but in the indirect way, punishment. Punishment has got its utility, but not in the direct, but in the indirect sense, not desirable. But still it's useful sometimes.

...

...*'haṁ sarva-bhūteṣu*. "I'm neutral, equal, environmental whole, to anything and everything. But those that are coming towards Me, they're getting the benefit of My affection. And who are apathetic they're not getting. But I'm approachable by everyone. That is _____ [?] Anyone may approach and get. I'm not ill-disposed to anything, equal _____ [?] If he does not come and he also gets then there'll be _____ [?] not equal. So one coming he's getting, not coming not getting. But if not coming also gets the same thing then not equality."

Devotee: Then what is the meaning of causeless mercy? Even one might not be going, still might be getting.

Śrīla Śrīdhara Mahārāja: Causeless, that is eternal, none has created. It's flowing in its own way. But the others that are endowed with free will, if they connect they'll get. Each flowing in his own way, and if ill- fated he'll run away, when the flow is coming he'll run away. Ha, ha.

Devotee: Still we might see two devotees...

Śrīla Śrīdhara Mahārāja: There are special cases also, alokamani [?] four kinds of special cases. Causelessly coming from upward to lower, that is also four kinds. General case is, if you approach you'll get, that is the general case. But a special case there are and that also of four types. Suddenly one may get the Grace of God. I don't remember exactly the four types, but there are four cases. Alokadan [?] And Śukadeva is one case. Another case I don't remember. Memory failing. You will find in *Jaiva Dharma*. Bhaktivinoda Ṭhākura has analysed them. Independent of the inquiry of the *jīva*, sometimes it comes from above, comes down, and that is also of four types. *Bhakta kṛpa*, Bhagavān *kṛpa*, and also another two, four types are there, get suddenly. But if we're to, we can trace, if we're able to scrutinise and trace the subtle points then also we can count that _____ [?] must have been some *sukṛti* for which this has suddenly come.

Devotee: From previous life.

Śrīla Śrīdhara Mahārāja: From previous life *sukṛti*. In this life nothing much seemed ostentatiously, but in the background there must be something from previous life _____ [?] so suddenly he became ____ [?] But it was acquired in his previous life.

purva janmad gita vidya, purva janmad jita dhanam [?]
purva janmad gitam punyam, pascad dhavati dhavati [?]

Anything required. purva janmad gita vidya. Learning. _____ [?]
Puṇyam. Very good merit acquired in previous life, that comes to help in this life also.

Devotee: Still I'm a little confused, how to apply _____ [?] *amāninā mānadena*. Always not desiring respect for myself.

Śrīla Śrīdhara Mahārāja: *Amāninā mānadena*. *Tṛṇād api sunīcena*. Humbler than a blade of grass. If we give foot pressure on the blade of grass it will go down, no position. So highest type of devotee won't go to create any trouble in the environment, because his time is very valuable, so no disturbance he'll invite. He'll try not to be party to any quarrel, avoids it, for this such policy because his time is very valuable. He's engaged in such a valuable thing that outward disturbance may harm him very greatly. So the peace of the environment he'll try his best to maintain. So if any opposition coming he'll try to withdraw as much as possible. Neither he

won't be the cause to give opposition to anyone. But still opposition coming he'll try to avoid it, at his own cost. *Tṛṇād api sunīcena, taror api sahiṣṇunā*. If it comes he'll try his best to go on in his own way with toleration. And *amāni*, he won't search for any prestige or position, name, fame. Won't care for anything else, whole concentration towards his own object of life, *amāninā*. Neither blame from outside, nor any appreciation from outside, should affect him. Won't care, close the door, of any sort of appreciation or dis-appreciation from the public. Independent of the appreciation or dis-appreciation of the popular opinion. *Amāninā mānadena*.

But still anyone comes to disturb, "Oh, you're all right. I'm in a mean, lower position."

When Prakāśānanda went to charge Mahāprabhu in Benares, "Why? You're a *sannyāsī*, why do You not read *Vedānta* and discuss the ontological side, all these things?"

Mahāprabhu He told that, "I'm stupid. My Gurudeva he told, 'You're an ignorant man. You don't go to discuss the abstruse arguments in *Vedānta*. You go on taking the Name of the Lord. That will suffice.'"

guru more mūrkha dekhi' karila śāsana. mūrkha tumi, tomāra nāhika vedāntādhikāra.

[prabhu kahe — śuna, śrīpāda, ihāra kāraṇa / guru more mūrkha dekhi' karila śāsana]
[mūrkha tumi, tomāra nāhika vedāntādhikāra / 'kṛṣṇa-mantra' japa sadā, — ei mantra-sāra]

[Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me."] [" 'You are a fool,' he said. 'You are not qualified to study *Vedānta* philosophy, and therefore You must always chant the Holy Name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns."] [*Caitanya-caritāmṛta, Ādi-līlā,* 7.71-72]

"And so I take the Name of the Lord. I've not much qualification to understand and discuss the ontological side of *Vedānta* in this way. *Mānadena*. You are bigger scholarly persons, you can do so. But I'm an ignorant person."

In this way He avoided. But when they came with more sincerity to approach Him, then He came out.

"That what you are cultivating that is all false. What will be the real meaning? The real meaning is such and such." But in the beginning He did not create any opposition. He avoided them. But when with sincerity they came to know, then He came out with His own thing.

And Sārvabhauma also. Sārvabhauma he's a good scholar, and a guardian's position.

"Young man, You're well connected with my family. Your maternal father _____ [?] elder brother were all class friends, in this way. So I've got much affection for You. So though You've committed very wrong _____ [?] It is very difficult to keep up the purity of the *sannyāsa* life. Anyhow I shall help You, try my best to make You understand and analyse the nature of this world that it's all false. Then Your *sannyāsa* may be protected. I shall help you. Many *sannyāsīs*, I have a class where many *sannyāsīs* come to attend and hear *Vedānta* from me. And I admit You

also as a student in that class. Always think of the *Vedānta*, that the world is nothing, all false, then only Brahman is there. Then it will be easy for You to maintain Your renunciation role."

Then Mahāprabhu, "Yes. You are My well-wisher, you are My guardian. What you order I must do that." He attended the class every day, but He was sitting silently.

Then after a week Sārvabhauma told, "The boy looks very intelligent, but He silently attends my class without putting any question. I'm taking so much labour to make Him understand all these higher points of *Vedānta*. But though He seems to be very intelligent, but He does not utter a single word. What's the matter? Does He understand or not? My labour is only useless?" Then one day he could not contain him, asked, "I'm taking so much care to help You by explaining the Śaṅkara *Vedānta bhāṣya*, all these things. But You don't ask any question. Do You understand or You don't understand?"

Then Mahāprabhu told, "Your are My well-wisher. You have ordered Me to hear. I did so. But what you say, you mention about the *sūtra*, the original points, I understand clearly. But your explanation I can't follow."

Then, Sārvabhauma was an intelligent man. "What does He say? He understands the original quite clearly, but my explanation He can't understand? That means He says that I'm explaining in a wrong way, my explanation is wrong, eh? He's so much bold to say like that? He can't understand my explanation, but He can fully understand the original thing, *sūtra*." Then he asked anyhow, formally, as formality he had to ask. "Then can You explain the *sūtra* in Your own way?"

"Yes. I you order I can do." He began to explain the original *sūtra*.

And Sārvabhauma went to refute that, but could not. Whatever he says Mahāprabhu discards that. Then he was nonplussed. Then anyhow there was that *ātmārāma śloka* in *Bhāgavatam* [1.7.10], and with much care and scholarship Sārvabhauma prepared nine kinds of meanings explained from that *śloka*, separate kinds of meaning. Sārvabhauma began to explain that. Mahāprabhu heard them, patiently. "And then, have You got any other explanation?"

"Yes. If you'd like to hear I can try." So Mahāprabhu, these nine kinds of explanation, without touching any one of them, Mahāprabhu came with, independently, another eighteen kinds of explanation from that *śloka*.

Then Sārvabhauma was bewildered, dumb. "What is this? He's not a man."

This Gopīnātha, his brother-in-law Gopīnātha Paṇḍita, he previously told, "You want to protect His *sannyāsa dharma*, He's not an ordinary man...

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Śrīla Śrīdhara Mahārāja: Adjustment in what we've heard from the revealed scriptures. Adjustment, assimilation, of what we've heard from the *śruti*, from the revealed scriptures, that is meant, proper assimilation. And to differentiate from things that we find here in our perverted conception of life and experience. Hare Kṛṣṇa.

Vedāśraya nāstikya-vāda bauddhake adhika. Mahāprabhu's announcement about Śaṅkara, that he has given delivery of thought from the Buddhistic school in the name of Vedic thought. The most dangerous. The colour of Vedic thought, he has given delivery of the Buddhistic thoughts. *Vedāśraya nāstikya-vāda*. Half true is more dangerous than falsehood.

veda nā māniyā bauddha haya' ta nāstika [vedāśraya nāstikya-vāda bauddhake adhika]

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

Buddhist, they're simple, they do not have any recognition of the revealed scriptures, they think that's all. They're on the other side, it is plain and clear. And this man has entered within our camp, and began to preach the doctrine of Buddha. It is most dangerous. So we'll always be very alert of this apparent religious man who is an atheist in the garb of a devotee, so-called, we must be very much cautious about him.

So, *māyāvāda-timiṅgilodara-gatān uddhṛtya*. The whole Hindu section, so-called Hindu section mostly swallowed by Śaṅkara. They do not know how they have been swallowed.

[śrī-siddhānta-sarasvatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje]

["Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura is well renowned within the select line of the magnificent Gauḍīya preceptors. He appears in the morning sky like the radiant sun and resounds the wonderful glories of Śrīman Mahāprabhu, delivering the poor souls helplessly devoured by the whale-swallowing doctrine of impersonalism. I worship the great master who allowed the fallen souls a precious chance to dive deeply into and experience the bliss found in that ambrosial ocean of pure love for Lord Kṛṣṇa."]
[Śrīla Śrīdhara Mahārāja]

'Only this is Brahman, that is nothing, non see-able, non-traceable, non-differentiation, and the specification, nothing, and to accept that, no harm about our creed.' In this way they all accept it.

They say that, 'Anyhow he [Śaṅkara] took to the scripture. If we see the good side, anyhow he drew the attention of the religious people of that time to the scripture, from the atheistic school, totalistic school. And now you read your scripture, and then find what you can manage to find. So much he must have done.'

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam
[karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious

activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

Ha, ha. Enemy is according to the plane, enemy. In one's own plane, a man's enemy is a man, not a tiger, nor a serpent. Man's greater enemy is man, greatest enemy must be a man. Others cannot make any harm so much.

Rādhārāṇī's enemy is Candrāvalī. Ha ha. The competition with which, in Yogamāyā, that department, where the competition is going on to produce the satisfaction of Kṛṣṇa, all accommodating. Kṛṣṇa, *akhila rasāmṛta murtiḥ*. All possible types of ecstasy is harmonised, nothing neglected there. Everything for Himself. So many of variegated nature, but for Himself. Then justification of the existence is there. So many, let it be. Innumerable, does not matter, but one end, all must be connected to one end, for Himself, to satisfy Kṛṣṇa. *kṛṣṇindria tattvam, kṛṣṇa-priti, kṛṣṇa-prema*. Must be connected to one end. Many, polarity and unity, unity, that to satisfy His purpose, and diverse may not have any number, variegated.

Rādhārāṇī Herself says, that is Her special beauty, "That they do not know. I have no objection. The others will come to serve Kṛṣṇa. I look only in the satisfaction of Kṛṣṇa. My concentration is always there. But, their service does not come to such a standard as to give satisfaction to Him properly, so My objection." Rādhārāṇī's statement in this way justified. "They rush forward to satisfy Kṛṣṇa, but they do not know how to satisfy Him. They come and begin their service to satisfy Him, but they cannot do so. There is My objection, otherwise I can allow. My eye is always fixed just like the hand of a clock, the satisfaction of Kṛṣṇa."

saynavi gihicanoo de kṛṣṇa seva nahi jani jihe canay [?] In this way, *Caritāmṛta* says, gives the statement of Rādhārāṇī. She does not think Herself to be one of many, in the competition. So that is Her special beauty. Her degree and intensity of the endeavour to satisfy Kṛṣṇa, that is above all, all accommodating, so that is. Others, that is a part of Her. She represents the whole, and His own parts develops to help Her in indirect way. Some in direct way, Lalitā, Viśākhā, and some in indirect way, in another camp, but that necessity is also there.

Just as the opposition party is necessary in the democratic parliament, something like that, the opposition party, vetivek [?] everywhere there is, amnay [?] and vetivek [?] everywhere. In amnay [?] in direct there is also a place for indirect, the development in such way.

Hegel's version is synthetic. Thesis, antithesis, synthesis, the development always goes in this way. Thesis, antithesis, synthesis. So antithesis will always be there, but it will promote, help the thesis to come in synthesis, something like that. So antithesis has got it's position also.

amnayah betikhi karvan yat sat sarvatsa sarvadar [?]

In the first *śloka* of *Bhāgavatam*: *'nvayād itararaś cārteṣv abhijñaḥ svarāṭ*. He's only fully aware of the purpose of His activities, *cārteṣv abhijñaḥ*. What is the purpose of this world, it is known only to Him fully, *cārteṣv abhijñaḥ*. To what purpose, what is being done, He knows fully well, not any other part of the world, *cārteṣv abhijñaḥ*, and *svarāṭ*. He's not to give any explanation to any other entity, *svarāṭ*, autocrat, *svarāṭ* means autocrat. Not for any explanation to another

party, *svarāṭ*. Whatever He will do that is all right, that is Autocrat Absolute, *svarāṭ* means absolute. Everything for Him, He's for none. And elaborately thinking, analytically, He's for us. We are for Him in some way, and He's for us some way.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā, "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"I do not know anyone but My devotee."

sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham
[mad-anyat te na jānanti, nāhaṁ tebhyo manāg api]

["The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."]
[*Śrīmad-Bhāgavatam*, 9.4.68]

"They're My heart, I am their heart." *Hṛdayaṁ mahyaṁ*. All the saints are My sweetheart, and I am also similarly heart to them. *Sādhavo hṛdayaṁ mahyaṁ, sādhūnāṁ hṛdayaṁ tv aham. Mad-anyat te na jānanti*. They do not know but Me. *Nāhaṁ tebhyo manāg api*. I also do not care to know but them."

So visa versa, He's for the devotee, devotees are for Him. That is, the substance and the potency. Potency cannot stand, cannot exist independent of the substance, and substance also cannot remain without the potency. As Śaṅkara told that 'Brahman is only there, no potency.' But the Vaiṣṇava Ācārya's are of the opinion that substance is Brahmā, no doubt, *cetana*, but that has got potency. Prakṛti Puruṣa, not Puruṣa alone, Puruṣa *bhakta*. The enjoyer, enjoyed, the positive, negative, the served and the servitor, both combined, one whole.

The subject, object, according to Hegel. "No subject can exist without object." Subject means thinking, thinker, there must be something to be thought, otherwise subject cannot exist. So object also cannot exist without the subject. There must be some thinker, then recognition of a particular thing. That is the peculiarity where the atheists are crushed. The object cannot exist without subject. That is a great point of argument of the theistic school here.

That a fossil was there. Fossil means black or white, hard or soft, something, and that is the stage of subject. Without thinker, no fossil can exist. There must be some sort of assertion about the fossil, and where it will exist in the subject. So without subject, no object can stand, and

without object, no subject can stand. Prakṛti Puruṣa. That is Hegel's argument. Subject, object, both co-existent.

When Bon Mahārāja came from preaching in the West, then I had a talk with him in Bombay Maṭh. I went to welcome him from the ship. He came, Swāmī Mahārāja was there, he was conducting business there in Bombay, and Swāmī Mahārāja was present. In a round table, we all took our seat.

And Bon Mahārāja told, "They ask so many questions that cannot be answered."

But I had some knowledge about western philosophy. I read in B.A. class that Hegel's theory, and others, so I challenged him. "What points cannot be answered?"

Then gradually the talk begins. [Herr] Schulze [Sadānanda dāsa] was there. He was watching very keenly. Swāmī Mahārāja was there. Then in this point I defeated Bon Mahārāja with Hegel's philosophy. No object can exist without subject. There must be someone to give the statement, what is in the fossil, in the object. No object can stand independently. The law of thought cannot allow.

Then Swāmī Mahārāja he told, "Here the west is defeated by the east." Something like that.

That question, that no object can exist without subject. It is difficult to understand, follow, but if one can understand, then he can refute the whole atheistic school. That no object. In the primary stage of creation there was fossil, and no consciousness, it is very easy to say, but what is the fossil? If you have to assert something, that it was so and so, and that so and so means conception about that, and where does it exist, conception in the subjective area. So any existence presupposes the existence of consciousness. So consciousness is the most original. And I also add here, by introspection, consciousness can have object in his own creed. *Ātmā* can think of him, so it is concrete, independent of fossil. Pure consciousness can exist independently, it can, introspection, in thinking of its own, about its own. *Ātmā-jñāna*, spirit thinking about spirit, independent of material existence. So consciousness is independent, can be independent, but never matter. Nitāi.

Aranya Mahārāja: Guru Mahārāja. As Rādhārāṇī She sends Her different associates to canvass on Her behalf, Her group, does Candrāvalī also send Her associates to canvass on Her behalf?

Śrīla Śrīdhara Mahārāja: Yes. And there's a clash between the followers of Rādhārāṇī and Candrāvalī. Lalitā, Viśakhā, and there the Śaibyā and Padar, followers of Candrāvalī.

Bhaktivinoda Ṭhākura has written. *Svānanda-sukhada-vāsī* [I am a resident of *Svānanda-sukhada-kuñja*]

sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paṛaye mane

["I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend, Śaibyā."] [*Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, p 33]

Sakhī Sthalī is a part of Vṛndāvana where the camp of Candrāvalī generally exists. *Sakhī-sthalī nāhi heri nayane*. Bhaktivinoda Ṭhākura says, "As the attendant of Rādhārāṇī's camp I don't like to see that Sakhī Sthalī area. Why? *Dekhile padar paṛaye mane*. Padar, she's a servitor in that camp of Candrāvalī. And the lower servitors, servitors of lower rank, they're concerned with the lower rank, of the other camp." So Bhaktivinoda Ṭhākura says, "If Sakhī Sthalī comes in my memory then the Padar, whose attitude is always to seduce Kṛṣṇa from this camp, to take that camp, so I can't tolerate that. *Dekhile padar paṛaye mane*."

rādhikā-kuñja āṅdhāra kori', loite cāhe se rādhāra hari

["Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom."] [*Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, p 33]

"Because Her interest is always to take Kṛṣṇa from Rādhārāṇī's camp to Candrāvalī's camp, if Kṛṣṇa goes there, then the whole camp of ours becomes dark. *Āṅdhāra kori'*."]

Once Prabhupāda ordered one to sing this song, and the song was sung in Chaitanya Maṭh. And I marked it was sung twice, but when this *rādhikā-kuñja āṅdhāra kori'*, Prabhupāda receives a shock. He's sitting in this way, in the chair, and the song is there, and when in the song this thought came, *rādhikā-kuñja āṅdhāra kori'*, he finds a shock, I marked. And in the second singing of the song, when again this point came, *rādhikā-kuñja āṅdhāra kori'*, he received shock, can't tolerate. The *āṅdhāra kori'*, the darkness in the camp of Rādhārāṇī, it is intolerable for their attainment. I found it. But still it is, for the, to develop the different methods of service, different layers of service, it is necessary.

Just as fasting is necessary for relishing the food. *Viraha*, *milana*. Without hunger we cannot relish the food. Something like that. So *viraha*, and this competition, this is necessary to enhance. Just as *parakīya*. Just as to eat the food by stealing, in Kṛṣṇa, this is all to enhance the satisfaction. It is necessary. This is all designed only to make intense. When it comes to the higher standard, again there is necessity to intensify, then these plots are necessary. This *parakīya*, this stealing, this lying, this taking away, this camp, that camp, for the *vilās* it is necessary, otherwise it is stale and one and without *vilās*.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

[Rūpa Goswāmī says, "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamaṇi*]

Just as the natural *gatiḥ*, progress of the snake is by a crooked way. *Aher iva gatiḥ premṇaḥ*. So love proper, it goes by crooked way. *Svabhāva-kuṭilā bhavet*. Not straight going, love,

because it has to accommodate everything in it. All sorts of things possible in existence, is accommodated there in love. Love means sacrifice. Sacrifice is such a degree of height that it can embrace everything.

In a singing camp, many instruments are being played, and many songs are being sung, so the number of variety will be a credit in the harmony there, sangat [?] Different types of instruments are being played, but there must be a harmony there. And the highest harmony depends on the number of different instruments of playing, harmony, credit is there. Hundreds of instruments are playing the music, but there is one tune, that is the credit.

So sacrifice, dedication, will be in its highest degree of such nature that it can tolerate. Its toleration has no end, and there by toleration, the harmony is there. Any type of opposition it can tolerate, any time. All accommodating, accommodation, one single, another it is divided, another it is divided, toleration is necessary in the back. In this way. The highest conception of dedication means the accommodation of the infinite number within it. Still it is sweet, it adds to the sweetness.

Kṛṣṇa, when He's offered food with affection from Yaśodā, but that does not satisfy Him. He must have to steal. He must have to waste something. He will distribute to the monkey, to others, then He'll be happy, not by...

And Yaśodā will think, 'With so much labour, and pain, and attention, I am preparing food for My boy, and He's wasting all these things, can't tolerate.'

But Kṛṣṇa's satisfaction increases by that. More chance of service is given to Yaśodā.

Apparently, when a mother's child is little naughty, apparently, the mother may be seen to be disturbed. But if the boy is not brisky, mother's heart is not very satisfied. Very brisky, doing something wrong, breaking something, then all the points of the nook and corner of the heart, that has got some attraction, and that gives satisfaction to the mother's heart. And like a dead child, the child is there, like a dead body, that does not excite any fine parts in the heart of the mother. Hare Kṛṣṇa. Gaura Hari.

Aranya Mahārāja: So are there actually Ācāryas representing Candrāvalī, living. Is there different disciplic successions, like we have our Ācāryas in our line?

Śrīla Śrīdhara Mahārāja: There is this Vallabhācāri party which is mostly found in Gujarat. They are more sympathetic to Candrāvalī.

Devotee: They worship the Yamunā.

Śrīla Śrīdhara Mahārāja: Yamunā also, Yamunā, Virajā. And they are more in favour of Candrāvalī than that of Rādhārāṇī.

Devotee: What is the connection with the Yamunā?

Śrīla Śrīdhara Mahārāja: Yamunā is rather more neutral. Both the parties. They say that when after *rasa*, Kṛṣṇa withdrew, and then They could meet only on the banks of the Yamunā, by her grace, Yamunā could again supply them Kṛṣṇa. Nowhere, in this way. But Yamunā is more or less little neutral and passive. She has to accommodate all. All the parties to accommodate when they come on her bank, or on the water.

Even Baladeva's party. Balarāma has got His *rasa*, and Balarāma's party was also to be accommodated by Yamunā, and She had to do it reluctantly. First she withdrew, but she was forced to participate in the camp of Balarāma. But the Goswāmīns, they have shown the harmony. That Balarāma externally, He's enjoying the *rasa*, but internally, in His heart, He's making Kṛṣṇa to enjoy. In this way, the purity and the harmony has been kept. Apparently Balarāma is seen to enjoy with a particular group. But really His existence is dedicated wholesale to Kṛṣṇa, so that is only instrumental, a channel, through which the *rasa* is passing to Kṛṣṇa. That has been shown and explained by the Goswāmīns. Apparently it was seen that Balarāma was very rash and haughty when Yamunā did not like to participate, co-operate with His *rasa*. But she was frightened by Balarāma, and force applied, then Yamunā had no other alternative but to join the *rasa* of Balarāma. Yamunā's position is not like a leader of a particular party.

Devotee: And the followers of Vallabhācārya, they also worship Nathaji, Śrī Nathaji.

Śrīla Śrīdhara Mahārāja: Śrī Nathji, Śrī Natharam, means that Madhavendra Purī's Gopāla.

Devotee: How did they get that Deity?

Śrīla Śrīdhara Mahārāja: When Vallabhācārya died, his son Vitthalacari - Vallabhācāri, in his last days, he kept some connection, intimate connection with Rūpa and Sanātana, though he was of senior type, in age. Then after, when Vallabhācāri died, he had a few sons, and one was, the eldest perhaps was Vitthalacari. And Vitthalacari was very much addicted to Rūpa and Sanātana. And when Vallabhācāri went away, then Rūpa and Sanātana, they made arrangement to engage him in the service of that Gopāla. Gopāla or who, name of Madhavendra Purī's Deity, Gopāla? _____ [?] Especially gave him the engagement to worship that Gopāla of Madhavendra Purī. And from that time, it, the possession of the service was with the Vallabha party, Vitthalacari.

And when there was some attack of the Mohammedans, then everyone was busy to remove their Deities, first to Bharatpur? state, Karmovan? and from there to Jaipur, and at that time Vitthalacari, he removed Gopāla to Nathadara [?] Nathadara, there near Udarapur [?] or so. And from that time, generation after generation, they're appointed worshipper of that Deity. But it was first with the Gauḍīya Vaiṣṇava, and it was given by Rūpa and Sanātana to Vitthalacari, the son of Vallabhācāri, and from that time they were the hereditary worshippers of that Deity. From Mathurā it was removed to western side of Jotipura or Govardhana. First removal from Mathurā to Jotipura, and from there to that Udaypur state. Nathadara, and there still being worshipped, that Gopāla.

Devotee: But Vallabhācārya, he's a disciple of Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: Ah. Well he took, he was worshipper in *vātsalya rasa*, but when he came in contact with Mahāprabhu's party, he could recognise that *mādhurya rasa* is the highest, so he proposed Gadādhara Paṇḍita that, "I have not got *mādhurya rasa dīkṣa*, you please give it to me."

Gadādhara Paṇḍita referred to Mahāprabhu. "I am not independent. You must propose to Him, and by His order I may give mantram to you."

And Vallabhācārya did so, and getting permission from Mahāprabhu, he took initiation of *mādhurya rasa*. Kiśora Kṛṣṇa worship, service of Kiśora Kṛṣṇa, from Gadādhara Paṇḍita. But nowadays, there the party of Vallabhācārya, they do not admit this.

"No, we're independent. We're worshippers of *vātsalya rasa*. We think this is the highest."

In this way their movement is in that line. And when they come to *mādhurya rasa*, they give preference to Yamunā. In that way. Anti party of Rādhārāṇī's camp.

But this Nimbarka school, they prefer Rādhā-Govinda, though in *svakīya*, not *parakīya*. As married husband and wife, in the Nimbārka school it is seen. Rādhā-Govinda. But Vallabhācārya's, they're worshippers generally of Gopāla. Gopāla means boy Kṛṣṇa, Who is served in the *vātsalya rasa*, Nanda Yaśodā. That is their acme of realisation. But they do not deny that afterwards He had some sweet connection, as a consort with the small *gopīs*, and there they go to Yamunā and this Candrāvalī, they do not like Rādhārāṇī. This is their position, the Vallabha School.

Devotee: So Vallabhācārya he was actually a follower of Gadādhara Paṇḍita, but this connection with Candrāvalī that came later.

Śrīla Śrīdhara Mahārāja: That sort of deviation is found in many places in the succession. Just as there was one Harivamsa, he was a disciple of Gopāla Bhaṭṭa, but he practically deviated. And he was, it is thought, supported by Gopāla Bhaṭṭa's previous Guru, who was a great devotee, and written many books, Prabhodānanda Sarasvatī. *Rādhā-rasa-sudhā-nidhi. Caitanya Satav. Navadvīpa Dhāma Satav. Vṛndāvana Sataka.* Many books of high style writing is there.

He supported Harivamsa to certain extent, who was the disciple of Gopāla Bhaṭṭa. There is a line from *Harivamsi*, Harivamsa was not accepted, in toto, by Gopāla Bhaṭṭa, who was Guru of Harivamsa. Another branch, as if coming down from Harivamsa, they are known as Harivamsi. But their real Guru, Harivamsa's Guru is Gopāl Bhaṭṭa. That is not found there wholesale.

The *Rādhāramāna Veda,* that represents Gopāla Bhaṭṭa, properly, but the Harivamsa school is another branch, as if. Theoretically they have recognition of Gopāla Bhaṭṭa, but practically some deviation, more addicted to the *rasa vicar*. And this there, the Gopāla Bhaṭṭa, direct connection, they're very careful to deal with this *rasa*, high type. Just as our Guru Mahārāja, he's very cautious about dealing with these higher *rasa*. *Rāgapaṭha gaurava bāṅge*. That should be kept always over our head.

pūjāla rāgapaṭha gaurava bāṅge, mattala sādhu-jana viṣaya range

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

We are talking something about Him very hazy and giving much respect.

Swāmī Mahārāja did not deal perhaps, almost anything. A general *rasa*, a general service of Kṛṣṇa he preached, in the west. Though he knew and admitted, "That my Guru is Rādhārāṇī. Rādhārāṇī my Gurudeva, has ordered me to preach to the west. And if Kṛṣṇa, my friend, You are to help me, because Rādhārāṇī will be satisfied, my Gurudeva, and Your business is also like that, so You must come to help me, I am going to carry out the order of Rādhārāṇī."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. In *Bhāgavatam* [11.14.8] the explanation is there, *prakṛti-vaicitryād*, and, *pāramparyeṇa*, the deviation from the main line. What is the cause? First religion was one, now so many things are going on...

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Śrīla Śrīdhara Mahārāja: ...own capacity of thinking stage, they modified when they gave delivery to their own disciples."

Some modification came. This is psychological truth.

Once in our psychological class, in our college, our professor told that, "Mind has got a colour."

To prove that he told one thing. The class student arrangement was in this way. Begin from this side and coming around in this side. He told something to the first boy and put it in writing there, and kept on the table. And asked the first boy, speak it to the second, second to the third, third to the fourth, in this way. After fifty persons when it came he told, "Cry aloud what you have received from that man." He told and he wrote, "So the first thing was this, and when it came through me, through fifty members, now it has become like this."

So colour, colour, colour. Modify, modify, modify, in this way, from one Guru, so many disciples are hearing, but according to their capacity, they're catching them and mixing with their own mental experience, they give delivery to their disciple. And that disciple also taking that modified thing, again modification of his own mental colour and he's giving delivery, in this way. *Sa kāleneha mahatā, yogo naṣṭaḥ parantapa*.

[imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt
evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa]

[Kṛṣṇa tells Arjuna: "First I instructed the sun-god Sūrya in this knowledge, and from Sūrya it passed to Manu, and from Manu to Ikṣvāku; so from the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic

succession, generation after generation. The current is damaged by the influence of this material world."] [*Bhagavad-gītā*, 4.1-2]

By modification, modification, modification, the real truth to the minimum standard it reaches, it's natural in the plane of *māyā*. So He has got the necessity of coming again and again, to re-establish the same truth.

When He's saying to Arjuna: "That I first, this is not new what I speak to you, this *karma yoga*. First I told it to Sūrya, and from Vaivasvata, from there Manu, in this way, it came down and now disappeared, minimum, I again say to you."

"How You told to Manu?"

"But I had My previous birth, I know them all, you do not know."

In this way, it is modified. Somewhere the modification becomes slow, somewhere it may be very quick, but modification goes on. And again when it comes in the hand of a greater person who descends here, then again it is purified. It is also possible some stalwart persons are sent from Vaikuṇṭha, from Goloka, to take up the thread and continue. Then they take up, impurity is also purged out, and in the more purer type, he continues the current of purer type. It is also possible by His will.

So the *śikṣā guru-paramparā* has been taken by Gauḍīya Maṭh, not *dikṣā* Guru, *dikṣā* Guru from Vipina, Jāhnavā. So many persons, mostly ladies came to Vipina Goswāmī and Bhaktivinoda Ṭhākura took from Vipina gosai. From Vipina gosai and Jāhnavā Devī, so many ladies are there. But Bhaktivinoda Ṭhākura especially empowered by the Lord, he purified the whole canal, what dirts accumulated in the line, that was purified and delivered in a novel way. And our Guru Mahārāja he also came down to take up that thread and pushed in that line of Bhaktivinoda. Before this we find the purity can be traced in Viśvanātha Cakravārti, and before that Narottama Ṭhākura. In the middle some dirt came within the thought. So *śikṣā guru-paramparā* has been accepted, not *dikṣā* Guru, formal. The spirit is more important than the form. Who can understand the real spirit, he can neglect the form.

Devotee: So Bhaktivinoda Ṭhākura, his real connection through *śikṣā*...

Śrīla Śrīdhara Mahārāja: He took it from Jagannātha Bābājī Mahārāja, he took *śikṣā*, and *veśa*, from Jagannātha Dāsa Bābājī.

Devotee: He mentions in *Bhāgavata-Ārka-Marīci-mālā*, he mentions that Svarūpa Dāmodara came to him in a dream, and told him to compile this book.

Śrīla Śrīdhara Mahārāja: Yes. Compile and give a new explanation of the first *śloka* of *Bhāgavatam*. In dream he got Svarūpa Dāmodara's explanation of the first *śloka* of *Bhāgavatam*, in a new type, new, which is not given by the previous Ācārya, including Jīva Goswāmī. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*.

[janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi]

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

There, *tejo-vāri-mṛdāṁ. Jīva* is represented as *vāri, tej* on the other side, the *svarúpa-śakti*, and *mṛd* this world. *Jīva* is *taṭasthā*, *taṭasthā jīva* has been compared there with *vāri*.

Bhaktivinoda Ṭhākura's new type of explanation comes in this line. *Vāri*, between *teja*, this higher, and earth. The middle stage is *vāri* and that is *tat*, the margin, and *jīva* is of that position. In this way he has explained that *śloka*. It is difficult to follow. A new type of explanation in that *śloka*.

Many scholars, even including Śaṅkara school, that Sarasvatī, that writer of *Advaita Siddhī*, the greatest modern book of Advaita school, Madhusudhan Sarasvatī. He also attempted to give explanation of these three introductory *ślokas* of *Bhāgavatam*.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

A mystic *śloka*, a poem very mystic. When I was a child in my home, I heard this *śloka* from one of my cousins. He was a good scholar, I remember, it seemed to me a very mystic *śloka* at that time though I was a child, especially this portion, *tejo-vāri-mṛdāṁ yathā vinimayo*. Inter-change of this earth, water, and the fire, inter-change. *Yathā vinimayo yatra tri-sargo 'mṛṣā. Sāttva rāja tāma*, the three *guṇas*. These three general conceptions of things, *tri-sargo 'mṛṣā*, three has been taken in many ways of thought, *tri-sargo*, all very mystic. The whole thing coming in a *śloka*.

As much as Mahāprabhu says to Sanātana Goswāmī, when he says: "Oh You explained that *ātmārāma śloka* sixty one ways, You are Kṛṣṇa Himself, You can explain any way You like."

Then Mahaprabhu told: "Why do you praise Me, Sanātana? Don't you know that every letter of *Bhāgavat* is Kṛṣṇa Himself, *purna*, infinite. Every letter of *Bhāgavat* is infinite, representing infinite meaning. So why do you praise Me, Sanātana?"

So the first *śloka* of *Bhāgavatam* is containing everything. The whole infinite is there. Mahāprabhu says, "Every letter is infinite, because no sum total of finite things can make infinite. In infinite, every part of infinite is infinite." So *Bhāgavatam*, this first *śloka*, the basis of the whole *Bhāgavata* truth is condensed infinite. And when in my childhood I heard it, it seemed something, I heard many *ślokas*, but few *śloka* has created impression in me as of that mystic type. This is one of them, and especially this portion. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*. Others are more or less clear.

janmādy asya yato 'nvayād itararaś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ

This is more or less clear. But, *tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*, this line seemed to me very mystic. *Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*, did not seem so much mystic. And some *ślokas* in *Bhāgavatam*, seemed to me very encouraging, and condensed truth.

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty. Similarly, they also implant material bodily conceptions on the spiritual self."] [*Śrīmad-Bhāgavatam*, 1.3.31]

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*,11.20.30]

The few *ślokas* like this, were very much, thought to me, that is the whole truth is within this here, representing the central thought. Just as in Rūpa Goswāmī's *śloka*, all giving meaning of general character. What Rūpa Goswāmī has given mostly, that is that.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material

senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

A very central representation, whatever you do, it may not be devotion proper. One thing must be present. What is that? *Sevonmukhatā*, serving attitude, then only it will have recognition of devotion, otherwise not, repetition of mundane jugglery. But *sevonmukhe*, the serving attitude, the spirit of dedication must be there, then it will be *bhakti*, devotion proper. To take the Name, to *arcana*, to dance, so forms are not the reality, but the reality is the underlying attitude, whether it is dedicating to Kṛṣṇa, that is the criteria. So the criteria: *aher iva gatiḥ premṇaḥ*, [*Ujjvala-nīlamaṇi*], the original thinking, that is giving explanation to many thoughts. The basic conception, generalised, basic conception is given mostly in the teachings of Rūpa Goswāmī. The depth of his conception is very high.

So Mahāprabhu told that, "He's a proper person to deal with this Kṛṣṇa *līlā*. So I happily, by inspiration, I give all My good will to him. And you Svarūpa Dāmodara, you also do so. Whatever profit, capital, you have got, you invest with Rūpa, and there will come in colour, to help the people who have *sukṛti* in the posterity, keep it with him. He'll be able to deal them very carefully and fully, Rūpa Goswāmī."

Gaura Haribol. Gaura Haribol. Gaura Haribol. Here I stop. Nitāi.

...

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]

[*Bhagavad-gītā*, 9.27]

And Śukadeva Goswāmī,

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, [tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of Aśvamedha sacrifices, nor the sages or *yogīs*, nor persons dedicated to

chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

Ultimately, all the different camps, they have to contribute the result, the consequence, to Lord Kṛṣṇa. *Kṣemaṁ na vindanti vinā yad-arpaṇaṁ*. Without that they can't stand by themselves. Connecting the result with Kṛṣṇa, they can have some stand in their own sphere. *Yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat, yat tapasyasi kaunteya*. You are making penances. What is the necessity of mine there? No. Ha ha. You must pay something to the Lord of the land.
anyatha vijnava udar siddhi sudurlabha [?] Otherwise there will be much obstacles. The peace maintained for your *tapasya*, or any other purpose _____ [?] So you will have to pay something to the Lord, the keeper of the administration of the whole. *Kṣemaṁ na vindanti*.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

Here it is meant that, "Not a part of your acquisition, but the whole. Whole, whatever you do, give the result, the consequence to Me. For Itself, Reality is for Itself. I am the enjoyer of everything, and meant for Me. You are to gather such consciousness. Everything has got its respective position, but normal stage will be, that all for Me. You are to accept this, then you are all right. Gradually you will come one day to My direct service. But now, wherever you are, connect with Me. For Itself, Reality is for Itself. Everything for Me."

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["I am the Lord and I alone am the only enjoyer and rewarder of all sacrifices, of every action and all movements in this world. Everything belongs to Me, unconditionally, and you must be fully conscious of this fact. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

To understand this is to understand much. Everything meant for Him. To realise this properly is to realise much. He's the owner. He's the enjoyer. We exist for Him only. That is devotion. Wherever we are does not matter, but my aspiration will be to satisfy Him. *Stāne sthitāḥ* [rejecting the intellectual approach]. Mahāprabhu comes, *jñāna-śūnya-bhakti* [knowledge free devotion]. *Eho bāhya āge kaha āra* [this is superficial, go deeper]. Understand this much, not *Veda*, *Vedānta*, so many puzzling arguments, and processes of thoughts, abstract, or nothing necessary. What is necessary, minimum, that He's the owner, He's the enjoyer. Wherever you are does not matter. *Jñāna-śūnya-bhakti*. You are for Himself, everything for Himself. You may be a *Vedāntist*, or you may be an ordinary sweeper. That does not matter much, but you know only that you are for Him.

Pratāparudra, he was in the function of a king, an emperor, at that time, but that was no qualification to Mahāprabhu. When Mahāprabhu saw him, that he's working as a sweeper to Jagannātha, His heart melted.

"Oh, he has not got the ego that he's a master of the land, but he's a sweeper to the Jagannātha."

Mahāprabhu's heart melted, and He embraced him a little after that day.

For Him, for Him, a sweeper or a priest, does not matter much, but for Him, the intensity of the feeling, that I am for Him, that qualifies us. Our qualification is to the degree of that feeling. For Him, for Him.

And that fullest form is found in Rādhārāṇī. It is not possible in other *rasa*, or in other attempts. It must require *parakīya*, the crossing the direction of the *śāstra*, law, anything. Our relation between Kṛṣṇa and me, nothing can enter between. Everything may be set aside in our connection with the Lord. No barrier, either of sinner type, or this *puṇyam*, pure type, whether pure, impure, no consideration, nothing can stand in our way. *Sattyāsic*, *rājasic*, *tāmasic*, whatever colour it may have, nothing can stand between our intimate relationship that He's the enjoyer, and I'm to be enjoyed. This intensity, intensity of that feeling, that sentiment, is found in the most comprehensive, and in the most intense way there. Twenty-four hours engagement, and deep engagement, that can satisfy Kṛṣṇa most. No parallel, unparalleled, it has been told to us. And that may attract us in any time, in our infinite age, that may be our aim. We may be grouped in this camp, in that camp, our highest aspiration. *Rādhā-kaiṅkaryya*. The last.

Prabhupāda was very much satisfied with my poem about Bhaktivinoda Ṭhākura. It is written there, after the realisation of the service of Kṛṣṇa in Vṛndāvana, highest.

śrī-gaurānumataṁ [svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. (He was assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*. That the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

Śrī-gaurānumataṁ. Sanctioned by Śrī Gaurāṅga. *Svarūpa-viditaṁ*. Which is thoroughly understood by Svarūpa Dāmodara, who is none but Lalitā Sakhī. *Rūpāgrajenādṛtaṁ*. Śrī Sanātana Goswāmī has admired very much this position. *Rūpādyaiḥ pariveśitaṁ*. And distributed by Śrī Rūpa himself with his paraphernalia. *Raghu-gaṇair-āsvāditaṁ sevitam*. And tasted properly by Raghunātha, and also enhanced something there. *Jīvādyair abhirakṣitaṁ*. And Śrī Jīva with followers, that Baladeva Vidyābhūṣaṇa and others, by the *śāstric* argument and reasoning, therein, tried their best to show to the world that this is the highest position. By reason and quotation of revealed truth, revealed scriptures, they tried their best to prove this, *abhirakṣitaṁ*. *Śuka-śiva-brahmādi sammānitaṁ*. And we find mentioned in different parts of the scripture that Brahmā, Śiva, Uddhava, they're aspiring after such position. And you Bhaktivinoda Ṭhākura, you're in a position to give such blessing to us, give us admission, you can give us admission to such thought, to such stage of our life, you can give admission, you are so great, so high."

Prabhupāda was very much pleased with this. "That Bhaktivinoda Ṭhākura himself has written this through him." That was his remark. "It is not written by him, it is written by Bhaktivinoda Ṭhākura himself, through his pen." Very much satisfied.

Rūpānuga-bara. He has mentioned in many places that the highest amongst those followers of Śrī Rūpa, *rūpānuga-bara*. One of the principal Ācārya's who has properly understood and realised, and given to others, preached about the glories, glorious position of the servants of Śrī Rūpa, of the followers of Śrī Rūpa. This is Gauḍīya Maṭh, *rūpānuga-sampradāya*. And they're found in the line of *śikṣa* Guru, not this body succession, but the realisation we find from their character and their conduct. Their preaching and their practice, strictly, where we find it is there. Not body succession, but this realisation succession of the Śrī Rūpa distributed, idea of the service of Vṛndāvana, Kṛṣṇa, etc. Gaura Hari, Gaura Hari. *Rūpānuga*.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya, rūpānuga janera jīvana,
viśwambhara priyaṅkara, śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is non different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Śrī Rūpa Goswāmī, and Śrī Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

rūpa-priya mahājana, jīva, rahunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama sevā-para, jāra pada viśwanātha-āśa

["The great souls Jīva Goswāmī and Raghunātha Dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha Dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha Dāsa Goswāmī's dearmost student and servant was Kṛṣṇadāsa Kavirāja Goswāmī, who was an intimate friend of Lokanātha Goswāmī who lived with Kṛṣṇadāsa

Kavirāja in Vṛndāvana. Lokanātha Goswāmī was a disciple of Gadādhara Paṇḍita, and Lokanātha Goswāmī's only disciple was Narottama Dāsa Ṭhākura who was always engaged in the service of both his Guru Lokanātha Goswāmī and Kṛṣṇadāsa Kavirāja. Narottama's follower, Viśvanātha Cakravartī Ṭhākura (who was the fourth Ācārya in disciplic succession from Narottama), had no desire other than the service of Narottama Dāsa Ṭhākura's lotus feet."]

It is coming through this line.

viśvanātha-bhakta-sātha, baladeva jagannātha, tāra priya śrī-bhaktivinoda
mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jā 'ra moda

["Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* (instructing spiritual master) of Baladeva Vidyābhuṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha Dāsa Bābājī was the beloved *śikṣā-guru* of Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora Dāsa Bābājī, whose joy was in the service of Hari *bhajana*."]

śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma
[tāra pradhān pracārako, śrī-bhaktivedānta nāmo, patita-janete doyā-dhāma]

["All these great *paramahaṁsa* Vaiṣṇavas are all part of Śrī Caitanya Mahāprabhu's spiritual family (*Gaura-vaṁśa*). Their holy feet are my only refuge. I have no real interest in any devotional service to them, and I am a poor and lowly *tridaṇḍī sannyāsī* by the name of Śrī Bhaktisiddhānta Saraswatī."]

Śrī-vārṣabhānavī. From Bimala, Bimala Prasād was his previous name, he took that vow and went to Rādhārāṇī's service. Then Vṛṣabhānu, from Vṛṣabhānu-nandinī, Rādhārāṇī, Vṛṣabhānu is the father of Rādhārāṇī. *Vārṣabhānavī* means the daughter of the king Vṛṣabhānu. *Śrī-vārṣabhānavī-barā*, always holding high position, *barā*. *Sadāsevya-sevā-parā*. Constant servitor of that, the daughter of the king Vṛṣabhānu. *Dayita-dāsa-nāma*. His name is Dayita-dāsa. He's known to the people as Dayita-dāsa. *Śrī-vārṣabhānavī-barā, sadāsevya-sevā-parā, tāhāra dayita-dāsa-nāma*. _____ [?]

[These are from the 9 verses describing the Brahma-Mādhva-Gauḍīya *sampradāya*, compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.] [*Gauḍīya-Kaṇṭhāra, Guru-Tattva*] & [*Songs of the Vaiṣṇava Ācāryas*]

This is the line of the stalwarts coming distributing this purest current. Holding purest current in their existence, and we're concerned with that only, nothing else. The current that's coming from there to here, through particular channels, our all, whole attention, dedication, to that current, to be bathed, to be captured and to be transformed into the carrier of that current. To be absorbed in that current, that is our highest aim of life, the purest type.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Sarvātma-snapanaṁ. Mahāprabhu says taking the Name, *sarvātma-snapanaṁ*, wholesale bathing. Bath means purification and also some sort of self-gratification. Purification, side by side, feeling of purification, bath. *Sarvātma-snapanaṁ*. The wholesale, the whole existence is purified and can feel the satisfaction of purity, in that current if we can take bath. *Sarvātma-snapanaṁ*. Every nook and corner, every part of my body gets purified. And also so many, *sarvātma*, all the souls that can come there may be purified, *sarvātma*. *Ātmā* means *ātmā* as a whole, every part of the soul and also many souls may come. In *saṅkīrtana* many souls may come to be purified together, at one stroke everyone may be purified. *Sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam* [*Śikṣāṣṭakam*, 1]. Purification and satisfaction, going together. Bath, taking bath means purification and satisfaction, so both. Generally by satisfaction we incur some reaction, that in the exploiting world we find. But here purification and satisfaction can go together simultaneously. This satisfaction, *anāndam*, that is not to be compared with satisfaction by enjoyment here.

Generally we are acquainted with satisfaction which comes from enjoyment, by exploitation. Then by renunciation also some satisfaction may come, by avoiding some disturbing elements. And again by inviting and welcoming something higher, we may be satisfied and purified. Renunciation can give purification very weak and slight because that may not stand for long time. We cannot ignore the environment for good. It is not possible. We're a factor of the whole universe. We can't ignore them. So renunciation means when it goes to *samādhi*, to eternal slumber like thing, and that is also temporary, that must, cannot but be temporary. Because the influence of the environment will come and push him, will wake him. We can't ignore the tremendous force of the environment. We can't ignore.

[ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ]
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said: "O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Cannot accept the positive connection, they're sure to fall down again. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho*. After some long time maybe, duration in that point may be a little long, but the force of the environment cannot be ignored. Once that will come and attack and disturb that sleeping man. So renunciation, retirement, that cannot be eternal, for some time. And if you can enter into the positive, that is an eternal flow is there. Here is also not

eternal. *Māyā* is limited, but Vaikuṇṭha, the unlimited, that is only possible with the nature of dedication. Vaikuṇṭha. All the stuff, all the constituting parts are eternal there, and the function is also eternal, eternal, but there is *vilās*.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

[Rūpa Goswāmī says: "Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."] [*Ujjvala-nīlamaṇi*]

Zigzag way, not a plain and straight line. Straight dealings are generally in the Vaikuṇṭha, but it is crooked and more crooked in Goloka, because it has to harmonise with everything. What we consider here to be worst, that is also harmonised there to become the best. So harmonise, it is possible only through love.

A blind son to a mother is told to be of eye like a lotus, lotus eyed child. Kanacheli padalochan. There is a proverb in Bengal. Kanacheli padalochan. The motherly affection sees a blind boy as endowed with good eye. Love compensates everything for us. We're naturally born weak, defective, but if we can anyhow drag ourselves in the plane of love, then no mourning for our defects can exist there. The circumstance compensates everything.

Just as in the European countries, any child born they get sustenance from the state. Here in India, and other poor countries, a child born may die without food. But in the rich countries, civilised countries, in Europe and America, etc, anyone born, the government is there to nourish the child. Automatically he will get nourishment from the state.

So anyone, anyhow, placed in the land of love, the environment will take care of him. No negligence. The land of love. Everyone will come to be attracted to his inferiority. "Oh you are inferior, yes I am here, I am here to nurse you, to take care of you." Every unit is madly running after their prey. Where to invest something. All opulence. And whatever the defect by their touch, the defect is automatically removed, gone, because compensation is of that type, is of eternal kind, type. So by their touch, by their care, by their help, straightly he comes to the highest end of life. It is possible with their grace, *kṛpa*, *dayal*, grace.

Gaura Hari. Gaura Hari. Gaura Hari. One who has got such idea, they have got the authority and the courage to blame even the Śaṅkara and Buddhist schools that recommend about only salvation, emancipation from the diseased stage.

"You do not know how positive helping land is there, hopeful for us. You do not know. You simply only to withdraw from this negative side of painfulness, you say, 'Oh we have done.' You are ignorant of the positive help that comes automatically for everyone, so you say so."

So the Vaiṣṇava's, the *māyāvādī's* are the worst enemies to them. "What you preach as the goal of the soul that is not the goal. Goal is here, goal not only in Vaikuṇṭha, but it is in Goloka, in the land of Kṛṣṇa, that is the goal proper of all. *Svarūpe sabāra haya, golokete sthiti*. In our inner conception, existence, we're a member of that land of imaginary purification and resources, resourcefulness."

Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu came to inform all these things, and *Śrīmad-Bhāgavatam*.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

The natural fruit, and that is ripe fruit of the *Veda* tree. Just fully prepared for us, not raw materials from which we can get our sustenance, but ready made to us. *Śrīmad-Bhāgavatam*. *Pibata rasam*. Take it, and you're not to take anything else hereafter.

83.06.09.A

Śrīla Śrīdhara Mahārāja: *Karmā-jñāna-anāvṛtam*. _____ [?] non cooperation, or renunciation. *Bhoga*, *tyāga*, and *bhakti*, three planes of life. The plane of *bhoga*, *bhukti - bhukti*, *mukti*, and *bhakti*, three planes of life. *Bhukti*, that of enjoyment. *Mukti*, that is renunciation. And *bhakti*, participation in the service of the higher. Three planes of life we have, we're to choose between. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. And *bhakti* two kinds, calculative and spontaneous. And there is bliss, automatic, there is bliss, not troubled movement, momentum troubled. An easy movement, free movement, automatic. Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. We see that Tulasī Devī She's appeared here, for our devotional benefit. So in Vaikuṇṭha, and also Kṛṣṇaloka, Mathurā, Dvārakā, etc, what is actually - is Her service there of the same type, or does She have a different service in each place?

Śrīla Śrīdhara Mahārāja: Different in *vidhi mārga*, in details also. When a *smārta paṇḍit* he's in the plane of enjoyment, by the help of Tulasī he may try to satisfy Nārāyaṇa, and he may aspire after his lower aims of life. It may be used like that. That is offence to Tulasī Devī. The *māyāvādī* also after worshipping Nārāyaṇa with Tulasī, he may pray for emancipation, for *mukti*. That is also known. In *vidhi mārga*, in Nārāyaṇaloka, She's also there.

And Rādhārāṇī says, we find in *Garga-saṁhitā*, "That I got the favour of Kṛṣṇa only by the grace of Tulasī Devī." She says like that. So such an elevated position of Tulasī also we find from *Garga-saṁhitā*. "Tulasī's favour has given Me My closeness, intimacy with Kṛṣṇa." Rādhārāṇī says to Her *sakhī*. Tulasī.

Tulasī has got function in Vṛndāvana also. Danistha. Perhaps another name of Tulasī is Danistha? Tulasī.
Tulasī, Vṛnda, Vṛndārāṇī, Yogamāyā. The managing head of the managing department of Vṛndāvana.

Major Domo [?] Prabhupāda said. As if one lady who is at the head of the whole management of a family. Major Domo, means domestic. From domestic affairs the domo comes, and major means the head of it. So Prabhupāda sometimes used this word about Rādhārāṇī. "Rādhārāṇī is the major domo in the family of Kṛṣṇa."

Practically, but there are so many ostentatious arrangements, but the key in Her hand. Outwardly Yogamāyā is managing everything, but suiting to the taste of Rādhārāṇī must be. Otherwise it will be a failure. So Vṛnda Devī, Yogamāyā, Tulasī, are of similar nature. Tulasī Devī.

Bhakti Vijñāna Bhāratī Mahārāja: So in Dvārakā and Mathurā She holds...

Śrīla Śrīdhara Mahārāja: Everywhere.

Bhakti Vijñāna Bhāratī Mahārāja: Same.

Śrīla Śrīdhara Mahārāja: Everywhere She's - regards the Śālagrāma, wherever Viṣṇu there is Tulasī.
There is a story behind. You don't know the story behind it?

Bhakti Vijñāna Bhāratī Mahārāja: About the curse?

Śrīla Śrīdhara Mahārāja: Yes, curse. _____ [?] curse.

Bhakti Vijñāna Bhāratī Mahārāja: I have some general...

Śrīla Śrīdhara Mahārāja: _____ [?] become a stone. And unless I become a stone and I won't be served without Your help, without Your touch."
Parakīya connection was there.

Bhakti Vijñāna Bhāratī Mahārāja: Our Guru Mahārāja wasn't very eager for the devotees to discuss that so much because possibility of making some offence.

Śrīla Śrīdhara Mahārāja: Oh. But it's all clear when you can think that He's the owner of everything. Here ownership all formal. Ha, ha. But may be misconceived.

Bhakti Vijñāna Bhāratī Mahārāja: I also found that Bhaktisiddhānta Saraswatī Ṭhākura had written in one Bengali article regarding Tulasī Mahārāṇī. He was saying it was impossible to

enter into the Vaikuṇṭha world without Her permission first. He was making that point very strong.

Śrīla Śrīdhara Mahārāja: Yes. Very intimate connection with Nārāyaṇa, it is written about Catuḥsana.

tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Catuḥsana, they were more addicted towards *akṣara*, non differentiated aspect of Nārāyaṇa. But they had some connection, used to visit Nārāyaṇa now and then. One day suddenly the scent of Tulasī mixed with some water having the touch of the holy toe of Nārāyaṇa entered forcibly into their nostrils, and began to move their heart wholesale. Tulasī was the cause there, and they were forcibly taken towards the devotional school from that *akṣara* stage. Tulasī.

Ha, ha, ha. Nārāyaṇa is finding Himself obliged to Tulasī. "I have disturbed Her chest mentality, so I'm an offender. So how to please Her?"

Though the background is otherwise. Everything belongs to Him, and has their fulfilment in connection with Him. But still, different types of adjustment, to produce different types of *rasa*, *vaicitra*, *līlā vaicitra*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
[ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

Self imposed ruling, rules, law, self imposed law. That is in the middle, Both parties, and between the boundary of law which is imposed whimsically at sweet will. The necessity of the characteristic of play everywhere, this *līlā*. *Līlā kaivalyam*. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: But we see in the case of Śrīla Bhaktivinoda Ṭhākura, previously before worshipping Caitanya Mahāprabhu he had very strong affinity towards Rāmacandra.

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Vijñāna Bhāratī Mahārāja: Bhaktivinoda Ṭhākura.

Śrīla Śrīdhara Mahārāja: Rāmacandra.

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Before reading *Caitanya-caritāmṛta*...

Śrīla Śrīdhara Mahārāja: Yes. I had also like that. But that is, I have detected, the more attraction towards generosity. Kṛṣṇa - self consumer. Ha, ha. It's difficult to adjust with that temperament. But Rāmacandra *audārya*, generous, magnanimous. Mahāprabhu magnanimous. Rādhārāṇī magnanimous. Magnanimity, generosity, that is mainly seen in These characters, so some are more inclined to that. And Kṛṣṇa is a consumer, so easily to have connection with Him, it is difficult to particular type.

Bhakti Vijñāna Bhāratī Mahārāja: What about yourself Mahārāja? You had affinity towards Rāmacandra or These other personalities?

Śrīla Śrīdhara Mahārāja: You see, Kṛṣṇa's star is Rohiṇī, and that is my sadaka. My star is Pushya, one and same with Rāmacandra. And Kṛṣṇa's star is sadhan, means to end. And Mahāprabhu's star Purvaphalguni, is my kshema, what's good, that may be kept stored. And Rādhārāṇī's star Jyestha is my sampada, my resources, wealth. Rādhārāṇī. I'm satisfied with that. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Mahāprabhu - I shall get also through *Bhagavad-gītā*, *Bhāgavatam*. They're all the greatness about Kṛṣṇa. So He's the Svayaṁ-Bhagavān, at the centre of all, all controller, all these things. And especially *Gītā*, that will draw me towards that direction. And Mahāprabhu will maintain that, He's the keeper, that nothing may be disturbed, may be lost. He's the storekeeper. And Rādhārāṇī is resources above, high. My aim is to, any day or other, is to get Her service. That is the highest aim. And Mahāprabhu is protecting.

And Kṛṣṇa is attracting, calling through *Gītā* especially. In *Gītā* we can easily understand that Kṛṣṇa is in the centre. He's above all. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] "Many, this *yoga*, the *jñāna*, the *karma* - I'm the centre, I'm over." That is drawing towards the centre. And Mahāprabhu comes to maintain that. And Rādhārāṇī is the highest end of life. If any day, any time I can reach there. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That is my aim. I was, by the, my mother's first child lost. So for the second child, myself, Rāma Kavach. There is a fashion that taking the Kavach the child may not die. So with that object Rāma Kavach was taken by my mother, then I was born. And I found from the childhood the portrait of Rāmacandra, Sītā, Rāma, Hanumān. And that Rāma Kavach was daily read by my father. From my childhood I heard that Rāma Kavach. Many mantram, in the midst, Rāma Kavach also daily he's reading. So some naturally child attraction was that side. Not so much towards Kṛṣṇa, child. But when it came to Mahāprabhu, then my attraction towards Rāmacandra diminished, and it came to Mahāprabhu fully. And from there necessarily Rādhā-Kṛṣṇa. And apparently some apathy for Vṛndāvana *līlā*, but through Mahāprabhu, when approached, then no question of any wrong there. Though I remember that when in the month of Kārtika, *Bhāgavatam* was read, and sometimes we used to attend *Bhāgavatam*, in a very grand atmosphere in childhood. Something mystic, grand, mystic, and hopeful thing I used to find there. Hare Kṛṣṇa. In *Bhāgavatam*. A grand and sweet thing, unapproachable. The highest conception. Something like that. *Śrīmad-Bhāgavatam*. The tone of *Śrīmad-Bhāgavatam* is most commanding. After all the scriptures written, the last treatise coming from Vyāsadeva with that tone. To harmonise, to lord it over all the advices in the different *śāstras* as previously given out. In that authoritative tone *Bhāgavata* is going on. A most authoritative tone *Bhāgavata* over all the revealed scriptures. Demolishing all possible thoughts against it.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: So Mahārāja. In Śrīla Bhaktivinoda Ṭhākura, from what you just said, you said you detected generosity in Śrīla Bhaktivinoda Ṭhākura. And you were also interested in Rāmacandra as a small child that is there.

Śrīla Śrīdhara Mahārāja: Yes. First interest in Rāmacandra.

Bhakti Vijñāna Bhāratī Mahārāja: So that generosity in yourself that is being seen now.

Śrīla Śrīdhara Mahārāja: Where? Yes it is there, but higher type of generosity is also existing, that came to me. Apparently what is seen to be in the character of Kṛṣṇa as consumer, as exploiter, it is not so. That is hard to understand, difficult to understand. That what apparently we see aggression in Kṛṣṇa's character, that is really not aggression.

Bhakti Vijñāna Bhāratī Mahārāja: Higher generosity.

Śrīla Śrīdhara Mahārāja: Higher generosity. That is also a type of service, because in the higher stage no exploiting temperament may remain, may exist. That is my idea. Everything there is in the mood of service. And what is seen apparently as aggression that is not aggression proper. That is also expected by the aggressed party, drawing that sort of spirit of aggression. So it is not aggression. Hare Kṛṣṇa. It seems like that but really it's not so. Aggression means causing

some disturbance to the other party but it's not present there. It's desirable from that side. So really, this is also a kind of service. Apparently aggression but really that is service, and it is not undesirable. All these things. Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Nitāi.

Vidagdha Mādhava: So Guru Mahārāja. If someone's feeling attraction for Rāma *līlā*, should he cultivate that or just forget and try to cultivate attraction to Caitanya *līlā* to Kṛṣṇa *līlā*?

Śrīla Śrīdhara Mahārāja: What does he say?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Just as Murārī Gupta he was eternal Rāma *parṣada*, devotee of Rāma. But somewhat he had devotion sufficient for Mahāprabhu also.

And there was another, Anupama, the father of Jīva Goswāmī. He was also an eternal devotee of Rāmacandra. Rūpa and Sanātana both requested the third brother, Anupama, father of Jīva Goswāmī, "Oh, we're worshipping Kṛṣṇa, you also come to our fold, then we three jointly we shall go on with the worshipping with much, with great joy."

Then Anupama told, "I tried my best to leave Rāmacandra to come to Kṛṣṇa's side but I failed." And at last he told with his brothers, in appealing tone, "I have sold my head to the feet of Rāmacandra. I can't snatch it away from there. So you don't request me any longer."

It is just as Hanumān. Hanumān won't accept any other model of his worship but Rāmacandra. Even when he went in Kṛṣṇa *līlā* Dvārakā. Kṛṣṇa knew his heart, and He at once took the figure of Rāmacandra. Hanumān he's satisfied only with Rāmacandra, His figure, His *līlā*.

So He asked Rukmiṇī Devī, first Satyabhāmā then Rukmiṇī, "Take the position of Sītā, and I'm to take Rāmacandra's figure. Hanumān is approaching, he'll be highly satisfied, he does not like any other." And He had to.

In Rāma *līlā* also when Rāma and Lakṣmaṇa were caught by the tie of *nagapasa*, the snake. The snake tie was applied by - Rāma and Lakṣmaṇa. Then Parvan [?] came and reminded Them, "You remember about Garuḍa, Your eternal servant, You remember him. And as soon as he'll come the snakes will be off out of their own accord." And Rāmacandra did so, and Garuḍa came, and all the snakes disappeared.

Then Garuḍa came and wanted to do some service. Rāmacandra and Lakṣmaṇa were very much satisfied with his help. And Garuḍa wanted to see Kṛṣṇa. But there is Hanumān. Hanumān will be mortified.

So Garuḍa told, "No. I shall build a hut with the help of my big wings, and within that wings room You will show me that Kṛṣṇa Mūrti."

And that was done. Rāmacandra took the appearance of Kṛṣṇa Mūrti there.

Hanumān could detect from a distance. "Oh. In this *līlā* you have come as a trespasser. You have converted my Rāmacandra into Kṛṣṇa. All right, I shall also take the revenge in Dvāpara-yuga."

So in Dvāpara-yuga when Garuḍa was sent to get some blue lotus, and that was only to be found in Hanumān's tank. And there is a story - variegated nature. And then Garuḍa was caught by Hanumān within his armpit, and he himself took those blue lotus and came to Dvārakā. Garuḍa was there. And there was one Sudarśana. Sudarśana was rolling on the gate as a gatekeeper.

And when Hanumān wanted to enter - Sudarśana "Oh, let me first get the permission, then I shall allow you to enter."

"But who are you?" Hanumān put his finger within the *cakra* and suddenly made it very fat, and like a ring the *cakra* was tightly set there in Hanumān's finger. Garuḍa in the armpit and Sudarśana on the finger Hanumān entered. "Jaya Rāma. Jaya Rāma."

Then there was another. Satyabhāmā, she thought that she's the queen of the highest type honour.

Kṛṣṇa asked her, "You, Satyabhāmā, take the appearance of Sītā. Hanumān won't tolerate any other Mūrti. I'm taking the form of Rāmacandra."

But Satyabhāmā could not do so. So Satyabhāmā had to enter below the throne, to conceal her.

And Rukmiṇī came forward and she was asked, and she took the form of Sītā.

So Satyabhāmā, Sudarśana, and Garuḍa - three persons they were subdued, they had some pride perhaps. Hanumān came and with those blue lotus he worshipped the feet of Rāma and Sītā. "Jaya Rāma. Jaya Rāma."

Then Kṛṣṇa asked him, "What is in your armpit?"

"Oh, that Garuḍa he went to disturb me, here and there, this and that, so many things."

"Oh. Leave him be."

"Then what is the ring?"

"That fellow was going round at the gate and did not allow me to enter. So I have taken him in this finger."

"Oh, yes. Leave them, make them free."

Then Hanumān told, "What is below the throne? What is it? There's some sound there?"

Then what to do? Satyabhāmā had to come out. _____ [?] That's the *līlā*.

Līlā, which cannot be measured by our reason. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: There was also one pretender Rāma *bhakta*. Wasn't there a story there was one pretender, he was a Rāma *bhakta*, he was taken to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. He had one leg, that gentleman.

Śrīla Śrīdhara Mahārāja: Oh, yes. _____ [?] in Andra, near Ello [?] There is the Rāmānanda Maṭha on the bank of Godāvarī. The district head quarter is Ello. There we found one gentleman who told that generally he's a devotee of Rāmacandra.

So much so that, "I can't see Rāmacandra. I can't bear His separation." After such statement he went to the rail line and to give up his life. Only one leg was cut off, but his life was saved. Then also he came out and he used to take the Name of Rāmacandra, and wander.

Then, he had a good name, in that locality, that "He's a great devotee of Rāmacandra. For separation he could not bear the separation of Rāmacandra, he went to give up his life." In this way.

When Prabhupāda, and we also with him, some local gentlemen came and asked, "There's a great devotee of Rāmacandra."

Prabhupāda called him near, he came. Along with us also when we're taking Hare Kṛṣṇa Hare Rāma, he was also jumping, in this way. But when taken nearby Prabhupāda asked, "You love Rāmacandra, make the God as Rāmacandra?"

"Yes."

"But under whose direction you like to serve Him?"

"No. I want direct service."

Then Prabhupāda let him off.

And when the people asked, "What type of devotee he is?"

He told, "Not a very good type of devotee. Not real dedicating, but imaginary, imagination. And the criterion is this."

So Mīrābāī also, though she has composed many songs, and she used to sing these songs about Kṛṣṇa in a very fervent way, but Bhaktivinoda Ṭhākura's line can't accept her as a very devotee of high order. Because she admits only towards Kṛṣṇa. So an ordinary man cannot have a real connection with Kṛṣṇa direct. If he really has crossed the line of *māyā* and entered into the domain of Vaikuṇṭha or Goloka, Ayodhyā, anywhere, in fact, then he must find His servitors.

If one says that, 'I'm well known to the king' but he does not have any connection with either the military or the management administration of any side, no service, no subordinate, but only connection with the head, with the king, that is generally taken as imagination. If really one can enter into that domain he will find the hierarchy, and his immediate head, a department, all these things. Only without caring anything, any paraphernalia, he will have direct...

...

[39:59 - 41:35 ?]

...however he may show his very emotional feelings and expressions towards the Lord. But no connection with the devotees in the eternal paraphernalia, then it is all imagination, not fact, not reality. That is a big thing to understand. The *raja* means with his paraphernalia. Bhagavān means with His *parṣada*, of different type. And ignoring them to establish a relation with Him that is a very vague thing, not devotion proper, but it may be vague. One day with that attraction may take him, when they're really, then he will find, 'Oh." There are so many between him and the Lord. _____ [?]

By the grace of the Lord we can have the grace of the devotee. From different we can see, from distance we can see a vague thing. But approaching nearby we shall see there are many things

near about. The mountain is seen from a distance like a cloud, but nearer approach we're seeing so many trees, creepers, etc. And again when very closer approach we shall see so many birds, human beings _____ [?]

So approach is very vague and of abstract type, when the paraphernalia eliminated and only connection. And Mīrābāī, she's crying aloud in separation of Kṛṣṇa...

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Śrīla Śrīdhara Mahārāja: ...a type of *prema*, and in such way the advancement will go on.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: About our duty, who or what, determines what is our duty? Kṛṣṇa said, "Do your duty, but don't be attached to the result." We have to do our duty, but we can't be attached to the result.

Śrīla Śrīdhara Mahārāja: Duty will be ascertained by the guidance of the *sādhu*, Guru. That is duty.

karmaṇy evādhikāras te, [mā phaleṣu kadācana
mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

From the lowest order, from *varṇāśrama*, then with the help of the higher guide we'll be taken up.

"*Eho bāhya āge kaha āra. Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]
"This is also superficial. Go deeper. This is also superficial. Go deeper."

In this way the progress will be traced. Eliminate the cover and enter into deeper. In this way, by elimination and acceptance of the new, the duty will differ. According to the plane of your existence the duty will differ. But generally, the raw duty can be accepted in *varṇāśrama*, who accepts the guidance according to the revealed scripture, not any advice of this mundane world of experience, but revealed scripture. There is also gradation. And one must have to accept the guidance of the revealed scripture, but there is also gradation.

Devotee: _____ [?]

Vidagdha Mādhava: So Lord Nityānanda Prabhu recommended simply chant Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga Gaurāṅga, with the proper internal understanding.

Śrīla Śrīdhara Mahārāja: If we have faith in that we'll be more gainer, than taking Kṛṣṇa *Nāma*, because there is the concession for offences.

'kṛṣṇa-nāma' kare aparādhera vicāra [kṛṣṇa balile aparādhīra nā haya vikāra]

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.24]

And less offence in Gaura *Nāma*. But faith in Gaurāṅga that is rare. To have faith in Gaurāṅga that is costly. But if anyhow you can gather that then you'll be more benefited than your direct negotiation with Kṛṣṇa. The offence is more possible that side, and less offence here, more forgiveness. But Kṛṣṇa *Nāma* has got some universal characteristic accepted by a major portion. And Gaura *Nāma* is not accepted in such a wider circle, so it's difficult to put faith there. But if one can keep, have his faith, then he'll be gainer, because less consideration of *aparādha*, offence. He has particularly come for the fallen souls, so grace is more there. But to put faith in Him that will be little difficult. Until we can understand Him ontologically we cannot go by the help of our experience, not accepted by greater circle, as Kṛṣṇa is accepted. So many higher scriptures also in favour of Kṛṣṇa Avatāra. Then the wide circle they accept Kṛṣṇa as Lord, but narrower circle accept Gaurāṅga as God, and not so many scriptures supporting Him. So it's difficult to have faith in Him. But if anyhow one can come nearer he'll be more gainer. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So your Kṛṣṇa Balarāma seems to be cunning, clever. He told that he'll come today but he didn't.

Badrinārāyaṇa: Maybe he got some opposition.

Śrīla Śrīdhara Mahārāja: Opposition will come more from that side to purge him out. His nearer enemy is Haṁsadūta. I'm a little distant. Ha, ha, ha, ha.

...

...he falls down?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Disconnected. Then?

Vidagdha Mādhava: Disconnected. Is that worse, than if someone becomes *sahajiyā*?

Śrīla Śrīdhara Mahārāja: A poor man is better, or a *dacoit* is better? A man had money, he's lost the money. And another man he's imitating that he's got money by committing wrong things.

So one who's disconnected, he may be reconnected, soon. Then one after disconnection - *sahajiyā* means either he had real connection with the truth, disconnected, then has chosen a wrong path. Or already he's engaged wrong path. Who'll be in better position? Not to get a real thing, and to get some wrong thing, which will be better? Who's in possession of a wrong thing? In *Bhagavad-gītā* it's mentioned, in *tāma guṇa*, the lowest position, one thinks A to be B. And *rāja guṇa*, that is doubt, whether this is real or that is real, can't ascertain what is true. And one who thinks that, 'No, A is B, and B is A,' that is worst kind of error. Misguided, *sahajiyā* means misguided. They're accepting matter as consciousness.

ei du'yera madhye viṣayī tabu bhāla, māyāvādī saṅga nāhi māgi kona kāla

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 31]

I've got no money. And another says - he really has no money, but some false papers - he says 'this is money.' In this way, he's in more distress, he's engaged in falsehood. And this man he's not engaged, no engagement. The engagement what he had that is gone. But this man he's taken one thing for another thing, matter for divine. That is worse. To become *sahajiyā* is worse. Mal possessor, engrossed, attention captured by a wrong conception. *Sahajiyā* had some conception but for some time he's disconnected, again he may get connection, easily. And for this man who's prepossessed, to convince him of the truth is more difficult, because his mind is possessed by something, that prejudice.

I heard in my childhood in school, the teacher said that in America there's a school of music. And if anyone's got some knowledge of music he'll be given double charge. And a man who's got no knowledge of music he's to pay single charge. Do you understand?

Vidagdha Mādhava: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: The single charge. Because he does not know anything so he may be taught in an easy way. And one who has got some knowledge of music, double charge because those he has gathered in the line of music, that should be done away with, and then he'll be taken in a proper way. So double charge, to make him forget his previous prejudices for music, so double charge.

This is something like that. No *bhakti*, no devotion, and in the name of devotion some non devotional thing has captured, imitation. That is worse. That is committing offences. Prabhupāda _____ [?] to ridicule the devotees, Mahāprabhu, Rūpa, Sanātana, to ridicule them. What is *prema* and what is *kāma*, both opposite end. To accept *kāma* in the name of *prema* that is not only heinous and injurious for him but it is to destroy the public atmosphere.

Bhaktivinoda Ṭhākura said, *Dekho bhāi, kāme-preme, bheda nāi*.

[kāme-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi hoy
tumi to' barile kāma, mithya tahe prema nāma, aropile kise subha hoy?]

["My dear brother, just compare the characteristics of your bogus lust with the characteristics of true love for Kṛṣṇa, there is practically no difference at all in the external symptoms of both. Nevertheless, this artificial lust is definitely not true love at all. You are completely covered with lust, but you lie and falsely call it *prema*. Therefore how will you be blessed with real spiritual well being?"]

[*Kalyāṇa Kalpataru, Upadeśa,* 18]

Similar. *Tabhu kāma 'prema' nāhi haya*. Still, the lust is not love. *Tumi to' barile kāma*. You have accepted lust in place of love. *Mithya tahe prema nāma*. And if you give the stamp that this is *prema*.

Bafal haya lahayla balana [?] Rakta vanca maya kama [?] This is concerned with flesh and blood.

Prema cid ananda dhama [?] And love is on the highest position of the spiritual existence.

Rakta vanca maya kama prema cid ananda dhama [?]

So opposite, this Sumeru, one south pole and north pole, the opposite. One concerned with this body, and another Supersoul. There is a great gulf between - the ocean of dedication. At the top of the dedication there is that sort of *gopī prema*, where is Kṛṣṇa she's there. And this is an imitation to that, treachery in the name of.

[koṭi-jñāni-madhye haya eka-jana 'mukta'] koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

These things to be considered. They're all, it's possible, in the highest position of the spiritual existence, that conscious area, spiritual. And not any concern with flesh and blood, body, not concerned with body. That's another, that one will, this is the most heinous - one will play the part of Kṛṣṇa, another lady will play the part of *gopī*, and they will unite, and in that fashion they will - this is inconceivable. An ordinary pure type of man, a moral man, will hate this. What to speak of the higher devotees. Ordinary moral man will hate these sort of things.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

The steps are shown to us. *Ādau śraddhā tataḥ bhajana-kriyā nartha-nivṛttiḥ*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati

sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

What is *anartha*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, *prema*, these are the steps, and from another standpoint:

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

I repeatedly tell this. I'm the offspring of *taṭasthā śakti*, marginal potency, where I'm born. And I'm to go through *svarūpa śakti*, higher than me. There the soil is of higher stuff than I myself am made of. All superior, that earth, air, water, tree, bird, everything to be found there, they're all superior to me. So I'm to enter there. It is not a small thing, easy thing, a childish thing.

Not in the hand of the person who will go there, enter there. All dependent on the grace of the superior. Vaiṣṇava *kṛpa*, Guru *kṛpa*, Vaiṣṇava *kṛpa*. We're to walk there on our head, not by leg. All Guru, the soil is Guru, the paraphernalia is Guru, means superior. I'm made of a lower stuff, and that is all higher stuff, and if it is impossible.

So after *mukti*, liberation, that may be easy, but then to be, that may be drawn by Their Grace. And not as a matter of right anyone can enter the realm. Only through wholesale, cent percent grace, of the child of that soil, that can take me there. _____ [?] who stands for the credit in the court. In the court who stands guarantee, some agent of the soil must take guarantee for me. For his risk I can go. He'll take the risk of taking me there. So Vaiṣṇava, Guru, they'll take the risk. At their risk they can take me there. The child of the soil. So Vaiṣṇava *kṛpa*, Guru *kṛpa*, *Bhāgavata kṛpa*, without their grace, no right, all grace, that can take me there.

To our side, no right. I'm a child of the marginal potency. And that is, the whole stuff, everything is made of higher stuff than my own position, a person, and they're superior person. How a person can go on the head of the person? Only for their interest. So inconceivable and impossible. To accept this principle that is most difficult, what to go and enter there.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

To have this conception, that is also very rarely found.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

It is good to think, but it's hard to attain, to get. No right can be established there, not as a matter of right we can go. So the 'right seeker' they'll be totally frustrated. All risk no gain. But if anyhow we can attain, we can reach there, all gain no risk, as I told. So to become a Vaiṣṇava proper that is almost impossible. Only as a matter of grace from that land they can go, nothing to do from our side. So complete surrender, full complete identification with their interest. Self forgetfulness complete, and the identification with the interest of that layer, that plane, that also should be substantial. Then we can hope to be taken to that soil.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

A type of Uddhava's devotee, he says, he prays that, "If I can be a creeper here I shall consider my fortune to the highest extent." Vṛndāvana, the creeper is such a valuable thing, that Uddhava's aspiring after.

Whom the Lord says that, "You are the most favourite devotee of Mine. Even I love you more than My own self."

And that Uddhava is aspiring after that birth, that, "I can be..." This is not hyperbolic. If there's any reality in this, then how we're to prepare? That when Uddhava he's aspiring to be a shrub, or a grass, and I shall have to walk over that place? I shall have to walk over the head of Uddhava. So how higher conception that thing may have.

Ridiculous, *sahajiyā*, the *sahajiyā* by imitation here in the flesh and blood they will achieve that. They're the worst enemy, because by imitating, not only their own self is going to the hell, but attracting so many towards that. Not conscious of the fact, what is what. So they've got their position in the society like that, hate. The general society has got hate for them, those *bābājīs*.

If we're to put faith in our Guru Mahārāja, after wandering through the whole of Vraja Maṇḍala, he came and striking his forehead he told, "My misfortune, I could not find a single Vaiṣṇava in this Vraja Maṇḍala." That was his utterance. "It is my misfortune." He pressed his hand on his forehead. "It is my misfortune I could not find a single Vaiṣṇava in this great holy place of Vraja Maṇḍala." That was his statement.

And also, after he performed Vraja Maṇḍala *parikramā* - who had got recognition as the best of the *sahajiyā* Vaiṣṇava, the head, he told that, "He's *kaniṣṭha adhikārī*, he may be considered as a beginner, admission in the infant class." Who was considered unanimously as a *siddha bābājī*, 'he has attained the highest position amongst the *bābājīs*.' But Bhaktisiddhānta Saraswatī Ṭhākura told that, "He's got admission into the primary class." In *patrikā*, in writing he told that, in *Gauḍīya-patrikā*.

And we're trained accordingly, and consciously, not blind faith. He explained to us what is what. And we tried to follow his direction, and we have also come to such conclusion. By step by step we're to climb to the highest plane.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

Karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas, tebhyo jñāna-vimukta-bhakti-paramāḥ - Nārada. *Premaika-niṣṭhās tataḥ* - Uddhava. *Tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā*. These are our guiding mantrams. Hare Kṛṣṇa.

These are all mental concoctions, imitation, that is worse, that is hateful, filthy. In the name of that higher love, if we represent this fleshy connection with the body, and the mind which

cultivates that thing, that is the most hateful thing, to avoid. We shall try to avoid with the utmost will and energy.

Gaura Hari. Gaura Hari. Gaura Hari.

The scientific survey of the land is possible to our soul's eye. That Kavirāja Goswāmī. *Vaikuṇṭhera pṛthivy ādi sakala cinmaya*. And we must _____ [?] that. That is true. After Brahmāloka, Virajā, Brahmāloka, what is Virajā? What is Brahmāloka? We're in such a material position we cannot understand this lower process also.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

We can't follow what our soul is, we can't follow that. This world, we conceive it, perceive it through our senses, that is higher. The mind receives through the senses worldly experience. Over mind there is faculty of judgement within us. Over that there is soul proper. And then the Supersoul, then Brahmāloka, then, Virajā, Vaikuṇṭha, so many things in the layer. We cannot find out our own soul, what it is. What is the characteristic of our own soul? We're far away from that conception, in hopeless position, and we say that the highest conception of the Paramātmā world that is in our fist. Foolish thing.

...feel our own soul, how is my own real identification, real spiritual position. Then that soul will have to go higher and higher, crossing the valuable, more, more, valuable planes, it's to go up. It's a farce?

The *sahajiyā*, the imitationist, they should be considered as the enemy. The enemy means that Quisling of Norway. *Jana-śatru*. Vibhisana. The enemy who sprang up from home. Imitation is bad. Imitation of the ordinary thing is rather better than imitation of the highest thing. That should be condemned with extreme hatred, that shows the highest thing is being exploited in such a lower, mean manner. *Sahajiyā*.

We can't see our own soul, that is our position, engrossed in this gross matter of exploitation. Not even can we know what is our mind, what stuff it's made of. Then what is justice, judgement faculty within us, *buddhi*, independent of this world. Then the soul. Then Supersoul area. Living in this mundane world and getting dream that I've got the god of my dream.

...

...the mood, the nature of Rādhārāṇī. And Gadādhara dāsa is the lustre, the halo.

Mahāprabhu has taken away, at least as if, the soul, and the body standing. That is the position of Gadādhara Paṇḍita, quite empty, following Mahāprabhu. His heart has been taken away by

Mahāprabhu. In such a way he's following Mahāprabhu that he's not full in himself. Something, the most important thing, his heart has been taken by Him. So automatically he had no other alternative but to follow Mahāprabhu. Wholly given. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Rādhārāṇī when Her heart stolen by Kṛṣṇa, the carcass is standing, something like Gadādhara Paṇḍita's position to play. Fully engrossed with the conception of Gaurāṅga, Who has taken everything from him, inner existence. So he had no other alternative but fully engrossed, captured thoroughly by Gaurāṅga. Gadādhara. In this way his movement his whole life we find.

Others, some were ordered, some allowed to go to Vṛndāvana. Gadādhara Paṇḍita wanted to visit Vṛndāvana along with Mahāprabhu Himself, Gaurāṅga Himself, Śrī Caitanya Himself. But he was denied.

"No. You won't go."

Jagadānanda Paṇḍita when he asked permission, with hesitation he was given some permission.

"But go, and there you move under the guidance of Sanātana." And also with some special instructions.

"Do this, do this. And don't do this and this."

But Gadādhara Paṇḍita was not allowed to go there in Vṛndāvana. He was the Queen of Vṛndāvana, and now transferred in Navadwīpa his position is just opposite. He could not enter Vṛndāvana. He prayed, but Mahāprabhu did not give any permission. "No. You live here." And he had to do so. Such peculiar position. That Rādhārāṇī lives in Vṛndāvana without his heart. Is it possible? She's the gist of the whole of Vṛndāvana. Everything comes from Her. Then how She can go there without his own self existence? It is impossible. So he did not get any permission. The fine peculiarity there. He's solely dedicated for Navadwīpa *līlā*, Gadādhara.

Śrīla Śrīdhara Mahārāja: ...one more given to Kṛṣṇa *līlā*, another more tended towards Navadwīpa *līlā*, another having tendency to be accommodated in both the places. In Kṛṣṇa *līlā* also some attracted towards Rādhārāṇī's camp, some to Kṛṣṇa's camp, and some holding middle position. So this sort of division we find which is necessary for *līlā* by Yogamāyā. So in the highest plane, two kinds of pastimes we find, Kṛṣṇa *līlā* and Gaura *līlā*, of same value. One, transaction within a limited camp, and another where the transaction, how that can be distributed to others. Valuation of which is to be distributed, which is being treated, that is of one and same value. Ecstasy, sweetness, or love, or beauty, of similar, but two camps. Some within themselves, and some with a plan to give it to others, same thing. Some are more given to this *līlā*, some more given to that *līlā*. In Gaura *līlā* also we find some Narahari Sarakāra and his followers, they were more given to Kṛṣṇa *līlā* than Gaura *līlā*. And in Gaura *līlā* we also find others who were more inclined towards Gaura *līlā* than Kṛṣṇa *līlā*. This is by Lord's grant, by the Supreme Will, *līlā*.

Gadādhara Paṇḍita is holding the helm here in Gaura *līlā*. It's his, though everything belongs to him, still, as if, he's dispossessed. Gaurāṅga has taken everything. Exhaustively dedicated to Gaurāṅga, in this way.

So Kavirāja Goswāmī says,

[baḍa śākhā, — gadādhara paṇḍita-gosāñi] teṅho lakṣmī-rūpā, tāṅra sama keha nāi

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi līlā,* 10.15]

He represents the main potency of Gaurāṅga and no one to be compared with him. This is the utterance, statement of Kavirāja Goswāmī we find about Gadādhara. Gaura prema mayam Paṇḍita Gadādhara.

And Bhaktivinoda Ṭhākura he has got his own position, in general, but from the consideration of the disciples, Prabhupāda has seen Rādhārāṇī in him. A relative vision. Prabhupāda told once, "That Rādhārāṇī represents full play of *aṣṭa-nayikā*, eight classes of *nayikā*, heroine characteristic. That is perfectly represented in Rādhārāṇī, we see. In other places we find partial representation, but full in Rādhārāṇī, eight *nayikā*." Our Guru Mahārāja told that, "I look at my Gurudeva, Guṇa Mañjarī. As *mañjarī* he's got some partial representation. But if I look with a deeper attempt I find him identified with Rādhārāṇī, *aṣṭa-nayikā*, full eight classes of display in the service of Kṛṣṇa to be found there." _____ [?] "If I look at him with my head a little more erect then I can find that he's one with Rādhārāṇī."

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"Give more attention to the *śāstric* rule and try to find out, then Rādhārāṇī comes to take the place there, in the position of my Gurudeva."

So in that way he has seen in general Bhaktivinoda Ṭhākura as the fullest representation of the cult of Śrī Gaurāṅga. That is expressed in his poem. Śrī Svarūpa Dāmodara - he saw Svarūpa Dāmodara in Gaurakiśora. And Gadādhara in Bhaktivinoda Ṭhākura.

Gadādhara din hari pai hati gaura hari [?] He has written in one place. "We have accepted your day of disappearance identifying with Gadādhara."

Another place in *Caitanya-caritāmṛta*, finishing poem he has written. "Here in Navadwīpa Dhāma the eternal pastimes are going on continuously. Only those that have got that deep vision, they can mark it, trace it."

Avatara gaura krsna yadi sri gaur ichay dui moihe magi kahe [?] It is very difficult to trace the sweet will of Śrī Gaurāṅga. So if we can lift ourselves to that level we can find that always they're doing their service here in Navadwīpa. Sometimes suppressed, sometimes over the surface.

Sri gaur ichay dui moihe magi kahe aprakrta parisada katha [?] By the sweet will of Gaurāṅga without any law. What should I say? I find that those two, Svarūpa Dāmodara and Gadādhara, they're now over the surface as Gaurakiśora and Bhaktivinoda Ṭhākura.

Sri gaur ichay dui moihe magi kahe aprakrta parisada katha [?]
Sakat hoiliya bhaja krsna gaura bheli aprakasa katha yata yatha [?]
"I have seen it with my own eyes, of service divine. But this is not to be advertised, not to be given publicity to anywhere and everywhere. They will laugh at it. But my heartfelt experience is such."

He has written in his poem, finishing in *Caitanya-caritāmṛta* _____ [?]
So Gadādhara Paṇḍita was identified with Bhaktivinoda Ṭhākura, and that was the vision of our Gurudeva Śrī Bhaktisiddhānta Saraswatī. Could see same thing.

He considered *śikṣā guru paramparā* to be the most substantial thing. Eliminating the *sahajiyā bābājī*, they're making much of the outer cover. Have deeper vision within and try to see things deeper outside also. Try to read in the environment deeper vibrations, and within you also. Dive deep and you'll find a plane of finest vibration which will take you, that news will carry to you and you'll see that.

sarvatah krsne murti kari janmal se deketi pai jal arkini armarl andhibata yat kuyar visaya dhuli te [?]

The prejudice, our past experience, that is caught in subtle form that has covered like dust, our eye of soul. Our inner vision is covered thickly with the dust. What is the dust? So many different conceptions of separate interest, eliminating the universal interest, has covered us. Prejudice, that mental cover has been made of the prejudices, of local, provincial interests. So we cannot see the reality outside.

visaya dhuli te kamana sei para tattva bayhile dekhi te [?] How he'll be able to read the universal wave? He's engrossed, his mind is fully engrossed and covered with local interest of different types. How he can detect the universal interest, universal wave? But who has fully eliminated their local interest of any type, and eager to read only the universal wave, they can see it clearly. And these things are superficial and non existing.

Artheṣu abhijñaḥ svarāṭ [*Bhāgavatam*, 1.1.1] What is the purpose of the movement of this world?

Only one word. For Itself. Reality is for Itself. Not to satisfy so many, but to satisfy One Reality. All the waves meant to satisfy that One. And if we can put ourselves in that level we can read the truth. Otherwise we're all cheaters. We're far from the truth when we cannot read that everything, all the waves carrying to the satisfaction of One, Svayaṁ-Bhagavān. We're labouring under _____ [?] We're deceptive unit, not for myself but for the world also, misreading. We're faulty of misreading and carrying that false knowledge to others. False unit, everyone, *baddha jīva*, everyone more or less all false unit, cheater. That is our position. We're to be relieved of such misreading, misrepresentation, of our own self as well as the environment, and to be placed in a proper place, and then we can go there to that fine jurisdiction.

Darśana, *darśana* means to see. How to see, that is to be learned, what to see, how to read what is going on in you and outside. Proper reading, that is education proper. Proper reading of ones own self and also of the environment, that is education proper. The education must be Vedic, the standard must be drawn from outside this area of *māyā*, misunderstanding. It must be extended from the perfect realm, through *Veda*, revealed truth. And we're to accept revealed truth and to bid goodbye to the knowledge of experience, scientific, all these things nasty, which is earned by the false experience, false *Veda*. 'That belongs to me, belongs to him, belongs to them' in this way it's all false calculation. We're to be relieved wholesale is necessary from this mal - conception. And not only to get relief from the mal - conceptions, by misleading of the external waves, but the positive line, to learn to read the waves, the vibrations of Goloka. Goloka, most universal, fundamental vibrating plane, and to harmonise my own self with that we may be led to Vṛndāvana, or Navadwīpa. There we _____ [?] Hare Kṛṣṇa.

So Bhaktivinoda Ṭhākura came for this. "Gadādhara Paṇḍita you are the Half Predominated Moiety of The Whole." Predominating Moiety, Predominated Moiety, half. One half of the truth, Absolute Truth one half. And Bhaktivinoda Ṭhākura as he preached, inspired by Gadādhara Paṇḍita and Mahāprabhu, that in his teachings also we find all the materials that are present in that half of _____ [?]

So connection of both these great souls, of great Gurus, guides, has combined, connected with this *tithi*, a particular nick of time. And by showing our reverence to it we can sow the seed of our highest beneficial cause. And by the grace of that great Guru Mahārāja Bhaktisiddhānta Saraswatī, we're given to understand in this way, not to belittle things of the highest consideration, it is there.

In *Rāya Rāmānanda saṁvāda* we find how step by step, eliminating the cover after cover, Mahāprabhu is allowing us to enter the highest position.

"*Eho bāhya, eho bāhya*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] This is also superficial. This is also superficial. Go deeper, deeper. Yes. Here we can begin to trace. Go further. Yes, it is good. Go further, more. Yes it is the highest place. Anything more there?"

Then Rāmānanda came with Gaurāṅga *līlā*.

Mahāprabhu stopped his mouth. "No further. Here we stop."

Gaura Hari bol. Jaya Oṁ Viṣṇu-Pāda...

83.06.10.C

Śrīla Śrīdhara Mahārāja: ...Lakṣmī Devī She could not get admission into *rasa*, because her of the *Śruti* and the Daṇḍakaranya Ṛṣis they got admission. And because Lakṣmī Devī wanted to enter with Her ego of Vaikuṇṭha She could not get admission. And they could, the Ṛṣis and the *Śruti* because they accepted the subjugation of the *gopīs*. Accepting their leadership they could enter, but Lakṣmī Devī could not. Independently She wanted to enter into *rasa*. So without our submission to the eternal group of a particular *rasa*, *vātsalya*, *sākhya*, *mādhurya*, direct communication is never possible. That is not imaginary, rather imitation. Hare Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: So even if we're fortunate enough to have some eternal connection with Kṛṣṇa in future lives, after we come to that point then we'll see that there are so many others there. So we'll not be able to get so close to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha.

Bhakti Vijñāna Bhāratī Mahārāja: We'll be at a distance always.

Śrīla Śrīdhara Mahārāja: Sometimes the example generally I give the example of telescope. In between them so many things, but they all enhance my *darśana* figure. It is like that. They're all transparent. Those that are in the middle they rather help my nearness, my - sympathy to me, all these. They do not stand in the middle like opaque glass. All transparent, just like Guru *paramparā*. And that is the trade secret, something like that. *Bhṛtyasya bhṛtyam iti māṁ smara lokanātha. Paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam*.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

As much as we can go down, and as many spectacles, that telescope, it will come very nearer, modified with the special blessings of those guardians, those Gurus. It is like that. All well-wisher, not hindrance in the middle, developed they send to us. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

[nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā]
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

This tendency to go towards lower, apparently to far away the distance, but really the secret is not, it is the opposite. This is a great secret of success, to be harmonised with that departmental truth.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: We still have a fear of being exploited. We still maintain one fear of being exploited. This is our fear also we will be exploited.

Śrīla Śrīdhara Mahārāja: _____ [?] Our Guradeva Prabhupāda used to tell about the *māyāvādīs*. That they're afraid, just as a cow whose burned from the fire that scorched her cottage. When she comes to see a red cloud the cow is afraid. "Oh, a fire is there." Which cow? Who already had experience when some fire caught her cottage.

So we apprehend like that. From the experience of our mundane world we impose this to the opposite world, to the well-wisher. Who are well-wisher, we show them that they must have some jealousy, they must take something what may come to my lot. Like so many dollar canvasser they may take their due. But it's not so, just the opposite.

The sad experience of the nature of things of this mundane world should not be carried there. Rather the opposite, all goodness. No apprehension, all well-wishing. The whole soil is well-wishing. They will enhance our cause, none to oppose our cause. The soil is such, full of sympathy beyond our expectation. Rather, we must suspect us, what sort of interest I'm awake about me. Nothing, no necessity, no question of suspecting them. I must suspect me. I'm the meanest of the mean. That is the nature of the experience of the devotees there. All else is perfectly good, only I'm the meanest of the mean, self deceiver I am.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: I'm still trying to figure out the *jñāna miśrā darśana* from the other morning. The other morning you gave *darśana* you were talking about *jñāna miśrā bhakti*. So you were giving example, from the Calcutta University there was one gentleman, who, I believe it was your disciple. And he came to you and told you he's a *Purāṇic* - no, Yājāvara Mahārāja's *śiṣya*, there's one very big *paṇḍita*...

Śrīla Śrīdhara Mahārāja: Oh, big *paṇḍita*. It's very difficult to make them understand, the other scholars, that *jñāna śūnya bhakti* is of higher type.

'We can't assimilate that. How is it possible? The *jñāna*, the knowledge wholesale eliminated, and that will be a higher thing? We fail to understand this, your peculiar type of devotion, which divorces reason and knowledge exhaustively. We fail to understand that sort of devotion, how it is possible.' Sincerely they're saying like that, can't understand. They're proud of their own reason and own self help.

Like a child, if that child depends wholly on the mother's affection, but when the child wants to adopt his own reason, apply his own reason in his movement, his mother will come, 'Oh, no, no. Don't go that side, there is an insect, there is that thing, all these things.' But the affectionate care of the guardian, that is the real position of finding peace. We can depend on the whole atmosphere perfectly, than we can depend in my searching or understanding, the measuring the infinite. Infinite Himself is coming to take care of me. And what my meagre point will help against that? That motherly care, or guardians care, that is of very, very higher order. And the opposite direction my meagre self cheating ego.

So as a matter of right we can't have any entrance there. It is only grace. As a matter of right I may come to Brahmaloka, *taṭasthā śakti*. But my entrance there, all possible only for the grace of that plane, that is of higher type.

vaikuṇṭhera pṛthivy ādi sakala cinmaya [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

The earth, the water, the tree, everything is spirit, they're conscious, of higher type than I am made of, *taṭasthā śakti*. So as much as I shall place my confidence for them, and blindly accept

their direction, I'll be more and more benefited. That is by nature of things. Surrender, surrender, don't go to measure, don't go to bring reason and justice. Never call for justice, you'll be looser. If you call for justice you'll be looser. The land of mercy, go up, surrender. Such is the conception of the higher realm, that is Goloka, Vaikuṇṭha, above Goloka. All good, nothing bad. If anything of bad type, that is in myself. That should be the general understanding there, guidance. Hare Kṛṣṇa. Hare Kṛṣṇa. They do not know how to cheat. But to help others that is their very nature. By the very nature of their existence they only can do good to others, habituated eternally, their nature is such.

And how to enter that plane? That is the question. How I can enter such a plane, such a valuable and noble plane, how can I go there? How can I get a visa for that land? That is the most important question. It is above reason, all mercy, all love, all goodness. We cannot conceive from here in this plane that it's like that. And how to be a member of that plane, that is the difficult thing. So we're requested, through faith only you can. No reason will help you, but your faith can help you, *śraddhā*. *Lobha*, *laulyam*, your desperate earnestness and faith, risky surrendering. Your experience of this world won't allow you to have any touch, or any connection with that. It is so high, oppositely high.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Jñāna śūnya bhakti. Ha, ha. Mahāprabhu told when that *jñāna śūnya bhakti* was mentioned, "Yes, here it begins. Otherwise *karma miśrā*, *jñāna miśrā*, *yoga miśrā*, everything *bāhya*, this is on the cover, not in the spirit, it is on the cover, *bāhya*." And when *jñāna śūnya*, "Yes, here it is. Now go further, make progress."

Faith and nobility of the land, of the soil. 'I'm safe here. I've found safe motherly affection. All higher sort of affection I'm in the midst of.' The boy being afraid, frightened by someone, then he runs to the mother's lap. 'Oh, I'm safe.' The boy will feel 'I'm safe here in the lap of my mother.' Something like that. *Jñāna śūnya bhakti*. As the boy surrenders to mother, *jñāna śūnya*, and he's satisfied. And the mother at the risk of her life she will try to save the boy from any attack outside. So that is the nature of the soil, to protect the child, at their cost. Faith, faith, *jñāna śūnya bhakti*, Mahāprabhu told "*eho bāhya*."

I also when came in contact I thought a bamboo was struck on my head. "What is this *jñāna śūnya*? All calculation to be stopped? Everything finished? What is this? How it is possible?" Then gradually trying to understand that there may be such soil, also beyond our calculative goodness and everything. It must be there, otherwise the existence will be worthless. My limited calculation, how much it fetches for me? My calculation of limited type, how much can it fetch for me? I'm going to embrace the unlimited affection, unlimited guardianship affection. I must take risk, jump.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

All apprehension will be driven away. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: You're constantly breaking the form Mahārāja. You're constantly crushing the form.

Śrīla Śrīdhara Mahārāja: Crushing, yes, towards spirit, centre. Forms in different stages, there must be rules and laws in different stages of life, of progress. So many examinations, so many crashing ahead or fencing. But we're to make progress we must have to leave many things on the backside and go ahead.

ājñajaiva guṇān doṣān, [mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

The Lord says. "*Dharma*. *Sarva-dharmān* means their *dharma*, duty. And with My sanction in that stage. The sanction, this is *dharma*, this is your duty, this also I have said, but for their particular stage. If you want to go up you'll have to give up that prejudice. *Ājñajaiva guṇān doṣān, mayādiṣṭān api svakān*. Though it is ordered by Me in the scriptures, or by the Ācārya of that type, but still, who will give up that and make progress further, he's a real devotee."

So no end, go ahead. Forms only that you may not go down, so some regulations have been arranged. 'You must not do this, you must do this.' Then again for progress you're to leave that stage and go further. Absolute call, revolutionary, constitutional and revolutionary. Absolute call and relative call. Progress means to leave the present position. And to maintain the present positions there are many rulings already there. 'You must not lose your position, you must maintain your position, you must show your respect to these formalities.' But when you're to go further these formalities must be dishonoured, apparently. But you're grateful that they sometimes sustained you. But now for the cause for which they were so much appreciable, for that cause you're to leave them and go further. And there also you'll find some rules and laws. In this way you're to make progress, further, further. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: So the more forms that are broken the riskier it becomes.

Śrīla Śrīdhara Mahārāja: You see, in the military line there are so many laws. 'When fighting you must not come back without the fall of the - you must not go further.' But if anyone gets a higher chance, and without the order of the commander he goes, and some enemy intrigue, or some he can stop, then he must be rewarded. The absolute gain is there, and forms are made only to help the general. But who are rewarded, who goes a step further and does something good, he's rewarded. To take risk for further improvement, that is necessary.

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, [na mocayed yaḥ samupeta mṛtyum]

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

Generally we should show our respect, we must be obedient to our father, mother, to Guru, to God, for the women to their husband.

"But when the case will come about the selection, and then between Myself and them, you must leave them and come to Me. So, so many duties, rules, regulations, you're to neglect, and you come towards truth."

But truth is not a finished thing, that you've come so far, and truth is finished here, this is not. It's infinite, so always you must be in a progressive mood, progressive tendency must be within you. We're grateful to the forms. Their contribution to our improvement is not also less, but still it does not mean that we must be fated to stand there dying. A possibility of progress is always there, the progressive. The ultimate conception of the Absolute is not a static one, it is progressive, every part is progressive, then it is living. Static means death, stone.

All right I stay here.

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

83.06.21.A

Bhakti Vijñāna Bhāratī Mahārāja: ...or this is referring to Rādhārāṇī. *Tvaṁ gopikā* [?]

Śrīla Śrīdhara Mahārāja: It is in that verse, within that?

Bhakti Vijñāna Bhāratī Mahārāja: *Arcana kan*.

Śrīla Śrīdhara Mahārāja: And that finished?

Bhakti Vijñāna Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Sahajiyā Sata Dusani* ?

Bhakti Vijñāna Bhāratī Mahārāja: Yes, I've finished, it's being typed now.

Śrīla Śrīdhara Mahārāja: Now, a new thing, what is it?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. This is a verse which I cannot understand. Is the Guru in the form of a *gopī* or Rādhārāṇī?

tvaṁ gopikā vṛṣaraves tanayāntike 'si, sevādhikāraṇi guro nija-pāda-padme
dāsyaṁ pradāya kuru māṁ vraja-kānane, śrī-, rādhāṅghri-sevana-rase sukhinīṁ sukhābdhau

["O beloved spiritual master, you are always in the presence of the cowherd girl Rādhā, the daughter of King Vṛṣabhānu. Please award me service at your lotus-like feet, which are the proprietors of devotional service. Please place me in the ocean of joy by bestowing upon me happiness in the mellows of service at the feet of Śrī Rādhā in the groves of Vraja Dhāma."] [BBT, 1978, *Arcana-Paddhati*, page, 53]

There's a Bengali translation here.

Śrīla Śrīdhara Mahārāja: *Sukhābdhau* means... [03:30 - 04:12 ?] Bengali translation?

Bhakti Vijñāna Bhāratī Mahārāja:

hey seva adikari ananda ambuddhi gurudeva, apni vrisabanu nandaniya nikatay avastiti gopika [?]

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Vijñāna Bhāratī Mahārāja:

ama ke apna nija pada padme dasya pradam koriya [?]
braja kanaya sri radha pada padma seva rase suki korana [?]

So the question is that *gopikā*, what is *gopikā*? Is it referring to Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Vijñāna Bhāratī Mahārāja: To Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: *Sakhī*, *gopikā*, *gopikā* Rūpa Mañjarī, *gopikā* Lalitā, only They are *gopikā*, *tvam gopikā*, any of Them. It is not fixed, according to the inner tendency of the disciple, s/he will be grouped in a particular camp of service. And there, who will be the leader of him, Guru is meant there, my guide. My principal guide in my service when I have attained the highest position I shall be in the *mādhurya-rasa*. And they're all helping the service of Rādhārāṇī. And there are also different departments in which I am posted, the head of that department is my Guru.

"You are *gopikā*, you are Rādhārāṇī's servitor, and you make me happy by giving facility for my service towards Rādhārāṇī." That is the purport. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si*. "You are always nearby Vṛsabhānu, ujar [?], Rādhārāṇī. You are always under Her direct service. And You please give me the facility that I can render the service and maybe accepted in the group for Rādhārāṇī."

Bhakti Vijñāna Bhāratī Mahārāja: And the *sevādhikāraṇi guro*, that refers to the expertise of the Guru?

Śrīla Śrīdhara Mahārāja: *Sevādhikāraṇi*. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si, vṛṣaraves tanaya*. "You are always adjacent to Her. O my Gurudeva, you are always adjacent to Vṛsabhānu's daughter Rādhārāṇī." Then?

Bhakti Vijñāna Bhāratī Mahārāja: *Sevādhikāraṇi guro nija-pāda-padme*.

Śrīla Śrīdhara Mahārāja: "You are entrusted with responsible service for Her. There you may be allowed to partake there in your service. You are engaged in the service of Rādhārāṇī and you engage me also in that service where by which you are giving supply to the service of Rādhārāṇī. You engage me there. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si*. You are always nearby the great lady leader Rādhārāṇī, *āntike 'si*, you always have engagement in the service. And please give me to partake in that service. And which is so sweet and *rasabjay*, and the lotus if it *rasabday*, then the ocean of ecstasy are *rasabjay*, that is very beautiful, ecstatic lotus of the divine feet. Which is very sweet feet like lotus of Rādhārāṇī. You are partaking service there and please give me chance to be accepted there." That is the prayer. *Tvaṁ gopikā vṛṣaraves tanayāntike 'si, sukhinīṁ sukhābdhau.*

Bhakti Vijñāna Bhāratī Mahārāja: That's clear. There was, yesterday you were...

Śrīla Śrīdhara Mahārāja: The difficulty that position of Guru varies. According to one's innate nature of service, the immediate leader, he says as Guru. So Guru is generally *rūpānugā*, we must serve under the direction of Rūpa Mañjarī. Rūpa Mañjarī is the leader of the junior school of the *gopīs*, she's the leader of the junior section.

Bhakti Vijñāna Bhāratī Mahārāja: Junior section?

Śrīla Śrīdhara Mahārāja: Yes. The senior section sometimes they cannot enter where Rādhā-Kṛṣṇa are alone there. The senior section they keep aloof, and the junior section can enter there to render confidential service at that time. So junior section, in one way, they hold the highest benefit, so *rūpānugā*, *rūpānugā sampradāya*. And Rūpa also, they're also under Lalitā, but Lalitā's a little senior, so sometimes senior friends they can't go to the camp where Rādhā and Kṛṣṇa are the only two there. So the junior section can approach, just them. So the most confidential circle, the leader of the most confidential junior circle is Śrī Rūpa, so *rūpānugā* means Rūpa Guru. Our Gurudeva is one and the same with Rūpa Mañjarī in the *mādhurya-rasa*. Also we may be in the *sākhya-rasa*, Sudama, Subala, _____ [?] Guru conception will go and there vanish in Subala, or Sudama, or Baladeva, *sākhya-rasa*. *Dāsya-rasa* also, in *vātsalya-rasa* also.

In this way the leaders are in a particular position and according to my inner capacity he will be identified and fixed there. And I shall have to do my service under his direction. That is my Gurudeva. They're all Guru, everything is Guru there, but the special leading officers just over me will be mainly my Gurudeva. Otherwise all Guru, on all sides they're our Guru, they're all helping me to Kṛṣṇa's group. Who is he who can help me to Kṛṣṇa consciousness, Kṛṣṇa's service, he's Guru, his work. Guru's function is to help Kṛṣṇa consciousness, Kṛṣṇa's service. Everything, even a tree, a sand dust, that also reminding me, but the main Guru will be the leader where I'm posted and the permanent guiding officer, there main Guru stands.

And our Guru Mahārāja told, "If we can cast a glance a little higher then we can see that Guru is Rādhārāṇī, one and the same." _____ [?]
"I don't know. I don't care to know about others. But I know if I can have a deeper vision of my Gurudeva, I can see him identified as Rādhārāṇī. No space between, more developed, is almost focused in my Gurudeva. Rādhārāṇī perfectly focused in the heart of my Gurudeva fully _____ [?]"

That is relative, all relative position. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi.

Bhakti Vijñāna Bhāratī Mahārāja: Getting ready to discuss it and then we close the conversation.

Śrīla Śrīdhara Mahārāja: Yes. What is that point? Why you're searching for that point? But I mentioned about *Prākṛta Sahajiyā Sata Dūṣaṇī*, but really I meant that *Caitanya-Upaniṣad*. What is that point?

Bhakti Vijñāna Bhāratī Mahārāja: I see. I was just wondering in the English how to express this *upakaran*? So here is the Sanskrit, this is Bhaktivinoda Ṭhākura's Sanskrit commentary. *Caranāmṛtam* is the name, *Caitanya-caranāmṛtam* is the name of his *ṭīkā*. So here he says,

etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lila upa karana tva prapti tad anantaram [?]

Śrīla Śrīdhara Mahārāja: Eh Nimāi. _____ [?]

Nimāi:

etena mantrena jivasya bada darsa tyaga cinmoya vrndavana lilo [?]
upa karana tva prapti tad anantaram rasadi parama [?]

Śrīla Śrīdhara Mahārāja: After this it is clear?

Bhakti Vijñāna Bhāratī Mahārāja: The problem is how to express, lila upa karana tva prapti, in English.

Śrīla Śrīdhara Mahārāja: Lila upa karana tva prapti.

Bhakti Vijñāna Bhāratī Mahārāja: He's not actually *in līlā*.

Śrīla Śrīdhara Mahārāja: Lila upa karana, that is the age, the colour, the dress. "I'm such and such. I'm in that position to serve. I'm required in that particular office to serve in a particular department." And the necessary dress, the age, and the other figurative ornamentation of one's own self in soul, that is lila upa karana, all these, to get that.

Bhakti Vijñāna Bhāratī Mahārāja: I see, yes. So it's like in *siddha-praṇālī* the *ekadāsa*...

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Utilised in *līlā*.

Śrīla Śrīdhara Mahārāja: To be befitting the *līlā*, the dress, one's own conception of the self befitting the *līlā*. All these I'm, he gets all these things, necessary.

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Now there's another way, there's another thing here, it's simple, but it says, jiva eva sat ksarasa karanam [?]

Śrīla Śrīdhara Mahārāja: _____ [?] What is the paraphernalia?

Bhakti Vijñāna Bhāratī Mahārāja: It's referring to the *jīva*, *jagad*, and also *māyā*.

Nimāi: Yat kincita sambutom te saram tat karja misyate sat karanam param jiva sadak saram iti rtam [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Jiva eva sat.

Śrīla Śrīdhara Mahārāja: Jiva eva sat. It is eternally existing. Then ksarasya karanam _____ [?] *Kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]. *Yayedaṁ dhāryate jagat* [*Gītā*, 7.5].

[yasmāt kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

The *kṣara*, what is always changing, *kṣara* means changing aspect of the world. The *jīva* is there within. *Yayedaṁ dhāryate jagat*, *taṭasthā śakti*, *māyā śakti* _____ [?]

Bhakti Vijñāna Bhāratī Mahārāja: So the *cetana* of the *jīva* is maintaining the *dhāryate jagat*?

Śrīla Śrīdhara Mahārāja: Yes. Pravisya, jaram-pravisya [?], this mortal representation is making possible the *jīva* entering into that.

mama yonir mahad-brahma, tasmin garbhaṁ dadhāmy aham
sambhavaḥ sarva-bhūtānāṁ, tato bhavati bhārata

["O Bhārata, material nature, known as *pradhāna*, is the womb into which I cast the seed (in the form of the individual soul which is born of the marginal potency). From that place, all beings headed by Lord Brahmā are generated."] [*Bhagavad-gītā*, 14.3]

apareyam itas tv anyāṁ, prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho, yayedaṁ dhāryate jagat

["O mighty hero, Arjuna, this worldly nature known as external, is inferior. But distinct from this nature, you should know My marginal potency, comprised of the individual souls, to be superior. This world is accepted by this superior conscious potency as an object of exploitation for sense enjoyment, by the agency of each individuals fruit-hunting actions and reactions. The divine world emanates from My internal potency and the mundane world from My external potency. The potency of the living beings is known as marginal, on account of their medial adaptability - they may choose to reside either in the mundane plane or the divine."] [*Bhagavad-gītā*, 7.5]

So *para-śakti*, inferior *māyā-śakti*, that *para-śakti* enters into *māyā-śakti* and makes this mortal world possible to move. The *jīva* is *sat*, the *jīva* himself is *sat*, which means eternal, and this *kṣara* is changing, mortal, and *jīva* enters into it and makes this mortal world possible. *Jīva eva sat ksarasya karanam*, within this *kṣara*, it is within and making it possible. Otherwise it is all dark, unknown and unknowable. Only *jīva*, a spark is there, so this changing world is possible to be known and recorded, and researched, anything, because the one drop of consciousness is within. Otherwise it is all dark, unknown and unknowable. If *jīva* soul is taken away from this

kṣara then it is all matter, no trace. Only a spark is carrying all these changing aspects of the world, *kṣara*. *Kṣara* means *sat*, *akṣara* is *jīva* and *akṣara's* touch in the *kṣara* making this world possible to move.

Aksaraṁ brahma paramaṁ [*Gītā*, 8.3] And *kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]

"I am beyond this *kṣara* and *akṣara*, both." *Akṣara* is *jīva-tattva* and *kṣara* is *prakṛti*, *prākṛta* world.

Bhakti Vijñāna Bhāratī Mahārāja: Just one word which I also cannot find in the dictionary, *āvartayati*.

Nimāi: Nityam āvartayati _____ [?]

Śrīla Śrīdhara Mahārāja: Always revolving.

Bhakti Vijñāna Bhāratī Mahārāja: *Punar punar karana*.

Nimāi: Repeating.

Śrīla Śrīdhara Mahārāja: Yes, *punar punar*, up and down.

ābrahma-bhuvanāl lokāḥ, [punar āvartino 'rjuna
mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

Going up, down, up, down, in this way, *āvartino*, revolving.

Bhakti Vijñāna Bhāratī Mahārāja: Ah, *āvartino*, I see. OK, it was mainly that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

...

Bhakti Vijñāna Bhāratī Mahārāja: ...from one Bengali gentleman. He told me that there's only one place in the world where there is no bhumi-kampha [?], earthquake, and he said that is in Kashi. Is that true?

Śrīla Śrīdhara Mahārāja: No.

Bhakti Vijñāna Bhāratī Mahārāja: No, ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: In that great Bihar bhumi-kampha, perhaps in the 1933 or so, a great earthquake centring in Bihar, and including Benares. At that time some of our Godbrothers they were removing the Deity from one hired house to another, at that time a great earthquake came. One of my Godbrothers he described that, "We all fled. Mahāprabhu was kept on a stool, a small table, there Mahāprabhu was kept. And at that time suddenly in the afternoon a great earthquake came and we all fled from the house and went to the street." And he told that, "I thought that the small table Mahāprabhu was kept standing on must be moved and broken to pieces." He told. "But I wondered when I came back that Mahāprabhu was wonderfully standing there." A great earthquake in Benares.

Bhakti Vijñāna Bhāratī Mahārāja: 1933.

Śrīla Śrīdhara Mahārāja: In 1933. And there is a song of course. Bhumi-kampha_____ [?] "When the day of great doom will come near? At that time all those things will happen." There in that song. Bhumi-kampha-abay kashi kashi tirtha dhami [?] Then the *brāhmaṇas* will be like *śūdra*, then so many opposite characteristics will be seen, and bhumi-kampha will attack Kashi dhama. And a great, what is impossible, that will come to happen, and the last day will draw in.

Devotee: Earthquake is most inauspicious sign.

Śrīla Śrīdhara Mahārāja: _____ [?] All the opposites have been collected there.

Bhakti Vijñāna Bhāratī Mahārāja: Hare Kṛṣṇa. He had related one story about one Gayāśura, he had mentioned some story about Gayāśura in relation...

Śrīla Śrīdhara Mahārāja: No, that is some other thing altogether, when he's describing the last stage of Kali. When the Kali-kala will come to its full bloom then all these impossible things will come to happen. There is a song like that. All the undesirables will come to happen.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Then the Kalki Avatāra will come and finish the reactionaries.

Bhakti Vijñāna Bhāratī Mahārāja: This is another thing I can't understand. In this *Kalki-Purāṇa* by Śrīla Vyāsadeva, it gives the historical reference to when the *Kalki-Purāṇa* was spoken. So it was spoken after the third seating, between Śukadeva and Parīkṣit Mahārāja. Right after that period, then Mārkaṇḍeya Ṛṣi comes in and then Śukadeva Goswāmī relates *Kalki-Purāṇa* in his presence. So does that mean that what is in this *Kalki-Purāṇa* is *going* to happen, or is it a description from a previous *kalpa*, *yuga*, how to take it?

Śrīla Śrīdhara Mahārāja: Yes, both may be possible. And the previous scripture with some new addition Śukadeva may say to him. One who can see the future, with that addition and the past modified, he may deliver to Mārkaṇḍeya.

Bhakti Vijñāna Bhāratī Mahārāja: So these things may be taken that they are going to happen or in a general way it's taken?

Śrīla Śrīdhara Mahārāja: Generally it happens like that, with little modification. Every day you get up from your bed, you go to the latrine, then you come and take some breakfast, and then the newspaper, or something, this general habit. But there is little change also, not exactly copied every day, but general thing and with some new addition. So *kalpa*, Brahmā's day means one *kalpa-ved*, almost similar things are going to happen but with little change. Already the copy of the previous day, the routine, the previous day's routine generally repeated, but with little change every day. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: People in the western world will not know what to think about the *Kalki-Purāṇa*. It will be a very good preaching tool.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Distraction. They know the condition of the world after the atomic war. That is Kalki, ha, ha, ha, and they will think that they're prey to that inevitable history. They may try their best not to throw atom, but some force will come and utilise them, or make them instruments to help that general force, and they can't help withdraw it. So some other force is there, ha, ha, that will create, use them, utilise them as an instrument and create the destruction of Kalki, general destruction. The path when it's full seen that is mutual exploitation, intense exploitation amongst them. That mutual intense exploitation will come to such a degree that it will burst. It will combine and burst, and then some reaction will come again. As the resultant of the force of exploitation, the individual, or provincial, or national, whatever it may be, the resultant of the tendency of exploitation of one another, that will come to meet and create a disaster which is inevitable. We will be helpless instrument there. Hare Kṛṣṇa.

Cinamasta [?] There is one *līlā*, she's beheaded and with her hand she has held the head and the blood oozing, coming, and in her face she's drinking.

Bhakti Vijñāna Bhāratī Mahārāja: Kālī?

Śrīla Śrīdhara Mahārāja: No, Cinamasta, one of the *līlā* of the Devī.

Bhakti Vijñāna Bhāratī Mahārāja: Durgā?

Śrīla Śrīdhara Mahārāja: Durgā. Cinamasta, she's drinking her own blood. How? The beheaded head is in her hand, and the blood oozing and it's falling at her face, in her mouth, and she's drinking.

But this civilisation is suicidal, the knowledge, the Einstein, the Newton, they have given so much invention and that is being utilised to devour this whole creation, maybe. Suicidal civilisation, reactionary.

So connect you with the Infinite Good. All activity, all movement must be guided by the central interest, not any provincial or local interest, then clash is inevitable. Clash is inevitable if you try to look with any provincial benefit, welfare. Nothing less than the Absolute Centre should be the point of our guidance. So Kṛṣṇa consciousness, Kṛṣṇa consciousness. Nothing less than the Centre where no consideration of provincialism, all universal. Put food to the stomach, the whole body will be fed, that theory. Put water to the root, the whole tree will be fed. *Yasmin tuṣṭe jagat tuṣṭam*.

yajñārthāt karmaṇo 'nyatra, [loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa-bhakti*)."] [*Bhagavad-gītā*, 3.9]

Sarva yajña svaro hari.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca [prabhur eva ca
na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"You will be saved if you devote your energy for My purpose."

You are saved, otherwise the provincialism, small or big group, and clash is inevitable, unavoidable. So you may worship other gods, demigods, that is also provincial interest, individual interest, group interest. So eliminate all sorts of group interest and only connect with the universal point. And that is beautiful and that is autocrat, there is beauty and there is autocracy. You must remember that. Whole sustenance and sacrifice also must be great autocracy. Sacrifice to an autocrat, that is not very easy, but the solace, the consolation is beautiful, is very easy also. If we are attracted by His beauty everything is possible. No difficulty to surrender to an autocrat if my interest is best represented there. The charm, the love, beauty, harmony, that is safe. This is Kṛṣṇa consciousness, *sarva-dharmān*, justification of this clarion call.

"Give up all duties and come to Me. I shall protect you." The meaning of this clarion call, "Give up all sorts of respective duties, local duties, and come to the absolute point. You will be saved."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"The whole one side, Myself alone one side, give up all, come to Me alone. I am the key to this whole, to the existence of the whole thing. And what is Myself? The Beautiful."

Everyone wants beauty, *rasam*, *ānandam*, ecstasy. None will say that 'I don't want *ānandam*.' You may profess, hypocritically you may pronounce, but that is not heart. Heart can never say that 'I don't want *ānandam*, *sukham*, beauty, love, harmony.' But that thing that everyone wants, what is the relief, the shelter of everything, that is Autocrat. That does not hold any lower position to anything else, cannot, that is Absolute. But everyone wants. He's absolute from the inner heart, not from the surface. *Raso vai saḥ*. And also it's not power but beauty, love, not control.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: *Kṣara*, *kṣarati ākṣara mayi putastha kṣarati yesas mayi* _____ [?]

Devotee: Unchangeable change and changeable change.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. As relative.

Devotee: Where everything is dynamic, wherever something is dynamic, it is changing always.

Śrīla Śrīdhara Mahārāja: All the planets are moving and sun is fixed, but sun is also moving, all relative position. Sun is fixed, that is *ākṣara*, and they are *kṣara*, they are all moving, changing.

Devotee: So *kṣara* is gross material conception of consciousness, is it?

Śrīla Śrīdhara Mahārāja: *Kṣara* is that which is connected with exploitation, moving to exploit. Movement of exploitation, that is *kṣara*. And those souls that are under the influence of exploitation, they are called the *kṣara* group. And those that are above the exploitation, holding their position fixed, not to be allured by the exploiting tendency, they're standing still, *ākṣara*, sightseer. And those participating in the exploiting energy, they've become slave to the exploiting energy, they're all *kṣara*, *kṣaraḥ sarvāṇi bhūtāni*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

Everything whatever you find in the material world, all *kṣara*, all changing, moving, what is moving. And *ākṣara* standing still, stand still, *śakṣī*, only seeing what is going on, *śakṣī-svarūpa*. But sometimes they also get movement either this side or that side. With the principle of dedication they again enter into Vaikuṇṭha and movement, then they're not *ākṣara*.

Devotee: This is our view that consciousness or spirit is the cause of matter. We say like this, consciousness or spirit is the cause of matter.

Śrīla Śrīdhara Mahārāja: By consciousness this mis consciousness is matter, matter created from misuse of consciousness proper.

83.06.21.B_83.06.24.A

Śrīla Śrīdhara Mahārāja:

janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi

["O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although

they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, Who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."] [*Śrīmad-Bhāgavatam*, 1.1.1]

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

What is *māyā*? *Ṛte 'rthaṁ yat pratīyeta*. That is misconception of a particular thing, what is not. *'Rthaṁ ṛte*. What is *'rtha*? Purpose. Purpose of the highest. He's making *līlā* with some object. The object of every movement is known to Him. But with our local interest we ascribe some meaning to the universal movement, and that is *māyā*. Selfish, or provincial, or local interest, produces some meaning, or ascribes some meaning in the eternal movement. That is not true, so that is *māyā*. But everything in consideration of the universal utility, everything is all right, *svarūpa śakti, līlā*. *Līlā* and *māyā*. *Līlā*, everything is contributing to the satisfaction of the highest centre, that is *līlā*. And if we conceive that *līlā* to our own local interest, 'Oh, it's to serve this purpose of mine' then that is *māyā*. So all local interest conceiver, thinker, they think that this thing, they read the nature in their own interest, and reading of those things in the natural events, that is all *māyā*. *'Rthaṁ ṛte yat pratīyeta*. The conception that we feel, the perception that we feel, which has got no corresponding relation with the universal movement. According to our own interest we read our environment, and we give opinion, we write history, all these things. According to our own whim we go on writing history. History also may be misused. Historians in their own favour they may record, historians. So the universal movement is going on, eternal flow. And according to our own suitable illusion purpose we go to read, and we record, and that is all *māyā*.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: I told him that I can't understand their intonation. And also, I'm not very liking to mix with them. So you'll spend money, but I won't be able to show any amount of work. But if you order I must go, but I tell to you...

Badrinārāyaṇa: They're coming to you Mahārāja, you can't avoid.

Śrīla Śrīdhara Mahārāja: Yes, by his will they're coming. But that is still remaining that hard of hearing. To catch the proper pronunciation, intonation, a defect in me. Hare Kṛṣṇa.

Once, a ludicrous position. Bon Mahārāja took one European gentleman and introduced me, and saying so much. "He's a philosopher, he's a *sādhu*, this that."

And he also talking with me, but I can't understand a single word. I'm smiling.

And Bon Mahārāja is enraged. "He has come, he's saying so much to you, and you don't speak a single word."

Then anyhow he went away. Then I told to Mahārāja, even a single word I could not catch. What can I do? Only smiling face, nothing I can do, because I could not understand, could not follow. What can I do? I may be forgiven. Such is my fate. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Foreign devotees, to follow your high level of presentation is very difficult.

Śrīla Śrīdhara Mahārāja: But generally I mix with western philosophy. When I say anything, represent anything, I try to mix with western philosophies, with that dress, garment, I try to give delivery, both eastern and western combined. My understanding and delivery both eastern and western philosophy combined. Prabhupādas was that type, and I could catch something and assimilate, assimilation is of that type, east, west, mixed. Hare Kṛṣṇa.

Ha, ha. When I read newspapers, someone ordinary person, Bon Mahārāja also in the beginning had objection. Then after coming from London he told, "I have taken two things from you. One, newspaper reading."

When I was in Madras, I used to see newspapers up to date. That our delivery, our preaching, must be up to date, living, not dead. So the newspapers are necessary to survey what is the wave of the present time.

Bon Mahārāja did not like it in the beginning, but after returning from London he said, "Yes, I have appreciated you." One thing.

Another thing also something, he used to disturb - very cruel behaviour to the rickshaw wallah, the tama wallah, all these things. I gave objection.

"Oh, you want to be moral, not the interest of Kṛṣṇa, that you want to be more moral than a devotee of Kṛṣṇa.?"

I told, No, if you do all this quarrel in small matters, the propagation will be disturbed. The local people will think that these people have come and they're so mean minded, quarrelling for two *annas*, three *annas*, one rupee. This will be against our propaganda work.

Then Bon Mahārāja told, "I have taken that idea from you also now."

And Mādhava Mahārāja one day told that, "Śrīdhara Mahārāja's reading of newspaper is not less than reading of the *Vedas*." He told. "Because he can utilise everything and anything for religious purpose. He collects news from here and there and he utilises that in his speech for the purpose of preaching. So his view is always to collect materials to make his lectures, his preaching enlivened, living, up to date. For that purpose, not otherwise. He does not read newspapers for any other purpose but only to enhance his preaching. Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: There was an article in the paper on perhaps Sunday. And in that article, it was about Santa Fe in America, ISKCON. There, Rāmeśvara Mahārāja is engaged in

some very, um - because they had lost the court case. He was charged by another person for brainwashing the daughter of this gentleman - in Śanta Fe, America, California.

Śrīla Śrīdhara Mahārāja: In California, for brain washing, of a daughter?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Yes. Of another gentleman.

Śrīla Śrīdhara Mahārāja: Of another gentleman, and he has taken a case to the court, that Rāmeśvara Mahārāja has...

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Rāmeśvara Mahārāja has lost the case, and in the article it said that the International Society was going to be sued thirty two million dollars.

Śrīla Śrīdhara Mahārāja: For trying to wash the daughter's brain?

Bhakti Vijñāna Bhāratī Mahārāja: Of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: But is he successful to wash her brain?

Devotees: (Group laughter.)

Bhakti Vijñāna Bhāratī Mahārāja: I don't think so.

Śrīla Śrīdhara Mahārāja: Then perhaps unsuccessful.

Bhakti Vijñāna Bhāratī Mahārāja: I don't know about that part. I don't think so.

Śrīla Śrīdhara Mahārāja: Otherwise the daughter will stand witness, she'll stand in the witness box.

Bhakti Vijñāna Bhāratī Mahārāja: Yes, she'll be against.

Śrīla Śrīdhara Mahārāja: "No. I'm benefiter. This fleshy father and mother they're enemy to me. Now I find ground under my foot. And they're all throwing only mortal inundation."

And the other day we heard that Jayatīrtha Mahārāja is going to bring to the notice of the government certain facts that will affect ISKCON very greatly. He knows some things, points...

Bhakti Vijñāna Bhāratī Mahārāja: Oh no, that's foolishness.

Badrinārāyaṇa: Yes. He's thinking of exposing them.

Śrīla Śrīdhara Mahārāja: Exposing the ISKCON. Who told this?

Badrinārāyaṇa: In one little booklet he sent, he wrote like that. "There are many things that I know about ISKCON. And in the future I shall expose them."

Śrīla Śrīdhara Mahārāja: There was one French lady who was put into the fire, Joan of Arc. When she went to see the Queen, perhaps interview with the Queen, then the Queen is giving hints that, "You have come so bold, you have come to me, but you may be caught and put into capital punishment, perhaps."

Then she was very much overjoyed. "Martyr, martyr? This will be my fortune? Is it waiting for my fate that I can be a martyr?" With very much a smiling and bright face she came out. "Martyrdom? Is it possible? Then I shall be the most happy if martyrdom is in my fate. I'm overjoyed."

So Rāmeśvara Mahārāja may do like that. "Kṛṣṇa is taking so much from me. All right, I'm ready. I've done something wrong. These undesirable things are coming to attack me. _____ [?] "I'm trying my best, still this sort of disturbance. There must have been some defect in my action, in my devotion." Hare Kṛṣṇa. This case is in America, where, what zone?

Bhakti Vijñāna Bhāratī Mahārāja: Santa Fe.

Badrinārāyaṇa: Santa Fe is not far from San Jose, it's close by.

...

Śrīla Śrīdhara Mahārāja: Any possibility, not fixed, any possibility. Vaikuṇṭha, infinite possibility. Anything may come by His will. And if I want something, that will be my *kamana* and I'll be frustrated. *Mā phaleṣu kadācana* [*Bhagavad-gītā*, 2.47]. Only do your duty, your whole concentration to the discharge of your duty. And other things leave with the infinite. That is the living in Vaikuṇṭha. Anything may come. So with this expectation if you move, then no frustration. You're already prepared to face any eventuality. It is His will and it is all for the best. It is all for the best. This is Vaikuṇṭha, to live in that atmosphere of 'all for the best.' *Tat te 'nukampāṁ susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. Without any grudge, being happy, to live happily, and all for the best. Everything flowing according to the auspicious and divine will of Nārāyaṇa, of Kṛṣṇa.

I'm there, I'm living in His kingdom. He's seeing everything. Nothing is missed, missing, seeing everything. And that is *ahaitukī apratihatā*, causeless and irresistible. I'm living in that atmosphere, so no anxiety for me. *Bhakti*, the original and most fundamental flow of the world is of this type. It is causeless, nothing can change it. It is going on in its own way, and it can never be opposed. I must live in that atmosphere, quite free, no anxiety for us. That is the highest position to be realised. But Yogamāyā, to enhance this stagnant position, she also designs in many ways, so many things.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet

[ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

There is designing, and there is jealousy, so many things for the service of Kṛṣṇa. That is also in Kṛṣṇa conception of Godhead. The whole anomaly is harmonised. What we think to be the intolerable or unacceptable anomaly, that is also harmonised in that Kṛṣṇa *līlā* of autocracy, and that is sweet, adjusted.

The chili may be put onto the tongue of the boy and he will feel very uneasy. But if that chili, or ginger, that bitterness, or pungency, if it's harmonised with some sugar and any other things _____ [?] then that is testable. Which is ordinarily not testable - in the mixture that may be testable.

So Kṛṣṇa *līlā* can give harmony to everything. Kṛṣṇa *līlā*, the competition, jealousy, party maintaining, party selfishness is there, to enhance the pleasure of Kṛṣṇa. And it is giving, joy giving. Happiness is increased thereby. Sacrifice is to such a degree that can accommodate that thing, which is generally not tasteful, that may be tasteful when it is mixed with some other thing.

This stealing, Kṛṣṇa's stealing, is beautiful. His beating is beautiful. All beauty. Harmony means to make sweet things of different nature, that is harmony. Not one and same sterilised, but different things organised in a particular way to give a special value of it. That is harmony. So all things which are very blameable in this world, that is also harmonised with Kṛṣṇa conception of Godhead. What we think to be eliminated totally, nothing eliminated, all comprehensive if it is for Him, the one enjoyer. The very principle is that one enjoyer, His sweet will. Nothing to say. His sweet will. And we're already prepared to be sacrificed for His sweet will. We're ready, and thereby we feel a peculiar type of ecstasy within us. Such adjustment. If we can be thoroughly adjusted with the autocracy, we'll be above all sorts of pain. There is a plane of such type. It is possible.

They say a boy is taking something, stealing. A man he'll feel much disturbed. "Oh, the boy is taking, stealing." Then he's already prepared his mind. "This is boyish characteristic, he make take a fruit or anything, that does not matter." If he's already prepared, that stealing is not causing much pain in his heart, he's already prepared.

So if everyone is prepared already for the highest type of sacrifice for the autocrat, then nothing can produce pain any in him. That's another side, already prepared, and thereby he becomes the owner of an ocean of joy. There are two sides, one negative, another positive.

Negative what I've told before that we may neglect, this is a very negligible thing. And the positive, the satisfaction of the highest, my Lord, that is the positive side.

The *gopīs*, when the self forgetfulness - the feet dust. Nārada tried his best to collect some feet dust of a devotees. He failed. But when he was advised by Kṛṣṇa, "Try in Vṛndāvana," Nārada came and there was competition.

"We do not know who is a real devotee. Oh. Give your feet dust, take this, take mine, we don't know."

Nārada was astounded! "What do you do? Don't you know your feet dust to Kṛṣṇa's head, what is the reaction?"

"Yes we know, it is eternal hell, maybe something like that. But we don't care a fig for that. We want only His temporary satisfaction of His whims, it may be done. We do not think of our own personal ambition or aspiration. We don't care for that, whatever. You say it is necessary, and if possible a little contribution for that - that is all for us. His little, slightest satisfaction in Him, that is everything in us. We do not know anything else, no other alternative within our brain."

So that Uddhava had to announce that great saying in *Bhāgavatam.* "What I saw that is simply astounding. This sort of love divine I have never experienced anywhere what I saw here. This is so noble, so high."

So there is a saying that to lie on a torn sheet, a bedding, and to see the dream of *lākhs* of *crores* of *rupees*. A poor man laying on a torn bed and dreaming, "Oh. I'm master of *crores* of *rupees*." So to us it is like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

But it is very easy if we can take admission from Gaurāṅga *līlā*, and from Nityānanda. From Nityānanda to Śrī Gaurāṅga, and from Gaurāṅga it is automatically got.

So Nityānanda recommended from door to door, "Anyhow, admit Śrī Gaurāṅga. You don't know what is going by your front, by your door. Accept Śrī Gaurāṅga. In ages, infinite, such offer never comes what has come to your door. Going away from your door - the grace of Gaurāṅga.

Please acquire something, a speck, and you'll see in future how you'll be benefited. Take the Name of Gaurāṅga. Accept Him, welcome Him. And you'll know in future what wealth and property it will bring you. Don't dismiss Me, Nityananda."

Hare Kṛṣṇa. Hare Kṛṣṇa. What sort of life He's offering to you from door to door, try to realise what high position will be open to you. You don't know.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...won't tolerate your investigation there. You, a subject, a mean minded, less thinking subjective centre, you'll be able to know about the resources of the higher plane? It is impossible, a waste of energy. That is superior subjective area. You are a subject of the less quality, you can investigate within the lower plane. And that is the higher and higher, superior and superior plane. That can transmit news to you, and if you can receive, you must be open always, without any suggestion. Only very earnest to receive what is coming to you. In this attitude you will always remain, as a receiving officer, an expert receiving officer, what vibration is coming from higher.

You can't create, you can't modify. You can't take Him under law - nothing. He's all independent. First the higher subjective characteristic, and then again He's autocrat. Hopeless. How can it be possible to know Him, He's autocrat. But how? The necessity, it is sweetness, that is ecstasy, that is happiness, that is joy. So I can't avoid if I want my inner success, admission fulfilled, then I can't avoid. My life's interest is there, so charming, so beautiful. Without that I'm like a desert. So I've got my full interest there. And He's of such higher type, I can't control. So knowledge has got no - *ke*?

Sa mahātmā sudurlabhaḥ [*Bhagavad-gītā*, 7.19]. We'll give up the vanity that I can know anything and everything. That vanity we should leave away. Such a great *mahātmā* is very, very rarely to be had. And again, knowing so much, again he'll begin with ABC. This is nothing. Again with ABC, new ABC. *Sa mahātmā sudurlabhaḥ*. To come out from the mountain peak of the vanity, come down again for ABC, that person is very rarely found. They can't like to come down from the peak of the mountain.

'*So ham*. What I've realised, I'm a part and parcel of the higher subjective existence.'

But again further subjective existence continued in the deeper area they may not care.

'We're to say, justice is everything, the most highest conception we can ever think, justice. Beyond justice nothing possible, we can't admit. Justice must be the highest thing, justice. To ignore justice, we can't rationally admit, that there may be something above justice.'

It's very hard to cross that Hindenburg Line. Do you know about Hindenburg Line? In the first great war, during first great war, [Paul von] Hindenburg, one German general he constructed a protection line against Russia. Began to fight from the western side, and eastern he produced some barrier. And when Russians went to cross they used to fall in great difficulties. Once he did

in such a way, he's coming back, Russians are with whole encouragement coming forward, then suddenly found that _____ [?] they're surrounded, twenty thousand Russian soldiers, at the time of Czar, that time. They're surrounded (in marshy ground) [?] Twenty thousand soldiers they found that they're in a marshy land and they're surrounded there. So they had much fear of Hindenburg Line, none can cross.

And the Magino [?] Line, at last, in the phase after the war finished, the Magino Line was constructed in the French side. That was also very difficult for Hitler to break that line, Magino Line. The tank cannot go. So many small pyramids, the tank cannot go. So every pyramid had to be broken before the tank will pass.

When I'm this body, I'm this mind, I'm this intelligence, which is used in this world, so higher things, higher realisation, then I'm soul, we never die, immortal soul I'm there. 'Oh. I'm monarch now. No further progress is necessary." *Ātmārāma*. Then he becomes *ātmārāma*. But very rarely, some of *ātmārāma* they anyhow have some connection with the upper. That Sanaka, Sanātana.

prāyeṇa munayo rājaṇ, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Very rarely found, Sanaka, Sanātana, etc, few, that gain the position that 'we're *ātmā*.' They find some connection with higher existence - and some connection, some attraction they feel, very rarely.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

What is this? They do not need anything, nothing, they're full in themselves. 'I'm the highest thing, *ātmā*.' A peculiar position. No mortality, property - shortage, full in himself. 'The highest position we've attained.' Mostly they're satisfied with that position. And very few exceptions we find amongst them that they try to get - they feel attraction for something else. From this basis some come to understand that there must be something else in the higher realm.

And that is the position of Nārāyaṇa, He's not this side, *sāttva guṇa*, He's *nirguṇa*. Here He is because sustenance. Sustenance is the quality of Nārāyaṇa, creation Brahmā, and destruction Śiva. But here the creation and destruction in the middle the sustenance is everywhere. Creation

rāja, and destruction *tāma*, and *sāttva* means sustenance, maintenance. In the creation and destruction the maintenance, sustenance, that comes from Nārāyaṇa.

But there is a world where no creation and no destruction, all sustenance. They cannot discuss that. Very few they are come anyhow in connection with the world of pure sustenance, no engagement of creation and destruction. *Nirguṇa*, eternal. They find themselves to be a particle of that type, *ātmā*. But very finer existence of that type of sustenance they can't realise. So very few find some attraction, push.

Sometimes the Catuḥsana _____ [?] a gentleman visit to Vaikuṇṭha, Nārāyaṇa, not knowing fully well that He's our Master, all in all. As a friendly superior personality, a gentleman's visit they want to give to Him, and find some sort of feeling. But suddenly one day they found that the very scent of Tulasī which had a touch of the holy foot of Nārāyaṇa coming through the nostrils produced some great commotion within. "What is this? Simple thing Tulasī which was placed into the...

tasyāravinda-nayanasya padāravinda-, kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ, saṅkṣobham akṣara-juṣām api citta-tanvoḥ

["When the breeze carrying the aroma of Tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding."] [*Śrīmad-Bhāgavatam*, 3.15.43]

Their position is in the eternal plane, they feel. "We're in the eternal plane, not *kṣara*, vulnerable plane, but normal plane. But what is this that a particular scent has come through the nostril and creating disturbance in the whole structure? Hankering for some superior thing. What is this? From *so ham*, a great commotion within the heart. What is this superior quality disturbing my normal position, disturbing the equilibrium of my heart, and creating some attraction for the same?" That is Catuḥsana. And Śukadeva says,

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

"I was full in myself, nothing necessary for me. I found I was living an independent life. But a sort of particular *līlā*...

Śrīla Śrīdhara Mahārāja: ...aspiration _____ [?] more defined existence, *līlā mādhurya*. So now and then, few and far between, it is found that these self satisfied *ātmārāma*, they're captured by some higher agency, their balance disturbed.

Mahāprabhu told the *Bhāgavatam* to Vasudeva. "By this you can guess that there's superior existence."

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

They find pleasure when they talk about the pastimes of the Superior Entity. Though they have no want, they do not admit that they've got any want in life. But still some positive existence of the higher society they admit, here now and then we find mentioned in the scriptures.

And so following that thread we're to find out that there world and if we do, scientific way, if a scientific search is possible above that world, the first deed surrender. And the degree of surrender you'll be allowed to find within you that world coming down. This is devotional area, pure devotional area is such. Not only you will be passive, not aggressive, passive, and most inviting nature, heart, creates hunger. Expected helpless expectation.

His sweet will may come or may not come, may come or may not come. You're to wait for years and years. Sometimes a thief will come, sometimes again withdrawn, but other thieves will all take care. *Viraktir anyatra*. No other things of this mundane world will be able to produce any small point of satisfaction. Waiting for that peculiar type of ecstasy.

Otherwise life is useless, tasteless, tasteless, without any fulfilment. That slight touch will convince us that the fulfilment of your life is very, very high standard. At that time the lives of the devotees can help you a great deal, as it is given in *Ambrosia*, *Prapanna-jīvanāmṛtam*. The realisation of the great personages, that will encourage you in that. "Oh, here I found how happy they have become coming in connection with that great substance, or existence." These are the witness, evidence, in *śāstra* and *sādhu*, they'll be our beacon light. In the uncertain future of us, the beacon light to give us hope. Hare Kṛṣṇa. Light houses, so *sādhu* at every stage, at every day's stage our capital will be those light houses. In the infinite ocean light houses will be our guide, beacon light. That will be all solace to us, *sādhu*, and their light how happy, happier than us.

So the path of faith, path of faith, and hope, and the negative value will, that what we've already got that is nothing, that will push us. What you have got this has got no value. But what prospect we hear about us, that is very hopeful, very hopeful. What we have realised already this is not sufficient for us.

"I'm not satisfied with my present position. But *ātmārāma*, one who is satisfied with his own, the prospect of his own position as soul, *jīva* soul."

There is a layer where they find satisfaction with their own present realisation. But very few of them get a risk and to go above, and they then find those beacon lights, uncertain area, how to

go. But it is very easy when they're in a group, *sādhu-saṅga* group. By the help of one another they can march in an unknown area, *saṅga-bhadra*, *sādhu-saṅga*, it becomes very easy. Of similar nature with a particular group they are marching towards the unknown, under the guidance of the *śāstra*, *sādhu*.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, we like to feel that we're part of your group. Maybe some lifetime...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Badrinārāyaṇa: But you know how to read the map.

Śrīla Śrīdhara Mahārāja: I am swimming in the ocean with the beacon light of Guru Mahārāja and so many others. It is infinite. None can say that "I have made some tangible progress." Ha, ha, ha, ha. Hare Kṛṣṇa. It is infinite. Gaura Hari. Gaura Hari. Gaura Hari.

"I want to be a property. I am master's property." We're to consider like that. Property of my master and not master myself. That should be our position. There will be someone who will take care of me as his property. That will be our good fortune that some higher agent will think of me as his property and take care wholesale.

Badrinārāyaṇa: So that is why we came here Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Vijñāna Bhāratī Mahārāja: The medicine which you are dealing is very potent.

Śrīla Śrīdhara Mahārāja: Practically if we really want to come in connection with *śuddha-bhakti*, what is the pure devotion, how far faith should go? That is die to live, that Hegelian expression is very helpful, die to live.

Sudhīra Goswāmī Mahārāja, he wanted to give the name of the book *Die to Live*.

I told, "No. *The Search for Śrī Kṛṣṇa*. *Kṛṣṇānusandhāna*. *Brahma-jijñāsā*. In *Veda* we find *Vedānta*, *brahma-jijñāsā*, a general hazy of the whole structure, *athāto brahma-jijñāsā*, in *Vedānta*. And that was, when giving life came to the hand of Mahāprabhu, *kṛṣṇānusandhāna*, search for Kṛṣṇa. What is *brahma- jijñāsā* in the plane of knowledge, *brahma-jijñāsā*, "now I like to make enquiry about the Absolute."

He's a subject, He wants to enquire about the Absolute, and the Absolute is personified in Mahāprabhu, Kṛṣṇa, and He's mad, "I'm searching for Kṛṣṇa, where is Kṛṣṇa?" When life is given to *brahma-jijñāsā* then the *brahma-jijñāsā* became *kṛṣṇānusandhāna*. "He's personal, He's loving, He's beautiful. I'm mad to find Him, that Absolute. And that *brahma* is endowed with love, then no longer enquiry, but I'm mad to find out Him, my other half, I can't stand half, I can't tolerate my half position. I want my fulfilment with the other half, coming in connection with the other half, madly enquiring. The *brahma-jijñāsā* is an abstract thing, like it seems to be a luxury. To a Vaiṣṇava the *Vedānta* enquiry will be like a type of luxury. But when living, that

jijñāsā when endowed with life it will come madly searching, "Where is that beauty? What is that love, sweetness, my friend? I want to meet Him." That came in Mahāprabhu and when it came in the hand of Mahāprabhu that enquiry after the Absolute in *Vedānta* that got life as *kṛṣṇānusandhāna*, search for Kṛṣṇa, as a general attitude, search for Kṛṣṇa.

And how that is possible? So I wanted to add into the title, in the lower portion, through dedication. And what is the characteristic of dedication? Die to live. And love means die to live, that is love divine. Every second you are dying and through that new death you are attaining. Just as a diver in the sea whose searching for the jewels within the ocean. In every dive he comes out with some new jewellery. So die to live, accept something like death and come out with new jewel in your hand.

Gaura Hari. Gaura Hari. Gaura Hari. Die to live. Search for Kṛṣṇa. And also I added that first in the beginning, all risk no gain, but when we make some progress then we find, all success and no risk. Ha, ha. What I thought to be a risk that was *māyā*, unnecessary. Ha, ha. That's a diseased condition. I thought that this is my home, a mortal world, this is a good province, I thought. But when I can get out of this mortal area and find an eternal identification of myself, "Oh, this is a world of disease, a warning, to come in living body that is a diseased condition of the soul." So no risk all gain when we attain higher position. And at the present we shall be all risk no gain, there is no hope, fixed and sure, certain hope until I can come to that position. And that is independent of me, higher existence. Only by their sweet will I can be taken in, I have nothing to do, only my fortune, but still, that sort of realm existing.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. The *Prākṛta-rasa Śata-Dūṣaṇī*. Ha, ha.

Śrīla Śrīdhara Mahārāja: _____ [?] Hundreds of defects in the imitationist school.

Bhakti Vijñāna Bhāratī Mahārāja: Imitationist. Should it be Vaiṣṇava imitationist?

Śrīla Śrīdhara Mahārāja: Imitationist of the true Vaiṣṇavism.

Bhakti Vijñāna Bhāratī Mahārāja: For the Western countries it has to be presented in a way they can relate to it.

Śrīla Śrīdhara Mahārāja: Be careful about the pseudo Vaiṣṇava, so-called, so-called imitationist Vaiṣṇava. Hundreds of warnings against the physical charm of pseudo Vaiṣṇava. Something like that.

Bhakti Vijñāna Bhāratī Mahārāja: Physical charm?

Śrīla Śrīdhara Mahārāja: Physical, and mental also, material charm of the pseudo Vaiṣṇava. What is this called? Beckoned? They're inviting, "Come to us, we're Vaiṣṇava." But be careful, hundreds of...

Bhakti Vijñāna Bhāratī Mahārāja: One hundred warnings.

Śrīla Śrīdhara Mahārāja: Warnings.

Bhakti Vijñāna Bhāratī Mahārāja: Not faults, warnings.

Śrīla Śrīdhara Mahārāja: Warnings, against the call of pseudo Vaiṣṇava imitationist. Hare Kṛṣṇa.

Devotee: I have read many times...

Śrīla Śrīdhara Mahārāja: You have read?

Badrinārāyaṇa: Many times about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's love for the printing press.

Śrīla Śrīdhara Mahārāja: Oh yes. He gave the name of *bṛhat-mṛdaṅga*, the greater *mṛdaṅga* means that playing the musical instrument, *mṛdaṅga*, *bṛhat-mṛdaṅga*, it is very big *mṛdaṅga* whose sound will go far, far away. That name was given to press by him. And we're told that you are getting the chance of utilising yourself in that *bṛhat-mṛdaṅga* and you have got some ability to do that. Our Aranya Mahārāja has intimated that he may help the press affairs nicely when he will come here with a good mind to do that and he's able also to do that. Nitāi Gaura Hari bol.

...

Bhakti Vijñāna Bhāratī Mahārāja: Every day that would be taken into Calcutta for distribution, by train, or how did that work?

Śrīla Śrīdhara Mahārāja: *Nadiyā Prakāśa*?

Bhakti Vijñāna Bhāratī Mahārāja: *Nadiyā Prakāśa*, yes. How was that distributed, in Calcutta?

Śrīla Śrīdhara Mahārāja: By canvassers in Navadwīpa, then Calcutta, so many subscribers. When the preaching party moved from different parts of the country they also collected subscribers, in this way. And also in the Calcutta market, in the Navadwīpa area station, big stations also they're like hawker, the *brāhmacārīns* came to spread like hawkers. Red clad *brāhmacārīns* they're hawkers, "*Nadīyā Prakāśa*, *eka paisa*, *Nadīyā Prakāśa*, take, one *paisa*," distributed.

And so many persons used to come to ridicule those boys.

"You have no parents to take care of you? You are let loose for this unnecessary activity? What are you doing? You are devouring, swallowing your own future, you boys go, go home. With red clad come to canvas newspaper, what is *Nadīyā Prakāśa*? You are faced with such adverse position and pushing *Nadīyā Prakāśa*."

As you are doing something in a more civilised way, canvassing books and you want something, donation. And specially in the enemy camp, this Navadwīpa town was the enemy camp. The *bābājī* and the *goswāmī*, it is particularly meant for them. You *bābājīs* not against,

writings are against *bābājī* and *goswāmī* and *smārta paṇḍit*, so Navadwīpa is a good place to circulate. Ha, ha, ha.

Prabhupāda's attitude was, as I saw, totalitarian war against *māyā*. He used to say, "What backing, what support the *māyā* has got? It has got nothing to produce against Kṛṣṇa consciousness. It is all blissful, all hopeful, all satisfying. What *māyā* has got instead to give, that is very small, scanty, and hateful things, *māyā* is coming to offer. Why that *māyā* cannot be disparate wholesale? With the help of Kṛṣṇa consciousness, why the people will be deceived with the charm of material civilisation? Demolish it with Kṛṣṇa consciousness. All must be full of Kṛṣṇa consciousness. How happy it is. What this *māyā* has got in her side to speak against Kṛṣṇa consciousness? Demolish it. Attack this, the higher agents of *māyā*, the civilisation, the generals of present civilisation, approach them, fight and finish them.

Asit achat, asit asat, achit miranganat [?] Why do we allow ourselves to be engaged to be troubled in the jaws of death? It is a plane thing.

Yudhiṣṭhira Mahārāja told, "This is the most wonderful thing in the world, the only wonderful thing."

The Dharma will ask him that, "What is the most wonderful thing you find in the world?"

And according to him, the most wonderful thing is, "Every day we meet with death, dying, persons dying, still we try to engage our energy to construct things here. Our prospect still we try to find here. This cannot give us real impression to our mind that we will have to go and not to return. I shall have to go from this position, not to return, but still I'm maintaining, trying to maintain, to consolidate this position. All my energy I'm devoting to consolidate my position, knowing surely that I must leave it for eternity. So foolish I am that this is the most astonishing thing, impressed to me, my impression, the most astonishing thing in the world is this *māyā*. I shall leave my position eternally, still I consolidate my whole energy I engage there and do not do anything for my future, most astonishing. Such an astonishing thing I don't find in the world any longer."

ahany ahanī bhūtāni, gacchantīha yamālayam
śeṣāḥ sthāvaram icchanti, [kim āścaryam ataḥ paraṁ]

["Hundreds and thousands of living entities meet death at every moment, but a foolish living entity thinks they themselves are deathless and does not prepare for death. This is the most wonderful thing in the world."] [*Mahābhārata, Vana-parva,* 313.116]

What is impossible he knows surely. *Śeṣāḥ sthāvaram icchanti*: "I shall live." With this mentality he's engaging the whole of his energy to consolidate his present position. This is *māyā*, most wonderful.

And Kṛṣṇa says in *Gītā*,

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

When one comes to realise his own position as a soul in the spiritual plane he's dumbfounded. "Oh, I'm so safe from mortality. I have got so much higher aspiration of life."

When he thinks of his own position he becomes wonder to us. When he goes to speak to others about his own position we feel the strangeness of the character of that thing. And who can hear, can get the chance of listening to that thing, he's also being enchanted. If such a position is possible for us and we are child of that soil, wonderful soil. In *Gītā* we find we are the wonderful child of the wonderful soil. And that is the beginning, and then more and more wonder after wonder, culminating in Vṛndāvana, Kṛṣṇa consciousness in the feet of the *gopīs*.

Gaura Hari. Hare Kṛṣṇa. Ha, ha. Vyāsadeva, there is a saying in Sanskrit *śloka*, the *smārtas* generally talk about that *śloka*. I heard in my home also, and when I went to preach in the Chitagrama a group of Sanskrit *paṇḍits* they also came with this *śloka*. The *śloka* I don't remember, but the substance is, after writing all the scripture, in the last *śloka* Vedavyāsa told that, "O You unknown and unknowable, I have taken You down through my descriptions to different shapes and forms. Please forgive me for that."

So with this *śloka* they want to say that the form worshipper, the Vaiṣṇavas, they're of lower position. But the highest position is that maybe impersonal conception, unknown and unknowable. Vedavyāsa has asked for forgiveness from the high to bring Him down in the so many formalities of this world, so the unknown and unknowable impersonal position - I told him, so this is already in many places it is told.

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ [sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara Upaniṣad*, 3.19]

It is like a similar thing, no mundane but all spiritual, shape, quality, all these things not mundane.

prakata na siddhi kori aprakrta staha [?] But transcendental specification, differentiation is there. But we suddenly in general we take them to be mundane. *Paśyaty acakṣuḥ*. He can see but He has not eye. What does it mean? That He has not this mundane eye. So mundane feet, mundane hand, that has been denied. But He's full with spiritual qualifications of every possible sensation, inception, knowledge, conclusion, everything is there. It is only to mean that, and that is everywhere. *Paśyaty acakṣuḥ*. Everything comes from Him, everything maintained in Him, and everything again enters into Him. What does it mean?

Mahāprabhu told to Sārvabhauma, "Coming from Him that is aparam pancami [?], and maintained in Him, this is satyami adhikara [?], again entering, it is dipiya [?], so the special

characteristic of Him is written here. No speciality, no differentiated character has been discarded or denied, but mundane character has been taken off, the screen taken off.

Vasudeva Ghosh said, "If Gaurāṅga did not come here in this plane, then who could convince, could give us to know that everything is there for which we feel necessity in this world and wholesale represented there. And everything, every part of it is wholesome and perfect."

Tam eva bhāntam anubhāti sarvaṁ.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]
[*Muṇḍaka Upaniṣad*, 2.2.10-2] & [*Kaṭha Upaniṣad*, 2.2.25 - part 5, mantra 15]

Even the stealing, lying, that has got the fine character, to steal, everything has got divine character, and that is the highest quarter harmonising everything. All details taken there, it is only a reflection here, but originally everything which satisfies our hankering is there, well represented. Only Gaurāṅga came with this idea here, that nothing is to be lost, everything is kept. Where from you get here, all the details, everything there, and it is a perverted reflection. Only difference that this is bad and that is good. Everything is good, everything has its good representation in the highest idea. Nothing to be left, wholesale we can retain. All the satisfaction of all our inner hankering is possible there to the fullest extent, inconceivably to the fullest extent. Whatever inner hankering you have within you, everything to be satisfied and in a very wonderful, beautiful way. This wholesale hope Gaurāṅga has taken to us.

natiya gaya koila suna [?] And the method? "Only chant and dance, and from iron you will turn into the gold. Ha, ha. No other method like *tapasya*, any painful penances, nothing of the kind. Only sing and dance, and the iron will be converted into gold. Come with Me." Ha, ha.

The goal is beauty and the means also beauty, beautiful. Gaura Hari bol.

"Only you must come with your own self, not a second, imitative self, ego, you must come out sincerely with your own self, sincerely, be sincere. What is necessary, you yourself have to come, no representation, no double. Ha, ha. No cheating. Only this is required, you must come yourself and join in My song and dancing party. I will take you to that beautiful realm and you will have everything there satisfied. Every nook and corner of your heart is represented there with fulfilment."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...all serving mood. Enjoyment means assertion, assert, aggression, enjoyment. So where there's a mood of enjoyment, aggression, there cannot be that sort of humility. Humility can't allow us to enjoy. All serving spirit, whatever it may be. Fine points to understand and to practice accordingly. *Taror api sahiṣṇunā*. Though aggressed, still to our extreme patience we're to tolerate. Very, very difficult thing, ha, ha, ha, for a living person. But thereby we can repay very soon all the debts we have incurred here in this plane. Debt incurring every moment, every moment causing molestation to the environment for the maintenance of this physical affairs. So how to get out?

yajñārthāt karmaṇo 'nyatra, [loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Whatever you do, do for the centre, try to connect with the centre. And another, what you have done already, for that:

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Gaura Hari bol. All divine, the highest order of divinity. If we're trained in that way we can have a place in the higher sphere, in the higher gentleman's country. Ha, ha. No aggressive spirit, no entrance, no admission there, all give, never take. Just opposite. We're in the midst of the competition of aggression, we're now child of that soil, no aggression no life. Ha, ha. But our highest ideal is given for our best prospect, that non aggression, and to be open to all sorts of aggression. Are you ready? Ha, ha, ha. Are you ready, then you'll be led to the gentleman's country. Ha, ha. Here all *guṇḍā*, all rowdy.

Vamśidāsa Bābājī, "Who's giving, he's a thief, and who's taking, he's also a thief, both parties."

So Jai Gaurendu, when they heard this from me that Vamśidāsa Bābājī, "The taker and the giver, both parties are blackmailing, they're thieves" they avoided my company.

Bhakti Vijñāna Bhāratī Mahārāja: Ran away.

Śrīla Śrīdhara Mahārāja: We cannot but continue our money making, by hook or by _____ [?]
They're afraid of coming this side, that the giver also thief. The taker, giver, both the parties they're thieves. All the transactions of giving and taking is illegal here. Who is the owner? None is owner here. They themselves are the properties of someone. So this is all malpractice. Whatever we do, all malpractices.
Karma doṣavad ity eke [*Bhagavad-gītā*, 18.3]
And Kant also said that, "No action can be...

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Śrīla Śrīdhara Mahārāja: ...nurse a patient, thereby also you're using such medicine that's coming from so many animals and insects. Whatever we do, your movement is only, sighing, breathing, that is also killing so many. Everything nuisance, the very existence is nuisance, always acquiring our field. Of course it is in ego, and not with the soul. Soul is indifferent about these activities.

Our Guru Mahārāja used to say that, "Manager is working. The proprietor is minor. And the manager he's working on his behalf, and continuing this looting and other things. But the proprietor is innocent, he's minor. Only with the help of a major proprietor he can subdue those managers and take the charge in his hands of the state."

The soul, he's not responsible here, but by his passive existence these things are occurring. The ego is master, he's the party, and he's doing all this. And the suffering also, from good or bad, that also with the ego, *ahaṅkāra*.

[dvā suparṇā sayujā sakhāyā samānaṁ vṛksaṁ pariṣasvajāte
tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo 'bhicākaśīti
samāne vṛkṣe puruṣo nimagnohyanīśyā śocati muhyamānaḥ
juṣṭhaṁ yadā paśatayanayamīśam asya mahimānameti vītaśokaḥ]

["The Supreme Lord is the friend of the living being, and is so kind upon him that He always accompanies the soul. In the same way that two birds occupy the same branch of a tree, the Lord sits in the heart of every living being ready to bestow auspiciousness upon the soul. In this way the Lord acts as the indwelling witness, even while the soul pursues the fruits of *karma* and experiences mundane happiness and distress."] [*Muṇḍaka Upaniṣad* 3.1.1-2] & [*Śvetāśvatara Upaniṣad* 4.6-7]

Tayoranyaḥ pippalaṁ svādvattya-naśnan-nanyo, _____ [?]'bhicākaśīti samāne vṛkṣe.
In *Upaniṣad*. Two birds in a tree. Paramātmā, *jīvātmā*. In *Upaniṣad*, in a mystic representation, two birds in a tree, in a body two birds. Paramātmā, *jīvātmā*. *Tayoranyaḥ pippalaṁ svādvattya*.

One of them is relishing the fruit of the activity here. _____ [?] But the other, he does not take anything from here but he's very strong. _____ [?] That is Paramātmā, another part, *ātmā*, Paramātmā. _____ [?] Without food he's also very strong. And this man he's taking *pippalaṁ*, this fruit, which is little bitter, *svādvattya*, and relishing very much with that fruit. It has been stated this way. Hare Kṛṣṇa.

But the *jīva* soul also not really participating, only he's like minor, but only taking advantage of his presence the manager he's doing everything. But he's loser, the proprietor he's loser, he's at standstill, minor, neither this side nor that side, good or bad, nothing he can assert in minor stage. Some *taṭasthā*.

By the help of the *sādhu* when he can enter into his own soil he may feel in the wholesome atmosphere activity coming within him, awakening coming within him. But these are all philosophy to the practical persons, men of practical dealings, only non realistic philosophy. But your reality will evaporate, always evaporating and sometimes it will be finished. So no energy to spare for this mortal, cheating proposal.

Cheating and another?

Bhakti Vijñāna Bhāratī Mahārāja: Cheaters and the cheated?

Śrīla Śrīdhara Mahārāja: And just the opposite word you told the other day? Teach. Teach and cheat, teaching and cheating. Who was saying that? Cheating and teaching, opposite. To teach, that is to deal with truth. So the nature of the scientists they're not teachers but they're rather cheaters. Swāmī Mahārāja told?

Bhakti Vijñāna Bhāratī Mahārāja: Yes. Many times.

Śrīla Śrīdhara Mahārāja: Many times, that they're not teachers they're but cheaters. In the name of the scientific glamour they're attracting towards opposite direction of our real interest. So all cheaters. *Māyā* means cheating, *mā yā*, cheating, what is not that. *Māyā*. *Mā* mean no, and *yā* means what, what is not that. We see like that. That is *māyā*.

And another, *mriyate anayat*, which is seen with local interest, leaving aside the universal interest of everything. *Artheṣu abhijñaḥ svarāṭ*. *Īśāvāsyam*. From the standpoint of the centre, central interest, we can't see, we thrust our local interest on everything and read according to that. And also take down those things in history, all false, *māyā*. Nitāi Gaura Hari bol.

...

...generally used to tell in excited moment, "The scientific, the so-called educated of the world, that how much strength they have got? Nothing." He usually compared them with the leg of a cock, *murgī tyang.* A leg of a cock - cock generally moves in some elegant way as very strong. The posing of the movement of the cock that he's very strong, and legs are very strong. That *murgī tyang*, how much it may be broken to pieces by anyone. All the proposals of the supporters of this worldly utility they're very small, very weak, strength very small, *murgī tyang*. Cheaters. So-called teachers are really cheaters. How much strength they have got? Hare Kṛṣṇa.

With this force our Guru Mahārāja began his campaign, totalitarian war. Crush the whole so-called scientific civilisation that are so eager to do good to us. 'God save me from our friends.' In the *Bible*, this expression. 'God save me from my friends.' So let God save us from our so-called friends, our well-wisher of this mundane world, so-called educationist.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. *Asat*, *acit*, *nirānanda*. In Purī, in his last days when Prabhupāda took his seat on Chatak Parvat in a room on the walls few Sanskrit poems are written. One of them,

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

Consequently topics going on, consequently he says the conclusion. idam jagat asesam asat sarupam. It is transient to the extreme. What is this second, next second it has changed - asat sarupam. Exhaustively, extremely non real, non existing. Every second it is changing. We can't trace, whatever we find next, that record is invalid, in this way, invalid.

Einstein told, that fourth dimension, or something, that something is present and plus something more. His future, next changing position, that is to be accounted. Whatever we're to record at present, and some provision in the future must be recorded with that. Otherwise the next moment I shall find some slight change, also to be recorded.

So *Bhāgavatam* says, *asat*, not only *asat*, *asesam asat*. Endlessly it is *asat*, endlessly non existent. *Asat* means not existent, and *asesam* which has got no end. Incalculability non existent, this world in the midst of which we stand. Incalculability, infinitely, it is non existent. Ha, ha.

It goes to trace its origin that it is on the free will of the Lord. It depends on His handling, His interfering. It has got no stability of its own. So asesam asat sarupam asesam, no sesa, that is endless, endlessly non existent jagat, asat sarupa, sat marvam. You may compare it with some dream. asta disanam. Our handling with it, or our mixing, or our transaction with such false thing, asta disanam, it will also destroy our understanding. asta disanam, di means buddhi, intelligence, reason, understanding. But the world is so non existing that it will damage our understanding. Contamination.

asesam asat sarupam, asta disanam. Just as sun sets, our calculating intelligence will also set, like sun, asta disanam. puru dukha dukham. And it is misery, misery, misery, all misery, puru dukha dukham. And what is the peculiarity, inconceivable.

taj jiva nitya sukha bhoda tanum. It has got its existence, its connection with you. This is very wonderful. And what is your position of your nature? Nitya, opposite. nitya sukha bhoda tanum. You are nitya, you are eternal. This is flickering, you're not changing, you're eternal, opposite, nitya, sukha. This is puru dukha dukham, very deep misery. And you are full of ecstasy, joy, sukha, bhoda, asta disanam. But you're just opposite, you're bhoda, full of unbridled conception, perception of knowledge, consciousness, so bhoda, tanum. Here is some peculiarity, but personal. Endowed with these three general qualifications, really you're a person, not any

impersonal substance. nitya sukha bhoda tanum. You have got your person body and there it's accommodated in this way. Anante. Non-understandable, it's limitless, infinite.

Then this peculiar position is going to be explained. maya tujya api yat sarva bhavi varti. This jagat, world. How it has come, sprung up? maya tujya api. *Māyā*, that is another potency of You, very indirect potency. *Itarataś, 'nvayād itarataś*, in *Bhāgavatam* [1.1.1]. *Na pratīyeta cātmani* [*Bhāgavatam*, 2.9.34]. Direct, indirect. By the possibility of indirect conception it has got its origin. To help what is truth, falsehood is necessary. To understand the light, darkness is necessary. With the help of darkness we can understand light. Something like that, opposite. To understand light, the presence of darkness is necessary. In this way it has got its function with You. To understand what is joy, *sukha*, the sorrow is necessary. What is sorrow, what is pain, just on the opposite side. Background correlated. To understand what is knowledge, ignorance is necessary. By comparison we can understand, this is knowledge, not ignorance.

So in this co-relativity, *māyā*, it has come out of that. This potency, this possibility, is the basis of such indirect life, knowledge. It is also, in outside, in inside in Yogamāyā also, some such differentiation is present there. Otherwise nothing is understandable without the background which is not that. Understanding means non understanding. On the background it must have its position. So *'nvayād itarataś*, but both are included there. *Māyā* is also not independent, that is also Kṛṣṇa *śakti*, *bahiraṅgā śakti*.

The gradation is there. What is darkness to me that may be light to the owl, and other sections. In that sort of darkness, very short light, they can see. So many animals also there are they can see both in day and night. So it is peculiar. With the help of abstract nothing we're to understand what is something. So in this way it is there, but it is not desirable, undesirable. But it helps the harmony in its extreme condition, the law of thought says so.

Nitya sukha bhoda tanum anante. Anante means how it is possible, we cannot harmonise. What you say we can't harmonise, so it is said anante, infinite, not to be the object of your knowledge. maya tujya api yat sarva bhavi varti. Though it's necessary from the negative aspect, but to You it seems to be positive, sarva bhavi varti.

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

You realise it is fact. You are there. The happiness is there, the pain is there, misery is there. We can feel both. But something is desirable, something undesirable. And it is our intrinsic tendency to move towards desirability, and in fact it is there. taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti. But who have got that conception, '*māyā* can do this.' They may see that *māyā* is rendering such service from far away. They can see *māyā*, but *māyā* can't affect them. Local interest, provincial interest, cannot affect them who have identified themselves with the universal interest. But they can feel that they're suffering from local interest. They feel that if food is put to the tongue, not to the stomach, that can do some good, feel like that _____ [?] Food put to the tongue and not to the stomach. Like the water to the leaf, that will do, not to the root. Something like that, that provincial interest, and not universal interest. But universal interest is such that accommodates all provincial interest. But provincial interest cannot think of universal interest. So,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

All you are bewildered, wandering in a forest, hither thither unknown. But *yajñārthāt karmaṇo 'nyatra*, your activity will be all irrelevant thoughts. But *yajñārthāt* centre, try to be centred, related to the centre. *Yajña*, means sacrifice. Sacrifice your individual interest for the interest of the centre. That is the way to live, properly, *yajñārthāt*. Then that *yajña*, *dravyamayād yajñāj*, *jñāna-yajñaḥ parantapa*. *Śreyān dravyamayād yajñāj* [*Bhagavad-gītā*, 4.33]. Because you consider material things of great value, give too much value to the materials, so material things should be sacrificed. The money, the other things will be sacrificed for the central cause. But *jñāna-yajñaḥ parantapa*, no attachment to the material things, your internal transaction, your thought should flow in the line of sacrifice to the centre. *Jñāna yajña*, *vedānta-vit*. *Satra-yāji- sahasrebhyaḥ sarvva-vedānta-pāragaḥ*.

[brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate, satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Internal sacrifice, the sacrifice in your consciousness, that is more effective than this material sacrifice. Then sacrifice will take you to the border, Brahmaloka. Then sacrifice of higher quality will be necessary again to accept that as your eternal friend. Then you'll be allowed to enter into the higher positive realm where every unit is sacrificed. That is the main thing, on the conception this is the backbone, the steel frame, and all other *siddhānta*, conclusion, should be made upon this basis.

When [Herr] Schulze [Sadānanda dāsa] came, that German scholar, after some time when he was asked he told that, "*Bhoga*, *tyāga*, and *sevā*. Action, then salvation, and then service, three phases of life."

Our Guru Mahārāja appreciated that he has understood the basic line. The three phases of life, enjoyment, and withdrawal from enjoying life, *mukti*, salvation, and then the higher plane is that

of service, dedication. To understand three phases of life, with all its constituent parts and *upakaran*, necessary parts, *vilāsa*, the differentiation in.

Also to understand how in Goloka there is division in so many parties. One is in competition with the other. Apparently, this is similar to this competition here. But what is the difference there? Sacrifice.

tasmad idam jagat asesam asat sarupam sat marvam asta disanam puru dukha dukham [?]
taj jiva nitya sukha bhoda tanum anante maya tujya api yat sarva bhavi varti [?]

And peculiarly that personal conception. Everything exists in personal conception. Fossilised brain. We're accustomed to think, without fossil no background, no foundation can be conceived, everything must be a structure on some foundation. But just the opposite. All subjective, super subjective. So the Berkley's theory. Ha, ha.

"Let there be light." There was light. "Let there be water." There was water.

But we're accustomed to think in the opposite way. But we're wanted to understand the opposite line, coming from higher conscious world, all appear in the line of *divya*. Arjuna _____ [?] Viśvarūpa *darśana*.

"You see Me in such way."

"Yes. I see You. I see that."

"Again see Me in this way."

"Yes I see so."

The seer is controlled, to show, not that the rigid sight is there requiring to have estimation of it, experience of that. But only the seer is there, and by regulating him the sight is being shown in any way the seer likes, the super seer. Conscious controller, consciousness subject controller super subject, the cause in that side. The cause of everything to be traced on that side. Seer of the seer of the seer of the seer of the seer.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

Viṣṇu. Ya idam visvam vyapnoti [?] All pervading spirit. How He should be traced? Just on your head, imagine, like a sun His grand eye is open on your head. A big, extensive eye means seer. Like a sun spread on your head. With this idea you go to begin any activity. In any activity, going to begin any religious duty, it has been asked by the *smṛti śāstra* that before you begin any attendance to any duty, you have your own conception who are you? And who is approaching to do what? Your guardian's vigilant eye spread over your head like a searching eye, like the sun on your head. With this consciousness you approach anything and everything, the prospective will be wonderful. *Tad viṣṇo paramaṁ padaṁ sadā*. So it is leading us to that centre. Go to the

subject of the subject, to trace the cause of the world. This is all production of the subject, like a magician, hypnotist. Hare Kṛṣṇa. Hare Kṛṣṇa.

Sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore [?] Everywhere the Kṛṣṇa. The appearance of Kṛṣṇa is everywhere, we can experience, we can find out. sei dehki te paya. Whose eyes are free of dirt, they can see Kṛṣṇa everywhere. But andi bhuta cakra yar visaya dhuli te [?] Different types of hankerings, kamana, like so many dust they've covered our mental eye. Our soul's eye is covered with the dust of so many hankerings. So many local interests has covered our eyes, in other words prejudices. So many prejudices has covered our eye of our knowledge. They're always drawing towards their own direction. Infinite measure, endless prejudices they're drawing us, our attention towards that, and we can't see the whole, one as a whole. One background as a whole - can't allow us to see. andi bhuta cakra yar visaya dhuli te [?] kamana sei para tattva bayhile dekhi te [?] And making us unfit, rendering us unfit to see deeply what is in the background. Kṛṣṇa. Kṛṣṇa, the sweet friend, autocrat, sweet friend of us. Everything is sweet, sweet, *ānandam*. Sweetness should exist. If any existence is possible at all that must be good. Bad, undesirable things cannot exist, that exists apparently. Natural selection or something.

Bhakti Vijñāna Bhāratī Mahārāja: Survival of the fittest?

Śrīla Śrīdhara Mahārāja: Natural selection, only the scientists say, survivors of the fittest. Survivor of the fittest, if we can trace that law, only fittest things can survive. So only goodness can exist. Unfit things must be non existent, from the absolute standpoint. Survival of the fittest, in this changing world if we can find that. Then in the eternal world only the fittest are there, surviving. When in whose case there is possibility of surviving, absolutely, he's only existing, nothing else, in the plane of eternity. And as the misconception comes with this good, bad, all these also come. But in the ultimate existence, without fittest, cannot stand in the plane of eternity. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
andi bhuta cakra yar visaya dhuli te [?] Prejudice. Apta vancana, that is *bhrama*, *pramāda*, *karaṇāpāṭava*, and *vipralipsā*, the fourfold defects.

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Śrīla Śrīdhara Mahārāja: ...cannot shake off them and have any impartial view of the environment. *Vipralipsā*, *asta mancana*, our acquired tendency and idea of goodness, our past history, that stands in our way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Open attraction for our past historical events. And that is a great thing. It is very difficult to get out of the past experiences. The pride of our past experience of knowledge, to disown that, a very difficult thing. We think that thereby we'll lose our own self. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Open, unprejudiced, impartial, that is questioned, that surrendering. By the fire of surrender everything burns into ashes, all difficulties fade. Surrender. That the great conflagration that everything is burnt to ashes about our past. And with the past the future prospect, so many of different varieties, future prospect is also in the past experience, history, so many, all into fire. Be clean, with clean hand begin your - ke?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja:

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is day to us we're to leave that. We're to jump into the night almost. Ha, ha. Then we shall find day. Die to live. Surrender. Apparently surrender means death. But death, die to live, surrender, negative side, to give up everything. Abstinence to the extreme, surrender, to become cypher. To attain the highest form of positive we should become cypher. Surrender. All defects in your existence will be cleared. Your existence is defective, vulnerable. So no confidence in you.

Surrender, faith. If we accept faith it may be false. But you're already cent percent within the falsehood, so no that sort of pleading, advocacy, give up. You're already there. So don't be afraid by incurring something more worse in faith. And faith, how much you can cover in the area of your tiny faith? Infinite is more and more, bigger, big, and better. Your small faith, what may be the area of your faith? Infinite is more, it is greater, greater, infinitely greater. So your faith in the ocean, how much you can take the water? Faith, *śraddhā*, faith for the high, faith can take you nearer the highest thing. Through faith you can connect yourself with the highest thing - no other.

Just as they're having connection with the furthest planet, with the help of electricity. Not by hand, nor by any machine or anything, by air or anything. But in the electric plane they can go to the furthest possible quarter.

So faith is the most extensive plane which we can find nearby. And through that connection we can go far and far away. If we can come in connection in our conviction and conception such things may be there. We can eternally have the company of that highest thing of that highest type, by faith.

In our connection with the infinite only faith can help, give connection. From far away through faith He can come to us. No other property can come, we have got in our possession that can bring Him near to me. And to get Him near, that means in other words, to go near to Him.

We may think about the so-called scientists, with the computer, with the machinery, they're sending their, keeping information of those sputniks, only by machines though. And ordinary men, 'How we can rely on the machines?' The electrification, all these movements, ordinary man cannot read it. 'What is happening there, by reading, they advertise to the people that this is there. The weather will come in this way.' Ordinary man cannot understand. But a brainy class they find real connection, are connected with them. Ordinary man may think, 'That is unreal. How a machine can say?' This telegraph system, the television, and the radio, it is beyond the conception of intelligence of an ordinary man. But those that are in connection with the radio they say, 'Yes, that is happening, we're getting it, it's all true.'

So faith at present may seem to be abstract to the unbelievers, to the ordinary persons. But who are accustomed to work in the plane of faith, really in that transaction, it is reality to them. *Yā niśā sarva- bhūtānāṁ, tasyāṁ jāgarti saṁyamī*. Every man has got his plane. What is civilisation to the human beings, an ordinary worm or insect, it is beyond their jurisdiction. So through faith we can live in such a place and that is concrete thing, though it is not so easily understandable. But who are really making transaction with that it is real to them. They're getting satisfaction, verification, they're finding verification there. 'Yes, we're sending news and something coming to us.' So verification is possible in the faith also, but to the person of that standard. And ordinary ignorant mass they may not find any verification of those movements and discovery. Hare Kṛṣṇa. *Śraddhā*.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

[Śrīla Bhaktivinoda Ṭhākura has written, "Giving up everything, let us sing in praise of Śraddhā Devī - faith - whose grace can take us to Kṛṣṇa."]

Bhaktivinoda Ṭhākura. "Give up everything, and let us come to praise exclusively about the grace of faith, *śraddhā*. And *śraddhā* can only take us to Kṛṣṇa, nothing else."

That surrendering for Him can take us nearer to Him, and we can find He's real, and all else is unreal. Though it cannot be seen by this eye, or heard by this ear, sometimes also that is also possible, but generally not. That is *atīndriya*, *buddhi-grāhyam atīndriyam* [*Bhagavad-gītā*, 6.21]

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

In *Gītā*, how to get out from the attraction, finally, from all these tendencies that are drawing me towards this material world, material charm? How to get out of the material charm?

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

If anyhow we can come in connection with that, all these things will seem to be like trash. It will be very, very easy to get out, leave all these things. *Evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā*. Introspection. By soul's eye try to see the soul. Soul is above your reason and intelligence, that's generally used in this plane, there is soul. So try to find out with the help, with the highest intelligence, try to find out the soul. And with your own soul embrace that soul. *Saṁstabhyātmānam ātmanā, saṁstabhya*. Try to embrace it with your final existence the very existence is such. Then if it is possible for a second that you can take yourself to your own self withdrawing from the environment, then such a happy slight experience for the second you'll get, the whole thing will seem to be like trash, no charm. All charm will vanish, will be uprooted. 'Oh. Beyond this apparently charming environment there is such a real thing, which is so happy.' Though a very small point, but it will be a constituent part of a great, happy plane.

āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

You'll be struck dumb. 'Such a thing is existing? And that is myself? Then I'm only chewing the glass, or stone, chewing the stone. What am I doing?' With most confident and final retirement wholesale from the material charm which we get through our mundane senses. *Āścaryavat*. Then we'll be convinced, if we can explore on the higher side I shall be greatly successful in my errand, and surely, certainly. It is a certain plane. This is uncertain. Only if you can have a peep, a touch, of your own soul, then the Supersoul and so many others, on the other side. Not to talk of them. Only your own soul, if you can taste only for a second, by your empirical method.

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, [buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

In this way, by step by step, eliminating the charm of the lower existence, go. The intelligence is a very fine thing. Then above intelligence what is there? That spark, what makes the

intelligence, the reason to work, that soul, that light. If for a second you can have its connection, touch, the revolutionary change is bound to come in your life. Whole history of this world will appear to be useless. I want that world, my souls world. Then again you'll be told - Supersoul, Paramātmā, then Vaikuṇṭha, in this way.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Then some practical faith will come. The God's existence is not a fable, not an imagination, it is a reality. So your progress, your inquiry will be more genuine, of pure type. Your march towards the land will be more real. And it will fetch results also, more and more confident. And the gradation is there towards Kṛṣṇa conception, as *Bhāgavatam*, the last book of Vyāsadeva, and Mahāprabhu gave us. *Satyam śivam sundaram*. Search for Kṛṣṇa, Reality the Beautiful, *sundaram*. Life will be successful.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Only busily engaged with the cover, but not the spirit within. Prahlāda Mahārāja says. *Bahir-artha- māninaḥ*. The outer aspect is charming you, engrossing you so much. *Bahir-artha-māninaḥ*. Look deep to find out the internal substance which makes all these things existent, *sat*, which makes all calculation possible, *cit*, and which makes to search after such, the highest prospect of life, *ānandam*. Don't ignore them. Search your own self, what are you searching for.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

The standard of our inquiry we have got from Mahāprabhu the general standard of inquiry. Inquire in this line, your prospect is there, verified. Be sincere. You're in the hands of a cheater, be aware of that. So much so that you yourself wants to cheat you. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. So march will be thorough and wide towards. No necessity of any credulity. Who believes

everything very easily, what is that? Blind faith, credulity. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Then we'll understand the magnanimous characteristic of Mahāprabhu.

And if one day we can sing in chorus with Vasudeva Ghosh. *Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de*. If such Gaurāṅga did not come here how we could live? Such a stage, such a taste, if we did not have any experience, then our life was worthless. The taste which I got at present, given by Śrī Gaurāṅga, without this, life is no life. *Kemone dharitām de*. How could I sustain my life, my existence, without this? Only that I have, I'm fated to reach this, so I'm dragging on my life for this final fortunate attainment. ___ [?] Yes, living has been successful because I could come to taste such a nectar drop, my living has been successful. If I could not get this then whole life that should be considered useless. That I have lived so much with so much trouble, it is worth living, because I could come to such conclusion, such goal, justifying my past. My present attainment is justifying my past life, so many troubled lives in different species. But now I have reached such a goal that's justifying all my sorrows in the past lives.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can our faith grow more and more?

Śrīla Śrīdhara Mahārāja: By utilising the favourable environment, from there we're to draw our food. The food what we want, where it is stored, we're to leave them. Just as when one is suffering from a disease, doctors say ultimately, "Leave, take a change of climate." So by going to a particular climate I automatically get help from the nature. Without medicine my health may improve. So environment can help us. *Sādhu saṅga* and *śāstra saṅga*.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

Sādhu, *śāstra*, both similar, one in passive, another in an active way, to help us. Which gives us His connection, His Name, His *līlā*, His *rūpa*, *guṇa*, everything. Hare Kṛṣṇa. Gaura Hari bol.

...

Vidagdha Mādhava: ...I came to see about the mail, but Hari Charan prabhu showed me two letters and assured me there were no English letters. I met Hari Charan prabhu and he showed me the mail. One Bengali letter, and one letter from Calcutta. I would have come, surely, but I was told, no English letters.

Śrīla Śrīdhara Mahārāja: Perhaps before that someone has... [28:20 - 29:22 ?]

...

Vidagdha Mādhava: ...in a discussion with Mukunda Mālā Vilāsa prabhu, I came to find that because of something Your Divine Grace said, Mukunda Mālā Vilāsa prabhu, he thought perhaps a *bhakta*, a *kaniṣṭha*, a neophyte *bhakta*, or a *kaniṣṭha adhikārī* devotee, would be more advanced than Jesus Christ.

Śrīla Śrīdhara Mahārāja: Hmm?

Vidagdha Mādhava: He was of the opinion that a very new devotee in the Kṛṣṇa conception would be on a more advanced platform than say Jesus Christ. Is that correct, a proper understanding?

Śrīla Śrīdhara Mahārāja: What did I say? I don't follow you? That anyone who has entered Kṛṣṇa consciousness...

Vidagdha Mādhava: No. You didn't say this. Mukunda Mālā has this conception. Because of hearing some preaching from Your Divine Grace, he has drawn a conclusion, and that conclusion is that someone beginning in Kṛṣṇa consciousness, beginning in the Kṛṣṇa conception, he's more advanced than Jesus Christ.

Śrīla Śrīdhara Mahārāja: That is superior to Christ?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: What conception the Christ gave.

Vidagdha Mādhava: But he's specifically of the opinion that that neophyte *bhakta* is on a higher platform than Jesus Christ.

Śrīla Śrīdhara Mahārāja: Because the prospect. Christ means what Christ preached.

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: The teachings of Christ...

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Śrīla Śrīdhara Mahārāja: ... a fair looking tall gentleman. He [Ronald Nixon] has got a history. In the first great war when he was in the French line and an air soldier [R.A.F. fighter pilot], and when he found that death is sure, the plane is falling within the jurisdiction, the German area, he prayed - He met me here, and then also in Vṛndāvana - "If there be any God, let Him save me."

But then he fainted, afterwards when he woke up he saw himself in a French hospital. And they could not say anything, but told that anyhow the plane somehow or other came, fell in the French area. Then he remembered his past prayer. And straight when he came out of hospital went to the British churchmen.

"I want to see God, if there be any, please advise, guide me."

But afterwards, as he told, that they advised, "You want to see God direct. It is not possible here. We have got no such suggestion in our *Bible*. But you go to India and there may be some *yogī* that can contact direct with God." So he came here.

Anyhow he took initiation [receiving the name Śrī Kṛṣṇaprema] from that lady devotee [Monikā Devī] who was the wife of the then vice principal [Dr. Jñānendra Nātha Cakravartī] of Lucknow. And then in red cloth he wandered through India, into Navadwīpa also, and met so many. And he established an *āśrama* in Almorā and began to preach also. But in your young age must have heard his name, seen also.

Another was Dr Sadhana, Madhyana Gopāla Sādhana [?], he was our Godbrother, superintendent engineer, perhaps he also comes from _____ [?] side. Another, Tikam Singh [?] Another you might have heard if not seen Dr Parmalal [?], who was advisor to the government, U.P. Bihar. They came from Agra.

There was one professor named Suryakumar Kaya Parma [?], a professor of mathematics in the Agra College. That gentleman was a good mathematician and detected some mistake in the calculation of a German mathematician, so he got a high name. And he was a devotee of Śrī Gaurāṅga. And influenced by his character many persons in U.P. we found they are devotees of Śrī Caitanyadeva.

This family, this Parmalal, three brothers. Asokilal [?], a big advocate in Agra [?]. Second Parmalal, I.C.S. and last he was advisor to the governor, we saw in the paper.

And the third brother, Kundanlal [?], he was assistant editor in *Manchester Guardian* in India for twenty years. And when a student in the first great war he visited Germany. He married one British lady, the lady was the daughter of Calvert Reed [?], the logician. We have read his logic, Calvert Reed. Calvert Reed's daughter, I forget her name, she was the principal of the art college in England, some art college, and this Kundalal married her and had a daughter. Then he came away. And he also took *Hari Nāma* from our Guru Mahārāja, we caught him in Visnaga [?] while preaching. Then Kundalal was sometimes editor of a paper named *National Call* in Patna [?], the editor of daily paper, *National Call*, from Patna [?]

And there is another professor in Agra College, our Godbrother, Oudh Bihārī [Lal] Kapoor, he is also a Doctor and he has written a book [*The Philosophy and Religion of Śrī Chaitanya*] about Śrī Caitanyadeva's life and teachings, based on *Śrī Caitanya-caritāmṛta*. And there he got Doctorship, Oudh Bihārī [Lal] Kapoor. He comes from Allahabad, but he was a long time a professor in Agra College, still living.

When we were preaching in that side, this Naimiṣāraṇya, our Guru Mahārāja had a Maṭha, he established a Maṭha there named Bhāgavata Maṭha perhaps, Naimiṣāraṇya. Nimsar. And visited

several times and preached around, long time ago, forty years back. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We're told that you have some questions.

Doctor Sharma: Śrīdhara Mahārāja. In the western world we find that six out of ten marriages end up in divorces within a few years.

Śrīla Śrīdhara Mahārāja: Hmm? Six? Ten?

Śrīla Govinda Mahārāja: Out of ten marriages.

Śrīla Śrīdhara Mahārāja: Marriages?

Doctor Sharma: Yes. If ten marriages are performed in the western world, and especially in England...

Akṣayānanda Mahārāja: Only six are successful.

Doctor Sharma: Only six are successful. The other four end up in divorce within a year.

Śrīla Śrīdhara Mahārāja: They're separated.

Doctor Sharma: And the result is that there are so many delinquent children are on the increase in the western world. The marriage is no more - hasn't got the same bond as it used to be.

I was wondering if you have got any message which Aranya Mahārāja could publish, and it could be distributed in the western world. How these people could be stopped from divorcing, and so that they could remain together? Because we feel that they're very much on the material platform, sense gratification, and once they get tired of the other partner, they want to leave their partner straight away, because they have got no God consciousness in them left.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam* it is mentioned that how the society is going on, and how it *should* go.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ
kāmasya nendriya-prītir, lābho jīveta yāvatā
jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ

["All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification."]

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.9-10]

The arrangement, the system of our life, how it should be, and how it is going on at present. *Dharma*, *artha*, *kāma*, generally three folds of end. *Dharma*, *artha*, *kāma*, *mokṣa*, we may take this four also, the fourfold ends of life. *Kāma* means sense pleasure. Then *artha* means to collect energy what can be converted into sense pleasure. *Dharma* means duty. And *mukti* means to get liberation from the present undesirable life. Fourfold ends of life, someone must follow any of these. The worst class, the lowest class are following sense pleasure. *Dharmasya hy āpavargyasya*.

Śrīmad-Bhāgavatam says that *dharma*, that duty, must be set in such a way that it will take to liberation. *Nārtho 'rthāyopakalpate*. But at present duty is set in such a way that to earn maximum money. *Nārtho 'rthāyopakalpate*. That money earning is not the end, it is not the aim of our duty. *Nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ*. And the money should be utilised to help the duty and not to purchase sense pleasure. And sense pleasure, sense connection with the material world, that is not for sense pleasure, but it should be guided in such a way that we can keep our health well. We shall have material connection, so much so that we shall have a good body and good mind. So our *Bhāgavatam* says that we at present we fix our duty to earn maximum money, and with that money we enjoy ourselves and we distribute them to others. We think that we're doing best duty. But it should not be so. Only we shall take the help from the material world, so much as to keep up our body fit, and with the fitness of the body we shall earn money. And the money should be utilised to help our duty, to discharge our duty. And duty should be so placed that it will take me to liberation. Then this should be. The *varṇāśrama* is also meant for such.

Śrīmad-Bhāgavatam says,

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ, śrama eva hi kevalam

["The occupational activities a man performs according to his own position are only so much useless labour if they do not provoke attraction for the message of the Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 1.2.8]

The duties as directed in *varṇāśrama*; a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, and *brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsa*, if this system helps us to go to attain Kṛṣṇa *bhakti*, then it is all right. But if it fails to take us to that goal, then it is *asura varṇāśrama*, a failure in *varṇāśrama*.

dharmaḥ svanuṣṭhithaḥ puṁsāṁ, viṣvaksena-kathāsu yaḥ

notpādayed yadi ratiṁ, śrama eva hi kevalam

I have perfectly performed my duties, but it did not produce any attachment, any devotion to Visnu. Then, this is all failure, it is in vain. So, in *Bhagavad-gītā* also we find that by our past *karma*, wherever we are floated, come.

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all.")] [*Bhagavad-gītā*, 18.46]

Yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam. The all pervading power that has taken me, carried me to my present position, if from that position by our own energy, our *karma*, we try to satisfy Him, then we're going up. *Yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam*. The energy, the power which has given me this position, and which is all around me always. *Yena sarvvam idaṁ tatam. Svakarmmaṇā tam abhyarccya*. By my own duty, my own activity I must revere, I must show my respect to that power which is all around. *Siddhim vindati*. Then if I can begin my life in this way, my gratitude to the power that has given me such elevated position, and with that power that is given to me, utilise it for His service, then I'll get promotion, *siddhim vindati*, I shall go to my goal. In *Bhagavad-gītā*.

yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya, tat kuruṣva mad arpaṇam

["O son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you offer in charity, and whatever austere vows you may keep - do everything as an offering unto Me."]
[*Bhagavad-gītā*, 9.27]

"Whatever you come across, you meet, try to devote it for My satisfaction and you will make progress gradually, in this way."

And this is possible only when we can find some fine gain in our life. Our hope, our prospect, in the higher world, if we can come across that, then only it is possible to control us from this self gratification stage of our life, to save us. So therefore preaching is necessary from all sides, whether he be a Christian, or a Mohammedan, or a Hindu, everyone must be common here, or a Buddhist, that to submit to sensualism that can never be any higher standard of life. Self control is necessary. But what for, self control? That to work out our salvation from the defective area in which we are living at present.

Bhagavad-gītā [13.9] says, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam*. There are the intelligence, or reason, of three kinds classified, *sāttvik*, *rājarsik*, *tāmasik*. *Sāttvik* intelligence, that higher reasoning will read the environment in such a way, where there is birth, there is death, where there is disease and there is infirmity, there cannot be happiness. If we have got such keen eye to read the environment, and it is possible only when we get that higher reasoning, that this is not a good place to live. We must seek a higher sphere to have our life, this *sāttvik* intelligence can help us.

Another thing which is the basis of Vaiṣṇavism, *Bhāgavata dharma*, what I told this is *varṇāśrama*. *Varṇāśrama*, by good *karma* we're gradually coming to such adaptability. But *Bhāgavata dharma* is of another peculiar type. That is based on our taste, not by intelligence, or calculation, or *karma*, nothing. That is *sukṛti*, *ruci*. Wherever I may be, I may not be a *brāhmaṇa*, but I may be a *caṇḍāla*. But if I can collect a little bit of my taste for the *līlā* of Kṛṣṇa, or Viṣṇu, Nārāyaṇa, and with the help of that if we come in the association of the *sādhus* and develop my taste towards Him, whoever I may be, or whatever position I may be in, I can have a direct promotion towards the Lord. Anyone, he may a *mleccha*, or may be a *caṇḍāla*, anyone he may be, but taste, *ruci*, taste, *śraddhā*. And with *sādhu saṅga* he may go direct to Vaikuṇṭha. Whereas this qualified *brāhmaṇa*, he may have to go downwards, if he cannot have any taste towards Nārāyaṇa or Viṣṇu.

So Mahāprabhu, if you've gone through *Caitanya-caritāmṛta*, when He asked Rāya Rāmānanda.

"*Sadhya sādhana tattva*. What is our destination and how to attain that? Please explain this."

Rāmānanda first came out with *varṇāśrama* conception.

varṇāśramācāravatā puruṣeṇa paraḥ pumān / viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."]
[*Viṣṇu Purāṇa*, 3.8.9] & [*Caitanya-caritāmṛta, Madhya-līlā,* 8.58]

"By faithfully practising the duties that are given to us in *varṇāśrama dharma*, a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, by discharging his own respective duties they can go forward."

Mahāprabhu, Śrī Caitanyadeva told, "This is also superficial. Go deeper."

Then Rāmānanda came out. "*Kṛṣṇe karmārpaṇa — sarva-sādhya-sāra*"

[prabhu kahe, — "eho bāhya, āge kaha āra"
rāya kahe, "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"]

[The Lord replied, "This is external. You had better tell Me of some other means."

Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

If whatever duty you do, if we have direct connection, *varṇāśrama* has got a relation with Nārāyaṇa in an indirect way, but if one be of direct conscious to offer his *karma* to Nārāyaṇa, then his life is more successful. *Yat karoṣi*, whatever you do, you do it for Him. It is also a custom in our country that whatever Deity we worship, either Durgā or Śiva, kṛte tad karma-phalam sri krsnaya samarpitam astu [?] At the end of the function we take some water in the hand and we offer all the consequences to Kṛṣṇa, for Him. The result of the *pūjā*, *homa*, your *śrāddha*, whatever it may be, it should be offered to Kṛṣṇa, to the centre. So we must consciously do that, direct. That is, Rāmānanda told, *yat karoṣi yad aśnāsi, yaj juhoṣi dadāsi yat*.

Mahāprabhu told, "*Eho bāhya*. This is also superficial. Go deeper."

Then Rāmānanda, *Sarva-dharmān parityajya, mām ekaṁ* [*Bhagavad-gītā*, 18.66] *Karma*, *tyāga*.

We completely disassociate with you with the duties that you think that are proper to you in your present position. Give up all duties and prepare to come to God, exclusively, all eliminating, come forward towards God. *Sarva-dharmān parityajya, mām ekaṁ*. In *Bhāgavata* also,

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"The duties that are ordered by Me in the *śāstra* for different stages, if one, there is a constitutional method of progress, but give them up and take the way, the path of revelation, and give up everything and come to Me, and I shall protect you."

The Bāl Gaṅgādhar Tilak, in his *Bhagavad-gītā* edition, under this *śloka* [*Bhagavad-gītā,* 18.66] he put a very good emotional meaning. He has told this, "That in this last *śloka* the Lord has distributed nectar in a golden plate." _____ [?] He has written in this way.

Wherever you may be according to your *karma* does not matter at all, but from there give up everything and jump towards Kṛṣṇa. "You are my all. I want You." And give all, cut off all connections. *Karma*, *tyāga*.

Wonderful it is that Mahāprabhu says, "*Eho bāhya āge kaha āra*. This is also superficial. You are jumping, you are accepting revolutionary path, but you have not got yet anything. Taking risk to

get the desired results. But this cannot be accepted because you took risk and you jumped towards Kṛṣṇa, it is all, you have no certainty that you will get Him. *Eho bāhya āge kaha āra*. This is also superficial. Go deeper." Hitting to the proper meaning.

Then Rāmānanda told, *jñāna miśrā bhakti*. *Ājñajaiva guṇān doṣān*. No!

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Brahma-bhūtaḥ*. One who has attained such a position that he can conceive that he's not a part of this mundane world, but he's conscious he's a part of the conscious world, *ātmā*, *cetana*, a particle of consciousness, he can understand. And, *brahma-bhūtaḥ prasannātmā*, his heart is satisfied. *Na śocati*, not to mourn because no affinity to mortal things, not to mourn. *Na kāṅkṣati*, and he's fully aware of the transience and unsubstantial nature of material things, so he does not want anything mundane. *Mad-bhaktiṁ labhate parām*. Then he can acquire My pure devotion."

"*Eho bāhya*." This is also external. Yes, he's in a position, and he's aspiring after the truth, but he has not got the truth as yet. Not sure position. Even fall from that position it is possible."
This is *jñāna miśrā bhakti*.

Then Rāmānanda told, "*Jñāna śūnya bhakti, sādhya-sāra.*" *Jñāna śūnya bhakti*, the non calculative devotion, affinity towards the Lord. That is, that should be our position where from we shall go further. *Jñāna śūnya bhakti, sādhya-sāra*. No calculation of loss and gain, but he does not know why he has got some taste for the service of Kṛṣṇa, of Nārāyaṇa. He does not, he can't understand. Not based on loss and gain, *jñāna śūnya*, no calculation there. But automatic tendency towards the service of Kṛṣṇa. It is very tasteful to him. Wherever he may be, he may be a *caṇḍāla*, or a *mleccha*, or a *brāhmaṇa*, or *buddha*, anyone he may be. But if he can trace within his heart that he has got some causeless attraction towards the supreme authority."

Mahāprabhu said, "Yes it is. You are there. Here it may be admitted. Now go further."

So far, 'this is external, this is dismissed.' But here *jñāna śūnya bhakti* when he told that only based on internal taste and not by any calculation, by *yukti*, this is good, this is bad. All this when he's the judge and making judgements what is right and wrong, all this cancelled. But a spark of spontaneous attraction towards the centre, Kṛṣṇa, if it is found anywhere, *brahmāṇḍa brhamite*, he's wandering through this infinite world according to his *karma*, but in any place, in any time, coming in contact with a real agent, a real *sādhu*, if one has acquired a very small

quantity of *ruci*, taste, attraction, that is reliable. These calculative things are not reliable, nor the imposed duty in the *varṇāśrama*, not reliable. But the heart's sincere tendency towards, that is the seed of *rāga*, love, *prema*. That is, we can rely, depend on that. *Eho bāhya āge kaha āra*. The example.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

This was in this way given from *Bhāgavatam*, the *pramāṇa* was quoted, this, *jñāne prayāsam udapāsya*.

I'm vulnerable so my calculation of my good or about the environment, all vulnerable. So I should not rely on my judgement. My judgement is fallible, so independent of my judgement, if I have acquired some unnatural - not unnatural - but some quite natural thing if I can gather the attraction, the favour from that side, *bhakti* which is *nirguṇa*. *Guṇa* means *sāttva*, *rājas*, *tāmas*. These are the constituent parts of *māyā*. *Māyā* means misunderstanding. Misunderstanding also divided into three sections; *tāma*, deep ignorance, misunderstanding. And the *rājas* means middle, and *sāttva* means misunderstanding there but not much, but within misunderstanding, within *māyā*. *Māyā* means local interest, to see things, or read the environment by local interest, not from the standpoint of universal interest.

The Hegelian theory says that Reality must be For Itself. By Itself and For Itself. By itself, He's His own cause. If someone is the cause of that then He cannot be reality. The prime cause must be reality. So reality must be self-existent, *sattya siddha, svayam-bhu*. And another thing, the Reality must be For Itself. He exists for His own satisfaction, not to satisfy another thing. Then if His existence will be to satisfy another thing, that will hold the primary position, and this will have secondary position, His existence is to satisfy some other thing, so that will be primary. So to become reality that must have within Him that For Himself, Everything for Himself. So, everything for Him.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

In *Bhagavad-gītā*, *sarva yajñena sarva hari*. "Everything meant for Me, you are also meant for Me."

To come to such understanding to help your devotion. That He's the only party, absolute, one, *advaya- jñāna*. And we're His potencies of different type. We're meant for His *līlā*. He's making *līlā* and we're contributing there. This is the universal vision of the whole, and you must have to come to there, that harmony. Without doing that, when you think your separate interest, however extended, personal interest, family interest, a little extended, village interest, society interest, then country interest, all extended selfishness in the infinite. However greater part may be, that is a mere point in the infinite. It has got no position. So nothing less than the whole, what is necessary. So we're a part of His *līlā*. Everything meant to satisfy Him. Not to satisfy me. My satisfaction is a part of His satisfaction. His satisfaction is there and it must be a contributing point there. I'm His part and my satisfaction must be a part of His satisfaction. In this way. Then there will be harmony, no clash. Otherwise there will be clash, extended selfishness. One country to another country fights, one society to another society fights, one sex with another sex fights. Clash, different angle of vision, separate interest. But all must merge in the centre. *Ahaṁ hi sarva-yajñānāṁ*.

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena [bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything belongs to Him. With this view you try to move on, go on. Then you will get the harmonised life. Then *jñāne prayāsa*. "What puppy brain I have got?" Our Guru Mahārāja used to say, "Puppy brain. What is my puppy brain, how can it understand, and how can it find out its own welfare?" So it comes from revealed line. *Vidvadbhiḥ*. In *Manu-saṁhitā* we find what is the definition of *dharma*. Manu says,

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

Manu says, "What is *dharma*, what is duty? I'll just tell you, all listen. What is this? *Vidvadbhiḥ sevitaḥ*. *Vidvadbhiḥ*. The interpretation is given *veda vidbhiḥ*. *Vidvadbhiḥ*, who is *vidyan*, who is learned? The *vedavit*, who are well-versed in the revealed truth. No value of this empirical acquired knowledge. This is all false, no standpoint they have got of their own. All selfish and crooked and very meagre. And from the infinite standpoint that has been extended here in this mundane, the knowledge, *Veda jñāna*. And you are to study that revealed truth, revealed scripture."

When in *Bhāgavatam* we find Uddhava says to Krsna, "Why in the name of religion so many forms we find here? None is able to clear this position. You can only do. So I put this question to You my Master. Please solve."

Then Kṛṣṇa told,

kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ

[The Supreme Personality of Godhead said: "By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."]
[*Śrīmad-Bhāgavatam*, 11.14.3]

"After the wholesale dissolution when the creation began, I told about religion to Brahmā. *Mayādau brahmaṇe proktā*. First it came from Me to Brahmā, the creator. And then from Brahmā it came to this world, *mayādau*. *Dharmo yasyāṁ mad-ātmakaḥ*. And what is religion? I told, that is this subject of the religion is Myself." Kṛṣṇa told. "*Mayādau brahmaṇe proktā*. What is religion? And I told that it is with Me, I am all in all. To know Me, to have Me, that is religion. This is religion. I am the truth. I am the consciousness, judgement, and I am the fulfilment, *sat-cit-ānanda*. And the *dharma* is connecting Me only, and this I first delivered to Brahmā. And from Brahmā so many others, Manu, Sutra, so many disciples, in disciplic order.

Then, why this variegated nature? *Prakṛti-vaicitryāt* and *pāramparyeṇa*. From Brahmā, his first group, so many they heard from Brahmā, but according to their own capacity they could understand, they could follow Brahmā. Not of the same standard. That was modified by their own internal prejudice. So *prakṛti-vaicitryāt*. Brahmā told, and so many hearing, but according to their own capacity they could understand. When in their turn they gave delivery to their own disciples there was some distinction. Then from disciplic order, disciple to disciple to disciple, so many changes in the medium, modification. In the beginning it was one when it came from Me and Brahmā. But afterwards it was modified by the prejudices of those that came to learn that thing. So *prakṛti-vaicitryāt*, in the first group, and afterwards *pāramparyeṇa*. From one to two, three, number in this way as many mediums it is coming, it is being modified. So in this world we now find a jungle, and some *pāṣaṇḍa-matayo 'pare*.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām
pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."]
[*Śrīmad-Bhāgavatam*, 11.14.8]

Some competitive opinions have sprung out from this mundane world also. So now it is a jungle. Some lay stress in the *tap*, some in *jap*, some in *dhyana*, some in pilgrimage, so one gives stress, another one thing. In this way this variegated nature in the field. But really it was one and I was the...

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Śrīla Śrīdhara Mahārāja: ... they're apathetic to the mundane. But the Vaiṣṇavas they're not apathetic, neither sympathetic nor apathetic. They're all concerned with their Lord. *Nityam adveṣa-rāgibhiḥ*, *sadbhir*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

Those *sādhus* neither hate nor adore, the mundane world. Such *sādhus* whatever they'll cultivate that is *dharma*. *Hṛdayenābhyanujñāto*. And the third condition, that the innermost heart, that will approve. 'Yes.' Heart's innermost satisfaction must be there. Then, *yo dharmas taṁ nibhodhata*. I'm talking about that *dharma*, that will lead to your internal, fullest self-satisfaction and which is extended here from the world which is infallible. Infallible world extended here. In this way. So Mahāprabhu told that when one comes where, neither *jñāna*, in *bhakti*, the definition of *bhakti* Rūpa Goswāmī has given, and also in *Nārada Purāṇa*.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Bhakti-rasāmṛta-sindhu*, *Pūrva-vibhāga*, 1.10]

Bhakti, devotion, what is proper devotion? *Sarvopādhi-vinirmuktaṁ, upādhi vinirmuktaṁ*. *Upādhi* means that provincialism or localism, which is free from all local, crooked, narrow conceptions from any quarter, *vinirmuktaṁ*. *Tat paratvena*. Only positive qualification will be it is connected and faithful to the central, harmonised by the central necessity, and not any partial. *Sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam*. The purity of our duty will depend how much it is for the centre, *tat paratvena nirmalam*. *Hṛṣīkena hṛṣīkeśa-sevanaṁ*. If we can contact in that plane then even all our senses may be utilised for the worship of that real Master of our senses. We're not master, we hold relative position. But absolute position, ownership with only one, with only Him. We're all dependent. This conception will really give us relief. Rūpa Goswāmī says,

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu,* 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]
& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

What is *bhakti*, what is devotion proper? *Anyābhilāṣitā-śūnyaṁ*. Which will be free from fleeting desires. Ordinary, not any organised duty. But whatever is coming within my heart I'll do that, whimsical, temporary, fleeting, pleasure seeking, *anyābhilās*. Then *karma*, the energy is organised by the expert to take us to a desired end, *karma*.

Jaiminī Ṛṣi comes to advise that, "Go on with good *karma*, of course it is transient, you will get heaven, in the after death your mental system that will enjoy pleasure, but kayshnu [?], it will be finished. Does not matter, again you do good *karma*. So go on with good *karma*, though it is changing, it goes to hell, it kills itself, it does not matter, go on with production." This is Jaiminī's *karma*.

Good *karma* means, as I told, good *karma* means to distribute sense pleasure to others, sense necessities to others. What I eat, if I give it to others I do some good *karma*. As a reaction I get that in my afterlife. Whatever good things I do here I get it in my afterlife. To every action an equal and opposite reaction, I can get. But it is all transient, all of limited satisfaction, so it is not desirable. So, *jñāna-karmādy-anāvṛtam*, and *jñāna* advises us to reject the present environment wholesale. We cannot thrive here.

As Śaṅkarācārya says, _____ [?]
_____ [?]

That this mundane connection is painful. If with sober mind we can go to calculate then *janma-mṛtyu- jarā-vyādhi* [*Bhagavad-gītā*, 13.9], this cannot be avoided in our mundane life. So, the Buddhist school, the Śaṅkara school, they work for salvation, liberation. When as long as we're in the relativity of this mundane mortal things, no higher peace of mind is possible. Whenever we shall be separated from our son, our wife, our house, and our other favourite things I shall have to feel some pain, or country, I shall. So the peace, the ideal peace of mind only can be had in some stage of mind like deep slumber, *samādhi*, complete withdrawal of the soul from this mortal world. This of two classes; Buddhist school and Śaṅkara school. Buddhist school says - the Cārvāka school is also there, Epicurean, they say that with the dissolution of this physical body nothing remains; the gross atheists, they say like that. _____ [?]

The body is finished, it is burned into ashes, then nothing remains, so no religion, nothing necessary.

But Buddhist school they say that no, the mental system is there, and what you call soul, that is in the mental system. So after death the transmigration, the birth and rebirth, and with the dissolution of the mental system everything finished, nothing remains.

But Śaṅkara says with the dissolution of the mental body then something is there like a mass of consciousness, like Brahman, which is non-differentiated, non-specified. That is there. And just as in a glass, or in water anything is reflected, so all these souls that are unreal, reflections of that non-differentiated mass of consciousness to every place. Wherever that subtle body, mental system, or the reflection comes, it is not real. So *ātmā*, *jīvātmā* is not real, *jīvātmā* is only reflection. Where it is reflection, if that is destroyed, no reflection, no *jīvātmā*. This is Śaṅkara's philosophy, that Brahman is always there.

śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ
brahma satyaṁ, jagan mithyā jīva brahmaiva na paraḥ

[Śaṅkarācārya said: "In half a verse, I am summarising the truth that has been expressed by volumes and volumes of scripture. Within only half a verse I shall give the essence of all truths: *brahma satyaṁ*, *jagan mithyā*, Brahman, spirit, is true - this world is false. And the *jīva* is nothing but Brahman. This is the substance of all the scriptures."]

Śaṅkara says, "What by the *crores* of books others have given statement, only by half a *śloka* I shall give the gist of the whole. *Yad aktam yānti kotibhiḥ*. By *crores* of books what have been told here so far, only with the half line of a *śloka*, poetry, I shall give the gist here. What is that? *Jīva brahmaiva na paraḥ*. *Śloka dhenu pravakṣyāmi yad aktam yānti kotibhiḥ, brahma satyaṁ*. Non-differentiated mass of consciousness, that is Brahman."

akṣaraṁ brahma paramaṁ, [svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ]

[The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *karma* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

In *Bhagavad-gītā*. *Akṣaraṁ*. What is unchangeable portion of the consciousness, that is only existing, all others non-existence. Anyhow it has come from miscalculation, misconception, that is Śaṅkara. So no recognition of an individual soul. But we find Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī, these Vaiṣṇava Ācāryas, they have refuted Śaṅkara.

Mahāprabhu also accused Śaṅkara that, "In the shape of a Vaidic Ācārya you have really given delivery of the Buddhistic thought. This is more injurious to the society. Buddhists, they're atheists, they do not care for any Vedic knowledge. But you have accepted *Veda*, but you have interpreted the Vedic mantra in such a way that you have given that Buddhist thing, that the *jīva* soul is non-existent. But we find clearly...

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ [yo vidadhāti kāmān
tam ātmastham ye ʻnupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha Upaniṣad*, 2.2.13]

... in *Upaniṣad*. In *Bhagavad-gītā* [2.24-25]

[acchedyo ʻyam adāhyo ʻyam, akledyo ʻśoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur, acalo ʻyaṁ sanātanaḥ]
[avyakto ʻyam acintyo ʻyam, avikāryo ʻyam ucyate
tasmād evaṁ viditvainaṁ, nānuśocitum arhasi]

["The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever-existent. Nothing can obstruct his passage. This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament."]

Jīva is eternal we find. And you do not accept the reality, the eternal existence of the *jīva* soul. Just as the sun and the pencil of ray, just as the earth and so many dusts. So, so many conscious dust, conscious part of the ray of the sun the *jīva* is, and it is."

So Rāmānuja and [others] they rejected Śaṅkara's interpretation, not only, but abused it like anything. "It is *māyāvāda*."

Śaṅkara said, "No. Īśvara is *māyā*, Īśvara is within *māyā*, and above *māyā* only *nirviśeṣa-brahma*, non-differentiated mass of consciousness, that is above *māyā*. And always this God conception and so many other holy things, all *māyā*."

So the Vaiṣṇavas say that Śaṅkara preached *māyāvāda*, 'everything *māyā*.'

"It does not matter, all *māyā*. You may worship Gaṇeśa, you may worship Sun, you may worship Śiva, you may worship Durgā, Kālī, or Viṣṇu, whatever. All within *māyā*, misconception, it is *āroha*, and finally there is only Brahman. All these specification, differentiation, all false. This is only produced by *māyā*."

This is Śaṅkara.

But Rāmānuja said, "This is *kevalādvaita*. *Viśiṣṭādvaita*, that Brahman is differentiated and specified.

You say that where the sun is reflected in a glass, the glass broken into pieces, no reflection.

Rāmānuja says, "No, this is a part of Brahman, and it is anyhow caught in this misconception and it can go back to its own conception of the area. So *viśiṣṭādvaita-vāda*, not non-differentiated, but it is specified and differentiated one whole. *Viśiṣṭādvaita*, not non-differentiated *advaita*. *Advaita, advaya*, one whole, that it admitted everywhere, this is one, but how one? It is just as, *sajātīya*, *sojātīya* and *vijātīya bheda*, three kinds of distinction is there. Just as in a tree it has got *vijātīya bheda*, the tree and stone, this is *vijātīya bheda*. And a tree and another tree, *sajātīya bheda*, and the tree has got its own trunk, its branches, its leaves, its root, that is *sojātīya bheda*. So the *advaya jñāna* has got His own distinction in His own body or own form. *Viśiṣṭādvaita*, He and His potency is there. The potency *māyā*, you say it is, Śaṅkara says *māyā* is as potency but it gets finished. But we have got that *māyā* is *nitya*. The Vaiṣṇava Ācārya, He and His potency is all eternal.

In Chandi also we find, _____ [?]

The *māyā* is *nitya*, it is told everywhere, and *jīva* is *nitya*, Bhagavān is *nitya*. And with all these as a system. He's a system where this, in *Bhagavad-gītā* we find,

akṣaraṁ brahma paramaṁ, svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ

[The Supreme Lord said: "Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *karma* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

What is this, analysed in *Bhagavad-gītā*?
Kṣaram atīto 'ham, [*Bhagavad-gītā*, 15.18]
Dvau bhūta-sargau loke 'smin, [*Bhagavad-gītā*, 16.6]
Kṣaraś cākṣara eva ca [*Bhagavad-gītā*, 15.16]

Two kinds of creation found here in this world; *ākṣara* and *kṣara*. *Kṣaraḥ sarvāṇi bhūtāni* [*Gītā*, 15.16]. That is undergoing changes, that is represented as *kṣaraḥ*, and which is constant, that is *ākṣara*. So *akṣaraṁ brahma paramaṁ, svabhāvo* [*Gītā*, 8.3]. Then *kṣaram atīto 'ham, akṣarād api cottamaḥ* [*Gītā*, 15.18]

"I am existing, transcending both *kṣara* and *ākṣara*, the changing portion and the stagnant or eternal portion, two kinds of portion is My potency, and I am above that."

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

"I am told as Puruṣottama."
Dvau bhūta-loke 'smin. Kṣaraś cākṣara eva ca. And *akṣaraṁ brahma paramaṁ.*
So above *ākṣara*, the Personality of Godhead is there.

We can also from the reasonable position we can see that I'm a particle of Brahman, I'm person, and the ocean of consciousness that is impersonal? How can it be? Being a part, a particle, I'm individual, I have got my individuality. And the great Brahman has got no personality, no individuality? When we can see that.

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate

[Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

Mahādeva says, when Parvatī told, Satī told, "Why did you not give obeisance to my father. My father is in respectable position to you, you are his son-in-law, so you should have bowed down to him."

When that Śiva *yajña* was declared, only Śiva eliminated, all others invited and the *yajña* is going to take place, and all are going to join the invitation. But Śiva and Satī they're excluded.

At that time Satī is saying to Śiva, Mahādeva, "That this is the result that you did not show honour to your father-in-law. And why did you not do so? You should have shown some honour."

Then Śiva told, *sattvam viśuddhaṁ vasudeva-śabditaṁ*. "Devī, do you know that *viśuddha-sattva* is known as Vasudeva. Vasudeva, the father of Kṛṣṇa, what is that really in the ontological estimation, that that *tattva* which is Vasudeva, *sattvam viśuddhaṁ*. *Tāma*, *rāja*, *sāttva*, then *viśuddha-sattva*. *Viśuddha-sattva*, the *sattva* is extended to more finer and efficient position, that is *viśuddha-sattva*. And that is known as Vasudeva. And *yad īyate tatra pumān apāvṛtaḥ*. Just after crossing we can see the personality above that plane of Vasudeva. *Vasudeva-śabditaṁ, yad īyate yat prakasate tatra pumān. Pumān* means Puruṣa, enjoyer. Puruṣa means

who lives within as the enjoyer and owner of everything. *Yad īyate tatra pumān apāvṛtaḥ sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo*. I am, my head is always bent there, constantly engaged. So to take my head from that place and again to put in some other place, it is not possible for me, my Satī, so I did not. I am always, I have sold my head there. My head is always connected with that higher substance, most charming and attractive. I can't draw my head from there again to put it somewhere. So I did not do any mischief, not any mischief motive I have done so, dishonoured him."

They say that it *akṣaraṁ brahma paramaṁ, svabhāvo*, then above that, I am a particle of Brahman, I am person, so that is an ocean of knowledge and that is impersonal, they say it is not. If we can look unto that more deeply we can say 'Oh, that is person. That is not Brahman, that is Parabrahma. That is Vasudeva.'

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

Brahmaṇo hi pratiṣṭhāham. In another place in *Bhagavad-gītā*. *Brahmaṇo hi pratiṣṭhāham*. "I'm the support of the so-called Brahman. *Brahmaṇo hi pratiṣṭhāham*. I'm the support, I'm the cause, I'm the foundation where that Brahman exists. *Pratiṣṭhāham, amṛtasyāvyayasya ca, śāśvatasya ca dharmasya, sukhasyaikāntikasya ca*. I'm at the back and support all these higher things." [*Bhagavad-gītā*, 14.27]

Rāmānuja and other Vaiṣṇava Ācāryas they come to say that what Śaṅkara gave conception that is hazy and not clear and complete conception. The Parabrahman it is personal character. He's personal, He's for Himself, as Hegel said. Everything meant for Him. We're to serve. Now we're in the world of exploitation, we cannot exist a minute without exploitation. And *Bhāgavatam* says,

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Those that have got hands they eat who have got no hands. Those that have got legs they eat who have got no hands and legs. And *laghuni*, and the stronger they eat the weaker. *Jīvo jīvasya jīvanam*, one *jīva* he lives only by eating another *jīva*, whether it is vegetable or it is animal. But

without consuming, causing harm to another *jīva*, no *jīva* can maintain his life. And there is reaction, equal and opposite reaction.

Karma doṣavad ity eke [*Bhagavad-gītā*, 18.3] So one section says that *karma* means to live in this field. And to do *karma* means to create harm, disturbance in the environment. And we're to have, feel the consequence. So exploitation, by exploiting, *ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna*, by exploitation we make loan, and to clear off the loan we shall have to go down. And from whom we took loan they try to exact from me, and then I get light and come up. And when coming up and again exploiting the lower, in this way coming up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna / mām upetya tu kaunteya, punar janma na vidyate

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

We're to get out of this vicious circle. So *karma doṣa* is elevationist. Elevation at the cost of others of the environment, and the reaction takes him down again. In this way coming.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

Upary adhaḥ bhramatām karma, in this way coming. And then *jñāna* can take us on the verge of it. *Karma*, exploitation, then complete retirement from exploitation, that is to return into the stage of consciousness like slumber. Deep slumber, as in dreamless sleep, that is *samādhi*. Where if we wake we come into the relativity of the mundane world and we acquire something wrong. So eternal slumber, that is *mukti*, that is abscissa, complete retirement from the land of exploitation.

Then we're told in a scientific way that we can march upper. How? This is exploitation, and the other higher plane is that of dedication, devotion. Here we're master, we want to gather everything for our enjoyment. But there, after complete withdrawal, if we can enter into that land we're a servant, a dedicating unit. Everything there is fair and higher and full in themselves. And by serving in that land we can thrive.

A passport from here is *mukti*, and then to gather, acquire a visa. Visa into that land. And the visa will be issued only looking the interest of that land. If your presence will contribute something to the interest of that land they will issue visa, otherwise not. So you're to get a visa

for that plane, and there that you will serve for the interest of that plane. That is Vaikuṇṭha. *Jīva* can go, enter into that land only if he's ready to give service. And we're told that our innate tendency, *ātmā*, is that of dedication.

And the exploiting, that is our over encasement, *upādhi*. And internal essence in soul is that the function, that centre carrying current. It will help itself by helping the cause of the centre. That is devotion, that is Vaikuṇṭha. And in Vaikuṇṭha there is some calculative - "Yes, I'll be benefited if I can render such service to the Supreme." Calculating.

And again when he goes higher in the area of Goloka Vṛndāvana it is spontaneous, automatic. It is labour of love, the dedication actuated by the motive of love. Not by calculation of any individual benefit, loss or gain. Service, but service in the higher order, it is automatic, spontaneous and always contributing love. '*Dāsa' kari' vetana more deha prema-dhana*. Whatever we do service we get something in remuneration. What is that? That is more tendency to serve. We give money to the bank but we don't cut any cheque. That is the interest is again added to the capital. In this way the *prema* means the capital is being increased and going up and up to serve. And the Reality the Beautiful, the Lord of love is in the highest quarter, Goloka.

So the knowledge has been divided into five sections; *pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. *Pratyakṣa* means which we can gather by our senses, our own senses. Whatever knowledge we can gather by our own experience. *Parokṣa* which we put into the stock of our knowledge, but drawn from the experience of others. There was a war; I had not seen with my own eyes, but through other sources I believe that, and that is also a source of knowledge, I accept it, *parokṣa* which is got by others sense experience.

Then *aparokṣa*. *Aparokṣa* knowledge has been accepted especially by the *jñānīs*, the Śaṅkara, etc. They say, *Param Upaniṣad*, *sukham asatsam* [?] When one was in dreamless sleep he wakes and says that 'I have slept very happily.' So some feeling was there in the dreamless, sound sleep. Some conception was there that when I come back I say that very happily I had a sleep. So some, what I cannot express here, but some sort of happiness is there. From deep slumber one gets from some tiresome uneasiness, but that is also a sort of knowledge is there.

Then Rāmānuja and other Vaiṣṇavas they say that the next stage of knowledge is *adhokṣaja*. *Adhokṣaja* means *adhaḥkṛtaṁ indriyajaṁ jñānaṁ*, transcendental knowledge. What is that?

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
[manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Of all the existing world our senses are most important. If I lose the senses, the eye, the ear, the touch, the scent, then no world is to me. Only with the help of the senses I can understand, I can have world connection. So senses are more important than the world around. *Indriyebhyaḥ paraṁ manaḥ*. The mental sphere is more finer and more important within you. Because sometimes, unmindful, we say, "Oh, he came before me but I was unmindful, I did not give

attention. Some called me, oh I could not hear, I was unmindful." So senses are the doors, receiver, recipient is the mind. What is mind? *Karmaṇā vasana*, I want this I do not want that. This faculty is called mind within us, *saṅkalpa vikalpa*. Vikalpa katmakan mana [?] I want this, I want this, I don't want that, I don't want that. This is mind. *Manasas tu parā buddhir*. Again if we try to trace more finer things, important, that is *buddhi*, reason, faculty of justice, judgement. That is more finer and important. Without that, or when that mind will say "I want this thing," Then "no, don't want that, do not eat that, rather accept this." The faculty of judgement, that is higher within us. *Manasas tu parā buddhir, buddher yaḥ paratas tu saḥ*. Then eliminating this, the world of your experience, then your mind, your intelligence, reason, you try to find above that. What is that? That is a spark; just as the light is from there, the reason can show this is black, this is white. The judgement, possible when the light comes. In the darkness no judgement possible. No possibility of any selection of the mind, no experience through the sense is possible, that light is all in all. And that is *ātmā*, and this as cover.

In *Bhāgavatam* [10.20.19] it is said that just as in moonlit night there is cloud. The cloud has covered the moon, but cloud is seen by the light of the moon. So by the light of the *ātmā* the mental system we can feel. But mental system has covered that *ātmā*, the *ātmā* is there. And if we can soar up again on the other side there is Paramātmā. We are the subject and this is the world of our experience, we can know them. But super subject, *adhokṣaja*, *adhaḥkṛtaṁ atikrāntaṁ akṣsajam, indriyajaṁ jñānaṁ yena*, transcendental substance, Paramātmā. Paramātmā can connect with us, but we cannot connect with Paramātmā at our sweet will.

Do you follow? Paramātmā. And the Vaikuṇṭha and other, we as a subject, we cannot know them. But they are subject, I am their object. If they care to come to my level to feel me then I can feel some sort of experience.

"Oh, something has come down in my mental area. It is very wonderful. It is super knowledge I have ever experienced. What is this? It is very, very wonderful, very subtle thing coming down in my own consciousness."

Consciousness is the finest thing ever found in this world. But super consciousness, that is more fine. And that can come down to my soul, but my soul at its sweet will cannot enter there, it is fine, very finer. So that is transcendental. Supra-mental according to Aurobindo, supra-mental. And transcendental according to Hegel. *Adhokṣaja* according to *Bhāgavata*. *Adhaḥkṛtaṁ*, whatever experience we have got, that is down. And making down he is existing up. Very, very fine. There we can go only for their interest.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, māyika bhūtera tathi janma nāhi haya

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

In that plane the earth, the water, everything, this is the perverted reflection, everything is there. But that is all made up of consciousness, of spiritual substance, not this mundane thing. So *ātmā*, our soul, *jīva* soul, *jīvātmā* can enter there and that area is all-conscious area. There

everything is conscious, made up of spirit, Vaikuṇṭha. Then Goloka is the highest position there. So Kṛṣṇa is saying in *Bhāgavatam* the gradation among the devotees.

na tathā me priyatama ātmayonir na śaṅkaraḥ
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

When He's speaking to Uddhava, "*Na tathā me priyatama*. My most favourite is not Brahmā, nor, not even Śaṅkara. *Na ca saṅkarṣaṇa*. Not even My brother Baladeva is My most favourite. *Na śrīr*. My own potency Lakṣmī Devī is not so favourite. *Naivātmā*. Even not Myself is so favourite to Me as you, My devotee Uddhava. Pranabhuvi guliyam [?] You are more favourite than My own life, what to speak. My devotees are so favourite to Me, and your class of devotees, not Brahmā, Śaṅkara, Baladeva, Saṅkarṣaṇa, Lakṣmī Devī, Myself - more than you."

And that Uddhava when coming from Vṛndāvana he says - sent by Kṛṣṇa, "Go to visit Vṛndāvana and by My talk you'll pacify them. From My separation they're suffering so much. You go and speak to them about Me and pacify them." Uddhava went, Nanda, Yaśodā, and *gopīs*, he met. And when he's coming back then he's saying,

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."
[*Śrīmad-Bhāgavatam*, 10.47.61]

"*Āsā maho*. What divine love I could trace in these *gopīs*, how elevated they are. How wholesale given to the service of Kṛṣṇa is their life. *Aham syām*. I'm being astonished to think about them. And I aspire that if I can have a birth of a creeper or a shrub here in Vṛndāvana, I may have their feet dust over me. Such a great divine love I could find here. That is nowhere to be traced."

That Uddhava, who Kṛṣṇa Himself is saying about, remarking that "You Uddhava you are My best devotee, even more dearer than Me." And that Uddhava he's saying in admiration and wonder about the *gopīs*, where are they?

Mahāprabhu told according to *Bhāgavatam* and other *Purāṇas* that this is our end. This is our end. The Vṛndāvana, to become dust of the feet of the *gopīs*, like Uddhava we must aspire after. This, the domain of love. Domain of love, divinity, above the domain of consciousness, the *jñāna*, the reason and this.

Just as justice; justice we can't think generally that anything can be above justice. Justice must be the ultimate decision. What is beyond justice that must be wrong. But there is mercy. Mercy can remain over justice. The land of affection, the land of love, that is over justice. So justice is up to Vaikuṇṭha. Justice, law comes to give decision where there are many. And when there is autocracy, His will is everything, then where is the room for justice? His will is everything, He's autocrat. And He's the loving agent, source of all love and affection.

In the lap of a mother when the child grows up, any question of justice can enter there? Automatic affection comes to help the boy...

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Śrīla Śrīdhara Mahārāja: That gentleman, the disciple of Rasika Mahārāja is here? Will you stay here today? Take *prasādam* here?

Devotee: I'm suffering very much from dysentery today.

Śrīla Śrīdhara Mahārāja: Dysentery. So your diet should be particular.
(Explains to Goura Kṛṣṇa what food he needs)

Śrīla Śrīdhara Mahārāja: Are you taking rice?

Devotee: Soft rice.

...

Devotee: ...in the *Brahma-vaivarta Purāṇa*, *Gaṇeśa-khanda*, I read the Paraśurāma history. So I read that Lord Śiva gave to him *kavaca*, a Kṛṣṇa *kavaca*. But at the same time, the last time when I came to India there is a devotee who told me that in this age, Kali-yuga, the only *kavaca* who is really potent, is the Nṛsiṁha *kavaca*. So, I want to ask to Mahārāja about what is true about this *kavacas*? If it is possible to give to anyone this Kṛṣṇa *kavaca*, Nṛsiṁha *kavaca*, which appear in *Gaṇeśa-kandha* of *Brahma-vivarta Purāṇa*, or...?

Akṣayānanda Mahārāja: He read in *Brahma-vaivarta Purāṇa*, in *Gaṇeśa-khanda*, that one *kavaca* was given by Lord Śiva to Paraśurāma, Kṛṣṇa *kavaca*. And he's also heard that in the Kali-yuga, only the Nṛsiṁha *kavaca* is possible to accept. So practically can he accept this? Is it correct or not? Is it necessary or practical?

Śrīla Śrīdhara Mahārāja: Who?

Devotee: To use the *kavaca*.

...

Śrīla Śrīdhara Mahārāja: Ha, ha. This *kavaca* affairs, that is something external. The mantram, and the *Nāma*, that is all-useful and all-powerful. And the *kavaca* as to help externally in that affair, some minor importance thing. The *Nāma*, the Lord's Name, and the Lord whose Name it is, one and the same, and that is enough. Here to help, we can accept, but not very important things. That Kṛṣṇa *kavaca* or Nṛsiṁha *kavaca*, we may accept to help our *bhajan*. But not at the cost of the faith in the Name Divine. *Nāma-bhajan* that is the best of all, and even this mantram to help *Nāma-bhajan*.

kṛṣṇa-mantra haite habe saṁsāra mocana, kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

["Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 7.73]

So the Name, *Nāma-bhajan* is the highest thing, and with whole concentration we shall stick to that. And to see other things, look for other things to help this, that may be allowed to certain extent. But not much attention should be given to those external - protection, dress, something like that. Yet not much harm if he takes Kṛṣṇa *kavacha*, Nṛsiṁha *kavaca*. They will come to help my *Nāma-bhajan* life, in this way you may take. But that generally means that external difficulty may not come to me. To protect me from this external difficulty. But the extreme devotees of Kṛṣṇa, he won't be afraid by external difficulty. Rather he may invite them, like Kuntī Devī, Queen Kuntī.

vipadaḥ santu [tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]
[*Śrīmad-Bhāgavatam*, 1.8.25]

"Let external dangers may come and attack me, I don't care for them, I shall go on."

But this *kavaca* means to be protected from the superficial difficulty. Generally it is meant for that. There is some *karmaṇa*, but that is to help the good, so it may be acceptable. But still, in the highest form of *bhajan*, everything depending on His will. Whether I'm in danger or in happiness I shall go on with my *Nāma-bhajan*. I'm without any care for the external condition that may come to me according to my previous *karma*. I may be in the hell, or I may be in the heaven, or anywhere, I won't waste my energy to any other direction, but I will go on with

Nāma-bhajan. They may come with their extreme power to disturb me like Prahlāda Mahārāja, and any other, but I don't care.

"*Pasu paki hoite tyage*. I won't pray to Kṛṣṇa for favourable circumstances. I shall utilise my energy best towards that. And I shall want from Him, that Your sweet will may be victorious. You can make or mar. *More rākhi mari*. If it is necessary for Your sweet enjoyment to kill me, You can do that. I'm a slave. You've got every right over me, to do anything and everything."

With this idea we have to approach towards Him, of the highest quality. The quality of our *bhajan* should be in that. Not seeking any other comfort in our way of *bhajan*, from Him also. "Kṛṣṇa, You create a protection, I'm going towards You; please manage for my protection." Won't. The purest type of *bhajan*, "You may do whatever You like. I want Your Name, Your service. Your sweet will may be satisfied by me, I want that." Self-forgetfulness in the service of Kṛṣṇa. Total self-forgetfulness, only in the whole concentration, "How I can satisfy You?" And what troubles will come over me on the way, I must not deviate my attention from that main point to all these outer necessities. Then, the quality will be less, and the intensity will also be less, if we're very eager to maintain our safety when we're passing through the way. Uncared for, as much as possible. "I want Your satisfaction." And one must be self-forgetful in that attempt, as much as possible. But according to the capacity or *adhikāra* they may have some protection on the way. That is, may be tolerated, not the highest ideal. The protection on the way, "I'm going to You, please protect me on the way, manage to protect me. It is Your sweet will, I want." *Ke*?

Akṣayānanda Mahārāja: Jagabandhu. Disciple of Śrī Rasikānanda Bon Mahārāja.

Jagabandhu: Nitāi Gaura Hari bol. Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?] English. Bengali you don't speak?

Jagabandhu: I'm sorry. No. I must admit, no.

Akṣayānanda Mahārāja: You're from which place?

Jagabandhu: Scotland.

Śrīla Śrīdhara Mahārāja: Foreign disciple? Where from he has come?

Akṣayānanda Mahārāja: Scotland. And now you came from which place?

Jagabandhu: I came from Purī.

Śrīla Śrīdhara Mahārāja: And his original home?

Akṣayānanda Mahārāja: Scotland.

Śrīla Śrīdhara Mahārāja: Scotland. Now you come from Calcutta? You're living there in Bon Mahārāja's centre at Calcutta? Who else are there? Rasikānanda Mahārāja there?

Jagabandhu: Rasikānanda Mahārāja is now in Vṛndāvana. Brajānanda Mahārāja is there, a young Mahārāja, recently, a recent *sannyāsī* who took *sannyāsa* only two months ago. Brajānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Brajānanda Mahārāja is there. And where is Keśavānanda Mahārāja?

Jagabandhu: Keśavānanda Mahārāja he's north of Delhi somewhere. I don't know exactly where he is.

...

Devotee: ...studying astrology _____ [?]

Śrīla Śrīdhara Mahārāja: As regards to the answer of the previous question, I want to say that Mahāprabhu lived in Purī twenty four years continuously - ah, eighteen years continuously. And first six years the devotees from different parts, especially from Bengal, went to visit Him during Ratha-Yātrā.

Then Advaita Ācārya gave a letter, a note to Mahāprabhu.

bāulake kahiha - loka ha - ila bāula, bāulake kahiha - hāṭe nā vikāya cāula
[bāulake kahiha - kāye nāhika āula, bāulake kahiha - ihā kahiyāche bāula]

["Tell our Prabhu, who acts as madmen do, that everyone has lost their sanity,
And rice once high in price has no value.
In love of God, half-crazed humanity neglects this world and all they once held dear;
tell Him a madman brings this to His ear."]
[*Caitanya-caritāmṛta, Antya-līlā,* 19. 20-1]

And after that the Bengal party generally did not go to visit Purī, and Mahāprabhu. Twelve years they could not attend Ratha-Yātrā ceremony as they did before. That does not mean they left Mahāprabhu, physically; they did could not go. But still twelve years Mahāprabhu retained, with Svarūpa Dāmodara, Rāya Rāmānanda, _____ [?] But the general public, of the appreciator of Mahāprabhu, they could not visit Him, in general. That does not mean that Mahāprabhu's position was lowered. His position will be judged from another standpoint, because, we don't think that He lost the charm of the public appreciation. So, external things must not come to judge the internal value. And what is his present inquiry?

Devotee: _____ [?]

Akṣayānanda Mahārāja: What is the use of astrology for devotees? He has been studying astrology, because his Gurudeva requested him to study Hindu astrology. But he wants to know what is the use of this astrology for the devotees?

Śrīla Śrīdhara Mahārāja: Just as general education and other things are necessary for money. Money, this learning, and the credit, and other physical strength may be utilised for the purpose of preaching; so is subsidiary, not all important thing. Generally, mass is attracted by the astrological statement. And in that way to capture them, and gradually to convert them.

Just as Tamāla Kṛṣṇa told that, "In China, I shall go and open a hostel, and then men will come and I shall be alert to capture them."

So, as is not *śuddha bhakti*, *ānukūlyasya saṅkalpaḥ*, what is thought to be - just as Haridāsa, Haridāsa Prabhu Nāmācārya, he used to give sweets to the boys, and then asked "You take the Name of the Lord Kṛṣṇa, Hare Kṛṣṇa." Distributed sweets and "You say Kṛṣṇa." Something like that.

The astrology, to create some confidence in them that, "This man is super-class, so I must, may be disciple to him." And then gradually to take him towards the real path, *ānukūlyasya saṅkalpaḥ*. It may be *ānukūl*, a favourable step.

jñāna-vairāgyādi — bhaktira kabhu nahe 'aṅga' [ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga]

["The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as non violence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.145]

What to speak of all these things, even knowledge, learning, and *vairāgya* means abnegation, or indifference. What is *vairāgya*?

Devotees: Renunciation.

Śrīla Śrīdhara Mahārāja: Renunciating nature. That is also not a part of real devotion, *vairāgya*. *Vairāgya* means abnegation, "I don't want anything, no taste for all the world things, all these. Suppose taking *prasādam* once; no dress, nothing of the kind." This *vairāgya*, *virāg* indifference to everything in this world. And knowledge, *jñāna vairāgya*, which is the real property of the *yogī* and *jñānī* school. That is not a part and parcel of devotion. What to speak of other things, *jñāna-vairāgyādi*.

[tasmān mad-bhakti-yuktasya, yogino vai mad-ātmanaḥ]
na jñānaṁ na ca vairāgyaṁ, prāyaḥ śreyo bhaved iha

["The practice of dry gnosticism and stoic abnegation (*jñāna* and *vairāgya*) are unnecessary, and generally cannot be beneficial, for the faithful devotee who dedicates his heart and all his activities to the service of My lotus feet." (Even if *jñāna* and *vairāgya* are superficial employed in

a preliminary stage, they are nonetheless not to be considered integral parts of pure devotion, which stands independently in her divine super excellence).”] [*Śrīmad-Bhāgavatam*, 11.20.31] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.146]

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca [yad ahaitukam]

[“If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us.”]
[*Śrīmad-Bhāgavatam*, 1.2.7]

Real *jñāna vairāgya* will come as the consequence of *bhakti*. As a result of devotion the proper abnegation and proper knowledge will come. Otherwise, ordinary knowledge and ordinary apathy towards the worldly things can’t create devotion proper - empirical method. By trying self abnegation, or by learning these worldly things, gradually I shall attain *bhakti*, no. But *bhakti*, *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

[“The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.”]
[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti is the cause of *bhakti*. Devotion is its own cause. So when I get the devotion proper, the real *bhakti*, real *vairāgya*, self abnegation and knowledge, will come in its retinue naturally. That will be normal. Otherwise, ordinary self abnegation and renunciation spirit, or knowledge of the worldly matters, can never produce what is devotion proper. So, this knowledge of astrology, or any science like Einstein and all these mathematics, they may capture ordinary people to him, and then to initiate what is pure devotion to Him. They are like bait, *lāḍḍu*, distributing sweet meats, and to attract, and then say what is Lord Kṛṣṇa. The sweetest thing is Kṛṣṇa. *Ānukūlyasya saṅkalpaḥ*, in that way.

Astronomy may say, “You try to acquire the knowledge of hypnotism. Whoever will come hypnotise him, and then you give mantram. But, that is all artificial. But to capture the mind, to defeat the mental pride of the other party, to crush their vanity. And then to help them to come forward with surrender, with such attraction, then the truth He will be distributed to these men. In this way it may be utilised.

Devotee: _____ [?]

Akṣayānanda Mahārāja: He's telling, "I'm now after three years in *sannyāsa āśrama*. So we're begging Your Divine Grace for some instruction, practical advice for the *sannyāsa āśrama*."

Śrīla Śrīdhara Mahārāja: Keep association with the higher Vaiṣṇava, and go on with your duty. Always keep in association with the higher Vaiṣṇava. Vaiṣṇava of higher plane, that is always to keep you to supply vitality. Whatever you do, preach or whatever you do, but all important thing to keep the vitality within you. And that can come from the different dynamo of the Vaiṣṇava, and their association, to keep your life intact, and then go on with work. And if the vitality diminishes, then everything will go. Spiritual vitality, and the dynamo, and that supply is the Vaiṣṇava. And when Vaiṣṇava is absent, then the scripture: *Gītā*, *Bhāgavatam*, all these things, and Gurudeva's writings, Swāmī Mahārāja, as available in your language.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So, Raman Mahārāja seems to be very satisfied, with you, by Your Grace.

Śrīla Śrīdhara Mahārāja: All right, I consider my self fortunate if I can render some service for him.

Akṣayānanda Mahārāja: No. We all consider ourselves fortunate to be at your feet.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Raman Mahārāja: Tell him then that I cannot express my satisfaction, no. _____ [?]

Akṣayānanda Mahārāja: He says, "I can not express my satisfaction."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So he's a genuine person. No limit, you're connected with unlimited. Hare Kṛṣṇa. Gaura Hari.

Raman Mahārāja: Ask him about if he wants to send message for my Godbrothers in Caracas.

Akṣayānanda Mahārāja: Mahārāja is asking if Your Divine Grace would send any message of blessings to his Godbrothers in Caracas.

Śrīla Śrīdhara Mahārāja: Combined, in combination. He may ask Viraha Prakāśa Mahārāja that, who have got real faith maintained to Pramāṇa Mahārāja, please help them towards that. And after let first Pramāṇa Mahārāja come and meet us. We want to know his real position. And then we may approach in that way. Ask Viraha Prakāśa Mahārāja, give scope to those persons that are maintaining faith in him, in Pramāṇa Mahārāja. What do you think? Pramāṇa Mahārāja may

come and we understand his position present, and then we're to take necessary steps how it will be possible. What do you say?

Raman Mahārāja: _____ [?] I have a contact with a man which is a very expert martial artist. So he wants to be a *kṣatriya*. He's in touch with Viraha Prakāśa before, but now he wants to take initiation from Pramāṇa Swāmī. And he's the president of an association of _____ [?] So I want to know what's the _____ [?]

Akṣayānanda Mahārāja: He's asking, Guru Mahārāja, that some influential man he wants to be a *kṣatriya*, he likes this *kṣatriya dharma*. So how would he introduce him to Kṛṣṇa consciousness? He also wants to be a devotee, but not to be a *brāhmaṇa*, to be a *kṣatriya*.

Śrīla Śrīdhara Mahārāja: *Kṣatriya* that means, they will, the hunting campaign they will maintain?

Akṣayānanda Mahārāja: Not hunting, but this self defence, martial arts.

Śrīla Śrīdhara Mahārāja: To use weapons.

Devotees: Weapons perhaps, yes, and by hand, by...

Śrīla Śrīdhara Mahārāja: Any way, but physical.

Devotees: By expert gymnastics, physical business. Also, attracted to mystic power, and he has got mystic power, according to Raman Mahārāja, this gentleman.

Śrīla Śrīdhara Mahārāja: As he was asked to learn *jyotiṣa*, the astronomy, so it may be. It is also again of very lower order, to take physical strength, to utilise physical strength to fulfil our purpose. It is of lower order. Mahāprabhu did not accept.

Here also, Swāmī Mahārāja, when his Maṭha was attacked, Swāmī Mahārāja was inside, he send *kīrtana* party outside. "Go and offer yourself to be prey of those *guṇḍās* who came, entered the compound, and created some disturbance." He asked his men, "Go out challenge with *kīrtana*, without, disarmed, go with *kīrtana* party, and offer yourselves to be prey of the *guṇḍās* on you." And it was subsided there.

So thereby showed Mahāprabhu's weapon is that passive resistance, not physical attack, offensive for offensive. To show passive attitude to conquer the offensive thing. That will be better, that is the policy of Mahāprabhu.

But, when that is not possible in lower stage, one can take that physical help for self protection. And sometimes if we see that Deity or Vaiṣṇava is going to be attacked, demolished. Then we're justified to do any measure against them; even the stick, or the gun, or anything. If we find that the Deity, or the Vaiṣṇava, or Guru is going to be prey to the rowdies, at that time, whatever possible we can assert in that way. But not generally for ourselves. For our protection, *rakṣisyatīti viśvāsaḥ*, He will protect me. But in the case of Vaiṣṇava, or Guru, or Deity, we can

assert as far as possible, with all our resources, and we'll be ready to give our own life. Of course, according to one's own realisation it will come.

Our Haṁsadūta Mahārāja, he's *kṣatriya* type, he is using weapons; is it not? Haṁsadūta?

Akṣayānanda Mahārāja: So we're told, yes.

Śrīla Śrīdhara Mahārāja: With all of his Godbrothers, fighting with Godbrothers in his own clan, he's using weapons.

Akṣayānanda Mahārāja: I don't think he uses them, but he keeps them, he's kept some.

Śrīla Śrīdhara Mahārāja: For scaring them.

Akṣayānanda Mahārāja: Maybe.

Śrīla Śrīdhara Mahārāja: So threatening, for threatening in that way they will all withdraw.

Akṣayānanda Mahārāja: Stay away, keep away, keep distance.

Śrīla Śrīdhara Mahārāja: If sincerity of purpose is there, then extreme cases it may be accepted.

Akṣayānanda Mahārāja: In the newspaper one reporter said, "What kind of...

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Śrīla Śrīdhara Mahārāja: _____ [?] By all our movements our affinity towards Kṛṣṇa may increase, further and further. That should be the only object of movement. _____ [?]

By His will, by the Divine will, wherever we're to go. But the object of our life is one and same. Unchangeable. Our affection, our love, attraction for Kṛṣṇa may increase further and further. _____ [?]

The Lord expressed in the form of Kṛṣṇa. That should be our hearty prayer. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. *Rati* and *yukti*, two things.

Yukti, our reason, by the faculty of reason, by the exercise of our reason. "This is mortal. We want eternal substance. This is painful. We want blissful. This is based by calculation of loss and gain. We want to go to Kṛṣṇa. We want to go to the Absolute." This is one thing, by *yukti*, by the application of our knowing faculty, knowledge.

But this is - nor fruitful, to fulfil the purpose of our inner. That is devotion, *bhakti*, dedication. That is independent. No *jñāna*, no *karma*, no energy, no knowledge, can take us to Kṛṣṇa. Only through love. That is another department. Just as any amount of energy may not produce knowledge. So no amount of knowledge can produce love. It's an independent plane. *Bhaktyā sañjātayā bhaktyā*. [*Bhāgavatam*, 11.3.31] That is the most fundamental. And these are all

something like coatings. So *bhaktyā sañjātayā*, the unit of devotion is independent of both energy and intellectualism.

That is a third thing, and we must have to acquire that thing, that is *bhakti*, *sukṛti*, *bhakti*, *ruci*. *Ruci* can surely lead us to Vṛndāvana, the land of *ruci*, love. The smallest part of love is called *ruci*, the smallest unit is *ruci*. *Ruci* will take us there. *Ruci* is the original thing that can produce love. So *jñāna-karmādy-anāvṛtam*, [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167], and that must be independent of both knowledge as well as energy, *karma*. *Ruci*, *bhakti* is such. *Śuddha bhakti* is independent of knowledge as well as this energy, *karma*, labour.

And these are rather coatings, overcoats, not reality. So our inner hankering for satisfaction - really we're in search of satisfaction, of happiness, of blissfulness, not knowledge, not energy. There we demand them for immediate purpose, not the goal. The goal within us is always blissfulness, and beauty, that love. No knowledge, no labour, energy. That we must analyse and understand, our inner demand is blissfulness, happiness, joy. And that knowledge and energy can never produce that. That is a particular independent type of thing. And *jñāna-karmādy-anāvṛtam*, they're over-coatings. The real substance is love, *sukha*, joy, ecstasy, *ānandam*, beauty, that is the real substance. And we're also a particle of that. We want to be unified in that plane. That is what is necessary.

So neither knowledge or reason can produce *bhakti*, devotion. That is a plenary thing, most fundamental substance is devotion. *Bhaktyā sañjātayā bhaktyā*. Only devotion can produce devotion. The unit of devotion has been told as *sukṛti*, some sort of sympathy acquired from the *sādhus*. Just as from one lamp another lamp can be lit, again one candle can be lit by the help of another candle flame. So from the flame, the devotion that's in the heart of a *sādhu*, from there my candle can be lit. In this way, something like this. But no other thing can produce - it's independent, most perfect and independent, and not interdependent, completely independent thing, *bhakti*. All else is rather like _____ [?] in the fruit, the cover in the fruit, something.

So Viśvanātha Cakravartī Ṭhākura has said, "Why, in *Bhagavad-gītā*, devotion is placed in the middle?"

In the beginning the *karma*, the middle _____ [?], and the last is *jñāna*. Generally we may think the first *karma*, then *bhakti*, then *jñāna* is the highest. But Cakravartī Ṭhākura has told, "The two covers, and between the book. The book is within, and two sides to cover, one side *karma*, one side *jñāna*, and substance is within.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

So *ahaitukī apratihatā*, it's causeless, it's is own cause, and *apratihatā*, none can stop its progress. But what can stop, or deteriorate, that is within Her own control. No worldly knowledge or labour, but *aparādha* means pertaining to *bhakti* school, that can deteriorate, offence to the Vaiṣṇava, to the *śāstra*, to the Lord, *aparādha*. That is the only object for our reverence, for our adoration, and if we cannot adore, do justice, to honour properly, then of course a setback comes, a reaction comes. The adorable things must be adored. Loving things must be loved. What should be honourable, if I do not honour the honourable, some sort of reaction cannot but come. And that is offence, *aparādha*. And *aparādha*, not concerned with

other things but only there, Guru, Vaiṣṇava, *śāstra*, *Nāma aparādha*, all these. We must be very much careful about that. Other things we may not care at all. But when we've entered that realm we must be very careful about there. We may be, our activities may come to the proper standard. Of course through error that is to be forgiven. But there is degree, there are classes of *aparādha*. We'll only be careful about that, because that will be suicidal. One who is coming to bless me, to favour me, I'm standing against him, that is I'm standing against my own real, vital interest. To stand against the Vaiṣṇava is to stand against ones own vital interest, so the *śāstra* and other things pertaining to the *bhakti* school, careful, *dayal*.

Cakravartī Ṭhākura says, "The *mahā-bhāgavata*, they do not care for offence against them." But he says, "The feet dust of those *mahā-bhāgavata*, they do not, can't tolerate the dishonour of their master."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Just as a labourer if he fails to labour the product may not be achieved. Just as a research scholar, going researching, but if he commits any error in his process the desired end is far off. So here also, the question of heart, if any defect in that process, automatically we'll be loser. Everywhere, in his own department there is possible setback. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Sukha*. But,

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Sincerity will be our real friend in this path. Duplicity, that is bad. And sincerity, simplicity, that is the capital. _____ [?] Become simple. To become a devotee, to become cent percent simple. Simple means unprejudiced. The prejudice, the foreign poison or dust are coming, and dispossessing us of our own wealth. So simple, *sahaja* [?], from that *sahajiyā* has come, *sahaja*. *Sahaja* means innate, which is born with my own self, which is covering my own self, my innate nature. That is devotion. And foreign things have come and covered and modified our nature and we're in the midst of *karmī*, *jñānī*, *yogī*, all these things. So *sahajiyā*, *sahaja*. *Prākṛta-sahajiyā Śata-Dūṣaṇī*. Not *sahajiyāism* has been blamed, but *prākṛta-sahajiyā*. That is to be satisfied with the *pratibimba*, the reflection, not the thing but with the reflection here, that is *prākṛta-sahajiyā*. What is in the realm of *ātmā*, spirit, soul proper, and the reflection that is in the body and mind here. And to go on with the exercise, cultivation of this body, mind, and to think that I'm doing that thing, that is *prākṛta-sahajiyā*. Imitation, that is

transaction with the *pratibimba*, reflection, and to think that I'm handling the reality. Gaura Hari. Gaura Hari. Gaura Hari. Then they'll have to start. Nitāi Gaura Hari bol.

Jagabandhu: Mahārāja. I'd very humbly like to ask you a question concerning your book, which I had good opportunity to read yesterday for the first time. And in the book I was very much surprised to see the emphasis for spiritual enlightenment was on preaching, primary to *japa. Japa* was secondary to the importance of preaching. And this very much surprised me because my Spritual Master Rasikānanda said that *japa* has the potency. The potency lies in the chanting of the Holy Name. And I'm wondering which is actual - how should I approach this?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, in the book *Search For Śrī Kṛṣṇa*, more stress, more importance has been placed on the service of preaching. But he says that his Gurudeva gives more importance, he feels, on *japa*. Perhaps one remark, if we do *japa*, certain amount of counting, but preaching and service is more important than the *japa*. But our Jagabandhu prabhu is surprised, he thought *japa* was more important.

Śrīla Śrīdhara Mahārāja: You have heard that Mahāprabhu laid stress in *kīrtana*. He recommended five things for *sādhana*. *Sādhu saṅga, nāma-kīrttana, bhāgavat-śravaṇa, dhāma-vāsa, śrī-mūrttira śraddhāya arcana*. [*Madhya-līlā*, 22.128]. *Sādhana-śreṣṭha ei pañca aṅga* [*Madhya-līlā*, 22.129]. *Tāra madhye sarvva- śreṣṭha nāma-saṅkīrttana, niraparādhe nāma laile pāya prema-dhana* [*Antya-līlā*, 4.71].

[sādhu saṅga, nāma-kīrttana, bhāgavat-śravaṇa / mathurā-vāsa, śrī-mūrttira śraddhāya sevana]

["Association with the pure devotee, chanting the Holy Name, hearing the *Śrīmad-Bhāgavatam*, residing in Mathurā Dhāma, and faithfully worshipping the Deity."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.128]

[sakala-sādhana-śreṣṭha ei pañca aṅga, kṛṣṇa-prema janmāya ei pāṅcera alpa saṅga]

["These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.129]

[bhajanera madhye śreṣṭha nava-vidhā bhakti, 'kṛṣṇa-prema,' 'kṛṣṇa' dite dhare mahā-śakti
[tāra madhye sarvva-śreṣṭha nāma-saṅkīrtana, niraparādhe nāma laile pāya prema-dhana]

["Of all forms of Divine Service, nine forms are superior, which with great potency bestow upon the devotees love for Kṛṣṇa, and their personal relationship with Him; and of the nine, the best is *Nāma-saṅkīrtana*. By offencelessly taking the Holy Name, the treasure of love for the Lord is attained."]
[*Caitanya-caritāmṛta, Antya-līlā,* 4.70-1]

Nāma-saṅkīrtana, kīrtana means to preach. *Kīrtana*, the real principle, the real underlying meaning of *kīrtana* is to preach, to propagate, *kīrtana*. So *kīrtana*, and anything, whatever should be done, any form of devotion that must be devotion proper, that is *sevā*, service. So our Gurudeva,

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

We want a connection with the super subjective area. So only our sincere hankering for Him, and our attitude to surrender to His cause, can attract Him to our level. That is transcendental. How can I come in connection with the transcendental? When I offer myself for His cause, His service, then He'll care to come down to keep connection with me. So whatever transcendental affairs we're going to do, connect, observe, the *sevonmukhatā*, this sort of spirit, attitude, must be there. Otherwise it will be only a repetition of mundane feats. So *sevonmukhatā*, to practice, to dedicate ones own self, that is mainly necessary. Whether we - *kīrtana*, *śravaṇa*, *smaraṇa*, *vandana*, everywhere this common factor must have to be present that I want to dedicate for the cause of the higher, and not I want to use the higher principle for my lower purpose. This tenor must be observed first.

And then again *kīrtana* that means to preach. That means *saṅkīrtana sarvva-śreṣṭha*, that it's difficult to control the inner mind. But when we chant to some other person, preach, we cannot but be all conscious, we cannot talk irrelevant. So concentration we can have easily when we talk about Him. That is *kīrtana*. And when engaged in *japam*, then I may begin with some *japam*, my mind may wander here and there, everywhere. But when I'm engaged in *kīrtana* I must be all attentive. So we can control the mind which is very difficult to capture and to utilise. So,

[agha-cchit smaraṇaṁ viṣṇor, bahv-āyāsena sādhyate]
oṣṭha-spandana-mātreṇa, kīrtanaṁ tu tato varam

["The remembrance of Viṣṇu certainly cuts sin to pieces, but it is very difficult to attain perfection through remembering Viṣṇu. Only after great effort is such remembrance possible. However, simply by moving the lips, there is the *kīrtana* of the Holy Name of Viṣṇu, and therefore *kīrtana* is the topmost process of devotional service."] [*Hari-bhakti-vilāsa*, 11.453] & [*Śrīmad-Bhāgavatam*, 11.5.38-40, purport]

& [*Gauḍīya Kaṇṭhahāra*, 17.19]

Special stress has been put into the *kīrtana* by Mahāprabhu. The *kīrtana* means to preach. The environment has come prepared to attack me. I rather offensive for offensive, I shall attack the environment. *Kīrtana* means that, the offensive. The whole environment is surcharged with the spirit offensive. They're coming and attacking me from different directions, through different ideas that are already like spies they're within us, their agents. So *kīrtana*, offensive, I shall take the offensive, attack the environment, with the power that I received from Gurudeva. That I shall generate within me and I shall attack the environment. That means *kīrtana* means preach. We've told what we've heard from our Gurudeva, Bhaktisiddhānta Saraswatī, in this way, and we're trying to preach that thing to others. This is the tenor of his preaching. Preaching means to attack the environment, not to lie down passively and allow others...

Japam may be feeble, weak thing. You begin *japam* and your mind will - when you awake you'll find your mind is marketing in some other place. But when you're talking about Kṛṣṇa, Mahāprabhu, to others, you cannot but be all attentive. You can't talk irrelevant. Automatic attention you can control there when *kīrtana*, when preaching. That is the advantage. *Kīrtana*, preach.

And also our Vṛndāvana dāsa Ṭhākura he has given another point. One who is doing *japam* he's feeding himself. But one who is making *kīrtana* he's feeding so many others, and that reaction he'll receive. So your cause will be enhanced more and more. In this way we have understood it. Hare Kṛṣṇa.

So this is for the justification what is told in *Search After Kṛṣṇa*. *Kīrtana*. Now you're to choose. I gave my explanation. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Sevonmukhe hi. So our Gurudeva laid stress in practising what is *sevā*. Not only disinterested, but must be Kṛṣṇa interested, Guru interested. Guru is the agent, representing Kṛṣṇa's cause. And I must, setting aside all my tendencies within, I shall surrender to the dictation of Gurudeva. I shall ignore my inner impressions and their suggestions, and indent only what is coming from high through my Gurudeva. I shall do that. That is to practice and acquire the habit of service there. Self abnegation, and to invite some higher tendency to work within me. Thereby we can acquire, we can know, we can understand, what is service proper, *sevonmukhatā*. Self abnegation and indenting the higher tendency to work within me with all my efforts. That is total transformation, that is necessary, through the agency of the higher world. And with that attitude I shall take Name, whatever I shall do, that attitude, that life must be present there. *Sevonmukhatā*. What I'm doing, not for me, but for the centre, for Kṛṣṇa. And the guarantee is the Gurudeva, the agent. This is the explanation.

Akṣayānanda Mahārāja: So *japa* is rather a prayer that we *want* to do *kīrtana*.

Śrīla Śrīdhara Mahārāja: Ah. It is within, *japa* is within, and disturbance are allowed to attack. And also, others are not being benefited there. What Mahāprabhu did, He's the pioneer of *saṅkīrtana*, not of *japam*. *Saṅkīrtana*.

[antaḥ kṛṣṇaṁ bahir gauraṁ, darśitāṅgādi-vaibhavam]

kalau saṅkīrtanādyaiḥ sma, kṛṣṇa-caitanyam āśritāḥ

["I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of fair complexion but inwardly is Kṛṣṇa Himself. In this Kali-yuga He appears with His expansions and associates to perform the congregational chanting, and preaching of the Holy Name of Kṛṣṇa."]
[*Krama-Sandharbha* & *Tattva-Sandarbha*]

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]
[*Śrīmad-Bhāgavatam*, 11.5.32] & [*Caitanya-caritāmṛta, Ādi-līlā,* 3.52]

Mahāprabhu came for *saṅkīrtana*. And *japam* that is *vraje sevā mānase karibe*. Mahāprabhu is giving instruction to Raghunātha dāsa.

[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe] bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be, vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

The Vraja *sevā*, that is not for the public. If you're in that stage you'll continue that within yourself, within your mind, and not publicly. And the other things before we reach that stage we shall do publicly. *Amānī mānada*. And our measure will be the spirit of toleration. And also without causing any disturbance to the environment, as much as possible, unnecessarily.

Akṣayānanda Mahārāja: So that means we're attacking the environment, but we can't disturb the environment.

Śrīla Śrīdhara Mahārāja: Ha, ha. But our attitude should be passive, cold, that of a masterly attitude. We shall attack our enemy, but the process must be grand, not like a weak man. With dignity, with dignified attitude we shall attack our enemy. That is, at heart he's well-meaning. "I

want his good. And my cause is infinite. And he's within a tiny cell taking shelter." Dignified position.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā [mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

And inviting in my attack, that will be of such nature that will invite universal force for my backing, support. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Rāmānuja had a discourse with a *māyāvādī*. Fourteen days a strong fight, but Rāmānuja could not crush him. Then he came and prayed to Varadarāja. "What is this? You have accepted me as the Ācārya of the particular group, and I cannot defeat that *māyāvādī*. So Varadarāja it is a very insulting position I have created for You. Now I'm nothing, nowhere."

Anyhow the engagement was there, Rāmānuja had to go and face him, his strong opponent. And as soon as he goes he fell at his feet. "Yes, what you told I have recapitulated in my mind, that is true. What I've told that is false. I can understand just a thing." And fell at his feet.

So higher power is above. Ha, ha, ha. The Varadarāja willed, and he at once fell at the feet.

So always we must be conscious of our Gurudeva, Mahāprabhu. We're tiny persons. What power we have got? All our capital, the source of our success is above our head, with the Vaiṣṇava, with Guru. With this attitude we're to fight, not to create our own egoism, to develop our own egoism, not for that, but for His cause. In this way, with all sincerity.

My nature was when fighting with others, when if I come to such a position that I can't follow things properly, I used to ask myself, "Why am I here? What is my cause? I'm supporting this." Then I got answer from within. "For this reason I'm here." So in that way I could cross the lair of the oppositionist. Many places like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. "Have I come here with some ulterior motive, or with some sincere and higher motive?" Then to analyse that it will come out why I've come. "Why have I not gone to attend *māyāvādī* school, nor the *karmī* school, nor the patriots, nor others? Why I've not joined them? And exclusively I've joined Mahāprabhu, why? What attracted me?" In this way. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: So Mahārāja. Excuse me but I have to go now _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. You go. And you try to write Pramāṇa Mahārāja what we told, to meet Akṣayānanda Mahārāja and myself. This is not order, but our prayer. Hare Kṛṣṇa. He's a good soul, as far as we know. Without him we can't find satisfaction. Something wanting within us without him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Jaya Jagannātha kī jaya! Ha, ha. Jagannātha kī jaya! Hari Hari bol. Nitāi. Nitāi Gaura Hari bol.

Where have you got *The Search For Śrī Kṛṣṇa*?

Jagabandhu: I never got it personally. Mahārāja left it outside his door yesterday. I had the opportunity to read it.

Śrīla Śrīdhara Mahārāja: Where did you read?

Akṣayānanda Mahārāja: He borrowed the book from Raman Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh. Raman Mahārāja.

Jagabandhu: Yesterday I read it. And that point, I mean, that surprised me very much.

Akṣayānanda Mahārāja: Now have you understood?

Jagabandhu: Now I've understood, but at the same time I'm much more in a turmoil. Because I raised this point with my Gurudeva, he said, "Isn't preaching more for *goṣṭhyānandans*? We're *bhajanānandan*, we're not *goṣṭhyānandan*. *Goṣṭhyānandan* for those who have the divine mercy...

Śrīla Śrīdhara Mahārāja: You may ask your Gurudeva and he may explain to you further, what is more private instruction for you. "I came to read this book, and there the stress is laid on the *kīrtana* and the service. And you say *japam*. How can we harmonise, adjust?" You may ask him, and as he'll tell you do.

Jagabandhu: This very question I've raised with him a couple of times, because I had a personal desire to go out and preach. And I've expressed my desire to go to Madras and further I want to go to Europe. This I've discussed with my Gurudeva. And I feel preaching, personally, I have more leaning towards that, instead of just sitting in a *mandeer* doing *japa*.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Jagabandhu: There's one other question I'd actually like to raise Mahārāja. When does one come to the understanding that one is serious?

Akṣayānanda Mahārāja: How do we know when we're serious? He's asking. When can we come to the understanding that we're serious? How do we know?

Śrīla Śrīdhara Mahārāja: I don't follow.

Akṣayānanda Mahārāja: I don't follow either.

Jagabandhu: When do we come to the point when we're taking Hari *Nāma* seriously?

Akṣayānanda Mahārāja: How do we know, how can we understand that we're serious, that we're taking Hari *Nāma* seriously?

Śrīla Śrīdhara Mahārāja: Hari *Nāma*, it begins from the lowest position and goes up to the highest. The most fallen, and then they can get Hari *Nāma* only with the connection of the *sādhu*. It's for all, for all possible stages, Hari *Nāma* can help us, all possible fallen stages. And at the same time it goes to the highest position of Name. But the meaning will change to the taker, the development in the Name. But the devotees taking the Name of Kṛṣṇa, the whole nerve is getting jerk. And ordinary people, what we get?

Jagabandhu: In my time I didn't...

Śrīla Śrīdhara Mahārāja: Whole thing will be attracted, extract. It will draw the extract and take to Kṛṣṇa. The sound will squeeze your existence and take to Kṛṣṇa, of our dedication. Hare Kṛṣṇa. But the result is different, but anyone take the Name. Rādhārāṇī taking the Name of Kṛṣṇa. So many things to be. It's infinite. It's not finite, that we shall draw a line, so far no further. All infinite. The sound is also infinite. The figure, *rūpa*, colour, all infinite, different aspects of the infinite. Hare Kṛṣṇa.

Rādhārāṇī says, "My life is sure to meet a disaster and despair." Why? She's saying to Her friends. "I have heard the Name of Kṛṣṇa and I've surrendered fully there. I've seen the portrait of Kṛṣṇa, I've surrendered." She does not know, till now, that the Name Kṛṣṇa and portrait is one and same, so She's representing in this way. "I have heard the Name, I surrendered completely there. Again, I found a picture, I surrendered to that picture. And another, My *rūpa*, I heard the flute sound, I surrendered there. So I've surrendered in three places My friends. How can I get peace in My mind? So My life is finished, gone, and I'm expecting for a disastrous end, final, wholesale spoiled. But when those three comes into one, the Name and the flute and the portrait, what degree of joy it is." The Name has attracted Her to be empty, nothing to note even, such way.

So what is that Name to us, what is it? So degree of love and affection with which we do the work, do the Name, or we do the service to the Deity, or whatever form outside, the inner spirit, that will be all and end all. Everything is there. With what attitude I'm approaching?

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Śrīla Śrīdhara Mahārāja: Self giving. *Ātma-nivedana*. *Sarvasvātma-nivedane*.

[śrī viṣṇoḥ śravaṇe parīkṣidabhavad-vaiyāsakiḥ kīrtane
prahlādaḥ smaraṇe tad aṅghribhajane lakṣmī pṛthuḥ pūjane
akrūras-tvabhivandane kapi-patir-dāsye 'tha sathye 'rjunaḥ
sarvasvātma-nivedane balirabhut kṛṣṇāptireṣāṁ param]

["The following devotees attained Śrī Kṛṣṇa and thus realised the ultimate goal of life by following one of the nine methods of devotional service: Parīkṣit Mahārāja realised Śrī Kṛṣṇa through hearing about His glories (*śravaṇaṁ*), Śukadeva Goswāmī realised Śrī Kṛṣṇa through speaking *Śrīmad-Bhāgavatam* (*kīrtanaṁ*). Prahlāda realised Him through devotional remembrance (*smaraṇaṁ*). Lakṣmī Devī attained His mercy by serving His lotus feet (*pāda-sevanam*). Pṛthu Mahārāja attained Him through worship (*pūjanam*). Akrūra attained Him through prayer. Hanumān attained Him through personal service. Arjuna attained Him through friendship. Bali Mahārāja attained Him through complete surrender of body, mind, and words."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.129]

The very criterion, how far one has surrendered himself, to what degree, for the cause. All other functions will depend on this truth. That with how far intensity he has dedicated to take the Name, or do the service of the Guru, or to the Deity, or whatever it is, to preach, whatever. But what is the intensity of the dedication for the satisfaction of the Lord. *Gopīs* are not engaged always in *japam*, or always taking Name in the beads, but their every activity attracting Kṛṣṇa towards them. So all our movements will be such that they will attract Kṛṣṇa, they'll be meant only to satisfy Kṛṣṇa, and nothing else. All the movements, wholesale conversion, wholesale transformation, not only the lips, or the mind, body, with all limbs, everything wholesale transformation. That is necessary. We shall live and move for Him, not for anything else. That is what is the desired end. Completely we belong to Him, His slave. He can make or mar, whatever, every right He has got over me. He may play with me in any way He likes - play doll. Our dedication towards Him will be so much, of such quality. Anyhow to reach there.

Jagabandu: I've personally found Mahārāja, the more one intense becomes in the dedication for Kṛṣṇa, the more one disappointed also one becomes.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: "The more intense we become dedicated," he finds, "the more disappointed I become."

Śrīla Śrīdhara Mahārāja: Dedication is disappointment? Dedication to what?

Jagabandu: The more dedication to Śrī Kṛṣṇa. The more dedication to my Gurudeva. The dedication to the devotees. _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard the name, the philosophy of Hegel? Die to live. We must not be miser. Die to live. You will fully have to die, what you are at present. If you want a proper life that will come within. You are to put yourself into the fire and the alloy will be eliminated and the pure gold will come with its dazzling colour. Something like that. Die to live, that Mr. Hegel says. The soul does not die. By dedication those alloyed things, mind, body, and so many other aspirations, they'll be reduced into ashes by the fire when we cast us in the dedication.

Jagabandu: This I know.

Śrīla Śrīdhara Mahārāja: Then die to live, you remember.

Jagabandu: I mean, if everyone had that spirit Mahārāja then there'd be no break up, like I see before my very eyes. With ISKCON, different groups here, different Maṭhas here, all representing different parts but all breaking up.

Akṣayānanda Mahārāja: If everybody had *this* spirit there would be no factions, ISKCON break up, another Maṭha here, another Maṭha there.

Śrīla Śrīdhara Mahārāja: But all may not be normal. Some are different, some difference.

Jagabandu: Where's the preaching? I don't see it.

Śrīla Śrīdhara Mahārāja: Those that are engaged in search, they cannot follow the perfect course. Some defect and hitch. Then there is the *līlā*, which satisfies Kṛṣṇa, we find difference in the group of the servants. In the normal position of Vṛndāvana there is also some fighting. So fighting is not bad. Fighting, if to satisfy Kṛṣṇa's whim, sweet will, then that is acceptable to me. What's the rub, what is the bad there? Satisfaction for Kṛṣṇa. If fighting is satisfaction, we shall do that.

Jagabandu: But if we're neglecting the fallen souls, and we're only fighting just for our own prestige, and we're neglecting Caitanya Mahāprabhu's Mission to go out and give *prema bhakti* and love to the fallen souls, spread it all over, we're only fighting for our own selfishness, then I think there's something bad in that.

Śrīla Śrīdhara Mahārāja: It may be. When a patient is in the hospital for course of treatment some disease disappeared, another disease came out. That also treated and finished, another disease came out from within. It may be. When in the *sādhaka*, not *siddha*. Those that have come to hospital, they're all patients. This is also a hospital, Krsna consciousness. ISKCON, that is a hospital. That is not a place where all the normal health persons gather. They're all patients in the course of treatment.

Jagabandu: Where are the doctors Mahārāja? The patients can't cure themselves.

Śrīla Śrīdhara Mahārāja: Doctor, expert, may not be, so many students they also are getting something and they're doing accordingly. Absolute knowledge you cannot expect anywhere. The competition in the atom bomb, whether America or Russia on the top. Always progressing, always in the middle stage. No final achievement anywhere. At least we cannot expect to see that. Always relative position. And that doesn't mean because it is relativity of the absolute, so we must give up the campaign. It is impractical. Everything defective, still we're doing that. We're taking daily food, but whatever we're dealing with, all is not perfect, still we're to maintain. Maximum good, whatever we can gather, we can do with that. The absolute position is not so easily got. You're to pass through the relative positions towards the absolute, every one of us.

Jagabandu: I don't want to go to the absolute position _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. So by elimination and acceptance, everywhere, progress means elimination and acceptance, we can't avoid that, elimination and acceptance, but elimination should not be done inconsiderately.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

But at the same time our object should be with the higher aim.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

So elimination and acceptance, that means progress. Progress means elimination and acceptance, in every circle. And we're not to blame others. Whatever coming - from within. I'm not to blame others. The whole burden of this trouble is with me. None is responsible for that, when, because, there is the hand and interference of the Absolute, everywhere. So, just when there is government, a hooligan may not be, may not have escape, so the Absolute government is there. According to our *karma* we're giving and taking. It is not anarchy after all. So we're to suffer or enjoy our own *karma*, fruit of our own action, that is the law here. And when we'll think that 'I'm responsible for all my disastrous things' then there will be a favourable time for me, I'll be released. When a criminal says that, 'I'm taught sufficiently. I shall not go. It is - the

punishment that has been dealt on me is true, it is justified,' then he may be released, that he won't commit any nuisance afterwards. So when we shall take patiently,

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ [vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

"I'm responsible, I'm suffering for my own actions, none to be blamed." Then he'll come to the door of release, salvation. Otherwise not. A bad workman quarrels with his stools. It is my own *karma* that has created for me this environment where I find myself at present. It is my own earned thing. I have earned such atmosphere by my previous *karma*. So none to be blamed. And when I shall understand this truth intact, then my day of liberation will come near. This is advised by *Bhāgavatam* _____ [?] *Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam*. So by work he can claim to be liberated. *Mukti-pade sa dāya bhāk*. Do you follow?

Jagabandu: I follow Mahārāja. I follow very clearly.

Śrīla Śrīdhara Mahārāja: Not clearly, but haphazardly.

Jagabandu: No. I follow clearly.

Śrīla Śrīdhara Mahārāja: Clearly? So no question can come again from you? Ha, ha. Some questions will come again?

Jagabandu: _____ [?] I'm expressing disappointment Mahārāja, that's all. I'm expressing disappointment in the preaching activity of...

Śrīla Śrīdhara Mahārāja: Then, what side you find your prospect? This ISKCON are saying some things about Gauḍīya Maṭha? Gauḍīya Maṭha is disappointing you, and where do you find the peak of your ray or prospect?

Jagabandu: I'm very disappointed in the bickering between Gauḍīya Maṭha, bickering between ISKCON and Gauḍīya Maṭha's position against ISKCON. ISKCON are just young boys, but they're being hammered by the Gauḍīya Maṭhas, spiritually.

Śrīla Śrīdhara Mahārāja: You see, when Einstein came and he told, said against Newton, then he was insulted in the beginning. Then again they came and they told that "Yes, Einstein is above Newton." So you don't forget that you are in the infinite, you're in search of infinite thing. So many different parties may have different conviction. According to their own conviction

they'll say 'this is good, this is bad.' According to their discretion, their capacity to understand things, because they're of variegated nature. So some variety there cannot but be, and for that some external or internal quarrel, difference there must be, cannot but be.

Akṣayānanda Mahārāja: What is the example? Einstein came, when Einstein spoke against Newton, you were saying just now. Example? Einstein spoke opposing Newton. Then?

Śrīla Śrīdhara Mahārāja: When first, the followers of Newton they stood against Einstein. But gradually they could know. "No. This is true." Einstein, and he was given a higher position. The fourth dimension. What is the gift of Einstein? The fourth dimension, not three. The possibility of the future must be calculated within the present, otherwise that estimation is not proper. Things are always changing, so the factor of change must be calculated within the present, otherwise it's not complete. Something like that he told. And many other things also.

So Mahāprabhu came, the *Bhāgavata* came, the fifth dimension took; before that fourth dimension, Vaikuṇṭha. Before that Śaṅkarācārya, three dimension, and Buddha, two dimension; in this way. Example. I tell that example.

With the elimination of the subtle body nothing remains. That is the be all, and everything of Buddha. Cārvāka, Epicurus, they say with the dissolution of the physical body nothing remains. Buddha gave recognition of the subtle body, and with the dissolution of the subtle body nothing remains.

Then Śaṅkara says, whether the subtle body, all is a reflection of a third thing, that is true and eternal, and this is all reflection. And when it is reflected in somewhere, with the dissolution of that the reflection, soul, dissolves forever, nothing remains.

Rāmānuja told, "No. There is another world on the opposite side. This is the world of exploitation. And we merge in the liberation that is the abscissa. And the positive plane is on the other side, pure subjective, and dedication is the very life there. Here exploitation, and the renunciation in the abscissa, and then dedication, there is a plane and true life in dedication." The fourth.

And Mahāprabhu told that "Calculative dedication that is one thing. And spontaneous dedication, and dedication not to the power and majesty, but dedication to the beauty. That is the highest." This was given by Mahāprabhu and from *Bhāgavatam*. Clearly it was proved.

So there are so many differences among the propounders of the main conception of reality. Then there may be differences among their disciples also to certain extent.

Neha nānāstiki. There must be *nāna*. Mahāprabhu told, "If there is no variety, then how the unity can come? *Neha nānāsti kiṁcana*. [*Kaṭha Upaniṣad*, part 4, mantra 11]

Śaṅkarācārya told that there's no variety.

But Mahāprabhu told, "If no variety then why the question comes of unity? The variety must be there. The variety and unity and then the adjustment, that is this world." That came from Mahāprabhu.

Neha nānāsti kiṁcana.

[Śaṅkarācārya said] *Sarvaṁ khalv idaṁ brahma*. "Everything is God."

"So there is everything also, and God also. We cannot sacrifice that *sarvaṁ*, everything, and only God. Then why we're here? So both sides must have recognition, and the harmony between them, that is the truth proper." This is the argument of Mahāprabhu.

Plurality and unity, diversity and unity and the harmony. That is the whole thing. And proper adjustment is necessary, and dislocation is bad. *Māyā* means dislocated. Provincial, local interest clashing within them and clashing with the Absolute also. But they must come into understanding with the Absolute wave, then there's harmony. All these things are to be discussed and understood. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: You're going to the doctor?

Devotee: In another half an hour.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu is here? So to stay here for long time that may be detrimental to you. You should take rest.

Jagabandu: I've no more questions Mahārāja.

Śrīla Śrīdhara Mahārāja: No more questions? This is not truth. Ha, ha. You have many questions.

Jagabandu: _____ [?] but I don't want to disturb you any more.

Śrīla Śrīdhara Mahārāja: Oh, that is another thing. Then you're disappointed here, that means.

Jagabandu: Not disappointed Mahārāja. Not more disappointed.

Śrīla Śrīdhara Mahārāja: Ha, ha. But somewhat, cannot but be. That means you'll speak lie. You can't tell a lie.

Jagabandu: When I can see ISKCON and all the Gauḍīya Maṭha dancing in ecstasy in front of Jagannātha in the next Purī yatra then I'll be happy.

Śrīla Śrīdhara Mahārāja: You have got so many differences, your hair, your nail, and your eye, so many differences.

Jagabandu: But they're material differences. Ahhh.

Śrīla Śrīdhara Mahārāja: This is all drawn from the spiritual, it cannot demand any originality of its own. So many things to be understood. Kṛṣṇa is the cause of the Kurukṣetra fighting. Do you know that? And in His presence the whole Yadu *vaṁśa* was finished under His eye. What is that?

Can you understand this? The Yadu *vaṁśa* in His presence was finished. He was a sightseer. How can you adjust? Fighting is life. I understand this. I must stand and plead for this. Until and unless I can change my understanding I cannot be one with them. That is, physical oneness is not one. To maintain physical peace there is want of vitality. We must be true to our own understanding, I shall say that.

You want to crush everything, jumbled together into one mass, and that is matter, all stone, all stoneyfied, fossilised. A fossilised unity, you want to see a fossilised unity? What is the conception...

Jagabandu: I want to see Caitanya Mahāprabhu unity, this unity of harmony. You said it yourself Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah. The harmony means independent thinking there.

Jagabandu: Harmoniously.

Śrīla Śrīdhara Mahārāja: Harmoniously. We're to find the common plane. Otherwise you'll think 'Oh, they're fighting one another.' But the common plane when you'll be able to see, 'Oh, they're doing real things.'

Diversity. Mother has cooked food. One child will say, 'Oh, this is too much bitter. This is too much salt. And this is sweet.' In this way, many varieties, that is a question of life. That says, shows, that there's life, there's diversity, there's plurality in unity. Otherwise all unity means a jumble, a dead unity.

The Pāṇḍavas, the Bhīma, Arjuna, they're submitting, submissive to Yudhiṣṭhira, still sometimes they revolt against him.

Jagabandu: I mean, I only made a simple point. My point was the more one is dedicated towards Kṛṣṇa the more one is disappointed. I personally don't _____ [?]

Śrīla Śrīdhara Mahārāja: In different *rasa*, Kṛṣṇa is not representing only one feature. He's of infinite feature, to accommodate infinite possibilities. That is *akhila-rasāmṛta-murtiḥ*. Different groups, and difference among the - in the same group there are so many different elements. Rādhārāṇī and Candrāvalī fighting, two camps fighting to satisfy Him. We're to understand how it is possible, so very mildly, with humility, we're to try to follow how it is possible.

The opposition party is there, in the parliament, to enhance the work of the main party. In this way.

Vyatireka, *anvayāt*, *vyatireka*, direct and indirect makes complete. And if that ____ [?] is distributed everywhere then no difficulty to understand the differences there. We're not to create another world, but what *is* there we're to try to understand that. Why it is so? What is the meaning underlying?

What is the difference between Kṛṣṇa and Balarāma? Why? Balarāma is siding Duryodhana, and Kṛṣṇa siding Pāṇḍava. Why? They're one and same almost.

What is your answer? All is bogus? Then why have you come to ISKCON, or Gauḍīya Maṭha? Unity in variety.

Jagabandu: I've come to Gauḍīya Maṭha for Caitanya Mahāprabhu's gift of divine love.

Śrīla Śrīdhara Mahārāja: And love means there's classification among the Brothers. Rūpa Goswāmī says one who has supplied one journal.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Try to follow this. Just as serpent moves in a crooked way, that is his nature. So the very nature of affection is a crooked thing. He has supplied this main principle. Try to follow that. *Aher iva. Aher* means serpent. *Premṇaḥ*, the way, the movement of love is generally in a crooked position, just like the movement of the serpent. So sometimes with cause, sometimes without cause, the lovers they differ. For His satisfaction it's designed by Yogamāyā to remove the stagnation, the stale position of the *līlā*. So many things are there. Try to adjust. Don't be eager to create another world.

So the Śaṅkara, Buddha, they preferred that the ultimate goal is non-differentiated, unknown and unknowable, they finish there. You go there, very peaceful position, end relation of all diversity. The deep slumber. Their goal is like that. And many are followers of that creed. But their sacrifice is less degree. Higher sacrifice - living dedication, toleration for the centre, central truth. That has been called the higher life, of dedication, just opposite. Here exploitation, and that is dedication. And dedication has made it nectar, and exploitation has made it poison. And in the middle also what you want, all harmonised into death. That is *brahma nirvana*, or *prakṛti nirvana*. Their brain went so far, the final peace, no differentiation, no trouble, all in eternal slumber. If you prefer you go that school, follow.

Jagabandu: I stated my position Mahārāja.

Śrīla Śrīdhara Mahārāja: But dedication, what you find here, it is the reflection. The whole thing is in the original. But only here exploiting, and there dedication. And dedication makes beautiful everything, the quarrel also, out of dedication it is beautiful. Try to understand. And that is for reality, and this is, the quarrel, these peaceful dealings, that is also material for exploitation _____ [?] What is here, it is in toto there. But that is dedicated area, and this is exploited area. This is the difference. Try to understand this general principle. And if you like you're to...

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya

tabe yāya tad upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet.] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

And the Goloka.

kṛṣṇera yateka khelā, sarvottama nara-līlā, [nara-vapu tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

The *aprākṛta* means *prākṛta vat*. Our Guru Mahārāja explained this. The five stages of knowledge. First stage *pratyakṣa*, sense perception. Second *parokṣa*, not direct perception of ones own senses, but recruited from the perception of another's senses. The third, some sort of peaceful zero in the deep slumber, that is *samādhi*, *brahma samādhi*. Then next, fourth dimension, *adhokṣaja*. The knowledge, that may come down here to reach us, but when withdraws we're nowhere. We can't meet as our own right, we can't go, we're more gross. And that is very subtle conscious substance, that can come here, descend, then we can feel. When withdraws up, we can't meet Him. That is *adhokṣaja*.

And then *aprakṛta*. The last stage of experience is *aprakṛta*, very similar to the mundane. This thieving, telling lies, then trespassing is there, just like here. *Prākṛta vat*. But that is the highest conception, the full freedom of the Absolute Personality. Not curbed by any law, social law, or anything else. The Autocrat is trying to absorb everything, illegally, crossing all sorts of possibilities of law. That is *aprakṛta*. That is very similar to this mundane, but it is just opposite the mundane, sweetest place. Because that is meant only to satisfy Kṛṣṇa, the centre. The suicidal squad, *aprakṛta* means suicidal squad, they're up to anything for the satisfaction of Kṛṣṇa. No law, no harmony you can apply there. They're all extremely dedicated to Kṛṣṇa. That is *aprakṛta*, very similar, *na prakṛta*, every possibility of taking it as mundane. But it's not so, just the opposite.

Hare Kṛṣṇa. So all of a sudden you won't be able to swallow everything. By gradual process you're to understand, to hear and hear and hear, from proper source. Then you'll find adjustment. The three planes of life, one, the plane of exploitation, plane of renunciation, plane of dedication, and dedication also calculative and spontaneous. Where everyone is dedicating unit, ha, where do you go to have the chance of finding fault? No finding fault is possible there. Everything fully dedicated. No selfish party to draw anything from the bank, all depositing in the bank, but none cutting the cheque. Hare Kṛṣṇa.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. _____ [?] So your time is up. Almost half an hour to go to the doctor. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

You're to put the argument in this way. Mahāprabhu was enraged, unknown.

Akṣayānanda Mahārāja: Yes. Then the next one is a little ambiguous.

"Is a devotee who is serving Kṛṣṇa sincerely, according to the inner dictations of his own mind and heart, also according to *śāstric* principle, under guidance of Guru, is this devotee any different from another devotee who is serving Kṛṣṇa by following the dictations and desire of another Vaiṣṇava, as a humble servant? What's the difference between these two devotees?"

Śrīla Śrīdhara Mahārāja: That depends upon the Vaiṣṇava.

Akṣayānanda Mahārāja: *Adhikāra*.

Śrīla Śrīdhara Mahārāja: And Guru and Vaiṣṇava, their absolute position, it will depend.

Akṣayānanda Mahārāja: On their *adhikāra*.

Śrīla Śrīdhara Mahārāja: *Adhikāra*.

Akṣayānanda Mahārāja: Yes, all right.

Śrīla Śrīdhara Mahārāja: The Guru in the relative position may come, may be used from lower position. Everywhere there is Guru, according to the capacity of the clan, of the group, the Guru comes. So Vaiṣṇava, though the disciple will think that he's the perfect teacher, but still from the absolute consideration it does not stand like that. Another Vaiṣṇava may be of higher realisation than a Guru who is dedicated to teach the lower group of people, *śāstra*. So Guru is a relative

position. Everywhere we may find Guru, of different capacity. So as Guru or a Vaiṣṇava their quality should be judged and determined.

Akṣayānanda Mahārāja: Yes. All right. _____ [?]

Śrīla Śrīdhara Mahārāja: Family Guru, Yadunandan Ācārya, he left, went to Mahāprabhu, Svarūpa Dāmodara, then again he went to Vṛndāvana to finish him. But he got Guru in Rūpa, Sanātana, and he enhanced his position there and became the Ācārya of the *prayojana tattva*, the highest realisation, there. But where is his Guru here, in Bengal *brāhmaṇa* family? And Raghunātha Goswāmī was not an ordinary person. Still, he had his first Guru in that way. So relative and Absolute, the calculation of the both is necessary in every case. Absolute consideration calculation, that should hold the higher position. *Sva dharme nidhanaṁ śreyaḥ*.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ]

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

And,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

These two things will always come in the path of our decision, acceptance and elimination. Hare Kṛṣṇa.

...

"Peace hath her victory not less renown than war." In a particular sonnet _____ [?]

...

...Vyāsadeva. Even the *māyāvādīs*, all *sannyāsīns*, they respect this day as Guru of Arjuna. So Vyāsa is the general Guru. Nityānanda Prabhu worshipped Vyāsadeva. Vyāsa *pūjā* He celebrated in Śrīvāsa Aṅgan, on the day of departure of Sanātana Goswāmī, the leader of the six Goswāmīns. He was the general. *Dui sanā-pati*. Kavirāja Goswāmī has mentioned them, Rūpa, Sanātana, as two generals of Mahāprabhu to conquer the spiritual world. Rūpa, Sanātana, a

fabulous name. They came from Karnatak, their original home was Karnatak. A fair looking orthodox section of *brāhmaṇas*.

Gaura Hari. Gaura Hari. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Nityānanda Prabhu was in charge of Bengal, ha, a wicked place, where He had to shed His blood for His work, Nityānanda Prabhu. And Rūpa, Sanātana, more diplomatic, because in Vṛndāvana side there were other *sampradāyas* also, Nimbarka, Viṣṇusvāmī, then Rāmānuja, Madhva, so many others, sections of sections were present there. It was necessary to move there a little diplomatically, and Sanātana Prabhu was expert in his dealings, so he was left in charge of the western side. And Nityānanda Prabhu was in Bengal.

Hare Kṛṣṇa. Gauradesh, Gaur. Actually the whole of _____ [?] northern India is called Gaur, Pañca Gaur, Pañca Dravida, five provinces are known as Dravida.

83.07.25.C

Śrīla Śrīdhara Mahārāja: ...identify with them. But still some sort of objection. One, the Guru Mahārāja comes from *kāyastha gotra*, that is *śūdra*, and I come from a *brāhmaṇa paṇḍita* school of great honour in the society. 'Any Brāhmaṇa Guru that should have been suitable' in this way some sort of...

Then when I went to Māyāpur, there also I shortly say, I saw many things, touching. And when Prabhupāda saw me there in the birthday of Mahāprabhu he's giving lecture to so many gentlemen who had come from Kṛṣṇanaga - educated persons. In another place [Śrīpād Bhakti Pradīp] Tīrtha Mahārāja, old Tīrtha Mahārāja is giving lecture. In another place [Śrīpād Bhakti Svarūpa] Parvat Mahārāja he's collecting funds from the people and money orders and he's writing all things. In so many places, so many things. A very transcendental happy atmosphere I felt there.

Then when that is finished, celebration is finished, Guru Mahārāja is sitting on the veranda of his room, in a canvas chair, and many persons are coming and showing *praṇāma*, properly giving obeisances and they're going off to their home. At that time he was talking, having some discourse. I was always very eager to hear him. At that time he's saying that, atmarama kevanca nakadhanya [?] "Don't cheat me you people."

I was alert. "What, where is the question of cheating him? Why cheating? They're we're all invited, came, and now they're going off. What is the point of cheating?"

Then next, "You gave understanding that you will engage yourself in the service of Kṛṣṇa, and so I have entered into some relationship with you. And now as a fashion you came to attend the ceremony and going home and engaging yourself in the worldly affairs. But your assurance to me that you will all serve Kṛṣṇa, I'm being disappointed."

Then the next, "You may say, 'Oh I have got some, but no cheating, got some important business. After finishing this as early as possible I am coming and joining you."

"No, no. If we say that there is fire and only extinguishing the fire I am coming, only a small risk, that is also not necessary. If the fire burns the whole world you do not lose anything. Rather if you are spared from them, if you can disconnect with them what will burn, you will be happy. All your positive engagements, your inner hankering, they have got corresponding phase in Kṛṣṇa, in the holy feet of Kṛṣṇa. All your necessary hankering will be satisfied there only and nowhere else." And forcibly he's saying.

At that time I was so much intense, necessity for Kṛṣṇa *bhajan*, I won't hear anywhere in this living world so I must throw my head here. I surrendered here. There I took decision that I must be a disciple here. With this idea I went on, I told.

Then my mother died there, then I went, mother had some apprehension that "He will become *sannyāsī*, my eldest son he won't do my, *śrāddha* ceremony [last rites]. Who will do my *śrāddha*, in this day?" I went home and finished her *śrāddha* and after finishing that came and in the month of April, last part of April I joined the Maṭh.

Bhārati Mahārāja told, "Oh you have got greater chance."

I told, "Only two younger brothers, they will finish their reading, and they will take to their vocation, and I shall come away."

"No, no. Wife gone. Kṛṣṇa has removed wife and Kṛṣṇa has removed your mother. He has done enough for you. Again if you neglect to avail yourself of this chance then perhaps some other obstacle will come and this life will be spoiled, no hope."

I asked, "What do you say?"

"Come immediately?" I took that advice and joined the mission. I was living together with my two brothers in a men's hostel, and they came with me there and they went back crying.

I remained in the Maṭh in Calcutta for some time, then I was taken in preaching. I was requested to do some service in the press there, but that I had no liking for the press work, proof reading, etc. I had much liking for the preaching, to go on *kīrtana* and preaching. So, next I was sent on a preaching tour, first stopping in Dumurkondā Maṭh and from there to Benares. From there to Vṛndāvana, there for sometimes this *naga-kīrtana*. Then I was taken to Delhi, there collection, from door to door, something. hen Kurukṣetra Maṭh was established and I was made Maṭh command there and there alone. And that Delhi town and Kurukṣetra, that is a solitary place at that time. When there is that solar eclipse, a great rush fair, *lākhs* of people throng there, otherwise that is a solitary place. There I first joined, from Delhi, Kurukṣetra and collecting near about I passed about two, three years there. Then Delhi Maṭh was founded and I was in charge there. Then I visited Simla and other places for preaching. Then again when I came back here, every year we have to come back in Calcutta Maṭh celebration for one month, in August.

Then I was taken by [Śrīpād Bhakti Hṛday] Bon Mahārāja, and Hayagrīva Prabhu [later Bhakti Dayita Mādhava Mahārāja], in a party towards Madras side, installing those footprints of Mahāprabhu. Then coming back the Bagh Bazaar Maṭh was opened and from the hired Maṭh from Ulṭā Ḍāṅgā, Deities were removed in a chariot to Bagh Bazaar Maṭh, and one month's celebration there. After that Prabhupāda went on establishing, installing, those Pāda-pīṭha up to Maṅgalgiri, near Bejoydā, Kobhur, all this. Then went to Madras and then he declared open

Madras Gauḍīya Maṭh and put us there. We rented a house, Bon Mahārāja was the leader, he was senior *sannyāsī*.

I was given *sannyāsa* in the meantime, recommended by Bon Mahārāja. "He can preach well, he's rather a good preacher than a canvasser." I was kept as B.A. degree was with me, Rāmendrasundar Bhaṭṭāchāryya B.A. My duty was to approach the people and introduce the *sannyāsīns*, and the work of a canvasser, more or less. But Bon Mahārāja told, "He's not a good canvasser, but he's a good preacher. He can speak Hari *kathā* very well."

Then I was given *sannyāsa*, 1930, October, perhaps, I was given *sannyāsa*. And then Prabhupāda went on the Madras side after installing footprints of Mahāprabhu one by one. Then opened Maṭh in Madras and there we we're left and began preaching for two years or so. Then there's Vṛndāvana *bon parikramā*, the whole Vṛndāvana *parikramā* and we joined there. And then Bon Mahārāja went to England. And I was in charge of Madras Maṭh and the Temple was constructed almost in my time. Then I was called to, when Bon Mahārāja's party went to England for preaching, Bombay Maṭh was opened and I was again taken there and for some time I lived there, Bombay side. And then afterwards I was taken from there and a general party with Prabhupāda, almost staying with Prabhupāda and preaching here and there in different places of Bengal. In this way. 1936, December. 1937, in the morning, [5.30am, 1st January], Prabhupāda left.

Before this Prabhupāda wanted me to go for preaching to London. But I told that, "I'm not fit, I can't follow their intonation, and I have not a tendency to mix with them closely. So you'll pay for it but I won't be able to show any satisfactory work. So if you order I must go, but what am I, I just say to you." Then he sent [Bhakti Sāraṅga] Goswāmī Mahārāja instead of me.

And when Prabhupāda was sick I attended his sick bed. And anyhow just one day before his departure he called for me and he asked me to chant *Śrī Rūpa-Mañjarī-Pada*. And at that time I was not accustomed to singing at the front but from the back. I was hesitating. Kuñja Bābu, [Bhakti Vilās] Tirtha Mahārāja asked Purī Mahārāja, "You go on singing." Then he began singing.

Prabhupāda, he felt dissatisfaction. "I don't like to hear the tone, the sweet sound."

Then he stopped and I had to chant *Śrī Rūpa-Mañjarī-Pada*. And the others told that, "Prabhupāda has given you admission to Śrī Rūpa-Mañjarī, this *rasa-sevā* section, you are given admission thereby."

Before this, about one year back, I composed a Sanskrit poem about Bhaktivinoda Ṭhākura and he [Bhaktisiddhānta Saraswatī] was very happy to find this *śloka*. When reading first I showed it to him, he remarked, "Very happy style."

Then next I heard he told to Śrauti Mahārāja, "That this poem, it's so fine it's not written by him, it's written by Bhaktivinoda Ṭhākura himself, through him, it's so very nice."

Then once he told to another gentleman, that is Aprākṛta Prabhu, Bhakti Charan Goswāmī, "That I'm satisfied that after me, what I came to say, that will stay, that will remain, I find in this *śloka*, the *siddhānta*."

[śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ

rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammāṇitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation (assisted in doing so by Raghunātha Bhaṭṭa Gosvāmī and Gopāla Bhaṭṭa Gosvāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it from a distance as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*, that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

Akṣayānanda Mahārāja: The name of that gentleman, that devotee?

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja, founder of *Gauḍīya Saṅga*. And Śrauti Mahārāja _____ [?]

Then before this also I wrote some article in *Nadiyā Prakāsh*, and he remarked to Śramaṇ Mahārāja who was the editor of *Nadiyā Prakāsh*, "If you can gather these type of articles and can publish in your paper then the standard of your paper will be raised. Such articles are desirable to be published." Anyhow he appreciated my understanding, my realisation, and there are many other instances.

Akṣayānanda Mahārāja: He told *Śāstra-Nipuṇa*.

Śrīla Śrīdhara Mahārāja: Oh. There was another, in Madras. In *Gauḍīya*, the Gauḍīya Maṭh's leading weekly paper, there was published one wrong *siddhānta*. Sundarānanda was the editor, perhaps with the advice of Vasudeva Prabhu, because he was used to always consulting Vasudeva Prabhu. He wrote, he mistook the birthday of Viṣṇuprīya Devī and the birthday of our Guru Mahārāja. Both *pañchamī* [fifth lunar day]. Prabhupāda is Kṛṣṇa *pañchamī* and Viṣṇuprīya Devī is *sucra pañchamī*, one is dark moon and one is bright moon. Viṣṇuprīya Devī is in the bright moon and Prabhupāda dark moon, *pañchamī*. But he arranged just the opposite, he took Prabhupāda as in the bright moon, fifth, and Viṣṇuprīya Devī to the dark, fifth.

But what I read I read carefully, I caught it here, what is this anomaly? The basis is wrong and he's philosophising, why Kṛṣṇa *śakti* has come in the bright moon and why Gaura *śakti* He has come in the black moon? I found just the opposite, I showed it to Bon Mahārāja. "What is this? He's committed diabolically wrong."

Then Bon Mahārāja suddenly took the pen and wrote letter. "What is this? We thought Sundarānanda Prabhu has got some touch with the reality. So what he says, what he writes, that

has come in connection with the real sentiment. But how this sort of error can be possible from him? He's got no *śrauta* connection, all concoction?"

So he found that 'yes it is such' and then they tried to correct that in another issue. He showed 'that has been erroneous and it should be this and that, that printers mistake,' but that cannot be really substantiated.

Another thing, when Prabhupāda was there, he published *Rāya Rāmananda*, and *Relative Worlds*, these books, and *Brahma-saṁhitā*. But it was mentioned when Mahāprabhu is going to Vṛndāvana, Rūpa and Sanātana met them on the way. But I knew it clearly that when Mahāprabhu coming back He met Rūpa and Sanātana in Allahabad and Benares. I read it, "What is this?" I asked Vasudeva Prabhu. "This is in the name of Prabhupāda, and you don't look after it, just the opposite. When Mahāprabhu coming back they met and not that when going towards."

Then he says, "Oh I can find out hundreds of mistakes and you are a very great man. I have found one and you cannot find hundreds of mistakes in your own work." In this way. I did not take it to Prabhupāda's notice but this must have come to his notice that 'Śrīdhara Mahārāja detected all these things.' So when on the Vyāsa-pūjā occasion Prabhupāda had one written address and there he mentioned, before my name: "Śāstra Nipuṇa Śrīdhara Mahārāja - he has very deep knowledge in the Scriptures." That was his remark.

Akṣayānanda Mahārāja: Then finding the place of Rāmānanda Rāya?

Śrīla Śrīdhara Mahārāja: Ah. When I was called from UP [Uttar Pradesh] to join the Madras party, before that my name was Rāmendrasundara Bhaṭṭāchāryya. But he converted my name into Rāmānanda Dāsa Adhikarī. Called my name and sent myself in the batch to find out the place of Rāmānanda and to install the Pāda-pīṭha there. Rāmānanda Dāsa. He changed my name from Rāmendrasundar to Rāmānanda Dāsa and sent me to work in the batch. And Bon Mahārāja was of the opinion that I delivered a lecture in Rājmāhendry at that time. Bon Mahārāja told, I heard from Kṛṣṇa Dāsa Bābājī, that that was his best speech he ever heard. That Rājmāhendry short lecture he gave about Rāmānanda at Kobhur, that *śīkṣa* of Mahāprabhu. That was a very precious speech in this lecture I heard. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: He gave you the name Rāmananda before you went to find?

Śrīla Śrīdhara Mahārāja: Before our batch went to find out the place, to discover and install the Pāda- pīṭha there. And that Mandir is still there today, Pāda Feet Mandir and there is another Mandir built where Deities are installed, after Prabhupāda, by Tīrtha Mahārāja's party. But during - no - during *our* time the Deities were installed by Prabhupāda but only that Pāda-pīṭha Mandir. That separate Mandir was established afterwards. We got, myself and Hayagrīva Prabhu both, and Mādhava Mahārāja in white clad, and I *sannyāsi*, we worked at that time.

And from there I collected funds from the Rājā of Jeipur [Orissa] for the Madras Temple. And there is also a history. Their new I.C.S. [Indian Civil Service] was Mr. O Pulla Reddy, new I.C.S. He

has been appointed Dewān [government official] of Jeipur. And that is *ādivāsī* [indigenous people] area, so special sort of rule for the British introduced there. The Dewān is more powerful than the king. The king he gave us, we came from front, in Madras with some recommendation of officiating Chief Justice, Mr. Rameshan, letter of recommendation to Rājā of Jeipur. And then the Rājā promised to pay the cost of the Madras Temple.

But the Dewān, new I.C.S. said, "No, no, it is impossible."

Rājā always requesting, "Approach the Dewān he will pay the money to you, not myself. So you go to consult higher, I'm only giving my sign. But the money will be paid by him, so meet him."

I heard that he's a half atheistic man, new I.C.S, I hesitated to approach him.

"No. You are king, you are master, so you will pay, that is better." In this way.

But he pressed me very much. "No. You will have to go to meet the Dewān."

Then when I met the Dewān just opposite.

"Oh. I'm the last man to pay you this amount for the," ten thousand at that time, "to build the temple at Madras. If you would have built here then I could consider the case, that they will have some recreation in the temple. But these poor men half fed, half clad, if any money we can get excess, I must give it some order for their health. That must be used for their cause, and not to bring this luxury to construct a temple, and that is also in Madras town. Go there and collect funds and construct temple there." In this way.

Then I thought that a hopeless case, so drastic medicine must be applied, so I came out with this *śloka* of *Bhāgavatam*.

> *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ*
> *bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

I told that, "You want to help the *ādivāsīs*, I also want to help them. But your help is in a particular way, and my help for them is in another way. It has been told in the scriptures that to hanker for things, that is heart disease, by Śukadeva Goswāmī. It is mentioned in *Bhāgavatam*, *kāmaṁ hṛd-rogam*. "I want this, I want that, I want thousands, I want *crores*, millions, that is heart disease and not real. When I was a hog I devoured a hillock of stools, but hunger is not appeased. When I was an elephant I finished a whole forest but hunger not finished." So hunger can never be finished in this way. "There are so many who have amassed millions, still they say, "No this is very small, I want more, more." So this is heart disease. Śukadeva Goswāmī in *Bhāgavatam* has given medicine to this. *Vikrīḍitaṁ*. "When you can accommodate the Absolute, to have His full play, unrestricted play, and use His ownership with everything, every atom, if you can accommodate with such conception of the environment of the Absolute Truth, then you can get out of this disease, heart disease. There's no other way."

That man was impressed. Tears fell from his eyes. "Swāmījī, I believe in God."

"Your eyes are giving evidence to that."

"I shall pay your money, but not just now. You go to Madras. I shall pay." Then he paid the money and the Madras Temple was constructed by that. In this way.

Hare Kṛṣṇa, Hare Kṛṣṇa. My preaching had no false canvassing, straight dealing, dealing with the truth, plain truth. That was the nature of my preaching. Not any indirect way, flattering by sweet words to rob him, not like that, straight talk, straight dealing, representation. "Why I have come here?" That was my guide. "Why I have come here? What fascination brought me here? I tried my best to represent that fascination to them. "This is the cause for preaching - you must appreciate such cause, such faith. I have got appreciation in this line, and I don't think that I did it wrong." Every movement I think I'm justified to accept this principle and to march to this line.

After the disappearance of Guru Mahārāja there was trustee and he told to make a governing body. On the tenth day after his departure governing body was constructed. But it came to the majority of Vasudeva Prabhu. Two trustees that side, one trustee Vasudeva Prabhu, and two trustee on the Kuñja Bābu's side, and the governing body majority Vasudeva Prabhu's side. And to make Vasudeva Prabhu Ācārya my contribution perhaps had an important position.

I told, "I do not know *sannyāsi*, or *gṛhasta*, or anything. We're attracted not by this external grandeur of Gauḍīya Maṭh, but the teachings. The *siddānta* has attracted us. And whom we shall have, we'll be able to submit something to hear new *siddānta,* he must be Ācārya. Whether he's a *brahmacārī*, or he's not a good beautiful figure, or any other thing, the *siddānta*."

According to them, Vasudeva Prabhu and professor Sundarānanda they all supported him, and I also gave support to Vasudeva Prabhu. If anything to hear, listen, but that from Vasudeva Prabhu, so he should be. But several old *sannyāsīns* that are already very eager to get independence, they and both the trustees, they become one side. Their five vote on their side and eight others _____ [?]

Bon Mahārāja was excluded from the governing body first because Prabhupāda, during his departure time did not like to get intimation to him. He was passing his days something like a revolt, with some difference of opinion with Prabhupāda about western preaching.

He wrote in his first year, "My first year in England, my second year in England."

No mention of Prabhupāda, Bhaktivinoda Ṭhākura, anything, he's all sufficient. In this way. Anyhow, some other reason also, he was living little separately from the mission in Delhi.

But after the demise of Prabhupāda, when he came, he cried so much and he became unconscious. And he told: "Oh I was, is it sentimental difference Prabhupāda has rejected, did not give any intimation, his last departure." He showed so many, so much hankering. So he was also included. Form a governing body, ten, twelve, already twelve, and when Bon Mahārāja was added it was thirteen. But Bon Mahārāja went that side, five vote that side, and eight this side, Vasudeva Prabhu. Then also three fourths majority or more this side, so they were ousted, they hired a house and they retired there, gradually. The whole thing went from this side, but unfortunately to us we found some defect in character. _____ [?]

Then I thought I tried my best to purify the Mission, according to my good will, conscience. But it is not to be so. So I must leave the Mission and go on, go out silently. Won't try to fight again to purify the Mission according to my principle. That was my mentality.

But Mādhava Mahārāja, Vinod Bābu, and others, that Keśava Mahārāja, Mādhava Mahārāja, Goswāmī Mahārāja, so many others, they went. "No, we must, we can't tolerate such a false man will be in the place of our Guru Mahārāja." They can't tolerate that. "The Ācārya of Gauḍīya Maṭh, that is the next position of Guru Mahārāja, that will be overthrown by such a characterless man. We can't tolerate."

But I was indifferent and they're fighting. I was mixing, something. Then there was a court case and Vinod Bābu and others they're put to jail, and the case went on. Like a coward I can't leave them at that time. After a year perhaps the case was finished. They were released. And I went to Vṛndāvana leaving the association of the Maṭh. I don't fight. They tried their best to keep me with them but I told it is not possible for me to remain in their association, all these quarrelling elements. There from Govardhana I stayed in Vṛndāvana a month.

And finishing the Ūrjjā *vrata* there I took Govardhana Śilā and came here and hired a house, two rupees per month, and there began my life. When coming from Vṛndāvana I met my previous brother, that, Maṇi Bābu. He was there in the service of the railway. I asked him for few months to pay ten rupees per month to me. He agreed and he gave two or three months money, and with that I came here. Then gradually others came, they tried their best to find out where I am. And at last they found me and began to come and go and whenever they come they take something and give something to me in this way.

Śakhī [Charan Rāy] Bābu secured this plot [where Śrī Chaitanya Sāraswat Maṭh stands] by his own money he purchased. And here I began my 'heart-service' in that cottage. In 1942 on Ratha-yātrā day I entered the cottage here with Govardhana Śilā. Before that I lived for some time with Keśava Mahārāja, in that rented house, and sometimes in Midnapore Maṭh with Yāyāvar Mahārāja, Mādhava Mahārāja, Harigrīva Prabhu. In this way. But here separated I lived.

Only one Devakī Nandan Prabhu was here. Then gradually there came this Narsin [?] Kavirāj with few Orriya [?] gentlemen. And also Bhutabrit, Nṛsiṁhānanda, and then this Govinda Mahārāja, the boy Gaurendu *brahmacārī*, and others came.

Kṛṣṇa Dāsa Bābājī asked me, "You please give attention to this Gaurendu *brahmacārī*, he's very intelligent and qualified."

I tried to give little more attention to Gaurendu *brahmacārī*, and Nṛsiṁhānanda and Bhutabrit could not tolerate that. I wanted to help him by Sanskrit education etc. They could not tolerate.

They gave a proposal that, "You must prepare a deed."

By this time, 1943, this building had been constructed. They demanded a document. Three trustees, three Godbrothers - Bhutabrit, Nṛsiṁhānanda, and myself.

I told that, "Then according to which law it will be managed?"

"With the majority of the trustees."

"That means that you two when combined then you can do anything and everything with me you like?"

"Of course."

"But why did you come to join? I avoided Mādhava Mahārāja, Keśava Mahārāja, and so many others. I came to live alone. That does not mean that you will both guide me. I can't accept this."

Then they began to revolt and disturb. Then there was a compromise.

Goswāmī Mahārāja and Mādhava Mahārāja came, and few thousand rupees, perhaps five thousand rupees in the bank _____ [?] And also, and some seven thousand or something to be paid to them and I'll be here, with absolute proprietorship. Goswāmī Mahārāja came to my help, he gave some loan, four thousand. And Yāyāvar Mahārāja and others collected some funds from different parts, then seven thousand was given up. And then from that time I'm here. In this way.

And I do not go for preaching very often, always sitting here, and very rarely I go out in the previous style. And Mādhava Mahārāja was always accusing me, "You are deceiving the educated section of the people. Sitting here idle you're deceiving the people. You have quality, capacity, to preach Mahāprabhu's instructions to the educated section specially, but you don't do so. You're deceiving them." His charge was always with me whenever he comes. Almost every year he after finishing Gaura Pūrṇimā celebration he used to visit me, and he always charged me. And also every year for his Calcutta Maṭh celebration I used to go there and deliver lectures there, in Mādhava Mahārāja's Maṭh. In this way days have passed.

I came to meet [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja in Allahabad first when I was white clad, when after that I came here [Navadwīpa] and went to Madras. Just before 1930 perhaps, I met him in Allahabad. He was at that time an agent of Kārttik Bose, the Bengal Chemicals. And he was taken to Maṭh. At that time Prabhupāda was not there. 1933 or so, after Vraja-Maṇḍal *parikramā* Prabhupāda came back to Allahabad, to open, for laying the foundation...

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Śrīla Śrīdhara Mahārāja: At that time he came in connection with Prabhupāda and going, coming, took initiation. At that time he was also a businessman, with his family. He was in Bombay and we met several times there. Always he used to come to the Maṭh.

And at that time he told that when Bon Mahārāja came back, for the first time from England, with [Herr] Schulze, [Sadānanda dāsa], and a Baron, two German gentlemen. Then he left his *daṇḍam* and his *śikhā*, and English dress, he came here. We asked him, "Why you are in such way? Where is the *śikhā*, the *daṇḍam*?"

"But all these things can't stand there. That is another type of land. We can't, these sort of things as a fashion, formality, won't be accepted there."

In this way some discussion, talk, began with Bon Mahārāja. And I had some knowledge of English philosophy also. When I was a student of B.A. class I studied philosophy. Then, with talking, he went to materialism, and I came to spiritualism. Then this fossil, this Darwin theory, he went to fossil theory and I went just the opposite. Then I told: "Whatever you will have to assert, presupposes consciousness. Fossil means a thing which is hard, which is black, which is this and that, that means feeling. Without feeling no assertion can be made. Whatever you'll have to

assert, that is only a feeling about a particular thing, so consciousness is there. You can't deny the glass and give recognition to the reflection." In this way, when I put, Bon Mahārāja could not answer.

And Swāmī Mahārāja he cried aloud: "Here Europe is defeated by Asia."

We're around a table, Schulze, Baron, Madusūdan Mahārāja and Swāmī Mahārāja.

So, then another time when Bon Mahārāja in European dress, was going to, Tipura [?] Here with collar and so many things he's going. I said: "What is this? You're going to meet an Indian king and you're a *sannyāsī*, you're taking this dress and collar, all these things?"

"You don't know the present etiquette. Without this collar none should approach any gentleman."

I told then: "You know the meaning of the collar but you don't know the meaning of the *śikhā* and the *daṇḍam*? The collar, this formality you know very well. But what is desired by the Vaiṣṇava's societies recognised symbol has got no value? But these ultra civilised persons, their fashions you pay to the cent per cent, what is this?" In this way he was captured, could not answer. In this way. Hare Kṛṣṇa.

I'm more or less conservative. Only Mahāprabhu has taken me out from this so-called conservative section, Mahāprabhu could take me. When I was in Gandhi movement, I also cooked for myself. I did not take any food touched by anyone.

Just like Bāl Gaṅgādhar Tilak, he was also in jail for six years continuously, but he cooked for himself. And he was a great scholar. He has taken the age of the *Veda*, six thousand years.

Already so many European scholars gave that *Veda* is only four. "*Ṛg-Veda* is the first book in the whole world and that is four thousand years back."

But Tilak showed that it is at least six thousand years back. He gave subjective evidence from some *Upaniṣads*. That where: "In the month of Phālguna (February-March), the chariot of the sun was advancing and the leg of the horses broken and it was stopped."

Some such mantram is found in *Upaniṣads*. And he gave meaning, that at this Phālguna, Phālguna means it was April or so. The underlying meaning is that now the smallest day has come to January, not December, tenth portion. The smallest day and the biggest night, that is December 25th or 26th. But this was, at that time when this mantram was written, in the month of April, some such date, this mantra was behind the sun. Reached there and broke the leg of the horse. Leg of the horse broken means this. That *uttarāyaṇa* and *dakṣiṇāyaṇa* [summer and winter solstice], from at that time and now in hundred years, one day advancing. So from that date it has come to 25th December. So, so many hundred years ago this mantram was written. In this way he was successful to have this accepted by western scholars.

"Yes, so the date of this mantram must be six thousand years back."

So his fame was extensive amongst the western scholars, this Tilak, Bāl Gaṅgādhar Tilak. And he was a patriot of higher type before Gandhi.

It was written in Bāl Gaṅgādhar Tilak's commentary of *Bhagavad-gītā*, [18.66]: *sarva-dharmān parityajya*, in this *śloka*: "The Lord has served nectar in a golden plate." I liked that very much.

The golden plate, He has served nectar. *Sarva-dharmān parityajya.* "Wherever you are, whenever you want to come to Me sincerely, I am here to welcome you, to accept you. *Sarva-dharmān parityajya*. In any position, in any obligation of duty, any sort, whenever you leave and come to Me I'm very eager to accept." This is a great hope, a statement of the greatest hope to us. We may be, according to our *karma*, we may be in any corner of this universe, engaged in any sort of duty, but the call is there. "If, whenever you are ready to leave your present atmosphere and jump towards Me, I'm ready to accept you." The greatest hope ever given to us in a golden plate, the nectar, this is *Bhagavad-gītā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then Swāmī Mahārāja, when I was here, Swāmī Mahārāja left Bombay and he opened his centre of business in Calcutta. And the next house where he was, this ground floor his laboratory, and the first floor, four rooms, we took lease from him, sub lease from him, and we used to stay there. At that time he used to come to me for discussion on *Bhagavad-gītā*. And at that time *Back to Godhead* was issued first, from 1944 or so. And we had very intimate relationship with him at that time. He used to come here to live here, so very close connection with him at that time. Perhaps in the first issue of *Back to Godhead*, one of my articles is there, *Guru and His Grace*, perhaps. And another issue also, *Vyāsadeva is a Great Dictator of the Scriptural World*. Another article was there perhaps. We had connection.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. And afterwards what happened, my relationship with Swāmī Mahārāja you're already acquainted with that. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Much I have talked today. I take leave.

...

...when Kuñja Bābu was tired, and he found that he has no chance of getting any possession of the Maṭh through litigation, he sent Kṛṣṇa Dāsa Bābājī to me. "None can approach Vāsudeva Prabhu, they're very much afraid of his personality. Only Śrīdhara Mahārāja can do. Though he's his greatest enemy, still he has got some affection for him, it is true."

That Vāsudeva Prabhu once called for me and he asked me that: "Prabhupāda has done many things which cannot be supported according to the scriptures." And he cited that "Your name is Śrīdhara Mahārāja. Where this name is mentioned?"

I told him *Gauḍīya Kaṇṭhara*. You have all printed this, and that from *Ānanta-saṁhitā*, this quotation, and 108 names of *sannyāsīs*."

"Oh that is all false, concoction, no *Ānanta-saṁhitā* in the scripture. We have concocted this name and Sachin Paṇḍita has given this Sanskrit characteristic."

"That does not matter."

"So it is all false, so we can't follow strictly the principle of Prabhupāda."

Then I gave him this answer. "The *Veda*, *Upaniṣad*, they're also seen, first revelation came in the *Ṛsi*. But if we consider that *Śrīmad-Bhāgavatam* is the full fledged theism, and that is the primary conception of theism, and full fledged theism is given in *Bhāgavatam* and Mahāprabhu. And those persons, to preach that full fledged theism, found inspiration within their heart,

anything to add, that is a greater *śāstra*, authenticity to me, than those *Veda*, *Upaniṣad*." I asserted before him.

Then he told, remarked: "If of course what you say may be true, when that man who feels any suggestion, inspiration, to create new things to help this movement of the full fledged theism, the *svarūpa-siddha*, if he's *svarūpa-siddha*, then what you say it is true."

That means he thinks that Prabhupāda is not *svarūpa-siddha*. I thought that this is the hard thing. I became silent. He also became silent.

But anyhow at that time with my talk with him I found that he may have some compromise with Kuñja Bābu. I wrote it to Mādhava Mahārāja that I had a talk with Vāsudeva Prabhu. He called for me, a different talk, and I found as I felt that a compromise may be effected very soon. After two years that proposal came to me: "You approach Vāsudeva and try to make some compromise. Otherwise by way of litigation we won't be able, in our lifetime, to reach the position."

Then I approached Bagh Bazaar Maṭh. I asked them that: "If any compromise is possible I've come to take up that."

They told: "No, we're not bold enough to approach him with any proposal of compromise. If you do, we're giving a postcard. He's in Allahabad. You may write a letter to him."

I wrote a letter from their Bagh Bazaar Temple to his Allahabad address. He came suddenly, and the Bagh Bazaar people gave information to that _____ [?] With Swāmī Mahārāja, I was living there in the Sitakanta Banerjee Lane, Calcutta, information they gave. Then I met him.

Then he told: "I don't care for any future consequence, you know."

"Yes. I know that." I told him that: "You're in the chariot, well equipped. And Kuñja Bābu on the earth, standing, no weapon, fighting with you, but the law is on his side. Still he comes to compromise. I think you should do that. They also rendered important service at the time of Prabhupāda, as you did. Think that they should not be deceived from their future service of the mission. Kuñja Bābu is almost co-founder with Prabhupāda."

"All these talks, I don't care for them."

"In the court, the case will come very soon to be tried, and the filthy things will come against you, your character, you mind that."

"I don't care for that."

"And that also I know, that you don't care for anything. But there is another party that has got their society, high society, and they will be very much blasphemed felt. Who will be able to tolerate that, the blaspheme of the other party who has got their good society in Bengal?"

Then he was curbed. "Yes, then you try. I'm your friend not enemy, still I'm your friend, then you try for compromise."

Then I tried. And in the middle Kuñja Bābu told: "You please take him to me and then everything will be finished."

I knew that, "No, it is not so easy. Still if you like I can take him to you, in Sambits [?] quarter." _____ [?] Vāsudeva Prabhu, and Kuñja Bābu, all met together. Negotiation fell totally, then broken down. But I again ran to Vāsudeva Prabhu's Maṭh when he's going away.

"I'm here and I must affect compromise, you don't go from here, I pray to you stay."

Then again I connected both the parties at the Bagh Bazaar Math. That was that both the parties demand that Bagh Bazaar Math. Kuñja Bābu himself tried his best to construct that temple, four temples, so he had his affinity there. And Vāsudeva Prabhu's party they thought that Māyāpur and other things under control of direct will. If this compromise fails and in future again if face is introduced, then they won't be able to keep possession of Māyāpur which is under direct will, control of direct will of Prabhupāda.

But Bagh Bazaar Maṭh has a separate document. The constructor, Devidhi [?] he gave a, prepared a separate deed. "The successor of Prabhupāda, he will occupy this temple." So legally Bagh Bazaar party thought that it will be safe to keep possession the Bagh Bazaar Temple, and uncertain position will be Māyāpur. So they and this party also, they say that it is a big centre, preaching centre of the whole world, the important position, how can we leave this? So both.

Then I put some proposal. "In other places outside Bengal, as we've divided this side, that side, that is kept intact, but in Bengal, Bagh Bazaar versus all Bengal." I gave this formula to them. "Only Bagh Bazaar Maṭh one side and all other Maṭhs including Dakha, Māyāpur, whole thing one side. Now you say who will take which thing?"

Then they consulted and Bagh Bazaar Maṭh did not leave Bagh Bazaar for that legal cause. And Kuñja Bābu reluctantly took this Māyāpur. I asked him, "The Bagh Bazaar Maṭh may again be created in Calcutta. But Māyāpur, birthplace of Mahāprabhu, that never be created a second, so this is the good portion."

And Kuñja Bābu he gave hope to us, that, "We shall form a governing body and we shall go on preaching together." But after the case the compromise is finished. Kuñja Bābu showed another aspect. He did not come into compromise with us, that all will be taken in the governing body. He asserted himself and Mādhava Mahārāja was with him.

I told Mādhava Mahārāja: "That now no disciples, no men with him, so he has kept you. Whenever he will be a little stronger he will flush you away." But that was done after four or five years, and he was also cast off, and he was buried there.

Sambit told: "We're told that you gave hope that you will after. Oh we've got possession, you will be told that form a governing body amongst us."

"No after we've achieved the service we shall form. I'm with the *sannyāsīns* of Prabhupāda. I have no affinity towards my Kuñja Bābu's son, my nephew. You all know his relation with me. I don't know whether you know or not, some bad relationship with this *daṇḍa* and Samvit [?], a private blaspheme. So I'm always with the *sannyāsīns* of Prabhupāda. All these hoax." Lastly he told: "Oh if you have to do a great thing then hoax is necessary. Without hoaxing, without cheating words, no great thing can be done." In this way he avoided this.

I started another litigation but that is in the court going on, espoused by Mādhava Mahārāja, Goswāmī Mahārāja. A 92 case, that is in high court, going on forever, moving slowly. Hare Kṛṣṇa. And now the chance, Kuñja Bābu gone and there is the, Nanda, Samvit, his personal staff of previous life, and the disciples on other side, and the fighting going on in Māyāpur. We're giving support to the disciples side, who had accepted us also, in their so called registered document. And the other side Samvit of course, he gone away, and Kuñja Bābu's son Nanda, and his

preachers, they also divided in two camps. Anyhow continuing the possession of Māyāpur Yoga-pīṭha, _____ [?] Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Vāsudeva wanted to show *Ānanta-saṁhitā* was not bona fide?

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: I see. What was his...

Śrīla Śrīdhara Mahārāja: "That is an imagined book." That he told to me. "But I do not know it for certain." But he told like that. "It may be." But still I stood, I took my stand in that fact.

Akṣayānanda Mahārāja: What Prabhupāda has given is right.

Śrīla Śrīdhara Mahārāja: Whatever, Prabhupāda or Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura has given, *Atharva-Veda*, that is not to be, *Caitanya-Upaniṣad*, that may not be found anywhere. They tell also, *Brahmā-saṁhitā* is not to be found, it is taken by Caitanya Deva, it is written by Caitanya Deva. Bhaktivinoda Ṭhākura has written that we do not find any book from Caitanya Deva. If *Brahmā-saṁhitā* comes from Him then we're very much proud and very much satisfied that He has left at least one book. But Jīva Goswāmī has shown, written, that there was really *Brahmā-saṁhitā* with a hundred chapters, and this one chapter out of that.

Akṣayānanda Mahārāja: *Prema-vivarta*, written by Bhaktivinoda somebody told, not Jagadānanda.

Śrīla Śrīdhara Mahārāja: I told: "If we can think out that the teachings of Śrī Caitanya Deva is the highest full fledged theism, as told by Prabhupāda several times, and *Bhāgavat* is the highest development, and anything gives corroboration of that, that has got that value. That is true, that cannot but be true. Whenever it is felt any new additional alteration that is genuine, bona fide. That is revealed truth. Revealed truth means thousands and thousands years back it was revealed in some *Ṛṣi* or so, and that cannot be, revelation cannot come at present, I don't think like that. Any time the revelation may come. And to support these highest form of theism, whatever revelation.

I also told that this *Jaiva Dharma*, it may be seen to be fictitious, but I think in any *kalpa* or other, these things must have been actually found in the creation. When it has come in the clear consciousness of Bhaktivinoda Ṭhākura it is not transitory. It is floating, and sometimes appearing, sometimes disappearing, it is all eternal truth, in this way.

And in Purī also, about the, grahan [?] Vāsudeva Prabhu in a very hateful way, laughingly he told: "Oh the Rahu is capturing the moon." All these things. "The shadow is covering the sun and moon, and the eclipse is coming, and the *Bhāgavat* has said that Rahu is devoured."

Then what do you say? What has been used in *Bhāgavat*, that has got some value, that is all consciousness. And you belittle all these things. Whatever used by Śukadeva Goswāmī to support his highest theistic principle, that has got some relative value to support that. So not to

belittle, not to laugh away, not to ridicule, whatever is there. That is to help that great structure of theistic building in *Bhāgavatam*. Whatever has been drawn in to help that great structure of knowledge that has got some value and high value.

Prabhupāda supported me: "What he has told, it is right. Vāsudeva is belittling."

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So the Berkeley theory to crush, the fossilism. The first consciousness. Whatever you scientists are proud of finding out some wonderful things. But do you create that? It is already there. One or two wonderful things of the law of nature you are discovering and you're dancing, you're so big, so great, like a demon. But the whole world is already full with wonders. And on the whole that the embodiment of all those wonders, is that a fossil? And you're producing wonderful invention, discovery, it is there already.

And what Hegel said: "Reality is for Itself and by Itself." It is all personal, all personal. It is not for you. *Cārtheṣu abhijñaḥ*, [*Śrīmad-Bhāgavatam*, 1.1.1]. Only He knows the meaning of all the incidents that take place. He's the only knower, *abhijñaḥ svarāṭ*, and also He can change His policy and law, He's *svarāṭ*. The conception of the ultimate reality of absolute is in this way. For Itself, He knows the purpose of every movement, even the movement of a straw. We cannot read it. He can read it fully, why this movement, this hand is moving this way. Only full knowledge is with Him only, to satisfy Him. All partial local conceptions of different interest, that is all falsified when compared with the absolute conception of the Absolute good. *Cārtheṣu abhijñaḥ*, the real purpose, real reading of every circumstance is reserved in His hand, in His will.

We're all partial conceivers, we're prey to local interest. We can't get out of that prejudice. It is not possible that we can shake off all the prejudices of local interest and to dive deep and find what is the absolute interest, the current, undercurrent, the absolute interest. He's pervading everywhere. And we're to shake off everything, all prejudices, relative position, we're to jump. By *śaraṇāgati*, we can only when He wants to make known the laws to us, we can know that law, and that much He will give up to us. That is the point. Gaura Hari. *Yam evaiṣa vṛṇute tena labhyaḥ* [*Kaṭha-Upaniṣad*, 1.2.23]. What He wants to reveal to us, what as much, we can, we must be satisfied with that much of knowledge extended by Him. He alone is the knower of the whole thing and everything meant for His satisfaction. None else is the party or persons to enjoy here. All to serve, all parts to fulfil the purpose of the whole absolute system, that is the most reasoned thing. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: Mādhavendra Purī, *mādhurya-rasa*, Mādhavendra Purī and Īśvara Purī, that previously didn't appear.

Śrīla Śrīdhara Mahārāja: In Mādhva etc., In Mādhvācārya before it is not expressed, in the middle it came out, by the will of God.

Akṣayānanda Mahārāja: Another example of the free will.

Śrīla Śrīdhara Mahārāja: That some away from the previous scripture, as Prabhupāda did from, by *Ananta-Saṁhitā*, Bhaktivinoda Ṭhākura etc. So their justification is for Mādhavendra Purī's acceptance. But in the middle also, and that *brahmā-vimohana* question. Brahmā is the Ādi-Guru, but *Bhāgavat* says that he was also bewildered by Kṛṣṇa *līlā*, and we have to accept that. Then development may take place in afterwards in eternal circle, moving circle of time. Where is beginning? Where is end? It is very difficult to assert it. The Kali-yuga may be the beginning, Satya-yuga may be taken for the beginning. The winter or summer, what is the beginning? All development co-existent. Anywhere we may take as beginning. The Kali-yuga may be the beginning, Satya-yuga may be beginning, where is the beginning?

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Vāsudeva Prabhu was relevant, scholarly, really, he challenged previously that:

"I challenge *māyā*. Let her take me away from the holy feet of Prabhupāda, I challenge her. Let her take me away from the holy feet of Prabhupāda." In this way he used to say.

But I could not relish at least that challenge, because *māyā's* power is infinite.

Mama māyā duratyayā, [*Bhagavad-gītā*, 7.14]. "Backed by Me." *Daivī hy eṣā guṇamayī*.

Still he did that. But I think when he began his ruthless oppression against us, we were innocent people, and he began to oppress us in a ruthless way, and Prabhupāda withdrew from him. And when he withdrew, then what's left? He had no other alternative but to go against Prabhupāda. He became some *sahujiyā*, his previous family culture, *sahujiyāism*, he came from *sahujiyā* family. And because of his offensive repression towards us who were innocent followers of Prabhupāda, he had Prabhupāda withdraw from him. That is my finding about it.

I have thought that he was really qualified. Prabhupāda also told many times that: "In which way I shall go, one man can say, that is Vāsudeva." When he was speaking Hari *kathā*, Vāsudeva Prabhu used to supply the *śloka* that will be necessary in the next moment. Which way to go with that thought. He could supply the *śloka*. Afterwards I also could do, but in the beginning we saw that he used to supply the *śloka*, appropriate quotation from the scripture, and put before Prabhupāda, and he was taking them and explaining and going further, we saw. So Prabhupāda told: "Which way I shall go, one man can say that." That was remarked.

And also during his departure he told: "The Vāsudeva may help professor and Sundarānanda to preach what is *rūpānuga* Vaiṣṇavism." The last word it is mentioned, "The Vāsudeva to help Sundarānanda and professor Lawal [?] to preach the real thing of *rūpānuga*."

So *rūpānuga*, what is *rūpānuga-bhajan*, he had some idea, Vāsudeva Prabhu. But anyhow my finding is this, that Prabhupāda could not tolerate his oppressive nature towards us. We were innocent party, the second party. We had no greed for the property, as Kuñja Bābu had. But we had no greed for it, out of principle, for *tattva*, the principle of the Maṭh. But we were ruthlessly repressed. And for that Prabhupāda withdrew from him, and he had no other alternative but to

go against him. He took *sannyāsa*, when we came out. He took *sannyāsa*, could not keep it. Then he took *bābājī veśa sahujiyā*, he could not keep it. Then he married one lady and in that stage had a child, and then in that stage he left the world. He could not stand in any principle, particularly, for the life after.

Anyhow I think that he'll have to come back again to Prabhupāda's feet. When the suffering for this offence will vanish, then again he'll have to come under the feet of Prabhupāda. That is my conviction. For the time being, he has been given that punishment, he's suffering from the punishment. He'll have to come back, because I can't think that Prabhupāda's *pārṣada* are not eternal. Those I have found as *pārṣada* of Prabhupāda, I try to find them eternal *pārṣada*, eternal *līlā*, so I can't kill anything, reject any part. I'm not, I can't feel encouragement to reject any part of Prabhupāda's *līlā* as mundane. When he came with his party to do this preaching *līlā* it was all intact. That is my general understanding.

83.07.28.A

Śrīla Śrīdhara Mahārāja: How far we can realise about the infinite?

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"What further I shall talk to you Arjuna?" After showing Viśvarūpa to Arjuna, Kṛṣṇa says, "You're astounded to see My bigger figure. But what have you seen? That is the smallest part, you may think it. Only I'm such that by My one negligent part I can accommodate the whole of the world you can conceive of. The conception of your infinite is in My negligent part." He's such, so great, He's so great. *Athavā bahunaitena, kiṁ jñātena tavārjjuna*. "What more should I say for your knowledge? Only simply know that whatever you can conceive, how much you can conceive, that only forms a negligent part of Me."

So what we've conceived about [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja's teachings, we should not limit there. We should not limit there, then we'll defeat ourselves, defeats its own object, it is suicidal, to limit that. As far as I have understood my Gurudeva, that will be all? Ha, ha, ha. It's ludicrous. No end of knowledge about Him. We should not limit, that is *māyā*, whenever we're under the influence of *māyā*, then so far no further, so far no further. That should not be given indulgence. Infinite, He's Infinite, every part of the Infinite is Infinite. Hare Kṛṣṇa. So in that way we shall try to understand. Even Brahmā cannot understand, Śiva cannot understand, they cannot finish Him. What is this? It's quite reasonable that Infinite is Infinite. Hare Kṛṣṇa.

A picture of Jesus is there in that book? And the reference to Jesus is also mentioned? _____ [?]

Akṣayānanda Mahārāja: Yes. "We must cross the threshold given by Jesus Christ. He has declared die to live."

Śrīla Śrīdhara Mahārāja: But this much?

Akṣayānanda Mahārāja: Yes.

Devotee: There's more.

Akṣayānanda Mahārāja: And below, One gentleman said: "Christians will say He has full knowledge."

Then you replied: "So is He stagnant there, finally fixed, is that Jesus' position? Do the Bishop say that His position is final? Does He have progressive life, or is Jesus alone barred from making further progress? Is He a member of the dynamic world, or the stagnant world?"

Śrīla Śrīdhara Mahārāja: One thing is missed about Jesus, I remarked, that from His remark we can understand there is plane of mercy over justice. While dying He told, being crucified, He told: "Oh God they do not know what they do, so forgive them." That means a land of mercy, appealing to the plane of mercy over justice. That also we can have from Him, from His teachings there's a plane of mercy over the plane of justice. "Oh Lord if You take the way of justice, those that are crucifying Me they have no hope. But I appeal to Your department of mercy, so that they may not be harmed." A magnanimous statement from Jesus we adhere.

But fatherhood: "Give me our bread. We're here and we want Your help to continue our mundane life."

And also along, lives life when surrendered, no definite description about their daily movements, how they're adjusted with God consciousness, in what sort of service, that is all omitted.

But that is clear in Kṛṣṇa consciousness. *Akhila-rasāmṛta-sindhu*. That has been adjusted in *śānta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, all this developed and very scrutinisingly, and very subtly it has been represented, our connection with God.

But in Christianity it is very vague, vague in the life of a man in God's plane, nothing distinct has been traced or given out.

Twenty four hour engagement with this service of God, this is almost impossible. In Gauḍīya Vaiṣṇavism it is furnished there. The twenty-four hour service engagement with God is almost impossible, but that is possible. We can live with Him as family man. *Mayātma-bhūyāya ca kalpate vai*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me

tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram. Tato māṁ tattvato jñātvā, viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non different from Mine."]

[*Bhagavad-gītā*, 18.55]

"That is he enters into My family life, enters into Me, that is My family life." *Ātma-bhūyāya ca kalpate*. "In the consideration that they're My own, members of My own family. In this zone they can enter."

That entrance from the Buddhist or Śaṅkara school, past away of this limit, no trace.

Rāmānuja says that the bird enters into the hill, forest, and he's not seen from this side but he's there with his family enjoying.

So also, *viśate tad-anantaram.* There, there is life, and the best part of our life is to be traced there in relationship with personal God.

Rāmakṛṣṇa Mission people say that a doll of salt went to measure the ocean and dissolved, became one with the ocean.

But we shall see, yes, but every atom is different from another atom. Even in an atom so many electrons are moving, like planets. So in every stage there is differentiation and specification. It may be of different planes, consideration of different plane, but one and many. And the movement and the relation amongst them that can never be eliminated. *Vilāsa*, pastimes, when the movements, they are seen with a living eye they're pastimes. When life can be traced, feeling sentiment can be traced in the atoms, electrons, all these things, the approach from the plane of life, then that is all play, all *vilāsa*, all pastimes. Only physical aspect, physical movement, but endowed with life, then they're all pastimes.

The enjoyment of the mother, child, husband, wife, to a mosquito, insect, or a tiger, they cannot think that they're living a sweet life, they can't understand. The internal sweet feelings, sentiments, they cannot understand, but there is. So if we can enter into that plane we may be able to find that every movement means pastimes, with the object of searching after happiness, searching, happy life, not physical dead life, *vilāsa*.

In Vṛndāvana, the sands of the Yamunā, the creepers, the trees, all living entities. Only posing of an inanimate, but all animate, and all in the mood of enjoyment, and doing particular service. So in *śānta rasa*, what seems to be only the passive existence, but there is also active enjoyment. So from the view of Vṛndāvana, the angle of vision of Kṛṣṇa *līlā* in Vṛndāvana, everything dancing, singing, chanting, making pastimes, full of joy.

All the movement may be intelligent, and all movement may be attaining fulfilment of life. *Sat*, *cit*, *ānanda*, these aspects may be traced anywhere and everywhere. *Sat*, only existence, *cit* means consciousness, and *ānandam* trying for fulfilment, enjoyment. Three stages, three aspects of life we can find anywhere and everywhere, there also. Goloka means full fledged vision, Goloka - solid circle, full fledged, in full fledged angle of vision, we may find all rejoicing. That is Vṛndāvana, the most fundamental plane of vision. All dancing, all enjoying, all engaged in the mad service of Kṛṣṇa. This is the highest stage of our realisation, for everyone, every atom is rendering service to Kṛṣṇa, that is in the vision of the highest devotee.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

Not detached, not detached.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Everything has got recognition, to the smallest atom, electron, they have got recognition in the cognition, in the central cognitions office, in Kṛṣṇa. Nothing forgot, everything, all points have got their proper recognition in the central office, in the heart of Kṛṣṇa. Not neglected, nothing is neglected. Proper adjustment, and all contributing to the beautiful movement, *samañjasā*. *Samañjasā*, harmony, the most extensive harmony, every part is harmonised, nothing is discordant. Only deeper vision can expose that, deeper vision, so we can see the harmony. Even the *māyā* is harmonised, the vetirvek [?] it has got it's position, not undesirable. But the things are, the prison houses are also desirable, undesirable and at the same time desirable, prison houses. Undesirable, hospitals are undesirable, still it is desirable because there is disease, to cure that. So *māyā* has got its position, to purify. He's playing, the child when playing and

going to cross the boundary of, and a little harm and there is the bandage and other arrangements, the child's playing, on the whole.

Hare Kṛṣṇa. Kṛṣṇa consciousness. The lying, thieving, that is also most undesirable thing, that is also being harmonised. Stealing is harmonised, lying is harmonised, good effect, desirable. In a sport, in merry, sometimes we lie, to excite pleasing sentiment in the heart of persons sometimes, adjusted. Hare Kṛṣṇa. So sympathetic outlook, the degree of sympathetic outlook can harmonise everything.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Jagāi, Mādāi, attacked Nityānanda Prabhu and bloodshed took place, but that is also harmonised, in this way.

[mahā-kṛpā-pātra prabhura jagāi, mādhāi] / 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.120]

So if Nityānanda Prabhu is to be had, if we're to have Nityānanda Prabhu, we must have Jāgai, Mādāi, at His side, in a playing mood. Jāgai, Mādāi, without Jāgai, Mādāi, no magnanimous position of Nityānanda Prabhu can be conceived.

Without that gentleman, Judas, then no Christ can be conceived perfectly. Judas is necessary. And it is my thinking when Christ with the cross on His shoulder, passing through the mob, Judas was there in the mob. Christ going, head bending, but suddenly He saw Judas. With such glance, such a look, Judas became mad and fled from the place and the bribe money he threw away, became mad. I think the Christ's eye on the Judas was of negative character.

"Judas, I'm utilising you, for My greatness, I'm utilising. I'm indebted to you forever. My *līlā*, My pastimes, if it has got any value, I'm to pay to you for that. You're playing the most important part in these pastimes of Mine. I'm ever indebted to you Judas. I have set you, you're set in such a way to make the background." Otherwise, Jesus is no Jesus.

So, everything may be harmonised in the angle of vision at the highest adjustment. pasardita [?] More extended vision. Gaura Haribol.

[rādhā-kṛṣṇa prāna mor jīvane maraṇe,] more rākhi' māri' sukhe thākuka du'jane

["In life or death, Rādhā and Kṛṣṇa are my life and soul. May They always be happy, whether They choose to protect me or kill me."] [From *Gītāvalī*, 8b, 6]

Self-forgetfulness, that is also in Christianity, self-forgetfulness. Self-forgetfulness, but for what? That is the question. The *gopīs* in Vṛndāvana, they're perfectly self-forgetful for their own interest. Cent percent devoted, not only present but future also.

Ha, ha. Once when we were working in the Madras Maṭh, we incurred some loan to construct the temple. To expedite the construction of the temple we incurred some loan. Anyhow we reported to Guru Mahārāja and we thought that Guru Mahārāja will be dissatisfied, why we have committed loan.

But instead of that his appreciation came. "Oh, you have risked your future also in the service of Kṛṣṇa, in that way. Not only is the present being utilised in the service of Kṛṣṇa but your future also, you have given to Kṛṣṇa for service. By making loan you must have to work in the future to clear this debt. So future also engaged in the service. I'm very happy to hear you have taken so much risk. For future, risk of future, forgetfulness of the future interest, not only to take the risk of the present, but of the future, eternal future dedicated to my Lord."

Nitya-līlā, eternal pastimes. Gaura Haribol. Gaura Haribol. Competition is necessary, that is vetidek [?]

When we like to see that the, below the party parliamentary, opposition. We can have such a spacious look that the opposition is also helping. Then, there is *māyā* also helping, we can see through that, helping Kṛṣṇa.

āmnāyaḥ vetivek abhyad [?] yasya sarvatra sarvada [?] 'nvayād itarataś [SB,1.1.1]

Direct and indirect. According to Hegel, thesis, antithesis, and greater thesis is synthesis. Again that is thesis, again antithesis, again a greater synthesis. We're to look to the world in this way. Thesis, antithesis, synthesis, again synthesis is recorded as synthesis, again antithesis of that, again a higher synthesis.

Then some oppositionist come to say that it is all progressive, it is in want, your infinite, your absolute, in want. Your only progressive. He told that every second whatever He wants, it is realised, so it is not in want. That is His answer, whatever He plans, at once it comes to fulfilment. So we can't say that it is perfect, it is imperfect, progressing, but it is in this progressive way.

Anyhow they bring everything under some law. But here, the Vedic, the *Purāṇic* conception of the Absolute, is *līlā*, *līlā-moya*, sweet will, it's sweet will. And Mahāprabhu comes to support that. *Acintya-bhed -ābheda. Adhoksaja*. The harmony is beyond our conception and thinking, you must take it in the beginning, in your hand. It is never finished within your conception, it can never, so *acintya*, unthinkable. This adjective you'll always keep in your hand, *acintya*. Not within your brain, puppy brain. Our Guru Mahārāja he liked to use this expression, our puppy brain. *Adhoksaja*, *adhaḥkṛtaṁ*, transcendental, supramental, but we should take the line, going this way, as far as possible no limit.

Tomāya cākhāite tāra kahi eka 'bindhu'. "Only one drop," Mahāprabhu says to Sanātana: "It is limitless, no breadth, no length, no limit."

[prabhu kahe - śuna, rūpa, bhakti-rasera lakṣaṇa / sūtra-rūpe kahi, vistāra nā yāya varṇana
pārāpāra-śūnya gabhīra bhakti-rasa-sindhu / tomāya cākhāite tāra kahi eka 'bindhu']

[Śrī Caitanya Mahāprabhu said: "My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service."] ["The ocean of the transcendental mellow of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.136-7]

Pārāpāra-śūnya gabhīra bhakti-rasa-sindhu. "Such an ocean, only one drop, I want to present before you, one drop." And then in the next place He says, *eka-bindu jagat ḍubāya*. "That one drop can inundate this whole world of our conception. A part of Infinite is Infinite." *Eka-bindu jagat ḍubāya*. "One drop is more than sufficient for us to inundate the whole world, it is such."

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā,* 15.19]

Happiness, happiness, joy, joy. "Water, water, everywhere, not a drop to drink." In Coleridge's *Ancient Mariner*, in the sea, all water but salt, salt water we can't drink, so "water, water, not a drop to drink." That is our position, only appreciation, understanding.

By knowledge through Him, then everything is all right. *Adhoksaja*. Everything is reserved in His hand, the key is with Him. *Adhoksaja*. *Adhaḥkṛtaṁ indriyajaṁ jñānaṁ yena*. ["That *tattva*, Supreme Reality, is always existing, keeping our sensual knowledge and experiences forever subordinate."] Everything, is not to be exposed to the fullest extent to our mundane senses. They've reserved the right, only partial representation. Our local interest, our selfish interest, local interest, provincial interest, we cannot get relief of that, so we can't come to understand the universal interest. Prejudice, full of prejudices of different interests, like so much dust covering our eyes. We can't read properly, what is what, because these complex interests they're covering our eyes, we can't get out of that.

Bhrama, *pramāda*, *karaṇāpāṭava*, *vipralipsā*. These four defects. *Bhrama* means commission, commit mistakes. *Pramāda*, omission, we omit many things. *Karaṇāpāṭava*, defects in the instruments through which we gather our knowledge, *karaṇāpāṭava*. And *vipralipsā*, the internal prejudice to misguide our judgement. This is always present in the fallen soul, so they can't understand what is what properly.

sad vata kṛṣṇay ramurti kali jal mul sei dekhi pai jar rakikiyo [?]

One devotee says: "Everywhere we find the most beautiful trace of Kṛṣṇa *līlā*, His presence. But only those that have got - whose eyes are free from all dirt, they can see, but only, uda jakayar visaya duitay [?] But those whose eyes are covered with prejudices, with the dust of different

interests, they can't trace the truth. They cannot see the truth, outside, can't see Kṛṣṇa, His hand, His presence outside. kamana say bahow tattva [?] How they'll be able to read properly the environment?

So we're living within our own cell, living in a cell, to break the cell, to become free. That is not all, then we're to imbibe the proper vision from the higher plane. We're created in a particular stage, but sometimes to see things, microscope, telescope, is necessary, when far away, telescope. Through the Vaiṣṇava we can see, through the scripture we can see. Direct we cannot see. So many things are there, and microscope is necessary. We're created in a particular plane with particular materials, with particular prospects and possibilities, part. So part cannot understand the Whole. It's only possible when the Whole wants to make Himself known to the part, and that also to a particular extent, he can get then. *Yam evaiṣa vṛnute tena labhyaḥ.*

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Supersoul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

If Infinite cannot make Himself known to finite, He's no Infinite. In that way. Infinite's power is unlimited, infinite, so it can do anything and everything. He can show without eye, Kṛṣṇa did it in the assembly of the Kurus.

Dhṛtarāṣṭra told: "Oh You have, You are showing such a figure, beautiful and grand figure, that the *munis* and others, Bhīsma, Droṇa, members of the court, they're appreciating Your *darśana* and chanting in praise of that. But I'm blind, I can't see You. For the time being, You give me sight that I can see You."

To our astonishment Kṛṣṇa told: "No, no, blindness need not be removed. I say you'll be able to see Me, now you'll see."

Without eye Dhṛtarāṣṭra could see the figure Kṛṣṇa. The eye experience Dhṛtarāṣṭra had, without his eye. How is it possible?

Dhṛtarāṣṭra prayed, temporarily at least: "You remove my blindness and bless me that for the time being I can have a *darśana* of You."

But Kṛṣṇa told that: "No blindness is necessary to be removed. I say you see Me and you'll be able to see Me." And Dhṛtarāṣṭra did that. Though blind, he could see, because Kṛṣṇa told.

So such is His will power, His will, His ways are such, above law. Whatever He pleases to do that is done immediately. Without eye man can see, without ear man can hear. Such is His position. These incidents are to teach us in that way, what is His position. A blind man He can show, so what is His sight, that is not limited within eye experience, in the physical plane, something else.

"Arjuna you see Me, in this way, Viśvarūpa." And he saw. His order. His will.

So we're to be acquainted with such power and such substance. We're to develop our thinking in that level. We're already accustomed with the ways of this material law, but transcending the law of this material substance there are other, higher laws. *Divya-darśana*. This eye physical, not sufficient, so Guru comes to give us proper eye. Get higher eye, to read the environment, to read you, and to read the environment. This eye is not sufficient, this eye is limiting you in a very limited circle, but get another eye, the eye of the *Veda*.

vede pushyanti paṇḍita [?] The eye of the scripture. Try to have that eye, and with the help of that eye, try to look, to cast your glance around. vede pushyanti pandita.
raja pushyanti karnarbyan [?] The king sees through the spy, through the ear, and, vede pushyanti pandita.
apasu pusyati gande [?] And ordinary people, they hear by their ear.

So get the Vedic *darśana*, universal eye, to see things, what is what. Then you may be raised to be inhabitant of that plane.

83.07.28.B_83.07.30.A

Śrīla Śrīdhara Mahārāja: ...for our transaction with the Infinite. From the limited to the unlimited, for your own interest.

One thing is common everywhere, that we're in search after happiness. From the worst atheist to the highest devotee, all will be common here that we're searching for bliss. Blissfulness, beauty, charm, sweetness, love, affection, they're of the same plane. - And we can't deny that we're not searching for that. The field may be different, one is giving his life for the country, he's also - that joy. Another, a dagger, putting on another's body, that is also for joy. But quality of joy, the difference in the quality. A *dacoit* also, joy hunter, and a patron, and a humanitarian, philanthropist, also joy hunters, and the devotees also, the salvationists, they are also.

But the quality in the conception of the joy, or the happiness, that is to be taken into account as most important. What sort of *ānandam*, joy, or happiness we want? This joy brings reaction, committing *dacoiting* then punishment will come very soon as reaction. And what sort of joy does not bring reaction in its retinue, but in every increasing line it will move, that is what is wanted, and the quality also will improve in the time eternal. That is necessary for us. Father, mother, country, all these transient, temporary cognition, and then dissolution. But in the midst of everything, we're all seeking after happiness.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

The conception of *māyā*, *ṛte 'rthaṁ yat pratīyeta*. It is misreading, what is real purpose, to miss it, to omit it, and seeing it otherwise. *Māyā* means misreading, not to be able to read properly things outside, misreading. And that is affected only by our prejudiced interest, local interest, local. *Mīyeta anuyar*. There is another meaning of *māyā*, of course meaning the same thing. *Mīyeta*, measured meaning, limited meaning, limited reading, reading from the limited standpoint, that is *māyā. Mā - yā*, what is not, not proper, are limited, two fold meaning of *māyā*, *'Rthaṁ ṛte*. The proper meaning is neglected, or it's omitted, proper reading of things, improper reading, *māyā*. *Rte 'rthaṁ yat pratīyeta, na pratīyeta cātmani*. And from the standpoint of the whole of consciousness it cannot stand. *Na pratīyeta cātmani, tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ*. Just as light and darkness, the difference is like light and darkness. Ignorance and knowledge, knowledge is effective, ignorance is misguiding, loss of energy, waste of energy, that is the consequence.

But there is another, higher level. Mahāprabhu asked to take to that for us, His recommendation: "Ignorance and knowledge, eliminate both, and try to surrender to the affectionate heart of your affectionate superiors, surrender to your guardianship. *Jñāna-śūnya-bhakti*. Don't take the responsibility and risk for calculation and reading of the environment on your shoulder. But surrender to the sweet will of the highest dictator. Law is for us, law is not for Him, He's above law, so take shelter of the law creator. Then you're fearless, you'll be at liberty, the highest liberty you'll be able to enjoy, if you can rise up to that level. *Jñāna-śūnya-bhakti*. Sincere and perfect dependence on the dictator Who's above law, He's above law. *Jñāna-śūnya-bhakti*. Just as a child in the mother's lap, intuitive affection, that is the highest position for us. *Jñāna-śūnya-bhakti*. Don't bother yourself with good and bad. Only one line, stick to that, surrender. His sweet will. That is another plane, though unseen from this side, the scholars. *Muhyanti yat sūrayaḥ* [*Bhāgavatam*, 1.1.1]. Not only ordinary men, but great scholars are benumbed, they can't follow, understand. Scholars means depending on knowledge, they cannot eliminate knowledge. The scholars say: "We can't understand what you say, *jñāna-śūnya-bhakti*, is the highest place, we can't follow this, how is it possible?"

But it is possible, to give up hope on our defective self calculation, that is vulnerable. So throw yourself to the decision of the Supreme invulnerable substance, at His disposal. That is the highest attainment of the individual, to live in the land of mercy, affection, love, and that is beauty, that is charm. The land of sacrificed soul, wholesale sacrificed soul, they live there in that land. Self forgetful, all, self forgetful, living there, a plane of surrender and that is the highest plane of our life. That was announced by Mahāprabhu, *jñāna-śūnya-bhakti*.

It is very difficult to understand how we can live, the *jñāna*, the light, without light how we can move, it is impossible. But it is told that that is the highest position you can ever aspire after,

jñāna-śūnya-bhakti. Automatic, just like computer calculation. Everything is being done as a machine, mechanically. But that is living and affectionate, not machine, this material thing, dead thing. A vitality grows there in its highest form. Vitality. It is not an abode of dead persons where all faculties are dead, no. They rather find their full play, fullest play, all the parts, the eye, the ear, everything, encouraged by the sweetness, the *ānandam* is rather taking the lead in the movements there.

All do not see with the eye, pasu pusyati gandena [?] As I told before, ganda vedi, rupa vedi, rasa vedi [?] There are so many classes, amongst in the animal creation. They see things only by scent. Who has come before him, he knows by the scent and not by the eye. Sabda vedi. By the voice one can know who has come, not by the eye. Ganda vedi, sparsa vedi. By the touch only they can understand who has come before them. The fishes are called sparsa vedi. One fish coming, approaching another fish, only the wave, he's coming, there's a peculiar wave he understands such a fish is coming to me, it is possible, sparsa vedi. Ganda vedi, by the scent only can understand these ants, etc, that who is coming, ant coming, or the mosquito coming, or the cat coming, or amongst the ant who is coming, only by the peculiar measurement of the scent. As we can discriminate with our eye, the human body coming, either this man or woman by the eye we can trace, so by scent one can understand, by sound one can understand, without eye.

So also here, the understanding by sweetness, by *ānandam*, differentiation in *ānandam*, they're moving there, no eye to guide, intuition something. The search for Kṛṣṇa, the searching attitude, that is the guide. There are classifications, everything is there, automatic, *ānandam*, inspiration, *anurāga*, affinity, that can guide. Everything is there, the eye, ear, everything there, but still the guiding principle is affinity. Affinity towards the centre and according to the degree so many infinite classifications. But the main thing is our attraction towards the centre, Kṛṣṇa, beautiful. Search for the beauty, that is the main thing and there are differentiated characters in that. But the main thing, the main current of the life there is search for Kṛṣṇa.

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, Who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

How I can run to the place where I can find the centre of the current? Where is the centre of the current? So sweet current coming to us, where is the centre? In this way. And who are nearest the centre? And who can command the sent current? So many things are there in the general vision. This may not be idolatry, we may think when in figurative way this is represented, we may think: "Oh this is idolatrous, in mental idolatries, physical idolaters, and mental idolatry, they're suffering from, the Hindu's are suffering from mental idolatry." Do away with the idolatry conception. Things may be generally represented in this way, scientific way.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Mahāprabhu wanted to - "Pay and you'll have. Don't try to secure things very cheap. Don't try to purchase in the cheap market. Be ready to pay for the thing. Surrender, nothing less than surrender, that can purchase a ticket for you in that plane. Wholesale, if you can give wholesale, you will get also wholesale.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

"If you're miser, I'm also miser in dealing to you. If he's as much generous I'm also so. Wholesale giving. I can also give wholesale. So much so Yaśodā can whip Me, and I've no other alternative but to rub My eyes full of tears. 'I don't do this once more My mother, don't beat Me, don't whip Me in this way, even I can go so far, so far.'" Hare Kṛṣṇa.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

["Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96] & [*Padyāvalī*, 126]

Raghupati Upādhyāya in his talk with Mahāprabhu told: "Let the others who are very much afraid of their worldly life run towards *Veda*, run towards *Smṛti*, and other scriptures. But I don't like all these things bothering. Simply I want, I see that - *aham iha nandaṁ vande*. All my concern is with Mahārāja Nanda, where I find in concrete truth that the Parambrahma is crawling on the compound of his house. I see the concrete thing. I won't run after phantasmagoria, what the *Śruti* will say, the *Smṛti* will say, so many. mani marti vasista jagra vagra smṛtim [?] *Veda* also *Sāma*, *Yajur*, *Atharva*, so many interpretations. I don't like that. I get the fruit here, the result, the consequence, I find here. That the Parambrahma whom you say, all Parambrahma, He's crawling in the compound of Mahārāja Nanda. So I shall negotiate with Nanda Mahārāja how I may be counted amongst one of his own people. This is my direct finding."

And that satisfied Mahāprabhu very much, that Raghupati Upādhyāya's statement. *Śrutim apare smṛtim itare, bhāratam anye bhajantu*.

The *Śrutis*, they're also in the *rasa-līlā*, they're also trying to have their defective attempt forgiven.

"We could not exactly express You my Lord, that You are such and such. You are *rasa-līlā*. Our expression rather went to express indifferent, that Brahma, the Brahma, Paramātmā, all this

impersonal thing, generally we dealt with. But You are person and You are such a wonderful personality. You can describe these ordinary human things in such a great way. We did not know all these things and we could not express You, in this type, so forgive us." They beg to be forgiven, excused by Kṛṣṇa. "That we could not, we say, we boast that we give Kṛṣṇa, we give the Absolute to the people. But we ourselves did not get any such compression of Yourself, highest, so sweet. So sweetly we could not represent You. So we must be forgiven for our audacity, our position, our authentic announcement that we can show the path to You. We're criminals, in this way."

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

Parīkṣit Mahārāja, he's also in that great assembly of the scholars of different departments, he also says:

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: "O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit Mahārāja, on the basis of the theistic atmosphere created by Śukadeva Goswāmī, Parīkṣit Mahārāja is asking: "This is wonderful what you say, this Nanda, what did he do in his previous life? What sort of penances, or reading, or anything, religious practices, what did Nanda do that he has got the Parambrahma in such a way, in a players way he has got that Parambrahma? And *yaśodā mahā-bhāgā*, and the great fortunate lady Yaśodā, who is suckling that Parambrahma. It is inconceivably wonderful. What did they do? Please come direct with that recommendation. We want to follow that. We want to follow that leaving aside all those stereotype things that ever come to the world, for God consciousness, or God realisation. Leaving everything aside, we want to follow that path, what Yaśodā did, what Nanda did, in their past lives, that they have acquired such a great inconceivable fortunate position, we want to know that."

So Mahāprabhu came to give us such direction, where to go, what to gain, what to obtain.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

Even in *Gītā* we find, that only soul consciousness is wonder of wonder. We're all practised with material consciousness, material valuation. We're making much, we know we're accustomed to make material valuation, always calculating. But if we can have the conception of our own soul, the particle, the dust of the great conscious substance, we'll be astounded. *Āścaryavad vadati*. Who will hear, who will say, who will know, everyone will be astounded.

"Oh. The soul is such a thing, such valuable, such wonderful, independent of all mortal? The atom bomb cannot do anything to the soul. These great achievements of the so-called civilised genius, they cannot approach this plane of soul, it is living in that plane."

So how much disarmed we are with fear. No fear, no apprehension which we're suffering, always like a remittent fever, always containing fever. The mortality, the threatening of mortality is always attacking on us, consciously, unconsciously.

But when we reach the plane of soul: "Oh. What wonderful thing, beyond atom bomb and all these threatening of the mortal world. It is above, wonderful things."

That is only a part, as a dust of that conscious world, and then the conscious world, Śiva-loka, and then the, *andamāya-loka*, where it is. Still it is with us, we hanker only for that.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says we're attracted by the outer coating of things and ignoring the very spirit which is within. That is our fate.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

What to speak of us, we're full of material aspirations. Those that are famous for their spiritual aspirations and whose life is given for that, it is necessary also to preach in that camp, that He's above that, above knowledge. The love is above knowledge. *Prema* is above *jñāna*. And Kṛṣṇa is the king of that loving plane, the plane of love and beauty, and it is above your consciousness. Very rarely we find that some of the leaders of the *jñānī* school, they're aspiring after that beauty. So beauty is not confined in this eye experience of the material world. So how wonderful that will be. *Aham iha nandaṁ vande*. The soul is such, then the Supersoul, Paramātmā, then that Brahma Nārāyaṇa, Vāsudeva Nārāyaṇa, Rāmacandra, Dwārakeśa, Mathureśa, Vṛndāvana.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

[Rūpa Goswāmī says: "The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Śrī Upadeśamṛta*, 9]

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus

feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Śrī Upadeśamṛta*, 10]

The gradation in the transcendental world is being shown to us in this way. With this aspiration, let our fortune may direct to move on and on, towards Kṛṣṇa consciousness, from deeper, to deeper, to the deepest.

Gaura Haribol. Gaura Haribol. Gaura Nitāi. Here we close today.

...

Akṣayānanda Mahārāja:

Na api sretaketu bahu bramhukai aharo guruva asitaha [?]
Satyam bramhapi mantra prajestha guro eka eva upasya vartate [?]
Kintu upasanayam anukulya pratikulya drstanti bhuta ete sada sa [?]
Param mrsya guru krtha ityam vasya vyatirvek avyam nai siksa guru evaite yeya [?]
Tathapi swami caraneru upani bandho sloko capoca mina harina kumari braja tanga [?]
Katanga kuras ca asto eyate guruvo pathaha madhu hata kapingula sadyo sthaha [?]
Upayade vijnana sesaha vrtyadayo matah iti siksa guru nama antu baho yam eva prayo jnana datya [?]
Prayojaka nityaha nahiti namo siksa guru api avijna jana eva bhavyo yasitam tu [?]
Satyam avijna jnananam hi gothum adi mama matam usarita tam maya sasajati aste kutra kutra [?]
Tatyam vestavya ityaha brahmeti adviti yam yat brahma etat kalau savisesa nirvisesa videda gauhu daiva [?]
Rsi giyate iti nyasa vrsya yasya matam nahinyam iti abi yukta vakyas ca maya yada hardika eva tarata [?]
siksa guru varna krta iti bhavana [?]

I'm sorry. My reading is probably very bad.

Śrīla Śrīdhara Mahārāja: Not bad, but not very clear to our ears. What is the chapter?

Akṣayānanda Mahārāja: Ninth chapter.

Śrīla Śrīdhara Mahārāja: Ninth chapter. So it is by Nava-yogendras? By whom? Ninth chapter. Kavi, Havir, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa [and Karabhājana]. Who is it?

Only one point, or many? Only this point that many Gurus are necessary, because there are different conceptions of the *advaya jñāna*. So to understand fully the particular part, the expert of that portion is to be consulted. Main purport is this. But if such a Guru is available who can represent all of the whole, *advaya jñāna*, then one may suffice. Otherwise the partial realisation, the Guru of partial realisation, they can give out the knowledge of a particular part. That is the underlying principle. For both relative and absolute, the same question, and absolute is the final. Generally:

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

Whenever we shall accept any Guru, we shall try to see fullness in him. But with the progress of the knowledge, it may seem that some points are being lacking, in that case, *śīkṣa* Guru is to be adopted.

Akṣayānanda Mahārāja: Guru Mahārāja, it's spoken by *avadhūta-brāhmaṇa*.

Śrīla Śrīdhara Mahārāja: *Avadhūta*, inciting by whom? Camasa, Karabhājana, or Antarīkṣa? Who is the speaker? Who is giving reference of the *avadhūta-brāhmaṇa*? *Nava-yogendra*, one of the *yogendras* is speaker here, who is he? Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Voice Uddhava, it is there [?]

Akṣayānanda Mahārāja: Yes. My mistake. I'm sorry. Yes.

Śrīla Śrīdhara Mahārāja: So, ha ha, a drastic position, ha ha ha. Unquestionable.

Badrinārāyaṇa: That changes the whole situation.

Śrīla Śrīdhara Mahārāja: Unquestionable.

Akṣayānanda Mahārāja: Astama jayi bhagavan sri krsna bhajanera nicak avadhuta brahman ksatry [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha.

Akṣayānanda Mahārāja: I'm sorry, it's *aparādha*.

Śrīla Śrīdhara Mahārāja: One in many. *Ācāryaṁ māṁ vijānīyān*. One in many. He's Guru, because He can make Himself known, no other. So wherever there is true transaction, there is He Himself present, that is oneness in Guru. And also the variegatedness is there, according to ones *adhikāra*, and ones position. The same thing, *loke vyavāya*.

parokṣa-vādo vedo 'yaṁ, bālānām anuśāsanam [karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

One may not understand the whole truth, only by instalments he should be given, through different births. On the whole Guru is one, and Guru is He, and it is His will. In one figure also He may deliver the whole truth, but generally by partial instalments, according to the position of the audience, He will extend things.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

There are scriptures that say: "Oh marry, then leave your wife and go to the forest, and then you leave everything and always try to meditate on Him, even leaving food." There are so many. According to the capacity of the student the professor will impart advice to him, instruction to him. A gradation is there. *Karma adhikārī*.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[joṣayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

If I do not do any work, then others will think that idleness is the goal of our life, so I have to work. *Na buddhi-bhedaṁ janayed, ajñānāṁ*. One who has got his *adhikāra*, qualification, he's to be advised nearby something. *Jñāna adhikārī* he should be given *jñānam*, *yoga adhikārī*. Then again wind up everything, as in *Bhagavad-gītā*, He's dealing with different departments, but winding up in the last towards devotion, in this way.

tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavārjuna

["The *yogī* who is a worshipper of the Supersoul is superior to persons engrossed in severe austerities such as the *cāndrāyaṇa*, superior to the worshippers of Brahman, and superior to the fruitive workers. Know this certainly to be My conclusion. Therefore, O Arjuna, be a *yogī*."] [*Bhagavad-gītā*, 6.46]

But,

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
[śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

na hi jñānena sadṛśaṁ, pavitram iha vidyate
tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

So in praise of *jñānam*, but *jñānīnām api sarveṣāṁ, mad-gatenāntarātmanā*, connecting towards devotion. Then, _____ encouraging [?]

Śrīla Śrīdhara Mahārāja: ...fighting, but he ran towards Badarikāśrama. According to *adhikāra*, the position. So different departments. But at the same time it's possible - Kṛṣṇa is the advisor, He's giving the whole thing, by comparative study. So also some Ācārya may be found of such status that by this way He may begin.

Just as our Guru Mahārāja told to one Parvat Mahārāja. Parvat Mahārāja laboured hard for collection and preaching, very hard. One day Guru Mahārāja told, "I have got attention towards you. Now go on with this hard labour. Whenever I shall find that your time has come I shall give one attendant to you and ask you to take the Name of the Lord, in the retired life, I notice what is whose capacity, position; what sort of service should be recommended to whom, I have got. I'm alert on that subject. Go on doing." In this way.

According to the position, and capacity, the external engagement, form of engagement may change. And also the form of study, all these things may change. Learn this, learn that. From the same Guru in different ways it may be advised. And if not by the same Guru, then by different Guru. On the whole, Guru is He, the Lord is the Guru.

So oneness is there, and variety is also there. So, chabis Gurus here, the twenty four Gurus of the *avadhūta*. One thing he's learning from one person. Everywhere he's collecting some sort of instruction. Even, it is mentioned, even from a prostitute the *pingala*. She's waiting, some person will come to her, the whole night is awaiting, and wait, waiting. "Oh, this man - oh, didn't come; Oh, that man, goes that way. This man perhaps may come to me; that man also, took another course." In this way whole night, then completely disappointed resigned to the fate, retired, and slept a sound sleep. So thereby we shall learn that we must not be expectant to any consequence, result of anything; then we'll be always suffer from anxiety. Things will come of itself, no anxiety. This is a particular stage.

And in the case of the - in Vṛndāvana whole anxiety, in *līlā*. "Kṛṣṇa is not coming, we're all - in the *kuñja*, in the forest camp, waiting for Kṛṣṇa. Kṛṣṇa not coming, not coming."

Utkantha. That is another thing. But this is all middle class *upadeśa*. When resigned to that... to the fate of that *jñāna śūnya bhakti*, that is under the jurisdiction of Yogamāyā arrangement. Then things are not in the hand of any individual being. Yogamāyā is managing them. That is a separate thing. And this is retiring from the mundane and entering into the high transcendental.

para-svabhāva-karmāṇi, na praśaṁsen na garhayet
[viśvam ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca]

[The Supreme Personality of Godhead said: "One should neither praise nor criticise the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."]
[*Śrīmad-Bhāgavatam*, 11.28.1]

It is also mentioned, "Don't go to criticise the nature of others. *Viśvam ekātmakaṁ paśyan, prakṛtyā puruṣeṇa ca*. Consider the whole as one, and that it's engaged in *līlā*." But in the Vaiṣṇava school we'll be requested, advised that, *līlā*, that is, we must praise the Vaiṣṇava.

...

...young age, medicine will work.

Our Bishandrai [?], when he was dying, about eighty, he was a good doctor, a genius doctor. You may not know. He passed papers here, in London, high degree. When he was examined for diagnosis, one patient presented before him covered with cloth, and he was asked, "You will diagnose what is the disease."

He told, "This a case of pox, small-pox."

Then the patient removed, and the professor there he put a zero. Then when he found that in diagnosis he got zero, he challenged the professor, "Why you have given me zero?"

That professor told, "That was a case of influenza, and you told that it is a case of pox."

Bishanrai [?] told, "No! Surely it must be a case of pox. I shall offer it and show. You refer, the same patient."

Then the professor took the phone, and from the influenza ward he took the patient, he phoned there. "What is the condition of that patient? That influenza ward, I took him, took here?"

The answer came, "Sir, that is not influenza, pox has come out."

Then he wondered, the professor, "How did you know that it was a case of pox?"

"Through scent. Through scent I could recognise that it is a case of pox."

So, Bishanrai [?] was a genius. Before seeing and examining any patient, he - the naked body, generally he'll have a look, and then he diagnosed. But that _____ [?] when he was dying, heart failing, so many doctors came to help him, and told, "This is the medicine now to be applied."

Bishanrai [?] told, "Yes this is the medicine, sure. But who will use this medicine to keep my vitality, he's absent. Who will manipulate this medicine, and utilise in action, he's absent. Vitality is absent, to take the consequence of the medicine and to utilise it in that, he's absent. So he died. No person behind who will utilise this medicine to work in my favour, he's absent." So something like that.

When there's energy then medicine may work. But when the position may be such, then medicine will try to work but no foundation to stand for it, dissolved. So heart is the main thing, and to keep up the heart, the medicine is given. And none to take the medicine and utilise it in the proper way, gone. Hare Kṛṣṇa.

Badrinārāyaṇa: So medicine doesn't work without proper diet.

Śrīla Śrīdhara Mahārāja: Of course, diet creates disease. Diet problem, improper diet. Proper diet will help, but improper diet produce some anomaly, and medicine is necessary to clear that

off. Govinda Mahārāja, he does not care for diet too much, much, but use medicine. But now, the age is advanced, and medicine will fail. _____ [?]

...

...everywhere, to get the desired result. This is the weapon of Mahāprabhu, *bhedābheda, acintya*. Nothing is definite. What is definite that is *māyā*, and we also cannot measure it. And we're also unable to measure *māyā*, this is our position. *Māyā* is infinite to us. And whatever is possible to come under measurement, that is *māyā*. *Adhokṣaja*, immeasurable and understandable. These characteristic we must not forget. That we have come to deal with Whom? Independent personality of sweet will. Autocrat, absolute. So, a portion we may be allowed to - by His grace, to know.

Raghunātha Dāsa Goswāmī, he had his previous Guru, then went to Mahāprabhu, neglecting him. He had something in his, within, and neglected his previous family Guru, and went to Mahāprabhu. Mahāprabhu Himself gave him shelter under Svarūpa Dāmodara. Again, not satisfied with Svarūpa Dāmodara, who holds highest position. He again comes to Mahāprabhu, "Why You have inspired me to leave the house? Why You have drawn me here? I can't ascertain. Please advice me what I'm to do."

Mahāprabhu felt a little disturbed, that, "I have given you to Svarūpa Dāmodara, crossing him you're coming to Me." He was a little disturbed. "He knows everything, more than Myself." In this way He told, remarked. "Still if you have got special regard for My words, then I in nutshell say to you,"

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be / vraje rādhā-kṛṣṇa-sevā mānase karibe

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā- Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

These four lines He told. Again, because he crossed the dignity of Svarūpa Dāmodara, who was given as Guru to him, again He put him to the hand of Svarūpa Dāmodara. This formality Mahāprabhu observed, that Guru should not be crossed. His dignity should not be crossed or neglected in any way. Again He put him in the hand of Svarūpa Dāmodara. "You have come out from your shelter to Me, what is not according to the spiritual formality." It shows like that, again He's putting to Svarūpa Dāmodara. And he lived there so many years, amongst the eternal *parṣada* of - with Mahāprabhu. Then, after the departure of all of them, mainly, went to

Vṛndāvana. There again he found Guru, Rūpa, Sanātana. He's writing in such a way, that as if he's begun his life there.

vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6] & [*Bhāgavatam*, 5.18.12, purport]

"I bow down, my obeisances to Sanātana, who behaved with me in such a way, affectionate way. How?
Vairāgya-yug bhakti-rasaṁ."

Raghunātha Dāsa showed his abnegation, this *vairāgya*, to the extreme here. Even the *prasāda* most rotten, washing, only the internal things with some salt he used to take.

And Mahāprabhu went to forcibly take that. "Oh, such sweet *prasāda*, I have never tasted in my life! Raghunātha, you have got so much faith in the *prasāda* of Jagannātha, what the cows also reject, rotten things can't eat, and you take that *prasāda*, and washing that rotten portion from within, with adding some salt you take. So much deep faith in *prasāda*. Sweetest food, I never tasted such."

Such was the *vairāgya*, still he says, "Sanātana Goswāmī taught me what is *vairāgya*. *Vairāgya-yug bhakti-rasaṁ*. The spiritual juice of devotion, he made me swallow forcibly, and I won't take it, *anabhipsum andham*, because I'm blind. I'm blind and unwilling, and forcibly he devoured me, what is *vairāgya-yug bhakti-rasaṁ*. *Bhakti-rasa*, means very caution, very similar to this mundane *kāma*; so do with caution. Just as medicine applied with some other *anupam*, so, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham*. Unwilling and blind, and forcibly he made me swallow that medicine like diet. *Kṛpāmbudhir*. Ocean of mercy, ocean of grace. *Para-duḥkha-dukhī*. Always feeling for the others pain."

Such is his praise, song of admiration of Sanātana. Again for Rūpa Goswāmī,

adananas taniyam dante dam yati punah punah [?] "Holding the grass between my teeth, dam yati punah punah [?], times unlimited I beg to Rūpa Goswāmī. srimad rupa dhan bolisyan [?] He may consider me the dust of his feet. dante dam yati punah punah. Repeatedly, unlimited times, I want to offer myself to become a dust of the feet of Śrī Rūpa Goswāmī."

After leaving the association of Mahāprabhu's direct followers, he went to Vṛndāvana and found Guru in such way. What is this? Mahāprabhu Himself advised him. Mahāprabhu Himself selected one Guru of the highest order, Svarūpa Dāmodara. They are but *mañjarī* rank. And Svarūpa Dāmodara Lalitā Sakhī. But from there he went to Vṛndāvana, and there he found

Gurudeva. So, the fun play of infinite. The absolute, the plane of the absolute, will come to measure and record that, this is this; without a fool.

Still for our purpose, as we're endowed with limited resources, some sort of limited sign, symptoms should be posted to direct towards that direction. Some calculation, some limitation. Some limitation on the unlimited. Some sign to the unsignable, to be posted, light house in the infinite ocean, light house, something, to help, that is given for us.

So the absolute, here they say the absolute have got different infinite number of aspects. And He's expressing Himself in particular place, particular quality, through particular direction. And one who wants to extend his understanding, he will try to learn from every nook and corner of the absolute. Everything new, nothing can become old. *Nava navayamam*, everything is new. If we have got eye, vision deeper, deeper vision; new, new, newer things are coming, unlimited, infinite.

So, as the star in the infinite sky, or light in the ocean, the beacon light, the light house, then by taking the direction from them we're to go on in the infinite. The position is there. We may be lost to understand; so sometimes Ācārya, the teachers are sent to organise them. "This is *karma-kāṇḍa*, this is *jñāna-kāṇḍa*, this is yoga, there are so many differences of yoga. In the *karma-kāṇḍa*, Manu, Atri, Vasiṣṭha, so many variety." Something common, something different. Nothing particularly congruent.

puta tishta dasam godam [?] Yaśodā is tying, going to tie Kṛṣṇa, but only two ounce difference, short. Again adding something, some rope, again when going to finish, same two finger short, shortage. Such is the nature. And we're going to measure Him, to put Him in the cage of our brain?

Adjustment, as far as possible. So, Guru, *śikṣā* Guru. And more extended, everywhere there is Guru. As generally I say. To enter into the domain of Vaikuṇṭha and Goloka, all Guru, myself the only servant. I'm travelling over the plane which is Guru. Over head Guru, on all sides Guru; all respectable things.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

And we also, if we try to advance step by step: Brahmaloka, *ākṣara*, *kṣaraḥ*, then above that Vaikuṇṭha begins, Śivaloka, Vaikuṇṭha. And *cinmaya*, the soil is consciousness. Consciousness of higher type than I myself is made, come up. So, to enter and to walk there, and to do duty, that is all, to wander over the Guru, on all sides Guru, all Guru. So, not to go by the leg, but to go by the head. To walk by the head, that is what is necessary, inconceivable. Inconceivable but it is the fact. So, only our serving attitude, that is the value. "I shall render some service to their satisfaction." That is only our capital. So we must always be very much anxiously cautious about the serving necessity value in me, otherwise everything is disappointed. *Sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

The dedication, the satisfaction, seeking the satisfaction of the entity there. Generally for all, and particularly for Kṛṣṇa or His favourite.

...

Devotee: If Guru or Kṛṣṇa doesn't - if we feel They don't want to accept our service...

Śrīla Śrīdhara Mahārāja: Guru, Kṛṣṇa is Guru in different form.

Akṣayānanda Mahārāja: Guru Mahārāja. "Therefore I can see that Hṛdayānanda Mahārāja has made *siddhānta viroda* here."

Śrīla Śrīdhara Mahārāja: I'm to read it, or understanding it very carefully, before I say that.

Akṣayānanda Mahārāja: He wants to say that, "One must have only one Guru."

Śrīla Śrīdhara Mahārāja: Only one Guru - then some who could not get mantra from Swāmī Mahārāja, they're going giving mantram, or they'll stop there? Then?

Akṣayānanda Mahārāja: His plea. Viśvanātha says that this *nirviśeṣa*, *saviśeṣa*, *ved* _____ [?]

Śrīla Śrīdhara Mahārāja: Not only *nirviśeṣa*, *saviśeṣa*, but in every department. Only in general *nirviśeṣa*, *saviśeṣa*. One may not enter *nirviśeṣa* at all. *Jñāna śūnya bhakti*. "*Eho bāhya āge kaha āra*." [*Caitanya- caritāmṛta, Madhya-līlā,* 8.59] He may not have any connection with *nirviśeṣa* department. Straight, eliminating *nirviśeṣa* going to *saviśeṣa*, it is possible.

Akṣayānanda Mahārāja: Yes. But using the statement of Viśvanātha.

Śrīla Śrīdhara Mahārāja: Not only *nirviśeṣa*, there is Buddhistic school, they have no recognition of any reality, even *nirviśeṣa*, nothing. So various conceptions there are; *nirviśeṣa*, *saviśeṣa*. And also Śyāmānanda, from *sākhya rasa* transferred into *mādhurya rasa*. How he will account for _____ [?]

Akṣayānanda Mahārāja: Because Viśvanātha is only given so far in the commentary. He did not mentioned...

Śrīla Śrīdhara Mahārāja: Then I can say that I shall have to scrutinise what Viśvanātha has said. Then I can give my opinion. Very patiently I shall have to read it through scrutinisingly; then I may give my opinion. Some time I shall do. You keep it ready.

Badrinārāyaṇa: Maybe when Govinda Mahārāja comes he can shed some light on it.

Śrīla Śrīdhara Mahārāja: Yes, let him come. Or with the help of Nimāi, or some, but the slow reading, slow and correct reading. Because my mind is now weak, my brain is weak now. So, patiently I shall have to examine.

Akṣayānanda Mahārāja: But from what you told this morning, I'm able to understand it, quite clearly. What you have told I've been able to understand it now. Because I also read his English book, although I don't have a copy here, but I'll procure it.

Śrīla Śrīdhara Mahārāja: Have you got a copy of *Search For Śrī Kṛṣṇa*? You must have a copy there in the land, you've got?

Akṣayānanda Mahārāja: Of course.

Śrīla Śrīdhara Mahārāja: And Anurādhā must have one copy.

Anurādhā: _____ [?] took my one.

Śrīla Śrīdhara Mahārāja: Took yours?

Badrinārāyaṇa: Yes. We gave it to him, he did not have a copy.

Śrīla Śrīdhara Mahārāja: Oh. So you must keep a copy with you. Hare Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Badrinārāyaṇa: Mahārāja. How did Śyāmānanda change from *sākhya* to *mādhurya*?

Śrīla Śrīdhara Mahārāja: The special dispensation of the Absolute. Śyāmānanda was initiated in *sākhya rasa*, from Hṛday Chaitanya in Kalna. In particular occasion, some dead body came there, some topics there, I forget. Anyhow when he went to Vṛndāvana, he was, as far as I remember, Śyāmānanda from Nandagram he was going towards Khadiravan perhaps. In early morning, very early morning, taking the Name of Kṛṣṇa, from Nandagram he's going eastward towards Khadiravan, Lokanātha Goswāmī's place.

Then, suddenly found one... perhaps golden *nupur*, what is that? Anklet, leg ornament, in this side, over the side, on the way. And he took it in his *uttariya* or any place put it, and going. And

with the touch of that *nupura*, that leg ornament, he felt ecstatic joy within, and great energy for Hari *Nāma*. And he's looking back towards the place. After sometime he saw one lady, one girl of exquisite beauty, she's searching there. Then he came back. "What are you searching?" he put.

"My Mistress has lost one *nupur* somewhere here, so I have come to collect it."

"I have got it. I have collected it." He gave it.

She put it on his forehead, and disappeared.

Touched that *nupur* on his forehead, and there was one *tilak* mark, permanent, it was, he can't rub it, efface it. And he felt his tendency towards the service under the guidance of those girls. From friend circle his mental conversion came automatically, towards *mādhurya rasa*, he felt.

And he consulted Jīva Goswāmī. "This is the case, what to do? Irresistibly I feel within that I must serve Kṛṣṇa under the direction of these divine damsels. I feel, that sort of service. Though I got previously from my Gurudeva, admission, and I'm trying to cultivate that in *sākhya rasa*, friendly circle."

Jīva Goswāmī told, "You have got such wonderful grace from the upper class, and you may take initiation in this form from me." And yes, Śyāmānanda took further initiation from Jīva Goswāmī.

But this act was not concealed. Gradually it was expressed, came to the public. And his previous Guru came to know that Jīva Goswāmī has again initiated his disciple. He called the assembly in Vṛndāvana, "That this Goswāmī has done wrong. He has enticed my disciple and this is against Vaiṣṇava fashion, etiquette."

As Rāmeśvara came to charge me.

Devotees: No comparison.

Śrīla Śrīdhara Mahārāja: Then there was a meeting, and they called for Jīva Goswāmī to give explanation for this discourteous activity. Jīva Goswāmī did not go, he sent Śyāmānanda. "Go and explain your position."

Śyāmānanda went there, and he stated, "This is the fact which forced me to change my course of life."

But many of them there, did not believe in that statement.

Then Śyāmānanda told that, "I got the sign, this *nupur tilak* on my forehead. If you do not believe you efface this."

They tried but failed. Then they gave recognition. "Yes, it is possible."

And that arrangement was also made - Rādhārāṇī, internally, previously asked Subal, through Subal, he communicated, "One of your servitors, I'm taking within My camp."

Amongst the leaders, there was some understanding - the transformation.

So, it is also possible, by special interference of the will of those high officials, or Kṛṣṇa Himself. It is possible. So *acintya bhedābheda*. "I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to understand this peculiar wonderful adjustment. With Me, everything with Me. Try to follow." *Acintya bhedābheda*. So, _____ [?]

dharmasya tattvaṁ nihitaṁ guhāyāṁ, mahā-jano yena gataḥ sa panthāḥ

[Yudhiṣṭhira Mahārāja said: "The real secret, the solid truth of religious principles is hidden and concealed in the hearts of unadulterated self-realised persons, saints, just as treasure is hidden in a mysterious cave. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahā-janas* advocate."] [*Mahābhārata*]

The *guhāyā* is at the heart of Kṛṣṇa. Everything is there. Or His heart, His sweet hearts are there. They are designing and the effect coming. *Mahā-jano yena gataḥ sa panthāḥ*.

The precedent, when the pleaders go to plead in the court. Above law, the precedent works more. They show some precedent, logic, then in such case the higher court gave such judgement. "You see, my lord." Then the lord is silenced. He has such presented in such court, in this higher court, in such case gave such decision. Then he's to side, precedents.

Mahā-jano yena. After all Kṛṣṇa is not under law, law comes from Him, for us. Some law for us, some law for the jungle, some law for the beast, some law for the gods, so many variety of law suiting to the particular part in the infinite. We shall always be open to His freedom above law, look up. But we must be sincere. _____ [?] Prejudice, *niṣkāma*, and endowed with sincere searching, *kṛṣṇānusandhāna*. Mahāprabhu's life was that of *kṛṣṇānusandhāna*. Search for Kṛṣṇa, *kāhāṅ kṛṣṇa prāna nātha*. The whole life is covered by this, *kṛṣṇānusandhāna*.

And what type of *sandhāna*? The other day we told when Svarūpa Dāmodara and others they're taking the Name of Kṛṣṇa, and Mahāprabhu's attention drawn to this plane, and Mahāprabhu says, "You're making noise." When Kṛṣṇa *Nāma* uttered by Svarūpa Dāmodara *for* Mahāprabhu, that is compared to noise, undesirable noise, *kolāhala*.

hena-kāle tumi-saba kolāhala kari' [āmā iṅhā lañā āilā balātkāra kari']

["Just then, all of you made a tumultuous sound and brought Me back here by force."] [*Caitanya-caritāmṛta, Antya-līlā,* 17.27]

"I was in such a state of ecstatic joy, ecstatic feeling."

Fools rush in where angels fear to tread. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: We very often remember that story Mahārāja, that story of *kolāhala*.

Śrīla Śrīdhara Mahārāja: You appreciated the other day very much, *kolāhala*. And who the Kṛṣṇa *Nāma*? Kṛṣṇa *Nāma* by Svarūpa Dāmodara, who is called to be Lalitā himself, his Kṛṣṇa *Nāma*, and earnestly he's chanting to awaken Mahāprabhu, to draw Him this side.

But Mahāprabhu, "You're drawing where? This *prapañca*, external cover. And where I was present, and what I was enjoying, experience _____ [?]"

Search, search for Kṛṣṇa, search, search, search. *Brahma-jijñāsā*, *vedānta brahma-jijñāsā*, *athato brahma-jijñāsā*. A laboured thing, we do not find any support, any foundation here. Then, as if a luxury, I must inquire, what is the cause of this world? Why we're coming, we're going, we're being transformed? What is the cause? Some idle remark, *brahma-jijñāsā*. And that is endowed with vigorous life. *Kṛṣṇānusandhāna*. I can't contain myself, without that truth. _____ [?] when that is Kṛṣṇa. How living, I can't stand, I can't continue, I can't live without that nectar. *Kṛṣṇānusandhāna*, and *brahmā-jijñāsā*, and Paramātmā *ānusandhāna*. These idle topics, idle activity like a luxury of learning. Heart's thirst, unquenchable thirst. Like a madman He's after, "Where is Kṛṣṇa?"

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Śrīla Śrīdhara Mahārāja: Once Gandhi, he started non cooperation movement, but this Motilal, the father of Jawaharlal [Pandit Nehru], and C.R.Das etc, when that movement came to a lull, they evolved some other way, responsive cooperation. "We shall enter the assembly, all these things, and capture the local bodies. And whatever the British has given us, self-government, we shall capture that, again continue fight. That policy."

But Gandhi told that, "I have no hope in that. As you like you may do, you may try; but you won't be able to snatch anything from the British in that way."

They tried for few years, but they could not move the British from their position, any more. Then they again went to Gandhi. "He will form some way to fight with the British." Then when the whole burden was given to his head, he accepted that and he began to think, what policy, what method of fight he will begin. Of course all *ahiṁsā*, non violent.

Then one day Rabindranath saw him. "The country, the congress, has given you the charge of leadership to lead the congress in a particular way so that the British may be compelled to give our desire. Then what do you do about that?"

Gandhi told, "I'm thinking furiously."

Then, a man like Rabindranath he pronounced this word, "He's thinking furiously," in a taunting tone. But when the result came, of the thinking of Gandhi, that showed that really it was a furious thinking. He began that salt, civil disobedience. Asked the then Viceroy, perhaps Irwin, that, "The salt is necessary for all, so you abolish the salt tax. For the poorest of the poor, they also want salt, and you should not put any tax over the only source of the poor. You withdraw."

But for the prestige, he could not do. Then Gandhi told, "I want to disobey the salt act."

Only with about seventy from his *āśrama*, peacefully they're marching towards salt producing area in Ahmada [?], that Dandi march. When they're walking, they're going that place by walking, and very smilingly and encouragingly they're going. Then they began that activity, began to prepare salt for themselves, and to give, distribute it.

The government ignored in the beginning, but could not. So many, every type, in Bengal, everywhere, this movement began. Everyone goes to the sea shore, and they can produce salt and use that and distribute to the market. Government could not stand idle, they came to

oppose. And thereby the fight began. They won't withdraw from that campaign, and they are to punish, whipping, then hammer used to break the fist, in this way. Then the fire came out in the whole of India. So that Irwin had to make proposal with Gandhi for peace, for round table conference. So round table conference was to take place in London. And then something was given, but that was not desirable for them. Again Gandhi came and began civil disobedience. But the movement lulled, so he had to wait. He went to the jail, then came out, so many things offered. Then a strong Viceroy, Wellington, was sent here, and Gandhi put to jail for two years. _____ [?]

"So I'm thinking furiously." Civil thinking also may have furious colour.

So Mahāprabhu searching, searching for Kṛṣṇa was done furiously. There is a thorn in Purī, so that peculiar thorny plants, running through the thorny plants. Kṛṣṇa *gan*. One *deva dasī* is singing about Kṛṣṇa, and He was so much captured by the tune. "He's running through the thorny area, Govinda catching Him." So furious search for Kṛṣṇa, without any care for the body, or for the circumstance, or environment. Searching, furious search, wholesale search, absolute search. That when the Absolute is engaged for His Own search, that is Absolute search. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Absolute search for the Absolute.

Śrīla Śrīdhara Mahārāja: He Himself is charmed by His own beauty. He's directed towards Him, with open eye of a devotee, He's looking at Him. He's becoming mad Himself. Then what sort of charm is there? And how unfortunate we are, not even a small drop for us. Hare Kṛṣṇa. The charm, the beauty, *sundaram*, *ānandam*, harmony.

The *ānanda śabda* has been translated by Martineau as reality the beautiful. *Ānanda*, a synonym of *ānanda*, *sat*, *cit*, *ānanda*, that *ānanda* has been translated by Martineau, a philosopher, as reality the beautiful, *sundaram*. *Sundar* is *ānanda*, beauty is bliss. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

And that beauty is love also; the appreciation of beauty proper is love. Love is the most attractive substance in the world, and beauty also same, similar. Most attractive, most satisfaction giving. No knowledge, no justice, no power, all like rubbish. In comparison, the power seeking, the knowledge seeking, that is all rubbish, tasteless; when love has come in comparison to them. They are hooted out, the love, the power. What is power? What is justice? Knowing, who is the judge? What is the benefit, that we shall judge, what is good and bad? Do you know, what is good and bad? You will give judgement. When love enters the area, everything is paralysed. All paralysed when that love and beauty enters. Hare Kṛṣṇa. Mahaprabhu came with that thing, *prema*, love. Try to acquire a drop of divine love. Hare Kṛṣṇa. Hare Kṛṣṇa. *Prema*, divine.

Devotee: Mahārāja. If we feel that Kṛṣṇa does not want to accept our service, then what should we do?

Śrīla Śrīdhara Mahārāja: Ha, ha. What do you do in other cases? Suppose I'm a patient, I'm trying so many treatments, but I can't recover. What should we do?

Devotee: Keep trying.

Śrīla Śrīdhara Mahārāja: Keep trying. To select a better doctor. We won't leave it, but we shall seek and seek, search and search, for better medicine, proper medicine and better doctor. That's natural.

vishayi ya priti _____ carane tomar [?] What interest we have got in this mundane wealth, similar interest we may have for Him. We're already wakeful to the interest of this mundane world. And we're after that, searching after that. That may be applied in His case also. Untiring inquiry, how I can get back my health. I can't stop it, I generally do not stop it, to recover my health. And the real health is there, to get that real health. Back to God, back to home. To get that health of that membership of that home, we shall try to get back. This *vyādhi*, *jarā-vyādhi*, we're attacked by the mania of enjoyment, and salvation. That must be, that is the disease, and that we must save us from all these inner inclinations, and to have proper inclination of life, the aim of life, duty of life eternal.

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam, tvayi jātāparādhānāṁ, tvam eva [śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda Purāṇa*] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

When a boy's trying to walk, he's falling on the ground, again he gets up and again begins. So no end of trying, it is not avoidable problem, always the standing problem eternal, and most comprehensive. We can't avoid it, anyhow we must try. By hook or by crook, anyway, we can't but try for our best benefit. We only understand that is the best benefit.

So automatically everything will come. Just as at present we consider our health is unavoidably necessary. So I shall have to try my best to keep up my health. That interest must be transferred there, when we'll understand that how useful for my inner eternal life He is.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Ke?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura. Nitāi Gaura. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: So, what is the best way, to make...?

Śrīla Śrīdhara Mahārāja: The only way, that is the only way is for active and passive association. Active association we may get from the *sādhu*, and the saints. And the passive from the books.

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya, / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

The oxygen is necessary for the body, so we must place ourselves where oxygen is sufficient. So, we want a thing from a particular plane, and those that are connected with that plane, we must associate with them. Different layers, different plane. So there's a layer of devotion, and I have got also within that, cover within, innate layer. And if we want to improve that layer, strengthen, then I must connect the same layer where it can be found: through the books, instructions, and association of the *sādhu*, where he's connected with that layer, that plane. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti, devotion can be improved only with the help of devotion; nothing else. Nothing can be transformed into devotion. Devotion is independent. Only devotion can give devotion, devotion can increase devotion, enhance devotion. Where is that devotion? Devotion is at the heart of the devotee. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Means dedication, that is the most fundamental layer of the universe. And we have got also inside, in our fundamental existence, in our fundamental position of our heart, there is *bhakti*. Fundamental element is devotion. So devotion can be improved by devotion, association with the devotee. That - not anything, this *karma*, that energy, or knowledge can be transformed into devotion. It is an independent thing. We're to understand like that. It is most elementary substance, not combined by, not produced by the combination of

other things, it is original substance. Smodhik [?] Devotion, the most fundamental, is devotion, dedication. Everything is existing on dedication, and that is the most holy, and substantial thing. Durability, *sat*, *cit*, *ānanda*, three grand qualifications are there.

It maintains the very existence. Without that no existence is possible. Dedication, dynamic character of the every part for the whole. Every constituent part is dedicating its energy for the whole. In this way the whole is maintained. That is *bhakti*, dedicating energy, dedicating atom, and that is the fundamental thing everywhere. All others are outcome like cover. That is substance, that is bliss, that is fulfilment, everything is there, in dedication.

And exploitation is the heinous cover, opposite cover, exploitation. And renunciation is like zero, no effect. Renunciation is like zero, not effective. Only it has got some value when withdrawn from exploitation. Exploitation the negative side of the world, and of every unit exploitation, shosham [?]. That is the most undesirable thing found. And renunciation, to give up that exploitation, withdrawal from the negative side.

And real life is in dedication. We can find peace, bliss, fulfilment, only in dedication. And dedication is devotion, means *bhakti*. *Bhajan* means that, not few formal practices. It is the way, vibration, and the play, or the most fundamental element of the world. Ha, ha. We must try to understand that. That is not produced by anything. Everything rather exists on relativity, negative relativity, exploitation, perverted reflection. But that that is the original aspect of the existence, dedication - substantial, and that is true. And this is temporary, and so false - exploitation. Now the present civilisation is mad with exploitation. They think that as much as they can exploit they hold better position. But that is not only false, but reactionary. So, we must be cautious of the contamination of the present civilisation, which is all exploiting nature.

...

....that aspect we must take the help from that plane. If golden part is to be enhanced we must approach the gold mine. Iron necessary we must go to the iron mine. If we want water we must go to the water. Devotion, dedication, its generalised conception of devotion is dedication. And that is divinity, and that is civilisation proper. And the Indian *varṇāśrama* based on that. The ultimate aim is dedication, but they have modified the activities in different way, connecting with that dedication.

varṇāśramācāravatā puruṣeṇa paraḥ pumān, viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

["The only way to please the Supreme Personality of Godhead, Lord Viṣṇu, is to worship Him by properly executing one's prescribed duties in the social system of *varṇa* and *āśrama*."]
[*Viṣṇu Purāṇa*, 3.8.9]

Rāmānanda quotes from *Viṣṇu Purāṇa*. The formalities of *varṇāśrama*, which is meant ultimately to give our connection with devotion to Viṣṇu. *Yaḥ idaṁ viṣṇuḥ vyāpnotīti*. All-pervading spirit, Viṣṇu. Dissolution for Him. Die to live; that Hegel's words. Die to live, inspiring, life giving, hope giving, die to live, don't be miser. Don't be miser, don't be traitor to your own self. Have courage and try to die as you are at present. The inner golden self will come out. Jump into the fire of sacrifice. *Yajña* means sacrifice, self giving. Don't be afraid that you will lose

everything. Jump into the fire, and the unnecessary substance will be finished to ashes. And what cannot be burned by the fire, that will come out, remain. So, die to live.

And reality for Himself. Know that. The whole world only not meant to satisfy you. You're a point in the world. Self centring, to be self centred, that is to be traitor to one's own self. Distribute yourself for the whole, and you'll find a new life there eternal, peace. Hare Kṛṣṇa.

Devotees: _____ [?]

Vidagdha Mādhava: Guru Mahārāja. Is everything, all the actions and reactions in this world, is there the possibility of injustice where one *jīva* can do something to another *jīva*, and that will be an injustice? Or is it just a reaction for some past...

Śrīla Śrīdhara Mahārāja: From absolute stand point nothing is injustice, and from the relative position there is injustice and reaction. From the absolute stand point everything is *līlā*. And you must have to attain that consciousness, then you'll be relieved of all those misgivings. When the self-interest ego will be dissolved completely, then everything is all right. And that is possible only in the case of life of dedication. Dedication in its final stage, will find the full harmony everywhere.

Suppose in the army, the general asks in a particular group, advance, they're sure to death. Whereas in the first batch the victory is long, in the back side, victory. But when the first batch is jumping into the war field, battlefield, they will think, 'The injustice towards us. After the war is finished they'll rejoice, and we're giving the life.' The first batch of this army, they'll think, 'It is injustice to us. Why we shall go first? Why not the others?' From the partial interest it will be seen injustice; but there is no room in the unity. They will have to think that die to live for the nation's, cause, we must approach first: otherwise everyone will say, "Why I shall go?" So, die to live, they're giving their life, forever they're gone, but in the nation's history they have got a portion. History, they will occupy a glorious portion. Otherwise unity cannot stand. "Why we should go first on the war field, battlefield." Then the marshal law is there. They will be finished. Disobey will be dealt with capital punishment. Die to live. A living army cannot do so, but a diseased army, there may be some revolt. ""Why the Sikhs will go first and not the Jats [?]" Just as government has not constructed any Bengali regiment, because in the first great war the Bengali regiment revolted against the commander. So Bengali soldiers they are put into different groups: amongst the Jats [?], amongst the Sikhs, amongst the Gurkha, not an independent, because revolted once. The punishment still continuing, though the country is independent.

So death to this material life it is not the be-all and end-all of everything. They will live in the history, life after death. It is material example. But in the spiritual world no _____ [?] is possible, everything is eternal, so there is no question of such dark future. But those that will sacrifice, they'll be rewarded with remuneration which is nothing but love.

Hare Kṛṣṇa. So we must understand that devotion can increase devotion, nothing else. Then we're to find out where is that devotion, and what type of devotion. Devotion also, there is *sādhana-bhakti*, *bhāva-bhakti*, *prema-bhakti*, *viddhi-bhakti*, *rāga-bhakti*, so many classes in devotion. So we're to find out...

Just as a part of your television lost, and you're wandering throughout the length and breath of India, and you don't get that part to repair it. So a similar place is necessary, market to repair it.

So devotion is not found anywhere and everywhere. You must have to go where the devotion is, and anyhow to get help from there. Where is that devotion? This *rāga-bhakti*, *viddhi-bhakti*, this *bhakti*, that *bhakti*. Hare Kṛṣṇa. When to associate - that association is also not with the temperament of exploitation or renunciation, only with dedicating mentality that we can come to the higher things.

tad viddhi praṇipātena, paripraśnena sevayā
[upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

If at all we want, we hanker for the association of the higher existence: where is God? Where is Brahma? Where is Paramātmā? Only mentioned in the books we find, but we can't see, we can't feel, "Yes, it is there, if you like you must go there."

I want to see Kanchenjunga, or Mount Everest, is it possible to see from here? I must have to approach this man, how to go? You will go by: first, train, then by this, and that, and then go.

So, *tad viddhi praṇipātena, paripraśnena sevayā*. How we can go there? First, *praṇipāt*, surrender; *paripraśna*, honest enquiry; and *sevā*, all important factor, to serve Him. Not to capture Him and take here, and make, engage the God for my service, or for the service of my family, or country, or anywhere. It is not the object of that. Is the highest order substance, He has got His dignity, His efficiency, everything. If I like to serve Him, then I can try to meet Him, He won't come to serve me.

The king won't come to serve me. If I have got necessity for him, then I must go there; to satisfy his whim, to obey him. Otherwise I won't be allowed any interview there. Entrance is far off. No interview will be possible.

If I want that I shall get a God, in my pocket, and use Him to serve my mundane purpose, that is suicidal thinking, no meaning, rather bad reaction. God is God, He's all perfect, and He's absolute. And if we're to get Him then we must go to Him. We must go to mountain to see, mountain won't come to see me, to be shown to me. He's there. Such necessity, I must go, abiding by the rules that are necessary to go there. *Praṅipāta*, *paripraśna*, *sevā*. Such attitude is necessary to go to Him, we'll be able to go. Anyone qualified with such attitude may go, and find Him, He's there. How is He. *Śābde pare ca niṣṇātam*.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam]

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

He's super-subjective. We cannot find even our own self. Even we can not trace what is mind within us! What is the capacity of the eye, the ear; that also we do not know finally. They're working with me: my eyes, ears, all these, tongue. Then the mind is within, the impulse, our propensity, our desire to get something and to dismiss something. And the faculty of judgement is within: the *buddhi* to reason "this is good, this is bad"; within us. We cannot finally get touch of that fine element. And then above there is soul proper. And then the Super-soul. And then the source of all souls. Just as the earth is the source of so many dusts. Just as the sun, source of so many rays, light. So it is there, from which some little knowledge peeps in this world, and shows so many miracles.

The Einstein, the Newton, they've come with very small acquaintance of that universal knowledge world. And He's beyond knowledge. They're discovering this thing, that thing, but that is already there, no credit. They're discovering - Newton, Einstein their invention, discovery, but not creating. Whatever they're discovering that is already there, so many wonders. So many wonderful things already there. The scientists they're only taking out from the unknown to known, to this particular section, but already they're there.

And many, many other wonderful things are there, in the universal mind. Or in the universal intelligence, the plane of intelligence universal, the plane of soul universal. In this way the gradation is going up, higher and higher. As in the objective world, the earth, the water, the air, the water, the heat, the earth, the stone; so many developed things of the objective world. So in the subjective world are differentiation of different type, subjective world. Soul, Supersoul...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

So if we want to have our devotional aspect within, we're to find out the similar thing where it can be found. And by the association of that, we can improve my - that part of existence.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

In *Bhāgavatam*, *sa vai puṁsāṁ paro dharmo*. That is the highest duty of every soul. *Yato bhaktir adhokṣaje*. There...

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Śrīla Śrīdhara Mahārāja: But when, if we can reach there we shall find without such, no life is possible. Now without electricity civilisation impossible. So when we reach the standard we'll find the utility, how much we gain there. We shall feel life is there, die to live, life after death. Life after death does not mean that after this body another life, but the death of the so called death finished. When death will die, then the life will begin. Die to live. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Mrtya _____ [?] is the name of Mahādeva, who has conquered death. Death has died, and He's free, no death. In the plane of Mrtya _____ [?] Mahādeva is independent of this material energy. Hare Kṛṣṇa.
Gaura Hari. Gaura Hari. Gaura Hari bol.

Sambandha yoginam tadvinam yoginam mandinam [?] That day is fruitless, non-producing, non- productive, in which we do not talk, we do not cultivate about the Supreme Being, my Lord. No consultation about our Lord, we forget our own Lord, Who is be-all and end-all, all in our life - our Lord. The Lord of Lords. When we forget Him, that day is non-productive.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

avismṛtiḥ kṛṣṇa-padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti
sattvasya śuddhiṁ paramātma-bhaktiṁ, jñānaṁ ca vijñāna-virāgya-yuktam

["For one who remembers the lotus feet of Kṛṣṇa, all inauspiciousness soon disappears, and one's good fortune expands. In other words, one becomes free from all material contamination, one attains liberation from repeated birth and death, and one's real spiritual life begins. As one's heart becomes gradually purified, one's devotion for the Lord within the heart awakens, and one realises the Paramātmā. Thus one gradually develops knowledge (*jñāna*), realisation (*vijñāna*), and renunciation (*vairāgya*)."]
[*Śrīmad-Bhāgavatam*, 12.12.55]

Avismṛtiḥ kṛṣṇa-padāravindayoḥ. Not to forget, un-forgetfulness about the lotus feet of divine Kṛṣṇa. *Kṣiṇoty abhadrāṇi*. That continuance of that memory, continuous memory of Kṛṣṇa, that will diminish, and destroy, *abhadrāṇi*, the ungentle, undesirable things, dirty things in you. All are dirts, without Kṛṣṇa consciousness, without the consciousness of the divinity, these mundane things are all dirts. The dirts should be removed. The dirts should be destroyed by the

continuance of the Kṛṣṇa consciousness. *Avismṛtiḥ kṛṣṇa- padāravindayoḥ, kṣiṇoty abhadrāṇi ca śaṁ tanoti*. And it extends within us, develops within us, *śaṁ maṅgalam*, welfare. It produces and from within, the real welfare within us, the goodness within us. And the dirts are brushed out, *śaṁ tanoti*.

Sattvasya śuddhiṁ paramātma-bhaktiṁ. Your very existence is purified. The alloy is eliminated from your ego. You means your ego, your self-conception, conception about your self; that is full of alloy. The alloy will be destroyed by the continued God consciousness. Paramātmā. And gradually you'll find the God within you, Paramātmā. You are *jīvātmā* - who are you proper, and who is Paramātmā, backing you, supporting you from above, you'll be able to understand, feel within. Paramātmā.

Jñānaṁ ca vijñāna-virāgya-yuktam. And you'll find a peculiar type of knowledge, conception of God conception, which will show to you *vijñāna*. Both the Lord and His potency, *vijñāna*. *Śaktisa*, different potency, and the owner of the potency, and *virāga*. *Virāga*, two fold: the attraction, non-attraction to the dirty world, mundane; and proper attraction towards the truth. That you'll feel within you such development. Go on, continued God consciousness, and that will take you to the desired position, back to home. How sweet your home? You'll be able, go on continuing God consciousness. Anyhow try to maintain God consciousness. And that will - unalloyed, the alloy will be destroyed, and your purified self will come out from the fire, and you'll find everything. It is not any blind thing, but the faith will not be blind only, but *vijñāna-virāgya-yuktam*. *Jñāna*, *vijñāna*, the knowledge of the thing, and the knowledge of different parts, potencies also of the thing; you'll be able. Details, you'll be able, it will be clear in your heart. It is not a domain only, faith means only blind emotion, don't think it to be so. Not a domain of blind emotion, but there is proper knowledge, understanding. The land of proper understanding with the main thing, with the central truth, and also so many potencies also, which is controlled by the Lord. Such position you'll be able to acquire. Hare Kṛṣṇa. *Jñānaṁ ca vijñāna-virāgya-yuktam*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. So, dive deep into God consciousness. It is the key to the highest success of life. And that is so sweet that is like home, not a foreign land. That you'll take so much risk to go some unknown place, and how there we'll be dealt with? No such apprehension, such suspicious questions. As much as you'll be able to make progress that side, you'll find so sweetness, so home, home like comfort and confidence you'll get there. Gaura Hari bol. Gaura Hari bol.

Now the weather is little fair for you to go back. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Gadādhara prabhu gone. Young man, not old like, they're afraid of the weather. He's come back this evening. Gaura Hari bol.

Badrinārāyaṇa: He's also very enthusiastic.

Śrīla Śrīdhara Mahārāja: Very enthusiastic, very forbearing, a diligent man. Does not care even for the uneasiness, the disease, the _____ [?] Ashok [?] If the body is not well, still he'll go on

working. Even with fever he goes on working, I'm told. Does not care the fever also, temperature. Hare Kṛṣṇa.

Devotee: And Mahānanda is well, he's doing very nicely.

Śrīla Śrīdhara Mahārāja: Mahānanda. He has got a very good attendant, friend and attendant in him, very encouraging. And he's very satisfied also in that position of his duty, energetic, and he's going on.

Hare Kṛṣṇa. Ha, ha. Aggressive type, Dayādhara, he caught a lawyer there and he won't allow him any time. "Don't you see so many clients are standing in the line? And you have come to talk with me. How it is possible for me to spare any time to talk this idle talk about religion?" He won't spare. Anyhow he made him to hear something, and that *Search for Śrī Kṛṣṇa*, after reading few pages, then he said, ordered his secretary, "Pay fifty dollars to this gentleman."

Badrinārāyaṇa: "Write him a cheque." He read the part about Kṛṣṇa stealing. He was a criminal lawyer, and he read the part about Kṛṣṇa stealing butter. Then he was attracted.

Śrīla Śrīdhara Mahārāja: Stealing butter. Then, why he did not concoct a case against Kṛṣṇa?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: You have come to introduce the stealing of God, then all will be thieves here.

Akṣayānanda Mahārāja: Yes. He's teaching *adharma*.

Sridhara Maharaja: "That your God also is a thief, and you have come to preach that God also is a thief, so go on thieving, stealing."

Badrinārāyaṇa: The opposite thing was created, the opposite reaction was created.

Śrīla Śrīdhara Mahārāja: One gentleman told, "Because God is a thief, so we have got some hope." One gentleman. I was a college student, I went to hear the lecture of Abhimanda Kodadhara Goswāmī [?] someone. He told, explained that, "Because Kṛṣṇa is thief, so we have got some hope. We have given such a fence, fencing, good fencing on all sides of us, that no good things can enter. But because the thief - we lock and we've got boundary wall, and so many opposition, opposing things that no thief can enter. Still thief he will come of his own interest. So we've also tried our best to construct boundary line all sides, that no God consciousness can enter. But as a thief He will enter, and that is our solace. That one day He enters as a thief into our heart, then we can have some hope. Otherwise consciously we won't invite Him to come in my heart. Only thief-God is our solace, one day He may stealthily enter into my heart and capture. Let God be thief." Ha, ha.

Hare Kṛṣṇa. And that is also above justice, when stealthily goodness comes.

There was one Mohammedan, charitable person here in Hooghly, his name was Hajid Mohamed Moushin [?] He was a bachelor, and he was owner of a big property, rich man. He used to help all that come to him for any begging purpose. But there was some family who were suffering from poverty, but can't approach anyone for their help. He noted their names, and at night, while passing, some money he threw stealthily. We have heard, that Mohammedan gentleman. In Hooghly, there is a big mosque commemorated in his name, that Hajid Mohamed Mousin [?] Stealthily he made charity.

So stealthily, if money comes stealthily it is not undesirable. If Kṛṣṇa comes stealthily in our heart, how it is, so above justice, in the plane of mercy. All these dealings above the plane of justice, and in the land of mercy, and affection, and love. These things possible. The good enters stealthily to the undesirable party, and makes him good.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Ṛṣabhadeva is leaving our company, eh? But how cruel you are; if we say. Ha, ha. If we say you're very cruel, then, what will be your answer? "No, no. I'm coming back."

Devotees: (Group laughter)

Ṛṣabhadeva: But if you gave me some little something to do, then the connection would be there.

Śrīla Śrīdhara Mahārāja: Yes. Akṣayānanda Mahārāja is there. I'm an old man and he's still young to look after the interest of Kṛṣṇa more than myself.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Matter has come to exploit us. What is the gain, what is the loss? Action, consciousness, that the _____ [?]
Swāmī Mahārāja gave an example. One has got eyes but he's crippled, and another has got his legs but he's blind, so both combined. Matter has got no feeling, but the man has got feeling. Man is the party, matter, machine is non-party.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Who has the importance, the feeler or the felt? The criterion of happiness is confined in the feeler. When the happiness is necessary, happiness is possible only in the subjective existence. And avoiding this material engagement he may feel more happiness. *Ātmārāmā*, he may be self-satisfied. Now entangled into that non-joy substance, non-happy substance, but seeks to become self-established, *ātmārāmā*. Who is established in his own self, not outside, he feels more enjoyment, than when he was handling machines in matter. *Ātmārāmā*. Even they, they're the standard, even they find more happiness when comes in contact with super *ātmā*. In this way the existence of the higher *ātmā* is being, is going to be established.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

Those that are self-sufficient, they also are attracted by some higher kind of ecstasy. So, it is the proof positive that higher ecstasy is existing, though very finer. Though finer still it has got existence; because the self-sufficient people, they also find joy when coming in contact with that abstract thing. So that is a proof. A man who does not care for anything, independent, almost independent of material assistance, like Śukadeva, he does not want anything, not even a cloth, a dress. Only now and then, a glass of milk, if that comes easily. Does not care for anything in this mundane. Quite independent life, *ātmā*, engaged in himself, not engaged in a material objective consciousness. He's attracted by some higher abstract things. So there must be something above, *adhokṣaja*. That which, when that comes to contact with us we can feel, otherwise when withdrawn we're nowhere.

Like flying saucer. Few days back, there was some rumour that a thing like in the name of flying saucer is coming to contact with earth. But the men in the world they tried to find a chase, but disappeared. Have you heard the name of flying saucer? *Adhokṣaja* is something like that, can come down to contact, but when we chase: nowhere! What is the proof? For the big engineers, aeroplane pilots they have also seen that something is coming down, when chasing disappeared. So more efficient machinery world is existing on the other side. The expert aeroplane pilots they're also admitting, some. So, *ātmārāmā*.

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

How to proof that higher existence is there? We cannot enter at our will to have experience of that plane. Then what is the proof that such plane is existing at all? Some experts, of this world, of the highest class, they find something that's disturbing their self-satisfaction to the fullest extent. Disturbing and attracting towards something else.

Just as to prove that there's rebirth, transmigration, some sort of persons we may find that they say, "In my previous birth I was there. I can find out my things are left in the almira." He's taken to that place. "Yes this was my room, and I'm - I put these things here." So those that want to prove scientifically that there's rebirth, they're collecting such examples to prove that the rebirth is there. Some they can remember their past life, and they can give proof, that "Yes, I was here in my past life." There are some sort of examples, and that is the basis to prove that birth after birth, transmigration.

So also in this way the *ātmārāmā*, they stand proof that there is higher plane that attract us, one, us who has superseded the charm of this mundane plane. But it's not mundane.

Śukadeva Goswāmī says, "You all know I'm well established in non-material world. No charm for any form of material world in me. But this type of *līlā*, personal ecstasy of some order attracted my heart. So you don't think that this is mundane. No mundane thing can have any attraction for me. But this is transcendental. You may - I stand evidence to the fact that there is transcendental world of higher stuff, higher dignity, higher quality. Because I stand evidence, that nothing in mundane character can affect me, can disturb my balance, my equilibrium in the all-spiritual consciousness. That sort of peculiarity cannot disturb, may be disturbed by this worldly attraction. But some supernatural attraction has, is coming to disturb my equilibrium and attracting towards that." Hare Kṛṣṇa.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, [ittham-bhūta guṇo hariḥ]

This is for the ascending method, but those that are in the descending method, they themselves are becoming small witnesses. *Sukṛti*, *śraddhā*. They feel it may be of less degree, intensity. But they feel that this is, that is something, and, "My heart of my heart is hankering for that thing. All this charm of this world finished for me forever, can't attract. If I want to live, then I shall live for that. At any risk, at any risk, whatever little taste I have got of that thing, I can't, I can't stand, I can't do without that, can't, without that. I must have to attain that stage, or otherwise I do not like any sort of existence. I have got a little peeping of that beauty. That is my life. My life is there. If I want to live at all I must have to get that. Otherwise, this is all tasteless. I have finished all other standards of life, no charm, all tasteless. I want that, that is the fulfilment, that is the fulfilment of my life, worth living. Life is worth living because it has got that ultimate connection with that fulfilment. Otherwise no life worth living."

Hare Kṛṣṇa. How to attain? Only with the association of those that are eager for that. Birds of the same feather flock together. If you want that thing there are others also of similar nature. Go and mix with them and jointly try to have that, by mutual help. There are the experts also, the beginner, the advanced. By mutual help, go, in a procession, *saṅkīrtana*. And not by, not in

private life, but make it public. Give it the, this quest, give the shape of a public shape, that is the practical shape, the quest. The quest of that supreme thing, be bold enough to give it a public shape of your searching. That is *saṅkīrtana*, procession. You should not be a coward to keep it within you, that it is so subtle you can't be able to prove to others. So in a corner you will go on only, not that. Your adherence should be so sincere, and so forceful, that you must come out of the house on the street. That go on searching, the search for Kṛṣṇa must have a shape of reality. Not less important, or not less true than the spirit with which we're seeking this material improvement. Our sincerity must have some courage to take it to the road, *saṅkīrtana*. I'm doing anything like a thief in the dark. What I want, what I believe, what I feel, let others feel, come to challenge. I'm ready, I shall try my best to prove that what I'm doing that is all right. Not only all right, but that is *the* thing which everyone should take to save himself.

Others, they're entangling with mortality, mixing with mortality. *Janma-mṛtyu-jarā-vyādhi-duḥkha- doṣānudarśanam* [*Bhagavad-gītā*, 13.9] These defects are sure in the material achievement. So to get out of that, in the death, and the birth, and the infirmity, and the disease. I want to have such a campaign, a bright and bold campaign. The search for reality, and reality is beautiful. Reality is beautiful, reality is love, reality is charm, reality is harmony. I feel it within myself sincerely, and my life is only for that. It is I'm also a factor of this world, so my necessity may not be dismissed as unreal. As you are, I'm also so. So I'm attracted, and this is not, may be not imaginary. I will try to prove that *you're* running after phantasmagoria, mania, and not myself. Hare Kṛṣṇa. At every step, even dream, taking food, in every phase of our life we shall try that search, direct or indirect way. Search.

Soldiers sometimes they're laughing and merry making position. But sometimes they'll be seen furious fighting. So merry making, eating, all will be searching, march. March towards from nescience to science, what is knowledge and what is above knowledge. Fighting is not the final. After fighting there is a peaceful life also. So the searching if we think like fighting, elimination and advance, acceptance, then after that, after war there is life of peace. We're fighting for the peace. So *sādhana*, the struggle, the life of struggle to attain the truth, that is a life of fight. But the mark is for the peace after this war. Greater, higher peace, peace of higher quality, without anxiety, that is existing as present; war comes only for that. The aim is towards the peace, and a peace of higher quality, otherwise fighting has no meaning. So, struggle, *sādhana-bhakti*. Struggle, fighting with *māyā*, the present possessor. The force that has taken possession at present, of us. To fight our fight and knock them out, and to find some higher peace. So the *sādhaka*, the student, is fighting with nescience to get science. Always, every life is a life of struggle, struggle to find higher peace. And that becomes clear in *sādhana*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Vidyavatam bhagavate pariksha [?] They say, "How far you know: the test is in *Bhāgavatam*." Whether your consciousness come up to the level of the thought which is given in *Bhāgavatam*? Can you come to think theism of this degree, as it is inaugurated in *Bhāgavatam*? Vidya-vidvan [?] Generally *vidvan* means learned, means not mundane learning, *veda-vidvi*, in *Manu-saṁhitā*, *vidyadvi.* Who are the learned? Who has got some knowledge in the revealed truth, revealed

scriptures. And not in the mundane world; they're not considered to be learned. Because this is all vulnerable. Now it is true, next moment it is false. Law of nature that is changing. And also it is all false in this sense, that all is a representation of local interest provincialism, local interest. Every representation, every invention, they comes to put forwards some local interest, not universal interest.

So from the universal plane there is some attempt to extend that distant point of universal experience to this provincial. Central law they have extended to the provincial ruler. "This is central law, you must abide by this. Your provincial order won't be applicable to another provincial, to the centre, but provincial affairs." So, central knowledge is really knowledge, that will stand true in every province, in every locality, it is universal character. *Īśāvāsyam idaṁ sarvaṁ* [*Śrī Īśopaniṣad*, 1]. So, that is thorough, from time to time, some central experience is extended to this local experience area. So *vidhvan*, who is *vidhvan veda-vit*? Who has got some knowledge about that revealed truth - considered from the central stand point. That has been, that will, all general characteristic; that is truth. And your self, if you will say, "This is my interest," another will, "No, this is my opposite interest is there." So that is not truth. The central decision, estimation, and the grant that is the be-all and end-all. And your experience of that plane of knowledge, that have got some acceptance, recognition. Otherwise all your provincial demands, that has got no room here.

So, *vidhvan*, *vidyavatam bhagavate*, even though, as I'm told that our Sudhīra Goswāmī, he has in the *Search of Kṛṣṇa*, in the beginning he has, Bhaktivinoda Ṭhākura's *Bhāgavata* speech he has quoted. There Bhaktivinoda Ṭhākura is showing the development in the conception of the theism; gradually growing, coming out. This *Bhāgavatam* is fruit, *Vedānta* has been considered as flower, and the *Veda* has been considered as tree....

83.08.07.B

Śrīla Śrīdhara Mahārāja: Sprout, in this way, but all about revealed truth.
Vidyavatam bhagavate pariksa [?] Those that say they're proficient in Vedic knowledge, their test is in *Bhāgavata*. How far, how deeper you can have knowledge about the theistic world, the *Bhāgavata* is the test. What is the position, and what is the capacity, what is the utility, and what is the superiority of the central conception, truth? That means it's not Brahman.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Brahman, who's all-accommodating aspect of the environment. Paramātmā, all-permeating. Whatever you'll say, He's within, He's everywhere, He's within, that aspect. And another revolutionary aspect is Bhagavān. The first interpretation of the word Bhagavān is given as *aiśvaryama*: Who is the source of all power, controller of all potency, Bhagavān. But *Bhāgavata*

has taken the centre from power to love. Love is above the power, more deeper plane. Power is external, love is more central and more higher. So Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. The substance, whenever we come in connection with Him, we'll like to surrender towards Him, to merge our interest in Him. *Bhajanīya-guṇa-viśiṣṭha*. That I'm searching, the Lord of my heart I have got here. I don't want anything, I must jump. *Bhajanīya-guṇa-viśiṣṭha*. The Bhagavān is such that He excites eagerness, anxiety, to jump into His feet. That is Bhagavān, He's all-attractive; loving attraction we shall feel about the substance. Bhagavān means bhayau [?] *bhajanīya-guṇa-viśiṣṭha*. He has got such qualification, such quality. He'll attract me wholesale to jump under His service, in His service.

So, *vidyavatam bhagavate pariksha*: the *Bhāgavata* is this test that how far you're advanced in your theistic life? Can you do this, wholesale surrender? Can you think of? By surrendering can you think of by dying you live a proper life? External death, as you are at present, the dissolution of the whole. And a new you gain. Can you be bold enough? There is such characteristic of the highest substance. Not master of power, or not all-comprehensive, everything putting on His belly, or all-permeating like so many smallest things, microscopic thing; not like that. All-pervading, or all-accommodating, not these are the highest quality of the Supreme, or substance. But controller of all power Nārāyaṇa that is something, Who controls everything, that is something. But who attracts us unconditionally towards Him, we'll want to fall at His feet; beauty, love.

That sort of conception is given by *Bhāgavatam*. So what knowledge you have got of revealed scriptures? The test is *Bhāgavatam*. Have you got any clue of such quality, anywhere in revealed scripture? No. *Bhāgavatam* has given the highest thing. Mahāprabhu came with that. This is the central world, on the higher, highest plane of the universe we're living in, we've got so much prospect of life, so much. And we're encaged in what type? Human. I can go down again to be an insect, a beast, a tree. I'm wandering in this vicious circle, this is my position. I'm in the top, next moment I'm action, reaction. Action, reaction. I'm master, and the reaction will come, and the demand to pay off my debt it will take down, by my ear. In this way we're moving. Sometimes higher, next moment lower, and again higher, lower.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

And our prospect is such, how to come out of this vicious circle, and to attain the fulfilment of our life? Only those, our friends, that are carrying such event, such information, such news to the public, they're the best friend. All other seeming friends they should be dismissed off, dismissed off if we be sincere. This will be our form of life, elimination and acceptance. Leaving all other

formality the spirit must make us mad to advance further and further. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Dayādhara Gaurāṅga: Mahārāja. I wanted to ask you about the position of Gadādhara Paṇḍita's spiritual master.

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita's spiritual master, Puṇḍarīka Vidyānidhi?

Dayādhara Gaurāṅga: Yes. What is his position in Caitanya *līlā*?

Śrīla Śrīdhara Mahārāja: Gadādhara Paṇḍita has been considered to be Rādhārāṇī's incarnation. And Puṇḍarīka Vidyānidhi is considered to be Vṛṣabhānu, the father of Rādhārāṇī, there in Kṛṣṇa *līlā*. Vṛṣabhānu Rāja, Puṇḍarīka.

Dayādhara Gaurāṅga: He has such uncommon pastimes, Premadhan Vidyānidhi.

Akṣayānanda Mahārāja: Uncommon pastimes _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. Yes. He's *paramahaṁsa*. Different devotees have come to show different type of *bhajan*. *Bhajan* in the common thing, they're all devoted, but different types of model, all not one and the same. But the end towards Kṛṣṇa consciousness, that is to be judged, from all position. If one is directed totally to Kṛṣṇa consciousness, he's all right.

Suppose there is a patient. There are so many patients of common disease. Then the doctor may not advise everyone to take the same diet, similar but not same. According to the taste, or the capacity of the stomach, someone is given something, another patient, the TB patient, but according to the condition of the stomach someone is given some sort of diet, another another type of diet. In this way.

So all going towards Kṛṣṇa consciousness, but physical arrangement may be little different. These uncommon persons, of uncommon external characteristics, these small things it may not have any consideration with them. He's taking tobacco, in a richly dress he's there, and that is an example to us.

Mukunda told, "Gadādhara Paṇḍita you'll go to see, visit a *sādhu*? I know him, a good *sādhu* has come."

"Yes, yes. Take me where the *sādhu* is." Gadādhara Paṇḍita in his young age very eager to see *sādhus*. He took there. And Gadādhara Paṇḍita saw that he's smoking. "What sort of *sādhu* Mukunda has taken me to show?" And also the hair also very well dressed, and the ordinary dress is also rich, and he's sitting also on a very soft valuable bedding. "What sort of *sādhu* Mukunda has taken to me, show?" He had some hesitation in his mind, doubt.

Then Mukunda knew this, could feel this, and he chanted one *śloka* of *Śrīmad-Bhāgavatam*.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Srimad-Bhāgavatam*, 3.2.23]

The *śloka* meaning that, "Whom should I worship except Kṛṣṇa, because His magnanimity is so much. One lady came to feed Him by poison, and instead she, that poisoning lady was given the post of His, this motherly post in His own domain. So, so much magnanimous personality amongst the - to be worshipped, whom I shall get?"

Then it created some movement in the heart of Puṇḍarīka Vidyānidhi, and gradually things came to show otherwise. He threw off that valuable smoking pipe, and began to tear his valuable clothing, and the bedding also. Then began to catch his well decorated hair. And began to roll, and showing different fits. *Kaṁ vā dayāluṁ śaraṇaṁ vrajema*. *Aho bakī yaṁ*. In the mouth, lips, such sounds now and then, and he's in spasm stage.

Then Gadādhara Paṇḍita, "Oh, only the small sentiment about the magnanimity of Kṛṣṇa, can produce so much revolution in the heart. So he must be a great devotee."

Then Gadādhara Paṇḍita began to understand his dignity. But always the man may not be known by his dress. It is fashion, does not care, everything is one and same. But he's not slave to that well, good dressing, or good polished hair, or anything else. Formally.

Just as it has been told about Rājarṣi Janak. "One hand in the soft breast of a lady, another hand into fire." Both enjoying and suffering is no disturbance in his consciousness. The softness and burning sensation, both together tolerating. So if a man who can enjoy the fire burning flame, if he puts his hand into the soft part of the lady, it is nothing to him. That is inner man is otherwise, it is only external thing, partial. It cannot affect him at all, cannot touch him, cannot disturb him from his aim, from his engagement, nothing. Something like that.

When Rāmacandra was going to be installed tomorrow on the throne, as all rejoicing. Rāmacandra He's also thinking that He's going to get a great responsibility of discharging duty. Serious mood, not very pleasing mood, Rāmacandra. "Yes, a great burden coming on My

shoulder, on My head. I shall have the responsibility to look after the welfare of so many subjects." His serious mood.

Then when He heard, instead of being enthroned, He's to go to the forest; as the step-mother has forced His father to enthrone Bhārata, her son, and to banish Rāmacandra to the forest. Rāmacandra is of same temperament, He's going to discharge the duty. To get the throne, to be enthroned that also duty; and here also, to obey His father's will, that is also duty. He's going to discharge the duty to the forest, same temperament, no disturbance. His balance of mind was not disturbed. When He's going to be enthroned, and when He's going to be banished; temperament is all the same. He's going to discharge duty, what is coming to Him. He's not one slave to any event, He's above. Everything considering duty. To go to the hell.

[nārāyaṇa-parāḥ sarve, na kutaścana bibhyati] svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

When Śiva once sitting with, on His thigh His wife Parvatī, making Her seat there, She's taking rest.

Then His, one classmate, Chitraketu, he came and put some remark that, "You Śaṅkara, what you are doing, of course I don't question your dignity, but to the public it is not a good lesson. You should consider this."

The Parvatī She was enraged. "You don't know the greatness of Mahādeva? You're ridiculing, or making remark on His practice. So, your views are not pure, you must go to this demonic birth."

"Yes, I accept your curse." And he went away.

Then Mahādeva told to Parvatī in an excited tone, "Do you know who are they? He has not done anything wrong, he's my friend, and what I'm doing publicly it should not be done. And that is why his remark is not very insulting to me. He's my friend. In a friendly way he gave such slight remark. But you could not tolerate, you cast him curse, but what was his attitude? He could also cast, same cast to you, he has that power, but he did not do that. He only accepted and went away. So who are they? Do you know them?"

nārāyaṇa-parāḥ sarve, na kutaścana bibhyati / svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

"They are a class of devotees of Nārāyaṇa. They do not care for anything good or bad. Both heaven and hell are equal to them. *Nārāyaṇa-parāḥ, na kutaścana*. They're not afraid of any condition of life; prepared for every eventuality. *Na kutaścana bibhyati, svargāpavarga-narakeṣv. Svargā* means heaven, *āpavarga* means salvation, and *narak*, hell: of equal importance to them. If they go to the hell, the other sufferers in the hell they'll be benefited. But hellish thing won't be able to touch them, they're always surrounded by...

A healthy man, while he goes to serve an infectious patient, if his health is good, those infections cannot enter into his health. But if his health is weak, the infection, the bacilli will enter.

So they're of such type, wherever the unfavourable circumstance there; but they're guarded by the *bhakti-rasa*. Their under dress is of purest material, nothing can pierce and harm them. *Svargāpavarga- narakeṣv, api tulyārtha-darśinaḥ*. Of equal effect they can see. They're wandering in the world of Kṛṣṇa, wherever they go is Kṛṣṇa's will. "Kṛṣṇa's will, it has come, O Kṛṣṇa's will, I'm serving His purpose." Serving His purpose, with this idea, no local interest they're suffering from, but always there in general.

When after the Kurukṣetra war was finished, then one boy *ṛṣi*, Utanka, when he found Kṛṣṇa, he told, "O Kṛṣṇa! I shall curse you."

"Why?"

"Because You are the cause of all this misery, that is the outcome of that great, vast battle of Kurukṣetra. So many widows, so many orphans, so many crippled persons, they're all crying for pain, misery. And You are at the bottom of the outcome."

Kṛṣṇa told, "O, you *ṛṣi kumāra*," the boy *ṛṣi*, "Whatever you've accumulated by your penance, your power, that will be finished when you'll come to engage, to utilise it against Me. But no effect will come, it will be able to produce on Me. I'm in *nirguṇa*. *Nirguṇa*, *guṇātīta*, *sāttya*, *rāja*, *tāma*, three *guṇa*, angle of vision. Three angle of vision, and universal angle of vision. And there My position is there. That is *ahaitukī apratihatā*, causeless and irresistible flow of the most fundamental world. Just as electric flow, vibration, so I'm in the plane where the plane is moving and which is, and that movement is irresistible, and it is causeless, no object, automatic. Healthy movement, infinite character. I'm there, all My activity from that plane, so whatever waves from other plane will come to clash with it they'll be finished. The plane in which I'm moving, that is irresistible, that will be continue forever. It is eternal, no beginning, no end. And harmonious flow, and I'm there. So, nothing can affect My position. Whatever you have acquired, your relative power, that will be finished if you throw it against the irresistible flow, on which I'm moving."

So, *nirguṇa*. *Svargāpavarga-narakeṣv, api*. So our, not external things, but the internal position should be judged. That is all important, in Puṇḍarīka Vidyānidhi, and in everywhere. There are *gṛhastha* devotees also. *Sannyāsīns* are there, so that they do not cast a glance to the lady, they will consider that this is very filthy thing. But there are *gṛhastha* devotees, and they're producing children also. Still they may be cent per cent pure, no enjoying mood there. Not only enjoying mood absent, but serving mood. They're united in serving mood, and the child comes, but no enjoying mood.

Exploitation is bad, serving is good, and whatever may be the outer colour of thing, if approached with the spirit of service. Service, that is *ahaitukī apratihatā*, the vibration from that most fundamental plane is actuating in whatever external activity, that is cent per cent pure. Thieving, lying, everything may be pure if coming from the most fundamental plane; that vibration, the motive, power has pushed from that plane. It is all right, *nirguṇa*, *līlā*. That is *līlā*.

Not only selflessness, but fullest self-surrendering to the centre, and actuated from that power only can effect. They're fully established in *līlā*, that is *nirguṇa*.

So not by the form, but by the real position, spirit, things should be judged. And whatever by thinking we're by local experience, local interest, that has got no value. That has got value, but local value, temporary value, a part of locality, and part of time. That is all limited value. That is to be applied for the ordinary persons, but not to be applied on those things seen to be similar, that thieving, stealing, and lying, similar, fighting, similar things, undesirable things. But if it comes from that wave it is all enjoying and irresistible, that is *nirguṇa*, *guṇātīta*, that is different symptoms of disease, good and bad; and that quite cent per cent healthy movement, when it is dictated by the centre. Otherwise all local and temporary interest, that will come in clash, and they'll be finished. In this way we're to think. Not the form but the real nature, the real position. That is all. Whether it is from God consciousness, the origin from - it is to serve the will of the God, or it is for selfish purpose?

I show sometimes example, that the policeman if for his selfish purpose he takes bribe, he'll be punished. But if for the interest of the state he kills a man he may be rewarded. So we're to see things like that.

That from the universal interest, for the universal interest of Kṛṣṇa; and so many representatives who represent the part, so many parts of the universe, a negligent part importance. So Puṇḍarīka Vidyānidhi, and men of such type, we should not judge. That is infinite within quality; and in the upper that is negligible, of no consideration.

Just as the dress cannot be the test for a man. A prostitute maybe have a holy dress, and a dacoit have a saffron dress of a church man, and a good man may have some other dress of a thief, or dacoit. But the inner things, real things that should be considered, not the coating, not the cover. The cover should not be made much of, but the inner substance that is all important. We're to see that.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

So here is Ṛṣabhadeva, yourself, and Vidagda Prabhu. So while Vidagda Prabhu will be left you three you'll take *prasādam* together, these four. *Ke*? Anurādhā. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi. Nitāi. Nitāi. Nitāi.

Akṣayānanda Mahārāja: So we'll take leave.

Śrīla Śrīdhara Mahārāja: Then, again you'll come here?

83.08.08.A

Śrīla Śrīdhara Mahārāja: ...initiation from the lady devotee who was the wife of the then Vice Chancellor, a Bengali gentleman, _____ [?] Vice Chancellor of Lucknow University, his wife she was a devotee, and from her that Professor Nixon, Englishman, he took first initiation. And afterwards he became a *sannyāsī* Swāmī Kṛṣṇa Prema.

[From here, this transcript is the same as that dated 83.07.08.A]

83.08.08.B

Śrīla Śrīdhara Mahārāja: ...So here also, *jñāna śūnya bhakti*, *nirviśeṣa*, not *jñāna*, not energy. An energetic man he'll get God? No guarantee. Energy may be misused. *Jñāna*, knowledge can give decision only on the subject of his own merit, in a limited circle. He has universe of discourse. He has got some area, got some experience, and he has drawn some common gist from them, and he can judge accordingly.

A Christian prophet, he, according to the *Bible*, he will see and give his decision. An Islam will also do like that, the *Koran* is there. So it is confined in a limited way. There must be a comprehensive idea of the whole, accommodating a scientific conception of the whole. The comparison is possible, as in philosophy, so in the religion, comparative study is possible.

And that should be done with the help of the revealed truth, revealed scripture. As I told about from one - what is religion? *Vidvadbhiḥ sevitaḥ*. Those that are experts in revealed scriptures, it must come from them, first condition. *Vidvadbhiḥ veda vidbhiḥ*. Who're dealing only revealed scripture, not any scriptures that are the outcome from this mundane calculation. *Sevitaḥ sadbhir*. And which is accepted by the *sādhus*, saints. What type of saints? *Adveṣa-rāgibhiḥ*. Those that have got no attraction for this mundane world. No sympathy, no apathy, both. The *jñānīs*, the Buddhists, they're apathetic to the mundane.

[From here, this transcript is the same as that dated 83.07.08.B]

83.08.08.C

Śrīla Śrīdhara Mahārāja: ...the affection above decision. The boy cannot decide what is wrong, what is good and bad. But the affection looks after everything, guardian.

So there is the highest realm; that like affection there is a realm, there is a plane, which does not care for any calculation of the taker and the giver. Automatic flow of love and affection, that is the highest quarter. By surrender we can reach there, wholesale surrender we can reach a particular plane. That is *ānandam*, that is ecstasy, and that is *sundar*, reality the beautiful.

Martineau, the western philosopher Martineau, *sat*, *cit*, *ānanda*, the translation of this word *ānanda* is given by Martineau as beautiful. The beautiful, we studied it in our class of philosophy. What is *ānanda*? He translated *ānanda* as beauty. So beauty, harmony. Another class of the

philosophers, westerners, they told, *ānanda* is harmony. Harmony, proper harmony is proper beauty, and beauty is love, *prema*, which is above our calculative area of good and bad. And that is divine, and that is, by surrendering, that should be the aim of our fulfilment of life. This is the gift of Mahāprabhu, and He has taken it from *Śrīmad-Bhāgavatam*.

And what is *Bhāgavatam*? When Vyāsadeva had given all His *śāstras*, He specially meant to give *śāstra* to the religious party, and *Gītā*, *Vedānta*, all given. Then in Badarikāśrama He does not find peace within His mind. "What is this?"

Then Devaṛṣi Nārada, His Gurudeva came suddenly, and Nārada, His Gurudeva asked: "Are You well, my child?"

"No. For few days I don't find peace in My mind, My Lord. What is the cause, I don't know. You may know it best."

"Yes. I know, and so I have come."

"Then, please order what is amiss with Me."

"That You have given everything, but ultimately You have given nothing."

"What is that My Lord?"

"Yes,

jugupsitaṁ dharmma-kṛte 'nuśāsataḥ, svabhāva-raktasya mahān vyatikramaḥ
yad vākyato dharmma itītaraḥ sthito, na manyate tasya nivāraṇaṁ janaḥ

["You have committed a great wrong. In your injunctions of religious duty for the masses, you have sanctioned condemnable worldly works for fulfilment of mundane desires. The masses are already by nature attached to condemnable worldly works for fulfilment of mundane desires. It is a great wrong because the worldly masses will conclude that your messages alone are the central religious duty. Even if they are taught by other knowers of the truth to refrain from those worldly works, they will not accept those teachings, or, they will not be able to understand them for themselves."] [*Śrīmad-Bhāgavatam*, 1.5.15]

You have done direct wrong."

"How? I can't follow your words."

"You have, so long you have given diets of a patient, but you have not given any diet for a healthy man. *Dharmartha kamakha*. Those that are captured in the negative side, you have given medicine and diet for them, to get out of that entanglement. But after they have attained freedom, after liberation, what they will do? What *rasa*, what taste they will be engaged in, you have not clearly depicted that. So I have come and I'm giving the outlines: ten *ślokas*." Devaṛṣi Nārada told. "I'm supplying these points, and taking, you please think out, and elucidate. You have got knowledge of all the scriptures, and harmoniously you give this to the world. If others come to give that, people won't accept. 'But do you know more than Vedavyāsa?' So they'll reject summarily. But if you give in your latest delivery, they will come to regard it with some confidence and regard. So, you will have to give."

Then he gave this *Bhāgavatam*, and the introduction he himself wrote,

dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ [satāṁ
vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

"Why I'm writing this book again? I have finished so many things. Why? What is the cause that I am to begin writing of another book? *Projjhita-kaitavo 'tra paramo*. So long, what I have given in the name of duty, that is tampered, but this is uncontaminated, free from all alloy."
Pakrishta rupena ujita tattva, kaitava chalo na. Chalo na [?] Because people may not have the capacity of purchasing pure gold, so some alloyed gold is given in the market. So, I also gave mixed with some alloy, the truth mixed with alloy. But here the completely unalloyed gold I'm going to give delivery. *Projjihita- kaitavo 'tra paramo*. *Nirmat-sarāṇāṁ*. And only the *nirmatsar* class: that who are perfectly free from jealously; it is only for them. But those that have got some jealously, *pratiṣṭhā-kanka*, name and fame they are *matsara*, they will be unable to leave *so aham*.

"No taxation without representation. We won't admit any authority over us where I'm not represented, I won't give any tax. So, *so ham*. I shall admit that sort of final authority where I myself is represented, otherwise I won't. That I'm a slave, I won't accept that, that sort of principle, that sort of philosophy, ontology, I won't accept. I must, *so ham*, I must be represented in the biggest position, not as a slave but as one of the whole, equal basis. So *maham*, equal basis I want."

So they're *matsara*, they cannot tolerate the elevated position of others, so it is not for them. Those are completely self-abnegated persons, they can completely empty, make them empty. "I have nothing. I can die." Die to live. If you want to live a real life, you'll have to die as you are with your ego at present living. So die to live. You're to accept a complete death as you are, then your inner, golden-self will come out, and that will be considered fit to live in Vaikuṇṭha and Goloka, according to your position. These things."

And Mahāprabhu has particularly mentioned in *Caitanya-caritāmṛta*, that what is the, what will be the main duty of the *gṛhastha*. Said, it is Vaiṣṇava *sevā*. Vaiṣṇava *sevā*. First, in the society, *brahmacārī*, in *varṇāśrama*, the training period. From the society we take help in various ways. While *brahmacārī*, even food, clothing, anything we take from the society. Then when we enter into the *grhastra* life, to give to the society. In *brahmacārya* I've taken only, and next in *gṛhastha* we're to give to the society. And the *vānaprastha*, we're to leave, we've finished the loan and we

live for ourselves, to find out some means of my higher future life. And in *sannyāsa* section, that is a service we try to give to the society for higher knowledge and realisation. We come back. These are the four. And Mahāprabhu says,

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

"That we do not care to think myself that I'm a *brahmacārī*, or *sannyāsī*, *gṛhastha*. I'm a servant of Kṛṣṇa. Wherever I may be posted: a king or a poorest man, but my duty will be to serve Kṛṣṇa, whatever I've got near about my hand."

Serve, that is necessary. A poor man also can give more than a rich man. Once in a church affair, so many rupees were given to build the church. Then one asked Christ, "Who has given more?"

Christ pointed out to a beggar that, "He has given the highest gift."

"Why?"

"But whatever, he was a beggar, whatever he could collect whole day, the wholesale he has given for this purpose. And one man may have given one *lākh*, but he has got few *lākhs*; he has given one *lākh*."

So wholesale, *ātma-nivedanam*, a poor man he can give more than a rich man, it depends on the quality.

We're also told that after *rājasūya-yajña* one mongoose came and rolling over the *yajña-vedī*, altar. Then, they found, "What is the matter? Why this mongoose is rolling on the altar?"

Then Kṛṣṇa told, "Yes, you may enquire."

So anyhow we're told in these days there were experts who knew the language of different beasts. Anyhow, the communication put up, and they knew that the mongoose says, "Once in a famine period, I have come here to, hearing that a great sacrifice has been made, I have come here to try my tail to be golden; but I don't find any improvement."

"Then what is the matter, that you have got this golden colour?"

"Once in ancient times there was a great famine, and the king managed for a ration. So one *brāhmaṇa* family they used to get their weekly ration. And when they have just got the weekly ration, then a guest has come, an old *brāhmaṇa*. "I'm too much hungry, give some food and

save me." Then the family, the *brāhmaṇa*, his wife and his son and daughter, they asked the guest to take his seat and there was a quarrel.

Brāhmaṇa says, "My portion I should give to him."

"Wife says, "No, no, no. I am _____ [?] If you die, the whole family will starve. My portion, if I die no harm, my portion will be given to the *brāhmaṇa*."

"The son says, "It is the duty of the son to serve the parents. And if you die what duty I should be allowed to do? So my portion should be given."

"The daughter says, "O, after few days you'll have to give me to another house; so if I die no harm to your family, so my portion give to him."

"But anyhow *brāhmaṇa* told, "I'm the householder and it's my duty to serve the guest, so my portion."

"So his portion - the *brāhmaṇa* unsatisfied, more hunger. "I want more food."

"Then the wife, then the son, at last the daughter. And the whole consumed, and then *brāhmaṇa* came out in his own real figure.

"O, I have come to test you, your religious temperament, I'm satisfied. Your store is full, filled up."

"And where that *brāhmaṇa* took his food, I had the chance of rolling in that leaf, and I found my whole body has become golden. But only in tail portion little left. And I'm trying here and there, wherever I hear a good sacrifice, I go and rub there my tail, but no golden colour. I heard that *rājasūya-yajña* under the guidance of Kṛṣṇa, so higher sacrifice, everything, if I go and contact with my tail it will be golden. But I'm rubbing so much, but very, very little, whether it is golden or not, I can't detect."

Then it was Kṛṣṇa's will, perhaps there were some who thought that, "What sacrifice this *rājasūya- yajña* has done in, it is not in the history of the world." Some sort of pride. So to do away with that, it was Kṛṣṇa's diplomacy, and...

So sacrifice is there, whether a poor man, or a non-educated, or in anyway he's low, it is not the consideration. But the consideration it is how, what it is the degree of the affinity towards Kṛṣṇa? The degree of attraction towards Kṛṣṇa, towards the centre, towards the beauty, the beautiful. How much intense attraction for Him? We shall try. So, that is the wealth *bhakti*. *Bhakti* is above all, we have to understand that. *Bhakti* means service, surrender, wholesale sacrifice. And sacrifice dynamic, and the sacrifice ultimately takes some form: *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And that formation they have got their peculiar type of services, and satisfaction, rendered to Kṛṣṇa; that is higher thing, and to be discussed here more.

I feel tired, so I want to take leave now. Again if I get chance of saying something, I shall deal with that.

Dr. Sharma: This evening I would like to ask two more questions.

Śrīla Śrīdhara Mahārāja: Yes, do it.

Dr. Sharma: Before I ask two short questions, I feel that in the modern world in general, and in the western world in particular, we have to make them realise that there is something called God. And secondly that there is life after death. And thirdly that every action has a reaction. And fourthly, whatever is happening to me in this life, it's happening because of my *karma* of my previous life; and whatever I do in this life I will have to face in my next life. Because most of the people in the world, especially in the western world, have been made to learn that you have come for the first time and never again. Therefore they're trying to enjoy their lives all the time. That's why we've got all this suffering there, family life is breaking down, nobody is interested in nobody, except themselves.

Śrīla Śrīdhara Mahārāja: What is the substance of his question, Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: It's not a question, is it?

Dr. Sharma: No. I just made remarks of my own observations of the western world, because they have no faith in God.

Śrīla Śrīdhara Mahārāja: Why do you concentrate there only, western world? There are so many beasts, so many insects, so many trees, they're also similar position, they're more worst position. Why do you not feel more affection towards them? Why you feel only for the family, or for the society, or the country where you are? Who are most needy, the trees, and the other sections, they're also *jīva* like us.

Manu-saṁhitā says - and I thought that Manu is weeping.

tamasa bahu rupena, vesthita karma hetuna / antasyam ya bhavante te, sukha-dukha samanvita.

When describing about the creation, the Manu comes to the creation of the trees and plants. He says, *tamasa bahu rupena, vesthita karma hetuna*. By their own evil *karma* covered they are in such deplorable position now. *Karma hetuna*. Not to blame to anybody. By their own *karma* they have acquired such position. *Sukha-dukha*. They have got also feeling for pain and happiness. But in such position Manu is crying for them, weeping for them.

So there are so many *jīva*, they're suffering, in more acute position, and helpless position. You are particularly, your attention in a particular locality. What is the justification?

Dr. Sharma: The reason, Śrīdhara Mahārāja, is that in courts, whether they're the children's courts or the adult's courts, I always see that most of the criminals who come before me have come from a broken home.

Śrīla Śrīdhara Mahārāja: You have - there is a famine area, and you have got some food to save them, so as much as you have gone you may try your best to distribute to them. Whomever you will find you must give something to them; this *amṛtam*, the *amṛtam*. You are not this body, your soul is above. Though are engaged in the adultery, and some engaged in the pure life, the pure life may be detained, may have delay to enter that, and that man may go earlier; it is possible

also. With the help of your medicine, the worst patient with the help of the proper medicine may get a good health, than another person who seems to be healthy, his body may decay. It is possible. So your duty will be, your responsibility what *amṛta*, nectar you have got, you will distribute at your best energy; and there your responsibility will finish. Whomever you will find unfed you'll give the food to them. What more you can do?

When I was in Madras Maṭha, in charge, some bakeels [?] from there came to ask me: "You Swāmīji, what you do about the needy? Rāmakṛṣṇa Mission is rendering service to so many needy persons. Therefore, if they die, then whom you will talk about Hari and Kṛṣṇa, if they die? So first help them to live, and then you'll talk about Hari."

I told him, "Suppose a famine type period, I have got some food. I'm distributing them, and so many around me they're taking what I'm giving; and some fled, run away from the place. Then, why should I stop giving that food, and run, pursuing that gentleman who is flying away? Or I shall engage myself, what I'm doing, that distributing food that are present? What should I do? Because when one died, then I shall go to make him live? So many in my all sides, I can't find any leisure: always I'm giving, and there are so many."

So you have some nectar, you can save with that nectar, so some, whoever you'll find, you're coming across, you'll give him; that should be your duty. And why you'll be particular that that section must get, avoiding them we must go there and give them nectar to them? Whomever you'll find; otherwise you'll be blamed, you'll be prejudiced. If you're unprejudiced, you'll distribute the nectar whoever will come to you, you'll give them. That is your duty, your responsibility, your conscience will ____ [?] Eliminating some you will go to a particular group and give the nectar. What is the justification for that action? Do you follow?

Dr. Sharma : No justification.

Śrīla Śrīdhara Mahārāja: Then, whomever you will find before you,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Mahaprabhu says: "Whomever you'll find, you'll try to connect him with Kṛṣṇa, with the centre, and he'll be saved."

No discrimination about this or that, or good or bad, or child, or old, or wise, or poor, or rich, or ignorant. Whomever you come across, you give your nectar, because it is the universal cure. They must be saved, whomever you give that nectar, he'll be saved. From wherever position, if he takes it, he'll be saved. That thing you have got in your hand. Whomever you come across, you'll like a patron, selfless heart, you'll distribute. Not with any particular prejudice; that these must be given, and these must be eliminated, not given. Then *you'll* be culprit. With open heart you're to help the fallen, diseased person with your medicine, the nectar. Clear hearted. And that Kṛṣṇa consciousness will help wholesale, wholesale cure.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

What is Kṛṣṇa consciousness? *Bhidyate hṛdaya-granthiś*. The tie in our mind, so many thousands of ties, I want this, that, and so many; all will be untied, all loosed. Nothing I want any longer; my thirst is quenched, wholesale, nothing I want. *Chidyante sarva-saṁśayāḥ*. So many doubts, whether this is right or that is right. All doubts will be cleared, *saṁśayāḥ*.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

In *Upaniṣad*, "If we know Him, everything is known, if we get Him, everything is got; this is Brahman."

In *Bhāgavatam* also said, analogy,

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

If we put food into the root the whole tree is fed. If we put food into the stomach the whole body is fed. So if we know Him everything is known. Such central position He has got, then wholesale cure. So that sort of medicine you have got, whomever you will give it, he'll be wholesale cured. Fulfilment of life he'll attain. And there you must not be miser, or partial, prejudiced. Whoever you'll find, you'll give, and he'll be perfectly cured, and he'll get his fulfilment of live for eternity. Such valuable thing you've got. No discrimination about the distribution. Whomever comes by chance to you, you'll give that, and go on.

Am I clear?

Dr. Sharma: Yes. Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes. Hare Kṛṣṇa.

Devotees: (Ask if he can put another question)

Śrīla Śrīdhara Mahārāja: Yes. A question, anything he may put.

Dr. Sharma: Swāmī Mahārāja. We, from time to time, reach...

[Śrīla Govinda Mahārāja and Śrīla Śrīdhara Mahārāja talk together]

Śrīla Śrīdhara Mahārāja: How we can tolerate such atmosphere, such social anomaly? It is very difficult for us to tolerate all these things. So these are temporary symptoms of a patient, but when the question of wholesale cure, your medicine will wholesale cure them. So these temporary symptoms have got no value. More needy persons are there. More intolerable actions have been done in many other places. This immoral is not - another thing you may note attentively - whether you can understand? This free mixing is not so filthy as our non-recognition of Kṛṣṇa, is filthy, deplorable. A *nastik*, atheist, is more, is in a greater deplorable position than an immoral, if he has got some sort of God connection.

Have you gone through *Bhagavad-gītā*, I expect?

Dr. Sharma: Yes, but don't understand much, proficiently. We have been reading Swāmī Mahārāja, we've got in *Rāmāyaṇa*, as well as in Śrīla Prabhupāda's *Gītā*, and he states in few places that there are certain species like animals and women, they only deserve punishment. Could you throw some light on that? What does it mean, really?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Akṣayānanda Mahārāja: Animals and ?

Dr. Sharma: The animals, and the women, and the low-caste, they all deserve punishment. There is a verse in *Rāmāyaṇa* also, as well as in *Gītā*, but Śrīla Prabhupāda does not explain it to the - fully.

Śrīla Śrīdhara Mahārāja: But, you know that Rāmacandra He took the remaining of Savari. Do you know that?

Dr. Sharma: Yes.

Śrīla Śrīdhara Mahārāja: But ordinarily Savari's position is very low. But the devotion towards Rāma, towards the Lord, is such holy, that Rāma Himself took his *ucchiṣṭham*. So there is that high connection, very healthy connection, that is our loyalty towards the Supreme. In

contradiction of that these things you can find amongst the Deities also. You know about the birth of Bharadas [?], do you know?

Dr. Sharma: No.

Śrīla Śrīdhara Mahārāja: She comes from, Bharadrash [?] comes from Tara perhaps, and Tara was the wife of Bṛhaspati. And she went to Candra, then again complaint to Brahmā, Brahmā again got him back to Bṛhaspati. She was with the child, then when the son was born, then some say, "O, I won't, you are born by, we do not know who is your husband? *Bhara daya* [?] you have got birth from two, so who will maintain you?" That is Bharadayo [?]

So many filthy things amongst the demigods also, we find. You know the case of Buddha [?] He enjoyed His mother, all these things there, how can you accommodate these things? Even amongst the gods, these filthy things.

Nimāi: Mahārāja. This is the question of Dr. Sharma, that there are certain species in this world, according to *Rāmāyaṇa* and *Gītā*, those who deserve punishment already; nothing but that, punishment.

Śrīla Śrīdhara Mahārāja: Deserve punishment according to the social authority of the local section, but they have committed the grossest mistake: that non-recognition to the authority. That is the highest crime. If recognition to the authority, because your law must not come to judge the purity or impurity. In the ultimate centre, that is autocracy. Everything belongs to Him. You're to make law according to that. One person satisfying the authority, and whatever he's enjoying the thing, not of yours or his, he's enjoying the thing of the central power. You're not the parties, that you will fight amongst each other, "O, why you have taken my wife? Or it was your wife, your daughter." You're all holding relative position, not absolute owner of anything and everything. And you're committing sin, or crime, when you demand that, "she's my wife, she's my girl, he's my son; it is all these things." This is all false, and criminal, to think and enjoy, that "this is mine, this is yours, and you are trespassing," all trespassers towards the centre, central authority. We must judge things from that standpoint; and that is the real standpoint. This is all *māyāic*, false, more or less. As much as connected with the central law, central authority, so much it is good. And as much deviated from that consciousness, the *Īśāvāsyam idaṁ sarvaṁ* [*Śrī Īśopaniṣad*, 1], so much it is deviated, bad. This is all relative position, but from the absolute standpoint, if you go to calculate: nothing belongs to you, nothing to him, only for the temporary arrangement to make the best of a bad bargain. The *śāstra* has come, don't create a chaos for sense pleasure, but divide and enjoy. This has been said to make the best of this bad bargain. But from the absolute standpoint, everything belongs to Him. And one who in thinking that this is mine he's committing the wrong of the same level one who's enjoying another, taking away. None belongs to none, all false, this is *māyā*. *Māyā* means what is not, misunderstanding. So this good or bad.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

In dream I can have a good or a bad dream, but both is false. So here in this life what we calculate as good or bad, this is all false, from the *māyāic* standpoint, based on false law. But real law, everything belongs to Him. If He sanctions internally, our snatching and giving has got no value. If a property one has acquired from the Indian Government, the local government cannot come and demand and rebuke him in any way. The central Government, the higher Government, has given sanction. So whose property? Who's the beneficiary? Only He's the beneficiary.

We're to be trained to that sort of conception of the whole, then we'll be saved. Otherwise, as long as we shall try, "this is mine and this is his," we are suffering from false knowledge, and we shall have to pay for that. Nothing belongs to none, everything belongs to Him. This is the universal view and we must adjust us with such conception, then we'll be saved totally. To every atom, everything belongs to Him.

Dr. Sharma: There is another very short question, Swāmī Mahārāja, very brief one. We have heard few times during lectures at different temples, that at one time we existed with Lord Kṛṣṇa, and because of our desire to enjoy on our own, we have been sent into the material world. Now my worry is that if we were with Kṛṣṇa originally, then how come that *māyā* attracted us and that's why we're in the material world? One could say that *māyā* is more powerful than Kṛṣṇa then. That Kṛṣṇa when we were with Him could not attract us, because attracted to *māyā* and we are in this world now.

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: That is another question, basic question. Then that depends upon the free will of the *jīva* soul. We're to understand that *jīva* soul is free and its freedom is very meagre so it is vulnerable.

na kartṛtvaṁ na karmāni, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

"I am not responsible for the activity of the *jīva*. I have given them freedom, and they're working freely. And the clash between them, that is the cause of their disturbance. But when they leave the wholesale attention to their social activity and come to Me, they will get relief from all."

That is - and another you say that, *svarūpe sabāra haya, golokete sthiti:* in the innermost existence we all have connection with Kṛṣṇa, but that is not true about the section that come from the *taṭasthā śakti*; that *ākṣaram*. *Kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate*.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni, kūṭa-stho 'kṣara ucyate
uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ
yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

The *jīva* is, the *jīva* potency, all the *jīvas* come from a particular potency of the Lord which is known as *taṭasthā*. Mahāprabhu says,

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]
[*Gauḍīya Kaṇṭhahāra*, 10.14]

The marginal potency of the Lord. The internal potency that is already going on smoothly, eternally, in *svarūpa-śakti*: *jagat*, Vaikuṇṭha, and Goloka. And the marginal potency, that is the mother of the so many *jīvas* that come here, and by the wrong exercise of their freedom they've come. But there is adaptability within. Just as while it is in the marginal potency, in the buffer state, he can come this side, he can go that side also, in the buffer state. So, *jīva* he's got his adaptability with both the sides, because in the margin. So he's not in Goloka, they have fell from there, it is not. But it has got its internal adaptability, may come in favourable circumstances, then it will flower, will bloom, to fruit, and attain that position. Am I clear?

Dr. Sharma: Yes. So it would be wrong to say that we were originally with Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: We were originally there and we had fall? No!

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

Once attaining none can fall from there. And sometimes it is written in the *śāstra* that is all *līlā*. For the time being, they may come and go. That is only for a particular fashion of *līlā*, that they come this side, this mundane world and go, but they are not contaminated with this atmosphere. That an officer enters the jail, he's not within the jail law, he's a visitor and he can go away. But those that are within the prison house, they're under the law of the prison house. So the fallible souls that are here they're under the law of *māyā*. And from above some can come visit, the *sādhus* can come to take them; the Lord can come Himself, but they're not under the - untouched by the law of this *māyā*. They come to do some relief work here, they're not under the law of the prison house; come to preach to the prisoners about religious life, something like that. Am I clear?

Dr. Sharma: Yes.

Śrīla Śrīdhara Mahārāja: Any other question?

Dr. Sharma: No thank you. You must be tired by now.

Śrīla Śrīdhara Mahārāja: In the meantime you think if any question come, you may put, I shall try to answer them.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: The peculiarity of the marginal position.

Dr. Sharma: But what was worrying me was that they say that there is no *māyā* in the spiritual world. This is how they explain in different temples. There is no *māyā* in the spiritual world.

Śrīla Śrīdhara Mahārāja: But there is also, their movement also seems to be sometimes not unified, but,

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and

sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

Rūpa Goswāmī says, *Ato hetor ahetoś ca*. Sometimes Rādhā-Kṛṣṇa, or the friends Kṛṣṇa, they defy one another, one abuse another. We find in Dvārakā they're abusing one another, and they're killing. This is all *līlā*. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Just as we find that the movement of the serpent is naturally crooked; so the *līlā* means like the ocean, the up and down of the *taraṇga*, wave. So the *līlā* means in this way it moves, It is the nature there. Just as serpent goes in a crooked way. So, *līlā* means that, it is dynamic, and to keep up the nature of dynamic character it will be up and down. The nature...

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Śrīla Śrīdhara Mahārāja: ...natural, crooked movement of the serpent, it is such by nature.

Gaura Hari bol. You think and again you'll ask, we shall tell.

Dr. Sharma: Thank you Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Now we stop here.

Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Akṣayānanda Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya!
Gaura Hari bol.
Dr. Sharma Bhakta kī jaya!
Parivrājaka kī jaya!
Gaura Hari bol.

...

In that process of confession, the confession of the ladies, that lead to some corruption, the confession custom. Kṛṣṇa. _____ [?] What do you want?

Devotee: What do I want?

Śrīla Śrīdhara Mahārāja: Class finished today.

Devotees: (Group laughter)

Devotee: Class is finished, I see.

Śrīla Śrīdhara Mahārāja: Already.

...

Śrīla Śrīdhara Mahārāja: We're our own guide, we're to set aside that idea, that principle. And accept a guide, put up ourselves under His disposal, that is life of dedication. And guide must be genuine, having real connection with Kṛṣṇa consciousness. Another life, life of dedication towards divinity.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhagavān Mahārāja, he's celebrating *vyāsa-pūjā*, his advent ceremony, with great pomp, where so many closer friends _____ [?] Someone has written in letter perhaps. Hare Kṛṣṇa. _____ Jayatīrtha [?]

Search for something else. But his present way of searching has created a gulf between us and his party.

Gaura Hari. Gaura Hari. Gaura Hari. The intoxication, the material help.

Devotee: Also Haṁsadūta Mahārāja.

Śrīla Śrīdhara Mahārāja: Churchill told that, "When I take wine I become two hundred percent fit. Churchill, he lived up to ninety, more than ninety; ninety two or so. But he told - he was a great drunkard. He told, "You accuse me of wine taking; but when I take wine I become two hundred percent fit."

Without *śaraṇāgati*, the surrendering temperament, no material help is possible for the realisation of the transcendental truth. *Bhakti* can give *bhakti*, the dedication can improve dedication. That is the most plenary, most fundamental plane. So no outcome, no outer product can give it. His position is enhanced with His own plane, own material. Just as iron may be mend, the broken part of an iron if to be repaired, then iron is necessary. So anything necessary in the plain of dedication, that has to come from another dedication. No earth can be used to repair iron, something like that. Iron is necessary to repair iron, gold is necessary to cure the wound in the gold; for repair. So, *bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Devotion can amend devotional defects, nothing else. Kṛṣṇa. Only to keep up this body which may be utilised for devotional purpose. What food will be suitable, it is already sanctioned by Kṛṣṇa. The onion is a vegetable, but that is rejected. Why? Vegetable - all vegetables also not pure, not favourite to Him. Whatever He takes, that should be given to Him and we shall take the remnants. The *śāstra*, His directions is there, what should be offered to Him. "These are the things I like." I must offer those things, and then take remnants. Not whimsically; you must take this, you must take this. Hare Kṛṣṇa. Hare Kṛṣṇa.

In any special case something is seen that is redundant. Puṇḍarīka Vidyānidhi, he used to smoke, but that is a superficial fashion. Any moment he may leave it. A fashion, then not to be considered to any part of his holy character. It is there, it may not be there, any moment. Hare Kṛṣṇa. No luxury for the students of devotion. Whatever is necessary to help in our discharging devotional activity, that should be accepted.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam [rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā. ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

What are favourable I shall accept, and unfavourable I must reject. Favourable and unfavourable to *śaraṇāgati*, towards dedication. What is mainly necessary is the grace of the Vaiṣṇava, the Lord. Inner hankering. External thing cannot create inner hankering. Their contribution will be more or less physical, some influence on the mind, but that is temporary when it is done away with. The madness is there, when left, madness gone. That cannot keep anything permanent, any permanent _____ [?]; they cannot. Their effect will be bodily, and something in the mind.

But devotion is above body and the mind, that is the soul's function. And mind, body, may be weak; patient diseased. The mind also may be so. Independent of body and mind, devotion can grow, then of course the final influence comes to the mind and the body. Mentally outside, by outside nature one may be a politician, one may be a *yogī*, even one may be a *dacoit*. But if that's only for the service satisfaction of Kṛṣṇa this outward filthy character that will go away very soon.

ksipraṁ bhavati dharmātmā, śaśvac chāntiṁ nigacchati
[kaunteya pratijānīhi, na me bhaktaḥ praṇaśyati]

[That most degraded person very swiftly becomes adorned with virtuous practices and attains to eternal tranquillity. O son of Kuntī, declare it - proclaim it - My devotee is never vanquished!"] [*Bhagavad-gītā*, 9.31]

Very soon his pure character, conduct will come out; because he has not affinity for these undesirable things, his affinity is only for Kṛṣṇa.

When we're cooking many things, variety to satisfy our tongue, it is undesirable. But cooking great dishes to offer to Kṛṣṇa, Guru, Vaiṣṇava, it's all right. And then we may take little, not with greedy mentality we shall accept them, that will be crime, *prasāda*, *sevā aparādha*. Only that it will help my internal tendency towards Kṛṣṇa, with this spirit, I shall. "O, this has been accepted by Kṛṣṇa, Gurudeva, how it is, I shall take." Not to detest whether it's salt, or it's sour, or it's pungent, no. It's taken by Kṛṣṇa, how Kṛṣṇa has taken it? With this idea we're to approach the material, everything in connection with Kṛṣṇa.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
There you are living, five or six, in land?

Vidagdha Mādhava: Five.

Śrīla Śrīdhara Mahārāja: You two, Akṣayānanda Mahārāja, Dayadhāra...

Vidagdha Mādhava: Dayal Nitāi, and Lakṣmīnātha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi. How do you feel? Your headaches?

Anurādhā [?]: O.K.

Śrīla Śrīdhara Mahārāja: O.K. Kṛṣṇa. And that _____ [?]

Anurādhā: I have little bit.

Śrīla Śrīdhara Mahārāja: So Ganges bathing _____ [?]

Anurādhā: I'll try to go tomorrow.

Śrīla Śrīdhara Mahārāja: And that helps a great deal. Whenever you get an opportunity. But now the Ganges is filled up, eh?

Devotee: Very swift current.

Śrīla Śrīdhara Mahārāja: And the current also?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Very careful. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

...engaged in *Gītā*. And in the morning full time it will be better to work. And the mid day it is hot, so difficult to go on. Hare Kṛṣṇa. Gaura Hari bol. Nitāi.

Devotee: Already three years have passed since the last time I spoke.

Śrīla Śrīdhara Mahārāja: Is he very fat now?

Vidagdha Mādhava: Ha, ha. Yes.

Śrīla Śrīdhara Mahārāja: When he came here he was quite slender, but gradually he got [slap sound], what is this? Big belly?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Any technical name for this, no?

Devotee: One word is there, paunch. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And here is *bhuli* [?] in Bengali. Big belly, *bhuli*. Ha, ha, big belly. He acquired the big belly here, ha, ha.

Devotee: He was fond of taking dosa [pancakes?] and iddli [dumplings?] in South India.

Śrīla Śrīdhara Mahārāja: Oh. in South India _____ [?]

Devotee: Then he became bhuli [?]

Śrīla Śrīdhara Mahārāja: Iddli [?] is a light food, easy for the patients. Dosa is little rich. Dosa, iddli. And he was fond of chewing muri. He wanted to see where muri is being cooked. "I want to see that place where _____ [?] Didi is cooking muri." But this is not cooking, this is frying; different from cooking. Hare Kṛṣṇa. Nine months continuously he remained here, in the beginning.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Oh, those days gone by.

I had a talk with Swāmī Mahārāja and Acyutānanda, that blue house they're staying, Swāmī Mahārāja with his group. But Acyutānanda told, "What sort of talk you had with Śrīdhara Mahārāja?"

"But if I say that you'll faint. You won't be able to awake in that plane where it's appreciated. You'll have to sleep in that plane. Kṛṣṇa. You'll faint, you won't be able to tolerate, faint. Beyond your capacity, beyond the capacity of your toleration."

How is it possible, how it can be good? You'll faint. Kṛṣṇa.

Bhaktivinoda Ṭhākura wrote that, "When I first came to understand Mahāprabhu, I rather was astonished to find how Mahāprabhu could support Kṛṣṇa *līlā* in Vṛndāvana there. His stealing, lying, and the aggression, how? He was an uncommon, extraordinary scholar, and moral, and magnanimous. How He can give recognition that this is the highest position of the Absolute? I fervently prayed that please reveal how it is possible. At last the revelation came, and with that revelation there it was a part that Mahāprabhu is the same with that Absolute Truth, as Kṛṣṇa, and Mahāprabhu."

Otherwise it is not very easy to conceive and to give publicity about that highest quarter as such. Only He can give Himself wholly, not others, He's for Himself. He's for Himself, a great expression. He's for Himself. Everything for Himself, everything for Himself. He's the party, only one party rule; and that is autocracy, autocratic temperament. And that is the best, because absolute good. Good in autocracy, He will distribute Himself most liberally. Whatever will come from Him cannot but be good. If it's to be distributed through any form, any law, then some consideration will check its natural flow. _____ [?] The Absolute is autocrat, absolute good is autocrat. So we have got some hope. He's autocrat, does not abide by any law. He comes to judge with any law then we've got no hope. Because above law, so we've got some hope.

Vicārite āobi, guṇa nāhi pāobi, kṛpā kara choḍata vicāra [*The Songs of Bhaktivinoda Ṭhākura*, p 8]

"If you come with consideration, I have got no hope. Give up the consideration of examination of the beggars. But come with the natural flow of Your own accord. Then we may have a drop, or something; may have hope."

So meagre, because finite has got no position in consideration of the infinite. We're to understand our position as finite. And that of infinite, how great and merciful. So, only sweet will, mercy, this can be the connection of the infinite towards finite. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

"Everything belongs to You. Nothing to me. I belong to You my Lord. Consider me, take me within Your camp. Kindly, be kind enough to accept me within Your camp. Consider me as Your own. That is what is necessary for us. _____ [?] I feel disconnected. I have lost my own prospect. I'm such a fool, ignorant, do not understand my own welfare, wretched in nature. All false in me, and all goodness in You. So I've got some hope. I may be the most wretched, but You are the greatest goodness. I may have some hope. Hope is there. If You'll have to judge according to law, no hope. Because You're over law, we've some hope."

Nitāi Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.

Śaraṇāgati. Not only to non-cooperate with the mundane world, the world of exploitation, that in mere salvation cannot be our end. We must have some healthy cooperative relationship with the environment; that is what is necessary. A positive existence we must feel, not only negatify

ourselves. All bad, so to eliminate and to be negatified. We have a positive position, and that is of great honour.

Gauḍīya Maṭha stands for the dignity of human race. That was the subject fixed by our Guru Mahārāja. In Dacca University, when that German scholar, Schulze [Sadānanda dāsa] was to give lecture. No slave mentality. The slave to Kṛṣṇa, that is the highest position of honour; stands for the dignity of human race. If human race can have any connection with some prospect of slavery, they're highly elevated. Even the creator Brahmā, and the liberated representative Śiva, they cannot aspire after such a great position. That confidential service in the confidential area of the Absolute; they're all outsiders. So they have no recognition, they're like vagabonds, no citizenship. Without citizenship they have to move like vagabonds. Undesirable elements, they may be thrown out any moment, no consideration. But those who're dedicated, entered the devotional area, they've got a national position of demand.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nine, it's already nine, is it?

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: A new disease, coming. What are they?

Devotee: One is herpes.

Śrīla Śrīdhara Mahārāja: Hippy?

Devotee: Herpes, it's a new disease.

Śrīla Śrīdhara Mahārāja: What is its sign, symptom?

Devotee: Deterioration of the cells, body is rotting; and this is communicated by illicit sex. And another one now...

Śrīla Śrīdhara Mahārāja: In Bombay, that gentlemen, encouraging illicit sex?

Devotee: Oh yes, Bhagavan Rajaneesh.

Śrīla Śrīdhara Mahārāja: They should catch him, and put into jail.

Devotee: Yes. Another one now is called AIDS, that means acquired immune deficiency syndrome. That disease is communicated by homosexual activities. And also by putting injection of heroin, and different drugs into the, by giving injection with the needle, that disease is being communicated. Hundreds of people are dying every month, becoming epidemic proportions.

Śrīla Śrīdhara Mahārāja: What is the second? I don't follow.

Devotee: AIDS. Acquired immune deficiency syndrome. Means, in the body there are some antibodies they are fighting disease white blood cells; so...

Śrīla Śrīdhara Mahārāja: White corpuscles, red and black; three corpuscles.

Devotee: So, by this disease, even a cold, even the flu, any minor illness can produce death, because there's no system to fight that disease; that system is breaking down. And this disease is also communicated by illicit activities like homosexual activities and injection.

Śrīla Śrīdhara Mahārāja: Homosexual, what is homosexual?

Vidagdha Mādhava: Yes. Two men making...

Śrīla Śrīdhara Mahārāja: Oh, man and man.

Devotee: Man and man, or ladies and ladies, like that.

Śrīla Śrīdhara Mahārāja: Ladies, ladies?

Devotee: Now so many people are doing like that in America.

Śrīla Śrīdhara Mahārāja: Man and man somehow it's known, but women and women, how it is possible their sexual activity? Both negative.

Vidagdha Mādhava: Yes, something different.

Devotee: That's not so wide spread, but man and man...

Śrīla Śrīdhara Mahārāja: That is I'm told, that is in the foreign part, not in India.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Not in India.

Devotee: Mostly in New York City, and San Francisco.

Śrīla Śrīdhara Mahārāja: But how it is possible, we can't follow?

Devotee: I also, we don't understand.

Śrīla Śrīdhara Mahārāja: Women and women. Something inconceivable. Hare Kṛṣṇa. Artificial, eh?

Devotee: But people are dying now, every month hundreds of people are dying.

Vidagdha Mādhava: And because of these diseases Guru Mahārāja...

Śrīla Śrīdhara Mahārāja: So many diseases they're all superficial, on the surface. Main disease, forgetfulness of the centre, of Kṛṣṇa, of the Lord, of the guardian. Disobedience to the natural guardian, that is at the route of all.

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.117]

Mahāprabhu gave the diagnosis.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' / [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["The living entity's constitutional position is to be an eternal servant of Kṛṣṇa. As a manifestation of Kṛṣṇa's marginal energy he is simultaneously one and different from the Lord, like a particle of sunshine or fire. Kṛṣṇa has three varieties of energy: *cit-śakti* (His internal energy), *taṭasthā-śakti* (His marginal energy), and *māyā-śakti* (His illusory energy)]. [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]
& [*Gauḍīya Kaṇṭhahāra*, 10.14]

His constitutional position is a slave to the Lord, Kṛṣṇa, the beautiful. *Kṛṣṇa bhuli sei jīva anādi*. But from time immemorial he has lost that memory in any way, and suffering. *Ataeva māyā tāre deya saṁsāra*. So misconception is the root of all his misery of different type. This body _____ [?]; the disease in the body, or in the mind, two unnecessary over case. Over-casement; first mental casement, then this flesh. But this is not at all necessary for our life proper. This is the outer effect of the inner mental system which is composed of many variegated desires, fleeting desires. I want this, I want that, all unnecessary. Filled up with unnecessary articles; must be dissolved.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When one can see Him everywhere, then all the system carrying towards his attention outward dissolved finally. Final dissolution of both these encasements, mental system as well as the outer cover, flesh and blood, forever. And he's reckoned as a member in the inner circle, in Vaikuṇṭha, or in Goloka, Vraja, Vṛndāvana. Our own self, the highest understanding in us, is a member of Vṛndāvana. Higher understanding within us, that is aspiring only after Vṛndāvana life; not satisfied with anything else. Anyhow that taste must be, must touch the tongue of the soul, by the agents of Kṛṣṇa. *Raso 'py asya, paraṁ dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth." [*Bhagavad-gītā*, 2.59]

An infant is crying, "I won't take food." Anyhow the sweet-meat must touch the tongue of the infant, then everything will be changed, the whole atmosphere. "Oh, give mother."

[The last two and a half minutes is Bengali [?] conversation]

83.08.13.A

Śrīla Śrīdhara Mahārāja: Kṛṣṇa can't be prisoner in our brain cage. Ha, ha. Hare Kṛṣṇa. The first condition must be this. Then if you like you approach. Ha, ha. Your thirst won't be satisfied, take it in the beginning, then if you like you can come. It will always go increasing, increasing and increasing. I won't have Him. With more intense hankering. I can't.

"They say that I've got Him. But I know fully well that I've not got anything, any small part of Him." Rādhārāṇī says so. "They say that I've got His connection. But where? No. They say it, let them say. But I can't approach Him really, so far; what to speak to get Him."

Hare Kṛṣṇa. What is this? This is the proper relationship with the finite and infinite. "I'm in touch, I belong to Him, I'm a part and parcel of Him; but still I can't understand what is He? How is He? Nothing of it." Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa Infinite thirst.

One gentleman in Madras asked me, "You say that Mahāprabhu Śrī Caitanyadeva, is the highest ideal?"

"Yes."

"Then, its a horrible thing. His last life it seems to be horrible. Sometimes rubbing His face in the wall, jumping into the ocean, then running through the thorn jungle, bushes. What is this insanity? This is madness; a furious thing. We're afraid to get such state of realisation; it's horrible. Horrible search for the truth."

How? What is it? But the meaning has been given to us in this way - Kavirāja Goswāmī.

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Internally full of bliss, externally showing so impatient gesticulation. I want more, I want more, I want more. Tasting a drop of nectar, I want more, furious. The taste is of such quality, of such degree, makes him mad to want more.

...

...realisation. To remain in connection of the upper suggestion, that is service. And not amount of activity in this plane. Still it is necessary sometimes. Otherwise in solitary life so many past incidents come to our plane and try to disturb us. So *sādhu-saṅga*, *bhajana*, this is safe and fruitful. _____ [?]

Gaura Hari. Gaura Hari. Gaura Hari. _____ [?]

...

Mā śucaḥ [From *Bhagavad-gītā*, 18.66] "All the debts incurred in your past life I shall pay off. You won't have to mourn. From any position you may come, join Me, and I shall take the full responsibility, that you may not be disturbed from any side. Such assurance, because, you are My..."

When here, once, first batch of Swāmī Mahārāja, put it in Vṛndāvana near Bon Maharaja. Bon Maharaja seduced one. One man he was taken away from Swāmī Mahārāja. Again that gentleman leaving Bon Mahārāja came to see Swāmī Mahārāja here. Swāmī Mahārāja is here somewhere.

That gentleman, "I committed mistake, I have come back, please accept me."

Some of his followers took him here. Swāmī Mahārāja he was here, he told, "Yes, I forgive you, you are my boy. You are my boy, you have committed some mistake, I forgive, I accept you. No worry, go on"

So, "You are Mine, I forgive you. Because you belong to Me, you have got the right to demand from Me everything." Ha, ha, ha. "By My own law I'm bound to do anything and everything for you, because I'm your owner, you belong to Me. So whenever you come to Me I take the whole

charge: past, present, future, everything. It is Mine, it is Mine. I take the risk. You might have done something wrong; you could not understand. I forgive that. I forgive that, with this spirit. *Mokṣayiṣyāmi mā śucaḥ* [From *Bhagavad-gītā*, 18.66]. Won't have to repent, I take the whole burden for you, your past also."

Such is the nature of the infinite truth, all-accommodating, all-sympathetic, all-embracing, all-fulfilling. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Such ideal was shown like exhibition in this *prapañca* Vṛndāvana. It was shown to attract.

We're told that once during Akbar Batsa's [?] time, he although Mohammedan by creed, he was very generous to all religious conceptions. In his time there was a show of the different Hindu Gods. And he was visiting, "Who is this God? What is this? What is His *līlā*, where He came down?" In this way. Then when he came to Kṛṣṇa in Vṛndāvana, He's playing the flute, the after visiting everything, "O, this God is the highest of yours." Akbar's remark. "Because He's not in the worry of any management. He's completely free enjoying His life, playing the flute. No worry of anything. So the highest conception of your God is here; no cares, no trouble, nothing."

So to enter, to get His company, that will be very much effective. To play without anxiety; engaged in play, playful, Kṛṣṇa *līlā*. Exhibition, in this *prapañca* exhibition of different types shown to test our taste, to give chance to our taste. "Do you want this?" In the exhibition so many things are shown for our choice. So different *līlā* comes here to examine, to test our choice. "Do you want this? Do you want this, that?"

One *vairāgī* came here, an old woman with red cloth, follower of Śiva *śakti*.

I asked her, "What do you want after death? Do you want that Kālī? Do you want to be her maids? Or Śiva? That Nandi, berangi [?] they're described in such a way. Do you want to become one of them? Or do you want of four handed Nārāyaṇa, servitors? Or you want to become a *gopī*, or a cowboy, and wandering with Kṛṣṇa or Nanda-Yaśodā? Or what do you want?"

She told, "Yes, if it is such, then it is, I really want to be in Vṛndāvana, not in Vaikuṇṭha, not to be one of the Nandi berangi of Śiva's friends, servants. Or this Kālī, the she maids of Kālī that are chewing cut hand, or drinking blood, all these things, horrible."

"It is a peaceful life in Vṛndāvana after death, then why do you follow this path? You see the ultimate position, consider what is suitable?"

Plane peaceful, beautiful life. So exhibition comes to take place here. And to test our choice a chance is given to us. "Say where your taste is, and accordingly come forward for your future ambition. What do you want really? What appeals your innermost heart?" Hare Kṛṣṇa.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy.

He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Caṇḍīdāsa says, suno he manusa bhai, savar upare manu sashata, tare upare nai [?]

Addressing towards human race, that Caṇḍīdāsa, "Oh, my man, brother, please note, that this human form is above all, and nothing over that. I appeal to you all. You all members of human race, please note to this advice of my experience heart, heart-felt: that this human form, pastimes, movements, is above all."

And this is misrepresented by the so called Ramakrishnaites. They says that, "Human is above all, Caṇḍīdāsa has said, so only serve the humans, this fallen soul."

But *Caitanya-caritāmṛta* has cleared it more. *Kṛṣṇera yateka khelā, sarvottama nara-līlā*. "Of all the pastimes of Kṛṣṇa, the highest is in human form." And after this, it is in the creation, very, very valuable. Utilise this to reach, to arrive at that. It is very suitable, human birth is very, very suitable to reach the highest plane. It is very similar, many things. *Su-durlabhaḥ*, if you avoid this, you commit suicide. Not a small mistake you are committing, but the greatest mistake you lose this chance, it amounts to suicide, not less than that. So, try, try.

And it's not sure that if you're taken away from this birth, there's no guarantee that again you'll get this human birth. You may have to go some other species, visit. Remember the case of Bharata, only at the time of his death he had some intense attention for the child of that deer. "Who will look after this cub?" So next birth became _____ [?] That impression caught him and gave it shape. So dangerous a position we're in. So don't keep it for future, take the whole responsibility in the present. Act, act in the living present, trust no future however pleasant. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

And how to improve one's own condition? You want, you have got this capital, join and make some arrangement with a capitalist. Then your business may grow a little in a developed way. Get a capitalist, you have got less capital, by transaction you may not gain so much, but make arrangement with capitalist. With their help you go on, try. And that is of two kinds, *sādhu*, *śāstra*. *Sādhu*, the living agent, the active; and the passive, *śāstra*. No other way, *sādhu*, *śāstra*, *kṛpa*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

The very root, the origin, the very beginning is with the help of *sādhu*. *Kṛṣṇa prema janme*. Then you grow up. *Teṅho punar mukhya aṅga*. In that stage also, he's the principal to help you. The birth from there, and the nourishment will also from there. And also in the end when you

have finished, you have attained this stage, then also with the help, with some superior, under some superior you are to go on your services. So *sādhu* is all important to you. From the birth to the final goal, there also, no direct connection with Kṛṣṇa. But you are supposed to do some service only under the direction of the *sādhus* in different departments. The eternal servitors are there, and you will be taken, "O, serve Kṛṣṇa under his direction, or under her direction." So *sādhu-saṅga* is always necessary, *sādhu-saṅga*.

Don't be disgusted of *sādhu*, "O, he's a man. Why should Vaiṣṇava *sevā*, why it is recommended so much here and there? I want God Himself. And they say it is, you are dependent of *sādhu*, why he will come between us?" It is not.

Then I gave the illustration of the telescope, this spectacle, coming between helps the vision. *Dāsa dāsa dāsānudāsaḥ tad dāsa dāsa*. That means telescope system. So many guardians thinking about my welfare. So many Gurus means so many guardians who are always trying for my fortune. As a man in this world find so many servants are waiting for his order he thinks he's in a very better position. So many servants, *lākhs* of servants he has got, so high position he owns. But just the opposite, so many guardians, so many Gurus, they're looking after my welfare. I'm a wealthy man, a fortunate man. So many guardians are looking for me, for my interest, pleading for my case there. *Tad dāsa dāsa*. Guru *parampara*, to be under the guardianship of the great Vaiṣṇavas is your great fortunate life. Gaura Hari. Gaura Hari. Gaura Hari.

So in the beginning, faith in Vaiṣṇava does not appear. "I want Bhagavān, God, Kṛṣṇa. Why impression is always given to us, 'O, get *kṛpa*, the blessing of a Vaiṣṇava! Go to him, have your _____ [?] thing only Vaiṣṇava is coming between." But when grown up then this Vigraha, the *śāstra*, we may cast aside, but we may, must have to submit to the Vaiṣṇava, the living agent of Him. So the *Nāma aparādha* in the beginning. *Satam ninda namnah paramam aparadham*. [*Gauḍīya Kaṇṭhahāra*, 17.69-75] In the beginning of taking the Name, the first warning, "Be aware of your association with the *sādhu*. They're your well-wisher to the utmost. Really they're the agents carrying good things to you. Very much alert, don't commit anything wrong against them, don't misunderstand them. Try to, their goodness is beyond your understanding. They love you so much, you yourself cannot love yourself that much. Because they see you as the property of their Lord. From that standpoint they loves you; and that is very high in quality and quantity. So be always careful, don't commit anything wrong towards them." Only this.

yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.156]

If any great crime anyhow comes up against them, then the whole thing will be demolished; because the Lord will be enraged. "Who is going to give him every wealth, and he's kicking him. What is this? The most wretched." So we must be careful about that *Nāma aparādha*, the first, *satam ninda*.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Ha, ha. Nityānanda. Nityānanda Prabhu is a peculiar type. Ha, ha. Mahāprabhu rejecting, He's keeping, giving assurance. "No, no." Ha, ha. He's such.

Kālā Kṛṣṇadāsa went with Mahāprabhu and did something wrong. But this is for our instruction. Direct in the company of Mahāprabhu he's taken away. That was in South Karnataka, where we're told - Gandhi also told, "the land of fairies." There, men and women they're very beautiful; this colour also very good. That portion Karnataka, South Karnataka, Madhvācārya's area. From there he was enticed, Kālā Kṛṣṇadāsa by the Bhaṭṭathāris. Mahaprabhu took him anyway, utilising His special power.

Then after taking him to Purī, He told that, "He's such and such, so I have taken him anyhow from the hands of those vilifyers, then I now release him, he may go anywhere."

But Nityānanda Prabhu utilised, gave him again service, "Oh, you go to Śacī Devī, and inform Her that He has come, Mahāprabhu has come safely from two years tour in the south, safe arrival. You give this news to Śacī Mātā." He utilised him.

So in Madras there was such a case. One *brahmacārī* was misguided. We sent him to Madras centre from that place, myself and Hayagrīva Brahmacārī - Mādhava Mahārāja was there, sent him to the Madras centre. There was that old Tīrtha Mahārāja, he gave, punished in such a way, and drove him away from the Maṭha. He used to manage to stay in some other place in the town. And again after Tīrtha Mahārāja left Madras came to us. "You please give permission, take me in the Maṭha."

We told him that, "Guru Mahārāja is very soon coming here, you come at that time."

Then when Guru Mahārāja went there to open the lecture hall he came. We put this case to Guru Mahārāja that, "That boy he's coming and going, and he wants to stay in the Maṭha. But we've told him that Guru Mahārāja is coming, and you come at that time. He has come, what to do with him?"

He told, "Mahāprabhu did not take Kālā Kṛṣṇadāsa, when he was seduced by _____ [?] lady, a girl. So I can't accept him. But Nityananda Prabhu kept him, gave him engagement. So you should keep him."

Ha, ha, We found a fine thing. "You are our all in all, our leader, unconditional Lord. You can't accept, and how we can give him shelter being under your guidance?" That was a puzzle. "How we can? If you can't accept, we can't do it." But he says, "I can't accept, but you should keep him."

It's a peculiar position; a peculiar position, the line of benevolence, and that causeless mercy. The line of causeless mercy, from the centre the extension gets the more intense position.

"Go to see, go to the mercy department, and perhaps there is arrangement to - the general department disappoints the patient. "No, I can't accept such patient here, but you may try to the other department more accommodating." They went there, and after checking, "O, here we can accept all. There is arrangement for you."

tomara bhaktir kripa toma hoite bora, bheda bheda bhagavate ei a koilo doro [?]

"Inconceivable, the servants are more benevolent. I came to some revolutionary understanding."

Kavirāja Goswāmī while writing the book, he has expressed so much humility of so much degree.

"That one who will - my position is so worse, *purīṣera kīṭa haite*, worse than the worm in the stool. Sinner than even the Jagāi, Mādhāi. If anyone comes to hear my name his merit diminishes, and if anyone takes my name he commits sin. I'm such a wretched person. And the grace of Nityānanda Prabhu has taken me up from such a nasty pit to Rūpa, Sanātana, Vṛndāvana, Raghunātha Dāsa, there. I should not say in such a way, that I have got something, but if I do not say this then I will be, it will be ingratitude to Nityānanda Prabhu. I'll be a traitor. So I shall have to say, commit, that I've got something by the grace of Nityānanda, and nothing, no worth in me." So with so humility Kavirāja Goswāmī approaching, and also appealing to the public to come to Gaura-Nityānanda.

And where as Vṛndāvana Dāsa Ṭhākura he says, "I appeal most fervently and with the greatest humility to you all: accept Nityānanda and Śrī Gaurāṅga. You will get the best benefit of life. So fervently with straw in my teeth I'm appealing to you. But if with so much, if such an appeal fails, and still if you want to put blame on Nityānanda-Gaurāṅga, then I just, I won't care to kick you off from the ordinary plane."

_____ [?] "Then I kick you, kick that person, that demoniac person."

So ordinary linguists they'll say, "How Kavirāja Goswāmī and others, they're appealing in the most humiliated way, and this Vṛndāvana Dāsa he's what a type of egoistic fellow! He kicks those that don't come to hear his Gaura-Nityānanda, he'll kick him. Such a boast, and proud he is. Is he a Vaiṣṇava? Is this a type of Vaiṣṇava?

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

"Is it this, that type?" In this way they say.

But I first came to hear in Gauḍīya Maṭha a revolutionary remark from Guru Mahārāja.

"That one who had no chance of entrance, Vṛndāvana Ṭhākura has created a path for them. You see how peculiar the explanation, the meaning. Who has no chance Vṛndāvana Ṭhākura has made a chance for them, by kicking. Why, why? Because he has pronounced such a bold expression to others, then to wound their feeling. So Kṛṣṇa is there, if anyone, any attendant, or any son of a gentleman does something wrong to another, his guardians come, 'O, don't mind it, I'm giving something to you, be pleased, then go.' So because Vṛndāvana Ṭhākura has committed ostentatiously something wrong to the particular section, it will draw Kṛṣṇa's attention. Mahāprabhu's special attention will be drawn towards them, that 'My son has done

some damage to you, don't, forgive and forget. I'm giving something, come.' In this way he has made a new path by threatening the unbelievers in Gaura-Nityānanda. By his strong remark in a very abusive character he has given the chance to those fellows, to draw greater and special attention of the authority."

Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. How? What sort of interpretation is this? It may come from where? Fully surrendered, fully surrendered, they can say such things. That everything in Vaiṣṇava that cannot but be goodness. Every part of a Vaiṣṇava, his wrath, his abusing, everything is Kṛṣṇa, it cannot but be Kṛṣṇa giving, Kṛṣṇa *kīrtana*. Their curse also; that Nalakūvara who was cursed by Nārada to become a tree. Ha, ha. But anyhow that was managed in such a way that here they [Nalakūvara and Maṇigrīva] came to have a birth in Vṛndāvana. And then when it will be broken by, uprooted by Him, they will get, go to the Goloka where from. So any connection. Then that does not mean that we'll go to offend the Vaiṣṇava, we shall consciously go and offend Vaiṣṇava.

Akṣayānanda Mahārāja: To get more blessings.

Śrīla Śrīdhara Mahārāja: Ha, ha. Should not be taken in that way, then it will be suicidal, inconsistent, with the thing. Just as "God is independent, God is free, He can do anything and everything; can He commit suicide?" Something like that. "Can God can commit suicide? If He does not do so then He's limited, not unlimited." But they commit suicide in Brahmaloka. Ha, ha, ha, ha. To the atheist also, they can't see Him, commit suicide. Gaura Hari.

...

Nitāi Gaura Hari bol. Hari bol. Nitāi Gaura Hari bol. Mercy unbounded, unbounded Nityānanda.

Nitāi. Nitāi. keyo nai, tumi acha par [?] Who has none to look after, Nityānanda Prabhu He's after him.

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Śrīla Śrīdhara Mahārāja: ...*svajanam ārya-pathaṁ ca hitvā*.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Akṣayānanda Mahārāja: Yes. They gave up their chastity.

Śrīla Śrīdhara Mahārāja: Anything, *svajanam*, *samāj*, society. And *ārya-pathaṁ* means _____ [?]
the *śruti*.

Akṣayānanda Mahārāja: Yes. Crossing that.

Śrīla Śrīdhara Mahārāja: So it may be done, but with so much risk that if the punishment comes we shall have to incur in the same spirit. "I'm doing it for the Lord." So, otherwise the credit will be lost, and then that way,

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

[The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

Your credits gone, you'll say, "Oh, they encouraged, they're not getting." Then the Government will also come to punish you in some way or other. And some of the respectable people they'll also look at you with contempt. So, *ānukūlyasya saṅkalpaḥ*. We're told, _____ [?], they should not, they may make trade but they...

Akṣayānanda Mahārāja: Honestly, honest trade.

Śrīla Śrīdhara Mahārāja: ...Honest trade they may make, but they should not do anything wrong. If they do so, then we cannot keep any connection with them. That should be _____ [?]
Then, "Without money no service is possible." This is not the truth. Money is also necessary, yes, but not with so much risk as to spoil the credit of the institution, because they're all black-marketeers.

Akṣayānanda Mahārāja: The honour of our Gurudeva.

...

Śrīla Śrīdhara Mahārāja: ...*darśana*, Absolute, is conceived, or seen, or estimated Absolute, or reality, or world. The world as seen by Śrī Caitanya, what should be suitable. Gauḍīya *darśana*. Gauḍīya *sampradāya* of Śrī Caitanyadeva; that is Gauḍīya, known as Gauḍīya, Śrī Caitanya

sampradāya. Followers of Caitanyadeva, that Gauḍīya. Gaurāṅga. And His *darśana*, and His vision, estimation about the goal, that is the meaning. His standpoint, His vision, His estimation; how He sees? How Śrī Caitanyadeva saw, or He sees the world, or the Absolute? That is Kṛṣṇa, Reality the Beautiful. How He saw the Absolute as beautiful, Gauḍīya *darśana*. Swāmī Mahārāja wrote *Gītā As It Is*. So, as Caitanya saw, the world as Śrī Caitanya saw. The world relative to mundane world, the whole, the Absolute, as Śrī Caitanyadeva.

[04:45 - 05:30. Nimāi and Śrīla Śrīdhara Mahārāja in Bengali conversation]

Ontology of the followers of Śrī Caitanya, Śrī Gaurāṅga. Gauḍīya philosophy: the philosophy or ontology of the Gauḍīya School of the followers of Śrī Caitanya. Ontological view of the followers of Śrī Gaurāṅga. The ontological view of the reality, reality as seen by Śrī Gaurāṅga. _____ [?]
The followers of Śrī Gaurāṅga. Reality as seen by the followers of Śrī Gaurāṅga.

Nimāi: _____ [?] Conception of reality given by Śrīman Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Realisation of Śrī Gaurāṅga.

Nimāi: Akṣayānanda Mahārāja. If you say, the realisation _____ [?] Then this sort of conception may come, that Mahāprabhu is not reality Himself.

Akṣayānanda Mahārāja: You mean historical.

Nimāi: Right, He was just a man.

Akṣayānanda Mahārāja: Historical conception may come.

Nimāi: A historical conception, but the conception of reality given by Śrīman Mahāprabhu.

Śrīla Śrīdhara Mahārāja: His personal realisation not given for others; realisation of Śrī Gaurāṅga.

Nimāi: That is true, but Mahāprabhu Himself reality, Mahārāja, Supreme reality. So, the conception of reality given by Śrīman Mahāprabhu Avatāra.

Śrīla Śrīdhara Mahārāja: Gauḍīya, the followers of Gaurāṅga. Gauḍīya. _____ [?]

...

...philosophy Bengal school. And Bengal means the philosopher, the highest philosopher was Mahāprabhu. So the Bengal school. Not Bengal, now it is, it has come to be Bengal, but the whole Arya vartha [?] is Gauḍa: Allahabad, the Gauḍa *brāhmaṇas*.

I wrote an article showing that it originated from Badarikāśrama, and it ended in Navadwīpa. There was also Māyāpur _____ [?] Anyhow the Bhāgavata school originated from Badarikāśrama, from the talk of Nārada and Vedavyāsa, and that culminated in... Oh, there also Sarasvatī _____ [?] Badarikāśrama is just on the banks of the river Sarasvatī, and here also this is Sarasvatī.

Bhaktivinoda Ṭhākura, Jalangee, this name of the river, just Godruma and Māyāpur, this name is Jalangee. Jalan means water, gee means vāṇī, gee vāṇī [?] So Jalangee means vāṇī in the form of water. That is Sarasvatī, gee means Sarasvatī, gee vāṇī [?] Sarasvatī. So, this river is given the name Sarasvatī.

Bhaktivinoda Ṭhākura says, pibo saraswati-jala, puline puline, gara-gari dibo, saraswati-jala [?] This river is Sarasvatī. So there also... there is also a Māyāpur in near Badarikāśrama, and here also Māyāpur; and there Sarasvatī river, and here Sarasvatī river. And what originated from Nārada and Vedavyāsa talk *Bhāgavatam* is, and that culminated here in Mahāprabhu's *līlā*. The same thing in full-fledged form from here it has come.

So Gauḍa means the whole of Northern India, is known as Gauḍa. And Drāviḍa, and in contrast the Bindhu hill southern portion is known as Drāviḍa. Gauḍa and Drāviḍa, two parts of India, Northern and Southern. So this, to differ from Drāviḍa Vaiṣṇavism, this Gauḍīya Vaiṣṇavism. That means Northern Indian philosophy. And that is Drāviḍa. From the Rāmānuja, Madhvācārya, Nimbarka, Viṣṇuswāmī, these four Ācārya all come from Southern India. So they've got their philosophy, this touch that they're all Southern or Drāviḍa Vaiṣṇavism. And in contrast with that, this is Gauḍīya means Northern Indian philosophy beginning from Vyāsadeva, Badarikāśrama, to Navadwīpa. That is the underlying meaning Gauḍīya Vaiṣṇava.

But now, it is generally, Bengal is known properly as Gauḍa-deśa, and that is all omitted. Anyhow Gauḍa means we're to take not this Bengal Vaiṣṇavism, that is very limited connection. So rather Gauḍa means Gauḍa, Gauḍīya, the master of Gauḍīya is Śrī Gaurāṅga, not Jai Sundara Bardlawl [?] Gauḍīya, Gauḍa te gaudiya, Caitanya te chaitaniya [?] The philosophy, the ontology of Śrī Caitanya. Gauḍīya *darśana*. Ontological representation of the followers of Śrī Caitanya, that is the meaning. And how in short, two, three words it may be expressed - Caitanya philosophy. Ha, ha, ha.

Akṣayānanda Mahārāja: Caitanya ontology.

Śrīla Śrīdhara Mahārāja: Caitanya ontology, Śrī Caitanya ontology, Śrī Caitanya...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: *Darśana*, *darśana* means view, estimation, how is, how He saw. *Darśana*. *Sad-darśana*, this *Sāṅkhya*, *Vedānta*, this Jaimini, the *yoga*, all known as *darśana*. *Darśana*, giving a perspective, estimation of the environment, *darśana*.

Nimāi: *Darśana* means realisation. Realisation _____ [?] in the formal sense, but it's not accurate meaning of *darśana*. *Darśana* means the vision _____ [?]

Śrīla Śrīdhara Mahārāja: The estimation, how He sees. How He see it?

Vidagdha Mādhava: Vision of Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Vision. Visionary. There is vision, that is touching to imagination.
How Śrī Caitanya saw the world, how He saw _____ [?] His followers, followers of Caitanya, Śrī Caitanya, Śrī Gaurāṅga.

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: Super-excellence of the teaching of Śrī Caitanya.

Akṣayānanda Mahārāja: We want that *śikṣā*, because we're dealing with lower section.

Nimāi: Not *śikṣā*, but the word super-excellence should be there. Because through the doctrine of Mahāprabhu supersedes...

Badrinārāyaṇa: Super-excellence.

Śrīla Śrīdhara Mahārāja: Super-excellence.

Nimāi: ...every doctrine, so called doctrines in the world.

Akṣayānanda Mahārāja: Absolute.

Nimāi: Absolute.

Śrīla Śrīdhara Mahārāja: *As It Is*, Swāmī Mahārāja, *As It Is*. loke cacher coche [?]
_____ [?] challenge. Super-excellence.

Nimāi: We accept Kṛṣṇa to be the reality. There are so many who don't accept.

Śrīla Śrīdhara Mahārāja: Let us think.

Nimāi: _____ [?] We must _____ [?] title. ____[?] honour of Śrī Caitanya Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Dive deep into reality.

(Group laughter)

Badrinārāyaṇa: Its also by itself. *Mayā tatam idaṁ sarvaṁ* [*Bhagavad-gītā*, 9.4] Is also by itself.

Śrīla Śrīdhara Mahārāja: Reality is for Itself. _____ [?] Kṛṣṇa autocrat. The beauty is autocrat.
_____ [?] ...this enjoyment, worldly enjoyment. World for itself, not superior world, world we see that it for itself. World is for itself. Generally world means worldly things, not transcendental...

Akṣayānanda Mahārāja: The world of Śrī Caitanya.

Śrīla Śrīdhara Mahārāja: The world of Śrī Caitanya. _____ [?]

...

...such name to the ordinary person.

Akṣayānanda Mahārāja: Little difficult.

Śrīla Śrīdhara Mahārāja: That may have bad effect. Misconception may come, they may think that standard, and this lust will pass in the name of love.

Akṣayānanda Mahārāja: I have this fear...

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: In the whole of *Bhāgavatam*. And Jīva Goswāmī has pointed out why Śukadeva did not take the name of Rādhārāṇī. Because in that assembly of almost atheistic, and theistic of the lower type, he did not like that they could not be, Her name could not be appreciated properly. So he did not take the name of Rādhārāṇī.

Śrīla Govinda Mahārāja: _____ [?] Kundalata.

Badrinārāyaṇa: Kundalata Devī, before Kalpa-vṛkṣa.

Śrīla Govinda Mahārāja: _____ [?] Kundalata. _____ [?]

...

Akṣayānanda Mahārāja: Śukadeva he could take the name of Yaśodā; that was all right.

Śrīla Śrīdhara Mahārāja: *Vātsalya rasa* he accepted. *Mādhurya rasa* only *gopī*, *pradhana gopī*, no mention of any names.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ....take the name of Rādhārāṇī Herself in that meeting of the scholars, of the Indians more or less who were acquainted with some theistic principle of the *Śruti*. So, before we try to utilise these names we must be careful. Have to avoid, so misconception it may not help but it may harm.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

We're meant to respect, show our respect to that direction. Not occupation of that direction. As far as possible we shall take that.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: That is only deception, *kaitavam*, as a sure deception.
Kaitavam kevalam tat adan tattvam dan tattva prema [?] "The conjugal love, that is nothing but robbery. _____ [?] All other friendships that are coming from our friend circle, _____ [?] that is all deception. Vaikuntha sneha murte pada ra [?] You came with eternal affection, and the searching by searching life You showed us all these things; that this is not that. _____ [?] By the ray of Your divine feet You showed all these things. Where you are, in the all deceptive area. You showed it. _____ [?] Where He's going, Oh my miser eye take me to follow the footsteps there. Very sweet plea, carry me towards the direction in which He has gone. _____ [?] Take me quickly to Him who has done so many." This is one of the stanzas.
Krpana nayana he _____ [?] This servant should be, attendant should be taken there very quickly, where he goes, who?" One of the stanzas. Hare Kṛṣṇa.

...

...frustration from two points, no basis, unfounded; and also no prospect, that is nothing to get from that, no fulfilment. No basis, no fulfilment, unfounded. *Punaḥ punaś carvita-carvaṇānām*.

[matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām]

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

To chew the straw. That cover, no juice. Prahlāda Mahārāja says:

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

It is contained within, substance, only the cover. The cover is being made much off, no truth.

[26:15 - 26:46 unclear recording]

...like *svapnābham*, like dream, just as dream has got no basis in reality, this is all dream.

[26:56 - 27:12 unclear recording]

Sat, *cit*, *ānandam*, no foundation, no bliss, and no real consciousness. No foundation, no understanding, and no fulfilment. *Sat*, *cit*, *ānandam*. *Satyam*, *śivam*, *sundaram*. The three, the basic symptoms of the truth is absent. *Svapnābham, asta-dhiṣaṇaṁ puru-duḥkha-duḥkham*.

[tasmād idaṁ jagad aśeṣam asat-svarūpam svapnābham
asta-dhiṣaṇaṁ puru-duḥkha-duḥkham dukhabodhan]

["By an illusion created by the Lord the universe appears to be real, although it is not, just as miseries we suffer in a dream are only imaginary."] [*Śrīmad-Bhāgavatam*, 10.14.22]

Deep misery, and *asta-dhiṣaṇaṁ*, where judgement is buried, *asta-dhiṣaṇaṁ*, the sun setting, the whole understanding sets there, like sunset. *Asta-dhiṣaṇaṁ puru-duḥkha-duḥkham*, *asat svapnābham*, just like dream, no real foundation.

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

Another revolutionary remark just at the conclusion of *Bhāgavatam*.

"You are going to die, you are going to die Parīkṣit Mahārāja. After all the day has drawn near, seven days passed and you are going to die. But I say you do not die. Keep up your, that consciousness. Don't allow yourself to come down in the material consciousness, that is animal consciousness, nothing more than that, *paśu-buddhi*. To be conscious of these material things that is equal to animal consciousness. Consciousness of flesh, blood, matter, all these things. Don't allow you to come down from the consciousness; cent percent, live in the conscious area. Everything floating on consciousness. Consciousness is the basic substance of things; that has been ever discovered, consciousness. Substantial, fundamental thing is consciousness. All are products of consciousness coming, arising from consciousness; and sometimes maintaining in the consciousness; then it enters into consciousness. Consciousness is the basic substance. Don't allow yourself to come down to the animal consciousness, beast, brutal consciousness, that matter consciousness."

That is a negligent part floating on the ocean of consciousness, your fossil, your body, everything. The body may fall off without your consciousness. Just as it may be possible that you are removing your coat from your body, and putting it somewhere, unconsciously. You are deeply meditating in something, and in the meantime, unconsciously, you have removed your coat. You do not know of that, you are in the midst of your engagement, but you have removed your coat.

Just as Śukadeva does not feel the necessity of clothing himself.

The snake sometimes they give up their over coating; unconsciously it may be done. Sometimes may feel some uneasiness in the subconscious region, they pass through a tree root, some gap, and pass through the gap, and that over coating is there and goes ahead. The serpent goes away, and his over coating is stopped in some place, it goes away, unconsciously.

So this body may drop down, you may not have any idea of that, unconsciously it may go. Or consciously also, because it does not affect your consciousness. Just as if you remove your overcoat, it does not affect you in any way. But sometimes gives you easiness.

So *tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi*. The basis of all religion is in this way, where this glamour of scientific civilization has nothing. Just as in a fire, some flame is rising and dropping, sometimes such things occurs in this globe, and goes down; vanishes. Again for long time, the whole world will vanish, either it will be reduce to water, air, in this way; or it will be

burnt. We are told that in the course of the revolving of the planets, the earth will be placed in such a position, so many suns will come very near to this earth, and everything will be burnt to ashes. Not only the life, but the body will also, matter will be reduced to gas. In this way *pralaya* occurs. And sometimes the earth in its revolving course comes to such a position, that always raining, raining, raining, by over-flooding everything is rotten, and then everything reduced to water, and then forms gas, in this way.

[A loud bang occurs] _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: One set waking at night, another set waking in day, active in day.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Gaura Hari. Then the structure, theism, then full-fledged theism, Mahāprabhu. _____ [?]

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]
[*Śrīmad-Bhāgavatam*, 1.1.3]

The *veda rūpa kalpa-vṛkṣa*, the tree, *kalpa-vṛkṣa* means whatever we desire we'll get from there. What should be the name?

Akṣayānanda Mahārāja: Desire tree.

Śrīla Śrīdhara Mahārāja: Desire tree.

Akṣayānanda Mahārāja: Wish fulfilling tree.

Śrīla Śrīdhara Mahārāja: Tree. Desire mostly connected with mundane.

Akṣayānanda Mahārāja: Hmm. Divine inspiration _____ [?]

Śrīla Śrīdhara Mahārāja: All supply, all...

Akṣayānanda Mahārāja: Bhakti abhilasya, fulfilling, puronakari [?]

Śrīla Śrīdhara Mahārāja: Bhakti abhilasya puronakari [?] Lengthy. Theism full-fledged. _____ [?]
Fully developed; development complete. _____ [?] Full-fledged theism.
Akhila-rasāmṛta-murtiḥ [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]
_____ [?] Purna. To its perfection; arrived at perfection. Perfect development; arrived in perfect development, full-fledged, theism. Theism, showing its perfect growth, or perfect *ānanda*, beauty, joy, beauty, bliss, love, sweetness.

Akṣayānanda Mahārāja: Fully developed.

Śrīla Śrīdhara Mahārāja: Sweetness, and the... theism, realisation of Śrī Caitanya, how?
Realisation of Caitanya... realisation of the Absolute of Śrī Caitanya; the Absolute is Kṛṣṇa. How?
_____ [?] Realisation of the world. Śrī Caitanya's realisation of the Absolute, as Kṛṣṇa, of Kṛṣṇa moy.

devi krsna mayi prokta prokta radhika para devata, sarva laksmi mayi sarva kanti samohini para [?]

Kavirāja Goswāmī _____ [?]

The highest conception of theism is this, that the sweetest figure is within and without, and wherever casting any glance there is, it's as if it's created by His glance. Ah. This has been told about Rādhārāṇī. Within Kṛṣṇa, outside Kṛṣṇa, wherever She cares to cast Her glance as if She's producing Kṛṣṇa.
Taha krsna svure [?] Always, everywhere. This sort of intensity of Kṛṣṇa consciousness centred there. The centre of Kṛṣṇa consciousness in most astounding way. Kṛṣṇa-mayi. Rādhikā para devata sarva lakshmi mayi [?] is the... She represents all sorts of Lakṣmī, the divine potency. Lakṣmī generally the potency of Nārāyaṇa. Different potency of the divinity is in Her, emanating from Her body, as if. Lakṣmī mayi, sarva kanti samohini para [?]. All the knowledge, the lustre, lustre means knowledge. Kanti means lustre, the divine lustre. Different conceptions of theism as if emanating from Her body. Sarva kanti mayi sa mohini [?], and to such a degree that everyone losses his senses, sa mohini, to such extent, to such intensity.

83.08.25.B

Śrīla Śrīdhara Mahārāja: And that must be done through proper agent. And the standard of giving that will be understood, how to give, what is known to be the gift. To give, that is a very hard thing. What to give? The whole capital we're conscious of collected from black marketing.

All black marketing here. Things belong to One, and we're thinking this belongs to me, that belongs to you, that to third, in this way. The wholesale black marketing.

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

This treacherous transaction in this world. This body does not belong to me, it does not obey my direction. And I think this is myself, and these are all belonging to me, and belonging to India, or to America, or to this, that. Wholesale black, false transaction, hoax. We're to understand this first, all hoax transaction, and we're to save ourselves from that. All false, going in the name of truth. We're to be saved from this false transaction cent percent. This mania, this belongs to that, this belongs to A-B-C-D, all belonging, all master, all lords. Ha. This great mania, we're to be saved from that, this great mania.

Then, it belongs to Whom? Who is the real owner? Who is the real Lord? And He's the Lord of mine also. And how to approach Him? Where is He? The Lord of truth, where is He? So that sort of serious transaction and enquiry should be made openly, in reality, not in imagination. Hare Kṛṣṇa.

First to get out of the hoax that this belongs to A-B-C-D, and then to search the owner, and what is my relation with that owner. Then we'll be able to understand that our Lord is very good natured, very sweet, and fulfilling - our fulfilment is in Him. He's so sweet, the centre is so near, so friendly, so sweet, we'll be able to know gradually. And that means in other words, that we'll live in the transcendental world. We shall find that there's a world, and my inner soul is a member of that happy world. Then again to search where I'm adjusted there, my inner soul is adjusted in that eternal pastimes, where, to find out, to be properly located. And then I'll be in the fullest attainment of life. In this way.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Infinite sky. _____ [?] Ha, ha. Where to take stand? The ground removed from under the feet where we are. We're standing on a solid earth, over the earth, but that's taken away, where I am. Where are we? An atom in the universe, no support. Ha, ha. Here in human body, then after death may be transferred somewhere, unknown quarter, from there again unknown quarter. In the time of eternity we're moving in this way, not conscious of our own self, our future, our past. Yet we boast much of our scholarship, and knowledge, and civilisation, and science. But what is

the position of a man? What was his future, what will be offered, his past, and what will be his future? All unknown, uncertain. What position we have got? Ha, ha. No substantial position. This is what we are at present.

Just as a dust by a storm it is in a combination so many dusts, sands, by a storm removed, where, to what direction? Then in this way, no rule, no regulation, by chance, we're prey of chance. Our existence is at the sweet will of the chance of the forces of nature. No stable position of our own. And we're making boast, 'we're so and so. I can crush with atom bomb the whole world.' What does it harm, for the universal interest? Nothing. If the whole world is effaced, like a point, if the whole world that the atom bomb can swallow, a negligent point in the infinite. Who cares for that? Just as a mosquito we may kill with the fingers, so one world in consideration of the infinite, what is the value of this big world, for us?

Bigger, bigger, bigger. Sound also, so high class sound our ear cannot accept. And very small class sound our ear cannot accept. The more intense light our eye cannot catch. And very meagre light also eye cannot catch. Only the limited, between the infinite high light, infinite less light, only a middle portion particular that comes to our sight. And that also to our ear, everything in the middle, something negligible is given us wherever we be. Greater light, more intense light also we can't see in the darkness, and less light of course darkness. So sound also, most intensified sound we can't catch, our ear cannot catch. To certain extent it can catch. So where we are? No stand. Gaura Hari bol. Gaura Hari bol. So this is the world of so-called reality. The *vastava satya*. The communists are very fond of this physical existence, they know nothing. But this is such.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] They're not causing any harm to me at present.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. So the inner guardian, inner man is very close to us, this is to show, but external we're so helpless, our position. But don't go that side to find, to search for your support, or your friend. Find inside, the stable friend is there. Firm achievement is possible. And He's with His affectionate eye looking over you.

tad viṣṇo paramaṁ padaṁ [sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

Go that side, enquire your support, inner side. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti*. A big eye of a guardian, He's watching you there. Paramātmā. Very close to you. Try to go that side, turn your inner eye that side, you'll find some stable position.

"Oh, there's the support, is it? I was searching for some support in the flickering, material aspect of life. That searching for what? That mental and physical body they're also false, and the foundation I was searching for, their support, that also false. But the reality is this side, both of mine as well as environment." A diabolical change, a revolutionary change will come in one's thinking. "Oh, everything, all assurance, everything optimistic."

Āścaryavat paśyati. When he comes to have such recognition in the beginning he's astounded. *Āścaryavat paśyati kaścid*. And when he wants to say to others, they're also are astonished. And those that hear from him they're also stupefied. "Is it, our foundation to stand is inside? Our hope of satisfaction is inside, not outside, not in the world, sought through our senses, but within? The world where we're standing really with our own personality real, that is inside." In this way.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

And none can finish it, after hard struggle of knowing, cannot be finished, none-finish-able. Go on. The charm progresses like anything, no end. *Nava navayanam*. Every second it comes with new appearance and new prospect, every moment new prospect, with new appearance it comes to us. Cannot be stale. None can make Him stale. "Oh, it is already I know it, it is finished." Not that. Every second with new promise and progress and prospect it appears to you. So one is astonished. This is the character of the infinite. That is within, that wealth. And leaving that searching outside, what for? In the mortal world, in the world of corpse, dead body, corpse in the morgue, you have come to find solace in the morgue full of dead bodies?

Dive deep into reality, the wealth is within and it is very cheap at the same time. Everyone may find if eyes are turned inside, ample, infinite, no possibility of food crisis or any crisis of want. It is immense, infinite, ample, and vitality giving, soul feeding.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

And Mahāprabhu told that the sweetest of the sweet. Sweetest of the sweet, Lord. That higher embrace we can have. It is so sweet we can't over-estimate, we can't even touch a speck of it. He's Lord but so friendly and so sweet, that inestimably we may be gainer. Gaura Hari. Gaura Hari.

"Turn your eyes towards Me."

Nityānanda Prabhu begging from door to door. "Oh accept, cast your glance towards Gaurāṅga Who has come to your door. And with what wealth He has come to give you, try to mind it, give little attention, and you'll be rich in unknown quality."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

...

Whatever he says we're doing. "Go deliver lectures, or explain from *Bhāgavatam*, or do some collection for the Deities." We're doing that, but still these offences are coming, how, we do not know. He's responsible. That Guru Mahārāja told. But if a student complains against his teacher, "Oh, he's asking me to do so many songs, to get by heart, so many articles, and this grammar, and I'm doing all these things, still I fail, the teacher is responsible for that." It is something like that.

We're ordering you to engage yourself in the service of the Lord. And it is written in the scriptures and we also follow it. By doing this you'll get out of the present undesirable engagement and you'll make progress in the devotion of the Lord. For that purpose I have ordered, not to fulfil my, any separate interest.

Just as the teacher asks the student, "Do this, read this, and do this, all this, mark these sums, and get by heart. All meant only to learn. In the way of learning all these practices necessary. So I have also asked you to engage yourself in so many forms of services. And by these practices you'll be able to cross the *māyā* and to attain the land of divinity." So we do our best, but there is the free will and the impulse of the previous action of the *jīva*.

na kartṛtvaṁ na karmāṇi, lokasya sṛjati prabhuḥ
na karma-phala-saṁyogam, svabhāvas tu pravartate

["Due to their tendency towards ignorance since immeasurable time, the living beings act, considering themselves the doers or inaugurators of action. The Supreme Lord does not generate their misconception of considering themselves doers, nor does He generate their actions or their attachment to the fruits of those actions."] [*Bhagavad-gītā*, 5.14]

Even the Lord says, "I'm independent of their activities, their actions, and their consequence. Independent, I'm aloof. I'm not responsible for their actions, and for the consequence of their actions. They're left independent. *Svabhāvas tu pravartate*. The arrangement I have made for the free will. Do independently. The independent free will cannot be taken away, then it will be mud, it will be stone, no longer it will be a soul. A soul means endowed with free will. If free will taken off the soul cannot exist. It is something like fossil. So free will must be there and with free will you should come to serve Me. Free service, that is necessary, not forced labour. Devotion is not forced labour, but devotion is free service. Freedom is there of the *jīva* soul, then he'll be happy.

Otherwise devoid of freedom we force them to get, like fossil he won't feel any satisfaction in him. So free cooperation, free service, there is devotion. Otherwise no devotion, there's force, forced labour. So forced labour is no devotion, no service, no dedication."

So by nature of things He can't interfere, and He does not interfere, God even, what to speak of His devotees. But their good will, their good aspiration, that is enough, that is something, and with the help of that we can make fair progress. But our willing cooperation must be there. Otherwise this can never be devotion. Freedom cannot be snatched away from the soul. Free service, free cooperation, that is indispensable. _____ [?]

Gaura Sundar. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja, we see many wealthy persons they have the idea that by giving some *pranami* that they will receive unlimited benefits. So is that...

Śrīla Śrīdhara Mahārāja: Yes. That is utilised for the service of the Lord, then as a reaction of that their energy is utilised in the service of the Lord. They get something in return as reaction. And thereby from the lowest level they acquire *sukṛti*, and when *sukṛti* is sufficiently developed then it becomes *śraddhā*, and they come gradually this side.

Bhakti Vijñāna Bhāratī Mahārāja: What if, could they also be like *puṇya karma*, could that also be there?

Śrīla Śrīdhara Mahārāja: That depends upon to whom he's offering the *pranami*. If the *pranami's* offered to a person who's engaged in worldly good things then it will be *puṇya*. But the energy which he supplies to a person who's in *nirguṇa*, who has no business but to serve Nārāyaṇa, Kṛṣṇa, then in return he gets some *sukṛti*, the unit of devotion.

Devotee: Mahārāja. What's the difference between *puṇya* and *sukṛti*?

Śrīla Śrīdhara Mahārāja: *Puṇya* means *sāttvic*, good within this misconceived world up to Satyaloka. In this exploiting area that is also according to the intensity, good and bad. Most cruel exploitation, and reasonable exploitation, and very meagre exploitation. *Sāttva guṇa*, that is also exploitation. In the plane of exploitation, the most heinous and intense, by dacoits. And then there is something given and something taken. And who're engaged in avoiding exploitation, and the intensity of exploitation is reaching to a very lower degree, that is *sāttva guṇa*. In Mahā, Jana, Tapa, Satyaloka. But still it's within the area of exploitation. That is *puṇyam*. A man of public spirit, a man who devotes for the good cause in this world, worshipping for the other deities, they're in *sāttva guṇa*.

ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ
jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ

["Persons in the mode of goodness ascend (up to Satyaloka), those in the mode of passion remain in the middle (in human society), and abominable fellows of ignorant nature fall down to the lower planes (of hellish suffering)."] [*Bhagavad-gītā*, 14.18]

Three classes of person or individual. So *sāttva guṇa* is more renunciation and less exploitation, generally that is known as *sāttva guṇa*. And when connected with the *nirguṇa* plane, that is Hari, Nārāyaṇa, for *His* satisfaction, not to accept some mundane service *from* Nārāyaṇa. Not such attempt, but to satisfy Nārāyaṇa, that is devotion. *Ādau arpyeta paścād kriyeta*. Then it will be *bhakti*, devotion.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

[Śrīla Śrīdhara Swāmī, the renowned commentator of *Śrīmad-Bhāgavatam* stated: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

Whatever I shall receive by this action, the result will go to my Lord, and not to me. If with this spirit any activity is practised then it is devotion. Otherwise when the recipient will be anyone but Nārāyaṇa then it may be *sāttva guṇa*, and *rāja guṇa*, *tāma guṇa*, accordingly. So *puṇya* generally means merit, demerit, in this way, but within the jurisdiction of this illusory conception, illusion, misconception. Not proper conception of the truth, misconception of the truth, this *puṇyam*. Though sometimes we find in the *śāstra* the *puṇya* has been used in sense of *sukṛti*, very rarely.

mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave / svalpa-puṇya-vatāṁ rājan, viśvāso naiva jāyate

["O king, for those who have amassed very few pious activities, their faith in *mahā-prasāda*, in Śrī Govinda, in the Holy Name and in the Vaiṣṇava is never born."] [*Mahābhārata*]

Here this *puṇya* has been used as *sukṛti*, because the concern with Govinda, not with any worldly purpose, the connection. Just as Viṣṇu He's got His special acquaintance, but sometimes this word Viṣṇu has been used to mean Kṛṣṇa also.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, [śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

Here *viṣṇoḥ* means Kṛṣṇa. *Vraja-vadhūbhir vikrīḍitaṁ*. Pastimes with the *gopīs* - that is only confined to Kṛṣṇa. But the word Viṣṇu has been used for the ordinary persons to facilitate their

understanding that Kṛṣṇa is not a human being. Though His ways are more or less same with human, He's *aprākṛta*, crossing this Vaikuṇṭha, *adhokṣaja* realm. To make us understand, the word Viṣṇu has been used. The commentators have written in this way. But generally the Viṣṇu means Kṣīrodakaśāyī Viṣṇu, or Nārāyaṇa.

Bhakti Vijñāna Bhāratī Mahārāja: Mahārāja. Who's that *śloka* composed by? *Svalpa-puṇya-vatāṁ rājan*. That *śloka* was composed in some *Purāṇa*?

Śrīla Śrīdhara Mahārāja: It is mentioned in some *Purāṇa*. *Mahā-prasāde govinde, nāma-brahmaṇi vaiṣṇave...*

Devotee: *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: *Svalpa-puṇya-vatāṁ rājan, viśvāso naiva jāyate*. *Padma-Purāṇa*, *Viṣṇu-Purāṇa*, in some *Purāṇa*. In *Gauḍīya Kaṇṭhahāra* you may find this.

Devotee: Guru Mahārāja. Conditioned souls they don't have a spontaneous attraction towards *bhakti*, towards Kṛṣṇa. It's bad if this attraction can be enforced, can be forced, it's bad?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: The expert may give that sort of pressure if he finds that particular case may have some benefit. The pressure he may enforce to some duty that will remain from the expert who will handle it. That if we give some pressure, apply some force, then he may go from here to there. That will depend upon particular case.

Devotee: And Guru Mahārāja. Also this freedom...

Śrīla Śrīdhara Mahārāja: Here a Vaiṣṇava, who is cent percent Vaiṣṇava, any activity from him cannot but produce goodness, whatever apparently it may be. Hanumān is killing so many demons. The demons killed in his hand will get some higher chance. Because it's in connection of Hanumān and so it was necessary for the service of the satisfaction of the Lord it's guaranteed there. Do you find, follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it depends upon the person, who will give pressure or apply force to a particular person.

Devotee: And Guru Mahārāja. This freedom can be given openly because sometimes a *kaniṣṭha* cannot appreciate, he cannot act properly, he cannot utilise properly this freedom. But this freedom must be given?

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Bhakti Vijñāna Bhāratī Mahārāja: _____ [?] Say it in a different way.

Śrīla Śrīdhara Mahārāja: Make it more clear.

Devotee: Yes. You were referring to the freedom, this spontaneous service. *Kaniṣṭha adhikārīs* they cannot appreciate and utilise properly freedom. But freedom must be there, even if it's not properly utilised?

Śrīla Śrīdhara Mahārāja: Freedom of the soul, and the present freedom of the mind. Freedom of the soul is necessary, and to awaken that, pressure may be given in the mental freedom. "Don't do this, do that." In this way, the egoistic freedom, freedom of the ego, that may be engaged to acquire the freedom of the soul. And in that process he'll ask, "Don't do what your mind dictates you to do. What I say, do that. Use your present ego in the action of setting aside your own impulse, your own tendency. And what I say, try to accept that. Utilise your present ego in this. And then by this process when your soul will be awakened he'll be able to understand my good purpose. At present you can't. You go on obeying what I say. Try to utilise your ego to do this, that one day in this process you'll find that your soul awakens and he'll appreciate this."

Devotee: Guru Mahārāja. Sometimes you've said that the last verse in the *Bhāgavatam* seems to advocate *kaivalya*.

Śrīla Śrīdhara Mahārāja: Last?

Devotee: Yes, *śloka*, in *Bhāgavatam*, appears to advocate *kaivalya*.

Śrīla Śrīdhara Mahārāja: Abdicate?

Devotee: *Kaivalya*. Can you explain that?

Śrīla Śrīdhara Mahārāja: Abdicate?

Devotee: Advocate.

Devotee: Glorify, recommend.

Śrīla Śrīdhara Mahārāja: *Kaivalyaika-prayojanam*.

[sarva-vedānta-sāraṁ yad, brahmātmaikatva-lakṣaṇam
vastu advitīyaṁ tan-niṣṭhaṁ, kaivalyaika-prayojanam]

["This *Bhāgavatam* is the essence of all *Vedānta* philosophy because its subject matter is the Absolute Truth, which, while non-different from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth."] [*Śrīmad-Bhāgavatam*, 12.13.12]

That is the complete autonomy, *kaivalya* means, everything is in harmony with the Supreme Good. He'll come to such a plane where he'll be able to see everything having connection with Him. Suppose there is prison house, and there is some punishment, and it pains your heart to see the punishment. Suppose a mother is beating the child, your heart may be painful to see this. But when you can see the whole thing, the mother to correct him, this punishment is a good thing, this is not bad. The Government is punishing the prisoners, it is for the welfare of those that are being punished, so it is not a cruel action. If you connect it with the centre then you'll come to see that everything is beneficial, is good. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: In consideration of the interest of the whole, he'll not be disturbed very much seeing the punishment. The mother is whipping the child, he's not excited. Out of her affection she's punishing the boy, aiming at his future good. So he won't, may not feel disturbed. Something like this. Everything he'll see that the real purpose is known to One. *Artheṣu abhijñaḥ svarāṭ* [From *Śrīmad- Bhāgavatam*, 1.1.1] It's fulfilling His desire, His pleasure, and thereby it's successful, justification. The justification of any and every event he'll find in connection with the satisfaction of the centre. He'll learn to adjust everything in this way connecting with the satisfaction of the Supreme Will. *Kaivalyaika-prayojanam*. It's necessary to satisfy Him, so it's all right. He's not guided by any selfish interest, however small or big, great, no selfish interest, no local interest. Not guided by any local interest or provincial interest. But always he looks at anything and everything from the Absolute standpoint, Absolute interest. *Artheṣu abhijñaḥ svarāṭ*. Everything meant for Him. Reality is for Itself. So standard of good or bad should be measured by judging from the standpoint of the satisfaction of the Centre, of the Whole. Not any part, however greater it may be, any national, or social consideration, or individual consideration. But from the consideration of the Universal Centre. Everything for Himself. No local or provincial interest has to complain anything against that Universal Demand. Do you follow, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: [00:00 - 04:50 ?]

83.08.28.B

Śrīla Śrīdhara Mahārāja: ... so-called, the bosom friends, and *samāj*, and so-called higher dictatory scriptures. In the revealed scriptures giving so many laws and ways and regulations, they're also not sufficient. And so many friends where we live, the devotee lives, they have also got some position?

"But no. I am one and another side, all, good, bad, all one side. *Dharma*, religion, that good conception, good or bad one side, I am one side."

Absolute and Absolute Good is autocrat, not under law, whimsical. And we're to prepare to live with a whimsical goodness. And that is told to be the highest attainment of any soul, in *Bhāgavatam*, Mahāprabhu, in Vraja *līlā*.

So Hegel will come, "Die to live." To die a wholesale death and not keeping something aside. We'll have to die a wholesale death, only to have His grace. If He's pleased, making merry, ha, ha, playing.

Aesop's fables: "What is play to you boys is death to us." In Aesop's fables, have you read? The boys are throwing pebbles to some frogs. Some frogs they're enjoying and some boys also enjoying and throwing pebbles to the frogs and they're dying, hitting the head and dying. Then one of them told, "What is play to you boy, is death to us."

So what is play to Kṛṣṇa, we shall consider it to be death to us, and die to live. There the whole conception of this mundane self-centred life, self-interest life, will be nowhere, finished totally, total finish of all *upādhis*. *Upādhi* means relative conceptions of interest.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["Pure devotion is engaging all the senses in service to the Supreme Lord Kṛṣṇa who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."] [*Nārada Pañcarātra*]

Rūpa Gosvāmī is quoting this *śloka* from an ancient *Purāṇa*, and he's giving us:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11]

What is the definition of devotion? *Anyābhilāṣa*, fleeting desires, then organised attempt for self-education, *karma*. *Jñāna*, that to depend on our own ability and knowledge and consciousness, conscience, for our own best benefit or destination or goal. To put one's own self

to be the subject to judge his own fate, that is *jñāna*. *Karma*, *jñāna*, *ādi*, *ādi* means our *yoga* and our other things, *anāvṛtam*, these are all over-coatings. In the soul proper these elements are not found. There is *kṛṣṇera 'nitya-dāsa'*, slave.

Mahāprabhu told:

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Slavery of Kṛṣṇa, that is the innate nature of the *jīva* soul. So slavery means that, you must put yourself to the standard of slavery, nothing less. The play of His sweet will.

Once we were told that the British Government they had to appease the Shah of Afghanistan because of the Czar, he may come any moment through Afghanistan to India. And also, the neighbour, he wanted to satisfy the Persian Czar, the King of Persia. So once they invited the Persian King to England and tried to please him in various ways to get his sympathy for them, so he may not be converted towards the Czar's side, Russia. So they managed to show him many things and he was taken to the place where men with capital punishment were beheaded. The Czar was taken to that place, (the Tower of London) guillotine or something, and then shown that this is the place where so many big men, even one king was beheaded, Charles The First or something, in the time of Cromwell. The revolt came from the subjects side and Charles The First or someone was put to the guillotine.

When that was shown to the King of Persia then the Persian King he asked: "Oh, give someone there and behead him. Let me enjoy how it was done."

Then they were all astonished. "What does he say? For his pleasure we shall have to murder a man? What does he say? No, the British law won't allow that, that a man ..."

"Oh, you do not know how to keep the position of a king? I'm a Persian King and for my satisfaction you cannot sacrifice a human life? This is dishonour. Anyhow, if it is not possible for you, I'm giving one, take one of my attendants and show me how it is done."

Then they, with humility, they put to him that, "The law of our country can't allow this. You may do it in your own country, but here your men also cannot be murdered, killed, in such a way to please some man."

"Oh, you do not know what a king is."

So slave means such, slave means such. A little sweet will can kill his life, the slave.

Śrīdhara Swāmī has explained in *Bhāgavatam.*

[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.]
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

What are the forms of *sādhana* of Kṛṣṇa *bhakti*? How to attain? What are the means, what are the forms and means to attain, to get back our innate love towards Kṛṣṇa? To hear about Him, to talk about Him, to contemplate about Him. In this way, to praise Him, all these, so many, *śravaṇaṁ kīrtanaṁ*. But they will be devotional function with only one condition, otherwise they may be *karma*, they may be *jñāna*, *yoga*, anything else, *vikarma*. But one condition must be there to all these different forms of devotional activity. What is that condition? *Ādau arpyeta paścād kriyeta*.

[sā cārpitaiva satī yadi kriyeta, na tu kṛtā satī paścād arpyeta]

[Śrīla Śrīdhara Swāmī, the renowned commentator of *Śrīmad-Bhāgavatam* stated: "Devotional services must be first offered to the Lord, then performed; not performed and offered afterwards."]

The result you will derive from the function, this hearing, or talking, or thinking, or anything, one condition must be there. *Ādau arpyeta paścād kriyeta*, what benefit I shall derive from here, from this function, that will come to me? No. It will go to my Lord. I'm not a party. He's the party. I'm His property. I'm not holder of any property, or wealth, or anything, no possessor. I have no position of a possessor, I'm a possession. He's the possessor and I'm in His possession. Property, all property. He's the only possessor.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"The only enjoyer of every action is Me, Myself, none else."

You must be conscious fully of this fact, stern reality. Devotion is not a cheap thing, *śuddha-bhakti*, above *mukti*, liberation. The positive side is such where He's the Master, only one Master. "I'm monarch of all I survey." In His land. And we're to collect, to have visa in that land. Getting passport from our land where everyone is concerned with democracy, is supposed to have possession, democracy. Everyone is a proprietor, more or less, that is democracy. So taking passport from this land, "that I'm a proprietor" you are to take visa in the land where we're property. There is only one proprietor. That is the law there, only one law, His sweet will above law.

So Absolutes connection with His parts is such, Absolute means such. We may pronounce the word absolute, it is very easy, but if we are to understand, to enter into the meaning, then it will be such. So to get visa to the real, especially in Goloka. In Vaikuṇṭha some consideration, they're entering some sort of laxation should be given. But in Goloka, ha ha, that is very tight in that place, otherwise very free. Those that are tried: "Yes, they're wholly sacrificed souls has come, confidence, they're free." But only with that play, that heart, when such truth is realised fully and surrendered then they're free. Anything they may do but their heart must be in that plane, and their stand must be there, and then enjoy the freedom."

So much so that Yaśodā is whipping Kṛṣṇa. Yaśodā is whipping Kṛṣṇa but if we enquired at the bottom, where Yaśodā is taking her stand, then there the plane will be that. *Crores* of times Yaśodā can embrace death to remove a point of sweat from the brow of the son, so much affection. She's ready to die *crores* of times rather than to find a sweat of labour on the forehead of her son. That is at the background. Then He has given so much independence as to whip Him, such a play, such a play.

So if we can have some idea of the infinite broadness and width of the thing, then what value the incidents here have got? The Himālayas may be very big to our standard, but from the standard of the infinite if one rises very, very high, the Himālayas can't be seen, we can't see the Himālayas, so small. All relative.

So we must not allow ourselves to be cowed down. We must have to go, to walk on. We may fail any time, anywhere, it does not matter. It is my master's will. Still, I have no other alternative but to try for His mercy, for His grace. This is my natural position. No freedom that in any condition I can leave Him, no possibility, even constitutionally no possibility of leaving Him. If I think sometimes in ignorance that is a mania for the time being. But in fact it is impossible to disassociate with Him. That is further disturbance covered with ignorance. When ignorant we may think many things that have no value. Just as a play, the defeat that players, so many parties are playing and one party must win and another party must be defeated. But as we're told that in a player's mood we must accept this victory or the failure, player's mood.

The play of Kṛṣṇa, He's playing His *līlā*. When we're thinking that great loss, gain, all these things, then we're not seeing the *līlā*, we're aside that, not in the flow with *līlā*. Then not His *līlā*, then some other reason, some other objects, all these things within relative interest. And then there we find this is loss, this is gain, this is this, this is that. But only one *līlā*, *nirguṇa*, then everything is all right, everything is perfect in every inch of movement is fully perfect.

Once, we are told after the Kurukṣetra war, one *brāhmaṇa* boy, Utaṇka, when he came across Kṛṣṇa he told, "Oh Kṛṣṇa, I shall curse You!"

"Why *brāhmaṇa*, you want to curse Me?"

"Because You are the cause of all the disasters of Kurukṣetra. So many widows and orphans they're crying and showing so much distress. The bounds of their sorrow knows no end, and You are the cause."

Then Kṛṣṇa answered, "You *brāhmaṇa*, you have collected some power by your penances in *sāttva-guṇa*. That will be finished when you curse Me, but it won't produce any result in Me. I'm in *nirguṇa*.

The *nirguṇa* is such, *ahaituky apratihatā*. So causeless and which cannot be checked, irresistible. The wave of the most fundamental plane, that is *bhakti*, devotion. That is all following the sweet will of the centre, *nirguṇa*. That is causeless and that can never be opposed, that flow. *Ahaituky apratihatā*. You try to come to take your stand in that level. That is *nirguṇa*, that is *bhakti*, *ahaituky*, causeless. Eternally that flow is going on, and *apratihatā*, that can never be checked by anyone, irresistible. This is the flow and I'm taking My stand there. And anyone taking his stand in consonance, in harmony with that flow, he will be similar, can never be checked, can never be given any successful opposition. This is *bhakti*."

sa vai puṁsāṁ paro dharmo, [yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Bhāgavatam announces that, that that will ease our, that our great, or the highest function, that function will be the highest for us, *paro dharma*, duty. Duty must have its origin from that plane. The flow we must catch, we must read and catch and utilise that flow, dance in that flow. *Sa vai puṁsāṁ paro dharmo*. Everyone's highest duty will be that. *Yato bhaktir adhokṣaje*. Full submission to the unseen power, undetectable power, causal power, *adhokṣaje*. *Ahaituky apratihatā*, which has no cause, no rhyme no reason, automatic, eternal, and *apratihatā*, which can never be opposed by any forces here, *apratihatā*. *Yayātmā suprasīdati*. And there you'll find your soul's greatest satisfaction, your soul's real satisfaction you'll get, you'll feel only then when you can work in touch with that harmony. That most fundamental harmonious wave, if you can mix with, then you can feel the highest ecstatic feeling in your own heart, self. This is *bhakti* proper. So coming to such great idea of life, this small loss and gain, victory and defeat, we should not allow to disturb our march towards the truth.

Karmaṇy evādhikāras te, mā phaleṣu kadācana. "You give full concentration only to discharge your duty and never to the result. The result is with Me, all responsibility with Me. You are My soldiers. What I shall ask you are to do that. You may die, the victory may come afterwards. But you soldiers, many of you have to be finished, but the country as a whole will gain by sacrificing so many lives, important. So higher calculation is like that, *ahaituky apratihatā yayātmā suprasīdati*, and *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Only the general says, March, go forward, onward. Yes, you are to go, *mā phaleṣu*, whether I shall gain in the long run or not, I have no right to calculate."

karmaṇy evādhikāras te, mā phaleṣu kadācana / mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

Two things you must be very careful about. What are they? One, "That because the result won't come to me, fruit won't come to me, why should I work? *akarmaṇi*." And at the same time, "No, I must get some share in the fruit." Those two things you are to avoid, "I must demand some fruit of my action." No, nothing. And at the same time, "Then I shall not do anything, non-cooperation." No, neither non-cooperation, nor selfish assertion. Such is devotion, such *karma*, such duty, you go on discharging. This is *Bhagavad- gītā*.

And one German scholar, I do not know his name, he told, "The *Gītā* is the highest religious book, because *Gītā* says you can't change the environment, you have no hand there. If you want peace you are to regulate yourself according to the environment. The whole thing, the whole gist of *Bhagavad-gītā's* advice is here. You try to adjust you, adjust with the environment, because you're not master of the environment. You may be master of your own. So all your energy should be devoted to regulate you and not the outside. This is the gist of the advice of *Bhagavad-gītā* and this is the key to success. And this is clearly, repeatedly said in *Bhagavad-gītā* only. So this is the best religious book in the whole world ever come." One German scholar said, when I was reading in the college I heard from some professor.

Hare Kṛṣṇa. Hare Kṛṣṇa. So *karmaṇy evādhikāras te, mā phaleṣu kadācana*, and we must do smilingly. "Because I do not get any share or consequence in the fruit so I can't work happily." No. Vidya patam bhagavate pariksa [?] What scholarship, what knowledge you have acquired, the test will be here in the ideal of *Bhāgavatam*. The test will come. What sort of scholarship, new truth, you have researched, you are acquainted with what sort of truth? Your test is in *Bhāgavatam*.
Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: We hear from you.

Śrīla Śrīdhara Mahārāja: Ha, ha. Nitāi. Nitāi. My lecture is always vague, not very clear.

Devotees: Very clear, too clear. Dynamic. So clear that it makes me speechless.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: Something impossible. Once you said, you gave the example in the carnival they're advertising to climb up the bamboo pole, you gave that example, can't go up.

Śrīla Śrīdhara Mahārāja: Yes, bamboo, and it's smeared with oil and oily substance, and if anyone is catching they can't go up, but wherever they catch they're going down. Ha, ha.

Devotee: So what to do?

Śrīla Śrīdhara Mahārāja: Guru Mahārāja, that's his example. Hare Kṛṣṇa. Gaura Hari bol. It is such. Only force from up can take me up. But this is what is inductive, the fate of inductive knowledge is such. With some *sukṛti* and previous action you catch something, but when you exercise your knowledge you'll have to go down, slip down. Ha, ha, ha. Only *śrauta*, the guardians, can help us, wholesale dependence on the guardians, Vaiṣṇava, so, so many guardians are necessary. *Tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho*. The service of Your servant of the servant of the servant, please allow me that. So many guardians they will come, "Oh, he's slipping down, take him up." So many guardians will come. That is only, they're dependent, their grace, nothing in me. *Dainyam*, *ātma-nivedanam*, *goptṛtve varaṇaṁ*.

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Negativity, increase your negativity.

ye yatha patita haya, tava dayā tata tāya, tāte āmi supātra dayāra

["Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gītāmālā, Yāmuna-bhāvāvali*, 19]

Bhaktivinoda Ṭhākura is putting his demand in some indirect way, that: "Your promise is that whoever is the most fallen, You will come to his relief. So I am the most fallen. I think I am the most fallen, I realise, so I have got some claim. Please be gracious."

But this is not tactics but sincere feeling. "I feel that I am the most fallen. And I have heard that You are Lord of the fallen, deliverer of the fallen. So my Lord, may I not expect that You will come forward for my relief?" The sincere appeal. So find out that, "I am the most helpless, no worth, most insignificant position." Then the positive side will come to help me. "That is wholesale on the other side and nothing from my side. All disqualification in me. All good qualities in the Vaiṣṇava, my guardian." To increase, to march towards the negative, to find out

the negative side of our existence. And only there in that way we can expect to have the grace of the positive world. So increase the hunger.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi. *Nirguṇa*, *guṇātīta*, *nirguṇa*, *guṇa* means local, provincial, relative demands, provincial demands, from the imperial funds or power. And *nirguṇa* holds everything within. And that is good, reality, and "For Itself," "Reality is for Itself." The past and present, "For Itself" is future, and "By Itself" that is past, all come in the present tense, no past, no future. Reality is by Itself and the cause is within, and For Itself the future is within, *deṣa-kāla-pātra* - [time, place and circumstance], all one. *Līlā*, eternal *līlā*, pastimes, and you are a part of that, you can't have anything separate. Separate ego is also arranged there, but under Yogamāyā, under the influence of that layer, that plane, not on the external plane. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

... *Bhāgavata* is *Rāmāyana* or so. When Rāmacandra is informed that He is going to be installed king by Rāja Daśaratha, His father, His temperament was of what stage, and when he heard that no, instead of that He'll have to go to the forest for fourteen years banishment, His heart is equal. He did not rejoice hearing that He'll have to be king, a duty, He's going to discharge His duty. And when it was changed, "No, duty says You'll have to go to the forest," the balance of the heart is as it was. "So, this duty, all right." Not affected by the mundane joy or grief, equipoised. Going to accept as duty, "This is duty, this is duty." Only *karmaṇy evādhikāras te, mā phaleṣu kadācana*. Not disturbed. "That instead of capturing the throne I shall have to go to the forest, banished." Not changed in the heart. "All right." *Karmaṇy evādhikāras te, mā phaleṣu kadācana*. They come to show, to establish examples for us. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

So many advocates came up. "No, no." Like Lakṣmaṇa, "No, no, father is old, he has lost his senses, so we should not obey his order. You order me I shall remove the obstacles and I shall put You on the throne."

Another side says that, "Daśaratha, he did not utter, of course he was under obligation. Previously he told, "That whatever you'll want I must give." But such demand he could not accept and could not clearly say, "Yes, I'm giving. Yes, what I promised you I'm giving to you that word, fulfilling that word. That what you want Bharata will be king and Rāmacandra will have to go to the forest." But he could not speak it out because his heart was so depressed hearing such demand he could not utter a single word. So some say that, "Oh, Your father has not really pronounced the words so why should You go." There was some.

But Rāmacandra told, "No, no, if My father left some capital, as an heir I would have it. And if he left some loan then as heir I must have to take the loan. So My father he could not speak it out through the mouth but he was under obligation, and as his son I must have to clear that obligation. He has gone away and that is his debt to my stepmother, I must clear My father's debt, so I must go."

Then with Bharata and Vaśiṣṭha they again went to the forest to take Him back. And Vaśiṣṭha and others, the religious lawyers, they pleaded when Bharata told that, "You may engage me as Your representative. It is mentioned in the *śāstra* that one can give his representative for a particular. So I want to be a representative of You and live in the forest, all these things, and You please go." And Vaśiṣṭha and other *śāstric* scholars they sanctioned.

But Rāmacandra told, "Why do you? You are so many affectionate to Me that you are being prejudiced. When one is not able then the question of representative comes. And when one can do, take that responsibility and discharge his duty himself, then no necessity of any representative. I'm quite fit to do My duty. Why should I give any representative for this purpose? No." In this way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Too much vilification, too much depression, very, very shameful condition. I'm put by the Divine Will. "Oh, it is of course by the Divine Will. Divine Will at its back so I must feel encouraged." Whatever on the surface, but Divine Will at the back, and that is all good. So I must relish, which is ostentatiously very bitter, but I must relish, because the Divine Will at the back. Kṛṣṇa's Will. Nothing can cross. Kṛṣṇa's Will is here. I must take it.

83.08.28.C_83.08.30.A

Śrīla Śrīdhara Mahārāja: ... your punishment. No, it is My reward. Others may think, say that it is punishment. But it is possible that punishment one may get as a reward and may be very happy. What is the instance?

Sanātana Goswāmī told, Jagadānanda, Mahāprabhu told, praised Sanātana and blamed Jagadānanda. Then Sanātana Goswāmī told, "Oh, it is my misfortune You are giving, supplying me so much bitterness in the form of, in the coating, in the dress of praising. But Jagadānanda's fortune is higher. You are putting blame on him, You are punishing him, saying ill words to him. And that means that You think him to be Your own, and I am at respectable distance. It is his good fortune and my bad fortune, my bad fate that You are praising me. You are keeping me at respectable distance, but You are punishing, using punishing words to Jagadānanda, that is, You are in his favour. He's Your own, You are treating him in such a very affectionate way."

So, it is difficult, but still it is the truth, very difficult but truth is here.
Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, sa eva nāparaḥ.

> *[āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā*
> *yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]
[*Śikṣāṣṭakam*, 8]

With inner satisfaction we are required to do. Hare Kṛṣṇa.
agast karin aham niyamaya jivitam tavi joge [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

To err is human, to forgive is divine. Forgiveness on their part, err on our side. We may err, we may commit mistakes, it is not very rare, every possibility of committing some mistakes. But divinity is there. His character is always to forgive and to extend grace to us from the deeper plane.

Sometimes if the dress of the boy is taken away he may feel disturbed, dissatisfied. Again if a new dress is supplied instead of that, a better dress, then he'll be ecstatic with joy. He does not know what is what.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Equally, adverse circumstances, our test is there.
kedo dukha me hari bhaja, suhkha me hari bhaje duhkha kasa se hari [?]

Concentration only on the surface without caring about the consequence, not come for any reward.

"But Your satisfaction, not any external reward, I have come for Your holy feet."

That should be our vow, our vow will be that and one will be fortunate if he has such principle in life.

"Come to satisfy You, not for any reward, either in name, fame, money, men, or anything else. My connection with You, that is of eternity, not a voluntary connection, that I can keep it, I can disconnect it, no. Eternal connection and the basis of such understanding that You are all, I am Your slave. Whatever You will order I shall do without caring for any good or bad concerning me."

This is *śuddha-bhakti*. Sometimes there must come some test, how far we are making progress really, may come and we are to stand erect.

"Oh, my Lord, yes, I am here, I am here. I am not washed away by the external wave."

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So we may stop here today. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda ki jaya!

...

Śrīla Śrīdhara Mahārāja: ... devotion proper, devoid of knowledge, calculation, does not care, *jñāna- śūnya-bhakti*. And Mahāprabhu asked us to take shelter in that plane. Our guardians will

take care of us wholesale. To live under guardianship, that is the best position of so many tiny souls as we are.

The responsibility of your own charge, give it to the highest guardian. That is the most peaceful life, according to *jñāna-śūnya-bhakti*. Surrender to such extremity, to such extent, as forgetfulness in the grace of the Almighty, to live there. Automatic section of the world. Hare Kṛṣṇa. Hare Kṛṣṇa.

The highest goal of entities like us is that. Don't take any responsibility. There are different forms also.

Eho bāhya āge kaha āra, ["This is superficial; go further."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Dāsya, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, gradation. But the plane is altogether this *jñāna-śūnya*, self-forgetfulness, the plane of self-forgetfulness. Not only sacrifice, the Christian missionaries also say like that. That sacrifice is seen in the life of Socrates, sacrifice. But Christ's recommendation is the plane of self-forgetfulness, it is higher than that. Self-forgetfulness is higher than self-sacrifice. Self-sacrifice is the beginning, and in the higher stage self-forgetfulness. But that does not mean that there's no sentient activity, ha, ha. In that plane also fully conscious of their interest. One party, another party, competition, everything is there, but the background is such, and it is difficult to understand the background. *Tam eva bhāntam anubhāti sarvaṁ*. Whatever we find here, everything is there. But this is of opposite type, and the original is the ideal type. *Tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā*. Keen competition is also there, in the plane the foundation is self-forgetfulness, the peculiarity is that.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti]

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

Centre consciousness, and here, this plurality, this selfishness of the plurality. That is the difference.

[ataeva kāma-preme bahuta antara] kāma-andhatamaḥ, prema-nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

kāma-preme dekho bhāi, lakṣanete bheda nāi / tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa Kalpataru, Upadeśa,* 18]

Kāma-andhatamaḥ, prema-nirmmala bhāskara. Similar but not same, but opposite rather. That is to be understood, it is difficult. *Aprākṛta*, *prākṛta vat*, just like this extreme mundane but it is not so, don't mistake, it's difficult. Everything like this mundane world, but faithful to the centre to the highest degree. Everything is done for the satisfaction of the centre. And here, satisfaction of the so many meagre parts. Local interest and universal interest, that is the distinction, so much. To put food into the stomach, and to put food into the ear, or the eye, or anywhere else, this is sheer foolishness to put food into the eye, or ear, for their nourishment. But to put food into the stomach is the highest intelligence. Something like that. Hare Kṛṣṇa.

[yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ]
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

yasmin vijñāte sarvam evam [vijñātam bhavati / yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

To know the centre. So our Guru Mahārāja said, "Religion is proper adjustment. Adjustment with the whole, with the centre particularly." Adjustment, proper adjustment, and the keen competition is also not eliminated in the adjustment. Adjustment does not mean there harmonious static condition, but it is dynamic to the fullest extent. Harmony is not a static thing, harmony can be dynamic.

As a machine when working it is in harmony, rather, the harmony has got its test when the machine is working, the harmony. When static it is undetectable whether it is harmonious or not. But when in dynamic condition the harmony has got its test. What is harmony? Movement, but no collision. Without collision free movement of every part, that is harmony.

...

... if not manipulated by intelligence, guided by intelligence, energy has got no meaning. Guidance is necessary. So also, guidance or intelligence has no meaning if it does not connect with fulfilment, or satisfaction, or happiness, or sweetness, *prema*, love. Everything is meaningless if that aspect is eliminated from life. Fulfilment is in love, in beauty, in sweetness, in charm, *sat-cit-ānandam*, fulfilment. And guidance next, then energy, third, *karma*, *jñāna*, *bhakti*.

Without *bhakti* in the conclusion everything is useless, no purpose served. *Bhakti* is fulfilment, devotion, and devotion means acceptance of higher entities.

Bhagavān means, *bhajanīya-guṇa-viśiṣṭha.* Jīva Goswāmī gives this explanation, meaning of the word Bhagavān. Another plane of life is opened. When we come in His connection our heart wants to worship Him, to serve Him. Such qualification is there, they want to surrender, sacrifice, give himself for the satisfaction of that thing. He's Bhagavān. A third plane of life is opened when we come in connection with the conception of Bhagavān. *Bhajanīya-guṇa-viśiṣṭha*. He has got such quality that automatically our aspiration will be to surrender and to serve Him. A new plane of life. We want that everything will serve me, that is the general tendency here. But if we come in connection with the conception of Bhagavān, then at once the whole thing will be opposite.

"I must serve Him." From the core of the heart such wave will come that "He wants service, He should be served by all means." That plane comes in the eye. Bhagavān, *bhajanīya-guṇa-viśiṣṭha*. Not self- aggrandisement, or survival of the fittest tendency of elimination, elevation, all disappears. And even the complete retirement, that also eliminated. "I shall enjoy a retired life, *mukti*, renunciation, retired life of peace." Peace means retirement from the life of labour. But no, again in some tendency awakens. "I must serve. I want a life to serve. I have come in connection with such beautiful, and connection with such noble conception, heavenly conception of heart. Heart, such a heart I have noticed there, I cannot give my heart to that." Bhagavān, and Svayaṁ Bhagavān, what to speak of Him? Madly, everyone is mad to serve, to render his service. That is the stage of Svayaṁ Bhagavān.

And Uddhava was astonished to find. "We have some experience of surrendering and serving the Master. But such mad tendency to serve the Master as I find in Vṛndāvana and among the *gopīs*, we can never imagine in our life. So Svayaṁ Bhagavān, they have come in connection with Svayaṁ Bhagavān."

Bhagavān As It Is, independent of the spectators. Svayaṁ Bhagavān means Bhagavān.

[Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja told, wrote, *Gītā As It Is*. Not modified by the different interpreters or onlookers of different meanings, but *As It Is*. So Bhagavān *As He Is*, free from the relative conceptions of so many. He's such. And who comes in connection with that they become mad to serve. Self-forgetfulness is complete, merged, that is a class of merging. This *mukti-karmī*, the salvationist, they say of this physical merging, but real living merging is there, life retained still merging. *Mayātma-bhūyāya ca kalpate vai*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non different from Mine."]
[*Bhagavad-gītā*, 18.55]

That is not this physical, material merging, but merging in the dynamic characteristic of the Lord. Not static merging. They also merge, and, *mayātma-bhūyāya ca kalpate*: enters into the family life of the Lord, that is that sort of merging, in a dynamic system, to merge in a dynamic system, not in a static substance.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

["If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic rasa has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

"If Gaurāṅga did not come with all this astonishing findings then how could we live?" Vāsudeva Datta says. "How could we live? The very vitality of our life He has taken out to us, the inner most vitality, that we are so great, so loving, so noble. If He did not come then who would have known about our own nobility, that so much noble self is within us, so much dignified self is within us, we are so big, so great."

Our Guru Mahārāja, in Dacca University, he gave the heading of the lecture: "Gauḍīya Maṭha stands for the dignity of the human race, not slavery." You fool, you think it's slavery, Gauḍīya Maṭha preaches slavery. Not slavery as you understand but the dignity of the human race. That human soul, any soul, how higher he can get his chance and he can rise, get up. So much prospect a *jīva* has got. The adoration of the Almighty, of Svayaṁ Bhagavān. As you give, so you

have. So much giving and so much having also there. The Svayaṁ Bhagavān, the God As He Is, is not bankrupt, that He's only gathering loans from different parties, not so.

Uddhava was astounded. Vāsudeva Datta says: "Śrī Gaurāṅga has taken for us such a proud and wealthy and noble self, our position, our ideal position of what is this. Then how could we live if I could not come to know my so much dignified position? Without knowing that, that is a life of death, life in death. Without proper knowledge of one's own self, own wealth, own noble self, that is a sort of life in death. He has given us our life. Otherwise we could not have lived without knowing that I am so noble. He has come with these tidings to us, Gaurāṅga. Now we think without that we could not live. I have got such a fortune, greatness, wonderful degree of fortune we have got. And Gaurāṅga is saying that. You Vasudeva, you people, you devotees, you do not know how great you are. With these tidings He has come to our door."

And Nityanānda Prabhu rolled from one door to another door. "Accept Gaurāṅga. What is going by your side, by the road of your gate, you do not know. Don't eliminate My friend, don't eliminate. Try to have and your joy, your fortune, will know no bounds. Don't avoid Gaurāṅga." Nityanānda Prabhu carried this news from door to door. "Don't avoid Gaurāṅga. You know not what treasure He has taken for you My friend. Accept Him, accept Him, take Him in, give yourself to Him. And what fortune you'll derive you cannot estimate. Accept Him, accept Him." This was the duty of Nityanānda, door to door. He has got inner appreciation for the breeze. By two sides of the Ganges Nityanānda Prabhu along the sides of the banks of the Ganges so many villages and inhabitants He appealed with utmost earnestness. "Accept Gaurāṅga, accept Gaurāṅga."

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Accept Gaurāṅga and you'll become heart of My heart."

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. This is the place.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govardhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya-līlā,* 3.541]

The most magnanimous expression came out here in Kuliyā when He dissolved so many Vaiṣṇava *aparādhī*. So many persons that committed offences against the Vaiṣṇava, here in Kuliyā and Govardhana. *Aparādha-bhañjan-pāṭ*, their greatest crime was pardoned here, forgiven here. So I have selected this position. All the serious, grave offences will be forgiven. Hare Kṛṣṇa. Govardhana, Girirāja Govardhana, very favourite, selected abode of our Guru Mahārāja. The Rādhā-kuṇḍa is the highest, but there our Guru *varga*, our senior and superior guides will be there, and we shall be a little far off. We cannot encroach that highest position. From there we shall come and serve them and go back. That is Govardhana.

nijana katoni varsan dehi govardhana stan [?] In his last days he liked very much to hear this poem of [Raghunātha] Dāsa Goswāmī and Rūpa Goswāmī, nijana katoni varsan dehi govardhana stan. And that is the meaning, Rādhā-kuṇḍa is the highest, but,

pūjāla rāgapaṭha gaurava bāṅge, [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

Giving respect to the highest position, to the superiors, we shall come down a little so our pride will be a little checked in normal position. There not in the verge, in the highest position, but a little less, trying to climb. Vaiṣṇava dāsa not Vaiṣṇava. That is the position very advantageous and intelligent position to be taken, that "I am not Vaiṣṇava, I am Vaiṣṇava dāsa." The promising, *kiśora*, not full youth but only climbing, going to the youth, *kiśora*. That is the best position, only progressing, not fully attained, but only going to get the full attainment, that position is good. Nijana katoni varsan dehi govardhana stan [?] Govardhana.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

...

... [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja, he mentioned in his diary or somewhere else that once circumambulation of Vraja-maṇḍala in Kosi or somewhere, Prabhupāda [Śrīla Bhaktisiddhānta Saraswatī Ṭhākura] told that: "Today in the evening I shall take a class." But many of the *sannyāsīns* went away to see the Śeṣaśāyī, and few remained to hear him.

Badrinārāyaṇa: ... temple in Vṛndāvana, it's in the *Līlāmṛta* [Vol 1, page 67] by Satsvarūpa Goswāmī.

Śrīla Śrīdhara Mahārāja: I heard from someone that Swāmī Mahārāja mentioned that he stayed. I also stayed to hear Prabhupāda rather than to go to some other place and have *darśana* of Śeṣaśāyī.

To avoid that *darśana* Prabhupāda he himself told that, "This evening I shall take the class."

But some remained and some went. Because the next day we'll have to start to some other direction and that *darśana* will be avoided. And there, that's also an important place where

Lakṣmī Devī is serving Nārāyaṇa, Śeṣaśāyī, Nārāyaṇa. And *gopīs* when they went to see they felt the highest degree of separation there.

yat te sujata saranam buhasta neshu, priyo dadhi mahi kat kadesu [?]
tena tabi mata citad batati na kincit, kutpalavi bham bhauma tadit bhava taya samunu [?]

There we heard from Prabhupāda a new meaning of Govardhana. Govardhana, he told that just as the breeding of the cow section does not care for any social rules, so also the devotees of Kṛṣṇa, they do not care for any social rules but go on extending their group. Neither *brāhmaṇa*, *vaiśya*, *śūdra*, *kṣatriya*, or *vaiśya*, *caṇḍāla*, *mleccha*, they do not care. Without caring for the social rule they go on increasing their own nationality, ha, ha, ha, their own group, own section, Kṛṣṇa *bhakta*, Kṛṣṇa conception. Without caring for any stage of environment they can try to continue to extend the thought of devotion to anywhere and everywhere without caring for the *yogyatā*, or the capacity of the disciples, without caring.

But there is one Lakṣmīdar *śloka*.

ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
no dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate
mantro 'yaṁ rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ

["The Holy Name of Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The Holy Name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Śrī Kṛṣṇa. Simply by touching the Holy Name with ones tongue, immediate effects are produced. Chanting the Holy Name does not depend on initiation, pious activities, or the *puraścaryā* regulative principles generally observed before initiation. The Holy Name does not wait for all these activities. It is self-sufficient."] [Śrīla Rūpa Goswāmī's *Padyāvalī*, 29]

The mantra, the sound of the Name of Śrī Kṛṣṇa is so powerful it does not care for any capacity of the soil. Anywhere it may be thrown down and it will spread out, this so powerful seed. *Ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām*. Only those that have got some sort of previous *sukṛti*, they are attracted and captured by this Kṛṣṇa conception, the mantra of Kṛṣṇa conception where within the mantra where the subject matter is Kṛṣṇa. That only can attract a particular group.

As Acyutānanda told to a local headmaster, [after the headmaster said], "We are so near, we can't understand Mahāprabhu. But you have come, you are attracted from far away under the banner of Mahāprabhu. What is the cause?"

brahmāṇḍa brhamite kona bhāgyavān [jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

The answer. "It's not a question of locality. But in the whole of the *brahmāṇḍa* that peculiar qualification may be seen, *kṛta-ceta*, who has got some *sukṛti*, some *sādhu-saṅga* in any form or other. Only they're attracted, from all sections, only selected few they're attracted. *Kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām*. And very easily it can drive away the sinful tendencies, very easily it brushes away. *Kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām* means *pāpa*, or sin. *Muccāṭanaṁ cāṁhasām. Ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām*. *Ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ*. And it is open to all except those who can't speak, those who are not dumb only, they can have this chance of getting the Name, mute and dumb...

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Śrīla Śrīdhara Mahārāja: ...*mukti* is a foundation, and there stands a self structure. *Vaśyaś ca muktiśriyaḥ*. Only that can attract this. *Mukti*, liberation is no qualification. But after liberation the resources of the soul is there, and that can only serve and attract Him, this name, *vaśyaś ca muktiśriyaḥ*. *No dīkṣāṁ na ca sat-kriyāṁ*. Without taking to any formal *dīkṣā*, the mantra *dīkṣā*, *sat-kriyāṁ*, or any good activity like *tapasya*, going to the Himālayas, and fasting, and taking bath, all these formalities. *Na ca sat-kriyāṁ*, does not care for anything and everything. *No dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ*. There are so many formalities of the scriptures, that it must be worshipped with this way, that way, the mantra. In a particular date, it should be treated in this way, that way, *pūjā*, mantra, all these things. It does not care for anything else. *Na ca sat-kriyāṁ na ca puraścaryāṁ manāgīkṣate, mantro 'yam rasanā-spṛg eva phalati.* Only anyhow if it can touch the tongue it comes to success. *Mantro 'yam rasanā-spṛg eva phalati śrī kṛṣṇa nāmātmakaḥ.*

[ākṛṣṭhiḥ kṛta-cetasāṁ sumanasā-muccāṭanaṁ cāṁhasām
ācaṇḍāla mamū kaloka sulabho vaśyaś ca muktiśriyaḥ
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That *Mahā-mantra* which is consisted of the Name of Śrī Kṛṣṇa, it is such. It is such, so extensive in its magnanimity it does not care for any formal approach. Anyhow, if it comes in connection, we will get the benefit. As autocrat and boundless mercy, the nature of Kṛṣṇa mantra is such. Is such, in any place, any time, the transaction may go on. Not this *kali-kāl* [?] Where all have failed but Kṛṣṇa mantra has got its, gloriously, it is such, no adverse circumstance can produce any obstacle to this, this is such. But only condition that *sukṛti*, *sādhu-saṅga*. Only one thing that to have the real thing, we're to have proper connection. It must be Kṛṣṇa *Nāma* and not any imitation, as we find amongst the *sahajiyā* section, imitation. Kṛṣṇa *Nāma* proper, that is so powerful.

So it is also said, *nāmākṣara bahiraya batu nāma kabu naya* [In Jagadānanda Paṇḍita's *Prema-vivarta*]. The physical sound may appear imitation but no effecting at the same time. *Nāmākṣara*, because that is not Kṛṣṇa. There is *anyābhilāṣa*, *karma*, *jñāna* in the layer, *upādhi*, on the cover and not in the spirit within. The thing it must be. Just as the greatest poison, cyanide acid, that can show its force, power. But if it's not a smallest portion of cyanide acid, that can show its force, power, but if its not the cyanide acid but some similar thing, then of course no result. It must be Kṛṣṇa *Nāma*, Kṛṣṇa. That sort of inner vibration must have to come. Kṛṣṇa, with the elimination of so many things.

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam [hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotional service is engaging all the senses in service to the Supreme Lord Kṛṣṇa Who is the Master of the senses. In such service, one is totally free from all relative conceptions of material self interest (*upādhis*), with senses purely engaged in the service of Kṛṣṇa."]
[*Nārada-Pañcarātra*] & [*Bhakti-rasāmṛta-sindhu,* 1.10]

And here:

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtaṁ, ānukūlyena-kṛṣṇānu-śīlanaṁ [bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]
& [*Śrīmad-Bhāgavatam,* 11.21.11, purport]

Kṛṣṇa. gaurami gaurami mukhay boli de nahi choli [?] Not to canvass that I belong to Gaurāṅga, only canvassing, external bogus canvassing won't do. A very little quantity, but it must be the same thing, then it will miraculously work. We are only to be careful there. Nitāi Gaura Hari bol. Nitāi Gaura.

Akṣayānanda Mahārāja: So the real meaning of dumb, *mukha*, means no *sādhu-saṅga*, not only the tongue ability.

Śrīla Śrīdhara Mahārāja: Not physically, the mentally dumb.

Devotee: Mahārāja. What do you mean exactly by bogus external canvassing?

Śrīla Śrīdhara Mahārāja: Eh, what?

Akṣayānanda Mahārāja: Gaurami gaurami. Bogus external canvassing. "I am Gaurami" you told, "Gaurami gaurami. I belong to Gaura." Bogus external canvassing. What do you mean exactly, he says.

Śrīla Śrīdhara Mahārāja: That is just as imitation trade may be. A particular thing. The Henry Ford car has got good name in the market. I'm also, to capture that good name, similar car I'm also producing and trying to give floatation to the market and to become rich. That is the competition of imitation things. Easily with less cost the imitation thing is produced and that comes in the market to compete with the genuine thing. Something like that. Gaurami gaurami _____ [?] That is not hypocrisy, that is treachery. To come with the thing in the market that, "Oh this sunlight soap, take sunlight soap from me with less cost. This is sunlight soap. I'm producing with less cost. You take all these things." In this way, try to capture the market, the foolish people, with imitation thing.

Devotee: But myself I am great part imitation and small part real devotion. So how to balance between becoming real devotee and performing service?

Śrīla Śrīdhara Mahārāja: In association with real devotee, the real part will develop, and this will go away. Everyone in the beginning gets the small thing. But our adherence to that, and our negligence to the other part, that will help us. It's not in your case, it's everywhere. When one begins such life the smallest part in him only have. But the tendency, but the inner man must take side of that smallest part, and help him to get good association. And other undesirable things will die out gradually. *Anartha, anartha-nivṛttiḥ*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine

love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Anartha nivṛttiḥ, ādau sādhu-saṅga bhajana kriyā, then *anartha-nivṛttiḥ*. Development of a particular side, feeling the higher part and the lower parts fasting they will die, without food. We shall have to connect with the *sādhu-saṅga*. There the lower part will be well fed and they will grow. And without food these things will die out. *Anartha nivṛttiḥ, bhajana kriyā, anartha nivṛttiḥ*. *Anartha nivṛttiḥ* is the result of particular activity. *Śravana kīrtana*, etc, *sādhu-saṅga*, with the association of the pure devotee, the cultivation will go on, and the other things will gradually vanish.

Karmardy yasyamunti nasyanti sadbai may nisyanti [?]

Our Guru Mahārāja once told to one Kundanlal. He was twenty years assistant on Manchester Guardian, in England. And a spy student in Germany in the first great war. A gentleman in Agra town, when he came to Guru Mahārāja to take *Harināma*.

"Only we must allow Kṛṣṇa *Nāma* to land in our heart and He will capture gradually the whole of the heart. Others will have to walk out."

That prospect. The Kṛṣṇa *Nāma* means with the idea of purity and dignity, everything. Not only the sound, but with the prospect contained *within* the sound. When the real Name of Kṛṣṇa will land in the heart of a man, gradually the whole heart will be captured, conquered. Because none will be able to stand in competition with Him, they will have to retire, to close their doors of business, when Kṛṣṇa enters any heart. Such prospect, such facility, none can promise or give, the highest. So Kṛṣṇa is such, anyhow only landing and entering into the heart.

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, [salilasya yathā śarat]

["When Kṛṣṇa enters the heart through the ear, He captures the lotus of the heart and then gradually makes all the dirt in the heart disappear. Just as when the autumn season comes, all the water everywhere becomes pure, so also, when Kṛṣṇa enters our hearts, all the impurities within will gradually vanish, and only Kṛṣṇa will remain forever."] [*Śrīmad-Bhāgavatam*, 2.8.5]

Everything will be driven out, brushed aside. The prospect, the quality and quantity of the prospect is such, automatically, everyone, all the businessmen will have to go away. None can stand in competition with Him, Svayaṁ Bhagavān. He's Svayaṁ Bhagavān, the source of all goodness, of all *maṅgala*, goodness, and auspiciousness, everything, everything good, the source. He's the proprietor. All others they're...

One is producer of, and another purchases from him like broker. All other gods like brokers, take from Kṛṣṇa and they come in the market and distribute the things. When Kṛṣṇa Himself, the producer, Himself comes in the market, everyone will have to go away. Svayaṁ Bhagavān.

"*Mayaiva vihitān* in *Gītā* [7.22], *kāmais tais tair* [7.20]. Sometimes they go to so many gods, they're My agents, *mayaiva vihitān hi tān*, I supply those gods to continue their business. But

antavat tu phalaṁ teṣāṁ [7.23], their store is limited, it is finished, but My store is Infinite. But they also do My business, takes from Me different things and go on with their business. I help, I'm at their backing. So more price, less gain. Direct customer of Me, then their position is otherwise. There are no things in the store, store is limited, come sometimes after. No such thing, always filled up. *Yad gatvā na nivartante* [*Bhagavad-gītā*, 15.6], opulence, always opulence.

Akṣayānanda Mahārāja: Our Guru Mahārāja [Śrīla A.C. Bhaktivedānta Swāmī Mahārāja] told, "If anyone comes to the *mandeer* you must give *prasāda*. You cannot say that there is a shortage, because Rādhārāṇī is in charge of the temple."

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. I heard when I came in the beginning, one Bolan [?] Mahārāja, he was Vaiṣṇava Carana, he told that, "During Mahāprabhu's Janmatsava so many boys and girls, amongst the pilgrims of the locals, boys and girls are coming for *prasādam*. I'm distributing this *prasādam*, this _____ [?] some sweetmeat preparation, _____ [?] some halava, *prasādam* distributing. Coming, one boy and girl and sometimes men also coming, twice, thrice, they're coming and asking. Then I could recognise. "Oh, I have given you twice, don't come, don't come." And they're going away.

Then Kuñja Bābu was there, our Tīrtha Mahārāja, there as general secretary, he noticed the attitude of the distributor. He himself told, that distributor told it to myself direct. Kuñja Bābu asked, "Are you distributing *prasādam* or halava? What do you distribute? Mahāprabhu is there, it is infinite, so go on giving, twice, thrice, four times, or as much times as they come you go on distributing."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: At Mahāprabhu's marriage ceremony, some came once, twice, thrice, in this way. Then when it reached the ear of Mahāprabhu He told, "Thrice, everyone should be given thrice." He gave declaration, "Not only once, thrice." In this way. Infinite.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Another type in Kṛṣṇa nature.

kṛṣṇa bole armai, agai magai visai su, amrta jali visnagi, sei bara mukha, [?]
ami vigraha sei murti visay kana jiva, sa caranamrta de avisay pralai [?]

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

"Whomever will approach Me, with whatever attitude or aspiration, I respond accordingly, that is the general nature of Me."

Then also He says, *muktiṁ dadāti karhicit sma na bhakti-yogam*.

[rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

"Some people approach Me for *bhakti*, apparently. But I give them salvation, emancipation, and disperse them. Go. I am giving *mukti*. Why you want *bhakti*?"

That is also His dealing. And also He says, "One who comes to Me and he wants for this mundane prosperity, then I help him in such a way, why do you want this thing? Give up the idea of this mortal aspiration and accept My devotion."

Three types of nature He has expressed about Him. And that is according to the quality of the *sukṛti* of the man who is approaching. Only formally, "I want Your devotion," but at heart, aspiration for some other things, that is not compatible with the devotees.

"If something in his mind otherwise and he formally asks Me for *bhakti*, no, no, why do you take *bhakti*? Take *mukti*, go on."

Such a camp as ordered to Śaṅkara. lokarn madvi mukarn kuru [?] Not only his personal case but that sort of tendency is in general also, arrangement by Him. lokarn madvi mukarn kuru [?].

The segregation like the segregation of the serious patients from the ordinary type to save the ordinary type. In hospital, all TB, in a TB section, the mild patients are there, newly attacked, and the serious case is also there, hopeless. The hopeless and other case divided into two, that this will be. As injustice, if a serious case, a hopeless case is at the side by a new attacked case. So segregation is necessary, separation among the same is necessary.

So at heart, those that are not real devotees, they may be avoided to save this, the *komala śraddhā*, the soft type of devotee. If they get favourable condition, they will pass away to the highest position. But these people will disturb them. For this, that sort of arrangement. Lokarn madvi mukarn kuru [?]

"You, Śaṅkara, Mahādeva, you go and preach *māyāvāda*. That I am God. Who is God? I am God. That sort of gospel you go and preach."

So that serious case is taken away from another section. They will go on with that, and the others will be saved, the *komala śraddhā*, the beginners of the *bhakti* devotional school, they will be saved.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. In this way we can trace partiality in the Supreme Authority, captured by the merit of the devotee, such things are there. A selection, gradation is always there. The ordinary mania that all is equal, all have equal chance, all is equal, that sort of mania has no place here. Selection, hierarchy is there, everywhere, and we must accept it as axiomatic truth.

Mahāprabhu is so much captured with the capacity of Rūpa Goswāmī, He taught him and also Himself inspired by inspiration He gave him everything about *rasa-tattva*. So much so, and again further He's recommending Svarūpa Dāmodara. "Really he's very meritorious to deal with the higher *rasa*."

So Svarūpa Dāmodara told plainly Rāmānanda Rāya, "Oh, it is your presence, your grace, we find there. Where He will get all these things, He says all these things, it is your grace we find."

Mahāprabhu flatly admitted. "Yes, what you have told it is all right. He's such a fit person to deal with this *rasa* that I have given him My whole capital, and you also give him." Mahāprabhu is madly recommending Svarūpa Dāmodara. yajñā patra ei bhakti paru taite [?] "Svarūpa Dāmodara, you also give all your hidden treasure to this devotee. He's really a man to deal with these things properly."

Wonderful. Though we have not gone through the higher teachings of Rūpa Goswāmī, this *Ujjvala- nīlamaṇi* and others. So we are told and from far away whatever we see how he has dealt with in details the *mādhurya rasa*, subtle stages of different characteristics, wonderful. The inner harem of the Lord, how it has been dealt there, it is simply wonderful.

Mahāprabhu confessing, "The whole of My heart, I have disclosed to him and you also help him."

Such recommendation, partiality to the proper person is there.

All equal, this is a bogus and non-productive idea of the half stupid. Never all equal. The gradation is there, everywhere. It is only a slogan of the *māyāvādīs*, all equal, Brahman.

Acintya-bhedābheda, bhedābheda, some points equal, some points different, always this is continuing, *bhedābheda*, and that is also beyond your conception. The *bhedābheda*, how much common and how much different, this is beyond your calculation. That is in the hand of that Autocrat, not under law, but sweet will there. So it is *acintya*, that not within law, that you will go and demarcate according to law, not that. It is in the free hand of the Supreme Lord, Autocrat. *bhedābheda*. *Līlā*. *Līlā* means above law, that is *līlā*, which is above law, yet sweet, yet it is sweet. And it has got some harmony, *līlā*, though above law but still harmony is there, consistency. Vyudha syamanyam tasmin noti tam [?] Always harmonising discordant element. That is His peculiar nature, and discordant elements get harmonised there. In *Vedānta*, Vyudha syamanyam tasmin nocit yam [?] It is not wonderful, it is not strange, but it is familiar to Him. Always we find that both opposite is meeting together in a greater harmony and then again the opposite meeting together, as a branch of branching.

Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa.

…

We all for Himself, that is the creed. No individual prospect. All the prospects of all the individuals merged in Him. To seek for His pleasure, that is our highest object, aim of life in nutshell.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

We're fighting with each other. 'I'm enjoyer, he's enjoyer, he's enjoyer of seventy five degrees, he's of ten degrees, he's other degree, we're all enjoyers.' But no, all zero, cipher. Only one enjoyer and all to be enjoyed. Come to this spirit and you'll be peaceful. The realisation of this, not only negative side but positive side. Degree of self abnegation and searching after His satisfaction, that degree and hierarchy. Ultimately He's for Himself, we're all for Him, that is the creed.

Everything for Him, so no individual prospect ostentatiously. But in the inner world there is according to the degree of self-sacrifice and Kṛṣṇa searching, the degree of searching. The valuation will be there. So we have not room to complain that I'm sustaining loss or gain, individually. Everything by the sweet will, so no individual prospect and there, die to live. As much as we can forget our own special interest, we live so much. That is the principle, and as much as we can accept, then we can make progress in that way.

Gaura Hari bol.

…

_____ [?] When we swim, what do we do? In the aeroplane, the British _____ [?] pushes the air back and front air devour and push air in the gas air, and like swimming, passes away through the sky. _____ [?] To accept in the front and put the front into the back, that means progress.

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, [myāṁ bhajet sa ca sattamaḥ]

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

_____ [?] Who is acquainted with the real principle of life, otherwise ordinary fools if he imitate a genius he'll be deceived. One must have the criterion in his hand. Be a general, one must be a general to guide the soldiers, army. Otherwise ordinary stupid soldier if he takes the position of a general then everything will be lost, puzzled. He must have the knowledge of the thing, the criterion, the key, the knowledge, that must be acquainted with. Then he can say, this is the truth, this should be. Every department in the treatment, medical department, new medicines are being created, old medicines are being waved goodbye. Wherever there is any change if there is any sort of improvement, that means to leave the old and to welcome the new. So in the eternal truth also there is gradation. That is not static, or something like zero, like that will always be the same, neither static nor zero, *samādhi*.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
[preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]
[*Upadeśāmṛta*, 10]

This sort of direction one must have, a plan, design, a mission, aim, prospect...

...

Gaura Haribol. Gaura Haribol.

He did not have any clothing. No clothing was necessary for him. What to speak of any room or residence. *Dig-ambaraṁ*. Very beautiful and very developed. *Vaktra-vikīrṇa*. Hairs were curled, curling hairs. And the fully developed body so much so that *nigūḍha-jatruṁ*, this bone cannot be felt, cannot be seen, this bone, *nigūḍha-jatruṁ*, within the flesh. Such fatty, not fatty, such developed, strong built body he had.

[nigūḍha-jatruṁ pṛthu-tuṅga-vakṣasam, āvarta-nābhiṁ vali-valgūdaraṁ ca
dig-ambaraṁ vaktra-vikīrṇa-keśaṁ, pralamba-bāhuṁ svamarottamābham]

["His collarbone was fleshy, his chest broad and thick, his navel deep and his abdomen beautifully striped. His arms were long, and curly hair was strewn over his beautiful face. He was naked, and the hue of his body reflected that of Lord Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 1.19.27]

Tat siguna vila [?] Neither he sees any man or woman. No such discrimination, engaged in the discrimination of the spiritual world. Whole energy drawn upward, nothing left to work in the ground level. Whole attention gone to the spiritual discriminative, differentiative world, always.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti [saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

He's awake in another world, where we faint, and he fainted in this world. No existence in the world of exploitation. Hare Kṛṣṇa. It is possible, such life is possible, and that is the boon, and we can live there eternally happily. The prospect of the whole creation is there. So long creation must vanish in death.

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour;
The path of glory leads but to the grave.

[Thomas Gray, 1716-71, English poet]
[Elegy written in a country churchyard, 1751]

Everything, ultimately, going to the grave. But there is a world where grave is unknown, *nitya-līlā*, pastimes going on eternally. And a particle of that soil is within me, I can trace it out now. It

is not theoretical, not an abstract thing. Only *Bhagavad-gītā* says, "Try to climb a few steps and you will find."

indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Upaniṣads says: buddhay ratma maham para [?] We're to understand what element practically our intelligence is. To catch it direct. It is from the background it is dictating. Our reason is dictating from the background. But we cannot come to understand it face to face, what is what element in me is there which is acting as reason. It is possible that we can feel that, we can come in direct contact with that. And then with the help of that reason, we're to go further up, to find our *ātmā*. Who am I? Neither this body, nor the mind, nor the intelligence, or conscience, that works from background. We're to cross that and in then the highest layer we shall find who we are. Then we'll have a great background, and confident background, that yes, God is spiritual, spirituality, He's existing, when we shall find *ātmā*, ātmā sat katka [?] Come direct, face to face with *ātmā*. buddhay param buddhas _____ [?] *Ātmā* can know *ātmā*. Light can show anything. But when we go to analyse the light itself, light showing many things to us, but what is that light when we go to analyse that, it's substantial characteristic?

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Śrīla Śrīdhara Mahārāja: We have got revolutionary change in our experience. Such a wonderful substance is there. And Paramātmā and Godhead is that side. On realistic basis we shall have our stand. Not theoretical, not abstract, not imagination, not poetry. But it's fact, and such a fact that this world under mortal influence, this is nothing. This is shadow, this is imagination, concoction. But fact is there, reality is there in that level, if we can come in direct contact with that soul which is within us. I myself am that, I must have realisation of my own proper self, then fully I shall have confidence that upward from here. The transient world lower side, and the upper side is substantial, and real and eternal substance world, upper side. And *taṭasthā*, the marginal position I hold in the soul which can contact with upper and lower, adaptability of both sides.

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

Kṛṣṇa's recommendation how to conquer all our greed for this mundane. At one stroke, the whole charm for the mundane world will be smashed, banished altogether, only when you come to understand that my soul is such noble, and dignified unit of a novel world, a new, unknown world, my soul. If you can find that basis then the other world's prospect will be open to you, in reality, not in imagination, not in poetry. And this charm for the wholesale of this mundane world will disappear altogether. *Jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam*. Your affinity, attraction towards this sense experience world will be finished for all. That is the key to success of controlling the charm of the mundane world, and our progress will be solid, fair, invulnerable, and prospering, prospect giving. 'Yes, another world is there.' It must come within our feeling.

Socrates had to invite death to say that, "Soul is immortal." The people of this mortal world could not forgive him for his statement that, "Soul is immortal." And that, in the name of religion, that man was killed, murdered, in the name of religion. _____ [?] That to say what is what, that soul is immortal, he was dealt with punishment of death in the name of religion. "He's disturbing our religious faith, that man is disturbing, so finish him."

And Christ also, little further, more. "God is there, not theoretically, but really He's there. Everything belongs to Him."

They all revolted. "Oh, so many gods to supply our lower whims. We give something, this cock or duck, as sacrifice and we get so many things from the gods. He says there's no other gods. There is another God, Supreme, and everything belongs to Him. Disturbing our religious faith. Finish him."

Hare Kṛṣṇa. Hare Kṛṣṇa. Soul is there. God is there, in reality. And then the campaign to find out Him, that has real character. 'Yes, I'm marching towards God. This has got no charm, *bhukti*, *mukti*, *dharma*, *artha*, *kāma*, *mokṣa*, fourfold ends of life have no charm for me. I'm going to get the service of that noble truth. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] The whole energy of my life should be dedicated only to find out that exclusively.'

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam [ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu,* 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

How to eliminate, what sort of things to be eliminated, that is mentioned there, in the definition of devotion. The search must be of this type. And that is existing from there also there is an attempt always to liberate souls from here. Anyhow we're to catch that agent. The agents

are also sent from that domain to here, and we're to catch, to have contact with that agent. And he'll manage everything for us, he'll secure visa for us. Hare Kṛṣṇa. Hare Kṛṣṇa.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
[athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

When we can reach the stage of *ruci*, then our journey is almost safe. Up to that, before that, there may be many obstacles. As long as we cannot acquire *ruci* proper, our taste proper for the attainment of the higher entity, we're in danger. Any moment there may be some hindrance. So up to that we must strictly try to keep company with the divine association. We should not rely on us. We must keep ourselves under guardian so long. This clear consciousness we should possess, 'That I'm minor, I must be guided by a major. But when we come to the stage of that taste, *ruci*, then we can move a little freely, and help others also. *Ruci*, *āsakti*, *bhāva*, three middle stages. And the *prema* is the higher stage. In *sādhana-bhakti* we shall try to keep ourselves always as possible under a guardian, *sādhu-saṅga*. Gaura Hari bol. Nitāi Gaura Hari bol. It is reality. What is real, what is unreal, reality. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

One devotee, he's giving a statement. "Oh, Kṛṣṇa, it is my duty to serve You wholesale. If in this matter anyone comes to challenge, I won't care. I won't care for anyone. Even Baladeva, even Lakṣmī Devī, if They come to push me away and to attempt to serve You direct, I won't allow Them to do so."

When *Bhakti-rasāmṛta-sindhu* was being published here, written, one of my senior Godbrothers, Rāma Gopāla Datta, M.A, D.L [?], he was helping in doing all these things. He was puzzled. "What is this? A Vaiṣṇava must be humble. Humility and giving honour to other devotees, that should be his temperament. But what is this? He says, 'I don't care even for

Baladeva, even for Lakṣmī Devī, what to speak of other devotees. I don't care them, it is my duty, I shall do it.' This is very much pride. It should not remain with a Vaiṣṇava."

So he came to me, I read twice, thrice, then found out what is the meaning. Then I told that, "His meaning is this, that he wants to say that Lakṣmī Devī, Baladeva, any other comes - you take a seat along with my Lord Kṛṣṇa. You are Vaiṣṇava, you are also object of my service. Service only reserved for me. I'm the servant. You are Vaiṣṇava, higher type. I shall serve you also. I don't, I can't allow - as long as I'm fit, I can't allow you to serve. Service is only my duty. And you all take a seat according to your relation there. I shall serve you all, in a group." Ha, ha. That is the temperament.

Then that gentleman, "Yes, yes. Here it is, the temperament is there."

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshippable as I am."] [*Hari-bhakti-vilāsa*, 10.127] & [*Bhāgavatam*, 7.15.2, purport]

"My devotees, they've got eligibility of accepting service as I do. They're one with Me. I'm not alone. If they're honoured, I'm honoured. If they're insulted, I'm insulted. This sort of organic relation with them."

In this way, one means not that Brahman *sāyujya*. But *mayātma-bhūyāya ca kalpate*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

"That means enters My family, My group, of different categorises of service, servants."

A Vaiṣṇava is also to be worshipped along with His Master. It is also possible. So Kṛṣṇa, Rādhārāṇī with *sakhīs* They're all worshipped together, we shall understand. But they're so many in a serving relationship, but still to us they all deserve to be served by us. And that will be our good future if we get the service of the whole paraphernalia, Kṛṣṇa with His paraphernalia, His own group. That is laudable position of service.

So much so that [Raghunātha] Dāsa Goswāmī Prabhu, who has given the conception of the highest goal of life, he says, "If at least one the real, the most advanced serving element is not there, I don't want the Lord Himself. *Varoru bakārināpi*. [from *Vilāpa-kuṣumāñjali*, 102] If at least one higher serviceable element is not there, I won't like to go forward to serve Kṛṣṇa alone."

This is the temperament we should try to understand, what it this. *Āśraya*, *viṣaya*, *āśraya* together. That should be the object of us. The higher eternal servitors they should be included in the program of our service to the Lord. Everything connected. The throne, _____ [?] the tree, the water, the hill, the soil, everything to be served. Whole Kṛṣṇa is there. Only Kṛṣṇa the person, no. Kṛṣṇa and His own paraphernalia, that is Kṛṣṇa proper. So with the whole paraphernalia we want to serve Kṛṣṇa. So Kṛṣṇa in Vṛndāvana with the proper paraphernalia, with all His servitors of different types, we want to serve them. Our heart will be broader to accommodate that Kṛṣṇa, not only one single Kṛṣṇa, person, not that.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

...

... a king of mountain, Gokula, Koladwīpa, Kola mountain, it is _____ [?] there. And what is the function there? *Yatra śrī-gaura-sārasvata-mata-niratā*. Who are really the followers of - from Gaurāṅga to Sarasvatī, Gaura, Sarasvatī, Śrī Gaurāṅga to Sarasvatī, that has come, the flow, they have got faith in that, *sārasvata-mata-niratā*. *Gaura-gāthā gṛnanti*. They're singing the glory to the whole world about Śrī Gaurāṅga. And what is their gain, and their object? What is the object, the aim of their life? *Śrīmad- rūpānuga śrī-kṛtamati*. *Rūpānuga bhajan*, *mādhurya rasa*, Rādhārāṇī-Kṛṣṇa *bhajan*, that is their aim. With that aim they're singing this *saṅkīrtana* of Śrī Gaurāṅga, and their aim is there. *Śrīmad-rūpānuga śrī- kṛtamati-guru-gaurāṅga-rādhā-jitāśā*. And their only hope is that one day they'll be able to reach the destination where they'll be able to serve Śrī Rādhā and Her Beloved. That is the aim, and their Gaura *saṅkīrtana*. And in a very big, dignified way the flag is fluttering there, high up in the sky, on the Ganges, on the summit of the Govardhana Giridhari.

It is mentioned there, and I was then only in a cottage, I wrote this, nineteen forty three, or so. And eighty three, forty years ago that came through my pen.

[śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīm

bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛnanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā]

["On the banks of the Ganges in Koladwīpa, Nabadwipa, Śrī Caitanya Sāraswat Maṭh stands resplendent. The flag flies high, singing its glories around the world. There, the residents chant the glories of Lord Gaurāṅga and aspire to serve Śrī Śrī Rādhā-Govinda in the line of Śrī Rūpa."]

So what you claim at present that this will be here. And you will try to distribute, to extend your Gaura *vāṇī* from here to the world. That is divine arrangement. I keep it on my head.

Badrinārāyaṇa: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee [Haṁsadūta Mahārāja?]: So maybe I can serve your pen. I'm so, we're so new that we cannot even serve. We cannot serve you. If we can serve your pen, then we're doing - maybe we're getting some opportunity to come near.

Śrīla Śrīdhara Mahārāja: I consider to be your property.

Devotee: No, no.

Śrīla Śrīdhara Mahārāja: The property of the Vaiṣṇava.

Badrinārāyaṇa: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: I came here with the hope against hope. I was hopeless. And now I'm getting hope that I'll get some service, then I'll want to live, because I didn't want to live any more.

Śrīla Śrīdhara Mahārāja:

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Rūpa Goswāmī says, the course of the love is in a crooked way, just like the serpent. Serpent does not go straight, but naturally in a crooked way. So the *prema*, the love, the higher devotion, her nature is such. Sometimes thinking that I'm nowhere, sometimes I have great hope in my possession. So many, that is the pleasure of Kṛṣṇa, at His sweet will, free will, taking high and taking low, in this way going.

Devotee: And now I'm becoming hopeful. This is making me hopeful, if I can give some...

Śrīla Śrīdhara Mahārāja: You've become hopeful you say. It is already there, but still 'you are hopeful' means the world at large is hopeful. Ha, ha. Hmm?

Devotee: I don't know.

Śrīla Śrīdhara Mahārāja: They'll derive the benefit of your hopefulness. What do you think?

Badrinārāyaṇa: Hare Kṛṣṇa. Yes Mahārāja. The hope of a Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: The hope, you want to give it, give Mahāprabhu to the world _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Asato ma _____ [?] In *Upaniṣad*. As if the existence in coming of non existence, *asato*, even we cannot detect, that is *asato*, we can't trace, that is *asato*. _____ [?] some visible thing coming out.

When Vyāsadeva before delivering his *Bhāgavatam*, the greatest book in the world, of highest thought, Vyāsadeva after giving so many things, *Vedānta*, *Bhagavad-gītā*, *Mahābhārata*, he's finding himself...

Devotee: Empty, vacant.

Śrīla Śrīdhara Mahārāja: ...unsatisfied. Vyāsadeva himself, *Veda*, *Upaniṣad*, *Purāṇa*, *Mahābhārata*, *Vedānta*, everything given by him, still he finds...

Badrinārāyaṇa: Some dissatisfaction.

Śrīla Śrīdhara Mahārāja: ...dissatisfaction within him. Then that is the foundation of the great *Bhāgavatam*. So when we're to construct a big building we're to dig deep, go down. To go up, go down. So sometimes this is the play, *līlā* of Bhagavān, what He does. _____ [?] Work is known by its fruit, its result. Hmm. What is bad or good is known by the consequence - it is read. Gaura Hari. Nitāi Gaura Hari.

Devotee: OK. Let me see now if I can go up. I've been going down too long, so deep, depression.

Śrīla Śrīdhara Mahārāja: All right. It is the crooked type of progress in the Vaiṣṇava world. Whose going up he'll go, "No, I'm going down. I'm going down."

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ [prakāśitum

vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"I'm a hypocrite."

Devotee: Yes. I was thinking in this way.

Śrīla Śrīdhara Mahārāja: "I'm a hypocrite. Hypocrisy is not leaving Me. What I'm showing it is a show that I feel tears, I cry, I madly dance in the Name of Kṛṣṇa. All hypocrisy. For the publicity of the people I have got that divine love, it is canvassing to the people for My own name and fame. I'm a hypocrite."

And it's said by Mahāprabhu Himself. Why? "He's so great. I could not touch even a smallest part. I'm so much proud. I could not have stood by His appreciation. I'm living, moving, eating, and dancing, and I say that I've got touch of Him. Nonsense. Only canvassing Myself that I have got divine love. That is so great one cannot tolerate the touch of that highest fortune _____ [?] So great, so high."

And Rādhārāṇī Herself says, "Only people call bad name for Me that I have got connection with Kṛṣṇa. My friends, believe Me, I say I've not the least love for Him, not the least. He's so great, so noble. What little thing I can do to give to Him? What little service I can render? Only people say that I'm His favourite, I can do His service satisfactorily, they say. But I know very well that I cannot do anything what I should have done."

That is the case, because that is infinite. So our highest masters they're of such temperament, what about us. Ha, ha. We're approaching towards that unknown and unknowable sweetness, or beauty, or harmony - march towards unknown harmony and sweetness, Kṛṣṇa, towards the unknown centre. Still, we can't back out. It is so sweet and little taste won't allow us to back out. It's nature is such. Hare Kṛṣṇa.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-[cetā rājarṣe, ākhyānaṁ yad adhītavān,
tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] - ["That very *Śrīmad- Bhāgavatam* I shall recite before you because you are the most sincere devotee of

Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

Śukadeva Goswāmī says, "I have no charm for anything else in this external world. But my taste is captured by some high ideal I can't avoid. I do not want anything, even a cloth to cover, nothing. But my mind, such independent mind is forcibly snatched from me and made captive there. So high kind of sweetness, never to be found in this mundane. You all know how I'm indifferent to the mundane temptation, no mundane temptation, still I'm captivated somewhere else. I can't leave such sweetness."

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]
[*Kṛṣṇa-Karṇāmṛtam*, 92]

Sweet, sweet, sweet, sweet, sweet. In this way. Bilvamaṅgala Ṭhākura's going on, on, on. Ha, ha.
That book has been published in Bengali, this Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*. Mahāprabhu took it from southern tour to Bengal. *Kṛṣṇa-Karṇāmṛtam*, it is nectar in the ear, about Kṛṣṇa. Kṛṣṇa nectar through the ear. That is the name of the book. Recently it is finished, and that may be translated into English to capture the whole fortunate souls, *Kṛṣṇa-Karṇāmṛtam*. And *Brahma-saṁhitā*. *Ke*?

Devotee: _____ [?]
...

Śrīla Śrīdhara Mahārāja: My end is drawing near.

Badrinārāyaṇa: Hare Kṛṣṇa. We don't want to hear that Mahārāja.

Śrīla Śrīdhara Mahārāja: You are beginning this kind of propaganda. Mahāprabhu's will, His will, try. What is what we don't know _____ [?]

Badrinārāyaṇa: Without you we can't go on Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It's His will.

Devotee: Without you there's nothing to distribute.

Śrīla Śrīdhara Mahārāja: Yes. If He likes to make me stay and something more, maybe. Anything is possible.

Badrinārāyaṇa: So we're praying.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Nitāi Gaura Hari. When I was twenty two, one *sādhu* astrologer told that I'm to live for ninety two years. At that time I'm below twenty two. But I could not think in the course of my life that I shall reach that standard. Now I see that I'm nearby that, ninety two.

Devotee: Maybe a hundred and two.

Śrīla Śrīdhara Mahārāja: And he told also, *ātmā darśana ātmā satkatka*. You will have direct vision of your soul, of the soul world. And third, at the end of your life you'll have to suffer something from rheumatism. Three things he told. Hare Kṛṣṇa.

Badrinārāyaṇa: No rheumatism yet Mahārāja. *Ātmā darśana* is there, but no rheumatism.

Śrīla Śrīdhara Mahārāja: Ha, ha. Lastly, but afterwards it may come, don't know, may not come also.
Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] May be given to you, and other friends also.

...

[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ]
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

When Mahāprabhu was coming back from Vṛndāvana He met in Allahabad, in Prayāga, one scholar devotee from Tirhuṭiyā, some district in Behar, Tirhuṭiyā. Tirhuṭiyā Paṇḍita. Raghupati Upādhyāya his name. Mahāprabhu asked him - Mahāprabhu has gone that side, this intimation is spread all through, and the local devotees have come to have a *darśana* of Mahāprabhu. Raghupati Upādhyāya has also come there to meet Him from Tirhuṭiyā. The wonderful display of devotional symptoms they heard, and they wanted to see Mahāprabhu.

And when met, Mahāprabhu just to test He asked, "Who is the destination of our serving line, fulfilment where?"

Then Raghupati Upādhyāya came out with his own feeling, internal sanction, he told. "*Śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ*. According to my consideration I think those that go to get something from *śruti*, revealed truth, *śruti*, *smṛti* and the *śruti* when mixed with the habits of daily life, that has become *smṛti*. *Śruti*, to practice in our daily life, transformed in such way, that is *smṛti*. And *bhārata*, to attract those that have no entrance, admission into the higher revealed knowledge, *śruti*, *smṛti*, they're out castes, for them in story form the truth has been distributed. That is in *Mahābhārata*. And there is also *Bhagavad-gītā* there. *Bhāratam anye bhajantu bhava-bhītāḥ*. Let those that are afraid of their mortal life go to the *śruti*, *smṛti*, *bhārata*, etc. According to my consideration, those that are afraid of mortal life, they will run after these scriptures to find out some solution of their mortal life, that is liberty, emancipation. It is for them.

But my concern is not that. Let them do that. I consider them they're all *mumukṣus*, they want to get out of this mortal difficulty in this world. But my internal taste is something else. *Aham iha nandaṁ vande, yasyālinde paraṁ*. I'm not satisfied at all with the gift, with the proposal that comes to us through *śruti*, *smṛti*, *bhārata*, etc. My inner thirst is to have the service of Nanda Mahārāja, where we see, we're told that Param Brahman has Himself come to crawl in the compound of his house. What wonderful thing is this. They're searching after Param Brahman through *śruti*, *smṛti*, *bhārata*, etc. 'Where is Param Brahman?' They're searching for the unknown and unknowable. And here we're told that Param Brahman Himself has come down and crawling in the compound of His father Nanda. How wonderful is this. I want to take the feet dust of Nanda Mahārāja. *Yasyālinde paraṁ brahma*."

And what to speak, and who is to believe, there is another development here.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

"People, they're so eager, so earnest in search of Param Brahman, and what do we hear? That Param Brahman has come here in Vraja and He's searching after the love of the damsels of Vraja. Eh? *Gopa- vadhūṭī-vitaṁ brahma*. The Param Brahman is hunting after the girls of Vraja? To whom should I speak it? And who will believe it? This is very, very astounding, that we search for Him and we do not get Him anywhere, and here Param Brahman He's searching, He's hunting after the girls of Vraja. It is the most astounding thing. So I do not - I eliminate everything from the list of my search. Only I try to concentrate in Vṛndāvana - what is there, where Param Brahman is, seems to be so easily had, and in a simple and plain way we can have Param Brahman. Is it possible? The impossible has come to be possible, to be fact? The impossible has come to be fact here in Vṛndāvana? Unthinkable. So this is my finding my Lord."

That Raghupati Upādhyāya opened his heart to Mahāprabhu Śrī Caitanyadeva.

"This is my heart's tendency, I told it to You, of Nanda Mahārāja."

And he had only a point of this kind of *sukṛti* that can take us direct there eliminating *śruti*, *smṛti*...

83.09.01.B

Śrīla Śrīdhara Mahārāja: Only,

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

Sādhu saṅga, only to hear, only to listen to the *līlā*, pastimes of the Param Brahman in Vṛndāvana. Who have got, felt some attraction for that type of *līlā*, Param Brahman, as in Vṛndāvana, a very little, a minutest drop, nothing necessary for them, only to hear it, to give statement, repeat. *Kīrtana*, *smaraṇa*, with *sādhu saṅga*, with proper enquirers, nothing else necessary, who can get.

Yasyālinde paraṁ brahma. Raghupati Upādhyāya. *Jñāna śūnya bhakti*. Only genuine drop of attraction towards this great and sweet *līlā* of Kṛṣṇa, Param Brahman. *Yasyālinde paraṁ brahma*.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
[go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

Who will care to trust in these things, *samprati*, now? But afterwards, there is a hint, after the appearance of Mahāprabhu, then it will be easy to think that this is so. So *samprati ko vā pratītim āyātu*. Now none will believe this, but after Śrī Caitanyadeva will come to inaugurate this to the ordinary public, then people will somewhat believe it. That is the hint there. *Samprati ko vā pratītim*. Afterwards people will believe. Now none want to believe it. Nanda Mahārāja. Śukadeva Goswāmī. Parīkṣit Mahārāja says,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit Mahārāja he can't contain himself but asks this question to Śukadeva. "What do you say? Brahman, Param Brahman, unknown and unknowable, mainly we know about Them. And what do you say? That Param Brahman Himself has come here to show His pastimes in this way? So what merit the Nanda Mahārāja acquired? *Nandaḥ kiṁ akarod brahman*. What sort of *sādhana*, the realisation did Nanda do, what sort of *sādhana*? *Nandaḥ kiṁ akarod brahman, śreya evaṁ mahodayam*. Producing such a great fruit, such *sādhana*, such sort of realisation, what Nanda has done? *Yaśodā ca mahā-bhāgā*. At the same time the fortunate consort of Nanda, what she did? *Papau yasyāḥ stanaṁ hariḥ*. You say the Hari Himself has sucked the breast of Yaśodā. Unbelievable things. Then what did they do in their previous life? I want eagerly to know that. That Whom we're searching, and searching, and searching, and searching, and He Himself come so familiarly to the person. Then what type of *sādhana*, the realisation, the trial, the endeavour they did that Hari can be got in such a way? *Papau yasyāḥ stanaṁ hariḥ*."

All wonderful, land of wonders. Hare Kṛṣṇa. Vṛndāvana. Hare Kṛṣṇa. Hare Kṛṣṇa.

And the cowboys, ha, ha. [Śrīla A.C. Bhaktivedānta] Swāmī Mahārāja has written. "After finishing this duty what is given to me by my Gurudeva, then I shall join with You again in the forest of Vṛndāvana. And I shall have a free play with You. *Luṭāpuṭi*. We shall quarrel, we shall fight with one another. Sometimes You will be defeated, sometimes we will be defeated. Rolling, running, in such a way we shall again be with You in Vṛndāvana."

He has expressed his internal sentiment there in that book [*Songs of the Vaiṣṇava Ācāryas*, p 26-28]

"Let me finish the duties that have been entrusted on me by my Gurudeva Who is very, very beloved to You. And if I can discharge this duty successfully She will be - Rādhārāṇī, my Gurudeva - will be very much pleased. And You also must want that at heart. So please come to help me in this uncommonly difficult campaign my Lord. My friend, my Lord, come to help me in this great task."

Hare Kṛṣṇa. Sacrifice is so great and intense that the master and the man almost in the same level. No difference between master and man in Vṛndāvana. The servitor and the served, no such difference. Sometimes they're climbing on the shoulder of the served. In this way. But at the bottom the highest quality of sacrifice for the Lord is there, otherwise it cannot be conceived at all. And that is all sweet. Sacrifice is no sacrifice because the sweet element - the element within the service is so sweet that they cannot understand at all that they're doing any labour. That is no labour, all enjoyment life, no labour, all enjoyment. It seems like that, the service is so sweet, so sweet, and peculiar type.

There is on the cauldron the milk, and by the heat milk overflows, and Yaśodā running to save that milk. And already she had in her lap Kṛṣṇa sucking her breast. She threw Him away and ran to save the milk. It's very peculiar.

...

Akṣayānanda Mahārāja: ...but not today. The Param Brahman seems to be crawling in the courtyard of Śrī Caitanya Sāraswat Maṭh today _____ [?]

Śrīla Śrīdhara Mahārāja: I could not follow.

Akṣayānanda Mahārāja: The Param Brahman, *yasyālinde paraṁ brahma*, is crawling in the courtyard of Śrī Caitanya Sāraswat Maṭh.

Badrinārāyaṇa: He's playing in the compound of Śrī Caitanya Sāraswat Maṭh.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. In the - lip deep, only words. Ha, ha, ha.

na prema-gandho 'sti darāpi me harau [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

Akṣayānanda Mahārāja: Hare Kṛṣṇa. For us it is lip deep, but not for you.

Śrīla Śrīdhara Mahārāja: Not so cheap, the Param Brahman.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever we lay any trace 'that here is Param Brahman' _____ [?] vanished. That is His nature. To come in the level of objective things - suddenly He appears and withdraws. Whenever we go to see with a little more care He vanishes, nothing can be seen. That is His nature, He will come, He will appear, suddenly. And whenever we go to make Him the object of our senses He'll disappear. *Vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara*. Suddenly He appears, here and there, but whenever we try to visit Him...

In Rāmānanda Rāya - *saṁvāda*,

[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari']

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[This was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]
[*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-8]

Rāmānanda Prabhu [Mahāprabhu] says, "Suddenly He came with amazing sweetness with His appearance. And at that time two enemies attacked Me, one *ānanda* - that internal ecstatic satisfaction, and another - *madana*, in *mādhurya rasa*, that internal heart giving tendency, that came. The two tendencies came at once in Me, and they acted like enemies. They disturbed Me so much that I could not have a clear look I could not have. My mind was so much dispossessed by these two apparent enemies. One is *ānanda*, ecstatic joy, and another is *madana*, the tendency of surrendering wholesale for His satisfaction. And I could not have a clear and distinct *darśana*, sight of Him.

But now I have thought that I shall do some remedy. What is that? *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala*. I think I shall worship the very time when He comes, He appears. I shall try to satisfy the time, and if time is satisfied and stays for long time, then I'll have a *darśana* for long time. So I have settled in My mind - not the Lord, but I shall concentrate all My energy to satisfy the time. And if time is satisfied and he stands, he's pleased with my reverence, then automatically He'll be there. *Punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala*. However smallest portion of time that may be I shall try to make it linger by My offering honour to him. *Ghaṭī-kṣaṇa-pala*."

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala

Hare Kṛṣṇa. The abstract is concrete, concrete is abstract.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti [saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

The worldly people will say. "Oh, they're idle thinkers, they're not realistic in their life at all, visionaries. Those are visionaries discouraging this political movement. We're to stay here in the concrete world. We shall have to take our food and clothing. These fellows robbing the society, taking food not less in quality than others. And this sort of poison they're spreading around. Visionary."

But the visionaries say, "We're not visionary. Visionaries are you all, because you yourself admit that this earth, the sun, the whole world, always dying and one day it will disappear totally. With all the boast of your scientific enquiry, this civilisation, you yourself admit that everything will go away. And we're an intelligent section, we're searching for some soil while at that time also we can stay, we can live, we're trying to find out. When the earth will be bombed by atom bomb we shall go to the moon and stay there. Something like that. When we'll bomb to finish this earth, the whole solar system will vanish, but we shall stay in a soil, we're searching for that.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

Mṛtyum jaya deśa, the land of the conqueror of death. *Mṛtyum jaya*, who has conquered the death. The land of them who has conquered the death. That plane we're searching for you. At that time you'll come to us and we shall give admission to you there. Hare Kṛṣṇa. In the bombing, when the atomic war will begin, they're preparing some underground safety place. But ours is not underground, it is all transcending plane, and any time anyone may have that plane for their livelihood. And that is more wonderful, and more giving. After all we're all searching after happiness, joy, and that is the plane of joy and happiness.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Hare Kṛṣṇa.

Politics must have its guidance from the spiritualist, the *brāhmaṇa* section. *Brāhmaṇa* means who is supposed to have appreciation for the unknown conscious region, they're *brāhmaṇas*. And politics must be under them. The *brāhmaṇas* will show, "Oh, you are fighting for which that is all transient, negligent thing. You're fighting for negligent things. These have got no such

importance." Always their example, the example of the higher class always creates some impression to this world, that this material life is not very high and desirable. That is the only standard, in the forefront, and the management under that, then management has some moral value. Otherwise 'this is all, and nothing else' then anyhow this dacoiting, looting, all these things will prevail, no morality, no God.

One Mr. Comte in France he told that, "God fearing will help you to maintain the peace of the land. It will work for police, as police. It's for the police to maintain the peace, but God fearing will help there. If you do not believe in God, still, God fearing if it's in the country it will help a great deal to maintain the peace of the land, law and order, this God fearing. So it is not bad, try to keep it in the society, it will help you in the negative side also in such way. The people will automatically have fear of God they will go on in the moral way. Otherwise if you banish God then they'll be all looters, self seekers, and you won't be able to manage them, control them."

So in *varṇāśrama* the first rank they're showing the real happiness is on the unseen land, upward. Then the politics, political person will be able to easily control the mob. And under them the financier. And then under all the general labour, the general labour should be at the bottom. And a little above them the financier. Above them the *kṣatriya*, the political persons. And above all persons that believe in the unseen happiness. In this way an army will march from nescience to science, from ignorance to knowledge, consciousness. *Varṇāśrama* is an army, where differently the air army, the navy, the land soldier, the horse, the elephant, all these things. So generally four sections. The first rank the believer in the unknowable ecstasy, "This is not all - mind it," they're the leader. And next the organiser. The third the financier. And the fourth general labour. In this way it has been organised in India that the whole nation will march from ignorance to light, from darkness to light.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

kṛṣṇa bhuli sei jīva anādi-bahirmukha, ataeva māyā tāre deya saṁsāra dukḥa

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 20.117]

"The want of Kṛṣṇa consciousness is responsible for all the troubles in the world." Mahāprabhu says. Gauḍīya Maṭha is trying to do that, to remove the fundamental difficulty. At the root of all these disturbance that they do not know what is their object. Whom they're finding He's Kṛṣṇa. Because they do not know. The only necessity is to connect them - that what you want, He's Kṛṣṇa. You do not know. But your inner search you cannot ascertain the inner search is only for Kṛṣṇa. Without Him nothing can satisfy you, even not Nārāyaṇa, even not Rāmacandra.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'"] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

All different types of *rasa* in details, it is only found in Kṛṣṇa. All the *rasa*, all the inner demands of our heart when it takes purification, then the product is Kṛṣṇa. Everywhere, the inner demand of every heart is a common thing, and He is Kṛṣṇa, the sweetness personified. Sweetness, charm, beauty, mercy, affection, harmony, personified. And you know consciously or unconsciously your thirst is only for Him. So *akhila- rasāmṛta-mūrtiḥ*. The scientific definition of Kṛṣṇa is this. All sorts of *rasa - rasa* means for which you feel taste, when that is personified, is given life, then you'll find He's Kṛṣṇa. So Kṛṣṇa is not being thrust on you, not a burden on your head. The scientific research scholars, spiritual research scholars, by His Grace, they have understood this thoroughly and trying to inform you. That what you want, you think that this thing, that thing, third thing, fourth thing, no, ultimately it will come to the conception of Kṛṣṇa consciousness. Nothing less can satisfy you. This has been thoroughly examined and investigated and the result is this. It is given by the spiritual scholars, the *sādhus*.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

It has been seen, examined, thoroughly investigated, that even those persons who do not want anything else, self satisfied, their heart is also attracted towards Kṛṣṇa consciousness. It has been investigated, that those that do not want anything else, self contentment, but when they anyhow come in connection with Kṛṣṇa consciousness they're hankering towards that.

And Śukadeva says that, "Myself, I'm the witness. I have no aspiration for anything in this world, even not a cloth. What to speak of money, or a house, or anything else, even I do not want a cloth to cover me. Nothing necessary to me in this world. But my heart was attracted towards something and I'm helpless there. Helplessly I fell prey to that sort of consciousness."

pariniṣṭhito 'pi nairguṇye, [uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān]

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

"Fully established in non aspiration of this world as a whole, still, *pariniṣṭhito 'pi nairguṇye, uttamaḥ- śloka-līlayā, gṛhīta-cetā rājarṣe*. My heart has been snatched away from the equilibrium of mind. I had some sort of equilibrium, balance in my mind, but the balance is disturbed, equilibrium disturbed. And some attraction came from upward and snatched me that side, dragged me down."

Hare Kṛṣṇa. Hare Kṛṣṇa. The higher consciousness, higher feeling, higher sentiment, higher intelligence, all higher. Culminating in harmony, in love. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
It has come through Brahmā. The demand of the society, law makers, everything, but law which is coming from up, that should be administered by...

So Caraka Ṛṣi said that, "This epidemic, what is the cause of the epidemic?" Caraka is an Indian doctor of exceptional quality, capacity. He remarked that, "What is the cause of the epidemic?" He says, "When those advocates of truth, justice, they commit something wrong, then that sort of sound creates anomaly in the vibration of the atmosphere. Who are exponents of justice, who have gone to help justice, they're the party to help injustice. Such treachery creates a particular disturbance in the vibration of the atmosphere. And from that air contamination the water is contaminated, and by water the land, and the trees, and the foodstuff, all contaminated by that sort of poison. And then it creates when they use that water, food, etc, epidemic comes, the wholesale disease springs up." This is the finding of Mahāṛṣi Caraka, the ancient medical authority.

Acyutānanda, he mentioned this in an article, hearing from here. And he told that that was very much appreciated. Ha, ha. Our sound may be the cause. A sound is good, can create goodness, and sound can create badness. Sound is the causal plane in this world. So if we accept the sound as the medium towards the highest original plane we can march on, that side, that direction. Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] Indian Professor of Religious University, some Sesa Giri Lal [?], he has remarked in America _____ [?] Search For Śrī Kṛṣṇa, Reality The Beautiful _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Sesa Giri Lal [?] Professor of a Religious University in somewhere in America.

Akṣayānanda Mahārāja: Virginia.

Śrīla Śrīdhara Mahārāja: Virginia.

Akṣayānanda Mahārāja: _____ [?] Subjective Evolution.

Devotee: _____ [?]

Badrinārāyaṇa: Psychologist. One psychologist he also appreciated very much.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Try to attain Kṛṣṇa, Bhagavān. You are such a great scholar, you have such extensive study, but why do you not avail this opportunity of your study to search Kṛṣṇa, search for Him?

Then he flatly, "There is none only myself and He." He flatly admitted.

He was an old man, I was a student.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: "My child, it is not so easy. It is great fortune is necessary to apply oneself for the search of Kṛṣṇa. Book knowledge cannot help that." Flatly he told me that. "This learning, the book knowledge cannot help the heart's search for Kṛṣṇa. It is - a great fortune is necessary for that." That was his confession to me.

Afterwards I thought, why that gentleman, that old man, he was about more than seventy, and I'm twenty two or three, a student, and he was about seventy. And he's a stalwart among the learned of India, especially Bengal in philosophy, master of all philosophies, *sad darśana*. I thought afterwards, how I ventured to ask this question to that gentleman? But anyhow my question was so sincere that he came out.

"Yes. A great fortune is required my boy to really to engage oneself in the search of God. Book learning cannot help."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

He was a *paṇḍita* of the Śaṅkara School. About five or six years ago I had one *Gītā* with his note, that gentleman, *paṇḍitas* note, _____ [?] Acyutānanda. I found there Śaṅkara philosophy.

And he noted there, "When a *jīva* is liberated he's above God." That was his writing there. "The Brahman is above, and Brahman in connection with *sāttya guṇa* becomes God, Bhagavān. And in *rāja*, *tāma* connection becomes *jīva*. When *jīva* is free from *rāja, tāma*, he becomes Brahman, and then he goes above God. God is only Brahman in *sāttya guṇa*."

That pushed, gave a great strike on my brain. What is this?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: If original position of *jīva* is above God, then how *jīva* can come under such deplorable condition? That was my question. He's above God, and he comes to such deplorable condition, *māyā*, it is impossible. But I did not know anything about Vaiṣṇava philosophy at that time, the Rāmānuja, or Caitanyadeva, or Nimbarka, or anything else. But my heart was not satisfied with that sort of conception. But afterwards when I found, that yes, against this Śaṅkara philosophy there are other philosophers who teach this thing. And Śaṅkara philosophy has been condemned.

Devotee: _____ [?]

...

Devotee: Will there be any difference between our earnest desire to do some particular service for Kṛṣṇa, and our earnest desire that Kṛṣṇa will use us for His satisfaction?

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: *Tadīya, madīya*. Is there any difference, if we want to serve Kṛṣṇa with sincere desire, otherwise we want to allow Kṛṣṇa to use us.

Śrīla Śrīdhara Mahārāja: Eh? I can't follow.

Akṣayānanda Mahārāja: For His purpose, otherwise we want to serve Him. Is there any difference?

Śrīla Śrīdhara Mahārāja: Of course. We pray to Him to use us in His service, and we cannot thrust anything on Him and give it a name that we're doing service. The quality depends on the decision of the up, not from the low. Whether it is service, or I'm thrusting my tendency on Him...

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Śrīla Śrīdhara Mahārāja: So, it is safe, whether it is service or not we do not find Him, but His representative, a *sādhu*, Guru, his sanction we shall try to have, whether it is service, or something else. The Guru or Vaiṣṇava they're to examine and give their opinion how many percent serving element is there in my actions, and how many percent it is *anyābhilāṣa*, *karma*, *jñāna*, etc. They'll test, examine, and they'll give report, that such percent is Kṛṣṇa consciousness, such percent is this and that, all these things. It is not a hazy thing, it has got scientific position, that they can measure, the scientists of that world.

...

... got some regard, some faith, then also Tulasī ____ [?] can begin. Without *śraddhā* everything may be appearing *aparādha*, offensive in kind. So *śraddhā*, by education - *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] First we're to create some faith, and then such transaction. Otherwise if they're ill treated, the *prasāda*, the Tulasī, that will be offence. Not to belittle these things. Without faith these transcendental dealings will not be fair. So they must be educated, must have training how to deal with these things respectfully. That sort of *śraddhā*, that is faith, should be created, and according to the degree of the faith, distribution of Tulasī. In the case of *prasāda* it is more liberal, and in the case of Tulasī Devī distribution that should be more considered and kept within strict high boundary.

Devotee: Sometimes the devotees they will put some glass beads in Tulasī neck bead and give them to everyone in the street, thousands. So that will not be good, not recommendable?

Śrīla Śrīdhara Mahārāja: The glass bead?

Devotee: Yes. Tulasī beads, and then some one, two, three glass beads mixed, to make it look nice. And then giving to everyone, thousands.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That is some - like trading. Hmm?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

_____ [?] [Kṛṣṇadāsa] Kavirāja Goswāmī Prabhu - "It's wonderful that I'm writing. I'm so old, my hand is trembling, eye cannot see, memory failing, still I go on writing this book. It is very, very strange. Someone is doing work through me, utilising me."

Sanātana Goswāmī Prabhu also says, "What a mean and insignificant fellow I am. And I'm giving the description of so many queens of Kṛṣṇa, Satyabhāmā, Rukmiṇī, Jāmbavatī, where they're in the most confidential circle of Kṛṣṇa, in the harem of Kṛṣṇa, those ladies, and I'm giving description about them? What audacity I've got. But my readers, it is not mine. Someone is forcing me to write all these things. It's coming from some other quarter. I'm only the instrument. Otherwise what audacity I may have that I shall know and write about the character of the distinctive characteristic of those ladies in the harem of Kṛṣṇa. Is it possible? But someone is forcing me to go on with the pen in a particular way."

That is the thing, who can give himself at the disposal of that transcendental thought, of knowledge, they have to be instrumental. And the transcendental truth will come down to explain itself through a particular person, agent, in that way. The revealed truth comes in that way, scriptures come in that way. Of course there's degree, there's possibility of comparative study. But all of them are coming down, controlling the agent, they come through them. That is, revealed truth means that. They're mere instruments. And truth likes to come down from higher to lower through them. That is scripture, that is revealed truth. And there is also gradation of different type, different section, different plane, and there also comparative study is possible. That is also made by the same truth through some agency how the gradation is there. *Ke*?

Devotee: Saranga dāsa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. To have faith in this, that requires fortune, *bhāgya*.

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

Ordinary people they cannot put faith in these tales. "Oh, they're all stories, tales. What value it has got? Only abstract thinking - near about hallucination. But what is the difference between

hallucination and your transcendental statement? They're one and same. They're all hallucination." But,

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
[yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his un-interrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Ordinary persons find night, and there are some who can see, and that degree of light. And as general persons when they find day, that is night to some people. So some consciousness - they have got recognition of such revealed truth that this is reality, and what you say to be real that is transient. All is changing, dying, evaporating. And ultimately you also admit that this will all vanish. The whole solar system, the concrete solar system of your thinking, that will go nowhere one day. I also know, you also admit that.

So there is time, and we've got opportunity to find out some other soil where to go and to take our permanent residence. We're in search for that.

Just as being afraid of the war of atom bomb, underground rooms are being prepared. If such fighting begins then we must enter into underground with arrangement of some oxygen and food.

So when the whole world will vanish, then from before we're searching for some soil. And we're known, we're given assurance, that is a permanent and very happy soil. And we can trace within you also a portion of that, *ātmā*. We can eliminate the world, then the senses, then the mind, then the wisdom, and above wisdom there is some light, spark. Spark of knowledge, divine spark, and we're told that you are that spark. And you as spark, the source of spark is there above your head. That is the land, that is the soil for which you are meant to live.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

"A very sweet soil to live in." Kṛṣṇa says. "None will come to push you down from there. *Na nivartante*." And here within this circle of material going up, down, according to action, reaction. Going up and down, up and down, dying, dying, dying. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-*

gītā, 13.9] This is concrete. Real intelligence can detect all these defects of this life. So life has got higher prospect, try for that. This is nothing. What is there? *Āhāra*, *nidrā*, *bhaya*, *maithuna* (eating, sleeping, defending and mating). *Āhāra*, to relish the food. *Nidrā*, to enjoy the sleep. *Bhaya*, and then apprehension, always from all sides that some injury, harm may come to me in any form, this *bhaya*. And then *maithuna*, and to be united with a lady, and lady with a gentleman. But these are such pleasure is to be found all transient. That is always, even the animal circle, even in the tree circle also it's to be found, all these things.

But in human species you can search for your own home, sweet home, so try that. Find out your way and means how to reach your sweet home. That is permanent, *sat*, then *cit*, that is full of consciousness, knowledge. *Ānandam*, and that has got its fulfilment, *ānandam*. Don't want anything else but that fulfilment. You'll find that all the necessities you find in yourself, feel in yourself, has got its satisfaction there. The wholesale satisfaction of your inner demand is to be found only in the land of Kṛṣṇa, nowhere else. The subtle-most demand in your heart, everything in details will have its full satisfaction there. Kṛṣṇa is such. Without Him you are negative, your nature is a negative one, hankering, hankering, hankering. *Ke*?

Nimāi: Nimāi. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

That is the cause of suicide.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: Nothing in spirituality here. Only to join a particular association, that does not mean that one is relieved from all his previous tendencies of mind. Some previous bad tendencies were there. He could not have sufficient tolerance, forbearance, could not put sufficient faith in the dealings of the Lord. That whatever comes to him according to his previous *karma* that should be tolerated. And we must go on putting our faith and prayer towards the Supreme.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā said, "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]

[*Śrīmad-Bhāgavatam*, 10.14.8]

Whatever adverse circumstances we fall in we must not back out. But we go on praying. "My Lord, my previous *karma*, the result is causing suffering. But You please protect me." While continuing that troublesome mental stage he won't lose his balance of mind, not lose his patience. He must go on praying. "Lord, this trouble, even leprosy, even severe pain due to anything else, that is due to previous *karma*. And that I must suffer. I don't like that will be taken up by anyone, to distribute that to any other agency. What I incurred, good or bad, I must suffer that, I won't transfer that to anybody. Nor I like that the Lord will come and purify them. Why? Why He'll come to purify? I shall have to suffer what I already - what has come as the misdeeds of my past life. I shall try to satisfy Lord, I won't go to smear Him with these bad things. "Here, You take all my sins. All the sins I give to You." This is not well for a pure devotee, he does not like that. "Oh Lord, remove my sins." No. "All the sins that I've committed I shall suffer. Only I want Your sweet connection, I may not forget You, and I can satisfy You, I can serve You. And not that You will serve me. *Nāmno balā pāpa buddhiḥ*. "I shall take the Name and Name will purify me. And I shall go on committing sin, and take the Name and the Name will purify my sin." That is offence. We won't ask God to take our sin, to purify our sin. I shall suffer that. But I want the connection."

And gradually these limited things will disappear. Mundane things are limited, they'll have to disappear. And I with pristine glory I shall enjoy the atmosphere of the purest devotees. *Śuddha bhakti* is such. They want only to serve, no selfish idea, nothing of the kind, only that, to satisfy Him.

Vidagdha Mādhava: Guru Mahārāja. There are friends of this person...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...outsider. Day before yesterday, near to that land, is it?

Vidagdha Mādhava: Right on the other side of the bridge, just on the other side, nearby the bridge.

Śrīla Śrīdhara Mahārāja: Heinous dacoit. One man killed on the spot.

Vidagdha Mādhava: Very bad. Yes.

Śrīla Śrīdhara Mahārāja: Ladies are also disturbed, snatching...

Vidagdha Mādhava: Molested.

Śrīla Śrīdhara Mahārāja: ...the earrings etc. In this way heard, how the administration going, the collective result of our *karma*. None to blame. This is the direction of *Bhāgavatam*. None to blame. A bad workman quarrels with his stools. As I eat, according to this, following my system

stools come. No crime of stool. It is a necessary product of the food. So *karma* is like stools. As we do, so we earn the environment and the reaction. As we act, reaction similarly comes to us, individually and sometimes collectively. All like stools, all the results, all the environment. We earn such environment so none to be blamed.

But everywhere the Grace of the Lord to be traced. In the iron age also, in the worst period of our life, but the Lord is there waiting to help me. Only we must look after His Grace, and with all sincerity. He's everywhere waiting.

"My boy, look at Me. Don't make much of the environment external, dive deep. I'm very near to you. You have cast aside your focus, your consciousness cast aside, outside. Make it internal and you'll find I'm here. Make it above. You're looking down to secure your servants and comforts, looking down. But look up for higher existence than you. You'll find Me in that plane. Look up, don't look down for enquiry of servants. You become a master and you're in search for servants, serving things you're hunting after. But just take the course of the opposite, become servant and search for your Master, your Lord. Then you'll be taken, uplifted, taken up on higher soil. If you like higher soil to live in you'll have to serve. And you like mastership then you'll have to come down in the lower where you can be a master."

It is scientific thing, no exaggeration, no imagination. Because you always want to enjoy, you can enjoy only those that are of lower position, so mean association is inevitable to you. Prepare for higher service. Then you'll be able to come in contact with the souls higher positioned soul. Higher sacrifice, sacrifice, by sacrifice you go up. And by enjoying spirit you'll have to go down. So understand what is service, what is exploitation, what is enjoyment, and what is service. Service is pure, and there, there is also joy, ecstasy, that is of pure type in the service.

Just as in earning money, by labour, that is good, better, than securing money by thieving, stealing and committing dacoiting. That is bad. Rather to labour and to earn and to live on that, it is little better.

So when we accept the creed of slavery to the highest then that is the best. It is virod alaṅkāra [?] How to become a slave, to attain the best position, is a mockery. To become a slave, to attain the highest position, what do you say? It is impossible. But slave to whom? The Absolute Good, to have connection with Him.

And it is, Milton says, or someone, "It is better to reign in hell than to serve in heaven."

But just the opposite. "Better to serve in heaven than to reign in hell." That is ours, to serve in heaven, higher heaven, to serve. Automatically, if to have a higher connection we must approach him as a small person. And we can boast 'I'm the Lord.' That must, cannot but be a lower area, it is easy to understand.

Devotee: Guru Mahārāja. What's the difference between being told by a pure Vaiṣṇava to chant Hare Kṛṣṇa and receiving Hari *Nāma* from the pure Vaiṣṇava?

Śrīla Śrīdhara Mahārāja: It is written by Rūpa Goswāmī how we shall.

kṛṣṇeti yasya giri taṁ manasā[driyeta, dīkṣāsti cet praṇatibhiś ca bhajantam īśam

śuśrūṣayā bhajana-vijñam ananyam anya-, nindādi-śūnya-hṛdam īpsita-saṅga-labdhyā]

["One should mentally honour the devotee who chants the Holy Name of Lord Kṛṣṇa, one should offer humble obeisances to the devotee who has undergone spiritual initiation [*dīkṣā*] and is engaged in worshipping the Deity, and one should associate with and faithfully serve that pure devotee who is advanced in undeviated devotional service and whose heart is completely devoid of the propensity to criticise others."]

[*Śrī Upadeśāmṛta*, 5]

Wherever we shall have in the Name of Kṛṣṇa we shall adore him in mind. *Dīkṣāsti cet*. But if he's connected with a noble Guru, has connection, then we shall bow down to him. *Praṇatibhiś ca bhajantam īśam śuśrūṣayā*. If we have any devotee who is without break continuous in his service then we shall try to serve him. Continuous serving mood, if we find any devotee towards his Lord, we shall go to serve him. *Śuśrūṣayā bhajana-vijñam ananyam anya*. And if we can find by our rare fortune any person who is always deeply engaged in Kṛṣṇa consciousness then we shall try in any way to get some favour from him.

Mahāprabhu says, "Wherever you hear the Name of Kṛṣṇa once you may think that he's within our group, friend. And when you find taking the Name of the Lord always - outside he may engage himself in several different type of services, but internally taking the Name, then you'll know that is the middle Vaiṣṇava, and try to serve him. And whenever by fortune you can find any devotee coming in contact with him you will feel tendency of Kṛṣṇa *Nāma* within you, *yāṅhāra darśane mukhe*. Whenever you come across to see such type of devotee that you will feel within your self to take the Name of Kṛṣṇa, he's the highest type of devotee in *Nāma bhajan*."

Vidagdha Mādhava: Guru Mahārāja. I think you mentioned there were some things can be done to remove some of the reaction for this boy taking his life. Within the next year, something can be done?

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Vidagdha Mādhava: This boy took his life, so he has to face the reaction for that.

Śrīla Śrīdhara Mahārāja: We can do to satisfy Kṛṣṇa and His devotees, praying for him, we can do. We can pray, we can offer something for the satisfaction of Deity. Whether we have done anything wrong in us for which that person was pressed to commit such thing. Whether I'm a party, or I have got little contribution for such drastic event. We shall try to pray to the Lord, "Please be gracious to that child who came to this holy association, but his fate dragged him away from such holy life, from the possibility of such holy association for his whole life. Let his soul may be helped."

We may do our duty in this way. Good will for him, prayer to the Lord. And we also must be careful that such things may await any one of us. So we must not be proud, we'll learn to be

humble, and patient, and forbearing. And conscious of our past deeds it may not carry us from here to any other place. So we shall try to satisfy the Vaiṣṇava and Kṛṣṇa. And try to learn modesty, humility, that such a rush of self dissatisfaction may not arise. There was some disappointment led him to commit such wrong thing, disappointment. So good association, that under any circumstances we remain faithful to the Lord, to the creed, to Guru, to Vaiṣṇava. Such spacious and generous conception of Kṛṣṇa consciousness, all accommodating characteristic of Kṛṣṇa consciousness we must try to understand, follow.

Come what may. *Taror api sahiṣṇunā*. I must not give any opposition to anyone, but still any trouble comes from the environment towards me, like a tree I shall have to forbear. Like a tree, the branches are cut off, no water poured into the root, tree won't say anything, go on in its way. *Taror api sahiṣṇunā*. *Amāninā*. Because the goal is very highest, a long way it may be. Different planes we're to cross and to reach there, so patience necessary, forbearance necessary. As valuable the achievement, the requirement should also be of that great type, that magnitude. It is not a sweet-ball, Kṛṣṇa consciousness is not a sweet-ball that I shall put into the mouth and send it to the stomach. So we must be serious in our thought, what we have come for. If we can consider that is the highest destination, then we should be ready to pay for that. Why we should be so much impatient? If anything else comes to hinder me, to oppose me, I shall very mildly, and with humility I shall take this fuss, all these difficulties on the way. 'I shall want to get rose but without thorn.' So it should be warning to us, we must be careful. Kṛṣṇa is showing such instances before me, to teach me that I may not be impatient. Patiently, carefully, consciously, and with the association of the higher persons we can only march on. So try to make progress. *Kṣurasya dhārā niśitā duratyayā*.

[uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
kṣurasya dhārā niśitā duratyayā durgaṁ pathas tat kavayo vadanti]

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."]

[*Kaṭha-Upaniṣad*, 1.3.14]

Upaniṣad says, "Just like a blade of the...

Devotees: Grass?

Vidagdha Mādhava: Oh, razor blade.

Śrīla Śrīdhara Mahārāja: *Kṣura* means by which we shave - razor, the razors fine edge. *Kṣurasya dhārā niśitā duratyayā*. That is very difficult to pass over that. It is like that, *Upaniṣad* says. Very

sharp, we're to pass over. So many subtle things are there. We must be very careful. If we be a little...

Vidagdha Mādhava: Inattentive. Careless.

Śrīla Śrīdhara Mahārāja: Careless, then it will cut and blood will ooze. So we'll be all conscious, all alert, in our way. If you go that side offence will come to the Vaiṣṇava, to *Dhāma*, to Deity, all these things, all careful. They're passing over the blade of the razor, with so much care that only inclination this side, that side, will punish me, destroy my object. All alert, very, very careful. Very subtle, very soft thing. So,

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

No room of any complain from outside we shall create. Our behaviour will be such. Only when we shall find that any assault towards Guru, Vaiṣṇava, we may lose balance, even we shall offer death to - so that they may not be insulted. Our patience may be, that will satisfy the Lord.

"To save the prestige of My servant he's sacrificing himself. He'll be rewarded, highly. And for his own case, there should not be any complain in this. Such way he'll try to move. For his personal account he won't spare a *paisa*, pence. But for the service of the Lord he'll give anything and everything, any amount. *Sādhu*, Guru, Vaiṣṇava, for their satisfaction any amount...

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Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?] You may offer that to me.
kesa sadvam śrī-gurave namaḥ. All these articles I offer to my Gurudeva as *dakṣiṇā*.
Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: *Praṇāmas*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Ajñāna-timirāndhasya jñānāñjana - śrī-gurave namaḥ*.
Now, whatever Vaiṣṇava you find you give your *praṇāma* to them. And go to near the temple - just on the front of the temple Nat Mandir, and there you take the Name. And then afterwards you may take your *prasāda*, along with other devotees.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Your name is Muralidar _____ [?]

Śrīla Śrīdhara Mahārāja: Muralidar. Married?

Muralidar: No, single, *brahmacārī*.

Śrīla Śrīdhara Mahārāja: Muralidar dāsa Brahmacārī. Gaura Hari bol.

...

Akṣayānanda Mahārāja: ... therefore that is not *sāyujya karmaṇa*.

Śrīla Śrīdhara Mahārāja: Not *sāyujya karmaṇa*. So _____ [?] but he's altered such from this side, that is entered Brahman. And then from Brahman he goes upwards, not *sāyujya*, not buried on that place, and the possibility of going further, up. sri krsya mantra kalibhi upasyadi brahma nibhana uchati [?] Suppose in the last time he had some memory of Kṛṣṇa or Nārāyaṇa or some devotee, that will fetch him upward.

Akṣayānanda Mahārāja: Yes. Then one more question. In this next one,

jyāyasī cet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] [*Bhagavad-gītā*, 3.1]

So in the pada cet [?] there is *karmaṇaḥ rājasik* or *sāttvika karma apeksa* then *buddhi sāttvika jñāna*.

Then _____ [?]

Then in the Vamanvas [?] it is told, _____ [?]

So in the pada cet [?] *buddhi* is given as *sāttvika jñāna*. And in the Vamanavad [?] it is given as *vyavasāyātmikā buddhir*. But *sāttvika jñāna* is the same as *vyavasāyātmikā buddhir*?

Śrīla Śrīdhara Mahārāja: Not always.

vyavasāyātmikā buddhir, ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only

goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."] [*Bhagavad-gītā*, 2.41]

Akṣayānanda Mahārāja: Yes. that is above *sāttvika buddhir*.

Śrīla Śrīdhara Mahārāja: *Vyavasāya*, *vyavasāya* means *udyam* [?], enthusiasm. Here only one ended. The *vyavasāyātmikā buddhir*, the enthusiasm only towards one particular end, not multifarious aims, objects of life, but only one.

He says that, "If you think that this is better then how do You ask me to be engaged in the war, in the fighting, this *karma*?" *Tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava*. [*Bhagavad-gītā*, 3.1]

kiṁ karma kim akarmeti, kavayo 'py atra mohitāḥ
[tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is *karma* and what is not *karma* it is very difficult to understand. By *karma*, only physical attempts should not be considered. But really the mind is there and that is the real seed of *karma*, the real cause is in the mind. The physical is innocent. The culprit is the mind. If you do not move your physical limbs but you go on mentally planning and planning, so you are committing *karma*. And if in mind you are clear to obey the direction of the God or *dharma*, and then physical activity has no value. Mind is all important, internal, that plan, purpose, impulse, *saṅkalpa*, that is all important thing. So the object is divine and the activity may be mean, even killing, stealing, killing, murdering, if for the Absolute Good, then it is all right. In this way it is going to be explained. The mind is everything in *karma*, not the physical attempts.

"So if you engage yourself in the fighting with some higher purpose then it cannot be considered as *karma*. At the same time if you sit without any physical attempt, but mentally you are planning you are doing *karma*. *Karma* is to be traced in the mind and not in the body, the body is innocent. As the mind says, it only serves that. But for higher end of life also the body may do."

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāl̄ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he

does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

Destroying the whole universe he may not do anything, it is also possible. Only physically, mentally he's possessed by the Supreme Authority and he's doing. So physical activity should not be considered to be the criterion of ones action, good or bad. That has been traced there. What is there, after?

Akṣayānanda Mahārāja: There's still one difficulty though Mahārāja. This one difficulty, this *buddhi* is given as *sāttvika-jñāna* in the pada cet [?]. But in the amu varj [?] it's given as *vyavasāyātmikā*...

Śrīla Śrīdhara Mahārāja: *Vyavasāyātmikā buddhi*, above *sāttvik*, *nirguṇa*.

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: *Vyavasāyātmikā buddhir, ekeha kuru-nandana,* [*Bhagavad-gītā*, 2.41], only one, to satisfy Him.

Akṣayānanda Mahārāja: That means in the pada cet it's general reference only?

Śrīla Śrīdhara Mahārāja: What is the next *śloka*?

Akṣayānanda Mahārāja: Next *śloka* is, *vyāmiśreṇeva vākyena, buddhiṁ mohayasīva*...

Śrīla Śrīdhara Mahārāja:

vyāmiśreṇeva vākyena, buddhiṁ mohayasīva me
tad ekaṁ vada niścitya, yena śreyo 'ham āpnuyām
śrī bhagavān uvāca

["My intelligence is confused by Your words. They appear to be ambiguous, sometimes supporting action and sometimes supporting knowledge. So please instruct me which of these two paths is most beneficial for me."] [*Bhagavad-gītā*, 3.2]

Then?

Akṣayānanda Mahārāja: *Loke 'smin*...

Śrīla Śrīdhara Mahārāja:

śrī bhagavān uvāca
loke 'smin dvi-vidhā niṣṭhā, purā proktā mayānagha

jñāna-yogena sāṅkhyānāṁ, karma-yogena yoginām

[The Supreme Lord replied: "I have already described the two types of faith to be found in this world. I have established that the learned who are aware of the conscious world, and those who are mainly active in the mundane plane, both engage in the (rudimentary) practice of the path of devotion (*sādhana bhakti-yoga*) by respectively following the path of knowledge and the path of selfless action offered to the Lord. Actually, the staircase leading to the land of dedication is one, while only faith is twofold, according to the steps attained by the aspirants."] [*Bhagavad-gītā*, 3.3]

na karmaṇām anārambhān, naiṣkarmyaṁ puruṣo 'śnute
na ca sannyasanād eva, siddhiṁ samadhigacchati

["Without performing scripturally enjoined duties, one cannot attain knowledge leading to freedom from action and reaction. How can a person of impure heart obtain perfection by abandoning his prescribed duties?"] [*Bhagavad-gītā*, 3.4]

Pacitya suddhi [?] two phases, one *sāṅkhya-yoga*, "*Neti*, *neti*, *neti*. This is *ātmā*." To find out that plane and to do accordingly. Another, *karma-yoga*, to do everything without attachment, and the aim will be higher. Not for *karmana-vasana*. This ordinary purpose of life is eliminated and _____ [?] *śāstra* has said *naiṣkarma*, without, "Because the scriptures have ordered me I'm doing. It is my *dharma*. I have no separate interest within me. Only by the order of the scripture I'm doing." This is *dharma*. In *Bhāgavatam* also.

etāvān sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [*Śrīmad-Bhāgavatam*, 2.1.6]

Śukadeva Goswāmī says, *Sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā*. These three things may take us up to this stage. What three things? *Sāṅkhya-jñāna*, *neti*, *neti*, this is *pāñca-bhut*, this earth, air, all these material things, then there is mind, then there is intelligence. All these are material, eliminating them there is *ātmā*. In this way elimination. "I have no interest here, here, here, all stages eliminated." This is *sāṅkhya- jñāna*. And *yoga* also by *prāṇāyāma*, *pratyāhāra*, to enquire the inner stuff within, that is another thing, *yoga*. It also takes the *jīva* to the level of his own position, eliminating the negative side. *Sāṅkhya-jñāna* eliminating the negative side, and *yoga* by internal enquiry of the Paramātmā, that also eliminated from the negative connection. And the *svadharmma* as it is in the *śāstra*, "*Brāhmaṇa* should do this, *kṣatriya* should do this." Yudha vigraha sasan [?] And the *brāhmaṇa*, Yatra brahma patigraha [?] *Śāstra* as it is mentioned in the *karma-kāṇḍa*. If without any *karmana*, as duty it is given by the *śāstra*, with this spirit if one does, then all these three takes us to the same level, *tirtha-suddhi* [?] Then, Nārāyaṇa *bhakti*,

Nārāyaṇa *smṛtiḥ*, then begins positive side. And this is all withdrawn from the negative side by three means, *sāṅkhya*, *yoga* and *svadharmma*, in *Bhāgavatam*. Here also *sāṅkhya* and *karma yoga*. If we do the imperative duties that come to us only as duty and not any special purpose, then the *karma* is *karma yoga*, this *karma yoga* and *sāṅkhya.*

sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
[ekam apy āsthitaḥ samyag, ubhayor vindate phalam]

["The learned do not support the opinion of the childishly foolish mundane rationalists [known as *karma-mīmāṁsakas*] who hold that the path of renunciation [*sāṅkhya-yoga*] and the path of action [*karma-yoga*] are separate. One who carefully follows either of these paths will achieve the same result."]
[*Bhagavad-gītā*, 5.4]

It is also mentioned hereafter, *yoga* and *sāṅkhya-jñāna*, *aṣṭāṅga*, is one and the same.
And *niṣkāma-karma dharma parin* _____ [?]
Withdrawn from the negative side we may come to the absissa, then Nārāyaṇa *smṛtiḥ* by *bhakti* we can make progress towards that. Now you try to understand.

vyavasāyātmikā buddhir, ekeha kuru-nandana
bahu-śākhā hy anantāś ca buddhayo 'vyavasāyinām

["O beloved descendant of the Kuru dynasty, the intelligence of those who are on this path of exclusive devotional service unto Me is one-pointed and firmly situated in Me, since I am its only goal. But the intelligence of those who avoid exclusive devotional service to Me is splayed and characterised by endless desires because of its absorption in innumerable sense objects."]
[*Bhagavad-gītā*, 2.41]

Those that have got proper energy, there the object of life is one. And when scattered, disturbed, energy drawn by different directions, that gives these trifle results of our *karma*.

Akṣayānanda Mahārāja: Then, my question is, then why in the pada cet [?] for *buddhi* have we got *sāttvika-jñāna*?

Śrīla Śrīdhara Mahārāja: *Sāttvika* - what is the original *śloka*?

Akṣayānanda Mahārāja:

jyāyasī cet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

["O Janārdana, O Keśava, if You consider that resolute and determined spiritual intelligence (*vyavasāy-ātmikā-buddhi*) is better than action in goodness and passion, then why do You engage me in the violent activity of warfare?"] [*Bhagavad-gītā*, 3.1]

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: In the pada cet [?] *he Keśava, he Janārdana*, *rājasik* or *sāttvika karmapeksa*.

Śrīla Śrīdhara Mahārāja: "If *buddhi-yoga* is better then why do You engage me in this dangerous battlefield?"

Akṣayānanda Mahārāja: "If *sāttvika-jñāna* is better than *rājasik* and *sāttvika karma*, then why do You engage me?"

Śrīla Śrīdhara Mahārāja: *Sāttvika-jñāna*, where do you get *sāttvika-jñāna*? *Buddhi-yoga*.

Akṣayānanda Mahārāja: In the pada cet it is given, *karmanah rājasik* or *sāttvika-jñāna apeksa*, then *buddhi*, *sāttvika-jñāna*, *jyāyasī cet karmaṇas te, matā buddhir janārdana.*

Śrīla Śrīdhara Mahārāja:

jyāyasī cet karmaṇas te, matā buddhir janārdana
tat kiṁ karmaṇi ghore māṁ, niyojayasi keśava.

Akṣayānanda Mahārāja: Yeah. _____ [?] Different?

Śrīla Śrīdhara Mahārāja: Ha, ha. *Sāttvika-jñāna*, that is also within *māyā*, *sāttva-guṇa*, *sāttva*, *rāja*, *tāma*. So here the purpose cannot be that, that is because *sāttvika* is within *māyā*, so *vyavasāyātmikā*.

Vyavasāyātmikā jñāna?

Akṣayānanda Mahārāja: No, *vyavasāyātmikā buddhir*.

Śrīla Śrīdhara Mahārāja: A little after, that conclusion will come, *vyavasāyātmikā buddhir, ekeha* [*Bhagavad-gītā*, 2.41]. Go on reading.

Akṣayānanda Mahārāja: After. But my problem is why in the pada cet [?] and anuvar [?] there is different meanings for the word *buddhi*?

Śrīla Śrīdhara Mahārāja: By *sāttvik*, not, just as in many places *sāttva* has been used for *śuddha-sāttva*.

Akṣayānanda Mahārāja: Ah, this question.

Śrīla Śrīdhara Mahārāja: *Sāttva* is *śuddha-sāttva*. *Vyavasāyātmikā buddhir*, that is more of *śuddha-sāttva* characteristic.

Akṣayānanda Mahārāja: Then it's all right. Pure goodness.

Śrīla Śrīdhara Mahārāja: Just as Viṣṇu is called *sāttva-guṇa* Avatāra, Kṣīrodakaśāyī, *sāttva-guṇa*, but He's always *śuddha-sāttva*.

Akṣayānanda Mahārāja: All right, now I understand.

Śrīla Śrīdhara Mahārāja: Just as the sun is seen through the cloud, not real sun, but from the zone of *māyā* the real sun cannot be seen, it is *sāttva*. But Viṣṇu is always *nirguṇa* - He's told as *sāttva-guṇa* Avatāra. Because within this *rāja* and *tāma*, that *sāttva* is seen to be mixed *sāttva*, not pure *sāttva*, *viśuddha-sāttva*.

Akṣayānanda Mahārāja: From our vision it is *sāttva*. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: In English, how to translate *sthita prajñā*? [*Bhagavad-gītā*, 2.55]
Generally, "A man of steady intelligence."

Śrīla Śrīdhara Mahārāja: *Sthita prajñā*, properly adjusted.

Akṣayānanda Mahārāja: Properly adjusted. Oh, that's good. Because generally they say, "A man of steady intelligence." But I'm not satisfied with steady intelligence. Properly adjusted, that we'll...

Śrīla Śrīdhara Mahārāja: Not influenced by separate interest. That is *mukta*, *sthita* means *nirguṇa*, that is properly adjusted. Peculiarity there, with the Absolute, with the Centre. Properly adjusted, absolutely adjusted in the connection of the Absolute interest. Only final adjustment with the Absolute consideration, proper adjustment, adjusted properly.

...

From the Absolute standpoint it is *līlā*, everything is done by His sweet will. But the difference for us that we can't dive deep to feel it. So many prejudices, or local interests, of different types, that comes to cover our calculation. The difficulty is there. *Māyā* means that. Prejudice of different types. All false, local calculation, that is making far away. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Dayādhara Gaurāṅga: And the false local calculation, that is overcome by...

Śrīla Śrīdhara Mahārāja: We're to try to overcome, to raise ourselves above the interest of local calculation, and to reach up to the plane where universal flow is going, *nirguṇa*. And there is also differentiated character. In Vaikuṇṭha, our attraction towards rules and regulations, and above that the innate flow of love. And again there are sub-divisions, different camps, different types of service.

Dayādhara Gaurāṅga: Harmonising.

Śrīla Śrīdhara Mahārāja: In every camp there is possibility of particular perfection. But ultimately the zenith is in the service of Rādhārāṇī. Within the *rasa*, different *rasa*, then *mādhurya-rasa*, the all- comprehensive which has got everything in it, it is possible. And there also differences, differentiation. So we're to eliminate, eliminate, elimination and acceptance, up to *rādhā-kaiṅkaryyaṁ*. Elimination and acceptance, even in the positive world, what to speak of this negative side. And the middle, that is a stage of equilibrium, something like *mukti*, or *nirviśeṣa*, non-differentiated area, but that is also local, temporary.

No permanent solution until we reach the dynamic world of service. Utility is there. The world is not without any object. The Buddhist, the Śaṅkarites, as they conceive that only to merge into zero conception, that is everything, that is the highest end, to stop. Stoppage of everything, that is their conclusion. It cannot be, it has its purpose. To become zero cannot be the end of life. *Samādhi*, stop of all movement. Movement, plurality is that. It is not. Plurality may work in harmony, and that is the success, harmony and plurality, and movement and no hitch. Here in this world movement means aggression. But there it is not, the opposite. Movement means sustenance, *sevā*, service, everything is helping others, sustenance, movement means. And here movement means dissipation, movement means aggression, exploitation.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka Upaniṣad*, 2.2.10-2] & [*Kaṭha Upaniṣad*, 2.2.25 - part 5, mantra 15]

The existence, real existence of the truth, and the existence is wholesome. Not only nothing, not even injurious, but it is wholesome existence. Everything is good. All great movement, waves of grace of the Lord. Everything!

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

[Lord Brahmā says, "One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."]
[*Śrīmad-Bhāgavatam*, 10.14.8]

Try to find out that everything, every wave is favourable to you. The solution is there. Every wave is favourable to you. No apprehension of unfavourable - about anything. Adjust yourself in such a way. That is what is necessary for you and for all. *Tat te 'nukampāṁ susamīkṣamāṇo*. Everything is positive and everything is good. To read negative and to read bad, injurious, that is our false ego. We're to get out of that, the false calculating ego, that is the ego in bondage. Ego in bondage means the ego calculating false, false misreading, miscalculating, misdeeds. Only through the help of the agents of the harmonious world, and by the advice in the books that come from that harmonious world, with the help of *sādhu*, *śāstra*, we can get relief of our present diseased condition. We're in disease, *hṛd-rogam*, heart disease, the disease in the centre, heart, the feeler. That has been accepted as the centre, the heart, the feeler. And the brain, the calculation, the brain like computer if it works as well, if it can read the environment through the heart normal, through the normal heart.

bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Gaura Hari bol. Wonderful *śloka*. *Bhidyate hṛdaya-granthiś*. Your heart is sealed, the feeling portion, the reading portion of you is sealed. Break up the seal, then you will come to feel everything is your friend. *Bhidyate hṛdaya-granthiś*. Our attempt should be to break the seal by ego. The real ego has been covered. That seal should be broken! Natural feelings should be allowed to flow out, to feel. *Bhidyate*. Then you will find everything is all right. Your brain will say, "Yes, now I find every calculation gives the desired result." The computer will say, and the heart will be opened. Heart will be opened, the ego, the selfish heart. But within the heart, that will be broken, the cover will be broken, seal will be broken. The natural flow will come to feel properly what is good, what is bad, what is tasteful, what is bitter. The real heart from within comes to justify. Then the brain will see everything is all right, subservient to the feeling, *ānandam*. *Sat*, *cit*, *cit-caitya*, knowledge. Above that central thing is *ānandam*, happiness, blissfulness, pleasure, joy. That is the thing for which everyone is trying their best, that feeling, heart's food, not brain's food. Heart's food we're searching for. And that misrepresentation of the heart, that ego, that is the worst enemy, unsatisfied, and giving reports: "This is not good,

not good, not good." And we're running hither thither: "What is good?" To search for that. But, when the proper heart from within comes out, *bhidyate hṛdaya-granthiś chidyante sarva-saṁśayāḥ*: all doubts cleared, "Oh, we're in perfect harmony."

Kṣīyante cāsya karmāṇi. And the past dues will all be cleared immediately, past dues of our *karma*, the reaction, what was to come on me to have its realisation, that will finish in no time. We shall live in the eternal harmony. Like some evil dream, something came in the middle, like a bad dream. Now I'm awake and no bad dream is here - eternal connection. Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari bol. That wonderful *śloka*.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, [mayi dṛṣṭe 'khilātmani]

Karma, that is reaction which I'm to clear off from my previous activity. That will also disappear and the harmonious outlook will come in me. And how it can come? When the heart will be opened. We're to break open the heart. Heart, that feeling, that is the most original thing in us which feels joy, pleasure or pain. That feeling of pleasure and pain, that is the most important factor, heart.

[yato vāco nivarttante, aprāpya manasā saha]
ānandaṁ brahmaṇo vidvān, na vibheti kutaścaneti

["As one gets subjective realisation of the transcendental blissful aspect of the Supreme Divinity, he sheds fear completely for all time. Such a realised man of wisdom is freed totally from negative thoughts. Having his thoughts fully attentive to the All-Blissful Divinity, he is spared from such torture. Such is the secret doctrine."] [*Taittirīya-Upaniṣad*, 11.9.1]

When we can come to such conclusion, that the Infinite, the Greatest, is really *ānandam*, not pain. The whole is pleasure, no pain, then all apprehension of pain will disappear. It's all pleasure, no pain. *Gītā* is always asking us, "Concentrate in you. No complaint against the outside environment, but everything is in you." So be attentive to you, to your ego. No necessity to correct your outside environment. We're always dissatisfied with the environment and want to correct them to suit our purpose.

No! Your taste is bad. Everything is all right. Your taste is bad. Just as Rūpa Goswāmī has given one analogy. One who is attacked with bile, the sugar candy that will taste bitter. When the attack of bile is gone, disappears, then the sugar candy will taste sweet. So bitterness is not in the sugar candy, but it's in the tongue. So take that sugar candy, that is the medicine of that bile disease. So, take the Name, now it is bitter, but you go on taking in a particular process and the Name will cure your bile disease and it will seem to be tasteful. You will be able to feel, "No, sugar candy is tasteful." So the wrong is in us, in the tongue, and not in the sugar candy.

[syāt kṛṣṇa-nāma-caritādi]-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

There is an attack of ignorance, bile of ignorance, and go on taking and the bile's disease will be off and you will get the taste of sweetness from that thing. So it is, though on the whole, Kṛṣṇa consciousness, God consciousness, may not be sweet, still, by the help of our previous *sukṛti*, and also our reason based on that *sukṛti*, go on with *sādhana-bhakti*. And we shall no sooner reach in a stage where we'll be able to find, "Oh, it is very sweet. Kṛṣṇa consciousness is very sweet, very beautiful." The whole process of *sādhana* is like that. *Avidyā, ajñāna*, due to miscalculation we suffer, we feel pain, but the pain is outside, it is sweetness. With such attitude we're to approach. And the favourable association can keep our strength for investigation what will be necessary to attain the goal. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Today is the day of appearance of Bhaktivinoda Ṭhākura. In this modern age, he came with this full truth. It is he who foretold that: "Those days are not far off when we'll be able to see that the foreigners, the Europeans, Americans, they're also coming to join under the flag of Lord Caitanya and go on with Kṛṣṇa *saṅkīrtana*." He could foresee that such a natural and easy thing, why it should not be understood by the sincere intellect. It must be understood, cannot but be understood. There are men, well-meaning persons, they cannot but understand this sort of universal love. The Lord is love and let us be happy in His connection and go on with the life of love. Love should not be appreciated by the persons? It is impossible. So no sooner, all sincere intelligentsia will come to appreciate what is given by Mahāprabhu, the doctrine. And along go on singing the glories of Śrī Caitanyadeva.

83.09.20.B

Śrīla Śrīdhara Mahārāja: ... remember, in this. Swāmī Mahārāja came here once with about a hundred and fifty devotees, took *prasādam* also, and lectures were also delivered. One lady, I do not remember her, she told that, "We're attracted by this idea from Swāmī Mahārāja, Kṛṣṇa consciousness, that we can live with God as family man. That attracted me. Is it possible? Where is God? Unknown quarter. His every ways are unknown. We're very far, far off in the lower position. But such prospect we have got that as family man we can live with Him and serve Him. Then what more we want? This appealed to the core of my heart and I came out. I want such God. I want to live with Him as family man, with God. So Kṛṣṇa consciousness of Godhead can accommodate our family life with Him. What more may we want? I have come to serve that."

Mayātma-bhūyāya ca kalpate.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

"As if they're My own, as if they're My own soul, *ātma-bhūyāya*."
"*Viśate tad-anantaram*, enters into Me."

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty. Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non-different from Mine."]
[*Bhagavad-gītā*, 18.55]

Enters into that conception of Godhead, that means His family, family life with Him. How good is it? All sorts of our enquiries and inner aspiration may be satisfied with Him.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'"] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

All different types of aspiration within us can find fulfilment in Him, the wholesale, exhaustively, nowhere else. Only in Him, *akhila-rasāmṛta*, in Kṛṣṇa. All, gross or subtle, however subtle it may be, so many earnest aspirations within us, and everything may have fullest satisfaction only in His connection, and He is Kṛṣṇa. Who is Kṛṣṇa? Who can attract all *naths* within us and give satisfaction to that. The whole nervous system in its fullest extent can be attracted and given their satisfaction. He's Kṛṣṇa.
Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

In this age he was the pioneer of *śuddha-bhakti*, pure devotion. Pure devotion, uncontaminated, unmixed with *jñāna*, *yoga*, *karma*, etc, what is pure devotion based on complete surrender. By surrender we gain.

And Gauḍīya Maṭh is preaching slavery. There was a rumour long past, the Ramakrishna Mission and others said, "Oh, Gauḍīya Maṭh is preaching slavery, Kṛṣṇa dāsa. We are *so 'ham*, we are the biggest, *so 'ham, brahmāsmi*, I'm the greatest. Instead of that they say you are slave to that Kṛṣṇa, they're preaching slavery."

Our Guru Mahārāja told that, "Gauḍīya Maṭh stands for the dignity of the human race, for all animation." Most dignified position, slavery, surrender. Surrender to what? To the Absolute Good, Absolute Centre. Surrendered life, selfless, wholesale selfless surrendered life to the whole, how pure?

Ha, ha. And that, "I am the Brahman," that impossible thinking, ha, ha, that is the greatest disease, that: "I'm the biggest. I want to be monarch of all I survey. I'm the most heinous exploiting agent. I'm Brahman."

Gauḍīya Maṭh preaches complete self-abnegation, self-surrender, to the prime cause, to the Absolute Centre. That is divine, to give is divine. And the aspiration that "I shall get," that is devilism. "I want to lord it over everything" that is devil spirit. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

You have appreciated Bhaktivinoda Ṭhākura's *Life and Precepts* very much?

Dayādhara Gaurāṅga: Very much.

Śrīla Śrīdhara Mahārāja: In short, how it is represented, the *Life and Precepts of Śrī Caitanyadeva*.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: A few years ago I was very much attracted to Bhaktisiddhānta Saraswatī Ṭhākura's writing. Then more recently Bhaktivinoda Ṭhākura's writing has become very relish-able.

Śrīla Śrīdhara Mahārāja: More attractive to you?

Dayādhara Gaurāṅga: Very relish-able, yes.

Śrīla Śrīdhara Mahārāja: Very simple.

Dayādhara Gaurāṅga: Very simple and very organised.

Śrīla Śrīdhara Mahārāja: The Ācāryas that come, sometimes they make it clear, and sometimes they make it complex, purposely.

Dayādhara Gaurāṅga: Bhaktisiddhānta Saraswatī Ṭhākura was...

Śrīla Śrīdhara Mahārāja: Has made it complex.

Dayādhara Gaurāṅga: Very complex, very developed.

Śrīla Śrīdhara Mahārāja: Very ontological aspect, he has dealt much. But in the simple way Bhaktivinoda Ṭhākura has distributed. It is necessary, analytic, synthetic, because in a simple way there is possibility of becoming *sahajiyā*. We can take it like this mundane thing, but this is all *aprākṛta*, the other side of the globe, it is such.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu [tāhāra svarūpa
gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Very similar, but not same, far, far off, but similar.

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'prema' nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]
[*Kalyāṇa-Kalpataru, Upadeśa,* 18]

Roughly calculating there is no difference between lust and love, but still, you carefully note that lust is not love. One is connected with this lower feeling, this flesh and blood, and another, the highest reach of the souls.

Dayādhara Gaurāṅga: The sentiment is similar but...

Śrīla Śrīdhara Mahārāja: Similar but opposite.

...

Aprākṛta, *aprākṛta vat*, very similar to mundane but not mundane. That is the highest position.

So Caṇḍīdāsa says: sava rupare manu su satya taro pare nai [?] Of all existence this human form that is the highest, even above God conception. In the ideal human conception is above all, even above God conception. Here we're to understand.

...

Śukadeva Goswāmī who is supposed to be always constant in the position, along with Brahman. No mundane reference in his consciousness, wholesale conscious character. No charm for any mundane attraction, always he's in the plane.

Śukadeva's personality was necessary to inaugurate Kṛṣṇa conception of Godhead. Because everyone knew that he had not the least attachment for this mundane. And what is very similar to mundane, that is to be given to the world as the highest conception of Godhead. So that

man, who had not the least attraction, and he did not come down to this level of mundane enjoying movement, always continuous flow of spiritual connection. He did not care to wear a cloth even. No attraction, careless wholesale. He was selected to give out to the scholastic section that the highest type of the *līlā* of Godhead is like mundane.

Giving some hearing, Parīkṣit Mahārāja says: "How do you say that Kṛṣṇa, that Parabrahman, that highest conception of Absolute is crawling in the compound of Nanda and sucking the breast of Yaśodā? The *yogīs*, *jñānis*, they're trying their utmost lives together, life after life dedicating to find that thing over and above their own soul, trying so hard. Sometimes they meet for a second and then again separated. And that thing is crawling you say, that Paramātmā, above that Godhead Kṛṣṇa. How is that possible? Then what type of *sādhana*, what type of means they have adopted to attain that end?"

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

[Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: "O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

"It is impossible! Then all other endeavours are useless? This is *tapa*, *japa*, *dhana*, so many means to get that Absolute Truth, they're useless? By them we're told that for a second or so, they're connecting saying something I have experienced, however little it may be, some wonderful things I experienced for a second. Such is the history of the holy men we're acquainted with. And you say that very thing He's crawling on the compound of Nanda and He's sucking the breast of Yaśodā? And Yaśodā running to whip Him, and He's crying: "I won't do My mother for any longer this offence. Please spare Me this time."

Is it possible? A farce? Who'll come, a sane man will come to understand, to accept that as Divinity? What do you say? If it is possible then how wonderful *sādhana* is there, I want to know that by which the Godhead can be controlled in such a way. Is it possible? How wonderful that is. It is impossible. To make the impossible possible, if there is any means I want to know that. Why, how is that?"

Ha, ha, ha. The life of self-surrender. Not keeping up ones own ego to connect with some higher thing and try to utilise that for his own purpose? No! Complete surrender. Die to live. How to die and what is death, that is to be considered. What is surrender? What is that death? Then die to live by which we can live properly by that surrendering. That is the basis, wholesale, wholesale, the degree of surrender, the degree of surrender, that is the basis to get all these things. Give and you'll get, give and get, ha, ha. You are to give as a proper gift, not only ordinary useless things but the most wholesale. You are to give yourself wholesale. Or as in Hegel's very good words: "Die to live."

Ātma nivedana dainya ghucāo jañjāl. Jañjāl, difficulties are coming, but, the only way to do away with them is to give yourself more and more and more. There lies the solution! Difficulties are coming and what is the cure for that? Give more, learn to give more.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Nitāi. Nitāi.

Individuality is also there, but on the surrendered plane. Hare Kṛṣṇa.

To die in the physical sense is nothing. Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

Sanātana Goswāmī wants to teach us. When he came from Vṛndāvana to Purī to have *darśana* of Mahāprabhu he came in the way by which Mahāprabhu went from Purī to Vṛndāvana, that jungle way. And there, taking water from different places, or different types of food, he got some itches on his body. And also something oozing from the body. And Mahāprabhu when He met him He used to embrace, and that oozing juice, Mahāprabhu's body was smeared by that. Sanātana Goswāmī felt much pain. "What is this Mahāprabhu?" Sanātana Goswāmī, to avoid His welcome he went to go away but forcibly Mahāprabhu took him and embraced him. And those things used to touch His body and he was very much pained by that.

Then Sanātana was consulting with Jagadānanda Paṇḍita. "I came to get something but by my misfortune I'm committing some offence. This bad juice, that is touching the divine body of Mahāprabhu committing offences. So I must go back, or perhaps it would be better if I give away this body just in front of the wheel of the Jagannātha cart, it will be smashed to death and I shall get a good next birth, very happy."

And anyhow that came to Mahāprabhu that Sanātana was saying like that. Mahāprabhu was very much excited. "What do you say? You have come to such conclusion, a fools conclusion."

sanātana, deha-tyāge kṛṣṇa yadi pāiye / koṭi-deha kṣaṇeke tabe chāḍite pāriye,

"If it is possible for anyone to achieve Kṛṣṇa only by giving this physical body then in a second, I want to die *crores* of times. It is not so easy! What is the value of this body? This has got some negative value. Then I shall sacrifice this body *crores* of times in a second if possible, if I get the grace of Kṛṣṇa. So this is not the way at all. This is not much, a big thing, it's not a valuable thing - this is a negative representation. What is this? It's nothing! He wants the inner attention." *Deha-tyāge kṛṣṇa yadi pāiye*, sacrifice of the physical.

dhana-śiṣyādibhir-dvārair yā bhaktir upapādyate, [vidūratvād uttamatāhānya tasyāś ca nāṅgatā]

["If one relies on ones disciples or wealth to attain *bhakti*, his devotional practice will certainly become slackened. One cannot claim that one is engaged in devotional service simply on the basis of engaging ones money or disciples in *bhakti*. To rely on money and disciples to perform devotional service in ones place is not considered to be a branch of pure devotion."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 12.128]

Rūpa Goswāmī says, "Whereby we can feel, have some type of attraction towards Him by sacrificing *dhana* - money, *ṣiṣya* - and men that are submissive to me, by them, by their good work produced by them, *ṣiṣya dibhirdāraiḥ*. Or by good wife, my wife may be devotee and I may think that by that connection I will get devotion. Or my disciple will be a devotee and in that way I shall acquire some devotion. No! That is small, lower type of devotion, not pure. So *you* are to give everything, not by second representation, not by representative, you yourself have to give away to Him, everything. That will be pure devotion."

So devotion means sacrifice, dedication. Death, wholesale death of the ego. Ego is to be dissolved completely into the fire and the alloy will vanish and the bright gold will come up. *Ātma-nivedanam*, *śaraṇāgati*, that is the only way. *Prapanna-jīvanāmṛtam*, when we want to be *śaraṇāgata*, to take shelter under His feet, that is also analysed in six ways and to understand them separately and take up all these things for our good. What is that surrender? How to taste it? And who are the other stalwarts that came in this way? How they dealt? What was their character? How their movement? To get encouragement from that, that unknown wholesale giving, unknown path. But there are so many light houses, the light houses are there, the stalwarts, looking at them we shall make progress on that way. How giving we can live, give and live.

...

Bhaktivinoda Ṭhākura says in one of his songs,

[keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.]

"*Keśava tuwā jagata bicitra*. Oh, Lord! Your creation is a very wonderful type, different and variegated. *Tuwā pada-bismṛti, ā-mara jantraṇā, pekhaluṅ raṅga bahu citra*. My real pain is out of separation from You. And here I'm seeing diverse character of different type, different sectarian views. *Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane dohi' jāi*. But the real purpose of all these pains, only our separation with You. *Tuwā pada-bismṛti, ā-mara*. If we're to diagnose properly, then only our separate existence from You, separate consciousness, that is the root of all this painfulness. *Kleśa-dahane dohi' jāi*. And *kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'*. I'm suffering from Your separation, but so many doctors of different types come, they're running to me to cure me. Kapila, *sāṅkhya*, Patañjali, *yoga*, Gautama, *nyāya*, *kanabhaji*. _____ [?] Everything produced from combination of atoms, *kanabhaji*. Bauddha, that is, the dissolution of the mental system ends everything. Jaiminī, "Though good activity is transient, but still, what to do? Go on doing good activity and try to live happily; no other end of life." *Bauddha āowe dhāi'*. *Tab koi nija-mate, bhukti, mukti jācato*. They come apparently to represent You, but when they give delivery to things, we find that either the enjoyment or salvation; exploitation or salvation, that is in their fund, nothing else. In whatever dress they may couch, but ultimately if it is analysed we find either exploitation, pleasure, or this total dissolution into cypher, something. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd*. But to take us to that goal, only these two goals, they create various kinds of charming traps to catch us. But ultimately they lead us to these two, nothing else. Either the higher pleasing life in the subtle world for the time being, or complete annihilation, effacement. *Bhukti, mukti jācato, pāta-i nānā- bidha fānd*. *Baimukha-bañcane, bhaṭa so-sabu*. Why they are? This is viewed from the Universal standpoint. They have come to segregate those that are not sincere. Those that are sincere they won't be affected by their canvassing. So *baimukha-bañcane*, they come for only those half-hearted persons and take them away from this camp, that the devotees may go on in their own way peacefully. They can't come to disturb them, they go in their own path. That is the underlying purpose of You. *Baimukha-bañcane, bhaṭa so-sabu*. *Niramilo vividha pasār*. They've created multifarious very charming things for canvassing. *Vividha pasār*. *Daṇḍabat dūrato, bhakativinoda bhelo, bhakata-caraṇa kori' sār*. But anyhow, I might have been saved. I understand that definitely that only the feet dust of Your devotees that is everything for me, and nothing else I want, only the holy feet dust of Your devotee, *bhakata-caraṇa*. No other alternative, no other ambition I have got. I have got this sort by Your Grace." Bhaktivinoda Ṭhākura discarded.

Hare Kṛṣṇa. Nitāi. Gaura Nitāi. I composed one poem of eleven stanzas about Bhaktivinoda Ṭhākura. Prabhupāda, my Gurudeva, appreciated that very much. And he told to someone that, "It is not he that has written, Bhaktivinoda Ṭhākura has written through him." And some other place he has told, "Oh, I'm confident that what I came to inform, teach the people, that will be left after me." And to me, while reading he told, "A very happy style you have given to the *śloka*." There it is mentioned,

dharmaś carma gato ['jñātaiva satatā yogaś ca bhogātmako
jñāne śūnya-gatir japena tapasā khātir jighāṁsaiva ca

dāne dambhikatānurāga bhajane duṣṭāpacāro yadā
buddhiṁ buddhi-matāṁ vibhada hi tadā dhātrā bhavān preṣiṭaḥ]

["O Bhaktivinoda Ṭhākura, you appeared at the hour of our greatest need. At that time, everyone practised body worship and flesh religion, which any honest man will admit is ignorance. The *yogīs* were cheating the public with cheap miracles, exploiting them for money and pleasure. The philosophers, bewildered in trying to capture the infinite, found that their knowledge had led them to the void of nihilism. The mutterers of mantras were working to become well known *japa* chanters. Ascetics practised murderous torture for spiritual suicide. The proud gave in charity only to secure their fame. And all these abominable acts were performed in the name of *anurāga bhajan*, the highest devotion to Godhead. At that dark hour, when all good intelligence had been spoiled by misconception, you were sent by the will of Providence."]
[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 4]

"*Dharmaś carma gato*. You came in a period when your necessity was felt highest. What was going on in that time in the name of religion, devotion? *Dharmaś carma gato*. They preach what has no interest with body that cannot be. Religious mainly came in relation of this body connection. *Carma gato*. *Jñātaiva satatā*. And who is an honest man? An idiot is an honest man. *Jñātaiva satatā*. *Yogaś ca bhogātmako*. *Yoga*, this from *jīvātmā* to Paramātmā, that took the shape, that the *yogīs* they came to make trade, to show miracles to the people and get some money or something, good name, *bhogātmako*. *Jñāne śūnya-gatir*. And what is the achievement of pure knowledge? That is to be resolved in nil, in zero. That is the highest achievement of knowledge, to take us to cipher, *śūnya-gatir*. *Śūnya-gatir, japena tapasā*. And by this *japam* and this *tapa*, penances, *khātir jighāṁsaiva ca*. But to get some prestige, popularity by *japam*, one who's making *japam*, his attention is that appreciation of the people, popularity seeker. And *tapasā*, his penance of vindictiveness, that penance was used in *tapasā*, *jighāṁsaiva ca*. *Dāne dambhikatā*. And the gift, donation, that took the shape of Brahman. "I can give so much. I'm a great giver in this." Fame seeker. "I'm a great man. I have made gift to so many places." In this way a class of ego they're creating. *Dāne dambhikatā*. *Anurāga bhajane*. And in the name of this loving service, *duṣṭā-pacāro yadā*, these mundane practices took place, went on in the name of *anurāga bhajan*. *Dhātrā bhavān preṣiṭaḥ*. In such critical moment you were sent by the Provident Sphere."

Then the next *śloka*.

[viśve śmin kiraṇair yathā hima-karaḥ sañjīvayann oṣadhīr
nakṣatrāṇi ca rañjayan nija-sudhāṁ vistārayan rājate
sac-chāstrāṇi ca toṣayan budha-gaṇaṁ sammodayaṁs te tathā
nūnaṁ bhūmi-tale śubhodaya iti hlādo bahuḥ sātvatām]

[When he appears within the dark evening sky, the full moon gives life to all the medicinal herbs within the universe by his cooling rays. He also helps the stars to twinkle, and their nectarean pleasure increases as they illuminate the world. O Bhaktivinoda Ṭhākura, you have

appeared like the moon to enliven the meaning of the scriptures, which act like medicine to soothe the diseased souls of this world. Your advent gives pleasure to the saints, who, like stars helped by the moon, can illuminate others simply by reflecting your light.] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 5]

"Just as the moon, he helps the stars twinkling, and he's supposed also to help the *oṣadhīr*, so many drugs. The moon ray can help the potentiality in the drugs, it is told. So you have come also to enliven the scripture with proper meaning, and also to please the real saints that are in the world. Like a moon, you have come here in this world."

Then the next. [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 6] "You have done a great help to the worldly people by composing many devotional scriptures, books, and some other things, many things, etc. But Ācārya Rāmānuja, the great scholar, and so many others they also did, but your greatness and nobility is not to be limited there." Then, what is more?

yad dhāmnah khalu dhāma caiva nigame brahmeti [sanjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ]

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]

[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

The Brahman has been considered by the Vedic scholars to be the halo of the Absolute. And the great *yogīs*, with great trouble they're searching after Paramātmā, all-pervading Spirit, all-comprehensive and all-permeating. With great penance they're searching after. That is a partial representation of Nārāyaṇa, who by the great, who are above this salvation, their personality, they're engaged in serving Nārāyaṇa in a happy way. But that Nārāyaṇa, whose original full-fledged aspect, Kṛṣṇa, you have come to give that. Not this Paramātmā, nor Brahman, nor Nārāyaṇa *bhakti*, but Svayaṁ Bhagavān, Who is the very full representation of the different types they are. That original conception of the Absolute, Svayaṁ Bhagavān Kṛṣṇa, who is All-Ecstasy, you have come to give that thing to the public. And that is also in Vṛndāvana, the highest of the highest sphere, where He's receiving different types of services including *vātsalya*,

filial service. And where Rādhārāṇī with all of Her paraphernalia is giving Him the highest form of affectionate service, you can give us the position of service in that plane."

Then the next.

śrī-gaurānumataṁ svarūpa-viditaṁ [rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*. That the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

"What is sanctioned by Gaurāṅga, and the very purpose, the inner meaning is known to Svarūpa Dāmodara...

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Śrīla Śrīdhara Mahārāja: ...and Śrī Rūpa with his own he has served that very thing to the devotees. And Raghunātha dāsa he has tasted and also he has added something to that. And Jīva Goswāmī has given protection to that by giving *śāstric* evidence, and that from the misconceptions of that thing of different types has protected. And the Brahmā, Śiva, Uddhava...

...

gaurāṅgaika-gatir vrajāśritamatiḥ śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ

Another stanza in his praise, *gaurāṅgaika-gatir*, whose only end of life was Śrī Gaurāṅga, *gaurāṅgaika- gatir*, *eka gatir* only. The only object of his life was Śrī Gaurāṅga, *gatir*. *Vrajāśrītamatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita Dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his

servitors permanently, and be gracious enough to do that. In this way it is concluded. [*Śrī Gauḍīya Gītāñjali*] & [*Sādhu-Saṅga*, 3.1, 1985, p 12]

That was appreciated by Prabhupāda, and four others also in the beginning.
Bhaktivinoda Ṭhākura. Gaura Hari. Gaura Hari. I close here.

...

Dayādhara Gaurāṅga: Next week I have a speaking engagement with a civic group. A group of business men in a town close to us, to our temple, they call themselves the Rotary Club, it's an international group. And they try to do good works for the community. Their goal is to provide services for the community which will upgrade the standard of the community. So they asked me to come and speak about some of the...

Śrīla Śrīdhara Mahārāja: You will ask them, We want thorough treatment. Who is the party? Party is the soul, not this body or the mind. But the soul is the party and the thorough cure of the soul from the disease of this contamination with matter. Independent of matter soul can live happily. And his connection with matter is the trouble and the cause of all his troubles. Either our diagnosis of the disease of the society is different from you do. We see that a mad man, he's engaged in the street in picking waste paper and this brick bats and something. But if I put some brick bats and some paper in his hand to help him, that is not proper help. To help him, try to remind him of his home. Back to home, back to God, back to home. And there is no scarcity of anything. A solvent home you have got, and you must go back there. And don't wander in the street and try to collect these brick bats and these paper pieces and the cloth pieces. So something like that, our social work.

Once when I was in Madras Maṭh our Guru Mahārāja was going to visit the Maṭh and we had a procession from the station to Maṭh. I approached the boy scout leader to join in our procession.

Some Maharastri gentleman he told, "We do only social works, nothing to do with religion."

I asked him, "We're also doing social works," I told him, "but of different type. And what sort of different type? Only you the human species, dog species, cow species, ass species, so many, horse species. You want to keep the dog as dog and render service to them. And our programme if there is possibility of the attainment for the dogs to human species, if they can be lifted to human society, we try to help in that way. The dog should not continue to be dog, but we shall help the dogs in such a way that the dog can be converted into human. In this way our social service." Do you follow?

So our service, our angle of vision about the human beings is not limited in its prospect of prosperity, prosperous life in this human body. But he has got great prospect. The soul is the proper person within, and not the body, and not the mind, but the party is the soul. Who is suffering good or bad, or happiness, or pain, or pleasure, so the suffering going to the feeler. Feeler means the soul, feeler is the soul, so he's concerned with good and bad, or pleasure and pain. How to help the soul be cured wholesale from the pleasure and pain?

According to that we have made our programme. This sort of social work. We do social work, but social work of this type. That thorough help, not temporary, not for the time being and again the pain will come, not that. The greatest, prosperous and happy life in mundane world, that is also miserable, according to us. Our standard of happiness is higher. Even a king, even a scholar, even a young man, who has got overflowing energy and running hither thither, he's also in need of help. So the standard of happiness here is, to our consideration, that is painful stage. Happiness in the mundane, that is pain, in our consideration. Just as painful person who has got disease feeling pain and given morphine injection, and for the time being he's not feeling pain. But pain is there, only morphine has seized the pain. So the pain is there within. They cannot feel for their intoxicating, their exploiting tendency at present, but the reaction will soon come and he will have to feel pain.

So radical cure, of the being, that is in our consideration, we do such social work. Try to find it. The great Ṛṣis, the Messiahs, the Christ, Mohammed, they also came to relieve the people from pain. But what type of help they recommended, higher type. So many *lākhs* and *crores* of people they at least mentally, formally say, that we're followers of Christ, followers of Mohammed, followers of this and that. So they have got some recognition there. And that sort of social work what is necessary to render real help to the people. And this is sham help, temporary help. And sometimes this sort of help does more harm, because with this help they become mad in their pride and energy and commits some nuisance.

_____ [?]

Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura in his *Śiksāmṛtam*, he's telling there are many things that one can do. In the initial stages of the book, in the first few chapters, he's telling that one can set up passage ways for the public, can light streets for the public, that these are good works. And these are the kind of works that these civic groups engage in, this kind of thing.

Śrīla Śrīdhara Mahārāja: That's *puṇyam*, *sāttya guṇam*, that is also temporary. For the time being some relief, but no permanent value, very transient, temporary value. That is *sāttya guṇa*, within this mundane, within ignorance, jurisdiction of ignorance.

Dayādhara Gaurāṅga: Yes. The negative side, then you're doing something good on the negative side.

Śrīla Śrīdhara Mahārāja: It is only being utilised in canvassing, to give some bait...

Dayādhara Gaurāṅga: To draw them to the transcendental side.

Śrīla Śrīdhara Mahārāja: To invite some people with some temptation, and then to speak to them about what is real truth. Haridāsa Ṭhākura used to invite the boys and gave them *lāḍḍu*, and then after the boys have got *lāḍḍu* they're very happy. Then he used to say, "Take the Name of Kṛṣṇa." Laddu dui asi dui laya harināma. The temptation, the *lāḍḍu*, he gave them and then the child was cheerful, go on dancing, Kṛṣṇa *Nāma*, Kṛṣṇa Kṛṣṇa. It may be used for this purpose.

This temporary happiness given to them that they'll be pacified, now listen to what is real happiness, in this way.

Dayādhara Gaurāṅga: So such a group should be approached with that attitude? Such a group, a civic group, they're professional people, they're civic minded, they're doing good in the community. They're householders, they're engaged in so many activities, but they're interested in doing something higher. Should they be approached with the idea that these things that you do...

Śrīla Śrīdhara Mahārāja: Everyone should be approached with this idea, this higher idea.

Dayādhara Gaurāṅga: But with the bait or the stark reality?

Śrīla Śrīdhara Mahārāja: But according to the capacity and standard of the people, we shall approach them in different ways. One who has got money, we shall try to get some energy from him. Suiting his purpose, to get some energy and utilise in higher things, the *sukṛti* will go to him. He may not know but *sukṛti* will be done. Unconsciously he will get some benefit of higher type though he may not know because his energy is utilised for higher purpose. That is *sukṛti*, he may not know but his things are utilised for the highest purpose. As a reaction he gets something, that is *sukṛti*.

Without *śraddhā*, he has got no *śraddhā*, he's not coming consciously, but unconsciously, to do something to him, to give injection. The patient is unconscious, the doctors give some injection. Something like that. That is *sukṛti*. He cannot appreciate Kṛṣṇa *bhakti* but still he may do as a school, the dispensary, or feeding the students, there are so many students. "You please help them for feeding." And he's giving. "Oh for feeding I can give. I have no faith in religion. But education, any type, I can give something for the feeding of the students."

Whatever the position does not matter. In this way he's giving and that is *sukṛti*. Unknowingly, unconsciously, ones energy is being utilised by the cleverness of the Ācārya as *sukṛti*. *Jñāta* and *ajñāta*, sometimes conscious, sometimes unconscious, does not know anything, *sukṛti*. The cows are giving milk and their milk used in the service of the Lord, or the devotees. The cows are not knowing but some *sukṛti* is being done in the soul of the cow. In this way, *ajñāta sukṛti, jñāta sukṛti,* conscious and unconscious.

Then faith comes. *Sukṛti* sufficiently accumulated then comes *śraddhā*, faith. That yes, if one thing is done, the whole can be done, satisfied. It is possible. That is *śraddhā*. If I know God everything is known because everything is within His sweet will. "Let there be light." There was light. "Let there be water." There is water. So if I know the cause of the water and light, that is God. If I know Him, serve Him, everything is served. Everything coming out of His sweet will and again entering into Him. All these things. So that is *śraddhā*. To have such a faith that if I attend one, whole one attended. That is *śraddhā*, that is faith proper. And the structure will be built on that faith, that is devotion. If I do my duty towards Kṛṣṇa, everything is done. Kṛṣṇa consciousness covers the whole thing within it.

I heard from Akṣayānanda Mahārāja today that Harikeśa Mahārāja - do you know him?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: He and perhaps his group in Russia, they're put into prison house. One gentleman has written to Akṣayānanda Mahārāja from London, he has seen in an Australian newspaper that Harikeśa Mahārāja he has secretly, privately, he was making disciples. And the disciples are washing his feet and drinking the water. That picture has been given in the paper. And the Russians say that they're all CIA of America, has come here. All Americans have come here and they're preaching anti communist creed here to weaken our nation. So they have been put into prison house, the whole group, including the Russians also that followed them. This news given this morning by Akṣayānanda Mahārāja. He's got a paper cutting from London, the paper is from Australia.

Vidagdha Mādhava: The movement has been forced underground. In Russia now six of the devotees have been arrested and taken to labour camps. And also in Russia they give drugs. If they cannot brainwash the devotee they give so many drugs they turn his brain into vegetable.

Śrīla Śrīdhara Mahārāja: The Russian disciples they're also being treated that their brain has been disordered, they're under treatment for brainwash. Hare Kṛṣṇa. Hare Kṛṣṇa.

Harikeśa Mahārāja comes from what part of America?

Dayādhara Gaurāṅga: New York. He's a good friend of Śrīla Haṁsadūta Mahārāja. He's very intellectual.

Śrīla Śrīdhara Mahārāja: Harikeśa. I know him by his name, I have heard. Might have come here also but I can't remember.

Dayādhara Gaurāṅga: I don't recall that he ever came here. He was conducting the German yatra, north European yatra, Germany, Denmark, Norway, like that. And Bhakti Sudhīra Goswāmī took *sannyāsā* initiation, I think from Harikeśa Mahārāja, when he was working in Yugoslavia or somewhere.

Mahārāja, yesterday Vidagdha and myself went to Kṛṣṇanāga and I saw this one Mūrti of Mahāprabhu in the six armed form, *ṣaḍ-bhuja*. So I thought that it would be very nice for our temple in Malaysia. Because we call the temple, Temple of Śrīman Mahāprabhu. And I thought it would be nice to put in the temple room as a Mūrti, put on a table in a class casing. Do you think that is nice?

Śrīla Śrīdhara Mahārāja: Yes, you may do, not objectionable. That was shown to Murāri Gupta who was a devotee of Rāmacandra. Murāri Gupta, he was a staunch devotee of Rāmacandra, Rāma rule. And Mahāprabhu sometimes showed that, "I am Rāma, I am Kṛṣṇa, I am Nimāi Paṇḍit, or Gaurāñga." So both, done in this way, and the *vamśi*, and *duṇḍa, kamaṇḍalu, sannyāsā*.

Dayādhara Gaurāṅga: Since most of the people that come to the temple they are Tamils, they know something of Rāmacandra, they know little bit about Kṛṣṇa. So I thought it might be very nice thing.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. How to deal with the basic portion, lower type, to establish that He is Godhead, it will help. But He has come as human being, in the garb of human being to distribute love of Kṛṣṇa, Divine Love. That Mūrti is not very suitable for that purpose. But to establish the position that He's not a human being, He has got His Divine aspect, it will help that well. Hare Kṛṣṇa. Nitāi.

Dayādhara Gaurāṅga: When we approach the public in a civic group, or some other kind of organisation, should we approach with the mood that I want to attract just one person to Mahāprabhu's concept, or...

Śrīla Śrīdhara Mahārāja: I think it will be better as our Guru Mahārāja did in that posture to install the Deity in the temple. In paper you can show so many things. What you say on this Murāri Gupta, this six handed Mahāprabhu, that in your *Sādhu-Saṅga* paper, here and there, in the books also, that you can have. In the temple as our Guru Mahārāja established, that should be more suiting. Rādhā-Kṛṣṇa-milita not that Rāmacandra, Kṛṣṇa and Mahāprabhu are one and the same, but here Rādhā-Govinda-milita Mahāprabhu, that is the highest position. So when to worship in the temple, that Rādhā-Kṛṣṇa.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the predominating and predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

That is the highest conception, representation of Mahāprabhu and this [*ṣaḍ-bhuja*] is in the lower to show that Mahāprabhu is Rāma, Mahāprabhu is Kṛṣṇa. And not representing that Rādhā-Kṛṣṇa combined, that highest phase is not to be deputed here. But that is what we want more. _____ [?]

...

Dayādhara Gaurāṅga: Because we come in contact with people who voice willingness to surrender, to do *sevā*. But we find out through the course of our acquaintance with them that their surrender is not very deep. So we desire the association of those who have a deeper understanding of...

Śrīla Śrīdhara Mahārāja: As much as we get we should utilise that, as much. And we shall depend on the Divine Will. We shall go on working according to the dictation of our conscience. And the consequence left on the will of Kṛṣṇa. Always, that should be the main tenor of all our activities to be, then it will be service, not expectation too much for the results. Well and good, if Kṛṣṇa wills it will come. Or I'm sparing much labour to one, to A, with less labour, B comes, and this occurs sometimes. That depends on Him. Work with us, and the result with Him.

Dayādhara Gaurāṅga: Yesterday you were saying that what we're seeing, what we're getting from the environment...

Śrīla Śrīdhara Mahārāja:

karmaṇy evādhikāras te, mā phaleṣu kadācana
mā karma-phala-hetur bhūr, [mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga*, the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."]
[*Bhagavad-gītā*, 2.47]

Never entangle with the results of *karma*. *Mā te saṅgo 'stv akarmaṇi*. At the same time don't leave *karma*. Go on doing but without any expectation about the consequence. According to your conscience go on. And that will come according to the will of Kṛṣṇa. You're working for Kṛṣṇa, not for anything else. This sort of temperament should be always respectfully maintained. That every work not separate from His will, to satisfy Him, whatever I'm doing. To Him, to Vaiṣṇava, to Guru. All the activities should be with such sort of aim that I'm doing this to satisfy Vaiṣṇava, Guru, Kṛṣṇa, because I'm ordered to do so. If He likes to say that He wants to withdraw me from this field, "Yes at once I am ready." No love for the activity in a particular locality, always openness. I'm doing His satisfaction, working for Krsna, not captured by the local interest. Everywhere local interest comes to capture us. We shall be free. Our aim will be located to higher, not in any mundane hopeful plane.

Dayādhara Gaurāṅga: But we don't want our surrender to be lip transaction, we don't want to be just speaking, our surrender.

Śrīla Śrīdhara Mahārāja: Because I'm asked to do so I'm doing so. If I'm asked to withdraw, I'm ready. No local interest, no local love, captured by the local, however good or bad. I'm servant of Him, and slave.

I can only inform Him, "The position of this work in this place is such. If I'm withdrawn it may suffer to certain extent." At most I can inform Him.

But still if He says, "No, no, not necessary."

"Yes I am ready." That should be the clear position.

When Guru Mahārāja went there in Alhanāth near Purī, Jagannātha temple, eight or ten miles off, one devotee named Bipim Brahmacārī, he was so very busy about the activity there, too busy, fully booked, engaged always, no leisure. Then some devotee asked Guru Mahārāja, "He's so busy here. Has he got any local attachment of the place?"

Then to test that, Guru Mahārāja called for him, he came. "You Bipim, I'm thinking that you'll have to go to Māyāpur for service."

"Yes Guru Mahārāja. When shall I go?"

Then he says, "No, not necessary, you remain here."

Only to test whether local attachment has attacked or not, but when satisfied.

"Yes I'm ready, whenever you ask me I'm to go. When I'm to go, please say?"

But, "No, not necessary, you remain."

So we shall work in any area, but we should not gather any local interest. Interest will always be in the centre. I'm His servant. Because He has asked me to do all these things, these things have got value. If He asks me to withdraw, this will be useless. However better it may seem to me in my calculation, important activity, but the spirit will be drawn when He withdraws. Always towards the centre. Do you follow? Because He asks you to do so it is *bhakti*, it is devotion, not the practices, but the very life of the service is His order, His will, the centre, all reverential thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Dayādhara Gaurāṅga: We become tied down in local interest, that means that we're too much concerned with the elevation of that particular group of people.

Śrīla Śrīdhara Mahārāja: Particular group, those people, not universal, a particular group. Some obligation, some sort of special relationship with the land, with the people, with particular sect, particular association, facility, we're attached to all these things. But we should mind that we're a slave to One, and here only for His will, and if He wants to immediately transfer I shall go there. I'm not indebted to anything else but Him. I'm His slave.

"I find this place is suitable to work in." At least I may, at most I may inform this to Him. "This is my favourable field, *ānukūlyasya saṅkalpaḥ*, this is favourable for my temperament to work."

In spite of that, "No, you must go there."

"Yes." That should be the attitude. Not love for any particular type of activity. Whatever He requests me to do I'm ready, independent of the success or failure. That is in His hand. I'm only to show that I'm wholesale cent percent His slave, His man. That is what is necessary in me.

tam bivina karana he he radha ramana [?] "Oh You Lord of Rādhā, I belong to none but You. None can have any influence on me but You. Your slight suggestion is the highest thing in me.

In the prospect of different classes, that has got no charm, no temptation for me. I want You. I want my position in the higher sphere, not that I want to be lost in this desert. Higher and higher sphere. When by test I shall pass, I may be taken to the higher post, and I may be entrusted with more faithful service, duty there. Anyhow my concern is with Him, with the Centre."

Generally for Kṛṣṇa consciousness, then it may be transferred, when there I may be posted to some other position, in the Rādhārāṇī's camp, from there in particular group where different types of service are being done, planned and being done there. So somewhere some bedding, somewhere this ornamental, environment, temperament, somewhere food department, so many departments there. I may be posted in some place according to my inner necessity. And the immediate superior will be my guide at that time, within the system of Krsna consciousness. In *sākhya rasa*, also in *vātsalya rasa*, *dāsya rasa*. The direct service of Krsna. In the preaching camp also when Krsna comes as Mahāprabhu to preach, there also different groups, departments, I may be entrusted. Some by their *śāstra* writing, Rupa and Sanātana. Or like Nityānanda to approach the people and say to take the name of Gaurāñga and Kṛṣṇa. Different departments. According to His will I shall be doing. But always direct connection I shall keep with the Centre.

Dayādhara Gaurāṅga: You once advised me, that wherever I go, whatever I do, whomever I meet, whatever crowd of people I associate with, I should always look for that person who can give Kṛṣṇa to me, who can give me spiritual realisation.

Śrīla Śrīdhara Mahārāja: Yes, who can give me help in that direction. With that agent, connecting with him I shall begin any work.

Dayādhara Gaurāṅga: But we find in the practical...

Śrīla Śrīdhara Mahārāja: That should be happy and progressive.

Devotee: _____ [?]

83.09.21.B_83.09.22.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: Swāmī Mahārāja, he has shown the way to distribute thousands and millions of books. He's actually making them very colourful with pictures. He's showing like that.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi.

Dayādhara Gaurāṅga: So as we associate with these different groups of people we are...

...indication of support for Kṛṣṇa consciousness. Then repeatedly we're disappointed in a sense that most of the support, or most of the people that we contact, they're not very sincere. They may give some support, they may get some *sukṛti*, maybe *ajñāta sukṛti*, maybe *jñāta sukṛti*. But their sincerity is missing, or deep sincerity, or deep understanding, and this we find not very satisfying.

Śrīla Śrīdhara Mahārāja: What to do?

Dayādhara Gaurāṅga: What to do? We're successful in our campaign but we don't...

Śrīla Śrīdhara Mahārāja: At most you can change your locality. You may be trying somewhere and little this side, you may go and try another field, then on the third field, at most you can do like that. Ultimately it is all prearranged. Ha, ha. You think all prearranged.

Dayādhara Gaurāṅga: That is what I'm doing by Your Grace. It seems that to find a sincere soul is so rare that we have to scour the globe to try to find one or two.

Śrīla Śrīdhara Mahārāja: *Koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa, sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

It is said, already noted in the scripture. What you are searching after, the percentage is very, very few. It is not so easy to find them. Mahāprabhu after surveying the whole of South India He came. And Sārvabhauma Bhaṭṭācārya, that giant scholar, went to do some service by oiling His feet.

Then Mahāprabhu had a private talk with him. "Sārvabhauma, I made such a big tour, but I could not find any devotee of your type, only with the exception of one, Rāya Rāmānanda. Only one I found in My whole tour for two years in the land of the Vaiṣṇava and Ācārya. Rāmānuja, Madhvācārya, all the Ācāryas come from South India. And in that land I made such an extensive tour for two years, but I could not find a single Vaiṣṇava of your standard." Sārvabhauma was *māyāvādī*, he had been converted by Mahāprabhu to a particular stage of Vaiṣṇavism. And He told, "I could not find a single Vaiṣṇava of your type, only with the exception of Rāmānanda Rāya, he gave Me great pleasure."

Sārvabhauma answered, "So I asked You my Lord to meet Rāmānanda there."

"Yes, you did, and I was satisfied meeting him only. So I could not find a single Vaiṣṇava of your type."

In His whole tour, Mahāprabhu said Himself.

So a Vaiṣṇava of higher type is not to be found here and there like this ordinary. But as much as possible let us hope one day they will also rise to higher standard. But still we may be concerned that this is the highest type of Vaiṣṇava, what Mahāprabhu told, it is very rarely to be found. In ISKCON also at the call of Swāmī Mahārāja so many came, but they can't stand, they're dispersing gradually, going to lower level. It is not very easy to appreciate and stand in the same plane and level, difficult. But still as much as done, that is enough, that is also most valuable. If for a minute, for second, we're in connection with that highest thought, that is not to be undermined. Again that will take me in future births. That slight connection for the time being, that is also of rare value, because these things very rarely come to this world to give that connection. So high degree of self surrender through love. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. In the golden age also the meritorious persons they hanker for a birth in Kali-yuga. In the golden Satya-yuga.

kṛtādiṣu prajā rājan, kalāv icchanti sambhavam, [kalau khalu bhaviṣyanti
nārāyaṇa-parāyaṇāḥ, kvacit kvacin mahā-rāja, draviḍeṣu ca bhūriśaḥ

tāmraparṇī nadī yatra, kṛtamālā payasvinī
kāverī ca mahā-puṇyā, pratīcī ca mahā-nadī

ye pibanti jalaṁ tāsāṁ, manujā manujeśvara
prāyo bhaktā bhagavati, vāsudeve 'malāśayāḥ]

["My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa. These devotees will appear in various places but will be especially numerous in South India. O master of men, in the Age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Krtamālā, Payasvinī, the extremely pious Kāverī and the Pratīcī Mahānadī, will almost all be pure hearted devotees of the Supreme Personality of Godhead, Vāsudeva."] [*Śrīmad-Bhāgavatam*, 11.5.38-40]

They want a birth in this iron age, the golden age people. Some section of golden age people they aspire after a birth in this iron age. What for? A special grant, an extraordinary class of grant has been made by the Lord in this Kali-yuga.

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ [kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet]

["O King Parīkṣit, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."]
[*Śrīmad-Bhāgavatam*, 12.3.51]

One special quality this Kali has got what others may not have in any time. And that direct by through the sound, taking the Name one can attain the highest position. So what Mahāprabhu distributed in Kali-yuga, that is not even to be found in golden age Satya-yuga, Tretā, all. It is so very valuable a thing. So a seconds connection with that very high thing, that is more than many things.

karmaniya sadhyana sadgati lekha bhavati bhava nava taru nenai [?] Even a seconds association with a *sādhu*, that is not lost, that is kept, and one day that will assert gradually and take me to the highest position.

Dayādhara Gaurāṅga: So they're wanting to come to Kali-yuga because there's a higher position?

Śrīla Śrīdhara Mahārāja: For the rare chance, a chance of rare improvement, or facility, attainment. A very valuable attainment, possibility is there in Kali-yuga what is not found in other good ages ordinarily.

Dayādhara Gaurāṅga: Who is that group in Satya-yuga?

Śrīla Śrīdhara Mahārāja: They have got some *sukṛti*, previous *sukṛti*, anyhow some intuition within them, that what is distributed as a special grant in Kali that is the highest realisation. This sort of understanding in the underground consciousness, that is gathered by *sukṛti*, unknown *sukṛti*. Anyhow without their consciousness they have been utilised for the, by the higher devotees, their energy connected in some way or other with the devotees of that type, unconsciously. And that is kept there under intuition, suppressed intuition and from that intuition suggestion comes. "Let us have a birth there." There something peculiarly wonderful achievement and that is most tempt-able thing to achieve that inner suggestion.

Dayādhara Gaurāṅga: And the place they are, Satya-yuga, it's not so high?

Śrīla Śrīdhara Mahārāja: They're not pleased with meditation, meditation, meditation, of the Deity, meditation of the quality, this, that, an ordinary order. This love, highest divine love dealing is not there. There is only the direct transaction with the highest form of Divine Love is in Kali. Love is greater. There are so many other, they're also power seekers, so many other tempting things are there. May go to Nārāyaṇa, to Rāmacandra, to Dwārakeśa, this, that, and so many types of achievements. But the Kṛṣṇa connection, the Vraja connection, the wholesale surrender, and what is the outcome there, that is not to be had anywhere and everywhere. Ha, ha. Svayaṁ Bhagavān Kṛṣṇa.

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Kṛṣṇa is said by authorities to be the Supreme Absolute Truth, and that Absolute is crawling in the courtyard of Nanda Mahārāja and sucking the breast of Yaśodā. What type of *sādhana*,

what type of means have they adopted to attain that intimate end?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

So, he can attend with that truth which is impossible to think, that Yaśodā whipping and He's crying, weeping and whipping and, "O mother I won't do this thing." With this type of closest connection, with the Supreme. And some other position also. It is not to be found anywhere. So Raghupati Upādhāya says, "Those that are afraid of this mortal world, let them take resort to *Mahābhārata*, *Gītā*, *Vedānta*, *Purāṇa*, etc. But I don't care for that. I want the charm underlying the pastimes that is found in the house of Nanda."

śrutim apare smṛtim itare, [tam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma]

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

"*Śruti*, *Smṛti*, *Purāṇa*, so many things, they're also giving very high things but that is tasteless to me. I want this Nanda and Yaśodā. How they have got that very thing, which is so precious, and which is sought in such a grand and most painful way to reach there? And that thing has come here, and easy thing like you and me, in this way. A family life we see that Parabrahman. Is it reliable? If it is so I want this and nothing else, no other. The achievement of *Vedānta*, the achievement of *Mahābhārata*, the achievement of *Gītā*, or achievement of other *Purāṇa*, I don't want. But *Bhāgavata* has given the family life with the son's play, that is the most charming. I don't go to this *Veda*, or the *Purāṇa*, or the *Smṛti*, or the *Vedānta*, the *tarka*, the reasoning, the reasonable aspect to understand the Absolute. All dismissed. Only I want this, intimate family life with the Lord."

Dayādhara Gaurāṅga: But in Satya-yuga ninety per cent of the association is pure devotee.

Śrīla Śrīdhara Mahārāja: Not this type of devotee. This type of devotee is unknown. In Satya-yuga the mass is of better character, amenable. Not much trouble in the administration, or in the social dealings. That is Satya-yuga, all God fearing in general. But that does not mean the highest standard of theism is there. It is not so. The majority are religious minded, that is Satya-yuga, but the standard of theism, religion, that is not very high. That is independent of any *yuga* but has special connection with Kali-yuga, by the special, sweet will of the Lord.

When Kali-yuga is coming, approaching, all the good men, the *Ṛṣis*, they're feeling much pain within their heart. "The Kali-yuga is coming, how the people will have to suffer. They'll do so many various wrong things and they'll have to suffer the consequence. How to save them?" The *Ṛṣis* are approaching towards Vasudeva. "The Kali-yuga is coming very soon. How those selfless people, unfortunate people can be helped?"

To consult with Vasudeva, the leaders of the *Ṛṣis*, they have come. And at that time Vasudeva has gone to take bath in Saraswatī River. The *Ṛṣis* impatiently they went to the river, *ghāt*, and

there they found that Vasudeva is taking bath and says, "You Kali, you are very fortunate, you *śudra* you are very fortunate, you *strī*, women, you are very fortunate." He's uttering these words and taking bath.

They were surprised, the *Ṛṣis.* "We have come, how to help the Kali, the *śudras*, the *strī* and these Kali-yuga persons, and Vasudeva he says that. "You Kali, you are fortunate, you *śudra* of lower class you are fortunate, you woman section you are fortunate." What is this?"

Then Vasudeva came out. They're standing on the banks of the river. Then after giving and taking formal respect, then asked, "You have come to see me, any particular purpose?"

"Yes. We came for particular purpose. But before that we want to hear from you. While taking your bath you were chanting these expressions, the *kali dainya*, women you are *dainya*, fortunate. What is the meaning of that?"

Vasudeva said, "Because I saw the Lord has made some special sanction for the Kali-yuga and that surpasses the fortune of the other *yugas* also, if it can be utilised."

"Is it so?"

Then in his *āśrama* they came and it was discussed elaborately. How? What sort of fortune? What is the special grant for the *jīva* in this Kali? And they went back satisfied. "Yes. The special incarnation is, deputation coming to help the Kali."

So when ordinary persons, good persons, their heart cries for the pain, misery of the Kali-yuga, the Lord also is there. His heart also means to help the Kali who are especially under misfortune. And it has been, it is divine provision, providential arrangement, that this will be distributed, the highest thing will be distributed in the worst of the time. The best thing in the worst. asatu sada jayata [?] Misery attracts, when the famine attracts the king's donation, special donation, something like that.

Gaura Hari. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. I shall close now.

...

The whole of his life he took the Name of Kṛṣṇa, Hare Kṛṣṇa *mahā mantra*. But just at the time of his disappearance he took the feet of Mahāprabhu's grace, best, and his look, eyes fixed in the eye and face of Mahāprabhu and,

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa, nāmera sahita prāṇa kaila utkrāmaṇa

["While chanting the Holy Name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body."]

[*Caitanya-caritāmṛta, Antya-līlā,* 11.56]

And when he took the Name of Śrī Kṛṣṇa Caitanya, the life vanished. The whole life with most earnestness, ideal earnestness, he was taking the *Nāma* of Kṛṣṇa. But the last moment he took the Name of Kṛṣṇa Caitanya. Then who is Kṛṣṇa Caitanya? We are reminded, who is Kṛṣṇa Caitanya. And the result, the consequence of the whole life, taking the Holy Name, Divine Name, the last result, the fruit, ripe fruit came as Kṛṣṇa Caitanya and he disappeared with the sound. This is peculiar thing. And Mahāprabhu Himself went to the *prasāda* dealers.

'haridāsa-ṭhākurera mahotsavera tare, [prasāda māgiye bhikṣā deha' ta' āmāre']

["I am begging *prasāda* for a festival honouring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."] [*Caitanya-caritāmṛta, Antya-līlā,* 11.74]

"I have come to beg some *prasāda* from you, to do the festival of Haridāsa Ṭhākura."

Mahāprabhu Himself has come to beg. The dealers, they have come with full pot to give Him.

Then Svarūpa Dāmodara he stopped them. "No, no." He made some sign. "Don't give to Him. I am making arrangements to take."

Then he came to Mahāprabhu. "You go and they will all give and I am taking with persons whatever necessary I am taking. You please go home to Your own quarters."

Then sitting along with the devotees, Mahāprabhu took that *prasādam* and told, "Whoever in connection with Haridāsa Ṭhākura, they will all get Kṛṣṇa *prema*, in any connection. Whoever has taken him to the burial ground, whoever has helped with throw of little sand to the burial ground. And whoever has come to take this *prasādam*, any way connection with Haridāsa Ṭhākura, will give you best reward in the Divine Love."

They heard like that. Gaura Hari bol. Nitāi. Namācārya Haridāsa Ṭhākura. And he was the greatest sufferer. He was a Mohammedan by birth, or by social custom. Some say *brāhmaṇa's* son in childhood he was stolen by some Mohammedan. Anyhow, he was in the Mohammedan society. And they saw that, "We convert Hindus to our religion and Hindu converted into Mohammedan?" Could not tolerate, so severe punishment was dealt to him. He was whipped in twenty-two markets, showing to the people no such commitment can ever happen. But still Haridāsa Ṭhākura he could not leave this Kṛṣṇa *Nāma*. Was so heavily punished, still he retained his attachment towards Kṛṣṇa. And Mahāprabhu took him to Purī where they're mainly Hindu population and hater of Mohammedans. But Mahāprabhu made arrangements for a special place through the help of the Rāja Guru and the king to allow Haridāsa there, for twelve or eighteen years or so. And he passed away before Mahāprabhu. Other devotees they passed afterwards, but Haridāsa Ṭhākura passed away just before Mahāprabhu. Hare Kṛṣṇa. Nitāi. Gaura Hari bol.

...

Generally the *sannyāsīns* have got a custom to observe four months rest in one place during the rainy season. They generally stay in one place for four months in this rainy period. And after the end of the period, no, in the middle of that, after two months, this *pūrṇimā*, they have a shave, clean shave. Today is that day to have a clean shave for the *sannyāsīns*. The name is *viśvarūpa kor. Kor* means the blade by which shaving is performed. *Viśvarūpa kor*, the name, this is the *kor*, this is the shaving, its name is *viśvarūpa*. Whether, this is to commemorate the name of Viśvarūpa, the elder brother of Mahāprabhu who took *sannyāsa* and who disappeared in Pandapura. Śrī Ranga Purī gave this news to Mahāprabhu when He visited Pandapura. Here his name was Śankara Aranya and he disappeared in this holy place. Previous name Viśvarūpa.

Previous or not, may be not associated with his name because from previous time, before his disappearance, these things are going on. So *viśvarūpa kor, viśva karma* we are [?], is finished, nearby, and *viśvarūpa kor*.

Devotee: Mahārāja. There are two verses which are composed by you in praise of Śrīla Prabhupāda Bhaktisiddhānta Saraswatī Goswāmī _____ [?] Śrīla Gaura Kiśora dāsa Bābājī Mahārāja, Śrīla Bhaktivinoda Ṭhākura, Śrīla Jagannātha Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: Not Jagannātha Dāsa Bābājī Mahārāja, in the verse, but his name mentioned perhaps in Gaura Kiśora. Bhaktisiddhānta Saraswatī, Bhaktivinoda Ṭhākura, Gaura Kiśora Bābājī, first these three. Several, two, three, for Prabhupāda Bhaktisiddhānta. And then Nityānanda Prabhu and Mahāprabhu.

Rāmacandra _____ [?] This is _____ [?] *śloka*. Bhaktisiddhānta,

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ

["That great personality who resides in Gauḍa-deśa on the banks of the Gaṅgā in Navadvīpa, which is new Vṛndāvana and is known as Māyāpur, has manifest Śrī Chaitanya Maṭha and is the only person concerned with the real welfare of the living entities. He is known as Śrī Bhaktisiddhānta Saraswatī who is in the succession of Gauḍiya Gurus; resplendent as the sun in the morning sky, he is worshipped by the followers of Śrī Rūpa Goswāmī."] [*Encounters with Divinity*, p 215]

Mentioned about our Guru Mahārāja. What is his position? Who was he? All these things. *Gauḍe gāṅga-taṭe*. *Gauḍa* means Bengal, this rudhi [?] Generally *gaur pañca, gaur pañca vādīs* in the south, *pañca gaur*, the northern India. But especially Bengal is known as *gaur bhumi, gaura bhumi.* To *Gauḍe* in Bengal *gāṅga-taṭe*, near the banks of the Ganges. *Gauḍe gāṅga-taṭe nava-vraja*. The new Vṛndāvana, old Vṛndāvana there in Dvapura and this Navadwīpa, this new Vṛndāvana. *Nava-vraja-navadvīpa*. The Navadwīpa which is known as new Vṛndāvana. *Nava-vraja-navadvīpa tu māyāpure*. And within that Navadwīpa the location is Māyāpur.

Māyāpure śrī chaitanya-maṭha-prakaśa-kavaro. Who established an institution there by the name of Śrī Caitanya Maṭh. *Jīvaika-kalyāṇadhīḥ*. And his aim was only to do good to the *jīva* souls, to the people. His only object was to do good to the people. *Jīvaika-kalyāṇadhīḥ*.

Śrī siddhānta-sarasvatīti-vidito. He was renowned, known as a *sannyāsī*, Śrī Bhaktisiddhānta Saraswatī, in this name he was known to the public. *Vidito gauḍīya-gurvanvaye*. Public and also in the Guru *paramparā*, *gurvanvaye*, the lineage of Guru, *gurvanvaye. Anvaye* means connection, in the connection of the list of the Guru, his name is known as Śrī Bhaktisiddhānta Saraswatī. *Śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye*.

Bhāto bhānuriva prabhātagagane. He shone here one day, like the morning sun, *prabhātagagane. Bhāto bhānuriva prabhātagagane*. Just as the sun shines in the morning, so

here also he one day shone like the sun in the morning. *Rūpānugaiḥ pūjitāḥ*. As he was shown like this morning sun here in Māyāpur Caitanya Maṭh and worshipped by the followers of Śrī Rūpa Goswāmī. *Rūpānuga*, that is the followers of Śrī Caitanyadeva, they're generally known as *rūpānuga*, they're the followers of Śrī Rūpa Goswāmī. Because Rūpa was entrusted to distribute the real *bhajan* of Rādhā-Govinda by Mahāprabhu. He was entrusted, responsibility was given to him and his followers, *rūpānugas*. Worshipped by the section of *rūpānuga*, Śrī Bhaktisiddhānta Saraswatī in the Guru *paramparā*, he shone like the morning sun here in Caitanya Maṭh in Māyāpur on the banks of the Ganges in new Vṛndāvana in Bengal. That is the meaning.

gauḍe gāṅga-taṭe nava-vraja-navadvīpa tu māyāpure
śrī chaitanya-maṭha-prakaśa-kavaro jīvaika-kalyāṇadhīḥ
śrī siddhānta-sarasvatīti-vidito gauḍīya-gurvanvaye
bhāto bhānuriva prabhātagagane rūpānugaiḥ pūjitāḥ

Devotee:

śrī-siddhānta-saraswatīti vidito gauḍīya-gurv-anvaye
bhāto bhānuriva prabhāta-gagane yo gaura-saṁkīrtanaiḥ
māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān
kṛṣṇa-prema-sudhābdhi-gāhana-sukhaṁ prādāt prabhuṁ taṁ bhaje

["In the great Gauḍīya Vaiṣṇava teachers' line,
as Śrīla Bhaktisiddhānta Saraswatī he's renowned.
Like the radiant sun in the morning sky,
he appeared to rescue all souls swallowed by
the all-devouring impersonal philosophy.
By spreading the teaching of Lord Gaurāṅga
to sing the Holy Name of Lord Kṛṣṇa,
he gave all the chance to dive in the ocean
of love for Śrī Kṛṣṇa, the Supreme Person.
Śrīla Bhaktisiddhānta, my lord, divine master -
at his feet do I pray to serve him forever."]
[*Śrīmad Bhagavad-gītā. The Hidden Treasure of the Sweet Absolute*, page x]
[SCSM Kīrtan Guide, 4th Edition, page ii]

Śrīla Śrīdhara Mahārāja: A similar *śloka*, that is in the *praṇama mantra*, the list of obeisances to Guru *paramparā* I have composed. *Śrī-siddhānta*, the great Vaiṣṇava who was known as *siddha* Bhaktisiddhānta Saraswatī in the list of Guru *paramparā*. *Māyāvāda-timiṅgilodara-gatān*. His general activity was to save and to deliver those people who are diving in the ocean, who have dived in the ocean of *māyāvāda*. That everything is *māyā, māyā,* all misunderstanding. And above *māyā*, what is unknown and unknowable non-differentiated entity, this is *māyāvādā*. Whatever is known comes within the jurisdiction of our subject, our thinking, that is all *māyā*. And beyond *māyā* only non-differentiated, non-specified thing, unknown and unknowable, never knowable and known.

So Kṛṣṇa *līlā*, Nārāyaṇa, Gaura, all these religious conceptions, they are within the *māyā* but holding the higher position in the *māyā, sātya-guṇa*. Nārāyaṇa, Viṣṇu, all these in *sātya-guṇa*, *rāja-guṇa*, *tāma-guṇa*, *sātya-guṇa*, divisions. In *sātya-guṇa*, all these religious conceptions. But *nirguṇa* means summation of all negation, no positive assertion there, this is *māyāvāda*.

So *māyāvāda timiṅgilo*, *timiṅgilo* you know which can devour the whales. In ancient India there was a conception that in the ocean, not only the whales are the biggest fish, but there is another type which can devour even these whales. *Timiṅgilo*, *gil* means swallow, devour, who can swallow the great whales also. So big. So *māyāvāda*, in the religious conception it is like *timiṅgilo*.

They accept all religious concepts. "Yes you come, it is also a particular section but it is also *māyā*. And above *māyā* there is Brahman, unknown and unknowable, some conscious substance which can never be known. You admit that and we accept you, whether you are worshipper of Gaṇeśa, or Śakti, or Viṣṇu, or Śiva, or Kālī, or anyone like Jesus, or Mohammed, it does not matter. But ultimately this is all different types of conceptions about religious matter. But ultimately you are to accept unknown and unknowable in the highest. This is all in this misconception area, a degree of misconception."

So this is *timiṅgilo*, the devourer of so many whales. *Māyāvāda-timiṅgilodara-gatān uddhṛtya jīvanimān*. And you delivered them from this misconception. *Vibudha-bahula-mṛgyā-mukti-mohānta-dātrī*.

[nikhila-bhuvana-māyā-chinna-vichinna-kartrī, vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī, vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī]

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."] [Śrīla Śrīdhara Mahārāja]

You liberated them from this great ignorance that the highest position is summation of all negation. No real positive is there. This is negative side. Positive is there, and the positive is differentiated and specified. There is subject, object, and so many divisions for the - only difference, here exploitation, there dedication. *Tam eva bhāntam anubhāti sarvaṁ*.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti]

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of

fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

What is not there in the cause, how can it come in the effect? So there is also movement and this is the perverted reflection here in the mortal world, but originally that must be there. What is not in the cause can never come in the effect. And that is supposed to be the cause, then this differentiation, specification, all these things, must be there. That cause must contain what we find in the effect, in any form or other.

Devotee: So what is the meaning of this line then, *māyāvāda-timiṅgilodara*...

Śrīla Śrīdhara Mahārāja: "*Timiṅgilodara-gatān*. Who are already within the belly of the *māyāvādins*, of those nihilists, spiritual nihilists, he took them out from that belly. *Ra-gatān uddhṛtya jīvanimān*. Then in the ocean of the Divine Love of Kṛṣṇa you put them and help them to take bath and have their pastimes in that ocean of love of Kṛṣṇa. The ultimate cause is love, and you can swim there in that ocean of love. And that sort of happiness you gave to innumerable persons that were captured ultimately by *māyāvāda*. Who did this, I signed on myself in the service of his feet."

Then there is another.

83.09.22.B

Śrīla Śrīdhara Mahārāja: ...centre of activity in Gauḍa, in Bengal. Navadwīpa Dhāma was the headquarters of his *līlā*, activity. *Śrī gauradhāma sthitiḥ*. *Sachāstraikavṛtiḥ*. He engaged himself only in the propagation of the holy scriptures, *śrauta kṛtiḥ*, not ordinary writings of the ordinary people, but all *śrauta kṛtiḥ*, *sachāstra*, who that are dealing with eternal substance. Not transient, like scientific books dealing with the researches of this mundane world. He was dealing thoroughly, devoted his life thoroughly in dealing the revealed scriptures, *sachāstraikavṛtiḥ*, that was his vow, *sachāstraikavṛtiḥ*. *Kusaṅga viratir*. And he was very eager to give up the association of the evil persons, *abhakta*, that are animistic to the divinity. He kept him aloof far from the worldly people. *Duḥsthabyathā-niṣkṛtiḥ*. But he was very eager to remove the misery of the suffering souls. That was his business, busily engaged in. *Duḥsthabyathā-niṣkṛtiḥ*. To take out the pain from the heart of the people at large, that was his nature. *Duḥsthabyathā-niṣkṛtiḥ*.

Śrī rūpaik-ratiḥ. The inner heart, inner tendency, was common with the aspiration of Śrī Rūpa Goswāmī. There the harmonising, his inner heart has harmony with that what was given by Śrī Rūpa. *Sanātana-natiḥ*. And he had respect for Sanātana Goswāmī, who related what is our place and position in the universe, the eternal and here. *Sanātana-natiḥ*. Had obeisance towards him. *Śrī jīvatejasthatiḥ*. And his very nature was like Jīva Goswāmī, who could not tolerate any dishonour to the Vaiṣṇava. Always trying to maintain the honour, the invaluable, supernatural

position of the Vaiṣṇava, very eager. And for that he used all his might to establish the honour of the Vaiṣṇava. That was his nature.

Like Śrī Jīva Goswāmī, who fought with the Digvijayī scholar in order to keep the honour of Rūpa and Sanātana who gave signature without sitting in a table of discussion with the Digvijayī Paṇḍit. This Digvijayī, a scholar, when he thinks himself a very big scholar, he, like so many heroes they're also out to fight with the *paṇḍits* of different places and takes the glory that he's the best scholar of the day. Fighting and defeating all the scholars here and there.

So one Digvijayī Paṇḍit came and then went to discuss with Rūpa and Sanātana. "You must sign that you are reluctant to discuss with me."

Rūpa and Sanātana gave their signature. "We do not want to. You are a big *paṇḍit*. We do not like to sit in discussion with you." They gave.

But when he went to Jīva Goswāmī, people told that, "He's their disciple, Jīva Goswāmī, he's also a big scholar. So until and unless you defeat him, you can't get the degree that you have defeated all the scholars in Vṛndāvana."

So he approached Jīva Goswāmī and he asked him. "Your Gurus, the Rūpa, Sanātana, they have already given signature, so I think you should also give your signature here under them."

Jīva Goswāmī he wanted to see, and he got it, and he tore to pieces. "You do not know, you fool, why they gave their signature. They think that to sit in discussion with you is waste of time, so they avoided you. But to keep their honour, to know, to inform you who they are, how dignified position, you must come with me and defeat me. Then you'll use that signature for your prestige, otherwise not."

Then Jīva Goswāmī sat in discussion and defeated him, there. "And now you understand that my Gurus, Rūpa, Sanātana, why they gave signature to avoid a proud man like you. They gave signature, not that they're not scholars."

So, *śrī jīvatejasthatiḥ*. Who had the valour and the spirit like that of Jīva Goswāmī. And his activity was like that to establish the prestige and the position of the Vṛndāvana Goswāmīns, Bhaktivinoda Ṭhākura, all those, he was ready to fight with anyone and everyone. That was his *śrī jīvatejasthatiḥ*. *Śrī siddhānta sarasvatī*. By name he was known here as Śrī Bhaktisiddhānta Sarasvatī. *Guruvaru*. Our Gurudeva. *Gaudīya-goṣṭhīpatiḥ*. The master, the king of the Gauḍīya Sampradāya."

[gaurāṅgaika-gatir vrajāśritamatiḥ śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ]
[*Śrī Gauḍīya Gitānjali*] & [*Sādhu-Saṅga*, 3.1, 1985, p 12]

And that was another *śloka*. In this way I composed some here and there, so many.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Dayādhara Gaurāṅga: What was the outcome of the *paṇḍit*?

Śrīla Śrīdhara Mahārāja: Eh?

Dayādhara Gaurāṅga: The *paṇḍit* who was defeated by Jīva Goswāmī.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is referenced, in *Bhakti-ratnākara* the reference is there. I don't...

Devotee: Dayādhara Prabhu is asking 'what is the result?'

Śrīla Śrīdhara Mahārāja: Na, the name of the *paṇḍita*? You want to know the name of the *paṇḍita*?

Dayādhara Gaurāṅga: No, not necessarily. I wanted to know his reaction.

Śrīla Śrīdhara Mahārāja: His reaction? He fled away. Another *paṇḍita* who came to fight in Navadwīpa and he had a sitting with Mahāprabhu, he was Keśava Kāśmīrī, a big *paṇḍita*. He was converted by Mahāprabhu. With a talk with Mahāprabhu he had reaction. But this *paṇḍita* his future not known, he fled away. But who fought with Mahāprabhu, another Digvijayī, his reaction was great, and he left everything and went privately he departed from Navadwīpa and he was Keśava Kāśmīrī by name. And many say that he entered, or he was within the Nimbarka Sampradāya. And he began his life in devotion in the Nimbarka Sampradāya, Keśava Kāśmīrī.

Devotee: Mahārāja. Next verse is composed in praise of Śrīla Gaurakiśora Dāsa Bābājī Mahārāja.

namo gaurakiśorāya bhaktāvadhūta mūrttaye
gaurāṅghri padma-bhṛṅgāya rādhā-bhāva-niṣevine

["I bow to our Guru, Śrīla Gaura Kiśora Dās, the pure devotee beyond social class;
the bee in the lotus of the feet of Śrī Gaurāṅga, who deep in his heart serve Śrī Rādhā forever."]
[SCSM Kīrttan Guide, 4th Edition, p iii]

Śrīla Śrīdhara Mahārāja: The Guru *paramparā*, after our Guru Mahārāja, his Guru Gaura Kiśora Dās, for him one poem composed by me. *Namo gaurakiśorāya*. I show my obeisance to our Guru's Guru Gaura Kiśora Dās. *Sākṣād vairāgya mūrtaye*. His physical nature was of very abnegation type. *Vairāgya* means indifference. Indifference to the extreme was found in his outer characteristic.

Devotee: *Bhakta-guruttama* _____ [?]

Śrīla Śrīdhara Mahārāja: *Sākṣād vairāgya mūrtaye*.

Devotee: *Vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Namo gaurakiśorāya sākṣād vairāgya mūrtaye.*

Devotee: *Vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ* _____ [?]
Namo gaurakiśorāya bhaktāvadhūta mūrttaye.

[namo gaura-kiśorāya sākṣād vairāgya mūrtaye
vipralambha-rasāmbhodhe, pādāmbujāya te namaḥ]

["I bow to your lotus feet, Śrīla Gaura Kiśora Dās Bābājī, the embodiment of renunciation and the ocean of sacred rapture in separation."] [*Śrī Chaitanya: His Life & Associates*, p 240]

Bhaktāvadhūta mūrttaye. *Avadhūta* means above *paramahaṁsa*, whose abnegation, indifference to the world, is so higher that sometimes people mistake that they're connecting with some filthy things.

Our Gaura Kiśora Bābājī Mahārāja, Gurudeva of our Guru Mahārāja, he used to stay in a room in a particular *dharmaśālā*, public rest place. And near the latrine, where general people did not like to approach, for its nearness to the public latrine. So he did not care for that.

Then when people asked him, "Why have you selected this nasty place, room, just adjacent to the public latrine?"

"This is better. The bad scent, that is more serious that comes from the evil mind of the people." That was his answer. "That is more nasty. The heart of the ordinary people, sinful people, that is more nasty than this physical nastiness of the latrine." Eh? Do you follow? Ha, ha. "That is more harmful, more injurious. This is injurious to the body, but that is contaminating the mind, so that is more dangerous thing." That was his answer. "To avoid those worldly men who have got some bad contamination, I keep nearby this nasty thing."

Avadhūta, so that is the standard of the *avadhūta* in whose dealings people find that he's fond of some nasty things. But his heart was something else, within. Within something, but externally they're mixing with nasty things of this world. *Bhaktāvadhūta mūrttaye*, *gaurāṅghri padma-bhṛṅgāya*. You are the bee in the lotus of the feet of Śrī Gaurāṅga. *Rādhā-bhāva-niṣevine*. And always you're trying to foster in your heart the pastimes of Rādhārāṇī. You're trying to engage yourself in the service, at your heart, about Rādhārāṇī."

Then next, then after that, Bhaktivinoda Ṭhākura.

Devotee:

vande bhaktivinodaṁ śrī-gaura-śakti-svarūpakam
[bhakti-śāstrajña-samrājaṁ rādhā-rasa-sudhā-nidhim]

["I bow to Śrī Ṭhākura Bhaktivinoda, Mahāprabhu's love divine personified.
He's the king of all knowers of the purpose of the Scriptures,
and he is the ocean of Śrī Rādhā's devotion."]
[SCSM Kīrttan Guide, 4th Edition, p iii]

Śrīla Śrīdhara Mahārāja: "*Vande bhaktivinodaṁ*. I bow down to Ṭhākura Bhaktivinoda who is the representation of devotion of Śrī Mahāprabhu in original form. *Gaura-śakti-svarūpakam*.

Devotee: *Bhakti-śāstrajña-samrājaṁ*.

Śrīla Śrīdhara Mahārāja: And he's the emperor of all those that have got some knowledge about *bhakti siddhānta*. *Bhakti-śāstrajña-samrājaṁ*. King of the knower of the purpose of the devotional scriptures.

Devotee: *Rādhā-rasa-sudhā-nidhim*.

Śrīla Śrīdhara Mahārāja: *Rādhā-rasa-sudhā-nidhim*. And where we can locate the infinite divine *līlā* of Rādhārāṇī within his heart. This is our Bhaktivinoda Ṭhākura. *Rādhā-rasa-sudhā-nidhim*. The ocean of the ecstatic joy which can be derived by the service of Rādhārāṇī. This is his personified. And he's the king of the knower of all the revealed scriptures. *Bhakti-śāstrajña-samrājaṁ*. Those that know the real purpose of the revealed scriptures, he's the king among them, Bhaktivinoda Ṭhākura.

Devotee: Then next verse.

Śrīla Śrīdhara Mahārāja: Then Jagannātha Bābājī.

Devotee:

gaura-vrajāśritāśeṣair vaiṣṇavair vandya-vigraham
[jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam]

["The great venerable Grandsire of pure devotion,
loved by all Vaiṣṇavas of both Navadwīpa and Vṛndāvana -
I worship the feet of that great Vaiṣṇava Guru,
the ocean of love, Śrīla Jagannātha Prabhu."]
[SCSM Kīrttan Guide, 4th Edition, p iii]

Śrīla Śrīdhara Mahārāja: All the Vaiṣṇavas that are staying either in Vṛndāvana or in Navadwīpa, he commanded, the old Vaiṣṇava, Jagannātha Bābājī, he commanded respect of all the Vaiṣṇava both in Vṛndāvana and Navadwīpa. And he was very old.

Devotee: *Jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam*.

Śrīla Śrīdhara Mahārāja: And who is the ocean of divine love, and he's the aged among all the Vaiṣṇavas existing. That is Jagannātha Bābājī.

Devotee: And who is old Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: He lived about a hundred and twenty five years. Jagannātha Dāsa Bābājī. And he commanded respect from all the Vaiṣṇavas in Vṛndāvana as well as in Navadwīpa. These two places of Gauḍīya Vaiṣṇava, Vṛndāvana and Navadwīpa generally, and he commanded respect of all, and lived long time. And he was also...

Devotee: *Jagannātha-prabhuṁ vande premābdhiṁ vṛddha-vaiṣṇavam*.

Śrīla Śrīdhara Mahārāja: Ocean of divine love, he was.

Devotee: And he was the senior-most, oldest Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: And Bhaktivinoda Ṭhākura had his connection. His Guru was Bipin [Bihari] Goswāmī, one *gṛhastha* Goswāmī, but in his last days he was indifferent to him, seeing his characteristic. And connected him with Jagannātha Dāsa Bābājī.

Dayādhara Gaurāṅga: *Śikṣā*?

Śrīla Śrīdhara Mahārāja: *Śikṣā* Guru. And took *veśa* also from him, took this *bābājī-veśa*. That is a form of *sannyāsa*. As Rūpa, Sanātana, Jīva Goswāmī, they took *bābājī-veśa*, not *sannyāsa*, not red but white cloth, as found in Vṛndāvana. So *bābājī-veśa*. So Bhaktivinoda Ṭhākura in his last days he had connection with that Jagannātha Dāsa Bābājī. And being indifferent to his previous Guru as when he was a householder, from householder Guru he got here in Bhagna Para, one Bipina Goswāmī, whose name is mentioned in *Caitanya-caritāmṛta's* commentary, Bipina Goswāmī.

Devotee: Yes Mahārāja, complete.

Śrīla Śrīdhara Mahārāja: And then Pañca Tattva _____ [?]

Devotee: Then *vāñchā-kalpatarubhyaś ca*.

Śrīla Śrīdhara Mahārāja: Vaiṣṇava, then Pañca Tattva.

Devotee: Now you can rest Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?] *śaraṇāgati* _____ introductory *śloka* [?]

...

svairācārābdhi-saṁmagnān, jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat

_____ [?]

...

Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura, he selected Jagannātha Dāsa Bābājī for what reason?
He left one Guru and went to another Guru.

Śrīla Śrīdhara Mahārāja: As his *veśa* Guru, *sannyāsa*. He was *gṛhastha* and he took *sannyāsa*, so it is a custom the *sannyāsī* must take *sannyāsa* from a *sannyāsī* Guru. A *gṛhastha* Guru cannot confer *sannyāsa*. That was the custom, it is custom. A Guru is a *gṛhastha*, and how he can give the *sannyāsa*? So it is a general custom here, it is no objection. When he goes to Vṛndāvana he takes shelter under *sannyāsī* Guru, take mantram. He has got *sannyāsa* mantram. *Sannyāsī* has got a mantram. He has to take that mantram from Guru, but *gṛhastha* Guru cannot give. *Ke*?

Devotee: _____ [?]

svairāchārābdhi saṁmagnān jīvān gaurāṅghri-paṅkaje
uddhṛtya śaraṇāpatter māhātmyaṁ samabodhayat [6]
yas tasya bhakti-siddhānta-sarasvatī-prabhor guroḥ
atyudāra-padāmbhoja-dhūliḥ syāṁ janma janmani [7]

[6–7) Birth after birth, let me be a speck of dust at the supremely magnanimous lotus feet of the universal Guru, Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, who uplifted the conditioned souls submerged in the ocean of their whimsical activities to the lotus feet of Śrī Gaurāṅga and enlightened them about the greatness of *śaraṇāgati*.]

Śrīla Śrīdhara Mahārāja: *Svairācārābdhi-saṁmagnān, jīvān*. The people that are drowned in the ocean of *svairāca*, that whatever they like they do, not following any system of *karma*. Whimsical activity, sensual activities. Who are already drowned in the ocean of sensual activities, getting them, relieving them from there, put into the lotus of the feet of Mahāprabhu where *śaraṇāgati*, the surrender - put him in the lotus of surrendering in the feet of Mahāprabhu. *Uddhṛtya. Gaurāṅghri-paṅkaje. Jīvān gaurāṅghri-paṅkaje, uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat*. They rescued them from the ocean and put into the lotus holy feet of Mahāprabhu, and then began to preach to them what is the efficacy and goodness of the surrendering, of the surrendered soul. Taking them out of the ocean, put them on the lotus, in

the ocean of lotus feet of Mahāprabhu. And then began to canvass them about the greatness and the glory of the surrendered souls.

Devotee: *Uddhṛtya śaraṇāpatter, māhātmyaṁ samabodhayat*.

Śrīla Śrīdhara Mahārāja: *Māhātmyaṁ samabodhayat*. Made them understand, attempted to make them understand that what is *śaraṇāgati*. _____ [?] Whimsical activity, took him from whimsical action, and put in the lotus feet of Mahāprabhu, and began to preach to them about the efficacy of the surrendered soul.

Devotee: *Yas tasya bhakti-siddhānta*.

Śrīla Śrīdhara Mahārāja: This is the nature, this is the activity what Bhaktisiddhānta did in this world. Who are diving deep into the ocean, to collect them, and put in the lotus feet of Mahāprabhu. And then preach about the greatness, nobility of *śaraṇāgati*, surrendered soul, from whimsical action to surrendered stage. That was his characteristic, to take us, we're whimsically moving hither and thither, no rules, no regulations, to collect us and put in the lotus feet of Mahāprabhu. And then began to canvass what is the goodness in *śaraṇāgati*, the life of a surrendered soul. That was his purpose of life.

Śaraṇāgati is a book, Bhaktivinoda Ṭhākura, I composed a commentary. And there in the beginning this *śloka* about my Guru Mahārāja obeisance.

Devotee: *Yas tasya bhakti-siddhānta-sarasvatī-prabhor guroḥ*.

Śrīla Śrīdhara Mahārāja: *Atyudāra-padāmbhoja-dhūliḥ syāṁ janma janmani*. This is the characteristic of Bhaktisiddhānta Saraswatī. And his very rare shelter for the souls I pray that I may have shelter there in his foot. *Dhūliḥ syāṁ janma*. I want to be a dust in the holy feet of such Gurudeva, my Bhaktisiddhānta Saraswatī. That is the prayer.

Devotee: _____ [?]

Dayādhara Gaurāṅga: Mahārāja. I had a slight argument with Mahānanda Prabhu over some Deity service. So I wanted to have some clarification. He says that you say that the Deity should be worshipped in a very humble way.

Śrīla Śrīdhara Mahārāja: Humble and careful also.

Devotee: In a simple way.

Dayādhara Gaurāṅga: Hmm. Simple. So I had some - I wrote to you once, I had some sapphires that I wanted to make..

Śrīla Śrīdhara Mahārāja: But you want to do it in a royal style?

Dayādhara Gaurāṅga: Not royal, but I want to do some things nice.

Śrīla Śrīdhara Mahārāja: You see, in Vṛndāvana when Rūpa, Sanātana, requested by Mahāprabhu, they're leaving His own association reluctantly, they were requested to go to Vṛndāvana and to preach, and several other activities were given to them. But Sanātana was wandering in Vṛndāvana and trying to find out the places of Kṛṣṇa *līlā* which is now forgotten by - all these things, so many others, and also to establish Deity worship.

Then he used to move through the whole of Vṛndāvana, and his behaviour, conduct, was so humiliating and amiable that everyone loved him, and used to say, "Our old father. Guru Baba. Old father." That was the common name of Sanātana Goswāmī throughout the whole of Vṛndāvana. In one word, "Our old father." Very, very popular, from the child to the old.

But in one householders house there was Rādhā-Govinda, Rādhā-Madan-mohana. And a daughter-in-law in that house she was a good devotee, she generally used to serve that Rādhā-Govinda, Rādhā-Madan- mohana.

That Sanātana used to visit, and that Rādhā-Govinda gave a dream, both to the lady and to Sanātana.

To Sanātana the dream came, "I want to take your service."

And this lady, daughter-in-law, the householder, she also got that, "I want, I'd like to go to Sanātana to accept his service. When he comes to you please hand over." Of course the lady she swooned, she could not contain her consciousness when she got this shock.

Sanātana also came with that object and informed that, "I had a dream last night that Madan-mohana wants to go to me. And now what you will do? You judge and settle."

Then the *gṛhastha* lady, "Yes, we have got also such command in dream. So He's free, He can do anything and everything. He wants to grace you, and to deprive us from our service. What we can do? He's free. Autocrat." So handing over that Rādhā-Madan-mohana Vigraha to Sanātana, and the lady lost her consciousness and fell down.

What to do? Sanātana took Him. And in his cottage in one portion he put Him there. Then, he's a beggar, whatever some flour, he - before this he used to take some bread from the householders. But now because to offer fresh things to the Deity so he used to collect some flour, etc. And with the flour he with mixing some water and then putting in the fire he used to offer to the Madan-mohana, and he himself ate that.

After some time Madan-mohana gave another dream. "O Sanātana, I can't eat these things which you offer to Me, I can't relish. Put at least some salt there, otherwise I can't do."

What to do? "O, You want me to eat salt?"

"O, that salt is not much. But don't want anything else. So put some salt within that wheat ball, flour ball, put salt and put it into the fire and offer and eat, take the *prasāda*."

After some days Madan-mohana said in a dream, "Sanātana, I can't eat only with mere salt, add some ghee, otherwise I can't eat, swallow it."

"O, You want to feed me. This is Your tactic. How is it possible? I'm a beggar. Where should I get any ghee? Then I shall take You to that same house where You were eating in unlimited way."

In this way, but quarrelling with Deity in his mind, but anyhow got some ghee. He also accepted. Took with some ghee and salt and that ball of flour put into the fire and he offered and he took it. In this way.

Then he again did something. Some rich man came to visit the place, and seeing, "In a cottage you have put Madan-mohana, so beautiful Deity. I shall construct a temple."

In this way gradually developed. But everything should be devoted to be offered to Him. But we must be careful thereby we may not acquire habit of such rich living, rich life. Afterwards there was that royal style of service of Govinda, Madan-mohana, gradually growing there. But they were like *bābājī*, a beggar, they used to live in such a simple way, poor way. Gradually everything may come, according to His wish. *Tat paratvena nirmalam*.

[sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada Purāṇa*]

Everything is pure if it is meant for Him. The percentage of the purity, the degree of purity depends how much it is meant for Him, and not for the worshipper or others. The measurement is there, measurement, the surrender, the degree of sacrifice, how much? Purity depends on that measurement.

...

Dayādhara Gaurāṅga: ...confused me even further.

Śrīla Śrīdhara Mahārāja: Eh? Bhaktivinoda Ṭhākura?

Dayādhara Gaurāṅga: Yes. After Mahānanda Prabhu and myself had this discussion, then I read Bhaktivinoda Ṭhākura, I became even more confused. Because he says in the *Śikṣāmṛtam*, in one place he says that, "It is an offence not to worship the Deity according to your means."

Śrīla Śrīdhara Mahārāja: Not to worship the Deity?

Dayādhara Gaurāṅga: According to your means. In other words, if you have money but you don't worship according to your own means...

Śrīla Śrīdhara Mahārāja: Beyond your means?

Dayādhara Gaurāṅga: Not beyond your means, worship according to your means.

Śrīla Śrīdhara Mahārāja: According to your position.

Dayādhara Gaurāṅga: Ah. If you have money then you should have some opulence for the Deity. If you don't have money then no, you should not have. Like that.

Śrīla Śrīdhara Mahārāja: *Bhāva-grāhī-janārdanaḥ*. There is another saying, in the *Purāṇa*, quoted by Jīva Goswāmī. In Pratistanpur [?], perhaps in the south, there was an old town and there was a *brāhmaṇa* who used to worship mentally. One day the *brāhmaṇa* in his meditation he's offering some *paramānna*, sweet rice, and suddenly in his mind it seemed to him that it's very hot, too hot. Then in the meditation also he put his finger in that boiled sweet rice, and his finger was burned. Do you follow?

Dayādhara Gaurāṅga: Hmm. Subtle.

Śrīla Śrīdhara Mahārāja: Physically, while everything is going on mentally, but when he went to test, the mental conception is so much substantial that when he's putting his finger to test whether it is too hot to be taken in the mouth, his physical finger was burned by physical fire. So much degree a meditation can reach that it come to such. Everything that is subjective evolution. Everything transcendental comes to this world, it descends.

When Dhruva, according to Nārada's mantram, he wanted to meditate, suddenly he found the object of his meditation, that Nārāyaṇa, *padma-palāśa-locanāt*, come within his mind. And then that mental conception was so much intense when he opened his eyes he found He's standing before him.

But that does not mean that He has come from somewhere, from some corner of the physical world. It is coming from subconscious region to our consciousness and becoming so much intense capturing the senses, mental. And then more intense then capturing the physical senses. So everything is like that.

So only to help our mental conception physical things are necessary for the lower section of the worshipper, *kaniṣṭha adhikārī*. And for the *sannyāsīns* the mental, for the *sannyāsīns. Prasāda* also. A *kaniṣṭha adhikārī*, a beginner, he'll gather the things and offer to the Deity, and then he'll take, he'll have impression that I'm taking *prasāda*. But a *sannyāsī* he's got no Deity, he's wandering, preaching, and whenever anything comes to him he's offering mentally to the Deity and taking *prasāda*. And the *paramahaṁsa* he's not only also not offering also, whatever comes to him, "O, God sent today this *prasāda* for me." He's taking. No offering mentally, and no collection physically. Physical transaction in the first, lower stage. And mental adjustment in the middle. And the *paramahaṁsa*, the higher devotee, he's already adjusted. Whatever coming to him sent by Kṛṣṇa, *prasāda*, he's taking. No formal offering, neither gathering things from the world. This is highest thing.

Dayādhara Gaurāṅga: Then I'm even more confused now. Because this Mahānanda Prabhu he offers so much *prasādam* to the Deities, and he takes so much *prasādam*.

Devotees: (Group laughter)

Dayādhara Gaurāṅga: And he relishes so much. But he does not want me to put on...

Śrīla Śrīdhara Mahārāja: This physical connection that is *kaniṣṭha adhikārī*, lower section.

Dayādhara Gaurāṅga: Yes, but then he does not want me to make a silver plate and put sapphire...

Śrīla Śrīdhara Mahārāja: And *madhyama adhikārī* he won't care, wherever he'll go, here, there, for the work of Mahāprabhu, preaching for the people, and whatever will come he'll offer and take. That is for the middle section. But he has got a good feeding tendency for himself, so it is better to before feeding himself to offer it to the Deity.

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

65 combined transcripts, 83.09.22.C_83.09.23.A to 83.12.30.B_84.01.08.A

83.09.22.C_83.09.23.A / 83.09.28.C_83.10.05.A / 83.10.05.B / 83.10.11.A / 83.10.13.A / 83.10.13.B_83.10.14.A / 83.10.14.B_83.10.16.A / 83.10.16.B / 83.10.18.A_83.10.20.A / 83.10.20.B_21.A_22.A / 83.10.22.B_83.10.23.A / 83.10.23.B / 83.10.25.A_83.10.27.A / 83.10.27.B / 83.10.27.C_83.10.28.A / 83.10.28.B_83.10.29.A / 83.10.29.B / 83.10.29.C / 83.10.29.D / 83.10.30.A / 83.10.30.C_83.10.31.A / 83.11.01.B / 83.11.01.C_83.10.30 / 83.11.02.A / 83.11.02.B_83.11.04.A / 83.11.04.A_83.11.05.A / 83.11.04.B / 83.11.04.C ? / 83.11.04.D [Same as 83.11.04.A_83.11.05.A] / 83.11.05.B_83.11.06.A / 83.11.06.B_83.11.07.A / 83.11.07.B / 83.11.07.C_83.11.08.A / 83.11.08.B_83.11.09.A / 83.11.09.B / 83.11.09.C / 83.11.11.B / 83.11.11.C_83.11.12.A / 83.11.12.B / 83.11.13.A / 83.11.13.B_83.11.14.A / 83.11.14.A_83.11.15.A / 83.11.14.B / 83.11.14.C / 83.11.15.B / 83.11.15.C / 83.11.19.A / 83.11.19.B_83.11.22.A / 83.11.22.B_83.11.23.A / 83.11.23.B / 83.11.23.C_83.11.24.A / 83.11.24.B_83.11.26.A / 83.11.26.B_83.11.27.A / 83.11.27.B_83.11.28.A / 83.12.04.A_83.12.09.A / 83.12.09.B_83.12.14.A / 83.12.15.A_83.12.19.A / 83.12.19.B_83.12.20.A / 83.12.20.B / 83.12.22.A / 83.12.22.B / 83.12.23.B / 83.12.23.C / 83.12.27.A_83.12.29.A / 83.12.29.B_83.12.30.A / 83.12.30.B_84.01.08.A

83.09.22.C_83.09.23.A

Dayādhara Gaurāṅga: ...people who live around the temple they think it's a very good bargain. They like Mahānanda Prabhu's *prasādam*.

Śrīla Śrīdhara Mahārāja: But if it's meant that these rich dishes can be distributed to the people, and it will be easy to have intimacy with them, and we shall get them for the service of the Lord, then that will fetch another meaning. Not for himself, but to entrap the persons by good dishes and to try to engage them for higher service. Then it has got its justification in another way.

Dayādhara Gaurāṅga: That may be his...

Śrīla Śrīdhara Mahārāja: Or if for only his tongue, of course it is not good.

Dayādhara Gaurāṅga: No, not at all.

Śrīla Śrīdhara Mahārāja: But if it is unavoidable it is better to offer and then to take. The relation is there.

Dayādhara Gaurāṅga: Yes, yes, yes. He's doing for the preaching, but he's not averse to relishing it himself.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Dayādhara Gaurāṅga: Ha, ha, ha. But he does not want to...

Śrīla Śrīdhara Mahārāja: Mahāprabhu's general direction to Raghunātha dāsa. Mahāprabhu gave him instruction that, "I appoint Svarūpa Dāmodara for your spiritual education."

Then still [Raghunātha] Dāsa Goswāmī he was roaming about.

"What do you want?"

"I want some direct advice from You how I shall go, how I'm to go on."

Then Mahāprabhu, "I've already given you in the custody of Svarūpa Dāmodara. He knows much, even more than Myself. Still if you've got special regard for My advice I generally give this advice to you."

grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
[bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe]

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā- Kṛṣṇa-*līlā*."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236-7]

"Don't allow yourself to mix with these mundane topics, neither listen nor participate. *Nā śunibe, grāmya-vārtā nā kahibe*. *Bhāla nā khāibe āra bhāla*. Don't eat anything tasteful. And don't use any gorgeous dress, rich dress. *Amānī mānada hañā kṛṣṇa-nāma sadā la'be*. And you try to take the Name of Kṛṣṇa constantly with the attitude of such humility that don't disturb anybody, and don't allow you to be disturbed by the behaviour of others. *Amānī mānada*. Don't hanker for any respect outside, and neither you lack giving respect to others. Always give respect to others, and don't hanker respect from anyone. *Amānī mānada*. In this attitude you go on taking the Name of Kṛṣṇa incessantly. And *vraje rādhā-kṛṣṇa-sevā mānase*. And in the middle, within your heart, try to understand what is Rādhā-Kṛṣṇa *sevā*. Rādhā-Govinda *sevā*, that is not to give vent to others, to advertise. Keep it within the core of your heart. And there you try serve Rādhā-Kṛṣṇa."

And that was the concise advice to Dāsa Goswāmī by Mahāprabhu. So *bhāla khāra bhāla para*, good dress and good eating, it is not good generally. At the same time Mahāprabhu says somewhere,

Akonta bhuliya khara prasādam seva utka kori nama sankirtan [?] "Fill your belly as much as you can, up to throat. And also, don't be miser to use your energy fullest, and cry aloud 'Kṛṣṇa,

Kṛṣṇa, _____ [?]' To use your energy to the fullest degree, and take from the store of Kṛṣṇa as much as you can, take it. Utilise energy for the service of Kṛṣṇa in any stage of life. And don't be self centred, be God centred."

Elephant and ant. Elephant eats much but gives her service also. And ant cannot eat much but may bite a devotee. So less eating is not very important thing. Nor in the store of Kṛṣṇa no want of things, supply. So whatever suits you take that sort of energy and use it to the fullest extent for the service of Kṛṣṇa in any duty. But generally from your particular case you are tempted by the taste, and this,

atyāhāraḥ prayāsaś ca, [prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati]

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāsa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - talking unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyaṁ* - being greedy for mundane achievements."] [*Śrī Upadeśāmṛta*, 2]

Three *vega*, *udara-upastha*, *jihvā vega*. Tongue wants to eat sweet things, tasteful things. And belly also wants to get more, to fill up, this is *udara vega*. *Jihvā, udara*, and they produce some bad effect in the union of men and women, *upastha vega*, they generally produce.

[vāco vegaṁ manasaḥ krodha-vegaṁ, jihvā-vegam udaroprastha-vegam
etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīṁ sa śiṣyāt]

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Śrī Upadeśāmṛta*, 1]

So by controlling the food we can also - it may be help to control the other senses also. So generally we shall not eat much. But if independent of other misuse we can utilise the full food energy for the service of the Lord no objection. The very spirit of the thing should be taken, and not only form. The amount of service, the quality service.

In our Maṭha, those that did brain work they were given some milk. And those ordinary physical, they may eat this curry and this *dāl*, sufficient for them. But those that will have to do this writing and this reading, all these things, some milk food is necessary for their brain. In this way, this is *yukta-vairāgya*, according to necessity. Anyhow the purpose will be the service of Kṛṣṇa and the Vaiṣṇava.

Dayādhara Gaurāṅga: Bhaktivinoda Ṭhākura says, "*Vaida bhaktas* should guard themselves against offence in serving God and chanting *Nāma*. Offences arising during service, and offences arising while chanting *Nāma*, are shown separately."

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura also has written in *Kṛṣṇa-saṁhitā* in the end. *Bhāvagrāhi*, *sāragrāhī*, two sections. There is a section who bears the burden in the memory so many advices of the scripture, one section, bears the burden in the memory. Another who understand the very gist, the substance of the advice, *sāragrāhī*. The *sāragrāhī* section also may be divided into many sections, though even apparently they're engaged in the physical affairs, but at heart they're there. It is possible. Doing, even as a king he's conducting the government administration outwardly, but inwardly he may have his life in Vṛndāvana, even in the secret camp of Rādhārāṇī, Kṛṣṇa, service. It is also possible.

Dayādhara Gaurāṅga: So his understanding is more developed, than the one carrying in the memory.

Śrīla Śrīdhara Mahārāja: Ah. Carrying in the memory, lower. But who has got the very gist, very substance within, they can withdraw from the physical connection and devote most intensely for the service of the Lord. And when they come outside then he's also conducting administration and so many business also. It is also possible they say. They're *sāragrāhī*. Double phase of life is also possible. Though they're seen in the public works and affairs, or in his family affairs, so much engaged, but it's possible that when they have finally got that pure conclusion, this is all mortal and that is real. And when they attain that real they can do it fully, and their existence in the outside is formal one. It is also possible.

So in different type of cases, but real thing is that the degree of purity in the surrender and service, whatever be the outward adjustment. The internal adjustment is independent of outward expression. It is possible, but not always. Specially in the lower case, physical adjustment helps the inner. We shall try to convert our valuation of the physical things to help us to reach the internal valuation of everything.

Dayādhara Gaurāṅga: He says, Bhaktivinoda Ṭhākura says, "According to *Varāha-Purāṇa* and *Padma- Purāṇa*, offence of service is five-fold." And then the first one he says, "Want of taking care according to ones mite." He's talking about Deity service, or he's talking about *vaida bhakta*, more generally. He says, "Want of taking care according to ones mite." And then he explains. "There is wealth but no timely festival is performed about the Deity. In spite of ability service is made by inferior kinds of materials."

Śrīla Śrīdhara Mahārāja: *Vittha śāthya*, to deal miserly.

Dayādhara Gaurāṅga: Yes. So he's saying, "You have ability to serve Deity nicer...

Śrīla Śrīdhara Mahārāja: "But you do not care." That is you are not using yourself fully, not dedicating fully according to your capacity. That is miserly dealing about that. Of course that is bad.

Dayādhara Gaurāṅga: But then on the next page he says, "During service you should consider yourself as the most humble servant of God. Without doing this, if you praise yourself or consider yourself as superior worshipper, there will be pride at the time of service. If you worship with many materials with pomp and show, thereby thinking yourself great, then it is also a pride in service."

Śrīla Śrīdhara Mahārāja: Yes, of course. The common thing that is according to your surrender everything will be useful. Your understanding, your realisation about truth, the real realisation, it will depend on that, the common thing. So many stages it may take.

Dayādhara Gaurāṅga: These items that I wanted use in Deity service, they were items I had bought in order to sell to make money. But I was unable to sell and make a profit, so...

Śrīla Śrīdhara Mahārāja: Not only money making business, it should not be thought so low, it has got its benefit, but still it is meant for the lower section of devotee.

Dayādhara Gaurāṅga: Yes, yes, yes, yes. But *I* had done this.

Śrīla Śrīdhara Mahārāja:

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

Who are making much of the idol worship, and disregard the devotees, they're of lower type. But the higher type they'll regard more the devotee than the *Arcā*. Because in the devotee also there is also expression of the Deity in more original form. In the heart of the devotee there is the Deity Who is guiding him always. And that is higher expression of the Deity than in the physical plane. So the middle class of devotee he will have greater appreciation for the devotee than the *Śrī Mūrti*. Ignoring devotee, if he goes to worship the Deity that commits offence.

When I first came to the Gauḍīya Maṭha there in Calcutta in a hired house, Mahāprabhu's *Mūrti* was in an out room. And our Guru Mahārāja used to live on the first floor, only one room there on the roof, and he used to stay there.

I asked one day one gentleman, I'm coming and going, "This *Mūrti* of Mahāprabhu it is made of the wood, or earth, or minerals, what is it?"

He was enraged with me. "What do you say? *Sākṣād* Mahāprabhu, He's Mahāprabhu Himself. Don't think of wood and this or that."

"Is it?"

"Yes. Mahāprabhu Himself is there. Don't think otherwise."

"And if Mahāprabhu Himself is here, then who is the best devotee amongst you, your Gurudeva, he must remain with Mahāprabhu. Can we not expect like that? Mahāprabhu Himself is there, and best devotee amongst you he must be with Mahāprabhu. But he has engaged one of his junior devotees to take care of Mahāprabhu, and he's above. What is the reason?"

Then he told me. I could catch somewhat. "That he's also near Mahāprabhu always in his heart. And that is the higher expression of Mahāprabhu, than this." I could follow somewhat.

So in the heart of the devotee there is also Mahāprabhu. And that is more living Mahāprabhu than in this Deity. So Mahāprabhu, Kṛṣṇa, all, it is going to the natural conception of *sat*, *cit*, *ānanda*, *cetan*, spiritual. And He has come down for the lowest section in this form to take physical service from us. He has come down to attract the lowest type of devotees He has come down. But higher form of devotee, without the *Śrī Mūrti*, they can go on with their services. And the highest class, everywhere they cannot see anything which is not connected with God. Everything connected with God. The highest class all connected with God. In this way. Hare Kṛṣṇa.

Whenever any forest He sees, "O, Vṛndāvana." Any hillock, "O, Govardhana." Gives that sort of impression in Him, and He enjoys that *līlā*, everything.

A naughty boy is moving here and there against the memory of Kṛṣṇa. Kṛṣṇa was such, ha, ha. Very over energetic, and doing this and that, and destroying, breaking so many utensils. And so many things wasting. And disturbing mother. A little boy Kṛṣṇa. These things will come. Gaura Hari bol. So I close here.

...

Dayādhara Gaurāṅga: The devotee is always going to worship, do *bhajan* in the evening. But if he chances on Hari *kathā* then he does not care for the *bhajan*, the *pūjā*, the *arcana*, like this, if he happens on Hari *kathā*. Because all of these things are - the goal is Hari *kathā*.

Śrīla Śrīdhara Mahārāja: *Kīrtana* is better than *arcana*. He's engaged in Hari *kathā* with a devotee, and the time of *āratīk* or *sandhyā* that is crossed.

That He won't mind it, the Lord won't mind it. "You're engaged in another form of worship. He was talking, he was also making a *pūjā* of Mine in another form." He'll take like that.

That sincerity of the heart, that is all. Ha, ha. You see, once Kṛṣṇa was guest at Vidura's house, Vidura was out for begging, and Vidura's wife was there. Kṛṣṇa suddenly came. And Vidura's wife perhaps was in the bathroom, she was forgetful of the... Kṛṣṇa has come, His voice perhaps she could catch, and she... they were very poor, their style of life was very, very poor, no cloth.

But she's forgetful of her own position she's coming out. Kṛṣṇa has to throw His over cloth to her body, and then was wrapping her body with that cloth. She came to Kṛṣṇa and after making Kṛṣṇa to sit somewhere, then how to serve Him? Apparently nothing they had in the room, only some plantain fruit. Then she took that plantain and she's uncovering the plantain and instead of giving the fruit to His hand she's giving the cover to His hand. And Kṛṣṇa is eating that cover of that plantain.

Just at that time Vidura and Nārada, both of them reached there and they found this scenery.

Then Vidura cried aloud, "What are you doing? Leaving the fruit you are giving the cover to Kṛṣṇa and He's eating."

But He's unconscious about that. "Yes, am I doing like that?"

Then Nārada remarked, "Here she's forgetful of her own self with the joy suddenly finding Kṛṣṇa in her house, overjoyed, lost all her senses. I don't blame her. But our Lord, what He's doing? How He's eating the cover? Why He cannot suggest that, "O, give the fruit not the cover." I blame not the devotee but the Lord."

Then Kṛṣṇa remarked, "Nārada, I'm neither eating the fruit nor the cover. I'm eating her devotional sentiment."

Then how to assert things, what is what?

patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whether it is a leaf, or it is a flower, or it is fruit, or it is water, it does not matter. But what is given, offered to Me with devotion, with dedication, I accept that. *Bhāva-grāhī-janārdanaḥ*. Only I take that mental emotion, that regard towards Me. I eat that, and not the outer representation."

Something like that. Gaura Hari bol. So I close here. Eh?

Dayādhara Gaurāṅga: I had one more question.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. What is that?

Dayādhara Gaurāṅga: I just wondered if you could elaborate. Because the first time I ever hear of this, Bhaktivinoda is telling that there are, he says, "Knowledge by senses is possible to all *jīvas* having senses. Knowledge of feelings of the external world is carried by senses through the nerves to the brain. These feelings are carried from the external world by the first faculty of mind which is the inner sense. Then, by the second faculty of mind these feelings are kept in memory. By the third faculty they are united and separated."

Śrīla Śrīdhara Mahārāja: Assimilation.

Dayādhara Gaurāṅga: Ah. "Resulting in imagination and contemplation. The fourth faculty determines the quality of these feelings and minimises their number." Differentiation I suppose. "And again dividing these feelings increase their number. By the fifth faculty a common meaning is obtained from these assorted feelings. This is called reasoning."

Śrīla Śrīdhara Mahārāja: Yes. Psychological analysis. That is applied in the experience of this world. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: This is all the subtle body. So, but I never hear this division before, five faculties. But then he goes on to say that, "Man is not satisfied by that."

Śrīla Śrīdhara Mahārāja: This is inductive process. But deductive process is independent of this. Knowledge coming down from higher to lower. This is the *āroha-panthā*, the ascending method, from the world of experience it is going for higher utility in the human plane. Not possible in the animals also with such analysis. But the deductive knowledge is something else, deductive, descending from higher to lower, *śrauta siddhānta*. It captures the centre and then it comes to the senses. From higher to lower. And this can help to certain extent, to help the people of the worldly scholars, these analytical things may be used. They're collected from outside and through this particular process it comes to some universal position, and reckoned that this is this, this is that, of different kinds. They're all deeply ascending method collected from outside. But the descending process first captures the centre heart, and then it extends itself to every quarter and corner, to the physical plane, then come to the senses also. And without coming to the level of senses also it can fill up the whole heart and whole mental system.

Hare Kṛṣṇa. *Ke*?

...

Dayādhara Gaurāṅga: ... appears contradictory. It's confusing to me. He says something about power.

"In the original decision of *tattva*, or truth, there is no other independent being than God. He's all powerful. Out His unthinkable infinite power all *jīvas* and *jagat* have sprung up. Power is not different from the powerful. When *jīva* and *jagat* are the evolution or *pariṇāma* of God's power, then they cannot be separate entities if judged from the angle of root or first cause. But if judged impartially power cannot be said as powerful."

One he says, "Power is the same as the powerful." Then he says...

Śrīla Śrīdhara Mahārāja: That is applicable everywhere. Every stage that is applicable. *Taṭa-stha*, a relative and absolute consideration. *Acintya bhedābheda*. So Mahāprabhu in a generalised statement He represented that everywhere there is common and difference. And that is *acintya*, unthinkable, because that depends on the sweet will of the Lord. Everything is different in some

way, and common in some. You can compare anything with everything, something common something different.

Dayādhara Gaurāṅga: Hmm. Depending on angle of vision.

Śrīla Śrīdhara Mahārāja: And depending on the sweet will, so it is *acintya*, not comprehensible within you in any time.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to understand My peculiar position, you Arjuna, what am I."

This is inconceivable, the relative and absolute principle, it depends on His sweet will. The key in His hand. It's applicable everywhere, from gross to subtle-most.

Dayādhara Gaurāṅga: So we're independent, but yet we're slave.

Śrīla Śrīdhara Mahārāja: Also slave, both existing together, sometimes this side, sometimes that side. Everything is possible.

Bhaktivinoda Ṭhākura has written in one place that, "Even if He wishes the whole plane of *jīva śakti*, the *jīva* potency, may be destroyed."

In philosophical jugglery also, "God is free, can He commit suicide?" Ha, ha, ha. The questions were there. "If He's free then He can commit suicide. And if He committed suicide then He's no more." Ha, ha. These are fallacies, disease of the thought. But in other words He commits suicide in Brahmaloka. In Brahmaloka is there, non-differentiated plane, there is suicide, after suicide He's represented there, as non-differentiated Brahman. And highest assertion in Kṛṣṇa conception.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi.

This is a very peculiar *śloka* and the basis of all philosophical thought.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

Contradiction, a pure, straight contradiction, and that is harmonised.

Dayādhara Gaurāṅga: Inconceivable.

Śrīla Śrīdhara Mahārāja: "Try to understand what is My peculiar position, Arjuna. I'm not mad that I'm giving contradictory statements to you. The inner substance try to catch. Everywhere, I'm everything, I'm nothing. Everything in Me, nothing in Me. What is this? Pure contradiction. I'm there."

Then what am I? Try to adjust. What can go beyond the jurisdiction of this statement? Nothing.
_____ [?] So I take leave of you. I shall go to shave.

...

... intact, to purify spiritually, Ganges water. So Vaiṣṇava not baring mentally or physically he should be weighed. But soul's property is devotion. Vaiṣṇavism is souls function, the quality of the soul, neither the mental system nor the physical system. Physically he may be blind, he may be lame. Mentally also he may be little lower, and little greedy also. But that won't disturb his Vaiṣṇava characteristic, that is faith, faith in Kṛṣṇa.

dṛṣṭaiḥ svabhāva-janitair [vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ]

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

Svabhāva means that nature. *Vapuṣaś ca doṣair*. And physical defects, deficiency. *Na prākṛtatvam iha bhakta-janasya*. We should not go to give our judgement seeing all these things taking into account. 'Why a Vaiṣṇava should be blind? Why the Vaiṣṇava should be lame, or deaf? Why that Vasudeva Vipra was attacked with leprosy? Why that Sanātana Goswāmī had so many itches oozing so much bad juice from the body? Why that Vaiṣṇava is attacked with fever? Why Mahāprabhu had fever when He was going to Gayā?' All these things not to be accounted.

Just as Kṛṣṇa also told, "O, I have got a severe headache." Kṛṣṇa also told of His headache, also in Vṛndāvana, sometimes told, "The dust of the holy feet of My devotee will cure."

And here also Mahāprabhu told, "The foot-wash water of the *brāhmaṇas* will cure My fever." When going to Gayā.

And Vṛndāvana also wants Kṛṣṇa, he fainted. And in another body He came as a physician, and He came to see and He expressed the opinion, "O, a serious disease, and it can only be cured by a medicine, but for that medicine some water is necessary carried from Yamunā by one lady who is chaste beyond any doubt. She should carry by an earthen pot which has so many pores, thousand pores, in an earthen pot. And a chaste lady will carry water from Yamunā in that pot. It is necessary, and I shall give some medicine, then the boy will be cured. Otherwise no further."

Then Yaśodā she looked around. She asked Kuṭilā and Jaṭilā, [Rādhārāṇī's mother-in-law and sister-in-law] they were blaming Rādhārāṇī always for Her character. So Yaśodā she found among the crowd that Kuṭilā and Jaṭilā. With folded palms she prayed to Jaṭilā, she was advanced stage, age.

"Your character is beyond all suspicion. Please save my Son. Go with this porous pot and carry some water from Yamunā."

Then Jaṭilā told, "How is it possible? So many holes, pores, how water can...?"

Then the physician, Kṛṣṇa, told, "Yes, it will be possible if one is a chaste lady, then she's be able to do."

Then Jaṭilā anyhow entreated by Yaśodā extremely, she tried but no water. She's taking water but the water going away through the pores, holes. Then impossible, what to do, so many followers also went. Then next Yaśodā appealed to her daughter Kuṭilā.

She also, "This is absurd, impossible. How can anyone fetch water in a porous pot?" So anyhow by the request of Yaśodā she cannot avoid, so much earnest appeal. She tried, but the same thing. Then no one in the crowd agrees to go to fetch water...

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Śrīla Śrīdhara Mahārāja: ...your knowledge will come, will try to do here. It is above. And all sincerity. No pleading of the barristers or advocates about law. Simple, sincere. No diplomacy. Everything is there, but not like this. Diplomacy is also there, but all sweet. Just as the leaf of this neem tree, tamarind little sour, the neem is bitter, but if it is made of sugar, then it is not bitter, it is not sour. Something like that. All possible fashions there but the very material is sugar. The cost is the highest cost; wholesale presentation, then you can get. Not partial value, that I shall purchase that thing partially. Existence, independent existence cannot be maintained. Nor treachery may enter there. Through sincerity, it is sincerity of such a degree that treachery is not possible. Wholesale giving, wholesale surrender. The land of wholesale surrender, and there is play of diplomacy. No separate interest, all show. _____ [?] Difficult. But looking at the other stages of existence we have to be assured of that highest goal. *Aprākṛta*. *Prākṛta vat*, the difficulty is there, we have to differ from *sahajiyā* section. *Prākṛta vat*, just like mundane, there's the trouble, the highest transcendental quarter is very similar to this mundane. They're

extremely selfish, that extremity; and extremely God-ward, Godly. That extremity, extremely, there is the similarity. Extremely selfish and extremely Godly. In that extremity, there is some similarity. But just opposite.

[ataeva kāma-preme bahuta antara]
kāma--andhatamaḥ, prema--nirmmala bhāskara

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

Farthest distance, but similarity, that extremely in character, extreme character. Enjoyment, exploitation at its highest intensity. And that is also sacrifice for the highest extreme pleasure of Kṛṣṇa. So Mahāprabhu said,

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde [pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

Bhāgyavān, unknown good fortune which is not to be traced now, the seed of good fortune. *Guru-kṛṣṇa- prasāde pāya bhakti-latā-bīja*.

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'para-vyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', ['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

To dive deep into reality, I told. Mahāprabhu's characteristic showed us how one can dive deep. How much diving into the depth is possible, that is shown clearly in the life of Mahāprabhu in His search for Kṛṣṇa. He's unconsciously jumping in the ocean, thinking Yamunā. The thorny place He's running through. Sometimes unconsciously hands and feet enter into the body, and falling on the gate of Jagannātha. Sometimes rubbing His face on the walls, can't find

any door. Sometimes crossing over unconsciously with the compound walls and running hither, thither. How much withdrawn consciousness, withdrawn from the world of our reality. Dive deep into where? Kṛṣṇa consciousness, how powerful it is.

And so sweet consciousness He's experiencing there, when He comes out to this worldly consciousness by the attraction of the Kṛṣṇa *Nāma* uttered by Svarūpa Dāmodara and higher grade of their personality.

"Oh, this noise! How sweet experience, inconceivable, I was feeling, and where have you taken here? And you were creating some noise in My ears, disturbance."

Diving deep into Kṛṣṇa consciousness to what degree, what intensity? It is possible.

We go to have a *darśana* of Jagannātha. Mahāprabhu when came to have *darśana* of Jagannātha first, from few, one or two miles began to run by the attraction. Entered surprisingly in the temple, and went to embrace the body but fell, fainted. He was not a fool. Even in the external sense, the brightest scholar of the ordinary historian, wrote it. Born of a *brāhmaṇa* family at Navadwīpa and was the brightest scholar of the day. And His *jñāna-śūnya-bhakti*, that *jñāna*, that scholarship, where? Running to embrace the Deity and fainted. How deep, what sort of depth is there? Dive deep into reality, to have the experience of the holy pastimes of the Lord. Hare Kṛṣṇa. Hare Kṛṣṇa. And He says,

na prema-gandho 'sti [darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Not a little drop of divine love is within Me. I'm shedding tears so much. It is all show, all show to capture popularity, that I have got. That rare divine jewel I have got in My possession. To canvass to the people, this is My mercantile hypocrisy, to canvass Me to the people, "I'm a devotee."

Then where the standard of purity lies? *Pavitra*, *śuddha-bhakti*, where is the standard? Hare Kṛṣṇa. Inconceivable, *acintya, acintya bhedābheda*. So *bhakti*, pure devotion to Kṛṣṇa is somewhat of this type. We may not make any bad bargain, beware of bad bargain.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

ātmārāmāś ca munayo, nirgranthā apy urukrame
[kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ]

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the

performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]

[*Śrīmad-Bhāgavatam*, 1.7.10] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 176]

Śukadeva in his assembly of the great religious scholars, "It is unknown and unknowable, but still there are signs here and there, where the stalwarts, who commands the great religious prestige, they are attracted towards that, somewhat, in some corner in the spiritual world. *Ātmārāma*, self-satisfied. Nothing within this mundane world but they feel attraction towards that. My case is so, such. I'm clear, my life is clear to you all. I have no affinity for this world, anything. But some regard for transcendental has captured me wholly."

prāyeṇa munayo rājan, nivṛttā vidhi-ṣedhataḥ
nairguṇya-sthā ramante sma, guṇānukathane hareḥ

["O King Parīkṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord."] [*Śrīmad-Bhāgavatam*, 2.1.7]

Like this mundane *līlā*, activity, play. But it's towards some higher unknown quarter it is to be located. That central and pure, divine quarter. Such is the thing. Throw off this *Veda*, the *Upaniṣads*, there is so many scriptures, holy scriptures. *Aham iha nandaṁ vande, yasyālinde*.

[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma]

["Those who fear material existence worship *Veda*, some worship *Smṛti*, and others worship the *Mahābhārata*. But I choose to worship Mahārāja Nanda, because in his courtyard the Supreme Cosmic Truth, Param Brahma is playing."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96] & [*Padyāvalī*, 126]

They're all interested people who want to get above this mortal world, they are after this *Veda*, *Upaniṣad*, *Koran*, *Bible*. But who has got no fear of this mundane, I want to fall on the feet of Nanda Mahārāja. Where the Parabrahman, tale of the wonderful story is crawling on the ground and sucking the breast of Yaśodā. In such a concrete way it can be handled, impossible. Why I should go to read *Koran*, *Bible* etc.? I find here concrete thing. That Parabrahman, the wonder of the wonderful. So anyhow, leaving everything aside I want to take shelter of that Nanda and Yaśodā. The direct attempt. Why the indirect path I shall lose my, waste my labour? Hare Kṛṣṇa. *Jñāna-śūnya bhakti*. Anyhow fortunately try to have a devotee's association and nothing will be necessary. By following him you will be able, through that quarter, the shortest route. *Jñāna-śūnya*.

"*Eho bāhya āge kaha āra." Eho bāhya, eho bāhya, eho bāhya* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

They may connect gradually or may not connect. May take other way. But if I accept this path, life is ensured. Devotion, pure devotion, pure devotee. Company, association, service of the pure devotee, life is ensured. And in other processes, may or may not be, many troubles, difficulties.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Nityānanda. Such Gaurāṅga, Nityānanda wants to distribute to us. From door to door He's wandering, door to door in this Navadwīpa Dhāma. "Anyhow have some recognition, have some relationship with Gaurāṅga. You don't know what gain you will have in future life! Accept Gaurāṅga, He has come here to your door." With folded palm Nityānanda appealing fervently. "Only connect, have any connection with Gaurāṅga, My Lord Gaurāṅga. And nothing you will have to do, only some connection with Gaurāṅga you have. You do not know what highest thing is wandering by your door here." Nityānanda Prabhu, He appealed in the fervent way, fullest degree of His heart. "Anyhow don't dismiss Gaurāṅga. He has come to your door. You do not know what you can get in your future life. What fulfilment of life He has taken for you. You souls fortunate." Navadwīpa in the banks of the Ganges Nityānanda was wandering, roaming.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

[Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"My very inner life and bosom, if you connect yourself anyhow with Gaurāṅga, your place is in the throne of My heart. I shall worship you."

Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi Doyal. Nitāi Doyal.

preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra
ye āge paḍaye tāre karaye nistāra, ataeva nistārilā mo-hena durācāra

[Kṛṣṇadāsa Kavirāja Goswāmī says: "Lord Nityānanda, who is always intoxicated by divine love, is the great saviour of destitute *jīvas* and the magnanimous incarnation of divine mercy. His benevolent nature does not discriminate between high and low, or qualified and unqualified."] ["He simply delivers, from material existence, anyone who comes before Him and falls at His lotus feet surrendering themselves to Him with all sincerity. Therefore He also mercifully delivered me who am so fallen and disqualified."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 5.208-9]

Whoever is coming across His view, He cannot but connect, grace, show His grace towards him. His grace means Gaurāṅga's grace. Gaurāṅga's grace means Rādhā-Govinda, in different, common and little distinction in the play, of same *rasa*. In one place They're tasting One Another, in another place it is being distributed to others, the same *rasa*.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Gaura Hari. Gaura Hari. Jaya Nityānanda Prabhu.

I close here.

...

Śrīla Śrīdhara Mahārāja: ... Caran dāsa's Guru was Bhāgavata Bābājī. They are disciple of Jagannātha Dāsa Bābājī. Bhāgavata Dāsa Bābājī, he accepted anyhow, he was not really pure, but still the Rāmadāsa Bābājī, he came in the line of Bhāgavata dāsa Bābājī and Caran dāsa Bābājī. And that Caran dāsa, he devised that, *nitāi gaur rādhe syāma hare kṛṣṇa hare rāma, nitāi-rādhā, gaur-syāma*. So this fundamental blunder in the *siddhānta*, that can never be encouraged, so we cannot have any connection with them.

Akṣayānanda Mahārāja: So Bhāgavata Mahārāja was *veśa* guru of?

Śrīla Śrīdhara Mahārāja: Bhāgavata and Gaura Kiśora Bābājī they were Godbrothers in *veśa* from Jagannātha Bābājī. Two disciples, Bhāgavata dāsa and from Bhāgavata dāsa came Caran dāsa. From Caran dāsa came Rāmadāsa. Caran dāsa he founded that mantram and different things, so he was _____ [?]

Akṣayānanda Mahārāja: And Bhāgavata Mahārāja was *veśa śiṣya* of Jagannātha Dāsa, no?

Śrīla Śrīdhara Mahārāja: Bhāgavata dāsa he was a _____ [?] criminal pleader in Mymensingh court. Then he left and went to Vṛndāvana and took *veśa* from Jagannātha Dāsa Bābājī.

But Caran dāsa, his history is otherwise. He was a _____ [?] something, and he was working under the *zamīndār* of Jessore. And there was a riot, and that gentleman, what his name was previously, that Caran dāsa, he committed a murder. And he absconded, and in the meantime he was in Vṛndāvana in disguise. Then when after twelve years he was safe from criminal orders, then he again went to home and after a few days he again came back. So this took *veśa* from that Bhāgavata dāsa. And he began to preach very forcefully. He was a man of gigantic type. And of high voice, he began to chant and dance, and he created that *nitāi-gaur-rādhe-syāma*, all these things. And he wanted Prabhupāda also to support him, Bhaktisiddhānta...

Akṣayānanda Mahārāja: Yeah, but Prabhupāda smashed him.

Śrīla Śrīdhara Mahārāja: ... from the beginning he approached him and asked him "Where have you got this? Is it mentioned in the *śāstra*? You have created a new mantram?" And so many things were charged.

And that man was also characterless. He asked that, "You should not build a paka latrine." Meaning that don't marry. "Whenever there is necessity to pass stool, wherever you are, you may pass the stool. But don't built any permanent latrine. That is, don't marry." That was his idea we're told.

Akṣayānanda Mahārāja: So that Bhāgavata Mahārāja was *veśa śiṣya* of Jagannātha Dāsa then, is it?

Śrīla Śrīdhara Mahārāja: Bhāgavata dāsa Mahārāja and Gaura Kiśora Bābājī, both took their *bābājī veśa* from Jagannatha Dāsa Bābājī. And Bhaktivinoda Ṭhākura later he connected with Jagannātha Dāsa Bābājī, directly. Jagannātha Dāsa Bābājī lived for one hundred and twenty five years, very, very old.

Akṣayānanda Mahārāja: Yes, I heard it. We were told that Gaura Kiśora Dāsa Bābājī and Bhaktivinoda Ṭhākura were good friends, as brotherly friends.

Śrīla Śrīdhara Mahārāja: Godbrothers. Bhaktivinoda Ṭhākura, later he took *veśa* from Jagannātha Dāsa Bābājī. And Gaura Kiśora Dāsa he took *veśa* from Bhāgavata dāsa Bābājī, so little junior. Bhaktivinoda Ṭhākura took *veśa* direct from Jagannātha Dāsa Bābājī, so he comes in the standard of Bhāgavata dāsa realm, Bhaktivinoda Ṭhākura. And Gaura Kiśora Dāsa Bābājī comes from Bhāgavata dāsa, so a little lower rank. And Gaura Kiśora Bābājī he used to hear *Bhāgavatam* from Bhaktivinoda Ṭhākura in *Svānanda-sukhada- kuñja*, in Godrumadwīpa. There is a small paka, room is built there in Godruma where Gaur Kiśora Bābājī used to take his seat and hear *Bhāgavata* explanation from Bhaktivinoda Ṭhākura. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Then if these people would give up that conception, then we could allow them to stay with us?

Śrīla Śrīdhara Mahārāja: If they disassociate with them, they may be accepted. _____ [?]

Akṣayānanda Mahārāja: Yeah. I was worried about that. I knew there was something wrong, nasty. Hare Kṛṣṇa. That we shall see. Caran dāsa. And Sakhībhekī is another, not the same one?

Śrīla Śrīdhara Mahārāja: Sakhībhekī was another. Lalitā Sakhī. He was also living in the same place, that _____ [?] same place, Sakhībhekī. I saw him, before joining Gauḍīya Maṭha, once I visited this Navadwīpa to find out any *sādhu*, if I can take initiation. I went to see Caran dāsa's camp and I found that Sakhībhekī, Lalitā Sakhī, he passed in the name of Lalitā Sakhī..

Akṣayānanda Mahārāja: So he was a friend of Caran dāsa.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: Contemporary. So in Navadwīpa we see now and then quite a few *bābājīs* are walking around. They're in that line, or maybe Lalitā Prasāda line?

Śrīla Śrīdhara Mahārāja: All mixed together. Some others came, disciples of so many Goswāmīs, the flesh Goswāmīs.

Akṣayānanda Mahārāja: Yes. They wear this Rādhā kuṇḍa, not *gopī candana tilaka*. And of course we adore Rādhā kuṇḍa *tilaka*, but then we see on them and it gives it *aslisa dosa*. What can be done?

Śrīla Śrīdhara Mahārāja: We may say we are generally, not particularly Rādhā kuṇḍa, it is very, very high. But we may not disregard it, Rādhā kuṇḍa.

Don't venture to assert that I'm holding such and such position, because it is uncertain. Super subjective. Always we must think like that. That wherever I am, that is a grant, a gracious grant. If necessary, next moment I may be thrust down from that world of thought, pushed down.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Rāmānanda, tabe sei-kṣaṇa-ghaṭī-pala. "I have worshipped the time, to fix it, so automatically the Kṛṣṇa conception will be in the background. If I can make the time a little permanent, propitiate the time, and to make it stand, wait for some time."

Hare Kṛṣṇa. _____ [?] Strategy, what is strategy? What is the meaning of strategy?

Akṣayānanda Mahārāja: Adopting some very intelligent method, some very clever course of approach, special approach.

Śrīla Śrīdhara Mahārāja: The cleverness in this line we hear that we shall try to see that it is the property of my Gurudeva, not mine. He's there. Guru jana sine puna sobha pai sata guna [?] Shines very beautifully on the head of Gurudeva. We are required the regulate our vision in that way, that he's there. So Guru jana sine puna sobha pai sata guṇa [?] Very beautifully that can be seen, can be traced there, on the head of my Gurudeva, there his abode. But just beyond my touch, transcendental. Come very close to Gurudeva, he has come down, so far.

Gurudeva in his personal capacity in Vṛndāvana *līlā*, he may be seen as a particular *mañjarī*. Prabhupāda told once that, "My Gurudeva is Guṇa Mañjarī, Gaura Kiśora. But if we can look at him at heart, in a very spacious way, very generous way, then I can find Rādhārāṇī in her." *Mañjarī*, they are supposed to represent the partial *līlā*, not the general. But he told, "If I look with a very high tension, broader outlook, I can find Rādhārāṇī in her."

Antaryāmī, in that way. She's representing Her, Her whole heart is devoted to Rādhārāṇī. In that way we can follow. And everywhere we can, if possible, everywhere we can see that.

Mahaprabhu says, "You are *mahā-bhāgavata*." – to Rāmānanda Rāya. "Wherever you cast your glance, you find Kṛṣṇa easily."

[rādhā-kṛṣṇe tomāra mahā-prema haya] yāhāṅ tāhāṅ rādhā-kṛṣṇa tomāre sphuraya

[Lord Caitanya Mahāprabhu continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see — anywhere and everywhere — simply awakens your Kṛṣṇa consciousness."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.277]

Deeper sight, insight, eliminating, everything, when we are thinking of Her. By Her grace it is possible, it may be possible for us to think about Her. And that may be more intense, spacious, by which we can have some estimation or some conception of Her. In this way everything, Vaikuṇṭha *darśana* means this, transcendental view. But something, some sort of ecstasy is there that these so-called concrete things does not capture our mind, our heart. And that is more than imagination, that can attract us, so that is reality.

And this is rubbish, these concrete things, they seem to be rubbish for their character, the mortal characteristic and so many other. This is our opposition. Soul will have contact with soul; that is natural. But soul, forced to come down in the material conception; that is abnormal, that is *māyā*, illusion. Soul cannot feel himself. Soul is forced to focus to feel fossil. What is this? Soul cannot move in his own soil? Soul is forced to move in the soil of the fossil, that's abnormal. Then soul must live in his own soil and then he can go up to the higher soil.

Even we're told in this worldly *kāma śāstra* of Bharata bhumi, the lady-love, they're also, ladies are also classified, and men are also classified.

Generally in four headings; men, *arsrajatiya* [?], the lowest, in the type of horse. Then the next higher is *visajatiya* [?], ox-class section, that is little better. And then *mrgujatiya* [?], this deer, they're second class. And the first class *sasojatiya* [?]. *Saso* means carcase [?], hare. The four classes of men.

And the women are also four classes; *hastini* [?], the most crude class, fourth class, *hastini* [?]. Then next higher is *sankini* [?] And the second class is *citragnini* [?] And the first class is *padini* [?]

And the classification is according to their temperament of gratification in the gross. And the higher class, their union and their pleasure is only singing, dancing and talking, not gross sense experience. Higher class, only they are satisfied with talking, conversation, these things, giving, taking; in this way. And the grossest sense experience, carnal desire, that is in the lowest. So accordingly that has been classified. So the fine things satisfy us, that must be higher class, not existing in the fossil world. High thinking men they're always busy. Newton, Einstein, in their zone they're always engaged with fine things, not so very gross things here.

So in this way it may be conducted in the spiritual side. Their satisfaction is therein with the fine things. They do not require for their satisfaction anything gross. That existence is higher existence. Satisfied with the high ideals, they can live, move, everything. Always, twenty-four hours they can retain that position and from there again to higher, in this way. But a gross mentality they cannot maintain that sort of life in the very subtle world. They want gross things for the tongue, for the nose, this sensual attraction is the main thing in their life. Some more

attached towards tongue, some towards touch, some towards sight, in this way, in the level of the sense experience. But higher type of creation they find their satisfaction in the higher plane. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

So Prabhupada told, "If I look at my Gurudeva with some higher aspiration I can find Rādhārāṇī in her." That was his expression. "In her." That look deeply at his heart, inner existence...

83.10.05.B

Śrīla Śrīdhara Mahārāja: ...in the service of Rādhārāṇī. In this way. Rādhārāṇī means this *aṣṭa-nayikā*, their different departmental service, of departmental sentiments etc, full found in Rādhārāṇī. Others a partial distribution, not holding all the *rasa* to serve Kṛṣṇa. Partial presentation more or less.

Hare Kṛṣṇa. *Aṣṭa-nayikā*. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

At the same time Prabhupāda uttered, "What other *mañjarīs* do I don't know. I'm indifferent to that. But in my Gurudeva, though he's externally *mañjarī*, I can find in there full thing in his heart. But what the other *mañjarīs*, what are they doing, and what position they hold, I do not know. I'm quiet indifferent." That also. High things. Ha, ha. But relative to Absolute. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: That gentleman from *Samājbhari* [?] he may be given if he lives here and takes some food, may be given this cultivation, activity outside. Not connecting with the Deity or food, *prasādam*, not that connection. External, just like labour.

Samāj means *samādhi*, tomb. From the tomb of Caran dāsa it has got the name of *Samājbhari*.

Vidagdha Mādhava: Are doubts after one has begun the process of devotional service, are doubts necessarily bad or are they part of developing faith? A deeper faith? If doubts come...

Akṣayānanda Mahārāja: _____ [?] Is it necessary, or if we still have some doubt, when even advancing, progressing, it seems, is it necessary that doubt will also be there? Will it help us?

Vidagdha Mādhava: Is it good or bad or...

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Doubt?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: What does he say? In the progress, when I'm in the progress a doubt may continue?

Akṣayānanda Mahārāja: Yes.

Vidagdha Mādhava: Different ones may come sometimes.

Śrīla Śrīdhara Mahārāja: Different planes, doubt, according to plane it may change. Some quarter is unknown, and which is unknown, there may be some doubt. Possible doubt may enter there.

Akṣayānanda Mahārāja: *Na prema-gandho 'sti darāpi me harau,* [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45] That is also a kind of doubt? _____ [?]

Śrīla Śrīdhara Mahārāja: "I don't know Him. I can't know him. Can't get Him."

Chidyante sarva-saṁśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] In a general way, all doubts cleared. That may be applied to the basic, or fundamental position, if there is no God, yes God is, and God is almighty. In the basic understanding no doubt. And I'm His slave, servant. I'm subordinate and He's master. These things clear. But how much He's gracious to what type of devotion, all these things, still it will be unknown. And where there is the unknown relation there may come doubt.

Even so many Vaiṣṇava Ācāryas, Madhvācārya did not speak of any Svayaṁ-Bhagavān. Rāmānuja also, that Kṛṣṇa is incarnation of Nārāyaṇa, that is their feeling. So about the general fundamental principles they are beyond doubt. Rāmānuja's position, but still for the highest conception there is doubt, there is misconception. In this way.

Vyāsadeva gave so many things, even *Gītā*, *Vedānta*, but still when *Bhāgavata* came, he told plainly that, "What I gave so long, that is not everything, not perfect. Now what I'm going to give, that is perfect."

In this way gradation is always there. Guru-tattva is not limited, Vyāsadeva not limited, Bhagavān not limited.

As Caru Swāmī says, 'Yesterday's Guru, today's Guru and tomorrow's Guru.'

Every day's Guru may give some new light, a dynamic, living Guru. But static Guru, dull Guru, that may be static, stereotype. Disciple also living, Gurudeva also living. Living means progressing. And a *śiṣya* means new light he'll receive and make progress towards the high. And the highest position has got no limit.

As Mahāprabhu says that, "I do not get even a drop of *prema*."

This is the idea. As Newton told that, "I'm just on the verge of the ocean of knowledge."

That should be the practice. Who says 'I know everything,' he does not know anything.

'I do not know' - there is possibility of my...

Because the known thing is infinite, and who is making assertion, he's finite only. So as much as he's in connection with the infinite, there he's true. And detached from the infinite, there he's undone.

All crying, Mahāprabhu and Rādhārāṇī, the highest ideal of two types. What do They say?

"I can't have." Rādhārāṇī also says, "They say that I'm in connection with Kṛṣṇa. But My heartfelt cry that I did not come to touch His feet."

So much hankering, so much degree of hunger is there for the service. Personality representing infinite, what is this? Everything is infinite if it's to be looked to from that standpoint. Kṛṣṇa is infinite, and Rādhārāṇī is also infinite to us, to Kṛṣṇa also, in something.

Infinite minus infinite is infinite. Infinite plus infinite is infinite. If we take infinite from infinite, minus, that is infinite. What is this? Only from the position of zero we can follow to certain degree. A zero added to zero is zero. A zero minus zero is zero. Zero into zero is zero. Zero divided by zero is zero. That we can understand.

But opposite, infinite, un understandable, it is so. So dealings of the infinite, to approach that, everything is infinite, every point is infinite, everywhere there is.

In *Māyā's Essay* we read, "Everywhere there is centre, nowhere circumference." The position of infinite has been given in *Māyā's Essay*, we read in school. That everywhere there is centre and nowhere circumference. We may approach to infinite with such idea. Hare Kṛṣṇa. Still it is not imagination, it is reality. And not only that, that is controlling everything. So we have got our interest. We can't reject its relationship.

Athāto brahma-jijñāsā. It is the demand of our reason to understand the infinite. Where from I have come, where I am living, where to go? Any sane man cannot avoid all these questions. So, if we're to go on little reasonably and systematically then it comes to *brahma-jijñāsā*, or *kṛṣṇānusandhāna*, culminating. If it is reasonable it is rational, that to enquire about the environment where we are. If it is rational, then it is rational that we search after Kṛṣṇa. And Kṛṣṇa is *raso vai saḥ*.

[raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya-Upaniṣad*, 2.7]

We cannot eliminate our hankering for pleasure, for happiness from us. And that is search for Kṛṣṇa, in a systematic way, search for Kṛṣṇa. What is, that our intrinsic, born of our innate tendency to get pleasure, or joy, or happiness, or something like that. If it is true then it must

become scientifically to the extent of search for Kṛṣṇa. Only a developed conception of our innate, most innate unavoidable tendency or existence within. That is search after Kṛṣṇa, on the systematic and developed position. That is our life extended, what we are, if that is analysed and developed, then it cannot but come to search for Kṛṣṇa. None can deny, that I don't want it. But your very existence is that. You can't deny. Your material hankering, self-satisfaction. Self-satisfaction, you are trying.

Śrī Guru and His Grace, in my article, I wrote it in Madras. I began, "To err is human. Not to err is also an internal tendency in him. Then how not to err? To seek that process, Guru comes. From where I am to get that, that I may not err?"

Professor Sanyal appreciated the article very much. "Oh, so much argumentative article Śrīdhara Mahārāja can write." Ha, ha. He expressed his astonishment.

So began from that plane. To err and not to err. We're in want but we're also to remove that want. Two phases, that we're in want, and also our inner tendency to remove that want. We can't deny it. And from there it will take birth, and when in a systematic developed form, it cannot but come to search for Kṛṣṇa. The *brahma-jijñāsā*, Paramātmā *jijñāsā*, Vāsudeva, Nārāyaṇa, all passing in the way. And the acme it will come as Kṛṣṇa, He's autocrat, He's all-good, He's independent, so many things will come to constitute He's Kṛṣṇa.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

So it is unavoidable, inevitable. It is not thrust on anyone's brain and that by brainwashing it will vanish. It is not of that type. It cannot be oust of one's sane brain.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

... wanted to send me to the foreign countries for preaching.

But I hesitated that, "I'm not fit to preach in the west." I replied. "So anyhow, but if you order I must go." That was my expression.

Then he sent some other gentleman who has established a Maṭha in London, Vinode Vani Maṭha. That Vinode Vani [dāsī], Mrs [Daisy] Bowtell, she took *Hari Nāma* in nineteen thirty six, and she dedicated her house for the Maṭha purpose, and still that is there. Only one *brahmacārī* from Bagh Bazaar temple, he's in protection of that place.

But in my last days, though I'm here, but anyhow the burden of preaching to the west automatically came to my head.

Swāmī Mahārāja also requested several times to go to the west. Even so that, "You take the chair of the president, I shall work under you, or along with you."

But I did not feel any inspiration from the upper. "No, it is not possible." In young age I avoided, and in old age it is not possible. But the divine will is otherwise. He's thrusting over me some sort of service for the westerners. And what to do? As much as I can I'm trying to help them.

Devotee: Kṛṣṇa could not keep back the treasure.

Śrīla Śrīdhara Mahārāja: This is the position. And they're taking so many tapes from here and preaching outside. In this way it has begun. But some sort of party feeling has grown. And ISKCON, instead of thinking me as their friend, they're thinking otherwise, to my great misfortune.

Anyhow, who are coming to me, I cannot but to help something, as little as I've got for my own. That is my position. Poor man, passing my days with the scriptures, at this time. Through the scripture we get the association of the higher past nobles, and my life is mainly like that. To associate with the noble personages of the ancient time through their voice, through their writings. In this way I'm passing my days, generally. And by their grace I also find many a time a new light within them.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

This Bhakti Sudhīra Mahārāja, he was the pushing man. He began preaching in my favour there in the beginning. He collected the tapes from the time of Swāmī Mahārāja. He was in charge of an important centre where the tapes recorded in the time of Swāmī Mahārāja were preserved, I heard. And finding those tapes he got impression and he began to preach in my favour.

Swāmī Mahārāja also was very intimately connected with me. When he was in Allahabad as agent of a big medical firm I met him first there. And connection with this Maṭha began at that time. After that in Allahabad he took initiation from Guru Mahārāja. Then afterwards he took, he moved, when he was in Bombay, then left Allahabad and went to Bombay for business purpose. There also I'm in charge of Bombay Maṭha in closer connection. Then leaving Bombay, came to Calcutta, began his business, laboratory. And just the next building of his house, dwelling house, there was his laboratory. Ground floor laboratory and first floor, four rooms we took on rent and lived there for some time. At that time closer connection with him. He was translating *Gītā* and *Back to Godhead* first issue published from there. And my article was there, nineteen forty three, four, something like that. In closer connection. After preaching for some, from the west he came here direct, so many photos are there, group photos. I tried to give here a reception from the municipal office, from Navadwīpa municipality. I made arrangement to receive him, gave reception.

And I also suggested Acyutānanda selected the place where now ISKCON temple Chaitanya Candrodaya, I selected the plot for him, tried to acquire land there in that place. And with Acyutānanda. And Jayapatāka says that I also just reached the helm at that time. And both of

them acquired land there. And gradually going. Several times I was to visit Swāmī Mahārāja when he used to come. He used to take me there. Closer connection.

...

Devotee: I have met one disciple of Śrīla Prabhupāda, one old disciple, first time he has heard of you. I have given him some tape in Vṛndāvana and he was immediately attracted.

Śrīla Śrīdhara Mahārāja: We were attracted by the teachings of our Guru Mahārāja. Only attracted by the principle he was preaching, we came. Especially myself, attracted by the ontological aspect. Where we are, what is our destination, how to attain that destination? *Sambandha*, *abhideya*, *prayojana*. The Vedic literature has tried to understand things in this way; three divisions, *sambandha*, *abhideya*, *prayojana*. In *sambandha*, where we are, what I am, what is my position in the whole, in the absolute? And the second; what is amiss with me, wrong with me, how to redress that? And then the third; what is the highest end of our life, what is the destination, *prayojana*, the aim of life? Who are we, what is the highest position, and how to attain that? Three things to be considered, and it is necessary for everyone to try to live in eternity, to have conception of eternal life. Hare Kṛṣṇa. Who are we? Hare Kṛṣṇa. In *Bhagavad-gītā* and *Upaniṣad*,

indriyāṇi parāṇy āhur, [indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Who are we? To help us to understand. You see the world of experience, but your senses are more important. Without your senses the world is nothing to you, in which you think you are living. So your senses are more important than the outer world. *Indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ*. Then your mind, mental faculty; to take something, to dismiss something, that principle within you that is more important than your senses. That is sitting in the centre, and through the channels of your senses you are introduced to the environment. *Manasas tu parā buddhir*. Then the faculty of judgement is higher than your mind. Your mind only wants something, and does not want something. But judgement faculty, reason will say "Don't want this, you try to get that." That is higher thing within you, try to understand that. *Buddher yaḥ paratas tu saḥ*. That is intelligence, and go further up; there you are. You are not the world of your experience, not the senses, neither you are in the mental impulse, nor you are in the reason. But above that, beyond that, try to enquire who are you. *Buddhir ātmā maham para*. And in *Gītā*, *buddher yaḥ paratas tu saḥ*. *Saḥ eva*, you are there. What is above intelligence, you are there, your personality, your person. Try to understand what is that thing. That is like a spark of consciousness, spark of light, the feeler who can feel, *bhokta*.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

The feeler is the *puruṣa*, the person, *puruṣa ete*, who is living. This is all abode. And who is living in this abode, in the house, the person, he's the enjoyer, of good and bad, peace and pain, peace and trouble, something. The feeler, that is *puruṣa*, that is you, a person is that. And what is felt, that is *prakṛti*. Energy is *prakṛti*, potency. And the feeler of all the activities, that is the person, you are that, soul. Soul is the feeler, *sukha duḥkha*, pain and pleasure, the feeler, you are the feeler. And whatever is being done here, that is the result of *prakṛti*, potency.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

Combined by these two; energetic-al movement and the feeler of that movement. So whatever is going on, happening here, they are all development of energy, *prakṛti*, force. And categorically different thing is the feeler, the onlooker of all these happenings, events. *Drāṣṭā*, *śrotā*, *bhokta*, that is the qualification of a person. Take him out, this is all blind movement, no purpose. But that *puruṣa*, that feeler is in relativity with this mundane. He's attacked with some mania, to become 'monarch of all I survey.' Exploitation, that 'I must be master and everything, whatever I feel, I see, that must be subservient to me.' That tendency is the root of all his evils, has taken him in connection with this mortal world, treacherous world. Now this; now that, changing its position every second, frustrating us. Frustrating, and when we're in connection with this exploiting atmosphere, we're fettered by ignorance and we're influenced by a force of action and reaction. By exploiting we're losing our intrinsic position, incurring loan. Enjoy means to take loan from the environment, and to clear up the loan we're to go down, to clear. I'm in higher position I'm exploiting that of the lower position, and to clear the loan I shall have to go to lower position, and he's coming higher and exacting the loan.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna
[mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]
[*Bhagavad-gītā*, 8.16]

In this vicious circle, going up and down; action, reaction, action, reaction. Vicious circle. To get out of that vicious circle, that is to get out of the mania of exploitation. 'I am master.' No.

Buddistic, Śaṅkarites school, they try to show the path of renunciation. 'Disconnect you with this evil vicious circle. Give up the principle of exploitation. Don't allow yourself to exploit anything. Retire in the deep slumber-like position, *samādhi*. Don't awake in this mischievous world. They will all attract you to enjoy, offer, 'Enjoy me!' And you're in the trap when you're going to enjoy and then you're being enjoyed. So don't allow yourself to be enticed by the mania of exploitation or enjoyment. But try to retire finally, no charm. 'I don't like this useless movement, action reaction. I am disgusted. So slumber, deep slumber. Never rise from sleep.'

But the Vaiṣṇava school, they are the fortunate who got connection of the superior world. From soul, Supersoul, that can come down, he cannot go up. And when they come down here, gave some news of the upper position, and they then come to know that there is just a opposite form of life. Life of exploitation, life of dedication, the opposite, that is the positive and proper life. And this is a vitiated, where everyone wants to live at the flesh of another, at the cost of another, wants to live. That is a vitiated, a lower form of, mean form of life. But the higher, noble form of life is to give, to dedicate. There is higher, noble life on the upper world. The soul, Supersoul, Super-Supersoul, in this way.

Here also has developed the ether, the air, the fire, the water, the earth. And from earth also some mud, stone, developed in the material. There also in the spiritual higher substance there is also development, developed condition. Then Brahmaloka, Vāsudeva-loka, Vaikuṇṭha-loka, Ayodhyā, Dvārakā; Vṛndāvana; all going up. And the standard is of dedication. As much as dedication, self-surrender, he will get more and more. And dedication not temporary, not wilful dedication for the time being, but eternal. And eternal life in that plane is possible. Die to live. As much as you can forget, be self-forgetful of your nasty present ego, it is dissolved, higher form will come from within, higher self. Noble self can come within and you'll find that that is the member of that world.

In this way we can, with the help of the *sādhu*, Guru, we can have real progress in that line. This what seems to be concrete to us at present, this will vanish. Everyone, the scientists as well as spiritualists, they all say that this was created and this will be dissolved. But that fine thing, that is not to be dissolved; it is eternal, not created. So no possibility. So if we can find our position in that subtle world, that is really a real world. That is concrete and this is all illusion.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

The materialists they're awake in this world of matter which is sure to be dissolved. And the spiritualists they try to live in a subtle form which is like imaginary at present, but that is concrete, not to be dissolved. And if we can develop our internal self to that extent, then we...

83.10.11.A

Śrīla Śrīdhara Mahārāja: ...portion of my own inner self, I'll be sure that the paraphernalia is also similarly sure and concrete and reality. So dive deep into reality. This is outer cases, eliminate this body of flesh and blood, all external. Go on within, in the mind, from mind to intelligence, from intelligence *ātmā*, from *ātmā* to Paramātmā, Vāsudeva, then Vaikuṇṭha, Lakṣmī-Nārāyaṇa, in this way *rasāmṛta-murtiḥ*. The *rasa*, inner demand everywhere is for ecstasy, is for *ānandam*, that is happiness, joy. That is the inner-most principle everywhere. Everyone is searching for maximum pleasure, joy. And according to that the standard will be measured, what is what.

Just as gold is the standard, the mark is there, and the rouble, the pound, the dollar, but the common measurement is gold. Something which as got real value, instead of papers and stamp.

So the *rasa* is the measurement like gold standard. And thereby we're to judge the value of things, how much *rasa*. *Rasa* is the most intrinsic necessity, necessary thing for our satisfaction, not knowledge. And *rasa* is mercy, or beauty, or love, *rasa* - similar thing. And our inner hankering, our inner cry is for that *rasa*, that beauty. Reality the Beautiful, and Reality the Love Divine, harmony. So that is the inner hankering, demand, or cry, and we must march towards that, consciously not blindly, eliminating all unnecessary things of different gradation.

That from *Bhāgavatam* the full fledged theism, Śrī Caitanyadeva came, Kṛṣṇa as Caitanya came and pointed out. "This is your destination My boy, My friends, this is your destination. Try - eliminate all other proposals that will come to you on the way."

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

& [*Śrīmad-Bhāgavatam*, 11.21.11, purport]

Gaura Hari bol. So who will come to seek the same thing, the destination, they're our friends. By mutual help we shall march towards that. That is our campaign. This is ISKCON. Search for Śrī Kṛṣṇa. In *Vedānta* search for Brahman. Brahman means all accommodating, all comprehensive Brahman, *athāto brahma- jijñāsā*. And Mahāprabhu, when that *brahma-jijñāsā* of *Vedānta* came in the hand of Mahāprabhu He gave *kṛṣṇānusandhāna*, the living Brahman, not abstract. Not only the power of knowledge, but power of heart. Heart is the main thing, not the brain. Brain utilised for many things, but the recipient is the heart. Heart's satisfaction can really give us fulfilment. So when that *brahma-jijñāsā*, the enquiry after the all comprehensive which is

comprehending everything, what is that, where we are? When it came to Mahāprabhu it became 'where is Kṛṣṇa?' My beloved friend, the Lord of My heart.' That was transformed into Kṛṣṇa, Brahman, the Lord heart. *Brahma Vedānta, brahma-jijñāsā*, that intellectualism came here in the form of service for the Lord, dedication for the Lord wholesale, and to be gratified, enlivened, got life. The *Vedānta* got life in *Bhāgavatam*. And Mahāprabhu's Personality came, how to do that practically. He hinted, came and by His own practice He taught us. In this way we shall go on Kṛṣṇa. Through the Name, through the service of the devotees, *śravaṇa*, *kīrtana*, Name, and everything connecting this heart's satisfaction. *Kṛṣṇānusandhāna*. Lord of our heart, we must search for Him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Kṛṣṇa. Kṛṣṇa.

...

...automatically, we may not care for these little comforts here and there, more than that.

Devotee: Yes, something higher. Yet such high comfort you're giving us, we cannot compare to the best comfort in the material world.

Śrīla Śrīdhara Mahārāja: A sincere man will look after that. That is all. Anyhow to go on with this material life, but our attention will be towards that. Food and comfort for the self. Bodily comfort and food etc anyhow of middle class, not very bad and not very good. Anyhow to...

Devotee: We found very good. We've already feasted three times. Very good food here, everything.

Śrīla Śrīdhara Mahārāja: Gaura Hari.

Devotee: Because of Your Grace we're having this hope of proceeding towards what you have described to us. Otherwise we could not go on, because we would not see where we're going. But you're describing to us where we're going. Therefore by Your Grace we're feeling some necessity to go that way.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Kṛṣṇa is dealing correspondingly with you. As we deserve so we have.

Devotee: Ha, ha, ha. I do not deserve but by causeless mercy He's brought me here.

Śrīla Śrīdhara Mahārāja: Then what has taken you here? Eh? You don't be ungrateful to your inner hankering. So many things to hanker after. That noble awakening within you, ignoring the charming environment and taking you to somewhere else. *Śraddhā*, faith, that is our guide, faith.

Devotee: I have no choice. By your charm you have forced me.

Śrīla Śrīdhara Mahārāja: _____ [?] easily got.

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

While wandering through the eighty four *lākhs* of species, so many different births, innumerable, very fortunately can get, have, a point of that faith, a drop. A drop of that faith, that is acquired unconsciously by the grace of the devotees, the divine agents, anyhow acquired, differently. Suppose I'm a cow, my milk is taken for the service of Kṛṣṇa: I'm a creeper, my body has been cooked for the curry of Kṛṣṇa: in this way unconsciously I have collected. Anyhow my energy is taken towards Kṛṣṇa's service by the so many agents that are moving here to distribute Kṛṣṇa. In this way we have collected that faith, *sukṛti. Sukṛti* can produce that faith, and when faith comes we associate with persons that have similar faith. And then by their help, glory.

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

mālī hañā kare sei bīja āropaṇa, śravaṇa-kīrttana-jale karaye secana

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, ['virajā,' 'brahmaloka,' bhedi' 'para-vyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Different stages of this material life of exploitation here we're to pass through and goes to Vaikuṇṭha, then to Goloka, in this way. So you also should be grateful to your faith that was acquired by the grace of so many *sādhus*, saints, in your past. It is their grace, accumulated, combined, has opened your inner tendency. And that is searching for the proper soil, that is discoursed, opened, the inner hankering, and that is trying for his own soil, where we can live, where we can thrive. In the association of the *sādhu* I can thrive. Inner _____ [?] crops, from the seed the first sprout, that sprout has come and wants the soil where I shall live and grow.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

So valuable thing, that *śraddhā*, so *śraddhā* is a most valuable thing which has differentiated from the world outside, _____ [?] of the world, crying for exploitation of different types, madly running for exploitation tendency facility outside. And to try to save from that struggle, and in a peaceful way to grow so that to catch the Holy Feet of the Lord for service. The affection, the friendly Lord, not Lord, Fatherhood of Godhead. "Lord, Father, give me bread." Not only that, enter into the family of God. Eternal service, family service, very intimate service of God. *Mayātma-bhūyāya ca kalpate*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

"They come and enter Me, that enters My family, enters My group, and gets the confidential service."

Always under the guidance of the higher eternal servitors they can attain that, that friendly life ____ [?] different group, Rādhārāṇī. Eh?

Devotee: _____ [?]

83.10.13.A

Śrīla Śrīdhara Mahārāja: ...and joined the allied party, thinking that the allied party is sure to win the war. So you may, if you join this recruitment list, then you'll have great prospect in your future life. You students consider and come. In the first great wartime Wilson was the President, and the second perhaps Roosevelt, maybe? Second great war? Who was the President, Roosevelt? And the General in the second great war was Eisenhower was the Commander in Chief of the whole allied party. And the first great war General _____ [?] he was the Commander in Chief of the whole of the allied party.

And Kaiser, then Makinson [?], Goering. No, Goering with Hitler. Kaiser, his Makinson [?], I forget.

With Hitler, Goering, Goebbels, the Generals. And the first was Hindenburg, he was the General appointed on the eastern side. And he captured twenty thousand perhaps of Russian soldiers in _____ [?] Hindenburg. And there was revolt in Russia at that time. Hindenburg, big General on the eastern side fighting with Russia. Czar at that time.

His part came from very small occasion. Serbia and Austria. Austria a very big area. Serbia was small. But Austrian Prince went to visit Serbia - he married there, and anyhow Austrian Prince was _____ [?]
And that was the spark of the conflagration of that first great war. Austria declared war against Serbia. And Serbia is that Slav country, Slav nationality. So Russia came to side Serbia. As Russia came, Germany at once sided Austria, Austria and them combined at that time, a big area, Austria __ [?] When German Kaiser came to help Austria, then France joined Russia, that Serbia. British kept aloof for the time being. But Kaiser, German nation they're very gifted nation, Germany.

Badrinārāyaṇa: Guru Mahārāja. Śyāmānanda prabhu is German by birth.

Śrīla Śrīdhara Mahārāja: Ah. Some mystic connection there is between Germany and myself. I do not know why. When I was a student in the school, when I read about Germany, some sort of mystic connection. Later I knew that they're great appreciator of the Hindu civilisation, Hindu culture, Vedic culture. They're called Huns. "Furious Frank and fiery Huns." I read in an English poem. "Furious Frank and fiery Huns."

['Tis morn, but scarce yon lurid sun, can pierce the war-clouds, rolling dun,
where furious Frank and fiery Hun, shout in their sulphurous canopy.]
[From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844]

They're known as Huns. Huns means *haṁsa*. In the beginning there were two sections in the civilised nation, two developed, *haṁsa* and *paramahaṁsa.* In *Bhāgavatam* we find in the beginning of the first Satya- yuga there were only two divisions in caste, *paramahaṁsa* and *haṁsa*. Hans, *haṁsa* has been known as Hans. Rajaput they're also told they come out of Hans origin.

And Swāmī Mahārāja has told that when Paraśurāma He began to exterminate the *kṣatriyas* from India, many *kṣatriyas* they migrated towards Germany and settled there. They're of Indian origin, direct.

Hans, fiery Huns, so they're appreciator of Indian culture.

I loved Hitler also, liked him very much, because for his social reformation.

He asked all the ladies, "Go to the family, from the office and other positions. Go to the family, give me good children, I shall reward you." He sent all the ladies back to the family. "I want good children."

And also he ordered to sterilise the diseased and ordinary undesirable persons for marriage.

"No. I don't want that Germany will be filled up with diseased persons. I want that Germany will be filled with brilliant and able young men."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. These were very appealing to me, that quality I... At that time I was preaching in Karachi, I had a discussion with some British officer. I told him that I appreciate

these dealings of Hitler very much. He's sending the ladies to the family, and he wants to sterilise the undesirable persons, not allowed to produce any bad defective children in the country.

"I want that the whole country will be filled up with strong and brilliant young men."

Prajar grha-medhinah [?]. Marriage is not for sense pleasure. Marriage is meant to produce children. And children, that should be the aim of marriage. The aim of marriage will be to get good children. Prajar grha-medhinah. Where it is in *Bhāgavatam*. Prajar grha-medhinah, Raghu vaṁśa, and _____ [?] in *Bhāgavatam*. The marriage meant not for sense pleasure but to produce good children.

And in *Gītā* [10.28] also *prajanaś cāśmi kandarpaḥ*. "I am *kandarpaḥ*. I am that lust, that principle, but only where it is required for - to produce children, and not for any sense pleasure."

In *Bhāgavatam*,

kāmasya nendriya-prītir, lābho jīveta yāvatā [jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

Sense pleasure is not the object of life anywhere.

So Hitler did it. "I want good children in Germany, and not for sense pleasure. Who has got money he will marry and diseased children he'll produce, I can't tolerate that, barred." That was his idea.

German thoroughness, there is an expression, German thoroughness. What they do they do perfectly. In British period also here, Japan gave things very cheaply but they're not very useful. You want, get, supply good things but costly. Cheap and good things supplied only Germany.

After first great war Germany of course was bound to pay an innumerable quantity of loan, debt to clear. It was the burden of great debt, to cover the cost of the war was thrown on his head. What to do? He'll have to clear. But anyhow he managed, Germany, she managed that. "I shall pay off the debt as you've fixed, not by money but by supplying industrial things."

They had to agree otherwise at present that devastated Germany how can she pay by money. So industrial things they wanted, they admitted that. "Yes, you'll give up things."

But German commodities as loan they took, England, France, they took, and when they began to sell in the market that had the first choice. And their own industry began to die. Ha, ha, ha. So much so that at last they abolished that, "No, we don't want any loan from you. No industrial things we're going to take. Our market is finished."

Germany. And that Hitler classification. Clever and industrious. He told, "I try to fill up all my worker's position from this section." He classified them. "Clever and industrious, clever and lazy. Stupid and industrious, stupid and lazy." Four classifications.

"So clever and industrious I want to fill up my whole acting campaign. And clever and lazy, I want to make them as leader of the department." A peculiar thing. "Because they're clever they'll

be able to manage the office, and lazy, they'll not be spent up, their energy will be saved. They'll always save their energy, at the time of need I shall get their help. So I make them the officer class, from the clever and lazy, officer class." This is peculiar thing, clever and lazy, from that section officers are selected. "And clever and industrious they fill up the general workmen."

"And stupid and lazy, if I can I shall try to find something, some job for them. But stupid and industrious, I keep them far away. Because industrious they must do something, and stupid they'll do wrong. So another group will be necessary to undo their action. So stupid and industrious I keep very far away."

And we also think stupid and industrious is the *karmī* class. And stupid and lazy is the *jñānī*, the renunciationist, stupid and lazy. And clever and industrious are the Vaiṣṇavas. And clever and lazy is Kṛṣṇa.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. One Vaiṣṇava classified in this way. Ha, ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Eisenhower he was a German by birth, but he had that task to fight against Germany. He was German by birth, Eisenhower.

Hare Kṛṣṇa. And Einstein, first he was in Germany, but afterwards he fled from there. He was Yehudi by birth. So when Yehudi murdering campaign, that is a very black spot on Hitler, heinous actions. Because in the first great war Yehudis they betrayed Germany. I was told at that time. So in this second great war Hitler was very much, too much anti Yehudi. So much so that heinously murdering them in cold blood. *Ke*?

Badrinārāyaṇa: Akṣayānanda Mahārāja.

Śrīla Śrīdhara Mahārāja: Oh. At last Akṣay...

...

...if some filth thrown that side, that will surely come over my body and make me dirty.

So these Ācāryas are direct appointment of Swāmī Mahārāja. In the first occasion I...

...

Wholesale faith and wholesale surrendered to the divine idea, personified in one place. And I'm asked, just as we can give up one suit or shoe, leaving one and take another. To change Guru like that is horrible thing. Crush the innermost sentiment of the soul. The finest sentiment in the soul will be there, and if that is to be plagued like this that is very, very intolerable, disastrous, unfortunate. What can we do?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Then the next man is Kīrtanānanda...

...

Ha, ha, ha. Hand shaking of different kinds. It may be formal. Suppose Reagan comes to see the Russian President, for courtesy, formality sake, may shake hands, but the opposite.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: It may be formal, and it may be real, hand shaking.

When Lal Bahadur Shastri, for one year he was the Prime Minister, he went to visit Russia, and he gave *namas te*, not hand shaking, *namas te*. And that was very much appreciated by them. By hand shaking and the courtesy as *namas te*, folded palms from far away without touching the body. Some made some remark there may be some contagious disease also by hand shaking. That is not very good. But *namas te* from far away, that sort of courtesy that is well and good.

Akṣayānanda Mahārāja: Giving fitting honour to our leaders from a distance.

Mahārāja, I also have one letter from Mañjuālī.

Śrīla Śrīdhara Mahārāja: Yes. What is that?

Akṣayānanda Mahārāja: She's in England now.

Śrīla Śrīdhara Mahārāja: How long, how many days?

Akṣayānanda Mahārāja: She hopes to leave London by the sixteenth or seventeenth, that's within only three or four days.

Śrīla Śrīdhara Mahārāja: She's expected here?

Akṣayānanda Mahārāja: No. To leave there, to leave London.

Śrīla Śrīdhara Mahārāja: To leave London.

Akṣayānanda Mahārāja: Sixteenth or seventeenth.

Śrīla Śrīdhara Mahārāja: Sixteenth or seventeenth. Then from there to India? Direct?

Akṣayānanda Mahārāja: Yes. But the plane ticket is a little uncertain. So - got this letter from America.

Śrīla Śrīdhara Mahārāja: Any possibility of her meeting with Jayatīrtha Mahārāja?

Akṣayānanda Mahārāja: Doesn't say that.

Śrīla Śrīdhara Mahārāja: Or Vaiṣṇava Charan?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Jayatīrtha Mahārāja may try to see Vaiṣṇava Charan at least.

Akṣayānanda Mahārāja: She's staying with Aranya Mahārāja and maybe with Mr. Sharma.

Śrīla Śrīdhara Mahārāja: Hmm, that's good. Gaura Hari.

Akṣayānanda Mahārāja: But the men of Jayatīrtha are giving some trouble to Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Jayatīrtha?

Akṣayānanda Mahārāja: Yeah. They want one of his - he had a big painting, a life size photograph of Swāmī Mahārāja. Aranya Mahārāja has got that. So Jayatīrtha's men say that 'You must give us that big picture, otherwise we'll go to court.' Childish dealings.

Śrīla Śrīdhara Mahārāja: They're asking Aranya Mahārāja?

Akṣayānanda Mahārāja: Yeah. They're threatening him.

Śrīla Śrīdhara Mahārāja: "You've no right to keep Swāmī Mahārāja's photo."

Akṣayānanda Mahārāja: Yeah. It's a special picture which they like very much also. It's a like, big like.

Śrīla Śrīdhara Mahārāja: Yes, but Aranya Mahārāja he's continuing to be the disciple of Swāmī Mahārāja.

Akṣayānanda Mahārāja: Yeah. Of course.

Śrīla Śrīdhara Mahārāja: Then, why? They may go to court, but how they can ask him to remove that?

Akṣayānanda Mahārāja: Idle *brāhmaṇa*. Also one letter from Sudhīra Mahārāja. You might have heard it.

Śrīla Śrīdhara Mahārāja: What is there? I forgot.

Akṣayānanda Mahārāja: That in Africa, Yudhāmanyu says there's one boy there, Tulasī dāsa, one ISKCON man, Tulasī dāsa, he had Yudhāmanyu arrested for distributing *Search For Śrī Kṛṣṇa*.

Śrīla Śrīdhara Mahārāja: Yes. He was?

Akṣayānanda Mahārāja: He was arrested, Yudhāmanyu was arrested by the order of this Tulasī dāsa, in one shopping centre in public place in Africa.

Śrīla Śrīdhara Mahārāja: So none will be allowed to sell any other book?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: How it can be the law? I can't understand.

Akṣayānanda Mahārāja: Well, because the police they do not this selling anyway, they don't like the book selling anyway, so Tulasī dāsa has made this cross, tactic...

Śrīla Śrīdhara Mahārāja: So they're trying to oppose this book, by hook or by crook?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: A dangerous bullet.

Akṣayānanda Mahārāja: Dangerous bullet. Cannon.

Śrīla Śrīdhara Mahārāja: Cannon. Hare Kṛṣṇa. Gaura Hari bol.

Akṣayānanda Mahārāja: That's all the news.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Gaura Hari.

Acyutānanda remarked a very good expression. "Kṛṣṇa dancing." When he was sent to Dāmodara Mahārāja by me for the negotiation of the land at that place where ISKCON is at present, for some days he had to stay there. And Dāmodara Mahārāja giving some food he fled away for *bhikṣā* or something. And what was given to him that was finished, and after few days fasting he came here suddenly.

Then someone asked, "Why did you stay there for - one day nothing, you could have come earlier? Why after two days fasting you've come here?"

"Kṛṣṇa dancing, He's dancing, He has no time to cast glance to any. He's mad in His own dance. And also dancing in that flow He's pushing so many things in different directions. He does not care for it. He's dancing in His own sweet way. And by that wave so many things are thrown aside by His autocratic type of dancing. So no attention possible for Him to give to us. Whether I'm fasting, or I'm dying, or I'm living, does not matter to Him. He's dancing in His own way, careless of the environment."

I also read in B.A. class in the Preface of a book, Mudalakha [?] the author was a Śivaite, devotee of Śiva. In the introduction he wrote one poem, there he told that, "Śiva wanted to

dance, Mahādeva, Rudra, who is supposed to be the destroying agent of the whole creation, Rudra. He wanted once to dance with His full sentiment. But if he pushes, moves his legs a little strongly then the earth going down. If he throws his arms and hands over, so many stars are being displaced. Then what to do? The poor Mahādeva wanted to dance but he could not get the opportunity to dance in his fullest way."

So big vibration flows are like that, *nirguṇa*. That is *nirguṇa* is the highest type of automatic flow. And we're asked to join the dancing in that plane. That is the dancing of Kṛṣṇa. The most fundamental plane having its flow, not ether, but further, more, most fundamental plane. That is *bhakti*, devotion. That is For Itself. Reality is For Itself. This kind, the flow of this quality. Everything For Him without caring so many local interests and provincial interests of so many other agents. *Ahaitukī apratihatā*.

sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

The great declaration of *Bhāgavatam*, Śukadeva. Already there is the fundamental plane, the flow, the dancing is going on there. Everything wants to satisfy the whole, not any partial demand, not provincial interest, but the Absolute Interest. And everything is dancing to satisfy that most fundamental plane that is Kṛṣṇa, the Autocrat.

Ahaitukī apratihatā. What is *bhakti*, devotion proper? What is the absolute duty of the *jīva* soul, of all of us, absolute call of duty, absolute nature of duty? What is that? *Sa vai puṁsāṁ paro dharmo*. The highest duty of everyone is this. What is that? *Paro dharmo, yato bhaktir adhokṣaje*. Our adherence, our faithfulness, our submission to the unseen, to the transcendental. What cannot be reckoned by any interested sentiment of us. *Yato adhokṣaje*. *Ahaitukī* and *apratihatā*. And that is causeless, and that is eternally flowing, no beginning, no end. And none can oppose it. Irresistible. Causeless and irresistible. That is no past, all present, no future, all present. No transformation, always new brand continuing, continuous flow, *nitya*, eternal. The eternal most fundamental flow for the satisfaction of the Absolute Whole. That is the most undercurrent fundamental wave. And we, leaving all our provincial and local interest to join that. That is what is necessary, that is *śuddha bhakti*. Kṛṣṇa is dancing and we're to connect us in that sort of wave of dancing.

Akṣayānanda Mahārāja: Mahārāja. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: *Sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje. Adhokṣaja* means transcendental, which is not to come with your sense perception, whether gross or fine, whether physical or mental, beyond that. Beyond that a flow is going on that is *nirguṇa. Guṇa* means that separate interest, local, provincial interest, group interest, extended selfish interest. No. Wholesale.

So Hegel says in his philosophy, "Reality must be By Itself and For Itself." That will be the main sign of reality. If He exists to satisfy any other thing then that will be higher. And if He's caused, created by another then the creator will be higher. So if we say anything absolute then the cause is within, and the future, the satisfaction, the purpose of existence, also within. These two things must be given - Everything is For Himself, For Kṛṣṇa. Kṛṣṇa *prīti*. Every point in the Absolute Existence, they enquire after satisfaction of the Whole.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the enjoyer of everything here. And you come to harmonise with Me in that way, you'll be saved, you'll be normal. Otherwise you'll be abnormal and there'll be hitch between you and ABC, so many. But that plane you must find out, and you must tune yourself with that layer."

That is what is *nirguṇa*, this is *nirguṇa*. And not summation of all negation as the Buddhists or the Śaṅkarites, 'summation of all negation, sum total of all negativeness, that is *nirguṇa*, that is zero, an abstract philosophical zero.' That is not *nirguṇa*. Zero is not *nirguṇa*. But it is positive, and it is full fledged flow, and it is For Itself, and it is eternal. That is the concrete thing underlined. And that is beautiful, that is love. That is not power, neither power nor knowledge only, intellectualism. But that is love, that is beauty, all attractive, all accommodating. And that is the highest force, highest justice, all within that. Justice as well as power are subservient to that beauty, such absolute beautiful. Harmony, beauty, love, affection, all similar things.

And that is the finding of *Śrīmad-Bhāgavatam*. And Mahāprabhu Śrī Caitanydeva recommended for us only the same. Try to go that side. Try to achieve the wholesale. The whole fortune you may get there, highest fortune of all of us is there. That is His call, approach generally through the sound, that will be easy. Without approaching - eye experience, but ear experience you try to use, it will be very simple. Very simple to try to utilise the ear experience. Then all other experience also may be used to help it, the eye experience, the Śrī Mūrti, Arcā, so many other experience may be utilised. But ear experience should be given the lead of your approach towards that world. With the subtle most, hear, the ether, sound, and nearer to that most subtle sense experience is sound. So with sound only you can approach, but sound must be surcharged with truth, not false sound, *nāmākṣara*, *nāmāparādha*. No.

Where did you get the proper sound, Vaikuṇṭha *śabda*, the sound which is surcharged with Divinity? Through the agent, *sādhu*, Ṣaḍ Guru. With the help of the scriptures you're to understand Ṣaḍ Guru, the real bona fide agent, and connecting through him you may take the

course of the sound experience mainly. The scripture, that is also sound, visualised sound, scripture is.

So anyhow, that is the world, that is your inner most hankering there for beauty, for affection, for love. Neither for justice, or knowledge, nor for power. Power cannot quench your thirst, and knowledge also can't quench your thirst. But without knowledge, without power, only that love can quench your thirst, independent of knowledge and power.

Karmīs, they're seekers after power, they want to become masters of potency. And the *jñānīs* their ultimate goal to know things and finish the negation. All that experience to be cast off, nothing to keep, they find ultimately. Justice says all dismissed, there's some sort of defect, dismiss it. *Neti, neti, neti*. In this way. *Tamna, tamna, tamna*. This is not, this is not, this is not. In this way, in this process they'll eliminate everything and go to nothingness, nothing is good. So all things of experience eliminated, only knower alone, that is *samādhi*. Subject living alone, divorcing all sorts of environmental experience, that is known as *samādhi*. If you wake, that is deep slumber, if you wake you will be conscious of so many things and they're all mortal, you're contaminated. So you're not to wake, not to come in connection with the environment. If you do that you'll come in connection with the mortality, with the change undesirable.

But the Vaiṣṇavas say that soul eliminating all this mortal environment, he can with the help of the higher agents, if he can secure a visa then he can enter another land, happy land. The passport won't be effective. Visa is necessary to enter there. And visa is given only to them who will have some contribution to that particular land. With this consideration visa is given. So when we shall be prepared to do something good for the land, that is serve the land, then we'll be allowed there. So with the spirit of service, that is the inner most function of the soul, we can come across that spiritual land, land of dedication. Land of exploitation, land of dedication, in the middle the abscissa, the land of renunciation condition. Mainly these things. *Bhoga*, *bhukti*, *mukti*, *bhakti*. *Bhukti*, *bhoga*, enjoyment. *Mukti*, renunciation, release, relief from reaction. And then *bhakti*, dedication. By dedication we can enter, have the opportunity of entering into another land, another plane of life, which is grand. But there is also sense of duty and some regulation in the beginning, but...

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Śrīla Śrīdhara Mahārāja: ...enters into labour, dedication, then no regulations, no duty consciousness - all disappears, only labour of love. If we do not do our service we don't feel any better within us. That is *rāga*, *anurāga*, that is the labour of love. They cannot sit idle, they cannot but do the sweet service of the Lord. Very sweet, sweetness is the urge which gives them impetus to work for his Lord. That is the highest position of life, labour of love, sweet labour of love. And that is all satisfying. That is found in Vṛndāvana, Vraja, or Goloka, the higher sphere.

Vaikuṇṭha has got straight angle hemisphere, two and a half *rasa*, *śanta*, *dāsya*, *sākhya* half is found in Vaikuṇṭha. No confidential service, half confidential, and mainly with the attitude of Master and man the service is done. And also respect is there.

But in the other half more friendly, then it takes the shape of filial service, affectionate. And then in the service of consort-hood, the wholesale transaction is possible there. There are also

different groups. We're told that the main group of the highest type of service is in the camp of Rādhārāṇī. Our attraction is that line, our Guru Mahārāja. In our Guru Paramparā we find that, in the Guru Paramparā.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[Brahma-Mādhva-Gauḍīya Sampradāya, 6] [Compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

[*Songs Of The Vaiṣṇava Ācāryas*, p 90-2]

All in the camp of Rādhārāṇī's sweet service rendered by heart. The acme, highest conception of the realisation possible ever in the whole. Rādhā *dāsya*, Rādhā *kaiṅkaryyaṁ*. So not to be pushing enough to approach direct towards Kṛṣṇa, but to try to enter into the camp of Rādhārāṇī and there to become adjusted in any particular line of service there. Also many things in details are there. So mainly we're part of potency, and the whole potency is represented by Rādhārāṇī in its fullest form. And anyhow to be adjusted there within Her camp, that should be the highest aim. Gradually we shall understand that. It is mainly given in the Guru Paramparā, and in the mantram also which we get from Guru. There also the meaning is there in that, and it will lead us there. So the formula is there, and by the formula we shall give attention, and we shall try to find out what is within. And also what is within in me.

'My finest element in me, and the finest element in the formula, that will be connected and harmonised, adjusted. This is my goal. And I'm also mixed with so many things, thoughts and ideas, but my inner existence is found in this formula. Eliminating all these outer dress, I shall try to find out myself, according to this formula. This is - here is myself. I have acquired foreign things, so many, wandering in this material world of exploitation, but this is all foreign, unnecessary. Eliminate, eliminate. And what am I? It is mentioned in the formula. That is my inner self, and I must reach that goal.'

Hare Kṛṣṇa. And all our spiritual advices in the line of Guru Paramparā, they're also in that line. Any way we shall have to go to merge in that line, following them, we shall be their followers, strict sense followers.

Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Long and short of the whole thing is like this.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

_____ [?] The success of *karma* is in *jñāna*, in attainment over *jñāna*.

na hi jñānena sadṛśaṁ, pavitram iha vidyate
[tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

But proper *jñāna* is *sambandha jñāna*. And this is artificial, undesirable *jñāna*, which is going towards Brahman conception and limit that. And gradually from the material conception comes to spiritual conception, and then that Brahman and *jīva* in the same rank. And again Parabrahman, Vāsudeva, Nārāyaṇa, in this way it is proceeding towards.

[śreyān dravyamayād yajñāj, jñāna-yajñaḥ parantapa]
sarvaṁ karmākhilaṁ pārtha, jñāne parisamāpyate

["O Arjuna, subduer of the enemy, of those various sacrifices, the sacrifice of knowledge as mentioned, *brahmāgnāv apare* [*Gītā*, 4.25] is far superior to the sacrifice of various articles, indicated by *brahmārpaṇaṁ brahma haviḥ* [*Gītā*, 4.24], because all action ultimately culminates in knowledge."]
[*Bhagavad-gītā*, 4.33]

tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati [*Bhagavad-gītā,* 4.38]

śraddhāvān labhate jñānaṁ tat-paraḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati

["After internal purification through non-fruitive action, genuine knowledge arises. Such knowledge is attained by the intelligent, sense-controlled theist who accepts this scriptural purport, and who with sublime faith remains devoted to the path of selfless action. He swiftly attains the profound tranquillity of eradicating the vicious cycle of recurring birth and death."] [*Bhagavad-gītā*, 4.39]

Then, *jñānī namapi*.

koṭi-jñāni-madhye haya eka-jana 'mukta'
koti-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta

["Out of many millions of such wise men, one may actually become liberated, and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.148]

In this way gradation is passing through, that sort of *jñāna*, not artificial *jñāna*, abnormal *jñāna*. Knowledge proper, which is not promised to avoid personal conception of the Absolute, that sort of *jñāna*.

Akṣayānanda Mahārāja: *Niṣkāma karma* proper therefore means *bhakti*.

Śrīla Śrīdhara Mahārāja: *Niṣkāma karma*, that is which is ordered by the *Vedas* in *varṇāśrama*, to do that without any particular object, or aim.

Akṣayānanda Mahārāja: Duty.

Śrīla Śrīdhara Mahārāja: Because the *Vedas* have asked me to do I do. That is *niṣkāma*. Then knowledge proper will come out of that. And that knowledge also if rightly followed, then Parabrahman *jñāna* will come. After Brahman there is Parabrahman. In this way in a fair way it will make progress. And that is unfair way, *jñāna yoga*. In that chapter perhaps *jñāna yoga* is being dealt _____ [?]

Akṣayānanda Mahārāja: Yes. Previous chapter *karma yoga*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...means that the actual *jñāna yoga* is...

Śrīla Śrīdhara Mahārāja: *Niṣkāma karma* _____ [?] Not forced knowledge but automatic outcome of *niṣkāma karma*. That is sure to lead towards *bhakti*.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
[vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā]

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these

licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Just as according to the classification, the stage of the audience, instalment is given, something.

parokṣa-vādo vedo 'yaṁ, [bālānām anuśāsanam
karma-mokṣāya karmāṇi, vidhatte hy agadaṁ yathā]

["Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine."] [*Śrīmad-Bhāgavatam*, 11.3.44]

In the mind, just as a scholar is giving training to a boy, he knows much, but in that way he's giving some small instalment to him. But in his mind that gradually he'll lead to this side, that thing, *adhikāra*. *Niṣkāma karma*, then *jñāna*, and *jñāna* proper, when he's guided towards Bhāgavata, Personal God, not impersonal. Impersonal, that is an artificial thing. In general the natural way must go to - *jñāna* means person. As I say, that I'm a person, I'm a particle of knowledge, I'm a person. And the ocean of knowledge, that is not person, that is substance like ocean water, or ether? But a particle, I'm endowed with individuality, so,

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ [sarvam iti, sa mahātmā sudurlabhaḥ]

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

When a *jñānī* can feel that He's Vāsudeva, it is not Brahman, inner substance of spirit. But spirit means automatically person. He's a big person. Big knowledge means big person, the biggest person. Knowledge means person. I'm a particle of knowledge, I'm person. So knowledge means personality. *Anu caitanya* is *anu* person, and *bṛhat caitanya* is *bṛhat* person. He's Vāsudeva.

Then *bhakti* begins, head bends to His feet. Otherwise I'm one, I'm a particle of the ocean of consciousness, all inert thing, or impersonal, one and the same. But the big person, the ocean is personified, and I'm a spark, or drop personified, *anu caitanya*, and the ocean's personified, so I must submit to the ocean. That is the natural flow of the knowledge proper.

Vedic knowledge is drawing towards that direction. So *jñāna yoga* means knowledge of that type. And this is mislead knowledge which is taking towards *brahma jñāna, so 'ham. So 'ham*, it

is all right, *so 'ham*, but what is *sa*, there the difference. 'I'm spirit,' so far common, but there is also qualitative difference, in spiritual substance. Just as in material - material stone and water is not same thing. Ether also material and stone also material. So in the spiritual substance also gradation, *taṭa-stha*. Then Vaikuṇṭha spirit, then Goloka spirit, then differentiation there.

And Kṛṣṇa also. Kṛṣṇa in Vṛndāvana, and when Kṛṣṇa in Vaikuṇṭha They're different Kṛṣṇa. They're inseparable, all Avatāra, They're rather treated as functional position. Kṣīrodakaśāyī Viṣṇu, Kāraṇārṇavaśāyī Viṣṇu, They're all Supreme, but Supreme with the difference in function. We're to take like that. Even Kṛṣṇa conception there is gradation. Svayaṁ-Bhagavān only by the side of Rādhārāṇī. Svayaṁ-Rūpa, then Svayaṁ-Prakāśa, Prabhāva, Vaibhava. In this way in Kṛṣṇa conception also there is gradation.

So in realisation there is always gradation. But they cannot be divided into separate parts, so we're to think like limited function, and bigger function, in this way small and big. In this way we're to think.

Nārāyaṇa and Kṛṣṇa, continuous, same one, but functional difference.

Just as king in the court, king in the harem, different man, but same man. He's in the court, he's in the war field, battle field, and also he's in the - making donations, or in family interest with wife and children. There's difference there, so many, such difference we may think about him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

... stage of consciousness where we're awake, but that is something like imagination, misconception. It is within misconception of the truth, no proper conception of the truth. So whatever loss and gain, all misconception, it is not so. This is not mine. This belongs to the Supreme, everything.

Raja _____ [?] A king's empire, that is nothing, it is evaporating ____ [?] within few minutes. That is all transient. If we want to have real knowledge, real gain, we're to eliminate all these mania. Our own interest is being thrust on the universal interest. It is false. Universe has got its own interest, He's moving in that way. And I'm trying to thrust my interest over it. It is imaginary, futile, it is mania, and we're suffering from mania of *māyā*, all imagination, illusion, *svapna-vada*, like dream. Dreaming coming from within. We see in a dream so many facts outside me, but really it's coming from me, from within, not in the outside world. So also whatever we do here, the universal movement is not affected at all. All concoction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In our Guru Mahārāja's time we did not observe all these things. Here also we don't observe. Did Śyāmānanda Prabhu come back?

Badrinārāyaṇa: Yes Mahārāja, yes.

Śrīla Śrīdhara Mahārāja: She has got no question?

...

Devotee: ...heard that Śrīla Prabhupāda mentioned that there are Deities of Lord Kṛṣṇa on every single continent, but that some are known and some are hidden. Do you have anything to say on this?

Śrīla Śrīdhara Mahārāja: What does she say?

Badrinārāyaṇa: She said that she's heard Śrīla Prabhupāda Swāmī Mahārāja said that there are Deities on every continent, all over the earth. But some are hidden and some are revealed. Do you have anything to say about that? The Deities of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: Not clear. Deities of Kṛṣṇa everywhere it may be, if we've got the eye to see. Otherwise how can They be everywhere? Sarvatya krsne murti kali jal mal _____ [?]
Everywhere the Śrī Mūrti of Kṛṣṇa is dazzling in Its Own glory. But only those can have a view of that whose eyes are clear, not covered with so many thousands of prejudices. Viṣaya dhuli te _____ [?]
So many prejudices, so many demands, desires, that are covering our mental eye, rather the eye of the soul. The real seer inside is the soul, and so many thick prejudices, good, bad, are covering our eyes so we can't see Him. If that is cleared, the prejudices are removed, then we can see that Kṛṣṇa is there, everywhere. He's everywhere.

Mahāprabhu when He's seeing a forest, "O, this is Vṛndāvana." Any hill, "O, Govardhana." Any river, "O, this is Yamunā."

Everything, always the seer, always on the level of the standard where he can have direct contact with Kṛṣṇa, the Loving Autocrat. The Autocrat, the Beautiful, everywhere He is. He's my Master, He's my Lord, and I can't see Him. He's my owner, everything, and I can't see Him. What a farce. Why such? I have made Him a foreign thing. I have, rather, made Him far away, far away.

Now the question will come. If anyone being in connection of Kṛṣṇa, can he come far away? The *māyā* can handle and overtake him, or her? So it is told *anādi-bahirmukha*. Our position is in the *taṭastha*, in the marginal plane. But our two kinds of opposite adopt-ability. In the inner most plane there is Kṛṣṇa, and the outer most plane we can come to this world of *māyā*.

Just as a *jīva*, a soul, in human position he may be of different mentality, sometimes woman mentality, sometimes man mentality. Sometimes a cow, the bird, the tree, he's accommodating with his paraphernalia in different ways here. It is possible. The soul is one, but sometimes the soul, sometimes a man he's a king, sometimes he's a beggar, but that man mentality is there. And sometimes a politician, sometimes a philanthropist, but the central soul is a separate thing. But adopt-ability makes him to be shown in different plane, in different way. So also not only human species but so many species also.

So the soul may have different planes and position and understanding, and achievement differs accordingly. And the soul when outside focus, and inside focus he can see many things upwards. When with the tendency of exploitation he comes into some world. And when the tendency of dedication is utilised he enters into another world. And there also the Vaikuṇṭha, Goloka, all these things in the Kṛṣṇa world, they come to be the object of our experience.

So my inner most wealth or property is Kṛṣṇa. If we can see, look at the deepest insight. And with the tendency of exploitation we come outside. And by the help of the dedication tendency, that Yogamāyā, centre carrying current, out carrying current, in carrying current. If I take advantage of the in carrying current I can go and see Kṛṣṇa. And out carrying current I can go to the other things. At present our condition that we're in the midst of deep out carrying current. And anyhow by my previous action I have come across some agent who are saying about my inner wealth. And with the help of the in carrying current, the current of dedication, we can enter into another world where everywhere there is Kṛṣṇa. Everywhere my Lord is there.

I'm to be exploited by Him. I'm not an exploiting agent, but I'm to be exploited. I'm potency, I'm not potency possessor. Potency possessor is He. And I'm a kind of potency to be utilised in His service. That is what is necessary. So He's there, but we cannot see Him. We see so many things according to our position. Our different positions are showing different things outside. But if we can be placed in normal position we can see that Kṛṣṇa is everywhere. He's everywhere, at the back of everything He's there.

Stava jangam dakhe nadaketi murti sarvatya svure ta istha deva sphurti [?]

On the background, He sees everything. Apparently we see this matter and life, material cover and then mental cover, all these things. But nadaketa murti, but deeper vision will see no, Kṛṣṇa is at the back of everything, otherwise nothing can exist if He withdraws. But depth of intelligence, depth of our sight, our seeing is different.

Just as the politicians see, that Korea there was a plane crash, some say that American misdealing is at the bottom. In an ordinary plane they put some political inspection. And some say Russia's misunderstanding is the cause of the slaughter, all these. The backside, one reads backside. Here is Mr. Reagan. Here is Mr. Russia. In this way, at the background. Superficially is something, and deeper vision says that no, at the root is another energy.

Similarly, we see generally many things apathetic to our interest, clashing to our interest.

But *Gītā* says, "Be indifferent to your environment and go on with your duty."

But *Bhāgavatam* says, "No. Everything is positively good to you. Try to find out that. Nothing is bad. Through every incident Kṛṣṇa's will is approaching you. You try to find out that."

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

With sincere attention you try to find, try to read your environment, everywhere there is good will of Kṛṣṇa. If you can try to read your environment in this way, very soon you'll find 'yes, really it is so.' All transaction with you only coming from Kṛṣṇa. All affection, and no bitterness. We're taught to read the environment in this way. If you can follow this path you will find very soon that you are free from all wrong prejudices, and you'll be in the domain of Kṛṣṇa. Try to find out, with your best sincerity, try to read the environment. It is Kṛṣṇa at the back. All good, nothing bad. Try to take up in this way.

That is search for Kṛṣṇa, and He's there. Search for Kṛṣṇa. Don't search for your temporary satisfaction, pleasure, or any retirement, rest. Neither temporary pleasure nor rest, but always search for Kṛṣṇa, to serve Him. And Kṛṣṇa will be in your sight in no time. Search for Kṛṣṇa. *Brahma-jijñāsā*. Enquire about where you are. The All-Comprehensive Entity, which includes your existence and all the existence of the whole. Enquire about *brahma-jijñāsā*. And search for Śrī Kṛṣṇa, not the All-Comprehensive Principle, but the heart's satisfying Lord, where is He? Try to search Him and you'll find Him.

You'll find it is mentioned in *Bṛhat-Bhāgavatāmṛtam*, one soul through a particular process of *sādhana*, first meeting with Kṛṣṇa. When Kṛṣṇa coming back with the cows from the forest to home, in the way, that soul had got his emancipation and connection with Kṛṣṇa. Suddenly Kṛṣṇa found him and embraced him. And with the ecstasy of His joy He fainted, Kṛṣṇa fainted.

Balarāma only could detect that. "That a newcomer, a new friend has joined Our *līlā*. From long, long bondage he's released and he joined, and met Kṛṣṇa here. And Kṛṣṇa is so satisfied to find that old friend that with the ecstasy of joy He's fainted." Then Balarāma managed to take Him in the consciousness.

Then Kṛṣṇa began to say, "My friend, how could you pass so many days forgetting Me? How was it possible for you? I'm longing for you for so many days. And you were - I know everything, but when for search of Me you were begging from door to door, and some were treating gently, and some were harshly. All I know My friend. Anyhow after long separation you have joined us. Come, come after." In this way.

He's waiting with His hankering heart to meet every one of us. He's infinite, He can accommodate all of us with our full satisfaction. No bankruptcy there. Our heart's full thirst, we can be satisfied in Him, every one of us, thinking that as if He's only for me.

So we're told that the other world, that the motherly affection, she's waiting for the son who has left her and wandering in the street, lost. Son is lost, wandering here, there. Mother with affectionate heart waiting to get the son back. And when the son comes, she's always watching, she's ever ready to accept, to take him in the lap. Something like that.

That is everything. This is meek and in a partial consideration. *Māyā* is in the negligent part. Just as prison houses occupy the negligent part of a country. Free souls are moving in the broad land. And here and there the prison houses. And when one is released from the prison houses he comes to live in the country at large.

Infringement, hater of our own self satisfaction in exploitation, or renunciation, two phases. Either to lord it over everything, or to go to sleep, but both is abnormal. Only to be always attendant in our own function, what is attached in the universal necessity. We shall be always alert there, to do my function towards the universe. And the universe is Kṛṣṇa, His interest, He's personified, everything, every interest personified, universal interest personified there.

Some sham love, imitation love we find here, and we're mad for that. But love proper, how beautiful, how attractive that must be. And the centre of all such real love, how much beautiful, desirable, will that be. A drop of love, here, there, Romeo, Juliet, Dusanta, Śakuntalā, in the drama we find so many ideals of mundane love here. But love proper, how desirable that'll be, and when that is personified how beautiful that should be.

Can't see? Eh? When we're in that plane we can see Him, and nothing else. He and His paraphernalia, His *līlā*. But searching another plane.

Just as a dog cannot understand the ways of the human society, our position is like that, somehow or other. A dog mentality can be transformed into human mentality, then of course the dog can see, feel, things of the human society, good, bad, everything. So stage of consciousness.

Kṛṣṇa *jñāna*. And from here to reach to that level, *sādhu saṅga*, then *bhajan*, then *anartha-nivṛtti*, *niṣṭhā*, *ruci*, *bhāva*. When we reach the stage of *bhāva bhakti* then we can have some glimpse. And then *prema*, then we can be lifted in that plane, we can see Kṛṣṇa. And *prema*, *sneha*, *mana*, *pranaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. So many stages there are in Kṛṣṇa conciousness. Everywhere development to be traced in this way from one to another. In the passing road we're to finish, and then we can have that.

83.10.14.B_83.10.16.A

Śrīla Śrīdhara Mahārāja: ...may be felt in picture. But in reality if we want to have that we're to march the long way mentioned, in this way. In *Caitanya-caritāmṛta* [*Madhya-līlā*, 19.151] it is said,

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

While travelling through this *brahmāṇḍa*, this worldly area of eighty four *lākhs* of species, one fortunate soul can get a seed from Ṣaḍ Guru, a bona fide agent of the Vaikuṇṭha world, of the transcendental world.

mālī hañā kare sei bīja āropaṇa, [śravaṇa-kīrttana-jale karaye secana]

["When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of *śravaṇa* and *kīrtana*, the seed will begin to sprout."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.152]

He puts that seed into his heart, and accepts it in his heart, and nurtures it, just as with water and fertiliser. Then the sprout will come and the creeper will grow. *Virajā brahmāṇḍa bhedi' yāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

It will pass through different stages of this exploiting world. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. Then Virajā, the stage of equilibrium, buffer state, abscissa. Virajā, Brahmaloka, then Paravyoma, then the world proper. Paravyoma. That the exploiting negative side, and dedicating positive side. He enters into dedicating life, *latā*. Then, *tabe yāya tad upari 'goloka-vṛndāvana'*. And passing through Paravyoma in its lower stage of dedication, he enters into the loving stage of dedication where the duty, where we render service not as duty but out of love. That is the domain of Kṛṣṇa, Goloka, Vṛndāvana, enters there and touches the feet of Kṛṣṇa. And then so many fruits the creeper can produce in connection with Kṛṣṇa. And that fruit of different types comes, and this man who has grown that creeper, he can taste of that fruit.

'prema-phala' pāki' paḍe, mālī āsvādaya / latā avalambi' mālī 'kalpa-vṛkṣa' pāya

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.162]

And ultimately with the help of that creeper, the man himself can go there, and live there finally. This has been, in a figurative way, this has been extended to us for our understanding. What is the matter? How we can go there. Bhaktivinoda Ṭhākura,

je-dina gṛhe, bhajana dekhi, gṛhete goloka bhāya [caraṇa-sīdhu, dekhiyā gaṅgā, sukha nā sīmā pāya]

["Goloka Vṛndāvana appears in my home whenever I see the worship and service of Lord Hari taking place there. When I see the Ganges, that river of nectar emanating from the lotus feet of the Lord, my happiness knows no bounds."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 37-38]

Bhaktivinoda Ṭhākura says, "When I see in my own house here the real temperament of Kṛṣṇa *bhajana*, it seems that Goloka has come down here. Kṛṣṇa with His paraphernalia He has come down to show His grace to me here. He can do anything, everything, He can come everywhere."

The king can enter, as king, his representative he can enter the prison house any moment he can come to see particularly. I'm under the law of prison house, but high officers or king, he's not under the law of prison house. He can come and go, anywhere, to see any culprit. And when he likes he can release anybody any time. When he thinks that he's no longer a culprit he can take him away with him, personally. So many things.

When our inner fortune will awaken we'll be able to see things. 'This is Dhāma, Gaṅgā, the play of pastimes, the place of pastimes of Mahāprabhu, His Vigraha. These creepers, trees, all connected with Mahāprabhu Śrī Caitanydeva. Navadwīpa.' Navadwīpa Dhāma, another representation of Vṛndāvana, something more. In Vṛndāvana in a fixed group they're enjoying that divine *rasa*. And in Navadwīpa not only enjoying but that very *rasa* is being distributing here for the public, so generosity here, more magnanimity. It is no other ontologically than Vṛndāvana. Whatever we find in Vṛndāvana in Kṛṣṇa, that thing only dealt here, with this difference, that magnanimously it is open to the public.

"How public can go to Vṛndāvana direct, in the special train, this is Navadwīpa Dhāma. No other concern, no other destination." Mahāprabhu declared, "Only Vṛndāvana is our destination, no stoppage anywhere else, direct special train to Vṛndāvana. That is the acme of our realisation." He announced. "And how to go there? Come, I'm giving admission ticket, and do this and that, this is the fare. You want it sincerely." *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

"You desire, you hear about the nobility of the thing. And if you say, 'yes I want,' your sincere hankering that is the ticket, and I shall book you. *Laulyam api mūlyam ekalaṁ*. Only your sincere hankering, that is the ticket, nothing else necessary. *Laulya*, that is the seed of love, our sincere greed, innermost urge to have a thing, that is what is wanted, nothing else. That is the coin, all others are auxiliary things. You are traced in your taste, where your real inner taste is you are there. And I want that. If you give Me that I shall at once book you to Vṛndāvana. You'll get Kṛṣṇa."

Innermost hankering, neither knowledge, nor your energy in the form of wealth, men, and other things, power, nothing else. Only the inner man, innermost taste for the thing, that is what is necessary. That is the wealth of that land. Without that none can live there. Sincere hankering.

...

nāhaṁ vipro na ca nara-patir nāpi vaiśyo [na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Neither intellectualism is necessary, nor the political knowledge, neither financial knowledge, *vaiśyo*.
Or skill in labour, nothing is necessary. Only this is necessary. So *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*, *mleccha*, nothing is necessary. The innermost awakening of the heart. There is Kṛṣṇa. And that is the qualification which can admit, give us admission in the school of the pure devotion.

Vidagdha Mādhava: Guru Mahārāja. There's *sādhu saṅga* and different ways of developing this hankering. Could you...

Śrīla Śrīdhara Mahārāja: That is only *sādhu saṅga, śravaṇa kīrtana*, etc., what is done under the guidance of *sādhu*. Devotion is devotion's cause. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]
[*Śrīmad-Bhāgavatam*, 11.3.31]

Nothing than *bhakti* can produce *bhakti*, only *bhakti* can develop *bhakti*. So from *sādhu saṅga*. Just as light - a candle is lit from another light. So in the heart of *sādhu* the light is there, Kṛṣṇa consciousness, and from there this candle can be lit, in this way. Or the innate, it is under deep cover, anyhow to discover it. It is elementary thing, fundamental element. Nothing can produce

devotion. It is the most fundamental plenary substance, dedication. Dedication. Many can stay in a harmonious place only through the nature of dedication. Otherwise disorganised, dispersed, scattered. How many means outcome of the dedication of all the units together. So *bhaktyā sañjātayā bhaktyā*, so dedication only helps dedication. No exploitation, nor renunciation, can help dedication. Dedication is the original subject anywhere to be found.

In the *sādhu*, his dedicated life, that association may help your inner dedicating spirit. Or the scriptures, that also in a passive way can help your dedicating principle within to awaken. In this way, association. It is within me, and our external association to strengthen that, to develop that, similar things are necessary. By associating which I can increase the inner strength of my inner principle.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up." [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

Sādhu-śastra, when in passive or in active form, there is dedication, that will awaken my dedicating principle within, make it dynamic. It is now something like static, paralysed, in meagre stage, and that must be made active, developed form.

Sādhu saṅga, or *śāstra saṅga*, that does not only mean physical connection. There also must be inner hankering, where there'll be dedicating spirit. One cannot have the association of the *sādhu* by the spiritual exploiting a *sādhu*, or being indifferent to a *sādhu*. But earnestly to utilise his precious influence, *śraddhā*, otherwise that will be *aparādha*, offence against *sādhu*, or *śāstra*. Only physical connection is not *saṅga*, association proper. Association means our earnest necessity. We must be conscious of our earnest necessity, that I shall want some help from him, with this spirit. I want to emulate my condition. Only physical nearness that does not mean *sādhu saṅga*.

Then the librarian of a religious library he may not do *sādhu saṅga*. But so many mosquito and bugs they're now taking *sādhu saṅga*, they're very physically close. The inner transaction must be present there. The appreciation of *sādhu*, that is *śraddhā*, faith. We must associate with the *sādhus* with the interest of some higher faith development. And the faith means the principle of surrender. If I find any goodness I want to surrender myself, and not to exploit that thing for my lower purpose. Faith's symptom is to have a thing by surrendering, higher thing. Faith necessarily takes us to higher association, so if we find any higher I want to surrender, I don't want to exploit. If I approach a *sādhu* to exploit then that will be offence. But *sādhu saṅga* will be when I shall feel superior position, I want that high divine thing, I want to surrender. I don't want to keep my separate account. I shall want to merge into his divine account.

Badrinārāyaṇa: At what age is service to Kṛṣṇa most desirable?

Śrīla Śrīdhara Mahārāja: What age? Ha, ha. No question of age. Prahlāda Mahārāja, Dhruva, they were child. Life is continued from previous, development of previous life also can come in this life. So age is not a factor. _____ [?]

...

Under the guidance of a proper agent of the transcendental world.

tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."]
[*Bhagavad-gītā*, 4.34]

Knowledge is our guide, that is general conception, the knowledge guides us. But *Bhāgavata* comes to say that knowledge cannot guide to our highest destination. To certain extent, it is fallible. But real guide is our inner taste, our *ruci*, our heart's necessity, *ruci*, *lobha*, and that leads only to the land of beauty. Knowledge cannot give full satisfaction to our achievement, neither power nor knowledge. That is the revolutionary finding of *Bhāgavatam*, which claims to be the ripe fruit of the whole revealed doctrine. Revolution is there.

So knowledge is the source of power. Knowledge can produce power. Knowledge is of higher plane, it can play with power. And potency holds the higher position than power, can create power. So knowledge had the supreme position so long. But *Bhāgavata* came with another revolutionary declaration, and no, knowledge is actuated...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: When I was a student of seventh class I heard one *śloka*, perhaps from any part of *Veda*, revolutionary.

Satyam briyat priyam briyat, ma briyat satyam apriyam [?]
Priyam ca namritam briyat, tesa dharmasya sanatana [?]

What is real *sanātana-dharma*? Satyam briyat. Speak truth. Then next, priyam briyat. Not only the naked truth but priyam, what is favourable, what is tasteful, soothing, affectionate, priya, pleasing. Ma briyat satyam apriyam. Never speak truth which is unpleasant. That gave a suggestion to my brain in that young age. Satya, one must say truth, this must be the universal statement. Then, the priya, it must be pleasing. What is pleasing to others say such truth. That qualification to the truth is necessary which is not absolute? We shall speak the truth, that must be absolute teaching, advice, but that is going to be modified, 'it must be pleasing.' What is this? Truth is not independently highest thing? Satyam briyat, always try to speak truth. Then priyam briyat, you'll remember that you must say what is loving, what is pleasing. Ma briyat satyam

apriyam. Never speak truth so harshly, with harsh truth which is not pleasing, apriyam, don't speak. And priyam ca namritam briyat. At the same time don't be a sycophant, only you'll talk pleasing eliminating the truth, neither do that. Tesa dharmasya sanatana. The real purpose of our duty, direction, how we shall go on, in the line of our direction is such from the *śāstra*. So priya means that is pleasing, that has got a supreme position. And beyond truth I came to know *jñāna śūnya bhakti*.

Kṛṣṇa is asking Yudhiṣṭhira, "Speak lie." Ha, ha. To Droṇācārya. Aśvatthāmā hatta. The Raja was a big hero, invincible. But to kill him some tactics necessary, that some inactive temperament must be created in him. And when Bhīma killed an elephant whose name was Aśvatthāmā. Aśvatthāmā means Aśvat thāmā, Aśvatthāmā when he was born Droṇa's son he cried in the voice of a horse, Aśvat thāmā. So this elephant parts he used to sound like imitating horse, so its name was also Aśvatthāmā. So when that Aśvatthāmā elephant was killed they reported it to Droṇa that Aśvatthāmā is killed.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Then when this was put to Droṇācārya he did not believe. "No. Aśvatthāmā he won't die in this age, so he can't die. I know he's one of the _____ [?] immortals, of the whole age."

"No, no. Aśvatthāmā has been killed by Bhīma."

Then, "I don't believe you. If Yudhiṣṭhira says then I'll believe you."

Then party requested Yudhiṣṭhira to say that Aśvatthāmā is dead.

Kṛṣṇa also, "You say, if you want to conquer the battle, you must have to take such tactics. Otherwise Droṇa is invincible."

By the pressure of Kṛṣṇa, Yudhiṣṭhira Mahārāja told, "Aśvatthāmā hatta, but it is elephant."

But when that first syllable, especially 'Aśvatthāmā hatta,' then they beat the drum, and Droṇa heard only that part, 'Iti Gaja.' The 'Aśvatthāmā is killed, but it is an elephant,' that part he could not hear, Droṇācārya.

So in Kṛṣṇa conception of Godhead, as in Rāmacandra conception of Godhead, we find this *nīti*, this moral conduct, has been laid much stress by Rāma Avatāra. But in Kṛṣṇa Avatāra we do not see like that. Moral or immoral, mixed march towards truth which is not under the laws of so-called truth. Above truth of your conception. Real truth is of Autocrat. Everything For Himself. The nature of real truth, above law, a dynamic autocracy. So obeying the moral laws in your plane, that cannot help. That is total submission, surrender, to that autocracy Who is not under any law. No law in His country, He's despot, autocrat. Whatever He likes that is more than law. So the highest realm is not under the guidance of your law which you experience here. Surrender. Good or bad, what you conceive here all false. It is all false. His sweet will is everything. This is the proper news of the highest quarter, that His sweet will. So anyhow, by hook or by crook you surrender to Him, without any special attraction to so-called truth that is found in your society. That has got no value.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

It is all mental concoction. All law is law so long as it's backed by His sweet will. Otherwise no value. The Supreme Sanction must be at the back of so many laws of conduct. If that is withdrawn it is nothing. So He's above law, and surrender to Him, that is the most universal thing. And this is all partial, and temporary, not eternal. Such conception came from Kṛṣṇa. Through stealing, through speaking lie, all these things, He's marching towards His goal, without attaching much value to all this. That is *nirguṇa*, above all so-called qualities, or good attributes what you say.

Devotee: We can tell lie for the good of the humanity.

Śrīla Śrīdhara Mahārāja: You know humanity, but humanity is a negligent part of the infinite. What position has humanity? This is a mania of the present so-called civilisation. But the vegetable kingdom, the animal kingdom, they're all divorced? Eh? Who is human being? Who is he? The next day a man after death he will go to become a dog. Then? You will abhor him? Your father after death he went to the dog species. Then? Or serpent, in this interchange of birth, who are the human beings? Who are they? They're the most notorious exploiting agents. They're robbing the whole animal and vegetable kingdom, and everything. They're the first class robbers, human beings means. This is a row of the day. These few human beings, everything is meant for them. Who are they? In the infinite, what is their position? So many living things, if you kill a goat, or any animal to feed human beings, there is no vibration when he's crying, wailing? The goat is wailing, wailing, crying in pain, and you're killing to feed humanity, eh, no reaction? That sort of painful vibration in the atmosphere, no reaction of that? Even the meek vegetable kingdom they're also dealt roughly, there is also reaction. Human beings means the first class robbers, in the name of human beings.

Human life is valuable, it is mentioned in the *śāstra*, but what for? Just as you say that in human life you can, you have the possibility of knowing the truth, so it has got some value. Otherwise they're exploiting, the first class exploiting section in the society. But their position is higher, it is admitted. Why? From there, that is the gate of emancipation, liberation. From human being, human species, you can come in contact with a real *sādhu*, and scripture, and thereby you can work out your salvation from this prison house. That is human here. But if you lose that chance then you're worst culprit.

Pasubi samana āhāra, nidrā, bhaya, maithuna ca saman _____ [?]

This is common. The *āhāra*, to eat. *Nidrā*, sleep. *Āhāra*, *nidrā*. *Bhaya*, fear. And *maithuna*, to produce child. This is common of human beings and animals, all. But, dharma hete sami kovi sesa [?]

One thing is speciality in them that they can find out the religious life, what is not found in the animal kingdom, or vegetable kingdom. This is āhāra, nidrā, bhaya, maithuna ca saman _____ [?]
dharma hete sami kovi sesa _____ [?] But their religious consideration minus human beings they're all animals. Animality and rationality. If rationality fails to accept the higher call then they're all so-called animals. So *sudurllabhā*, but valuable that only in human position they can have the chance of enquiring into truth, which in other sections we do not find. So it is valuable.

Just as when a party is playing football, when the ball went just near the goal, but if it missed the chance then there's much disturbance. "O, coming near the goal, goal was not given." So repentance.

So when moving through eighty four *lākhs* of species one has come just near the goal, human form, from where he can contact with the divine agent and the *śāstra* and can work out his salvation, if he misses that chance then it's a great loss. We're to mourn. In that sense if we kill a human being we commit more offence, than killing an animal or a vegetable. Why? It is nearer the goal, valuable. But if he returns from there we repent. But for the goal, the valuation is there. Otherwise nothing. If coming near the goal, it again comes to the broad field, wide field, the vegetable and the animal, then that is useless, no value. But you can catch that, then it is valuable.

The fossilism, when we accept the philosophy of fossilism, everything has come from, developed from the fossil, no God. Then the highest section is human beings, and everything meant for them. But they're the product of the fossil, that is the old material world is evolving, and the human race that is the most advanced stage of the development of the fossil. So they may think that 'we're the lord of the whole, and everything meant for us.' That is pure atheism.

Hare Kṛṣṇa. Ha, ha. Nationality, humanity, no number of farce can make the infinite. No number of finite can make infinite. Infinite is - is the difference - finite and infinite is fundamental. No number of finite can make infinite. Infinite is not the sum total of finites. Just as one is not the sum total of innumerable zeros. Innumerable zeros, that cannot produce one. So innumerable finites cannot produce infinite, it is something else.

[oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."]
[*Śrī Īśopaniṣad* - Invocation]

If you add infinite to infinite it is infinite.

83.10.16.B

Śrīla Śrīdhara Mahārāja: Infinite minus infinite is infinite.

[oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."]
[*Śrī Īśopaniṣad* - Invocation]

You take infinite from infinite, the remainder is infinite. Can you conceive? Present mathematicians also admit this, and this is from *Veda*, *Upaniṣad*. *Pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate*. We can understand only from the example of the zero. Zero plus zero, zero minus zero, zero into zero, everything is zero. Such is the nature of infinite.

And the Lord is such, He says, "That infinite is My bed, that Ananta Śeṣa. I lie down on infinite. So infinite won't do."

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Whatever you can conceive about your infinite, that is only in My one negligible part. I'm such."

So He's there, and we say that everything meant for humanity. Ha, ha, ha, ha. A judicious exorcism, and they'll be punished with more heinous _____ [?] suffering.

...

_____ [?] He's awake. The religious men are sleeping there, in sleep. And where the religious men are fully awake, the ordinary persons are sleeping there.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī

yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

A saint, he's not awake to these mundane necessities of life, he does not care for it. *Ke*?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: So you are deceiving you _____ [?] You are committing suicide, so you should cry. If you come to proper sense you should cry.

"That what have I done for me, and for others also? Nothing. I'm marching towards negative side, undesirable side. All my energy I'm engaging only for the loss of myself, and also the environment. Suicidal march, we're all engaged in a suicidal march. Whatever we're doing that is pernicious to me, as well as to the environment. So I should cry for that, repent."

That should be the normal tendency of the world. We should repent for our past deeds.

"What have I done to help my own soul, or for the outside world? Are they flesh and blood, or the soul living inside? Who is the party? The inner soul, he's the party, his benefit, who is the beneficiary? Beneficiary is the soul, but we have taken the flesh and blood, and the mental system beneficiary, at the cost of the soul's interest. So opposite direction we're marching. So we come to senses, then we must cry, repent. What have I done so far?"

A sane man he must cry, he should cry, what he has done, for him or for others. Just the opposite. So read and cry.

When Mahāprabhu showed, when He came back from Gayā - before that He was talking with this, that scholarly conversation, this, that, came from Gayā. He once met Gadādhara Paṇḍita. Gadādhara Paṇḍita's very sober, meek, gentle, from childhood, and religious minded.

"Gadādhara. My life has been spoiled so long. My past days I have spoiled Gadādhara. You are very happy. You are so good. From the very childhood you are religious minded. But what have I done? I have talked, discussion with the scholars, and I could boast that I'm a big scholar. Talking with them I've spoiled My time so long I'm lost. But you Gadādhara from very childhood you were utilising your time. You're religious minded from the very beginning." Mahāprabhu says for us. "I've spoiled My whole time." And He's crying. "What have I done?"

So read and cry. Then we can see that now He's come to His senses. He's crying, He has come to His senses. He's repenting His past life. Now He's normal, crying He's normal. Hare Kṛṣṇa.

When a patient is crying for his pain, he's in better condition. But before that _____ [?]
Convulsion, when unconscious and moving hands and feet, that is bad, but when there's no feeling of pain. But when he has come to feel his pain and crying, now he's coming towards normal condition.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

The highest quarter where Kṛṣṇa *līlā* is found, that is found in human form. And from that this human section has been created. So you human section you're very fortunate that in imitation of the highest *līlā* you have been created. The original is in this form, Vṛndāvana *līlā*, in human form, and human society. That is the highest, and you have come here, that perverted reflection, so you are fortunate. *Kṛṣṇera yateka khelā, sarvottama nara-līlā*. This Vaikuṇṭha *līlā* of Nārāyaṇa, and other *līlā*, is not so good. *Nara-līlā* is very good, *aprākṛta*, *adhokṣaja*, *aprākṛta*. Transcendental world divided into two mainly. One grand, awe inspiring. And another is very human like, and that is the highest. And you human beings you're created after that, so you may consider yourselves to be fortunate.

Caṇḍīdāsa also says, suno he manusa bhai, savar upare manu sashata, tare upare nai [?]
"Kṛṣṇa, the highest truth in Kṛṣṇa conception that is in human conception, not God conception."
Braja *līlā*, the highest quarter, that is in human society not God society. So human society can feel pride, feel themselves proud that they're after that highest pastimes of the Supreme Entity. That is the meaning.
And not that all human forms are more than Gods. 'And if we serve them, we satisfy their senses, then we'll be taken to the highest quarter.' What is that? Is this the highest quarter? 'I'm here, and how I'm happy, we know ourselves. So the human position is the highest position. If we serve the humanity we do the best utility of our energy we're there.' So no other further, higher region to live, to aspire after? What is this? This is suicidal argument, to serve humanity. 'I'm also human, this is the highest stage, I'm there. Then after serving human beings, what more development I shall have? This is the limit.' What is this? *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] When Karṇa had insulted Yudhiṣṭhira in the battle of Kurukṣetra, Yudhiṣṭhira came back from the battlefield. Afterwards Arjuna came with Kṛṣṇa.

Then Yudhiṣṭhira told Arjuna that, "Your Gāṇḍīva is useless. You are proud of your possession of this Gāṇḍīva, and you were there, and Karṇa has insulted me. Where were you with Gāṇḍīva? Don't speak so high of your Gāṇḍīva, it does not sound well."

But Arjuna had some previous promise that, "Whoever will talk ill of my Gāṇḍīva, insult my Gāṇḍīva, I shall behead him." And Arjuna remembered that promise. "That I have a promise, whoever will blame my Gāṇḍīva I must behead him. With this honour, this commitment to Gāṇḍīva I have got that." So Arjuna, to fulfil his promise he was going to draw his sword to behead Yudhiṣṭhira.

Kṛṣṇa was there. "What do you do My friend? You are going to keep your promise, to behead your elder brother, to keep your promise? You fool, how many promises have you made previously? Did you not promise previously that you'll make your elder brother the emperor of India? Did you not promise this? What about that promise? Eh? And you're going to carry out this promise? So what to do? To keep that promise, or keep this promise? And so many other promises also you've made. What to do, you like at present?"

Then Arjuna was puzzled. "Then what to do? I have made promise. What can I do?"

"Eight types of death there is. One of them is to admire ones own self. Do that. That is a kind of death. Do that, admire your self, your qualities, qualification. And that is like a death to a gentleman, to admire his own self. Do that sort."

Then Arjuna began that, and that was released from the...

This type of direction from Kṛṣṇa, not this material law abiding, the promise. The spirit, the purport, is more valuable than the form. The spirit is more valuable than the form. That should be kept in mind always. Sometimes we _____ [?] we sacrifice ourselves on the altar of form, neglecting the spirit, that is misguidance.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

"Yes, where you are, do the needful of the immediate call. That is good. But,"

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ [vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"That is temporary. But universal call is there on your head. Give up every, all sorts of duties and try to come, march towards Me. That is the main guidance, main direction. Give up everything and come to Me. And because you may not go down, so to maintain your position it is said, *sva dharme nidhanaṁ śreyaḥ*. To keep your stand at the cost of your life, don't go back. This is for that purpose."

And march towards the Absolute, that is universal call. So all sorts of so-called sacred duties we must give up when we'll march towards the Absolute Truth. Everything For Himself. Not for me, not for my wife, or children, or father, or my nation, or this human section, or the god's section. None, but for that one Absolute. Everything For Him. That is *the* truth. And every part will come to be Absolute. And, "O, come to serve me. Everyone. The nation will say, the country will say, the religious section will say, come to serve me." Not that. Only one to be served. And what is that thing? That is to be found out.

And Mahāprabhu says that, "That is love, affection, beauty, harmony. Neither power, nor knowledge, nor justice."

We're to discriminate here. What is the conception of the Absolute? What is the urgent tendency of our inner self? What is the real need of my inner self? We're to examine, we're to analyse, we're to ascertain that. Inner hankering. All hankering is satisfied.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When we come in contact with that plane, then we find wonderfully these things. *Bhidyate hṛdaya- granthiś*. From long, long time, the real heart is sealed by the external ego outside. And internal ego has been covered. There is a seal, the seal is broken, and the natural flow from within the heart comes out, and runs towards his own elementary existence. *Chidyante sarva-saṁśayāḥ*. It is so natural, flow is going towards the centre of that plane, that no doubt has got any room to come there. It is automatically proved. No suspicion, no doubt, they all disappear. The natural flow of the inner heart is going towards his own elementary source. Then all doubts and suspicions they fly away, no trace, *sarva-saṁśayāḥ*. And *kṣīyante cāsya karmāṇi*. The tendencies of our past duties, the reaction, they also evaporate, if you come in connection with the Absolute, *Śrīmad Bhāgavata* says. You are one, a drop of water when it comes in contact with the ocean, one, something. The inner feeling of the ecstasy meets the ocean of ecstatic joy, one, natural. No proof, no evidence is necessary, it is automatic. He's his own.

Hṛdaye nābhya nujñāto. In *Manu-saṁhitā* [2.1] Manu says, "What is *dharma*, you will get your approval from your inner heart. That is one of the symptoms." *Vidvadbhiḥ sevitaḥ*. Manu says

the definition about *dharma*, what is religion. *Vidvadbhiḥ sevitaḥ, veda-vidbhiḥ*. Which is approved by the revealed scriptural scholars, not these mundane scholars of the empirical world, but the scholars of the revealed scriptures. They must approve. Here all mundane, all in doubts and falsehood. But independent of falsehood, doubt, there is a standard world, and they can extend the true, proper knowledge here. And who are experts in that knowledge which is over suspicion and over limitation, scholars who are expert of that, there must come approval from that. That is revealed religion, one symptom. *Vidvadbhiḥ sevitaḥ*. *Sadbhir*. And who has got their practical life, not only theoretical scholarship about the Vedic scripture. But their real practical life they're leading according to the scriptural rules, approved by them, *sevitaḥ sadbhir*. How, what sort of *sādhu*, saint? *Nityam adveṣa-rāgibhiḥ*. Who have got no aspiration, neither hatred, for the worldly things, *adveṣa-rāgi*. Neither hankering for the material achievement, nor apathy, abhorrence for the environment. Such who are in balance, such saints must have approval. *Adveṣa-rāgibhiḥ*. And *hṛdayenābhyanujñāto*, and the last symptom, that your inner heart will approve. "Ah. I'm searching such things." So you are the real test, your heart is the real test to give judgement that whether it is good or bad. This is *dharma*."

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata
[*Manu-saṁhitā*, 2.1]

"The religion of such characteristics, such symptoms, I'm going to say to you." In this way Manu begins his religious book *Manu-saṁhitā*. "In our heart's approval, that seal of the present *ahaṅkāra*, ego, that will be broken, and the inner flow will come and he'll select his own plane and mix. Then all suspicions will be removed. And then all the debts in the form of prejudice, previous *karma*, that were trying to draw their own plane, they'll also evaporate, disappear."

If you come to connect yourself with Kṛṣṇa consciousness, *Śrīmad-Bhāgavatam* says, the Kṛṣṇa consciousness is such, if you come to approach it to certain extent then you'll find this change within you. A natural progress you'll be able to feel, not any artificial progress, all clear on all sides, your march.

Here I close. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

Vasu Ghosh says, "If Gaurāṅga did not appear in this world then how could we live? Who could give us such high type of nectar? *Prema-rasa-sīmā*. The acme of the divine love. And *rādhāra mahimā*. And what is the magnanimity, magnanimous position of Rādhārāṇī? How Her sacrifice is the highest? That type of sacrifice, that sweet sacrifice can bring up such sweetness. As much as we can sacrifice, so much sweetness we can get in return. How sweet. All these things, who used to know, to bring to our door, if Gaurāṅga did not appear? Then how could we

maintain our life, how could we live? That is worth living, otherwise life is worth nothing, it is zero. Gaurāṅga has taken to our door that life is worth living, it has got such great prospect, such sweet prospect. It is Gaurāṅga Who has taken to our door. Otherwise how could we live? This is my ancestral property and I was dispossessed of that so long. And Gaurāṅga even took it to us, this property, our inner property. Who is He? What sort of friend is He to us, all mankind and animation?"

So Kṛṣṇa Himself has come as the preacher, of Him. He has come to canvass Himself. Ha, ha. Kṛṣṇa has come, Kṛṣṇa and Rādhārāṇī combined has come here to canvass Themselves for the good of the people. What are They, how generous and benevolent? Gaura Hari kī jaya!

Vidagdha Mādhava: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... Bhīma and Hanumān. Madhvācārya himself said that, "Rāmacandra, Hanumān. Kṛṣṇa, Bhīma, and Vyāsa and Madhva." Their *sampradāya* in that way, Madhvācārya is incarnation of Hanumān and Bhīma.

His physical force was also very, very great. It is written that one piece of big stone, what twenty persons could not move, he only with his left hand removed that stone, replaced from one place to another. Such physical strength he had. _____ [?] he's supposed to be the most strong amongst the gods.

So Madhvācārya he took *sannyāsa* from one *māyāvādī* disciple of Śaṅkarācārya, Acyutaprakāśa. But his inner tendency was from his childhood towards Vaiṣṇavism. He went to meet Vyāsadeva. Vyāsadeva of course living for the whole age, seven or more there are, one is Vyāsa. And anyhow he could meet Vyāsadeva in Badarikāśrama. Just above Badarikāśrama that Vyāsa *kṣetra sannyāsa* place. And when he came back from there he declared war against Śaṅkara philosophy. First he converted his *sannyāsa* Guru, Acyutaprakāśa. His *sannyāsa* Guru was converted by him, and his name was given as Padmanābha. And next, many scholars of the time were converted by him. He started one Brahmā *sampradāya*. By the name of Brahmā *sampradāya* he started his new line of thought, mainly opposing Śaṅkara.

So 'ham. Śaṅkara says, "*Brahman* and *jīva* are one and the same."

"No, this is two, different. _____ [?]

The principles have been depicted in such *śloka*, Madhvācārya. And preached very vigorously against Śaṅkara, especially in the south. Their favourite place of pilgrimage was Gayā.

And Īśvara Purī, Mādhavendra Purī, they took *sannyāsa* from that - came in connection with Madhva *sampradāya*. And from there Mādhavendra Purī, Īśvara Purī. From Mādhavendra Purī the initiation of Īśvara Purī, who is the spiritual guide which Mahāprabhu has accepted, and Nityānanda and Advaita. All These three, Īśvara Purī, Nityānanda Prabhu, and Advaita Prabhu,

They're disciples of Mādhavendra Purī. And Mahāprabhu took initiation from Īśvara Purī. In this way, formally, the Gauḍīya *sampradāya* is emanating from Madhva *sampradāya*.

But Mahāprabhu's *sampradāya* has got some speciality. What was first felt from Mādhavendra Purī it could be traced, *premankur*, the *prema pradhan*. In the Madhva *sampradāya*, *prema*, that divine love is not given the highest position, so considerable position. But from Mādhavendra Purī we find that the love of Vṛndāvana, that has been given the supreme position in the *sampradāya*, line. And from there Īśvara Purī, and from there Mahāprabhu, Advaita Prabhu and others, and They began to preach about Kṛṣṇa conception, Vraja *līlā*. So Gauḍīya *sampradāya* is branching from Madhva *sampradāya*.

Formerly four *sampradāyas*, Śrī, Brahmā, Rudra, Sanaka. Śrī *sampradāya* Rāmānuja. Brahmā Madhvācārya, and Nimbarka *sampradāya* Catuḥsana, and Rudra *sampradāya* Viṣṇusvāmī. Śrīdhara Swāmī's _____ [?] comes from Rudra *sampradāya*. So Mahādeva, Lakṣmī Devī, Brahmā, and Catuḥsana. The original flow of four types of devotion coming from them. And in this middle age _____[?] Madhvācārya, Viṣṇusvāmī, Nimbarka and Rāmānuja.

But the Gauḍīya *sampradāya* has its speciality begun from Mādhavendra Purī and culminating in Mahāprabhu. And Mahāprabhu's feeling and sentiments have been fully expressed by the Six Goswāmīs, Rūpa, Sanātana, Jīva, etc. And we find that in that position by the Ṣaḍ Goswāmīs.

Their special value is that hitherto Kṛṣṇa *līlā* would have been considered that Kṛṣṇa is there, the God, Kṛṣṇa, a part of Nārāyaṇa He came in Vṛndāvana and showed His *līlā* with the human beings, to grace them. And it is one of the lines by which we can go to Nārāyaṇa.

But the Goswāmīs, according to the instructions of Mahāprabhu, they showed from *Bhāgavata* and other scriptures that Kṛṣṇa *līlā* is the supreme and it is on the highest position, and it is eternal, and it comes down. And Nārāyaṇaloka, that of Nārāyaṇa it is lower than this Vraja, Vṛndāvana. This all has been distributed by the Goswāmīs, followers of Mahāprabhu, according to His Own instructions.

So anyhow Madhvācārya, our respective Ācārya, we give respect to him from a little distance.

Because we find also in him that he told the outer side that, "The *gopīs* were prostitutes of the heaven. And they came in connection of Kṛṣṇa and their life was fulfilled."

Not that in the original they hold the highest position - not. Not human beings getting grace of Kṛṣṇa for the time being, in the beginning. They're eternally there in the *līlā*.

esab gosai jana braja karila vasa rādhā-kṛṣṇa nitya līlā koiliya prakāśa.

Their speciality was to clear, to show clearly that it is not a by-product in the course of time of Bhāgavata *līlā*, but it is the most original position they hold. And that has graciously come down here. We're to see in this way, the most original thing, not outcome, not product of any other divine pastimes, but this is *the* original. And how, why? In such way they proved it by the process, by the analysis of the *rasa*, the ecstasy, the *ānandam*, the joy. That is the most plenary

substance in the world is joy. And by scientifically analysing the different types, and positions, and qualities of joy, they proved that it cannot but be that Kṛṣṇa *līlā* holds the highest position.

Gaura Hari bol. Nitāi Gaura Hari bol.

83.10.18.A_83.10.20.A

Śrīla Śrīdhara Mahārāja: ...in the shape or some force it may come to the tongue and dance, in the form of sound. So there is distinction between *nāmāparādha*, offence against Name, and the Name proper. And in the middle *nāmābhāsa* also. We're to differentiate and to go on.

In the process in the formal we must begin from the big and go forward towards small. And when we come to the finish we shall again return from the small towards the big. Between big and small there's one giant bead, that is known as Sumeru, that must not be crossed.

And we must put in the bag and take the Name. This [index] finger should not touch the beads when we're counting, so this should be outside, and with the help of the thumb and the middle finger we shall count in this way.

At least, as Swāmī Mahārāja has recommended, sixteen rounds we shall try finish every day. If any special case of uneasiness, or too much engagement in the service, then at least four times we must take. We should not keep the *mālikā* fasting. This is the food of the *mālikā*. We shall think like that.

Now, this sound, this Name is found in *Kali-santaraṇa Upaniṣad*, which is the highest portion of the *Veda*, considered to be *Upaniṣad*. And also we find in *Agni-Purāṇa*, *Brahmāṇḍa-Purāṇa* these lines. And this has been also recommended in the general almanac of *sanātana-dharma* as purifying in the main, purifying the main ages, in Kali age. *Kalau brahmanah kali yuga*, every age has got its own *kalau brahmanah*. In Satya-yuga,

nārāyana parāvedāḥ nārāyana parākṣarā, nārāyana parāmukti nārāyana parāgatiḥ

["O Nārāyaṇa, the Supreme Personality of Universal Truth, origin and worshippable object of all divine knowledge. O Nārāyaṇa, the fundamental, causal cosmic potency which is by nature unlimited, all pervading and omnipotent, that validates, maintains and sustains the whole universe. O Nārāyaṇa, the bestower of pure liberation, attained by achieving an eternal devotional relationship with You. O Nārāyaṇa, You the supreme ambrosial goal and shelter of life."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 16-17]

This meant for Satya-yuga. In Tretā,

rāma-nārāyanānanta-mukunda-madhusūdanaḥ, kṛṣṇa-keśava-kaṁsāri-hare-vaikuṇṭha-vamanā

["O Rāma, the splendid ocean of divine pleasure and enchanter of the heart. O Nārāyaṇa, the shelter of the universe and all life. O Ananta, the unlimited omnipotent reality. O Mukunda, the

giver of pure liberation and perfection. O Madhusūdana, destroyer of the demon Madhu, the embodiment of all demonic forces and elements. O Kṛṣṇa, Keśava, all attractive personality of divine ambrosial beauty and ecstasy. O Kaṁsari, destroyer of Kaṁsa, the embodiment of sinister powers. O Hari, who takes away the devotees' hearts with His unparalleled superb super excellent attractiveness, unique loveliness, beauty and glory. O Vaikuṇṭha, the supreme reality, transcendental to all limits and doubts, invulnerability and unsteadiness. O Vāmana, possessor of unlimited range of ability. I worship You with all devotion, may You compassionately embrace me in Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

For Dvāpara-yuga, the third,

harer-murārenadhu-kaitabhāre-gopāla-govinda-mukunda-śaure
yajñeśa-nārāyaṇa-kṛṣṇa-viṣṇu nirāṣrayaṁ māṁ jagadīsa rakṣa

["O Hari, captivator of heart by Your unique divine loveliness, beauty and glory. O Murārī Madhu Kaitavari, the destroyer of Mura, Madhu and Kaitava who represent demoniac consciousness of different patterns, inauspiciousness and evil. O Gopāla, the protector, nurturer and maintainer of the universal creation. O Govinda, giver of delight to the heart and senses. O Mukunda, giver of blissful liberation. O Śaure, the supreme almighty. O Yajñeśa, the exclusively worshippable object of all auspicious spiritual sacrifices and devotional endeavours. O Nārāyaṇa, the eternal shelter of the universe and all life. O Kṛṣṇa, the all attractive reservoir of pleasure and ecstasy. O Viṣṇu, the all pervading supreme personality. The preserver and maintainer of the whole creation. O Jagadīśa, the supreme creator, controller and enjoyer of the entire universe. I have no other shelter but You. Please protect me, maintain and nurture me in the ambrosial embrace of Your shelter."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 17]

And for Kali, especially,

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Only address and no petition, 'I want this or that,' nothing, only main address. He will, 'I want to go nearby, or I want to invite Him towards me. And whatever is to be done He will do of His own accord.' That is the underlying purpose. So only the vocative case, address, Hare Kṛṣṇa, all.

Now, there are ten kinds of offences which are generally connected against the Vaikuṇṭha Name, transcendental Name. The Name, the meaning, and the sound, no different in Vaikuṇṭha. And here of course the sound and the object of the sound is different.

So when we shall take the Name, the first thing we're to reckon that, *satam ninda namnah paramam aparadham vitanute*. The first great offence is to abuse the devotees, the agents that are sent by the Supreme to uplift me. And if I blame them, abuse them, the Name is dissatisfied. The object of taking Name, to satisfy Him, that He may be gracious with me and deal me favourably and gradually attract me towards His service, Name, and the purpose of the Name,

one and the same. Kṛṣṇa means Kṛṣṇa Himself. So in this way that *satam ninda*, if we blame the *sādhus*, the agents that are, *yatah khyatim kathamu sahate tad-vigaraham*, who have come here to chant the greatness, nobility of the Name, and I'm abusing them, committing suicide. So the Name is dissatisfied. We must not put blame to any *sādhu* who are devotees of this *Nāma bhajana*. At this time we're to understand that the worshippers of other demigods, they're not reckoned as *sādhu*. *Satam ninda* only Viṣṇu *bhakta*, Kṛṣṇa *bhakta*, because that is the universal truth, others are partial representation. So the *sādhu* only are those that are in Nārāyaṇa consciousness, or Kṛṣṇa consciousness, Vaikuṇṭha, transcendental mentality, they're *sādhu*. And we must not abuse them.

The second, *śāstra ninda* [fourth offence], to blame the scriptures, there also those scriptures that express to us, reveal to us Kṛṣṇa consciousness, Nārāyaṇa consciousness. Not other demigod consciousness, those scriptures are only meant for some purpose. Gradually they may be allowed to accustom in worshipping demigod, then they'll be given instalment for the further progress. In this way they've been provided in the *śāstra* for the lower classes.

Then the third is not to think the Gurudeva as mundane person. Though he may be seen with so many symptoms, eating, then sleeping, so many things common seen with other mortal animals. Still, he should not be considered. Because, if I'm true in my search of Kṛṣṇa, that Kṛṣṇa is there, He's also coming near to me to connect and help me. So if I'm sincere in my search, Kṛṣṇa is also approaching to respond. So there we should see His representation, the agent of Kṛṣṇa. Kṛṣṇa has sent him to deliver us, to guide us towards Him. In this way the Gurudeva should be seen as a representative of Kṛṣṇa. Not less.

Then, fourth, is not to blame the other demigods like Śiva, devotees and other *śakti*. We should be indifferent to them, and should not put blame, or should praise, neither, indifferent. Should not be very much busy to blame other gods in this way. My temperament should be I'm after the fulfilment of my own aim, no time to disturb others. Only in the positive direction I shall go. But when preaching is necessary that we should come to give the comparative study, then of course impartially we should say what is dealt in the *śāstra*.

Then fifth is the *namni arthavada*. We should not go to consult dictionary what is the meaning of the Name. Kṛṣṇa, Rāma, or Hari, what does dictionary, the root meaning, derivative meaning, no. If we can analyse everything scrutinizingly, the source of all potency is the main centre, Kṛṣṇa. Every potency has its source in Kṛṣṇa, starting from there. So all words, all meanings, in its fullest extent cannot but mean Kṛṣṇa, the main centre, where from all waves are getting birth. So ordinary dictionary meaning we should not hunt for.

Then sixth, *nama bali aparādha*. We should not try to compare the purity and efficacy of the Name with any other forms of worship, or holy activities.

'O, you are taking Name, it's well and good. But at the same time if one chants the scripture that is also good. If anyone makes gift to the poor, or to the *sādhu*, that is also good. Any pilgrimage to holy places, that is also good. Making penances, that is also good. All good.'

Not that way. There's no comparison of any auspicious activity with taking the Name. It is considered the foremost, this *Hari-Nāma*. No other functions, no other process of *sādhana* can be compared to this *Nāma bhajana*, direct sound transaction. That is the most subtle, does not depend on anything, not only sound which is one with Him, same with Him, but it is the highest form. But only this *aparādha*, offences should be eliminated.

We should not think that this Name is to purify, to cleanse me. 'I shall go on committing offence and take Name and Name will purify me.' This sort of trading, trade mentality, must not be there. That will be offensive. 'The Name is only to purify me like my servant. I shall go on doing such things that will make me dirty, and I shall take the Name and Name will purify me.' With this mentality if we take Name it is offence, and not the proper method of taking the Name.

Then, *asraddha namni nama dhana*. To give, to confer the Name to anyone and everyone without considering his position, his *śraddhā*, how much faithful he is, confidence he's got in the Name. Without considering, if I'm very eager to make disciple and give, distribute this Name to anyone and everyone, then knowing fully well that they're not fit for, then it will be committing offences against the Name.

Then the ninth [tenth offence] is if we make too much of any particular attraction, pull down, in any particular material achievement, and we go to take the Name it commits a sort of *aparādha*, because my mind is centred there only. Just as if a ship has got anchor, and rowing also at the starting, but it will move round the anchor. The anchor must be taken out, and then the ship should be allowed to go, and it will go to the destination. So if any particular attachment that should be uprooted. And we should allow the Name to take me wherever it likes to take me. Not so much prejudice that 'I won't budge and inch from my position.' With this determination then it will commit offences and not real Name.

And the last point is we must be with friendly relation with the Name. The Name will take me wherever it will, but that is that I'm going to my friend. This sort of internal conception I must have within. Back to God, back to home. A very sweet place, and my own inner satisfactions quest, I'm going there. The Name will take me to that place. Not only towards the place of absolute power and strict law that I may not find that very pleasant, it is not. It is friendly, it is very sweet, it is my home. Back to home I'm going. This Name will take me there. These are the ten kinds of *aparādha* we shall note.

[*Padma-Purāṇa, Brahma-Khanda*, 25.15-18, 22-23] & [*Gauḍīya Kaṇṭhahāra*, 17.69-75]

And *nāmābhāsa* also. *Sānketyaṁ*, *parihāsya*, *stobha*, *helanam*, four classes. And that can give us emancipation, liberation from this mundane bondage, but cannot give positive thing, Kṛṣṇa consciousness.

That is *nāmābhāsa*, *sānketya*, we begin one thing and are reminded of another thing. I may go to take the name of a person whose name is Kṛṣṇa, but my mind is attracted by the name, by Kṛṣṇa Himself. That is *nāmābhāsa*, may be *nāmābhāsa*. But no object of service, serving attitude,

so it is *ābhasa*. It may effect liberation but thereby we cannot get the eternal service there of Kṛṣṇa.

Parihāsya. In a joke. 'O, you're taking Kṛṣṇa Kṛṣṇa. Very nice. You have become a very good devotee I see.' So in this way joking, in ridiculing temperament also one takes the Name of Kṛṣṇa, *nāmābhāsa* may come. '*It will come*' there is no guarantee, but *may* come. But that can give only liberation and not the positive achievement.

Then third, *stobha*. Sometimes we use as symbol. When we're perhaps playing on the *mṛdanga* and 'Gaura-Nitāi, Gaura-Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa,' we use as a sound symbol. Not regular Name taking from the Gurudeva and with that attention to go on taking Name. But only a chance coincidence while taking the Name as a symbol he's using. That may sometimes be the cause of our liberation, but not permanent attainment of the service.

Helanam. Sometimes neglectfully we may take the Name of the Lord, very neglectfully, even contemptibly. 'Hare Kṛṣṇa. Hare Kṛṣṇa. You have become a very great devotee. Hare Kṛṣṇa will give you food. Hare Kṛṣṇa will give you clothing. Hare Kṛṣṇa, what it will do? Hare Kṛṣṇa.' In this way pronouncing the Name, still *nāmābhāsa* may come and give him, not always, but even it *may* come, *nāmābhāsa*.

So these four kinds of *nāmābhāsa*. Avoiding them with the object and earnestness of serving Kṛṣṇa and His devotees, with this temperament we shall go on taking the Name.

That is the positive direction we should try to follow, that we shall want the service. Service is not labour - labour of love. It is paying, the service is paying. And what will be the remuneration, the paying? That is love. They take, and the remuneration will be given to us in terms of love, so we shall make progress towards. So in this way we're to take Name.

Now, the *dīkṣā*. *Dīkṣā* will be _____ [?] One by one you'll come there, it will be private...

...

Vidagdha Mādhava: ...should not be spoken unless it's pleasing.

Śrīla Śrīdhara Mahārāja: Yes. Not harsh truth. One should not be eager to speak the harsh truth to pain others.

Vidagdha Mādhava: That will cause pain.

Śrīla Śrīdhara Mahārāja:

Satyam briyat priyam briyat, ma briyat satyam apriyam [?]
[Priyam ca namritam briyat, tesa dharmasya sanatana [?]

Which is not pleasing, such rough truth we won't be eager to force others to listen, something.

Vidagdha Mādhava: Yes. But...

Śrīla Śrīdhara Mahārāja: Ha, ha. Priyam ca namritam briyat. At the same time, whatever pleasing he'll speak that, that is also barred. No. Hitam manohari ca durlabha manava ca [?] True and pleasing, your aim should be always in this, that your manner to speak truth should always be pleasing. So Mahāprabhu says,

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Your attitude to preach Kṛṣṇa devotion, Kṛṣṇa consciousness, must be very modest, honest, sincere...

Vidagdha Mādhava: I see. There are different ways of presenting the same.

Śrīla Śrīdhara Mahārāja: Not like the Mohammedans, the sword in one hand, *Koran* in another hand. "Either accept or I shall behead." Not that policy accepted by the *Vedas*, or Mahāprabhu, *Bhāgavatam*. That does not stay for long, that forcing preaching, forceful preaching, that has got its reaction. Ha, ha. But soothing preaching, peaceful preaching, that will bring victory in the end. That will stay for long time. So clever preaching also not very recommended, by tactful preaching. That's got some effect but not permanent effect.

Vidagdha Mādhava: Tactful preaching - not recommended?

Śrīla Śrīdhara Mahārāja: Yes. Tactful preaching.

Vidagdha Mādhava: Is recommended?

Śrīla Śrīdhara Mahārāja: May be accepted to certain extent. But in general, tactfully, real acceptance is necessary, heart's acceptance, inner heart's approval. But tact does not reach into the heart. It can play jugglery with the intellect. _____ ke? Ranga Devī?

Devotee: Ranga Devī.

Śrīla Śrīdhara Mahārāja: Ranga Devī, and Śyāmānanda. None else?

Devotees: Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja. Heart should be conquered. Tact, diplomacy, cannot be successful to conquer anyone's heart.

Vidagdha Mādhava: Another question Guru Mahārāja. Ethical practice, if one does not practice...

Śrīla Śrīdhara Mahārāja: Diplomacy can meet diplomacy. Diplomatic aspect may be defeated by another diplomatic aspect. Anything which is meant for the good, that will fetch some value in goodness.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Any sincere attempt cannot have any bad reaction. Sincere. So sometimes punishment also brings something. Mother sometimes punishes her child, but the affection in the back, that will also fetch something, but not so much.

Gandhi explained that why he came to take that *ahiṁsā*, non violence. He told that in his young age he was a very naughty child. And he used to take this smoking habit, and so many others, perhaps liquor also. And his father was a good soul, he used to chastise him for that. Then one night he came late. Father called him, he was just on the bed. He came late and went to meet his father.

Then father sat down in his bed and asked, "Why are you so late? Did you go to that club? And have your taken wine, or smoking, all these things?"

"Yes, I did."

Then other days he used to rebuke him, and also sometimes gave him punishment. But that day his father he sat on his bed, and out of despair, hopelessly cried for some time.

"I tried so much for your correction, but I failed, O Lord."

So did not say anything, again after crying he laid down on the bed.

The reaction came in the mind of Gandhi. "Father rebuked me other days so much. But today only he cried. And out of disappointment he took his bed. Did not utter a single harsh word to me, only simply cried and cried. But that came to me as reaction and I left that bad habit. And from there I could gather that non violence has got more power than violence. His violent treatment could not cure me, but his non violent attitude impressed me so much that I could give up my bad habits. From that day what wonderful strength there may be in non violence began to grow in my mind.

Then one day in England in a hotel, "then I promised that I won't" - when there was a proposal of going to England to be barrister, then in a hostel they lived. And he was pledged to, before going, his father or mother, anyone, he won't touch any more wine or any meat.

"If you promise then I shall help you to go to England for study."

He promised and he was doing accordingly. But one day in the company of his friends, perhaps in a feast or for some purpose, he was going to take wine and meat, all arrangements he was going to take. Suddenly his mother's request came to his mind.

"O. I promised to her I won't touch, and I'm going to." And he suddenly gave a jump from the position.

His friends were surprised. "What is this? You were just going to take the food and you jumped up."

"Yes. Something came to my mind suddenly. My mother's tearful face.

"Don't touch all these things, then I shall allow you to go to London."

"It came to my mind my friends. Forgive me, I won't touch them."

Vidagdha Mādhava: Guru Mahārāja. If one is not truthful, practically practising that quality, that virtue of truth...

Śrīla Śrīdhara Mahārāja: Truth is not law, truth is person, and He's free, He's autocrat. That is in Kṛṣṇa conception. And in Rāmacandra we find more law abiding, truth is law. Kṛṣṇa says truth is not law. The highest truth is person, and He's free. Personal conception of truth, not abstract law. They're all subordinate. The highest truth is person, and He's sweet, He's love, and He's free, autocrat. That conception of truth given in Kṛṣṇa. So generally we think truth that is justice, that is law, that is given by the scripture, or sanctioned by the society, all these things. But highest truth is personal.

Vidagdha Mādhava: If, an example...

Śrīla Śrīdhara Mahārāja: *Sat*, *cit*, *ānanda*. So Yudhiṣṭhira wanted to abide this law truth. But Kṛṣṇa asked, "No. You cross, you say lie. Because the object for you are lying that is more noble than this man made law abiding." Follow?

Vidagdha Mādhava: Yes. I do follow.

Śrīla Śrīdhara Mahārāja: No, no. You'll ask the same question again. Ha, ha.

Vidagdha Mādhava: Well, ha, ha, ha... the *siddhānta* I understand. But Yudhiṣṭhira he's practising before Kṛṣṇa's saying that he's practising something...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is stealing and He's speaking lie to mother. "I don't know anything." He's doing something and says "I do not know." What is that, that lie or truth?

Vidagdha Mādhava: That is truth.

Śrīla Śrīdhara Mahārāja: How? Ha, ha, ha, ha.

Vidagdha Mādhava: It is coming from the Personality, the Supreme Person.

Śrīla Śrīdhara Mahārāja: The Lord is speaking for Itself. Reality is by Itself and for Itself. Whatever pleases Him that is true. And not a concocted law by a particular group for their local interest. That is not truth. A section is producing truth, law, according to their own local misconceived interest. That is not truth. Which satisfies the highest, that is true, which is in consonance with that. The satisfaction of Kṛṣṇa, that is true. And these are all false, all misconception, thrusting one's own interest into the absolute current. Follow?

Vidagdha Mādhava: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Not so easy. *Ke*?

Badrinārāyaṇa: _____ [?]

Vidagdha Mādhava: What is conscience?

Śrīla Śrīdhara Mahārāja: Conscience, that is the principle of conception, conscience. *Vivek*, oh, that reason, in conception of reason in different planes, conscience.

Vidagdha Mādhava: That has nothing to do with Paramātmā?

Śrīla Śrīdhara Mahārāja: Paramātmā in higher position, Paramātmā dictation. In the misconceived contest, I shall do this or that, you may ask your conscience.

Vidagdha Mādhava: How does one remove his conscience by misbehaviour? How does one weaken that conscience. In some people it is strong, in some people not strong.

Śrīla Śrīdhara Mahārāja: By opposite education, association, that conscience may be covered.

Vidagdha Mādhava: For misbehaviour?

Śrīla Śrīdhara Mahārāja: Yes. Misbehaviour also. What is anti towards his real interest, that covers conscience. Ultimately when heart purified we can ultimately recognise that conscience is the dictation of Paramātmā when it reaches that zone. Just as light can help you in any misdeed, in worship also light can help, and in dacoiting also light can help. So according to the zone, according to the field, conscience works.

You are going to commit dacoiting and perhaps for this purpose it is necessary to kill a person. But conscience may say 'You don't kill the person. Only take money, rob money, don't kill." Conscience in that particular field, something.

Or, conscience to see ones self interest to the highest point, conscience may say, "If you don't kill it will go against your highest interest. You'll spoil your whole life, whole campaign. You'll be

the evidence, witness, and so many things will come out, your whole life will spoil. Kill him and save yourself.
_____ [?] At every time one should save his own self, so kill him and save yourself."
That also may be conscience.

Vidagdha Mādhava: So, Guru Mahārāja. Can it be said that Yudhiṣṭhira Mahārāja he had a conflict of conscience and Kṛṣṇa gave him the order to lie, but then his conscience from his practice of truthfulness...

Śrīla Śrīdhara Mahārāja: Did not allow him to speak the lie.

Vidagdha Mādhava: Yes. So what is that? That is reason faculty...?

Śrīla Śrīdhara Mahārāja: So conscience is a relative position. For his own position, perhaps for his own jurisdiction, conscience gave dictation to go against Kṛṣṇa's order, Kṛṣṇa' will. So conscience is not dictation of Paramātmā, of Kṛṣṇa. Differs, according to the plane of our lives, conscience differs, faculty of highest judgement, suggestion. According to our plane of living the conscience varies. Even Yudhiṣṭhira, a devotee, he could not shake off the social influence, or *śāstric* understanding, could not. Though he knew that Kṛṣṇa is Bhagavān Himself, still.

Gaura Hari bol. Nitāi Gaura Hari bol.
Today our Rasācārya Mahārāja expected, but what should be the time?

Badrinārāyaṇa: We can't say.

Śrīla Śrīdhara Mahārāja: From Vṛndāvana generally one comes in the _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] does not come through Mathurā. Mathurā is the nearest. _____ [?] comes via _____ [?] Previously it was, I do not know the present table.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] generally comes through Mathurā. So from Vṛndāvana the nearest position is Mathurā to catch the train. And when that _____ [?] reaches Calcutta?

Badrinārāyaṇa: I don't know.

Śrīla Śrīdhara Mahārāja: You're to enquire from Subāla Sakhā, and accordingly this *prasāda*...

...

Vidagdha Mādhava: ...mention some of the other ones?

Śrīla Śrīdhara Mahārāja: No. It is mentioned in *Mahābhārata*, such occasion, when Kṛṣṇa was saying from there. Eight kinds death, and one is to admire ones own good attributes.

"You accept that sort of death Arjuna. And don't go to behead your revered brother Yudhiṣṭhira for this simple cause. He abused your Gāṇḍīva in another spirit, not in a bad motive. And the formal thing you're going to consider, leaving away the spirit of it. What is this?"

Arjuna's conscience was there, that conscience rejected. Yudhiṣṭhira's conscience rejected, by the Absolute Truth. So conscience is not a part and parcel of the Absolute Truth. It depends according to its own position.

Vidagdha Mādhava: Mental system.

Śrīla Śrīdhara Mahārāja: A relative thing, a relative decision.
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. Sometimes you mention guardians. Everyone has guardians. Is that like demigods, or Spiritual Masters? Or on the subtle plane everyone has...

Śrīla Śrīdhara Mahārāja: That also is to be judged from the absolute consideration, who your guardian is. The comparison of the Absolute Truth, that will give valuation of the decision of the guardians. A dacoits guardian, he may try his son to learn how dacoiting should be committed. So guardians of different kinds.

Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: But by acting in certain ways does one gain the sympathy of certain higher beings?

Śrīla Śrīdhara Mahārāja: There was one disciple from London has written a letter to me yesterday...

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Śrīla Śrīdhara Mahārāja: ... "we must come down to his level. So your men that are fond of intoxication, to canvass them we should come down to their level. And we ourselves will take intoxication and so many other objectionable things, and that is sanctioned in *Gītā*."

He has quoted one *śloka*. *Vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham*.

[saktāḥ karmaṇy avidvāṁso, yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham]

["O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the *svadharma* or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference."] [*Bhagavad-gītā*, 3.25]

"Only to capture people of a particular group, one preacher he may without internal attachment, he may accept that sort of external habit only to capture those classes that are fond of intoxication and others. And if one does that, Jayatīrtha Mahārāja, to capture the so called intoxication and other bad habits class, then where is the fault? Why do you abuse him? It is in *Bhagavad-gītā*, it is mentioned there. *Vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham*. To capture the mob he has - though internally he does not want that, not addicted to that, but externally he's accepting those habits to mix with them and then to capture them."

It is sanctioned in *Bhagavad-gītā* he says. *Tathāsaktaś, cikīrṣur loka-saṅgraham*.

At the same time there is in *Bhagavad-gītā*.

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ / sa yat pramāṇaṁ kurute, lokas tad anuvartate

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

The leader's life should be ideal so that men in general have respect for their high character. And if they do what is not admirable in the society then people will go to do that, opposite direction is also there. We're to adjust. Hare Kṛṣṇa.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
[rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 9-10]

How much one should go forward to capture whom? What is his value? All these local things should be considered.

First went to America and began his independent life he had to eat many a time food which was in association with the meat and wine, all these things in the refrigerator. Here is meat and here is vegetable. And he had to take that, for the sake of Kṛṣṇa's service. But not in a normal position. Sometimes it may be necessary to go out of the way to do something. But that will depend upon the sincerity and the degree of the importance of the work, all these things. And he had not accepted that permanently for his general life. But for particular time he had to take the risk, of taking *prasāda* and to fulfil his body, which had such contamination there, and the scent also there, had to tolerate anyhow for the great work.

And we're told that once Brahmānanda and who? They imprisoned him for three days.

Vidagdha Mādhava: Yes. Rāmānuja Mahārāja.

Śrīla Śrīdhara Mahārāja: And no food, or gave some food? Imprisoned him three days.

Vidagdha Mādhava: No food.

Śrīla Śrīdhara Mahārāja: No food. So he had to tolerate that. That is not normal.
But that is not to acquire the habit. Hare Kṛṣṇa. Hare Kṛṣṇa Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Vidagdha Mādhava: Guru Mahārāja. In Rāma *līlā* there's ethical culture? Some practice of virtue is there, some support for that.

Śrīla Śrīdhara Mahārāja: To certain extent. Rāmacandra took remnants of a *caṇḍāla*. That was not the lawful practice there for the *kṣatriya*. Did something uncommon, and mostly He abided by the moral law of the country, but not always.

Rāmacandra killed Bali, not in front to front fight, but as a thief, from behind the area, tree, threw an arrow to kill him. That is not moral.

Vidagdha Mādhava: No, that isn't even *kṣatriya*.

Śrīla Śrīdhara Mahārāja: Then one *śūdra* gentleman he engaged himself in penances. Rāmacandra, asked by His Guru Vasiṣṭha, beheaded him while he was engaged in penance, one Sambuka. That is also not allowed by the law of the country. These peculiar practices we find in Rāmacandra. But they're for their justification, perfect justification there is. But in general committing the moral activities, ostentatiously.

So moral laws they should be respected as long and they're in consonance with the higher. That should be the good thought about that. Our good will should be like that. They're not absolute, they've got their relative value. If they're in clash with the absolute good then they should be rejected. So, *ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam*. Amongst the devotees

they accept what is favourable, what is unfavourable. Even sometimes truth may be unfavourable, so-called truth.

Vidagdha Mādhava: I ask these questions because I'm trying to trace out why in our Swāmī Mahārāja's Movement, why certain practices apparently seem to be missing. And there's ruthless dealings, harsh dealings. Instead of mercy, these positive qualities, we're finding some negative dealings, even amongst the Vaiṣṇavas. I'm trying to trace out how it is possible, these qualities are not being shown, in a more obvious way. Mercy, tolerance.

Devotees: _____ [?]

...

Devotee: ...in the spiritual world to merge and maintain individuality.

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: This is a tape recorder.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja, do you hear, his question?

Akṣayānanda Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: How do you feel?

Akṣayānanda Mahārāja: He's asking how is it possible...

Śrīla Śrīdhara Mahārāja: I know what he's asking.

Akṣayānanda Mahārāja: *Adhokṣaja*.

Śrīla Śrīdhara Mahārāja: Just as man is attacked with a spirit, with a witch, you know?

Akṣayānanda Mahārāja: With a witch, haunted by a ghost, or witch.

Śrīla Śrīdhara Mahārāja: Or a ghost, man attacked by ghost. Have you heard this? No?

Devotee: Yes, I've heard.

Śrīla Śrīdhara Mahārāja: How do you feel?

Devotee: I feel...

Śrīla Śrīdhara Mahārāja: His mind is there, and again ghost has captured his mind. So also the one may be absorbed in another.

Devotee: Peacefully.

Śrīla Śrīdhara Mahārāja: So these fellows, these *śāveśa*, to serve some purpose, and they have got some *sukṛti* for which they got the chance of living closely with the soul of Nanda, Yaśodā, and the *gopīs*.

You see, soul is like light, a candle. A candle's light, if you take another the light is mixed. You cannot differentiate this is the light of this candle, and this light is from that candle. Intermingled. So it is possible in soul also. A good light there, a meagre, bad light also comes and mix together in ray. Still, it has got its special individual characteristic. Unlike physical things. In *Gītā* [2.24], *sarva-gataḥ sthāṇuḥsa*. *Sarva-gataḥ* means like light, like a flame. Light, it spreads itself in a space. Light is not in a point, but the rays, another light comes and the ray of one mixes with another and makes it more intense. It may be removed and it may be rejoined. So soul is of that character, it can accommodate another soul within it, like light.

Devotee: Is this for training purposes for learning how to serve Kṛṣṇa that state may be there for some time?

Śrīla Śrīdhara Mahārāja: Yes. That sort of connection, suddenly good fortune they have got. From a particular group, particular section, they're allowed to keep such close connection with Yaśodā. And somewhat _____ [?] in the service Yaśodā also there. And they'll get a better chance in future.

Just as there is a bona fide group of officers, and someone from outside taken in by some arrangement and asked the bona fide group officer, 'accept this in your service. Incorporate him in your office.' And he gets a good chance of helping him and becoming more efficient. That is his good fortune takes him there and gives him a good association. A very closer and practical association to become good overnight.

Such similar, gets a good chance of having a closer connection, closer constant company of Yaśodā in doing her service to Kṛṣṇa. He gets that great chance.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Whatever is intrinsic to the good, no bad effect comes from there. *Ke*?

Devotees: Bon Mahārāja.

Śrīla Śrīdhara Mahārāja: Bon Mahārāja. Come this side, you all come that side.

...

Śrīla Śrīdhara Mahārāja: Such respect should be given there.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

So high, if you want to look at it a little carefully it won't come within our jurisdiction.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us
and should be held overhead as our highest aspiration."]

The whole tenor of our Guru Mahārāja's preaching was this, that this should be kept always above. And we should never try to stare at Them carefully. The capital, we must reserve capital, which we must not dare to use. Standing capital overhead. Something like that. If we go to do that then we shall become *sahajiyā*. That is the highest quarter of the transcendental world.

Sometimes from far off we shall say whatever we hear through the Guru we want preach about them. But won't venture to make them in the objective line, being subject. So subtle, and so high, so respectful. So that is the be-all and end-all of our life, should be treated well. It is Infinite, the characteristic of the Infinite is like this. Don't dare to finish it, then we'll have to suffer from reaction if we attempt to finish the Infinite. Something like that.

...

...ego, he was very much eager to know about that from Guru Mahārāja. And he was called _____ [?]
Trespasser, or something. He was bold enough to enter into the plane where one should not. Respectfully, with special respect it is there. None should venture to force entry there. Always kept over our head. Still, that is all in our life, this *mañjarī* class. Not to be dealt like things in the street. Then it will drag them in the ordinary plane then value will disappear, we shall see some other thing, not the real.

If we're realistic then we shall be particular about the steps. *Ādau śraddhā, sādhu-saṅga, bhajana-kriyā, nartha-nivṛttiḥ, ruci, athāsakti, bhāva, prema bhakti, sneha, mana, pranaya, rāga, anurāga, bhāva, mahābhāva,* all these stages we must be particular with.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

And not from the beginning the highest prospect we shall try to snatch it. That will be ludicrous.
_____ [?] Only from the ground if we want to have the fruit of the top of the tree, ha, ludicrous thing. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya, tabe yāya tad upari 'goloka-vṛndāvana'.*

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Steps we must not omit, then everything will be falsified.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

That *āśābharair-amṛta-sindhu* [*Vilāpa-kusamāñjali*, 102], the author of that poem, he himself says, "We shall always try to tend towards *dāsya rasa*, and not *sākhya rasa*, not friendly *rasa*, or friendly relationship. But if we receive a force to come down to take us to that level, demand will

come from there, from higher type. 'Take him here.' But our tendency will be always to go towards the lower aspect of service. That should be genuine. And demand will come from upper. So that sort of, that particular servant should be taken up to the family to this stage. *Dāsyāya te mama raso 'stu raso 'stu satyam*. Let my real attraction be towards the service. And *sakhyāya te mama namo 'stu*. The confidential stage I try to show my honour there." That Raghunātha Dāsa says, who is the author of *āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo*.

"Without You I do not want the Vṛndāvana, nothing, not even Kṛṣṇa."

The author of that *śloka* he himself says. "Let my real internal sincere tendency be towards the service, and not there of friendship with Kṛṣṇa or the *sakhīs*."

That is the key to success. The selection must come from above, and the demand must come from above to take us to be used, inductive process. Descending method, their favour should come to take one up. So it is not a matter of trial in *sādhana*.

What about his coming here?

Akṣayānanda Mahārāja: Did not mention an exact date.

Śrīla Śrīdhara Mahārāja: But previously...

...

...He gave admission in His *saṅkīrtana* party, persons from the lower classes.

Then Advaita Prabhu one day remarked in a stern way that, "Nityānanda has come and His dealings are very generous. Anyone and everyone is getting admission into this *saṅkīrtana* party. Now it is difficult for Us and for Śrīvāsa to keep our connection with this mob party outside."

This taunting remark, of course on Mahāprabhu. Mahāprabhu ran away very abruptly, quickly, and jumped into the Ganges.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And Nityānanda Prabhu and Haridāsa Prabhu, They also followed Him with lightning speed. Mahāprabhu jumped, They also jumped. Nityānanda Prabhu caught by the hair, and Haridāsa Ṭhākura by the feet, and anyhow took Him up.

Then Mahāprabhu told, "Don't tell Advaita Ācārya that You have taken Me up from the Ganges. I shall hide in the compound of Nandan Ācārya. And You announce that I have entered Ganges."

Advaita Prabhu was informed accordingly, and He began fasting. Three days almost past, and information going to Mahāprabhu. "Advaita is fasting, and crying, wailing."

Then Mahāprabhu after three days perhaps He came away, came out of the Nandan Ācārya, from His hiding place, and met Advaita Ācārya, and told Him that, "The higher officer of a king, by whose order, so many men are hanged, even king has the power to hang that very officer." Ha, ha. "Who is the master, who is the dictator of allotting hanging, the highest capital punishment to all the subjects, even he may be allotted capital punishment by the king. So

Kṛṣṇa is autocrat, and we're to mind that we're to abide by the decision of such autocratic order. Must be prepared. _____ [?] Ācārya. So you should not think otherwise. Give up Your old prejudices and come out."

So divine dispensation may be very cruel, even to the high officer. They're nominated Ācārya of Swāmī Mahārāja, but they have also to undergo such severe punishment from the high. We shall try to adjust ourselves accordingly. *Amāninā mānadena*. We have come to deal with infinite autocracy, so always careful about our position. No pride may enter into our heart.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Ultimately we must have that sort of ideal in our mind, whatever we do, in whatever field, in whatever engagement we are at present. The highest trial is always awaiting me, so we should not be allowed to be pumped up, in any way, at any position. At the same time we're to maintain that our Guru's position is not like that, they're still up. The Ācārya may be banished, but the mob, the lowest class event with the disciples. They came to their full, whole-hearted faith in one place, and now they're being robbed like so many properties _____ [?] That is more painful. So many articles, so many things. The men with his spiritual regard is being treated like that, so rashly, roughly, just be troublesome. How the faith is being... Of course those that are connected with false relationship their misfortune must be _____ [?] there, otherwise it _____ [?] But still it's painful scenery.

One country is defeated by another country, one nation by another nation. But the after effect when the victorious party come to loot the defeated that is a very painful scenery. When fighting mood they're fighting with one another, that does not matter. But innocent persons are sometimes...

But if we see, look at to the extreme, then of course nothing is bad. *Tat te 'nukampāṁ susamīkṣamāṇo*. The test comes to give us promotion. Examination only for next promotion, we're to take like that. That sort of encouragement is with us, examination means promotion in the background.

tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

No error on the other side, with the highest authority. Highest authority is not erroneous, no faults, it is all perfect. We're to adjust with such an environment, and that will be very near to the highest plane, Vṛndāvana _____ [?] All cruelty that is shown, including whipping of the Lord Kṛṣṇa that is also service. Whipping of Yaśodā to Kṛṣṇa that is also service. Very peculiar thing. And that is Vṛndāvana.

Gaura Hari bol. So let us consider there must be some greater good on the back. Apparently it may be deplorable, it is all for the best. We're to adjust ourselves with that principle. That will be good for everyone.
Madhyama adhikāra, uttama adhikāra. We can't maintain our position in the plane of *uttama adhikāra*, highest position. But we shall always try to have our highest regard, and with that help we shall try to minimise our pains in the *madhyama adhikāra*. *Para-duḥkha duḥkhī*. There is one stage in the lower *uttama adhikāra*, they have got no pain for themselves, but they cannot tolerate the pain of others. There is such a stage in the soul. They do not care for their own pain, but they cannot but care for the pain of the others. That is a stage. After that *madhyama adhikārī*, after that they're above all feeling of pain of any type. It is all good. The depth of their vision is so much, that things which are very far is seen to them very near. So they cannot see any reaction, their deeper vision. And we cannot see, the length of our vision is small, so we cannot see the highest and the longest end, so we deplore.

Mother punishing the boy, in an abrupt vision mother is very cruel, but if the vision, the sight is little extended, 'O, to correct the boy then it's all right.' Something like that. All harmonising. Harmony is to be understood, to be read, and to be at ones nature earned, *sundar*, *sundaram*. *Satyam*, *śivam*, *sundaram*. Nothing bad can come from Absolute Good. *Sundaram*. To that extent our vision must be extended, must go. *Sundaram*. All harmony, all good, all love.

83.10.22.B_83.10.23.A

Śrīla Śrīdhara Mahārāja: ... "such abnormal way He's using me. But whatever transformation within my body or mind, but I find that a nectarine solution is always all pervading also in me. _____ [?] *kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya sei mora sukhera*.
Gradually I come to realise that He's my Master. In whatever way He may utilise me, if He's satisfied, let it be fulfilled. He's my own heart's friend. And He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully." _____ *mora citta-vitta saba hare*.

lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala
[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]

"He's the Master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender, complete, arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from my innermost heart, that by His handling, independently over me, He's Lording it over me, and I'm finding that is the way of my fullest ecstasy."

premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]

"Gradually I come to find that if it's a seed containing a marvellous quality happiness is there. And it is oozing from there, and it's spreading through the whole of my nature. *Īṣat vikaśi punaḥ, dekhāya nija-rūpa- guṇa, citta hari' laya kṛṣṇa-pāśa*. Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana, inherent in my nature."

...

[03:30 - 04.30 silence]

Infinite is not Absolute. Infinite plus finite is Absolute. His opinion is also of this type. A provincial, partial consideration. So many parts and their own centred consideration cannot but be there. All not universal standpoint everywhere. But they have got their own world of interest. That should be merged in the world of Kṛṣṇa interest. It is there. *Advaya*, Absolute is *advaya*.

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Threefold conception of the Absolute generally we find here among the scholars of India. All-comprehensive, all-permeating, and all-controlling. Then again divided, creation, preservation, and destruction, here. And there also in the original. This is in the shadow. And in the original also that sort of movement. This is the shadow. That is *līlā*, dynamic character. The original world that is also dynamic, not static. All-comprehensive aspect is not static, all-permeating, all dynamic, *līlā*.

The clash is between province and centre, something like that. In the province also so many units, different sections, different families. Even in a family, the husband, wife, the son, some sort of different interest, and sometimes clash. That may be soft or little but it is there in any form or other.

So separate interest and universal interest, bigger and smaller. Reading, feeling, all these things cannot but be a little different. But here in the exploiting stage it is bitter, and in the dedication stage that is beautiful, the difference.

"I shall take it. I won't give it to you."

"No, no. You shall take it. I won't take it."

This is the difference. Dedicating unit, competition, but from that dynamic character what comes out that is nectar. The competition of dedication produces nectar. And competition of exploitation produces poison.

And the dedication is not between ordinary individuals. The highest form of dedication including the centre, the Absolute. Otherwise it will be only some moral value. The Absolute owner _____ [?]

The Absolute ownership must be present there. Otherwise not only moral things, they're not masters. Man and Master has got some difference, some categorical difference.

What is unnatural that is artificial, and what is artificial that is reactionary. And reaction also may come in both the planes. In one place it is, as I told before, nectar producing, another poison producing. Poison is there, it cannot be eliminated fully. This is the... Otherwise no poison, then no nectar. Relativity requires it for us to understand. To maintain the existence of the nectar the opposite conception cannot but be there. A relative consideration necessary.

Our Guru Mahārāja wrote a book, *Relative Worlds*. Two worlds almost parallel.

There was one Greek philosopher, perhaps Spinoza [?], [Spinoza was Dutch] his parallelism. Perhaps he took from India, that old Greek philosopher, his opinion was parallelism.

As is in the ontological plane, so we find in the material plane, just a shadow.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

It has got no originality of its own, this world we're living in and struggling. *Tam eva bhāntam anubhāti sarvaṁ*. The original conception is there. This is only perversion.

In *Bible* also Satan has got in quality the next position to God, we're told. God has got Supreme Power. The next powerful is Satan, he's the opposition leader, enticing others away from *śaraṇāgati*. Influence them to - it is peculiar - to taste the fruit of the tree of knowledge.

Jñāna śūnya bhakti, Mahāprabhu says. As soon as they tasted the fruit of the tree of knowledge they fell down, calculation came, full surrender vanished. And then separate

consciousness came out. For their maintenance and other things they had to come down in the world of calculation of self interest. As long as they were surrendered in that locality, they had no anxiety for anything else. Came down from that zone to understand their own interest, unsatisfied with the decision of the Supreme, entered the life of calculation.

Hare Kṛṣṇa.

Also to be traced, we're told that they were naked at that time, in that plane, no shyness. So having connection with the higher plane our shameful feeling also minimised, not to be found there. What is considered to be generally shameful, that may be viewed with higher purity. Just as in Indian socialism,

_____ Draupadi Kunti Tara Nanda _____ panca tan mitra maha bhaga _____ [?]

What is condemned here in social custom, that a lady may not have more than one husband. But in the case of these ladies it was so. But still they're connected in such a plane that these ordinarily sinful things was laudable. Not only blameable but it was laudable. And we're told that if you can follow their ideal your sin will disappear _____ [?] Great sins of adultery will disappear from you if you can understand the ways and character of those ladies of higher plane, what is chastity.

So Adam and Eve they had to take dress to their body when they came in the life of self calculation.

And there, not necessary, simple, plain, automatic, happy position. No meanness. Harmonious. Not even thought nor anxiety, nothing. In this way we're to think for higher divine life of surrender.

We're also living a type of surrendered life, but surrender to the lust, to the greed, to the anger, to the *indriyavas*, slave of senses.

kāmādīnāṁ kati na katidhā pālitā durnideśās
[teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye]

["O Lord, for so long I have obeyed the unending, wicked dictates of lust, anger, greed, madness, delusion, and hatred, but they never took pity on me, and I have felt neither shame nor the desire to abandon them. O Lord of the Yadus, after all this, I am leaving them behind. At last I have found my genuine sanity: I am surrendered wholly unto Your lotus feet, which are the abode of fearlessness. Please now engage me as Your personal servitor."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.16]

"I'm disgusted with the service of these my masters. I can't endure a minute more."

Perhaps Mādhavendra Purī's *śloka*. *Teṣāṁ jātā mayi na karuṇā*. "These masters their hunger won't be appeased. Exacting labour from me from time immemorial, and not given any reserve and any pension, retirement. No chance of retirement even have I got. Eternal time I'm serving and serving these fellows.

Kāmādīnāṁ kati na katidhā pālitā durnideśās, teṣāṁ jātā mayi na. We could not satisfy them with so much labour and service. *Na trapā nopaśāntiḥ*. And what about me? I'm a shameless man, *na trapā*, no shame. *Nopaśāntiḥ*, and no exhaustion that I won't be able to render service any more. No such temperament, no reaction comes to me.

Anyhow, for the time being I have got that sort of mentality. Some awakening of some light I find within me that there is only one way. If I can commit myself to some other higher authority then these fellows will back out, otherwise not. *Utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis*. Immediately I have some ray of hope and light, that if I can offer myself to a higher authority, then these fellows will leave their demand on me from this labour, otherwise not. So I have come to You my Lord, You allow to enter into Your boundary admission. Then these fellows will leave me, otherwise no end of their slavery. *Utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis, tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye*. Please give some engagement, otherwise no hope."

So the negative will retire when we shall have any positive participation, and *sādhu*, *śāstra*. And *sukṛti*, that becomes faith and takes to *sādhu*, and by their cooperation we can have our entrance, may be slow or rapid, and then the negative side will withdraw. Otherwise, the renunciationists they're also failure, the Buddhists and Śaṅkarites. *Ye 'nye 'ravindākṣa vimukta-māninas*. Only withdrawal from the negative side is not a safe position, until and unless positive connection is there, only withdrawal from the negative.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ [padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

With great pain and trouble one may raise himself up to the highest position, and may think, 'I'm quite safe here.' *Vimukta-mānina*. Think themselves very, very safe. Very, very liberated, themselves. *Tvayi asta- bhāvād aviśuddha-buddhayaḥ*. They're not conscious of the higher region so there's error in their consideration. There is the higher plane, the positive. They have no conception of the positive in any way. Only withdrawal from the negative is not liberation

proper, until and unless they get the connection of the positive. *Aviśuddha-buddhayaḥ*. Miscalculation still there in them, about the environment.

Environment has got a necessary demand in the mutual presence, existence. We can't avoid that, we can't avoid. 'That I'm quite independent of the environment,' this is mere speculation, this cannot be the fact. There must be influence from outside to us, it cannot be avoided. So withdrawal from a particular, and think there is nothing, others, but there is the thing and it has got it's claim and influence on me.

I do not understand that, a miscalculation, false calculation, and shall have to come down again. No other alternative. Because some sort of external influence must come and affect me. I cannot eliminate it fully. So that higher attraction I can't catch, so the lower attraction is sure to capture me again, seeing that this man is helpless, no guardian, he can be looted from this position.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ. They cannot have respect for even Your lower aspect, Your *padaṁ*. And that is error, that is miscalculation, false calculation. So he's in *māyā*, misconception. And the next consequence is that the other, lower environment comes to capture him. That external influence is inevitable. None can say that 'I'm independent of my environment.' None can say. For the time being one may control his environment, but for the time being. *Siddha*, *yogī*, they can create their environment for the time being. That all finishes. Ultimately they'll have to come down. This lower aspect of environment does not allow him to be free for long time, it is inevitable.

But if he could catch the attraction of the positive and have any sort of entrance there, then that environment would have helped him, and they retire eternally. And so much so, that even dressed with that sort of positive influence he comes down here, with the help of Yogamāyā, he comes here to deliver other people, this *māyā* cannot have any influence on him. His soldiers dress, armour, the armour of Yogamāyā is there. He may go freely in the Mahāmāyā region, but Mahāmāyā cannot do anything, cannot pierce the weapon in his body, the Yogamāyā.

nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
[mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam]

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."] [*Bhagavad-gītā*, 7.25]

Yogamāyā means like that armour.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga- māyā*."] [*Bhagavad-gītā*, 4.6]

When He comes here His higher potency is always around Him, and this lower potency of *māyā* cannot influence there. Not only Him and His followers also like that.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair, yathā buddhis tad-āśrayā

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Tad-āśrayā means His devotee. They're also similarly they can move and live here freely without being any way enforced or contaminated by the illusory energy.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari. Gaura Hari. What's the time?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So I close here.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... Balarāma out of throne. "You come down. Your age is passed. Now My fellow, and along with You Your Kṛṣṇa will have to come down. My Lord Gaurāṅga He will take His seat on the throne. It is Kali-yuga, bare it. Our age has come. You go to Vṛndāvana."

Ha, ha, ha. Such a dream Śacī Devī had, that Nityānanda Prabhu is forcibly taking down Balarāma.

"Why You Two occupy the throne? My Lord Gaurāṅga He's to occupy the throne. And You go to Vṛndāvana. Take Your throne there."

Ha, ha, ha, ha. And Balarāma is being defeated by Nityānanda taking Him out.

So something like that. *Mahā-vadanyāya*.

I had try to trace the highest conception of the Absolute in Mahāprabhu in this way. That He's always dancing mood. Dancing means self sufficiency, dancing. When a taste that 'I'm fulfilled' then the dancing, generally. And Absolute dancing is of that type. Dancing means self satisfaction, nothing more. And chanting means distributing the same to others. So *Prema Dhāma Deva*. Who is Gaura Sundar? He's dancing and chanting. Dancing that He's self sufficient He's the Absolute. And chanting He's distributing Himself to others. *Kīrtanātma-vanṭanam* [*Prema Dhāma Deva Stotram*, 66] He's inviting others to take share in the ecstasy what is stored in Him, *ātma-vanṭanam*. So this is the sign, symptom, of the Highest Entity that should be. Let us show our revered venerable respect to that type of Godhead of the Absolute.

Self sufficient in love. Power, knowledge, all of lower type. Love is the real criterion of satisfaction, and neither knowledge nor power. That is the key to understand what is devotion proper, why it should be the highest thing. Why Mahāprabhu's conception, Vraja Vṛndāvana conception is the highest? To understand that properly we must know the fact. Generally everyone is hunting after power. And then there is a section hunting after knowledge more and more. But that is incomplete in itself. Love is full thing. Possessor of love is satisfied. And these things cannot give any satisfaction. And a limit, every increasing, increasing, thirsting. But only love divine can give satisfaction. And that does not mean that is like ignorance. 'Ignorance is bliss.' Not that type, but just the opposite.

I used to say there is a part of the world where the Absolute takes the care as other mundane *śaraṇāgata*. A child in the mother's lap, how he gets help from the mother, affection? No power, no calculation, and no understanding, but automatic help comes to him. The highest quarter in the world is like that. The divine arrangement of nurturing, of maintaining, sustaining everything, take your abode in that quarter, and divine arrangement is there from the most skilled. Power is also immense, and no poverty, and no misunderstanding, want of justice. But including that the affection is there taking care in the divine area.

So *jñāna śūnya bhakti* Mahāprabhu says, "That is our goal, and nothing, no power, no knowledge. Our goal is to enter into the management administration of the automatic divinity, how affectionate with love. Our goal should be there, nowhere else. *Eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] Yes, We admit that this *is* the goal."

Now there is also gradation points from lower to higher. We're to understand and try to get that, in this way. Gaura Hari bol.

Devotees: Jaya! Gaura Hari bol. Śrīla Guru Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

...

[37:34 - 38:24 ?]

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

So many agents that had got firm conviction in the existence and immortality of the soul, beginning from Socrates, not to speak of India.

Netaji Subash Bose told, I saw in a paper, "I love India because India is a favourite place of the Supreme Lord. He comes here every now and then as incarnation. But in other parts of the world His visit is rare. There also He comes or sends His own person, but not so much as in India. This is His choice place."

Ha, ha. So many gentlemen asked us, "Why India should be given prefer-ability about religion, and other countries neglected?"

Then I told, suppose you have got a hospital in your land, 'Why that is not located in your village?' Somewhere to be located, like school, hospital, somewhere to be located. And you're to take advantage of that. So here also you may consider like that. That some place is to be selected, and India was selected. And those that are nearer they get more facility. You may say it's chance coincidence.

Or as in *Manu-saṁhitā* we find mentioned. Manu says, "The type of religion what I'm preaching here, you will find it generally as *brahmavārta*, including the Badarikāśrama, including Kurukṣetra. Then *brahmarsi desa* next, up to Allahabad confluence. Generally you'll find that people they're fond of such practices and following such creed. Next, Harjarvata [?] the whole northern India."

Then he gave another remark. "There is a kind of cow by whose tail we make *āratī*."

You have seen, *cāmara*?

"The *cāmara's* tail is used in *āratī*. Wherever this type of cow moves freely, there you'll find this type of religion in vogue."

And Kulu Bhaṭṭa [?] in his commentary he has mentioned there, puna puna udvalanti [?] "Men of such practice and thought, they will be produced here, at small intervals, puna, again and again they will have their birth in such position." Ayavata punya bhumi madhye binday himalayo [?] Excluded the Dravidians.

But we find that generally the Vaiṣṇava Ācārya they have come from the south, the Rāmānuja, Madhvācārya, Viṣṇuswāmī. At least three Ācāryas of the Vaiṣṇava School they come from the south. And the Rāmānuja *sampradāya* whose origin they say *dravida-bheda*. Revealed scriptures of the first order has come from the *pancama*, the fifth class, that untouchable caste. Śaṭhakopa. Sathari. Sat means hypocrite, cheat. Who is the enemy of the cheaters, that was Nammālwāra. By different names that gentleman...

83.10.23.B

Śrīla Śrīdhara Mahārāja: ...means Avatāra. *Āveśa* they consider as *parṣada*, the agents of Nārāyaṇa they're sent here to help the people. Āḷvārs. Twelve Āḷvārs came, so far, in the Dravida country. And the first Āḷvār is that gentleman Nammālwāra, or Sathari, Śaṭhakopa. What he has given in Tamil that is considered to be *dravida-bheda*. They consider that respect for his advices as we give respect to the *Veda*. Tamil *Veda*. And there, the exclusive devotion to Nārāyaṇa, that is given there, and *smaraṇa*, *śaraṇāgati*. *Śaraṇāgati* has got the highest adore, respect, commands the highest. And they classify *śaraṇāgati* into two classes, perhaps you know, as they say this *mārjjāra-nyāya* and this *markaṭa-nyāya*. Two kinds of *śaraṇāgati*.

In the monkey section we find that the child he catches his mother, its mother, and mother may take here, there, everywhere, but he holds fast to the mother, that child. That is a type of *śaraṇāgati* for the child. Very carefully and very strongly he catches the mother, and wherever mother goes he's carried there automatically.

And there is another, *mārjjāra-nyāya*, the cat. The cat's child, it does not care anything, but the whole thing left on the mother. The mother cat will catch the child, bite on the neck and take here and there anyhow. But he does not know, does not care to do anything, the wholesale dependence on mother. That's a class of *śaraṇāgati*. And they say that is the highest type of *śaraṇāgati*, the wholesale dependence on the Supreme. 'I won't take any step whatsoever.' Full, complete dependence.

That *mārjjāra-nyāya*, and that *markaṭa-nyāya*, two kinds of *śaraṇāgati*. But *śaraṇāgati* has been given much importance in the Rāmānuja section.

It has been decided in this way. Mere *śaraṇāgati* can give you everything. This *śravaṇa*, *kīrtana*, so many other forms of devotion unnecessary. It will come here on its own itself. Only your duty will be to increase the dependence on Him, and everything will come automatically. So *śaraṇāgati* is the foundation on which the *bhajan*, the service will go on, and *śaraṇāgati* is the foundation. After surrendering, whatever I shall do, otherwise only giving bond, I'll understand that I'm not person, I'm like property of the Supreme Lord.

Just as vikrita yatha pasu [?] a tamed animal. That animal has got no personality. The owner is the person, he can say, he can kill, he can adore, anything. His position is that of a property of the owner, pasu.

Our position should be like that. With this spirit, whatever I shall do it will go to my master. I'm not the owner, not the party person. This is *śaraṇāgati*. So *śaraṇāgati* is of two types. This *mārjjāra-nyāya*, that is considered to be the highest type, nothing to do.

But Mahāprabhu He did not prefer these two examples, we find from Him. No criticism, still find He was giving the example that, "One is dropped into the well, and some rope extended, and he's to climb. And other helpers _____ [?] but he must cooperate. Free will is there. We cannot demand. That *jīva* has got its free will. Otherwise the whole burden is on the Absolute, on the Absolute *līlā*. And why *jīva* is coming into this side, but he's enjoying or suffering the results of his *karma*? The responsibility is on him, not with the Absolute. So some sort of freedom must be admitted, of course mildest freedom, but still it is there, and the cooperation is

necessary. It may be least, but still it has got its place. And with that least chance of cooperation *jīva* can be helped." So Mahāprabhu has given such example, that fallen in a well.

Otherwise the scriptures, the punishment and education has got no meaning. Everything is the outcome of the Absolute flow. That is of course in the region of Yogamāyā. But in Mahāmāyā something amiss, something wrong, and that is due to the vulnerability of the scanty freedom what the *jīva* soul has got. By misusing that we're in such deplorable condition. The responsibility with *jīva*, not with God, the *saṁsāra*.

Just as only misuse of the independence one is to go to prison house. Improper use of ones natural freedom. So prison houses are resting on the undesirable free action of the people. Otherwise no necessity. Something like that.

Anyhow, Ācāryas from the south with Vaiṣṇava faith have come, mostly, even Śaṅkara is also from the south. They're intellectual giants. Buddha is in this side, northern side. Vyāsadeva of course in northern, Parāśara, etc, big previous Ācāryas they're here. But the middle age Ācāryas they come from southern India, Vaiṣṇava Ācārya.

So we find that geography has got some position, but that is not to be followed very extreme, anywhere. Generally, Bengal is considered to be, this eastern side of India is considered to be out of the holy places in India. Pāṇḍava vagita [?] Pāṇḍavas did not go, Pāṇḍavas moved anywhere, everywhere, but They did not come to east Bengal. They say that's a symptom of impurity of the east Bengal. Just as Kali-yuga is the worst of the time, and Bengal is also standing by the side of the Āryan culture, but considered to be impure, this Kali and Bengal.

And Mahāprabhu came here, and He came here when the worst enemy of revealed truth is the logical thought, so called. The culture of logical development reached its acme during the time of Mahāprabhu, this _____ [?] *nyāya*. It is admitted by the whole of India, all the scholars of India, that logical culture reached its extreme point in Bengal at the time of Mahāprabhu. And just He appeared, and that is the worst enemy of revealed truth, of theistic thought. Everything they must examine and whether it is true or not, it is false or true, good or bad, they will come to judge everything, they'll examine.

At that time Mahāprabhu came and crushed their head, and announced that *jñāna śūnya bhakti*.

"You are all disqualified. Knowledge is disqualified. Only devotion can help you."

We're told that Mahāprabhu also He composed some outlines of *nyāya śāstra*. And the greatest scholar of the period he got that copy when Mahāprabhu and he were making a journey in a boat on the Ganges. When he found he began to weep, tears began to run down from his eyes.

"Why friend you are?"

"I have written a book. But if Your commentary ever stands, then none will come to read my book, my commentary of *nyāya śāstra*."

"O, is it so? So you're crying? Let Me see the book." He took and threw into the Ganges water.

"What do You do, what do You do?"

"Yes, I've done rightly. This is awful, that is unfruitful. This *nyāya śāstra*, this *jñāna*, this type of knowledge cannot help us to reach to the goal, awful, unfruitful. So this is not a valuable thing what I have thrown in the water."

That Nimāi Paṇḍita declared that *jñāna śūnya bhakti*, surrender. "Surrender to the high, that is really fruitful. And you go to challenge, and discuss, and want proof, He'll neglect you. He won't care to hear your clamour."

So if we really want to have our association with the higher, then this is not the way, the challenge. 'I shall with inspection, I shall take it in the laboratory and analyse. And from the seat of a judge I shall examine it.' All this is ludicrous to get a general conception of the higher. You're judging faculty is eliminated.

Our Guru Mahārāja used this expression generally. "Puppy brain." The brain of a little dog is puppy. Puppy means _____ [?] the small child of a dog, and puppy brain. We want to measure the infinite with our puppy brain, it is ludicrous."

So something else, and that is *śaraṇāgati*, surrender. *Praṅipāta*, *paripraśna*, *sevā*.

First *praṅipāta, praṅipāta* means surrender, that is the token, the symptom, the emblem of surrendering, *praṅipāta* means. To fall at the feet. 'I have finished, all my capacity proved fruitless. I'm disappointed. If there's any hope, any prospect, it is with You.' With this attitude to prostrate before the Guru. 'You can make or mar. You can save or kill. No other alternative. I fall at your feet. Be merciful. Save me, or I shall have to die.' *Praṅipāta.*

Then *paripraśna*, honest enquiry, not with the spirit of testing, or examination, or anything like that. Eager tendency to know higher things, whether that will accept me or not within its own circle. *Paripraśna*.

And the main thing is *sevā*, service. 'I'm disgusted with my present position, finished all prospect, no hope. Anyhow I may be accommodated with the help of some higher knowledge that prospect I may have to live further. No charm of living such life I've found there. Such a type of life has got no value. Only in the midst of inevitable mortal influence, every second I'm being killed. It is intolerable for me to remain, to continue my existence in this sphere. Save me, give some engagement here, *sevā*.'

Superior, it is natural and reasonable, that if we want any association of the superior, then that must be in the way of service. I should be utilised by you, not that I want to utilise you, in my play. That is the most important thing. I want to be utilised. I cannot utilise other things by my knowledge of interest. I want to be utilised. I want to be a queen _____ [?]

"It is better to reign in hell than to serve in heaven." That Satanic expression.

But just the opposite. "It is better to serve in heaven than to reign in hell."

So I'm eager to have recognition of my utilisation in the service of the higher. With this spirit only we can search for the real thing. For Him, not for myself, for Him. This is the most difficult criterion, to understand and also to practice, to follow. At every step, at every thought, every posture, we must keep it in our mind, that whether this criterion is invited to measure my activity

at every step. Of course in its intrinsic value, not external value. *Praṅipāta, paripraśna*. In *Veda* also.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

Samit paniḥ. *Samit* means the wood which is necessary for the sacrifice, for the fire. _____ [?] The gross materials which are necessary for this function, that must be collected by me, gross side. And the other side will come from him, Ācārya. *Śrotriyaṁ brahma niṣṭham*. Not only theoretical but practical knowledge the Ācārya must have, this is his symptom. And the *śiṣya* he'll go in his own necessity, he'll collect the gross materials whatever necessary. *Samit paniḥ* means that, *samit paniḥ*. *Samit*, in other words, *praṅipāta*, *paripraśna*, *sevā*. It has been explained like that. *Samit* means what are necessary things for the fire sacrifice. And this fire is another type of fire, which can burn *avidyā*.

[yathaidhāṁsi samiddho 'gnir, bhasma-sāt kurute 'rjuna]
jñānāgniḥ sarva-karmāṇi, bhasma-sāt kurute tathā

["As a blazing fire reduces the wood and everything else within it to ashes, O Arjuna, so also does the fire of knowledge burn up all action."] [*Bhagavad-gītā*, 4.37]

Can reduce to ashes all our material impulses and aspirations, that may be reduced to ashes, that sort of fire. As light can disperse darkness, that sort of fire. The *samit paniḥ śrotriyaṁ brahma niṣṭham*.

And in *Bhagavad-gītā*, *jñāninas tattva darśinaḥ*.

[tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ]

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Ācārya's qualification, and in *Bhāgavatam* also.

tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide Spiritual Master and take shelter of him by initiation. The qualification of the bona fide Guru is that he

has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Tasmād. When his prospect is finished, prospect and attraction for this world finished, he will see that everything is treacherous, the soil is treacherous. What I went there for, apparently it was supposed to give us some pleasure, but ultimately that is transformed into pain, reaction. So the soil is treacherous. Apparently proposes to give something, but ultimately it is proved that this is just the opposite, traitor, *ādhiyātmika*, *ādhibhautika*, *ādhidaivika*.

Tasmād guruṁ prapadyeta. Then one has to approach Guru, the heavy, that cannot be removed from his position. Who is so heavily posted there, none can remove him from his position. His principle is understanding Guru, *prapadyeta*. We'll take refuge under him, surrender to him.

Jijñāsuḥ śreyaḥ uttamam. And what is the best for us, please advise me. I'm nonplussed, puzzled, perplexed, to think out what is good and bad. Nothing I can ascertain, as if the whole taste and hope is crushed. Hopeless, disappointed, no good prospect in life there can be, disappointed. *Jijñāsuḥ śreyaḥ uttamam*. Is there any good life, fair life, higher life, that we should hope to live? Is there any such life possible in the whole world, of this pessimistic section? *Jijñāsuḥ śreyaḥ uttamam*.

Śabde pare ca niṣṇātaṁ. Who is well practised in two things. The revealed truth, revealed scriptures, the previous Gurus that have left their trace and knowledge about that. *Pare*. Not only the theoretical side, not only the intellectual side, but also has got practical experience, touch, he's established in such position. And he's experiencing the benefit of that plane. Not only abstract intellectualism, 'That yes, such is that, such is that,' but he's established properly, has got some basis, foundation, where from he can never be removed. Such position, such firm adjustment he has got, that no discord can canvass him to its own side.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

This type of position. *Bhidyate hṛdaya-granthiś, chidyante sarva* [*Śrīmad-Bhāgavatam*, 1.2.21]. It may be, or may not be full, but that type, that quality position. *Bhidyate hṛdaya-granthiś, chidyante*. It is quite natural. Where we're wandering, we're roaming, it is artificial. But quite natural position is there. So slight taste of that plane, he'll firmly feel that this is a part of my home. Not the whole home he may capture, may be master of, but this is my home. This sort of firm conception he has got. *Bhidyate hṛdaya-granthiś*. How is it possible? Heart's inner flow can give the guarantee. The heart is sealed, *hṛdaya, hṛdaya-granthiś, bhidyate*. The tie in our heart, that is torn, and the natural flow, to know his own, that has sprung, the flow has come from there. And just going to the similar thing, 'O, this is my own.' Something like intuition, recognition will come like that. 'This is my own.' *Bhidyate hṛdaya-granthiś*. And the flow of devotion, *ahaitukī* and *apratihatā*, which is non checkable, irresistible, and causeless, natural,

ever existing. That will know his own, recognise his own soil, whole friend quality. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. No doubt can enter in that plane. 'It is my home, I have got recognition. I won't like to hear argument from other quarter. Examine it, then, 'no, no.' My heart has recognised automatically. This is automatic relationship. *Chidyante sarva-saṁśayāḥ*. No room of any doubt, any suspicion, any calculation, *sarva-saṁśayāḥ*. And *kṣīyante cāsya karmāṇi*. The tendency to prejudice for other sorts of past life vanishes immediately. *Dṛṣṭa evātmanīśvare*. Coming in contact with that great infinite.

And in another place, this is in first chapter of *Bhāgavatam*. Parava [?] That infinite, no this side, that side, no limit connection with the finite merging in the infinite. And another place, *mayi dṛṣṭe 'khilātmani* [*Śrīmad-Bhāgavatam*, 11.20.30]. When his own intimate friend is seen everywhere. "O. He's everywhere, my friend is there." In this way. Sympathetic element, friendly element. "I'm within them. I was wandering in enemies country, foreign country. Now quite at home." Something in this way, we get our position by surrendering, by approaching a real Ācārya, the agent that's sent by the Divine Lord. *Mayi dṛṣṭe 'khilātmani*.

Then, there the life proper begins. And Mahāprabhu said, "Yes. *Eho bāhya āge kaha āra*. [*Caitanya- caritāmṛta, Madhya-līlā,* 8.59] Ha, ha, ha. The calculation, the zone of knowledge, suspicion, discussion, all finished. Now you are at home, and how to enjoy the home life? You begin, try to understand, gather from here. Infinite. Different departments, different groups different. Only to have a touch, *brahmasam-sparśan*, only to have a touch of that transcendental substance is not all. But there is gradation, there's group in services how to live there. Only mere entrance is not - of course that is revolutionary gain, but still there is not the finish. After coming home we're to get engagement in our culture cultivation there, family life.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

"They enter into My family."

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato māṁ tattvato jñātvā, viśate tad-anantaram

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

"After coming to know Me fully, then they enter into Me."

Me means, king means not a person only. King means his family, his army, his office administration, so many things, raja-cavati [?] So there is also these variegated things. One in many, many in one. But that is substantial, not artificial, not deceitful in nature. _____ [?] Vaikuṇṭha. To limit the relativity of infinite possibility, only with the dictation and help of the Ācārya, and regulations, law books, all these things. Thinking about the prospect. Some sort of intellectualism is there in that lower portion. But in the higher that is something like intuition. Intuition takes the charge. This automatic guidance, something like this computer, automatic guidance there. The response from the heart like that. And that is love, that is *priti*, that is attraction, which encourages us to serve. Unconsciously we can go on with that. But unconsciously, but still we receive the salary, we get the salary. That is *prema-dhan*, more increment in our earnestness to perform the duty. In this way. Hare Kṛṣṇa.

What's the time?

Devotee: _____ [?]

Devotee: Nine thirty.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. So many groups, classifications there. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. It is not mere philosophy, mere ontology, but practical life we're to get. How? We must engage our energy in that point. It is reality. It is not poetry. But it is beautiful, more than poetic idea. But still, not imagination. We must translate it into action _____ [?]

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī / yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one is night to another. And night to one is day to another.

One very busy about material achievement. And there are so many who are busy to get out of this material achievement. And with bitter experience as a reaction they want to have an eternal sleep in *samādhi*, disgusted with the ways and forms of this life.

But the fortunate school they get hope and connection with the divine life, by giving, by dedication. To have a faith in that, that is the first beginning, *śraddhā*. That there is a positive. As I tell that the seed of the revealed truth is the *Veda*, and *Gāyatrī*. By chanting which we can get

emancipation. *Gāyatrī*. And the seed of that *Gāyatrī* is *oṁkāra, oṁ*. And what is the meaning of the *oṁ* in Sanskrit? Yes. *Oṁ* means yes. I learned from Teligu desa when I went in a preaching camp, preaching party in the south, I found that when we say something, "*Oṁ, oṁ, oṁ*." What is this *oṁ*? They're utilising 'yes, yes,' in this...

83.10.25.A_83.10.27.A

Śrīla Śrīdhara Mahārāja: *Śṛṇvantu viśve amṛtasya putrāḥ*. "Oh all you sons of the universe, please listen. You are the son of nectar, you are all drops of nectar within, and outside, this poisonous food. You think yourself like that and attempt to regain your own position eternal, inner position. It is with you but anyhow you have missed it. You are unconscious of your own wealth within."

So work for that, that what is within you.

kṛti-sādhyā bhavet sādhya-bhāva sā sādhanābhidhā
[nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā]

["The process of devotional service - beginning with chanting and hearing - is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offence-less chanting of the Holy Names of the Kṛṣṇa, one's original dormant Kṛṣṇa consciousness is awakened, as the beginning of *sādhana-bhakti*. This can be divided into many different parts, such as, - faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa."]
[*Bhakti-rasāmṛta-sindhu*, 1.2.2]

Sādhana, a means to end. What is the nature of the means to end means, *kṛti-sādhyā bhavet sādhya- bhāva sā sādhanābhidhā*. The *sādhana*, the means, this name has been given to a particular process, *sādhya- bhāva*, that is within you. You are to discover, to discover your own wealth.

Mahāprabhu has given an example. [*Caitanya-caritāmṛta, Madhya-līlā,* 20.127-136]
A poor man he has got some money underground, within his room, and some astrologer has told him: "Oh you are suffering from poverty, but you have got money underground, in your room. But don't approach from the southern side, there are the hornets. And never from the western side, there is a witch, wizard. And also not from the northern side approach, there is a python. But only try from the eastern side, easily you will get the jar, and by enjoying the property you'll be removed."

So He says: "From the southern side means by the help of *karma*, by the application of our energy. That means whatever we shall do, its particular conscience won't allow us to get leave. We must suffer or enjoy the consequence of that *karma*. Whatever energy we should spare for utilisation, or something like that, we must have to suffer the reaction. So every action, every reaction, and we will be bound down with that. So leave that ambitious life, that with my own energy I shall earn that highest grace, give up that life.

Then another is *yoga*. By controlling our own internal system we may direct our attention towards the high. By practising so many physical methods, and also internal, mental methods. By ascending methods on the whole, to raise ourselves up with our own attempt, own energy, own intellect. *Yoga* system, that is many *siddhi*, many mystic powers will come in your possession, and they will take your attention on different sides, and the right thing you won't be able to reach nearby. So many mystic powers will misguide you towards that wonderful results of that psychic power. That is *yoga*, searching by ourselves from the gross to subtle plane of things.

Then there is a third course, *jñānam*, by cultivating. 'Who am I? What is this world? The all comprehensive thing is what? I'm a part of that. In this way, I'm a point of spirit, a spark, *ātmā*, and there is that ocean of that light, or the eternal sky like thing. I'm a part of that, the whole conscious ocean, I'm a drop of that.' In this way if you go on cultivating, that oneness of consciousness, that will swallow you, and you will loose your individual consciousness. Individual enterprise will be merged in the whole, and you'll be nowhere. You'll enter into the ocean of knowledge without being able to keep up your individual consciousness. So die, like a python that will swallow you, devour you. So that is also not serving the real purpose.

So approach from the eastern side, that is devotion, that is the way of surrender. Don't utilise your own ability. You are finite, don't depend on your own ability to know the Infinite. But to come to the Infinite for a finite, the best process is to surrender to Him. 'Please accept me, please inform me who am I.' You are subject, He's Super-subject. Give Him to take initiative for your good, don't take it in your hand. Try to look at the environment as your guardian."

The first *mantram* of *Ṛg-Veda* asks us to, whenever we approach to do anything, it says: "Think who you are, you are approaching towards something, before that you have your own conception of what you are."

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

You think of the environment, what relation that has on you. *Tad viṣṇo paramaṁ padaṁ*. The all pervading entity, His lowest portion nearest to you. *Paramaṁ padaṁ*. *Sadā, paśyanti suraya divīva cakṣur ātatam*. The spiritual scholars, experts, they see them, see it as, *paśyanti suraya divīva cakṣur ātatam*. Just like a big eye, like a sun. Like a sun, His big eye spread over your head, guardian's eye. With this consciousness you approach to anything and everything. The guardian's eye like the sun, so much concrete, He's looking after you, taking care of you. With this consciousness you approach to any and every action to perform any duty. The guardian's searching eye over your head. Then any misdeed will be impossible for you. If you approach anything and everything with this idea, 'the vigilant eye over me,' of the Supreme, then how should we be? We cannot conceal anything. So hypocrisy should be banished, straight working will come, plain thing. We cannot but make ourselves one with simple, plain, true things, cannot conceal anything within our cell. So the environment is not blind or matter, but it is conscious, and it is friendly, it is like guardian. Try to understand, read the environment in such way. Not only is it all knowing, but it is friendly, affectionate to you. Culture at every step, every moment, this consciousness, and easily, and in short time your transformation will be good and thorough.

Put yourself in the relativity of the highest consciousness as well as highest affection. Affection is better than knowledge, higher than knowledge, affection, love. That is the finding of the devotional section. Heart is higher than brain. We're more in the heart than in the brain. Our real existence is in the heart. So try to fulfil your heart's thirst, quench your heart's thirst, and approach in this way. Eliminating, neglecting, the prospect of energy, atomic energy, our brain behind the atomic energy, but come to the solution of the demand of your heart. They say that for humanity sake, give up search after knowledge of destruction. Now the general cry is like that, appealing to your heart, give up your brain design production, brain production, save us, appeal to your heart how it is greater. So solution of our heart, that is the highest achievement, we must try for that.

Hare Kṛṣṇa. *Prema*, love divine. Dedication is wealth, not exploitation. One is not great by the capacity of his exploitation. But by the capacity of his dedication he should be given position whether good or bad, high or low, by dedication, how much he can dedicate. And dedication must not be misguided, dedication to the proper centre, to the truth. And truth is one with love. Truth, affection, beauty. Truth is not law, mere law, abstract law. But that is living thing, there is heart, truth is personal, truth is person. And the person, that guardian, friend, not only a commanding guardian but friend, heart to heart. And more than that. Sonhood of Godhead, consorthood of Godhead.

It has been found that how one lady during the time of Swāmī Mahārāja, about one hundred and fifty came here, in this hall and delivered a lecture, and one lady among them told.

"What has attracted us to Swāmī Mahārāja is this, that we were thinking where is God? God is at infinite distance, unapproachable. But when we heard that we can live with God, and as family man, we can serve with our affection the God Himself. Such prospect drew me here under his feet, that God can be so near, as we can serve Him as a family man, our Master. What more could we want? This has attracted us."

He's friend, not only father, but He's friend, He's consort, He's everything. He loves me more than I may hope to love me, caretaker, everything. We're to find out such plane of living where we can throw ourselves with the highest confidence, that *Dhāma*, *Dhāma*, where the slavery is unknown.

I think I read from history when Megasthenes [302-288 B.C.] came to visit India, he gave some description of the Indians at that time. There is one expression, 'slavery was unknown, and the stealing, and so many other dirty things were unknown to India.' Now also amongst the aborigines sometimes we find they do not know to steal, they do not know to lie, falsehood they do not know. So there is a soil, there is a plane, where all these deceptive mentalities, tendencies, unknown. Rather positive affection is flowing everywhere, and of higher to highest degree of confidence. We're to, with the help of our innermost plenary tendency, most fundamental tendency, with that help, *śraddhā*, we can find out that plane for our living.

svarūpe sabāra haya, golokete sthiti

["This is Vṛndāvana. Vṛndāvana is so friendly, so sweet, so near to us, and such a well-wisher of ours. We are quite at home there - sweet, sweet home. In our innate and innermost existence, we are members of that plane."] [*Sermons Of The Guardian Of Devotion*, 1, p 182] & [*Śrīmad-Bhāgavatam*, 10.1.7, purport]

Our inner existence is meant to live in that soil, it is like that.

Śrīmad-Bhāgavatam, the full-fledged theism of the ancient Indian Vedic culture, came to inform this act in the first chance. And Mahāprabhu Śrī Caitanyadeva took it from there. That this is the ripe fruit of the tree of knowledge, tree of Vedic, or revealed knowledge. The acme, the highest, the fruit which comes naturally and which is ripe, just in the form of the highest utilisation. And Śrī Caitanyadeva pointed out all other sources or alternatives or proposals, they're stale. Now the new thing has been discovered. Direct transaction with the Divine Love. And the shortest route is this with help of Divine Sound.

Try to go to Kṛṣṇa conception of Godhead, Reality the Beautiful. He's commanding everything, the power is not commanding, but love is all commanding, that is commanding. The highest controller is not power, nor justice even. Justice is present there where there many partners, many demanders play the part, various parts, but where is one authority, there mercy, land of mercy. Everything belongs to Him, He's not to come under law in His behaviour to others. Everything is for Itself. Dr Hegel says: "Everything is for Itself, Reality is for Itself." Everything belongs to Him, He's the Master Absolute, everything meant for Him. So no law, no justice, only favour, only favour can show surrender and get favour. That is the simple transaction and there is ample, no possibility, He's not bankrupt, so no possibility of being dealt with any despair.

This human birth is valuable and fit for such search. There are other hopeless alternatives of our existence. In Christianity, or in Muslim theory, it is not accepted generally that any animal and the trees, creepers, they have souls, this is person below, under, within. They're of equal position, equal status with us, but by *karma* now reduced to such inert section. Internally they

hold the same status with us. But this human birth has been said to be very precious, very, very, valuable, because here with the help of the Divine Agent, we can help us to the greatest degree possible. So such valuable time, don't waste with any other thing, any other engagement than this attempt, this search of your Lord of heart. Try, after a few days, you may loose this chance, you may have to go to some other species, it is not impossible.

Ball coming near the goal, if we miss, then we repent. But ball is moving freely in the field, no repentance, no disturbance or disappointment. But if coming to the goal, if we miss, then we repent very much that I have lost the chance. So our birth has come to the human species, near the goal, from here working faithfully, properly, we can go out of this life of bondage. Not only in the positive attainment.

So in any way we may, to help us and to help others. To help others, Mahāprabhu told, *Bhāgavat* told: "Go to help others and you are automatically helped. When you go to help others in that direction, you are to energise to your best ability, and that influence comes within to work." So kīrtananta tarovaran [?] When you go to preach, at the same time you preach automatically in yourself, in your heart. The greatest command of that energy you will have to acquire when you go to preach. So offensive for offensive. The environment aggressive, they're trying to influence you from all sides, *māyā*, misconception.

īśāvāsyam idaṁ sarvaṁ, [yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam]

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

Everything belongs, or working on behalf of the Lord. That is the real thing. But we consider that everything is moving how far to satisfy myself in bondage. Or so many other selfishness, extended selfishness, national selfishness, extended selfishness. Humanity, nation, country, that is extended. Fight between greater bigger unit, while being, small unit and bigger unit. To Infinite, that bigger or smaller has got no value. So try to preach to break all sorts of separate interest, and try to find in harmony with the one interest. *Īśāvāsyam*. Everything for Himself. I am for Himself. He has got every right over me, over anything. He can make or mar. Whole right concentrated with the centre, and the centre Absolute Good. When centre is Absolute Good, as much power is concentrated there, it is so much better for everyone. So that shows it is so, and you try to read it. Everything for Himself. I am for Him, and there lies my best chance and prospect, that I am for Him. He's so good that to become for Him it is the highest reward in ones life. He's so good, infinite goodness.

So pure optimistic in the fullest extent become. Try to read the world in that way, no enemy. At present of course you're to find some sort as long as you're weak you'll have to consider something. That sort of warning is also given. But the object, our destination is such. Everything good. *Tat te 'nukampāṁ susamīkṣamāṇo* [*Śrīmad-Bhāgavatam*, 10.14.8]. No apathy on the other

side. You are responsible for your own past, present, future. You are responsible, because you have detached yourself from the environment, from the whole.

State management when it is given to the - from particular party to the government _____ [?] When a party, a company cannot conduct the institution, it gives to the government. Like that. You give up your state management to the Supreme Authority, to the best, highest authority, and live under Him, surrendered.

Hare Kṛṣṇa. This is the general background of devotion that is the highest prospect of all. Please try to be centralised, and the centre is such and such. In all respects it is the most desirable. Centre is this, so don't be afraid of being robbed, or being deceived. Be good, and cannot but come in the association of the good. Because the goodness, good environment is conscious and judicious and affectionate, loving.

It is told that when the soul after emancipation joins the *līlā* of Kṛṣṇa, Kṛṣṇa accepts him, welcomes him like a madman, mad friend. He's suffering so long, his absence, separation. God receives a newcomer there.

"So long I am suffering your separation My friend, how could you live in the foreign land, neglecting Me, My friend, how could you do it? I remember everything. When you began your journey to this side you were insulted by so many, in so many variegated ways. You did such and such things as austerity, this thing, that thing, I am conscious. You begged door to door thinking of Me, taking My Name. I am fully awake to all those facts. But it was necessary, now you have come."

Following that Lord. He embraces him and gets fainted. Sanātana Goswāmī has given this expression in *Bṛhat-Bhāgavatāmṛta*. When first man, when he enters the *līlā* of Kṛṣṇa, he sees in such a way.

To the servant class He extends His feet. To the friendly He touches by the hand. To the motherly friend section He's kissing. And to the, as a consorthood, He embraces the newcomers, and with divine affection to the highest intensity. So much so He forgets Himself for the time being. So kind, so benevolent, so affectionate.

Anyhow we are to take ourselves to that plane of living, plane of living, there it's different, it cannot be ignored. In the human section also classification, atheist, pure atheist, but atheist and moralist, moralist but not theist. Then imaginary theist and moralist, human section, the particular section. _____ [?]

Then really theistic and moralist, there begins *varṇāśrama dhārma*. Then approaches further, towards Godhead. But the highest stage, no question of morality, everything comes out from Him. Everything belongs to Him. This consciousness eliminates morality even. But that has got morality in their own land, that is another thing. The decisions here, that cannot go there, not go there.

There also is motherly affection, friendly affection, consort affection, that *rasa*. They have got their adjustment, but that is another thing. Everything in connection with the satisfaction of Kṛṣṇa, *rasābhāsa*, that clash between different *rasa* is not desirable there also. There of course it

is all right, automatically, like computer, everything is automatically done. But when we approach towards that, these things to be considered for us in the way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

So you have to come out to help such sort of understanding, preach to the people. We do not know any greater benefit for the society, or for mankind, or even more. The best help to the society is to give God consciousness, Kṛṣṇa consciousness. God consciousness in the highest position is Kṛṣṇa consciousness.

Attracting everything towards Him, Kṛṣ means attraction. So many atoms disorganised, only attraction keeps them together and gives a thread from chaos to cosmos. So attraction when living it is love. Attraction, gravitation, attraction. All the planets, everything exists in some ratio of attraction. But attraction endowed with life, that is love, attracting. Conscious attracting another consciousness, that is love, *ceta*.

Kṛṣ, everything, the attraction of all, the centre of all attraction. Kṛṣ, and ṇa, and the giving pleasure, distributing joy. Attracting and giving joy, pleasing, that is Kṛṣṇa, in outer sense. And He's person, He's loving, love personified, and also distributes love to outside. And when distributes love in a scientific way He becomes Caitanyadeva, Mahāprabhu, most magnanimous. The highest form, love also there is gradation, the highest degree of love when organised way is distributed to the public, Rādhā-Govinda combined, He becomes Śrī Caitanya. Not by history, by any other ancient characteristic, or any theory, but in fact in the reality we can understand, see things, tattva dvesti [?], by the vision, eye of our knowledge and love we can have recognition of things outside.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

I had to talk much with those Ramakrishnaites, ha ha, so little tired.
Further we shall again meet and I invite some questions from you also.
What's the time now? Nine?

Devotees: Ten past nine.

Śrīla Śrīdhara Mahārāja: Ten past nine.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.
Aranya Mahārāja and others they're doing well there?

Devotee: They're keeping very well.

...

Śrīla Śrīdhara Mahārāja: _____ [?] But when Mahāprabhu was going to Vṛndāvana via Rāmakeli, after that time He had to come back from Rāmakeli. Again He had to go from Purī

direct to Vṛndāvana. When going to Rāmakeli He called aloud, "Narottama, Narottama", while passing by the side of the birthplace of Narottama Ṭhākura. Narottama Ṭhākura was not born at that time, but very shortly he came in this family.

We're to understand, internally, internal aspect, characteristic of the *līlā*, *līlā* means eternally. That is in the most fundamental plane, subtle most plane. It is causeless and it is irresistible, *ahaitukī apratihatā*, the layer of *bhakti*, pure devotion, is such, it is eternal, not within the factor of time...

83.10.27.B

Śrīla Śrīdhara Mahārāja: Time and space. The idea of time and space we're acquainted with. That comes from mind, a form of thought, production of mind, as we may say. Universal mind and then from there the personal mind.

The plane of *līlā*, that is no beginning, no end, and nothing can oppose it, irresistible. It is there and who have got that eye, that particular special eye to trace it, then you can find it. It is there, to be read by the experts of that department.

So Narottama Ṭhākura's coming and going, that is there and his activities and it was known to that quarter. So Mahāprabhu before Narottama Ṭhākura's appearance He took the name of Narottama.

Anyhow, Narottama was born in Malda [?] District, Kheturi is the place. And he was the son of a rich family. In his childhood he was indifferent to the worldly life. His elder brother, Krishnananda, Krishna, he was a big *zamīndār*, so much so that they're called the kings of the locality, Raja Krishnananda.

Narottama Ṭhākura he was a bachelor. Younger days, about fourteen or so we find Śrīnivāsa Ācārya and Narottama they came to Navadwīpa. Inner attraction, hearing the Name of Śrī Caitanyadeva they surrendered. So that type of devotion to Kṛṣṇa, that was inborn in them, they could appreciate.

"That this is our own soil, our own friends, our own relatives, our own destination."

Their internal heart could have recognition of the plane Śrī Caitanyadeva came to give us, or show us.

So Śrī Caitanyadeva He was at that time in Purī, Puruṣottama Kṣetra, Jagannātha Kṣetra.

They came and the second circumambulation of the *Dhāma* took place. First Nityānanda Prabhu along with Jīva Goswāmī, He began *Dhāma parikramā*, Navadwīpa *Dhāma parikramā*, _____ [?] The different parts of *līlā*, to see and to show, to appreciate, understand, every part of Mahāprabhu's *līlā*. First Nityānanda Prabhu began with Jīva Goswāmī, and the second with Narottama and Śrīnivāsa. One old *brāhmaṇa*, he took them, travelled through the different parts of *līlā* of Mahāprabhu.

Young then, and Narottama was grown up by this time Mahāprabhu disappeared. Anyhow he managed to got to Vṛndāvana accompanied by Śrīnivāsa Ācārya. And Śyāmānanda Prabhu he went to Vṛndāvana. When going on the way they heard Sanātana Goswāmī disappeared. Broken-hearted they wandered on towards Vṛndāvana. When they reached Mathurā they heard 'Rūpa Goswāmī disappeared yesterday.' They considered themselves to be very unfortunate, and anyhow reached Vṛndāvana in the evening. At that time with great pomp and splendour the *ārati* of Govindaji temple of Rūpa Goswāmī continuing at that time. And specially because Rūpa Goswāmī disappeared, so great gathering.

And if you have visited Vṛndāvana, that old temple of Rūpa Goswāmī is a grand structure. The upper part broken by Aurangzeb. Still, we can guess how grand and beautiful a temple. Beautiful and grand, such combination is very rare. Grand is in the Vaikuṇṭha grandness, and beauty is Goloka, specially. Beauty harmonising the *aiśvarya*, grandeur, or controlled by beauty, that is very specially found.

There they first met the Goswāmīns. Jīva Goswāmī took care of them and they remained nearly a year in Vṛndāvana. At that time without Rūpa and Sanātana, other Goswāmīns they were still appeared there. And gradually Śrīnivāsa took initiation from Gopāla Bhaṭṭa, Śyāmānanda from Jīva Goswāmī and Narottama Ṭhākura took initiation from Lokanātha Goswāmī.

And there is also a tale, story. Lokanātha Goswāmī, he was very friendly and also devoted to Śrī Caitanyadeva from his early life. He was born in Yashohara, next to Nadia District, of the east, a *brāhmaṇa*. And he went to Vṛndāvana to live with the Goswāmīns there. Very strict man, his abnegation, his *vairāgya*, indifference to the world was so much conspicuous.

It is told he did not keep a glass of water within his quarter. Because if anyone comes and begs for some water it cannot be avoided, so he did not store any water. If anyone comes and seeks for some water, begs, then it cannot be avoided. So in order to avoid any outsider to enter his compound he behaved in such a way, no obligation, cut off from the society. Always taking the Name, and some *mādhukarī* going on. Won't make any disciples, that was his determination.

But anyhow Narottama Ṭhākura's heart was captured by his personality, and he determined that, "I must take initiation from him." He thought, "All the wealth is reserved here, in his store, that store of grace is here, that must be looted, anyhow."

But he was so strict, no door to enter. What did he do? He planed, and found out where he goes in the jungle to pass stools, he began to cleanse that place.

After few days it attracted the attention of Lokanātha Goswāmī. "I come here to pass stools, but nowadays I find that this place is being cleansed by somebody." So after detecting he tried to watch. "Who is the man? How it is so?" One day he caught Narottama, in the later part of the night he caught him red-handed. "Why do you do so?"

Narottama fell flat on his feet. "I want your grace, your blessings. Please forgive me. No other alternative I have got. I can't give my heart anywhere else accept yourself."

Anyhow Lokanātha Goswāmī was moved and accepted him as his only disciple.

After a year or so they thought, and they were requested by the Goswāmīns, "You go back to Bengal and there preach the doctrine of Mahāprabhu. These are the scriptures ready for that. Sanātana, Rūpa, they have left many things in book form. Though that should be preached to every nook and corner of the world, but now suitably you'll have to try in Bengal, because the influence of Śrī Caitanyadeva, and also Advaita Prabhu, Gadādhara. The group, that is more fitting there in Gauda desa. So first you try to make Them accepted there, and gradually from there it will grow."

So all the books at that time, no printing press, so all hand written. Those books very carefully put in a big box, two or three maybe. And Jīva Goswāmī Prabhu went for bullock carts to carry them from Vṛndāvana to Bengal. And those three they were coming with the carts, all those *śāstra*.

Śyāmānanda Prabhu also took initiation from Jīva Goswāmī. That is also a story.

Anyhow, when they reached the district of Vanakara Kura [?] near Vishnupura, there was an *ādivāsī* chief, the *zamīndār* of the Santhal section, aborigines. Their occupation was somewhat looting, to live on looting.

We find when Sanātana Goswāmī was going to Vṛndāvana he also met a chief of those aborigines, the Santhal. He had an astrologer who found out that eight golden coins were with Sanātana and he will be killed and those coins will be taken off.

And here also we find they're taking each wooden box from bullock cart and their astrologer, they had also an astrologer, he foretold that 'there are many jewels and gems in those boxes.' That was his reading. And so the chief ordered them, "Take them in my house." And at night they're sleeping nearby, but anyhow, stealthily, they managed to take those boxes and carried to the house. Chief Birhambir was his name.

Then, early morning they found to their big disappointment the book box missing. They tried their best to enquire all around, but failed, no trace. Then what to do? Śyāmānanda went to his countryside to begin preaching. Narottama Ṭhākura also went away towards _____ [?] But Śrīnivāsa who was supposed to be the leader, he could not go. He began to wander in the locality half mad in search of those gems and diamonds.

Then anyhow one day, that Birhambir he was a type of Vaiṣṇava, he used to hear *Bhāgavata kaṭha*, *Bhāgavata* discourse from one of his guru, or priest, some *brāhmaṇa* whose name was Vyāsa.

And Śrīnivāsa Ācārya he also now and then joined the class. A young man, beautiful figure, half mad, indifferent, he used to join the class. And he tried his best to conceal himself, who is he. But anyhow unconsciously he was caught.

When the Vyāsa was explaining *Bhāgavata* he committed some mistake, and unconsciously Śrīnivāsa he interjected there. "Oh, this is not so, it should be this."

Then he attracted the notice, the attention of the whole audience. "What is this? This half mad boy he has got such deep knowledge in *Bhāgavata*. So much so that he's correcting our *brāhmaṇa's* explanation of Vyāsa." Then he was caught by the audience. "Who are you? You must speak out."

Then he had to give out the whole history _____ [?]

Then Birhambir he was present there, the local chief, and he confessed that, "I have taken, and that is all kept here, with all dignity."

Then Śrīnivāsa went there and saw, and he made some *pūjā*, *ārati*, all these things.

And Birhambir became his disciple, and that was a good centre for preaching there.

And Narottama Ṭhākura was informed that those books were regained, and they all rejoiced and began to preach. Narottama Ṭhākura anyhow influencing his elder brother, he made arrangement to install Deities in his home in a grand scale. Four or five Śrī Mūrtis were installed there. I forget the Names. And during that installation, a great festival took place. All the Vaiṣṇavas of the time were invited.

Jāhnavā Devī She Herself went there with all the paraphernalia of Nityānanda Prabhu.

And Śrīnivāsa Ācārya he was the leader of the function, this installation ceremony was conducted by Śrīnivāsa Ācārya. And other Vaiṣṇavas, Śrī Advaita family, so many others joined.

And such a big *saṅkīrtana* was performed there, that attracted Mahāprabhu and Nityānanda Prabhu Themselves. And it is told, something like impossible, that both, it is mentioned, both *prakaṭa* and *aprakaṭa*, different groups of *saṅkīrtana* parties took, participated there, participation. Mahāprabhu with His own group He was also seen singing and dancing. And the then living group also mixed with them, doing, it was seen sometimes like that. So intense invocation of the higher divinity was found there, that it has been described in this way. The original group cannot avoid this chance of *saṅkīrtana* as it was done in Śrīvāsa Aṅgan in the time of Mahāprabhu. So that was also taken down, drawn down by these devotees by their combined, the devotional efforts.

Then Narottama Ṭhākura began extensive preaching. And he was very lenient. Went up to Manipur and he was very successful there. Even the king and queen and most of their subjects they accepted Narottama Ṭhākura. But he had to be relative, lenient. In Manipur we see that two kinds of generations reckoned, *ptri tantric* and *matri tantric*. The Āryans here they're *ptri tantric*. The lineage is considered from the father's side. And in Manipur and southern India, some place there is *matri tantric*. The lineage is counted from mother, daughter, in this way, mother's side, this line. The Manipur more or less that was *matri tantric*, mother is the chief, mother's daughter she will keep there in the (body? gaudi?) and the husbands will come and go just like wife as in the Āryans section, from different parts.

So that custom was not taken into account. So he was very liberal in his preaching there, and was very much successful. The whole of northern Bengal extended far east, Manipur that was captured by Narottama Ṭhākura.

Of course he has written also many poems and they're considered as representing *śuddha*, pure devotion. Narottama Ṭhākura. Up to the point, and also too much fervour, sentiment, forceful, and also commenting on the social behaviour of the time. From the outer layer to the highest spiritual realisation we find in Narottama Ṭhākura, all in the form of song.

Bhaktivinoda Ṭhākura and our Guru Mahārāja they accepted Narottama Ṭhākura's composition in sum as in toto, but could not accept many ancient literatures, even that *Caitanya-Maṅgāla*, and other things. So many other songs meaning connecting Śrī Caitanya, Nityānanda, could not be accepted. But Narottama Ṭhākura's production fully accepted, *śuddha-bhakti*. Elimination of the, as Rūpa Goswāmī told, *anyābhilāṣa*, *karma*, *jñāna*, will be eliminated. And also awakening of the acme of ones high realisation, realised life, we find that.

Narottama Ṭhākura. He has accepted Nityānanda as Balarāma, as in Kavirāja Goswāmī, and Sanātana also. And not, though this Samaj _____ [?] people claims they're descent from Narottama's line but they did not accept this.

Another thing we find in Narottama Ṭhākura, he accepted Lokanātha Goswāmī, in his strict following the path of *śuddha-bhakti* and faith, *śraddhā*. But still he expressed in his highest realised stage,

kavi lokanatha hatiya buliya _____ rūpa samipe [?] A relative and absolute consideration.

"When the day will come my Gurudeva Lokanātha Goswāmī he will take me by my hand and put me, produce me near Rūpa Goswāmī, *rūpānuga bhajan*, who is the general director to sanction *rūpānuga-bhajan*, give admission. When my Gurudeva will put me there, *rūpānuga* ?" That also we find in him.

Forcefully he has made statement.

vidyā-kule ki koribe tār. sei paśu boro durācār
[*Manaḥ-śikṣā* 2] [*Songs of the Vaiṣṇava Ācāryas*, p 83]

Pleaded for Nityānanda Prabhu. *Jñāna-sunya-bhakti*, knowledge-less devotion, *jñāna-sunya-bhakti*.

Mahāprabhu told, "*eho bāhya āge kaha āra*, ["This is superficial; go further."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

Nityānanda Prabhu was not a great scholar. It was easy for the society to accept Śrī Caitanyadeva for His high scholarly life, or expression. But Nityānanda Prabhu was not outwardly a very educated person. But He had His fervour, His deep sentiment for Kṛṣṇa, Vṛndāvana, Mahāprabhu especially.

Narottama Ṭhākura appreciated that very much.

I think some of the followers of Advaita School did not like Nityānanda at that time. So in that *śloka*,

sei paśu boro durācār, nitāi nā bolilo mukhe, majilo saṁsāra-sukhe, vidyā-kule ki koribe tār
[*Manaḥ-śikṣā* 2] [*Songs of the Vaiṣṇava Ācāryas*, p 83]

"He may have the noble lineage, full, and there may be sufficient education, scholarly life, but those are useless. Still if he should be considered as a member as aloof, nothing more than that." He's strongly pushing, Narottama Ṭhākura. "If they do not have any appreciation for Nityānanda, cannot understand what is love, what is faith, what is devotion. If they cannot appreciate Nityānanda then their scholarship, their lineage has got no value. They should be considered as brutes."

I think he meant a section of the followers of Advaita, they discouraged Nityānanda, did not like His preaching. Nityānanda Prabhu's preaching was to the masses. And so we're told that Mahāprabhu had some private talk in Puruṣottama. None knows what was the subject of the talk, of the private conversation. And Nityānanda Prabhu came and accepted married life. Because He had to move through the masses and He was guest in the ordinary family, used to be guest. So if not married people will say this thing, that thing against Him, so He accepted married life. After long time of renounced life He accepted married life. In order to mix with the ordinary masses He would be guest to any home and every home and began preaching about specially Gaurāṅga.

bhaja gaurāṅga, kaha gaurāṅga [laha gauranger nāma, / yei jana gaurāṅga bhaje sei amāra prāna]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"You don't recognise who Gaurāṅga is. What type of highly valuable thing is passing through your door you can't estimate. Accept Gaurāṅga and you'll get the highest thing."

That was the tenor, the nature of the preaching of Nityānanda. "Anyhow you come to the feet of Gaurāṅga. Accept Him and you'll be taken to the highest position you can ever conceive as our highest destination." That was the tenor of His preaching. And going door to door He approached with fervent appeal. Sometimes He rolled on the door of the parties. thake bhuli nityananda dhumi bhedi jai [?] The appealing was so intense, but not violent, non violent approach, rolling on the outer door. "Accept Gaurāṅga. You can't know what a great thing, noble thing He has come down here to give you." In this way.

And Narottama Ṭhākura supported Him fully. *Nitāi nā bolilo mukhe, majilo saṁsāra-sukhe, vidyā-kule ki koribe tār*. "Your learning and your high lineage has no value if you can't, if you fail to appreciate what Nityānanda Prabhu has come to give you."

And also he says. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe, dharo nitāi-caraṇa du 'khāni* [*Manaḥ-śikṣā*] "Don't venture to approach direct to Vṛndāvana to have entrance into the group

of Rādhā-Kṛṣṇa, that is very, very high. Go through Nityānanda. *Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe*. If you get the higher education, if you, the students, if they give not much attention in the primary education then they'll have to suffer in the higher education. So you try to get the blessing of Nityānanda, His grace. Get a good foundation, strong, an instant foundation from Nityānanda. Then you approach towards Vṛndāvana. You'll not have to come back, fall back, your progress will be solid and happy and non mistaken, infallible progress. So don't neglect Nityānanda Prabhu."

In this way Narottama Ṭhākura is trying his best to draw our attention towards Nityānanda Prabhu, the very foundation. Nityānanda is Balarāma, and the *vātsalya*, *sākhya*, *dāsya*, *śanta* under His command, only with the exception of *mādhurya-rasa*. But Narottama Ṭhākura says if you can have a good foundation in these *rasas* that will be highest. And in comparison that is complete, but don't neglect all this service. Service is the first thing necessary, otherwise if you cross them, neglect them and take a jump, you'll have to fall, or you'll have to earn something which is not gaining, constantly you'll have to acquire.

83.10.27.C_83.10.28.A

Śrīla Śrīdhara Mahārāja: So, pure devotion. *Karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa*.

[Śrī Narottama dāsa Ṭhākura has sung, *karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa*. "The path of *karma-kāṇḍa* [fruitive activities] and the path of *jñāna-kāṇḍa* [speculation] are just like strong pots of poison." *Amṛta baliyā yebā khāya, nānā yoni sadā phire*. "A person who mistakes this poison to be nectar and drinks it travels in different species of life." *Kadarya bhakṣaṇa kare.* "And, according to his body, he eats all types of abominable things."] [*Śrīmad-Bhāgavatam*, 4.25.11. Purport]

The *karma-kāṇḍa*, that energy and power, will help us in our highest realisation. *Jñāna-kāṇḍa*, that knowledge will satisfy, quench our highest inner thirst. *Kevala viṣera bhāṇḍa*. But they're all poisonous. Who accepts them as nectar, he will have to die. So *śuddha bhakti*. *Karma, jñāna, anāvṛtam*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu,* 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]
& [*Śrīmad-Bhāgavatam,* 11.21.11, purport]

The pure *bhakti* proper, devotion proper, is above knowledge, above calculation. It is something else, it is automatic, it is innate, it is intuitive line. Through faith we can, *śraddhā*, we

can be lead towards that. Neither our calculation, calculative knowledge, or our energy can give that position in us. Only through faith, with the help of the *sādhus* of that type, and the *śāstra* also of that type, we can go. The natural course, the natural way we're to pass, not by the logical path, *nyāya*, logical, *yukti*, reason.

Our Guru Mahārāja used one line, "Puppy-brain, cannot give you any help to your progress towards infinite. Your puppy brain how much it can understand? And your energy, how much you can depend on your energy? Your own position is not stable, in any moment you may be removed from this life. You boast of your command over energy, that is all futile."

Only take the way of surrender, "I have nothing." Going towards infinite, the real qualification which is necessary in you, that you finite, you have no position in the infinite. That is the truth. As much as you can realise that in the relativity in the infinite, you finite, you have no position. Come to realise this fact. That is the first thing necessary for your negotiation about the infinite, that you have no position. No position, this is true, this is the fact, and your attempt must be based on this real fact that you have nothing, no position. Surrender. Come to this sort of realisation, and begin from there. Then you will find that there is ample arrangement around you, to help you. To help you, there is divine arrangement. Come to realise your own helpless position for what you are. Then you'll be able to come in connection with the agents that are wandering about to take you to that high domain.

Narottama Thakura, his advices, his life and advices, are pure devotional writings. Great resources in the Vaiṣṇava, Gauḍīya Vaiṣṇava literature. Truthfully, that is to its full meaning. That full truth, whole truth is there. Not tampered, naked truth, he has given in his writings.

There are so many stories also in connection with his divine life.

One day, he's coming to take his bath in the Ganges, just come out, Padma. And two *brāhmaṇa* sons they're taking two he goats to be sacrificed to Durgā Devī. Suddenly they met Narottama Ṭhākura. They knew that Narottama Ṭhākura is a great *sādhu*, though in *kāyastha-kula* [?] Narottama Ṭhākura came in the *kāyastha-kula. Kāyastha*, that are generally told, that *kṣatriya* male and __ *brāhmaṇa* male and *kṣatriya* girl; that combination produced *kāyastha*. _____ [?] That production was known as *kāyastha*, they demand; but there is some controversy. Anyhow he came in the *kāyastha-kula*. Their, they may have some of their customs, practices, may be near to those of the *brāhmaṇas*. But these two *brāhmaṇas* they knew that Narottama Ṭhākura is a, has come from the *kāyastha-kula*, but they are rich, and he has got much *vairāgya*, this apathy to the worldly life. Some respect for him was created in that locality.

And there was a talk.

"What are you doing?"

"We're taking these two, these child he goats to be sacrifice to the deity."

"Why you are engaged in such heinous action? To kill an animal is it helpful, can be helpful for any worship of the deity?" In this way began. "You are *brāhmaṇas*. Who are really to be worshipped by the *brāhmaṇa* school, the Nārāyaṇa, you know; Viṣṇu, Nārāyaṇa, everything. But

it is only meant for those that cannot be *niṣkāma*, free of worldly aspiration. Why you lose your life, especially *brāhmaṇa* life?"

In this talk they were converted. One Ramakrishna Bhaṭṭācārya, and Gaṅgā-Nārāyaṇa Cakravartī, converted.

Then, "Yes, we heard of your name, and now by our fortune anyhow we have met you. What you say that is very appealing, and we're convinced, and we'd like to follow your creed. But we shall take them, these goats to the party and coming back."

"No, no. Why you will be party to the killing of those innocent animals?"

"Then what should we do? We have taken money from them, we have purchased them, and we must deliver them to the party."

"No, no. That is not necessary. You unloose them, let them go anywhere."

They did so, and came to his feet and accepted they were disciples of Narottama Ṭhākura.

And one from there, that line came Viśvanātha Cakravartī, as a great commentator of the Gauḍīya School. *Gītā*, *Bhāgavatam*, and many other books we get from Viśvanātha Cakravartī, a great scholar, came in the line of Narottama.

Then, from that time, many *brāhmaṇa paṇḍits*, scholars, they used to attack Narottama. "What you are doing, you are spoiling the society. You say the Vaiṣṇava they're above *brāhmaṇas*; they have no caste distinction, you do not observe strictly. You are destroying the social structure." In this way many *brāhmaṇa* scholars came to discuss with him about the scriptural advices. And they came and generally they were defeated and went away.

Then, one day, this Gaṅgā-Nārāyaṇa and Rāmakrishna, they have also learned something, and generally when the *brāhmaṇas* came they faced them. But when they can't then Narottama Ṭhākura is approached, in this way, during their life passing. Now Narottama Ṭhākura has disappeared.

And one *brāhmaṇa* party has come to discuss. "We want to discuss with you. That you are breaking the Āryan society, Vedic society. You are enemies to the Vedic culture."

But Narottama Ṭhākura disappeared.

It is told that a miracle came. Narottama Ṭhākura he's on the funeral pyre, and that will be lit with fire and will be burnt to ashes.

They're crying, and Gaṅgā-Nārāyaṇa Cakravartī, and Rāmakrishna said, "Prabhu, our Lord, you are disappearing, but those *brāhmaṇa paṇḍits* have come to challenge us. But we're not so fit that we can face them successfully. But if you, it is your pleasure, you are going away it is your pleasure. If you like you can again come into life and do anything you like."

But these *paṇḍits* also followed them to that funeral place.

And Narottama Ṭhākura he sat, he was lying in dead body, then he sat on that funeral structure.

Then all the *brāhmaṇas* were scared. "What is this? A dead body is again enlivened and sitting. Then of course a man of miracles. We should not disturb him." And they went away, without coming in the face to face discussion. They were frightened and went away.

And then again he took his posing of a dead man and went away.

And some also say that after his body was taken into water, that became milk, the body transformed into milk. Everything is possible, that is to deceive our fleshy eye, or brain.

Narottama Ṭhākura was on the other side of the Padma river, and on this side there was one Govinda dāsa and Rāmacandra, disciple of Śrīnivāsa Ācārya. Two brothers, Rāmacandra, younger, and Govinda dāsa elder. They were *kavirāja*. They had some property on the banks of Padma, perhaps inherited from maternal, or some other line. They used to live there for some time, specially Govinda dāsa. Rāmacandra and Narottama they had some intimate connection.

[doyā koro śrī-ācārya prabhu śrīnivāsa] rāmacandra-saṅga māge narottama dāsa.

["Please grant Your blessings O Lord Śrī Śrīnivāsa Ācārya; for the company of Śrī Rāmacandra Cakravartī Narottama dāsa does pray."] [*Sāvaraṇa-śrī-gaura-pāda-padme Prārthanā*, 6]
[*A Prayer to the Lotus Feet of Śrī Gaurāṅga*, by Śrīla Narottama dāsa Ṭhākura]

Rāmacandra was a disciple of Śrīnivāsa Ācārya, who is friendly to Narottama. So just like nephew, like a friend's son, Rāmacandra. Very beautiful, exceptionally beautiful figure, and he was bachelor, and fully given to this Vaiṣṇava faith, Rāmacandra. And his elder brother was Govinda dāsa. He was a devotee of Śakti, Kālī. Sometimes between two brothers there was some discussion, but Rāmacandra could not influence him. Stealthily some progress was there. Anyhow he did not leave his Kālī worship, Śakti worship. But Govinda dāsa in his last time he was attacked by dysentery, though he himself was a *kavirāja*, physician. Dysentery, and he was about to die, at that time, he fervently prayed to Devī, Kālī.

"Please release me, give me salvation, emancipation from this world."

But Kālī appeared anyhow _____ [?] "I cannot do that. It is Nārāyaṇa can give that, Kṛṣṇa can give. I'm not empowered to give you emancipation. I can supply worldly things."

Then he woke up. "What my brother says that is then true. So I falsely went on to argue with him, but he's in the right side." Then he began, he left this Kālī worship, and came to Kṛṣṇa *upāsanā*, and lived for some time.

bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re
[dūrlabha mānava-janama sat-saṅge taroho e bhava-sindhu re]

["O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of worldly existence through the association of saintly persons."]
[*Bhajahū Re Mana Śrī Nanda-nandana*, 1. By Śrī Govinda dāsa Kavirāja]

This is his song, that Govinda dāsa, the elder brother of Rāmacandra, his song is this. *Bhajahū re mana śrī-nanda-nandana-abhaya-caraṇāravinda re*. This song, a very good song, educating, that Govinda dāsa. Had some influence through Rāmacandra from Narottama Ṭhākura.

So Narottama Ṭhākura's life was a great life, we can learn many things from him. He preached very liberally Mahāprabhu's creed, most extensively, though his Guru did not do so. Just as if he was going against his Guru apparently. His Gurudeva was strictly - not to preach, not to initiate. But coming from him, he initiated in a large number, very liberal. Very liberal disciple of a very strict miser Guru, we find. We find in preaching, the essence of his teachings is pure devotion. No tampering in his judgements, or in his descriptions, in his writings, poems.

Then, we find another thing, that though so much faithful to his own Guru, he has expressed and he did in his practice, but still he has recognition that his Gurudeva will take him to a proper place, the central office, to Rūpa Goswāmī, *rūpānuga*. We should be ultimately accepted by Rūpa, and to join his group, that will be our highest aspiration of life.

All these things. So Narottama Ṭhākura's day of departure. Anyhow coming in contact with them we can have their influence and blessings, thereby. And we can alleviate our own position in the line of pure devotion. So we ask for his blessings on us.

One gentleman from Sthilet, he was not a follower of Gauḍīya Maṭha, but he wrote one poem about our Guru Mahārāja. He mentioned there, thakura sei narottama tomate tahara guna dekhi [?] "We have heard about the preaching of Narottama Ṭhākura with pure devotion, and we find his inspiration in you." He composed.

Narottama Ṭhākura, he found Narottama Ṭhākura in Bhaktisiddhānta Saraswatī, extensive attempt to give everyone, distribute the pure devotion.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
So we all invoke blessings of Narottama Ṭhākura today.
Gaura Hari bol. Nitāi Caitanya. We close here.

Devotee: Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Śrīpad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

...reading *Bhāgavatam* from the higher seat, and Swāmī Mahārāja sitting by he used to play the *mṛdaṅga*. In that house specially, where Mr. Karnani _____ [?] in that house there was one coal merchant. Karnani has purchased that house, where some coal merchant was there, _____ Banergee.

When perhaps his father or his mother passed away, invited me to deliver this *Bhāgavata* and *kīrtana* there, that occasion. I could not go, I sent Govinda Mahārāja. And Govinda Mahārāja - Swāmī Mahārāja was in charge of the party. Swāmī Mahārāja took them, Govinda Mahārāja began to explain *Bhāgavatam*, and Swāmī Mahārāja with the party playing the *mṛdaṅga* and

chanting in the beginning and the end. And it was successfully finished. I went to see that gentleman, he was a good, big coal merchant. _____ [?]

Then he told me that, "I thought that you did not give much attention to this occasion, to this sitting; that you sent only a boy to explain *Bhāgavatam*. There were at least eight Doctors here present in the assembly, audience. But that boy has explained *Bhāgavatam*. We are much satisfied. They could not think he will be able to explain *Bhāgavatam* in such scholarly and beautifully way." That gentleman told.

And Karnani living in that house now. The old one, father Karnani.

Hare Kṛṣṇa. So Swāmī Mahārāja had much affection for him, like a child he used to treat him. As a guardian he took him there, and he was from the lower seat playing *mṛdaṅga*, and Govinda Mahārāja on the higher seat to explain *Bhāgavatam*.

At that time we were staying next door, in the laboratory. He was living in a house, and the next house is on the ground, that is ground floor laboratory, and the top floor, four rooms we occupied and lived there, in the next house.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

[25:56 - 27:20 silent]

Śrīla Śrīdhara Mahārāja: ...What to speak of the whole of *Bhāgavatam*. Every constituent part is infinite. So such is the thing we are going to deal, we must be conscious of the fact. That whatever we say, we try to touch, something of that. But the reality is beyond our jurisdiction, only we try to touch, but it's immeasurable. So full conception of anything can never be given by anyone, only they're touching the infinite. That is enough.

Sparśa matra. Achandale sakale udare, jiva sparse [?] touching the tongue a man is delivered. Jive sparse achandale sakale udare [?]

The Vaikuṇṭha *Nāma*. Vaikuṇṭha means *kuṇṭhasana* [?] *Kuṇṭha* means limitation, as unlimited Name, the name of unlimited characteristic.

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Any amount of sin, or misconception may be cleared by the touch of one drop of that sound, revolutionary change comes. So, it is evergreen, ever new. And it is His will, He's working...

[29:44 - 30:22 ?]

...

...then I could try, tried my best, would have tried. If it's possible that he may see me. Because by whose influence Sundarānanda went astray, he also tried to take me out of this line. He questioned me, he called for me. I had some reverence for him, for my previous life; I learned many things from him, so I had some respect. Vasudeva Prabhu. And I went.

And he put to me, "Where is your name Śrīdhara found in the scripture? Only ten names, or twelve: Purī, Giri, Bharati, all these things are mentioned in the scripture we find."

But I told that, "You have published a book, *Gauḍīya Kaṇṭhahāra*, before I joined the Maṭha. And there it is mentioned hundred and eight names, and one is Śrīdhara amongst them. The reference you have given to *Ānanta-saṁhitā*."

He told, "All this is concoction. We have suggested these names, and *paṇḍit* he has composed the *śloka*. As we suggested the name of a fictitious book *Ānanta-saṁhitā*."

Then I told him that, "The *ṛṣis* of the ancient time they saw, they felt what they have recorded. What they felt in their heart they recorded. And that is *Veda*, *Upaniṣad*, all these things. And if I think that *Bhāgavata* is the full fledged theism, it is the real natural fruit of the *Veda*, *Purāṇa*, everything. The full-fledged conception of theism is *Bhāgavatam*. Then one who is earnestly preaching about the truth of *Bhāgavatam*, that is the highest conception of theism, whatever comes in his mind for the sake of the service of the preaching of that truth, that is more valuable to me than any of the so called *ṛṣis*, who felt this Brahman hazy conception of the theism. And highest conception of theism is in *Bhāgavatam*, and who is preaching earnestly that, and anything coming in his inspiration: 'that this is necessary, this is necessary,' then that has got more value in me than those previous *ṛṣis*.

The *śruti* we find in *Bhāgavatam*, they are repenting, they are praying for forgiveness to Kṛṣṇa that, "We could not express You fully. What we have expressed, that is going to that hazy conception of Brahman, not Your conception of such type: the fulfilment Parambrahman, the highest type of Parambrahman, Svayaṁ-Bhagavān. We could not express that. So we beg Your forgiveness for this."

I told him, Vasudeva Prabhu, by whose influence Sundarānanda did all these things.

Then Vasudeva Prabhu answered. "If, what you say it is true, but if the man is *svarūpa siddha*, he has got fullest realisation, then of course, whatever he feels inspiration in him that must be, have highest value."

And that means he does not accept our Guru Mahārāja as *svarūpa siddha*. But he uttered this word, and he was silenced. He thought that he has told the extreme thing. And I also thought he has gone to the extreme point that Guru is not *svarūpa siddha*. So conversation stopped, cut off.

That was my answer to that. That one who is in the service of the full-fledged theism, whatever inspiration comes in him, for the service of that, to preaching that truth, that is more valuable than that ordinary *Upaniṣad*, *Veda*, and other revealed scripture. And I still hold that. And it cannot but be so. If you are to accept the Svayaṁ-Bhagavān, *akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-līlā*, 8.142], that the full-fledged theism in *Bhāgavatam*, then, those that are earnestly, whole heartedly trying for the service for the preaching of that truth, whatever comes within, inspiration, that cannot but be.

I went further, that Bhaktivinoda Ṭhākura wrote *Jaiva-dharma* like a novel style, novel; as if that is imaginary conversation. He, through the conversation of the imaginary persons he has dealt that *Jaiva- dharma*. One is asking, another is answering; in this way. But I think that this is not fictitious, fiction. In some *kalpa* or other such things really happened. May not be this *kalpa*, but there are so many *kalpas*, there is so many days of Brahmā. And things are repeated with little modification. In some *kalpa* Varāha Avatāra is *śyāma varṇa*, in some *kalpa cheta-varṇa*. With little difference the repetition we find.

So, Jīva Goswāmī when there is any difference, anomaly in the scripture, *Purāṇa* description, he has written *kalpa Veda*. In particular *kalpa* it was in this way, in another *kalpa* it came. One *kalpa* means Brahmā's one day.

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *caturyugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *caturyuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

Just as we, our days are also, generally goes on similar, not same. In the morning I wake, I wash my head and take something and went to the work. The next day similar, not exactly the same but similar with little difference. So, also Brahmā's every day repetition with some difference. So, Bhaktivinoda Ṭhākura what he wrote that was transcendental thing, and that must have happened in any of the *kalpa*. It is moving, moving somewhere. All the thoughts, especially transcendental thoughts they're not mortal, so no death for them. No beginning, no end, that is eternal. Such thoughts floating in the thought world, so many.

Mahāprabhu also coming repeatedly every Kali-yuga, Yuga-Avatāra.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

That *Rādhā-Kṛṣṇa-Milita-Tanu*, Mahāprabhu absorbed in this Kali-yuga Avatāra. In this way, eternally moving.

So, we're to understand things by quality, by *ruci*, and not by *yukti*. *Yukti*, the reason fails to understand. But it is more _____ [?] *yajña* reliable; our heart's taste, inner taste of our heart more reliable to understand soothing things for us, *ruci*, and not *yukti*. So, *jñāna* eliminated, the knowledge eliminated from the epistemology as *pramāṇa*, the prove, evidence to the existence of the transcendental, higher transcendental. Knowledge eliminated, power and knowledge both eliminated. Third thing, *śraddhā*, faith, that has got recognition to understand things of the highest type. Automatic, God given things something like intuition, to know, 'This is my own.'

So, *bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

To be out of all doubts and suspicion, that is a result, a consequence, consequence of which? *Bhidyate hṛdaya-granthiś*. When the tie of the heart - the heart is sealed, that *ahaṅkāra*, the *bhada-jīva*, the ego of the fallen soul, that means their heart is sealed. And the sealed is broken, *bhidyate*, untied, and the natural flow comes out, and it can recognise its own plane, own thing, own friend. And that is faith, and faith is reliable, never reason, or the faculty of judgement, nor any power or position, to understand this truth.

So Sundarānanda and so many other scholars they, Śaṅkarācārya and other scholars, they're scholarly, they're not of less position, so many scholars in the existence. But still we can take, the first consideration faith, and reason may help them to certain extent. That sort of service we can get from the reason, but it cannot produce, it cannot deduce the faith. It is only in faith, and reason can help to certain extent, in some cases, not always. But it is not a bona fide proof that the reason, that faculty of judgement, that will give me God, never. So, it is told that *sukṛti*, then above *sukṛti* there is *śraddhā*. From *śraddhā* then *sādhu-saṅga*, coming in the association of the similar persons. And from there something comes and goes and conversion begins. That is the way.

And who will - *Hari-bhakti-vilāsa* - who will study?

yāha, bhāgavata paḍa vaiṣṇavera sthāne [ekānta āśraya kara caitanya-caraṇe]

["If you want to understand *Śrīmad-Bhāgavatam*," he said, "you must approach a self-realised Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."] [*Caitanya-caritāmṛta, Antya-līlā,* 5.131]

If one goes to study the scriptures himself he won't understand it. Only *ācāryavān puruṣo veda*. ["Only one who has a Guru can know the truth."] [*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya Kaṇṭhahāra*, 1.2]

One who has got Ācārya, *ācāryavān*, has gurun ca vidya [?], you must have to go to a bona fide person, and by his connection, he can understand the meaning, real purport. Otherwise it...

83.10.28.B_83.10.29.A

Śrīla Śrīdhara Mahārāja: Only those who have in previous life attained some position in the scripture, he can know in the next birth. But that is acquired by faith and *sādhu-saṅga*. He can only understand that life. Otherwise it is sealed. Transcendental means *adhokṣaja*. *Yato bhaktir adhokṣaje*.

[sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Adhokṣaja means that won't come within the jurisdiction of our reason. Transcendental. Our reason is applied to certain extent, within certain boundary reason may work. Transcendental means beyond the conception of our reason, our understanding. Only when He comes to make Him understood, we can know, that is the only way. Higher truth, when He wants to make Him known to me, I can know, otherwise not. So that is a separate way; always the deductive method, and never in the ascending, always in the descending method. Higher truth is known only in the descending method always. He will come down, He will select me to make Him known, then I shall. All Rights Reserved. This is a very favourite expression with our Guru Mahārāja. All Rights Reserved there. Without His sweet will you can't enter into His area. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He will select to make Him known, only he will. So many there, so many scholars and others, but,

Just as in the Kuru *sabhā*, Dhṛtarāṣṭra told when Kṛṣṇa showed Himself in variegated ways, the Bhīṣma, Droṇa, and other *ṛṣis* that are present there they began to chant hymns in praising Him, to satisfy Him. Dhṛtarāṣṭra was present, he was blind, and Dhṛtarāṣṭra hearing that they're pronouncing so many hymns for Kṛṣṇa, He's showing Himself in a very noble, and unreasonable way. They're shown something wonderful, and they're all engaged in chanting for His satisfaction.

Then Dhṛtarāṣṭra prayed, "Kṛṣṇa, You are showing, so many present in the assembly they're praising You, You are showing them a very beautiful, and some wonderful presentation. For the

time being, You can do anything and everything, for the time being You remove my blindness, let me see Your beautiful figure. And afterwards You will make me blind again."

Then Kṛṣṇa told, "No necessity of removing your blindness. I say you see Me, and you will see."

He was blind, blindness was kept, and Kṛṣṇa told, "No necessity to removing blindness to see Me, what these persons are seeing. I only, I order that you see Me, and you will see Me. It is My will."

And without removing blindness Dhṛtarāṣṭra could see. Then, what sort of sight? Not this eye sight, eye experience is there. The physical eye experience is not there.

Only Kṛṣṇa told, "Yes, you see Me." And clearly told there that, "No necessity of removing your blindness. Only I say you see Me, and you'll be able to see Me." And he saw.

What does it mean? That that experience is not physical. So that experience does not depend on any material achievement, only His sweet will.

"I'm Yours, I'm Yours in such way." Only, "Let there be water." There was water. "Let there be light." There was light."

So that is at the backing of everything, the whole transcendental world is like that. What should we speak? If you have courage enough to come and study, and engage yourself in the service of such wonderful existence, aspect; then come. Otherwise you entangle with this material mud, you are independent, none is going to disturb you. Plod in the mud. But if you want to have experience with the highest thing you'll have to come out of the mud, and the law of mud. And you're to understand the laws of the country where you want to enter in. The laws of the country you have to enter in, you must have experience, and you must accept the law. Then you may be eligible. And that is His sweet will. *Bhāgyavān*. So,

brahmāṇḍa brhamite kona bhāgyavān jīva, guru-kṛṣṇa-prasāde pāya [bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

The truth is autocrat, only to make Him known is within His fist. If you want to surrender, to give everything: all your knowledge, experience, your pride, everything mundane you're to leave it here hatefully. And clean, naked if you want to go there, with surrendering everything, then you maybe admitted. This is clear, always we're told in such a way.

Bhakti Sudhīra Goswāmī: So what is the place of *sukṛti*?

Śrīla Śrīdhara Mahārāja: *Sukṛti* means first unconscious, *ajñāta-sukṛti*, and then *jñāta-sukṛti*. *Ajñāta- sukṛti*, he does not know, his energy is used by the *sādhus* for the service of Kṛṣṇa. One has a garden, one *sādhu* took the flower from there and offered it to the Lord. And because his energy was used by the *sādhu* he got something, by the free will of the *sādhu*, by the grace.

Ahaitukī apratihatā, causeless. Generally His agents, they're distributing *sukṛti* unknowingly to so many persons. Utilising their energy unknowingly, independent of their knowledge, for their *sukṛti*.

And that is being accumulated, that reaction accumulated to certain extent, then *jñāta-sukṛti*, conscious help. "O *sādhuji*, take some flower, or come to my home and take *prasāda*." He does not know so much, but anyhow his inclination came to the right *sādhu*, the Vaiṣṇava, and he helped him, gave some *bhikṣā*, help. But he does not know who is Kṛṣṇa, what is that, nothing. That is *jñāta-sukṛti*, subconscious. And in the beginning, unconscious. Then subconscious, something within, intuition, "O, *sādhuji*, take some help." In this way. This accumulated will produce what is *śraddhā*, faith. What is the definition of the faith, characteristic? That if we know the centre everything is known.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

By getting one, we can get everything. By pouring water into the root, the whole tree is fed. By putting food into the stomach, whole body is fed. It is possible, it is not impossible. But that negotiating with one, we can negotiate the whole. This wonderful possibility is there. This is faith. The centre can produce everything, can control everything, the master of everything; it is all His *vaibhava*. To have faith in such entity, that is theism, begins, and then gradually develops. And full-fledged development is *Bhāgavatam*. Absolute good, absolute beauty, absolute love, controlling everything, Master of everything. And service, that is the highest realisation, and the highest satisfaction, happiness, all there, distributed in *Bhāgavatam* full-fledged theism. In this way it grows, and also those that realise they also explain in different ways, and also through reasons try to understand there, those reasonable. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then I shall go to take bath.

...
[12:00 - 12:40 silent]

...this transcendental sound, not ordinary mundane sound, transcendental sound. Just as in homoeopathic globule, the globule is not the medicine, globule is almost the same, but the potency is within, that is medicine, of different type. So the sound which comes out of our lips, that is not real; within there is potency, that is all in all.

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidhur

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

If that transcendental sound we can, by service tendency invite within us, then all the past misdeeds will be burnt into ashes. And that is the negative side, and the positive side we have progress towards transcendental world. Transcendental world means which is not within the jurisdiction of our eyes, or ear, or tongue, or touch, even not the mental impulse. But crossing that we have got our faculty of judgement, then above that there is our own soul. And then above that, there is Supersoul. In this way, the land is progressing, the plane is progressing towards high, high from high. In this way, in the subjective conception.

Subjective conception, we can feel so many things, we're the feeler. And there are things who can feel us but we cannot feel them. I can touch the chair, but chair cannot touch without my cooperation; cannot have any touch, but I can touch, I'm independent _____ [?] So there are higher existence, if they will they can come down in our consciousness, and if they withdraw we cannot follow them up. But if they take us in, then we may remain there. In this way we're to go from this phenomenal towards transcendental world. That is valuable, that is real, that is blissful, that is pure. In this way they belong.

So, how we're to take this Name? There is a particular process recommended by the scriptures. In *Padma-Purāṇa* [*Brahma-Khanda*, 25.15-18, 22-23] we find there are ten kind of offences against chanting the Name. I shall enumerated one by one.

The first is *satam ninda namnah paramam aparadham vitanute*. [*Gauḍīya Kaṇṭhahāra*, 17.69-75]

If we abuse, if speak ill about the *sādhus*, bona fide *sādhus*; then, we commit offence against the Name of Hari. Because those *sādhus* they're agents to preach the Name, they're all well-doer, they want to do good to us. And if I oppose him, I abuse him, I speak ill of him, then it is committing suicide. He has come to benefit me, and I'm attacking him. So we must not abuse the *sādhu*. But *sādhu* only Vaiṣṇava they're *sādhu*; not the worshippers of other demigods are considered as *sādhu*. The demigods they deal about mortal things, not *sat. Sat-sādhus, sat* means eternal. Eternal thing is only transcendental thing. Mundane thing cannot be consider as eternal, it is always flickering, changing its position. So, those are *sādhu*, that are hankering or trying to realise, trying to come nearby the transcendental eternal thing. *Sādhu*.

And then next, *śāstra-ninda*. That is also the same case, those scriptures that are preaching about this eternal truth, we should never abuse them, even disregard them. But the other *śāstras* that pleads for this mortal achievement, they may be discarded when necessary. Not unnecessarily indulging only in blame.

Then third, guruten nitya buddhi guroravajna guru matya buddhir [?]

To think that Gurudeva he's an ordinary man like others. If my aspiration after the truth is genuine, then the all pervading omniscient truth that is approaching towards me. If I'm sincere, in search then He'll also be eager to come to me. Then when He meets me in any person, any *sādhu*, we're to consider him as His agent. He, in His agent has come to deliver me, to take me up in His place. Back to God, back to home. The Lord of my home He has come take me there, if I'm sincerely eager to meet Him. So, the Guru where he comes, he descends, we should consider him as His representative. And we should give him such honour. Otherwise if you take as ordinary person, then I'll be, I'll have to incur some _____ [?] and I'll be the looser.

Then fourth, the Mahādeva and other *devatas*. Mahādeva means the Lord of this mortal universe, generally. And other gods, Brahmā the creator, or even we should not dishonour them unnecessarily. If necessary to prove, to make someone understand who is the supreme-most deity, authority, if comparison is necessary then we can talk. Otherwise unnecessarily we must not indulge in wasting our time in abusing these gods or any other.

Then the fifth is to consult the dictionary to find the meaning of the taking the Name. The Kṛṣṇa, what is the derivative meaning, Kṛṣṇa, or in the ordinary way? Because the worldly persons they have no experience of the transcendental sound, so we may not expect to have meaning of that order, in these worldly scriptures.

So we must not try, waste our time to consult ordinary dictionary, and so many books to find out what is the meaning of the sound I have got from my Gurudeva.

Then another offence is, *nama bala papa buddhir*. We're told in the scriptures and by the *sādhus* also, that one Name is sufficient, is able to remove so much sin as much as none can commit.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare
nāmno 'sya yāvatī śaktiḥ pāpa-nirharaṇe hareḥ
tāvat karttuṁ na śaknoti pātakaṁ pātakī janaḥ
[*Kūrma-Purāṇa*]

"No one has got to commit any amount of sin that cannot be removed by one Name."

So let me commit any sin and I shall take Name once, and it will all be cleared. If with this mentality, to cleanse my mind, my sin, with this attitude if I take the Name, then I commit offence and not the Vaikuṇṭha, not the real Name, *nama bala papa buddhir*.

Then *ana-subha-kriya*, there are so many things purificatory: to wander the *tīrtha*, and to give something to the poor, and to worship other deities, so many alternatives. Or to read the scripture, so many other purificatory things there may be. But if we think that they're equal, or bigger than taking Hari *Nāma* then we commit offence. Because the Lord is within with this Name, and it is special arrangement that the sound and the purpose of the sound in Vaikuṇṭha Name, is one and the same. And it is very gracious, especially in the age of Kali, very, very gracious, and it takes us direct to Him. So no other methods of sound have so efficacy as the chanting of the Name Divine. So other auspicious activity there may be many, but they can't be compared with taking the Name of the Lord.

Then another, *asraddha dhano dhamah nama*. If we're very eager to give this Name to anyone and everyone without considering the possibility of his following in the true sense. Being very eager to become a guru, and to accept anyone and everyone and give away this Name. Then without considering, measuring how much *śraddhā*, faith he has got in this path, then we commit *aparādha*, we commit offence. That is possible only when we're very eager to become a seeker of fame and name to become guru. So that should be avoided.

Then another thing, that where in this mundane world my attraction is very acute, that should be avoided. The centre of my main attraction in this world we must hate it and try to take it. Just as a ship or a boat has anchor, the anchor must be taken up, and then the rowing will take the

boat towards some direction. So, wherever my attraction is in the highest degree, I shall try to find it out, and to uproot it by - with all attention, any possible method under my command. And then it will take me to my good, this Name will take me to its own course.

And another, that we must not think that I'm being, if we take the Name there will be some change, some transformation in my system within, and that change will, from my present position it will try to take to some other stage of mind direction, surely. And I must be open, and think that I'm not going to any place which may be apathetic, or very rude, or very strict, or very coercive, or very grave. But we shall have such idea that I'm going to a friendly place, guardian, sympathetic, affectionate home I'm going. So with affection, with love, with confidence, we shall go on taken the Name, that "I'm going home, to my friend after long separation, I'm going to meet my own Lord of my heart." With this idea we shall go on taking.

So these are the offences, we must take care.

And another four, *nāmābhāsa*, which can give *mukti*, liberation, that is, may take us to the abscissa from the negative side, but cannot give any positive attainment. That is *nāmābhāsa*, four kinds, *sānketyaṁ*, *parihāsya*, *stobha*, *helanam*.

Sānketyaṁ means when I'm outwardly saying something, or pointing something, but in my mind another thing comes in connection. Just as in the case of Ajāmila, in *Bhāgavatam*, that story. Ajāmila afraid by the dreadful appearance of the Yāmadūtas, he in his coma stage he could remember that his young son Nārāyaṇa was playing nearby. With that faint memory he wanted to take the name, calling Nārāyaṇa. But in the meantime a change came in his mind. "That what this little boy Nārāyaṇa can do against those fearful figures, the agents of Yāmarāja?" Then that Lord Nārāyaṇa's Name came. Began with the name of the child, but in the meantime it changed into the name of the Lord, the memory came to Lord Nārāyaṇa. And at once four agents came down, and he saw. And there was a serious talk with the Yāmadūtas, and they were defeated and sent back.

There the points, Yāmadūtas said, "We have come to take him, we have not done anything wrong."

"What do you, if you curse, you do not know the *śāstra*? Have you not heard that this gentleman took the Name of Nārāyaṇa now?"

"Yes we have heard, but what of that? The whole life he committed great offences without no bounds. And now only taking the Name of Nārāyaṇa, and all finished?"

Then they argued that, "Your master has not educated you, giving instruction to you in the right direction, that he has taken the Name of Nārāyaṇa, still you are, his jurisdiction has change. Whenever he has taken the Name of Nārāyaṇa he's no longer in the jurisdiction of your master. Now whatever should be that will be in Vaikuṇṭha. You go and ask your master, your Lord?"

Then anyhow, they went away, and Ajāmila also attained liberation. All his previous attraction towards the family at once vanished, and he woke up from the bed and moved direct towards Haridwar. And there he began to take the Name of Nārāyaṇa, what wonderful experience he had in the previous moment. And after sometime he attained Vaikuṇṭha. But immediate liberation was affected by taking the Name of Nārāyaṇa. *Sānketyaṁ*.

Parihāsya. One may say jokingly, "O, you are taking the Name of Kṛṣṇa, Kṛṣṇa, eh? Kṛṣṇa you are taking." In that case also, *nāmābhāsa* may come. Not that always it will be *nāmābhāsa* but it may be possible.

And *stobha*, when playing on the *mṛdaṅga* or any other, taking the Name. Or sometimes one in mood of ridicule cuts jokes with another. In that mood also take the Name, that may be *nāmābhāsa*. And sometimes neglectfully we pronounce the Name of the Lord, and then in that case also, sometimes that *nāmābhāsa* can come and give us relief. But not positive attainment, but the negative saving is there.

So we're asked that avoiding this *Nāma aparādha*, offences against the Name, and the *abhāsa*, that indifferent way of taking, *nāmābhāsa*; avoiding these two with the earnestness of getting the service of the Lord, as well as His servitors. Hankering for the service, the positive thing, must be in our hankering; the service of the Lord or His paraphernalia. With this idea as far as possible, we should go on taking the Name. So that will be *śuddha Nāma*.

This *Nāma* is found in *Kali-santaraṇa-Upaniṣad*, and also found in *Agni-Purāṇa*, *Brahmāṇḍa-Purāṇa*, half-half. Where it is full found in *Kali-santaraṇa-Upaniṣad*, there we find Hare Rāma in the beginning, and Hare Kṛṣṇa that is in the last line. First line Hare Rāma. Generally people know and chant like that. But Mahāprabhu Śrī Caitanyadeva, He gave us this, the Hare Kṛṣṇa in the beginning, first line, and last line Hare Rāma. Generally, the *smārta* section that has got reverence for Caitanyadeva, they say, generally the conception may come in this way. They take Hare Rāma as Dāsarāthi Rāma, son of Dāsarātha. So that is Tretā-yuga in the beginning, and then Dvāpara-yuga Kṛṣṇa later on. So Rāma, Hare Rāma that will be in the beginning in the historical order. They may be contention.

And some other scholars they say that, "This is a Vedic mantra. *Kali-santaraṇa-Upaniṣad*, that is within the boundary of the *Veda*. And it is also mentioned in many places, that *Veda* should not be given to anyone and everyone. Only the *brāhmaṇa*, *kṣatriya*, *vaiśya*, they have got their right to try to know what is in the *Veda*. Not all should be given admission, because they will not be able to understand, and mutilate the meaning; misunderstand and it will spread in an objectionable way. So the Vedic knowledge should be imparted to particular, limited section, who has got *śraddhā* and some sort of realisation about the *Veda*. So Śrī Caitanyadeva, He has just made some modification, introduced some modification in the Vedic mantra, and then He order distribution freely to anyone and everyone. Even including the *mleccha*, *yavana*, any type of man it may be. So, some modification was introduce by Śrī Caitanyadeva with this idea." Some say like that.

But in other contention also from this point that, "Rāma *Nāma* and Kṛṣṇa *Nāma*, if we consider it different then Kṛṣṇa *Nāma* is superior to Rāma *Nāma*." It is mentioned in *Purāṇa*, ordinary Name of the Lord, the Rāma *Nāma* is thousand times higher than ordinary Name of the Lord. And Kṛṣṇa *Nāma* has been mentioned three thousand. Three Rāma *Nama* is equal to one Kṛṣṇa *Nāma*. In this way for the ordinary people so much calculation and mention we find."

But what Mahāprabhu told, Mahāprabhu gave to us, it is all towards Kṛṣṇa *līlā*. So, in Rāma also we understand, we're given to understand that it is also *rāmana*, pleasing, the pleasing in its highest degree can come only from Kṛṣṇa conception, Svayaṁ-Bhagavān, Kṛṣṇa conception of Godhead. So, everything meaning towards Kṛṣṇa. And also, what is - Kṛṣṇa *Nāma* if it is more

powerful and so venerable, then it may come in the beginning, there is also a point. But what really it is from the highest stand point, it is Hara. Hara Kṛṣṇa, Hara means Rādhā, *hariyate hara*. Hara means Rādhā, or Kṛṣṇa, or Rāma; that is also Rādhā and Kṛṣṇa, Hare Rāma. Hara, Rādhā, is Rāma in the sense Rādhā-rāmana-Rāma. To the furthest extremity if anything is extended it cannot but meet in Kṛṣṇa conception, Svayaṁ-Bhagavān, the absolute source of everything, *akhila-rasāmṛta-murtiḥ*. So all the meanings of all the words if its pushed in the true sense to the highest degree, then it cannot but reach Kṛṣṇa conception. That is the most original and source of all *rasa*, everything which we can hope to have in this world. In this way it has been explained.

So, you have got, and now you show your obeisances to the Vaiṣṇava and go to the temple, and at least once you count the bead and then take *prasādam*. _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: So offer some flower and candan to Guru Mahārāja's feet _____ [?]

Śrīla Śrīdhara Mahārāja: And show some,

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

In this way you show your respect to Guru. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

[41:30 - 42:30 ?]

...

...within ISKCON and they are doing the work which is against ISKCON, that's the charge?

Devotee: The charge was that I was...

Śrīla Śrīdhara Mahārāja: You have not left ISKCON...

Devotee: I've left ISKCON...

Śrīla Śrīdhara Mahārāja: Eh? You have left ISKCON?

Devotee: Therefore I'm illegal. Because they are a legal society, so...

Śrīla Śrīdhara Mahārāja: You left them, or you are within them and doing disservice against them?

Devotee: No. Left them, I've left them. And they, ISKCON went to the police...

Śrīla Śrīdhara Mahārāja: You are using the credit of ISKCON...

Devotee: That's what they're trying to say...

Śrīla Śrīdhara Mahārāja: ...and doing some disservice to their ISKCON. The credit of ISKCON you are exploiting?

Devotee: Yes.

83.10.29.B

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Parisevān is there. He's trying his best to come out but can't do so. Parisevān.

Bhakti Sudhīra Goswāmī: Parisevāna.

Devotee: O yes, Parisevāna, he actually wants to go to San Jose now. In two weeks time he wants to go be with Bhakti Sudhīra Mahārāja. He's collecting money now.

Śrīla Śrīdhara Mahārāja: He got money for passage? Hare Kṛṣṇa. It will be difficult to get a visa from South Africa for India?

Devotee: Yes. Lalitā Caran, your disciple, he was able...

Śrīla Śrīdhara Mahārāja: So you may come to Mauritius and from there. And India is very against that diamond [?] government.

Devotee: Yes. But your disciple from South Africa he was able to slip through without a visa.

Śrīla Govinda Mahārāja: Without visa _____ [?]

Devotee: Lalitā Caran.

Bhakti Sudhīra Goswāmī: They thought that he was Indian.

Śrīla Śrīdhara Mahārāja: The South African State and Israel, India is very unfavourable to these two states.

Bhakti Sudhīra Goswāmī: Akṣayānanda Mahārāja has arrived.

Śrīla Śrīdhara Mahārāja: Has come. Hare Kṛṣṇa. Akṣayānanda Mahārāja Kī Jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You've not yet had any discussion with Acyutānanda prabhu?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. You heard that he was entangled in a case there?

Akṣayānanda Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: But anyhow he has come out of it.

Amnaya vetivek avyan yat sarvatya sarvada, 'nvayad itarata [?] Thesis, antithesis, synthesis, in the Hegelian conception. Progress in a case may be of two aspects, of direct, indirect. So we're requested to include everything, within favourable consideration, direct, indirect, both harmonised. And both is necessary for the *līlā*, for the pastimes. Just as opposition party also has a necessary position in the parliament in democracy. So the opposition has got its position. And *Bhāgavatam* says, instructs us to include both forms into one, all favourable, *tat te 'nukampāṁ* [*Śrīmad-Bhāgavatam*, 10.14.8] Whatever apparently favourable, and apparently unfavourable, both harmonised in Kṛṣṇa consciousness. The plenary wave, that is all harmonising.

So any trouble if we're to undergo for the service of Kṛṣṇa, that should be invited equally. If not invited, at least welcomed. *Ānukūlyasya saṅkalpaḥ*. We shall try to go in the favourable way, but if unfavourable things come also we must not back out or complain anything against them.

nārāyaṇa-parāḥ sarve, na kutaścana bibhyati
svargāpavarga-narakeṣv, api tulyārtha-darśinaḥ

["Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."] [*Śrīmad-Bhāgavatam*, 6.17.28]

Of equal value, suffering, pleasure and pain, of equal value, when we're engaged in the service of Kṛṣṇa. I shall get remuneration, of course in the terms of more affinity, attraction, love. Hare Kṛṣṇa.

Tṛṇād api sunīcena. [*Śikṣāṣṭakam*, 3] We shall not give anyone chance to create any opposition. Our general behaviour should be that no opposition may come, that should be our program, we must not invite any opposition. But still if it comes, *taror api sahiṣṇunā*, we must forbear it, tolerate it like a tree, passive. On the face of any sort of attack tree works in a passive way, no offensive for offensive, *taror api sahiṣṇunā*. *Amāninā*, he won't want anything in name or fame, or even in the form of credit. That is *pratiṣṭhā* means credit, won't want anything as credit, *amāninā*. *Mānadena*, but he will pay regularly the honour that is demanded from outside. *Kīrtanīyaḥ sadā hariḥ*. So if you can move in this way then your Hari *kīrtana* will be, your chanting of the Name of Hari, your preaching will be *nirguṇa*, beyond any qualifications, no want for any of it. If you can adopt this process in your preaching then it will be purely *nirguṇa*. That is without wanting anything in exchange for your activity, *niṣkāma*. That is automatic, *ahaitukī*, no reason, it will be only *ahaitukī*, causeless, *niṣkāma*. You do not want any remuneration for it, that will be *nirguṇa*. If you can adopt such process in your activity then it will be *nirguṇa*, *guṇātīta*. Nothing fetching for this purpose, no fame, no name, no money, nothing. But only the preaching to spread Kṛṣṇa, wants to preach Kṛṣṇa, to give out to the world Kṛṣṇa conception. That will be *nirguṇa*. *Amāninā mānadena, kīrtanīyaḥ sadā hariḥ*. And it is not a temporary program, but it's a whole life program, life after life, eternal program, continuous. Not for a particular period, of course adjusted according to his own capacity and position, but the program is an eternal one.

satataṁ kīrtayanto māṁ, yatantaś ca dṛḍha-vratāḥ
namasyantaś ca māṁ bhaktyā, nitya-yuktā upāsate

["Disregarding the purity or impurity of time, place, and circumstances, those great souls are constantly absorbed in singing or narrating the glories of My Holy Name, form, qualities, pastimes, and paraphernalia. They are attentive to the irrevocable and conclusive definition of My nature, personality, and expansions, and they strictly follow the rules and regulations for taking the Holy Name and observing holy days such as Ekādaśī. Following all the practices of devotion beginning with offering obeisances unto Me, the devotees, earnestly longing for their eternal relationship with Me in the future, worship Me by the path of engaging in My transcendental devotional service."] [*Bhagavad-gītā*, 9.14]

It's continuous program, life after life.

[sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje]
ahaituky apratihatā, yayātmā suprasīdati

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

And there you'll find you're inner satisfaction of you're heart. Hare Kṛṣṇa. Die to live means not cessation, not a static thing, not a cessation, it is also dynamic. Die to live. Live means a continuous...

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is Bhāgavata Mahārāja he's there? And there is one Kundalatā, lady?

Devotees: Yes.

Bhakti Sudhīra Goswāmī: She sent a letter to you.

Śrīla Śrīdhara Mahārāja: Kundalatā? Direct to me or to Anurādhā?

Anurādhā: I have it here.

Devotee: Yes, directly to you Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. And Parvat Mahārāja is there.

Devotees: Bhāgavata Mahārāja.

Śrīla Śrīdhara Mahārāja: Bhāgavata Mahārāja. Hare Kṛṣṇa.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

Bhakti Sudhīra Goswāmī: ...Devī, she says that, *vipadaḥ santu tāḥ śaśvat*...

Śrīla Śrīdhara Mahārāja:

[vipadaḥ santu tāḥ śaśvat,] tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]
[*Śrīmad-Bhāgavatam*, 1.8.25]

Bhakti Sudhīra Goswāmī: She seems to have reached the stage where she's inviting that kind of opposition.

Śrīla Śrīdhara Mahārāja: Inviting? Inviting for which?

Śrīla Govinda Mahārāja: A kind of opposition.

Bhakti Sudhīra Goswāmī: To remember Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ah. The positive thing is there.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *Apunar bhava-darśanam, punar bhava*, which takes birth again and again, for death and birth, *apunar bhava*, continuous, eternal. To have eternal connection with Kṛṣṇa, if she's ready to invite anything apathetic. At the risk of anything, that is she's inviting death to live, die to live, in a similar line, the die to live. To invite danger means in the line of death, *pratikūla*, but for which? Her eternal, continued consciousness of Kṛṣṇa. *Apunar bhava-darśanam. Punar bhava* means coming and going, coming and going, *punar bhava*. And *apunar bhava* means continuous, *bhavato*, *apunar bhava-darśanam*, the continuous vision. For that, any risk I'm ready to take, rather I invite. I invite the danger which may bestow to me the continuous companionship. *Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro*. In every stage of life may have peculiar difficulties. Test and promotion. Those that want progress in life they're not afraid of any examination or test. They'll invite that undesirable examination which will produce the desired result. To face the risk and to come with flying colours with greater, higher position. Hare Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: You also said once, in taking that risk, you quoted that verse,

tyaktvā sva-dharmaṁ caraṇāmbujam harer, [bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kiṁ, ko vārtha āpto 'bhajatāṁ sva-dharmataḥ]

["One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a non devotee, though fully engaged in occupational duties, does not gain anything."]
[*Śrīmad-Bhāgavatam*, 1.5.17]

It is better to take that risk. Even you may go down in the process, because what is gained, otherwise if you remain in your position without taking that risk.

Śrīla Śrīdhara Mahārāja: Eh? What? I can't follow.

Bhakti Sudhīra Goswāmī: You say, no risk, no gain.

Śrīla Śrīdhara Mahārāja: Yes. No risk. I also told that in the beginning, all risk, no gain. And in the end, all gain, no risk.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Because in the beginning we consider that the misconceived gain, that is the only substantial thing. So all risk. And that is uncertain, *adhokṣaja*. What I shall gain or not I don't know, so all risk, no gain. But when we reach the goal we see that no risk. The risk was all misconception, misconceived wealth, that was the risk. And the gain is a real thing, so all gain, no risk, in the end. And the beginning, all risk, no gain. That is uncertain, *adhokṣaja*. I can't feel it. But at present within misconception I think I'm master of all I survey, so I'm to lose, to take risk. But because it's misconception, ultimately we find I'm out of misconception, so it's all gain, no risk. But in the beginning, all risk, no gain, uncertain gain.

Hare Kṛṣṇa. Gaura Hari bol.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

When we're to give up our immediate duty we're to take some risk even. But when that is compensated amply by the graceful embrace of the Absolute then all gain, never to repent.

"*Mā śucaḥ*. You'll have no chance of mourning when you'll reach Me. But when you start, leaving you're immediate duty you're taking some risk. *Sarva-dharmān parityajya*, *mām ekaṁ śaraṇaṁ vraja*. Giving up all your engagement, come to Me. *Mokṣayiṣyāmi mā śucaḥ*. I shall relieve you from all the troubles. You won't have to repent in any way. So all gain."

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Bhakti Sudhīra Goswāmī: But sometimes, before you mentioned how one may be encouraged in the constitutional line.

Śrīla Śrīdhara Mahārāja:

śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt
sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."]
[*Bhagavad-gītā*, 3.35]

"Don't lose your position. Try to stand firm." Then that advice is that we may not go back. For that purpose, to make us firm in our present position, that sort of advice is given strong. "Rather die, don't back out, come back. *Sva dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*. Don't be over-greedy to march forward, but consolidate your position where you are first. And then, when there'll be time I shall advise you to march on. In this light it should be taken. *Sva dharme nidhanaṁ śreyaḥ*. To maintain your position you will rather die, take all risk, but don't move an inch from your present position."

"Then, *sarva-dharmān parityajya, mām ekaṁ*. When you'll receive My call from within your heart, come forward, give up all your aspirations and march towards Me, and I'm there to protect you. When such inspiration you'll feel within you, that My call will enter your ear, *sarva-dharmān parityajya*, then you'll march. As long as you're not sure about My call, you take your stand in your present position."

Generally that is meant that you may not have to go back. You'll be immature, you'll come forward, but you'll lose your present position and go down. To save from that position this has been told. Always relative and absolute.

Progress is necessary, not going back is necessary. This requires to be firm in your own position, don't be very fickle. But when you'll hear the Absolute call then you won't care for your present position, take risk and march on. Otherwise progress is meaningless. To maintain ones own position and to go forward, both things equally necessary, and never go back.

By the call of Swāmī Mahārāja many came, but many backed out. Some going to the *sahajiyā*, this, that, in this way, they cannot maintain their position. And some, they're hankering more. What position he has got they're trying to dive deep. Not that coming in connection they have reached the highest goal. They've got some position, and progress is not finished there, it is always dynamic. From that position also they'll try to go deeper, deeper, this way. And life is dynamic. And the path to the goal is infinite.

There is some example, that always movement, if you stand you'll fall. Just like cycle, when moving it is all right, but if you stop you'll fall. So always be in dynamic position, in progress. Kṛṣṇa *kīrtana*, that Brahman is static, more or less. Virajā, Brahmaloka, that is static. But Goloka, Vaikuṇṭha, They're dynamic, moving. And moving we're safe, making progress. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Once, three or four personal attendants of our Guru Mahārāja, they approached him to speak something, but they're hesitating, they don't speak.

Then our Guru Mahārāja, Prabhupāda, could understand them from their movement. "O, you want to say something, but you don't say. What do you want to say to me, you ask?"

Then they hesitatingly asked. "Yes, we came to ask you, but we hesitate."

"No, no, you say what you want to say."

"We came so long time, twelve years or fifteen years we have come, but we do not find any progress within our heart. That was our question, that we don't feel any progress in our heart."

It is peculiar that Guru Mahārāja told, "What do you say now, is it right, truth?"

"Yes, it is true, that we don't feel any progress."

"Then it is all right, you go."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: A peculiar answer. "All right. If you could feel that you have got something, that would have been dangerous. In connection with the infinite it is such. That you're maintaining you're position without getting anything tangible, if you find you've got something tangible, then you're deceived by *māyā*."

A peculiar thing, to try to understand what is progress, what is satisfaction, that I have got something, that is dangerous, that I have got something. Coming in this line it is dangerous to feel, or to say that I have got something. So how to understand this sort of statement? Because what I think what I'm in possession of, next moment I may not see it's there.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura said, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Adhokṣaja wealth, that other's property extended to me for His service. It may be withdrawn, anything. I can never think that it's under my possession. But at the same time it's encouraging to find that it's in the possession of the devotee, of my Guru, etc. A peculiar thing, it is there.

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The Lord is tied down by the affection of the Vaiṣṇava, of my Guru. But I'm not a devotee, I'm not up to mark, so I have nothing. Everything is in possession of my Guru and the Vaiṣṇava. I can see that clearly. But not in my possession because I'm not up to standard. But I see they're up to standard and there is obligation of Kṛṣṇa. Kṛṣṇa is in obligation with the devotees, I can see, but

not in obligation with me because I've not come up to that standard. That is a peculiar position of the devotee.

But sometimes when *pralāpita*, *pralāp*, what is known as *pralāp* means delirium, in that stage sometimes they assert. "Yes, I shall see. You're doing this mischief to the Vaiṣṇava, to the Guru, I shall fight with you. I shall show you what strength I've got, to serve them." In indirect way this sort of possession one may feel, and that is like delirium. "That I have got extended strength of the *adhokṣaja* transcendental *in* me." Sometimes for the service of the Vaiṣṇava they may feel it in indirect way, and they sometimes boast. "I shall fight with you. I shall show you what is the nobility and greatness of my Masters." In this way he may assert sometimes. But that is temporary inspiration, something like *pralāpita vakra*, *vetivek*. Taking risk, having nothing in hand, but going to fight with, making the *sādhu* as capital. Something like that.

āmi ta' vaiṣṇava, e-buddhi ha-ile, amānī nā haba āmi
pratiṣṭhāśā āsi', hṛdaya dūṣibe, ha-iba niraya-gāmī
[nije śreṣṭha jāni', ucchiṣṭādi-dāne, habe abhimāna bhāra
tāi śiṣya tava, thākiyā sarvadā, nā la-iba pūjā kāra]

[" 'If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollutes my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else.']

[From Bhaktivinoda Ṭhākura's *Kalyāṇa-kalpataru*] [*Caitanya-caritāmṛta, Antya-līlā,* 4.173, purport]

As soon as I think that I'm a Vaiṣṇava, my road to hell is cleared. *Amānī nā haba āmi*. Then I shall think I'm someone, I have some credit. No. Whenever you'll come to think that you're a devotee you're finished. What's this peculiar thing? Because a devotee should always be conscious that his Master is autocrat.

mayā tatam idaṁ sarvaṁ, jagad avyakta-[mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I'm everywhere, I'm nowhere." The wholesale, sweet-willed Master he has come to serve. "He goes according to His sweet will, and I've made Him my Master. So I always must be conscious that I've got the service of Autocrat's sweet will." He's everywhere, He's nowhere. And at the same time, *mayi te teṣu cāpy aham*.

[samo 'haṁ sarva-bhūteṣu, na me dveṣyo 'sti na priyaḥ
ye bhajanti tu māṁ bhaktyā, mayi te teṣu cāpy aham]

["I am equally disposed to all souls, therefore no one is My enemy or My friend. Yet, for those who render devotional service unto Me with love, as they are bound by affection for Me, I am similarly bound by the tie of affection for them."] [*Bhagavad-gītā*, 9.29]

"They're always in Me, and I'm always in them."

The special case with the devotees, but I'm not so. I'm trying to be their servant. I'm trying to be the servant of the Vaiṣṇava. Or the servant of the servant, of the servant of the servant, in this way peculiar position. As I told that of the telescopic system, that a glass is in between the sight and the seer, eye, but it enhances vision. Many glasses, very fine and distant things they can take to me, by the help of many glasses. So many guardians, guardian after guardian, Guru *paramparā*, the most distant thing may come nearby, Guru *paramparā*. Servant of the servant, of the servant of the servant, in this way. Their all good will. So many guardians, so many thinkers of me, about my fortune, so I'm rich, as much I've got my number of my guardians. They're all well-wishers. I possess so many well-wishers, so many guardians, so I'm a rich man. In this way. Hare Kṛṣṇa.

In the beginning the devotee may think, 'Why these people will come between and trouble? So many Vaiṣṇava, Vaiṣṇava. God and myself I must have direct connection. And it's not necessary, not desirable, that any man will come between.' This is *kaniṣṭha adhikāra.* 'It is impractical.' But when they'll come to the practical stage they'll find that only through the Vaiṣṇava that God is tangible to the devotee. That substantial position, not abstract position. That become the slave, servant of a Vaiṣṇava, servant of a Guru, this is not theoretical proposal, this is most practical. That Vaiṣṇava will come between me and God, this is our practical gain, not theoretical. So when any man has got his devotion towards God he's in the lowest class. But when has real attraction towards Vaiṣṇava he's higher class, he's promoted. And it is reality.

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

"He's really My devotee who has got attraction, or recognition, and serving tendency for My own servant. There it comes into reality, otherwise it is more or less fictitious. He wants Me and none."

The hierarchy, the king is there and so many different staff surrounding him. "I want the king and myself." Crossing, or neglecting all his hierarchy, that is theoretical, imaginary. But when we really come in connection with the king I shall have to come practically in so many surroundings of different grades of the king. And in a particular department I may connect with him. That is practical.

So whenever, we're told, that is a great test whether one has got pure devotion or not.

If he says, "I have got devotion for Rāmacandra, or for Kṛṣṇa, or for Mahāprabhu," but not in the line of any devotees, no recognition for the higher devotees, other servants, then it's a fictitious devotion. Just as we think in the case of Mira and others. She says, "We only have recognition of the Supreme Master, and not His paraphernalia." That is a fictitious, lower position of devotion. But devotion when it takes the real position they must have some sort of master, who is the link of the master, which will connect with the Supreme.

83.10.29.C

Bhakti Sudhīra Goswāmī: Is that also true in relation to the Spiritual Master?

Śrīla Śrīdhara Mahārāja: Eh? Relation?

Bhakti Sudhīra Goswāmī: To the Spiritual Master, the Guru. Sometimes the disciples want to say, 'I don't have any regard for his servitors. But I my direct affinity for him."

Śrīla Śrīdhara Mahārāja: For whom?

Bhakti Sudhīra Goswāmī: The Guru.

Śrīla Śrīdhara Mahārāja: And not for any?

Bhakti Sudhīra Goswāmī: His servitors.

Śrīla Śrīdhara Mahārāja: Godbrothers?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: No. If he's got real connection with Guru, then his connection with the Godbrothers will be in a proportionate position. As their Godbrother is really as much faithful to the Guru. Guru means not the body. What is Guru? What is the inner self of Guru? And the disciples as much has got realisation and affinity for their Guru, our genuine disciple they have friendship according to that. But Guru may be seen in various ways, as Kṛṣṇa Himself is seen in various ways.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
[gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yoginām
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ]

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the

wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa entering the arena of Kaṁsa and so many sections are having views in different ways about Him, that same Kṛṣṇa. Some seeing some thing, some seeing another thing, some seeing a third thing, in this way.

So Guru is also infinite in that way. Where is Guru proper? Where is Gurudeva? What are his real dealings? And what is his external temporary behaviour to capture someone, or to do this or that? What is his real position? Kṛṣṇaika saran [?] A Vaiṣṇava has many qualifications. But Kṛṣṇaika saran [?] is the most substantial, inner qualification, symptom, of Vaiṣṇava. Vaiṣṇava has got many symptoms but there's gradation, comparative study. So what is Guru proper, and how much one is attracted by that real aspect of Guru, one should have connection accordingly. Because the same interest, common interest, we should be drawn by the common interest. And God Himself, what about Guru, when God's incarnation comes here, according to their position the various persons see Him in various ways. Our Guru is Kṛṣṇa. Guru is infinite. Finite in infinite, or infinite in finite. Guru. "I have understood the Guru fully." Ha, ha. It is not possible. So,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit / na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā*, 1.46]

"I'm there, he's My representative."

We cannot finally know any ordinary person, then how we can see that we have known Guru to the finish? Audacity, ignorance. According to our progress, Guru will be seen with new colour, new position.

_____ [?] When Nārada is coming to Dvārakā, Kṛṣṇa, Uddhava and Baladeva They're sitting together to discuss about Śiśupāla, and Devarṣi Nārada coming. And They found first a mass of light. Coming nearer They found, 'O, there is a figure within the light.' Then again coming nearer They found, 'O, that is the figure of a gent.' Then more nearer, 'O, Devarṣi Nārada coming.'

So this has been quoted in *Vedānta* commentary of Baladeva. "The first we see the consciousness as a whole like some light. And then when we closely come in contact we find where there is light, that is person. Vāsudava. Then we find potency by its side we find Nārāyaṇa. And in this way gradually according to our capacity, Rāmacandra, Dvārakeśa, Vrajeśa, in this way, by deeper vision we come nearer our goal."

In this way progress. So at once we came to Gurudeva and we found him whole? That is absurd thing. According to my progress I shall see Guru, Vaiṣṇava, Kṛṣṇa, everything will be new.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
[yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

That is dark in the usha [?] At night we can't see, but early, before sunrise we see something vague. And light comes clear we see more clearly. In this way in progressive light we see things in deeper way. In the first we come in connection with the hazy aspect of things. Always these things. So it goes up to Yaśodā, to Rādhārāṇī, to Śrīdam, Subal, in different aspects, Baladeva, the gradation.

na tathā me priyatama ātmayonir na śaṅkaraḥ
[na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

Beginning from Brahmā, Śiva, Baladeva, Lakṣmī, even to Him it is going.
"And more favourite than My Own Self is My devotee. Uddhava, you."
Then Uddhava says, "How I found what is devotion proper, in *prema bhakti* in Vṛndāvana."
He's astonished to find it, always progressing, going, in classification, and in group, as well as in personal characteristic.

We must not be afraid to hear that progress is eternal. We must not be fond of any static thing, the progress finished there. That draws us to the example of this material world, this fossil. *Nava-navayana*, every moment it is becoming, taking new shape, new appearance, new meaning, all these things, ever new, *nava-navayana*. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ* [*Śikṣāṣṭakam*, 1] At every step we think that it's perfect. Taking the Name we feel some joy, or pleasure, ecstasy, whatever it be. At every step we find it is full, not stale. *Ānandāmbudhi-vardhanaṁ* [*Śikṣāṣṭakam*, 1] The ocean of joy, and that is also ever increasing. And *prati-padaṁ pūrṇāmṛtāsvādanaṁ*, at every step that is ever increasing ocean coming in new colour. So some sort of idea of the infinite. How should we think about infinite? Hare Kṛṣṇa. To be in that world we must not be afraid of our mean and lower position.

sakhyāya te mama namo 'stu namo 'stu nityam

dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

We shall always tend to go down in the menial work. But the Yogamāyā will forcibly arrange, if I'm fit, to post me in a proper position. But our tendency will always be that, 'I'm not fit for higher service, I must go to the lowest.' That is laudable and that is fruitful, realistic, real.

Rādhārāṇī Herself says, "I want to serve Him in the lowest way, but because He desires Me to do another service I can't help." That is the tendency, humility. Humility is the characteristic. And that is not a show. Rādhārāṇī says, "My innermost desire that My Lord should be served in the perfect way. But others cannot do so, but they venture and come forward to do but cannot do the service. They're My trouble, so I can't tolerate them. That's not for My selfish position. The other party, I'm not envious of them, I'm not jealous for My selfish purpose. But because they cannot do the service well, that is My, toleration disturbed thereby."

Yogamāyā's representation in this way. Diya kana krsna sukha nahi jani [?]

"They come forward to do service but they can't do so. There's the rub. That I'm not jealous of them, that I shall take the service and I shall deceive them, not the least purpose within that. Service is all. And the Master, the recipient of the service, He should get the best."

That should be the temperament everywhere. Kṛṣṇa sukha tat paryja [?] From the beginning to the end, Kṛṣṇa sukha tat pūjā [?] Sacrifice for the satisfaction of the centre to the utmost degree. That is the principle, the whole structure is searching for that, and no end, eternal and infinite. The question of space, time, and anything, it is eternal. And *ahaitukī apratihatā*, causeless, and everything for His satisfaction, for Him.

Your position in the room is dependent, relative, and never absolute. You're to think like that. And no job, no post is permanent. You'll find that is possible in *māyā*. A permanent post in the service, they won't think, can't think like that, though it is more permanent than enough, more than permanent. But they feel so uncertain.

"I can't go. If You want to take Me anywhere You please carry Me there."

And He disappeared. Externally we see that. But there is another meaning from the devotee side.

Hare Kṛṣṇa. Gaura Hari bol.

Anything perplexing, Akṣayānanda Mahārāja? Eh? Perplexing? Ha, ha.

Absolute and relative. But there's a peculiar thing in a society of the devotees, when the Absolute is defeated by His potency, apparently they're enjoying. In the defeat of the Master to the servitors, the servitor class they find joy there. There is *bhakti*, devotion is there. We find their devotion when the Master is defeated by the servant. There is such position also. They're over-joyful. "Yes, here it is, the joy, the success of the devotion, supremacy of the devotion.

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

In the example where we see that the Lord is defeated by His servitor, we feel more joy. That He has enjoyed the victory of the devotion. He can't tolerate that any - the control of the devotion, especially in the *rāga* section, controlling the devotion of devotees, in that aspect they do not find much peace, much joy.

Once, our Godbrother Parvat Mahārāja, asked our Guru Mahārāja Prabhupāda, "That after *rasa-līlā*, seeing the common dealing of Kṛṣṇa there the Rādhārāṇī with the *gopīs*, Rādhārāṇī left the position. She could not tolerate that She should be dealt in a common way with other *gopīs*. She left the place. And when suddenly Kṛṣṇa found that Rādhārāṇī has left the playground, *rasa* ground, then He left all the *gopīs* and went to search for Her. And after going some distance He met Her and tried to take Her to some other place.

But Rādhārāṇī when She could not walk any more, She told, "I can't walk. If You like to go far You carry Me."

Then when She told that Kṛṣṇa suddenly disappeared.

And this was asked by Parvat Mahārāja to our Guru Mahārāja, "What is this? We think that Kṛṣṇa is so favourite of Rādhārāṇī. Rādhārāṇī's also so. And when Rādhārāṇī She failed to walk any longer, and She told that, "If You like to go further You're to carry Me." And He disappeared."

Then Prabhupāda he could not tolerate this thought to mention. "What is the question of devotion here?" He was little disturbed. "You're asking this question, what point of devotion is here that you ask?" And he did not speak anything more.

That *sannyāsī* Parvat Mahārāja he mentioned it to me. "Once I asked Gurudeva in this way, but he felt disturbed. 'What devotion is here, that you come to ask me? No expression of any devotional sentiment is here. She was dishonoured. This is no victory of devotion.'" In this way.

Then I tried to see what Bhaktivinoda Ṭhākura had written here in this case, his remark. And I found that he told that, "Kṛṣṇa wanted to enjoy the position. If in such case She's deserted, how She behaves? For that purpose Kṛṣṇa told, not through His despising undermining. But only to

enjoy, if in the lonely forest _____ [?] and He also disappears under such circumstance, then how She behaves? Only to enjoy that Kṛṣṇa did so. And not out of neglect for Her. In that way that is _____ [?] But no dishonour of Rādhārāṇī by Kṛṣṇa is possible. Not for dishonour, despite, but for particular object of Him, to enjoy a particular position He did so."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. The question of absolute and relative, that will go always everywhere, and we're to _____ [?] Not only in this life, even life after death. That thing - survival of the fittest, and natural selection. Two things in the scientific world, natural selection, and survival of the fittest. This is the shadow of what is going on in Vaikuṇṭha, in the transcendental world. Fair field. What we find here that has got some original aspect on the other, superior part, and this is a shadow.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]

[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

Only difference, in-carrying and out-carrying, separate interest and absolute interest, otherwise similar.

One and many, relative but by diversity and harmony.

According to the degree of surrender, the degree of our being, give and get. Thirst, and the degree of thirst, water is tasteful. No thirst, no necessity of water, in Brahmaloka, in the abscissa. Hare Kṛṣṇa. Ordinary thirst and difference in the thirst. Napoleon's thirst, Alexander's thirst, that is superior to the ordinary thirst of the *māyā*. Thirst cannot be appeased in the devotional world. This Rāmānuja, Madhvācārya, there are so many thirsty people. Want.

The search of Brahman in *Vedānta*, that is more or less some intellectual thing, to satisfy our knowing faculty, the search for Brahman. The search for Brahman, that is *brahma-jijñāsā*, that may take us to the indifferent position. "O, this is search." That may help withdrawal from this negative side.

But search for Kṛṣṇa, that is positive. One cannot neglect that, one cannot be idle. *Brahma-jijñāsā, athāto brahma-jijñāsā*. As Mahāprabhu's *kṛṣṇānusandhāna*, full of life, vitality.

Bhidyate hṛdaya-granthiś [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

According to hunger the health is to be determined, how one is healthy, that should be determined by his hunger, something. Gaura Hari. Gaura Hari.

Śyāmānanda: Guru Mahārāja. You were talking of this thirst. How can we acquire this thirst? This thirst is so valuable. How to get it?

Śrīla Śrīdhara Mahārāja: Who is he?

Devotees: Śyāmānanda Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He wants to know how to acquire the thirst?

Śrīla Śrīdhara Mahārāja: Search?

Devotees: Thirst.

Śrīla Śrīdhara Mahārāja: Thirst. Yes. That is repeatedly asked. That is the only question. *Sādhu-śāstra*, by association with thirsty men.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. The germs which is within his body creating thirsty, that germ may come to me and create thirst there. Ha, ha, ha. So not physical germ, but there are spiritual germs.

Bhakti Sudhīra Goswāmī: Like that *tatra laulyam* of Rūpa Goswāmī. [*Caitanya-caritāmṛta, Madhya,* 8.70]

Śrīla Śrīdhara Mahārāja: *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti can never be produced by any other thing, it is the most elementary thing. So *bhakti* only can produce *bhakti*, devotion can produce devotion. Nothing else from outside, then it will have secondary position. So nothing can produce devotion than devotion, so it is causeless.

Faith is a peculiar thing, *śraddhā*.

Napoleon told, "There will be no walls." And many came to that standard of mental strength that 'No walls. We shall cross over. There are no walls.'

And Hitler told when he attacked Greece, "If walls stands in your way, blow it out." His missionary power was up to that mark, I marked it. I heard that no walls, and I marked in the paper Hitler told, "If wall stands in your way, blow it out."

So the strength of the mind from the general comes to the subordinates. Association.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Guru Mahārāja. It's nine twenty five.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. So I may close here the class.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
[patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ]

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī...

...

...then at the request Devarṣi Nārada, Indra circumambulated reverently Kayādhu, mother of Prahlāda and went on.

Then Kayādhu told, Kayādhu requested Nārada, "You're like my father, you've released me from the hands of the enemy. And I don't like to go back to the capitol. You please keep me in your *āśrama*."

And Nārada did so, he took her to his own *āśrama*, and there he kept her. And there that Kayādhu, Prahlāda's mother lived. And Prahlāda was known as jati sada [?], he could hear from

the womb, and what devotional advices were given to Kayādhu, Prahlāda's mother, Prahlāda could understand, feel them all. And he accepted Nārada as his Guru from the womb of his mother.

That was also the case with Parīkṣit we heard in *Mahābhārata*. When Arjuna was explaining _____ [?] Abhimanyu heard it from the womb of his mother. Abhimanyu, son of Arjuna, he could enter *cakra vyuha*, but when Arjuna was speaking about coming out of the *vyuha* arena, at that time Subhadrā slept so Abhimanyu could not hear. And when the fight with Kuru Pāṇḍava then Arjuna was taken away to the samsaptaka [?] field. And none in the side of Pāṇḍava knew how to enter *cakra vyuha* of Droṇācārya accept Abhimanyu. But Abhimanyu only knew how to enter, but not to come out. Because when Arjuna was describing how to come out, at that time his mother slept. So from the womb also the child can hear if in some such stage by previous *karma*.

So Prahlāda could hear everything from the womb. And also Kayādhu prayed to Devarṣi Nārada.

"I want to unboon as long as my husband does not come back, my child may not come out."

And Nārada sanctioned that. So Prahlāda for long time living in the womb heard so many spiritual advices from Nārada, and accepted him as Guru.

So when Prahlāda was in the school of Ṣaṇḍa and Amarka, sons of Śukrācārya, and he was called by...

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Śrīla Śrīdhara Mahārāja: ...Hari. Then with this warning they sent again Prahlāda to their school.

Then they asked Prahlāda, "Where do you get this devotion to Hari? When your father came to test you, you told, the consequence, the result of all the learning is to learn devotion to Hari, you told. We have not taught you in that way." And then Prahlāda told,

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām

[Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

"You're safe, rest assured. You're not responsible for teaching me these devotional things. Where you get *matir na kṛṣṇe parataḥ svato vā*, it is not got from within, not come from within or from outside. Or by the combination of the self and outsider. It is 'All Rights Reserved', it can come only from the devotee. And you are not devotee so you rest assured that you won't be

responsible for teaching me all this devotional education." There he told. "I got it from Nārada when I was living in the womb of my mother. He's my spiritual preceptor."

Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You know Śrī Kūrma? Did not visit?

Devotee: Yes, I've been there. Yes, I did visit.

Śrīla Śrīdhara Mahārāja: Near Chika...[?] You visited?

Devotee: Right.

Śrīla Śrīdhara Mahārāja: Kūrma temple is not found in many places, as Nṛsiṁhadeva. Nṛsiṁhadeva temple is found here and there, everywhere.

Devotee: Yes, that's right.

Śrīla Śrīdhara Mahārāja: But Kūrma temple is only there, Śrī Kūrma. And *Śrīmad-Bhāgavatam* in the conclusion we find obeisance to Kūrmadeva. It is peculiar thing. So some say that some Andhra *paṇḍita* had some contribution in *Bhāgavatam*.

Devotee: I see. Because Śrī Kūrma _____ [?]

Śrīla Śrīdhara Mahārāja: The mention of the obeisance to Kūrma is there, and Kūrma temple is only in Andhradesa, that place. *Grāvāgra-kaṇḍūyanān. Nidrāloḥ kamaṭhākṛter. Pāntu vaḥ. Bhrāmyad amanda- mandara.*

Śrīla Govinda Mahārāja: *Pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra*.

Śrīla Śrīdhara Mahārāja: *Amanda-mandara-giri-grāvāgra kaṇḍūyanān. Nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ.* That when that Mandara giri was put for the churning of the ocean and it began to go down, to keep its flow in a proper level the Kūrmadeva had to go under that mountain. And when it was churning at that time, *bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān. Pṛṣṭhe bhrāmyad amanda-mandara-giri*. When it was moving round then that produced some itching sensation in the back of Kūrmadeva, and that itching sensation produced some sort of sleeping tendency. It was not a very furious thing, but it was very comfortable to Him. When the hill is moving on His back He felt a very pleasing sensation, comfortable sensation, and some sort of slumber attacked Him. And His breath, because He fell sleeping, so breath became little speedy, and that produced some wave in the ocean. *Nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ*.

And we crave the mercy to that breath of the sleeping tendency of Kūrmadeva to grace us, be graceful to us. It is in the conclusion of *Bhāgavatam* this *śloka* is mentioned.

pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ
[yat-saṁskāra-kalānuvartana-vaśād velā-nibhenāmbhasāṁ
yātāyātam atandritaṁ jala-nidher nādyāpi viśrāmyati]

["When the Supreme Personality of Godhead appeared as Lord Kūrma, a tortoise, His back was scratched by the sharp-edged stones lying on massive, whirling Mount Mandara, and this scratching made the Lord sleepy. May you all be protected by the winds caused by the Lord's breathing in this sleepy condition. Ever since that time, even up to the present day, the ocean tides have imitated the Lord's inhalation and exhalation by piously coming in and going out."] [*Śrīmad-Bhāgavatam*, 12.13.2]

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Raoul [?] is the title in your province of the *kṣatriya*? Raoul [?]

Devotee: Raoul [?]

Śrīla Śrīdhara Mahārāja: Raoul [?] means *kṣatriya*?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Reddy [?] means cultivator class? _____ [?] Eh? Peasant?

Devotee: Today it doesn't mean anything.

Śrīla Śrīdhara Mahārāja: Anything? Raoul [?] title previously came from *kṣatriya* section.

Devotee: Raoul [?] It can be *vaiśya*, it can be *śūdra*.

Śrīla Śrīdhara Mahārāja: Oh, anyone, can be Raoul?

Devotee: Right.

Śrīla Śrīdhara Mahārāja: *Brāhmaṇas* are generally *Mīsra*, *niyogi*, *vaidiki*, all these things.

Devotee: *Brāhmaṇas* they usually have *śāstri*.

Śrīla Śrīdhara Mahārāja: *Śāstri*.

Devotee: *Acari*.

Śrīla Śrīdhara Mahārāja: *Acari, śāstri* also from the educational sense, and *acari* is the Rāmānuja Vaiṣṇava. *Acari*.

Devotee: In the south the *tilak* has three legs, two white lines, and one red line in the middle.

Śrīla Śrīdhara Mahārāja: Ah. That is Rāmānuja.

Devotee: Yes, Rāmānuja, yes.

Śrīla Śrīdhara Mahārāja: Rāmānuja. And this way that is Śaiva, or *smārta*, in this way.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: The basna [?] Rudra basna [?]
Hare Kṛṣṇa. Gaura Hari bol. What do you do in America? What service?

Devotee: I'm a computer engineer.

Śrīla Śrīdhara Mahārāja: Computer engineer. Another Bengali gentleman came few days back. India government invited him to open some sort of computer like business here, industry.

He came to see me and told that, "They gave a big estimation. I told, so much money is not necessary, so I can manage within this amount. But they did not agree. 'No, this money will be paid for this to found this sort of industry here.' Then I found," he told, "I found they want to blackmail, they will take my advantage and they will swallow the money. Then I told them no. I won't be able to do such things. I'm going back to America again."

From New York perhaps he came. Hare Kṛṣṇa. Bengali man, came from Badhisar [?] district, a disciple of Śrauti Mahārāja. He wanted me to go to America.

Devotee: I see.

Śrīla Śrīdhara Mahārāja: I told that even Swāmī Mahārāja wanted to take me there. I could not go. It is not possible for me to go to the foreign land, especially at this stage of my life.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

He told that, "My Guru Mahārāja, Śrauti Mahārāja, he wants to go there, but he does not know English, he's a good *paṇḍit* in Sanskrit, I know. So you will accompany him, and then it will be very laudable."

But in the meantime Śrauti Mahārāja has gone away. Hare Kṛṣṇa. Gaura Hari. Has taken *prasāda*?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Is he in ISKCON, there, has come from there?

Bhakti Sudhīra Goswāmī: He's staying over there in Māyāpur.

Śrīla Śrīdhara Mahārāja: In Māyāpur?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And how many days you're to wait here?

Devotee: We have planned to leave today.

Śrīla Śrīdhara Mahārāja: Today.

...

Bhakti Sudhīra Goswāmī: ...conclusion of *Bhāgavatam*. Why was that sort of verse given?

Śrīla Śrīdhara Mahārāja: In the conclusion we find, the Varāhadeva and other Avatāras also description in *Bhāgavatam*. Kūrmadeva's also. But near the conclusion we find Kūrmadeva's *śvāsānilāḥ pāntu vaḥ*.

pṛṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ

It is mentioned in the Vedic literature that the scriptures coming from the breath of the Lord.

Purusasya nisyasya nisyasya idam [?] Scriptures are coming from the breath of the Supreme Entity.

And here is also the question of the breath. When some trouble between the Godly and non Godly, that is in a particular state. And to bring peace in this world Kūrmadeva's incarnation is necessary. And for their good that nectar is going to be, by churning, the kirodasamudra [?], the nectar is supposed to come out, the nectar. And for that purpose that sort of churning took place. And when that was being done then the trouble in the world was the cause of His soothing sensation.

And that He came to some subconscious region and from there the breath came, and with that came the scripture to give delivery to the world. So the object of the churning was to produce the nectar. And the nectar is represented in the highest sense in *Bhāgavatam*, *kathāmṛtam*. So the *śāstra* means nectar, and it came from the breath of the Supreme Lord, and He was in the form of Kūrma. And from His breath came the scripture which in its ultimate position came to *Bhāgavatam* which is nectar, *amṛtam*. The source of *śāstra* is the breath of Kūrmadeva. And that came when there is some quarrel between the theistic, non theistic, from there that is the cause of *śāstra* coming in this world. And that *śāstra* came from His breath and it wanted to produce nectar, and that we find in *Bhāgavatam* now. The acme of His production from the holy breath, this *Bhāgavatam* to be traced there, it comes. The object of that churning was to produce nectar, and from His breath the nectar *Bhāgavatam* has come. It's origin to be

traced there in the breath of Kūrmadeva. And when? The occasion is the quarrel between Godly, non Godly, theistic, atheistic, *śāstra* is necessary. And this has ultimately come to *Bhāgavatam*. That is the real nectar to save all the fallible mortals. But figuratively that was meant to produce nectar, and really it came from His breath, and now here is that nectar production of His, by His grace from His nostrils has come.

In that way we may harmonise. Ke?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: So I shall take rest. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Jaya. Bhakti Rakṣaka Śrīla Śrīdhara Deva Goswāmī Mahārāja kī...

Devotees: Jaya!

...

[21:26 - 22.13, silence]

Devotee:

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

...

Devotee: [22:44 - 30:17, bhajan ?]

[30:18 - 31:21]
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

...

Śrīla Govinda Mahārāja: ...gaurāṅga vikar giridhārī jīu kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: Oṁ Viṣṇu-Pāda Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: Oṁ Viṣṇu-Pāda Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: Oṁ Viṣṇu-Pāda Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Govinda Mahārāja: _____ [?]

...

[31:50 - to the end - microphone and speaker feedback problems]

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[00:00 - 01:50, *kīrtana*]

[01:55 - 05:50]
[Five verses of *Śrī Guru-paramparā*, by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, 6-10]
[SCSM Kīrtana Guide, 4th Edition, pages 83-86]

(6) *mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya*
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara [Śrī Caitanya]."]

(7) *rūpapriya mahājana, jīva-raghunātha hana, tāṅra priya kavi kṛṣṇadāsa*
kṛṣṇadāsa-priyabara, narottama sevāpara, yāṅra pada viśvanātha-āśa

["The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī. Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya's disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī's beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa.

Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru's intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the lotus feet of Narottama Dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa."]

(8) *viśvanātha-bhakta-sātha, baladeva jagannātha, tāṅra priya śrī-bhaktivinoda*
mahā-bhāgavata-bara, śrī-gaurakiśora-bara, hari-bhajanete jāṅra moda

["Viśvanātha Cakravartī Ṭhākura was the *śikṣā-guru* [instructing spiritual master] of Baladeva Vidyābhuṣaṇa, to whom he taught the precepts of *Śrīmad-Bhāgavatam*. Jagannātha dāsa Bābājī was a very prominent Ācārya after Baladeva Vidyābhuṣaṇa, and was the beloved *śikṣā-guru* of Śrī Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's intimate friend and associate was the eminent *mahā-bhāgavata* Śrī Gaurakiśora dāsa Bābājī, whose sole joy was found in Hari *bhajana*."]

(9) *tadanuga mahājana śrī-kṛṣṇa-kīrtana-dhara, jebā dila puri jaga kāma*
śrī vārṣabhānavibarā, sadā sevya sevāparā, tāṅhāra dayitadāsa nāma

["The followers of Śrīla Gaurakiśora dāsa Bābājī fill up the world with the wealth of Śrī Kṛṣṇa *kīrtana*. He who is always serving Kṛṣṇa the dear-most lover of Rādhārāṇī, is Śrī Vārṣabhānavī Dayita Dāsa."]

(10) *tadabhīnna deha-divya, svarūpa-rūpa-raghu-jivya, sadā sevya jaṅra pādapadma*
susiddhānta mūrti-dhara, śrī śrīdhara guruvara, rupānuga-sādhu śreya sadma

[The non-different personality and embodiment of *bhakti-siddhānta* as well as Śrīla Saraswatī Ṭhākura; and who is living within the conception of Śrīla Svarūpa Dāmodara, Śrīla Rūpa Goswāmī and Śrīla Raghunātha dāsa Goswāmī; and whose lotus feet are always the worshippable, and the happy shelter of the followers of Rūpa Goswāmī, he is Śrīla Śrīdhar Dev-Goswāmī."]

...

[05:55]

Śrīla Śrīdhara Mahārāja: *Emona durmati, saṁsāra bhitore*.

Devotees: [Sing]

(1)
(prabhu he!)
emona durmati, saṁsāra bhitore, poḍiyā āchinu āmi
tava nija-jana, kono mahājane, pāṭhāiyā dile tumi

["A wicked mind brought me into this world, O Lord, but one of Your pure and elevated devotees has come to bring me out."]

(2)

doyā kori' more, patita dekhiyā, kohilo āmāre giyā
ohe dīna-jana, śuno bhālo kathā, ullasita ha'be hiyā

["He saw me so fallen and wretched, took pity, and came to me saying, "O humbled soul, please listen to this good tiding, for it will gladden your heart."]

(3)

tomāre tārite, śrī-kṛṣṇa-caitanya, navadwīpe avatāra
tomā heno kata, dīna hīna jane, korilena bhava-pār

["Śrī Kṛṣṇa Caitanya has appeared in the land of Navadvīpa to deliver you. He has safely conducted many miserable souls such as you across the sea of worldly existence."]

(4)

vedera pratijñā, rākhibāra tare, rukma-varna vipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta

["To fulfil the promise of the *Vedas*, the son of a *brāhmana*, bearing the Name of Mahāprabhu of golden complexion, has descended with His brother, the *avadhūta* Nityānanda. Together They have overwhelmed all of Nadīyā with divine ecstasy."]

(5)

nanda-suta jini, caitanya gosāñi, nija-nāma kori' dāna
tārilo jagat, tumi-o jāiyā, loho nija-paritrāṇa

["Śrī Caitanya, Who is Kṛṣṇa Himself, the son of Nanda, has saved the world by freely distributing His own Holy Name. Go also and receive your deliverance."]

(6)

se kathā śuniyā, āsiyāchi, nātha! tomāra caraṇa-tale
bhakativinoda, kāṅdiyā kāṅdiyā, āpana-kāhinī bole

["O Lord, hearing those words, Bhaktivinoda has come weeping and weeping to the soles of Your lotus feet and tells the story of his life."] [SCSM Kīrtana Guide, 4th Edition, pages 55-56]

[12:40]

Śrīla Śrīdhara Mahārāja:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ nato 'smi

[Śrīla Raghunātha Dāsa Goswāmī prays: "I only aspire after one thing. I cherish the hope that one day I may be welcomed into the plane where Rādhikā and Mādhava are in Their glory, sitting and playing."]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te / kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]
[*Abhidheyādhideva Praṇāma*]

adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama [?]

śrī caitanya mano'bhīṣṭaṁ, stāpithaṁ yena bhūtale
svayaṁ rūpaḥ kadā mahyaṁ, dadāti sva-pandāntikaṁ

[Narottama dāsa Ṭhākura said: "O when will Śrīla Rūpa Goswāmī, who has firmly established in this world, the pure devotional teachings and principles of Śrī Caitanya Mahāprabhu and thus fulfilled His cherished desires, ever bless me with eternal shelter of his lotus feet?"] [*Prema-bhakti-candrika*]

[14:35 - 28:50 ?]

In the campaign of Śrī Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura, to fight with the mutilated culture which is creating disturbance, which is causing misery and pain to the animation, he tried to attempt to remove it wholesale. And after his departure his descendants also are trying in that line according to their might.

But recently one of his disciples, A.C. Bhaktivedānta Swāmī Mahārāja, he, according to the instructions previously received from his Guru Mahārāja, he went to the west, to the foreign land to preach to doctrine of *Bhāgavatam* and Śrī Caitanya Mahāprabhu.

Before his approach, another two parties were also sent to the west to preach the doctrine of Śrī Caitanyadeva, to remove the misery, to appease the hunger of the world at large.

So A.C. Bhaktivedānta Swāmī Mahārāja, he was very successful in his attempt. And he converted many, many souls in the west towards Gauḍīya Vaiṣṇava creed, the creed of *Śrīmad-Bhāgavatam*.

That is they're given to understand that God is love, not knowledge, nor energy. The ultimate reality is neither energy nor knowledge, but it is love, inclusive of these two. We can search for the God, not as a father, but as friend also, and where we can have our fullest satisfaction in that aspect also we can have relationship with Him. We can live with God as in a family - it is possible. Back to God, back to home. Home comfort we can live, or we can have in association with the Supreme Entity.

This sort of ideal appealed to many of sincere heart of those countries, and they've also joined us, and to our predecessor's satisfaction. So you'll find many of our foreign friends here.

I was saying that for the benefit of the animation, the knowledge that has been sent here may be classified into two. One, inductive, ascending production. Another which is coming, revealed truth, that is coming from above. Which we like to say as above, that must be more efficient in all respects than we are. So that is fully conscious of our misery, our trouble, and eager also to uplift us to the standard of self satisfaction, and a higher satisfaction of life.

So our puppy brain cannot produce the comfort, the fulfilment of our eternal life. It is all limited, and it is also in the relativity of the limitation always. So the attempt from the side of the Infinite, that comes to help the finite. And in that process we can come closer to the higher transcendental truth, the spiritual truth. Low cannot, may not approach high, but high can easily embrace lower existence. In that way the Highest Entity out of His mercy, He's eager to connect with this fallen portion of the world. And to seek that sort of help it is very laudable.

So amongst the revealed truth section there is also classification, you all know. And the highest amongst them has been understood as *Śrīmad-Bhāgavatam* and what Śrī Caitanyadeva came here to give to the public clearly. And in that line our Gurudeva Śrī Bhaktisiddhānta Saraswatī he began this sort of distribution of the revealed truth of the highest order, that is Divine Love to one and all, most vigorously.

And from that we're also attracted by his call. We came to his Holy Feet and whatever little we got from him we also got it with this inspiration that we must spread it to the environment. To get benefit within us we must try to distribute that benefit to others. *Kīrtana*, that is the highest

process to improve ones own interest. Whatever you think best, try to distribute that to your paraphernalia. That is *kīrtana*.

Whatever you - that is offensive for offensive - the environment is eager to attack you from all sides. You also create offensive tendency in you. With the Divine Spirit you try to disperse that darkness, just as a spark. Each spark tries to disperse the darkness outside on all sides. So also that method, the *Nāma saṅkīrtana*, only through the simple process of Divine Sound calculation, the Name, and Whose Name it is, one and the same. In the Vaikuṇṭha substance there is no distinction. No distinction can be drawn between, dehi dehi vipada niscari vidyate pacit [?] His Name, *rūpa*, *guṇa*, *līlā*, everything is inseparable connected. Especially taking the Name which will be very easy for you. You can go on preaching, cultivating, creating, defying atmosphere on all sides of you. And in this way you'll be given capital. If you can do good business then the capitalist will be satisfied to give you, to supply the capital. And in that way the world and yourself will be most benefited.

This *saṅkīrtana*, this *Nāma saṅkīrtana*, Kṛṣṇa *saṅkīrtana*, Kṛṣṇa representing Svayaṁ-Bhagavān, the highest conception of the reality. And the reality is beautiful, and Reality For Itself. Everything for Him. It is the greatest error to be a consumer. The reaction is such that we shall have to repent. So the tendency of a consumer, that is poison. You must leave that. At the same time to disassociate with everything, all we can see, only disassociation, renunciation, that is not conclusive, not positive attainment.

Only if we can try to find out our innate inner function that can love all in the interest of that one Master, Who is the *sundaram*. *Satyam, śivam, sundaram*, or *sat-cit-ānandam*, *ānandam brahma mūrti, evam sundara mūrti*, the world, the life is worth living if we can come in connection with that sort of plane. That life will be a happy life, a homely life. Back to God, back to home. A comfortable, easy and desirable life we can have without any fighting with the adverse circumstances, or retiring to the utter conception of renunciation just like reducing to zero. We can have full positive life, and home comfort in it's highest quality we can get.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]

[*Śrīmad-Bhāgavatam*, 11.29.34]

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ] tato māṁ tattvato jñātvā, viśate tad-anantaram

["Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage."] [*Bhagavad-gītā*, 18.55]

We can enter into His family and we can have our life very happily there. This news has been given by Śrī Caitanyadeva and *Śrīmad-Bhāgavatam* which is considered to be the very gist of the Vedic culture of the revealed truth.

So there are others also, Swāmī Mahārāja, they will also say. And there are also our foreign friends who have come to join us, and joined us completely, they will also say something. One by one you listen to them. With this request I retire.

Devotees: [Applaud]

Śrīla Śrīdhara Mahārāja: One thing I want to mention in this connection. This is the day of the appearance of Vīrabhadra Prabhu, the son of Nityānanda Prabhu, whose attitude was very, very generous. So much so that it created a story that whoever He found He converted him. Very wide view He had, and He approached everyone with the most generous heart, and distributed highest good to many of the fallen souls like us.

Devotees: [Applaud]

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here is our Yājāvara Mahārāja, the last *sannyāsī* disciple of our Guru Mahārāja. He will speak something. Mahārāja.

Yājāvara Mahārāja: _____ [?]

Devotees: _____ [?]

83.10.30.C_83.10.31.A

Devotee: ...for His Divine Grace. Now we have very short time in our hands. There are so many things to express about Guru Mahārāja, to glorify Guru Mahārāja. But I'm to check my temptations, I'm to check myself. Anyhow Śrīla Guru Mahārāja was born in eighteen ninety five. This is the eighty ninth auspicious advent ceremony of our Guru Mahārāja. From the very beginning of the life it was found that he was a great devotee of Lord Śrī Caitanya Mahāprabhu. The devotion towards Lord Śrī Caitanya Mahāprabhu was irresistible in him. So today no time, so let us come forward to pray to Guru Mahārāja.

"O, the guardian of devotion. O, the protector of devotion. O, the Divine Lord of our life. O, the Divine Light of our lives, please bless us, please bless me, please bless this most unqualified servant of you, to be engaged in your service. Please bless me so that I can serve you properly. Bless me with the intensified love towards your service."

Śrīla Bhaktisiddhānta in this connection I remember one thing. Śrīla Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda gave his name as Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī. Because Śrīla Prabhupāda could realise that the super excellency of his teachings would be preserved in him, for the preserve. And many times he appreciated the nice beautiful compositions of Śrīla Guru Mahārāja. Uttering these words "Happy style."

So there's no time, so let me offer my most humble obeisance unto the lotus feet of Guru Mahārāja, and pray, and request him to bless me. "O Mahārāja, have mercy upon me."

Devotees: [Applaud]

...

Śrīla Govinda Mahārāja: [02:38 - 08:03?]

...

Śrīla Śrīdhara Mahārāja: In Goloka, two sections there eternally. One, Kṛṣṇa within His own circle He's...

distributing. And just in the other place the both combined, tasting and throwing to the public. The same quality of *rasa*. In one place we find it's being tasted amongst them, another place that very quality of *rasa*, *ānandam*, is being distributed to others. Both of equal quality. And this is mixed with little generosity. That is within a particular circle. And here it is meant to give to others also, while tasting themselves, also distributing to others. So our concern more with Mahāprabhu, with Navadwīpa. If we get ticket here then automatically we can go, a pass to Vṛndāvana, free pass.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

["As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."] [Prabodhānanda's *Caitanya-candrāmṛta*, 88]

As much as you dedicate yourself to Gaurāṅga, automatically you'll find in your mind that Rādhārāṇī's service to Kṛṣṇa. Automatically it comes. *Yathā yathā*. As much energy as you devote here, surely and very clearly and purely, that sort of Vṛndāvana Rādhārāṇī's service *rasa* automatically you'll find in you.

Hare Kṛṣṇa.

Devotee: Guru Mahārāja. What's then the - how are we to understand the position of Mahāprabhu in Jagannātha Purī Dhāma, if Navadwīpa is the same as Vṛndāvana?

Śrīla Śrīdhara Mahārāja: Jagannātha Purī that is generally representing Dvārakā, the Kṛṣṇa *līlā* of Dvārakā. With some speciality to give chance to everyone to come through *mahā-prasāda*. Balarāma, Subhadrā, and Kṛṣṇa, Jagannātha, Themselves, and sometimes He comes to visit Vṛndāvana in Guṇḍicā, which is conceived to be Vṛndāvana. From Dvārakā He comes to Vṛndāvana during the *ratha-yātrā* ceremony and stays in Vṛndāvana for more than a week, and returns again to Dvārakā. That is the conception there. And it has also been told, for the beginner Navadwīpa most helpful. Then who has begun they may be helped in Purī. And who have acquired some position they may go to Vṛndāvana. Outwardly it has been given instruction in this way.

There are other teachers also by following whose direction we can go to Vṛndāvana. But when Kṛṣṇa and Rādhārāṇī combined has come to instruct us about Kṛṣṇa *līlā*, that is the perfect system. We can have through them the most perfect achievement in Vṛndāvana, thereby training their teachings. There are so many others, Ācāryas also, but when they themselves become Ācārya their grace is something more. So those that approach through Gaurāṅga to Kṛṣṇa their achievement is highest.

Devotee: Guru Mahārāja. In the temple in Jagannātha Purī there's some old standing rules forbidding foreigners to come in. In Lord Jagannātha's temple, will it be bona fide for an Indian looking foreigner to go into the temple, passing as an Indian? For a foreigner who looks like an Indian, will it be bona fide according to our *paramparā* to go into the temple and have *darśana* of Lord Jagannātha?

Śrīla Śrīdhara Mahārāja: We, the followers of Caitanyadeva won't worry for that.

Haridāsa Ṭhākura was there during Mahāprabhu's time, but he did not try to enter as a right. He did not want that right to enter into the temple. Rather he followed the ways that the direct servitors of the temple may not have any touch of him, he used to keep himself far away. But there his internal *bhajan* was not affected at all. Sanātana Goswāmī also avoided to touch all those direct servitors.

In *rāga-mārga sādhana* the way of love and affection is not affected by that outer. We're not here to establish our physical right into the temple. That is not necessary. Independent of this formality we can go to Vṛndāvana. So this is *viddhi-mārga*, though *rāga-mārga* is higher, still *viddhi-mārga* should not be considered as enemy and will be crushed, or will be bruised down.

They'll give respect to *viddhi-mārga*. "Yes, I'm not fit for the service." With that humility they'll approach, and they won't be eager to establish their superiority over those *viddhi-mārga* servitors, no eagerness. That is a main system in the pure *rāga-mārga*. "Yes, we're of lower order." And thereby they thrive more. Their consideration of self, "I'm unfit. I'm unfit." And that increases their superiority thereby, by humility. They're not eager to enter the temple of Nārāyaṇa where these rules and regulations are - have much respect, they're not eager for that. They do not hate also, do not despise, no contempt for the Nārāyaṇa *viddhi-mārga*, but they show their honour from distance to them. And they want to have Kṛṣṇa.

In *Bṛhat-Bhāgavatāmṛta* Sanātana Goswāmī has described in this way. That from Kṛṣṇaloka, Kṛṣṇa with His friends, *sakhās*, came down to Vaikuṇṭha. And He just went a little ahead and was

one with Nārāyaṇa, Kṛṣṇa Himself. And the *sakhās*, His friends, Kṛṣṇa's friends, they were there and without finding Kṛṣṇa they were something like perplexed.

And the Vaikuṇṭha servitors they're neglecting them. "Where do you come from? You fellows you have come here, entered, how you have come here? And what are you doing?" Negligently they were treated by the permanent servitors of Vaikuṇṭha.

And they were perplexed not finding their *sakhā*. But after some time Kṛṣṇa came out from Nārāyaṇa, emerged from Nārāyaṇa, and joined them. And they were very much fearful and went away with Him. It has been described in this way. The Vaikuṇṭha servitors they neglect these human servitors of Kṛṣṇa. But really they hold superior position than the Vaikuṇṭha servitors. But in grandeur and respect they're high, and they do not seek that grandeur and respect and awe, reverence. They're another type, but they hold higher position.

Haridāsa Ṭhākura, Sanātana, Rūpa, they did not try to establish their right. "Why should we not enter Jagannātha temple?" They did not care to fight for that. "O, that is *viddhi-mārga*." Respectfully avoided that, and they went in their own way. They rather took their quarter with Haridāsa Ṭhākura.

And in the hot season also Sanātana went to meet Mahāprabhu in Gadādhara temple over the sand way and blisters came out in his soles. Mahāprabhu told, "Why have you not used this ordinary way? Why have you come over the sands which is very hot in the sun?"

"O, I can't venture to go that way because all the servitors of Jagannātha temple always passing, going and coming, I'm afraid of their touch. I'm not pure enough to touch them. They're doing direct service to Jagannātha." In this way.

Sanātana Goswāmī when he met first in Benares Mahāprabhu, he was really afraid that Mahāprabhu may not touch him. When Mahāprabhu forcibly embraced him and he was very much afraid.

"What do You do? I'm untouchable, I'm so mean, I'm so sinful. I don't deserve Your touch."

But the answer came from Mahāprabhu,

prabhu kahe, - "tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.56]

"Sanātana, it is your extreme humility. I touch you to purify Myself. I don't consider that you're untouchable. But I see what kind of devotion is in your heart. You can purify the whole creation. And I'm touching you to purify Me Sanātana."

This is the line of the thinking of the Vaiṣṇava. Mutual. Everyone thinks "I'm the most humble, sinner." But others can see, "No." As much humility there is so much devotion, real humility, *dainya*. Humility is the criterion to measure Vaiṣṇavism.

Bhaktivinoda Ṭhākura has said, "Whether one is a Vaiṣṇava or not we can measure it by his humility."

As much as one is conscious of the Infinite he cannot but think that he's nothing. So much one is conscious of the Infinite, necessarily he'll have to think that he's the most insignificant. And who is not in relativity of the Infinite he thinks himself, "I'm big" because he does not know the Infinite. So the measure of Vaiṣṇavism is according to his humility, and not lip deep, but sincere, heartfelt humility. But that does not mean that if sometime for the service of the Lord assertion is necessary then he'll do that on behalf of the service. But at heart he knows he has no value. All his work inspired by the will of the Supreme.

"If that is withdrawn I'm nowhere. Whatever I've got it is the inspiration of the Lord, the delegated power from the Lord. If that's withdrawn my value is nothing."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Govinda Mahārāja: Caste of Goswāmī caste.

Bhakti Sudhīra Goswāmī: [Describes part of *Śrī Guru And His Grace*] Their mantra is dead, the life has gone. And you say, "Gauḍīya Maṭha deals with reality, not with the frame." Then, *Slaves of the Truth*. "We're beggars for the pure current of truth." And, *kibā vipra, kibā nyāsī, śūdra kene naya*.

Śrīla Govinda Mahārāja: *Yei kṛṣṇa-tattva vettā sei guru haya*.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.128]

Bhakti Sudhīra Goswāmī: And where you say that *sahajiyā*, if the bodily connection gets the upper hand that is *sahajiyā*. And you gave the example Aurobindo Ghosh story about Mr. Norton and Aurobindo.

Śrīla Śrīdhara Mahārāja: Ha, ha, yes. Ha, ha, ha. "Here is Mr. Ghose." He could understand by reading the article and thought behind. "Here is Mr. Ghose." Ha, ha, ha.

Śrīla Govinda Mahārāja: And Prabhupāda Bhaktisiddhānta Saraswatī also said, "Bhaktivinoda Ṭhākura _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Bhāgavata Jñānānanda - that's also given here. "Here is my Guru. Bhaktivinoda Ṭhākura came me but I could not recognise him." Then, and also your example about the nose, that...

Śrīla Govinda Mahārāja: Nark [?]

Bhakti Sudhīra Goswāmī: _____ [?] What is this in Bengali?

Śrīla Govinda Mahārāja: Nose, nark [?] Narka karge nani seshe karge [?] Yes, yes.

Śrīla Śrīdhara Mahārāja: It is the form, and the breath is the substance. Narka karge nani seshe karge [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And here is a picture...

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then here, also you say how the *sahajiyās*, or the imitationists, they're the worst enemies of the *sampradāya* of Mahāprabhu, they're traitors, they've taken the garb of Mahāprabhu. So then you say, *pūjāla rāgapaṭha gaurava bāṅge*. And then Śrīla Bhaktisiddhānta said, "I'm servant of the servant of the Vaiṣṇavas." And there's a picture of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

Śrīla Govinda Mahārāja: *Pūjāla rāgapaṭha gaurava bāṅge* _____ [?]

Bhakti Sudhīra Goswāmī: Then chapter four called, *The Original Guru* is a chapter about Nityānanda Prabhu. You say He's the general representation of Guru. And how Nityānanda Prabhu is distributing Kṛṣṇa *prema*, with Baladeva, with magnanimity added becomes Nityānanda. Then there's a picture of Nityānanda Prabhu.

Śrīla Śrīdhara Mahārāja: From _____ [?]

Bhakti Sudhīra Goswāmī: From so many different places, Vidagdha has collected this photo. And then you tell the story when Nityānanda Prabhu came to see Mahāprabhu, Nimāi Paṇḍit, and He was naked. And Mahāprabhu gave Him some cloth, and then took His *kaupīna* and distributed to the householders. So you say, "By the grace of Nityānanda we get a firm foundation."

Śrīla Śrīdhara Mahārāja: *Heno nitāi vine bhāi rādhā kṛṣṇa pāite nāi, dṛḍha kori' dharo nitāir pāy.*
[From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*, 1]

Bhakti Sudhīra Goswāmī: Then here's Nityānanda Prabhu, where He said, "There's some danger in Kṛṣṇa *līlā*, so take the Name of Gaurāṅga."

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
[yei jana gaurāṅga bhaje sei amāra prāna]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

And you tell the story of...

Śrīla Śrīdhara Mahārāja: Danger in misunderstanding.

Bhakti Sudhīra Goswāmī: And in *Caitanya-Bhāgavata*, Śacī Devī's dream about Balarāma...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then you quote, *yasya prasādād bhagavat-prasādo* [From Śrīla Viśvanātha Cakravartī Ṭhākura's *Gurv-aṣṭaka*, 8] The mercy of Guru. Then here, *Guru is Not a Doll*.

Śrīla Govinda Mahārāja: *Guru is Not a Doll*. _____ [?]

Bhakti Sudhīra Goswāmī: He's not the body. You say, "Who am I, the disciple, the inquirer? And the Guru is the inquired, that party within Guru." Then...

Śrīla Govinda Mahārāja: *Guru: More than*..

Bhakti Sudhīra Goswāmī: *Meets the Eye*.

Śrīla Śrīdhara Mahārāja: Eh?

Bhakti Sudhīra Goswāmī: More than Meets the Eye. Than what can be seen with your eye.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So then you say, "How can we recognise Guru by his dress? In the summer he's wearing one dress, in the winter another dress. Or sometimes he's old, sometimes he's young. So how to trace, how to recognise him? From external consideration we must go to

the internal, and devoid of flesh and blood." And you give example of *gandharvas* and *siddhas*, no fleshy form, but they also have Guru.

Then, *Progress: Elimination and Acceptance*. Dynamic world. And you say, "To get the grace of Nityānanda Prabhu we should try to study the character of Śrī Gaurāṅga, and serve Him, His *Dhāma*, and His devotees." Then here's that verse of Raghunātha dāsa Goswāmī. *Nāma-śreṣṭhaṁ manum api śacī- putram atra svarūpaṁ*. He says why we're indebted to Śrī Gurudeva, what Gurudeva is giving us, *nāma- śreṣṭhaṁ*.

Śrīla Śrīdhara Mahārāja: These are his contributions to us.

Bhakti Sudhīra Goswāmī: Yes. This is what is Guru, he's given. Then, after that you give a whole description of that verse, that he's giving the Holy Name of Kṛṣṇa, the highest form of thought, aspiration, ideal, the mantra. Then the service of Mother Śacī's Son Śrī Caitanya Mahāprabhu, Who's like a golden mountain standing to show the direction of Kṛṣṇa *līlā*. And the lotus feet of His favourite personal assistants, Svarūpa Dāmodara, then Śrī Rūpa, and Dāsa Goswāmī says, "And Śrīla Sanātana Goswāmī." And Mathurā Maṇḍala, then Vṛndāvana, and Rādhā-kuṇḍa, Govardhana.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then when you turn the page, here it says, What is ISKCON? Because you say here, "What is our Guru? What is his mission? It is filled with all of these things. *Nāma-śreṣṭhaṁ manum api*.

83.11.01.B

Bhakti Sudhīra Goswāmī: [From *Śrī Guru and His Grace*]

[Devotee: There are so] many visions about the International Society for Kṛṣṇa Consciousness (ISKCON). But what should the real vision of ISKCON be?

Śrīla Śrīdhara Mahārāja: In this verse, Raghunātha Dāsa Goswāmī gives the real acquaintance of what is ISKCON. *Nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ*. ISKCON must not deviate from this line. We have not come here to deceive ourselves, but to fulfil ourselves. ISKCON will fulfil everyone's inner demand, even extending to the vegetables and stones, taking them to the feet of Mahāprabhu and the Goswāmīs. From village to village, everyone, in every place, should be hunted and approached. "Take the Name of Kṛṣṇa! Come under the flag of Mahāprabhu!" This grand worldwide mission will thrive like anything; it will touch the heavens and cover the Earth, and other planets also. That was the aim of Bhaktivedānta Swāmī Prabhupāda, and we understand and appreciate that.

So that's the end of that chapter. Then this chapter, chapter five, is called, *God Consciousness Versus Society Consciousness*. Where you explain progress means elimination and a new acceptance. And you give the example if someone is an out and out socialist living in the

capitalist country, but there's a clash between the socialist and the capitalist, what will he do? Whose side will he take?

And you mentioned how in the Christian line they have *Catholics, Protestants, and Puritans*, progressive Christianity. Then how Einstein had to leave Germany to go to America for his high ideal of life.

And where Kṛṣṇa says, *sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ* [*Bhagavad-gītā*, 3.35], the relative consideration. Then absolute consideration, *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja* [*Bhagavad-gītā*, 18.66]. "Give up everything. Come to Me directly."

And also, after, *The Disappearance of Guru*. You explain how disturbance must come. And the disciple begins *ātmā samiksa*, self analysis.

And this example of *Jesus and Judas*. How Judas betrayed Jesus. And how also Peter who was the leader of Christ's apostles, disciples, he was exposed when he denied Christ.

Then you gave the example of the sycophant, flatterer. The Muslim king when he advertised, "I want one flatterer. Who will be the fit man for the job?"

Then the example of Droṇācārya and the Pāṇḍavas shooting the eye of the bird in the tree.

Then about...

Śrīla Govinda Mahārāja: God Consciousness, Society Consciousness.

Bhakti Sudhīra Goswāmī: Yes. Then about not taking the Infinite within the prison house of our mind, confining Him there. And also our Guru, what he has given us, is it a living thing, dynamic, any growth can be seen? And here you say that if someone thinks that he's finished all knowledge and has attained perfection, then we hate it! And then you give the example of Kavirāja Goswāmī, *purīṣera kīṭa haite muñi sei laghiṣṭha* [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205] Thinking himself lower than the worm in the stool. And here's the finish. If someone says, "I have finished all knowledge. God, Caitanya, is my disciple," he should be shot down as the greatest enemy ever found in the world!

And this is chapter six.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: How many chapters?

Bhakti Sudhīra Goswāmī: Fourteen. Here is, *"I Command You - Become Guru!"* Here's a picture of Mahāprabhu. And this verse, *tava kathāmṛtaṁ* [*Śrīmad-Bhāgavatam*, 10.31.9]. And you gave Bilvamaṅgala Ṭhākura's verse, *madhuraṁ madhuraṁ vapur asya vibhor* [*Kṛṣṇa-Karṇāmṛtam*, 92]. And that other verse, *māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu* [*Kṛṣṇa-Karṇāmṛtam*, 68]. "How sweet is Kṛṣṇa." And that should be distributed, the Hari *kathā*.

Śrīla Govinda Mahārāja: And Kṛṣṇa's photo, Rādhā-Govinda's photo _____ [?]

Bhakti Sudhīra Goswāmī: Yes. So then you say, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [*Caitanya- caritāmṛta, Madhya-līlā,* 7.128]. And you say that the sum total of news in this world is that at every second everyone is entering the jaws of death.

So Mahāprabhu says, "I command you. Take the position of Guru, the giver. And don't be afraid that you'll become puffed up with pride and go to hell. I order you. Do relief work. Don't stand idle as an onlooker."

And you give the example, when someone criticised in Madras that Ramkrishna Mission is feeding people. And you told, if there's a famine, and you're distributing food, and someone flees from the crowd, should you go to catch them and stop your distribution?

And then there's a picture of Mahāprabhu in the Jhārikhaṇḍa Forest.

Śrīla Govinda Mahārāja: Jhārikhaṇḍa _____ [?]

Bhakti Sudhīra Goswāmī: You say, "His vibration of Hari *kathā* was so fine it penetrated the elephant and tiger bodies and they began...

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then chapter seven. *The Initiating Spiritual Master*. You give the example of the three kinds of Guru. Two feet in Vaikuṇṭha, extending one foot here.

Śrīla Govinda Mahārāja: Ah. This is very important.

Bhakti Sudhīra Goswāmī: Yes. And the *kaniṣṭha*, *madhyama*, and *uttama adhikārī*. Then *Kṛṣṇa's Headache*, and the *gopīs* giving their feet dust. And Rāmānuja giving his mantra at the risk of going to hell. And *The Trap to Capture Guru*. You once said through *śikṣā* the disciple will add as the trap to capture Guru, hearing his *śikṣā*.

Śrīla Śrīdhara Mahārāja: Eh? To trap Guru? What is this?

Bhakti Sudhīra Goswāmī: You said that if someone speaks, gives his *śikṣā* in the disciple, he will recognise that Guru is there. Because I was saying once...

Śrīla Śrīdhara Mahārāja: *Śikhā*?

Devotees: *Śikṣā*.

Bhakti Sudhīra Goswāmī: No, no. *Upadeśa*.

Śrīla Śrīdhara Mahārāja: O, *śikṣā*. His trap, what is it, how?

Bhakti Sudhīra Goswāmī: Once I told you that - you said, "You must follow your Guru's - you must give what your Guru has given to you. It is not your property." So I said I can give that by

giving instruction. And what is the necessity to give initiation? And you said, "But by instruction, or *śikṣā*, the disciple will capture the Guru." He will understand who is the Guru through the *śikṣā*.

Śrīla Śrīdhara Mahārāja: Trap, what does it mean, trap?

Bhakti Sudhīra Goswāmī: It's figurative.

Akṣayānanda Mahārāja: Yes. It means he will recognise his Guru.

Śrīla Śrīdhara Mahārāja: How?

Akṣayānanda Mahārāja: By his *śikṣā*. By the *śikṣā* of the Guru the disciple he can _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Trap _____ [?] to capture, to catch the Guru.

Akṣayānanda Mahārāja: Yes. He'll capture the conception of Guru _____ [?] He can appreciate the conception of Guru this way. It is in a figurative way, captures.

Bhakti Sudhīra Goswāmī: It was on the discussion of *dīkṣā* and *śikṣā*.

Śrīla Śrīdhara Mahārāja: Trap means something which unconsciously can capture one? Whom it captures, he may not know? He unconsciously comes and falls in the trap? Eh?

Akṣayānanda Mahārāja: Yes. Literally it means that.

Śrīla Śrīdhara Mahārāja: Literally. But...

Bhakti Sudhīra Goswāmī: It is more figurative.

Akṣayānanda Mahārāja: In a figurative way, in a loose way.

Śrīla Śrīdhara Mahārāja: Capture Guru, by *śraddhā*. Narottama Ṭhākura he captured Lokanātha in a trap?

Akṣayānanda Mahārāja: Yes. Something like that.

Bhakti Sudhīra Goswāmī: Like that. That idea.

Śrīla Śrīdhara Mahārāja: Yes. That may be, yes, that may be.

Bhakti Sudhīra Goswāmī: Because Lokanātha Goswāmī did not want to give initiation. Just like that.

Śrīla Śrīdhara Mahārāja: But he was trapped, captured.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this chapter, chapter eight, *Separation from Śrī Guru*. Here is a picture of yourself and Swāmī Mahārāja on the roof here of your Maṭha.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And the beginning of the chapter says that,

His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda gave advice to his senior disciples that if the need arose to consult higher spiritual authority after his disappearance, his senior Godbrother Śrīla Śrīdhara Mahārāja should be consulted. On more than one occasion he said, "I consider Śrīla Śrīdhara Mahārāja to be my *śikṣā* Guru, instructing spiritual master, so what to speak of the benefit that others can have from his association." Then. Just after his disappearance, his senior disciples approached Śrīla Śrīdhara Mahārāja and asked his advice on how to guide the International Society for Krsna Consciousness. The following is an excerpt of their conversations.

So this is when the GBC came to see you in nineteen seventy eight. But it is not represented as GBC but just question and answer format. And you gave the example of the disciple is like the lotus, and Kṛṣṇa is like the sun, and the Guru is like the water all around in which the lotus is situated. So remove the water and then the lotus burns in the sun.

Śrīla Govinda Mahārāja: This is very nice example.

Bhakti Sudhīra Goswāmī: Yes. And then also you gave the example of Raghunātha Dāsa Goswāmī. How he saw that Rādhā-kuṇḍa which previously was inspiring him, was now like a tiger's jaws coming to devour him. And Govardhana Hill was like a python coming to swallow him up. So it was antagonistic. So you spoke about *vipralambha*.

Then you speak of the position of Ācārya. And *vātsalya-rasa* and *sākhya-rasa*, dealing with disciples and Godbrothers. Then you speak of autocracy as opposed to democracy. That ours is autocratic position of Guru, all in all, unconditional surrender.

But you say that the Kṛṣṇa conception helps us make adjustments. Because whom we can see with the Absolute - mother Yaśodā, is coming to whip Him. She's whipping Kṛṣṇa. And *taṭasthā-vicāra* is given.

And also to the disciple you said the Guru is more near and dear to us than God Himself.

And also you said we're *Messiahs of Free Faith*. That no law should come to check the flow of love. But law, *viddhi*, should promote the flow of love.

You also give the example of the tooth biting the tongue, from the *Bhāgavatam*. The tooth cuts the tongue - should we remove the tooth? So you said some loving, one organic whole, loving dealings.

Then *kanak*, *kāminī*, and *pratiṣṭhā*. You explain the dangers for Ācārya.

And also if Guru must be abandoned. *Guror apy avaliptasya, kāryākāryam ajānataḥ*. [*Mahābhārata, Udyoga-parva,* 179.25] And Jīva Goswāmī in *Hari-Nāma-cintāmaṇi* of Bhaktivinoda Ṭhākura.

Also you explain that when Kṛṣṇa entered the arena of Kaṁsa, how Guru is seen differently by different persons, so as Kṛṣṇa when He entered Kaṁsa's arena He was seen in different ways.

And the example of where the son may be a judge, but the father comes before the judge and gives his regard to the rank, the position.

And Śrīdhara Swāmī's, *aham vedmi śuko vetti, vyāso vetti na vetti vā* [*Caitanya-caritāmṛta, Madhya-līlā*, 24.313] And Mahāprabhu telling Sanātana that Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: It is not composed by Śrīdhara Swāmī, but it's about Śrīdhara Swāmī.

Bhakti Sudhīra Goswāmī: Yes. And his commentary on the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Right.

Bhakti Sudhīra Goswāmī: Then Mahāprabhu telling Sanātana that, "Kṛṣṇa is going to grace you through Me." And your example of the poster in the war time in Calcutta. "Take this dress."

Śrīla Śrīdhara Mahārāja: _____ [?] That example for which?

Bhakti Sudhīra Goswāmī: For which? So many questions are being asked to you. "Should we do this? We will have disciples. Should we do that?" Then finally you say, "Take this uniform, and so many things will be shown to you. You'll get inspiration what to do."

And you say that, "Our Master is not a cheat. He will come to help us with all His might, saying, 'Do this. I'm helping you. I'm at your back. When we're all sincere, things will happen like this.'"

Śrīla Śrīdhara Mahārāja: Do that, not do that.

Bhakti Sudhīra Goswāmī: Yes. Then the next chapter is called, *Nāma Guru and Mantra Guru*. Then here, this is your example - Govinda Mahārāja he does a graphic illustration of your example, a circle within a circle.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: *Gāyatrī* mantra.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Continuous to Goloka.

Śrīla Govinda Mahārāja: Continuous to Goloka _____ [?]

Bhakti Sudhīra Goswāmī: *Hari Nāma*, extends to the lowest position, and goes to the highest position.

Śrīla Govinda Mahārāja: *Hari Nāma* _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: _____ [?] To help.

Śrīla Govinda Mahārāja: The *Hari Nāma*.

Bhakti Sudhīra Goswāmī: So this looks very scientific, this explanation.
Then also here this, *ātmā parijñāna-mayo*.

Śrīla Govinda Mahārāja:

ātmā parijñāna-mayo vivādo, hy astīti nāstīti bhidārtha-niṣṭhaḥ
[vyartho 'pi naivoparameta puṁsāṁ, mattaḥ parāvṛtta-dhiyāṁ sva-lokāt]

[One party says: "God exists!" The other says: "God does not exist!" *Śrīmad-Bhāgavatam* says that the *ātmā* is self effulgent, but still we find that one class of men say, "He exists, we see Him, He can be seen," and another says: "He has never existed." This quarrel has no end because one of the parties hasn't got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever."] [*Śrīmad-Bhāgavatam*, 11.22.34]

Bhakti Sudhīra Goswāmī: And you tell the story of Sārvabhauma Bhaṭṭācārya and Gopīnāth Ācārya.
And Śrīla Bhaktisiddhānta Saraswatī's example of a man living in a dungeon. His friend comes to show him the sun, and he says, "Let me get one lantern." He says, "No lantern will be necessary."
Then also Duḥśāsana, and the *virāṭ-rūpa*, to bind Kṛṣṇa. And Dhṛtarāṣṭra hears the sages, everyone praising Kṛṣṇa, and says, "Remove my blindness and let me see You." And Kṛṣṇa says, "I say that you'll see and you'll see. No necessity of removing your blindness."

Śrīla Śrīdhara Mahārāja: Yes. Revolutionary. Ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Independent of our physical senses, that knowledge, that is more...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: "Let there be water." There was water. "Let light." Light. His sweet will everything, at the back.

[21:55 - 22:25 ?]

Bhakti Sudhīra Goswāmī: *A Religious Jungle*. When Uddhava asked Kṛṣṇa, "Why are there so many 'isms' in the world? How did this come about?"

Then, *The Lady and the Mullah*. You say, "Every disciple cannot catch the real spirit of the advice of the Guru." So the *mullah* was giving lecture on *Koran*.

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: So that story. Very humorous.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then Newton saying, "I'm just collecting pebbles on the shore of the ocean of knowledge. In that way I'm more learned than all of you who think that you know everything."

Then here this chapter ten, *Instructing Spiritual Masters*. *Śikṣā Guru Paramparā*.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So you explain, "Our *paramparā* follows the ideal, not the body; it is a succession of instructing Spiritual Masters."

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana [viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[*Brahma-Mādhva-Gauḍīya Sampradāya*, 6] [Compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

Then you explain about the line of thought as traced from Newton to Einstein. *Copernicus, Galileo, Newton, Einstein*. How in considering great distance the intermediate points may be neglected, and the major points are taken into consideration. Like the thought from Newton to Einstein.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Newton.

Śrīla Śrīdhara Mahārāja: _____ [?] What did I say?

Bhakti Sudhīra Goswāmī: That you traced in scientific thought, from Newton to Einstein. And the lesser important scientist in between...

Śrīla Śrīdhara Mahārāja: Excluded.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: So Guru *paramparā*, touching the main points.

Bhakti Sudhīra Goswāmī: Yes. Then, you say disciplic succession is not a bodily succession, not body *paramparā*.

Śrīla Śrīdhara Mahārāja: Spiritual thought.

Bhakti Sudhīra Goswāmī: Yes. Then you mention Baladeva Vidyābhūṣaṇa and his valuable contribution to the *sampradāya*.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And here's pictures of Rāmānujācārya, Madhvācārya, Nimbārkācārya, Viṣṇusvāmī.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And there's a photo of Baladeva Vidyābhūṣaṇa.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And you explain *The Zigzag Line of Truth*. Analogies coming down in a zigzag way. And you say, "I'm not a servant of A,B,C, or D. I'm a servant of Mahāprabhu. And I must turn in any way, whatever may be favourable to reach my Lord."

And you tell of Gopa-kumāra in *Bṛhat-Bhāgavatāmṛta*, how he had to go from one level to another.

Śrīla Śrīdhara Mahārāja: Progressing.

Bhakti Sudhīra Goswāmī: Progressing. Then you tell of Prahlāda Mahārāja, that his father is a demon, he's a devotee, his son is a demon, his grandson a devotee again. You mention Prahlāda's Guru *paramparā*, Hanumān's Guru *paramparā*, Pāṇḍavas Guru *paramparā*, Mahādeva's Guru *paramparā*. You say but Brahmā and Mahādeva are Gurus themselves. They're the creators of their own lines of Guru *paramparā*. But Gopa-kumāra passes them also. Why? His thirst is not quenched until he goes to Vṛndāvana. So *Bṛhat- Bhāgavatāmṛta* has shown us the line of Guru *paramparā*, or the real line of our quest, our search.

Then, you give the example of the Pāṇḍavas going to the Himalayas, and how so many fell away, but Yudhiṣṭhira and the dog continued together. So you said some may be eliminated.

Then you quote Mahāprabhu and Rāmānanda. But Rāmānanda was shrinking away, not to instruct Mahāprabhu. But Mahāprabhu said that, "You are the wealthiest capitalist of the spiritual world. So use that and do good for the public."

Here you say, "First let us understand Guru, then the question of *paramparā*." And you say, "Śrīmatī Rādhārāṇī is not in the Guru *paramparā*. Should we dismiss Her? The question of first importance is who is Guru? And then there can be a chain of them coming down."

Then you give example, *Alexander the Great*, the Gordion knot. "That who can unloose this knot will be a great king." Then Alexander he cut the knot with his sword, ignoring the formal consideration.

And the example of Columbus. "Who can stand an egg - can you make an egg stand?"

Śrīla Śrīdhara Mahārāja: That is for Napoleon perhaps.

Bhakti Sudhīra Goswāmī: Aha! Yes. Someone said that. He says in one tape Columbus.

Śrīla Śrīdhara Mahārāja: I thought that that was the case with Napoleon. "Can you keep the egg on your nail?" "Yes, yes."

Śrīla Govinda Mahārāja: You can correct?

Bhakti Sudhīra Goswāmī: Yes, we can correct that. We thought so, but in one place you said Columbus.

Śrīla Śrīdhara Mahārāja: I heard it like that, in the case of Napoleon.

Śrīla Govinda Mahārāja: Make it clear.

Bhakti Sudhīra Goswāmī: Right. We can change it. Anyway, then chapter eleven is called, *The Land of Gurus*. And you explain the verse, *na hy ekasmād guror jñānaṁ, su-sthiraṁ syāt su-puṣkalam* [*Śrīmad- Bhāgavatam*, 11.9.31]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then you tell of that Baladeva Vidyābhūṣaṇa explains how both Rūpa and Sanātana Goswāmīs have shown Govinda to the world, like a jewel within their palms.

And then also you quote that *nyāya śāstra*, this *viṣaya*, *saṁśaya*, *purva-pakṣa*, *mimaṁsā*, *siddhānta*, and *saṁgatiḥ*. Then *ajñāta-sukṛti*, *jñāta-sukṛti*, *śraddhā*, *sādhu-saṅga*.

And you explain the gradations. You say, "What to speak of here, in God's own self there's gradation. Vāsudeva, Viṣṇu, Nārāyaṇa, Dvārakeśa, Mathureśa, Svayaṁ-Bhagavān Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Not only ends there, but Svayaṁ-Rūpa, Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, and so many differentiated.

Bhakti Sudhīra Goswāmī: Then here you mention about being *Hurled Down to Vaikuṇṭha*. Raghunātha Dāsa Goswāmī...

Śrīla Śrīdhara Mahārāja: pasa bhumi divi pheli selidi parola hadi [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then this is chapter twelve. It's called *Servant of the Servant*.

Śrīla Śrīdhara Mahārāja: Telescopic system.

Bhakti Sudhīra Goswāmī: Yes. Ha, ha. And that,

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
[tasmāt parataraṁ devi, tadīyānām samārcanam]

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 11.31]

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
[mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ]

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi Purāṇa*]

Śrīla Govinda Mahārāja: *Mad bhaktānāṁ ca ye bhaktās*.

Śrīla Śrīdhara Mahārāja: *Te me bhaktatamā mataḥ*.

Bhakti Sudhīra Goswāmī: And also you told how in the beginning how Śrīmatī Rādhārāṇī was worshipping time, *kāle, ye kāle vā svapane*.

Śrīla Govinda Mahārāja: Time. Worshipping time. *Ye kāle vā svapane, dekhinu vaṁśi vadane* [*Caitanya- caritāmṛta, Madhya-līlā,* 2.37-8]

Bhakti Sudhīra Goswāmī: So that Kṛṣṇa would remain.

Śrīla Śrīdhara Mahārāja: *Rāmānanda-saṁvāda* _____ [?]

Śrīla Govinda Mahārāja: No. It's not in *Rāmānanda-saṁvāda*.

Bhakti Sudhīra Goswāmī: Yes. *Ye kāle vā svapane, dekhinu vaṁśi vadane*.

Śrīla Govinda Mahārāja: Yes, I know that.

Bhakti Sudhīra Goswāmī: But where is it?

Śrīla Govinda Mahārāja: It's in *Caitanya-caritāmṛta*.

Bhakti Sudhīra Goswāmī: Yes, it's *Rāmānanda-saṁvāda*.

Śrīla Govinda Mahārāja: In *Rāmānanda-saṁvāda*?

Bhakti Sudhīra Goswāmī: Yes. Whenever we went to find anything on Rādhārāṇī it was there.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Who says that?

Devotees: Rādhārāṇī says that.

Bhakti Sudhīra Goswāmī: "That when Kṛṣṇa comes again I'll worship time, propitiate time."

Śrīla Govinda Mahārāja: O, this *śloka* in *Jagannātha-vallabha-nāṭaka*.

Akṣayānanda Mahārāja: *Ye kāle vā svapane, dekhinu vaṁśi vadane*.

Śrīla Govinda Mahārāja: *Sei kāle āilā dui vairi, 'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'*.

Bhakti Sudhīra Goswāmī: But we only have access to *Caitanya-caritāmṛta*.

Śrīla Śrīdhara Mahārāja:

punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala
...
[ye kāle vā svapane, dekhinu vaṁśi vadane, sei kāle āilā dui vairi
'ānanda' āra 'madana,' hari' nila mora mana, dekhite nā pāinu netra bhari'
punaḥ yadi kona kṣaṇa, kayāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[This was spoken by Śrī Caitanya Mahāprabhu while in trance in the mood of Śrīmatī Rādhārāṇī, in the company of Svarūpa Dāmodara and Rāmānanda Rāya.]
[*Jagannātha-vallabha-nāṭaka*, 3.12-3] & [*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-8]

Śrīla Govinda Mahārāja: _____ [?] This *śloka*, this is translation of that *śloka*.

Bhakti Sudhīra Goswāmī: Yes, that's right. Also you say this example. "If you love me, love my dog. How intense one's love for his master must be if he can love the master's dog. So the test of our love of the master, of Kṛṣṇa, is in pleasing His servants."

And then you say how Kṛṣṇa is a king, and there's a hierarchy, servitors surrounding the king.

And the Everest example, highest peak, Everest. Surrounding Everest so many subordinate peaks.

So making the approach nearer to Kṛṣṇa we'll understand so many servitors in His connection.

And you say *The Real Test of Devotion*. When Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was travelling in South India, and someone would say he's 'a great devotee of Kṛṣṇa, or a great devotee of Rāma,' he would say, "Under whose guidance does your service to Kṛṣṇa go on?"

And they would say, "No, no, I'm directly concerned with Lord Kṛṣṇa. I'm directly concerned with Lord Rāma." Then when they went away we heard our Guru Mahārāja say, "He has no devotion." That person was dismissed as an imitation devotee.

Then this chapter thirteen is *Lives of the Saints*. About *goṣṭhyānandī* and *viviktānandī*. You explain...

Śrīla Govinda Mahārāja: _____ last chapter [?]

Bhakti Sudhīra Goswāmī: Next to last. There's one more after this.

Śrīla Govinda Mahārāja: Yes. Thirteenth chapter _____ [?] *viviktānandī*, *goṣṭhyānandī* ___ [?]

Akṣayānanda Mahārāja: *Premārurukṣu*.

Bhakti Sudhīra Goswāmī: *Premārurukṣu*.

Śrīla Govinda Mahārāja: Yes. _____ [?]

Bhakti Sudhīra Goswāmī: Then here's a picture of Bhaktivinoda Ṭhākura.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Because you're quoting his *Caitanya-śikṣāmṛta*. And that we cannot make this distinction who is higher and lower. And you mention Kṛṣṇa, it's His will through whom He chooses to do different services in this world.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Sudhīra Goswāmī: Kṛṣṇa, it's His selection.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa?

Bhakti Sudhīra Goswāmī: Kṛṣṇa's selection, which devotee He will do His work through, and what kind of work. And you mention Svarūpa Dāmodara, Rāmānanda Rāya, how they did not preach in an extensive way. But on the other hand Nityānanda Prabhu and others did. Kṛṣṇa selects His instruments according to His desire. Then you mention Rūpa and Sanātana did not practically come in touch with the masses for preaching. But they gave scriptures for the preachers.

Then *sparśa-maṇi*, the Vaiṣṇavas, like touchstones.

Then you mention that it may be taken from one point of view that *Gaura līlā is higher than Kṛṣṇa līlā.* So those who are engaged in distribution that that is very laudable.

Then here's a picture of Śrīla Gaura Kiśora Dāsa Bābājī Mahārāja. Because how Śrīla Bhaktisiddhānta Saraswatī Ṭhākura said, "All spiritual knowledge is contained within a particle of the dust of his lotus feet."

And you mention Gadādhara Paṇḍita also, his affinity for Mahāprabhu is so great.

And you say, *Kṛṣṇa is Dancing*, through different agents.

Then you give the story of Puṇḍarīka Vidyānidhi. *Aho bakī yaṁ stana-kāla-kūṭaṁ* [*Śrīmad-Bhāgavatam*, 3.2.23] And Gadādhara Paṇḍita and Mukunda Datta.

Then this is the last chapter, chapter fourteen. It's called *The Line of Śrī Rūpa*. *Rūpānuga sampradāya*. And you begin saying mercy is above justice. And that verse again, *aho bakī yaṁ stana-kāla-kūṭaṁ / kaṁ vā dayāluṁ śaraṇaṁ vrajema*. And you say we should omit the department of justice, because we'll be dealt with very severely. Rather we should approach the department of mercy. Then you quote...

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: ...Gopāla Bhaṭṭa Goswāmī.

govinda-vallabhe rādhe, prārthaye tvām ahaṁ sadā
[tvadīyam iti jānātu, govindo māṁ tvayā saha]

["O Śrīmatī Rādhārāṇī, the dearest of Lord Govinda, this is always my request to You - please let Lord Govinda, along with Yourself, consider me to be one of Your assistants."] [*Arcana Paddhati*, p 70]

Gopāla Bhaṭṭa Goswāmī, his *arcana*. And,

rādhe vṛndāvanādhīśe, karuṇāmṛta-vāhini
[kṛpayā nija-pādābja, dāsyaṁ mahyam pradīyatām]

["O Rādhe, O Queen of Vṛndāvana, You are like a flowing river filled with the nectar of mercy. Please be kind upon me, and bestow upon me some small service at Your lotus feet."] [*Arcana Paddhati*, p 70]

And there's a photo of Gopāla Bhaṭṭa Goswāmī writing his...

Devotees: _____ [?]

Bhakti Sudhīra Goswāmī: Then *Distributing Ecstasy*. The *hlādinī*, *karuṇāmṛta-vāhini*, the *hlādinī-śakti* is distributing. You say like a river has in it many valuable minerals and jewels, to trace in that current. So the *hlādinī* current is distributing that. Then Śrīla Raghunātha Dāsa Goswāmī, who says, "Kṛṣṇa is of secondary concern."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Then, here is that verse, *āśābharair-amṛta-sindhu-mayaiḥ kathañcit* [*Vilāpa- kuṣumāñjali*, 102] Then *Rādhā-dāsyam*. And you quote also Kṛṣṇa and Uddhava. *Na tathā me priyatama ātmayonir na śaṅkaraḥ* [*Śrīmad-Bhāgavatam*, 11.14.15]. Then *Āsā maho caraṇa-renu-juṣām aham syām* [*Śrīmad-Bhāgavatam*, 10.47.61]. Then, you give explanation of - oh, here's a photo of Rādhā and Govinda. Then you explain the significance of the *rūpānuga sampradāya*, coming from Rūpa Goswāmī. And here's a picture, Śrīla Rūpa Goswāmī, the *bhakti-rasācārya,* giver of the *rāgānūga-śāstras*.

And then you describe this is our *Spiritual Inheritance*. You gave the example, the father leaves some valuable documents for the children. They may not know the value as children, but when they mature they come to realise there wealth, that's been left. And you said, "This is not my property but the property of my Gurudeva."

Then you say, "Bhaktivedānta Swāmī Prabhupāda he gave everyone a clue. He distributed the key, widely, and gave a clue. 'Come and open the chest and find out what valuable ornaments and gems are within the chest." Then you say, "But people will say this is just a product of a disorganised brain. The non-devotees, they'll think this is madness."

And you quote Rūpa Goswāmī's verse, *viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā* [*Śrī-Rūpapādānāṁ*]. About a *cātaka* bird praying for water from the clouds. And then the book finishes with that verse, praying for the grace...

83.11.01.C_83.10.30

Śrīla Śrīdhara Mahārāja: ...at once the Dewān of the, that is Vṛndāvana, Rādhā-kuṇḍa perhaps in the, near about the chief if Bharatpur State. And he came there with his family and was circumambulating Rādhā- kuṇḍa.

And one of the favourite disciples of our Guru Mahārāja, named Paramānanda, from boyhood he came to Gurudeva. He told, "Prabhu, they also appreciate Rādhā-kuṇḍa, Rādhārāṇī."

Then Prabhupāda replied that, "Their appreciation of Rādhārāṇī is something, and ours is another thing. What is the difference? They revere Kṛṣṇa, and because Rādhārāṇī is His favourite, so they have reverence for Rādhā-Kṛṣṇa. And we revere Rādhārāṇī directly, and because Kṛṣṇa is favourite of Rādhārāṇī so we go to Kṛṣṇa. We have direct concern with, we're potency, our direct devotion should be with the highest potency. And Kṛṣṇa is substance. Because Kṛṣṇa is necessary for Rādhārāṇī's purpose, so we shall have to keep our connection with Kṛṣṇa. But mainly we're all absorbed in the interest of Rādhārāṇī. Direct connection here. Potency, potency."

So generally people they approach Kṛṣṇa, and then from Him to His devotees.

But Prabhupāda told, "Our inborn relationship is with Rādhārāṇī. We're *śakta*, worshipper of potency. And because Rādhārāṇī wants Kṛṣṇa, we shall have to want Him also. That is secondary."

You have mentioned one place "secondary." The *āśābharair-amṛta-sindhu-mayaiḥ*. But there is a story, a tale was there, secondary. You have already mentioned, "Our relation with Kṛṣṇa is

secondary. Primary is Rādhārāṇī." And that was described in that way by Prabhupāda in Rādhā-kuṇḍa.

And that cleared my doubt. *Rādhā-dāsya*. How? Why? We're mainly concerned in achieving Her group. We're in Her group. And with us all She worships Kṛṣṇa and She serves Kṛṣṇa. So *rūpānuga vicāra* is this, we're in this party, in Her party. And She faces the service of Kṛṣṇa, and we all help Her.

That is the real position of a liberated ego who has entered the *līlā* in a particular position of service. So many forms may extend that way. Anyhow it is laudable one has come by His Divine will. We try to pay our obeisance to that. And also who has given that to us, we've got our adoration for him also.

What do you say Akṣayānanda Mahārāja?

Akṣayānanda Mahārāja: Ah! You've captured Guru.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Śāstra* Guru. Vyāsadeva means this. Already there is so many scriptures, and Vyāsa comes and systematically adjusts them. There are so many Vyāsa. This is Kṛṣṇa Dvaipāyana Vyāsa. Vyāsa means who distributes the revealed truth in a systematic way, he's Vyāsa. Very laudable, we're happy, and our Swāmī Mahārāja, our Gurudeva, they're all happy to find Vyāsa.

Jaya Oṁ Viṣṇu-Pāda Śrīmad Bhaktisiddhānta Saraswatī Goswāmī.

Devotees: Jaya!

...

Devotee:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

["In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them."]

[*Abhidheyādhideva Praṇāma*]

Parama Pūjāpāda Śrīla Śrīdhara Goswāmī Mahārāja

[06:02 - 29:03 ?]

Devotees: (Applaud)

[29:08 - 30:10 ?]

Akṣayānanda Mahārāja: I offer my prostrate obeisances, body, mind, words, and soul, at the holy feet of my Śrīla Guru Mahārāja.

From the very beginning I wished to abandon all I have learned, all I have dutifully but mechanically committed to memory in the vain pursuit of labour without love. How can I sing the praises of a personality divine, while clutching greedily to all my worldly accomplishments? Will it be praise, will it be divine, if I vomit and re-vomit all I could digest within the parts of my voracious intestines?

If I wave a flag and make a merry dance for the crowd, will it touch the heart of the Absolute? If I cross the oceans and mountains and return with a pot of gold, should I receive some blessings? Or if I renounce the whole affair as false, how will I renounce my own hypocrisy?

To give up the company of true saints is the most heinous and criminal offence one can commit against his self. Because they, the saints, do not relish being waited on, or served, their company is very rarely attained. Our quandary is that devoid of prospect divine, we wander hither and thither, loitering in the wake of our own selfish interest, with no conception of a goal, perfection, or shelter. Finally by dint of sheer good luck do we approach the sacred and holy foot dust of Śrīla Gurudeva, who without pomp and ceremony, meticulously places us at the feet of the Absolute. Therefore the conception of Śrīla Gurudeva is infinite.

I would like to specifically pray at the divine feet of His Divine Grace Oṁ Viṣṇu-Pāda Paramahaṁsa Ṭhākura Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. Śrīla Guru Mahārāja and his associates are members of the eternal family of the Absolute Divinity Infinite. His heritage is beyond the limits of time, space, and mental faculty. But it is in the plane of the pure heart, the plane of dedication, devotion, giving, serving, contributing and submitting oneself at the feet of the Absolute. It is the plane of love divine. It makes one almost mad it is so high, sweet, and sublime. It is the golden gift of the golden Lord, Gaura Sundara. It is so rare to be found within this world or the next.

Today is the sacred appearance day of Śrīla Guru Mahārāja. On this happy day he was sent by the Almighty God to carry out the eternal play of love divine by giving us tiny bound up souls of the borderland yet another chance to enter the glorious land of love. The land of ever new light, prospect, and beauty. So joyful we have become to learn from His Grace that this land is our home, home sweet home.

No longer need we ponder ad nauseam in the land of imitation. No longer need we crack our skulls with the endless puzzles of proud scholarship which culminates only in the slumber of emptiness. And no longer need we sharpen our vulnerable sensual swords to usurp the mysteries of the autocrat in the wild world of imagination.

The holy scriptures and saints are guiding us and their centre is one. They're in-harmonic in the charming malady of their friendly invitations. Today, feeling our lives to be like a point, on a line, on a plane, on a solid, we pray to Śrīla Gurudeva who is the personification of quintessential genius. And who aptly eclipses his own genius in the pure sweetness of his nature as the most beloved associate of the ever youthful cowboy of Braja. We pray to Śrīla Śrīdhara Deva Goswāmī Mahārāja to kindly, mercifully, enlist us as one of the grains of sand in the shade of his holy lotus feet. I am his aspiring servant.

[34:46 - 40:08 ?]

Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: [40:20 - 40:38 ?]

Devotee: [41:15 - 44:40 ?]

83.11.02.A

[00:00 - 02:30 ?]

Śrīla Śrīdhara Mahārāja: Without surrendering no effect may be expected to come out.

...

The Absolute Interest. Everything for Himself. Nothing for me. I'm also for Him. This sort of idea must develop within. A transformation is necessary, from particular to the universal, from self to the Absolute. That sort of transformation, that is necessary. In taking the Name, or reading the scriptures, or preaching to the public, whatever the external form may be, but that very life must be present there, that I'm surrendering to the Absolute call. Neither for name, fame, _____ [?] if with this idea I go on chanting Name, that is of no use.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

He will have to come down to my level. My tendencies, my activities will be of such nature that that should be sufficient to attract the higher, all-omniscient, conscious principle, to come down to my heart. In whatever I do. The universal knowledge, universal love, has to come down to my heart, to meet my hankering. Crying all through his *bhajan*, weeping, crying, repenting, that is also *bhajan*, devotion.

Devotee: Guru Mahārāja. I have one question. If *prasāda* is given with contempt - because, like when I was in Tirupati at one temple I asked for some *prasāda*. That man gave very contemptuously he gave me. I felt felt severe bad reaction after taking that *prasāda*. I want to know whether I should accept *prasāda* given like that or should reject it?

Śrīla Śrīdhara Mahārāja: If with contempt you get you can show some independent respect to that. You may not take it, but you should show some respect.

Devotee: Also, while taking donations, we should er? In ISKCON they take donations which is given grudgingly. They even take the money against the will of the person giving it. But in *Gītā* it says that such a donation given with contempt or grudgingly has no effect.

Śrīla Śrīdhara Mahārāja: Ah! The *prasāda* cannot be sold. In exchange of money, what is given that may not be considered as *prasādam*, in the real sense.

Devotee: And what about donation Mahārāja? Supposing we take donation, I collect some donation?

Śrīla Śrīdhara Mahārāja: That must be considered separately. You will take, not to sell the book. I'm presenting the book, I want, I beg something for the publication service of the book. So I'm sending some *prasādam*, at the same time I can beg a free contribution from them. But it's necessary that we can distribute *prasādam*, we have got no sufficient money. You should contribute something for the purpose, for the *bhoga*. Even in ancient India education was not paying. Basic education cannot be given, imparted, in exchange of money. Must be free.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. It cannot be purchased in exchange of money or anything. Transaction must be free, *anugraha*. *Prasāda* means *anugraha*, grace, does not have to be purchased.

Devotee: Guru Mahārāja. I have one more, it's not such an important question, but, when we sing *bhajans*, the use of the harmonium, is that er?

Śrīla Śrīdhara Mahārāja: It is not admit-able because our Guru Mahārāja did not allow it. But Swāmī Mahārāja allowed there considering the peculiar position of those days. But our Guru Mahārāja did not like that some element of luxury.

Devotee: So you don't like us to use...

Śrīla Śrīdhara Mahārāja: When Mahāprabhu, Who inaugurated this *kīrtana*, He did not use any harmonium, just *mṛdaṅga* and *karatālas*, in Goloka. And that is the source of *saṅkīrtana*. We should really revere in that way.

golokera prema-dhana, hari-nāma-saṅkīrtana, [rati nā janmila kene tāya.]

[Narottama dāsa Ṭhākura regretted that he did not pursue his attraction for the transcendental vibration of the Hare Kṛṣṇa mantra.] [*Śrīmad-Bhāgavatam*, 4.22.15, purport]

It is the capital of the highest quarter in the universe. And in the original position we don't find any harmonium or anything else, but *mṛdaṅga* and *karatāla*. And so many other things in the procession. So it is better we shall try to stick to that idea...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...of the most original plane.

Devotee: Yes. That is good to hear your final instruction on every subject.

Devotee: Guru Mahārāja. Why does God appear to take on *karmic* reaction? As in the case of Vali shooting the arrow at Kṛṣṇa's foot.

Śrīla Śrīdhara Mahārāja: Yes, different incarnations of God came here for different purpose. Varāhadeva, Yajña Varāhadeva came to devour all the sins of the doers, of the sinners, with the help of *yajña*, sacrifice. When they do sacrifice there, all the prejudices of the past life is finished in the fire.

Devotee: The real question, why God Himself becomes victim to the reaction?

Śrīla Śrīdhara Mahārāja: Victim to reaction? What do you mean?

Badrināyaṇa: Like Bali Mahārāja, I mean Vali.

Devotee: Not Bali Mahārāja.

Badrināyaṇa: Not Bali. Vali and Sugriva.

Devotee: Rāma shot Vali.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Devotee: But then again he took, Bali shot Kṛṣṇa who is...

Badrināyaṇa: As a hunter.

Śrīla Śrīdhara Mahārāja: God comes here to teach things for us. In different stages of teaching comes from different incarnations.

utsīdeyur ime lokā, na kuryāṁ karma ced aham
saṅkarasya ca kartā syām, upahanyām imāḥ prajāḥ

["If I do not perform duties, then, following My example, all the inhabitants of these worlds will renounce their duties and thereby come to ruination. Thus I will be the cause of social turmoil due to unvirtuous population, and in this way, I will be responsible for spoiling posterity."] [*Bhagavad-gītā*, 3.24]

He showed that this is the reaction of the *karma-kāṇḍa*. If you do something against another you must have to take that as reaction, receive that. To teach that He's also showing. Otherwise no reaction.

Devotee: So the *karmīs* will only understand that level.

Śrīla Śrīdhara Mahārāja: Ah! To teach the *karmī* about the reaction, He Himself accepts that. "That I'm also not out of the law of *karma*. So you must be very careful." That is His teaching. Otherwise He may avoid everything, He's above.

Devotee: Why does He not make it known that He's above the law?

Śrīla Śrīdhara Mahārāja: He's above, then what will be above all? Where from all these laws are coming? He's a conception of the Absolute. If God is under law then law is the absolute thing. He's another conception. Whether law comes from God, or God comes from law? There are so many, the Jaiminī and others they say 'the law is above all.' But devotees do not accept that mean theory. What is the characteristic of the Absolute? Hegel say, "Everything For Himself.

Then He's Absolute. Otherwise He's not Absolute." The conception of the Absolute must include that He's independent, He's the Master of everything. Whatever thing exists, only to satisfy Him, then He's Absolute, then He's God, not a man created God under law. That is no God. That is our creation.

_____ *prasāda* _____ [?]

Devotee: Yes. Everyone has taken?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu, you've gone through the letters yesterday?

...

...that is found only here, *guṇa*, *māyā guṇa*. And that is Yogamāyā *guṇa* is present there in Goloka. That must be in the cause. What we find in the effect, that must have to exist in the original, though in different form. What is not in the cause that cannot come in the effect. So it must be there, but in different way.

Devotee: That is inconceivable to us at present.

Śrīla Śrīdhara Mahārāja: Sometimes, and it is conceivable by His grace. All the things there that is understandable only by His will. All Rights Reserved. *Yam evaiṣa vṛnute tena labhyas*.

nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

That is super subjective area. I as a subject cannot enter, cannot have any entrance in that finer world. But that can come down and contact with me. Superior consciousness can come down to contact with gross consciousness. But gross consciousness cannot go up, piercing the superior subtle consciousness and to make any investigation there, it is not possible. That can come to meet us, we cannot go up to meet Him. By nature the existence is such, super consciousness. *Jīva* consciousness is relative, lower consciousness, and Paramātmā consciousness higher. Then Nārāyaṇa consciousness, Rāmacandra consciousness, Kṛṣṇa consciousness, going higher to higher.

Devotee: What should be our behaviour with other Deities, other temples?

Śrīla Śrīdhara Mahārāja: We should consider Them as appointed officers to conduct the activities of the world in different stages of the creation. They're all officer Lords.

Devotee: So we can offer obeisances and respect, worship also?

Śrīla Śrīdhara Mahārāja: Not with the object of bribing to get some, to fulfil local interest, but as the officer we can show some respect to Them, not neglecting.

Devotee: A couple of other Viṣṇu Deities, or Kṛṣṇa Deities. I'm talking about only other Viṣṇu or Kṛṣṇa Deities.

Śrīla Śrīdhara Mahārāja: Yes, you will show your honour to Everyone, you should.

Devotee: But is there any difference in Their behaviour towards our behaviour to Them, than our own Deities?

Śrīla Śrīdhara Mahārāja: Deity, that is receiving worship of the lower classes. If to show honour to that Deity means to encourage the lower class people, then we should have to do it cleverly. From within I shall show respect, not outwardly, because these persons they'll be misled.

Devotee: Yes, that's what happened there.

Devotee: Guru Mahārāja. How can we, or should we try develop some internal realisation like remembering Kṛṣṇa, or is it more important to develop *sādhana*?

Śrīla Śrīdhara Mahārāja: The only process, to improve our degree of surrender, and our realisation in the way of surrendering. Then that will come to meet me, come down to my level to make me understand.

Devotee: No separate endeavour.

Śrīla Śrīdhara Mahārāja: No separate way. Only to attract Him to come down to my level. My negative side, that is my hankering, hunger, that should be improved. So invited by my humility He'll come down to take me. Negative side should be increased, no asserting, but attractive side. He'll have to take initiative, and mine is in the negative side. Humility, *māna*, need, dire need, all these things will attract. To come and not to come it is His free will. But intense invitation from my side. I cannot force Him to come. In other words I can force Him only by my earnest invitation. That I can do, I can increase the earnestness of my invitation.

"O Lord, You have to come, to deliver this fallen soul. I can't live without You."

In this way the negative side should be increased, to attract the positive.

Predominating and Predominated, two aspects, of the same thing.

Proton and neutron, what does it say in the science? The atom is broken, proton and neutron, or something like that? Or if the electron broken?

Devotee: Proton and electron, nucleus and electron. Electron is very small.

Śrīla Śrīdhara Mahārāja: Two aspects everywhere.

prakṛtiṁ puruṣaṁ caiva, viddhy anādī ubhāv api
[vikārāṁś ca guṇāṁś caiva, viddhi prakṛti-sambhavān]

["You should certainly know material nature and the soul as beginning-less; and all bodily, sensual, mental, intellectual, or egotistic transformations, as well as the consequences of the action of the material modes - based on happiness, unhappiness, lamentation, and delusion - to be born of material nature."]
[*Bhagavad-gītā*, 13.20]

The possessor and the possessed energy. Energy and the possessor. These two things are simultaneous and eternal. Thing and its potency.

Devotee: They've recently found in science that the smallest particles like electrons, they're simultaneously exhibiting inconceivable characteristics of both particle and wave. You know it's very analogous to Mahāprabhu's description of the soul which is *acintya bhedābheda*, because...

Śrīla Śrīdhara Mahārāja: Ha, ha. Everywhere, *acintya bhedābheda* everywhere. And now they've gone from atom to electron, then again if they analyse they'll have to go to more finer things. Ha, ha, ha. No end. No end that side, and no end also in the bigger side. After that, after that, ether, then, what is outside ether, outside electricity? One may say, "O, there's another thing outside electricity." All comprehended within, no end.

Then they'll have to trace that all these things are a part of the mind. Everything is a part of the mind, experience of the mind. From mind it comes out when in the dissolution, all the concrete things come out of the mind. And in dissolution all enters into mind, a portion of the thought world, nothing else. Subjective evolution. Not that from fossil into reason. The fossil has developed itself into reason, or intelligence. No! The fossil is a part, and everything is a part of consciousness. Subjective evolution.

Devotee: Guru Mahārāja. I want to ask you one question. Whether this *aṣṭa prakṛti*, earth, water, fire, air, ether, mind, intelligence, false ego - the *aṣṭa prakṛti*, whether it actually exists in the gross form, or it only exists in the consciousness of the soul?

Śrīla Śrīdhara Mahārāja: Consciousness is the reality, everything there. In Viśvarūpa, where Kṛṣṇa showed Viśvarūpa to Arjuna, where does it come from? So many heavy things, Candra, Sūrya, Bhīṣma, Droṇa, all devouring, whatever is shown in Viśvarūpa, where from it came? All consciousness.

The hard thing, this is hard, this is also a sensation of the touch sensation. This is big, this is small, that is all sensation, experience of consciousness. Consciousness is the graphic, extensive, comprehensive. Brahman, according, everything within it. And Paramātmā, entering into everything.

aṇor aṇīyān [mahato mahīyān, ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

The smallest of the small, and the biggest of the big, two aspects. Biggest of the big is Brahman, and smallest of the small is Paramātmā. And why all these exist? To fulfil the will of the Lord, Bhagavān. *Bhajanīya-guṇa viśiṣṭha*. One all comprehending, one all permeating, and Brahman, Paramātmā, and what is Bhagavān? It is meant for which? To serve which purpose? For His satisfaction, that is Bhagavān conception. Everything for Him. Whomever we come in contact, we want to love Him, at the cost of our whole life, sacrifice. That aspect represents Bhagavān. Whenever we come in His contact we're captured by His beauty, or His magnanimity, or any higher superior quality, and I want to serve Him. By that tendency we come to understand what is Bhagavān. For which everything is meant, everything, all existence is meant for that. That aspect is Bhagavān. And all comprehensive that is Brahman. And all permeating, *antaryāmī*, that is Paramātmā. In this way it has been - general description given.

Devotee: But *prakṛti* is also considered one of the five eternal elements, isn't it? Or the five eternal things.

Śrīla Śrīdhara Mahārāja: But what are they?

Devotee: Bhagavān, then *kāla*, *prakṛti*, *karma*...

Śrīla Śrīdhara Mahārāja: That all comes out of Bhagavān. All Yogamāyā, His *prakṛti*, His potency. *Kāla*, *karma*, that has come in Baladeva Vidyābhūṣaṇa's *Gītā ṭīkā*, it is mentioned here. And also there, perverted reflection. In Goloka also there is question of *kāla*, but not this mundane, but some sort of spiritual time.

Kṛṣṇa is growing, from childhood He's coming to youth, this is going. It presupposes *kāla*, and so many tendencies. Yaśodā doing so much service, that energy that is *karma*, but not *karma* of this type. That is another thing, *vilāsa*, *līlā*. Here it is *karma*, there that is *līlā*. And in *līlā* so many factors, the childhood, the youth, the old age, differences represented there.

Space also. Here is Rādhā-kuṇḍa, here is Govardhana, here is Vṛndāvana, all these things, question of space. But that is controlled by the will of Kṛṣṇa. Sometimes it's becoming far, and if Kṛṣṇa wills they're coming together. Ha, ha. In this way.

Devotee: But the demon killing pastime may not be there in Goloka, isn't it?

Śrīla Śrīdhara Mahārāja: Demon killing, yes, that is also in some particular way. The Agha, Baka, Pūtanā, they're found in Goloka, of demonic representation. But that is not in their full strength as a necessary article for *līlā*. In this way the representation is there.

...

Devotee: How can the demons enter into Goloka?

Śrīla Śrīdhara Mahārāja: Just as in a play, a drama, in drama a good man also may take the part of a demon to play. Like play, all *līlā*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee: Guru Mahārāja. One time I heard that in Goloka, the demons are not actually present, only rumours of demons. Some say that they're...

Śrīla Śrīdhara Mahārāja: They're something like portrait. They're inspired to play like that.

Śrīla Govinda Mahārāja: Viraha Prakāśa Mahārāja _____ [?]

[33:50 - 34:30 ?]

Śrīla Śrīdhara Mahārāja: Who are to start today?

Badrinārāyaṇa: Syāmānanda Prabhu, his wife, and Kṛṣṇa Mohan, Rādhikā.

...

Śrīla Śrīdhara Mahārāja: ...which helps us to make our progress towards the truth, that is true truth. All else false. What helps me to go to my home, that is really help to me. All other movements are false.

A madman may have many thoughts and ideas, but what helps him to reinstate in his former life, that is really truth for him, which helps him to get back his real life. And other helps to satisfy so many other whims which comes out from that madman that is no help. Help proper is to help him to go back to his own homely life, which everyone is searching, knowingly or unknowingly.

Knowingly or unknowingly we're searching for the home comfort. We're not satisfied with our present environment, whatever it may be, some sort of uneasiness. So what helps us to, helps

me to go to my home, desired home sweet home, that is true for me. All others false. Here, everyone has got tendency to go back to home, and homeward help is real help. Other help are all not only unnecessary but injurious.

That we should understand. That is *dīkṣā*, that is Kṛṣṇa consciousness, that is preaching of Kṛṣṇa consciousness. All else falsehood, and attempts of the foes and enemies. All false, not only false but pain producing, leading to misery. Only Kṛṣṇa consciousness is reality, has real value. All else witch or wizard. Do you know witch, wizard? Eh? You do not know witch?

Devotee: Which results in Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Witch, witch.

Badrināràyaṇa: A witch.

Devotee: O!

Śrīla Śrīdhara Mahārāja: A mystic lady, that enchants, especially the boys. So that is *māyā*. *Māyā* means witch.

Devotee: So help comes from the positive side, and then all negative thoughts of the madman will be eliminated automatically? Is that so? Help comes to us from the higher quarter, and then the negative thoughts elimination.

Śrīla Śrīdhara Mahārāja: We're to acquire that by *sukṛti*, by *śraddhā*, our willing cooperation. We have to come to that. We have to deserve, we have to earn that we may deserve. Other things will pass over my ear, I won't feel it, I won't care to come to its connection. Kṛṣṇa consciousness is flowing throughout the world, but there are so many men who are deaf to this call of Kṛṣṇa consciousness. Even some animals and trees may be benefited. Still, some so called scholarly human beings they may be apathetic. They may be deceived of Kṛṣṇa consciousness. Human beings may be deceived, but animals may derive benefit of Kṛṣṇa consciousness. It is possible. *Jñāna śūnya bhakti*. Scholarship is no qualification to go towards Kṛṣṇa consciousness. Neither master of energy, neither capitalist, nor scientist, they're qualified for Kṛṣṇa consciousness.

Devotee: Guru Mahārāja. When a *jīva* starts falling, does he lose control and go all the way down, or can he stop his fall at any time?

Śrīla Śrīdhara Mahārāja: Fall, that is the first idea. *Jīva's* ordinary position, of the fallen *jīva*, *akṣara*, non differentiated plane. And first starting is begun with some sort of curiosity. Just like a man begins his intoxicating habit, in the beginning, curiosity, something like that. But later on the intoxication that acquires some power and forces him to obey its dictation, something like that.

Devotee: In the beginning if he wants to stop...

Śrīla Śrīdhara Mahārāja: Beginning with independent free cooperation out of curiosity. But when coming in contact he's coming within the fist gradually of *māyā*, and then forced to do the deed. That tendency, inertia.

Devotee: Then he goes all the way to the bottom of the ladder, to a worm or a...

Śrīla Śrīdhara Mahārāja: He's going down and coming up, reaction, action, reaction, coming and going. In a vicious circle moving.

Devotee: So every soul passing downward has to become a Brahmā also?

Śrīla Śrīdhara Mahārāja: Yes, maybe, and Brahmā's position must be crossed over, but he may be Brahmā or may not be.

Devotee: Brahmaloka he...

Śrīla Śrīdhara Mahārāja: Brahmaloka he must have to pass over. But one may go in a lightning speed through Brahmaloka, with the speed of lightning. A devotee from this mundane plane he may have such *sukṛti*, grace of the Lord, then Virajā, Brahmaloka, Vaikuṇṭha, he may pass through quickly and go at once to the Goloka. It is possible. And gradually, slowly passing, going. Going up and down, up, down, in this way also slowly one can make progress. A question of particular fortune, particular _____ [?]

Devotee: Can the devotees go too fast?

Śrīla Śrīdhara Mahārāja: Devotee of different type. All devotees is not one thing. All the devotees are not one and same. They have got their different individual acquisition. According to that their future will be determined.

Devotee: So what is the criterion for a devotee to make a very rapid progress?

Śrīla Śrīdhara Mahārāja: Rapid progress that is they had strength to gather power from the outside, and that is the association of the *sādhu* and *śāstra*.

Devotee: Chanting and associating.

Śrīla Śrīdhara Mahārāja: Surrendering, and on the basis of surrendering everything.

Śrīla Śrīdhara Mahārāja: ...there are forms, many forms there may be. But all must be of that type, of Godly type. Association of the holy things, with surrender. According to the intensity of the surrender, the association with the higher devotees, that will help one to make progress fairly, quickly.

Devotee: *Ātma-nivedan*.

Śrīla Śrīdhara Mahārāja: Yes. After *ātma-nivedan*, then *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, so many things, but the basis is *ātma-nivedan*.

Devotee: Then they put *ātma-nivedan* in the last.

Śrīla Śrīdhara Mahārāja: Self surrender.

Devotee: *Ātma-nivedan* is put in the last of the nine processes.

Śrīla Śrīdhara Mahārāja: In the last, it is in the beginning. Everything is everywhere.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Without *ātma-nivedan* no *śravaṇa* is possible. Without *śravaṇa*, *ātma-nivedan* won't increase. In this way visa-versa, interdependent, all one, all *bhakti*.

Devotee: Service and surrender.

Śrīla Śrīdhara Mahārāja: Without surrender nothing can be *bhakti*. And without hearing and the others, *sukṛti*, *ātma-nivedan* may not come. In this way all interdependent, one and same. Originally one thing, and for our purpose we divide them in different ways.

Devotee: Everywhere centre, nowhere circumference.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Everywhere centre, nowhere circumference. Helping mutually. One part presupposes another. *Śravaṇa* is first, but without *kīrtana* - how can you hear if there's no *kīrtana*? In this way. And without that mental memory how you can *kīrtana* or even *śravaṇa*? All interdependent.

Devotee: One is the attitude, the surrender is attitude, and service is activity.

Śrīla Śrīdhara Mahārāja: Surrender is not attitude, but the innate nature, surrender. But that is covered now by different kinds of dirts. The inner function is surrender, innate wealth rather. The innermost wealth of every *jīva* is surrender. All surrendered truth. Service means on the basis of surrender. I serve, I dedicate. Dedication, surrender, slavery. Every unit is surrendering for the help of the other unit - that is Vaikuṇṭha conception. And just opposite here, every unit wants to

exploit another, this is covered. And the innate substance of the soul is that - all mad to help neighbour, in connection with the Supreme Power. That is innate wealth, innate nature, of everything that is good cooperation, cooperation at the cost of ones own life. That is the nature of the inheritance of Vaikuṇṭha, Goloka. How happy. They're mad to look after the interest of others for the whole. And just opposite here.

Devotee: We've gotten some hint of that mentality when we came here.

Śrīla Śrīdhara Mahārāja: Die to live. Die to live. Dissolve your ego wholesale, you'll find your golden self. This sham ego, that must be dissolved. *Bhidyate hṛdaya-granthiś*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] Then all doubts cleared, you will find you're quite at home.

Devotee: Guru Mahārāja. You were saying in the book *Ambrosia* that service and surrender are just like two tracks. Two tracks for *bhakti*, one is service and one is surrender.

Śrīla Śrīdhara Mahārāja: Service and surrender. Where is it mentioned?

Devotee: I don't remember exactly where I read it.

Śrīla Śrīdhara Mahārāja: _____ [?] Two wheels on which it's going?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Service and surrender.

Devotee: It appears to me that service...

Śrīla Śrīdhara Mahārāja: Surrender, and on the basis of surrender the movement, progress is the object of surrender. Without surrender no *bhakti* can come, and the surrender nature will be traced in service, co-existence.

Devotee: But it appears that service is some kind of actual physical activity. Service appears to be more of an activity. Where surrender seems to be the underlying favourable attitude with which we do things. Is that right?

Śrīla Śrīdhara Mahārāja: Surrender and service. Just as plan and work. A design and to work according to that design. Surrender is there, and on this basis practically going on, service, both must be favoured. Surrender does not mean only a static, stand still thing. It is also dynamic. Everything dynamic, not a plane only. It also has life, it increases. It has got different type also. Surrender of a friend, surrender of a wife, surrender of the parents, surrender of the materials of different type.

Devotee: What is the highest quality surrender?

Śrīla Śrīdhara Mahārāja: Eh? What quality?

Devotee: Surrender.

Śrīla Śrīdhara Mahārāja: That is found in consort-hood. Twenty four hours service is possible there. Surrender in the quality of consort-hood, that has been told to be the highest type of surrender and service, both. Surrender to the extreme, and service to the extreme, only in consort-hood. And in *tyāga* also different types. And Rādhārāṇī's considered to perform the highest. In other words, everything is coming out from Rādhārāṇī. She's the main Predominated Aspect. The whole negative side represented by Her. And others are different developments from Her. That is the position of Rādhārāṇī. That cannot be estimated from our puppy brain, it's beyond.

And Mahāprabhu, Both combined, came to inform about that. That by getting our admission in that line we can have experience of that quality of *rasa*. *Rūpānuga sampradāya*. The *rūpānuga sampradāya*, the speciality of Mahāprabhu reaches to the highest quality in the world.

Gaura Hari. Gaura Hari. These are all imaginations, stories, tales, like. But this prospect even to us, if we can work out gradually, we have got our goal, destination, so high, that such conception. Kṛṣṇa confidence we can get admission into the confidential service of Kṛṣṇa of such high type. Our fortune may be connected with that. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Nitāi.

Devāśis: Mahārāja. I read in one book that *śaraṇāgati* is only a mental attitude, whereas *ātma-nivedanam* is the full surrender of the soul.

Śrīla Śrīdhara Mahārāja: Eh? What do you say?

Badrinārāyaṇa: He said he read in one book...

Śrīla Śrīdhara Mahārāja: Who is he?

Badrinārāyaṇa: Devāśis Prabhu.

Śrīla Śrīdhara Mahārāja: Devāśis. What does he say?

Badrinārāyaṇa: He read in one book that *śaraṇāgati*...

Śrīla Śrīdhara Mahārāja: Yes.

Devāśis: Is only a mental attitude.

Badrinārāyaṇa: Is only a mental attitude, and *ātma-nivedanam* is the full surrender of the soul.

Śrīla Śrīdhara Mahārāja: No. Ha, ha. Who says it's mental, he's wrong. Mind cannot touch that level. Mind products comes from the workshop of *māyā*.

Devāśis: So are they the same thing Mahārāja? *Śaraṇāgati* and *ātma-nivedanam*?

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: *Śaraṇāgati* and *ātma-nivedanam*, are they the same?

Śrīla Śrīdhara Mahārāja: Yes. *Śaraṇāgati* if analysed we'll find six elements there, maybe.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
[evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 9-10]

Then within the six parts of *śaraṇāgati* Jīva Goswāmī Prabhu points out *goptṛtve varaṇaṁ* is the central element in *śaraṇāgati*. *Ātma-nikṣepa*, to throw, that mainly comes to *ātma-nivedanam*. So *śaraṇāgati* in the sense that is described in *śāstra*, *ātma-nivedanam* is its one part. *Ātma-nikṣepa*, to throw one desperately. But that is also not the vital point of *śaraṇāgati*. _____ [?] *Goptṛtve varaṇa*. To accept Him as Master, Guardian. "I'm Yours." *Śaraṇāgati, ātma-nivedanam*. "I'm Yours." That is the principal, central point of *śaraṇāgati*. "I'm Yours." And not to throw anywhere and everywhere. There must be some guardian. "I'm at Your disposal." That is the central thought of *śaraṇāgati*. And in a spacious way if we think *śaraṇāgati*, to do what is favourable to *śaraṇāgati*, to avoid what is opposite to *śaraṇāgati*, so many parts. But the main central nature of *śaraṇāgati* is, "I'm Yours."

Mere throwing desperately to any place, that is also not safe. The desperate bravery also we see from different persons for different purpose. For the political case, for the freedom of the nation, so many risky self sacrifice we see. But that won't come in the jurisdiction of *śaraṇāgati*, *ātma-nivedan*. It must be in a proper place, *ātma-nivedan*. That is to have the guardian, and to give His thing to Him. We belong to someone, and to give back to Him.

"That I'm Yours. So long I was thinking that I belong to me. Now I come to understand I do not belong to me. You are my owner. I'm Your slave, a constituent part of Your potency. I'm not independent." _____ [?] "Neither I belong to me, nor I belong to anyone, or so many friends and foes in the world. Or earth or sun or something, or air or ether or anything. I belong to You Kṛṣṇa. What are You? You are Kṛṣṇa, the attracting centre of everything which has

got existence. *Kṛṣ - ṇa*, all-attractive principle. And attraction in the plane of consciousness that becomes love, affection. Attraction physically, sun attracting earth, earth attracting so many things, this is physical. But when it's endowed with life, or it's spiritual world, that is *prema*, love. And that is the highest entity. We all belong to that personification, all-attractor, through love, we belong to Him. Love includes mercy, harmony, beauty, everything subservient to love. This will be highest conception of divinity is love.

_____ [?] What's the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: I want to close here.

...

Bhakti Sudhīra Goswāmī: ...explanations, he mentions repeatedly, Mukunda Dāsa Goswāmī. So previously we'd not heard of Mukunda Dāsa Goswāmī. So we're wondering if you could explain his position?

Śrīla Śrīdhara Mahārāja: Bana Mahārāja has translated *Bhakti-rasāmṛta-sindhu* into English?

Bhakti Sudhīra Goswāmī: Yes. First part. Not the complete edition but the first part.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, Swāmī B.H. Bana?

Bhakti Sudhīra Goswāmī: Yes.

Devotee: In English?

Bhakti Sudhīra Goswāmī: In English.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa Goswāmī, he compiled a commentary of *Bhakti-rasāmṛta- sindhu*? How he has mentioned his name?

Bhakti Sudhīra Goswāmī: In Bana Mahārāja's explanations of particular verses, mainly he's quoting Jīva Goswāmī, but sometimes he will quote, he will say, "Mukunda Dāsa Goswāmī has said."

Śrīla Śrīdhara Mahārāja: He's another commentator of *Bhakti-rasāmṛta-sindhu*?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa. I don't remember. Mukunda Dāsa, one, two, three. In Bhaktivinoda Ṭhākura's or Prabhupāda's writings we do not remember any Mukunda Dāsa reference, Mukunda Dāsa. But he has not given any reference to that name? Bana Mahārāja?

Bhakti Sudhīra Goswāmī: No, not that we could find.

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?] Nimāi.

Bhakti Sudhīra Goswāmī: Scriptures of the Gauḍīya Vaiṣṇavas in the *Śrīmad-Bhāgavatam*, in the *Caitanya-caritāmṛta*, so much stress is given to the lotus feet of a pure devotee.

naiṣāṁ matis tāvad urukramāṅghriṁ, [spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

The verses are there from Prahlāda Mahārāja, from Ṛṣabhadeva. And again in *Caitanya-caritāmṛta*, in the songs of Narottama Dāsa Ṭhākura, so always is mentioned the lotus feet of the Vaiṣṇava. So what should be the proper conception of the lotus feet of a Vaiṣṇava?

Śrīla Śrīdhara Mahārāja:

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya ca. According to the extent and intensity of their realisation the Vaiṣṇava are unified with Him as a part in a system. Just as the iron, or any other mineral thing, when caught by iron, that iron can get the capacity of the fire and that can burn things. So when Kṛṣṇa conception, Kṛṣṇa realisation, is wholly captured or transformed, any personality he gets the quality of Kṛṣṇa purity. And so his connection is cheaper in the market than Kṛṣṇa Himself. So if we can come in contact with any Vaiṣṇava - Vaiṣṇava means who is wholly absorbed in Kṛṣṇa, only Kṛṣṇa conception is fully representing there in him, then he gets the capacity of Kṛṣṇa for

purifying. And it is easier for us to get the chance of association of a Vaiṣṇava than Kṛṣṇa Himself. So we're recommended everywhere to come in contact with Vaiṣṇava. And by their grace we may be purified wholesale. And we may also attain the status of a Vaiṣṇava. That Kṛṣṇa consciousness wholly absorbed in us, we have no other interest but Kṛṣṇa interest. We're wholly converted for Him, for Himself. No other separate business we shall have. But self determination fully attained that means we represent Kṛṣṇa's interest. Then we're so many agents of Kṛṣṇa, and whoever will come to Vaiṣṇava they'll get that Kṛṣṇa contamination, Kṛṣṇa interest, touch, association, conversion. All these possible only by so many Vaiṣṇavas that are covering Kṛṣṇa on all sides in different *rasa*.

Nimāi: Mahārāja [?]

Śrīla Śrīdhara Mahārāja: Nimāi _____ [?]

Devotee: Mukunda Dāsa Goswāmī.

Śrīla Śrīdhara Mahārāja: Mukunda Dāsa Goswāmī *Bhakti-rasāmṛta-sindhu ṭīkā* _____ [?]
_____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: [30:12 - 32:00 ?] But did you find anything there which is not in the commentary of Jīva Goswāmī? Bana Mahārāja showed reference where? Mukunda Dāsa Goswāmī...

Bhakti Sudhīra Goswāmī: Well, generally he's quoting Jīva Goswāmī, but every now and then he quotes Mukunda Goswāmī, in some particular connection.

Nimāi: _____ [?]

Bhakti Sudhīra Goswāmī: No, sometimes ...

Śrīla Śrīdhara Mahārāja: Where Jīva Goswāmī is silent, there, or as alternative, parallel?

Bhakti Sudhīra Goswāmī: Like, or further explanation.

Śrīla Śrīdhara Mahārāja: Further explanation?

Bhakti Sudhīra Goswāmī: Not that Jīva Goswāmī is not giving explanation there.

Śrīla Śrīdhara Mahārāja: Not mentioned by Jīva Goswāmī?

Nimāi: Do you have that book with you?

Bhakti Sudhīra Goswāmī: I don't have it with me. I should have brought it.

Śrīla Śrīdhara Mahārāja: Do you remember any instance?

Bhakti Sudhīra Goswāmī: I can't give a precise instance of what he quoted.

Nimāi: _____ [?] He has not brought that book with him.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: When I return to America I can find some exact references and send them.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja. Yesterday on the way to Hāpāniyā, when we were travelling there, we went through the village of Vṛndāvana Dāsa Ṭhākura, his appearance place. So is it mentioned by Kavi Karṇapūra in *Gaura-gaṇoddeśa-dīpikā* that Vṛndāvana Dāsa Ṭhākura is he one of the Dvādaśaka Gopālas?

Śrīla Śrīdhara Mahārāja: I don't think so. But Kavirāja Goswāmī has given respect to Vṛndāvana Dāsa Ṭhākura as "Vyāsa of Caitanya *līlā*."

[kṛṣṇa-līlā bhāgavate kahe veda-vyāsa] caitanya-līlāra vyāsa — vṛndāvana-dāsa

["As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in *Śrīmad-Bhāgavatam*, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.34]

And Kavirāja Goswāmī has been considered as Śukadeva _____ [?] Caitanya *līlā*. That is the ontological side represented there, beautifully.

Hare Kṛṣṇa. Hare Kṛṣṇa.

The other day that gentleman came _____ [?] community _____ [?] whom I asked in the meeting to speak something about devotion, and he chanted only Sanskrit *śloka*. That gentleman expressed his heartfelt sympathetic appreciation for *The Search For Śrī Kṛṣṇa*.

He told that, "I've read many, many devotional books. But in such a short space the whole thing is represented in such a beautiful way, I'm simply charmed." That gentleman.

Bhakti Sudhīra Goswāmī: Ha, ha. Jaya!

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: [39:48 - 42:30 ?] To understand the principle of Caitanyadeva, of Gauḍīya Maṭha, with open mind. So it was thought that I do not understand any diplomacy, or tactfulness. But I came to catch with open mind what is the real teachings of Śrī Caitanyadeva. Sadar hoile gore śikṣā _____ [?]
If you can become simple then you'll be able to understand what is the teachings of Śrī Caitanyadeva. The simplicity is necessary, is the only qualification. It is plain, *jñāna śūnya bhakti*, not jugglery of reason and argument have much place in the teachings of Śrī Caitanyadeva. So intellect, *na medhayā na bahunā śrutena*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Extensive reading of the scriptures, or sharp understanding, they have got no place in the line of Śrī Caitanyadeva. So simplicity, simple, simple. And not complex with the understanding of this misunderstood aspect of the world, diplomacy.

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Śrīla Śrīdhara Mahārāja: ...*dharma*, *artha*, *kāma*, the hankerings of the material pleasure, they will wait far, far away. Whenever a calling bell sounds they will rush: "What do you want?" The *bhakta* is there. They're always eager to serve him but he does not want. He does not want, no attention towards them. No attention, no time to spare for thinking about them. Deeply engaged in the service of Kṛṣṇa.

Where from Queen Kuntī Devī is inviting. "You come," the worldly adversity, she's inviting, "You come. When you come I get the chance of being united with the blessing of the touch of Kṛṣṇa Himself. So you come." She's directly inviting the adversity.

These are standing like lighthouse, beacon light for us encouraging to go on that path. There is something for which they're inviting we see and we must go on this path towards the land of Kṛṣṇa. *Kṛṣ - ṇa*, *Kṛṣ - ṇa*, All-Attractor. The best friend of everything, the natural friend of the whole, *Kṛṣ - ṇa*, attracts and gives pleasure. *Kṛṣ - ṇa*. To be connected with Him direct process. Hare Kṛṣṇa. Gaura Hari. There is more nobility there. Both the Parties combined, the greatest giver, the greatest taker. Who is giving, who is taking? It cannot be determined clearly who is

giver and who is taker. Apparently seen that the potency is the giver and the consciousness is the taker. Anyhow, Both combined come here to distribute Themselves to one and all.

"This is the process. Accept this and come to Me." Very magnanimously, and almost the sole agent was Nityānanda Prabhu. He preached: "Anyhow, accept Gaurāṅga. Nothing to be done. I shall look after all other things. Take His Name, enlist your name in His group, I shall look after."

But it is unbelievable. We're so far, that to understand our own interest, we're so far from our own inner interest that it is difficult to believe what is interest, what is not. The interest Himself is running, wandering from door to door, "Accept Me, accept Me, accept Me. I have come to your door. You take Me, accept Me." It is also possible by His magnanimous *līlā*, pastimes, it is also possible.

nāmnām akāri bahudhā nija-sarva-śaktis, tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi, durdaivam īdṛśam ihājani nānurāgaḥ

["O my Lord, Your Holy Name bestows auspiciousness upon all. And You have unlimited Names such as Kṛṣṇa and Govinda by which You reveal Yourself. In Your many Holy Names You have kindly invested all Your transcendental potency. And in chanting these Names, there are no strict rules concerning time or place. Out of Your causeless mercy, You have descended in the form of divine sound, but my great misfortune is that I have no love for Your Holy Name."] [*Śikṣāṣtakam*, 2]

Many say that it is one hand giving and another hand taking, so much magnanimity is there! But some sort of *durdaiva* is opposing me to accept that. Then, what is giving, what is the fun of such preaching and distribution? Because it is not possible to get in a forced way, free, free achievement is necessary. Without disturbing our freedom, we are invited and welcomed. If freedom is not disturbed then everything will be spoiled. We are given to understand in such way, the harmony. Without interfering in our free will we are to be led to that, then we'll be benefited. This is the general way.

amara dutyaeva nami adhikara, tuwa daya vaicana parama uddara, patisara nandanata bhaga amara [?]

To say so, that also wants some devotion, he's already within the compound who can show so. "That it is my misfortune that I do not get You my Lord. You are so great. But I am the most unfortunate fellow." Who can say such, he's also within the jurisdiction, he is in the line. To be entitled to utter such words and thought, that requires something great. He's already in the compound.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

He's already in the relativity of the Absolute happiness, or good, then only he can utter such words, "that I can't get." And that is extended to the highest position. That is nature, that is the law. For the finite to get Infinite the only law is that, "that I can't get." Finite cannot finish Infinite. So his deepest connection can only make him utter such words, "that I'm not fit. I'm not getting, I'm thirsty, I'm not getting." That should be the real position of a finite in the relation with the Infinite. "I can't get." Infinite connection coming to him and influencing him and through his mouth, "I can't get, that I can't finish. I want more and more."

Even it went to Rādhārāṇī Herself. "I could not do justice what I should have done. What to speak not up to level, up to mark, I can't do. The service should have been of more higher and deeper type, but I failed."

This will be the region, no circumference. No satisfaction, where there is satisfaction there is limit, that is limit, but it is unlimited satisfaction. And the health also increases, hunger also increases, health develops, to consume more. Hunger increases. As much as it is coming in connection and identifying with the Infinite, he's also being of that type. But still it is cultivation, it is culture, it is serving, the service is there, culture is there, mutual transaction is there. For Reality. Die to live.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"Arjuna, I am everything. You are My intimate friend. At least I won't deceive you. What to speak, I am everything. *Man-manā bhava*."

[man-manā bhava mad-bhakto, mad-yājī māṁ namaskuru
mam evaiṣyasi satyaṁ te, pratijāne priyo 'si me]

["Think of Me, serve Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend."] [*Bhagavad-gītā*, 18.65]

"Whole mind you give to Me. *Mad-bhakto bhava*. Become My devotee. Whole devotedness due to Me. *Mad-yājī*. Whatever you do, do only for Me. Be selfless to the extreme. *Mam evaiṣyasi*. You will enter and stay in Me for eternity. *Pratijāne*. I promise to you. *Priyo 'si me*. You are My favourite friend. At least I won't deceive you. I am everything. I am everything."

Another place: "You have come into this world many a time, I have also come. But I know them all, you do not know."

aparaṁ bhavato janma, paraṁ janma vivasvataḥ
katham etad vijānīyāṁ, tvam ādau proktavān iti

[Arjuna said: "Vivasvān, the Sun-god, was born in ancient times, and You were born only recently. Therefore, how is it to be believed that You previously instructed these teachings to him?"]

[*Bhagavad-gītā*, 4.4]

"How can You say that You told this advice to Vivasvān, who is long and long ago born?"

Then Kṛṣṇa says: "Many a time you also came here and I also came, but you do not know any one of those previous lives, but I know them all fully well. This is the difference. I am everything." What is the most wonderful that Infinite has come in our form and He's asserting that, "I am everything." He has come in our level in such a way to assert, "I am everything. I am your heart's friend. I am all to you. Come to Me. You will get everything. Give up all your engagements, all the conceptions of your duties. They're all sham, temporary, cheating. But everything due to Me is reality. I am so. Such a thing exists in this world, the fulfilment of everyone's life. I am so and so."

Hare Kṛṣṇa. Gaura Hari bol. What's the time? Ten? So I drop here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: What about her, that Vinode Bhani? You asked why?

Bhakti Sudhīra Goswāmī: Oh, I just wanted to know if in his presence, Śrīla Prabhupāda Bhaktisiddhānta had made any *ṛtvik*?

Śrīla Śrīdhara Mahārāja: No. Prabhupāda gave permission, and I was present there. "You can give *Hari- Nāma* there if anyone takes." I heard, I was present on the occasion.

Bhakti Sudhīra Goswāmī: Also, we were reading in *Śrī Guru And His Grace* when you were talking about Bhaktivinoda Ṭhākura and Vipina-vihārī Goswāmī. So sometimes you say that, "Vipina-vihārī Goswāmī was in the line, so many lady gurus, they had passed the mantram down." But you say, "We don't give recognition to them. What is their realisation?" But Ṭhākura Bhaktivinoda, his formal connection is with Vipina-vihārī Goswāmī. So, we always say that there must be connection of a genuine Vaiṣṇava, of a real Vaiṣṇava. So we find in the writings...

Śrīla Śrīdhara Mahārāja: That is necessary in the case of a general man. But when any particular *pārṣada* comes, his initiation is only a formal one. In that case it maybe supported. So a *śikṣā-*

guru paramparā. The formal *dīkṣā-guru paramparā*, that is cancelled. That is not important in the case of a *pārṣada-bhakta*.

Bhakti Sudhīra Goswāmī: Yes. But I mean in the case of Bhaktivinoda Ṭhākura, we don't see with our limited vision, any other teacher of him. But he's giving so many things, his books, *Jaiva Dharma*, *Navadwīpa Dhāma Māhātmya*, *Caitanya Śikṣāmṛtam*, he's giving the...

Śrīla Śrīdhara Mahārāja: That is the proof that already all this wealth was in his possession. So he's sent from, looking at the chaos, chaotic condition, he was sent here from above to re-establish things.

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham
paritrāṇāya sādhūnāṁ, vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world. I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.7-8]

"Whether I come down, or I send some representative, in this way."

Bhakti Sudhīra Goswāmī: Sometimes, as in the case of Mādhavendra Purī, you mentioned what we find in him we cannot trace that in Mādhva...

Śrīla Śrīdhara Mahārāja: Found in the Mādhva school, yes.

Bhakti Sudhīra Goswāmī: So did you say once he could be considered *kṛpa-siddha*?

Śrīla Śrīdhara Mahārāja: Yes, *kṛpa-siddha*. The development in the midway cannot but be so. In the line, some high development in the midway, we're to take it like that. Because ultimately we're to give judgement only seeing the material, we're to ignore the form.

Bhakti Sudhīra Goswāmī: Yes. So in one of the next books when we have *The Lives of the Saints*, like *Sādhu-jīvani*, we want to make one book with all the lives of great devotees. You wrote one article called *The Pontifical Position of Mādhavendra Purī* many years ago in the *Harmonist*, so we want to include that.

Śrīla Śrīdhara Mahārāja: Yes I did.

Bhakti Sudhīra Goswāmī: Very wonderful article on the *sampradāya*.

Śrīla Śrīdhara Mahārāja: Long ago. I was in Madras perhaps at that time.

At that time Prabhupāda was living, our Guru Mahārāja he was here when that article was written.

Bhakti Sudhīra Goswāmī: Yesterday, you mentioned how Kavirāja Goswāmī has spoken of Vṛndāvana Dāsa Ṭhākura as the Vyāsa of Caitanya *līlā*. And in that section of *Caitanya-caritāmṛta* he mentions that in the future that more, that Vyāsa will come again and describe Caitanya *līlā*. How are we to understand that?

Śrīla Śrīdhara Mahārāja: Vyāsa, is something like a title. Whomever gives exposition to the Vedic meaning, they're known as Vyāsa. Vyāsa, Somāsa and Vyāsa, to harmonise, to elaborate things when they're put in a substance, that is Somāsa, to combine many into one. And Vyāsa means when one is extended, one thing extended in different ways by branches, that is Vyāsa. When the Vedic truth, the revealed truth is extended in such a way that it may be acceptable and understandable by many.

Veda tapa vinihita [?] The meaning of the *Veda* is taken from the source, and it is differentiated, and it is distributed to many. That is the title of the Vyāsa. This is a function of the Vyāsa. So there are many Vyāsa, and this Vyāsa is known as Kṛṣṇa Dvaipāyana Vyāsa, from whom we get the *Bhāgavatam*, *Māhābhārata*, all these, he's one of the special Vyāsas whose name was Kṛṣṇa Dvaipāyana Vyāsa. But there are many other Vyāsas previously. Whoever expands the meaning of the *Veda*, they're known as Vyāsa expansions, they're Vyāsa. So Vṛndāvana Dāsa Ṭhākura is recognised as the first Vyāsa of Caitanya *līlā*. And there may be in future many Vyāsas that will come to make expansion of the, that is to give detailed meanings of the *līlā* and the teachings of Śrī Caitanyadeva. Many Vyāsa will come and they will go on giving relation about Caitanyadeva and His teachings. The meaning is that. Vyāsa is not one, Vyāsa is rather a title. "Who gives expansion, explanation of the inner meaning of the *Veda*, He's Vyāsa."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Don't say so.

Bhakti Sudhīra Goswāmī: Yes. You're the living representative of Vyāsadeva.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Because you expand the meaning.

Śrīla Śrīdhara Mahārāja:

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra. Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa-Purāṇa*]

In *Bhāgavatam*, new light, the very substance taken out and given to the public. "This is the meaning of the *Veda*, cannot but be." Just as I am always trying to take out the meaning from *Gāyatrī*, this *Brahmā-Gāyatrī*, how it's coming to the sweet sound of the flute of Kṛṣṇa. *Gāyatrī*, in the lower conception, is the *Brahmā-Gāyatrī*, and in the highest, the *vaṁśi-nātha*, the sound of the flute of Kṛṣṇa, one and the same thing. Religion is proper adjustment, and the flute sound is helping the devotees to adjust in their present function of respective duties. The sound, attracting the *gopīs*, instructing. "Come here, come there." All these. Yaśodā also serves hearing the sound of the flute, that says when He will come, making arrangement for His food etc., that *vaṁśi-nātha*, the sound giving direction to adjust everyone in their respective service.

That *gāna*, that song, and *Gāyatrī* is also in the beginning, *Brahmā-Gāyatrī* song which takes us out of the material world towards conscious world, Brahman. First stage *Brahmā-Gāyatrī*, the song that engages ourselves in Brahman that is all-conscious thing. From the fossil conception to subject consciousness, from objective to subjective consciousness. *Brahmā-Gāyatrī's* first call is from objective consciousness to subject consciousness. Then that develops in the subjective world. The hierarchy is there. There is *Guru-Gāyatrī*, *Gaura-Gāyatrī*, *Kāma-Gāyatrī*, in this way *Gāyatrī* develops in the meaning and goes to the Bhāgavata conception. So Mahāprabhu's *kīrtana*, that is also *Gāyatrī*. By chanting the Name of Kṛṣṇa we get emancipation: *gānat trāyate*, by singing which, the song that helps our self-determination, our emancipation, liberation. Liberation in the negative sense, and self-determination in the positive sense.

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

What is *mukti*? What is salvation, proper? That culminates in self-determination, the positive side. And the negative side it takes us away from the conception of the objective world. So *Gāyatrī*, the song that helps us from the objective consciousness to the subjective. And then go further in the subjective world, up to self-determination. Mahāprabhu's *kīrtana* song also helps for self-determination. And Kṛṣṇa's flute also helps us in our immediate self-determination in the adjustment of respective service, as a guide. So, the same line, is *Gāyatrī*, going to *Kāma-Gāyatrī, Gaura-Gāyatrī,* in this way, above, to the acme, highest position of self-determination. When already in self-determination then also every day's programme, "Go there, go there, do this for Me, and all these things." That adjustment call also coming from the flute of Kṛṣṇa there. So song, of this *Gāyatrī* culminates in *Kāma-Gāyatrī*, ha, ha. Hare Kṛṣṇa. The same, one and the same, harmony, *advaya-jñāna*, undivided absolute, from the surface towards the, He is such,

innermost existence. Home, from foreign land to home. And home duty is also guided by that flute of Kṛṣṇa, by sound.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: *Go-pūjā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Go-pūjā* _____ [?] Vṛndāvana, Vaikuṇṭha, super-subjective world everything is to be worshipped, to be respected, to be served. *Go* in Vṛndāvana, generally *śruti*; that is *śānta-rasa*, represented by *go*, there in Vṛndāvana. *Sādhu-pūjā*, especially, Kṛṣṇa is maintaining, sustaining, feeding, taking interest for their growth, Kṛṣṇa Himself. So, not only that from the *go* section, generally the food of Kṛṣṇa, the favourite food also coming from that species, of the food of Kṛṣṇa. So we must show our veneration, our respect for them, for everything. Especially for the *go*, for the food supply of Kṛṣṇa, that sort of service. Kṛṣṇa comes mainly from the *go* section. His favourite diet. _____ [?]

Devotee: Why the Vāmanadeva should be worshipped?

Śrīla Śrīdhara Mahārāja: _____ [?] Every incarnation of God to be worshippable in different positions. Vaiṣṇava also of different sections, of different types, of different sections, different *Avatāra*. We should give our reverence to all, one and all, and special veneration towards Vṛndāvana.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] He's congruent where His day of - Vāmanadeva came and Bali Mahārāja surrendered to Him, ignoring the direction of his Guru. So that is a very important thing and we should respect. Perhaps that came in this day, congruent, Bali Mahārāja *pūjā*. Bali Mahārāja surrendered to Vāmana, in this day. So He should be given respect in general, we should worship Him. That is not connection with Vṛndāvana *līlā*, Govardhana *pūjā*. It is a separate thing. That took place in this day.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Mahārāja. Sometime you said that Śrīla Prabhupāda Bhaktisiddhānta, he would, in his last days said to construct a cottage in Govardhana, that his disciples should construct a cottage in Govardhana and he would go there.

Śrīla Śrīdhara Mahārāja: Yes. The tenor of his life on that preaching was: *pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]* ["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."] He himself behaved in that way, also

taught us, "That don't think that you have reached that *rāga* stage. Always try from the lower position to give your reverence to *rāga* stage. Don't think that 'I'm established there, I have got my position in that higher stage,' then you will miss it.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever you will make the subjective thing as the object of your experience, that higher subject will vanish. So if you want to make that permanent, always keep at a higher respectable distance. So he told the plane of our highest service is Rādhā-kuṇḍa. That is our goal. Service of the Vaiṣṇava of the highest type, they serve there, Kṛṣṇa is served there. The highest quality of service is found in Rādhā-kuṇḍa and we're concerned with that only. But if we pose that we are there we won't be able to maintain our position there. Only, the strategy is this, that if we pose we are in the lower plain and just in the front view, above that highest plane, then we can maintain our position safely. So he tended that Rādhā-kuṇḍa is the highest position of our service, and all our masters, lords, they are playing there. And from a little lower position we are to look at that, then it may be permanent. So close by we shall get the place Govardhana. *Vṛndāraṇyam rāsotsavād udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ*. Then *rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*.

[vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]

["Superior to the spiritual realm of Vaikuṇṭha is Mathurā, where Śrī Kṛṣṇa first appears. Superior to Mathurā is the Vṛndāvana forest where Kṛṣṇa enjoyed the *rasa* dance. Better still is Govardhana Hill, which was the site of even more confidential pastimes of love. But best of all is Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill, and holds the supreme position because it is over-flooded with the nectar of the highest kind of divine love. Who is acquainted with the science of devotion who will not aspire for the divine service of Śrīmatī Rādhārāṇī at Rādhā-kuṇḍa?"] [*Śrī Upadeśamṛta*, 9]

The next lower position is Govardhana. We shall stay there and we shall go from that place to Rādhā-kuṇḍa and we shall serve our Guru and...

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Śrīla Śrīdhara Mahārāja: ...the tactics and diplomacy of misunderstanding, misunderstood world, diplomacy. That will trouble us, avoid them. A *brāhmaṇa* fails to understand, *kṣatriya*,

vaiśya, but in ordinary sense a non-read man, an idiot may understand. Idiot not in the sense of devoid of common sense, but not sharp intelligence. Intellectualism is disqualification. *Jñāna-śūnya-bhakti*. Only *lobha*, liking, affection, love, that is the unit, attraction, sympathy, all the outcome of the heart. Without brain, animal can live, is it? But heart is necessary everywhere for life. Nimāi. _____ [?]

Nimāi: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Without brain animal can live, but without heart none can live.

Nimāi: In one sense they're brainless, but still they've got consciousness inside.

Śrīla Śrīdhara Mahārāja: Only intuitive knowledge they follow. No computer to calculate. Brain is a representation of computer.

Nimāi: They're mostly directed by their reflexive action _____ [?]

Śrīla Śrīdhara Mahārāja: Reflex action, that is intuition, unconsciously they can work. Intuition can go above brain calculation. There are so many birds and beasts that can understand that earthquake is coming. But human calculation so far can't understand the earthquake will come soon, so far, or any catastrophe like that.

Nimāi: But still scientists they admit the knowledge is intuitive basically. Where-from it's coming, they cannot show any reason and they have already accepted it to be the very basis of their scientific research, or all these things. Śrī Caitanya _____ [?] consciousness is the basis. _____ [?]

Śrīla Śrīdhara Mahārāja: There are so many things our brain cannot feel, cannot catch. But so many animals they can get some clue beforehand. Also in the present current life they can do. But after long and deep research man cannot find it. Beyond their reason but it is. Hare Kṛṣṇa. Hare Kṛṣṇa.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
[sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

[Lord Brahmā said to the Supreme Lord Śrī Kṛṣṇa: "Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

They hatefully reject any attempt in the intellectual line. *Namanta eva*. Invite submissive spirit within you. *Namanta eva jīvanti*. And in that way like to try to live your life. How to live life? *San-mukharitāṁ bhavadīya-vārtām*. Live the life in association of the topics about You - about the Lord. Of course, *san-mukharitāṁ*, not any topics about the Lord, but it must come from a genuine source, *ye prāyaśo*.

Jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām, sthāne sthitāḥ.

It does not matter what position at present he holds. *Śruti-gatāṁ tanu-vāṅ-manobhir*. But he's attending that expressions of the good association must be of genuine type. *Śruti-gatāṁ tanu-vāṅ-manobhir*. By thought, deed and word. Wholesale, with wholehearted tendency, he must try to attain the news given by the agents of the divinity. _____ [?] *ye prāyaśo*. Then only with that method, Oh Unconquerable! - You are conquered. Only through that process! *Sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir ye prāyaśo 'jita jito 'py asi tais tri-lokyām*. In these three planes of life, You are found to be conquered by them only in that process, who wholeheartedly attain the teachings of Your divine agents. Wholeheartedly! By thought, word, and deed, then they can conquer You, Who is otherwise invincible."

This is the path of realisation recommended by *Bhāgavatam*. Kṛṣṇa.

śreyaḥ sṛtiṁ bhaktim udasya te vibho, kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate, nānyad yathā sthūla-tuṣāvaghātinām

["My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavours are like beating a husk that is already devoid of rice. One's labour becomes fruitless."]

[*Śrīmad-Bhāgavatam*, 10.14.4] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.22]

Śreyaḥ sṛtiṁ bhaktim udasya. The only way of devotion, rejected by whom? *Kliśyanti ye kevala-bodha- labdhaye*. When wants to have clear conception of You, Oh Lord. *Teṣām asau kleśala eva*. Their attempts ended only in useless attempts, or energising. Only pain is the consequence of their endeavour. *Nānyad yathā sthūla-tuṣāvaghātinām*. Just as those that labour much to get out rice from the husk. No paddy, only husk, the cover, and they're trying their best to press that husk to take out rice from there.

So, *jñāna* is the heart's cover, it is outer aspect, this energy and knowledge, outer aspect. The substance, the rice, is devotion, is love. That is tasteful thing within. *Jñāna-karma anavṛtam*. Other things are mere covers, but things within the cover is the tasteful. *Satyam-śivam-sundaram*. *Sundaram* is the reality, *anāndam* is the reality, and all else is outer cover. If we make too much with the cover we cannot get the substance within. Then our life is ultimately disappointment.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Naiṣkarmyam apy acyuta-bhāva-varjitaṁ. Those that are suffering from hard labour, they want to get rest, naturally. To live the life they're to depend on labour, and that is thought as useless and undesirable - labour and to live. If I have to live, then I must labour. That is a dishonourable life. So, generally, people's aspiration is how to live a life without labour? *Naiṣkarmyam*. They're in search of *naiṣkarmya*, rest, peaceful life of rest, not the servant of labour. *Naiṣkarmyam apy acyuta-bhāva-varjitaṁ na śobhate*. If they possibly can get it to certain extent, without the connection of Acyuta, that it is not estimated as a good gain, a successful life, mere retirement. Mere retirement in renunciation, that is also considered not to be fulfilment in anyone's life. *Na śobhate jñānam alaṁ nirañjanam*. Though in that stage, no contamination of death and birth, and disease and infirmity; still, that cannot be considered to be a very fine life. *Kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam*. Then what to speak about this *karma*, work, labour, which is not done for the satisfaction of Kṛṣṇa? That is labour which is already held in a condemnable position, insulting position. Even that higher position of perfect rest is not considered to be a happy position, what to speak of this laborious life.

So which can give fulfilment to both the labour and rest, that is Kṛṣṇa, the harmonising principle of both. If you do for Kṛṣṇa, serve Kṛṣṇa, the labour also converted into gold, no longer iron. And if the rest, that is renunciation, that is also in the relativity of devotion, divine service, that has value, otherwise not. This is the speciality of the *Bhāgavat's* teaching, always trying to put the conception of divine love, sentiment, feeling, above our intellectualism and mastery over energy. The master of power and the master of knowledge, if devoid of the master of love they have got no value. On the other hand, devoid of these two, if it is possible to enter into the area of love, his life is successful. His movement is no longer considered as labour and is *sambandha-jñāna*, this is knowledge about the paraphernalia, who is who. That is not within the jurisdiction of any knowledge that we can get by research. Conduct research into the scientific condition into the nature, not like that. It is fulfilled in itself.

And Devarṣi Nārada came to Vedavyāsa to recommend that, "You must introduce this very clearly in your present book. You have dealt previously with different aspects of knowledge and work, but it is not so clear. So now very clearly and definitely you will have to describe independent of all them, the success of life is there in the full form without the help of knowledge, as well as energy."

Our reinstating is possible, reinstating ourselves to our lost wealth, that is possible independent of this sort of search, only break the seal. *Bhidyate hṛdaya-granthiś*. Break the seal

of the fort of the ego, and then the natural flow will come and recognise, and have its own thing automatically. Such arrangement is there. So to come home you will have not to take the guidance of any director, or you won't feel any tedious labour in journey. You will be carried by your natural affection, independent of your external guidance. It can know his own soil, the plane can understand its own soil, a natural gift of attraction. No scientific search is necessary for that, the automatic attraction, that will bring you there, home.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Rather, you will be able to put a stop to your intellectualism, intellectual ambition and aspiration. It is unnecessary. It is wild goose chasing. It will never help me in reaching my goal. You will reject that. *Chidyante sarva-saṁśayāḥ*. There will be no room of any suspicion at all. A natural selection, infallible, natural, home selection is there. Try to find out that natural thing not acquired, not as the result of any long programme, fulfilling, fighting, war, all these things, quite natural. Only the artificialism in you, that is to be removed. That is to be bid adieu for all.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi. The reactions so long you acquired in your false journey, that will evaporate out of itself. No problem! No problem! It is such. So *karma* has no reaction and no necessity of finding or discovering a new invention, all these things. Progressive knowledge, civilisation, all redundant. Home selection is such. A child can know its mother, a calf also, there are so many cows, yet a calf runs to its own mother. Something like centre, something like natural guidance. Anyhow you go, not much trouble, not much investigation, nor experiment, nor suspicion, nor clearance of that. Automatic, natural, happy, spontaneous life flow, movement, the interest is love. Love is such, independent of anything it can remain, love, affection, the innermost substance in the existence is such.

To live, dive into reality they say, dive deep into reality and you find your home there. You are a child of that soil, quite comfortable. That is *Bhāgavatam* and Mahāprabhu. And that is not a very meagre and abstract, hazy thing, but that is the most intense and reality is that.

Mahāprabhu showed in His character how much intensely He searched for Kṛṣṇa. And how intensely He engaged Himself deeply in that *līlā* of Kṛṣṇa, ignoring so many facts concrete in the outside world. Forgetting everything, despising everything which is so important to us. So many functions, so many duty considerations, all are neglected and how deeply and intensely He engaged Himself in Kṛṣṇa *līlā*. Diving deep into it, captured His whole heart so intensely that externally He was found helpless; jumping into the ocean, crossing the wall, coming to the Jagannātha temple unknowingly. What sort of deep attraction for that Reality, Jagannātha? We see the Vigraha, the wooden form of Jagannātha. But how could He see? Tears running down incessantly filling up so many small pits, one after another, pits are being filled by the tears. What does He see? What is the depth of His vision? Is He seeing the wooden form of Jagannātha that we see? What is He to see? How He is feeling? What intensity is in Him?

yā niśā sarva-bhūtānāṁ, [tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted

spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

So this is all night to Him. Our day world was really night to Him, and what was night to us that was a very clear day to Him. He was fully awake there, He showed by His example, forgetfulness of this apparent interesting world. And what we think imagination, superstition, deeply diving there, He showed by His own characteristic and nature, own example, own practices, that how sweet, how capturing is the life of a devotee in the internal world of reality.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Mahāprabhu.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Mahāprabhu.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi, dṛṣṭa evātmanīśvare.
And *mayi dṛṣṭe 'khilātmani*. [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30]

"When they find Me everywhere, solution finished!"

He's there. What my duty will be there? The Director, the All-dispensing officer is there. He can make or mar everything. He's there. What I shall feel is my duty towards that thing? So all ties dissolved, no duty. But still I find some inclination in discharging the duty for Him to help Him. To help Him, He's such. And that is our own reward. Not that He wants it. Without my help in discharging duty or service towards Him He will be undone, or He'll be imperfect, not that. My fulfilment is there, and no want of accommodation, no bankruptcy there. He can give us engagement, any number of engagements we can get there for our interests. He's all right. Without my help He can go, He can do. It is not for that purpose. But for my fulfilment I want that connection of Infinite. My service won't add something to that, but I will be happy in the highest sense. He's there. Everywhere is He. So my responsibility is to do good to the work, but still they come at His inspiration, His guidance.

"Comes to the world to say about Me. Try to recruit them for their fulfilment of life. Not for My necessity. My necessity is that they're suffering."

Para-duḥkha duḥkhī. There is such a conception of life that one has got no pain of his own, but still he has got some pain for others. That is also within him, but not concerning his own self, but concerning the pain of the outside. Such pain is also existing. Dāsa Goswāmī says about Sanātana Goswāmī. *Para-duḥkha-duḥkhī*. "You Sanātana, you Gurudeva, came to help me because you could not tolerate my pain in your heart. So you came to deliver me from my difficulty. But you have no pain for yourself. You are perfectly in the safest position."

[vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhipsum andham
kṛpāmbudhir yaḥ para-duḥkha-duḥkhī, sanātanaṁ taṁ prabhum āśrayāmi]

["I surrender unto Śrī Sanātana Goswāmī, the Ācārya of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6] & [*Bhāgavatam*, 5.18.12, purport]

What is that safest position? Not to care anything for him but Kṛṣṇa. That is the highest position showed by the *gopīs*. "If necessary I can contract eternal hell for my whole life for the satisfaction of Kṛṣṇa." The most desperate position, of self-forgetfulness for Kṛṣṇa. No pain or pleasure for them, still they're found to be in severe pain in separation of Kṛṣṇa. *Acintya-bhedābheda*. Not for his own account, but for Kṛṣṇa's concern. That knowledge, that position, that friendly connection with Kṛṣṇa, that is intolerable to them. That is intolerable, *vipralambha*, *bhedābheda*. But, the characteristic is this, peculiar, that that pain, that is external, but internally they feel great pleasure, satisfaction.

Here, just as in the opposite world of exploitation, apparently robbing things we find satisfaction, superficially. But there is underground some suspicions that the result won't be very good, the reaction will come to attack me underground. Superficially we may feel.

America conquered Japan, or the world, by atom bomb. Superficially they enjoyed the pleasure of defeating the world. But that is apparent. Internally the apprehension is there, reaction may come. For such a disastrous action, it is self-condemned. It is not human. Similarly, our victory on the surface, that cannot eliminate the apprehension within for the reaction, it cannot be satisfied. In demonic stage, it can absolve to certain extent for ignorance, but pain is there. As much as sensibility, doing heinous action to another, the pain is with that. But there in the Kṛṣṇa conception, just the opposite.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Here also in the world we find so many persons they gave their life for helping others. But they spent all their energy and money for the good of the others, so many examples. And they're outwardly leading a poor life, but internally at mind they're happy. Externally leading poor life but internally happy.

So also in Kṛṣṇa conception, those that are wholly given to Kṛṣṇa, externally they may be seen to feel pain of separation of Kṛṣṇa, and so many other things. But internally they're in touch with absolute joy. They have done right things. Quality is of the highest degree, the quality and the joy is of the highest type. Everything for Kṛṣṇa, Reality is for Itself. "I am for Himself. I am in the finest harmony." No hitch, no possibility of any hitch of a dislocated anomaly, smoothly going

on, pleasure, no pain, but something natural, peace found in them. "The sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. What is pain and what is pleasure? That is to be understood. External pain by which we are captured, but that is not real pain. Internal pain, plenary pain is real pain. So plenary, fundamental pleasure is real pleasure which is very eager in its turn to carry pleasure to you, but you do not care for them.

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitānjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

Bilvamaṅgala Ṭhākura he sings this for *bhakti*. "Devotion, you are of such magnanimous nature. If anyhow we can have your least favour, then *muktī*, the salvation, that will...

[...wait to serve us with open arms. What to speak of *muktī*, even *dharma*, *artha*, and *kāma* will be waiting far, far away for whenever their calling bell is sounding. Then, they will rush to our feet saying, 'What do you want?'"] [*Śrī Kṛṣṇa Karnāmṛtam*, 107]

83.11.04.C ?

83.11.04.D [Same as 83.11.04.A_83.11.05.A]

83.11.05.B_83.11.06.A

Śrīla Śrīdhara Mahārāja: That is the strategy of remaining in the relativity of the highest quarter of service of Kṛṣṇa.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]
[Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]

He wanted us to teach in that way. So he ordered that a cottage should be built in Govardhana.

"I shall live there. And from there - I'm not fit to live in Rādhā-kuṇḍa, I'm little lower - but my Gurus, Gaurakiśora Bābājī, Bhaktivinoda Ṭhākura, and others, they're fit to serve there. We shall go and serve them and come in the next lower position and there we shall stay."

To maintain the subjective position in the subjective world that is a tactic, tact. Otherwise, if we think we're in the highest quarter, that will vanish from us. Only from a little down, with respectable eye, we can have the vision. And whenever we think that we're there, it is nowhere, it is the nature. So at respectable distance we can have a look of that thing. That is a peculiar principle. If you look straight you lose, but if you try to look at it with some screen, or any other hiding place, then you can see. A peculiar type of posing of seeing, or coming in contact with the thing of the highest order.

vicakṣaṇa kari', dekhite [cāhile haya, haya ākhi-agocara]

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If you like to see it, to contact with it direct, then it will vanish from your experience, from your look. Ha, ha, ha, ha. Espionage, through spy you can know things of the enemy land but not direct. Ha, ha, ha. They can't come in direct connection, but through spy you can, something like that. Espionage. If you go to know direct it is impossible, something like that. Hare Kṛṣṇa. So become spy, only from behind the screen you can handle, interfere, but not direct. Things are such. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So that is the eternal position of the *jīva-śakti*?

Śrīla Śrīdhara Mahārāja: The land is such. Kṛṣṇa is also playing like that, something like a thief. The play in that particular order and there, in that way, we can have the highest experience of the ontological truth. By chance, as if by chance, ontological truth comes to us. He accepts us suddenly we can find Him. He's Absolute, He's autocrat, He's independent. Whenever whimsically He comes to give His connection to me, then I can have that. It is never within my clutches. So through the, it won't come directly within my control, by nature. But the highest position, to have Him in closer connection, has been devised by the devotees in that way. Because by nature He's not a thing to come direct within my control, always above. So by this system we can come to the highest realisation.

In the highest order in the *līlā* of Rādhā-Govinda, Rādhārāṇī's always *bhāma*. Kṛṣṇa asks Her to do something, "No, I won't do that." And this has been accepted as the highest mood of the negative side. "I won't." Whatever He will want, to deny that. That is *bhāma-bhāva* and

Rādhārāṇī's full of that nature, and that enhances the eagerness, earnestness of Kṛṣṇa. So the whole thing is a crooked one. And this is the way recommended for the poorest to come in contact with the highest. It is a wonderful device. Hare Kṛṣṇa.

Direct transaction, clear, face to face transaction, is absent there. Everything is stealing, all stealthily performed. And there you'll be gainer, like black marketing. In the highest area, in the area of autocracy that is wholly black marketing. *Aprākṛta*, *aprākṛta-vāt*, just similar to the lowest conception of things, the highest is that. Autocracy is considered to be the lowest in our present living, we can't tolerate, but autocracy is there. So, *aprākṛta*, the highest quarter of the transcendental world which can harmonise with everything which is considered to be of the lowest type, all harmonised. That is the beauty, the beauty, what is undesirable, what is nasty, what is bad, that is harmonised in such a way that that gives the highest position. The harmony, the harmonious strength is so much there. His peculiar position is so much there where the lowest has proved to be the highest by His magical touch. Because He's there, no dirt is dirt, that is purest. His magical touch means that. The Kṛṣṇa consciousness, the touch of Kṛṣṇa, the Beauty of the highest order, just as the touch-stone, whether one wants not only silver to make it gold, but iron, lead, anything of the lowest order, that may be turned into gold. The touch-stone is so powerful. The lowest type of everything of our conception gets the highest position by the magical touch of that wonderful substance, and He's Kṛṣṇa, He's Kṛṣṇa. All the dirty things coming in contact with Him, harmonised in such a way that holds the highest position. The highest centre is so wonderfully powerful, or whatever you'll like to say.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Ha, ha. [Raghunātha] Dāsa Goswāmī says: "If you are not up to mark to accept this as truth, then you'll be thrown down into *paravyoma*. Go and live there where there's the general law and rules, fair dealings, go there. Go down to the land of fair dealings." Ha, ha, ha, ha. "Vaikuṇṭha, there are simple dealings there, you can calculate and go on veneration."

But this most diplomatic position, even Brahmā, Mahādeva, they're all bewildered to know.

Brahmā confessed: "How I can know that a cowboy with the rod in His armpit and taking His morsel with His friends in a one pot giving in the mouth, and going in search in the forest, and He's the highest? How can I know?" Brahmā says: "I have got some intimacy with my father, Nārāyaṇa. Sometimes whenever any difficulty I approach Him to get some instruction and do accordingly. But I have not come in connection with any Supreme Power of such nature. A cowboy in one dish taking food with His friends and with a rod in His armpit He's going in search for cows and He's the highest? So now I see that You are far above than my father Nārāyaṇa. That is fair field we can know but these most tactful and obscure diplomacy we have never experienced any time that this is in the highest quarter. How? We should not be blamed for that. Wonderful, obscure."

"Full many a gems of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to bare unseen,

To lose its sweetness in the desert air."
(Thomas Gray's *Elegy in a Country Churchyard*)

There may be unknown quarter, there may be so much wealth and so much sweetness unknown to us.

Hare Kṛṣṇa. Hare Kṛṣṇa. To find our highest Mastership, our Lordship, as a thief, what peculiarity. Who is the Master of everything, He's a thief. Ha, ha, ha, ha, ha. Everything in Whose possession He comes as a debauch. Everything belongs to Him, but He's playing the part of a debauch. All wonderful. He's a thief, everything belongs to Him and He behaves as a thief, as one of us. A peculiar plane, all equal, superior also, father, mother. Mother whipping and He's weeping, mother whipping and the Lord weeping. A peculiar type of *līlā*, pastimes. The *bhakti*, here is *bhakti*. Where is *bhakti* ? What is the symptom of pure devotion? Where the highest authority is submissive to the servant, there is devotion. Devotion to be located there where the Master is subservient to the servant. That peculiar power of devotion is to be found there. *Bhakta- parārdhīno*.

[ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

The highest has been forcibly taken down to serve the devotees, His servants. A peculiar power of devotion, devotion means this. *Kṣetra-hari prema bhajana*. The last acquisition of devotion is this, that that can control the Supreme Lord and forcibly take Him to the devotee as a friend, as a friendly servant. The Master submits and surrenders to the servant, a peculiar thing that is there. So what more we can expect?

The Infinite is at the disposal of the finite. So much to say. Can we conceive? And that is done stealthily in various diplomatic ways. So finite has got its supreme most unthinkable position, that the Infinite is coming to serve him, the finite. The most glorious unthinkable position a finite can have, unthinkable that the Infinite is at the disposal of the finite. What is this? Impossible, this impossible can be effected by devotion, *rāga*, love. Love is such a powerful, unthinkable jewel. It is impossible, the Infinite's defeat to finite. What is that unthinkable position? It can be attained through love only. Love. So how adorable and how precious and valuable the love is. And to acquire a drop of that, what sacrifice we should do? Nothing is bigger. To acquire a drop of that divine love, no sacrifice is sufficient, is enough. Die to live. So wholesale death is adorable life. It is the impossible of the impossible.

Gaura Hari bol. Gaura Hari bol. And Mahāprabhu came to give you that. And who is He? How magnanimous is He? He Himself is in that position, He has come to us begging from door to door. "Enlist your name to purchase that thing." He came as a canvasser from door to door.

"Enlist your name. I have come to recruit for that highest quarter where the Infinite will be slave to the finite. And that valuable thing, a drop take, from the land." It is the impossible of the impossible. Is it possible? Ha, ha.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Inconceivable of the inconceivable.
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.
Gaura Hari bol. Gaura Hari bol. So I close here.

Bhakti Sudhīra Goswāmī: Jaya. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya.

Śrīla Śrīdhara Mahārāja: Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya.

...

Śrīla Śrīdhara Mahārāja: ...that is also a peculiar plane of the conception of the Infinite. I heard once said by a servant of a Vaiṣṇava that it is the sweet will of his Guru, our Gaura Kiśora Dāsa Bābājī Mahārāja, to live as long as he likes, it is his sweet will. The basis is that what Vaiṣṇava wills, Kṛṣṇa sanctions that without any hesitation. So we take it what a Vaiṣṇava wills that is absolute. Sometimes there is a line of understanding in this way. That is to find the Infinite in every part of it. Every part represents the whole, that is a peculiar nature of Infinite. What a servant wills, we can take it for certain that it's Kṛṣṇa's will and it cannot be violated. In that sense that Infinite represents Himself fully in every part of it in His own zone.

So from there, this expression, "As you have kept Me I am so." Ha, ha. This line of thought originates from this conviction. Mutually. A Vaiṣṇava says to another Vaiṣṇava, "As You like, I am like that. As You have kept I am so and so." The fashion, the etiquette is like that, and the truth behind is like that in the ontological calculation. What a Vaiṣṇava wills Kṛṣṇa wills accordingly, and what Kṛṣṇa wills then it is Absolute, in this way. "As you have kept Me I am so and so." The background of such statement is like that. Kṛṣṇa. The Vaiṣṇava commands Kṛṣṇa, His will. Every part of the Absolute is Absolute. Ha, ha, ha. He's so.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. His parivasa. Kṛṣṇa.
Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Bhakti Sudhīra Goswāmī: Mahārāja. In this regard, sometimes you say the Vaiṣṇava Guru has two aspects. His own *adhikāra* and level of attainment and capacity, and the inspired side of the Vaiṣṇava is the Guru.

Śrīla Śrīdhara Mahārāja: Yes. With his personal and delegated power, two sides. Inspired side, that is inspiration given by Kṛṣṇa. Just as an officer, a private man, and the man in the service. A District Magistrate, or a Captain, General, anyone, his personal capacity and his official capacity, in this way the difference. As delegated power as representative of Kṛṣṇa, he talks in a way of official style. But independent of that he's a person and he's very humble. "I'm nothing." In that way, *niṣkiñcana*.

"Everyone is delivered from the sinful world, only with the exception of me." Narottama Ṭhākura says. "Mahāprabhu came and delivered the whole world. All the fallen souls delivered, save and except myself." tuwa narottama aloila bhadi jagat udhar he jalu e avatari [?] "In this incarnation the whole sinful world is absolved, only with the exception of my most fallen soul."

That is a sort of feeling in them as regards personal position. Kavirāja Goswāmī he says, *Purīṣera kīṭa haite muñi sei laghiṣṭha* ["I am so mean, lower even than the worm in stool."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.205] And when he's in the office, official side: "This is *the* truth what I say and there is nothing to concern it. Whoever does not care for this is doomed." Kavirāja Goswāmī, the man who says, "I am the worst of the worms in the stool. A greater sinner than even the Jagāi and Madhāi etc.," he says, "That Mahāprabhu's Avatāra is doing such and such magnanimous work. If anyone misses this chance he's gone forever."

[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni,] janmiyā se kene nāhi maila

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā,* 13.123]

"Who loses this chance, what is the good of his living? It would rather have been better if he'd died immediately after his birth. He could not take the chance of human life in such a great magnanimous opportunity." In this way he's asserting. Personal capacity who thinks himself even worse than a worm in the stool, in official capacity his statement is so courageous. That those who have not accepted the grace of this great magnanimous incarnation of the Lord, his position is the worse type of suicidal person. *Pāiyā amṛtadhunī, piye viṣa-garta-pāni*. There is the flow of the nectar, and neglecting that he's drinking the water of a poisonous pit. In the poisonous pit there is water and that he's drinking, leaving the flow of the nectar. *Janmiyā se kene nāhi maila*. That is so worthless, useless and unfortunate. This strong assertion, from

whom? Who thinks himself independently of his inspiration that, "I am worse than a worm in the stool."

So two sides, one inspired by Kṛṣṇa, and another taken away from that grace of Kṛṣṇa. Two types of personality we find. As a servant of the Vaiṣṇava, that is in the official function in the office of Kṛṣṇa. Doing something, in charge in his duty, that is one personality. "I have got this responsibility to do from the higher. So like a District Magistrate I must do it." In this way. Two-fold functions we see, one personal, another official, in the service of the Lord. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Mahārāja. One question here. We've got *Śrīmad-Bhāgavatam* published by Tridaṇḍi Śrī Bhakti Prajnan Yati Mahārāja. And in the introduction, the beginning, he has written a statement here. He says, "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari's mercy embodiment, Śrī Nityānanda's other self, Gurudeva. His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none other but Bimala Mañjarī. He has operated on my eyes with the collyrium.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā, [cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

This line, so...

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: Then he says, "I record the fact that one day in a spiritual vision my divine master commanded me to follow him and soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me...

Śrīla Śrīdhara Mahārāja: What is the next? I could not follow.

Akṣayānanda Mahārāja: He had a vision of Rasa-Rāja and Mahābhāva in Vraja. "And after some time I lost that vision and lamenting, again my Divine Master came, Gurudeva appeared and ordered me to take this task, take up this work of *Śrīmad-Bhāgavata* _____ [?] translate *Bhāgavata*.

Śrīla Śrīdhara Mahārāja: And I am engaged by special request after coming down from the highest position.

Akṣayānanda Mahārāja: Yes. So we feel a little difficult.

Śrīla Govinda Mahārāja: Question _____ [?]

Śrīla Śrīdhara Mahārāja: Question _____ [?] is this your question?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: He's posing in this way, the *Bhāgavata* _____ [?] our Gurudeva Bimala Mañjarī _____ [?] Rādhā-Govinda Rasa-Rāja Mahābhāva _____ [?] must be of perfect nature, most perfect nature, that is the _____ [?] What is the purpose underlying? But what I say, that is perfect and infallible. After getting the perfect vision by the grace of my Gurudeva, by his special request I have come down and I am explaining *Bhāgavatam*. So you should be taken as the highest angle of vision. _____ [?] Is it true [?]
_____ [?] How far this is true? _____ [?] Is it?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: That how far we can accept this as true?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Itihāsa, history.

Akṣayānanda Mahārāja: He's recording history.

Śrīla Śrīdhara Mahārāja: What I avoided in case of our Goswāmī Mahārāja. So many things what I know, but if I say it will create havoc. Ha, ha, ha. _____ [?] So far I know in this connection that when _____ [?]

Śrīla Guru Mahārāja: It is confidential, something.

Bhakti Sudhīra Goswāmī: Right. We just want to know for ourselves Mahārāja.

Akṣayānanda Mahārāja: That can be taken off also.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: But when [Śrīpād Bhakti Vilās] Tīrtha Mahārāja, that is Kuñja Bābu at that time, Kuñja Bābu we considered himself to be the co-founder of this Institution, Gauḍīya Maṭh Mission. But sometimes we are told that for the financial difficulty he had to accept a

service in the war field in Mesopotamia in the First Great War. The staff, he was working in the Post Office, then the clerks who took the risk of going to the war field they could get a big remuneration. So he accepted that service and went, risking his person, to that place. And it was told that for financial difficulty, to meet the expenditure of the Mission he was compelled to do so for greater remuneration.

At that time Prabhupāda found himself...

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Śrīla Śrīdhara Mahārāja: ...of the administration, management. Our Guru Mahārāja was of ontological nature, of *sannyāsī*, and not very practical to meet so many persons for preaching purpose, etc., of secluded nature. So he felt himself too much disturbed by the absence of [Śrīpād Bhakti Vilās] Tīrtha Mahārāja. At that time he was very much disturbed in his heart and expressed some of his internal relationship with Kuñja Bābu.

There is a letter and it was published, that letter of Prabhupāda. There we find that Prabhupāda says, he gives his own identification as Nayana-maṇi Mañjarī. "I am a young girl. Nayana-maṇi Mañjarī is my name. Vṛṣabhānu-nandinī, the Rādhārāṇī, likes me very much and She always tries to keep me just before Her eyes. But I am not very able, expert in discharging my duties. But Bimala Mañjarī can help me to do my quota of service, even by Rādhārāṇī. But at present that Bimala Mañjarī has become apathetic towards Rādhārāṇī and left me. _____ [?] So I'm not able to discharge my little quota of duty that is expected from me by Rādhārāṇī."

That this formula, this is a formula, according to which one will try to find his real highest aim of realisation, travelling through this path. It is couched in such a way. So from there we know, Bimala, that was the name of Prabhupāda, Bimalānanda, Bimala Prasād. So from his name, connected with his name, Kuñja Bābu was given the name of Bimala Mañjarī. And he was expert in doing the external side of the duty, and Prabhupāda, he with his help could satisfy, or satisfactorily discharge his own duty as wanted by Rādhārāṇī. Or as he saw it, Her, in Bhaktivinoda Ṭhākura. This is a kind of posing formula. Following this we are to reach to our goal. From there we can, we know, that Bimala Mañjarī in the internal circle of service, Kuñja Bābu and he's in such position.

So taking that position of his Gurudeva at present, that Yati Mahārāja, he also conceived him as his servitor and, "That Bimala Mañjarī he must have got a bona fide position in the higher circle. And by my fervent prayer I came near him and got some inspiration to do this, to undertake this task. And I am doing so." That is what he wants to say here, as far as I understand.

But this is a formula of the higher type for our realisation. But how far one is practically doing and how far it will be applied to any particular case, that is to be determined. One side, the *sahajiyā*, they have all such formula and they're trying to follow this. And we cancel them abhorrently. At another side, such things are really existing for the lover of truth, cent per cent, and to approach from his bona fide sincere position of higher devotion. So particular cases should be dealt whether it can be applied here or there.

Akṣayānanda Mahārāja: One question arises, that, generally we preach, or we hear Your Divine Grace say, "That if I have got it, or if I have seen it, then it is rotten." Generally such high things are not admitted so openly in the public. And if a great soul has got such a *vibhūti* he will not say such things to the general mass. So this is the only thing which we're anxious about.

Śrīla Govinda Mahārāja: Yes, correct.

Śrīla Śrīdhara Mahārāja: This is not for advertisement, but to be concealed like the highest, most precious achievement.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...that in Prabhupāda's writings, *Anubhāṣya*, or the *Bhāgavata* _____ [?], we did not find such type of self-advertisement.

Akṣayānanda Mahārāja: Never. I think at the end of *Anubhāṣya*, in a very covered way...

Śrīla Śrīdhara Mahārāja: Very covered way.

Akṣayānanda Mahārāja: In a very hidden way, he mentioned his Gurudeva...

Śrīla Śrīdhara Mahārāja: Gaura Kiśora Dāsa Bābājī Mahārāja, Bhaktivinoda Ṭhākura.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Svarūpa Dāmodara, Gadādhāra.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: "But I am a servant of a servant."

Akṣayānanda Mahārāja: But nobody can understand that unless they are connected with Prabhupāda in the Mission. A general man will read it and cannot understand the meaning. It looks like poetry.

Bhakti Sudhīra Goswāmī: In Bhaktivinoda Ṭhākura's *Bhāgavata-Arka-Maricimālā*, he says, and it sounds as though Yati Mahārāja has taken from there. Bhaktivinoda Ṭhākura says: "One day, while penetrating deeply on the meaning of *Śrīmad-Bhāgavatam*, Svarūpa Dāmodara, the right-hand personal attendant of Mahāprabhu, came to me in a vision and said: "You divide into

sambandha, *abhideya*, *prayojana*, *Śrīmad-Bhāgavatam*," and give a special explanation of the first verse. So Bhaktivinoda Ṭhākura says: "I did not think it proper to disclose this, but I fear some offence to my Guru and my superiors if I do not admit it." So in almost the exact same language, Yati Mahārāja he is plagiarising, they say in English, plagiarism.

Śrīla Śrīdhara Mahārāja: "If I do not mention this then I commit some offence against my Guru."

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So he has got direct order in his inspiration. "That you give your, you express your position as such, and then you begin this work."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura _____ [?]

Akṣayānanda Mahārāja: *Bhāgavata-Arka-Maricimālā*, *ekadas śloka*. *Janmādy asya yato 'nvayād*.

Śrīla Śrīdhara Mahārāja: *Janmādy asya yato 'nvayād* [*Śrīmad-Bhāgavatam*, 1.1.1]. A new explanation he has given, drawn from the inspiration of Svarūpa Dāmodara. And also he has expressed that he gave a new explanation to a particular *śloka* of *Bhagavad-gītā*. *Kṣipram bhavati dharmātmā,* [*Bhagavad-gītā*, 9.31]. In an assembly of Yāmarāja, *śabha*. But has he mentioned there his own *śakhi*, *svarūpa*, anywhere? Though he has mentioned it in a song, Kamala Mañjarī, his name, he expressed. "My name is such, my dress is such, my service is such. That is the highest position in the service of Rādhārāṇī." He has given vent to us.

Yati Mahārāja has not mentioned his name there?

Bhakti Sudhīra Goswāmī: No.

Akṣayānanda Mahārāja: His own name? No.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Sometimes also, Narottama Dāsa Ṭhākura's expressing that sort of higher aspiration in his songs.

Śrīla Śrīdhara Mahārāja: Bana Mahārāja, also, was expressing his *svarūpa*, from long time. And perhaps he has mentioned in some book of his publication.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. This is the Introduction of the publication of *Bhāgavatam*?

Akṣayānanda Mahārāja: Yes. First page. Preface.

Śrīla Śrīdhara Mahārāja: You re-read it again from the very beginning.

Akṣayānanda Mahārāja: Preface. "Fallen, fallen, still fallen am I. Who else except Śrī Gaura Hari, His mercy embodiment, Śrī Nityānanda's other self, Gurudeva, His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance...

Śrīla Śrīdhara Mahārāja: I find there is a defect. Gaura Hari...

Akṣayānanda Mahārāja: Yeah, Nityānanda...

Śrīla Śrīdhara Mahārāja: Nityānanda's line...

Akṣayānanda Mahārāja: Yeah, this *sākhya*, *mādhurya*...

Śrīla Śrīdhara Mahārāja: How is it?

Akṣayānanda Mahārāja: _____ [?] Without asking you we could not...

Śrīla Śrīdhara Mahārāja: Gaura Hari, Nityānanda, by Their Grace you must go to the line of Rādhārāṇī and then Gurudeva, or Prabhupāda, then we should come to Bimala Mañjarī. But what does he say? "Fallen, fallen, fallen as I am...

Akṣayānanda Mahārāja: "Still fallen am I. Who else except Śrī Gaura Hari's mercy embodiment of Śrī Nityānanda's other self, Gurudeva...

Śrīla Śrīdhara Mahārāja: Nityānanda's other self, Śrī Gurudeva, how there he can find the Bimala Mañjarī?

Akṣayānanda Mahārāja: This is also a problem.

Śrīla Śrīdhara Mahārāja: Then?

Akṣayānanda Mahārāja: "His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon the transcendental erotic dalliance...

Śrīla Śrīdhara Mahārāja: Again go, "Other self...

Akṣayānanda Mahārāja: "Who else except Śrī Gaura Hari's mercy embodiment of Śrī Nityānanda's other self, Gurudeva His Divine Grace Śrīmad Bhakti Vilāsa Tīrtha Goswāmī Mahārāja, who is none but Bimala Mañjarī, eternally waiting upon, serving, the transcendental

erotic dalliance of Rādhā-Govinda at Their sportive land of Vraja. Out of his bountiful mercy operated upon my eyes with the collyrium of intuitive wisdom for having a glimpse of the divine sport. Although I am the vilest creature."

Śrīla Śrīdhara Mahārāja: "By His Grace, suddenly I got entrance into that vision." Then?

Akṣayānanda Mahārāja: Later, next paragraph. "A vile destitute as I am, a dwarf as I am, what a foolish gesture to make a high jump to catch the moon. A poor soul as I am, how could I aspire after the gain of Kṛṣṇa *prema* when the *Bhāgavata* itself at the very outset, beginning, it says: 'Him, the sages and gods, are puzzled to know." *Muhyanti yat sūrayaḥ*. "Where angels fear to tread, devils try to trespass." Meaning fools rush in where angels fear to tread.

Then in the next paragraph he tells about his spiritual vision of Rasa-Rāja, Mahābhāva. "Then how can I, such a fool vouch safe to undertake this task is a mystery which I felt not proper on my part to disclose as it might be bringing spiritual conceit. But subsequently I realised that it would be an act undone to my spiritual Guru which might stand as an obstacle on the path of my spiritual progress."

Śrīla Śrīdhara Mahārāja: _____ [?]"Because it is this duty is given to me by my Guru, if I do not do then I shall commit offence to my Guru's feet. So I am engaged in such bold actions."

What is that? He's approaching to dasama kanda? Or in the beginning of *Bhāgavatam*?

Bhakti Sudhīra Goswāmī: Beginning of *Bhāgavatam*.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You're finished?

Akṣayānanda Mahārāja: _____ [?] "Without any reserve I record the fact that one day in a spiritual vision my divine master commanded me to follow him. And soon I could see myself present along with him at an enchanting dalliance of the Rasa-Rāja and Mahābhāva at that transcendental sportive land of Vraja. What a marvellous sight. But soon, I lost myself in ecstatic rapture. Alas! I lost the vision and lamented so bitterly when my divine master, once again appearing before me, behested me to penetrate upon *Śrīmad-Bhāgavatam* and commissioned me to undertake this task. And yet, another one, for the attainment of final beatitude or summum bonum of my life."

_____ Swāmī Mahārāja _____ Gauḍīya-patrikā _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Have you seen those points?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Vasudeva Gosh _____ [?]

...

Bhakti Sudhīra Goswāmī: I was thinking it was best for us to concentrate ourselves on what you are giving to us.

Śrīla Śrīdhara Mahārāja: _____ [?] that is another thing.

Bhakti Sudhīra Goswāmī: Mahārāja. In the *brahmā-vimohana-līlā* after Lord Brahmā offers his prayers to Kṛṣṇa, *jñāne prayāsam udapāsya namanta eva,* [*Śrīmad-Bhāgavatam*, 10.14.3] and other prayers in appreciation of Kṛṣṇa. Doesn't he pray to become situated in Vṛndāvana as a creeper? Does he make a similar prayer to that of Uddhava?

Śrīla Śrīdhara Mahārāja: Did he make?

Bhakti Sudhīra Goswām: Yes.

Śrīla Śrīdhara Mahārāja: Where?

Bhakti Sudhīra Goswām: When, after he begins to pray to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: After Brahma-sthal when Kṛṣṇa is born, at that time also there is some events of Brahmā with other gods. Then Brahmā, after this *brahmā-vimohana* when he stole the cowboys and the calves, then again he met at Dvārakā. Always he's found to be tested, and still, Brahmā is our Mūla-Gurudeva, he's the original Guru of our line. And so much so that Mādhvācārya eliminated that from *Bhāgavatam*, he could not accept those two chapters of *Bhāgavatam* where Brahmā was under illusion, misunderstanding about Kṛṣṇa. But Mahāprabhu accepted everything in toto.

Ha, ha. A very peculiar thing, *acintya*. Nimāi is very fond of this expression, *acintya bhedābheda*. Everything is unintelligible. Our original Guru he's perplexed, not only once but thrice. How to accommodate? That is *līlā*, to attribute to His *līlā*, independent of everything. Sometimes showing that He's under His servants. Whatever the servant likes He cannot but do that. And sometimes ignoring.

That is the spontaneous pastimes of the Absolute. Showing His Absolute submission to Rādhārāṇī, sometimes ignoring, sometimes She's ignoring.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and

sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

Rūpa Goswāmī has supplied this basis. When we go to think about the pastimes of the Absolute, we finite, we'll have to take this armour. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Naturally it is crooked, just as the movement of the serpent. A serpent cannot go straight, but by zigzag way. So the Absolute, the waves that come from Him are in that way, above all. That characteristic is always maintained, cannot be taken under any law and rule. With this initial thing we should approach to study anything and everything about the Absolute. He's Absolute, and we are infinitesimal. He's *adhokṣaja*.

Once I asked our Prabhupāda. "Why this difference in the conception of the last part of Kṛṣṇa *līlā* between Sanātana and Rūpa?"

Sanātana closed in Mathurā and Rūpa took in another stage towards Dvārakā. *Lalitā-Mādhava* and *Vidagdha-Mādhava, Vidagdha-Mādhava* in Vṛndāvana *līlā* and *Lalitā-Mādhava* in Dvārakā *līlā*. The same group taken there in different forms and Sanātana Prabhu he liked to complete in Mathurā and from Mathurā again, the wheel turning to Vṛndāvana. *Nitya-līlā* passing in this way.

(Sudira prayas ?) in Mathurā, after that long, long separation, again the wheel changes. In Vṛndāvana they think, "Oh, Nanda, Yaśodā has got no child." In this way. "You must have some child." Some think in this way. Then, "Oh, yes, Yaśodā will have some child." In this way. Again, passing and developing and going to Mathurā, Kaṁsa, and from Mathurā maṇḍala, not, he took Kṛṣṇa into Dvārakā.

But Rūpa Goswāmī took Lalitā as Jāmbavatī, Rādhārāṇī as Satyabhāmā, Chandrāvalī as Rukmiṇī, in this way transformation came somewhat.

I asked this to Prabhupāda. Prabhupāda simply answered me. "You are going into details. Why? It has been mentioned as *adhokṣaja*." That was his short answer.

Un-understandable, *acintya-niya adhakrta*. Everything is not bound to come within our fist. All Rights Reserved. In that way, that sort of expectant attitude should always be maintained within us if we like to be in connection with that plane of thought. *Jñāne prayāsam udapāsya*. It is our defect that we want to understand anything and everything. It may be qualification here, but in relation to the transcendental truth of the highest order, it is disqualification. Everything we want to know, the clue of everything, the key of everything we want to have in our possession. But this is really bar to progress. If we assert in this way, we rather lose confidence there, and there will be some delay to extend the key to us. If a servant, getting engagement in his master's house is very particular to have the key of the store, very particular, then the master will suspect him. So that is a type of disease to know anything and everything. That is, the understanding element in us is enemy to our progress. It is difficult of course to accept, but still it is so.

Surrender. What understanding the *gopīs* had, knowledge from the *śāstra*, this or that? Nothing.

Rather what we understand to be standard purity, knowledge, all these things, they're disqualifications in the case of the Absolute pleasure.

You see, Kṛṣṇa, one day, He suddenly fell ill and became senseless. And in another figure He came as a physician. "O Yaśodā, your boy is caught by some disease, is it? I am told by someone."

"Yes, yes. Who are you?"

"I'm a physician and I have come, a mystic physician. I'd like to see your son. What is His disease?"

"He fainted, perhaps a headache, all these things."

Then He told that, "I can relieve a big disease but I want to cure Him, I can. Only I want some water, and that water should be taken in a porous pot from the Yamunā, and only a chaste lady can do that. A chaste girl must take some water in a porous pot, and then with the help of that I shall give some medicine and the Boy will come to consciousness immediately."

Then Yaśodā was mad to find out who is a chaste lady living in Vṛndāvana. Then told Jaṭilā and Kuṭilā, Rādhārāṇī's mother-in-law and sister-in-law. Jaṭilā was mother-in-law and Kuṭilā was sister-in-law, husband's sister. Naturally, they preached about some doubt, suspicion in the other girls of the *gopīs*, so generally they're considered to be chaste.

So Yaśodā appealed to Jaṭilā first. "You please go and take some water."

"How is it possible? To fetch water in a porous pot is impossible."

"No. The physician says that if she's really a chaste lady, then she can take water."

Then Jaṭilā could not avoid that mad request of Yaśodā...

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Śrīla Śrīdhara Mahārāja: ...Her son is in such condition. Her request was so intense that she had to go. But could not fetch water because so many pores, all got away.

Then Kuṭilā was requested. But she did not venture to approach, seeing the condition of her mother. Anyhow Yaśodā was so mad in her request that she also could not avoid that. She had to go to fetch water. But no water comes, all getting out through the pores. Then what to do?

"Who are in Vraja, not a chaste girl, a single one? What a horrible thing."

So that physician, Kṛṣṇa Himself in the garb of physician, He pointed out Rādhārāṇī. "I think that *She* is the chaste lady. Through Her symptoms I find that *She's* chaste. Request Her to fetch water."

And at the request of Yaśodā, Rādhārāṇī could not avoid. She had to go to fetch water. But She was thinking of Kṛṣṇa. "It is impossible. If You come to My relief, then only it may be possible, otherwise it is impossible."

There is a portrait we find in the market, that Rādhārāṇī when She's dipping the porous pot into the water - Kṛṣṇa, from within the water He's pressing, touching the porous pot from within the water.

And Rādhārāṇī with great suspicion She took out. She says, "Yes, the water is there." She took out, and Her maids also, the *sakhīs*, she friends, some of them also followed Her. And they're all astounded to find She took the water, and the pores are there, but still the water is in the pot. So took that water. All were astounded. And that water with some fictitious medicine was put into the Boy, Kṛṣṇa, and Kṛṣṇa rose.

A tactic to prove the position of Rādhārāṇī. What is chastity? This ordinary chastity is not chastity. That is far above, consideration of chastity there is, all relative. And beyond knowledge, how a porous pot can contain water. Miracle. The God works wonders. His ways are that of miracle. We should be prepared for that contact.

All the knowledge of this world should prove failure, all our experience. So *jñāne prayāsam udapāsya*. Deeper vision. Be clear of your past experiences, drawn from the world of senses, *pratyakṣa-jñāna*. You will always try push this knowledge of the mundane world into the transcendental. You fallen people, your capital is the experience of this world, of senses. But it won't do, have any value in that. A new thing. So with open mind, everything is possible with Him, it is such a world. So all your expectation, your past experience, no value. Quite open, give up all, purging. Quite new.

It is very difficult to get out of this superstition of so called truth here. But still it's necessary, that anything and everything is possible with Him, with the Master of impossibles. Possibility, impossibility found in our dictionary. Even Napoleon wanted to remove the impossible. "Impossibility is found in the dictionary of fools." That we're told was a remark from Napoleon. "Impossible is a word which is found in the dictionary of fools." So our dictionary is fool's dictionary.

Jñāne prayāsam udapāsya. His play, He's playing hide-and-seek, perhaps, with Brahmā, Gurudeva. We may take it in that way. The play of hide-and-seek. Sometimes He's defeating, sometimes He's defeated.

Just as with His friends in the jungle playing. Kṛṣṇa, Balarāma playing. Generally in the play, two groups; in one group Kṛṣṇa, and in another group Balarāma. And Kṛṣṇa was considered to be less strong. So next strong man, Baladeva was the best among the strong there, the strongest person, and next was Śrīdāmā. So Śrīdāmā used to come to the side of Kṛṣṇa. Baladeva one party, Kṛṣṇa another party, and Śrīdāmā to come to the side of Kṛṣṇa. And if any time Baladeva is defeated, He was enraged, He became mad. And Kṛṣṇa, diplomatically, He helped His own party. And when Baladeva saw that by Kṛṣṇa's instruction they're avoiding His obligation, then Baladeva used to call on Kṛṣṇa, "I shall punish You."

"No, You can't punish me. My mother Yaśodā she has dedicated Me to Your hand."

Ha, ha, ha, ha, ha, ha.

One day Baladeva gave a slap, and Kṛṣṇa told it to Yaśodā.

And Baladeva was very much disturbed in mind and told, "I have given slap and You complain that to mother? I do not love You? That only one day I gave a slap and You are complaining of that? What is this, Kṛṣṇa? How could You do this? Do I not love You then?"

Then Kṛṣṇa was perplexed. He accepted His defeat.

In this way.

aher iva gatiḥ premṇaḥ, [svabhāva-kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

The fundamental, the foundation has been given by Rūpa Goswāmī in this way. *Aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet*. Don't go to find, don't be eager to find out reason everywhere in the pastimes of the Divinity. It is naturally such. *Ato hetor ahetoś ca, yūnor māna udañcati*. No party is defective, but still one party finds defect with another and begins a quarrel. No defect, but still for the necessity of the *līlā*, sham defects, false defects are searched, and with that touch some quarrel begins. Otherwise *līlā* means this; what we find here by necessity, there automatically the flow is like that.

So Brahmā, we won't try to apply our reason, the standard of measure at every case. No solution shall be found, and the easy, taken by the natural touch of that flow of *līlā*, what gain we should have got, that will be lost. That will be the result, consequence. So with submissive attitude, try to have a taste of that thing. Sometimes it is necessary only for the lower people to canvass, to preach. To preach to the ordinary people of the class of reason, we are to take the help of reason. Only for that purpose, *śāstra-yukti*. But when automatic, *anurāga*, *śāstra*, *śāstra-yukti*, both reason and scripture are left in the subterranean position. *Śāstra-yukti*, no place of *śāstra-yukti*. It is up to *viddhi-bhakti* to a certain extent. But above that no reins. That is automatic. That is *līlā*, that is *aher iva gatiḥ premṇaḥ*. That is His sweet will. Sweet will means not a fixed program that it will pass by this road. That is not sweet will.

I heard from a gentleman, that Mahārāja of Mysore, when he used to wander into his own town, where he will go, he did not speak to his driver. Because if the fixed program is there, then he may be in danger. So whenever coming to the crossing of the road he put his stick into the driver on a particular shoulder. In the crossing, if Mahārāja wants to go this side then in the right side he puts the stick on his driver. So he did not disclose what way he will go, only the last moment he put the stick, and the driver took that course. He kept in reserve, his sweet will. Which side he will go, sweet will, he did not leave it formally to his driver.

So sweet will. We want to search some law about the sweet will, which is self-inconsistent. One side we shall say it's sweet will, another side we shall try to find some law of his movement, of its movement. That is contradiction. The divine is such. When we shall say it is *līlā*, then we can't give any shape to that. It was shown in a particular case in this way, but whether today the same course will be taken, we're not sure of that. In this particular way it was shown in a particular day, but that does not mean that every time the same thing will be repeated.

So we find difference in the different *līlās* and explanation given that *kalpas*, Jīva Goswāmī has given, *kalpa-bheda*. One time that *līlā* was played in this way, another time it was played in that way. So there are differences we find. And we charge that why somewhere in *Padma-Purāṇa* it is mentioned, the *līlā*, in this way? Why *Bhāgavatam* gives description in another way? Why *Harivaṁśa* in a different way? *Mahābhārata* in another way? They say of different *kalpa* it was acted in different time in different way. In infinite way it may be represented to this world, because He's independent, He's absolute.

So, leaving aside all these doubts and suspicions of meanest type I may call, we shall be more generous to approach the Absolute in its free form or free representation. We shall approach and try more and more leaving away past prejudices and precedents, records of the past, we shall approach. It is still living, it is not a stereotyped thing, that what was done once, and we must expect that only, we shall expect that only to see, so only repetition. He's not a living thing. He's under historical law. In past He showed Himself in a particular way, so He's compelled to show Him in that way always? Not living today? And sometimes He can show a new thing. Every moment, every second He can show in a quite new way.

So our heart should be made broader, wider, to accept Him, to accept, when we approach that highest authority, of the absolute world, absolute plane. That means surrender, the type of surrender will be increased, will be limitless. Surrender is also limitless. And His display is also limitless. With that sort of deep and expectant vision we'll try to read His *līlā*. So Brahmā and the other gods and Gurus and the givers of so many *śāstras*, they have given some description, and He's not confined within that cage, we shall have to think.

So Mahāprabhu did not hesitate to give description of this *līlā*, *Brahmā-vimohana*. Brahmā was being absorbed in Kṛṣṇa *līlā* in Vṛndāvana. Again in Dvārakā when Brahmā went to have an interview with Kṛṣṇa, there also the same condition we find.

Brahmā wanted an interview and Kṛṣṇa He replied, sent a note that, "Which Brahmā has come?"

And Brahmā again nonplussed. "Which Brahma? I am the Brahmā! Which Brahma?" Anyhow he composed himself and sent the reply that, "The father of Sanaka, the four-headed Brahmā has come."

"Oh, bring him here."

Then Brahmā was taken in and he found so many Brahmās, hundred-faced, thousand-faced, million-faced Brahmās all there. "What is the matter?" Infinite is such. Brahmā was perplexed. "Only one *brahmāṇḍa*, I'm the creator of that." So many *brahmāṇḍas* and bigger *brahmāṇḍas*, and bigger masters of those *brahmāṇḍas*. His sweet will. The boundary of sweet will is such; anything can be accommodated. Brahmā was perplexed.

Hare Kṛṣṇa. All these are so many light posts, lighthouses, the which way to go. Vyāsa himself, he's being chastised by Nārada. Nārada also was put many a time under test, we find. All these are showing the way, this side. *Śrutibhir vimṛgyām* [*Śrīmad-Bhāgavatam*, 10.47.61] The authentic books about the revealed truth, they are also only showing sign. "O, this side. Where? We do not know particularly, but you may go this side, this direction." *Vimṛgyām*, showing a direction. All

the *śruti*, *śrutibhir*, in all the *śruti*, that is the guide given by the scholars of revealed truth, they also give some direction. "Go this side, this way, this direction, and perhaps you may find it." *Śrutibhir vimṛgyām*. *Vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"All the *Veda* means to show Me."

The infinite, how He's infinite? One atom is within my fist, it is analysed, and analysed, and analysed, and re-analysed, no end. It is already within my fist, and it is infinite, go on analysis, no end. Ha, ha, ha. No end, you go. Where do you go?

So they say the maximum benefit you may get by surrendering. Give up all your prejudices of the limitation, drawn from the limited world, and be open. And then it will be easy for the infinite to cast sweets [?] on your soul, and your knowing faculty. It will be easy for you also to cleanse your plane of understanding. Cleanse your glass, the mirror of your heart. Remove all the prejudices and it will be able to catch the shade of different play of light. Cleanse the glass of your heart, and you will be able to catch different shades of light of the outside.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Everywhere there is centre, nowhere circumference. Nowhere circumference. Try to live in the eternity, Vaikuṇṭha. Vaikuṇṭha means, *kuṇṭha* means measurable thing. So what can be measured that is *kuṇṭha*, narrowness. Vaikuṇṭha, no crookedness, no limit, no measure. That is Vaikuṇṭha, and the upper part of that is Goloka. Some type of different measurement has been given in Vaikuṇṭha.

But in Goloka the Vaikuṇṭha people are puzzled. That is Goloka. Who are accustomed to move in Vaikuṇṭha, in the general infinite, they are also puzzled when they come in the jurisdiction of Goloka. Their language, their sounds, they are all obsolete in Goloka.

When Kṛṣṇa has opened His mouth and Yaśodā is astonished to find the *brahmāṇḍa* within. And Yaśodā is nonplussed. "What do I see? The *brahmāṇḍa*, the whole *brahmāṇḍa* is within here? The infinite in finite?" The infinite, and for the moment she became, she fainted almost. Then a cat cried aloud, and Kṛṣṇa, as if He's very much afraid by the sound of the cat, caught hold of His mother out of fear. Then at once Yaśodā's apprehension went off. "Oh no, He's my son! No representation of infinite within His part, within Him. He's my son." And embraced Him.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. When Brahmā took away the cowboys and calves, he thought that he has created some want into the *līlā*. But he came to find that, "No, it is flowing

as it was. Not even a least part is." Then Brahmā thinks, "Then, have those calves and the cowboys stealthily came here and joined?" Again he went to see, no, they were where he kept them in the caves of the mountain, they are there. The boys and the calves were there. Again he feels it is continuing as it was, no defect. So Brahmā was then, he surrendered and he got some assurance.

At the same time it is mentioned in *Bhāgavatam* that when Kṛṣṇa Himself became calf and cowboy, then at that time the mothers they felt an infinite type of affection. It is mentioned there. So much so they could not understand, but they were entranced rather. That how beautiful these boys are. And the cows also, they were also mad to show their affection to those calves, when Kṛṣṇa Himself extended Himself to become all these things. It is also mentioned. He Himself became the calf and the cowboy. Hare Kṛṣṇa.

naumīdya te 'bhra-vapuṣe taḍid-ambarāya, [guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-, lakṣma-śriye mṛdu-pade paśupāṅgajāya]

["I offer my prayers unto You, O praiseworthy Lord who are the child of the cowherd Nanda. Your complexion is the dark blue colour of a thundercloud and You are clad in silk garments that shine like lightning. Your charming face is adorned with *guñja-mālā* ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus."]
[*Śrīmad-Bhāgavatam*, 10.14.1]

I explained it, _____ [?] this *śloka* once. And some old audience told that, "We did not hear such scholarly explanation of this stanza. *Naumīdya te 'bhra-vapuṣe taḍid-ambarāya*. "O You venerable, we put our prayers to You. Who are You? *Abhra-vapuṣe*. *Abhra* means this cloud, black cloud, Unintelligible. *Abhra-vapuṣe*. You are unseeable, unfeelable like black. But *taḍid-ambarāya*, we can know You by Your yellow garb. That is only for Viṣṇu, Kṛṣṇa, Your likeness is there. You Yourself are unknown and unknowable but *taḍid*, yellow means Rādhārāṇī's colour. By the help of Your potency only, You can be ascertained, who are You. *Taḍid* means that lightning. By the lightning we can see the black cloud at night. So You are unknown and unknowable, but Your potency can show us. *Taḍid-ambarāya*.

'Bhra-vapuṣe taḍid-ambarāya, guñjāvataṁsa-paripiccha-lasan-mukhāya. And You come to our level as if one of our position. You, this *guñjā*, ordinary, this jungle sports and this _____ [?] with that You are coloured, and that also deceives us to ascertain You. The ordinary things that You adore so much, just as Your ornament, that is also misguiding.

Paripiccha-lasan-mukhāya, vanya-sraje. And also the garland You take, that is also collected from ordinary jungle flowers. Your *ruci*, Your taste is of such type, lower type.

Kavala-vetra-viṣāṇa-veṇu. And all these signs are misguiding. *Kavala*. Take some morsel of food with so many others taken too within and You are running after cows. That is a sign of

lower caste. A *brāhmaṇa*, *kṣatriya*, *vaiśya*, the higher caste people, they cannot move, behave in such way with their food. That is also misguiding us. *Kavala-vetra-viṣāṇa-veṇu*.

All other things, the instrument You carry, of lower type. *Vanya-sraje kavala-vetra-viṣāṇa-veṇu-, lakṣma-śriye mṛdu-pade paśupāṇgajāya*. And Your stride is also very small. All this is misguiding to some lower conception of You. Hiding Yourself. And of this, how we can understand You? What fault we have got? It is difficult to accept You, that You are the Master of everything, real Kṛṣṇa conception."

Hare Kṛṣṇa. Infinite. Infinite is not only in the consideration of space. In time consideration, in small consideration, in every infinite, many sort of representation. Infinite. Consciousness, existence, then the dealings, love.

Brahman, Paramātmā, Bhagavān. Three conceptions of infinite has been given to us. Brahman conception, all-comprehensive infinite. Whatever we can conceive, it is within that, that type of infinite. Paramātmā, the smallest of the small. *Aṇor aṇīyān* [*Kaṭha Upaniṣad*, 1.2.20]. Whatever small you can conceive, it is smaller than that. That is a type of infinite. And Bhagavān. Bhagavān conception of two types; one of majesty, power, infinite potency, master of infinite potency.

And Jīva Goswāmī has given a new meaning to this, at least to me. This is written in his book, Bhagavān. Bhagavān, by Bhagavān he wants to feel us, follow us. *Bhajanīya-guṇa viśiṣṭha*. Bhagavān. This aspect of infinite, *bhajanīya*. When we come in touch of Him, then we like to surrender us for His satisfaction. *Bhajanu*, that type of infinite. Infinite of various types, Bhagavān infinite is *bhajanīya-guṇa viśiṣṭha*. So beautiful, attractive, attracting surrender to Him. That aspect of infinite, that is the highest type of infinite. Neither space nor time nor anything else, but all-attraction, all-attractive type of infinite, that is the highest.

And these are all outskirts, covers, the space infinite, the time infinite and the other aspects. The power infinite and love infinite, attracting love, self-surrender, that is the highest type of infinite. And that is Kṛṣṇa. The attractor also wholly higher and the attracted potency, aspect. Predominating and Predominated Moiety, in the expression of our Guru Mahārāja. Predominating and Predominated. Positive, negative, they may be called. Attraction, that is the most fundamental element everywhere. All else can be eliminated, ignored, forgotten, if we come in the touch of attraction, love. Everything can be ignored if we are in connection with love. Gaura Hari. Gaura Hari.

The fulfilment of our existence, all the existence, everything is in love. Love is the principle in the centre, which is the only fulfilment of everything, every existence. The very gist of existence is there, can't be ignored or challenged by any other forms or aspect of our substantial existence. Unchallengeable, absolute. Absolute king, emperor, is love. None can stand in comparison with that. All will have to accept defeat coming in clash with that principle of love. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Mahaprabhu pointed out *the* thing. That is the most substantial thing in this world. Whatever we see and find and experience and come in connection with, the most central necessity and fulfilment is there, love. And *Bhāgavatam* it draws the extract from the whole revealed scriptures and says that love divine, that is the most desirable original entity. We must not allow ourselves

to run hither and thither searching for our base fulfilment, this thing, that thing, so many other things. But forcibly taking our attention, concentrate you in this line, this is the...

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Śrīla Śrīdhara Mahārāja: ...highest in the creation meant for you in the eternity. So give up your wild goose chasing habit, and collect and concentrate all your might to progress in this line, to try to go to the temple of love divine. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. What's the time?

Vidagdha Mādhava: Nine fifteen.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]
[*Śrīmad-Bhāgavatam*, 10.47.61]

Svajanam ārya-pathaṁ ca hitvā. Risk, the background of risk, that also enhances mood. A necessary part of the highest form of love, to risk the so-called achievement, worldly achievement. The standard of so much so-called purity ever found in this world, at the risk of that, the quest of love divine, that is, that commands the highest position. Kṛṣṇa. Kṛṣṇa.

Very carefully that should be taken. The line of Newton, the greatest knower of everything, he said that, "I know nothing." That is the way. As much as one is in the midst of purity, so much he thinks that, "I am impure." That is the nature of infinite measurement. "I have nothing." Because the charm is so infinite, it cannot but be estimated in that way. The more they achieve, the more they thirst. Thirst, more earnestness. Realisation toward infinite is of that characteristic. As much as one can progress, so much he thinks himself to be helpless, to go further for measurement. It does not come into the plane of measurement. Nothing.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Nitāi. Ha. Ha.

mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande [śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

We cannot understand, we cannot find ourselves qualified to give any expression about that, so we become dumb. "What shall I say?" But He makes us to open our mouths. Otherwise, the reader, the knower, he becomes dumb. A bona fide searching person becomes dumb with His ways. Cannot give any expression to that. But the power from high comes to make him give some statement. In that way the truth from that part comes here. *Mukam karoti vācālaṁ*. They begin to say, give vent to their feeling, pressed by the higher plane, entity. *Panghum langhāyate girīm*. He has got no power of his own that he can walk, but His wonderful power can help him to cross the mountains. *Yat kṛpā*. This is the nature of the grace of the Almighty, of the Absolute. By His power, everything can move, live.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]
[*Taittirīya-Upaniṣad*, 3.1]

The cause of production, the cause of sustenance. Production, sustenance and again withdrawal. Evolution and dissolution, and sustenance in the middle. The prime cause, universal cause. *Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhiṣamviśanti*. *Prayanty abhiṣamviśanti*. Twice, this is repetition. Superficially it is repetition. *Yat padyanty*. Towards whom, then *abhiṣamviśanti*, and finally enters. At the time of dissolution that is _____ [?] Everything disappears into the subtle existence, at the wholesale dissolution of this world. But again with the evolution, they come out. And *abhiṣamviśanti*, they enter into the permanent *līlā*. They do not come back into this world of exploitation and renunciation.

Tad brahma tad vijijñāsa. Enquire after Him. What do you do? Make enquiry where you are. Where you are, and enquiry must have such broad form. Making enquiry always, but for trifle things? But give a wide, widest shape of your enquiry. Where you are? Who are you? Where you are? How you are to go? This is our dire necessity for our own purpose. We can't avoid. And that enquiry contains, we can't predict level of thought.

Brahman, Paramātmā, Bhagavān. So Bhagavān enquiry, that is the highest, search for Śrī Kṛṣṇa, Reality the Beautiful. A natural necessity within us, for our own interest, can't avoid. A sane man, a man who does not want to deceive himself he can't avoid search for Kṛṣṇa, for his own best benefit. The most general thing of our nature, to enquire for happiness, *raso vai saḥ*. Enquire for our best comfort. This is the general question. This should be the only question of the whole animation. Search for Kṛṣṇa. Searching, searching for *rasa*, ecstasy, the highest form of ecstasy.

Read and Cry. What have I done? What is my necessity, and how I'm passing my days? Repent, cry. I have passed my days uselessly. I'm a traitor to my own self. I'm going to commit suicide. Complain against yourself, and your so-called friends. We have nothing to do here. Read and

cry, do or die! Progress in the right way, or you are inviting your death. The general tenor of life, of all existence will be this.

In the most scientific way, search for Śrī Kṛṣṇa, Reality the Beautiful. That is the ever-found highest goal of humanity, not only, but all animation. And all problems are combined here. All problems, they're all harmonised, all the problems. So no complaint against this attempt can be normal. Deviation from this general instruction, the general call, all false, unnecessary, and ill-doing, injurious. So this is *the* truth, *the* necessity of everyone, wherever there is animation. The most generalised march, call for such march. Most grand and extensive and friendly. Friendly call to the all, to the whole of the world, the only call. "March towards Kṛṣṇa!" The only call. All should be silenced. All other topics should be silenced, should be stopped, and only if this call remains, the real welfare of the world remains. Everything becomes...

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

So comprehensive call.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Non sectarianism is here. Apparently it is thought sectarian by the abnormal thinking. But every normal thinking, that is the most general, universal thing you are dealing with. Search for Śrī Kṛṣṇa, march towards the divine domain, universal march towards divine domain. Save yourself, back to home, back to God, back to Godhead. Call. Back to home. We're quarrelling in the foreign land for fictitious gain. Save them, and take them all home. Only by the grace of that Absolute it is possible to certain extent. The wave coming from there to take us home. Home-knowing man can only give us such news, and can take us there. The home-knowing man. So the call comes from the home. The origination of this call is from the home.

Gaura Hari. Gaura Hari. Gaura Hari. I close here. Nitāi Gaura Hari bol.
Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

[deve varṣati yajña-viplava-ruṣā] vajrāśma-varṣānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇaṁ dṛṣṭvānukampy utsmayam
utpātyaika-karena śailam avalo līlocchilīndhraṁ yathā
bibrad goṣṭham apān mahendra-mada-bhit prīyān na indro gavām

["May that Lord of the cows be satisfied by us. Who is Indra when compared to Kṛṣṇa? Kṛṣṇa is the master of Indra. And yet He has appeared as the master of cows; the Supreme Absolute Truth has accepted a simple position as the keeper of cows. Superficially, He is a mere cowherd boy. But let that cowherd boy, who holds within Him the power of controlling the whole

universe, be satisfied with us. We want to worship that Lord who has taken the humble position of the king of the cows."] [*Śrīmad-Bhāgavatam*, 10.26.25]

The other say I told that I should speak something about the Govardhana Girirāja, that day I missed.

So this is the very gist of the whole narration. In this *śloka* the very substance has been represented.

What was the matter, the whole Govardhana? Previously, at that time the *gopa*, the milkmen, they used to observe some sacrifice to satisfy the king of the heaven, Indra.

...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Indra, the king of heaven, at whose command the air, the clouds and other subtle elementary powers are supposed to be commanded by Indra, the king of heaven.

And the *gopas*, their main wealth is cow, and the food of the cow is mainly the grass. And in that part of the land only rain can produce grass. And the grass can come only by the rain. So they used to satisfy the subtle power who is supposed to be at the command of the natural, subtle substances. And by satisfying him the favourable rain will come, there will be grass, immense. And the cows will graze easily and they may get milk profusely. And that is their living, occupation. Different preparations from the milk, and to sell that, and then to earn their livelihood.

So sometimes from one forest they will have to change to another forest. When the grazing ground is finished then they used to change their position. Sometimes in Vṛndāvana, sometimes Nandagrāma, sometimes Gokula, they were wandering, only for the purpose of grass, fodder for the cows. So first we find that Nanda Mahārāja was in Gokula, then again find sometimes in Vṛndāvana, then again find sometimes in Nandagrāma. Only for the grazing purpose.

Deve varṣati. When Kṛṣṇa, He wanted to assert Himself in His own way, to modify. In other words, He wanted to discover His own *dhāma*, Vṛndāvana, to put it in its pristine glory. So though boy, He was supposed to be an extraordinary boy, a boy of extraordinary capacity, so *sapta hayana*, seven years old, Kṛṣṇa only. But in *Padma-Purāṇa* we find that the special personality, their development, their growth is one and a half more than ordinary standard. So *sapta hayana* _____ [?], one and a half. That sort of growth we expect generally from uncommon personality, it is mentioned in *Padma-Purāṇa*. So *sapta hayana* _____ [?] eleven, in general age.

But that boy announced that, "Why should we supply the - accept the sacrifice of Indra? We have direct concern with Govardhana. Really we get fodder from the Govardhana. So let us worship Govardhana and not Indra." This sort of announcement He made among the *gopas*.

Anyhow, willingly or reluctantly, the *gopas* anyhow had to submit to the advice of Kṛṣṇa.

"Yes, let us do that."

Nanda Mahārāja was influenced by the affection of his boy, and because he was the king, he announced that, "This time we shall worship Govardhana Girirāja, and not Indra."

And some reluctantly, some willingly, the other *gopas*, milkmen, they followed. And they began the sacrifice for the Govardhana.

Intimation reached Indra. "A boy of special capacity has grown there and he has taken the leadership and he has stopped my, that eternal, that sacrifice. For long time it is the usage of the *gopas* to sacrifice in my favour, and that one boy, he's the cause of stopping my sacrifice." Then he was very much enraged and ordered the clouds and the wind, and the electricity, that is the lightning, all these elements, they are supposed to be personified.

Here also I like to say something, that in ancient days the Āryans, the Rājarṣi, they used to see everything as person. Their behaviour, conduct was such, that they saw and thought everything around them, this creeper, the tree, all person. That person according to *karma* is wandering through these species. So all person.

And I also told, when our Svarūpa Dāmodara he asked me that, "Guru Mahārāja told me to crush the fossil theory. How it is possible?"

I advised him on the basis of Berkeley's theory; that whatever we think, really it is part of our consciousness. And part of consciousness means person. Part of consciousness that is person, *cetana*. So everything is such. Then the wind, we think it is an inanimate object, but it was thought in the Vedic line, no, it is person. The lightning, all person. Whatever we consider to be elementary, matter, gross and subtle, all had consideration of personality.

Deve varṣati. Then when Indra commanded that, "Go and devastate the whole Gokula. They have insulted me. They have rejected, closed my worship and worshipping that mountain, that hill, Govardhana. I can't tolerate this insult. You go and devastate the land."

By the order of Indra, who is supposed to be master of all the higher, subtle elements, *deve varṣati*, heavy rain began to fall. *Yajña-viplavaruṣā*, and backed by the anger which came from the stoppage of the sacrifice of the higher elements, *yajña-viplavaruṣā*. How? *Vajrāśma-varṣānilaiḥ*. *Vajra* means thunder. *Aśma* means hail. *Vajrāśma*, rain. *Anilaiḥ*, and storm. Hail, storm, heavy rain, and thunder, simultaneously they attacked the whole of *Vraja-maṇḍala*. *Varṣati yajña-viplava-ruṣā vajrāsma-varṣānilaiḥ, sīdat-pāla- paśu-striy ātma-śaraṇaṁ*. And consequently the whole *Vrajavāsīs* they were thrown into great disaster. *Sīdat*, the application, the pain in general came down there, affliction, misery. *Pāla-paśu*, the animals and the protector of the animals, *pāla*, *gopāla*, who maintain the animals, *pāla-paśu. Striya*, the women. *Sīdat-pāla-paśu-striy ātma-śaraṇaṁ*. Then they had no other alternative but to take refuge to Kṛṣṇa. They all came to Kṛṣṇa for their relief.

"Now, what to do? You have influenced us to stop the sacrifice meant for Indra. And the vindictive Indra he has begun to afflict us in this heavy way. How we can live? Please make arrangement for our life."

Striy ātma-śaraṇaṁ. They all came to Him for protection, *ātma-śaraṇaṁ*.

Dṛṣṭvānukampy utsmayan. Seeing this He had much pity, Kṛṣṇa, was pitiful on them. *Ātma-śaraṇaṁ*. *Dṛṣṭvānukampy utsmayan*, and smiled a little. "They've all come to Me for relief." *Samvik*. *Dṛṣṭvānukampy utsmayan.* Smiling*. Utpāṭyaika-kareṇa śailam abalo līlo*. Only with one hand He took the mountain up. A very simple thing. *Utpāṭyaika-kareṇa*, only with one hand, single hand, He uprooted the hill, *utpāṭyaika- kareṇa*.

How? *Līlocchilīndhraṁ yathā*. Just as a boy he deals with his play ball. *Ucchilīndhram*, the ball of a child, *līlocchilīndhraṁ*, the play ball, the ball with which the child plays, just like that. Very easily He took up the heavy mountain up. *Utpāṭyaika-kareṇa śailam abalo līlocchilīndhraṁ yathā*. As a boy, as a child, he lifts his play ball, just like that He took up. *Utpāṭyaika-kareṇa śailam abalo līlocchilīndhraṁ*.

Bibrad goṣṭham apān. And holding that up He gave protection to all those who were living in that Gokula. The men, women, cow, their luggage, bags, baggages, everything. Or if any bullocks, everything, they took protection under that hill. _____ [?] *śailam avalo līlocchilīndhraṁ yathā, bibrad goṣṭham apān*. The whole *goṣṭha*, those that deals with cows, the whole camp was given shelter under that hill. *Bibrad goṣṭham apān mahendra-mada-bhit*. And thereby He disarmed, or He crushed the pride of the great king of heaven. *Goṣṭham apān mahendra-mada-bhit*. He gave protection as well as crushed the pride of the lord of heaven, *mahendra-mada-bhit*.

Prīyān na indro gavām. And that Lord of the cows, such Lord of the cows, let Him be satisfied, propitiated with us. *Mahendra-mada-bhit prīyān*. Let Him be propitiated with us. *Indro gavām*. Who is He? He is also Indra, master. Master of the cows. The simple position, the *rakhaldra*, the cowboy, the keeper of the cows. Superficially, He's a mere cowboy. Let that sort of cowboy, who within Him holds the whole power of controlling the whole universe of our conception, apparently cowboy. But really He's the controller of the universe. *Mahendra-mada-bhit*. Let Him be propitiated, satisfied with us, that cowboy. We want to worship that cowboy, the king of the cows, in a humble position, in this way."

That is Govardhana. Govardhana, then when, it is also described, when the Vrajavāsīs, they worshipped Him, sacrificed for His satisfaction, they saw that Govardhana also spreading one hand, He's taking the things and feeding Himself.

And Krsna pointed out. "You see! You thought that it is only a material heap of stone. No. It is living, it is God, you see." So He showed that, that is also an extended self of Kṛṣṇa, Govardhana. We're told that Rādhā-kuṇḍa is extended position of Rādhārāṇī, and Govardhana that is the extended self of Kṛṣṇa Himself. So we're not to look for Girirāja, we worship a part of Girirāja. The part of the infinite is infinite. So a pebble as our ordinary vision, but that is the part of the infinite is infinite. That was in our material vision, it is a piece of stone. But its possibility is infinite, it is there.

In the general sense Einstein, his law of relativity has announced that anything is that thing plus something more. *Turya*, something more. More possibility, prospect, it is not standstill. In his scientific way he says.

But we also want to continue, produce this to infinite. What is seen by our senses, that is not limited to that conception of our senses. It may be, the possibility, the probability is added to

that. Our vision, estimation of anything is limited, but its prospect may be unlimited, unknown, no limitation. We do not know even what is the prospect, what possibility is, a particle of sand may have. A creeper, a leaf of a creeper, what sort of possibility is there we do not know. In medicinal purpose...

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Śrīla Śrīdhara Mahārāja: ...representing Kṛṣṇa, that cowboy, *indro gavām*, Who is the Master of the keeper of the cows. That sort of mild and soft conception, beautiful God is there. *Prīyān na indro gavām*. And we beg His mercy, His affection, His gracious look on us. That may save us from those inclemencies and frowning of the environment. When we try to put a stop to our former form of life and take our course towards Godhead, Kṛṣṇa consciousness, neglecting the imperative duties that are on us...

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

...we stop the program of our every day life which was ascertained in our previous life, give up all duties and try to march on exclusively towards Kṛṣṇa consciousness, so many difficulties may come, to trouble us, to trap us in our journey. But we must stick to the order of Kṛṣṇa, and He will protect us. *Indro gavām*. The *indro*, the controller of all ordinary activities and tendencies and mental impulse of different type, they may come to attack us. But if we're attentive towards our goal to be the order of Kṛṣṇa, Kṛṣṇa will come to protect us in the shade of His - giving us shelter under the shade of Govardhana. And no Indra can, will be able to touch our hair. He will give us protection. So Girirāja Govardhana, we try to take shelter under Him.

"Give us protection from all the difficulties that may come to attack, because of my leaving, or neglecting the past program of my life."

So many anomalies may be caused, and we'll get protection from Him. *Mahendra-mada-bhit prīyān na indro gavām*. That cowboy, Master of the cows, in His other representation Govardhana, He will save us from all sorts of difficulties on our way. *Sarva-dharmān parityajya*.

Gaura Hari bol. Gaura Hari bol. God works wonders. His ways are unknown. Our revered Swāmī Mahārāja, we could not understand in general that he will do such a marvellous work. Rather, Kṛṣṇa will do through him such a marvellous work, or service. Mahāprabhu. It was beyond our estimation, but suddenly what happened. I was connected with him, associated with him from long time. I found ambition in him, and a great enthusiasm in him to preach. So much so that it seemed to us that it's ambitious imagination.

Sometimes he expressed his will. "Let us go to Gandhi, Jawaharlal [Pandit Nehru], the political leaders. Why they're engaged in such lower type of improvement of the nation, and not accepting Mahāprabhu's program? Why they're not, what basis they've got? If they really want to do good to the people, why they do not take this program of Mahāprabhu, to do real good to the people? These political narrow views, by this they think they're proud that they're doing good to the people." In this way sometimes he told.

And he had some talks about *Bhagavad-gītā* lines, discussing with me. And very brave movement we found in him. And also another thing we found in him, that though financially he was not well established, but he did not care for that at all. His ways were rather princely, though he was put in poverty. Ambitious movement. Whenever he secures a good partner, he's going to accept his business in a grand way. Not humble beginning and then gradually going, not. At once he used to take up in a big scale. The broad, wide view he had. Sometimes it seemed to be inconsistent with his present position and that ambitious sentiment.

But anyhow we found a miracle in his last days. How, apparently disappointed in his worldly life, he took *sannyāsa*, and then tried to make a big attempt. And the providence came to his help. And making arrangement with some Sumati Morarji or so, who were all known to him, somewhat, in his business life, he went towards America.

Prabhupāda, our Guru Mahārāja, his idea was that. When he took *sannyāsa*, red cloth, generally the *sahajiyā* they remarked, "This red cloth is dishonour to the Vaiṣṇava."

Sanātana Goswāmī mentioned in one place,

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsīre dimu, ki kāya uhāya?]

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā,* 13.61]

Rakta means red, blood red. Generally the kapalis [?] the *sakta* section, they use that blood red cloth. So *rakta-vastra* means blood red.

But Mahāprabhu took that mild red *sannyāsa veśa*. And Madhavendra Purī, Īśvara Purī, _____ [?]

Anyhow Sanātana Goswāmī, out of great humility, he did not take the position of a *sannyāsī*. Because their descent, questions of their family was of suspicious type. Sanātana Goswāmī, Rūpa Goswāmī, they were very closely connected with the Muslims. So the Hindu society could not take them as Ācārya.

In Purī also when they visited Mahāprabhu they used to live with Haridāsa Ṭhākura. And they generally did not use the ordinary road. If any *brāhmaṇa pūjārī* worshipping in the temple, they will have a touch, and they will show some hate. So previously they were very careful about that.

When Mahāprabhu came to touch him, "No, no, I am, by my lineage, by my own nature, in all respects I'm untouchable. I'm untouchable, don't touch me, my Lord!"

But Mahāprabhu's vision was otherwise. "You can purify the whole world by your touch. I'm touching you to purify Me. Such Kṛṣṇa *bhakti* which can purify wonderfully everything, you hold that within your heart."

prabhu kahe, - "tomā sparśi ātma pavitrite, [bhakti-bale pāra tumi brahmāṇḍa śodhite]

[The Lord replied, "I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.56]

But Sanātana Goswāmī out of his unlimited humility, he always took care that, "I am - none can seek any word against me in connection with my lineage that I had contamination with the Muslims, *yavanas*, eater of the cow. So anyone may cast that sort of blame on us, so we should not give any opportunity to our enemy to say against us that we are encroaching." That sort of humility he had. And he told, *rakta-vastra 'vaiṣṇavera' parite*. "We are nothing, nothing of the nothing. But we're ordered to do these things, so we're doing." In this way.

But Prabhupāda, our Guru Mahārāja, when he went to Vṛndāvana with red cloth, and two of his attendants they were clad in European style, not even white cloth, but European coat and pants.

The people remarked, "What is this? This man has come in the garb of a *sannyāsī*, red cloth, which is not acceptable to the Goswāmī Sanātana, and has taken his two disciples dressed in European style."

So such was the beginning of the preaching life of our Guru Mahārāja. And he was very different from the current *sahajiyā* section.

"That they're misrepresenting Rūpa, Sanātana, and Mahāprabhu. Misrepresenting. So Mahāprabhu's *sampradāya* must be protected from this imitation contamination." From the beginning he had his heart in that. "And they're all charmed by the European civilisation. But European civilisation must be crushed. That must be taken under our feet, then these fools will automatically come. Something like, it is. The European civilisation, they're attracting all the stalwarts of this world, mostly." In this way, he posed himself in that way.

Then when he found the opportunity he sent a party to preach in England. Anyhow, some movement was created. Mahārāja _____ [?] he had some influence in the British official area, royal area also. Mahārāja _____ [?] was his title.

He remarked, "Who is the man so courageous that he has sent the banner of Mahāprabhu to Europe and this England? *Prema-dhāma*, divine love, the news of divine love. So courageous he wants to preach that principle of divine love in this Europe, out-and-out materialistic civilisation. And you want to influence the civilisation by the love given by Mahāprabhu, divine love. Who is that bold man?" He remarked like that. "Impossible, it is impossible."

But Prabhupāda had the courage to do so, and he felt it necessary. Otherwise these people cannot be convinced so well. Then during his lifetime he could not send to America, but he has written in *Gauḍīya*, *Mārkine-loka*. Before he sent his party to England he consulted with Rabindranath Tagore. He was already well known in the world, he got Nobel prize.

Rabindranath requested him to, "Send preachers in Germany. Not England because they're always proud, and that they're the king and we're the subject. India is under them, so generally the British people they have this conceit that we're the king-nation and they're the subject nation. So they won't give due attention to our words. And America has been polluted by so many other Indian preachers of yoga and other things."

Rabindranath also he had not much regard for Vivekānanda, Ramakrishna Mission. "And at that time one Yogyadar he went to America and he used to show many yoga practice, that is many *mudras*, especially amongst the women. And a bad name came, was created for the Indians at that time."

"So in America they will easily take something, try to appreciate, but now the position is not favourable there. That a few gentlemen have come from India, and misrepresented Indian culture and there is a bad name in America. So you should not go. I don't recommend you to go there. And the French people also, very easily take something, and divorce, give up that thing. That is also. Rather if you ask my opinion, I shall say to send your men to Germany, because they are considerate people, they have general appreciation for ancient Indian culture. And what they accept once, they do not reject it very easily. Stability is in that nationality." So he recommended.

But anyhow Prabhupāda managed to send men to England. Two parties were sent. When he had a wish to send preachers in America, but he could not do so.

Swāmī Mahārāja says, I do not remember it very clearly, that in Bombay when he was, Swāmī Mahārāja and myself and Prabhupāda at that time his party is preaching in London.

His feeling was that, "We shall all have to go to attempt preaching in the western world civilisation. And you must be ready, you'll have to go." Swāmī Mahārāja said that, "In your presence Prabhupāda asked me, that be ready, you'll have to go there. And with that order I thought that Prabhupāda wanted me to go." And he had in his mind that, and anyhow managed to go.

And this wonderful success, that so many of you have come to come here to study *prema-dhāma*, what is love divine. What is the topmost conception of the Vedic culture, the ancient theistic revealed scripture, *Ṛg- Veda*, it is admitted on all hands that *Ṛg-Veda* is the most ancient of revealed scriptures. And from other *Vedas*, and the very purpose of the *Veda* is in *Bhāgavatam*, and what is that preached by Mahāprabhu, that love divine. That should be the goal of all animation. That is our home, how to go back there? And that was so extensively taken. Just as we heard that Nityānanda Prabhu, from door to door He wandered and requested, "Accept Mahāprabhu, Śrī Caitanyadeva."

bhaja gaurāṅga, kaha gaurāṅga [laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna]

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

So Swāmī Mahārāja went from door to door in America, as if, from park to park, with his simple dress and that *karatālas*, he chanted the Name of Mahāprabhu and Kṛṣṇa consciousness.

And came with flying colours. First he came with two followers here, Acyutānanda and Rāmānuja, and he was given to stay in that blue house. And that reception by the Municipality. And anyhow gradually this perhaps happened, you all know from his life and teachings.

So today is the day of the disappearance of that great soul, great Ācārya. And the disappearance of the great personages from our view is the most undesirable and deplorable and unfortunate time for us, we consider. When they come, we rejoice in union, and we feel helpless when they withdraw from us. From amongst all the separation, the separation of the devotee and the Gurudeva, that is the highest. In the *Rāmānanda-saṁvāda* we find what is the greatest painfulness in the devotee.

['duḥkha-madhye kona duḥkha haya gurutara?'] 'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

The great sorrow is in separation with Vaiṣṇava. When we're in the company of the Vaiṣṇava we're in the midst of the company of the Lord. By their separation, just as if radio is removed we're cut off from the world information. Through radio we get information of the world. So the divine world information we get from the Vaiṣṇava. If they're removed, then we're disconnected, we're cut off. *'Kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. Of all the miseries and torments, the separation of a Vaiṣṇava, that is the most disappointing thing. And it has reached the acme when we find in the dealings of Dāsa Goswāmī. *Vyāghra- tuṇḍāyate kuṇḍaṁ*. *Girīndro 'jagarāyate*.

[śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate / vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me]

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Prārthanāśraya-caturdaśaka*, Fourteen Prayers For Shelter, 11]

This is inconceivable to us, what is the realisation of Dāsa Goswāmī. *Vyāghra-tuṇḍāyate*. The most favourite place of Dāsa Goswāmī was Rādhā-Kuṇḍa. From beginning to end he accepted that position in the bank of Rādhā-Kuṇḍa he will think about the Rādhā-Govinda *līlā*.

But after the separation of Rūpa and Sanātana he says, "That very *kuṇḍa* like a big mouth of a tiger, is coming to devour me. By whose connection Rādhā-Kuṇḍa was so sweet, so bright, so divine, and that is coming to devour me. Such position. And *girīndro 'jagarāyate*, this

Govardhana, who is conceived to be representation of Kṛṣṇa Himself, that seems to be like a big python"

We cannot conceive that such position may be in truth. So a dear and so near, all, only by the absence of Guru and Vaiṣṇava can become so apathetic, it is inconceivable to us. But we cannot dismiss the feeling of Dāsa Goswāmī, who is so great in other respects we feel. So we shudder to think how the separation of a Guru will be, who is a real Vaiṣṇava.

And also in *Rāmānanda-saṁvāda*, *'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. We are always in different position than the Supreme Lord. We cannot be in His very close connection. But we can come in very close connection with the Vaiṣṇava. They are agent, bona side agent, that is true to us, that is real to us. And that is the Lord is rather coming, a vague conception. From imagination-like thing, cannot be infinite, cannot be contained, have any connection, very feasible. But Vaiṣṇava, His agent, that is a concrete thing to us, a reality. So when that connection disappears we're in the greatest of loss, in greatest mourning. If we can feel that, then we can attain the real position of a servant of Vaiṣṇava. Otherwise we're also in imaginary world, moving here and there endlessly. If regular temperament of a Vaiṣṇava we're to appreciate, we're to achieve, then such conceptions also we must feel. *'Kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*.

And the Guru he's the king of the Vaiṣṇava so by his separation we must mourn to leave. The general, normal disciple must observe a great mourning in many ways. And in other words his cultivation of his, we can come in his connection when we're engaged in culture of his ways and thoughts and what he came here to give to us, our adherence, loyalty, our hearty loyalty to that, that can take us near to him, to his holy feet. And thereby we can appeal wherever he is, he's not so. He has got a spacious aspect, he's all-seeing, all-knowing. And our sincerity what he came for us to take us up, if he sees that we're continuing in that plane of life what he wanted us to do, he'll be satisfied. In this way we can satisfy him.

yasya prasādād bhagavat-prasādo, [yasyāprasādān na gatiḥ kuto 'pi
dhyāyan stuvaṁs tasya yaśas tri sandhyaṁ, vande guroḥ śrī-caraṇāravindam]

["By the mercy of the spiritual master one receives the benediction of Kṛṣṇa. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master. At least three times a day I should offer my respectful obeisances unto the lotus feet of my spiritual master."] [*Śrī Gurvaṣṭakam*, 8]

By satisfying him, we can satisfy the Supreme Entity. In this way we shall try to pass our days.

So today is the day of disappearance of Swāmī Mahārāja, whose action, whose preaching, whose last life was so bright that all the Gauḍīya Vaiṣṇava, they cannot but be indebted to that great personage who in such a broad way, wide way, preached in the Name of Gaura-Nityānanda in the west.

With our obeisance to him today, I close here.

...

Mahānanda [?]: Conception of difference in attitude between offering to Nṛsiṁhadeva, to Kṛṣṇa, and to Caitanya Mahāprabhu in that way, and Lord Jagannātha?

Śrīla Śrīdhara Mahārāja: What do *you* think?

Mahānanda: I'm slightly unclear in that they are all Kṛṣṇa, but yet we're offering to different predominant mood of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Different representation of Kṛṣṇa for different function, and They're full in Themselves. And They've got Their separate taste Who is. And we're to adjust ourselves accordingly when we approach the particular representation of Kṛṣṇa.

Mainly two types; Predominating and Predominated. Predominated section there also different representations, with different functions. There also we have to adjust, to satisfy Them differently. Then we're to find our own intrinsic graduation in the whole, and to be adjusted there, to have our adjustment. Where from we're expected to do our duty to Them differently. Different function, everyone of us we may have to watch different sight of the representation of Kṛṣṇa or His potency. According to our adjustment, eternal adjusted position. And as long as we're not reinstated in that permanent position in a general way we're to move according to our progress of realisation.

Suppose we've got our position in the friendly circle of Kṛṣṇa in Vṛndāvana, then we're to deal with Baladeva in a particular way. Subal, Śrīdāmā, there are, Nanda and Yaśodā there are, the *gopīs* there are, our respective response will be accordingly towards them, their demands. We're to serve all, but in different mood and different way. It is everywhere adjustment such. Adjust means to be adjusted in a particular position and from there we may have various functions and duties to do towards different representations of the environment, not all equal. Not all equal, adjustment means that hierarchy. Begin small, important, non-important according to their gradation. The position is all there high or low according to the satisfaction of Kṛṣṇa. Every point trying to satisfy Kṛṣṇa, and according to their nature and their degree of service that is got, we're to adjust ourselves. Adjustment with the environment means various duties towards various representatives of the whole. So Nṛsiṁhadeva we shall be generally looking after that any obstacle in my way to march towards the service may be removed by His grace, special prayer. In this way according to Their function and the kind of grace They hold, our position, prayer, and our service will be accordingly. Adjustment. Hare Kṛṣṇa. Hare Kṛṣṇa.

The sonhood of Godhead, consorthood of Godhead, friendhood of Godhead, fatherhood of Godhead, different conceptions there are. And there is a gradation. And consorthood is considered to be the highest conception according to *Bhāgavatam* and Mahāprabhu.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Searching our heart we're to find out high and low, the demand, the degree of demand within us. We may classify according to that. So many inner hankering we have got and what is the most intense, according to that the solution will have got the importance, the response. *Hṛdaye nābhya nujñāto*. *Svarūpa*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā*, 2.1]

Self-determination. Self-determination; where is my fulfilment? Fullest engagement, fullest satisfaction, where I am get, the solution will come accordingly.

[na tatra sūryo bhāti candra-tārakaṁ, nema vidyuto bhānti kūto 'yam agniḥ]
tam eva bhāntam anubhāti sarvaṁ, tasya bhāsā sarvaṁ idaṁ vibhāti

["In the transcendental abode of the Lord there is no need of sun, moon, or stars for illumination, nor is there any need of electricity, what to speak of ignited lamps. On the other hand, it is because those planets are self-illuminating that all effulgence has become possible. Whatever there is that is dazzling is due to the reflection of the divine abode of the Lord. The Supreme Godhead is so brilliantly self-luminous that neither the sun, nor the moon, nor stars, nor lightning have any power of illumination in His transcendental abode, and what to speak of fire. It is a fact that all of them get their power of illumination from His effulgence alone. In fact, it is only because of His existence that the whole universe exists."]
[*Muṇḍaka-Upaniṣad*, 2.2.10-2] & [*Kathā-Upaniṣad*, 2.2.25 - part 5, mantra 15]

What is there, the similar thing is here, corresponding phase. What is in me, the demand, and outside that is also existing.

So I told the other day that the seed of all the revealed scripture is in one word, the Yes, Oṁ. Oṁ, this sound contains the whole thing. This very seed of Gāyatrī, and from Gāyatrī comes the *Veda*, and from *Veda* three departures. Anyhow, *Vedānta*, *Bhāgavatam*, in this way. The very seed is Oṁ. What is Oṁ? Oṁ means a great, a grand Yes! What is yes? What you are searching for within, that is. The positive assertion. It is there! The object of your innermost searching, it is. Really it has existence, for which you find your innermost desire, hankering. That is, one word. Then begin searching, what is that? That is Brahman. All-accommodating, that is Paramātmā, that is Bhagavān. Here we'll have the greater satisfaction, *bhajanīya*. The object of your worship, your innermost adoration is there, what you are searching for. All this comes from within, it is automatic with us. Yes - a positive, direct, positive answer. What you are searching for in your innermost heart, that exists. Be assured, be consoled.

Śrīla Śrīdhara Mahārāja: ...culminate in Kṛṣṇa conception of Godhead. Because we shall be able to find gradually our innermost hankering is for that sweetness, that sweet consorthood. According to their position, *vātsalya*, *sākhya*, a little modified. Hare Kṛṣṇa. We can't ignore. It is *the* truth, we can't avoid. Wherever we go, we're in the tree section, or in the insect, animal, wherever we go, this is within us. The eternal search, within for something. And that thing is. And how? Try, try again to find out the innermost satisfaction, the object of innermost.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says we can't understand, the very object of our selfish nature is Viṣṇu conception, Kṛṣṇa conception. Generally misguided, we make much of the cover. Is it that? Is it that? Is it that? All cover. But when we come to the *sādhu* and get *sukṛti* and some help, then we can understand, not the cover, but my inner heart is searching after Viṣṇu, after Kṛṣṇa conception. Prahlāda Mahārāja says. We can detect. Then we can understand our own self, *ātmā-darśan-ātmā-sakhathkar*. When we can meet our own self we can find, according to our progress, that what our innermost demand, what we want really. And each calculation to full-fledged theism that is Kṛṣṇa conception. There we are, so far, no further. It stops its journey there.

So it is not thrust on anyone against his will. No force, no enforcement, no application of any force, it is natural only to understand. Favourable circumstance help us to understand our own necessity. We're to be educated about our own self and selfishness proper. What is our real self and what is selfishness proper. Then we can come gradually to understand that Kṛṣṇa, it culminates there, Kṛṣṇa conception of the environment, Vṛndāvana can satisfy us. Vṛndāvana is a place that can fulfil all our inner hankering to the fullest extent, no further. It is natural. So comparative study is allowed, not a blind faith, led towards a corner by a designing man, no. March in the plain line.

Satyam śivam sundaram. First existence, unassailable existence assured. Next, *śivam*, general satisfaction that is above death, to conceive oneself above death. Beyond the attack of the negative side, safe position. Then positive progress, *sundaram. Śivam* means to get out of the negative side, attack, torment, difficulties, trouble, to go above that, *śivam*. *Satyam, śivam*, then *sundaram*, that sweetness or beauty, march towards that. Three stages of life, to feel where we

are, really our position. That we are assailed by our environment, attacked and subdued. Action, reaction; to get out of that, in the abscissa, that is *śivam*, out of the negative influence. Then third position is fulfilment, to merge in the beautiful atmosphere of Vṛndāvana.

And very akin to them we also can find Navadwīpa, a little generous Vṛndāvana. Generous, magnanimous Vṛndāvana, we're concerned more with that, fallen souls. Very palatable dishes are being served among the friends inner circle, and then that being distributed to the public, two forms of the highest.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura. Nitāi-Gaura.

So to be adjusted in this way, unassailable position. So we admit the necessity of only one thing; back to home. March towards home. All engagements must be subservient to that. If it hinders the royal march back to home, that should be rejected. And what will help our march towards home, that is accepted, favourable, what is. The only thing, only duty we have got to discharge, we must go home. Where the innermost part, with the innermost part wholesale satisfaction we get. Every nerve gets its satisfaction of our existence. Full-fledged theism. Consideration for the necessity of the fulfilment of every nerve in our system. Every nerve will find its satisfaction in that soil. Wholesale satisfaction of our whole existence, automatic, found in that land. That is home, where full attendance is given to us, to our every nerve of existence. We want to go there.

Here it is impossible, in this atmosphere to have. We cannot lead a treacherous life. We must be sincere to our own self. And that requires that we must be, we cannot be but a devotee of Kṛṣṇa, cannot but be members of Kṛṣṇa consciousness. So that is the universal march, and that is necessary for everyone, wherever there is animation, self-consideration It cannot be avoided. Most universal form of life and the fullest utilisation of our energy is only there.

It is not non-scientific. Higher science where the mortality is also, is given its due position. With death everything finishes, not that haphazard program. The program is a full program. We must live, crossing the boundary of mortality, concerned with our eternal life. Only we are trying our hardest only up to death, then after death that is unknown? We cannot be satisfied with that unknown propaganda. The unknown must also be taken within our program, and we are to provide for that. Such broad, wide program we want to have for us as well as for others. There is a clear program of us. Live in the eternity. Live in the eternity and the demand of that we find eternal aspect within ourselves. Our soul is eternal factor in eternity. We can find out in course of that search that who am I? Really I am a factor in the eternity.

And when we come to make much of this flesh and blood, we come down in the level of mortality. We are immortal. And Socrates had to pay up his life for that. Soul is immortal. At the cost of his life he had to prove that soul is immortal. Our innermost factor in this world is immortal, and the environment is also immortal. And we're a member of the immortal world. And then not merely immortality will satisfy. What is the positive gain, to be a member of the immortal world? To first get out of all these undesirable troubles that come to disturb us. And the next, the positive fulfilment.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi.

nityo nityānāṁ cetanaś-cetanānām, eko bahūnāṁ yo vidadhāti kāmān
[tam ātmasthaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī netareṣām]

["Of the innumerable, eternal, conscious beings, there is one eternal Supreme Being. That Supreme Lord is the maintainer of the innumerable living beings in terms of their different situations, according to individual work and reaction of work. That Supreme Lord is also, by His expansion as Paramātmā, present within the heart of every living being. Only those saintly persons who can see, within and without, that same Supreme Lord, can actually attain to perfect and eternal peace."] [*Kaṭha-Upaniṣad*, 2.2.13]

What is expanded here from the domain of immortality, there we find somewhat about the immortal world. What type of that world is, which is said to be immortal. There also men are living, there also persons are living and they're living, they're enjoying their life. And they send something down to this world, that we're so-and-so, we're living men in the sukhra, Mars? _____ [?]

Akṣayānanda Mahārāja: Seminal.

Śrīla Śrīdhara Mahārāja: Venus?

Akṣayānanda Mahārāja: No. Seminal.

Śrīla Śrīdhara Mahārāja: Mars is mangal. Jupiter Bṛhaspati. Venus perhaps?

Bhakti Sudhīra Goswāmī: Planet. Which planet?

Śrīla Śrīdhara Mahārāja: Ah. The planet where they suppose that higher civilisation is there. Venus. So they're more civilised. But a recent finding is that Venus is also a desert. Ha, ha, ha. No persons may live there. Hitherto they supposed that the higher civilisation may be found in Venus, than this Earth. But now they're disappointed finding no higher civilised life. No life, no human beings can be traced.

But Indian philosophy it does not say that. They are living, but not in this flesh and blood, their bodies are otherwise. Just after death the mental system, they leave centring about Moon, Pitṛloka. Pitṛloka is located in the moon. And Devaloka towards the Sun, more light. The Moon is connected more with Earth. After death they go to the Moon and then they're in connection with the Earth, again they have to come here to live and do *karma*. In this way.

But those that get liberation from the Earthly enjoyment, they go towards the Sun. Crossing the boundary of attraction of the Earth, they go forth to the eternal atmosphere of the Sun. That is another thing.

And Druvaloka is considered to be holding some position of devotion, Druva, the polar star. That he has not yet investigated, by the scientists. Druvaloka. And Druvaloka and this Earth, it is

very peculiar; they are holding similar position always. All moving, but still Earth and this Druva planet, they're holding similar position. So the Indian *yogī*, scientists they are of opinion that this Earth is not moving. In consideration with the Sun it is moving. But if we fix all movements are relative, if we think whether Earth is moving or not with our concentration in relation with this Druva, the Mars, the polar system, then Earth is here, standstill. And the Sun and the others are moving.

You take a photo, thinking that Earth is immoveable, and that Druva. Druva and Earth, they're holding similar position always. In consideration of taking the Sun in the centre, so many moving. But if Druva is taken in the centre, then Earth is always maintaining the same position with it. Then you take the place of Sun and others, all moving, but Earth is fixed. We can think like that. So movements, motion means relative conception.

Two persons, if two trains are going parallel, two persons who are face to face, they think that we are not moving, always face to face. Though the trains are moving at the same rate of velocity. We are changing no position.

[dhūmo rātris tathā kṛṣṇaḥ, ṣaṇ-māsā dakṣiṇāyanam]
tatra cāndramasaṁ jyotir, yogī prāpya nivartate

["If he expires on a dark night within a fortnight of the dark moon, during the sun's six-month southern orbit, the fruitive worker on the path of action reaches the heavenly plane, but subsequently has to undergo rebirth."] [*Bhagavad-gītā*, 8.25]

After death for some time they want to get some mental peace, they went to this Moon. But with the astral body, not to be traced by the Earth's observatory. Then they will again come back here. They have charm for the enjoyment of this Earth so they do not go out of the circle of attraction of the Earth. They go up to the Moon, and come back. And crossing the gravitation of the Earth, those that go towards the Sun, they have no charm for any attraction, enjoyment on the Earth. *Uttarāyaṇa* [*Bhagavad-gītā*, 8.24], *dakṣiṇāyaṇa* and *uttarāyaṇa*. *Uttarāyaṇa*, that goes crossing the boundary line of gravitation of the Earth. No charm for the Earth, earthly pleasure. And those that have still got attraction for the earthly pleasure, they go to the Moon and can come back. The Moon is the satellite of the Earth.

But anyhow, our argument basis will be subjective evolution. Evolution of the most revolutionary thing, in the line of hypnotism. As Kṛṣṇa showed Arjuna Viśvarūpa, that line. It is His sweet will, He can display in any way His creation as He likes. He controls the whole subject, and as He likes to show anyone He can do that. He controls the whole subjective area, the seer, the hearer, the thinker. The Absolute thinker controls all the thinkers under Him.

Just as Earth attracts all our bodies. All material substance attracted by the Earth, controlled by the Earth, or there is Sun, or something else. So also, the Absolute thinker controls all thinking agents. It is His *līlā*, then. His *līlā*. And also partly freedom is given for the time being, as He wills, to the so many thinking units. Thinking units also given their independence to certain extent, but not absolute. It is His *līlā*.

Everything for Himself. And He is by itself and for itself. This Hegelian theory covers the whole thing. By itself and for itself. In consideration of the existence, and in consideration of the fulfilment, both sides controlled by Him. But He's such, His nature is such that we can live happily with Him. He cannot live in a desert. He wants to live in a family. He's a family man. Sonhood of Godhead, according to us. Peace, home, Vṛndāvana, home. Plain, simple, loving, promising, and infinite resources.

There was a mock fight between Śrīvāsa Paṇḍita and Svarūpa Dāmodara. Śrīvāsa Paṇḍita wanted to plead about Vaikuṇṭha. Svarūpa Dāmodara after hearing to a certain extent, could not tolerate.

He told, "You, Śrīvāsa, you forget what are the wealth in Vṛndāvana. The ordinary tree holds the capacity of all the resources of your Vaikuṇṭha. The milk cows they are like such, these creepers and these trees and so many simple. But the grandeur, awe, reverence, the wealth side, that is suppressed within their foot. That is Vṛndāvana."

Such is Vṛndāvana. It is pleasing. Grandeur cannot please one for long time. He will vex himself, cannot be tolerated. But this homely life, the plain life, the simple life, the forest life, that is health giving.

Now also the scientific persons, they discover that trees are necessary for our living. If we do away with the forest then we won't be able, who will supply the carbon dioxide, the oxygen for us? So in towns also they're trying to create trees, forests. The forest is life giving place, and town is not so, life killing, and forest life giving.

So Vṛndāvana, life giving. Supplying vitality from all quarters, Vṛndāvana. Vaikuṇṭha is not so. Ha, ha. All concentrated in Kṛṣṇa. Others living helpless, dependent life to Kṛṣṇa.

"Oh, Kṛṣṇa will see, Kṛṣṇa will do, Kṛṣṇa will." In this way.

The friends, when Kṛṣṇa held up the Govardhana, the friends told, "Oh, You could not hold it by Yourself alone. We also put our sticks to hold it up. Without our help You could not do." The friends are saying.

rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 26-7]

At the bottom of their heart they're so confident of Kṛṣṇa's assistance, continuous Kṛṣṇa assistance at their back, they're going and rushing towards poisonous thing, and swallowing poison, drinking poison. "Oh, Kṛṣṇa is at our back. Whom do I fear? We don't fear anyone." They're going to the Kāliyadaha, the poisonous place of Yamunā by this serpent venom. They're drinking that water and fainting, but without any fear. "Oh, Kṛṣṇa is at our back. He will look after, whatever calamity befalls on us, He will ultimately take care of that." Then Kṛṣṇa had to go and again to revive them from the poisonous effect.

Rakṣisyatīti viśvāsaḥ, in *Śaraṇāgati*, in the process of surrender there is one great part. "That He will protect me. Whom do I care? I don't care for anyone. He's, my master is there on my head. He'll protect me. No necessity of any apprehension from any quarter at all." In the *sākhya rasa* that is very, very clear. *Rakṣisyatīti viśvāsaḥ*.

And at the same time challenging in the time of play. "You could not do this. I gained over You. You failed." Ha, ha. Such homely play. God and His servant in equal position on the surface. Sometimes holding lower position even. Family life, sweet family life. And the devotees of the higher type they see devotion only there when the Absolute is defeated to the part. The peculiar thing is devotion, Yogamāyā. Devotion, leaving everything, say, "We want devotion only. If we get devotion, the Absolute will come to our door." Devotion is such. So go on praising devotion, devotion, devotion. Is all-in-all, devotion. Where is devotion? Where it is found that the master is defeated by the servant. There is devotion. There you can trace what is devotion.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"That My absolutism is forgotten at that time, that I am absolute, I forget that. I go as one of them, sometimes, approach them to serve."

That peculiar thing is devotion. So high. Then what this worldly energy, or that knowledge will come to cope with it? Because devotion means mystique, miracle. Devotion.

Nitāi Gaura Hari bol. Ha, ha. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

With what capital Nityānanda Prabhu wandered along the two banks of this Ganges _____ [?]

So both the banks of this river.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

Nitai loile janma bhitire hari bole ke hari bole kere gaura hari bole ke?

Who else than Nityānanda, He's roaming around the banks of this Ganges with the Name of Hari and Gaura Hari. Surely, this Nityānanda, so bold assertion, careless. Careless of any

individuality Nityānanda boldly asserting. "Take the Name of Gaura Hari, Gaura Hari, and you will have wonderful promise of your life. Take the Name of Gaura Hari! Gaura Hari!"

High potentiality. Distributing the high potentiality along the banks of the Ganges, that great Nityānanda. How we're to judge the efficiency and utility of a thing? We can judge it only in connection of its goal, of its highest prospect, things should be judged whether how valuable it is. If we can understand what was distributed in *Bhāgavatam* and by Śrī Gaurāṅga, that how that is the highest attainment of all of us, all animation, then we can appreciate that vagabond, Nityānanda. In a vagabond life, He was only crying hoarsely, "Take the Name of Gaurāṅga! Take the Name of Gaura Hari!"

Ultimately that half-educated and fat and strong gentleman of high, tall figure, and carelessness, moving anywhere and everywhere. But He had one precedent record in His back; that He delivered Jagāi and Mādhāi, the greatest *guṇḍās* of the time. That was as His back, Nityānanda roaming like a vagabond, here and there and, "Take the Name of Gaurāṅga." But at His back that record supports Him. Jagāi and Mādhāi are there, we cannot ignore them, that is a concrete fact. Whatever *tantric* or *nyāyic*, the logicians, or so many miraculous, whoever we are, we cannot dismiss from our experience that Jagāi and Mādhāi. Those horrible thieves that were converted by that vagabond Nityānanda. So, something, some attention, some apprehension we must have for that man, ha, ha, Nityānanda. Gaura Hari bol.

Came from _____ [?] unknown man, joined Gaurāṅga and became His most favourite. And now Gaurāṅga is there in Jagannātha Purī, and His representative is here. A dreadful figure to the whole culture of the then Navadwīpa, the logicians as well as the *tantrics*.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. But approach was so mild.

Ata bhauli nityananda bhumi kori jaya sana padma jana dhulay lotai [?]

Appealing, appealing, appealing. No response. Then He's rolling on the gate. "Listen to Me! I have come to give you the highest thing. Don't drive away! The highest nectar is passing through your door! Take it! A drop, take a drop!" And as if one big, beautiful and fair body, just as golden peak of a mountain is rolling on the gate. Nityānanda. So much earnestness to do good to the people.

Nadiya ya kore gaura jaya de [?] When Mahāprabhu went to take *sannyāsa*, the devotees, some of them sang this song. "Oh Gaurāṅga is going out of Navadwīpa. The whole Navadwīpa is enveloped in darkness. As long as He was here, the great light. His passing away, His leaving Navadwīpa at His back. And Navadwīpa seems to be a dark area. You inhabitants of Navadwīpa, go and take Him back. Fall at His feet and take Him back to Navadwīpa, reinstate there. Otherwise, all dark."

Ata baya dayi pi arey nadiya bar gaura jaya [?] "The light of Navadwīpa is going away from Navadwīpa. You don't appreciate this. You don't know what wealth you're missing. Go and fall at His feet and take Him, reinstate in Navadwīpa." In this way the devotees are singing.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol. Gaura Hari bol.

Adjustment. To take the Name of Gaurāṅga and Nityānanda, to maintain the adjusted position. Position may be disturbed by some influences from outside. But when we take the Name we find we think that we're again having my proper adjusted position, taking the Name of Gaurāṅga and Nityānanda. I am at Their feet.

Kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya. "Please consider me a dust of Your holy feet. That is my position. I like to be adjusted there. By dealing the topics of so many kinds, my attention is drawn towards this and that. But I like to have my own permanent position as the dust of Your holy feet. There is my located position. From there I can serve best, I can do my duty best. Consider." Mahāprabhu says.

ayi nanda-tanuja kiṅkaraṁ, patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-sthita-dhūlī-sadṛśaṁ vicintaya

["O son of Nanda Mahārāja, I am Your eternal servant, yet because of My own *karma*, I have fallen into this terrible ocean of birth and death. Accept this fallen soul and consider Me a particle of dust at Your holy lotus feet."] [*Śikṣāṣṭakam*, 5]

"Please consider Me as a dust of Your holy feet."

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service. "No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

"I do not like to be holding a higher position in the service. But my natural trend will be to go towards lower service. But the Yogamāyā will come, "No, no, I like to give you this sort of service. Don't disobey me." In this way they go upward to do that duty. But their natural tendency, inner tendency, always to go down. "Oh, I'm not fit for this service. I like to serve, any smallest, meanest service I want to have. This is my prayer. The meanest service I want. I'm not fit to do the higher service." But Yogamāyā will come, "No, no, you must do, you must obey me, you are to do this service." Then we have to, we do that. That will be the attitude, Dāsa Goswāmī says. The *sākhya*, to come in the same level, no. The confidential, no, no. I must go down, lower service. That should be the tendency of pure devotee, all. A tendency to go towards the lower part. And never any aggression towards the higher. That is only forced. Forced from the common interest management...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. At the same time they're concious about their own master exclusively, faithfully. Otherwise the *paravyoma deli pheli*. I shall discharge the meanest service of our Master, Kṛṣṇa. But I won't have any attraction for the higher service in Vaikuṇṭha, Nārāyaṇa. Never. The meanest service of my Lord, but not highest service position in serving even Kṛṣṇa as Nārāyaṇa there in Vaikuṇṭha. No. That is not my inner tendency. What can I do? If I see Nārāyaṇa I shall bow down to Him.

"O Lord, You are Master of everything. You please grant that I may have my liking towards my Lord Kṛṣṇa, and be a servant or maidservant there. I want this boon, pray for this boon to You my Lord. You are Master. You can do everything."

In that way. But my heart's inner hankering will there, in the meanest service.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura-Nitāi. Nitāi. Nitāi.

Nitāi. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi. Nitāi-Dayal. Nitāi. Nitāi. Nitāi. Nitāi-Dayal.

Akṣayānanda Mahārāja not come?

Akṣayānanda Mahārāja: Yes. _____ [?] Yesterday we had a very happy program.

Śrīla Śrīdhara Mahārāja: Yes, I heard from Govinda Mahārāja repeatedly.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "That I've never taken *prasādam* so much in my whole life."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "I can remember so many feasts." He told. "One in Śakhī Bābu, another here, there. But this surpasses all."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "Then I have taken so much, that four days I'm not to take anything."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Said like that, announcing and announcing, yesterday.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

The local people were also given some *prasādam* there?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: That Vasudeva came?

Akṣayānanda Mahārāja: No. He's a little entangled.

Śrīla Śrīdhara Mahārāja: O, he could not come?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: ...is also not here? Pramāṇa Swāmī also joined the festival and made it more satisfactory, joyful, added to the happiness of all the devotees.

Akṣayānanda Mahārāja: That's a fact.

Śrīla Śrīdhara Mahārāja: Whenever he came and met me I at once sent there. Go, the festival is going of your Prabhupāda, run there.

Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol.

Eight or nine of you spoke about Swāmī Mahārāja there? With his grace. Kṛṣṇa.

...

...prabhu is leaving today?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: What o'clock?

Devotee: Eleven o'clock train.

...

Akṣayānanda Mahārāja: ...movement was pre-planned by he and yourself. It was originally your plan, but you do not tell us that.

Śrīla Śrīdhara Mahārāja: At least common to certain extent, no doubt, common interest. Sincerely we're of common interest, at least to major portion. For that interest I'm living a life about fifty six years here. And you are also like that. This interest. He moved heaven and earth for this interest. The vital interest. To live or to die, for such interest, that is our common capital.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

When some of his disciples interned him in a room for three days without any food perhaps...

Akṣayānanda Mahārāja: So we hear.

Śrīla Śrīdhara Mahārāja: ...he had to take the risk. Imprisonment for unknown time he had to undergo. More bold and aggressive. I'm always a player in the back, not in the front. He was a player in the centre, of the front.

Akṣayānanda Mahārāja: Sudhīra Goswāmī Mahārāja he has one photograph of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, with many disciples. And we find Your Divine Grace in the back.

Śrīla Śrīdhara Mahārāja: Yes. Back. Oh, in Madras?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Standing in Madras.

Bhakti Sudhīra Goswāmī: Yes. That photo.

Śrīla Śrīdhara Mahārāja: With shaved head.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I remember.

Devotees: (Group laughter)

Akṣayānanda Mahārāja: And looking very strong and proper.

Śrīla Śrīdhara Mahārāja: Health was good at that time.

Akṣayānanda Mahārāja: Yes. Very good health. Very nice photo.
...for us to come to you Mahārāja. It is his order for us to come to your feet.

Śrīla Śrīdhara Mahārāja: Gaura Hari.

Akṣayānanda Mahārāja: He has given us that order to complete the order of Śrīla Bhaktisiddhānta.
Because in the beginning he asked Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Expected from me.

...

...I understood diplomacy, but I came in the Maṭha with a childlike simplicity. And Prabhupāda remarked one day, "He's _____ [?] *brāhmaṇa*, he's a *brāhmaṇa* of very simple type."

Then one member of a friendly type he told me, "Do you hear what Prabhupāda remarks about you?"

What is the remark?

"That _____ [?] *brāhmaṇa* _____ [?] *brāhmaṇa*. You are a foolish *brāhmaṇa* he says. By simple *brāhmaṇa* means foolish. You do not understand anything."

Then after a long time I asked himself. Am I that foolish *brāhmaṇa* now, you think?

"No, no. You are more diplomatic."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: I understand diplomacy but I generally hate it. That is I don't appreciate it, but I understand. But I have come to the devotees not to play diplomatically with them, but fullest simplicity I have come. With full openness I have come to appreciate their movements. Wholehearted to appreciate what is - every point guarding with great attention that what best there can be. With this attitude I came to study the Gauḍīya Matha.

So the outward forms of Gauḍīya Maṭha were always eliminated from my vision. Only ontological side that was my concern. I tried to study my best to ontological side of Gauḍīya Maṭha. Whole, as much as I could command, the whole attention was given towards ontological side, ignoring the formal aspect. That was my nature. So I could understand the lectures of Prabhupāda. The old, experienced, and veteran preachers also used to enquire from me after our Guru Mahārāja delivered his lecture.

"What did Guru Mahārāja, Prabhupāda tell?"

I repeated again before them. He told this, this, this, this, that thing. And they heard it attentively. Because I was all attentive to the ontological side.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol.

dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ
[vedyaṁ vāstavam atra vastu śivadaṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt]

["Completely rejecting all religious activities which are materially motivated, this *Bhāgavata-Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God realisation. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart."] [*Śrīmad-Bhāgavatam*, 1.1.2]

"The very gist, eliminating all undesirable things from the conception of our duty, all eliminated. And what is our duty proper, that was to be distributed from *Bhāgavatam*, and to the particular section. Who are they? *Nirmat-sarāṇāṁ satāṁ*. Those that can ignore their ego to the fullest extent, *nirmatsara*, no consideration of their ego, no selfish idea. Who are ready to die for the cause, it is only meant for them. *Nirmat-sarāṇāṁ*. Self consideration fully eliminated, fully forgetful of his own selfish acquisition, it is only meant for them. Completely uncontaminated naked truth I'm going to distribute now in this scripture, in *Bhāgavatam*." With this promise, Preface, Vedavyāsa began to write this book, *Bhāgavatam*.

And Jīva Goswāmī Prabhu also he wants to go a step further. *Savatopita*. "Who have not got this qualification he won't come to touch my book. I give some author's curse they may not approach to touch my book. If they've got no such qualification they won't come to touch my book, then they'll be lost, in this way. *Savatopita*. They won't touch, shouldn't touch. They can't understand, and they will mutilate, and they'll do disservice to the world in my name."

Hare Kṛṣṇa. And Kavirāja Goswāmī told on the other hand. "I bow down to the feet of those who will be the readers of my book in future. From here I bow down to them, to the feet dust of those that will have to come across to read this book. My future readers, hearers, I bow down to them. But at the same time assert if anyone cannot understand, his life is no life, his life is rather considered to be death. *Janmiyā se*. He should have died immediately after he's born. He's coming across, coming in touch with Caitanya *līlā*, if anyone cannot appreciate, it would have been better that immediately after his birth he should have died. *Janmiyā se kene nāhi maila*. Such a great chance he missed, such a great chance in his life he missed, that he should have died immediately after he's born. *Pāiyā amṛtadhunī, piye viṣa-garta-pāni*. There is divine nectar, and there is poisonous drain water. You are creature of the drain water, and here is divine nectar. If you coming together miss this chance, then what is the value of your life?" This strong term.

[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila]

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā,* 13.123]

And at the same time, "I'm so mean, but Nityānanda Prabhu's Grace I think took me to the high order that I can taste this sort of sweetness. It is not my credit but whole credit to Nityānanda, His Grace. Whatever I have got, only it is from Him. And I bow down to the future reader of my book, and hearer of this book also, from here."

saba śrotā-vaiṣṇavere kari' namaskāra [ei saba ślokera kari artha-vicāra]

["I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.30]

Hare Kṛṣṇa. Gaura Hari. And in *Caitanya-Bhāgavata*, Vṛndāvana Dāsa Ṭhākura, that is also apparently it is just the opposite. "I appeal, appeal, and appeal so much entreatingly. But still if there is anyone who won't care to show his dignity or attention towards the *līlā* of Śrī Caitanyadeva, I kick him on his head."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: That was his straight and proud version. Apparently it seems that it is just opposite to Vaiṣṇava humility. But I heard for the first time from Guru Mahārāja, Prabhupāda.

"That who had no alternative to come towards Gaura consciousness, or Kṛṣṇa consciousness, Vṛndāvana Dāsa Ṭhākura had devised the way, opened the way for them. For the worst section he has found a way out. What is that? That because he has insulted them so much, so Gaura-Nityānanda will have to come to their relief to save them. Because Their son has done something wrong to a person, the guardian will come to satisfy him.

"O, you had misdeed, you are wounded by My son in such a way. All right, I'm compensating, giving something to you to compensate."

The compensation will come to them for this bold action of Vṛndāvana Dāsa Ṭhākura from the higher guardian area. So for whom there was no prospect, no way out, he has made, created some sort of way for them by dealing so rashly against the opponents."

That I heard. How to see the action of the Vaiṣṇava. Their anger, their curse, that is also helpful to the ordinary person, their curse also.

It is mentioned there also when Nārada threw curse amongst Nalakūvara, "Go to the tree species. You can't remain in the human form. Go to the tree section."

Then when they, for the reaction, apprehension, began to cry, falling at the feet of Nārada.

Then it was sanctioned. "Yes, you'll be tree, but in Vṛndāvana. Kṛṣṇa will break you and you'll come up and gain your former position."

Nalakūvara, Yamalarjuna, became Yamalarjuna and came to be a part of Kṛṣṇa *līlā*. And when relieved from that curse then in the touch of Kṛṣṇa *līlā* they where turned into golden position.

So curse of a Vaiṣṇava, any connection of a Vaiṣṇava cannot do any harm. Vaiṣṇava *aparādha*, it is not from this side to that. But from Vaiṣṇava side any aggression, if any aggression comes from the Vaiṣṇava side, then they're compensated by the Lord in a very valuable way. But if any offence committed against Vaiṣṇava, and they do not care for it, he cannot get any release. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Our Godbrother, Atreya Ṛṣi Prabhu, he also wrote you one letter.

"I hope one day I will be blessed by you to chastise me."

Śrīla Śrīdhara Mahārāja: Ha, ha. He has written to you?

Akṣayānanda Mahārāja: No, to yourself. About one year ago. "One day I hope you will chastise me."

Śrīla Śrīdhara Mahārāja: Chastise him.

Akṣayānanda Mahārāja: So he also wants your blessings.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. He's not against me. Hare Kṛṣṇa. He did not cast vote against me in the meeting?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: And even Svarūpa Dāmodara also did not cast his vote against me I was told.

Akṣayānanda Mahārāja: Ha, ha, ha. You're beyond votes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. I do not think anything ill against ISKCON. Only institute to preach the greatness, the nobility of Mahāprabhu, to go against them that is to commit suicide. So I can't do that. My interest and ISKCON interest is common. The glory of Mahāprabhu that will be spread and so many souls will come to have their eternal happy life. How can I go against that. But only if little misconception comes, according to my conscience I want to remove that, for my own spiritual interest. As much as I can understand, this is not the way, this is not the conception of the goal. To my best sincerity what I can understand I say that. I think I'm such, otherwise I shall murder me, I shall commit...

Yatuk jnatim yatum katum sahate _____ [?] "If you spit over your head it will come on your head."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

If I'm sincere I must want that the teachings of Mahāprabhu will be spread abroad, and ISKCON is doing that, giving distribution to that thing. So to have any envy about the principle of ISKCON, that will be suicidal to me. God forbids I may not take anything of the type in me.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Now we're to hear Pramāṇa Swāmī. Akṣayānanda specially has stopped his journey towards Bombay to look after him. We're getting our old friend within us, so sincere.

Pramāṇa Swāmī [?]: I was thinking this morning Mahārāja, that I had tried many times to establish some loving relationship with my Godbrothers in ISKCON. And they have many times closed their doors in my face. And then I've come here and I find this loving welcome embrace, but still I'll have to go there.

Devotees: (Group laughter)

Pramāṇa Swāmī: What's the use? You were saying before that we want to be among brothers.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Birds of the same feather flock together. You have come among your own friends. And your old and best friend Viraha Prakāśa Mahārāja is here.

Pramāṇa Swāmī: But great enemy of ISKCON.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. You have come here because Viraha Prakāśa Mahārāja had a phone call with you? He called you on a phone?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: And also you received letter from _____ [?] Mahārāja?

Pramāṇa Swāmī: Actually one of my Godbrothers you have never met, he's called Virabahu.

Bhakti Sudhīra Goswāmī: Another Godbrother that you do not know named Virabahu, he influenced him.

Pramāṇa Swāmī: He's going to come sometime.

Śrīla Śrīdhara Mahārāja: With his *virabahu*, strong hand, he has caught hold of you and thrown.

Devotees: (Group laughter)

Pramāṇa Swāmī: He sent me a letter saying that "I think that now more than ever you will want my friendship." And when I read that I decided I had to call him up.

Śrīla Śrīdhara Mahārāja: Oh. Threatening in that way?

Pramāṇa Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Kṛṣṇa's diplomacy.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Sara hoile gaura siksa bujiya _____ [?] If we're simple, unprejudiced, open minded, we'll be able to appreciate the teachings of Śrī Gaurāṅga. Only simplicity is necessary, independent of so many bad prejudices. Simplicity, openness, sincerity, and Gaurāṅga will come to take possession of the throne in his heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. So I close here today.

...

...at the evening, in the night, where he was crucified, he washed the feet of his disciples, is it not?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Feet of the disciples, and also with the towels dried them.

Our Guru Mahārāja, whoever used to prostrate before him, *"daso smi,"* that was his answer. We saw for the first time that Guru is also - anyone bowing down to him he's just returning in the same way. So much so one day when I had not yet entered the Maṭha, I'm coming and going. Perhaps Janmāṣṭamī day or so, I found that whoever is passing by him he's bowing down, and he also bowing down. I thought that so many times that one gentleman had to bow down. One by one they're going and he of course he's alone and he's giving back, bowing down to everyone. Then he's so much tired, so at least I must give him relief, so I bowed down mentally, and passed by him. And necessarily he did not bow down to me. I felt that at least I gave him some relief. Then I told someone that I did not bow down to him.

"Why?" One of the disciples was enraged.

And for this purpose, that if I bow down he will also bow down. And a man, how long can he go on doing? So many persons only once they're doing, and him to everyone he's to. So at least I thought I must give him relief. Then he was satisfied.

So service, outwardly Guru receives the reverence, but really he does service. His duty is that of service, to cleanse the undesirable things from the heart, and to make it a dwelling place for Kṛṣṇa and *kāṛṣṇa*, that sort of duty. Guru is also *dāsa*, he's servant of the disciple, in the higher

sense. In the higher sense his duty is to cleanse, to clear away the rubbishes, undesirability from the hearts of those that come to him. To brush them aside, that is the duty.

So Jesus also showed that he's serving his disciples. Disciples means not to be, not to get an eternal predominated property. A real Guru he does not look like that, "that they're my living property." No. Servants, he does not. His vision is like that.

We're entering a domain where everyone is to be respected by everyone. Just as here the opposite, so one cannot stand without exploitation. And there the opposite, one cannot stand without service, without dedication. We're going to have entrance into that land. We must be fully conscious of the fact, to be serving unit is to serve one and all. Whatever will emit from me that is serving ray.

And of course there is adjustment, not all equal. All equal ultimately comes to *nirviśeṣa*, non differentiated, non specified environment. All equal means *samaḥ*, *sarveṣu bhūteṣu*. That is to pass through. *Mad-bhaktiṁ labhate parām*.

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"If you really want to get My unalloyed devotion, higher devotion, *para-bhakti*, then you are to pass through this *samaḥ*. I'm the bigger, and then in Virajā, Brahmaloka, I'm equal with all, and then I'm a servant of all."

The realm, there we're to enter. I'm the servant, all my master. This is very difficult. Even the land over which I pass, that is also master. Inconceivable. Vṛndāvana, Goloka, Vaikuṇṭha, so, *paricāraka-bhṛtya- bhṛtya-bhṛtyasya bhṛtyam iti māṁ smara lokanātha*.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

They utter this mantram to set them right. "I'm servant of the servant, of the servant of the servant." Uttering this mantra and thinking of the purport they will have to move over, to live over, to walk over. Only for the service it is possible that I'm given opportunity to walk over

which is my venerable thing. I'm servant of Him. I'm walking over His breast. It is impossible. So how much, *sankusa* means - care, we're to live and move there...

83.11.11.B

Śrīla Śrīdhara Mahārāja: I may not have to commit any offence. There's every possibility of committing offence. But only relief if I'm engaged in the service of the highest. That is the capital. Otherwise we shall lose everything, if we sit there idle we'll be loser. Always make some income, so much expense there. So expenditure, the income must be more, then we can stand. And what is the way of income? Service. By service I can thrive. Otherwise if I stand there I'll be diminished without service. Here as without exploitation none can stand in his position if he does not a place by. There the opposite, service, plane of service, service, service.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva]
tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

Servant of the servant, of the servant of the servant, so you all _____ [?]

Cintāmaṇi, bhumi-cintāmaṇi, it is posing as an Earth, or as ground, but it is conscious substance. The land I'm entering to live and move that is conscious. And I'm coming from the *taṭasthā loka*, and he's ever conscious. Vṛndāvana, Goluka, that is ever consciousness. And I lost my own self consciousness, I was somewhere, and I've got admission to come in that land. That is conscious plane. But only solace my connection with the higher consciousness. *Śanta, dāsya, sākhya, vātsalya, mādhurya*, Kṛṣṇa *sevā*. This is the solace that everything we come across they'll help us. They'll try their best to help me to Kṛṣṇa consciousness, to Kṛṣṇa service, their services. They're not apathetic, their contribution is also eternally to push me to serve.

Though superior in position, the mother takes the child in her lap, the feet of the child is in the thigh or breast of the mother, but affectionate does not take any offence there. So affection, so mercy, so love, is such noble thing. Anyhow we're related to Kṛṣṇa they all adore us. "Oh, this new child has come for the service of Kṛṣṇa." They will invite and welcome us very fervently. "He has come, he has got this opportunity, this great fortune." So everyone will come to help him. "Yes, do the service of the Lord, and embrace your fortune." In this way, all sympathetic. But we're to think that we're to - *samaḥ, mad-bhaktiṁ labhate parām*.

[brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām]

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Para-bhakti, śuddha-bhakti, unalloyed devotion, is of that characteristic. Full life, not vague, more clear life, but that is of that type. So surrender, self abnegation, self surrendering, the basis and the earnest desire to serve Kṛṣṇa and His own. We're new recruit entering the land, and they all come to receive us, welcome us, because the service, the surrender, that is our capital. *Śaraṇāgati*, on the basis of *śaraṇāgati*, the earnestness of service to Kṛṣṇa, to be normal. To strive to become normal, to come out of the abnormality, brain disease, heart disease, *hṛd-rogam āśv apahinoty acireṇa dhīraḥ*.

[vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ]

["One who hears with firm faith the supra-mundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

All suffering from heart disease, heart wants to consume, whatever he finds outside wants. Just like a foolish, ignorant boy, what he finds he puts into the mouth. His tendency is to put into the mouth, the young child. Sometimes he's seeing an insect, anything, even in his stools, he'll take it and put into the mouth.

So man's compulsion for exploitation, this hopeless condition we're passing under, and what we want to achieve that is the greatest ambitious aspiration. And that is somewhat like this, the opposite. So must be careful.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate [tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva* 2.22]

Those that have got a little touch of the magnanimity of that higher soil, they look at this world as *piśācī*. The motherly affection, fatherly affection, friendly affection, are here, they're *piśācī*, witch or wizard. Wants to tempt us away from our own wealth. *Piśācī pāile yena mati-chhanna*.

[kṛṣṇa-bahir-mukha haiyā bhoga vāñchā kare, nikaṭa-stha māyā tāre jāpaṭiyā dhare
piśācī pāile yena mati-chhanna haya, māyā-grasta jīvera haya se bhāva udaya
"āmi nitya kṛṣṇa-dāsa" – ei kathā bhule, māyāra naphara haiyā cira-dina bule
kabhu rājā, kabhu prajā, kabhu vipra, śudra, kabhu sukhī, kabhu duḥkhī, kabhu kīṭa, kṣudra

kabhu svarge, kabhu martye, narake vā kabhu, kabhu deva, kabhu daitya, kabhu dāsa prabhu]

["Being averse to the loving service of the Supreme Lord, the living entity tries to satisfy his lusty desires for sense gratification, and the illusory energy clasps him tightly within her embrace. The living entity, thus captured by the illusory energy, becomes just like a madman under a witch's spell. "I am the eternal servant of Kṛṣṇa" – forgetting this, the soul becomes the slave of *māyā* and forever wanders through a succession of lives. Sometimes he is a king and sometimes a subject. Now he is a *brāhmaṇa*, now a *śudra*, now an insignificant ant. Sometimes happy, sometimes sad, now he goes to heaven, now to hell. Sometimes he is a god and sometimes a devil, now a servant, now a lord."] [*Prema-Vivarta*]

Piśācī hṛdi varttate. So much adored, and talked so highly, the *mukti*, salvation, liberation, these big sounding words. And revered by the so many scholars, *mukti*, salvation, liberation, emancipation. That is compared to a *piśācī*, a ghost, in unalloyed devotion. Rūpa Goswāmī. *Bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate*. As the filthy agents of the hell wants to entice us to take in that hellish plane, *piśācī hṛdi varttate*.

So positive and holy, noble, fulfilling, is the plane of devotion, honour and devotion, love, especially the plane of love. Not the plane of duty, or resourcefulness as in Vaikuṇṭha, but the plane of love and beauty. That is so fascinating, so fulfilling in its character that *bhukti-mukti-spṛhā yāvat, piśācī.* And when we're in other stage, that is we're suffering from heart disease. *Hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. If we can come in contact with real discourse of divine character of the Supreme Lord then we're relieved from these evil ghosts, who are the recruiters, or representatives of these two planes of complete retirement or mal engagement of a looter.

Śuddha bhakti. So Yaśodā who is whipping Kṛṣṇa, outwardly, but at heart, what degree of intensity she bears affection for the child? So that is serving. *Vātsalya rasa, taran vatsan*. Chastising the boy, but it is found that there is affection, there is service. And Kṛṣṇa likes it, very palatable to Him. This sort of chastising and punishing, that is a form of service. So it is *aprākṛta, aprākṛta vat*, similar to this mundane, most selfish area, but just the opposite held. That is service. Parental, filial service, love, service. Without that it cannot be possible to come in contact with Kṛṣṇa.

All service full attitude but formed in different way. Parents they're higher servants than the friendly servants. Friends are also playing with Kṛṣṇa, sometimes climbing over His shoulder, sometimes He's climbing on their shoulder, in this way. But they're servants, sweet servants than ordinary servants, they're more sweet servants. Parents also servants.

And not to speak of the consorthood, the wholesale giving. We cannot conceive of that higher plane. We should be thought so pure, so subtle, so touchy. We should not venture to enter into that domain of the most confidential service.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go

towards the lower class of service. But He may forcibly take me to a higher service - 'No, you are no longer to serve there; now you must serve in this higher category.'"] [*Vilāpa-kusamāñjali*, 16]

Always we shall keep in our mind whenever we shall try go to hear about the *mādhurya rasa* service this *śloka*, this *mantram*, will protect us, of [Śrīla Raghunātha] Dāsa Goswāmī. Your tendency always be to the service to the feet. But Kṛṣṇa's will must have the supreme position. In whatever way He likes He'll accept. And it will come direct from that direction. And not any sort of slightest inclination for that highest peak of divinity. Inconceivable.

Kṛṣṇa. Kṛṣṇa. Serving. We're only concerned in concrete, that what is service, what is renunciation, what is exploitation, of different degrees. To come to be a child of the proper soil, that is the difficult thing. Then there is gradation. We must aspire after that. But our attention always be towards the plane where I'm taking my stand, where from I'm talking, where from I'm writing, where from I'm judging.

Always, is it phantasmagoria, will o the wisp, imagination? Or it is concrete, it is more real than we feel, see, hear, in this world? Am I going to be a loser or gainer? I must feel the plane under my foot. Where am I? The plane of devotion must be my home. A homely experience I must have there. As in home we're well acquainted with many things in home. So we're to make home what I'm going to enter, to accept, get my admission and to stay comfortably, to have my life of prospect. Is that real, or I'm a visionary, suffering from imagination? That always must be verified, that what is devotion? Can I live there really for long time, for ever? Or it is a fashion to me, a luxury to me for the time being?

Hare Kṛṣṇa. Hare Kṛṣṇa. Our Guru Mahārāja used to tell, "Every day before you leave the bed you'll strike a hundred times with the broomstick on your head. Then you put your foot on the earth. What have I done in my last day, night? How far I could make progress in the real line? I've lost my time and energy. I'm losing my time and energy. I'm worthless. So put broomstick on your head. O Lord, save me. Today I may make some real progress. You please bless me."

Gaura Hari. Gaura Hari. Gaura Hari. His recognition for the pure devotional level was so much, when he wandered through Vṛndāvana and put a slap on his head. "Oh, such holy well known place, Vṛndāvana, I came. But my Lord is so high. I could not find a single Vaiṣṇava."

That is the high estimation of a Vaiṣṇava he had, our Guru Mahārāja, in this materialistic so-called scientific civilised age. His hankering, and his acquaintance, with the plane of Vaiṣṇava was so rare, so valuable. "I could not find a single Vaiṣṇava. My Lord is so high. So unfortunate am I, a single Vaiṣṇava I could not find in the holy land of Vṛndāvana."

So what standard of devotional life he used to foster within him, unalloyed devotion? *Neti, neti, neti*. This is not. *Tamna, tamna*. This is not, this is not this.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva* 2.22]

So we're to test, first with what things we're going to be engaged. Phantasmagoria, can really render satisfaction to our finest understanding? And the innermost demand of our heart? Can we know what is the innermost demand or hankering of our heart? Is it collaborating with that? Or I'm going to commit suicide, knowing nothing only _____ [?] something like rumour? Guided by some rumour I'm jumping for the time being. And then I'll come back abusing them. Their impertinence for my impotency and - improper judgement, I shall come as back as a reactionary. "Oh, all these are false. I have used a great portion of my energy. I have seen very closely. It is all false, nothing." As reactionary I shall come back.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

"*Brahma-bhūtaḥ*. Identify yourself with the highest conception of the limit of this worldly experience. The greatest boundary which contains everything. All worldly experience contained in a particular globe. Introduce you with that *brahma*, all comprehending aspect of the existence. The verge, the highest reach, *brahma-bhūtaḥ*. *Prasannātmā*. If you can attain that position, the last limit of this world of exploitation, then *prasannātmā*. Your mind will be, will find some peace. Because it is relieved from the deceitful transaction of this world."

I'm saved, from the action reaction, action reaction. I'm out of that action and reaction, that most troublesome life. Action, reaction, I'm out of that. Now I'm in a peaceful area, not a play to that action, reaction, a struggle.

"*Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. He neither aspires after anything, or even everything goes he does not feel any loss. Above loss and gain. Now try to make a fresh attempt, outside this circumference of loss and gain, action, reaction. *Brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati*. Neither he wants anything, nor he mourns for loss of anything, no lamentation. *Mad-bhaktiṁ labhate parām*. Now you're in a position to seek after something. And that maybe My domain, My devotion."

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati

samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

"You're in a position to negotiate for Me when you're exclusively out of this loss and gain of your long experience of life. Then only you're eligible to be a student of the devotional school. Your eligibility may be admitted at that time."

But in Rāmānanda Rāya [*saṁvāda*] discourse Mahāprabhu says, "*Eho bāhya āge kaha āra.*" [*Caitanya- caritāmṛta, Madhya-līlā,* 8.59] "This is also not within the presence, in the boundary line of Kṛṣṇa. It is also, it is out of *māyā*, but that does not mean that it's the domain of Kṛṣṇa. *Eho bāhya*. No contact with the positive thing, but you've escaped from the negative side. *Eho bāhya*. Then comes,"

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

Does not matter wherever you are but you've got the connection through a real *sādhu* about Kṛṣṇa. Puzzling. You may be in the exploiting area, and in the lowest position sometimes, but if Kṛṣṇa consciousness agent has come to connect with you graciously, then you're in safe position, reliable position. Substantial position you have got. This is *śuddha bhakti*. Here the positive connection has entered the negative area and has posted its flag there, in his heart. In the heart of a soul he has posted the flag there. Soon your fortune is sure. *Na me bhaktaḥ pranaśyati*.

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous (*dharmātmā*) and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes."] [*Bhagavad-gītā*, 9.31]

api cet sudurācāro, bhajate mām ananya-bhāk [sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service,

he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

Or,

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

Na me bhaktaḥ pranaśyati. Api cet sudurācāro, bhajate mām ananya-bhāk / sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati / kaunteya pratijānīhi, na me bhaktaḥ pranaśyati.

Independent of his external position if the real positive anywhere comes to grace any man in any lowest position, his future is ensured. *Eho bāhya*. Wherever he's posted in the deepest position of *māyā* does not matter. *Māyā* cannot come to fight with Kṛṣṇa. Only *māyā* can fight with us.

daivī hy eṣā guṇamayī, mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

"*Māyā* is afraid of Me, but not of any *jīva*. So whenever My connection is present anywhere, he may be reckoned as *śuddha bhakta. Eho bāhya*."

This is a peculiar position. So this sings the glory of the positive connection in the negative. That is descending method. And by ascending method we may go so high, but if we cannot connect with the positive then we'll have to come down again to the lowest.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

To make progress in the ascending method it is uncertain. But from the deepest, lower position, anyhow by my previous *sukṛti* I can come in connection with the positive agent of Kṛṣṇa I'm safe. Though at that time I may not feel it. But those seers of the above they say, "Oh. The connection has gone there, he's saved now forever. Kṛṣṇa's grace won't come back, He's Absolute. Wherever, in whatever position, His connection has a touch, he's saved, guaranteed." So,

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ [bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

A slight taste for that about Kṛṣṇa through His genuine agent. *San-mukharitāṁ bhavadīya-vārtām*. Externally, superficially it is seen in this way, whoever has got connection. He may be a man of the lowest order in the society of the present civilisation. But if he's acquired some taste to attend the tidings of Kṛṣṇa from the mouth of the genuine source, he's saved. That is the peculiar view of Mahāprabhu.

Jñāna śūnya bhakti, that taste reliable, intellect unreliable. Generally we see and we examine things by our intelligence, our faculty of judgement, but that is not reliable. But our unconscious taste is reliable. The normal thinking they can, they're satisfied if they find that 'our taste is for Kṛṣṇa *kathā*, wherever externally we hold our position.' *Jñāne prayāsam udapāsya namanta eva*.

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] Here the position of Kṛṣṇa has been extended in some meagre way, and that is unconquerable Kṛṣṇa's connection unconquerable, unopposable, no opposition, Kṛṣṇa connection. They're saved they will find. About that taste for Kṛṣṇa one has risen up to the highest portion of the Brahma, Paramātmā, but they're not thought to be in safe position. So *bhakti* is of such nature, such type devotion, *sevā*, service. Self-giving of the higher type.

Not contract with the dacoits, "That I'm supplying this, you supply that." Not that. Here also the devotion for nationality, for humanity, for scientific culture. So many sacrifices and devotion may be found here in this world, but they're all to be cancelled. That is _____ [?] a contract between two thieves, or two dacoits. That is all partial and so reactionary, only extended selfishness. Transaction between smaller selfishness and a greater selfishness, but all extended selfishness. I'm working for the nation, I'm working for the country, I'm working for the culture, that is all part in the infinite, infinitesimal.

But Kṛṣṇa conception should be differentiated, should be understood differentiating from all these, Kṛṣṇa consciousness. And also in the gradation in Kṛṣṇa's different position, this Nārāyaṇa conception, Rāmacandra conception, then that Dvārakā conception, so differentiation. And we're concerned by the Grace of Mahāprabhu only with Vṛndāvana consciousness, Kṛṣṇa consciousness, Vṛndāvana Kṛṣṇa consciousness.

And if our heart is captivated by that consciousness we may think us fortunate, and go on. All may not know how to explain His position that He's holding the Supreme Power. *Jñāna śūnya bhakti*. But now and then Ācāryas they come for the good of the general people to show how by their writings, or by their preaching, to show how Kṛṣṇa conception holds the supreme-most position. Otherwise all the devotees necessarily won't be able to explain that He holds the supreme-most position. "I like it. I cannot explain."

Only when that sort of capacity is given to a particular *bhakta* by the special will of Kṛṣṇa they come to be Ācārya. That all the members of Vṛndāvana they will necessarily be Ācārya, that should not be thought. They may not care to do, they're going, they're deeply engaged in their service, does not know anything. Their attitude will be, "I think this is the best. I feel this. That is the guarantee. I do not know why I do this. I'm not able to make you understand. *Jñāna śūnya bhakti*. To me it seems to be best I do this. Why I do this I do not know." But sometimes we find such rush comes from them that the scholars should become silent.

As we find in Kurukṣetra. When Kṛṣṇa Himself apparently charged them. "Oh. People in general they want Me, they have affection for Me, for their eternal bliss. *Amṛtatvāya kalpate*. And fortunately you have got some of affection towards Me, so your future good is ensured." Kṛṣṇa told. *Bhavatīnāṁ mad-āpanaḥ*.

mayi bhaktir hi bhūtānām, amṛtatvāya kalpate
[diṣṭyā yad āsīn mat sneho, bhavatīnāṁ mad-āpanaḥ]

["My dear *gopīs*, everyone considers themselves fortunate if they possess devotion for Me, and by that they achieve an eternal life of nectar. But I must admit that I consider Myself most fortunate because I have come in touch with the wonderful affection found in your hearts."] [*Śrīmad-Bhāgavatam*, 10.42.44]

"Devotion towards Me has been described in the *śāstra*. It is given out that by devotion towards Me they attain *amṛtatvam*, eternal happy life. So when you've got some affection towards Me you're sure to get that benefit."

But the *gopīs* they also gently gave some reply - superficially it was to say. "But the *karmī* by their great *yajña*, sacrifice, spending heaps of money, they try to get out of this worldly painful life. And so many great *jñānīs* and *yogīs* by their practices they also may attain that eternal conception of life as You say. But we're neither of them. We're jungle girls, no culture and no such understanding that by sacrifice we shall invite You and we shall get some desired result, consequence. We're not of that type, we have nothing of the kind." But thunder came from their heart, with, na hi gopi yajni _____ [?] "What You say, we rather hate it. The achievement of the

karmī and the *yogī* to have a mere eternal life, we hate it. We have no aspiration, a slight aspiration what You canvass before us to get. We're not of that type. Our inner demand is of something else. You note it fully well. We want home life with You, neither the *yogīs* nor the *karmīs* that they want their own selfish demand or attainment, we want a permanent intense family life with You, we discard them." So by their simple feeling and practices they dismissed those higher achievements of the salvationists and the exploitationists, with the help of Kṛṣṇa. "Our position is that."

To Uddhava also they expressed their inner feeling in such a way that Uddhava was perplexed, astounded. "What are they?" The deep feeling, the property, the wealth they contained in their heart, what noble, how higher, Uddhava could appreciate there.

So naturally sometimes they preached themselves. It is not regular preaching...

83.11.11.C_83.11.12.A

Śrīla Śrīdhara Mahārāja: ...shows the, proves the helplessness of the other influence of the environment. When volcanic energy comes out it transfers everything and all have to accept it helplessly. Something like that. It is not preaching, but it can give instruction of a very valuable type, converts the heart direct unconsciously. "Yes, this is *the* thing." Uddhava surrenders. A devotee of Uddhava's position, he had to surrender immediately to that volcanic force coming out, oozing from the heart, unconsciously coming out. "What is this?" Beyond the conception of our scientific knowledge. In this way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

So the general class I like to close here. But any particular enquiry I'm to attend that.

...

Śrīla Govinda Mahārāja: *Gāyatrī svarupartha vaicitra* _____ [?] *Gāyatrī svarupartha vaicitra*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: You have done translation of *nikhila-bhuvana-māyā-chinna-vichinna-kartrī*, that *śloka*?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: But it's already done?

Akṣayānanda Mahārāja: Two.

Śrīla Govinda Mahārāja: Two.

Śrīla Śrīdhara Mahārāja: Done and signed. _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] It is not possible to explain word to word.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And if you do word to word explanation that is not must be correct. There is so many thinking, so many *siddhānta*, so many *bhāva*.

Bhakti Sudhīra Goswāmī: Concentrated.

Śrīla Govinda Mahārāja: Concentrated there.

Śrīla Śrīdhara Mahārāja: The banyan tree in the small seed.

Devotees: Yes.

Śrīla Govinda Mahārāja: And *Gāyatrī* also that type. Hmm. *Śrīmad-Bhāgavat* says *artho 'yaṁ brahma sūtrānāṁ*. *Brahma sūtra* a great and _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *Garuḍa-Purāṇa*. *Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ*.

Śrīla Govinda Mahārāja: *Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ*. Eighteen *lākh śloka* _____ [?] One *lākh* of *śloka* in *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: And *gāyatrī bhāṣya rūpo 'sau*, and *Gāyatrī* only one *śloka*. One *śloka* of *Gāyatrī* equal to one *lākh śloka* of *Mahābhārata*.

Śrīla Śrīdhara Mahārāja: *Artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ*. It is the very gist of the *Vedānta-sūtra, brahma sūtrānāṁ, brahma-sūtra, Vedānta, bhāratārtha-viniṛṇayaḥ*. *Gāyatrī bhāṣya rūpo 'sau*.

Śrīla Govinda Mahārāja: *Vedārthaḥ paribriṁhitaḥ*.

Śrīla Śrīdhara Mahārāja: _____ [?] *Artho 'yaṁ brahma sūtrānāṁ*.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Gāyatrī bhāṣya rūpo 'sau*. So *Gāyatrī's* meaning must come to *Bhāgavata*, or the equivalent. *Gāyatrī* and *Bhāgavata* is one and same. *Gāyatrī bhāṣya* is the _____ [?] elaborate...

Akṣayānanda Mahārāja: Elaborate commentary.

Śrīla Śrīdhara Mahārāja: Elaborate commentary. *Śrīmad-Bhāgavatam* is the elaborate commentary of *Gāyatrī*. So the meaning of *Gāyatrī* must have come to the line of *Bhāgavatam*. How that is possible? The steps in between that should be supplied, that by these steps from *Gāyatrī* it is coming to *Bhāgavatam*. What is the meaning of *Gāyatrī*? *Gānat trāyate*. It is a particular kind of song by which we can get our salvation. *Gāyatrī* _____ [?] Gives us relief, emancipation. And *Gāyatrī* is called *Veda-mātā*. And *Gāyatrī* has produced the whole *Veda*. First *oṁ*, *oṁkāra*, *praṇava*, then *Gāyatrī*, then *Veda*, then *Vedānta- sūtra*, then *Bhāgavatam*. The meaning, the purpose, is running that way. So *Gāyatrī* must have to mean *Bhāgavatam*, that Kṛṣṇa conception of Godhead is the highest. *Gāyatrī* must have to say so, it is there, and how to get out Kṛṣṇa conception from *Gāyatrī*? That is the problem, that is the object before us, how to extract *Bhāgavatam* that is the Kṛṣṇa conception from within the womb of *Gāyatrī*. It must have to prove so. The *Gāyatrī* must have to say that there is Kṛṣṇa consciousness within her womb. That should be drawn out.

I heard that Jīva Goswāmī has given such a meaning, but where I could not find. I heard only that Jīva Goswāmī has given a meaning of *Gāyatrī* leading to Kṛṣṇa consciousness. But I could not find that anywhere. Anyhow the tendency awakened in me to take the meaning, to draw the meaning of *Gāyatrī* towards Kṛṣṇa consciousness, and I did in that way. The basis is *gānat trāyate*. The general meaning of *Gāyatrī* we find, by singing which we can work out our emancipation, our liberation. Now liberation must have a meaning in the positive line. Liberation not only to be free from the negative side, but,

muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ

["Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."] [*Śrīmad-Bhāgavatam*, 2.10.6]

The definition of emancipation proper in *Bhāgavatam* we find that some positive attainment. Not only to attain freedom from the negative side, that is the, apparently it seems like that, *mukti*, liberation, emancipation. But *Bhāgavata* has given the positive. Until and unless we get our positive, highest position, possible to get, *mukti* is not effected. We cannot - mere withdrawal from the negative side cannot be said *mukti*.

Self-determination, as says Hegel. *Mukti*, our object of our life is self determination. We must have to determine our normal function in the organic whole. Not mere emancipation from the negative side, but our participation in the positive function, which is considered to be the

highest attainment of us. That is in the domain of service. That is *gānat trāyate, trān* means positive attainment to the final stage, *trān. Mukti*, *svarūpeṇa vyavasthitiḥ*, we're to take that, one thing. And *gānat*, and that is some musical sound. *Gān* means not mere sound but with musical touch, *gān*. That is there. Then music draws Mahāprabhu's *saṅkīrtana* - gets the touch, and the flute of Kṛṣṇa. We find there sound and music.

So now we're to go to analyse what is *Gāyatrī*. Oṁ, the *bīja* mantra which contains everything within it. Then, *bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ*. *Bhūr*, where we are, the world of our experience, that is *bhūr*, the world of our perception.

Bhuvaḥ, which is at the back of that, our mental acquisition. The effect of our mental acquisition takes to our present position of experience. That we're here in the world of our experience, it is not accidental existence, but we had to acquire such position by our previous *karma*. And the previous *karma* area that is called Bhuvaḥloka, that is the mental sphere. And this physical sphere only an outcome of that. The present world of experience is the product of our previous mental impulse. *Bhuvaḥ*.

Then Svaḥloka. Mental means what to do, what not to do. What I like, what I dislike. Concerning this *saṅkalpa, vikalpa. Saṅkalpa* - I like this, I don't like that. That is the sign of the mental world, our liking or not. Svaḥloka means Buddhiloka, the plane of decision. You may like this but don't do that, then you'll be loser. That faculty, reason, that is Svaḥloka.

In this way, in this mundane world there are different planes, seven planes. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. This negative side, they have got these seven planes of life. From this Bhūrloka up to Satyaloka, where the creator Brahmā he lives, the master of the whole world of experience in the negative side, he lives in Satyaloka. And Catuḥsana, who holds the highest position of the saints, they also live in Satyaloka. Sanātana Goswāmī has given description of all these seven plane of life in the negative side. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. The seven layers of life in the material world from gross to subtle, Sanātana Goswāmī in his *Bṛhat-Bhāgavatāmṛta* he has given some sort of conception there, Satyaloka. Up to Satyaloka, there finishes this negative side, *guṇa māyā*, *sātya*, *rāja*, *tāma*, three *guṇa* of *māyā*, and their combination, permutation, has produced this world, and it ends in Satyaloka.

Then begins Virajā, the verge of equilibrium in the negative side, Virajā. Then the verge of positive world equilibrium that is Brahmaloka. Then real world of reality, that world of dedication and service, the soul proper begins there, Vaikuṇṭha. Śivaloka, devotee Śiva, and then Vaikuṇṭha. In this way it develops into Kṛṣṇaloka, Vṛndāvana.

Bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ. Bhūr, bhuvaḥ, svaḥ, that means it is only *dig darśana. Bhūr, bhuvaḥ, svaḥ*, the three mentioned, but it marks towards the seven strata, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. *Bhūr, bhuvaḥ, svaḥ, tat, savitur*. Now these *bhūr, bhuvaḥ, svaḥ* they're summarised in one, *savitur. Savita* means *sūrya*, sun. Sun means figuratively which shows, that is sun. Then these three gross and subtle stratas of world, or rather the seven different planes of negative world, has been shown by a particular thing. What is that? That is *jīvātmā*. Really sun does not show us the world, but really shows our soul, *prakāśa darśana.*

Savita sūrya prakāśa, who really gives perception to the gross things, that is not the sun, really that is the soul. In *Bhagavad-gītā* you may find, *ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ*.

[yathā prakāśayaty ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ, prakāśayati bhārata]

["O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."] [*Bhagavad-gītā*, 13.34]

Ātmā, soul, that is really expressing to us this world just like sun. He's in the centre, sun can show only the colour, but ear can show the sound world, other, touch world. So really in the centre the soul he really gives us understanding of the environment, world of perception. The perception is possible only because there is soul. Soul like the sun it is showing everything. *Tat savitur*, now summarised, Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, all these seven stratas of our experience that is reduced to one, *tat*, that. And that is shown by whom? The sun, sun means here the soul. Soul means not universal soul but individual soul. Individual soul is the cause of his world. Not that the mind is in the world, but the world is in the mind. That [George] Berkeley [1685-1753] "World is in the mind." Everything is in the sun, whatever we see that is in the sun, sun can show. There is no sun everything is dark, nothing can be seen. So light is soul, and that is the subject, and the object is these seven planes of experience.

Bhūr, bhuvaḥ, svaḥ, tat, savitur, varenyaṁ. *Varenyaṁ* means *pūjya*, worshippable, venerable, reverential, *varenyaṁ*. Our soul's venerable, it is coming - the objective side of soul - soul is the subject, then there is another domain which is to be venerated, to be worshipped by the soul. So Supersoul area, means that is *bhargo. Bhargo* means the energy which contains the Supersoul, super subjective area, *bhargo* means.

Dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi. In *Bhāgavatam* [1.1.1] it is mentioned that, "What I'm going to deal with here, *dhāmnā svena sadā*, by whose own ray, *nirasta*, all these misconceptions are brushed aside. And in its own pristine glory it shows another world. I'm talking about that world."

So subject is the soul, and object all these worlds of mundane experience. And subject's venerable area that is - which is superior to the subject, soul, that is super-subjective area. *Bhargo* means more subtle than the soul, and holding more important position than the *jīva* soul, *jīvātmā*. That is Supersoul area, *bhargo*. *Bhargo* means in general *tej*, that is ordinarily light. And really it is Supersoul which can see, which can show everything more in detailed way. Just as x-ray can show us what ordinary eye cannot see. So that *bhargo* that is the *svarūpa śakti*, higher powerful light, and that can show even the soul also. Paramātmā *jatiya*.

Bhargo devasya dhīmahi. *Bhargo* belongs to whom? Belongs to Deva, *devasya bhargo, bhargo devasya*, pertaining to Deva. What is Deva? Deva means from derivative meaning we get Deva

means who is very beautiful and who is playful. Two things we get from Deva. Deva means very beautiful, that is Reality The Beautiful, and also playful, playing, not a non differentiated substance, but is full of *līlā*. The *līlā* and beauty combined, Deva, and His *bhargo*, His domain is *bhargo* which is to be venerated by the *jīva* soul. What is that, *svarūpa śakti*, and that is the *vaibhava*, the extension of Rādhārāṇī. Rādhārāṇī, She holds the whole, the full service responsibility and energy to serve Kṛṣṇa. So *bhargo* is no less than the *vaibhava*, the extended body of Rādhārāṇī, containing everything for the service, that *mahābhāva*. *Rasa-rāja mahābhāva. Bhargo* representing *mahābhāva*, and Deva representing *Rasa-rāja*. Predominating Moiety, Predominated Moiety.

Bhargo devasya dhīmahi. We're addressed, "Come and meditate." Then what sort of meditation is possible there? Meditate in the sense of culture, cultivation, that is, show your process of veneration, worship. That sort of experience is possible there, *dhīmahi. Dhīmahi* not abstract meditation, it is *kṛṣṇānuśilanam. Dhīmahi* means to participate in the spontaneous flow of the current of devotion there, to participate, *dhīmahi*.

And *dhiyo yo naḥ pracodayāt*, and what will be the result? The capacity of your cultivation will be increased. *Dāsa kare vetan, more deha prema-dhan*. We'll serve, and what remuneration we'll get, that more capacity and more willingness will be given to me to serve. It will enhance, what is the remuneration of the service, the serving principle, serving spirit is increased. Just as interest is added in the capital. In the bank I'm getting the interest. I do not draw the money but the interest comes and is added into the capital. In this way, *dāsa kare vetan, more deha prema-dhan*. We shall try to cultivate, that is we shall try to serve, to dedicate, and the dedicating principle will be increased ever and ever. *Dhiyo yo naḥ pracodayāt*.

This is the underlying meaning of the *Gāyatrī*. And then I have connected it - this *gan* which is begun in the beginning, that comes to *saṅkīrtana*, in the middle process. Gaura Hari. *Kīrtana* also meaning that is also song, and that is also improving us towards our highest goal, *saṅkīrtana*. So *kīrtana, Gāyatrī,* beginning, *brahma Gāyatrī*, that is coming to Gaurāṅga stage, is becoming Kṛṣṇa *kīrtana.* And then it's reaching Vṛndāvana, then the flute *kīrtana*, the sweet sound of the flute of Kṛṣṇa.

And Mahāprabhu's *saṅkīrtana* also trying to reinstate in our highest serving position. And when we enter the area of Vṛndāvana, there also the sound of *vaṁśī*, flute, engages, helps to engage the servants in their own respective duty, gives excitement. The flute is sounding, and the *gopīs* and others they're being adjusted in their respective duty.

"Oh, sound, flute is there. He's coming from - or He's going." Or at night the *gopīs* will run to the Yamunā. And Yaśodā also hearing the flute, "My son is there. He's coming very soon." In this way they're - the sound of the flute are engaging the servants of respective position to mind their own business that is their service.

Kṛṣṇa kīrtana gāyatrī. *Rādhāpadaṁ dhīmahi*. That is, all the services represented fully in Rādhikā. All others like branches they're part of Her. That is the *mukhya-rasa, mādhurya-rasa* is the *mukhya-rasa*, that is the combination of all *rasa*. So *rasa-rāja mahābhāva. Mahābhāva*

represents the whole serving attitude. So it is reminding us and engaging us in our service. And what is the service? The service is to surrender ourselves to accept the suggestion of Rādhārāṇī, what to do. It will excite us to mind about Rādhārāṇī's feet, to obey Her orders. She's mainly representing the whole serving area. So to try to engage ourselves in Her service, that is Her order, to accept Her direction, and to obey Her. That is the service of Rādhārāṇī.

In this way the *Gāyatrīs* meaning has been drawn to Rādhā *dāsya*, the self determination. *Svarūpena vyavashitiḥ*. *Muktir hitvānyathā rūpaṁ svarūpena vyavaṣthiḥ* [*Śrīmad-Bhāgavatam*, 2.10.6] In the meantime the partial representation in *vātsalya-rasa, sākhya-rasa,* there also in some other way it is a part and parcel of the *mukhya-rasa*, and they'll be set there. The *vātsalya-rasa* person they will also serve Nanda-Yaśodā, *sākhya-rasa*, Śrīdāmā, Sudama. But ultimately the whole thing in one conception it is included in Rādhārāṇī. So Rādhā *dāsya* has been drawn out from that *Gāyatrī*. That is the end of our life, cannot but be. If *Bhāgavatam* is the full fledged theism, from *Veda*, *Upaniṣad*, so many *śāstra*, all the revealed truth rises to its acme, to the highest position in the conception of *Bhāgavatam*, then also it may go to the - *Bhāgavatam* also teaches us that the highest realisation, self determination in the service of Rādhārāṇī. That is under Her guidance to serve Kṛṣṇa. And directly to serve, to give disposal, devote all of our energy at the disposal of Her. And She knows how to serve Kṛṣṇa. Direct we have got connection, Her service. In this way it has been drawn that side. The background is this. And that has been put into the stanzas, *ślokas*, Sanskrit. We're to follow in that line.

Now if you like you can line by line you may ask how step by step it is making progress towards that.

Śrīla Govinda Mahārāja:

bhvādes tat savitur vareṇya-vihitaṁ kṣetra-jña sevyārthakaṁ
bhargo vai vṛṣabhānu-jātma-vibhavaikārādhanā śrī puram
bhargo jyotir acintya līlana sudhaikārādhanā śrī puram
bhargo dhāma-taraṅga khelana sudhaikārādhanā śrī puram
bhargo dhāma sadā-nirasta kuhakaṁ prajñāna-līlā-puram

Śrīla Śrīdhara Mahārāja: From different aspects to approach what is *bhargo. Bhargo* you may say, either you may see in this way or in that way, all similar, in various ways it has been dealt, but all one and same. Formerly you may see in these two, three, four ways, but materially it is the same thing, whatever you like.

Śrīla Govinda Mahārāja:

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ preriṇaḥ
devasyāmṛta-rūpa-līla puruṣasyārādha-dhīḥ preṣiṇaḥ
devasya dyuti-sundaraika-puruṣasyārādhya-dhīḥ preṣiṇaḥ
_____ [?]

Śrīla Śrīdhara Mahārāja: *Dhiyo yo naḥ pracodayāt*.

[Śrīla Śrīdhara Mahārāja and Śrīla Govinda Mahārāja - 36:00 - 37:10 ?]

Śrīla Śrīdhara Mahārāja: The whole of the spiritual potency is represented by *bhargo*. And whose representation, whose extension, is the whole spiritual area? That is the *mula*, that is the *mahābhāva*, *sarvarasa*, *samaha*, *mukhya rasa*, that is going to hit Rādhārāṇī only.

Śrīla Govinda Mahārāja: _____ [?]

gāyatrī-muralīṣṭa-kīrtana-dhanaṁ rādhā-padaṁ dhīmahi
gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padaṁ dhīmahi
dhīr ārādhanam eva nānyad iti tad rādhā-padaṁ dhīmahi
_____ [?]

Śrīla Śrīdhara Mahārāja: *Dhī* means *ārādhana. Dhī* cannot but be explained in the terms of *ārādhana*, *pūjya*, *sevā*, loving service, that is to be understood by the word *dhī. Dhī* means _____ [?] With the help of intelligence what we cultivate, *dhīmahi. Dhīmahi* not experiment with the material thing, but our cultivation with the venerable fine intelligence, *dhīmahi, dhī. Dhī, anuśilana,* not meditation but in the land of service, so it will have to mean that *cid anuśilana*, that spiritual culture. *Dhī* means spiritual culture in that area. What is spiritual culture? The higher connection with only service is culture, cultivation only of service. Exploitation culture here, and in the middle no culture, and in the higher sphere culture means service. Cannot but be that conception. With serving temperament whatever we exercise our fine spiritual senses, or whatever we exercise our fine cult, that is *dhīmahi. Anuśilana, dhyāna kare*, meditate. Meditate in the area of service that is service, cannot be otherwise. In the service area that meditation that is the exercise of our spiritual faculty, that is *dhīmahi*, and that cannot be but service there. In the serving area with our transaction with the highest the relationship, and our relation, and our activity, cannot but be service. Here exploitation and there dedication, the service. So *dhīmahi* means service. Then in the soul to soul, soul Supersoul, that relationship, that cultivation, cannot but be service. Not ordinary idle meditation of abstract things. That area without service no movement possible. So *dhī* means the spiritual exercise of our spiritual wealth, resources, that means service in that area. Here all cultivation is exploitation, and there all cultivation culture is service, on the other part. So *dhīmahi* means service, in the spiritual world. Not idle abstract thinking is *dhīmahi*, as we can conceive it here, *dhīmahi*, *dhyāna*, meditation.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Put question, where you can't follow, this portion is not clear, you can put question. Govinda Mahārāja _____ [?] Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Mahārāja. That is your explanation on the *Brahmā Gāyatrī*. But so many verses are given, that *Kāma Gāyatrī*, these different mantras are given.

Śrīla Śrīdhara Mahārāja: Yes. *Guru Gāyatrī, Gaura Gāyatrī, Kāma Gāyatrī*, that is leading more towards Kṛṣṇa consciousness. Their help is not taken here, I forgot to take, to incorporate them. If I'm to incorporate them I shall get better position, that it cannot but lead towards that. Because if it must go towards that side, the *Kāma Gāyatrī*, *Brahmā Gāyatrī* and *Kṛṣṇa Gāyatrī*, the development from here it goes there, so it is a Grand Trunk Road.

Akṣayānanda Mahārāja: Mahārāja. This line, *bhargo vai vṛṣabhānu-jātma-vibhavaikārādhanā śrī puram*.

Śrīla Śrīdhara Mahārāja: _____ [?]

83.11.12.B

Śrīla Śrīdhara Mahārāja: What is the meaning, purport of *bhargo*?

Akṣayānanda Mahārāja: Hmm.

Śrīla Śrīdhara Mahārāja: *Bhargo vai vṛṣabhānuja-ātma-vibhava-eka-ārādhanā-śrī-pūram*. Very beautiful.
Bhargo vai vṛṣabhānu. There is *bhānu* which shows us by light. And Rādhārāṇī is the daughter of Vṛṣabhānu. So *bhānu*, Sūrya, that *bhānu śabda* has been selected. *Bhargo vai vṛṣabhānu, savitur vareṇya bhargo*. *Vṛṣabhānu-jātma-vibhavai*. Her personal extended self, *vaibhava*, which means comes out as resourcefulness, or extended self, *vaibhava*. *Prābhava* is the central representation, and *vaibhava* is the outer extension of a thing. So *bhargo vai vṛṣabhānuja-ātma-vibhava*, *vṛṣabhānuja*, Śrī Rādhā, Her internal self extension, *bhargo*. The *svarūpa śakti*, the very gist is Rādhārāṇī, and the whole *svarūpa śakti* Her extended self. Do you follow?

Akṣayānanda Mahārāja: Yes. *Śrī-pūram*.

Śrīla Śrīdhara Mahārāja: *Ārādhanā-śrī-pūram*, *ārādhanā*, what is Her characteristic, that She's worshipped Herself, *ārādhanā*. *Ārādhanā-śrī*. Śrī, Lakṣmī, the gist, *śobha*, beauty. The beauty of Her serving and it is _____ [?] the city, the town of Her beautiful service. That is the country, abode, of Her beautiful service. That is the whole *svarūpa śakti* means that.

Just as from the sun when the light ray is coming, so She's the Person, *Mahābhāva. Rasa-rāja* and *Mahābhāva*, from the extension of *Mahābhāva* this *svarūpa śakti*, the *bhargo*. *Bhargo* means extended self of *Mahābhāva*. *Mahābhāva* means *ārādhanā*, *ārādhanā-śrī*. Śrī, Lakṣmī. Rādhārāṇī is also called Śrī, Her *śrī*, Her *śobha*, *śrī* means *śobha*, the beauty. The beautiful extended self of Rādhārāṇī that is whole *bhargo*, the whole area. She's the gist and this is the extended self. And what is the nature, that is all serving, and *vaibhava*, *śrī*, *vaibhava*, it is meant by that. *Ārādhanā-śrī-pūram*. She has developed this whole area of *bhargo*, has developed Herself into such beautiful area of *svarūpa śakti*, and thereby She serves Her Lord. All these necessary things have been sprung up from Her to help Her in Her serving Her Lord, they all come out. The very gist is She, *Rasa-rāja Mahābhāva*. *Mahābhāva* when all these *svarūpa śakti* is in a concise form it is *Mahābhāva*, Rādhārāṇī. And when Rādhārāṇī wants to serve She extends Herself in different ways.

Kṛṣṇa something, and Baladeva, Rādhārāṇī, Yogamāyā, and then Vṛndāvana, all these things, Nanda- Yaśodā, other *rasa*. Some contribution of Baladeva, and some contribution of Rādhārāṇī. In this way the whole thing is evolved there to help the service of Kṛṣṇa. It is told that from *sandhīnī śakti* all this up to *vātsalya rasa*. And *mādhurya rasa* only reserved for Rādhārāṇī. And the other *rasa* there is Yogamāyā she has been introduced as the potency of Baladeva. And Baladeva in another self He has been the sister of Rādhārāṇī. In this way They're serving, one side Baladeva, another side Rādhārāṇī. But when that is taken into one, only *Rasa-rāja Mahābhāva*. *Rasa-rāja's* contribution is Baladeva in that way, and Rādhārāṇī's contribution in this way, and then the combination of Both in different *rasa*, in this way whole thing is evolved. *Sandhīnī* mainly represented by Baladeva, and *saṁvīt* the enjoying mood by Vāsudeva Kṛṣṇa, and *hlādinī* the enjoying aspect, enjoyer and enjoyed aspect is represented by Rādhārāṇī. The paraphernalia of service in Vṛndāvana that has been created by the combination of Baladeva and Rādhārāṇī. Baladeva in the line of Kṛṣṇa, and then Rādhārāṇī, and the mixture has produced the whole thing. And Yogamāyā she's under Baladeva, helping all these things from His side. But *mādhurya rasa*, Baladeva cannot have any direct approach, only He's represented there as the sister of Rādhārāṇī there, Anaṅga Mañjarī.

I thought when I was reading this Jīva Goswāmī's *Sat-Sandarbha*, *Bhāgavat-Sandarbha*, who is the husband of Yogamāyā? According to the arrangement I had in mind that only she may be connected with Balarāma as the things are shown there. And I found that Jīva Goswāmī has given that idea, that Baladeva is the husband of Yogamāyā. I was very much satisfied there that my line of thought is corroborated there. Things are in such way so how they'll connect with, so Yogamāyā how? Baladeva's function and Yogamāyā's function similar. Baladeva in the *mādhurya rasa* is in the background, and Yogamāyā comes in the front, and she makes management from a little distance. She prepares the stage, Yogamāyā prepares the stage for the play of so many servitors. So Baladeva's function is always the foundation, to keep up the foundation of this, that is the function of Baladeva. And there the players of both parties, Kṛṣṇa and Rādhārāṇī. And the foundation is supplied from the energy of Baladeva, mainly, *sandhīnī*.

Sat-cit-ānanda. *Ānanda - hlādinī*, that is Rādhārāṇī presenting. *Cit* means conception, feeler, consumer, enjoyer. And *sat - sandhīnī*, existence everywhere, that is Baladeva, *sandhīnī śakti. Jñāna, bala, krīya, ca*. These three principles have been admitted very broadly by the philosophers anywhere and everywhere. In the west also philosophers, feeling, thinking and willing. Willing represented by Baladeva. Thinking by Vāsudeva, Kṛṣṇa. And feeling sentiment represented by *hlādinī* side. *Upaniṣad*, *jñāna, bala, krīya, ca*. *Satyam, śivam, sundaram*, and this *sat-cit-ānanda*, three principles of the existence of the whole creation.

Akṣayānanda Mahārāja: Very wonderful explanation. Question?

Devotee: Yes. I was thinking if there's any relationship _____ [?] with the Trinity of the Christian?

Akṣayānanda Mahārāja: Bon Mahārāja, you have to interpret this question.

Devotee: He's questioning...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: Is there any relationship between what you have just explained of *jñāna, bala, krīya, ca*, and the Christian Trinity, Holy Ghost, the Father, and the Son?

Śrīla Śrīdhara Mahārāja: God the Father, God the Holy Ghost, and God the Son. God the Son is represented as Guru, maybe. And God the Father the creator. And God the Ghost comes nearby Brahman. Brahman creator, and God the Guru. God the Son, Christ has come to deliver the people, so God the Son representing Guru. And God the father the creator, guardian. And God the Holy Ghost that is something like Brahman, impersonal existence, Holy Ghost, Holy Spirit. And Who holds the superior position, there depends everything. If Holy Ghost is generally thought to be, to hold the supreme position. Then Brahman, then the father this side, *sātya guṇa*, Nārāyaṇa, may be that Kṣīrodakaśāyī, or the creator Garbhodakaśāyī, something like, and *sātya guṇa*. And the Guru also representation of God, sent by Him to deliver the people towards that. It is hazy, not very clear.

We were told, I heard from Bon Mahārāja in Germany they made a drama. And they put God in a higher balcony, an old man with grey beard, and half visible half non visible position. And from there he's saying, giving some instruction, half hidden in the higher balcony. Representation of God was like that, a grey beard, aged, not very old but old, sober, and with grey beard, and half unseen, and giving instruction from there. "Do this, do this." In a drama they represented God like that.

God the creator, and God the Holy Ghost. I heard from one haji sahib Muslim, he told, "In the beginning there was some - light," in _____ [?] Farsi language. "First there was that light, and from there gradually everything came out." That is from Brahman conception, the origin.

I was told here was one big Indian scholar philosopher Brejan Shil [?] There was some worldly religious conference some sixty or seventy years ago in Italy. And from different parts the philosophers and the religionists they flocked there, and meetings took place. Now suddenly one day they declared, "Leave. No lecture," so all were not informed. So one Mr. Brejan Shil and some others they went there, but many could not come, the sudden declaration of the closers that all did not get information. Every day the subject is written on the board. That day it was written, "Nothing."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And Brejan Shil was the appointed speaker of that day, he began to talk about nothing.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: He began from nothing, how from nothing something came, that was his point.
So from Brahman conception that is inestimable. So far no further we can go up to understand or make others understand. It is hazy, it is left unknown and unknowable, something, arosaja [?] That is the easy thing, to go to some extent and then to declare that, "We cannot see further, it is unknown and unknowable."

Akṣayānanda Mahārāja: Mahārāja. Is this your verse also?

Rg tatva syam tad visno paramam padam śruti matam muyanti yat suraya
Drāṣṭā caksu eva pasadito maha sujeba dibya tatam
Dhamna svena sada nirasta kuhakam satyam param sabditam
Jyoti priti tanum hiranya purusam pasyanti tam suraya [?]

Also that is yours?

Śrīla Śrīdhara Mahārāja: Yes. And this is the main *sūtram* of *Ṛg Veda*. And especially the *smārta* before they attempt to participate in any holy function they're asked to repeat this *mantram* and then to begin the work.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

First say, utter this, and then begin the work, any sort of work. And this is the *Ṛg mantra* in the beginning, the very gist. And I tried to take out what is the purpose, the meaning of this. Then what is there? *Tad viṣṇo paramaṁ padaṁ*.

Akṣayānanda Mahārāja: Sruti matam muyanti yat suraya.

Śrīla Śrīdhara Mahārāja: Ah. *Sruti matam. Tad viṣṇo paramaṁ padaṁ*. *Sadā paśyanti suraya divīva cakṣur ātatam.* The general meaning is, *tad viṣṇo paramaṁ padaṁ*, *tat tvam tat*, ourselves and the outside. Outside combined in one is called *tat, tvam tat*, or *aham tat*. *Tat* is generally used for the superior unknown element. *Tad viṣṇo paramaṁ padaṁ*. Viṣṇu's *Param-pada*, what we have given to hear as Viṣṇu, yayedam visno vyapnoti, Who pervades everywhere, all pervading principle is Viṣṇu. And we're asked to think about His *Param-pada*, Who is all pervading principle to think of Him.

Before I approach to begin any duty I must have such conception first, and then begin any duty. That is, who are you, how to approach the duty? The object is this. You are approaching a particular duty, before this you utter this, that you have a conception of your own self, your position. Who are you and how to approach, this will help you to understand. *Tad viṣṇo paramaṁ padaṁ*. You're to think that the all pervading principle His *Param-pada*, His beautiful or principle *pada*, meaning His holy divine feet, is on my head. On my head that holy all pervading principle's feet is on my head. Feet is considered to be the lowest part, our head the highest part.

Tad viṣṇo paramaṁ padaṁ. Sadā paśyanti suraya. And the sury [?], that's the spiritual scholars, they always conceive in that *Param-pada*. How? *Divīva cakṣur ātatam*. In the sky, in the heaven, like a great eye it is there. His leg, His feet can see. His feet, His lowest part towards me is fully seeing what I'm going to do, like a sun. Just as sun is in the sky, so His holy feet - He's all conscious, His holy feet also conscious, and His holy feet is spread over my head like the sun, seeing everything. With this idea you approach. The guardian's vigilant eye is over your head. That all knowing and all pervading principle Viṣṇu His holy eye like a sun spread over your head. A vigilant eye always - whatever you're doing He sees that clearly. With this idea you approach to do any duty. Who are you? And you cannot conceal anything. Whatever you're doing the eye is there, guardian's vigilant eye, and which is all clear, as real as the sun over your head. *Cakṣur* means sun, and *cakṣ* means eye, and *divī* means over your head, in the sky. It's like that.

Now, what is the explanation statement?

Akṣayānanda Mahārāja: Drāṣṭā cakṣu eva pasadito.

Śrīla Śrīdhara Mahārāja: *Drāṣṭā cakṣu eva. Cakṣu*, what is the significance of the eye? Who can see, he's *drāṣṭā*, he's got subjective position, *drāṣṭā* means seer. He's the seer, that is subjective position he holds. The all pervading principle Viṣṇu as a subject, so with His subjective eye over your soul, and He's watching everything what you're doing or not.

Akṣayānanda Mahārāja: Pasadito maha sujeba.

Śrīla Śrīdhara Mahārāja: Like a great sun He's spread on the sky.

Akṣayānanda Mahārāja: Dibya atatam.

Śrīla Śrīdhara Mahārāja: *Dibi atatam, vistitam*, spread over the sky.

Akṣayānanda Mahārāja: Dhamna svena sada nirasta kuhakam satyam param sabditam.
Jyoti priti tanum hiranya purusam pasyanti tam suraya.

Śrīla Śrīdhara Mahārāja: Ah. *Jyoti*, he can see, and *priti* like a guardian He's got sympathetic feeling towards you so He's watching your activity. So both the light and the *priti*, love, can be attributed there with guardian's eye, with sympathetic loving eye. With loving and piercing eye He's watching everything you do, so spread over the whole sky area as a seer, like sun. So concrete as the sun, and all covering with His light, with His ray. In this way.

And that is a principle *mantram* in *Ṛg-Veda*, the most primary revealed scripture, accepted by all nations. The most ancient revealed scripture is *Ṛg-Veda* in the whole of the world, *Ṛg mantra*.

Akṣayānanda Mahārāja: In this *āruhya kṛcchreṇa paraṁ padaṁ*, that is just below the feet of?

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ [tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

But not...

Śrīla Śrīdhara Mahārāja: *Paraṁ padaṁ*. By ascending method they can rise, they can raise themselves up to *paraṁ pada*. But no *sukṛti* from the other world. So only to go to the limit of this world is not sufficient. The passport, but the visa is necessary to enter, it is like that. No arrangement of any visa, but they're with much difficulty went up to the no-man's-land that is the verge of the country, but visa is necessary. No visa they'll have to come back home. From the last limit of the country they'll have to come home again, or anywhere. If he does something wrong then he won't come home, he'll hide himself anywhere and everywhere, he may be caught.

Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ.

One gentleman told, "Your visa example is very much applicable."

Devotees: (Group laughter)

Devotee: Especially when it happens to you, Mahārāja. Once me and Viraha Prakāśa Mahārāja we were going from France towards Spain - no, from Spain towards France, then when we entered the train we had no visa.

Śrīla Śrīdhara Mahārāja: Our Vidagdha is suffering in that case very much, always going to Gayā and paying something and doctor issuing visa, a false visa _____ [?] Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Akṣayānanda Mahārāja: So where else can anybody hear these things?

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: What you speak, where else can anybody hear these things? There's no other place. _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Akṣayānanda Mahārāja: No place.

Śrīla Śrīdhara Mahārāja: Ontological talk connecting with Mahāprabhu and Kṛṣṇa.

Akṣayānanda Mahārāja: Yes. No other place.

Śrīla Śrīdhara Mahārāja: Ontology. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Our Guru Mahārāja's lecture was of this type, ontology. About this what this Jyoti Mahārāja has expressed _____ [?] Mañjarī.

Guru Mahārāja told once that, "It is reality, it is not imagination. Of course it is the greatest fortune we seek after that, but it is not imagination. There is such real position, and we're all out only to attain that, but no imagination or concoction may deceive us. It is not so cheap. *Adhokṣaja*, the realm is *adhokṣaja*."

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura said: "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

Whenever I apply any amount of carefulness to look after - vanishes. Out of His own accord He may come for some time. And what is that? The other day you told that it is such stage that when Mahāprabhu came down and He told Svarūpa Dāmodara, "You are all, eh?...

Bhakti Sudhīra Goswāmī: Making noise.

Śrīla Śrīdhara Mahārāja: Making noise. Yes. Svarūpa Dāmodara and other devotees of that plane, that type, they're chanting Kṛṣṇa *Nāma* to draw out the consciousness in this world.

And their Kṛṣṇa *Nāma* was considered by Mahāprabhu when coming from that He told, "You are making noise, kali kolaha [?] You all dragged Me here, and I'm devoid of that sweet experience."

So Kṛṣṇa *Nāma* of Svarūpa Dāmodara is noise in comparison to that experience. So what high position that holds. How deeper, dive deep into reality, how far we're to dive to reach that stage of reality for our experience? The depth, the measurement has been given there.

"You are all making noise and dragged Me down here. I got that chance and missed it."

What is that, a farce?

Dekhi dekhi tine dinete nava stajaha [?] Whom I see, three conditions everywhere.

Śrīla Govinda Mahārāja: Every day.

Śrīla Śrīdhara Mahārāja: Conditions every day, every time, and, kamana sei balai kicha...

Śrīla Govinda Mahārāja: Kamana sei balai...

Śrīla Śrīdhara Mahārāja: _____[?] That I'm so big, so great, all these things. Hare Kṛṣṇa.
That is to dishonour.

Bhakti Sudhīra Goswāmī: What does that mean Mahārāja?

Śrīla Govinda Mahārāja: Vṛndāvana Dāsa Ṭhākura, in *Caitanya-Bhāgavata*, Cāpāla Gopāla.

Śrīla Śrīdhara Mahārāja: _____ [?]
That is not so cheap. So many incarnations. "I'm incarnation of Kṛṣṇa. I'm incarnation..." they're full of incarnation.

Akṣayānanda Mahārāja: Vishkishan [?]

Śrīla Śrīdhara Mahārāja: Vishkishan, so Ramkrishna, then Jagabandhu, then one Ballabh Brahmacārī, then one Anukula Ṭhākura...

Akṣayānanda Mahārāja: Avatāra asankiya [?]

Śrīla Śrīdhara Mahārāja: Asankiya, avatāra asankiya. Ha, ha, ha. _____ [?] No recognition of any incarnation of God there. It is not so cheap, in the market, we can purchase in the market some Avatāra, go and purchase.

When we preached we told to the people, the public meeting, then when Kṛṣṇa was another Vasudeva

_____ [?] "I am Vasudeva."

Devotees: Pauṇḍraka.

Śrīla Śrīdhara Mahārāja: Pauṇḍraka. So Kṛṣṇa fought with him and finished to prove who is Avatāra. So let these Avatāra fight with one another and establish who is the real, then we shall consider their case.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Here we close eh? *Vāñchā-kalpatarubhyaś ca*...

83.11.13.A

Bhakti Sudhīra Goswāmī: ...begins with *hṛdayam*, what is concerned in your heart.

Śrīla Śrīdhara Mahārāja: In the beginning, first chapter, when Manu begins his *saṁhitā* there.

Akṣayānanda Mahārāja: *Hṛdayenābhyanujñāto*.

Śrīla Śrīdhara Mahārāja:

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam / apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavān, avyaktavyaṁ jayan idam / mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium, *taṭasthā* means equilibrium. *Āsīd idaṁ tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality

would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.]

[*Manu-Saṁhitā*, 1.1.5-6]

That is the first *śloka*. Then perhaps coming,

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

[We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world, will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere.] [*Manu-Saṁhitā*, 2.1]

What is the definition of *dharma*, our duty, what should be the definition of our duty? The first thing, *vidvadbhiḥ sevitaḥ, vidvadbhiḥ, vedavidbhiḥ*...

...

Empirical knowledge. Empirical knowledge is always misguiding, a part conception. It cannot give the idea from the standpoint of the whole. It is all partial conception, however great or bigger it may be, so all learning of experience cancelled. Only revealed truth which is coming from the centre, who are well versed in that learning, they should be considered as learned, *vidvadbhiḥ*. The knowledge which is accepted by those who are well versed in the Vedic experience, Vedic learning. *Vidvadbhiḥ sevitaḥ sadbhir*. And which is accepted by the saints. And what is the symptoms of the saints? *Adveṣa-rāgibhiḥ*, who has got neither apathy or sympathy for worldly things. *Kanak, kāminī, pratiṣṭhā*. But independent of these three they're really saint, and the truth that is accepted by such saints. *Nityam sadbhir, nityam adveṣa,* and *hṛdayenābhyanujñāto*, and it must have approval from the inner heart. Then you can accept it as *dharma*, duty. That is mentioned there in *Manu-Saṁhitā*.

Akṣayānanda Mahārāja: Vidvat bhagavate pariksa [?]

Śrīla Śrīdhara Mahārāja: Vidvat bhagavate pariksa. That is another thought. How far one is learned is to be measured by the truth given in *Bhāgavatam*, the full-fledged. *Muhyanti yat sūrayaḥ* [*Bhāgavatam*, 1.1.1]. The great, the so-called renowned learned men, they cannot find any entrance into the truth given in *Bhāgavatam*. Vidvat bhagavatam pariksa. *Muhyanti yat sūrayaḥ*.

What Vedavyāsa says in the beginning introduction, "What I'm going to distribute here, what to speak of ordinary men, the great scholars they will be dumb jointly, they will be nonplussed

to understand what I say to be truth here. *Vedyaṁ vāstavam atra vastu. Nirmat-sarāṇāṁ satāṁ* [*Bhāgavatam*, 1.1.2] Wherever there's a tinge of selfish idea of egoism, it is not for them."

And Jīva Goswāmī is going a step further. "I curse them if anyone without this qualification comes to touch my book. _____ [?] I give him curse. _____ [?] Some sort of oath _____ [?] They should not touch my book, who has not got such attitude towards revealed truth, they should not touch."

So in this way, it is meant only for those that have not got the least selfish idea, selfish aim or object. If any selfish object anyone has got this book is not for him. He wants to die a wholesale death, die to live, a wholesale death of the worldly ego. And then one will be able to understand the autocracy of the - to admit the autocracy of the highest principle that is to invite, incur wholesale death. Otherwise we cannot accept the autocracy of the prime God. To accept that creed that means we come closer to that.

Nirmat-sarāṇāṁ, matsara, that is - light here means *matsara*, separating, separate consciousness, separate interest. Anyone possessing separate interest is *matsara*. So wholesale dissolution is necessary, not expecting any law, justice, but the Autocrat. Then it will be possible to have wholesale death. *Nirmatsara*, the autocracy of the over management, then if one can accept then he's *nirmatsara*, wholesale death, then he'll live another life. Where this lust, this anger, the greed, everything of other type, because wholesale death has been already done. Now coming that *kāma*, *krodha*, this is from other world, *aprākṛta*, wholesale death. And even in Nārāyaṇa, Vaikuṇṭha, wholesale death is not there, only in Vṛndāvana wholesale death is possible.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām]
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]
[*Śrīmad-Bhāgavatam*, 10.47.61]

Uddhava wonders. "The greatest devotee," in the expression of His own mouth, Kṛṣṇa. The greatest devotee, Uddhava, he's nonplussed. "I want to be a creeper to get the feet dust of these damsels."

Wholesale death is there, all risk no fear. Fearlessly, dauntless death, they're inviting risk of having intensely, no gap, that means wholesale death, die to live.

Ha, ha. Hegel _____ [?] Reality is By Itself, For Itself, and Die to Live _____ [?]

...

[08:15 - 09:25 silence]

Devotee: ...only by the _____ [?]

Śrīla Śrīdhara Mahārāja: Yes, yes, anyhow by the agents.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

Anyhow the agent's they're wandering doing relief work, and they come in connection with someone and try to utilise his energy. Though he's not conscious whose energy he's using, utilising for the service of the Lord, the *sukṛti*. Then when it produces *laulyam, lobha, janma-koṭi-sukṛtair na labhyate*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

Part by part, part by part, accumulated. It is very difficult by the accumulation of *sukṛti* to come at once to *rāga-mārga, laulya. Janma-koṭi-sukṛtair na labhyate*. That is also another type of *sukṛti*, when by chance he comes in connection with the higher type of *rāga-mārga sādhu*, then he can get *laulyam*.

Such as Nityānanda Prabhu He's wandering to distribute that to anyone and everyone.

Yei agi pariye tare kori nistha kaviraja goswami pari kalensikar [?]

Kṛṣṇadāsa Kavirāja he was, he got the chance of being chosen of the grace of Nityānanda Prabhu. And some substantial magnitude came, it worked direct, straight, and helped him to rise above, this *rāga-mārga*, *laulyam api mūlyam*, the *laulya*, the highest type of devotion is imparted.

Autocracy, it won't come under law. *Śaraṇāgata*, and the surrendered party and the autocratic party, both meeting and some effect is coming out. We can't say, "Why you have given to him and not to me?" This law cannot be applied, because when you come as *śaraṇāgata* you want *ahaitukī kṛpa*.

Visayate haya guṇa nahibe [?] You must give up the way of justice. "Then if You come with the consideration of justice then I have no hope." If I approach in that window where causelessly the

grace of the Lord is being distributed, I'm approaching that window, from this office causeless devotion is being distributed, *ahaitukī*. I have come, because if You come to judge my case I have no hope." Then standing just before that window I can't say, 'Why You are giving mercy to him and not to me?' *Ahaitukī kṛpa*. "If You take the line of justice I have no hope, so give up the line of justice." And I have come to the department where causelessly, without any cause, the mercy is distributed. I have come there. Standing there I cannot say, "Why You show mercy to that man and not to me?" I can't say, because no justice, no law. I have come not for justice but for mercy. Then I can't say, demand, "That why You show mercy to that man and not to me?" Mercy is mercy, it is causeless.

ahaituki sei karuna bedera vicar [?] The causeless department above justice, only grace, that department I have come to get something where no justice, only mercy. Only by grace everything is distributed there. There I can't call any explanation, "Why You have show mercy to him and not to me? Why You have given to him and not to me?" I can't say. Once I told this to our Guru Mahārāja in Purī. "When all of us come in that window to get something, we can't demand that why you give him and not me?" Ha, ha, ha. In Bagh Bazaar.

Devotee: That is the most fundamental and the highest principle of Vaiṣṇava philosophy.

Śrīla Śrīdhara Mahārāja: And when we can eliminate that then *matsarata*, *nirmat-sarāṇāṁ satāṁ* [*Bhāgavatam*, 1.1.2] The egoism is eliminated, that is the evidence. As long as I - "Oh, he gets, why I not?" there is *matsarata. Nirmat-sarāṇāṁ satāṁ*. So I'm not fit to stand in the front of that window, where from that *nirmat-sarāṇāṁ satāṁ*, with *ahaitukī bhakti*. *Ahaitukī apratihatā*, the wave automatic, spontaneous, neither beginning nor end, eternal flow of a particular eternal substance. That is *bhakti*, inclusive of all, and uplifting all. Absolute Good distributing Himself, that is *bhakti*. And we find it in its fullest form in Mahāprabhu, Absolute Good distributing Himself.

Devotee: _____ [?] *Artheṣu abhijñaḥ svarāṭ* [*Bhāgavatam*, 1.1.1] That is the highest conception of the truth of *Bhāgavata* surpassing all relative truths.

Śrīla Śrīdhara Mahārāja: He knows Himself only, fully. *Artheṣu abhijñaḥ varāṭ*. What is the purpose of anything and everything, that is only known to Him, not to us. We can know partially as much as He wants us to know. *Artheṣu abhijñaḥ svarāṭ*. He knows the purpose of the movement, that is, everything For Himself, in other words. Everything For Himself, and He's fully versed in the position to know what is what. And when He transfers it to someone he may know that much. *Artheṣu abhijñaḥ svarāṭ.* What is the purpose of the movement of the whole, only it is known to Him alone. *Artheṣu abhijñaḥ*. We say, "This is for me, this is for others. This is for this country, this is for that sect." All partial representation, and clash between them is inevitable. *Artheṣu abhijñaḥ svarāṭ*.

Janmādy asya yato [*Bhāgavatam*, 1.1.1] That is also By Itself, Reality is By Itself. *Janmādy asya yato*, *'nvayād itarataś*, both, direct, indirect, both. *Māyā* is also included there, though it is something opposite, it is misconception of the truth, but that is also there. The position of

misconception also included, but partial conception. Conception of partial interest is also there. It is not false, as Śaṅkara said. Vaiṣṇava Ācāryas say this *māyā* is also - this measurable estimation, that is also there to be admitted. Otherwise why the trouble, why the preaching? But the comparative study is there, good, bad, everything is there. *Janmādy asya yato, 'nvayād itarataś, artheṣu abhijñaḥ svarāṭ*. We should not boast that we can know His ways. 'Anything, everything, all *siddhānta* is within my fist.' No. That is foolish statement. He knows, and whoever He likes to know, to make know, he may know. *Yam evaiṣa vṛnute*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Artheṣu abhijñaḥ svarāṭ, *tene brahma hṛdā ya ādi-kavaye*. Where have you got this conception, He has extended this through Brahmā, through the creator here. *Tene brahma* means *Veda, brahma-jñāna*. He's all-in-all, this sort of knowledge is extended from higher to this lower level through the creator, *hṛdā ya ādi- kavaye*. *Ādi-kavi*, with the first maker of this world, through his heart He has extended that fact, "I'm so and so, this is so and so." *Muhyanti yat sūrayaḥ*. And the great scholars in the ascending side, empirical scholars their aspiration is stopped, they cannot understand this, they're perplexed to make out the ways, *sūrayaḥ*. *Tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā*. Just as we see that heat is transformed into gas, or gas transformed into water, water transformed into earth, the *tejo-vāri- mṛdāṁ yathā vinimayo*, this mutual transformation. *Yatra tri-sargo, sātya, rāja, tāma,* three *guṇa*, the original abstract conception of this variegated nature of world. It is *amṛta*, it is also there.

The Śaṅkarites will say *'mṛṣā*, it is all false. Śrīdhara Swāmī has given note that misconception. Light sometimes is misconceived like water. Or this glass, glass can be conceived as light, light can be conceived as glass, sometimes. This misconception is here. So we misconceive the truth as false, *māyā*. Really no *māyā* only misconception. *Aropa, vivarta,* and *vivarta* is of Śaṅkara, and *vikṛti* of the Vaiṣṇava School.

Athatato anyatha buddhi vivarta iti uchyate _____ vikara iti uchyate [?]
The Vaiṣṇava School they have accepted *vikara*, there is some reason, something at the back. And the *vivarta*, the Śaṅkarites they say 'nothing in the back only mental concoction, *vivarta*.'

So here Śrīdhara Swāmī said of *vivarta*, *kachalu, yada buddhi, baddha buddhi* [?]
When Mayadanu constructed a capitol for the Pāṇḍavas in Indraprastha, there was underlying plan that who is the enemy of the Pāṇḍavas he will be caught by his *vivarta*. Where there is

water he will think, 'No, this is a plain thing, but bright thing.' And the boundary wall made of glass, 'No, it is a good way out.'

So Duryodhana when entered he was in that position. There is a small pond full of water. Duryodhana saw, "No, it is a highway" and he suddenly dived in the water. And he says, "It's a way out, a good road." Only wall, he had to push against the wall.

So *vivarta, aropa,* one thing is seen as another. And here, vikara iti uchyate [?] Real transformation is there, Jīva Goswāmī says. *Yathā vinimayo*. Jīva Goswāmī has given stress in the meaning of this word *vinimayo. Vinimayo* means the thing is there, we put the money and we get the thing. That is *vinimayo*, I'm giving something and getting something - the change. So it is a change, the *sātya*, *rāja*, *tāma guṇa*, change one for another. But something is in the background, and that is being changed. *Śakti pariṇāma vāda*. [*Caitanya-caritāmṛta, Ādi-līlā,* 7.121-7] Rāmānuja also admits this, idam sarvam hare saridam [?] In the maximum view we can see everything, this world is the body of the Lord. But we cannot say that this is nothing. Something, some *pariṇāma. Pariṇāma* means a transformed stage, transformation is there in a transformed stage of a particular way. But it is there, the background is there, it is not nothing.

Yathā vinimayo yatra tri-sargo 'mṛṣā. Dhāmnā svena sadā nirasta-kuhakaṁ. [*Bhāgavatam*, 1.1.1] By His own will, by His own grace, by His own light, sent by Him, only we can know Him, by His will. *Yam evaiṣa vṛnute* [*Kaṭha-Upaniṣad*, 1.2.23] By His acceptance, by His will force, by His inner desire. Then that light can show us clearly what is what. *Dhāmnā svena sadā*. Only By His grace we can understand what is what, and not by our partial position, our provincial position. But universal light, knowledge, is extended to us and that can help to know that what is what. To know that, light from that quarter is necessary, and not light produced, or which is inborn with us, with that light we cannot see what is what really. Only *dhāmnā svena sadā nirasta-kuhakaṁ*. All our misconceptions, *kuhakaṁ* means misconception, is removed when light comes down from there to show me what is what. Otherwise however greater empirical scholar can be, he can have a partial estimation, a negligible part. As Newton told, "That I'm only touching a very negligent part of the ocean of knowledge." A sober and sincere man can only speak up to that. That infinite ocean of knowledge is spread over my eye. So nothing to be proud of our parts.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Today's the day of Gopashtami, that our boy Kṛṣṇa, infant, in the beginning He was given the charge of the calves only, small calves. He was caretaker of the calves. But this is the day when He was promoted in a higher position to take care of the cows and bullocks. More responsibility, more aged perhaps, considered to be sufficiently aged and grown, He can now take the charge of the cows and bullocks also. He was promoted to that stage. Gopashtami. In Vṛndāvana we saw near Nandagrama the milkmen they take in the milan so many cows and give something, some food, some grass and other things there. Kṛṣṇa began His cow feeding today, so with that memory they give some fodder to the cows.

And also today the day of appearance [*abirbhāva*] of Dhanañjaya Paṇḍita and others. Gadādhara Dāsa, and another Vaiṣṇava.

Akṣayānanda Mahārāja: *Tirobhāva* [disappearance]. Dhanañjaya Paṇḍita, Śrīnivāsa...

Śrīla Śrīdhara Mahārāja: Gadādhara Dāsa, and Dhanañjaya Paṇḍita.

Akṣayānanda Mahārāja: Gadādhara Dāsa Goswāmī, Śrīnivāsa Ācārya.

Śrīla Śrīdhara Mahārāja: Śrīnivāsa Ācārya.

Akṣayānanda Mahārāja: *Tirobhāva*.

Śrīla Śrīdhara Mahārāja: Both, two *tirobhāva* and one *abirbhāva*?

Akṣayānanda Mahārāja: No, I read all *tirobhāva*.

Śrīla Śrīdhara Mahārāja: All *tirobhāva*?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Dhanañjaya Paṇḍita also?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I forget. All *tirobhāva*. Gadādhara Dāsa he's accepted as *kānti, bhāva, kānti*.
Rādhā-bhāva-dyuti-suvalitaṁ [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5] Rādhārāṇī is conceived to divide into two. To be divided. His inner tendency, inner mood, and outer glaze. So Dāsa Gadādhara is conceived as the outer glaze. And Paṇḍita Gadādhara is taken as the inner mood. Mahāprabhu has taken both, and the shadow-like thing represented in both of them.

Dāsa Gadādhara he used to stay nearby Calcutta, Halishahar, [Endiyadaha ?] or some place. And he was simple and straight-minded man, as in our language. He one day approached the Kāzī. "You Kāzī, you must take the Name of Kṛṣṇa."
"Why? I'm a Muslim. Why should I take the Name of Kṛṣṇa?"
"Oh, you've taken already Kṛṣṇa."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "There, you have taken the Name of Kṛṣṇa." And he embraced him. "Yes, you have taken." And the Kāzī was friendly to him.

More important thing in him we find. After *sannyāsa* in Kāṭwā, in his last days he came to take charge of that place where Mahāprabhu took the *sannyāsa*, and he opened a temple there, Gadādhara Dāsa. And those that are at present also in charge of that temple management they're all the disciplic line of Dāsa Gadādhara. Dāsa Gadādhara's tomb is also there, *samādhi*. Up to his last day he lived there in Kāṭwā, in the place of that *keśā samādhi* of Mahāprabhu.

Very beautiful hairs Mahāprabhu had. So much so that the barber he could not approach to shave them. "So beautiful face, and beautiful curling hair, how can I go?"

And the objections are coming from all sides. "What do you do barber? Such beautiful figure, such beautiful curling hair, and you're going to shave to make Him *sannyāsī*, this young man, so beautiful. How His mother, and if there's any wife, they can live if such beautiful son takes *sannyāsa*? They'll die, you'll kill them. Don't do." In this way a great opposition, rumour, uproar. "No."

Then they threatened also Keśava Bhāratī. "We won't spare you if you give *sannyāsa* to this young man." In this way threatening also came.

But after all, Mahāprabhu's will is supreme. Anyhow whole thing subsided, seeing the extraordinary madness for *sannyāsa* life. He's so eager and so intensely dedicated to Kṛṣṇa, sometimes, "Let Me" - while that shaving is going on He's taking the chance, "Let Me sing and dance for some time, then again I'll show the head, in this way."

So these extraordinary signs benumbed all. Like a statue they had to see the show, the sight, and it was done.

And that barber he promised, "That with the hand which I engaged to shave the beautiful head of this beautiful person, no longer I shall touch with this hand anyone's feet or body. This is my last attempt." And he began the occupation of a sweet-meat seller. And there is buried underground, those beautiful hairs are there, buried.

Śiśir [Kumār] Ghose, the founder of *Amṛta Bazaar Patrikā*, and writer of *Lord Gaurāṅga, Amiya Nimai Charita*, in *Amiya Nimai Charita* he wrote that, "Only one thing still can be traced from the divine body of Śrī Gaurāṅga, that is those hairs are still there. If we unearth we can see that."

But another gentleman has remarked there, "Can we ignore His advices, His teachings? Is it not there? That is also concrete, but Śiśir Ghose says only the hair." We're told that hair stays for long, long time.

We heard, or saw in the paper perhaps, that Napoleon's hair was collected from his tomb perhaps and that was examined by the then present chemists and they said that he was applied arsenic. For his death, slow poison was injected, and that was found in his hair.

So hair is not - it lasts long, it is not worn out, not eaten by the worms, white ants or something, what generally eats the wood, [termites]. The hair is not generally lost, not transformed.

Hare Kṛṣṇa. So Gadādhara Dāsa he established a temple there, and his disciplic generation are still in charge of the temple there. Gadādhara Dāsa.

And Dhanañjaya Paṇḍita he's said to be one of the Dvādaśaka Gopāla who are friends of Baladeva, Dvādaśaka Gopāla in Vṛndāvana. And here they're all so many friends of Nityānanda, *gopāla*, friendly circle. Dhanañjaya Paṇḍita he's nearby Sitala-Grama, Kāṭwā - Bardhaman rail line nearby there is one Sitala-Grama. There also Dhanañjaya Paṇḍita...

83.11.13.B_83.11.14.A

Śrīla Śrīdhara Mahārāja: ...Dvādaśaka, one of the twelve selected friends of Nityānanda, friend *rasa* servant.

And Śrīnivāsa Ācārya you know, when Mahāprabhu took His *sannyāsa* there was one man standing, his name was Padmanābha. He was a class friend of Mahāprabhu in Navadwīpa. And he had a special charm for Śrī Gaurāṅga, Nimāi Paṇḍita. Near Kāṭwā there's one village Yajigrama, there was his wife's house, father-in-law's house, Yajigrama. And his own house was in Chakhandi, just opposite Agradipa. That day he was going from his father-in-law's house to his own house, and heard that Nimāi Paṇḍita has come to take *sannyāsa*. He was well-known to him, he went to see, and like a statue he's standing he saw the whole function and became half mad.

And when it was finished Mahāprabhu ran towards the jungle. "I'm going to Vṛndāvana."

Then he had to go back to his home on the other side of the Ganges. And he was so perplexed, half unconscious, mad, nothing he can say but "Caitanya." The Name of Mahāprabhu was Caitanya that he heard and that took possession of him. Whatever anyone says, he says "Caitanya, Caitanya," nothing more. Then his name was Caitanya Dāsa. His first name was Padmanābha, but in every words for few days he only answers as Caitanya, nothing else, so Caitanya Dāsa became his name.

Once he met, it is told, Mahāprabhu Kṛṣṇa Caitanyadeva in Purī. And we're told somewhere, he went with his family. And Mahāprabhu gave hint that, "You will have a very devoted child." Mahāprabhu told His old friend, class-mate, "You will have a child and he'll be a very devoted one."

Then he came back, Śrīnivāsa Ācārya came. It is told just like a moon he came out from the mother's womb, Śrīnivāsa, entered blessed child. Afterwards grown up, and not only beautiful body, but in mind wholesale surcharged with the love of Śrī Caitanyadeva. Perhaps father died when he was young. Then he's shown to us within his teens, fourteen, fifteen, or something, he ran towards Navadwīpa. And he was sitting on the bathing *ghāṭa* of Mahāprabhu of the Ganges, just by the side of Mahāprabhu's home, Nimāi Paṇḍita's home. And Viṣṇupriyā Devī she came to take bath in the Ganges *ghāṭa* very near her home, and found this child, this boy, about fifteen or so, and half mad, thinking, meditating mood. And she could find that he has not taken food,

fasting, and his colour is also pale, deeply meditating something, in this way. She took compassion and took the boy home and fed him with something.

Then gradually he tried to go to Purī, heard Mahāprabhu passed away. Still, he went there, met Paṇḍita Gadādhara. Gadādhara Paṇḍita told, "Mahāprabhu asked me to teach you *Bhāgavatam*. But the books which I have got is not proper, not fit to teach you." Mainly the letters had been half washed by his tears or so, something. "So please get a good book of *Bhāgavatam* from Śrī Khanda in my name." Then Śrīnivāsa Paṇḍita went there, Śrī Khanda, and got one *Bhāgavata* copy, and again went to Purī. But by this time Gadādhara Paṇḍita disappeared. So what to do, he had to come back.

In the meantime Narottama Prabhu and Śyāmānanda perhaps they met together and they had some circumambulation of this Navadwīpa Dhāma. That is mentioned. And then those three approached, tried to go to Vṛndāvana and to get the company of Rūpa, Sanātana, Raghunātha Goswāmīns, etc. Gadādhara, Svarūpa Dāmodara, mainly all educated persons, specially devotees, they disappeared from Purī. So they wanted to go to Vṛndāvana to get the association of the Rūpa, Sanātana, Raghunātha, etc. Then when they went up to Allahabad they crossed the Benares they heard a rumour that Sanātana Goswāmī has left the world, so very much disappointed. Still, they made progress towards Vṛndāvana. When they reached Mathurā they heard, "Last night Rūpa Goswāmī gone away." Then they were very much disappointed and still went to Vṛndāvana. And found in the evening that the *sandhyā-ārati*, evening *ārātrika* was being done in that old big temple of Govindaji. And a great gathering and with great enthusiasm that *ārati* is going on, and they joined that. And seeing the grandeur and this weariness in the journey and broken-heartedness mixed he fainted there in some part of Nath Mandira. When he awoke he found that Jīva Goswāmī is taking care of him, he saw that he's Jīva Goswāmī. He fell in one part of that Nat Mandira, and at last it was reported to Jīva Goswāmī and he came and took him.

Then those three were living for some time there, and they got their *dīkṣā*, took *dīkṣā* initiation. Śrīnivāsa from Gopāla Bhaṭṭa, Śyāmānanda from Jīva Goswāmī, and Narottama Ṭhākura from Lokanātha. And they were sent back to Bengal for preaching purpose. All the books compiled by Sanātana, Rūpa, and Jīva that were in the charge of Jīva Goswāmī, were managed to be sent to Bengal through them in a big casket which was closed. And perhaps two bullock carts were engaged, and they're in charge, they're coming, walking with that cart. All the books, including *Caitanya-caritāmṛta*.

Then it was lost, you know, near Viṣṇupura in the district of Bapura, by one Birhambir who was the leader of the aborigines, *ādivāsīs*. One astrologer he told that, "In those caskets very valuable jewels are there." So he looted that at night. And then they found it missed, then they tried their best to find out that but could not. Then Narottama went away, Śyāmānanda went to his home in Midnapura, Narottama this north Bengal. And Śrīnivāsa he was the leader of the party, entrusted more with their charge, he could not go without making any trace of those books. Like a half mad boy he wandered throughout that neighbouring place.

Then he came to know that this Birhambir, the owner of the state, that Viṣṇupura, he's a little devoted, and he hears *Bhāgavatam* every day, in the evening. And there was one *paṇḍita* named Vyāsa, his guru, he explains *Bhāgavatam* every afternoon. And he began to attend. Ordinary people took he's a half mad boy, anyhow wandering here and there. He attended the class, concealing who he is. But one day suddenly when the Vyāsa is explaining *Bhāgavatam*, his explanation had some mistake.

And unconsciously Śrīnivāsa he suggested that, "Oh, this is not the meaning, the meaning is this."

Then the attention of all the audience came to him. "Who is he, who is this boy whom we all took as a mad boy? He's a brilliant scholar of *Bhāgavatam*. He points out the mistake of our guru Vyāsadeva who is the renowned scholar of *Bhāgavatam* in this area." Then all came to him and, "Who are you? You must say."

Then he told that, "I'm so and so. We have lost our wealth. The books that we took of the Goswāmīns that is all of our wealth of our life, our *sampradāya*, everything, we have lost that. And I was in charge, I was entrusted with those books that were stolen suddenly in the night."

And then that Birhambir came out. "We have those caskets in our stock."

Then he burst in carefulness and wanted to see, and he was taken in the room where the caskets were. And then he asked them, "I want to worship them. Please make some arrangement." And they made so, and began to make *ārati*, then opening the caskets found all books are intact there. Then he asked, "You must send some man to Narottama Ṭhākura there, and Śyāmānanda." And some man was sent, and then they're all satisfied they got the books.

Śrīnivāsa Ācārya generally lived in Yajpura, his mother's house, he lived there. And because Mahāprabhu asked Gadādhara Paṇḍita to teach *Bhāgavatam* to Śrīnivāsa, though no physical connection with the teacher, automatically Śrīnivāsa was the master of *Bhāgavatam*, by the force of the will of Mahāprabhu. Śrīnivāsa. And the whole country was charmed to hear his *Bhāgavata* explanation.

Then Narottama Ṭhākura he was the son of a rich man, and bachelor. He planned to establish a big temple to inaugurate the worship of Mahāprabhu also with Rādhā-Kṛṣṇa. There was a great function, and all the Vaiṣṇavas, especially followers of Mahāprabhu and Nityānanda joined there. Nityānanda Prabhu passed away by that time. Jāhnavā Devī, His first wife, Jāhnavā Devī, with all the followers of Nityānanda Prabhu joined. Śrīnivāsa was the leader to make the function of installation. And it was a very charming function, so much so, we're told that the whole group of Mahāprabhu were attracted down there. And when the *saṅkīrtana* went round the temple of the new installation of Mahāprabhu and Rādhā-Govinda, etc, it was so intensified *saṅkīrtana* that Mahāprabhu with all His *parṣada* was attracted and seen there. That both *prakaṭa* and *aprakaṭa*, who has passed away, those Vaiṣṇava, and those that are present, combined they're dancing and chanting. It was seen by some, it is mentioned in the book in that way.

Then as long as they lived they tried their best to preach the doctrine of Mahāprabhu. Śrīnivāsa Ācārya. Gaura Hari bol. Nitāi Gaura Hari bol. Śrīnivāsa Ācārya. He composed that Sanskrit poem what our Swāmī Mahārāja sang in America. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

[nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānāṁ hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]

["I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa."] [*Śrī Śrī Ṣaḍ-gosvāmī-aṣṭakam*]

I heard that song sung by Swāmī Mahārāja in the radio or something. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. That beautiful verse was composed by Śrīnivāsa Ācārya. *Rūpa-sanātanau raghu-yugau*. That is Raghunātha Bhaṭṭa, Raghunātha dāsa, and Śrī Jīva, and Gopāla, *Ṣaḍ-gosvāmī*, the six revered *Goswāmīns*, their praise was composed in Sanskrit verse, very beautiful verse. *Vande rūpa- sanātanau raghu-yugau śrī-jīva-gopālakau*. *Nānā-śāstra-vicāraṇaika-nipuṇau*, *sad-dharma-saṁsthāpakau*. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. I'm told that the musician's school of America they appreciated this song of Swāmī Mahārāja very much. I was told, "There's something - not only the tune, but the internal conception behind that, that was considered to be the very, very valuable thing, the verve in the back of the sound." Somewhere the artist, the musician experts, they, and music also, they gave a very high value of this song, some told me. Very intense, the harmony, the sound, the meaning, all combined came from his mouth, from his heart. And that was weighed and considered to be of the very higher type of music, I was told by someone. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Course he himself playing on the *mṛdaṅga* and singing, something like. Nitāi Gaura Hari bol.

Vaiṣṇavera guṇa gana suni _____ [?]

By singing in praise of the Vaiṣṇava conduct we can work our emancipation from the *māyā*, misconceived world, and we can have entrance into the reality. That is the desirable world, the world of sweetness, love, beauty. Vaiṣṇava. The process of approaching towards that *adhokṣaja*, transcendental quarter, only the Vaiṣṇava, *carita*, is so many gates through which we can have our attempt to enter into that domain. Their example, their life, their conduct, their teachings, their movements, that is our wealth. By giving our attention to them we can get some sort of conception of the divinity in their gesture, posture, words, everywhere. What for they're living? Ignoring so many charming things of the outsiders, what is represented in their character, in their attempt, in their words, their food, their every gesture, posture, that can help us to understand the nature of that divine world. And that is the gates.

naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ
[mahīyasāṁ pāda-rajo-'bhiṣekaṁ, niṣkiñcanānāṁ na vṛṇīta yāvat]

[Prahlāda Mahārāja states: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, Who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."] [*Śrīmad-Bhāgavatam*, 7.5.32]

Prahlāda Mahārāja said to his teachers, Ṣaṇḍa and Amarka, two sons of Śukrācārya, when they're charged by Prahlāda's father. "You two have educated my son in this way. You should teach them politics, my son, teach him politics and other things. But you have taught them about Hari, who is my enemy. This sort of education you are giving to my young boy."

When charged, then Ṣaṇḍa and Amarka was very much frightened with this remark of the king. And then after when they got Prahlāda in their vicinity they told, "Prahlāda, we have not taught anything of the like you told to your father. *Tan manye 'dhītam uttamam*."

[śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

When Prahlāda's father adored the child and asked him, "Prahlāda, what is the best thing you have learned from the school?"

Prahlāda told, *tat sādhu manye 'sura-varya dehināṁ, vanaṁ gato yad dharim āśrayeta*.

[śrī-prahlāda uvāca
tat sādhu manye 'sura-varya dehināṁ, sadā samudvigna-dhiyām asad-grahāt
hitvātma-pātaṁ gṛham andha-kūpaṁ, vanaṁ gato yad dharim āśrayeta]

[Prahlāda Mahārāja replied: "O best of the *asuras*, King of the demons, as far as I have learned from my spiritual master, any person who has accepted a temporary body and temporary household life is certainly embarrassed by anxiety because of having fallen in a dark well where there is no water but only suffering. One should give up this position and go to the forest [*vana*]. More clearly, one should go to Vṛndāvana, where only Kṛṣṇa consciousness is prevalent, and should thus take shelter of the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 7.5.5]

"What I have learned to be the best, that to leave everything and to go jungle, and to search for Kṛṣṇa, Hari, that is the best."

"Oh, this sort of training is being given by the sons of Śukrācārya, my Gurudeva?"

Then he charged, then they told, "Prahlāda, we did not teach you such things. Why did you?

"Oh, you rest assured, you need not be afraid for that. It cannot come from you. What I have got I have made statement that this is the best learning, that can never come from you people. So you're in safe position. It can never come through you. I got it from my Guru, Nārada Goswāmī."

So,

matir na kṛṣṇe parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām
[adānta-gobir viśatāṁ tamisraṁ, punaḥ punaś carvita-carvaṇānām]

["Prahlāda Mahārāja said: "Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both."] [*Śrīmad-Bhāgavatam*, 7.5.30]

"Where you are in a particular plane living, it is not found there, never found there. *Kṛṣṇe parataḥ svato vā.* It cannot come from others, it cannot come also from within one's own self, or by the mutual combined effort of one and his environment, so many outsiders. Neither *parataḥ svato vā*, or combined, by the combination of the external and the internal mentality of the worldly people. *Parataḥ svato vā, mitho 'bhipadyeta gṛha-vratānām*. Because your capital is only this material consciousness it can never produce that spiritual thing, so rest assured no fear, no charge can come over you."

Naiṣāṁ matis tāvad urukramāṅghriṁ, spṛśaty anarthāpagamo yad-arthaḥ, mahīyasāṁ pāda-rajo -'bhiṣekaṁ. The only way through which it can come that is the Vaiṣṇava, the devotees of Kṛṣṇa, only through them. They have reserved all right. Only through them it can come in this world, not otherwise. Only the appointed agents, they can distribute such things, and never from any other agent of the whole world it can come. So the Vaiṣṇava *carita*, only by our association with the agents of Vaikuṇṭha, or Goloka, Kṛṣṇaloka, Kṛṣṇa consciousness, that we can expect to have something about that great wealth what-so-ever it may be.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Only to acquire some taste for the tasteful thing. Which is really tasteful, we're in such a position that tasteful thing seems to be bitter to us. Rūpa Goswāmī has given some example. *Pittopatapta-rasanasya na rocikā nu*. This sugar candy is generally sweet, but if ones tongue is influenced by bile then the sugar candy if he wants to go to taste it will seem bitter sugar candy. But that sugar candy is the medicine of that bile disease.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-, pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā, svādvī kramād bhavati tad-gada-mūla-hantrī

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

Which tastes to be bitter, that is the medicine of removing that bitterness from the tongue, gradually, if we take that. So Kṛṣṇa consciousness may not seem very sweet to us in the beginning, but gradual application of that, the Name, and the Vaiṣṇava, the giver of the Name, if any way we can continue our contact, gradually what is imperfect within us that may be removed and we may be prepared to receive perfection within us, connection of perfection within us. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Then I close here today's class.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

...

...there is possibility of ill-treatment, then to avoid that _____ [?]

Bhakti Sudhīra Goswāmī: So then it would be better not to have a picture of anything on the cover?

Śrīla Śrīdhara Mahārāja: Sometimes we may deal there with *śanta rasa bhakti*. This is the temple. Not the personal characteristic but this passive devotion, may use.

Bhakti Sudhīra Goswāmī: I see. Like the *maṭha*.

Śrīla Śrīdhara Mahārāja: The *maṭha*, temple, this *dhāma*, *mṛdaṅga*, *vaṁśī*, and something.

Bhakti Sudhīra Goswāmī: Hmm. *Śanta rasa* representation.

Śrīla Śrīdhara Mahārāja: *Śanta rasa*.

Bhakti Sudhīra Goswāmī: All right. And inside the book, what about pictures inside? Should we restrict the pictures to only the Guru, yourself, Śrīla Bhaktisiddhānta?

Śrīla Śrīdhara Mahārāja: Guru, Vaiṣṇava, others, but not very high *rasa* representation, just as in Rādhā- Govinda *līlā*, _____ [?] *līlā*. That may excite lust in the people. Caution must be made about that. Rādhā- Govinda, the *sakhīs rasa*, should be represented in such a way that it draws reverence, respect.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *Vātsalya rasa, sākhya rasa,* that may be shown, but this *mādhurya rasa* should not be displayed in a very private type. That Kṛṣṇa is embracing Rādhārāṇī, or kissing, all these things should be avoided.

Bhakti Sudhīra Goswāmī: But sometimes there are pictures of Rādhā-Govinda, but like They're not embracing or touching but just shown there respectfully, side by side.

Śrīla Śrīdhara Mahārāja: Side by side, not exciting any sexual type. That will be offensive, that will create offence against the public. In a respectable way.

Bhakti Sudhīra Goswāmī: Hmm. Now, when any picture is used, generally the artist is unknown. The painter of the picture we cannot trace out their origin all of the time. It is difficult for us to find out the origin of the painter.

Śrīla Śrīdhara Mahārāja: Origin of the painter?

Bhakti Sudhīra Goswāmī: Yes. The painter, he may not be a Gauḍīya Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Then, under our direct guardianship, our direction, he may be utilised, like a machine.

Bhakti Sudhīra Goswāmī: Yes. Or they've already made a painting. Say we see some picture we would like to use that, generally that's what we're doing. There are many pictures in India, they're already painted, so we just take one and used it for our own purpose.

Śrīla Śrīdhara Mahārāja: I don't follow.

Bhakti Sudhīra Goswāmī: I'm saying there's so many pictures available.

Śrīla Śrīdhara Mahārāja: Pictures in India.

Bhakti Sudhīra Goswāmī: Yes, already available.

Śrīla Śrīdhara Mahārāja: Yes. What type?

Bhakti Sudhīra Goswāmī: Of different, like yesterday I saw a picture of Yaśodā and Kṛṣṇa and one cowherd boy.

Śrīla Śrīdhara Mahārāja: If that is according to standard then we can accept them and utilise, if not crossing the standard, utilise them as materials.

Bhakti Sudhīra Goswāmī: Yes. All right. I think it's clear then.

Śrīla Śrīdhara Mahārāja: Not besides our standard.

Sometimes old temples their Deities installed from previously, then we saw Guru Mahārāja accepted those installations and the temple. Established by others, but his acceptance that was bona fide, we accepted. So its origin may be otherwise, but the acceptance of a *sādhu* of that thing according to standard, that may be accepted, that may be analysed.

Bhakti Sudhīra Goswāmī: Yes. Hmm.

Śrīla Śrīdhara Mahārāja: Considered to be newly adjusted.

Bhakti Sudhīra Goswāmī: Also, I wanted to tell you that with regard to the publication of any history of Your Divine Grace, or of Swāmī Mahārāja, that we had no intention to include these very personal things you may have said about your Godbrothers or the internal history. Our interest is mainly philosophical.

Śrīla Śrīdhara Mahārāja: That was an important topic, but during your long stay that subject was not taken out for discussion, historical side. We told that we shall discuss, the background must be given in the historical side.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Because, Viṣṇu, Vaiṣṇava, in their case all representation is not real.
Sita rakrti maya harila rama [?]

Bhakti Sudhīra Goswāmī: Hmm. Yes.

Śrīla Śrīdhara Mahārāja: And the *gopīs* they're looted by the _____ [?] were looted, but that is all *mahā māyā*. So the Viṣṇu, Vaiṣṇava historical presentation, how much that should be acceptable as setting the example here? And how much that is to deceive the people? That sort of precaution one must be given in the introduction. So it is difficult to describe as well as to accept, understand, what is what, in the Vaiṣṇava *carita*, as in Viṣṇu, so in Vaiṣṇava. How much to deceive those that deserve deception? In the *līlā* of the Lord, two ways to show the example, to the good, as well as to deceive the demonic section. These things should be adjusted, everywhere.

Bhakti Sudhīra Goswāmī: Yes. Right.

Śrīla Śrīdhara Mahārāja: *Asura mohan*, and *sajjana tosan*. The inner circle will be very much pleased, and the others will be deceived.

Bhakti Sudhīra Goswāmī: Yes.

83.11.14.A_83.11.15.A

Śrīla Śrīdhara Mahārāja: ...he became *sannyāsī*, Kṛṣṇa Nanda Swāmī, later on. He came to my place here to visit, Kṛṣṇa Nanda. Eight brothers they are, all brilliant, so that the government gave the title to their mother as Ratna Garbha. Their mother had got that government title Ratna Garbha, who has given birth to so many jewels. One of them, so many *sādhus* also, one of them was secretary to Jawaharlal [Pandit Nehru] and was commissioner or - ambassador to Bangladesh, some doctor. He came from Cattagrama.

Devotee: There's one big doctor there that has Ayur Vedic dispensary, he's a very rich man.

Śrīla Śrīdhara Mahārāja: Who? Doctor _____ [?]

Akṣayānanda Mahārāja: What name?

Devotee: I can't remember his name.

Śrīla Śrīdhara Mahārāja: There is one Kanan Gopara or some village that is their original residence, Kanan Gopara, near Cattagrama town. Hare Kṛṣṇa. Puṇḍarīka Vidyānidhi, Mukunda Datta, Vāsudeva Datta.

Akṣayānanda Mahārāja: That is the original place of Puṇḍarīka? That land where your temple is is the original place?

Devotee: He was there, and his *bhajan-kuṭīra* was there.

Akṣayānanda Mahārāja: *Bhajan-kuṭīra*, same land? Purchased by yourself?

Devotee: And half committee. We're not full ISKCON, we're called Chaitanya Culture Society. And the local Hindu committee they have joined, combined together, and we have purchased.

Akṣayānanda Mahārāja: Joined, amalgamated.

Śrīla Śrīdhara Mahārāja: And who is the Ācārya of that zone?

Akṣayānanda Mahārāja: Jayapatāka Mahārāja?

Śrīla Śrīdhara Mahārāja: Jayapatāka?

Devotee: Na. He comes once, very short visit, he'll come for one...

Śrīla Śrīdhara Mahārāja: Did you visit Dhaka temple? No?

Devotee: Dhaka, yes.

Śrīla Śrīdhara Mahārāja: No? Our original temple in Dhaka, our Guru Mahārājas?

Devotee: Oh, yes, yes, the Gauḍīya Maṭha.

Śrīla Śrīdhara Mahārāja: Our Gauḍīya Maṭha in Navinda [?], Baliyati, then Mymensingh, near Dhaka town also, Kamalapur.

Devotee: I went to one little one by the river, a very nice temple. They put on one big feast when we came.

Śrīla Śrīdhara Mahārāja: Near Dhaka town?

Devotee: Between Faridpura and Jessore there is one Gauḍīya Maṭha temple on the side of the river. I can't remember the name, there's so many villages. But there they put on one big huge feast when we came. They got three days notice.

Śrīla Śrīdhara Mahārāja: In Faridpura?

Devotee: No, after Faridpura.

Akṣayānanda Mahārāja: Who's in charge of that temple, *sannyāsī*?

Devotee: _____ [?] I'm only new there so _____ [?] I'm just learning the language _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Why have you left Bangladesh?

Devotee: I came to visit Vṛndāvana for my Gurudeva's *puṣpa samādhi*...

Śrīla Śrīdhara Mahārāja: Yes, to attend *virahotsava*, Swāmī Mahārāja. And you're going back to your home?

Devotee: Now I'm going back and taking some presents for the devotees there.

Śrīla Śrīdhara Mahārāja: Eh?

Akṣayānanda Mahārāja: He's going back taking some gifts for the devotees.

Śrīla Śrīdhara Mahārāja: Taking for some devotees there. They're all these Bengali devotees or European?

Devotee: Bengali.

Śrīla Śrīdhara Mahārāja: Not westerners?

Devotee: There's a very much shortage of Vaiṣṇava articles there because it is all Muslim country.

Śrīla Śrīdhara Mahārāja: How do you come here?

Devotee: We have a car, a minibus which we drive _____ [?]

Śrīla Śrīdhara Mahārāja: You came to Māyāpur temple, and from there you have come here, alone? Why?
Curiosity or any friend here to see?

Devotee: No. In Māyāpur temple I have one friend.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: His name is Nishtular [?] He's a Canadian.

Śrīla Śrīdhara Mahārāja: From him you got the suggestion to come here?

Devotee: No, no. I previously met...

Akṣayānanda Mahārāja: He met Sudhīra Goswāmī. When Sudhīra brought the book *Search For Śrī Kṛṣṇa* first time here, he Sarvatcha gave him a ride in his car, and he received a copy of *Search For Śrī Kṛṣṇa* from Sudhīra Goswāmī and appreciated it.

Śrīla Śrīdhara Mahārāja: Where does he come from? America?

Akṣayānanda Mahārāja: No. New Zealand. Same county as myself.

Śrīla Śrīdhara Mahārāja: New Zealand. Oh, your country.

Akṣayānanda Mahārāja: He appreciated *Search For Śrī Kṛṣṇa* very much.

Śrīla Śrīdhara Mahārāja: Oh. *Search For Śrī Kṛṣṇa*.

Devotee: Actually I liked speaking with him more than reading the book. I more enjoyed speaking with him.

Akṣayānanda Mahārāja: Sudhīra. He enjoyed his conversation with Sudhīra Goswāmī.

Śrīla Śrīdhara Mahārāja: Ah, but he left today.

Devotee: That was more than the book, for me. Because I'm not very good reader.

Śrīla Śrīdhara Mahārāja: But you may have a talk with Akṣayānanda Mahārāja who comes from your native place, and you'll be well versed in all the necessary understanding.

Devotee: Yeah, I see he's very deeply into the books.

Śrīla Śrīdhara Mahārāja: You do not know him?

Akṣayānanda Mahārāja: Yeah, he came to the land this morning.

Śrīla Śrīdhara Mahārāja: So he was *sannyāsī* of Swāmī Mahārāja. He was in charge of Vṛndāvana, Bombay. He's an old experienced *sannyāsī*.

Devotee: Yes, very advanced.

Śrīla Śrīdhara Mahārāja: And he's writing many books about Swāmī Mahārāja's teachings.

Devotee: You're inspiring many people, so I was encouraged to come and see you.

Śrīla Śrīdhara Mahārāja: I'm trying because I'm left, so many of my Godbrothers they're leaving gradually one by one, I'm spared. In this old age I'm trying my little energy if possible to help something.

Our great Guru Mahārāja he had a great plan of conquering the whole of the world, and he began that task. And ultimately Swāmī Mahārāja has done that successfully. So we're appreciator, admire him and his activity to spread the highest form of truth to the world.

How it is? Only by mere pronouncing we cannot establish that this is high, that this teaching is the highest teaching. We're to try to know step by step what is high what is low. The measure, the standard of that we must have, and according to that standard we must measure how much value is where located. In this way theism - there is qualitative difference.

God is. The cause of the whole world is wonderful, and that is fulfilling, that can fulfil all our inner necessity. What is He? How to attain He, Him? There are the questions. The only one question has been accepted by the normal thinking person, to know the principle, by knowing Him we can know everything, whether it is possible? By getting Him we can get everything. That should be the general question of everyone, every living being. Is it possible that if we can get one we can have the whole? Apparently it seems to be impossible, by getting one we get the whole. How? The whole in one, how it is possible? So this impossible possibility we're given in the scripture, it is there. The whole banyan tree is in the smallest seed. One who has got such searching eye he may see that. Many in one, one in many, and how the relationship between one and many.

We hanker for many things, but what is the real hankering? That if that is satisfied then all hankering appeased, is it possible? For the solution of all these things the revealed scriptures come to our help. And that is also imparted by instalment, according to the capacity of the receiver.

Devotee: How do we increase our capacity?

Śrīla Śrīdhara Mahārāja: Capacity, for this general enquiry, the lowest capacity is *śraddhā*. And the meaning of the *śraddhā* is that if I can know Him I can know everything. It is possible, it is true. It is not a hoax that by knowing, by getting one we can get everything. It is not a hoax, it is true. When we have got some faith in that, that is the beginning of spiritual life. And with the attainment of that particular one we can attain everything, it is possible. Not only that, and also not to know, but I can have all my innermost sweet engagement with Him only. Whatever, all the constituent parts in me can find their fullest satisfaction only coming in His connection. The wholesale satisfaction of every nerve of my existence is possible only coming in His contact.

All these things, the beginning, and we make progress, and we realise, and we have, and more we try, that is infinite. No end of trial. As much as I make progress, we can feel that we're making progress, but no end, going on, on, on. In this way, finite towards infinite. By the grace of the infinite, finite can know about infinite, otherwise not. So surrender, *śraddhā* means surrender, faith. Your duty to surrender at the disposal of the highest. And in highest you'll be moved by your surrender, and will express Him in you about Him. Finite cannot know infinite, but infinite can make Himself known to finite. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He selects to make Him known to the person, he can know, others not. He's such by nature. All Rights Reserved. To be known or not to be known, the right is in His hand. Not exposed to the research scholars, to the laboratory scientists, not exposed. He can never be object, in the position of the objective, this human subject, cannot make Him object. He's rather the universal subject, subjective existence.

Ke? Who is he?

Devotees: _____ [?]

...

Devotee: ...is a very lonely path.

Śrīla Śrīdhara Mahārāja: What does he say?

Akṣayānanda Mahārāja: He says, "Our path, *bhakti-mārga*, seems to be a lonely path."

Devotee: Only, there are not many serious people attracted to er...

Akṣayānanda Mahārāja: He cannot find that very many people are very serious. He feels we're alone.

Śrīla Śrīdhara Mahārāja: Who's alone?

Akṣayānanda Mahārāja: Himself.

Śrīla Śrīdhara Mahārāja: Who's alone? Him or myself?

Akṣayānanda Mahārāja: No, no, himself.

Śrīla Śrīdhara Mahārāja: He himself finds alone?

Akṣayānanda Mahārāja: Yes. In *bhakti-mārga*, he cannot find very many serious devotees, Vaiṣṇavas, to associate.

Devotee: So how do we...

Śrīla Śrīdhara Mahārāja: Why? In ISKCON or your *maṭha*...

Devotee: Anywhere.

Śrīla Śrīdhara Mahārāja: ...how do you feel alone?

Devotee: I feel alone when I'm looking for someone who can give me some blessing, that can give me some spiritual advancement.

Śrīla Śrīdhara Mahārāja: No external help you are getting, you think? What engagement you are within, that is not paying? Ha, ha, ha. Hmm?

Devotee: Sometimes it feels...

Śrīla Śrīdhara Mahārāja: You are starving?

Devotee: Yes, starving.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Starving. But that is also a sign of progress. There are so many things to enjoy, but you don't relish anything, why? You have got something within, so you cannot relish anything. You are searching, you are sincerely searching for something - what you do not, without which you feel that you are starving. But so many others around you they're not starving. Why?

Devotee: I don't know. I cannot see them.

Śrīla Śrīdhara Mahārāja: So many other persons they have got ample food, but you don't find any food.

Devotee: I don't see them either _____ [?]

Śrīla Śrīdhara Mahārāja: So you have got something, already you're in possession of something, but that does not allow you to fill yourself with anything and everything. You feel you're starving, that means you're searching, you're starving means you're searching for something, for food proper. *Raso vai saḥ*.

[raso vai saḥ. rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya-Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2]

For the main food you are searching and you can't get it. That is a progress in life, a good sign, that you are starving.

Devotee: But how long does starving continue?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Even Mahāprabhu told the life is eternal, and soul is immortal, so no question of dying by starvation.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: This is the line of starvation.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Even Mahāprabhu Himself says, "Not a single drop of nectar I'm searching for I'm not getting." What to speak of others? The great devotees they say, "I'm starving." Like the particular bird, *cātaka*, in Sanskrit name, always fixing aim towards the sky. "A drop of water." He won't take. So much water flowed, even in the time of inundation, flood, won't touch a single drop on the earth. But always, "*Patit-jal*. Oh, a drop of water from heaven, a drop of water from the heaven." He'll always face...

Devotee: Is there a necessary...

Śrīla Śrīdhara Mahārāja: Low and high, towards with his face, his beak, towards the sky always hankering, "A drop of water." _____ [?]

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 118]

That particular bird, Rūpa Goswāmī has given this *śloka*. *Cātaka* won't touch so much water, all inundated, but only towards Kṛṣṇa *kṛpa*, a drop of the nectarine of the grace of Kṛṣṇa. Without that won't take anything, drink anything, so starving.

Once three *brahmacārīns* approached our Guru Mahārāja, wanted to speak something but hesitated.

Then Prabhupāda asked them, "Do you want to say something to me, but you don't say? Say what you want to say, tell."

Then they came and told that, "So many years we have come here, but we cannot find any tangible progress within us towards Godhead."

Then Prabhupāda, "Oh, this much you want to say to me?"

"Yes."

"What you say is it true? Are you sincere when you're speaking this that you've not got anything?"

"Yes. So much we understand, we sincerely say this that we've got nothing."

"It is all right, go away, you're on the right path."

Search for the infinite, the nature is such. "I'm satisfied with what I've got" that is *māyā*, limit. When there's limit of satisfaction, limit of anything, that is *māyā* means measurable thing. Which is immeasurable, His connection is always "I'm thirsty. I'm searching. I'm starving. I don't find satisfaction with what I experience."

Devotee: But there has to be a spiritual starving.

Śrīla Śrīdhara Mahārāja: Spiritual?

Devotee: Starving. Like you have, you, yourself. I cannot see but I can understand from speaking with you that you are getting this drop. Can you give it to us?

Śrīla Śrīdhara Mahārāja: You have also got something, otherwise, you do not search for any other food, so many around you. Why?

Devotee: Very few are here.

Śrīla Śrīdhara Mahārāja: Eh? Why you do not like to take so much food around you? You starve, why? Only you want a particular tasteful thing. One particular tasteful thing you want to taste, to eat, to drink, a drop of nectar you want.

Devotee: I'm very selfish.

Śrīla Śrīdhara Mahārāja: So that means you have got some knowledge about that nectar. That non nectar you don't touch non nectar, you want nectar. That means some progress towards nectar. Indirectly you know something about nectar. "This is not nectar, that is not nectar, that is

not nectar." You have got some knowledge about nectar, and you're going towards that. Still indirectly you'll feel some pleasure when there is talk with the devotees. The company of the devotees, that will give some sweet food to you, to us all. *Sādhu-saṅga*, *śāstra-saṅga*.

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

In *Bhāgavatam* when after the *rasa nitya* finished, the *gopīs*, Kṛṣṇa disappeared, the *gopīs* madly searching after Kṛṣṇa, the *rasa* dance is dissolved, Kṛṣṇa disappeared. They're searching after Kṛṣṇa. At that time they're singing in this way. From their heart they're charmed by the company of Kṛṣṇa. The nectar oozing from their heart, and they utter, *tava kathāmṛtaṁ tapta-jīvanaṁ*. They're uttering many, many things in praise of Kṛṣṇa, in appreciation of Kṛṣṇa's sweet company. In the midst of that this is one passage. *Tava kathāmṛtaṁ tapta-jīvanaṁ*. A drop of water into fire, Your *kathāmṛta*. One who's suffering...

...

...three phases of the Absolute. All attractive, that aspect is given predominance in the devotional school, than all permeating, or all comprehensive. Brahman, Paramātmā, and Bhagavān, all attractive, third and highest principle, all attractive. So much so that everything for Him. His attraction commands everything and makes everything for Him. So attractive that everything is converted into His order supplier servant, converted into servant. So much charm is there. The charm means everything subservient. The whole object of life, the fulfilment, He commands. "I'm your fulfilment." He declares.

Do you understand, no? Or English, Hebrew? English is Hebrew to you? Eh? So no time for me to learn Spanish. Ha, ha. Hare Kṛṣṇa. All attraction, all charm, beauty, that is what is the principle thing. *Sat, cit, ānandam. Satyam, śivam, sundaram*. Śrī Kṛṣṇa. Thinking, feeling, willing. Willing is energy, thinking is the feeler, and the feeling the thinker what he wants to feel, food, the food of the thinker. The attraction for the thinker, feeler. And general existence foundation supplied by *sandhīnī śakti*.

Ke? Anurādhā come?

Devotee: Anurādhā Gāyatrī _____ [?]

Śrīla Śrīdhara Mahārāja: Gāyatrī. They should come nearby. Where is Anurādhā?

Anurādhā [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: You? I want she should ask. She's Gāyatrī? She should ask some question.

Gāyatrī [?]: How can we serve you Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: How can?

Gāyatrī: How can I best serve you Mahārāja?

Anurādhā [?]: How can she serve you?

Śrīla Śrīdhara Mahārāja: Serve, me?

Anurādhā: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Why? Why not Kṛṣṇa?

Devotees: (Group laughter)

Gāyatrī: Because you represent Kṛṣṇa to me.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: Because you represent Kṛṣṇa to her. You're Kṛṣṇa's representative.

Śrīla Śrīdhara Mahārāja: Representative here for her. So that is normal thinking. What is her trouble?

Badrinārāyaṇa: Since the departure of her husband her mind has been thinking a bit in that direction.

Śrīla Śrīdhara Mahārāja: Mind thinking of that former husband?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: She can't control?

Badrinārāyaṇa: She's trying.

Śrīla Śrīdhara Mahārāja: In what way, which way?

Badrinārāyaṇa: In which way are you trying?

Gāyatrī: Chanting, and listening to you Mahārāja.

Badrinārāyaṇa: By taking Hari *Nāma*, and by listening to your classes, she's trying to control.

Śrīla Śrīdhara Mahārāja: She's lamenting for her former husband, why?

Gāyatrī: Because I feel guilty.

Badrinārāyaṇa: Because she feels guilty.

Śrīla Śrīdhara Mahārāja: Duty concerning which? For Kṛṣṇa consciousness connection, or otherwise?

Gāyatrī: Um, from ignorance, from being ignorant.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: She says from being ignorant.

Śrīla Śrīdhara Mahārāja: From ignorance. So now you try your best to understand, if not for Kṛṣṇa consciousness, if you're thankful to him for taking you to Kṛṣṇa consciousness, that is tenable somewhat. But if otherwise then that should be brushed aside from your heart. Kṛṣṇa won't tolerate that. You belong wholesale to Kṛṣṇa, and you do not belong to anyone else in this world. The whole demand on you, so only Kṛṣṇa have. Kṛṣṇa consciousness means He's all-devouring, He can't tolerate any partnership in His right. If you really want to be Kṛṣṇa conscious then you'll have to understand that Kṛṣṇa does not want any partnership. Wholesale, otherwise He won't accept us, Kṛṣṇa.

There is a Bengali saying, song, tumi bina karana he hey radharamana. "I belong to You alone."

He says in *Bhagavad-gītā*, in the last *śloka*, His call.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"You'll have to give up all conceptions of duties whatsoever, and you'll have to come alone, to Me alone. My position is such. In relation to you and everything My position is Absolute. If you have any other duty then I won't accept. There may be different duties but all coming towards Me. You have your duty to Guru, to so many Vaiṣṇava, but they're all towards Me. So by serving them your energy is coming to Me."

But any duty which is not connected with Kṛṣṇa consciousness that must be shunned, and given up, forever. We shall cut the connection for any other obligation, and the only obligation wholesale to Him, that is Kṛṣṇa.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

Whatever is our inner demand we cannot ascertain. So many demands are within but we cannot ascertain them at present.

But Kṛṣṇa informs through the scriptures that, "All that big or small demands within you can only be satisfied in My connection, and never otherwise."

So every nerve, every atom, electron, within your system is related with Kṛṣṇa. And every part may find satisfaction only with His connection. His position is such. So wholesale to be given, surrender, wholesale surrender, that is the broad way towards Him, towards His holy feet. Won't tolerate any partnership. So if you want Kṛṣṇa consciousness, take the Name of Kṛṣṇa, must be that line. When counting Name, or doing, engaging in any other service, the attitude must be 'no partnership He will tolerate.' Wholesale, dedication, surrender, wholesale. Then He'll distribute you, engage you, "Do this, do that." By His interest you'll be guided to go to this camp, that camp, that group, this group, all for His service. You may be engaged in any group, in any camp, but first the wholesale must be for Him. Reality is for Itself. By Itself and for Itself. Everything for Him. We must be fully awake to this fact, that all for Him, and I'm for Him, totally. So no room for entering any interest from some other quarter. In this way you are to prepare yourself to march towards Kṛṣṇa consciousness, or to dive deep into Kṛṣṇa consciousness. This is - *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*.

"I am one. In one side I'm one, single. Another side all. All, unholy, holy, unholy and so-called holy."

Our dedication to country, to the society, to humanity, to father, mother, all these things, so many holy conceptions of duty we may think. But not only unholy and holy, all concerns should be totally, utterly, and unscrupulously given up. Then only He will come to accept us, and make us eligible for His service, for Kṛṣṇa consciousness. So whatever you'll do, you'll prepare yourself in that mood. All for Him. Reality is for Itself. Kṛṣṇa is for Himself. In this way. And everything here and there all consciously, unconsciously moving connected towards Him. And when we'll

be reinstated in Kṛṣṇa consciousness we'll be able to see and feel that ultimately everything is towards Him. When conscious they're happy, unconscious they're in trouble.

Gāyatrī: Hmm. In this way I can also help Nimāi Paṇḍita dāsa...

Śrīla Śrīdhara Mahārāja: With the *sādhu*, *śāstra*, the association with His devotees, and association with His *śāstra*, holy books. Living books - *sādhus* are living books, active. And the passive association, benefit, we can get from books, *śāstra*. When *sādhu* is not available, at that time we can take the help of the *śāstra*, books.

Anurādhā: She's saying, in this way she can help Nimāi Paṇḍita dāsa in this kind of surrendering. This kind of surrendering to Lord Kṛṣṇa she can help Nimāi Paṇḍita dāsa _____ [?]

Śrīla Śrīdhara Mahārāja: No. That should be eliminated. First I asked that, "Are you thankful to him that he took you to Kṛṣṇa consciousness?"

Gāyatrī: Yes.

Śrīla Śrīdhara Mahārāja: Then you can remember him.

"He pointed out me towards Kṛṣṇa, pointed out Kṛṣṇa for my highest good, and he departed."

He was the instrument of Kṛṣṇa, instrumental to take you to this, so you may have some thankfulness and gratitude for him.

"Anyhow he was the cause of giving me connection with Kṛṣṇa consciousness, so I must show some reverence to him as agent of Kṛṣṇa."

Consciously, unconsciously, he played the part of connecting you towards - with Kṛṣṇa. That sort of gratitude you may offer to him, in Kṛṣṇa connection. If independent of Kṛṣṇa connection, that is undesirable. And if related with Kṛṣṇa connection, then in that way you may remember. And you can also give your obeisance to that agent who practically connected with Kṛṣṇa consciousness you're thankful to him. In this way. That is you know that best whether his connection helped you to come to Kṛṣṇa connection. Then some sort of regard should be shown to him, for Kṛṣṇa connection, not otherwise. So this way you will try, whatever you do, that my Master, my Lord, He wants me wholesale, not partial.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

"It is for My interest." He's full in Himself, but it is for my...

83.11.14.B

Śrīla Śrīdhara Mahārāja: ...if no hunger then there is disease. So to be hungry for Kṛṣṇa consciousness that is a good qualification, and that extends to infinite. *Vipralambha* _____ [?]

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, Who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

Because the connection of the finite with the infinite, we must not forget that, no end. No end for search, no possibility of any finishing. "Oh, I have finished." No possibility. That is *māyā*. Which can be finished that is *māyā*. As much as you make progress you should say, "So far, so far." That is Vaikuṇṭha, that is limitless. No bankruptcy, no finish, no bankruptcy is there. Ha, ha.

Akṣayānanda Mahārāja: Mahārāja. Once we heard from you an explanation.

tava kathāmṛtaṁ tapta-jīvanaṁ, [kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

"Before, we were all right, but now when we hear Your *kathāmṛtaṁ*, now we've become *tapta-jīvanaṁ*."

Śrīla Śrīdhara Mahārāja: Very similar.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: You are starving, he also says after getting then we're disregarded, neglected.

Akṣayānanda Mahārāja: Yes. Before, we were all right.

Śrīla Śrīdhara Mahārāja: One dropped food in my way then I'm undone. I don't like another thing. That is too drastic. *Vipralambha*. No end of satisfaction. I have come in connection with the infinite, no end. *Adhokṣaja. Ananta āmṛta*. Hare Kṛṣṇa. Otherwise we're to become *sahajiyā*.

Devotee: Guru Mahārāja. You have here the real food relief program, on this side of the Gaṅgā.

Śrīla Śrīdhara Mahārāja: Of course if anyone has good fortune he may think like that. But at the same time I admit that this is not mine. This is the property of my Gurudeva. I am also like one

of you, a student. As I told to Kīrtanānanda and others the other day, we consider ourself to be a student in the class of Kṛṣṇa consciousness, we're students.

Devotee: Mahārāja. In Bangladesh there are many gurus, like there's one guru called Jagabhandu, and there's many more.

Śrīla Śrīdhara Mahārāja: Everywhere is such.

Devotee: They're saying that he has the vision.

Śrīla Śrīdhara Mahārāja: We know them. When we were preaching in the length and breadth of the whole of India, the place of so many gurus. Ānandamayi, Ballabh Brahmacārī, Rāma Ṭhākura, Jagabandhu, then this Ramadas Bābājī, gurus, so many. Anukula Ṭhākura, Ramakrishna Paramahaṁsa, Vivekānanda. We had to fight with so many in the preaching when we were in the preaching camp and challenging them.

"Only figure won't do, come with what capital you have got. Only signboard won't do. The auditor will go and declare you bankrupt." So big signboard, I told in Kulya [?] one follower of Ramakrishna Mission, "A great signboard _____ [?] big signboard, but if auditor comes all bankrupt. What is the capital with which you are dealing? Take it out, and compare what Mahāprabhu and *Bhāgavatam* has given. The comparative study in the Vedic study, *Śrīmad-Bhāgavatam* the last issue from Vedavyāsa, and the comparative study is there. Come and fight, show. All sham thing glittering. All that glitters is not gold. To be gold something more is necessary, not glittering."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So I close here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: ...it should be rather heard from a true Vaiṣṇava this what is what. It is unintelligible, it is *adhokṣaja*. It is not within the reason.

Bhakti Sudhīra Goswāmī: And that verse, *vaiṣṇavera kriyā-mudrā*.

Śrīla Śrīdhara Mahārāja: *Vijñeha nā bujhaya*.

[vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya]

[Even a very learned and intelligent scholar depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava.]
[From the purports of *Caitanya-caritāmṛta, Ādi-līlā,* 15.22] [*Ādi-līlā,* 17.249] [*Antya-līlā,* 16.7] [*Madhya-līlā,* 7.66] & [*Madhya-līlā,* 19.155]

The intelligent section, the scholars, are *muhyanti yat sūrayaḥ*. [Great sages and demigods are placed into illusion, [*Śrīmad-Bhāgavatam*, 1.1.1].

Parāśara was going to cross a river, suddenly she proposed, the lady that was rowing the boat, and there they connected and Vedavyāsa came out. How will you explain that in public? In the ordinary sense a great sage - and suddenly, but the underlying principle, that is the Supreme Will, and he's a mere instrument in the hand of that Supreme Will. The Vedavyāsa will come in that way, Kṛṣṇa-Dvaipāyana. That force, Parāśara is not the party, he's a mere instrument. But who is to understand that? In this way, outwardly it is an awkward thing, but inwardly they're mere instrument.

[yasya nāhaṅkṛto bhāvo, buddhir yasya na lipyate]
hatvāpi sa imāḺ lokān, na hanti na nibadhyate

["He who is free from egotism (arising from aversion to the Absolute), and whose intelligence is not implicated (in worldly activities) - even if he kills every living being in the whole world, he does not kill at all, and neither does he suffer a murderer's consequences."] [*Bhagavad-gītā*, 18.17]

In that level they're living, mere instrument to the whim of the Absolute. Does not care for their own dignity or non dignity. So in Viṣṇu and Vaiṣṇava *caitya* such things. With this caution we're to describe the history as well as any of their activities or anything. In particular case it may be fall from his own position. *Madhyama adhikārī* he may fall down. And *uttama adhikārī* he's out of that, no fall, no rise. And the application is difficult, what is what. So this should be dealt very cautiously, cleverly, in an introduction, then we shall go to deal with the history of a great Vaiṣṇavas.

Bhakti Sudhīra Goswāmī: Yes. So I think in general we don't have a necessity to include these, so much internal personal dealings. But mainly those sections which have some philosophical import, benefit for the reader.

Śrīla Śrīdhara Mahārāja: Kuntī, Draupadī, the case of these chaste ladies, their acceptance of two, three husbands, what is this? Apparently this is discard-able, it is blameable. But the *śāstra* says we'll be purified if we take the name of these chaste ladies. Their chastity is not disturbed, because divine arrangement has forced on them to do so. So these are the difficult things to handle, and with much caution and examples we're to have an introduction then we can discuss these things.

Bhakti Sudhīra Goswāmī: Yes. Now that is clear.

Śrīla Śrīdhara Mahārāja: Risky, very risky.

Bhakti Sudhīra Goswāmī: You are the fit person to deal with these things, only Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Another thing...

Śrīla Śrīdhara Mahārāja: *Muhyanti yat sūrayaḥ*.

Bhakti Sudhīra Goswāmī: But you are not bewildered by this. Another thing, I feel I have committed offence against the holy feet of Gaurakiśora Dāsa Bābājī Mahārāja.

Śrīla Śrīdhara Mahārāja: That is not much. He showed himself like that. Gaurakiśora Dāsa Bābājī Mahārāja he showed that he had nothing to do in the - he had no contribution in the *śikṣā* Guru. So you thought, 'yes, he may be omitted.'

But our Guru Mahārāja he gave recognition very much. "That in his toe the whole scriptural knowledge I can see by inspiration." Full of inspiration to Guru Mahārāja. So if we're to accept our Guru Mahārāja Bhaktisiddhānta, we cannot but accept Gaurakiśora Bābājī Mahārāja. I shall get all my wealth drawn from there, and Bhaktivinoda Ṭhākura.

Bhakti Sudhīra Goswāmī: So then you have to plead on my behalf to Śrīla Bhaktisiddhānta Saraswatī to forgive this foolish boy.

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And also you told this not to lavishly use this name *mañjarī*. Another offence on my part to your holy feet.

Śrīla Śrīdhara Mahārāja: Yes. We must not tackle the most secret part of the *līlā* so lavishly. So it will always be kept under a screen, over our head, that sort of position. That is the highest, but not to be exposed to the public. Kṛṣṇa's *padam*, something like that. That sort of respect, it's always over our head. It may not be exposed to the public senses. To satisfy the senses of the ordinary public, this should never be given. Because our senses like vultures, whenever they meet anything want to make it - in the words of our Guru Mahārāja, wants to make it a ground where the dead bodies are thrown, as fashion.

Bhakti Sudhīra Goswāmī: Burial ground.

Śrīla Śrīdhara Mahārāja: Burial, that is underground. But in India in a place where dead bodies are thrown, and vultures and jackals and other animals come and eat. So our Guru Mahārāja said, "Whenever our senses will fall like vultures, make it material. We may try to represent it spiritually, but our senses will go there and like vultures they will fall on them." So we should not create any cremation ground, that so many vultures will come and make the place nasty. The food, the rotten flesh food for the lover of the rotten flesh. So to save them, not to extend those things, as much as possible. Where it will be mentioned with great caution.

pūjāla rāgapaṭha gaurava bāṅge [mattala sādhu-jana viṣaya range]

["The path of divine love is worshippable to us and should be held overhead as our highest aspiration."]

That was the tenor of the teachings of our Guru Mahārāja. Always with great reverence he mentioned about that, the higher pastimes of Kṛṣṇa, especially this *mādhurya rasa*. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Vaiṣṇava. If we want to make it object of our experience it will vanish, we won't be able to mark that. But when with some respect, distant, overhead, then it may show some ray, or glimpse, so that we can glimpse and have experience. It is there, it is over my head. I may have some conception. But if particularly go to make a direct object of experience, then this is the cremation ground. Respectable distance, venerable distance, we shall try to maintain about those *līlās* _____ [?] the private *līlās*.

Bhakti Sudhīra Goswāmī: Hmm. Yes. Also, another thing that is not so clear to me, is that you speak of the inspired side of the Vaiṣṇava is Guru, that is clear. Then his other side, there's two sides, and that other side, what is not clear to me, is since it appears that that other side is not completely absolute...

Śrīla Śrīdhara Mahārāja: Which side?

Bhakti Sudhīra Goswāmī: There's the inspired side, that is of the Guru. Then his regular self, his own individual position.

Śrīla Śrīdhara Mahārāja: The man side and the transcendental side?

Bhakti Sudhīra Goswāmī: Yes. So is there any room for the disciple to not adhere to that side?

Śrīla Śrīdhara Mahārāja: To the transcendental side?

Bhakti Sudhīra Goswāmī: No, the other side.

Śrīla Śrīdhara Mahārāja: Other, meaning this practical side?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: They should try to be harmonised with the transcendental side. Always it may not be clear to me, but it must not be devoid of the transcendental connection. I can't, it is not clear to me, but it must have some transcendental connection, what is not clear to me. In this way.

Bhakti Sudhīra Goswāmī: Hmm. That's healthy.

Śrīla Śrīdhara Mahārāja: Ah. The things like mundane he's loving, this man he should not be given so much preference, partiality, or all these things, that should be up to infinite, ha, ha, connection with infinite.

Once, that Kuñja Bābu [later Śrīpād Bhakti Vilās Tīrtha Mahārāja], the general secretary of Prabhupāda, he was supposed to - waste some money, sometimes for his own private life.

So once in Purī, Professor Sanyal he was in *gṛhastha* form, though mentally he was more than a *sannyāsī*. His daughter was mature, and in the marriage ceremony something must be spent, monies necessary, and he previously made an insurance for that purpose. And that was matured and he, in his wife's name. Wife, when it was matured she took the money and put it near the husband, the Professor Sanyal. And the Professor gave it to Guru Mahārāja. And Guru Mahārāja sent it to Kuñja Bābu.

Then we asked Professor Sanyal, "Why did you give this money to Guru Mahārāja? It is your private, it is in the name of that daughter, and she must be married, she's grown up. And you do not care, but your wife she's so much anxious, suffering from anxiety. The daughter is grown up, must marry her. You may not care, you have become a cent percent *sādhu*. And you gave it to Guru Mahārāja. Guru Mahārāja sent to Kuñja Bābu, and it is on the underground."

Then Professor answered, replied, "If Guru Mahārāja wants to become satisfied to give money to such and such person, then as a disciple should we not see how much money that man can consume. As his disciple, if our Guru Mahārāja finds satisfaction to give money to him, then as

his disciple what should we do? We shall try our best to satisfy, to see how much money that man can consume." He answered in that way.

Bhakti Sudhīra Goswāmī: Hmm, very nice.

Śrīla Śrīdhara Mahārāja: So this ordinary dealings had that infinite connection. Guru Mahārāja's partiality to give money to some person knowing that he'll waste something, this side was not very palatable to us.

But Sanyal told, he saw, in the infinite connection. "That Guru Mahārāja wants to give some money to others and we're going to complain against his behaviour, what is this? We shall try our best to see that how much Guru Mahārāja wants to give to that man." He came with that colour. Do you follow?

Bhakti Sudhīra Goswāmī: Yes, oh yes.

Śrīla Śrīdhara Mahārāja: So he's connecting that little thing with the infinite vision. So everything must be seen or felt with infinite vision.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And later in that way every neglected movement here has got connection with the absolute. Nothing is eliminated. Infinite embraces everything. In the highest stage, *paramahaṁsa*, he says that everything is connected with infinite.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati / tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

Only in the middle stage we distinguish, 'this is God, this is non God.' *Māyā*. But there is a stage from where, from that centre, the angle of vision in the fullest degree. *Yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati, tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati*.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]

[*Śrīmad-Bhāgavatam*, 11.2.45]

Uttama-bhāgavata. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So I wanted to give this to Mahārāja before I go. This, Mahārāja, some pounds, a hundred and fifty pounds.

Śrīla Govinda Mahārāja: _____ [?]

...

Bhakti Sudhīra Goswāmī: ...we were thinking this book on the *Śikṣāṣṭakam* that you've purported.

Śrīla Śrīdhara Mahārāja: _____ [?] to consider this point, what you think fit you do.

Bhakti Sudhīra Goswāmī: Yes. I just wanted to know...

Śrīla Śrīdhara Mahārāja: *Guru and His Grace*, then next book will be?

Bhakti Sudhīra Goswāmī: What the next book would be, if you had some...

Śrīla Śrīdhara Mahārāja: You say that *Śikṣāṣṭakam* or what?

Bhakti Sudhīra Goswāmī: Well in English to call *Precepts of Śrī Caitanya*, and subtitled Sanskrit *Śikṣāṣṭakam*.

Śrīla Śrīdhara Mahārāja: In English the title will be?

Bhakti Sudhīra Goswāmī: *Precepts of Śrī Caitanya*.

Śrīla Śrīdhara Mahārāja: More special *Eight Precepts of Śrī Caitanya*. It passes by that particular name.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *Śikṣāṣṭakam*. The special eight stanzas, teachings of Śrī Caitanyadeva.

Bhakti Sudhīra Goswāmī: All right. The Eight Precepts of Śrī Caitanya.

Śrīla Śrīdhara Mahārāja: Eight Precepts. Like the Ten Commandments. Eight Precepts, particular precepts of Śrī Caitanya, special precepts. And there is also Bhaktivinoda Ṭhākura's *Daśakam*,

Nimbarka *Sampradāya Daśakam*. Madhvācārya also outlines ten more, the whole outlines of the whole teachings only ten stanzas. In the Nimbarka *Sampradāya*, Bhaktivinoda Ṭhākura's also, ten stanzas, the famous ten stanzas, covering the whole doctrine. *Daśa-mūlam* _____ [?] The original ten principles of the particular creed. The Gauḍīya, Nimbarka, Madhvācārya, they have the original ten principles. *Daśakam*. That is *Daśa-mūlam*, that is known by the special technical name *Daśa-mūlam*, ten original concepts of the creed, *Daśa-mūlam*. Bhaktivinoda Ṭhākura...

...

Bhakti Sudhīra Goswāmī: ...this book on the lives of great devotees.

Śrīla Śrīdhara Mahārāja: That will be a big one.

Bhakti Sudhīra Goswāmī: Yes, a bigger one.

Śrīla Śrīdhara Mahārāja: Find out who are the personalities, and in order of different *rasa* you are to - it will be a big thing. If it is possible you may do one thing. In *Bhagavad-gītā*, what is the development in my edition, if you can collect them with the help of Akṣayānanda Mahārāja, and that in a small pamphlet the special development of *Bhagavad-gītā* towards *Bhāgavatam*.

Bhakti Sudhīra Goswāmī: Oh. The speciality in your *Bhagavad*...

Śrīla Śrīdhara Mahārāja: The search of *Bhāgavatam* in *Bhagavad-gītā* - or, in the light of *Bhāgavatam* the ray of *Bhāgavatam* in *Bhagavad-gītā*. Something like that.

Bhakti Sudhīra Goswāmī: That's another book.

Śrīla Śrīdhara Mahārāja: Or *Gītā* leading towards *Bhāgavatam*. The inner purpose of *Gītā*, or where *Bhāgavatam* and *Gītā* meets together, something. And the basis the *Gītā* flower and the fruit *Bhāgavatam*. How *Bhāgavatam* fruit coming out flower of *Gītā*. In this way. Ha, ha, ha. That will be a very peculiar thing for the scholars.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: "What's the *Bhāgavatam* in *Bhagavad-gītā*?" They'll say. "What is this?" They'll be small and leading questions and be peculiar type.

Bhakti Sudhīra Goswāmī: Yes. But this book on the lives of the devotees, on their different appearance day and disappearance day you sometimes speak about them. You've spoken about Raghunandan Ṭhākura, Rasikānanda, Śrīnivāsa Ācārya, his father.

Śrīla Śrīdhara Mahārāja: I, in the very beginning, perhaps about forty five years ago or so, I prepared a book like that, I tried to prepare. Every day in the program for that thing, a book to prepare, at that date we shall open the book, and all the necessary things to be discussed it will

be kept there. In this way I tried to prepare. Somewhat a portion was prepared and the manuscript perhaps may be there. This date this is Raghunātha Dāsa, Raghunātha Bhaṭṭa, and wherever anything mentioned about them it is all in one place. In this way I tried to compile one book.

But that is almost finished? And that will be a very comprehensive thing. Day by day about the Vaiṣṇava we're to discuss. In one place we shall get everything.

Bhakti Sudhīra Goswāmī: Yes. Well this book would not be so comprehensive because it would be - their lives are mentioned but mainly philosophy.

Śrīla Śrīdhara Mahārāja: That will be a difficult task. Wherever anything is mentioned about them that must be quoted. Reference from different books about the same person. Wherever you find about him, from *Caitanya-caritāmṛta*, *Caitanya-Bhāgavata*, then *Bhakti-ratnākara*, or any other about anything mentioned, or in Sanskrit, anywhere, all about him must be there. That will be very comprehensive and big book.

Bhakti Sudhīra Goswāmī: So, the book that I was thinking of is different.

Śrīla Śrīdhara Mahārāja: History of all the Vaiṣṇavas concerned, and that will be couched in that way. In the day of his appearance anything about him, referenced from this book, that book, all together. In this way I have tried to compile. That will be a huge thing.

And Prabhupāda wanted to publish *Vaiṣṇava-Mañjūṣā*, just as an encyclopaedia, Gauḍīya encyclopaedia he wanted. *Mañjūṣā* means a big box, chest. Whatever is necessary of the Vaiṣṇava will be found in that big chest, *Vaiṣṇava-Mañjūṣā*. He began but he could not complete.

After him Vasudeva Prabhu also did somewhat with the help of one *sahajiyā* scholar Haridāsa dāsa. But I did not see it.

Akṣayānanda Mahārāja: There's one book called *Gaurāṅga-parṣada-caritavali*.

Śrīla Śrīdhara Mahārāja: By?

Akṣayānanda Mahārāja: Harikṛpa Brahmacārī.

Śrīla Śrīdhara Mahārāja: Where from, how long?

Akṣayānanda Mahārāja: Well I don't know but it's after Śrīla Bhaktisiddhānta. He has given jivani [?] of Vasudeva Prabhu. Purī Prasāda Ṭhākura. So he is perhaps in the line of Ananta Vasudeva Prabhu. Perhaps you did not see that book. That has given jivani of many core Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: By whom?

Akṣayānanda Mahārāja: Harikṛpa dāsa. Maybe he's a disciple of Ananta Vasudeva.

Śrīla Śrīdhara Mahārāja: _____ [?] Haridāsa maybe?

Akṣayānanda Mahārāja: Not Haridāsa dāsa, no, Gauḍīya publication, printed by Gauḍīya Mission.

Śrīla Śrīdhara Mahārāja: Maybe, I do not know. Hare Kṛṣṇa. Then, how has he mentioned there about Bhaktisiddhānta Saraswatī Ṭhākura there?

Akṣayānanda Mahārāja: I've not read it very...

Śrīla Śrīdhara Mahārāja: In later days that Ananta Vasudeva he depart from him.

Akṣayānanda Mahārāja: That they've not mentioned, of course, they did not give that, no mention of that.

Bhakti Sudhīra Goswāmī: Also, Mahārāja, another question, is one of our Godbrothers he's proficient in Sanskrit translation. And he's translated many, many books in the last six years or so. So I've acquired some of those books and I just wanted to know if we could have your permission to look through them. If I could mention, there's a few books, if I could mention their names and you could say whether it's approved reading or not.

Śrīla Śrīdhara Mahārāja: Of course special portion if I can see then I can give my opinion.

Bhakti Sudhīra Goswāmī: Right, but we'll have to look through it to give you that.

Śrīla Śrīdhara Mahārāja: Ah, so I cannot read. Anyone should read, like Akṣayānanda Mahārāja or yourself, and whatever the points of difference, or peculiar points, if that is brought to me then I can____ [?]

Akṣayānanda Mahārāja: Certain remarks.

Bhakti Sudhīra Goswāmī: Right. We can bring it to your attention.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: But I just mentioned to you some of the books he's done. He's translated the *Stava-mala* of Rūpa Goswāmī, the *Haṁsadūta* of Rūpa Goswāmī, *Kṛṣṇa-Karṇāmṛtam*, *Mukunda-mālā- stotram*, *Gaurāṅga-smaraṇa-maṅgala-stotram* of Bhaktivinoda Ṭhākura, *Tattva-Sandarbha* of Jīva Goswāmī, *Prema-Bhakti-Candrikā* of Narottama Dāsa, *Prārthanā* of Narottama Dāsa, *Caitanya- candrāmṛtam*, and *Śrī-Kṛṣṇa-Bhakti-Ratnā-Prakāśa* of

Raghava Paṇḍita Goswāmī. Those are the books I have acquired so far. But we can look through it and if there's some...

Śrīla Śrīdhara Mahārāja: He's a translator of ISKCON?

Bhakti Sudhīra Goswāmī: Yes but personally. In ISKCON they do not want to publish his translations, because they're not interested in these books.

Akṣayānanda Mahārāja: He has done it as a self interest.

Śrīla Śrīdhara Mahārāja: He's a disciple of Swāmī Mahārāja?

Bhakti Sudhīra Goswāmī: Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his name?

Bhakti Sudhīra Goswāmī: His name is Kuśakratha. Actually his name is two names, in ninth canto of *Bhāgavatam* [9.24], Kuśa and another name Kratha.

Śrīla Śrīdhara Mahārāja: What is the meaning of the word Kratha?

Bhakti Sudhīra Goswāmī: They were names of two sages.

Śrīla Śrīdhara Mahārāja: What is the spelling?

Akṣayānanda Mahārāja: K,r,a,t,h,a. We think Swāmī Mahārāja didn't give that name. It was picked by some other...

Bhakti Sudhīra Goswāmī: Secretary.

Śrīla Śrīdhara Mahārāja: Krathanaka, there is a word, that is the name of a camel we find in *Viṣṇu-Purāṇa*, Krathanaka. *Kratha*. We're to consult the dictionary what is the meaning of *kratha*. Kuśakratha, which was the name of a saint?

Akṣayānanda Mahārāja: Two saints. One is Kuśa one is Kratha.

Śrīla Śrīdhara Mahārāja: As in Kuśa, Lava.

Akṣayānanda Mahārāja: Yeah, like that.

Śrīla Śrīdhara Mahārāja: Kuśakratha. It is found, the tale of them in *Mahābhārata* or in any other place?

Bhakti Sudhīra Goswāmī: *Śrīmad-Bhāgavatam*, I believe in ninth canto, where there's a list of many, many names, before the beginning of tenth canto. Which dynasty is that? At the very end of the ninth canto.

Śrīla Śrīdhara Mahārāja: The name of saint or king or who?

Akṣayānanda Mahārāja: It may be king.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: We're to find out from *Bhāgavatam*, the *ṭīkā* from *Bhāgavatam*. Viśvanātha Cakravartī's *ṭīkā* must have given something. Gaura Haribol.

Bhakti Sudhīra Goswāmī: Mahārāja. Another question I had was, I'm getting this Mahāprabhu Deity, Śrī Caitanya Mahāprabhu, and the installation time will be I think on Gaura Pūrṇimā. So I should be there for the installation. So is it proper if I come to India a little before that and leave just before Gaura Pūrṇimā to return for that, or should come a little after?

You know because if you're here and you leave three days before Gaura Pūrṇimā it's a little off.

Śrīla Śrīdhara Mahārāja: I shall consider and say, shall think it out.

Bhakti Sudhīra Goswāmī: All right. And another point was that I think Mukunda Mala Vilas Prabhu he's working very nicely on these books. The main work of compilation and editing he's performing and doing very well, nicely. And I think when he was here last time he expressed some desire to take *sannyāsa* from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: But if he takes *sannyāsa* then his service there may be slackened?

Bhakti Sudhīra Goswāmī: I don't know. I think he's very dedicated to doing this work, and that it would not slacken.

Śrīla Śrīdhara Mahārāja: What is his age?

Bhakti Sudhīra Goswāmī: His age, twenty nine, thirty.

Śrīla Śrīdhara Mahārāja: And how long his ISKCON connection, Kṛṣṇa conscious connection?

Bhakti Sudhīra Goswāmī: For about seven years.

Śrīla Śrīdhara Mahārāja: So disciple of Swāmī Mahārāja?

Bhakti Sudhīra Goswāmī: First, *Hari-Nāma* from Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: And then?

Bhakti Sudhīra Goswāmī: And mantra from Your Divine Grace.

Śrīla Śrīdhara Mahārāja: And not Jayatīrtha?

Bhakti Sudhīra Goswāmī: No, Rāmeśvara.

Śrīla Śrīdhara Mahārāja: Rāmeśvara. Oh, he should call explanation from me.

Bhakti Sudhīra Goswāmī: Ha, ha, ha. Yes.

...

Bhakti Sudhīra Goswāmī: ...perform their *karma-kāṇḍic* ceremony for them. If they have some *śraddhā*, or if the hair cutting of their children, they want us, they think that we're the only representative of Hindu culture. So they're always coming, but every time, I try to accommodate them in some way, but it seems every time we get involved in this it creates a disturbance for us.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. _____ [?] You restore that gentleman, that Hiranyagarba.

Akṣayānanda Mahārāja: Pradyumna.

Śrīla Śrīdhara Mahārāja: Pradyumna. _____ [?] to go on with the *karma-kāṇḍa*.

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told here that, "You may try but that will cover you."

Bhakti Sudhīra Goswāmī: Yes. I spoke to him before I left America.

Śrīla Śrīdhara Mahārāja: "A call for you has come, a dire demand, you must come out. Take my name."

Bhakti Sudhīra Goswāmī: That's the answer. That Keith Power [?] he also. I should just direct it all to him, I usually do.

So some man whose inclined like that can handle it. But we should not get involved in these things.

Akṣayānanda Mahārāja: *Anyābhilāṣitā-śūnyaṁ* [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167]

Śrīla Śrīdhara Mahārāja: Not in ordinary *karma-kāṇḍa*. But if you come this side, the Vaiṣṇava thought, then we can accept.

Akṣayānanda Mahārāja: *Bhakti-ānukūl*.

Śrīla Śrīdhara Mahārāja: Ah, *bhakti-ānukūl. Gṛhastha* Vaiṣṇava. In the predominated stage the *gṛhastha* Vaiṣṇava they may have something of these things. But we cannot state they do not care so much for service, and manage other things.

83.11.15.B

Śrīla Śrīdhara Mahārāja: Now Pramāṇa Swāmī any question? Hmm?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Then, of course, on the surface, but that is very bad. When there is chance this human life is very valuable, especially when it's connected with Kṛṣṇa consciousness, very, very valuable time. And to be disgusted with that sort of life equals to disgust with Kṛṣṇa. Do you understand? Do you follow? The time in which the devotees they always try to keep up that time in which we can acquire, or we're in connection with Kṛṣṇa. The most valuable period, and if you lose to want that, that is very bad. You should never allow that idea to enter the prisons of your mental sphere, never. No indulgence of such suicidal thought. That will be like curse, not only to this life but lives together, in the future lives also it will haunt this idea. So never give indulgence to such thought. Then ordinary suicide that is also bad, everywhere. We're in the prison house - to break the prison and go out that means more punishment will come. Do you follow?

Devotee: Yes I do.

Śrīla Śrīdhara Mahārāja: If one culprit is in the prison and he breaks the prison, and goes out. Law, law of the country. Then he will be caught and will be given more punishment. So, what circumstances we have earned by our previous *karma*, we must submissively pass through that, allow ourselves to pass through patiently. "This is according to my own previous *karma* I'm here. And if from here I try to look that everything is God's arrangement, my affectionate Father's arrangement, my Lord's arrangement; and it is all right, I'm in the wrong." Then in no time that will be - we shall be out of the prison. But if I complain against the administration, which is dealt ultimately by Him, then I'll be put into further punishment.

So in ordinary case also suicide is condemned. Especially one who has come in touch with Kṛṣṇa consciousness. So valuable position, if that is lost by our own bad *karma*, then that would be the most deplorable thing. A great and inconceivable loss in our fortune, in our valuable life. So never indulge yourself in that line. This life is worth living. Gradually you will be able to see the wonderful pastimes of Kṛṣṇa, as much as you will be able to go forward, to understand. So many wonderful experiences you may have, that you cannot ever can conceive. And you are going to do away with that prospect of your life, the life full of prospect. So never allow yourself,

even for a second, to go astray from the path of dedication to Kṛṣṇa. And try your best to catch every straw, that it may not be drowned.

In this way, you'll adjust yourself with the help of your friends. Anurādhā is there, Mañjuālī is there, so many other friends are there. With their help you'll try. This sudden disease; one disease is trying to enter into your body, devotional body. So don't allow that poison, that germ, that heinous germ to enter into your body of devotion, purge it out. Gaura Hari. Gaura Hari. Gaura Hari. Do you understand what I say?

Devotee: Yes, I understand.

Śrīla Śrīdhara Mahārāja: Gaura Hari. And sometimes you may appeal to Nṛsiṁhadeva. "You please help me to get out of these hindrances of devotion. These are all enemy to devotional life. Please help me my Lord." And also Nityānanda Prabhu, to Gurudeva, "Please help me from all these enemies that are trying to fall on me." In this way. And take to the Name, and this book reading, and the service, wherever you are, do the service to your friends and well wishers around you. In this way go on.

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Any question from anyone?

Devotee: Guru Mahārāja. The *jīva* has a tendency to relate with Kṛṣṇa in a particular *rasa*. May Kṛṣṇa have the desire to give His association to that *jīva* in another *rasa*?

Śrīla Śrīdhara Mahārāja: I can't follow. Badrinārāyaṇa Prabhu, what does he say?

Another devotee: A particular entity may have a *rasa* with Kṛṣṇa: *vātsalya*, *sākhya rasa*. But Kṛṣṇa Himself may like to have another type of relationship with that entity, with that devotee?

Śrīla Śrīdhara Mahārāja:

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects."] [*Bhagavad-gītā*, 4.11]

He's *akhila-rasāmṛta-murtiḥ*, emporium of all *rasa*. He's embodiment of all *rasa* possible. Everything in Him, all corresponding things in Him. So whatever is the inner most necessity in us, we gradually, when we come to Him closer, gradually we are adjusted there, accordingly.

Suppose in a tank full of water you put many pieces of wood, stone, and more little weighty than wood, and this _____ [?] which is on the surface. Anurādhā _____ [?]

Anurādhā: _____ [?]

Devotee: Foam?

Śrīla Śrīdhara Mahārāja: Very, very light thing which floats over the water?

Devotees: Foam.

Śrīla Śrīdhara Mahārāja: The lightest.

Devotees: _____ [?] Foam.

Śrīla Śrīdhara Mahārāja: Foam means that comes within the _____ [?] No. _____ [?] The lightest substance, sometimes a crown is made of that thing, a very light substance. Anyhow, in the water the stone will go down, the iron piece, that will be more heavy than the stone; so, according to its weight it will be adjusted in the water. Some in the middle of the water; some on the top, on the surface of the water; some will go down in the water; and in this way.

So, according to our inner temperament we will be adjusted there, in any place accommodated. Everything is there. And not only myself, but so many groups. Mine, my nature, so many with little difference; so many in my group, they will also be adjusted in a particular place, and I will be one amongst them. So whatever is within me, according to that I will be adjusted there. My position, my respective position, corresponding position. The adjustment will be automatically, by Yogamāyā.

If you - so many birds are thrown into the sky. Those that can go higher into, they'll go there, those who cannot go so higher, they'll be lower, in this way. The hens and the ducks, they will be very near, and they will go to the ground and very little flying. So according to their capacity they will go. The sky is infinite, they'll go high, some will be in the lower, some more lower, in this way.

Mainly five *rasa*, five kinds of *rasa*. Then within every *rasa* there is also subdivision. In *sākhya rasa* Subala has particular position, Śrīdāmā another, then Madhumaṅgala of another type, then Arjuna he's of another type. So different leaders of different groups there are. And according to the newcomers' temperament, they'll be given service in the particular group under the guidance of particular leaders. And that is all infinite. A part of infinite is infinite. So as I say, "He's not bankrupt, not limited thing, that no accommodation, all filled up, no accommodation." No such question will arise there. Gaura Hari.

Devotee: Guru Mahārāja. What is the situation if the Guru wants to give to his disciple a particular *rasa*, but the disciple feels attracted to another *rasa*?

Śrīla Śrīdhara Mahārāja: Guru will survey the heart of the disciple, and he will connect accordingly. *Ruci parīkṣa*. There is a stage in which Guru will examine the taste, the heart of the disciple, and connect accordingly. Division, subdivision; then again subdivision within

subdivision. So, so many models are there. Infinite ideals and models, and according to the inner taste of the disciple Guru will mediate.

After a period of training with one Guru, hearing from him, he may not be satisfied, he may go to another. In *bhakti*, *Jaiva Dharma* we find that Brajanath and his sister's _____ [?] No. Vijay Kumar, both heard for some time from one Raghunātha Dāsa. Then Vijay Kumar he found that he has something more to know, and that is being dealt in Purī by someone. And he started there, and from him he got other things that was not found here. And Brajanath, he was satisfied with *sākhya rasa*, he got everything here and he settled here. You'll find there.

So, general education, general primary education may be finished in a particular school. And when one accepts any special course, he will have to select that sort of school for his further study. In the practical way we are to think like that, in the spiritual it is also. But that does not mean that we should withdraw all our respect from the primary teacher. When you have past, you have got higher degree, when you come to your own village and you meet the primary teacher you must show some respect. You must - "I learned from your holy feet." In this way. "You took trouble of teaching me in such a way." These are practical things. Theoretical, practical, both necessary; both combined becomes truth.

So form, the absolute and the relative truth always moving together. Relative and absolute. Absolute holding the highest position, and relative, the adjustment from, in different stages, in different way. Committee is necessary to guide, but if committee deviates from the ideal, then committee gone, dead, being dead. Everywhere; so many Christians, so many have come from Christianity, but Christianity also has bishops and committee. They have also committee, the Pope, or the committee, but you had left that. Why? Your inner hankering was not satisfied there. Not that there is a lack of administration.

So many disciples of the Goswāmīs, they leave them and come to *sādhu*. Their hereditary guru, there are many; and generally they take initiation from there. But when ones heart awakens he's not satisfied with the hereditary guru. He leaves the hereditary guru and comes to somewhere where he can find his heart satisfied, hankering satisfied.

So Guru has been told as Lord Himself, *sākṣād hari*; that all-permeating, pervading. Not a particular man. So we're told that in Guru you must try to see He's present; the presence of the Absolute. He's all-pervading, all-embracing. For practical purpose, we'll have to have that experience. As the *śāstra*, scripture, has approached to the lowest class, so Guru, has also approached to the lowest class, according to their fitness and capacity.

To the infant class the teacher is going to the infant class; and these books also are going to the infant class. To the infant class the books are also like that and teachers are also like that. And as much as they receive their education they're educated, the books also change, and the teacher also changes.

But in the ordinary, there are so many. In the spiritual the books and teachers are coming to be more limited; and as much as high we shall rise, we shall find one or two teachers, or at last only one teacher, and only one book. So many books eliminated, and so many teachers eliminated, if I can rise according to my growth. We can't avoid this.

So many religions, all of them put issues, rulings, "Never think of other religion. Die in this religion. Die for this religion." Whether Islam, or Christianity, or Buddhism; everywhere, the Ācārya, the committee, they'll stress, "Die as a Buddhist, die as a Muslim, or a Christian. Don't

aspire after anything." But if it is possible to come, to take them, draw them into comparison: it is possible? And such of an international or inter-religious heart, they will come to compare. What Hindu religion means, what is this, substantially? Muslim, what in substance? Christianity, what substance or representation? And they will come to compare. Comparison is possible. And according to his eternal capacity, realisation, he will select whatever will be considered to be the best in his consideration, understanding. This is living thing. Or otherwise, "I'm born Christian, I must die a Christian." This is all death thing. Real inquirer, who is inquiring after truth, what is truth? Truth cannot be monopolised by anyone. Different aspects of the truth, degrees of truth. What is truth? What is religion? What is the conception of the God? What conception? In Hinduism also so many conceptions of God. But, for trifle purpose they hold one god.

Kama kami jayasya sambosh [?] For lust, self-satisfaction, sense satisfaction, go to the god. For getting a child, linage, go to another god. For health, go to another god. For wealth, go to another god. It is also mentioned there. And who does not want anything in this mundane world, he will go either to Brahman, or to Paramātmā, or to Bhagavān. And then, who will be attracted by the Brahman conception? And what is the difference between Brahman conception and Paramātmā conception? And what is the difference between God conception and Paramātmā conception? And then different conception, differentiation in the God in Nārāyaṇa. Nārāyaṇa, then *vyuha*: Vasudeva, Pradyumna, Annirudha, so many. Then there is *vātsalya rasa* is found in Ayodhyā, Rāmacandra worship. Then Dvārakeśa, then Mathureśa, then Vrajeśa.

In this way, it is developing higher, and higher. We are to study and accommodate our heart accordingly. This is the all important thing with us. So we cannot sit idle with any particular creed, blind faith. With the awakening of our heart, we shall try, try, where is the end? What should be the end of my life?

The philosophers, they also differ from them. The Marx and the Hegel opposite. The majority of the ordinary human beings, some, their food and lodging, that is all important with Marx. And what Hegel says? "Die to live," and "Everything for Himself." So much difference, gulf, between the two conceptions. The Locke, Hume, then others also; and the Kant, Hegel, they are also of different thinkers. Socrates had to give up his life only because he told that, "Soul is immortal." And who are the beasts around for whom he had to give up his life that, "Soul is immortal" because he told. And that affected their religious thought, so he was murdered. "Soul is immortal." For this statement of this truth that soul is immortal, and he was given capital punishment.

And Christ had to be, "Because everything belongs to God," this was his statement, and that innocent man had to be ... And that was also with religious plea, there's the trouble. Those that crucified him, they also take the name of religion; going on in their society at that time. So religion is a dangerous thing, ha, ha, so-called religion. The essential man who uttered, "Everything belongs to God," he was crucified! He had nothing, a single space in this world. He's to be driven out of the world, because "God is everything." In this jungle what you can expect?

So our *Manu-saṁhitā* [2.1] says in the beginning.

vidvadbhiḥ sevitaḥ [sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

All these fool's and rascal's experience, knowledge of experience, should be set aside, brushed aside. Only revealed truth is to be dealt with. No knowledge of experience should be relied on. That is only coming, going, coming, going, developing and going down. No reliance into the human civilisation and their product of empirical knowledge, all brushed down. Only revealed truth, no waste of time considering these empirical thoughts, only revealed truth. *Vidvadbhiḥ sevitaḥ*. Those persons that have faith in the knowledge which comes down from the higher to this lower creation, only that truth considered. Save your time; don't waste your time to think about religion, so many scholars and poets of this world. Only revelation, that is to be relied, and there is also instalment. That also should meet comparison in revealed truth. Revealed truth is not one and the same, according to different sections it is extended here. For different division, in different type it has been given out.

So *vidvadbhiḥ sevitaḥ*, and *sadbhir sevitaḥ*, which is accepted by the *sādhu*. What is their general symptom? That they do not care for any gain or loss of this world. If anyone is puffed-up with gain, and he goes down with the loss of this world, he's not to be considered as *sādhu*, independent of gain and loss of this world. If such scholars, man of religious temperament, he comes to say something, we may give some attention to that. *Sevitaḥ sadbhir*.

Nityam adveṣa-rāgibhiḥ, and *hṛdaye nābhya*, and the innermost approval of your own heart. "Yes, it is satisfactory." Inner approval according to your own awakening. Awakening according to the degree of awakening of your own heart. You must have sanction from your inner heart. "Yes, I want this. Yes, I find there home comfort." That is also a part, you are to rely your inner feeling, innermost sanction. "Yes, I want such thing." One. And the *sādhu* who is above all gain and loss of this world, and knowledge that comes from above, not produced from this mundane, mortal world, however scholarly he may be. These three things to be considered.

And *Gītā* [18.66] says, "*Sarva-dharmān parityajya*. Whatever conception you have got so long in your life as your holy duty: give up everything, and come to Me. I'm such. The wholesale purging, the transformation you will find within you. What you are at present, the wholesale purging is necessary. *Sarva-dharmān parityajya*. Good or bad, the wholesale purging out. Then the inner frame will be seen within you, and that may be fit for My transaction."

That is with you, within. And the foreign things come and covered that, buried deep. Your own structure, your own real divine body it is filled up with so many dirts. They covered, they're buried under material ideas, thoughts, consideration. Revive yourself from the tomb. You are buried under earth. The earthly ideas have buried your soul within that, and you must come out of the burial ground.

What do you think? Ha, ha, ha. This is too much? Eh? This is too much?

Devotees: (Group laughter) We all think you're very merciful.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. These things cannot come from a tiny man like myself. Hare Kṛṣṇa. What I could imbibe from our Guru Mahārāja. He's wealthy, Mahāprabhu. But how much I can give it to you? This small medium. So many things are there.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Guru Mahārāja. If in every instalments of the truth we are told this is final, how are we to know when we finally reach the highest?

Śrīla Śrīdhara Mahārāja:

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

The capital is within, and you won't be satisfied. You will seek in other place, if anywhere it is said that this is final, so far, no further. But the capital within you won't be satisfied with that. You will try to find out something more. You have read the book of Sanātana Goswāmī?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: That *Bṛhat-Bhāgavatāmṛta*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How Gopa Kumar is going up, first he reaches a particular plane, and finds little satisfaction. Stays there for some time, tries to do his duty in that plane for some time, but dissatisfaction from inside grew. Then any connection from near, higher place, comes either Hanumān, Jambhuvan, or this, then getting that connection is going there, next higher position. And after trying in that plane for some time, then again some connection from next higher plane anyhow comes to his connection, and catching that thread he's going to the next higher position. And there also, in the beginning, he's very badly engaged himself, "this is the highest plane." After some time he finds dissatisfaction within. Do you not follow that?

Devotee: Yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Gradually the inner awakening. The Śyāmānanda who was first, his Guru, Hṛdayānanda someone...

Devotee: Hṛdaya Caitanya.

Śrīla Śrīdhara Mahārāja: Near Kalna, Hṛdaya Caitanya, he gave him *sākhya rasa*. But the chance came to him for *mādhurya rasa*. Suddenly when he was wandering in Vṛndāvana, the chance,

wonderful chance came to him. In the early morning he's taking the Name, he's going from Nandagrama to [_____ ?] He found a very beautiful divine girl, she's searching something near the way. But before that he suddenly found one nrpur, one beautiful anklet on the way. He took it and put it in his bag. And going more inspired, taking the Name of Kṛṣṇa. And sometimes looking back, towards the place where he got. Suddenly he found that one divine girl she's searching for something in that place thereabouts.

Then he came back. "What do you search sister, for something?"

She told, "My Mistress Rādhārāṇī, She lost Her anklet somewhere here. I have come to collect that."

"Oh, I have got it. Is this it?"

"Yes." She took the anklet and put on his forehead, and that became a permanent spot there, of that anklet. She disappeared.

Śyāmānanda more enthusiastic. "What did I saw today here?"

Gradually that connection roused in him that *mādhurya rasa*. That connection, wonderfully transformed his heart in *mādhurya rasa*, that chance.

And he took it, the formal order, he took from Jīva Goswāmī again. His previous Guru he felt disturbed and he made a committee of the Vaiṣṇavas in Vṛndāvana, and called for Śyāmānanda and Jīva Goswāmī there, to explain 'why he has seduced my disciple.'

Then Jīva Goswāmī did not attend, he sent Śyāmānanda. "Go and give explanation to the committee."

Śyāmānanda plainly made statement that, "Such is the happening. After this my heart changed. And only as a formal thing I took from him."

In the beginning they disbelieved. "Oh, that is a story. It is not true what you say."

Then he had to tell. "You see my forehead the nrpur tilak. This has been given to me in this way, and this is the evidence. Can you rub it, efface?"

They tried but failed. Then they gave recognition.

So it is possible. He's autocrat. The change also may be affected by His special, or His powerful groups' recommendation. "Do this thing, that thing." So we find that is inner gradual awakening; and also sometimes the change may be introduced also in the existing functional system, it is also possible. He's not under law. The beauty, the absolute beauty is not under law. The charm is not under law. But we're making legalised brain. Every point we seek some law, and want to put the elephant within a bottle. It is our nature, what to do! We hear a thousand times, "He's above all, above all, transcendental, all this." Still our habit, our construction is such that everything we want to bring within the fist of our understanding, knowledge, that Adhokṣaja.

Anyhow, that has got also some necessity; otherwise we may be defeated by any other, every statement in the world. We have got, that also has some necessity; the argument, the *vicāra*. So, *vicāra-grantha* also there, *Vedānta*, Jīva Goswāmī he gave us *Sat-Sandarbha*, and there also for the protection of the higher truth he has given so many reasoning [_____ ?] But still it is above. *Tarkā-pratiṣṭhānāt*. Above this *yukti*. But in a particular stage we're to take help of the reason also. And reason may play in different planes.

83.11.15.C

Śrīla Śrīdhara Mahārāja: ...there also in a particular politic here. Then in the military department also reason is there, playing in another way. And the scholars also there. And the religious men they're also reasoning in a particular way. Reason is there, but different planes.

Śukadeva also was not lacking in showing, in marshalling reasons to all the existing scholars of the time of different schools. *Tapasvino*. Tried to summarise, to generalise. *Tapasvino dāna-parā yaśasvino*. "The statement that I'm going to give, that is not a partial, that represents the general." How it is general and not particular, Śukadeva had to give so many reasons. "You think for yourself. From whatever school you represent you have to spare something, you have to do something, for some unknown power, to remove the difficulties in your progress. Whatever department you are."

Just as whatever different company may make trade in the country, in their different by-laws, with the help of that they may trade in company so many in the country. But all of them must have some sort of understanding with the government of the country. They may trade in different departments, ways, some producing the motorcar, some producing the foodstuff, some producing this milk, and so many things. But they're going on independently in their own way, limited company, their committee is also there, laws, by-laws. But anyhow some sort of understanding they must have to meet with the existing government of the country, in any way.

So Śukadeva says,

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-[arpaṇaṁ, tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of *Aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

In your own way for the protection you'll have admit and to pray for some help from the unknown quarter, so that no hindrance can come to influence your attempt. And what is that? If we can correctly have a vision of that, that goes to God conception, and ultimately Kṛṣṇa conception. In this way we'll progress.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

When after giving the advice of *Bhagavad-gītā* to Arjuna. "This *karma yoga* I previously told to Sūryadeva, and from him the Vaivasvata Manu, and from him to another. In this way that has vanished here. Again I'm telling to you."

Arjuna told, "Why? How You can say to that? You are born now, and I'm also born now. You are talking to me, and You say You previously talked to some other gentleman. How is it possible?"

"I had many births, I know them all. And you also had many births, but you do not know them."

So from time to time He comes to help the people for transformation towards the right direction. But the influence of the mundane tendency that disturbs that wave of thought. It is covered again with ignorance, with misconception from this area. So always trying to envelope, to cover the real knowledge, real understanding, realisation, with mundane thoughts and ideas, necessity, all these things.

Hare Kṛṣṇa. Truth is there and truth is absolute. And in the absolute also there is gradation, we're to think. In the truth also there is a comparative study, what is truth. Religion proper there is also possibility of comparison. Wholesale surrender, on that side, *akhila rasa*, all attractiveness. And this side, the degree of surrender. The degree of surrendering, that can understand the innermost part of the truth, the truth real, degree of surrendering of this part.

So all cannot be equal. That is possible in the abscissa, in the marginal position, all equal, something like Brahmaloka, Virajā. Withdrawal from the negative side, and no participation in the positive. Their position equilibrium, balance, all equal. But progress in the positive, and also in the negative, that differentiation. And negative also infinite type, and the positive also infinite type.

Here also from the stone to Brahmā, and there also from the *śanta rasa*, this Vṛndāvana sand, and up to *gopī*, Rādhārāṇī, the gradation is there. So no static, all dynamic. And we should not be discouraged, because there's no bankruptcy, and our necessity we're atomic existence. How much we can accommodate within us? And there is enough, more than enough.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Then I close here.

Jaya Oṁ Viṣṇu-Pāda...

83.11.19.A

Śrīla Śrīdhara Mahārāja: ...the Gurudeva, Gaurakiśora Dāsa Bābājī Mahārāja, who is supposed to be the Gurudeva of our Guru Mahārāja Bhaktisiddhānta Saraswatī, his day of disappearance. He came from Faridpur district, east Bengal, now in Bangladesh. And about thirty two years he passed in Vṛndāvana, in secluded life, *bhajan*. After that he came to Navadwīpa, and he stayed near Balalghat just near that Felighat in a *dharmaśālā* room, to avoid bad association of the so-called *sahajiyā* Vaiṣṇava, and other worldly thinking people. Only when regardful persons visited

him he used to ask them, "Chant this *mahā mantra*, Hare Kṛṣṇa *Nāma*." And sometimes he was out for *mādhukarī*.

I told, you have heard perhaps, that even the boys, knowing nothing about his noble life, sometimes they used to run after him, and also sometimes in a ridiculing tone throwing some dust etc.

And he used to remark, "Kṛṣṇa, You are at the back of all these disturbances." His thought was in such level always, that Kṛṣṇa is in the back. "The boys are disturbing me, and Kṛṣṇa is at its back." So he used to say, "Kṛṣṇa, I shall complain to Yaśodāmāyī. You are disturbing me in such a way, I shall go and report Your such behaviour to Yaśodāmā and She will punish You." In this way, in this level of life he lived.

And also we're told one day one famous *Bhāgavata* explainer was Prāṇa Gopāla Goswāmī, he used to explain *Bhāgavatam*, ten rupees per hour. He made it as his occupation. And that is against pure devotional practice. He wanted that he will explain *Bhāgavatam* just before Gaurakiśora Bābājī Mahārāja. And Gaurakiśora Bābājī Mahārāja had heard his explanation, "This fame will fetch more money for him." Because at that time the benevolent king of Barampur, Musilahbad, Mohindranandi, he came to visit that Gaurakiśora Bābājī Mahārāja as the greatest devotee of the whole of Gaura-maṇḍala.

And also our Guru Mahārāja was his disciple, so he gave us so much value.

The Goswāmī he gives proposal, but he does not speak anything, silent.

In this way, twice, thrice, proposal was made, but he could defer here.

Then one day out of his own accord he made arrangement of explaining *Bhāgavata* just before, on the land before him. He was in a hut on the banks of Ganges. And there that Prāṇa Gopāla Goswāmī, the renowned explainer of *Bhāgavatam* came with his own men. He made arrangement of everything, and explained *Bhāgavatam* for some time, and went.

He did not speak a single word, Gaurakiśora Bābājī, kept silence, staying silent. But after it is finished he asked his attendant, "Just purify this place with cow dung."

He was astonished. "What? This is already purified, and *Bhāgavata* explanation took place here. So many gentlemen sat and heard. They have taken out the mat, everything, but the place is cleansed." Then he put the question to Bābājī Mahārāja. "It is all very - no dirt, it is already a cleansed place. Why do you say to cleanse it again? I can't understand, can't follow you. "I say you cleanse." I don't follow what you like to say. It is already a very clear place. The Goswāmī came and explained *Bhāgavatam* here."

Then he came out. "You heard *Bhāgavatam*, but I heard only rupee, rupee, rupee. He did not explain *Bhāgavatam* for the satisfaction of Kṛṣṇa. He did not spread here Kṛṣṇa conception, Kṛṣṇa consciousness, but of something else. He committed offence against *Bhāgavatam*. He wanted to use *Bhāgavatam* as his occupation, the means to earn money. *Bhāgavata* explanation when meant to earn money then it is offence against *Bhāgavatam*. It is not devotion, service to *Bhāgavatam*, service to Kṛṣṇa. He's using *Bhāgavatam* as servant to serve his family interest. This is not *Bhāgavata* explanation, *Bhāgavata kathā*."

The object of the action will judge its characteristic. For himself or *Bhāgavatam*, then it's *Bhāgavata kathā*. As much as he can, as his capacity, he must try to satisfy *Bhāgavatam*. *Bhāgavata* should be read for *Bhāgavata's* interest, not for any mundane interest. So also we show our devotion to many gods, but if *anyābhilāṣa*, *karma*, *jñāna*, if there's any fleeting desire to be satisfied by that, or any organised exploitation, even according to the regulation of the *dharma śāstra*, or even to work out our salvation, *mukti*, *anyābhilāṣa*, *karma*, *jñāna*, to acquire knowledge by which we can attain our emancipation from this entanglement, that is also not *bhakti*, devotion. Devotion presupposes surrender for His interest. That is the test. For Itself. For Himself. Then it will be devotion proper, Kṛṣṇa consciousness. Then *Bhāgavata* reading, or to make it subservient to some other mundane purpose, or even for the emancipation, liberation, that is also not considered among devotion. Because the conception of salvation, liberation, according to *Bhāgavata*, is to be reinstated in our serving position. That is liberation proper. Liberation from the mania of eternal rest, idleness. But life proper is dynamic, is serving, contributing for the whole, or, for Him, everything, infinite is His part, such whole. That is *Bhāgavata*. That is devotion.

So Bābājī Mahārāja's, these remarks that, "I shall report to Yaśodā You are disturbing me Kṛṣṇa." What does it say? In what plane he's living? Everything done, *tat te 'nukampāṁ* [*Śrīmad-Bhāgavatam*, 10.14.8], even crossing that, whatever is done at the suggestion of Kṛṣṇa.

And again, this explanation of *Bhāgavatam* by an ordinary scholar of *Bhāgavatam* it is offence, it is not *Bhāgavata* explanation. As Mahāprabhu wanted, in the case of Devānanda Paṇḍita that was also worse. The explanation of *Bhāgavatam* in the line of impersonal absolute. Mahāprabhu wanted to tear out his books, Devānanda Paṇḍita. But afterwards he was excused, pardoned, and became devotee of Mahāprabhu.

So Bābājī Mahārāja was such type of Vaiṣṇava *paramahaṁsa*. And our Guru Mahārāja had the suggestion, as suggested by Bhaktivinoda Ṭhākura, took *dīkṣā* from that Gaurakiśora Bābājī Mahārāja. His day was this past *ekādaśī* he disappeared. Then when he disappeared - how to bury him?

The *sahajiyā* section they approached. "He was one of us, so it is our duty and our claim to bury him in a place where we will be owner. That we shall show this is the burial place of that *paramahaṁsa* Bābājī Mahārāja Gaurakiśora, and our dignity will be increased." They tried in that way.

But there was other small party, they informed our Guru Mahārāja. Guru Mahārāja came and the case was taken to police station. Our Guru Mahārāja told, "He was not one of these ordinary *bābājī* section, he was *paramahaṁsa*."

The police officer told, "We know about Ramakrishna *paramahaṁsa*. Was there any *paramahaṁsa* here?"

Guru Mahārāja asserted, "Only by the touch of the feet dust of this *paramahaṁsa*, hundreds of Ramakrishna *paramahaṁsa* may be delivered. They'll be liberated from these worldly ties."

"What do you say? Hundreds of Ramakrishna *paramahaṁsa* if they can touch the feet of this Gaurakiśora Dāsa *paramahaṁsa* they'll be all delivered?"

"Yes, he was such *paramahaṁsa*."

Anyhow, then all other *bābājīs* fled away and in some place of his devotees he was buried, *samādhi*.

Then again after few days the Ganges began to encroach, and his *samādhi* was to be removed, and our Guru Mahārāja managed to take it to Māyāpur. And that is a temple you might have seen, Gaurakiśora Bābājī Mahārāja, on the western bank of Rādhā Kuṇḍa, his remains were buried there in temple way. Gaurakiśora Bābājī Mahārāja.

He asked our Guru Mahārāja, "Don't go to Calcutta, remain in the *Dhāma*, and go on chanting Kṛṣṇa *Nāma*. Why do you bother about that?"

But Guru Mahārāja he came with some other inspiration direct. He came to relieve the whole of the world, with that idea. He answered...

Gaurakiśora Bābājī Mahārāja told, "Kolikatta means Kalisthan, Kali."

Kali means - that you know from *Bhāgavatam*, Kali, this worst *yuga*, Kali personified, sin personified.

So Bābājī Mahārāja told, "Kolikatta is Kalisthan that is full of filth, a filthy place. The place of business, the place of exploitation, mutual robbing, all these things, nasty place. You avoid that."

But Guru Mahārāja answered, "By dint of your foot dust, I've got so much charm in your foot dust, by the dint of your foot dust I can conquer thousands and thousands of Kali. They won't be able to disturb my attention from your holy feet. By the power of your holy feet dust I can conquer the whole world. Please bless me in that line."

With this Guru Mahārāja made his attempt to preach. And in his conception, so powerful the principle of exploiting life seems to be so powerful capturing the whole humanity almost. All busy to survive at the cost of others. Survival of the fittest. Struggle. Everyone is making struggle to emulate his condition, a great competition, everyone wants to be king, to be monarch. "I'm monarch of all I survey." Everyone is attempting to become monarch. This idea, this principle, was seen to be very weak to the eyes of Guru Mahārāja, Bhaktisiddhānta Saraswatī.

He used to say that, "The cocks roam about with very elegant style as if they've got much strength in their leg, with such air." So he used to give example of that. "Murgī tyang. The strength in the leg of a cock, how much power it may contain? So the Kali, what power has it got? The present principle of civilisation, the all exploiting attempt, what is its strength? I can crush it. With a spark of Kṛṣṇa consciousness I can burn them to ashes." With this strength he came. "This present civilisation, what is at its back? How much strength it has got? I'd like to crush them wholesale by Kṛṣṇa consciousness, so much prospect, full of prospect, from all round prospect there. And what meagre prospect these worldly people have got to propose in the field, in the battle?" That was his idea. So totalitarian war against Kali, against this age, and the civilisation, including all conceptions of so called religious views. Maybe some partial representation of some goodness there, but in comparison with Kṛṣṇa consciousness what position they may hold? The wholesale solution of every life in its fullest stage is to be found

only in Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]. So *sarva-dharmān parityajya, mām ekaṁ* [*Gītā*, 18.66].

"Give up all conceptions of your duties and come to Me alone, and you'll not have to repent anything. More than what you want, satisfaction you'll get, your compensation will get, beyond your aspiration. It is only a mere false statement in the end, conclusion of *Bhagavad-gītā*? It is *the* real statement. Everything one side, I'm alone one side. And your interest, very best represented coming to Me, giving up everything. The truth is such, absolute truth is such, absolute consideration is of such nature. You try to understand. Try to come in connection and you'll be able."

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi, [*Śrīmad-Bhāgavatam*, 1.2.21 & 11.20.30] The wholesale treatment, the wholesale totalitarian transformation of everything. You're maladjusted there, and proper adjustment you will find.

...

...and that is possible, that is real liberation, and that is your best attainment. That is life. Die to live. That is proper life. And this is the life of abnormal life of robbery, everyone exploiting another. One body is to be maintained and so many bodies must be finished. Is this a life? Is this a model of life? At the cost of so many living friends I'm keeping up, I'm feeding myself. A most heinous form, most shameful, and sinful life. At the cost of the environment I can grow only. Hateful things.

So Gaurakiśora Bābājī Mahārāja his day of disappearance was this last *ekādaśī, utthāna ekādaśī. Utthāna* means the demigods, ordinary gods. Demons and gods, two classifications, good souls, bad souls. Beyond this body, after leaving this body, the *jīva* soul stay in mental body. At the death this flesh body drops down but the man in the mental system he is. And in a country also where they can live there is also government classification of. So god, the good people and the bad people, *asura*, *deva*. And they, those good people beyond this life they stay. They're supposed to live somewhere in the Sumeru, nearby. Where from geographical representation we hear the land of the Eskimo perhaps, Sumeru, where six months day, six months night. When the sun towards the north those six months day. And sun comes by the movement of earth towards the south that is their night, six months. So at night this *dakṣiṇāyaṇa*, that is when the sun going towards the south of the earth by their movement, mutual movement of the sun and the earth. Really it is by the movement of the earth, the sun seems to come to the south. And that is *dakṣiṇāyaṇa*, that is far off from the north pole. So that is night, that is the time of sleeping for the gods. So they're supposed to sleep in that mental body, and they rise this *ekādaśī* day, after four months deep sleep. Six months night, out of six months they sleep four months. So in the early morning they rise in this *ekādaśī* day it is supposed, so *utthāna ekādaśī.*

Śayanā ekādaśī _____ [?] in time it changes also. About the movement with the earth it begins, it is coming earlier.

One Bāl Gaṅgādhar Tilak, a political leader and scholar also of Maharashtra, when he was imprisoned for six years, from that prison he continued his search in the *Upaniṣads*, in Vedic doctrine. And he told that - and the present scholars they also accepted his theory. He told that when this particular verse of *Veda* was written, at that time this varadin [?] at the beginning of the increment in day, somewhere was in the month of March or so, Caitra, Phālguna. It was hinted there that the sun was going in his chariot, and suddenly the legs of his horses were broken. Something like this was written in a particular verse of the *Vedas*. And from there he concluded that the increment of the day over the night was begun at that time, in the month of Phālguna. Now it has come to the month of Pauṣa, in December, varadin [?] begins in December. But it was at that time when this *śloka* was composed it was - every hundred years one day is approaching. Every hundred years one day comes nearer. So, so many hundred years ago this verse was composed. At that time this varadin [?], the beginning of the bigger day, used to take place at that time, something in March, and now it's in December, it advanced so much.

So *dakṣiṇāyaṇa* [winter solstice], *uttarāyaṇa* [summer solstice]. *Uttarāyaṇa* is considered to be the day, and *dakṣiṇāyaṇa* the night. And according to that, *utthāna ekādaśī. Śayanā ekādaśī* _____ [?] This name has come from this theory. The *utthāna ekādaśī* day was the day of departure of Gaurakiśora Bābājī Mahārāja.

Hare Kṛṣṇa. I composed a poem in the name of Gaurakiśora Bābājī Mahārāja.
[*Śrīmad-Gaurakiśora-nāmaskāra-daśakam*, ten verses]

Namo namo gaura-kiśora tubhyam. Guror guro me paramo gurus-tvaṁ. In this way. [from verse 1]

Mahāyaśo bhaktivinoda-bandho! mahāprabhu-prema-sudhaika-sindho! jagannātha-dayāspadendo! namo namo gaura [from verse 7]

Vivikta, vraja-dvandva-raho-vilāsī. *Vivikta* in Vṛndāvana. And then come to,

kvacid vrajāraṇya vivikta-vāsī, hṛdi vraja-dvandva-raho-vilāsī
bahir-virāgī tv-avadhūta-veṣī, namo namo gaura-kiśora tubhyam.
[verse 3]

kvacit punar gaura vanāntacārī, surāpagā-tīra-rajo-vihārī, pavitra-kaupiña-karaṅka-dhārī
[verse 4]

sadā harer nāma mudā raṭantaṁ, gṛhe gṛhe mādhukarīm-aṭantam
namanti devā api yaṁ mahāntaṁ, namo namo gaura-kiśora tubhyam.
[verse 5]

vihāya saṅgaṁ kuliyālayānāṁ, pragṛhya sevāṁ dayitānugasya
vibhāsi māyāpura-mandirastho, namo namo gaura-kiśora tubhyam.

[verse 9]

This way tried to give a glimpse of his divine life in this poetry. Hare Kṛṣṇa.

Today we're told the day of disappearance of Bhūgarbha Goswāmī and...

Badrināràyaṇa: Jagadīśa?

Śrīla Śrīdhara Mahārāja: ...and Kāśīnātha or someone.

Badrināràyaṇa: Jagadīśa?

Śrīla Śrīdhara Mahārāja: Jagadīśa Paṇḍita?

Badrināràyaṇa: Yes, Jagadīśa Paṇḍita.

Śrīla Śrīdhara Mahārāja: And? Bhūgarbha Goswāmī, and Kāśīnātha, I was told. Bhūgarbha Goswāmī was a friend of Lokanātha Goswāmī, the Gurudeva of Narottama. Came from the same place, and lived in Vṛndāvana together. A good Vaiṣṇava, revered, unassuming nature. And Kasīśvar Paṇḍita, he was Godbrother of Mahāprabhu, the disciple of Īśvara Purī.

When Īśvara Purī at the time of his disappearance he asked those two of his disciples, Govinda and Kasīśvar, "Go to Kṛṣṇa Caitanya and serve Him as long as you live."

So after the disappearance of Īśvara Purīpāda, both of them went to Purī and surrendered themselves to the divine feet of Mahāprabhu. Saying that, "This is the order of our Gurudeva that the rest of our life we shall like to be Your attendants."

Mahāprabhu showed some hesitation in the beginning. Guru seva haya manya avanatha [?]

"You are the servitor attendant of My Gurudeva. How can I engage you in My service? Rather, I shall have to respect you as My brother."

But they told, "Our Guru's order, we have come to you. What to do? You know best."

Then Mahāprabhu, though He knew everything He asked Sārvabhauma, "Sārvabhauma you have got much knowledge about the scripture. Now what to do? Generally the disciple of My Guru is My brother. I must show some respect to them. But Gurudeva has given some order, they say, that to engage them in My service. What should I do?"

Sārvabhauma told, "Guru ajna bhagavan [?] What he has ordered that must have preference."

Then what to do, He engaged Govinda in His direct service.

And Kasīśvar he came from a *brāhmaṇa* family, and he was very strong, and physically very strong. So when Mahāprabhu used to go to Jagannātha temple and there was much crowd, at that time Kasīśvar's duty was to go just in front of Mahāprabhu and to push the crowd on the outside and clear the way. We find his duty in that way.

And Govinda, twenty four hours attendant. Even when Mahāprabhu expressed His disgust with the environment. "Oh, you Govinda, let us go to Allanath. I won't stay here. They're coming and requesting Me unduly. I shall go to plead to the king for Gopīnātha Paṭṭanāyaka that the king may forgive his - he stole some money from his state...

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Śrīla Śrīdhara Mahārāja: ...and they're all coming to Me. "Oh you ply to - in the, Ramānanda's brother is going to be harshly treated, cruelly treated by the crown. If You put a word to Pratāparudra, he's Your devotee, then they may be saved, released." They have come for these worldly affairs to Me. I should not stay here. Let us go to Allanath. Govinda you arrange bag and baggages. Let us go." In this way several times He's always taking Govinda as His personal attendant and using in that way.

And Rāmacandra Purī, one cruel critic, one day came, brother of Īśvara Purī, who advised his own Guru Mādhavendra Purī. "Why do you - you're wailing at the time of your death. You are that Brahman yourself. These pangs of separation for Kṛṣṇa, this is all *tāma guṇa, śoka moha*. You must leave this and you must think that 'I'm Brahman.'"

Then Mādhavendra Purī, "Be off from here, you *māyāvādī* fool. You do not know what is Kṛṣṇa. My misfortune that I can't see Kṛṣṇa. And you have come to advise me like a *māyāvādī* that I'm Brahman. Be off hence."

That Rāmacandra Purī, he came to Śrīkṣetra Purī, and one day came to visit Mahāprabhu's quarter and saw some ants are moving. "Oh, there must be some - at night there was some sweetmeat, so the ants are moving here. Then the *sannyāsīs* they have taken the robe of renunciation, and at night they're eating sweetmeats, eh? Horrible." And he remarked in that way and with angry mood he left the place.

"rātrāv atra aikṣavam āsīt, tena, pipīlikāḥ sañcaranti aho! viraktānāṁ
sannyāsinām iyam indriya-lālaseti, [bruvann utthāya gataḥ."]

["Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced *sannyāsī* is attached to such sense gratification!" After speaking in this way, he got up and left.]

[*Caitanya-caritāmṛta, Antya-līlā,* 8.49]

"Who has taken the garb of a *sannyāsī* and they have got such temptation for the tongue. So many ants are moving here, so at night there must have been some sweetmeat. So at night privately He's taking sweetmeats here." Remarking in this way he fled away.

Then Mahāprabhu told, "Govinda, tell to the public only one paisa of Jagannātha *prasāda* from this time, no more I shall take. And you all go to the market and you beg your *mādhukarī*. And only one paisa worth *prasādam* of Jagannātha should come to Me and I shall take nothing more."

Then when this news reached the devotees they felt that a thunder on their head has happened. "One paisa only." At that time also Govinda was His attendant, and He had to ask

even Govinda, "Go outside and beg your bread. Only one paisa. If you take more then you won't find Me here, I shall be away."

And another time Govinda says, "Advaita Ācārya and so many Bengali devotees have come, and so many mothers also have come. And they have brought many things preparing for Your taste. And they always ask me, 'Govinda, have you given my thing to Mahāprabhu?' 'Yes, yes, I shall give, I shall give.' In this way these great Vaiṣṇavas and I'm deceiving them by this word and that word. You are not touching anything. What will be my future? I'm always speaking lies to those Vaiṣṇavas."

Then Mahāprabhu, "Yes, take all what you have brought, take it to Me." And He began to swallow, and finishing, "Any more?"

"No, no more." Only this _____ [?] portion _____ [?]

"Yes, keep it. All finished?"

"Yes, finished."

"Yes, now you go and say to every Vaiṣṇava that I have taken their things."

In the confidential and personal service rendered by Govinda to his Godbrother. And then one Kasīśvar.

Hare Kṛṣṇa. So many Vaiṣṇava representing the peculiar type of serving tendency personified. Different type of serving tendency personified in so many Vaiṣṇava. *Vaicit*, no end of that, in this way. God means, king means with paraphernalia. Singly the king cannot be conceived as king. As father, relative term, father means the son is there, husband means wife is there. So king means so many paraphernalia is there. So Kṛṣṇa means *svarūpa śakti, akhila-rasāmṛta-murtiḥ*, so many there. Kṛṣṇa not a single thing, a system that is representing the whole in the positive aspect, and indirectly in the negative aspect, both, direct, indirect. Kṛṣṇa. So Vaiṣṇava they're part and parcel of Kṛṣṇa, of *svarūpa śakti*. Without potency the possessor of potency cannot be conceived, both combined. Otherwise it would be *nirviśeṣa*, non differentiated Brahman if potency is drawn out. So *prakṛti, puruṣa*, the possessor of potency and the potency combined makes the thing one. The real side, and another misconceived side, aspect of reality. *Māyā, svarūpa* and *māyā*, *āmnāya itarata*, direct, indirect, both combined in the whole, *advaya-jñāna*.

vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam [brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

The wholesale conception, all comprehensive conception of the reality of that constituent both parts, the main and the partials. Elimination, progress means elimination and acceptance. In this way we're told to go to Kṛṣṇa conception of Godhead, representing all sorts of variegated *rasa* or ecstasy, *ānandam*, joy, or pleasure, whatever you may say. Our inner appeasement of inner hankering. *Hṛdaye nābhya nujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā*, 2.1]

The fullest satisfaction of our inner hankering heart, heart's hankering. Intellectualism is considered to be a failure in that search. Heart has been given the primary position to seek our satisfaction. This is devotion, and the object of such devotional inquiry is the highest search of Kṛṣṇa. Qualitatively, quantitatively, but the search of our heart has got its highest object in Kṛṣṇa, highest representation in Kṛṣṇa consciousness. We're to understand that and try how to go, reach there. Search for Śrī Kṛṣṇa, *kṛṣṇānusandhāna*. *Brahma-jijñāsā*, in *Vedānta*, the general question what should be normal in our position, and that is *brahma-jijñāsā*. Who am I, where am I, whose am I? What is the conception of the environment? Where am I? *Athāto brahma-jijñāsā*. From what everything has come? And which is who can maintain its existence by His influence, and at the time of dissolution where there enter.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]
[*Taittirīya-Upaniṣad*, 3.1]

So we cannot deny our concern with the whole environment. Try to understand you, who are you, what is your function, what is your goal. Our intellect wants these answered. This is *brahma-jijñāsā*. And that came in *Bhāgavatam* as *kṛṣṇānusandhāna*, search the friend of your heart, Who can fulfil your heart's demand. And not only the intellectual explanation of the environment, but your heart's fullest satisfaction, the object of your future life, your prospect. Not only the present calculation of the present environment and to calculate your position, but what is your future, what is about your prospect. That should have more importance. And you are to begin search for Kṛṣṇa for your future want, to satisfy your want. In other words your fulfilment. In another word, home, you're to search for your home, your natural residence. Now you're in abnormal position, in a foreign land you are cast aside, you feel uncomfortable every step. Home comfort we're told, quite comfortable you'll be without any anxiety. That is a sort of fulfilment where you can have. That is in the feet of Kṛṣṇa, Kṛṣṇa consciousness.

So *Bhāgavatam* and Mahāprabhu asked us to go on with search for Kṛṣṇa, your friend, your Master, your Lord, your friend, your Lord, search for Him. This is *the* object of your life, and nothing else. All your energy should be utilised only for this purpose. Search the Lord of your heart Who can satisfy you from all respects you will have no wants.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ

[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Give up your mania of attraction of the cover of things. Dive deep into reality and you'll find your deep representation can only find satisfaction with the deep representation of the outside, with inner. Your inner self can only be satisfied with the inner environment of what you can experience and see. There is Kṛṣṇa.

Hare Kṛṣṇa. Here I stop today.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
[patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ]

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Oṁ Viṣṇu-Pāda Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

[17:55 - 21:32 unclear]

...everything was dedicated for the service of Kṛṣṇa. He's all conscious unit.

So can you allow your wife to serve another gentleman? Will she allow? She will allow yourself in her heart to be worshipped and won't accept any other.

So this all meant for Kṛṣṇa conciousness, and not for Subramanya consciousness or any other consciousness. Only reserved, everything here all dedicated exclusively to Kṛṣṇa, and no other gods.

Ha, ha, ha, ha. Then of course he was charmed that we have such conception.

We're not materialist, everything is conscious and spiritual, and no spirit allows when exclusively dedicated to his or her Lord. Ha, ha. So we're of that type.

Then of course he had to go back. "Yes, if what you say it is such."

Yes it is such. Every flower born here only to satisfy Kṛṣṇa-Rādhārāṇī. And They'll curse us if we try to utilise them for the service of any other, they're all meant for this. They'll curse us.

So here also trespassers come, lack flower or this or that, sometimes for medicinal purposes also come to take some creature. But I pain at my heart. Why? They're all meant for the service of Kṛṣṇa. These people for their medicinal purpose they're taking, removing something. I ask them, go to Mahāprabhu, take His permission, and then take away. Whatever necessary that it cannot be avoided, then I say go get His permission there, go to the temple, pray for His permission.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Once I heard in the Yoga-pīṭha, that is the appearance place of Mahāprabhu, there was one Kadamba bikya [?] and that new flower came. Prabhupāda is coming out of *Dhāma* going to Calcutta or so. Some devotee saw that new flower has come in this Kadamba bikya [?] not given to Prabhupāda, so he took a few flowers and ran towards the car of Prabhupāda and offered.

"What is this?"

"A new flower in Yoga-pīṭha temple tree, new come, so we have come to show you first, and then we shall give to Mahāprabhu."

"Oh, you have taken from, then go and show it to Mahāprabhu, take His permission, and then take to me. I'm going away. If when I was there you could give it to my hand then I can show Him and take to Him. But I'm going away. Now go and show Him and then take it to me. So take His permission. That is *prasāda*, *anugraha*, dedicated. To show to him means to dedicate, then the *prasāda* take to me."

īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat
tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

This is the key to our life. *Tena tyaktena*. After offering Him, then you use it.

yajña-śiṣṭāśinaḥ santo, mucyante sarvva-kilbiṣaiḥ
bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt

["Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin."] [*Bhagavad-gītā*, 3.13]

Whenever you'll dedicate anything to your own self you commit sin, that is you create disharmony into the environment. But if you offer to the centre, *yajña*, for Viṣṇu, and then you use it stays, the harmony, the prestige. Everything they want to be - they're born, they're created to serve Kṛṣṇa. For Him, For Himself, everything. So anything and everything you dedicate to Him and then you can take the *prasāda* remaining. *Īśāvāsyam idaṁ sarvaṁ*. Everywhere everything is in possession of the Supreme Entity, everything belongs to Him. *Īśāvāsyam idaṁ sarvaṁ. Tena tyaktena bhuñjīthā*. Whatever you need, *tena tyaktena*, after offering, sanctioned by Him, then you take.

All right, no disturbance into the law and order. The law and order of the whole, that should be kept intact. You all live as loyal subjects, not a rebel, physically or even mentally. Thought, word and deed, you must be a loyal subject in this kingdom of the Lord. That is what is required of us, and then there's peace and harmony, and no reaction. Otherwise there'll be reaction and you'll have to suffer for that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

So you did not see that temporary office opened in Ulṭā Ḍāṅgā station?

Devotee: _____ [?] We could not go there, because when we were going down there...

Śrīla Śrīdhara Mahārāja: Ulṭā Ḍāṅgā _____ [?] just near Ulṭā Ḍāṅgā station. If you could visit they would have been encouraged. Dhīra Kṛṣṇa Mahārāja for half an hour stayed there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Then, Lalitā Charan?

Badrinārāyaṇa: He's going to take *prasādam* and then leave.

Śrīla Śrīdhara Mahārāja: And these two, Vidagdha Prabhu and...

Badrinārāyaṇa: _____ [?] all eat together.

Śrīla Śrīdhara Mahārāja: Altogether, three, they're also taking *prasādam*, hmm?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Arrange. They'll also go.

Devotee: Guru Mahārāja. In this specific place in the world is where Goddess Kālī is most worshipped. And it seems to me that nowhere in the world people are smashed so hard by Goddess Kālī than in Calcutta.

Śrīla Śrīdhara Mahārāja: Calcutta, everywhere in Bengal. Bengal is especially selected for Kālī worshipping, the tantra is there. They believe to satisfy their direct controller, the prison superintendent. In *Brahma-saṁhitā* [5.44] Devī [Durgā] is described as the mistress controller of the whole of this *brahmāṇḍa*, that is prison house, where those that lived irregular life they're put into prison. Do not follow *Īśāvāsyam*, or,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ [karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

They had no recognition of the final authority, and thinks themselves all. 'We're separately independent spirit, all Śiva.' They're put into prison of *māyā*, that is, *māyā* means misconception. Māyā Devī who rules over them, and they want to satisfy the Goddess who controls this prison house. "Release us." Then after thereby their punishment may be little liberal and less, they're given chance to go up. And sometimes those that are very sincere, She releases them and shows the path. "Go, up to Nārāyaṇa, go."

As in *Bṛhat-Bhāgavatāmṛta* you may see, Gopa Kumara he was worshipping Kamakaka [?] mantra, Śacī mantra, and because he was very sincere, so Kamaksa Devī showed the way towards higher direction. But generally who are insincere, and gives some offering and wants some advantage in return, they're dealt always very harshly.

Devotee: It seems like in Calcutta they're not very sincere Mahārāja.

Śrīla Śrīdhara Mahārāja: Gets liberation of a particular type, but not advised that take the worship of Nārāyaṇa and then can go up. Their seed even becomes Śiva, attains the position of Śiva, the master of the material potency. But remains in connection with the material potency, and gradually again addicted, and again enters.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
[āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

(Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:)

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Cannot secure any visa, but passport they get, but after securing passport they're to move in the boundary line. And then, if no visa they'll have to enter here again. That is the general case. But in special case Māyā Devī recommends for the visa. "You do in this way and then you'll get visa, and then you'll go up to Vaikuṇṭha. Otherwise you may come to the last boundary of this position, and what to do, you'll have to enter again in the compound." That is the case.

So they that have got faith some of them think that *śakti*, potency, is above everything, and the consciousness is under potency. Potency is the highest existence, and potency produces consciousness. In other words this fossil father-ism. Who are out and out *śakta*, their conception is this, that potency and consciousness, *puruṣa*, *prakṛti*. *Puruṣa* means consciousness, enjoyer. *Prakṛti* means energy. Energy in course of its evolution it produces consciousness.

And consciousness of three kinds, Brahmā, Viṣṇu, Śiva. Brahmā with *rāja guṇa*, the spirit of creation. And Viṣṇu the *sātya guṇa*, that is the nature of sustenance. And Rudra the *tāma guṇa*, that is dissolution. Evolution, dissolution, and in meantime the sustenance with Viṣṇu. Brahmā, Viṣṇu, Maheśvara. Three *guṇa*, material qualification is produced by the potency.

So devoid of consciousness if any potency can be thought to be the ultimate, it can be only material potency, that is fossil. The fossil, that is the Darwin theory. The *śakta*, they know or know not, admit or may not admit that, but the orthodox *śakta* they're followers of Darwin. 'The matter produces mind.'

And this *Vedānta*, *Veda*, that is just opposite. "No, the consciousness produces everything, subjective evolution." And there, they have got faith, 'objective evolution,' *prakṛti* produces everything. First three *guṇas, sātya, rāja, tāma*. And *sātya* represented by Viṣṇu, *rāja* by Brahmā, and *tāma* by Śiva. And then the whole creation comes into existence, that is their theory. And at heart those that are Vaiṣṇava, sincere, they also have recognition of the *prakṛti* but otherwise. "You withdraw mother and give me real vision what is what I can see and I can go on accordingly." So that type of progress has been shown in *Bṛhat- Bhāgavatāmṛta* by Sanātana Goswāmī.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear

one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Those sincere at heart they also receive real help from this jail superintendent. The authority of the prison house guides them properly. 'They're good prisoners, anyhow they've come within this prison house, but they're good men. They should be guided well that they may go and live well in the family outside, with his family outside.'

So *śakta*. And Buddhists are also of this *śakta* type. They also believe in force, in matter, but not eternal conscious unit. With the dissolution, the Cārvāka, Epicurus, aspect of thinking is, 'Only with the combination of some material substance the consciousness has been produced. With the dissolution of the body nothing remains.' This is the lowest kind of atheist, or highest kind as you say.

And Buddhists are moderate materialists. They say, "With the subtle combination of different things mind has been produced. And according to the *karma* they get physical - their attraction, their objects, they attain physical body. And they have transmigration. In the physical world they're getting many bodies according to their own *karma*, according to mind."

So with the dissolution of the body the *jīva* soul, the *jīva*, does not end, as the Epicurus or the Cārvāka school thinks. 'But with the dissolution of the mind everything disappears, nothing remains.' This is also a type of atheist. Atheist means 'soul is mortal.' Socrates told 'soul is immortal' but these fellows they say 'soul is mortal.' Some say 'with the dissolution of this physical body nothing remains as soul.' And Buddhist school, 'with the dissolution of the mental body nothing remains as soul.'

And the Śaṅkara, one step further. Śaṅkara says, "There is already a light there, and that light is focused here and it seems to be like a soul. Just as in the glass the sun or moon is reflected. The moon is there, it is reflected in the glass. Dissolve the glass - no moon here. So all the *jīva*, not different soul, but only one soul, like a moon on the sky. And in so many glasses so many reflections are considered as different souls." This is Śaṅkara.

And the Buddists, "No moon, no soul. Only a dissolution of the mind means dissolution of the soul."

And the Cārvāka, the lowest class, "With the dissolution of the body nothing remains."

So three sections of atheists according to Vaiṣṇava. They're all considered as atheist because they do not believe in the eternal existence of soul, in the immortality of the soul. But when soul is immortal it is considered, and God is there. They're properly theist, and there is also classification amongst them, according to the future conception of the prospect and environment there are differences. This Christianity, Islam, they have got faith in eternal

existence of soul, and also God. But their conception of God and soul and the world is of different type.

83.11.22.B_83.11.23.A

Jagadisa: Mahārāja. May I ask you a question? I must say I'm very young, initiated only two years, but I have some experience.

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: He's my disciple Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: What is his name?

Devotee: Jagadisa.

Śrīla Śrīdhara Mahārāja: Jagadisa. What do you say?

Jagadisa: Yes, my experience before being initiated and to be dedicated to service I was a psychologist. I made a lot of research about cultural shock and management development etc. I saw that many case in some experience the problems that the Hare Kṛṣṇa movement is doing it doesn't follow very scientifically a relative aspect. In other words sometimes they're very empirical, and sometimes they follow what Śrīla Prabhupāda did for certain time, place, and circumstance. But they're not attached to the new condition...

Śrīla Śrīdhara Mahārāja: So you come nearer. What does he say?

Devotee: What he wants to say Guru Mahārāja is that, these big American and western companies, when they go to some place, like for example in south America, they want to introduce a new product. So they make a big study of the place, the ethnic type of people and everything, and then they do the propaganda. And they're very successful in changing peoples minds. So what he wants to say is that we should also utilise these techniques and things and try to bring people Kṛṣṇa consciousness, and try to introduce Kṛṣṇa consciousness, utilising these modern methods, the way these big companies study the character of the people. And they more or less like they manage the situation.

Śrīla Śrīdhara Mahārāja: There should be some limits, how much we shall indulge to create favourable environment, how much money we should spare to create the favourable environment of the business. If I spare whole of the money to create the favourable environment then no capital to take the things for the sale. So *ānukūlyasya saṅkalpa*, we should create favourable circumstances. But there should be proportion in the energy that how much

we can spare for creating favourable environment, and how much for dealing with the articles. *Ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam* [*Caitanya-caritāmṛta, Madhya-līlā,* 22.100]

Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So it is also that a boy may be given some sweetmeat to get his sympathy and then to make him hear. As Haridāsa Ṭhākura he used to distribute some sweetmeat to the boy and then he asked him "Chant Hare Kṛṣṇa, Hare Kṛṣṇa."

But some are of opinion that some intoxication may be dealt, and we should also take some intoxication, because the people they love intoxication. So if we go in that much in that way then we'll be finished.

Am I clear, no?

Devotee: Yes, for me it's clear.

Śrīla Śrīdhara Mahārāja: Then you make him understand. That what will be favourable, that is a proportion. So much we go in advance for the creation of the field, and then energy must be saved for dealing with the articles, the proportion. But if whole energy is spent only to create the ground and nothing to purchase the thing and to sell there then I'm bankrupt.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Always try to keep connection with me by letters.

Christian missionaries, they're also taking that sort of temperament. They're going and they're attending the people, making hospital, then education institution, and helping in many ways. Then attracting their mind and then they say, "Come to worship Jesus."

Ramakrishna Mission is also of similar type. They also do some service to the people and attract their mind and sympathy, and then what they have got to say they say, like that.

But we're generally concerned as much as possible to utilise our energy for the real cause. And we're to spend as less as possible to create the environment.

With the simple - when Swāmī Mahārāja approached first in America, what energy he had to create a field favourable to him? Nothing. Empty handed. His own posture, gesture, nature, simplicity, and a few books. He began his work with *karatālas* in a park - "Gaura-Nityānanda, Hare Kṛṣṇa," with *karatālas* he began his life and a few books by his side.

Acyutānanda told me, "We were the first batch to approach him. Then we took him as one of so many hippies, he's also a hippy. He's sounding *karatālas* and Hare Kṛṣṇa and doing. And that *śikhā*, and the *tilaka*, and simple dress, a kind of hippy has come. Then when we approached a little closely then he gave one book to me, the *Bhagavad-gītā*. I saw, 'Oh, he's not a hippy. This is his book." Acyutānanda told, "My father he was fond of reading *Gītā*, but that *Gītā* was of Śaṅkara school. I was not much satisfied. But here in his *Gītā* I find that Lord is personal. That

attracted me." Acyutānanda he told me. "Then I connected some friends, "He's not a hippy, he's a learned man. You see his books. He has got some deep purpose for which he has come. With some friends I connected and came to him and put ourselves at his disposal. He told 'he has come for such and such purpose.' Then we tried to help him. We rented some room, and took him there. In this way that was begun."

The capital is not always positive in the sense of this material world. But some other spiritual capital there may be, and when that comes to our help then of course a big success we can get. Still, in ordinary sense we're to spend something to create favourable environment, and then to go on with our business. But there must be a proportion, how much we shall advance.

Generally an educated man when he's coaching a child he'll have to come down to the level of the child and then to speak with him, then gradually he'll take him up. So in this way we're to do something, but there will be some limit.

Jayatīrtha Mahārāja, one of the disciples of Jayatīrtha Mahārāja, from where he has written, quoted a *śloka* from *Bhagavad-gītā*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

[saktāḥ karmaṇy avidvāṁso, yathā kurvanti bhārata]
kuryād vidvāṁs tathāsaktaś, cikīrṣur loka-saṅgraham

["O Arjuna, as ignorant, attached persons work, the wise must also work, but without attachment, in order to protect the *svadharma* or religious principles of those who are competent to follow the path of action. The difference is not in the actions of these two classes of men, but in their respective attitudes of attachment and indifference."] [*Bhagavad-gītā*, 3.25]

Loka-saṅgraha, that is to capture the attention of the ordinary people, a man should imitate some of his activity. And then he may be allowed to mix with them freely and then he can draw them up. *Karmaṇy avidvāṁso. Cikīrṣur loka-saṅgraham*. Some disciple of Jayatīrtha Mahārāja he has given that. "We're publishing *Bhagavad-gītā* and this *śloka* supports us. The people are intoxicated so we also take intoxication and mix with them, get facility, and then we draw them up." That is his argument.

So, in *Bhagavad-gītā*, in other places it is given, *chāstraṁ pramāṇaṁ te* [*Bhagavad-gītā*, 16.24]. What the specialists of the scriptures they have given the standard, how much we should approach to the negative side to take them, to draw them towards positive. There is some limit.

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ [sa yat pramāṇaṁ kurute, lokas tad anuvartate]

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

And *Śrīmad-Bhāgavata* and many other *śāstra* it is said that never you lower your standard by mixing with those intoxication, this *kalisthan, dyūtaṁ pānaṁ striyaḥ sūnā* [*Śrīmad-Bhāgavatam*, 1.17.38-41]. This gambling, *pānaṁ*, this intoxication, and unlawful connection with the men and women, and *sūnā*, and slaughtering, killing of animals. We must keep ourselves aloof from four such commitments.

So do you think that it's going to answer his question?

Devotee: Yes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, a proportion there should be, that how much capital I have got, and how much I can go down to take one. One is drowning in the water. I should like to take him up. But how much I shall take risk to take him my mission may be successful. If carelessly I also jump and both will die, drown. But that is not laudable. Making my position safe if I can take the risk and take him up then I'm also saved and he'll also be saved, otherwise both will have to drown.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Generally that depends upon the personality, how much risk one can take, the rescuer, his power, his intelligence, his capacity, it depends on him.

Haridāsa Ṭhākura was there, Mahāprabhu's *parṣada*, he was in a secluded place, he was chanting the Name. Then one *zamīndār* of a very villeint [?], he anyhow wanted to dissuade Haridāsa Ṭhākura.

"That he's a Mohammedan born man, and he has become so much *sādhu*, all-taking His Name, and showing devotion to Him." He could not tolerate, he designed that his character must be spoiled. So he sent some prostitute and he told the prostitute, "I shall reward you, give you immense money if you can entice that man."

So that beautiful lady she approached Haridāsa Ṭhākura and tried to draw his attention towards her.

Haridāsa Ṭhākura, he was a man of such high type, she did not disturb him. "Yes, I shall fulfil your request, you stay here. I'm engaged in taking the Name of the Lord for one *crore* every month, so few remaining. When I shall finish it then I shall fulfil your object. You stay and hear."

The lady went back when day came, and the *zamīndār* he asked her, "How far you have made progress?"

"He has said that only three days remaining to fulfil his Hari *Nāma* and then he will attend me."

"All right, try."

Then the next night also she went and the whole night she heard the Hari *Nāma*.

Then in the morning also he had to tell, "I'm not yet finished. I thought it would be finished today but not yet finished. It will be finished tomorrow. You come."

Then the third night also she came and she was waiting, hearing the Name. And at the end her mind was changed. "What have I done? I have come to mislead this real *sādhu*." Hearing the Name of the Lord, wholesale change came in her mind.

And Haridāsa Ṭhākura told, "My number is finished. Now I'm free to satisfy. What do you want?"

"I want to become your disciple. I want to get Hari *Nāma* from you. You are my Gurudeva."

Haridāsa Ṭhākura told, "Yes, take Hari *Nāma*. And I knew that you'll be converted within three days, so I asked you to attend, that when my *Nāma yajña* will be finished I shall fulfil your desire. I could guess that three nights if you attend your heart will be changed, and I shall fulfil your desire, I'm keeping my promise. I'm giving Hari *Nāma* to you. Otherwise I would have fled the first day, when you approached me I would have fled from here. But I did not do, I could guess that after three nights hearing you'll be converted and you'll beg fulfilment of your spiritual life. So I stayed here for three nights. And now get yourself prepared."

So that prostitute became a good devotee. So much so, so many persons used to come to her. "Oh, how the prostitute is converted within three nights by that great *mahātmā*."

And Haridāsa Ṭhākura fled from that place. "That now the people will come to know how I converted that notable prostitute." So many people will come to flock before him, around him, so he fled from that place. And that cottage was left to that lady. "You take your seat here, and put a *tulasī* on the front, and go on taking the Name of Kṛṣṇa."

So it was possible for Haridāsa Ṭhākura to stay there three nights and to convert her. But if ordinary man goes to take such risk he'll be finished. So according to the capacity what will be favourable or unfavourable that needs to be decided. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

...

...right or wrong, because it is the most natural fundamental flow. For Itself, For Himself. Only He has right, the real right He has got, over anything and everything. The widest circle ever known to the world. Ha, ha. Beauty, charm, does not care for any, even may not care for justice, what to say to other things. It is unthinkable that anything fair can exist over justice, unthinkable, inconceivable. "That justice can be condemned, what is this? It is impossible. Justice is justice. How can that be challenged?"

But there is a plane of challenge. Justice becomes thief to enter into that domain, justice. Two parties, where justice you need two parties, a question of right and wrong, and a law book you must have. Administration, book of law, two or more parties, then you can have your chair.

But no, no room for those things here. Autocracy the Beauty, Autocracy is Absolute Good, what to speak. You have come to occupy the chair of justice, do you know what is Absolute Good? What is Absolute Good which is applicable everywhere? Not dependent on the decision of your tiny brain. *Jñāna śūnya bhakti*. Really it is a very wonderful thing, and that is Kṛṣṇa, Kṛṣṇaloka, Kṛṣṇa consciousness is that. Despotism, that is beauty. Ha, ha, ha, ha. Absolute Good is such that its despotism is all good. How to be in connection with that thing, that plane, where also the cruelty is also love. Cruelty, love, all of same level, *viraha*, *milan*, justice, injustice, equal there. _____ [?] What is in Bengali _____ [?] to chastise, stricture, that is also desirable. One desire, let him give some stricture to me. Very sweet.
_____ [?] Such is the position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The domain is such, if any loving, affectionate devotee, speaks something evil against him, Kṛṣṇa is so much satisfied the hymn in the scriptures cannot come nearby. Such is the domain, inconceivable, where speech means song, movement means dancing. The land means touchstone, something like that. Then trees and creepers they're such benevolent dealers, donors. Wherever one will make hostels, whatever one will ask it will come from the tree and creeper. They're to satisfy the guest. The creepers and trees they're also host there, they want to satisfy the guest. It has been described in *Bramha-saṁhitā* [5.56].

Inconceivable, *acintya*, at least let us think like that. To attain that position of course very, very inconceivable. But if we can think that there may be such plane of life, the Vaiṣṇavas of higher type they live there, they do not want anything.

So the environment is lavishly praying for them, "No, receive something. You are my guest, you take something."

"No, no, no. We do not want anything. I'm already satisfied."

So they compete there in such way. "No, no. You'll have to take."

"No, no. Forgive me. I don't want anything. I'm charmed with the very look, very touch of the land. All my thirst removed. What atmosphere I have come within?" In this way.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. All illusion, so we have nothing to lose. Let us at least have good dream. It is not waste of time and energy to think of such high ideal. What are we engaged in? What is reality with us? The reality in our present stage of knowledge, what value does it carry?

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Gaurāṅga came with such news, such prospect to us, approached. "Oh you soul you have got such prospect in your life." Nityānanda Prabhu begged from door to door with appeal. Appealing earnestly. "Your prospect is so high."

This is Navadwīpa Dhāma. Only we're to pierce through the surface and to dive deep within the inner Navadwīpa, the Navadwīpa of Gaura-Nitāi. Externally we may find Jagāi-Mādhāi, and Kṛṣṇa-nanda, so many, Chānd Kāzī, etc. But if we dive a little deep we shall find what is there,

what is here. The gift of this Navadwīpa Dhāma, take to the market and all mercantile will be of less value, charming, no charm. All will be like trash, in comparison everything will seem to be trash. The gift of Navadwīpa is so high level. Even Vṛndāvana won't be able to stand in competition. But we're preaching about Vṛndāvana, but Vṛndāvana plus something. If we close the door then what valuation you'll have?

Nityānanda Prabhu He's dragging Baladeva from the throne. Śacī Devī had the dream. "I had a dream that Kṛṣṇa and Balarāma on the throne, and Nityānanda He's catching hold of Balarāma He's drawing Him. 'Your age is finished. Now the age of My Lord Gaurāṅga has come. You must come out, come down from the throne."

"In this age of Kali, if no canvasser, then what is the value of the property? A canvasser to so many. You are all confined in a room and You are eating lavishly. Confined in Vṛndāvana, and Our Vṛndāvana We're throwing the length and breadth of the world." That Vṛndāvana dāsa says. "And there, Rādhā-Govinda separate, and here combined, more power. Ha, ha, ha. Combined. And They have made Their mind to loot. Take as much wealth as you can. Combined We're giving it to you all here, combined. Impossible."

_____ [?] Prabodhānanda Sarasvatī.

kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kīṭāyate
yat kāruṇya-kaṭākṣa-vaibhavatāṁ taṁ gauram eva stumaḥ

["The *yogīs'* most worshippable goal of merging with the Absolute appears as hell; the religious sense- pleasure-seekers' sought-after reward of entrance to heaven is seen as an imaginary insignificant flower in the sky; the senses, which are indomitable for the whimsical sense-enjoyers, appear as a de-fanged black cobra; the entire universe is perceived as the embodiment of the ecstasy of Kṛṣṇa; and even the exalted post of Lord Brahmā, Lord Indra, etc, fervently sought after by the most elevated of the demigods, is seen as comparable to the position of an insect - for those devotees who have been blessed with the supreme fortune of receiving the merciful glance of the Supreme Lord Śrī Caitanya Mahāprabhu. Ever do I sing the infinite glories of that Supreme Lord Śrī Gaurasundara."] [*Caitanya-candrāmṛta*, 5]

Kaivalyaṁ narakāyate. If one can get the taste of the gift of the dish that is distributed in Navadwīpa, one can have a slight taste of that dish, then *kaivalyaṁ narakāyate*, that permanent liberation, emancipation, that will seem to him just like hell. *Kaivalyaṁ*, which has been so much praised, admired in so many *śāstra*, that *kaivalya mukti*, eternal emancipation from this exploiting world - world of exploitation. Trouble is the tendency to exploit, that is the trouble found out by the experts of those tastes. What is the trouble? The exploiting tendency, that forces us to connect with the environment, and we're to suffer severely from the reaction. So

how to successfully get out of the action reaction problem? That is *the* problem of the whole scholars of the previous age.

So here Prabodhānanda Sarasvatī, a disciple of Mahāprabhu, who came from the south, who was uncle of Gopāla Bhaṭṭa Goswāmī - *Kaivalyaṁ narakāyate*. "Oh, you talk so much of we're *kaivalya*, that we'll never have any possibility of coming into connection with the exploiting tendency, what of reaction. That is like a hell to us, to those that come to Śrī Gaurāṅga Deva's lotus feet.

Tridaśapūrākāśa-puṣpāyate. Sometimes you talk of so much of the heaven. That is just like, *ākāśa- puṣpa* means that...

Devotee: Flower in the air?

Śrīla Śrīdhara Mahārāja: Some illusory conception that flower may be produced by the sky. That is the most negligible type of imagination, concoction, your heaven. Your heaven is just flower in the sky. That is impossible something. *Kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate*.

Durddāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate. You feel much difficulty about your senses, that they became master of you, and force you against your will to many misdeeds. *Durddāntendriya-kāla- sarpa-paṭalī*. Like so many serpents that cannot be controlled. So many senses, your senses means so many poisonous, venomous serpents, and they're running here and there. And in reaction the poison is coming and making you to suffer. But don't be afraid. *Protkhāta-daṁṣṭrāyate*. Their venomous teeth have been taken out. From the serpent, the teeth of their venom has been removed. The *indriya* will play like that, all your senses will play like so many serpents whose teeth of venom has been removed. So no apprehension from them.

kaivalyaṁ narakāyate tridaśapūrākāśa-puṣpāyate
durddāntendriya-kāla-sarpa-paṭalī protkhāta-daṁṣṭrāyate

Viśvaṁ pūrṇa-sukhāyate. Whatever you will see or hear or touch, the whole environment will only carry waves of happiness to you. Every incident will carry some good news to you. All the waves from outside they will carry only good news to you. *Viśvaṁ pūrṇa-sukhāyate*.

Vidhi-mahendrādiś ca kīṭāyate. And are you afraid of the Brahmā the creator, the Mahādeva the wholesale destroyer of the world? Are you afraid of them? They will be to you just like an insect or worm. Their power, their authority against you will not be of any use. Ha, ha. They'll be just like a worm to you. Your position will be unassailable if you get *yat kāruṇya-kaṭākṣa-vaibhava*, if you get *kāruṇya-kaṭākṣa- vaibhava*. Mahāprabhu is very benevolent, magnanimous. His *kaṭākṣa* means His glance, and only a ray of that glance if you get, if you can achieve, a point of ray of the glance of that magnanimous Lord Gaurāṅga, then you'll get such position in the world.

This is described by Prabodhānanda Sarasvatī Prabhu. Gaurāṅga is such, what to speak, no trouble all joy, all ecstatic joy, and no problem. And the *dayā*, His mercy, is of such type. All

difficulties will be far, far away, won't be able to touch you, you'll be in the throne of ecstatic joy. No room for any complaint, you're in the normal position. All more or less suffering from abnormal stage, influence of abnormal stage. How can they venture to approach you? You're in the so high degree of normality, normal existence to the extreme you have attained. So more or less all outside is abnormal. How can they venture to approach against you? You're quite in the highest, normal position. You have got full surrendering spirit into Kṛṣṇa consciousness, Rādhā-Govinda, Mahāprabhu. Need not care for anything in this world, no apprehension. Such is the thing we're to conceive and we're to have. And what value, what price we have secured, how much attention we can collect to go? What passage we have collected to go to that land? Only visa means grace of that land. How much grace I have collected from the persons that come from there to here? Collected some grace, favour, their favour, of the agents of the land. *Sādhu kṛpa*, *sādhu saṅga*, *bhakta kṛpa*

83.11.23.B

Śrīla Śrīdhara Mahārāja: ...of that land, and it must have to come from there. Anyhow it must have to come from that plane, to here. And that will be accumulated, and with the help of that we'll be led there. So *sādhu saṅga, śāstra saṅga*. All right reserved. So Kṛṣṇa *bhakta*, that is our solace, our consolation. Anyhow if we meet them, to satisfy them, through them to know how to satisfy Kṛṣṇa, Vṛndāvana, Rādhārāṇī, all these things, that land, that Navadwīpa. Navadwīpa also in that layer Navadwīpa and Vṛndāvana. One within the party, another distribution to the outside. Some are more addicted towards the internal dealings, and some are more addicted when it's being distributed to the public - that is Navadwīpa. And there is another group who bears same sympathy, common sympathy to this side and that side also.

Just as in Vṛndāvana also, three kinds. One group especially interested to Kṛṣṇa, another to Rādhārāṇī, and there's a particular group who keeps the balance, this side, that side, both. Lalitā with her maids, she exclusively supports Rādhārāṇī, she does not like to hear anything right or wrong. Whatever the Rādhārāṇī's side she must hold up under any condition. No rhyme or reason she will care to listen. There are others also towards, they're always supporting Kṛṣṇa in all sorts of dealings. And there are mediators also. Viśākhā inclined towards holding middle position, doing some sort of justice to Kṛṣṇa, partially. In this way Yogamāyā, the potency of Baladeva, They're arranging the *līlā* of Kṛṣṇa. We're told. And if we're attracted by the internal charm of such things, then gradually we may hope to enter into that plane one day in future. *Ruci*, taste, *laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

The only passage money is our sincere inclination, heart's natural flow, taste, that is the passage money, nothing else, our sincere earnestness. Sincere earnestness to get that thing, that is the only price we're to pay, then entrance is easy there. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. Not that your good deeds that you have acquired in your previous innumerable births, that's not to be accountable. Only recognition of the sincere earnestness within you. That is they want you, not anything of your resources. The very gist of your ego they want, that is their demand. And that plane is built up with that material, the most sincere part of the heart. That is the material by which that domain has been created, if we're to say like that. It is eternal, but it's with that substance. So back to home means whose home? The home of your eternal, inner self, home is there. Outwardly, karma strestha ajnana _____ [?] Externally by our so many demands of the senses we're being carried forcibly to this direction, that direction, they're dragging us there. But we're to find out our innermost existence, and that is the member of Vṛndāvana. Heart of the heart.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

The commodities there of such type. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. The *rasa līlā* is finished recently, *rasa*, ecstasy, joy. But what do you understand about *rasa*, sweetness? *Rasa*, sweetness, *rasa*, beauty for the eye, sweetness for the tongue, in this way, softness for the touch. But all common, you may say anything, sweetness, beauty, *rasa*, *rājūjya*. And extensively that is dealt with. Just as in a festival we make arrangement for lavish dishes, tasteful dishes lavishly in a festival. So also in the *rasa* in the common plane that *rasa* has been displayed by Kṛṣṇa. In a general way *mādhurya rasa* has been dealt with, *rasa*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

We're told, some hundred or two hundred years back, suddenly one afternoon there was some sound of flute of Ksna, some afternoon. A peculiar sweet sound rang. And we're told, we do not know for certain, only it's coming down through the persons, that all began to run towards Yamunā automatically. From the cows, from the calves, from the men, women, all running towards the sound, madly. They say sometimes that sweet flute sang in such a peculiar way, that knowingly or unknowingly, all animation is running madly towards Yamunā. They of course went there, could not find anything, and gradually they're calmed and came back to home.

So what degree of sweetness in the sound? It is impossible for us from our plane. Our eye can see a particular degree of light. If light is very high our eye can't see, we see darkness. Sound also like that, a particular stage of sound our ear can - not less, not more. High degree sound, ear cannot catch. So another ear necessary.

So we'll faint there. Swāmī Mahārāja told Acyutānanda. Acyutānanda came, and Swāmī Mahārāja and myself we had some talk. And Acyutānanda going to that there, Swāmī Mahārāja put up in that blue house. Acyutānanda asked, "What talk you had with Śrīdhara Mahārāja?"

"But you will faint, you won't be able to understand."

So faint, can't catch, we'll faint there. Hare Kṛṣṇa. Degree of sweetness, or degree of beauty, only relatively a particular stage may be known to us, given, so we may taste. But higher degree we can't receive. That is our condition. But if we're given,

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā]
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram

["You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power."] [*Bhagavad-gītā*, 11.8]

"I'm giving you a new eye. See Me."

And to Dhṛtarāṣṭra, Kṛṣṇa told, "No, your blindness need not be removed. I say you see Me, you'll see. Though you're blind you'll be able to see Me. To see Me it does not require any fleshy eye, it's transcending that."

A peculiar thing. Dhṛtarāṣṭra wanted, "For the time being remove my blindness so I can see You."

Kṛṣṇa replied, "No blindness to be removed to see Me. Remaining blind you'll be able to see Me. Only I say you see Me, you'll see Me."

What is the conception, eh? So many, Nārada, Bhīṣma, Droṇa, they're praising the beauty and the noble appearance of the Lord. And hearing that Dhṛtarāṣṭra appealed, "I'm astounded to find that those great personages they're seeing You in some colour or figure that they're charmed and they're praising in such a way. For the time being please remove my blindness so I can see. Again You make me blind."

"No, no, blindness not required to be removed. I say you see Me, you'll be able to see."

What type of vision? Of course Dhṛtarāṣṭra saw as a man with eye can see, he could see that.

So come in touch with that potency, or the holder, possessor of that potency.

Icchā mayi, icchā śakti, meli kṛṣṇa. [*Caitanya-caritāmṛta, Madhya-līlā,* 20.252-257]

Kṛṣṇa, Vāsudeva, Balarāma, of different functions of the same Entity. But Kṛṣṇa's conception, He controls the *icchā deva* desire, *icchā śakti*. Everything For Himself, to satisfy Him. No other function, no other power, no delegated power necessary for Him, only guidance. He's the Master of guidance, suggestion. "I want this, I want this." And there are others, they're to supply. The Master of that desirability, or suggestion, or guidance, He's Kṛṣṇa. Whatever He wants, He desires, that comes to be effected, *icchā śakti*.

And how to please, that is at the control of Rādhārāṇī, *hlādinī*. How to supply fulfilment, *hlādinī*, that is with Her. And other internal arrangements, that is with Baladeva, a supply officer,

making arrangement for all this. Three principal, this trinity, these first three principals of the world, thinking, feeling, willing. *Jñāna, bala, krīya, ca*.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari.

Big words to pronounce. Nitāi Gaura Hari bol. Surrender, surrender, surrender. *Śaraṇāgati*, *śaraṇāgati*, for Them. Degree of self surrender, degree of self surrender, that is the price, self surrender towards the principal. That is the only - not to fight as a matter of right. Though, still some devotees they say like that, assert like that. "It is my right." Ha, ha, ha.

In *Bhakti-rasāmṛta-sindhu* there is a *śloka*. I don't remember the *śloka* but the purport is like this.

One devotee he's making assertion, "That to serve You it's my duty. Kṛṣṇa, to serve You, it is my duty. If Baladeva, Lakṣmī, any other devotees they come to serve You, I shall remove them forcibly. I shall say to them, 'No, I'm the servant. My duty is to serve. I won't allow You to serve Him.'

In a challenging mood, outwardly, "Lakṣmī Devī she can serve higher. Baladeva and others They can also render higher services, higher type." But he says, "I won't allow Them to serve. It's my right to serve You. I shall do it direct. I won't allow Them."

In *Bhakti-rasāmṛta-sindhu* when it was being prepared here, then another of my Godbrothers, Rāma Gopāla Bābū, coming to this *śloka* he was perplexed. "The devotee, he must not have so much pride that he can render service eliminating those higher servitors. This is an egoistic statement."

How? Then he read it and found out and told, "Here the attitude is some other. He says that Lakṣmī, Baladeva, or other devotees, I'm servant of Them also. In my presence I won't allow those masters to render service to You. They must take Their stand along with You and alone I shall serve all of Them. They're also my master. Baladeva, Lakṣmī Devī, in my presence why They will serve You? I'll be here, I shall do everything. And They will take position by Your side and They will render my service?" That is the spirit here. "I'm the servant and They're masters. Your closer servants They're all masters. I can't allow Them to serve You. I shall do the whole thing. And along with You They will - must receive my service." That is the spirit. "I'm servant of the servant, of the servant of the servant of the servant. When I'm present I won't allow anybody to serve You. I shall do it myself. And They're also my masters. They must sit and accept my service." Ha, ha. In this way.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The existence of the purest type. Surrender. Not to family, not to village, not to country, not to nation. All extended selfishness. To the whole, to the whole of the whole. The whole is in one part.

athavā bahunaitena, kiṁ jñātena tavārjjuna / viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"I'm enumerating, I'm here, I'm there, I'm so, I'm so, all these. What more I shall speak to you Arjuna? The whole you can conceive is in My negligent part. In nutshell I say to you. The conception of your infinite is in My negligent part, I'm such."

And at the say time He says, "I'm everywhere, everything in Me. I'm nowhere, nothing in Me. Try to understand My peculiar position. Impossible. I'm something impossible. The contradiction, no contradiction in Me. The conception of your contradiction, that is also a part in Me. Which is absurd in you, that is a part in Me. I'm such. I'm above your absurdity."

Hare Kṛṣṇa.

"So don't keep anything in your hand. Empty handed clearly surrender. What I am, or whatever I shall try to make you know, you will know that. You remain satisfied there. Don't go to form any estimation before your gain. Don't go to give any program to Me, don't try, don't make any program beforehand, you'll be loser. Whatever you'll ask that will be beneath the degree of your own goodness. Whatever your tiny brain can conceive as the Absolute Good to you, that will be very, very small. So surrender, surrender to Me and you'll be benefited there."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
No assertion. Hare Kṛṣṇa. Hare Kṛṣṇa.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

To come through Gaurāṅga, to come to Gaurāṅga, means to be qualified in this way, He'll couch you in this way. The camp of Gaurāṅga, it is Both parties combined, They know well what is necessary, the best, Gaurāṅga.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

I've got much attraction for Godāvarī, and Rāya Rāmānanda *saṁvāda*. From the beginning to the highest, the whole possible surveying of the whole spiritual life is there, is given vent there. Beginning from *varṇāśrama*, beginning from ordinary theistic life, step by step to the highest attainment. And Mahāprabhu had to show who He was clearly there. *Rasa-rāja, mahābhāva*. And we never find anywhere that He showed Himself in that way, the combination of Two, only He disclosed to Rāya Rāmānanda. And never in His *līlā* in any other place we find that. And that also most reluctantly He had to show who was He. The pressure came from Rāmānanda Rāya, Viśākhā Sakhī.

"When You have come to grace this fallen soul, what is this Prabhu? You are dealing so miserly with me. It does not behove You. You'll be so much miserly to me. You Yourself have come to this place to deliver me, it does not behove that You'll deceive me."

Mahāprabhu could not stand before his earnest heartfelt appeal. He had to come out clearly, "I'm such and such." And Rāmānanda fainted, could not stand. Rāmānanda could not stand - fainted. Then He touched him and took him to his previous stage of consciousness. Rāmānanda found that *sannyāsī* standing. And what drama was shown and finished. A very peculiar place, Godāvarī. Rāya Rāmānanda *saṁvāda*.

Sarga digni gana ganendra vinite godavari gata ke
Sri caintanya mahaprabhu pada yugam bhakta caitanya sambavo
Sri siddhanta sarsavatiti gaura dine radhe gauri rasamyaka [?]

In such and such time, worshipped by Rāya Rāmānanda, the Divine Feet of Mahāprabhu was decorated here, shown here. And in such and such date the leader of the Gauḍīya, the Ācārya of the Gauḍīya, he's putting these footprints in stone, and making arrangement for worshipping that. It is mentioned therein.

Gaura Hari. Gaura Hari. Gaura Hari. Godāvarī, that gosthpada kṣetra. Gosthpada, there is a fashion that in that shore, in the bank of that Godāvarī river, sometimes by the current it comes breaking the bank. But a peculiar type of holes, just as the footprints of the cows, that is always, that will always remain there. The soil is such that some holes, just like the footprints of cows is seen there. So gosthpada kṣetra the name, *go*.

And Kṛṣṇa has much connection with *go*. Ha, ha. *Go indriya*, *go veda*, then *go* in that cow. Govinda, that the Master of senses. If we try to look attentively in the function of all our senses, then we can see that they're meant for Him only. He's the Master of all our senses. Govinda. *Go* means *indriya*. If we look carefully to the function of the *indriya*, then we must find that it carries

us towards Him. He can satisfy. They're meant to satisfy Him only. And *go* means *śruti*, *Veda*, *vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

If we can notice into the inner meaning of the scriptures then we can also see that it's going towards Kṛṣṇa, Govinda. And the *go* in Vṛndāvana, *śanta rasa*, the innocent, all benefiting temperament animals that have finished their previous *karma*. And they're created only for the benefit of the society, of the world. There is also Kṛṣṇa, all Kṛṣṇa dedication. The highest species of dedication in the animal kingdom.
_____ [?] There is - then they're released from their *karma*, again the soul will have to begin. The soul in transmigration, last species he reaches to cow section. They're of less demand, and more giving, and their gift also towards the Deities, to the children, such holy contribution from that species. And they're satisfied with some grass or anything, some small reward, and more giving. In the animal type that is considered to be the highest stage, they're released from their previous bad action, in the last layer. Then again they're to begin new life of *karma* in human species, no more in the animal world.

Govardhana. As was their species, *go dhana*, our Guru Mahārāja told, in Śeṣaśāyī. I heard that Swāmī Mahārāja mentioned that incident. Many of the *sannyāsīs* went to see Śeṣaśāyī mandira, though Guru Mahārāja himself announced that, "Today I shall speak something." But some did not go, I did not go, I attended his lecture. And I think Swāmī Mahārāja also attended that lecture, did not go to see some places of pilgrimage there, Śeṣaśāyī.
That day in his lecture he told, "The Kṛṣṇa *bhakta*, the breeding, is like that of the cows. Not much restriction, any place, every place, they may talk about Kṛṣṇa. To spread Kṛṣṇa consciousness not much formality is necessary. Only the spirit should be there, sincere spirit. And external formality is not required very much there in that in preaching Kṛṣṇa consciousness. Like the breeding of the cow species."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

āmi - eka bātula, tumi - dvitīya bātula / ataeva tomāya āmāya ha-i sama-tula

[Caitanya Mahāprabhu then said, "Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.291]

Mahāprabhu says to Sanātana [in this *śloka* - to Rāmānanda Rāya], "What I talk to you that is a kind of mania, a madness. But you are a type of madman, I'm also so. So you and Myself are of same rank. Talking all these things, this delirium. What we say it is all delirium to the public. So I'm also a madman and you're also so. You are giving attendance and I'm speaking. So all delirium. What value in the so called world of reality these things have got?"

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti

["The transcendental *līlā* of Śrī Kṛṣṇa is great nectar for the ears. Those who relish just a single drop of that nectar even once have their attachment to material duality totally ruined. Many such persons have immediately given up their futile homes and families and have come to Vṛndāvana like a free bird out of a cage. Becoming totally detached from their material life, those devotees have taken up the path of renunciation and have accepted alms just to maintain their lives on this plane. In this way they continue to search for Him, the all fulfilment of life."] [*Śrīmad-Bhāgavatam*, 10.47.18]

Rādhārāṇī says to Uddhava. "What should We say Uddhava to you? Your Master has got such a charm that coming in connection with Him everyone becomes mad. Only a slight drop of His connection can make everyone mad. *Yad-anucarita*. The least part of His life, least part, a drop, of His activities or life, any connection can make everyone mad. *Yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ*. If enters through the eye it's like nectar of nectar. *Karṇa-pīyūṣa-vipruṭ*. If given a smallest drop. *Sakṛd-adana-vidhūta-dvandva- dharmāvinaṣṭāḥ*. If anyone has taken, has swallowed only a drop, he's finished. *Dvandva-dharma*. The good or bad, heat or cold, or enemy and friend, or husband and wife, all ties at once dissolved. *Dvandva- dharmāvinaṣṭāḥ*. Duality. The love for duality, for any other, environment, friend, what we find in the midst of, everything dissolved. *Karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmāvinaṣṭāḥ.*

Sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā. Then, what is the effect, consequence? They have no charm for anything else in the world and environment. They leave, from the core of their heart, everything. *Gṛha- kuṭumbaṁ*. Their friends, their house, family, *gṛha*, no charm for anything else, leaves at once. *Gṛha- kuṭumbaṁ dīnam*. They're also very - think themselves very poor, very helpless. But who cares for them? The wife, the father, the mother, the son, the friends, they become very, very - considers themselves very unfortunate and suffers, they have to suffer much. But this genuine who has got the connection with Kṛṣṇa he does not care for them at all, nothing. *Gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu- caryāṁ caranti*. Just like the birds who have got no attraction for any particular tree, only from this tree to that tree, that tree, that tree, in this way. So he also without caring for any comfortable environment, from here, there, he wanders in search of Him. *Vihaṅgā bhikṣu-caryāṁ caranti*. A king, he's giving up his throne, comes on the street and he wants to live on begging. King comes to be a beggar. A scholar comes to be on the street like a madman. So in this way, all the

possession of this world becomes trash to him and he comes out on the street as a beggar, madman. And he's hunting after Him, "Where shall I get that kind of taste once more?"

Mahāprabhu,

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

"Oh, My friends, if you help Me, help in this way, you say where should I go, I shall get that...

83.11.23.C_83.11.24.A

Śrīla Śrīdhara Mahārāja: ... I can't stand without Him, without that taste. Oh, My friends, try to help Me, say what shall I do. I can't remain standing. I can't live without Him, that is."

Gaura Hari bol. Gaura Hari bol. The hankering, that plane of hankering of our heart. Within heart, within our consciousness, our soul, whatever we may say, the inner plane is of such, searching. Search For Śrī Kṛṣṇa, Reality The Beautiful. *Athāto brahma-jijñāsā* in *Vedānta*. The substance of the *Veda* collected, and *Brahma-sūtra* was given by Vedavyāsa. And beginning *athāto brahma-jijñāsā*, the most relevant question of all of us is here, *brahma-jijñāsā*, search of the biggest. And that has come by Mahāprabhu, Search for Kṛṣṇa. *Jijñāsā*, enquiry after the biggest, all-accommodating thing. And here the Search for Kṛṣṇa, Reality the Beautiful. *Kāhāṅ Kṛṣṇa.* The life is injected into that consciousness, *brahma-jijñāsā*, the heart is taking the main part.

"I can't stand without the object, the meaning of the Brahman, Who is the creator, Who is the sustainer, Who is everything here, I can't stand without Him."

A living thing of *brahma-jijñāsā*. That scholarly enquiry that what is the most basic, fundamental plane where we stand, *brahma-jijñāsā*. Our heart's hankering, what for we're living, highest fulfilment of our life. Not that scholarly enquiry where do we stand here? What is the analytical value of the environment? Not such scholarly investigation, but heart's inner demand. What for I'm living here? Whom I'm searching? Where is my fulfilment? In this way. Gaura Hari. Gaura Hari. Gaurāṅga is here such.

kāhāṅ kṛṣṇa prāna nātha vrajendra-nandana, kāhāṅ karoṅ kāhāṅ pāṅ muralī-vadana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

kāhāre kahiba, kebā jāne mora duḥkha / vrajendra-nandana vinu phāṭe mora buka

["To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.16]

"My heart wounding without having any touch."

Gaura Hari bol. I finish here today. Nitāi Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpāda Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

This is not a separate thing, this is included in the wholesale _____ [?]
Muktir hitvān-yathā-rūpaṁ svarūpeṇa vyavasthitiḥ [*Śrīmad-Bhāgavatam*, 2.10.6]
Their simplicity, or sincerity, that is the innate nature of us. And general progress towards the truth, that will reveal our innate nature, and that nature is sincere and simple. We're now suffering from abnormal condition, we want to go back to normal position, normal life. Back to home. So this is general question, all- comprehensive, how we can make progress towards Kṛṣṇa? Everything will come, no artificiality, that we shall acquire some particular quality, and thereby we shall learn something special, it is not like that. The general progress towards the truth, and that is effected by *sādhu* and *śāstra*, by the general instruction. By the association of the higher we can get out of our filth which we acquired in company of the abnormal world of *māyā*, misunderstanding. The same thing, misunderstanding will be cleared, and we shall go back to our simple and sincere life where everyone is engaged cent per cent in the service of Kṛṣṇa. Reality For Itself. And we shall harmonise, adjust ourselves to that plane of activity. Common question, not to be dealt by any part. The wholesale progress is necessary. One will help another, to take the *Nāma*. So it is said, that only counting the beads that may not be effective. *Sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

That is to use the tongue, to use the eye, to use the touch, whatever we've got we shall take advantage of all of them. But the common thing, common capital of everyone of them will be the *sevonmukhatā*, to acquire serving tendency. Die to live, surrender, *śaraṇāgati*. There we can live. We're to dissolve ourselves into the most fundamental plane. And we've acquired so many prejudices for provincial, separate interest, and those must be dissolved, fully and finally. And then we shall find our soul is dancing in the wave of the most fundamental. That is For Itself, For Himself, everything for Kṛṣṇa, for His satisfaction. The whole is moving to create His satisfaction. That is the universal movement, the dynamic characteristic of the most fundamental plane. And our heart, our own self, must be a member, must find himself a member of that plane. All acquired foreign tendencies should be dissolved. *Sevonmukha*. What is the nature? That is the serving the universal cause. And to get out of all provincialism, separate interests, in general. Then eye will be able to see things properly, Kṛṣṇa consciousness, Kṛṣṇa relationship. The hand will work for that, the leg will work for that, everything, the sound will work for that. Whatever we've got, everything will work for Kṛṣṇa consciousness, Kṛṣṇa's satisfaction. The wholesale dissolution of the ego, die to live, surrender. Surrender to the interest, to the cause of Kṛṣṇa, for the satisfaction of Kṛṣṇa. And dissolve all selfish aspiration attempt. That is the general thing, wave, and that can be acquired,

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha] sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

With the association of a saint who is in my line of thinking, and superior to myself, to be associated. Association means that is to serve him, to work under his direction, that is association. He'll get the principal part, he'll be master, I'll be servant. I'll be instrumental to him, and he'll work the instrument in me. In this way. That aim, that fruit, the result, the product, belongs to Him, and not to anyone. That is the main object of a devotee's life, that Kṛṣṇa alone is to enjoy. And if we can accept that and we can, not only theoretical acceptance but practically if we can accept and mix up with that, then it is all right.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. Then the Name will come of it's own accord in me. The sound representation of Him, the colour representation, figure representation, touch representation, that will be in me, as in home, most natural, my own, my beloved. In this way, everything we shall be able to look at, and have as our most beloved, most desirable atmosphere, object, everything. And that will also give us experience of sweetness, of beauty, harmony, everything what is desirable, normal.

So one, and that is to acquire serving attitude. Service means opposite to exploitation and renunciation. Minus any movement, minus exploitation and renunciation, the positive thing will be service. Not self centred activity, nor apathy to the progress of the whole. So then that service that is to dive deep into the real interest of the wholesale. Die to live. Throw yourself into fire, assess the _____ [?] that will be reduced to ashes and the gold will remain in its pristine glory. *Sevā*, what is *sevā*, work for Kṛṣṇa.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That universal call, clarion call. "Give up all conceptions of your duties and come to Me alone. And you'll not have to repent."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: No. That is the common thing, single thing. *Sarva-dharma*, all concentrated, all the advices, teachings in *Bhagavad-gītā*, concentrated in one *śloka* in the end.

Sarva-dharmān parityajya. "Give up all conceptions of duties in your life, and come to Me alone. And I shall look after you. You won't have to repent, you'll be amply paid."

That is one final call of *Bhagavad-gītā* by Kṛṣṇa.

"I'm everything, what you cannot even conceive of. I'm so friendly to you, you cannot think it properly now in your present position. I'm such an intimate friend to you. An indispensable necessity you have with Me only, I'm such. The whole world may be reduced to ashes, fire, but you do not lose anything. Whatever you're thinking is your own, all may be finished, crushed, reduced to ashes, you'll never lose anything. Your every engagement is with Me. Your only requirement is in Me."

That is His call, that universal call, that graphic, comprehensive call. No side issue, then general call.

Devotee: _____ [?]

Devotee: Guru Mahārāja. How am I to understand my connection with such a place as called Venezuela and my duties towards the preaching...

Śrīla Śrīdhara Mahārāja: That is hear-after, should be talked by - with the consultation of Akṣayānanda Mahārāja, the particulars. But general thing we're to deal, and that law should be applied everywhere, in any particular case. But my general interest must be kept intact, and how, that is to be applied in particular cases. It will come under that. Hare Kṛṣṇa.

And one gentleman came here a few months ago, he was busy to write a book of comparative study in various conceptions of religion. Do you remember, anyone?

Devotee: Bhargava Prabhu?

Śrīla Śrīdhara Mahārāja: Bhargava maybe. He was preparing to compile different principles of different religions, and he had a strong mind to publish a book with the comparative study of the principles of different religions.

Ha, ha, ha. I asked him, physician cure thyself. First try to know. Don't lose your valuable time, don't waste. Know the truth first yourself, and whatever that truth will ask you to do, you should do that. Don't go to thrust, to push your mania into him. Know the truth first, that is all important, valuable human birth, try to know the truth, be established in truth. No urgent duty like that. Everything should be accepted or non accepted according to that conception. Know thyself first, and then try to give it to others. Otherwise without knowing you'll distribute something, this and that, an undesirable thing you will take trouble to distribute to others. Know first what is truth, and then if you get the inspiration, and then distribute the truth. So first know, to have then give, have and give. Mahāprabhu says,

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

Mahāprabhu is saying there, "You are fortunate enough to have a birth in India. You have come to closer contact with the revealed truth, Kṛṣṇa consciousness. So get success, get, try to acquire your realisation, and then distribute that to others. *Janma sārthaka kari*. First you get your fulfilment, and then try to fulfil others." _____ [?] One who does not know anything, how he can make it known to others?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Vidagdha Mādhava: Guru Mahārāja. Can you speak something about the superiority of Vedic culture.

Śrīla Śrīdhara Mahārāja: Superiority of Vedic culture. First, the question of geography may come, eh?

In America, what is the place where the position of highest civilisation can be located? Either scientific, or about finance, there something must be selected to hold the highest position, in finance, or in scientific knowledge.

Devotee: Oxford.

Śrīla Śrīdhara Mahārāja: Oxford, in England.

Devotee: In America, what is this, near Boston...

Śrīla Śrīdhara Mahārāja: But anyhow, anywhere. Then if other people say, "Why Oxford should be the seat of highest culture? Why should we give recognition? Why not my village?" If anyone asserts like that, what will be the answer?

Devotee: Because of the people, because of the learned men.

Śrīla Śrīdhara Mahārāja: Why the learned men will be there only? I'm not less learned. Learned means in the scientific age those that cultivate about science. And the *Bible* will say that those are atheists, uneducated fellows. Who is well versed in the knowledge of *Bible* he's the really educated man. What do you say?

And educated man is a religious man, and religion has got the importance over science. It deals life eternal, and they're only dealing with the phenomenal part of the world , not the spiritual side.

Then what place should be the highest in your consideration? Why it should be there, Oxford? Or Cambridge _____ [?]

Devotee: You've lost us again Mahārāja.

Śrīla Śrīdhara Mahārāja: So, to say that how Vedic culture should be the highest, why the revealed scriptures that came in India that should be considered as the highest? And not that came in Arabia, that *Koran*, and that *Bible*, and the Sikhs will say that *Grantha Sahib* given by Nanak. Why?

First we're to accept with toleration that somewhere in the world it should be, without being jealous about the position of the land. Then we shall come in comparison of religious points and find out some criterion, common standard. What is religion?

I've told many times that gold is the standard between the international currency. The dollar, the pound, the rupee, so many things, the standard is kept by the gold, medium.

So we're to find first what should be the criterion of religion. Some say that clever attempt in exploitation, that may be the highest, and to distribute them like a king, that will be the highest. Buddhists, Śaṅkara, the reactionary, they'll say for those that appreciate renunciation, exploitation can never be higher ideal.

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam [vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

By amassing energy under ones command and to distribute them to others, these are all trifle things, all mortal things, so this cannot be the highest position in life.

So Brahmā, even the creator, he's also in the relativity of birth and death, he's to suffer from reaction. What to speak of others created, animals or men. Even the creator himself he's in relativity with this mortal world, so he's also to suffer birth and death.

Then the next section, that of renunciation. The Buddhists, the Śaṅkarites, they say by renouncing everything and reducing us to some zero, that is dreamless sleep, that *samādhi*, complete retirement from the environment, that is the highest attainment. According to them, according to Buddhists the dissolution of personality. And Śaṅkara also, dissolution of the so-called personality, but there is one common mass of consciousness as the cause of the whole, non differentiated, non specified. Anyhow renunciation has been recommended to be the highest attainment.

Then a third class they say exploitation and renunciation if both eliminated, a third plane is there by which we can have our association with outside. And that is that of service. I'm not exploiting anything, I'm not renouncing him also, I shall serve him. This divine temperament. Whatever I shall be in the midst of I shall look in the spirit of serving that. That is divine character. Not to exploit, and nor to renounce, but I shall connect with anything and everything with the spirit of service. And not only I shall see it part by part, but part of the whole. One. In that way we're led towards higher divine life, devotion. And it may be found in *Koran*, *Bible*, to certain extent, partially. According to the capacity of the local people the instalment has been given to them.

But in India from ancient time they have dedicated themselves more for the spiritual life than this material life. And there specially that is a selected place of the Lord. First I mentioned about geography. Why God has selected India? The question will come, why God has selected India to be the place where the fullest, the highest revelation, revealed truth, should be given down? Some place must be chosen. India has been chosen, the most important place what attracted God's attention to give the fullest spiritual knowledge extended here. We're not to envy, not to be jealous of the yoga field position, but we shall be eager wherever it is we must try to have that. With this spirit we're to approach the Vedic culture. *Veda* has dealt with spiritual life to the extreme, and of different stages.

That's why once Max Muller told, "The India in her *Upaniṣad* has got so much wealth that one drop may satisfy the whole of the world, but it won't be lessened thereby. So much nectar there is in the store of *Upaniṣad* in India that the whole world will be satisfied only with one drop, and India won't lose anything. It is of such type nectar." So this appreciation from a foreign man, he could appreciate what is there.

So some part in the globe, in the planet, must be selected, and India was selected, and here we find the general life is for religion, for God, than this material aspiration or development. So Vedic culture means *Veda*. *Veda* means 'know.' *Veda*, the literal meaning is 'know.' As I told about the *praṇava*, *oṁkāra*, the very seed of the *Veda* is Oṁ. What is the meaning of the Oṁ? "Yes." Only in one word the *Vedas* say "Yes." Yes, know, enquire. What is 'yes?' Whatever your inner search that exists. Everyone is searching something, happiness or pleasure, or ecstasy, joy, something, the inner hankering. In one word says, 'Yes. What you search after that is really existing, search.' The first word is this, this *praṇava*. And then comes to *Veda* you will see this, that, this, these things by gradation it will say. Whole thing contained there. So Vedic culture, *vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

The misguided people they've also come to interpret *Veda*, but they failed. Atheistic people also came to *Veda*, but they could not enter into the real meaning of the *Veda*. Śaṅkara was also a great exponent of the Vedic culture, but he concluded in some spiritual zero, Brahman.

But only the four Vaiṣṇava Schools, Śrī, Brahmā, Rudra, Sanaka, they, submitting to the hierarchy, to the spiritual lineage, Ācārya *paramparā*, they could find the real meaning. That by surrender we can come in connection with the super subjective world. We're subject, and everyone what we see that is all within the objective world. But there is super subjective world which can connect with me, with us, the gross type of subject. And that is finer subject, that can come to us, but we cannot go there according to our own whim. But if they want to take us in we can go. There is such a sphere of life, such a plane of living, such a soil where so many *jīva*, so many souls are engaged in service. Service of the centre, service of the Lord, of the world, in this way.

Whatever you'll refer from your religious books, it can be pointed out in a part of the *Veda*. It's a general representation of all comprehensive religious conceptions. There is a general saying, "What is not in *Mahābhārata*, that is not in India."

The *Veda* will say, "Whatever is there in the world, everything in Me. I contain everything, every class of thinkers, by gradation, accommodated in Me. And comparative study from the lowest conception of spiritualism to the highest, I contain there. By gradation you can get it." *Vedaiś ca sarvair aham eva vedyo*, *Bhagavad-gītā*, [15.15] as a guide to Vedic culture generally says, "The whole *Veda* attempts to know Me only. Kṛṣṇa consciousness. The attempt of the *Veda* is only to show Me as Kṛṣṇa. The origin of the whole is Myself." Kṛṣṇa says in *Bhagavad-gītā*. "This is the meaning of the *Veda. Vedaiś ca sarvair aham eva vedyo*. How the Kṛṣṇa conception is the highest conception of reality, it will come from *Veda*."

And even somewhere *Veda* says that, "We beg to be forgiven that we could not clearly express that Kṛṣṇa conception is the highest conception of reality." In *śrutisthal*, in *Bhāgavatam* it is mentioned, that the *śruti*, that is *Veda* mantra, they, personified, they jointly say, give their statement that, "We could not clearly express that the highest reality is You, Kṛṣṇa, in Your *rasa līlā*. That this kind of *rasa* is the highest object of all the souls in the world, we could not give it expressidly, clearly, to the people. So we beg to be forgiven by You my Lord."

This way, Kṛṣṇa consciousness. *Akhila-rasāmṛta-murtiḥ* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142].

In a general way if we approach, that we want to express the *rasa*, joy, *ānandam*, pleasure, whatever you say, that thing, our inner hankering is for that. And that in its fullest conception is in Kṛṣṇa. You gradually try to find, make experiment, comparative study.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: In the relativity of world religion can Jesus Christ be considered a *śaktyāveśa avatāra*?

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Vidagdha Mādhava: Can Jesus Christ be considered a *śaktyāveśa*?

Śrīla Śrīdhara Mahārāja: Can Jesus Christ - be considered - *śaktyāveśa*? Yes, maybe, no harm.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: No, not to laugh, a serious thing. I think Bhaktivinoda Ṭhākura has told like that, *śaktyāveśa avatāra*, but *śakti* of different kind.

Paraśurāma, he was mainly *śaktyāveśa avatāra* in India. Paraśurāma has got special power, *śaktyāveśa*, to fight with the so-called atheist *kṣatriya*.

Vyāsadeva, he has special power, he also - about the dealings of the revealed scriptures.

Pṛthu, to show how to give the good administration to the people.

In this way there were many who got special delegated power. Ordinary *jīva* but the delegated power in him from the Supreme for particular function, and they have done it successfully, there are many.

So Christ, no doubt he got some special power in him to deal with that sort of religious conception to the world, *śaktyāveśa*.

And I consider personally that Swāmī Mahārāja he also got some supernatural power to deal with such a graphic program in the foreign - what is not expected by the general capacity of a human being. Some special power came in him to make it possible. *Śaktyāveśa Avatāra*.

But that inspiration, or that delegation, does not come in any and every man. The man must have some capacity to a certain degree, then that delegation may come to him. So he has got also his personal value at the same time, though,

mukam karoti vācālaṁ panghum langhāyate girīm [yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

It is mentioned that His Divine Will can make a lame man to dance, and to cross the mountain. And who is...

83.11.24.B_83.11.26.A

Śrīla Śrīdhara Mahārāja: The Supreme Power is endowed with such miraculous capacity. But still in general we shall think that where that delegation comes there must be some qualitative capacity, in general.

Vidagdha Mādhava: Guru Mahārāja. One last, one other question on Jesus Christ. In your book *Search For Śrī Kṛṣṇa* you said that, "The foundation, the fundamental Vaiṣṇavism is present in Jesus Christ in die to live, at least physically." But Jesus Christ would also repeatedly say, 'I come only by the will of my father.' And it seems that his ego was also surrendered to the father. The *ahaṅkāra*, the false ego, no separate interest. At least he expressed that many times.

Śrīla Śrīdhara Mahārāja: It is theism but not full-fledged. Christ preached about theism but not full- fledged theism. That is our contention. Not wholesale engagement of a soul with Godly service. Living a separate life, a reverential mood towards God. Then praying for his material life, bread and butter, and all these things. And also conception of God not very clear, hazy. And then direct connection with Him, and to live with Him in wholesale engagement is not recommended there. And also about the environment, the animals and the trees they're not endowed with any soul, you can eat them, animal and other things. Their pains when we cut an

animal for our food there is some pain, some painful vibration, that has no recognition. So many things there are. But still there is theism but not full-fledged, in short, theism not full-fledged, partial representation of theism is there. That is our opinion, conception.

Vidagdha Mādhava: Yes. There are many misconceptions.

Devotee: Sometimes, can we think, Gurudeva, that he, due to time, place and circumstance, in which he was preaching, he could not give more than that?

Śrīla Śrīdhara Mahārāja: So if we're to consider the wider, and the oneness of the high representation, then considering the position, that history and geography, considering the temperament of the people, such inspiration was allotted to them. Allotted in him to distribute. We're not blaming him, but the highest dispensation has made him medium of such spiritual truth considering the historical and geographical position of those that were in that locality. From the absolute standpoint we're to look like that. Because the highest dispensation is conscious of all the fact, of all the people, so they're sending different agents to different places and equipping them suitably for the time and place of that locality. So it should be taken in that light, not going to blame anyone, or to disregard anyone.

Devotee: So we should not waste our time speculating about what he may have known or not known, and just take what he did and know that.

Śrīla Śrīdhara Mahārāja: We should be guided by our inner tendency without thinking much about the environment. Our own concern will be that first of importance, that is one thing. And sometimes when as a preacher we're to deal with them, then we shall have to deal with them respectfully, not negligently.

A professor should not disregard a primary teacher. If he knows that primary education he's imparting, but still the primary teachers they've got their necessity for the society. And they may not be ignored totally and blamed for their job. They're trying to promote towards higher education in the beginning, so they're all friends. Friendly relation we shall maintain.

But when the question will come, 'so far, no further,' then those points where we develop, crossing their jurisdiction to higher, then we're to put some questions which may not be very palatable to them. Out of necessity we shall have to do, but we should not relish that thing.

...

...within seven days he'll have to die from Takṣaka bite, snake bite. Then he again entered into *samādhi* and tried to understand the circumstance what for that Parīkṣit him in that way. Then he came out from his *samādhi* and told his son, "He's a very religious man, virtuous. Because he'll have to take back my merit so he has punished as a king. So he has not done anything wrong, well-meaning, so you withdraw your curse."

Then, "No, I can't, I won't."

He tried his best to dissuade, but he did not withdraw the curse. Then, what to do, the *muni* sent two of his disciples to Parīkṣit Mahārāja to inform him that, "Such thing has happened, and he must be prepared, because what the boy has said that will surely come to effect, he's *brahmajñā*."

Then Parīkṣit Mahārāja, he was also repenting very much, "That why I did such a wrong decision, I took? I insulted *brāhmaṇa*. In natural course what it would have been, happened, that may take place. But why I have done such? I have insulted *brāhmaṇa* directly. My predecessors they used to honour the *brāhmaṇas* so much. And I have done this wrong." In this way he's repenting too much. "Let my kingdom be burned into ashes. This and that, I have done so."

In this way he was repenting, just at the time two *brāhmaṇas* sent by Śamīka Ṛṣi reached him and reported that such is the thing that has happened.

Then Parīkṣit Mahārāja was satisfied. "Yes, as I've done I've got the punishment, and it has been rightly done, this decision." Then he made arrangement. "I've only one week's longevity." So he had a house on the banks of the Ganges and he moved there with all his attendants. And his son was Janamejaya, and the responsibility of the management of the kingdom was given on Janamejaya, and he retired there.

This news reached all the corners of India, that the *brāhmaṇa's* curse is going to kill Parīkṣit Mahārāja who is such a virtuous king. A religious minded king and did so much service to the *brāhmaṇas*, he was going to die by the curse of a *brāhmaṇa*. So all the leaders of different sections of the *brāhmaṇic* class they came to console him and they attended that meeting. And there is a list, all the leading scholars of the day, they came to join that meeting.

atrir vasiṣṭhaś cyavanaḥ śaradvān, ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, [utathya indrapramadedhmavāhau]

[medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayoniṛ], dvaipāyano bhagavān nāradaś ca

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."] [*Śrīmad-Bhāgavatam*, 1.19.9-10]

All came to console Mahārāja Parīkṣit.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In that assembly Parīkṣit Mahārāja put the question to them.
"You all know I'm going to die within a week by the curse of a *brāhmaṇa* boy for my misdeed, in this and this way. Now only seven days left. How can I utilise my energy in these seven days that I can achieve the best destination? You advise me."

Then they began to advise in their own way, and there were so many differences between their recommendation.

Then Parīkṣit Mahārāja told again that, "You please be unanimous in your verdict, otherwise I cannot oblige all. Some say this, some say that, some say another, then whom I shall accept? You please come to a common conclusion and ask me to do, I shall do that."

At this time the young man Śukadeva entered the arena. Śukadeva coming, sixteen years old, well developed body, no dress, naked. And thinking him a madman, so many persons, women and young boys, casting this dust on him, and coming, following him. And Śukadeva, no care for anything else he's automatically coming, *yadṛcchagati*, coming without any object. Perhaps directed by the divine will he's coming that side.

As soon as the Ṛṣis saw him they all stood up, seeing such a venerable figure like Śukadeva. Seeing his posing, his appearance, his gesture, posture, they all in honour stood up. And then they proposed to Parīkṣit Mahārāja, "You are very, very fortunate. This *mahātmā* we could not see him, we hear his name but we couldn't see him. But fortunately for you that he has come suddenly, and we're all eager to hear from him. You please put him in the presidential chair and ask your questions, put your questions to him. And he'll answer, and all of us will hear with rapt attention what *he* says, this boy, what he has got, he's in such condition." So it was done rightly.

Then Parīkṣit Mahārāja put his question to Śukadeva. All hearing with rapt attention what the boy says. Parīkṣit Mahārāja's question was that, "I have got these senses, my property, how can I use them to realise the highest goal of my life?" That was his question. "What is the highest goal, how can I attain that? And I've got only these things as my capital, how can I use my capital, the senses, that I can achieve the highest goal of my life?"

Śrīmad-Bhāgavata is of twelve cantos, the first canto finished, the second canto begins with Śukadeva's advice.

varīyān eṣa te praśnaḥ, kṛto loka-hitaṁ nṛpa / ātmavit-sammataḥ puṁsāṁ, śrotavyādiṣu yaḥ paraḥ

[Śrī Śukadeva Gosvāmī said: "My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists."] [*Śrīmad-Bhāgavatam*, 2.1.1]

"Oh Parīkṣit Mahārāja, your question is a very laudable one. Why? That this is the general question of all the public. Your question represents the whole questions of the public, all souls, general characteristic. *Kṛto loka-hitaṁ / ātmavit-sammataḥ*. Not only it is necessary for all, but the experts will also approve that it is really a question, it is worthy question, not to satisfy the ordinary, ignorant mass. But the exceptional scholars they will also approve that this is *the* question that should be solved. The only question of everyone, the common question of the whole creation, whole world, only one question. How we should utilise our energy to work out, to achieve the highest end of our life. That should be the only question in the world, and it is so. So it's a very laudable question, and I'm going to answer."

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ, apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]
[*Śrīmad-Bhāgavatam*, 2.1.2]

"Oh king, you asked me that, 'How can I utilise my ears, what to attend by the ear, what to attend by the eye, what to attend by the hand, how I can utilise my senses that I can go towards my highest goal? That *śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ*. A man, a person, has got thousands of things to attend, they're always busy. You will see that everyone is always busy, they've no want of direction, how, what to see, what to hear, what to do, they're all busy. *Śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ*.

Apaśyatām ātma-tattvaṁ. But who are they who are always busy, very busy about nothing, who are they? *Apaśyatām ātma-tattvaṁ*. Very busy for the treatment of the patient, but no diagnosis. No diagnosis. *Apaśyatām ātma-tattvaṁ*. They have not examined what is really necessary of their own. No diagnosis, but very busy. This is this world.

Apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām. They're all in a family life and engaged in their sense pleasure by mutual agreement.

nidrayā hriyate naktaṁ, vyavāyena ca vā vayaḥ / [divā cārthehayā rājan, kuṭumba-bharaṇena vā]

["At night we see two things; either sleep or playing with women (sex indulgence). And the day-time is spent either in search of money or by serving the relatives."] [*Śrīmad-Bhāgavatam*, 2.1.3]

The whole night they're passing either in sleep or in pleasure. And *divā cārthehayā rājan, kuṭumba- bharaṇena vā*. And the whole daytime they're using for where to get money, and also

kuṭumba, and how to maintain their relatives. They're busy daytime in this for money and for attending their own relatives, and at night time, sleep and some pleasure seeking bliss.

[dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api] teṣāṁ pramatto nidhanaṁ, paśyann api na paśyati

["Such persons complacently believe that their nations, communities or families can protect them, unaware that all such fallible soldiers will be destroyed in due course of time. In conclusion, one should try to associate with persons who engage in devotional service twenty-four hours a day."]
[*Śrīmad-Bhāgavatam*, 2.1.4]

"And they're so busily engaged there, they've no time to find that the death is coming nearby, everything will be shattered, put to end. They overlook this, no time to, they're ignoring the great danger that is approaching day by day towards them. *Nidhanaṁ, paśyann api na paśyati*."

Then he says that, "You say that you've only seven days time." But I say this is enough." *Saptāhaṁ jīvitāvadhiḥ* [*Śrīmad-Bhāgavatam*, 2.1.14] But that is enough. *Varaṁ muhūrtaṁ viditaṁ, ghaṭate.*

kiṁ pramattasya bahubhir, parokṣair hāyanair iha / [varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

Inattentive we may pass *crores* of lives. Infinite number of lives we're passing unattended, fruitless, no effect, unproductive life we're passing many, many lives, but not fruitful. But *muhūrttaṁ viditaṁ*, if properly understood, only a moment we can utilise ourselves, that is enough for our highest realisation. *Kiṁ pramattasya bahubhir, parokṣair hāyanair iha*. Ignored life, *bahubhir*, life after life, many lives we may live, so no question of time. Only the question of attention to the proper.

Devotee: Attention of?

Śrīla Śrīdhara Mahārāja: Attention to the proper point. *Varaṁ muhūrttaṁ viditaṁ*. Properly understood one moment is sufficient to help our - going to destination, our fulfilment, *muhūrttaṁ viditaṁ*. In this way I told,

khaṭvāṅgo nāma rājarṣir, [jñātveyattām ihāyuṣaḥ / muhūrtāt sarvvam utsṛjya, gatavān abhayaṁ harim]

["The saintly King Khaṭvāṅga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 2.1.13]

There was one king named Khaṭvāṅga, only in one moment he achieved his fulfilment in life. There was one King Khaṭvāṅga, he was invited by the [demi] gods to help them in their fight with the demons, and he did successfully.

After that the gods asked him, "You take some boon from us. You have done some valuable service. We're eager to give something in return."

Then he told, "If you want to give something, you give my salvation."

"No, salvation will come - that is only reserved for Nārāyaṇa, He can give. We can't do."

"Then, what can you do for me? Can you say how long I shall live?"

"Only one moment."

"Is it?"

"Yes. Be assured, only one moment left."

"Then you all go away."

That one moment he engaged exclusively in the devotion of Nārāyaṇa and got salvation. So this is a precedent, one moment is sufficient. But unmindful time, that is *crores* of births may pass away without producing any good result.

"So seven days time you have got, it is enough. Don't repent for that. Now what I say you hear."

In this way he began to chant the *ślokas* of *Bhāgavatam*, winding up all the existing different schools of religious section to devotion. The devotion is everything. In our dealing with the superior, devotion, surrender, sacrifice, that is what is really necessary for us.

In this case I want to quote one expression from one Mr. Hegel, German philosopher. He says that, "Reality must be By Itself and For Itself." The Reality, the Absolute Cause of the whole world must have these two qualifications. What are they? By Itself, and He's His own cause, nothing has produced Him. If anything had produced Him, then the producer that will be more important. Do you follow?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The reality, *vāstava-vastu* [27:50 - 28:43 ?]

Whatever process you follow, but this main principle you must have to attend and to acknowledge, that everything for Him, to satisfy Him. [28:57 - 29:27 ?]

Wherever you are you must have to admit this, that everything is for Him, to satisfy Him.

Tine lilamaya, para tattva tine lilamaya. It is His play, and we're so many constituent parts to satisfy Him. *Gītā* _____ [?]

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca / [na tu mām abhijānanti, tattvenātaś cyavanti te]

["Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

There are so many sacrifices, but sacrifice for whom? Who is the recipient? [30:10 - 31:24 ?] *Upaniṣad*, general question _____ [?] the only question, common question for the whole. *Vedānta* _____ [?] *athāto brahma-jijñāsā, Upaniṣad* _____ [?] What is *brahma-jijñāsā*?

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we can understand that, I shall understand everything. If I can get that I shall get everything. *Upaniṣad*, Indian Vedic culture _____ [?] What is this? Enquire after such a truth, by knowing which you will know everything. And by getting which you will get everything. _____ [?]

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

Tad viddhi jnasasa tad eva brahma [?] It is general enquiry, it is *the* problem. [32:35 - 32:44 ?]

"Is it possible? It is impossible. If I know one everything known, if I get one everything is got. This is a madman's delirious statement."

"But no, it is *the* truth. *Upaniṣad* _____ [?], *Vedānta* says *athāto brahma-jijñāsā*. _____ [?] The gist of all the *Veda*, *Upaniṣad*, represented by Vedavyāsa as *Vedānta śāstra, sūtra*. What is the beginning? *Athāto brahma-jijñāsā*. *Atha*, after this, considering all the things, past, present and future, we have come to this conclusion that *brahma-jijñāsā*, the enquiry after the greatest thing, the Absolute, that is necessary for our life, for our own interest, where we are. What is our duty to the environment? All these things are necessary for our own useful life. *Athāto brahma-jijñāsā*. Why?

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

From whom we have come, where we stay, and where we shall enter after this life? [34:25 - 34:50]

A child of a particular soil - what is that soil? *Brahma-jijñāsā*. *Athāto brahma-jijñāsā*. _____ [?]

In *Bhāgavata* we get an example, helping to understand this principle.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

"Just as if we pour water into the root of the tree, the whole tree is fed. If we put food into the stomach, whole body is fed. So if we serve Acyuta, Nārāyaṇa, everything is served. This very apt example.

[35:44 - 35:55 ?] The centre of the whole world is Acyuta, Nārāyaṇa. If we do our duty to Him. *Yasmin tuṣṭe jagat tuṣṭam priṇite priṇito jagat*. If He's satisfied everything is satisfied.

As we find in the case of Draupadī, when Pāṇḍavas they're in their life of banishment. Duryodhana anyhow managed to seduce Durvāsā. After Draupadī's meal, his eating is finished, he will be their guest with ten thousand disciples. And Durvāsā did that, and then he became guest to Mahārāja Yudhiṣṭhira when he was in jungle.

They managed, so many guests used to come, so anyhow with the help of Sūrya, sun, they managed to get one cooking pot. That until Draupadī takes her food, any number of persons may come, and the pot will be able to supply them with sufficient food. But after Draupadī finished her meal then none will be fed that day. But Durvāsā, instigated by Duryodhana to catch the Pāṇḍavas to finish his enemies he came.

And then Draupadī was in great disturbed mind, what to do. Then Draupadī began to call for Kṛṣṇa *sakhā*. "Oh my friend, save Your Pāṇḍavas in this great danger, or today they'll all be finished."

Suddenly Kṛṣṇa appeared. "Draupadī, I'm too much hungry."

And Draupadī began to weep. "Only for food I'm in trouble and I've invited You my friend. Save me from the scarcity of food."

"No, no, I'm too much hungry. You please see if anything is there in the pot."

Then repeatedly requested Draupadī went to see and found one piece of vegetable leaf is there.

"Oh, give Me that, give Me." He took it. "*Sthito smi*" He told.

All concerned well fed. And Durvāsā and his disciples they went to the river to take their bath and will return and be guest to Pāṇḍavas to be fed in a very palatable way. They suddenly found their whole belly is filled up, they can't eat anything else.

"What to do? If we go back there, the Pāṇḍavas they must have arranged something. And Bhīma he's a very troublesome man, he'll disturb us if we don't eat anything. So what to do, go away from here."

Durvāsā _____ [?]

Kṛṣṇa told, taking the little particle of that leaf, "*Sthito smi*." And all were satisfied, belly full.

So the prime cause is such, that if we know Him everything is known, if we serve Him everything is served. And *Bhāgavatam* also says.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ / kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

The Lord says, "I'm such. *Bhidyate hṛdaya-granthiś*. All the hankerings, your heart is sealed, and break out that seal. If you come to attend Me, your heart is sealed and that seal will be broken. And the natural flow will come and that will be able to recognise the soil outside, of its own plane. Your inner, automatic taste, when that will come out from your broken sealed heart, that will find for its own plane. That is the plane of Mine where I'm found.

Chidyante sarva-saṁśayāḥ. All your doubts will be cleared. This is one peculiar thing. Is it possible, all doubts will be cleared? *Yasmin vijñāte sarvam evam vijñātam bhavati*. If we can know Him everything is known. All doubts cleared. How will it be effected? Your natural flow from your heart, your *ruci*, your taste, that will come and select the similar friendly plane outside, that this is my own. This is all foreign things, and this is my home. The inner flow of the heart, *ruci*, not *yukti*, nor reason, but *ruci* can give you satisfaction.

Rāmānanda-saṁvāda, Mahāprabhu questions and Rāmānanda answering, Mahāprabhu questioning.

"What is our object of life, go on, and how to attain?"

Rāmānanda answered.

"This is "*bāhya, eho bāhya, eho bāhya*."

"*Jñāna śūnya bhakti*."

"Yes, it is. Go further."

Jñāna śūnya bhakti, it's a peculiar thing, devoid of *jñāna*. *Bhakti* means submission, devotion, *jñāna śūnya*, unintelligible.

Śrīla Śrīdhara Mahārāja: A natural flow of devotion, not based on any calculation, any reasoning, a natural flow towards the Absolute. Mahāprabhu accepted here. "Yes it is, here it is."

And when the product of our calculation this is faulty. Our calculation is faulty, we're limited, our calculation is limited. So finite calculation cannot give you infinite touch. But you have your natural relationship with Him, and that is sealed in your heart, ego. And if ego is broken the natural flow will come and it will select its own soil. "Yes, this I want." The *bhakti*, the natural flow, the natural tendency within you, that will find the environment of his own. He will recognise that 'this is my home, and that is foreign, and this is my home.' The natural inclination, natural tendency within you that will recognise, but never your calculation or your decisive faculty of anything like that. *Jñāna śūnya bhakti*.

"*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59] "Go further." Mahāprabhu told.

It is a very peculiar thing. _____ [?] *Jñāna śūnya bhakti*. _____ [?] The justice _____ [?] Judgement, calculation, this party, that party, then comparison, then conclusion, but this is all defective. They cannot produce anything perfect. *Jñāna śūnya bhakti*. *Jñāna*, if a tinge of judgement is in the devotion then that is spoiled. What is this?

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate / vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

In *Bhagavad-gītā*.

na hi jñānena sadṛśaṁ, pavitram iha vidyate [tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

"There is nothing in the world which is so much pure as knowledge." Then again He says that "After many, many births, a wise man comes to know that his calculation has no value."

Everything depends on Vāsudeva. Everything in the sweet will of the Absolute. And his calculation has no value there. He's Autocrat, the Absolute is Autocrat. He's not under law, law

comes from Him. And where law is necessary, when to decide the relationship between the two or more. But when there's the consciousness of one, oneness, one is whole, no law is necessary. His sweet will is sufficient. But law is found necessary in a lower position where to make some compromise between different parties. And where the party is one, no law is necessary. Law originates from Him. So when a wise man comes to this conclusion, that His sweet will is everything, law coming from Him, knowledge for everything coming from Him. He says, "Let there be light." There was light. He says, "Let there be water." There was water. The prime cause includes everything in Him, His sweet will. *Sa mahātmā sudurlabhaḥ*. Such a great soul is very rarely to be found in the world, when the *jñānī*, a scholar submits to devotion. So devotion is above all.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Śaraṇāgati, surrender, is the highest property of everyone of us, to surrender to Him. And then He will be gracious to make Him known to us and we'll be able to know Him. *Yam evaiṣa vṛnute tena labhyas*, in *Upaniṣad*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He'll select to make Himself known, he'll know Him. Otherwise none can know Him against His will. He has reserved all the right of not being exposed to any senses to any persons. He's so high He can do that. If He does not want to make Himself known, none can know Him. Whomever He wants to make Him known to a party, he can know. This is His position. *Yam evaiṣa vṛnute tena*. Whomever He'll select to be known, to know Himself, he'll know, otherwise won't be able to know. This is the position.

So this *Bhāgavatam* was given by Vedavyāsa in the last treatise, his last *upadeśa* after he had dealt with *Mahābhārata*, *Gītā*, *Veda*, *Upaniṣad*, *Purāṇa*, everything, the last gift of Vedavyāsa in the world of the scriptures - *Śrīmad-Bhāgavatam*. That Kṛṣṇa, that beauty is above all, not knowledge, not justice. Mercy is above justice. Affection, love, is above justice. Beauty, charm, harmony, above all. And that conception of the Ultimate Reality is in Kṛṣṇa conception. Beauty is above knowledge and power. Knowledge is above power, and above knowledge there is beauty,

there is charm, there is love. That is the Supreme. So Kṛṣṇa conception of Godhead that represents love, beauty, harmony, that is above all. *Kṛṣṇas tu bhagavān svayam*.

[ete cāṁśa-kalāḥ puṁsaḥ, kṛṣṇas tu bhagavān svayam / indrāri-vyākulaṁ lokaṁ, mṛḍayanti yuge yuge]

["All the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."]
[*Śrīmad-Bhāgavatam*, 1.3.28]

This was declared by *Bhāgavatam*. The Kṛṣṇa conception of Godhead is the most original conception of Godhead, of the Absolute. This is *the* declaration of *Bhāgavatam*. The conception of the beauty as Lord, that is above all. And next, awe, reverence, power. Nārāyaṇa. And then all these things.

And Mahāprabhu Śrī Caitanya Deva, He pointed out, "Go to the beautiful, Reality the Beautiful. That is our highest attainment. Eliminate everything - neither hanker for power, nor for knowledge, but for service of the Beautiful. And you'll be taken in, that you'll get entrance into the land of beauty, beautiful, and that is the highest realisation. Don't waste your energy by engaging you in this or that or so many others. But go straight, *jñāna śūnya bhakti, sādhu saṅga,* and by the help of that take the Name of the Lord and try to go straight, march towards Kṛṣṇa conception of Godhead, Kṛṣṇa consciousness. That is the highest of our achievement." That was given by Mahāprabhu, and *Bhāgavatam*.

And *Bhāgavata* came after all the scriptures had been given already by Vedavyāsa. By the special advice of Devarṣi Nārada, his Gurudeva, he gave us the *Bhāgavatam*. And Mahāprabhu He pointed out this *Bhāgavatam*. The last conclusion of the giver of all *śāstras*, Vedavyāsa. And don't waste your energy for anything else but for Kṛṣṇa conception of Godhead. That recommended by Mahāprabhu Śrī Caitanya Deva.

And we try to go to make our progress in that line. And also at the same time we ask our friends, "Try to go in this way. That is the fulfilment of life. Anyone and everyone may connect them from his particular position may take, start from this direction. And the fulfilment of life of every particle in the existence of this world is only that. So march towards universal good. Wherever you are does not matter, whoever you are does not matter, take your course towards Kṛṣṇa consciousness. And that is the highest fulfilment of the life of everyone. It is specially recommended by Mahāprabhu, Nityānanda Prabhu, from here, and it is in *Bhāgavatam* we find. And all other scriptures also if we note very specially then we can find that it's the inner idea everywhere. Just as in *Bhagavad-gītā*.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

What does it mean? "Give up all your duties and come to Me."

Bāl Gaṅgādhar Tilak he also admitted *Bhagavad-gītā*. And under this *sarva-dharmān śloka* he has given this note. It is very beautiful. He says that, "In the last *śloka* the Lord has distributed nectar in a golden plate." [11.25 - 11.48 ?]

Wherever you are holding your position does not matter at all. Only you turn your face towards this and march. And He will, the Truth Absolute will welcome you. Kṛṣṇa. And this is the campaign of Gauḍīya Maṭha.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Mahāprabhu says, "Whomever you come across you talk of Him, about Kṛṣṇa, the highest end of our life. Only give news to them, "There is Kṛṣṇa, He's one, and you belong to Him. Only He's your only friend. He can satisfy everything. Whatever demand you have in your inner heart, that only can find satisfaction in connection with Him, no other. None other can satisfy all your inner hankering. The corresponding phase only with Him, then He's Kṛṣṇa."

In other words, Rūpa Goswāmī told in a scientific word, *akhila-rasāmṛta-sindhu*. Our heart is hankering for satisfaction with happiness of different type. But He's the emporium of all such *rasas*. All types of *rasa* is in Him, and He's the personified of them all. So everyone can find his corresponding phase in Him alone, and nowhere else. And He's Kṛṣṇa. *Akhila-rasāmṛta-murtiḥ*. All the necessary satisfactions are personified there in a scientific way in Him only. So He can satisfy you. So He can only say that, "Give up everything, come to Me, and you won't have to repent, you will find your highest satisfaction." None has said so in any place - only Kṛṣṇa said that.

And Mahāprabhu pointed out that, "Go direct that side. Don't go this side, hither thither, march straight towards Kṛṣṇa conception. That is your home." Tumibe na karana he radha ramana [?] Say like that, this slogan. "I belong to none but to You my Lord." With this slogan

march towards Him. Tumibe na karana he. "I belong to none, I'm wholesale Yours. Wholesale I'm Yours."

In *Vedānta*, *brahma-jijñāsā*, in *Upaniṣad*, *brahmansa*. And Mahāprabhu, that was given life. The enquiry after Brahman, when that was given life, then it became *kṛṣṇānusandhāna* in Mahāprabhu. *Kāhāṅ kṛṣṇa prāna nātha*.

Śaṅkara, intellectually he's engaging himself to find out what is Brahman from the *Upaniṣad*.

And that was a living thing in Mahāprabhu. "Where is Kṛṣṇa? I can't live, I can't stand without Him. He's My friend, He's My Lord, He's everything to Me. I can't live without Him."

That *brahma-jijñāsā*, and *kṛṣṇānusandhāna* of Mahāprabhu. That is lifeless, intellectualism. And here it is full of life. Kṛṣṇa. *Kāhāṅ kṛṣṇa*. "I can't live without Him." Flow of love and affection for that Brahman, not satisfaction of intellectualism, but the very life enlivened, enlivened *brahma-jijñāsā*.

kāhāṅ mora prāna nātha muralī-vadana, kāhāṅ karoṅ kāhāṅ pāṅ vrajendra-nandana

[Śrī Caitanya Mahāprabhu said: "Where is My beloved Kṛṣṇa? I can't tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.15]

This is also *brahma-jijñāsā* but it's a living type, and that is a dead one, intellectualism. In *Upaniṣad*.

And so *Bhāgavatam* has been called the ripe fruit of the tree of *Veda. Veda* has been compared with a tree, and *Śrīmad-Bhāgavatam* a ripe fruit of the tree. Full fledged theism. The whole purpose of the tree has come into the fruit, and that is also ripe to be tasted by us. Hare Kṛṣṇa.

Devotees: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: [17:24 - 19:20 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [19:24 - 20:57 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [21:03 - 23:47 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: [23:55 - 25:02 ?]

tamasa bahu rupena, vesthita karma hetuna / antasyam ya bhavante te, sukha-dukha samanvita.

[When describing about the creation, the Manu comes to the creation of the trees and plants. He says, by their own *karma* they have acquired such deplorable position. Not to blame to anybody.]

[- :26:55 ?]

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

[- 32:48 ?]
...
[33:50 - 40:52 ?]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Goswāmī Prabhupāda. Gaura Hari bol.

...

Devotee: Guru Mahārāja. If one particular volume of the *śāstras* has been used for witchcraft, or *sahajiyā* rituals, are we to consider that particular book as contaminated?

Śrīla Śrīdhara Mahārāja: Hmm? What do you say?

Devotee: Guru Mahārāja. If one particular volume of the *śāstras* has been used for witchcraft, or *sahajiyā* rituals, are we to consider that particular book as contaminated?

Śrīla Śrīdhara Mahārāja: Not that. In the *Veda* there are different departments of learning, contains the whole, some *āmnāya* some *vyatireka*, direct or indirect teachings, many things may be added. Just as in the Absolute there is *māyā*, misconception, in the whole, in the Absolute, the *māyā* has got its position. So it is necessary to have a conception of the full. Both direct and indirect things should be stored there. What we should do and what we should not do, description of both things. These are to be avoided. Just as in *Bhāgavatam*, Kali, *dyūtaṁ pānaṁ striyaḥ sūnā* [*Śrīmad-Bhāgavatam*, 1.17.38]

Śrīla Śrīdhara Mahārāja: ...blind imitation, not, but considerate adaptation, eliminating the bad, accepting the good. Always, elimination of the lower, acceptance of the higher.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Now I want to...

...

Anujnatu, inner guidance, that is *śraddhā*. The appreciation and association will come from within to recognise where I may be benefited. Inner guidance, *caitya* Guru, or *śraddhā*. By *śraddhā* we come to have some inner guidance that is *caitya* Guru, the Guru, the preceptor living inside us. And by that help we can come to *mahānta* Guru, the Guru outside, and there we are to take instruction, advice, guidance, all these things. He does not understand my English version perhaps?

Devotee: He understood what you have said Mahārāja.

Vidagdha Mādhava: This is Viraha Prakāśa Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Vidagdha Mādhava: This is Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Vidagdha. So when did you come back?

Vidagdha Mādhava: I came on Saturday night. But I paid my *daṇḍvats*, but you were busy yesterday, twice I came but you were busy.

Śrīla Śrīdhara Mahārāja: Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: By *sukṛti* and *śraddhā* we have got some inner guiding tendency and by the help of that we shall come to understand our outside favourable association. Not knowledge but heart will be able to select about *bhakti*, *śraddhā*, *ruci*. Our inner tendency, that will guide us, and not our reason. Reason there may be but the principal guidance from *ruci*, or our inner hankering, or something, love, that will guide us. *Bhaktyā sañjātayā bhaktyā*.

[smarantaḥ smārayantaś ca, mitho 'ghaugha-haraṁ harim
bhaktyā sañjātayā bhaktyā, bibhraty utpulakāṁ tanum]

["The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of *bhakti-yoga*, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritualised bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end."]

[*Śrīmad-Bhāgavatam*, 11.3.31]

Bhakti can only give *bhakti*, nothing else, it is most fundamental, elementary thing. Nothing can produce *bhakti*, only *bhakti* can produce *bhakti*. *Bhakti* is by itself. As Hegel told, "Absolute is by Itself." So *bhakti* is by itself, absolute nature, function, that is by *herself*, rather. *Ahaitukī*, no cause, causeless. Nothing can produce devotion. Devotion is eternally existing and devotion can give devotion and nothing else can give devotion. Devotion is such an original substance. Nothing can oppose it, oppose her, and nothing can create her. She's eternally existing with the Absolute as His nature, inseparable from Him.

Ajñāta-sukṛti, *jñāta-sukṛti*, *śraddhā*. Then *śraddhā ratir bhaktir anukramiṣyati*.

[sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati]

["One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."]

[*Śrīmad-Bhāgavatam*, 3.25.25]

By gradual development it gets the name of the *prema*, of love, in its final position, in her final position. What is *śraddhā* in the beginning, when fully developed that becomes divine love.

Devotee: Guru Mahārāja, you say that association is very important, but this association is the same mentality?

Śrīla Śrīdhara Mahārāja: Mentality, mind is a foreign thing, acquired thing, from the illusory world. But nature you may say more applicable, same tendency, same nature.

Devotee: For me it's not possible to see the nature of the others, spiritual nature.

Śrīla Śrīdhara Mahārāja: It may not be detectable but undetectably also she may work. Subconscious work also possible for her. That is called fortune, sometimes.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

While wandering through the different species in this world of creation, any fortunate soul comes to have a real guide, Guru, *bhāgyavān*, fortune. That means *sukṛti*, unconsciously, subconsciously acquired wealth, that is in the subconscious world. That may help us, underground. That is *bhāgya*, *sukṛti*, previously, unconsciously acquired merit, as a part of pure devotion. In crude form, underground.

... then we have got some action for our free will, cooperation with that *śraddhā*, may help me.

Badrinārāyaṇa: Mahārāja, Dāmodara Prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Devotee: Can we say that the *jīva* has got free will?

Śrīla Śrīdhara Mahārāja: Conscious element means endowed with free will. A part of that possesses a part of free will. Part of consciousness, part of light, also possesses the quality of light. Something like that.

Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A part of stone possesses the quality of the stone. So consciousness means what is endowed with free will, light and free will. So *anu-caitanya*, *anu* free will. A small quantity of free will, small quantity of consciousness, reason, all these things. Otherwise, how that will be able to cooperate with the whole? *Bindhu bindhu*, in very small quantity.

But in *Bhakti-rasāmṛta-sindhu* it is mentioned Kṛṣṇa possessing full sixty-four qualities. Nārāyaṇa full, sixty qualities. Ordinary [demi] gods possessing partial, fifty-five qualities. And ordinary *jīva* possessing fifty partial qualities. What are the qualifications it is mentioned there. "*Jīva* fifty, higher gods fifty-five, all partial. Nārāyaṇa sixty, full qualities. And Kṛṣṇa sixty-four, full. And Rādhārāṇī, She is told to possess twenty-five more full qualities." It is mentioned there. You can try to get knowledge from there.

Gaura Hari. Gaura Hari. Gaura Hari. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa *kathā*.

nāhaṁ vasāmi vaikuṇṭhe yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyante tatra tiṣṭhāmī nārada

There is a saying in some *Purāṇa*. "*Nāhaṁ vasāmi vaikuṇṭhe*. Nārada, I do not live in the transcendental world, *vaikuṇṭha*, infinite. I'm not to be traced in the conception of infinite.

Yoginām hṛdayeṣu vā. Neither I exist in the heart of the thinkers, heart of the *yogīs*. That is, thinkers of the smallest part of the world, the finest part of the world, the subtle-most aspect of the world, not there. But *mad bhaktāḥ yatra gāyante*. Wherever My devotees they chant about Me, I stay there." Lord says. "My devotees, where they talk about Me, I'm there."

In the Rāmānuja School three Āḷvārs, Āḷvār means *pārṣada*, who are eternally living in Vaikuṇṭha with Nārāyaṇa, eternal servitors, they're known as Āḷvārs in the South of India, Tamil word. One dark night anyhow in a temple, three Āḷvārs met together. Some occasion brought those three together. Then, they cannot see one another but they heard of their name but can't see in the dark night. They're talking about Nārāyaṇa, one talking about Nārāyaṇa, another giving answer. In this way these three anyhow met and talking in a dark night unknown to one another in a temple. And one of them asked, "Do you feel the presence of a fourth man here, fourth person?" Another says, "Yes." And what is meant by that? In their talk, Nārāyaṇa has come there, He's also present there.

"*Mad bhaktāḥ yatra gāyante*. Wherever My devotees they talk about Me I cannot but be present there. I may withdraw from the heart of the *yogīs*. I may withdraw from the knowledge of those that deal with all-comprehensive aspect of the world, of the whole. But I can't withdraw from the place where My devotees are talking with one another about Me. That is the most charming place for Me."

So Kṛṣṇa *kathā*, talk about Kṛṣṇa is Kṛṣṇa Himself. The Name of Kṛṣṇa is Kṛṣṇa Himself.

deha-dehi vibhedo 'yaṁ neśvare vidyate kvacit

["There is no difference between body and soul in the Supreme Personality of Godhead."]
[*Kūrma Purāṇa*] & [*Caitanya-caritāmṛta, Ādi-līlā,* 5.41, purport]

No whole and parts, part and whole, such consideration is not present there. Each part can work as the whole, can represent the whole. His eye can represent the ear, the nose, everything. His foot, His hair also can represent everything for Him. Such autonomy is there. The autonomy characteristic is there in such a way that every part represents the whole.

Mahāprabhu told to Sanātana Goswāmī, "Do you not understand that every letter in *Bhāgavatam* represents the whole of Kṛṣṇa?"

When Sanātana Goswāmī told to Mahāprabhu, "You Yourself are Kṛṣṇa so whatever explanation You may like to draw from *Bhāgavatam* You are able to do that."

Ātmārāmāś śloka, [*Śrīmad-Bhāgavatam*, 1.7.10], one poem Mahāprabhu gave sixty-one kinds of interpretations on one *śloka*, one poem.

Then Sanātana Goswāmī told, "You Yourself are Kṛṣṇa, Infinite, so You can represent everything in the infinite characteristic."

"Sanātana, why do you admire Me? Don't you know that every part of *Bhāgavatam* is full Kṛṣṇa."

A part of Infinite is Infinite. No number of finite can make Infinite. So every part of Kṛṣṇa is full Kṛṣṇa. We are to understand in such a way. Puzzling. *Acintya*, not to enter into the cell of human brain. Hare Kṛṣṇa. Hare Kṛṣṇa. Still, we have no other prospect, highest prospect than to deal with that thing, which is more than infinite. Infinite is in His one part.

[athavā bahunaitena, kiṁ jñātena tavārjjuna] viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"I lie down in Śeṣa," means infinite, Ānanta Svayaṁ, His bed is infinite. On the bed of infinite He lays and sleeps, Ānanta Svayaṁ.

Hare Kṛṣṇa. So give up the way of knowledge, to know Him, to measure Him. But whatever little quota of service given to you, try to be satisfied with that. There you will find Him, according to your fullest capacity, to full degree in your capacity. As much as in the ocean, so much water, my necessity is only a glass, that will suffice. So for you, He's not bankrupt, not bankrupt to anyone of us, or any number of us. So we're not to be afraid that so many partners, so many beggars, then how their thirst may be filled up? No anxiety in that way. Hare Kṛṣṇa. Hare Kṛṣṇa. Happiness, satisfaction, we're hankering for a drop of it, but the ocean of that mercy, that grace, that love divine, ocean, how much we can contain? How much can we contain? One drop. *Eka-bindu jagat ḍubāya*.

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā,* 15.19]

Mahāprabhu says, "Only one drop is sufficient to inundate the whole creation, one drop is sufficient. The whole creation will be inundated. *Eka-bindu jagat ḍubāya*."

It is of such character. And no end of our search, *kṛṣṇānusandhāna*. No end of such life that one day our search will be finished and we shall sit tight as a capitalist with a big belly? No! Always students, always searching, *ānusandhāna*. Such a thing, infinite, always searching as a student. When he's making the duty of a professor, still he's a student because Infinite cannot be finished. To know Infinite, that attempt can never be finished, it will go further and further.

Kīrtanānanda told me, "Yes, we may be students but not in your school, in our Guru Mahārāja's school."

There may be a common institution where your Guru Mahārāja and myself were students. Ha, ha, ha.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Our Gurudeva also wrote in Madras in his Vyāsa-pūjā address, "I'm monitor, a leader in this class, a leader in the class of devotion, amongst the students."

The leader student is known as monitor or something? He posed himself like that.

"All students in the school of *bhakti*, devotion. And for this group, I think that I possess the position of a monitor, the leader amongst the students. I'm making study and also trying to coach others of lower standard."

And sometimes he comes to see that, "Oh, these are higher than myself. Kṛṣṇa has engaged me to serve them." Guru, sometimes the Guru sees the disciple as his own Guru, so many Gurus. "So many Gurus, Kṛṣṇa has engaged me to serve them, to treat the disciple also to do some service, to that Kṛṣṇa and the student. I'm serving Him. Not educating him, not in the sense that I'm master and he's lower, or holding lower position, not that. Kṛṣṇa has engaged me to help them in service."

In the conception of service also it may be seen that *śiṣya* is Guru and the Guru is servant to the *śiṣya*. Such aspects may also be serving.

So many materials are offered to the Deity and the devotee does some service to those materials and makes them fit for the consumption of the Deity. Whatever s/he does is all service, not enjoyment, not exploitation. Whatever s/he does, a cent per cent Vaiṣṇava, all their actions are in the mood of service in connection with the Centre and His relations, His parts. Service, everything is service.

When the husband and wife are being united that is also service, it is possible. Not exploiting one another. In the mood of service everything can be done, and that is in the transcendental world. Without the spirit of exploitation, mood of exploitation, we can cooperate. We can exploit a thing, we can renounce a thing, and we can serve a thing. Divine life is in service. Every unit is serving another unit in connection with Kṛṣṇa. It is possible. What we cannot think, that it cannot be in the spirit of service, but it can be. Everything can be approached, every action may be approached in the mood of service, it is possible.

Especially in Vṛndāvana conception, in Vraja conception, in the highest quarter of the divinity it is such. Everything, all phases of activity there, but all in the spirit of loving service. Love means service, service of a sweet type, sweet type of service is love. Without service in the background, without that love is not possible. Sacrifice, love means sacrifice, based on sacrifice. Love divine. One who loves some, then s/he's ready to sacrifice for them, that is love. Love divine, how noble that thing. How much tendency to sacrifice oneself for others. The highest type of sacrificed love we find in Vṛndāvana, that very sweet plane of love. And the very atmosphere is surcharged with divine sacrifice and service, that is love, automatic. And there is also the sweetmeats of different kinds. So that sweet behaviour, conduct with one another, that is also of different types like different types of sweetmeats, variety. Variegated sweetness of service there, five groups, and

then again some subdivision, super subdivision, in this way, branching and branching and branching.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: Guru Mahārāja. We're often, due to our past habits, we're often thinking that we're the enjoyers of this devotional process. This is the reverse idea. It's a very unhealthy attitude, "I want to enjoy devotional service."

Śrīla Śrīdhara Mahārāja: Enjoy devotion? Hmm? You say that we can also enjoy devotion, is it?

In one sense it is there. There is some enjoyment, means satisfaction. Not only that is the highest quality satisfaction. If enjoyment means satisfaction, ecstasy, but not exploitation. Die to live. By robbing a person we may be satisfied, and also by donating something to a person also we can find satisfaction. But these two satisfactions of different types. In this way we're to push. So the satisfaction in exploitation is not of a similar type when we give something, a donation to a person who is satisfied, qualitative difference.

So similar, in the highest sacrifice of very highest type of satisfaction we find *rasa. Rasa* is everywhere, *sukha*, *rasa*, happiness, pleasure. But lowest kind is reactionary, and the highest kind, that is also reactionary but that reaction brings you, *'dāsa' kari' vetana more deha prema-dhana*. That sacrificing tendency is increased more and more, that way. *Rasa*, the lowest type of *rasa* and the highest type of *rasa*. Lowest type of *rasa* in the crude exploitation, then regulated exploitation, then by renunciation, and then by service, considered and then by automatic, spontaneous service, in this way. But the *rasa*, the pleasure, or satisfaction, their quality and degree will be different.

One can kill, for selfish purpose one can kill a man, and for the good of the country also in a war also they sacrifice and they kill. They kill persons when fighting against a country. That killing and killing for selfish ends may be different. And dedication also in that way. But this is all mundane, we're only giving an example to understand that it's quite different. Hmm? What do you say?

Devotee: But to seek satisfaction is natural for the soul? To seek the desire for enjoyment is natural in the soul, in the living entity?

Śrīla Śrīdhara Mahārāja: No, not in the soul, it is in the mind, it is in the cover of the soul, not to be found in the soul proper. Soul's proper function is service, *sevā*. And the foreign thing has come, accumulated, that is this misconceived idea, there is that thing. That is unnatural thing, not in the nature of the soul. Soul is seeker of satisfaction but by sacrifice, die to live, that process. Give and be happy. Take and give happiness, and give and feel happiness. Two kinds of happiness. One by giving, another by robbing, opposite.

Hare Kṛṣṇa. This is quite clear in this world also different types of happiness, and that may be extended, infinite. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Ah. From the morning I'm engaged. This party, that party, this subject, that subject, going on. _____ [?] Nitāi Gaura Hari bol. So I close here.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya.

83.12.04.A_83.12.09.A

Śrīla Śrīdhara Mahārāja:

[kṣipram bhavati dharmātmā, śaśvac-chāntiṁ nigacchati
kaunteya pratijānīhi, na me bhaktaḥ pranaśyati]

["He soon becomes righteous [*dharmātmā*] and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." [*Bhagavad-gītā*, 9.31]

"*Śaśvac-chāntiṁ nigacchati*. And he will be seen to acquire the real peace in his life. *Kaunteya pratijānīhi*. Oh, you son of Kuntī, you go and declare in the public with determination. *Pratijānīhi*. You may promise, give them a guarantee, to the public, that *na me bhaktaḥ pranaśyati*. My devotee never meets destruction, they can't be ruined."

So their contention, Yāmarāja, Brahmā, Nārada, in this point they do not find solution.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Giving up all sorts of duties one may come to My feet. This is *ananya-bhajana*. One who will give up all phases of duties and only accept his duty towards Me, My exclusive devotee is he."

"Now, *kṣipram bhavati dharmātmā*, he will again be seen as a dutiful man, externally pious man."

This is anomaly. The meaning of *ananya-bhajana* is that he'll give all sorts of duties.

"Pure, impure, everything, and he'll come to My feet." Again, "He will be very saintly in his activities in the near future." What is the meaning? Do you follow?

Then at that time they marked that Bhaktivinoda Ṭhākura he was moving in the sky and taking the Name, and they sent for him. "He's a pure devotee, and not any ordinary devotee but he has got deep knowledge in the scriptures. Let him come and explain this verse of *Bhagavad-gītā*."

So Bhaktivinoda Ṭhākura was invited and he went there and he gave the meaning. *Kṣipram bhavati dharmātmā*. "Who will be *dharmātmā*?"

api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ, [samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"The conclusion should be, or remark will be that he's a saint, cent per cent saint, *ananya-bhāk. Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ*. And his statement is cent per cent right, who utters that decision. That exclusive devotee of Kṛṣṇa, whatever be his outer practices, he's cent per cent saintly. And who can understand and utter this, *mantavyaḥ*, who can understand such principle, he will be *dharmātmā*. He will in the near future, shortly, he will become *dharmātmā*, that is, his conduct will be very pure very soon."

And *śaśvac-chāntiṁ*. "And he will also get the chance of accepting the path towards eternal truth. So, you Arjuna, you take this advantage and go to the public and there you declare with boldness that My devotee who is given wholly towards Me, though apparently, outwardly, he may be doing something wrong, but he won't be destroyed, he'll be saved. *Na me bhaktaḥ*. No destruction for My exclusive devotee, his life is ensured. Go to the public and declare, and you take the benefit of becoming, by this declaration you will get that benefit, that you will become saintly and you will have the chance of the acceptance of the spiritually eternal peace. Whoever will understand will have the courage to declare that My exclusive devotees are never ruined. They get this chance in their turn and very soon they'll also come to this path and they will attain the eternal peace."

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It is told there.

...

He has got that appreciation, that exclusive devotion. Everything is meant, everything is for Itself and not for any other part. We may obey or disobey the laws of the provincial and separate interest, may do or not do. But we must obey the rules "For Itself. Everything For Him."

That is the main rule, all others are subsidiary. We may carry on or may not carry on, but we must carry on our duty towards the centre. That is the all-important factor in every case.

"And one who can appreciate that and boldly assert that to the public, he must have got some substantial feeling in the matter. And he's sure to survive to improve his future condition very soon, and he will get that path of eternal peace, that is Myself."

That is the underlying meaning. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. That is the highest quality in every part of the whole, that everyone must be dedicated towards the Centre, even crossing his dutifulness in respect to other environments, positions. And one who can feel this, appreciate this, and assert this, he will also soon get such position, because his inner heart can appreciate and there is something of the realisation in that path. So that will also come to victory very soon and the public will also see that he is also coming in this path of *ananya-bhajana*, exclusive adherence towards the call of the Absolute Centre. That is all in all. And these things, *kṣipram bhavati dharmātmā, dharma* means moral, dutiful, father, mother, country, society, all these things, humanity, all these *dharmas*, duties.

"But neglecting all these if one keeps up his straight relationship with Me, he will be considered not committing any fault. He's in the line of *sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*, he's doing right. And one who can appreciate this he will also very soon be converted in the same class. That is the value."

Devotee: This is a new light of your explanation Mahārāja, of your revealed explanation.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ *kṣipram bhavati dharmātmā* _____ [?]

Śrīla Śrīdhara Mahārāja: *Śaśvac-chāntiṁ nigacchati* _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ *śaśvac-chāntiṁ nigacchati*.

Devotee: _____ [?] Mahārāja, this sort of explanation. But other Guru *vargas* take...

Śrīla Śrīdhara Mahārāja: "Not only who is following the exclusive devotional path, but who can appreciate this, he will no sooner be a member of this school."

Devotee: How others have explained it, other Guru *vargas*, general explanation, it is your specific explanation...

Śrīla Śrīdhara Mahārāja: *Sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ. Kṣipram bhavati dharmātmā*. They will say that what lack, he's in a *sādhana* course, but when he'll be mature all these things will disappear. That is it may disappear or may not disappear, that is my question. But develop *sarva- dharmān parityajya*. _____ [?]

Devotee: Rūpa Goswāmī Prabhu has already given definition of that.

dṛṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta-janasya paśyet
[gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ]

["Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water."] [*Śrī Upadeśāmṛta*, 6]

Śrīla Śrīdhara Mahārāja: Hmm. Rūpa Goswāmī has seen, has given description. Just as the Ganges water is seen to be filthy, but externally. Externally filthy Ganges can it not purify? It can. Externally filthy Ganges water, the purifurcatory capacity of Ganges water has got no concern with external filthiness. Good scent or foam and any mud connection that cannot remove the purifying tendency and capacity of the Ganges water.

So the Vaiṣṇava, they may have physical and mental defect, but Vaiṣṇava means the *ātmā*, in *ātmā* they're a purifying agency, the purest, normal factor in the world. But externally, whatever may be seen there, like that foam and dirt in the Ganges water. The purifying capacity of the Ganges water cannot be disturbed by any foam or any dirt mixed with the water. That is something separate. That spiritual capacity does not depend in any way on these material, foreign things or capacity. So Vaiṣṇava, he may be seen as a little greedy, some a little excited easily, all these things. Physically also, one may be blind, another may be deaf, another may be lame. "Why a Vaiṣṇava will be a lame man? Why he can't hear well?" But these things won't do. That Vaiṣṇava, that saintly characteristic is independent of the physical.

The Vāsudevavipra he was a leper, in Mahāprabhu's Southern tour, in Kurmakṣetra, a leper Vāsudeva, he was a great devotee. And in the physical conduct also if any worm is falling on the earth from his sore he's putting the worm back into the sore so it didn't die. And also suffering from leprosy but he was a devotee cent per cent. Mahāprabhu found him and that leprosy disappeared when He embraced him. In this way.

Sanātana Goswāmī when coming back to Purī from Benares, or Vṛndāvana, then, by the contact of the bad water in the jungle he had some sores on his body. Mahāprabhu used to welcome him and he pushed back, "Don't touch this body of a sinful man. So many itches and sores are oozing this bad odour, all these things, don't touch me." Mahāprabhu forcibly embraced him.

Then one day he told that, "I should leave the place, or I should invite death, falling before the wheel of the Jagganātha cart."

Then Mahāprabhu, when He heard He chastised him. And then again forcibly embraced, and those things disappeared, the good body came out immediately. In this way.

Mahāprabhu told, "Sanātana, you are a Vaiṣṇava, your body may not be so defective. *Vaiṣṇava 'prākṛta' kabhu naya*, it is Kṛṣṇa's test to Me. I'm a *sannyāsī*. Whether I have got any difference in the recognition in My dealing with the Vaiṣṇava, 'between the show is here, this defect is there in the Vaiṣṇava so I must keep him aside,' Kṛṣṇa is testing Me. Only for that purpose it is seen. And your body is already pure. Only to test the public Kṛṣṇa has created this. And if I cannot see it then I'll be deceived by Kṛṣṇa. So it is nothing, it is nothing but a mere show. Your body's as pure as anything. You are a Vaiṣṇava, devotee of Kṛṣṇa. This is only apparently shown to serve some purpose of the divinity of Kṛṣṇa. And where there is *vaiṣṇavatara*, saintly devotedness, there can never be such things. Only to test My devotion Kṛṣṇa has sent you in this condition to Me."

So He embraced and showed that he's as pure as anything. Hare Kṛṣṇa. He may be or may not be, still, the principle is this, that our duty is wholesale dutifulness towards Kṛṣṇa. That is only necessary.

In the ordinary sense the *gopīs*, they're also sinners, they're crossing the laws of the society and the *śāstra* so they're sinners. But they hold the highest position of purity for their exclusive devotedness towards Kṛṣṇa and none else. Even at the risk of so much, crossing morality, they cannot help themselves but to serve Kṛṣṇa cent per cent and they're considered to be the highest devotional ideal. But that sort of devotion is not very cheap.

Anyone in this world may say, "go on in taking that advantage," that won't do. The devotion must be there and there will be some measurement of the devotion. Anyone, he will pass in the name of exclusive devotion, but *sahajiyā*, that cannot be allowed.

Badrinārāyaṇa: Mahārāja, two new devotees have come from America.

Śrīla Śrīdhara Mahārāja: New devotees? Today?

...

Devotee: ... Is that like we can try to follow in the footsteps of Sanātana Goswāmī while chanting, while taking the Name? Once I heard you say that we should surrender to the Name and allow the Name to take us wherever He wants.

Śrīla Śrīdhara Mahārāja: Oh yes. That means *sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

To be in the spirit of service, dedication to the Name, what does it mean? Surrendering means to get impetus from that quarter to regulate me. And there, the connection will be supreme. Supreme means He does not come to me as a servant, subservient, but as a master. His connection means the connection of a master. He'll regulate me. As much as I shall come nearer to Him I shall feel His command and His master-hood that I am fully regulated by Him, to every *natha*, impure, every *natha*. Name connection, to get the connection of the Name or anything of the Supreme, that means to be regulated by Him. Otherwise I am subject and that is an object, that is an experience of *māyā*.

Do you follow? The criterion is there. "One will find that he's humbler than humbler, and he's only an instrument to the hands of that universal force of Me." That is the criterion, and not that I'm a subject and I'm enjoying the sound and feeling some sentiment within me. And some sort of shivering and the hairs are standing on end. These external symptoms have no value. The real thing is that, "as much as I'm entering into the command of Him, and as much as I can think that I'm helpless of the helpless. Only an instrument in His hand, everything for Himself, that must be 'die to live,' we must keep it in mind, 'die to live.'" This ego must be dissolved and another new ego from within will spring up. It means such thing in reality. The test is there, that I'm being handled by Him. Gradually more and more. "I'm His servant, *nitya-dāsa*, servitor. And He's kind enough to regulate me to its highest intensity. He's my Lord, everywhere, everything is under His control." That sort of transformation must come within.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

jayati jayati nāmānanda rūpam murarer, viramita nija dharma dhyāna pujyadhi yatna
[katham api sakṛdāttam muktidaṁ prānināṁ yat, paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me]

[Sanātana Goswāmī says, "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]

[*Bṛhad-Bhāgavatāmṛtam*, 1.1.9]

Nija dharma, duty, as we find in the direction of the *varṇāśrama*, our duty to the god, to the world, to the environment. *Dhyāna*, meditation about anything and everything. *Pūjā*, the *arcana* of the Rāmānuja section. *Jñāna*, of the Śankara and other sections, and duty of the Jains, *karma-kāṇḍi*, everything will be off. *Katham api sakṛdāttam muktidaṁ prānināṁ yat*. Anyhow if we get the grace of the Divine Name our liberation is effected, unconsciously, *muktidaṁ prānināṁ yat*, but that is not the real gift of the Name. *Muktidaṁ prānināṁ yat paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me*. And it comes to show that that is one with Kṛṣṇa and He's the Lord of your life, and the ornament, everything in your life is He, that Kṛṣṇa, that Name. The Name and the Kṛṣṇa Himself, the figure, the colour are one and the same inseparably They're one. And that is the Lord of your heart. And the ornamental necessity in you also comes from there, that is everything to be found in Him. The Lord of your life and also the supplier of all external activities to you also is He. *Jīvanaṁ bhuṣanaṁ me*. Hare Kṛṣṇa.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama

["The Holy Name of Krsna is the sweetest of the sweet and the most auspicious of all auspicious things. It is the self-effulgent and beautiful fruit of the Vedic desire tree. When the Holy Name is uttered once without offence, either attentively or inattentively, it immediately ensures the deliverance of all human beings from the bondage of illusion."] [*Hari-bhakti-vilasa*, 11.234] [*Skanda-Purāṇa*]
[*Gauḍīya Kaṇṭhahāra*, 17.41]

He's the sweetest of the sweet and best of all goods. *Mangalam mangalanam*. All auspicious things are there, and the best auspicious good to us. *Mangalam mangalanam, sakala-nigamavalli-sat-phalam cit- svarupam*. And that is the conclusion of all the revealed scriptures. *Sakala-nigamavalli-sat-phalam cit- svarupam*. And that is not like only a material sound, or the outcome of the ether, not that. *Cit-svarupam*. It's of spiritual existence, spiritual, not only a sound which comes from the vibration of the ether, not that. *Cit-svarupam*. It has got its spiritual existence, above soul.

madhura-madhuram-etan-mangalam mangalanam
sakala-nigamavalli-sat-phalam cit-svarupam
sakrdapi parigitam sraddhaya helaya va
bhrguvara naramatram tarayet krsna nama

Anyhow if we come to find His grace we get out from all this sinful life. *Bhrguvara naramatram tarayet krsna nama*. And no consideration of any caste or creed, white or black, or *brāhmaṇa* or *śūdra*. Anyone coming in His real connection he cannot but attain His grace. He's very, very precious, nobly gracious, the Name of Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol.

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls [headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations]. Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [Śrīla Rūpa Goswāmī's *Nāmāṣṭakam*, 1]

Rūpa Goswāmī says. First Sanātana Goswāmī, second *Padma-Purāṇa* perhaps, and third Rūpa Goswāmī. *Nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda*. "Oh You Divine Name of Kṛṣṇa, all the leading mantrams of the revealed scriptures, they're making some *ārātī*. With their light they're trying to show Your holy feet. *Nikhila-śruti*. All the revealed scriptures' advice, *śruti-mauli*, leading among those advices, *mauli*. *Ratna mālā, dyuti nīrājita*, and are very gems, very bright jewels among the *śruti*, they come to show by their light, their ray, the holy feet of You, the Name, the most gracious representation of the Lord, *pāda- paṅkajānta*. *Ayi mukta-kulair upāsyamānaṁ*. And all the liberated souls of normal type they cannot but show reverence to You. *Mukta-kulair upāsyamānaṁ paritas*. They're seen to worship You, they're all around with their hearty appreciation. *Hari-nāma saṁśrayāmi*. I have come to beg my shelter under Your Holy Feet." This is Rūpa Goswāmī's verse.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi, Nitāi, Nitāi, Nitāi.

Wholesale transformation to Kṛṣṇa's satisfaction, and die to live. Die as a member of your family life, or country life, or human life, social life, religious life, so far, die there. Ha, ha. Disappear completely from there and fit into another world. Live, try to have your life in another plane, exclusively. Exclusively try to float in another plane with full life, full service of Kṛṣṇa consciousness, transformation, real adjustment. This is we're all maladjusted in this universe. Proper adjustment is the adjustment in the respect of Kṛṣṇa consciousness. He's the Supreme. We're all subservient. Everything for Himself and we're to follow that course wholesale. He's beauty, He's love, He's affection, He's ecstasy, above justice, and above any energy also, power, exertion. No amount of exertion, no amount of decision can give Him, only surrender, devotion. Internal sincere taste for Him, that is qualification. "I want Him from the core of my heart." That is the real qualification. "I want Him and Him alone." That is the qualification, want and you'll have, the simple way. Ha. ha. Want and you'll have. But want sincerely and not superficially, but from the inner core of your heart. You want Him, you'll have Him. This is the general, easy, simple, natural way to attain Him.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate]
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair [na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

No good deeds from your present plane can help you, but the association with them and inner things. The heart is sealed, that ego, that must be broken, and the inner flow will come out. And that will recognise where is the plane to love and to mix, where is his home. Back to God, back to home. The *ahaṅkāra*, that is ego, that must be broken and the inner flow will come out.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ [*Śrīmad-Bhāgavatam*, 1.2.21, & 11.20.30]

All doubts will be cleared. Just as a child jumps to the mother's lap can recognise that she's my mother, intuitively, like that. That inner flow will come out and select, "Oh, this is my home plane. I'm child of this soil. I'm floating externally here and there and suffering from reaction."

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Here I close. *Vāñchā-kalpatarubhyaś ca*...

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... to remove the misconception of his followers he asked them...

...

... I shall drink and fever will be gone." And they did so and the fever gone. To teach them _____ [?] Some sort of divinity began there. Some lower education, primary education, primary practice in the religious world.

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate, [satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ]
[sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate, vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate]

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Ordinary *brāhmaṇa* culture they have come in touch.

In Rāmānanda Rāya [*saṁvāda*] also Mahāprabhu says that, "Where to begin?"

[prabhu kahe,] — "paḍa śloka sādhyera nirṇaya"]
rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.57]

"The primary beginning is with *varṇāśrama*." "And then go on. *Eho bāhya. Eho bāhya.*" Four, five steps lower. *Sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate*. "Here proper devotion begins when *Vedānta*, or the jurisdiction of the knowledge crossed. Knowledge area crossed, then pure devotion begins. *Sarvva-vedānta- vit-koṭ yā viṣṇubhakto viśiṣyate*. Amongst *crores* of scholars in the proper *Vedānta*, one devotee may be found, who cannot but be satisfied with the personal character of the God." And Rāmānanda Rāya also,

brahma-bhūtaḥ prasannātmā, na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu, mad-bhaktiṁ labhate parām

["The spotlessly pure-hearted and self-satisfied soul who has attained to his conscious divine nature neither grieves nor craves for anything. Seeing all beings equally (in the conception of My supreme energy), he gradually achieves supreme devotion (*prema-bhakti*) unto Me."] [*Bhagavad-gītā*, 18.54]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

Unknowable, unknown and unknowable. The knowledge above that, that is given by devotion. *Adhokṣaja*. To receive suggestion, to be able to come in such a position that we'll be able to receive suggestion from the upper world, which is unknown and unknowable. *Adhokṣaja, bhakti*, that will guide our life. From the unknown and unknowable quarter hints will come to guide our life. *Jñāna śūnya bhakti*. Pure devotion begins there, above calculation by our reasoning faculty. Hare Kṛṣṇa. Try to respect what you do not know. Who are in connection with the unknowable, try to revere them. *Adhokṣaja*. *Yato bhaktir adhokṣaje*.

[sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje / ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

You will determine, discriminate, and calculate, and take a decision, then you'll come to love Him, or give your service to Him. But that won't do. *Yato bhaktir adhokṣaje*. The unknown and unknowable, all your attempt...

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Śrīla Śrīdhara Mahārāja: ...you risk everything you possess. That is a real justice to your present possessions. This is all effective, to be disconnected fully of that, save yourself. Save yourself from your so called friends, as you think them within you. 'God, Lord save me from my friends.' At present who we consider to be our friends, that must be given up, and we must remain alone. And search who is my shelter, real, proper.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Akṣayānanda Mahārāja: ...then Govindaji, Rūpa *abhidheya*. But then Gopīnātha *prayojana*. But *prayojana* Ācārya we're told is Raghunātha.

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: Gopīnātha, He was installed by _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Caitanya-caritāmṛta* has given stress on these three. Ay tin gauriya ei koriya acariya pasad [?] In mantram also Madana Mohana means Kṛṣṇa.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: And Govinda - Kṛṣṇa, Govinda, Gopīnātha, in the mantram we find three.

Akṣayānanda Mahārāja: Hmm. Yes.

Śrīla Śrīdhara Mahārāja: So Gopīnātha is *prayojana*, that is ultimately we take shelter there, we're ordinary. Though our position mainly in the Govinda, *rūpānuga*, there. But anyone

ordinarily wants Vṛndāvana he'll have position in the most magnanimous and gracious acceptance of Kṛṣṇa as *gopī* in the *rasa*. Gopīnātha represents the *rasa līlā*, the wide circle in the *mādhurya rasa*, dancing, chanting. That is Gopīnātha. And select few direct in Gopīnātha. And Madana Mohana, only Rādhā Madana Mohan, where there's none, no other *gopī* also when They're alone, Kṛṣṇa, Madana Mohan. *Sambandha* is there. And Gopīnātha of the *rūpānuga* is Govinda. *Abhidheya tattva* also. And Gopīnātha Who gives shelter to all the *gopī* minded souls, in general.

[Śrīla Śrīdhara Mahārāja is now humming a song tune softly to himself - 05:00 - 06:00]
Nitāi. Nitāi. Nitāi. Nitāi. Dayal Nitāi.

Vidagdha Mādhava: Guru Mahārāja. Now that we're in Calcutta preaching, I was thinking maybe it would be nice if we could make some nice covers for some of your books for selling. Some of your books like *Śrī Śrī Prema Dhāma Deva Stotram*.

Śrīla Śrīdhara Mahārāja: That you may consult with Govinda Mahārāja. I have no idea. When you may take books to Calcutta and there that fascinating or charming - eh?

Vidagdha Mādhava: Cover.

Śrīla Śrīdhara Mahārāja: Cover, book.

Vidagdha Mādhava: Yes. Make them attractive.

Akṣayānanda Mahārāja: Binding.

Śrīla Śrīdhara Mahārāja: Binding, they may have from there. It may not be available here.
The binding arrangement may be taken there. And the ordinary books, this *Gītā* unbound is here, you may take them and arrange their binding _____ [?] Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Tomorrow morning Badrinārāyaṇa Prabhu and Anurādhā, and Braja Behari and _____ [?] his wife, four. Then you are also going?

Vidagdha Mādhava: I was going to ask you, yes Guru Mahārāja, I'd like to be able to go tomorrow morning.

Śrīla Śrīdhara Mahārāja: Five. Then? Dina Bandhu Prabhu he will also go to help that _____ [?] I'm told _____ Prabhu also may go. But discussion finished. _____ Prabhu is expected here. Day after tomorrow Paramahaṁsa Mahārāja's festival _____ [?] So Saturday, tomorrow morning, our good manager must reach there. Dina Bandhu Prabhu is a very good managing officer.

...

...but what for? Not for any material purpose, but for the highest purpose, for Kṛṣṇa consciousness. External adopt-ability was very, very generous, very, very broad. But internal position was firm and fixed in the highest position. And he came with the widest *sādhana* to take the Name, His worship. And other forms eliminated. Only through sound we can cultivate, with the help of sound. But that must be genuine source, not any sham thing, not imitation but genuine thing. Only through sound, sound is enough. Only sound connection of Kṛṣṇa is enough, but it must be Kṛṣṇa sound, Kṛṣṇa conception.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

[Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Autocrat. Beauty but Autocrat. So degree of surrender you are to consider. No limit of surrender because going to surrender to the Autocrat, no limit. One side surrender, another side Autocrat. Now think what to do. You are to die to live. If you really want to live you'll have to die as you are, a wholesale death. Have you got such boldness? So die to live. That is all right, no compromise, you'll have to die. And die for what? To sacrifice, to satisfy the Autocrat. That is Beauty. And thereby you'll attain your best attainment by your degree of death, ha, ha, ha, as you are. What is this? Who will come for what, with such risk?

Hare Kṛṣṇa. The most optimistic person, he may come. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Guru Mahārāja. I've one question. In Braja we see that there are many Mūrtis of Dauji and They're always blackish. But in the *Bhāgavatam* tenth canto we see that it says that Dauji is white colour. But we always have black Mūrti.

Śrīla Śrīdhara Mahārāja: What does he say? Who is he?

Dhanvantari dāsa: Dhanvantari dāsa.

Devotee: In Vṛndāvana there are many Śrī Vigraha of Śrī Baladeva.

Dhanvantari dāsa: He understood, he understood. Dauji. And They're blackish colour. But He's whitish in the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Dhanvantari dāsa: So I'm not understanding.

Śrīla Śrīdhara Mahārāja: You may not understand. Here Keśava Mahārāja also made Kṛṣṇa in white colour, and in all our Maṭhas, Rādhārāṇī a golden colour, or all white stone colour. Do you see? But our eye in the reading of this physical eye, this black and white and red, has got no relation with that sort of black and golden and white. We're to understand that. Do you follow?

Dhanvantari dāsa: Yes. It is a physical thing.

Śrīla Śrīdhara Mahārāja: Rādhārāṇī was golden, Kṛṣṇa was black. That does not mean that the black in the physical eye. So something nearer approach, by the help of the nearer approach you're to realise what is in the original. These are all approach towards that. The whiteness that this eye can see it has got no relation with that whiteness, and so on, so on. So we should not lay much stress on this physical experience. It is above, transcendental. Somehow some nearer impression is being given. Not this black, this white, this golden, this red, it is something else. Extreme case I'm giving to you, whether you can follow.

When in Manipur there was a revolt in the British period. There was one General Chichandragit [?]

Dhanvantari dāsa: One what?

Śrīla Śrīdhara Mahārāja: One General of Manipur State by name Chichandragit [?], he made some conspiracy against the British rule, and he used to prepare bombs and other things in the temple compound. Just as the chiefs are now demanding. So British got some scent and sent a General to inspect the matter, for inspection. But Chichandragit [?] General he did not allow that gentleman to enter the temple compound. But he forcibly tried to enter and he was killed, murdered there. At this the British were confident there must be some conspiracy, they sent military. And then the temple and the Deity was smashed by cannon shot, whole temple and Deity was demolished.

Now our Guru Mahārāja's comment on this. "The Śrī Vigraha we're to understand, that the Śrī Mūrti is one and the same with Kṛṣṇa, Rādhā-Govinda temple, Kṛṣṇa. And without the slight sanction of Kṛṣṇa not even a creeper can move, a straw can move. Everything, whatever happens by the wish, sweet will of Kṛṣṇa. And why this temple was smashed by cannon shot, and Kṛṣṇa He sanctioned that? Without His sanction nothing can happen. So Kṛṣṇa sanctioned to shoot His Own Deity there that was established and was being worshipped."

What is the reason? Do you follow? Eh?

Dhanvantari dāsa: Yes. I follow the point. What is the reason?

Śrīla Śrīdhara Mahārāja: Why Kṛṣṇa willed to shatter His Own Śrī Mūrti there in Manipur? Without Kṛṣṇa's will nothing can happen. And His Own Vigraha was shot to pieces. What is - how? Our Guru Mahārāja told that,

arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jātī-buddhir

[viṣṇor vā vaiṣṇavānāṁ kali-mala-mathane pāda-tīrthe ʼmbu-buddhiḥ
śrī-viṣṇor-nāmni-mantre sakala-kaluṣa-he śabda-sāmānya -buddhir
viṣṇau sarvveśvareśe tad-itara-sama-dhīr yasya vā nārakī saḥ]

[Śrīla Vyāsadeva states in *Padma-Purāṇa*: "Anyone who considers the worshippable Deity of the Lord to be made out of wood, stone, or metal; who considers the Vaiṣṇava Guru to be a mortal man; who considers a Vaiṣṇava to be limited by the confines of caste, lineage, or creed; who considers the holy foot-wash of Lord Viṣṇu or a Vaiṣṇava to be ordinary water, although such water has the potency to destroy all evils of the age of Kali; who considers the Holy Name and mantra of Lord Viṣṇu, which vanquish all sins, to be common sound vibration; and who considers the God of gods, Lord Viṣṇu, to be merely on the level of the demigods - such a person is a diabolical devil."] [*Padma-Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 13.94]

Bhauma ijya-dhīḥ.

[yasyātma-buddhiḥ kuṇape tri-dhātuke, sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij, janeṣv abhijñeṣu sa eva go-kharaḥ]

["One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshippable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass."] [*Śrīmad-Bhāgavatam*, 10.84.13]

In *Bhāgavatam* and *Padma-Purāṇa* it is mentioned that what really we do worship that is not stone, that is not wood, or any mineral. When generally we think that it is stone, it is mineral, it is wooden, that conception was shut down in a moment, demolished. Do you follow?

Dhanvantari dāsa: Hmm. Yes. We should not take it externally, the external is finished.

Śrīla Śrīdhara Mahārāja: That external possibility of external conception of the reality, that had been demolished. So we should not give much importance into the external representation of things. It is gradually taking me that side. In this way it has been arranged.

Dhanvantari dāsa: Catching the spirit.

Śrīla Śrīdhara Mahārāja: Ah.

ānukūlyasya saṅkalpaḥ, [prātikūlya-vivarjjanam / rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ / evaṁ paryyāyataś cāsminn, ekaikādhyāya-
saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

It is towards that, not that very thing. In this way we're to accept. Then the red complexion or - we must not make too much here in the experience of our senses. It is something like, but not as we have our sensual experience, not, but towards. Helpful, favourable. In this way we're to see things.

Dhanvantari dāsa: Like giving an idea.

Śrīla Śrīdhara Mahārāja: Ah. In gradual process we're being taken to them. We cannot but read material things, we're fully surcharged in and out with material conception. And to take out from that material conception some sort of material help is necessary. But that does not mean that what is given, extended to us, that is *the* thing. We're to go further and further to have the real representation.

Dhanvantari dāsa: Very nice, very nice.

Śrīla Śrīdhara Mahārāja:

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Just as a professor he's helping a boy to study, the professor has got much knowledge, but the boy not so much advanced in knowledge. So by instalment he will say when teaching geography, 'Sun is fixed, and the planets are all moving around the sun.' Again in higher study of astronomy or geography he will have to say, 'No, sun is also moving.' But if he says that to the boy, the boy will be perplexed.

So by instalments teachings are given to us by the *śāstra*, not wholesale at once, by instalment.

Hare Kṛṣṇa. Nitāi Gaura Hari bol.

Dhanvantari dāsa: I have another question of a different subject. That in the *Caitanya-caritāmṛta* purport our Prabhupāda says that, "If a *sannyāsī* falls down, the only *prāyaścitta* is to drown himself in the *triveni*." But I'm thinking that there must be more understanding to this situation. It's one statement, a blanket statement, it's only *prāyaścitta*, drowning in the *triveni*.

Śrīla Śrīdhara Mahārāja: That is the standard has been given there, but the adjustment may be according to that ideal. In the time of application, according to the different type of cases, the different adjustment should be made. That is a general example is given. But particular application of the case may differ.

Dhanvantari dāsa: *Kāla-deṣa-pātra*.

Śrīla Śrīdhara Mahārāja: Ah. *Deṣa-kāla-pātra*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dhanvantari dāsa: Guru Mahārāja. One more question please. I was reading *Śrī Guru And His Grace* recently, and it's challenging some of my...

Śrīla Śrīdhara Mahārāja: You are reading, but we have not read it.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Anyhow you may ask your question.

Dhanvantari dāsa: Some of my former conceptions are being altered by this, about the Guru Paramparā. Of course some say that it's coming down by *dīkṣā*, but we understand it may also come by *śikṣā* or by *sat saṅga*. But I was thinking previously that just like a chain is as strong as the weakest link in the chain. So if in the *sampradāya* one of the Gurus is not so qualified, then the disciple will not go beyond the qualification of the Guru. He will not rise higher than his Guru. But apparently that is not the fact. The *sampradāya* is not like a chain, exactly.

Śrīla Śrīdhara Mahārāja: Hmm? What does he say?

Akṣayānanda Mahārāja: If in the *sampradāya* one of the Gurus is weaker, if in the *sampradāya* one of the Gurus is not so strong as the others, then maybe the chain will suffer, or not.
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There are many Gurus?

Akṣayānanda Mahārāja: Yes. If one is not so strong, will it cause deviation, in the message? Like that.

Śrīla Śrīdhara Mahārāja: You may apply the spiritual matters in ordinary cases which we understand properly. Suppose a combination of merchants. _____ [?] Of the merchant syndicate or something like.

Vidagdha Mādhava: Association.

Śrīla Śrīdhara Mahārāja: Association of the merchants, so many members there are. One may understand that mercantile approach little less. Then how will it affect the association? In ordinary case also we can understand to certain, there also this common sense may be applied.

Dhanvantari dāsa: Hmm. Very good.

Śrīla Śrīdhara Mahārāja: Educational syndicate, merchant association, then this military _____ [?]

Akṣayānanda Mahārāja: Regiment.

Śrīla Śrīdhara Mahārāja: All may not be equal, some higher, some lower. And what will be the effect there, we may apply that to these spiritual things.

If a blunt headed merchant he's the supreme, chairman of the association, and at his instruction everyone moves then that will lose in business. Or even in a neglected position one idiot merchant in neglected position then by the vote of the others he will also go on in any way he can.

The difficulty is this, that when we do not come into real conception of the spiritual substance there all these troubles come in. It is all vague, all imagination, all risk. But if we can feel that this *is* spirituality, and this is mundane, then we can make choice for our own interest.

Why I'm out? You're Catholic, why you've become Protestant? You're Christian, why you have come to be Islam? That Mohammed he was a wrestler [boxer], he became a Muslim, that Mohammed Ali or someone. Why have you come from Christianity to Kṛṣṇa consciousness? What for? What makes you justify leaving your born birth religion has taken you to Kṛṣṇa consciousness? What is that thing? You'll apply that. And in Christianity also, all the bishops they're all of same standard?

Everywhere there's gradation, wherever we go, in every walk of life we're to select the superior thing, everywhere, which is suitable to me according to my capacity. I'm going by rikshaw, another by motor, he can provide that, he can go by taxi, but I shall have to go, and some, many are walking.

So adopt-ability depends on our own sincere selection of the truth. The risk is with me.

You've heard of Casabianca?

Dhanvantari dāsa: Yes.

Śrīla Śrīdhara Mahārāja: "The boy stood on the burning deck, whence all but him had fled."
[This is the first line of a poem called Casabianca by the English poet Felicia Dorothea Hemans]

In a fight many may fly away out of fear, but one may stand to fight, knowing fully well that he'll have to die. But still he holds the higher principle, "I won't go back, I shall die here." You appreciate whom? And that is also not every case. That foolish affinity to that order is also not very good. If I go back then I shall be again able to attack the enemy. That consideration also may be there. So *deṣa-kāla-pātra* as you told, it should be judged. Sometimes to become coward, that is to become brave. So practical application in different cases will fetch different result. On the whole the sincerity.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

We must be sincere, to our activity, to the outside, and none can defeat me. I'm my enemy. Enemy is not outside. The worst enemy is within me. If I do not like to deceive me none can deceive me. For the time being it may seem that one is deceiving me, but never, none can deceive me, anyone, none. The culprit is within.

Because we cannot see the real path, so we do not go, is it the problem? Knowing fully well that this is good, but still we can't do that. A hundred times I try to go but I fall down. Who is responsible? That is a row to create, to deceive ones own self. 'This is this, this is this.' The heart will tell plainly that what is real need in me, what I want. The combination, the majority, that is everywhere.

Animalism, then rationalism, then wisdom, then spiritualism. Elimination and advancement. Who comes to eliminate, the company? We're all animals, then rational animal, then wise man, then virtuous man. In this way elimination and acceptance. At ones own risk one is to take. The quarrel and misunderstanding, that is not the real cause. Inner sincere adopt-ability that is responsible for every progress.

Sada haya gaura siksa buliya hoibe [?] If you're simple and sincere you'll be able to understand what advice Gaurāṅga has given to you, it will be plain to you. A bad workman quarrels with his tools.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ]

hṛdaye nābhya nujñāto, yo dharmas taṁ nibhodhata
[*Manu-saṁhitā,* 2.1]

Heart's approval, inner approval, that is final. Imposing from outside, how much value it may fetch in ones sincere acceptance? A man may give his head but not his decision. Eh?

Devotee: _____ [?]

...

Akṣayānanda Mahārāja: ...enter the International Society For Kṛṣṇa Consciousness, ISKCON, and after preliminary purification become most repentant for their previous illicit activities. They are shocked when they realise how they gave up the personal association of God to pursue the useless forms created by Māyā." This question, he has quoted this. "Many people have come to ISKCON, sinful people, and after purification they repent. And they're shocked when they realise how they gave up the personal company of God, to pursue the useless form of *māyā*." So this question of 'gave up the personal association', the old question.

Śrīla Śrīdhara Mahārāja: If anyone had real personal connection, is it possible for him to give up? That is the question? Eh?

Akṣayānanda Mahārāja: Yes. That old question.

[na tad bhāsayate sūryo, na śaśāṅko na pāvakaḥ] yad gatvā na nivartante, tad dhāma paramaṁ mama

["My supreme holy abode is that place which the surrendered souls reach, never to return again to this deathly plane. Upon going there, one never returns to this material world. Neither sun, nor moon, nor fire - nothing can illuminate that all-illuminating supreme abode."] [*Bhagavad-gītā*, 15.6]

Then Kṛṣṇa's statement in *Gītā* is false. This problem.

Śrīla Śrīdhara Mahārāja: Then some possibility that word will be used, avoiding the possibility of our connection with Kṛṣṇa. Eh? We've come so far into the dense part of *māyā*. From direct connection, direct service of Kṛṣṇa, one cannot come to this *māyā*. But from *taṭasthā* he had the possibility to go up, but without going that side, he has come this side, he may remain like that. Do you follow?

Akṣayānanda Mahārāja: Yes. But this means, according to this statement, before *taṭasthā* we might have had personal company of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: That may not come under reasoning.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: *Svarūpe sabāra haya, golokete sthiti*. Everyone in his internal real position he's in connection with Kṛṣṇa. But from there he has come here, that is another thing. If we're to say so, then it is by the *līlā*, flow of the sweet *līlā* of Kṛṣṇa, and coming and going. That is another plane. But general plane, from the *taṭasthā* we have come. And by the help of the *sādhus* we can avoid our present position and enter into that company.

Devotee: What should be the case, or should be the understanding in the case of the *brāhmaṇa* assistant of Caitanya Mahāprabhu who was captured by the Bhaṭṭahāris? When the Lord was travelling in South India He had one *brāhmaṇa* assistant. And this assistant he was somehow deluded by the association of these gypsies.

Śrīla Śrīdhara Mahārāja: We're to accept this, that Caitanya Mahāprabhu showed by His personal assistant the possibility of such concern and danger. To show the possibility of such deviation He made it a play to teach us. Satahari [?] dāsa, then Kālākṛṣṇa dāsa, the dangers may come in such forms. To show this Caitanya Mahāprabhu by His own persons has given us the suggestion, that it is possible, beware. Beware of the danger. It is possible that from such stages one may be enticed by *māyā*. So don't believe you too much, don't trust you too much. Even in connection with God's temple, we have seen, we have heard rather, that in a temple a *pūjārī* is worshipping in the temple, engaged, within the temple he's writing a love letter...

83.12.15.A_83.12.19.A

Śrīla Śrīdhara Mahārāja: "You Yourself put question, and You made me to answer Your question. That as I'm Guru and You're disciple. This is very peculiar. Whatever You like You may do that. You are omnipotent. Within You are sending the answer, and outwardly You are making enquiry. Ordinary people won't follow that. They'll think that Mahāprabhu He learned all these things from Rāmānanda. But really I feel that You are sending within the answer, and outwardly You are as a seeker You are making questions."

Mahāprabhu in His last talks told, "Why you are afraid so much?"

kibā vipra, kibā nyāsī, śūdra kene naya, / yei kṛṣṇa-tattva vettā sei guru haya.

["Whether a person is a *brāhmaṇa*, a *sannyāsī*, or a *śūdra*, if he knows the science of Kṛṣṇa, he is to be accepted as Guru."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.128]

"You are afraid of being placed in the position of My Guru. But whoever he may be if he knows really Kṛṣṇa then he's Guru. Outwardly he may be a *brāhmaṇa*, or a *sannyāsī*, a *gṛhastha*, or even a *śūdra*, anyone outwardly. But within if anyone has got that wealth, the knowledge of Kṛṣṇa, he's really Guru. Why you are feeling so much inconvenience?"

In this way some conjecture, that He's always Guru. *Sannyāsa* Guru also gave the mantram. "Is it suitable for the *sannyāsī*?" In this way He gave mantram to the ear of the *sannyāsa* Guru and then heard from him. Here also Kavirāja Goswāmī and other devotees said, "Just as the ocean sends gases to form cloud, and when the cloud becomes rain it falls to the ocean." Just like this the talk of Rāmānanda and Caitanya. From Caitanya inspiration going up to the sky to Rāmānanda, made the cloud. Rāmānanda is cloud and Caitanya Deva is the ocean. Cloud draws water in the form of gas, and then again it rains over the ocean.

sañcārya rāmābhidha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatāṁ prayāti

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.1]

Rāmānanda is compared with the cloud, and Caitanya Deva is compared with the ocean. The cloud is made of drawing water from the ocean, and again raining over the ocean. So Rāmānanda internally drawing inspiration from Caitanya Deva, and externally as a cloud he's raining to Caitanya Deva, giving, distributing those things to Caitanya Deva.

In this way the devotees have seen themselves and _____ [?] in that light. He's coming from ocean and again falling in the form of rain coming. Kṛṣṇa. Outwardly Caitanya Deva is hearing, putting questions and hearing answers, so he that gives the answer is in the position of Guru, and who is enquiring in the position of disciple.

But here the nature of the disciple is something else, that He knows everything. "Further, go further, go further, little more." In this way He's guiding. "This is almost finished. Still if anything please say." In this way the enquirer as if He knows everything, in such a posture it has been distributed.

But still Rāmānanda is afraid. "Oh, people will say that You have come, really You are describing everything in me, and outwardly You are posing like a disciple. I don't relish this thing."

Then Mahāprabhu, "You don't care for that. Anyone can become a Guru if he's already with the capital of Kṛṣṇa consciousness. Formerly, anyone he may be, it does not matter. Kṛṣṇa consciousness is the wealth, and one who has got that he's the heaviest."

Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha Mādhava: Guru Mahārāja. In *Lord Gaurāṅga* by Śiśir Ghose, the English translation is perhaps awkward in some places. Because he describes Mahāprabhu going into trance at

different times, and at that time Kṛṣṇa taking possession of His body. And then He would speak in a different way, and then...

Śrīla Śrīdhara Mahārāja: I don't follow you.

Vidagdha Mādhava: I see.

Śrīla Śrīdhara Mahārāja: Who else, to explain him?

Vidagdha Mādhava: This one book *Lord Gaurāṅga* by Śiśir Ghose...

Śrīla Śrīdhara Mahārāja: Yes. *Lord Gaurāṅga*.

Vidagdha Mādhava: ...there's one English translation, and in this English translation Śiśir Ghose describes Lord Caitanya as being possessed by the Supreme Personality of Godhead, by Kṛṣṇa. And sometimes going, this possession is leaving, and fainting, Mahāprabhu faints and becomes normal again.

Śrīla Śrīdhara Mahārāja: Eh?

Vidagdha Mādhava: He's describing Mahāprabhu becoming fully manifest as Kṛṣṇa and speaking as Kṛṣṇa. And then fainting and then returning to his normal condition as Nimāi. He's describing as if a spirit is possessing Mahāprabhu and leaving. He's describing that kind of situation.

Devotee: It's kind of a *māyāvādī* conception, that He attains...

Śrīla Śrīdhara Mahārāja: I want to hear the original expression, what he has told.

Vidagdha Mādhava: OK. I can get that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vidagdha Mādhava: So, Guru Mahārāja. I'll read you a short part of this book.

"This is the initiation of Nimāi. And there was a halo around Nimāi at this particular initiation. And He addressed His mother with exceeding gravity. I'm leaving this body. I shall come again. The body I'm leaving behind is your son whom you should tend with great tenderness when I'm gone." So saying, Nimāi made an effort to bow to His mother, but before He could fully perform this act He became unconscious. The boy then to all intents and purposes seemed dead. Śacī, alarmed, sprinkled water on His face, called Him loudly by His name, and by this and other means succeeded in restoring Him to consciousness. As soon as Nimāi had fallen into a swoon, the light which had shone from His body left Him, and the halo which had surrounded His head

disappeared. And with it disappeared His awe-full and reverential inspiring aspect. Śacī was relieved to find her son restored again to His natural state."

Śrīla Śrīdhara Mahārāja: Eh? The last line?

Vidagdha Mādhava: "Mother Śacī was relieved to find her son restored again to His natural state."

And he makes one footnote about the statement of Nimāi that, "The body I'm leaving behind is your son whom you should tend with great tenderness when I'm gone." He footnotes, "This may either mean, always take care of the body of your son, or revive Him when I leave this body, for He will fall into a swoon."

This is only one example, there are many. "Where Mahāprabhu is shining like a thousand suns, in the house of Śrīvāsa Paṇḍita. But these manifestations last for some time and then going away. And sometimes Mahāprabhu falling unconscious at the end of the manifestation."

Śrīla Śrīdhara Mahārāja: We do not admit that Mahāprabhu had any body of flesh and blood. But He could show anything and everything. That was a show, to Śacī Devī, and not reality. Not body of flesh and blood, and He left it, and again came and entered into it and made it active, it is not like that.

So Kṛṣṇa also showed like that in different places that He was present - when He left His body, the arrow thrown by the Jarābad, and blood oozing. And Kṛṣṇa's body was burned. All these things are *māyā*.

Sītā Devī was taken away by Rāvaṇa, this is all *māyā*, Mahāprabhu told.

Because His body is purely of consciousness. Only He has the special power to make a show, of a spiritual body to the plane of material existence, to communicate with us. But that is not His real body. To communicate.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of *yoga- māyā*."] [*Bhagavad-gītā*, 4.6]

When a transcendental personality comes to appear in this world through the ordinary course of this world, but it is all a show. He controls these material laws by His spiritual laws. And then in that way they come here and connect with us and deal everything with us in our layer. But in spite of this not a tinge of matter is in Him. The spirituality can appear in the grossest substance in this world. He can connect, but this gross element cannot connect there. He can take any shape, to be intelligible and approachable by us. But still He's not to be captured by the eye, or touched by the hand, or the voice heard by the ear. He can manage to connect with us, but still

He retains His spiritual existence cent per cent. And He can do, to communicate with us, He can show that as if He has come to our level, but that is all show.

etad īśanam īśasya, prakṛti-stho 'pi tad-guṇaiḥ / na yujyate sadātma-sthair, yathā buddhis tad-āśrayā

["This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities."] [*Śrīmad-Bhāgavatam*, 1.11.38]

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. [*Bhagavad-gītā*, 4.6]

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam / paraṁ bhāvam ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

"I can come in the material form when necessary, but that is not really matter. Without material form I can show My own form as if it is material to the paraphernalia."

Prakṛti-stho 'pi. He's fully spiritual, but He can also make a show that as if He's a material body. Hare Kṛṣṇa. So I close the class here.

...

Śrīla Śrīdhara Mahārāja:

jñānam te' ham sa-vijñānam, idaṁ vakṣyāmy aśeṣataḥ
yaj [jñātvā neha bhūyo 'nyaj, jñātavyam avaśiṣyate]

["Now I shall fully describe to you, with the taste of the flavour of My divine sweetness, this knowledge of My grand majestic splendour and opulences. After knowing all this, absolutely nothing will remain for you to know, being situated on this beautiful, joyful, and victorious path."] [*Bhagavad-gītā*, 7.2]

...

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu / praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Nitāi Gaura Hari bol. Tattvava matsana [?]

Yatham yatham kalpa jais karmam karmam krodha vimocanana
Aham kalpa jais karmam krodha kama vimocanana
_____ [?]

... control, rather we shall aspire after to be controlled.

Devotee: Guru Mahārāja. In that connection when Rāya Rāmānanda was talking with Mahāprabhu...

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: When Rāmānanda Rāya was having his discussions with Mahāprabhu he said that, "Whatever I'm saying it's coming from You."

Śrīla Śrīdhara Mahārāja: Oh. "You're giving inspiration, and I'm giving out that feeling. It's a very wonderful thing that You're speaking from within me and You're hearing. You're putting the question, and the answer You're inspiring in me, and I say what You want me to say, and You're hearing. It's a peculiar position I've got." Rāmānanda says. "You're listening and You're speaking through me, so You're establishing a rapport."

sañcārya rāmābhidha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatāṁ prayāti

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.1]

Clouds are the product of the water of the ocean. And the ocean water becomes gas and forms in clouds. And again cloud means transformed into rain the ocean receives that. That example has been given. From ocean through cloud coming to ocean.

"So You are in me. You're putting some questions, and You're inspiring me with the answer, and I'm putting that thing in Your, as reply to Your question. So coming from You and again going to You. The gesture of Your putting question is such. What is that? What is them? Then what is them? You know everything, still You want to hear it from my lips."

"This is external. This is superficial. Go deeper. Go deeper. This is all superficial. Yes, we can begin with this. Go deeper, more."

"Your suggestion is such that You know everything - only You want to be spoken by my mouth. You're putting questions in such a fashion that You know everything. "Go, little more, little more," so everything known to You. The gesture, the nature of Your putting questions to me clearly shows that You're well versed in everything. Only You want it to come through my lips.

"So this is external. Go forward. This is also superficial. Go deeper. Then yes, it is. Then next, it is good. Further. It is better. Go little more. Yes, it is the highest. Now, how to attain this? Please speak to Me."

In this way everything known to You, but You're pushing me to pass Your opinions through me. A peculiar type of question and answer. One who listens He knows everything. And one who advises he's an instrument in the hand, a doll in the hand of one who's listening. Peculiar things, very sweet it seems."

So a *bhakta*, a devotee's doing, actually Lord does through him. The Lord does through a devotee, they have no separate understanding. They're almost instrumental, still holding some special individuality, they want to be an instrument. "I have no original position. Whatever He wants me to do I like to do that." Agent, cent per cent agent of different departments, the *svarūpa śakti*. Surcharged with *svarūpa śakti*, the internal potency, they do. Instrumental. _____ [?] "Whomever You want to dance in what way he dances in that way. He plays in that way according to Your insinuation, Your inspiration." Still, they've got separate existence, so many, but all in one tune, different but harmonised. Though different but harmonised, not opposition party. Kṛṣṇa. Kṛṣṇa. _____ [?] We want to have such position. What is necessary how I shall be adjusted in that position.

[dante nidhaya trnakam padayor-nipatya, krtva ca kakusatam etad aham bravimi
he sadhavah sakalam eva vihaya durad-, gauranga-candra-carane kurutanuragam]

["Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, "O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of the moon-like Sri Gauranga."] [*Caitanya-candramrta*, 120] [*Gauḍīya-Kanthahara*, 13.148]

Dante nidhaya trnakam padayor-nipatya. Taking the hand from the feet. *Padayor-nipatya*. Falling at the holy feet.

Krtva ca kakusatam etad aham bravimi. With much entreaty, and also flattery, and also request and prayer, I want to say to you.

He sadhavah. I have faith in you that you are all honest man. I'm addressing to the honesty in you. *Sakalam eva vihaya durad*. My most fervent prayer to you, give up everything, and every call, dismiss. And fall flat, wholly at the feet of Śrī Caitanya Deva. You'll get the highest benefit. I have faith in your sincere honest heart. I appeal there. In spite of so many mental tendencies in

different ways, at heart, at the bottom, you are honest and good. So I appeal to you, give up everything, and come fully under the feet of Lord Caitanya. Your gain will know no bounds, unlimited gain.

Caitanya-candra-carane kurutanuragam. Try to find your attraction for the holy feet of Śrī Caitanya Deva, the exponent of the divine love. And you will surely get your fulfilment, you will feel in your heart. Give up everything. So many tendencies are dragging you out to different directions. Don't allow yourself to be prey to those different discordant attractions. My fervent appeal to you my friend, give up everything, fall flat on the feet of Lord Caitanya Deva."

This call is coming from the core of the heart of Prabodhānanda Sarasvatī, one who passed his last time in Śrīkuṇḍa, Vṛndāvana, alone. A lonely place, lonely life he led with literary culture. *Rādhā-rasa-sudhā- nidhi*, *Caitanya-candrodaya*, *Navadvīpa-śatakam*, so many books. He sings the infinite, and very heart touching, and good style Sanskrit he has given. Sentiments are very fine and very dignified.

strī-putrādi-kathaṁ jahur [viṣayiṇaḥ śāstra-pravādaṁ budhā
yogīndrā vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ
jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param
āviṣkurvati bhakti-yogapadavīṁ naivānya āsīd rasaḥ]

["Something most wonderful and miraculous has happened because the Divine full moon Śrī Caitanyacandra has graciously illuminated the sky of everyone's heart, imbuing them with ambrosial transcendental love. Being deeply attracted by that, the materialists have given up talking about their wives, children and mundane affairs. The *paṇḍits* have given up arguing the scriptural conclusions, the *yogīs* have given up the difficulty of controlling the breath, the ascetics have given up their austerity, and the impersonalist renunciates have given up their pursuit of impersonal philosophy. Now there is only one exclusive and super excellent taste, the nectar of pure devotional service, compared to which, nothing else is attractive any more."] [*Caitanya-candramrta*, 113] & [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 11-12]

Strī-putrādi-kathaṁ jahur. Very sweet, and he made his appearance to preach the love in the country. What was the condition of the country at that time? *Strī-putrādi-kathaṁ jahur viṣayiṇaḥ*. The worldly people they forgot to discuss about their family affairs. Such dazzling scene was created, the example was created, that ordinary people they're also talking in their home about Caitanya Deva. They forgot to discuss about their family affairs. *Strī-putrādi-kathaṁ jahur viṣayiṇaḥ*.

Śāstra-pravādaṁ budhā. Those persons... *ke*?

Devotee: _____ [?] Mahārāja.

Śrīla Śrīdhara Mahārāja: They're quarrelling with the different purpose in the *śāstra*. "Oh, *śāstra* says this." Another says, "No, no, the *śāstra* purport is this." The third man, "No, no, the real meaning will be that." This sort of quarrel was stopped for the time being when Caitanya Deva

came with loving expression of the transcendental realm. They stopped for the time being their quarrel, the different types of meanings of the scripture.

Yogīndrā vijahur marun niyamaka-kleśaṁ. And the *yogīs* who were very much busy in controlling their breaths, *prāṇāyāma*, *pratyāhāra*, the so called processes of *yoga*, for the time being they left that. And actually took up, actuated what he has taken in this quarter. This very wonderful thing for which we shall take trouble to control over the breath and reach some stage of mystic consciousness. A very wonderful thing Śrī Caitanya Deva has brought into the world.

Vijahur marun niyamaka-kleśaṁ tapas tāpasāḥ. Those that are fond of austerity and penance, they also stop their campaign. "What is the necessity of embracing so much voluntary pain on the body and mind, and to search after some happiness in future life?" This austerity and penances they also gave up for the time being, their endeavour to that cause, *tāpasāḥ*.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś. The *sannyāsīns*, the renunciants, they gave up the study of the *Vedas*, *Upaniṣads*, and to get by heart all these *ślokas* etc. The study of the revealed scriptures, that was also stopped for the time being. The students stopped their study of the higher scriptures.

Jñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanyacandre param, āviṣkurvati bhakti-yoga. When Caitanya Deva came out with some higher display of the devotional love divine, all the departments were affected. And more or less they were charmed and left for the time being their own campaign, and looked at what Śrī Caitanya Deva was taking in the country at that time.

In this way he has, this Prabodhānanda Sarasvatī, so many things, very, very beautiful poems.

Hare Kṛṣṇa. Nitāi Gaura. Nitāi Gaura. Nitāi Gaura.

Prema, love, wholehearted dedication, the whole divine.

83.12.19.B_83.12.20.A

Śrīla Śrīdhara Mahārāja: _____ [?]

In love divine no possibility of any selfish appeal. Selfishness completely eliminated. Still it seems to be selfishness but that is all God centred, His interest centred. Different centres but still all on His behalf. So many working places, so many centres on His behalf. Fully eliminated from any special interest, or no interest. Self interest and no interest, both should be condemned, and God interest should be placed in that. All agents of the Lord Supreme. The Lord of different type, the Lord of love, and charm, beauty, ecstasy, joy. Be a member, try to have membership in that spirit, in that domain. Everyone become an agent of divine love. Selflessness and also no interest-less. *Bhukti-mukti-spṛhā, piśācī*.

[bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate / tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 2.22]

They have been compared to the ghost, she-ghost, two aspirations, either to enjoy or to renounce. These two functions have been condemned like a she-ghost. Relieve yourself from her hands, these two ghosts, witches, be free. Then you'll be able to understand what is service divine. Two enemies, to work, anomaly, or to retire. Hare Kṛṣṇa. Nitāi Gaura Hari bol. But very difficult.

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā / sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

Such devotion is very valuable and very rare to meet with.

jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā

["By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc, worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [Mahādeva] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.36]

By pure knowledge we can get *mukti*, we can attain *mukti*, by culturing about the basic knowledge of the environment. But all reactionary so give it up. Disconnect yourself with everything what is tempting you and binding you with the reaction, give up the charge. *Jñānataḥ sulabhā muktir bhuktir yajñādi puṇyataḥ*. And also good enjoyment we can have by performing so many sacrifice in the *karma-kāṇḍa*. The offerings to the local agents, they will carry enjoyment for you, as a reaction. You'll be much satisfied, you'll attain much satisfaction with this mundane sacrifice. *Seyaṁ sādhana-sāhasrair hari*. But by thousands and thousands of processes to acquire real devotion, that is very rarely found. No pure agent is found in this world. What is devotion proper, to know that, to ascertain that is very, very difficult, from this plane of life.

Raghupati Upādhyāya says. *Kam prati kathayitum īśe, samprati ko vā pratītim āyātu*. "To whom should I say, and who will trust in me, in my words, in these tales, that the damsels of Vraja they're object of hunting of the Absolute, Beauty? The Absolute Beautiful He has come to hunt after the damsels of Vṛndāvana, eh? It's a ludicrous thing. To whom should I venture to speak all this nonsense? And who will believe in these delirious statements?"

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

...

Śrīla Śrīdhara Mahārāja: ...has come to search after the peace, a hint is there. After Śrī Caitanya Deva has come, and when He will preach this in some original way, then people may come to put their faith in such action, that the Absolute, He's hunting after the girls of Vṛndāvana. When Caitanya Deva will come and He will set an example by His personality, and will preach in such a way that then people will be able to put faith in such statement, otherwise not. For him, it is impossible, for a tiny brain, or tiny heart, to think of so high things. And also, *yasyālinde paraṁ brahma*.

[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma]

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

That Paraṁ Brahma, the highest of the high, He's crawling in the compound of Mahārāja Nanda. *Yasyālinde paraṁ brahma*. These idle statements will have no value in the world. No gentleman, no scholars will be able to put faith in such statement. 'That Paraṁ Brahma He has no other duty, He has come and crawling on the veranda here. And He's stealing and eating the butter from Nanda's house. He has no other serious activity and engagement. He has come to do all these childish things. It's futile.'

But when Caitanya Deva came and supplied the basis, the ground, the plans, and from this *karma*, the elevation, nor renunciation, all these grave things were pushed down. And put in the highest rank the simple affection of the *gopīs*, how it is, why it is capturing the heart of the highest, by His own personal example. Then people will come to put faith - it is possible.

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

The most ordinary things in this human nature, that is in the proper ideal of the highest quarter. In the highest quarter of the Absolute a play is going on, and that is similar to this human. *Aprākṛta*. Everyone will take it as a human thing, but it's not so. This is the fun. The human system is created when the ideal of the highest position in the Absolute it is created. So very similar, but it is here in the mundane, and that is there in the highest quarter. Only similar but not same, because the materials are different. The colour is almost the same but matter is quite different. One is highest sacrifice and another is crude sensual-ism. But this human social play, form, is not to be blamed, it is *the* highest. This has been told. *Kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra*. Very similar, the pastimes of the highest quarter they're very similar colour with this human society. Very befitting. At the same time there's much apprehension that we may forget, we may take this as that. That *sahajiyāism*. *Aprakṛta-rasa-sata-dushani*. Written by Guru Mahārāja, and being translated by Akṣayānanda Mahārāja.

'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya / tabe yāya tad upari 'goloka-vṛndāvana'.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. So many planes of subtle enjoyment, enjoying tendency. Then Virajā then Brahmaloka, towards excelled renunciation. Then Paravyoma, a routine and controlled process of service towards the Supreme. And then gradually comes Vṛndāvana, Goloka.

So very difficult. Come so far, now difficult. We come very far, far away from the home, but still that is our hope. This is the hope, the hope is there, that that is our home. But we have come so far, far away. Back to home, back to Godhead, back to home. Home means home comfort can only be found there, and we're quite at home. That heart's approval. "I do not want anything further. All loving atmosphere. Everyone will take care of me. Every atom of the whole will take care of me." Home means this, that without any paying, without any remuneration, every atom in the environment will take care of me. That is home. All affectionate, every atom on all sides of me are affectionate, to take care of me, my interest. That is home. And not to pay for that. _____ [?] Nitāi. Nitāi. Nitāi. What Nārada paid that was not sufficient, even Vyāsadeva, but Śukadeva had to intervene. One Śuka was necessary to represent such thought. *Śuka-mukhād amṛta-drava- saṁyutam*.

[nigama-kalpa-taror galitaṁ phalaṁ, śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

Then the test passed the examination, amply. It must have to come through Śuka whose indifference to this world is more than a story. Young man of sixteen, no trace in his look or understanding of any man and woman, boy and girl. No trace in his movement or in his look or any attempt from him.

When it came through his mouth to this world then people had some respect. "Yes, there may be. A man who's taste is fully drawn from the charm of this mundane world when he's young, then there must be something. Let us enquire."

A Śukadeva was necessary to inaugurate this *Bhāgavata* truth to this mundane world.

Otherwise followers did not care to give it admission. "Eh? This filthy thing filled with idea they're going to ascribe over the highest conception of the Paraṁ-Brahman. They want to carry these filthy ideas to that Paraṁ-Brahman. Are we fools to accept such proposal?"

But when Śuka came and he gave impression, "You know me, who I am, what is my aspiration, what is my ideal. I'm charmed by that transcendental, loving pastimes of the Lord. It is on the highest plane." Śukadeva told.

And again, Śrī Caitanya Deva came with His brightest scholarship, which could not be found in debt. And He declared that, "That loving devotion is the highest quarter of our attainment." And He showed through His life, proved how it's possible.

Then people had some easy faith, "That yes, there may be existence of such high love divine. Love may be the highest. The highest quarter of existence is love. No dirt, all good, all purity, no dirt, all purity."

Hare Kṛṣṇa.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Paraṁ Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

["Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

This Raghupati Upādhyāya, a devotional scholar in Tirhuta, met Śrī Caitanya Deva and told, "Those that are very much afraid of death and mortality, very earnest to get out of the mortal pain, let them run after searching the *Vedas*, the *Purāṇas*, the so many scriptures, *Mahābhārata*. They're all afraid of their future, or of their eternal mortality. I don't care for that. I'm not afraid of any death. *Bhava-bhītāḥ*. To come to the world to suffer. I'm not going to enlist my name among those that being afraid of the mortal influence of the world run after this *Bible*, this *Koran*, the *Veda*, the *Purāṇa*, all these things. But I'm astounded to find what is the position of Nanda."

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: "I'm dumbfound to find the Paraṁ Brahma may be so closer, so affectionate, so loving. Though I'm not afraid of my - of the jaw of death - but I'm attracted by the positive aspect of Paraṁ Brahmā. That He comes so nearer to our heart, we can have Him in such an intimate way, is it possible? This is a charming thing. I cannot evade this thing, I can't avoid this. I'm not afraid of mortality, of destruction. But this positive aspect is attracting me very much, that He can come so close to our heart that we can have Him in every way. Even through the so called senses also we can have Him is wonderful."

Hare Kṛṣṇa. Senses are created only to misdirect us, eh? These things have no positive and some happy conception of their existence, eh? No! If properly utilised, properly adjusted, then every atom in our constitution can enjoy the embrace of the Divine Lord. Every atom in our body may be utilised for His service. No *vyādhi*, I'm not violent. Whatever I think to be my enemy, they can be turned into friend. My eye, my nose, they're only meant to capture myself to this mundane satanic world, eh? They have no other positive and real purpose of existence, eh? Yes! Everything...

prati aṅga lāgi kānde, prati aṅga mora

[Jñāna Dāsa says in his *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*:
Śrīmatī Rādhārāṇī says, "Every part of My being cries for the corresponding part of Him."]

The *Vaiṣṇava-padāvali*, of course the highest stage. "Every atom of My body is crying to have a touch of the corresponding atom of the Lord. Every atom in My body has got its optimistic position." It is possible. Every atom in me is crying for the corresponding atom of the Lord's feet divine. It is possible. Gaura Hari. Gaura Hari. Gaura Hari bol. Such is the gift of Śrī Gaurāṅga Deva. *Prati aṅga lāgi kānde, prati aṅga mora*. My connection with the Supreme Entity is such that every atom in my body is crying to have an embrace of the corresponding atom of my Lord. Gaura Hari bol. No further. I stop here.

Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: ...that will gradually reveal in the heart of the devotee, in the Name proper. Spiritual Name that uses, not this worldly *rūpa*, colour, or feeling. But the Name will produce some peculiar *cinmaya rūpa*, the spiritual substance. Sphirite canmukhe nanam sphiranam [?] After that the qualities will come from that, the Absolute relativity. From the relativity of the transcendental sound the figure will come, and from the relativity of them both the quality will come. Again from the same relativity paraphernalia must have to come. And then the pastimes between them that will also come. And the devotee who's taking the Name he will gradually find himself there in some quarter, serving position. That is a course.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

But that *Nāma* from the physical to the spiritual, if there is *śaraṇāgati* and also serving attitude, then you'll take to that spiritual realm, gradually. The progress will be that type, that life.

And under the inspiration of the devotee and the Lord Himself, in any stage one may come in the preaching field also. That is also to preach the nobility, the divinity, divine character of the Holy Name. *Saṅkīrtana*, *Nāma saṅkīrtana*. The cultivation of the sound God. Book writing also cultivation of the sound. Sound God _____ over everything and everything, sound transcendental. If we come in touch with the transcendental sound then that won't allow us to sit idle, that will inject energy within us and maybe will make us active. That is also service of the Name, to preach. *Kīrtana* means to preach, to assert the divinity of the transcendental sound, some *Nāma saṅkīrtana. Nāma*, the Name is one and the same with the original Godhead, Kṛṣṇa. Kṛṣṇa and His Name is not separate. *Acintya bhedābheda*.

The Name will suggest, will bring us to His other respective positions and aspects. Beginning is the sound, then entering into the domain of *līlā*, through gradual process. The sound will draw the internal aspect of the sound, and enter the room of the house, make us see anything and everything. From far away He represents Himself in the terms of sound. And the sound will invite you to approach nearer and nearer. And then gradually we can have, to see, to hear, try to have Himself got there. Everything we get, sound comes, to ask us to go to Him, to go back to Godhead, the sound comes.

"Come and see Me. Realise Me. I'm everything of you. Try to understand Me."

The sound through Name, in the scripture also, sound, one sound, but what is one? The Name is all important. In the mantram or in the scripture, so many things are mentioned. But if instead of Kṛṣṇa we put there Kālī, and if instead of Kālī we put there God or Allah, then everything will be taken to that. But if we put Kṛṣṇa, scripture producing, preaching so much things, "Do this, do this, do this, do this." But do this work for the satisfaction of whom? For the satisfaction of Allah, or God, or Kālī, or Śiva, or Kṛṣṇa, it will change, wild change, revolutionary change. So Name is all important. And without anything, go on taking the Name of Kṛṣṇa, it will suffice to take you nearer to Him. So the mantram also has been discussed, that so many words they're there, but the centre may be Kṛṣṇa, or Kālī, or Śiva, or anyone, it will take you there.

"Take me, take me, take me. Take me to India. Take me to London. Take me to America. Take me."

So that is all important. America. If I say, "America, America," I can't say anything else.

Then some person will say, "He says America, he wants America. Oh. You're to take this ship, or you're to take this plane. If you do not know anything you'll only pronounce 'America, America, America.' Then people will come to help you. Oh, America, he says America, he wants America. Oh, you go this way, and get the plane and go to America.'

"I want to go, I want to go, I want to go." Where, it's not mentioned. If you put then, "I want to go to Calcutta, I want to go to Japan, this is limited," Oh, he'll go there.

In this way the Name is all important, in the mantram, everywhere. Ke?

Viraha Prakāśa: Viraha Prakāśa.

Śrīla Śrīdhara Mahārāja: Viraha Prakāśa Mahārāja. And there?

Devotee: Bhakti _____ [?]

Śrīla Śrīdhara Mahārāja: Here?

Gauravāṇī dāsa: Gauravāṇī dāsa.

Śrīla Śrīdhara Mahārāja: Gauravāṇī. Then?

Badrinārāyaṇa: Badrinārāyaṇa. And Purnānanda Prabhu.

Śrīla Śrīdhara Mahārāja: If we conceive ourselves to take the Name, to culture that spiritual sound, then _____ [?] first it will purify, the Name will purify our heart. There are so many desires, these will all be brushed aside, and only the Name will stand. Then the *rūpa*, figure and colour will come. Not mundane, not as we find in the scripture, or in the idol, not that. The spiritual colour will come, spiritual figure will come, then the quality, then the paraphernalia, and

then the *līlā*. And when the *līlā* will flow you will find that you have got also a position there, somewhere. This is the proof.

Sphurite canmukhe purika vaisistham tata lilayam puresha [?]

Jīva Goswāmī has scrutinised, analysed all these things. But the seed must be genuine, should be genuine, spiritual seed. The capacity of the whole thing depends on the genuine nature of the seed.

kṛṣṇa-nāma dhare kata bala viṣaya-vāsanānale,
mora citta sadā jvale, ravi-tapta marubhūmi sama;
karṇa-randhra patha diyā, hṛdi mājhe praveśiyā
variṣaya sudhā anupama (1)

hṛdaya haite bale, jihvāra agrete cale,
śabda-rūpe nāce anukṣaṇa;
kaṇṭhe more bhaṅge svara, aṅga kāpe thara thara
sthira haite nā pāre caraṇa (2)

cakṣe dhārā, dehe gharmma, pulakita saba carmma,
vivarṇa haila kalevara; (3)

[From the final song of (8 verses) of Śrīla Bhaktivinoda Ṭhākura's book, *Śaraṇāgati*.]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]
[*Gauḍīya Kaṇṭhahāra*, 17.60]
[*The Search For Śrī Kṛṣṇa*, p 126-129]

Controlling the whole physical world, including the body.

Kari' eta upadrava, citte varṣe sudhā-drava, more ḍāre premera sāgare. (verse 4)

Creating so much apparent trouble in me, but the nectar it flows, the nectar is oozing from them and flowing in the whole heart.

Kichu nā bujhite dila, more ta' bātula kaila, mora citta-vitta saba hare. (verse 4)

Gradually I shall find I'm lost. It has taken the upper hand and using me, my mind and body, everything under the control of the Name. Sometimes making me dance, sometimes making me weep. In different ways the Name is utilising, using me. _____ [?] apparently it would seem to be so many further disturbances in the physical and mental world.

83.12.20.B

Śrīla Śrīdhara Mahārāja: ...such abnormal way He's using me. But whatever transformation is in my body or mind, but I find that a nectarine solution is always all pervading in me also within me.

lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)

Gradually I come to realise that He's my master. In whatever way He may utilise me, He's satisfied, let it be fulfilled. He's my own heart's friend, and He's utilising me in His own whim. Let Him use His own thing. I belong to Him fully.

lainu āśraya yā'ra, hena vyavahāra tā'ra, balite nā pāri e sakala;
kṛṣṇa-nāma icchāmaya, yāhe yāhe sukhī haya, sei mora sukhera sambala (5)

He's the master. I'm to serve Him. This feeling comes and transforms me to think that He's my Lord. In any way He may be satisfied I should follow that. This surrender complete arouses in me. Let Him be happy at my cost. And there lies my highest quality of fulfilment and ecstasy. I feel it from innermost heart. That by His handling independently over me, His lording it over me, and I'm finding that is the way of my fullest satisfaction.

premera kalikā nāma, adbhuta rasera dhāma, hena bala karaye prakāśa;
[īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)]

Gradually I come to find that if He's a seed containing a marvellous quality happiness is there, and it is oozing from that, and it's spreading through the whole of my nature.

īṣat vikaśi punaḥ, dekhāya nija-rūpa-guṇa, citta hari' laya kṛṣṇa-pāśa (6)

Sometimes like a lightening that Name is expressing His own real nature and attracting me towards Vṛndāvana *līlā*. And there He puts me in the adjustment with the *līlā* of Vṛndāvana in a way inherent in my nature. *Sākhya*, *vātsalya*, *mādhurya*, I'm posted, I'm finding among that ecstatic paraphernalia. And a very favourable environment, and homely confidence and comfort. And feel that my whole life is transformed into something divine which I never could conceive previously in this way.

pūrṇa vikaśita hañyā, vraje more yāya lañyā, dekhāya more svarūpa-vilāsa;
more siddha deha diyā, kṛṣṇa-pāśe rākhe giyā, e dehera kare sarvva-nāśa (7)

Then I shall find that this is the goal of my life. My highest attainment is here. I don't want any further progress. This is the position I have got by the grace of the Name. Kṛṣṇa, in the form of Name, went to the mundane world and has attracted me to such position. He's given everything. All my innate tendencies find their fullest satisfaction in the favourable environment here. No necessity I feel for any sort of want, all fulfilled. Full fledged theism.

[*The Songs Of Bhaktivinoda Ṭhākura*, p 59-61]
[*Gauḍīya Kaṇṭhahāra*, 17.60]
[*The Search For Śrī Kṛṣṇa*, p 126-129]

Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

But who is to believe this, eh? Who preaches this he's also mad, and who accepts this he's also mad, all abnormal. This ignoring the present reality of the civilised world, and running after phantasmagoria. Eh? Kṛṣṇa, He's so, He's God, He's of such spiritual type.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
[yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one is day to another. The world of the present civilisation is night to us, and we want to awake in the day of Kṛṣṇa's *līlā*, Vṛndāvana. We ignore this, as night we don't like to look at, it's all in darkness. We may awake in the day of Vṛndāvana. But that is mania. What is mania to one is reality to another. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: Guru Mahārāja. I've heard that Gaura *līlā* and Kṛṣṇa *līlā* they coexist in the transcendental plane.

Śrīla Śrīdhara Mahārāja: Yes, coexisting. Sometimes when the enjoyment within His own group that is Kṛṣṇa *līlā*. In a particular stage He's playing with His own group. But when He's out to give it to others it becomes Gaura *līlā*. Only the fixed group they will avail of this ecstasy, that is Vṛndāvana. Why should not the outsiders be allowed to taste of this? When this is added to Rādhā-Kṛṣṇa then it becomes Gaura. And with the company of Nityānanda-Balarāma He's out to manage things in such a way that the outsiders also have chance to enter into that plane and have new fortune. That is Gaurāṅga, magnanimity is added to beauty, magnanimity, *mahā-vadanyāya*.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne [gaura-tviṣe namaḥ]

["I offer my respectful obeisances unto You, O most munificent incarnation! You are the Supreme Lord Śrī Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden colour of Śrīmatī Rādhārāṇī, and are more magnanimous than any other

incarnation, even Kṛṣṇa Himself, because You are bestowing freely what no one else has ever given - pure love of Kṛṣṇa."]

Rūpa Goswāmī is composing this *praṇāma* mantra. *Namo mahā-vadānyāya*. The great magnanimous personage I bow down to Him. *Mahā-vadānyāya*. Why? *Kṛṣṇa-prema-pradāya te*. He has come to distribute the highest nectar in the creation, so He's *Mahā*, He's great, magnanimous, because He has come to distribute that love divine. *Kṛṣṇa-prema-pradāya te*. Who is He? *Kṛṣṇāya*. He's Kṛṣṇa Himself. *Kṛṣṇa- caitanya-nāmne*. And He has taken the name of Kṛṣṇa Caitanya, that He will produce Kṛṣṇa consciousness in the heart of the world and all.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

And He has not that black colour, but He has come in a yellow glow _____ [?]

Devotee: Golden.

Śrīla Śrīdhara Mahārāja: Yellow, golden, garb. Why this is? Oh. Rādhārāṇī is also there, mixed and combined with Kṛṣṇa. So Both have come in the name of Kṛṣṇa Caitanya to distribute Their Own internal jewels, to scatter them, to distribute them at large to the ordinary public. Oh. The great Lord, I bow down to Him. Such magnanimity is possible, eh? He has come to enlist members, to recruit members for His own family affairs, eh? He will recruit us and take me in, and allow to work in His own family service. So magnanimous He has come here. Ke?

Badrinārāyaṇa: Badrinārāyaṇa.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Nitāi Gaura.

Devotee: Guru Mahārāja. What is *audārya līlā*?

Śrīla Śrīdhara Mahārāja: *Audārya* means generosity, *dār*. *Mādhur* means sweet. *Audār* when He becomes very much kind to distribute to others, that is *audārya*, kindness, generosity, magnanimity. That is *audārya*. *Audārya* means in a giving mood, not only in a fixed circle, but it must be distributed to a greater boundary, *audārya*. *Audārya* means one who gives enough. *Mādhur* he tastes himself, within his own. *Audār* he gives it to public.

Devotee: Gurudeva. A devotee he may relish the two things, by internally participating in Kṛṣṇa *līlā* as you say, and externally by *pracāra*?

Śrīla Śrīdhara Mahārāja: There are mainly three kinds. One group are very fond of serving within. Another group they're very eager to give to others. And another group who wants to engage in both the *līlā*, here also, there also, they have their tendency. When they're engaged within the circle, very deeply they do that. And when they find that the Lord wants to distribute

to others, there also begins to help that *līlā* with whole heart. Gaura *līlā*, Kṛṣṇa *līlā*. Some have special attraction for the *mādhurya līlā*. Some have special attraction for the *audārya līlā*. And there are some who partakes in both of them - they find satisfaction. When they engage themselves in a particular *līlā* - self forgetful, he's engaged fully there. And again when by the wish of the Lord is given to another, he forgets everything and deals it cent per cent engagement there. It is possible.

[16:12 - 18:06 ?]

Devotee: ...those two *līlās*, *mādhurya* and *audārya*, they're existing in the transcendental plane, simultaneously existing in the transcendental plane?

Śrīla Śrīdhara Mahārāja: Yes. What is not in the transcendental that cannot come here. What is not in the cause cannot come in the effect. In effect we see we'll have to trace that within the cause, there. In the transcendental plane it is there, because they're fully conscious. Not only conscious Vraja, but conscious of Ayodhyā, Vaikuṇṭha, and Devī Dhāma, fully. They know that there are so many devoid of this, only selected few in Vṛndāvana, and outside Vṛndāvana there are so many. They should also be given chance, in this way.

Devotee: So preaching is all over?

Śrīla Śrīdhara Mahārāja: Ah. The preaching - only the outer expression of His internal will, because He wills, so we like to preach. His will is at the bottom of everything.

Viraha Prakāśa Mahārāja: _____ [?]

Devotee: Viraha Prakāśa Mahārāja is asking if Nityānanda Prabhu is *audārya līlā*?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Baladeva in *audārya līlā*?

Śrīla Śrīdhara Mahārāja: *Audārya līlā*. Nityānanda Prabhu's jurisdiction in general resurrection, in general. But in *mādhurya rasa*, where *mādhurya rasa* is concerned, there Rādhārāṇī's department is there. And Nityānanda Prabhu in another form as Anaṅga Mañjarī, He enters the camp of Rādhārāṇī, *mādhurya līlā*. Nityānanda Prabhu is represented there as Anaṅga Mañjarī. And in Jāhnavā here.

Devotee: Jāhnavā?

Śrīla Śrīdhara Mahārāja: Ah! Anaṅga Mañjarī. Yogamāyā. In Rādhārāṇī's camp Baladeva represents Himself as Anaṅga Mañjarī. What does he want?

Devotee: Ha, ha. He said that "How is that?" We read yesterday in your book, that in *mādhurya rasa* Baladeva is represented as Anaṅga Mañjarī.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So Viraha Prakāśa Mahārāja is asking "How is that?"

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha, ha. This is the fact.

Devotee: Ha, ha.

Śrīla Śrīdhara Mahārāja: Just as Baladeva is brother of Kṛṣṇa, Anaṅga Mañjarī is younger sister of Rādhārāṇī. Intermingled. *Jñāna, bala, krīya, ca*. The three principles, thinking, feeling, and willing. Though we can understand them in different ways, still they're interconnected, not separate three wholes. Three combined becomes one whole. Three phases, and they're not completely separated, they're intermingled in some way or other. Both, out and in, they're both out and in, within them.

...

Devotee: Lately me and Viraha Prakāśa Mahārāja we've been a little curious to know something about Lalitā and Viśākhā, especially Viśākhā.

Śrīla Śrīdhara Mahārāja: Lalitā Devī exclusively given to the cause of Rādhārāṇī. And Viśākhā Devī more considerate towards Kṛṣṇa. Though she also espouse the cause of Rādhārāṇī, but still she has some consideration for Kṛṣṇa, in the management and administration of the inner relationship of Both Rādhārāṇī and Śrī Kṛṣṇa. Sometimes negotiation between Them, sometimes when there's reaction, they're to serve for Their particular cause of *līlā*, pastimes, helping hand.

Lalitā Devī she does not care for Kṛṣṇa so much, for the interest of Kṛṣṇa so much. She's always proud with the righteousness of Rādhārāṇī's side, life. And for that sometimes she ventures to chastise Kṛṣṇa, finding its necessity to keep up the dignified position of Rādhārāṇī. Rādhārāṇī's dignity, she's always very careful for that.

And Viśākhā is moderate nature, and she also considers the case of Kṛṣṇa and represents His cause to Rādhārāṇī and to Lalitā, to effect Their union, minimise Their difference. All these things in *līlā*, nature.

But both of them they're in the camp of Rādhārāṇī.

There's another camp of Candrāvalī, so many other small groups also.

But main group of Rādhārāṇī, Lalitā, Viśākhā, they're main sister attendants of Rādhārāṇī. And they manage the department and the group of Rādhārāṇī. Innumerable departments, innumerable persons are serving in that department, their Master, Mistress.

Eh? What do you say?

Devotee: And Rūpa?

Śrīla Śrīdhara Mahārāja: Rūpa is under Lalitā, in the lower camp, *mañjarī* camp of less aged, their age is less, not so much advanced as Lalitā, Viśākhā. But they're small, they're younger, and the service suitable to the younger group is given to them. And Śrī Rūpa Mañjarī is the leader of them, of the younger group in the line of Rādhārāṇī. She enjoys the confidence of Rādhārāṇī in the administration of the lower group and in their services. And speciality in them that they, if any advanced aged *sakhī*, they don't think it good to enter into the room where Rādhā-Govinda Both, and none else, these *mañjarīs*, the younger girls, they're allowed to enter at that time in that room where Rādhā-Govinda only the Both, none else there. The advanced aged *sakhīs* they do not enter there. But the younger group They may send for their service. So in some way the younger, the *mañjarīs*, they enjoy greater confidence in the *mādhurya lila* when Rādhā and Govinda and none else they're allowed to enter. But advanced aged friends of Rādhārāṇī they can't enter at that time. Or, they do not enter out of some etiquette, courtesy.

Hare Kṛṣṇa. *Rūpānuga*. These are very higher things, and naturally we want to have them, then we shall have to wait while crossing different planes of service. But from far we can see in some hazy way that it is there. It is there on the top, and from here if we can progress regularly, one day we shall climb up to that plane. In this way we can discuss. The *sahajiyās* they're engaged in those things only, in the physical plane imitating, imitation. But we do not have any faith in that. We want real, to follow reality in its own course, considering that there are so many stages between these two. Kṛṣṇa *jñāna* is the highest. How? So many other stages of consciousness and that must be passed on. So many stages and they're all superior to us at present.

A servant will enter into the land of masters, all masters. Big or not, low or high, but all masters. When we're crossing the masters of the lower group, to be connected with the masters of the higher group, and they're to go on according to their direction. In this way they're all venerable. Vaikuṇṭha, Paravyoma, very subtle, very touchy, still the development cannot be denied. Spirituality as a whole is superior to us, our existence. Still it is possible, by the order of Kṛṣṇa we can enter into that, and pass through that, only for the interest of Kṛṣṇa. Not otherwise, never otherwise. Only for the interest of Kṛṣṇa we can enter that domain which is made of higher materials than I am. We must be, such consciousness within us. Only for the interest of Kṛṣṇa we can pass through that holy and holier land. Otherwise we can't go over that land.

Some genuine interest there must be for Kṛṣṇa, then they'll invite us, welcome us. "Yes. You can render this service to Kṛṣṇa so you're welcome. Go over there." Sympathetically they will allow us to pass through them. "You have got the visa so you're allowed to pass, but only due to visa. In the interest of our country you are allowed the visa, so we should allow you to go. That similar attitude, otherwise no one can, without visa none can enter, because there's no certainty that he'll not do any harm to the country. Not allowed." So that is there, "Yes. You have got the certificate of your Gurudeva who is acquainted with such and such. With this certificate you can go, we allow you."

In this way to pass through the higher spiritual realm. In one, in interest with the higher plane, common interest. To have common interest with the interest of the higher plane, then we may be allowed to have. We must have that sort of interest within, genuine interest for that.

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...holy, most holy. You can understand that? Eh?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And why?

Devotee: Why?

Śrīla Śrīdhara Mahārāja: Ah, what for?

Badrinārāyaṇa: Why is there holy, more holy, and holiest?

Śrīla Śrīdhara Mahārāja: The very fundamental principle of holiness, and degree of holiness. Eh? The principle of holy, or the degree in holiness, what is the cause, you think?

Devotee: I think there are gradations everywhere in the world.

Śrīla Śrīdhara Mahārāja: Yes, gradation. The gradation for which? Why they are so, gradation?

The interest of Kṛṣṇa. The gradation of the divinity should be considered, measured, in the interest of the satisfaction of Kṛṣṇa, and His devotees. *Kārttika māṣ*, Kārttikī. Kīrttikā is the mother of Rādhārāṇī. And Kārttikī - so one of the names of Rādhārāṇī is Kārttikī, the daughter of Kīrttikā. So *kārttika* is representing Rādhārāṇī. And then *mārga-śīrṣaḥ*, next after *kārttika*, *mārga-śīrṣaḥ*, representing Kṛṣṇa. *Māsānāṁ mārga- śīrṣo ’ham*.

[bṛhat-sāma tathā sāmnāṁ, gāyatrī chandasām aham
māsānāṁ mārga-śīrṣo ’ham, ṛtūnāṁ kusumākaraḥ]

["Of all the mantras in the *Sāma-veda* I am the *Bṛhat-sāma* mantra which is uttered in prayer to Lord Indra, and of mantras in perfect prosody I am the holy *Gāyatrī* mantra. Of the months I am the foremost, Agrahāyaṇa, and of the seasons I am spring."] [*Bhagavad-gītā*, 10.35]

In *Gītā* you will find Kṛṣṇa says, "Of all the months I am *mārga-śīrṣaḥ*."

And just before *mārga-śīrṣaḥ* there is *kārttika*. What is *kārttika*? Kīrttikā, from Kīrttikā *nakṣatra* this name has come, and Kīrttikā, coming as the shadow of Kīrttikā, mother of Rādhārāṇī. So Kārttikī, Sanātana Goswāmī has explained this in *Hari-bhakti-vilāsa*. The Kārttikī, one of the Names of Rādhārāṇī, the daughter of Kīrttikā. So we consider that to be the purest month, representing the connection anyhow of Śrī Rādhārāṇī.

Devotee: In *Bhakti-rasāmṛta-sindhu* it is explained that if one practices *bhakti* in Vṛndāvana during *kārttika* even if he's not very sincere he will get the chance to become sincere. It is so much *maṅgala*.

Śrīla Śrīdhara Mahārāja: Oh! But genuine connection of Vṛndāvana is very difficult to have, so Navadwīpa was necessary.

...

...such was the age, and he wanted to devise some sort of language and alphabet etcetera.

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: What's Viṣṇupriyā's position?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Viṣṇupriyā, Mahāprabhu's wife.

Śrīla Śrīdhara Mahārāja: No. Potency. Mahāprabhu. Gaura-Nārāyaṇa - when connection with Viṣṇupriyā, at that time Mahāprabhu is Nārāyaṇa, not Rādhā-Kṛṣṇa combined, from that aspect. Viṣṇupriyā-Gaurāṅga. Viṣṇupriyā-Lakṣmī. Śrī Bhu, two kinds of potency, Śrī Lakṣmī and Bhu, *līlā*. Two potencies of Gaura -Nārāyaṇa...

83.12.22.A

Śrīla Śrīdhara Mahārāja: ...*Nāma Saṅkīrtana*. That is Yuga Avatāra. Every Kali-yuga That comes. But Rādhā-Govinda combined, Gaurāṅga, that is another. That comes only once in Brahmā's day.

aṣṭāviṁśa catur-yuge [dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-*dhāma*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

The twenty-eighth Kali-yuga. Thousand.

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [*Bhagavad-gītā*, 8.17]

[One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

In *Bhagavad-gītā*. *Sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ*. One day of Brahmā contains thousand of *catur-yugas*. Every *catur-yuga* comes only Yuga Avatāra to preach *Nāma Saṅkīrtana*. And only twenty-eighth *catur-yuga* comes, in Dvāpara also, Svayaṁ-Bhagavān Kṛṣṇa, and Rādhā Svayaṁ-Rūpa. And also that Kali-yuga Rādhā-Govinda-milita. Not every Kali-yuga that combination comes.

Four *yugas* makes one *divya-yuga*. Satya, Tretā, Dvāpara, Kali, these four *yugas* combined makes one *divya-yuga*, or the heavenly *yuga*. And one thousand such heavenly *yugas*, that is four thousand *yugas*, makes one day of Brahmā.

So only in the twenty-eighth number the Rādhā-Govinda-milita Mahāprabhu, and Svayaṁ-Bhagavān Kṛṣṇa, Svayaṁ-Rūpa, in Vṛndāvana comes, not all Dvāpara or all Kali. Every Dvāpara or every Kali comes only Yuga Avatāra. In Satya-yuga to preach meditation. *Dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ*.

[kṛte yad dhyāyato viṣṇuṁ, tretāyāṁ yajato makhaiḥ
dvāpare paricaryyāyāṁ, kalau tadd hari-kīrttanāt]

["Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices, and in Dvāpara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa *mahā-mantra*."] [*Śrīmad-Bhāgavatam*, 12.3.52]

And to teach sacrifice in Tretā-yuga, and *arcana* in Dvāpara-yuga, and *kīrtana* in Kali-yuga. That is the *yuga-dharma*, and every Kali-yuga comes to preach *saṅkīrtana*. But the Purī *līlā*, Puruṣottama *līlā*, Radha-bhava vibhavita, the earnest separation for Kṛṣṇa, it is not found there.

So Viṣṇupriyā, she's the partner of *yuga* Gaura-Nārāyaṇa, when Mahāprabhu gives Hari *Nāma* to the people. Ha. Peculiar things, inconceivable.

And in *mādhurya rasa* there is Gadādhara, Gaura-Gadādhara. Though Rādhārāṇī combined, still, something like shadow, external, that is Gadādhara. Bhāva Mūrti. Heart drawn. Kṛṣṇa draws the very substance, the heart of Rādhārāṇī, and Rādhārāṇī represents as Gadādhara. He's always attracted by Gaurāṅga and running after Him. As in the wealth of his heart the gist, the nectar of his heart has been taken away by Kṛṣṇa. Empty hearted he's running, following after Gaurāṅga, helplessly, helpless. And the very gist of his heart has been captured by Kṛṣṇa and He has

become Gaurāṅga, and he represents only the frame, running after Gaurāṅga, silently. This is the position of Gadādhara. Gaura-Gadādhara in *bhajana-mārga*.

And Gaura-Viṣṇupriyā, *viddhi-mārga*, Nārāyaṇa, Lakṣmī Nārāyaṇa.
Peculiar things. Nitāi Gaura Hari bol.

Devotee: And Lakṣmīpriyā?

Śrīla Śrīdhara Mahārāja: Lakṣmīpriyā is also like Viṣṇupriyā...

Devotee: Same.

Śrīla Śrīdhara Mahārāja: ...in the similar, two potency.

Devotee: Guru Mahārāja. And when in every other *yuga*, Yuga Avatāra performs the *līlā* of Mahāprabhu in Navadwīpa?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: But not in Purī?

Śrīla Śrīdhara Mahārāja: In every Kali-yuga. But not full of...

Devotee: In Purī?

Śrīla Śrīdhara Mahārāja: Purī also He may go, but He will preach Hari *Nāma*, and not about Rādhā- Govinda *līlā*, the *vipralambha* of Rādhārāṇī, of Kṛṣṇa as Rādhā. That is absent. Hari *Nāma Saṅkīrtana* He preaches everywhere.

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And Tulasī Mahārāṇī?

Śrīla Śrīdhara Mahārāja: Eh? Tulasī?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Tulasī also has two aspects. One with Nārāyaṇa, the Śālagrāma-śilā Tulasī. Then another internal representation in Vṛndāvana, in Kṛṣṇa *līlā* some function. Tulasī, Vṛndā.

Devotee: Can we consider that Tulasī although many is one?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Tulasī although many, we see in our imperfect vision...

Śrīla Śrīdhara Mahārāja: With Nārāyaṇa, one phase. Then in Vṛndāvana another function, internal. Mainly with Nārāyaṇa, the peculiar function as *mañjarī* in Vṛndāvana.

Devotee: So although we see many Tulasī plants, Tulasī is actually one?

Śrīla Śrīdhara Mahārāja: Plant, under Nārāyaṇa as Śālagrāma, and Tulasī plant, they come in the surface that way.

Ha. No end of the search enquiry, infinite. Only as much help according to our capacity we may try to grasp as much as possible. All infinite. To try to know much about them that is useless, because unfathomable. We can't make them the object of our knowledge. All *adhokṣaja*, unknown, unknowable. Only a slight connection we may have by Their Grace. It's not that we shall finish them and put within our fist. That is offensive. Ke?

Devotee: Viraha Prakāśa Mahārāja.

Devotee: Sometimes when we're out in the preaching field, we have to deal with this kind of mentality.

Śrīla Śrīdhara Mahārāja: We're always to see that this is not approachable by our knowledge. Our tiny knowledge cannot capture those infinite conceptions. That is the basis.

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

Ha, ha. That is not to come within the cage of our knowledge. Ha, ha. A basic truth is this. So give up your vanity about knowledge, that you will know everything, you will finish everything. It is all Vaikuṇṭha. Vaikuṇṭha means it is unlimited, they're all unlimited. We venture to approach the unlimited area, we must keep it in mind. So it's not possible that like a tiger I shall put in a cage and show to the people.

As Napoleon was caught and put in a cage and he was taken through the roads of London. So Napoleon was posing in such a way that nothing happened seriously. And he used to talk with the public in a most friendly way. Then the British found that he's creating a danger, infusing the spirit of independence into the subjects. Then took him away and put into the cell, St Helena, that island. So to put Napoleon in the cage and to make a show, as a fun in the public, it's not possible.

These Vaikuṇṭha affairs, that means we may have by their grace, and we must be satisfied with that, grace. We're not masters of that land. We're not masters of them that we can tackle them in any way we like. Then if we have such temper we'll have to wander in this mundane land where we can make other things objects of our research laboratory. It is not so. In the research laboratory also we cannot finish anything to the end. Analysis, analysis, analysis, go on.

aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

If we want to seek, search for the smallest, no end. Analyse, analyse, analyse, analyse. Atom, proton, in this way it goes on. And to the big, bigger side also like that, no end. Only in the middle we can have some knowledge, and we can do with that, must be satisfied with some middle knowledge. Not extremely subtle, nor extremely big. It's always only in a limited circle we can work.

"But it's better to serve in heaven than to reign in hell." This is the underlying principle, the better. Not like Satan, "It's better to reign in hell than to serve in heaven." No, the opposite. "Better to serve in heaven than to reign in hell." That principle we're to carry out. We want to be servitors to the higher existence, and never we shall be lords of the lower creation. That is the main principle of life. Mix with the higher, associate with the higher, though it is a type of service that is more paying. And to lord it over the lower creation, apparently it may be a very happy thing, but when the reaction will come we shall have to repent.

Gaura Hari.

Devotee: Guru Mahārāja. Yesterday I was reading in *Caitanya-caritāmṛta*, and at one point...

Śrīla Śrīdhara Mahārāja: I don't follow what you say.

Devotee: Yesterday I was reading *Caitanya-caritāmṛta*, and specifically when Lord Caitanya Mahāprabhu is about to leave for South India. And He says that, "I'm going alone to look for Viśvarūpa." His elder brother. So I venture myself to take this that to look for Viśvarūpa one has to go alone.

Śrīla Śrīdhara Mahārāja: That was a plea. Really He wanted to preach Himself, to distribute His grace to so many places, outwardly in the form of preaching Hari *Nāma*. And He expressed to some place that, "I like to go in search of Viśvarūpa."

But that was a plea, that ordinary people may accept that, "Yes, it is a legitimate cause." They did not like His absence. They were not granting His tour.

So He told like that, "That I must go for search of Viśvarūpa."

Then the friends thought, "Oh, of course, that should be done."

So that was a plea.

Only when He went to Pandapur there Śrī Raṅga Purī, who was a follower of Mādhava Purī, who visited Navadwīpa along with his Guru Mādhava Purī, when he met Him, this new *sannyāsī* Caitanya Deva, he told that, "Where do you come from?"

Mahāprabhu told that, "From Navadwīpa, Bengal."

"Oh. Navadwīpa, Bengal. There is one ideal *gṛhastha* Jagannātha Mīsra. With my Gurudeva Mādhavendra Purī we were guest in his house, he's very hospitable. And we took there a particular curry of mocha, the plantain flower, and that was very, very tasteful. The wife of Jagannātha Mīsra she's a very, very good cook. And they have most earnestness to serve the guest, specially the *sannyāsīns*. And one of his sons he took *sannyāsa* and he lived here, and he disappeared here in this Pandapur."

That Śrī Raṅga Purī gave this news to Śrī Caitanya Deva.

Then Śrī Caitanya Deva gave, told, or answered, privately, in a private talk, that, "I'm son of that Jagannātha Mīsra, and Viśvarūpa was My elder brother. I come from..."

"Oh. You come from that house, that very happy, religious household there."

Śrī Raṅga Purī told, in Pandapur, Maharastra. Perhaps in Maharastra, or Nagpur, somewhere there, or Karnatak? Pandapur, Maharastra perhaps.

There He met Śrī Raṅga Purī who gave this information that, "Viśvarūpa disappeared in this *tīrtha*, holy place. And he was the son of Jagannātha Mīsra of Navadwīpa. And You are his younger brother?"

"Yes."

A private talk took place of the two *sannyāsīns* there.

"The Śacī Devī is like a mother to the *sannyāsīns*. She has much affection, specially for the saints, and very expert cook, and with much earnestness she satisfies the saintly guests."

Hare Kṛṣṇa. Hare Kṛṣṇa. Badrinārāyaṇa Prabhu.

Badrinārāyaṇa: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: The telegram will go in the name of both, Viraha, Pramāṇa?

Badrinārāyaṇa: _____ [?] The telegram came in both. Both were requested.

Śrīla Śrīdhara Mahārāja: Nine?

Badrinārāyaṇa: Yes. Mahārāja. [26:32 - 26:50?] Mahārāja, this mantram...

Śrīla Śrīdhara Mahārāja: _____ [?] Where do you read from?

Badrinārāyaṇa: This is called the *Śrī Śrī Gaura Pariṣada Caritavali*, by Haridāsa, Harikṛpa dāsa.

Śrīla Śrīdhara Mahārāja: I do not know him.

Badrinārāyaṇa: He's a disciple of Ananta Vasudeva.

Śrīla Śrīdhara Mahārāja: Oh. So we do not accept him as authority.

What was written about Prabhupāda that during his stay there was a *Sarasvatī-jayaśrī*, that is considered to be authentic, *Sarasvatī-jayaśrī*, that book. And these books compiled by Ananta Vasudeva when he left Prabhupāda.

_____ [?] Hare Kṛṣṇa.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: To be cultivated.

Śrīla Śrīdhara Mahārāja: To be cultivated?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: It depends on the stage of realisation. How far one should be intimate to different stages of *bhajan*. In the service there are different stages, and according to realisation, and also the Supreme Will, Supreme Order, one is to adjust. Who are supposed that in the Vṛndāvana service, Lalitā, she becomes Svarūpa Dāmodara. Viśākhā becomes Rāmānanda Rāya. Rūpa Mañjarī becomes Śrī Rūpa Goswāmī. So according to the realisation. These are fully realised souls. They're also playing different parts of duty.

And in the case of the *sādhaka*, according to their stage of realisation they will accept. In the beginning to take the Name of the Lord. And also to preach the grace of the Name, of Mahāprabhu, devotee, all these things. And to reach, and also to think, the highest end of life, our goal, is there, somewhere in the high infinite, which we do not realise fully. But our prospect is there. But at the same time - "Fools rush in where angels fear to tread." We must be attentive to that truth. That is the goal of our life, but I must not march in such a foolish way that I'll be finished in the way.

A military general finds his goal to approach the capitol of the enemy camp. That is in his end, destination, but he must make progress very carefully, so that he may not be nipped in the bud in the middle.

Goal is there, but I must considerately and carefully I must march towards that goal. If I'm out of consideration then I'll be nowhere. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So considerate progress in the realisation of the higher goal, that will be our goal. But we must make progress carefully, leaving no enemy in the back. In the gradual and sure process we must march. That is devotion. Rādhā-Govinda *līlā*, or Nanda-Yaśodā, Kṛṣṇa, Bala-Gopāla, all friendly Kṛṣṇa, whatever it be, but that must be approached carefully. Conquering the nearest outside environment I must march. That is,

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas [tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

This is the method of making progress further towards the high. This scientific advice we must try to utilise. Otherwise our too much hurriedness may be our own enemy. Whatever progress I shall do I must consolidate my position there, again I shall go and consolidate myself. In this way the progress should be made towards the highest goal, to Rādhā-Kṛṣṇa, and Mahāprabhu also.

Gaura *līlā* is also there. Gaura *līlā* is more safe. To approach through Gaura *līlā* to Kṛṣṇa *līlā* that is the most advisable and most safe way. Kṛṣṇa has come here as Gaurāṅga to advise us how we shall go towards Him. Because there is much possibility of committing offences against Kṛṣṇa *līlā*, but less offence in Gaura *līlā*. It's especially arranged for the fallen how to take them up towards the high position. Gaura *līlā* is designed for the fallen souls like us, to take us to that high destination. So through Gaura *līlā* we must try to approach Kṛṣṇa *līlā*. That will be found. And there we shall find our pleasure, enjoyment, joy, both in Kṛṣṇa and Gaurāṅga *līlā* similar.

Mādhurya rasa is all capturing *rasa*, all accommodating, but that is very high type which accommodates all sorts of *rasa*, most valuable. So though we want that, but we must be very careful that we can enter really *mādhurya rasa* and not this similar thing, this *kāma*, this worldly thing. That is perverted reflection here in this world, the friend, the parent, and the *mādhurya*

rasa, all here reflection. And I must not be very eager to catch things here and we shall make statement that 'I have got that thing, transcendental.' We must not accept mundane and give a statement that 'I have got some transcendental truth.' And there's the difficulty and danger.

We must not be too confident in our own self, so that I shall have to lose everything, and only collect some offences in the meantime. The road is clear, clearly shown to us. *Śraddhā*, *bhajana-kriyā*, *anartha- nivṛttiḥ*, *ruci*, all these steps have been given to us to go to that transcendental realm. So I must not be traitor to my own self. Only for the fame, the glory, that 'I'm a big man, a big *sādhu*, I've finished all these things,' that will be all suicidal to ones own self. 'I've got everything within me. I'm a big man. I'm an Ācārya of the highest order.' To get some position and fame I must not risk my own life. _____ Ke?

Badrinārāyaṇa: _____ Mahārāja.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa Prabhu.

Badrinārāyaṇa: And Gauravāṇī.

Śrīla Śrīdhara Mahārāja: Gauravāṇī. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

There is a tendency to make Nityānanda as Rādhā. _____ Bābājī. They say that Nityānanda is Rādhā Himself.

Devotees: _____ Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi.

83.12.22.B

Devotee: ...the field of my duty, those things are more or less existing in the mental plane. To conceive like that is *māyāvāda*?

Śrīla Śrīdhara Mahārāja: Hmm? I don't follow.

Devotee: For example, I am at this moment I'm here with you. Hmm?

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And sometimes to my mind it may come the idea of Venezuela, and the temple, and the disciples. Hmm? What is the actual substantial existence these things?

Śrīla Śrīdhara Mahārāja: It may come, but in consideration of a part of Kṛṣṇa consciousness. In terms of Kṛṣṇa conscious value, that will be transformation. It was in my mind, so many things, a part of my mental thought. But the land of exploitation that must be transformed into part of dedication, devotion. I'm to serve them. Whatever will come to my mind I shall think that I must serve them with Kṛṣṇa consciousness. *Nirbandha, kṛṣṇa-sambandhe*. Everything - not in connection of exploitation, nor renunciation, but whatever paraphernalia may come in my mind that must have some tinge of Kṛṣṇa consciousness. That is, Kṛṣṇa is everywhere. And I shall try my best to behave with them in that relationship of Kṛṣṇa consciousness, taking the centre everywhere, taking my Lord, wanting to establish the Lordship of my Lord everywhere. Kṛṣṇa is our Lord, your Lord, my Lord. He's the Lord to me. He's the goal of our life. We all should be a serving unit in His holy feet. *Nirbandha, kṛṣṇa-sambandhe*. You are my friend if we together can serve Kṛṣṇa. In this way. Nothing should be exploited, nor should be renounced, but everything should be connected with Kṛṣṇa consciousness, the service of Kṛṣṇa. Kṛṣṇa consciousness means service of Kṛṣṇa. We cannot have Kṛṣṇa in any other attitude but service, wholesale service, the holiest form of service, perfect form of service, where self surrender is the basis. We shall try to see anywhere in connection with Kṛṣṇa.

Sarvatya kṛṣṇe ramurti kari jal mal sei dehki te paya yara rakhina ramore [?]

If the dirts from our eyes removed then we shall be able to see everywhere the connection of Kṛṣṇa, the Lord of my heart. He's the Lord of everywhere. We're in a family, in a sweet family we all are, and well connected, helping one another in the service of the Lord of our heart. That should be the feeling of visiting anything and everything. Whatever we'll come in connection with, but everything must be transformed into Kṛṣṇa consciousness. That is, Kṛṣṇa is our Lord, with whole heart we must try to satisfy Him. With this idea, anywhere, everywhere.

Transformation, wholesale transformation must begin with us, in our mental system, of lives together. Mental experience also is vast, from our previous - something in the coating and some left in the depth of our mental plane. But the wholesale transformation is necessary. Otherwise, what is artificial cover within us that must evaporate and our innate function will come out, in other words. This is all artificial and concocted. All these things will vanish and my internal relationship with Kṛṣṇa will accommodate the whole environment. That is the meaning, all Kṛṣṇa interest, everything Kṛṣṇa interest.

Back to God, back to home, back to Godhead, all back to Godhead. God centred, not any other centre, not country centred, or nation centred, or man centred, woman centred, nothing. All Kṛṣṇa centred. Rādhā- Kṛṣṇa, or Gaurāṅga-Nityānanda, all similar things. If we go to one part They'll take us to other parts also. Surrender to Nityānanda - Nityānanda will take to Gaurāṅga. Gaurāṅga and Rādhā-Govinda all embrace us. In this way we shall try sincerely. As much as we can command our sincerity, our free will, we shall try our utmost. The rest on Him, leaving on Him. We must try with what is our own capacity and position, but the rest depending on His good will. Guru, Vaiṣṇava, Kṛṣṇa, Mahāprabhu, Nityānanda, the rest They will take care of. As much as possible I shall what I can command I shall come with that thing to Them, will try.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Guru Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...Goswāmī Prabhupāda kī jaya!
Virabhava mahotsav kī jaya!
Kṛṣṇa Vṛndā kī jaya!
Gaurakiśora Bābājī Mahārāja kī jaya!
Śrīpāda Bhaktivinoda Ṭhākura kī jaya!
Ācārya Vṛndā kī jaya!
Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda kī jaya!
Rūpa Sanātana _____ [?] Goswāmī Prabhu kī jaya!
Navadwīpa Dhāma kī jaya!
Samaveta Bhakta-Vṛndā kī jaya!
Gaura Hari bol. Gaura Hari bol.

mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
[rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana]

["Mahāprabhu Śrī Caitanya is non-different from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśvambhara (Śrī Caitanya)."]

[Verse six of the Brahma-Mādhva-Gauḍīya *sampradāya* compiled by Śrīla Bhaktisiddhānta Saraswatī]

...

[09:16 - 14:22 *kīrtana* ?]

...

[14:30 - 18:02 *emona durmmati, saṁsāra bhitare*]
(*Dainyātmikā*)

...

[18:10 - 26:15 *sujanārvvuda-rādhita-pāda-yugaṁ*]

(*Śrīla Prabhupāda-padma-Stavakāḥ*)
...
[26:17 - 27:54?]

Śrīla Śrīdhara Mahārāja: *Oṁ ajñāna-timirāndhasya*.

[nāma-śreṣṭhaṁ manum api śacī-putram atra svarūpaṁ
rūpaṁ tasyāgrajam uru-purīṁ māthurīṁ goṣṭavāṭīm]
rādhā-kuṇḍaṁ giri-varam aho rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā śrī guruṁ taṁ [nato 'smi]
(Śrīla Raghunātha Dāsa Goswāmī)

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te, kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.]
[*Abhidheyādhideva Praṇāma*]

Adharana tinamdante rdhay janati puna puna srimad rupa padam bhoja dumi syama [?]

mukam karoti vācālaṁ panghum langhāyate girīm
yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [Śrīdhara Svāmī's *Bhavārtha Dipikā, maṅgala stotram,* 1]

Today we have come here for some divine purpose we assembled, we gathered here. Specially those that have come from far away, the foreign countries. What for? What for? Because we got some extraordinary hope of fulfilment of our life. That has attracted us here.

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Goswāmī Mahārāja, he sent his men to the foreign countries in an organised way to approach those that were supposed to be at the top of the present civilisation, to attract them towards the topmost spiritual conception of the world hitherto known to humanity.

Spiritual hope has been brought down to this material world several times now and then amongst human beings. But that was of different type. The Buddhist, the Jains, the Christians, Mohammedans, and so many type of call in the name of spiritual conception has been hitherto extended to our view.

But India, by the decision of the Supreme, is generally thought to be the abode of spiritual gifts. In a very systematic way difference of religions, religious conceptions of different shades have been given here. As much as culture about spirituality is seen to take place in India, so much we do not find in other countries of the globe.

And the writings about spirituality reached its most extensive magnitude in the hand of Vedavyāsa, Kṛṣṇa-Dvaipāyana, Vedavyāsa. Whose *āśrama* was in Badarikāśrama. So far no person in human form has given such a great magnitude of writing of different thoughts, especially the religious thoughts. So much, there is no two opinions about this. Such a great volume of writings can never be found, even nearby also not found in the whole of the world. That so much writing about different thoughts of humanity, including that of religion. This *Mahābhārata*, *Purāṇa*, *Vedānta*, *Veda*, *Upaniṣad*, so many.

And last of all *Śrīmad-Bhāgavatam*, and there was some speciality. In the beginning, in the very introduction here the Vyāsadeva, the greatest recognised writer in the whole of the world, who could represent innumerable types of thoughts in the human society, and even further. Even if it's possible for us to know even representing the animals and the vegetable kingdom. But in the introduction of *Śrīmad- Bhāgavatam* he has given an impression, that generally *sādhus* are of two kinds, *matsara*, *nirmmatsara*. *Nirmat-sarāṇāṁ satāṁ* [*Śrīmad-Bhāgavatam*, 1.1.2] Exhaustively eliminating self interest.

Self forgetfulness. We find these words in *Bible* also, or the commentators on *Bible*. Self forgetfulness. But what is self forgetfulness in reality, that has been given there. Self forgetfulness, not a lip deep expression, but in reality what is total self forgetfulness, it is in surrender. Surrender, and surrender to whom? Surrender to some authority, who provides for our material life, our bread, butter, our health, our resources, even our knowledge, all these things.

"Not for this, but for Himself. For Himself. For the Whole, for the Centre, for the Reality. Complete surrender, *nirmat-sarāṇāṁ satāṁ*. Only those who can know what is surrender, it is, this *Bhāgavata* instruction is only for them. Others won't understand what I'm going to say, to give in this book, the last production of mine."

Die to live, in a general way, die to live, *śaraṇāgata*. Then after death of all possible life of all other conceptions, what will be the possible condition of us? Die. If we merge into all conscious ocean, that is also to die to live. Live there in the tomb, unknown ocean, merged, that is also. But not that. That is also - ego is not fully eliminated, selfish conception is not fully eliminated there.

Then? When we're to see in the ocean of consciousness, personality, Vāsudeva, then our real surrender begins.

bahūnāṁ janmanām ante, jñānavān māṁ prapadyate
vāsudevaḥ sarvam [iti, sa mahātmā sudurlabhaḥ]

["After many, many births, the knowledgeable person (who happens to attain the association of such a pure devotee) finally comes to understand that the whole universe of moving and stationary being is of the nature of Vāsudeva alone, inasmuch as all are subordinate to Vāsudeva. Having grasped this conception, he surrenders unto Me. Know such a great soul to be extremely rare."] [*Bhagavad-gītā*, 7.19]

Spiritualists when they find that the Reality, the Absolute Truth, the Whole, that is of personal character, gets out of impersonal conception. Personal character, then our head bends there. Here begins *śaraṇāgati*. Before this no *śaraṇāgati*, no surrender possible, geocentric conception does not vanish. Heliocentric conception of the spiritual prime cause begins from Vāsudeva conception. Here it begins, only, in a hazy way. Then if we can develop ourselves in this line we're to find that there is potency. That Person is not inactive, but that big personality, the Infinite Personality is active. And how? He has hierarchy, a group, extended self, so many, administration in that realm, all these things. He's the owner of all power, owner of all power He is. I'm an infinitesimal part of His potency. Then what? That is a land of - that is the sphere of calculative duty. I have got my duty to do there, and then there I can have my satisfaction of my life, fulfilment of my life in His service. I can feel from innermost part of my heart. But it does not end there. In our inner hankering we find that wholesale engagement with the environment, the corresponding side of the Absolute is not satisfied there. Gradually we're to follow - the inner suggestion of our heart of different types of engagement with...

83.12.23.B

Śrīla Śrīdhara Mahārāja: ...love, that becomes most satisfactory to anyone and everyone. And very shortly I'm saying this. Then the affectionate service, the question of affectionate service, that we find within us. Innate inspiration to serve the Supreme, and we can gradually find that is beautiful, and loving, ultimate reality. Ultimate reality is the store of love and affection. Sweetness we find. All of us anyhow or other we're searching after sweetness, a sweet life, and we can find after all a sweet land. Sweet land, everything is sweet.

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]
[*Kṛṣṇa-Karṇāmṛtam*, 92]

Sweetness. We can find that we're all searching after sweet things. And there is a domain of sweetness.

Vyāsadeva in *Bhāgavatam* he discovered for us that land of sweetness in Vṛndāvana. And he distributed to the scholars of them, historical scholars of that age, through one whose credit was

unchallengeable, Śukadeva Goswāmī. That sweetness is in the prime cause of the whole, and we can take part there in that *līlā*. In that *līlā* we can take part.

So Śrī Caitanya He took up this cause exclusively. "That you human beings you need not waste your time running hither thither. But go straight to the last treatise of Vedavyāsa, *Śrīmad-Bhāgavatam*, where the Absolute has been given to us as the sweetest guardianship."

And also that we believe that that very sweet Absolute came as Śrī Caitanya Deva to permit us, to give us admission into His own land, direct. The sweet Absolute is told of mainly two aspects - positive, negative. *Rasa-rāja mahābhāva*. And both combined came Śrī Caitanya Deva to give us admission, and to call us for that land of sweetness. And also at the same time the sweetness is being distributed in the other side of that land, Goloka. Navadwīpa and Vṛndāvana, side by side. In one portion it is being tasted in the group, and another it is being distributed to the public.

And all these things we're given in this present age of scientific civilisation, verging on atheism. Our Bhaktisiddhānta Saraswatī Goswāmī Prabhu he was bold enough to preach, to distribute such thought to the whole of the world. As Vyāsadeva in his last book he gave the highest conception of the Absolute, Śrī Caitanya Deva drew it and announced in the world that 'this is such' with His paraphernalia. And also details He has given with help of the Goswāmīns. How that attainment, how to live, everything in details has been given. I'm very shortly going on. And that thing in this age of scientific civilisation of almost atheistic character, Bhaktisiddhānta Saraswatī Ṭhākura he came to give the highest thing to the world, and he began to distribute this.

And finally we found that A.C. Bhaktivedānta Swāmī Mahārāja he showed a great success in this matter to distribute to the whole of the world. So we're indebted to him so much. And we see so many faces from the distant parts of the world only by his grace, A.C. Bhaktivedānta Swāmī Mahārāja. If we've got any real affection and devotion towards our Gurudeva we cannot but be grateful to that great messiah Bhaktivedānta Swāmī, who fulfilled the object of our Guru Mahārāja Bhaktisiddhānta Saraswatī to such a great extent, cannot but. But at the same time we must think that we may not forget the standard, the reality, for which he tried, and Bhaktisiddhānta Saraswatī Ṭhākura also.

And we're to find in Bhaktivinoda Ṭhākura in his good will for this propaganda. And in a very scientific way he has distributed the teachings of Śrī Caitanya Deva, Ṭhākura Narottama, and Rūpa, Sanātana, Śrī Jīva Goswāmī, Kavirāja Goswāmī, through these messiahs, the real fulfilment, the whole fulfilment of our whole life in this world of death and birth.

Every second, every moment, lives are coming and going, coming and going. Even we do not know that we go and come, we go and come, we think that we go forever and not to come. How many of us can remember our previous birth? Very few, almost none, who can remember their previous birth, and he may have faith that again after this life I shall live. This practical faith

- very few. We're all challenged by the death, the whole universe. Now the civilised world is also under alarm that if atomic war begins then the whole world will be crushed into ashes, reduced to ashes. Such apprehension.

But if we can have real faith in immortality of soul, beginning with Socrates, and then Christ and others. And fulfilment of full life in Śrī Caitanya Deva's teachings and *Bhāgavatam*, that we can love. We love a family life, and in toto we can have such eternal and fully conscious spiritual divine life. The wholesale can be divine - ised, transformed into divinity. The sweet life what we can aspire, we can imagine, that can be realised.

kṛṣṇera yateka khelā sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

We're told that human form of life is the highest in this creation, because in the absolute quarter such model is existent. So similar life we can have in the spiritual highest quarter, sweet family life. We can hope to have the all controller, the all harmonising principle, as our beloved, our guardian, our children, and so on, we can have. In one word 'friendly' life. Loving friendly life that can be spiritualised. This human society has been formed after that model which is existing in the highest quarter.

This has been given by Vedavyāsa, and Mahāprabhu Śrī Caitanya Deva and His followers. This is a new thing. Twenty four hours we may be engaged in spiritualism. Not that in a week we shall go to the church and put some prayer to the Lord. He's far away - not such. But twenty four hours we can have a fully engaged life of high spiritual order and taste. It is possible. This is not to be found anywhere.

And this idea Bhaktisiddhānta Saraswatī Ṭhākura he wanted to push to the whole world. "Why people won't accept this?" He came with such force. "They're running after phantasmagoria, after misconception they're running. Why this reality which is very near to his inner heart, why they should not accept this? They must accept. They must accept this, they must recognise this as their own inner wealth. Why shouldn't they do? If we can push properly then everyone will eagerly come to accept this, that we can live a family life with the Supreme Lord, the Sweetest Absolute. Sweetest life of such type."

With this idea. When he first established a centre in London, one Mahārājah Adiraja Burdwan [?] he told, "Who is such a bold man that in this place of high material civilisation he wants to push the doctrine of love in the machine? Who is he who has got such courage that he wants to transform these machines into loving agents? What sort of boldness he has got? Who is that gentleman?" So they were astounded to think that in mechanised civilisation he wants to inundate everything with affection and love, in place of higher mechanism.

With such life and such grace and such prospect and magnanimity our Guru Mahārāja came to this world. And so many persons were attracted by his grace. And now of course we're still trying to stick to his holy feet for our own benefit, and for the benefit of those that come to us to take this. And also others that may not come, all may be converted into his disciples, or may be indebted to him for their fulfilment of their highest benefit in life.

With this I want to close my conversation, discourse today.
_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

.....

Devotee:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

[I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances.]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale
śrīmate bhaktisiddhānta-sarasvatīti nāmine

[I offer my respectful obeisances unto His Divine Grace Bhaktisiddhānta Saraswatī, who is very dear to Lord Kṛṣṇa, having taken shelter at His lotus feet.]

śrī-vārṣabhānavī-devī-dayitāya kṛpābdhaye
kṛṣṇa-sambandha-vijñāna-dāyine prabhave namaḥ

[I offer my respectful obeisances unto Śrī Vārṣabhānavī-devī-dayita dāsa [another name of Śrīla Bhaktisiddhānta Saraswatī], who is favoured by Śrīmatī Rādhārāṇī and who is the ocean of transcendental mercy and the deliverer of the science of Kṛṣṇa.]

mādhuryojjvala-premāḍhya-śrī-rūpānuga-bhaktida-
śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te

[I offer my respectful obeisances unto you, the personified energy of Śrī Caitanya's mercy, who deliver devotional service which is enriched with conjugal love of Rādhā and Kṛṣṇa, coming exactly in the line of revelation of Śrīla Rūpa Goswāmī.]

namas te gaura-vāṇī-śrī-mūrtaye dīna-tāriṇe
rūpānuga-viruddhāpasiddhānta-dhvānta-hāriṇe

[I offer my respectful obeisances unto you, who are the personified teachings of Lord Caitanya. You are the deliverer of the fallen souls. You do not tolerate any statement which is against the teachings of devotional service enunciated by Śrīla Rūpa Goswāmī.]

[20:00 - 25:38 Bengali ?]

Śrīla Śrīdhara Mahārāja: _____ [?] Pramāṇa Swāmī _____ [?]

Devotees: Pramāṇa Swāmī.

Śrīla Śrīdhara Mahārāja: _____ [?] Do you like to say something?

Pramāṇa Swāmī: *Nama oṁ viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale* ...

In this way we can see by the grace of Śrīla Prabhupāda, Śrīla Śrīdhara Deva Mahārāja, how the line, in that line the pure teachings of Mahāprabhu is coming down to give us His Grace. The Grace of Lord Caitanya is our only shelter because in His Grace that we can find the real fulfilment of our life. Very deep in our selves we have found a need. And trying to satisfy this need we've been going on searching after the religious teachings in the world. First in the lap of Christianity, then by the grace of our Guru Mahārāja Bhaktivedānta Swāmī Prabhupāda, we came to the call of Mahāprabhu's teachings. And that which was originally planted in our heart as a small seed, and was somehow or other left in a very small condition like a small plant needing to be taken care of. At the present moment it's being very expertly handled by the hands of Your Divine Grace. And that love that attracts us to the feet of our Guru Mahārāja, that same love we find today at your holy feet. And we can see that that same love it must have been there at the feet of Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura. And we can only pray in this auspicious day that that boundless mercy in past maintained your elder devotees at the feet of His Divine Grace, that same grace may be showered upon us so that we can also maintain our faith at your holy feet. And in that way carry out the message of Lord Caitanya Mahāprabhu all throughout the world for the glory of our *sampradāya*. So we thank you very much Mahārāja for this opportunity.

Śrīla Śrīdhara Mahārāja: All right. Nimāi _____ [?] Badrinārāyaṇa Prabhu _____ [?]

Badrinārāyaṇa:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, what he has come to give, this highest form of *bhakti*, is not to be found anywhere. And it has spread its wings even to the western countries, the *mleccha* countries, attracting any and everyone to this Holy Dhāma. The spiritual master he never disappears, he's also present in his disciples. So by some unknown fortune we've had the grace of being in the association of his most dear disciple Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja. And in this way we can catch some little glimpse of who he was, or who he is eternally. This is the highest thing we're speaking about. We're not speaking of something of a lower section. Only the greatest scholars are able to appreciate and cultivate this highest reality. So we do find ourselves very fortunate to be able to sit at the lotus feet of our Gurudeva and in this way we can learn something. Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: _____ [?]
Do you like to speak something, Viraha Prakāśa Mahārāja?

Viraha Prakāśa Mahārāja:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

Guru Mahārāja _____ [?]

Pramāṇa Swāmī: Guru Mahārāja was explaining at the beginning of his lecture.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: There are many conceptions of religion.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: There are also many conceptions within Vaiṣṇavism to approach Kṛṣṇa.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And which I have been able to understand.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: He said "The highest conception of approaching Kṛṣṇa has been established by Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura."

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: So it is a great fortune for all of us...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: That today...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: We had the opportunity to serve that highest concept.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And just like our Guru Mahārāja Śrīla Śrīdhara Deva Goswāmī makes no difference between one person and another.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: Bhaktisiddhānta Saraswatī Goswāmī would make no difference.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And in that way today our *sampradāya* goes on.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And all the varieties of concepts...

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: And the highest concept and the purest of all concepts.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: That's why I'm eternally indebted and grateful to the lotus feet of my Guru Mahārāja.

Viraha Prakāśa Mahārāja: Bhaktivedānta Swāmī Prabhupāda.

Pramāṇa Swāmī: Śrīla Bhaktivedānta Swāmī Prabhupāda.

Viraha Prakāśa Mahārāja: _____ [?]

Pramāṇa Swāmī: To please allow me to render service of the lotus feet of Śrīla Śrīdhara Deva Goswāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[35:20 - 39:30 Bengali ?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

83.12.23.C

Śrīla Śrīdhara Mahārāja: ... and the song through me, so by trying to sing that song today also I want to terminate this function.

śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana
sei mora prāṇa-dhana sei mora abharaṇa, sei mora jīvanera jīvana

sei mora rasa-nidhi sei mora vāñchā-siddhi, sei mora vedera dharama
sei vrata, sei tapaḥ, sei mora maṇtra-japa, sei mora dharama-karama

anukūla habe vidhi se pade haibe siddhi, nirakhiba e dui nayane
se-rūpa mādhurī-rāśi, prāṇa-kuvalaya - śaśī, praphullita habe niśi-dine

tuyā adarśana ahi, garale jarala dehi, cira-dina tāpita jīvana
hā hā prabhu kara dayā, deha more pada-chāyā, narottama laila śaraṇa

["The divine lotus feet and shelter of Śrī Rūpa Mañjarī are my ever cherished invaluable wealth and object of my devotional service and worship. They are the treasure of my heart that adorns my existence and they are the life of my life. They are the infinite reservoir of all transcendental mellows and the perfection that fulfils all my desires. They are the conclusion of the esoteric meaning of the *Vedas* for me. They are the goal of my vows, austerity, maṇtras and meditation. They are the purpose of my inner divine existence and the spiritual activities of my soul. I am earnestly praying that the divine will of providence will greatly favour me so I may maintain perfection in the pure loving service of her lotus feet. At that moment the moon-like beauty and radiance of Śrī Rūpa Mañjarī will appear before my eyes captivating and bathing the lotus of my heart with rays of ecstasy constantly day and night. My heart burns afflicted by the venomous bite of separation from such a beautiful life of fulfilment. I am in such desperate need therefore, O my divine mistress Śrī Rūpa Mañjarī, please shower your ambrosial mercy upon me, soothe me, and embrace me in the shade of your lotus feet. Narottama dāsa takes complete shelter of you."]

[*Śrī-Rūpa-Mañjarī-Pada, Prāthanā Lalasa,* 16]

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare
Nitāi Gaura Hari bol. Hari bol. Hari bol. Hari bol. Nitāi Gaura Hari bol. Hari bol. Hari bol. Hari bol.

Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Tadīya _____ mahotsav kī jaya!
Gaurakiśora Bābājī Mahārāja kī jaya!
Śrīmad Bhaktivinoda Ṭhākura kī jaya!
Ṣaḍ Goswāmī Prabhu kī jaya!
Ācārya Vṛnda kī jaya!
Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!
Samaveta bhakta-vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

[**Devotee**: Some people can remember their previous birth?]
[**Śrīla Śrīdhara Mahārāja**: Very few can remember about their previous life.]

Śrīla Śrīdhara Mahārāja: Jñātisya [?], a Sanskrit word there is jñātisya [?]. There are some, very few, who can remember their past birth.

Here, a few days before, one Bengali gentleman, Mr Banergee or so, he, in order to prove transmigration of soul, he began to collect the name of those persons who could remember their previous life. And he found and mentioned names of several persons.

He tested that one person is here, he says: "In my previous life I was there, and there is an almirah [chest, wardrobe] and there are some things stored by me. I want to have them."

And it was tested and found it is so. Such cases, several cases he enlisted. So birth and rebirth is proved here. Whether there is rebirth, birth after birth, it is proved by this instance scientifically.

"In my previous birth I was so and so. Let me take there. I kept these things in my almirah."

In this way a few examples were found in India. About twenty years or so ago I found one gentleman he was after this campaign, the birth and rebirth is there. They are told as jñātisya [?] They can remember, they have previous recollection of life incidents. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: I also heard that during that second great war some head and some body, one head is all right and that body is all right, and after cutting, and one head of a particular man was connected with the body of a particular man. And it was in the hospital under the care of the doctors they were well connected and they lived. And they tested that the brain of the man that was guiding his life. Whose head was connected with the body of another, the body had no value, but the man whose head was taken, after the connected body is fully cured, told that, "I have left my things there, I have such and such things here." He could tell, the head. An Italian head connected with a French body. Italian head, according to the head he told that "My father, my brother, my things, my wife, all these things." According to the head.

I saw in paper. Hare Kṛṣṇa. Kṛṣṇa.

Devotee: Guru Mahārāja. Viraha Prakāśa Mahārāja is asking, "How is that *ātmāsamiksa* begins?"

Śrīla Śrīdhara Mahārāja: *Ātmāsamiksa* begins? It is the results of the previous actions, previous *sukṛti*. The same thing to be traced. *Ātmāsamiksa* of different type. The elevationist, salvationist, then dedicationist, all may have their different types of *ātmāsamiksa*. "Who am I? Who am I?"

Elevationist, a *karmī*, he also may have *ātmāsamiksa* according to Jaimini and others. "If we do in this and this way then I shall flourish. I shall live long in good health, in good mind, with good enjoying life. In the *karma-kaṇḍa*."

Then the salvationists, Buddhists, Śaṅkara, their *ātmāsamiksa* will be of another type. "This is not the world to live in happily. So I must retire from this mortal life." This sort of *ātmāsamiksa* there.

But these are artificial according to us. Our *ātmāsamiksa*, of the devotional school is otherwise. Though the same question, "Who am I?" I am not only a factor of this material world. Neither a factor of the *taṭasthā*, that is only mere tiny soul in the world, but above that there is a huge world, Vaikuṇṭha, Goloka. There, *ātmāsamiksa* is of another type. From the *sukṛti* gathered from

different lives they will come to find that, "No, there is God. I have some relation with Him and I must get His service. A life of service is the elevated form of life. Renunciation and elevation in this life that is not satisfactory."

So different types of *ātmāsamiksa*. The *ātmāsamiksa* of the devotees, the perfect form of *ātmāsamiksa*, self-analysis, self-search, that comes from *sukṛti* as it is told *ajñāta-sukṛti, jñāta-sukṛti,* then it flows over the surface as *śraddhā*. "There is One, if we can successfully connect with Him properly, then I shall be best benefited." That will develop in that way.

Does he understand my language, statement? The same thing, *ajñāta-sukṛti, jñāta-sukṛti,* then *śraddhā*.

bhaktis tu bhagavad-bhaktasaṅgena parijāyate
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is *guru*, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the *guru* as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya-Purāṇa*]

Ajñāta-sukṛti, jñāta-sukṛti, that accumulated gives birth to what is *śraddhā. Śraddhā* means the faith that if I do my duty towards the centre then the whole is fed, whole is served. Put food to the stomach whole body is served. That sort of knowledge comes from the *sukṛti* that is ultimately by the grace of the divine agents.

Just as when by accident a man fallen on the street, no knowledge. Some good persons come with a need to help him. Then by their treatment, by their nursing, if he has got some knowledge, then he will say, "Oh, I am so and so. Please take me to my home and they will take care of me." That man, getting consciousness by the nursing of the street persons, he will say, whenever his knowledge will come, "Take me to my home." He will cooperate with them, or they may take him to hospital. When the consciousness will come he will say, "I am so and so, please inform them, they will take care of me." Again he may be unconscious, but whenever consciousness comes only he will suggest.

So, the *jīva* is moving unconsciously, whenever particular conscious will comes with the help, first help when unconscious, first help will come from the outsider. Then when consciousness comes, he may begin to help himself, self help will come. So after *sukṛti*, *śraddhā* will come, then self help will begin. Before that, *sukṛti*, that in an unconscious condition only the passers by in the street they can help him. But when he has got his consciousness then he may help his own cause. Before that it is not possible.

Devotee: Guru Mahārāja. One should always wait for revelation to come down? Or also one should make some effort towards?

Śrīla Śrīdhara Mahārāja: Effort in the proper line in submission with the superior efficient persons. Whimsical effort won't bring much success everywhere. Effort in the proper channel that will be effective, will be of use, otherwise, whimsical action won't produce much good result. Regulated action is necessary, always, and regulation must be by the experts. *Vaiṣṇava anugatya he*_____ [?], Vaiṣṇava, Guru, Ācārya, *anugatya*, *śāstra*, regulated effort is necessary to attain success. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. What should be the *sannyāsīs bhajan*?

Śrīla Śrīdhara Mahārāja: *Sannyāsī*?

Devotees: *Bhajan*.

Śrīla Śrīdhara Mahārāja: *Sannyāsī bhajan*?

Devotee: His worship. The *bhajan* of a *sannyāsī*, which nature should be?

Śrīla Śrīdhara Mahārāja: *Bhajan*? What do you mean by *bhajan*?

Badrinārāyaṇa: What is the nature of the *bhajan* of the *sannyāsī*?

Devotee: The nature of his worship.

Śrīla Śrīdhara Mahārāja: Ah. *Sannyāsī* means *kāya-mano-vākya*, thought, word, deed. *Tridaṇḍa sannyāsī*. One who has controlled these three aspects of him and engaged them in the service of the Lord. Thought, word and deed, *kāya-mano-vākya*. By word he will speak only for the cause of the divinity. He will labour with hand, leg, whatever, body, wholly engaged in the service of the Lord. Body, *kāya*, *mano*, and mind, he will think only in the interest of the Supreme Lord. Three aspects, one who has dedicated to the service of the Lord, he's *tridaṇḍa sannyāsī*.

vāg-daṇḍo 'tha mano-daṇḍaḥ-stathaiva ca [yasyaite nihitā-buddhau tridaṇḍīti sa ucyate]

["One who accepts the rod of chastisement for the speech, mind, and actions, and who keeps his senses in check with that rod of chastisement is known as a *tridaṇḍī*, or one who has accepted the threefold rod of chastisement and renunciation."] [*Manu-Saṁhitā*, 12.10]

He has controlled these three. He has punished, *daṇḍa* means punishment. He has punished these three aspects of him, and engaged them in the service of the Lord. Not for exploitation, not for gratification of his own senses and mind. A *sannyāsī* is he who has renounced the worldly connection and engaged himself in the service of the Lord. He's a *sannyāsī*. He has devoted himself wholesale to the service of the Lord. Not for his own sense gratification, nor the gratification of his mental concoction. There are so many scientists that have controlled their

senses from all sorts of worldly pleasure, and engaged in the laboratory. But they're not called *sannyāsī*, not *bhajan*. Must be connected with the Supreme. That For Itself. Reality is For Itself. And he must live a life in consonance with reality, for the central cause, dedicated to the central cause. Retiring from selfish adventure and engaging himself for the central cause.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā,* 18.66]

To surrender everything to Him, and want His cent per cent service, and the Lord will come to help him, so that he may give up his whims, tendencies towards other things and can easily concentrate towards Him. He'll also come if he surrenders to Him, "Please utilise me," from the core of his heart, and He will come to help that he may utilise for Him. That is *bhajan*, *bhajan* means not *bhoga*, and *bhajan* means sacrifice, self dedication, *bhajan*. To give, to sacrifice. *Bhogan* means to satisfy him, and *bhajan* means to dedicate, sacrifice.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

As one conducts himself towards Him, He also makes Himself with such reaction, similar reaction comes to give. The soul is giving him to the Lord, Lord also giving Him to the soul, visa versa.

Bhajan, do for the interest of another. Generally meaning to serve, *bhajan* means to give, to serve, to sacrifice. And *bhogan* to take, to enjoy. *Bhogan* and *bhajan*, *bhajan* to give, *bhogan* to take. *Bhogan* means to consume, and *bhajan* means to sacrifice. Hare Kṛṣṇa. Hare Kṛṣṇa.

...

Devotee: Lord Caitanya instructed Nityānanda Prabhu to preach about Rādhā and Govinda.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Śrī Caitanya Mahāprabhu instructed Nityānanda Prabhu to come to Bengal and preach the glories of Rādhā and Kṛṣṇa. But instead of doing that, Nityānanda Prabhu He started preaching the glories of Gaurāṅga Mahāprabhu.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: And Viraha Prakāśa Mahārāja is asking that how He did that?

Śrīla Śrīdhara Mahārāja: Oh. Mahāprabhu came to give Rādhā-Govinda *bhakti*, but devotion to Kṛṣṇa in the line of Rādhārāṇī. To help Rādhārāṇī in the service of Kṛṣṇa. For that Mahāprabhu came. And Nityānanda Prabhu found that "If I can give, I can make one to surrender to Gaurāṅga, Gaurāṅga is Rādhā- Govinda Himself, you may not speak it to others. Automatically he'll get Rādhā-Govinda very easily."

Gaurāṅga left Kālākṛṣṇa dāsa. "That he was going astray. Anyhow I have collected him from the south. And now, you all gave him to Me for My attendant, I have anyhow taken, and I now make him free. I don't require him any further."

Then Nityānanda Prabhu did not deject him. He gave him some engagement. "Go to Śacī Devī and say that Mahāprabhu after two years tour safely arrived in Purī. This news you say." He engaged him in service.

Nityānanda Prabhu He realises fully that anyone if connected with Gaurāṅga his life is ensured. Gaurāṅga is Rādhā-Govinda, sometimes combined, sometimes separate. Sometimes Both combined, searching, mutual interest. And sometimes being separated They're performing *līlā*. *Deha-bhedaṁ gatau tau*. Even we can't say - it is in the eternal world - Who is first, Who is second. Whether Gaurāṅga first, Rādhā-Govinda after. Or Rādhā-Govinda first, then combination is after. Both eternal.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā] deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritamrta, Ādi-līlā,* 1.5]

Svarūpa Dāmodara says, "What is Caitanya Deva? Rādhā-Govinda combined. He's searching for Himself in the mood of Rādhā." That wholesale searching of Kṛṣṇa for Himself when combined. And sometimes They divide Themselves and They want to search Their union with another. Rādhā searching union with Kṛṣṇa, Kṛṣṇa searching union with Rādhā, when separated, sometimes. And sometimes combined, then Kṛṣṇa searching Himself in the mood of Rādhā. The two classes of *līlā* in the eternal highest quarter. *Rasa-rāja mahābhāva*. The searching and the searched, searching object and the searching function, the function of searching and the object of search, these two things. This is *līlā*.

And when combined, as the *māyāvādī* says, "If Both combined it will be a static thing." No, it becomes Gaurāṅga, that He's searching Himself in the mood. It is dynamic always, never static,

according to Vaiṣṇava philosophers. The Absolute is dynamic. When Both sides, Both halves combined, Both Moiety. Negative Positive combined, then also dynamic, not a static. Searching Himself - that is His movement, always dynamic, *vilāsa*, and never static, stagnant. Hegelian philosophy is also of that type.

Devotee: By Your Grace we can have a glimpse of life.

Śrīla Śrīdhara Mahārāja: Hmm?

Devotee: By Your Divine Grace we can get a glimpse of life.

Śrīla Śrīdhara Mahārāja: By *paramparā, guru paramparā.* In the line He wants to express Himself. We can have that clue.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

What is that *śloka*? I forget. What is the beginning I can't definitely remember the beginning of the *śloka*.

Caitanya Deva is none but Kṛṣṇa, but mixed with the mood and halo, mood and lustre, nature and lustre, of Rādhārāṇī.

Badrinārāyaṇa: *Caitanyākhyaṁ*. _____ [?]

Śrīla Śrīdhara Mahārāja: Beginning?

Badrinārāyaṇa: Rādhā-Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: Oh. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Yes. Not *Śrī Rādhā* - but *Rādhā-Kṛṣṇa praṇaya-vikṛtir*. What is Rādhā? Kṛṣṇa has three potencies mainly. Kṛṣṇa and His potency, three potency, *jñāna*, *bala*, *krīya*, *ca*. *Sat*, *cit*, *ānanda*. *Ānanda*, *hlādinī*. *Hlādinī* is *ānanda*. So...

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Śrīla Śrīdhara Mahārāja: ...of love of Kṛṣṇa. Rādhārāṇī, *hlādinī śakti*. The main potency of Kṛṣṇa is *hlādinī*, that which makes happy, makes pleasing. So eternally connected with Kṛṣṇa, Both cannot be separated.

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir [asmād
ekātmānāv api bhuvi purā] deha-bhedaṁ gatau tau

caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritamrta, Ādi-līlā,* 1.5]

So that is coexistent with Kṛṣṇa, so sometimes the potency and the owner of the potency become one. And sometimes They bifurcate and becomes two and begin Their pastimes. Sometimes closest and sometimes far. In Vṛndāvana *līlā* we find Both divided, and Gaura *līlā* we find combined. Because one cannot exist without the other. Kṛṣṇa, the *cit śakti*, Vāsudeva, *jñāna śakti*, the feeler, the enjoyer, and Rādhārāṇī the enjoyed, *hlādinī*, enjoyed and enjoyer They're automatically one and same. Sometimes They come very close, then becomes Gaurāṅga. And sometimes They divide and They begin Their pastimes.

That is the meaning of that *śloka* given by Svarūpa Dāmodara who is considered to be Lalitā Sakhī in Vṛndāvana. That They cannot be thought out separately, always They're connected, sometimes very closer, and sometimes little far begin Their pastimes. In Vṛndāvana we find They're divided and They're making pastimes. In Navadwīpa They're combined and searching Himself and distributing to others.

Devotee: Guru Mahārāja. By the grace of Guru one can realise himself.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: By the grace of Śrī Gurudeva one can come to realise himself, can come to understand, *ātmāsamiksa*, to the highest degree. And he can find himself in Rādhā-Kṛṣṇa *līlā*, or he can find himself in Gaurāṅga *līlā*?

Śrīla Śrīdhara Mahārāja: In both the *līlā*, but tending more towards one, some group. And some tending more towards another. And some in the midway. Three classes amongst them. Some more addicted to the separate pastimes. And some more addicted to the closer, Gaurāṅga. And some in the middle, both this side that side also. This is found. Some wants more to see Gaurāṅga *līlā*, they're very eager to find Gaurāṅga *līlā* when Kṛṣṇa Himself in the mood of Rādhā searching Himself and distributing to others. Very fond of serving that *līlā*. And another group when They separate Themselves and begin Their pastimes and to help in that affair, another group is more attracted. And there's a third group who likes this and that also, mainly. Then there are so many sub-divisions.

Devotee: So if somebody is partaking mostly in Gaurāṅga *līlā*, if somebody is mostly attracted to Gaurāṅga *līlā* he's at the same time partaking of all the pastimes of Rādhā-Govinda *līlā*? They're all also in Gaura *līlā*?

Śrīla Śrīdhara Mahārāja: Yes. In a different percolated way. Just who serves Rādhārāṇī she's serving Kṛṣṇa the best. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: How? Rādhārāṇī can render highest form of service to Kṛṣṇa. So another may not be trespasser between the Two will help Rādhārāṇī. And his energy will be utilised by Rādhārāṇī for the service of Kṛṣṇa, that man will be best benefited. Can you follow, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Because his energy when it comes in the hand of Rādhārāṇī is being more qualitatively better and being utilised to Kṛṣṇa and fetching more gain to that man. Can you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So also here, by serving Gaurāṅga *līlā*, Both combined, he may serve the most. And it depends on the sweet will of Those, Both. So it can't be said definitely because according to Their necessity it will be designed. And it cannot come under law because They're above law. Their whim, any moment demanding anything, and that should be supplied. That's not a stereotype stale thing under law. Independent, every second They're having new demand and new pastimes. *Nava-navayana*. Every moment new, ever new, that does not become old. Always above law.

And we should not try to bring Them under law, that is above law. This is the primary thing we must keep in our mind. That we'll put Them under law and I shall read the law, understand the law, and I shall get Them in the cage? It is not like that. Always free. Only we can have a glimpse towards, some glimpse, some spark towards the Whole, that we may expect.

Dig-darśana, towards this, He's this side. Not within this cage we can say. So far we can say 'this side.' *Śrutibhir vimṛgyām*. All the revealed scriptures are showing the direction, 'He's in this direction.' That much they can assert. Big philosophers, the theistic philosophers, or scholars, or devotees, they give some glimpse, some ray to us. 'Go this side, this direction.'

Of course, Baladeva Vidyābhūṣaṇa has written when he was singing the grace of Rūpa, Sanātana.

"That the Rūpa, Sanātana, what type of devotion, devotee they were?" hastastha ratnadhi vat [?] Just as a jewel is within the palm of one man's hand and he can show it this side, that side, every side, in this way. Rūpa, Sanātana, they showed that ecstatic jewel, that transcendental jewel, Rādhā-Kṛṣṇa, in that way. This side, that side, as if a gem within the fist they could show. By the grace of Them, they're so favourite of the Supreme Lord that they could do so."

Sanātana Goswāmī when writing he said, "What am I? A tiny soul. And I'm writing about the harem of Kṛṣṇa? That this queen was this type, this queen this nature, this and that. What a fallen poor soul I am, like a dust of the earth. And I'm dealing, I'm giving descriptions of the beloved queens of Kṛṣṇa in the harem. But believe me my friends, someone is forcibly conducting my hand and making me forced to write, not myself. Please believe me." He said. So that is the matter.

Kavirāja Goswāmī also said,

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Śrī-Caitanya-caritāmṛta, Ādi-līlā*, 8.78]

"What I'm saying here it is not mine. I'm like a parrot. The Madana-mohana is forcing me to say I'm saying."

It is He expresses Himself through them. A quite surrendered soul is instrumental in that affair. He can, *yam evaiṣa vṛnute*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

He can give Himself, none else. He can only give Himself. Those that are saying about Him they're ultimately saying that. "That I'm mere instrument. He's doing through me, I can feel."

When Mahāprabhu saying to Rūpa, Sanātana, He also says like that. "Something passing through Me to you Sanātana. I feel that Kṛṣṇa, as He is, He's in the sound, He's passing through Me thought. Some thought is passing through Me through some sound and He's embracing you. I do not know the meaning that is passing through Me." In this way. *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is

very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Sometimes the Guru may not feel what's passing through him to a particular disciple, he may not know. It is also possible. *Vyāso vetti na vetti vā*. Vyāsa, through whom so many divine scriptures have come, he may not know the full meaning of that. He can control, the Absolute, everything in His hand. Everything is under His control. He's using A.B.C. according to His own whim, and they cannot but do so.

mukam karoti vācālaṁ panghum langhāyate girīm
[yat kṛpā tam ahaṁ vande śrī gurun dīna-tāranam]

["I offer my respectful obeisances unto Mādhava, Who is the Personification of transcendental bliss. By His mercy, a blind man can see the stars in the sky, a lame man can cross mountains, and a dumb man can speak eloquent words of poetry."] [*Bhavārtha Dipikā, maṅgala stotram*, 1]

If He likes, a dumb man may speak, be an orator. *Mukam karoti vācālaṁ panghum langhāyate girīm*. A crippled man can cross the mountain. *Yat kṛpā*. His grace is such miracle. Miracle of all miracles. *Adbutkrāma*. His every stride is wonderful, every movement is beyond our conception and law. He's such.

And we have come to know Him, to understand Him. We have left everything. Nothing in the world has any charm for us. We want to know that unknown thing. Our mania, not to search the concrete things what can be had, but what can never be had, our mania is to search after that. The unknown and unknowable. *Adhokṣaja*. Who always keeps all the senses, the instruments of knowing, under Him. Always His existence always transcending the layer of our understanding. It is His sweet will. Sometimes suddenly He may come, appear, and give some impression "I'm so," then withdraws, we're helpless. Still our mania to search after Him. We may not have, does not matter. Still we must not lose our energy in the search of so many trashes, so many brickbats and fossils. Hare Kṛṣṇa.

Devotee: Gurudeva. Whatever glimpse of such a high truth one may have, may have had in the past, to remember that it is no good, no?

Śrīla Śrīdhara Mahārāja: Sometimes yes, remembering also good. And that remembrance also lives on His will. If He likes He can make him forget everything. All Rights Reserved. So we're slave, after all we're aspiring after slavery, the position of a complete slave. He may make or mar. He may efface me if He likes. His position is such. Wholesale with Him, nothing with me. And only I want that my submission to Him, that is the truth. He's all in all, I'm nothing of the nothing. Still, I want His consciousness, His association. That is enough for me, that my Lord, that I'm connected with some magnanimous great divine hope. That is all, Kṛṣṇa dāsa.

More rakhi madhi sukhe thakur vedam [?] "Their every right at the expense of us They may enjoy, Rādhā-Govinda." That should be our aspiration. "Let Them go on with Their pastimes happily, making me or doing away with me. If dealing death to me is necessary for Their free pastimes, I want to go forever." That sort of surrender we should try to have, try to reach to that standard. "That He has every right over me, deface me."

And we're told by the spiritual scholars that is the highest position of having Him. Those that are so much forgetful for Their pastimes, really they live in the high order. So much intensity of self sacrifice comes - takes us nearer to Them. So much self abnegation takes nearer to Them, self surrender takes nearer to Them. That is die to live. Die to live. Ha, ha. If you want to have a real life you'll have to die as you can conceive yourself to be ever in this world. And all your so called prospects, you will die, then your real figure will come out in pristine glory. Die to live. So as much as we can we're to embrace death. Ha, ha. Death in connection with Him of course.

Self effacement. The renunciation school they also want to efface them, but that is another thing. That has no connection with the positive truth. They want to retire into darkness, no consciousness. And here the sacrifice is conscious sacrifice. To welcome death for the satisfaction of the Universal pastimes, the positive connection. This death of the Vaiṣṇava school has got positive background. And the renunciation, self abnegation of the Buddhist and Śaṅkara school no positive background, not hunting for the satisfaction of the Whole, not that, the difference. This death is a positive death, and that is some negative.

Positive death, I die for a good cause. Just as a soldier dies for the cause of the country, the patrons die for the country. And the *guṇḍā* they also die for selfish quarrel. Both may be brave. But one for some exploitation, because can't exploit, there's hindrance in the exploitation he's risking his life. And here, the risk for the cause of the Universal *līlā* has a positive background, just no death. Death means highest form of emancipation, a free - they rather enter into the most confidential group of the servants. Suicidal squad, just as suicidal squad they hold the highest patriotism. So here the devotees they're like suicidal squad, they're dependable. In time of need for the pastimes they're ready to be martyred for that. So in the highest rank they hold the service, positive. Nitāi Gaura...

...

Śrīla Śrīdhara Mahārāja: _____ [?] It's clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Anything else? Eh? You?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] In ordinary sense Hare in vocative, sambodanay, Hare. Kṛṣṇa Who is attracting through affection, through love, attraction. *Kṛṣ* means attract, and *ṇa*

means to give pleasure, satisfaction. *Kṛṣ ṇa*, two parts in the word Kṛṣṇa. *Kṛṣ* means who attracts, and *ṇa* means who in reaction gives some satisfaction, is Kṛṣṇa.

And Hare means who can deliver us from all environmental difficulty, and wholesale who can capture me, Hare. Who can capture me, captivate me, who can swallow me wholesale, who can embrace me, welcome me. And as a part of Him He can accommodate in His family.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ]
tato māṁ tattvato jñātvā, viśate tad-anantaram

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aisvaryamaya-svarupa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is non- different from Mine."] [*Bhagavad-gītā*, 18.55]

And in *Bhāgavata*.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."]
[*Śrīmad-Bhāgavatam*, 11.29.34]

Ātma-bhūyāya kalpate. "He's accepted within My family."

Hare. From the all attraction from outside, and also our inner heart also is captured by Him, Hare, Kṛṣṇa.

And Rāma means who can please me, please us. Rāma. And Hare, another meaning is Harā. In higher realisation they find Hare Kṛṣṇa means Rādhā-Kṛṣṇa. Harā. Harā, Who can capture everything, even Kṛṣṇa, the mind of Kṛṣṇa. He's also attracted. So though negative, She can attract the positive side, He or She can. So Her name is Harā, Who can captivate, or capture everything, including Kṛṣṇa. She can attract Kṛṣṇa by Her negative qualification. That means surrender, surrender to the extreme for the service of Kṛṣṇa. That is Her quality. So Hare Kṛṣṇa means Rādhā-Kṛṣṇa, Rādhe-Kṛṣṇa, Rādhe-Kṛṣṇa.

That means we may not approach direct to Kṛṣṇa - there we'll be loser. Just as if we can get the best benefit of the sun if we're a little distant. Otherwise if we're nearer we'll be burned to ashes. So as *jīva* our position will be in some respectable distance with Kṛṣṇa - that is behind Rādhārāṇī. The first Predominated principle, negative, She will be on our front, and from our particular position behind Her, then we can get our best benefit. Very closer we won't be able to tolerate that and to get properly, we'll be loser.

Adjustment, question of adjustment is necessary, the all important. According to my position and the position of the Whole, where, in what group, and in what service I shall be adjusted in what place. Proper adjustment, religion is proper adjustment. *Svarūpa*. If internally I'm able to serve in the cooking department, but if I go in the dressing department then I'll be loser. According to my capacity I should be adjusted where the maximum service will be drawn from me.

So Harā, Hare Kṛṣṇa, the final, the highest play is possible between Those Two. Predominating Moiety and Predominated Moiety. Negative half, Positive half. And we're on the negative side, and from the back of the negative side, properly adjusted, we can render our highest service and we can have also our best interest. Am I clear? Eh? What do you say? Eh?

Hare Kṛṣṇa, Hare means in general Hare means,

Haran kari pap haran kari tap haran kare _____ [?] [30:35 - 31:20?]

Have *you* any question?

Devotee: Yes. You have been talking about this Rādhā and Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So somebody suggested to me like that will be easier to worship Rādhikā, Rādhā, than Kṛṣṇa, as the devotees says, that it is easier then. So how to serve? How are we to do it?

Śrīla Śrīdhara Mahārāja: I can't follow. Badrinārāyaṇa Prabhu?

Badrinārāyaṇa: He says that "Someone has suggested to him that the worship of Rādhā is easier than the worship of Kṛṣṇa." So he's asking, "How to worship Rādhā?"

Śrīla Śrīdhara Mahārāja: Not so easier, but more dignified. More dignified, and also it is in consonance with our personal position. She's also of same nature. She's also serving Kṛṣṇa. And we're also servant. So serving we shall get more help from Her how to serve Kṛṣṇa. In that way it is easy. But it does not mean that it's easy means direct service to Kṛṣṇa that will be more profitable, not that. But by direct service to Kṛṣṇa we rather become loser. And if we do service through Rādhā, Rādhikā, then we become gainer.

Do you understand that?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Suppose one is an expert cook, his cooking may satisfy many. And if I go to cook my cooking may not satisfy others. But rather if I do some subordinate help to a good cook, I help her and she'll cook, then my energy will be well utilised. Do you understand? If I go to myself then it will not be better. But if I allow who knows to cook better, well, and I give some supply to that person, then my energy will be utilised more, proper utilisation. My energy

will be properly utilised if I help the best cook, than I go forward and try to cook, because she's the expert and I'm not expert. So I'll be best benefited by helping another.

So Rādhārāṇī She can serve Kṛṣṇa best than any other servitors. And so if I go to serve Kṛṣṇa direct then it will be below standard. Rather, if I help Rādhārāṇī in Her direction, "Do this and that," that will be really worthy of service towards Kṛṣṇa, through Her, when it will pass through Her. So it is more profitable to follow the direction of Rādhārāṇī than to approach Kṛṣṇa for direct service. Indirect service that brings me more, because by the hand of the superior expert my energy is best utilised. This is the principle.

Am I clear?

Devotee: Yes, very clear. Follow the directions of Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: So Rādhā-dāsya has been recommended than our direct service to Kṛṣṇa. It won't satisfy Kṛṣṇa very much. But if I help Rādhārāṇī for rendering Her service my energy will be best utilised to serve Kṛṣṇa when passing through Her. Whatever defect is there She will make it perfect and my energy will reach to satisfy Him, very well. This is the goal.

Devotee: So all glories directly to Rādhārāṇī, not Kṛṣṇa. Then how to serve Rādhārāṇī?

Śrīla Śrīdhara Mahārāja: Service of Rādhārāṇī is not very easily obtained. First there must be transformation in general way towards Kṛṣṇa. And when we shall be within the area of Kṛṣṇa's special mercy then Kṛṣṇa will adjust us in our proper position. "Go there, go there, in this way, go." That will be your - Guru, Kṛṣṇa, will help us in that matter. "Try to secure for that particular service in that particular group. That will be best help, beneficial to you." In general towards Kṛṣṇa.

Kavi sri caitanya more kore mana daya kabe ami paibe vaisnava pada chaya [?]

By the grace of Caitanya Deva then we get the service of Vaiṣṇava. Vaiṣṇava service is more higher. Generally people may admit the existence of the Supreme Lord. "I'm in direct communication with Him." But when he attains some sort of service then next his attention is drawn towards Vaiṣṇava. When one has tendency to serve Kṛṣṇa, or God, then he's of lower class. When he reaches middle class then his attention has come to serve the Vaiṣṇava. By serving Vaiṣṇava I can utilise my energy best, than my attempt to serve Kṛṣṇa direct.

Mad-bhakta-pūjābhyadhikā [*Śrīmad-Bhāgavatam*, 11.19.21] "The service of My servant that is of higher grade, than direct service to Me."

So generally it is easy to be attracted towards God. But to be attracted towards Guru and other Vaiṣṇavas it is more difficult. And only when we attain some real position and status into the service world, then only we can revere Vaiṣṇava. Otherwise some apprehension comes within us, "I shall serve my Lord. Why another thing will come between us?" But afterwards when really we enter into that domain we shall feel that a real connection, direct connection with God,

that will be less productive to me. And if I can see through a Vaiṣṇava my vision, my attempt will be more realistic.

Just as that is the telescopic system. At present I may think that a particular thing and my eye there is some barrier, the spectacle. The spectacle enhances and helps me to see more clearly. So in the telescope, many hindrances, many glasses, but they all help us when a distant thing can be seen only with the help of telescope.

So the Vaiṣṇava they're seen - Mahāprabhu Himself said, *tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho*. *Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. "I'm the servant of the servant of the servant of the servant." We find that the Vaiṣṇava they say like this. "I'm not in direct service to Kṛṣṇa." In general, but particularly they say, "The servant of the servant of the servant."

There are so many guardians, they're not barriers. Vaiṣṇava, so many Gurus, *śikṣā* Guru, *dīkṣā* Guru, they're all well wisher, they're all guardian. They're thinking good of me. So I'll be benefited by accepting so many guardians. And they help in different ways how we can feel the Supreme Lord, they help us to understand. So though they're barriers, apparently, but that is not barrier, that helps our sight, just like glass.

Do you follow?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: So in general we may have some attraction towards Kṛṣṇa, but in particular when we find special attraction for Guru and Vaiṣṇava, *śikṣā* Guru, we're more elevated. This we're to understand. So in *Bhagavad-gītā* and many places says,

ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

"If you love me, love my dog." If one can love ones dog then it's sure he loves the man more. So if I regard your son, then you'll be satisfied and the son will be satisfied. But if I try to satisfy you, neglecting your son, then son will not be satisfied, and your satisfaction will be less. But if I satisfy, serve your child, then the child will be satisfied - moreover you'll be satisfied more than direct respect to you. This analogy you may think of.

So I'm serving the servant of the Lord. Why? My service, my devotion is so much deep to my Master that I can adore His servant also. So to adore the servant of the Lord that means the depth of my serving temperament towards the Lord is greater. Then I can adore His subordinate and servant.

Devotee: _____ [?]

83.12.29.B_83.12.30.A

Devotee: ...accept us before we can render some service to him. So it is not just you serve, you have to serve proper person. Because in the past I've been meeting so many so called spiritual masters and I didn't find satisfaction with them. I didn't find till now a spiritual master, I'm still searching for a proper one. So it's a thing that we have to be accepted also by someone who's really bona fide like.

Śrīla Śrīdhara Mahārāja: Ke bolchen? Badrinārāyaṇa Prabhu.

Badrinārāyaṇa: He says that in searching for Gurudeva, we also have to be accepted by Gurudeva. He's been searching and he's met so many bogus gurus, but also to find a proper Guru and to be accepted by him.

Śrīla Śrīdhara Mahārāja: If we're sincere in our attempt to come nearer the Supreme Entity then He will also come down to meet me. He will also try to come to me. And so,

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

["As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

His dealings towards us of three type. General, as we want, so He grants, according to our demand, our want, He gives accordingly. Another, if we want His devotion, sometimes He gives us salvation, and avoids. We find. *Muktiṁ dadāti karhicit sma na bhakti-yogam*.

[*rājan patir gurur alaṁ bhavatāṁ yadūnāṁ, daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ*
astv evam aṅga bhagavān bhajatāṁ mukundo, muktiṁ dadāti karhicit sma na bhakti-yogam]

["Śukadeva Gosvāmī continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pāṇḍava and Yadu dynasties. He is your spiritual master, worshippable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favour attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him."] [*Śrīmad-Bhāgavatam*, 5.6.18]

Ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham. This is the general rule, as we desire so we have. As we hanker from Him, He also comes in that way, this is general. But two particular, what are they? One, if I want Him, His service, He avoids and gives us salvation and says, "You have got better, go away."

And another also, *ami bhaje magay visay shuk amrta chaday vishmagay sei bara mukha ami* _____ [?]

"He's sincere, he does not know what to want, he wants something else. But in that case finding in him sincerity, I teach him there. Why do you want this? Rather, want this, it will be better for you. Don't want this worldly pleasure, you want My service."

That is also His dealing. So according to our sincerity the variety is in the corresponding side. He's the knower of our innermost heart, so as we deserve so we have, in general. Not clear?

Devotee: It's clear, yes.

Śrīla Śrīdhara Mahārāja: Clear, all right. We find in the *śāstra* three process by which we can meet Him, we're dealt by Him.

ama sei visay magay sei bara mukha amay vijya sei murkha visay kana jiva satyan amrtadiya bhulay eva [?]

When He's graceful from His inner heart, finding my sincerity. I do not know, I'm not sufficiently trained, and I do not know what to beg from Him. But my heart is pure and sincere and should be rewarded by His affection. He finds that and He removes my ulterior motives, and as a teacher He comes to me and says, "Don't want this. You want My service." That is also seen.

And sometimes the *asura*, the demonic character, they anyhow somewhere advised they come to have His service, devotion. Then in that case He avoids him. Though formerly he's all right, but materially he's lacking so he's avoided. "No, no, take this *mukti*. Why do you beg Me, My service? You take *mukti*. Go away."

And in the general case, "As anyone wants Me I approach him in a corresponding way."

These three things we find in the *śāstra*, and we must try to understand that, ultimately according to our own sincerity, *śraddhā*, faith. And the cause of this faith is *sukṛti*, that is of two layers, *jñāta-sukṛti; ajñāta- sukṛti*.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

If I can serve Him everything is done, everything good is done. The service to the whole is done, duty to the whole is done, if I can serve Him. This is *śraddhā*, and this comes from *sukṛti*. *Sukṛti* is of two layers, and the beginning, the first layer, that is *ajñāta-sukṛti*, then *jñāta-sukṛti*.

Ajñāta-sukṛti, we do not know, but His agents are moving everywhere. Anyhow my energy is utilised by His agent for His service. And that comes in terms of *sukṛti* in me. I have got a flower garden, some agent, a real *sādhu*, came and took some flowers and served with that flower his Lord. I may not know, but my energy is utilised by him for the service of the Lord. In reaction I get something, I acquire something thereby, unconsciously.

And then when that is accumulated to a certain degree, then, though I've not got much attraction for the Lord, but still, seeing some *sādhu*, "Oh *sādhu*, saint, come, be guest in my

house today." Or I'm giving something. "Do service of your Lord." Conscious, *sukṛti*, but not direct he's wanting the service of God, or God.

Then this accumulated to a particular degree produces *śraddhā*. What is *śraddhā*? If I know one, whole may be known. If I get one, whole is got. This peculiar faith. The centre, the commander, the proprietor of everything, whatever we see, He is, personal. Then we, with *śraddhā*, then we find where is that person, where is that type of *sādhu*, who are searching after such thing by knowing which everything is known, by getting which everything is got. Where are those persons? I mix with them and try to realise my ideal with his help. And when I'm mixing with such type of persons that are in this way, there when I find most holding highest position then I try to accept him as my Guru, my guide. The best of my experience, the saint whom I think to be the highest, as much as I can understand, then I accept him as my Guru and put me at his disposal. 'Whatever I shall do, please, you should take me towards my Lord.' In this way connection with Guru happens.

First, *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*. First trial we're hearing from him, from another, ABC, so many *sādhus* we're hearing.

Then *varaṇa-daśā, śravaṇa, varaṇa*. Then we try to have recognition of the divine group through anyone. So many agents are there whom I shall think to be the best. According to my conscience I shall surrender me to him, to his direction, this is *varaṇa-daśā*.

Then *sādhana-daśā*, then when I get his acceptance, then he'll ask me on behalf of the Lord, he gives some program, "Do this, do this." And I go on doing that, *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, etc, that is *sādhana-daśā*. This is third stage.

Then fourth stage is *āpana-daśā*. Gradually I can feel myself that this is the highest position. Under the guidance of this group, in this particular line of service, this is my point. I have got that, *svarūpa-daśā*.

Then *prapanna-daśā*. Then finally he's detached from this relativity and enters finally that connection. And also he's able to give things to others also. He attains the position where from he can give things to others, *prapanna*, he can give. These are the stages of *sādhana*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *svarūpa-siddhi* and *vastu-siddhi* _____ [?] _____ [?] Discontinuation of any consciousness of any environment, *suṣupti*. _____ [?] With some vague conscious attitude one ceases to live any individual life. _____ [?] With the dissolution of the mental system there is no existence, that is Buddha *nirvan*, *prakṛti nirvan*.

And the Śaṅkarācārya *nirvan* - "As regards my individual personality it is finished. But one conscious atmosphere is there which is reflected in different glass or any water that was showing so many reflections, so many separate persons. One sun, but in every water pot you'll find another sun, glass you'll find another sun. With the dissolution of the glass and the water, no sun. But the sun is there." This is Śaṅkara.

And according to Buddha, "No sun is there. Only it has come anyhow in the glass. With the dissolution of the glass everything disappears." This *prakṛti nirvan*, and *brahma nirvan*.

Then, according to Rāmānuja and Vaiṣṇava section, "What is told by Śaṅkara as *brahma nirvan*, they find their individuality there in the sun. Within the sun, within that reflection _____ [?] That is also a sphere.
_____ [?]

A mass of light is approaching, They marked. Then when it came nearer They found there is a figure. More near They found that there is a masculine figure. Then very near They found Devarṣi Nārada is coming.

Rāmānuja also told that the bird is - bird has entered the - has become one with the jungle in the mountain. _____ [?] The bird disappeared in the jungle. That does not mean that the bird is finished. If we can go there then we can say 'the bird is there.' It is out of my sight but it is there. His wife, child, is also there, he's taking some food there. All these things.

So *brahmapur*, the spark of *brahma*, the *pratibimba* has come, but its original is there in that locality. If we can enter that luminous sphere, that *brahma*, that *cetan*, then we'll find that everything is there in the original position. And here it's extended into the reflected part. This is Rāmānuja.

[16:45 - 26:00 ?]

...

Śrīla Śrīdhara Mahārāja: [26:57]

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

After pronouncing this five group name of Mahāprabhu, Pañca Tattva, the group of five, then you will count in this bead.

Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare,
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

These beads. Now both of you attentively listen to me. The counting must begin from the bigger beads and it will go towards the smaller, and again it will return in the back line. Between the big and the small there is one giant bead which is named as Sumeru, that must not be crossed. But from the bigger side to the smaller, again returns from the smaller to bigger. In this way, not in this way. Then when counting, this finger is supposed to always ooze something bad, gas. So this must not touch the beads, this will be outside. And with help of the middle finger and the thumb the beads should be counted.

Generally we shall try at least to count sixteen rounds. In very particular case at least four rounds. If no time, engaged severely in the service, or severely ill, then of course at least we shall try to count four rounds. We should not keep the *mālikā* fasting. No counting means no food to the *mālikā*, no service means no food. So at least some sort of counting should be undertaken. Now, so this should be put into the bag, and in this way the finger will be out.

Now, there are ten offences against this counting of Hari *Nāma*. We shall try to avoid them. It is mentioned in *Padma-Purāṇa*. [*Brahma-Khanda*, 25.15-18, 22-23] [& *Gauḍīya Kaṇṭhahāra*, 17.69-75]

Satam ninda namnah paramam aparadham vitanute. If we abuse, we put blame on the Vaiṣṇava, *sādhu*, of the saints, if we criticise them, we cast our blame on them, then the Name becomes dissatisfied.

Because, *yatah khyatim kathamu sahate tad-vigaraham*. The Vaiṣṇava, the agents of Kṛṣṇa, Nārāyaṇa, they're always trying to distribute Name and to take the fallen souls up towards higher region. And those agents that are supposed to come to approach me for my good and I begin to abuse them, then it's suicidal. So the Name cannot tolerate that the very preachers, very givers, very distributors, they will be attacked and blamed. So Vaiṣṇava *ninda*, *sādhu ninda*.

But the worshippers of other demigods they're not considered as *sādhu*. Because they're for temporary motive, they approach the so called demigods, for the time being post holders in some management in this world. So worshippers of them are not counted here. At the same time we're not very eager to abuse any god, and any man. And we shall be indifferent to them, and praise the Vaiṣṇava and try to serve them.

So, then the second is *śāstra ninda*, the abuse of the scripture. Scripture means those scriptures that these are all that Kṛṣṇa or Nārāyaṇa devotion. So many other scriptures that are recommending to worship so many demigods, or country, or something else, they're not counted here. Only the *śāstra*, the scriptures that reveal to us about Kṛṣṇa conception of Godhead, those scriptures must be shown proper reverence, not abused.

Then third is *guroravajna*, not to look at the Guru, the Spiritual Master, who is giving me admission, to see him as a mundane man, person. If our approach towards the Absolute is sincere, then the Absolute is also approaching to me. And through whom His connection is being established formerly, he should be considered as the representative of the Absolute. The Absolute has come, Kṛṣṇa has come in such figure, He's present as His representative man is doing help to me for my sincere hankering to attain Him. So the Guru should not be seen as ordinary man and Vaiṣṇava only, but representative of the Supreme Lord. Though he apparently seems to do in a human way, but as the Ganges water, the Śrī Mūrti, from the ordinary aspect that is either stone or wood. The Ganges water is only water. But the purifying capacity of the Ganges water is something else. That is not in the conceivable apparent sight of the thing. That is something transcendental, it is there. In this way we're expected to look to Guru.

Then also, *sivadi devata*. Śiva, Śakti, there are others, so many gods, but we must not blame them, must not abuse them. They're appointed servitors of Kṛṣṇa. And Kṛṣṇa is only the Supreme-most Absolute and they're all subordinates. In this way we're to look after them.

Then fifth is *namno balad yasya hi papa-buddhir*, that *arthavad*. We must not indulge us in finding dictionary, 'what is the meaning of the word Kṛṣṇa?' *Kṛṣ - ṇa*, one who attracts He's Kṛṣṇa. Attracts and gives some joy. He's Kṛṣṇa in the dictionary. Or Hari, Hari means many meanings. Hari means lotus. Hari means water. Hari means servant. Hari. I won't try to run after the meanings that are found in this mundane dictionary. But the Supreme thing that He can express, give His own meaning. The word has got its own meaning. And by trying, the word will show His internal existence, internal position to me. The word is Supreme, it is spiritual word, and not any ordinary. So *Nāma*, *arthavad*, different meanings, consulting dictionary and grammar, we won't try to approach to get different meanings. That is Absolute, and that can express His own real self. And I must go on with serving attitude, and the Name will express Himself what He is or not.

Then *namno balad, papa-buddhir*. Then it is mentioned in the scripture that so much sin one Name can remove, no man can have the capacity of committing so many sins, so much sin. The magnitude of sin cannot be so big that one Name cannot finish them into ashes. 'So let me commit sins day and night and I shall take one Name and all the sins will be finished.' If with this attitude we go to take Name we commit offence against the Name. Because there our inner tendency is to cleanse, to make Him our servant. 'I shall do sin and the Name will come and cleanse them', to engage the Name as a servant to cleanse me. So that attitude, to take the Name with that sort of attitude, 'that whatever sin I may commit I'm taking Name and everything will go away.' With this attitude we must work. He's my Master. I shall try to serve, to satisfy Him, and not engage Him only to cleanse me - I shall continue. Then it will be offence against Name.

Then also _____ namadah [?] One who is not fit, not sufficient proper faith, and I'm giving forcibly, 'take this Name.' He has no regard, no *śraddhā*, no faith, but I'm trying to force, to serve some other purpose of my motive, that will be bad. One who has *śraddhā*, if one has real faith, sincere faith, he can be helped with giving this Name. And also, we must not be eager to become a Guru, to collect some men after me. To gather some manpower I'm giving Name to anyone and everyone, without considering the position. That is offensive.

Then, _____ [?] There are many good activities. 'Yes, you are taking the Name of the Lord, it is not bad. But there are many other process also to go towards the Absolute. One can take Name, another is wandering through the holy places, another is making gift and donations to the public. So many ways to purify oneself and to make him fit to do the service of the Divinity.'

No. There is the highest. None, no other means can come to be compared with the Name. The Name is the substance Himself represented in the sound. And especially to the sinners and the

men born in the iron age, it's especially meant by the Absolute to be the highest curative and highest method of approaching the Absolute. It has special recommendation and power, this Name, for Kali-yuga people especially.

So there may be other type of methods to approach towards purification. But none of them in comparison can come to the Name of the Lord, the sound aspect. Divine sound, transcendental sound aspect of the Lord, this is the most gracious and most befitting the fallen souls to take them up.

Then, one must not have too much attraction for anything. If there is any that must be uprooted. Just as if there is anchor and the boat in force, the boat will surround the anchor. The anchor must be taken out, and then the boat will be allowed to go to its destination.

So the Guru is there to guide the boat, but the anchor if anything that must be taken off. And surrender, we must take the Name by surrendering to him, that my best benefit is there. Our best interest is in Kṛṣṇa, is in the Absolute, my relationship with the Absolute. With this idea with open mind we shall take the Name, and the boat will go gradually. The Name will draw towards Him.

And another, the last of the ten is *yah pritirahito*. We must not think that that is very dreadful, Kṛṣṇa, the Absolute. No. That is friendly, that is my home. I'm long acquainted within with that substance. That is my home. I'm going to the friendly circle, and not any grave unapproachable and dreadful thing, or something like very grand that I can't mix with them. No. Very homely, friendly circle. The Lord, Kṛṣṇa, He's in friendly relation with us. And there, so many are there, they're also like so many friends of our inner heart we shall find. That is I'm back to God, back to home, back to Godhead. My Name will take me there. With this idea we shall take.

There are other, four, *nāmābhāsa*, if we commit them, then we may attain renunciation, the *mukti*, liberation, but not direct participation in the service. They're *sānketyaṁ*, *parihāsya*, *stobha* and *helanam*, four kinds of indifferent position. 'I do not like this position of enjoyment, but at the same time I have no intense hankering for the serving life in the transcendental service.'

83.12.30.B_84.01.08.A

Śrīla Śrīdhara Mahārāja: ...*Bhāgavatam*, you might have found, that when the last time of Ajāmila came, three messengers from the Yāmadūtas of dreadful figure appeared just before him in coma stage. And he was frightened to find them, in the coma stage. They're forcibly trying to take his mental body forcibly towards that mental judge, the Yāmarāja, in the mental world.

Then he found, little before, that his youngest son whose name was Nārāyaṇa, there. For help he wanted to take the name of Nārāyaṇa. Calling, "Nārāyaṇa. Furious persons have come to attack." But when going to take the name of Nārāyaṇa he thought, 'These are strong enough to do away with this little boy Nārāyaṇa. What he will do with them? No comparison."

Then Nārāyaṇa, this Name, He gave him an idea, a peep into the Lord Nārāyaṇa. His mind from the boy went to the Lord, Nārāyaṇa. And no sooner, four messengers came down from Vaikuṇṭha, like Nārāyaṇa servants. And they faced those Yāmadūta messengers of the Yāmarāja who is the judge of this mundane activity here. There was a fight, and they were defeated and they were forced to retire, and they went away.

And this Ajāmila he saw all these things in coma stage like a dream. Then all his previous mental impulse and tendencies finished. He got up and thought, 'Oh. What is these matters? These Yāmadūtas furious, and these mild and grand appearance, these Vaikuṇṭhadūta, they had fight and they've released me for the time being from their clutches.' And his previous tendencies, his attraction for the family all finished. He woke up and went straight to Haridwar and began 'Nārāyaṇa, Nārāyaṇa.' And after some time when he finished, the four Vaikuṇṭhadūta came and took him towards that direction, Vaikuṇṭha.

This is *sānketya*. He began one thing, but something, another came in its turn, retinue, *sānketya nāmābhāsa*.

Then there are other kinds also. One is taking the Name of Kṛṣṇa, 'Oh.' In a merry sport one may utter, 'Oh. You are taking Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Yes, you may take. See what is the consequence. Kṛṣṇa will take you.' He may cut joke of taking the Name of Kṛṣṇa may be *nāmābhāsa.* When cutting jokes by uttering the word, the Name of Kṛṣṇa, sometimes *nāmābhāsa* may come and he may be liberated from the mundane tie.

Then another, *sānketya*, *parihāsya*, *stobha*. Sometimes we use symbolic way. When playing on the *mṛdaṅga* and others we use 'Kṛṣṇa, Kṛṣṇa, Hare Kṛṣṇa,' as a matter of some symbol. 'Hey Kṛṣṇa.' That symbolic representation we may use. By that also we may get liberation.

Then *helana*, sometimes negligently we may take. We're rising from the bed in the morning taking the Name. 'Hare Hare Kṛṣṇa.' In this way, not very regardfully, or faithfully. But there also I can attain *nāmābhāsa*, that is liberation. But not participation in the direct service of the Lord.

So this *nāmābhāsa* should be avoided, and the *nāmāparādha*, the offences also should be avoided.

Then how to proceed? Always aspire after the service of Kṛṣṇa and His own persons. With this idea go on taking the Name. Then you'll feel the progress in no time, that you're being drawn towards that. Kṛṣṇa consciousness will rise within you. A wholesale transformation will come within your mental system. Kṛṣṇa centred, not body centred, or country centred, or society centred. But Kṛṣṇa centred transformation wholesale will begin and go on, until gradually you'll find that you're in a particular happy position in the transcendental world.

So now you go and bow down to those Vaiṣṇavas you find here. And go to the temple veranda, and there take a few rounds of Name, as I told from the big towards the small. And then finishing four rounds you may take some *anukalpa* on Ekādaśī day...

...

Śrīla Śrīdhara Mahārāja: ...have any clash with ISKCON. As much as possible I want to avoid any clash. But when one finds untenable, their connection untenable, so at the risk that is *caitya-*

guru, the Guru within. Guru outside, *mahanta-guru*. And Guru within, *caitya-guru*, Guru who is living within us, giving suggestion in the spiritual matters. So you appeal to Him, appeal to Nityānanda Prabhu, the general Guru, representative of the general Guru tattva. Appeal, pray to Him for proper guidance. That is above all.

The conscience that took me to Swāmī Mahārāja whom I accept to be the absolute spiritual guide, I can rely on that. The conscience that took me to him, I can rely on that conscience sincerely. But avoiding external clash as far as possible.

One gentleman came to me, perhaps from Rāmeśvara Mahārāja, Mukundamālā or someone. Then Rāmeśvara Mahārāja he called for explanation from me. "Why have you accepted him? It is beyond Vaiṣṇava courtesy that one should capture another's disciple." He gave a letter.

'You see me and I shall explain.' Then when he came I told plainly that 'he had some complaint against you.' And I examined as much as possible, and I was satisfied that is sufficient to disregard you. And I find in his earnest appeal I approached to help him. That is my explanation to you. I don't think that you are a perfect gentleman. Gradation. You are all so many students. I consider you to be students. I consider myself also a student. And there is gradation. That you have declared yourself, your committee has declared yourself to be an Ācārya and you have become perfect - ha, I don't, I'm not a fool to accept that. I have got some knowledge about the principle of devotion. For long time I'm in cultivation of that, so I feel that I have some knowledge. It is not possible to finish the whole, it is infinite. But some substantial position where from I can judge to certain extent what is what in the spiritual world. And what I've done, I've done with my clear conscience. I don't consider your body is perfect, and you are all perfect Ācāryas. You are *kaniṣṭha adhikārī, madhyama adhikārī, uttama adhikārī,* so many considerations. We have got some practical experience of theoretical education also in that matter, so we're not guided by any hoax. Some substantial position we must have in our spiritual faith.'

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

These are the three signs must come within a devotee. *Bhakti*, the tendency towards the service will increase. *Pareśānubhavo*, somewhat conception about Kṛṣṇa, about the spiritual truth, one must possess. And *anyatra viraktir*, and withdrawn from any other ambitious things of the world. *Kanak*, *kāminī*, *pratiṣṭhā*, withdrawal from all these negative sides, and participation in the positive side. And also with acceleration the tendency to approach towards the truth, that will increase with exploration. All these things are there.

Otherwise it is not anarchy, that by certificate. Why did you come, leaving Christianity, to Gauḍīya Vaiṣṇavism? What led you to come here? There also so many certificates. The Catholics, their monks they have got their certificate. And why have you crossed that and jumped into a new theological conception? What is the reason? All these things. On the basis of that I'm done.

Devotee: The main thing my wife is fearing that there might be some reaction, for going to Sudhīra...

Śrīla Śrīdhara Mahārāja: Yes. Don't feel very impatient, and don't hurry. But take time, think soberly, and ask your conscience, her conscience, sincerely. Appeal to Nityānanda Prabhu and Swāmī Mahārāja 'what am I to do?' Only to the form or to the material? The form is one side, and the substance is on the other side, we're to consider over that. The formality, the committee, all these things, but committee for what? Committee to work for particular principles, for particular truth, substance. The valuation of the committee will depend on that. There are no want of any committees in the world. But because there is the committee and so it is the absolute, that cannot be the consideration in the case of the truth. When committee is subservient to the truth then that committee should be allowed, as long as they're connected with the truth. Valuation will be according to that. No want of committees in the world. But committee for what purpose? How much the committee is true to the spiritual fact, that is for consideration. So,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Before that,

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Don't leave your position, remain there firmly, hold your position. That means don't allow you to go down. Then if there is necessity go forward. When that chance will come you must take courage and push towards the front, towards the truth, higher truth. Life is elimination and acceptance, elimination of the bad. Progress means elimination and new acceptance. Otherwise what is progress? Progress means elimination and acceptance, both. But not elimination for the lower order, but for the higher order. We must eliminate and we must go forward. But we must

be cautious also that we may not go down. Leaving the present position we should not allow ourselves to go down. But to go forward we must take strong stand there in that position. Just as a general does, where he puts his army he may consolidate his position so that he may not be pushed back. But whenever he gets the chance - go forward. So *sva-dharme nidhanaṁ śreyaḥ*, don't leave your position, die, do or die. Then when the chance will come go forward, do or die. So life is progress, and progress towards spiritual. From lower to intermediate, from intermediate to higher, in this way. Always we're in a progressive world.

But *śaraṇāgati* is the basis, *śraddhā*, faith. Association with the impurity, what we consider to be impure, of lower level, my association with that will hamper my cause. *Sat saṅga*, good association is indispensable for our progress in our life, *sādhu saṅga*. Association can change us. We're already vulnerable, so bad association will take us down with greater speed. Good association will help us to go up. So association, *sādhu saṅga* association, Vaiṣṇava. And that is very hard to find a good association in the Vaiṣṇava world. Everywhere good association is very rarely found. It is not in the market that we can purchase this. Ha, ha. It's very, very rare.

Devotee: Is that based on *sukṛti* Mahārāja that one gets good association?

Śrīla Śrīdhara Mahārāja: Yes. Good association. The first is *sukṛti*, then *sukṛti* developed comes to *śraddhā*, then *śraddhā* takes us to proper association. And with continual association we select our Guru. Then we accept our Gurudeva we go on according to that.

But in very rare case if we're very unfortunate sometimes we have to leave Guru. But that sort of curse should not come in anyone's fate when one is bound to leave Guru. But still it may come to any person, such misfortune may come. But that is very bad luck and we should not look at that such unfortunate thing, but still it is there. So before we accept anyone as Guru we should be very strong in our judgement before acceptance. Our decision may not be faulty, treacherous. So when we come to Guru, before that we must be very, very firm in our understanding. Because after we surrender, to come back it is very unhappy and detrimental to the cause. But if such case occurs we must have to do.

guror apy avaliptasya, kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Udyoga-parva,* 179.25]

If such unhappy incident also is there then in that case we're to come back. That such disaster may not come in anyone's fate, we shall pray to the Lord. But before we accept any Guru we must be quite confident.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Devotee: When you come to Navadwīpa - when someone like myself comes to Navadwīpa, I like doing *kīrtana* and *bhajan*, but when I come to Navadwīpa I hear so many *kīrtanas* and *bhajans* where they're playing so many instruments, harmonium. Making, chanting the Holy Name very long, like that, and it seems very attractive.

Śrīla Śrīdhara Mahārāja: We do not do that. Our Guru Mahārāja did not introduce this. Swāmī Mahārāja might have accepted there, because he had to modify according to the stages where he had to preach. *Loke vyavāyāmiṣa-madya-sevā*. According to the conditions _____ [?] But in our position our Guru Mahārāja did not allow any other instrument. Because what is not in the cause is not in the effect.

Mahāprabhu came from the ideal of that world here, and what He introduced that is eternal partnership that had. And what is not found in His *kīrtana* we generally do not accept that. This *khola*, *karatāla*, all these things He used. 'And the civilisation was in want, no harmonium was created at that time, so He ignored.' We don't take it in that way. Everything in perfect form in Goloka, His paraphernalia, instruments, everything is there in full. And He came down with His own paraphernalia. And we adore that. And what is not found there, such things we don't like. But sometimes,

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
[vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā]

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat eating, and wine drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

To take up it is necessary to make progress by instalment. So some experts may allow something wrong to continue for some time. And then afterwards he'll say, "Leave this and take pure things." In that case according to *deṣa-kāla-pātra*, the time, and person, and local necessity, some provision may be given by some experts for some time. And then he will, after some time he'll say, "It's better to give up these things." It may be in some places.

But we say in Mahāprabhu's time that is the ideal. And what was not used at that time, we do not like to use those things. That is our contention. Our Guru Mahārāja did so and we accept that in toto. Harmonium was invented during his time but he did not allow it. And we also could understand in that way. Mahāprabhu He's perfect, His paraphernalia, His environment is perfect. So what is most suiting to the purpose, that *was* with Him, everything. And that was not in want

in anything, which is found today in so-called civilised world. So we do not allow all these things. To introduce something more, to add something more to the perfect ideal, that is not our liking. That is perfect we shall try to understand how that is the most perfect stage in *saṅkīrtana*.

Why flute was selected by Kṛṣṇa to be a playing instrument in the first order, not other things? What is the speciality of the flute of Kṛṣṇa, and not other things? And why shingha [?] for Baladeva, not the flute?

These things to be considered, with the stage and the suiting paraphernalia, that is to be understood particularly. This suits the best there, that suits that stage best. In this way we're to understand the gradation everywhere.

Devotee: If someone wants to learn the *mṛdaṅga*, we know some teachers they teach many, many, many mantras. But how much is actually required for one who's trying to become pure devotee, *śuddha bhakta*...

Śrīla Śrīdhara Mahārāja: We're not expert in that department, so with a general idea we move on. In *mṛdaṅga*, or _____ [?] we do not know much. That may come automatically when our *svarūpa siddhi* - when we shall reach that position.

During the time of the war, in Calcutta in a public place, the British constructed one military dress, and told, underlying there was, this was written, "Accept this dress, and the dress will teach you what you'll have to do. The dress will say that what you'll have to do. You please put on this military dress, and the dress will say what you're required to do."

So when we shall reach the particular paraphernalia and our *svarūpa siddhi*, that will automatically supply everything in me. The circumstance will make me fit. My duty is to go up. And the soil will be my teacher, the paraphernalia, environment will be my teacher, through gradual process. And that will be the best to nurture this, the ornaments, and everything, the dress, and the soil. Otherwise will be misfit.

Rāma, Rāma.

Devotee: When one is doing *bhajan* and *kīrtana*, what should be his attitude, his meditation?

Śrīla Śrīdhara Mahārāja: Ha. Meditation not much effective. Only we shall try - *śaraṇāgati* we shall, almost the whole attention should be concentrated to *śaraṇāgati*, surrender.

Once, one gentleman, a *zamīndār*, took Hari *Nāma* from our Guru Mahārāja and asked, "While I shall take to count the beads, what should I think in the mind? Any portrait of Kṛṣṇa? Or any Śrī Mūrti anywhere? What should I - how I can engage, utilise my mind at that time while counting the beads?"

Guru Mahārāja answered. I was present there. "Mind has nothing to do in the supra-mental region. Mind he use this like a vulture, mind is like a vulture. Always vulture goes to the cremation ground. So mind and other senses they will try to fall on that thing and make it mundane, a cremation ground, that is all mortal. They have got all mortal experience, the mind, the eye, etc, the ear, everything has mortal experience. So whenever you will take the Name, other senses including mind, they will try to make it a mortal field. With their prejudice and

experience of the mortal world they will fall on it, and will make it a cremation ground. Don't allow that. Only consider that I've got some spiritual things, or sound, which is completely otherwise from this mortal world. And that sound will gradually evolve, spiritual figure, or colour, *rūpa*.

namnastam sravanam anta karana suddatvam apeksam [?]
sudde chantak ranye rupasya sphuranam bhavati [?]

Jīva Goswāmī says. "When by taking the Name, concentrating over the Name, I have got it, spiritual sound from my Gurudeva, this is transcendental. And waiting how the effect may come down in me. With such expectant attitude we shall go on counting. And never pining ourselves down in this mundane. But rather expecting something new, transcendental experience."

Then the colour will come, figure, the *rūpa* will come. Then after that from *rūpa* will come *guṇa*, quality, relativity. From that relativity it will come down from above, from over the soul. The ordinary plane of experience, the mental plane, the plane of the reason, the plane of soul, plane of Supersoul - in this way the subtle planes are there. So it will have to come down with my expectant attention. Just as a particular bird always expects rain. The *cātaka*, they do not take any water on the floor, neither river, nor lake, nothing of the kind. But only rain water, they always try to have rain water. So our attitude should be...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] So expectant for some transcendental experience we shall go on. And from the first, from the sound the *rūpa* will come, from *rūpa* _____ [?] the quality will come from that relativity. Then paraphernalia will come, then the pastimes will come. And we shall find that my self as a unit is there, not this self mundane, but my soul has got a serving position there in that plane. In this way we're to be reinstated in our home.

So mind may not be allowed to indulge in its own speculative line.

Devotee: So whatever service we're doing we should have the anticipation of some higher realisation to come down.

Śrīla Śrīdhara Mahārāja: So the stress is always given in this that do under a bona fide Vaiṣṇava, whatever you do. The direction, if you get from the higher, you'll be benefited. You see there are raw materials. Raw materials if it's in the hands of expert it can produce miracle. Otherwise raw materials are raw materials. So we have got raw things, and higher utilisation or proper utilisation of them is necessary. And that can come from higher transcendental region. As much as higher direction will come and we shall live, surrender to its disposal, we'll be more and more benefited. This is the scientific life.

Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi. _____ [?]

Devotee: _____ [?]

...

Devotee: ...chanting the Holy Name, or can it come when one is rendering some other type of service?

Śrīla Śrīdhara Mahārāja: Yes, some other also, when Vaiṣṇava *sevā*, Guru *sevā*. What is done under the direction of the Vaiṣṇava that has got another, transcendental value. I'm reading myself, and I'm reading by the order of a Vaiṣṇava. Anyhow recentralisation is necessary. We're wrongly centralised. Recentralising is necessary. And in other words real spiritual centralising is necessary. We must be Kṛṣṇa centralised. We're already we're different, partial centralised. But all must be For Itself. One ended, Kṛṣṇa ended, Kṛṣṇa ending towards Kṛṣṇa's satisfaction. So this ego must be demolished, for separate interest, local interest. The enquiry for local interest, that ego must be dissolved. And we shall try to find that within the Kṛṣṇa centre ego is there. That is the positive side we're to develop or find out within us.

So, to take the Name, to hear *Bhāgavatam*, that can be, that may be *dharma*, *artha*, *kāma*, *mokṣa*, any, according to its end purpose. But when it's done only for the interest of Kṛṣṇa then it's devotion. I'm reading this book, not to get any fame by delivering lectures to the public, then it will not be devotion reading the book. I'm reading the book because my higher Master he wants me to do this. This line should be found and should be followed. That whatever I'm doing, not for my interest, but for the interest of my Master, whatever I do. That will have spiritual character. That is progress towards Kṛṣṇa, towards centre. Centre interested we shall try to do anything and everything.

Otherwise taking the Name, or scripture, all may be false if it's not for the central interest. For selfish interest also we may use all those apparently devotional forms. Some may be *sahajiyā*, some will be trader and they will have to go to hell, a reaction. Anyhow, for the interest of Kṛṣṇa, Kṛṣṇa conception. So it is very imperative necessity, exclusive necessity, that we should come in contact with a real Vaiṣṇava who has got Kṛṣṇa interest in his heart. Wholesale converted into Kṛṣṇa consciousness. Kṛṣṇa consciousness means Kṛṣṇa centred, for the satisfaction of Kṛṣṇa. Kṛṣṇa consciousness, Kṛṣṇa centred means for *His* satisfaction.

We have got, every one of us, our separate satisfaction. We're running after that, in different shades of life. We're to eliminate them, and to convert, to find out, in other words, find out our innermost tendency, home tendency that is moving towards Kṛṣṇa's satisfaction. That is to be found out in our innermost part of our heart. That is there, home. Home consciousness is within us, it is the innermost. And Kṛṣṇa's home, that is, He's our Master. We're in one family with Kṛṣṇa. Everyone is busy to satisfy Him.

Yaśodā whipping Kṛṣṇa, but her heart is wholesale converted to Kṛṣṇa's interest. But formally what she's doing apparently it may seem she's against the interest of Kṛṣṇa, but it's not so.

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

27 combined MP3 transcripts from 84.01.08.B_84.01.13.A to 84.03.26.B

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84.02.07.B_84.02.09.A / 84.02.19.A / 84.02.19.B_84.02.21.A / 84.02.21.B / 84.02.21.C_84.02.23.A / 84.02.23.B_84.02.26.A / 84.02.26.B_84.02.27.A / 84.02.28.B_84.03.01.A / 84.03.01.B / 84.03.01.C / 84.03.10.B / 84.03.11.A / 84.03.22.B / 84.03.22.C / 84.03.23_84.03.26.A / 84.03.26.B /

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Śrīla Śrīdhara Mahārāja: ...this apathy to Kṛṣṇa, their punishment, it is so. It is so innermost thing and undetectable by ordinary brain. So whipping to Kṛṣṇa can be the interest of Kṛṣṇa to the best. His will, He wants to show in that way His *līlā*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: That has got its peculiar characteristic. But the primary necessity is Kṛṣṇa's concern, Kṛṣṇa's interest. A peculiar thing, it is Goloka. In Vaikuṇṭha it is not so crooked, it is simple. But in Goloka it harmonises everything, Goloka, full-fledged centre. That harmonises everything, good or bad, what is considered very nasty in our moral consideration, that is also harmonised there. He's such good. Kṛṣṇa consciousness can accommodate everything. Only one thing, for His satisfaction, the autocratic sweet will.

Artheṣu abhijñaḥ svarāṭ, in the introduction of *Bhāgavatam* [1.1.1] "What I'm going to describe in this book, in *Bhāgavatam*, that is the substance, gist is given in the beginning, in three *ślokas*. There is one, *artheṣu abhijñaḥ svarāṭ*. The meaning, the purpose of every existence is known only to Him. And who is He? He's *svarāṭ*, He's autocrat, despot. Truth is such, highest conception of the truth is such, absolute good. No consideration, no good or bona fide consideration from me can reach that standard. Absolute good is such. So autocracy must be with the absolute good. And that is the holiest conception we can ever think of. Absolute good, full power there, absolute good, no law to bind down absolute good. Then that would be suicidal. He's *svarāṭ*. *Svarāṭ* means autocrat. He Himself is emperor, without apparently having any consideration for any other, apparently. Nitāi.

Devotee: Mahārāja. Is the worship of Gaura-Nitāi and the worship of Mahāprabhu by Himself is that also a different *rasa*? Worshipping Mahāprabhu by Himself along with Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: To Nityānanda Prabhu, that is to consolidate the ground, the foundation. Then that will help us to make further progress. But speedy progress without good foundation, that may invite reaction. So foundation is from Nityānanda Prabhu, from Gurudeva, that foundation may not go away. *Nitāiyer koruṇā habe*. [the mercy of Nityānanda Prabhu], that is the primary necessity. In this way. And the highest in the service of Rādhārāṇī. Beginning from Baladeva, Nityānanda, *sādhu*, Guru, all these things, Vaiṣṇava, and culminating there. This is philosophy of Gauḍīya Vaiṣṇavism, to be reinstated as a part of servitor in the highest degree, not to be one as to receive the service, but to render service.

Two Moiety, Predominating, Predominated. Predominated Moiety is negative *śakti*, is *prakṛti*, *śakti*, servitors, serving. And the service receiver that is another side. Our best interest will be according to our constitutional position, that we shall attain our highest position in the servitors line. Predominated Moiety. And not to consider ourselves one with the Predominated Moiety, negative side. Not predominating, positive, but predominated, negative. Our best interest is there.

Devotee: For someone who is just now taking up the devotional life, just starting, he's recommended to worship Gaura-Nitāi instead of Mahāprabhu by Himself?

Śrīla Śrīdhara Mahārāja: Yes, that will be more safe and helpful. More attention should be given here and that automatically will take us up. We shall invest all our energy possible towards Gaura-Nitāi, Nitāi-Gaura. And automatically we shall find that we're being lifted towards higher level. There also Gaura-Nitāi and also Rādhā-Kṛṣṇa.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

You invest here, just as to the Bank of America and it will go there, something like that. Your investment in Navadwīpa will take you to Vṛndāvana. Automatically you will find you are there. How the company has carried you there, it may be unknown to you. Automatically you will find that you are in that *rasa*. You devote all your energy here. Such arrangement is there. *Yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ*. Those who have got much *sukṛti* they will give the suggestion from inside that invest whole to Gaurāṅga. And the author he says, Prabodhānanda Saraswatī,

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

You will find automatically the whole thing has been offered to the divine feet of Rādhārāṇī. And She's accepting us in Her confidential service, giving engagement. "You have got good recommendation from Navadwīpa. Yes I look at it, I immediately appoint you in this service." Something like that.

Devotee: Mahārāja. When the *jīva* soul reaches perfection in the line of Rūpa Goswāmī, worshipping Lord Caitanya, does he worship, in the spiritual world, does he worship Lord Caitanya and Kṛṣṇa simultaneously, when he's giving his service to...

Śrīla Śrīdhara Mahārāja: Yes, both is one and same, but two different phases of one and same thing. One is Kṛṣṇa *līlā* added with magnanimity, self distribution. When Kṛṣṇa tasting that highest ecstasy with His own paraphernalia in Vṛndāvana, and when that has been planned that it must be given to others also, to the public, then it becomes Navadwīpa. These two are simultaneously existing, both these *līlās*, not one is previous, another is future. But simultaneously they are there, two tendencies, one, to taste within the paraphernalia; another department at the same time that others may get it, such arrangement. That is Gaura *līlā*. Amongst the paraphernalia, the servitors, there are three types. One more addicted to Kṛṣṇa, another more to Śrī Caitanya, another almost equal, both sides, they're equally addicted. But there's a special group also who are more inclined towards Krsna *līlā*, and some more inclined towards Gaura *līlā*, distribution, *audārya*, magnanimity is there little more. And neutral also, in the middle also there are some. So differentiated character is there, a differentiated character is always maintained. All equal that is *brahma- nirviśeṣa*. There is gradation, always, hierarchy, group, department, variety, *vaicitra*, to the infinite.

Devotee: We see in the Gauḍīya Maṭha Mission that Rādhā-Kṛṣṇa is worshipped along with Mahāprabhu Mūrti separate. And when our Prabhupāda came to America for us he established Gaura-Nitāi.

Śrīla Śrīdhara Mahārāja: Oh. That is elementary. Rādhā-Kṛṣṇa is little higher conception. Maybe if we approach very hurriedly, the steps may be omitted. We may take the lust to be the love, the opposite. Kṛṣṇa satisfaction that is love, and separate self satisfaction that is lust. Similar, but opposite distance, greatest distance. So as a primary, Gaura-Nityānanda, that is more helpful to us. Kṛṣṇa-Balarāma, more helpful, and Rādhā-Govinda is higher study.

Devotee: Is the worship of Mahāprabhu higher than worship of Mahāprabhu and Nityānanda? Because in Gauḍīya Maṭha we see Mahāprabhu by Himself.

Śrīla Śrīdhara Mahārāja: Yes. Because there, in consonance with Rādhā-Govinda, One. So in crude form Rādhārāṇī, the highest is also introduced there with Gaurāṅga, *audārya*,

magnanimity. No possibility of any selfish sensualism to enter into, the *sannyāsī* type, devotee type. But if we're to analyse we shall find Kṛṣṇa in the form, in the garb of Rādhārāṇī.

When the Two becomes One, according to the philosophers, when negative, positive become one, that becomes non-differentiated impersonalism.

But Vaiṣṇava philosophy says that Both when combined, the personality is not lost. But in the garb of negative, the positive is searching Himself. When Both are One, then it will be that in the mood of the negative, the positive Himself is converted and searching His own self, when One.

But the other parties, they'll say it becomes *brahma*, positive and negative becomes one and that is a non-differentiated thing which cannot be detected in any way, and no qualification, all unknown and unknowable.

But Vaiṣṇavas say when the Two become One, He's searching himself in the mood of the highest negative. The searching mood, the searched, who is to be searched, He's searching Himself in the mood of the highest searcher. That will be when One. It is the underlying philosophy.

That won't come to equilibrium. Positive and negative, when they mix together, creates equilibrium.

But Vaiṣṇava philosophers say no, dynamic character is always maintained, no equilibrium.

...

Devotee: ...go out and preach about Gaurāṅga.

Śrīla Śrīdhara Mahārāja: Yes. So by the grace of Nityānanda we may have our attraction for Śrī Gaurāṅga. And if we get the grace of Gaurāṅga we get everything to the highest degree, and safely. And if we go avoiding Gaurāṅga directly towards Rādhā-Govinda, there's much difficulty. He has come to recruit us Himself. Kṛṣṇa Himself and Rādhārāṇī Both combined, They Themselves have come to recruit us. So that is the safest way. If avoiding that we try to achieve Them by some other way, that will be more or less artificial and defective, naturally.

Devotee: So we must serve a Vaiṣṇava who is serving Lord Nityānanda and Lord Caitanya, to be connected.

Śrīla Śrīdhara Mahārāja: Oh, then we're in safe position. Nityānanda Prabhu's mercy sometimes exceeds that of Śrī Caitanya Deva. Caitanya Deva sometimes cannot accept those fallen, by accepting whom will create some bad precedence. So He had to consider about their status, position, and other things. But Nityānanda Prabhu's mercy does not care for any unfavourable circumstance, so lavish. And almost blind, as if grace is blind, does not differentiate much between the sinners of different degrees, all-embracing. And His recommendation Mahāprabhu can't dismiss. That is the connection we're given to understand. Whom Mahāprabhu rejected, Nityānanda Prabhu gave him shelter. And gradually Mahāprabhu had to accept him afterwards. So the magnitude, the circumference of the grace of Nityānanda is the highest. That is the solace for us, the most fallen souls, they have also some place there.

ye yatha patita haya, tava dayā tata tāya, [tāte āmi supātra dayāra]

[Śrīla Bhaktivinoda Ṭhākura says: "Your grace is given in accordance with the necessity of those who really deserve it. In that consideration, I have some claim. I am fallen of the fallen, the most fallen, so I have some claim to Your grace."] [*Gīta-mālā, Yamunā-bhāvāvali,* 19]

His plan is something peculiar. Who is the most fallen, hit him.

Like Napoleon. Napoleon, he attacked the strongest portion of the opposite party, his policy was that.

I heard from history that once France and Austria, Hungary, were in a long continuous war. Then Austria was gaining ground and France had to come back. Then France appointed Napoleon, a new, young general, made him general and sent him to the Austrian front.

And the Austrian soldiers had to come back. Then the king of Austria he called for the general. "You were gaining ground, now you are losing. What's the cause, what is lacking in you now? You were advancing and now you are retreating. What's the cause?"

The experienced old generals, they answered, "Because the new general has come in the French side and he does not know the war policy. So we have to retreat."

"What is this? He does not know the laws of battle, war, and so he's gaining, and you know and you have to come back?"

"Yes sir."

"Why?"

"So far, the war policy was this, that one must attack the weak part of the opposite. But this man is so rash. He must attack the weakest part. And we arrange our army in such a way, weak part and from the strong part we shall capture him. That was the general law of our war. But this man, in the beginning, he attacks the strongest portion. And everything is perplexed. We have to come back. He does not know these old tactics."

Devotee: Form breaker.

Sridhara Maharaja: The strongest. So Nityananda Prabhu wants to capture these most sinner, as our Guru Mahārāja told.

Once I went to Kṛṣṇanagar court for some cause in the missionary affairs.

One of the big pleaders, two, three were there. "Swāmīji you come to the court. We feel ashamed. You holy persons, you come to this court fighting amongst you. But do you not feel shy? We feel, we're ashamed that our *sādhus* they have come to court. But you don't feel any shyness?"

I answered that, "We're saints of different type. Generally we have got such understanding that a saint, he will fly away from this world of *māyā* and he will go to some solitary place and enter into some cave, and there he will engage himself in meditation or something like that. Generally Indian *sādhus* they preach like that. 'Give up everything, come to a solitary place, to the jungle, forest, cave, and engage yourself fully to understand about Godhead or something.'

But our Guru Mahārāja is of another type like Mahāprabhu, Nityānanda Prabhu. He wants to attack this *māyā*. Totalitarian war, like a general, he wants to crush the whole *māyā*.

"Why this misunderstanding, misconception? All, everything belongs to Kṛṣṇa, *Īśāvāsyam*, it is simple, plain, and a straight thing. And we shall think 'no, this is for me, this is for him, this is for him.' This misconception, why it will stand here at all? Crush the whole thing. Whole thing, attack and crush, *kīrtana*. *Kīrtana* means to preach, preach against this misconception, wholesale misconception, preach against, soldiers, you go, door to door. All Kṛṣṇa consciousness, Kṛṣṇa interest, Kṛṣṇa conception. It is for Him, you will be saved. This truth is plain and simple. Why you should not understand this. Try to capture them, to release them from this misconception, misunderstanding. And they are suffering from reactions."

So we do not care for anything. Everywhere, in the court also, the *śāstric vicar* must come. Ordinary laws you are dealing in the courts. Here also let Kṛṣṇa consciousness come as your fodder and gradually it will capture you. In this way, we're not afraid of anything.

Kālīsthana, Calcutta. A solitary loving Vaiṣṇava, he asked our Guru Mahārāja, "Why do you remain at Calcutta? That is the place of Kālī, Kalaha, that is the fighting for self-interest, so acute. Leave that, come to the *Dhāma*."

Guru Mahārāja he prepared that place of Kālī, that is the quarrel, the place of quarrel with self interest. Quarrel with all, quarrelling for self-interest. He selected that place.

"I want to represent Mahāprabhu's creed in an extremely contaminated place, I prefer. And I want to capture them." So he wanted to send men towards the west. "The easterners, they are now captured by the glamour of the western civilisation. So western civilisation must be crushed first. Then the glamour of the eastern people will vanish and then all will come to join the divine love campaign, the love of the Lord."

We have got so high position in some most respectable quarter. And we're now fodders of the Yāmarāja, the god of death. All this civilisation is after all the fodder to death as this atomic energy is threatening. Yesterday in this radio, I heard one gentleman is representing that if the atom bombs are thrown as they are at present, then the whole world will be reduced to snow stage of the world, snow, ice. The whole heat will be drawn away, vanish, and the cold, that snow age, coldness will come down and every life will be finished, even including the trees. That ice, snow period will come down at once, if the bombs are used. The heat, oxygen, will be finished and that snow period, that iceberg will come. And so much so, coldness, that even the trees will also be finished, what to speak of animals and human beings. So threatened by such jaw of death is coming to devour us. So only Kṛṣṇa consciousness, our soul consciousness above this mortal world. It does not want any world to, it can live in the moon, in the sun, everywhere.

nainaṁ chindanti śastrāṇi, nainaṁ dahati pāvakaḥ / na cainaṁ kledayanty āpo, na śoṣayati mārutaḥ

["Weapons cannot pierce the soul, and fire cannot burn him. He can neither be moistened with water, nor dried by the air."] [*Bhagavad-gītā*, 2.23]

Na cainaṁ. The water cannot make it rotten, fire cannot burn, the air cannot attract heat from it, in this way. *Nainaṁ chindanti*. No weapon can cut it asunder. *Nainaṁ chindanti śastrāṇi*, in

Bhagavad-gītā. *Nainaṁ chindanti śastrāṇi, nainaṁ dahati pāvakaḥ*. In this way, the soul is such, you are to find out that you are that soul. You are to get back your identification that you are above this mortality. You find yourself. And soul has got its environment also, soil. You are soul, so many souls, and soul has got its own soil, own plane to live. And also higher planes with so much prospect. It is as real as the sun, as the day we see. So you want to guide you there. That is the only duty a man should have in this mortal world. All else, all other attempts are all futile, bogus, suicidal. Only to take soul towards Kṛṣṇa consciousness, that is the real friendly activity. All other energising is bogus.

Devotee: Could that possibly happen what they are saying? Could that possibly happen what the scientists are saying?

Śrīla Śrīdhara Mahārāja: Yes. This is through faith we can find our own self, the consciousness. Without consciousness what value we have got, this body or eye or this? Whatever modified consciousness, consciousness in its degraded condition, still if you can try to concentrate it without consciousness, nothing remains to us.

indriyāṇi parāṇy āhur, [indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

If we're devoid of the senses, minus the eye, the nose, the tongue, the ear, then have I got any world? If all the senses withdrawn, then have I got any world, external world? Nothing, no conception. No feeling, no sound, no sight, then what remains? Nothing remains. Then again the mind is there. If mind is absent, these senses do not work at all. The eye, though see, 'Oh, I was unmindful, I did not mark it.' The seer, receiver is mind, the subtle thing. And *manasas tu parā buddhir*. And *indriyebhyaḥ*, reason, judicious faculty is higher. Without this, this mind has got no value, you'll be a madman. So intelligence is the substantial valuable thing within us. Without that our life we cannot feel anything else. Without judgement we may be blindfold, something like that. No self consciousness, no consciousness of self interest, nothing of the kind, if intelligence is drawn out of us. Then, *buddher yaḥ paratas tu saḥ*. Then go further up, that is your self is there, the soul, a particle of light, knowledge. If that is withdrawn, the whole body, mind, everything; body is physical, mind is subtle, but if soul is withdrawn, the body, mind, nothing. It is all dead matter, nothing. No feeling, no conception. So, the soul, then the Supersoul, in that way you try to find out your own self. Who are you? You are not this flesh and blood. You try to find out within you, and within scripture, or in association with the *sādhus*, know thyself.

This is a concrete thing. This is not concoction, not imagination, not indulgence in mere philosophical, this is dire necessity. How to live, how to dismiss mortality. Every moment I'm

being attacked. I'm in the clutches of mortality. This is the fact, to every one of us, that mortality is every moment encroaching me as I am, as I think myself to be, at present, always mortality is coming to swallow me. This is *the* problem, common problem and the deadly problem to all. And we must face it, have to face it. We shall have the courage to face it, to save me and to save others, in that way. This is a concrete necessity. We can't dismiss it. We're all fools. The danger is there and I'm ignoring it. What does it mean? I'm a madman. Next moment I'll be its prey, and I'm sleeping over this problem, a coward.

Badrinārāyaṇa: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...and He's no other but Kṛṣṇa Himself. We feel, we hear, the jingling of the *nipur*, that is the feet ornament, ankle. We just hear that jingling of that ankle of Gaurāṅga. He's no other than Kṛṣṇa. He's going away, and Navadwīpa is enveloped, is swallowed by darkness, deep darkness. What are you doing my friend? Let us all go and try to bring Him back here. The jewel of Navadwīpa is going away."

That is the day, this day, in the early morning, crossed the river by swimming, at three o'clock or so. Swimming, then ran towards Kāṭwā. Hare Kṛṣṇa. In this winter season, no care of any cold, went away. So much heat in His mind, in His body and mind. So heated by one side, by the love of separation of Kṛṣṇa.

And another side, "I shall have the duty of preaching to the world about Kṛṣṇa devotion."

The call of that duty, that energy, actuated Him to get out of Navadwīpa, and to go to stand before the public with the love of Lord Kṛṣṇa. To be distributed to the length and breadth of the world. That call of that sort of duty for the public, and also the hitch of affection for Kṛṣṇa. Does not care for anything - running. Separation for Kṛṣṇa. *Vipralambha, viraha*. All tasteless. The call of Kṛṣṇa. Hare Kṛṣṇa.

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Śrīla Śrīdhara Mahārāja: ...so much is his, so much it is created for the national cause. So many atomic bombs, so many soldiers, ready to devote their life for the national interest. What little this mortal prosperity, what does it mean? Trifling, nothing. And eternal wealth, eternal good to the eternity, what sort of energy we should collect for that? So much good to all, such a high degree of welfare to be distributed to the all. To get back their own home, to take these misguided people, to take them towards their home, sweet, sweet home. That sort of call came in His mind.

"All these vagabonds, they should be taken to their own home and guardian." This sort of duty arose in His mind. "They all should be taken to their home. They're wandering like so many

beasts in the jungle without knowing what is good, what is bad. Always engaged in competition to bite one another. They say they're civilised. Jungle animals are biting one another and trying to live at their cost, at the cost of the other fellow members in the jungle. As a human, more efficiently they're following the same chart, same program. At the cost of other nations, they want the same. What is this? A civilised jungle."

What is civilisation then? Civilisation loses its meaning. Civil means gentle. Is this gentleness? Only in a body what individually we may do, they're proud that they're doing that in a body. In the name of nation everything is purified. These fools. The jungle habits, if it can be performed in a form of nation, then it is justified. The fools dictionary. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

To help, half truth is more dangerous than falsehood. So half help, misguided help, that is more dangerous. That is to direct ones attention towards wrong thing.

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

In the name of religion, if we preach atheism, that is more dangerous than an ordinary straight atheist. So in the name of civilisation, we're doing which is shameful to the animal of jungle, and not half truth. That giving food and clothing and so called education to the public, that is a very good thing, no.

Not less than to take them home. That is what is necessary. Home comfort. There is expression 'home comfort', means very sweet. And home means mother, father, they know the real necessity of the child. Child may not know. But the home knows what is his real interest. Home means father, mother, so many affectionate relatives, they know more than the boy who is interested. To guide one towards home, unconsciously the atmosphere will come to help, render real help to us, that is home. Back to God, back to home. To take us all, these wanderers in the streets, to collect them and to take them home.

That was the duty of Mahāprabhu, taken by Him.

Devotee: Mahārāja, sometimes in preaching we find it very difficult because they don't want to go back home, sometimes. So how does a devotee keep trying?

Sridhara Maharaja: By hook or by crook, any means. That depends upon the capacity of the guide. Anyhow to take them home. He knows what is home comfort. The child may not know. He may be crazy. He may run this way, that way, not towards home. And that is the rub. That makes the case complex. Otherwise it would have been very simple. So anyhow to manage. The responsibility on the guide. And according to their capacity the real effect comes to help him. That is a special capacity and also the inspiration, delegation of the Lord, both combined makes the specific characteristic in Ācārya.

Rank is but the guinea stamp, man is the gold for that. So many administrators there may be, district magistrate, judge. But rank is one thing and the man is another thing. So his inner capacity and also the delegation, both combined, that is effective, both things combined. The personal characteristic of the preacher and also the delegation, delegated power of the Lord, both combined. As much power, how much power is delegated there, and this combined combination produces the desired result.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Yajna vakya vaisay bhakti para tai tay [?]

Mahāprabhu recommending to Svarūpa Dāmodara, recommending Rūpa Goswāmī to Svarūpa Dāmodara. "He's the fittest person to deal with the devotional scriptures. So I have delegated, I have inspired him, delegated My ability to him. You also do." He's requesting Svarūpa Dāmodara also. "Whatever you have got, you please transfer in him. He's a very worthy person. He can manage it and he can distribute it very well. So I have given all My suggestions to him. And you also give to him. And he will produce it in a very befitting way and distribute this devotional scripture, he will prepare."

Devotee: We know the Ācārya, that Kṛṣṇa is coming through the Ācārya.

Śrīla Śrīdhara Mahārāja: Coming means His power, His delegated power. Kṛṣṇa means His potency. Kṛṣṇa and Kṛṣṇa's potency almost one and the same. His potency, He's extending His potency.

Devotee: Mahārāja. It says in *śāstra* that by a moments association with a pure devotee that one can reach the highest perfection.

Śrīla Śrīdhara Mahārāja: Yes, highest perfection. Perfection in the infinite is a relative term. Ha, ha, ha. Perfection of course is in the infinite. Ha, ha, ha, ha. Kṛṣṇa is perfect, that is also, Svayaṁ-Bhagavān Kṛṣṇa. Then Prabhāva-Prakāśa, Prabhāva-Vilāsa, different types of Kṛṣṇa also. And Kṛṣṇa on the side of Rādhārāṇī, the fullest Kṛṣṇa, perfect Kṛṣṇa is there. The gradation in Kṛṣṇa also, what to speak of human beings and devotees, gradation is always there.

We're limited beings, so we're encouraged to look to the whole, try to catch the infinite. As much as you can, we're encouraged to see in the Ācārya that is the highest teacher-ship there. What is our capacity? If we use our utmost, try our utmost, still, how much we can extend ourselves? We're encouraged, whatever seen, that is the absolute. With this consciousness, go forward. When you will reach there, then also you will find something more, go forward.

We may think the sun is very near, but if we start our journey, begin our journey, 'Oh, it is here, go further, it is here, go further.' To catch the moon for the child, the moon is nearby. 'I'm getting it for you my boy, don't cry, very near.'

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra [codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā]

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

By instalment, but the fullest encouragement should be given to the child. "Finish this school." Then when that is finished, 'no, there is another, college.' To collect whole of his energy. In this way, encouragement, encouraging, go, so far, not more. When he will go he will find his own taste and go further, go further. No finish. As much the progress, as much the despair, disappointment.

"I do not get anything. So sweet, so sweet, I do not get any, any drop."

na prema-gandho 'sti darāpi me [harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

As much as advanced, and they're in consciousness of the infinite, they think themselves as nothing, infinitesimal. The infinite is so big, so big, the infinite means. As much progress he makes and finds that further more. I did not know that infinite is so big, no circumference. Everywhere centre, nowhere circumference. In Meyer's Essay we read.

Devotee: It is eternally going on, this process.

Śrīla Śrīdhara Mahārāja: Going on, but it is the lake of nectar, no law. No possibility of being looser. Because I'm not reaching the extremity so I'm lost? No, no. More tasteful, more energy giving, more hope giving, encouraging, one can't leave. I have not attained anything but still he can't drop his journey. He's sure to go more, more. That is the characteristic. Sweetness also, also infinite character sweetness. As much as sweetness we have, he wants more sweetness. In this way everything is infinite, Vaikuṇṭha. *Kuṇṭha* means limit, no *kuṇṭha*, no limit, unlimited. Vaikuṇṭha means unlimited.

From the narrow selfish conception, we're to merge into wider conception of the universal whole. We think that we shall lose our position. But when we identify with that ocean of nectar,

no, we're not losing position. Rather we're in progress of acquiring higher position. So go further, higher position. Die to live. We feel in the process as much we're eliminating, losing our position, elimination of the position and progress, that means progress. To go forth means progress The test is there. We get more, more life. Die to live. So called death is encouraged by the gain of the life, vitality. The more we die, the more we live. We can feel, we can't leave the campaign. We can't abandon because the inner feeling is there. *Raso 'py asya, paraṁ dṛṣṭvā nivartate*.

[viṣayā vinivartante, nirāhārasya dehinaḥ / rasa-varjaṁ raso 'py asya, paraṁ dṛṣṭvā nivartate]

["Although the person of gross corporeal consciousness may avoid sense objects by external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth."] [*Bhagavad-gītā*, 2.59]

The experience of higher ecstasy encourages us to go further.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

Anyatra, *viraktir*, *viraktir* means abnegation, our devaluation of something, *viraktir*. And higher valuation in the front, *pareśānubhavo*, conception of higher gain in the front. And what we eliminate in the back, that is devalued, we can understand that that is more valuable than we live. *Bhaktiḥ pareśānubhavo*. Progress means some experience of gain, losing the stale position and to gain the better, new, encouraging acceptance. Elimination and acceptance. Acceptance of the higher, elimination of the lower. And we stand guarantee and witness to that, ourself. *Hṛdaye nābhya nujñāto*. [*Manu-saṁhitā*, 2.1]

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

Our heart's approval is there, to give us guarantee. Go further.

Devotee: Mahārāja. So many Vaiṣṇava devotees have started the path, long journey back to Kṛṣṇa, but somehow were checked. So how do we...

Śrīla Śrīdhara Mahārāja: Everyone is trying to get more pleasure or happiness, but many failing. Then, what should we do? We should not try to get pleasure? All pleasure hunting, every point in the existence including the trees, creepers, animals, man, woman, everything here is searching for happiness. But apparently we see that many failing. Then should we stop there? Can we stop there? We can't. The urge to get greater pleasure, happiness, that is a constant thing. We can't leave that. Even it is in the stone, in the fossil also, but that is very, very meagre, covered. The very substance means search for pleasure, *sukha*, it cannot be eliminated. Any existence cannot be devoid of this, that searching for pleasure, for self- satisfaction. It is inherent, the most universal thing. As the substance existing, so its tendency to get happiness in way of freedom, or knowledge, love, anyhow progress is inherent quality, it can't be avoided.

Patyumna chasi janma hart karosi avato vikart [?] What you think, it won't do by voluntary whim, you'll be forced to travel that way, prakriti sthan yajnati [?] The nature will force you to select that course. The environment will force every atom to go ahead. Temporarily we may think, I won't do that. But that is not the real nature of things. Nature won't allow to stop, idle. For some time the negative aspect may come, take rest. Making progress sometimes to take rest is necessary. So sometimes it may be seen, but that is also a progressive position. Rest is also that the *mahā-bhāgavata*, they're told to be always engaged in service of Kṛṣṇa. When they're sleeping, that is also for the interest of Kṛṣṇa, taking rest. Then with more energy he can serve. So rest, the sleep also counted in the service, because taking rest we can give more energy. So rest also within service, something like that.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Who is he?

Devotees: Navadwīpa Prabhu.

Navadwīpa Prabhu: I have my daughter with me, I have to take her back to Māyāpur, she's a little restless.

Śrīla Śrīdhara Mahārāja: All right. A little *prasādam*.

Navadwīpa Prabhu: I'll be back tomorrow morning Mahārāja.

Devotee: Mahārāja. When a devotee attempts to preach, say in the west or any dangerous situation, does he get more protection from Mahāprabhu?

Śrīla Śrīdhara Mahārāja: Of course, according to his sincerity, according to his need, his purity of purpose, all these things. Preaching for Mahāprabhu, and not for his own name and fame, or any other acquisition. The purity of purpose. And then the preaching of different kinds, in primary stage, in higher stage, different phases is there. Primary schools there are many, but higher education colleges are few.

Devotee: _____ [?]

...

Devotee: ...journey to Kṛṣṇa but he stops for some reason. Is that due to his past *karma* or offences committed while performing devotional service?

Śrīla Śrīdhara Mahārāja: May be. Ha, ha. It is difficult to have the proper conception of that hindrance, bad *karma*. Because hankering, intensity of the hankering is so great that always in the retinue that impression comes in, that I have bad *karma*, bad luck. In the highest position also, I have got bad luck.

Rādhārāṇī says, "My *durdaiva-vilāsa*, only the fruit of my bad *karma*, that I'm in lacking the union of Kṛṣṇa. He has left Me. Kṛṣṇa is not to be blamed. He's all right, He's all attributed. Only for this separation, something is responsible, what is that? This is My bad luck."

So it is continuing in different shape to the highest. It is also a type of Vaikuṇṭha, that union in separation, is another type of getting the Lord. By feeling his want, earnest necessity. Earnest necessity, that is also a kind of gain, to find earnest necessity for a particular thing. That is not easily got. Follow?

Devotee: Hmm.

...

Devotee: Sometimes we see the devotee looses that desire to attain Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ah. That is little dangerous. Not to have hunger, that is the sign of the bad health. Hunger is good health, a sign of good health.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. _____ [?] [31:48 - 32:57 - microphone difficulties]

...it originates, understanding and the power exercising that comes from separate existence, consciousness of separate existence. Otherwise spontaneous activity is there. Without knowledge just like computer, automatic activity is there, *jñāna śūnya bhakti*. But it is in proper way, harmonious way. Harmony also comes there from there. Rather it is same with harmony, *jñāna śūnya bhakti*, dedication, automatically spontaneously doing things. Self-dedication, no possibility of any cheating, robbing, or any division, or any law, any justice necessary there. Automatically movement going on smoothly, properly, harmoniously, without causing any disturbance to the, it is quite healthy, wholesome movement. No clash is expected from that sort of movement, spontaneous, holy, holy movement. No cause of any complaint in that plane, perfect movement. But everything is there, and very sweetly performed, but all spontaneous, no calculation, no justice, nothing necessary. Where there is culprits, there judge is necessary.

Hare Kṛṣṇa. Spontaneous flow of love, perfect, desirable, most desirable. Thing good in itself, it is good, it is all good, absolute good, all good. No room of any suspicion or any alternative possibility. No apprehension, smoothly going on.

And those that apparently incompatible it seemed, that is also necessary for its own purpose. Actuated by love. Mother also punishes the child. What is at the background? The good will for the child, in this way. Yaśodā chastising, whipping the son, so cruelty. And Absolute is crying. That is *līlā*. No feeling of any animosity. It is the outcome of the love, in different form, harmless. Not only harmless but health producing, wholesome.

What we - dynamic equilibrium. What is harmless we may think in the equilibrium stage. But if equilibrium can be dynamic, producing no disturbance, that is harmony. Harmony is movement but possessing the innocence of the equilibrium, healthy, harmony.

Devotee: So *bhakti* is then a gift given, but subjective endeavour is still necessary.

Śrīla Śrīdhara Mahārāja: *Bhakti* is a gift of which, gift of whom? *Bhakti* is self-existent, *bhakti*. *Bhakti* with Bhagavān, with God it is self existent. His function, His nature, His halo pertaining to Him, is coexistent with Him. The original whole is an organic whole. Different potency coexisting. The whole is an organic whole, not that something is producing another thing. It is eternal, organic, harmonious organism.

Hare Kṛṣṇa.

Devotee: How is *śraddhā* related to inner experience?

Śrīla Śrīdhara Mahārāja: *Śraddhā* is positive and the experience in the negative side, when we're misguided, the question of experience comes. When experience stops, knowledge of experience stops, *śraddhā* arises and the experience vanishes. Experience is a knowledge, we're subject there, we acquire, we're subject. But we're object in *śraddhā*. When *śraddhā* begins we try to find that we're object, not subject. In the area, in the domain of *śraddhā* we have got object...

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Śrīla Śrīdhara Mahārāja: I want this, not any hypocritical or political colour. From the core of our heart if we want, there is that sort of justice, response from the quarter of the domain of love. Domain of love, that is generous enough to deal with the newcomers, welcome the newcomers. Because that is infinite, no bankruptcy is there. That if so many enters the bank our food will be - the scarcity of our food, no possibility of that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Mahārāja. How does tolerance and discrimination cooperate?

Śrīla Śrīdhara Mahārāja: They may help us if the right connection we get. They are qualifications to help our progress, but the connection with the truth, which side? They will help our progress, but in any way if we're connected with a good thing they will help us for the attainment of the good. Tolerance and discrimination. Discrimination is in the front, tolerance in the back, they are good assistance. But discrimination in which plane? Discrimination may take

place in different plane, but it must have a connection with the higher plane, discrimination. Discrimination should be right, in the right plane. Judgement, discrimination from our side, but it depends on the favour of the other side, and it must have that connection. So surrender, and then, He will come to approach us, to take us up. Anyhow we have to persuade the highest authority to favour us. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Our attitude will be such as to invite the higher authority to accept us, does not depend so much on *our* part. Our submission, surrender, our hankering, the negative side. I cannot discriminate, make that object of my discrimination. That will be always super-subject. I cannot make that the object of my discrimination. Do you follow?

Devotee: No.

Śrīla Śrīdhara Mahārāja: That is super-subjective. So my position, attitude, will be such that the higher authority may come down to my level, and to help me, to favour me. So discrimination will reach to self-surrender. Surrender is necessary to attract the attention of the higher. Everything depends on Their sweet will. He's autocrat. His sweet will is everything. To attract that sweet will towards me, to increase my negative side, that is attraction. To attract His favour. The problem like this. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: All our attributes, our qualifications, will be of negative character, to press our position that 'I'm in the worst need. With out that, I can't stand, I'm helpless. I can't without Your favour.' That sort of hankering, earnestness, necessity, that will help us. In other words, we're to improve our negative characteristic, and the positive will be attracted - in that way.

And our subjective character only will be as His agent. He will inspire us to do this and that, I may go to do that and use my discrimination in carrying out His order. And not any original discrimination is possible for me to have. I may be subject when to carry out His order, of the higher officer of the Supreme Lord. There I may use my discrimination about the lower arrangement. But towards the higher, of the submission, surrender, obedience, allegiance, unconditional slavery, slave mentality will help us. That 'we're so low,' then the supply will come from the high. 'I'm in want,' then the supply may come from the high.

Am I clear?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Always this tenor of thought should be maintained: high and low, subjective and objective. And that is not under rule, that is autocrat. These are the data we must

keep in our mind always. Sweet will, how to draw the attention of the higher; that is the problem. Only by proving to Him in a bona fide way, that I'm the worst needy.

Devotee: Guru Mahārāja. In *Śrī Īśopaniṣad* one mantra says that knowledge and nescience should be cultivated side by side. What does this mean?

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: In *Śrī Īśopaniṣad* there's one *mantram* that says that knowledge and nescience should be cultivated side by side.

Śrīla Śrīdhara Mahārāja: Knowledge and?

Badrinārāyaṇa: Nescience, darkness, nescience.

Śrīla Śrīdhara Mahārāja: Nescience? Science and nescience? Nescience means ignorance, and science means knowledge. And how?

Badrinārāyaṇa: Should be cultivated side by side?

Śrīla Śrīdhara Mahārāja: Where is it?

Devotee: I'll go and get it.

Śrīla Śrīdhara Mahārāja: Truth and *māyā*, truth and falsehood should be cultivated side by side? Where is it mention? Out of *māyā* we shall try to find out, out of ignorance we shall try to find out knowledge.

Another Devotee: Guru Mahārāja. Sometime we're hearing in the society that this Kali-yuga will be destroyed when Lord Viṣṇu will come as Kalki Avatāra.

Śrīla Śrīdhara Mahārāja: Yes. As the Kalki Avatāra will come He will destroy the leaders, so many leaders of the black government, black dealers. And then the Satya-yuga will begin, then the time will take its own course towards a more higher form of life. Just as after summer, rainy season begins; then after winter, summer begins. In this way revolving. Satya, Tretā, Dvāpara, Kali - again Satya, Tretā, Dvāpara, Kali. In this way. According to the general *karma* of the masses, the collective people, according to their *karma* is revolving in this way. The social condition revolves in this way. It is the rule of everything, that after some individuals and some other comes to take place, in this action, reaction, in this way. In everyday, your mind also, sometimes your mind is in good position, sometimes in bad position, again that is end, again sometime good thoughts come. In this way, nothing is continuous but it is revolving. In a cyclic order it is moving. So according to the consequence of the mass deeds, deeds of the masses,

the environment changes. Satya, Tretā, Dvāpara, Kali, the condition of the society varies in this way.

Devotee: And Lord Viṣṇu take these all ten incarnations all over ages.

Śrīla Śrīdhara Mahārāja: All over the ages. In Satya the four - Matsya, Kūrma, Varāha, Nṛsiṁha. Tretā - Paraśurāma, Rāma, and Vāmana - three. And Dvāpara - Balarāma and Buddha. And Kali is one - Kalki.

Devotee: Kalki means He will come as a man or as...

Sridhara Maharaja: As a man. He will take birth in U. P., near _____ [?] Viṣṇuyasaśā. In a family of a *brāhmaṇa* who's name is Viṣṇuyaśā. And He will come, an extraordinary personality and all the demons will be killed by Him mainly. And then a reaction will begin again towards the religious life, virtuous life. A turn will be taken, in general. That is described there. [*Śrīmad-Bhāgavatam*, 12.2.19-20]

Ah! what is that *Īśopaniṣad* ?

Badrinārāyaṇa: This *mantram* of *Śrī Īśopaniṣad* [11] is,

vidyāṁ cāvidyāṁ ca yas, tad vedobhayaṁ saha / avidyayā mṛtyuṁ tīrtvā, vidyayāmṛtam aśnute

Śrīla Śrīdhara Mahārāja: What is the meaning?

Badrinārāyaṇa: Translation is given by Swāmī Mahārāja. "Only one who can learn the process of nescience and that of transcendental knowledge side by side can transcend the influence of repeated birth and death, and enjoy the full blessings of immortality." [*Śrī Īśopaniṣad*, 11]

Śrīla Śrīdhara Mahārāja: One is negative another is positive. To know that this is false and to leave that, and this is true and to accept that. Do you follow? To cultivate about falsehood and the truth, this is false, we must rejected it, this is truth I must accept it - in that way. To know the bad, to culture the bad - this is bad and to reject, for rejection, and to culture the truth - for acceptance. That is meant here. The defect of *māyā* should be analysed. 'Oh, this is *māyā*, this is bad, this is hopeless, this is undesirable, to avoid this, we know, we shall try to, and not culture to have it. And the science, the knowledge, we shall try to attain it.' We shall try to understand the bright side of that and to accept more and more towards truth. One negative another positive. To know a man he's a *dacoit*, he's a rogue; and then to avoid him. And he's a saint, he's a good man, to accept him - in that way.

Devotee: Guru Mahārāja. There was one German philosopher who said, who taught, "Learned ignorance is necessary to reach the goal." Learned ignorance in Latin is Docta Ignorantia.

Śrīla Śrīdhara Mahārāja: We may have the bright side, *jñāna śūnya bhakti*, noble ignorance. Not to go to calculate in this world but to surrender. Ignorance, *jñāna śūnya bhakti*, to lose our faith in calculation, in our subjective capacity of calculation, and to surrender to the higher. *Jñāna śūnya bhakti*, we may take it like that. Only one point you say, what is meant by that I don't know. But that may be utilise in this sense. Learned ignorance, that when learning understands its own limit, that 'I'm finite, my learning is also finite. It cannot make me bona fide enquirer about the infinite. So, it is better to surrender to the infinite, and let Him work in me for my best.' That submission - surrender. Surrender to the infinite; that is the highest reach of the learning. That, 'I can't know, I can't know. If He makes Himself know to me; then I can know, otherwise not.' It may mean that.

Devotee: He actually said, "God is inconceivable by thought. He can only...

Śrīla Śrīdhara Mahārāja: Yes, by our subjective enquire.

Devotee: Only intuition...

Śrīla Śrīdhara Mahārāja: Only devotion, and His Grace. God can be known by His grace. So the cultivation of knowledge that won't give Him. That is a failure for the knowledge of investigation about Him. His Grace can give Him. To come to this idea, and then do away with the knowledge, to make much of the knowledge - stopped. Knowledge has got its limit, and the faith - when knowledge fails, faith develops, begins.

Devotee: This same philosopher also told...

Śrīla Śrīdhara Mahārāja: Who is he?

Devotee: Cusanus. Nicholas of Cusa - (aka Nicholas Cusanus) He lived 15th century. (1400-1464)

Śrīla Śrīdhara Mahārāja: 15th century.

Devotee: Great saint in Catholic Church. He was a Cardinal, a Bishop.

Śrīla Śrīdhara Mahārāja: Where, Rome?

Devotee: Yes. But German, in Rome. He was mediator between religions, between Muslims, and Christians, and Jews.

Śrīla Śrīdhara Mahārāja: The knowledge fails and faith develops. Develop faith and give up the hope in knowledge. Laboratory, research laboratory cannot give you God.

Yuri Gagarin when he went in the sky, an old lady enquired when he came down. "Have you seen God there?" Ignorant lady asked him, "Have you seen God? You went so high."

But that gentleman was an atheist, he told, "Oh, God is in horse drawing our cart. What do you think about God? We have utilised God in our service."

"We are so proud of our knowledge, our research science, we have forced the God to serve us." The boast of science says that. "We have engaged God in our service. We're above God, superior to God. God is our creation. A creation of a particular half-mad section. God."

Devotee: Cusanus also told that, "In God the opposites coincide. Opposite, smallest and greatest come together in God."

Śrīla Śrīdhara Mahārāja: Yes. Bridha samanan tasmin na cityam [?] Not only good, bad, but even anti parties are also harmonised, everything harmonised in Him. Good, bad, friend, enemy, everything is harmonised and accommodated there. And they lose their poison, all becomes good. All accommodating, all harmonising, all adjusting principle in Him. Direct, indirect. Thesis, antithesis, synthesis.

Devotee: He was also mathematician. "Mathematics are related to God. Point and line are two opposites. Point is infinitesimal small and line is infinite."

Śrīla Śrīdhara Mahārāja: Line, plane, solid. Line also only length. Infinite points accommodated in a line, infinite line accommodated in a plane, infinite number of plane is accommodated in a solid.

[28:18 - 29:00?]

...

...for it self, for the centre. Selflessness to the extreme. Selflessness not in extreme conception of renunciation, that is only mere withdrawal from the negative side. But there is a positive side of divinity, self-giving, and take it to the extreme it will go to Krsna, the autocrat. He'll absorb everything. He's the only enjoyer.

Our Guru Mahārāja in his famous poetry, *duṣṭa mana! tumi kisera vaiṣṇava*? "My wicked mind, how you claim to be a Vaiṣṇava?" That is the heading of the poem written by our Guru Mahārāja, Bhaktisiddhānta Saraswatī. "Oh my wicked mind, how you can think that you are a Vaiṣṇava proper?" There he has one line, *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."* "The enjoyment, the pleasure that we get from the association of the ladies that is only reserved for Kṛṣṇa and for none else."

Ha, ha. [From *Vaiṣṇava ke*? Who is a Vaiṣṇava? *Mahājana-racita gītā*, from *Gauḍīya Kaṇṭhahāra*, 3.24]

One gentleman came to enquire. "What do you mean by this expression?"

"That what I mean it is clear there."

"Then, where is our position?"

"You have no position."

Clear answer. None to enjoy but only Kṛṣṇa. It is reserved for Kṛṣṇa only, Kṛṣṇa conception. As in other places, Vaikuṇṭha, that is also subservient tendency; not so much so, as in Kṛṣṇa *līlā*.

Three things. Nārāyaṇa is the master of *kanak*, money, wealth, *aiśvarya*. The whole wealth, energy, belongs to Nārāyaṇa. And the whole *pratiṣṭhā*, that is credit, belongs to Gurudeva, Baladeva, Rādhārāṇī. And the whole lady pleasure reserved only for Kṛṣṇa. Three things.

It is very hard to crack the nut, to understand. Then, we will come to realise our position, then where are we? Who are we? If these three things reserved for these Three Principal Entities of the highest order, then what is our position? Our secondary position in the objective side. We're wealth, we may be supplier to Kṛṣṇa in that respect.

And *pratiṣṭhā*, all coming from Gurudeva. The main capitalist, original capitalist is Gurudeva, Baladeva, or Rādhārāṇī, in the original position. And we're making transaction of His property. We're like small industrialists. From big industrialist we take delivery of the articles and we take it to the market for ordinary sale. But if that Kṛṣṇa consciousness we spread, we're in that position. From Gurudeva we take the articles and sell it in the market. Kṛṣṇa *kathā*, everything, holding secondary, subordinate position.

We're but a part of potency and not the owner of potency. Part of potency. We're potency in our selves. So, no freedom of enjoyment with us, we're to supply. The master of potency, He's to enjoy the potency, He's master. And we're so many particles in the potency. So our position is to be enjoyed, is to be subservient to the higher. And there lays our real *svarūpa*, means intrinsic identification, and if we can reach that place we shall get our maximum. That is what is Vaiṣṇavism in a nutshell. Not enjoyer, but to be enjoyed. Not positive, but negative. Not predominating, but predominated. Hare Kṛṣṇa.

These broad things we're to understand, and then we're to study in details what is there. Three things. To give up enjoyment and to give up renunciation, that means infinite, ocean. To give up enjoyment and to give up renunciation; two plenary fundamental things we're to avoid. And the necessary third plane, is the plane of service, which is possible after self-dedication, self-surrender. Through self-surrender we can come in connection of that plane. It's difficult to understand, and more difficult to begin and follow. But it is there, it is possible. And Hegel comes to help us very much. "For Itself. Everything For Himself." That is the plenary movement, and we must join that. Ha, ha, ha. Hare Kṛṣṇa.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm *the* enjoyer of everything in this world. *Yajñā* means sacrifice. Everyone may sacrifice, and it is for Me, I'm the recipient, you see. This is your position, to Me."

One of our Godbrothers, Vasudeva Prabhu, he used to say sarcastically, in sarcastic way that, "Let us go on in harmonised way. You do and I take. You supply, you cook I shall eat. You serve I shall accept. Let us join in this. _____ [?] Let us work in combination. You labour and I enjoy."

Prakṛti, *puruṣa*, is like that. One enjoyer another supplier.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

Just as in Sāṅkhya philosophy, pangu andha, a blind and a crippled, the both combined going. Cripple he has got eye, and blind man he has got limbs. The blind man can move, but he cannot see the way. The crippled man with eye he is, he takes position on the shoulder of the blind man, and says, "Go this side, go that side," like a horse, horseman. Sitting over the horse, say 'horse go this side, that side.' So both, a man, but one is blind another is eyed but crippled.

The *puruṣa* is crippled, and *prakṛti* is a blind man with full energy to move, but he cannot guide. So guide is *puruṣa*, he can see the consciousness. The consciousness, intelligence, that is guide. And the energy, blind energy, that can move, work. So both combined things going. This is the Sāṅkhya philosophy, ponganda, pongu and andha. Andha is *prakṛti*, and pongu is *puruṣa* - no activity there, but it is a spark, knowledge, but no other energy. So, pongandha.

So *puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate*. He has consciousness, he can feel what is pain and pleasure. Pain and pleasure feeling in the consciousness, but that is inert, passive, something constant and staying in the same place. And activity for him to be done by some other energy. So, *puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate*. And *kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate*.

This is the conception of the lower side of things. But *prakṛti* does not evolve consciousness like fossilism. But on the other hand, both is in consciousness. No necessity of movement for the soul - is possible here. Soul is inactive, indifferent, passive, in this enjoying plane. That is another original conception. Soul does not take place in the negative side, it is meant for positive side. But accepting soul in the background the *prakṛti* works on his behalf.

Our Guru Mahārāja gave an example that, "The proprietor is minor and the managers they're taking the advantage of the minority of the proprietor, and they're looting and enjoying the state." Something like that. Soul is, the *baddha jīva*, soul is like a minor's position. So soul, he cannot control these revolting managers. He only should have a contact of another major soul. Then with the help of the major soul, he can subdue his managers, and then he can get the lordship on his own property. So minor's position, in the *baddha jīva*, a fallen soul's position is like a minor proprietor, helplessly. He's doing nothing, managers are doing everything, but using

his own, in the name of this proprietor. So soul is inactive, non-cooperating, but they're working on behalf of the soul - the ego - and soul as if he's in the side of them, apparently.

But if his interest, real interest inside is roused by another major soul who is connected with Paramātmā, with Bhagavān, then he'll find his own field there. He'll control the senses and utilise them in the service of the Lord. He'll say "For Itself. Everything for Kṛṣṇa, not for me...

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Śrīla Śrīdhara Mahārāja: So it is justified that,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all your duties possible, and come to Me. Duty, good or bad, whatever you can conceive from your present position, give up everything, exhaustively, ungrudgingly, and straight come to Me, I'm everything to you." This is Kṛṣṇa consciousness. "You belong to Me, you are My property. Just as you think your slave, you can say that you are master of your slave, or anything, any property, so you are property or slave to Me."

And by that idea, that is the truth, and by accepting that truth you will live, die to live, you'll be gainer, you'll come in normal position. At present, abnormal position, you're suffering from thinking sham master of. 'I'm monarch of all I survey. I'm monarch of all I survey" That idea, that ego is the worst enemy to you.

Service in general, then there is scrutinizing service of different type, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. And that is also calculative, then spontaneous, in this way. And the hierarchy in the developed condition are there, the details are there. And in the *mādhurya-rasa*, *Ujjvala-nīlamaṇi*, written by...

Nīlamaṇi, *nīlamaṇi*, *maṇi*, Kṛṣṇa, *nīlamaṇi*. *Maṇi* means possessing wonderful potency, capacity, *maṇi*. Wonderful, inconceivable. The owner of inconceivable power, *maṇi*, which can produce any amount of gold, but it does not have any change in it, that is *maṇi*. And *nīlamaṇi*, the colour is blue, not detectable very easily. And *ujjvala*, *ujjvala-rasa*, that means *mādhurya-rasa, ujjvala-rasa,* another synonym for *mādhurya*. So *nīlamaṇi*, when in *mādhurya-rasa*, that is *ujjvala-nīlamaṇi*, *ujjvala-rasa*. *Ujjvala-rasa*, super fine; super, all surpassing. Bright, surpassing all brightness, the brightest, the brightest *nīlamaṇi* where we find Him in consorthood. Consorthood, and that also without any consideration of any law. Consorthood the autocrat. Autocrat consorthood; *ujjvala-nīlamaṇi*.

And what is His nature? How His *līlā*, His dealings? That is mention in a book written by Rūpa Goswāmī. And the name of the book has been given as *Ujjvala-nīlamaṇi*. And the first part of

devotion in *Bhakti-rasāmṛta-sindhu*. From the beginning, beginning of an ordinary civilised life, a religious life, he has taken to *śanta*, *dāsya*, *sākhya*, *vātsalya*. The *mādhurya-rasa*, highest, that's in another book which is named *Ujjvala-nīlamaṇi*. *Nīlamaṇi* in its highest lustre. *Ujjvala* means lustre, highest lustre; that *nīlamaṇi*, in consorthood. And how is His characteristic, and how also He plays with His paraphernalia in the *mādhurya- rasa*, that has been described in details in *Ujjvala-nīlamaṇi*, that book named *Ujjvala-nīlamaṇi*.

Even the scholars, so called scholars of the literary department, they're dumbfound to find how that has been analysed so finely in this book, so finely and elaborately. Subtle points has been taken in, and in an organised way they have been distributed there, in that book.

Muhyanti yat sūrayaḥ [*Śrīmad-Bhāgavatam*, 1.1.1] The great scholars they become dumbfound when they come to such statements. Hare Kṛṣṇa. *Muhyanti yat sūrayaḥ*. *Bhāgavata*, the promise of *Bhāgavatam* in the beginning, in introduction, this warning, this caution is given to the scholars. "You'll all be dumbfound when you will have to come to this plane. No scholarship will flourish here. *Muhyanti yat sūrayaḥ*. Not ordinary, *sūrayaḥ*. The great scholars, they won't be bona fide to enter, they won't be considered fit to enter this plane, it is so mysterious to all. Only the surrendered souls they can understand and feel this. Outsiders, keeping them as a subjective enquirer, research member; they can't have any entrance here. It is superior, superior, subjective realm. Super-subjective realm.

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. [08:35 - 10:05 ?]
Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa.
Jaganda [?] Prabhu, that boy who come from ISKCON, how he's behaving?

...

Śrīla Śrīdhara Mahārāja: ...first to go anywhere, and to enquire who is a religious man in this side, in this locality. And then to approach that so called religious man in the locality, then try to talk with him. Then if he's not sympathetic, then to enquire, 'Who are the persons you know who maybe sympathetic to this sort of learning and instructions?' To get some name, and then approach to them with some pamphlets or books or invitations, letter or something. And to invite him to the centre, and seek his sympathy. Because it is only for the, it's dependent on the collections of the public, religious public. In this way to begin, and to approach everyone and to try to get some few more names from them. Wherever we shall go, ABC, we shall ask them, 'Give some name known to you who has got such sympathetic mind towards such movement.' In this way, to the field, to extend the field, and then go. Some may be permanent subscriber, some may give some instalment help. In this way he will be known to the society and place and able to go on.

When Acyutānanda came here, after six months - nine months perhaps he stayed here. After six months I thought that I must utilise him. I sent him in a party to Calcutta for collection with other *brahmacārīns*. But Acyutānanda did not take part there. After reaching Howrah station he went to some place and when these people are returning anyhow he managed to join them,

came here. Then, knowing about his manners, I asked him, "What do you want? You won't be utilised for any other centre except your Gurudeva?"

He answered straight. "Yes."

"Then, I shall recommend you to Mādhava Mahārāja. Go to Calcutta and stay there, and try to meet persons, they're educated English knowing people, and gradually you will create your field."

Then I asked that present ISCKON position, in that Vṛndāvana, between Dāmodara Mahārāja and Goswāmī Mahārāja, a vast land, you try to secure a land there. And he did that. And in the meantime Jayapatāka also came and both combined they secured a land there, and now this ISKCON has come.

So, he went according to my advice to Calcutta and began to see the capitalists, the advocates, the judges, securing their name and gradually began to canvass.

So as a beginner generally should do in that way. The heart within and God overhead. Unknown, everything is unknown. And to begin with, with heart within and God overhead, to approach anywhere, anything to be begun like that. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. [15:27 - 15:42 ?]

...

Depression, due to old age. So *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]. Like disease, *jarā*, infirmity also like a disease, apparently. Hare Kṛṣṇa. In the beginning, when health it is all right, when one part can't work due to disease, other parts come to help him. But in *jarā*, infirmity, when one part is unable, than he requires help from another part, he also wants that, 'I want help from you.' So in *jarā*, infirmity, just the opposite, none approaches to help another part. So the whole organism succumbs.

Bhaktivinoda Ṭhākura compared it to this Yadu-kula *saṁvāda*. They revolted against one another. When passing away they showed this practice. Before this every unit was helping another unit, but at the time of passing, everyone revolted against another. And showing this dramatic play and They went away, disappeared from this world.

This is the custom, or this is the fashion of this mundane world, the very nature. This is the very nature of this mundane creation, that at the time of greatest need everyone will deny his service, because he's in the same position. But just before when growing everyone comes to help another, and when going, then just the opposite. And the Yadu-kula showed this example to the world. That when going out this will be the nature of every unit. They won't approach, they'll demand a mutual help, but none will be able to supply. All in want of energy. The whole is withdrawn, the life is being withdrawn, energy is being withdrawn from backing, in general. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi. Gaura Hari bol. Gaura Hari bol.

Devotee: But at heart, Guru Mahārāja, you're younger than all of us.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. You feel like that. Hare Kṛṣṇa.

The grosser side becomes more, more attack by mortality, mortal influence. And inner side are less attacked. But only for the want of the cooperation of the lower side, the inner side cannot work in old age. Hare Kṛṣṇa.

Mana, *buddhi*, intelligence, then soul. Soul is evergreen, it does not die. Soul, eternal, constant. So it is said in *Upaniṣad* and *Gītā*, if once we can find, we can meet our soul, then a diametrical change comes in our life. "Oh, so highly qualified things here I am. I was considering that this perishable body, this flickering mind. I'm there, dislocating my self there? They're all trespassers, and some anomic tendency. I'm soul, I have no necessity of all these things. Without that I can live. No food necessary from this jurisdiction. Independent. So wonderful existence I have got. In reality I'm so noble, so high, so good."

Diametrical change comes here, and he tries to enter. That is what is necessary; that we are soul and which is independent of matter. Then this atomic energy have nothing to do with us. We are such transcendental existence. The atomic threatening, or any other, no threatening. The lightning, the thunder, the earthquake, all troubles only limited to this body which is a foreign carcass, a foreign representation, a concocted representation of me, of mine. A proper my-self is there, in such high level. If we can really have a touch of that, our own identity, that soul independent of matter, then revolutionary change comes in his mind. Then his attempt to go upward becomes quite genuine.

Otherwise, it is suspicious, doubtful. "Yes, let us try, I'm hearing, of course, a good prospect, by intelligence I can follow something. Let us try." But hesitating progress. But when one comes to the plane of ones own soul, that "Here I am. Oh! Then all false conceptions so long like a dream, finished. I'm to start a new life, in the new prospectus, plane, to go up." In this way. And soul is nearby, we can try to find out, if we can eliminate this, follow the process of *Upaniṣad* and the *Gītā*.

indriyāṇi parāṇy āhur, [indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

First we're to understand that our senses are the all important. If senses are removed, all world of our experience is nothing to me. Only through senses the existence of the outside world is to me. Minus senses, eyes, ears, all these things, no world to me.

Then, what is the mind, *saṅkalpa*, *vikalpa*, I want this, I avoid this, I don't want this, *rāga-dveṣa*. Enemy, friend, this is mind. What is that in me? To enquire within, what is that element in me what seeks for friend and avoids enemy? Where is He? Is it in me? Sometimes it comes, then, otherwise it is hiding. I must find out where it does exist. My mind, by what substance it is made of? To try, to get, to approach, to analyse, all these things.

Then having some idea, then to go to the reason. Where is that reason? Mind demands something, reason says don't take that, don't eat that. What is that principle in me, that fine thing? What is its nature, existence? We shall try in our introspection to find it out substantially.

If that is possible, then the next, starting towards soul. What is that soul which makes possible the reason to act, mind to want, and also our senses to connect with things? That spark of knowledge, a drop of knowledge, where is that soul in me? What position does he hold? I want to see him face to face. Then in this way we can - if like lightning, a lightning touch he can come in introspection to the soul, then the whole world, the conception of the whole world will be turned diametrically in different light.

'So this is undesirable! These are undesirable, only thrust on me. So many enemies have come in the garb of friends, they're all enemies, anyhow entrapped them. And now they say unavoidable friendship with them, without that we can't live. But it's all hoax.'

Then from soul, the point of that wonderful knowledge. And the knowledge, the ocean of knowledge. And more efficient and efficient from the other side, in the subjective area, how to come in connection and associate with that. The very trend of life will be changed, and a total change will come in our search, in our standard of prospect in life. It will take the real shape, concrete shape of devotion. The search after the higher, higher sphere. The searching the higher and higher sphere, and how to enter there?

The opposite. Yes, Milton told, "It is better to reign in hell than serve in heaven." But we shall have experience of just the opposite. "It is better to serve in heaven than to reign in hell." The opposite. To serve in heaven it is highly superior than to reign in hell. Ha, ha.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

The question of energy is in the, is important in the mortal world, but in the constant, eternal world, this sort of energy has got no value. No value. That is eternal. It is a substance eternal, not trifling thing, always breaking, always disappearing, always disappointing. Not treachery, it is constant. Such thing is possible without feeding, without taking medicine, taking rest, thing can go on. The labour for to earn bread, then to get medicine, then leisure, all these things not necessary at all when things are of eternal value, permanent things. And all these problems at once eliminated at one stroke. Which is making us busy, madly busy, that will be, that can be eliminated at one stroke, easily and hatefully. Such is the plane. And I'm a member of that plane. Then what to do? That will be our problem, how to approach the higher realm?

We will read, "If you want to go, superior subject, then you will have to have a visa." That means you must be utilised by them. In other words slavery. Then, fine, finer, finer realm, you will have experience: more, more, fine, towards slavery, at the cost of slavery. But yes, mastership here in the mortal world, that is a curse, and slavery in that world, that is a boon. We'll be able to understand, experience.

Gaura Hari. Gaura Hari. What do you say?

Devotee: If somebody has taken initiation from somebody who is not very much advance in spiritual life, is it possible for the disciple to surpass his Guru?

Śrīla Śrīdhara Mahārāja: Not so easily, but if very serious condition it may be allowed.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. All right, I take leave of you now.

Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca...
Bhaktisiddhānta Saraswatī Goswāmī Mahārāja kī jaya!
Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari-Nāma Saṅkīrtana kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Navadwīpa Dhāma kī jaya!
Nitāi Gaura Hari bol.

...

...they brushed aside the undesirable things concerning enjoyment and renunciation, they're brush aside, cleansed. Hmm, what is the beginning he told?

Badrinārāyaṇa:

naṣṭa-prāyeṣu abhadreṣu, [nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī]

["By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, Who is praised with transcendental songs, is established as an irrevocable fact."]
[*Śrīmad-Bhāgavatam*, 1.2.18]

Śrīla Śrīdhara Mahārāja: *Naṣṭa-prāyeṣu abhadreṣu. Abhadra* means impure, undesirable. When they're going to be completely vanished, *naṣṭa-prāyeṣu*, when almost they have disappeared, at that stage.

Nityaṁ bhāgavata-sevayā. By our association, serving association with *bhāgavata grantha* and devotee. *Sādhu* and *śāstra*. *Bhāgavata* means *bhāgavata samandhya*, pertaining to Bhagavān, that is God, Kṛṣṇa. And that is *bhāgavata śāstra*, as well as *bhāgavata* means *bhakta*. *Nityaṁ bhāgavata-sevayā*.

Bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī. Then, that *niṣṭhā* or *nairantaja*, that is the continuous connection with God consciousness comes out from within. The interrupting elements coming out of renunciation and enjoyment they vanish. And the continuous flow within, the connection with the Kṛṣṇa consciousness pure, that comes out. The covers vanishes. These are two covers: that is, exploiting tendency, as well as renouncing tendency.

bhukti-mukti-spṛhā yāvat, [piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrvva*, 2.22]

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
[ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

Karma and *jñāna*, the exploiting spirit, and *jñāna* means leading to liberation. That knowledge they're covers. They're not proper elements, a part within us, of our soul, of our real entity, they're only covers. Those, they're uncovered, and the continuous flow within, with Kṛṣṇa consciousness that comes out. *Niṣṭhā, niṣṭhā* means *nairantaja*, continuous.

ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
[athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

Niṣṭhā means *nairantaja*, continued. We can find out when the covers are driven, then we find that inner continuity of flow with Kṛṣṇa connection of us. That is, *naiṣṭhikī bhakti* appears. That is *bhakti-bhāva*, *uttama-śloke, uttama-śloka*, *uttama*, *udgatan tamo yasmat*. Where from the ignorance has been exhaustively eliminated. *Uttama*, by whose connection all sorts of ignorance, *tāma* means *ajñāna*, *andhada*, nescience, that has been completely driven out. _____ [?] *Tāma* means ignorance, nescience. That is completely cleared, cleansed. *Bhaktir bhavati naiṣṭhikī*. Then on the basis of *niṣṭhā*, that is the continuous flow, more progress in the positive side, *asakti*, then *bhāva*, then *prema*, in this way the inner aspect of devotion will gradually come out. And we shall be able to dive deep into reality. Which may be considered as death in the external world. Die to live. We shall enter into the inner side more and more. _____ [?]

...

Badrināràyaṇa: *Prāyeṣu*, he says that...

Śrīla Śrīdhara Mahārāja: *Prāyeṣu* is gradually, nearly, almost.

Badrinārāyaṇa: Almost to nil. Why is it almost to nil?

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: *Naṣṭa-prāyeṣu abhadreṣu*.

Śrīla Śrīdhara Mahārāja: *Naṣṭa-prāyeṣu abhadreṣu*.

Badrinārāyaṇa: *Nityaṁ bhāgavata-sevayā*.

Śrīla Śrīdhara Mahārāja: No. Why not fully, he said?

Badrinārāyaṇa: Why not fully, yes, why not fully?

Śrīla Śrīdhara Mahārāja: That is gradually.

naṣṭa-prāyeṣu abhadreṣu, nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke, bhaktir bhavati naiṣṭhikī

The development, its description is given there, the gradual development. *Naṣṭa-prāyeṣu*. When such stage comes; when all the undesirabilities almost finish, then we can have a real peep into the thing. Just as when like the early morning, sun is not there but darkness dispelled. In morning the darkness has been removed but sun has not yet risen. Gradually. It is like that. *Naṣṭa-prāyeṣu*. At one stroke nothing can be finished. There is a process of *sādhana*, means to end. Gradually, slowly, according to the capacity of the devotee, his endeavour, his *sādhana*, gradually the development comes to appear. *Naṣṭa-prāyeṣu*. When all the, almost the darkness has been finished. I started for a particular place when almost the darkness disappeared, but sun not yet risen. Something like that. *Naṣṭa-prāyu abhadra. Abhadra* means...

Badrinārāyaṇa: Inauspiciousness.

Śrīla Śrīdhara Mahārāja: *Bhadra* means gentle, *abhadra* means non-gentle, non-gentle symptoms. They all vanish. That is abnormal, abnormal and not gentleman-like tendencies. Exploitation is not gentleman-like, it is a mean attempt to exploit the environment, meanness. So *abhadra*, this is not gentleman-like. Non- gentlemanly like tendencies, gradually disappear, almost disappear, and we make further, further progress. It is like that. Not all of a sudden at one stroke everything is cleared, it is not. According to our *bhajana*, *sādhana*, our attempt, it will gradually, the undesirability will vanish, go away. And by different stages we shall reach the goal, passing different stages from higher to higher, higher to higher, in this way.

Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā tato' nartha-nivṛttiḥ. This has been analysed by Rūpa Goswāmī and given that these are the steps. *Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā, tato' nartha-nivṛttiḥ, tato niṣṭhā*. *Niṣṭhā* means continuous connection. Then, in the positive direction, after *niṣṭhā*, the negative side eliminated. When *niṣṭhā* came negative side eliminated, we come to abscissa, and then in the positive side we're to make progress.

Then *āśakti*, *bhāva*, *prema*. Within *prema* - *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. In this way goes to the topmost place. *Mahābhāva* means Rādhārāṇī, which is never found anywhere. That intensity of *bhakti*, what is found in Her, that is not found anywhere, that is *mahābhāva*. Up to that, it will, it goes.

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Śrīla Śrīdhara Mahārāja: ...mostly of them had been turned, to another mood as to distribute to the public in a gradual process. The *līlā* pastimes there within the camp. And here, how that can be given to the public at large, entrance, admission into that *līlā*. That is in Navadwīpa, *audārya*, *audār*, generous, magnanimous. That is within the fold. And here, how it can be distributed to others in scientific way. That is the difference. *Mādhurya*, *audārya*, sweetness and sweetness mixed with generosity or magnanimity, sweetness, magnanimous. Do you follow?

Devotee: Yes. And Jagannātha Purī?

Śrīla Śrīdhara Mahārāja: Purī, mainly Dvārakā and with modification also to accept the most fallen, specially through *prasādam*.

patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

In Bhaktivinoda Ṭhākura's, the 108 names of Kṛṣṇa he's writing in this way. Dvārakā *līlā* adjusted to recruit the most fallen. And afterwards they may be member in Vṛndāvana. Both mixed, Dvārakā *līlā* and Navadwīpa *līlā* mixed. Patita-pāvana here also and in Purī also, but here Vrndavana and Navadwīpa, and there Dvārakā and Navadwīpa. And Vṛndāvana suppressed there. When He comes to that Guṇḍicā, there the connection of Vṛndāvana expresses itself. Otherwise in the temple that is Dvārakā.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Parivrājaka Mahārāja: Guru Mahārāja. The verse *vṛndāvanaṁ parityajya sa kvacit naiva gacchati*, that Kṛṣṇa never leaves Vṛndāvana, so how is that we understand the other manifestations of Kṛṣṇa, in Mathurā, in - that is different Kṛṣṇa?

[kṛṣṇo ʻnyo yadu-sambhūto yaḥ pūrṇaḥ so ʻstyataḥ paraḥ
vṛndāvanaṁ parityajya sa kvacit naiva gacchati
dvibhujaḥ sarvadā so ʻtra na kadacit caturbhūjaḥ
gopyaikayā yutas tatra parikīḍati nityadā]

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ-Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa*, 165] & [*Gauḍīya Kaṇṭhahāra*, 7.42]

Śrīla Śrīdhara Mahārāja: Svayaṁ-Rūpa, the most original conception of Kṛṣṇa. Kṛṣṇa in His highest degree He's Svayaṁ-Rūpa, only in relation with Rādhārāṇī. Then Prakāśa-Vilāsa, next grade Prabhāva- Prakāśa, with other *gopīs*. Vaibhava-Prakāśa Balarāma, and Prabhāva-Prakāśa other Kṛṣṇa - Kṛṣṇa when He's cooperating with other *gopīs* than Rādhikā. He's always confined in Vṛndāvana. When Kṛṣṇa is going to Mathurā, two-handed, He's equal to Vṛndāvana Balarāma. When four-handed sometimes in Mathurā then He's Vaibhava-Vilāsa. In this way Kṛṣṇa has been, as if the measurement in Kṛṣṇa. The Kṛṣṇa Svayaṁ-Rūpa and Prabhāva-Prakāśa and Vaibhava-Prakāśa, these three phases of Kṛṣṇa is confined only to Vṛndāvana, nowhere else. Not Dvārakā or Mathurā. But when He comes as Mahāprabhu it's sometimes Gaura-Nārāyaṇa when inaugurating *saṅkīrtana* in general. But when engaged in union in separation of the intensity of Rādhārāṇī, that is that Svayaṁ-Bhagavān Kṛṣṇa. Anywhere connecting with Rādhārāṇī, Svayaṁ-Bhagavān, highest degree. Highest degree of serving entity in Rādhikā, and highest degree of recipient of that service in Svayaṁ-Bhagavān Kṛṣṇa. Positive and Negative in its extreme conception, then coming in lower degree, power, deviation.

Devotee: So when Mahāprabhu was performing *saṅkīrtana*, that was not _____?

Śrīla Śrīdhara Mahārāja: Mahāprabhu's *saṅkīrtana* in general He's not Svayaṁ-Bhagavān: Yuga-Avatāra, duty of Yuga-Avatāra. This is sometimes Kṣīrodakaśāyī. But in one day of Brahmā, *aṣṭāviṁśa*, the twenty eighth day of Brahmā, Svayaṁ-Bhagavān Kṛṣṇa comes as Mahāprabhu. And He gives us the highest degree of separation mentality. How it will be, Svayaṁ-Bhagavān Kṛṣṇa, His separation by Rādhārāṇī, mutual separation how it can be? Here He comes to teach that. Not in all Kali-yuga but only *aṣṭāviṁśa catur-yuge*, twenty eighth Kali-yuga, He comes, Kṛṣṇa Himself. In other ages of Kali comes generally to inaugurate *Nāma saṅkīrtana*. Of course whose end is to Vṛndāvana *līlā*. But Vraja *līlās* connection in separation that is not interfered or handled with here in Navadwīpa, in all Kali-yuga no. Only once in Brahmā's one day, *sahasra-yuga*, or *aṣṭadas-manu*, *aṣṭāviṁśa catur-yuge*, twenty eighth Kali. Four *yuga* of our calculation, that makes one *deva-yuga*, and such thousand *deva-yuga*, that makes one day of Brahmā. And twenty eight such *deva-yuga*, Rādhā-Kṛṣṇa combined Mahāprabhu comes.

[aṣṭāviṁśa catur-yuge dvāparera śeṣe, vrajera sahite haya kṛṣṇera prakāśe]

["At the end of the Dvāpara-yuga of the twenty-eighth *divya-yuga*, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma."] [*Caitanya-caritāmṛta, Ādi-līlā,* 3.10]

Devotee: Guru Mahārāja. In the Satya-yuga was there different classification of races of mankind, or was there just one race?

Śrīla Śrīdhara Mahārāja: In the beginning of first *catur-yuga* there are only two races, *haṁsa*, *paramahaṁsa*. Then from the beginning of Tretā this *catur-yuga* came, *brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*. Hence, it is going on in that way. *Paramahaṁsa* and *haṁsa*. The Rajaput *kṣatriya* here, generally called the hun, hans, and the Germans they're also called huns. "Furious Frank and fiery Huns." Hans means *haṁsa* _____ [?] That may come, the original word may be *haṁsa*. *Haṁsa*, *paramahaṁsa*.

The most original race in India. When India did not spread out that time so far, but it was on the top of the Himālaya. Himālaya was not so high previously. It is rising and rising. Previously Himālaya was lower, and Himālaya rising area and India also increasing from the seashore, and men are coming this side.

Then we find in *Bhāgavatam* during the reign of Ambarīṣa Mahārāja, always sacrifices, hundred at least; that was, that took place on the banks of Sarasvatī. And the Sarasvatī river we find near Badarikāśrama. Sarasvatī is flowing, entering into Ganges near Badarikāśrama. So during the reign of Ambarīṣa, the Sarasvatī, two sides of Sarasvatī, that was inhabited by the main people of India. That was lower, habitable. Now, there is higher, more cold, and people are coming down to this side.

So, and the Caspian Sea, they say that it is Kaśyapa-rāja, Kaśyapa. Kaśyapa was the father of the gods, this worldly gods. As the Caspian Sea is supposed to have some, his home there.

And Swāmī Mahārāja is of the opinion that by the pressure of Paraśurāma, Who was about to do away with the *kṣatriyas*, some of the *kṣatriyas* fled towards Europe - the Germans are of that stock. He told like that somewhere. Hare Kṛṣṇa. Huns, at least they're of similar mentality with Indians, near mentality.

When Hitler in his time, he ordered two things revolutionary. "Ask the ladies to go home and give good sons and they'll be rewarded." Another, he ordered sterilisation of the diseased persons. "I want good children in Germany, not for any sensual pleasure. I can help. I cannot give indulgence. And marriage not for sense pleasure, it is to produce good children. I want that. You ladies, go home, give me good children, I shall reward you." And that sterilisation.

I had talk with, in Karachi I was at that time preaching in Karachi. There was one Englishman, perhaps district magistrate, I had a hot discussion with him. I supported Hitler at that time. We

like this, *praja- naschasmi-kandarpa*, a marriage only to produce good children, not for sense satisfaction. It is Indian type of thought.

"So Germany should be filled up by good children and not rubbish." But he used them anyhow only for fighting purposes. And his nature to, his dealings towards Jews, that also cannot be tolerated, we hear, very cruel. But that was the reaction of the first great war. In the time of Kaiser the Jews, they betrayed Kaiser we were told. So Hitler he wanted to eliminate them from Germany anyhow for that previous betrayal. We were told like that. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. Thousands of years ago, what was the Vedic influence in continents like China, Russia, or Africa, or Australia, other countries?

Śrīla Śrīdhara Mahārāja: Some influence we find from the *Mahābhārata* and other previous books. We're told that Dhaumya, who was the priest of the Pāṇḍavas, he came from China. So Chinese also came to Vedavyāsa, Vyāsadeva, for the study of the *Vedas*, we can conjecture from that.

Vedic, *Veda* means revealed truth. And the revelation according to the, in accordance with the capacity of the recipient. Recipient in different parts of the world, their capacity, revealed truth. But anyhow India was selected the main place of revelation. The first religious book in the world we're told, as the modern scholars say, that the *Ṛg-Veda* is considered to be the oldest book, religious book in the world, *they* say. But our tradition is that the religious connection in India is from the most ancient time.

Hare Kṛṣṇa. In *Manu-saṁhitā* we find, *Brahma-varta*, *Brahma-asidesh*, *Ārya-varta* [?] First *Brahma-varta*, that north-west part of India, that was the centre of Vedic culture. High centre near Badarikāśrama or so. Kurukṣetra, Punjab, that is within, *Brahma-varta*. Then *Brahma-asidesh*, up to Allahabad, Prayāga, Gaṅgā- Yamunā confluence. Then *Ārya-varta*, the whole of Northern India. Afterwards Vedic culture went towards south, after Agastya Ṛṣi it is told. They're Dravidians, they're Tamil *Veda*, they respect more that Tamil *Veda* than this Sanskrit *Veda*. Tamil language and Arabic language have similarity. So Tamil had connection with Arab, and we're told that the *mahadvesa*, that the land is floating in the sea.

We're told that America was connected with Africa, and by some earthquake or so they separated. They say that there are trees that are found on the west side of Africa and the eastern side of America. And also the shape of the land like that; and there are also some mountains, hills, and half part broken this side Africa, half part on the American side. The Atlantic came out in the middle by some earthquake, and separated America and Africa. They've told like that.

And in mythology we find that Moon and Mars, they came out of the Earth.

divya shankatusa dharmam kirodavarna sambhavam [?]

The Moon, some modern scholars also say, the Moon was in some part of Pacific ocean. And that is _____ [?] by some explosion or so, like rocket send a portion, so the island it put like

sputnik towards the sky. And now that is Moon. And dharani garbha sambhutam [?] We find in the praising song of this mangala, Mars, that the Mars is born from this Earth. It is mentioned in *Purāṇa*, in India, Indian *Purāṇa*.

Dharani garba sambhutam, vidyat punya samat plavam [?]

Its lustre is like mass of lightening. The Mars also born from Earth, and the Moon also a part of the Earth, from the sea it might have been an island here. These are the mythological references, when they say that we're floating, the country or land floating on the sea.

So, dharamanga sanstan [?], at the time of Śukadeva, he's giving in *Bhāgavatam* the description of this land in the Earth. That is not according to the present geography, so some say that is all false. But it's not fixed thing this land conception, not a fixed thing. That has been, by some modern scholar it has been ascertained: it's all floating. Sometimes going away, and sometimes coming near.

But my position is all subjective evolution. The shower is there. We have no independent position. We're holding relative positions in all conceptions of knowledge. Like hypnotist, as He shows us we have to see that, helplessly. Helplessly.

Even the eclipse. Soni, the Saturn has been expressed in mythology, that Saturn is the son of the Sun. Sūrya-putra, the child of the Sun. Saturn. Then, so many reference about the planets. Then eclipse, lunar eclipse, chayaya garbha sambhutam [?] Soni, the Saturn, has been told to be come out of the chaya, shadow. Sun and shadow. Father is sun, and mother is shadow. From there sprang out this planet Saturn. Chayaya garbha sambhutam, vande bhutva samescaram [?] And some divine quality is there to be traced in Saturn: it has been told somewhere. And as I was going to say, that eclipse, lunar eclipse, solar eclipse. What is that? The materialist will say that one comes between and can't see as material body of the other come in between. But in the highest spiritual sense, that is a part of our experience. A magician may show many things like that. So that is also subjective. Subjective evolution can show us anything and everything, as He wishes. The whole is designed and destined by the Absolute. Designed as well as destined. And the key is always in His hand.

Divya-rūpa in *Bhagavad-gītā*, Kṛṣṇa showed Arjuna different types of His expression. It is all true, like hypnotism. The hypnotism, that is a form of science: rather, the highest layer of science. As the higher subject wants to see, to show the lower subject, lower subject is compelled to see that only, not anything else. All objective experience is dependant on subjective existence, and subjective existence depends on the sweet will of the highest, Who can design and destine. So root of everything is to be searched from the absolute cause, prime cause of the universe. And He's free, and He has got His sweet will, *līlā*. As He likes, not responsible for anything. Responsible by law; but law is coming out of Him. He's master of law, creator of law, He's Autocrat.

So, we're told the autocrat is loving. There is love, affection. So appeal to that side. Give up everything, appeal to the sweet Autocrat. Prepare yourself to live under the rule of the sweet Autocrat. We must prepare ourselves for that sort of life. He's the master in all respects, but He's

sweet, He's good. Not that we shall go home, sweet, sweet home, we will be autocrat there. Of course, a sort of autocracy is also there, just as a son, he may claim to his mother, 'I won't do this, you must do this.' That is also relatively true, but ultimately we should be prepared to the life, real life, under the guidance of the Autocracy. But we must not be afraid of hearing the name of Autocracy, because He's all good, all affection, all love. The fact is this. He does not care for us. But, He's not dependant on us, but we're His part, His servants, then we can stay there comfortably. Not coming in clash with Him, either by the force of knowledge, or by dint of any acquired power, we must not go to challenge the environment. But we shall try to read the environment coming from such a friendly route.

The whole teaching amounts to this, that we shall try our best to find the environment friendly to us, affectionate to us. And if we can change our mood in that way, we shall find that really it is so. Only our whimsical temperament creates quarrel and difference; otherwise it is all good. To correct yourself, not the environment. Environment is not to be blamed, correct yourself. Everything is meant for good to you. It is so designed that everything is good for everyone. Only misreading internal spirit that is coming from a vulnerable free will; that is the cause of all nescience, that ego, so,

bhidyate hṛdaya-granthiś, [chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

When that ego is dissolved, the ego of your special favouritism dissolved, the flow, inner flow will come and select his own soil. 'Yes, quite happy.' The consciousness of separate interest, if that ego dissolves, then the flow will come, that is, *bhidyate* means that seal is broken of the heart, seal, heart sealed. And the universal heart within us is sealed by the separate interest, and the *hṛd* that is broken. The natural flow from the heart will come and find a plane of its own home, then everything will be clear. All difficulties will be removed. *Chidyante sarva-saṁśayāḥ*. "Oh, this is my home, I want nothing else." No doubt, no suspicion. Positive knowledge is possible only at that time. And, *kṣīyante cāsya karmāṇi*, all obligations, relative difficulties will vanish. We're told like that. That ego, that the consciousness of separate interest. In different persons, different society, different groups - the tree, the bird, they are so many, infinite number of self-interest ego. When they dissolve totally everything is all right. Separate interest, provincial interest. Identify you with the whole, and live in the interest of the whole.

That is, and there also, separate interest, separate unit is possible, in that plane also, that is in Vaikuṇṭha, Vṛndāvana. So many egos there, but they're eternal and in the interest of the Universal wave - that ego. And this ego, our created ego, created by the interest of our special freedom, a consciousness of separatism, that is another, this world. And in the middle, the renunciation, and then the positive participation in the interest of the universal plane. There are also so many egos. That inner ego of this whole, that is to be, that will be there, won't be

broken. Individuality has not been sacrificed to be a non-differentiated infinite mass, like Brahman, where ego cannot be traced. Ego, negative ego is found this side, and positive ego is found on the other side. Only in the middle, in the margin, there is no ego. *Ākṣara, kūṭastho 'kṣara ucyate*. The marginal line.

[dvāv imau puruṣau loke, kṣaraś cākṣara eva ca / kṣaraḥ sarvāṇi bhūtāni, kūṭastho 'kṣara ucyate uttamaḥ puruṣas tv anyaḥ, paramātmety udāhṛtaḥ / yo loka-trayam āviśya, bibharty avyaya īśvaraḥ]

["In this world, there are two kinds of souls: the fallible and the infallible. All beings from Lord Brahmā down to the lowest stationary life-forms are known a fallible (as they have deviated from their intrinsic nature). But the personalities who are eternally situated in their divine nature are known as infallible (personal associates of the Lord)."] ["But totally distinct from both these types of souls, there is a Supreme Person who is known as Paramātmā, the Supersoul. He is the Supreme Lord. Entering into the three worlds in His eternal form, He maintains all beings in the universe."] [*Bhagavad-gītā*, 15.16-17]

But this ego of separate interest is painful, and that ego engaged in the service of the Absolute, in the same tune; that is desirable in different groups. This is Vaiṣṇava *dharma*, in the serving. In the serving plane, the part of the serving plane, there is also ego, fair ego; and here is unfair ego. We're to understand that principle. Plurality is not to be blamed, but plurality in harmony, that is desirable. And fighting with one another in different groups, or in different personal interest, that is bad. The pastimes requires plurality, unity and plurality pastimes. But must be in consonance, all must be faithful to the highest, and not competitive, work in competition with the highest.

"I am monarch of all I survey. It is better to reign in hell than to serve in heaven."

These maxims have created difficulty. Nitāi.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

What is good that...

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Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Nitāi. Our Ujjvala-nīlamaṇi prabhu is silent. Where is he?

Ujjvala-maṇi [?]: Here. *Śrīmad-Bhāgavatam* is coming down from Goloka Vṛndāvana. But then why, what is the importance of so much detailed information about the universe, this land, and this planet?

Śrīla Śrīdhara Mahārāja: They're suiting us, that it may suit us. Just as our Tīrthapāda says that 'I'm using intoxication only to mix with the people that are prey to intoxication.'

yad yad ācarati śreṣṭhas, tad tad evetaro janaḥ [sa yat pramāṇaṁ kurute, lokas tad anuvartate]

["The general masses imitate the ways of great men. They follow whatever the great personality accepts as the right conclusion."] [*Bhagavad-gītā*, 3.21]

The Kṛṣṇa, He came here and He also lived like us. What was the necessity? That to be one of us, and it will be favourable for Him to preach amongst us, if He accepts our customs.

So *Bhāgavatam*, there are so many stories about this mundane world. It is only to make that acceptable for us. By the examples and by the stories, to attract our attention and to help our understanding, and that has been dealt in that way, in *Purāṇa*.

In *Veda*, reveal scriptures of the original type; they do not take any such help. Command, "Do this." Why? What for? No mention. Just as the command of the army commander. "Do this." No rhyme and reason. This is *Veda*.

And the *Purāṇa*, *Purāṇa* type of advices, like it has been compared like a friend. "Oh, this one, that was a particular man. He did in this way and he got such benefit. You do, you'll also get." In a friendly line *Purāṇa* comes to advise us.

And *Smṛti*, *bhagni*, just as sister to the brother, she requests something. So *Śruti śāstra*, in our daily life is mixed there advices of the *Vedas*. "Eat this; don't eat this. Don't go there; do this." All these things, like a sister, affectionate sister, *Smṛti* comes to advise us.

And the *Kavya*, the epic, also here, like a wife, affectionate wife, in a sweet tone comes to help us. "Do this; don't do this, I request, never go there." All these things.

So *Veda* is commanding. *Purāṇa* is friendly. *Smṛti* is sisterly. And the *Kavya* as if from an affectionate wife, very sweet way it wants to advise us for our good.

So *Bhāgavata* is *Purāṇa*, but *Bhāgavata* has been called not only *Purāṇa*, but it has got signs of many things. *Satati Śruti*. *Bhāgavata* has been told, *Śruti*, *Veda*. Sometimes commanding like *Veda*. Then it has been told *Itihāsa*.

sarva-vedetihāsānāṁ, sāraṁ sāraṁ samuddhṛtam

[" 'The essence of all Vedic literature and all histories has been collected in *Śrīmad-Bhāgavatam*.']

[*Caitanya-caritāmṛta, Madhya-līlā,* 25.145]

It has got also the symptom of the *Purāṇa*, *Mahā-Purāṇa*. Then *Smṛti*. *Evam nrinam kriyam yoga* [?] How the daily practices should be God-ward, it has been mentioned like *Smṛti. Vede kriya yoga sarvesam* [?] *Smṛti*, *tantra*. And also, *Śruti*, *Purāṇa*, *Smṛti*, and, another something. So combination of many types of scriptures and advices we find in *Bhāgavatam*. As if *Purāṇa* is describing, relating the story of many persons, the Prahlāda, this, that; to help us accepting the path of devotion. In this way, from all sides.

So Jīva Goswāmī, when he has accepted *Bhāgavata* only as the authentic basis of his writings, he has proved all these things. "Why I have accepted *Bhāgavatam* to be the only guiding *śāstra*, scripture? Because *Bhāgavatam* has got all these signs. It plays the part of *Śruti*, *Smṛti*, *Purāṇa*, *Tantra*, everything is found in *Bhāgavatam*; so I have accepted *Bhāgavatam*."

Jīva Goswāmī has mentioned evidence of ten kinds. *Pratyakṣa*, *anumāṇa*, inference and the experience, so many analogies, ten kinds of evidence. Then eliminating, showing defect to all other points, only accepted revealed truth and *artha vakya*.

Then he has come, "What are the sources of this revealed truth and *artha* and this *Veda*, *Purāṇa*?" In this way. And he has accepted, "If we get, why *Purāṇa*? *Veda* is very difficult to understand. So with the help of the *Purāṇa*, that is the interpretation of the Vedic genius, we shall take their help. In this way, we find in one book, only in *Bhāgavatam*, all of these symptoms."

So *Bhāgavatam* should be the basis of all our arguments and enquiries, Jīva Goswāmī told. In *Sat- Sandarbha*, or *Bhāgavata-Sandarbha*, he has taken from *Bhāgavatam* and put the whole thing in a logical way. Thus - *Tattva-Sandarbha*, there he deals epistemology, what will be proof and non-proof? To analyse, what should be the real authority, real proof. And not any tale or any fable. What will be, that has been dealt in *Tattva-Sandarbha* - the first part of *Sat-Sandarbha*. Then the second,

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Brahmā-Sandarbha is called *Bhāgavata-Sandarbha*. *Paramātmā-Sandarbha*. And what is *Bhāgavata- Sandarbha*, that is *Kṛṣṇa-Sandarbha*. These three and epistemology are the four, and one is *Bhakti-Sandarbha* - means to end. And then the last is *Priti-Sandarbha*, the object of our life. That is *prema*, love, what is love. He has dealt with all these six things very scientifically.

Tattva-Sandarbha, that is "What is the guarantee that I shall say that will be true?" That has been dealt there. *Mana* means epistemology in English, epistemology. What is right what is

wrong, how to know, the discussion about that. Epistemology. Truth and falsehood, how to know, how to differentiate, what is the guarantee there? Then he takes Brahman - all accommodating aspect; then Paramātmā - all permeating aspect; then Bhagavān, Kṛṣṇa, that is the object of our life. What are we searching for? What is the object? What for the whole movement is meant? Bhāgavata, *bhajanīya*. There is some substance which attracts naturally our service. We like to serve Him; such is His personality. Such personality, such thing, such substance is in existence, that attracts our service naturally from the core of our hearts. That is *Bhāgavata-Sandarbha*.

Then *Bhakti-Sandarbha*, how to reach there. And *Priti-Sandarbha*, what is the highest attainment? What is the reward in our life, highest reward, fulfilment of our life? In this scientific way he has dealt the whole thing, in *Sat-Sandarbha*, *Bhāgavata-Sandarbha*. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi.

Devotee: Guru Mahārāja. Did Vyāsadeva write all the Vedic literature. The *Upaniṣads*...

Śrīla Śrīdhara Mahārāja: No. Vyasadeva has compiled. *Vedavivag*, making adjustment: *Ṛg*, *Yajur*, *Sāma*, *Atharva*, he only grouped. This will be *Ṛg-Veda*. This *Sāma-Veda*. This *Yajur-Veda*, meaning the sacrifice. *Sāma-Veda*, this chanting. And *Atharva-Veda*, this ordinary, some mundane things about the _____ [?]

Badrinārāyaṇa: Treatment.

Śrīla Śrīdhara Mahārāja: The physician-ism, then this astrology, something mundane; what we may think, comes from - that forms a part of the *Veda*, that is *Atharva-Veda*. And *Yajur-Veda* is sacrifice mainly. And *Sāma-Veda* in singing mainly, chanting. And the *Ṛg-Veda*, very short sentences of advice direct, without rhyme or reason. "Do this. Do this. Do this." Just as a father says to his young child, without rhyme and reason. "O you boy, do this; do this." Father or mother, the guardian, gives suggestion to the small young child. *Ṛg-Veda*, generally deals like that. And Vyāsadeva has compiled them; separated in four groups.

Devotee: Did Vyāsadeva compiled the *Upaniṣads* also?

Śrīla Śrīdhara Mahārāja: *Upaniṣads* are also a part of the *Veda*, tirobagh [?] what deals mainly about knowledge. Not about sacrifice of any practices, but discussing about intellectualism. Intellectual dealing of the *Veda,* that is in *Upaniṣad*. *Jñāna-pradhāna*, mainly dealing about knowledge, analysis of knowledge. And not practices of *yajña*, and what you will eat, what you will not eat; not all these things, but only discussion about knowledge. And this,

sarvopaniṣado gāvo, dogdhā gopāla-nandanaḥ
[pārtho vatsaḥ sudhīr-bhoktā, dugdhaṁ gītāmṛtaṁ mahat]

["All the *Upaniṣads* are like a cow, and the milker of the cow is Śrī Kṛṣṇa, the son of Nanda. Arjuna is the calf, the beautiful nectar of the *Gītā* is the milk, and the fortunate devotees of fine theistic intellect are the drinkers and enjoyers of that milk."]

["All the *Upaniṣads* are the cow personified, and the cowherd boy Śrī Kṛṣṇa is their milker. The son of Pṛthā is the calf personified, this ambrosia of the *Gītā* is the super-excellent milk, and the highly intelligent virtuous souls are its tasters."]
[*Śrīmad Bhagavad-gītā, The Hidden Treasure of the Sweet Absolute*. Page 331 and 332]

And the *Gītā* is the gist of all the *Upaniṣads* given by Kṛṣṇa. The substance of all the *Upaniṣads* is given in *Bhagavad-gītā*. *Sarvopaniṣado gāvo*. As if all the *Upaniṣads* are like a cow. *Dogdhā gopāla-nandanaḥ*. And the Kṛṣṇa, *gopāla-nandanaḥ*, the cowherd boy, He's milking the cow, *Upaniṣad*. And finding this milk, and the scholars they're drinking, in this way. And Arjuna is like a calf. Arjuna, the calf put into the udder. Arjuna is the cause of drawing the water into the udder like calf. And Kṛṣṇa is milking. And the scholars are drinking. And the cow is representing the *Upaniṣad*. In this way they've been figuratively presented in *Bhagavad-gītā*, chanting this praise of *Bhagavad-gītā-Māhātmyam*. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

Devotee: Sometimes you use the expression 'light year'. Does that means you accept what is behind or is it just example?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Light year. When we're, from *jñāna śūnya bhakti* we come to *jñāna*, individual knowledge. When from intelligence we come to mind. From mind we come to the experience of the five things: the earth, water, air, ether, all these, heat, fire, all these things, they all come from mind, when coming towards gross side. And when *pralaya* enters, then whole thing enters into mind. And when the creation, creation from the fine things these gross things are evolved. When, from the mind the gross things are evolved, then comes two things: the *deṣa* and the *kāla*. What helps us to understand coexistence, that is space; and succession, that is time. Helps us, the knowledge of succession, there we find the basis as time, *kāla*. And coexistence generally, that is space, *deṣa*, *kāla*. And the thinker is *pātra*, person. The subject, the space, and time, when we come to experience the, come down to the world of experience. But time is, it has got relative position. We're human beings, our experience of time is something else. There are so many insects, that in our one hour their hundred generations is passing away. They - our second may seem to them one year. And in the Brahmaloka, Brahmā in the similar mentality.

sahasra-yuga-paryantam, ahar [yad brahmaṇo viduḥ
rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

Our thousand *yugas* consist one day. So relative position, of time and space. According to our capacity, our jurisdiction of the vision, and jurisdiction of the hearing, we find a great portion. But who has got more fine sight, and more fine hearing, they will find our position very small. And there are also so many worms, they can see and they can hear very little, they'll find their world only very less. So, what was your point?

Devotee: Time. If you accept the conception behind the expression 'light year'?

Śrīla Śrīdhara Mahārāja: Light year. So, light-year means, the speed of lightning that is in a second, it goes to seventy five hundred miles or something like that in a second. And that light-year, in a year, how much it can go? That is light-year. So the speed of light is very high, so there are things which cannot be measured by inch, foot and all these things; light-year has been taken as the standard of measurement of the distance. Lightning, speed of light is in a second so much, and in a year, how much distance it will cover? So, twelve years light-year, that start is twelve years, light-year. That, how much distance will be in my calculation? The second, then in hour, how much distance covered? Then in a day, then in a month, in a year; that lightning speed can go how far? That has been taken, just as millimetre, metre, then kilometre; in this way for our convenience we use small and big. That also in the factor of time, and also space, bigger things and smaller things used for our convenience. That is a technical word, light-year. Light-year, the greatest standard to measure the distance.

Now, the present modern scientists say there, the measurement of distance of the highest type is in light-year terms. That is a material thing. But infinite, of the distance of any amount of light-year, it is only a part in the infinite, a smallest part of the infinite. Infinite cannot be reached in this, by the measurement of light-year, where everywhere is centre, nowhere circumference. So light-year cannot give any idea of infinite. Who is everywhere, in His case light-year is failure.

Once, when first I came to this side, some religious tendency, one of my advocate cousins, to discourage me from the way of religious life, he told that one gentleman he came from the Brahmo society and he gave a lecture. And there he mentioned that "There are light-year is so. So many stars at the distance of so many light-years; such is the conception of the infinite. And there are more stars whose light has not yet reached here in this earth. So infinite is how big? And we are small, a smallest part of the infinite. If there is any God, has He got any time to think about us? So, give up all those mania." Ha, ha. He wanted to say. "If there is any God at all, has He got any time to give His attention to the smallest part in the world?"

Then I answered him, "Can you say where there is no God? Is there any space where there is no God?" He was silenced. "He's everywhere. He's beyond infinite, and He's in every atom, present in every atom. Can you say that, 'This place is non-God?' Everywhere He is." *Tad dūre tad v antike*.

[tad ejati tan naijati, tad dūre tad v antike
tad antar asya sarvasya, tad u sarvasyāsya bāhyataḥ]

["The Supreme Lord walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything."] [*Śrī Īśopaniṣad*, 5]

He's nearest and He's farthest, both eternally is He. So everywhere, all attention, it is He, and nowhere.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9.4]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. Try to find out My peculiar position, what am I? I'm independent; though I'm everywhere - all pervading, still I'm independent."

Hare Kṛṣṇa. So here I close.

...

Devotee: ...in *ajñāta sukṛti*, and then goes *to jñāta sukṛti*, then to *sādhu saṅga*.

Badrinārāyaṇa: *Śraddhā*.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Mahārāja, he's asking if the path of devotion begins from *ajñāta sukṛti*, to *jñāta sukṛti*, to *śraddhā*, *sādhu saṅga*.

Devotee: So the question is, I heard from Viraha Prakāśa Mahārāja that there are *anarthas* or obstacles in the path of chanting Hare Kṛṣṇa. So I asked him about these *anarthas* and he's telling me that he really doesn't know, and I'll have to make the question unto your feet.

Badrinārāyaṇa: *Anartha-nivṛtti*.

Śrīla Śrīdhara Mahārāja: Separated interest, separate cause. Kṛṣṇa consciousness is causeless, that is, no beginning, and *apratihatā*, that is, no end. No beginning, no end. The central flow, or vibration, or wave, or any separate interest, consciousness, that is *anartha*. *Artha* means necessity, what is not my necessity, but posing to be necessity by separate, based on separated consciousness, interest - that is *anartha*. To get out of the trap of separate interest that is misleading, and to learn to have the infinite reading, reading of the infinite. That is what is necessary; to identify with the universal flow, universal wave. But we're carried out by different waves of separated interest consciousness. That is *anartha*, which is not necessary for us. Only necessity, to merge in the wave of universal interest. It is for Itself, for Himself.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the only enjoyer of all these sacrifices or movements in this world. I'm the only enjoyer and everything belongs to Me, unconditionally."

That is, God's position is such, He's paramount, and the highest harmonizing centre.

And we must all submit cent percent to Him. Any deviation from that, that is *anartha*. *Anartha* means meaningless, which has got no meaning. Meaning, purpose serving, is only to have that universal wave, have connection with the universal movement. Anything besides that, that is *anartha*, *apra-yojaniya*, undesirable, unnecessary. It will serve no purpose, *anartha*. We're in connection of *anartha*, the undesirable things, which won't serve any real purpose to my cause.

My real cause, cause of my life, my satisfaction of my existence will be found only in the connection of the universal wave of the whole absolute. That is Kṛṣṇa consciousness, the most universal, fundamental wave. We have to catch that. There our goal, our satisfaction, the fulfilment of our life is only to be found there, in that layer, that plane. Not this superficial plane of nationality, or family interest, or social service, all these are provincialism.

And to stop ones own movement, that is *samādhi*, to do away with his own existence, that is also suicidal, renunciation. We're to give up enjoyment as well as renunciation. Evil doing and also strike, both to be given up. In a nation, so many workers, they're doing something wrong against the principle of the law; that is bad, not law abiding, hooliganism, that is also bad. At the same time to go on strike, won't work, no work, that is also bad.

Only to work in the interest of the country, that is good. From this we're to learn, from local we must go to universal interest, for the absolute. Not any local interest, however greater it be in magnitude. Self-centred, or family-centred, or village-centred, or province-centred, or humanitarianism, anything, that is a part of the infinite. So we're to understand things in general way, it is such. The technical words: *anartha-nivṛtti*, *bhāva*, *āśakti*, all these, all covers; covered by this understanding. Do you follow, No?

Devotee: Yes.

Another Devotee: Mahārāja. Why does Guru and Kṛṣṇa not accept our service?

Śrīla Śrīdhara Mahārāja: Ha, ha. We're not fit. If Guru is right, then they do not accept me, we're not fit to serve. We do not understand ourselves. We do wrong, and that is not in accordance to the harmony. So Guru cannot accept discord. He's trying to harmonise, if anything, he finds that this cannot be harmonised, he's reluctant to come into harmony, then he'll dissociate. That he won't come to harmonise, he does not understand the necessity of harmony, he's unfit.

Devotee: Then what can make such a person fit?

Śrīla Śrīdhara Mahārāja: Fit? In that case, the unknown nature, by the flow of the nature he'll be punished, and his apathy will be decreased to certain extent. And some help unconsciously he'll imbibe from some other quarter.

Devotee: Unconsciously?

Śrīla Śrīdhara Mahārāja: Purification in the school, and purification in the prison house, two kinds, and various kinds of purification. And in the prison house also, different kinds of purification in a jail, in a prison house. Concentrated in a camp alone, sometimes whipping, and sometimes according to the classification of the crime, punishment comes and purifies him. And then education, the schools, colleges, they educate. Then religious association; they also try to educate, different types of members dealt in different schools, all for instruction, not for any retaliation, not for any jealousy.

Everywhere in the nature we find only with the idea of purifying things happen. So we're advised to see that all is all for the best. "Severe punishment coming to me. Yes, it is necessary for my purification." Our attitude becomes like that, in very short time, we're relieved from all sorts of punishment and go to the higher level. Ultimately everything coming from the supreme authority, and He has got no grudge for any person, any unit. Only for purification He has to deal different punishment and education and association, all these things. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Again you will repeat the same thing in another way. Try to understand it.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

With the help of sound divine Mahāprabhu asked us, advised us to purify our selves. But the sound should be genuine, transcendental, Kṛṣṇa consciousness, real wave. And the minimum demand from us for our purification in this age of controversy. Kali means *kalah*, quarrel, controversy. Everything is to put some doubt. "No, I won't like to hear it without any proof." Very suspicious mind.

So, take the advantage of the sound, and the very minimum demand is necessary from us, and very generous in transformation. At least with some faith. The minimum demand, minimum admission fee is *śraddhā*, faith. That if I do this, if I attend this *saṅkīrtana*, then everything will be done. That underground faith must be there, that it will help me. There is hearty cooperation, sincere cooperation with the Kṛṣṇa consciousness agents, that can purify very cheaply.

Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The minimum demand from us, to have this faith, that "This movement of Kṛṣṇa consciousness will purify us. If I attend this everything will be done." Such sort of generous, wide conviction. Then sincere cooperation with them, that can help us in very short way. The cooperation with the divine sound, sound aspect of the Supreme, is easily approachable for the beginners. Then

from that many other aspect of the infinite will come to our understanding. The beginning with the sound aspect of the universal consciousness, sound aspect, is easily approachable. Others will come in retinue gradually. But our approach must be sincere, hearty. That we're under troubles and need this, will give us a real relief from all troubles together. It will put end to all the troubles which I'm experiencing now, and also which I may have to experience in future...

84.02.05.A

Śrīla Śrīdhara Mahārāja: [00:00 - 03:00 ?]

We go to judge in the case of others. "Why he should receive causeless mercy? He has got so many defects. So many - very anti-attitude, disqualification. Why he should be accepted or given any chance?"

But for us we want that. "Don't come to judge, then I have no hope my Lord." So *jñāna śūnya bhakti*. "If You come to judge I have got no hope. Please grant grace, then I can hope. We approach You to offer me to make progress towards You, if You become very lenient, not to find fault with me."

But at the same time, in the same breath, we utter, "Why this man, disqualified, he should get any grace? Why he will get some mercy, affection?"

That is hypocritical in us and that causes a great deal of difficulty within us, suicidal. That is suicidal. So, Vaiṣṇava *ninda*, Vaiṣṇava *aparādha*. Those that are accepted by Him, and gradually he will be purified, but we're very eager to point out faults in him. That is more dangerous for our own progress, suicidal. In my case I want something higher, but in the case of others we can't tolerate the same behaviour of the Lord. That is a very difficult position. Generally that is the basis of Vaiṣṇava *aparādha*.

Who has been accepted by the Lord, and gradually purifying him, and we give much attention to what is still left, difficulties still left in him, very particularly comes to our attention. And what is then, the result is that I shall, that will be transferred to me. These are the realities of the experience in this line. That if I mark especially the fault of another devotee, that will be transferred to me. It happens, our experience, and also from the *śāstra* we have seen this. So, one must be very careful, not to make any remark, generally, about the practices and activities of another Vaiṣṇava.

Only in the case when he's given, he's empowered by the Supreme. Just in the case of his disciples, to correct his disciples, with a guardian's sympathetic eye. He can detect, he can mark the defects and will help him to remove. There must be some affectionate heart within. He wants to - not jealousy, or anything of that type, but with good will, wants to remove, from the affectionate guardian. That is to some *śikṣā* Guru, or *dīkṣā* Guru. From that position one may detect the fault of the students of this line, and help him sincerely to get out of that.

But otherwise, if we're attracted by those faults, that will come to us, and we shall have to pay for that, as a practical thing. And also, based on reason also, and scriptural advices. We must be careful. It is also warned in the Vaiṣṇava literature that you must be careful about Vaiṣṇava

aparādha. That comes from the jealous spirit of competition or jealousy. That is very detrimental to our spiritual life. So we all must be very careful.

Not specially attracted by any defect. If it comes to my eye, I may refer to the higher authority, "I doubt, that this is the case with that gentleman," so refer. But if we make too much, either in opposition or in any other, that will be transferred. "I'm devouring. My mind is coming in touch of that fault." In that he's devouring it as food, and that is contaminated to this critic. Anyhow it's entering into the mental system of the critic, and it must get its satisfaction from there as reaction. So, very - like trade secret, this is also the secret of our devotional life. We must be aware, and must be very careful about these practical difficulties in the path of our life. So we have been recommended,

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

This calculation, the judgement, the faculty of judgement has been discouraged. That your standard of measuring things that won't stand there. So, *jñāna śūnya bhakti*, you're to learn new alphabet here. In the devotional school you're to come in connection with a new alphabet; old alphabet won't do. *Jñāna śūnya bhakti*. Give up all the pride of your past experience. Your knowledge out of experience of the mortal world, won't do here, won't be applied here.

This is in the case of infinite, autocratic goodness, all these things. In our mouth we speak all these, we pronounce all these big things: absolute good, absolute truth, all these things. But we're not knowing about the characteristic of that. So revealing Himself, we must carefully note His nature.

So *jñāna śūnya*, give up the pride of your own experience, and on the basis that you will go to judge things. But it's not like that, a new law here. And the land of autocrat, and goodness, we're to think. So *jñāna śūnya bhakti*, first step, that to give up all the pride of our previous experience, and to begin a new life. *Jñāna śūnya bhakti*. The laws of the infinite, not the laws of this finite world - as a subject I acquired.

I shall have to enter that domain as an object of the subject. He's the subject, and I'm the object here, possessing a particle of the spirit there. And that is also at His sweet will. Any time I may be dispossessed. That is not in the democratic government, but in the mad monarchy, or some dictatorship. To live in the land of dictatorship and not in the democracy and law. So,

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the

transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

And to try our best to find mercy, grace, kindness, pity, everywhere. Because whatever the dictator is doing, it is all good. We're to be trained like that. He's the highest dictator without fault. So we may or may not understand, but it must be helpful for us, whatever is commanded by the dictator. So no law on which we shall base our judgement and give remark. So our remark is absolutely not only useless but it is faulty, injurious. Such consciousness we're to acquire, and it is not unreasonable. *Jñāne prayāsam*.

Newton told that, "I'm only collecting pebbles on the shore of the ocean of knowledge." Ha, ha, ha.

He was a man of this world, still, he had the sincerity and courage for this statement.

"Even knowledge infinite is on the outside ocean; and I'm on the shore collecting some pebbles."

So even in reference to the knowledge of this world, if it is, can be stated, what to think about that knowledge of infinite, unknown and unknowable. Unknown and unknowable. We must have courage, just as Columbus, he brought his ship to the shore of America, he had the courage. So, to float our boat, little boat in the ocean of unknown and unknowable, and the laws will be of that type. Laws of the higher ocean, that may not be applied in the strait, or in the local sea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Thoroughly new thing we're to study, and the revealed truth. Hare Kṛṣṇa. Hare Kṛṣṇa. If we go to measure the infinite with the law of finite; then it will be hopeless for us to go that side to try. We're to imbibe, think purely of that land, that standard, of the unknown world.

svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān

["O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings."]

[*Śrīmad-Bhāgavatam*, 10.2.31]

One devotee says in *Bhāgavatam*. *Svayaṁ samuttīryya sudustaraṁ dyuman*. What is insurmountable ocean. *Svayaṁ samuttīryya*. One who has crossed that insurmountable ocean. *Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra*. That dreadful ocean with dreadful waves and so many animals - water animals. *Bhavārṇavaṁ bhīmam adabhra-*

sauhṛdāḥ. But the saints, that by Your grace cross that ocean, they again send back that boat. The boat, which is compared with the lotus feet of the Lord. By the help of the lotus feet of You - the infinite Lord, absolute - they cross this ocean by the grace of Your holy feet. Again that boat they send back here, for others to cross the same ocean. Their experience about the ocean, and how? In which way they crossed? And what difficulty? Where? They again - Your devotees are so magnanimous, after using the boat of Your holy feet, they cross, then again send them back for us.

Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ. Because their friendship for the people is very white and pure. *Bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*. And You, at the, You are always in favour of those devotees. So, my dear request, You can't refuse; You allow Your lotus feet again to come this side, and take others towards that, to cross."

The knowledge is our enemy, because this knowledge in this world all misleading. The basis is misleading, however spacious it may be. But it is the negligible part of the infinite. So all misleading, misrepresentation we have collected, gathered, pushed in our brain. All, full of misleading, *māyā*, misunderstanding. So that is our enemy, we have to clear them off, and put fresh things, which is indented from the other world, by pure sources. But theoretical thing is one, and the practical thing another.

Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu*, where there's *bhukti*...

jñānataḥ sulabhā muktir [bhuktir yajñādi puṇyataḥ
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā]

[Mahādeva says: "By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc., worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.36]

By cultivating our knowledge of soul we can attain *mukti*, that is emancipation, liberation from this miscalculation easily. Though it is not so easy, still comparatively, easily one can renounce everything, considering the wicked nature of the environment. Elimination, elimination, elimination, all elimination. Then just to reach to thing like sound sleep. Sound sleep, that is *mukti*, permanent sound sleep. *Jñānataḥ sulabhā muktir*.

Bhuktir yajñādi puṇyataḥ. And we can gather our things of enjoyment by *yajña*, altruistic action. If we take altruistic action, then as a reaction, they will come back to me for my satisfaction, pleasure.

But *seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā*. But our real devotion to Hari, that is not so easy. *Sādhana-sāhasrair*. A thousand types of aspirations and practices, still it is *sudurllabhā*, may or may not be acquired. Because, that is friendship with the autocracy, to acquire friendship with the autocracy. Our enjoyment, that is labour and live. If we give some labour, loan to another, that may come back to me. So by the help of my labour, and

distribution of that labour, we can easily get future enjoyment. And also by practising our disgust, sincere disgust with the present mortal environment, we can encourage our ego towards salvation - that is complete renunciation, cutting off all connection with the environment. Just like sound sleep, *samādhi*. But to have affectionate connection with the autocratic infinite, that is hardly to be acquired, nor answered.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. *Hari-bhaktiḥ sudurllabhā*. And the gradual process how one can acquire that, that also traced in *Bhakti-rasāmṛta-sindhu* of Rūpa Goswāmī.

kleśa-ghnī [śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

If we come in the line of devotion proper, the first result we shall experience, *kleśa-ghnī*, that all the afflicting tendency in our mind, gradually diminish, because we do not want them; our sincere negligence to them, *kleśa-ghnī*.

Śubhadā. Then so many things, the proposal of subtle, finer happiness will come, to perhaps to dissuade us from this path, *śubhadā*.

Mokṣa-laghutā-kṛt. The third result we shall trace, that *mukti*, mere renunciation, the result of renunciation, that is relief from the negative side influence; that is being considered to be very small achievement. The mere withdrawal from the negative side that is not much. This consciousness will awaken in you. *Mokṣa-laghutā-kṛt*.

Sudurllabhā. If we only can feel or experience that the goal of renunciation is not much, it is of lower order, then you will get *bhakti*? No, no certainty, no guarantee. Still it is far from you. *Mokṣa-laghutā-kṛt sudurllabhā*.

Sāndrānanda-viśeṣātmā. Then if anyhow by chance you come in connection with that thing, that reality; then you'll find some fundamental awakening of happiness. That infinite happiness is approaching you, approaching towards you.

Śrī-kṛṣṇākarṣiṇī ca sā. Still if you can continue your devotional activity in a proper line, then you will find, "He's coming to you as Kṛṣṇa Himself." In the conception of Kṛṣṇa consciousness, the Kṛṣṇa concept, He's coming to you - as Kṛṣṇa. Kṛṣṇa means, embodiment of all desirable types of ecstasy, the full. That is approaching - or you are being allowed to have His nearer conception, for your fulfilment of your devotional activities of life. In this way things progress.

So die to live. Dive deep into reality. *Jñāna śūnya bhakti*. That is the world of surrender, the area of surrender is so high, noble, great, and fulfilling. That can come, that can only take us in

the plane of love, affection. If we hope to see and to live in that plane of affection and love, not only this mundane affection and love, but the love of the absolute. Then complete surrender, at His disposal, at His mercy; complete surrender to His mercy.

The reaction comes as love. Your highest contribution of faith towards Him, then He will be awakened, and will come to accept you, in His lap. So no risk no gain. And risk towards the whole, devotion proper. Not sum total of some activities, or some sort of studies, no. Practically it is concerned with the soul, the inner existence of us. Giving and taking must take place from the innermost part of our heart, to play with that thing. Not superficial knowledge, or this bodily labour, or mental labour, they're all superficial. The dealing of the heart to heart, and that is wholesale, because there is no immeasurable world, and no death; eternal.

So, *jñāne prayāsam udapāsya*, our *moha*, our mania for knowledge, and for worldly energy, bodily or mental energy; and the knowledge about so many falsified things, we're proud of that in this world. But He can withdraw everything. The scientist has discovered, invented a particular law, but if He will withdraw from there, it will be nowhere. The backed by His will. So many things are there.

"Let there be water." There was water. "Let there be light." There was light.

If we can find some faith in this, then, what? Everything designed and destined by Him. So what is the utility of some provisional incident? He may make or mar. The law may be changed into opposite, by His will, sweet will. The origin of the world is such independent designer.

Like a great hallucination master, magic, or hypnotist. Hypnotism, that is also a very negligent part. The greatest hypnotist, everything depending on His mental strength. He can show anything and everything.

The blind Dhṛtarāṣṭra, when He was ordered, "You remove my blindness, I'd like to see Your great, noble figure others are seeing."

"No, no. Blindness not necessary to be removed. Only I say and you will see Me."

Without His removing the blindness, Dhṛtarāṣṭra saw, by His will, His order. "Yes. You can see Me with blindness, being blind." Being blind he could see.

Then, what sort of sight is He? By His order. So eyes are not indispensable to see Him. Or our mental preparation backing the eye; that is also not. He ordered, "You see Me," he could see without eyes. Without the mentality of sight, he could see. He's *janmandha*, he's blind from the birth. He has got no idea of any colour, any figure; because he's *janmandha*, he's born blind. But still he could see, by His order. His position is such.

And if we try to approach Him, then what sort of attitude, or mentality we should - our earnestness we shall approach Him? What will be the fare to make journey towards that land? It is easy, it is difficult. Easy because it is our in-born tendency from within, it is home. But now we're far from home. It is home, my own thing; so there is hope that I may reach there once. It is my home. I won't find satisfaction anywhere, so I must have to go there - my home. But I'm far off from the home comfort. That is the difficulty, I have lost them.

Any questions on this? Ujjvala-nīlamaṇi prabbu?

Jñāne prayāsam udapāsya. Scholarship is poison. Are you ready to admit this? No?

Ujjvala-nīlamaṇi: Yes.

Śrīla Śrīdhara Mahārāja: What you have gathered that is all nonsense. He, he, he. Eh?

Ujjvala-nīlamaṇi: I know, unfortunately. It is my great misfortune.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. They're plodding in the mud. So all misrepresentation. Knowledge of misrepresentation, filled. The bag is not filled with money but filled with some brick-bats. The brain tax filled-up with all misleading things. Are you ready to admit this? Not so soon. What do you say? So much importance you have given, or any of us, not only I'm referring to you. But many of us boast of our knowledge, our experience. But the *bhakti* school is hammering, putting the hammer on the head of knowledge, *jñāna*. That is rather, ignorance is better than knowledge. Can you accept that? Knowledge is more dangerous than ignorance. Because they're comparatively proud; and they're more confident that 'I'm holding higher position.' To remove them from that position is very difficult. Qualitatively in this world, they're in higher position than the ordinary labourers, holding high position. So they're confident that, 'I'm in superior position.' So to remove him from that proud position it is more difficult, than to remove a man, ordinary labourer, from his ignorance. It is easy. It is easy to educate a non-educated person, but to educate an educated person it is more difficult. He has firmly fixed himself there that, 'This is superior thing.' He won't budge an inch from that position so easily.

So, tar madye visyayetu bu balo, sango nahe mage konokal [?] Ordinary persons, misguided souls in the ordinary street, their company is little better. But the company, the influence of the so-called scholars, that is more dangerous. That sort of subtle poison is very difficult to remove. They're proud, 'I know, I hold a higher position than the ordinary mass.' That sort of ego, that fine ego, is very difficult to remove. Ordinary persons they think, 'Yes, we're culprit.' And so also ordinary religious man, 'Eh, I'm a religious man.' It is very difficult to remove his so-called religion, so-called faith. This is the practical experience, and also advice of the *śāstra*.

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

Half-truth is more dangerous than falsehood. Half-truth is more dangerous than falsehood. *Vedāśraya nāstikya-vāda*. Atheism in the garb of theism. Just as in Śaṅkara, *māyāvāda*, *so 'ham*. That 'I'm the highest substance, the authority, or the law,' that is non-differentiated, like zero - that cannot assert. Then, no question that, 'I'm among the creation, I hold the higher position; it is possible for me. There is no God. Automatically, holding highest power, and everything highest, that is God - there is no such thing. Ultimately it is unknown and unknowable

substance, a region like that. And wherever there is awakening, as human wise men, we hold the highest position. But if we're to admit God then we have nothing, we're His created object, we're play-dolls, we have nothing. As soon as I've admitted God then we're dispossessed of everything, we're only a play-doll at His hands, so everything gone. So much renunciation is not possible to admit. I'm the authority, absolute authority. That means I'm nowhere, such self-abnegation is not so cheap.'

Any question?

Devotee: What can help an intellectual to develop *śāstric* vision?

Śrīla Śrīdhara Mahārāja: The other aspect, other sleeping aspect will be awakened, and then it will vanish, the cover will vanish automatically. Intellectualism cannot be utilised. But that causeless wealth within, eternal, that should be...

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Śrīla Śrīdhara Mahārāja: ...practical aspect, that will break down, evaporate. *Karma*, *jñāna*, they're only foreign things, foreign cover.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
[janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam]

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]
[*Śrīmad-Bhāgavatam*, 1.2.7]

If anyhow with the help of the scriptures and the devotee, His agents, saints, we can develop our devotion, *bhakti*, then the proper knowledge, and proper apathy towards the worldly substances will follow. That is, healthy knowledge, proper knowledge and healthy energy will come to follow him, if the real thing within awakens. Adjusted with that, not this knowledge or this energy, that is another. Energy, that the capacity to work, to move; and the knowledge, to have conception; that will be the effect in the retinue of your devotion. *Sambhanda jñāna*, what is what? A new world will awaken within him, that what is what? Misreading will evaporate, misreading will retire, and the proper reading will be evolved from within. *Sambhanda jñāna*. "I am so and such and such to my Lord, and to these Lord's friends, Lord's lovers, all these things. And what sort of knowledge, and what sort of movement should be mine in this environment, new environment." In that way, readjustment will come from within. This will have to retire, this knowledge and this sort of energising will retire; will have to go away, like darkness.

Misconceptions may be utilised, only while proper conception has come, "In this way you are misconceiving things." When the professor will say, "Your proper conception is this; but did you misconceive this thing in that?"

"Yes sir, I thought like that."

"Now?"

"Now I see the real thing is this. This is not mine, I am, what to speak of mine, I also belong to Kṛṣṇa, My Lord."

'I am monarch of all I survey,' or 'everything is enemy to me, apathetic to me.'

"I woke one morning and found myself famous."

[Thomas Gray, 1716-71, English poet, wrote one poem, "The curfew tolls the knell of parting day." In the evening he wrote this poem, which got sent to the newspaper. And when he woke next morning he's finding so many gentlemen have come to visit him. "I woke one morning and found myself famous."]

The wholesale gone. Everything belonging to Him. I am not master, even I am a slave, I am not holding the position of a master. What to speak of having, possessing so many properties. Even I am a property to another possessor. And the calculation must begin from that plane, and a new land will be found.

Amar laohitrani [?] "I do not belong to me, what to speak of world will belong to me, and that aspiration. And that sort of aggression, I shall conquer the whole world by the atomic energy." False notion, suffering, human intellect, thinking that he's holding the highest position, challenging to God. "God is only a superstition, only an imaginary thing." Wholesale, radical cure. Amar laohitrani [?] "I do not belong to me; I have my eternal master."

But slave mentality. "Gauḍīya Maṭha is spreading slave mentality to the country. This is most objectionable. This will destroy the military spirit of the land. So they can't be encouraged to spread slavery. That they are none. They do not belong to him, the country does not belong to him, no interest, eh! What are they? Go hence, and live in the Vaikuṇṭha, if you have. We won't allow you to spread this poison into the country."

What shall you say? Ha, ha. We may come down to *Bhagavad-gītā*. Ha, ha, ha, ha. Kṛṣṇa supported war, ha, ha, ha, but not from this standpoint.

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"Sometimes the world is so much thickly attacked by the atheistic influence, that I have to come down again to reestablish some sort of religious environment here. And the dread enemies are killed, and the good thinkers are given certain relief in their life. I have to come."

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Who is there on the other side?

Badrinārāyaṇa: Vidagdha Prabhu.

Devotees: (Group laughter)

Vidagdha Mādhava: Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Taking such dangerous position.

Devotees: (Group laughter)

Badrinārāyaṇa: No risk no gain.

Devotees: (Group laughter)

Devotee: Mahārāja. About two weeks ago, a young Gurukula boy that I knew, ten years old, was killed in an accident, and he shouted, "Kṛṣṇa, Kṛṣṇa." Someone so young, what will be his destination?

Śrīla Śrīdhara Mahārāja: Young or old, in the level, in the plane of flesh and blood, that is no qualification no more. His mentality is to be examined. In particular place may have some *nāmābhāsa*.

When Gandhi was shot twice at a time, from few yards, two, three yards distance in the chest, "Ha Rāma, Ha Rāma, Ha Rāma," he told. And he fell, his spectacles were thrown; then within half an hour he had to pass away. But he pronounced "Ha Rāma, Ha Rāma." He was going to deliver a religious lecture, a lecture, but his mentality was full of this national progress. It will work in that plane, on behalf of that nation building, sometimes.

So what was his mentality? Sometimes *nāmābhāsa* may come, not *śuddha-nāma*. A peculiar particular case it is possible. It depends on the mental system, of course outer acquaintance, the inner awakening, its relation towards Kṛṣṇa.

When Mahāprabhu, before His *sannyāsī*, one day He was taking the name of "*gopī*, *gopī*, *gopī*."

And one tantric he came to give some confrontational advice to Him. "Paṇḍita. Oh you scholar, you know the *śāstra*. You're taking the name of *gopī*, *gopī*. What is the effect, good effect of that? You may take Kṛṣṇa *Nāma*. It is mentioned in the *śāstra* that if you take the Name of Kṛṣṇa

you may get some benefit; we find in the *śāstra*, many *Purāṇas*. But why do you take the name of *gopī*, *gopī*?"

Mahāprabhu collected a rod and began to attack him. "You fellow, you are coming from the opposite camp. You come to convert into the followers of Kṛṣṇa, eh?" He began, He ran to beat him, to give him a good beating.

He fled, and then began a conspiracy to give a good beating to Mahāprabhu. "He may be a child of the noble family. We're not less, hold not less position than He. We're also coming from a good society, and a good family. And He will come to punish us, to beat us? We shall also see how to beat Him."

Then Mahāprabhu took another course.

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete

"Oh, I came to make the drastic treatment of the cold, catching cold. But I see that what I came to give, that has opposite reaction. _____ [?] The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease, then what to do? I came to work-out relief for the people, and the people they're standing against Me, the well-wisher, the relief giver? Then, what may be the remedy of them?" Then He took another course. "I shall become *sannyāsī*. They think that I'm one of them. They have come from respectable family, I'm also coming from respectable family, so one of them. But I must have to take another chance to help them." So, He went to take *sannyāsa*.

What was your question? I forget.

Devotee: That Gurukula boy.

Śrīla Śrīdhara Mahārāja: Oh, Gurukula boy, yes.

So taking the name of "*gopī*, *gopī*," and neglecting Kṛṣṇa. When He was advised to take the Name of Kṛṣṇa, He was enraged. What is the underlying thought there? "Kṛṣṇa, Kṛṣṇa," we may take the Name, but the underlying, the background, the underlying purpose, that should be judged. But still some effect there may be sometimes, not always.

_____ [?] A hog is attacking a Mohammedan and the Mohammedan says, "Ha rama, Ha rama!" "Ha rama" means that hog. In the other side, Ha rama! - "Oh, alas. That is a hog coming to attack me." But anyhow, that Rāma came to him, and had some influence. It is possible.

Valmiki, "*ma-ra, ma-ra*," he could not pronounce in direct way, take the Name of Rāma. But Brahmā and Nārada came to prove the efficacy of Rāma *Nāma*. It is mentioned in the *śāstra.*

Sahasra nama vistabhya rama nama _____ [?] "Thousandfold result we can find from Rāma *Nāma*. Then this Ratnākara Dasyu he's the most notorious type of dacoit, a heinous person, let us make experiment over him." So asked him to take Rāma *Nāma*. They tried, but Rāma *Nāma* never comes, he could not pronounce. Then they said, "*ma-ra, ma-ra*."

"Yes, *ma-ra, ma-ra*."
"Go on, *ma-ra, ma-ra*."
"*Ma-ra, ma-ra, ma-ra*."
This is just the opposite of Rāma. Then, after sometime, "Take the Name of Rāma."
Then he could. "Rāma, Rāma."

In this way, the mental plane, the attitude with which we're to accept, and the latitude we can conceive, the quality we can conceive depends on that. Because, Vaikuṇṭha *Nāma*, *Nāma* is infinite and the *Nāma* is equal to the thing whose, to the substance Whose name is that. The sound, sound aspect, is one and the same with the original aspect of the thing - that is Vaikuṇṭha *Nāma*. Here in this world a man may be blind, but his name may be Padma-lochan, lotus-eyed, but really he's blind. The name and the figure they may be different. But in Vaikuṇṭha, in the infinite world it is one and the same.

So *nāmāparādha* is there; *nāmābhāsa* is there. By *nāmābhāsa* we can get some relief from this worldly bondage; and by *nāmāparādha* we may be more entangled in this *māyāic* world. So,

Nāmākṣara bahiraya batu nāma kabu naya [From Jagadānanda Paṇḍita's *Prema-vivarta*] This ordinary, this physical sound, cannot represent the real name which is supernatural, that is, its own aspect.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

"One Name of Kṛṣṇa can remove so much ignorance that a man has got no power to commit so much sin."

But what is that Name? We're taking that Name so many times, but we do not get only one *Nāmas*, only the result of one Name. So this ordinary name, this superficial, this *māyāic* name and that Name has got great difference. That Name is one and the same with Him, and that comes down to our level. We cannot take it by the dint of our tongue on the lip. Not lip-deep, heart-deep. And beyond heart also, human heart, it reaches to the land of Kṛṣṇa. Kṛṣṇa comes here; the Name Kṛṣṇa, He comes through the heart in the lip, in the tongue - that is Kṛṣṇa *Nāma*. Kṛṣṇa in the form of sound, He's coming down from the transcendental world into my heart, and from heart, controlling all my nervous system, He's coming to the lip and dancing there. That is Kṛṣṇa *Nāma*. The initiative is in the transcendental world, and not production, produced from the physical plane, not that sound. The spiritual sound, spiritual reality has to come down to this plane. He can come down, but we cannot go up there easily. He's super-subject, and we're object to Him, so we cannot interfere with His independence. Only by the negative, by our attraction, by our surrender we can attract Him to come down to our level.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
[sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

It is not a production of our senses. *Sevonmukhe hi jihvādau*. When we're very, with intense serving attitude, *jihvādau svayam eva sphuraty*, He Himself comes down attracted by our serving nature, which is out of His grace. And then He can influence this element and produce sound, and there is dancing there. That is the *Nāma*, Vaikuṇṭha *Nāma*, real Name. We cannot produce. Our sound of our production, physical or mental production, that is not He. He's separate, and He can come everywhere, in any form, in any plane, controlling them.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [*Bhagavad-gītā*, 4.6]

"When I come here, by the force of My internal potency, I remove this external potency's influence, and appear anywhere and everywhere; this is forced back."

When that aeroplane, flying over on the sky, it removes the air, wind, and forcibly passes. So by removing this influence of the material things, He has to come with His own force here, to appear.

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. "I have got my own potency, and by the power of that potency I remove this gross potency here, and live and move here, and act here."

The law of this nature cannot apply on Him. He has got special power, with the help of that He subdues the law of this nature, and He come here, there, whatever He does, with His own potency. Wherever He goes, the nature, the law of this nature withdraws from that place, and gives His way.

84.02.05.C
[same as 84.02.05.A]

Śrīla Śrīdhara Mahārāja: ...should he receive causeless mercy, he's got so many defects, so many very anti attitude, disqualification. Why he should be accepted or given any chance?"

But for us we want that. "Don't come to judge, then I have no hope my Lord." So *jñāna śūnya bhakti*. "If You come to judge I have got no hope. Please grant grace, then I can hope. We approach You to offer me to make progress towards You, if You become very lenient, not to find fault with me."

But at the same time, in the same breath, we utter, "Why this man, disqualified, he should get any grace? Why he will get some mercy, affection?"

That is hypocritical in us and that causes a great deal of difficulty within us, suicidal. That is suicidal. So, Vaiṣṇava *ninda*, Vaiṣṇava *aparādha*. Those that are accepted by Him, and gradually he will be purified, but we're very eager to point out faults in him. That is more dangerous for our own progress, suicidal. In my case I want something higher, but in the case of others we can't tolerate the same behaviour of the Lord. That is a very difficult position. Generally that is the basis of Vaiṣṇava *aparādha*.

Who has been accepted by the Lord, and gradually purifying him, and we give much attention to what is still left, difficulties still left in him, very particularly comes to our attention. And what is then, the result is that I shall, that will be transferred to me. These are the realities of the experience in this line. That if I mark especially the fault of another devotee, that will be transferred to me. It happens, our experience, and also from the *śāstra* we have seen this. So, one must be very careful, not to make any remark, generally, about the practices and activities of another Vaiṣṇava.

Only in the case when he's given, he's empowered by the Supreme. Just in the case of his disciples, to correct his disciples, with a guardian's sympathetic eye. He can detect, he can mark the defects and will help him to remove. There must be some affectionate heart within. He wants to - not jealousy, or anything of that type, but with good will, wants to remove, from the affectionate guardian. That is to some *śikṣā* Guru, or *dīkṣā* Guru. From that position one may detect the fault of the students of this line, and help him sincerely to get out of that.

But otherwise, if we're attracted by those faults, that will come to us, and we shall have to pay for that, as a practical thing. And also, based on reason also, and scriptural advices. We must be careful. It is also warned in the Vaiṣṇava literature that you must be careful about Vaiṣṇava *aparādha*. That comes from the jealous spirit of competition or jealousy. That is very detrimental to our spiritual life. So we all must be very careful.

Not specially attracted by any defect. If it comes to my eye, I may refer to the higher authority, "I doubt, that this is the case with that gentleman," so refer. But if we make too much, either in opposition or in any other, that will be transferred. "I'm devouring. My mind is coming in touch of that fault." In that he's devouring it as food, and that is contaminated to this critic. Anyhow it's entering into the mental system of the critic, and it must get its satisfaction from there as reaction. So, very - like trade secret, this is also the secret of our devotional life. We must be aware, and must be very careful about these practical difficulties in the path of our life. So we have been recommended,

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam

hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

This calculation, the judgement, the faculty of judgement has been discouraged. That your standard of measuring things that won't stand there. So, *jñāna śūnya bhakti*, you're to learn new alphabet here. In the devotional school you're to come in connection with a new alphabet; old alphabet won't do. *Jñāna śūnya bhakti*. Give up all the pride of your past experience. Your knowledge out of experience of the mortal world, won't do here, won't be applied here.

This is in the case of infinite, autocratic goodness, all these things. In our mouth we speak all these, we pronounce all these big things: absolute good, absolute truth, all these things. But we're not knowing about the characteristic of that. So revealing Himself, we must carefully note His nature.

So *jñāna śūnya*, give up the pride of your own experience, and on the basis that you will go to judge things. But it's not like that, a new law here. And the land of autocrat, and goodness, we're to think. So *jñāna śūnya bhakti*, first step, that to give up all the pride of our previous experience, and to begin a new life. *Jñāna śūnya bhakti*. The laws of the infinite, not the laws of this finite world - as a subject I acquired.

I shall have to enter that domain as an object of the subject. He's the subject, and I'm the object here, possessing a particle of the spirit there. And that is also at His sweet will. Any time I may be dispossessed. That is not in the democratic government, but in the mad monarchy, or some dictatorship. To live in the land of dictatorship and not in the democracy and law. So,

jñāne prayāsam udapāsya namanta eva, [jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahma by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]

[*Śrīmad-Bhāgavatam*, 10.14.3]

And to try our best to find mercy, grace, kindness, pity, everywhere. Because whatever the dictator is doing, it is all good. We're to be trained like that. He's the highest dictator without fault. So we may or may not understand, but it must be helpful for us, whatever is commanded by the dictator. So no law on which we shall base our judgement and give remark. So our remark is absolutely not only useless but it is faulty, injurious. Such consciousness we're to acquire, and it is not unreasonable. *Jñāne prayāsam*.

Newton told that, "I'm only collecting pebbles on the shore of the ocean of knowledge." Ha, ha, ha.

He was a man of this world, still, he had the sincerity and courage for this statement.

"Even knowledge infinite is on the outside ocean; and I'm on the shore collecting some pebbles."

So even in reference to the knowledge of this world, if it is, can be stated, what to think about that knowledge of infinite, unknown and unknowable. Unknown and unknowable. We must have courage, just as Columbus, he brought his ship to the shore of America, he had the courage. So, to float our boat, little boat in the ocean of unknown and unknowable, and the laws will be of that type. Laws of the higher ocean, that may not be applied in the strait, or in the local sea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Thoroughly new thing we're to study, and the revealed truth. Hare Kṛṣṇa. Hare Kṛṣṇa. If we go to measure the infinite with the law of finite; then it will be hopeless for us to go that side to try. We're to imbibe, think purely of that land, that standard, of the unknown world.

svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ
bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān

["O Self-revealed One, You are *bhakta-vāñchākalpataru*, the wish-fulfilling tree of the devotee. The great devotees surrendered unto Your Lotus Feet, who have crossed over this ghastly insurmountable ocean of mundanity, have left the boat of Your Lotus Feet in this world (in the *guru-paramparā* or in the line of Revealed Truth, *Śrauta-panthā*) - because, they are greatly affectionate to all beings."]

[*Śrīmad-Bhāgavatam*, 10.2.31]

One devotee says in *Bhāgavatam*. *Svayaṁ samuttīryya sudustaraṁ dyuman*. What is insurmountable ocean. *Svayaṁ samuttīryya*. One who has crossed that insurmountable ocean. *Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra*. That dreadful ocean with dreadful waves and so many animals - water animals. *Bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ*. But the saints, that by Your grace cross that ocean, they again send back that boat. The boat, which is compared with the lotus feet of the Lord. By the help of the lotus feet of You - the infinite Lord, absolute - they cross this ocean by the grace of Your holy feet. Again that boat they send back here, for others to cross the same ocean. Their experience about the ocean, and how? In which way they crossed? And what difficulty? Where? They again - Your devotees are so magnanimous, after using the boat of Your holy feet, they cross, then again send them back for us.

Svayaṁ samuttīryya sudustaraṁ dyuman, bhavārṇavaṁ bhīmam adabhra-sauhṛdāḥ. Because their friendship for the people is very white and pure. *Bhavat-padāmbhoruha-nāvam atra te, nidhāya yātāḥ sad anugraho bhavān*. And You, at the, You are always in favour of those devotees. So, my dear request, You can't refuse; You allow Your lotus feet again to come this side, and take others towards that, to cross."

The knowledge is our enemy, because this knowledge in this world all misleading. The basis is misleading, however spacious it may be. But it is the negligible part of the infinite. So all misleading, misrepresentation we have collected, gathered, pushed in our brain. All, full of misleading, *māyā*, misunderstanding. So that is our enemy, we have to clear them off, and put fresh things, which is indented from the other world, by pure sources. But theoretical thing is one, and the practical thing another.

Rūpa Goswāmī says in *Bhakti-rasāmṛta-sindhu*, where there's *bhukti*...

jñānataḥ sulabhā muktir [bhuktir yajñādi puṇyataḥ
seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā]

[Mahādeva says: "By practice of enlightenment, *jñāna*, liberation is attained easily enough. By pious work such as sacrifice, *yajña*, etc., worldly pleasure in the next life is attained easily enough. But devotion for the Supreme Lord, Hari *bhakti*, is very rarely attained."] [*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.36]

By cultivating our knowledge of soul we can attain *mukti*, that is emancipation, liberation from this miscalculation easily. Though it is not so easy, still comparatively, easily one can renounce everything, considering the wicked nature of the environment. Elimination, elimination, elimination, all elimination. Then just to reach to thing like sound sleep. Sound sleep, that is *mukti*, permanent sound sleep. *Jñānataḥ sulabhā muktir*.

Bhuktir yajñādi puṇyataḥ. And we can gather our things of enjoyment by *yajña*, altruistic action. If we take altruistic action, then as a reaction, they will come back to me for my satisfaction, pleasure.

But *seyaṁ sādhana-sāhasrair hari-bhaktiḥ sudurllabhā*. But our real devotion to Hari, that is not so easy. *Sādhana-sāhasrair*. A thousand types of aspirations and practices, still it is *sudurllabhā*, may or may not be acquired. Because, that is friendship with the autocracy, to acquire friendship with the autocracy. Our enjoyment, that is labour and live. If we give some labour, loan to another, that may come back to me. So by the help of my labour, and distribution of that labour, we can easily get future enjoyment. And also by practising our disgust, sincere disgust with the present mortal environment, we can encourage our ego towards salvation - that is complete renunciation, cutting off all connection with the environment. Just like sound sleep, *samādhi*. But to have affectionate connection with the autocratic infinite, that is hardly to be acquired, nor answered.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. *Hari-bhaktiḥ sudurllabhā*. And the gradual process how one can acquire that, that also traced in *Bhakti-rasāmṛta-sindhu* of Rūpa Goswāmī.

kleśa-ghnī [śubhadā mokṣa-, laghutā-kṛt sudurllabhā

sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

If we come in the line of devotion proper, the first result we shall experience, *kleśa-ghnī*, that all the afflicting tendency in our mind, gradually diminish, because we do not want them; our sincere negligence to them, *kleśa-ghnī*.

Śubhadā. Then so many things, the proposal of subtle, finer happiness will come, to perhaps to dissuade us from this path, *śubhadā*.

Mokṣa-laghutā-kṛt. The third result we shall trace, that *mukti*, mere renunciation, the result of renunciation, that is relief from the negative side influence; that is being considered to be very small achievement. The mere withdrawal from the negative side that is not much. This consciousness will awaken in you. *Mokṣa-laghutā-kṛt*.

Sudurllabhā. If we only can feel or experience that the goal of renunciation is not much, it is of lower order, then you will get *bhakti*? No, no certainty, no guarantee. Still it is far from you. *Mokṣa-laghutā-kṛt sudurllabhā*.

Sāndrānanda-viśeṣātmā. Then if anyhow by chance you come in connection with that thing, that reality; then you'll find some fundamental awakening of happiness. That infinite happiness is approaching you, approaching towards you.

Śrī-kṛṣṇākarṣiṇī ca sā. Still if you can continue your devotional activity in a proper line, then you will find, "He's coming to you as Kṛṣṇa Himself." In the conception of Kṛṣṇa consciousness, the Kṛṣṇa concept, He's coming to you - as Kṛṣṇa. Kṛṣṇa means, embodiment of all desirable types of ecstasy, the full. That is approaching - or you are being allowed to have His nearer conception, for your fulfilment of your devotional activities of life. In this way things progress.

So die to live. Dive deep into reality. *Jñāna śūnya bhakti*. That is the world of surrender, the area of surrender is so high, noble, great, and fulfilling. That can come, that can only take us in the plane of love, affection. If we hope to see and to live in that plane of affection and love, not only this mundane affection and love, but the love of the absolute. Then complete surrender, at His disposal, at His mercy; complete surrender to His mercy.

The reaction comes as love. Your highest contribution of faith towards Him, then He will be awakened, and will come to accept you, in His lap. So no risk no gain. And risk towards the whole, devotion proper. Not sum total of some activities, or some sort of studies, no. Practically it is concerned with the soul, the inner existence of us. Giving and taking must take place from the innermost part of our heart, to play with that thing. Not superficial knowledge, or this bodily labour, or mental labour, they're all superficial. The dealing of the heart to heart, and that is wholesale, because there is no immeasurable world, and no death; eternal.

So, *jñāne prayāsam udapāsya*, our *moha*, our mania for knowledge, and for worldly energy, bodily or mental energy; and the knowledge about so many falsified things, we're proud of that

in this world. But He can withdraw everything. The scientist has discovered, invented a particular law, but if He will withdraw from there, it will be nowhere. The backed by His will. So many things are there.

"Let there be water." There was water. "Let there be light." There was light.

If we can find some faith in this, then, what? Everything designed and destined by Him. So what is the utility of some provisional incident? He may make or mar. The law may be changed into opposite, by His will, sweet will. The origin of the world is such independent designer.

Like a great hallucination master, magic, or hypnotist. Hypnotism, that is also a very negligent part. The greatest hypnotist, everything depending on His mental strength. He can show anything and everything.

The blind Dhṛtarāṣṭra, when He was ordered, "You remove my blindness, I'd like to see Your great, noble figure others are seeing."

"No, no. Blindness not necessary to be removed. Only I say and you will see Me."

Without His removing the blindness, Dhṛtarāṣṭra saw, by His will, His order. "Yes. You can see Me with blindness, being blind." Being blind he could see.

Then, what sort of sight is He? By His order. So eyes are not indispensable to see Him. Or our mental preparation backing the eye; that is also not. He ordered, "You see Me," he could see without eyes. Without the mentality of sight, he could see. He's *janmandha*, he's blind from the birth. He has got no idea of any colour, any figure; because he's *janmandha*, he's born blind. But still he could see, by His order. His position is such.

And if we try to approach Him, then what sort of attitude, or mentality we should - our earnestness we shall approach Him? What will be the fare to make journey towards that land? It is easy, it is difficult. Easy because it is our in-born tendency from within, it is home. But now we're far from home. It is home, my own thing; so there is hope that I may reach there once. It is my home. I won't find satisfaction anywhere, so I must have to go there - my home. But I'm far off from the home comfort. That is the difficulty, I have lost them.

Any questions on this? Ujjvala-nīlamaṇi prabbu?

Jñāne prayāsam udapāsya. Scholarship is poison. Are you ready to admit this? No?

Ujjvala-nīlamaṇi: Yes.

Śrīla Śrīdhara Mahārāja: What you have gathered that is all nonsense. He, he, he. Eh?

Ujjvala-nīlamaṇi: I know, unfortunately. It is my great misfortune.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. They're plodding in the mud. So all misrepresentation. Knowledge of misrepresentation, filled. The bag is not filled with money but filled with some brick-bats. The brain tax filled-up with all misleading things. Are you ready to admit this? Not so soon. What do you say? So much importance you have given, or any of us, not only I'm referring to you. But many of us boast of our knowledge, our experience. But the

bhakti school is hammering, putting the hammer on the head of knowledge, *jñāna*. That is rather, ignorance is better than knowledge. Can you accept that? Knowledge is more dangerous than ignorance. Because they're comparatively proud; and they're more confident that 'I'm holding higher position.' To remove them from that position is very difficult. Qualitatively in this world, they're in higher position than the ordinary labourers, holding high position. So they're confident that, 'I'm in superior position.' So to remove him from that proud position it is more difficult, than to remove a man, ordinary labourer, from his ignorance. It is easy. It is easy to educate a non-educated person, but to educate an educated person it is more difficult. He has firmly fixed himself there that, 'This is superior thing.' He won't budge an inch from that position so easily.

So, tar madye visyayetu bu balo, sango nahe mage konokal [?] Ordinary persons, misguided souls in the ordinary street, their company is little better. But the company, the influence of the so-called scholars, that is more dangerous. That sort of subtle poison is very difficult to remove. They're proud, 'I know, I hold a higher position than the ordinary mass.' That sort of ego, that fine ego, is very difficult to remove. Ordinary persons they think, 'Yes, we're culprit.' And so also ordinary religious man, 'Eh, I'm a religious man.' It is very difficult to remove his so-called religion, so-called faith. This is the practical experience, and also advice of the *śāstra*.

[veda nā māniyā bauddha haya' ta nāstika] vedāśraya nāstikya-vāda bauddhake adhika

["The Buddhists do not recognise the authority of the *Vedas*; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the *māyāvāda* philosophy are certainly more dangerous than the Buddhists."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 6.168]

Half-truth is more dangerous than falsehood. Half-truth is more dangerous than falsehood. *Vedāśraya nāstikya-vāda*. Atheism in the garb of theism. Just as in Śaṅkara, *māyāvāda*, *so 'ham*. That 'I'm the highest substance, the authority, or the law,' that is non-differentiated, like zero - that cannot assert. Then, no question that, 'I'm among the creation, I hold the higher position; it is possible for me. There is no God. Automatically, holding highest power, and everything highest, that is God - there is no such thing. Ultimately it is unknown and unknowable substance, a region like that. And wherever there is awakening, as human wise men, we hold the highest position. But if we're to admit God then we have nothing, we're His created object, we're play-dolls, we have nothing. As soon as I've admitted God then we're dispossessed of everything, we're only a play-doll at His hands, so everything gone. So much renunciation is not possible to admit. I'm the authority, absolute authority. That means I'm nowhere, such self-abnegation is not so cheap.'

Any question?

Devotee: What can help an intellectual to develop *śāstric* vision?

Śrīla Śrīdhara Mahārāja: The other aspect, other sleeping aspect will be awakened, and then it will vanish, the cover will vanish automatically. Intellectualism cannot be utilised. But that causeless wealth within, eternal, that should be...

84.02.05.D
[same as 84.02.05.B]

Śrīla Śrīdhara Mahārāja: ...practical aspect, that will break down, evaporate. *Karma*, *jñāna*, they're only foreign things, foreign cover.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
[janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam]

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]
[*Śrīmad-Bhāgavatam*, 1.2.7]

If anyhow with the help of the scriptures and the devotee, His agents, saints, we can develop our devotion, *bhakti*, then the proper knowledge, and proper apathy towards the worldly substances will follow. That is, healthy knowledge, proper knowledge and healthy energy will come to follow him, if the real thing within awakens. Adjusted with that, not this knowledge or this energy, that is another. Energy, that the capacity to work, to move; and the knowledge, to have conception; that will be the effect in the retinue of your devotion. *Sambhanda jñāna*, what is what? A new world will awaken within him, that what is what? Misreading will evaporate, misreading will retire, and the proper reading will be evolved from within. *Sambhanda jñāna*. "I am so and such and such to my Lord, and to these Lord's friends, Lord's lovers, all these things. And what sort of knowledge, and what sort of movement should be mine in this environment, new environment." In that way, readjustment will come from within. This will have to retire, this knowledge and this sort of energising will retire; will have to go away, like darkness.

Misconceptions may be utilised, only while proper conception has come, "In this way you are misconceiving things." When the professor will say, "Your proper conception is this; but did you misconceive this thing in that?"
"Yes sir, I thought like that."
"Now?"
"Now I see the real thing is this. This is not mine, I am, what to speak of mine, I also belong to Kṛṣṇa, My Lord."

'I am monarch of all I survey,' or 'everything is enemy to me, apathetic to me.'

"I woke one morning and found myself famous."

[Thomas Gray, 1716-71, English poet, wrote one poem, "The curfew tolls the knell of parting day." In the evening he wrote this poem, which got sent to the newspaper. And when he woke next morning he's finding so many gentlemen have come to visit him. "I woke one morning and found myself famous."]

The wholesale gone. Everything belonging to Him. I am not master, even I am a slave, I am not holding the position of a master. What to speak of having, possessing so many properties. Even I am a property to another possessor. And the calculation must begin from that plane, and a new land will be found.

Amar laohitrani [?] "I do not belong to me, what to speak of world will belong to me, and that aspiration. And that sort of aggression, I shall conquer the whole world by the atomic energy." False notion, suffering, human intellect, thinking that he's holding the highest position, challenging to God. "God is only a superstition, only an imaginary thing." Wholesale, radical cure. Amar laohitrani [?] "I do not belong to me; I have my eternal master."

But slave mentality. "Gauḍīya Maṭha is spreading slave mentality to the country. This is most objectionable. This will destroy the military spirit of the land. So they can't be encouraged to spread slavery. That they are none. They do not belong to him, the country does not belong to him, no interest, eh! What are they? Go hence, and live in the Vaikuṇṭha, if you have. We won't allow you to spread this poison into the country."

What shall you say? Ha, ha. We may come down to *Bhagavad-gītā*. Ha, ha, ha, ha. Kṛṣṇa supported war, ha, ha, ha, but not from this standpoint.

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"Sometimes the world is so much thickly attacked by the atheistic influence, that I have to come down again to reestablish some sort of religious environment here. And the dread enemies are killed, and the good thinkers are given certain relief in their life. I have to come."

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Who is there on the other side?

Badrinārāyaṇa: Vidagdha Prabhu.

Devotees: (Group laughter)

Vidagdha Mādhava: Vidagdha Mādhava dāsa.

Śrīla Śrīdhara Mahārāja: Taking such dangerous position.

Devotees: (Group laughter)

Badrinārāyaṇa: No risk no gain.

Devotees: (Group laughter)

Devotee: Mahārāja. About two weeks ago, a young Gurukula boy that I knew, ten years old, was killed in an accident, and he shouted, "Kṛṣṇa, Kṛṣṇa." Someone so young, what will be his destination?

Śrīla Śrīdhara Mahārāja: Young or old, in the level, in the plane of flesh and blood, that is no qualification no more. His mentality is to be examined. In particular place may have some *nāmābhāsa*.

When Gandhi was shot twice at a time, from few yards, two, three yards distance in the chest, "Ha Rāma, Ha Rāma, Ha Rāma," he told. And he fell, his spectacles were thrown; then within half an hour he had to pass away. But he pronounced "Ha Rāma, Ha Rāma." He was going to deliver a religious lecture, a lecture, but his mentality was full of this national progress. It will work in that plane, on behalf of that nation building, sometimes.

So what was his mentality? Sometimes *nāmābhāsa* may come, not *śuddha-nāma*. A peculiar particular case it is possible. It depends on the mental system, of course outer acquaintance, the inner awakening, its relation towards Kṛṣṇa.

When Mahāprabhu, before His *sannyāsī*, one day He was taking the name of "*gopī*, *gopī*, *gopī*."

And one tantric he came to give some confrontational advice to Him. "Paṇḍita. Oh you scholar, you know the *śāstra*. You're taking the name of *gopī*, *gopī*. What is the effect, good effect of that? You may take Kṛṣṇa *Nāma*. It is mentioned in the *śāstra* that if you take the Name of Kṛṣṇa you may get some benefit; we find in the *śāstra*, many *Purāṇas*. But why do you take the name of *gopī*, *gopī*?"

Mahāprabhu collected a rod and began to attack him. "You fellow, you are coming from the opposite camp. You come to convert into the followers of Kṛṣṇa, eh?" He began, He ran to beat him, to give him a good beating.

He fled, and then began a conspiracy to give a good beating to Mahāprabhu. "He may be a child of the noble family. We're not less, hold not less position than He. We're also coming from a good society, and a good family. And He will come to punish us, to beat us? We shall also see how to beat Him."

Then Mahāprabhu took another course.

korila pippalikhanda kapha nibārite, ulatiyā āro kapha baḍila dehete

"Oh, I came to make the drastic treatment of the cold, catching cold. But I see that what I came to give, that has opposite reaction. _____ [?] The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease, then what to do? I came to work-out relief for the people, and the people they're standing against Me, the well-wisher, the relief giver? Then, what may be the remedy of them?" Then He took another course. "I shall become *sannyāsī*. They think that I'm one of them. They have come from respectable family, I'm also coming from respectable family, so one of them. But I must have to take another chance to help them." So, He went to take *sannyāsa*.

What was your question? I forget.

Devotee: That Gurukula boy.

Śrīla Śrīdhara Mahārāja: Oh, Gurukula boy, yes.

So taking the name of "*gopī, gopī*," and neglecting Kṛṣṇa. When He was advised to take the Name of Kṛṣṇa, He was enraged. What is the underlying thought there? "Kṛṣṇa, Kṛṣṇa," we may take the Name, but the underlying, the background, the underlying purpose, that should be judged. But still some effect there may be sometimes, not always.

_____ [?] A hog is attacking a Mohammedan and the Mohammedan says, "Ha rama, Ha rama!" "Ha rama" means that hog. In the other side, Ha rama! - "Oh, alas. That is a hog coming to attack me." But anyhow, that Rāma came to him, and had some influence. It is possible.

Valmiki, "*ma-ra, ma-ra*," he could not pronounce in direct way, take the Name of Rāma. But Brahmā and Nārada came to prove the efficacy of Rāma *Nāma*. It is mentioned in the *śāstra.*

Sahasra nama vistabhya rama nama _____ [?] "Thousandfold result we can find from Rāma *Nāma*. Then this Ratnākara Dasyu he's the most notorious type of dacoit, a heinous person, let us make experiment over him." So asked him to take Rāma *Nāma*. They tried, but Rāma *Nāma* never comes, he could not pronounce. Then they said, "*ma-ra, ma-ra*."

"Yes, *ma-ra, ma-ra*."

"Go on, *ma-ra, ma-ra*."

"*Ma-ra, ma-ra, ma-ra*."

This is just the opposite of Rāma. Then, after sometime, "Take the Name of Rāma."

Then he could. "Rāma, Rāma."

In this way, the mental plane, the attitude with which we're to accept, and the latitude we can conceive, the quality we can conceive depends on that. Because, Vaikuṇṭha *Nāma*, *Nāma* is infinite and the *Nāma* is equal to the thing whose, to the substance Whose name is that. The sound, sound aspect, is one and the same with the original aspect of the thing - that is Vaikuṇṭha *Nāma*. Here in this world a man may be blind, but his name may be Padma-lochan, lotus-eyed, but really he's blind. The name and the figure they may be different. But in Vaikuṇṭha, in the infinite world it is one and the same.

So *nāmāparādha* is there; *nāmābhāsa* is there. By *nāmābhāsa* we can get some relief from this worldly bondage; and by *nāmāparādha* we may be more entangled in this *māyāic* world. So,

Nāmākṣara bahiraya batu nāma kabu naya [From Jagadānanda Paṇḍita's *Prema-vivarta*] This ordinary, this physical sound, cannot represent the real name which is supernatural, that is, its own aspect.

eka kṛṣṇa-nāme yata pāpa hare, pātakī sādhya nāhi tata pāpa kare

["No sinner can commit as much sin as one Name of Kṛṣṇa can destroy."]

"One Name of Kṛṣṇa can remove so much ignorance that a man has got no power to commit so much sin."

But what is that Name? We're taking that Name so many times, but we do not get only one *Nāmas*, only the result of one Name. So this ordinary name, this superficial, this *māyāic* name and that Name has got great difference. That Name is one and the same with Him, and that comes down to our level. We cannot take it by the dint of our tongue on the lip. Not lip-deep, heart-deep. And beyond heart also, human heart, it reaches to the land of Kṛṣṇa. Kṛṣṇa comes here; the Name Kṛṣṇa, He comes through the heart in the lip, in the tongue - that is Kṛṣṇa *Nāma*. Kṛṣṇa in the form of sound, He's coming down from the transcendental world into my heart, and from heart, controlling all my nervous system, He's coming to the lip and dancing there. That is Kṛṣṇa *Nāma*. The initiative is in the transcendental world, and not production, produced from the physical plane, not that sound. The spiritual sound, spiritual reality has to come down to this plane. He can come down, but we cannot go up there easily. He's super-subject, and we're object to Him, so we cannot interfere with His independence. Only by the negative, by our attraction, by our surrender we can attract Him to come down to our level.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
[sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

It is not a production of our senses. *Sevonmukhe hi jihvādau*. When we're very, with intense serving attitude, *jihvādau svayam eva sphuraty*, He Himself comes down attracted by our serving nature, which is out of His grace. And then He can influence this element and produce sound, and there is dancing there. That is the *Nāma*, Vaikuṇṭha *Nāma*, real Name. We cannot produce.

Our sound of our production, physical or mental production, that is not He. He's separate, and He can come everywhere, in any form, in any plane, controlling them.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san]
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [*Bhagavad-gītā*, 4.6]

"When I come here, by the force of My internal potency, I remove this external potency's influence, and appear anywhere and everywhere; this is forced back."

When that aeroplane, flying over on the sky, it removes the air, wind, and forcibly passes. So by removing this influence of the material things, He has to come with His own force here, to appear.

Prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā. "I have got my own potency, and by the power of that potency I remove this gross potency here, and live and move here, and act here."

The law of this nature cannot apply on Him. He has got special power, with the help of that He subdues the law of this nature, and He come here, there, whatever He does, with His own potency. Wherever He goes, the nature, the law of this nature withdraws from that place, and gives His way.

84.02.07.A

Śrīla Śrīdhara Mahārāja: Generally this day we observe as the day of worshipping the goddess of learning. Sarasvatī *pūjā*. The goddess of learning. She's considered to be one of the potencies of Nārāyaṇa, Sarasvatī. Sarasvatī, bap [?] sound, potency of sound. Which may be used generally in two ways. In *Upaniṣad* we find,
devi devi dita vesh, para ca para ca [?] *Śabda-brahma*, two potency, the sound potency of two kinds: *śabda-brahma*, transcendental sound, and the ordinary mundane sound.

So medium of mundane sound we receive mundane education and we impart mundane education to others. So many transactions are done through mundane sound. And there is another sound, transcendental sound, that comes to help us to be out of this misunderstood aspect of the world. We're at the present living in the misunderstood aspect of the world, misleading, according to our special interest and position as an exploiting unit. We're engaged in transaction through the sound, and that is the measure of sound we're binding us with this material achievement.

But there is another transcendental sound which carry from the real conception of things from the transcendental standpoint to us. What we see it is not so. Everything belongs to the supreme centre. Try to read in that way, otherwise you'll be frustrated, you'll have to change your position. And according to the change of your position you'll find that you have misread them previously.

If you have a birth of a tiger, then you'll see the human body, however great he may be, you'll see only food; your food. You won't be able to recognise him as a genius, as a Newton, or Einstein, or Alexander, or so. The tiger will see his food in the men.

So all misconception, what is what? So another type of sound, *śabda-brahma*, *Veda*, or the revealed scripture, they come to relieve us from this misunderstanding of misreading of the world, wholesale. And to put us, help us, to put us in the other world. Other world is God centred. What is existing, what is his particular position in conclusion with the interest of the centre?

So, devi devi, para ca para ca [?] *Apara* means mundane, *para* means transcendental. Transcendental sound can come from the person who has got transcendental realisation. From that plane vibration will originate from the deepest plane, and that vibration will be effective. Effective to deal us in such way that we can get relieve from this mundane reading of things around. That will also come.

Words may be the same, but the potency within - just as the homoeopathic globule, all globules similar, but according to the potency inside the result will differ. So the sound may be the same, but from what plane the sound is originating, with what potency? That will help us to work out relieve within us. The mental system will have transformation: to see, to understand, to hear, what is what. Wholesale change will come. Revolutionary change will come in the mental system. So, one: *māyā*, misunderstanding, and another: truth, *paravidya* - that will help us to get relief from all prejudices, local prejudices, and will take us to the universal reading of the things aside, things around us.

So in this way, this day generally, birthday of Sarasvatī. Generally people are interested with mundane learning, goddess of learning.

...

This day is the birthday of Viṣṇupriyā Devī, Gaura-Nārāyaṇa's potency. When Mahāprabhu comes to help in the relief of this mundane world, through the sound, the universal sound, *Hari-Nāma saṅkīrtana*, Viṣṇupriyā comes to help Him in that campaign.

When Mahāprabhu took *sannyāsa*, Viṣṇupriyā was left at home, very young age. But cent per cent faithful to that, her husband. And after His departure and He took *sannyāsa* and went away, Viṣṇupriyā faithfully as she lived in the house left by Him and took the Name of Kṛṣṇa.

And we're told that for counting she used some rice, and as many rice was collecting by the counting she boiled them and dedicated them to Nārāyaṇa, and she used to take that only, that quantity. After offering to the Lord, she used to take, so gradually emaciated. In this way she lived her life.

When she was fourteen then only Mahāprabhu left, took *sannyāsa*. And after that the whole life she lived making penances, penance full life she lead. And after Śacī Devī departed her brother was her guardian.

And she ultimately had one Mūrti, Vigraha of Mahāprabhu, and used to worship Him as husband-God, Mahāprabhu. And that is being continued here in that Mahāprabhu's house from Viṣṇupriyā's time. Mahāprabhu.

So this day of the year is connected with her holy memory, and it will help us greatly to take us towards Śrī Caitanyadeva. And we may get the grace of Viṣṇupriyā Devī if we honour in her name the time and discuss about Him. She will be propitiated, and Śrī Caitanyadeva - Gaura-Nārāyaṇa also will be propitiated with us. And it will be a step forward towards our transcendental march.

...

Today, then again the day of Puṇḍarīka Vidyānidhi, he also appeared in this day, Puṇḍarīka Vidyānidhi. He's considered to be Vṛṣabhānu Rāja, the father of Rādhārāṇī. In Varṣāṇā, Vṛṣabhānu, Varṣāṇā in Vṛndāvana we find, Rādhārāṇī's father's home. He came here from Chittagong, and he was a *brāhmaṇa*, Puṇḍarīka Vidyānidhi, the title of his scholarship, he was born there.

And apparently he was a man of luxury habits. He had a house in Navadwīpa. Previously, by the holy Ganges, all mostly who could provide they used to have some house on the banks of the holy Ganges. Sometimes they used to come here, and regularly took bath in the Ganges. And then lived in this holy place for some time and then again went to his own home for his livelihood. So Puṇḍarīka Vidyānidhi had a house in Navadwīpa.

Gadādhara Paṇḍita you know was the representative of Rādhārāṇī Herself, here in Gaura *līlā*. Young boy, he's younger than Mahāprabhu. Mukunda Datta, one of the followers of, appreciators of Mahāprabhu Śrī Caitanyadeva, he also came from that quarter, from Chittagong. He knew Puṇḍarīka Vidyānidhi to be a man of high religious type. Religious means *Bhāgavata* type, Kṛṣṇa *bhakta*. But outwardly he was a man who lived a life of luxury, well-to-do man, *zamīndār* of small type. He came to Navadwīpa.

And Mukunda Datta knew because he came from the same place, he came to Gadādhara Paṇḍita. "Will you go to see a Vaiṣṇava, do you like to have *darśana* of a Vaiṣṇava?"

"Yes, yes." Gadādhara Paṇḍita said.

From his childhood he was very fond of Vaiṣṇavas, Kṛṣṇa *Nāma*. So much so when Mahāprabhu came from Gayā, and he had much liking about Mahāprabhu, Caitanya, Gaurāṅga, Nimāi Paṇḍita. But he was very afraid of Nimāi Paṇḍita. Nimāi Paṇḍita whenever he found Gadādhara He used to tackle him with this and that, words and thoughts, that quarrelling, apparently quarrelling with him with some question or other.

So after coming from Gayā, Śrī Caitanyadeva, He expressed His devoted aspect. Then one day He's saying, "Gadādhara, from the very childhood you are a devotee of Kṛṣṇa. But My days all wasted in this discussion of the grammar and the literature, mundane. But you Gadādhara, My friend, your life is very successful - your fulfilment of life. From the beginning you are fond of Kṛṣṇa *Nāma*."

So from the beginning, Gadādhara at his heart, he wants Kṛṣṇa.

And Mukunda Datta asked him, "Will you go to see a Vaiṣṇava who has come from far away?"
"Yes, yes, I shall go, take me there."
So Mukunda Datta took Gadādhara to that Puṇḍarīka Vidyānidhi.
Gadādhara found, "What sort of Vaiṣṇava is he? He's in a rich and on a bedstead sitting. And the pipe smoking, and the pipe is also very rich type pipe. And he's got his beautiful curled hair on the head, and so many valuable paste are also smeared there. A very rich and fond of luxury, a man is sitting in the bedstead smoking. And he has taking me to him?" So at heart he was, he found disappointment. "What type of Vaiṣṇava he has taking me to have *darśana*?"
Mukunda Datta could guess that, and he told - he was very sweet singer, Mukunda, he with the sweet tone he pronounced this *śloka* from *Bhāgavat*.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

This *śloka* was chanted by Mukunda in a very sweet tone.
Then that created a wonderful effect in Puṇḍarīka Vidyānidhi. "Oh!"
The meaning of this *śloka* you know.
And *Bhāgavatam* says, "To whom should we approach without Kṛṣṇa? Who is so very kind, so very gracious, limitless grace in Him? Why? The *bakī*, the Pūtanā came to kill Him in a treacherous way, taking the garb of *dhātri*. With motherly garb she came to kill Him, and Kṛṣṇa gave her the position of a motherly type, of some of the group of the mother, helping mothers. So gracious the Lord, and on leaving Him where should we go for our own good?" That is the meaning.
Bakī yaṁ stana-kāla-kūṭaṁ. "In her breast she painted some high poison, and came to suckle the boy Kṛṣṇa. So treacherously in the garb of the motherly affection came to murder boy. And she was given the so high position as the attendant of His mother. In the motherly group she was, she had upliftment there. So grace, so mercy, no consideration of the work, of the activity, the action, no judgement, so much mercy. And leaving that kind-hearted, gracious Kṛṣṇa, where should we go to take shelter, to get help?"
Jighāṁsayāpāyayad apy asādhvī, lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema. So this entered the heart of Puṇḍarīka Vidyānidhi and began to vibrate, and produced such course there he was stunned. Then shivering began, then some madly gesticulation. And began to scratch his head, scratch his dress, and began to take convulsion and by the grit of his teeth. Where that tobacco, and the rich bedding and his dress he tore and began to roll on the ground and began to cry. *Kaṁ vā dayāluṁ śaraṇaṁ*. "Except Him whom

shall we go to take shelter under holy feet?" Began to chant, and began to roll in the bed, and in the floor.

Then Gadādhara thought, 'Oh, what? I have committed a great offence in my mind, thinking that he's not a Vaiṣṇava, who has got such a fashionable dress and style. But really what a great Vaiṣṇava is he that the memory of Kṛṣṇa, how wonderful effect came in him.' Then Gadādhara Paṇḍita came out. "Mukunda I have committed offence against the great *mahā- bhāgavata*. What will be my fate? I neglected him in the beginning. I committed offence. I think if I take *mantram*, become disciple of him, then he'll forgive all my offences. That is the only way to get out from this Vaiṣṇava *aparādha*. No other way. So I shall have to ask my Master Gauracandra, Gaurāṅga, Nimāi Paṇḍita about this." Anyhow they came out and Gadādhara Paṇḍita took the permission of Nimāi.

Nimāi Paṇḍita, He's chanting suddenly, "Puṇḍarīka bap, Puṇḍarīka, Puṇḍarīka bap."

None knew that Puṇḍarīka has come from Chittagong to Navadwīpa but Nimāi Paṇḍita is taking his name, "Bap Puṇḍarīka" in the mood of Rādhārāṇī's father - bap. "Father Puṇḍarīka, father Puṇḍarīka." Nimāi Paṇḍita chanting like this, in the mood of Rādhārāṇī.

Then when this offer came to Him, "Yes, yes, very good proposal. At once go."

He's Rādhārāṇī, Gadādhara Paṇḍita, he's representing Rādhārāṇī here in this *līlā*. So father, Rādhārāṇī's father, Puṇḍarīka, the Guru. Guru is like father, and the *śiṣya* like child. So Mahāprabhu at once approved and Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi, who was none but Vṛṣabhānu Rāja, father of Rādhārāṇī. And Gadādhara was also incarnation of Rādhārāṇī in Gaura *līlā*.

...

Once, Puṇḍarīka Vidyānidhi was very friendly to Svarūpa Dāmodara - Lalitā Sakhī in this *līlā* - Svarūpa Dāmodara. When he visited once Puruṣottama, Purī, one of his characteristics was that he did not take bath in the Ganges. At night he approached Ganges and took some water and put on his head. At daytime he did not come to the Ganges. He could not tolerate that so many person they will come and dive and they will spit there and make dirty the water. That is pure, holy water, and they're using in such a wrong way. And when the people generally observed fasting he used to take some Ganges water to purify. That was his custom.

Then when he went to Purī he had some - feeling, his sentiment was little - received some check. He felt some pain in his heart that the priestly servants of Jagannātha, they generally used the cloths for Jagannātha which is not very cleansed. When the cloth is prepared some sort of this rice water...

Devotee: Starch.

Śrīla Śrīdhara Mahārāja: Boiled rice water is necessary for paste purpose. So, and that is considered to be little untouchable, impure. So when it should be given to the Deity, that must

be cleansed in the water. So in Purī that was not the custom, practice. They with that rice juice, mixed, painted with rice juice, that sort of cloth they used for Jagannātha.

And Puṇḍarīka Vidyānidhi he could not adjust that. "What is this?" Took some offence against those servitors of Jagannātha.

That night he got a dream, that Jagannātha, Balarāma, Both are coming to him in dream, and are giving slaps in both the cheeks. "You have come here to detect the defects of My servitors, eh? What is this?" They began to, Both of Them is giving slaps.

And the dream was so intense, that when he rose in the morning he found both the cheeks, there's inflammation there. And his first intimate friend was Svarūpa Dāmodara, he was expressing that, "Such is the case with me Svarūpa Dāmodara my friend. I had this objectionable feeling in my mind against these servitors, so Jagannātha and Balarāma They have punished me in this way, see." While showing him both cheeks.

So such is, was the nature of Puṇḍarīka Vidyānidhi. Puṇḍarīka Vidyānidhi in one word, he, the father of Rādhārāṇī, that incarnation, he came here as Puṇḍarīka Vidyānidhi we're told. That is sufficient to, for us, what sort of reverence and devotional mentality we should show to this day, the birthday of Puṇḍarīka Vidyānidhi. A slight connection of this day will help us a great deal in our advancement towards the spiritual world.

...

The third - two, three, and the third, this is the day also, the birthday of Raghunandan Ṭhākura. You know near Kātwā there is a place named Śrīkhaṇḍa, there was a Kavirāja family. Kavirāja means doctor, this ancestral doctor Śrī Kavirāja. He _____ [?] medicine, and in that line generally they're practising this medical treatment, Kavirāja. So Raghunandan, there was one Mukunda Kavirāja, notable, even the kings called for him for treatment, and his son was Raghunandan.

He was a bachelor, whole life, he's also told as the incarnation of Pradyumna. Very beautiful figure, extraordinary beautiful figure, and very fond of dancing. And from the beginning he was of course, naturally devotee. So much so, that Mukunda Kavirāja, Mukunda Ṭhākura, they had their ancestral Deity in the house. When Mukunda went outside Raghunandan was a growing boy, and very recently perhaps got a sacred threat and admission for worshipping.

The father leaving home, asked the boy, "Raghunandan, I'm going out, perhaps I won't return on time. You please worship the Deities and you feed Them. *Bhogam*, you must offer *bhogam* for Their food, the Deities, feed Them." That was his expression. "Please, you try to feed Them, my Deities."

He went away, away all day. And Raghunandan's mother she cooked so many things and gave it from outside the temple of the Deity and asked Raghunandan to feed the Deity.

Raghunandan went inside. When the worshipping going on generally doors are shut. And the closed doors Raghunandan was offering and prayed to the Lord, "You take this dish I'm offering, You eat them."

But Mūrti did not answer, did not came to... He began to cry. "My father will rebuke, because requested me to feed You, and You are not taking food. I'll be punished. You have to take this food."

The sincere boy began to cry in such a way that Kṛṣṇa had to come and to take the dish, the food. He was satisfied and came out.

The mother came to remove the *prasādam*. "What is this? All empty."

"No, the Deity has taken. You asked me to feed Them. The Deity has taken."

"You boy, you have eaten this! Deities never eats, we offer Them, everything remains, and we take the *prasādam*. You wicked boy! So rogue you have grown that you have taken all these things?"

"No, no, I have not taken."

"You have taking it. It is impossible you foolish boy. You want to make a fool of me? It can never happen."

He began to cry. "No, I'm speaking the truth."

"Then when your father comes I shall ask him to punish you."

In this way Mukunda came, Ragunandan's mother complained. "Your boy has grown to be such a rogue and he says the Deity has taken."

He also put to his father, "Yes, Deity has taken. He did not take in the beginning, but I began to cry, so Deity came and took."

"Is it true?"

"Yes. It is true my father I don't speak lie."

"Can you show me?"

"I shall try."

So he was given chance of worshipping, and one day stealthily his father could see the Deity has taken food.

So such type of devotee was Raghunandan Dāsa Ṭhākura. And he, when in *saṅkīrtana* he used to dance it was a charming scenery, even attracted Mahāprabhu Himself. And during the Jagannātha Ratha-yatra seven groups, special groups began to sing and to chant and to dance. In one party from Śrīkhaṇḍa Raghunandan was the dancer.

So this is the day connected with the memory, holy memory of that Raghunandan Ṭhākura. He's considered to be Pradyumna Avatāra. And many things are also connected. I'm going on shortly, touching. It is also a saying, that he, in the, there is a tree called this Jambu tree, and according to his wish everyday this *kadamba puspa* have to come in that tree for the worship of his own Deity. So many miracles are here connected with him.

...

Then, the fourth devotee, Raghunātha Dāsa, whom you know, he came from this Kṛṣṇapur, somewhere here in Hoogly district at present. He came in the *kāyastha* caste. His father was a very rich man. About nearly five hundred years ago his father, two brothers only one child, father, two brothers, only child one, Raghunātha. Father and uncle, they were owner of a *zamīndār* state. At that time it was fetching twenty *lākhs*. Twelve *lākhs* to be paid to the king and eight *lākhs* profit they had, net income. Net income was eight *lākhs* and the gross twenty *lākhs*. Only one child in the family, so adorable.

Mahāprabhu after *sannyāsa* - they heard the name of Mahāprabhu. They had closer connection with Advaita Ācārya. And also they used to help all the *paṇḍits*, Sanskrit scholars and their *tols*, their schools. They had their annual contribution to all the superior scholarly persons of the time in Bengal.

When Mahāprabhu took *sannyāsa*, and from Ramakeli went back to Advaita *bhavan*, Raghunātha Dāsa came and saw Him, and he became half mad in love of Kṛṣṇa. And the charm of Mahāprabhu, His beauty, and His personality, and His devotion, His preaching, His advices about devotion to Kṛṣṇa, melted his heart thoroughly. Mahāprabhu could understand. He did not leave Mahāprabhu.

But Mahaprabhu told him, "Go home. Don't be over enthusiastic, control yourself. Keep your divine love for Kṛṣṇa within your heart, don't express it outside, don't advertise. A time will come very soon when Kṛṣṇa will make His way for you, very soon. You go now. Don't have any external show, but keep it within your heart."

"sthira hañā ghare yāo, nā hao vātula / krame krame pāya loka bhava-sindhu-kūla

["Be patient and return home. Don't be a crazy fellow. By and by you will be able to cross the ocean of material existence."] [*Caitanya-caritāmṛta, Madhya-līlā,* 16.237]

"Gradually the chance will come to help you. Wait and go home.

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Śrīla Śrīdhara Mahārāja: "You are a son of a rich man. Manage to do the feast here for My followers."

He managed that. Nityānanda Prabhu was very __ [?] blessings. "Very soon your bright day is coming."

And He also addressed His followers, "Look at this young boy, he has got immense wealth. Everything what is required for a young man for enjoyment, profusely, everything with him, but he does not like them, does not like them. Kṛṣṇa's grace has come down in his heart. He does not like anything, but he's mad for going out from the home of this material danger, and to become a beggar, street beggar for Kṛṣṇa, he has become mad. Just to see to this ideal, high ideal devotion, attraction, love of Kṛṣṇa has made him mad. He's very, very fortunate. This royal dignity and this prosperity does not, cannot please him."

Then anyhow he went home. And one day while all were watching he don't go to the harem but he began to stay outside. Father and other guardians, they thought that his condition has become very grave. So, ten persons were engaged to guard him. "Any moment he may go out. Ten persons enlist."

One day, the early morning, their family Guru Yadunandana Ācārya, suddenly entered the house. And finding Raghunātha in the outhouse, he meet him and requested that, "I'm going out for some important business. But my Deity there is none to worship, so please ask that *brāhmaṇa* gentleman to serve my Deities for a day or two during my absence. Please request in my name to do this."

Then, he gave this advice and went away, and Raghunātha also went, followed him. And the guards saw that he's going, he's following the family priest, family Guru, so did not interfere.

Raghunātha on the way requested the Guru, "You go in your own business. I shall go alone to request the gentleman to do the service during your absence."

He also went away, and Raghunātha took that advantage, perhaps requested that man, and he went away, in the opposite direction. He knew that whenever they'll find that "Raghunātha is not coming home, where has he gone? They know that I shall go to Purī, they'll send men towards the way of Jagannātha Purī." But he went the opposite direction, Raghunātha, opposite direction. "That they will come, very soon men will come to search me." Opposite direction, the whole day in opposite direction. Then in the evening, went to some milkman's house and a little milk he begged and took, and passed the time there in the cowshed. Then in the morning he began to start towards Purī.

These people - "Where is Raghunātha? The guards said he went with the family Guru, but in his house he's not there. Where has he gone? He must have left for Purī." Then so many men ran to that side but they could not find him, they came back.

And Raghunātha tactfully he managed to go. Twelve days, day and night he began to walk towards Purī. Only three days taking some food, other days no food was necessary. He was fed with divine love, surcharged. Only three days, out of twelve days, three days he took something, here and there.

And when Raghunātha enquired where Mahāprabhu is, already he heard in that house - Gambhīrā, Kāśī Miśra bhavan. He went there and fell flat, just in the compound, and just before Mahāprabhu. The attendant of Mahāprabhu - Govinda, he told that Raghunātha has come and introduced to Mahāprabhu.

"Yes, look after him. He has come with great difficulty without food, he's only walking, walking. Take care of him for few days, then he will mange for himself." That was the direction of Mahāprabhu.

From that day, for few days perhaps he took *prasādam* there, after that he began to beg. In the gate of the Jagannātham, then in the *chatram* began to beg.

The parents thought that is impossible to take him here, they did not make any other attempt. But they sent one *brāhmaṇa*, two servants, and some money. "Go and hire a house, and see that my son may not die without food, try to feed him at least. And hire a house and try to keep him there, and at least some food you will manage to give him."

They tried their best. But Raghunātha he was eating, begging, he took not. He invited Mahāprabhu for two years to take food there. By his request Mahāprabhu took food, took

prasādam there for his satisfaction. After that Raghunātha left that idea. "That this only to purchase some name and fame. Mahāprabhu is not pleased to have such *prasādam*." In this way.

Then Mahāprabhu put him - Svarūpa Dāmodara was the most favourite attendant of Mahāprabhu and a good scholar also. Raghunātha was also scholarly, he was a scholar, afterwards we find from his writings. Beautiful poetry in Sanskrit he has written for us afterwards. So Mahāprabhu gave him in charge of Svarūpa Dāmodara.

"Svarūpa Dāmodara, I request him to take charge of you, and he will advise you what will be necessary for your devotional life."

But suddenly one day Raghunātha approached Mahāprabhu. "Why You have managed to take me out of my house, my home? And what is my best benefit? If You please say through Your own words then my heart becomes satisfied."

Then Mahāprabhu in nutshell told,

[grāmya-kathā nā śunibe,] grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe]

["Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236]

[amānī mānada hañā] kṛṣṇa-nāma sadā la'be / vraje rādhā-kṛṣṇa-sevā mānase karibe]

["Do not expect honour, but offer all respect to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."] [*Caritāmṛta, Antya-līlā,* 6.237]

"I have given you in charge of Svarūpa Dāmodara. He knows, he's qualified even more than Me. Still if you want to hear something direct from Me then I say that don't indulge you in this worldly talk, or attend worldly talks. These mundane matters you try to avoid your best.

Grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe. And don't eat delicious dishes. Whatever will come of itself, ordinary food, that you will take.

And, *amānī mānada hañā kṛṣṇa-nāma sadā la'be*. Always try to take the Name of Kṛṣṇa, with this attitude, *amānī mānada*, that you'll give respect to others but don't expect any respect from others, anyone. You'll be humble, but don't expect any respectful dealings from others - don't, never aspire after. In this way you'll try to take the Name of Kṛṣṇa constantly.

And, *vraje rādhā-kṛṣṇa-sevā mānase karibe*. And in the mind, in the inside, you'll try to serve Rādhā-Kṛṣṇa in Vṛndāvana. As if mentally you're in Vṛndāvana and you're rendering service to Rādhā- Kṛṣṇa *līlā*. This is My advice, main advice to you."

And then again He took his hand and put into Svarūpa Dāmodara's hand. "I'm giving you in charge of Svarūpa Dāmodara. He's the best spiritual guide, teacher, and he'll take care of you." In this way.

And when Raghunātha entered that Purī, he reached Purī and stayed there, Mahāprabhu stayed sixteen years still. Sixteen years Mahāprabhu was in appearance there, and Raghunātha was there. After sixteen years Mahāprabhu departed.

And Raghunātha left Purī and went to Vṛndāvana, thinking that, "I shall, what to get I have got. But only I want to have a view of Vṛndāvana Dhāma and then I'll leave this body from Govardhana." He thought, "I shall try to mount in the highest peak of Govardhana and from there I shall fall down to the ground, and necessarily I shall, my body will die." With this idea he went to Vṛndāvana.

But there he came in touch of Sanātana Goswāmī and Rūpa Goswāmī, and found the beginning of a new life. "What is this? Mahāprabhu has not departed. Mahāprabhu is living in them."

Rūpa, Sanātana was a delegated power by Mahāprabhu to teach this real devotional current got from Him, in a new light. And they were asked to draw it from different scriptures to prove that what Mahāprabhu taught them, that is the very gist and the purpose of all scriptures. *Vedaiś ca sarvair aham eva vedyo*.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

As in *Bhagavad-gītā*. "The fulfilment, the attempt of every revealed scripture is to show Me, that I'm the highest centre, I'm the Absolute."

"Kṛṣṇa is the Absolute, try to prove this. What I say to you, you try to prove from the help of the different scriptures and historical reference. By any means try to prove that Kṛṣṇa Svayaṁ-Bhagavān, Vraja *līlā*, Vṛndāvana *līlā* is the highest achievement for us."

And that was begun by them, those two brothers. And Raghunātha came in their connection, association, and found, "Oh, Mahāprabhu is here!" He could not, he left the idea of leaving this world and joined them as a disciple, of Rūpa, Sanātana, in their connection.

Mahāprabhu gave order to Sanātana Goswāmī that, "My followers are very poor, helpless. If they come any time in Vṛndāvana you're to look after them. Caretaker, you'll have to be caretaker of all My poor disciples, whoever will come to Vṛndāvana."

Appealing to Sanātana Goswāmī. And Rūpa took the charge, took care.

Raghunātha was so self-forgetful. He was in the Rādhā Kuṇḍa one day, sitting, taking Name, one tiger came and it took, drinking water by his side. He does not care.

Sanātana Goswāmī suddenly reached there, and his view saw that incident. "What is this?"

He, Raghunātha used to live under a shade of a tree.

Then Sanātana Goswāmī requested, "It is my order, you should construct a hut, a cottage, and live there. Don't disobey my request. I entreat you to do this."

Then from that time he managed to construct a small cottage and he used to live there.

His abnegation, this *vairāgya* was incomparable. The *vairāgya*, the abnegation, indifference to the worldly enjoyment, was of very high degree, of both Sanātana, Rūpa, all the Goswāmīs. But Raghunātha he surpassed all. When he was in Purī, sometimes in the beginning begging *prasāda* from the gate of Jagannātha temple. Then sometimes in the *chatram* where generally the beggars are given by the rich fellow, in some way *prasādam* distribution, free distribution of *prasādam*. Then he found that, "I'm taking what is due to others *karma*." Where the Jagannātha *prasāda* which is not sold, that is given to the cows of Jagannātha. But when it is so much stale, that emitting bad scent, the cows also can't eat, that *prasāda* of Jagannātha he used to take and washing by sufficient water and putting some salt, he used to take that.

And Mahāprabhu heard this. And one day when he was taking that *prasāda* Mahāprabhu approached and suddenly took something to eat, Mahāprabhu. "Oh! I have tasted many types of *prasādam* of Jagannātha. But so sweet *prasāda* I have never taken anywhere!"

So what is the taste in the *prasāda*? Not mundane. So much faith, so intense faith in the *prasādam*. The rotten things which, applying little salt he's taking and giving, and he's the son of a kingly style family.

In Vṛndāvana also when Raghunātha went, in last days he used only to take one pot of this - mata [?]

Badrinārāyaṇa: Buttermilk.

Śrīla Śrīdhara Mahārāja: When the curd mixed with water and some movement it produces something - mata, go mata, buttermilk or something. He used one pot of buttermilk and passed his days. That is not possible for a man of flesh and blood. They're really persons come down from the other world, so it was possible for them to show the ideal of abnegation in different ways, the *vairāgyam*. It is not possible for ordinary human beings of flesh and blood to observe such degree of abnegation; then he will die. But he created the standard, the ideal of such *vairāgya*, Raghunātha.

And he studied the production of Rūpa Goswāmī, of the highest type of *rasa*, *mādhurya rasa*. And he appreciated the very acme, the highest object, what is the divine service, the culminating point of divine service - that is Rādhā *dāsya*. So he's called *prayojana* Ācārya. Sanātana Goswāmī generally conceived by the paravati [?] by the Ācāryas of the later days as *sambandha jñāna*. What is what? What is our position in this world, and what is what? *Sambandha*. My position is where in this hierarchy, spiritual hierarchy? That was explained more clearly by Sanātana. And

then, what should we cultivate and how to attain to that end? That was mainly given by Rūpa Goswāmī. In the domain of love, how we can attain fulfilment of our life? Rūpa Goswāmī. And what is particularly the highest point of our attainment? That was very strongly shown by Raghunātha Dāsa, Rādhā-kantha. In his famous *śloka* he says.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
[*Vilāpa-Kusumāñjali,* 102]

This *śloka* has given us the conception of our highest attainment in the school of Śrī Caitanya Mahāprabhu. What is that? He says, he's addressing to Rādhārāṇī.

"Oh, my mistress! My, the Lord of my heart. *Āśābharair-amṛta-sindhu-mayaiḥ*. From long time, from long, long time I'm waiting with great patience to have Your mercy. *Āśābharair-amṛta*. And that is so sweet to me I cannot avoid it. It is heart melting, heart attracting, heart gracing. It is so deeply touching me I can't avoid Your service connection. *Amṛta-sindhu-mayaiḥ kathañcit, kālo mayāti*. Anyhow I have managed to come, so long time, so long way. I'm impatient now. Be gracious.

Kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me. If You are not propitiated, not gracious with me, then I have got no hope. I have come to the end. My present life will be finished here. Even so much so, that what I shall do with this Vṛndāvana? Vṛndāvana is of no use to me. *Kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi, tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair.* What is the utility of my life, living? It is useless. What is this, for my existence it is useless, it will come to end, no utility. And even this Vṛndāvana, this Vṛndāvana is also not for my liking. I don't, I can't love this Vṛndāvana which is associated with this *līlā*, *vrajema*.

What to speak, even I can't relish the company of Kṛṣṇa. What can I do without You? Without You even Kṛṣṇa has no meaning in me. I can't tolerated Him. In my life I can relish neither this environment, not even Kṛṣṇa. If He Himself comes to grace me, I can't relish that, without Your connection. So please be gracious with me. You are all in all. Without You, to get, to achieve Kṛṣṇa consciousness, that is not Kṛṣṇa consciousness. Your position is such, so great and so beautiful, in Kṛṣṇa *līlā*. You are the centre of all the *līlā* of Kṛṣṇa. So without You I can't conceive any life, any living. And even the Vṛndāvana and anything else. I extremely surrender to You for Your grace my Mistress."

In this way, Rādhā *dāsya*. Our best fulfilment is in the service of Rādhā, because Rādhārāṇī can fully attract Kṛṣṇa, grace of Kṛṣṇa, She can only. The other half who can draw the maximum *rasa*, ecstasy from Kṛṣṇa, and who are in quantity as well in quality. So those that are serving Rādhārāṇī, in their remuneration of service to Rādhārāṇī, they get the highest type of qualitative of *rasa* from Kṛṣṇa. That cannot be had in any other channel. And what comes through Rādhārāṇī that is of the highest quality. So the service of Rādhārāṇī, that should be our summum bonum of life. This was announced clearly by Raghunātha Dāsa Goswāmī Prabhu, and who is considered to be *prayojana* Ācārya. That he's the guide to show us what is, where is our best fulfilment of life - Dāsa Raghunātha.

So by coming in connection with this day, and by our discussion, try our poor attempt to discuss with all these things, we may be benefited in our achievement towards our goal. Dāsa Goswāmī.

Then, these are the days of advent of these *mahātmās*.

...

Now we come to Viśvanātha Cakravartī. This day, his day of disappearance from this world, day of disappearance. Viśvanātha Cakravartī. About two hundred years after, Viśvanātha Cakravartī came. He composed the commentary of *Bhagavad-gītā*, elaborate commentary of *Śrīmad-Bhāgavatam*, and many other books to help these devotees who came afterwards in this *sankalpa*. A big Ācārya he was. Many things he has dealt in his own way to make understandable, to approach properly towards the *śāstric* dispensation of Rūpa, Sanātana, and others, *Bhāgavatam*, like that. Viśvanātha Cakravartī Ṭhākura. And by his grace Baladeva Vidyābhūṣaṇa also composed the commentary of *Vedānta*, *Govinda-bhāṣya*. So there are many things to be read. Viśvanātha Cakravartī was born in the Nadia district, just on the, near the Ganges, from Devagram or somewhere. And comes from *brāhmaṇa* family, high family, and he himself was a great scholar of Sanskrit. He came in the line of Narottama Ṭhākura, and he gave us extensive scriptures to help, to know very precisely and very elaborately to know about the pastimes of Mahāprabhu, as well as Rādhā-Kṛṣṇa, Vṛndāvana, Navadwīpa. The Guru Paramparā we chant...

saṁsāra-dāvānala-līḍha-loka-, [trāṇāya kāruṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya, vande guroḥ śrī-caraṇāravindam]

["The Spiritual Master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the Spiritual Master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a Spiritual Master, who is an ocean of auspicious qualities."] [*Śrī Śrī Gurv-aṣṭaka*, 1]

...comes from him, and many things come from him. He has written notes. *Bhakti-rasāmṛta-sindhu-bindhu*. Rūpa Goswāmī has written the ocean of the *rasa* of *Bhakti-rasāmṛta- sindhu*, and he says one drop of that. Then Sanātana Goswāmī Prabhu's *Bṛhat-Bhāgavatāmṛta*, he says one drop here, *kona*, *kirana-bindhu*. And *Ujjvala-nīlamaṇi*, the jewel of supernatural world - Kṛṣṇa in *mādhurya rasa* He has got *kirana-bindhu*, *kirana*, one ray, particular ray of that. And then many booklets he has, and poetry he has composed for us to... And Mahāprabhu's *aṣṭa-kālīya-līlā*. Just as Rūpa Goswāmī Prabhu has given *aṣṭa-kālīya-līlā*, twenty four hours service engagement with Kṛṣṇa, Rādhā-Govinda. Viśvanātha Cakravartī has given us in Caitanya *līlā* twenty four hours of engagement in the service of Mahāprabhu, he has given. So he has done a great service to the *sampradāya* and to distribute his mercy towards us - Viśvanātha Cakravartī Ṭhākura.

...

Then another two Godbrothers, one Bharati Mahārāja and one Parvata Mahārāja, our senior Godbrother *sannyāsī* disciples of our Guru Mahārāja, they also preached.

That Bharati Mahārāja was very popular, his preaching style was very charming and capturing. We appreciated his preaching in the beginning very much, attractive.

And Parvat Mahārāja was also one of the earliest disciples of our Guru Mahārāja. He was born in this Svarūpa-Gaṅgā, on the other side of the Ganges here.

And he saw Bhaktivinoda Ṭhākura also chanting. He was born in a house, the next house where Bhaktivinoda Ṭhākura lived for some time _____ [?] And from his childhood he saw Bhaktivinoda Ṭhākura and chanting his names.

He told to me, "In early morning Bhaktivinoda Ṭhākura he was chanting Hare Kṛṣṇa *mahā-mantra* just as one is calling a man who is far off. Living: a man calling another man. In this way, living way, he was calling Kṛṣṇa. And he was old, and attacked with some rheumatism. In His sweet will. And there was one cement chair was constructed, and he was walking and when he felt fatigued he used to take his seat." Perhaps that is also there now. Bhaktivinoda Ṭhākura.

And in early age he went to Prabhupāda and took shelter under him. He was posted in Purī, Jagannātha, for a long time, Bhakti-kuṭīra, appointed by Prabhupada, taking *prasādam* and living in Purī, Jagannātha, Bhakti-kuṭīra, as a protector of that house. Then when Prabhupāda begin his preaching life he came and became a *sannyāsī*. In Uddala he established a Maṭha, no, Orissa, and preached there specially in the...

And when in the lifetime of Prabhupāda he used to preach in the whole of Bengal and outside also.

One thing I remember about preaching, he's talking with - I'm a newcomer in the Maṭha - he's speaking to another gentleman. "I want to preach in that quarter." Some east Bengal now.

They told, "Oh! You have come to preach here? Do you know there is one *siddha-mahātmā*? On the side of that particular river there is a person who is regarded as *siddha-mahātmā*. He has attained the highest end of life. Have you seen him? You have come here." And he's saying.

I told him that, "There is many *siddha*: this *alu siddha*, that potato boiled, another meaning of *siddha* is boiled. I have seen many *siddha*, this potato boiled, this other boiled, this, that boiled, so many boiled things we have already."

"What do you say? You are insulting us! Yes, yes!"

"This is not insult. This view of all those *siddhas* they know nothing. What Mahāprabhu has said that is the highest. All other proposals are trash, and these nasty things. We have come from a great *mahātmā* to carry to you the highest summum bonum of life of Mahāprabhu, *Śrīmad-Bhāgavatam* etc. We do not care a fig for all these cheaters in the garb of religion, they're cheating the people."

That was the preaching way, or method of preaching, style of preaching of Gaudiya Maṭha in those days, forceful. So, as I have got capacity, I try my best to represent to you what I know

little about these *mahātmās*. And I pray that they may be propitiated with us, and we may get some favour from them. With this prayer I stop here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīmad Bhaktisiddhānta Saraswatī [Goswāmī Prabhupāda kī jaya!]

...

mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adaḥ
[tasyāvatāra evāyam, advaitācārya īśvaraḥ]

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 6.4]

Kṛṣṇa has got His various Avatāra. Avatāra. Avatāram. Come down. Kṛṣṇa conception is the highest. There is also differentiated character in Vṛndāvana, Dvārakā, etc, Mathurā. Then again in Vaikuṇṭha, come down, same thing coming down, approaching towards *māyā*, misconception. From the spontaneous pastimes coming down in Vaikuṇṭha in constitutional method, to deal with the kingdom of spiritual, purely spiritual realm. There is also Caturvyūha, then other twenty four functional Gods, all spiritual - fully. Then He has got this Avatāra, Daśa Avatāra, Līlā Avatāra, Vaibhava Avatāra, Puruṣa Avatāra. Puruṣa Avatāra are three: with permanent function, one in the back of the whole *māyāic* creation, at the back of the whole misunderstood world. Kāraṇārṇavaśāyī. Then next there are so many *brahmāṇḍa*, and the back of each *brahmāṇḍa* Garbhodakaśāyī. Dvitiya Puruṣa. Patam Puruṣa, Dvitiya Puruṣa. And third, at the back of every *jīva* consciousness, Paramātmā, Kṣīrodakaśāyī. Three types of Puruṣa Avatāra. They're all connected with this misunderstood part of the whole. Vaibhava Avatāra, or Matsya, Kūrma, Varāha, etc, ten. Yuga Avatāra, Haṁsa, Yajña, Kṛṣṇa, Gaurāṅga, Yuga Avatāra...

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Devotee: So I was trying to understand that about these different kinds of *dīkṣā*.

Śrīla Śrīdhara Mahārāja: But this is not new. This *Hari Nāma dīkṣā*, and then ordinary *dīkṣā* means this *Gāyatrī*. *Brahmā Gāyatrī* and that *Pañcarātrika dīkṣā*, after that *dīkṣā* this *Brahmā Gāyatrī dīkṣā,* along with that. And then *sannyāsa*. Three. They say that *Pañcarātrika dīkṣā* and *Gāyatrī dīkṣā*, two different? Three, first means *Hari Nāma*, second, what they told?

Devotee: Brahmā.

Śrīla Śrīdhara Mahārāja: Brahmā Gāyatrī. And then?

Devotee: Then they told Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Then Vaiṣṇava *dīkṣā*? But our Guru Mahārāja - the Brahmā Gāyatrī *dīkṣā* and this Vaiṣṇava *dīkṣā*, that was at one time. Vaiṣṇava *dīkṣā*.

Devotee: *Pañcarātrika dīkṣā* is also Brahmā Gāyatrī?

Śrīla Śrīdhara Mahārāja: *Pañcarātrika dīkṣā* not Brahmā Gāyatrī. Gāyatrī *vaidik dīkṣā*. *Pañcarātrika dīkṣā* they call it Vaiṣṇava *dīkṣā*. Generally some recognition is given to the caste *brāhmaṇa*.

Have you heard the name of Korana? In America?

Devotee: Korana? No.

Śrīla Śrīdhara Mahārāja: He's proving, or researching a particular thing. He says, "If I can get one cell from the body of Napoleon then I can make many Napoleons from different cells."

Just as from the vegetable kingdom there is that sugar candy, and many parts may be taken. In potato also, many sprouts come, and if we cut them to pieces then one sprout may produce one potato plant.

So also in human body there are many cells, and from every cell in a scientific way we can get the man whose body cell it is.

Devotee: Hmm, cloning.

Śrīla Śrīdhara Mahārāja: The mentality, the vigour, everything is contained in the every particle by which the body is constructed.

So some importance is there in the bodily succession, general, but there is exception. So those that come from a *śūdra* or *mleccha* body that is generally considered impure. From their ancestors they were not preparing particular rites and these customs following so the impurity is there.

And the *smārta* section, the Śaṅkarite interpretor, many of them, and some of the Madhva School Vaiṣṇava, they also admit that. That by *Hari Nāma* the purification of the subtle body is effected. But the *karma* which is attached to be suffered or enjoyed in this particular body, that

cannot be purified by *Hari Nāma*, by anything else. All the *karma*, this action which we have done in our previous life they are classified, *kūṭaṁ bījaṁ phalonmukham*.

[aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām]

["The four types of sin known as *aprārabdha*, *kūṭa*, *bīja* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."] [*Bhakti-rasāmṛta-sindhu*]

First *prārabdha* and *aprārabdha*. The *karma*, the action which has been attached to be enjoyed or suffered in *this* body, that is *prārabdha*. And which is deposited to be experienced in future, that is *aprārabdha*. It's begun, and not begun. *Prārabdha* means which is begun already, and *aprārabdha* which is left out for future. Again, which is left out for future that is also divided into three. *Kūṭaṁ bījaṁ phalonmukham*. In *Hari-bhakti-vilāsa* [?] [*Bhakti-rasāmṛta-sindhu*] we can find all these details collected from different scriptures by Rūpa Goswāmī. *Kūṭaṁ* means undetectable portion of our past action which we cannot read. What are the activities, what are the results contained there in a very fine way, in microscopic way how we can't detect that.

Just as we're told now that in Japan they're preserving a library where the letters of the book cannot be read by the ordinary eye - with microscope. So composed by smallest letter so many books in a small encyclopaedia only in a small book. It is they're accommodating in their library, the smallest composition which cannot be read by ordinary eye. Microscopic glass is necessary to read the books.

So *kūṭaṁ*, which is undetectable, like a plane of action. And gradually that will come out and they will demand their satisfaction, *kūṭaṁ*.

Bījaṁ. *Bījaṁ* means which is detectable, more clear, actions more clear, that is *bījaṁ*. We can understand that 'this is the seed of that plant, this is the seed of that plant.' That is *bīja* means seed, which is detectable. 'This is the seed of particular action. This is the seed of another, the murder, and this blackmailing, this is that.' So many that can be detectable.

And *phalonmukham*, there are others who are waiting to get their realisation very soon, demanding. "The next chance I must get." This is *aprārabdha*.

And *prārabdha* which has got their satisfaction in this body. These are the divisions.

But they say, the Vedic scholars are generally of this opinion that what is *prārabdha*, already begun to be experienced in this body, that cannot be changed. It is out of hand. And others which are reserved for future, that may be finished by our good action, good activity. We may not have to undergo all these reactions.

But the Vaiṣṇava School, this Gauḍīya Vaiṣṇava, they say this *prārabdha* can also be removed. What is already attached to be experienced in this body, that also can be removed only by *Hari Nāma* - by no other means. Only Kṛṣṇa *Nāma*, *Hari Nāma*, can purify one which is already begun

to be experienced in this body. So he may be purified. A *śūdra*, *mleccha*, can by properly taking *Hari Nāma*, then he may be converted into *brāhmaṇism*. It is possible by *Hari Nāma*. They have given quotations from different places, and by their analysis of the meaning of those quotations they're saying that they may be free from the *prārabdha karma* which is already begun to be experienced in this life. Now the *śloka* from *Bhāgavatam*.

[bhaktyāham ekayā grāhyaḥ śraddhayātmā priyaḥ satām]
bhaktiḥ punāti man-niṣṭhā śvapākān api sambhavāt

["I, who am dear to the *sādhus*, can be reached only by devotion born of unalloyed faith. Even a dog-flesh-eating outcaste who dedicates himself to exclusive devotion for Me is delivered from the influence of the wretched circumstances of his birth."] [*Śrīmad-Bhāgavatam*, 11.14.21]

Śva means kukur [?] dog, even the dog eaters, that is the lower section, they also can be purified from their lower birth. Another,

yan-nāmadheya-śravaṇānukīrttanāt, yat prahvaṇād yat smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate, [kutaḥ punas te bhagavan nu darśanāt]

[Devahūti says: "O Lord, if he just hears Your Name, then chants it, offer You obeisances and remembers You, even a person born as a dog-eating outcaste instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly."] [*Śrīmad-Bhāgavatam*, 3.33.6]

Those dog eaters and lowest class people, they can be immediately purified by taking the Name of the Lord. Now Jīva Goswāmī is again giving commentation to this. Yes, the *prārabdha* is gone. You note it very attentively. *Savanāya kalpate*, the *kalpa*, the Sanskrit word is used ishadonya [?] *Indra kalpa*, he's just like Indra but not Indra proper, a little less. *Kalpate, savanāya kalpate*. He becomes purified to such a standard as he can perform the sacrifice which is reserved only for the *brāhmaṇas*. *Kalpate* means little difference. So here Jīva Goswāmī has given his own commentation. What is the little difference? That his *prārabdha* gone, and he attains the position of a boy of a *brāhmaṇa*.

But the boy is not allowed for this *brāhmaṇa yajña* until and unless he's given the sacred thread. That is also, a *saṁskāra* is necessary. *Janmanā jāyate śūdraḥ* - by birth everyone is impure, but only by *saṁskāra*, but who will be fit for *saṁskāra*? Only the *brāhmaṇa* boy. Now, he reaches the stage of *brāhmaṇa* boy, and not the *brāhmaṇa*. Then when that *saṁskāra* is given to that *brāhmaṇa* boy, from any caste he may come, taking Hari *Nāma*, he should be considered as *brāhmaṇa* boy. And again when that *Gāyatrī saṁskāra*, the *brāhmaṇa saṁskāra* is given, then he gets the recognition of a bona fide *brāhmaṇa* and he can do the *yajña* and Śālagrāma *arcana*, all these things.

So, the Hari *Nāma*, taking the Name of the Lord, of course in a proper way we're to suppose, then his *karma* vanishes, and body purified, he's considered to be a *brāhmaṇa* boy. And then when the sacred thread is conferred to him he'll be eligible for all activity.

This is the scientific position. So that *Pañcarātrika dīkṣā* may not be necessary. Hari *Nāma* is sufficient. Still, the *brāhmaṇa saṁskāra*, the *Gāyatrī*, Vedic *saṁskāra*, that is given. And *Pañcarātrika dīkṣā* also given to help him to a greater degree.

Just as one gets a university scholarship, and there is also district scholarship also there, that comes to help him. His university scholarship is all important, but some subservient appreciation also comes to enhance his position, something.

The Hari *Nāma* circle, purifying circle, is the greatest circle, from the lowest to the highest. And the *Pañcarātrika* help is a circle within the circle - it will help to take the Name and other things. So without it also one can do.

But there are so many *brāhmaṇas* and *karma-kāṇḍīs* who think that they're not given sacred thread they're lower. So they commit offence, so save them. And also a man who is taking the Name he thinks 'No, *brāhmaṇas* are bigger, we're less positioned holders.' His *abhimāna*, his ego, also must be helped to go higher. "Yes, I'm more than a *brāhmaṇa*, so I shall have to become very careful about my movements, about my eating, and other things." To help the person that he must not go below the standard of an ordinary purificatory section. And at the same time the society will also be warned to deal with these persons who are taking the Name of Hari, that they're taking exclusively given to the chanting of the Name of Hari so they're above *brāhmaṇa*.

This system was introduced by our Guru Mahārāja, extensively, conferring sacred thread. That is to give the position of a *brāhmaṇa* outwardly. Inwardly a Vaiṣṇava is above *brāhmaṇa*, in calculation from the inner side. But from the outer side also he created this particular society, that a Vaiṣṇava who is exclusively given to Kṛṣṇa consciousness is not less than a *brāhmaṇa* but more than that. To establish this position of the Vaiṣṇava in the society. And also to encourage him that, "You must not go down. You're taking the Name of Hari, exclusively given to Kṛṣṇa consciousness. You're to maintain your position in the external way, in such way that even the *brāhmaṇas*, Vedic school, they have some reverence. Must be cautious in your dealings and in your practices." And the society also, "Don't underestimate these persons that are exclusively given to Kṛṣṇa consciousness." In this way he formed.

But Mahāprabhu did not introduce this. Rūpa, Sanātana, and others, followers, they did not care to take any sacred thread. And also, in the *sannyāsa* system of the *varṇāśrama*, Śaṅkara and others, when they take *sannyāsa* they give up the sacred thread to the fire. No necessity of sacred thread, they're above that, above *brāhmaṇa*. But their creed is 'we're one with Brahman.' But here is the infinite difference. A Vaiṣṇava, however higher, he'll say, "I'm the slave of Kṛṣṇa, and the slave of the slaves of the slave of Kṛṣṇa." But here they say, "We're the highest entity identified." So this is *māyāvāda*, they're fully prey to misconception, misreading of the revealed scriptures, *Veda*. That is the position.

So, in *Manu saṁhitā* [2.260] we find three class of birth.

mātur agre 'dhijananaṁ dvitīyaṁ mauñji-bandhane
tritīyaṁ yajña-dīkṣāyāṁ dvijasya śruti-codanāt

Mātur agre 'dhijananaṁ. First we get the body from father and mother, from the parents. *Dvitīyaṁ mauñji-bandhane*. The second is by getting sacred thread in a *brāhmaṇa* family. *Tritīyaṁ yajña-dīkṣāyāṁ*. The third, then again take this *Pāñcarātrikī-dīkṣā*, to help him more progressively. This is in *Manu-saṁhitā* - three births. A man has three births to be a *brāhmaṇa*. First birth from the parent body. The second, *mauñji-bandhane*, that is *Gāyatrī*, Vedic *dīkṣā*.

"Try to have your reading from the example as have been set by the *Veda*. According to the revealed truth, try to - what your experience says, don't believe them - but what the revealed truth says, wants you how to read the environment, you try to follow that. Don't survey your environment with your own fleshy ear and eye, but with some scientific education you try to see things aside."

So science is also mundane, but the revealed truth says to us to see things in another way. "This is not for me, but this is all for the Supreme Authority. We're a particle of that. Try to see in this way, read things in this way, read your environment in this way. Everything belongs to the centre and we're a part of that organic whole, and your duty should be ascertained accordingly." This is Vedic process of reading things aside. And ordinary, "I'm monarch of all I survey." Everything we want to utilise for our purpose. This is mundane. So, *dīkṣā*,

divyaṁ jñānaṁ yato dadyāt, kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

What is the meaning of the word *dīkṣā*? *Dīkṣā* means the process by which *divya-jñāna*, means transcendental knowledge is imparted to a person, that is *dīkṣā*. New eye, *upanayana. Upanayana* means new eye is given to a person. The eye with which you are seeing, that is not correct seeing. But the eye is given from the *Vedas*, as *Gāyatrī*. From this time you try to learn your environment in a different way. That is, you're not one. *Gāyatrī dīkṣā*.

Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. What you experience, the world of your experience, that is evolved from consciousness. Bhūr, Bhuvaḥ, Svaḥ. Bhūr means this world of this flesh experience, the eye, ear, etc. Bhuvaḥ means mental aspect of the same. In this way the finer, finer, conceptions of the things. And what is the cause of such experience? Our consciousness, soul, the light within us. So with the help of that we can only read things aside, around us.

Savitur, Vareṇyam. And there is another realm which is venerable to this gross world of conception. Another venerable, worshippable realm is there, more fine, and there is a world, a plane, where God with His paraphernalia lives there. And they're all serving the centre, that is the norm there. They're quite known, fully known to the members that are living in that world that

the centre is all-in-all. And we must obey the central authority, there we can thrive. That is proper life.

All these things, there is another world in the finer and finer area, above our soul, Supersoul area. All these things, the *Gāyatrī* comes to help us. "Don't think where you live by the experience of your fleshy senses, that is not all. But there are other planes of life and you must have recognition of them, and to prepare your programme of your life according to that.

"You cannot divorce those possibilities of different existence of planes. Prepare yourself properly for the whole world. Although at this moment you cannot have any experience of them, super-experience world there is world and you must prepare yourself for that. Otherwise you will have to meet failure in your life, not good success you'll get, you can attain in this life."

So that is *dīkṣā*, *divyaṁ jñānam*. Some transcendental knowledge is imparted to the man who is depending on his experienced knowledge, knowledge drawn from his perception. This is *dīkṣā*.

The Hari *Nāma dīkṣā* is the most central and simple. That there is one sound aspect of Him, you come in touch with that, and go on cultivating the sound aspect of the Whole, of Kṛṣṇa consciousness. Only with the connection and cultivation of the sound aspect of Him you can go to the highest centre. That is Hari *Nama*; and the mantra, with some particular arrangement with the Name. Name must be there. "And particular, I'm casting me, throwing me, for the satisfaction of Him."

The mantra is couched in this way that, "I'm throwing myself for the satisfaction of my Supreme Lord." That attitude helps us to take the Name, how, with what attitude we should go on taking the Name. *Sevonmukha* – that we're dying for real life. Die to live. Sacrifice means 'die to live.' It is throwing oneself. The process of surrender has been given in the mantram.

You can make - advance in taking the Name in what process? You must throw yourself to the fire, and your present ego of experience that will be destroyed and the inner ego will come, and that will be more helping to you to take the real *Nāma* and to approach towards the real plane where Kṛṣṇa, your Lord, is living; to go to home. These are the things in *dīkṣā*.

Devotee: Sometimes our Guru Mahārāja used to say that in this lifetime one can be perfected and then at the end of this lifetime, go back home, back to Godhead. And sometimes he said that...

Śrīla Śrīdhara Mahārāja: It is very rarely found that in this one life, single life, from this plane one can reach the highest plane. Very rarely found. But generally lives together required, if in a real process. Then there may be setback also. If one commits Vaiṣṇava *aparādha* and some *Nāma aparādha* then it may be detained again and again. It's not such a cheap thing. But still, there is possibility that if properly guided a proper soul may attain in a single life the highest position. It is not impossible.

Devotee: Sometimes he told that where Kṛṣṇa is having His pastimes within this material world, then that devotee will take birth there and he'll be trained according to how to serve to Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: What do you say? That is to live in Vṛndāvana. That may help to certain extent, but more helpful this Navadwīpa. Because there's possibility of committing offences. We can misread, we can take this lust as love. We can misidentify our enjoyment as devotion, *prema*, possibility is there. Otherwise we shall become *sahajiyā*, they're imitating everything, only living in the land of what we see by our senses? It has been told that the *Dhāma* is *aprākṛta*, *Dhāma* is not material, not to be experienced by our senses. We must try to live in that *Dhāma, Dhāma* proper – *cinmaya*, that is fully conscious area.

So if we really do not want to deceive us then we're not ignore the steps by which we're to go there. But still, some help there will be, but Vṛndāvana is for the higher. There we can get some inspiration by the side, but if we're not sincere then we may commit - as attending Kṛṣṇa *līlā*, so also Kṛṣṇa *Dhāma* - we may commit offences and that will hurl us down.

Rather, Navadwīpa *Dhāma* - there also *aparādha* possible but very less, it will help us, for the *sādhaka*. "That I'm not so high. I'm not holding such high position as they were in Vṛndāvana. Our position is too low." So,

'kṛṣṇa-nāma' kare aparādhera vicāra [kṛṣṇa balile aparādhīra nā haya vikāra]

["There are offences to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.24]

The Name, the *Dhāma*, everything, there is consideration of offences; and less consideration of offences is in Navadwīpa *Dhama*. It's more liberal. But anyhow, the most important factor is that *sādhu saṅga*, the superior guide. Narottama Ṭhākura has written,

tīrtha-yātrā pariśrama, kevala manera bhrama, sarvva-siddhi govinda-caraṇa
[dṛḍha-bīśwāsa hṛde dhāri'mada-matsarja parihāri', sadā kara ananya bhajana]

["The struggle to travel to various holy pilgrimage places is simply the mind's mistake, because to make spiritual advancement all one actually needs is the lotus feet of Lord Govinda. Abandoning pride and envy, and with firm faith in your heart, always worship Lord Govinda without deviation."]

[*Śrī Prema-bhakti-candrikā*, 2.5]

ye tīrthe vaiṣṇava nāi, se tīrthete nāhi yāi, ki lābha hāṭiyā dūradeśa?
yathāya vaiṣṇava-gaṇa, sei sthāna vṛndāvana, sei sthāne ānanda aśeṣa

[Bhaktivinoda Ṭhākura said] "Where is Vṛndāvana? A stage of realisation, that is Vṛndāvana, the highest stage of realisation is Vṛndāvana, there. Or this physical Vṛndāvana if we take it and we commit so many offences according to my habit then I shall have to go down mentally."

So *sādhu* and *śāstra* should be our guide. Only in that account we can go to Vṛndāvana, or anywhere and everywhere. But guiding star must be our Guru, always to guide me, what is what,

say to me. As long as I'm, my self is not rising to that stage, I'm always under need of a guide, what is what, what is Vṛndāvana."

Vṛndāvana is not a physical eye experience. It is not in the world of our flesh experience. It is higher and higher. Through the *śraddhā*, through faith, we're to begin our journey towards subjective, super subjective area. That is Vṛndāvana proper, Kṛṣṇa proper. It is not to be found in anything physical. He can come here, *sādhu*, higher plane can come in the gross, but it is not easy for those that are living in the gross plane to rise up to the higher. They can come, an agent can come, and they can help to take us there. But without the help of the agent it is not easy to go by our own experience to that higher and higher plane. So always *sādhu saṅga*. If we go to Vṛndāvana we must have a guide. He will always caution me. "Don't see this in this angle of vision. You try to see it in this angle of vision, not that." In this way a guide, *sādhu saṅga*, that is the most important factor in the life of a bona fide seeker after truth. And next, *śāstra*, revealed scriptures.

In *Bhagavad-gītā* there are so many classifications according to - in three classes: *sāttva*, *rāja*, *tāma*. The lowest kind of knowledge says what is not that, forcibly says, "No, this is that." This is *tāma guṇa*. "I'm this body, I am." *Tāma guṇa*. And the *rāja guṇa* there is doubt, 'Oh, this may not be that. My conjecture, my experience may not be perfect." And in *sāttva*, the last of course, what is the thing, to understand that properly. So knowledge is of different stages.

To think that Vṛndāvana is in my eye experience, in my ear experience, in my touch experience, in the mundane, that is not Vṛndāvana. Vṛndāvana proper is in the Supersoul area. And our *ātmā*, soul, can only go; not this body, mind, etc. Otherwise what is the necessity of the *sādhana*, means to the end? Die to live. What are these things? *Dīkṣā* - throw yourself to the Vedic doctrine; give up your own knowledge of experience and invite the revealed estimation of the environment. What is this? To leave this world of our mundane experience and to go to the transcendental world.

Anyhow that must be effect, that journey. Without that journey a short cut is not necessary. Short cut with the help of a proper guide, without loosing much, wasting much time, we can go shortly to there. And also if I had some experience of previous life to that effect, that may help us to shorten the journey of this life.

Who is he?

Devotee: Kiranatha.

Śrīla Śrīdhara Mahārāja: You went to see that *āśrama* at Kalna? Nakula Brahmacārī. And afterwards his name was given by Mahāprabhu as Nṛsiṁhānanda. Nṛsiṁhānanda after meeting of Mahāprabhu, and previously he was Nakula Brahmacārī. And his birthplace was nearby Kalna, some place. Where two or three *sahajiyā*, perhaps Vasudeva's followers are there in charge - who are disciples in the Vasudeva Prabhu's line. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Devotee: They say that without receiving that *siddha-praṇālī* that the perfection is not complete, the journey is not complete.

Śrīla Śrīdhara Mahārāja: Let them do so. That is, they're representing the *sahajiyā* school.

Our Guru Mahārāja has written several poems. *Prākṛta-Rasa Śata-Dūṣaṇī* – 'A hundred blames, defects, in the *sahajiyā* process of thinking.' Innumerable, but he has put a hundred points, that these are the defects in their process of advance. Mainly, they're very easy purchasers, they're not prepared to pay the real cost, price, not real price, easy purchasers. The death blow to them is this.

vaikuṇṭhera pṛthivy ādi [sakala cinmaya, māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

In the beginning.

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya ['virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya tabe yāya tad upari 'goloka-vṛndāvana' / 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

It must cross the different subtle layers of this *brahmāṇḍa* - world of experience, gross and subtle. Then Virajā, the extremity of the jurisdiction of *māyā*, misconception. Then Brahman conception, the halo of the real world, transcendental world. Then Vaikuṇṭha. Vaikuṇṭha means, *'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya. Paravyoma* is a sphere of consciousness. What is that *Paravyoma*? *Jīva* comes from *taṭasthā loka*, marginal position, abscissa, *jīva*, and he's to go through higher planes whose soil is more valuable than he himself. Can you follow? *Vaikuṇṭhera pṛthivy ādi sakala cinmaya*. What is Vaikuṇṭha? There the soil, earth, water, tree, everything is of purer consciousness than the person who is going to enter there. Can you think?

Devotee: "Land of Gurus." You wrote one chapter. In one of your books you talked about 'land of Gurus.'

Śrīla Śrīdhara Mahārāja: Yes. They're all Guru, they're of superior value. By creation they're of superior position. And I'm to pass over them.

Just as I give some example. That for the service, if necessary, then we put our foot on the throne of the Lord, and then do some service, and then come and then bow down, give our obeisance, and then come out.

So we're to stay there, enter and stay in a soil which is made of a stuff which is more valuable than my own self. Just as a slave when serving the emperor, he may go to his bed, where even his near and dear also cannot hesitate to go. He can, only for service. So only for the service, for the necessity of the highest, that we can pass through that soil. It is not an easy thing, inconceivable. So the fools rush in where angels fear to tread.

Vaikuṇṭhera pṛthivy ādi sakala cinmaya. Properly we have to understand. *Jīva* comes up from the *taṭasthā*, marginal potency, a part of the marginal potency. He's to enter into the higher plane.

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Śrīla Śrīdhara Mahārāja: The scientific reading is there. *Aparā śakti* - this gross world, *parā śakti* - *jīva*, and *antaraṅgā śakti* is above, and we're to enter into *antaraṅgā*. This marginal potency is to enter into *antaraṅgā śakti*. That is Paravyoma, and the highest quarter Vṛndāvana, Goloka. It is not easy, a funny thing. It is there.

So service. Exploitation and renunciation, and another is dedication. And dedication is the world where dedication is the proper world, normal world. And there are gradations, and according to our inner tendency of serving the particular we can be allowed there, all around, all reverential soil. We're to go there. It is impossible - only possible by the grace, *kṛpa*. And that is called *kṛpa* - His Grace, His free will. He's autocrat. And *rāga*, *anurāga*, affection - affection does not come to calculate between big and small. It's very generous. Only through affection and through love it is possible to expect to go there one day. It is not so easy.

When the Jayatīrtha began to show so many sentiments, the Jayapatāka and others came to me. "Jayatīrtha is showing so many signs of higher *bhāva*, sentiments, are they true?"

"Never!"

Mahāprabhu says that, "I'm hankering for a drop of real *prema*. I have not yet got that. Then, I'm weeping, shedding tears so much, crying 'Kṛṣṇa Kṛṣṇa', but that is all hypocrisy. Because the positive proof is here that without Him I'm living. I did not disappear, dissolve. I'm living, I'm eating, I'm taking bath, I'm sleeping. This is proof positive that I have no genuine love for Kṛṣṇa, a drop." Mahāprabhu Himself says that.

Such valuable thing and we think we're masters of the same in one day, overnight! Fools, deceivers, self-deceivers! In the positive way it can never be attained. Only in the negative way we can have some conception. Bhaktivinoda Ṭhākura says,

vicakṣaṇa kari', dekhite cāhile haya, [haya ākhi-agocara]

"Suddenly a flash came. Whenever I tried to have a view of that, it disappeared - withdrawn."

In this way, in some negative way, we can have some idea. Whimsically He may come, and suddenly I may feel, "Oh! Some experience of the higher kind of knowledge and love - what is this? But only if I go to cast my eye that side - nothing."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Do you want to die? Then come to live. Ha, ha. Wholesale dissolution - which is within our experience, ever. That Hegel's words helping a great deal, 'die to live.' What is concrete, valuable thing, cast into fire, for some hope which is non-understandable, which is unknown and unknowable. Sacrifice means that. Sacrifice gives that suggestion.

This ghee, the valuable stuff of our eating, we're pouring into fire. And there is some smoke - the effect, that is being burnt in the fire and smoke is created - that will create a healthy atmosphere. More oxygen or something like that we may imbibe that and get help. This is not proper but help - this is ridiculously saying like that.

Unknown, be disgusted with your known world, knowledge known pleasure - everything. Die to live. All risk, no gain. And when we reach the destination to certain extent, then all gain, no risk. What I risk that is all concoction, misunderstanding aspect. The misconception only I put into fire, and I've got proper conception, reality. What was unreal that was put into fire, and what is real I have got that. So die to live means this.

"I'm monarch of all I survey." Here, we're all monarch, we're habituated to become a monarch. Whether I'm a monarch or non monarch, still our tendency, we want to be monarch. All of us want to be monarch.

And there is another reactionary school, "I do not want anything - nothing I want. Only I want sleep, dreamless sleep. That is the most valuable thing in our experience - the complete cessation of this life."

These two aspects - enjoyment or exploitation, and renunciation, both these aspects must be eliminated, and a third plane should be found to live in. That is life of a gentleman, a life of dedication, a life of duty, not to any part but for the whole. "I live for the whole, and that whole is a part of Lord Kṛṣṇa, the lover, the beautiful." In that way we're to understand and to march towards that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Infinite is His one position.

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Arjuna, the infinite of your conception is in My one negligent part. I am so. The infinite of your conception is in My one part. I'm so big."

Then what to do? Ha, ha. "I've got Kṛṣṇa of my own - a picture in my own mind, I've got Him. Kṛṣṇa is a picture, a reflection of a picture in my mind. There is Krsna."

The whole forms His one part, and I'm going to get Him? My only solace that I'm going through His agent. He has sent His agent to recruit me, and that is my hope. He has sent His men to recruit me. He's so kind, so benevolent. That may be my hope, and I must be thankful to that. Not traitor to His agent, we're to see that we must not play treachery with His agent, that thereby we commit treachery against us.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.
All right, then I close here. *Vāñchā-kalpatarubhyaś ca*.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

You are all his contribution. Swāmī Mahārāja brought you here, attracted you to this side. And I have got some opportunity to serve you in this way. Gaura Hari bol. Willingly or unwillingly, I'm forced to do some service in that line, what was so wonderfully and tremendously done by Swāmī Mahārāja. His preaching towards the foreign countries is an inconceivable thing. So I say *śaktyāveśa avatāra*, some supernatural transcendental power, grace of Nityānanda, entered into him. And as instrument to his Lord he has done such tremendous work as to attract your attention towards the creed, the culture of Mahāprabhu Caitanyadeva. Śrī Gaurāṅga's gift attracted your attention.

Bhaktivinoda Ṭhākura could see this, and our Guru Mahārāja began in his mild way. Bhaktivinoda Ṭhākura saw that it's self-evident the world's intelligentsia cannot but be attracted by such a plain, simple and dignified gift of Mahāprabhu. The conception, so magnanimous conception of their position foretold by Mahāprabhu, cannot but be accepted by the sincere intelligentsia of the world. He could see this general truth. And Guru Mahārāja began, and Swāmī Mahārāja successfully done.

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

His will working, after all. The Divine will working. It is not in the jurisdiction of the lower subordinates of this world, subordinate gods or agents.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

To be attracted by this - die to live. Reality is for Itself. To sacrifice everything 'for Himself.' We are 'for Himself.' Our prospect is in His service. All our prospect is in His service, but in the highest degree it is loving service – service of affection, without any calculation of loss and gain. Above that, in the area of love and affection, beauty, charm. We're members there, our prospect is there. It is offered to us above justice, above knowledge, *jñāna śūnya bhakti*. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi.

If Caitanyadeva is considered as a human being, then also so much intense affinity towards the highest we have never seen in any history of the world. So much intensified mentality towards that highest conception of Absolute. Self-forgetfulness. The Christians also say, self-sacrifice in

Socrates, self- forgetfulness in Christ. But the degree of self-forgetfulness that was shown in the life of Śrī Caitanyadeva that is never to be conceived, or to be seen, if we think of Him as a human being.

Bhaktivinoda Ṭhākura told in his biography that, "When I came to study *Bhāgavata* and Śrī Caitanyadeva in the beginning, I thought, why an exceptional scholar like Caitanyadeva He supported the debauchery of the Supreme Lord as the highest end of life in Vṛndāvana? What's the reason? How's it possible? It's impossible. A high scholar like Him, one of the highest, brightest scholars. He ultimately supported the debauchery of the Absolute, the stealing, this debauchery, all these things, of the Absolute. He supported that to be the highest religious creed. How is it possible? Then I began to pray. Oh Lord reveal to me this fact, I can't follow." Then he told that "The flash came; and with that, this also came that Caitanyadeva is Kṛṣṇa Himself. He's revealing Himself, the clue to the scientific position of His own character as Kṛṣṇa."

Why? In the highest sense He's Autocrat, above law. He's the owner of the whole, above law. He's absolute good. We must not forget that He's absolute good, everything belonging to Him. We put forth that we have got some claim over the environment, but over me, 'I belong to me' - this is false. I'm not an independent factor in this world. I'm a part and parcel, and I belong to someone, I have got my master. Everything belongs to Him and without any condition. Unconditionally every atom belongs to the controlling centre. And that is love and goodness. Where is the objection? No cause of objection can evidently stand if we can really find what is the real position and nature of the Cause - Absolute Good, Love.

Love means, centre of love means who lives by distribution; not by absorption, but by distribution. That is love. By tendency of distribution, distribution, giving. *Prema* means that, and that is the highest good.

Mother forcibly taking the child to her breast. What is this, is it bad? The child is crying for milk, he does not know what is the solution to the pain of hunger within the belly. Then is this force, or it's affection?

Gaura Hari bol. We're under so much suspicion, *māyā*, misunderstanding, misrepresented part of the world, engrossed so much under its press, that we cannot think what will be the conception of truth and goodness. We're so far from the standard of goodness and truth, that we cannot understand what should be the real symptom of goodness and higher existence. So fallen. As Satan says, "It is better to reign in hell than to serve in heaven." That is generally the outcome of our life of experience here. We want to reign in hell rather than serve in heaven. But just the opposite will be really helpful to us.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Die to live.
Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa bhajaya]

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] - ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.192-3]

Previously I told what is *dīkṣā*. The process by which divine knowledge is imparted, the knowledge of the infinite world is imparted to the finite. What is that process? *Dīkṣā-kāle bhakta kare ātma-samarpaṇa*. In that process the necessary parts are this, that a beginner who has come, the candidate will fully surrender to a knowledge that is coming to be imparted to him. *Ātma-samarpaṇa*.

Sei kāle kṛṣṇa tāre kare ātma-sama. And Kṛṣṇa accepts him as His own. He wholly ignores him, the disciple who has come to the knowledge of infinite, he's requested, it's necessary for him to give up all his knowledge of experience, fully, perfectly, clean-handed Naked, he will be prepared to accept the higher knowledge, and the higher knowledge will absorb him as His own. *Bhakta kare ātma-samarpaṇa. Sei kāle kṛṣṇa tāre kare ātma-sama*.

Sei deha kare tāra cid-ānanda-māyā. From that time he gets a conception of another body, not this body of flesh and blood or the mind. His ego becomes coloured by the higher knowledge. He hopes for another personification of his own. *Kṛṣṇa tāre kare ātma-sama, sei deha kare tāra cid-ānanda-māyā*.

And *aprākṛta-dehe tāṅra caraṇa bhajaya*. And in that body he can serve Kṛṣṇa, not this body of flesh or the mental body which is drawn from the experience of this world. These are unfit. Only the new body, inner body that comes in contact with that - that body is eligible, that ego, can enter there and serve. And by the grace, always by the grace, not as a matter of right. But the grace is so lenient that they may think that, 'It is my right.' But really, in *taṭasthā-vicāra*, if we, eliminating relative position, if we go to tackle with the absolute conception, then we'll think that we're unfit. Only through grace we're given this position.

Apparently Yaśodā is whipping Kṛṣṇa. Her position is superior to Kṛṣṇa. Kṛṣṇa is under her control. A relative position. But from the absolute conception Yaśodā is none but a servitor, a servant of Kṛṣṇa. Absolute position. But relative position is such. His grace. In this way, not so different, because that potency also belongs to His own. And sometimes He Himself is controlled by that fine potency - pleasure.

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

He says in Ambarīṣa *vākya*, "As if I'm independent, I'm dependent to My devotees, as if I've got no independence." 'As if.' *Iva* means "As if I've got no independence, I'm dependent on My devotees."

That is His posing. Devotion is such. His potency, peculiar, particular potency, devotion, is so powerful that sometimes it works over His own will. But that devotion to Him, submission, obedience to the master is so intense that the master becomes subservient to the servant - through affection.

"He does so - at My beck and call he can give his life. And how should I deal with him?"

Automatically, the master's heart goes for him. That is love, *prema*. *Śrī-kṛṣṇākarṣiṇī ca sā*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

Śrīla Rūpa Goswāmī - "The highest and most superior capacity, qualification of devotion," - he has written - "*śrī-kṛṣṇākarṣiṇī*, forcibly that devotion can draw Kṛṣṇa towards the devotee, though He's absolutely independent. The *bhakti* has got, self-sacrifice to the extreme has got, sacrifice, or service, loving service has got so much high power the Lord becomes friend. And in different ways He comes to meet His devotees."

Asvatantra iva dvija. "Though I'm free, but still as if I'm not free, I'm dependent on My devotees. Sometimes I feel like that."

This is independence proper. Absolute means this. Absolute does not mean that mercilessly He's bruising everything under His feet. But there is love, embracing, all interest is represented there because He's got love, the Lord of love. So our fortune, our luck, is represented there in Him. The transaction of love and affection is such. He's so great.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Yes, now I retire. Nitāi Gaura.

Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

29:20 - 33:30

Śrīla Govinda Mahārāja sings *Dainyātmikā* (*Emana durmati*, *saṁsāra bhitare*)

[recording begins with verse 2] [Śrīla Śrīdhara Mahārāja's commentary in Collection of ślokas, 367]

(1)

(prabhu he!) emana durmati, saṁsāra bhitare, paḍiyā āchinu āmi
taba nija-jana, kona mahājane, pāṭhāiyā dile tumi

(2)
dayā kori more, patita dekhiyā, kohilo āmāre giyā
ohe dīna jana, śuna bhāla kathā, ullasita ha'be hiyā

(3)
tomāre tārite, śrī-kṛṣṇa-caitanya, nabadvīpe avatāra
tomā hena kata, dīna hīna jane, karilena bhava-pāra

(4)
bedera pratijña, rākhibāra tare, rukma-varṇa vipra-suta
mahāprabhu nāme, nadīyā mātāya, saṅge bhāi avadhūta

(5)
nanda-suta jini, caitanya gosāin, nija-nāma kari' dāna
tārila jagat, tumi-o yāiyā, laha nija-paritrāṇa

(6)
se kathā śuniyā, āsiyāchi, nātha, tomāra caraṇa-tale
bhakativinoda , kāndiyā kāndiyā, āpana-kāhinī bale

1) ["Due to an ignorant and wicked mode of mind I came into this world of illusory mortal activities and have been here for a very long time. O Prabhu! Out of Your loving grace You sent one of your own eternal associates to me in the form of a pure devotee."]
2) ["Seeing me so fallen and destitute he took pity on me and came to me saying: 'O humbled person please listen to me carefully for my words will certainly gladden your heart."]
3) ["Śrī Kṛṣṇa Caitanya has made His divine appearance in Navadvīpa to liberate you. He has delivered many unfortunate conditioned souls like you across the ocean of worldly, mortal existence."]
4) ["To fulfil the promise of the *Vedas*, the Lord has appeared this time with a golden complexion as the son of a *brāhmaṇa* bearing the Name Mahāprabhu which is very dear to the devotee's heart. He maddened and overwhelmed all of Nadia with divine joy which was supplemented and enhanced by His beloved brother, the *avadhūta*, Śrī Nityānanda Prabhu."]
5) ["Śrī Caitanya, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by generously distributing His own Holy Name. Please you also go to Him take the great privilege of accepting His shelter and attain liberation."]
6) ["O beloved Lord, impelled by hearing these words, Bhaktivinoda has come weeping to the shelter of your lotus feet and is telling you his life story."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 9-11]

[33:30 - 34:56 ?] Prabhu deva ramaya daya kora prabhu patit pavan gaura hari _____ [?]

Śrīla Śrīdhara Mahārāja: *Bhaya bhañjana* [*Śrī-Dayita-dāsa-praṇati-pañcakam*] [34:56 - 41:45]

Śrīla Govinda Mahārāja:

(1)
bhaya-bhañjana-jaya-śaṁsana-karuṇāyata-nayanam
kanakotpala janakojjvala-rasa-sāgara-cayanam
mukharī-kṛta-dharaṇī-tala-hari-kīrtana-rasanam
kṣiti-pāvana-bhava-tāraṇa-pihitāruṇa-vasanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(2)
śaraṇāgata-bhajana-vrata-cira-pālana-caraṇam
sukṛtālaya-saralāśaya-sujanākhila-varaṇam
hari-sādhana-kṛta-bādhana jana-śāsana-kalanam
sacarācara-karuṇākara-nikhilāśiva-dalanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(3)
ati-laukika-gati-taulika-rati-kautuka-vapuṣam
ati-daivata-mati-vaiṣṇava-yati-vaibhava-puruṣam
sa-sanātana-raghu-rūpaka-paramāṇuga-caritam
su-vicāraka iva jīvaka iti sādhubhir-uditam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(4)
sarasī-taṭa-sukhad oṭaja-nikaṭa-priya-bhajanam
lalitā-mukha-lalanā-kula-paramādara-yajanam
vraja-kānana-bahu-mānana-kamala-priya-nayanam
guṇa-mañjari-garimā-guṇa-hari-vāsana-vayanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

(5)
vimalotsavam-amalotkala-puruṣottama-jananam
patitoddhṛti-karuṇāstṛti-kṛta-nūtana-pulinam
mathurā-pura-puruṣottama-sama-gaura-puraṭanam

hari-kāmaka-hari-dhāmaka-hari-nāmaka-raṭanam
śubhadodaya-divase vṛṣa-ravijā-nija-dayitam
praṇamāmi ca caraṇāntika-paricāraka-sahitam

[1) He (of divine form) came forth from the birthplace of the golden lotus - the ocean of the mellow of divine consorthood. His large, merciful eyes dispel (the suffering souls') fear and proclaim (the surrendered souls') victory. His tongue (constantly) vibrates the whole Earth planet with Śrī Kṛṣṇa *saṅkīrtana*, his beauty resplendent in the robes of the Sun's radiance (saffron) that purifies the universe and dispels the suffering of material existence. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

2) The devotees surrendered in pure devotion are eternally protected at his lotus feet. He is worshippable by the pure souls endowed with sincerity and good fortune, and he accepts (even) those who obstruct the service of Śrī Hari, just to rectify them. As the very fountainhead of mercy upon all mobile and immobile beings, he crushes the inauspiciousness of the whole universe. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

3) Like a miracle, his body moves with a joyful elegance and charm beyond the world's understanding, fulfilling the artist's aspiration. (Or, dancing in pastimes transcendental to the world, his artistic form incites divine love's hankering). His intellect surpasses that of (even) the demigods, and he is nobility incarnate as the commander in-chief of the Vaiṣṇava *sannyāsīs* (*tridaṇḍi-yatis*). The *sādhus* of profound intellect describe the nature of his personality as meticulously in the line of Śrī Sanātana, Śrī Rūpa, and Śrī Raghunātha, and they speak of him as being on the same plane as Śrī Jīvapāda (being superbly replete in perfect theistic conclusions). On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Śrī Vṛṣabhānunandinī, and the servitors of his lotus feet.

4) On the bank of Śrī Rādhā Kuṇḍa at Svānanda Sukhada Kuñja, he is devoted to the service of his Beloved, and (furthermore) he is greatly endeared to the divine damsels of Vraja headed by Lalitā. He is most favourite to Kamala Mañjarī who is pre-eminent in Vṛndāvana, and with the glorious qualities of Guṇa Mañjarī he builds the residence of Śrī Hari. On his Holy Day of Advent, I (again and again) bow down unto that beloved associate of Sri Vṛṣabhānunandinī, and the servitors of his lotus feet.

5) He is immaculate joy incarnate, or, he is the graciousness or the joy of Vimalā Devī. He manifested the pastimes of his Advent at Puruṣottama Kṣetra in the holy land of Orissa, and he revealed his pastimes of delivering the fallen souls and extending his mercy upon them (by awarding them the gift of divine love) at the 'new isles,' or Navadvīpa. Circumambulating Gaura Dhāma in the same way as traditionally done at Vraja Dhāma and Puruṣottama Dhāma, he continuously propagates - the loving desire of Vraja, the divine abode of Vaikuṇṭha, and the holy name of Kṛṣṇa. On his Day of Holy Advent, I (again and again) make my obeisance unto that dear associate of Śrī Vṛṣabhānunandinī, and the servitors of his holy lotus feet.]

[*Śrī-Dayita-dāsa-praṇati-pañcakam*, Homage unto Śrī Dayita Dāsa]

[*Śrī Śrī Prapanna-jīvanāmṛtam*, p 216-218]

Devotee: [42:00 - 44:06]

(1)
gurudev!
kṛpā-bindu diyā, koro' ei dāse, tṛṇāpekṣā ati hīna
sakala sahane, bala diyā koro', nija-māne spṛhā-hīna

(2)
sakale sammāna, korite śakati, deho' nātha! jathājatha
tabe to' gāibo, hari-nāma-sukhe, aparādha ha'be hata

(3)
kabe heno kṛpā, labhiyā e jana, kṛtārtha hoibe, nātha!
śakti-buddhi-hīna, āmi ati dīna, koro' more ātma-sātha

(4)
yogyatā-vicāre, kichu nāhi pāi, tomāra karuṇā—sāra
karuṇā nā hoile, kāṅdiyā kāṅdiyā, prāṇa nā rākhibo āra

[(1) O Gurudeva! By administering a drop of your mercy make this servant of yours infinitely more humble than a blade of grass. Giving me the strength to bear all trials and troubles, free me from desires for personal honour.]
[(2) O lord and master! Inspire me with the power to befittingly honour all living beings. Only then will I sing the holy name of the Lord in great ecstasy, and my offensive activities will cease.]
[(3) When will this person be indeed blessed by receiving your mercy, O lord and master? Devoid of all strength and intelligence, I am very low and fallen. Please make me your own.]
[(4) When I examine myself for worthiness, I find nothing of value. Therefore Your mercy is the essence of life. If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life.]

84.02.21.B

Śrīla Śrīdhara Mahārāja: [00:00 - 08:43 ?] In the *Upaniṣad* there is a line, *hy utkale puruṣottamāt*.

[sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyā hy utkale puruṣottamāt]

["If someone receives a mantra from a Guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four

founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma Purāṇa*]

In the province of Utkal, and from the place Puruṣottama Jagannātha, some flow of higher truth will come, will spring up from there. And the personages of higher thinking they understand that Bhaktisiddhānta Saraswatī he appeared there in Puruṣottama. And what sort of nectar wave he flowed in Orissa, in Bengal, in India, and afterwards in the whole of the world. The clue of the highest attainment or fulfilment of our life has been given by him. Not to be followed by blind faith, but on the basis of comparative ontological study. Eliminating all possibility of doubts and suspicion about the highest goal of all the *jīva*, not only a few handful of human beings but the whole creation. Wherever there is life their concern, how comprehensive utilitarianism, not only a handful of human beings, but the whole globe, whole animation world is concerned. Where there is life there is thirst after happiness, pleasure, ecstasy, their all concern comes from this program. "Specially human beings, come and get your fulfilment. Back to home. Sweet, sweet home. And what is the symptom of the home? What are you, yourself? Try to find out your own real self. And from there you can trace what should be your home."

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

The knowledge what is going on in the human society at present, they're not dependable. So we cannot depend on this sort of knowledge which is collected from our experience. Experience is limited, and the knowledge that we draw from experience, that cannot but be limited. So the unlimited also has got a relation with the limited - and we're to find out that. The Unlimited, He has got some relation with limited, and that is genuine, cannot but be genuine. Anyhow we're to trace that thread, where the unlimited, the faultless, wholesale truth, that is coming in search for me. That is coming to fulfil my object. Anyhow that plane should be traced, sought and traced and found and understood. And that is the only hope. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the

Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

We're faulty, but faultless area is there. And when anything will come from that side we shall brush everything aside, and wait, and earnestly try to receive that current, that flow. That type of temperament is to be created, to be trustful for the revealed truth. Limitation, limitation, then defect, defect, all full of so. Hierarchy - one research coming another research going down - not eternal. So there is eternity in the background, and that eternity comes to our help. And anyhow we're to try to find out that connection, that absolute truth.

He has got, the Absolute has got in Him, interest for us also. So we're to search only for that. It's not our necessity only, but in the Absolute also such necessity exists. Otherwise how He can be absolute? My interest is in Him. Everything represented in Him. So we shall learn to depend on Him, that side. *Śrauta siddhānta*, that is coming, that is revealed truth. Self effacement and self surrender, and then we can imbibe that truth within our heart. And we can find our home there.

Śrīmad-Bhāgavatam says, *bhidyate hṛdaya-granthiś*. It is necessary to dissolve your ego, which is made of so many actions, reactions, in this world. Product of experience, faulty, limited experience, you have gathered one ego, a centre of your knowledge, of your interest. Your ego means a centre of your own limited understanding interest. That must be dissolved. Separate interest searching must be dissolved. And then we'll find a flow coming from inside. And that can recognise the universal plane, wave. Only the negative attachment has made our lot hard, negative side. That should be dissolved, and the positive should be allowed to come out, and the positive will recognise the positive. *Bhidyate hṛdaya*. *Jñāna śūnya*, so called *jñāna*, so called knowledge means knowledge of experience of limited persons. We must get rid of that. And we shall surrender to the good, fundamental plane of natural flow.

"Come to nature. What man has made of man." Wordsworth. [From *Lines Written in Early Spring*]

Man, you have created your misfortune by your selfish thinking of separate interest. Dissolve that, cure yourself of that, and you'll find the broadest plane. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. All doubts will be cleared. Doubt is a disease. Intuitive knowledge is there. Doubt only another side of the competitive school. Where there's knowledge of experience there cannot but be doubt on the other side, suspicion. It cannot be perfect.

But there is a plane of consciousness where, which is not acquired by any selfish, or separate interest, that is universal. That has got the power to make known to us that that is absolute knowledge. This knowledge of experience can't prove what is absolute. But Absolute Himself can prove that He's Absolute. Absolute knowledge, absolute plane, you'll find only, do away with the negative side. As a mushroom they have grown within you. Only be saved from your so called friends at the present plane of your interest. Then you'll find the Absolute. The negative side should be dissolved and you'll find yourself in the positive plane.

Chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi. And the dues and the loans that you have incurred, that will be in no time finished. And you'll be quite at home. You won't be, you won't understand that you were in bondage in prison house some time before. Even that sort of reference will also be eliminated. Back to God, back to home.

Śrīmad-Bhāgavatam, Śrī Caitanyadeva, and Śrī Bhaktisiddhānta Saraswatī, he came with such universal good of the whole creation. *Veda*, *Upaniṣad*, there is also these things, revealed truth.

Vedaiś ca sarvair aham eva vedyo [*Gītā*, 15.15] - *Śrutibhir vimṛgyām* [*Bhāgavatam*, 10.47.61]

All the revealed scriptures they're only marking towards that direction. *Śrutibhir vimṛgyā*. They're only marking that the truth is in this side - Absolute Truth this side. From far away they're showing the direction. *Śrutibhir vimṛgyā*. So all the revealed scriptures, their nature is to show the direction, that truth is this side, Absolute Truth is this side. More or less that has been expressed by different scriptures. Of all the revealed scriptures, *Śrīmad-Bhāgavatam* is considered to be the most lofty.

And from there, basing there, Śrī Caitanyadeva came and showed to the needy that, "Your home is such, and try to come to home. Everything will be - all your demands you'll find satisfied more than you can conjecture, you can dream even in your present stage."

So Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura pushing away many mushroom proposals for the fulfilment of life. They're rushing to create trouble in the *jīva* soul. They're to set aside them. And with clarion call he had to announce that the *Bhāgavata's* truth, the Kṛṣṇa consciousness is the highest which can satisfy all our fine and real and happy demands. Unique position he had. He had to fight with many existing proposals, and to establish this Kṛṣṇa consciousness is the final fulfilment of our life.

So we have gathered here in his birth day today to show our some respects towards that great Ācārya who came for all of us, for the best benefit for all of us. We shall try to show our gratitude towards him, thereby we shall do real service to our own soul.

And he also liked that everyone coming to him they should also convert themselves to a preaching centre of Kṛṣṇa consciousness, of Gaurāṅga consciousness, Śrī Caitanya consciousness. And thereby their own best interest consciousness is there.

So if anyone likes to say something about him you're invited to do so. Of course in short, I won't be, if you'd like to continue for long time you may do. But I feel tired, old man, I shall have to go very soon, almost immediately from here. Govinda Mahārāja. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahārāja if you want to say anything, you say something.

One thing I omitted unfortunately the name of Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja. For whose gracious activity and preaching we see these foreign faces who have come to Kṛṣṇa consciousness, and Gaura consciousness, and Bhaktisiddhānta Saraswatī's preachings and talks. To understand and to carry it to the length and breadth of the world. So we should like to adore their presence here.

Devotee:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā

cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

[29:30 - 34:50 ?]

Śrīla Govinda Mahārāja: [35:40 -

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ
...
nikhila-bhuvana-māyā-chinna-vichinna-kartrī
vibudha-bahula-mṛgyā-mukti-mohānta-dātrī
śithilita-vidhi-rāgārādhya-rādheśa-dhānī
vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[36:15 - 43:24 ?]

84.02.21.C_84.02.23.A

Śrīla Govinda Mahārāja: [00:00 - 07:25 ?]

...

Devotee: [07:27 -28:38] I will try to say something to glorify this beautiful festival to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. Almost we don't have anything to say after this beautiful

speech of Govinda Mahārāja. Anyway, even though we don't know Bengali, we could see that he was, through his heart delivering these words to praise our Param Guru Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. So it's our fortune to participate here in this festival meant for glorifying His Divine Grace.

We're feeling that we're just a very humble insignificant soul which has been fortunate to participate with his assistants. The Spiritual Master and the Ācārya when he comes to this world, when he appears in this world, and manifests himself and his activities, so he always receives the assistance he always comes with his devotees. Some of them are his eternal associates, and also some souls that he recruits from this camp, from this world. So we're feeling very fortunate.

We have not in our hands, in our life, anything to repay this immense gift which he has given us. We could not have the grace or the opportunity to have his personal relationship, his *saṅga*. But anyway he allows us by his immense will of bringing all the souls to Kṛṣṇaloka with Lord Kṛṣṇa. He's allowing us to participate, to associate with his intimate associates, as His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Mahārāja, and Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda.

So in this age of Kali-yuga it is said there are so many bad qualities. *Kaler doṣa-nidhe rājann*. In the *Bhāgavatam* [12.3.51] we hear that this present age where we're living it's all an immense ocean of bad qualities. Mainly we cannot find, we cannot trace even nothing good. Wherever we see, wherever we put our eye, our vision, or wherever we try to endeavour for getting something, we'll just reach an immense ocean of inauspiciousness, nescience. That means that an ocean, it's giving that example because an ocean is a vast, very big amount of water. So it's so big that almost it comprehends everything. So in that way this Kali-yuga is giving us an example of a vast ocean, not of salty water as we're accustomed, but of these so many bad qualities, inauspiciousness.

Because mainly people are engaged in so many illicit activities. Illicit activities means, not to cultivate these fortunes of life, this aim of the human life, but mainly just to sleep, mate, defend, just to make these animalistic activities. So some part of the population are engaged in those low class activities, without transcendental aim at all. And another also, another section of the human life are engaged in some cultivation of mundane knowledge, *jñāna*, speculative knowledge about the Absolute Truth. They want to reach with their very tiny brains they want to reach the infinite. And still there's another kind of section which practices so many yoga practices just with the aim of getting some control over the subtle elements of this mundane world. So all of them form, all of them gather, form a very big nescience, ignorance, about the welfare of the human society, which is meant for the *jīva*, for the soul which is within this body.

So this Kali-yuga is an ocean of so many wrong philosophies which direct the individuals to the wrong direction. Instead of going to looking towards his own fortune, these unlimited amount of *jīvas* they go astray, misled by all these different *apa-siddhānta* philosophies. Which do not agree with the devotional school to glorify Rādhā and Kṛṣṇa, propagated by Śrī Caitanyadeva. So the other quality of the ocean is that when you're within it, you're almost in a helpless position. It's such a big amount of water surrounding you that you cannot have any hope that you will be saved. So that is the real situation, position, of the *jīva* soul within this age of Kali. There is so much inauspiciousness, so much ignorance around it that they're almost in a helpless situation.

So only by the grace of those stalwart devotees, only by the grace of the will of Kṛṣṇa, this hopeless situation can be given up, can be made aside. And promote a very beautiful, a very expansive, a very hopefully future within Kṛṣṇa consciousness.

Kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ. And even though it is said in the *Bhāgavatam*, even though there's so many inauspiciousness in this age of Kali, there is one good thing. Just one good thing which is so pure, transcendental, divine, which is so charming that can make the counterpart to all the inauspiciousness in the environment. And this very good quality has been given, *kīrttanād eva kṛṣṇasya*. This *kīrtana*, this Hari *kathā*, has the only very good quality to get out, to be relieved from this horrible situation of Kali-yuga.

So Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda he came with that aim. He came to give us this Kṛṣṇa *kathā* as the only means to save our selves. As Śrīla Śrīdhara Mahārāja was speaking in his speech. And also to give it to others. Ones who are getting some nectar from this Kṛṣṇa speaking, then it will be natural feel a tendency to give it to others. *Kīrttanād eva kṛṣṇasya*. There are so many *kīrtanas*, there are so many information around the world, so many news.

We heard from Govinda Mahārāja some verse of the *Śrīmad-Bhāgavatam* which is meant, those words which are not meant to glorify Kṛṣṇa are just a place where these black birds get, where these low class people are engaged in. Just uselessly speaking, speaking which will not give any fortune to our real self, any benefit at all.

So in the other side there's so many words which really can give to our own self, all the fortune we're seeking for. And those words are the ones which are connected with Kṛṣṇa. Only He, because He's the Absolute, so He can in a very absolute way bring peace to us, bring satisfaction to our unlimited hankering.

So Śrīla Bhaktisiddhānta Saraswatī Ṭhākura came and established this preaching movement in an organised way. Previously we have not seen so much of this in our *sampradāya*, but with him we start seeing that this combined effort of preaching reached almost every corner of the world. So he came to give *sādhu*, Guru, and *śāstra*. Not just whimsically devotion, but devotion under the proper guidance, under superior Vaiṣṇavas which really have got the proper conception of surrendering their lives to God, to Caitanya Mahāprabhu. So he came to give us this Hari *kathā*. He came to give us this *sādhu*, Guru, and *śāstra*. To have the proper vision how to advance, how to develop our faith, our devotion towards God, towards Kṛṣṇa.

And another very important factor in his preaching was that he came and he make aside by his powerful explanations of the *śāstra*, of his conceptions of *bhakti*, he came and made aside so many misconceptions. So many spread so called religious movement, which in the name of Vaiṣṇavism, or in the name of Nityānanda *vaṁśa*, or in the name of different groups were preaching the so called devotion to God. So Śrīla Bhaktisiddhānta established this very revolutionary change in the devotional path by preaching according to *śāstra*, Guru, and *sādhu*. That was he create so much - some of the members of all these movements were antagonistic against him. They were criticising him due to that he didn't allow anyone to use the teachings of Mahāprabhu and His intimate followers. His intimate followers came and by the order of Gaurāṅga Mahāprabhu compiled so many books, so many devotional *śāstras*, to enhance, to give the benefit for the human race. So using them in the wrong way, these different groups,

these different so called religions or devotional movements start just using them for their own benefit, for selfish purpose.

Dharmaḥ projjhita-kaitavo 'tra paramo nirmat-sarāṇāṁ satāṁ [*Śrīmad-Bhāgavatam*, 1.1.2] It's explained that religion has to be completely free from any kind of personal, selfish wishes. We have to surrender to God, not for anything in return, just because we want the experience of His service, just because we want to be satisfied serving Him. Even though we're not at all getting anything in exchange, we'll sacrifice our life to serving Him. So that is established in all the devotional *śāstras*. But due to the influence of the environment of the time, of this nescience of Kali-yuga, so many of the original purports of the *śāstras*, and also the *śāstras* compiled by His followers were lost.

So Śrīla Bhaktisiddhānta being trained by his great Ācārya and great soul, almost without precedent Śrīla Bhaktivinoda Ṭhākura, came and preached in a very revolutionary way. These words, this *Śrīmad- Bhāgavatam kathā*, this Kṛṣṇa consciousness *kathā*, it is meant certainly to create this revolutionary change in the impious life of the human beings. We're not going to take some arms, some guns, to make this revolutionary change. It has been that by the purity we'll get enough force to change if we can be like an instrument of the will of all these great Ācāryas. So it will be possible for them working through all the different devotees to make this revolutionary change and establish Kṛṣṇa consciousness.

Śrīla Bhaktisiddhānta Saraswatī Ṭhākura - I've been acquainted with that phrase or remark he did once when he explained, "The only famine in this world is this Kṛṣṇa *kathā*." There's no such thing like famine of foodstuff, or famine of gold or jewels, or dress or cloth. All these matters are given very profusely, very prominent by the good planet Earth. Bhūmi is giving so much foodstuff, so much shelter, so much cloth in the way of cotton or silk. So many things are being given. But the only famine, the only lack, which really makes this world horrible is this Kṛṣṇa *kathā*. So Bhaktisiddhānta Mahārāja came and struck by his furious preaching, by his devotional and intense wish to help all these hopeless human race, he came and made these revolutionary changes.

So unfortunately I was explaining in the beginning we didn't have the opportunity to be close, to participate closely in the activities of such a rare soul, such a devoted soul in the service of Bhagavān Caitanyadeva. But he has been in his merciful heart he has been so compassionate towards everyone that he created this association of *sādhus*, namely Gauḍīya Maṭha. So among these *sādhus*, among these followers, to bring prevention, to bring help to the newcomers. To the persons who were also hankering for understanding what is the human life. What does that mean? What I have to do with my human life? Who am I? Who is God? What is my relationship with Him? So that was his compassion.

This day we're celebrating his appearance day, the day when he came in the vision of the eyes of these human beings. Also he has now departed from this world and we cannot have any more his personal, his *vapu* form, his personal manifestation. But he was so compassionate, as I was saying, because he has given us the opportunity to meet, to allow us at least the opportunity, to render some service to his compassionate associates, to his followers and devotees.

So we're right now at the Śrī Chaitanya Sāraswat Maṭh under the guidance of Śrīla Guru Mahārāja, of Śrīla Śrīdhara Mahārāja. And we feel that we've found a very extremely rare shelter

in our path towards devotion. In our devotional path we've got the grace of such a sacred soul who participated personally in the movement of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. So Guru Mahārāja, Śrīla Śrīdhara Mahārāja has said that this idea was conceived by Bhaktivinoda Ṭhākura in the beginning. And later on it was executed in such an extraordinary way by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And in his final days he says Swāmī Mahārāja, His Divine Grace A.C. Bhaktivedānta Swāmī Prabhupāda, our Guru Mahārāja, brings all these things - will of Bhaktisiddhānta and Bhaktivinoda Ṭhākura to every corner of the world.

So as a westerner devotee we feel that the fortune has been shown, has been spread in so much degree upon ourselves that we can have now a connection with both of these saintly persons, A.C. Bhaktivedānta Swāmī Prabhupāda and Śrīla Śrīdhara Mahārāja. We find ourselves infinitely fortunate, and with empty hands to give something to him, to Śrīla Bhaktisiddhānta Saraswatī Ṭhākura in this day. And also to give something to his most dearest followers who are now keeping his compassionate eye ambition upon our insignificant souls.

So the desire of Śrīla Bhaktisiddhānta Mahārāja is still in the air, is still in the soul of so many devotees, of so many members of the *saṅkīrtana* movement inaugurated by Śrī Caitanya Mahāprabhu. And whoever will be sincere enough will have the opportunity to come and take that shelter.

Hare Kṛṣṇa. Gaura Hari bol.

...

[28:38 - 30:33 ?]

...

Śrīla Śrīdhara Mahārāja: ...must be of the proper standard. Then the transaction, that is imparting the divine knowledge from one to another, that will be genuine. Otherwise everything may be false, adulterated.

divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

Proper conception of the Absolute is imparted from one to another, and that is *dīkṣā*, the *divyaṁ jñānaṁ*. We're suffering from imperfect knowledge, imperfect estimation, and experience, and view, of the world, of the whole, and so we have succumbed. So universal knowledge, "What is my position in the organic whole?" That is to be understood. "What is my highest fulfilment of life, how I can attain that?" All these things. *Sambandha*, *abhidheya*, *prayojana*. "Where I am? And what is my relation with the whole, the environment? And what is my fulfilment of life, and how I can attain that?" These things are given in the knowledge through *dīkṣā*.

They may be of different kinds, Islam, Christianity, so many other creeds also in India and other places. They think and they do according to their understanding and realisation. But Kṛṣṇa conception has been told to be the most absolute conception of the whole, purest of the type. How we're to know, that is *dīkṣā*. Why Kṛṣṇa consciousness, why Reality The Beautiful, is the highest entity? And not knowledge, nor power - neither power nor knowledge is guiding the whole, but the beauty, harmony. Beauty is harmony and that is guiding the whole. This is Kṛṣṇa consciousness.

And if it appeals to my heart then I shall accept that. And I have a comparative study. "Why not power?" Generally accepted. "Why not justice, knowledge?" That is the ultimate thing which deals with the whole. "Why affection, love, is the highest entity?" All these things to be understood. *Dīkṣā, divya jñāna*. Transcendental knowledge, the knowledge of the whole, divinity. According to our own fortune and understanding, *sukṛti*, we shall be able to catch this. All may not.

Naturally there are different classes according to *karma*. There are trees, animals, insects, so many different layers of creation. In human beings, the moralist, then those that have faith in God, theist, atheist, so many classifications. But gradually we're to follow the development towards the truth.

Hegel says, "Die to live." If we're to have a proper life we'll have to die as in so many egoisms, ego. There are so many egos in so many animated positions, different types of ego, and the wholesale ego should be wholesale demolished. In this way we're to do. It's not easy thing, but it is there, and we're to follow, understand it gradually.

But anyhow our inner conscience is to be trusted. Which took me here, we shall appeal to that consciousness, inner *guru, caitya guru*, we shall ask. "You took me here, eliminating my past connection with other conceptions of religion to Kṛṣṇa consciousness. Now I'm in such position. What I was told I see some deviation there. What to do? I shall go to enquire the scripture, the precedence also. In such cases what the *śāstra* will come, the scripture will come to dictate. And what are the precedences in such cases, previous Ācārya how they have dealt with such case? We're to enquire that and consult with our inner understanding and to accept.

Devotee: I haven't heard of such an example of an Ācārya falling down from the principles.

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Badrinārāyaṇa: He says Mahārāja, he hasn't heard of any example of an Ācārya falling from the principles, previously.

Śrīla Śrīdhara Mahārāja: There in,

guror apy avaliptasya, [kāryākāryam ajānataḥ / utpatha-prathipannasya, parityāgo vidhīyate]

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Udyoga-parva*, 179.25]

...and what is their case. Bhiṣma is one of the *mahājanas*, one of the twelve spiritual personalities. The position of Bhiṣma is there, and he told Paraśurāma about this. "That I find that you have come down, your attraction for the lower things, so you do not maintain your proper position. I can't...

Devotee: Paraśurāma?

Śrīla Śrīdhara Mahārāja: Paraśurāma.

Devotee: Isn't Paraśurāma an incarnation of...

Śrīla Śrīdhara Mahārāja: Yes, but *śaktyāveśa. Śaktyāveśa* Avatāra, sometimes that inspiration, the descent of the Lord comes for some time and that may be withdrawn.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: When Rāmacandra...

Devotee: This happened to Paraśurāma?

Śrīla Śrīdhara Mahārāja: That happened to Paraśurāma. That *śaktyāveśa* power was withdrawn. So at that time when Bhiṣma accepted him he was not an Avatāra, and so he could be rejected by him.

And Bhaktivinoda Ṭhākura also dealt in *Harināma-cintāmaṇi* as you said about. "How can I revere, one whom I had to revere as the Lord Himself. *Ācāryaṁ māṁ vijānīyān* [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46] In the same line with the Lord. And when I see something objectionable there, then how can I show pure reverence to him? It will create some difficulty in my mind."

Mahāprabhu wanted to respect that Godbrother of His Gurudeva, Bharati Gosai. But He found when He went to show him His respect, He found that he's in the garment - in a deer skin. Some skin he had utilised as his dress. Then He could not accept him in that position. "Who is Bharati? Who is _____ [?] He asked, knowingly.

Then, another, one of His companions told that, "He's Bharati Gosai."

"No, no. Why Bharati Gosai will be clad in animal skin?"

"You do not recognise Bharati Gosai."

Then Bharati Gosai could feel it, could understand that it's not acceptable by Śrī Caitanya. And he wanted to give up that skin dress.

Then when Caitanyadeva could feel it, then He sent for new _____ of cloth, and that was given to Bharati Gosai. And Bharati Gosai leaving that skin dress he took that cloth dress of the *sannyāsī*, saffron. Then Caitanyadeva went to him and bowed down His head, as a Godbrother of His Gurudeva.

But this is not a very serious thing. This king dress, or this cloth dress, not much difference. But still Caitanyadeva could not accept him, to show His respect as Guru means Godbrother, Guru's Godbrother. Respect also not absolute, and the difference is also not very great, skin dress and cloth dress. Still, He could not accept deviation.

"That a Vaiṣṇava *sannyāsī* why should he use a skin dress which comes from the animal camp? That's not considered to be pure for the Vaiṣṇava *sannyāsī*."

So this least deviation He could not tolerate. That was His practice and His advice to others.

Us also, in that line. So here the intoxication and other objectionable association with the ladies that is gross and more filthy. And we can't accept any Ācārya having any such connection.

Devotee: So then the question is, what happens if he rectifies himself, just like Lord Caitanya's Godbrother?

Śrīla Śrīdhara Mahārāja: When he should be in our hand we shall try our best _____ [?]

Devotee: So what is the position of a disciple if his Spiritual Master that he's given up rectifies himself?

Śrīla Śrīdhara Mahārāja: Ah! Rectify, that is not my duty. If we may pray to the higher authority, to Kṛṣṇa, others. "That if You try You may change Your man. He did so much service to you. Now why such heinous things have happened there? Oh Lord, please purify him. We can't tolerate...

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Śrīla Śrīdhara Mahārāja: ...but have you met with Him, within you, what kind of thing that is? Try to find out that, how it is. Then, *manasas tu parā buddhir*.

[indriyāṇi parāṇy āhur, indriyebhyaḥ paraṁ manaḥ
manasas tu parā buddhir, buddher yaḥ paratas tu saḥ]

["The learned proclaim that the senses are superior to inert objects, the mind is superior to the senses, and the faculty of resolute intelligence is superior to the mind. And he who is superior to the intelligence is the soul himself."] [*Bhagavad-gītā*, 3.42]

Go further one step. Find out your own reason. What is reason? *Vyavasāyātmikā buddhiḥ* [*Gītā*, 2,41]

This mind says, "I want this, I don't want that." And *buddhi* says, "Don't want this, don't want this thing, don't go there, take your seat." The faculty of judgement, that is more higher. Because, without a man is not endowed with the faculty of judgement, like a madman he will wander here, there, idiot, has got no value of life. So, that is within you. In the time that reason

comes but where does it lead, with what method that is made up? We don't know, we do not care to know.

There world, senses, then mind, then intelligence, judgement, reason, and then go further, up. That is your soul. What is that characteristic of the soul? That he makes everything feel-able, helps to feel.

Just as light can show, so the soul is showing everything. The light, torch light is given. Sun ray coming, then we can see. Soul can feel, can see, we can hear, we can do anything only because the background there is that light. A particle of light, a particle of knowledge, that is your real self, soul.

Just as it has been told that the moon is covered by the clouds.

na rarājoḍupaś channaḥ, sva-jyotsnā-rājitair ghanaiḥ
ahaṁ-matyā bhāsitayā, sva-bhāsā puruṣo yathā

["During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul."] [*Śrīmad-Bhāgavatam*, 10.20.19]

Vyāsadeva is describing the rainy season. But how the rainy season's night he's giving description? "The moon is covered by the cloud, in the rainy season, at night." Vyāsadeva, he's a spiritualist, and he's giving an example of the higher, higher level. These ordinary things he's given. Higher things should be giving example of the lower world, but here, the example is given from the higher world for lower purpose. How the rainy night he's describing. He says, "The moon is eclipsed by the cloud." And what do we find there? He says here in a peculiar way, "The cloud is covering the moon. By the light of moon the cloud we see." This is the peculiarity. "By the light of the moon we're seeing the cloud. But that cloud has covered the moon, we can't see." So also he says, *Sva-bhāsā puruṣo yathā. Ahaṁ-matyā bhāsitayā, sva-bhāsā puruṣo yathā*. "Just as the soul, covered by mental system, mental system is felt only by the light of the soul. By that knowledge, but this has covered the soul, the mental system, like cloud. Cloud has covered the moon or sun. But cloud is seen by the light of the sun or moon. How? The soul is covered by your ego. The whole mental system has covered the soul. But by that light the mental system, whatever, you can feel, you can see. *Sva-bhāsā puruṣo yathā*."

All light is not - without light, no world. Without soul, no world. Not light, not anything else, but the soul is at the bottom of all knowledge, all expression. Because there is soul, though anything, you can feel, you can hear, you can touch, you can know, if that centre of feeling is withdrawn then nothing. That is all in all. If that is taken, all dead matter. In *Gītā*, *kṛtsnaṁ lokam imaṁ raviḥ*.

[yathā prakāśayaty ekaḥ, kṛtsnaṁ lokam imaṁ raviḥ
kṣetraṁ kṣetrī tathā kṛtsnaṁ, prakāśayati bhārata]

["O Bhārata, as one sun illuminates the entire universe, so does the knower of the sphere of action, the Supersoul, illuminate the whole universe (and the souls within it); and so does the knower of the sphere of action, the soul, illuminate the entire body."] [*Bhagavad-gītā*, 13.34]

Just as the sun is giving birth, so to say, to the whole world we feel. The sun is giving birth. In darkness, nothing. Sun or light, the moon or anything light. Light withdrawn all dark, so something like that. The soul. *Gītā* says the *ātmā* is the real sun or light. With-taken, no feeling, nothing, no feeling, nothing remains. Whether it is, whether it is hard or soft, or bright or dark, nothing, no kind. Sweet or sound or harsh, no question. Only because the background is that feeling. The feeler is there, *ātmā*. In the higher, subjective way, it is going, higher from higher.

Then from *ātmā* there is Paramātmā; go further step, in the subjective line, super subjective. There may be Paramātmā, *drāṣṭā*, *jñāta*. He's seer. I'm to be seen. This objective world I can see. But that is so subtle, I cannot see Him. He can see me. In this way, *drāṣṭā, dṛśya*. Seer, seer-ism, or hearer-ism, in everything, it is going towards higher centre.

In that way there is Vāsudeva, Vaikuṇṭha, Goloka, all in that direction, super subjective. Subjective evolution. And, we can go if we, we're to cross our soul's area towards Paramātmā and higher subtle existence, then as a slave we're to go, the visa begins. Passport up to soul, from, *indriyā*, *mana*, *buddhiḥ*, then we come to soul, the passport finished.

Now, if we want to go further, so the salvationists stop here. Buddha, Śaṅkara, who are searching for salvation, liberation, they're finished here. Then, the Vaiṣṇava says, visa is to be secured, if we want to go further in the higher aspect of the world, visa. What is the underlying principle of visa? That I must be utilised in Their cause, then only visa will be granted, otherwise not.

So if we accept slavery, that is higher, with such substance I'm made of, that is made up with higher substance, to enter there, that the necessity of the higher call of duty. As a coolie I may be recruited there. In the lower place, we may feel undesirable something, demand.

But when our inner soul will awaken, we'll feel that it is comfortable to search interest of this country. This is my home. Then the burden of the sense of duty, labour, all will vanish. And with my own interest I shall work there, *anurāga*. As much I shall identify me with that I shall find that I'm inner awakening soul, that I'm really a member of that plane. And everyone is friendly. Everyone is trying hard to satisfy others, in the interest of the centre. Centre is so magnanimous and high, and so friendly to all of us, this harmony.

Such is Kṛṣṇa, the Reality the Beautiful. Reality the Beautiful, *sat-cit-ānanda*. As far as I remember, Martinau, or some philosopher, a good linguist also, he told that translation of *ānanda*, Reality the Beautiful, that was his term. *Ānanda* means beautiful, beauty, *sundaram*. *Satyam, śivam, sundaram*. *Sundar* is *rasa*, means beauty. Love means beauty. Love, another conception of love is beauty. Beauty is love. And that is *rasa*, that is *ānanda*, happiness, expressing everything, one and same. The most desirable. Above power and above all calculative knowledge. We're searching really that thing - may not be conscious of that, but our heart is only searching that thing. Mahāprabhu, *Śrīmad-Bhāgavatam* and Mahāprabhu came to make us know that thing.

Vasudeva Gosh he said, "If Gaurāṅga did not appear, then how could we live? So high prospect he has taken for us. Without that the life was as if a dead thing. So much property He has discovered within us. Our worth, real worth of us, He has given known to us. Such a friend, such a master, such a magnanimous leader. Without Him, how could we exist at all?" Vasudeva Gosh.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. I stop here. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: ...they are giving me some instructions. So our Guru Mahārāja told us that actually Cāṇakya Paṇḍita said, a wise man...

Śrīla Śrīdhara Mahārāja: Who are you, your name?

Devotee: Kironasa.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja's disciple? What they told?

Devotee: He told that a wise man can take knowledge even from a foolish person. Just as one can take gold from a dirty place. But at the same time there's another instruction, *sarpocchiṣṭaṁ yathā payaḥ*, that if we hear from wrong persons, *avaiṣṇavas*, then there'll be an opposite effect.

[avaiṣṇava-mukhodgīrṇaṁ, pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ, sarpocchiṣṭaṁ yathā payaḥ]

["Just as milk touched by the lips of a serpent has a poisonous effect, that Hari *kathā*, which is vibrated by non devotees, is poisonous. Both those who speak it and those who hear it will suffer from the effects of poison."] [*Padma Purāṇa*] & [*Gauḍīya Kaṇṭhahāra*, 2.39] & [*Śrīmad-Bhāgavatam*, 6.16.33, purport]

Śrīla Śrīdhara Mahārāja: What is the anomaly? A wise man may take both direct and indirect method of teachings. So a man who is conversant, who has got real knowledge, he learns things in both ways, somewhere direct and somewhere indirect. *Sarpocchiṣṭaṁ yathā payaḥ*, that will be indirect. And *sādhu saṅga* that will be direct, positive side. And that is negative side, there is no Hari *Nāma*. *Sarpocchiṣṭaṁ*, *avaiṣṇava-mukhod*, that is *māyā*. *Māyā* to avoid, you will learn to avoid something and to accept something. Proficiency will guide him.

This is, just as the *avadhūta*, somewhere in *Bhāgavatam* [11.8.22-44], learning something from a prostitute. The prostitute is waiting for client whole night. Men are passing through the street and she thinks, 'Oh, this man may enter my house, my room.' He's gone away, another comes. 'Oh, this will come.' Then he also passed away. In this way the night is almost passed. Then

disappointed she went inside and began to have a sound sleep. From there also he learned something. *Sukhaṁ suṣvāpa piṅgalā*. The name of that prostitute was Piṅgalā. *Sukhaṁ suṣvāpa piṅgalā*. Disappointed that,

āśā hi paramaṁ duḥkhaṁ, nairāśyaṁ paramaṁ sukham
yathā sañchidya kāntāśāṁ, sukhaṁ suṣvāpa piṅgalā

["Material desire is undoubtedly the cause of the greatest unhappiness, and freedom from such desire is the cause of the greatest happiness. Therefore, completely cutting off her desire to enjoy so-called lovers, Piṅgalā very happily went to sleep."] [*Śrīmad-Bhāgavatam*, 11.8.44]

The prostitute came to this conclusion. "I was suffering from anxiety. Oh, this will come, this will come, this will come, a great anxiety and suffering. Now night almost passed, I'm disappointed." And finally retired. *Āśā hi paramaṁ duḥkhaṁ*. That our hope, I want this, I want that. I want that, I want that, this is the disease of the person. *Nairāśyaṁ paramaṁ*. I do not want anything. This stage of mentality is the basis of our real pleasure or happiness. *Yathā sañchidya*. Coming to this conclusion, that prostitute woman, at the last part of the night had a good sleep, no anxiety.

So from this also there was something to learn, but in the indirect way. Or they have got such a vision, deep vision, that they can see the inside of the thing, what is what. Pierce through the mundane waves and find out other things.

vana dekhi' bhrama haya – ei 'vṛndāvana', [śaila dekhi' mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

When Mahāprabhu coming in connection with any jungle, it at once gives Him the recollection of Vṛndāvana. If He finds any hill, at once comes into His mind the idea of Govardhana. If any river, at once excites the recollection of Yamunā and Kṛṣṇa *vilāsa*.

But ordinary people they can't have such instruction from ordinary thing. So, it depends upon the person whether he will learn from anywhere or everywhere. *Avaiṣṇava-mukhodgīrṇaṁ*. Sometimes *nāmābhāsa*, one is cutting jokes with another man. "Oh, taking the Name of Kṛṣṇa, Kṛṣṇa." But that may help another gentleman, a devotee. "Oh, he's also saying Kṛṣṇa." May excite real vibration there. So *avaiṣṇava- mukhodgīrṇaṁ*, that cannot affect the man of highest position. They see the deep things. For ordinary people, for the *madhyama adhikārī*, these considerations there must be. They must come to a Vaiṣṇava and hear from him, not from other

persons who is not Vaiṣṇava, generally. *Avaiṣṇava-mukhodgīrṇaṁ*. And what the other alternative told? One side *avaiṣṇava-mukhodgīrṇaṁ*, another side, what he told?

Devotee: Second question? They're telling about *namasrta* and *namagraha.*

Śrīla Śrīdhara Mahārāja: One side they say *avaiṣṇava-mukhodgīrṇaṁ* and other side?

Devotee: Other side is to take knowledge from any place.

Śrīla Śrīdhara Mahārāja: Knowledge from any place. The knowledge from any place, that is not meant for the *madhyama adhikārī*. That is *uttama adhikārī. Uttama adhikārī* who is in the highest position, he can take knowledge from any place. But ordinary persons like us they should try to take knowledge from the real *sādhu*, from real Vaiṣṇava. Do you follow, clear, no?

Devotee: Yes. Therefore I'm coming here.

Śrīla Śrīdhara Mahārāja: So from a real source, we shall try to take *upadeśa*, not everywhere.

asādhu-sange bhai "kṛṣṇa nāma" nahi haya ["nāmākṣara" bahiraya batu nāma kabu naya]

["O brothers, the Holy Name of Kṛṣṇa is never to be found in the association of those who are unsaintly. The external sound of the Holy Name is never the Name proper."] [*Prema-vivarta*] [*Gauḍīya Kaṇṭhahāra*, 17.55] & [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 313]

With the association of those that are not saint we cannot find real Kṛṣṇa *Nāma*. *Nāmākṣara bahiraya batu*. The external sound, superficial sound may come out, but not the substance.

Or you have seen the homoeopathic globule? But globule is not the medicine. In homoeopathic treatment, all the medicines externally of similar type, some white globule. But the globule is not the medicine. The medicine, the potency is within. One globule, all similar to see, but one is nux, another is aconite, another is another medicine, in this way.

So the external cover of the sound, ordinary sound, that may not be Kṛṣṇa, may be *nāmāparādha*, *nāmābhāsa*. *Ākṣara*, ordinary sound, not Vaikuṇṭha, not spiritual sound. Where sound is surcharged with spiritual knowledge, feeling, that is Kṛṣṇa *Nāma*, there is Kṛṣṇa. And the superficial imitation of Kṛṣṇa *Nāma* is not Kṛṣṇa, *nāmākṣara*, this mundane sound. And there'll be difference between mundane sound and spiritual sound. A man who has got his spiritual life within, when *he* speaks about Kṛṣṇa, his words are surcharged with spiritual substance.

You see, there was one doctor tale is there. A doctor he had his dispensary and he saw many patients; administered also medicine. One day it was found, the doors are opened in the dispensary, the doctor is absent. One monkey he has entered. Monkey, they're good imitationist, entered, and taking seat on the chair of the doctor, he's also imitating the doctor, medicine this side, that side, the monkey. But the monkey's treatment is not that of the doctor. The inner side is absent. External side is there, imitation.

So also the spiritual dealing must be under the physical attempts. So Kṛṣṇa is not only mundane sound, Kṛṣṇa *Nāma*, it is something else. Just like that homoeopathic globule, only a white pill. So it is necessary that we must take the sound from a bona fide Guru who has got spiritual realisation. In whose words are surcharged with spiritual substance. It is necessary. Otherwise it will be all in vane, only cultivation of mundane sound. So,

[sādhu saṅga kṛṣṇa nāma ei matta jai] vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."] [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 414]

So it is said in the *śāstra* that you will take the Name identified with Infinite, Vaikuṇṭha *Nāma*. The Name, the sound which has got connection with infinite, not mundane limited sound of the limited world. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: So ordinary person, a student, he must come to a real professor who will be able to educate him; not anywhere and everywhere. It is general. And a man of high intelligence, he can even discover something from the ordinary happenings, ordinary incident, he can find out higher truth. Just as when Newton found that apple is falling from the tree, the suggestion came, 'Oh, earth is drawing it, attracting it.' Ordinary people see that apple falling but no such suggestion comes, 'The earth is drawing, attraction, gravitation.' He discovered, invented, gravitation. Gives new light to an expert, higher brain. So higher spiritualist, they can have new thing from the opposite, apparently opposite paraphernalia. But for ordinary persons, it is not possible. They should go to a proper place.

It is mentioned in *Upaniṣad*, in *Bhāgavatam*, *Bhagavad-gītā*, that how, with what attitude, a disciple will approach the Ācārya. And if his qualification is there, not a bogus Ācārya, but a real Ācārya, who has got practical and *śāstric* knowledge about the truth. We must approach a real doctor to cure a disease, not a quack, imitating doctor. It is common sense. So you have got thirst after spiritual knowledge, then we must go to a spiritualist, proper. Not *avaiṣṇava-mukhodgīrṇaṁ*, that will cause harm to me, that imitationist Ācārya. It is common sense.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. The progress is possible when real transaction is made. Sometimes that is also very hard. A good professor, but the student is not up to mark, then the professor can't do anything. So students and professors, both must be qualified, then the scholarship can be imparted.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Are you satisfied with the answer?

Devotee: Yes. The second question is that they were telling me about *namasrta* and *namagrahi*. But I don't want to hear from them about it. I want to hear from you about this.

Śrīla Śrīdhara Mahārāja: *Namasrta* and *namagrahi*. *Namagrahi*, what is the meaning?

Namasrta, one who has got the Name from proper Gurudeva, who has surrendered to the service of the Name Divine. That is *namasrta*.

And *namagrahi*; *agrahi* and *namagrahi*, one who is thirsty to get the Name; earnest to have the Name from the Guru, and not yet got. That may be, perhaps. A difference is there. One who has got the real Name from the Guru and he has got proper life to cultivate in his own way. The seed is there, the land is prepared to sow, but it is not sown. The seed not sown in the land, but land is well-cultivated, that may be *namagrahi*.

And when the land is well cultivated and the seed also sown there, very soon the sprout will come out. That is *namasrta. Namasrta*, who has already got the seed, the land has got the seed, it is already sown in the field.

And *namagrahi*, it is tilled and well cultivated, but not seed sown yet there, prepared to be sown. That may be *namagrahi*, who has got earnestness for the Name but not yet got. That may be *namagrahi*. *Namagrahi* - it has got only seed, but not nurturing, that is watering and all these things. And one who is taking the Name, already he has begun his cultivation. That is by watering and also weeding, remove the weeds, all these things, nurturing. That may be *namagrahi*, one who is taking the Name properly.

And *namasrta*, only has got the connection of Guru, but not practising the same, as yet. That may be, according to the word. Hare Kṛṣṇa. Do you follow, no? Nitāi. Anything else?

Vasudeva: I have a question.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: I was recently reading through an atlas of universal astronomy. It comprised the latest findings of our modern astronomy. So in it they elaborately explained about different planets, and the galaxies, and even groups of galaxies. And the most astounding was their photographs of the sun and moon and Jupiter etc.

Śrīla Śrīdhara Mahārāja: Who is he?

Badrinārāyaṇa: Vasudeva.

Śrīla Śrīdhara Mahārāja: Vasudeva. What does he say?

Badrinārāyaṇa: He's not finished yet.

Śrīla Śrīdhara Mahārāja: Not yet finished?

Badrinārāyaṇa: No.

Śrīla Śrīdhara Mahārāja: He says in astronomy or something, influence of the planets over a man, over the living souls here, and God? Eh?

Vasudeva: It was a book that I read.

Śrīla Śrīdhara Mahārāja: Books, there are innumerable, that does not matter.

Badrinārāyaṇa: What's the question?

Vasudeva: The question is, that it made me wonder how I should take such a book?

Śrīla Śrīdhara Mahārāja: Every man has got his wonder in his own department. Whether those wonders are necessary at all, that is the question. Wonder everywhere, in his own way.

Badrinārāyaṇa: Even how they should be accepted.

Vasudeva: Is it a complete fabrication due to their cheating? Or is it actually the result of their observations?

Śrīla Śrīdhara Mahārāja: Even within the atom there is wonder, endless wonder. An atom, every smallest thing contains infinite wonder. The wonder is not in the objective, but wonder is real in the subjective world. Wonder can produce wonder. The highest wonder is God Himself, Who can design and destine everything. All wonders can be designed and destined by the Absolute Cause, He's Lord. Do you follow? Eh? Wonder of wonders, Who can produce, Who can design and destine all wonders.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

In *Bhagavad-gītā*, *āścaryavat paśyati kaścid enam*, one *jīva* soul. *Āścaryavad vadati tathaiva cānyaḥ*. They're others there are who say, "Oh, it is most wonderful." *Āścaryavat paśyati kaścid*. Who comes to have a glimpse of the soul he's astounded. Who goes to describe him, he's also astounded. *Āścaryavad vadati tathaiva*. Who comes to hear, he's also astounded.

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

Even hearing, none can estimate it, what it is, it is such wonder. Wonder, in the hypnotiser, in the subjective realm. Wonder. Everything - a child when grows up, according to the growth, the child sees anything and everything as wonder. Newcomer, new things means wonder. A little more distant. That is wonder. And when we, by calculating step by step, we reach the - dealing with that thing, that is no wonder. Otherwise, everything is wonder. Everything is wonder. The talk, the sound, everything is wonder. If we have our brain to study, then everything, we can find wonder. In the atom also, in the sun also, in the polar system, everywhere there is room for research and wonder; finding out wonder. Room for research in different department they will check out. And when successful, "This wonder I have come out from this research." Ha, ha. But this is nothing, all these wonders are nothing.

Yasmin vijñāte, when we'll come to know that the source of wonder, that the absolute is autocrat. Absolute is whatever He wills. As *Bible* - "Let there be water." There was water. "Let there be light." There was light. The creator of the wonders. His will, supreme will, is at the root of everything. Whatever He likes He can do. And how many liking you can count? Our puppy brain, how many wonders they can think or accept or feel. So, wonder. Who can create all wonders. Our brain is limited. Everything is wonder to us. What is wonder to one, that is nothing to another. Sometimes wonder to such genius, human genius, it may be ordinary thing to a bird, or an insect. It is quite known to him, a worm or insect, and it may be wonder to a genius and a scholar. So what is wonder? Wonder of all wonders that He can create wonder. Ha, ha. His creation is wonder. We're to find out that source.

yasmin vijñāte sarvam evam vijñātam bhavati [yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

If you can know Him, everything is known. If we have Him, everything is got. More wonder, there can be anything? By knowing which we can know everything and anything. Anything more wonder than that? This is the centre wonder. And try to know that, find out that. Search for that, knowing which we can know everything. There will be no wonder. If we know anything and everything, by knowing one, there will be no wonder. Yes, He can do anything and everything, a new thing. We're limited being, no end of wonders. Every phase, when it is shown, it is wonder. A stale thing, that also may be shown in such a way that it will seem to be wonder.

And He wants *jñāna śūnya bhakti*, He wants us to relief from that search of wonder. "Don't go that side. That is a satanic side. That will show wonder and capture you there, from your duty."

Wonder means knowledge. It comes within the jurisdiction of knowledge; wonderful. "I have knowledge, higher knowledge." But *jñāna śūnya bhakti* says, *śuddha*, devotion, pure devotion says, "Leave up that satanic aspect of the thing. You are master, you'll be charmed by seeing new wonder every moment."

Śrīla Śrīdhara Mahārāja: ...the chance of coming very near to Him for His satisfaction, service. Don't allow yourself to be benumbed by so many exhibitions of wonders. That is misguided. No end. So, as much as a subject you are a tiny point. As a subject, how much you can survey? Almost nothing. Your subjective existence is very meagre and lower type. How much you can survey?

Infinite wonder. Wonder of wonders. Give up that wild goose chasing, and accept the right direction. You have got your duty, your fulfilment of life. Exhibition won't satisfy, you will have to eat something to get satisfaction of the food. Only to be a prey to an enchanter, a witch, that is not fulfilment of your life, to supply the food of the witch, or hypnotist. You are not meant for that. Higher purpose you have got in your life. The wonder produces you some sort of satisfaction. But that is far more less quality. By service of Kṛṣṇa you will get satisfaction within you thousands times higher type in quality. Then you can satisfy attending so many wonders, wild goose chasing. Leave that, *jñāna*. Try to enquire and know and taste the *prema*, the love, the affection, the beauty.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Eh? What you are asking, the answer is going towards that. No? Is missing the point? You say that you did not finish your question. Is it?

Devotee: The actual question was - this was one side of the question. The answer you gave.

Śrīla Śrīdhara Mahārāja: There was another side; my answer has not covered your question?

Devotee: Well, should I understand, for the purpose of preaching, sometimes it is useful to know whether this...

Śrīla Śrīdhara Mahārāja: As an analogy, standard for the lower purpose, for the facility of the infant class, something is necessary, some example necessary which is not true. The professor knows that this is not true. But still this sort of example must be given to the child, half-false, half-truth. Then again he will save him from that conception. Suppose the astronomy will say, for the beginner, sun is fixed, planets are moving around the sun. Then higher astronomy will come to say the sun with all its paraphernalia, it is moving around another higher star. In this way. But in the beginning that is not said. He'll be puzzled, students will be puzzled. So in this way it is going up and up, according to the standard and capacity of the students. So half-truth, which is a falsehood also taken as truth.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license

to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."]

[*Śrīmad-Bhāgavatam*, 11.5.11]

Because they can't understand the whole truth, so by instalment they should be supplied the truth. The instalments not the full truth. By instalment one fourth, half, one tenth, in this way that is taken help for the child, for the human being, by instalments. What is being given, that is not the full truth, partial representation. And gradually he will be able to make progress. And in this way, no end is there, no end.

A line has got no end. Infinite number of points a line can contain. And a plane can contain infinite number of lines. And a solid can contain infinite number of planes. All infinite. Line all infinite, plane also infinite, solid also infinite. But solid is greater infinite who can contain any number of planes. Plane can contain any number of lines. And line can contain any number of points. They're infinite in their own way. Infinite is such. So space, time, energy, they're infinite in their own way. But all infinite of our conception is in a part of the whole.

Kṛṣṇa says, "Arjuna, whatever you can conceive, that forms only a small part of Mine, I am so."

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu (Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"Only in My one negligent part I contain all the conception of all your infinite. I am such."

So *jñāne prayāsam* [*Śrīmad-Bhāgavatam*, 10.14.3], keep up the line of searching in this way. Searching necessary, but method and that way are different. The prime cause of everything, Brahma, Paramātmā, Bhagavān, in this way. Three branches opened in the beginning. Brahma, all comprehensive aspect, all-permeating aspect, and all-creating and designing aspect. Then there is another, all-loving, all-fulfilling aspect of the whole. Fulfilment another department. The fulfilment of every unit, that has been accepted as the highest. Who can give fulfilment of everything. That is *raso vai saḥ*, fulfilment of life, the giver of fulfilment of everything, that is conceived to be the highest.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Beauty, charm, love, affection, that can give fulfilment. Not knowledge, nor energy, master of power. Power cannot give fulfilment, energy, *prakṛti*. Neither knowledge can give fulfilment. But affection can give you fulfilment, love.

That is told by Mahāprabhu Śrī Caitanya Deva. "We're all in earnest want of affection, sympathy, love, beauty, charm, harmony. That is our innermost hankering." This is said by Caitanya Mahāprabhu. "You are there. All your enquiry only coming out of the dissatisfaction within you. If you get that, all enquiry will stop. You have come home." That is His statement. In *Bhāgavatam* that is also stated.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]
[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja said, "They can't understand the fulfilment of our life, the stalk of their life is in Your holy feet. *Svārtha-gatiṁ hi viṣṇuṁ*. The real interest of everything is only getting fulfilment in Your connection. You are the fulfilment of everything. Those that are wandering aimlessly this side, that side, attracted by this thing and that thing, they do not know that Your holy feet is the only goal of satisfaction. *Na te viduḥ svārtha. Bahir-artha-māninaḥ*. They're captured by the external, superficial glamour of so many things they're coming in contact. *Durāśayā ye bahir-artha-māninaḥ, andhā yathāndhair upanīyamānās*. There are so many guides and leaders, they're also eagerly taking more of them this side, that side, to show different types of charm. *Durāśayā ye bahir-artha-māninaḥ, andhā yathāndhair*. Just as one blind guides another blind, their position is like that. *Andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ*. And they're tied tight by the illusory misconception of things here."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. - Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari.

Badrinārāyaṇa: Mahārāja. Yaśodā has one question.

Śrīla Śrīdhara Mahārāja: Yaśodā. She's Sarvapalak's wife?

Badrinārāyaṇa: Yes. The Pāṇḍavas, with Draupadī, did they enter heaven in their present body, with their physical body? Did they all enter, or did one enter? And where did they enter, the Pāṇḍavas and Draupadī?

Śrīla Śrīdhara Mahārāja: Entered after departure?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Different type of show. Really, as Kṛṣṇa, He had no material life, but He can show this material life to our material eyes, but really that is not material. His devotee is also of that type, they show their material existence. They can withdraw in different plane, as in different creation. This flesh and blood, they can show the body as we find in the dream, mental body of similar type. As I find by the physical eye, at mind's eye also we can see the same. That is also a plane of feeling, meeting, playing. In this way there are so many subtle planes, and our life also made up of that sort of fine materials.

So really, from the absolute standpoint, Pāṇḍavas they're *parṣada* of Kṛṣṇa. They had not material life, all show, and show also of different type. Yudhiṣṭhira Mahārāja, he could maintain his - this fleshy life, as we say - in the heaven. But others, Draupadī and the other four brothers, they had to give up their external life here, cover, then to go in a subtle body to heaven.

In heaven also there was Duryodhana. That ordinary person by attending war in heroic way they were rewarded with heavenly life. And there Yudhiṣṭhira Mahārāja found them, Arjuna and others, who are devotee of Kṛṣṇa. And Duryodhana, anti devotee, all found there. Yudhiṣṭhira Mahārāja in his, as if mundane body, or so called spiritual body that can live here, he went that state and found them there. But that is also heaven, we can acquire by good action, but not by pure devotion. That is Vaikuṇṭha, more. That is also mentioned there, very suppressed way.

Then, Yudhiṣṭhira Mahārāja met also Arjuna and Kṛṣṇa in some other way and brothers also, in that way, in Goloka, in Kṛṣṇaloka. There their real representation is there in *līlā*. Kṛṣṇa *līlā* is all eternal. What was shown here, Kṛṣṇa *līlā* with the Pāṇḍavas, the Dvārakā Kṛṣṇa *līlā*, that is also eternal. Sometimes comes down here in the mundane plane for exhibition, to attract us that side.

So now, what is your question? Say, repeat it. Ask her.

Badrinārāyaṇa: Mahārāja. In Goloka, how are the Pāṇḍavas represented?

Śrīla Śrīdhara Mahārāja: In Goloka, as we saw here, as Vṛndāvana is represented, so in Dvārakā *līlā* is represented there. And in Dvārakā *līlā* connection this Mathurā, Dvārakā, the Pāṇḍavas, all these are played there. Such design of drama is played there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
Hare Kṛṣṇa. Hmm? What do you say? Goloka, Goloka *līlā*, in Goloka *līlā*, yes.

Badrinārāyaṇa: In Goloka, how are they represented?

Śrīla Śrīdhara Mahārāja: Whatever *līlā* is shown by Kṛṣṇa, here we find everything is there. Everything is in the original plane, and that is drawn down here to show us here. Different types of Kṛṣṇa *līlā*, in Vṛndāvana, in Mathurā, in Dvārakā, everywhere, that is there, intact. The finest

plane, it is there. There is also gradation. The Pāṇḍavas, *sākhya līlā*. Then Dvārakā. Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, superior, Vraja Kṛṣṇa superior. Then Kṛṣṇa with the *gopīs*, that is more higher, in this way more high.

Gradation there, but on the whole that is all in Goloka. Goloka means that is full solid circle, Goloka. Everything is there and can be explained by that peculiar, wonderful centre. If it's drawn from that centre, measured, everything is accommodated there, nothing to be eliminated. That is Goloka, which can give harmony to everything, whatever diversity, or incompatibility we may conceive. Everything, absolute good, absolute harmony, in His connection everything is good. He can give harmony to everything, even stealing, this debauchery, everything in His connection becomes best. That is the conception of the highest harmony. Even *māyā* is harmonised there, that is also utilised. Speaking lie, *māyā*, misunderstanding, misconception, that is also utilised, harmonised. Absolute is such. Infinite is such. And no deception, deception is rather gain. What we think to be deception, deceived party, deceiver, both gainer there.

I heard first from my Guru Mahārāja in Benares, one *māyāvādī* had come to discuss with him, and that example came, nrsingha prasena bhavabit simgha jambavatar [?] One lion killed Prasena. Prasena perhaps brother of Satrājit - killed him, singha, and took the jewel (*syamantaka)*. In that case our Guru Mahārāja is saying that in that killing that singha is also feeling happiness, and who is killed - Prasena, he's also feeling happiness, both parties. It is such because real killing is not possible in that plane, that is eternal, only a play.

Just as in a drama, one is killing, murdering, another is murdered. But sometimes we appreciate the murdered than the murderer, in his attitude of being murdered. But no murder is there, in the drama none is murdered really, but they show. But the show is such that sometimes part of the lowest man collects greater appreciation.

The king's play and the sweeper's play, a sweeper may get more applause, more appreciation. And the king may not have so much appreciation.

So the playing is eternal, no death, but the play is there giving satisfaction. It is something like that.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Līlā*. So it is called *līlā*. Not this evolution of this world, dissolution, creation, and death, not that. It is *līlā*, play. Play, sweet will. Wave, no beginning, no end. The natural fundamental wave playing in this way. And it is satisfactory to every atom of that plane, giving fulfilment, distributing fulfilment to every atom there. That is the fundamental play of the Supreme, of the absolute world, conception of the world. It is something like that. What we can speak about that more?

Śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61] The revealed truth, revealed scriptures are only showing the direction 'that He's in this side.' That cannot be caught under the fist. Infinite. So we come this side, this side, this side. *Śrutibhir vimṛgyām*. Not only not possible for these ordinary books here, but the revealed scriptures of different types, lower, higher, they're also showing 'this side, not this.' Such is the thing. Finite, infinite. Absolute and relative.

Nitāi Gaura Hari bol. So I stop here with your permission.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Harināma saṅkīrtana kī jaya!
Bhakta-vṛnda kī jaya!
Navadwīpa Dhāma kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!

...
[25:43 - 27:50 ?]

Śrīla Śrīdhara Mahārāja: ...deepest vision of everything is everything for Kṛṣṇa, for none else; the deepest and most permanent view of everything. They wonder, how people can concoct different vision of different interest. Really it is everything for Kṛṣṇa's purpose, Kṛṣṇa *līlā* is going on. And they say in their own interest, "Oh, this is this thing, that thing,' so many thousands of things they say. But it is only one, all *līlā* of Kṛṣṇa, for His satisfaction, for absolute good. Everything for Himself. By Himself and for Himself. *Advaya-jñāna*.

And according to our own special and peculiar interest we're trying to view things, read things in our own way. This is all misleading. We're misreading, mis-estimating things around us. Only one aim, one object of every movement here - to satisfy the Absolute Autocrat. Hare Kṛṣṇa. Harmony is there, real existence is there. And misreading, mis-estimation, all temporary, local. Temporarily that will have to die. Nation interest, country interest, solar system, earth interest, the sun interest, all will have to die. Only the absolute consideration is eternal. No end and no beginning. Eternal. *Ahaitukī, apratihatā*. Causeless, there is no beginning. Causeless means no beginning. And *apratihatā*, there is no end, none can check, there is no end. No beginning, no end; eternal pastimes of the whole infinite.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Mahārāja. Why do devotees call Kṛṣṇa Puruṣottama?

Śrīla Śrīdhara Mahārāja: Puruṣottama, that is, Who is the highest conception of a Puruṣa. Puruṣa means predominating temperament. Predominating and predominated, two halves. *Śakti* - predominated; *śaktimān* - the possessor of the potency, is predominating. Puruṣa means predominating, consumer. And potency means which is consumed, which is utilised, enjoyed. Enjoyer and enjoyed. Puruṣa is enjoyer.

kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

In *Bhagavad-gītā*. *Bhokta*, enjoyer. Puruṣa is the cause of enjoying. Enjoying aspect is Purusa. And enjoyed aspect is *prakṛti*, potency. Putama [?] Puruṣa, means so many *jīva* are tiny enjoyers. But the absolute enjoyer Who is the supreme-most enjoyer is Kṛṣṇa, Puruṣottama. He's enjoyer of all enjoyers. The whole enjoyment represented by Him. And the whole enjoyed aspect represented by Rādhārāṇī. Līlā Puruṣottama is one of the names of Kṛṣṇa, Līlā Puruṣottama. As in *Bhagavad-gītā*.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

"I am above this changing aspect of the world and unchanging aspect of the world."

Constant aspect and changing aspect, two aspect here we find. The background and within that background, movement, He's above both of these aspects. *Kṣara, akṣara. Kṣaram atīto 'ham, akṣarād api cottamaḥ / ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ*.

"So the scriptures and the people call Me the highest enjoyer, proprietor."

Hare Kṛṣṇa. Puruṣottama.

brahmaṇo hi pratiṣṭhāham, amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

...

Aranya Mahārāja: Śrīla Bhaktisiddhānta, when he received, when he took the order, the dress of a *sannyāsī*, and he also took the *sannyāsa mantram*, he didn't take formally *sannyāsa* from anyone. So, someone might say that, in such a time that one might not need to receive formal initiation to go on in his spiritual life. What is the necessity of formal initiation?

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī, what did you say?

Aranya Mahārāja: When he took the dress of a *sannyāsī* he didn't have any *sannyāsa* Guru.

Śrīla Śrīdhara Mahārāja: He took from his own Guru, he was Bābājī, above *sannyāsī*. From the photo of his Guru, he took, as done by Rāmānuja. Rāmānuja also took *sannyāsa* from the photo of his Guru, it is mentioned. And he did so, *tridaṇḍa sannyāsa* of the Rāmānuja School. It was not in continuance in Gauḍīya Vaiṣṇava. He introduced it from Rāmānuja *sampradāya* who took from *Bhāgavatam*, *tridaṇḍa sannyāsa*, *tridaṇḍī*, formerly. And following the example of Rāmānuja he took *sannyāsa* from the photo of his Gurudeva, who was Bābājī. Bābājī is considered to be above *sannyāsī*. So *sannyāsa* is included there in Bābājī, real Bābājī. The pseudo *bābājī*, we do not take care of them. Do you follow?

Aranya Mahārāja: Yes. That I understand. But also in his particular circumstance, because there was no suitable person to take *sannyāsa* from, then that could be justified. But some might say because he didn't actually take *sannyāsa* from a living person, that would give credence for us to also.

Śrīla Śrīdhara Mahārāja: When he got inspiration of *sannyāsa*, at that time he did not find any suitable Guru, Vaiṣṇava. So he had to take from a photo of his Gurudeva. He wandered through Vṛndāvana and put a strike on his forehead with the palm. "In such a holy place, Vṛndāvana, I came, I could not find a true Vaiṣṇava here." That was his impression there, and that came from his mouth, conclusion. He could not find a true Vaiṣṇava in the whole of Vṛndāvana and Navadwīpa. Such standard of Vaiṣṇavism he could conceive, he had in his mind, in his heart, only Bhaktivinoda Ṭhākura and Gaurakiśora Bābājī.

But at that time he did not feel any inspiration of preaching. After they departed, he was thinking 'What to do?' Bhaktivinoda Ṭhākura only - Gaurakiśora Dāsa Bābājī his Gurudeva told, "You need not try for any preaching. Bhaktivinoda Ṭhākura *śikṣā* Guru, he was of such tendency. You must preach to certain extent and take care of the Yoga-pīṭha, Mahāprabhu's birthplace, all these things."

In the beginning, he thought he would not partake in any propaganda work. He'll go on with his own life of *bhajana*, and the discussion, cultivation, reading of the scriptures, writing. This way he'll pass his life. But he got some inspiration from inside, irresistible. "That you're to preach, you're meant for that." So, he had to think, 'I shall preach. How I shall do, what is my duty?'

At that time suddenly found that one piece of paper, he's appealing to the Lord, Mahāprabhu, 'What sort of preaching You want from me?' When that preaching tendency became irresistible in his heart, 'then what should I do?' He was fervently appealing and also intensely thinking. He found that a leaflet carried by wind came on his front. He took it, collected, and found there Mahāprabhu is advising Sanātana. "Do all these four things." It is written there. That portion, that in a torn piece of some book that was carried by the wind on his front and he took it, when he was thinking, 'how I shall begin preaching?' And there the four points Mahāprabhu advised Sanātana.

sri murti prakasa, sri vigraha prakasa, lupta tirtha prakasa, bhakti sastra prakasa _____ [?]

Aranya Mahārāja: Places of pilgrimage, books, Mūrtis...

Śrīla Śrīdhara Mahārāja: _____ [?]

[*Sri Chaitanya: His Life & Associates*, p 171] & [*Caitanya-caritāmṛta, Antya-līlā,* 4.97]

Four things Mahāprabhu advised to Sanātana. "Do this." And that piece of paper came. So he took it that the divine arrangement what Caitanyadeva advised Sanātana to do, 'I'm also to follow that, by this chance coincidence event.' So he was thinking of beginning in that way. At that time some devotee came to him and gave proposal of establishing centre at Calcutta. And gradually he began there, preaching centre. Own centre in Māyāpur, he had a place already, he used to preach scriptures. Now preaching by accepting *brahmacārī* and giving *sannyāsa*, and the initiation to the *gṛhastha*, in this way...

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Śrīla Śrīdhara Mahārāja: ...then in this way, and try to have the conception, and maintain in the inner most heart that one day you'll be rewarded with your, with the Loving Couple's service there. The fulfilment is there. We're to reach there. All our attempts is meant to reach in that plane, *mānase karibe*, foster in the heart of your heart.

[amānī mānada hañā kṛṣṇa-nāma sadā la'be] vraje rādhā-kṛṣṇa-sevā mānase karibe

["Do not expect honour, but offer all respects to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana."]

[*Caitanya-caritāmṛta, Antya-līlā,* 6.237]

But externally you'll do these things, this program, *mānase karibe*, in the heart of heart you will foster your destination in that plane. That does not mean that that so high ideal you'll take Him down to this human plane. In your mental plane you'll drag down that Rādhā-Kṛṣṇa, Hare Kṛṣṇa, conceived to be the highest plane.

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā [koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

There are so many liberated souls and so many self fulfilled souls, *siddha*, whatever they like they get that. They also cannot approach properly towards Rādhā-Kṛṣṇa plane, for worshipping plane. So it is not meant that that will be brought down here in the human sensual experience. But the barrier is in the middle. No satisfaction of the tongue, no care for the popularity of this world. This is in the middle.

Then higher from that, this plane, when one has got no least attraction for this mundane. *Amānī mānada hañā kṛṣṇa-nāma*. And then no mixing with the worldly topics, all these things, then you will try to cultivate in your inner mind. In the middle, all these things that won't allow that mind to come to mix with this mundane mind.

Vraje rādhā-kṛṣṇa-sevā mānase karibe. *Mānase*, and you'll foster in the innermost compartment of your heart that Rādhā-Kṛṣṇa. Don't indulge in talking Them to the public, or listening as it is going on in the public. That is secret of the secret, keep it in mind, that is our goal. And in external life you observe all these formalities what I say. If you have any respect for Me, regard for Me, then My advice to you is this.

Don't mix with human society ordinarily. And don't try to have a comfortable life, or praise or popularity from the public. And take continuously the Divine Name with such attitude. And fix in your highest object in Rādhā- Kṛṣṇa *līlā*. Rādhā-Kṛṣṇa *līlā*, the absolute fundamental vibration of love, without caring any law or anything of his own. *Samāj*, *śāstra*, law, and *svajan*, anyone of his own friends, sacrifice of all friendship and sacrifice of all consciousness of purity. Above that the Absolute Thing, Rādhā-Kṛṣṇa.

Svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

The peculiarity is there in Rādhā *kaiṅkaryyaṁ*, in the leadership, the highest conception, even among those that have a life of the *gopīs* in Vṛndāvana. Does not care for any of their friends or any of their advices. No advice and no friendship can come within, interfere in relationship with the Absolute. That will be, you'll keep in your mind. That sort of absolute surrender to the Absolute Good is demanded from you. That is your highest aim, aspiration, goal. Nitāi Gaura Hari bol. Here I stop.

Devotee: Hare Kṛṣṇa. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

The generosity and grace of Swāmī Mahārāja, that has brought you all to me today, so I give his jaya!

And then devotees, jaya! Trying to. My Gurudeva, and who has taken so many _____ [?] In words of my Gurudeva, the good that come to listen to Kṛṣṇa *kathā* they're also like Guru. Because they engage the talker in these divine discussions, so they're doing the work of Guru. Ha, ha. Guru, who is Guru? Who is trying to take him Kṛṣṇa *kathā*, in topics about the Supreme, he's Guru. And when *śiṣya* also engaging his Gurudeva in that function, a *śiṣya* also Guru, doing the work of Guru, engaging in the topics of Kṛṣṇa. Guru, who helps in our cultivation of Kṛṣṇa realisation, he's Guru.

Gaura Hari bol. Gaura Hari bol. Our Guru Mahārāja used to see his disciples as Guru, so many Gurus. But when he had necessity to rebuke anyone then *pralāpa* - that is known as *pralāpa*. He's teaching, "I'm higher and you are lower, I want to teach you that is *pralāpa* - that is delirium in Guru. That is a delirious condition that he comes to punish his disciple. That is delirious stage."

As Mahāprabhu says to Sanātana Goswāmī, "What is passing through Me to you Sanātana, that is like a delirium to Me, some mysticism. I can't understand them properly. But passing through Me to help you, I feel only this much. So I'm talking the meaning of which I don't know - delirium. I'm an instrument to some disease. Delirium means one is talking aimlessly being victim of a particular disease tendency. Here also I feel that I'm talking under some influence, not sensibly." *Vyāso vetti na vetti vā.*

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Even Vedavyāsa while he has given, written, to the world, he may or may not know. Such independent character of the Absolute, transcendental means such. He's never a monopolised property or object of trade to anyone, He's always free.

He makes - just as Arcā-Mūrti, a man made figure, ordinarily, but it's not so. It's coming in the way where the Absolute is controlling their sense, their mind, their hand. They're instrument when He's coming here, controlling everything, that is Arcā. Arcā, descent of the Absolute in this mundane plane to help the lowest class of devotee.

But it is He, the Jagannātha of Mahāprabhu having *darśana* and shedding tears like anything. What is that? Only man made wooden doll? Ha, ha. What is that? He's coming. Who can understand that by this process the Lord has come to the lowest class to help them, to draw them gradually in His own place. Arcā-Mūrti.

So the controller is everything. A man is going in a palanquin, so many men are carrying. In the ordinary sense those men are carrying this man forcibly. But a fine brain can understand the

man within the palanquin, he's going, forcing these human bodies to observe, to follow his own direction, he's going to his own chosen place. Not that these men are carrying him wherever they like, it's not like that. He's going on their shoulder, not the men are robbing him to this place or that place. When a motorcar is carrying, some ordinary children may say the car is carrying all these persons. But sensible man will think man is going by the car. So the controller is to have all importance.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Pralāpa. Mahāprabhu says, "Sanātana, *pralāpa*, what I say that is delirium like to Me. Kṛṣṇa is giving Me some, sending some grace through Me, but I do not understand that fully."

Infinite cannot be understood by the finite, then it is not Infinite. To be the agent of the Infinite is not so very easy thing, the carrier, the mediator, of the Infinite thing. If he thinks that I'm producing these words or these meanings, then it's not Infinite. I'm instrument, I'm made instrument. He's coming through me, engaging me. In that line we can hope to have His association, whether listening or talking. His independence, His supremacy, is always to be admitted cent per cent. Then we can come in connection with Him. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Many of the disciples of Swāmī Mahārāja, they could not go along with the administration of ISKCON, came to me. I asked them to put their complaint to the ISKCON committee. When that was ignored then I asked them to do that jointly, and if that is also ignored then they may combine themselves and begin as in something like relief work. Those that are going away from ISKCON they should be combined and go on in the line of Swāmī Mahārāja. And will help those that want to be under Kṛṣṇa consciousness but can't obey the present ISKCON.

With that conception that Mahā-maṇḍala was built, the origin is there. Some of them wanted to be absorbed with me, but I did not agree. That my temperament is not so. I've got no capacity of conducting big organisation, so you look after your own self. Those that like Kṛṣṇa consciousness but cannot obey the present administration, all such people come together and work conjointly, helping those that are coming out of ISKCON, or outside. With that conception this Mahā-maṇḍala was founded. And at that time I wanted the president, Akṣayānanda Mahārāja was made president, and Jayatīrtha vice president but he went away. In this way it was organised, first, and now going on slowly. Then Mādhava Purī Mahārāja, then that Sudhīra Goswāmī. And there are so many others they've got their name, little difference, but they'll associate in Mahā-maṇḍala and by the help of one another they'll go on. In this way it was conceived and it's going slowly.

I'm old, I'm about to pass away. So to hear from me direct, interested persons are coming to me, not giving so much importance to Mahā-maṇḍala. But after my departure they may combine there, having their common foundation, they may work on together, by the sweet will

of Kṛṣṇa. Man proposes God disposes. I'm creating some foundation outside ISKCON which may help those under Kṛṣṇa consciousness but out of ISKCON. They may find some cooperative body there with mutual help. If they like it will go on. I want to be independent.

When my proposal was such in the beginning, Bhakti Sudhīra Goswāmī told that, "You are just like the birds when their plume, the plumage or what...

Devotee: Growing, the wings.

Śrīla Śrīdhara Mahārāja: Ah! "Not fully grown, but flown from the nest, to try then how to fly. So you're doing like that." He accused me in that sweet way. Ha, ha. "That you're casting us, we've come to you, and you're throwing us far. Still we shall see goodness in you, like the bird, only you're throwing to teach self help within us, to develop self help. All right, as you like." In this way he remarked and went away and having his own.

Caru Swāmī he was also very earnest in this affair. Now he's little far away. He went to America to speak something in favour of me, and reported when came back that, "I found that Sudhīra Goswāmī has begun already very strongly in favour of you. With the help of the tapes that he's collected from the temple where you're in charge. And he's copied those tapes from that temple, and with the basis of that he has begun to preach in your favour very strongly." I was reported that by Caru Swāmī. But now Caru Swāmī himself has almost withdrawn from me. Of course he says that, "I have no apathy, I have every sympathy." But still for the sake of the order of ISKCON he's keeping aloof, I'm told.

Devotee: Gurudeva. You've said that I'm a blunt speaker. So now I'm going to speak something very bluntly. That there are some complaints that the Mahā-maṇḍala, the same complaints that some members made against ISKCON, that they themselves stand accused of the same thing.

Śrīla Śrīdhara Mahārāja: Maybe, maybe. Is it not possible that everyone may be accommodated in an organisation? There may be some difference. That does not mean for one or two another organisation will be constructed, or the old organisation should be demolished. It does not necessarily mean that. We're trying, but there also may be defects, everywhere there may be defects. So there may be some who cannot agree with the two, ISKCON and the Mahā-maṇḍala, such persons also there may be.

There are so many people who have no recognition of God even, the atheistic people. There are sections amongst the atheists also. Immoral atheist, moral atheist, imaginary theistic moralist, so many classifications there may be. Not all accommodating organisation is possible. According to the quality there will be difference. But that does not mean that organisation has no value at all. Value, but it is, may not be perfect here. Qualitative difference there may be.

Uddhava put a question to Kṛṣṇa. "Why so many groups in the name of religion? Why not one and universal?"

Kṛṣṇa told, "In the beginning of the creation, about religion, I told it what is the conception of your religion and truth, I transmitted to Brahmā, and I'm the subject matter of religion. But from

Brahmā so many disciples came and they were taught, and according to their own mental position there was difference in their conception. When they delivered in their turn some modification is seen. And then from disciplic order one disciple to another, A.B.C, modification is going on, the mental colour of the disciple's modification. And now we find what was one in the beginning, now so many, in the name of same religion, same source, but now it's all so many difference.

And there are others grown from this soil in the ascending method. Descending method also modified according to the capacity of the disciples. And there are some ascending methods grown, concocted conceptions of religion, so there's a jungle now. Some lay stress in donation, some in love of the country, some humanitarian work, some penance, some pilgrimage, some meditation, some on the study of the scriptural compilations. So, so many different, one giving stress in one thing, in this way the variegated. So variety according to the capacity of the receivers, it cannot be avoided, it will be."

"And so," Kṛṣṇa says, "When the variety is too much, or the formality and the substance, real life almost vanished, then I shall have to come again and to give restart of the proper religion."

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] [*Bhagavad-gītā*, 4.7]

"Again I come to set right everything in a normal way. I shall have to come, or to send some, My own strong agent to this world to set right everything in normal position. This is the world."

And I'm told that Parivrājaka Mahārāja he cannot be accommodated anywhere. You are independent spirit, whimsical man. He cannot work with anyone.

Devotee: If I say something...

Śrīla Śrīdhara Mahārāja: I have already that report.

Devotee: Yes. You know the other day you spoke harshly about forcing initiations in regard to one of the ISKCON Gurus. So Parivrājaka Mahārāja he also spoke against some persons forcing initiations in the Mahā-maṇḍala. So I think there's some talk against him in this regard.

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Aranya Mahārāja: He's saying that in ISKCON there's some Gurus who are being accused of forcing people to take initiation from them. So similarly in the Mahā-maṇḍala some of the Ācāryas are seemingly forcing people to take initiation from them.

Śrīla Śrīdhara Mahārāja: Forcing people to take initiation?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Where? In Ireland one proposal came - one information came to me, that they're preaching outside and also inside ISKCON. Then I requested him, "Don't try to preach within ISKCON, preach outside, and those that are out of ISKCON. And don't approach anyone who is already within the administration of ISKCON."

That letter anyhow was found by Satsvarūpa Mahārāja, and he wrote a letter in the name of Akṣayānanda Mahārāja - the letter is here. "That we're very satisfied to see that Śrīdhara Mahārāja has given instruction to his followers not to encroach upon us. So if you maintain such peaceful position we'll be very much happy and no quarrel may remain between the two parties." The letter came the other day.

So I have never said - always I'm against aggression, only do relief work. That who are wounded in the fight, who came to attend ISKCON but could not do anyhow, could not remain under their rules, government. But they've got reverence for Mahāprabhu, Kṛṣṇa consciousness, Swāmī Mahārāja. Try to help them, they may not be allowed to go astray without any care. Try to take care of them because to have faith in Kṛṣṇa consciousness is of the very high order, a spirit which is very high. So they have come to participate in so higher theological truth and they'll lose that position, that is difficult to tolerate for the lover of Kṛṣṇa consciousness. They have come to love Mahāprabhu Śrī Caitanyadeva, and for slight reason they'll go undetected towards downwards, that may not be allowed to go unnoticed.

So I asked them for relief work. They have come so far, and because they cannot obey the orders of ISKCON, whom I consider to be the novelists, newcomers, not of very settled up position in the spiritual world. But are beginners, newcomers, not consolidated position in spiritual knowledge or realisation. So they may not go away.

There are many important members also. Just as one Hiranyagarbha perhaps, or Pradyumna, they came with some complaint against ISKCON. I requested ISKCON in the beginning, "Please take care of them, hear them patiently, and what are their grievances, and try to remove that." I appealed to them. But they did not pay much attention. In the beginning little attention, then gradually they ignored. And these people are coming.

Then I asked, "Form a body and try to have the redress of your wrong. If not, then you combine yourselves and go on with another organisation. Try, but don't allow those that came so far to Kṛṣṇa consciousness unnoticed and uncared-for." That was the basis of this conception of Mahā-maṇḍala.

Now by the will of Kṛṣṇa I'm too old. And I've not also such nature as to work on with many big organisation or so - not so qualified I am. Only I can give some advice what I have gathered in this my life in connection with Kṛṣṇa consciousness as preached by our Guru Mahārāja. And by my Godbrothers and Gurudeva also had some appreciation of my understanding into Kṛṣṇa consciousness. So when people come to me, whatever I know I try to give, do some help to them. But not very enthusiastic to have a big organisation. I'm not fit for that.

So our Guru Mahārāja told me, "You are ease lover." Ha, ha. "You can do, but you don't do. Ease lover." That was his conception about me. "You should have done with more energy and

more spacious working field, but you don't do. You do not give you wholesale for the service of Mahāprabhu. You are ease lover." He did not tell all these things but this is the meaning - ease lover meaning. Ease lover, different term given greater service but you do not do."

So I'm of that type. So I don't find any capacity to work in a greater, wider field. Though I think that I have some knowledge about the conception and advice of Mahāprabhu. I differ from many, thereby I understand that what they say I shan't agree, I've got my own feeling and realisation, I'm strong there. Clearly none can assail, and move me from my position of conception about the Gauḍīya truth.

Devotee: So you're known as Bhakti Rakṣaka for that, the Guardian of Devotion, Bhakti Rakṣaka, the Guardian of Devotion, you're known for that.

Śrīla Śrīdhara Mahārāja: Guardian of Devotion. *Guardian of Devotion* published by Dhīra Kṛṣṇa Prabhu, Sudhīra Goswāmī Mahārāja, he has published one paper I heard, *Guardian of Devotion*. Bhakti Rakṣaka my name given by Guru Mahārāja. Gate Keeper, ha, ha, I'm gate keeper of the world of devotion. Because Śrīdhara, when he selected my name as Śrīdhara he pronounced several times, *bhakti-eka-rakṣaka*. *Bhakti-eka-rakṣaka* because Śrīdhara Goswāmī has been accepted as the protector of the devotional school. And *bhakti-eka-rakṣaka*, this term used by Jīva Goswāmī, *bhakti-eka-rakṣaka śrīdhara*, Śrīdhara Goswāmī.

Mahāprabhu also told,

> *śrīdhara-svāmi-prasāde 'bhāgavata' jāni [jagad-guru śrīdhara-svāmī 'guru' kari' māni*
> *śrīdharānugata kara bhāgavata-vyākhyāna / abhimāna chāḍi' bhaja kṛṣṇa bhagavān]*

["By the mercy of Śrīdhara Swāmī, one can understand the meaning of *Śrīmad-Bhāgavatam*. For this reason he is the Guru of the whole world, and I consider him My Guru."] ["You should explain the *Śrīmad- Bhāgavatam* by following the version of Śrīdhara Swāmī. Giving up all false ego, you should worship Śrī Kṛṣṇa, the Supreme Personality of Godhead."] [*Caitanya-caritāmṛta, Antya-lila,* 7.133,136]

[*Gauḍīya Kaṇṭhahāra*, 2.31]

"The true interpretation of *Śrīmad-Bhāgavatam* and *Gītā* in the devotional school has been given by Śrīdhara Swāmī."

So when our Guru Mahārāja, just before giving *sannyāsa* to me, he selected my name Śrīdhara. Then what will be the other part of the name? *Bhakti-eka-rakṣaka, bhakti-eka-rakṣaka*. But *bhakti-eka-rakṣaka* not three words, four words. So *bhakti-eka, eka*, that is eliminated, *bhakti-rakṣaka* was retained by him in my name. Bhakti Rakṣaka Śrīdhara. And that was taken from Jīva Goswāmī's adjective to Śrīdhara Goswāmī. So that was my name.

So generally, ha, ha, our Godbrothers they indulge in giving such interpretation. "You are protector of the devotional school. Gurudeva has given you such name." Ha, ha. They say like that.

Devotee: So Gurudeva. You were speaking before - there are many types of persons in the world with different mentalities. So how much freedom in the field does a preacher have without being, without coming into deviation, without making deviation? What is the difference?

Śrīla Śrīdhara Mahārāja: They'll do as a student. I told when there was some difference in meeting with the ISKCON members that 'I think you are so many students, not professors. And also I consider myself also a student and not a professor.' It is infinite, the knowledge is infinite, devotion is more than that, so we're all students.

Jayapatāka came when they were having a resolution that they should not mix with me, Jayapatāka came and told, "Mahārāja. Please forgive that I may not commit Vaiṣṇava *aparādha*."

Ha, ha. I told him, "No, no. No fear of committing Vaiṣṇava *aparādha*, I'm not a Vaiṣṇava."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: "I want to be a servant of the Vaiṣṇava. My position is this, to aspire after the position of a servant of the Vaiṣṇava. I'm not a Vaiṣṇava. So you may rest assured...

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Śrīla Śrīdhara Mahārāja: And it is intelligent to say like that because it is infinite. Ha, ha. A fool may say that 'I have got a position.' The truth is autocrat. And what is our position if we really live in the kingdom of autocracy? What position we may have? Nothing. And to have the proper conception that 'No position I have got,' that is rather something, because that is the truth.

As Newton told that, "I'm more wise than you all because you say I've finished the knowledge. And I think that I'm only collecting some pebbles on the infinite shore of the ocean, so I'm wiser. I consider myself wiser than you. You think that knowledge can be finished, but I think that I've not yet begun properly to study what is knowledge infinite." So it is like that.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Still we shall have to do our duty, to be sincere. Whatever little knowledge I know I must try to help with that. A particular medicine by using which I feel that my health is improved from particular disease, then I can recommend that to another. "Oh. You have got this disease, you use this medicine, it will help you." In that common sense. "The disease is of this nature, and the medicine of this type, and what I've used I feel that I'm in the curing stage." I may recommend that sincerely to others also of same disease.

In that way preaching will go on. Preaching means not that I know fully. The preaching, that is *sādhana*, preaching means *kīrtana*, *śravaṇaṁ kīrtanaṁ*, this is all *sādhana*, means to end, *sādhana*. *Śravaṇa*, *kīrtana*, listening, then preaching, that is also *sādhana*, means to end. But that is not that one has reached the end and he's distributing his own wealth - not like that, *sādhana*. And if one's in a preaching line then he'll have the chance of higher listening.

We had that experience. When we were engaged in preaching, then there were so many points came where we could not find satisfaction when giving answer. Then when the chance came for listening we imbibed answers of that type. We could collect answer replies proper, appropriate answers to those points thereby. In this way it's developed, no end. No end, only the fools rush in where angels fear to tread.

Mahāprabhu says, "I do not know anything. I do not, I cannot give anything, even a drop I have got a touch in My tongue, a very small, even a drop."

In this way it is such, it is infinite. So we must not be proud of any position. And still it is, we're living in the reign of our autocracy, we must be conscious of the fact, always wakeful to our own position. But still I must obey the order, I'm doing so. That does not mean I've come to obey the order then I'm omniscient and omnipotent. I'm like that, a carrier, agent, I'm an agent. Agency may be withdrawn any time, though generally that is not possible, but still we have such consciousness.

Mahāprabhu says to Advaita Prabhu that, "The prime minister of a king, by whose order so many culprits may be hanged, and by the order of king that officer also may be hanged." To Advaita Ācārya Mahāprabhu's advice. "The higher officer by whose order so many the capital punishment is granted, and by the order of the king that officer he also may be given capital punishment."

It is so, not relatively but from the absolute standpoint it is such. But still it is true that the devotees also they gather some confidence and power delegated to live to them, but it is of that nature, delegation.

One ordinance can take away all the powers of the whole government, one ordinance. In the second great war a time came such in England. All the individual ownership was taken by the state, irrespective of any, whether lord and the man in the street. Every right of everyone was taken away by the state in England when they apprehended that Hitler may jump any moment into England at that time. Anyone may be vacated, may be ordered to vacate his own palace, own kingdom, everything. The whole power came to the authority once.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa. Hare Hare. Hare Rāma Hare Rāma. Gaura Hari. Gaura Hari.

But only a suggestion of good will for the outskirts Mahā-maṇḍala was conceived. Now if good men come there it may go on, if not may not go. What I can do? I with some good will I gave suggestion to this. If aggrieved party may join and may work conjointly in an organised way. That was my object.

Devotee: Gurudeva. I have a question. Do you think it conceivable that the Mahā-maṇḍala and ISKCON may some day cooperate?

Śrīla Śrīdhara Mahārāja: If such time may come it may be possible. If such favourable time comes they may cooperate, or even they may merge. No vow of anti propaganda, no feel like that, if they have mutual understanding. According to their capacity they will do.

I think the little peculiarity may be in Mahā-maṇḍala that I have generally told about the comparative position of different *rasa*, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya* - and mainly *mādhurya rasa*. Because in all our mantram in the Guru *paramparā* is all in *mādhurya rasa*. Guru *paramparā*, the Gurus are all in *mādhurya rasa*, and other *rasas* are subsidiary. But it is not so much clear in ISKCON propaganda. This may be a little peculiarity one can notice. All *rasas* are subsidiary, assisting, but main thing is *mādhurya rasa*, the service of Kṛṣṇa in the *mādhurya rasa*, consorthood. Kṛṣṇa as consort. Fatherhood in Christianity but consorthood in Gauḍīya Vaiṣṇavism, that is the highest realising aspect.

And there is also something peculiar which is known as *parakīya*. That means absolute, without having any respect for any other relationship in the environment. All other relationships with the environment may be ignored while we consider our connection with Kṛṣṇa, all others may be ignored. That is *parakīya* means this, independent of all other obligations to the society and to any religious conception. In our connection with Kṛṣṇa it is absolute. Absolute to such a degree that ignores all other connections with the environment, any obligation. This means *parakīya* consorthood, the wholesale surrender which can ever be conceived.

That is given supreme position in Mahāprabhu's teachings in Vṛndāvana. Kṛṣṇa is like that. No other question will be allowed to come to enter in our relationship with Him. It is absolute. This is laid much stress on, in the teachings of our Guru Mahārāja, and also it is understood by me. But this sort of spiritual education and preaching may be dealt by instalments. All may not have the capacity of grasping such higher position in the devotional school. May be dealt by instalments, but our aim should be there. But we may not consider us to be qualified to practically accept that position. It is always to be respected on our head, high above, but object is such. Kṛṣṇa. Kṛṣṇa.

Devotee: Mahārāja. You were saying that Swāmī Mahārāja did not stress this. He didn't have time to stress this *rasa*.

Śrīla Śrīdhara Mahārāja: Eh? What does he say?

Badrinārāyaṇa: He said that Swāmī Mahārāja did not have time to stress on this *mādhurya rasa*.

Śrīla Śrīdhara Mahārāja: Maybe, he did not do because the westerners all on a sudden to give all these things there may be possibility of being misunderstood. So the *śāstric* scholars also, the scholars of revealed scriptures, they also have accepted such position, that the whole thing must not be delivered to the child, in the spiritual world. By gradual instalment that should be given. Hare Kṛṣṇa.

Devotee: Gurudeva. Is the nature of bureaucracy to become stagnant? Because in any organisation there is some bureaucracy.

Śrīla Śrīdhara Mahārāja: Bureaucracy has facility and also some difficulty, both we're to tolerate. Bureaucracy, that should be there, but bureaucracy may be moral and sometimes immoral.

The king is compelled to meet the subjects through the bureaucracy, but if bureaucracy is adulterated then the king's position is bad, to the subjects. So necessary for the intelligent man, the spying system, to look at the activity of the bureaucracy, whether they're discharging their duty properly. The relationship with the subjects and the emperor, through bureaucracy the king comes to the subjects, to the people. And the people also approach the king through the bureaucracy. But bureaucracy is vulnerable, so the spy system, and there may be also difficulty. So we're to accept all these things into account.

So *varṇāśrama* is the first bureaucracy - Indian conception of *varṇāśrama*, that is the bureaucracy system, well organised bureaucracy. The *brāhmaṇas* who are indifferent to this worldly aspiration, and *brahman* conception who are generally given to truth and knowledge, they're in the front rank. And next the organisers, the *kṣatriyas*. They're marching from nescience to science, from ignorance to knowledge, the whole nation marching. And in the front those that appreciate spiritual consciousness, they're in the front, the *brāhmaṇas*. And then the organisers, then next, third, the financier, and the fourth, free labour hand. In this way the nation marching from ignorance to knowledge. *Varṇāśrama* system is a well established bureaucracy system here in India, in general.

Badrinārāyaṇa: Mahārāja. Sarvabhavana Prabhu and Navadwīpa Prabhu has come from across the river.

Śrīla Śrīdhara Mahārāja: Where are they?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Mahāprabhu Śrī Caitanyadeva, He could not give recognition to bureaucracy, *varṇāśrama*. He introduced a short-cut policy. *Jñāna śūnya bhakti*. No recognition for any energy or any knowledge even. But independent of both of them He recommended another way towards loving region, loving land of Vṛndāvana. He told that only we're to gather, anyhow we're to gather some unit of love. Love in its smallest position as *ruci*, taste. Taste is the unit of love. So no knowledge, no power, can give that thing. Proper taste, faith, proper taste. So that can be gathered from anywhere independent of this bureaucracy. That general *laulity*, that is another unit, different type of unit, cannot be acquired by ordinary course of life.

kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

Even in the different order of transmigration in different course and movement of the world it may be possible that one...

Suppose when there is revolution, a highly valued gem, that may be found only with a kooli [?] if there is revolution in the kingdom. Very precious thing may be found with a kooli [?] In course of revolution things are scattered here, there, is something like that.

That in this *brahmāṇḍa*, according to *karma* so many souls are moving this side, that side. They're lost, they're losing their society, going to another society, in this way. So whoever got that spacious thing in the course of such movement in their life, regular, irregular, the *ruci*, the taste for Kṛṣṇa consciousness, for Kṛṣṇa, that is the highest thing to be appreciated.

And with that capital one can associate with such persons who have got taste towards Kṛṣṇa consciousness. And in their company you go on with serving attitude, *śravaṇa*, *kīrtana*, etc, and you'll get, independent of knowledge and power. He may be a poor man, he may be an ignorant man. May be a poor man, may be devotee, he can easily understand. But he's an ignorant man, not wise man, still he may be a devotee.

Jñāna śūnya bhakti. No necessity, *jñāna*, knowledge has got no part to play in the life of devotion proper. It is, independently can come and take a person. That is only taste, faith, *śraddhā*, taste for the thing, *ruci*. It will take you in the domain of love. No knowledge, no calculation, no reason necessary. From the beginning it is beyond reason. Reason has nothing to do with it, it has got its own reason.

Jñāna śūnya bhakti He recommended. Whether a *brāhmaṇa*, that is some man of some hazy spiritual conception. That Kṛṣṇa conception is the highest conception of spiritual world. But the beginners of the spiritual consciousness may not know that, they may misguide in other direction. So the love is the highest quarter in our realisation. And from there if any agency has distributed some sort of unit here and there scattered in the world, and if we can come in connection with that we can go direct through our tastefulness towards that. No knowledge, and no energy, no power, nothing of the kind necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: He travelled for six years and preached, just giving that pure Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Ha, ha. Ah. No organisation, systematic was made. But His devotees they all connected with one another though living independently, physically, but they had some association and cooperation. You may say that organisation, or may not give that name, does not matter. But *sampradāya* was there, all important members having faith in the creed and

preaching of Caitanydeva, they had some association and mutual cooperation we can see. Rūpa, Sanātana, there in Vṛndāvana, they're also had some respect on Sanātana Goswāmī. And here also Śrīnivāsa Ācārya, Śyāmānanda, Narottama, Viracandra Prabhu, they had some intimate connection amongst them, and consulting they used to take any action. Of course at that time the *smārta sampradāya*, so-called Vedic Hindus, they were against their propaganda.

This was very revolutionary - Mahāprabhu. No caste, no creed, anyone who has got a little faith in Kṛṣṇa consciousness, he's above all. He may be of lower caste, he may be ignorant, he may be woman or man, a child or old, does not matter. Only who has got faith, who has got some taste for Kṛṣṇa *līlā*, he should be recognised as a devotee and should be respected. He possesses the capital, he's in possession of the capital, that love for Kṛṣṇa, he's the capitalist.

Who has got possession of knowledge, *yoga*, *vibhūti*, all these things, are outcast. They can show some magic to the foolish mass, but no real basis of the soul's highest real fulfilment. Those things have got no fulfilment, only half way they will stop. Now showing magical performance and charming the ordinary people, but they won't stay.

The highest fulfilment of life is only in the taste for Śrī Kṛṣṇa. The seed is there. The seed of a big banyan tree is small, but it can produce the big banyan tree. So the smallest taste for Kṛṣṇa consciousness, that has got relationship with the highest fulfilment of life. And other acquisition, they'll go, show some glamour to some distance, and then they'll vanish, they'll disappoint the followers. The highest fulfilment of life, inner hankering of all and every unit in the world is for love.

And not for knowledge, not for any power, or any magical display. That is all outer tendency in our mind, to acquire money, to acquire name, fame. The world will vanish, then what is the value of the name and fame in the world? The whole globe will vanish and again come into existence. The name and fame - but still for fame and name, for the valour and all these things we're captured so much, but they're all misguiding Satanic things.

Only real satisfaction of our whole heart can be had in Kṛṣṇa consciousness. All others are betrayers, they'll betray us one day, and others, any time they'll betray us. Because our heart's thirst, innermost thirst of our heart is for divine love. If we can understand this, then wherever that may be found I shall run to that place. Not to this present glamour and show of the present world in different direction. They've got no value in the ultimate race of life.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

["Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."]

[*Śrīmad-Bhāgavatam*, 7.5.31]

Prahlāda Mahārāja says: "They cannot detect that their innermost hankering is towards Viṣṇu, towards Kṛṣṇa. They're charmed by the covers of things, so many different covers. They're running towards the dazzling appearance of the covers and not the substance within. The real substance of the whole world is that Kṛṣṇa consciousness, that is love, Kṛṣṇa *prema*. That is the substance protected within the cover, the shell outside. *Bahir-artha-māninaḥ*. They're making much of the external aspect of things, and not the innermost substance, the very life of the existence. And that is Kṛṣṇa, love, Kṛṣṇa, divine love. That can only give fulfilment to one and all, everyone. They do not know it, so they're running towards this and that, a thousand things, captured by the dazzling of the witch, a Satanic display, by enchantress, witch, *māyā. Māyā* means the play of the witch, which by her dazzling display misguides our heart. We must save from that sort of glamour."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Not a question, not a problem of this life, but lives together. Variegated life, variegated creation, from the tree, from the stone, to the demigods, we're only going up and down in this way. The common thread within, that inner love, satisfaction, divine love, that can satisfy, nothing else. This is given out in *Bhāgavatam*, and Mahāprabhu Śrī Caitanyadeva.

And Bhaktivinoda Ṭhākura told, "That this is so plain truth, the divine love we want from our innermost heart, so plain truth, that the world very easily will understand in a short time that that is the only goal of every soul. And they'll all come under the banner of Śrī Caitanyadeva, leaving other religious formal sections."

And to ignore this physical aspiration, in Christianity and in many religions it has been accepted, that nothing to aspire after here. But what to aspire after, the positive side, *Bhāgavata* has given clear conception, Śrī Caitanyadeva, it is Kṛṣṇa consciousness. Kṛṣṇa. Twenty four hours engagement with God, that is nowhere found in any conception of religion in the world, ever found, come to this world. Twenty four hours engagement with Godhead, and that God is only Kṛṣṇa, and it is possible only in the line of consorthood. Twenty four hours deep engagement with Him.

Hare Kṛṣṇa. Gaura Hari bol. To preach, to speak such a big thing in a small mouth. Ha, ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi. Nitāi. Hare Kṛṣṇa. _____ [?] To have a dream, to see a dream, that one has become a king, or master of *crores*, while lying in a torn bed sheet and is living like that. Ha, ha. So big position holders are there, so many. Ha, ha.

Kuṭīra. But in India, generally high flow of knowledge came only from the cottages, in the forest, *ṛṣi*, research scholars of high spiritual order. Plain living, high thinking. The land India, a land of plain living and high thinking.

When I first came in connection with Guru Mahārāja in Calcutta, and I heard the discussion over the thoughts given in the *Upaniṣads*, it came to my mind - in ancient days what was discussed and cultivated in the cottages in the forest, in the caves of Himālaya, that has come in the business town like Calcutta. At the heart of Calcutta, the business town, there that link has come. That thing is being distributed here, in Calcutta, so busy, full of business and material competition of higher, and there that thing is being discussed here. So what is the peculiarity, revolutionary thing?

Then gradually I came to know that he's empowered, authorised, to do so. He has come with the idea of a totalitarian war, to crush the *māyā*, the misconception about the environment. *Īśāvāsyam* [*Śrī Īśopaniṣad*, 1] All energetic movement should be stopped, and only Kṛṣṇa consciousness should spread, everywhere. That will save the souls, and not the money transaction, or any political transaction, or anything else can save the souls. Only Kṛṣṇa consciousness, the Vedic culture can save so many, all souls, including the trees.

With this great conviction he came to give a crushing push to the humanity of the present age. Not to retire to the particular cave of Himālaya and there to begin meditation for his own. But a power delegated by Mahāprabhu he has come like that. Don't care for this, the glamour must be exposed of the present civilisation. The charm of present civilisation should be exposed, nakedly, and must be driven away from the society, at least from the human beings. Hare Kṛṣṇa. So it is found in Calcutta, not in a cottage in the Himālaya, but in the business centre here and there, begun a finishing fight.

So Swāmī Mahārāja also went to the west with that banner in hand. Ha, ha. He told so boldly - one of the psychologists saw his photo - "With this photo I find that it's fearlessness to the extreme, in Swāmī Mahārāja." In the League of Nations, what's it known now?

Devotees: League of Devotees.

Śrīla Śrīdhara Mahārāja: Now? United...?

Devotees: United Nations.

Śrīla Śrīdhara Mahārāja: Ah. "So many dogs are barking there. As dogs they quarrel with one another seeing other things, so these material properties in their eye, and like so many dogs they're barking, in that United Nations." This statement was boldly given out by him. Is it not _____ ?

Devotee: (Group laughter)

Śrīla Śrīdhara Mahārāja: "The dogs are barking there." So all the so-called important persons...

84.03.01.C

Śrīla Śrīdhara Mahārāja: "Awake, arise." *Uttiṣṭhataḥ jāgrataḥ* [*Kaṭha-Upaniṣad*, 1.3.14] Awake and be mindful of your own interest, the interest of your heart of heart. Shake off all these sham necessities that are coming to bite you like dogs, shake off them. Don't admit any demand, but only one demand, for Kṛṣṇa.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

"If you can come in My connection, all sorts of wants will go, vanish."

"I have got You, I don't want anything else my Lord." That is the end of life. Not that "I want this, I want more, more, more, more." This - the servants of death.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh! Ha, ha. Hare Kṛṣṇa. So I close here my friends.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

One *lākh paisa*. There in the beginning they collected in the tram, in the way, in this way, in the beginning. He told, "Only I want one *lākh paisa*."

Then when that Bagh Bazaar Maṭh was constructed by one gentleman, expense was three *lākhs*, then one devotee told to Guru Mahārāja, "One day you wanted one *lākh paisa*, now more than one *lākh* rupees have come to you."

Guru Mahārāja told, "What I wanted, that's not yet come. Why? I wanted one *paisa* from one man, so one *lākh* of men I wanted to serve by *sukṛti*. By distributing *sukṛti* to them connection - Kṛṣṇa consciousness connection to one *lākh* of persons, that was my view.

So they're using their energy blindly, and that energy is leading them, they do not know what side. But invincible Kṛṣṇa consciousness, if that is connected with anybody, other will go away. Sometimes pain and pleasure, that will be finished, but this is permanent connection. Ultimately this connection will survive one day and will be sure to attract him to Kṛṣṇa consciousness. So anyhow try to create *sukṛti* around the world where you live, *sukṛti*. That *sukṛti*, that is unconsciously his energy is utilised in the service of Kṛṣṇa. That is accumulated then it produces

śraddhā, faith. What is the faith? That if Kṛṣṇa is served everything is served. If food is put into the stomach whole body is served. That idea."

yajñārthāt karmaṇo 'nyatra, [loko 'yaṁ karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

"With this idea go door to door and collect something, beg something, and connect with Kṛṣṇa consciousness. All those *jīvas* will be unconsciously benefited. What? How? What sort of benefit they cannot conceive now. Those who have got real faith in Kṛṣṇa consciousness they'll know the value of a small drop of energy if given Kṛṣṇa connection, that is permanent character. Others are flickering, that is finished, merit, demerit, finished by our pleasure and pain. But Kṛṣṇa consciousness connection that's never to be finished, that will only draw to Kṛṣṇa. No other effect that will produce. So give Kṛṣṇa consciousness to one and all." That was his view. "Door to door beg, and distribute Kṛṣṇa consciousness, the primary unit of Kṛṣṇa consciousness. Unknowingly get some portion of his energy and connect with service of Kṛṣṇa through the devotees. So the widespread Kṛṣṇa consciousness. With that theory the collection may be."

One day he told that, "So many gentlemen have come to me, who left their own property at home without any care. I have engaged them for collection from door to door. Why? Have I done wrong? No! Both sides will be benefited. How? One side he'll get connection with Kṛṣṇa consciousness, and another side they will have - be practised in their vision that everything can be utilised for the purpose of Kṛṣṇa. Whatever we experience by our eyes, or nose, or touch, or mind, or intelligence, whatever we come to, that must have Kṛṣṇa connection. In other words we shall try to view the environment in terms of Kṛṣṇa and His service - no other. How everything is adjusted with Kṛṣṇa consciousness and nothing else, that will awaken within us gradually."

Nirbandhaḥ kṛṣṇa-sambandhe.

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, vairāgyaṁ phalgu kathyate.

[anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*,

external or false renunciation."] ["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Padma-Purāṇa*] & [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.125-6]

That sort of *vairāgya*, indifference, has got no value, only temporary, which is acquired by only the spirit of renunciation, that is not permanent. But if you can connect anything and everything, and see in terms of interest of Kṛṣṇa consciousness, a permanent solution with them. Not only they'll not do any harm to you, but they'll remind you, excite you about the service of Kṛṣṇa, they'll render positive help.

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' [mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi']

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 17.55]

Whenever you'll see forest - "Oh, Vṛndāvana." Any mountain, "Oh, Govardhana." In this way. So *yukta vairāgya*, not to leave anything, but to utilise everything for Kṛṣṇa consciousness, for the interest of Kṛṣṇa. Then the world will be Vṛndāvana to you, all Kṛṣṇa conscious. Fulfilment of life is there, not by exploitation, never by renunciation also, only adjustment with Kṛṣṇa. That is what's necessary, that there is the fulfilment of life.

So collection means to collect energy, and in return to that give Kṛṣṇa consciousness. This is reality. And also to help ones own self, the service of Kṛṣṇa, Vaiṣṇava, and to be acquainted with every point of the environment in connection of Kṛṣṇa and His satisfaction.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Achar. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Nitāi Gaura Hari bol. Purnānanda gone back?

Devotee: Yes Mahārāja. He already went back Mahārāja.

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja.

Devotee: I had some very inspiring experiences in the streets of Calcutta. One was I met an elderly gentleman, he spoke to me spontaneously and then finally told me that he had attended a lecture given by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura. And this was very inspiring to hear. Because he told how fervently he had preached. And he also told that his brother had accepted initiation.

Śrīla Śrīdhara Mahārāja: Where?

Devotee: His brother, by Śrīla Bhaktisiddhānta.

Śrīla Śrīdhara Mahārāja: Where did you find him?

Devotee: In Ulṭā Ḍāṅgā.

Badrinārāyaṇa: What's his brother's name?

Devotee: Unfortunately I had not asked - I have his address, this gentleman, he's not initiated this gentleman who spoke with me. He was a teacher at the school.

Śrīla Śrīdhara Mahārāja: What is his age?

Devotee: Probably seventy five. And he gave the definite address, the place where Śrīla Bhaktisiddhānta Prabhupāda spoke, lectured. For me this was very inspiring, just to hear some result, it was still in this persons memory very strongly.

Śrīla Śrīdhara Mahārāja: You forgot his name?

Devotee: I didn't ask his initiated name, but I got his address.

Śrīla Śrīdhara Mahārāja: What is his address?

Devotee: It's near our Maṭha, next to our Maṭha in Calcutta. I don't have it with me right now, but I have it in my room.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: In one book by [Walter] Eidlitz [aka Vāmana dāsa], his book is *Krishna Chaitanya, His Life and His Teachings*. Eidlitz speaks about one gentleman who was previously a High Court Judge in Calcutta. And he was preaching in Benares. And he didn't give the name. So I thought I would like to know perhaps if you know who this was. He was a famous High Court Judge, he used to quote Shakespeare all the time, that's just what he said.

Śrīla Śrīdhara Mahārāja: You have noted the names in your notebook?

Devotee: No. The name was not given of this personality.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: You were speaking about giving *sukṛti*. And the people they find it easier if we give them *prasādam*, then it's easier for them than if they give something. If we go to ask donation from them it's harder for them to give. Do they get more benefit for that? Or is that *sukṛti* the same?

Śrīla Śrīdhara Mahārāja: What does he say? Eh?

Devotee: He's asking, does a person get benefit more by giving them *prasādam*, or by taking money from them? He thinks that, he's saying that he feels it's easier.

Śrīla Śrīdhara Mahārāja: More by taking money. *Prasādam*, there may be offence, you may commit offence against taking *prasādam*, *aparādha*. He may not take in a proper mood. So if it's not in the spirit of service, regard, respect, then there may be offence against *prasādam. Sevā aparādha*. And what you have collected from him and is taken to a proper Vaiṣṇava who will be able to utilise and give connection with Kṛṣṇa, that is sure. His energy, knowingly or unknowingly is coming to Kṛṣṇa connection. And if you give *prasādam* he may not take in a proper mood. He may hate, he may mix with other things and then take, there may be chance of mal service. *Prasāda sevā*, that is a kind of service. To take *prasādam*, not consumption, consumed, but as serving, to honour the *prasādam. Prasāda sevā*, to serve the *prasādam*. Everything, whatever is connected with Kṛṣṇa, only in a mood of service that should be rendered. Then *sukṛti*, then *śraddhā. Sukṛti* developed into *śraddhā*, and that *śraddhā* according to its degree he will take *prasādam* with such mood, honourable mood, very earnestly, reverently, lovingly. And according to that the consequence will come. Do you follow? Eh?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: *Sevā aparādha*, there is possibility. But there's no possibility of *aparādha* in the *sukṛti*, in the primary. Because only you collect something, he does not know very well for what purpose you're taking. You're taking and it is utilised by the agent for the service of Kṛṣṇa and he's getting benefited, by smallest contribution. Sometimes heavy, and large contribution, that is also risky. They may not give with *śraddhā*, so that may not fetch such *sukṛti* or devotion. So smaller collection that is more safe. They do not care for that small part, so neither hatred nor contempt may be possible there, in *sukṛti*, that is the unit, safe unit in the primary section. Hare Kṛṣṇa.

Devotee: In book distribution, distribution of transcendental literature, it happens sometimes that...

Śrīla Śrīdhara Mahārāja: Sometimes may be reactionary.

Devotee: If a book is given with false promise...

Śrīla Śrīdhara Mahārāja: Books given, then the Śālagrāma, then the Giridhari, the Arcā-Mūrti, the *mālā*, if they're not treated - if hatefully or they're with misbehaviour, mishandled, then there's the possibility of bad, good or bad, according to their utility, their use. The manner of their use, that will fetch good or bad for them. If they hatefully neglect then some apathy acquired about that thing, *aparādha*.

Devotee: So would it be better for the person to not...

Śrīla Śrīdhara Mahārāja: Here, once Bhāvānanda was given by some of his disciples or someone, *Gauḍīya Kaṇṭhahāra*, a book which was compiled by Prabhupāda. Very selected evidences from different books, very useful for the preachers. Generally what a preacher wants to tell to the audience about Guru Tattva, Gaura Tattva, Nitāi Tattva, Kṛṣṇa Tattva, all chapter by chapter collected there. Specially meant for preachers.

But Bhāvānanda when that was given, "Is it Swāmī Mahārāja's books?"

"No. It is Gauḍīya Maṭha."

He trampled under feet. It reached my ear. Then I asked through - I sent word to Bhāvānanda, you have done great wrong, great offence. So you try to publish that book very carefully and regard-fully. Otherwise this sort of treatment to such *śāstra* will have a disastrous end on you.

I was told that he was trying at that time to publish that book in a good way. But if it's finished or not I do not know.

So a man like Bhāvānanda, as an ācārya, he's trampling down over this book which contains high thoughts, and very favourable for the preachers. And very adored by our Guru Mahārāja, and his Guru also. But such was his misfortune he had to do that.

So if books are used, *śāstra* - whether you know I do not know - there is a custom when one will read the book he will worship *Bhāgavatam*, he'll worship flower, Tulasī, *candan*, and then open the book and read. This is the custom this side.

Mahāprabhu says that, "*Bhāgavatam* is Kṛṣṇa Himself." He's speaking to Sanātana Goswāmī. "Why don't you think that every letter of *Bhāgavatam* is Kṛṣṇa Himself? It is infinite, every letter is infinite, Kṛṣṇa Himself."

So if it is such and we neglectfully treat with them, what effect will come? So generally, according to the class of the audience we should say like that, which may be acceptable in a favourable way, and not misconceived. Sisye adhikari ya nistha saguna pare [?] So *adhikār vicar*, capacity. Whatever we're to do, in other circles also, if higher study is given to a young infant class it won't produce any effect, but misconception, misunderstanding. So everything has got its - according to classification, the distribution of knowledge, devotion, everything, according to their merit that they may utilise it. And for misuse if we do anything, that will fetch some bad reaction.

In special cases that is - we see to be occurred. Just as Nityānanda Prabhu approached Jagāi, Mādhāi. He had that power, He faced the opposition, got hurt, blood shedding, still He stood and converted him. He did not come back. But if anyone and everyone approaches so many

Jagāi, Mādhāi, who have got no power to convert them, then they'll be lost. According to the capacity one will go and will be able to educate, help successfully others. So *adhikār vicar* is everywhere, the classification, the merit.

na buddhi-bhedaṁ janayed, ajñānāṁ karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice, "Leave aside action, and cultivate knowledge." Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

In *Bhagavad-gītā*. Who do not understand *jñāna*, or *bhakti*, or *yoga*, only *karma*, you will speak to them *karma* with modified way that it may fetch - have connection to devotion, by gradual process, in general.

And by *sukṛti*, when it's developed into *śraddhā*, and *śraddhā* has also gradation.

So when properly placed, properly utilised, both the land and the seed, to produce for higher production, the land and seed, both is important. If only on the stone we spread some seed it will be useless. And no living seed but dead seed I may spread in the well cultivated land, that also won't have any desired result. Both the field and the seed - seed must be genuine, and the field must be prepared for production.

So *śraddhā*, so it is mentioned in the scripture, both the symptoms of disciple as well as symptoms of Guru. The Guru must be such and the disciple must be such, then the effect will be produced. So that is happy, otherwise create *śraddhā*, to create *śraddhā* to *sukṛti*, consciously, unconsciously, a small part of his energy, try to utilise, that is the basic work. No ill feeling, ill feeling is avoided, so some sort of marginal activity, that will develop into some positive or negative preparation.

syāt kṛṣṇa-nāma-caritādi-sitāpy avidyā-
[pittopatapta-rasanasya na rocikā nu
kintv ādarād anudinaṁ khalu saiva juṣṭā
svādvī kramād bhavati tad-gada-mūla-hantrī]

["The Holy Name, character, pastimes and activities of Kṛṣṇa are all transcendentally sweet like sugar candy. Although the tongue of one afflicted by the jaundice of *avidyā* (ignorance) cannot taste anything sweet, it is wonderful that simply by carefully chanting these sweet Names every day, a natural relish awakens within his tongue, and his disease is gradually destroyed at the root."] [*Śrī Upadeśāmṛta*, 7]

[namaikam yasya cihnam smarana-pathagatam srotra-mulam gatam va
suddham vasuddha-varnam vyavahitarahitam tarayaty eva satyam]

tac ced deha-dravinajani-talobha-pakhanda-madhye
niksiptam syan na phala-janakam sighram evatra vipra

[Sanat-Kumara told Narada] If a person only once hears, chants or remembers the holy name of Kṛṣṇa, he will certainly be delivered from the ocean of birth and death and attain liberation – whether the holy name is pronounced properly or improperly, with correct or incorrect grammar, and whether it is properly joined or only vibrated in part. O *brāhmaṇa*! Such are the glories of the holy name. However, if one chants the syllables of the holy name for personal benefit, for material wealth and followers, or out of greed, or in the association of atheists, such offensive chanting will not soon produce the supreme goal of life [Kṛṣṇa -*prema*]. [*Padma Purāṇa, Brahma-khanda*, 25.24] & [*Gauḍīya Kaṇṭhahāra*, 17.65]

If it is cast, *tac ced deha, deha*, that our body consciousness is very intense. *Dravina*, greed for money is extreme, *dravina*. *Janata*, love, affinity for the flesh and blood very much. *Tac ced deha-dravina janata*. Or a popularity seeker, wants to be popular, name, fame. *Tac ced deha-dravina janata. Lobha*, very much greedy to eat this meat, wine, all these things. *Dravinajani-talobha-pakhanda-madhye*. Or the atheist of the atheist type, too much atheistic. *Na phala-janakam sighram evatra vipra*. If rightly done also, then it may produce fruit after a long, long time.

So generally the dealings should be fair. Both the parties should be considered. Disciple, the learner, receivers, and the givers, both parties should be genuine. Then the transaction will be very fruitful. Otherwise to help them in an indirect way that is *sukṛti*. Without his notice you are skilfully doing something beyond his consciousness, injecting some medicine, something like.

Ha, ha, ha. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Mahāprabhu.
So I shall go in. I want to retire now from you.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja:

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

84.03.10.B

Śrīla Śrīdhara Mahārāja:

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorthood."] [*Bhagavad-gītā*, 10.9]

teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
[dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te]

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

...

...is always threatening us to make us their prey. So we're always in danger. Death is threatening us, both individually as well as collectively, in general. But try to save yourself, not only save, but save and flourish. Try to get a successful flourishing life. This is reality. Under the threatening circumstances of the war of atom bomb, this really can save us substantially. The reality is this, in the age of atom bomb how we can survive, we can live, our existence, our prospect, may not be hampered in any way. That is being cultivated from the centre of Mahāprabhu, Gauḍīya Maṭha.

bhārata-bhūmite haila manuṣya janma yāra / janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

If you've got a birth in the Indian culture, then spread it like anything, and save the world from...

You're not only fodder to the cannon, or to the atom bomb, you are something more. Your noble self is within. Try to get it back from within this cage, encasement. Both subtle, mental system, as well as this physical body. You must try to get out from these two cages, and there you'll find your eternal own self. You are really there. These things are mal representing you, the mental ego and the physical body. That is not your true acquaintance.

Really in soul you are - you have your proper self, and that is very promising and hopeful. Only try to tackle that part of your self, and that is very laudable part within you. You yourself are that

thing. Know thyself, find out thyself, from the burial ground. We're buried under matter. Get out of the burial ground, and move freely in your home atmosphere. This is true, this is realistic.

The human culture has got no value in the animal society. They can't understand that there is intelligence, reason, all these things, the calculation, the education, all these things. It is not possible for the animals to understand. But humans, they can understand.

So we may not understand, ordinary human beings, there is a plane of soul, there so many souls can live happily. But those that are in that plane, this is very easy for them to know and to make known to others. So when we can attain anyhow to that position by the help of the superior persons, they can come down to take us up. Then when we have a touch of that plane then we can think that that is real, and what we think to be concrete truth in this world - all evaporate, false. All false, all *māyā*. Only soul and Supersoul, and the area of that plane, that is real, that is just proof, that is change proof, so-called change. That is pain proof plane, and we can live happily.

And God is not some trouble that will be thrust on our head. He's a friend, He's guardian, He's friend. He will look after all our benefit, independent of our understanding. So to go to have the *darśana*, the vicinity of the Lord, that does not mean that a heavy guardian is there, and if we go there we shall lose our independence, our free movement. It's not like that. Very friendly, and very useful, and in all respects that will be most desirable from our heart, that way. So it is told as home. Back to God, back to home. Home comfort, like father, mother, they take care for us when we may not take care for us. But there are so many that are taking care for us. In such a plane we must try to live.

Janma-mṛtyu-jarā-vyādhi [*Bhagavad-gītā*, 13.9]

Devotee: Guru Mahārāja. Why this *māyā*? Who created this *māyā*?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Who created? It comes from misunderstanding, misrepresentation, misreading. Due to weakness of the understanding of the soul, this position they're placed in, *māyā*. *Māyā* means misreading, misunderstanding, false estimation of a true thing. And that is possible only when our consciousness is not perfect. We become prey to that sort of - some shade of knowledge or something, *māyā*. *Mā - yā*, what is not, we're prey to that knowledge, that is *māyā*.

In a normal life there is no *māyā*. But just as one enters into intoxication, first out of curiosity, but then gradually gathers some momentum from that sort of activity. Very fine thing to detect in introspection. His vulnerable position, then the possibility of his freedom, vulnerable freedom. Freedom is very valuable thing. Consciousness means free, and devoid of freedom that means fossil-like thing. So freedom is desirable, but when freedom is weak it can select right and wrong. The alternative must be there. So many they're taking the right course, and there may be others that may be wrong course. It depends on the free choice of the weak particle of consciousness, which is endowed with freedom. With that possibility we have come in the world of misconception - what is not that.

We can't see that everything is controlled by the centre. We have got some taste that 'I can also control.' We feel indulgence to control our environment, and there we enter into *māyā*.

Power seeking nature, that is in very crude form with us, that takes us into this world. The ambition of controlling, 'That I shall control some atmosphere.' Without the serving attitude I want to control some environment, without serving the environment. For that fine position this *māyā* comes, individually and collectively.

In one place a *sādhu* is sitting by your side and he's above *māyā* and we're in the *māyā*. So it is individual case, *māyā*. Taking seat side by side, one may be a prey of *māyā*, another may be free of *māyā*. So *māyā* is not such a substance that it covers so many. So that stage of power seeking, of controlling the environment, from that ambition, however small the particle may be, it is the origin of *māyā*.

And Mahāprabhu says that, "If the whole *māyā* is withdrawn, then Kṛṣṇa's administration does not suffer in any way. It is in *svarūpa śakti*, it will go on in it's pristine glory."

Just as if any day of freedom or so, all the prison houses may be abolished. But still next day we'll find so many persons are coming again to enter into prison, like that. All are healthy, no hospital is necessary. Hospital is very beneficial, but because there's disease. No disease, no necessity of hospital. This is indirect position of the truth.

And here, the seed is that we want, as a particle of consciousness, we want to control over our environment. And from that spirit we have to enter into misconception, what is not. We have come to do that. It is so powerful, now we can find in the world that in a combined way they're threatening to crush - one nation wants to crush another nation. The control of power, and the very smallest starting was like that. And now we find in the midst of in a national conception.

And also, *jīvo jīvasya jīvanam* [*Śrīmad-Bhāgavatam*, 1.13.47] One is eating another to save himself in such a position. This is *māyā*. In its proper state, soul, they may not have to eat and then to live. There also is eating, but this is another way, in a way of service. And no consumption or death is caused by that eating.

These we're to hear, and try to understand, and to take position in that happy soil. That is what is *sādhana*, means to end. The end of life is all satisfaction. And at present we're in the land of all dissatisfaction. And with the help of some agents we can go to that higher position, the land of all satisfaction. And here, no satisfaction, in the competition everyone wants to devour another, wants to emulate himself at the cost of others. This false notion. How to develop, how to improve ones own self, no idea. What is proper improvement of life, that is unknown to us at present. Material aggrandisement is conceived as improvement, the false notion. So we're to get relief from this false notion, understanding, to hear and hear, and to take and to understand. And to take our position in that plane. Slowly and surely we're to make progress from nescience to science, from pain to pleasure, from ignorance to knowledge. Nescience to science, from pain to pleasure, from false to truth. And our real thing to have identification of ones own self, what is he.

'ke āmi,' 'kene āmāya jāre tāpa-traya' [ihā nāhi jāni -- 'kemane hita haya']

[Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?"] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.102]

Who am I? Why I suffer? And what is the relief? These are the principal problems of life.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

84.03.11.A

Devotee: How is it Guru Mahārāja that with all our physical knowledge of the sciences, we are not enquiring of the sciences of the soul? How is it that in this land of Kṛṣṇa where the *sādhus* and saints have been preaching science of the soul, and the science of reality, even in this very country, in India, we're aspiring for material prosperity? How we're deluded more and more? And where is the way out?

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: He's asking why...

Śrīla Śrīdhara Mahārāja: Why in India...

Devotee: Why in India there's no interest...

Śrīla Śrīdhara Mahārāja: ...which is supposed to be the bed of spiritual health, why we find there this trouble? Is this his question?

Devotee: Yes. There's no interest in spiritual culture, more interest in material culture now.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Why? So, we're to eliminate the point of geography from our mind.

When Schulze [Sadānanda dāsa] came here he told that, "I have not come in political or social India, but I have come in spiritual India."

So geography must not be taken into account in these things. The standpoint will be of another type.

When Mussolini came in power, he abolished this geographical division of province, districts, and police stations - according to... He divided the country not geographically but industrial basis - that iron business, gold business, or food supply, one department. And a sort of office, or hierarchy, in that way. The food department concerned with the whole of Italy. Then business

department divided into various ways, but all concerning the whole of Italy. No geographical division - he abolished.

So also, we're to look what is, India means not this physical India. But India of knowledge, *Upaniṣad*, that sort of India. And *Bhāgavata darśana* is equal to everyone. The highest plane has got no partiality, it's open to all. The most universal centre is open to all, *mleccha*, *brāhmaṇa*, all of equal value to that universal centre, all eligible. A *brāhmaṇa* may not be eligible, and at the same time a *mleccha* may be eligible. It is done in a universal basis. The preference or partiality is not seen in *jñāna śūnya bhakti* in the plane of love.

In the consideration of kamal chali padma locan [?] there is a proverb in Bengali. That it is so noble, love is so noble, that a blind boy seems to him, appears to him like a good lotus eyed boy.

It is such. Impartial, unprejudiced, open to real truth, so no partiality. Anyone may have, but that has got *sukṛti*, that *lobha*, earnestness, sincere hankering for the truth, that is the general qualification there, no other status.

[05:22 - 14:22 ?]

Devotee: You were speaking that India is not a geographical entity, but it's a spiritual concept. So I'm here enquiring why the land of spirituality is _____ [?] in material prosperity, or material advancement, and not spiritual enrichment? We were discussing about this.

Śrīla Śrīdhara Mahārāja: The geographical means that is, what is surveyed by our material, or that *māyāic* interest, guided by our *māyāic* interest, that is material. Otherwise there is universal happy conception of Navadwīpa speciality, Vṛndāvana, Goloka, Vaikuṇṭha, is there.

But Bhaktivinoda Ṭhākura has written, you may see, that, *māyāja*. It is covered by a net of *māyā*. We cannot see what is Dhāma proper. We're in the Dhāma, Navadwīpa, there is Ganges. That *aparādha*, offence, that, by misconception cannot connect, allow me to have connection with the proper thing.

[16:00 - 16:13 ?]

He's everywhere, then why not so many souls are getting Him? What is the cause? He's everywhere, everything in Him, and He's everywhere. This is the peculiar position of Him.

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.

na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
[bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also

not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

"I'm everywhere, everything in Me. I'm nowhere, nothing in Me. And try to understand My mystic position, *acintya-bhedābheda*."

But I'm to conceive that He's not to come under the conception of law produced by us. Above that, always above, *acintya-bhedābheda*. He's everywhere, He's nowhere. Everything in Him, nothing in Him. How you'll explain that?

And He gives warning. *Paśya me yogam aiśvaram*. "Try to understand what is My peculiar mystic position with this world."

[17:40 - 17:54 ?]

It is always His sweet will is above all. We may say 'this is this, this is that, this is a thousand things,' we may describe and give their proper position. But His sweet will is above all. He's autocrat. His autocratic position, that must be taken into account, above all. Law comes from Him, and He's not under law. Law maker, designer, and destiner, everything designed by Him and destined by Him. He's so free position, so Absolute position He's got. Not to be taken under law which is created for us.

So with open mind we're to search about Him.

Devotee: May I submit, those who are born incarnate, born in this planet, they're also subject to these material laws?

Śrīla Śrīdhara Mahārāja: No.

Devotee: Kṛṣṇa also deserved to die, because of His acts.

Śrīla Śrīdhara Mahārāja: He can show any way. They're also controlled by Him.

Just as the government's officers are controlled by the higher. Sometimes they're given power to go on in a certain way, but some special order may come to ask them to take a new policy. The possibility is there. Law for general, but there's special process also, necessity also.

And this is infinite, not a static, stagnant, finalised whole, but infinite, progressing infinite.

One Dr. of philosophy told me that, "It's very difficult to understand the freedom of the *jīva* soul and the omniscience of the Supreme Lord. If He's omniscient then He already knows the future of the *jīva*, then how *jīva* may be free? Whatever free action he may take, that is already known to the omniscient God, then how we can say he's to be free?"

Ha, ha. I told him just in his own coin. The God is free, God is not only omniscient, but He's free also. How do you conceive His freedom and harmonise it to His omniscience? So freedom and omniscience can go together. We're to conceive like that. If His freedom can go with His own omniscience, then how not the *jīva's* freedom will go with His omniscience? It is possible. Omniscience is not a final conception of a stagnant thing.

Devotee: _____ [?] Even Brahmā _____ [?] he's also subject, governed by the laws.

Śrīla Śrīdhara Mahārāja: Brahman may have different meanings. Here Brahman the part of consciousness, *jīva*. Here by Brahman meant the part of consciousness. Brahman really it is halo of the Vaikuṇṭha, of the Infinite, the outskirts of the Infinite, of the marginal position of finite and Infinite. This *māyā*, and truth and false, the margin, meeting point. *Taṭasthā jīva, taṭasthā* means margin, the meeting point, buffer state. Virajā and Brahmaloka.

brahmaṇo hi pratiṣṭhāham [*Bhagavad-gītā*, 14.27]
aksaraṁ brahma paramaṁ [*Bhagavad-gītā*, 8.3]
dvau bhūta-sargau loke 'smin [*Bhagavad-gītā*, 16.6]
dvau bhuta-sargau loke 'smin [*Gauḍīya Kaṇṭhahāra*, 14.1]
kṣaraś cākṣara eva ca [*Bhagavad-gītā*, 15.16]

Two kinds of creation we find here, created things, *kṣaraḥ*, *ākṣara*. *Kṣaraḥ sarvāṇi bhūtāni*, [*Bhagavad- gītā*, 15.16], what is always in this movement, undergoing movement. And *ākṣara* which is constant, and within movement.

And *kṣaram atīto 'ham, akṣarād api cottamaḥ*. "What is My position? I'm beyond both of them. The constant, the background, and what is being moved in this world, I'm above that."

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

"So I'm told as the highest enjoyer, or highest Personality, Puruṣa."

Kṣaraḥ, ākṣara. Kṣaraḥ sarvāṇi bhūtāni, and *kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16]
That undetectable cause of this moving world at the background of this what cannot be distinguishable, what is what. It's in such position.

So our *karma* has been also classified in this way, *kūṭaṁ bījaṁ phalonmukham*.

[aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām]

["The four types of sin known as *aprārabdha*, *kūṭa*, *bīja* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu."] [*Bhakti-rasāmṛta-sindhu*]

Phalonmukha, those seeds that will sprout very soon. *Kūṭaṁ bījaṁ, bīja*, which can be understandable that this is the seed of that particular tree, or particular creeper. And *kūṭaṁ*, the seed is in such condition that you cannot detect that what sort of seed it is, what is its future, it's in such undetectable position. So many *karma*. In our mental system a portion is of such type that it cannot be detected that what sort of *karma* which we did in our previous life and that is reserved there in very fine way.

We're told that Japan has introduced a sort of microscopic type, a big book can be - in a very small book many things cannot be placed there, encased. In a library, encyclopaedia, big book, in a small booklet it is, so microscopic types are there. In ordinary eye none will be able to read that book.

So *kūṭaṁ*, there is a portion in our mind in the background what is not possible to detect that what consequence of what action is there, undetectable. Gradually that will develop to get its satisfaction from us.

[27:27 - 28:16 ?]

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

[28:28 - 43:30 ?]

84.03.22.B

Śrīla Śrīdhara Mahārāja:

aṅgāni yasya sakalendriya-vṛtti-manti, [paśyanti pānti kalayanti ciraṁ jaganti

ānanda-cinmaya-sad-ujjvala-vigrahasya, govindam ādi-puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth, substantiality and is thus full of the most dazzling splendour. Each of the limbs of that transcendental figure possesses in Himself, the full-fledged functions of all the organs, and eternally sees, maintains and manifests the infinite universes, both spiritual and mundane."] [*Śrī Brahma-saṁhitā*, 32]

All the parts of His figure they have the capacity of doing any and every function necessary. So every part of *Bhāgavatam*, every word in *Bhāgavatam*, in the sight of Mahāprabhu, representing Kṛṣṇa Himself.

It is told that when Prahlāda was taken to the paksala [?], to the primary school, and asked 'what is this letter?' 'This is kor' [?] Prahlāda was beside himself. Kor, that took him to the memory of Kṛṣṇa, took Prahlāda to Kṛṣṇa - kor.

After returning from Gayā when Mahāprabhu went to take the class of the students, He can't - explain to the students about anything. Wherever He wants to begin He finds the suggestion of Kṛṣṇa conception so intense that He's overflowed with feeling, sentiment. 'Kor, kor, Kṛṣṇa, Kor, Govinda.' In this way wherever He goes He's full of Kṛṣṇa consciousness is attracting so intensely He becomes paralysed - Mahāprabhu. To teach the students became simply impossible. Wherever He wants to assert Himself, He's searching about the meaning, or explaining about the meaning, He's overwhelmed, He's _____ [?] in such consciousness of the Lord that He becomes overpowered, can't make any progress.

The students were perplexed. "What high type of study we got from this Nimāi Paṇḍita was unparalleled in this Navadwīpa." Which was the famous seat of learning at the time. "But Nimāi Paṇḍita has got such a stage of mind that He can't teach us in a proper way." In a body they approached Nimāi Paṇḍita's primary professor Gaṅgā Dāsa Paṇḍita. "You please see Nimāi Paṇḍita and recommend for us a sober study as we had beforehand from Him."

So Gaṅgā Dāsa Paṇḍita told, "You call Him to me, in my name you call Him to see me."

And when it reached Nimāi Paṇḍita He came to see Gaṅgā Dāsa Paṇḍita.

Then Gaṅgā Dāsa Paṇḍita asked, "Your students came in a body to me and complained that after returning from Gayā You are not carefully teaching them. And they do not like to go to any other professor. They say that, 'We won't be satisfied with the guidance of any other professor but Nimāi Paṇḍita. But His condition is such that He's unable formerly. He can't concentrate His mind."

So Gaṅgā Dāsa Paṇḍita asked, "You go and become sober and help them in their study. You went to Gayā, what does it matter? But why do You neglect Your study? Your forefathers - were they not devotees? You have become only devotee? They're also devotees but they continued - it is the duty of a *brāhmaṇa* to extend the Vedic knowledge to all. So You should not neglect this teaching."

Then Mahāprabhu, to satisfy him told, "Yes. I shall try My best," to carry out his order. "And I don't find any scholar in Navadwīpa, by the grace of your feet dust, that they can approach to Me. I can conquer anyone and everyone, by the grace of the feet dust of your noble self, in this way."

But it was not possible. Then one day Mahāprabhu flatly admitted, "My boys, I'm trying My best to teach you in the standard I did previously. But it is not possible any longer for Me to continue My teaching in previous ways life. I'm always conscious of a young boy playing on His flute. And He's drawing My whole self towards Him. I cannot remain in My own sober conscious aim. My whole aim is taken away by the charm of that flute sound, so it's impossible. I beg pardon of you all. Here I stop My professorial life. And let us have a Kṛṣṇa *saṅkīrtana*, chanting the Name of the Lord, with our full heart."

So He began Kṛṣṇa *saṅkīrtana*. *Hari haraye namaḥ kṛṣṇa yādavāya namaḥ* [From Śrīla Narottama Dāsa Ṭhākura's *Nāma-saṅkīrtana*] Heart felt chanting. And the boys also joined. Then gradually there the *kīrtana* began here with the students. In the school with the students the first chanting began with Mahāprabhu.

Hari haraye namaḥ kṛṣṇa yādavāya. "I cannot contain Myself but singing this a natural flow, uncontrollable flow, coming in My heart, words. I'm a prey to such sentiments. I can't do otherwise. Let us do." Some joined and some went away to study in another school.

So the appreciation - superficially we're to depreciate the environment. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9], the mortal aspect, the stagnating aspect. But the harmonious aspect is within, deep. If we can touch that the fulfilment comes in such a degree it captures our heart that we can't stand. But to become a helpless prey to that charming flow of the deepest nature in praise of majesty of the Supreme Existence. He's so sweet, He's so charming, He's so beautiful, that we cannot imagine. Our tiny heart cannot contain that - overflowing. We're in search after fulfilment, after love, sympathy, but in that plane we cannot accommodate as much flow of love and sympathy we find around. Rather, we're lost there, in that. Such, there is dearth of fulfilment, dearth of ecstasy or happiness here, we're living in a world of famine of ecstasy. But there is ample, sufficient, infinite supply, that we forget everything - in the midst of ocean.

Mahāprabhu says in His *Śikṣāṣṭaka*, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*. What is that?

Akṣayānanda Mahārāja: *Sarvātma-snapanaṁ*.

Śrīla Śrīdhara Mahārāja: *Sarvātma-snapanaṁ*. Then?

Akṣayānanda Mahārāja: *Paraṁ vijayate*.

Śrīla Śrīdhara Mahārāja: *Āmbudhi*, there is one mention.

Akṣayānanda Mahārāja: *Ānandāmbudhi-vardhanaṁ*.

Śrīla Śrīdhara Mahārāja: *Ānandāmbudhi-vardhanaṁ*. We'll find we're in the midst of an ocean of ecstasy, happiness, or pleasure, whatever you say. In the ocean, and that is also increasing, ever increasing with new phases. We're there. After taking the Name in a proper way, if we're in real progress we shall find that we're in the midst of an ocean of joy, and that is ever increasing. *Ānandāmbudhi-vardhanaṁ*. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*. It's ever new, not stale, new taste coming. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*. *Sarvātma-snapanaṁ*, at the same time, every part of the whole figure is being purified. Generally by enjoying here we acquire some reaction. By exploitation some dirt is also collected ___ peculiarity. *Sarvātma-snapanaṁ*. All dirts are being taken away - characteristic of *śrī-kṛṣṇa-saṅkīrtan*. And let it flow without any hindrance in the whole of the creation.

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭaka*, 1]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi.

Akṣayānanda Mahārāja: May I ask a question Mahārāja? We hear much about *sambandha jñāna*, but when does *abhidheya* begin?

Śrīla Śrīdhara Mahārāja: *Abhidheya*, means to end.

Akṣayānanda Mahārāja: What is the difference between *abhidheya* and *sādhana*?

Śrīla Śrīdhara Mahārāja: *Abhidheya*, the root meaning of *abhidheya* - *abhidhan*. *Abhidhan* means dictionary, *abhidhan* means name, *abhidheya*. What is the purpose of the scripture, *abhidheya* means what the scripture's meaning, what the scriptures want, what sort of meaning the scriptures want to give us, *abhidheya*, *abhidhan*. *Abhid* means complete, perfect. What the scriptures want to give us perfectly, the real aim, the real object of the scriptures, what they want to say to us. *Abhidheya*. *Abhidhan* means dictionary, the meaning of the sound. The sound that's contained in the scriptures, what they mean, want to give us, that is the original meaning

of the word *abhidheya*. The *sādhana*, what is their recommendation for us, what they want to give to us. They want to say that, *tad vijijñāsa, tad eva brahma*.

[yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]
[*Taittiriya-Upaniṣad*, 3.1]

Enquire about the prime cause of the environment, and you are also included in that. What is the advice of the revealed scriptures for you, try to find out that. *Abhidheya*. Yes, you are not satisfied, you are searching for something. But what is the answer coming from the revealed truth, how to reach the object of your search? Everyone is searching, but what is the recommendation of the revealed scriptures towards you, towards searching men? Do this!

What is that thing? Only one, and first answer is Oṁ, Praṇava. The general answer, Oṁ. Yes! A big yes. What you are searching for that is. That is, one word, that is. Then, if that is, how to attain that? Hear from me. That is *abhidheya*, means to end. What you are searching that is the end of your life, all of your life. You are searching something, everyone, but you're not getting that. So only one word answer from the revealed scriptures will come. Yes. What you are searching that is existent, and approach in this way. The *abhidheya* is coming to us in that way, to answer our automatic, inner question. Search, search for Śrī Kṛṣṇa, search for Brahman, *vedava-vastu*, the greatest thing. *Yato vā imāni*. *Yasmin vijñāte sarvam idam*. "By knowing Whom everything is known. By getting which everything is got. You do it." Encouraging - do it in this way. First,

Ācāryavān puruṣo veda ["Only one who has a Guru can know the truth."]
[*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya Kaṇṭhahāra*, 1.2]

You want one bona fide teacher, professor, and you're to approach him. And the teacher also must have such qualifications. This is the way of transaction for satisfaction of your search.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka Upaniṣad*, 1.2.12]

The Guru must be *śrotriyaṁ brahma niṣṭha. Śrotriya*, he has knowledge about the scriptures, and *brahma niṣṭha*, he has a practical life of the same. Not intellectual, but practical life, and also he can impart the Vedic knowledge advices to others that capacity of *Veda*. Such Guru he goes.

Abhigacchet, *samyak- gacchet* - not with a return ticket. If you've finished all your prospects in this world of mortality, you go to him to search for your life interest, and forever. Not to come back and begin these stale things again, but go with all sincerity, wholehearted search.

Samit paniḥ. Abhigacchet samit paniḥ. At your own cost, at your own responsibility, you must go with all articles necessary for the purpose, *samit. Samit* means this, at least in common it is surrender. *Abhigacchet*, that also surrender, *samit* also that surrendering. The *samit* means generally the fuels for the sacrifice, *samit* means *yajña kāṣṭha*, the fuels which are necessary for the sacrifice. Sacrifice means to cast the valuable thing into the fire, to be reduced nowhere. Ha, ha. Concrete things in your consideration you'll be ready to put into fire, and it will go away, you won't be able to trace anything about that. *Yajña*, *yajñārthā*, *yajña*, that is to give once and for all, without anything returned from there. It will be transformed in such a way, the valuable thing put into the fire and it's reduced to ashes, which does not come to help you in your display.

So when you want to get the visa you should not have much concern for the passport. What is real here, that is going to be reduced to ashes. So with this risk you will approach wholesale, with complete retirement. *Samit paniḥ. Samit. Praṅipāta, praśna, sevā*. The full confidence, then honest enquiry, then *sevā* - that the desire to be utilised. To be utilised, and not to acquire anything for the utilisation of his own purpose, but to be utilised for the cause you're searching after. These are the *samits, samit paniḥ*. *Śrotriyaṁ brahma niṣṭham*. And to a proper person you must go, then the real transaction will begin. Otherwise if rather false then the result will also be such like that. And in *Bhagavad-gītā* - also in *Bhāgavatam*,

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

Śabde, *pare*. Who has got skill in the Vedic culture, revealed scriptures, and also *pare*, which is the object of the sound, of the scripture, that. That is one who'll have some practical and theoretical knowledge. *Śāstric* knowledge and practical experience, *anubhuti*, his conception. Not only the *śāstric* knowledge but some conception of the proper thing. *Śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*. And *brahmaṇy* in *Veda*, literature, *upaśamāśrayam*, and that all questions, all attempts, become satisfied, attain fulfilment. That is the real position of the thing, that all your enquiries will be stopped, all your inner hankerings they will find their end. No more charm will be left for the place you are leaving back. That sort of transaction you are to make. And in *Bhagavad-gītā* also,

tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Jñāni and *tattva darśi*, that *śabde pare ca niṣṇātaṁ*. And *praṅipāta, paripraśna, sevā*. *Praṅipāta*, to take final leave from this world of mortality, no charm here. *Paripraśna*, honest enquiry - that all the doubts must be placed open and they'll be satisfied, cleared, wholesale. The march will be wholesale, total march. The enquiries may come in the way and that must be satisfied, and the unhesitating march, total march. *Paripraśna* and *sevā*, that is the main point, you're going to serve, not to enjoy. Taste for service, that is the real unit of our realisation. By serving we live, and by enjoying we lose. This underlying tendency must be there within, then the march will be sincere, otherwise it may be an imitation.

So that is the general way to show what is the means. And that has been analysed how it comes. First *sukṛti*, *ajñāta-sukṛti*, *jñāta-sukṛti*, underground. Then on the surface it becomes *śraddhā*, faith. What is the faith? That if we put food into the stomach the whole body is fed, it is possible, it is not impossible, if we tackle one point the whole can be tackled. *Sarva-dharmān parityajya*. In this principal we must have some faith. From that foundation we're to start up towards God enquiry, or God achievement, the achievement of the whole. The fundamental requirement is this, that must be genuine, faith, *śraddhā*. That if I know anything, everything is known. One thing. If I get one thing, everything is got. There is such possibility. It is not absurd, that getting one we get everything, it is not absurd. This basis must be, have a strong position in our heart. The foundation will be that, otherwise everything will be a false progress. The foundation must be of this character, by achieving one we can achieve everything, knowing one we can - that this stanza is given, putting food into the stomach the whole body is fed. And there is justification.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The justification, that sort of faith, that is the movement. Then we shall begin our journey from there, that faith. _____ [?] *sādhu saṅga*, eliminating others we shall go to get association of the *sādhu*. *Saṅga*, the association of the higher means to surrender to him, and what he says to accept that. So service begins, the land of service, self dissipation, self distribution, that sort of beginning. *Sādhu saṅga*. There the topics are discussed elaborately in details. Everything comes within, so many questions on this or that, and that is being satisfied and solid progress is going on in their path. *Sādhu saṅga*, *śravaṇaṁ*, *kīrtanaṁ*, *bhajana-kriyā*. Then what is the result, what is

the consequence of *sādhu saṅga*? This *śravaṇa*, *kīrtana*, *smaraṇ*, *vandan*, infinite numbers of ways that is cultivation about the Supreme Entity.

That begins to hear, it is not any blind faith, to indulge in blind faith, no. But from every aspect we may discuss about Him. He's not afraid, the theistic faith is not afraid of being charged or demolished by this ordinary reasoning of this mortal world. He's not a vulnerable thing. He can accommodate all the points of this mortal world and many more. So he's not vulnerable at all, and not afraid of being challenged by this ordinary intellect of the so called scientific brains. So,

śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ, [sakhyam ātma-nivedanam.
iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye 'dhītam uttamam]

["Hearing about Kṛṣṇa, chanting Kṛṣṇa's glories, remembering Kṛṣṇa, serving Kṛṣṇa's lotus feet, worshipping Kṛṣṇa's transcendental form, offering prayers to Kṛṣṇa, becoming Kṛṣṇa's servant, considering Kṛṣṇa as one's best friend, and surrendering everything to Kṛṣṇa - these nine processes are accepted as pure devotional service."] [*Śrīmad-Bhāgavatam*, 7.5.23-24]

Different phases that culture begins of the Absolute with *sādhu saṅga*. Then *bhajana-kriyā, tato' nartha- nivṛttiḥ syāt*. Then all alternative questions are gradually, automatically eliminated - useless. They seem to be useless. *Anartha-nivṛttiḥ*, that our *artha*, what is not, *artha* means which is our necessity. And *anartha* means unnecessary, undesirable things that may be within our composition, that gradually they're all eliminated. Then the search becomes a pure search and one complete unity, the search. All doubts, suspicions, and other tendencies that can deviate me from that path, they're gradually all wholesale eliminated. That is *anartha-nivṛttiḥ*, no *artha, anartha*, which is not desirable, undesirable things are exhaustively eliminated. *Anartha-nivṛttiḥ*. Only oneness of quest, of search, of going ahead, that remains.

Then *ruci*. After that we can hope to find a real taste for the thing, *ruci*. Before this we may have some tendency, have some liking within us that that is not reliable. As long as the *anartha* is - some *anartha* may come out from the unknown quarter of the foundation and take me, drag me down towards that direction. So the weak taste which I had at that time, that is overpowered. But when the *anartha*, these unnecessary, undesirable things are completely eliminated, then if I find *ruci*, the taste for the thing, that will be helpful.

Or I may be drawn by the *sahajiyā* association, the false *ruci*. Then by that attraction I may be led astray. That sort of *ruci*, the taste, that 'I have good taste for the *mādhurya rasa*, I can be in that this moment without losing any time.' All these things, not reliable. After continued consciousness of Kṛṣṇa, then if any *ruci* comes, that is reliable. And that *sādhu saṅga*, *śravaṇa*, *kīrtana*, that will continue.

And then *āsakti*, the stage of *āsakti*. The difference between *ruci* and *āsakti* - *ruci* is the taste, and *āsakti* is the developed form of taste. Which, if any time I feel absent minded about my cause it creates some pain and reaction. 'Oh! Somehow I have lost. So much time I have lost. I was engaged in some other thought.' Though it's not 'some other' because it's above *anartha-nivṛttiḥ*, *niṣṭhā*, oh, *niṣṭhā*, *anartha-nivṛttiḥ*. When the *anartha*, the undesirables go, then the stage of *niṣṭhā. Niṣṭhā* means *nairantaryya*, the continuous attempt. And *āsakti*, *ruci*, taste, and then the *āsakti*, though not away from the object of attempt, still he's so much alert about his own higher interest, sometimes he thinks, 'Oh! I have lost, I wasted my time without utilising properly. I feel some pain.' That is the stage of *āsakti*.

Then comes *bhāva bhakti*, just like the stage of bud of the flower. And what is the sign, what is the symptom of that stage, has been described in *Bhakti-rasāmṛta-sindhu*. When one reaches this *bhāva bhakti* stage, now he's safe, and his condition becomes such. What are they?

kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṅṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

One who has attained the stage of a bud, then the flower will come, and then the fruit. So the stage of a bud, then these symptoms inevitably are present there. What are they? *Kṣāntir. Kṣāntir* means *kamar* [?] If there is any loss, some worldly loss, or gain, such news comes to him, 'let it go.' Let it go. *Kṣāntir*. 'I don't mind it.'

When Parīkṣit Mahārāja got that curse, and he went to his kingdom, and he was repenting. 'Why I went to insult the *brāhmaṇa* for some bogus plea? That the guest is not attended by the head of the *āśrami*, why I went?' And then the news reached to him that he's cursed, that he'll have to meet death within a week. He told, 'Yes. All right. It's all right.' Such a great loss did not,

could not disturb him. Before this he was repenting in that way. "What I have done, let my kingdom be finished, let my resources may be lost, may be burned, all these things. *Kṣāntir*...

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Śrīla Śrīdhara Mahārāja: ...cannot disturb his mind. When there's loss of any type cannot disturb the balance of a devotee. *Kṣānti.* The death of the son, or the destruction of a kingdom, or anything, any news of separation or destruction cannot disturb him.

Avyartha-kālatā. And another - he's very particular that a moment, a second, may not go unattended, unnoticed, but attending to Kṛṣṇa consciousness. A moment may not be lost, that will seem to be a great loss to him. *Avyartha-kālatā*. Every second must be utilised. This sort of mentality will come in him.

Virakti. And if anyone will come with some other topic to him, he'll try to avoid. "This is unnecessary, this is painful." *Virakti*. "I don't want all these topics, nationality, leadership, politics, all these things."

Māna-śūnyatā. If anyone incites him - 'let it be done.' He doesn't find insult is doing some harm to him. "I'm not ready to give proper response attack, fighting for that, not ready. He has done, he has said, insulted me, let it be done. Yes, I'm to be insulted, I'm so low, all these things." *Māna-śūnyatā*.

Āśābandha. *Kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā*, *āśā-bandhaḥ*. Then he'll foster a kind of hope, "Yes, I must have a successful life. Kṛṣṇa is gracious, He will, His grace I must have." He'll foster such prospect in his future devotional life.

Samutkaṇṭhā. And at the same time, "So long I'm trying, but still I do not find any real position in the plane of devotees. What is my position? It's not reliable. The reliable position of a devotee I've not acquired so long. When should I get that? Let that position that I shall have the *darśana*, the chance of serving Kṛṣṇa, or His higher devotees, when that day will come?" Some sort of impatient waiting. *Samutkaṇṭhā*.

And *nāma-gāne sadā ruciḥ*. Always he'll find some taste for singing the Name of the Lord. The Name of the Lord will be very much tasteful, and relief for all the troubles. *Sadā ruciḥ*.

Āśaktis tad-guṇākhyāne. And he'll feel much pleasure when talking about the Divine Qualities of the Lord and His devotees. *Guṇākhyāne*.

Prītis tad vasati-sthale. And he'll find some peculiar liking to the place of His *līlā*, the *Dhāma*, *vasati-sthale*.

gaur āmāra, ye-saba sthāne, koralo bhramaṇa raṅge
se-saba sthāna, heribo āmi, praṇayi-bhakata-saṅge

["All those places where my Lord Gaura-sundara travelled for pastimes I will visit in the company of loving devotees."] [From Śrīla Bhaktivinoda Ṭhākura's *Śaraṇāgati, Śuddha-bhakata*.]

[*The Songs of Bhaktivinoda Ṭhākura*, p 37-38] & [*Songs of the Vaiṣṇava Ācāryas*, p 53]

"Wherever my Gaurāṅga went, where Kṛṣṇa went, or notable devotees went, I shall have some ardent likeness to visit those places. And to have my recollection about the divine *līlā* - that encouragement from the incidents that occurred in those places. In this way I shall have some peculiar attraction for the places where the Lord and His devotees came and lived and spread about His pastimes, His particular attraction for those places."

Āśaktis tad-guṇākhyāne prītis tad vasati-sthale. *Āśaktis tad-guṇākhyāne*. And special attraction to describe about the divine qualities of the Lord and His devotees. "He's so, such and such."

In the *Bhakti- rasāmṛta-sindhu* so many qualities have been given to us. The ordinary *jīva* has got fifty kinds of qualities, very meagre. And there are so many [demi]gods they may have fifty five. And Nārāyaṇa has got sixty qualities in full. And in Kṛṣṇa conception of Godhead, Svayaṁ-Bhagavān, sixty four qualities in full. Then we shall try to understand all these qualities and analyse them, in this way.

āśaktis tad-guṇākhyāne prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta

[kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
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These and similar qualifications will be seen in a devotee who has attained the level of *bhāva bhakti*, that is the stage of a real bud. And the bud means it will develop very soon into flower, and the scent will attract Kṛṣṇa towards that heart. *Śrī-kṛṣṇākarṣiṇī ca sā*. In another place Rūpa Goswāmī has written in another way development of *bhakti*.

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā / sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

These are the stages of bona fide devotion. What are they? *Kleśa-ghnī*. By its first strike it will demolish, it will kill all the afflictions that we feel from the present mortal environment. Then that will be finished. *Kleśa-ghnī*. Then many auspicious things will come to help us in our progress.

Śubhadā mokṣa-, laghutā-kṛt. We'll be able even to look down to the conception of liberation, or mere emancipation, and liberation from the negative side, that will lose charm for us. *Mokṣa-, laghutā-kṛt*.

Then *sudurllabhā*, there also we do not attain - after we reach the stage of eliminating from our ideal the liberation or emancipation, then also it is not very cheap. We're to pass for some time to enter into the positive conception of the thing. *Sudurllabhā*.

Sāndrānanda-viśeṣātmā. And what is its positive attainment, conception? It is a class of infinite magnitude, joy, ecstasy. *Sāndrānanda-viśeṣātmā*. The *ātmā*, or soul, will come in touch of an infinite character of joy. Just as we have a vision of the ocean when we go on the shore, or just as when we cast our eyes at the sky at night, so many stars and infinite sky. So the soul will come in closeness of an infinite ocean of joy. I may be lost there. It's such infinite joy. My particle, I'm a particle, and if that I come in connection of this huge ocean of joy I'll lose myself. *Sāndrānanda-viśeṣātmā*. In the relativity of such ecstatic feeling will come.

Śrī-kṛṣṇākarṣiṇī ca sā. Then these are the effects of devotion, what devotion contributes to us. After this, *Śrī-kṛṣṇākarṣiṇī ca sā*. This type of devotion will attract Śrī Kṛṣṇa by his side. From the ocean of joy we'll find the charming personality - as Bilvamaṅgala says in his experience.

madhuraṁ madhuraṁ vapur [asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ]

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."

[*Kṛṣṇa-Karṇāmṛta*, 92]

māraḥ svayaṁ nu [madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya]

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛta*, 68]

"What do I feel? *Māraḥ svayaṁ nu*. The most charming experience what we find in this world in sexual pleasure, similar to that it is all attractive. Leaving aside all calculations, all consciousness, it is giving me a call of finer attraction. *Māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu*. Very sweet halo I find, not this material. *Madhura-dyuti-maṇḍalaṁ nu*. *Mādhuryam*. What should I say? Rather it is the very gist of sweetness, what more I can say, I have ever found, ever experienced. *Mādhuryam*. *Nayanāmṛtaṁ nu*. What is this? It is coming before my eye like an ointment, capturing my eye, attracting my eyes wholesale. The sight aspect is wholly captured, *nayanāmṛtaṁ nu*, like nectar on my eyes it is coming to me. *Nayanāmṛtaṁ nu. Māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu*.

Then fully converted into another plane. *Venī-mṛjo nu*. First capturing the eye with the extraordinary colour and figure, beauty. Capturing the heart by the way of beauty, then *venī-mṛjo nu*. What He's doing? He's rubbing very softly my - he's converted into *mādhurya rasa*, and finding that Kṛṣṇa is softly rubbing the hairs, *venī-mṛjo nu*. *Mama jīvita-vallabho nu*. Then he found that He has become my Lord of heart.

Venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya. Bilvamaṅgala says, "In this gradual process He captured me."

So *śrī-kṛṣṇākarṣiṇī ca sā*. This *bhakti*, this is the power of the devotion that ultimately he will attract Kṛṣṇa and put in his side. This is the process. Then this *bhāva bhakti*, after that *prema bhakti*, when the bud of the flower it grows into full flower, blossoming. Then *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. That can be analysed into so many stages when he enters the real domain of divine love. According to different *rasa* the constituent parts are there in such way. *Sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. Then *mahābhāva* is only in Rādhārāṇī - nowhere. And *bhāva* may come to *vātsalya rasa* and to certain portion of *sākhya rasa*. All others may come to *dāsya rasa* also, *sneha*, *mana*, *praṇaya*, may come. But *bhāva* and *mahābhāva* - *mahābhāva* only in one place, and *bhāva* in *vātsalya* and selected *sākhya rasa*, just as Subal. Subal can get *bhāva* stage sometimes for his connection with *mādhurya rasa*. And *vātsalya rasa* that also has some particular connection with *mādhurya rasa*, so there is also *bhāva* in higher agency. And all others may be found common.

This is the *sādhana bhakti* beginning from *śraddhā* and coming to *prema bhakti sādhava*. In this way it has been given to us. And before that *śraddhā*, there is *sukṛti*, when unconsciously our energy is utilised by the *sādhu* for the purpose of the service of Kṛṣṇa, the Lord. That is *ajñāta sukṛti*. And when *ajñāta sukṛti* is collected to certain considerable stage we find some inclination to utilise our energy through the devotees of Kṛṣṇa here. But we do not want to take participation direct into the service, devotion of Kṛṣṇa, that we feel. That is also *sukṛti*, and that *sukṛti* sufficiently accumulated it creates *śraddhā*. 'That all may be eliminated, and if I take to only one duty, everything, my life will get fulfilment thereby.' From there *śraddhā* begins and he then gets out of his association, and searches for the association of the *sādhus* only, those that are culturing about Kṛṣṇa. And then by that association and culture, gradually in this path the

devotion of Kṛṣṇa begins, develops, and attains the stage of *prema*, divine love. And his object is fulfilled gradually in different *rasa*.

So here I stop today. Nitāi. Nitāi. Jaya Oṁ Viṣṇu-Pāda...

...

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu advised Gadādhara Paṇḍita, "Śrīnivāsa will come very soon to you, and you please teach him *Bhāgavatam*."

And when Śrīnivāsa went, after the departure of Mahāprabhu, Gadādhara Paṇḍita remained for some time, and Śrīnivāsa went to him.

Then he told that, "My Lord has ordered me to teach you *Bhāgavatam*. But this book you can't, won't be able to follow. This is by the tears many letters have been washed away, you won't be able to follow. So get another good book from anyone, by my name from Narahari Sarakāra of Śrīkhaṇḍa, and then I shall teach you *Bhāgavatam* - carry out the order of my Lord."

So we're told that by the tears when he was reading the book, tears fell down from his eyes and that damaged the letters of the book. So, *āśru-pāyanaiḥ pūjayan*. When Gadādhara Paṇḍita lived there he did such help to his Master, and as well as he was worshipping *Bhāgavatam* with the - instead of flowers, only by the tears of his eyes he used to worship *Bhāgavatam*. Such Gadādhara Paṇḍita may be my only object for fulfilling my purpose what I'm going to do in this book in this way.

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, Who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."] [Composed by Śrīla Śrīdhara Mahārāja] [*The Golden Volcano Of Divine Love*, p x, xi]

[23:53 - 26:05 ?]

Devotee: Śrīla Śrīdhara Mahārāja. So this verse about Gadādhara Paṇḍita, that is one of many verses you've written for an introduction to a book about *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ah! Introduction. Many *ślokas* are there, but where it is at present I forget. May be somewhere. Vedavyasa rsi asesa semasi ausesa yat [?] So many things I forgot.

[27:20 - 27:50 ?]

Devotee: Also this next book, you've given a title, about Mahāprabhu, *Śikṣāṣṭakam*, you've given the name *Golden Volcano*.

Śrīla Śrīdhara Mahārāja: Ah! *Śikṣāṣṭakam*. *Golden Volcano*. Divine Lava. And the query, He's lava, love, die to live.

Devotee: Ha, ha, ha. Can you repeat that again. Title.

Śrīla Śrīdhara Mahārāja: In the beginning it is like that is die, that is like lava. But in the end it is live, life, that is it is lava - love, lava. Any connection in root meaning - lava and love? What is the root of lava?

Devotee: Lava I think is an oriental word.

Śrīla Śrīdhara Mahārāja: That must be Roman or Greek? Eh? Lava, a Greek word or Roman?

Devotee: Lava is Latin.

Śrīla Śrīdhara Mahārāja: Or Hebrew?

Devotee: I thought it was oriental.

Śrīla Śrīdhara Mahārāja: Lava, and volcano, lava. So Mahāprabhu, *vipralambha*, Kṛṣṇa *viraha*, like a huge fire it's coming out. *Viraha duḥkha - dvādaśābda-banhi-garbha-vipralambha-śīlanam*.

[śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanaṁ, dvādaśābda-banhi-garbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaraṁ, prema-dhāma-devam-eva-naumi-gaura-
sundaram.]

["His pastimes culminated in the Gambhīrā *līlā* with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā *bhāva*, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

[*Prema Dhāma Deva Stotram*, 54]

He was vomiting painful separation about Rādhā-Kṛṣṇa, painful, very painful, can't tolerate. That is *banhi-garbha*, like fire, so it is lava and volcano. The *viraha*, Kṛṣṇa *bhakta*, in *Rāmānanda-saṁvāda* it is mentioned what is the highest conception of pain.

['duḥkha-madhye kona duḥkha haya gurutara?']
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

No such intense pain can be found than the separation with the devotee of Kṛṣṇa. So separation from Kṛṣṇa - as much as ecstasy or joy we can have from the association of Kṛṣṇa, by separation so much pain. It is reasonable. By, when in union, as much intensity of joy, in separation so much intensity of pain. So it may be compared with lava.

Mahāprabhu giving out. "Oh! You can't understand under what painful situation you are. Your senses have been all destroyed. Otherwise the separation of Kṛṣṇa, how painful, you can't feel, understand."
Mahāprabhu has shown that, that separation from Kṛṣṇa is so painful, and union is so happy.

So die to live. In the beginning it is lava, fire. But really it is nectar, love. Whether love and lava, coming from the same root. Ha, ha. The volcano. It's intolerable pain Mahāprabhu can't tolerate. Coming out, Kṛṣṇa *viraha*, how painful it is.

[śrī-kṛṣṇa]-viraha ār sahite nā pāri, parān chāḍite ār din dui cāri

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." [*Jhāṅphi-Lophā*, Song 7, verse 8] [*The Songs Bhaktivinoda Ṭhākura*, page 139-140]

Bhaktivinoda Ṭhākura says, "I can't tolerate any longer the separation of Kṛṣṇa. Only perhaps three or four days I shall have to leave this body." Bhaktivinoda Ṭhākura says. "*Śrī-kṛṣṇa-viraha ār sahite nā pāri, parān chāḍite ār din dui cāri*. Within four or five days, three or four days, I shall have to meet death, to leave the body. I can't tolerate this separation of Kṛṣṇa in this life."

So in *Śikṣāṣṭaka* [8],

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, [mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."]

What sort of feeling is coming out from Him? Like lava, comes a volcano, but it is golden. "We're severed from our Lord and we're living our life. What is this? Inconceivable, that we're living separate life from Whom, Who is all in all in us. Tumi vina kalena nahi hela radha raman [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?"

So many persons in this ordinary world frustrated in love, so many persons committing suicide, becoming mad, can't tolerate pain. But the pain which is the outcome of the separation of Kṛṣṇa, as represented by Mahāprabhu to certain extent to us, that is compared with lava. But, not injurious like lava.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Externally it works like a poison, but internally it saves the life, makes the life full of joy. *Kṛṣṇa premara adbhuta carite*. Such is the peculiar characteristic of the divine love of Kṛṣṇa. Suffering.
In English poetry, "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Sītā Devī, Rāmacandra _____ [?] So cruel the action that when we go to read that we can't but shed tears profusely. Still, so painful, still we cannot leave reading. We're shedding tears like anything, but still we cannot leave the reading, we go on reading. And so there's a particular form of joy there within that pain. Apparently there's pain, tears falling, but within there's some sort of happiness, we can't leave it. So this is ordinary in us. And what about Kṛṣṇa *viraha*? It's very painful but we can't leave it. Can't leave it. Within we feel a sort of ecstasy. It is of such type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. New faces come, with new resources it will come out. He has got the first class press in the world, German planed press, that is considered to be highest in the press section.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mukundamala Prabhu will go and then publish _____ [?]

Devotee: Mukundamala Prabhu _____ [?]

Devotee: _____ [?] Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: We're taking the treasure, we're trying to plunder the treasure.

Śrīla Śrīdhara Mahārāja: Gaura Hari. _____ [?] Dreadful.

[39:10 - 41:14 ?]

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Śrīla Śrīdhara Mahārāja: They're sent to help the people, ordinary. And they, without this formal association, in time can find within themselves this development of that sort of knowledge and devotion. So *śikṣā guru paramparā*, we're to recognise the thing from whatever quarter it may come. If we ourselves are - so many precautions are there, still there is possibility of adulteration. So *śikṣā* Guru, those that can know the thing, they cannot be deceived. It's previously acquired wealth for them. A formal Guru he has accepted but he himself is a wealthy man, spiritually.

Devotee: Also, Śrī Caitanya Mahāprabhu, if His purpose in taking initiation from a Guru was to give respect to the idea of taking initiation from a Guru, then when He took *sannyāsa* He took *sannyāsa* from Keśava Bhāratī who showed himself to be a *māyāvādī*.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So Mahāprabhu He came to fight with Śaṅkara and *māyāvādī* philosophy, then why did He give such honour to someone who was situated as a *māyāvāda* _____ ?

Śrīla Śrīdhara Mahārāja: For preaching purpose. The *māyāvādīs* they captured the field. So He had to enter into that school, for preaching purpose. No such Vaiṣṇava preaching was in this side, at that time. So He generally took the garb of a preacher, from the nearest, easy quarter,

position. And then began to preach His own doctrine, even to His Guru. When, before He's taking mantram of *sannyāsa* from Guru, He gave the mantram to His Guru.

"Is it not the mantram I got in dream?"

"Yes, yes, this is the mantram."

He can enforce, in special cases the disciple can enforce the Guru to serve his own purpose. It is possible in peculiar case, extraordinary. He took *māyāvāda sannyāsa* but He began to sing that *tridaṇḍa sannyāsa*.

etāṁ sa āsthāya parātma-niṣṭhām, [adhyāsitāṁ pūrvatamair mahaṛṣibhiḥ
ahaṁ tariṣyāmi duranta-pāraṁ, tamo mukundāṇghri-niṣevayaiva]

[(As a *brāhmaṇa* from Avantī-deśa said:) "I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous Ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead."]

[*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya-līlā,* 3.6]

Guru was converted immediately began to chant and dance with Him. Special cases.

Devotee: Mahārāja. You've told that Śrīla Bhaktisiddhānta gave this *brāhmaṇa* initiation, and two reasons given.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: First, so that the *brāhmaṇa* community...

Śrīla Śrīdhara Mahārāja: To the society, *brāhmaṇa* community, that they should try to understand what is *brāhmaṇism*. Only according to the awakening of the knowledge of Brahma, Parabrahma, and not mere hereditary, this flesh hereditary is *brāhmaṇa*. But real *brāhmaṇism* is here, to make it known to the public.

At the same time, those so called Vaiṣṇava, *sahajiyā*, they thought, used to think that, 'We have got Vaiṣṇava *dīkṣā*, but it's not above *brāhmaṇa*. Our position is not above *brāhmaṇa*. These flesh *brāhmaṇas* they hold superior position.' It is not so. And so, they used to generally indulge in many bad practices.

So for them, "That you are *brāhmaṇa*, above *brāhmaṇa*, so at least you must observe the holy practices of a *brāhmaṇa*. You are above *brāhmaṇa*. Don't allow yourself to go down, the smoking, the fish eating, and other polluted things. At least your external behaviour must be above the standard of the so called *brāhmaṇas*." This sort of ego was infused in the Vaiṣṇava. "In the society, you don't go down. The *brāhmaṇas* are masters of the society, and you think that

you're their servant class. No! The Vaiṣṇavas are the Guru of the *brāhmaṇas*. This sort of conviction you have to develop, and also to have such realisation in your own self."

brāhmaṇānāṁ sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarvva-vedānta-pāragaḥ
sarvva-vedānta-vit-koṭ yā viṣṇubhakto viśiṣyate
vaiṣṇavānāṁ sahasrebhyaḥ ekāntyeko viśiṣyate

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-bhakti-vilāsa*, 10.117] & [*Bhakti-Sandarbha*, 117]

Vaiṣṇava is above *brāhmaṇa*. You must be conscious of that fact. Otherwise pseudo Vaiṣṇava, the imitation Vaiṣṇava, the so called Vaiṣṇava. Yati Vaiṣṇava, they used to take *prasādam* from the fish eating *brāhmaṇas*, fish eating, meat eating *brāhmaṇas*. They're *śakta*, and the so called Vaiṣṇavas are taking *prasādam* in their house. This can't be, go, all these things. Above *brāhmaṇa* you must be certain, at least *brāhmaṇa*, in the society. And then your *bhajan* will go upwards. And to give a push to the social *brāhmaṇas*. The real Vaiṣṇava is above you. They're not lacking in *brāhmaṇism*, it is already in them. The Brahma *jñāna* is lower to Viṣṇu *jñāna*, not that Brahma *jñāna* is above and Viṣṇu *jñāna* is lower.

Devotee: This also brings another question. In some temples the Deity worship is being carried on by persons whom we have differences with, or perhaps they're Gaura-nāgarīs, something like that. Then how should we respect *prasādam* from that Deity? Or how should we regard it, what they offer as *prasādam*?

Śrīla Śrīdhara Mahārāja: That *prasādam*, we're to understand whether it is guided under whose direction the things are going on. That will be the question, if the leading person is a genuine man.

In *kīrtana* also. Bhaktivinoda Ṭhākura has suggested, "In a *saṅkīrtana* party if the leader is a *śuddha bhakta*, the leading person he's a *śuddha bhakta*, then you can join. Otherwise it will be all *Nāma aparādha*. You should not join any congregation taking the Name."

So also, if the guiding man he's a genuine devotee, then under his instruction those that are working there, they should be considered as instrumental. By his sanction anyone is entering the temple and worshipping, he's doing through, he's instrumental agent. So the *prasādam* will be taken, considering who is guiding.

Devotee: Sometimes the devotees go to holy places, like the Gambhīrā and other places. And these places are controlled by *sahajiyās*. So no *prasādam* should be taken from there?

Śrīla Śrīdhara Mahārāja: That depends upon the realisation of the person. In general, *kaniṣṭha adhikārī* generally takes. *Madhyama adhikārī* will consider "Whether I shall take, this is not

handled by the proper person," he won't take. And *uttama adhikārī* he may also take. A slight connection of Kṛṣṇa cannot make any harm. "Yes, it may be done." In this way. *Uttama adhikārī* he takes *mādhukarī* from any house. "Kṛṣṇa is giving me." He's not much concerned with the instrumentality. "Kṛṣṇa is giving me this" and he takes.

yo māṁ paśyati sarvatra, sarvaṁ ca [mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

The mediation position he does not care to look at, as Kṛṣṇa is giving. The instrumentality, no contamination from the instrumental agency. The *madhyama adhikārī* he considers, 'no, he's not a proper man, not properly offered to the Deity, I should not take here,' the *madhyama adhikārī*. 'Only formally they're doing, but the spirit is absent here. So if I take this, I mix with them, this will be encouraged, and contamination will come to me. This is not in proper form.' So he will avoid.

Devotee: There's one temple in Vṛndāvana, the Rādhāramaṇa temple, that's under the control of the Goswāmīs coming from Gopāla Bhaṭṭa Goswāmī. So there's one *sevāite* there whose name is Viśvambhara Gosai. And recently some devotees in United States...

Śrīla Śrīdhara Mahārāja: I got a letter from Sudhīra Goswāmī that that Viśvambhara Goswāmī went there, and he's delivering lectures about Mahāprabhu.

Devotee: No. They're asking him to come.

Śrīla Śrīdhara Mahārāja: And he wants to come to deliver lectures in Sudhīra Goswāmī's *āśrama*, whether he can be allowed or not.

Devotee: What is their position?

Śrīla Śrīdhara Mahārāja: Position is, they had some connection with Bhaktivinoda Ṭhākura and our Guru Mahārāja. They have recognition of *śuddha bhakti*, so some intimate relation with that temple, Rādhāramaṇa temple, and Gauḍīya Maṭha people.

But not all - afterwards they've deviated. We're to judge on particular cases what is his position. Not that the Goswāmī's son is a Goswāmī, but what is *his* status, we're to judge then we're to do accordingly. We're to put some test, and then we can know what order of Vaiṣṇava he is, and whether I can mix with him freely or cautiously. Giving some outer respect I may carefully go on in my own way. These things are personal questions.

Devotee: This particular man he's recognised...

Śrīla Śrīdhara Mahārāja: Even those that are coming in the order of Swāmī Mahārāja so many going astray. So coming in the order of our Guru Mahārāja Bhaktisiddhānta many may go astray. So if we've got the criterion, the proper thing, the very substance, the truth, then we can understand with whom to mix and whom to avoid. And how much with whom that depends on our own realisation, everywhere.

Devotee: This Viśvambhara Goswāmī he's a householder.

Śrīla Śrīdhara Mahārāja: We know.

Devotee: Is that sufficient reason to...

Śrīla Śrīdhara Mahārāja: And he was perhaps an educated man, he was holding an important position in _____ [?] University, founded by Bon Mahārāja. Then Bon Mahārāja had a quarrel with him and he wanted to disconnect Bon Mahārāja from his position as founder. So many things I heard. He was pro Hindu Mahā Sabhā. Viśvambhara Goswāmī, I heard his name.

[15:45 - 18:15 ?]

...

Devotee: He's considered incarnation of Satyabhāmā. Can you explain why he wanted to go to Vṛndāvana?

Śrīla Śrīdhara Mahārāja: Not only Satyabhāmā, that nature of Satyabhāmā. Satyabhāmā is *vilāsa* Mūrti of Rādhārāṇī. So that *bhāma bhāva* is a peculiar nature of Jagadānanda.

That was, just as Rāmānanda Rāya is Viśākhā as well as Arjuna, combined, it has been traced.

So Jagadānanda has twofold characteristic, in connection of Rādhārāṇī's line. In Gaura *līlā*, in Vṛndāvana *līlā*, and in Dvārakā connection. It is written in *Lalitā-Mādhava* when Kṛṣṇa went to Dvārakā *līlā*, some of the *gopīs* mostly they also had got such sort of transformation to attend the service of Dvārakā.

So Satyabhāmā representing Rādhārāṇī. Candrāvalī representing Rukmiṇī. And Lalitā representing Jāmbavatī. But in lower circles, what was higher, the sentiment had the highest honour in Vṛndāvana, but in Dvārakā that was lower down. And sober consideration that has secondary position in Vṛndāvana in Candrā, that got higher consideration in Dvārakā, in Rukmiṇī. *Buddhi pradhana*. And the feeling got some, sentiment got some lower status in that level. So many things are there.

Devotee: Śrīla Śrīdhara Mahārāja. Govinda Mahārāja he says you've written one *śloka*, *eka śloka*, about Gadādhara Paṇḍita in Jagannātha Purī reading *Śrīmad-Bhāgavatam*. It begins with the word *nīlāmbhodhi*.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So I asked him to explain it, but he told me to ask you to explain it.

Śrīla Śrīdhara Mahārāja: I was writing, and began to write a book, a brief representation of *Śrīmad- Bhāgavata*. As Bhaktivinoda Ṭhākura he gave *Bhāgavatārka-marīci-mālā*, the whole gist of ontological aspect of *Bhāgavatam* in one thousand *ślokas. Bhāgavata* is supposed to have - though it is announced eighteen thousand, but really fourteen thousand we get. And Bhaktivinoda Ṭhākura has represented whole of *Bhāgavata* principle in a book, *Bhāgavatārka-marīci-mālā*, in near the hundred *ślokas*. I had a mind to consolidate more...

Devotee: One hundred *lākh*...

Śrīla Śrīdhara Mahārāja: ...to represent three hundred, within three hundred. I began that book but I could not finish. In the beginning I had some introductory *ślokas*, this *praṇāma*.

Gadādhara Paṇḍita he used to read *Bhāgavatam* in Purī Toṭa Gopinātha Temple and where the devotees used to go there and to listen, including Mahāprabhu. Mahāprabhu used to visit Gadādhara Paṇḍita and with His Own party He heard *Bhāgavatam* from Gadādhara. Gadādhara Paṇḍita was the reader and with Mahāprabhu so many devotees all listeners, audience.

In the introduction I composed one *śloka* for that. There are many *ślokas* but one of the *ślokas* is this.

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ

["On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book."]

I'm inviting the blessings of Gadādhara Paṇḍita, who was a reader of *Bhāgavatam* where Mahāprabhu was amongst the audience. I invoke blessings from him before I compose this *Bhāgavata* substantial book.

Nīlāmbhodhi-taṭe. At the shore of that unlimited blue water, *nīlāmbhodhi*, blue water, *āmbhodhi*, the ocean, of the sea, just nearby *nīlāmbhodhi-taṭe*, Nīlācala.

Sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ. Gadādhara Paṇḍita used to read *Bhāgavatam* to whom? His own friend who is very much affected for His Own separation, *sva-virahā*. Mahāprabhu is finding great pain from the separation of His own previous *svarūpa*, Kṛṣṇa *viraha*, *vipralambha*. The friend of Gadādhara Paṇḍita Who is suffering from the internal pain due to the separation from His Own self, *nvitaṁ bāndhavaṁ*.

Śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ. Gadādhara Paṇḍita is shining there, distributing in a form of medicine that, *kṣepanvitaṁ bāndhavaṁ*, he's applying the wine of the stories of *Bhāgavatam*, of Kṛṣṇa *līlā*. *kṣepanvitaṁ bāndhavaṁ. Bhāgavatī kathā madirayā*. The stories of *Bhāgavatam*, just like wine, was distributed to that affected friend, Whose pain is for His Self separation, *kathā madirayā*.

Just as if a patient is suffering acutely, then to help him from the feeling of the acute pain some sort of wine is given to lessen the pain, feeling.

So these intoxicating stories of *Bhāgavatam*, Kṛṣṇa, *gopīs*, all these things, that was distributed like medicine to his friend Who was always mad and feeling pain due to His separation - and separation of His Own, none else. *Kṣepanvitaṁ bāndhavaṁ*.

Sañjīvayan bhāti yaḥ. In this way by distributing these sort of intoxicating stories of Kṛṣṇa *līlā* who is shining there, Gadādhara Paṇḍita. *Nīlāmbhodhi-taṭe*. In that broad shore of the broad viewed blue water.

Śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan. And at the same time when Gadādhara Paṇḍita was reading *Bhāgavatam*, tears used to come down from his eyes profusely.

So much so, that when after - before His departure Mahāprabhu advised Gadādhara Paṇḍita, "Śrīnivāsa will come very soon to you, and you please teach him *Bhāgavatam*."

And when Śrīnivāsa went, after the departure of Mahāprabhu, Gadādhara Paṇḍita remained for some time, and Śrīnivāsa went to him. Then he told that, "My Lord has ordered me to teach you *Bhāgavatam*. But this book you can't, won't be able to follow. This is by the tears, many letters have been washed away, you won't be able to follow. So get another good book from anyone, by my name from Narahari Sarakāra of Śrīkhaṇḍa, and then I shall teach you *Bhāgavatam* - carry out the order of my Lord."

So we're told that by the tears when he was reading the book, tears fell down from his eyes and that damaged the letters of the book. So, *āśru-pāyanaiḥ pūjayan*. When Gadādhara Paṇḍita lived there he did such help to his Master, and as well as he was worshipping *Bhāgavatam* with the - instead of flowers, only by the tears of his eyes he used to worship *Bhāgavatam*. Such Gadādhara Paṇḍita may be my only object for fulfilling my purpose what I'm going to do in this book in this way.

nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitaṁ bāndhavaṁ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ

That is the *śloka*.

Devotee: _____ [?]

...

Devotee: So this verse about Gadādhara Paṇḍita, that is one of many verses you've written for an introduction to a book about *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Ah! Introduction. Many *ślokas* are there, but where it is at present I forget. May be somewhere. Vedavyasa rsi asesa semasi ausesa yat [?] So many things I forgot.

[34:20 - 34:37 ?]

Devotee: This next book, you've given a title, about Mahāprabhu, *Śikṣāṣṭakam*, you've given the name *Golden Volcano*.

Śrīla Śrīdhara Mahārāja: Ah! *Śikṣāṣṭakam*. *Golden Volcano*. Divine Lava. And the query, He's lava, love, die to live.

Devotee: Ha, ha, ha. Can you repeat that again. Title.

Śrīla Śrīdhara Mahārāja: In the beginning it is like that is die, that is like lava. But in the end it is live, life, that is it is lava - love, lava. Any connection in root meaning - lava and love? What is the root of lava?

Devotee: Lava I think is an oriental word.

Śrīla Śrīdhara Mahārāja: That must be Roman or Greek? Eh? Lava, a Greek word or Roman?

Devotee: Lava is Latin.

Śrīla Śrīdhara Mahārāja: Or Hebrew?

Devotee: I thought it was oriental.

Śrīla Śrīdhara Mahārāja: Lava, and volcano, lava. So Mahāprabhu, *vipralambha*, Kṛṣṇa *viraha*, like a huge fire it's coming out. *Viraha duḥkha - dvādaśābda-banhi-garbha-vipralambha-śīlanam*.

[śrī-svarūpa-rāya-saṅga-gambhirāntya-līlanaṁ, dvādaśābda-banhi-garbha-vipralambha-śīlanam
rādhikādhirūḍha-bhāva-kānti-kṛṣṇa-kuñjaraṁ, prema-dhāma-devam-eva-naumi-gaura-
sundaram.]

["His pastimes culminated in the Gambhīrā *līlā* with His closest associates Śrī Svarūpa Dāmodara and Śrī Rāmānanda Rāya. For twelve long years He remained within the fire of deep feeling of separation from Kṛṣṇa, which He relished and discussed with His associates. At the same time He was like an elephant, intoxicated with love for Rādhārāṇī and His being was vibrant with Rādhā *bhāva*, for He was beautiful Kṛṣṇa Himself illuminated by the beautiful bodily effulgence of Śrī Rādhikā. I sing with joy the unending glories of my golden Lord Gaurasundara the beautiful, the divine abode of pure love."]

[*Prema Dhāma Deva Stotram*, 54]

He was - vomiting painful separation about Rādhā-Kṛṣṇa, painful, very painful, can't tolerate. That is *banhi-garbha*, like fire, so it is lava and volcano. The *viraha*, Kṛṣṇa *bhakta*, in *Rāmānanda-saṁvāda* it is mentioned what is the highest conception of pain.

['duḥkha-madhye kona duḥkha haya gurutara?']
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

No such intense pain can be found than the separation with the devotee of Kṛṣṇa. So separation from Kṛṣṇa - as much as ecstasy or joy we can have from the association of Kṛṣṇa, by separation so much pain. It is reasonable. By, when in union, as much intensity of joy, in separation so much intensity of pain. So it may be compared with lava.

Mahāprabhu giving out. "Oh! You can't understand under what painful situation you are. Your senses have been all destroyed. Otherwise the separation of Kṛṣṇa, how painful, you can't feel, understand."
Mahāprabhu has shown that, that separation from Kṛṣṇa is so painful, and union is so happy.

So die to live. In the beginning it is lava, fire. But really it is nectar, love. Whether love and lava, coming from the same root. Ha, ha. The volcano. It's intolerable pain Mahāprabhu can't tolerate. Coming out, Kṛṣṇa *viraha*, how painful it is.

[śrī-kṛṣṇa]-viraha ār sahite nā pāri, parān chāḍite ār din dui cāri

["I am unable to further tolerate this separation from my Lord Śrī Kṛṣṇa and am ready to give up my life in two days or four." [*Jhāṅphi-Lophā*, Song 7, verse 8] [*The Songs Bhaktivinoda Ṭhākura*, page 139-140]

Bhaktivinoda Ṭhākura says, "I can't tolerate any longer the separation of Kṛṣṇa. Only perhaps three or four days I shall have to leave this body." Bhaktivinoda Ṭhākura says. "*Śrī-kṛṣṇa-viraha ār sahite nā pāri, parān chāḍite ār din dui cāri*. Within four or five days, three or four days, I shall have to meet death, to leave the body. I can't tolerate this separation of Kṛṣṇa in this life."

So in *Śikṣāṣṭaka* [8],

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, [mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace Me in love or trample Me under His feet. He may break My heart by hiding Himself from Me. Let that debauchee do whatever He likes, but He will always be the only Lord of My life."]

What sort of feeling is coming out from Him? Like lava, comes a volcano, but it is golden. "We're severed from our Lord and we're living our life. What is this? Inconceivable, that we're living separate life from Whom, Who is all in all in us. Tumi vina kalena nahi hela radha raman [?] Wholesale I belong to Him. He's all in all in me. And I can't see Him. I'm forcibly separated from Him. How can I tolerate?"

So many persons in this ordinary world frustrated in love, so many persons committing suicide, becoming mad, can't tolerate pain. But the pain which is the outcome of the separation of Kṛṣṇa, as represented by Mahāprabhu to certain extent to us, that is compared with lava. But, not injurious like lava.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Externally it works like a poison, but internally it saves the life, makes the life full of joy. *Kṛṣṇa premara adbhuta carite*. Such is the peculiar characteristic of the divine love of Kṛṣṇa. Suffering.
In English poetry, "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

Sītā Devī, Rāmacandra _____ [?] So cruel the action that when we go to read that we can't but shed tears profusely. Still, so painful, still we cannot leave reading. We're shedding tears like anything, but still we cannot leave the reading, we go on reading. And so there's a particular form of joy there within that pain. Apparently there's pain, tears falling, but within there's some sort of happiness, we can't leave it. So this is ordinary in us. And what about Kṛṣṇa *viraha*? It's very painful but we can't leave it. Can't leave it. Within we feel a sort of ecstasy. It is of such type.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi. Nitāi. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. New faces come, with new resources it will come out. He has got the first class press in the world, German planed press, that is considered to be highest in the press section.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Mukundamala Prabhu will go and then publish _____ [?]

Devotee: Mukundamala Prabhu _____ [?]

Devotee: _____ [?] Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: We're taking the treasure, we're trying to plunder the treasure.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Volcano. Dreadful.

84.03.26.B

Śrīla Śrīdhara Mahārāja: Queen Kuntī Devī.

vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro
[bhavato darśanam yat syād, apunar bhava-darśanam]

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]
[*Śrīmad-Bhāgavatam*, 1.8.25]

And Bhaktivinoda Ṭhākura's quotation. *Kichu nāhi pāi, tomāra karuṇā - sāra* [From *Gurudeva! kṛpā- bindu diyā*] So many quotations from Bhaktivinoda Ṭhākura's *Śaraṇāgati*, and other books, and also *Bhāgavatam*. A very good letter, a devotee's proper letter.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

...

Śrīla Śrīdhara Mahārāja: *Gaurāṅga Campū*. Where have you got that book? _____ [?] edition?

Bhāratī Mahārāja: Possibly published in Calcutta.

Śrīla Śrīdhara Mahārāja: *Ānanda Vṛndāvana Campū*, and that *Gopāla Campū* - Jīva Goswāmī. *Ānanda Vṛndāvana Campū*, perhaps that compiled by...

Bhāratī Mahārāja: Kavi Karṇapūra.

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra.

...

...Everything is harmonised. Absolute Good. No thieving, no cheating purpose is there.

If the young boy won't take medicine, but in any way if you seduce him, and help him to devour the medicine, apparently you're doing, you're treating cruelly. But it's for his welfare, so with far sightedness that is not cruelty.

In this way. Absolute Good. And it's all, it's only a drama, like a play, *līlā*, without causing any harm to anybody, a *līlā*. Movement is going, showing different formalities, but all meant for drama like thing, not causing any harm to anybody. That is *līlā*. Rather, distributing pleasure to all.

In a drama one is robbing, another is being robbed, and the audience is enjoying. And both parties, who is being robbed, who is being murdered, or being beaten, and one who is beating in the drama - both parties may be satisfied if their playing tactics are good. If the play is practised in an admirable way, both the parties they're satisfied.

I heard in the beginning when I came, in Benares, Prabhupāda in his talk with another, a Śaṅkarite scholar, he's saying, "Singha prasena _____ singha jambavat avatar." [?] This expression. The lion has murdered Prasena, and took the gem. Prabhupāda was saying that *singha* he's also satisfied, and who is murdered, Prasena, he's also satisfied. Both the parties, who is murdered and who is murdering, both parties are satisfied. Because there's no real death, no real pain, it's only a *līlā*, a drama show.

In a drama the aggrieved party may be pleased more, if his play satisfies the audience most accurately. The defeated party, if he can play the defeat in a very charming way, then he's praised. And the victorious party they may be abused, 'That your part has not been played well.' Ha, ha. So it's a drama, harmless thing, it's only giving pleasure. We're to take in that way.

Union in separation. In separation also, the painful separation, there is also undercurrent joy. It is like that. "Sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
(The English Romantic poet, Percy Bysshe Shelley, 1792-1822)

In that plane everything is joy. Here, the joy is also painful in the background. Next moment the reaction will come, and it's always in the background, that I'm defeating him but I have

apprehension he'll defeat me. So pure joy is not possible here in this plane, the reaction is in the background. And there, just the opposite.

So difference is there, different layers, different interests. *Vātsalya rasa*, *mādhurya rasa*, anti.

Yaśodā thinks, 'My Gopāla has been, is more affectionate to these *gopī* girls.'

And *gopī* girls they will think, 'Kṛṣṇa is not allowed, always under the inspection of strict eye of Yaśodā, He's not allowed to mix freely with us.'

This *mādhurya rasa* and *vātsalya rasa* they're anomic, or enemy to one another. The *rasa* is such, it is there, and both is necessary to enhance. And in *mādhurya rasa* also the opposition party is necessary, the Candrāvalī group, the Rādhārāṇī group. In *vātsalya*, everywhere, such things are. Still, it is all good.

As I told you, the chilli, the bitter, so many things, but if it's made of sugar, really it's all sweet, but showing the form of different type. Something like that.

acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet
[prakṛtibhyaḥ paraṁ yacca tad-acintyasya lakṣam]

["That which is inconceivable can never be understood through the logic and reason of the mind. The very symptom that something is inconceivable is that it is beyond logical comprehension."]

[*Skanda-Purāṇa*] & [*Mahābharata, Bhiṣma Parva,* 5.22]

Those that are beyond our reason, don't try to take that within your level, within, cannot be. That transcendental unique characteristic is maintained, that is master, we're servant. The *rasa* which we shall experience that is masterly, and we're servant like. Not that is object I am subject, it is not that. So this sort of conception always we keep in mind while there.

"He's Master. As He likes He may deal with me in that way. I'm a tiny chap as a play doll in His hand. The waves around all master, may play with me like a child. They're subjective, super subjective. There I am. They're all masterly characteristic. I am there. So I can only feel as they want me to feel it. The key is in their hand."

Ha, ha. In my childhood, generally I did not mix with the boys of equal age. My attachment was to keep company with the superiors.

There my mother was chastising me. "Why do you go and mix with them? Wherever they go you go with them."

But my mother's elder sister she was there. For three years I was with her in childhood in the age of six, seven, eight. And she had no child, she had much affection with me. And she told my mother, "This is a good qualification of your child. Why you are putting objection to that? He's not keeping company with his equal aged boys but superiors. He's keeping company of those, are they blameable, or you appreciate their character?"

"Yes, yes, they're good persons."

"Then your boy is keeping company with the higher levelled person, he's running, following them, and you are chastising. Eh? By that company he's always learning something. They're

sober and educated, grown up, more experienced, and your boy naturally is following them so he's imbibing better education from them, than keep company with his equal aged boys."

Then my mother was satisfied.

So to keep company with the higher society, always we may be benefited. So all Guru. I'm servant. All Guru, all superior. I'm the servant. Here, just the opposite. 'I want to be master and everything must serve me, my whim. I'm satisfied if everything is under me.' This is here, and there just the opposite.

We shall try to understand the position. I'm the servant. All masters around. And not formally, but substantially it's so. Then, what will be my position? The further progress, progress, progress, new, newer light, new, new taste will come. And as much as I shall render faithful service, they'll be more satisfied and new things will come in me. *Nava-yuvayana*. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ* [*Śikṣāṣṭakam*, 1] Every step new light and new taste coming to me, perplexing my position. "What is this? I'm perplexed every second by that new taste, new wave, all these things."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. _____ [?] Nitāi. Nitāi.
Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Dayādhara Gaurāṅga: Guru Mahārāja. In Bhaktivinoda Ṭhākura's writing, he's describing *dāsya rasa*, he's given some of the characteristics of *dāsya rasa*, and some seem to be contradictory. Such as...

Śrīla Śrīdhara Mahārāja: Yes, go on.

Dayādhara Gaurāṅga: In one place he describes that if the devotee in *dāsya rasa* has great humility...

Śrīla Śrīdhara Mahārāja: Hmm. Humility.

Dayādhara Gaurāṅga: Yes. And then in another place he describes that the devotee in *dāsya rasa* exhibits pride.

Śrīla Śrīdhara Mahārāja: Pride? *Dāsya rasa*?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: Where?

Dayādhara Gaurāṅga: In the *Caitanya-śikṣāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Dāsya rasa* there is pride?

Dayādhara Gaurāṅga: He describes that, yes.

Śrīla Śrīdhara Mahārāja: Where? How? What circumstance?

Dayādhara Gaurāṅga: He's describing the characteristics of a personality in *dāsya rasa*, and in several paragraphs he lists these characteristics. In one paragraph he's listing humility, and in the next one he's listing pride.

Śrīla Govinda Mahārāja: Listing pride, or listing humility.

Akṣayānanda Mahārāja: Have you got the original?

Dayādhara Gaurāṅga: I have but I...

Śrīla Govinda Mahārāja: Listing pride, one chapter listing pride...

Śrīla Śrīdhara Mahārāja: Pride and humility.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: To reference, it is difficult to explain without the reference to the context, where? That may be dealt in this way, that humility as Dāsa Goswāmī and the upper class devotees say that,

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, *Rādhā-dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

"I aspire after *dāsya rasa*, and I give respect to the *sākhya rasa*." This will be general tendency of the servitors. "I cannot - though from the higher there is some endeavour to take me up into the *sākhya rasa*, but the man of *sākhya rasa* he'll think that I'm not so high to serve Him in confidential service. It is better for me to go down and to serve from the *dāsya rasa*." That is the general tenor of the devotees.

Even Rādhārāṇī Herself says that, "My tendency is always to serve Him. But because His tendency is to enjoy Me I have no other alternative but to surrender Myself to Him. But My tendency is always to serve Him."

That is the general tenor of the whole servitor classes. Now you say a new thing, that in the *dāsya rasa* there is pride, and in other *rasa* there is less pride. That also may be explained - I do not know the context, but it may be understood in this way. Because that is higher, *dāsya rasa* is lower, and friendly, and *vātsalya*, *mādhurya*, they're higher, so more submissiveness must be present there. The quality, that is taking them up, because that is the land - the progress depends on the submission, surrender. So surrender must be of more intense character in the higher *rasa*. So *taṭa-stha*, that is from outside examination, it may be said - more surrender, less humility. And less surrender, some pride, that is less humility. In that way we may come to explain this. So from both sides in this way we can have conception of the fact. Do you follow?

Dayādhara Gaurāṅga: Yes, yes. Also it was explaining, Bhaktivinoda Ṭhākura was explaining that one of the characteristics is great enthusiasm and strength. In *dāsya rasa* he was explaining that one characteristic was enthusiasm and strength. And then in another paragraph he said disease, that this was a characteristic.

Śrīla Śrīdhara Mahārāja: What is the disease?

Dayādhara Gaurāṅga: In *dāsya rasa* one of the common characteristics was that the personality was, had disease, was diseased.

Śrīla Śrīdhara Mahārāja: I can't follow.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Vyādhi*. What is not present in other *rasa*? *Vyādhi*?

Akṣayānanda Mahārāja: Yes, *vyādhi*. That is also in other *rasa* or not?

Dayādhara Gaurāṅga: I don't know other *rasa*, but he's describing *dāsya rasa* specifically there.

Śrīla Śrīdhara Mahārāja: *Vyādhi*, why the question of disease comes here?

Dayādhara Gaurāṅga: I can't follow.

Devotees: Where does the question of disease come from? Why does he say disease?

Akṣayānanda Mahārāja: Find the...

Dayādhara Gaurāṅga: He's giving characteristics of the devotee in *dāsya rasa*, specific characteristics. And in one paragraph he describes enthusiasm and strength, very strong, enthusiastic in *dāsya rasa*. And in another paragraph he says disease, that he's commonly afflicted with disease.

Śrīla Śrīdhara Mahārāja: Disease, that is unfitness in his body, disease?

Dayādhara Gaurāṅga: I think - he doesn't explain, but that's what it says.

Śrīla Śrīdhara Mahārāja: Disease.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: But it may be conjectured in this way, that sometimes the servitors in *dāsya rasa* they may think, may be some consciousness of their own capacity. 'That I'm not fit now to serve.' And in the higher *rasa* self forgetfulness is in more intensity, so they do not discover any time any unfitness in their body or mind. It may be in that light. But with reference to the context it can be understood properly, that it may be in that line. 'I'm unfit, I'm under pollution, I've not taken a bath, not pure.' In this sort of - but in the higher *rasa* self forgetfulness is so intense that in their mind such sort of trouble never comes up. It may be like that. In that line it may be explained. But I want to see the position, the context, and then I can say correctly, try to say, what is his conception there.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Govinda Mahārāja. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: He cannot even tolerate the worship of other phases of Kṛṣṇa, of Nārāyaṇa. When in Dvāpara-yuga, once Garuḍa was ordered to get some blue lotus. And when Garuḍa going to bring blue lotus from a lake, in the vicinity of which Hanumān's living. Hanumān managed to paralyse Garuḍa. There was a fight and Garuḍa was put within his armpit. And Hanumān collected those blue lotus and went to Dvārakā to present Kṛṣṇa. And when Hanumān is passing through districts, sometimes through the air, on the path of the earth, "Jaya Rāma! Jaya Rāma! Jaya Rāma!" is always coming from his mouth.

And when Kṛṣṇa was in Dvārakā He heard Hanumān is approaching. He asked one of the queens, Satyabhāmā, "You just take a figure of Sītā." _____ [?] Then asked Rukmiṇī to take the figure of Sītā. And He Himself took the figure of Rāmacandra.

Then when Hanumān entered he found that Sudarśana is watching on the gate, and he wanted to enter in, Sudarśana opposed. He put his finger within the Sudarśana and suddenly he made his finger fatter and Sudarśana like a ring was on the hand of Hanumān. And Garuḍa in the armpit. And Hanumān entered, "Jaya Rāma! Jaya Rāma!" And Kṛṣṇa became Rāmacandra,

and Rukmiṇī, Sītā. Then Hanumān worshipped with those hundred and eight blue lotus Rāmacandra.

Then Kṛṣṇa asked, "What is under your armpit?"

"One bird he wanted to disturb me."

"Oh! He's Garuḍa. Give him up, give him up." Then Garuḍa was let loose.

"What is on your finger?"

"That is one wheel that was opposing me entering here. I shall come to You and he's causing obstruction, so I put him on the finger."

"Oh! He's Sudarśana. Release him, release him."

The Sudarśana and Garuḍa and Satyabhāmā, we're told these three had some pride.

And to check their pride this was design of Kṛṣṇa. "That by Hanumān I shall defeat all three."

Satyabhāmā, she could not take the figure of Sītā, so she was insulted. And the Sudarśana and Garuḍa they thought they're the greatest hero of the time. That was also checked by this *līlā* of Kṛṣṇa.

So Hanumān, always he wants to see Rāmacandra. He does not like any other figure of Nārāyaṇa so much. Exclusively fond of Rāmacandra. So Hanumān is worshipped. Devotees are worshipped.

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshippable as I am."] [*Hari-bhakti-vilāsa*, 10.127]

[*Śrīmad-Bhāgavatam*, 7.15.2, purport] & [*Gauḍīya Kaṇṭhahāra*, 3.59]

Nārāyaṇa says, "As I am worshippable, My devotees are also so."

Because when the iron is surcharged with fire it can burn, it gets the function of fire. Anything coming in connection with fire imbibes the nature of the fire. So devotees, advanced devotees, when they come nearer to the worshipping area, they also earn the position to be worshipped. Through their worship we can march forward more steadily, effectively, than to approach Nārāyaṇa direct. *Bhakta sevā*, and they must be genuine devotees. Mad bhakte puja ma hoite para [?]
Mad-bhakta-pūjābhyadhikā [*Śrīmad-Bhāgavatam*, 11.19.21] "If you love Me, love My dog."

So when our devotion towards the Supreme Entity is of real spirit, genuine, then we cannot but feel to revere the devotees, advanced devotees. That is a sign whether I've got pure

devotion to Nārāyaṇa. This is a symptom, a criterion, that if I can love His devotee properly, and not jealous of devotees, but we love, we revere, we worship devotees, then we're really devotee of Nārāyaṇa.

And if there's any jealousy, "That I want direct connection with Nārāyaṇa. Why these people will come to interfere in the middle?" Then the devotion is not pure, the devotion is adulterated. Devotion can only be pure, the test is this that he can sincerely love another devotee. Then he's a genuine devotee, bona fide. Otherwise there's some defect in his devotion, he has some jealousy for the devotees, that devotee is not pure devotee.

Devotee: _____ [?]

...

Devotee: Guru Mahārāja. When we were in ISKCON there was a practice to distribute *japa mālā* beads before initiation. But I don't think that is...

Śrīla Śrīdhara Mahārāja: That was special arrangement with Swāmī Mahārāja, he introduced. But we're not accustomed with that. For his huge campaign he had to make arrangement for many new methods. For distribution or that sale of *prasāda*, and the extensive distribution of *japa mālā*. And selling and presenting books, and also thereby to get some money from them. We're told, whether it was in his time or not, to do some business with even objectionable things and to collect funds for the mission. So many things we see in his mission, that it was not in previous time.

Asraddha-dhano-nama [*Gauḍīya Kaṇṭhahāra*, 17.69-75?] It is one of the ten offences is this, to distribute the Name to whom has got no faith, no *śraddhā*, to give this. And *śraddhā* there is definition that when one has attained such stage of consciousness, if I do service, my duty to Kṛṣṇa, everything is done. If one has come to that standard of understanding he may be given this *Hari Nāma*. *Asraddha-dhano-nama-dhan*. One of the ten offences. And,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

We can approach anybody and everybody with the topics of Kṛṣṇa consciousness. "Kṛṣṇa is such, you try to have faith in this. Come and join us." All these things are allowed, but to give them, that person must have a standard of *śraddhā*, faith.

Devotee: We hear that Viracandra Prabhu, He delivered something like two thousand *mlecchas*.

Śrīla Śrīdhara Mahārāja: Ah! Buddhists. Naranedi [?] The bald, the shaved headed persons. It is a rumour coming down that shaved headed persons and ladies, about two thousand He gave Name. He converted, He gave entrance into the camp. He did so, so very, very generous He was. And it is told that Viracandra He was Viṣṇu Avatāra. Nityānanda's son, He was incarnation. And so He had the special power to convert them by His own force, by giving His own, transferring His own power and capacity to them. A special position He had, He could do. Nityānanda Prabhu could do, could convert Jagāi, Mādhāi, but He's not for all, not for general.

Swāmī Mahārāja did, he had some special power, inspiration he got. I say he's *śaktyāveśa*, some sort of divine potency came down in him, and under that guidance he worked. Such extensive work he has shown in the world with his miracle. So he could do many things, inspired by some higher potency.

But in ordinary cases we should accept our guidance from the scripture _____ [?]

Devotee: But in our case we should wait until initiation to give the *japa mālā*?

Śrīla Śrīdhara Mahārāja: Yes. Before *japa mālā* we must be confident that he has got palpable faith in him. Sincerely he'll try to go towards Kṛṣṇa consciousness. "Kṛṣṇa is all, He's our only Master. We're His slave." Such conception one must have to certain extent. Ke?

Devotee: Āśrama Mahārāja and Adhokṣaja prabhu. Mahārāja, it's also said,

sampradāya vihīnā ye mantrās te niṣiphalā matāḥ
[ataḥ kalau bhaviṣyanti catvāraḥ sampradāyinaḥ
śrī-brahma-rudra-sanakā vaiṣṇavāḥ kṣiti-pāvanāḥ
catvāras te kalau bhāvyā hy utkale puruṣottamāt]

["If someone receives a mantra from a guru who doesn't come in a bona fide *sampradāya* that mantra will have no potency and will be fruitless. Hence in the age of Kali there will arise four founders of *sampradāyas*, namely Śrī, Brahmā, Rudra and Sanaka. These four Vaiṣṇavas are the sanctifiers of the earth. Their four respective *sampradāyas* will arise from the Supreme Personality of Godhead in Utkal (Orissa)."]

[*Padma Purāṇa*]

Śrīla Śrīdhara Mahārāja: Yes. That is, what is not coming down, *sampradāya*, association, ha, ha, association of particular. You see, here was one Mr. Gandhi, you might have heard his name.

Devotees: Yes. Ha, ha.

Śrīla Śrīdhara Mahārāja: He introduced *khada*, that is instead of foreign cloth, milled cloth, to remove the poverty of the general public, the people, he recommended very strongly that *cherka*. Every family, just as the meal, they're not expected to eat in the hotel, but families they

must have cooking, preparing food and taking. So cloth also should be distributed in that way. Food and cloth, they must be self supportive in the village. So he introduced this *cherka* in which the ordinary man and woman can produce thread, and also can produce cloth. Labour for the ordinary persons in the villages, otherwise poverty won't go. So many mills they have taken away their vocation, and now the people are suffering, so he introduced this *khada*. "Rough cloth produced by the poor villagers, and we must purchase that." He introduced.

Then it so happened that from Japan specially, and other mill owners, they also produced such rough cloth, and began to capture the market in the name of *khada*.

Then that gentleman had to create one Association, the Khadi Pratisthan. "If you buy *khada* here and there the Japanese imitation *khada* will come to take the money to the foreign countries. But if you really want to help the poor you must have to purchase in this particular society, then the money will go to the parts of the poor, the Association."

Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: So the association, the revealed truth is coming down. Anyone from outside may come and tamper, and modify, but if it's in a particular association, faithful lineage, then outer influence won't be able to penetrate within. So *sampradāya* is necessary. They'll carefully protect that other ulterior undesirable things may not enter into the *sampradāya* in the name of religion. They will take care. "I have got from my Guru these formalities, this form, these advices." All these things he'll keep in with much care. In this way by this sort of descent the truth that comes from above that may be kept safe, that may not be tampered from outward forces.

For that purpose *sampradāya vihīnā ye*, no *sampradāya*, no succession, but faithful succession to - every company also. The Sunlight Soap - may be imitation, so anything to keep the purity of the starting capital, starting thing, association is necessary. They will take care that outward contamination may not impure the thing. So it is told that *sampradāya vihīnā ye mantrās te niṣiphalā matāḥ*. Which is not kept in the careful descent of the sincere persons, there might have entered many outward things that are not workable, polluted.

Especially the homoeopathic globules, medicine, how we can know that this is nax, this is that? Only come from reliable shop and reliable manufacturer, then it's easy for us. "Purchase medicine from that company, you'll get the desired result. Otherwise we cannot give any guarantee. There may be much imitation."

So this is necessary that the faithful connection from the beginning there must be. Otherwise no guarantee. The tampering may come and disturb the very purpose. Ke?

Devotees: _____ [?]

Devotee: Śrīla Śrīdhara Mahārāja. So generally we take it that someone must be initiated by a genuine Guru, or Spiritual Master, otherwise *mantrās te niṣiphalā matāḥ*, there's no result. But we see in the life of Śrīla Bhaktivinoda Ṭhākura he did not get initiated until very later in his life. But still, he wrote so many very high literatures.

Śrīla Śrīdhara Mahārāja: There are exceptional cases. Those that have realisation in his previous life.

tatra taṁ buddhi-saṁyogaṁ, labhate paurva-dehikam
yatate ca tato bhūyaḥ, [saṁsiddhau kuru-nandana]

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhagavad-gītā*, 6.43]

So there are persons that are rarely found who have their previous spiritual life. And in time they take some initiation Guru, otherwise also they're agent appointed by the Supreme. His previously acquired knowledge or conception. As Kṛṣṇa also took initiation from Guru, but it was not necessary, but formerly to show the fashion it was done.

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Forty five combined MP3 transcripts from to 85.04.28.A to 85.10.25.B_85.10.26.A

85.04.28.A / 85.04.28.B / 85.05.01.A / 85.05.01.B_85.05.04.A / 85.05.28.A_85.05.29.A / 85.05.29.B_85.05.30.A / 85.06.08.A / 85.06.08.B / 85.06.09.A / 85.07.21.B / 85.07.21.C_85.07.30.A / 85.07.30.B / 85.08.02.A_85.08.05.A / 85.08.07.A / 85.08.11.B_85.08.12.A / 85.08.20.A / 85.08.20.B / 85.08.21.A_85.08.23.A / 85.08.23.B_85.08.24.A / 85.08.24.B_85.08.25.A / 85.08.25.B_85.08.27.A / 85.09.16.A_85.09.17.A / 85.09.17.B / 85.09.24.A_85.09.27.A / 85.09.27.B_85.09.28.A / 85.09.29.A / 85.09.30.A / 85.09.30.B_85.10.02.A / 85.10.03.B_85.10.04.A / 85.10.04.B_85.10.05.A / 85.10.05.B_85.10.06.A / 85.10.06.B_85.10.07.A / 85.10.07.A / 85.10.14.A_85.10.15.A / 85.10.15.B / 85.10.16.A / 85.10.16.B_85.10.17.A / 85.10.17.B_85.10.18.A / 85.10.18.B_85.10.19.A / 85.10.19.B_85.10.20.A / 85.10.20.B_85.10.21.A / 85.10.21.B_85.10.22.A / 85.10.22.B / 85.10.25.A / 85.10.25.B_85.10.26.A /

85.04.28.A

85.04.28.B

85.05.01.A

Śrīla Śrīdhara Mahārāja: ...his lecture stopped, and he became dumb, no reply. He's going everywhere He is, everywhere. Only we want to have a real eye to see Him. Everywhere He is. There's no place where He's not present, as I told. Is there any place where He's absent? _____ [?]

"I'm everywhere, at the same time I'm nowhere. Everything in Me, nothing in Me. Try to understand My peculiar position, Who am I."

mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni [sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ.]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] [*Bhagavad-gītā*, 9. 4]

Still some analogy also given.

yathā mahānti bhūtāni, bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni, tathā teṣu na teṣv aham

["O Brahmā, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I also exist within everything and at the same time I am outside everything."] [*Śrīmad-Bhāgavatam*, 2.9.35]

Just as the ether is present everywhere, and everything is within it. But still, that thing is not ether, ether is not that thing. Earth and suppose air, everywhere there is air, there is heat, but everything is not fire. Distinction and non distinction of everything. Mahāprabhu said *acintya bhedābheda*, something common, something different. Distinction and non distinction, with one, with another, this is the general characteristic. Ke?

Badrinārāyaṇa: Teresa from Portugal.

Śrīla Śrīdhara Mahārāja: Oh, a lady? I took her as a man, boy. Such is the condition of my eyes. Ha, ha, ha. And still I'm living. With this also I'm living, I'm seeing, I'm talking, and I'm giving answers to your questions. What sort of man am I?

Badrinārāyaṇa: Divine.

Śrīla Śrīdhara Mahārāja: With so much defect. Ha, ha, ha. So I can't understand a word of that.

Badrinārāyaṇa: You are seeing only *ātmā*.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: Only *ātmā* you are seeing.

Śrīla Śrīdhara Mahārāja: Mania. I'm living with mania, particular. Search of Gaurāṅga, Kṛṣṇa, Gaura, Kṛṣṇa. That mania has swallowed me.

When I was to die a few months ago I asked Nimāi, where should I go away leaving this body? What do you think?

"You will be perfect there where you are you will be in these gradual - you are talking, you dealing are in thought, as you are dealing now you'll be there." He told.

And Govinda Mahārāja gave some _____ [?] The direct connection with Him is not possible, so Bhaktisiddhānta, our Guru Mahārāja, he told, "Think that you are one step lower. Your Gurus, they're in direct connection with Him, and you, just below the step, and carrying out his order. Don't try to have direct connection with Him."

That was a great help to me. Yes. Our Guru Mahārāja told like that. That is a peaceful position. Otherwise always searching, very fearfully searching but not finding, not satisfied, it's not possible, so that is troublesome. The second step, that is rather peaceful. Go on serving according to his order, thinking that I'm not in direct connection but my Guru is in direct

connection. According to his advice I'm going - he's there. That is some peaceful attitude _____ [?] In comparison with the huge infinite, and all the friends departed. They retired under this creed. Bon Mahārāja, Kṛṣṇa Dāsa Bābājī, Yājāvara Mahārāja, Paramahaṁsa Mahārāja.

Very fearfully Nimāi told in that way. And Govinda Mahārāja told in another way. I was pacified, yes, that is the safe position, and it is also given out both by *śāstra* and *sādhu*. That take that position, not trying to have any direct connection with Him - little indirectly. Ke?

Badrinārāyaṇa: Goswāmī Mahārāja.

Bhakti Sudhīra Goswāmī Mahārāja: Akṣayānanda Mahārāja he'll be coming soon.

Śrīla Śrīdhara Mahārāja: Are you thinking about Him?

Goswāmī Mahārāja: Him?

Śrīla Śrīdhara Mahārāja: _____ [?] Searching after Him. Kuntī Devī wanted unfavourable circumstances materially, considering that is favourable for His relationship.

vipadaḥ santu [tāḥ śaśvat, tatra tatra jagad-guro
bhavato darśanam yat syād, apunar bhava-darśanam]

["I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."] [*Śrīmad-Bhāgavatam*, 1.8.25]

Her calculation, she invited danger in life, so that when we're helpless, disappointed, from every difficult direction, naturally our search will go towards Him for solution, under the pressure. Self forgetfulness, surrender, to such circumstances that may be favourable for my spiritual life, to surrender to that circumstance. Anyhow, *na vinaśyati* [*Bhagavad-gītā*, 8.20], once coming in connection with Kṛṣṇa, never, no destruction can come. Tatrapi sarva sambandha [?] Any connection, slight connection, that will save you, definitely - question of time. *Na vinaśyati*, because whatever little connection we get with Him, that is invulnerable to the extreme, nothing can oppose, or crush, destroy that - such quality. Even Vaikuṇṭha connection, Brahman, Paramātmā connection, or similar things also cannot cope with it. It is of such arrangement, such quantity. None can stand fighting against Him. Though very little connection but its nature is such. Ultimately that will conquer the whole area. Others will have to retire, can't stand any competition.

māṁ hi pārtha vyapāśritya, ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās, te 'pi yānti parāṁ gatim

["O son of Pṛthā, low-born persons of degraded lineage, women, merchants, or labourers - they also attain the supreme destination by taking full refuge in Me."] [*Bhagavad-gītā*, 9.32]

If any connection with some mal deed, that also - others will be all finished by reaction - but there cannot be any reaction from coming in His connection, no trace.

Badrinārāyaṇa: Nārada Muni _____ [?]

Śrīla Śrīdhara Mahārāja: Where do you come from?

...

Śrīla Śrīdhara Mahārāja: ...he lived on the banks of the Ganges, about forty years back. One day he approached me and told, "I have seen Kṛṣṇa."

I told him, Kṛṣṇa is not very cheap thing. Don't say to me, go to some other.

"No, no. I have seen Him. Not only I've seen myself, but I've shown Him to many others here."

His mad talk continued here. I told, we've got some study about what is Kṛṣṇa, how to see, what is the signs, all these, we have cultured something. So not like ordinary man, I have seen Kṛṣṇa and I shall follow you to go and see Kṛṣṇa.

"Yes, I showed so many."

You might have seen some monkeys. So Kṛṣṇa is not a thing that will come here, this eye, this physical eye. Then that gentleman went away. Again, why you are deceiving yourself? You know how is Kṛṣṇa and who can see Him. And after seeing Him what will be the condition? Some general knowledge, you know that how you are troubled by this lust, the anger, the greed, so many things within you. And you say you're a *brāhmaṇa's* son in a human birth. And you're wasting, deceiving others and yourself. Don't deceive you.

That created some impression in him that day. Then after some days he left everything, that female dress, and cut off his hair, and came. "Yes. What you have said it is true. I'm still a slave of my senses. How can I get the truth? You give me *dīkṣā*."

But Śrauti Mahārāja was present that day, he stopped me. "Don't. He's a hypocrite. Today he's come to you, again another day he'll go after some other clan. Don't give him" So I avoided him.

So Kṛṣṇa is not so easily to be seen and to be attained, not to be got within the fist.

He's everywhere, He's nowhere. Everything in Him, nothing in Him. He's such.

"I'm everywhere, I'm nowhere. Everything in Me, and nothing in Me. At the same time."

Search for Kṛṣṇa, with this background.

...

Śrīla Śrīdhara Mahārāja: To maintain ones position, the current is always passing. Within the current to maintain ones position, that also requires some force. But there is also dynamic character, though apparently static. But no progress is progress, ha, ha, specially in relation with the infinite. To maintain ones position in unfavourable circumstance, that is not very easy. Hare Kṛṣṇa. Hare Kṛṣṇa.

Vipralambha, rather that is more powerful. *Vipralambha*, the painful harmony, that I'm not having any place in the harmony. A very peculiar thing. The greatest necessity for Him is He. To fulfil the highest necessity, to come to Him, that is to get Him. This is a very peculiar thing.

Once I delivered a lecture in a Madras meeting where the scholars of the Madhva School, they made arrangement for Madhvācārya's birthday or so. They made me president. And Nagaraja Sharma, a professor of the Madhva School, delivered lectures. In the beginning I gave some preliminary lecture, there I mentioned about Mahāprabhu.

tṛṇād api sunīcena, [taror api sahiṣṇunā / amāninā mānadena,] kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

A slight touch in his lecture I traced, that to think ones own self to be so mean as the blade of grass and *sahiṣṇunā*, what may be the achievement there? To think ones own self to be very low, very mean, how can that be the means to attain the higher thing? A slight remark.

Then again in the conclusion, presidential address, I got the chance of mentioning. Who can see himself mean - who is in the relativity of the big. So only the *jīva*, soul, can think himself very lowest of the lowest when he's having the conception of the great infinite. As much as he'll have some conception of the infinite, cannot but think in comparison, meanest of the mean. So here, realisation is measured by this way, what he'll see. And who can think himself big, he's thinking big, in relativity with the small, he's big and other things are small, he's finished. So when he's living in the infinite, smallest of the small, meanest of the mean, he cannot but think of the real criterion of our improvement towards infinite consciousness. Ke?

Devotee: Viśvānanda.

Śrīla Śrīdhara Mahārāja: *Vipralambha*. As much as connection we get of Him, so much our hankering must be intensified. So good, so good, so beautiful, so capturing, so charming, that will be the sign. And in a negative side - 'I have got Him.' Ha, ha. That will be like dream, not normal, abnormal, if you think.

ye kāle vā svapane, dekhinu vaṁśī-vadane, sei kāle āilā dui vairi
['ānanda' āra 'madana', hari' nila mora mana, dekhite nā pāinu netra bhari']

[punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance

such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Jagannātha-vallabha-nāṭaka*, 3.12-13] & [*Caitanya-caritāmṛta, Madhya-līlā,* 2.37-38]

When I got Him in dream, not normal position, that seems to be abnormal. He came and He united with me, that is like a dream. The ocean of *viraha*, separation, it's always unsatisfied. For the time being that wonder is extreme satisfaction. And that may be permanent with that - that others are enjoying Him, and I'm marking it from a distance. This second position, that can be more permanent, and that may be satisfying.

Mahāprabhu when He's giving description that in His *samādhi*, transcendental condition, He saw that He's in Govardhana, and *gopīs* and Kṛṣṇa.

"*Gopīs* are trying to utilise Me for His service, Kṛṣṇa's service, in such a way. And their mood, they're going to be united with Kṛṣṇa and His service. I was seeing with great pleasure _____ [?] Very innermost and purest type of ecstasy I was feeling when I saw that they're maybe one step nearer. Not direct connection with Kṛṣṇa. But connection with *gopīs*, Kṛṣṇa, will be outsider, onlooker. That can stay something, may come to our view, but one step lower.

And there, the sweet sound of their movement and their ornaments, all these things, how beautiful, I was experiencing. At that time you all took Me to this mundane world by chanting the Name of Kṛṣṇa *viraha*. By the noise of the sound of Kṛṣṇa, you took My, drew My attention to this plane of affliction. You disappointed Me from that connection, disconnected from that happy connection. In *samādhi*, as in a dream stage we have got experience, Kṛṣṇa *viraha*."

So indirect, telescopic system, what is far, far away, only through many differences in between we can have some idea, telescope. *Tad dāsa-dāsa-dāsānāṁ dāsatvaṁ dehi me prabho*. A peculiar thing, not direct. If I go to see direct I can't see - so far. But only telescopic glass, many set in between, then I can have some idea. Just as the sun, we can see him from a particular distance, but if we want to see him nearer we'll be finished. Approaching towards _____ [?] we'll be finished on the way to see him.

Adjustment is such. Always we'll see from behind the Guru, Vaiṣṇava. Through them we shall have some. So Rādhā *dāsya*, that is the submission to the greatest seer. Always from behind Her, or in other *rasa* behind Him, or behind Her, we're supposed to have a sight of Him. That is the strategy.

Yogaḥ karmasu kauśalam [*Bhagavad-gītā*, 2.50]

Devotees: Skill. Art. Expertise.

Śrīla Śrīdhara Mahārāja: In a war the *kauśala* is used in what term?

Akṣayānanda Mahārāja: Strategy. How to approach.

Śrīla Śrīdhara Mahārāja: That is the secret of the trade, trade secret, the secret to success. Testing point.

Kṛṣṇa. Gaura Hari. He's everywhere. We can't see Him. How fun it is. Everything in Him, He's everywhere. And we cannot see Him. What is the fun? Really He's the existence of the existence, maintaining all existence, He's at the back of every existence. But that is lost with us.

vraje prasiddhaṁ nava-nīta-cauraṁ, gopāṅganānāṁ ca dukūla-cauram
[aneka-jamārjjita-pāpa-cauraṁ, caurāgragaṇyaṁ puruṣaṁ namāmi]

[Who is famous throughout Vraja as the Butter Thief
Who steals the cloths of the cowherd girls
Who steals the sins that a devotee accrues over many lifetimes
I bow to that Lord, the Foremost of Thieves]

[*Chaurāgragaṇya-Puruṣāṣṭakam*
First of Eight Prayers Glorifying the Best of Thieves
An ancient prayer by an unknown Vaiṣṇava author]
[*Radha-Krishna Nectar*, compiled by Dasaratha-suta dāsa, p 206]

To steal everything is His habit, ha, ha, stealing, *caura*. His existence also conceived like a thief. Thief comes, goes, his activity is always undercover, not known, stealthily. Thief's movement is always stealthy. So His nature, His existence is like that. When He comes He comes also like a thief.

One gentleman told, I was a student in Baharampur College, went to hear lecture from some Goswāmī _____ [?] I heard, he told, I remember, "Because He's a thief so we're relieved, we've got some hope."

How? Because we can invite big men, but they may not have time to come. But a thief we try our best to oppose him by erecting walls and barriers and alarms and so many, but still, uninvited, stealthily he comes and finishes his duty. So we're by nature such that there are so many boundary walls that none can enter, God cannot enter. But because He's a thief He enters our heart and captures it. And it's the advantage that He's a thief. Uninvited. We may put thousands of barriers on the way of His coming, but the thief he manages all these difficulties and still comes. Uninvited and finding so many oppositions also the thief comes.

So naturally so many barriers we're accustomed for exploitation, so many barriers there are. Nothing can disturb my exploiting business of different type, so so many barriers are there, then renunciation. But He does not care for all these blockades and He comes and captures my heart. That is our solace that He's a thief. Otherwise we have no hope, we're such. We're in such position that every step there's barrier of *saṁskāra*, gross and subtle. Superstition, knowledge, conception of separatism, that is guarding us. But only because He's a thief He does not care for all those barriers of any kind and comes to steal my heart.

Hare Kṛṣṇa.

Devotee: Guru Mahārāja. While preaching, sometimes they ask us, "Have you seen Kṛṣṇa? If you've not seen Kṛṣṇa how can you preach about Him?"

Śrīla Śrīdhara Mahārāja: So, it's very easy to see Kṛṣṇa? Ha, ha. Eh?

Devotee: My stock answer is _____ [?]

Śrīla Śrīdhara Mahārāja: You've seen Kṛṣṇa of your mental doll, giving mental as Kṛṣṇa, there is Kṛṣṇa. Kṛṣṇa is not a doll of my concoction, not my eternally forgetful mentality. What is Kṛṣṇa? That is not an easy thing, Kṛṣṇa conception. He's nowhere, He's everywhere, He's nowhere. So we're to take He's nowhere. And because we're searching Him, He's everywhere. The nowhere class also not eliminated. But we're encouraged to think that He's in Guru, Vaiṣṇava. Try to think like that. To me He's nowhere, but to my Guru He's everywhere. We're to hold ourselves in such a subtle _____ [?] And that also always just on the head of my Guru. Guru menasira purna sobha pai sata guṇa [?] When we try to see every step of my Guru then He comes with him. _____ [?] We cannot have any vision direct.

So in Rāmānanda Rāya's talk there he's saying,

ye kāle vā svapane, dekhinu vaṁśī-vadane, sei kāle āilā dui vairi
['ānanda' āra 'madana', hari' nila mora mana, dekhite nā pāinu netra bhari']

[punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana, tabe sei ghaṭī-kṣaṇa-pala
diyā mālya-candana, nānā ratna-ābharaṇa, alaṅkṛta karimu sakala]

["Whenever I had the chance to see Lord Kṛṣṇa's face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes."] ["If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments."]

[*Jagannātha-vallabha-nāṭaka*, 3.12-13] & [*Caitanya-caritāmṛta, Madhya-līlā*, 2.37-38]

"When He gave His sight to Me, two enemies came to capture Me. _____ [?] Some sort of ecstatic feeling, and when My heart was captured with some unprecedented pleasure, inestimable pleasure, and they got the upper hand and they disturbed Me having My perception about Him. '*Ānanda' āra 'madana.*' *Hari' nila mora mana*. I was overwhelmed by these two feelings from Me, so I could not have a proper estimation about Him.

If in future I get such chance, then I shall, *hari' nila mora mana, dekhite nā pāinu* _____ [?] Then when I went to see Him, He's nowhere. But if I get another chance then I shall try to satisfy that time, that the time may not pass like lightening. That time is coming and going like lightening. And that also I was captured by two feelings, and I could not have any proper estimation of Him.

But if second time I get that chance I shall try to satisfy the time, that he may stay for some time. And then I will try to have a conception about Him, if I can fix the time. The time does not stand, it's like lightening, passed."

So Yogamāyā, this relativity, all this external paraphernalia. Raja comes, means it depends on the - for a king to come to some place it depends mostly on his paraphernalia, not so much on him. They will recommend, "Yes, you can go there, it is quite safe." And with dignity he'll be welcomed, reception, all these things. So Yogamāyā, They manage. So we shall rather try to satisfy the paraphernalia. 'He' means He's got a big paraphernalia, high paraphernalia, Yogamāyā.

And He says, "Though I'm independent, still, practically I'm dependent to My devotees. Who has left everything and coming towards Me in Durvāsā's case."

ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
[sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"As if I'm dependent, I become dependent to My - though I'm independent, I seem to be dependent on the devotees. They have left everything and come to Me. How I can cross them and do anything whimsically?"

So the clever persons, really, who has got some idea of devotion, they'll go more towards the devotee than to Him. Not direct approach. *Bhakta-parārdhīno*.

And He Himself says, "They can sell, they can take Me to a market and can sell Me."

Mahāprabhu says, about Vāsudeva Datta, "His devotion is so intense that he can sell in the market that Kṛṣṇa. _____ [?] Wherever that Vāsudeva Datta will make marketing about Me, I go there. I'm so indebted and so closely connected with him." So,

[na me 'bhaktaś catur-vedī, mad-bhaktaḥ śva-pacaḥ priyaḥ]
tasmai deyaṁ tato grāhyaṁ, sa ca pūjyo yathā hy aham

["Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to

him, and whatever he offers should be accepted. Such devotees are as worshippable as I am."] [*Hari-bhakti-vilāsa*, 10.127]

[*Śrīmad-Bhāgavatam*, 7.15.2, purport] & [*Gauḍīya Kaṇṭhahāra*, 3.59]

kṛṣṇa se tomāra, kṛṣṇa dite pāro, tomāra śakati āche
āmi to' kāṅgāla, `kṛṣṇa' `kṛṣṇa' boli', dhāi tava pāche pāche

["Kṛṣṇa is yours, therefore you are able to give Him to others. This is certainly within your power. I am indeed wretched and fallen, simply running after you crying "Kṛṣṇa! Kṛṣṇa!"]

[Bhaktivinoda Ṭhākura's *Ohe! Vaiṣṇava Ṭhākura*, 4]

And it's a peculiar thing, he also in his turn, he's also looking after the favour of his own Guru. So telescopic system, and there is reality also. But that does not diminish the value of reality but enhance, that is the peculiarity. So *bhakta saṅga*. Kṛṣṇa *saṅga* - to have connection, association with Kṛṣṇa, something abstract, mostly. So the *śāstra* has given more stress to the association of the devotees. Try to see there in him, in the devotee. That is concrete view, and then *śāstra*.

sādhu-śastra-kṛpāya [yadi kṛṣṇonmukha haya / sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

When there was four Āḷvārs, or three Āḷvārs perhaps, they lived contemporary. Then in a dark night these three met perhaps in some occasion, festival or so, in a temple compound. But they were not known to one another, they heard their name, Āḷvār. Āḷvār means *parṣada*. Then...

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Śrīla Śrīdhara Mahārāja: ...dark night, and talking with one another. Then they could find they have met their friends by talking in a dark night, though not seeing anyone.

Then one of them told ultimately, "Do you feel the existence of a fourth person here?"

Another said, "Yes, a fourth person is here."

About Whom they're talking, that is the Lord Himself. These three devotees, and one suggested a fourth person, about Whom they're talking, He's also there.

[nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā] mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [*Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35, purports]

They felt in that plane, that line of knowledge, they tried to understand this better. The fourth Person about Whom they're talking, He's present here. And His presence was felt in some other means, way, and that was reality. Just as a scientist in his research laboratory, he can find something what ordinary persons cannot understand. But he's sure in his laboratory, in his machine, this is such, cannot be otherwise. Something like that. And that sort of layer they use in their understanding, there they can feel something. Otherwise all will say, "The devotee can - he finds something in a devotee. They give up everything, all the charm of the world, and go to serve the Guru and the devotee. But ordinary world they ridicule. Oh. They're suffering from mania. And this man was good, but now he's attacked by some mania and running after that thing." That will be there.

ātmārāmāś ca munayo, nirgranthā apy urukrame
kurvanty ahaitukīṁ bhaktim, ittham-bhūta guṇo hariḥ

["Those sages who, being merged in the bliss of the spirit soul, are totally free from the binding knot of mental images - they too engage in the unmotivated service of Śrī Kṛṣṇa, the performer of marvellous deeds. This is but one of the qualities of the Supreme Lord Hari, who charms the entire world."]
[*Śrīmad-Bhāgavatam*, 1.7.10]

So especially to establish the reality and dignity of devotion, the _____ [?] those that are very proud of knowledge, they're the greatest enemy. But when anyone of that section goes to devotion gets stability there.

So when Śukadeva, who was, who had his dignified position amongst the *jñānīs*, that *brahma-jñāna*, always in connection with conscious mood. He's always living cent percent in the relativity of consciousness, ignoring this world of exploitation. In his eye, no search for any exploitation, but oneness with subjective reality, always subjective reality. He never comes down to see the objective world for exploitation. Always at that level. And when *he* comes to establish - and that is very similar to some non specified, non differentiated thing, that Brahman - but when *he* comes to say about personality, about specification, differentiated world, then the *jñānīs* they gave some attention to his talk.

So Catuḥsana, they're not idolaters, they're not concocting anything. Already have got the broadest idea of the basic fundamental consciousness. And they're going to say about specified things, about the activity, about the relationship with the paraphernalia, then there may be something.

Śukadeva says in that assembly of the higher authorities of different sections of highest realisation.

pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā / gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."]
[*Śrīmad-Bhāgavatam*, 2.1.9]

"I'm Śukadeva. You all know that I'm well established in the continued thought of consciousness. And fully eliminated from material representation of plurality. But I was attracted by some cosmos. I was well established in the chaos of non differentiated perception of pure consciousness. But I came, my mind was attracted towards another cosmos. So a cosmos is in the higher association, on the other side, on the higher side of this ordinary general conception of consciousness. And that is not constructed by, or produced by any material things here. There is also earth, there is also air, there is also light, there is also sky, these luminaries, persons living there in that conscious world. In that conscious world also the specification there is in the fullest ecstasy, fullest development, everything. Rather, whatever we find here, everything is in causal position there. And that is very charming, attractive, beautiful, and that captured my heart towards it. So don't think that what I say about Kṛṣṇa *līlā* it is a part of this mundane world. Don't mistake that. It's something transcendental, supernatural, supra-mental. There *is* such thing, similar thing, but that is very ecstatic, joyful, and charming. In this way, *cid-vilāsa*."

Gaura Hari. Gaura Hari.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. So here I stop.

...

[08:35 -

Devotee: _____ [?]

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

17:20 ?]

Śrīla Śrīdhara Mahārāja: There was one epic in Sanskrit, written by _____ [?] who was contemporary of Kālidāsa, he has written a verse there.

"What I have written here, that may not be appreciated by the present generation. But still I foster this hope that kāla _____ [?] Time has no end, and _____ [?] and the earth is also immeasurable. So in any time, in any corner of the earth, anyone may come up who will appreciate this epic."

Mahāprabhu has given out the highest thing here. And in any time, in any corner of the world, someone may appreciate.

Akṣayānanda Mahārāja: Yes. And Kavirāja Goswāmī also something told, "I cannot give, but I cannot not give. I should not speak all these things, but I cannot avoid."

Śrīla Śrīdhara Mahārāja: *Kahibāra kathā nahe* [*Caitanya-caritāmṛta, Madhya-līlā,* 2.83]

[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya]
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.49]

Mahāprabhu Himself says, "This is not to be spoken out, *tathāpi*. Still the mad they cannot check him, go on expressing. *Kahile vā kebā*. And if it is given out, who is there who will come to put faith in these things? No one will have, no one will trust, no one will have faith, believe such things."

'Oh this is all imagination.' Still, the extraordinary brain...

Akṣayānanda Mahārāja: Tuṅga-vidyā.

Śrīla Śrīdhara Mahārāja: ...you may call him mad, still he'll go on, continuing to say that thing.

Tuṅga-vidyā dāsī. Tuṅga-vidyā is one of the eight friends of Rādhārāṇī. And she's much well versed in music, dancing, etc. Tuṅga-vidyā. And you are her maidservant.

Akṣayānanda Mahārāja: Dāsī. Dāsī means maidservant.

Śrīla Śrīdhara Mahārāja: Maidservant, she friend of that Tuṅga-vidyā.

Akṣayānanda Mahārāja: Very wonderful.

Śrīla Śrīdhara Mahārāja: One of the eight bosom friends of Rādhārāṇī. Tuṅga-vidyā.

Akṣayānanda Mahārāja: Very wonderful name.

Śrīla Śrīdhara Mahārāja: Tuṅga-vidyā perhaps the Prabodhānanda Sarasvatī in Gaura *līlā*. He's famous for his sentimental and fervent writing, about Rādhārāṇī, what She has said, He has said.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Tuṅga-vidyā dāsī.

Akṣayānanda Mahārāja: *Mahā bhāgya*, most fortunate, you're the most lucky.

Śrīla Śrīdhara Mahārāja: Anurādhā says that she's very earnestly serving in different departments. And I ordered her to take care of the cows also.

Tuṅga-vidyā dāsī: _____ [?]

Śrīla Śrīdhara Mahārāja: Cleansing the cow house.

Akṣayānanda Mahārāja: I have seen, when the Vaiṣṇavas take *prasāda*, after she comes with cloth and cleans. I have seen it yesterday.

Śrīla Śrīdhara Mahārāja: Yes. There was one king, Pratāparudra, in Orissa, Jagannātha. On his behalf many requested Mahāprabhu Śrī Caitanyadeva, "You please show Yourself once. He's very eager to have a *darśana* of You."

But Mahāprabhu did not give. But when He found that when Jagannātha is coming out in the chariot, the king, he himself he's brushing, cleansing the way, that attracted Mahāprabhu. "Oh, he sits on the throne, but to Jagannātha he's a sweeper." Now His heart was melted, and a little after that very day embraced that Pratāparudra Mahārāja. A sweeper, mean *sevā*, which is considered to be very mean service, that is highly appreciated in the higher circle.

So *tṛṇād api sunīcena*, a soul thinking himself, or herself, so low, who can really think himself very low he's very noble. Only the noble can feel and think themselves to be very low. As one comes in connection with infinite, truly he cannot but see him very small, smallest of the small. So that is the criterion how far one has progressed in his conception about infinite. The proof is that how much he's feeling himself to be the lower and lowest. That is the standard of measuring how much he's made progress towards infinite conception, *sambandha jñāna*. Who is he in this universe? What degree of real conception he has got about that? One who can think himself very, very low, smallest of the small, then he should be understood by the experts, 'He's a real devotee. He has got real connection with the Lord. So he has become so low, showing himself so mean.'

Akṣayānanda Mahārāja: Mahārāja Pratāparudra he told,

tava kathāmṛtaṁ tapta-jīvanaṁ, kavibhir īḍitaṁ kalmaṣāpaham
[śravaṇa-maṅgalaṁ śrīmad-ātataṁ, bhuvi gṛṇanti ye bhūridā janāḥ]

["O Kṛṣṇa, the nectar of Your words and the narrations of Your pastimes give life to us, who are always suffering in this material world. This nectar is broadcast all over the world by great souls, and it removes all sinful reactions. It is all-auspicious and filled with spiritual power. Those who spread this message of Godhead are certainly doing the greatest relief work for human society and are the most magnanimous welfare workers."] [*Śrīmad-Bhāgavatam*, 10.31.9]

Śrīla Śrīdhara Mahārāja: Unconsciously Mahāprabhu showed, "Who are you that are pouring nectar in My ear?" Mahāprabhu unconsciously embraced him at that time. "You are pronouncing that verse, *tava kathāmṛtaṁ*. Who are you that's helping me to drink this nectar?" And embraced him, as if unknowingly who is he.

Tuṅga-vidyā dāsī: I have a question. Behind the material form there are many spirits. We can see them and can we communicate also with them? Behind this I see many people, many faces everywhere, and I draw them.

Akṣayānanda Mahārāja: She says, "Behind the material form there are many spirits. I think I see that behind the material form there are many spirits. So can I communicate with them?"

Tuṅga-vidyā dāsī: Or have any hope?

Akṣayānanda Mahārāja: "Can I have some hope?" She says.

Śrīla Śrīdhara Mahārāja: Yes. They're also getting help.

Tuṅga-vidyā dāsī: I see and I draw.

Śrīla Śrīdhara Mahārāja: It depends on their disposition. If they're recipient then from there also they can have help.

Akṣayānanda Mahārāja: _____ [?]

Devotee: _____ [?]

Tuṅga-vidyā dāsī: The spirits all fly, also then they're like the sun and the wind and the clouds.

Śrīla Śrīdhara Mahārāja: With what attitude the spirit you come in connection, what attitude they've got?

Akṣayānanda Mahārāja: She says like the sun and the wind and the moon.

Śrīla Śrīdhara Mahārāja: The personality behind the sun, the personality behind wind?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: There are different phases of existence, so that when one comes to *siddhi* he comes in connection with all those. But without God connection if you indulge yourself in experiencing their association that will be waste of time. Whatever you'll do there must be some interest for satisfaction of Kṛṣṇa and His men. Whatever you do, that must have the

interest, the satisfaction of Kṛṣṇa. Otherwise you must not indulge yourself to be charmed by so many different type of visions. There *siddhi, yoga siddhi*, may take ones own self towards so many phases of the existence of the world. Infinite classes are there.

But our business is with Kṛṣṇa consciousness, eliminating all different conceptions that are found in this material and subterranean, and super material, that is very fine material world. Infinite. There is also Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, different planes of conception of the material world. But we're not concerned with that, we're concerned with Kṛṣṇa consciousness.

Tuṅga-vidyā dāsī: So I shall not draw?

Śrīla Śrīdhara Mahārāja: Otherwise our lives after lives may be devoted in different aspects of this infinite world, but there'll be no end. No end, search or quest, even of the material - suppose space, or time, whatever you search after, no end. So you must not allow yourself to be misled, misguided, to know about so many things in the creation. It is infinite. You are to withdraw rather from all such tendencies and concentrate yourself only in the service of Kṛṣṇa and His own. So withdraw from the world. Otherwise my spiritual life will be snatched by them and we shall have a birth in those different planes. But Kṛṣṇa is not to be found there in different planes strata of life. Only through the *sādhu* which is very rarely that connection can be had, *sudurllabhā*. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. Then Virajā, Brahmaloka, *siddhaloka*, so many planes of life of subtle experience. But we won't go towards them, eliminating, all elimination. Even eliminating Nārāyaṇa consciousness we shall try to have Kṛṣṇa consciousness only. So many demigods are there, they have got their own sphere, we're to avoid them.

[yadi karibe kṛṣṇa-nāma sādhu-saṅga kara] bhukti-mukti-siddhi-vāñchā dūre parihara

["If you are going to chant the Holy Name, keep the association of the pure devotee and totally abandon all your desires for enjoyment, liberation, *yogīc* perfections or miracles."] [*Prema-vivarta*]

All these ultra engagements should be avoided.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167]

Only concentrate, focus.

When the Pāṇḍavas and Kauravas they were having training from Droṇācārya, then one day to test their education about the weapons, Droṇācārya put a doll of a bird on a branch of the tree. And asked them to pierce the eye of that bird. Then one by one, so many, Yudhiṣṭhira, and Duryodhana, they're all asked, "What do you see? You are to pierce the eye of that bird which is pushed on the branch of that tree. What do you see?"

"Yes, I'm seeing everything."

Yudhiṣṭhira told, "Yes, I'm seeing the bird, whole bird and the tree."

And so many "Oh, we're seeing."

"Oh. Keep your weapons." Then he asked another, "What do you see? It is necessary that you will only pierce the eye of the bird. What do you see?"

"Yes, I'm seeing the bird, the tree."

"Oh. Take off your weapon."

Then Arjuna was asked to pierce the eye, and he was asked, "What do you see?"

"I'm seeing the bird."

"No tree or anything?"

"No, I can't see anything."

"Are you seeing the whole bird?"

"No."

"What do you see?"

"Only the eye of the bird."

"And nothing you are seeing?"

"No, I'm not seeing anything else, but only the eye of the bird I see."

"Yes. You throw the arrow."

So our attention towards Kṛṣṇa will be such, all eliminating. I can't see anything but Kṛṣṇa. And all my energy must be directed towards service of Kṛṣṇa. Kṛṣṇa and *kāṛṣṇa*, His agent. Kṛṣṇa and His agent, I'm seeing them, I can't see anything else. If I see so many things then I'd not be able to hit the mark.

Do you follow?

Tuṅga-vidyā dāsī: Yes.

Śrīla Śrīdhara Mahārāja: So we shall try as much as possible only to look at Kṛṣṇa and His own, and eliminating all else. Even forgetting sometimes my own body, self forgetfulness to the totality. And not only self forgetfulness, that is the negative side, but Kṛṣṇa remembrance, only looking at Kṛṣṇa and His own. That is the positive side. And self forgetfulness the negative side. All, with everything self forgotten, only Kṛṣṇa consciousness. I even do not feel myself in the service of Kṛṣṇa. That we're to acquire.

Do you understand?

Tuṅga-vidyā dāsī: Yes. But they give me message.

Śrīla Śrīdhara Mahārāja: So eliminate all those impressions of past life, or your *yoga* practice, or this, that. That should be eliminated wholesale, and only Kṛṣṇa consciousness. And that also as represented by Mahāprabhu Śrī Caitanyadeva.

Kṛṣṇa is also represented by many. Even the anarchist party they also have reverence for Kṛṣṇa, for *Gītā*. They get their encouragement from *Bhagavad-gītā*. 'Life is nothing, death is nothing,' and that is utilised for their anarchism. So that is not Kṛṣṇa consciousness. So many men appreciate the *Bhagavad-gītā* from different directions.

But as Mahāprabhu has directed us to see Kṛṣṇa we want to see Kṛṣṇa in that type. That type of Kṛṣṇa we want to see. When Kṛṣṇa entered the playground of Kaṁsa where he made some conspiracy to kill Kṛṣṇa, Balarāma, by his appointed hooligans, and Kṛṣṇa entering, different mentality having different estimations about Him.

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherds men; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

In this way. One section looking at Him and feeling something. Some say, "Oh. He's a great wrestler." Some say, "Oh. He's a dreadful thing." The *yogīs* say, "Oh. We try to have meditation on Him. We're searching about Him and He's that wonderful thing of our meditation." The parents say, "Oh. He's my own child." In this way. And the wrestlers they say, "Oh. He's the God of death approaching towards us." In this way the different sections having different view about Him.

So we want to have a view as Mahāprabhu has given us. As Vṛndāvana, Vraja, His cowherd friends, Nanda, Yaśodā, the *gopīs*, how they're seeing Him and got, we - our aim is that, the loving, overflowing with love, sweetness. That Kṛṣṇa we're searching after, the object of our search, Kṛṣṇa.

Gaura Hari bol. Gaura Hari bol.

Today the departure day of Śyāmānanda. He was first initiated into as friend, *sākhya rasa*, friendly service. But anyhow his fortune was somewhat different.

One day when from Nandagram he's marching towards Kalivan [?] in the early morning chanting the Name of Kṛṣṇa very cheerfully. Suddenly he found that one beautiful girl she's searching for something near the boundary line of the land on the way. Just before that he found one very bright piece of jewellery ornament. He, Śyāmānanda, took that and put into his

Hari Nāma choli and going on chanting. Now he found, he cast his eyes back towards that space where he found that jewel, and found a very beautiful girl is searching after something there. Then he went back and approached the girl. "What do you search here?"

"At night when we came to be united with Kṛṣṇa, and going back at that time, our Mistress Rādhārāṇī, some ornament slipped away from Her body. And I'm searching after that."

"Oh. I have got it. Is this it? Does this belong to your Mistress?"

"Yes."

This *nipur*, the ornament of the ankle, and that was given to her and she disappeared. She put it on his forehead, the girl put that *nipur* on his brow, forehead, and disappeared suddenly.

Then he had some awakening in the heart from the friend service towards this *mādhurya* service, the consorthood, suddenly awakened in him. And he approached Jīva Goswāmī, and Jīva Goswāmī gave him *dīkṣā*...

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Śrīla Śrīdhara Mahārāja: And Mahāprabhu gave him the charge to look over all the devotees there.

When he went to Rādhā-kuṇḍa found that Dāsa Goswāmī sitting under the shade of a tree, he's taking the Name. And next, about a few yards, a tiger is taking water.

Sanātana Goswāmī approached Raghunātha Dāsa, he suddenly found _____ [?] in his front, fell flat at his feet. "By your order I have come to give some order to you. You please at least build a cottage. Don't stay under the tree. A tiger was taking water here nearby. At least one cottage. This is my request, order to you. I shall send a person to build a cottage for you, and please accept it." So by his order he built the cottage at Rādhā-kuṇḍa. *Rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt*.

[vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Śrī Upadeśāmṛta*, 9]

Rādhā-kuṇḍa, that is very special place for Rādhārāṇī, along with Her friends that special choice there. Other groups do not approach. Candrāvalī has got another place: *sakhī-sthalī*. That is the place for Candrāvalī's group. And Rādhā-kuṇḍa is for Rādhārāṇī's group.

One day, in his last days, Raghunātha Dāsa Goswāmī used to take one pot of this buttermilk, a small pot constructed by one leaf.

His attendant thought, "He only takes one pot, so if I can have a big leaf, I can prepare a big pot and then he will take some more." With this idea, he searched for that tree with big leaves and found in *sakhī-sthalī* that there those trees have got big leaves. He took that and with a big leaf prepared a big pot, and filled up with buttermilk he approached Dāsa Goswāmī.

"Oh, where have you found such a big leaf? A big pot you have."

"I found it in *sakhī-sthalī*."

"Is it?

[Śrīla Śrīdhara Mahārāja perhaps gestured in such a way that encouraged devotees to laugh]

The sentiment may grow to such degree of jealousy. Still, they're the first group of Kṛṣṇa's devotees.

In Bhaktivinoda Ṭhākura's song, we find, *sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane*.

[1) āmi to' svānanda-sukhada-bāsī, rādhikā-mādhaba-caraṇa-dāsī
2) duṅhāra milane ānanda kori, duṅhāra biyoge duḥkhete mari
3) sakhī-sthalī nāhi heri nayane, dekhile śaibyāke paraye mane
4) je-je pratikūla candrāra sakhī, prāṇe duḥkha pāi tāhāre dekhi'
5) rādhikā-kuñja āṅdhāra kori, loite cāhe se rādhāra hari
6) śrī-rādhā-gobinda-milana-sukha, pratikūla-jana nā heri mukha
7) rādhā-pratikūla jateka jan, sambhāṣaṇe kabhu nā hoy mana
8) bhakativinoda śrī-rādhā-caraṇe, saṅpeche parāṇa atība jatane]

1) I am a resident of Svānanda-sukha-kuñja and a maidservant of the lotus feet of Rādhikā and Mādhava.
2) At the union of the Divine Couple I rejoice, and in Their separation I die in anguish.
3) I never look at the place where Candrāvalī and her friends stay. Whenever I see such a place it reminds me of Candrāvalī's *gopī* friend Śaibyā.
4) I feel pain in my heart when I catch sight of Candrāvalī's girl-friends, for they are opposed to Rādhā.
5) Candrāvalī wants to take away Rādhā's Lord Hari, thus covering the grove of Rādhikā with the darkness of gloom.
6) I never look at the faces of those who are opposed to Śrī Rādhā and Govinda's joyous union.
7) Nor do I find any pleasure in conversing with those who are opposed to Rādhā.
8) Bhaktivinoda has enthusiastically entrusted his soul to the lotus feet of Śrīmatī Rādhārāṇī.

[*Bhakti-pratikūla-bhāva Varjanāṅgīkāra*,
Renunciation of conduct averse to pure devotion, song 4.]
[From *Śaraṇāgati*, *The Songs of Bhaktivinoda Ṭhākura*, p 32-34]

"We avoid *sakhī-sthalī*. We don't care to have a look at that, because if we see that Śaibyā - Śaibyā means Candrāvalī's assistant. Just as Lalitā, Viśākhā are Rādhārāṇī's assistants. So Śaibyā, Padma, they're assistants of Candrāvalī, so they're the antagonistic party, they remind her, so we don't, we avoid *sakhī- sthalī*."

When Prabhupāda continued whole Vraja-maṇḍala *parikramā* for a month, with thousands, but no camp in the *sakhī-sthalī*. Even we had camp in Varṣāṇā and Yāvaṭ, not in Nandagram. Ha, ha. Nandagrama is a common place. But we were always on the side of Rādhārāṇī, to show that our camp was established in Varṣāṇā, and the next camp went to Yāvaṭ. And from there we came to visit Nandagrama, the place of Kṛṣṇa. We're always on the side of Rādhārāṇī. Rādhā-Govinda. Without, everything else is intolerable to us.

Dāsa Goswāmī said, *bakārināpi*. *Āśābharair-amṛta-sindhu-mayaiḥ*. This last appeal to Rādhārāṇī.

"I want Your favour, at all cost. If You do not favour me I do not want this Vṛndāvana, this, that. Even I do not want Kṛṣṇa Himself, if I do not get Your favour. Without You I do not want any Kṛṣṇa."

Without Rādhārāṇī - that famous *śloka*, this is Rādhā-*dāsya*, the highest attainment of the Gauḍīya.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?

["O Varoru my beautiful, most magnanimous Goddess, my heart is flooded with an ocean of nectarean hopes. I have somehow been passing time until now eagerly longing for Your grace, which is an ocean of ever cherished nectar. If still You do not bestow Your mercy on me then of what use to me are my life, the land of Vraja, or even Śrī Kṛṣṇa who without You, is simply a mighty hero, the destroyer of demoniac forces like Baka."] [*Vilāpa-kuṣumāñjali*, 102]

"*Prānair*, even my life, *vrajema*, this Vraja Dhāma, and *bakārināpi*, and even that *bakāri* Kṛṣṇa I don't want. I want You, and then with You I want Govinda."

Rādhā-Govinda, Giridhari, and not Giridhari alone. There is possibility of accommodation of other group, we can't allow that. First we want You, then we want Hari. That is Gauḍīya Vaiṣṇava schools highest sentimental realisation. Gaura Hari bol.

Akṣayānanda Mahārāja: So Giriraja is above *rāsotsavād*, *govardhanaḥ*, *ihāpi* ?

Śrīla Śrīdhara Mahārāja: Ah! From Vṛndāvana, *rasa*, Govardhana a selected few, and then Rādhā-kuṇḍa is acme, the wholesale. We get Kṛṣṇa whole there. In other places some not wholesale, but prejudiced. Vṛndāvana a common temperament for all the *gopīs*. But in Govardhana a selected few, qualified, not ordinary, not all, mass. And in Rādhā-kuṇḍa only the special group there.

Gaura Hari. All these things have been heard. We must give all our attention towards _____ [?]
That cannot be acquired - it will come out of itself. Our full aim will be towards the lower part.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

["I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Our whole attention will be towards service. And Kṛṣṇa's will may take us to the higher standard. We won't be a party to that. Our full attention will be towards the feet. But if He wants to utilise me in any way that is His lookout. That will be the temperament. *Tad dāsa-dāsa-dāsānāṁ [dāsatvaṁ dehi me prabho*.] Make me servant of the servant of the servant. That will be the real temperament of a real devotee, always going down. But when Kṛṣṇa wills to do anything He may utilise me in any way. That is the temperament.

Gaura Hari. Gaura Hari. Gaura Hari. Badrinārāyaṇa prabhu _____ [?]

[11:00 - 12:33 ?]

Akṣayānanda Mahārāja: He says, "The soul, *ātmā, jīvātmā, kesagra śata bhāgasya,* how do we explain that, that the soul is so small?

[bālāgra-śata bhāgasya śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."]
[*Śvetaśvatara-Upaniṣad*, 5.9] & [*Gauḍīya Kaṇṭhahāra*. 10.8]

Śrīla Śrīdhara Mahārāja: It's an analogy. Smallest of the small, smallest particle, smallest unit of the conscious soul, like atom or electron. As atom or electron is considered to be the smallest constituent element, so the soul is the smallest particle of the conscious world. Smallest of the small.

Akṣayānanda Mahārāja: But that is only an analogy?

Śrīla Śrīdhara Mahārāja: Ah! And that analogy is given if one hair breadth - that is the sign of small, hair breadth. And if that breadth that can be hundred times divided into hundred, and again one portion of that into hundred, you may - that is an analogy about the soul affairs. But its nature is *sarva vyadhi*, all pervading, just light, whatever small, its effulgence is to certain extent. In that sense, *acalo 'yaṁ sanātanaḥ, sthāṇur sarva-gataḥ,* means that, concentrated in one position but as a spark its halo is such, in that way.

[acchedyo 'yam adāhyo 'yam, akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur, acalo 'yaṁ sanātanaḥ]
[avyakto 'yam acintyo 'yam, avikāryo 'yam ucyate
tasmād evaṁ viditvainaṁ, nānuśocitum arhasi]

["The soul is indivisible and cannot be burned, moistened, or dried up. He is everlasting, constant, unchangeable, and ever-existent. Nothing can obstruct his passage."] ["This soul is imperceptible, inconceivable, and unaffected by the sixfold mutations (birth, existence, growth, maturity, diminution, and destruction). Therefore, knowing the soul in this way, you can no longer lament."] [*Bhagavad-gītā*, 2.24-25]

Akṣayānanda Mahārāja: Yes. So that means the soul is actually much finer than the...

Śrīla Śrīdhara Mahārāja: Finer, that is quality is of that kind, like light.

Akṣayānanda Mahārāja: That is a rough example, rough analogy only.

Śrīla Śrīdhara Mahārāja: As *sarva-gataḥ* _____ [?] in the sense that has got feeling in the whole of the body. In every part of the body souls _____ [?] that consciousness _____ [?]

Akṣayānanda Mahārāja: In your *Gītā*, that he can take the body of demigods, humans, _____ [?] all different species, *sarva-gataḥ*.

Śrīla Śrīdhara Mahārāja: *Sarva-gataḥ*.

Akṣayānanda Mahārāja: All-approaching.

Śrīla Śrīdhara Mahārāja: May be qualified to be posted anywhere and everywhere, as duty. Sometimes Brahmā, sometimes Śiva, sometimes _____ [?] *Sarva-gataḥ*. And all-pervading, so many there, these particles are innumerable _____ [?] everywhere the particle is present, not one, but similar.

Akṣayānanda Mahārāja: Then a question arises, I was discussing with one friend yesterday, that if every atom, if everything is conscious, in Vedic conception everything is conscious, that means every atom also in the *māyā śakti*, every atom is also *cetan*, conscious.

Śrīla Śrīdhara Mahārāja: Ha, ha. Yes.

Akṣayānanda Mahārāja: In the higher conception. *Eṣa bhāgavatottamaḥ. Bhagavad bhāvam ātmanaḥ*.

[sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

So every atom in *māyā śakti* is also *jīva*.

Śrīla Śrīdhara Mahārāja: Yes.

Akṣayānanda Mahārāja: So then the danger will come.

Śrīla Śrīdhara Mahārāja: *Māyā śakti* doing service, rendering indirect service to the Lord.

Akṣayānanda Mahārāja: Yah. Now somebody will say that *jīva* has become *māyā śakti*.

Śrīla Śrīdhara Mahārāja: Not *jīva*.

Akṣayānanda Mahārāja: Then what will happen? How to...

Śrīla Śrīdhara Mahārāja: Lower than *jīva. Jīva* is in the rank of *śiva*, and the potency of *śiva* is *māyā śakti*, in general. It is possible only to finite *jīva*, illusion is possible only with the *jīva*. Illusion, *māyā* means illusion. Illusion is possible only with *jīva*, not above, so under the *jīva*. False notion, false imagination, that is concerning *jīva*, not anything higher.

Akṣayānanda Mahārāja: Yes. Above is Yogamāyā, below is Mahā-māyā, above is Yogamāyā.

Devotee: Mahārāja. Is the world real or unreal?

Śrīla Śrīdhara Mahārāja: Ha, ha. Real, that it is, otherwise just as a disease in a body is real, otherwise why we shall make so much to remove the disease. All the Ācāryas they're trying their

utmost to remove *māyā*, illusion. So Śaṅkarācārya says that illusion is unreal, that is error, that is nothing. But Vaiṣṇava, that is something, otherwise you are trying hard to remove that thing? It is there. _____ [?]
But it is there, it is a particular indirect potency there.

Devotee: It is real but a dream, not concrete substance, but a dream.

Śrīla Śrīdhara Mahārāja: His conception of the truth.

Devotee: As *acintya bhedābheda*, it is both concrete as well as dream.

Śrīla Śrīdhara Mahārāja: Yes. Everything comes under that, *acintya bhedābheda*.

Devotee: So the world is concrete as well as dreamlike, simultaneously?

Śrīla Śrīdhara Mahārāja: Dreamlike. Those underlying illusory things seem concrete.

[21:00 - 26:12 ?]

...

Śrīla Śrīdhara Mahārāja: I'm told that he has purposely avoided.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: He's his disciple, and also he has published *Gītā*. And without referring to that and the comparison, all these things, how it can be done so. He has avoided that I was told. When I heard the introduction I found no reference, then I told there's no reference, so I purposefully avoided. So some comparison may come in question. And Akṣayānanda Mahārāja has got some delicate position, he's his disciple. All these things, they told me.

Bhakti Sudhīra Goswāmī: Yes. And so many have been given credit. It's one thing if no one had been given credit, but so many have been given credit.

Śrīla Śrīdhara Mahārāja: Who are they? Bhaktivinoda Ṭhākura, Prabhupāda, all these...

Bhakti Sudhīra Goswāmī: No. Not like that.

Badrinārāyaṇa: Almost everybody.

...

Śrīla Śrīdhara Mahārāja: ...*parakīya*, where *upayānti te*, I have written the meaning of this *upayānti te* that the *parakīya sambandha*. What do you think?
"Yes. We heard that. What can come _____ [?]

Bhakti Sudhīra Goswāmī: See, that could have been used...

Śrīla Śrīdhara Mahārāja: That was his...

Bhakti Sudhīra Goswāmī: Mahārāja. That would have been a very nice introduction for *Hidden Treasure*.

Śrīla Śrīdhara Mahārāja: *Ke bolchen*?

Badrinārāyaṇa: He says that would have made a good introduction.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja's...

Bhakti Sudhīra Goswāmī: Yes, saying this. Without this, and then introduction.

Badrinārāyaṇa: Yes. A few lines would have made a nice introduction.

Bhakti Sudhīra Goswāmī: See, because Mahārāja, the way it appears - there's an introduction in the book by Govinda Mahārāja, in the *Gītā*.

Badrinārāyaṇa: There's an introduction in the book by Govinda Mahārāja.

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: So his introduction was written in nineteen sixty one, I think. So it's saying in the introduction there are no *Gītās* available in the devotional school. Do you understand?

Badrinārāyaṇa: At that time.

Bhakti Sudhīra Goswāmī: Right. But this book is being published in nineteen eighty five.

Badrinārāyaṇa: When Govinda Mahārāja wrote his introduction he told that there were no...

Śrīla Śrīdhara Mahārāja: No?

Bhakti Sudhīra Goswāmī: He says, where is it? They're mainly from, what does he say? They're from...
He just says that...

Śrīla Śrīdhara Mahārāja: Where that hint I gave about the inner meaning of *Gītā* at that time _____ [?]
Viśvanātha Cakravartī Ṭhākura only very...

Bhakti Sudhīra Goswāmī: It just mentions that there are so many *Gītās*...

Śrīla Śrīdhara Mahārāja: Cakravartī Ṭhākura only given in a very remote way, that this knowledge is not ordinary knowledge, *jñāna vaisista*. *Dadāmi buddhi-yogaṁ*, *jñānī yogena bhāsvatā*. That *jñāna*, after the final stage of devotion then *jñāna* is, knowledge is being introduced again, *jñāna-dīpena bhāsvatā* [*Gītā*, 10.11] How it is possible? Viśvanātha Cakravartī only gave hint, "This knowledge is not ordinary knowledge, it has got its speciality." Only this was mentioned, but what was that, that was not explained.

I have given explanation to that, because his is like *jñāna śūnya bhakti*, and *jñāna* is hidden in particular case. *Soka moha*.

"When they're in separation, extreme pain in separation, at that time I go and show them Myself with clear knowledge."

"Oh! My Son has eaten." When Śacī Devī after cooking very favourite things for Nimāi, then she thought, "Nimāi is *sannyāsī*. These are very favourite curries I have sent to Him." So she began to shed tears. "Where is my Nimāi? These things are very favourite." Nimāi suddenly appeared and began to eat there.

Aka buli asru bari darinu mayan astre lastre ari jaya korinu vacan [?]

Mahāprabhu says in Purī, "Remind My mother this Dvādaśī day she did such, and I went there immediately and took the *prasādam* there, from her hand."

Śacī Devī also saw, "Oh! Nimāi _____ [?] that was past. Then, what is that? I had a dream? Nimāi's a *sannyāsī*. He left home long ago. But what I saw Nimāi is taking food. What is this? Am I mad? Or I've not served anything in the dish? Or any dog or some beast, animal came and left? Or at all I've not served any food here? Have I not cooked?" She going and searching in the dining room. "A little, yes it is there, I have cooked. Then, what I saw?" All these things.

For the time being when they're very madly feeling separation pain, suddenly He appears, shows them, "I am here." *Soka moha*. For the *jñāna*, the warning, *jñāna-dīpena bhāsvatā*, I have explained in that way.

Bhakti Sudhīra Goswāmī: Yes, wonderful explanation.

Śrīla Śrīdhara Mahārāja: *Upayānti te, upa* and *upayānti te*. Who have fully attained continuous devotional life, again then I give suggestion towards *parakīya. Upayānti te, upa* means that, *upapati* means lover, not wedded husband, lover. So *upayānti* means this *parakīya*. That after

they achieve the highest acme, even crossing the society, and the *śāstric* order, they establish a secret relation of the highest connection with the Supreme. There should not be anything between the two. "My Lord and myself, no *śāstra*, no society should come between us." So that sort of relationship _____ [?]

And I asked Swāmī Mahārāja, "I have interpreted this in such a way."

Swāmī Mahārāja answered, "Yes." Short reply. "What can be the meaning otherwise?"

Because I told him that they have come to the finish of the devotion, again how this is coming.

Bhakti Sudhīra Goswāmī: Very deep realisations.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Ha, ha, ha. Hidden Treasure. *Gītā-gūḍhārtha-gauravam*, in the *vandana* Sanskrit.

[vande śrī-guru-gaurāṅgau, rādhā-govinda-sundarau]
sa-guṇau gīyate cātha, gītā-gūḍhārtha-gauravam

[Bowing down to the holy feet of Śrī Guru, Śrī Gaurāṅga, and Śrī Śrī Rādhā Govindasundara, all accompanied by Their associates, I shall sing the great glory of the hidden treasure of *Śrīmad Bhagavad- gītā*.] [*Hidden Treasure of the Sweet Absolute*, Introduction, p xxxvii]

The very hidden meaning of singing the glory of the very hidden meaning in *Gītā. Gūḍhārtha-gauravam*. That was also written in the beginning. *Gūḍha* means secret, hidden, *ārtha* means meaning, and *gaurav* means glory. I'm singing the glory of the very hidden meaning in *Gītā*. *Gūḍhārtha-gauravam*.

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: So that might have raised some questions from the other party. But there was only one, the question of etiquette, formal question. All others silent.

Bhakti Sudhīra Goswāmī: Well, I mean from in this way, the etiquette...

Śrīla Śrīdhara Mahārāja: What Caru Swāmī told, "Why you have gone to _____ [?] which is not mentioned in *Gītā As It Is*? So it is eliminated there. Other possibilities of other interpretations is eliminated, no basis there. So it is a bad adventure to cross his opinion, that I'm giving here like *Gītā As It Is*.

Bhakti Sudhīra Goswāmī: Yes, but we should show...

Śrīla Śrīdhara Mahārāja: And you feel encouragement to see more there.

Bhakti Sudhīra Goswāmī: We should show that the author of *As It Is*, we should show that Swāmī Mahārāja the author of *As It Is*, who has given *As It Is*, that he would approve of this interpretation.

Śrīla Śrīdhara Mahārāja: He will prove?

Bhakti Sudhīra Goswāmī: Approve.

Śrīla Śrīdhara Mahārāja: Approve?

Badrinārāyaṇa: Yes, of this interpretation.

Bhakti Sudhīra Goswāmī: Of *Hidden Treasure*.

Śrīla Śrīdhara Mahārāja: Yes, but only I myself is witness.

Bhakti Sudhīra Goswāmī: That's enough. Who else can we trust?

Śrīla Śrīdhara Mahārāja: But they want to blaspheme me. And you heard the recent flaws against you, Akṣayānanda Mahārāja, and Purī Mahārāja. Suddenly came, that rumour, that they have sent men against
_____ [?]

Bhakti Sudhīra Goswāmī: *Māre kṛṣṇa rākhe ke, rākhe kṛṣṇa māre ke* – [If Kṛṣṇa protects someone, no one can kill him, and if Kṛṣṇa wants to kill someone, no one can save him.]

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: And all three are here...

...

Śrīla Śrīdhara Mahārāja: ...had consultation with him, and this is approved that this sort of ruling cannot be avoided. That was his opinion. I asked him here. That I have given such interpretation because after the highest trace of *bhakti* again how *jñāna* comes here? *Jñāna-dīpena bhāsvatā*. Who was in the acme of devotional stage, the *jñāna-dīpena*, the light of *jñāna* is necessary for them he says, how it is possible?

So Swāmī Mahārāja - Śrīdhara Mahārāja asked him, I have given the way out this way. "Yes."

And another, that *upayānti te*, after their complete surrendered connection with Kṛṣṇa, then again, *dadāmi buddhi-yogaṁ taṁ*. "I give them suggestion, *upayānti*, to come to Me through *parakīya rasa*."

That also he told, "Without this, what other interpretation can be possible?"

So that is my private talk. You may mention or may not, because they may laugh at you. But some appreciation that this sort of *Gītā* hidden truth that's coming to the educated public of the civilised world. At the bottom we cannot avoid the gift of Swāmī Mahārāja. Otherwise it was not impossible. He was a man of secluded life and what he thought it was there. _____ [?]

Bhakti Sudhīra Goswāmī: The only thing I could add Mahārāja, is that you are a perfect Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: _____ [?] so many pictures are there showing so many people in appreciation of Śrīdhara Mahārāja _____ [?]

The westerners came in connection with Mahāprabhu _____ the divine love mainly through Swāmī Mahārāja. So that is the basis. We shall be thankful, mostly thankful to him. In this way you can adjust.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Something should be mentioned about Swāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Mentioned and in a dignified way in one place dedicated to Swāmī Mahārāja something, mainly to compensate. What do you say?

Bhakti Sudhīra Goswāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Nimāi: So it can be done now.

Bhakti Sudhīra Goswāmī: It may be possible.

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: Please do the finishing into workmanship is all right that none can understand it is added later on.

Bhakti Sudhīra Goswāmī: Yes. These men who did this book are expert, first class. He did it once in *Śrī Guru And His Grace* in Malaysia.

85.05.29.B_85.05.30.A

Bhakti Sudhīra Goswāmī: Galaxy of stars. In astronomy there's Andromeda, the galaxy.

Śrīla Śrīdhara Mahārāja: _____ [?]

Nimāi: _____ [?] Different spheres, galaxies.

Bhakti Sudhīra Goswāmī: Well this, that's a galaxy. Because it's a science booklet.

Nimāi: _____ [?] Omniscience, name of this pamphlet, booklet, is Omniscience _____ [?]

Bhakti Sudhīra Goswāmī: Like omniscient.

Nimāi: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Ultimate _____ [?] of all of us is hopeful, _____ [?], fulfilment, and home comfort. This is assured, we're all right. *Svarūpe sabāra haya, golokete sthiti*. Self determination, the highest reach ultimately of all of us is there. So this optimistic conclusion is above all. No despair, no disappointment. Whatever threatening from the atomic or neutron bomb, we're distributing this news. And this is inevitable, we distribute to you all, the panic stricken men of the present civilised world. The panic stricken of the present civilised world, "Oh, you come to attend, this is guaranteed, our happy end is guaranteed here." That may be the conclusion. Guaranteed, happy end, fulfilment is guaranteed, ha, ha, and this is such. And the steps are in this way, whatever. Home. Back to God, back to home. None can oppose. *Ahaitukī, apratihatā*. That fundamental wave underlying, that is, none can oppose. *Ahaitukī*. That is causeless and none can oppose. Irresistibly we're going towards that goal. So hope, solace, consolation, to the reactionary of the present scientists we're giving. *Śṛṇvantu viśve amṛtasya putrāḥ*. _____ [?]

Bhakti Sudhīra Goswāmī: Sons of nectar.

Śrīla Śrīdhara Mahārāja: *Abhi, abhaya*, no fear.

Akṣayānanda Mahārāja: *Akuto-bhayam. Harer nāmānukīrtanam. Yoginām̐ nṛpa nirṇītaṁ.*

Śrīla Śrīdhara Mahārāja:

[etan nirvidyamānānām, icchatām akuto-bhayam
yoginām̐ nṛpa nirṇītaṁ, harer nāmānukīrtanam]

["O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge."] [*Śrīmad-Bhāgavatam*, 2.1.11]

So ultimately *abhi*, no fear _____ [?] The clarion call _____ [?] No fear. All these threatening, they're temporary, and in the lower stage. And you, your *ātmā*, you yourself is above that. We have come to give this news to the science stricken people, population, educated population. The consolation to the scientific educated population.

Nimāi: Victims to science.

Śrīla Śrīdhara Mahārāja: Victims. Consolation to the *abhay vāṇī*, the clarion call, or something impressing.

Akṣayānanda Mahārāja: *Yan-nāma vivaśo gṛṇan. Yad bibheti svayaṁ bhayam*.

Nimāi: *Āpannaḥ saṁsṛtiṁ ghorāṁ*.

Śrīla Śrīdhara Mahārāja: *Āpannaḥ saṁsṛtiṁ ghorāṁ*. This will apply for good. *Āpannaḥ saṁsṛtiṁ ghorāṁ*. We're very much overwhelmed with the apprehension of destruction.

āpannaḥ saṁsṛtiṁ ghorāṁ, yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta, [yad bibheti svayaṁ bhayam]

["Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified."]
[*Śrīmad-Bhāgavatam*, 1.1.14]

Giving the connection, divine sound, by which they can avoid all these things very easily. Immediately they can be above all these threatening things. Only by getting identification of their own proper self, then all is finished. Only try to get your proper identification back, that soul is immortal, it is above all this destructive threatening. Only this point try to catch, and then you're above. And then you've got a life of prospect to march forwards. And this is nothing, a negligible thing - to avoid the threatening of death that is most negligible lower order of proper reading. And your positive life is long, to march towards Goloka, Kṛṣṇa consciousness. And this is, in a negative way that will be, all this dreadfulness will be avoided, in a negative, negligent way.

āpannaḥ saṁsṛtiṁ ghorāṁ, yan-nāma vivaśo gṛṇan
tataḥ sadyo vimucyeta, yad bibheti svayaṁ bhayam

That can give the corresponding threatening to these threatening of the material world. *Svayaṁ bhayam*. The dread of this scientific conquest that will be benumbed. That will get fear, frightened, the threatening will be frightened itself. Such higher knowledge is there, and such hope of consolation of life of everybody is there. This is useless and ineffective, it is a hoax of illusion, nothing else.

So *abhi. Śṛṇvantu viśve amṛtasya putrāḥ* _____ [?] You are child of the immortal soil. Try, this is primary lesson to you all my affectionate children, that *viśve amṛtasya putrāḥ*, that you are immortal, you are child of the immortal soil. So this is the primary teaching of the *Upaniṣad*. And there are many things to be developed, to get developed knowledge about from the structure underground. Sweet, sweet structure is there. But the primary teaching, to get out of this dread of the threatening of the so called scientific civilisation, and their slaves of scientific civilisation. The threatening of the slaves of scientific civilisation. All your attempts are futile, know you will fight amongst you and you'll be finished. But the real interest of the animation won't be touched in any way by you, it won't be touched. That is rather that will be - get a fresh chance to establish itself in the desert. The dawn of real life is coming on the brain of the present suicidal civilisation.

Kṛṣṇa. Kṛṣṇa. Yes, a very admirable line you have taken here in this short book. And the conclusion will be something like that, that you're guaranteed, ensured, your prospect is ensured. Sweet prospect of your future life is ensured and is of such nature. And nothing can affect that, you are ensured.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. So this sort of preaching will only go on for the welfare of the whole animation. All else are redundant, unnecessary.

Devotee: But in this modern age every considerate person denounces evil reactions of science, but they're accepting the properly utilised science.

Śrīla Śrīdhara Mahārāja: That is *māyā*. They know it but they cannot forsake it, give it up. So that is *māyā*.

Devotee: So we denounce even the reaction of misused science, that is cursed. But we accept the bright side of science. And here we have attempted to draw that harmony between science and philosophy. Actually we find some resemblance between philosophy and science.

Śrīla Śrīdhara Mahārāja: It is rather opposite to the science. Science wants power and knowledge over the nature. But we're to understand, *jñāna śūnya bhakti*, everything depends on the sweet will of my Lord. I'm to satisfy my Lord. "Everything in My own hand."

As our Guru Mahārāja told, "A poor girl who's married to a prince, then by that relationship the whole kingdom is under her, within her fist." The girl was poor, but if connected with a king by marriage, then through him, everything within her fist.

That is the position of the potency. The Lord is there, my sweet relationship with Him, that is my only necessity. And everything is within Him, and through that everything must come to His

subservient to me. I do not have any direct connection to control this or that potency, all these things. This is *jñāna śūnya bhakti*. Neither power nor knowledge necessary, only affection to Him under whose control everything is there.

Devotee: But science is reality beyond any calculation.

Śrīla Śrīdhara Mahārāja: So *jñāna śūnya bhakti's* justification is here. Through affectionate relationship with the Supreme, everything comes under you. Otherwise if you try to have independent authority over them it will be futile, like wild goose chasing, so give up. *Jñāna śūnya bhakti*. Try to connect yourself with an affectionate relationship with the Supreme under whose control everything is there. Thereby you can have control over everything, by affection. Affection rules everything, neither knowledge nor power.

That is the conclusion of *Bhāgavatam* and Mahāprabhu. And *jñāna śūnya bhakti's* basis is that. And it's not unreasonable, quite reasonable, how a finite can have control over Infinite. Only with the sweet will of the Infinite that can, and his intelligence and his utility, he'll be best utilised in seeking his friendly connection with the Absolute. And all other energy will be all spoiled, lost. Any other line of improvement will be all loss of energy, foolishness. This is not unintelligible. Hare Kṛṣṇa. Gaura Hari.

...

Śrīla Śrīdhara Mahārāja: ...she demon, and the name of Jarāsandha came from her. Jarāsandha he was the father-in-law of Kaṁsa. Jarāsandha. The great fight with Kṛṣṇa-Balarāma. Eighteen times he attacked Mathurā, and Kṛṣṇa-Balarāma had to flee away. Balarāma went to kill him - Kṛṣṇa interfered.

"No, not to be killed by You this time. Bhīma is there to kill him, Jarāsandha." And Balarāma withdrew.

Jarāsandha. _____ [?] a strange plan for performing _____ [?] One *lākh* of kings he will cut asunder, sacrifice in a *yajña*. So ninety six thousand already in his prison house, only four thousand remaining _____ [?] small kings or *zamīndārs*, at that time _____ [?] *yajña*.

Kṛṣṇa, and Arjuna, and Bhīma, three were there to kill him _____ [?]

Jarāsandha had a capitol well guarded, and an automatic drum also there. Without *brāhmaṇa* and *sādhu* whoever will cross over that it will automatically make sound.

So Kṛṣṇa, Bhīma, and Arjuna, in the garb of a *brāhmaṇa* entered there. _____ [?]

And They arrived there just on the Dvādaśī day, after fasting Ekādaśī, the Dvādaśī day, before *pāraṇa* They reached his assembly, as his guest. And after feeding the guest then the king will make his _____ [?] When he came to find his guests he recognised Kṛṣṇa.

"Oh. You have come. All right, what is Your proposal? What do You want?"

"We want to fight a duel. We have come - our begging to you is this, that before *pāraṇa* we want real fight with you."

"All right."

"We are three, who will you select?"

"Why You eighteen times You fled for fear of me? _____ [?] Arjuna, he's like a boy. But Bhīma he's like a proper fighter, real fighter, so he'll do. What type of fight?"

"This *gadā*." He told.

"All right. Bring two *gadā*, clubs." And asked Bhīma, "Select one of them."

And Bhīma selected first and then next he took and the fight began.

Kṛṣṇa already told Bhīma that, "He won't die until he's torn asunder."

Two parts of the body joined together. Sandha, Sandhi, Jarā, the she demon. Jarāsandha's father was Bṛhadratha also he had no child. Anyhow one *sādhu* came, and he wanted for a child, he gave a fruit. "Give it to your queens and you'll have a good son." Then two queens they quarrelled among themselves and that was divided into two, that fruit. So they produced a half, half.

And what that will do, the both parts were sent in the cremation ground, that was under the jurisdiction of that she demon Jarā. She came and found, "Oh, two parts." _____ [?] connected those two into one, and then she found that suddenly the life is coming. Then after some time she found a real boy is produced. Then what to do? "I could not eat this child. Rather, the king is childless, so if I produce this child to him then I may get free food whole life." With this idea she took him to the king.

And king also enquired _____ [?] and he was that, invincible, everything. It was some boon on him that if his two parts are separated then only he'll die, otherwise not.

So Bhīma and Jarāsandha in a duel fight going on, sometimes Bhīmas falling, sometimes Jarāsandha.

_____ [?] Kṛṣṇa again told Bhīma that, "In this way he'll be killed, otherwise not." But Bhīma forgot that. _____ [?] fourteen days passed, fighting going on. Then Kṛṣṇa He showed some sign to Bhīma by tearing...

Badrinārāyaṇa: Straw.

Śrīla Śrīdhara Mahārāja: Palm leaf, and Bhīma was reminded. And next chance when Jarāsandha fell Bhīma divided him into two.

Then all those ninety six princes were released, and Jarāsandha's son, his name was Sahadev, he was installed on the throne, and they went away. _____ [?]

And another, Śiśupāla, was also killed _____ two demons [?]

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

What is killing, and what is saving? Ha, ha. It is a play to someone. Being killed may be taken as a fun, without caring, no apprehension, no fear, specially by the *kṣatriya* school.

Śibi is cutting his own flesh from the body, Mahārāja Śibi. That is another incident, to test him, by the fire god and Indra. One pigeon, and another that _____ [?] vulture class. When the pigeon came and fell on the lap of Mahārāja Śibi, "Please give me shelter."

And then that [eagle] bird came. "It is my food so you can't deprive me of my attached providence."

Then ultimately Śibi told, "I can't leave her because she prayed for shelter to me. And it's the duty of the kings if anyone comes to take shelter they must give it. So I can't leave her."

So ultimately it was decided that Śibi will give as much flesh as it is in the bird, that pigeon. By weighing pigeon, whatever flesh, Śibi from his own body he will give. So pigeon one side of the weighing machine, another side he's cutting flesh from his chest and putting. But as much as he's cutting and putting, the bird's weighing much more. So at last Śibi had to stand himself on the weighing part. At that time of course, flowers were thrown from the heaven, the test finished. So that Indra and Agni they came to test his purity of king's duty.

There are many present also, patriots giving the flesh of his own body without caring for any trouble there. Physical courage, moral courage, spiritual courage, there is classification and there is distinction. Animals also courageous to fight to the last. The *brāhmaṇa* class they're not inclined to bleed their body, but the *kṣatriya* class here they're very courageous about it. And that was proved in the case of Karṇa and Paraśurāma.

Karṇa in disguise of a *brāhmaṇa* went to Paraśurāma to learn _____ [?] or something, in the garb, disguise of a *brāhmaṇa*. But to expose him, Indra one day - Paraśurāma is sleeping, putting his head on the thigh of Karṇa. And Indra was always partial _____ [?] assuming the form of a worm, and from the earth he pierced through Karṇa's thigh and gave a bite to the head of Paraśurāma. Paraśurāma woke up and found the blood is flowing there from Karṇa's thigh. "What is this?"

"You were sleeping. I did not like to disturb your sleep. But this happened that one worm came from the earth and pierced my thigh and so the blood."

"The worm has pierced through your thigh and still you did not care to wake me about this. You could tolerate so much? You are not a *brāhmaṇa*. You must be *kṣatriya*. You have come here in the garb of a false *brāhmaṇa*. So whatever I have taught you, I'm giving a curse, at the time of your danger those won't come to your help, whatever you learned. You have deceived me."

So *brāhmaṇas*, generally they're not supposed forbear physical trouble or pain, but *kṣatriyas* they're meant for that. Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: He's taking different position for future work? Eh? The war of love against the dreadfulness of this human nature. Taking seat, making so many forts. Durgā, fort, fort is being prepared in different places to begin and continue war against material aggrandisement. Learn who are you. You're not owner of your own body. Come to think in this level. You think this property belongs to you, this body belongs _____ [?] of your own position, and then go to attract others. The very root uprooted, not only uprooted, negative side. But the positive side is overwhelming, overjoyed.

So such a great prospect in your life, and ignoring that - Swāmī Mahārāja told, "In New York, big buildings _____ [?] where are they, and what are _____ [?] They've constructed these big sky kissing buildings and they're standing for so many years they'll stand. But what about those

who constructed them? Where are they? No definite trace about those builders, where they've gone."

So that is about everyone, buildings standing, but the builder disappeared, finished. Where is he? What about that? So that thorough study, thorough self analysis. Who are you? Where are you? What is your prospect? How to attain that? All these fundamental questions put in your sight and thought.

Adhyātma-vidyā vidyānāṁ.

[sargāṇām ādir antaś ca, madhyaṁ caivāham arjuna
adhyātma-vidyā vidyānāṁ, vādaḥ pravadatām aham]

["O Arjuna, of created objects, beginning with the sky, I alone am the creation, dissolution, and sustenance. Of all wisdom I am the knowledge of the soul, and of the logicians' or philosophers' debate and criticism I am the demonstrated conclusion."] [*Bhagavad-gītā*, 10.32]

Kṛṣṇa says in *Gītā*, "I am there, I am there, I am there. *Adhyātma-vidyā*. I'm present in that kind of study what includes *ātmā*, the inner study _____ [?] But I represent in them that class of learning which improves his own inner self. That class of learning is Myself. *Adhyātma-vidyā vidyānāṁ. Vidyānāṁ, adhyātma, vidyā*."

Including the self analysis, self _____ [?] Under the suffering of misidentification, misreading, of everything here, that is *māyā. Māyā* means misreading, about his own self, or the environment, misreading. And on the basis of that everything is going on. In the beginning, in the play, foundation is misreading, his environment and his own self. On the basis of that so much structures are built.

_____ [?] "Physician cure thyself." And the leaders, "Know thyself." Try to know that. Hare Kṛṣṇa.

First General was Hannibal, an African. Second Alexander perhaps. Third gave generally Julius Caesar. And fourth is considered Napoleon. And fifth not yet established position. I think in future Hitler may have that position in future. He showed some special quality in war, the blitzkrieg, lightening speed. What he did with land they could not cope with his speed, the enemy section. Yante yudha [?] that when he attacked the Belgium and France, the Flanders, the fight in the Flanders. America, Wilson remarked, "Such a great fight has never been fought in the history of the world as it was in Flanders." That is a portion of Belgium and France, that war attack. And that was done in a cyclic order. Tank or some motor carrying soldiers they moved inside the circle and then advanced in this way. When coming they're reinforced and they're going, always fresh soldiers are going to fight with the - that are standing on the war field.

Śrīla Śrīdhara Mahārāja: [Draupadī, in her] most dangerous moment, she's also remembering Gopalā-nandana, in *Mahābhārata*. *He rādhā dvārakā-nātha, he gopī-jana-vallabha*.

When Gopalā-nandana comes to see the *gopīs*, He becomes the maximum generous, covers everything under affection. All affectionate. Gopalā-nandana means all-affectionate. Everything comes within the boundary of His affection, cannot void anyone. But to reach to that standard that is difficult.

Uddhava says, "I want to be one of the grass and shrubs, grass in this place so that I can have naturally the feet-dust of these supernatural young damsels, the divine damsels."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa pābe. [From Narottama dāsa Ṭhākura's, *Manaḥ-śikṣā*, 3]

Internal aim towards that high, and externally we shall try to stick to the general service of the Lord.

Heta mālī sece nitya śravaṇa-kīrttanādi jala [*Caitanya-caritāmṛta, Madhya-līlā,* 19.155, ?]

Latā will grow up to Vṛndāvana and it will catch the holy feet of Kṛṣṇa. But *mālī's* duty will be to pour water into the root of that creeper.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Heta mālī sece nitya śravaṇa-kīrttanādi jala. And,

'prema-phala' pāki' paḍe, mālī āsvādaya, [latā avalambi' mālī 'kalpa-vṛkṣa' pāya]

["When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the Lotus Feet of Kṛṣṇa in Goloka Vṛndāvana."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.162]

The fruit will come down, and from here the *mālī* he'll taste that. This is the *kauśala*, the strategy. _____ [?]

Akṣayānanda Mahārāja: Strategy is the method of success, approach.

Śrīla Śrīdhara Mahārāja: The key to the process of action, the guiding principle there. Transcendental.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī / yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to particular that is day to another section. What is day to the phenomenal engagement that is night to the transcendental mentality.

...

[āmi - eka bātula, tumi - dvitīya bātula, ataeva] tomāya āmāya ha-i sama-tula

Mahāprabhu said [to Rāmānanda Rāya]: "I am insane, mad, *bāula* - *pāgala* - eccentric. I am one eccentric, and you are another. Therefore, we two are of the same class."
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.291]

To Sanātana.

[śuddha-prema-sukha-sindhu, pāi tāra eka bindu, sei bindu jagat ḍubāya]
kahibāra yogya naya, tathāpi bāule kaya, kahile vā kebā pātiyāya

["Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.49]
[See also *Caitanya-caritāmṛta, Madhya-līlā,* 2.83]

"It is not to be expressed outside, not to be divulged. Still, the *bāulas*, the eccentrics - so called, they cannot check their ecstasy, they give vent, *bāule kaya*. And *kahile vā kebā pātiyāya*. And who are there who will have faith in their words, in their presentation? Though sometimes they cannot check them but to express like volcano, but where are those that will come to believe it? No! It is not so easy to understand, to have faith, to believe it. This expression.

ye lāgi kahite bhaya, se yadi nā jāne, ihā va-i kibā sukha āche tribhuvane

["For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?"] [*Caitanya-caritāmṛta, Ādi-līlā,* 4.236]

We're afraid of expressing the truth. We should not express it here and there, everywhere. We should rather be, have control in our tongue. But if we say we're afraid that it will be misunderstood, but they at all do not care to know it, beneath dignity, to try to attempt to understand, to search meaning in our words. Then we're relieved in one sense. *Ye lāgi kahite bhaya, se yadi nā jāne, ihā va-i kibā sukha āche tribhuvane.* Kavirāja Goswāmī. It will be accepted and misused, mishandled, but they do not care at all. And we're safe there. In one sense, that is our safety, that they do not know. They won't come to this, to give any attention. So though we express it incautiously, but they won't care for it, we're safe from that standpoint.

So Kavirāja Goswāmī's call. *Piye viṣa-garta-pāni. Pāiyā amṛtadhunī, piye viṣa-garta-pāni*.

[pāiyā mānuṣa janma, ye nā śune gaura-guṇa, hena janma tāra vyartha haila
pāiyā amṛtadhunī, piye viṣa-garta-pāni, janmiyā se kene nāhi maila]

["Anyone who attains a human body but does not take to the cult of Śrī Caitanya Mahāprabhu is baffled in his opportunity. *Amṛtadhunī* is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago."] [*Caitanya-caritāmṛta, Ādi-līlā,* 13.123]

The water of the nectarean river - the nectar flow is there, one side. And another, the drain water. In human life, coming in contact with Śrī Caitanya and His followers, one can have taste of the nectar drink. But if he misuses this and engages himself in this material exploiting taste, then he's drinking drain water. *Janmiyā se kene nāhi maila*. He's missing such a great chance. It would have been better that, after birth, he should have died, should have passed away immediately after birth.

Caitanya Avatāra has come and - Oh! Now, what is the, what will be the name of your next book? As I suggested?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: *The Search For Kṛṣṇa, Reality The Beautiful*, from one side. And another, *The Search Of The Lord For The Fallen*. And that is in a mad loving mood. You fix what will be the expression, the purpose is this. Search For Kṛṣṇa, Reality The Beautiful, and the opposite, Lord is coming here to rescue His own servants. Lost, home lost, He has come to rescue the home lost, that have lost their home. He has come in search for them, with great, mad affection. With mad affection He has come down to search the home lost and to reinstate them towards home. One short expression to that thought, that just the opposite. He's also coming, they're searching, and He's also coming to search His own servants, who are home lost

servants, come to enquire, to reinstate, to rescue. What will be the concise thought of this, the opposite.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari.

Home lost servants, partners, they're His partners of the work, of the *līlā*. Home lost partners searching together, what will be.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

That will be to introduce Mahāprabhu to the world, this way. That Golden Volcano is one side. Practising Himself He's giving the guidance, what to do, where to go, how to approach. That is one thing. Another, before that He's come to search the home lost servants of His own. To reinstate, and also with, like a _____ [?] with war importance, or something, ke? _____ [?] War emergency, with war emergency type relief work. Relief work with war urgency, He's come to look out affectionately for every lost servant and to reinstate home. And that is our consolation that we may come under it, under His search, we may fall within His search.

Akṣayānanda Mahārāja:

kutas tvā kaśmalam idaṁ, viṣame samupasthitam [anārya-juṣṭam asvargyam, akīrti-karam arjuna]

["O Arjuna, why has such illusion overcome you at this critical moment? This is unbefitting a noble man (Āryan). It is an obstacle to the attainment of heaven, and a destroyer of good name and fame."]
[*Bhagavad-gītā*, 2.2]

Śrīla Śrīdhara Mahārāja: *Viṣame*. Uncommon circumstance. Exceptionally uncommon extraordinary circumstance, *viṣame*. Not ordinary general circumstance, but it's exceptionally dangerous, opposite circumstance.

kutas tvā kaśmalam idaṁ, viṣame samupasthitam / anārya-juṣṭam asvargyam, akīrti-karam arjuna

"*Anārya-juṣṭam*. This is not accepted by the man of standard civilisation. *Anārya-juṣṭam asvargyam*. And it won't give any future prospect. *Akīrti-karam*. And neither it will give any name, fame, in this world. Neither this world nor other world, none is accepted by the standard civilised person. *Kutas tvā kaśmalam idaṁ*. Such a mean type of mania has caught you Arjuna, it does not behove you, befitting you, your position."

klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate

kṣudraṁ hṛdaya-daurbalyaṁ, tyaktvottiṣṭha parantapa

["O son of Kuntī, give up this cowardice, for it does not become you. O great hero, cast off this petty weakness of heart, and arise for battle!"] [*Bhagavad-gītā*, 2.3]

"Awake, arise!" Like Milton, as Satan suggests. "Awake, arise, from such *tāmasic*, such ignorant program, what you have accepted. Like a womanly program you've got, trying to follow, cowardly. The program what you say is nothing but cowardice." Ha, ha.

Arjuna already told a good thing, in our calculation. "Rather I shall eat begging, that I collect my food by begging in the street, than to kill these persons whom I revere so much. From the connection of my body, or from my education - Droṇācārya, Bhīṣma, we should revere them, and we're showing reverence to them. And today I shall wound them with weapon and kill them? Eh? What is this? I can't understand such religion, I can't follow. Rather I shall beg from door to door for my living. I can't do this. Please. And my valour is only to kill these revered persons of my own, so that I'm a big hero? Is this reason to kill ones own revered superiors? I can't."

Outwardly of course this is very justifiable decision. But how that was?

"This is body connection Arjuna, selfish connection. But religion, *varṇāśrama* is based on higher principle of life. This is all weakness, this body connection. You are not this body. You must get out of this body consciousness. So stern and hard practices must be undergone to get out of this. What you say, this is only body connection. 'This is my own, this is my Guru, this is my _____ [?] all worldly consideration. But religion is above that, to get out of this body connection wholesale. *Klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate, kṣudraṁ hṛdaya*. This is only weakness of your heart. *Tyaktvottiṣṭha parantapa*."

aśocyān anvaśocas tvaṁ, prajñā-vādāṁś ca bhāṣase / gatāsūn agatāsūṁś ca, nānuśocanti paṇḍitāḥ

["O Arjuna, you are mourning for that which is unworthy of grief, and yet speaking words of wisdom. But the wise lament neither for the living nor the dead."] [*Bhagavad-gītā*, 2.11]

"What is this? This killing and being killed is of lower consideration, material experience. But *ātmā*, you, your soul, is created for higher plane of life. This body consciousness consideration, good, bad, all false. Good, bad, in body consideration in the plane of exploitation, it is all false. You're to give up wholesale, and then you'll awaken in the kingdom of soul.

Klaibyaṁ mā sma gamaḥ pārtha, naitat tvayy upapadyate. It does not befit you. *Kṣudraṁ hṛdaya- daurbalyaṁ*. This is all sure weakness of your heart. *Tyaktvottiṣṭha parantapa*. Give up them wholesale and raise yourself above this level of 'This is mine, this is others' all these things. This is poor consciousness. You must be above. Religion is above that, pure religion. This is all false here, from separate consciousness, all grown from separate consciousness, good, bad. But

separate consciousness even, that must be given up forever. The universal flow, that must be adopted. The absolute good, and from that the centre, the absolute good, and there-from the flow is coming. And that must be found out and accepted. That is *līlā*. And that will feed everyone and give real health. This is all diseased condition. Ha, ha.

Gaura Hari. Gaura Hari. Gaura Hari. Who's there?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Rāma Rāma. Nitāi. Nitāi. Nitāi.

Ha, ha. Our Gurudeva used to say, "*Gītā* is the book in the primary class." Ha, ha, ha. "To be read in the primary section, *Gītā*. And *Bhāgavata* the structure over that."

...

...*pañca sid* [?] of the Buddha school, this *ahiṁsā* _____ [?] all these things, generally appreciated. The *pañca sid, ahiṁsā, sattya, daya* _____ [?] Once when I had a pilgrimage to Dvārakā, at that time I mentioned in that _____ [?] advertisement, that *pañca sid*, this was crushed in the wheel of chariot of Kṛṣṇa in *Bhagavad-gītā*. The *pañca sid*, it rolled over*, pañca sid*, in the material consciousness, *ahiṁsā*, *sattya*, all these things. In *Gītā* Arjuna represented something like *pañca sid*. But *Gītā*, the wheel of the chariot of Kṛṣṇa, that crushed and passed over that, that this has no meaning.

If necessary we shall fight, but the aim of the fight, the object, aim of the fight will be something else, to go to the general flow, crushing all separate interests, extended separate interests. *Pañca sid* that is extended separate interest. Separate interest, that is a small and big. We're all mad with extended national patriotism, nationalism, socialism, all extended selfishness.

Nothing less than the whole, that is necessary, and that is there, positive. And that can come only from that world, and we're to submit and accept that. We're to enquire how that connection is coming from the infinite towards finite. That is through revealed scripture means that, it's coming from that.

"Accept Me, I'm so and so."

So *Veda*, *Upaniṣad*, that is the revealed scriptures are the only means, and the agents, the *sādhus*. And however greater, no empirical scholars will be relied on. No number of finite can make infinite. Infinite is of its own nature. We're to understand that and we're to, if possible, to give to the outside.

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
[hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]

["We can feel within our heart whether we are gainers or losers. That tasting machine is within us. As we progress in Kṛṣṇa consciousness, our *karma*, our connection with this material world,

will evaporate in no time, and spacious knowledge will come to satisfy us. At that time, we shall feel the object of our life everywhere."] [*Manu-saṁhitā*, 2.1]

What is religion? That must have to come from up, from the Infinite Quarter. It may be extended to the finite, *vidvadbhiḥ*, *veda-vidbhiḥ*, who are proficient in the revealed scriptures. Revealed scripture is the basis, and no man-made scripture.

And Uddhava asking, "Why there is a jungle in the religious world? So many different types, different sections?"

"In the beginning, after *pralaya*, wholesale dissolution, when again this creation began. What is pure religion I advised it Brahmā the creator, and from the creator it came to different disciples. And according to their peculiar nature they understood in a different way. When they gave delivery there was some modification. In this way, *prakṛti-vaicitryāt*, the variety in the nature of the recipient, and from one to another, the disciplic order, the variety in the recipient, that has caused the different types of religious conceptions in this world. Now we have a jungle. In the beginning it was one, and it's object teaching, I was the object there, and I advised it to Brahmā the creator. First it was one, but gradually, for the difference between the preachers, mediators, it became different. Today there is a jungle. And also some sprouts came out from the soil in the empirical way. *Prakṛti-vaicitryāt* and *pāṣaṇḍa-matayo' pare. Pāṣaṇḍa-mata* means those who do not have any recognition of revealed knowledge and they produce something from this side, that is *pāṣaṇḍa-mata*. So, *pāṣaṇḍa-mata*, and twisted revealed advice - that combined has created the chaos in the world of religion. Someone lays stress to this penance, sometimes on *ceṣṭa* (duty), sometimes on reading scriptures, and some sections donation, relief work - all these different opinions, but in the beginning, it was one."

That is the explanation told to Uddhava by Kṛṣṇa Himself.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām / pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

The general question was? Eh?

Akṣayānanda Mahārāja:

śrotavyādīni rājendra nṛṇāṁ santi sahasraśaḥ, [apaśyatām ātma-tattvaṁ gṛheṣu gṛha-medhinām]

[Śukadeva Goswāmī said to King Parīkṣit: "Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor."]

[*Śrīmad-Bhāgavatam*, 2.1.2]

Śrīla Śrīdhara Mahārāja: In *Bhāgavata*, _____ [?] when Kṛṣṇa is advising - that is *dharma*.

"Why so many opinions in...

...

kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ

["The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."]

[*Śrīmad-Bhāgavatam*, 11.14.3]

Naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā. In the complete dissolution, everything finished, then *naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā, mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ.*

Tato marīcādi, and from there - Uddhava *Gītā*.

...

...difference in the conception of religion in the world. Without You, none can give proper answer to this question. So I ask You my Lord, explain to me why so many different conceptions of religion in this world."

Then Kṛṣṇa began to talk. "In the beginning it was one, and extended from Me to Brahmā, the creator. And Brahmā began to give vent to this conception and so many came as disciple. And according to their peculiar nature they understood, little modified. Again, when they're delivering to their own disciples, there is some modification. In this way the modification of this world, and then some extra, opposite imitation has grown, mixing the two. Now there's a jungle. But it was one, and I'm the thing of the whole, I'm the aim of all religious conception. *Mad-ātmakah*. I'm the spirit of religion. *Dharmo yasyā*."

Vedaiś ca sarvair aham eva vedyo.

[sarvasya cāhaṁ hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the

mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

"They're all wanting Me to show the object of their quest. *Raso vai saḥ*. Because I'm ecstasy, and everyone wants that, *ānandam*, *rasam*."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa. Nitāi. Nitāi. Nitāi.

...

...come today?

Akṣayānanda Mahārāja: So we're told. He said he'll try to come in the morning.

...

Śrīla Śrīdhara Mahārāja: ...if Govinda Mahārāja is well, that Purī program during the chariot period.

Dayādhara prabhu, does he try to collect _____ [?] Only English?

Dayādhara Gaurāṅga: No middle acquisition.

Śrīla Śrīdhara Mahārāja: Only English will be your field? Or Sanskrit and Bengali?

Dayādhara Gaurāṅga: By the mercy of *sādhu saṅga* _____ [?]

Śrīla Śrīdhara Mahārāja: *Sādhu saṅga* you have published. Ha, ha.

Dayādhara Gaurāṅga: Not that *sādhu saṅga*.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: One Sikh gentleman I spoke with, I showed him *The Hidden Treasure*.

Śrīla Śrīdhara Mahārāja: Where?

Dayādhara Gaurāṅga: In Malaysia. And then we, I met with his family, and we spoke about many other things. He looked at *The Hidden Treasure* and he liked it, and then he set it down. And then as we got into other discussions and other business, then I noticed he again he had

picked it up and he was reading very scrutinisingly. And then he began remarking how wonderful this book was. He's a Doctor in plant science, botany. And had not much - although a nice man, not much inspiration towards the spiritual side. But he remarked how wonderful this book was, how developed the syntax.

Śrīla Śrīdhara Mahārāja: The wonderful development may be traced in *Gāyatrī*, in nutshell, how from the beginning we can reach the highest zenith. *Gāyatrī*. In *praṇava*, *oṁkāra*, also. *Oṁ* is the seed of *Gāyatrī*, and there the meaning is yes. *Oṁ* means yes. One word, yes.

I thought how, why, how one word, yes, that can be the seed of every, seed of the highest good, how it is possible? Yes is the root that's containing the highest good. That means our inner quest. Everyone has got some inner search, searching for something. Searching for happiness, pleasure, *rasam*, *ānandam*. And in one word, what you are searching, yes it is. It is. In one word, the answer. The whole Vedic truth, revealed truth, when in most concise form it becomes Yes. That is a general reply to everyone. What you are searching that is. Yes, that is, go on searching. Encouragement. Yes. And from there *Gāyatrī* comes. _____ [?]

And this material plane, if you adopt this process it will take to the zenith of your hankering. *Gāyatrī*. And from the *Veda* it's coming to *Bhāgavatam*, *Upaniṣad*, *Veda*, *Upaniṣad*. Search after central thing, by knowing which everything will be known, by getting which everything will be got. That is the beginning, and that is coming to the fulfilment life in *Śrīmad-Bhāgavatam*, the ripe fruit, *rasam*.

The *līlā*, the pastimes of the, are in the centre. That is the acme of all our achievement. That section of pastimes of the Absolute, that is the goal. To participate, to understand and to participate and to have consciousness of the fact, that is the goal. That from yes, from yes it's going to the - going up, *rasa* dancing, generally. Yes means this *rasa* of Kṛṣṇa, *rasa* dancing is going.

In the beginning, yes, what you're searching for it is, it exists. And what is that? Come to enquire, and gradually you'll get. And in *Gāyatrī* in nutshell the connecting thread, from the lowest to the highest, *Gāyatrī*. Then the *Veda*, *Purāṇa*, and this *Bhāgavatam*.

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-viniṛṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra. Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa-Purāṇa*]

It is mentioned there that it is the fulfilment. *Śrīmad-Bhāgavatam* is the fulfilment of all the revealed scriptures of different type. That is a harmonising *śloka*, poetry, passage, one harmonising stanza. *Artho 'yaṁ brahma sūtrānāṁ* covers the whole *Vedānta*. *Bhāratārtha-viniṛṇayaḥ*, the *Veda* is not approachable, understandable, to the ordinary section, so

Mahābhārata has been created out of that. And the *Mahābhārata* is also here, included. *Bhāratārtha-vinirṇayaḥ*. And *Gāyatrī bhāṣya rūpo 'sau*. The mother of all the revealed scriptures is *Gāyatrī*, in short, *dig darśana*, it's only suggesting the direction. *Gāyatrī bhāṣya rūpo 'sau*. It's extensive commentary of that *Gāyatrī, bhāṣya rūpo 'sau*. *Vedārthaḥ paribriṁhitaḥ*. The whole meaning of the *Vedas*, revealed scriptures, has been elaborated here. *Śrutibhir vimṛgyām*.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Those revealed scriptures they're only searching after such thing that is the sweet pastimes of the highest good, highest ecstatic personality. So from the *Oṁ*, yes, yes is going to *rasa līlā* of Lord. In the *rasa līlā* in *Bhāgavatam* it is mentioned that the *śruti*, the *Vedas*, they are begging forgiveness.

"We could not have any conception of such *līlā*, and we fail to give direction to this happy end of the Absolute Truth. We could not express, so we beg forgiveness. We could not follow and could not advise to the people that the *ānandam* is of this type. We could not understand and we could not make the others understand, so we beg forgiveness. When they participated in *rasa līlā*. Such things? The Absolute and the paraphernalia in a mad dance and singing, and so near and dear, and this class of ecstasy substance is distributed to the environment. It is such atmosphere. This is the highest. We could not, we failed to understand ourselves, what to speak of to make it known to others."

Śrutibhir vimṛgyām. *Vedas* are only pointing out the direction. "Go this side. Go this side, this direction, you'll see. So far we're like gatekeepers, we can show this is the way, harem is this side. More than that we can't say." The guide in the palace they assure some may say the harem is there, this side. This is the court, this is the police station, this is that, like a general guide.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that

gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"]

If Gaurāṅga did not come, who other could come and inform us about the highest quarter ecstatic pastimes? *Jānāta ke*. *Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de*. Then how could we keep our existence, maintain our existence? So much prospect we have got we did not know. So in vain we have dragged down our existence so far. Now we find so happy fulfilment there is waiting for our fate, for our fortune. Now think yes, our creation, our existence is real and desirable. Otherwise it's all dry and undesirable. *Tabe ki hoita, kemone dharitām de*.

Prema-rasa-sīmā, *rādhāra mahimā, jagate jānāta ke*. *Prema*. We give two *paise* to another and we find much ecstasy in heart. Giving a *paise* or two, or some food morsel, all in reaction cycle. Giving some morsel to a mouth, to a body, what is not real representation of him, and what I'm giving that is not touching in the real plane of life. We're all thinking that 'doing this we're big men, we're generous hearted, we're patron.' Puffed up with our pride. But we did not reach the real plane of life at all. *Prema-rasa-sīmā*. Giving the self satisfaction of self distribution, that can reach so far, so high. By giving to others, how to give, what quality of giving is real gift proper? All these things we did not know at all. *Prema-rasa-sīmā*. *Prema*. That when we give, and what we get in reaction, that is *prema*, love. That is the ecstasy. By distributing as what we get as reaction. That may be in quality so high that such reaction may come, the *prema-rasa-sīmā*.

Rādhāra mahimā. And it is the acme of self giving is in Rādhikā only. How the self forgetful distribution to the Absolute Centre, how far it may grow, to what standard? It is we find only Rādhārāṇī. *Rādhāra mahimā. Jagate jānāta ke*. Then who will come with this secret of the transcendental world down in this mortal world, mortal plane, without Gaurāṅga? Anyone has done such? Hmm?

The noble, what is the real standard of a noble life, what is nobility? We're all suffering from mean consciousness. We do not know how to give us, what standard of giving is real gift. Self distribution, self forgetfulness, these big words, what is their real meaning? How far it may go up? Only the big words won't do. But the real meaning, how far it may reach? It may reach to Vṛndāvana.

85.06.08.B

85.06.08.B

Śrīla Śrīdhara Mahārāja: ...self distribution, self forgetfulness, these big words, what is their real meaning? How far it may go up? Only the big words won't do. But the real meaning, how far it may reach? It may reach to Vṛndāvana, and the acme is there.

That Gaurāṅga, He took down by His realisation. Of course He's there. He Himself He has come to distribute. It is incomparable with anyone to do. But anyhow we have got this information of the highest type of noble live, noblest life through Gaurāṅga.

To give, to become unconscious of ones own self, to give a touch of that *līlā*, of that high pastime, a finishing of the life of this world. Fainted. Ha, ha. When Acyutānanda was here in the beginning, Swāmī Mahārāja and myself had a talk here. And Acyutānanda he was given quarter in that blue house.

There, Acyutānanda expressed to Swāmī Mahārāja, "What type of talk you had with Śrīdhara Mahārāja?"

Swāmī Mahārāja simply answered, "You will faint there. You won't be able to understand, you'll faint."

It came to me afterwards. "You'll faint, you won't be able to raise yourself in that standard to appreciate what was the theme of the talk with him and me."

So we all faint, fainted, superseding that there is the realm *avyakta*, *ajñāna*, *apratarkya*, *avijñeya*, in *Manu-saṁhitā*.

āsīd idaṁ tamo bhūtam, aprajñātam alakṣanam
apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ
[tataḥ svayambhur bhāgavāṇ, avyaktavyaṁ jayan idam
mahābhutādi vṛtaujāḥ, prādur āsin tamonudaḥ]

[Just before the creative movement began, the marginal potency of the Lord was in a state of equilibrium. *Taṭa-stha* means equilibrium: *āsīd idaṁ tamo bhūtam*. Everything was in darkness, fully enveloped by ignorance. *Alakṣanam* means there was no possibility of any estimation; no symptoms of reality existed by which any conjecture or inference about the nature of reality would have been possible. And it was *aprajñātam*: science has no capacity for investigating the nature of that stage of existence. We can only say from here that it was completely immersed in deep sleep. The analogy of deep sleep may give us some conception of that period: *prasuptam iva sarvatra*. Material existence was as if in a sound sleep.]

[*Manu-saṁhitā*, 1.1.5-6]

Manu in the beginning he gives this *śloka*. *Āsīd idaṁ tamo bhūtam*. This world in the beginning was sheer darkness, *ajñā*, ignorance. *Aprajñātam*. None could have any estimation what was there. *Avijñeyaṁ*. No scientific knowledge was possible at that stage. *Āsīd idaṁ tamo bhūtam, aprajñātam alakṣaṇam*. No symptoms to be detectable. *Apratarkyam avijñeyaṁ, prasuptam iva sarvataḥ*. Just as in deep slumber.

Then Svayaṁ-Bhagavān, then in this way it begins expressing. So it was dark before Gaurāṅga came and gave the news of that *aprākṛta*, the highest world, here. Even it was not known to the *Vedas* nor even Lakṣmī Devī. She aspires after *rāsa-līlā*, but She could not enter. She was not given permission to enter into *rāsa-līlā*. It is such.

We are talking high things, very, very high things.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol.

85.06.09.A

Śrīla Śrīdhara Mahārāja: _____ [?] *āmnāyaḥ prāha*. Not only _____ [?] he was anyone ordinary. But it is the most necessity that *āmnāyaḥ prāha*. No value of any other opinion. *Amni āmnāyaḥ*. *Āmnāyaḥ* means the - we're to note particularly - *āmnāyaḥ* means the revealed truth, or scripture, that is coming through a reliable source, *āmnāyaḥ.* Guru *paramparā* is *āmnāyaḥ*. *Āmnāyaḥ* means the revealed truth which we're getting in a genuine succession of Guru, *āmnāyaḥ*.

Prāha tattvaṁ. What does it say? They're enumerating all the facts. *Āmnāyaḥ prāha tattvaṁ harim iha paramaṁ*. Hari is all in all. *Sarva-śaktim*. What is His nature? He's the master of all potencies. *Rasābdhiṁ*. And He Himself is the ocean of *rasa*, ecstasy.

Harim iha paramaṁ sarva-śaktim rasābdhiṁ, tad bhinnāmśāṁś ca jīvān. And the *jīva* soul they're nothing but *bhinnāmśāṁś ca*, not a direct part of Him, but the part of His particular potency, not *śvāṁśa*. *Śvāṁśa*, *vibhinnāṁśa*. Everything is the part of Hari, but *śvāṁśa* is *Avatāra* and *vibhinnāṁśa* is the part of His potency, part of *taṭasthā-śakti*.

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat

By nature some are engrossed in the external potency, and some we find in the lap of internal potency.

Tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat. By their very existence we find that some are within the *svarūpa-śakti* and some outside the *svarūpa-śakti*. *Mukta* and *amukta*. *Prakṛti- kavalitān tad vimuktāṁś ca bhāvat*.

Bhedābheda-prakāśaṁ sakalam api hareḥ. Everything is a part of Hari, but *bhedābheda-prakāśaṁ*, something common, something different. *Sakalam api hareḥ*.

Sādhanaṁ śuddha-bhaktiṁ. And the means to have Him is only pure devotion, exclusive dedication.

Prakṛti-kavalitān tad vimuktāṁś ca bhāvat, bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ.

And *sādhyaṁ yat prītim evety*. And what is our end of life? That is *prīti*, *prema*. *Sādhyaṁ yat prītim*.

Evety upadi-śati harir-gauracandro. And Hari Himself in the form of Gauracandra, He's giving such understanding to us. *Gauracandro svayamsa*. Who is Himself Hari, He has come in the garb of Gauracandra and He's giving all these instructions to us, in nutshell.

Then, one *tattva* in one *śloka*, nine. [Bhaktivinoda Ṭhākura's *Daśa-mūla śloka*.]

āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarva-śaktim rasābdhiṁ
tad bhinnāmśāṁś ca jīvān prakṛti-kavalitān tad vimuktāṁś ca bhāvat

bhedābheda-prakāśaṁ sakalam api hareḥ sādhanaṁ śuddha-bhaktiṁ
sādhyaṁ yat prītim evety upadiśati harir-gauracandro bhaje tam

This is the first *śloka*, and another nine *ślokas* are there. The very gist of the whole Gauḍīya philosophy.

...

The Loving Search of Lord For Lost Servant.

Akṣayānanda Mahārāja: Very nice.

Śrīla Śrīdhara Mahārāja: Not any intensity expressed here, only simple. Loving Search. What I told that madly search, that imagined urgent campaign, all these. You may consider what...

Akṣayānanda Mahārāja: The Lord's Loving Search For *His* Lost Servant.

Śrīla Śrīdhara Mahārāja: Loving Search - Lost Servant. But very earnestly He has come to take them home. Home lost servants, taking home. He has come out with earnestness to take them home.

When in *Bhāgavatāmṛta* we find when Kṛṣṇa is coming back with the cows towards *gostha*, that very moment one boy got his emancipation and went in *sākhya rasa līlā*. He met on the way and Kṛṣṇa welcomed, embraced him, and both fainted. And Balarāma was there, anyhow He managed to rouse them.

Then Kṛṣṇa addressed friend. "Why you could stay leaving Me so long. How it was possible for you? You left Me and you were passing so many lives after lives without Me. How?" Then He told, "Yes, I know what trouble you take to come to Me. You took the search, and then went to beg from house to house. You were chastised by many, ridiculed by many. You shed tears for Me. All these I know. I was with you. I know all these things. Such a great trouble you had to come back to Me again."

In this way He's addressing and welcoming. And when He came home just taking by His own side to take *prasādam*. In this way a new recruit He so much earnestly welcomed him.

"How long you were? How could you forbear My separation in this way?"

From the first embrace they swooned away, lost consciousness, Kṛṣṇa Himself, Ha, ha, ha.

Balarāma anyhow - the other friends, *sakhās*, they were benumbed. "What's the matter? This newcomer has come and by embracing him Kṛṣṇa lost His senses?" But Balarāma came to relieve and anyhow managed to rouse them. All other *sakhās* they're looking on astonished.

So search of love is such, not ordinary search, from the heart, and the heart not ordinary heart. Ha, ha. Hearty search, and the heart not an ordinary heart. What type of search? His *viraha*, pangs of separation in Him also, though He's filled up by so many, still He has got feeling for

every one of us. However small we may be, still we have got a room in the corner of His heart, and loving heart.

Infinite is such. Such Infinite, such Absolute, the Autocrat, the Absolute Good though Autocrat. Autocrat autocracy not under law, and not bankrupt, that if given to one another will be lacking, not that. Infinite supply at His command. So *akhila-rasāmṛta-murtiḥ*, the Lord is such. Lord's search for lost servant, home lost servant. Otherwise we have no other way. That is our solace, consolation of life ultimately. The Loving Lord, we're under His care, we're under the care of a Loving Lord.

The *sākhya rasa* people say, "What do we care for others? We have got our Kṛṣṇa, our friend."

rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni

["Fearless and confident of Your protection, I shall drink the waters of the Yamunā, whether they are poisoned or not. I am Your property. You must take care of me; You can't leave me."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 26-7]

That sort of inner encouragement, desperate encouragement, comes from within.

"Kṛṣṇa is there, our friend. Whom do we care? We can take poison, we can jump on the head of that big serpent Kāliya. Everything we can do, we have got loving backing over our head or back. Whom do we care?" *Rakṣā koribo tuhuṅ niścaya jāni, pāna korobuṅ hāma yamunā pāni*.

kāliya-dokha korobi bināśā, śodhobi nadī-jala bāḍobi āśā,
bhakativinoda tuwā gokula-dhana, rākhobi keśava! korato jatana

["Although the Kāliya serpent's venom has poisoned the Yamunā's waters, I know that poison will not act. Your presence will cleanse the waters and so increase our confidence in Your protection. Bhaktivinoda is now the property of Gokula, Your holy abode, O Keśava. Kindly protect him with care."]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 26-7]

"Your property. You are to take care of me. You can't abandon me, leave me."

To come in such loving relationship with the Lord. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Yadi gaura nā hoita, tabe ki hoita, kemone dharitām de. "Who will inform about our prospect? We have got such a great prospect, who would come and care to inform us that we have got so much wealth underground? You do not know, but you have got such a great magnitude of wealth, you do not know."

One astrologer is coming to a person and says, "Why you are living a poor life? You have got immense money, immense wealth underground. Try to have it." That example is given [in *Caitanya-caritāmṛta, Madhya-līlā,* 20.127-136]

So you're so big, so great. Your guardian is so loving and so high, and you are wandering like a poor fellow in the street! You are not helpless; as if you have no guardian. Only mind that.

Hare Kṛṣṇa. _____ [?]

...

Badrināràyaṇa: Goswāmī Mahārāja told, "You've just given the introduction to the book." What you just spoke...

Śrīla Śrīdhara Mahārāja: Ah! This is introduction. Ha. Ha. Ha.

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja is the master of the situation. Ha, ha, ha, ha. He has created, he's maintaining. Rāma. Rāma. Rāma. Rāma. Rāma. Nitāi. Nitāi. Nitāi.

...

That is the guarantee, that is the measurement, that is the criterion. Not the outward expression.

yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
[te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is My desire."] [*Caitanya-caritāmṛta, Antya-līlā,* 1.78]

Outwardly Mahāprabhu pronouncing a *śloka* of an ordinary nasty character, but that object, aim, is the supreme-most. So what is what? Hmm? What is what?

Haridāsa Ṭhākura keeping the company of a prostitute continuously three nights and giving her consolation. "Yes, I shall fulfil your desires, wait. I shall fulfil your desires, wait, wait." But what is that desire? What was then desire that is something. But Haridāsa Ṭhākura is looking for her lost desire. "You may not have any other desire than the grace of Kṛṣṇa. I shall fulfil that."

So in our ultimate vision everything is Kṛṣṇa. Yaśodā's whipping is devotion. If she does not whip then no devotion. We're to take it, understand like that. If she's afraid to whip that *bala* Kṛṣṇa then she's deviating from her devotional life. We're to understand like that.

Then what is what? What is devotion? And what is non devotion? We're to analyse it in this way, which is apparently very cruel, but the inner nature is everything. We're to follow this. What is devotion? To be actuated by Yogamāyā, surrender to the Yogamāyā, who is always busy to devise means how to please Him. Yogamāyā is always busy how to please her Lord. And she's devising various _____ [?]
To fulfil His desire. That universal wave, to try to learn and to try to dance with that universal wave. To dance in tune with that, in harmony with that wave, whatever it may be that is pleasing. *Līlā. Līlā* means this, *līlā*, not necessity, not to fulfil any purpose. It is already fulfilled. And dancing with the idea of His own fulfilment makes Him to move in a dancing form.

"I'm happy, I'm so happy. I have nothing, no necessity. I'm fulfilled, I'm happy."

So dancing is the symptom showing fulfilment. That is not a static thing, that is dynamic. The Absolute happiness is dynamic, dancing and doing, but not out of necessity that He has some want. No! That is not meant. Then it is not *līlā*. If for some want we work, we labour, that is not *līlā*. *Līlā* always fulfilling, in fulfilment. The very nature is in dynamic character it is doing so. This is *līlā*.

And also we may say, *ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ*. [*Śikṣāṣṭakam*, 1]

The ocean, as if, in that ebb and tide, and *prati-padaṁ pūrṇāmṛtāsvādanaṁ*. This is the peculiar characteristic of the Infinite, of the Absolute. Every moment He thinks He's enjoying new type of satisfaction, *prati-padaṁ*. Always new, never stale. One type of play is thousand times being repeated but it seems to be always new, evergreen, not stale. That is the characteristic of *līlā* - ever new, ever young, *kiśora*, *nitya kaiśora isthati*. That is the nearest to youth, not full grown youth, only going towards youth. That position has been given the example of Infinite characteristic. Not full blown youth, but just before that. That type, *nitya kaiśora isthati*, not *yauvana*. That is the nature given to us, the nature of Infinite is such, *nitya kiśora*.

Akṣayānanda Mahārāja: Pramāṇa Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Pramāṇa Mahārāja, he has come?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: With a new colour?

...

...to hear about Kṛṣṇa. All can join the class. Everyone can join the class. So grand, so generous, all comprehensive. Kṛṣṇa. All comprehensive. It is seen in Jagannātha Purī. Mahāprabhu accepted that position, that showed some sort of *rāga-mārga*, that Jagannātha's characteristic dealings there in Purī. We were told that when the chariot begins to move, the *pāṇḍās* they call bad name to anyone. With filthy words they - even to Jagannātha also, the form is not cared at all.

"Anyhow come in connection with Me and you are sure to be purified. Only some connection, you are free. You are given freedom, so I cannot interfere with your freedom. But anyhow connect with Me, good or bad, I shall capture you with that connection."

Prasāda, very generous treatment in *prasāda*. And also, and we're told, it is shameful _____ [?] we're told that so many figures on the temple very nasty scene of men, women union is shown on the outside the temple _____ [?] in Jagannātha temple. Very nasty type of men, women union, so such figures they are there, ordinary gentlemen will be very blush-full to look at those figures which is already carved in stone and set around the temple _____ [?] the dome of the temple. We're told. So, what does it show?

"I come down to the lowest type of wave of lust. And I promise to draw My lost servants from that layer. Even from that layer I have promised to take back My servants from the lowest position of their nasty life. That is the promise shown there. Otherwise in the temple those nasty figures of lady love as been depicted. Come to Me My child. You are in such worst condition. My heart's breaking, I can't tolerate."

From any position, as if a guardian enters into the prostitute's house to get his son from there. He's entering forcibly to the prostitute's house to take his son from there. Something like that.

So such is the search for lost servant. Loving search for lost servant, we find in Jagannātha. And Mahāprabhu selected His position there. So much generous and extensive is the _____ [?] the boundary line of His love, extending so much extension it has got. This phase is there in the heart of our Lord.

"Wherever you be, does not matter. It is My duty. You are My servant, you are My own. The responsibility is on My shoulder to rescue you at all cost."

When Lord comes with so much generosity, Who is He? And what type of things, what quality of things that come to connect with so low, still maintain His purity? Ordinary type if comes they'll prove to be polluted. But the best type.

Just as Hari *Nāma*, open to all, whoever he may be, without any caste, creed, he may get Hari *Nāma*. But that does not - why? Hari *Nāma* is of lower type, of lower quality, so it's meant only for the lower? It is so high that no lowest, nasty, can affect it. It is so pure. This is the underlying purpose. Hari *Nāma* is so pure, that even the most nasty touch cannot affect its purity. That is the underlying principle. 'It is for ordinary so it is a conception of lower purity to mix with them?'

That is not. The highest circle, greatest circle, and the mantram, which is considered to be given to a proper person, that is the lower circle within the higher circle, the main circle. Because,

kṛṣṇa-mantra haite habe saṁsāra mocana, [kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa]

["Simply by chanting the Holy Name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 7.73]

It will help us to get out of the negative side. And Hari *Nāma* from the lowest to the highest. *Kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*. Hari *Nāma* gives us the - helps us to enter into the positive. From the lowest to the highest, the greatest circle. And the mantram is the lower, small circle within the bigger circle. So from the lowest to the highest - Hari *Nāma's* jurisdiction. So how much purity is there which comes to, ventures to purify the lowest type of impurity?

Patita-pāvana. Bhaktivinoda Ṭhākura in his hundred and eight names.

patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Vṛndāvana-candra Kṛṣṇa He's the source of all *rasa*, all forms of ecstatic engagement. But Jagannātha, *patita-pāvana līlā* is superior in Him, when Kṛṣṇa has become Jagannātha in Purī. And his book, and his future Maṭha in Jagannātha, that is making me say so much things _____ [?] *Vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. *Patita-pāvana jagannātha sarvveśvara, vṛndāvana- candra sarvva-rasera ākara*. Mahāprabhu's selection particularly His selection to pass His time there.

There are so many remarks about Caitanyadeva. Some say, "Caitanyadeva is the cause of the fall of the Orissa empire. Pratāparudra, coming in His connection became a coward and he left

his empire." Some scholars are researching. Another section - "Caitanya was murdered by the *pāṇḍās* because of His generous policy of dealing all good and bad in equal level." So the *pāṇḍās* saw that, "This will finish our dignity." So He was murdered. A new opinion is afoot now, blaspheming Caitanyadeva. These are all so called ornaments to Caitanya. He cannot be affected.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura.

So such critics they'll also not be able to come back from His capturing.

Akṣayānanda Mahārāja: Escape. They cannot escape.

Śrīla Śrīdhara Mahārāja: Capturing the pastimes, they'll have to fall in the trap. Come to, like Jagāi, Mādhāi came to hit the head, but was captured. So generous with the *līlā* from the beginning. And Nityānanda Prabhu goes ahead.

Mahāprabhu, when blood shed from Nityānanda's body, Mahāprabhu was beside Himself. "I shall finish the world today. Nityānanda's blood oozing _____ [?]

Nityānanda Prabhu reminded Him. "Who are You My Lord? In this *līlā* those things won't do. You remember what *līlā* You have come to perform. In this *līlā* those things won't go on. We're to tolerate all this and still do good to others." Reminded by Nityānanda, to Mahāprabhu.

Ei bhaktya bhagavan [?] "My devotee is attacked - all My promise I may leave for the sake of My devotee. His honour is at stake, he's wounded, the blood oozing from his body. All My promises I can give up for the sake of My devotee." That was His attitude.

But Nityānanda pacified the devotee. Devotee came to His relief. "No, no, no, My Lord. You don't forget that what We've come for this time."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Rāma Rāma. Here I stop today. *Vāñchā-kalpa*...
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Bhakta-vṛnda kī jaya!
Swāmī Mahārāja kī jaya!

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Śrīla Śrīdhara Mahārāja: ...none other. I am Kṛṣṇa. I am attracting you, beyond your consciousness. The very substance that's attracting everything, to give a shape, I'm there. I'm the living attraction. You know of gravitation, attraction, or affection, that is the physical form of

affection. I'm affection personified. If I withdraw it will be turned into desert, if possible. All searching Me."

Or all searching Him, but unknowingly, and non-methodically. *Sukha*, happiness, pleasure, everyone wants, searching after, but does not know how to search that happiness properly, and what that thing really is. A scientific search of the pleasure, of the joy, scientific search. *Kṛṣṇānusandhāna*. The search will end in Him, the emporium of all *rasa. Śanta, dāsya, sākhya, vātsalya, mādhurya*, combination of all different types of pleasing substance, *rasa*.

raso vai saḥ [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]

[*Taittirīya-Upaniṣad*, 2.7]

...

Veda, the revealed scriptures _____ [?] which can supply ecstasy within us: our food.

Wordsworth says, "Human natures daily food." Ha, ha. "The phantom of delight." In the gross sense that is mentioned there. "Phantom of delight. Human natures daily food."

But that is in the highest sense. Human natures daily food can be found only in Kṛṣṇa conception. Wholesale satisfaction. In other words in that wonderful statement. *Prati aṅga lāgi kānde, prati aṅga mora*.

[Śrīmatī Rādhārāṇī says: "My every limb is crying for the respective limb of My Lord; not only My Self, but every part of My Body earnestly aspires for the corresponding part of My Masters."]

[From Jñāna Dāsa's *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

Every atom of our body is hankering to be united with the corresponding atom of that body. What to speak of us, the wholesale is being attracted there. Every atom there is attracting every atom in our body and saying, "Come here, get your satisfaction. If you combine you'll feel satisfaction. Kṛṣṇa is such."

Kṛṣ - ṇa, attracting and giving satisfaction. He's attracting everything and giving satisfaction to everything. That is food to the hungry, hungry mind. Mind is running here, there for satisfaction, but coming back disappointed. Mind is running on all sides, is very fickle, this side, that side, trying to get satisfaction, but it's coming back disappointed. But that mind can find satisfaction only with *His* connection.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

["Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

The nectarine figure, combination of all classes of satisfaction in harmony, we're told that, in Kṛṣṇa conception of Godhead. Family life, home life. I may not care to look after my own interest, but my home is always trying to satisfy me, beyond my consciousness. That is home. Home means beyond my consciousness, is trying to supply my fulfilment. That is home, all thinking well about me. My welfare is being designed and also disposed of. That is home, without my consciousness. Home means causeless affection, from mother's side, father's side, friend's side, wife's side, and the husband's side. Family all thinking good of another without his notice. Without his notice the very atmosphere is eager to supply welfare in this way for everybody. Home, so back to home. They're thinking good of us. Where everyone, every atom is thinking good of me and trying to give goodness in me. Home. We may not know, we're not conscious by which I'll be satisfied, but they know. The mother knows how to satisfy the child. So go to that higher existence, to take shelter in the higher existence of goodwill.

So these are *indriya sukha*, the sense perception, sense pleasure. Like so many prostitutes they're calling us for temporary satisfaction and then reaction. That sort of offer coming from the superficial surface of the world, sense satisfaction. Asad batya vesya [?] Dāsa Goswāmī says. "That without Kṛṣṇa, all the tidings, all calls of this surface nature they're like so many prostitutes. A temporary satisfaction and then reaction, so give them up, that false charm, sense...

...

...*kanak, kāminī, pratiṣṭhā*. Then this money, women, and for women, men, and - name, popularity. These three things are our enemy here. The local credit, *pratiṣṭhā*, local credit in the local interest department.

...

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

...

Devotee: _____ [?]

Badrinārāyaṇa: Muralidhar Prabhu, he has one question.

Śrīla Śrīdhara Mahārāja: What is that?

Muralidhar: Mahārāja. I've heard that Kṛṣṇa is doing Gaura *sevā*. Is this right?

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Guru *sevā*. He says that he has heard that Kṛṣṇa is doing Guru *sevā*. Is that correct?

Muralidhar: Gaura. Gaurāṅga.

Badrinārāyaṇa: Oh, Gaura *sevā*. Kṛṣṇa is doing Gaura, Mahāprabhu *sevā*. Is that right, is that correct?

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is serving Gaurāṅga? Yes. We can think that Kṛṣṇa is charmed by His own parallel existence of Gaurāṅga. He's charmed by Him because Gaurāṅga means Kṛṣṇa and Rādhā. Kṛṣṇa is one. Gaurāṅga is combination of Rādhā-Kṛṣṇa, so that is more. And Gaurāṅga is prepared to distribute the Kṛṣṇa *prema* to one and all. He's extending the market of the same, for distribution of the Divine Love, magnanimous Kṛṣṇa. When Kṛṣṇa comes in the mood of Rādhā, Both combined comes to distribute Their inner wealth to one and all to the public for their benefit, that Kṛṣṇa is Gaurāṅga. Not only Kṛṣṇa - Kṛṣṇa in the mood of Rādhā and engaged in the distribution of His own wealth to the outside people. So for us, Kṛṣṇa is more valuable when He's Gaurāṅga, because there we get our heart's satisfaction. He's distributing Himself. In that, Gaurāṅga is higher than Kṛṣṇa, Gaura *līlā*. Kṛṣṇa engaged in distributing Himself causelessly to the others. So that is higher for us. And independent of our thinking, because Both combined, Rādhā-Kṛṣṇa ____ [?] *Hlādinī śaktir asmād, ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau*.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Though They're One, in Vṛndāvana *līlā* They became Two, divided. And again in Gaura *līlā* They're Both eternal, always in two moods, one combined, and one different, half and half, for Their *līlā*, pastimes. One thing being divided. Whole into one becomes Gaurāṅga, not *brahman*. According to *jñānīs* the whole *śakti* ____ [?] the potency and the owner of the potency combined. The *jñānīs* say then it is non- differentiated *brahman*. But to us that is not non-differentiated *brahman*, that becomes Gaurāṅga, searching Himself. *Sva-bhajana-prayojana-vibhajana*. When One, Rādhā-Kṛṣṇa, the Potency and the Owner of the Potency combine together in One Whole Absolute, then He's searching Himself, He's feeling Himself, searching Himself, and in that way He's distributing Himself to others. In *Prema Dhāma Stotra* I have got,

ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ
svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
[advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ

prema-dhāma-devam-eva naumi gaura-sundaram]

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Prema Dhāma Deva Stotram*, 66]

The sign of the Absolute, Perfect and Full Absolute will be this, that He's dancing because He's overjoyed in His inner satisfaction. Who is satisfied with Himself, and nothing to search for His satisfaction outside, He will dance. The dancing attitude is showing that He's full in Himself. And the *kīrtana*, chanting, distributing that to others. That we find in Gaurāṅga. His dancing, that He's full in Himself. And *kīrtana*, chanting, He's distributing that. And this is self-evident, and this is the sign of the fullest substance of the Highest Absolute. *Kīrtanātma advayaika*. That is mentioned in one stanza in *Prema Dhāma Stotra*. *Pūrṇa- saukhya-lakṣaṇaṁ*. The satisfaction, that *ānandam*, ecstasy in its fullest conception will be, will have such sign, such symptom. What? That He's dancing in Himself, that is, He's full in Himself. And His chanting, He's giving Himself out to the environment. That should be the highest ideal of the Absolute Happiness, and that we find in Gaurāṅga. Rādhā-Kṛṣṇa together. Do you follow? What do you say? Eh?

Muralidhar: Yes, a little.

Śrīla Śrīdhara Mahārāja: Ha, ha. I tried to express this idea in that stanza in *Prema Dhāma Stotra*.

And Svarūpa Dāmodara says, *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir* [*C.c, Ādi-līlā,* 1.5]
"Who is Rādhārāṇī? She's the love of Kṛṣṇa in a particular form, the object of love of Kṛṣṇa. So They're one and same. The love, the affection of Kṛṣṇa in particular form, so it belongs to Kṛṣṇa, so it is one. But still for the pastimes in Dvāpara-yuga They become divided in Vṛndāvana *līlā* - two parties, one Predominating, another Predominated Moiety. They parted with Their own paraphernalia and began Their pastimes in different way, Their play. And again They come together, combine together, become Gaurāṅga and began to distribute Himself to the public, automatically by nature.

"Come, take Me. I am yours also, in the mood of Rādhārāṇī."

Their own common treasure They began to loot, to allow Them to be looted. Both, with the consent, Both the parties They began to be looted by the public. "Take this." They allowed Their treasure to be looted. Both combined. None to give objection - combined - Gaurāṅga. So Gaurāṅga is our greater shelter.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."
[*Caitanya-candrāmṛta*, 88]

If you can secure a card, admission card from Gaurāṅga, you'll find that automatically you are present in the harem of Kṛṣṇa. You're in the group of Rādhārāṇī, engaged in such. Admission card issued from here, and you're accepted in the confidential circle of service there.

So Nityānanda Prabhu tried His best. "Anyhow connect yourself with Gaurāṅga. Oh fallen souls, My friends, connect yourself with Gaurāṅga anyhow. It is very easy for you. For the fallen souls, it is very easy to make connection with Gaurāṅga. And automatically everything will come unexpectedly to you for your inner heart's satisfaction. Anyhow come." From door to door He canvassed. "Have a connection with Gaurāṅga, have a connection with Gaurāṅga, and you'll be richest of the rich." Door to door Nityānanda Prabhu wandered.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

eta bali nityānanda bhūme gaḍi yāya

[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]

[Locana dāsa Ṭhākur said: "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core

of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

He began to roll on the door of the customers. "Take Gaurāṅga. Take Gaurāṅga." With tears in His eyes, that golden body began to roll on the door of so many customers. "Accept Gaurāṅga. Take Gaurāṅga. You don't know what is passing away from your door. Accept Gaurāṅga."

Then how is Nityānanda?

Nitāiyer koruṇā habe, braje rādhā-kṛṣṇa [From Bhaktivinoda Ṭhākura's *Manaḥ-śikṣā*]

Everything will be in your fist. Try to have the grace of Nityānanda. He can give Gaurāṅga. And if you get Gaurāṅga you've got everything - the consent - Both the parties, Rādhā-Kṛṣṇa. And not only those sound symbols, but the meaning underlining we're to try to follow, what is meant by these sounds.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

From the external side, not to consider, but the substance within, we're to search for that. We're to search for the meaning. *Artheṣu abhijñaḥ*. The real meaning, the hit, the mark, what does it mean, the substance? *Brahma-jijñāsā* and *kṛṣṇānusandhāna*. Search for Kṛṣṇa, Reality the Beautiful. Dive deep. Die to live. Not only here in the superficial surface of your sensual sense experience, you're to die, dive deep into reality. *Ādau śraddhā tataḥ sādhu-saṅga', bhajana-kriyā*, *anartha-nivṛttiḥ*, *niṣṭhā*, *ruci*, *āsakti*, *bhāva*, then *prema*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed

in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

So many stages we're to pass through to dive deep into the reality. So many superficial covers, so many stages of our mental covers we're to pass through, and then we're to come into a touch of the reality. To die to live. So our progress, speed, that will be such that we're to pass through all these covers and to enter into the substantial world.

Ādau śraddhā, first faith. Then *sādhu-saṅga*, keeping company with those agents, *sādhu-saṅga*. *Bhajana-kriyā*, then as they advise us to discharge those duties, that cultivation, culture. To hear, to speak, to receive, to distribute, and so many others for recollection with serving attitude, *bhajana-kriyā*. Then *anartha-nivṛttiḥ*. The ulterior demands of our superficial nature they will disappear. Then *niṣṭhā*. A continuous aspiration for Kṛṣṇa, for the inner substance. Continuous, without any interruption by any superficial demand, *niṣṭhā*. *Ruci*. Then taste will be created for that. Before that the taste cannot be relied on. But when after continuous attempt for the truth the taste will come that is reliable, genuine taste, *ruci*. Then that will increase into *āsakti*, when we can't tolerate any separation from that taste of particular truth, *āsakti*. Then *bhāva*, a superficial connection with reality. Then *prema*, when we enter into the reality.

And then the positive development, *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. And a positive participation into reality will create so many things in us. The process is there. It is not imagination, but by the process of elimination the progress, elimination and acceptance is there. Then what is real to us at present, the sense experience world, that will evaporate and we shall find ourselves in the midst of the inner world. Like a *yogī*, like a deep scientific scholar engaged in research, forgetting the world - that is very meagre example, more deep an interest we will find there - the forgetfulness of this cover.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

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We're reading only the cover, over the surface of the world. We're misreading things because we're reading only on the cover. But what is inner substance we do not care to know, and that

we're to go. It is the cover floating on our consciousness. Leaving the cover, we shall try to enter into deep consciousness.

"Consciousness, you give me experience of this world of sense experience I don't like. I want to exploit you deeper."

We're to enter into our own consciousness - our consciousness is a part of the whole consciousness. So we're to tackle the extensive consciousness, and we're a part of that. So subjective exploitation, not in the objective side, that the stone, the fossil, this earth or the water, no. Subjective consciousness we shall have to enter into, the causal truth. And gradually we shall find these things. The source of knowledge we're to tackle, we're to enter into the fountain from where the water is oozing. Water is coming outside through the fountain. We're to enter into the fountain to understand what type of water, how it is stocked, where, in what way. So enter into the source of knowledge to find out where from it comes. Against the current we're to move. And what is the product of the current? Just floating on our senses, and it is transient, and it is reactionary. So we're to enter into the source, and to have proper exploitation with the help of the agents there.

Ātmā, Paramātmā, then Bhagavān conception, *bhajanīya*. Ultimately we shall find that we're to serve the wonderful substance of ecstasy. And if we can engage ourselves, get slavery into that part, we shall find our fate is, fortune is fulfilled. Such high, high kind of pleasure is there, satisfaction is there. Anyhow, any neglectful connection if we get with that, we shall see all our fulfilment, final fulfilment we have got, a slight connection of that treasure. The source of all knowledge and all ecstasy. We can approach that way. Subjective enquiry - against the current we shall have to go.

Devotee: Mahārāja. I have one question. Is cultivation more important, or preaching?

Śrīla Śrīdhara Mahārāja: What?

Devotee: Is cultivation of Kṛṣṇa consciousness more important, or preaching of Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Preaching?

Devotee: Yes. Self cultivation, improvement - or preaching to others?

Śrīla Śrīdhara Mahārāja: Preaching is the highest form of cultivation. Intensified culture is preaching, *kīrtana*. Offensive for offensive. To help others and to eliminate, to push the water. The jet plane of the British, they devour air in the front and pass it forcibly. Just as in swimming, we push the water back and we make progress. *Kīrtana* is like that - a jet plane, pushing back.

The poison that is coming to attack, to deal with nectar, that sort of poison, for me and for others also, the whole environment. Culture means it is concerned with you only, one. But here we're concerned with the whole environment. We're purifying the whole environment. More force is necessary. To purify the environment, and the same time to become the source of purification, that is more attraction of capital from the higher. We're to draw - if we distribute

things, then we're to indent more from the higher capitalist. And more extensive, more forceful when not to purify myself, but when trying to purify the environment, more forceful action, and thereby we're benefited.

From another side, it helps others, and as a reaction I get some reward from higher because I'm helping others. Along with my own realisation I'm helping the realisation of so many, so I get reward from there. And for me also, I can exhaust myself in engaging my whole energy when I'm engaged in *kīrtana*. Concentration - that is I can utilise myself more extensively when I engage myself in *kīrtana*, purifying the atmosphere, not only myself within. This is weak, *smaraṇa*, the meditation is weak, but *kīrtana* is strong. In meditation, self-deception may enter easily, but in *kīrtana* we may not be irrelevant, all attention we must have to give. The circumstance will help me to be all attentive. So in many ways *kīrtana*, especially in Kali- yuga, it is more helpful. It is recommended like that. Offensive for offensive. And also helping so many. That is a great thing.

[agha-cchit smaraṇaṁ viṣṇor, bahv-āyāsena sādhyate]
oṣṭha-spandana-mātreṇa, kīrtanaṁ tu tato varam

["Although capable of destroying all sins, the remembrance of Lord Viṣṇu is achieved only with extraordinary effort. On the other hand, one may perform Kṛṣṇa *kīrtana* simply by moving one's lips, and thus this process is superior."] [*Śrīmad-Bhāgavatam*, 11.5.38-40, purport - *Vaiṣṇava-cintāmaṇi*]

[*Śrī Gauḍīya Kaṇṭhahāra*, 17.19 - *Hari-bhakti-vilāsa*, 11.453]

So *smaraṇa*, the meditation is weak, and even if you have slight *kīrtana*, by moving your lips, that is also better because so many subtle elements are outside they're helped by the movement of your lips. Then high *kīrtana*, loud *kīrtana*, that is more beneficial, helping so many. And your exertion is also to intensified degree. You'll have to engage every nerve for that purpose, more relevant, more attentive, you can engage yourself best in *kīrtana*. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Kīrtana*. You're to assert yourself more when engaged in *kīrtana*.

Devotee: Mahārāja. One more question. When we go for collection, when we go to give *sukṛti*, while preaching, is it more important to concentrate on taking their energy, or preaching?

Śrīla Śrīdhara Mahārāja: Yes. Both. In *kīrtana*, yes, you're also to assert yourself why you have come for collection. So you're to convince him, you're to exercise all your nerve to convince him about the Kṛṣṇa conception. "That is the better prospect of life." You're to establish, and then to get some energy from him to be utilised for the service of the Lord. And doing some positive good in that person that his energy is being utilised for the service.

And you're distributing *sukṛti*. His action is being utilised through you for his future best benefit. So that is also more helpful. To do *kīrtana*, to try to let him know what is his own benefit, and also to help him by utilising his energy for the service of that purpose. That will be more beneficial, collection, *bhikṣā*, by Kṛṣṇa *kīrtana*. And you're to exercise your own capacity to the fullest extent to collect something from him, to convince him, so that he must contribute something. So your exertion to convince him will be more intensified, that you're to convince

him and to get some energy from him, convince him. So that will be more intense, this Kṛṣṇa *kīrtana*.

Devotee: Merely preaching and not taking money is useless? Unless he gives some money, his energy...

Śrīla Śrīdhara Mahārāja: That is also something, not useless, something. But that will be more fruitful and practical when you can collect some energy from him and to utilise double benefit for them. And you'll be rewarded in that way from the upper house. Not only you're trying to give him entrance into - but practically his past life also you're engaging by connecting his energy. His past life, you have collected something, his energy you're utilising and taking that, his past life also is engaged in the service. And at present when you're talking with him you're capturing his present time. And the past time when you get some energy of him, that is also utilised. And if you can create *śraddhā*, then his future also you're trying to engage. He will do again in future. And you'll be benefited, rewarded accordingly, from your Master.

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Śrīla Śrīdhara Mahārāja: ...material service, that is the money and the body service, that is for the beginners. But that is not the highest. Highest service is the service of the soul proper. But because he's engaged in these material things to collect them to draw his attention, where his money is going, energy is going, his attention is drawn towards that. In that way. If the child is taken away, the motherly affection will run that way. So a lover of money, and if he gives some money, his attention will be drawn to that direction. So you're taking the money, you're attracting his attention. Otherwise it is difficult to draw his attention towards this. But if you can get some money from him, his attention will be automatically drawn towards.

Do you follow?

Devotee: Yes. So sometimes - should I mention to them - that if I meet an engineer, should I mention that I'm an engineer, my past life, should I mention?

Śrīla Śrīdhara Mahārāja: If necessary you may do anything. "I'm so and so." To canvas yourself that "Being so and so, I've also engaged myself in this way. So you try to understand that this is not a futile thing, this is a bigger thing." If necessary you can give the example of so many others, and if necessary for you also you can say that "I'm such and such, and I admit this. So you try to follow. It is not ordinary thing, a thing of lower conception." In this way if necessary to convince him to show yourself you'll show.

Devotee: Past identity also we can mention? No?

Śrīla Śrīdhara Mahārāja: If necessary in particular cases. "In past life I was so. I'm converted in this way." That may help a particular man to follow the path. If it's utilised, not to canvas

yourself, but if it's in the utility of that person, then you can do, give statement of your own history, own example.

Badrināràyaṇa: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: All right. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

...

...rather Naimiṣāraṇya fetches more value _____ [?]
I shall go now. *Vāñchā-kalpatarubhyaś ca*.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

...

_____ [?] necessity is the mother of invention. We shall feel the real necessity of that life, and the undesirability of this life. So then the company of *sādhu* and *śāstra*, we can make progress in our life.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

The very beginning of our spiritual life comes from the contact of the saints. And Kṛṣṇa *prema*, and gradually make progress, *janme. Teṅho punar mukhya*. Still the *sādhu*, the saints are our hope and help. From the beginning up to end of life the association of the saint is the most important and unavoidable thing. And the *saṅga*, association means with serving attitude. Do you understand?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A few hours after it will be as it was, eh?

Devotee: What?

Śrīla Śrīdhara Mahārāja: Any understanding proper, no?

Devotee: Yes, yes, yes.

Śrīla Śrīdhara Mahārāja: Then you'll be able to reply such questions to others? If anyone questions you, what you did just now, will you be able to answer, reply them?

Devotee: Yes. I will try my best.

Śrīla Śrīdhara Mahārāja: Association with the saints. Whenever some disease is there then some antidote is necessary. So we're suffering from misunderstanding, proper understanding is necessary wherever it is found. We can find proper understanding with the saints, from the saints. So necessarily, naturally, we want them to remove our disease.

Only removal and dissolution, dissolution and removal must be of perfect type, not haphazard, then we can be satisfied with mere renunciation and liberation only. But positive attainment is necessary. That is, the real ego must be awakened. Not only this ego will be dissolved, but real ego must be awakened. _____ [?]

Badrinārāyaṇa: Muralidhar Prabhu.

Muralidhar: Mahārāja. I have one question Mahārāja. We've heard that in *rāga-mārga*, one devotee he may disregard some of the directions in the scriptures. But we're feeling that we should be very careful that we do not become *sahajiyā* by disregarding *śāstra*.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says Mahārāja. In *rāga-mārga*, sometimes the devotee disregards scriptural injunctions. But he's feeling that he must be careful that not to become *sahajiyā*.

Śrīla Śrīdhara Mahārāja: Yes. The *sahajiyāism* that is not *rāga-mārga* proper, that is imitation. So a bona fide student will avoid that sort of imitation, *sahajiyā*. We're to cross Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa. *'Virajā,' 'brahmaloka,' bhedi' 'paravyoma' tabe yāya tad upari.*

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

Step by step, we must not omit. That is Super Subjective area, not any object of our senses, after renunciation, above renunciation. *Rāga*, this *anurāga*, our affinity for Kṛṣṇa, that is not very cheap thing. We're to understand what is Kṛṣṇa consciousness really, what is Kṛṣṇa, Kṛṣṇa consciousness. That is Super Subjective. Without dedication, in the area of material zone, we should not deceive us thinking to find Him.

Madhvācārya wrote, he gave a hundred points against *māyāvāda*, mere renunciation. And our Guru Mahārāja gave a hundred points against *sahajiyāvāda*, to guard against this *sahajiyāism*, that imitation Kṛṣṇa *bhajan* in material life. Hundred points. *Prākṛta-rasa Śata-Dūṣaṇī*.

...

Devotee: _____ [?] *āula*, *bāula*, *karttābhajā*, *neḍā*, *daraveśa*, *sāṅi*.

Śrīla Śrīdhara Mahārāja: [12:33 - 15:30 ?]

Only taste, the most valuable thing within us, whatever the quantity, the smallest quantity of taste for the Supreme, that should be made capital. And cultivate it in the proper association and you can go straight quickly and happily. [16:00 - 16:56 ?]

A part of the taste, inner hankering earnest for the Lord. You accept that only as your capital and begin your business. Very soon you will reach the goal. Neither knowledge nor power - try to utilise for the purpose, only the inner taste, whatever small quantity it may be. But exclusively you accept that and go to persons who are cultivating that. Thereby in a shortest time you can reach the final goal.

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

[Śrīla Bhaktivinoda Ṭhākura has written: "Giving up everything, let us sing in praise of Śraddhā-devī - faith - whose grace can take us to Kṛṣṇa."]

keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.

[Bhaktivinoda Ṭhākura's *Bhakti-pratikūla-bhāva Varjanāṅgīkāra*,
Renunciation of conduct averse to pure devotion.]

Ultimately they offer either higher type of enjoyment or total renunciation. *Bhukti, mukti jācato, pāta-i nānā-bidha fānd*. And so many traps they've prepared to catch you, *nānā-bidha fānd*. *So-sabu--bañcaka, tuwā bhakti bahir-mukha*. But they're all deceivers, they have nothing to give delivery about your love, *ghaṭāowe biṣama paramād*. *Bhakativinoda bhelo, bhakata-caraṇa kori' sār*. Give up, reject everything summarily, and try to catch hold of the divine feet of the *śuddha bhakta*, pure devotee. Eliminate all these things, they're all agents of the Satan of different type offering.

Pure devotion exclusive, want Kṛṣṇa only, exclusively, nothing else. Neither renunciation, nor knowledge, nor power, nor mysterious powers, nothing. *Bhukti*, *mukti*, *siddhi*, these are the alternatives we can aspire after, but clear off them. And *viddhi bhakti* also, the calculative devotion according to *śāstra*, but no. Spontaneous devotion, heart to heart, no calculation. Be desperate in throwing you towards the fire of love. Throw yourself and you'll find that the fire is not fire, the fire is very soothing atmosphere. Prahlāda was thrown into fire, but that was like mother's lap to him.

No risk no gain. Take risk, and that must be sincere, from the heart, from the bottom of your heart, sincere. Eliminating everything than Kṛṣṇa. And more helpful, the highest servitor of Kṛṣṇa, more reliable. That is Rādhā *dāsya*. The best servitor of Kṛṣṇa, that will be your mark, ideal. The best servant of Kṛṣṇa, that should be the only ideal, to reach there.

The *sahajiyā* they want to get it very cheaply, mix their mental things in some least connection with divinity. Really culturing ninety cent per cent in the material, in the *kāma*. Lust and love opposite. We should not misunderstand lust as love. *Atendriya priti vancha*. The pleasure of our own senses, ego, that is lust. And the satisfaction of Kṛṣṇa, that is the opposite side, that is love. *Prema* and *kāma*, similar but the opposite thing, perverted reflection. Reflection, and that is perverted reflection. The highest thing there reflected as being the lowest. Just as a tree standing on the bank of the tank, the highest peak of the tree is seen in the reflection to be the lowest. So it is reflect *kāma*, self centred, sense centred. And Kṛṣṇa centred the opposite. Centre centering, the end of the inner current. And this sense centering that is end of the outer current, taking away from Kṛṣṇa. This nasty ego, his sense satisfaction. And to find Kṛṣṇa, Brahman, Paramātmā, Bhagavān, in this way theistic development, and to find out Kṛṣṇa. All accommodating loving centre. And then to try to merge in His interest, just opposite. Which is very rare even for the liberated souls, what to speak of these so many fallen souls under bondage with nasty ideal.

Rūpa Goswāmī says, "Whenever I got the touch of the shadow of real Kṛṣṇa *prema* of Kṛṣṇa, from that time this worldly sense pleasure became so nasty to me that whenever thinking that some spit comes in my tongue."

yad-avadhi mama cetaḥ kṛṣṇa padāravinde, nava-nava-rasa-dhāmany udyataṁ rantum āsīt
tad-avadhi bata nāri-saṅgame smaryamāne, bhavati mukha-vikaraḥ suṣṭhu niṣṭhīvanaṁ ca

["Since I have been engaged in the transcendental loving service of Kṛṣṇa, realising ever-new pleasure in Him, whenever I think of sex-pleasure, I spit at the thought, and my lips curl with distaste."]

[*Bhakti-rasāmṛta-sindhu, dakṣiṇa-vibhāga,* 5.39 - quoted from Yamunācārya]

"Whenever I came in connection with Kṛṣṇa consciousness with different types of astounding, ecstatic joy, from that time if any human sensualism comes to my mind then my whole figure becomes awkward and some spit comes in my tongue. In hate, hatefulness, extreme hate comes to mind."

One side so noble thing, another side so nasty thing. Sense experience, sense pleasure, which we can have by union of the male and female, that is the nasty thing. And it is the noblest thing towards Kṛṣṇa, opposite thing. Bhaktivinoda Ṭhākura says,

kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'premaʹ nāhi haya

["My brother, lust and love appear as one and the same; yet, lust is never love."]

[*Kalyāṇa Kalpataru, Upadeśa* 18]

Apparently there's no difference between this lust and love. *Tabhu kāma 'premaʹ nāhi haya*. Still, you must be fully confident that lust is not love. *Rakta-māṁsamaya kāma*. The lust is concerning only flesh and blood. And *prema*, *cid-ānanda-dhāma*. And the love just the opposite of the soul's reach in the highest level. Just the opposite, Sumeru, Kumeru, that north pole and south pole, just opposite. One extremely to become slave to the sense pleasure, that is fleshy things. Another, the soul's highest reach in the domain of high, noble sacrifice. The love of the centre, just as love of ones selfish family, and the love of the country, opposite. For the interest of the country he's to sacrifice his family interest, similar. For the negligent part, and for the whole centre, sacrifice for that, wholesale sacrifice.

Indradyumna: Guru Mahārāja. So how is it possible to detach from the *gṛhastha āśrama*, to rise?

Badrinārāyaṇa: Indradyumna Prabhu.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: How is it possible to become detached from the *gṛhastha āśrama*?

Indradyumna: And rise to the high point of realisation.

Śrīla Śrīdhara Mahārāja: *Gṛhastha āśrama*, by increasing our association with the exclusive devotion, devotees...

Indradyumna: But it's something gradual?

Śrīla Śrīdhara Mahārāja: ...then even so much so the household members should be considered like enemies. They're swallowing my energy which may be utilised for Kṛṣṇa's purpose. Search for Kṛṣṇa. Search for Kṛṣṇa. That valuable time is being wasted in time for searching for the food and clothing of the children and wife. That will be in mind. "I cannot be exclusively devoted towards Kṛṣṇa. They're drawing me on the back side. 'Oh, see, look out for us, our interest.'"

But if the household, the wife may be a devotee even of higher type than the husband then she'll promote. "Go ahead, don't care for us." That will be the direction. "Go ahead, go ahead." Then she's not a wife she's a *sādhu*, her connection will help us, the Vaiṣṇava.

Kṛṣṇa consciousness in the beginning that is a hazy thing. But the Vaiṣṇava consciousness, the ideal of a proper Vaiṣṇava, if that attracts us that will be more tangible and helpful. So it has been laid stress in the service of a Vaiṣṇava than Viṣṇu Himself.

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param [tasmāt parataraṁ devi, tadīyānām samārcanam]

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 11.31]

Of all services, the service to Viṣṇu is the highest. *Tasmāt parataraṁ devi, tadīyānām samārcanam*. Even higher than that to serve a Vaiṣṇava. That is tangible, that can help us more. We can have some concrete association with them, they're more encouraging. So more substantial progress can be done if we can have real attraction for a Vaiṣṇava, Guru Vaiṣṇava. That is more helpful. Something concrete we can see if we have - but that is also a stage of progress.

In ordinary case we do not like the service of a Vaiṣṇava. That is considering him that he's also a man. "I'm searching for God, why should I waste my energy for the service of a man? He may have some devotion, but still he's not the highest."

Ha, ha. But when we really want to make progress then we'll have to understand, must understand, that my attraction for the Vaiṣṇava that is more helpful. My energy is utilised in a more concrete way. Towards God, more or less abstract. I cannot have direct conception of Him, so that my endeavour is more of some abstract type. But Vaiṣṇava service becomes more concrete thing to me and thereby I can raise my condition, my faith, more and more towards something tangible.

But that requires some higher position. That sort of confidence in Vaiṣṇava that is not very easy. But if one can attain that stage he's now almost safe in his position. By the company of the association our journey towards Kṛṣṇa is more or less guaranteed.

I'm going to some unknown place, but on the way I've heard that about a particular destination and I'm captured by the charm of that goal, I'm going there. But if I get a company on the road who is also going there, and who has got some more knowledge about the goal,

then I'm, very happily I can go there. If I get a real company, good company, who wants to go to the same goal, and he's got some more knowledge than myself, then my journey becomes very easy and happy journey. So.

[ādaraḥ paricaryāyāṁ, sarvāṅgair abhivandanam]
mad-bhakta-pūjābhyadhikā, sarva-bhūteṣu man-matiḥ

[Kṛṣṇa said: "My devotees take great care and respect in rendering Me service, offering obeisances with all their bodily limbs, and - above all - worshipping My devotees. They see all living entities as related to Me."] [*Śrīmad-Bhāgavatam*, 11.19.21] & [*Gauḍīya Kaṇṭhahāra*, 13.59]

"To serve My devotees is better than to serve Me. In that way, in every stage."

Indradyumna: Guru Mahārāja. Could you explain about...

Śrīla Śrīdhara Mahārāja: So that, when we've got attraction for Kṛṣṇa only, that is the primary stage of devotion. When we've got faith in His devotees, and want to serve them, then one step I've been raised. *Madhyama-adhikāra*. The test, how to test the progress of us, of the devotees, if we find that he's got attraction for the Lord and not devotees, he's in the primary stage. But when we find that he's got faith in the devotees of the Lord, then he comes in the intermediate stage.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

When the developed stage will show all these signs, attraction for the Lord, *īśvare*, and the friendship with the Vaiṣṇava, His servitors, and our sympathy with the ordinary people so that they may have affection for Kṛṣṇa, and those that are anti devotees we shall be indifferent to them. Then we come in the middle stage of a servitor. Eh? What do you say? What does he say?

Indradyumna: We heard that the relation with the Guru and the disciples are eternal. Can you explain that eternal relation?

Badrinārāyaṇa: He says that he has heard the relationship between Guru and disciple is eternal. Can you explain that?

Śrīla Śrīdhara Mahārāja: Yes. Eternal. But the first vision - Guru means the inner Guru. That is, the first conception of Guru is not the whole thing, it has to change gradually. That primary teacher, then any higher education teacher. The teaching is continuing, teacher's position, he has come to teach me. If I'm alert then I can find that, but formally, physically that may be changed. But when education of a particular department may grow, and the teachers also may be changed - the flow inside of the teacher, teaching staff, that is one and same. In that way. We shall try to find out Guru, and the Guru is inside also, *caitya-guru*. The *caitya-guru* will help us to know the real Guru with the development. The principle of Guru is one and same, but according to my progress the external aspect may change. So it is told that Lord Himself is Guru.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

He has come to make Himself known to me. My sincere hankering to know Him has moved His heart and He's coming to accept me through agents. The company may have different agents, like that. *Ācāryaṁ māṁ vijānīyān*. He's in Guru. We're to try to understand that He Himself is Guru. His potency of distributing Himself to others, that potency is Guru. That aspect of the Supreme which tries to make Himself known to the others, that aspect, that function of Him is Guru. And that, formerly, according to my capacity it may change.

So our *guru-paramparā* is *śikṣā guru-paramparā*. Mahāprabhu Śrī Caitanya, beginning from. Then Svarūpa Dāmodara. Then comes Rūpa, Sanātana. Then comes Raghunātha, Kavirāja Goswāmī, in the *śikṣā guru-paramparā*. The current coming we're to understand, according to our inner sincerity the current is coming, and what is suiting my taste. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. We're to accept that current. Actually it is so.

Even the gifts are not only Guru but even the religious forms also. A Christian, Mohammedan, becoming a Hindu. A Hindu is becoming a Christian. In this way, according to his inner capacity they change, Guru, creed, all these things. But there is comparative study, but comparative study does not mean that all comparison is true. The real comparison must be there, if we can leave Christianity and accept Vaiṣṇavaism, eh?

Śrīla Śrīdhara Mahārāja: ...His representative. There is living Guru in the dynamic life, in the life of progress. Otherwise we've accepted one Guru and the whole life finished there. Guru is doing in his own way, I'm also going in my own way. One Guru. But if one is in a progress then according to progress his inner consciousness will help. "You can get help from this centre, this centre, and you're to approach." So though in this way you're making progress but you should have respect for the primary teacher. One who was the primary teacher of the infant class, I need not neglect him or insult him. But I must accept higher teacher's education, and some regard that in my beginning stage he helped me a great deal. Such respect we must maintain for the primary teachers, in this way. But if he comes to oppose my progress to accept higher teacher then I'm to come away from him. These practical things. If we're really concerned with my inner progress, and if I understand it's tangible progress, then we shall have to do that. The inner Guru will guide me, *caitya-guru*, the *vivek*, the spiritual consciousness, conscience.

Indradyumna: Guru Mahārāja. When can we know when is the will of God when something pass to us? And when is our *karma*? And when is *māyā*? And where is our freedom to...?

Śrīla Śrīdhara Mahārāja: Ha, ha. That is the positive side. Just as, how can I know who is the sun? By sun's ray we can understand sun, and also so many things. The more intense light can show what is seen what we misconceived in the dim light. In a dim light we can have conceptions of the outside in some way. But in strong light we can find, "Oh! I misunderstood this for that." This is - it will come from there.

So only our taste - "I won't be satisfied until I get these things, my heart's satisfaction." All progress has got this similar question. This is more revolutionary. Progress means elimination of the acquired things and to accept new things. How do we do that? Many are losing in that campaign and many are being successful. What is the cause?

Indradyumna: The desire?

Śrīla Śrīdhara Mahārāja: Yes. Desire is a type of *sukṛti* we acquire unconsciously by our fortune. That comes to guide us in the beginning, *sukṛti*. If we're to trace scientifically the very beginning of the progress, then *śraddhā* and then below, underground, *sukṛti*. *Ajñāta-sukṛti, jñāta-sukṛti*. That comes from the Lord's side. *Jīva's* free will is moving in his own way, and he's coming across with the generous dealing of the God. Then by chance acquiring some tendency, unknowingly, without his conscience he's acquiring some tendency towards the truth. Relative and Absolute.

Indradyumna: Like the Pāṇḍavas.

Śrīla Śrīdhara Mahārāja: Bigger question. That this is the Absolute, how can we understand this is Absolute? The Absolute will help you to understand - "That I am Absolute."

As much as you progress you will understand "Oh! These things are of lower existence." What I experienced before, that was of lower, when you come to higher experience. If you get more light then you can understand that in lower light, what I found that is wrong.

Not by vote, in this, it cannot be determined by vote of the ordinary man. Eh? The qualitative difference is known by qualitative progress, not by numbers.

The intricate question. When Mahāprabhu had a talk with Sārvabhauma - just before that Gopīnātha Ācārya he told his relative, Sārvabhauma, "Sārvabhauma, you think Caitanyadeva as your student. You can't find that He's divine aspect."

"But, no, no. He's a good boy. You're destroying him by speaking so highly about him. He's a genius, good boy, and you fellows you are glorifying him falsely that he's incarnation of God. You are his enemy. _____ [?] How do you know that he's incarnation of God, and not a genius man?"

Then Gopīnātha told, with the help of the scriptures, "In Kali-yuga there will be the incarnation of God. And His quality will be, nature will be to distribute the Name of Hari to one and all, powerfully. And we find in Him that. So He's the incarnation of God according to scripture we find. Then in *Bhāgavata* and *Mahābhārata*, they're principle *śāstra*. You're well read man, and you cannot understand. You've gone through *Bhāgavata* and *Mahābhārata* and there it's mentioned. So only by the grace of the Lord one can understand the Lord, not by genius. You're a great genius, Sārvabhauma, but by genius capacity we cannot understand. Only through His grace."

Then the students of Sārvabhauma put a question to Gopīnātha. "What is the proof that you have got that grace, you are not falsely interpreting the *śāstra*, what is the guarantee there?" The students put the question to Gopīnātha. Then,

ācārya kahe, - vastu-viṣaye haya vastu-jñāna / vastu-tattva-jñāna haya kṛpāte pramāṇa

["It is evident that I have the grace of the Lord, because I know Him, and that you have not, because you deny Him."] [*Caitanya-caritāmṛta, Madhya-līlā,* 6.89]

"I have a bit of grace in me of the God. Grace of God, a bit in me, because I can understand this, so. *Vastu-viṣaye haya vastu-jñāna*. That what is what, I can feel, and you can't do."

That is the last answer in this world. So Absolute Truth is not to be understood by the help of any other knowledge. Absolute Truth, only He can, the Absolute can make Himself known. Cannot be known by the help of other things. Then how, why He's Absolute? So sun is known by his own light, not by candle light, or any other light. Sun is known only by his light, and not with the help of other light. So the source of all knowledge, real knowledge, real love, that can be attained by the ray of that thing, not by the ray of any other thing. So, sat citte sata eva siddha, it is self evident, not dependent to any other thing for its knowledge. This is the characteristic of the Absolute, sat citte sata eva siddha. When you naturally come to sun you can know the sun. From the darkness you cannot conceive of the sun, you have no experience previously. So, sat citte sata eva siddha, sata siddha. He can make Himself known alone.

We're to follow this sort of thought. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena

yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whoever He as His choice to make Himself known, the man of choice can know Him, otherwise not.

In Kuru *sabhā* Dhṛtarāṣṭra told, "Oh! They're seeing You in a very noble figure. I'm blind I can't see. Please remove my blindness for the time being. I want to see You. Then You'll again make me blind."

"No! Blindness not to be removed to see Me. You remain blind. I say 'you see Me' you'll see Me."

What sort of sight? His blindness did not - it was not necessary to remove his blindness.

"I say you see Me." And Dhṛtarāṣṭra, a blind man could see Him. So what sort of colour, figure, is there?

His will, *yam evaiṣa*, whomever He'll select, "You see Me," he'll see.

The Super Subjective, the object cannot enter into subject. When the Super Subject chooses any object to make Himself known, then he can know. And to what extent, only to that extent he can know. But the Super Subjective principle can also be controlled by Yogamāyā, *svarūpa-śakti*. He may want something but He's forced to change His mood by highly powerful potency.

As we're told that Kṛṣṇa wanted to maintain His four-handed figure when the *gopīs* fast. But when Rādhārāṇī came He could not maintain His four-handed figure. Forcibly, inner force, made Himself to transform Him into two-handed Kṛṣṇa at the sight of Rādhārāṇī. But this is unique. This should not be taken as any law, or free for anyone. But in extreme case it's such, in extreme point. Otherwise He's all-free, and whatever He likes to do He can do so, with anyone and everyone. So His sight.

So only *śaraṇāgati* is our capital, surrender, to increase the negative side of us. Surrender, dependence, total and extreme, intensified dependence on Him, to move His heart. And He will come before us. So negative side, no positive attempt on Him may be successful. We're to excite His will, sweet will, appeal to His sweet will, by sacrifice, self abnegation, and self surrendering, for Him. We're for Him. Die to live. Die to live. By death, by embracing death we can live more really. A negative side, to excite Him.

"Please show me who are You. Please show me."

I can't see Him. He can make Him shown to me. This is the position. So what I am to do to increase my negative side, appealing side, that sincere and endless appealing side? By increasing that we can attract Him, His heart. And when He wills, then He can show to me, otherwise not. I cannot be a subject and make Him object of my sight. Ke?

Devotees: Muralidhar.

Śrīla Śrīdhara Mahārāja: Muralidhar. Another?

Devotee: Mādhava Purī Mahārāja.

Śrīla Śrīdhara Mahārāja: Mādhava Purī Mahārāja. And there?

Devotee: _____ [?] Indradymuna, Badrinārāyaṇa Prabhu, Tuṅga-vidyā.

Śrīla Śrīdhara Mahārāja: Tuṅga-vidyā understand, what I say, follow?

Tuṅga-vidyā: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Guru Mahārāja. *Tapas* is the same as sacrifice, *tapas*? *Tapasya* is the same?

Śrīla Śrīdhara Mahārāja: No. *Tapasya* means penance. Only suffering is not necessary, mere suffering has no value. If any necessity to undergo any affliction, any trouble, we shall do that. Unnecessary - only to impose penances, hardness, austerity, that has got no value. Which is necessary for the purpose, which is recommended by Guru, Vaiṣṇava, what is necessary for the service, that is helpful. Unnecessary penances, practice, habits, that is not necessary.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

nāhaṁ vedair na tapasā, na dānena na cejyayā
śakya evaṁ-vidho draṣṭuṁ, dṛṣṭavān asi yan mama
bhaktyā tv ananyayā śakya, aham evaṁ-vidho 'rjjuna
jñātuṁ draṣṭuṁ ca tattvena, praveṣṭuṁ ca parantapa

["Neither by study of the *Vedas*, nor by austerity, charity, or sacrifice, can anyone behold My human- like form of Supreme Absolute Truth (Parabrahman) which you are now seeing before you."] - ["O Arjuna, conqueror of the enemy, although in this form of Mine I am practically impossible to be seen by all other methods, the pure devotees, by their exclusive devotion unto Me, are capable of actually knowing Me, seeing Me, and entering into My divine pastimes."] [*Bhagavad-gītā*, 11.53-4]

rahūgaṇaitat tapasā na yāti, na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam

(The sage Jaḍa Bharata said to King Rahūgaṇa:) "O Rahūgaṇa, without bathing the soul in the dust of the holy feet of the pure devotees (*mahā-bhāgavata vaiṣṇavas*), one cannot know the Supreme Lord by adopting the religious life of *brahmacārya*, *gṛhastha*, *vānaprastha*, or *sannyāsa*, or by worshipping the gods of water, fire, and sun, etc."] [*Srimad-Bhagavatam*, 5.12.12]

We're to understand the real inner meaning of these passages. Only surrender, *śaraṇāgati*, if I've preparedness for anything to satisfy Him and His devotee. Not aimless practices of different types of exercise.

Even so, one day one of our Godbrothers went to see the *ārati* of Jagannātha, he visited Jagannātha temple. Our Guru Mahārāja enquired, "Where is Sauren Bābū?" An Advocate, a son of *zamīndār*, respectable person. "Where is he?"

"He has gone to Jagannātha temple to see the *ārati*."

"Oh, he has gone for eye exercise?"

Ha, ha. So what about *tapasya*? Eye exercise. _____ [?] So this sort of exercise has got no value, until it is the necessity from the higher, order. We're to obey the dictation from the higher.

So much so, our Guru Mahārāja once told, "If the *sādhu* has said 'Oh, take some flower." Then taking flower, then, "No, no, no. Take some water."

"Oh, you wanted flower, take it."

Then it will be *karma*, to enforce him to accept his own whim. He has cancelled, he has got the capacity. What order he gave previously, he's a free man, he's got right to cancel that. If we want to push his previous action, order to him, that is also not devotion. You'll leave it and take water. That is devotion.

Whatever will come from high to me, I'm to obey that without hesitation, surrender to that. That can promote my position to the higher, to be more acceptable by the Supreme Power.

Here I stop today. Hare Kṛṣṇa. Gaura Hari.
Vāñchā-kalpatarubhyaś ca.
Bhaktisiddhānta Saraswatī Goswāmī.
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Harināma saṅkīrtana kī jaya!
Gaura bhakta vṛnda kī jaya!
Navadwīpa Dhāma kī jaya!

...

...knowing the nature of the centre, everything is known. That He can do anything and everything. In nutshell it is such. Beyond our jurisdiction. Everything is known with Him, make or mar, designed and destined. Eh? Prime cause is such. Beyond the jurisdiction of my thought. What small portion of the infinite I can know? What little my thirst? There is the ocean, the ocean water.

There is a story. Once our Godbrother, that writer of *Krishna Caitanya*, Professor Sanyal. Ganges is considered to be holy river, a drop of water purifies us. So in his home he was accustomed to see Ganges water in a small bottle. A drop of water touching, everything is purified. Now he came with his father to this side on the Ganges in a town Baharampur. Then he came to this Kṛṣṇanagar and from here they're to make journey by boat to Baharampur.

Then, "What is this river?" He asked his father.

"This is Ganges."

"What Ganges?"

"But a drop of water you find in your home, in a small bottle it is kept. And whenever necessary a drop is given, touch, and everything purified."

"Oh. So much water. So much water that we've got only a drop of water we're experienced with, a very small quantity. A drop can purify the whole, impure man. That is very precious, valuable, rarely found, secured. And we find so much water that we're passing through the boat."

So valuable thing we're concerned only with a little drop. But that is an ocean of such important things which is to have known to us like a drop. We can have experience hardly of a drop. But there's an ocean of that substance. Wonderful. So to satisfy our tiny brain, how much is required? Nothing. Infinitesimal.

Jīva soul is a drop of consciousness, very smallest part. But Brahman, the source of that soul where from coming. From all respects the cause is such, from all respects. So not by power, nor by brain can we approach Him. Mahāprabhu told, "Only heart can take us there."

Devotee: Guru Mahārāja. How far is that purification of Gaṅgā? How deep is the purification for the soul?

Śrīla Śrīdhara Mahārāja: Eh? What does he say? Eh?

Badrinārāyaṇa: The purification of Gaṅgā, how far does it go, how deep? How much purification?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. That depends upon the person who comes in connection with Gaṅgā. Gaṅgā is *padadoka*, the feet water of Nārāyaṇa, so she can give us admission into Vaikuṇṭha. And again, she's connected with Gaura *līlā*. In Navadwīpa Dhāma there is Gaṅgā. So she has connection with Gaura *līlā* where Mahāprabhu with His party is swimming and making so much pastimes. That connection. So according to the necessity and the capacity of the man to be purified it depends. Just as Yamunā can connect with Kṛṣṇa. The association of Yamunā in

the highest sense can connect with Kṛṣṇa, Vṛndāvana. So association of Gaṅgā can connect with Śrī Gaurāṅga, the highest attainment of a *jīva* is possible. So according to the *sukṛti* the innate nature, fortune of the *jīva*, the gift of Ganges will be ascertained.

Devotee: Because many buffaloes take bath every day they're very...

Śrīla Śrīdhara Mahārāja: In the positive sense, and from negative side she can purify anyone, up to liberation. Up to liberation - general gift from her. But in the positive side if we have such *sukṛti* she can help us to that direction. What do you say?

Badrinārāyaṇa: Many buffaloes are bathing, every day, morning and evening.

Śrīla Śrīdhara Mahārāja: That *sukṛti* is coming, connecting buffaloes, so many fishes, so many insects. But in the world innumerable *jīva* souls, everywhere there is soul. So how many buffaloes are coming in connection, very limited. Ha, ha.

In my childhood, we were born by the side of Ganges, and in our childhood at every occasion we used to go to take Ganges bath. And it was found in the almanac, that if one takes bath on a particular day then all the sins of thousands of births may be washed in a second, all by one bath. Then I thought - I was a child - I thought, so many thousands of lives birth by one bath is cleared, cleansed. Then why the person will be sinner at all? Then by this all will be purified from sin. That was my inner argument.

Then I gradually came to know, that how many get the chance of taking bath in the Ganges. It is very cheap to us, we were born by the side of Ganges. But there are so many persons who have no connection with Ganges. So it is not hyperbolic, it is all true. By fortune we have got birth near the Ganges, and so many there, and they must have some faith, they will go to take bath. But unknowingly also if we have connection with Ganges water we'll get something. If consciously we take bath we get some higher result. But unconsciously also if we come in connection, that also will help us a great deal. But how many of us in the infinite can come in connection? Very scanty number, in consideration with the number of the souls infinite.

First unconscious connection, then conscious connection, then according to the confidence the result will increase with acceleration. And when comes to the highest position and sees it's a part of Gaura *līlā*, then in the acme of ones realised life he will have Ganges in his eternal serving life, *nityа*, eternal.

Mahāprabhu in His childhood used to take seat on the banks of the Ganges. With His students also He used to have a talk in the evening on the banks of the Ganges.

Digvijayī suddenly met Him while He was talking with His students, and he was told, "All the *paṇḍits* they're absent in Navadwīpa, perhaps in fear of their discussion with you. But Nimāi Paṇḍit is not to be neglected. Though very young, within teens, but still He's got a good name as a *paṇḍit*. He's here. If you like you can have a talk with Him."

Then Digvijayī, who had come to conquer all the scholars - Navadwīpa at that time was a famous place for the *paṇḍits*, especially this *nyāya*, logic. Then Digvijayī he came to have a discourse with Nimāi Paṇḍit.

"Oh, You are Nimāi Paṇḍit I'm told. You are a *paṇḍit* of Sanskrit grammar I have heard. But still You've got a good name as a scholar."

Mahāprabhu also responds. "Yes. I've heard that you have come here to conquer the *paṇḍits*. Are you so?"

"Yes."

"Then we're fortunate enough to meet you here."

"Then, what can you ask?"

"What should I ask you as a big *paṇḍit* here on the banks of the Ganges. You please make us listen to a stanza in praise of Ganges."

Then Digvijayī began to pronounce, began to deliver a Sanskrit *śloka* in praise of Ganges. And so quickly within a short time about a hundred - immediately he composed, delivered hundreds of stanza in praise of Ganges, in a storm speed.

And Nimāi Paṇḍit asked him that, "Yes, you are a strange poet and scholar and realise a point. But now we'd like to hear the meaning, the explanation of one of the stanzas. We're here all not very scholarly to understand your poems. But if you be kind enough to explain your poem, at least one stanza, we can be satisfied by your scholarship."

Then Digvijayī told, "Just now I have delivered about a hundred stanzas. And what stanza you want to be explained?"

Then Mahāprabhu reproduced one, that was the first _____ [?]

"In a stormy speed I went on delivering these poems, and He has got by heart one in the meantime. All right, by the grace of the goddess of learning You must have been *śrutidhar*."

Śrutidhar means a particular class of *paṇḍit* who once heard can remember, keep it in memory.

"So He has got some grace of God by which once it touches His ear He can keep it in memory."

_____ [?]

That *śloka* also mentioned in *Caitanya-caritāmṛta* by Kavirāja Goswāmī.

mahattvaṁ gaṅgāyāḥ [satatam idam ābhāti nitarāṁ
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā
dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā]

[" 'The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshipped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.' "] [*Caitanya-caritāmṛta, Ādi-līlā,* 16.41]

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Śrīla Śrīdhara Mahārāja: ...comes to act on us.

Devotee: Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: "Thank your star", or is it any expression in English? Thank God _____ [?] Thank your star that you have suddenly got this. No possibility but you've suddenly got this fortune or misfortune. That is star, by means of the medium of the influence of the planet. That also acquired by our previous *karma*, suddenly appears, as if without any cause or effect. That *bhāgya*, fortune, or misfortune, like that. Eh?

Devotee: Guru Mahārāja. This Halley's Comet is coming next - in a few months. I'm very worried about it.

Śrīla Śrīdhara Mahārāja: Why? You want to oppose that?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha. You're worried? When I was perhaps fifteen or so Halley's Comet came. My age was fourteen, fifteen, now ninety. It comes generally after seventy eight years.

Devotee: Yes. Seventy five or seventy eight.

Śrīla Śrīdhara Mahārāja: The same comet visits.

Devotee: Yes, same comet, yes.

Śrīla Śrīdhara Mahārāja: So I saw that comet when I was fourteen or so.

Devotee: 1911 it came.

Śrīla Śrīdhara Mahārāja: 1911?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Fifteen I was then, 1911. That year *pañcan* George got the throne. George the Fifth, he was enthroned, installed in England, and also came in India. And 12th December, 1911, an installation took place in Delhi. And he came to Calcutta afterwards. Lord Hardinge was the Viceroy. And I went to visit in Calcutta for the first time. And this Mukunda

Bābū's father was _____ [?] And I was guest in their quarter, 1911, December. I visited Calcutta first on that occasion - the king's visit to Calcutta, 1911. George the Fifth.

And Hardinge was wounded by one Rashberi Bosh [?] at Delhi. That Rashberi Bose fled to Japan. And when Subhash Bose, Netaji, he joined during the last great war, the second great war, Subhash joined Rashberi and formed an army that was imprisoned by the Japanese from the British army. And organising those he attacked India, Manipur, captured something. But anyhow that atom bomb finished everything in Japan. Hiroshima and Nagasaki. Two atom bombs thrown by America against Japan. And that concluded the war suddenly. Netaji and all finished.

I took, I was guest in Mukunda Bābū's father's quarter in Killipur [?], Calcutta. 1911, December, 12th December, in Delhi coronation.

Halley's Comet came, eleven, and first great war came, fourteen, in the month of August. Today is 2nd August. 1914, first great war broke out, perhaps in August.

Austria's king, or prince, was murdered in Serbia in his father-in-laws house, and that was the cause. Austria marched against Serbia. Russia came to help Serbia, Slav. And Germany came to help Austria. And Germany was full of military power, so France, to keep up the balance joined Russia's side, and the British also did that. And Austria, Germany, Bulgaria, Turkey - Germany, Austria, Hungary, and Bulgaria, and Turkey, in one side. All others on another side - Russia, Romania, this side, Yugoslavia, France, Italy, British. And America joined afterwards. President Wilson was the President of America at that time, from 14 up to 18. In 18 it was finished, first great world war.

And in 18 also a great change came in my life, in 1918.

Tuṅga-vidyā: In Vaikuṇṭha they also fight? _____ [?] In Vaikuṇṭha they make something like fight also?

Śrīla Śrīdhara Mahārāja: What does she say?

Devotee: She wants to know if people fight in Vaikuṇṭha?

Śrīla Śrīdhara Mahārāja: Fight? Ha, ha. There may be fight, but that is not of this type. Struggle. Struggling is everywhere, but in different colour, or different quality. Because *jīva* also passes through Vaikuṇṭha to Goloka. Those that are dissatisfied with the environment of Vaikuṇṭha, they have to struggle to go out of Vaikuṇṭha and further. So if you mean that fight, then that sort of fight is there. Dissatisfaction with the environment and struggling to go further, up. Fighting with their own different tendencies. First accepted that as good, gradually that was found not satisfactory, and for further progress they're trying. That had not first entered Vaikuṇṭha, and got some satisfaction in comparison with the satisfaction here, in *brahmāṇḍa*. Then for some time, those that have got their inner self for the service of Goloka they find dissatisfaction, and begin to struggle, fight. A type of fighting. And when gets chances they follow some agent and they pass through Vaikuṇṭha, towards Ayodhyā, Dvārakā, Vṛndāvana, in this way.

Ha, ha. Once, people in general, not ordinary, but some people of higher rank, approached Mahārṣi Bhṛgu. "We can't ascertain who is the highest amongst Brahmā, Śiva, and Viṣṇu, Nārāyaṇa. Who is the highest? We fail to understand. They're all above, so far. We can't distinguish who is the highest."

Then Bhṛgu he accepted that, "All right, let me have a test in the matter, then I shall give my opinion."

Then he approached Brahmā, his father, creator, and there he stood silently, giving no honour to his father, only stood there silent.

Then after a short time Brahmā became enraged. "What is this? You do not know the etiquette, courtesy. You come here and don't show any honour to your father, the creator, and stand with your head erect. No offer of any respect. Nothing. What is this?"

Then Bhṛgu went off from there and approached Śiva, Mahādeva. And there he began to rebuke Mahādeva. "Oh! What do you do? Only external indifference. But you destroy the world." So many things of disrespect, showing some disrespect, haughtiness, to Mahādeva. And after some time, waiting for some time, Śiva was enraged and came with his pasula [?] to kill him.

And Bhṛgu left the place immediately and went to Vaikuṇṭha. And there, all of a sudden, there was Nārāyaṇa, Lakṣmī Devī, he entered the place all of a sudden and gave a kick on the breast of Nārāyaṇa.

And Nārāyaṇa came to beg forgiveness from him. "Oh! You must have brought some wound, some pain on your foot. My body is very hard, and you put a kick on My breast and you must have got much pain there. Let Me serve you to minimise your pain of the leg. Allow Me to serve."

Then Bhṛgu came back and announced in the world, "Nārāyaṇa is the highest."

In Vaikuṇṭha the soil of toleration in general we can conceive by this. No vindictiveness there, rather the opposite, all affectionate, and toleration of all these difficulties which come out from the wrong deeds of our free will. So that is a place of toleration, forbearance, and mercy, such nature, than justice. The land of mercy, affection, Vaikuṇṭha. But there is gradation, there is some calculation.

Above that, further, is Goloka where without any calculation the affection flows there, like water of Yamunā. And though there's that hard substance, that Govardhana-Giri, that also gives shelter at the time of our danger. Kṛṣṇa's kingdom is such, wonderful. God works wonders. So Kṛṣṇa's every pastime is wonderful, and full of affection and love and mercy, grace _____ [?]

Apparently what is violence there against Pūtanā and other demons, ultimately that also reaches into some healthy position. Pūtanā is rewarded by the after position of motherly respect.

There's no loss in Vaikuṇṭha, no loss, no death is there. Still the *līlā*, that is only *līlā*, like drama.

We were astonished to hear from my Guru Mahārāja from the beginning, that Vaikuṇṭha, in Goloka, in Kṛṣṇa *līlā*, in Nārāyaṇa *līlā*, "Siṁha prasena _____ [?] That topic came in a discussion with a *māyāvādī*. Guru Mahārāja told, "Siṁha killed Prasena, siṁha prasena _____ [?] But both the lion and the Prasena, they did not die, anyone, but they got enjoyment thereby. One who is

killed, the killer and the killed, both get enjoyment, satisfaction. So it is like drama. No real killing is possible there, that is all of eternity, but all only show, like a drama. One is being killed, another is killing, but none was really killed. But the killer and the killed, both of them get inner satisfaction. The land, the soil is such. That is called *līlā*.

And, siṁha jāmbavata _____ [?] Again, Jāmbavān killed the lion and took that [Syamantaka] jewel to his den. And Kṛṣṇa went in search of that gem, and He took that gem from Jāmbavān. And Jāmbavān, he was a servitor of Rāmacandra, he gave his daughter [Jāmbavatī] to Kṛṣṇa, and the gem also as presentation. And Kṛṣṇa came back with the gem and gave it to the party.

Kṛṣṇa had to go to search for that gem because some rumour came in Dvārakā that Kṛṣṇa has stolen that gem. So He had to trace that thing and get it back to the party. "That I have not stolen." That bad name may also come to Kṛṣṇa Himself. *Līlā*, pastimes, like drama.

A drama - who is killed, if he can play his part well, they're very satisfied. Because he's playing the part of the killed, and if his part is done well, he's highly satisfied. And the killer also may be satisfied, "That I've played my part very well." Real loss is not there. Gaura Hari bol. Gaura Hari bol. Ke?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Badrinārāyaṇa: ...she has one question to ask.

Śrīla Śrīdhara Mahārāja: Teresa?

Teresa: _____ [?]

Badrinārāyaṇa: Her question is, "Does the *mahā-mantra* have any effect before initiation?"

Śrīla Śrīdhara Mahārāja: Before initiation of *mahā-mantra*?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: That is like shadow, casting shadow. But when we get that from Gurudeva, that *mahā-mantra*, it comes to recommend our connection with reality. Before that, casting shadow like thing. Negotiation period, *śravaṇa-daśā*. Then *varaṇa-daśā*, next condition, a regular connection with *mahā- mantra* after *dīkṣā*. Before that, negotiation period, *śravaṇa*, hesitation remains.

Eh? Who comes?

Badrinārāyaṇa: Purañjana Prabhu.

Śrīla Śrīdhara Mahārāja: *Mahā-mantra* is *mahā-mantra*, that is all in all. And this *mantra*, *pañcarātrika dīkṣā* comes to help *mahā-mantra*. Without *pañcarātrika dīkṣā*, by *mahā-mantra* everything may be achieved. Haridāsa Ṭhākura he had no *dīkṣā*, *pañcarātrika*, but *mahā-mantra* was with him.

Mantra, *mahā-mantra*. *Mana gānat trāyate*. If we're mindful about it we'll get relief, liberation, by our attention towards that. *Mana gānat trāyate*. The other side, it can give us relief from mental exercise, concoction, special interest cultivation, *mana gānat*, and connects us with universal things. Mind is concerned with individual interest, and that gives us relief of that individual consciousness. And generally universal consciousness which is within us, that is discovered by *mantra*, *mahā-mantra*.

kṛṣṇa-mantra haite habe saṁsāra mocana, kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

["The Kṛṣṇa *Gāyatrī mantra* liberates one from repeated birth and death in this world; the Holy Name of Kṛṣṇa gives one shelter at the lotus feet of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 7.73]

The *mantra* can relieve us from the concocted life. And a real connection we can get from Name. In *mantra* also there is Name. Name is all in all. If in the *mantra* we take the Name of Kṛṣṇa out and put another god's name, then whole meaning is changed. From *mantra*, suppose we take the Name, and in place of that we put another name, then whole thing is diabolically changed. But Name cannot be changed, one Name in eternal connection. So Name is all in all. In *mantra* also there is Name. Only recommendation with a particular process in the Name, *mantram*. *Mana gānat trāyate*. By minding which we can get liberation, or it can get us, give us relief from the mental concoction forever - individual interest thinking.

We're mainly to be concerned with three stages of life, exploitation, renunciation, and dedication, devotion. We should be always mindful to these three things. Avoiding enjoyment, that is exploitation. And avoiding also especially renunciation, that is negative end, nothing. Only withdrawal from the negative side that is also the origin of the negative side. But to enter into the positive side of the life, that is all important. A noble life of dedication, devotion, a noble life. Who has got a little tinge of devotion, to them all this renunciation and enjoyment is very mean life, mean, *piśāci*. Even to maintain the idea of those two is very mean, filthy.

bhukti-mukti-spṛhā yāvat, piśācī [hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva*, 2.22]

In comparison with a life of a devotee, a noble life of dedication, and especially dedication to the Lord, generally, otherwise no perfect dedication is possible. When only towards the centre, Absolute, the Absolute Good. That to them, to a dedicated life, these two phases of life of

enjoyment and renunciation, seems to be very, very low, mean, nasty. Even *mukti*, to revolt against the arrangement of the devotion of God. God is so good and great, that to leave His connection that is very, very filthy thing. So *bhukti-mukti-spṛhā*, the aspiration for enjoyment as well as liberation, that seems to be very mean thing. *Piśācī*, ghost.

So these things, complete retirement, or exploitation, these are the anti engagement of the *jīva* soul. We must be very much careful about these two tendencies within us, that they may not peep in our mind, to get some position. The enjoyment, to live at the cost of others, try to live at the cost of the environment, that is bad, nasty, reactionary. And to stop the work totally, to be reduced to be a zero, that is also a dangerous thing for the soul. And eternally these fellows, those that are in life of enjoyment, they may have future chance of being relieved by the divine agents. But those that enter into the cave of union with the ray of Vaikuṇṭha are buried within that, they've got very little chance to come out from the cave. So that has been condemned more than this enjoyment. In Rāmānanda Rāya *saṁvāda*,

'mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?' / 'sthāvara-deha, deva-deha yaiche avasthiti'

["And what is the destination of those who desire liberation and those who desire sense gratification?" Śrī Caitanya Mahāprabhu asked."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.257]

What is the future of those that aspire after enjoyment and liberation? Rāmānanda says those that aspire after enjoyment, they get the life of a demigod. *Deva-deha*. And those that aspire after complete liberation, they get the body of a material mass. *Sthāvara-deha*. Just as Himālaya, or some planet, sleeping for long, long time. *Sthāvara-deha, deva-deha*.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

The moment when they'll come in contact with the higher plane of life, they'll neglect the purity and venerable position of the higher, and considers same with Him. By that crime he's hurled down towards the deep material position. *Āruhya kṛcchreṇa paraṁ padaṁ*. By great trouble they come to rise up to the margin, getting passport they come to the last boundary of the country. But when they think that where they're going to take visa, that is also like his own country, he'll enjoy like that for the interest of his own land. He's going there to enter that country for the interest of his own country, then he's hurled down, not allowed. He's exposed, and he's considered unfit, and hurled down. *Āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ.* Because they have no proper respect for the other land they're failure in their life. So *mukti*, conception of liberation, is more condemned than

enjoyment. Enjoyment is a trifle thing. But that is a challenge against the - to remain eternally in a liberated, marginal position, that is a challenge to variability and respectability of the higher plane of devotion. So they get greater punishment. *Mukti*.

[ei du'yera madhye viṣayī tabu bhāla] māyāvādī saṅga nāhi māgi kona kāla

["The company of ordinary persons, misguided souls in the ordinary street, is somewhat better than the company and influence of the so-called scholars."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 31]

"This is the highest position, no other higher position." The strong inclination in them. "The best."

...

...bigger circle. And the *mantram*, a smaller circle within the bigger circle. Name comes down to the most fallen. *Mantram* may not come down so low. The Name can come to the lowest position for relief work. And *mantra* is in the middle. Then after we have finished the jurisdiction of *mantra* we can go up, again there is Name. *Mukta-kulair upāsya*. [From *Nāmāṣṭakam*, 1] They may not go on chanting, repeating the *mantra*, but Name cannot be avoided in any condition of our highest devotional life.

kṛṣṇa-mantra haite habe saṁsāra mocana, kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

["The Kṛṣṇa *Gāyatrī mantra* liberates one from repeated birth and death in this world; the Holy Name of Kṛṣṇa gives one shelter at the lotus feet of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 7.73]

Mantra in the middle period, not necessary in the higher position. But Name is always with the devotees, even in the highest position. So Name is higher than *mantram*. *Mantram* - the Name is there, but couched with some recommendation of particular process for the time being.

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Śrīla Śrīdhara Mahārāja: ...*laulyaṁ*, the greed. Necessity is the mother of invention. The necessity, that is a negative aspect, want, feeling the want. To feel want for a thing, that means to get it in some way or other. To feel want for a particular thing, we get some connection, otherwise why the feeling of want will come? Want of what? So that inner preparation to welcome that thing. Earnestness, dedicating tendency, to offer ones own self for the utility of the other. The preparedness of offering ones own self wholesale for the whimsical satisfaction of the other party. That is *prema*, love. Love means sacrifice for the object whom we love. To live in love, to live in death, life in death. The death of selfishness, and a life rather of noble satisfaction. I am mean. I am base. I'm small. I must not be self seeker, a seeker of small, mean things. But I

shall try to be utilised for higher life, higher centre. More utilisation of my own self, that should be our aim of life.

"Die to live." Hegel told.

But Mahāprabhu told, "The physical death is nothing." He told to Sanātana Goswāmī.

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya, kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

"If by giving up this physical body we can attain Kṛṣṇa, then in a moment I like to die *crores* of times. But it is nothing. To leave this physical body, to give up the physical body to attain Kṛṣṇa consciousness is nothing. *Crores* of times I'm ready to die in a moment if I can get Kṛṣṇa simply by giving up this body."

Welcoming this physical death - no - physical death cannot take Kṛṣṇa to us. Threatening of suicide does not attract Kṛṣṇa at all. This is *tāmo dharma*, sheer ignorance _____ [?] but conscious separation from our own ego. Ego should be dissolved within. So *śravaṇa*, *kīrtana*, the process of realisation that has been recommended through the scriptures, that must be followed, that course. No other means to get Him. Physical death is nothing, this is sheer ignorance, to give up this body, this is *tāmo dharma*. From the material consideration to give up this physical body may be admired very much. But that is not material thing. So to welcome material death that has got nothing to contribute with Kṛṣṇa consciousness, the life within.

We shall have to live for the cause. And a gradual process, *śravaṇa*, *kīrtana*, the regular internal life should be improved by *śravaṇa*, *kīrtana*, to hear and to reproduce, in this way. By taking jet *viman*, attracting air from the front side, and pushing that air in the back side. In swimming process we can go. To receive and to preach, reproduce, to receive and to reproduce. *Śravaṇa* and *kīrtana*, main thing. The current business means to get some articles and to pass in the market that. That transaction may make us rich. To purchase from a party, and to dispose of to another party. So *śravaṇa*, to receive from higher source capitalist, and to give out, preach, try to give out to others. And to make progress in the current of thought. *Śravaṇa*, *kīrtana*, no other alternative. Like a _____ [?] rough process of a rowdyism.

Hare Kṛṣṇa. Hare Kṛṣṇa. Desire and you have, desire. Desire rightly, sincerely desire, and you will have. There may not be any burglary in that desire. It must be pure. *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

Only price for the thing is genuine desire, necessity, the feeling of necessity. That is rarely found, sincere necessity, and you will have. This is a fair dealing, it is all very fair dealing. You desire it, don't try to misuse, so sincere desire, and you'll have. A very simple and fair dealing. To have a fine, pure desire, that is the difficulty. Exclusive desire. Fair and easy, *sahajiyā*, very easy desire. But a point of that pure desire is very rare in the market. Desire of giving up to the Supreme Authority, Supreme Good, to work in the hands of the superior.

So our mind, our heart, should be purified, citya suddhi, purification of our heart within. And the real purification also cannot be effected by his connection, his *svarūpa-śakti*. But we must cooperate, we must be a party, we must like a bond, then He'll be able to work in me. Free choice, free consent. "Yes." Sincere. And He'll come to work on my behalf, the *svarūpa-śakti. Svarūpa-śakti* will come to work on my - and He'll purify my heart and make it proper to be utilised in the higher domain.

Yogamāyā, the in carrying current. In means centre carrying current. Kṛṣṇa. Hare Kṛṣṇa.

The seat of the highest culture, a human can reach. A man, a *jīva* soul can reach to what extent? So high, the zenith. That has been given out here by Mahāprabhu in Nadiyā. We're to deal the atmosphere surcharged with that information and help. Understand what is the highest reach of our culture, for all the *jīva* souls, for everything. The connection with the highest point of life, highest aim of life. We're to understand, and we're to make that our own, and to give that standpoint to the world. Then we'll be real servant, real utility to all in the world.

The zenith of our prospect is this, how we're to understand and to explain. How this is the zenith what Mahāprabhu told that this is the highest prospect of life. That was given out here by Śrī Caitanyadeva. And His intensity of His dedication to the cause, that is also clear. In ordinary way a scholar like Him, the brightest scholar, and He dived so deep, and from there He brought the gems for us. In *samādhi*, ignoring this phenomenal world He dived so deep, sometimes His body became like a tortoise, sometimes long, dead man's body. And earnest for the thing so much intense that He's rubbing His mouth, His face on the wall for want of that thing. So many physical symptoms of diving deep into the matter extraordinary. And what He has taken out from that depth, that's surpassing the plane of knowledge. The land of love, and how sweet, and what is the nature in the beginning, and depth of the love. How much of what position taken out and give. And that is everyone's own deepest necessity.

So Vāsudeva Datta said, "If Gaurāṅga did not come with this valuable substance, which is the very wealth of our own inner self, how could we live? How could we live? It is impossible to live without such valuable asset of our own. I'm so rich inside, and it was quite unknown to me. And Gaurāṅga has come and taken out that the most valuable thing is within you ever discovered.

And without that it is impossible to live for anyone. He has given me my own noblest self. 'You are so noble, so big, so valuable, within you.' He has discovered for me. Without that, impossible to live, now we have once come in consciousness with that. And the feeling coming from within that without such thing how could we live? So much valuable thing within us He has given back. So innermost valuable thing we have got within. And Gaurāṅga has come to discover for us that, 'You're so noble. You're not so many fodder of death, helplessly wandering in this desert, the land of death, every moment devouring you. But you are so precious and valuable in your heart. How big, how noble you are, human, or any *jīva* soul, how rich you are. Your heart is a throne for Kṛṣṇa, living heart you have got.'"

Vasudeva hiya pasa nemi siya gore chekana bavidhi [?]

"Stonyfied I am, unconscious of my internal richness and nobility, a stoneyfied life I'm leading. And nectar within. Pasa nemi siya gore chek [?] Where is that creator who has made me like a stone figure, statue? And in my heart there is so high class of nectar _____ [?] Outwardly I'm like a piece of stone. And what valuable things within me, that Kṛṣṇa may be attracted. The all-attractor may be attracted. That thing, who can attract the all-attractor, a small point of that thing is within me."

Hare Kṛṣṇa.

...

...he wanted to bear all the cost for foreign preaching one time. At that time he wanted that the western _____ [?] should be preached to the west. And the founder of _____ [?] was, his name I forget.

_____ [?] that place, a garden where everyone goes for pleasure walking. And many cows are kept there. The name is Madhuvara [?] The founder I forget his name.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] was his grandson perhaps. And their home was on the hill. What is the name?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There was their house. _____ [?] very good man.

Once, one Bengali officer _____ [?] he made an unfavourable criticism on *Bhāgavatam*. Then that _____ [?] informed our Guru Mahārāja that - he was a Bengali gentleman - and that must be protested vehemently. And that was done. Three articles were sent in the paper, Bombay Chronicle, or that Hindustan Times, in Delhi.

That gentleman mentioned that, "In *Bhāgavatam* many nasty things are mentioned, awkward things."

Our Guru Mahārāja, his line of argument was this, "That those things are mentioned only to cure ourselves from that disease. *Hṛd-rogam āśv apahinoty acireṇa dhīraḥ*. We're all caught with that disease. So when our private part is in disease then for the treatment to expose that thing and to handle _____ [?] it is necessary to help us. So *Bhāgavatam*...

But it is mentioned to cure ourselves from that _____ [?] It should be taken at least in that sense, that attitude, it is mentioned to cure us from the disease. *Hṛd-rogam, kāmaṁ, hṛd-rogam*. *Kāma*, the lust, our thirst for material things, men, women, this is heart disease. It's called heart disease in *Bhāgavatam*, *kāma*, the lust. Lust is the heart disease. So to be cured from that heart disease it is necessary to deal that thing in such a way. Otherwise no relief. Kṛṣṇa *karmārpaṇa*, everything from the standpoint of Kṛṣṇa, to be seen, then we're relieved.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

We're entangled in many things here - but we're to get relief of that tie only if we're connected with Kṛṣṇa. To connect with Kṛṣṇa, the centre, organiser, the principle representing the whole organic whole. We're separate interest sufferer, we're suffering from separate interest. So divided into many parts, so it's troublesome. But nothing is nasty when it's seen from the standpoint of centre, everything is all right. Everything is good if it's concerned, if it's considered from the interest of the centre, everything is all right. Not only all right, but it's very happy. What is seen through our self interest, that is awkward. But if that very thing is seen from the central standpoint it is beautiful. We're to understand that. So, it belongs to Kṛṣṇa, it's His jurisdiction. If we become trespasser it is awkward and we're punished, we suffer.

vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ, śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmaṁ, hṛd-rogam āśv apahinoty acireṇa dhīraḥ

["One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa."] [*Śrīmad-Bhāgavatam*, 10.33.39]

To get out finally from that disease, heart disease, that very thing is necessary. That it's seen through the standpoint of Kṛṣṇa's enjoyment. Then the harmony is there, it is all curing process, wholesale cure. We're suffering from the anomaly, mis adjustment, misreading, misunderstanding. And that will be wholesale cured if we can come to adjust those things with Kṛṣṇa conception. Kṛṣṇa consciousness can cure us from any and every disease as reaction we're

suffering from. It is so nectarine, sustaining. It's the highest kind of sustainer, Kṛṣṇa consciousness, like *amṛtam*. *Śuddha*, cured from all disease we're suffering from, action, reaction, in the main. We'll feel that we're merged in the ocean of happiness. *Ānandāmbudhi-vardhanaṁ*.

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Ever-increasing ocean of happiness, ecstasy, if we can feel, see and feel, understand that it's the *līlā* of Kṛṣṇa. So fine, so nice, so dignified, so sweet, homely. Sweet, sweet home. Our home is in that harmonious plane. *Sarvāḥ sukha-mayā diśaḥ*.

[akiñcanasya dāntasya śāntasya sama-cetasaḥ
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ]

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [*Śrīmad-Bhāgavatam*, 11.14.13]

When one who has, who is able to take stand in that plane, every news carrying happiness to him, joy to him. From all directions waves are coming, carrying joy to him. *Sarvāḥ sukha-mayā diśaḥ*. All the directions are carrying the news of happiness to him whose position is in harmony. That is Kṛṣṇa consciousness. Everything meant for His enjoyment, we are also. Everything meant for His enjoyment, and we're also meant for His enjoyment. Such a degree of self abnegation and dedication to Kṛṣṇa. That is what is necessary, as Mahāprabhu told that, to the extreme. And this body interest? Mahāprabhu says,

sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye,
[deha-tyāge kṛṣṇa nā paī, pāiye bhajane, kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine]

["My dear Sanātana," He said: "If I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moments hesitation."] ["You should know that one cannot

attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other means to attain Him."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.55-56]

Die to live. What sort of death?

"If by giving up the body we can get Kṛṣṇa, then within a moment I'm ready to die *crores* of times."

But it's beyond that. By sacrificing our body - we think if we sacrifice our body for a particular purpose we do a great thing.

But Mahāprabhu says, "The *crores* of deaths, self sacrifice, the body sacrifice *crores* of times cannot take us to Kṛṣṇa. Only the *śāstric* order, *śravaṇa*, *kīrtana*, Vaiṣṇava *sevā*, all these things."

The body is nothing, it's a negative asset. The body is a cage of flesh and blood. This is nothing. Any sacrifice in this plane is no consideration. But it is the approach from the soul to Supersoul, not in this plane of the body.

Sanātana, deha-tyāge kṛṣṇa yadi pāiye, koṭi-deha kṣaṇeke tabe chāḍite pāriye. "I'm ready to die *crores* of times in a moment if by that I could get Kṛṣṇa consciousness. But no."

So die to live. What sort of death, for proper living, wholesale. Wholesale death of our present position. What are we? This is a camouflage, a black marketing. Our present life is a black marketing, abnormal. What is - really belongs to Kṛṣṇa, we want to make it our own thing. "Because everything is mine, I want to spread my kingdom." Elevationist. "I'm monarch of all I survey." We're initiated into that sort of conception. We want to be monarch of all we survey. That is the great disease.

Or, if I cannot be monarch, then I do not want to maintain my life. That is called suicide. According to Buddhists and Śaṅkarite - Śaṅkarācārya and Buddhist, real renunciationist, salvationist. "If we cannot reign here, then rather we shall do away with our very existence." *Sāyujya-mukti*. "We don't want to remain again awake in this world."

But the Vaiṣṇava they say, "The real aspect of life is there, and that is in dedication. Then we can find a world of nectar in this world. Only trouble with me, disease with me, I see something as other." So a diabolical change, complete change should come in our perspective. We're an enjoying member in this world, but just the opposite, a dedicating unit in this world is our proper self. We're to find out that, a dedicating part in the whole, then we can live. We're to die - this life of enjoyment, exploitation, and to find out our inner self in the plane of dedication. The soul is a dedicating unit in the organic whole.

And whole represented by Kṛṣṇa, the *līlā moya*. We can find out the inner beauty of the whole existence, the proper utility. Everything in Vṛndāvana, as in Vṛndāvana, and Kṛṣṇa there like a child, like a friend, like a loving consort. So near. Sucking the breast of Yaśodā. *Papau yasyāḥ stanaṁ hariḥ*. And crawling in the compound of Nanda Mahārāja. Carrying his shoes on His head, carrying the shoes of Nanda on His head, the Absolute Supreme. So Absolute is come within the fist of the Vṛndāvana residents.

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

And whipping Kṛṣṇa - Yaśodā, and the Absolute, Kṛṣṇa, is weeping. Yaśodā whipping, Kṛṣṇa weeping.

Ha, ha, ha. Hare Kṛṣṇa. It is possible, the Absolute may come in the fist of the devotee, so intense. It is possible, it is reality, *Bhāgavatam* has given that. *Śrīmad-Bhāgavatam*, the very highest meaning, the real meaning of the whole *Veda*, *Upaniṣad* is *Bhāgavatam*, the very gist, substance.

artho 'yaṁ brahma sūtrānāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribriṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad-Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra*. *Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa-Purāṇa*]

The gist of all the Vedic scriptures is *Bhāgavatam*. And he says that Absolute is in our fist, He's object of our play. It is possible, through love. And love can get Him through dedication, by *sādhu saṅga*, we can acquire that highest jewel.

And what is Navadwīpa Dhāma? The distributor to one and all, even the worst fallen, that wealth of Vṛndāvana. Rādhā-Govinda combined came here and wanted Their Own inner wealth to be looted by the ordinary people.

"Purchase a ticket here and automatically you'll find you're in Vṛndāvana." Gaurāṅga is such, Nityānanda. "Try to have an admission card here. Very cheaply distributed from door to door. You want to go to Vṛndāvana, enlist your name here. Very cheaply it is done. Automatically you'll find you're in Vṛndāvana."

Take the Name of Kṛṣṇa in a proper way. Take the Name of Gaurāṅga. Try to understand His characteristic, how pushingly He distributed here Kṛṣṇa consciousness. This is everything, and accept Kṛṣṇa consciousness. Day and night, always "Kṛṣṇa, Kṛṣṇa." Try to connect yourself with Kṛṣṇa consciousness while walking, eating, sleeping, whatever you're doing think about Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: ...think of Kṛṣṇa, Kṛṣṇa, and take the Name always. And keep the company of Kṛṣṇa consciousness. Kṛṣṇa, Kṛṣṇa. Dive deep into Kṛṣṇa consciousness, and you'll find you're there. Give up everything.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

That's the highest maxim in *Bhagavad-gītā*. All trifle, everything is trifle thing. Give up everything and try to reach to the Holy, Divine Feet of Kṛṣṇa. The call of different duties there are, but they're all futile. Be deaf to all the calls of all different duties and try to merge yourself in Kṛṣṇa consciousness. Absolute, desperately, be desperate to connect all your connections with all obligations and run madly towards Kṛṣṇa consciousness, desperate. *Sarva-dharmān*. Reckless.

Gandhi told in his non-cooperation movement, "That fearlessness bordering on recklessness. Only mere fearlessness won't do, but bordering on recklessness."

So, that is also, not only we shall leave the duty, but doing that reckless, we shall make advance towards Kṛṣṇa. Reckless, whatever, desperate, whatever may come, come, let it come. I must march towards Kṛṣṇa. *Sarva-dharmān parityajya*. Little reaction may come, naturally, but I won't care for that, let them come. I shall put my back towards them and go ahead towards Kṛṣṇa. He's all in all. Home is there, in His feet.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

His divine feet are a vigilant eye over our head, a guardian. Always live with this consciousness. He's our guardian, He's all in all. And His holy feet is conscious like the sun, can see anything and everything. He's such.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaurāṅga.

When Kṛṣṇa Himself wants to give, to distribute Him, He becomes Gaurāṅga. When He wants to distribute His own self to the world, even to the fallen, He becomes Gaurāṅga. He Himself becomes a devotee. He plays the part of a devotee, and shows the path to us how to attain Him. He Himself becomes the leader. "Come with Me. I'm going to Kṛṣṇa consciousness, I'm going to Vṛndāvana, come with Me." Kṛṣṇa Himself comes to our door and says that, "I'm going to

Vṛndāvana, you all come with Me." He Himself comes in that way to take us. So this is Navadwīpa Dhāma, the generous Vṛndāvana, the bureau to issue tickets to the fallen souls for Vṛndāvana. Navadwīpa. Gaura Hari. Gaurāṅga. And Nityānanda is the canvasser in-chief for the tickets.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

He takes to the camp of Rādhārāṇī. All these, we may think these are mere abstract thoughts, and we're living in the concrete reality. But what we consider to be reality, that is abstract and will be evaporated. The atom bomb is ready there. In a moment our considered reality will vanish. Wholesale dissolution of the solar system and the whole world of the experience of our senses will disappear. Coming, going, coming, going. Creation and dissolution. *Sṛṣṭi-sthiti-pralaya* [creation, maintenance and dissolution]. Always, every moment everything is dying. How to get out, that problem, it's not reality, false notion we're suffering under. We're to understand that. Where we are that is the kingdom of death. The god of death, he's the master of this world. And we should not be a tax-paying subject of that god of death.

We should try to find out our home of eternal living. Sweet, sweet home. Back to God, back to home. We're to understand this principle of life. Back to God, back to home. In one word, it is very encouraging, sustaining. Back to God, back to home. *Tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya.* The spiritual scholars they always see that our abode is the Holy Feet of Viṣṇu. There we can live safely. All these will be inundated with water or fire. Where to live? There is time and there is chance in the human birth. This is the door to enter the home is the human birth. And with the agents we must go to our home. These agents are there, wandering to recruit us towards our home. We take this advantage and go with them, go home, sweet, sweet home.

Nitāi. Nitāi. Then, they may got to Māyāpur?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Make such proper arrangement for *prasāda*, help them.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ... and so the Gracious Lord, to help the people has made special arrangement for bestowing, for distributing, for saving the people _____ [?] peculiar position. In the worst period of time to help all with the best thing. Gaura Hari. We shall ask you to visit again. Today you're going. This is not a place to be left. Highest ideal of life connected with this place, Navadwīpa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: We are by the finishing of the Ganges. River Ganges also meant to save the fallen souls. And just nearby the end of the Ganges this town, this place has been placed. The last and highest gift of the Ganges. _____ [?] *sevā*, service.

Devotee: And I took initiation from Satyānanda Saraswatī of Mangeer [?] Bihar Mangeer [?] He's disciple of Śivānanda Saraswatī of Rishikesh.

Śrīla Śrīdhara Mahārāja: Oh. Śivānanda. Satyānanda Saraswatī of Bihar.

Devotee: Satyānanda Saraswatī of Mangeer Bihar. Mangeer is the name of the village, it's in the Bihar state.

Śrīla Śrīdhara Mahārāja: Do you know what was his previous name?

Devotee: No, I don't know. Actually I seen once only.

Śrīla Śrīdhara Mahārāja: One boy came from Bihar to me and stayed with me for some time. Then he had a quarrel with this Hari Charan and he left the Maṭha and went to live with Śivānanda, so far I know. And perhaps he was sent to foreign land, and then he came back, at that time he wrote a letter to me, perhaps by the request of Satyānanda - er, Śivānanda. That he wants to take *sannyāsa* there. His initiation from me was kept and he took *sannyāsa* from there. Whether he came from Bihar, whether he's that Satyānanda - maybe.

Devotee: I think he's a master for *yoga*.

Śrīla Śrīdhara Mahārāja: That Satyānanda he issued one magazine...

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: ...and _____ [?] Gopāla Ācārya had his essay in that magazine. I saw that. But he was not in the line of Vallabhācārya.

Devotee: No, he's not like...

Śrīla Śrīdhara Mahārāja: Vallabhācārya is a Vaiṣṇava line...

Devotee: It is mainly for Śiva I believe.

Śrīla Śrīdhara Mahārāja: ...and his line may be of Śaṅkara.

Devotee: He follows Śiva. And name of his organisation is Bihar School of Yoga.

Śrīla Śrīdhara Mahārāja: *Yoga*. So that is not devotion proper. That is not for devotion, but that is a deviation from your Vallabhācārya Matha. Vallabha School comes from the branch of *śuddhādvaita-vāda*. Śrīdhara Swāmī, Viṣṇusvāmī, is in the main Matha, and Vallabha is in that line. So that is they're Vaiṣṇava but their stress is in the *vātsalya rasa*. And also when *mādhurya rasa* they come to Yamunā, Virajā, Yamunā.

I also met one Gokula Swāmī or someone in Bombay in the Vallabha School. Dharamdāsa took me to him and I had a talk with him. There the Nathadhara was one of the important place, and that very time some trouble in the Nathadhara Maṭha. That *mahanta* married a Muslim girl perhaps, and he was made out of the position of the *mahanta* and there was a case going on at that time. I forget the name of the *mahanta*.

And one of the pleaders also, big pleader there in Bombay, he also put me questions whether this possible. And that lawyer's wife she maintained the opinion "Guru may do anything and everything. So still we must not leave the Guru." That was the opinion of the wife of that big lawyer, in the Vallabha School. I forget his name. But we protested that.

guror apy avaliptasya, kāryākāryam ajānataḥ [utpatha-prathipannasya, parityāgo vidhīyate]

["A guru who is addicted to sensual pleasure and polluted by vice, who is ignorant and who has no power to discriminate between right and wrong, or who is not on the path of *śuddha-bhakti* must be abandoned."] [*Mahābhārata, Udyoga-parva,* 179.25]

If guru is led astray then we must disassociate with him. And the husband, that broker, he was very satisfied with our argument, but his wife did not like. Gokul *mahanta* perhaps at that time there, Bombay.

Anyhow, they come from Vaiṣṇava School, their four Vaiṣṇava School. Viṣṇusvāmī, Nimbarka, then Rāmānuja, and Madhvācārya. Śrī Caitanyadeva comes in the Madhva School. Rāmānanda a branch in the Rāmānuja School. And Vallabhācārya a branch in the Nimbarka, in the Viṣṇusvāmī

School. And Nimbarka also divided Dāsa and Haridāsa. Haridāsa School also a branch from the Nimbarka. All these four they believe that Personality of God is the highest.

But this Rāmānanda and others they think that God conception is lower, and the highest conception is Brahman. So Brahman is equal to God minus *vidya* is equal to *jīva* minus *avidya*. Brahman when enveloped by *avidya*, ignorance, he's *jīva*. And Brahman when he's mixed with *vidya* - and *vidya* is also a part of *māyā* - then he becomes God. That is their underlying principle. So if *jīva* is liberated he goes over the God. That is their idea.

But Mahāprabhu, Rāmānuja, They gave argument against that. "What is this? God is the Master of *māyā*, and *jīva* is the slave of *māyā*. And you mix them together as one and same, so it is erroneous at the very foundation."

When I was a third year student I got a *Bhagavad-gītā* edition written by a disciple of a very big Paṇḍita, Sasa Datta Kagaraman [?] at that time, whom I met again when I was a college student.

There he wrote that, "If *jīva* is liberated then he goes on the upper position of the God."

I could not adjust that. But I did not know anything about the different opinions in the *śāstra* at that time. But I could not accept that, that *jīva* when liberated can go in the upper position than God. Then what is the position of the God? It can't be, that was my internal intuition. Then when I grew up I found that, Oh, this is the interpretation of the Śaṅkara School.

But Rāmānuja, Nimbarka, Viṣṇusvāmī, they are of opinion that, "No. That can never be."

Mahāprabhu had argument with Sārvabhauma Paṇḍita. "This is most wonderful that you say,

"māyādhīśa," "māyāvaśa" - īśvare jīve bheda, [hena-jīve īśvara-saha kaha ta' abheda gītā-śāstre jīva-rūpa "śakti" kari' māne, hena jīve abheda kara īśvarera sane]

["The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same. In *Bhagavad-gītā* the living entity is established as the marginal potency of the Supreme PersonaIity of Godhead."] [*Caitanya-caritāmṛta, Madhya-līlā,* 6. 162-3]

"Īśvara is the Master of *māyā*, and *jīva* is His servant. And you say both of them are one and the same. How it is possible? This is a bogus theory, so let us cancel it. The devotional school cancels this idea that *jīva* can be Brahman, and God is below the Brahman."

So life is not well, according to us, that you should continue in that *sampradāya* because that is Godless. Their God is concocted, *vidya*. Brahman is concerned with good learning, then become God. But ultimate reality is Brahman, non-differentiated consciousness, not person. In *Bhagavad-gītā* it is clear that,

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca
śāśvatasya ca dharmasya, sukhasyaikāntikasya ca]

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

Lord says, "I am the support of Brahman."

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ [ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

akṣaraṁ brahma paramaṁ, [svabhāvo 'dhyātmam ucyate
bhūta-bhāvodbhava-karo, visargaḥ karma-saṁjñitaḥ]

["The Supreme Lord said: Certainly Brahman is the indestructible, unchangeable Absolute Truth, and the pure spirit soul is the genuine personality of the living being. The word *'karma'* denotes abnegation for the sake of a demigod, which produces the bodies of humans and other species, created by the agency of gross and subtle material elements; this abnegation refers to the performance of charity, sacrifice, austerity, and all duties rendered for the propitiation of that god."] [*Bhagavad-gītā*, 8.3]

"What is Brahman? That *kṣara*, *akṣarā*, two kinds of existence. And I, *kṣaram atīto 'ham, akṣarād*, I'm beyond both *kṣara* and *akṣarā*, so My name is Puruṣottama, Vāsudeva."
It is mentioned clearly in *Bhagavad-gītā*.

Devotee: Now what I should do? I took initiation from...

Śrīla Śrīdhara Mahārāja: Eh? No, No. That must be left...

Devotee: I can - can I...

Śrīla Śrīdhara Mahārāja: I notice that I so far I could not know that your ultimate goal is a non-differentiated, impersonal. But the highest idea of the Supreme Entity is personal. A part of that Brahman, we're person, and the whole Brahman represented He's an impersonal existence? He's person, Parabrahman.

Brahmapur, Chāndogya, has written in *Chāndogya-Upaniṣad* that, "There is a country made of Brahman, not of matter but of consciousness. And He's the king of all, He's person, God is person. Not the person that is enveloped by *māyā. Māyā-titha*, beyond illusion, but His existence is personal existence.

Devotee: Then what you advise me to do?

Śrīla Śrīdhara Mahārāja: To be indifferent from that school, gradually. And take initiation in some Vaiṣṇava School who have the conception that God is personal.

And these are impersonalists. *Mukti*, liberation, merging into consciousness, that is their highest goal.

Devotee: Now, can I get initiation from you? Because now I have to leave. The train is at six forty.

Śrīla Śrīdhara Mahārāja: Of course if it's necessary to help you, then I shall have to be ready. Ready, according to the order of our Guru Mahārāja. But you must search your heart first, whether the inner heart approves this. The God is personal. God is Reality The Beautiful. He's *satyam*, *śivam*, *sundaram*. *Sat-cit- ānandam. Ānandam* is personal existence, not a substance but person. Consciousness over consciousness, that is all personal.

Devotee: Purī Mahārāja knows me very nearly.

Śrīla Śrīdhara Mahārāja: Yes.

Devotee: So he can tell you about me.

Śrīla Śrīdhara Mahārāja: You have a good heart at the bottom, otherwise how you're selected to do such high service for the Vaiṣṇava School. So your previous *sukṛti* is good. But anyhow by chance you're committed to their creed, section.

Śivānanda School, I know them, they're Śaṅkarite, followers of Śaṅkarācārya. Their *āśrama* is near Rishikesh. When from Haridwar going to Rishikesh in the - once I went to that side, Badarikāśrama, at that time found one told that 'this is the Śivānanda *āśrama*.'

Devotee: Yes. That is Śivānanda *āśrama*, right.

Śrīla Śrīdhara Mahārāja: From Haridwar to _____ [?] or somewhere on the way. Śivānanda. And his journal also I have seen. An educated man, no doubt, but educated in the impersonal school.

This man, Satyānanda you say perhaps, in the beginning he was in connection with Rahul, the Buddhist School. Then he left him and came to me, and stayed here for some time, one year or so. And then had a quarrel with Hari Charan and left the Maṭha, beyond my consciousness, from Calcutta. I was here.

Then he wrote a letter from Śivānanda's *āśrama*. "I am here. He has accepted me. But your initiation is intact. He's not going to disturb. And I'm taking *sannyāsa* from him, and he's sending me _____ [?]

Devotee: Now, I can get initiation from you within this limited time.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But whether that man, I forget his name.

Badrinārāyaṇa: Mahārāja. Nityasevā is going now.

Śrīla Śrīdhara Mahārāja: All right. _____ [?]

Badrinārāyaṇa: And Mr. Devani he says he wants his initiation now.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He's wanting your connection right now.

Śrīla Śrīdhara Mahārāja: Then, you'll have to stay today.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Today is Ekādaśī, Hari-vāsara, Ekādaśī day. And it's good that this day you may not leave the Dhāma.

Devotee: _____ [?]

Badrinārāyaṇa: He says, Mahārāja, "There's someone waiting at Howrah station for him." The latest he can leave is seven thirty.

Śrīla Śrīdhara Mahārāja: Ha. Ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: But this initiation is not so...

Devotee: So easy.

Śrīla Śrīdhara Mahārāja: ...non-important. The most important thing in ones life. Importance must be given. It's not a matter of play. Initiation means surrender. *Praṅipāta*, *paripraśna*, and *sevā*. *Praṅipāta*, surrender, honest enquiry, and service, that means initiation, underlying. So

surrender, and honest enquiry, and then to accept the service. Proper initiation is this. In *Veda* also, *gurum evābhigacchet*. *Ābhigacchet* means he will go there forever.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

Samit paniḥ. What is necessary for that purpose of *divya jñāna*, divine knowledge, he will take everything with him. And he will approach, *śrotriya*, who is well versed in the revealed scriptures, *brahma niṣṭham*, and who is really established in that knowledge. In *Bhāgavatam*,

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

He'll approach the Ācārya who is already established in that scriptural knowledge as well as the realisation of that. So it is not a non-important thing that only in a passing by way we can be doing this. It must be given highest importance. To be recruited towards home, to purchase ticket to be recruited safely towards home. Home recruitment, *dīkṣā* means, home recruitment, all in all.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: One may go to Howrah and take him here, fetch, also?

Devotee: But only I can identify him. Nobody else can identify him. Only I can identify that gentleman. None else will identify him. You see, he's a materialistic person, he has so many nonsense commitments in life, so you're to fulfil that also. He's a materialistic man, he has so many nonsense commitments in the life which we have to fulfil.

Śrīla Śrīdhara Mahārāja: But that nonsense commitment we should, must get out of, relief. That entanglement, as soon as possible, that association should be left immediately, misguidance. Misguidance is not guidance proper. Misreading is not proper reading. So that must be left immediately, that association.

Devotee: So I will again try to...

Śrīla Śrīdhara Mahārāja: Life has value, and this is going to be devalued.

Devotee: I will again try to come on the Vyāsa *pūjā* day.

Śrīla Śrīdhara Mahārāja: Ha, ha. "Trust no future however pleasant."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Yes.

Devotee: Unfortunately yesterday evening I missed you.

Śrīla Śrīdhara Mahārāja: Self help, and the help must be real help. Self help, to help ones own self, and not to misguide. Whenever, in the treatment of a doctor, whatever, some new thing is discovered, new bad sign, symptom is discovered in the - immediately that must be taken for fresh treatment, and not neglected. Bad symptom in a patient, the immediate help should be given for relief. This is both scripture and saint, and common sense also says like that.

Devotee: Now, may I take your leave?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ... cherishes him, makes cheerful. But if water withdrawn, the very sun dries, burns that lotus. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: The Sanskrit *śloka* there is. I forget that. But the meaning is this. The disciple is like lotus, and Guru is like the water around the lotus. When Guru is there the sun rays helps the lotus. But if water is withdrawn, Guru withdrawn, the very sun burns that lotus. So Guru is the *śakti*, the potency which is always very kind to us and helps us. And that is also a particular potency of God, not independent thing, Guru. But Guru is that substance, or that portion of God which is always given the responsibility of nurturing me, the disciple. Guru is that part of God which takes care of the disciple always, and the whole responsibility of that disciple with him, through him. Guru's that particular function of God, potency, the particular potency, or agency, given to particular internal potency. The charge to look after the interest of the disciples that are recruited from foreign parts from the kingdom of *māyā*.

And there also the adjustment is like a hierarchy. In *svarūpa-śakti* there is also in every *rasa* the chief. In *mādhurya-rasa*, Rādhārāṇī, and the competitors and the subordinates also. And

vātsalya, in every *rasa*, every group of service holders there are such adjustments, many. One and many, and that is in harmony. And harmony is of two kinds, one opposition party, and another direct serving party, in this way. *Anvayāt*, *vyatireka*, *ṛgyām*, *'nvayād itarataś*, direct and indirect, in both ways He's being served - the Lord. And there is the harmony.

And Guru is the mediator, through him we're to serve Him. Without him I cannot have any interest in God, any service in God. That particular function of the direct potency of God is Guru. *Sākṣāt*. Sometimes he's called God Himself, and sometimes His devotee. And that also, the function changes from - just as in a student the teachers may change physically, but the teacher-ship is always one and same, helping the student for their progress in knowledge.

The ontological conception of Guru, and Śiva, god, and Dhāma, is little intricate, cannot easily be understandable. Peculiar, the Dhāma, the conception of Dhāma. And the conception of Mahādeva Śiva, sometimes very affectionate, favourite to Nārāyaṇa, sometimes revolting. And Guru may come in different disposition, different way to help. Guru tattva. Guru has been called God Himself, but if we scrutinise more perfectly we see he's particular potency. And that function may come to us through different bodies, different persons, that interest, caretaker. The caretaker of a particular person may be, may differ, but the caretaker-ship is always there, from the side of the Lord. That particular function of helping the ordinary soul is Guru, but that function may come through different persons. But still they're Guru. A primary teacher, a school teacher, college teacher, a teacher of music, teacher of science, art, they're all teachers, and there's gradation also according to the importance of the subject.

In *Bhāgavata* [11.7.20 - 11.9.33] it's mentioned that *avadhūta* he had twenty four Gurus. Ha, ha. He found advice to go towards God from many sources. As one makes progress in spiritual life he sees Guru everywhere, giving suggestion to go towards Kṛṣṇa. They will all say, "Do this, do this."

In our lower stage everything tries to take us away from Kṛṣṇa, from God. They invite us for enjoyment, that is to take away from the service of God.

But when we're properly adjusted then we find that everything is asking me to serve God. They're giving, showing signs. In symptoms, we can see from them that they're asking me to do some service towards God. Reminds us about God. In different ways they come to help us to serve God, when we're adjusted, everything. In Vṛndāvana the water, the dust, the sand, the trees, the creeper, they'll all encourage me to serve Kṛṣṇa. Their very idea, their very association will excite me, will imbibe some force in me to serve Kṛṣṇa. The environment is such.

And when we're awake in this world everything will try to take away from God and invite me. "Oh, come and enjoy me. Where is Kṛṣṇa? Where is He? You come and enjoy me." Everything will invite.

But when we're placed in that area everything will say, "Oh, go to Kṛṣṇa. Serve Kṛṣṇa. We're also doing so. Help me to serve Kṛṣṇa." Others will say, "Come with me to serve Kṛṣṇa." Some will say, "Help me to serve Kṛṣṇa." Only that centre consciousness, Kṛṣṇa consciousness is in vogue intensely there. The whole atmosphere is surcharged with devotion that is serving

tendency towards Kṛṣṇa, God. The attractive centre, nearby we shall find everything is being attracted in an intense way.

And we're far, then we're under out carrying current, then we're being away from Kṛṣṇa consciousness. And the in carrying current...

85.08.20.A

Śrīla Śrīdhara Mahārāja: Family, admission to enter into the family, His family of servitors, by *dīkṣā*.

divyaṁ jñānaṁ yato dadyāt, [kuryāt pāpasya saṅkṣayam
tasmād dīkṣeti sā proktā, deśikais tattva-kovidaiḥ]

["The process by which divine knowledge (*divyaṁ jñānaṁ*) is given and sins are destroyed is called *dīkṣā* by the highly learned scholars who are expert in spiritual affairs."] [*Hari-bhakti-vilāsa*, 27]

He gets such enlightenment he can understand that Kṛṣṇa is my guardian. He's all in all. And leaving all other duties he promises to go towards Kṛṣṇa for His service. This function, they impart such knowledge, and the disciple also invites that sort of knowledge. That I belong to Kṛṣṇa wholesale, I'm His property. He can use me in any way. I'm not free to leave Him, my programme is within His area of service. But not without that, on the outside.

dīkṣā-kāle bhakta kare ātma-samarpaṇa, sei kāle kṛṣṇa tāre kare ātma-sama
[sei deha kare tāra cid-ānanda-maya, aprākṛta-dehe tāṅra caraṇa bhajaya]

["At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself."] - ["When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord."]

[*Caitanya-caritāmṛta, Antya-līlā,* 4.192-3]

"You are My own. Your interest is My interest. My interest is your interest. We are one and the same."

This assurance comes from Kṛṣṇa. He accepts us as His own and takes the responsibility of everything, in good or bad days for us. And according to our surrender that comes also. *Divyaṁ jñānaṁ*, this is real knowledge, this is proper knowledge, this is absolute knowledge. Independent of all different interests, separate interests. From the absolute standpoint that He has got right over everything and over me also, that I'm absolutely to be used by Him and none else. This sort of transaction, this is *dīkṣā*. *Divyaṁ jñānaṁ*, the divine knowledge is this, divine conception is this. So we understand and we go to do that.

Otherwise we're suffering from ignorance, this false notion about the environment. That ignorance of the proper estimation of the environment and us, we're suffering from that, *avidya*, *ajñāna*, ignorance. What is that? Separate interest. I've got separate interest, and so many others they've got separate interest, there are many. Not harmony in one, this is our *ajñāna*, ignorance.

And when we're conscious of the common centre, and that is good, home, home sweet, all these things, then we get connection, *divya jñāna*, real knowledge, divine knowledge we get.

Mādhava Purī Mahārāja: So what is the meaning of the eternal relationship? What is the meaning that you are eternally related with Guru? When you take initiation from Guru, that relationship is eternal?

Śrīla Śrīdhara Mahārāja: That our very nature of our existence is of a subordinate. No direct connection is possible with Kṛṣṇa in our constitutional position. Through him, through some we're to have His connection, not direct. We're *taṭasthā-śakti*, we come from marginal potency. So we can connect with Kṛṣṇa through His internal potency. And in internal potency also there's gradation.

In the potency there's the conception of personality, and there's also hierarchy. Very near and closer and closest, and far, more far, in this way. Hierarchy. Just as in the bureaucracy, all are not very intimate to the king. Some are very near, some are little far, in this way. The *śakti*, the potency is in this way, there is intensity, more, more. Just near the sun heat is more, light is more. Far away from the sun, there the intensity of the light and heat will be little less. In this way. Light and heat near the sun, as it's going far it's being less, both light and heat, like that.

Near about Kṛṣṇa is more serving spirit. And going a little away and that tendency is being lessened, serving, affection, everything. So inside, nearest, is more interest, and little far, little slackened. More or less they're subservient to the nearer group, higher group. Hierarchy is there.

...

...supreme position. He's an autocrat. We're to adjust ourselves with such a centre, with anything. Any change in the environment may come. But with optimism we're to face. That is the key to success in our life.

tat te 'nukampāṁ [susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

The highest advice. *Tat te 'nukampāṁ susamīkṣamāṇo*. The best estimation about the environment has been advised to be in this way. It is a grant, but where from the grant coming, He's my guardian, He's my Lord. He's supreme, He's autocrat. His grace - we're living by His grace, not as a matter of right. We're living, this is not our birthright. We may or may not exist. Does not matter to the infinite whole. *Tat te 'nukampāṁ susamīkṣamāṇo*. Whatever coming - His grace - not earned by my right, or my ability, or my qualification. All coming, every part of it, a grace coming to me. *Tat te 'nukampāṁ susamīkṣamāṇo*. Our well estimated, well guided estimation will be like this. We'll be satisfied whatever small grant we get. No right, not with the eye of any right, whether I'm getting our own or not, my own portion, own share, nothing of the kind. *Tat te 'nukampāṁ susamīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam*. And what trouble we find that is self acquired. Due to my defective position I'm so. I'm so low, mean, so my vanity should have to disappear altogether. No position I have got. Only under the grace, the whole thing. My whole existence, prospect, everything, only for His grace. Such dependent position we've got. Slave, *kṛṣṇera 'nitya-dāsa.'*

[jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]

Mahāprabhu told. "You consider, you know yourself to be the slave of the Supreme Lord."

Slave has got no right, like property, like animal property, cows, cats, dogs. Our position is like that of a dog and cat. But at the same time 'no right' but prospect by His grace we can enter the highest position, only through service. Service means to satisfy Him, not to satisfy me, not for myself. But when I'm determined to maintain my existence for Him then I've got some position. I'm for Him. Everything for Him. For Itself. So I'm for Him, I've got some position. And as much as I can dedicate myself to be for Him, so much position concrete I may acquire. So my position depends on my rendering sincere service to the prime cause.

Kṛṣṇera 'nitya-dāsa', kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa.' A marginal potency, from the independent view we can find. Something common, something different, but it is inconceivable. So Kṛṣṇa all, and we've got dependent position potency, and owner is He, and if we're conscious of that fact then we can thrive. We can improve our position and we may get the highest position. We can enter into the most confidential service. We're to satisfy the permanent servitors of the highest conception. The highest servitor is - should be the object of our greatest reach. Rādhā *dāsya*. Who can serve Him best, our aim will be to enter into Her group. So service is our life, service is everything, we thrive there. And whenever we want to do the work of a master we go away, we degrade.

So by serving we live, and by trying to make - lord it over, we die. Die to live. Don't try to live without death. Ha, ha. Die to live, not to live at the cost of the death. Don't live to die, but die to live, but don't live to die. Living, in our estimation, is to face death. But in our estimation, to die for Him is to live. Central position is such, our relation with the centre. That Hegelian theory is very auspicious. Die to live.

So our ego should be dissolved, ego of self searching. God searching is our self searching. Search for Kṛṣṇa is really to search for our own interest, higher interest. So search for Kṛṣṇa, not to search for a separate ego, but search for Kṛṣṇa. Your interest searching is included in that, represented there. Only search for Kṛṣṇa, with the spirit of service, not with the spirit of enjoyment. Die to live.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. *Bhidyate hṛdaya-granthiś*, that ego must be dissolved. Ego means the collection of separate interests of different type. That is in a box. Just as when aeroplane has been crashed they're trying to find out that box, the record is there.

Badrinārāyaṇa: Black box.

Śrīla Śrīdhara Mahārāja: Black box. The plane is passing through different lives, that box is there, that is ego. There we can trace from where he's coming, and where to go, he's going. That *karma*, the result of our *karma* in the most subtle form is reserved there. That ego, if we search the ego of a person, where from he came, there are specialists who can read. "Oh, he came from a tiger section, or he came from an insect. He came, his previous birth was that horse, or something." That can be traced in that ego. "And it's possible that in next life he'll have to go, his goal is such, and place." That sort of ego should be dissolved, that nowhere in the world of three dimension we shall go, our goal, our destination. Nowhere in the land of three dimension. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, Virajā, Brahmaloka.

I have got, I want to have a ticket for Goloka or Vṛndāvana. And Nityānanda Prabhu, Mahāprabhu, They're distributing that ticket. I want to go there to live. I'm told that that is the home of my previous generations, something like that. I'd like to go there. *Ruci*, taste. Taste is the unit, not brain, not knowledge. Mahāprabhu gave recognition to the inner taste. That is our capital. Brain has got nothing to do. Brain may sanction something, but heart may take me towards some other direction. We're generally guided by our heart, our taste, not by our brain. Brain cannot control all this - to certain extent. But heart is the innermost guiding principle, will be guiding the inner taste. That guides us to our goal. So we must be more concerned with that taste, *ruci*. And to improve it, only the association with the *sādhus*, with those that have got real taste for Kṛṣṇa consciousness. Anyhow to associate, that is valuable, not the brain is valuable, but earnest, sincere hankering for Kṛṣṇa, that is valuable. Kṛṣṇa - all beautiful, but autocrat, we must think.

The highest thing can never be subservient to anything, it is clear, reasonable also. Because He holds the highest position so why He should be dependent to any other thing? But only dependent to those that have got that conception of the highest thing about Him, that He's the highest. Naturally oneness is there, common interest binds together. Kṛṣṇa. So Kṛṣṇa and His own. When we've got some connection with a real devotee of Kṛṣṇa we've got some tangible position. Otherwise we're nowhere, we're lost in the infinite. But whenever we come in contact with a devotee, rather with an agent who is wandering here for His interest, come across such a person, then we've got some substantial position.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

We're wandering aimlessly in this universe. When we come in connection with a devotee of Kṛṣṇa then we get some hope, some support, some safe position. Otherwise we're lost in the infinite. Where coming, where going, what doing, all aimlessly, no good. Connected with local interest that has got no value in the infinite. Like a ball, by getting a kick ball is rolling that side, again another kick going this side. Another kick from that side going this side. In this way, a ball under the kicks, our position. But when we come to have - to meet one who has got some substantial connection with the real centre, some tangible position we have acquired. Otherwise nowhere. Counted. We've got, we're within the calculation from the centre, under the calculation. We're traceable, otherwise untraceable position we're wandering, passing through. *Brahmāṇḍa brhamite*.

Even Brahmā, the creator of this material world, has got no tangible position. But the Guru Brahmā is another thing. Ordinary Brahmā, the creator of any solar system, may not have any tangible position in the universal calculation.

When Brahmā approached Kṛṣṇa to meet Him, Kṛṣṇa asked, "Which Brahmā has come?"

Brahmā thought, "Is there any other Brahmā? I'm all in all, the creator of the wholesale, whatever we see, feel." Still, he had to tell, Yes, he was the father of Sanaka. "The four-headed Brahmā has come to meet You." Then he was taken in and there found, "Oh. So many Brahmās are there. Hundred faced, thousand faced, million faced Brahmās are there with their big and gorgeous figure. They're commanding more, greater *brahmāṇḍa*, creator of greater solar system, they're there."

So infinite can accommodate everything. We're to make some tangible position in the infinite. How to make progress, what direction? That love, affection, beyond calculation, a plane beyond calculation. That force which is controlling without brain, that intuition, something like. The mother of the child, even it is found in the beasts and birds, insects, everywhere, the intuitive force. That is going on to conduct this world affairs. That is unaccountable, come from where we do not know. Some affection comes to do the duty, service, then disappears. Bird's chicks little

growing, but knows that intuitive affection, bird goes away. In this way. With that sort of tendency, that comes from the affection area, love. We're to take shelter under that wave if available anywhere. That can help in such helpless condition we're wandering through.

Human brain, we're going to destroy the whole world by inventing atomic energy. Ha, ha. So civilised in the negative side. Civilisation in the negative side improvement, meaningless, suicidal, to kill one another. Is this civilisation, a development? Should we call this improvement or development? Satanic brain. Satan is not a positive thing, it is indirect, undesirable force. So Satan is killing, destroying, agents of destruction.

But constructive thing is affection, love, sincerity, self-giving, surrendering. Love is always based on surrender. That high thing we shall try to imbibe, that noble thing, self-giving. To give is nobleness. To absorb, to exploit, that is Satanic. And to surrender for higher things that is Godly.

Mahāprabhu told, "Who are you to give? Already you belong to Him."

How you belong to Him? Not by any contract but by nature you're a servant, Kṛṣṇa *dāsa*, slave. What does it mean? By your very existence you are His subservient, that is your nature.

And you want the opposite thing, you want to become a Kṛṣṇa, you want to become a God, take His position. Just the opposite your aspiration. And because you do not thrive, you can't become that Kṛṣṇa, so you want to commit suicide. That is renunciation, *mukti*, liberation, to enter into non-differentiated area, not to rise again, eternal slumber, *samādhi*, *brahma-sāyujya*, all these things, unnatural.

Come in the natural way and you thrive there. We're so much accustomed to get our interest in the world of exploitation that we can't think that by serving we live. By dying we can live. We can't understand that very thing. By giving we get, giving we thrive. And by taking we go down, we lose. Just, we're accustomed in a thought of opposite thing, by amassing I become big, not by dissolution, not by giving, offering myself, I can be big and noble. So die to live.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ, kṣīyante cāsya karmāṇi.
[*Śrīmad-Bhāgavatam*, 1.2.21] & [*Śrīmad-Bhāgavatam*, 11.20.30]

Identified, if whole separate interest box dissolved, we find we're identified with the same common interest with my Lord. And according to my might I'm to do my duty. That is normal life. That is a life which has got recognition in the normal living in this organic whole.

This is too abstract, is it not? Eh?

Badrinārāyaṇa: No. Very practical.

Śrīla Śrīdhara Mahārāja: Practical? Who is there? Madan-manohara?

Badrinārāyaṇa: No, Mike.

Śrīla Śrīdhara Mahārāja: Mike. Here?

Badrinārāyaṇa: Madan-manohara.

Śrīla Śrīdhara Mahārāja: And there?

Badrinārāyaṇa: Purī Mahārāja.

Śrīla Śrīdhara Mahārāja: Purī Mahārāja.

Badrinārāyaṇa: Dinadayal. And behind the pillar is Rāma, he's trying to hear some Hari *kathā*.

Śrīla Śrīdhara Mahārāja: _____ [?] Trying to swim in the - what I'm talking, swimming in the sea.

Badrinārāyaṇa: *Vyāso vetti na vetti vā* [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Śrīla Śrīdhara Mahārāja: Left in the world of thought. Kṛṣṇa has left him in the world of thinking, only.

Badrinārāyaṇa: Previously Mahārāja you told, "Kṛṣṇa is playing hide and seek with him."

Śrīla Śrīdhara Mahārāja: Hide and seek, but now more hiding. Ha, ha.

Badrinārāyaṇa: Ha, ha. To increase his seeking.

Śrīla Śrīdhara Mahārāja: Hiding means naturally increasing seeking. One thing cannot stay for long, the reaction will come.

naiva tasya kṛtenārtho, nākṛteneha kaścana
na cāsya sarvva-bhūteṣu, kaścid artha-vyapāśrayaḥ

["In this world, a self-realised person who rejoices in the soul does not accrue piety by the performance of actions, nor does he incur sin by abstaining from duties. Amongst all living entities, from the highest life-forms of the planet of Lord Brahmā down to the world of immobile organisms, he never depends on anyone for any personal demand whatsoever."] [*Bhagavad-gītā*, 3.18]

A worldly busy man, it does not mean that always his movement is profitable. Who is busiest man in the world, does he make the greatest profit? Adjustment. What is necessary, that is adjustment, that safe trouble of many ages, suiting one moment's adjustment can make us so rich that running through ages from this side, that side, is meaningless.

[kiṁ pramattasya bahubhir, parokṣair hāyanair iha]

varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ

["What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest."]
[*Śrīmad-Bhāgavatam*, 2.1.12]

That was the first starting of Śukadeva Goswāmī in *Bhāgavatam*.
"Only seven days left? Oh. That is enough time, that is enough, seven days is enough. Only a seconds utilisation that can solve the whole problem. But sleeping over, running hither, thither, aimlessly, millions of years, no value, cannot fetch any value, anything. But proper utilisation in a second, that can make us, that can enrich us beyond our knowledge, our estimation. *Kiṁ pramattasya bahubhir, parokṣair hāyanair iha*. Thousands of years inattentively being passed away. What is the good there? *Varaṁ muhūrttaṁ viditaṁ*. In a moment properly understood, properly utilised, can solve the whole thing." So,

kiṁ karma kim akarmeti, kavayo 'py atra [mohitāḥ
tat te karma pravakṣyāmi, yaj jñātvā mokṣyase 'śubhāt]

["Even very learned men are baffled in ascertaining the nature of action and inaction. Some cannot comprehend action, while others cannot comprehend inaction. Hence, I shall now teach you about such action and inaction, knowing which you will attain liberation from the evil world."] [*Bhagavad-gītā*, 4.16]

What is work and what is not work, the scholars also cannot ascertain. They're perplexed to find out who is doing and who is not doing. Ha, ha. Planing within the room, the General planing within the room, fighters on the outside, killed outside. The valuable thing is in the plan. Only physical movement is not necessary. So find out the clue of life. There is also activity in the mental plane, not in the bodily plane, physical plane, but in the mental plane. Finding out the solution of life, trying to find out the proper solution of life, that is work enough. Working energy is there in subtle form. Only the gross form should be appreciated if it's not the right thing.

na hi kaścit kṣaṇam api, jātu tiṣṭhaty akarma-kṛt
[kāryate hy avaśaḥ karma, sarvaḥ prakṛti-jair guṇaiḥ]

["No one can remain without acting even for a moment. Everyone is forced to act helplessly, stimulated by the modes of material nature. Therefore, it is improper for a person of impure consciousness to reject the purificatory duties prescribed by the scriptures."] [*Bhagavad-gītā*, 3.5]

Working in the mental plane, only physical activity energising, it is not, the subtle energising may be within. In the mental plane, in the plane of reason, even higher searching after self

passing away the world that can be understood by reason. Beyond reason, beyond our reason and understanding, there is a region and to search for that. No activity in the physical sense, but great concentration to find out the higher plane from within is possible. And then that repentance for the past misuse of the life what I have done. That also gathers a force. "O Lord, the prayer...

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Śrīla Śrīdhara Mahārāja: ...may be done within, search within, searching, and trying to utilise, trying to adjust. That is not less important work, to arrive at the conclusion of our life's immediate future, how to utilise. A perplexed - perplexion means unsatisfied, dissatisfaction in the present circumstance. Which way to find out I can be used in the service of the Lord?

If Lord says, "You take your seat here," and if I want to run hither and thither, and if Lord says, "No, you stay here, sit here by My side," what should we do? We should sit here - no, I want some work." That is also a sort of temperament. "I can't sit idly by Your side, some sort of service I must have given to me."

In good connection everything may be good. The connection is all-important, Kṛṣṇa connection, Kṛṣṇa consciousness. In different ways, different persons may go on with their service. All may not be stereotyped thing, stale things. Generally leaders are seen to sit idle, externally, the guide.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Our sincere attitude for the truth, that is all-important. Searching mood, searching Kṛṣṇa and nothing else, that mood is very valuable here. *Kṛṣṇānusandhāna*, search for Kṛṣṇa. Not satisfied by this and that, so many things. My heart aching. I have heard from any source about Kṛṣṇa. I want to be very near to Him. But nearer to His devotees, that is more tangible, and more real. When we've got some practical faith in the association of His real servitors then we acquire something substantial in our way. That is possible, available, helping. So one who has got abstract attraction for Kṛṣṇa, his position is considered to be primary. But better position who has got aspiration for His servants, than Kṛṣṇa.

īśvare tad-adhīneṣu, bāliśeṣu dviṣatsu ca
prema-maitri-kṛpopekṣa, yaḥ karoti sa madhyamaḥ

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

Then,

arcayam eva haraye, pūjām yaḥ śraddhāyehate

na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

The beginner they want Kṛṣṇa and not His devotees. But those that have got some tendency to get friendship association with the devotees of Kṛṣṇa, that is something tangible. That is real, higher position, and his life is insured, has got some tangible action, something. So that is considered to be higher.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

Ordinary primary stage, who are avoiding the servitors, but only about Kṛṣṇa want to cultivate by Arcā- Mūrti, or by books, or any other way. But when from practical sympathy felt in the heart for His devotees, then his position is more reliable and more safe and more progressive. Got something tangible. And when from every direction nothing but Kṛṣṇa conception can satisfy him then he's got a good position. All the waves coming to him, all connected with Kṛṣṇa, whatever, good or bad coming to him, but concerning Kṛṣṇa, then he's in a better position.

Bad means one devotee he's going away from the ISKCON. Came by his fortune to connect with ISKCON but now going away, that pains his heart - then he's in a bona fide position. His heart is aching for that man whose fallen from Kṛṣṇa consciousness. Though not very palatable, but still giving pain, so his position is good. He's feeling pain for the devotees going away from Kṛṣṇa consciousness. And so many are coming to preach Kṛṣṇa consciousness, carrying the flag from corner to corner of this world, heart is feeling pleasure. That is also good. Anything relating to Kṛṣṇa consciousness, good or bad, satisfaction or dissatisfaction, but concerning Kṛṣṇa, that is good.

Nitāi. Nitāi. Nitāi. Nitāi.

Disappearance. He was the only *sādhu* who had recognition from our Guru Mahārāja as *sādhu*. Vaṁsī Dāsa Bābājī. He was living in the strict sense the life of a *bābājī*, indifferent to the world. And he was seen smoking, and so many things were scattered around his *āśrama*, the fish scales, all these things. He wanted to keep himself aloof from the present society by these things, smoking publicly. But he was indifferent to all these worldly things, and really in the heart searching after Kṛṣṇa. In spite of so many opposite signs in his character he had recognition from our Guru Mahārāja. "He's a real Vaiṣṇava living here." But so many Vṛndāvana *bābājīs* they're cancelled, imitationists. But Vaṁsī Dāsa Bābājī is not imitationist, but really hankering after Kṛṣṇa.

Once he told there was an earthquake and the temple was demolished. And Gaura-Nitāi was within the temple and They were smashed. He's talking to his audience. They say that, "They're

not children of such type that They'll be smashed - They fled already." In this way. Not material substance, Nitāi-Gaura, that They'll be smashed by temple crash, fled away.

Peculiarity is this, he lived whole live almost in Navadwīpa, but before passing away he went to his own home in Mymensingh District somewhere, and there he left his body. And before his passing away there were many itches and blood oozing, something like that. And he used to advertise, "What type of *sādhu* I am, you come and see. Oh, you neighbour you come. What class of saint is myself? You see all these results of my bad *karma*. I'm a worst type of man. Don't take me as a saint, as a *sādhu*. I'm the worst of the worst. Otherwise you can't trace that so many things have come in my body." In this way.

Went once to Vṛndāvana and came away, and went to his previous home and there he died. Vaṁsī Dāsa Bābājī. Half mad he was wandering in the streets of Navadwīpa.

I saw him several times when I came here to stay alone. Sometimes I used to go to his *āśrama* at night. One night I'm seeing - night means in the evening - I was sitting there, I saw him very much enraged.

"Why you so many men here? Don't you find here is Rūpa Mañjarī? Rūpa Mañjarī is here. And why you are so many men are wandering?" Like perhaps in the mood of Yaśodā he's talking like that, apparently irrelevant. "The Rūpa Mañjarī, the young girl has come here, and you men are making crowd here, quarrelling. Go away."

One gentleman was singing some Narottama poetry, song of Narottama. Then after it was finished he remarked, "You only repeated the sound." But the real influence, impression, he caught, he realised. "You are only superficially repeating the sound only, but the inner voltage is not known to you." He told.

_____ [?] "The strong feeling suggested by that song, that hits whom he can know the power underlying that song. But you are only repeating physically. You do not feel what is what volt energy within, you do not know. Only superficially you are repeating the sound. But the voltage within, the meaning, that strikes whose heart he feels how much energy is there." He remarked like that. "Like an ordinary man on the surface you're only repeating the sound. But the deeper meaning underlying the sound that has touched ones heart, whose heart he knows what is there contained in that song."

Ha, ha. What of song? Only the Name, the simple Name of Kṛṣṇa, what voltage is within? Who can understand? According to the depth of ones realisation the word will react, simply the Name of Kṛṣṇa.

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

["When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: 'With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I'll never feel any satisfaction by chanting with only one mouth."]

[*Vidagdha Mādhava*, 1.15]

That is said by Paurṇamāsī in Vṛndāvana. "Oh. What power is behind this word Kṛṣṇa? *Tuṇḍe tāṇḍavinī ratiṁ vitanute*. When I take it on the tongue, I pronounce, then it creates a force making mad. *Tāṇḍa ratiṁ tuṇḍāvalī*. One tongue is not sufficient. I should have many tongues so I could, may be satisfied, something, by taking the Name of Kṛṣṇa. That aspiration, that deep intolerable feeling within. One tongue is not sufficient. Millions of tongues necessary to pronounce the word Kṛṣṇa. So sweet, so sweet. *Tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī. Karṇa-kroḍa-kaḍambinī*. When I hear that sound Kṛṣṇa, *karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ*, millions of ears I feel necessary. One or two ears is not sufficient, but ears on all sides will appear the sweet Name of Kṛṣṇa. That sort of feeling arises within, *karṇārbudebhyaḥ*. *Cetaḥ- prāṅgaṇa-saṅginī vijayate*. And when it goes and enters the heart, paralyses all other activities. Such a feeling comes within that whole thing is paralysed."

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

"I can't estimate, with how much, and what type of nectar the Name Kṛṣṇa - these only two letters, but it's the production of what wonderful thing I can't estimate. What is this?"

Then Rūpa Goswāmī says, *babhrāma vaṁśī-dhvaniḥ*.

[rundhann ambubhṛtaś camatkṛti-paraṁ kurvvan muhus tumburuṁ
dhyānād antarayan sanandana-mukhān vismāpayan vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma vaṁśī-dhvaniḥ]

[The most attractive sound is the sound of His flute. Śrīla Rūpa Goswāmī has given a description: "Arresting the movement of the clouds, astonishing the Gandharvvas headed by Tumburu and breaking the meditation of the sages headed by Sanandana; astonishing the heart of Lord Brahmā, distracting the mind of the indomitable Balirāja with intense ecstasies, reeling the head of Ananta, the Serpent King who supports the earth planet, and piercing the covering of the universe - the vibration of Kṛṣṇa's flute wandered all around."]

When the sound of the flute came from Kṛṣṇa, what was the effect? Visitha tulayam [?] Rūpa Goswāmī has given description. "The Brahmā he's looking this side, that side. From what side

this sort of sound is coming?" Eh? The creator of this world he's perplexed. "What side is this peculiar sound coming from?" He's looking this side, that side. The Anantadeva Who is supposed to carry this whole world on His head, visitha tulayam [?] and *bhogīndram āghūrṇayan*. His head is reeling. Who's the support of this whole material creation, His head is reeling. So from where this vibration is coming? So sweet, so capturing. And in this way so many others Rūpa Goswāmī says when the sweet sound of the flute of Kṛṣṇa came.

Sweetness, makes a type of madness in us, makes mad. So sweet we cannot adjust, we cannot capture it, utilise it for our purpose. Surpassing all our feeling of taste, the feeling of measurement, of good and bad, of pain and pleasure, all paralysed, surpassing everything. So sweetness making mad, forgetting everything I'm nowhere in the ocean of joy.

How much sweetness, or ecstasy, or pleasure, satisfaction, how much we can take? How much capacity we've got to taste sweetness? Ha, ha. Our capacity is very limited. Ha, ha. That may be covered by a tinge and superfluous things may drown me in that ocean of sweetness.

Here I stop today. Gaura Hari bol. Gaura-Nityānanda. Dayal-Nitāi. Dayal-Nitāi. Dayal-Nitāi.

...

Śrīla Śrīdhara Mahārāja: ...to Nityānanda that is nothing. Eh? While enjoying such quality ecstasy, the Jagāi, Mādhāi is throwing something on forehead, blood oozing. "That does not matter." They're Kings, They're Masters of ecstasy, satisfaction, pleasure, joy. What this blood shedding can do, the pain of blood shedding? Nothing.

"What of that? You take this sort of pleasure, this sort of joy I'm distributing to you. It does not matter that you have shed blood in My body, does not matter. You take this. Jagāi, you take this. You cannot affect Me, blood shedding cannot affect Me. I'm in such a position, it cannot make Me abnormal."

But at the same time Mahāprabhu could not tolerate. "Eh? Who has shed blood from the body of Nityānanda? I shall finish him."

"No, no, My Lord. This is the *līlā* We have come to play, the drama. Not befitting Your image in this position, such disposition. Please control Yourself, and come out with more magnanimity."

Appeal of Nityānanda to Mahāprabhu.

From our side the sinner who wants to hurt the Guru, Vaiṣṇava, the agents that are coming to help us and we're so ingratitude we want to beat them, to give them good beating. Such is our attitude. So Nityānanda Prabhu's Grace and recommendation for the sinners it is inestimable. Nityānanda Prabhu.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda.
Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

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Śrīla Śrīdhara Mahārāja: ...Why his doubt about that? Any alternative misconception? Why he's asking that question so late? Eh? Why so late?

Mādhava Purī Mahārāja: I asked you before Mahārāja.

Badrinārāyaṇa: He said he had asked before. Before also he asked. And...

Mādhava Purī Mahārāja: Well I...

Badrinārāyaṇa: "And never got any answer."

Śrīla Śrīdhara Mahārāja: That substance that feels, the feeler. *Sat-cit-ānandam*. Three kinds of things. Existence. And conscience of the existence, of his own existence. And the fulfilment. The thing of the search of the feeler, of the consciousness. Existence, the feeler of the existence, and the object of search of the feeler, thinker. Existence with matter. And *cit* means feeling of the existence, who can conceive of its existence. And who can conceive and he's searching something, what he wants to feel. What he's compelled to feel and what he wants to feel, that is higher. And what he's feeling at present that is lower. Feeler in the middle, *cit* in the middle. In the lower level, matter. Now the subject is feeling the matter, but that cannot satisfy him. What can satisfy that feeling that is *ānandam*. That is harmony, beauty, that is above. Three kinds of existence, *sat-cit-ānandam*.

Satyam, śivam, sundaram. *Śiva* generally represented by consciousness. And *śakti*, potency, by matter. And consciousness of the potency is *śiva*, the feeler, the person. And which can fulfil the search of the person that is *ānandam*, *sundaram*, beauty, harmony, love. Three kinds of existence. *Satyam, śivam, sundaram*. *Sat-cit-ānandam*. *Ānandam*, that is full in itself. Feeling, next, lower, feeling, that is half. And the lower, mere existence. Mere existence, and the feeler, both existence and something more - conception, but not fulfilment. In *ānandam* both existence, consciousness, as well as fulfilment. Three things there, *pūrṇam*, perfect. So beauty, love, ecstasy, that is perfect existence. And half is only feeling. And with neither feeling nor fulfilment, mere existence, that is the lowest, that is matter. *Ānandam* is the king. And the feeler, the conception, is the servant, serving group. And the matter is the object of service.

Badrinārāyaṇa: Aurshud [?] Mahārāja. Mahārāja. He says if the spirit is subjective, then what is the difference between the mind and the spirit?

Śrīla Śrīdhara Mahārāja: Mind, *cidābhāsa*, mind is the conception about the matter. And conception on its own, conception of the matter, lower things, and conception of the higher thing. It's in the middle. When conceiving about the objective world, lower things, that is mind. Aspiration after - "I shall take this, I shall, I won't take this," this sort of aspiration about the lower things, that is mind. *Saṅkalpa*, *vikalpa*, *rāga-dveṣa*, sympathy and apathy for material things, that is mind. And the judgement faculty about this sort of decision, that is intelligence, *buddhi*, reason. *Sankalpa, vikalpa, catmakam mana, vyavasāy-ātmikā-buddhi*. This cannot be that, it must be this. This sort of reasoning is *buddhi*.

Gloomy atmosphere is it?

Badrinārāyaṇa: Yes. Something. Maybe it will clear up as the day goes on.

Śrīla Śrīdhara Mahārāja: The British Portuguese Africa, in French Africa, that Darlan he was murdered treacherously by the British hooligan in the last great war. When France was captured by Hitler it was a very awkward position at that time. British and French side by side at every place they were fighting against German party. But when France was conquered, that Petain perhaps he was the commander in chief, he ordered that all the French forces must come to German side. But they were living together at every port, very difficult. So fight began somewhere. Some French forces joined the British, and some began to fight between them, came away towards German. A very peculiar, awkward position. And Darlan, the next man to the Petain, he went to South Africa to take the possession, and he said much about, in favour of Hitler.

"Hitler could destroy the whole of France but he did not do that, he's a very generous man."

He began to praise very highly about Hitler...

[10:05 - 12:05, unclear]

...

Śrīla Śrīdhara Mahārāja: ...entering into tomb, eternal tomb, while living. Come home, home is there natural. You are only misguided souls, lost children. You are outside and suffering from punishment. You are punished for your helplessness.

I asked Sudhīra Mahārāja to issue the next book as *A Search Of The Lord For The Lost Servant*.

Devotee: *The Lord's Search For His Lost Servants*.

Śrīla Śrīdhara Mahārāja: *The Lord's Loving Search For His Lost Servants*.

[13:00 - 13:17, unclear]

...

Śrīla Śrīdhara Mahārāja: ...that one to hundred, one soldier to hundred of the natives can manage. Ha, ha. Gradually that began to decrease, and in a fight with...

[13:30 - 14:55, unclear]

...

Śrīla Śrīdhara Mahārāja: ...I want something more, what is not found here. The lower experience. I, as a master, want experience of this world as a subject, to lord it over. That's finished, I don't want to lord it over anything in this world. This is so base in nature that to be master of these things that is also to spoil ones life, to waste ones time, to waste time.

A spiritual student has such qualification, disgusted with the world of three dimensions, such sense experience, no charm. "I like to prepare for some more noble substance, association of the higher substance. Whether I get or I may not get, but my charm for this all finished for all, don't want this, lord-ship I don't want. Lord-ship means connection with lower things. I want higher association, more civilised. Ha, ha, not so-called civilisation. Higher civilisation, to exploitation is non-civilised, it is mean attempt, of the lower aspect of the self, ego. Higher association, nobler association, and so I'm prepared to sacrifice anything and everything for that. If necessary the whole life may be dedicated for such enquiry, for such attempt. Not to be master, but enquiry for the whole, life's whole existence. Go on enquiring, further, further, further."

In connection with the infinite, that sort of nature is necessary. Infinite cannot be finished within a minute or hour. Ha, ha. So more invention, more engagement. Wonderful experiments with the wonders. But not wonders of sense satisfaction, that is gone, that is finished, on the whole, the exploiting nature finished. If exploiting nature's maintained it cannot but be in connection with lower things.

So dedicating, internal dedicating noble nature to be brought out from inside, inner nature. That is in our soul, within the soul, within the spiritual aspect of us, to connect with higher spiritual _____ [?] Categorical difference, revolution in life, just opposite direction, service. Service and enjoyment, both opposite. Mahāprabhu announced,

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa' [kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

"Really, a soul is eternally in subservient connection with the Absolute." That is His diagnosis. Give and have. As much as you can give, with as much intensity, you may expect to have so. Give wholesale eternal and get eternal connection of the environment. Heart's transaction, give your

heart, have the heart from the outside, transaction of heart. Heart is our real self, the taste, not brain. Brain is subservient to find out the means to satisfy the heart. Brain has got no satisfaction of its own, not a person. Heart represents the person more really.

Madan-manohar: Śrīdhara Mahārāja. Madan-manohar. I want to ask you a question. How to begin, how to start breaking the seal of the heart?

Śrīla Śrīdhara Mahārāja: First unconsciously getting *sukṛti*, and when that *sukṛti* comes to the tangible consciousness it becomes *śraddhā*, faith. And with the help of the faith, the association of the saints and scriptures that helps us. Saints have got that force, those persons that have got that force, they're called saints, devotees. And their association, that force comes from the heart of the devotee to help the heart of the sleeping man. Just as one wakeful man can rouse another, rouse a sleeping man. A man is sleeping, who can rouse him, a man who is awake. So who has got his heart awakened, he can help another heart to get out of slumber. He can remove the seal of the heart, ego, and heart is opened. When the necessity is felt, one should go to such a person. "Please break the seal of my heart." *Sādhu*, *śāstra*. The books concerning those instructions - especially the living person, the professor, the teacher, the expert, departmental expert - and the books concerning those facts that can help us. Mainly the expert whose heart is already opened, he can help others to open their heart, break the seal. Developing Kṛṣṇa consciousness that is within, within the box, within the seal. Do you follow?

Madan-manohar: Almost. I'm trying.

Śrīla Śrīdhara Mahārāja: Ah, trying. *Sādhu*, *śāstra*, active and passive help from two sides. *Śāstra*, revealed scripture, something passive. And active, the saints, heart opened saints, they're agents of the Supreme Truth, who are wandering within the heart affairs. Guided by the inner heart they move and live. Their business is such to help others to open their heart. They're engaged in heart transaction. Heart within, not outside, this imitating heart of this world, a real heart. In connection with that work in connection with the centre, not any provincial interest. Then we can come in connection with the wave of the centre.

Līlā. Everything For Itself. Everything For Himself. We can see and we can be a member to that movement. Everything For Kṛṣṇa. Everything for the centre, to fulfil the purpose of the centre, to satisfy Him. And our business also cent percent like that. And we can see there are groups in that department. That is a detailed affair. As here also in this land of exploitation so many perplexing things appear, there also like that. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, the five camps, general. And then again subdivision in the particular department, so many.

When we awake there, we have to sleep here. When we're awake here, we're sleeping there. That plane. Kṛṣṇa consciousness. Ultimately everything is good, absolute good. By our separate search we have detached ourselves from our higher position, absolute position. And that is due to our vulnerable position, *taṭasthā*, marginal. We come from marginal position, so these difficulties with us.

Hare Kṛṣṇa. Ultimately we're connected with eternal satisfaction. Really we're searching for that. But misguided, something we try to acquire for satisfaction, but that is finished, ended. Many troubles there, so leave that. In this way, searching, searching after happiness, everyone searching after happiness. But due to their false attempt they're being disappointed. But when comes in connection with a real agent of happiness then he can help him really and to go to the world of eternal satisfaction. Satisfaction, happiness, joy, ecstasy we want.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

They can't understand that their real aim is to search Viṣṇu, that all-pervading spirit. They can't follow, but searching the same thing, that satisfaction of the higher degree. But can't understand that the all- pervading, all-permeating principle underlying, that is the real object of our search. Can't follow, so the trouble. *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ*. They're caught by the external glamour. And going somewhere and frustrated, again going somewhere again frustrated.

Neither by enjoyment, nor by retirement, the complete retirement in *mukti*, salvation, liberation. But that is not liberation proper. Real liberation means to have desirable engagement. Self-determination is real liberation, not to be dissolved to zero.

Mādhava Purī Mahārāja: Guru Mahārāja. Hegel says that self-determination means infinity, true infinity.

Śrīla Śrīdhara Mahārāja: Ah. Self-determination. Self-determination, that is the real position of the self, in connection with the infinite, connection with the whole.

Mādhava Purī Mahārāja: But Hegel, he says that self-determination *means* infinity. Only infinite things can be self-determined.

Śrīla Śrīdhara Mahārāja: Self-determination, that is in relation with the infinity, with the absolute, our function in the absolute conception. Self-determination. The duty of the part in the

whole, in relation to the - according to the guidance of the infinite interest. Not partial interest, but interest of the whole, carried out by the parts. That is harmony, adjustment.

Mādhava Purī Mahārāja: But only Kṛṣṇa can be self-determined, no?

Śrīla Śrīdhara Mahārāja: Only Kṛṣṇa. Yes. All-attracting, Who is all-attracting, and giving existence and position to everything by His attraction. By attraction He's giving the cause of the cosmos. By attraction the proper adjustment is maintained by the attraction, central attraction. And the reaction coming, Kṛṣ - ṇa, and as attracting, and then reacting giving them their food, their diet, that is satisfaction. Not mere physical attraction but supplying the food of the soul. This *ṇa* means *nivṛti*, supplying satisfaction. Attracting and giving, reaction, action, reaction. Reaction, that is feeding them, feeding with satisfaction of highest quality. Absolute good, absolute type, food of absolute type, that is satisfaction, wholesale satisfaction.

Sarvātma-snapanaṁ [From *Śikṣāṣṭakam*, 1] The whole system is being purified with satisfaction. Here satisfaction means make impure, responsible of reaction. But there it is service, satisfaction means purification. *Sarvātma-snapanaṁ*. Just as a man when dirty he takes bath and then thinks that 'I'm pure by taking bath.' *Snapan*, taking bath. Here Kṛṣṇa consciousness gives satisfaction and purification. That enjoyment, that satisfaction does not have any dirt of reaction. There's more love, more intensity to serve, that is purificatory. Kṛṣ - ṇa. Kṛṣ - attracting towards Him, in carrying current. And what is coming from that, the wave outside, that is feeding them, supplying diet. And that is satisfaction, that is more serving attitude. Service means purity, enjoyment means dirt.

...

Śrīla Śrīdhara Mahārāja: ...to find ones own existence in distribution, not in collection. Ha, ha. Distribution is our capital, the tendency of distributing is our capital. We're to think like that. Everyone is distribution for others, Vaiṣṇava *sevā*. Kṛṣṇa *sevā*, *kāṛṣṇa sevā*. You are distributing, he is distributing, he is distributing, helping. And we're absorbing, absorbing here. Everyone is exploiting another, exploiting the environment. How to distribute ones own self to the environment, everyone is engaged there in that soil. That is very noble life, all eager to distribute himself for the environment, sacrifice for the environment. Just the opposite.

And that is in connection with the centre. The centre is so. We can live in that plane, plane of distribution, sacrifice, and there we thrive most. By giving we get. Wholesale giving, and then we get also of that type. Here also we're giving some labour and we're getting some money, and by that we can enjoy. Give and take, but not this type. Wholesale giving, eternal giving, and to become a member of that eternal sacrifice society. And that is the wave, that is the current most fundamental, connecting with the centre of highest absolute love. *Prema* means to give, love means to sacrifice, the basis. "I love Him, I can sacrifice myself for Him." Love means sacrifice - the heart, sacrifice, nobility there. Not by robbing, robbing is nasty. And offering is pure, noble. So the main flow of the whole infinite is that of giving, sustaining, sustenance. Sustain the whole plane, contribution, everyone is contributing, the main purpose. The purpose is, the wave of

satisfaction. *Satyam*, *śivam*, *sundaram*. *Ānandam*. The beauty distributing Itself, the *ānandam* distributing Itself. *Ānanda*, beauty, harmony, similar. Adjustment, *samañjasā* _____ [?] *samañjasā* means harmony.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In Nārāyaṇa in Vaikuṇṭha that is some calculated things. But in Vṛndāvana in Kṛṣṇa that is without limit. Ha, ha. No calculation. The sacrifice has no limit, no law. Reckless sacrifice in Vṛndāvana. Everyone is sacrificing recklessly in Vṛndāvana. And in Vaikuṇṭha, proportionate, with consideration, *viddhi*, law, regulation is there. But in Vṛndāvana reckless service, self distribution is done recklessly, without considering his own interest. And there is Kṛṣṇa. Kṛṣṇa's dealings also like that, reckless, without law. Love is Prodigals Favourite. Prodigal is Kṛṣṇa, and our favourite in Vṛndāvana. _____ [?] distribution, reckless. But that is Absolute Good. Higher recklessness where? In nobility, no limit. And that is not...

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Śrīla Śrīdhara Mahārāja: ...whimsical, reckless, whimsical, without reason. But that is good, absolute good. Absolute good when becoming reckless, whimsical. Autocrat, that is Kṛṣṇa. _____ [?]

Devotee: Dinadayal has a question. He says, he asks you if when the soul is in the conditional state if he has a form? When he's still in the non-differentiated state of consciousness...

Śrīla Śrīdhara Mahārāja: I can't follow.

Mādhava Purī Mahārāja: When the soul, *jīva*, is in the *taṭasthā sakti* - non-differentiated region, does he have a form, a body?

Śrīla Śrīdhara Mahārāja: Form of that type. Air unit has got airy unit, and fire, heat has got that sort of unit, water has got that sort of unit, earth similar. So that is, the marginal potency has got its one peculiar nature of unity, *taṭasthā*, neither water nor earth, *taṭ* means. Actually the word *taṭ* means neither water nor land, mixed. *Akṣara*, undetectable, not *kṣara*, *akṣara*, that is undetectable position they hold. We cannot scrutinise that. But something margin, buffer state, influence of both the joining states, buffer. Something like that, *taṭasthā*. When that comes out this side or that side, then gets some recognition. Otherwise undetectable, *kūṭastha. Kūṭastho 'kṣara ucyate* [*Bhagavad-gītā*, 15.16] *Akṣara*, *kṣara* and *akṣara*, detectable, undetectable. Undetectable is called *kūṭastha*, which can't be ascertained. But it is ascertained by the supreme vision, not by ordinary.

Mādhava Purī Mahārāja: Guru Mahārāja. He wants to know, what is the form of the soul when he's conditioned, in conditioned life? What is the form the soul has when he's in conditioned existence, material existence?

Śrīla Śrīdhara Mahārāja: That is according to the dress. A man sometimes to the foolish section is known only by the dress. 'That man with the moustache', he cannot give any other _____ [?] a boy. So that ignorant section, the representation of a thing to the ignorant section is of particular type. That may not be real symptom, but something. From their position, 'a man with the coat, a man with the pajama.' Just as a boy he cannot detect the man whether he's a qualified or non qualified. 'Oh, that bullock man.' In that sort, haphazard way, the superficial nature may be represented as they'll talk like that.

But a man of higher type he'll say, "Oh, that pleader.' Neither referring to his dress nor the colour, he says, "Oh, that pleader gentleman" or "that judge gentleman." According to the person who is giving reference, according to his position they try to know the outside, to read the outside. Reading is different according to the nature of the position of the reader, reading going on.

So in the Absolute sense everything is a slave unit. Every unit is a slave to the Absolute. And to the ignorant, so many conceptions of things, a man, a beast. Sometimes a man, sometimes a beast, sometimes a tree, creeper, bird, the external understanding. Understanding is according to the person who is giving, who is relating about the object, about his vision, his estimation. Estimation is differing. Do you follow?

Mādhava Purī Mahārāja: Hmm, yes Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: Someone says, "Oh, that fat man." Someone says, "That intelligent man." And some sections say, "The judge." In this way, according to the seer and man of experience they will designate their person, one person. One person, the representation will be different according to the classification of the estimator, reader. When Kṛṣṇa entering the arena of Kaṁsa,

mallānām aśanir nṛṇāṁ naravaraḥ strīṇāṁ smaro mūrttimān
gopānāṁ svajano 'satāṁ kṣitibhujāṁ śāstā svapitro śiśuḥ
mṛtyur bhojapater virāḍ aviduṣāṁ tattvaṁ paraṁ yogināṁ
vṛṣṇīnāṁ paradevateti vidito raṅgaṁ gataḥ sāgrajaḥ

["O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cow herdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kaṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."] [*Śrīmad-Bhāgavatam*, 10.43.17]

Kṛṣṇa coming, entering the arena, and different sections are having view of different type. Involves Him also, the Absolute also. And everywhere that is applicable. According to the group

of the seers, the qualification of the seers, the estimation will come in different ways. The seer section will give estimation according to their capacity of reading things.

Relative and Absolute. *Relative Worlds*. Our Guru Mahārāja wrote one book *Relative Worlds*. Paratam jagat yai [?] That original and the perverted reflection. Relative position. Absolute position. In calculation so many differences there are.

Devotee: Guru Mahārāja. Teresa is asking, "Does any souls come down from Goloka, falls down from Goloka, or the Vaikuṇṭha? Any *jīva*, any soul falls down from Vaikuṇṭha and Goloka?

Śrīla Śrīdhara Mahārāja: They may come as agent to work here in this plane, to preach about the property of Goloka, the wealth of Goloka. To distribute the wealth of Goloka by order of Kṛṣṇa may be sent here as agent, Avatāra. A Vaiṣṇava also may be sent here from Goloka. "Go and preach, distribute love divine, this way." He Himself comes, sometimes His paraphernalia He sends, and that is Avatāra. They come here but They're not affected by the contamination that is produced here in this plane, above that.

Just like the patient in the hospital, and doctors and nurse also comes in the hospital, but they're not patients. In that way. All that are moving in the hospital are not patients. Patients are there mainly but doctors also come to give them relief, nurse also comes, in that way, but they're not patients.

So they're not prey to the ignorance. They have full knowledge and full normal life they come here to help the patients here, to recruit them. But they're not touched by the ignorance or illusion, misconception of the locality. They're in their proper conception. As servant of Kṛṣṇa they come here.

Do you understand? No?

Teresa: But Mahārāja, can they fall down, like in any offence or any mistakes committed, can they fall down?

Śrīla Śrīdhara Mahārāja: Misreading, mistaking, cannot touch them. They're always in normal thinking and making others, curing others from abnormality. Though they're seen here, but all round the real consciousness is protecting them all round. Just as Kṛṣṇa comes, in *Bhagavad-gītā*,

avajānanti māṁ mūḍhā, mānuṣīṁ tanum āśritam
paraṁ bhāvam ajānanto, mama bhūta-maheśvaram

["Unable to comprehend My super-excellent divine form of human features, ignorant men blaspheme Me - the Supreme Lord of all beings - by considering Me a mere human being."] [*Bhagavad-gītā*, 9.11]

nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
[mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam]

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."] [*Bhagavad-gītā*, 7.25]

Sambhavāmy ātma-māyayā.

[ajo 'pi sann avyayātmā, bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya, sambhavāmy ātma-māyayā]

["Although My eternal form is transcendental to birth and death, and I am the controller of all beings, I appear within the world in My original form, by My own sweet will, extending My internal potency of yoga-māyā."] [*Bhagavad-gītā*, 4.6]

"I enter in this world but I'm always protected by My own potency. Wherever I go the misunderstanding, misconception goes away."

He's protected, surrounded by proper understanding and proper nature. And wherever he's going this misunderstanding is going away, *māyā. Māyā* is going, false reading going away, and he's teaching others. There is a professor who comes and mix with the ignorant child, but the professor, physically mixing with the child, but he's not surrounded by the ignorance of the child. He's full in knowledge. But physically he has come to remove the ignorance of the child. Wherever the professor is going, mixing with the ignorant people, but he's surrounded by full knowledge and removing the ignorance of others, the students. But because he's in the midst of the ignorant child so he has become ignorant - it is not. Follow?

Teresa: Yes.

Śrīla Śrīdhara Mahārāja: He's always with knowledge. He's going to remove the ignorance of the child. But because he's seen with the ignorant child so he has become ignorant, that is not the point. He's always full in knowledge. So Kṛṣṇa or His devotee, wherever they go they're with full devotion, and they're removing the non devotional aspect. Just as some disinfecting medicine, this is disinfection itself, and it's disinfecting the atmosphere, but it is not contaminated. Something like that. Do you understand?

Teresa: Yes. But then Jaya, Vijaya, Vaikuṇṭha _____ [?]

Śrīla Śrīdhara Mahārāja: They were at the gate, they were nearby the gate. So they might have committed something wrong, but it's not the real meaning. That is *līlā*. To show the dignified position, the magnanimity of the Supreme, Nārāyaṇa, they did, showed like that.

Nārāyaṇa again chastised the *ṛṣi*. "That why you have put them? You are not supposed to come to this, to find out their faults. What they have said there's some underlying meaning. But

you have ignored that and cast your curse on them. It was not suitable for your position. That also was told. But when you have done so, cast any curse, they will go."

That is *līlā*, it is in the *Brahma-vaivarta*, a plea to come down here. Rādhārāṇī and Subal, there was quarrel, in *Brahma-vaivarta-Purāṇa*. It is some sort of plea for this *līlā*. They quarrelled and cursed against one another. "You will have to have one hundred years separation from Kṛṣṇa." In this way something, and then They came here. This is some external explanation. *Līlā* means some plea is created to show something here, there. Just as it's told,

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]

[*Ujjvala-nīlamaṇi*]

The very nature of love is such, with cause or without cause, some quarrel comes on misunderstanding and some sort of sentimental difficulty arises in the mind of the loving party. Just as the movement of the snake is naturally crooked, it is naturally not straight, but it is naturally...

Devotee: Zigzag course.

Śrīla Śrīdhara Mahārāja: Zigzag - the serpent. So also the course of the lovers is to move in zigzag way. So without cause or with cause, they have some sort of sentiment, and they quarrel with one another, and that is the necessity in the loving life. It enhances the beauty of the life. *Hetor ahetoś ca, yūnor māna udañcati*. No cause, but some sort of *abhimāna* _____ [?] some sentimental difficulty arises between them. The very nature of the *līlā*, pastimes, demands this. It has come without any cause, the difference.

I shall go now.

Mādhava Purī Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...they were wondering about, and they wanted to ask some question, but hesitating.

Then Prabhupāda asked them, "It seems that you like to ask something?"

"Yes. We had some mind to ask some question."

"What is that? You say."

"So long we're here, but we don't find anything, no progress we feel. That is our question."

"Oh. Do you say it truly, that you've not got anything so far? Is it true?"

"Yes. This is true, we feel."

"It is all right, go ahead. But if it would have been that if you say that I've got something, that will be dangerous. "So far we've not got anything." Do you say this, truly, sincerely?"

"Yes. So far we know we're saying truly that we have got nothing so far."

"Then that is all right, go."

"We have got," that is dangerous. "We're searching," that is qualification, searching for. *Brahma-jijñāsā*. But indirectly of course we get Him, indirectly.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Everywhere He's seen, we're to trace. We cannot give up from our consciousness His idea in the background. Hunting in the background. Once one has got the trace of Kṛṣṇa consciousness he can't give it up. When Kṛṣṇa consciousness of the Absolute, if once enters any heart, that can't be left. There is a wealth of love, a wealth of heart. Love, affection, is wealth of our heart. The demand of the heart requires some solution. Any news and there is beautiful thing, there's love, affection. Can't forget, must search.

"Where, is it true, where we can have it?" Not solution, that is the solution, not brain solution. But home means heart solution. Home, friend, guardian, then all these more concerning the heart than the brain. Brain ends where heart begins. *Jñāna śūnya bhakti*. And Mahāprabhu boldly asserted that, *jñāna śūnya bhakti*. Unreasonable affection, beyond reasoning. Our satisfaction begins beyond reasoning, not within the domain of reason, the boundary of reason, but beyond. It is some mystic mystery.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me." The brain cannot answer. "I am everywhere, I am nowhere. Everything in Me, nothing in Me."

Acintya, unreasonable, intuitive, intuition. He's everywhere, we can't find Him. So many searching after Him, but He's everywhere.

To Prahlāda He was everywhere, and Hiraṇyakaśipu He's nowhere.

And Prahlāda told, "He's everywhere."

"Is He in this pillar?"

"Yes, it is. He's here."

And he broke it down. Then He came furiously.

It is His pleasure, sweet will. To come to our conscious area it is His sweet will. If He does not come He's not existing - it does not mean so. We can't efface the possibility of His existence from our heart.

But He Himself declares,

ahaṁ bhakta-parārdhīno, [hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Though I am free, absolutely free, still I'm dependent on My devotees."

Sometimes He shows like that. Mahāprabhu told once about Vāsudeva Datta. Vāsudeva Datta was so affectionate and so generous, benevolent, he prayed to Mahāprabhu, "Please grant this boon to me. All the sinful *jīvas* suffering, release them, and their burden put on my shoulder, and let me, allow me to go to hell eternally. All the burden of sin, put on my head and allow me to go to eternal hell. But I can't tolerate the suffering of these Godless sinful people."

Mahāprabhu told, "No, no, it is not necessary. You're a devotee, when you have desired like that Kṛṣṇa will release them. He's not bankrupt. He can do anything and everything."

Then one devotee put a question. "Then what will be about this, if wholesale release, then what will be about this world, how it will be reduced to zero?"

The answer came, "If from so many that causal territory there will come again and fill up the whole."

There may be an amnesty. _____ [?] Some occasion, all the prisoners may be released, again it will be filled up by the newcomers. So like that.

Then Mahāprabhu told about him. "That this devotee Vāsudeva Datta, wherever he likes to sell Me, I'm sold there like article. He can sell Me, he can purchase Me, and he can sell Me, he's got so much devotion. Vāsudeva Datta. _____ [?] His devotion is so strong that he can make Me commodity of his trade."

Bhakta-parārdhīno. And He's saying for Ambarīṣa Mahārāja to Durvāsā this *śloka*.

"Durvāsā, you are a *brāhmaṇa*, you are a *sannyāsī*. But for fear of your life you're running hither, thither, in infinite, whole world. But Ambarīṣa he did no wrong. For to observe My own *vrata*, a drop of water he took into the mouth. Not to dishonour you as honourable guest. You were his honourable guest, and he did not cross your respect. Only to keep up the rules and

regulations of the *vrata*, one drop of water, Dvādaśī. But you could not tolerate. That Ekādaśī, Dvādaśī, it is Mine, concerning Me. But you, yourself did, when you found that the *pāraṇa* time is passing away, you took yourself, but that was criminal in case of Ambarīṣa. He did nothing wrong. And you went to reduce him to ashes by your curse. But when Sudarśana chased you, you ran after three planes, *tribhuva*.

And you say, "Why I am showing partiality to Ambarīṣa Mahārāja, and not you?"

He's there, waiting for you. So long he's waiting. "A *brāhmaṇa* guest, I could not satisfy him." He's standing, waiting in the very same posture. Until he gets you and feeds you he's not taking food. Go and see." *Ahaṁ bhakta-parārdhīno, hy asvatantra iva*.

"When You can decide anything and everything You'll do it, why You want to send me to Ambarīṣa?"

Nārāyaṇa asked him to go to Ambarīṣa for the final decision. "I can't do. I can't take decision. I'm dependent on My devotees. You go, and he will decide about you. I can decide for everyone but devotees, I respect them, special respect, regard for them. You'll have to go to him and to beg for forgiveness there."

And Durvāsā had to do that.

Ahaṁ bhakta-parārdhīno, hy asvatantra iva. "As if I am dependent. Though I am independent, but still, affection, love, that can make Me dependent to them."

Śrī-kṛṣṇākarṣiṇī. That is the special and wonderful nature of affection, beyond reasoning. The domain of love, reason cannot be applied there. Such a world is existing, beyond reason, beyond justice, a land is there. Mahāprabhu showed us to that. Try to have, find a place in that plane to live. And it is within you, the key is within you. That is home, where everyone is thinking affectionately of us. A friendly circle. There the soul can find rest, confidence.

That God. God of that type. Affectionate God. God the justice as God the affection. God the source of all potency, *karmī*, the source of all potency. Then the source of all solution, reasoning, justice. Then, the source of all affection and love, heart, hearty transaction, heart satisfying, that type.

Select whom you want. You want to be master of all potency, of energy, the commander of all energy, and all knowledge, and all affection. Someone's *karmī*, wants to be master of energy, to control everything.

"All I survey." Alexander Selkirk told, "I'm the lord of all I survey."

[The Solitude of Alexander Selkirk, by William Cowper, 1731-1800]

He was banished in a solitary island. Alexander Selkirk or someone. But he was not satisfied there, alone. "I'm the king of all I survey." But that did not satisfy him.

Robinson Crusoe was not satisfied with the *raja* position of that island.

Association we want, and association of which, not only of servant. 'All servants and I'm the commander.' That can't satisfy. Friendly association is necessary to live vitally. Vital necessity for our living, proper living, friendly association.

So God in His highest conception He's also playing like a child with His friends.

Swāmī Mahārāja has mentioned that in his letter when passing through the Atlantic. "Kṛṣṇa was just going in a boat, in the front of the ship." He found.

And the journey was so peaceful and smooth that the captain told, "Oh, we shall take you always. We did not find the Atlantic - such a furious place - so calm and peaceful Atlantic we did never cross, so far. So you are a special - pilgrim, [passenger] a member of the ship." So Kṛṣṇa was guiding.

And he has mentioned, "I'm ordered by my Gurudeva, who is none but Rādhārāṇī's representation, to preach about Her Lord throughout the world. I have come to do that. Kṛṣṇa, come to my help. Please come to my help. Because it is Rādhārāṇī's order to me, You must help me, assist me in this campaign. After finishing this I shall meet You again in Vṛndāvana and there we shall play. A friendly play then we shall have. I shall climb up on Your shoulder. You will also do. Sometimes we shall embrace. Sometimes fall on the ground. This sort of play we shall do here after again. Now I have got some responsibility to take the Holy Name of the Lord throughout the world. And that order was given to me by my Gurudeva who is none else but Rādhārāṇī Herself. And She's Your most favourite. I have come to obey his order, and You must come to my help my friend, in this time."

And Kṛṣṇa did that. And he took the Name of the Lord the length and breadth of the...

85.08.24.B_85.08.25.A

Śrīla Śrīdhara Mahārāja: ...preaching in the surrounding country. And then in September of 1930, near about the end of September I got *sannyāsa*, 30. So 85 September, so 55 years going to be completed this September I got *sannyāsa* from my Gurudeva. And visited the place of Rāya Rāmānanda, Godāvarī, after returning from a preaching tour from Godāvarī, then I got *sannyāsa*, by the recommendation of Bon Mahārāja.

Bon Mahārāja told that, "He's more a preacher than canvasser." I was taken, Bon Mahārāja was, and Sar Mahārāja, two *sannyāsī*, and I was taken with them as canvasser. But Bon Mahārāja came back and told, "He's not a good canvasser but he's a good preacher." Then Prabhupāda gave me *sannyāsa*.

Bagh Bazaar Maṭh was opened that year, 1930. Perhaps in the beginning of October, or in the end of September. Bagh Bazaar Maṭh new, present Bagh Bazaar Maṭh. Before that Calcutta Maṭh was in a rented house, 1930. Then again I was sent towards Madras side for preaching.

So, Godāvarī, that divine talk between Rāmānanda and Mahāprabhu Śrī Caitanyadeva. That is a record thing in the whole of the theological world. A revolutionary revelation, a revolutionary revelation about the wealth of spiritual world.

"eho bāhya āge kaha āra." "eho bāhya āge kaha āra."
[The Lord replied, "This is external. You had better tell Me of some other means."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]

How is development going on. Began from *varṇāśrama*, (kadam glaya?), the gradual development coming in connection with God, the gradual development, step by step, how we can go up nearer to Him.

"This is superficial, this is superficial, this is also superficial; go deeper, go deeper."

In this way the progress has been traced there, in the theological development.

"Yes, here it begins. Go further. Yes, it is also good. Go further, go further. Yes, this is satisfactory position. Still further. Yes, I admit this is the highest. If anything else beyond this, above this? Please come out with that." He told.

In this way, by gradation it has been given out to us. It is very helpful to understand what is theism.

Though Mahāprabhu Himself was everything, but still He showed what sort of practice we shall have in the spiritual life. He first took initiation from Īśvara Purī. Then for preaching purpose He took *sannyāsa* from Keśava Bhāratī. And also, to enter into *rāga-mārga* He showed that Rāmānanda Rāya, as if He was taking that sort of knowledge from him.

Rāmānanda Rāya was speaking in a such style. He's asking and Rāmānanda answering. What is what? What is what? And Mahāprabhu like a student only putting questions. And as like a teacher Rāmānanda answering. But the question put in such a character that one can understand He knows everything. But still, He wants to hear it from the lips of Rāmānanda, as if He has accepted him as guru in the *rāga-mārga*. Third guru of Mahāprabhu, Rāmānanda Rāya. He used to hold him with some respect, Rāmānanda Rāya.

"I have got all this things from Rāmānanda. I do not know what to talk about Kṛṣṇa, only Rāmānanda knows." He's saying to Pradyumna Miśra.

Pradyumna Miśra approached Mahāprabhu. "I have come to hear about Kṛṣṇa from Your lips."

"I do not know anything about Kṛṣṇa. Kṛṣṇa is known to Rāmānanda. You go; if you have any respect for Me, you go. He may not care to say anything. You say there that I'm sending you, and he will talk to you about Kṛṣṇa." He's sending to Rāmānanda. "I do not know." Mahāprabhu told. "Rāmānanda knows."

And when He met Rūpa, Sanātana, He also told, "I have got all these things from Rāmānanda."

These very important things He taught Rūpa and Sanātana.

Southern India is the place of the Ācārya, spiritual teachers. Rāmānuja, Madhvācārya, Viṣṇusvāmī, they come from that part of land, the Ācāryas. The incarnations of the God in this northern India, and the Ācāryas are mostly from the southern India. Śaṅkara also after he came, but that was refuted.

There is a proverb here. Puber neye, paschimer meye [?] The superior, neye, that is the boatman. Boatman, good boatman is available on the eastern side. And the good girls maybe found in the western side. And good language can be found on the northern side. And good brain is found on the southern side. Puber neye, pashimer meye/ uttarer katha, dakshiner matha [?] Southern brain is appreciated in a proverb here. The brain of the southern India, and the language of the northern, and the boatman, that navigation, on the eastern side, and good girl on the western side. A proverb is here.

Tuṅga-vidyā has come here, no?

Devotee: Yes.

Devotee: She's here Mahārāja.

Śrīla Śrīdhara Mahārāja: How is she?

Devotee: She's feeling better now, her fever is down. Fever's gone down and she's feeling a little better.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: But she must look after her own health, more attentively.

[tape recording speeds up]

Devotee: Guru Mahārāja. Is *aṣṭānga-yoga*, is that exploitation or renunciation? *Aṣṭānga-yoga*.

Śrīla Śrīdhara Mahārāja: Ascending method. Ha, ha, ha. By artificial method the Supreme entity cannot be forced, *yoga*. He can be had only by His sweet will, He can come. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

Whomever He will select to come near, he will come. However, doing some sort of exercise with the material things and He will be forced to come? He's living thing, not a material thing that can be acquired by material energy.

He can give Himself. So anyhow we must have to approach Him. Everything within Him, but that is not the whole thing. He's there in *svarūpa śakti*, then the *taṭasthā*, then the *māyā*. Any activity within this jurisdiction of illusory energy, or in the *jīva* world, cannot force Him to come to give salute to them. He's independent. Only we have to tackle His own independence, His independence. He's independent absolute, and His attention must be drawn towards us. We must - how can we do that? Not by exercising any power outside. But we must have some appeal to Him through our prayer. So devotion means that, to appeal to Him to accept me, to give me admission in His own domain. That appeal, that is devotion, prayer.

"I'm helpless, I'm the most wretched. Please forgive me and accept me, and allow me to enter Your domain." This appeal from the heart. And I shall do something outside and by the force of that thing He will be compelled to come to me; this is impossible.

And *jñāna-yoga*, Mahāprabhu gives an example that one is there and another is giving a proposal.

"You have got some prospect within you. Approach from the southern side." And he approached to get that wealth from the southern side, this method of *karma*, there was the hornet _____ [?], and they came one by one and bit them. And what... to get about that wealth? That he has pain, got pain from the sting of the hornet and went away. That is *karma-kāṇḍa*: doing work and to feel the consequence of our action, and like hornet biting, and then got no success to get the wealth proper. It is buried under the room.

Then, someone says, "Approach from the western side, *yoga.*" And there came one demon came and he began to show different mystic powers, and he was attacked and arrested by them, and his time finish and they could not collect the wealth...

[tape speeds up even more, becoming inaudible. 15:40 - 17:55]

...

...wholesale dedication quality is necessary, indispensable in Kṛṣṇa consciousness only. Not part dedication, but a type of dedication in connection with Kṛṣṇa demand wholesale, nothing less. The Autocrat, the demand from the Autocrat, that is categorically different. Kṛṣṇa is not satisfied with any partial service. He wants to swallow the whole thing, not less. And the demand of an Autocrat, but He's the Absolute Good, and He's the beautiful, He's the harmony, He's the law, all. But His demand is such.

So, self-giving, that is the symptom of *śraddhā*. Otherwise intellectualism as reading scriptures has no value, reading scriptures. And also the physical association of the *sādhu*, that also has no value if there's no *śraddhā*. Physical association, so many, the bugs, ant, mosquito, so many things are in physical association with a *sādhu*. But physical association, the association through dedication. Dedication, *śraddhā* is all important. And *śraddhā* means that if we dedicate to Kṛṣṇa

we get everything. We get everything; whatever necessary, the wholesale fulfilment. And the way, the path is that of dedication, *śraddhā*, *sevā*, service.

So our Guru Mahārāja laid much stress in the service. We were not allowed so much to read, even *Bhāgavatam* and other Goswāmīs. "Go and do service." Service, serving nature, will attract your connection with the real thing. And no scriptural knowledge, and neither close connection with a saint, if not through dedication, self-surrender, self-giving; it's not there. So physical association has got no meaning. That must be done through *śraddhā*, *sevā*, service. So much so, when a *sādhu*, Guru, will ask "Read this book," that will be service. And if I read a book to enhance my knowledge, increase my knowledge, that may be *jñāna*. If I myself take initiative to read *śāstra*, that may contribute knowledge, but that is not service, as such. Only we can have by *sevonmukhe hi jihvādau*. This *śloka* of Rūpa Goswāmī.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

Otherwise, *nāmākṣara [bahiraya batu nāma kabu naya]*, [From Jagadānanda Paṇḍita's, *Prema-vivarta*], everything may be imitation. If we do not approach with the spirit of service, then everything will be imitation, may be. But we don't come in contact with reality. Reality, this is the most important point we're to, this is the speciality of Gauḍīya Maṭh ordered by our Gurudeva, and also Mahāprabhu and Rūpa Goswāmī. That is the key, key to Vaikuṇṭha, to deal with the infinite. Surrender, service, dedication. Without knowledge and without energy, much energy, one can attain his fulfilment. Without much energy to move the hill, the mountain, move the mountain, the energy, that is not necessary. And also to read all the religious literatures of the world, put them within the belly, that is also, won't come to any good.

A typical example was shown in *Mahābhārata*. When the *rājasūya-yajña* of Mahārāja Yudhiṣṭhira was finished, Kṛṣṇa foretold that, "When the *yajña* will be finished, that great sacrifice, then the bell will ring automatically." There was some bell, "And when the bell will ring automatically then you will know that the *yajña* has been completed." Then all finished, but this bell not ringing.

Then Bhīma asked Kṛṣṇa, "You told that the bell will ring automatically, but not ringing, the whole finished."

"No. One thing is still remaining."

"What is that? What kind of thing?"

"The Vaiṣṇava *sevā*, the service of a Vaiṣṇava."

"What do You say? So many big *munis*, *ṛṣis*, Nārada, that Vyāsadeva, and You, Yourself; all satisfied with good feeding, and etc., and You say that Vaiṣṇava *sevā* has not been yet done."

"Yes."

"Where is that Vaiṣṇava?"

"Go to the outskirts of the town, there you'll find one of the lowest cast. He does not go anywhere. He's satisfied with taking the Name of the Lord, going on in his own way. Does not care for the world, anyhow passing, he's full of devotion."

Then, what to do? They went with the chariot to receive that man, and found an ordinary poor man of the lower class, he's there. And wanted to take him to the *rājasūya*, with folded palms.

He was perplexed. "Oh, so many big men have come in my cottage. What is the matter?" He was very much panic stricken.

Then when he was represented that, "We have come to you, you must go and take some food there."

Then, what to do? He could not avoid, he had to come, now he began.

Draupadī she thought, she had to cook and cooked in various ways, palatable, things were. "That Vaiṣṇava *sevā* has not been done. So many *ṛṣis*, *munis*, even Lord Kṛṣṇa is fed, but Vaiṣṇava *sevā* is not done." So with all her might she prepared cooked foods of various type. Man was given and he took but bell not ringing.

"What is the matter?" Bhīma asked. "It is finished but the bell not ringing."

"There must be some sort of offence against Vaiṣṇava *sevā*, so the bell did not ring."

"What do You say?"

"You have some doubt or something against him, some conception against him?"

Then they asked one another if anyone has thought any evil about him.

Then at last Draupadī she came to admit that, "I had something in my mind, that the man is of a low born. I prepared so many curries with utmost keenness and skill, but the man - all the curries were put together and then ate them. He does not know how to eat because he comes from a very lower caste. I had that thing in my mind."

"Kṛṣṇa told, "So there is some contempt for the Vaiṣṇava, so the bell is not ringing."

Then what to do? "No other way, go to him again and take him."

Then what to do? They had to go and again he was taken. And this time all with great respect waiting when he's taking *prasādam*, and the bell ringing with the morsel, with every morsel the bell is ringing.

So, this is a type of example found. *Niṣkiñcana*, they do not want anything. Anything, no name, no fame, nothing of the kind, satisfied with anything, but wholesale dedicated to the Lord. It may be found anywhere without any show of world grandeur. No worldly grandeur is necessary; the richness of the heart. So, no knowledge, no education, no honour of the caste, high born birth, no, and nothing, power, gorgeousness, nothing. So the Kṛṣṇa consciousness is so full, so sufficient, so absolute. A point of that contains everything: all grandeur, all education, everything is there. It is of such nature. So, service, self-dedication, *śaraṇāgati*, surrender, that is what is necessary. na vidya na ca purusam [?] Neither valour, nor learning.

api cet sudurācāro, bhajate mām ananya-bhāk / sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ

["If even a person of extremely abominable practices, abandoning all non-devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

"You fail to understand, but he's all right. He must be thought a *sādhu*, the real honest man and nothing else." No obligation, no name, no fame, no attractive things which attract us, nothing necessary, he's self- sufficient. Self-contentment. Contentment does not require anything, it can stand alone. Contentment, fulfilment, sufficient, self-sufficient. Kṛṣṇa consciousness is so self-sufficient does not require anything in paraphernalia to establish itself. It is self-established thing, without hanker anything, no grandeur, nothing, no grandeur.

There was one Vaiṣṇava, Vasudeva by name, in Kūrma-kṣetra, just beyond Purī, in the southern side. He was a leper, but what type of leper. The worms in the leper, so many worms that is falling away from the leper, that will die. So he's collecting and putting them in the wound. If any worm coming out of the wound and falling to the ground, again taking that and putting in the wound. A *brāhmaṇa*, was a leper, his name was Vasudeva, he was in Kūrma-kṣetra.

Anyhow he found in his internal mind that, "Lord is coming and I shall have a chance to have His *darśana*."

Mahāprabhu went there and after seeing going away. He heard that the Lord came, one extraordinarily capacity *sādhu* came, and He left, only a few minutes ago He left. Then he was disappointed and fell to the ground.

"What is that? I could not have a *darśana*, a glimpse of that Lord. He came and passed away, and I had not the capacity of His connection, His *darsana*."

Mahāprabhu went almost a mile. Suddenly He felt some attraction backwards, and had to come, run, to run back and find that man on the way and embraced him. And the whole body was turned into a beautiful figure. That leper body vanished and the beautiful figure came of the man, Vasudeva vipra.

The _____ [?] they'll rather feel they're poorest of the poor, they're very humble of the humble, *dainya*, *ātmā dainya*.

tṛṇād api sunīcena, taror api sahiṣṇunā / [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

They'll feel they're lower than a blade of grass, *dainya*. Bhaktivinoda Ṭhākura has written in one place, What is the measurement of a Vaiṣṇava? How we're to measure a Vaiṣṇava? How to

understand what is the key to diagnosis? *Dainya*, humility. In general humility, natural, real humility. Mere showing humility has got no value. Imitation has got no value anywhere. Proper humility only can come when one is in connection, feeling his connection with the Autocrat Lord, Master. Master is Autocrat. Then only he can feel he's humble, he has no position. This is matter of realisation and not a mathematical truth. We can find, his connection with the Autocrat he has no position. And if he takes, not artificially, takes this naturally, then he's the humblest, has no position. A servant of an Autocrat he has no position, no ego, no ego whatsoever.

So, natural humility, that is our wealth. Then that is what sort of wealth? That can capture the Autocrat. The service is of that type. A real servant has got that position with the master. The master is also addicted to the servant, vice versa, he's surrendering, He's also attracted towards that sincere servant. He's not heartless. May be Autocrat but He's not heartless. He has got heart also of that type.

So who is the richest? Who is the lowest? The meanest is the real, meanest is the richest, poorest is the richest. Kṛṣṇa consciousness. Hare Kṛṣṇa. So service is necessary, nothing else. How? How we can, that innate tendency, we can make out and develop. And that will be our full body, our body will be made of that stuff, nothing else. How it is possible? The *śraddhā* will make us understand. Sincerely hankering. "Yes, this is the highest, we want that." Sincere hankering, *śraddhā*, faith, *lobha*, greed for that. *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

You want and you'll have. Plain transaction, natural transaction. But you do not want it, you do not want it. We're culprits there, we do not want from the core of our heart. Only one thing, sincere wanting is the qualification, nothing else. *Laulyam api mūlyam ekalaṁ*. We're thinking, we're sham devotee, a devotee in dress. But the real inner hankering, if is there, then it will be wholesale, otherwise. Only want and you will have. *Laulyam api mūlyam ekalaṁ*. But there must not be any adulteration in that wanting. That wanting must be sincere, *laulyam*. And want you have a simple thing, simple thing, and most natural and most gentleman like. You want, you will have. No complaint can come against you from any quarter. You do not want, you don't have. *Laulyam api mūlyam ekalaṁ*. Only price, to want it really. Don't misuse it, understand the value of it, and want it, and you'll have it. So *śraddhā*, regard, real regard to have. "This is *the* thing and this is *the* highest thing, and that can only satisfy my inner thirst, quench my thirst." We're told, the inner most thirst can be quenched only by that. By giving your small self, you can get the whole infinite. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

So what is needed of us? Sincere hankering. How to develop that? With the contact of the *sādhu* and with the help of the scriptures we can try to increase our, that inner feeling, inner demand. The inner demand can only be satisfied by Kṛṣṇa consciousness; the inner most demand of us only. So, the justification of the saying,

sarva-dharmān parityajya, mām ekaṁ [śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Give up all conceptions of duties, phases of duty. Whatever call of duty comes on you, give up. I'm everything in you. *Sarva-dharmān*. All conception of duties give up. And, *mām ekaṁ*, only Myself, one, single. That is My, and your position, by nature, by constitution. You try to understand and do. *Ahaṁ tvāṁ sarva-pāpebhyo*. And whatever undesirable sinful reaction, everything will vanish. *Mokṣayiṣyāmi mā śucaḥ*. No repentance will come to you, all satisfaction. That is the assurance, the greatest assurance ever found, is clearly, so clearly and boldly it is put. The call is so bold and clear. All phases of duty give up at all, and come to Me alone, and won't have to repent for any loss." Clear, and bold, straight, direct, in the conclusion of *Bhagavad-gītā* where so many phases of duties have been dealt there, almost all covering.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. And Mahāprabhu,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei ṭhāñi pābe mora saṅga]

["Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land."] [Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, "If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

Mahāprabhu told, "No other duty. If you want to do anything good to the world, only to talk about Kṛṣṇa. Distribute, try to distribute Him. Who can compensate all other alternatives. That central thing, absolute thing, only distribute, you try to distribute to help the people, the environment. No other duty will help. Just as *sarva-dharmān parityajya, mām*, only that you try to distribute. Whomever you meet you go, go if you want to do good to others, only give that highest thing. Engage yourself and you will be, your conformation in the position will be more and more, and so many more will be benefited. No more holy duty can be there; Hari *kīrtana*, in this age of Kali, Kṛṣṇa *kīrtana*, talk about Kṛṣṇa. Distribute Him.

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Śrīla Śrīdhara Mahārāja: ...they're heartless, they're hard hearted. Distribute heart to everyone. The heart of the heart, sweet heart. Sweet heart distribute everywhere. Not sweet heart in the poetic sense, real sweet heart distribute to everyone. Most holy campaign, holy engagement, holiest, what more can be best, better.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Mahāprabhu told,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa / āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga / punarapi ei ṭhāñi pābe mora saṅga]

["Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. In this way become a Spiritual Master and try to liberate everyone in this land."]

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[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

"Take it as I ordered it, My direction, so the ego that you have become a Guru and you are distributing Kṛṣṇa consciousness, that dirt won't touch you. My order. With this idea on your head you go on distributing Kṛṣṇa. Whomever you meet, no other talk, only talk about Kṛṣṇa, talk about the heart of the heart."

Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol. So *sevonmukhe hi jihvādau svayam eva*. Nitāi. Nitāi. Nitāi.

...

Karmibhyaḥ parito hareḥ priyatayā [*Śrī Upadeśāmṛta*, 10]

Karma-miśrā, *yoga-miśrā*, *jñāna-miśrā*, *śuddha-bhakti*. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*, and its intensities in *parakīya* culminating in Rādhārāṇī's service. The comparison is there already. But one who does not have any knowledge of the department,

to him the whole thing like an ocean, immeasurable ocean. But who has got that taste, understand, can hold the criterion, so that they can boldly classify them according to that principle. The principle is there: *miśrā-bhakti*, *śuddha-bhakti*. *Karma-miśrā*, *jñāna-miśrā*, *yoga-miśrā*, so many mixed together, adulterated. And then pure *bhakti*; that is also classified in different ways, according to the, to whom it is dedication, the conception. Nārāyaṇa conception, so many God-Avatāra conception, Rāmacandra conception of Godhead, Dvārakeśa, then Brajendrananda conception. There is according to the conception of the central thing and the relationship with that central thing, the calculation will come. Is it clear, no?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Sambandha-jñāna*, *abhidheya*, *prayojana*; in these three points we shall have to judge. To whom? The God conception, the Brahman conception, Paramātmā conception, *Bhāgavata* conception. There are also so many kinds. Then to Kṛṣṇa, it is Dvārakeśa, Mathureśa, Vrajeśa. Then also in different *rasa*, the highest type is going in the camp of Rādhārāṇī conception. The service also improving and the service holder is also improving, and the central position is there.

[kaṁsārir api saṁsāra-, vāsanā-baddha-śṛṅkhalām]
rādhām ādhāya hṛdaye, tatyāja vraja-sundarīḥ

[" 'Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja."] [*Gīta-govinda*, 3.1] & [*Caitanya-caritāmṛta, Madhya-līlā,* 8.106]

Culminating in this way. So both, the devotion will increase, purify, according the conception to whom the devotion will go; that is also in the series of development. To whom is going, dedicated, and what is the nature of dedication. The hierarchy is there.

Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

asaṅkalpāj jayet kāmaṁ, krodhaṁ kāma-vivarjanāt
arthānarthekṣayā lobhaṁ, bhayaṁ tattvāvamarśanāt

["By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."] [*Śrīmad-Bhāgavatam*, 7.15.22]

In this way it is said in *Bhāgavatam*, in Nārada's advice. The general recommendation, how to get out of different desires, *kāma*. *Asaṅkalpāj*, we don't allow ourselves to enter into any plan of life. We won't allow ourselves to enter, to contact with any plan of life. Always open to deal with the present, not with future plans. *Asaṅkalpāj jayet kāmaṁ*.

Krodhaṁ kāma-vivarjanāt. Our anger, if we do not have any *kāma*, our plan, then the anger may not come. When there is some obstruction in the plan, then we're angry. If no plan of life, always open, serving the present, we're clear, no debt, no obligation, always open. Whatever the present coming I'm doing my duty. So plan is there, the reaction is there, when we're angry, when there's disturbance in my working out of the plan. *Krodhaṁ kāma-vivarjanāt*.

Arthānarthekṣayā lobhaṁ. And the *lobha*, our greed should be we can conquer only seeing the reaction of the money. With money, with energy, if we collect energy from outside, with that comes the sin and the mentality of the man from whom we collected the fund, the *anartha*. The purpose, we collect from so many it is contaminated with their particular mentality, that also comes. So, with this conception we may not have any greed for the, for any energy under my command. *Arthe*, action, reaction. *Arthānarthekṣayā lobhaṁ*.

And *bhayaṁ tattvāvamarśanāt*. And we're apprehending so many things, good, bad, but *bhaya*, fear, *tattvāvamarśanāt*, *tattva*, the culturing, cultivating about the real nature of the world. His will going on in progress. And with separate interest we're throwing, and that is coming back. His will will be done, go on, *tattvāvamarśanāt*.

Our individual opinion may not be successful here. It will come, whatever comes in clash with the Absolute Will that will have to vanish. With this idea we'll be open in the present, and no future plan, all these things. In this way, and so many given instance. In the end it is given.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]

[*Śrīmad-Bhāgavatam*, 7.15.25]

But there is only one thing by which we can conquer all these anomalies. What is that? Guru *bhakti*. I'm a servant of my Guru. Whatever he'll say I shall do. Concentrate to this point. All the plans withdrawn and it is put only one point. Whatever will come through him, the representation of the Lord, I shall do that. No necessity of any other thinking, or planning, designing. 'I want this, I shall do that,' nothing necessary, only concentrating in one point. The representation is there, supreme; and whatever wanted by him I shall do that, in one point. We do not see anything.

Just as when Droṇācārya, to test, to examine the scholars, students under him, he put a sham bird on the tree and asked them, asked his disciples to mark by the arrow the eye of that bird. His disciples were addressed, Yudhiṣṭhira and the others.

"Oh, you are to mark the eye of the bird which is on the head of the tree. Prepare yourself."

Yudhiṣṭhira said, "I'm ready."

"What are you seeing?"

"I'm seeing everything. I'm seeing the bird."
"Whole?"
"Yes."
"The tree?"
"Yes."
"You are seeing others?"
"Yes, I'm seeing everyone."
"Give up your bow and arrow."

In this way; then Arjuna was called.
"Arjuna, you prepare yourself. What are you seeing?"
"I'm seeing the bird."
"The whole of the bird?"
"No, only the head."
"The whole of the head?"
"No."
"What?"
"Only the eye of the bird."
"You can't see anything else?"
"No. I can't see anything else, only the eye of the bird."

So, all may be concentrated to one point. I have got the representative of the Supreme, and I'm at his disposal. Whatever He will say I shall do, I'm not servant to anyone else, concentrated. *Etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet*. So no anger, no lust, nothing, I'm indifferent. If one can do so, strongly keep him in position, then that is the key to a very easy and very quick success.

yasya deve parā bhaktir, yathā deve tathā gurau
tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ

["The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the scriptures is fully revealed."] [*Svetāśvatāra-Upaniṣad*, 6.23]

And he can understand the real meaning of the *śāstra*, scripture. Otherwise the real meaning won't come out to his head, he can't follow what is the real purpose of the scripture. So that is the Indian, or the a priori method of the study of the *Vedas*.

acaryavan puruso veda. ["Only one who has a Guru can know the truth."]
[*Chāndogya-Upaniṣad*, 6.18.2] & [*Gauḍīya-Kaṇṭhahāra*, 1.2]

The *Upaniṣads*, this study, this meaning of the *Upaniṣads* can be understood only by those who have got their Guru. Under the disposal of a real Guru, he can understand the real meaning

of *Upaniṣad*; not all. Not by intellectualism. By intellect we cannot understand the meaning of *Upaniṣad*. Only with a serving attitude approaching the Guru it will reveal, *yam evaiṣa*, He will come to express Himself to me.

That is, He will come. "I'm so and so. You understand Me." He will come. He will give admission. "Know Me, I'm such and such." Then we shall be able to know Him. Not by intellect, not by study, nor by anything else. Or research scholarship, that is all different attitude of thinking the *māyāic* world. Misconception. From one misconception we're going to another misconception. Research means this. Science research means one misconception to another general misconception, another general misconception, all misconceptions on the whole. The very error, falsehood at the root.

Acintya bhedābheda. At His command; the centre is such that, "Let there be light," there was light. "Let there be water," there was water. And I'm going to research 'this is this, that is that.' But ultimately His sweet will. And neglecting that I'm going on research after research, all false. If His will is withdrawn, everything falsified. But we do not want to go so far at the depth of things. So deep knowledge we do not want. Within surface so many all like myself for transaction. This half knowledge, this infinitesimal, small, limited knowledge is our concern because we're floating in that section. Giving and taking, all false, all black market here. Everyone's money is black and they are making transaction. Hare Kṛṣṇa. Hare Kṛṣṇa. So false notes, false notes are going on in this area, society.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Acintya bhedābheda, His will, His will. It is adventure, greatest adventure to search for Kṛṣṇa. The search for the root of the whole infinite is the greatest adventure. That wants courage, sufficient; and sufficient preparedness, risk. Going to, for the discovering of the southern pole. The discovering of the highest peak of the Himālaya. Courage and risk, if so much courage necessary, then what sort of courage necessary to find out the absolute cause of the whole. Internal courage, moral courage, or spiritual courage, that is necessary. The courage of soul, the courage of confident faith. What is faith? To understand the noble character of the faith in us. Just as without electricity we cannot have connection with the moon or other planets. Not this eye, not this hand, nothing of the kind. So faith can connect us with the farthest thing. All other methods fail. Only faith, and faith is a substantial thing. Faith, not some mental illusion, part of a mental illusion of the mind. The whole mind is a concocted thing, it's a forgery. Our mind means a source of forgery; it is not to be had there. Faith can cross; faith, *śraddhā*. Faith is the function of the soul. Soul can approach and see through faith, *śraddhā*. The highest, noblest thing we can approach with faith, not by our hand. So,

apāṇi-pādo javano grahitā, paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
[sa vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryaṁ puruṣaṁ mahāntam]

["The Lord has no hands or legs, yet He walks and touches. The Lord has no eyes or ears, yet He sees and hears."] [*Śvetāśvatara-Upaniṣad*, 3.19]

Not with the help of these mundane elements, something else we can, with the help of that we can know. Even we cannot see what is within our body; we are to use some apparatus, What is there? What is there?

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
So I close here.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

...taking the course, and then many will come, to catch them.

Badrinārāyaṇa: That is his main purpose, for attracting people.

Śrīla Śrīdhara Mahārāja: That sort of propaganda; and then so many will come carried by this idea, and to try to catch them. Just as to put some food for the fishes in the water...

Badrinārāyaṇa: Bait.

Śrīla Śrīdhara Mahārāja: ...and by the scent of that food the so many fishes will come together, and then to catch them. It may have some such success. A hoax to the public, and they will come all together _____ [?] program, and then to catch them. It may be utilised in that process.

Badrinārāyaṇa: Bhāratī Mahārāja told me in Māyāpur they advertised English, teaching English, and one hundred persons came. Out of the one hundred, ten became devotees and stayed in the temple.

Śrīla Śrīdhara Mahārāja: _____ [?] it may be used as a trap.
Prabhupāda opened Bhaktivedanta Institute, ordinary education. Many came there invited to take the advantage of the ordinary education, and have some higher association, and some recruitment from there. That maybe the utility. _____ [?]

...

...indifference to the world, and the educationist are a black marketeer. Three sections; when such knowledge will dawn in us, these three tendencies, kind of tendencies, to be a good, bad and middle. To be selfish, to be donor of these material things, and then indifference to the material elevation. Three kinds, three classes are found here: *sāttva*, *rāja*, *tāma*. When we shall have indifference to all this *jñānam*, such knowledge will dawn, will peep in us, when these three

sort of relationships with the material environment will be tasteless. *Pratinivṛtta-guṇormi-cakram, ātma-prasāda*.

[jñānaṁ yad āpratinivṛtta-guṇormi-cakram, ātma-prasāda uta yatra guṇeṣv asaṅgaḥ
kaivalya-sammata-pathas tv atha bhakti-yogaḥ, ko nirvṛto hari-kathāsu ratiṁ na kuryāt]

["Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?"] [*Śrīmad-Bhāgavatam*, 2.3.12]

And some sort of inner satisfaction will evolve from within, *ātma-prasāda*, we can't account for. Automatic inner satisfaction will come from within and influence all our tendencies; we shall find, causeless satisfaction coming out from the underground, *ātma-prasāda*. *Uta yatra guṇeṣv asaṅgaḥ*. And no question of any association with these mundane waves.

Kaivalya-sammata-patha. This is the line to enter, to have admission in the *kaivalya*, in the eternal existence, plane; the consciousness of eternity. *Atha bhakti-yogaḥ*. After this, *bhakti-yoga* begins. This is complete withdrawal from the worldly life; then begins plane of devotion. So *ko nirvṛto hari-kathāsu*. When this has got some positive position. So there may be different classes of impersonalists, but why they should not partake in such campaign, positive thing. After withdrawal from all possible charms of this material world, then begins devotion. Withdrawal from the negative then begins to take admission in the positive side. So all impersonalists, salvationists, should try to respect this devotional method. This is not one of the worldly campaign. This is *nirguṇa*, not within *guṇa*, *sāttva*, *rāja*, *tāma*: good, bad, and the middle class; not a member of this world of mortal conception. So all sort of impersonalists who want to end their lives, why should they not try this positive attempt? *Ko nirvṛto hari-kathāsu*.

So *ūrmi* means wave in this ocean. One *ūrmi* is how many feats? How many years? High, low, high, low; in that way the movements of this illusory world going on, *ūrmi*. America has become the richest and threatening the world because of this position. One day America will be reduced to jungle; and where there is no trace of civilisation they will come high, will rise. In this way, high, high wave, and then going down. In this way, the movement of the world. Crooked movement of the world. He was just one in the top, and he will be found almost in the lowest position. So it is high and low, high and low; in this way. *Guṇormi- cakram*. Who is found in the topmost position, next moment he will be found in the lowest position. In this way it is moving.

tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
[tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-raṁhasā]

["Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them."] [*Śrīmad-Bhāgavatam*, 1.5.18]

In this way, action, reaction. Today's king, he'll be reduced to the lowest servant. Because absorbing, enjoying, controlling, and the reaction will take him to same lowest position. *Guṇormi-cakram*.

_____ [?] *na labhyate yad bhramatām upary adhaḥ, tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena*.

To save us from this movement, automatic movement of high and low, high and low, inevitable, action, reaction. Hare Kṛṣṇa. Hare Kṛṣṇa. But those who can connect themselves with the *nirguṇa*, they can maintain their position. Mixed, may not go so high, may not go so low, if connected with some *nirguṇa* things, somehow. If well connected then he'll go away from the jurisdiction. But any haphazard connection, that may maintain the middle position, of less action and less reaction. Move in human circle, and the sun moving after going to the demigod, and then again going to the vegetable. Long circle, bigger circle. And some may move within again small circle. That may be possible by connection with that so called religious life. May not go down much, may not go up much. And then when in this way they imbibe real connection with the agent of the Lord, their permanent improvement will begin, permanent improvement, only in connection with God consciousness.

...

When Parīkṣit Mahārāja in the womb of his mother he was attacked by Aśvatthāmā *brahma-śiro*, some *astra*, some such. Then Kṛṣṇa, na tatra kusalam pacit yatra [?] When there is dead-blow from some parties, opposite parties, there we cannot hope to find any goodness. One party killing another, another party killing them. In this way, *guṇormi-cakram*.

Other day one man gave a blow on his nose. If he's also comes from same party, perhaps, Devanath. And this gentleman he's killed he's also a Devanatha, one of the Devanath party, finished. One of them gave blow, stole the watch, and again gave the blow on the nose.

Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. So very peculiar, mysterious.

When I was delivering lecture in Dacca University, one post graduate student of Muslim section put me a question. "Rāmacandra is an ideal king, why He killed a man, *śūdraka*, who was engaged in penances, austerities? Only because he was *śūdra*, so he was beheaded by Rāmacandra. Such a good king of yours, the model king, ideal king, Rāmacandra, and He beheaded one person who was engaged in *tapasya*, austerities. And he was beheaded only because he was of the *śūdra* section. What is the justification?"

Śūdra, apparently very innocent, engaged in austere austerity, self-affliction, so he was beheaded.

I told, "What is the meaning of the *śūdra* you are to understand. *Śūdra* means who is under lamentation, lamentation. One who has to lament, who is under lamentation."

[41:10 - 41:40 ?]

...guided by ear the serpent class, and birds they're generally guided by the eye, and the ants, etc, by the scent, and fishes generally by the touch. *Śabda*, *sparśa*, *rūpa*, and *rasa*. The bee, they're generally guided by the touch, taste. In *Bhāgavatam* [2.5.26-29] it is mention: *gandha-vedi*, *sparśa-vedi*, *rūpa-vedi*, then *śabda-vedi*. They're generally guided by their particular senses, sections there are. *Gandha-vedi* _____ [?]
Their sense of their nose is very sharp, they're guided by the *gandha*. This bat guided by sound, *śabda-vedi*. The bats move...

85.09.16.A_85.09.17.A

Śrīla Śrīdhara Mahārāja: ...and then to go further, enter into the land of the Lord. There is no fear.

Ashokam abhaya amrta adau tama caranam uddayet [?] *Ashok*, no mourning, *abhaya*, no fear, and *amṛta*, the nectarine taste. The feet, the holy feet, the land of the feet of the Supreme, it is such. Anyhow to withdraw in that position. If we like to be true to our own self, we must try our best. And whoever we shall find in this world of epidemic we shall ask them to withdraw.

When the great flood is coming, approaching everyone, we must go, and we shall try to take anyone to a safe position. 'It is going to be inundated. Leave your house, everything, and save your self. Come to some elevated place." Something like that. This is vulnerable and we must try to have our position in some permanent soil where the flood of mortality cannot reach. _____ [?] mortality. This is *the* need of everyone here. By well meaning, all well meaning men must try to withdraw into the plane of safety, where we can live, and we can have a happy service and live there. It is the general. We must be conscious, so, *na mocayed yaḥ samupeta mṛtyum*.

[gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum]

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

And whoever does not help us in this direction they're our enemy. Even apparently, may be father, may be son, may be guru, may be husband, may be anyone, but he's but enemy after all, attracting in this vulnerable plane. Who does not help us to get out of this mortal soil he's our enemy, generally, whoever he may be in the calculation of this mortal intelligence. But really friends are those that will take us to the safe soil.

Hare Kṛṣṇa. Hare Kṛṣṇa. Only our soul can live. Eliminating this body, this is *paśu-buddhi*, animal consciousness. The mind, the intelligence, there is God consciousness, demigod consciousness, ghost consciousness. The body consciousness, then mind consciousness almost ghost consciousness. And intelligence at most God consciousness. And our good will for other

religious conception, that may be Mahā, Jana, Tapa, up to Satyaloka, *sat*, *satya-guṇa*. That goodness, to cultivate goodness in the worldly sense, that is *satya-guṇa*, that won't do. *Nirguṇa*, beyond the boundary of our consideration of good and bad.

'dvaite bhadrābhadra-jñāna, saba-'manodharma' / ['ei bhāla, ei manda',-ei saba 'bhrama']

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā,* 4.176]

Whenever we're living a separate life from this Lord, then our consideration 'good or bad' all false. Good, bad, all false, *saguṇa*, *satya-guṇa*, that is false. Only *nirguṇa*, when we calculate our interest in that of the Supreme Lord there is reality. We're part of the organic whole, the Absolute. That consideration, that is reality, all else false, all separate consciousness false. Absolute reign here of the Autocrat, and without considering so many recommendations even from the *śāstra*. That is crossed by the Vṛndāvana members, no society, and never any scripture, all helping to go there. But the relationship with the Absolute is of absolute subordination, absolute subordination to the Absolute. General service of our life should be like that. *Vidhi*, *rāga*.

Vaidhi bhakti adhikaras tu ragabhir bhavanavadhi [?] As long as the internal tendency, automatic tendency, does not rise, awake within us, we should try to follow the rules and regulations of the scriptures. But when that natural, irresistible inclination towards the service of the Lord, which is within us, awakening, our consideration for the rules and regulations will be slackened, that much, to that degree. As much as the inner love for the centre will awaken, that in other words, we'll be able to reach that plane of our inner life. When we shall find that our inner tendencies is guiding towards the truth, no regulations from the outside is necessary to give attention. Vaidhi bhakti adhikaras tu ragabhir bhavanavadhi [?]

As long we're, the innate awakening of the affection for the service of the Lord we're not finding, we're to undergo the regulations given to us by the scriptures and the directions of the *sādhus*. But as soon as that awakens within, like intuition, then no necessity, that will guide me, that will guide me. Inner tendency will guide me towards the centre.

Paravyome deya phele. Dāsa Goswāmī says, "If we do, make much of rules and regulations, then we'll be thrown into the plane of that position, where we're to respect rules and laws." But still we must be very cautious whether the inner tendency is real *rāga* or not, it may not be any outside tendency *bhukti-mukti- spṛhā* may misguide us. Very, very cautious about that, that the inner tendency may not have any connection with the worldly tendency. Because the *rāga*, the real love for the Lord is very rarely found. *Koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa / sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune]

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

So our conscience should guide us to accept the rules, regulations given by the saints and the scriptures.

sakhyāya te mama namo 'stu namo 'stu nityam / dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-*dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

For our safety this caution has been given to us. "Don't think that you have got real affection for the Lord, it is very rarely found. So don't rely on you so much. You should try to observe the rules, regulations and the directions of the saints and the scriptures. That I'm not so high, I'm of lower stage, that should be the tendency of a devotee."

Bhaktivinoda Ṭhākura has written in *Caitanya-śikṣāmṛta*, "Kṛṣṇa likes *rāga*, *anurāga*, but devotees they should try to observe rules, regulations. I'm not so good, so big, I'm not so high. That will be the undercurrent consciousness. I'm not so high as to be reckoned into the class of the *rāgānūga*. Rather, I shall try to think myself to be of lower position."

Rādhārāṇī Herself says, "My tendency is to serve Kṛṣṇa. But Kṛṣṇa's tendency is to enjoy Me. I have no other alternative to accept His proposal. But My tendency is always to serve towards His feet. Towards His feet. My tendency to serve His feet, I, My tendency genuine is that side. And He wants us to enjoy some other way. I'm at His disposal."

We should, that is the, very fine points, these are very fine points. We must not believe us that we have got *rāga*. It is very, very rarely found. Not to be. So always to be kept to the high on our head.

Our Guru Mahārāja's direction, "Pose yourself, not as *rāga-mārga*, but you are servants of the *rāga-mārga* Guru. Our Guru, they're in the *rāga-mārga*, and we're serving them. That will be the safe position of yours."

Otherwise there may be a reaction. It is very sensitive thing. If we think we've got, nothing. If we're very particular to see things, vanish. When He comes to my, or to our position to show, all right, but when we try to catch, finished. That is the position.

So we may say, "This is superstition. That is wild goose chasing. Those Godly persons they're mad people, not normal, abnormal. Because, their wealth, their search, object of search is not under control. Ha, ha. So these persons they're ideologist, or abstract thinking persons."

No, cannot come within your fist. You're after that. That is your master, that is not your servant, won't come at your disposal. You'll be able to find as He's playing with your Guru. So that sort of strategy has been given to us. Try to see that He's playing with His friends. That Guru, far away we can see Him in that way. Don't approach to control Him direct. Then you'll miss everything. If you like you may come, don't like, you may do as you like. And so the whole world, mortal world is filled up with so many souls. Few and far between. Few and far between.

So only *sukṛti*, indirect taste can lead us to that direction. Tangible, not tangible. Tangible. Super-subjective area. He's the subject, you're His object at His disposal or sweet will, you're to go on accordingly. Not your sweet will be utilised there. But in high stages sometimes we see that He's also under the influence of the affection of the devotees.

ahaṁ bhakta-parārdhīno, hy asvatantra iva [dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"As if I'm not independent. As if I'm not independent, I have to go on with the devotees in that way: that I'm dependant on them." This also comes from Him, but not as a matter of right, but a matter of grace. Grace, the affection, the love may come down so much. "As if I'm not independent, I'm dependent of them."

Is His sweet will this life. The Autocrat can be controlled only in this way, through affection, not otherwise. Only, not force, no law, but only affection can control the Autocrat. The only way, only means, surrender, affection, love, can control the absolute, nothing else. No knowledge, no energy.

And He's controlled so much, it is shown that Yaśodā is whipping Him. So much control He accepts...

Yaśodā trying to tie on His waist, trying her utmost, only two fingers less, again rope added, again two fingers less. Yaśodā is so illusioned that she can't understand, "Why every time only two fingers less. Two fingers less and one hand long, I imagine, again that two fingers less. What's this?" He's controlling by His... our intelligence is controlled by His energy, Yoga-māyā. We cannot read the real fact, that "two fingers less, again I'm adding one hand rope, one foot more, but again same two fingers." Still we can't follow, what is the cause?

...but mad, but Yoga-māyā. Yoga-māyā, illusion of higher, higher class illusion. Who, that potency which always serves the sweet will of Kṛṣṇa. She controls, she manages the environment

in such a way that it satisfies Kṛṣṇa. That is also a misunderstanding. Here misunderstanding another, one type, and there Yoga-māyā that is also another type. We're within the area, but we can't understand, but we're in direct connection. Nanda, Yaśodā, other *gopīs*, Kṛṣṇa, direct connection, but can't finish. But so sweet, they can't leave it. *Aprākṛta*, similar to this mundane, but not mundane, similar. That Infinite can come in the closest position with the finite, He has to become like finite, to deal like finite. Infinite, when He comes to be handled by the finite, He will have to pose as finite. Sometimes covers His infinite character, sometimes it comes out. But He has to come down to our position to play with us in different *rasa*, *śanta*, *dāsya*, *vātsalya*.

kṛṣṇera yateka khelā sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

["Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.101]

Svabare manse bhaya svabara rupe manasa satya taha rupenai [?]
This is the highest conception. Śukadeva, the *brahmajñā*.

nandaḥ kim akarod brahman, [śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ]

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

Parīkṣit says, *śreya evaṁ mahodayam, yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ*.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

Avishashya [?], inconceivable, and not trust worthy. Such things are not trust worthy. Still we're under error. Those that have got a very tinge of it, they can't leave it, can't leave it. Yes, I'm going to be deceived. But still I won't allow myself to be a member of your, this mortal world, flickering. Only going towards the jaws of death. I shall try to save me from this position, and to

march towards some - abstract world you may say. The abstract is concrete. Abstract is concrete, and your concrete is going to vanish.

Janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam [*Bhagavad-gītā*, 13.9] The birth, the death, the disease, and the old age, it is sure to attack the life. I leave this plane determined, and search for some other plane to live on. And I'm giving Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmaloka, Paravyoma, Goloka, the gradation. The company, they're there, so many inhabitants are living there, and select and try to enter. Hare Kṛṣṇa.

kiṁ pramattasya bahubhir, parokṣair hāyanair iha [varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

Mere longevity is not desirable. The quality of life is to be giving more value. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, *svakīya*, *parakīya*. This has been given to us, the chart, chart is supplied to us. Consider, and pray. Consider and want sincerely and you have. This is the chart. But the inner feeling, *hṛdaye nābhya nujñāto* [*Manu-saṁhitā*, 2.1] Our heart of heart can feel it, *hṛdaye nābhya nujñāto*. This is my home. Anyway it can be felt, conceived, that yes, this is my home, similar. Similar elements outside. This is affection, this is treachery. They show up affection, treachery, and this is affection proper. There is a feeling which can understand, this is home, this is foreign land. All the atoms within us are similar to the atoms by which the soil is made up. They can understand, this is my home. Inner feeling, I won't leave this position. I feel home comfort possibility. Possibility of understanding the home characteristic within us. Every fibre, O, akin, we're very near related, nearly related, very akin, at the same time. So many proposals.

Keśava tuwā jagata bicitra. *Tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane, dohi' jāi*. "My real need, my real want is that I have forgotten You. But so many agents have come, they approach me with their own commodity. *Kapila, patañjali, gautama, kaṇabhojī, jaimini, bauddha āowe dhāi'*. With different commodities they approach us. "O, take this, you want this, you are not happy. You use this you'll be happy. So many commodities, so many treacherous man are approaching us." *Gautama, kaṇabhojī, jaimini, bauddha āowe*. *Tab koi nija-mate*. Everyone poses that coming to give the fullest satisfaction to me, with this posing they're approaching. But, *baimukha-bañcane, bhaṭa so-sabu*. The home understanding, that will avoid them, from inner. *Niramilo vividha*. O, you say that you will give the delivery I'm in searching, but no. They're all, they're there, *baimukha-bañcane*. Only those that are determined not to go towards You. They come, their customers are these fellows, they fall victims to those traders. But Bhaktivinoda Thakura says, "I shall avoid them." *Dūrato daṇḍabata*. "Yes, you are big men, your commodities are also very good, but I don't want that. I want something else." *Bhakata-caraṇa kori' sār*. "I have got a special batch, who are enquiring after something, and I have taken admission into

that party." *Bhakata-caraṇa*. "I shall go that side, to get. You all go away. I have nothing to do any transaction with you, your proposals. I respectfully detach."

...

[keśava tuwā jagata bicitra karama-vipāke
bhava-bana bhrama-i, pekhaluṅ raṅga bahu citra

tuwā pada-bismṛti, ā-mara jantraṇā, kleśa-dahane
dohi' jāi kapila, patañjali, gautama, kaṇabhojī,
jaimini, bauddha āowe dhāi'

tab koi nija-mate, bhukti, mukti jācato,
pāta-i nānā-bidha fānd so-sabu--bañcaka,
tuwā bhakti bahir-mukha, ghaṭāowe biṣama paramād

baimukha-bañcane, bhaṭa so-sabu,
niramilo vividha pasār daṇḍabat dūrato,
bhakativinoda bhelo, bhakata-caraṇa kori' sār.]

[From *Bhakti-pratikūla-bhāva Varjanāṅgīkāra*]
[*Renunciation of conduct averse to pure devotion.]*
[By Śrīla Bhaktivinoda Ṭhākura]

So elimination and acceptance, and that is the question of inner heart, the certificate of the inner heart necessary. "*Eho bāhya āge kaha āra. Eho bāhya*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc] All superficial, superficial, so go deeper. Deepest satisfaction of the deepest heart. What is that? Living proposal. Your deepest heart. Deepest part of your heart will find satisfaction with this. And superficial part, they're of same element with them. But home choice, the deepest part of your heart, and that will only have recognition with this thing. *Eho bāhya āge kaha āra*. Go further, go further, little more ahead, in this way. Inner satisfaction. Knowledge will fail, your reason will fail. But your intuition, your real inner intuition that will help you. That is a part given by the Lord. Something divine within you, that can only understand its own soil. And neither your knowledge gathered from the external world, nor energy, energy is blind, whatever direction that will be used, direct, go that way. Knowledge is the guide. But knowledge experience of this world they do not know this, nothing. Only your deepest part of your heart can satisfy, "Yes, I'm happy, I'm happy with this association, it's wonderful, wonderful atmosphere I'm feeling. So dependant, so affectionate, so helping, so life giving, wonderful! This is the soil I shall live, not in other, in Vṛndāvana."

Uddhava says, "I want to live here as a creeper, as a shrub I want to live here. This is my soil. All eliminated. Whoever likes he may go, accordingly, but I must, I can't leave, this is very, very life existence. I feel very existence here. My real existence is here. *Āsā maho caraṇa-renu* [*Śrīmad-Bhāgavatam*, 10.47.61] And I shall eternally I shall be servitor of this soil. I shall try to give my

whole hearted contribution to this soil, to serve this soil. This is the life, real life giving, nectar giving soil. So I shall devote my whole life to enhance the beauty, the charm of this soil. This will sustain, this is nectar. I shall drink nectar and contribute to enhance this nectarine beauty."

Brahma pagol visnu, pagol hoite pale ami bagol bajapur [?] There is a saying. "If I can be mad beside my reason, can cross by reason the world, plane of reason, then I shall feel much satisfaction. If I become mad, rather than sane man in this plane, I want to be mad."
Pagol hoite pale ami bagol baja....., brahma pagol visnu, pagol pagol bola siva [?] "The Brahmā the creator of the world, that is Haridāsa Ṭhākura. Viṣṇu pagol, Mahāprabhu. Bola Śiva, and Advaita Prabhu. They've all become mad."
Tin pagole yukti kore bangle. "And They've made their conspiracy, and they are smashing this Navadwīpa Dhāma, the place of reason, *nyāya*, *nyāyaic*, the logic, the logicians, the land of the logicians. Navadwīpa was very famous as the land of the logicians. That logic has been crushed by these three insane persons."
Tin pagole yukti kore bangle..... . Pagol hoite. "I want to be a mad of that type."

Śiva viriñcira vāñchita ye dhana, jagate phelila ḍhāli [Collection of verses, 147] What is desirable by Brahmā and Śiva, that has been poured down in this worldly ordinary plane. And they're dancing, chanting, and playing on *mṛdaṅga*, and madly possession _____ [?] What's that? And ordinary people they're very satisfied, and those logicians they're puzzled. So what is this?

Hare Kṛṣṇa. Gaura Hari. Mad, abnormal thinking. What is normal to this plane of logicians we want to neglect that. No logic. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Prakāśānanda, the greatest among the scholars of the Śaṅkara School in Benares. "Why? We see you to be a very sincere, and very innocent person. But why you become mad with thinking and dancing, with chanting the name, what's the matter? We can't understand. We fail to understand. A man of your stature, your characteristic, your simplicity, your sincerity, man of your type, how you can make yourself mad in dancing, and singing, and this and that? We fail to understand. Śrī Chaitanya, I fail to understand."

Mahaprabhu told, "I also asked it to My Guru. What is this? You have giving this mantra and by repeating this I've become mad. I can't contain Myself in normal position."

"Then Guru told, "You are very fortunate. It is written in *śāstra*, in *Bhāgavatam*.

evaṁ vrataḥ svapriya-nāma-kīrtyā jātanurāgo druta-citta ucchaiḥ
hasatyatho roditi rauti gāyatyunmādan-nṛtyati lokavāhyaḥ

["When a person is actually advanced and takes pleasure in chanting the Holy Name of the Lord, who is very dear to him, he is agitated and loudly chants the Holy Name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders."] [*Śrīmad-Bhāgavatam*, 11.2.40]

"Beyond the intelligence of the ordinary sane person he will show his gesture, posture. Cannot be understandable by the common mass and the intelligence class also." *Svapriya-nāma-kīrtyā*. "He will sing the Name of the Lord and will dance in ecstasy." Guru told Me, "You are very fortunate. It is written in *Śrīmad-Bhāgavatam* you see, when that love, divine love enters into ones heart, then his gesture, posture, outward tendency is also." Guru told Me that. "Don't be afraid, You are very fortunate, it is there." He showed Me from the scriptures. Anyhow I'm maintaining that way, out of My control. The feeling, such a divine feeling comes within Me, that I'm out of control. And I dance, I chant, I sing, this or that. The *ānandam*, the *rasam*, the ecstasy is of such character. I do not do it. I do not make any plan and do this. But I lose My control, something else does Me to move in such a way that I can't control."

Then it might be something, *karma*, action. Any sudden, furious action, may create something in our mind as ghost. Just as like suicide. Who committed suicide they generally come to have such experience, or such horrible action. If one has that murder, then some mental impression is created, and that appears in that form now and then.

But when really connects with Kṛṣṇa consciousness, that all-accommodating thing, as much as one can surrender to Kṛṣṇa, Kṛṣṇa comes to accept him or her. And then all the evil spirits have to retire forever. Wherever there is any tinge of Kṛṣṇa consciousness real, not sham, then Kṛṣṇa's protection comes to them. And whenever, the light of the eyes of Kṛṣṇa falls anywhere they will have to retire, no help for them. So, surrender to Kṛṣṇa, and He will come to take protection of you, and all other evil forces must have to retire, no other alternative, so surrender to Kṛṣṇa.

Whenever you see such things, "O Kṛṣṇa! What is this? Please come in Your good disposition. In what way You are dealing? What is past is past, what is gone, bygone is bygone. Now please give me protection under Your care."

Always surrender to Kṛṣṇa and whenever the corresponding protection will come, anyone, however greater, must have to retire. That he will also be benefited, the ghost will also be benefited.

And the ghost will think, "O, I cannot maintain my body, my position here, something disturbing."

So he will fly out of there for his own selfish end, he'll have to retire.

There is a story. Once in Keral [?] there was a king, whose after name was Krimikanta [?]. He was Śivaite, orthodox Śivaite, and anti Vaiṣṇava. Then, once his daughter was caught by ghost. Naturally he referred to the paṇḍit of his *tol*, a Śaṅkarite *sādhu*, he was invited to look after the daughter. Went, with the help of the *mantram* to do away with the ghost. His name was Yādavaprakāśa, that big, good scholar. He was also the professor of Rāmānuja, the great Vaiṣṇava Ācārya.

Then, there is a story, one day when Yādavaprakāśa was taking the class - then there is a verse in the Vedic literature,

[tasya yathā] kupyāsum puṇḍarīkam nāyānam [evam akṣini]

[And he [Yādavaprakāśa], as Śaṅkara explained it.

Kupyāsum punḍarīka nāyānam. "Nārāyaṇa's eye is reddish like the buttock of a monkey."]

Kopi means monkey, *asum* - the seat of *kopi*...

85.09.17.B

Śrīla Śrīdhara Mahārāja: *Kupyāsum punḍarīkam nāyānam.*

[tasya yathā kupyāsum punḍarīkam nāyānam evam akṣini] [Chāndogya-Upaniṣad]

How the eye of the Lord, Lord's eye is like the lotus, and lotus is the colour of the buttock of a monkey. In this way the Yādavaprakāśa was explaining that Vedic mantra. Rāmānuja was a small boy, he was serving on the back of his professor, two or three drops of tears fell on the back of the professor, Yādavaprakāśa. Yādavaprakāśa, he turned his neck and found Rāmānuja weeping, shedding tears.

"Why, you have any pain, sudden pain on you body?"

"No."

"Why then you are worried?"

"By hearing your explanation of the Vedic literature."

"Why? Ācārya Śaṅkara has given this meaning and you don't have any reverence for him? Can you give any other interpretation?"

Rāmānuja told, "If you order I shall try."

"Yes, I give you chance to you, you explain how?"

Then Rāmānuja told: "Kopi, kore, kon means water. Pi, pan, kore, that is drinking. *Kupyāsum*, *kopi*, *punḍarīka* means lotus. Lotus that is seated on the stem by which it drinks the water. That is fresh lotus, which is still having it's seat, not plucked out, but still sitting on the stem. Stem, kopi, means kon, pi... pivote, anena, by which one drinks water, that is kopi, not monkey, here. But the lotus is already seated in the stem and getting food. Such fresh lotus is compared with the eyes of the Supreme Lord."

Then Yādavaprakāśa saw that that boy in future, he will be a great enemy of the Ācārya Śaṅkara. And he tried his best, afterwards a man was prepared even to attempt to over the life of Rāmānuja, but could not do anything.

Now, this time, Yādavaprakāśa is called by the king to cure his daughter attack, supposed to be attacked by the ghost. Yādavaprakāśa went and tried.

Then the ghost within the daughter, the princess, he told by the mouth of the princess, that: "I won't care this scholar. He was only in his previous birth he was a mongoose, and by chance taking the *ucchiṣṭham*, the remains of the Vaiṣṇava, he has become *brāhmaṇa* this life. But still not a pure *brāhmaṇa*, so I do not care for him. But he has got one disciple, Rāmānuja by name, young boy. If he comes and touches by his feet dust on my head then I shall go away, I will be saved and I shall go away.

Then Yādavaprakāśa wanted to concealed the fact, but the king was very anxious. "Oh, who is the boy, your disciple? Please send him, please send him. Let us try, my daughter is at stake."

So what to do? He was compelled to send Rāmānuja, and when Rāmānuja gave the king took the feet dust and put, then the *brahma-datri* came out, a *brāhmaṇa* ghost. "I'm now delivered from my past bad activities, I'm going away, going away now, I'm blessed." In this way occasion was finished, the ghost went away.

Next, another incident came. That he was an out and out Śivaite. He gave announcement in his kingdom, that, "Śiva is the highest God, not Nārāyaṇa, or any other." And that was throughout his kingdom, within his kingdom, that announcement was given, "If anyone wants to oppose he must come here and say what is his say."

Then none opposed him. Everyone knew he's a very bad tempered king, so no *paṇḍit* ventured. Then when all came back, "Yes, all have accepted that Śiva is the highest God."

Then one of his court men told him, "O, these ordinary *paṇḍits* they have given their sign, but not a bona fide Vaiṣṇava has given any sign."

"But who is a bona fide Vaiṣṇava?"

"Rāmānuja Ācārya. If you get his sign, then of course you may think that the whole of your country has accepted Śiva as the Absolute."

"Then call for Rāmānuja, he must have to give his sign."

Then persons went to fetch Rāmānuja. They could also understand previously that force is coming to capture them there, and if they cannot acknowledge then they may be punished in any way.

Then, Rāmānuja had one pupil, very favourite, and near relative as well as disciple, one Kūreśa Āḷvār. He told Rāmānuja - Rāmānuja was in saffron, in *sannyāsī* dress, as a *sannyāsī* - that, "They will come and capture you. What to do? If you leave, all our Vaiṣṇava faith will leave. But he will kill you then everything will go."

Then what to do? They advised him, "Take the white dress and go out. And give your *sannyāsī* garment to me. I shall go to represent you there."

And though reluctant in the beginning, ultimately Rāmānuja had to accept that proposal. And he changed his dress, gave it to Kūreśa and took his white dress and then passed through the area. They besieged the town, Śrī Raṅgam. Passed through, white dress, came to capture Rāmānuja, he's a *sannyāsī*, red dress, saffron. So Rāmānuja safely passed away.

And they came and captured Kūreśa and took him to the court. The king in the court asked, "Who is the highest God, Śiva or Viṣṇu?"

Then in a sporting way, the Kūreśa answered that, "Kak seems to be bigger than śiva."

Kak, in the southern section in Keral there is a process of measurement. Four śiva, śiva means when, like one cup, so measuring cup, so four cups which is known as śiva makes one kak, another measurement.

So Rāmānuja told that, "Kak is greater than śiva." He sarcastically told, answered that way. The four śiva makes one kako, the measurement of the crops.

Then the king was very much enraged. "Eh! He has come to cut jokes with me. Oh, this fellow saved my daughter one time, so I won't take his life. But take off eye balls and leave him." That was the order.

So at once the two eyes were taken away from Kūreśa, and he's left in the mango garden outside the town. Then gradually his own men came, friends came and took him there, did not mind.

"And that boy once saved my daughter, so I should don't do anything more."

At that time Rāmānuja about twenty years the whole of Industan he wandered. He went to Kashimir, and there he got old commentaries on *Vedānta*. He has mentioned in his book, Dravida, Tanka, Bodhayan, the old commentaries on *Vedānta* he collected from Kashimir and other parts of northern India. He came to Navadwīpa, went to Purī, and then again Krimikanta died.

That is also an incident. Krimikantha came himself to Śrī Raṅgam again with his force, to see whether any conspiracy is going on against Godhead of Śiva there in the Vaiṣṇava camp, the Śrī Raṅgam. Then suddenly at night he was roaming and one gentleman came and with a dagger wounded him on the throat. And then he was seriously wounded and his own people carried him to the capital, and in that wound there was a germ. And he was named as Krimikanta, Krimi means germ, and kanta is throat. And he lived, his name was Krimikanta, then he left the campaign against the Vaiṣṇava. And Rāmānuja went and preached Vaiṣṇavism.

So ghosts cannot stand before Kṛṣṇa consciousness, Viṣṇu consciousness. No separate evil representation.

Abhadrāṇi vidhunoti.

śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi, vidhunoti suhṛt satām

["Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted."] [*Śrīmad-Bhāgavatam*, 1.2.17]

Whatever undesirable, *abhadrāṇi*, whatever ungentle, awkward things are within us, they're all brushed aside by Kṛṣṇa consciousness. As when the sun rises all sorts of darkness have to retire. All misconceptions, different types of misconceptions in the world of misunderstanding, and misleading, and separate interest. When we successfully merge ourselves to the universal interest of the whole organism, that is Kṛṣṇa consciousness of the Absolute. Kṛṣṇa consciousness I merge, I throw myself into Kṛṣṇa consciousness, all separate consciousness have to retire. And they're all so many parts of misconceptions, separate consciousness, the result of separate consciousness, the hitch between this and that, so many. But when I prepare and I throw myself for the universal flow, all selfish agents will have to retire once for all. They can't, no interest they can't find there in the ocean of Kṛṣṇa consciousness, nothing. It is so harmonising, so forceful, so accommodating, and so purifying that nothing can stand against that, Kṛṣṇa consciousness.

Śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ, puṇya-śravaṇa-kīrtanaḥ, hṛdy antaḥ stho hy abhadrāṇi.

This is all *abhadra*, ungentle things. They cannot have any stand in our heart. Heart will be captured by Kṛṣṇa Himself gradually. And His men, His agents are wandering here, there,

everywhere, and they won't tolerate that what is dedicated to Kṛṣṇa that will be again influenced and captured by the unholy agents of the misunderstood world.

"So, surrender to Kṛṣṇa, take His Name. I'm Yours. None will venture to approach the property of Kṛṣṇa. What is Kṛṣṇa consciousness, what you have heard about Kṛṣṇa, the Absolute, the all-forceful, none can challenge Him, His authority. So, surrender to Kṛṣṇa, and Kṛṣṇa's property none can encroach. It is very self evident thing. And keep yourself, anyone will come and try to capture, forcefully take position. Your, our property, anyone can come and take forceful position. But Kṛṣṇa's property none will venture to capture. So surrender."

Hare Kṛṣṇa. Gaura Hari. "Take the Name of the Lord, and, I'm Yours, I do not belong to anyone but You my Lord. Wholesale I belong to You."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. By our surrendering to Kṛṣṇa all sorts of undesirable things will have to retire, must have to retire. They have to leave their possession to Kṛṣṇa, the Absolute authority. Only we must write something, some document to Kṛṣṇa, "I'm giving it to You my Lord." None will venture whatever forceful possessions are they already, they'll have to retire with all their documents.

Gaura Hari bol. Gaura Hari bol. So exclusive Kṛṣṇa consciousness. "I belong to none but You my Lord. Even I do not belong to me, my ego." The ego of separate interest must be dissolved and one will find that, "I'm Kṛṣṇa's, I belong to Kṛṣṇa. My inner self belongs to Kṛṣṇa. Only outer ego, that thinks I'm master of this world, I'm monarch of all I survey."

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Go to Kṛṣṇa, Mahāprabhu. "Please accept me My Lord. What is this, that formerly I have devoted to You and these evil agents are coming and disturbing me? You do not take care of taking position of Your own property. I'm Your property. If anything wrong within my document, please correct it and accept."

So hearty transaction, and none will venture to encroach you. It will be considered as the property of Kṛṣṇa. Ha, ha. What to speak of a ghost, the Śiva, Durgā, powerful gods, they'll have to retire when anything offered to Kṛṣṇa. None can stand to fight against Him. Only our misfortune separated us from Him. Really we belong to Him, but this *māyā*, illusory conception of our false interest has taken us away from Him.

Svarūpe sabāra haya, golokete sthiti. My future adaptability, possible adaptability is only there, connection, though I'm in the marginal position from the beginning of time.

Gaura Hari bol. Gaura Hari bol. This is Navadwīpa Dhāma. Nityānanda Prabhu is the Lord of this Dhāma. And He voluntarily approaches every householder and says, "Indent Śrī Gaurāṅga within your heart. And what property you'll get you do not imagine, so rich you'll be in your life. Accept Śrī Gaurāṅga. My boys, accept Śrī Gaurāṅga. Install Him in your heart, and you'll be enriched beyond your conception, even in dream." So appeal to Nityānanda Prabhu.

And this place, *aparādha-bhañjan-pāṭ*, when after *sannyāsa* Mahāprabhu came here again, all the culprits of previous time fell on His feet, and they're all excused, they're forgiven. This is *aparādha-bhañjan*, all serious offences were forgiven when He came here in this Kuliyā after *sannyāsa*. This is such a place, on the Ganges, the Govardhana of Vṛndāvana in concealed form.

Ask, pray to Nityānanda Prabhu, "Please offer me to Śrī Gaurāṅga. And I will get Vṛndāvana automatically, we're told by the experts. So please accept me, give me admission card. None will venture to encroach on me."

...

Tuṅga-vidyā has easily contaminated. Her ghost has come to you, and captured both of you.

Anurādhā: When she had high fever, when I went to Calcutta, and that night she had high fever, hundred and four, at that time he came, she said.

Śrīla Śrīdhara Mahārāja: But illusory play, illusory jugglery, jugglery of the mental face, nasty, a mental disease, a sort of mental disease. Whims, so many whims hunting in our, in subtle or in gross form, so many whims are hunting in our mental area. As much as Kṛṣṇa consciousness will take possession of our heart they will have to retire automatically. No other alternative they will have.

Our Guru Mahārāja told, "Only allow the Kṛṣṇa consciousness to land on your heart, and the Kṛṣṇa consciousness will capture the whole. None can stand against Him in any fight."

Kṛṣṇa consciousness is so generous, so broad, so powerful, so heart touching, that none can stand against Him when He wants to capture. Because the place is home, home comfort, home assurance, home affection assurance I'm getting. So all have to retire. Such is Kṛṣṇa consciousness. All proposals of all different prospect of life will have to retire forever when Kṛṣṇa consciousness enters into that, in any part. It is such, such home, homely. A real Lord of heart, when He comes all foreigners have to go away, no other alternative there. He's such, Kṛṣṇa consciousness. All our inner demands, only He can satisfy. Every part of our heart demand is fully satisfied by Him only. So when He comes to enter, to take possession with the sweet relationship of every atom in our existence, all other possessors have to retire forever. He's such, Kṛṣṇa consciousness. The love is His weapon, sympathy, owness. "I'm your own, so much own that you have never experienced that such one can become our own."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

In Dacca town, once a big building was known to the public, haunted by ghosts. So the college students, they took it, and make it their boarding. One day, one night they find, the college students, that their cook was cooking some meat and in a cauldron. One student suddenly came and found that the cook's head is within that cauldron in the fire. Then the college students left at once that boarding and fled away. That house was vacant. Then Gauḍīya Maṭh people went there to open a centre, that vacant, and in a good road. The road is public road, important road of the town, near college, heart of the city, and that room two story building is vacant. They wanted to hire that house.

And people asked, "Don't go there. The college students had to fly away. Evil spirit is haunting there."

"So let us see. No ghost can stand against Hari *kīrtana*, Kṛṣṇa *kīrtana*, so we shall try."

But they entered, took possession, and remained there for several years, but no trace of any ghost.

Here in Gayā also another ghost house of the Mohammedans. A big place, a big building, a very fair building, left, haunted by ghosts. That was also taken possession by Gauḍīya Maṭh, but no ghost.

Another in Madhupur also, one ghost haunted house, we went there. In Madhupur, everywhere I went, but at night for some time I was alone there only with a light and taking the name of Kṛṣṇa, but I did not find any trace of any ghost there.

Then another gentleman hanged here in this bamboo grove. And then that new blue house was told that some lived there. Don't, a ghost has entered, that man was hanged nearby. I went there, three days, three nights I stayed there, but no trace of ghost. They say before I came here in that bamboo cluster there was some heinous ghost. But I came here, I never found any trace of ghost. Now they say that no ghost lives here. Why? Hari Nāma, Hare Kṛṣṇa, the Kṛṣṇa consciousness cannot tolerate any evil action from the evil agents. Hare Kṛṣṇa.

So no ghost. It is concoction of our mental case, and that may help us in one way, to take surrender to Kṛṣṇa being afraid by their attack. Possible attack we may be encouraged to take the shelter of Kṛṣṇa more intensively. "Please save my Lord, this scare is coming to me." More closely.

Tumi bina karo nahi he Radha-raman. "O, Lord of Rādhā, Rādhikā. I'm Your property. You utilise, please utilise me in any service however it may, however mean and lower service it may be. Please give me some sort of service in connection of You. Nityānanda Prabhu You have come to rescue the fallen. I'm fallen of the fallen, please come and help me."

Gaura Hari. Gaura Hari. Gaura Hari. What ghost? It may be bigger in consideration with our ability, but it is nothing in comparison with the infinite power of Kṛṣṇa, Gaurāṅga, Nityananda; nothing, no position. So tiny soul when we takes shelter into the biggest, then everything will have to go away, vanish. We're small, but our connection may be with the highest. That is the line by which we can avoid all undesirable things.

Our Guru Mahārāja once told in his lecture in Bombay, "The poor girl has nothing, she has got in possession, but if she's married to a prince, with that connection with the prince, so the kingdom can come under her command. Through the relationship with the prince, she can think that 'the whole kingdom is mine,' but she was on the street the other day. But this connection with the prince may make her think that 'the whole kingdom is at my command.' Such high position we may get if we get real connection with Kṛṣṇa. Through Him everything is ours. We do not care for any evil thing.

Hare Kṛṣṇa. So all right, I shall finish here.

...

...of the *brāhmaṇas*, to cure his fever, and the Kṛṣṇa's headache by the feet dust of the devotees, that medicine. So Absolute also in His *līlā* wants the help of the devotees. Cooperative, coexistence, direct-indirect, one. *Nvayād itarataś* [Śrīmad-Bhāgavatam, 1.1.1]

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

["O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."] [*Śrīmad-Bhāgavatam*, 2.9.34]

Purī Mahārāja, do you know this verse?

Mādhava Purī Mahārāja: It's one of the *catuḥ-ślokas* of the *Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Please explain this?

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

'Rthaṁ ṛte yat pratīyeta. What comes to our conception, and not the real purpose, the real truth, the apparent truth. *'Rthaṁ*, not proper reading, proper meaning. Not proper meaning of the existence what comes to us, improper reading, improper meaning. *Ārtheṣv abhijñaḥ svarāṭ* [*Śrīmad-Bhāgavatam*, 1.1.1] *Ārthe*, the purpose, the purpose of the existence of anything and everything. The end of life, the purpose of life, fulfilment. Whatever is without that, does not hit that point; not the purpose of life, that is *māyā*. *Ṛte 'rthaṁ yat pratīyeta*. *Ārtheṣv abhijñaḥ svarāṭ*.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Ārthe means the real meaning of the life, for which we're meant, we're created, the real object, the real engagement. *Ārthe. 'Rthaṁ ṛte yat pratīyeta*. Without the real purpose of life whatever comes to our mind, to us. *Na pratīyeta cātmani*. And what, that sort of conception is totally absent when we're in full conception of *ātmā*, soul, in the spiritual realm, in the pure spiritual realm we can't trace that. *Na pratīyeta cātmani, tad vidyād ātmano māyāṁ*. And what we can find in the spiritual sphere, that is Yoga-māyā.

nāhaṁ prakāśaḥ sarvasya, yoga-māyā-samāvṛtaḥ
[mūḍho 'yaṁ nābhijānāti, loko mām ajam avyayam]

["By My own sweet will, remaining concealed by an illusory image, I am not manifest to anyone and everyone. Therefore, none of these foolish persons can ever really know Me as the son of Vasudeva, who am independent of mundane birth and ever-existent in My divine personal Śyāmasundara form of beautiful feature like a blackish rain-cloud."] [*Bhagavad-gītā*, 7.25]

There is Yoga-māyā, and here is Mahā-māyā. *Ṛte 'rthaṁ yat pratīyeta, na pratīyeta*, makes us beside, leads us astray. The real object of life is avoided.

ṛte 'rthaṁ yat pratīyeta, na pratīyeta cātmani
tad vidyād ātmano māyāṁ, yathābhāso yathā tamaḥ

That created that separate ego, separate interest, out-carrying current, and not centre-carrying current. Yoga-māyā, centre-carrying, towards the centre, towards Kṛṣṇa. Centre means central existence, the deeper, deepest existence. Truth of truth. *Satyasya satyam*. Have you read this *śloka*?

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

["The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."] [*Śrīmad-Bhāgavatam*, 10.2.26]

Do you know this *śloka*?

Mādhava Purī Mahārāja: No Mahārāja I don't.

Śrīla Śrīdhara Mahārāja: It is in the *Brahmā-stava*. When, just before the appearance of Kṛṣṇa, all the gods with Brahmā has come to chant in praise of Kṛṣṇa, *stava*. There it is mention, *satya*, *satya*, *satya*, different conception of truth from all standpoints.

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

So many conceptions of truth. Truth approached from different directions. What is truth? A variegated approach to understand what is truth? What is the conception of real truth? It is given there. *Satya*, *satya*, *satya*. And connection of the truth with Kṛṣṇa. Kṛṣṇa's connection with truth as we know it.

In Gayā Prabhupāda in some place explained this *śloka*, and new light are coming. I'm alone there, and no friend, no paper, I can't note it. But I feel so much uneasiness because I can't note it. I even cannot attend his explanation, puzzled, perplex. But what to do, no paper, no pencil, no other person. If I tried at least to keep it in memory, that would have also been something. But I was so embarrassed...

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Śrīla Śrīdhara Mahārāja....how much we can conceive? What is there, what is not there? How it is possible for us to conceive, the least portion?

Newton told, "I'm collecting some pebbles on the shore. The ocean of knowledge is spread before me. I'm simply collecting some pebbles here on the sea shore."

What is there, what is not there? What is what? *Acintya*. Everywhere there is centre. Everything is everything. Anything may turn into everything. Our vulnerable brain is such, we're proud of our brain. As we're forced to see we can see only that. What He wills I can see only that. *Paśya me yogam aiśvaram*.

[na tu māṁ śakyase draṣṭum, anenaiva sva-cakṣuṣā
divyaṁ dadāmi te cakṣuḥ, paśya me yogam aiśvaram]

["You will not be able to see Me through your present eyes, and therefore I give you supernatural vision by which to behold My almighty, supreme absolute power."] [*Bhagavad-gītā*, 11.8]

Viśvarūpa in *Gītā*. "You see what I say."

And he had to see that. Arjuna was perplexed with the infinite character of the Lord, and he asked last, "Come in a sober figure of my friend as I see You, accustomed to see You, come with that form. Please withdraw Your majestic form. I can't forbear."

So soothing atmosphere in Vṛndāvana, sweet atmosphere in Vṛndāvana, very palatable for us. The Lord comes so far, so down there, and makes everything very sweet. No gorgeousness, no majesty. So for the time being it is pleasing to think that there is so much power, so much majesty, all this. But for daily life they're all repulsive nature. Only Vṛndāvana type of play, that is very suitable for our help. That is *aprākṛta*, above *adhokṣaja*. *Adhokṣaja*, in the higher part of *adhokṣaja* is *aprākṛta*. *Prakṛta vāt nu tu prakṛta*. Just like ordinary - this phenomenal world.

Devotees: [04:08 - 05:03 ?]

Śrīla Śrīdhara Mahārāja: So limited we are. I have pocket, I can't find it out.

Badrinārāyaṇa: Giving us some *ānandam*.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. So *jñāna śūnya bhakti*, ignorance is bliss. Ignorance is bliss. Ha, ha. And knowledge makes us proud, besides ourselves. Mahāprabhu asked us to be humble and forbearing.

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

If you want to approach the Absolute your posing will be such. Humbler than the blade of grass, and more forbearing than the tree. And never aspire after your own position and prestige, but give honour to all, but never seek for you any respect. That will be best posing to approach the Absolute. If you want to approach the Absolute your nature should be such, then it maybe fruitful. Don't want any position or prestige for your self, but always be ready to give it to others, and try to feel your insignificant character. Then you'll be able to draw attention of the High. Feel yourself as poor as anything, the poorest of the poor. And then you'll be able to draw attention of the Supreme towards you. "That I'm needy, I'm the most needy." Feel yourself first and then put a petition. "I'm the most needy my Lord for Your Grace." Simple thing. "I'm the most needy, most desolate. Please help me." A simple attitude. Then surrender will be real, and practical, otherwise it is only lip deep, hypocrisy.

He's all alert, omniscient, seeing everything, the subtle things also. What we can't see within us, He can see what is within us. So it is not very easily we can acquire the qualification necessary to approach the Absolute.

Gaura-Kṛṣṇa: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...*janma-mūla haya sādhu-saṅga*.

[kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

Such a nature is also to be acquired. So ultimately the beginning is *sat-saṅga*, on the surface. And underground is *sukṛti*, chance, *bhāgyavān*. Agents are wandering, by His Grace, recruitment for the public.

I asked, the next book may be published by the name, *Search Of The Lord For The Lost Servants*. *Search of Kṛṣṇa, Reality the Beautiful*, and just the opposite, *Search Of The Lord For The Lost Servants*. He's trying to recruit them, His servant that is lost. Search of Kṛṣṇa, search of the Lord, and search of the servants, lost servants. So, so many agents come and help this fallen area, relief work.

And as the result of that, many get some *sukṛti*, and that gradually takes to *sat-saṅga*, association with the saints. And then begins that *śravaṇa-daśā*, *varaṇa-daśā*, *sādhana-daśā*, *āpana-daśā*, *prapanna-daśā*. Five stages of life, searching for Kṛṣṇa.

Not non scientific, but it is a real and comprehensive science, harmony, adjustment. Proper adjustment means harmony. Beauty also, proper adjustment, harmony, beauty, *ānandam*, ecstasy, all of equal position, similar position. Adjustment, harmony, beauty, and satisfaction, love: all common, very similar. And that is person above all, we must think. For higher conception, conception of higher truth is personal, endowed with freedom, absolute freedom, not under law, law maker.

Devotees: [14:10 - 15:11 ?]

Badrinārāyaṇa: Guru Mahārāja. In *Golden Volcano* the philosophy is super-excellently represented as the volcano. What about the earthquake? The earth is trembling, it's cracking, it's swallowing. Any representation?

Śrīla Śrīdhara Mahārāja: Plays in any way He likes, and which is always, God works wonders. And also, the pain coming from Him that is also pleasure. Our attitude should be that, to accept Him, equal basis.

Caṇḍīdāsa says, "*Sukha*, *duḥkha*, when suffering and the pleasure, two fruits of one tree, *sukha*, *duḥkha*, eka vrke phal [?]"

So, everywhere to be found. In the *viraha*, there is suffering and there is pleasure also, both. But of such a degree that everything is sweet, suffering is sweet. When we suffer for the country, suffer for other's health, we feel some pleasure within us. For the country one is going to be hanged. There are so many workers very happily they take the thread. So, externally it cannot be distinguished. In suffering there may be pleasure. Sweetest songs are those that tell of saddest things.

["Our sincerest laughter with some pain is fraught;
Our sweetest songs are those that tell of saddest thought."]
[The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Viraha milan. Peculiar, by giving we get, by sacrifice we may become gainers. Outwardly it is painful, but inwardly it is gain. What we get, if we get it it's finished, but what we desire we're not getting. It is life giving us energy to move, to acquire. What we want, if we get it, that is

finished. So no finishing, in the search of Kṛṣṇa consciousness of the Absolute, no end, eternal life of quest, search. No satisfaction may be reached that we have finished. As much as we make progress, so much we feel we must go further, further, further. More tasteful, more tasteful. More suffering, more tasteful. Unconscious suffering, and taste is overwhelming.

> *āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān [marma-hatāṁ karotu vā*
> *yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]*

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."]

[*Śikṣāṣṭakam*, 8]

I'm neglected, I'm crushed, indifferent dealing, or, on my face others are being gainers, I'm being deceived. In spite of all such tendencies from the upper, we must be faithful to Him. Such quality, tolerance, and earnestness is necessary in our search about Kṛṣṇa. All sorts of inconvenience on our side. The whole risk of the journey it is us, not to put blame in any side. But, 'O, I'm the centre of all trouble.' If your attention it is like that, whole attention, then you will find automatically the atmosphere you are in, that is very pure and happy. When all poison you will be able to see within you. As much as you will say that you yourself is at the root of all displeasure, all difficulty, so much automatically you cannot but see that the environment is very good and happy. And as long as we shall try to cast difficulties on the environment, to blame the environment, and we are good, that is just the opposite, our real progress in life. The whole poison I'm to devour, and the nectar will be found all around.

Control yourself. Don't try to control the environment. The sum and substance of the advice of *Bhagavad- gītā*. Don't try to control the environment, that is beyond your power. Control yourself, there is your possibility, your possibility of freedom is there only. You try to utilise that, and automatically you will come to a plane. *Gītā* says that we should be totally indifferent to the atmosphere, to the environment. And dive deeply in connection of your own self, for the adjustment proper. And *Bhāgavata* says one step forward. "The environment is pure. Everything what is in the environment that is necessary for you at present. That is, not only you should be apathetic, but you must see that they're all good. And the whole evil is within you. Everything is good and you are bad." That is Kṛṣṇa consciousness.

But generally we're habituated in the opposite. All blame we put on the environment. But the real chance of progress is just in the opposite line. You are responsible for all your difficulty. Your freedom has taken away from the sweet environment. The culprit is within. Why you have fallen here? You are responsible for that. And whenever that will be detected, the real symptom of the patient, then purification, curing, will be begun. Disease is here, the poison is here. You are meant, your prospect is real good, but you have acquired this stage of your life, self-acquisition.

So *śaraṇāgati* means this, it presupposes that, "I'm the worst, worst fallen." *Śaraṇāgati* presupposes, its first condition that, "I'm the worst, I'm the most wretched, so most needy. So please forgive me and give Your Grace." It presupposes, *śaraṇāgati*. *Śaraṇāgati* is not a form, but

it is the very life, living thing. Not a form, not an ornament, but it is within. From the innermost heart it must come out, "That I'm really the fallen," and the real progress will begin then. It is not a form, like a dress, *śaraṇāgati*. I'm taken the dress, garment, not like that. It is innate property. And he will think that, "I can't become a *śaraṇāgata*, a true *śaraṇāgata* I can't become." It will continue, not a means to end, but it is the means, it is the end. Some say, being *śaraṇāgata*, being surrendered, then we shall go on with our own *sādhana* activities. But there is another class, it is mention in *Prapanna-jīvanāmṛtam*. The *śaraṇāgati* is the end of life. It is so powerful, and so simple, and plain, and natural. *Śaraṇāgati* is itself, in itself it is fulfilment. Some are of this opinion. Others will come here automatically, in the background. *Śaraṇāgati* is itself the end of life. So much stress has been given in *śaraṇāgati*, surrender. Surrender means automatic acquisition of the highest association, cannot but be. First surrender then you'll get, no. As much as you surrender, so much you're getting, already. Cash payment, not a post dated cheque. Ha, ha.

In the last war, the second great world war, the British came and offered India that, "After this war is finished we shall give independence to you." Gandhi and other leaders they proposed like that. But Gandhi told, "No, you give us independence now, and we shall allow you during the war, to utilise this country as you feel it necessary." But one _____ [?] and some gentleman came, they did not agree to that. At that time Gandhi told, I remember, "Post dated cheque. You want to give a post dated cheque. After so many days you'll be able to cash it. No, I'm not ready. You give it now. And we're giving you full permission that during war time you'll be able to use this country in any way you like. We shall give it to you, but give independence now." But they did not give. So that "British quit India", that movement, August movement, do or die, that was begun. Forty two, August.

Devotees: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...but his inner tendency was towards Vaiṣṇavism. Some says that he was Brahmā who stole the cows in Vṛndāvana, and was punished to have a future birth in the Muslim section, *yavana*. And by that curse he had to be associated with the *yavana* section, who can deal cruelly with the cow section.

Now that Haridāsa when got his mature age, gradually associated with Advaita Prabhu in Śāntipura. And by his association he took the Name of the Lord, especially.

And the Muslim section was at that time they were ruling the country. So they could not tolerate so easily that a Muslim will go on with Hindu practices, taking the Name, converted into Hinduism, into Vaiṣṇavism, they could not tolerate.

So he was punished very severely by the present rulers, so much so, that he cannot, none can, getting that punishment none can live. That is whipping in twenty two markets. In the market whipping goes on until he became unconsciousness or so. And Haridāsa Thakura was ordered to be whipped in twenty two markets in the presence of the public, so that none can be bold

enough to accept Hinduism. That was the punishment. Haridāsa Thakura survived all that punishment.

They thought, the whippers found that, "He has gone, dead." Left him in the Ganges water.

And Haridāsa Ṭhākura swam away from Kalna to Śāntipura. And there they thought he's dead.

But Haridāsa Ṭhākura with Advaita Prabhu, he began his life of a Vaiṣṇava. And when Mahāprabhu came out in the public life of preaching Hari *Nāma*, then They all joined together. And Haridāsa Ṭhākura and Nityānanda Prabhu They were ordered first by Mahāprabhu to go on preaching in the public. "Go and approach anyone and everyone, and ask them to take the Name of the Lord." The first batch of preachers was Nityānanda and Haridāsa. By order of Mahāprabhu They approached the public, whomever They found They requested them.

And Jagāi, Mādhāi were two *guṇḍās* at that time. They came out from the *brāhmaṇa* section, but very nasty in their habits, taking wine and all sorts of intoxication, and dealing cruelly with all. And perhaps something they got indulgence from the ruling society. So backed by them they used to do anything and everything, molesting.

And they meet these two devotees, Nityānanda and Haridāsa. "What are you out for?"

"We want to preach Kṛṣṇa *Nāma*."

And they attacked Them. "Kṛṣṇa *Nāma*?" And Mādhāi threw a rejected earthen pot onto the head of Nityānanda Prabhu. And there was wound and blood oozing.

Then Jagāi came to offer, "What are you doing? So much is not good."

In the meantime it was reported to Mahāprabhu. Mahāprabhu came furiously. "Who is so courageous and wounded Nityānanda and making bloodshed of Nityānanda? I can't tolerate. I shall do anything and everything to punish that rogue. Who is he?" Mahāprabhu almost forgot Himself that He's to play the part of a devotee. He was so much removed by seeing the bloodshed of Nityānanda.

But Nityānanda Prabhu stopped Him. "Don't forget that in this Avatāra We're not to take any aggressive measure. You forget that."

Then Nityānanda Prabhu pleaded for Jagāi. "Mādhāi did the wound and Jagāi opposed."

Then Mahāprabhu said, "You have helped Nityānanda sympathetically?" Then Mahaprabhu embraced Jagāi.

Then Nityānanda Prabhu recommended, "Jagāi and Mādhāi, they're coming from the, two fruits from the same stem. One has received Your grace and the other, it does not look well that another should be given out."

Then Mādhāi began to cry.

Mahaprabhu asked, "You have done wrong to Nityānanda. You must beg forgiveness to Nityānanda."

And he did so, then Mahāprabhu accepted him also.

And that was the first step of the preaching Hari *Nāma* in Navadwīpa.

There was uproar in the town. "O! Two *guṇḍās*, furious *guṇḍās*, Jagāi and Mādhāi converted by Nimāi Paṇḍit. They're now supporters of Nimāi Paṇḍit."

Jagāi and Mādhāi were completely transformed. Their mentality, wholesale changed, began to cry, incidentally weeping and crying. "What we have done in our past life, lost, now how we can get relief from so many past heinous deeds that we have done?" In this way, and taking the name and crying, wholesale conversion. And they're giving some service in the Ganges *ghāṭ*. They used to, those that come to take bath, they engaged themselves to cleanse the Ganges bathing *ghāṭ*. As people come and they pray, "We do not know, we are so much rogue, we have done mischief to the public, innumerable public injured and wounded by us. We do not know whom we have given trouble. We beg forgiveness, forgiveness to you all, we have displeased you all." Who have come in the Ganges to take bath, they are cleansing the *ghāṭ* and praying forgiveness from the public. "We don't know whom we have affected, but please forgive us." In this way they began their life.

Haridāsa Thakura was there. Then when Mahāprabhu took *sannyāsa*...

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Śrīla Śrīdhara Mahārāja: ...and Haridāsa Ṭhākura was there. And Mahāprabhu begged a small garden from the Guru of Pratāparudra. He asked that, "A secluded place, I want for My purpose." And that was granted to Him, and He put Haridāsa Ṭhākura there, little secluded, far from the temple of Jagannātha. That the Jagannātha *pūjārīs* may not see any disturbance that, "A *yavana* has come, we shall touch the *yavana*, and then to enter the temple that won't be allowed." So a little far off, Haridāsa Thakura was put.

And Rūpa, Sanātana, when they came they also put up with Haridāsa Ṭhākura. Because they had also some bad name of close association with the Muslim ruler, so the orthodox section may not accept them in connection with Jagannātha worship. So they used to remain with Haridāsa Ṭhākura and did not come in the street where Jagannātha *pūjārīs* are roaming freely, to avoid them.

So much so, that one day when Mahāprabhu was in Toṭa Gopīnātha where Gadādhara Paṇḍita used to have his Gopīnātha worship. Sanātana went over the hot sands of the sea shore. He did not use the ordinary road. But he went over the hot sand at noon time. And there was some blisters under his foot.

Mahāprabhu told, "Why did you not come through the ordinary way? That is cooler."

"No, I can't come thereby. So many priest there wandering on those streets. They may have some touch and they will consider it in some hesitating way. So I have come on this."

So very carefully avoided, did not give any room for complaint against them. Only from far away they used to have *darśana* of the temple, the highest crown of the temple. And they never did enter into the temple. So they have dealt so intimately with the *līlā* of the Lord, but they have not entered Jagannātha temple. So what is temple entry?

One advocate, when Prabhupāda used to give his class in Purī, one advocate was absent, disciple.

Prabhupāda asked, "Where is that gentleman? I don't find him in the class."

"He has gone to Jagannātha temple to have a *darśana* of His *ārati*."

Prabhupāda told, "O, he has gone for eyes exercise."

Śruti krta patha [?] Our eyes should be guided by the ears. Ear will guide the eye, how to see, what to see. Then the eye can see properly. On the whole it is all transcendental. But still through the, we can use our worldly, this body experience, eye experience, ear experience. All experience may be gradually converted into spiritual feeling. For the beginners there's no other way but to begin with their senses. But gradually from sensual, from the experience of senses they're expected to go on in the spiritual conception. And the sound comes to guide, generally. So our ear guides the eye. Śruti krta patham. The ways where the eye is guided by the ear. *Śruti* means ear, *śruti* guides the eye, then I can feel what is what.

So in the *tīrtha*, in the place of pilgrimage, the *pāṇḍās* are there, they guide the people. "Here is this, here is that, here is that." Otherwise one, only by means of seeing cannot understand what is what.

So Haridāsa Ṭhākura took Name. He converted one prostitute, sent by one wicked leader of Bengal. He could not tolerate Haridāsa Ṭhākura's fame. "That he's a *sādhu*? He was a Muslim. What kind a *sādhu* is he? He's a hypocrite, he's showing to the public he's a great saint." So he sent one prostitute. "I shall reward you if you can spoil that hypocrite saint." So according to his direction the prostitute went to see Haridāsa Ṭhākura in the hut.

He was alone taking the Name of the Lord. And continuously three nights she hunted the place.

Haridāsa Ṭhākura said, "I'm taking the Name and there's some limit. Until I can finish the number I can't talk with you. You please wait. Then I shall fulfil your desire."

And after three nights that prostitute's mental mind was changed. And then she wanted from Haridāsa *dīkṣā*, initiation in Name. And Haridāsa Ṭhākura gave her. And then, the cottage he left for her. "Do some service of the Tulasī plant, and live here, and take the Name." And Haridāsa Ṭhākura left for some other place. Then Haridāsa Ṭhākura's name was spread long.

After that when he was living in Purī, with Mahāprabhu, then he thought that Mahāprabhu will disappear very soon. He wanted to go before that, and proposed to Mahāprabhu that, "It is in my mind that You won't stay for so long time. I want to go away before you."

"Then, why do you like to do this?"

Haridāsa Ṭhākura told that, "I'm too old. I can't finish my regular counting of the Name. I do not like to stay any longer here."

Then one day, Mahāprabhu with His party approached Haridāsa Ṭhākura, "How you are?" Began *saṅkīrtana* in the compound.

And Haridāsa Ṭhākura, "I'm ready my Lord." As if by his own will he's going away. Then Haridāsa Ṭhākura he took Mahāprabhu very close to his body and put his eyes on the face of Mahāprabhu and took His feet on his breast, and taking the Name of Kṛṣṇa Chaitanya. The whole life he took the Name of Hare Kṛṣṇa, but at the time of his departure he began to take "Śrī Kṛṣṇa Chaitanya, Śrī Kṛṣṇa Chaitanya," and left the world.

And Mahaprabhu told, "Haridāsa Ṭhākura, what type of saint he was. At his sweet will he left the body and went away, like Bhīṣma."

Bhīṣma got a boon off Ichamitra [?], "Whenever you desire you can leave the body."

[mahā-yogeśvara-prāya dekhi' svacchande maraṇa] 'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa

["Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic *yogī's*, everyone remembered the passing away of Bhīṣma."] [*Caitanya-caritāmṛta, Antya-līlā,* 11.57]

Haridāsa Ṭhākura passed in such way that all came to remember that Bhīṣma's passing away at his sweet will, Haridāsa. And the peculiarity, he took the foot of Mahāprabhu on his chest, and fixed eyes on His face, and he began to chant.

'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa, nāmera sahita prāṇa kaila utkrāmaṇa

["While chanting the Holy Name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body."]

[*Caitanya-caritāmṛta, Antya-līlā,* 11.56]

And while taking the Name of "Śrī Kṛṣṇa Chaitanya, Śrī Kṛṣṇa Chaitanya," the life vanished, passed away. Then all the party began *saṅkīrtana*. Mahāprabhu took Haridāsa's body on His shoulders, and began to dance madly. Then after that He took him to the sea shore, and there a pit was dug, and there put. And first Mahāprabhu gave *pādodaka* on His body, then all. Before that the devotees took feet water, Haridāsa's feet washing water they took, and drunk. And then *saṅkīrtana*. The *samādhi* is still there. Everyone goes and sees Haridāsa Ṭhākura's *samādhi*. Haridāsa Ṭhākura passed in such a way.

Hare Kṛṣṇa. The Name. Haridāsa, three *lākhs*, one *crore* of Name he took in a month. Three *lākhs* _____ [?] every day three *lākhs*, so in thirty days ninety, and ten more added. One *crore* in a month generally he used to take Name. So three *lākhs* means at least from twelve, fourteen hours at least, fifteen hours, he used to devote in taking the Name so much time, we're told. But who can take very swiftly, they can take with in four hours one *lākh*, or five hours, but a little distinctly, then utmost seven hours. Haridāsa Ṭhākura, Name, taking the Name. The example set by him, how one should take the Name of the Lord, and pass his time. And as the result of the Name, how one can develop his love. And this is the peculiarity, the whole life he took the Name of Hare Kṛṣṇa, and just when he's passing away, took the Name of Śrī Kṛṣṇa Chaitanya, and left the world. Gaura Hari bol. Ke?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

None is responsible for my position. I'm responsible for my position, present position. To find faults...

_____ [?]

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: O, who am I? Where am I? What is my goal? What is my enemy? These general questions in life to be solved, fundamental difficulties. We're busy in particular things, small particular petty things drawing our attention, avoiding big problems of life, real problems of life. Irrelevant, we're busy with irrelevant things.

nidrayā hriyate naktaṁ, vyavāyena ca vā vayaḥ
divā cārthehayā rājan, kuṭumba-bharaṇena vā

["At night we see two things; either sleep or playing with women (sex indulgence). And the day-time is spent either in search of money or by serving the relatives."] [*Śrīmad-Bhāgavatam*, 2.1.3]

That should be readjusted, replaced. Once, Bon Mahārāja went out for collection during the monthly celebration Calcutta Maṭh. He was pointed by some mischievous persons, they pointed out to a prostitute's house. "Go that house and there you will get much money."

He went, and the lady came out. Then finding her Bon Mahārāja became little perplex. Anyhow he gave a letter _____ [?], and invited her to the Maṭh and came away.

And these people who suggested that house, they're smiling within them.

Then Bon Mahārāja came and told to our Guru Mahārāja, "I won't go for collection. Such is the condition."

Then Guru Mahārāja came out with his argument and his direction. "Those that have left their own property, I'm sending them again for the property; that is, collect money, beg money. They have left their own wealth at home, left everything and come here. And I'm sending them from door to door to collect that same thing what they've left already in their house. Am I doing wrong? No. Why? We must learn to use everything in the service of the Lord. If we leave anything: that will wait and capture me one day. So everything we shall learn how to utilise anything and everything for the service of the Lord."

anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, [yuktaṁ vairāgyam ucyate]

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.126]

Find out the clue how we can utilise everything for Kṛṣṇa. That is what is necessary. Not avoid anything, but adjustment. Not avoidance but adjustment is necessary. Maladjusted are we at

present. Proper adjustment is necessary in life. Nothing is our enemy, all friend when we see them in Kṛṣṇa connection. The standpoint, the outlook should be changed. Nothing should be left, but adjustment is the main thing, that is what. No one is enemy, only the anomaly within me. I'm viewing things for separate interest for me. That is *māyā*, suffering from *māyā*, that is misconception, misreading, misbehaviour. That should be purified. Separate interest should go, and the centre interest, that is Kṛṣṇa interest, will come within us. That is what is necessary really, because we belong to Kṛṣṇa. We have got a duty towards Him, and our duty is to handle everything for Him. A general reasonable thing, neither to enjoy, nor to renounce.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva,* 2.22]

They're like ghosts. The idea of leaving anything, dissociate, or to associate with self centre, these are two ghosts. The ghosts should be leaven off. And life real must come out, that, "I'm an agent, not master. I'm an agent and to do my duty as an agent of the centre, of the Supreme, of the beautiful, of the Absolute Good." This is necessary. I'm to adjust properly. The poison's within not without, but undesirable thing, is within me, none can oppose, none can do anything. Any opposite incident, apparently, that is also necessary for my change. Whatever we think undesirable in the outside, that is necessary for me to pass the examination. That is a test to me, we're to take it like that. So no complain against anyone in the paraphernalia. That is the central teachings of *Śrīmad-Bhāgavatam*. Everything is good, only my self is bad. I must turn me. Only centre minded, centre interested, then everything is all right.

[akiñcanasya dāntasya śāntasya sama-cetasaḥ]
mayā santuṣṭa-manasaḥ sarvāḥ sukha-mayā diśaḥ

["One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes."] [*Śrīmad-Bhāgavatam*, 11.14.13]

"Who is satisfied with My position, then from every direction, waves of happiness, ecstasy, will come towards him. Only be satisfy with Me. Don't hanker for anything else. Then you'll see that from all directions only happy news is coming to you, happy waves are coming towards you. Only be faithful."

You're a traitor now, living the life of a traitor. You belong to your master, your Lord, your relation absolute. And you want to become master. Or if you can't become master of the environment, then you want to retire, that is strike, you take to strike habit, no work. Either work for me or no work. *Bhukti* and *mukti*. These two are ghosts, *piśācī hṛdi varttate*. And as long as

such aspiration, these two ghosts, of lord it over, or to shun everything. Those ghost should be got rid of.

Then you are all right, you are wholesome and healthy. You'll be able to feel your self you're quite at home. Back to God, back to home. Home comfort you will feel, you are in your own soil, you are a child of your own soil. Only this central thing, what is *bhukti*, *mukti* - neither stop work, nor work on your whim. Systematic work for the satisfaction of the centre, that is what is necessary. Don't try to find out your enemy outside, it is all within, adjustment proper, you're to adjust yourself properly. And for that you must seek some help, from similar persons that are adjusted. You're to take help from them, without any complain, useless complain.

A bad workman quarrels with his stools. Stools come from his own body according to his food or something. But no quarrels have any effect with ones stools. So you have earned such environment. It is like stool. This environment where you are staying it is like stool to you. It has come from within you, within your mental body this environment has been produced. So no complain, complain within, complain with the food, and not with the stools. Your judgement should take place before you take something, not the stools, the result, but when you begin. Where you begin, you be particular there. The environment is like, it comes from within you, as a result of your own activity. But you be careful when taking the food which you imbibe there.

Śravaṇa, *kīrtana*, *sādhu-saṅga*, there you concentrate yourself. And this is your own product, environment is our own product, comes from us. So must not be complainant to any other, but try to concentrate all your energy within you, all, how to guide you? How to guide your own self? That is the question. How can I do that? *Sādhu-saṅga*, *śāstra-saṅga*.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Neither stop, nor opposing, energising, saved from the - more details. *Anyābhilāṣa, karma, jñāna*.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167]

sarvopādhi-vinirmuktaṁ, [tat paratvena nirmalam / hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

Upādhi, that is not natural, which comes from outside like parasites. So many branches in the tree which is not a part of that tree, parasite.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

Anyābhilāṣa, fleeting desire, endless, without any plan so many fleeting desires are coming and going. They should be avoided. Our *karma*, organised way, to make my self master of all the energy I can find, *karma*. Or to leave everything, give up the company of anything and everything. All is bad. Everything is injurious for life, don't want anything. That is also more difficult position. *Mukti*, that is more injurious to us, such as liberation, disconnection with everything. Proper connection is necessary, not disconnection.

So our Guru Mahārāja often he told, "Religion is proper adjustment." Not renunciation, nor exploitation. That is the nature of dedication. Dedication, all duty, and that becomes in the highest stage, love, action of love. Then duty becomes sweet. In the beginning duty may not be sweet, it is directed by saints and the scriptures, but when that duty towards Kṛṣṇa ends, the relation with Kṛṣṇa becomes very sweet. Then we're in *rāga-mārga*, in Vṛndāvana circle. In Vṛndāvana circle, to satisfy Kṛṣṇa all such activities are very, very sweet. So sweet they cannot leave that in any way. They can give their life, but they cannot leave that duty.

Mahāprabhu told, *Śrīmad-Bhāgavatam*, in the last stage of revealed scriptures it is told like that, a loving life for the Lord of all. So when we're very much particular for others conduct, we lose our time and every. That is rather, reactionary. If we try to find fault with anyone, that fault comes to me, especially when that is in the devotional section. That will come to me. I'm incurring the poison in his body and by connecting me with that that poison is coming to me, so avoid that. Try to find good things in others. That will help you.

There was a system in our Maṭh in the time of Guru Mahārāja. Guru Mahārāja ordered to praise one Vaiṣṇava, ordered one Vaiṣṇava to praise another Vaiṣṇava, especially who does not like him. That means he's forced to find out where is goodness in whom he can't like. He should try to find out good things in him. That will help him. Vaiṣṇave _____ [?] He will search, eliminating the bad things in his conception, he will search after if anything good there. And thereby he'll be benefited, that will come to him. No culture with any bad things anywhere, especially in the devotees. Because the devotees, the surrendered souls, Kṛṣṇa has taken their charge. What is good and bad, that is in the responsibility of Him. That badness, that evil thing in a devotee may disappear any time, or Kṛṣṇa is continuing to serve some purpose there. We're to see like that. Who are under His direct charge, in charge of Kṛṣṇa direct, *ananya-bhāk*, we must not go to criticise them, we'll be in great difficulty. We're to try to find what is good in them. That will help us a great deal. This is not theoretical thing, all practical things here. Gaura Hari bol.

Rādhānti Mahārāja: _____ [?]

Badrinārāyaṇa: Rādhānti Mahārāja enquires, "What is the relationship between Viśvarūpa and Nityānanda Prabhu?"

Śrīla Śrīdhara Mahārāja: Viśvarūpa and Nityānanda Prabhu? O, Mahāprabhu's elder brother Viśvarūpa, and Nityānanda. Almost of same, there. Śacī Devī saw Viśvarūpa in Nityānanda, sometimes She saw.

Rādhānti Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: When Viśvarūpa meet Nityānanda He was was absorbed in Him.

Badrinārāyaṇa: Mahārāja. Rūpa and Sanātana, they received *śikṣā* from Mahāprabhu, and mantram?

Śrīla Śrīdhara Mahārāja: Mantram they got elsewhere. Rūpa Goswāmī got from Sanātana. And Sanātana got from one Vidyāvācaspati, elder brother of Sārvabhauma, previously. And Mahāprabhu did not interfere with that. And Jīva Goswāmī got from Rūpa. From Sārvabhauma's brother Vidyāvācaspati, from him Sanātana took. From Sanātana, Rūpa, and from Rūpa, Jīva. That is the spiritual hierarchy there.

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Śrīla Śrīdhara Mahārāja: _____ [?] this mental danger, that is not less important than the physical. The cause and the effect. The cause is more important than the effect. Cause may be easily handled, but effect is inevitable. We can try to change the cause, but to change the effect is not very easy. That wants some special power.

When Kṛṣṇa finished His period of staying in Gurukula, then He proposed, as usual, to give *dakṣiṇā* to Gurudeva. Then Gurudeva referred to his wife. "Ask Your mother what she wants as *dakṣiṇā* from You, if anything."

"You have some extraordinary capacity. You are not one with us. We're told like that. I lost one child, one son. If You can give him back, that is my request to You as Guru *dakṣiṇā*."

And Kṛṣṇa went to search, then that Sankhasura, here, there, and gave his dead son back to the parents. And we're told that is Madhu Maṅgala. Anyhow came to Vṛndāvana, and there and then got her son. His teacher's name was Sandīpanī. To get, to bring back the dead son.

Arjuna once could not keep his promise of protecting a particular child of a *brāhmaṇa*, and failing which he will enter into the fire. And Arjuna failed, he tried his best to protect by his net of arrows. But as soon as the child was born, and it cried, and disappeared. Arjuna could not keep, then Arjuna going to enter into the fire.

Then Kṛṣṇa came suddenly, "What are you doing My friend?"

"I have failed to keep my promise, so I'm going to enter, to finish me."

"No, no, no. I shall try to get the child back."

He took Arjuna, went to the subterranean region, and showed Arjuna that other boys are also there, and took them. So this is miracle of the all powerful, almighty.

Badrinārāyaṇa: Mahārāja. We also heard that Viṣṇu wanted to have the *darśana* of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Who?

Badrinārāyaṇa: Viṣṇu, Nārāyaṇa.

Śrīla Śrīdhara Mahārāja: When?

Badrinārāyaṇa: When Arjuna and Kṛṣṇa went to visit Him, They saw that He wanted to have Their *darśana* so He made that arrangement.

Śrīla Śrīdhara Mahārāja: Ah. Made that arrangement at Bali Mahārāja's place, Pātāla. And there, Viṣṇu told to Bali that, "I shall be with you in the Pātāla. Ananta Deva or some, He wanted to see Kṛṣṇa. It is mentioned there.

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Rādhānti Mahārāja enquires that, "The mantram which was given in dream to Keśava Bhāratī Mahārāja by Mahāprabhu, is that the same *sannyāsa*...

Śrīla Śrīdhara Mahārāja: Not in dream, but before taking *sannyāsa* mantra He asked Keśava Bhāratī, "I have got a mantram in dream." Mahāprabhu got in dream. "You please see whether it is the same." And Mahāprabhu gave it to the ear of Keśava Bhāratī, and from him He took it again. Mahāprabhu told that, "I have got in dream this mantra of *sannyāsa*. You please see whether it is there right or wrong." In this way He gave it to the ear of Keśava Bhāratī, and then again from him He took.

Keśava Bhāratī told, "Yes. it is the mantra. *Tat tvam asi*. You are that."

And Murārī Gupta he made the interpretation in another way. *Tat tvam asi*. "You are the same, but, you belong to the same. *Tat tvam asi*. You are not one with Him, but you belong to Him. *Tasya tvam asi*. You are not Him, but you belong to Him." That is given. It is *Veda* mantra, it is all right, but we misinterpret that we are Him.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja:

patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara

["Lord Kṛṣṇa is the purifier of the fallen souls, the Lord of the universe, the Lord of all beings, the moon of Vṛndāvana and the origin of all *rasas*."] [*The Songs Of Bhaktivinoda Ṭhākura*, p 92]

Bhaktivinoda Ṭhākura's one hundred and twenty Names for the Lord [*Śrī-Kṛṣṇa-Viṁśottara-Śata -Nāma*], but a speciality in Jagannātha to grace the fallen. With a special will He has gone there, to be kind to the fallen, not to reject. And that is mainly in His *prasāda*, *prapañca jaya*. Food is the most original and imperative thing. We cannot live without food, and if food solution is there everything is solved. *Sakala prapañca jaya*.

[jugala-mūrti, dekhiyā mora, parama-ānanda hoya] prasāda-sevā korite hoya, sakala prapañca jaya

["Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's *prasāda*, I conquer over all worldly illusions."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 37]

The first principle of life of life we can't avoid, that is to take food. And if there is medicine in the food, automatically everything will be solved. So food problem is being solved in Jagannātha. Try to honour the food, *prasāda*. What you are indenting within you, let that be purified, not anything loan. That is, should not be, whatever we're taking, no loan to the nature. To save us, we're taking food, that is a loan to the nature, and we shall have to pay for that. But by *prasāda*, if we take, then it's solved, it will solve the whole problems of life. It will gradually draw us towards Jagannātha, instead of taking away, to realise the debt. In other places food means nature's loan, but here *prasāda* _____ [?] And if that problem is solved, everything will be automatically solved.

tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān
na jayed rasanaṁ yāvaj, jitaṁ sarvaṁ jite rase

["Even if a person has conquered every sense other than the tongue, he cannot be said to have subdued his senses until he has conquered the tongue and the sense of taste. The sense of taste is the strongest sense and is the most difficult to control, especially when it becomes more acute as a result of hunger."]
[*Śrīmad-Bhāgavatam*, 11.8.21]

All other senses are controlled save and except the tongue, but that will not be reliable, they'll come again. And in the case of tongue, if we leave it, the taste and food, it will increase. So the only way to conquer the tongue is to take *prasāda*. And if tongue is conquered all other senses are automatically conquered. *Tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān, na jayed rasanaṁ yāvaj, jitaṁ sarvaṁ jite rase*. In *Bhāgavatam*.

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
[varjayitvā tu rasanaṁ, tan nirannasya vardhate]

["By fasting, learned men quickly bring all of the senses except the tongue under control, because by abstaining from eating such men are afflicted with an increased desire to gratify the sense of taste."]
[*Śrīmad-Bhāgavatam*, 11.8.20]

The ordinary speculationists, they by fasting try to conquer all senses, by fasting. *Bhāgavata* says that apparently it may seem to be conquered, but, *indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ, varjayitvā tu rasanaṁ*, but the tongue is not controlled by fasting. It will rather increase, and whenever it has the chance to take food, all *indriyā* will come back again.

indriyāṇi jayanty āśu, nirāhārā manīṣiṇaḥ
varjayitvā tu rasanaṁ, tan nirannasya vardhate

Opposite, so, *tāvaj jitendriyo na syād, vijitānyendriyaḥ pumān*. So when the other senses are conquered, an intelligent man must not think that he has conquered his senses, as long as his tongue is not conquered. And *jitaṁ sarvaṁ*, and when the tongue is conquered, everything is conquered. To conquer the tongue is only *prasāda*.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

yajña-śiṣṭāśinaḥ santo, mucyante sarvva-kilbiṣaiḥ
[bhuñjate te tv aghaṁ pāpā, ye pacanty ātma-kāraṇāt]

["Saintly persons who partake of the remnants of sacrifice become liberated from all the sins arising from the five kinds of violence to living beings. But those who cook for their own consumption, those sinners eat only sin."] [*Bhagavad-gītā*, 3.13]

To take the remains of the *yajña*, that is which is offered to the Lord, and to take the remnants, that is the only way to conquer the tongue. So Jagannātha is there, distributing *prasādam* graciously, to solve the whole problem of life, that the seed is there to conquer the tongue, *prasāda*. *Patita-pāvana jagannātha sarvveśvara, vṛndāvana-candra sarvva-rasera ākara*. All sorts of engagements can be solved by Vṛndāvana Candra. We can get wholesale engagement with Him there in Vṛndāvana, He's there. He can give us full engagement - nowhere else we can have

that. So your need is such. Patita-pāvana. To get His grace means to get the key of solution of life. To enter into Vaikuṇṭha, the key is there, the *prasāda*.

What our Auravinda Locan Prabhu says? Eh? Is it reasonable?

Auravinda Locan: I have no intelligence to say nothing, no brain to say nothing, Guru Mahārāja.

Śrīla Śrīdhara Mahārāja: It is not the duty of the brain to undertake. Brain cannot catch it, touch it. What to catch, cannot touch it, it is something else. *Jñāna śūnya bhakti*. Brain also, it is not impossible for the brain to follow. The first principle necessity in life is food, and if that problem is solved then we're saved from reaction. It is not non brainy thing.

_____ [?] says to preserve and to propagate, two natural tendencies in ones life everywhere. First to preserve and then propagate. So first life's necessity is preserve, and that thing must be solved without producing any reaction. For every action there is reaction. I'm devouring him, he'll be entitled to devour me. Action, reaction, your Newton will say.

Hare Kṛṣṇa. *Patita-pāvana jagannātha sarvveśvara*. Hare Kṛṣṇa. Hare Kṛṣṇa. And non-civilised persons they can approach Him. In the temple also so many obscene pictures are engraved there - figures. And when Jagannātha comes to see the town in the chariot, so many filthy words are also used by the *pāṇḍās* we heard. The nasty words they use before Jagannātha. Jagannātha enjoys that. That *ādivāsī* section in Orissa, in the beginning Jagannātha was in their possession, we're told. Then the king took Him from there and constructed the big temple and installed Him there. The Lord of the *ādivāsī* - Jagannātha. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Rāmacandra took the remnants of the Sabari. Devotion is their only wealth, nothing else. No etiquette, no cleanliness, no education, nothing of the kind. Only heart transaction is possible there in the lowest position. *Śraddhā*. No education, no civilisation, no formality, all these things absent. There also He's taking the remnants the Sabari. Even Rāmacandra Who has come to show the moral ideal, and ideal character.

Hare Kṛṣṇa. No inclination, tendency towards - knowledge is rather egoism, a reactionary thing, it goes on searching everything for his own interest. Knowledge means to be master of many things. To search for mastership of the environment, knowledge means. But that is of no use for the soul.

Sacrifice, the most valuable thing, to learn to give away to the good, not to give away to anything and everything. As much as possible to give to the good, to the highest good. So that requires previous *sukṛti* we're told. It is not chance coincidence. If we like to say chance coincidence, then we have to go far more below.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

How we can acquire that fortune? *Ajñāta-sukṛti*. There comes the position of chance coincidence. *Ajñāta -sukṛti*. To us of course chance coincidence. But the Supreme, His grace, through His agents, causing *sukṛti* to so many, subconsciously. So much so that we're told that we shall have a birth in India, that is also fortune, to have a birth in India.

bhārata-bhūmite haila manuṣya-janma yāra, janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

A chosen place. Subash Bose told that, "I love India because India is the favourite place of the Supreme Lord. In other places some agents, few and far between appeared, but in India so many incarnations of the Lord have come. It is a selected place for the Lord to help by the highest thing. So Bhārata."

And _____ [?] told that, "In the whole of the world, India is the worst place. And in India the Hindus are the most nasty. Amongst Hindus the *brāhmaṇas* are the worst. And among *brāhmaṇas* the Nanda Kumar, he's the worst of the worst." So he justifies Nanda Kumar's hanging.

And Burke's side, on the other hand, in the British parliament told, "Hastings has murdered Nanda Kumar by the hands of _____ [?] his friend, judge." Nanda Kumar had so much records in his hands, he could expose the Hastings to his friends and other parties. But Hastings made an intrigue, a conspiracy with his friend _____ [?] who was a high court judge, and gave a forgery case against Narida Kumar. And before the original case came to court, Narida Kumar was hanged. So Hastings was saved. So Burke told the British parliament, "Hastings has murdered Nanda Kumar with the hands of _____ [?] his friend."

And in what connection I came to Nanda Kumar? Eh?

Devotees: Bhārata-bhūmite.

Śrīla Śrīdhara Mahārāja: O yes. Nikaulay [?] just came from the opposite side. "The worst people are the *brāhmaṇas*. Nanda Kumar is the worst, then whole *brāhmaṇa* section. And then the Hindus, and then India. India is the worst place in the world. And the Hindus are more worse. And then the *brāhmaṇas*, and then Nanda Kumar." Coming from opposite side, his view, Nikaulay [?] A good prose writer in English.

And on the other side that German scholar. What is his name? He told, "In the treasure in the *Upaniṣad* there is such a valuable gem, *ratna*, that the whole world may be fed well, and they will be saved, and no part of that wealth will be spared. It will remain as it is. But in a smallest

portion may save the whole world." That was told by some German scholar. What is his name? He's also a famous man.

Devotees: Max Mueller.

Śrīla Śrīdhara Mahārāja: Max Mueller. "A negligent part of that wealth what is in the *Upaniṣad* of India that may save the whole world. And it won't be diminished by any point, it is such an eternal thing." Max Mueller. *Upaniṣad*.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

Enquire about that thing, by knowing which you'll know everything, by getting which you'll get everything. The key of the solution of whole life of the whole animation. Know that thing everything will be known. Get that thing everything will be got. Such a thing is there. It is possible. And the analogy, example given in *Bhāgavatam* [4.31.14]. Just pour water into the root, whole tree is fed. And put food into the stomach, whole body is fed. Something like that. Acyuta is like that. So the justification of that great advice.

"Give up everything, all sorts of duties. Come to Me. You'll be saved."

You'll get the best benefit of your life. It is possible. So so many talks of difference not necessary. Only this advice can solve our whole life, not only all animation, the key to life is this.

And *Vedānta* is also saying, *athāto brahma-jijñāsā*. And in the hand of Mahāprabhu when that came, not only intellectual enquiry, but the earnest search of the heart for that thing, and that is Kṛṣṇa. That has captured in our heart, that has got possession in our heart. And we must run towards Him, the great beloved, lover. He's not to give the solution of our intellect, but to solve our heart. Heart's hankering may be solved. He's such. Not only giving satisfaction to the brain, or our searching mentality, but it will give, supply the food of your heart forever. The wholesale satisfaction.

prati aṅga lāgi kānde, prati aṅga mora
[From *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*, by Jñāna Dāsa]

"Every atom of your life will have its solution and the corresponding embrace of the other side. Every atom in your body is crying for satisfaction, and that is only possible in Kṛṣṇa consciousness." Mahāprabhu told. "Not only you, your mind, or your feeling, every atom of you, and every atom of this world is only crying earnestly to have its satisfaction that can be had with Him. It is such, such thing is there." Mahāprabhu told. "It is not Brahman, neither Paramātmā, not ordinary conception of Godhead as Nārāyaṇa, but only Kṛṣṇa consciousness can supply food to every atom of you, to the fullest satisfaction."

This proposal, this idea, this discovery, is in our front. Then the proposal of the exhaustive solution for all of us, utmost solution. *Prati aṅga lāgi kānde, prati aṅga mora*. The devotee felt that, "Every atom of my body is only crying to be united with the corresponding atom of the Lord, Kṛṣṇa. He's such, He's so dear and so near, and so much necessity I have got with Him. It is not luxury. Kṛṣṇa consciousness is not a luxury that like a dress, like a fashion to satisfy a particular group, it is not that. The innermost need of all of the whole stuff within us."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

In *Gītā* where so many different classes of religious conceptions have been dealt - *Gītā* is famous for its broad view giving position to so many classes of *sādhana*, and there at the topmost place this *śloka*.

"Give up all duties I have told so far. And the sum and substance is this. Come to Me and you'll have your fullest satisfaction. The conclusion is this, winding up everything to that position. Give up everything, come to Me. All are provisional by gradual process, but the ultimate, absolute position is such on the whole. Give up everything, come to Me. I shall embrace you. You won't have any loss in life."

It is in *Gītā*. And *Bhāgavatam* in details, it is giving the description of that - how it is so, and what are the conditions of those that come in closer connection with Kṛṣṇa. How they live, how they go on in their life.

catur-vidhā bhajante māṁ, janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī, jñānī ca bharatarṣabha
teṣāṁ jñānī nitya-yukta, eka-bhaktir viśiṣyate
[priyo hi jñānino 'ty-artham, ahaṁ sa ca mama priyaḥ]

["O Arjuna, best of the Bhāratas, four types of pious persons worship Me: the afflicted, the seeker of knowledge, the seeker of worldly or other-worldly enjoyment, and the pure-hearted seer of the soul. After attaining sufficient devotional merit (*sukṛti*), they engage in My pure devotional service."] ["Among these four types of devotees, the enlightened soul, who is My exclusive devotee and whose consciousness is fully absorbed in Me, is the best of all. Because I in My form of Śyāmasundara am very dear to this sage, he is also dear to Me."] [*Bhagavad-gītā*, 7.16-7]

Those that come have different ulterior object. But *jñānī* has got some little substantial position, but,

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
śraddhāvān [bhajate yo māṁ, sa me yuktatamo mataḥ]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

"But such *jñānīs* are very rarely found who come to realise ultimately that I am everything. When they come in *crores* of a *jñānī*, one comes to understand I am everything, and becomes My devotee."

Winding up, gradual process. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

85.09.30.A

Anurādhā: _____ [?]

Śrīla Śrīdhara Mahārāja: When I began to go to Gauḍīya Maṭh in the beginning, in an out-house room, there was the *Mūrti* of Mahāprabhu. I asked, This *Mūrti* is made of which, earth, or wood, or what?

The person I met he told me, "He's Mahāprabhu Himself. Don't try to see wood or earth or anything. Mahāprabhu Himself is there."

Mahāprabhu Himself is here?

"Yes."

I questioned then, "Why your Guru Mahārāja, who is supposed to be the greatest devotee, why he's in the upstairs in another room? If Mahāprabhu Himself would have been present here, then who is the highest devotee amongst you, he should have stayed just in His side, in the side of Mahāprabhu. He's staying upstairs in another separate room, and this is in the out-room, near the street, where everyone can see Him easily, He's placed there. Why not your Guru Mahārāja is here by his side, if He's Mahāprabhu Himself, not wooden, not earthen?

Then the answer came that, "He's also in the side of Mahāprabhu in his heart, and that is the higher conception, and more real conception of Mahāprabhu there. Mahāprabhu's presence is here also, and also in his heart. And that is the higher conception of Mahāprabhu, than this conception of Mahāprabhu." He told something like that. "He's always enjoying the presence of Mahāprabhu in his heart, as a higher type."

I tried to understand. So Kṛṣṇa consciousness, God consciousness, is like that. Nearer *cinmaya*, Who is conscious, spiritual. And that is also, that connection has come to this mundane plane of our sense experience. He has come down. It is not to be neglected. But this conception, this presence of Him is considered to be the low order. *Arcayam eva haraye*. *Arcā-Mūrti*. He should not be reckoned as idol, it is also His presence, but in a gross way.

arcayam eva haraye, pūjām yaḥ śraddhāyehate
na tad-bhakteṣu cānyeṣu, sa bhaktaḥ prākṛtaḥ smṛtaḥ

["A devotee who faithfully worships the Deity, but does not properly respect the Vaiṣṇavas or the people in general is called a materialistic devotee, and is considered to be in the lowest position of devotional service."] [*Śrīmad-Bhāgavatam*, 11.2.47]

When we do not learn to appreciate the presence of Lord in the heart of the devotee, only confined to such symbols, connected with God, we're in the lowest class. But when we can trace the existence of God in the heart of the devotees our position becomes higher, we go to nearer realisation of Godhead.

Why the devotee as a man he's captured by particular idea? That God idea, captured by God idea, and doing according to that. Just as iron is captured by the fire, so his heart is coloured with God consciousness, and all his activities are being regulated by that conception. What is that thing? More subtle, and more nearer approach to the reality, or consciousness, spirit, that controlling agency.

Then, when you can find His presence everywhere, that is again higher conception of Him. Without the outward show of the world experienced through our senses. Our deeper part can come in connection with the inner part of the outside. What we say it is not that, but something else within. Whatever we say is that thing, and not that thing.

Einstein. Einstein says, "If we're to mention a particular thing, that thing and not that thing."

Ha, ha. It is that thing. A is A, plus not A. That which does not come to our experience, it is on the background there. So many possibilities, past, future. A thing in the present is not the full thing. It's past, it's future, and it's background is there.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
[tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

"Who can see, trace Me everywhere, and everything in Me."

Deeper vision, not only superficial vision. Not only eye or ear experience. Not only mental experience; mind is also limited to our own separate interest. Crossing that, beyond that, to see

things in their own position, independent of my interest. In the interest of the whole; as much as we can conceive. So learn to see things and the deepest connection of the centre, Who is harmonizing all in, *neha nānāsti kiṁcana*.

[manasaivedam āptavyaṁ, neha nānāsti kiṁcana / mṛtyo sa mṛtyuṁ gacchati, ya iha nāneva paśyati]

[By means of the mind [purified by yoga] may this be understood: that there is no difference whatsoever between the Lord when He descends to this world [and the Lord in His transcendental abode, Vaikuṇṭha]. From death to death goes he who looks upon the Avatāras of the Lord as different [from the Lord in Vaikuṇṭha]. [*Kaṭha-Upaniṣad*, part 4, mantra 11]

In the *Upaniṣads* it is said, "Don't see that everything, so many things are all independent. No. Interconnected, controlled, harmonised - try to see things like that, that will be proper vision. *Neha nānāsti kiṁcana*."

Sarvaṁ khalv idaṁ brahma. ["Everything is one, Brahman."] Whatever you see, many variegated things, that is connected with one. All those parts connected in such a very big thing, a part of the big thing. Try to see it like that. Brahman. Backed by the infinite. In the background of everything there is infinite, try to find, see like that. Try to have deeper vision, deeper estimation. Only suffering from experience of surface, and not the whole surface, a part of the surface. Measured by your eye, or your ear, or your touch, or something, you want to. That is frustration, that is misconception, that is deception. If you see only the partial, outer part of things, disconnected with the deeper position, the background; then you're deceived - it is not that. Try to see the deeper connection on which they are sitting. It is not unreasonable. See in connection of the whole, everything is interconnected, and controlled by some unseeing force.

So, as the material things, so we can consider about the consciousness, the knowledge also like that. Partial representation of knowledge of this thing, that thing, that thing, that is also connected by a common centre. And we also cannot eliminate the plane of affection, love. That also we find here, there, scattered in different way. From mother to child, father to child, brother to brother, husband-wife, different kind. And that is also is not so many scattered things like so many sands. There is unity and quality, and the background, where from they're coming away. In this way, we're to trace the causal existence of everything, the background, and the thing who really harmonising all these scattered experiences, what is that?

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati

"One whose consciousness has raised to such a standard that he can see the background of everything as one. From one centre all these things are being handled, and controlled, managed. Wherever he goes he's always with My connection. I'm not lost in him."

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
[bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees Kṛṣṇa everywhere and in everything. He is known as an *uttama-bhāgavata*, one situated on the topmost platform of devotional service."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

In *Bhāgavatam* more clear. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*. One who can see everywhere the connection of the centre, the background. And *ātmanaḥ*, and what is that reflection to him also. He himself also counted in his position. The centre and the object of experience, and also his own connection in that system, that whole. *Sarva bhūteṣu yaḥ paśyed, bhagavad*. See anything, and see the cause, the connection, central position, background. And also his own relation in that position. Three things: any particular experience - and the deepest root - and also the seers connection, the man who is having experience, his connection in that respect. Three things, accordingly.

In accordance to his position with the centre. And how he will be adjusted with that thing in consideration of his relation to the centre. Everything will be considered in relation with the centre, not independent transaction with part and part. From part to this whole, and from whole to this part, the seer, what will be my position to this part. It must be calculated through the centre and that will be real. That sanction from the centre, what is the relation. And the independent relation - I and he - that is *māyā*, that won't stay, that is unreal. But if it comes to the centre it will be real, we won't be frustrated, not disappointed. That sort of measurement, estimation, will be real estimation. Otherwise from part to part relationship, that is unstable, unreliable, and can't stand. But the connection comes through the centre, it is substantial, it is real, it won't frustrated us.

Darśana, *śāstra darśana*, philosophy means in India, in Sanskrit, *darśana*. Learn to see, learn to experience things, what is what. Your superficial estimation is not the whole thing. Learn to see things, to know things, *sambandha jñāna*, what is your position in the environment, and what is the environment real. Only your eye experience, ear experience, etc., or something more in the background? And how that can be understood, by only your reason? No, all these are negative. Your reason is futile to understand the infinite.

Then, how it can be known? That infinite - He Himself - He's not an object of your experience. He's far, far above. So He has got His own responsibility: to make you know about His position as the controller of the whole. And His agents, and His announcement, is also sent to you, to make you understand that where from your creation, your sustenance, and your destruction, is being controlled. Try to meet with Him, and try to make some understanding with the superior power about your own living.

Athāto brahma-jijñāsā. Enquire about the place where you are living, enquire. And the enquiry must be substantial, not superficial, must be real. Where you are enquire your environment, and not superficially, but with real attention to understand where you are. Who are above you, who are lower than you - lower than, higher than you - study all these things. That will be really beneficial to your own interest. Otherwise you'll do something and you'll see that has gone away somewhere else. Your treachery to your own self. The ways you are living that is a treacherous life to ones own self. Understand things outside, what is what, and then live.

So ordinary persons they cannot give up their lively duties, necessities. So the higher agents they mix in their daily duty something about, of the above truth - *varṇāśrama dharma*. In daily life, so many duties we're to discharge, so many necessities we're to undergo; and that is mixed within that *varṇāśrama*. Then, giving up that, exclusive enquiry about the environment, and ones own self - that is *jñāna*. And then, in the third plane, the practical life in connection with that infinite, it is also possible. Going on duty as we do here in our superficial necessity, in obedience to our superficial necessity.

So in the connection of our infinite, there is also such a life, so many duties, and that is mixed with that central interest, and your deepest interest. *Jñāna śūnya bhakti*. Going on with duties, connecting with the centre, it is in the eternal position, no death can remove that thing. In the connection with the centre when we're doing some duty, no death can challenge that eternal conduct. *Jñāna śūnya bhakti*. In other words, the plane of service, and the plane of exploitation or enjoyment, and that is dedication. And in the middle then renunciation, abscissa, a no man's land, the border of the two planes, Brahman and Virajā. This is long and short. And then in details we're to study all these things, so many things. *Ādau śraddhā tataḥ sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

The five stages, [*śravaṇa-daśā, varaṇa-daśā, sādhana-daśā, āpana-daśā, prapanna-daśā*] *Śravaṇa-daśā* in the stage of enquiry. Then the stage of admission. And the stage of temporary

duty. And then to be established in ones own post of service. And then to be harmonised totally with the centre. Five stages.

And again subdivided. *Śraddhā*, *sādhu saṅga*. First, such sort of peep of enquiry into the eternal life, *śraddhā*. Then our association with those experts of that plane, *sādhu saṅga*. Then, what is recommended by him to go on doing those things, *bhajana-kriyā*. Then undesirable things are eliminated fully [*anartha- nivṛttiḥ*]. Then we get our continued position of the divine life [*niṣṭhā*]. Then we experience the real attraction, worth and attraction for that sort of spiritual life [*ruci*]. Then so many symptoms come down of divine life in our own existence [*āsakti, bhāva*]. Then gradually we merge into the interest of God and find our true self there in His relationship only [*prema*]. So subdivisions are there also.

'śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

Śraddhā, faith. Faith is so real that Christ left his, this life, finished this life playfully. Forgetfulness of the interest of this life so totally. So faith is so substantial. Socrates also gave his life for faith also. Faith is so substantial thing than our fleeting desires in lower life. So faith, *ādau śraddhā*.

'śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

We're running towards plurality; this, that, so many thousands things, not necessary. Engage yourself with one, and that will be sufficient. Connect yourself with one, and no running hither, thither to connect with this thing, that thing, A,B,C,D, etc. One is sufficient. What is that? Connect with the centre. *Tad vijijñāsa*. The centre of all knowledge, try to find.

Just as so many in mathematics, so many mathematics may be finished, but the law of the mathematics, to understand the law of the mathematics, particular. Either addition, or subtraction, or division, all these things, the law to get. And so many sums are done if we get the law. The general thing, then we pull on our own hand. So try to get at the general thing.

There is one thing if you get that you have got everything. Though apparently impossible it is possible. And try to connect yourself with that sort of understanding. This is *śraddhā*. All controlling point, centre, connect with that. Then you'll be able to know everything. Go to the higher office and from there you can gather everything of the branch offices. So like that, enquire about that thing, if you get the information from there then you get information from all different sub-offices, branches. All the branches are controlling centre, connect yourself with that. Don't run hither, thither everywhere.

Yasmin vijñāte. By knowing Him you can know everything, by obtaining Him you can obtain everything. Go to the central knowledge. That is the direction proper. And it is possible. Who thinks it is possible, and engages Himself in that campaign, he's *śraddhāvān*, he has got faith.

Ādau śraddhā. And then, only to satisfy our intellect, only inquisitive satisfying, no. The practical life, the whole life, whole practical life which you find at present, and which you do not find your prospect. The prospect of your future life. The substance, not imagination, but substantial, practical life, you will find there also.

And Mahāprabhu came to give not only theoretical solution will help you, but your whole practical life is also benefited by that. Knowing, enquiring, understanding, to every point. Your practical life to every point will find fullest satisfaction if you enquire in the background of your past, present, future life, understand. You'll be benefited to every part, every detail of your life's necessity. All the particles of your necessity that you are not conscious of at present, all fullest satisfaction, engagement they will have. And you'll feel you are becoming, drawing more satisfaction than ever you can imagine. All the atoms of your body, as if they're getting their fulfilment in your duty in that plane. Fullest satisfaction beyond imagination.

Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ [*Śikṣāṣṭakam*, 1] Not only you'll feel you're in connection with an ocean of joy, but at every step you'll find the fullest enjoyment, as if. Ever new, every moment ever new. Fulfilment of life you'll have to experience, every moment, new fulfilment. *Prati- padaṁ pūrṇāmṛtāsvādanaṁ*. Beyond your estimation. *Sarvātma-snapanaṁ*. And by that fulfilment, that enjoyment, you won't be loser, you won't be responsible for any reaction. *Sarvātma-snapanaṁ*. You will feel you are being purified every moment. By enjoyment here, we are im - purified, reaction. But in that process, in connection with the infinite whatever satisfaction, enjoyment you will experience, though ever new at every step, but won't draw any reaction. *Sarvātma-snapanaṁ*. A wholesale purification you will feel when you will do that, you will feel that ecstasy done by your dedication. Dedication, ecstasy, satisfaction, is of such that it will give you enjoyment but won't mix with dirt, but purify. More you will enjoy, more you will be purified. It is so peculiar, because the basis is dedication, and not exploitation. *Sarvātma-snapanaṁ*. *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*.

So our cultivation of the Kṛṣṇa consciousness in its highest stage is such. More you enjoy, more you are purified. Gaura Hari bol. Such a program Mahāprabhu has recommended to us from *Bhāgavatam* - the last production of revelation, revealed truth, from that great exponent Vedavyāsa.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
So far today. Gaura Hari. Nitāi Gaura Hari bol. Bhaktisiddhānta Saraswatī Prabhupāda.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata His Divine Grace Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...with everything if we can understand this principle of life. Everything enjoyed by Him, and it is our duty to taste what He has already enjoyed - to taste that thing in

that spirit. Only if we can practice ourselves in this sort of habit we can conquer the whole illusion. Subservient, all duty should be done subservient in the spirit after the centre has used it according to His own whim. The Autocrat He has chalked the line, and we're only following that path. If we don't do, if we stand still, that is also offence. And if we go otherwise that is also offence. We must follow the footsteps of that Autocrat. That is the principle in every way of our life, to follow the footsteps of the Autocrat, in a serving mood. That is the royal road.

[tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ]
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

All your illusions will be conquered if we only try to accept this principle of life _____ [?]
If we don't do that, that is also offence. And do otherwise, that is also offence. This law is above all law, the most universal law. Follow His footsteps, faithfully. No other law possible, because He's Autocrat, and won't be loser because He's sweet. He's Autocrat but He's sweet. So you will also get sweetness, fulfilment there, following His footsteps, footsteps of that Autocrat, beauty. Beauty is Autocrat. Sweetness is Autocrat. Love is Autocrat. Beyond all law. And we're required, in a dynamic character, to follow that footstep everywhere, that is the thing.

Ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi. This is the summary of all serving principle coming from the mouth of Uddhava, who is considered to be the greatest devotee, according to the calculation of Śrī Kṛṣṇa Himself.

Of course that Uddhava again admires the *gopīs*, their firm position. That is more risky. Their opposition to the sweetness also becomes service of such position. Servants crossing the whims of master. Service, serving principle has got merit to such stage also. The nearness, nearness, can reach such a stage that even Autocrat comes down in His part. So risky service is possible.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"What I have already ordered - Do this and you'll be promoted. Do this you'll be promoted. Even crossing My own orders of particular level, one follows My footsteps...

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Śrīla Śrīdhara Mahārāja: ...and no charm for the temptation what we find around us. Our far sightedness will say to us, don't follow these trifling things, phenomenal proposals. Not reliable, all treacherous. Now giving something, and then that black marketing life, they'll try to get you more than the real price, with some interest. That will be realised from you. Now giving proposal of some satisfaction. Suppose one percent they give, lending you, and with interest ten percent they'll take from you. Don't allow yourself to be captivated by those outward, treacherous shows and charms. So go take *prasādam*, and everything should be done with that idea, that will relieve us.

tvayopabhukta-srag-gandha-, vāso ['laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi]

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

Whatever, the dress, or the food, whatever we do we're doing as if sanctioned by Him, following His footsteps. Always with that consciousness we shall do anything and everything, with God consciousness, Kṛṣṇa consciousness. Kṛṣṇa conception of God is Beauty and Autocrat. So whatever we shall do we shall do with the help of - in our heart, the Kṛṣṇa consciousness, that is required. Beyond our expectation the help will come to us. Gaura Hari. Gaura Hari. Gaura Hari. Not doing anything is bad, but do in the proper attitude, proper mood. That is lacking. Whatever you do, do in a proper way. In every step, in a bigger way, in the highest sense. And the bigger means the propounder of law, according to His will, that Autocrat, Kṛṣṇa. Do with Kṛṣṇa consciousness whatever you do, that is sum and substance of life, go on with Kṛṣṇa consciousness at every step. *Ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane*.

[āpana galāra mālā sabākāre diyā, ajña kareṇa gaura-hari kṛṣṇa kaha giyā
ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane
yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra
jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa]

["Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: "Always engage in thinking, remembering, hearing and

speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth."] [*Caitanya-Bhāgavata, Madhya*, 28.25-28]

[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 16]

Go on eating, sleeping, and doing anything else, but always at heart have the association of Kṛṣṇa. Go on, whatever you do does not matter but do it with Kṛṣṇa connection. Sum total is this, long and short is this.

...

...was the author of a book named *Critique* [?] by Nagaraj Sharma. He criticised the intellectuals, like Radhakrishna, Gurendas Gupta, who wrote books about Indian philosophy, and also a comparative study in the religious world. His objection that they could not approach the eastern philosophy, in eastern method. But those two approached, though Indian, they approached Indian philosophy by western methods. That is intellectualism. Indian philosophies nature, the method of dealing, is revolutionary. And he has quoted from *Veda*, *Bhāgavata*, *Gītā*, as we do, generally. The approach must be from the objective towards subjective, and in that mood. Otherwise it is all a study of the reflection, nothing of the substance, shadow, dealings of the shadow. And thinking that by getting the shadow we've got the substance, that is self deception.

The progress not upwards, but progress comes from upper to downwards. Not in the empirical method. Descending method not ascending method. They must improve their negative character so that the positive may come there easily. Pure negative character, empty, and aspiration for the fulfilment from high.

Praṅipāta, paripraśna, sevā. *Praṅipāta*, that means taking leave from all aspirations of mundane character. I have no ambition of any mundane achievement, I have finished them. I'm disgusted with mundane achievement, so I've come to search something divine, if it is there. The first attitude. Then *paripraśna*, enquiry is there, but not in the line of *tarka*, that is to establish himself. What is past, to take the past results and to try to put them against the coming thing. *Paripraśna*. Very earnest type of hearing with wholesale at his command to utilise. And the main thing is *sevā*, service. I want to live for Him. I'm worthless. If I can be utilised by Him I'm searching for that. I have no value, so far I've had experience of me. I have finished my life here, prospect is finished here, this is all worthless living. If life is worth living I come to understand that if it can be utilised by the higher agents. *Sevā*.

And the acceptance will come from that side, that is progress. It does not depend on me. May or may not accept me, may or may not give me admission. It depends on Him. Only in my side, surrender, degree of surrender. And not I'm a subject and as a master I'm travelling over the soil.

This is all offence, and also stands as an obstacle on my real progress. I'm not going to be a master of any particular land or plane of life. Service, servant, slave kind of servant, not that I'm giving some service and drawing some salary, equal position, I'm selling my energy. Service means not selling my energy to get some remuneration, but the service of a slave. I want to put my ego into fire. The ego is the root cause of all disturbances in my life. So it must be reduced to ashes and a new life will begin. In the slave conference they will try to search for some right in their dealings with the master position. This is a laughing thing, ridiculous. Especially Kṛṣṇa consciousness, no law, all autocracy, no law. But that is more difficult to attain, so only the service. Service also of this kind, that the result of the service I won't get, no salary of any kind. It will go to my Master. Eternal slave, *nitya-dāsa*.

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', [kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa' sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya, svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]

The eternal slave, not that by slavery I shall get something and lead a life of independence. As much as I shall be accepted as a good slave - slave means, not owner of anything, ownership. I'm eager to find that I've got no ownership anywhere, partnership, ownership. The demand of ownership, they're resting, standing of ones ownership, that is the greatest enemy to him. So those things cannot be discussed or cannot be tried, keeping ones ownership. I shall be gainer of something, some knowledge, or some substance. The ownership should be given past. And whatever I hear from the *sādhus*, whatever I shall get, that goes to my Master. With that nature it becomes *bhakti*.

Ādau cārpita paścād kriyeta [Śrīdhara Swāmī]
Iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā [*Śrīmad-Bhāgavatam*, 7.5.24]
All these nine processes may be reckoned as *bhakti* when they'll be of such qualification.
Ādau cārpita paścād kriyeta. The benefit I shall derive from the discussion, that won't come to me, that will go to my Master. This is something imaginary to us, but it should be the basis of our enquiry. Otherwise we shall travel in the mundane world of shadow without any touch of the reality. Our Guru Mahārāja laid stress so much that he did not like that one will take the Name only. But he wanted that they may partake in the service. Serving attitude must be cultivated within us.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ]
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material

senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

Without *sevonmukhatā*, without self dissolution - the process is to dissolve our ego, and it is there. Not that we shall acquire, but we shall dissolve our ego. And then the flow will come from that side. And we're dependent, fully dependent. It will come from there. We have nothing to do, only to demand our want. I'm needy, I'm the worst needy, extremely needy. That should be - we shall try to accept and know. That is the novelty of the special teaching of our Guru Mahārāja in this age. The service, that is the exploitation and that dedication, and it will be attracted to you, and progress by His grace, not by your energy. You negativefy yourself. You are possessed by the ghost. The ghost must be driven out, then the normal condition will come. *Anyābhilāṣitā, karma, jñāna*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167]

Fleeting desires, and the permanent elevation nature, and then that we shall know anything and everything. To be masters of everything we shall become, no other. This line of attempt is suicidal. I shall know, I shall make progress in my knowing capacity and know things, understand things. That is all a waste of energy. Only try to drive away the ghost, the ego of different shades. *Anyābhilāṣa*, *karma*, *jñāna*, *yoga*, etc. In other words, to make yourself a lord. That lording it over tendency, that must be banished. What is necessary is that, and that will come automatically.

Automatically, fully, it is dependent on Him. This sort of self abnegation, and the preparedness for the service. Whether He'll select me as servant or not that depends on Him. Whether I shall be given a visa or not that depends on their sweet will. I have nothing to do, only I can try to make myself fit. That is, I'm the worst of all. I'm the most needy and worst of all. I'm haunted by so many undesirable things, so I'm not worthy. I'm poorest of the poor, needy of all needy. The negative side, that is our normal position as we are in this organic whole. *Keśāgra-śata-bhāgasya. Śatadhā kalpitasya ca*.

[keśāgra-śata-bhāgasya, śatāṁśaḥ sādṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yaṁ, saṅkhyātīto hi cit-kaṇaḥ]

["There are innumerable particles of spiritual atoms, which are measured as one ten-thousandth of the upper portion of the hair."] [From *Bhagavad-gītā As It Is*, 2.17, purport]

[bālāgra-śata bhāgasya śatadhā kalpitasya ca, bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalpate]

["If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity."]
[*Śvetaśvatara-Upaniṣad*, 5.9] & [*Gauḍīya Kaṇṭhahāra,* 10.8]

Hair breadth, and that divided into a hundred pieces, that hair breadth that is a very imaginary thing.

Keśāgra-śata-bhāgasya. Śatadhā kalpitasya ca, bhāgo jīvaḥ. Your position is something like this. The hair and it's breadth that can be divided into hundred, and one part again divided into hundred. You may think your position like that, in this universe. So don't go to want to lord it over - for that you're suffering. Give up that current forever. Come to normal - and that normal, and again there you'll find that you're nowhere, you're helpless. Then help from other side, and not hypocritically, genuine, sincerely, you'll find you're helpless. In the name of *bhakti* I shall gather some intellectualism, or some mystic power, all these are misguiding us. If we can trace any progress then we're nowhere. These things not trustworthy in the ordinary sense.

Two *brahmacārīs*, two or three *brahmacārīs* wanted to say something to our Guru Mahārāja, but they're hesitating.

Guru Mahārāja he asked them, reading their attitude, "You want to say something to me, but you hesitate to do so?"

"Yes."

"Yes, you say what you have to say, say it to me."

"So long we have joined the Mission, more than twelve years, but we don't find any progress in us. That we came to report to you."

"Do you say that rightly, sincerely? Sincerely you say that you have no progress for ten years or twelve years?"

"Yes, of course we feel that we say it sincerely."

"It is all right. Go."

What should we understand from this? This is very difficult. After ten years service in the Mission they say that "I've got nothing."

"But do you say that truly?"

"Yes."

"It is all right. Go."

What benefit we can get, understand from this? That you are saved from that disease that "I get something. I have got something in my possession." That is mania. Nothing can be got here from our position. Everything in His control to look out that. I have got nothing. But still I'm spending so many years here. Now also without any remuneration we're giving our energy but do not get anything. How? Very peculiar. Selflessly working, without any benefit you're working. Provisional, a good position. So I assure you are well, you're healthy, no disease, you are in

health. You're working but getting nothing. Still you're giving your service but you don't get anything. You are in good position, you are healthy. I have got something, that is dangerous."

Work, do, but no remuneration in return. Can you conceive that? How? The real progress in that line, to conquer the Organic Whole Autocrat. The nature of progress is of that kind. So it is not within the jurisdiction of our Satanic intellect. Our intellect means Satanic, oppositionist to God. Always we're so many Satans. We want to live in competition with God. To get something in possession either in intellect or in body, a separate god we want to be here, demigods.

Praṅipāta, *paripraśna*, *sevayā*, only service. And what we want, what we're given, more tendency to serve. *'dāsa' kari' vetana more deha prema-dhana*. What is *prema*? What is love? That sacrifice, that service is rewarded by more and intense hankering for service, self giving. That is the remuneration, it will be increased. To give us for the Whole, that will be more and more increased. As you will serve your serving tendency will be increased. The appreciation of slavery will be increased. If you work as a slave then what sort of remuneration you'll get? The appreciation of slavery, that will be more, more intense. At His disposal. Self forgetfulness to the totality, a dynamic self forgetfulness, self forgetfulness in dynamic character. Then you'll be able to feel the flow of the deepest plane of the Whole. And our ego cannot allow us to go to the deepest plane, fundamental plane of flow of energy. We'll be so subtle that we can go, we can reach, nothing can oppose us, we can reach the fundamental flow. Self forgetfulness will be such, of dynamic character. If we want to measure our progress - nothing.

vicakṣaṇa kari', dekhite cāhile haya, haya ākhi-agocara

[Śrīla Bhaktivinoda Ṭhākura says, "Suddenly a flash came, but when I tried to see that, it disappeared. It was withdrawn."]

If particularly we want look at my progress then nothing. Nothing comes in our vision whenever we're particular to feel what is the consequence of my energising in this life. So long I'm engaged with a particular thing, what is the acquisition? If you want to look at that, that is finished. *Haya ākhi-agocara.* He loves to come as His own accord, not attracted by any qualification of anybody. No qualification is sufficient for Him, in His standard. So die, die a real death, not a fashion, not imitation, not a fashion, you're really to die. No charm in the environment where I live, dissatisfaction. Only dissatisfaction and searching. No friendship with any environment, but only with the *sādhu*, the agent of the deeper plane who will speak like this.

"We have nothing. We're property, we'll be utilised in any way we like. Come to this dignified nobleness of your existence, you do not want anything. But you want to be utilised by the high, if possible, but unfit. That will appear, the reaction of our sinful life."

Still, the process is recommended for us, the path, *śraddhā*. What is *śraddhā*? I'm incomplete. The fulfilment in the hand of the Absolute. That is *śraddhā*. Everything in the hand of the Absolute. I'm nowhere, helpless, then searching for real shelter, sincere searching of a shelter. All hypocritical environment. A real shelter I want, shelter-less, shelter.

'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya

["By rendering transcendental loving service to Kṛṣṇa, all subsidiary activities are automatically performed. *Śraddhā* means *viśvāsa*, faith, *sudṛḍha*, very firm and strong, unflinching faith. Faith in *sādhu-śāstra-guru*, faith in Kṛṣṇa. This is faith. If someone develops Kṛṣṇa *bhakti*, all their activities are finished, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Nothing is left out if you have faith."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 22.62]

I have nothing to attract things towards me, so I must not live a hypocritical life. No qualification to attract anyone towards us. So, *sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya*. Wholesale I'm to be utilised, if possible, my energy may be wholesale thrown at the disposal of someone who can utilise if possible. This negative point, if it's possible to be utilised by some wonderful person, let him try. I fully disown me. *'Sraddhā' - sabde - viśvāsa kahe*. This is faith, proper faith.

To get out from the clutches of Satan. Satan, self advertising, self aggrandising energy, anti God. That self, that is ego, separatism, independent life encouraging Satan. So Satanism must be fully dissolved, disassociated, that 'I'm something.' I'm nothing. I may be utilised, by someone, some miraculous person. Some miracle force may utilise me. So not to seek something. Separate interest means to surrender to Satan, anti God.

So, *'śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya*.

Everything is done if I can submit to the Central Power, or to the Absolute. Faith means this, faith, this is called faith. By faith we can make progress towards truth, and not by - that cannot be measured by any other means. Eye, or nose, or intellect, or reason, nothing can measure that, only faith.

Are we ready to depend on faith? "O, this is superstition." In the beginning we shall drive it out, as if. "This is superstition. What is faith? Not something tangible." Our civilisation will say, "We're required to reduce to the nothing, no worth. This cannot have any good in it. All superstition, a blind, worst type of superstition, dependence on others. Independent."

So faith is such, if we have nothing. We can be utilised in our proper stage, but we're far, far, from that sort of position on the negative side progress. *Ādau śraddhā*, this is the foundation, *śraddhā, tataḥ sādhu- saṅga*, then it will be possible to select the agents. In that attitude we can select the agents of the divinity of that type. There are different types of agents from different conceptions of so called religion. According to our faith we shall select our good well-wishers, agents. *Yo yac chraddhaḥ sa eva saḥ* [*Bhagavad-gītā*, 17.3]. According to the classification of your faith you'll make progress that side. So *'śraddhā' - sabde - viśvāsa*, the deep confidence in the Central Absolute. And your association, your selection of the agent of the source that through whom it is coming to your help, it depends on that, your *śraddhā*. Birds of the same feather flock together. So you're to recognise the feather and then you'll associate with them,

the faith. So *sādhu-saṅga, tataḥ, bhajana-kriyā,* and then the action will begin. By his association, something, he'll be your teacher, you'll be student and you'll learn.

And now the question is, what sort of faith? In mainly the plane of exploitation, renunciation, and dedication, service. So faith in exploitation may be easily eliminated, exploitation. Suffering from so many reaction we may be disgusted with this exploiting, elevationist life, easily.

But the temptation of complete retirement in the renunciation school, that is on our front. Many will flock there. "O, complete retirement. This world is not worth living for, we want retirement from here permanently." Then Buddha, Śaṅkara, and others will come, their agents will come and take you to that eternal plane.

Then there is plane of a dedicated life. "I want to live, but not to absorb, not to exploit. Exploit means to give pain to others. But I want to live without giving any pain to others, without reaction." Then the question will come "Then you can try to give yourself to others. Without taking you'll try to give. And that will also not be safe until it has got connection with the central organisation who has designed and destined everything. The designer and destiner of everything, the connection with Him, it will become something substantial. Otherwise all no position at all, no position."

In this way if we're carried with that designer and destiner, in the conception of autocracy as Kṛṣṇa, then we shall see gradually only love and affection and beauty, that can be autocrat, nothing else. Charmer, Who can charm, by His beauty, by His behaviour, any way, He can only be autocrat permanently. The affection, love, beauty, harmony, that can be autocrat. If we can find in that way we shall try to go that way. But process of going it depends on Him. Selection will come from that side. We're nowhere, we're helpless. We're to increase our helplessness, so much so that the agents will be attracted, and they will come to recommend us. And there will be something. Anyhow we'll be conscious that we cannot be masters of the land. We're fully dependent. If anything is given to us for food we can take, otherwise not. Such sort of life is desirable, so much giving. Then we're given hope that there is such.

Brahma-saṁhitā [verse 56] will come and say, "The land is such, the *bhūmi*, that is *cintāmaṇi*. The *vṛkṣa*, the trees are *kalpa-taru*. And their going means dancing. Their talking means singing."

Such a land is there. And according to your surrender you may be accepted, recruited for that plane of life. And that sort of sacrifice, a peculiar unconditional sacrifice, that does not come with any calculation. Your fate is not within calculation, it will be merged in the infinite unknown infinite. In the whimsical place of that beautiful land. So be prepared for extreme sacrifice and self abnegation. And that is done through service, serving attitude, increasing serving attitude. Self giving, not that getting something, some ambitious life, some ambitious ideal, intellectually. Intellectually to be introduced with some ambitious life that will attract us - no. Go and try to give yourself. Without that the Name, taking this transcendental sound which has been given to us to...

Śrīla Śrīdhara Mahārāja: Try to adjust yourself only through the sound, subtle-most thing of this plane. And through that you go on cultivating. But that also will be futile if not in serving attitude. The subtle-most thing, sound, in this gross world, and we're recommended to make all in all the sound the subtle-most thing here. And through that to approach towards divinity, towards that so-called nothing to us at present, which is everything. Accept the subtle-most thing. But that will be also nothing if not the very life is present there. What is that? Self giving.

So one learn to give yourself, that learn to die, so-called death, embrace. Every second embrace death. In this world also, in political or social, or anything, who wants to do, at the cost of life, everything, every duty, every step, he's ready to give up his life to do that. Do or die. If one accepts such principle of life he's sure to progress. And his progress will be very, very intense. Do or die. If with such energy at every point ready to do anything at the cost of his life, with this spirit, then he'll be a great success.

Here also. So do or die, so invite death at every point of your life when you are approaching that spiritual substance, high spiritual life. Most intense desire to give yourself. Do or die. At every point you give your life the guarantee, 'I shall get that or I shall die.' With this spirit you approach the sound, giving yourself. No giving, no getting. If you want to give of such intensified nature you'll be adored as a bona fide candidate of that world. So self giving, service means self giving, self dedication.

That should be our attitude to approach that plane, so that all the coatings of ego will vanish one by one, and the genuine thing from within will come and it will select it's own soil. 'This is my home.' What is necessary that foreign things, so many covers have come and are deviating us from different directions. Our own right we have far, far away from our own. That *svarūpa*, that noble self of a servant in the highest plane of the whole organism. The Beautiful is playing, dancing in His own sweetness, affection.

And we can reach there following that sort of course, do or die at every moment, do or die. Through self giving we can acquire our fortune. And not sitting in one place and collecting information of different places and to try what utility we can get, what benefit we can derive from that information. As a master sitting in my room in my chair I'm gathering information of different type what may be utilised in my case in this way. That is of so-called lower type.

Ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā means this, to go with every point with our life in our fist, every point we can finish it, give it away. Do or die. *Anartha- nivṛttiḥ syāt*. And do or die not in the physical sense. Of course what I say that is the internal sense. *Bhajana-kriyā*, this is *bhajana-kriyā*, self giving, with the spirit of do or die, inner self giving, ego giving. *Tato' anartha-nivṛttiḥ syāt*. Then if you can adopt this process, undesirable things from within you will disappear very easily and shortly, *anartha- nivṛttiḥ*. *Tato niṣṭhā*, then you'll find a continued connection with that sort of principle in your life. That principle will always activate you continuously, and these other fleeting mean desires won't be able to approach you, touch you. Then you'll find a thing what is *ruci*, a real taste for that thing. Otherwise, before that whatever taste we think we possess, that is all treachery, that is not taste. When after twenty four hours continuous connection with that charming substance, after that continuance, *niṣṭhā* means *nairantarya*, twenty four hours connection with that thought. Then the taste will come, that is, we can rely on that taste. Our taste we may find in other positions, that is not reliable. Twenty four

hours connection, eliminating all other charms of the world, then the taste will come. That taste may be reliable, that it may guide me, *ruci*. Then *āsakti*, then *bhāva*, and there are so many signs when you get that *bhāva*, fortunately. In this way we're to progress.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu*, 1.4.15-16]

And this is especially stressed by our Guru Mahārāja, and attracted us for this. No imitation outside, that has got no good effect. Imitation for some time it will be, some offences will be created, and that will be a disqualification. If we're taken to the examiner and then get a stamp of disqualification, that will be hampered in our future progress. That is offence, *aparādha*. So we must be very careful about *aparādha*. As a record of discredit, disqualification recorded in that circle, the examiner, they'll give a stamp of disqualification. "That is *aparādha*, criminal, he's unfit." That will go against me. So we shall be very much careful that we do not commit any offence. Rather we may be newcomer, with new introduction. But a criminal record that will go against me.

The highest object of all our eternal life, when we follow that, we must be very, very careful. And this warning has been given by our Guru Mahārāja very specially. *Sevonmukhe*. We were not allowed to read much, what to speak of the higher books. But even these ordinary things also were dealt, lower *sādhana* things mentioned, not given very much permission, but actually do that. Hear. *Śravaṇa*, *kīrtana*, hear from the real source and do accordingly, whatever is done from here. In that way.

Serving, learn to give yourself properly. And whatever you'll take, there are different methods, *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*. Then Rūpa Goswāmī has mentioned sixty four kinds of devotional practices. Then it is mentioned that thousands kinds of devotional practices. But practices are not very important. The very life of practice, that is all important, and that is self dedication. So be very particular to learn by dedication. That is work under the Vaiṣṇava. Work under practically, try to get training to work under a proper agent. That will help you most to learn to practice what is dedication. Vaiṣṇava *ānugatya*. The guidance must come from above. It may be very rare, but still, that is the valuable. What direction is coming from above, selflessly

we must undergo that. That is the clue, that is the key. I won't work with my whims, or serve any men in my level. But what will come from above plane, very eagerly I shall obey that. That is service. Serving, *sevonmukhatā*, means what?

After long time of services of a *sannyāsī*, in the last days, one day Prabhupāda told that, "You did not see me." Twenty years of life he led in the Mission, but this was told to him that, "You did not see me. You could not see me, what I am. You have kept some, like a *zamīndār*, you have kept some household servitors, they're under you. And you try to give something from them to me, and have become a broker. Something you keep under you, and now and then you try to give some contribution from them to me, and you are making. Wholesale mine, my agent. Whatever you think you'll be in this world, only as my agent. And you're not doing that. Dependent on them, and keeping connection with me, that is not necessary. You are not a member of this world. You are only mine." Guru Mahārāja told. "Whatever I shall say you should do that. You don't sell yourself to anything, any proposal of this world. Wholesale my servant."

So what is necessary, it is very rarely found, that comes from higher plane, and I must surrender myself to substantiate that. Like a bird, *cātaka*, a kind of bird is there - here Sanskrit name is *cātaka*, they only drink rainwater.

viracaya mayi daṇḍaṁ dīnabandho dayāṁ vā, gatir iha na bhavattaḥ kācid anyā mamāsti
nipatatu śata-koṭir nirbharaṁ vā navāmbhas, tad api kila payodaḥ stūyate cātakena

["O friend of the needy, whether You chastise me or reward me, in the whole wide world I have no other shelter but You. Whether the thunderbolt strikes or torrents of fresh waters shower down, the *cātaka* bird (who drinks only the falling rainwater) perpetually goes on singing the glories of the rain cloud."]
[*Śrī Prapanna-jīvanāmṛtam*, p 118]

That class of bird is always looking high for rain drops. So many waters are here, but they won't take a drop there. Only what will come from above they're waiting for that. The sufficient rainwater may come, or a thunder may come, but still they won't take any single drop from the earth.

So our attitude will be like that. Whatever will come from above to make us do, we shall do that. And we shall never take any plan from mundane world and go and run to work out. Direction. Director. The Master. The Lord above. I'm connected with Him. This sort of practice is helpful. Taking the Names, or hearing the music, all these they're also, through music also comes through different types come. But the very life will be that it's coming from the above plane, and I'm carrying out that order. That way I may be taken above. I may be added to the higher layer. I may go by preparing myself, only to carry out the order, unqualified, uncoloured, unqualified order. Surrendering without questioning if I'm sure it is coming from higher layer then we shall live at the disposal. We learn how selflessly service, selfless service of the higher, and not any mundane source. That is what is necessary. That is service, Vaiṣṇava *sevā*, Guru *sevā*.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca] etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha- sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]

[*Śrīmad-Bhāgavatam*, 7.15.25]

The Guru will also have signs, symptoms, so many things are there. But only the sum and substance is that we're to by obeying the directions from the higher we can make progress towards higher. Serving the higher we can hope to be selected from the higher and we may be taken up in that layer if we're considered qualified enough. This will be the maintainer of our life if we want to go towards high, super consciousness region, super reason, *yukti*.

So revealed truth and no intelligible. *Tarkā-pratiṣṭhānāt*. If we apply reason then we'll be nowhere. An expert man in argument he may defeat another man in this way, inconclusive, *tarkā*, *tarkā-pratiṣṭhānāt*. Intellectualism has no position here, because that is not within our jurisdiction, under our discussion. It will be no object of our intellect. It's super consciousness. And by serving, by honouring, we can invite that guest, by honour, by self giving. By heart giving we can invite that high guest, and never otherwise.

As intrigue, a conspiracy, to enforce, to capture Him, to encase Him, that is not possible. That will be something else, that will be Satan in another colour. God means self surrender to Him. We can approach, as much as self abnegation, not only, but self surrender. Deep self surrender will take us in connection of the higher, noble substance. That is to be cultivated anyhow, service. And service not to *māyā*. Be very careful that I'm not serving *māyā* in a charming form. In the form of God, a Godly form some *māyā* is coming, we're to be very careful there, to whom I'm serving. As much as possible in our present position. The main way will be like this. So,

jñāne prayāsam udapāsya [namanta eva, jīvanti san-mukharitāṁ bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes (*kathā*), which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."] [*Śrīmad-Bhāgavatam*, 10.14.3]

Hatefully give away all proposals that intellect will offer to you. *Prayāsam udapāsya*, hatefully throw it out, what your intellect will come to propose to give you, that you are of lower type. What intellect will be able to judge and accept or non accept, that must be of lower type. So

summarily you are to reject that, hatefully. *Jñāne prayāsam udapāsya namanta eva*. And understand to bow down your head. That way try. The beginning of the entrance is by bowing down your head, and capturing your heart automatically. Try to connect with that section where you only with folded palms - and you can never be master there. Such abnegation, such courage of self giving is necessary if you want to live in the higher plane. Otherwise you may be master, you may reign in hell. As Satan told, "It is better to reign in hell than to serve in heaven." Satan's words. Just opposite is necessary.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Here I stop today.
Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Even tears, even cry, has no value if the inner tendency of self giving is not there, *sevā. Sevā* means self giving. That is the main principle of life of a devotee. And that self giving is to the really higher, and not to here and there around us. That is in other way captured by these hateful things.

Even *jñāna* also. *Na śobhate jñānam alaṁ nirañjanam*. The knowledge is supposed to be very dirt-less, very pure, *jñānam alaṁ nirañjanam*, by the major persons. The knowledge is considered very innocent, not handling with the material things, that is very gross, *śaśvad abhadram*. To interfere, to handle with the material energy, that is dirty, it is admitted always. But knowledge pure that is considered by the higher personalities to be very pure, very innocent, dirt-less, *jñānam alaṁ nirañjanam*. But if it's not connected with Kṛṣṇa that must be hatefully rejected, that knowledge. In *Bhāgavatam* it is said.

naiṣkarmyam apy acyuta-bhāva-varjitaṁ, na śobhate jñānam alaṁ nirañjanam
[kutaḥ punaḥ śaśvad abhadram īśvare, na cārpitaṁ karma yad apy akāraṇam]

["Knowledge of self-realisation, even though free from all material affinity, does not look well if devoid of a conception of the Infallible (God). What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilised for the devotional service of the Lord?"] [*Śrīmad-Bhāgavatam*, 1.5.12]

Which is sufficiently considered as dirt-less, pure thing, knowledge, innocent - but no. If it's not connected with the Positive Absolute Good it's your enemy. You're to consider like that. Then you'll be qualified candidate to participate in *jñāna śūnya bhakti*. Surrender is so pure that connection with knowledge which is considered to be very innocent, that is also hatefully rejected. Such class of surrender is necessary for the higher association of devotion proper. *Karma, jñāna, anāvṛtam*. The charm of material acquisition, and the charm of mastery of knowing everything. You do not know anything in the infinite, even in magnitude or in quality, you can't know anything. A flow of autocracy, so what do you know? So all false store, knowledge means storing so many false incidents, and to sell that to the world, and to get some fame, name, or something. Hatefully give up. Service, unqualified, unconditional, giving, that is noble and it may take you to the nobler region. So *jñāna*, *karma*, both discouraged. To handle with matter and handle with knowing, knowledge, discouraged. And knowledge won't go in that market.

That is Absolute Will, Autocracy. No rule and regulation can work there. So false gathering, false store has no play there, no market there. Only surrender and you'll have that high quality. So serving attitude is our friend, a unit of serving attitude. And service means to surrender to the higher. And higher means uncontaminated with material and intellectual acquisition, that sort of higher.

Gaura Hari bol. Nitāi Gaura Hari bol. Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Chaitanya Saraswat Maṭha jaya! Navadwīpa Dhāma. Bhakta-vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: So direct approach to Kṛṣṇa is not advised. Indirect approach through someone.
Narottama Ṭhākura has advised, *nitāi vine bhāi rādhā-kṛṣṇa pāite nāi*.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

We won't forget the relationship is that as finite and Infinite. So how a finite cannot come in contact, or keep his relationship with Infinite? It is impossible, absurd. With common sense it is almost impossible. But from the side of Infinite everything is possible. That is our hope, our hope is there. Everything is possible for Him. But my position is hopeless. So what should be our duty? The experts in the line they have recommended always in that line. Earnestly pray for His connection, but there must not be self assertion, even a tinge of it, no self assertion. That we'll always be very cautious. And genuine negotiation will be there where this consciousness of great difference is recognised. That will be genuine search. Otherwise there must be something between which is non Kṛṣṇa, not conscious of His Infinite character. Some such wrong element between the two, if negotiation is direct, or with some substantial capital 'I have got, I can contact Him,' all this.

Try to stick closely to the feet of Nityānanda. By His grace you'll be able to come to Śrī Gaurāṅga. And if you can reach the feet of Śrī Gaurāṅga you've automatically got the grace of The Both of the highest quality. If we can fortunately follow that line, our prospect is of higher order. Not only quality, quantity, by everything.

To accept or not accept any advice that is all not compulsory, cannot be compulsory. Optional. The advice is given to us, we may accept or may not accept, always this position we note. But sincere consideration will help us to feel the truth. If any ulterior motive of conception about the Absolute is there, then it will ask me to avoid such method. Hare Kṛṣṇa. Hare Kṛṣṇa.

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Bhaktivinoda Ṭhākura's interpretation, *tṛṇād api sunīcena*, a blade of grass has got some real position, may be of lower nature, but generally some real position. But what is my case? Bhaktivinoda Ṭhākura has written that, "My case is more lower than the blade of grass. Why? It is a part of material existence but I'm misguided, misconceived *ahaṅkāra. Vikṛta svarūpa*, not in proper nature, but in a diseased condition, *vikṛta*, abnormal. A blade of grass has got its normal position, apparently. But what is the case in me? I'm beside myself, I'm mad, *vikṛta*, *citta*, *vikṛta*, not normal, abnormal. Abnormal position so I'm lower than the blade of grass." This is Bhaktivinoda Ṭhākura's interpretation.

And our Guru Mahārāja gives in another way. Prokta dasme sunicata nai [?] One who is an aggressor, enjoyer, there cannot be that humility of a blade of grass. Where there's aggression, aggressive tendency, there cannot be humility. So enjoyer, where there's this element of enjoyment, however little, there's no humility. That aggressive ego is present there. So we're to get the ideal of a blade of grass.

Tṛṇād api sunīcena, taror api sahiṣṇunā. Not only passive, but also actively supporting its enemy. When one is cutting the tree, tree gives him the shade from the sun also, protection. Not only no opposition, but also giving shelter to him. Then *amāninā mānadena*, you know what is honour, and don't want for yourself. But at the same time you'll have to give honour to others. This is the general direction how we shall proceed towards Infinite sound. Our approach towards Infinite will be of such character. *Pratiṣṭhā*, the honour is more than everything to us, that is position. No position. We've not got normal health but abnormal health, diseased condition, we're patients, so many.

So how to approach, a general direction is here how to approach. That is all, and here everything is in a diseased, abnormal condition. From abnormal to march towards high normal. Or towards whom whose will can create normality. What is normal, abnormal, that can be created by him. The standard maker, not standard bearer, but standard maker, designer of standard, free. Free from all rules, regulations, and destiner and designer. How to approach?

Prabhupāda has given, our Guru Mahārāja, given via media.

Vaiṣṇave pratiṣṭhā tata gaure nistha taha nahe _____ [?] Name, fame, recognition of the Vaiṣṇava. Try to get recognition from the Vaiṣṇava, they will admire you. How to acquire admiration from my Guru and Vaiṣṇava. Not admiration from the ordinary public, they're also abnormal thinkers like me or worse. But try if you want to have anything positive, try to have recognition certificate of a Vaiṣṇava. He'll not give you a bogus certificate, you can rely on that. That means you're on the real path. A certificate of a Vaiṣṇava means *vaiṣṇave pratiṣṭhā*, they admire us. Our Guru, Vaiṣṇava, sincere guardians, their admiration we must seek, and how we can attract their admiration if we go in a proper way.

That will be like lighthouses in the ocean for a ship. More tangible to us, Vaiṣṇava. So when we have faith in Vaiṣṇava, real, we're more in a safe position. So many reliable guardians on all sides, our capital should be there. So Kṛṣṇa and myself, there must be line Vaiṣṇava, so many guardians, our position will be safe. Otherwise we're nowhere, we're lost in the infinite. Only these lighthouses our support, and our hope, and sustaining - there is some shelter in a high road. What is that? Inn?

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Śrīla Śrīdhara Mahārāja: ...that is concrete help to our life in the journey towards Infinite. If a nation thinks always of the ultimate condition of this world of creation, that one day it will be dissolved wholesale, *mahāpralaya*, then the nation may not make any progress in the ordinary sense. So when they make any progress of either in private family life, or national life, in every way of life, if we look at from the infinite standard then no encouragement he'll receive for any progress here in the mortal and transient world. So the idea of infinite is not encouraging to us.

We're told to keep up to some tangible connection with the Infinite in the middle. Don't go to approach direct but indirectly. As this has been recommended in *śāstra* and *sādhu*, saints, so I'm working this program. And one day of course He will be gracious on me. When I must get grace from the Lord one day, I'm following this program. They have asked to take the Name, to serve

the Vaiṣṇava, this *Arca*, all these things, and one day we may earn His grace. So with my faith in the scripture and the advice of the *sādhu* we shall go on. This is the question of faith. Here we find what is faith. I'm following this program. It is mentioned in the scripture it is not possible for me to have direct connection with the Supreme. So I'm following this program recommended by the agents and the scripture only. One day when He will be satisfied with me He may give connection in me. I'm satisfied with this, I'm not so big, not so high. I'm not qualified to have direct connection. But I cannot but pray for His connection. I sincerely want Him, but I must follow the program. And when the time will come, considering they're on my head, they're always awake, *viṣṇo paramaṁ padaṁ sadā, paśyanti*.

[oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

The watching eye of the guardian is on my head always, of so many well wishers of mine. So I should not be very eager to reach the goal.

There is a tale that one Vaiṣṇava he's busy in the service of his Guru.
Then a call came from above, "O, a call has come for you to go to Vaikuṇṭha."
He says that, "I have no time to go there. I'm busy here in the service of my Guru Mahārāja. I have no time to attend the call that's coming direct from Nārāyaṇa."

Rādhā *dāsya*, this is the line of Rādhā *dāsya*. I'm more concerned with my next master. I'm more concerned with my father, not so much with the grandfather. Something like that. These things are necessary in the real transaction, not formal. When the transaction of real nature comes to our front then these things will help us a great deal. Not infinite in the material sense but on the upper side. Super subjective. It's not possible for me to have idea of that plane. Different planes all higher planes. In the lower also what is there in the fossil we can't follow. We can't follow what is the near objective within the near lower objective things what are there. But this is super subjective, infinite, super subjective. So we're nowhere, but still we have hope. We're recommended to follow a particular path to make impossible possible.

But mostly the wise men they're in favour of salvation, the complete retirement from the mortal world, negative side, the sorrow, affliction, etc. That may be possible, something tangible in their brain. But another higher plane and to have connection and to enter and get honourable service there, that is almost impossible to the scholarly section of the world. Salvation, ultimate renunciation, that has been considered to be the goal of the empirical scholars, general scholars. *Mukti*, to go above creation. To come into creation that is affliction. And to go above creation, the rules, laws of creation, to be born, to stay for some time then to die. That to avoid this problem the scholars generally recommend salvation.

But the Vaiṣṇava view is something wonderful, wonder of wonders. There is a life and only through submissive spirit that can be discovered. That there is a plane of life for the dedicated soul wholesale dedicated. That is Vaiṣṇava conception of things that is wonderful. And again the progress there that is all wonderful. God works wonders. Everywhere centre, nowhere circumference. Such a thing, peculiar conception. And to have faith in that, and more wonderful how to enter that soil, and more wonderful how to make progress there. All these things. It is strange even to our imagination, *kalpanā tīrtha*, imagination also cannot go so high. And we're to think of that as the only reality. The reality is there. All else is uncertain and entering into the jaw of death.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi. Nitāi. Nitāi. Gaura Hari. Gaura Hari.

When Mahāprabhu came with that *Nāma saṅkīrtana* which is beyond Brahmā, Śiva. Brahmā who is the master of this created world, and Mahādeva who is searching for the higher knowledge, searching, a complete search for the higher, very type of Mahādeva. The both parties were astounded when Mahāprabhu came down with this *Nāma saṅkīrtana* they all wonderfully stared at. "What is this? And everyone is qualified, the *brāhmaṇa* section, scholar, they say that it's specially the ignorant are qualified. *Jñāne prayāsa*. The scholarly section they're disqualified. What is this? *Nāma saṅkīrtana*, not to be neglected. A transcendental joy amongst so many, and marching towards demolishing everything." They're all, with their astounding eye wanted to have a glance of that.

So only it's possible when He Himself came to bestow, to distribute His own, He came to - His own treasury, wanted to give away His treasure to one and all, distributed, wholesale invitation - He came.

So that is our hope, and our consolation. If we can have faith in that sort of pastimes, then it may be easy for us. Just as a special train is coming from the destination, and anyhow to get admission into that, automatically it will take me to the goal. No necessity or any searching where I'm to go. Automatically it will take me to the goal. I've caught that special train.

So Nityānanda Prabhu He wandered from door to door, and with prayer that, "Please accept Śrī Gaurāṅga. What valuable thing is passing by your door you don't understand My boys. Get a ticket. I'm freely distributing now - a ticket I'm distributing freely, accept it. It will help beyond your understanding."

Such opportunity also comes by the grace of that Infinite. Gaura Hari. Gaura Hari bol. Nitāi Gaura.

To have faith in Śrī Gaurāṅga, that's to get much on the way to our goal. To come in His connection, a fair progress. Only mere acceptance of Him means a fair progress in the genuine way. But all these, how we can understand depends on our *sukṛti*, and that is *sādhu saṅga*. That is extended from the Infinite to recruit us, to help us in this lost region. The Lord's search for the lost servants. His campaign - search for lost servants. That is our hope. Our hope - His search for lost servants. In that campaign so many things are distributed. And we might have connected something, then that will help us to recognise our own. He's the cause. That is in the press - Lost Servant?

Badrināràyaṇa: Coming, by Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: Lord's Search For Lost Servant. A process, search from this side, but first search comes from that side. His search for the lost servant. The basis of our search corresponding search for Him. He's the seed of all, everything is there. All the seeds is with Him, especially of the good things, in Him.

So, due to my old age I feel weakness now and then. So I feel unfit to go further today. I close here my friends. Śrīmad Bhaktisiddhānta Saraswatī Prabhupāda kī jaya! Bhaktivedānta Swāmī Mahārāja kī jaya! Bhakta-vṛnda kī jaya! Hari Nāma Saṅkīrtana kī jaya! Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...position. Again, again we have to retrace here.

ye 'nye 'ravindākṣa vimukta-māninas, tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

Positive connection, as long as we have any positive connection of that fulfilment of life, the charm for this lower taste does not totally vanish. So mere salvation is not safe for us, again we're to retrace back. But if we can catch the in-carrying current, the positive side towards the centre, then we're more or less safe. If not, Vaiṣṇava *aparādha*. Vaiṣṇava *aparādha* is a thing which can again push us down from the higher position.

Devotee: How to protect from Vaiṣṇava *aparādha*?

Śrīla Śrīdhara Mahārāja: Vaiṣṇava *aparādha*, generally these rulings have been given to us.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

"Give respect to all - don't want respect from any quarter." This Mahāprabhu says, "Go on only with the help of the Divine Sound. You can make progress sufficiently and easily of all methods. But Vaiṣṇava *aparādha*, to fail, the only hindrance is Vaiṣṇava *aparādha*, our offence against the higher agents. But to save you, you shall have such attitude. *Tṛṇād api sunīc*, humbler than a blade of grass. *Taror api sahiṣṇunā*, if any undesirable things come to you, you'll have to tolerate that, in the spirit of toleration. And *amāni*, generally give respect to everyone, and don't want any respect, any position from anyone. With this method you go on, march on."

Devotee: Guru Mahārāja. It's very difficult for me to harmonise this spirit of *tṛṇād api sunīcena* with revolutionary against exploitation.

Śrīla Śrīdhara Mahārāja: What does he say? How to?

Devotee: It's difficult harmonise this *tṛṇād api sunīcena* with revolutionary spirit. Because if Gandhi thinks always...

Śrīla Śrīdhara Mahārāja: As much as you can do, the general instruction and caution given to you, as much you'll be able to obey this your life's path will be successful. Your prospect won't be hampered. If you don't, can't do, then possibility of your hampering in progress.

Devotee: Guru Mahārāja. He says, "It is difficult to harmonise this with a revolutionary spirit." He says, "Revolutionary spirit requires some sort of pride and force, and things like that." That is I think what he means.

Śrīla Śrīdhara Mahārāja: Revolutionary means, what do you mean by revolutionary?

Devotee: It means if Gandhi thinks everything is according God's will, he will not do nothing, and no revolution could come to make India free, for example. Everything accept as Kṛṣṇa's will, and nothing would be done against exploitation.

Devotee: Mahārāja. He says that, "If we're passive, like Gandhi, passive resistance...

Śrīla Śrīdhara Mahārāja: Passive?

Devotee: Yes. Then we cannot effect a revolution in the world, or in...

Śrīla Śrīdhara Mahārāja: I don't follow what he says.

Devotee: He feels that *tṛṇād api sunīcena, taror api sahiṣṇunā*, is very passive, he feels, and he, how to effect...

Devotee: There's so much exploitation that we have to...

Devotee: How to fight exploitation with acceptance or resignation?

Śrīla Śrīdhara Mahārāja: All your energy you're to utilise for the positive. And your defensive attitude will be such so it will create the greatest revolution. The whole of your energy will be used on the positive side. Your defensive attitude will be such. You can collect and utilise your whole energy towards positive direction. But direction not in a gross, but in the subtle way, and more efficient way. You'll capture the subtle forces. You'll invite the help of the Supreme more. You'll be able to - the sympathy of the centre if you go on in such way you'll get more power. Your defensive attitude is such. The whole of your energy will be utilised in the subtle form and you will progress highly, very finely, and in the innermost heart of the world. You'll capture the best element of the world, and the gross will be nowhere. The gentle power of nature will come to help you. And ultimately the gross surface will have to retire hopelessly, helplessly.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

Christ, apparently He lost His ground, His whole body gone, but He also disturbed. But then He captured the whole nation by that ideal, the subtle power. Apparently He lost His influence, even His own life, but He did not die thereby. He lived in His passive action, he lived, and more truly than His physical life. The Christ was there, could capture only by sacrifice.

So subtle forces come from that command to help you. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: Guru Mahārāja. What is this higher taste? You said, "Higher taste, *paraṁ dṛṣṭvā nivartate* [*Bhagavad-gītā*, 2.59]. What is that?

Śrīla Śrīdhara Mahārāja: Higher taste. That your inner self will say to you. In comparison you'll know yourself, higher. Higher means with more capturing power. Higher means that is in quality, mostly higher means in quality. That with a very small quantity you can give more in quality. Qualitatively more, quantitatively less, that is higher. Hare Kṛṣṇa.

Devotee: The whole cannot be less than the part. So in the higher enjoyment, everything should be there.

Śrīla Śrīdhara Mahārāja: But it depends upon the capacity of the receiver, how much is whole to him. Ha, ha. The pot, how much it can contain the water? The pot may be filled by only a part. A big jar, a part of that can fill up a small pot, more than that. Whole or part depends on the capacity of the receiver. Which is part to one is more than whole to another.

Hare Kṛṣṇa. Nitāi. Nitāi. Kṛṣṇa. Kṛṣṇa. _____ [?]
Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi.

Devotee: Guru Mahārāja. In *Śrī Guru And His Grace* you say that in connection with service the devotees may come in contact with money or *pratiṣṭhā* and such situations. So can you just elaborate how they can be used in the service of Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: We cannot understand what is the direct, what is the - to satisfy Kṛṣṇa. So through scripture and through His devotees we can understand that, the standard _____ [?] What is His desire we're to follow, until and unless, and generally we may not come in direct touch with Him. It is also not desirable, that it's almost impossible. So we're to connect to Him through scripture, His words, and His attendants, we can understand. And we can render service through them. Direct service is not possible for us.

It is so important, this point is very important, so important that the higher authorities of this department they say, "We want connection of the servant of the servant of the servant of the servant. In this way. Not direct connection with Him, nor direct connection with His direct servant. But servant of the servant of the servant. In this way."

Our position is so different from that of Kṛṣṇa, our Lord, that direct approach, what we think in our lower condition, that we must have some direct connection with Him. "Why the trespassers will come between my Lord and myself?" But that is theoretical. Practically when we want to get His connection, then by servant of the servant of the servant, that will be more tasteful and real to us. It is so peculiar. Like fools rush in where angels fear to tread. Generally in the lower stage, "If He's almighty, He's all powerful, He's all omniscient, all pervading, why we should not get any direct connection with Him? Why so many things between me and my Lord? Why all these things?" In our lower condition.

But when we approach the reality we find, "O, real connection with Him only we may have through His agents. And agents, they're like the blade of grass, chasma [?], spectacle, they enhance our position. Agent means they plead my cause. If I approach direct I'll be dumb. But through agent negotiation that is real, concrete thing, we'll have more thereby. In bare eye we can't see, with the help of spectacle we can see, something like that. They're all well wisher, well meaning, helping their best to the new recruits.

Hare Kṛṣṇa. Hare Kṛṣṇa. They're making, the Vaiṣṇava are making impossible possible. So *para-duḥkha duḥkhī*, their heart is crying for persons like us. Such is their position and nature, they're crying for the suffering of the worldly people, very eager to help us. That is their very nature is such, the Vaiṣṇava, *para-duḥkha duḥkhī*. We can get substantially only through them. Otherwise we do not know even what is what. We may be deceived very easily. But the agents, the super natured agents, they're our only hope. So Vaiṣṇavas are not enemy, not foreign thing, they're indispensable necessity in my progress towards my Lord.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Tapan, Gaura Kṛṣṇa gone? Ha, ha. Hare Kṛṣṇa. _____ [?] No fan, no fanection, clothe shedding. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Guru Mahārāja. A feeling of discouragement sometimes appears in the heart, because the position of autocracy...

Śrīla Śrīdhara Mahārāja: Always they're saying, *sādhu*, *śāstra*. It is sure to come, action, reaction, we're prey. Only we have a resolution then everything finished? Ordinary things are not easily achieved, and the greatest achievement will be such without any hindrance, any obstacles on the way? How we can expect that? So our solace, our consolation, our help, are the agents and through the advice and the saints. In all eventuality or adverse time we're to take shelter under them, what to do. "My position is such. Please give some help. I'm helpless." Only to throw...

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam
[tvayi jātāparādhānāṁ, tvam eva śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, p 86]

"We fall on the ground, again with the help of the ground we get up. When we slip and fall on the ground, and the very ground is our support to get to stand erect. *Bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam, tvayi jātāparādhānāṁ, tvam eva*. We commit offence against You, but there are no other agents who can help, only Your help, and that comes through Your agents."

They are of great utility to the - to all, always. Always guidance is necessary. When we're in lower stage we require help, and when we're even in perfect stage we're to render our services through some leaders of that department. Direct service is impossible. The permanent group is there, of the servitors, and we're to be connected with any group of such department. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, in all aspects there are permanent servitors, and we're only to be connected with a particular group. And through them we're to render our service to the Lord. And by their grace, very rarely we can have direct connection of the Lord. It is not impossible, but it's only through the grace of the higher servitors it is possible sometimes. When they send with some - "Take this thing and carry it to the Lord. He's here." By his order we can go. In this way we can have our direct service very rarely, by the grace of the eternal group of servitors, not crossing them.

Always we've got second hand position. A *jīva* soul, originating from the marginal potency, they cannot have primary chance of the nearest servitors. Always relative position through someone he's to directly serve. The permanent group is already there eternally. And they're benevolent, they're giving, they're not miser, they're not unjust. And what I get that is sufficient.

He's not bankrupt, that someone taking, that will be finished, others may not get, it is not. He's Absolute so no bankruptcy there.

85.10.05.B_85.10.06.A

Śrīla Śrīdhara Mahārāja: ...poetry, some *śloka*, some poem, eleven in number. *Upadeśāmṛta* the name.

vāco vegaṁ manasaḥ krodha-vegaṁ, [jihvā-vegam udaroprastha-vegam
etān vegān yo viṣaheta dhīraḥ, sarvām apīmāṁ pṛthivīṁ sa śiṣyāt]

["A sober person who can control the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world."] [*Upadeśāmṛta*, 1]

Then,

Devotee: *Jihvā-vegam udaroprastha-vegam*.

Śrīla Śrīdhara Mahārāja:

atyāhāraḥ prayāsaś ca, prajalpo niyamāgrahaḥ
[jana-saṅgaś ca laulyaṁ ca, ṣaḍbhir bhaktir vinaśyati]

["One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) *atyāhāra* - eating more than necessary or collecting more funds than required; (2) *prayāsa* - over-endeavouring for mundane things that are very difficult to obtain; (3) *prajalpa* - talking unnecessarily about mundane subject matters; (4) *niyamāgraha* - practising the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scripture and working independently or whimsically; (5) *jana-saṅga* - associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness; and (6) *laulyaṁ* - being greedy for mundane achievements."] [*Upadeśāmṛta*, 2]

All these things are given there, how a devotee who has got admission into the devotional school, what should be his nature, his conduct. That advice has been given there. We're to note and try to follow that. On the whole, to keep association with the devotee, and to dissociate with the non devotee. Main thing is that. Association can change us, help us and also spoil us. Bad association can spoil, and good association can help in progress. Association can give, association, *saṅga*, favourable environment, that is all, on the whole, to help our progress. The selection and the real connection with them. *Sādhu saṅga, sādhu saṅga*. And what is *saṅga*? *Saṅga* means not only physical nearness. *Saṅga* means,

dadāti pratigṛhṇāti guhyam ākhyāti pṛcchati
bhuṅkte bhojayate caiva [ṣaḍ-vidhaṁ prīti lakṣaṇam]

["Offering gifts in charity; accepting gifts in charity; revealing one's mind in confidence; enquiring confidentially; accepting *prasāda*; and offering *prasāda* are the six symptoms of love shared by one devotee and another."] [*Upadeśāmṛta*, 4]

To give and to take. *Dadāti pratigṛhṇāti guhyam ākhyāti*. And to reveal everything of the whole heart to him, and also to hear what is concealed within his heart. *Guhyam*, very private thing in my heart, that must be disclosed. And what's his private wealth within his heart, that I must get. *Guhyam ākhyāti pṛcchati*. I shall enquire what is the inner wealth in his heart. *Bhuṅkte bhojayate caiva*. And to serve him with food, and also to get some *prasādam* from him. *Ṣaḍ-vidhaṁ prīti lakṣaṇam*. By this we can have association proper. A close mixing with the *sādhu*, confidential mixing, to give and take, give and take. *Guhyam ākhyāti pṛcchati*.

Sādhana means that, that *śravaṇa*, *kīrtana*, *smaraṇa*, *vandana*, to cultivate with higher things requires our submission. *Praṅipāta*, *paripraśna*. Sincere enquiry and service. I want to serve the cause, not to lord it over. If the spirit within is to lord it over everything will be spoiled. It is not a plane where we can make masters of our own selves, it is not a plane of that type. So that will be the main thing.

I want Him, why? Not something that we can use according to my whim. But I'm going, I'm putting myself into fire, what I am that will vanish, and from within my real higher divine self will come out. With that idea, what I am, that's a nasty thing. But what is in me that is divine, noble. With this hope we shall go. The outer cases will be eliminated and the inner element will come out gradually. And I shall feel that this is the noble part in me. So for service, this is the all important thing. If we have, I want to serve, obey, and not to order. I'm going to a land where I shall only obey, but I won't order. But if in hierarchy I get some position, I shall order only to obey my master's command. That also will be possible, but for His cause, in a system.

[06:30 - 18:52 ?]

What is in connection with God that is divine. And however beautiful in the worldly standpoint, but if no connection with God, that is like rubbish. _____ [?] *karma phal*, so we're not safe in our present position.

[19:28 - 21:17 ?]
...
[21:41 - 24:00 ?]

Śrīla Śrīdhara Mahārāja: *Tṛṇād api sunīcena*, not in the physical sense, but in the real sense.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In consideration with the normal thinking persons. And here everyone abnormal thinking. So that is not the standard to measure whether one is forbearing, or he's humble. How to measure? From what standard? Standard is in the hands of the proper section, not improper, misguided souls, running, wandering with false errand. Kṛṣṇa. Kṛṣṇa.

[25:00 - 28:06 ?]

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Navadwīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Chaitanya Saraswat Maṭha kī jaya!
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Devotees: Jaya!

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Not always. It depends upon the position of the person _____ [?]

Devotee: And also if we can travel in time forwards and backwards in dream, or outside in space.

Śrīla Śrīdhara Mahārāja: That may indicate some position of us, where we are. What type of dream we're experiencing, it indicates sometimes on the whole what is the condition of our mental system. Where I'm moving, my subtle body moving in which plane.

Devotee: This *aprākṛta* region, is it similar to *prākṛta* in all respects?

Śrīla Śrīdhara Mahārāja: It is perverted reflection. Here the nastiness is not there, heyota barcita [?] This is contemptible, and that is good, excellent. Reflection but perverted.

Devotee: But in appearance and other respects it's equal, same?

Śrīla Śrīdhara Mahārāja: It may be same. Some difference there. The opposite side there, like very static, immaterial, that is powerless. But here it is very clear and strong, powerful. The indirect aspect, *vyatireka*, indirect aspect here. Here it's more strong, and there it is reduced to material existence, something inert.

Devotee: Māyā.

Śrīla Śrīdhara Mahārāja: But representation is there. cashyaysa kant silavar [?] Dāsa Goswāmī says.
Here which is very active in this plane, the indirect side of *līlā*, but there that is just like the statue there giving some impression of the existence. And positive is very perfectly active. Here positive side is little weakened. Like portrait there. Here in ideal, and there in practice, and that is negative side more idealistic but not very practical. Some difference we're told.

Goloka and Gokula. And to our wonder it is also mentioned that Goloka is a part of Gokula. Wonderful thing. In *prapañca līlā*, just as a drama which is representing the play of a village, that becomes successful in a rural position, not in town position. The expert players in the drama may be found in town, but if their subject of play is rural thing then it will be very much successful in a rural locality, not in town. Something like that. *Aprākṛta*, *prākṛta vat*, it is more successful in *prapañca* than in eternal aspect of the existence.

So many peculiarities that cannot satisfy our reasoning. The ways of Infinite in connection with finite is very perplexing. Vaikuṇṭha generally is thought to be Infinite. *Kuṇṭha* means narrowness, limit. No limit, that is Vaikuṇṭha. That is infinite characteristic is greater there, but that forms a

part of Goloka. Goloka Vṛndāvana, especially Vṛndāvana is told only sixteen [*krośas*], or thirty two miles area, but that can contain so many Vaikuṇṭha in it. Almost this is impossible in our thought. Kavirāja Goswāmī has mentioned,

ṣola-krośa vṛndāvana, — [śāstrera prakāśe / tāra eka-deśe vaikuṇṭhājāṇḍa-gaṇa bhāse]

["According to the revelations of revealed scripture, Vṛndāvana extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract."] [*Caitanya-caritāmṛta, Madhya-līlā*, 21.29]

That can contain Vaikuṇṭha in its one part. So *aprākṛta*, which is similar to this mundane world, it is of such nature. How to harmonise? Reason fails. Reason that continues in this world that fails there to follow. In the case of Infinite the finite thinkers cannot accommodate. They're mere instrument. Whatever little they can conjecture they say like that. Though finite but everything infinite in itself. In a particle of sand in Yamunā that is also infinite. If necessary it can display so many things, but they're posing as a particle of sand. So creepers are such that can produce Uddhava. *Kalpa-taru*, ordinary tree and that can give you anything you like. *Bhūmi cintāmaṇi, bhūmi* is also the sand, the articles of earth. *Cintāmaṇi*. Whatever you want that can give you that thing. So they're posing in that way but really they're part of infinite means infinite. Part of infinite means infinite. Infinite characteristic of infinite, that in all ways and means it is infinite. A part also represents infinite.

So, *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3], do your duty, don't try to understand. The environment is not to come within your first. So our tendency to serve, that is only admirable we're told. That has got some recognition in such a great unknown and unknowable matter. Do your duty. What is attached to you, go on doing sincerely. Whole attention you give to the discharge of your duty. That will bring your greatest fulfilment there.

And don't waste your energy to enquire about what others are doing or not. *Jñāna śūnya bhakti*. Both in case of our *sādhana* and also *siddhi*, mind your own lesson. Don't go to enquire about others. Whole energy you'll devote in your own - oil your own machine. Oil your own machine, that policy is most helpful. And that also with some dis-satisfactory nature. "I can't do my duty, I'm unable, unfit. What I should have done I can't do that." That is the nature of infinite, dissatisfaction.

Dissatisfaction here, "I can't get more. I have no command over the environment." Dissatisfaction.

And there the dissatisfaction that, "My part, what is attached to me, I can't do satisfactorily."

Concentration only to ones own function...

85.10.06.B_85.10.07.A

Śrīla Śrīdhara Mahārāja: [00:00 -09:57 ?] So it is harmonised. [10:00 - 10:37 ?]

Muhyanti yat sūrayaḥ. Not only a question of ordinary persons, but the scholars become dumb, puzzled, perplexed. *Muhyanti yat sūrayaḥ*, in the beginning of *Bhāgavatam* [1.1.1]. Whose nature is playing such that the scholars become perplexed to understand. That is the principal, the primary characteristic of Him. How it is possible? Our worldly knowledge cannot accommodate, harmonise, can't. *Muhyanti yat sūrayaḥ*.

So it is harmonised in autocracy. Ha, ha. "Let there be water." There was water. Laws fail, the conception of law, nature, regulation, all fails there, so autocratic thing. Everything coming from Him, everything is continued by Him, and everything gets end only by His desire. Such is the nature of the principal principle, main principle. He's there, but He's good. That is our solace.

We cannot see the king but the king is a good one. That is, in our heart we shall carry the impression and do our duty. He's our guardian. He's all good. And we're His slaves, no other alternative. And even to aspire after independence that is also bad, we're to understand. To search for explanation from the high, from the administration, explanation, that is also bad, revolting. So they're sent here, something like, they may not have, disloyal subjects are ousted. In that area that disparity can never grow. And from the *taṭasthā*, marginal position, those that cannot accommodate that thing they're sent this side.

"Work with your independent free will. You like independence, liberty, go and live there, and get the consequence."

But administration in the Absolute Good area is otherwise. None want to be elevated from there. More inclination to serve the centre, to spend on the centre, dissatisfaction there. "I can't do my duty according to my satisfaction." The positive, not dissatisfaction of the nature of revolting. That is the peculiarity. Serving in the positive means we want to serve more. Dissatisfaction is there, not complaint against the circumstances, they're all good. I'm bad. No question of injustice coming to him. Everything is good, I'm bad, I can't. This is the characteristic of the perfect dynamic character, it is dynamic, it is of that nature. Everything good, I'm bad. I like no working, no service. _____ [?]

...conclusion cannot but be there, by nature. The competition in itself is not bad. The dacoits also can compete, and donors also can compete. Looters, exploiters, also there may be competition amongst the exploiters, *guṇḍās*. And who are giving for the sake of the country, sacrificing their life, there also competition. So competition in itself is not bad. For which it is done, that is to be understood properly, for which this sort of competition. Who will do more service, which party doing more service to Kṛṣṇa.

So everything in *aprākṛta*, as the question begins. Everything is good, only the spirit is different, for Kṛṣṇa, for the centre, it is good. And for the part it is bad, at the sacrifice of the interest of the centre coming to the part. And what centre sends to the part that is all right. If we put food in the stomach, energy distributed to every part of the body that is normal, good. But if we're to inject some food in a part of the body that is abnormal.

Kṛṣ - ṇa. In-carrying, and from the centre carrying, also *na*. From the centre attracting and giving that in the heart, contract and, sometimes it contracts and expands. Expands then it's drawing blood, and contracting is sending blood to every part. So attracting service and giving satisfaction from the centre. Kṛṣ - ṇa. The general *līlā* is like that, pastimes like that.

Here also we do some service and get remuneration. But there the remuneration that is to make us more active, more healthy. What health naturally comes from the heart, centre, that engages the capacity of that locality. *'Dāsa' kari' vetana more deha prema-dhana*. More serving spirit is the remuneration. Not to be self centred and enjoy for our own, that is not the nature. That health, healthy and non healthy stage of our body. Connecting with the centre, controlled by the centre, that is the symptom of the healthy existence.

So centre carrying units, Vaiṣṇava, agent. We're lost. Our search for the proper agent will be of best interest to us, to whom we'll be able to have real connection of the centre. And gradually I'll be centralised, and everything will be automatic and healthy. Dislocated we are at present, and that is the trouble. That is the cause of all trouble, to be dislocated from the central current. Proper location, *svarūpa siddhi*, proper location, proper adjustment. So religion is adjustment proper, we heard so many times, often, from the lips of our Guru Mahārāja, proper adjustment. And dislocated means diseased, cut off from the centre.

Kṛṣ - ṇa. What is the centre? The Brahman conception, Paramātmā conception, Bhagavān conception. The scholars, enquirers, the Ācāryas who knows things about the centre, or who are representatives of the centre, they say that the nature of the cause of these three type. The inner controlling, the outer accommodating, and the dispenser of the prospect. The controller, designer and destiner, that aspect, Bhagavān. And that is one, working according to law, and another He's according without law. His grace does not have any regulation, above calculation, the grace, the affection, the love, and no bankruptcy. No explanation to any other for His action. That Absolute Good, that is Kṛṣṇa conception of the controller of anything and everything. How we're to connect with whom, that's the primary question.

Kṛṣṇa centred, Nārāyaṇa centred. Jīva Goswāmī says, "Bhagavān, the designer and destiner of everything, what is that principle? Only love can do that, and no power. Only Kṛṣṇa, not Nārāyaṇa. The law, the power, regulation, all these things, the resourcefulness, no. Only absolute control can come in the hand of the beauty. Beauties control is surviving everything, superseding everything. Beauty, affection, love, mercy, that can control the heart of the heart. And most extensive control, only that characteristic can have. And no physical power, or any law, any regulation, any justice, no. The real controller, appealer to our heart interest is that thing can control." This is Mahāprabhu's idea, *Bhāgavata's* idea. The real controller of everything, the inner most and most extensive control only beauty, that mercy, affection, love, of this nature that can have this. No power, no knowledge, nothing of the kind.

So Paramātmā Who controls from within, and Brahman the background which can contain everything within itself. They're but only some development from that prime cause of love. They cannot stand by itself. The Brahman, Paramātmā, Nārāyaṇa conception, only outer conception of the reality. The real reality is that love and mercy, affection, beauty. Our inner hankering of everything, harmony only can come only through that. This is the finding of *Śrīmad-Bhāgavatam* and Mahāprabhu Himself. Then so many details are there, but on the whole things are of this nature.

What is the time?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So I stop here.
Vāñchā-kalpatarubhyaś ca.
Bhaktisiddhānta Saraswatī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma.
Gaura Hari bol.

...

Badrinārāyaṇa: Ramakrishna.

Śrīla Śrīdhara Mahārāja: He's a *mūrkha pūjārī*, a stupid priest.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: He has done a good service to me. What I wanted to say in a civilised way, and he expressed in straight and rough way, what is impressive to the ordinary people. _____ [?]
Rāja guṇa and *tāma guṇa* mixed, that was the source of inspiration of Vivekānanda's lecture. Not *nirguṇa*, not even *satya guṇa*, but *tāma guṇa* and *rāja guṇa* mixed, represented in Vivekānanda. *Rājas tāma* ____ [?] Driven by these two lower forces of mind he's dancing. Nothing good in his nature or in his speech.

And Ramahaṁsa, Ramakrishna, *haṁsa* means goose, a great goose.
And Swāmī Mahārāja represented Ramakrishna Mission as Murgī Mission. Fond of the meat of *murgī*, that is cock.

Devotee: Chicken.

Śrīla Śrīdhara Mahārāja: Cock flesh eater.

...

...bālāḥ, pravadanti na paṇḍitāḥ.

[sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag, ubhayor vindate phalam]

["The learned do not support the opinion of the childishly foolish mundane rationalists (known as *karma-mīmāṁsakas*) who hold that the path of renunciation (*sāṅkhya-yoga*) and the path of action (*karma-yoga*) are separate. One who carefully follows either of these paths will achieve the same result."]
[*Bhagavad-gītā*, 5.4]

Understanding by elimination, from the gross towards the subtle. *Sāṅkhya*, external elimination, and *yoga* internal elimination. "This is not, this is not, this is not." In this way to search what is the original thing from which everything is coming forth, the search. *Sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ.*
Ekaṁ sāṅkhyaṁ ca yogaṁ ca, yaḥ paśyati sa paśyati.

[yat sāṅkhyaiḥ prāpyate sthānaṁ, tad yogair api gamyate
ekaṁ sāṅkhyaṁ ca yogaṁ ca, yaḥ paśyati sa paśyati]

["The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both these paths to be one and the same, certainly knows their true meaning."] [*Bhagavad-gītā*, 5.5]

He's seeing really, who can estimate both *sāṅkhya* and *yoga*, reaching the same goal. Ending in the searcher, one who is searching, that is the be all and end all, *jīvātmā*. And something on the other side, Paramātmā. But all these *āroha-panthā*, ascending method. But proper knowledge may come in the descending method.

[kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā]
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ

["The message of the *Vedas* is eternal religion, non-different from Me. When in the course of time those eternal teachings disappeared from view with the universal cataclysm, I imparted them to Lord Brahmā at the dawning of a new creation."] [*Śrīmad-Bhāgavatam*, 11.14.3] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, 9.34]

"I'm everything and I first intimated to the creator of this world, Brahmā, by inspiration, that I'm everything. And I imparted this truth to Brahmā, within. And from Brahmā that knowledge came in descent in this world through particular agents. But due to their specific character, of the receiver, that was mutilated in different ways. And some knowledge from the ascending method also came, and the descending truth that also according to the temperament of the receiver was represented in a variegated way. So now there's a jungle of different religious

conceptions, so many, the ascending, descending. Mutilated descending and ascending, both mixed, there's a jungle in the religious conception world. So when that becomes too much disturbing or puzzling, then I shall have to come again, or send My own agent to preach about the truth here in this world of ignorance. In this way I present it."

What is what, what is truth proper, what is the real conception of truth, the prime cause, our relationship with Him? Who am I? Who are we? *Dharma jijñāsā* in Jaiminī, what should be our duty? The name of the book, *What is our Duty*? *Dharma jijñāsā*. And *brahma jijñāsā* in *Vedānta*, what is the prime cause of this world? *Brahma jijñāsā*. And *kṛṣṇānusandhāna*, where is my guardian and friend? Kṛṣṇa. Enquiry after duty, enquiry after prime cause, Absolute Truth. And then the highest stage of enquiry about the Absolute Truth, my own heart satisfying friend, guardian, without whom I can't stay, maintain my existence. *Kṛṣṇānusandhāna*. Mahāprabhu.

Jñāna śūnya bhakti, independent of knowledge, fortune hunting, searching for the fortune, searching our fulfilment without the help of the knowledge. It is peculiar, searching without knowledge, how it is possible? Heart's search, search of the heart for the heart. Our real existence is there in the heart, not in the brain. This sort of understanding. We're not living in the brain but we're living in the heart. So search of the heart for the heart, that is love, that is *prema*. A different plane. The brain exercise cannot satisfy us. Today the world is in the need of heart, disgusted with brain. Now they're searching for the heart, mutual understanding of loving one another. Eliminating the love and sympathy the brain work is going to destroy the civilisation. Mutual understanding of the heart can save them from the disaster created by the brain. But without the brain's product of so much civilisation, the simple life in the jungle can satisfy the people. Blissful, less civilised peaceful nation, they're going on with their life. But brain development is dangerous if it is not helped by the development of the heart. So heart is more necessary for us than the brain. They're subservient.

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānañ ca yad ahaitukam

["If somehow with the help of the scriptures and His agents, the devotees or saints, we can develop our devotion, *bhakti*, then, the proper knowledge and proper apathy towards worldly substances will follow us."]
[*Śrīmad-Bhāgavatam*, 1.2.7]

Knowledge subservient to heart, that is healthy, wholesome. First devotion towards the centre, and then the outcome of that connection with the centre, submission with the centre, knowledge comes to help the service. That is healthy knowledge. Without that, knowledge is dangerous, suicidal.

jñāna-vairāgyādi — bhaktira kabhu nahe 'aṅga'
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga

["The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as non-violence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.145]

The knowledge and the *vairāgya*, indifference, non-attraction, they're not the necessary part of devotion, but the followers of devotion, product. They automatically follow the devotion, but not a necessary part of devotion. Automatically they come if one is a devotee necessary indifference to the non-attraction to the environment and knowledge about them, that will come automatically to him. But they cannot produce our indifference to the enjoyment of the environment or knowledge about them cannot produce devotion. Devotion is independent. It only comes through *sukṛti* by the grace of God, grace of the Absolute. That is not the product of our own ascending search, or our apathy towards the environment. Our indifference or apathy for the environment may give us sufficient time, we're not captured by their charm, so we may have sufficient leisure for searching. But searching upward...

85.10.07.A

Śrīla Śrīdhara Mahārāja: ...that time, "Gobha Gaṇeśa" he told me. "Ease lover" one place, that time he told me "Gobha Gaṇeśa." Gaṇeśa is a writer, but if he's made of cow dung - a cow dung made Gaṇeśa, or the writer, Gobha Gaṇeśa.

He told that, "Such new light came, it was necessary even for me to consult them in future, afterwards, such light came. I had got some satisfaction."

Thereby I got some satisfaction that I could appreciate those points which he's appreciating, that such ray does not come always, this time came, and Prabhupāda wanted to see them once more what came. I could appreciate in that level of Prabhupāda. That was to my satisfaction.

Badrinārāyaṇa: What explanation Mahārāja? You don't remember what explanation?

Śrīla Śrīdhara Mahārāja: No, no. Ha, ha, ha. I was always scattered, perplexed. Very scanty. Of course it's in *Bhāgavatam*, but specially new things came from him at that time. That was at the house of a particular man who was supposed to be initiated in a particular clan who says, Satya Ma [?] There is a section, a sub section in the religious *sampradāya* that call themselves the worshippers of *satyama*, *satya*, truth.

So Prabhupāda, "What is truth? You belong to a particular *sampradāya* who says that 'We're worshippers of truth. What is that truth?' He came and took this *śloka* from *Bhāgavatam* and began, "What is truth? Your conception of truth is not sufficient. Truth is such." In this way he wanted to explain that *satya-vrataṁ*. What is the relationship with the Absolute and truth of your conception? In different ways the truth has been shown here and the relation with God.

satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye
satyasya satyam ṛta-satya-netraṁ, satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ

[The demigods prayed: "O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."] [*Śrīmad-Bhāgavatam*, 10.2.26]

The Brahmā came and told this. "Who are You, and what is Your relation with what is known to us as truth? O You Absolute Truth, the so-called truths that are known to us in this world, what is Your relation with that conception of truth?" In that way it's dealt there. "You are above truth. You are within truth." In this way.

mayā tatam idaṁ sarvaṁ, [jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

"In this way that was shown, Your position with the so-called truth. You asked Yudhiṣṭhira to avoid the truth. Say what is false, generally encourage you. *Aśvatthāmā hata*. You say, Yudhiṣṭhira. But Yudhiṣṭhira hesitated, and in some way or other he repeated it, not in a straight way.

But some say Yudhiṣṭhira had to see the hell for saying that falsehood. And Madhvācārya says, "Because Yudhiṣṭhira could not obey Kṛṣṇa so he had to see the hell." Ha, ha.

Badrinārāyaṇa: And Kṛṣṇa stealing butter, Mahārāja.

Śrīla Śrīdhara Mahārāja: Ah! Always He's speaking lies, in Vṛndāvana, everywhere. What is truth, who knows what is truth? What is His whim, that is truth. Ha, ha, ha. Every part of Him is truth and something more. What conception we've got about truth? Truth means things under rules and regulations. But He can create truth - truth is such. What He wills that is truth, truth of truth,

satyasya satyam, satya-netraṁ. In this way His position with the truth has been represented in this variegated way. The conception of our truth, and His position, how, adjusted.

Eh? That ghost lady not come?

Badrinārāyaṇa: Yes Mahārāja, she's been sitting down here for more than twenty minutes.

Śrīla Śrīdhara Mahārāja: Last night, what was the suggestion of the ghost? Anything new?

Badrinārāyaṇa: Last night, nothing new? Any incidents, he didn't speak anything, no impressions?

Śrīla Śrīdhara Mahārāja: Why she's complaining against him towards us?

Lady guest: Nothing extraordinary.

Badrinārāyaṇa: Last night was nothing extraordinary, as previously.

Śrīla Śrīdhara Mahārāja: Oh. Does not affect him?

Lady guest: He's here, sitting...

Śrīla Śrīdhara Mahārāja: Can you not preach Kṛṣṇa consciousness to him?

Badrinārāyaṇa: She says the ghost is sitting here, that ghost is sitting right here, he's sitting here.

Śrīla Śrīdhara Mahārāja: Here, by her side?

Badrinārāyaṇa: Yes, by her side.

Lady guest: Every time _____ [?]

Śrīla Śrīdhara Mahārāja: He's hearing what I say?

[Group laughter] Yes, yes.

Śrīla Śrīdhara Mahārāja: Then, and how he receives it? Is he angry with me?

Lady guest: _____ [?]

Badrinārāyaṇa: No, he never gets angry, he only gets angry with her.

Śrīla Śrīdhara Mahārāja: What does he want her to do?

Lady guest: He only thinks I'm a stupid woman.

Śrīla Śrīdhara Mahārāja: "You obey me, what I say, obey me." That is his direction?

Badrināràyaṇa: He wants you to obey him? "Yes, yes, yes." He tells her that, "You're not an intelligent person."

Śrīla Śrīdhara Mahārāja: Who? Myself?

Badrināràyaṇa: No.

Śrīla Śrīdhara Mahārāja: She?

Badrināràyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: She's not intelligent?

Badrināràyaṇa: Yes. He tells her like that.

Śrīla Śrīdhara Mahārāja: And she comes from where? England, America, or India? Where? Africa?

Lady guest: Norway.

Badrināràyaṇa: No, Norway.

Śrīla Śrīdhara Mahārāja: Norway.

Badrināràyaṇa: Yes.

Lady guest: I emigrated to India.

Badrināràyaṇa: But where did the ghost come from?

Lady guest: Vṛndāvana, ghost Vṛndāvana.

Badrināràyaṇa: Oh, Mahārāja, she has come from Norway, but the ghost has come from Vṛndāvana. She met the ghost in Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Ghost in Vṛndāvana?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: What occasion?

Lady: It was *yatra* time when we start coming around...

Badrinārāyaṇa: What *yatra*? What time of the year?

Lady: _____ [?] Janmāṣṭamī, around that time. Then later on he entered my body. He was following me - was this new energy...

Badrinārāyaṇa: Maybe around festival time in Vṛndāvana, maybe Janmāṣṭamī, the ghost started following her, began to follow her. Then after some time entered...

Śrīla Śrīdhara Mahārāja: From where? Vṛndāvana, from where, Keśi *ghāṭa*? Keśi *ghāṭa* abode of so many Vṛndāvana ghosts.

Lady: I heard that Raman Reti. _____ [?]

Śrīla Śrīdhara Mahārāja: Raman Reti. He comes from - he's Bengali ghost, or UP, or where from? What is his side, nationality? He talks in Bengali, or Hindi?

Lady: _____ [?]

Badrinārāyaṇa: He speaks English?

Lady: He speaks English and some Hindi.

Śrīla Śrīdhara Mahārāja: Hindi and English.

Badrinārāyaṇa: What did the ghost doctor say?

Lady: The ghost doctor said he's a Brijavāsī.

Badrinārāyaṇa: She consulted one ghost doctor, and that doctor...

Śrīla Śrīdhara Mahārāja: Where?

Badrinārāyaṇa: In Vṛndāvana.

Lady: In Govardhana.

Badrinārāyaṇa: In Govardhana. And that doctor said that he was a Brijavāsī, the ghost was a Brijavāsī.

Śrīla Śrīdhara Mahārāja: Brijavāsī. His age?

Lady: He didn't say.

Badrinārāyaṇa: He didn't say. That is not known.

Śrīla Śrīdhara Mahārāja: Not known? So she can't see him? Only hears him? Can't see?

Lady: He comes and I can perceive him.

Badrinārāyaṇa: Some kind of perception, but not seeing perception, feeling.

Śrīla Śrīdhara Mahārāja: What he wants her to do?

Badrinārāyaṇa: What does he want you to do?

Lady: You know, he actually wants me to be with people who are spiritual.

Badrinārāyaṇa: He wants her to be with people who are very spiritual.

Lady: But he drags me down instead of helping up.

Śrīla Śrīdhara Mahārāja: He wants to take her to the spiritual authority? Eh?

Badrinārāyaṇa: Yes, something like that.

Śrīla Śrīdhara Mahārāja: Where? Then where he wants to take her? Govardhana, or Vṛndāvana, Rādhā Kuṇḍa, where? Spiritual person, where existing?

Lady: He wants me to meet with those.

Badrinārāyaṇa: Where?

Lady: Anywhere.

Badrinārāyaṇa: He wants me to be with devotees anywhere.

Śrīla Śrīdhara Mahārāja: Wandering, in the *tīrtha*?

Lady: _____ [?]

Śrīla Śrīdhara Mahārāja: And what relation he wants to have with her? As a motherly affection, or wife's affection, or what affection?

Lady: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...the highest of the spiritual personalities, he wants to be a creeper, a shrub in Vṛndāvana. So what is the position of the shrub and the grass of Vṛndāvana? Uddhava aspiring after that birth. We're to look at things in that way. To become a grass in Vṛndāvana requires highest capacity of devotion. Do you follow?

The sands also on the banks of the Yamunā all person from higher status. And how we can pass over that? How? Only for service. A servant can go on the bed of the king for service. A priest can go on the throne of the Lord if necessary for dressing the Lord. But all worshippable, venerable, and superior stuff to consider.

Jñāna śūnya bhakti. Child kicking the mother, when child is small, on the lap of the mother he's kicking in affection. Mother feels joy. So the atmosphere of affection, love, is very noble and high, and also harmonising. Affection, the basis is service. Service tendency develops into affection, love. No consideration of high and low. The Absolute is carrying the shoe of Nanda Mahārāja. Inconceivable. Through affection it is possible. Most astounding process of realisation, devotion is such. *Śrī-kṛṣṇākarṣiṇī ca sā*. The last result of affection that is devotion is to forcibly attract Kṛṣṇa.

kleśa-ghnī śubhadā mokṣa-, [laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva*, 1.17]

Bhakti, devotion, develops in this way. *Kleśa-ghnī*. All the troubles are finished, first stage. *Śubhadā*. All welfare comes. *Mokṣa-, laghutā-kṛt*. When devotee can conceive that *mokṣa*, mere liberation is nothing, positive gain is necessary, mere liberation has got no value, *mokṣa-, laghutā-kṛt*. *Sudurllabhā*. Still, even neglecting liberation it has to go high. A long path. *Mokṣa-, laghutā-kṛt. Sudurllabhā*. *Sāndrānanda -viśeṣātmā*. Some automatic, some spontaneous feeling of joy within, inexplicable. *Śrī-kṛṣṇākarṣiṇī ca sā*. And her last gift is to draw Kṛṣṇa towards him, the Autocrat, Absolute, to draw Him towards - this is the gift of devotion. Devotion will be such type. And its basis, unit is self surrendering. Surrendering for the cause has got so much power, however high, may be attracted by affection. Not in any other way. Heart giving, to give, to offer sincere offering of his own self of the finite can draw the Infinite towards him. Hearty attraction, hearty surrender, can attract the Infinite for the finite. Wonderful. Yogamāyā. So *bhakti* is

wonderful, devotion, self surrender is the basis. And progress, die, from deep to deeper reality. Only dynamic death, devotion is dynamic death. Dying, dying, dying, still dying, still dying. In the process of this selfish death in a dynamic character, no end. And it comes from Rādhārāṇī. She's the centre.

[sukha-rūpa kṛṣṇa kare sukha āsvādana] bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The potency, the negative side. The centre, that power that controls the whole negative side, it comes from there. It is Her shadow. She's commanding the whole serving aspect of the Lord in full. Wonderful. Representing the whole negative side, attracting the positive.

Proton and neutron, what is that? Proton and neutron, two aspects of things. *Puruṣa, prakṛti. Prakṛti* and *Puruṣa*, the nature and the substance.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari bol.

Heart giving, improvement, *ātma-nivedana*, to throw ones own self into the Infinite. And the character of Infinite, that centre carrying current, to catch the centre carrying current, Yogamāyā. And so many units are also being carried towards the centre. We're to have their company, *sādhu saṅga. Sādhu* means those that are being carried by the centre carrying current, marching towards centre.

Hare Kṛṣṇa. Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Love divine, *ruci*, the unit is taste, not to master anything, knowledge, to master anything and everything within the fist, to get knowledge. Knowledge tendency, to get everything within his fist. Heart's duty is to know, to appreciate its home, own soil, intuitive power, to understand home, the atmosphere of affection. I understand one aspect, here another aspect. So heart's duty, heart's function is to feel and know who is my own, similar home, to understand the home. The brain cannot understand home. Sweet heart, sweet brain, no such expression. Eh?

Devotees: No.

Śrīla Śrīdhara Mahārāja: Burning brain. Ha, ha, ha. But sweet heart. Like a flame, brain, like a flame, fire. Heart is soothing. Nitāi. Nitāi. Nitāi. Nitāi. Mahāprabhu gave recognition of the heart. And *Bhāgavatam* also. The ontology of the heart, superior position. We live there, the comfort, the happiness in the heart, not in the knowledge.

na hi jñānena sadṛśaṁ, pavitram iha vidyate
[tat svayaṁ yoga-saṁsiddhaḥ, kālenātmani vindati]

["Among the aforementioned practices of sacrifice, austerity, and yoga, there is nothing as pure as divine knowledge. After a long time, a person who has achieved perfection in his practice on the path of selfless action realises such knowledge spontaneously within his heart."] [*Bhagavad-gītā*, 4.38]

In comparison with energy, brain is superior, selects how to guide energy, what energy is useful, what is not useful, it's the master of the matter. But heart is the master of life, superior to knowledge and energy. *Karma, jñāna*. And the *yoga* gives us mystic power, that is also a sort of lord-ship over this material nature in subtle form. But all dismissed.

jñāne prayāsam udapāsya namanta eva, jīvanti san-mukharitāṁ [bhavadīya-vārtām
sthāne sthitāḥ śruti-gatāṁ tanu-vāṅ-manobhir, ye prāyaśo 'jita jito 'py asi tais tri-lokyām]

["Oh Lord, Oh Unconquerable One, those devotees who, completely giving up all attempts on the path of *jñāna* of attaining the non-differentiated platform known as Brahman by hearing the transcendental narratives of Your pastimes, which emanates from the lotus mouths of the *mahā-bhāgavat sādhus* and pass their lives by engaging their body, mind and words in pure devotion, easily conquer You (they easily get Your transcendental association), although You are the most difficult to attain in the three worlds."]
[*Śrīmad-Bhāgavatam*, 10.14.3]

Giving up everything exclusively devoted to the association of the *sādhu*, and very eager to hear about his Lord of heart. "Where is my heart? Where is my Lord, my Master? There is my heart, and where is heart, I'm there. Where is brain I may not be there. Where is energy I may not be there. But where is heart I'm there." So heart is the all important thing in us, and heart's transaction is devotion. It is noble, it can give itself, and it can have also in return such thing. Heart can conquer heart.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Badrinārāyaṇa: And Mahārāja, heart is the centre of eruption also.

Śrīla Śrīdhara Mahārāja: Eruption.

Badrinārāyaṇa: Yes. As the volcano will erupt from there.

Śrīla Śrīdhara Mahārāja: Eruption. And not the head, not the head of the hill can produce eruption, but the heart.

Badrinārāyaṇa: The head will produce corruption.

Śrīla Śrīdhara Mahārāja: Here is our Bhāgavata Bhusan.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Purī Mahārāja is always silent.

Badrināràyaṇa: He says he has many questions.

Śrīla Śrīdhara Mahārāja: Many questions?

Badrināràyaṇa: Yes, too many questions.

Śrīla Śrīdhara Mahārāja: Too many questions? And watching without making question he's only watching, trying to get solution from the atmosphere of Dhāma. Dhāma is living. Let me see how living, whether without asking she may fulfil my hunger. Expectant attitude to read and read and gather.

But we're told *kīrtana* is more effective, more earning. Whatever small I have got, to give it to others that is the dynamic character transaction. To get and to distribute, that is rolling business. Rolling business is *kīrtana*. Whatever small I have got, to give delivery to that, and imbibe more, indent more. *Kīrtana* is rolling business. The small capital when it is utilised in rolling it may work for many. More capital coming and going, coming and going. So Mahāprabhu recommended *kīrtana*. Make you empty, give up and you will have, the nature will supply, and suffers no vacuum. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. More you give, more you have. Dayādhara understands rolling business.

Badrināràyaṇa: Quite well.

Śrīla Śrīdhara Mahārāja: Is it? Two sides. Going here, there, takes something from this, and again when comes takes something from there.

Badrināràyaṇa: He's properly adjusted.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. And also very intensified character.

Haṁsadūta brought him to me, "That I can't control him, a man of his position. I'm giving him to you." With this attitude Haṁsadūta came and brought Dayādhara to me. "I don't think that I'm qualified to control him, so I offer him to you." These were his words.

Today Sītā Navami. Day after tomorrow is Lalitā Saptami. And the day after is Rādhāṣṭamī.

Once I heard direct from the lips of Prabhupāda, "The best day of the year, Rādhāṣṭamī. We consider Rādhāṣṭamī to be the best day of the whole year. In infinite, rolling infinite, that the day is considered to be the best for us, most auspicious, and most useful, most liberal, most benevolent, beautiful, everything. Our fortune. Hare Kṛṣṇa. Hare Kṛṣṇa.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāja- Mahābhāva - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

Who'll come here to inform us, the most noble position of Rādhārāṇī to the world? Heart giving to the Absolute heart giving is there. How can one surrender to the most highest capacity, surrender in the highest capacity, highest standard, She represents. So that's the characteristic of the negative, earnestness to surrender to the positive in the highest degree. And ecstasy, satisfaction in giving. Satisfaction in taking, and satisfaction in giving is of higher order, purer order. And that is in acme there. So what should be our attitude towards that centre of sacrifice, the greatest fortune. And Gaurāṅga came and made it known to the public.

Our Dr. Dinishen [?] told that, "So long the Sati, Savitri, Damayanti, Draupadi, all these ladies character was very much appreciated and considered to be the noblest. But when Rādhārāṇī's character entered through the *Brahma-vaivarta Purāṇa*, into the literature, all became pale. The character of Rādhārāṇī entered through the *Purāṇa* into our literature, all other ideals of the ladies so high considered here all became pale."

So Gaurāṅga pointed out the highest acme in our noble aspiration is there in Śrī Rādhikā. So much sacrifice has never been conceived in the world anywhere. Not only twenty four hours engagement, but the degree, the intensity of self giving. Not only quantity but quality, both quantity and quality in its fullest position is there. Gaurāṅga Deva told. And He Himself Kṛṣṇa in the mood of Rādhārāṇī, He knows that very well. Kṛṣṇa knows Rādhārāṇī very well. So much so that He Himself attracted to taste the mood of Rādhārāṇī and became Mahāprabhu.

"What is in Her that's charming Me? I'm told to be centre of all ecstasy, *akhila-rasāmṛta-murtiḥ*, I'm told. But how to taste Me? How should I know Myself? Only Rādhārāṇī knows Me best, so in Her mood I'm to taste Myself what am I. What am I, and at the same time what is Her mood, what is that thing, that element?"

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt

tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

["Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."] [*Caitanya-caritamrta, Ādi-līlā,* 1.6]

That Kṛṣṇa came when in the womb of Śacīdevī, He came with these threefold ideas. To understand Him, who is He. And to Whom He's the highest, His worth, His value, Whose value becomes extreme where, in what market? "And how the pleasure, the income, and what is the profit of those that come to exploit Me? I can also be exploited. I'm at their hands." Kṛṣṇa tried to maintain His Own position, but He could do it everywhere, only He could not manage Himself before Rādhārāṇī. As Rādhārāṇī wanted He's forced to be in the same condition. Such is the power controlling the Absolute. Will. "Our free will, I can do anything and everything, but there is some such thing which can control My free will and to attract, and compel Me to follow that idea." *Hy asvatantra iva dvija*.

[ahaṁ bhakta-parārdhīno, hy asvatantra iva dvija
sādhubhir grasta-hṛdayo, bhaktair bhakta-jana-priyaḥ]

[The Lord tells Durvāsā: "I am the slave of My devotees; I have no freedom apart from their will. Because they are completely pure and devoted to Me, My heart is controlled by them, and I reside always in their hearts. I am dependent not only on My devotees, but even on the servants of My devotees. Even the servants of My devotees are dear to Me."] [*Śrīmad-Bhāgavatam*, 9.4.63]

"Though I'm Absolute, but to My devotees I become a play doll in their hand."

There is such power. Apparently that is very - they're all under links, they all come to serve us but become masters. The servants become masters. The service may be so high that the servant becomes master of the master. It is possible. Such is devotion, *bhakti*.

Sītā Devī is called as Yogamāyā. *Advaita patnī*. Mahā Viṣṇu. Advaita. And His potency is Yogamāyā, part of Yogamāyā. Jāhnavā Devī of Yogamāyā. Yogamāyā for the beginners. Advaita Prabhu, Sītā Devī, They're the necessity of the beginners. Then in higher plane Nityānanda Prabhu, Jāhnavā Devī, comes to our help. Then Gadādhara Paṇḍita.

Śrīla Śrīdhara Mahārāja: ...almost non existing to us in our present condition, but it is really the substantial thing, and it has got superseding existence. Others may vanish but faith will stand forever, and through faith only. That is the particular potency of Śrī Rādhārāṇī.

sukha-rūpa kṛṣṇa kare sukha āsvādana, [bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī- śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The ecstasy itself or Himself is Kṛṣṇa. He feels Himself, He tastes Himself, He enjoys Himself. But *bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa*, but to transmit, to distribute that sort of ecstatic ecstasy, joy to others, it is only possible through faith, through *śraddhā*. Through faith, *'hlādinī'-kāraṇa*, it is the very nature of the *hlādinī śakti*, that is represented by Rādhārāṇī in full. That can transmit Kṛṣṇa consciousness to outside, to the devotees. So faith, faith is the halo of Rādhikā, Rādhārāṇī, by the light of which others may understand Kṛṣṇa. Negative combined with positive gives Their understanding, Their utility towards outside. All parts of negatives: the mother negative, the centre negative, can expand, can transmit that sort of faith, that sort of joy. So *śraddhā* means faith. A peculiar substantial thing that is to be understood by us, understood. Enquire and understand what is that. It is not mere abstract, but,

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti [saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

We are wakeful in this material world, but there are others who are completely awake in that plane of faith. And this world of matter is underground, is far away from their conception, the world of enjoyment. This tangible world of enjoyment and exploitation, that is far, far away. They're deeply engaged in that world of service through faith, *śraddhā*. Even to require to see Kṛṣṇa, that is also a kind of enjoyment to them.

"No, we won't disturb His sweet will. Whenever He likes He may call for us and then I shall get a chance to see Him, otherwise not. For my satisfaction, I shall want Kṛṣṇa. 'Oh, Kṛṣṇa come and

stand before me and I shall see You.' That is a kind of imposition of our exploiting nature. The devotee does not want that. "For the satisfaction of my eye, or of my inner hankering You come and You show before me." That is, the real devotees, proper devotion does not allow these thoughts in their mind about Him. Whenever necessity He will feel, He will call for me and I shall get a chance of seeing Him. That is...

Mādhavendra Purī he was fasting, he does not beg even his livelihood from others. If it comes automatically he may take that otherwise he fasts. Kṛṣṇa came and supplied some food to him, and also made the remark, "Why Purī you do not go to beg for your food? Why do you do so?"

We think, "Oh, Mādhavendra Purī was very fortunate. Kṛṣṇa came Himself and supplied food to him."

But higher devotion we find in Sanātana. When Rādhārāṇī came and supplied foodstuff to Rūpa Goswāmī for cooking this *paramānna*, milk rice, Sanātana Goswāmī was very much disturbed at heart. "What is this Rūpa? Did you aspire after something for me?"

"Yes, I did my Lord, my Gurudeva. I thought that if I get some milk and rice I can prepare *paramānna* which is very favourite to you; and to invite you for that *prasādam*."

"Oh! You have done so wrong. It is so tasteful. I have never found such taste in these ordinary things here. It must have some peculiar origin. Who gave you these materials? You wanted and it was supplied to you. Who gave it?"

"A girl came and in the name of their family, guardians, presented this to me."

When Sanātana Goswāmī went to enquire who is that girl, that girl was not found in that village, nearby Yāvaṭa. Then Sanātana Goswāmī could understand that Rādhārāṇī came and supplied this. "We're hunting after Her for service, to serve Her, and She came and served us. What is this? The opposite thing. What have you done my brother, what have you done? You wanted something for me and that was supplied by Her. This is just the opposite. We want Her for Her service, and She came and served us and went away. It is a great misfortune." He was very much dissatisfied and went away with that sort of mind.

Rūpa Goswāmī could not take that *prasādam*. He invited his Guru and he found that it was just the opposite. "I wanted to satisfy him, to serve him, to satisfy him. But my heart, Lord, thought it otherwise. He was dissatisfied and left the place. How I can take *prasādam*?" He also ran after him to satisfy.

So Kṛṣṇa carried food for Mādhavendra Purī, that was in some consideration a very great fortune, but here that was done and that was considered to be a great misfortune. So higher kind of devotion never wants that Kṛṣṇa will come and serve us, supply. "Oh, give me *darśana*," and He will come and give you *darśana*. To impose our whim on Him, this is not service proper. Whatever He likes He will do. And whatever is necessary from us, if we're given chance to supply that, we shall think ourselves fortunate. Exhaustively eliminated, all our desires to the extreme, and fully to place one self in the disposal of the Supreme Lord; Who is to command, Who is to order, and never to carry out any order, any way. *Yoga-kṣemaṁ vahāmy aham*.

[ananyāś cintayanto māṁ, ye janāḥ paryupāsate

teṣāṁ nityābhiyuktānāṁ, yoga-kṣemaṁ vahāmy aham]

["I personally assume the whole responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me alone, and who worship Me exclusively in all respects."] [*Bhagavad-gītā*, 9.22]

It is His nature that He's eager to supply everything for His devotees. But devotees do not like that He will carry these necessities to him. Higher devotees they don't like that Kṛṣṇa will supply him with anything, do some service to the devotee. Their pure devotion is like that. *Śraddhā*, faith, through faith. "He's my Lord, I don't want to have a *darśana* to satisfy my lower faculties, that 'He is, He is.' That is a very lower class of faith: that once that, 'If I can see Him, then I'm satisfy that He is.' This faith, we have got no capacity to see Him, to be a subject and to make Him object. It is lower kind. But higher kind, 'He is.' Faith, intense faith proves that 'He is, the Cause is.' Where from comes this effect, that wonderful cause of everything is there.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
[yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]
[*Taittirīya-Upaniṣad*, 3.1]

Cārvāka, Epicurus class: "No, no. No God. No higher substance. Whatever we see on the surface that is enough."

But deeper faith says that the cause is there from which everything is coming, and everything is maintained, and everything at last enters into Him. The cause is there. Only the effect is not everything, but cause is there. And what is the nature of the cause? Some say like Brahman, some say like Paramātmā, some say like Bhagavān. God, destiner and designer of everything. Who has created, and Who is controlling everything are automatically existing with Him, as His potency, particular type. In this way, faith.

sakala chāḍiyā bhāi, śraddhādevīra [guṇa gāi, yanra kṛpa bhakti dite pare]
[Śrīla Bhaktivinoda Ṭhākura]

Give up everything. Give up everything. Only try to keep the faith and everything is there. Everything is there. Don't require any proof, that is meanness. That is meanness to search after proof, whether it is or not. It is that deep faith says 'Yes, He is.'

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati, [tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

Everything in Him and He's everywhere. What is His characteristic? What I'm searching for? *Oṁkāra*, the seed of everything, theism. The seed of theism is *Oṁkāra*. *Oṁ* means "Yes," a big "Yes," always. Wherever I cast my glance, eye, to search something, in one word it is, "Yes." What you are searching it is. You are searching for happiness, pleasure, joy, here the joy is fulfilment. Yes, fulfilment, in one word the answer: "Yes," Whatever you're searching about, fulfilment. You're in want? You want fulfilment? Fulfilment is there, in one word. Then it becomes like *Gāyatrī*, then becomes *Veda*, then becomes *Vedānta*, then it comes to, has the shape of *Śrīmad-Bhāgavatam*, the *līlā*. The *Upaniṣads* they say, *Śrutis* they say, after getting the advantage of participating in the *rasa līlā* of Krsna, "Oh, we could not conceived so much! We could not say to the public about *rasa* of such a higher type. Yes."

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]
[*Taittirīya Upaniṣad*, 2.7] & [*Gauḍīya Kaṇṭhahāra*, 9.2] & [Collection of *ślokas*, 406]

"*Rasaṁ*, He's *ānandam*, *ānanda*, *rasa*, *ānanda*, is of this type. It has got such a play? We could not understand so much, and we could not give it to the public. So we beg forgiveness My Lord! You are so ecstatic substance, that cannot be conceived in any way. This is the full play of Your joyous pastimes. We could not catch it. So we beg forgiveness. We failed, we fail to intimate to the public, to ordinary people, that the joy, the higher joy is of such kind. The fulfilment to the extreme. What we rather hated, the last connection, *kāma*, the last connection with the hate, that it is nasty. But this is so beautiful, it is so higher, so beautiful. Even the union of the man and woman, something like that, which is to be hated, which is to be eliminated. And we find the ecstatic joy includes that even. That is also present, it is? We could not understand my Lord. We rather, what we supplied that is rather dry thing in comparison with this sort of joyous life."

So faith; what is faith, what is *sraddha*? We should go to the devotees for the faith. So many pillars standing with faith! Electricity is everywhere we're told, but there are so many dynamos that can show electric power. So, there are so many devotees, past and present, with whom we can find real Godliness. They're standing like pillars, the faith, their dealings, everything.

We shall go to the Christ, his ideal, his way of sacrifice, that will encourage faith in us. That will increase faith in us. "Yes." Christ proves.

So many *jīva*. Prahlāda. What sort of devotee Prahlāda is! When we come to this in history of a such life like Prahlāda, then our heart is filled up. "Oh, faith is, God is there."

In this way, the devotees, when we have attention to the devotees we rise to a particular higher standard of faith. And they help us. We're in safe position when we've got an attention towards the devotee. So many pillars standing and proving that "He is there." Substantially neglecting these things for our enjoyment, and stands with their head erect to show, to say, to declare, that there is the Supreme Entity. "We have seen, we have experienced all this."

So faith in devotees it is very substantial help to the devotees. To have faith in devotee, Vaiṣṇava. So their position is not flickering, it is firm position, who have got faith in the devotees, Vaiṣṇava. So when one has got faith in Vaiṣṇava, devotees, then his faith, his devotion is of some tangible character. Otherwise, this connection, the beginners, when no faith in devotee, but some abstract faith in the Lord, that is not reliable. The devotion comes to reliable standard when one can find devotion in the devotee and gives importance to them. Above *śāstra*, above scripture, the devotees are there. And our faith in the devotees in a real way is something tangible for us, *madhyama adhikāra*.

And *uttama adhikāra* in the higher stage, one can see the trace of the Supreme Entity everywhere. In every movement, that it is His will. He is there, He is there. Only the middle things that gives opposition, that is gone, and direct connection with the Supreme awakes. The barriers within, that is taken off. That is His *līlā*. Sometimes hide-and-seek, He sometimes likes to play hide-and-seek with the devotees. Sometimes comes clear and sometimes go vague. And then the devotee begins to cry. "Where You are my Lord? I don't feel You, I can't see You. How can I stand? How can I continue my life? How can I live? Without You I can't live. So charming, so joyous, and so fulfilment giving. I can't stay without Your connection." In this way they begin to wail and cry.

yo māṁ paśyati sarvatra, [sarvaṁ ca mayi paśyati, tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and sees the whole creation in Me alone, I am never unseen for him, and he is never unwitnessed by Me - he never fails in thinking of Me."] [*Bhagavad-gītā*, 6.30]

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni [bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]

[*Śrīmad-Bhāgavatam*, 11.2.45]

He is. All other things are only dependent things. If we want to trace their cause, cause is something, and that cause of cause is another thing, in this way. But when we find that personal

beauty, charm, then we think, "Oh, this is the final thing we're searching after, the whole world here is searching after."

_____ [?]

"Oh, you mountain, you Himālaya, you Alps, you Sumeru! What are you searching for with your head erect? Have you seen the creator of this world, and have you attained fulfilment of your life? Have you seen Him?"

So in that way a devotee feels in his heart, everything is searching for Him, and He's the fulfilment of life. In the life or death, life and death, nothing tangible which should attract our attention. So in this phenomenal, in the world, in the world of death and birth our inner heart search after something eternal. Eternal, *sat*, and the consciousness satisfy our knowledge, and *cit*, and *ānandam*, giving our, satisfying our hankering after beauty and love. Love is the fulfilment of life we shall be able to understand. When love awakens the function of brain is gone away. What we're searching, brain is searching for something, and when that is got he retires. Retires, that is the peculiar particular phase of our life.

Wherever we are we're automatically searching, searching, searching for that Yes, big Yes. Oṁ. Oṁ means big Yes; what you're searching it is, it is. What your inner heart hankers after that exists, that is existing, and that is solved. From Oṁkāra the Gāyatrī, whatever apparently you see, go to the inner thing, the object of the Lord of your search is there. And then the *Vedas - veda bharati*. Then *Bhāgavatam* coming to give description of the ecstatic side, joyful side of the Lord. That He comes so close to the finite; Infinite comes so close to the finite, that the finite thinks He's one of us. He's one of us. He plays the part of such near friend to us, that we think that He's one of us. And that is His highest grace, kindness. And also our highest attainment is there in Vṛndāvana.

Mahāprabhu told that. "Eliminate all other things and make hit of that Vṛndāvana Lord Śrī Kṛṣṇa. Svayaṁ-Bhagavān, the God of Gods, Lord of Lords, He is. Source of all, so many majestic show of the supernatural power. So search for Kṛṣṇa." Mahāprabhu told in one word. "No other alternative, no other duty in this world. What I say, search for Kṛṣṇa. Take His Name and talk about Him. Whatever you do you mingle with Kṛṣṇa consciousness and go on. You will get your fulfilment of life very shortly, very swiftly. Go on taking His Name and searching, and talking. Whether you are sleeping, eating, working, quarrelling, whatever you're doing mixed with Kṛṣṇa, and go on doing, anyhow."

But Kṛṣṇa, that may not be only a sham thing, not hypocrisy, but be sincere. Sincere search is necessary for Him. And that you will get help in that direction from the real devotees. With the help of the scriptures and the devotees, and your sincerity within you, go on searching about Kṛṣṇa. "Where are You?" Everywhere, whomever you meet talk about Krsna, don't talk about death. Death or the prey of death, the children, the wife, the money, everything is to evaporate next moment. Don't think any more about them. The eternal joy, in every step of your life, only do for that. Kṛṣṇa is not your concoction. Kṛṣṇa, He's the source. Source is *sādhu* and *śāstra*,

there, not in this mundane world of your enjoyment. And neither the abhorrence, the renunciation, will you find Kṛṣṇa. Kṛṣṇa is in the *sādhu*, the positive enquiry of the heart.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Those that are carried by the charm of the external world they can't understand what is their inner requirement. They're unfortunate. So the main thing, to keep company with the *sādhu* who has got real faith in Kṛṣṇa. It is very, very, very rare in this world to find such a *sādhu*. But if you once get that, make it the crown of your head, and any way by the help of that association.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge sarva-siddhi haya

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

Śukadeva Goswāmī says, "One moment is sufficient for your highest attainment, if properly used." If one moment can be properly used sufficiently, no necessity of long, long, long life, no necessity. But only a point of time is sufficient to solve the whole problem of your life if it's properly used with *sādhu saṅga*. *Sādhu saṅga*, agent of Krsna, try to associate, at all cost try to associate, to utilise that. One moment is sufficient.

kiṁ pramattasya bahubhir, parokṣair hāyanair iha
varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

What is the necessity of ages, and ages, long and long, if we're unconscious of our own interest? And if properly used one moment is sufficient to solve the whole problem of our life, for which eternally we're wandering about. Hare Kṛṣṇa. We must be wakeful to our interest; we must not be negligent. Wakeful, wakeful of our own interest.

And Mahāprabhu came to tell us what is our real interest within. "You do not know your own heart, you do not know, you are a foreigner to your own heart and its demand. This is the wealth within your heart, and try to find out that." That was the direction of Mahāprabhu. "It is within you, and the foreign things you are to eliminate and your heart find you'll find a temple of Kṛṣṇa. Your heart within that is temple of Kṛṣṇa. So you search your own heart you will find Kṛṣṇa there with the help of a proper guide. Proper guide, it is not a foreign thing to you, it is there. Every heart is a temple of the Lord. It is your own thing, your home, back to God back to home."

Gaura Hari. Gaura Hari. I won't speak any longer. Getting tired. Gaura Hari bol. Nitāi. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Any experience about the Lord must have to come from upper to lower, does not depend on us. Only we can increase the intensity of hankering. That is in our *sevonmukhe*, serving attitude. And it is His whim whether He will come to this plane or not. That is transcendental substance, He moves according to His sweet will. He may come down or may not, His whim, He's free. Only we can increase our earnestness for His presence. Potency and the owner of the potency. Though inseparably connected, but we are a particular potency, a marginal potency we should think generally. And He's everywhere, He's nowhere, everything in Him, nothing in Him; peculiar mystic position. So our duty is to try to serve Him, and we should not make much of feeling Him, either by mind, or by body, or even by intelligence. He's such, He's everywhere, He's nowhere. In a flash He may show, "Yes, I'm here." And when we're earnestly searching Him, we find nowhere. Independent mentality, His nature is independent, He's such. We can search but we cannot say that we shall find Him.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

Our duty to devote cent percent, and most intensely for Him, only to serve Him. And service does not mean that we must come in direct contact with Him. Remote service, that is also service. Through His devotees, that is tangible something. We shall try to serve Him through His devotees, without any expectation of any reward, even that we can have His *darśana* once. No, no desire, only to serve, only want to be utilised by Him. That little energy that we've got, that must be utilised for His cause. We're His potency and we should prove that we belong to Him. He may embrace, or He may kick out, or even He may be indifferent. Whatever He likes He may do. But I have no other alternative but to serve Him. This sort of exclusive attitude, which has got no plea, that 'if He does not do so I won't want to go to Him. I shall join the atheist company, or

the *māyāvādī* company. I shall go. If you don't come to satisfy me then I shall seek my own way, I don't want you." Ha, ha, ha. If there's such a tinge then we're far away. No other alternative.

Yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ. We've got no other alternative but to serve Him. Search means to serve. I want to be utilised for His cause, whatever petty service it may be. Nothing is petty when anything is in His connection, the least connection, from far away. He need not please me, even by feeling His *darśana* in a lightening way. The whole thing depends on Him, unconditional. If conditional then we're far away. Unconditional offering towards Him, that is the faith of the highest type. Highest type of the faith is of such characteristic. No condition, no condition, only I want to be satisfied if I get only a chance of His service from far, far away, through some medium, or many mediums. Not only one medium, but *dāsa-dāsa-dāsānudāsatvam*. Servant of the servant, of the servant, of the servant, far, far away but His connection. So my energy may go through the devotees towards that direction, towards the centre, towards the centre of fulfilment. Anyhow I want my connection with the greatest fulfilment of the whole world. Everyone is searching, whom, that fulfilment of all our inner necessity.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Giving up all phases of duties, who can, whose search eliminates all sorts of duties. No obligation to anyone, but only one, and He's my Lord, Kṛṣṇa. And more laudable who is the greatest servitor of Him, are to contact to the higher, greatest agent. Not direct contact, but contact with the greatest agent of His service. That will be more safe, and more higher, more high connection. I'm for Him, I'm for none but for Him. *Ananya bhajan*, all eliminating...

85.10.15.B

Śrīla Śrīdhara Mahārāja: ...cannot but be there, but in different forms.

bhukti-mukti-spṛhā [yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["As long as the two ghosts of exploitation and renunciation remain haunting the heart, the ecstasy of devotion to Kṛṣṇa will never awaken there."] [*Bhakti-rasāmṛta-sindhu*, 1.2.22]
[Śrīla Śrīdhara Mahārāja's *Bhagavad-gītā*, 2.40, commentary]

The main thing may not be traced any tinge of exploitation, that is enjoyment. We may not run after any section of enjoyment, even including that God association enjoyment. No enjoyment, fully purged out of enjoying spirit. If any section of enjoyment then we'll be within

this Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka, this *brahmāṇḍa*. And renunciation, a tinge of renunciation, retirement, enjoyment or retirement, then we'll not be allowed to enter into the world of infinity, Vaikuṇṭha. Vaikuṇṭha means unlimited, *kuṇṭha* means limitation, and Vaikuṇṭha means the world of unlimited. Want to be member of the infinite world. And finite means our separate interest can measure the infinite and say "this is finite." A portion of infinite when our ego wants to measure it, "This is my kingdom, mine, this is my friend's kingdom." In this way, our separate interest whatever he sees that is this *māyā*. *Māyā*, misconception, misunderstanding in the infinite. So all these should be dissolved, and also the nature of retirement, that is strike. "If I can't enjoy, then I stop work, I stop energising." That sort of reactionary mentality, that also must be left.

Then we're to face only the positive side. Positive side, the positive, what is the positive side? The wave from the centre, *līlā*. What is the wave? That is fulfilling the desire of the Supreme. We'll be face to face with that thing. If any nature for separate interest, or any nature of reactionary retirement, then we can't have any touch of the eternal flow, to satisfy the will of the Absolute. When two sorts of whims we're free from, then we can come in connection with the eternal flow. All points everywhere are in action to satisfy the centre. This sort of thing. But it is not dry, it is happy, it is constructive, it is nourishing. That we'll be able to feel. A very small touch of that wave will make us help to understand that we do not want anything but this thing. And this is our desire, journey, homeward journey. And you want or demand anything else for us, that is a foreign country and that is filled with death, disease, infirmity, rebirth, all these troubles. Misconception of the soul with the material things, or the mortal things, identification with mortal things.

So if we're relieved from that *piśācī*, *bhukti-mukti-spṛhā yāvat piśācī* - *piśācī*, ghost. These two are foreign things capturing our soul, *piśācī*. The idea of renouncement, and the idea of retirement, and the idea of enjoyment, they're like ghosts, taken possession of our ego and they're playing with our ego. We're playing at their mischievous hands, and we must get out of that, that sort of conspiracy of *māyā*. We must be free and a free member of the infinite world, that is where there is the noble flow of dedication. No aspiration of limited type, but wholesale dedicating flow is going towards the centre and all concerned. And that is our home, that is the soil where we can live eternally. There, our individual, and no death, no birth, no infirmity, no disease. That sort of, our inner self will come out to mix with the members of that soil.

Then what was his question? *Anubhāva*. *Anubhāva* should not be relied on, that is, "This is God, this is our, my conception. The conception, that touch I have got; touch of God." Not easily.

There was one Rāmadāsa Bābājī, I saw him personally before I joined the Maṭha. Many ordinary people were thinking that he's a great devotee. Whenever he was taking the Name he's shedding tears like anything, and also some liquid substance oozing from his nose, and tears continuous. And he was seen to be in some abnormal meditating position. And two gentlemen, two sides with two napkins are always cleansing his tears and his saliva that's coming from his mouth. And he's half mad taking the Name. Some ordinary people, they're atheist they say, "Oh,

that is some..." They do not believe in God, generally, they say, "Oh, he's displaying some hobby." And ordinary people that have some faith in God, they took, "Oh, he's a very high class devotee."

But our Guru Mahārāja discarded that. "That this is an external play; no connection with proper God conception."

Iswarga pichila shante tadad vyasa parepita satva varsa bina pishu compar _____ [?]

Even there may not be a tinge of pure devotion, one can have mental imitation of such type.

In drama also we find that a man being fully drunk he's playing the part of a devotee and shedding tears and dancing madly, as if he's great devotee. By practising we can acquire that mental position where we can shed tears, and we can show many feats as if we're great devotees. Imitation, that is very injurious to the real devotion. So, only show of some external, peculiar position, does not show that he's got pure devotion within him. Very, very rare thing devotion proper, *sudurllabhā*.

kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
[sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]

[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

Even when we can neglect the proposal of liberation, emancipation, wholesale liberation, emancipation, that proposal also belittled; we get a little speck of devotion proper. *Mokṣa-, laghutā-kṛt*, is very light, very lower position. The position of emancipation, that is also very lower thing. *Mokṣa-, laghutā-kṛt sudurllabhā*. Yet, we may not expect that we have got devotion. Devotion is so rarely to be found. In one word, when we say that we have got some devotion, we're not in devotion. Rather, when we can find that we've got nothing, nothing, no taste for any other thing but only we want something, and we can't think what is that. But we like the devotees, we like the scriptures of devotion, taste is that side, but not getting anything; that is rather a sober position. We like the devotees, we like the scriptures, divine scriptures, but we have not got anything. That is a healthy position. So vacant, because we shall keep in our mind, we have gone to get the connection of the Infinite, of the Absolute. Being a negligent part of a finite thing, I want the connection of the Absolute Whole.

So what should be my price? How should be my price for that? We should not try to purchase in a very low price. To serve the devotees, that will be something tangible. And to go on with the practices that are required of us. That is the most important thing, to go on, to continue with the program what is recommended by the scriptures and by the saints also. To go on, to go on, that itself should be our reward. We're reading about Him, we're serving the saints, we're hearing

their words; that is a sort of engagement. If I'm satisfied with that, that is something. That cannot be underestimated, the company of the saints, the company of the scriptures. Without mixing with such a robbery that is going on in this world, material thing, what is present this moment, next moment nothing. This moment so many things, and the next moment nothing. This sort of treachery world, full of treachery that world, we're out of that. We're disgusted with that treacherous aspect of the world, which charm us and engages us in a treacherous soil, now something, next moment nothing. So to give up that and we're trying for something eternal, substantial. *Sat cit ānandam*. Eternal existence, and uncontaminated consciousness, and after all the fulfilment of all our inner necessities, the corresponding engagement of all our, the whole of our existence.

prati aṅga lāgi kānde, [prati aṅga mora]
["Every part of My being cries for the corresponding part of Him."]
[From Jñāna Dāsa's *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

"I can only give you fulfilment, wholesale, so come to Me, give up everything."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"The reaction you have earned in the relativity of this mortal world, I shall take them all, your debt, I shall clear off your debt, you only come to My feet."

If we're captured by this call, the universal call of the Lord, and we try to do that, that is enough, enough. If, as much as possible for me I'm going to attain the absolute call.

"I shall take off all your burden, you simple come to Me, give up all your duties."

The faith and the action on the basis of such faith, that is a great thing in us, as much as our capacity, if we can follow that. And that is possible only with the company of such exclusive devotees of Him. We shall enjoy when we're in the company of His devotees. We shall feel that we're very happy. We have got the child of the same soil. Home members we're meeting. His eternal satisfaction is of that type, then we're something safe, holding safe position. We want to recognise what is our home; and where we're travelling that is a foreign land, all these things. The inner feeling of the heart. But no miracle we should try to find, that some miracle will come to show. I'm a tiny soul, and everything maybe miracle to me. So many *yogīs*, mystic persons, they can show so many miracles and capture me. It is easy to capture me. A soul, a tiny soul like me may be captured by many miracles. Miracle-men they're powerful, there are many in the world. Let God save us from their hands, from that miraclists. So, we must not allow ourselves to be the prey of so many miracles, that charm may leave us once for all. So,

bhukti-mukti ādi-vāñchā [yadi mane haya, sādhana karile prema utpanna nā haya]

["If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.175]

All these alternative prospects they may retire from once for all. And I want the Lord of my heart Who can give fullest satisfaction to the innermost. All the atoms of my constitution may have got their correspondent engagement, and of the highest quality.

That proposal is given by the Gauḍīya Vaiṣṇava School, under the direction of Śrī Caitanyadeva, Śrī Gaurāṅga-Nityānanda, Vṛndāvana proposal. The Infinite He's in the nearest position of the finite, *aprākṛta*. Where the Infinite has come nearest to the finite, as if one of them. None can recognise easily whether He's Infinite. When He's so close, so own, so near... Mahāprabhu suggested us, "Go and try to have a chance of your fortune there, in Vṛndāvana, where the Absolute,

[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ]
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

"The wonderful process, the Nanda and Yaśodā has captured the Absolute so that to crawl on their compound. Try to have a position, whatever negligent there, try your fortune."

We're out for that search of fortune. All other proposals eliminated. *Aham iha nandaṁ vande, yasyālinde paraṁ brahma*. *Gopa-vadhūṭī-vitaṁ brahma*.

[kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

Inconceivable that Brahman has come, the Greatest, the Absolute has come to search for the least love of the damsels of the *gopī* class. So near, so near; so close, so close. And in such an ordinary rural way He has approached to us. Try your fortune there. And we're out to do that.

Under the guidance of Śrī Caitanyadeva, Who is supposed to be the combination of the Two: Positive-Negative together. That the Positive distributing Himself, He's busy, His business is to distributed Himself to others, that infinitely and inconceivably generous aspect of the Supreme.

Hare Kṛṣṇa. Hare Kṛṣṇa. So we must not search for any sentiment within us, whether it is divine or not.

There is a tale, one disciple he's engaged in the service of his Guru. Then one person from Vaikuṇṭha sent to fetch him. "The Lord is satisfied with your service of your Gurudeva, and He's calling for you, come."

"No, no. I have no time to attend your call. I'm very busy in the service of my Gurudeva. I have no time to attend your call of Vaikuṇṭha. We're so busy, we have got engagement under the service and guidance of the Vaiṣṇava here. I don't like to be disturbed in this position, Vaiṣṇava *sevā*."

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam
[*Vilāpa-kusamāñjali*, 16]

[Śrīla Raghunātha] Dāsa Goswami, the greatest exponent of this faith, Rādhā *dāsyam*, he says that, "We won't be fascinated to be carried by the proposal of the higher level service, *sākhya*. I shall tend always to do the lower service, *dāsya*, the service of a servant, I shall always. I'm not so high class; I won't consider my self to be high class servant, I shall always tend to go towards lower class of service. But He will forcibly take me to higher service. "No, you no longer serve in that way, but you must serve in this higher class." But my tendency, No, no. I do not - the confidentially service I'm not fit for that my Lord. There are higher servitors, You engage them for Your confidential service in that group. I shall go to serve in the lower level." That tendency is safe for us. Always tending towards lower service. And it is His business to take me up forcibly to engage to higher service. "No, you are qualify to render such service. No longer you should remain in the lower group." It is His business. But the tendency of the servitors will be always to the lower. *Dāsyāya te mama raso 'stu*. "I like the service of a servant, and not the service of a friend."

That should be the normal tendency of a devotee; he's safe. So no ambition, even in that world, no ambition. So servant of the servant, of the servant, of the servant, we hear that in - but it is not exaggeration, but it is the real thing. We should - must find this sort of substance within us, then we're safe, we're in good position. So that,

tṛṇād api sunīcena, taror api sahiṣṇunā [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

One cannot, can never be deceived if he does not deceive himself.

[pārtha naiveha nāmutra, vināśas tasya vidyate] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If we do not like to deceive ourselves then none can deceive us. So such injustice cannot stay in the government of the Lord Supreme, that anyone will deceive another. No. This is all concoction on the external world. But really from the absolute sense, none can deceive none, only he's responsible for his own.

vestita karma hetuna [?] We're acquiring our future position. That sort of freedom is given to us, so none is responsible in the absolute sense. Then if we enter in the association of the rogues, that influence will come in me. But ultimately the responsibility with us. *Asat saṅga*, and I must try - there is bad, I should not mix with them. If I mix with them then I contaminate that thing. There is poison, if I take the poison that effect will come in me, otherwise not. So, as in food, medicine, so many things, as we are to choice, and that sort of freedom is given to us.

One may question, "If vulnerable we are, why freedom giving to us? That is injustice."

But it is said, without freedom no *līlā* is possible. Free cooperation, that means *līlā*, that should be of the higher type of pastimes. Only to force anyone for service, that is no service at all, that is no service. But our position we should take that we are slaves. But really He has not created us as slave. Slavery is our greatest prospect. He's so high, He's so high, we should take it like that. Free service to... free slavery, free slavery. We shall adore this slavery; slave position to Him. He's so high, He's so good, and so great. As much as we can offer to Him we're benefited so much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Slaves will also be given freedom in their service. So freedom is inherent everywhere. But slavery means wholly given, wholly given to the cause, and we get the equal response from that. As much as we can give we can get so much, confidence. Hare Kṛṣṇa. Hare Kṛṣṇa.

I can't say any longer. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.
Bhaktisiddhānta Saraswatī Goswāmī!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Sevā Vṛnda kī jaya! Hari Nāma.

85.10.16.A

Śrīla Śrīdhara Mahārāja: ...two sorts of consciousness. Consciousness of the higher and the consciousness of the lower objective world. The connection with the lower objective world that binds us with misery. And a relation with the superior consciousness that lifts us up, gives us

fortune. One by dedication, another by enjoyment. Enjoyment is bad and devotion is good. Towards the devotion there is the Lord, and towards the enjoyment there is the misery. There's so many things to be enjoyed and that is fascination towards hell, towards a reaction.

bhaktis tvayi sthiratarā bhagavan yadi syād, daivena nah phalati divya-kiśora-mūrttiḥ
muktih svayaṁ mukulitāṇjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ

["O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Then (there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [*dharma*, *artha*, *kāma*], and their negation in the form of liberation [*mukti*], because) *mukti* will personally attend us (as a concomitant subsidiary fruit of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet)."]

[Bilvamaṅgala Ṭhākura's *Kṛṣṇa-Karṇāmṛtam*, 107] & [*Śrī Śrī Prapanna-jīvanāmṛtam*, 3.19]

Bilvamaṅgala Ṭhākura's *Karṇāmṛtam*. *Bhaktis tvayi sthiratarā bhagavan*. You my Lord, if my dedication, veneration to You is permanent, is in settled stage, and *daivena nah phalati divya-kiśora-mūrttiḥ*, and if it reaches to such height that we can find *divya-kiśora-mūrttiḥ*, two young pair engaged in that highest pastime - if we can reach so far to find out the eternal pastimes of the Divine Couple, if we can reach so much, *muktih svayaṁ mukulitāṇjali sevate*. Oh, the facility of liberation, emancipation, with folded palms come to serve us in any way we like. *Dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ*. And *dharma* - the good result of dutifulness, *artha* - money making, *kāma* - the objects of sense perception, they're all ready waiting outside whenever a call they'll come with folded palms. "What do you want my master, my lord?" That will be our position. *Dharma*, *artha*, *kāma*, wait outside. "What do you want?" Whenever calling them they're "What do you want me to do?" And *mukti*, the liberation will always move around me with folded palms while doing service of different type. If in our fortune we can raise up to such height that we can find that Divine Couple engaged in happy pastimes _____ [?]

Who showed in his life a peculiar example, from the house of the prostitute he went straight to Vṛndāvana and got the grace of the Supreme Entity Absolute, in his life. He was so much engrossed, almost swallowed by the sensualism of the lowest type. And from that position in a single life how he could raise himself to the highest stage of realisation of the Beautiful. Hare Kṛṣṇa. *Kṛṣṇa-Karṇāmṛtam*.

Mahāprabhu took two books from the south, one *Brahma-saṁhitā* and another *Kṛṣṇa-Karṇāmṛtam*. *Kṛṣṇa-Karṇāmṛtam* about the pastimes of Vṛndāvana, and *Brahma-saṁhitā* the ontological basis of the Absolute, that the Lord of Vṛndāvana He's the highest conception of reality.

The Kṛṣṇa *līlā* is not a matter of history. History occurs, events come and can't repeat any time. It's an eternal flow. What is going back never comes generally. Though there are words 'history repeats itself.' In nature but not the actual fact, may repeat its nature, but what is gone is gone.

But Kṛṣṇa *līlā* in the eternal world it is not so. It may present every time every second the same thing, so it's called *nitya līlā*, eternal pastimes, crossing the limitation, jurisdiction of the history. History past is past, dead past, past is dead. But the eternal pastimes of the Lord is eternal, *nitya*, always present. Every *līlā* is always present. He can present Himself in any form always, simultaneously. His past, present, future, simultaneously, to one something, to another, another thing.

When entering the arena of Kaṁsa different groups are seeing Him in ways. Same thing is seen by different sections of people in different ways. According to their inner nature they're seeing Him.

Even the blind can see Him if He wills. If He wills to show Himself to anyone, though blind he can see Him clearly. Because this eye of flesh is not necessary to see Him. Only by His will power He can show Himself to any position.

That was the case with Dhṛtarāṣṭra in Kuru Sabhā. Dhṛtarāṣṭra told, "For the time being, give me my Lord my eyesight so that I can see Your wonderful figure what the others are seeing and they're singing in praise of You. For the time being only remove my blindness. You can do anything."

"No blindness to be removed Dhṛtarāṣṭra. I say you see Me and you'll see Me."

And Dhṛtarāṣṭra saw by His order. Ha, ha, ha.

Order. His wish is everything, simply. His will is everything, the cause of all existence.

They wanted to make Draupadī naked, but Draupadī's appeal reached Him and He sent some cloth and the cloth became infinite. As much drawing cloth so her cloth was there, taking the infinite character, the cloth. But Draupadī's cloth is everything. Will. _____ [?] everything.

Such high potency, or such high nature, is in the prime cause. We're people accustomed to a kind of thinking - 'this is good, this is bad. And this is possible, this is impossible.' So many things we're acquainted with, the rules of thought. But does not apply in His case. All our experience will fail to fill up a very negligible part of His kingdom.

So He's of wonderful stride, *adbutkrāma*, in the case of Vāmana Avatāra it is told. At one stride He covered the whole world, whole earth. Another stride He captured the whole of the heaven. With the third stride wanted a place where to put. *Adbutkrāma*, that of wonderful stride, padaki [?] that all steps are wonderful. Wonder, source of all wonders to our tiny brain. Ha, ha. He's everywhere. He's here also with His full representation everywhere. He's everywhere, He's nowhere. Everything in Him, nothing in Him.

"Try to understand My peculiar position Arjuna."

Mystery of mystery. Mystery of all mysteries. Hare Kṛṣṇa.

Even our own soul is astonishing to our worldly experience.

āścaryavat paśyati kaścid enam, āścaryavad [vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

We even do not know the very nature, extraordinary nature of our own self. That is also of very high order. But with our attention focused towards some mortal things and some very mean laws. We're introduced and captured with the meanest aspect of the world. This is the consequence of the mood of enjoyment. We want to enjoy, we want to exploit. A good exploiter is a king to us. But exploitation in itself is degrading, is very mean and low. Exploitation takes us to the lowest position and makes us victim of the greatest reaction. Exploitation, enjoyment, we're in the midst of, we do not know anything but enjoyment, and we want to understand anything and everything in terms of enjoyment. So filthy, so degraded position we have got - enjoyment, enjoyment, exploitation. Exploitation is the meanest nature of things, exploit, hateful. We must get out of that ghost of exploitation. And there is another ghost, that renunciation, idleness. But the noble thing is dedication.

We got a telegram from Āśrama Mahārāja yesterday. _____ [?]
"We're saved, and we're in dedication. We're saved by the grace of the Lord from the havoc of that heavy earthquake, and we're in dedication, dedicated life."

Two ghosts, one of renunciation, another of exploitation. To get out of that nightmare, that mania, our selection, our standard of measuring things good and bad, exploitation. And then in exploitation there is some regular and irregular, *adharma*, *dharma*, duty.
And in renunciation, so many great stalwarts of this plane they recommend renunciation. The highest kind of renunciation that is to stop the dynamic life. Dead stop, that may not be the prospect of any conscious man, dead stop. Dead stop in life, is that to be any goal of life by the saner section?
Life of humility, life of dedication. Not only ordinary dedication for the environment, but dedication for the highest good, the highest form of life. There in the lowest stage it is calculative, and the highest stage it is spontaneous, automatic. And there, really, the joy is there, in quality, quantity, in every way, the real life is there. Life is there, and this is the worst shadow, the perverted reflection here. Hare Kṛṣṇa. Hare Kṛṣṇa.

uddhared ātmanātmānaṁ, [nātmānam avasādayet
ātmaiva hy ātmano bandhur, ātmaiva ripur ātmanaḥ]

["The living being must be delivered from the dark well of material life by means of the mind detached from sense objects, and he must never in any way be flung down into the material world by the mind enchanted by sense objects - because the mind is sometimes his friend, and in another situation the very same mind is rather the enemy."] [*Bhagavad-gītā*, 6.5]

We're told the key is in our own hand. The freedom by which we can associate with this and that and to live the result accordingly. Ultimately we're told the key is in our own hand. None to

be blamed for our present condition. But there is always a possibility of noble help extended to us. We must accept that. Our past actions also come to help to guarantee in every case, good, bad, everywhere. And in the eternal aspiration also, *sukṛti*. But ultimately the free possibility of free action is not taken out of us in any stage, whether we're reduced to a level of a tree birth. There also the freedom is within. It is curious to think that a tree has got independence freely, but it is there in suppressed position. Freedom is within us also. We can try to understand a little that we're free, but our freedom also covered by so many circumstances that we may not think that we're free. We're forced by circumstances we may think, but still we're free for our selection of any path, good, bad. Our existence is very small, and freedom also small. According to our meagre position our freedom is also of that kind, but freedom is there, a particle, imaginary particle.

...

Śrīla Śrīdhara Mahārāja: _____ [?] but the Australian paper wrote he's a Calcuttan. He was born and brought up in Calcutta environment, a student of _____ [?] At that time he went to our Guru Mahārāja with one of his friends named _____ [?] he told me.

And his opinion after seeing Guru Mahārāja, "That after long time the preaching responsibility has come to a proper place. Mahāprabhu has selected such a person in his hand His glory will be spread throughout the world." That was his impression after first connection, association with our Guru Mahārāja.

After long time, next he met Guru Mahārāja in Allahabad, about after ten years.

Once one historian was his professor, afterwards he asked him, "How did you see our Guru Mahārāja?"

_____ [?] a renowned historian and also a good scholar. I forget the name of that gentleman. Kalidas _____ [?] perhaps. "How did you see our Guru Mahārāja?"

His remark was, "A living encyclopaedia." He told. That historian remarked about our Guru Mahārāja, "That we found him a living encyclopaedia." In one word he has given his opinion, "living encyclopaedia." And he was renowned scholar _____ [?] and was the professor of Scottish Church College when Swāmī Mahārāja was living there.

_____ Gas. Ha, ha, ha. Bile pitta kaphi gananam sunina mani caranam [?]
Bile, *pitta*, *kapha*, according to Indian medical name. The gas, the bile, and the _____ [?] cough?

Devotee: Mucus.

Śrīla Śrīdhara Mahārāja: Mucus. Water, fire, and air, three things in the ether, that _____ [?] earth. Earth mainly influenced by water, and also water by heart, and also heat by air. And all fighting, struggling within ether. This is material world. Then the mental, outcome of the mental energy. "I want this, I do not want. I like this, I do not like that." This is *ahaṅkāra*, ego. And with a speck of intelligence, "Don't like that, don't take that. Take this, take that." These sort of things

guide things there in our material ego. Above that the soul, the feeler of everything, good or bad.

[kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate]
puruṣaḥ sukha-duḥkhānāṁ, bhoktṛtve hetur ucyate

["Material nature has been delineated as responsible for the cause of the domineering force of the senses, and the effect as the material body; and the (conditioned) soul himself is known to be responsible for his accrued happiness and unhappiness."] [*Bhagavad-gītā*, 13.21]

How to differentiate the spirit from the matter. Matter is energy, but soul, the feeler of good or bad, the party, the person who feels good or bad, sorrow or happiness, the feeler. Feeler is another substance, and which is felt that is another substance. *Prakṛti*, *Puruṣa*. *Kārya-kāraṇa-kartṛtve, hetuḥ prakṛtir ucyate*. All the activity we find here, all the movement, that is due to that material energy. And the feeler of everything, the knower, the conceiver, that is soul. Like eye, seeing anything and everything, soul like the eye.

In Sāṅkhya philosophy, *prakṛti*, *puruṣa*, has been compared, just on the shoulder of a blind man, a crippled man taking position on the shoulder of a blind man. And both are passing through the street. Who is passing, who is moving, he's blind. And who is crippled on his shoulder he has got eye, he can guide. So soul is crippled like guide, can see, but he cannot move in this way. And the blind man he's commander of energy he can move here, there, he can carry, but he's blind. Such analogy is given.

So soul is the knower, feeler, the subjective existence. And the energetic aspect is done by the force, *prakṛti*: Force and consciousness. So we're so much engrossed with force, we only require force, energy. But we've forgotten that what type of the feeler of the force we are, that we're astonishing. If we try to understand our own self we'll be dumbfound.

"Oh! What is this, I'm such and such? I have nothing to do with this world of mortality. I can live independent of this mortal world, is it?"

Then he'll be given to understand there is Supersoul. In the material world there is heat world, air, water, heat, so many things, up to stone, hard things, stone, wood, developed condition in the material. So in the subjective world there is also development. Soul, Supersoul, Super Supersoul, in this way that is going to infinite.

We're *taṭasthā*, margin. Our soul is in the marginal position, upward and downward, the gross side and the subtle side. That is eternal, *sat cit ānandam*, and conscious and happy. And here *asat acit nirānanda*, flickering. Every minute it is dying, and *acit*, and heart unconscious, and no feeling of joy or pain, pain or pleasure. This is this world, and that is that world.

And if we want to have association of that world, we're told in the highest position there is that beauty, love, ecstasy, all these things. And that is of infinite characteristic, that can come down to us, and can take us as His own family member. We can live as a family member with the highest entity of the world.

Mahāprabhu told, "It is possible, and only through affection, not by knowledge or any mystic realisation. By affection and love we can attract Him in such a position that we can have recognition as a family member in His very near position. So much so." *Mayātma-bhūyāya ca kalpate vai*.

[martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai]

["One who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me."
[*Śrīmad-Bhāgavatam*, 11.29.34]

Viśate tad-anantaram.

[bhaktyā mām abhijānāti, yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā, viśate tad-anantaram]

["By the potency of that supreme devotion, he is able to completely know My nature of Almighty Lordship and majesty (*aiśvaryamaya-svarūpa*). Thereafter, acquiring the perception of his divine relationship with Me, he enters into a group of My intimate personal associates, whose nature is nondifferent from Mine."] [*Bhagavad-gītā*, 18.55]

"Enters into Me, that is My family."

In *Bhagavad-gītā*, *tato māṁ tattvato jñātvā, viśate tad-anantaram*. "After that, realising My proper position they enter there, that is in My family, as My own jurisdiction specially."
And *Bhāgavatam* says, *mayātma-bhūyāya ca kalpate vai*. "They get recognition as to live with Me eternally as My own. If they come forward with their self to satisfy Me, leaving aside everything, *ananya bhajan*, wants Me alone and nothing else, then their position, future prospect will be such, *mayātma- bhūyāya*.

martyo yadā tyakta-samasta-karmā, niveditātmā vicikīrṣito me
tadāmṛtatvaṁ pratipadyamāno, mayātma-bhūyāya ca kalpate vai

...

Ātmā bhūta. Sanātana Goswāmī has analysed this expression, what is the proper meaning of *ātmā bhūta*.
"They become My own." What is the meaning of 'His own?' That is to enter into His family. And beginning with gradation, the servant, the friend, the filial affection group, and then the highest group, that of consorthood."

Hare Kṛṣṇa. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Previously in Purī temple of Jagannātha no khicharanya [?] used to be offered. But there was once one occasion, I heard it from my Godbrother Vaikanasa Mahārāja who was a *brāhmaṇa* scholar of that area, Orissa. Once there was a raid, in modern time, from the Mohammedans to Orissa. And one of the girls of the royal family she was taken away by some Mohammedan soldiers, or General. And then they left the kingdom, the state, but the girl from the royal family she was left on the outskirts of the village, or some town. And she gave birth to a child, and the child was a great devotee. It is very peculiar. The girl was also a devotee, anyhow she was to undergo such horrible position, and she gave birth to a child whose name, Alek [?] or something. I forget clearly, Alek as far as I remember, that was the name of the boy, and lived in the outskirts.

That boy when grown up, he used to cook this khicharanya [?] khichari [?] That is rice and pulse together, boiled _____ [?] And he used to offer that to Jagannātha from there. And by dint of his devotion Jagannath had to go there and to take that *khichari* offering. One day he was late perhaps in his offering, Jagannātha took the *khichari* offering, but His time for to attend the temple function was late and Jagannātha had to run in His former position in the temple. And a particle of that khicharanya was on the lips of Jagannātha.

The *pāṇḍās*, the *pūjārīs*, the priests class, they found, "What is this? How this thing? We reject this. It's not considered to be the proper offering to Jagannātha. How this thing is here in the lips of Jagannātham?"

It was referred to the *pāṇḍā* leader and he also enquired, then he could not ascertain.

Then it was referred to the king. King also investigated, "How, who has taken this thing and smeared in the face of Jagannātha, in the mouth of Jagannātha?"

Anyhow, the man who was the priest who was in charge of the previous time before opening the temple, that man was caught, "That you are responsible. Before this rest you were in charge of the temple. And how this impure thing has come in the mouth of Jagannātha? You're to give explanation or you'll be punished."

That man innocent he says, "I do not know anything."

When he's to be tortured then Jagannātha came with dream, to the king, as well as to the leading *pāṇḍā*, leading priest.

"That man is innocent. Don't disturb. My devotee is there in the outskirts of the town, and he offered that thing to Me. And I took, and the time came up, and I had to hurry to occupy My Own position in the temple, so it was not cleansed. And the name of the boy, this is his name, and he's living there. He's My devotee, and I have taken this from outskirts. The Mohammedan exploits - the results of the Mohammedan exploitation over the princes, he became the devotee."

So the Kṛṣṇa *bhakti*, the devotion to Kṛṣṇa, it does not care for the formality of purity or impurity of world consideration. It is independent.

api cet sudurācāro, bhajate mām ananya-bhāk [sādhur eva sa mantavyaḥ, samyag vyavasito hi saḥ]

["If even a person of extremely abominable practices, abandoning all nondevotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."] [*Bhagavad-gītā*, 9.30]

So what is *bhajan*? Transaction of the heart, not of any formality. Kṛṣṇa devotion, Kṛṣṇa *bhakti*, is only the concern with dedication of the heart. He wants that, and not outside formality of civilised or non civilised world. The Sabari to Rāmacandra _____ [?] From the highest position Rāmacandra He's the directer of moral laws of the country _____ [?] But He also could not contain Himself when by devotion something was offered by an untouchable lady. And that is also, after the remains she has taken, whatever is felt sweet she kept for Rāma. And that was - so devotion is so powerful and of such independent character, this *anurāga*, *rāga*, that is controlling the whole thing.

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Śrīla Śrīdhara Mahārāja: So many types of purity. Without caring for any of them the flow of the heart is so powerful, does not care for anything.

So Jagannātha told, "That was offered by that boy who is considered to be of the worst fate, cursed fate. The princess robbed by Mohammedan and the issue came that boy, so cursed of the cursed."

And his offering attracted Jagannātham so much.

So love is above, wonderfully above, surpassing everything. So Mahāprabhu asked us to take the path of love, way of love, to heart giving, self giving, so powerful. That can attract Kṛṣṇa, and nothing else can attract Him. He's very greedy to eat this love, *prema*. He lives on *prema*, love. Lord of love. That has got appeal, inner existence is that, all of us. Even His love personified, and a tinge within us also. As the birds of the same feather, love likes love.

Mahāprabhu when conquering and capturing Kāzī, He's leading *saṅkīrtana* party, feeling too much tired He came to Śrīdhara Paṇḍita, that poor *brāhmaṇa* who used to sell some plantain commodities to the market and anyhow lived, earned his livelihood. And that Śrīdhara Paṇḍita had a well, and a pot by which he took water from the well that was there. With that water pot which is left outside He took some water and began to drink.

And all the devotees they're, "What are You doing? This pot is always outside and so many dirts are there. What are You doing? We're taking a pure pot for Your drinking water."

Mahāprabhu ignored everything and He took that outside pot, nasty, dirty, and He began to drink water with that. "This is Śrīdhara's thing. This is the pot of My devotee Śrīdhara, this is pure like anything." He used that pot for drinking purpose, left outside, very dirty. With that pot He began to drink water.

patraṁ puṣpaṁ phalaṁ toyaṁ, yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam, aśnāmi prayatātmanaḥ

["Certainly, if one offers Me with devotion a leaf, flower, fruit, and water, I partake of that whole offering from such a pure hearted and affectionate devotee of Mine. With heartfelt love, I graciously accept."] [*Bhagavad-gītā*, 9.26]

"Whatever is offered to Me...

There's another tale in Vidura's house. Vidura's wife - Vidura was outside for begging. Kṛṣṇa suddenly appeared as guest in his house. Vidura's wife came, and there was nothing, some plantain left, she took the plantain, after accommodating Him in a seat. The cover of the plantain fruit she's producing to Kṛṣṇa and the plantain fruit real that is left on the earth. And she's supplying, she's so puzzled, perplexed, at the joy that Kṛṣṇa is present in her house. She's so perplexed that she's only leaving the fruit, the cover she's giving to Kṛṣṇa and Kṛṣṇa is eating that.

At that very time Nārada and Vidura entered the house. "What are you doing?" Vidura told. "You're leaving the fruit and giving the cover to my Lord."

But Nārada came to her relief. "She's puzzled, but Who is eating, He's not perplexed why He's eating the cover. He could suggest that, 'Oh, give Me the fruit. Why the cover?' But He's eating without any concern."

Then Kṛṣṇa answered. "I neither eat the fruit nor the cover, but I eat what is devotion. I'm accepting her devotion. Neither the cover nor the fruit, it does not supply My will. I do not need either this or that, but I live on devotion, Nārada. *Patraṁ puṣpaṁ phalaṁ toyaṁ*. Everything I eat I take, but nothing I take, I take the idea behind that offering, the idea. The ideal, the purpose behind the material offering. *Bhāva-grāhī- janārdanaḥ*. The very spirit of the thing I eat and never the outward show. I'm a man living in the inner world, so My food is inner substance, not the external thing."

So devotion is such. Devotion is such, does not care for the ordinary rules, regulations of this material world. Still, in our lower condition we're advised to go on in *arcana*. In our stage what we think pure we offer, what is impure we reject. In the preliminary stage it is necessary for our fortune. But when grown then these external things eliminated, and the internal things are given more and more importance.

We're told the Brajen Sil [?] was a big scholar in Bengal, philosophical scholar extraordinary.

So that once he delivered lecture in Rome in World Conference of philosophical _____ [?] And the President told him, "I took you like Aristotle." Brajen Sil was given the position of an Aristotle, he was so learned man.

That Brajen Sil he was student of Scottish Church College. He was to sit in an examination hall and given questions and paper and he wrote the answer. So many questions but only one question, he was so engrossed in answering that one question he forgot everything. So deeply engaged himself in answering that a single question took the whole time. So many other questions left. So when the bell rang, the time finished, what to do? Only one question he dealt, and he left his paper and went away. The brightest scholar of the college _____ [?] Now he was thinking that among the list of the successful candidates his name cannot come. Answered only one question, perhaps there was four, five, six, or something. But still he stealthily he's coming now and then coming to see whether the list has been given of the successful candidates. Then one day he found his name is on the head of the successful candidates.

He was perplexed. "How? Only one question I dealt and I'm heading the list. How is it possible?" He saw the professor concerned. "Sir, I have answered only one question, then how it is possible that you have given my name in the first, number one?"

"Oh, Mr. Sil [?] Your answer is taken in the grade of a research scholar, not an ordinary student. So I put your name on the highest."

So this is like *rāga-mārga*. The formal things all ignored and the substance taken out.

Though formally he should be - he'll come amongst the list of the failed. But the man, the professor, he was a judge of a bold type, and he told, "Oh, the representation, the answer of one question is such high quality that that student can never be considered to fail." So he was given the highest position.

So love is such. Formality, it does not care for any formality in its real judgement. Hare Kṛṣṇa.

_____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Gaura Hari bol. Nitāi Gaura Hari bol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Swāmī Mahārāja kī jaya!
Sevā Vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol.

...

_____ [?] Generally, when all our activity is stopped by the unfavourable weather we think that this is a very bad day. We're men of action, men of exploiting the environment, nature, and gather some energy. Always trying to gather, to collect some energy at our command. That is our nature. Those that live here their very nature is such, collect more energy at his own command. And that can be utilised in need, time of necessity, general nature. What is any hindrance to that we think it's a very bad circumstance, it is opposing my object of life, that is to collect more energy, generally. This is our case.

But to remind us about the importance of the inner wealth we're advised that the outer nature cannot make us so much harm as our internal nature. Apathy to collect more wealth for the inner nature, inner existence, inner man in me, be mindful of that. Losing outwardly that is not much, it's all coming, going. The body is the centre, body will also vanish. Then what is the necessity of the collection of so much energy for this body connection? Awaken in your soul, the proper man within, try to find him out, and try to collect help for him. And that is possible only with the connection of the *sādhu*.

Sat saṅga prasaṅgam nirnam [?] The day in which we do not find any saint, that has no discussion, no giving, taking about the main life, the inner life, the inner substance, we're loser thereby that day. Be conscious in all respects anyhow mind your own lesson, mind your own interest, find your own self. Be unmindful towards the external world and circumstances, and dive deep into the reality, inner world. Find your inner self and inner world where you live, where your inner self living. Try to find home. Back to God, back to home. Your energy utilise for going home, and not for wandering into the land of others, land of death. Try to avoid the land of death at any cost, and always try to find out the eternal soil. You're to find out that you're a member of that soil. And try to understand what is your home, why that is your home? Home comfort, what does it mean? Which is natural, which is in our birth position where from we get our birth. _____ [?]

sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati

[Lord Kapila said His mother, Devahūti: "One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [*Śrīmad-Bhāgavatam*, 3.25.25]

Kardama Ṛṣi was married to a lady whose name was Devahūti. After passing some years in the enjoyment of married life then Devahūti she got a child in her womb from the Ṛṣi.

Prajanas casme kandarpa prajayana ratye [?] So when the object of their marriage union is finished the Ṛṣi gave a proposal for retirement from that married life, and told that, "You have got a child in your womb and that child is not ordinary child. Lord Himself is coming. So I'm going to live alone for my own purpose, higher purpose of life."

Then Devahūti told, "I got such a good partner, fortunately for me, a sage like you as my husband. But I did not take the advantage of your noble personality to learn anything about the Brahman, about the Lord, about the inner life necessity and fulfilment of life. I did not enquire anything. I was only busy to serve you, to satisfy your desire. Though I got such a noble companion I did not utilise. Now I pray you may stay for some time and teach me, help me in spiritual life. Then you may go."

Then Kardama Ṛṣi told, "You will get that sort of help from your Son. He's not an ordinary man whose coming, He's Lord Himself. You mind it, and in time you'll get spiritual help from Him. So I won't stay, I shall go now." Then departed.

And in no time a child came, and He was brought up by Devahūti with much affection. As specially she heard the child is not ordinary one. But motherly affection helped Him to grow properly. Without thinking she forgot totally that He's not ordinary child, as told by her husband. But one day, the Boy grown up and He's thinking in a mood.

That reminded Devahūti, "Oh, the mood of the child does not seem to be ordinary one." Some serious thought she could trace in Him. "His father foretold that the Lord is coming in You. So that is true then. The mood of the child does not seem to be worldly, above, some transcendental thought in His mind, it is plain." Then slowly she approached the Boy. "Boy, Your father told me that You are not ordinary Boy of this world. You are divine. And I wanted some advice from him. He told that You will advise me. So long I did not mind that. Today Your mood is encouraging me, reminding me about that advice of Your father and encouraging me to approach You for that spiritual advice. Be pleased to advise me what is spiritual truth, what am I, what is this world, where to go? Who is the owner of all this world, what is our duty towards Him? All these things I want to know from You my child. You are not ordinary child."

Then came this *śloka* in *Bhāgavatam* from the lips of the Son to the mother.

sataṁ prasaṅgān mama vīrya-saṁvido, bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati

[Lord Kapila said His mother, Devahūti: "One will rapidly progress on the path of liberation, and naturally will develop firm faith, attraction and devotion, when he cultivates the activity of engaging in discussions about My glorious Pastimes in the association of pure devotees. Such activities are very nourishing to the ear and heart."] [*Śrīmad-Bhāgavatam*, 3.25.25]

This *śloka* came, "*Sataṁ prasaṅgān mama vīrya-saṁvido*. My talk full of potentiality you can find only from the lips of My devotees. *Sataṁ prasaṅgān mama vīrya-saṁvido*. Not only lip deep words, but words that have got depth, that have got spirit, that have got power, that represents reality. Such things come from the lips of My real devotees. *Sataṁ prasaṅgān mama vīrya-saṁvido*. Not shallow words, but surcharged with spirit, with life, and that can enliven us, *vīrya-saṁvido*. *Bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*. And our heart and our ear, they also, both ear and heart they're satisfied. They have touch of the spiritual joy, *rasāyanāḥ*, the ecstasy of the spiritual world is surcharged in their words, and they come to colour our mind. Our heart and our ear, both physically and mentally, and in the soul area plane. *Taj-joṣaṇād*. Attending that sort of talk from the real source, the source of the real *sādhu*. *Āśv apavarga-vartmani*. We're led towards the relief of this worldly life, and in the gradual process we get *śraddhā ratir bhaktir*. *Taj-joṣaṇād āśv apavarga-vartmani, śraddhā ratir bhaktir anukramiṣyati*. And by gradual process we attain these things, our ever increasing faith, *rati*, then slight taste, and then we get the real love, *bhakti* real. *Śraddhā ratir bhaktir anukramiṣyati*. By gradual process it takes us towards the higher domain. *Taj-joṣaṇād āśv apavarga- vartmani, śraddhā ratir bhaktir anukramiṣyati*." In this way He began, the Boy began to advise His mother Devahūti. Devahūti-Nandan-Kapila. Son of Kardama Ṛṣi.

There is another Kapila whose *sāṅkhya* does not recognise God. Only analysing the material things, eliminating gradually everything from the spiritual substance, *sāṅkhya*. Kardama-Kapila. _____ [?]

This Kapila also gave what is known as *sāṅkhya* but He has recognition of the Supreme Lord, Īśvara.

But that atheist Kapila - isvara sidday [?] "No necessity of any god to explain about the existence of this world." That is his conclusion - isvara siddhay [?]

The *nyāyas*, logicians, they told that, "There must be one who has created this. This world is created. There must be someone who has created this world _____ [?]" Their highest conclusion is, "There must be one who has created this. He's God, He's Īśvara."

But atheistic Kapila says, "No, no. No necessity of any god to explain the existence of this material world - isvara siddhay [?] *Asiddha*. In conclusion we don't find any necessity of any creator. Automatically it's being done there. Only two things necessary. One, particle of spirit - and another, matter. Matter and spirit combined created this world. *Śiva* and *śakti*, particles of spiritual dust, so many like sand, dust. So many particles of spirit there as there is matter. Matter and spiritual dust combined, this world is going on automatically."

Ha, ha. One gentleman of this school I met perhaps in Madhupur. A qualified man, he was PMG. I met him in Madras Maṭha. A Bengali gentleman, PMG, he was a follower of this school. I met him in Madhupur. I asked him, 'what have you got from your Guru, this Kapil_____ [?]'

"Oh that *yata jīva*, as many souls are there, everyone is a *śiva*, independent of this matter."

"You're satisfied?"

"Yes, satisfied. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*."

"Where your philosophy ends, our philosophy, *Bhāgavatam*, there begins. How it is? Now you think of where the *śiva* exists. So many *śiva*, so many particles of spiritual dust. But should we not think they're living in some position, and what is the relation between them. There are so many, some sort of relation must be within them. And they must stay in some position in some plane. So many staying in some plane and some relation. And how to harmonise them? There, everyone independent unit fighting, or what is their nature?"

Bhāgavata has come to explain about the *mukta jīva*. Here always diseased soul, there out of disease. Now the healthy souls what they do? What is their position, their characteristic, their nature, their object, their pastimes? We're to know that. So *Bhāgavatam* has come. Devarṣi Nārada has asked Vyāsadeva, "Give something what is normal, what is the nature of the natural liberated soul who are not in the disease." And that has been given. There is a centre, and their gradation, their function, all harmonised together. How? That is to enquire. _____ [?] *Gītā* says,

Sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ [5.4]
Ekaṁ sāṅkhyaṁ ca yogaṁ ca, yaḥ paśyati sa paśyati [5.5]

[sāṅkhya-yogau pṛthag bālāḥ, pravadanti na paṇḍitāḥ
ekam apy āsthitaḥ samyag, ubhayor vindate phalam]

["The learned do not support the opinion of the childishly foolish mundane rationalists (known as *karma-mīmāṁsakas*) who hold that the path of renunciation (*sāṅkhya-yoga*) and the path of action (*karma- yoga*) are separate. One who carefully follows either of these paths will achieve the same result."]

[*Bhagavad-gītā*, 5.4]

…

[yat sāṅkhyaiḥ prāpyate sthānaṁ, tad yogair api gamyate
ekaṁ sāṅkhyaṁ ca yogaṁ ca, yaḥ paśyati sa paśyati]

["The goal achieved by the renunciation of action is also reached by the performance of selfless action. One who by careful analysis knows both these paths to be one and the same, certainly knows their true meaning."] [*Bhagavad-gītā*, 5.5]

He can see really who can see that *sāṅkhya* and *yoga* system they're one and the same. One by external elimination trying to reach to the ultimate cause. And another by internal elimination, this is body, this is mind, this is soul, *ātmā*, Paramātmā, elimination within, and trying to reach into the cause. And elimination in the external, this earth, this water, then this fire, then air, ether, where going, external elimination, trying to understand what is the origin. *Sāṅkhya*. *Neti*, *neti*, *neti*. This is not, this is not. This is also dependent, this is dependent, not original, not original. All effect, what is the cause? To enquire in the external process, that is *sāṅkhya*. And internal process, *prāṇāyāma*, *pratyāhāra*, *dhāraṇa*, *dhyāna*, *samādhi* - going to Paramātmā direction. So by elimination of the substance we come in contact, from the gross we start towards the subtle, more subtle, more subtle, in the causal direction, that is *sāṅkhya* and *yoga*.

But ultimately in *Bhāgavatam* that is all said. Śukadeva where he begins, *svadharmma*.

etāvān sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

["The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life."] [*Śrīmad-Bhāgavatam*, 2.1.6]

In the beginning in his lecture to Parīkṣit, Śukadeva says, he's adding another thing, not these two, another, third thing. _____ [?]

Sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā. Śukadeva begins, "So far, *etāvān*, so much, so far, by these three process. *Sāṅkhya*, external elimination. *Yoga*, internal elimination. *Svadharmma-pariniṣṭhayā*, another process is *svadharmma-niṣṭha*, discharging ones duty as it is recommended in the *Veda*. Respective duty recommended in the *Veda* if it is performed without any special aim or object, *niṣkāma*. Because it has been advised as my duty in my present position by the *śāstra* I'm doing, disinterested. I have got no special end for this. As a *brāhmaṇa* I'm told that 'you must do these things' I'm doing. As a *kṣatriya* 'to keep peace and to control

the evil agents are my duty' I'm doing that. A *vaiśya* I'm advised to do. But because it is said in the *śāstra*, aimlessly without any special interest, disinterested I'm doing my duty as it is recommended in the *śāstra*. But all these three process lead us to *mukti*, liberation. But,

etāvān sāṅkhya-yogābhyāṁ svadharmma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ

Then, after we get released from the external bondage, the fulfilment of life is in the recollection of our Lord Nārāyaṇa the creator - our relationship with the prime cause. We're let out of the net we're entangled in. But after getting release from this entanglement, then we're to search what is our proper relation with the prime cause. Who are we, with Him? Here *Bhāgavata* begins. *Etāvān sāṅkhya-yogābhyāṁ svadharmma- pariniṣṭhayā, janma-lābhaḥ. Janma-lābhaḥ* - fulfilment of our existence, our birth, *janma-lābhaḥ*. *Lābhaḥ* means fulfilment, the gain, the end. *Paraḥ puṁsā*, what is that? *Ante nārāyaṇa-smṛtiḥ*. *Janma-lābhaḥ paraḥ puṁsām ante nārāyaṇa-smṛtiḥ*. Our connection, our recollection with the centre with whom we're tied, the harmony, the centre of the harmony. That should be our lookout. Here *Bhāgavata* comes. And others, so many *śāstras*, they come for our release from this external bondage. But then the internal progress after emancipation - *'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

We get admission into the Paravyoma, the special area of the Vaikuṇṭha. That is, we get the visa, in carrying current. We catch the advantage of the in carrying, centre carrying current. We get the visa. And all these, *sāṅkhya*, *yoga*, and *svadharmma-niṣṭha* can give us passport, to go out of the land we're living in. But after that if we want to have something then visa is necessary.

85.10.17.B_85.10.18.A

Śrīla Śrīdhara Mahārāja: ...Bhagavān, controlling everything with His majesty. Some who are caught by the majesty they live there in that in carrying current. In the lower position the majesty controlling everything, charm also there is majesty, for splendour, grand, all these things. Then if we can pass away that we can find the sweet plane, the land of mercy, love, affection, spontaneous relationship. That is *paravyoma pāya, tabe yāya tad upari goloka-vṛndāvana*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya, 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya

tabe yāya tad upari 'goloka-vṛndāvana', 'kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

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[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

More deeper relationship with the prime cause. The cause is beautiful and they're controlled by the affection and love. The land of love. Vṛndāvana. *Paravyoma pāya, tabe yāya tad upari goloka-vṛndāvana*. There the grand, the majesty, all these things come lower. *Bhagavān bhajanīya-guṇa viśiṣṭha*. [From Śrīla Jīva Goswāmī's *Bhakti-Sandarbha*] Who is the centre? What is the real characteristic of the centre? He's charm. He can capture everything. The taste, the inner existence within us, the taste, that is captured by Him. If anyone comes in connection he wants to surrender to Him something, that beautiful. Attractor, all attractor by His beauty and charm, and the peculiar nature of love and affection. The charmer of everything. That is the real acquaintance of the centre. Bhagavān means not *aiśvarya*.

aiśvaryasya samagrasya, vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś caiva, ṣaṇṇāṁ bhaga itīṅgana

["Bhagavān, the Supreme Lord, is thus defined as "He who is inseparably replete with the six inconceivable qualities of wealth, power, fame, beauty, knowledge and renunciation."]
[*Viṣṇu-Purāṇa*, 6.5.47]

Bhaga means these six things, and one who is a possessor of these six things He's Bhagavān. What is there? *Aiśvarya*, majesty. *Aiśvaryasya samagrasya*. *Vīrya*, power. *Yaśasaḥ*, fame. *Śriyaḥ*, beauty. *Jñāna*, knowledge. And *vairāgya*, indifference. Who can command all these things as His potency, He's Bhagavān. As Nārāyaṇa, the controller of the hemisphere. But if we like to dive deep into His nature we shall find He's the charmer. The main qualification in Him that whoever comes in His connection he surrenders to Him, and His charm. He forgets his own self in His service, self forgetfulness to totality. Becomes as one in His family, does not want to maintain his separate existence. Wants to enter into His own family matters, not any separate interest wants to keep. That is Bhagavān.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

Brahman, all accommodating, *vidūra-kāṣṭhāya*, the background of everything, Brahman. Paramātmā, the all controller Who's controlling from within. Whatever we can conceive He's within that and from there He's controlling, Paramātmā. And Bhagavān, Who is the object of our

life, fulfilment of our life is Bhagavān. In the first stage the creator, the sustainer, and the destroyer, everything in His hand. And in His inner self we find He's eternal and He's the centre of love and affection. He's Kṛṣṇa, all attractor, and giving satisfaction to every atom in this world. We're concerned with that. Mahāprabhu specially recommended that aspect of the Supreme. To approach in a proper way. Kṛṣṇa. Vṛndāvana.

An artificial quarrel between Śrīvāsa Paṇḍita and - Śrīvāsa Paṇḍita began to talk much about the majesty of Nārāyaṇa. And Svarūpa Dāmodara came to remind him, "Śrīvāsa, you don't remember the Vṛndāvana majesty? Every particle of sand, every tree, every creeper, can produce so many majestic worlds you're talking of, Vaikuṇṭha. In a part of Vṛndāvana so many Vaikuṇṭhas are found. *Kalpa-taru*. The majesty they neglect. In Vṛndāvana they're fond of simplicity, simple beauty, that is far more tasteful. They're disgusted with your majestic and grand conceptions of things, this gold, the jewellery, and other grandeur, they hate it. They're hankering and living a very simple life with the trees and the creepers. But those trees and creepers if they like they can create so many gems and jewels and gold and other grand things. Their inherent power is such that they can create your Vaikuṇṭha, Paravyoma, but they do not like. The simple life is there and they relish it very much in Vṛndāvana. The land, the creeper, the river, the mountain, all these natural things they relish very much. It is not that they're in want of this grandeur and grandness, but above it."

...

Hidden treasure is coming from Hamburg to Calcutta. Jaladuta, the name of the ship, Jaladuta, that carried Swāmī Mahārāja to the west. It is expected to reach Calcutta very soon with twelve hundred hidden treasures. Sweet Absolute in *Gītā*, Sweet Absolute, background of *Bhagavad-gītā*. *Gītā-amṛtam*. Why *Gītā* is *amṛta*, *Gītā-amṛtam*? Nectar. All the *Upaniṣads* like so many cows. And the cowboys are milking milk. And Arjuna he's mere calf. And the scholars they're to drink that milk. Nectar drawn from the *Upaniṣad* by the cowboy *gopāla-nandana*. Cowboy is milking the cows and producing the milk to the devotees for their drink. That is *Gītā*. Hidden Treasure.

"I am everything of you. I am your home guardian. You are My family. All within My family. You are My own. I am yours. Such intimate relationship between us. Only misunderstanding has kept you far, far away. What enemy, is the misunderstanding, *māyā*, misunderstanding, misconception. And that is born of separate interest ego. Egos must be dissolved and you are at home. Only the ego has made you separate from Me. *Bhidyate hṛdaya-granthi*. And that ego, that black box, that must be broken, and you are with Me. And My men will do all these things, only your consent is necessary. You want, you try to want it sincerely, then everything will be done by Me. Only you consent, inner consent, sincere consent. I don't want to make you devoid of your freedom, then you are a dead matter, no concern. But you must be a living agent. At the same time you should give Me consent that I am everything in you. The black box I shall break it, and you will find where you are. *Śaraṇāgati*, surrender. My Yogamāyā will perform everything on My behalf, and on your behalf also. Only your consent. *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.70]

To get Me the only price is *laulyam*, your sincere willingness, desire. *Laulyam*, *lobh*. Yes, I'm very tasteful. Yes, my taste is there really, inner taste, and consent accordingly. Only want and you will have. You want sincerely you will have. Everything will be done on your behalf from Me, by My persons."

This is *śaraṇāgati*, and this is the way to Kṛṣṇa. Very easy, very difficult. *Sahajiyā*, most natural, misunderstanding something, foreign misunderstanding, that is coming, going. But proper knowledge that is self evident, not to create, it is there all along. Only a shade has covered it, and shade will be removed, yes, it is there. *Laulyam api mūlyam ekalaṁ*. Only single price, what is that? Your sincere desire, inner taste.

"So you want Me, I'm at your beck and call. You are so dear, all so dear to Me. Between Me and other things the relationship is very sweet. But only misunderstanding, *māyā*, inconceivable, that has made us far, far, away."

Very peculiar. So the *ṛṣis*, a group of *ṛṣis*, they wanted to satisfy that misunderstanding. "You please be satisfied with me by my worship and clear off. Let me have my own." They tried to worship Śakti, the potency of misunderstanding. "Please clear off, be propitiated with me, and be clear, let me have my own." So Śakti *pūjā*, the worship of the potency of *māyā*, or misunderstanding, to satisfy her so that she may withdraw, and then I can have my own."

...

Śrīla Śrīdhara Mahārāja: ...same with him, but it may be easily approachable. Take that course, specially in Kali-yuga, unfavourable age. The Name, sound, nearest to you. Here, sound is the most subtle, for production of ether, most subtle. And there, sound is the most gross. Through sound we enter other aspects, so that is near to this gross world, sound. The colour is, as a figure is within the sound. And paraphernalia always in the land of sound. Then *līlā* within - sound in the outskirts, in Vaikuṇṭha *śabda*.

Namatsara vanu anta karuna sudhatham apikan sudje chanta karune rupasya svuranam bhavate [?]
Svurite charupe guna nama svaranam tato parikar vaisistam tato lilaya [?]

First sound, then figure, then quality, then paraphernalia, then the pastimes. And you will find yourself within that contact, the flow of duty. Kṛṣ - ṇa, the attractor of all. Absolute attractor. Sun attracting the earth and so many planets, and the whole solar system attracted by something. In this way in the gross world. In the conscious world also so many attractions externally, in the family, in the club, clan, nationality attraction. So attraction in the pure conscious world attraction, spirit attracting spirit, soul attracting souls. So attractor of everything, gross, subtle, spirit, everything, centre of attraction. Physically it is known attraction by the sun of the planets.

And when that is spiritually thought that is the affection attraction with life becomes affection and love. Physical attraction, and the spiritual field, plane, that is love.

So all attractor giving the shape of the cosmos. Adjustment at the centre. The proportionate attraction give us the adjusted system. Attraction proportionately produce a system. Attraction, affection is itself tasteful, so attraction, the centre of our affection is automatically tasteful. Highest taste, centre of highest state, centre of all attraction means centre of the highest taste, automatically. Kṛṣ - ṇa, attracts and gives satisfaction as reaction. Attraction and affection.

Commonwealth. Ha, ha. British Commonwealth, that was the name. But the members of commonwealth strongly opposed that name, 'British.' "No. British word must be withdrawn, and only simple commonwealth." What to do? British objected that. So what was British Commonwealth previously, now that has become only commonwealth. So commonwealth, Kṛṣṇa commonwealth.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Commonwealth. All interest in one, adjustment system, friendly relationship with one another. Independence and also dependence together. Independent of service, individuality, keeping individual position to become one. To live in one system keeping individual independence. If individual independence gone then impersonalism, *māyāvāda*. But in Vaiṣṇava religion independence of personality is retained and still merged in common interest _____ [?] And that is not less important.

Surrender, total surrender, but still individuality is maintained. He may be a dust of a sand, or a creeper, whatever may be, an insect, worm, a tree, but individuality is there. But all towards the end, towards the centre. A system, so many parts, but joined in common interest - organic whole. Kṛṣṇa *śakti*, the potency and the owner of the potency, guide of the potency. Potency is enlivened when any service comes to it. Potency is utilised, gets energy to work, some service should be offered and then it will be active potency. Enjoyer, the guide, the enjoyer, that is the fulfilment of potency. Potency cannot stand itself independently, incomplete, it presupposes something else. Everything presupposes consciousness, what is potency, that is also a part of consciousness. *Ānandam*, ecstasy, *rasa*, joy, that is everything.

sukha-rūpa kṛṣṇa kare sukha āsvādana [bhakta-gaṇe sukha dite `hlādinī'-kāraṇa]

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī- śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

The joyful Lord is experiencing His joyful life. The organic whole represented like that. The joyful Lord, very joyous, and He's experiencing His joyful pastimes. And we're all within that, we're also. In that harmony every part has got its duty, and at the same time the remuneration, fulfilment, in terms of ecstasy. And that ecstasy that again produces dutifulness, vice versa.

'dāsa' kari' vetana more deha prema-dhana.

"Accept my service and give me the remuneration that I can serve You more and more."

That sort of remuneration, neither rest nor any special independent enjoyment. That is the normal organic whole. Every part is perfectly loyal to the centre. And the centre is also very benevolent, extremely benevolent to maintain the part, the system. Not only absorbing energy for Himself, He's also distributing.

Just as the heart is drawing filthy blood from all parts of the body, and then again sending the flow of blood to every corner of the body. The flow of blood, pushing blood to every corner of the body, and again drawing and supplying, drawing and supplying.

So *ānandam*, the *rasam*, that is the remuneration, sending and drawing more energy, service _____ [?]
But this material example is rather suicidal to the spiritual conception of things, the spirit, and this is dead. Material example more or less blasphemy to the spiritual happenings. But only to make it in the way of understanding we're using, material analogy. But material example is suicidal. We want to get out of the material conception of the world. It is automatic, it is self evident, spontaneous, life giving, charming, astonishing.

Kṛṣṇa. Kṛṣṇa is so full, absolute, and when He comes to give Himself totally to us, when He approaches us, for the lost servant - Search For The Lost Servant - becomes Mahāprabhu, Caitanyadeva. Kṛṣṇa searching Himself, and wanting to distribute Himself to the lost servant. He's searching after the lost servant. "You are My own. Where you are?" The Absolute Sweetness is searching after His servants, disinterested parts. "Where are you? I'm here. Where are you? Where are you My friends, where are you?" In searching mood He becomes Gaurāṅga, searching. He Himself searching Himself in the mood of Rādhārāṇī. And searching His lost servants at the same time. "Come to Me." He's Gaurāṅga.

Our real necessity, we fallen souls, our more necessity is with Him. "My Lord's searching for me so affectionately for lost servants." So our more concern with Him, to join His campaign to help Him to search His lost servants. By taking the Name, through the medium of the sound, searching. Answer also coming through the sound. "Kṛṣṇa, yes, I am here." The symptom when one is saying 'Kṛṣṇa' they can know such is such, "Oh, He's here. Come, come."

Śrī Gaurāṅga. The king in a position of a beggar. Who is the possessor of everything, He's in need of searching His friends. Out to beg mercy from the servant. "Oh, let Me, come, come to

Me. The king out of throne on the street, searching for the servants, lost, how it is. The object of search is such, himself has come down on the street, searching for his servants that are lost. What more we want? If we come to such a Lord, what more we can want if we have Him? So interested in me, my Lord, my fortune. Such a friend, where should we get?

And Nityānanda Prabhu is another step of development in that side.

Those that revolt, "We won't go. We want to go to hit Him, to beat Him."

He will be beaten, and with the blood oozing He will come to appeal. "Oh, does not matter you have beaten Me, but you come to My Lord. Take the Name. Come. No harm that you have given Me a good thrashing, it does not matter. But you come, My Lord is searching for you, come, come."

So revolting class, that is approached by Nityānanda.

"We won't go home. If anyone comes with that proposal we shall give him a good lesson, teach a good lesson to him."

To that section Nityānanda Prabhu is going, the rowdies.

Hare Kṛṣṇa. Hare Kṛṣṇa.

In Christ also we find a strong faith for the truth, unseen truth, though in not so developed form. The conception of what is the truth, not in a very developed form. But the faith something else, no interest in this world. Something noble, something high is there for which we can sacrifice very easily all our achievement here. Including so many affectionate relationships with this world we can all sacrifice for the attainment of the highest end of life. This is nothing. At every cost search for that. So a strong faith in his example shown.

85.10.18.B_85.10.19.A

Śrīla Śrīdhara Mahārāja: ...to have that. A strong recommendation giving up his own life, at the sacrifice of his life. Peacefully he showed the way towards the unseen. And neglecting the conception of our wealth in this tangible world. But what is that world? He's not very clear, only vague. Representation of God is vague. As was necessary in that circumstances he did. Hare Kṛṣṇa.

His group they're doing well?

Devotee: Yes, very well.

Śrīla Śrīdhara Mahārāja: Very well?

Devotee: Hmm.

Śrīla Śrīdhara Mahārāja: And Sagara Mahārāja is in South America?

Devotee: He's in California, Mahārāja, in Badger.

Śrīla Śrīdhara Mahārāja: California.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And our Āśrama Mahārāja, he's very saved, very graciously. Heavily attacked position he was. We're told that place was very heavily attacked by earthquake. But wonderfully he was saved.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Nearly eight years Swāmī Mahārāja passed away? Eh? How many years?

Seven, nearly eight years, eh, passed?

Devotee: Yes, eight.

Śrīla Śrīdhara Mahārāja: Twelve years he was on preaching tour, twelve years. Sixty five, he went in sixty five, and up to seventy seven he was in the active field. And passed away seventy seven, November. And eight years gone. So many times he came here. Hare Kṛṣṇa. Eight years. But within the twelve years what he has done, inestimable, almost impossible. So I remarked that as an agent of Kṛṣṇa he has done. Nityānanda Prabhu entered into him. What he has done it is almost impossible. To take the spiritual seed of the highest level from door to door throughout the whole of the world, it is almost impossible. Only the saying,

pṛthivīte āche yata nagarādi-grama [sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Chaitanya-Bhāgavata*]

"Whatever the village or the town in the world, *sarvatra pracāra haibe mora nāma*. My Name will be preached everywhere, to every nook and corner of this whole world."

And as the agent of that divine statement he worked. And some say, *pṛthivīte paryanta yata nagarādi- grama*. Even everywhere in the whole universe, and even extending to the earth, material earth, everywhere. Village, town, everywhere, up to the material earth, including the whole area of the *brahmāṇḍa*, even if it is already transcendental.

athavā bahunaitena, kiṁ jñātena tavārjjuna
viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat

["But Arjuna, what is the need of your understanding this elaborate knowledge of My almighty grandeur? By My fractional expansion as the Supreme Soul of material nature, Mahā-Viṣṇu

(Kāraṇārṇavaśāyī Viṣṇu), I remain supporting this entire universe of moving and stationary beings."] [*Bhagavad-gītā*, 10.42]

"By a portion of My negligent self I occupy the whole universe. My transcendental aspect is vast, vast, infinite, and only by a very negligent portion of Me I'm capturing this world." Kṛṣṇa says in *Gītā*. "*Kiṁ jñātena tavārjjuna, viṣṭabhyāham idaṁ kṛtsnam, ekāṁśena sthito jagat*. The conception of your infinite is only a negligent part in Me. Your infinite is in a negligent part of Mine."

And His action, His grace flowing. So to the farthest corner, this earth, negligent part, and there also every village and town, overflowing the whole. It is not impossible, we can think about the real position of this Absolute to certain extent. *Pṛthivīte paryanta*. "Up to the earth, not earth is all in all, but it is the negligent extremity of My possession." Even there, every village, everything is possible for Him.

Adbutkrāma, that of wonderful stride. One stride means *crores* of *brahmāṇḍas*, solar systems, one mere stride. The standard of measuring infinite. Just as these light years of measuring the time, light years, time, the measurement unit of measuring the time, light year. Not a second, minute, hour, no. Light year is the lowest standard of the measurement of the time. So His measurement, *adbutkrāma*, one stride capturing everything.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Today we stop here.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Navadwīpa Dhāma kī jaya!
Bhakta-vṛnda kī jaya!
Gaura Hari bol.

...

Śaktyāveśa Avatāra. He's a *ṛṣi* whom Nārāyaṇa entered and utilised that body, brain, education, for the purpose of spreading the revealed truth in different forms. This world is filled with empirical researchers, knowledge which is gained from senses, which we acquire through our sense and brain. By material means what knowledge we gather the world is filled up, *pratyakṣa*, *parokṣa*. But if there's any transcendental world, higher spiritual world, that is the abode of knowledge itself. If we enquire patiently and intelligently then we can easily find that whatever wonderful research we do, that is already existing there, which even our higher brain is astounded, feels strange. "Oh, what sort of intelligent work is in the nature?"

Only a few points they discover and they say, 'We're so big. We're so big research scholars we've found out so many wonderful things in the nature." But they do not create those things, they're already there. And only a negligent part they discover and they think that they're very

big brained person. But all those wonders are already there in numberless measure, magnitude. So brain or knowledge is behind this nature.

The Berkeley says, "Not that mind is in the world, but world is in the mind."

Whole existence is floating on a conscious ocean, spiritual ocean. And beyond this material conception, sense experience world, vast portion is still transcending where no human brain, or any brain of any animal is there. From there some knowledge transmitted in this world. From the world of knowledge pure, some transmitted here in the material conception. And that is truth beyond any experiment of these kind of persons that live here.

So Vedavyāsa, Vyāsadeva, Kṛṣṇa-Dvaipāyana, He was chosen by the Supreme Authority to give some extensive knowledge about that spiritual world, which is very necessary for the persons that are living here in bondage. And for which He made an adjusted addition of the *Vedas* _____ [?] and *Vedānta*. The substance of the *Upaniṣad* was collected to produce, to show, to demonstrate, what is the real purpose of the whole revealed scriptures in a very short summary way. *Vedānta*. Then, everyone has no right and no capacity to understand the Vedic truth, so through *Mahābhārata* ordinary stories and historical life of many persons he represented the Vedic truth for the good of the mass, ordinary mass, people. And also he composed eighteen *Purāṇa*. That is also in the line of story and history, both combined. *Purāṇa*. Then, eighteen *Purāṇa* divided into three parts, *sāttvic*, *rājasic*, *tāmasic*. According to the capacity of the people that was divided into three parts. For the lowest kind of people the *tāmasic Purāṇa*, there are six in number. And for the middle class *rājasic Purāṇa*. And for the higher class the *sāttvic Purāṇa*.

So there is one *Mārkaṇḍeya Purāṇa*, *rājasic*, of the middle class. There is a story about this Durgā *pūjā*. It was generally done in the spring season, *vasanti pūjā*. The origin was there was one demon named Myshasu [?], he became so unruly and anti God that the Godly people they're very much disturbed by him. And the ordinary masses also received so many troubles, specially those who were in favour of Nārāyaṇa. Then the gods went to Brahmā, and with Śiva also they went to the Viṣṇu Who was on the Kṣīrodakaśāyī, the ocean which is supposed to be made of milk stuff. In the *brahmāṇḍa* that is a place where the Kṣīrodakaśāyī, the Paramātmā Who is ruling this material world from within. And outside also His quarter is on the Kṣīrodakaśāyī. That may be thought,

Lavan ikṣu asapti dadhi dugdha yad antaka [*Śrīmad-Bhāgavatam*, 5.1.33 ?]

Five [seven] kinds of ocean which is surrounding this earth. The first is lavan [?] that is salt water. Then ikṣu, that juice of the sugar candy _____ [?] Then the next ocean is made of wine _____ [?] The fourth is made of this ghee, the butter boiled _____dadhi [?] Then fifth one is like curd, a sour liquid _____ dugdha [?] Then the sixth one is made of milk, and _____ [?] and pure water is the last and the seventh ocean in which this earth is standing.

So we find only this salt ocean here, and that is supposed to be in airy position. Up to fifty miles we find the atmosphere around this earth, and there are different stages of air. And it may be within that, the earth is within that ocean of different type. The atmosphere might be of such

comparison which is surrounding the earth. And the earth is surrounded by the salt water, and the whole thing surrounded by some sweet air. And this sort of taste may be found in different plane of air. And the whole earth is surrounded by such sea of different types we're told. Their quality may be compared with these things as mentioned.

So there Kṣīrodakaśāyī, the milk quality layer surrounding this earth, there Kṣīrodakaśāyī, Nārāyaṇa, He exists. Who is in charge of this world as Paramātmā entering into every heart, controlling, and outside also helping the management of a particular solar system or so.

Now, Brahmā, Śiva approached Kṣīrodakaśāyī and there was some consultation amongst them how to subdue this demon of extraordinary valour and capacity. Then they came to some conclusion that all their potency may be transferred to form a female figure. And so they gave a part of their potency to deposit somewhere, and then by the combination of that a lady came out. And they put their own weapons also to that lady. And the lady was created for the purpose, and there prepared to fight out with a great enemy she began to - a sort of war-cry.

And here Myashasu [?] who was born from - father, a human demon, and the mother was a buffalo. From there this demon came out. And he was so much powerful that none can subdue him. Then Myashasu heard that a peculiar noise is coming from somewhere within this world.

He sent his men all around the world and got report that, "Just on the verge of that *kṣīra-sumudra* this sound's coming. There's a beautiful and grand lady equipped with different sorts of weapons. She's threatening any power, and perhaps she'll come to meet us, swiftly, immediately."

Then Myashasu ordered his army department to be ready and to attack the lady. And the fight began, and ultimately all his generals, and at last that Myashasu he was killed.

And this sort of example is shown in this *pūjā*. However greater this empirical power holders they gather, but there is some divine power that will appear and as reaction this material power will have to be finished. That is the idea. It is said in *Mārkaṇḍeya Purāṇa*.

_____ [?]

Mārkaṇḍeya Purāṇa is giving the description of *manvantara*. *Manvantara* you know, you might have heard, our four *lākhs*, and thirty two - years is the durability of this Kali-yuga. And the double is Dvāpara. And the triple is Tretā. And four times the Satya-yuga. On the whole ten times, and the middle portion also there, *sandhya*. So on the whole, ten times of Kali-yuga is one Deva-yuga. And,

sahasra-yuga-paryantam, ahar yad brahmaṇo viduḥ
[rātriṁ yuga-sahasrāntāṁ, te 'ho-rātra-vido janāḥ]

["A day of Lord Brahmā lasts for one thousand *catur-yugas* and his night is of the same duration. Persons who know this have the true conception of day and night."] [One *yuga* (age) in the time calculation of the demigods = the four *yugas* or one *catur-yuga* in the time calculation of mankind, or 4,320,000 years.]

[*Bhagavad-gītā*, 8.17]

And such Satya, Tretā, Dvāpara, Kali is one in this way, one thousand *yuga* makes one day of Brahmā, the creator of this world. The power that has created this world, there the daytime is longer, and it is thousand times more than the year we count here, and the night is also of the same degree. And in one day of Brahmā, seventy one - fourteen Manu and Indra they reign here. The longevity of their kingdom, the period of their rule is seventy one *yuga*. That fourteen Indra or fourteen Manu they're in one day of Brahmā.

So Mārkaṇḍeya in his *Purāṇa* he's supplying the history of the day of Brahmā. And by - *asta-manu* - and after giving description of the seven he has come to give the description of the eighth Manu, Manu number eight. Then he says from the beginning that, "Who is called this eighth Manu, in the second *manvantara*, he was a king by name Suratha [?]
_____ [?]

He was the sole controller and ruler of the whole of this world. His name was Suratha, a king in the second Manu. Saratisha [?], the name of the Manu was Saratisha and in his rule this man was a king. And that man he became the Manu of the eighth *manvantara*. Who was the eighth Manu, and what was he, that is he's tracing his history.

He says, "In the second Manu, during the time of the second Manu he was Suratha, a king. And what was his history? He found that his own people revolted against him. The queen made some intrigue with the minister and they wanted to overthrow him. And finding this his heart was very much disturbed. 'My own queen and my minister they're making conspiracy against me to overthrow me. This world is very undesirable position. I need not live here, I shall go to forest.'

And so he did not speak anything to anyone, and took his horse and riding that horse he went away from the capitol towards the forest. Then when he's coming he found a respectable man is sitting on the roadside under a tree. And he, after long journey he alighted from the horse and asked that man, "Who are you? It seems that you come from a very high family, but you're living alone here."

The man told that, "I'm born in a very rich family but my son, my wife, they're making some conspiracy against me. Do not like that I control them. So disgusted with their behaviour I have left and come."

"Where do you want to go?"

"I don't know where to go."

Then Suratha also when coming, riding the horse, he had a mind, "Oh, I'm going away for these two or three men, but there are so many things depending on me. They'll be in difficulty very much for my absence. What have I done?" In this way he was thinking.

Then he asked that gentleman, "One thing I want to ask you. Who made such a conspiracy against you, but can you avoid thinking about them?"

"No, no, I'm thinking only that. Who are so much cruel to me, I have given birth and brought up them, and they're making conspiracy against me, but my mind again only thinking about them. I can't avoid them from my mind."

"Yes. My case is also such. We're trying to avoid from our mind our enemy but we fail to do that. What is the cause? Let us go. Nearby there is *āśrama* of one *ṛṣi* named Medhas [?] Medhas *ṛṣi*, his *āśrama* was nearby, let us go and put this question to that *ṛṣi*."

So both of them went to that near *āśrama* of Medhas *muni* and put this question to him. "What is the reason that those who have - who do not want us, and they're rather of enemetic temperament. But we try our best to avoid but can't, what is this?"

Then the *ṛṣi* came, "That this is *māyā*. She's Māyā, by her power the whole world is being managed. Misunderstanding, *māyā*, misreading, and she has got spiritual existence. She's controlling the whole world of eighty four *lākhs* of species. And if we can satisfy her and she withdraws, then we can see what is what and then we can be free. Otherwise as long as we're under her influence we have no other alternative but to go on in this way, helplessly. We know that this is bad for me, still I cannot leave its company. This is misunderstanding, this is *māyā*, illusion. This is illusion, and this is not within you or within me, this tendency, this force is capturing the whole world, this misunderstanding. She has got such power she's controlling the whole of this material world. And if we can satisfy her and she withdraws, then we can see what is what and we can deal accordingly, otherwise not."

Suratha put that, "We're not ordinary fool, we have got some knowledge, but still we're captured by her."

bhagavan kaisya devi maha mayi iti jambhavan pravrti kathot pramna kinkara [?]

"Whom do you say *mahā-māyā*? How is she? Where from she's born? And how is her activity and characteristic? And where she goes? We want to know in details from you."

Then he began to say, utpanati sanita praviyate [?] "When that potency if she's all pervading, but from time to time she has to come out in a figure and do some work and again vanish." In this way he says,

devanam karya siddartham avi bhavati saryada utam neti tata lokamsa nitya pravilyate [?]

"She's eternally existing. Still people say, when from time to time she appears to do some intense service to the world in favour of the Godly people against the demonic people, then they say, 'oh, she's born.' But she's eternal. Sometimes she shows herself in different ways. Only with some plea she comes out on the surface and does her service and then again vanishes." Then by the advice of the *ṛṣi*,

jnaninam rte tamsi devi bhagavat isa bhavad krsna maha maya pradyatyate [?]

Suratha says, "We're not ordinary thinking person, we have got some *śāstric* knowledge, but still we're captured?"

"Yes. What of you, even Brahmā, the creator of this world, he's also in the fist of this illusory potency."

Then by the advice of that *ṛṣi* they began to construct a Mūrti of Devī and began to worship her, about a year.

Then the Devī she came out of the Mūrti and gave them - offered, "What do you want from me?"

For the whole year, even by the blood from their own body they're offering and by penances they're worshipping her.

Then she appeared after a year and told, "What do you want?"

Then that Suratha, the king, he told that, "I came out of my capitol and I found there very much disturbance. There are so many friendly persons that want me, but only a few made some conspiracy against me and disgusted I came."

"No, you find they're now very favourable to you. You go and take the possession of your kingdom. And they'll be very pleased to accept you, welcome you, go. Not only that, I say that you'll be the master of the eighth Manu. This is *manvantara* number two. And you will be the Manu, the controller of the eighth *manvantara*. I offer this boon to you."

And this *samādhi* - this merchant gentleman, he wanted that, "I don't want to go back to any family life, I want salvation."

"Yes, you'll get such knowledge that the family affection won't be able to take you back again in this mundane world."

85.10.19.B_85.10.20.A

Śrīla Śrīdhara Mahārāja: [00:00 - 01:30 ?]

...

...fond to Rāmacandra, and Śiva was devotee of Rāma, but Durgā Devī she was out caring for the opinion of the Śiva, Mahādeva, her husband. He supported Rāvaṇa, the evil force.

Then Rāmacandra, though He's Nārāyaṇa, above all, but He came here in the form and manner of the human nature. So He did not like to express His own power. As an ordinary human being, as a king, and a moralist He was moving. So when it was difficult to kill Rāvaṇa, because He got this clue from Vibhiṣana that, "Devī Durgā has got special protection for Rāvaṇa. As long as she is supporting him, that is Rāvaṇa, he can never be conquered. So anyhow if He can satisfy Devī Durgā, and encouragement to withdraw her from the favour of Rāvaṇa, then he may be killed easily."

So in order to do that, Rāmacandra, He began worshipping Devī Durgā. Devī Durgā in this particular form as Durgā Devī was satisfied with Rāmacandra's offering, and she withdrew from the side of Rāvaṇa, and then Rāvaṇa was killed by Rāmacandra. And this was done, but this is not mentioned in Vālmīki *Rāmāyaṇa*. The original *Rāmāyaṇa*, the history about Rāmacandra and His reign is written by Mahāṛṣi Vālmīki, the great sage, there it is not mentioned.

But in *Kālikā Purāṇa*, some *Purāṇa*, *upa Purāṇa*, it is mentioned, that Rāmacandra took the help of Devī and worshipped her. And then she withdrew from Rāvaṇa's side, and sided with Rāmacandra, and then Rāvaṇa was killed easily. This is mentioned. But many give objections that, "It is not mention in Vālmīki *Rāmāyaṇa*, so we do not believe this." But the Bengalis they're

very fond of worshipping the Devī here, tantric, worshipper of the Māyā Devī, tantric, the direct controller of this world. So they profess they get it from *Kālikā upa Purāṇa* and they're very fond of showing that even Rāmacandra worshipped Devī. So what do you say? Devī is all in all. Rāmacandra Who is conceived to be the incarnation of Nārāyaṇa Himself, He worshipped Durgā Devī. So Bengali people they're very fond of Devī worshipping, Māyā, tantra.

That drinking wine, then flesh, all these things, even sacrifice animals, they're fond of this tantric *upāsanā*. Tantric *upāsanā* is also supported from some direction, that it is a portion of *rāga-mārga*. That is, when I want to be out of fear, fearless, so go and practice where the dead bodies are there, generally fearful place, ghosts, haunted by the ghost. Go there, take your seat on the chest of a dead body and drink wine, and go on practising that fearfulness. So wherever the temptation coming, face that and there try to practice your own thoughts and ideas. Then it will be permanent. Then no enemy will be able to deviated from your position. In the very acute, unfavourable position, you try to practice your spiritual thought, so there will be no apprehension. This is the underlying principle of the tantric.

But this is not accepted by the Vaiṣṇavite to be the broad and wide path towards our goal. Anyhow, the tantrics they are very fond of Devī worship, and with so many fighting with so many anti forces direct connection. And they also want to establish that even Rāmacandra, Who was the incarnation of Nārāyaṇa, He also worshipped Durgā Devī, to show this. It is in Bengal, this *pūjā* is very current. But our opinion that Rāmacandra, He not only worshipped Durgā Devī, but He worshipped Sagara also, this ocean, for the bridge making. And when Sagara did not approach Him then He was furious, "That I shall finish you ocean. You are not obeying Me."

So in a formal way Rāmacandra did all these things. He wanted to follow the worldly practices when He was not eager to show His own higher position. And Kṛṣṇa also in Dvārakā, it is mentioned that He did so many things in a human fashion. That does not mean that Kṛṣṇa is under this ordinary potency, this *māyā śakti*, He's above all. Still generally His movement here like ordinary person. This is *līlā*. This does not show that Devī or this world is above the transcendental, this sort of argument.

Anyhow, this is here, and this is shown from different angle of vision. There are other *śāstras* also with the help of that. This is in the *rājasik Purāṇa*, *Mārkaṇḍeya Purāṇa* is a second class *Purāṇa*. It is meant for the middle class. And for the higher *Purāṇa*, *sātvik Purāṇa*, there the Viṣṇu conception of the Lord, ultimate Lord, that has got wider circulation, *sātvik Purāṇa*. So *Purāṇa*, six *Purāṇa* they're meant for all the people for the lowest, who are worshipper of the Śiva, Rudra. The knowledge and indifference, that is the most important thing, who thinks like that, here it ends, it is in the *tāmasik Purāṇa*. In the *rājasik Purāṇa*, the creator Brahmā, he's the powerful. In that way it is described. And in the *sātvik Purāṇa* it is described that Viṣṇu, Lord Nārāyaṇa, there He's above all. In the *rājasik Purāṇa*, *Mārkaṇḍeya Purāṇa*, this is mentioned and that is in vogue here in Durgā *pūjā*, that Rāmacandra did this in this time, in this season, Kārtika, *asvina*, Rāmacandra worshipped to kill Rāvaṇa.

So from spring it has come to this time, worshipped by Rāmacandra in Laṅkā. And that is continued here in Bengal, Durgā *pūjā* in this time. But generally it was in the time of the spring season. But Rāmacandra worshipped Durgā, invited her, and worshipped her, and took her in His favour, and killed Rāvaṇa, and then came this vijaya dasami day. That is the fourth day of the *pūjā*, the day of giving leave to the Devī to go away. He came to Ayodhyā and reinstated in His kingdom, vijaya dasami. In that day of course, in U.P., in Delhi, that is Dasara Rāvaṇa _____ [?], some sort of function. His name, Dasara?

Devotee: Dasara.

Śrīla Śrīdhara Mahārāja: Dasara, another word is there.

Devotees: Diwali?

Śrīla Śrīdhara Mahārāja: Diwali _____ [?] that is all finished, but when big, big idol of Rāvaṇa is killed in the maylan [?], what is that called?

Devotee: Dusara, Mahārāja, that is on the twenty first of this month.

Śrīla Śrīdhara Mahārāja: Ke?

Devotee: Dusara.

Śrīla Śrīdhara Mahārāja: Dusara?

Devotee: Dusara they call it.

Śrīla Śrīdhara Mahārāja: Perhaps another name. In maylan a big murti of Rāvaṇa is killed, what is that function there, still with much splendour it is observed in Delhi and other places.

Devotee: Dusara, the twenty first of this month.

Śrīla Śrīdhara Mahārāja: Anyhow that Rāmacandra after killing Rāvaṇa He came back and took possession of His own kingdom in this *dasara* day. This is mainly the matter of Durgā *pūjā*. In *Mārkaṇḍeya Chandi* specially it is mentioned. And that *Chandi* is generally read out during these days, that few chapters from *Mārkaṇḍeya Purāṇa*. That is named as *Chandi*, and that *Chandi pāṭ* is a very important thing during this *pūjā* time.

Once I come in Gauḍīya Maṭh, I went in Calcutta to approach for our festival help, one Kol [?] prince named W.C. Banerjee, a Kol prince in Calcutta. I went with some other *brahmacārī* to beg something for our festival. He used to give one bag of rice and something. Then the *Chandi pāṭ* is going on, and the Devī Mūrti is there being worshipped. And he's with folded palms hearing the *Chandi*.

Then one *sannyāsī*, I was in white cloth at that time, one *sannyāsī* was there, and one *brahmacārī* he asked me, "We're sitting for long time, please go and ask the man 'that for long time we're sitting here, you please order your men, whatever you give us this time order to give that to me.'"

By their request I approached the man, and he was attending that *Chandi pāṭ*, with folded palms. Pressed by them I put a word, "I came from Gauḍīya Maṭh and waiting long for time."

And he was very much infuriated. "Don't you see I'm attending this *Chandi pāṭ*, and you have come to disturb me at this time?"

I sat there silently, the *Chandi pāṭ* finished, very shortly. Then I remarked, "You are hearing with much veneration, devotedness this *Chandi pāṭ*, but do you know that the reader of this *Chandi*, he does not know anything. He does not know, only he's looking this side, that side, saying something. What is this? It is mention in the *Chandi* that if anyone he moves his head this side, there will be great offence, and the man that has made such arrangement he will be perished. It is mentioned there. Does he know? Do you know? You ask your priest why the book *Chandi* is so short in length? Other books they're long, but why *Chandi* is so short? You ask your, the gentleman who is reading this, can he say? Because when reading, only the eye may move but the head will be fixed. If you want move his head then that will bring great disaster, offence. And the man will be perished."

Then he was astounded. "O, this man knows everything, but he has left this Durgā *pūjā*, and come for Kṛṣṇa service, Kṛṣṇa *pūjā*. He knows everything about the *śakta* religion."

Then he was very much interested in me, and heard something, and made his contribution double.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

[daivī hy eṣā guṇamayī,] mama māyā duratyayā
mām eva ye prapadyante, māyām etāṁ taranti te

["This 'trimodal,' supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]

[*Bhagavad-gītā*, 7.14]

It was a little convenient that man he had some respect for *Bhagavad-gītā*. I wanted to take him, make him understand by the reference of *Bhagavad-gītā*.

"*Mama māyā duratyayā*. It is true, it's very difficult to cross this ocean of misunderstanding, misreading. But *mām eva ye prapadyante, mām eva*. Only Myself. Who will come to take shelter under Me, only he can cross this ocean, and not Devī."

It is mentioned here. Not that he will go to take refuge under *māyā*, but he must go to the owner of the *māyā*, king of the *māyā*. We must go to Him, and by His order the *māyā* will withdraw, it is mentioned here. And those *Chandi*, that is for the lower classes, it is *rājasik Purāṇa Chandi*. And *Gītā* it is the very gist of the whole *Upaniṣad*, the head of all the revealed scriptures, *Upaniṣad*. And very gist is coming as *Gītā*, and by passing through the thought of Lord Kṛṣṇa it is more authentic.

So Devī *pūjā* is coming, with so grandeur, but we're to have our proper estimation. It is also necessary for particular classes, but it does not contain the whole truth that is above. And higher scriptures of *sātvik Purāṇa*, *Bhāgavata Purāṇa*, is *nirguṇa*, *sātvik*, the king of all *Purāṇa*. The authenticity of that we're to follow, above all the show and grandeur. But the people of that class, they may be allowed to do according to that. The primary students they should be allowed to attend the primary class. And the school and college students they will go on in their course. In this way we're to see, according to the...

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

According to the qualification we're given education. The higher type of education may not be possible for the boys, infants. Infants class also necessary. In that way we're to see things. Those that are of very lower class they will have, let them practice some sort that we're to respect some sort of things. And then by progress, by eliminating, they will come from lower to higher, in this way progress. *Kaniṣṭha adhikārī*, in Nārāyaṇa *upāsanā* also *kaniṣṭha adhikārī*, *madhyama adhikārī*, *uttama adhikārī*, the gradation is there. And we should go accordingly, as our capacity, standard.

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

We must not leave our present position, rather I shall die here but won't move from my present position, wherever I come from by the results of my previous action.

And then, *sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] "Give up all sorts of present duties and jump, and run towards My direction."

It is also there. So religion is proper adjustment according to the capacity of us. By *sukṛti* if we have got the higher quality, we must not feel discouraged by the standard of the lower people. We have discussed these thing many times before.

Today I stop here. Hare Kṛṣṇa. Hare Kṛṣṇa.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...half anarchist, and also a patriot, he was an I.C.S. After passing I.C.S. examination he joined this movement, freedom fighter.

When he was reading in the Presidency College, B.A. class, one professor, British, his name was Otton, or something, Otton. In course of his lecture in the class he mentioned that, "The Romans civilised us, and now it is our duty to civilise India."

Then Mr. Bose and others protested and told, "Sir, you deal with your own department, but don't remark in this way. Indian civilisation is the most ancient. We do not want to be civilised by any other nation. Please don't interfere in that."

Again, the man in course of his lecture came to remark in that way. "The Romans civilised the British, and is the sacred duty of the British now to civilise India."

A vehement protest, then that very day when he's coming down by the stair case, stair, Subhasa gave a push from behind. And the Otton fell on the face downstairs, and was hurt, was very much damaged. But so many students are coming, none could detect that Subhasa Bose, he pushed him.

So, James, one Mr. James, he was principal of the Presidency College at that time. It was about nineteen fourteen or fifteen. I was a student in Baharampur College, we saw in paper all these things, that such things have happened in Presidency College.

But Subhasa had an organised party. None mentioned his name, ventured to mention his name, that he has done.

James was a very good man, friends of the students, but he could not ignore such a fact. He began to enquire, "Who has done this?" None ventured to openly say. Then he made arrangements with _____ [?]
He asked all the students to pass through his room one by one. And the arrangement was made that that man _____ [?] told, "Whenever the culprit will go, I shall show a sign rubbing a finger [toe] in the floor." That arrangement was made, and Subhasa passing, and the man he was making arrangements with some books the library almira, and Subhasa passing he touched the floor with his toe. Then in that way he could find out that Subhasa was the culprit. Then he expelled him.

_____ [?] Mukerjee Mr., he was a liberal man, and he was always on the side of the government, not joining any national movement. A genius vice chancellor. Anyhow he managed to admit Subhasa into Scottish Church College, expelled from the Presidency Collage. And he out of that Collage he went to England and there finished his I.C.S. career and came back and joined the national movement. Nineteen twenty one perhaps, twenty one.

And also he has written, though anarchist, "I love India because India is loved by the Lord, Supreme Lord. In other countries, few and far between any agent of Lord or Himself come might have appeared. But India many times He has visited, as incarnation, and also sent many of His favourite saints here. This is specially chosen place for spiritual knowledge, so I love India." Subhasa told like that. Though it is difficult to believe that.

So India is the land of the ancient, most ancient civilisation, Vedic civilisation. A selected place for to preach the revealed truth.

As Max Muller, that German scholar told, "What is in the treasure of the *Upaniṣads* in India, a particle of that can satisfy the whole of the world. But India's treasure won't be lessened by a bit thereby. It will be as it is, but the whole world may be fed spiritually. Such thing is there in the *Upaniṣad* of India."

A particle of knowledge that can satisfy the whole world, all the scholars, all the inquisitive people, a particle contained in the *Upaniṣad*, the key. If we know one thing we can know everything. If we get that thing we get everything. This is the salient part of the Indian civilisation. Enquiry. Don't enquire here and there for this and that, so many things. Try to go to understand the centre, try to attack, to catch the centre.

yasmin vijñāte sarvam evam vijñātam bhavati, yasmin prāpte sarvam idam prāptam bhavati

Try to achieve that, by knowing which everything is known, by getting which everything is got. It is almost impossible thing to leave to our ordinary brain, it is almost impossible. By knowing one everything is known; a mad man's statement. By getting one thing we get everything? It is impossible. But this is the central knowledge. This is the real enquiry in the Vedic civilisation. Try to know the centre. *Yasmin jñāte sarvam idam*.

Now, what is the conception of the centre? Generally people think Brahman, that is all knowledge, but that conception was improved. In *Vedānta*, it was the *śruti* in the *Bhāgavatam* says in the *rasa sthal*, "That we beg to be excused my Lord. We could not express You fully as You are. As we see You, *raso vai saḥ*, the *rasa* means this, we could not follow. What we now see, Your display of *rasa*, in the *rasa*, we could not conceive so far. *Raso vai saḥ*, *rasa*, *ānanda*, ecstasy, ecstasy. But that can be dealt in such a way, it was beyond our dream even. So we show, we have showed to the outside that we can say everything, we can say about the centre, but really we failed to do so."

Śrutibhir vimṛgyām [*Śrīmad-Bhāgavatam*, 10.47.61] "We're also enquiring on this side. That that Brahman in *Bhāgavatam*, that is described in three ways. Brahman, brihathar, bhimanathar [?] Who is the largest, all accommodating, and from which everything has come, the background of everything, *vidūra-kāṣṭhāya*.

Just as if we have a painting, there must be a paper, or some background, or the earth, or wall, something where the painting should be made, that background. That background of everything in which so many artful things are being seen. Where the sound, the colour, figure, and all our experiences rest, they stand, they move, live, that background. All containing seat necessarily, that is thought to be the cause of everything. Everything is moving on that plane, so everything has sprung up from there. Generally this is the idea.

yato vā imāni bhūtāni jāyante, [yena jātāni jīvanti
yat prayanty abhiṣamviśanti, tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]

[*Taittirīya-Upaniṣad*, 3.1]

From which everything is coming out. *Yena jātāni jīvanti*. By Who is the cause of the maintenance of so many things over it. And when everything is dissolved, He's withdrawing everything. So that is a class of cause. Brahman.

Then another aspect is Paramātmā, all-controlling, entering everywhere and even the atom of the atom, electron of the electron. Entering everywhere and knowing it and controlling it. Knowing the nature of everything. Entering the heart of every atom, and thereby controlling the innermost: the external most and the inner most, both sides. Brahman-Paramātmā.

And then another phase of necessity came out. What for all these things? Yes, existing on a plane, but getting birth from there, and again dissolved into that, but what for this existence, any meaning of such existence? The search took another way. What is the purpose of this existence? And who is controlling really? That seat on which that background is creating, or any power, any potency is there? That is the real cause, the potency.

Then consciousness, so came the conception Nārāyaṇa. Nārāyaṇa, the possessor of everything. Not only the inanimate object is the cause, not only the passive, cause is passive, but there is some active principle, there must be which is controlling, the possessor of all these potency. A personal conception came there. And that is Nārāyaṇa conception came, *aiśvarya*, full of all majesty and power and controlling everything; so master conception of Nārāyaṇa.

They aim, the more theistic thinkers, their enquiry was not satisfied there. No. Power and knowledge and all these things, they cannot satisfy the inner most necessity of our heart. So there must be some beauty and love, that captures. In that way Kṛṣṇa conception has come to us. The beauty, love, affection, that is the inner capturing thing. And that is controlling everything. Neither knowledge, nor power, there from came Kṛṣṇa conception of Svayaṁ-Bhagavān.

And it was clearly given in *Bhāgavatam* when Nārada Goswāmī chastised Vyāsadeva.

"All your attempt is a failure. It will be considered as a failure. You have delivered so many scriptures about revealed truth, but that will be considered as a failure if you cannot represent properly that the object of everything is *rasam*, enjoyment, and that is beauty, and love, and affection. That is predominating thing over everything. The most original and important aspect of the whole creation is love and affection, beauty and charm. That is over everything."

So *jñāna śūnya bhakti*, give away *karma*, your control over the energy. That is to have control over the energy that cannot be the object of our life. But our hearts satisfaction there we are really. So search for Kṛṣṇa, Reality the Beautiful. *Kṛṣṇānusandhāna*, not *brahma-jijñāsā*. Neither *paraman sandana*, or the worship of Nārāyaṇa as Rāmānuja and others told. The master of everything, the controller of everything, and He's also a person, the attractor. But only attractor, attraction, beauty, that is not given anywhere.

In *Bhāgavatam* and Mahāprabhu Śrī Caitanyadeva, He exclusively pointed out *kṛṣṇānusandhāna*, search for Kṛṣṇa, that is your inner necessity. The proper diagnosis came from Him, that neither power, nor knowledge can satisfy you. Your inner heart examine, and your thirst, all the thirst of all of our heart, the thirst is for affection, beauty, love. Search your self. And then go accordingly, march to find out that thing. Kṛṣṇa is our goal and nothing else. *Kṛṣṇānusandhāna*. Kṛṣṇa is such. Clearly it is mentioned here and there in an ordinary way, but in a systematic and a strong way it is mentioned in *Bhāgavatam*. And Mahāprabhu only took it as it is, and guided us towards that direction. So, *mayā tatam idaṁ sarvaṁ* [*Bhagavad-gītā*, 9.4]

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
[iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa

of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

In *Gītā*, *ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate*. Here, about thirty years ago in that *Prapanna-jīvanāmṛtam*, I gave interpretation. *Sarvaṁ, mayā sarvaṁ. Ahaṁ sarvasya prabhavo*. "I'm the cause of everything. Everything coming from Me. *Mattaḥ sarvaṁ pravartate*. And everything is coming from Me, out of Me. Even, search about Me, also coming from Me. Worship of Me is coming from Me, it is coming from. I'm worshipping Myself, I'm showing it to you all."

That is Guru; that is Rādhā *dāsya*. When that, we cannot worship Him, we cannot serve Him...

85.10.20.B_85.10.21.A

Śrīla Śrīdhara Mahārāja:...He can serve him properly, none else. With this idea we're to follow the footsteps of Guru and it is ever forever. Guru won't be removed from between the worshipped and worshipper. Always,

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga', kṛṣṇa-prema janme, teṅho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

The very origin of the devotion is the company of the saints, and also when we attain devotion, there also his position is just between me and the Lord. So, we never come in direct connection with Kṛṣṇa, but some mediator, some helper is to show me that. So this is Rādhā *dāsyam*, we should not approach direct to serve Him, behind Rādhā we shall stand. Rādhārāṇī is serving and I'm helping Rādhārāṇī to serve Him. In the fullest sense, and in the partly there are so many distributed position of service and everywhere we must have one between us and the Lord. *Dāsya*. And on the whole, the whole negative side represented, serving side is represented by Rādhārāṇī wholesale, including all *rasa*. And we're to stand behind Her, to help Her, so that She will serve Him. Rādhā *dāsya*. From *Gītā* I drew this meaning some years ago for *Prapanna-jīvanāmṛtam*, [nineteen] forty-three or forty-four, that was published. From there I drew this meaning. *Mattaḥ sarvaṁ pravartate*.

[ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

"Everything comes from Me, even My worship also comes from Me. I am the first shower of everything. Everything in the beginning, in the *mula*, in the most original conception of every phases I am there, in some form or other but it is I. So serving, to serve Myself, that is also I am setting the example, that I shall be served and in this way or that way, that is also I am helping My service. *Mattaḥ sarvaṁ pravartate*. Everything coming from Me. So even My service is also coming from Me, that sort of instruction coming from Me." So,

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

"You should know your Guru as one with Me, because it is Me and without Me none can give Me. *Yam evaiṣa vṛnute tena labhyas*. None can give Me, but only I Myself can give Me."

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

So from that point this will come ultimately, that without Him none can give Him. This right is reserved there, only He can give Himself. So He's showing the way how to get Him, and as a Guru He comes to show that. So it is *acintya bhedābheda*.

Nimāi has selected a very nice article of the speech of our Guru Mahārāja for this Vyāsa Pūjā ceremony. One article that was speech, praise of Guru Mahārāja given there.

The very address beginning, "My uddharan bandhu gana." [?] He's addressing his disciples and all. "Oh, my friends who are delivering me from the danger." He's addressing his disciples. "You my friends, you are, you have come to deliver me from great danger, come to save me." The Guru is addressing to his disciples, "Oh, disciples, you have come to save me." What is the vision underlying? "You are so many extensions of my Guru." He says. "Those that have come to hear about Kṛṣṇa, their position is not less. Already there is grace, *sukṛti*, grace. Kṛṣṇa love is there. And you've all come to help me in my way of realisation towards Kṛṣṇa. You're all helpers, you're all friends to me. And you've come to rescue me from the dangerous position I've fallen in."

The very address begins, and how he's beautifully, and very skilfully, and also harmoniously he's representing the philosophy there, the ontological aspect. What is what, and what is the position of Guru. Guru is a servant of the disciples. Externally disciples seem to be servant, but internally if we consider, Guru is the servant of so many disciples. He tries to make them fit for the service of Kṛṣṇa. Just as when we go to the temple worship with certain things, so many things are cleansed and arranged in such a way that it may be acceptable by Kṛṣṇa. So Guru is also serving, so many persons he's helping, so they may be fit to serve Kṛṣṇa. Rendering service to so many.

Not only that, he goes further. "I'm in danger. You've all come to give me some engagement. You're forcing me to have some engagement about Him, about His service, about His talk, such cultivation, culture. You are helping me. So you have come to save me."

Knowledge is infinite, it cannot be finished. The search for Kṛṣṇa is infinite. So we cannot rest, 'that so far we have come, and only a few miles left, then we'll get Kṛṣṇa.' Not like that. We're in the ocean in the search for Kṛṣṇa. And you, so many, have come to encourage me in my search towards Kṛṣṇa. So many friends come to rescue me in this ocean of Kṛṣṇa love, and Kṛṣṇa search, Krsna knowledge. We're combined, we're going to approach towards. Vipadha uddharan bandhu gana. Addressing the disciples, "As so many friends you have come to save me from the greatest danger of the forgetfulness of Kṛṣṇa. So you are not only my friends, and as well as rescuers of myself."

The Guru is addressing to the disciple what's the matter. Gaura Hari. Gaura Hari. And the lecture is substantiating this statement, how deep thinking is there, you'll see that. That will perhaps be given in the first page. amara bhidhu uddharan bandhu gana [?] "Oh, my saviours." Guru addressing to the disciples. "Oh, my saviours." And that is not irrelevant, he's putting his arguments and substantiating that. Then what level of divinity, what plane of divinity we're to meet? Where? How holy? How divine? Only in the degree of divinity. Self abnegation, self forgetfulness, Kṛṣṇa consciousness. Positive self forgetfulness, otherwise mere self forgetfulness is a negative thing. But Kṛṣṇa consciousness dispossessed us from our least and nasty self conception, and cultivating in the service of Kṛṣṇa, giving positive engagement.

That article should be translated into English.

Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha. Tamāla Kṛṣṇa is delivering lecture that "Gauḍīya Maṭh should be eliminated from our consideration." I am told he's delivering lecture. But Gauḍīya Maṭh means our Guru Mahārāja, what is the depth of his knowledge and love about Kṛṣṇa, and he wants to eliminate that.

And Bhāvānanda trampled down by his foot *Gauḍīya Kaṇṭhahāra*, the summary of our preaching advices. I asked him through some, to publish a golden *Gauḍīya Kaṇṭhahāra*. That will be the penance of your misdeed. You're trampling down *Gauḍīya Kaṇṭhahāra*, so favourite book for the preachers prepared by our Guru Mahārāja. Hare Kṛṣṇa. Let Mahāprabhu-Nityānanda Prabhu be gracious with them. Hare Kṛṣṇa.

I request you all to go through that article which will be placed perhaps in the first page Vyāsa Pūjā issue. And it is published in *Gauḍīya Darśana Patrikā* several times perhaps. bhidhu uddharan bandhu gana [?]
"Oh my saviours." What is the depth of such understanding, and what is the depth of the affection and love within? We can have a speck of that, a drop of that, from such thought, what degree of divinity is there in such address. And the heart from which the address comes, where is he?

Today I stop here, no further. Gaura Hari bol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!

Badrinārāyaṇa: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...within illusion or truth, do not know. But with the dissolution of the physical body nothing remains. So whatever you like you can do, and no *karma*, no future, nothing, all chance coincidence.

Then comes the Buddhistic School. Their opinion is that just like Cārvāka - little extended. There's good, bad, *karma*, and there's the subtle body, after the death of this physical body the mental system remains. And with the dissolution of the mental system nothing remains, nothing. To dissolve the mental system we're to follow particular program, that *ahiṁsā*, *satya*, *dayā*, all these good qualifications, good behaviour, conduct, necessary to dissolve that subtle body, the mental body that is within us. And with the dissolution of the same, nothing remains. That is the Buddhistic idea. Transmigration of the soul, birth, rebirth, good, bad *karma*, everything, but with the subtle body everything finished, that is gone. So the potency is not *nitya* in that way, it is not eternal.

And others are of opinion that that physical potency, that is eternal. And Śaṅkara says, "No, it is, has got no beginning, but it has got end, *anadi santa*." This *māyāvāda* Guru Śaṅkarācārya, his opinion. "It has got no beginning but it has got end, *santa*. It is not *nitya*, not eternal potency."

The Vaiṣṇava Ācāryas on the other hand say, "No, it is eternal, but it is the indirect existence, reflection, and perverted reflection. But it is there, the indirect side, the negative side, is also eternal, the shadow of the positive side. And when we get rid of that illusory, that misunderstanding potency, we can go and live in the positive world, the positive side." And others do not recognise any positive eternal side, save and except the Vaiṣṇava. Only another section, those, just as Rāmānuja says that, "Nārāyaṇa is after the emancipation of the *jīva* can serve Him."

So one branch of the Śivaites, worshippers of the Śiva, they also say that Śiva is there, and after getting liberation you can worship the Śiva. Śrī Kaṇṭha. He has given some interpretation of *Vedānta*, *Brahma-sūtra*, leading the conception of the ultimate reality as Rāmānuja did towards Nārāyaṇa, he directed towards Śiva, one Śrī Kaṇṭha. In the southern India they have got their *sampradāya*.

In *Mārkaṇḍeya Chandi* as I told yesterday, the three phases of the deity of misconception, the guarding deity of the misunderstanding aspect has been described. The first in the tale, story of Madhu, Kaitava. When after the creation the Brahmā found that whole water around his - the Nārāyaṇa line, and from his navel one lotus stem came. And on the lotus Brahmā has got his seat and he finds that all around, water, water, everywhere, nothing else. And suddenly he found that two demons coming to attack him. Then what to do, he's puzzled, but he was conscious that his origin, underlying the lotus, there was Nārāyaṇa, that consciousness he had. And he took refuge, surrendered to that Nārāyaṇa.

"Oh, I'm attacked by these two. I do not know yet what is my duty, what I'm to do. All water, and I'm only on the lotus sitting. I've not yet got any direction from my Lord what to do."

But he was conscious that his Lord is sleeping near, under, on the water. This consciousness the Brahmā had. But He's sleeping. Now, how He's sleeping? There it is mentioned Yogamāyā. By utilising His Yogamāyā, a sort of nature, the Nārāyaṇa, the eternal conscious substance, is as if under sleep. So Brahmā began to praise in respect of Yogamāyā. If Yogamāyā she has the principle of the worshipping of the potency, saktapad, Brahmā began to chant in praise of Yogamāyā.

"Yogamāyā, you please move from here and then the Nārāyaṇa will be awakened, and He'll see my condition and do the needful."

So here he appealed to Yogamāyā, by the influence of which the Viṣṇu, Nārāyaṇa, was enjoying deep sleep. It is mentioned in that way. He began in praise, to chant in praise of Yogamāyā, under whose influence Viṣṇu is sleeping, with this idea. Then satisfied with the praise of Brahmā, Yogamāyā went away, and Viṣṇu came out and found those two demons and began to fight with them, and ultimately defeated them. And that is also in a particular way.

Those two demons Madhu and Kaitava they told, "We're very much satisfied with You Nārāyaṇa in Your fight. You accept some boon from us. We're pleased with Your fighting capacity."

Then Viṣṇu, He told that, "In this war field, what boon should I want from you than your death? I want that you should die, you should be killed by Me. That is My boon."

Then they put one condition. "Yes, You may kill us, but not on the water but on the earth."

But all covered with water, so Nārāyaṇa took, caught them by their hair and put their heads into His own thigh and cut off their heads. Thigh means, it has been explained in *Chandi*, this is considered to be earth. Thigh. The part of the body is considered to be composed of different things. The thigh is generally considered the earth's production. So there He caught. And the big body of those two demons that supplied the earth on the water. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: When one gets a big belly, what we say? He has got much fat. So the fat of those two demons was so much magnitude that that supplied the earth portion on the water, made a union from there. The production of the crops became very possible medium. This is the first trace of the Yogamāyā.

And the second is Mayishashu, that I dealt yesterday.

And there was one third advent of the *śakti pūjā* that is Shumbani, Shumbar [?] Shumbani, Shumbar, two brothers they were of very demonic temperament and ruled the country with much injustice. Then the gods felt much disturbance and they approached to Himālaya and there began their praise - chanting in respect of the goddess of potency. And then found very beautiful lady. And the demons also searching, hearing, searching this side that side, like spy, if anything is happening in their kingdom, any danger threatening. So one of the servants of Shumbani, Shumbar, whose name was Damralocan [?], he when visiting different places surveying if any quarter there is any sign of any ominous rising, found a beautiful lady on a peak of Himālaya.

And he reported to his master, Shumbani, Shumbar. "That a very extraordinarily beautiful lady is found on some peak of a mountain, Himālaya."

Then he was ordered to approach her. "We think you as a very precious jewel, and Shumbani, Shumbar, at the present they're the owner, two brothers are the owner of the world, and they're enjoyer of all jewels anywhere and everywhere. So we consider you to be a jewel, and you must come to serve and satisfy those two masters, anyone of them, two brothers."

Then when she refused then this Damralocan he was ordered, "If she does not come peacefully you will take her by force, catching her hair." When he went to approach to catch the hair, the lady produced a peculiar sound, and this Damralocan, this man he was reduced to ashes. This news reached Shumbani, Shumbar, and they were very much excited and they sent their general Chandramunda [?] And he also proposed like that, otherwise he will take her by force. Then that Chandramunda was also killed, in a small fight. Then there was a big fight and Shumbani, Shumbar all came and they were killed in that fight.

Then there is a stop. Mayananu namastate [?] The gods came and began to chant in respect of that lady.

"You are the potency of energy of everything. Now you're satisfied with us. You have done a great favour to us by killing these two indomitable demons." In this way began to...

These three stories are mentioned in this *Mārkaṇḍeya Chandi* about the Devī. But Devī, some think that she's independent, she's all in all. And mostly others, specially the Vaiṣṇava School think that she works under some other agency. And not only she's the direct potency of the Lord, but indirect. But sometimes it's mentioned the potency as a whole, in-carrying to the centre - centre-carrying and out-carrying or in-carrying, but that is potency after all.

So in *Chandi* also it is mentioned about Rādhārāṇī. "I am Rādhā in Vṛndāvana." *Chandi* says. "Here I am Durgā, managing these rebels. And when they're devotees I shall also manage there, Yogamāyā."

Māyā, Yogamāyā. Yogamāyā in the positive side, in the in-carrying current, in the devotional current that wants to satisfy the centre, that is also potency, and that is Yogamāyā. And this is Mahāmāyā, taking away and punishing, dealing punishment, Mahāmāyā. So potency as a whole is one. Yogamāyā, the internal potency helping the service of the Lord, helping the harmony. And Mahāmāyā, the out-carrying current, apparently, who gives punishment to the rebels. Two kinds of one potency we may think in two lines. Out-carrying and giving punishment, and in-carrying and giving service of the Lord in different ways.

So in *Chandi* also it is mentioned, "I'm in Vṛndāvana, the potency we are one and same, helping the *līlā*, the pastimes of the Lord. And here also indirectly helping the world of creation of the Lord by dealing punishment to the rebels in this way."

Devotee: Mahārāja. Mahā Kālī _____ [?]

Śrīla Śrīdhara Mahārāja: Mahā Kālī _____ Shumbani, Shumbar [?]

I can't remember exactly but as far as I remember they were under the rule of the Shumbani, Shumbar. There was one general whose name was Raktabija [?] He got some boon that if he's killed, then when the drops of his blood will be oozing and it will be thrown aside, and every drop will become his own second body. Raktabija. Whose blood is the seed of his own existence. When he was beheaded, blood oozing, and every drop of blood producing the same demon. So it was very difficult to finish them, that party, Raktabija party of the demons. Whenever cut so many drops of blood are thrown this side, that side, scattered, and so many men are coming out to fight.

Then it was arranged that the Devī in one of her aspects she became - took that Kālī Mūrti. And she spread her tongue in very extraordinarily enlarged way, and she began to catch those demons and put them on the tongue and then finish them and the blood she began to swallow. The blood she did not allow to drop on the ground. If it touches the ground then another *daitya* will come, as many drops so many *daitya*, demons. So she had to take this course, the large tongue, and catching them on the tongue and cutting and drinking the blood. In this way that party was finished. So she came, it is mentioned, that from the original heroic lady body of the Durgā, from her forehead that Kālī Mūrti she came out suddenly to deal with this Raktabija clan in the fight. And Shumbani, Shumbar was last perhaps it is mentioned.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. She was so much excited at that time, that to stop her, she was so mad when killing those demons, that she was removing with so much madness, that to stop her from her madly errand, Śiva had to lie down on the road, and when moving in her mad attempt suddenly found that, Oh, her husband, she has put feet on the husband. Then her overflowing energy was stopped and she became sober.

That is from the historical side. And from the *tattvik* side, ontological side it is shown that all the *baddha jīva* they're *śiva*. *Pāśa-baddho bhavej jīvaḥ pāśa-muktaḥ sadāśivaḥ*. Individual souls that are under illusion, and individual souls when above illusion, liberated. When liberated from illusion they become *śiva*, the master, the husband of that...

85.10.21.B_85.10.22.A

Śrīla Śrīdhara Mahārāja: At that time she's said Bhadra Kālī.

So when she released [Jaḍa] Bharata in Kurukṣetra, Bharata was an innocent *brāhmaṇa* boy watching the land and a dacoit party came and took him, to sacrifice him in front of Kālī in Kurukṣetra. And thereby satisfying the goddess of Kālī they will get a very good prey of looting, with this idea they took him. And just the moment they're going to kill, just before the Kālī figure, Mūrti, then Kālī Devī she could not tolerate that such a good, innocent person will be killed there to satisfy their evil motive. She came forth and cut, beheaded those dacoits, and released Bharata, the innocent *brāhmaṇa* boy. That is Bhadra Kālī in Kurukṣetra.

And here also, Bhadra Kālī, when Mahiravan [?] was killed, when he planned to sacrifice Rāma - Lakṣmaṇa there, by Hanumān.

[01:45 - 04:02 ?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...dreadful punishment, so you will be very much careful, that because she is your mother, you are...

[04:20 - 06:47 ?]

A noble ideal. The conception of the ladies, the lady conception of the ego, that is of a very noble type. Sacrifice is very much there, negative aspect. And the man's aspect that is aggressive. But they're not aggressor, they're sacrifice personified, that gradually that came to me. And I learned to appreciate that Sītā, Draupadī, all these, and ultimately the *gopīs*. The *gopī*

group, the sacrifice, self-forgetfulness, self-sacrifice, self-surrendering, that is in acme, in the highest conception the lady aspect. The lady aspect, the passive aspect, that holds the highest, that came gradually in my mind. So *mādhurya rasa*, that consorthood, the highest position of Rādhārāṇī. So sacrifice, affection, that is there. Aggressor, the males are aggressor, they're responsible for all difficulty and trouble, not the ladies. That came gradually, developed from inside, and some respect for their clan came within me.

So in *varṇāśrama* generally *strī-śūdra*, the *śūdra* and the *strī*, they are set apart. They have no right in the high religious functions. They should participate from little far, not direct participation. Indirect participation of the *śūdra* and the lady. A *brāhmaṇa* lady also, she does not get any sacred thread. She has got - though the boy, the son *brāhmaṇa*, he's touching the feet of mother, but he's worshipping Nārāyaṇa, he's touching the feet, taking the feet dust of his mother, but mother can't touch Nārāyaṇa. Such is the position in *varṇāśrama*, *śūdra-strī*, generally they're considered unfit, below the standard of coming direct service to the Lord. It is general, in *varṇāśrama*. But in the Vaiṣṇava conception no such strictness about that.

But, so generally some sort of disregard and hate grew in my mind about these two sections. We must be far from them, they're untouchable. But when I got a push from my aunt, in that way, she marked my nature, my conduct, and made some remark about me, in an affectionate way. Then that was the cause of a turn.

"O, yes, Lakṣmī Devī, they belong to the same section." And then the attention of their nature of sacrifice and submission was very much plain and clear in their section. So they should be respected. And the aggressive nature that is to be blamed. And ultimately I found that *mādhurya rasa*, the *vātsalya rasa*, when in connection with the supreme *līlā*, that has got their highest position there. And our aspiration is for the service of Rādhārāṇī, Rādhā *Dāsya*, as been considered by Mahāprabhu. Vāsudeva Datta said:

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"]

The position of Śrī Rādhā is that of the highest service. Who could disclose this holy, divine fact, if Śrī Gaurāṅga did not appear on this earth? Who could make ourselves know, could inform that the highest conception of the highest servitor is Rādhārāṇī? Gaurāṅga came and He

showed it clearly the highest conception of the servitor is in the service of that highest negative potency.

We're all included in the negative side. Our aggressive nature of a male, that is the disease in us.

So we stop here.
Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!

Devotees: Jaya!

Badrinārāyaṇa: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: Kṛṣṇa is there nothing else. Try to push on your ways with such energy and perseverance, try to find out Kṛṣṇa everywhere.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: This should be the subject. He's all in all in my life, interest, as if, exclusive interest, no other thing _____ [?] captured. He will be allowed to capture my whole existence. He's all in all. I have got such connection with Him, and that is normal, and anything otherwise abnormal.

Svarūpa. Svarūpe sabāra haya, golokete sthiti. This is our existence in Goloka, that in connection with Kṛṣṇa wholesale. All else is other places. There may be Vaikuṇṭha, may be Brahmaloka, Virajā, then Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satyaloka. But Goloka means a solid circle. The whole is a circle, and like a ball Goloka means a full bright football, a solid circle, not a plane circle - circle in the plane, but solid, that is Goloka. And my existence it will be in connection with the full circle, solid.

Kṛṣṇa consciousness, sweetness, the autocrat. Very sweet, sweet but autocrat. Beauty, autocrat, capturing the whole thing around Him, whole existence within His fist, the autocrat. But He's absolute good, absolute love, sweetness, charm, whatever is capturing, all capturing centre God is, the conception of God. All capturing means consorthood, not fatherhood of Christianity can capture the whole thing. Fatherhood or friendhood, only consorthood is supposed to capture the whole of us. Consorthood, and independent, absolute consorthood, not regulated by any law, then it will be lower. If any regulations comes from outside to control our relationship with

Kṛṣṇa, then Kṛṣṇa will be secondary, no. He's absolute. And our binding with the scripture that is secondary. Because it comes from Him, my lover and well wisher, so it has got, I have got obligation for that, otherwise not. And the society also like that, if it is in consonance with Kṛṣṇa relationship, then the society I shall have some regard, otherwise not. So,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

All representing, satisfying religious book is *Bhagavad-gītā*, there also that clarion call.

"Give up everything, come to Me. My absolute connection with you, relationship with you, not any dependant, not conditional. My relationship with anyone and everyone, is that of absolute character, not any dependant thing."

To understand that and approach, go forward. *Sarva-dharmān parityajya*. How deep rooted, and the commanding call, the most commanding call, straight, straight approach to His own, to establish His own right.

"I have got My ownership, My right over you all, and that is absolute. Whatever duty you are engaged in, give up at once, come to Me. That is My relationship with you, and I'm neglected. This is our relationship, and I'm neglected, and you are passing your days, lives after lives, without Me. How are you My friend?"

It is mentioned in *Bṛhat-Bhāgavatāmṛtam* of Sanātana Goswāmī, when a soul is restored from this world and meets Kṛṣṇa first, Kṛṣṇa welcomes him and faints, and gets fainted.

"O, after so long, you left Me and lived alone, independently? How could you do it My friend? How you could do? Because I gave you free will? Is that My crime? Am I a criminal? Because I bestowed free will to you My friend, so I'm to suffer so much?"

...

... came in the field of preaching, that the glamour of the western civilisation has captured the leading section of the society. So he prepared to give fight with the western civilisation. What is their charm? The scientific civilisation, civilisation of invention, of different new elements from the nature: that is their pride.

Swāmī Mahārāja told in New York, "So many big buildings standing there, and that will stay for generations, but what about the engineer? The man who constructed such a big building, mountain like, where is he? The building will stand for generations, but where is he? What is his state? None take care of him, he's lost. The building staying but he's lost. Where is he? What is the good of this production?"

So present civilisation ignoring the interest of the proprietor, going on to develop the property. The proprietor is ignored, who is he, what is his interest? But production of the brain that is stools from the body, that is getting much recognition, the stools. And the man from whom the stool coming, he's ignored. It may be compared with stools, product of brain, brain stool, if it is not to be utilised for the benefit of the proprietor. *Viṣṭhā*, *kāka viṣṭhā*, ha, ha, it has been compared in the scripture with the stool of a crow, not even of a human body. *Kāka viṣṭhā*. Even the position of the creator Brahmā, who has created, supposed to create this mundane world, his prospect is like, has been compared like with the stool of a crow, *kāka viṣṭhā*. This whole structure, material structure, so much glamour with *kāka viṣṭhā*. The shower, the seer, the observer is of such plane, position. The whole creation is like the stool of a crow. *Ā-virincyād amaṅgalam*.

[karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam / vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

What about any member within this area, but even the creator is in the relativity of this mundane and mortal, nasty world, his fate is also like that. The creator of this he's in the relativity of this such nasty thing, created, evolved, what is the position of ordinary person? We're to realise this.

Mundane property, *kanak*, *kāminī*, *pratiṣṭhā*, three division. Direct charm for the senses, and the nourishment behind for sex life, sense pleasure; and the credit in the market for such commodities, three, *pratiṣṭhā*, credit for these mundane commodities. One he's in possession of so much this crow stool, *pratiṣṭhā*, in possession of crow stool. A mountain of a crow stool in his possession, and he's feeling so. This has been seen by the proper seer, proper estimator of things. And in comparison, contrast with that, what is Kṛṣṇa conception, opposite, *asat*, *acit*, *nirānanda*. *Sat-cit-ānandam*, and crossing the conception of *sat* and *cit*, only *ānandam*, keeping *sat-cit* in the background, only *ānandam*.

Ānanda Vṛndāvana Campū. Written by Kavi Karṇapūra. Karṇapūra was a very good Sanskrit poet and scholar. When a boy, he was taken to Purī by his father and mother, a small boy. Mahāprabhu - he went to see Mahāprabhu with the boy.

Mahāprabhu requested the boy in a playful mind. "You take the Name of Kṛṣṇa. You speak Kṛṣṇa, Kṛṣṇa."

Boy does not speak anything. He tried His best to make him pronounce the sound Kṛṣṇa, boy did not.

Mahaprabhu told, "O you have defeated Me. I'm preaching Kṛṣṇa, and the whole world I'm almost forcing to take Name of Kṛṣṇa, and you boy only have defeated Me. Won't take the Name of Kṛṣṇa?"

The boy did not speak a word.

Then Svarūpa Dāmodara came to save Mahāprabhu. "O, You have given the Name Kṛṣṇa to him, and it is, he has taken it as his *mantram*. He won't speak it to anyone. He has accepted You Guru, and the Name as *mantram*. And he does not like to give it out to anyone." In this way a compromise was affected.

Then Mahāprabhu perhaps extended His toe to the boy, and the boy began to suck His toe, Mahaprabhu's toe. And in his afterlife he became a good poet, and he described so many things in a high style. *Ānanda Vṛndāvana Campū*, then so many other books.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Kavi Karṇapūra. _____ [?]

Very beautiful *śloka*.

gourendra ca shyabha vibhu sanakabhi [?] Sanātana Goswāmī.
rupe svarupe nayana virupe [?] in this way Rūpa Goswāmī, many *śloka*.

srimad chaitanya padau charakamala jigau bhakta bringo madhuttan, gourettau
payayantau bhaya vibhingatau bhoja yukto samattkan _____ [?]

Kavi Karṇapūra, Śivānanda Sen's *putera*.

Nitāi. Nitāi. We are in the midst of *māyā*. *Mā - yā*, what is not that, we're in the midst of that, what is not, misleading, misconception. Our main disease is this, we're suffering from misunderstanding, misconception, misguided. Only this is the disease, all comprehensive disease. Whatever we think, we do, we want to have, everything is false. So we're very highly civilised section people, everything is wrong. All of our deeds all false, busy, false. everyone of us is suffering from false conception, falsehood, *mithya*. This is the disease, common disease here. And what is the medicine? And who is the doctor? The wholesale cure, not curing of a particular symptom of the disease, but the wholesale cure of the disease. Suffering from error, erroneous calculation of life. The whole program is a false one of our life. False errand we're running after, *māyā*.

And what is not *māyā* that does not springs up from the region of *māyā*, that will have to come from outside. The relief must have to come from outside of this illusory world, through revealed scriptures and those agents that are living beyond this area, *sādhu, śāstra*, that is gradation also. The Kṛṣṇa conception is the exhaustive, all comprehensive conception which can deal with every problems in our life. Fully convert. Keeping all the background, it can fulfil our whole life. It is so close to this *māyā*, even *māyā* is utilised by His connection. The stealing, the lying. To tell a lie, to steal others property, that also can be harmonised by Kṛṣṇa connection. So

aprākṛta, extended to the extreme infinite in the closest connection with the finite. All the characteristics of the finite are retained, but only His connection makes everything gold.

ega kihar korilo mahima nataiya gaheia korilo shuna [?]

One devotee is talking about Mahāprabhu. "What wonderful character Mahāprabhu has got. Simply He's making us sing and dance. You sing with the Name of Kṛṣṇa and dance, and from iron you'll be transformed into gold.

nataiya gahaiya korilo shona kahe bhakti mahima [?]

How noble is He, and how wonderful is His characteristic, that only through the method of singing and dancing, He made the whole world transform into gold.

nahiya gahiya kol kore tale dahiya matiya phile [?]

Singing, dancing, running, moving madly with the Name. And all apprehension disappears from the place by fear of His movement. The spiritual movement was inaugurated in such a style, the difficulties automatically fled away far, running from the place. The penances and other troublesome method of realisation is unnecessary, because the ultimate reality is full of ecstasy. So the method to attain Him, that will be also ecstatic, joyful. Why that should be so painful? The end is joyful, and the way to that end, that also must be joyful, not painful.

Devotee: Mahārāja _____ [?]

ar din kohe prabhu poro puri das ei sloka kori deho korila prakash [?]
sabarsho kubalaya magnor ranjana murasa mahendra mani dhama [?]
vrndavana ramaninai mandana makilan hari vijayate gopi daya bhusan krishner jaya [?]
sada basare shusho nahi adhayan oi cheshloka kore loke chamatma karma [?]
chaitanya prabhure ei kripar mahima brahmadi deva jan nai vaisnava [?]
kavi karna krita adhya shata keto uttamashloka [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: Ki sloka ta?

Devotee: sabhaso kubalaya magno ranjana muraso mahendra mani dhamo [?]
vrindavana ramaninai mandana makilan hari vijayate gopi daya bhusan krishner jaya [?]
_____ [?]
ar din kohen prabhu pore puri dasa ei sloka kori deho korila prakash [?]
sabarsho kubalaya magnor ranjana murasa mahendra mani dhama [?]
vrndavana ramaninai mandana makilan hari vijayate [?]
sada basare shusho nahi adhayan oi cheshloka kore loke chamatma karma [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

85.10.22.B

Śrīla Śrīdhara Mahārāja: "You say that Caitanya-candra, Caitanya Deva, has another Guru. He's the Guru of all the whole creation. And by saying that He has got another Guru you'll spoil the whole world, you father." Ha, ha.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nṛsiṁha mantra.

Sahajiyā section, that is our enemy in this path, imitationist, we must be careful about them. Proper realisation, and to deceive the ordinary people, the so many imitationist, *sahajiyā*, *prākṛta sahajiyā*.

So Prabhupāda has written one poem, as Madhvācārya did, he gave us caution against *māyāvāda*. So Prabhupāda's is *Prākṛta-sahajiyā-Śata-Dūṣaṇī*. *Māyāvāda-Śata-Śata-Dūṣaṇī* of Madhvācārya, and Prabhupada *Śata-Dūṣaṇī* of *prākṛta-sahajiyā-vāda*. Hundred points he produced before us, to make us careful and not to be misguided by the imitationist school. We must try to save us from that.

...

Śrīla Śrīdhara Mahārāja: ...points in which?

Devotee: In that *Śata-Dūṣaṇī*.

Śrīla Śrīdhara Mahārāja: Ha, ha. You'll find that in _____ [?] the book.

Rāma. Rāma. The general basis is that we have attained that stage. The *sahajiyā* guru, that in the physical line, guru's son is a guru. And only the sound, mantram is the external sound. Name is also like that, *nāmākṣara* is *Nāma*. Vaikuṇṭha *Nāma*, the spiritual characteristic eliminated, only physical aspect is counted. Imitation means that, *sahajiyā*, to be guided by the physical aspect. That is to gain the glory, the name and the fame of a Vaiṣṇava, *pratiṣṭhā*. To think *kāma* as *prema*.

[upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya] 'virajā,' 'brahmaloka,' bhedi' 'paravyoma' pāya
tabe yāya tad upari 'goloka-vṛndāvana' ['kṛṣṇa-caraṇa'-kalpavṛkṣe kare ārohana]

["The creeper of devotion is born, and grows to pierce the wall of the universe. It crosses the Virajā river and the Brahman plane, and reaches to the Vaikuṇṭha plane. Then it grows further up to Goloka Vṛndāvana, finally reaching to embrace the wish-yielding tree of Kṛṣṇa's Lotus Feet."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.153-4]

And *ādau śraddhā, sādhu-saṅga, bhajana-kriyā, anartha-nivṛttiḥ, niṣṭhā, ruci*.

[ādau śraddhā tataḥ sādhu-saṅgo' tha bhajana-kriyā
tato' nartha-nivṛttiḥ syāt tato niṣṭhā rucis tataḥ
athāsaktis tato bhāvas tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ prādurbhāve bhavet kramaḥ]

["In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and then attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually spiritual emotions manifest and intensify, then finally there is an awakening of divine love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness."] [*Bhakti-rasāmṛta-sindhu,* 1.4.15-16]

Without passing through these stages, to think one self, "I have attained that stage." That sort of imitating temperament, self-deception, self-deception, that I have got Kṛṣṇa.
_____ [?]

Devotee: Guru Mahārāja. I heard that once Swāmī Mahārāja said that, "Imitation of a good thing is good."

Śrīla Śrīdhara Mahārāja: Ha, ha. In a far fetched connection, but still if it's in the presence of a saint.
Swāmī Mahārāja ____ *Ramakrishna Kaṭhamṛta* _____ [?]

Devotee: *Ramakrishna Kaṭhamṛta* _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja told that, or discarded that? In what tone he has mentioned?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Why? That he has come so far as to imitate that highest thing? So some importance is given to that thing because leaving other things he has come to imitate that, with this basis? Why he has come to imitate that, leaving other things? That is also a type of connection, far fetched.

...

Devotee: ...destination of *sahajiyā* after death?

Śrīla Śrīdhara Mahārāja: That is, what they're culturing they will remain in that stage.

Suppose without being a king you're playing the part of a king in a drama. What is the difference?

In *Ramakrishna Kaṭhamṛta*, there was one dramatist named Śiśir Ghose. He made many dramas, and one about Śrī Caitanya Deva. And he asked Bhaktivinoda Ṭhākura to open that drama. Bhaktivinoda Ṭhākura had a good name about the devotion of Caitanya Deva, so invited him to inaugurate that drama.

Bhaktivinoda Thakura avoided. "That you are going to - instead of trying to follow His footsteps you are making a show of His character. But that is imitation, I won't like to associate with that."

There one prostitute lady she played the part of Caitanya Deva, and she began to cry, shedding tears while taking the Name of Kṛṣṇa. Ramakrishna then he went to see that drama, and he was very much impressed with that. So much so, that the next morning he wanted to visit that lady who played the part of Śrī Caitanya Deva very emotionally, that when she took the Name of Kṛṣṇa she began to cry. So Ramakrishna went to see the prostitute lady, girl. And told her, "You are very fortunate. Your taking Name of Kṛṣṇa and shedding tears, that has given me much impression. You have created such impression in me, I feel myself very fortunate I have come to see you again."

But these things, the Gauḍīya Maṭh people, the proper devotees, they cannot take it. "This is a sham thing. Their appreciation and the representation, both imitation, sham, not real. So false, dealing with the false thing, and to think that I have got."

So mistake means this mistake, misleading, misunderstanding. Mis means that, to take one thing for another, maybe similar, not same. So it is told *kāma* and *prema*, similar but opposite, not same. One is just the opposite, but many outward symptoms very similar. So misunderstanding of a thing is not that thing.

Now you can say in the widest sense, that misunderstanding not in other plane, but in such, in the quest of Kṛṣṇa, or something. In that broader sense we may say that he has come to imitate that thing and not other thing, up to so level. But at present what he's after that is false. He has come so far to imitate a particular thing, that he has come not to imitate any other thing but that thing. So some importance he has already got about that, some attraction.

But his present campaign is misleading, that is false, useless. But not only useless but it is injurious, the present campaign. And that he has come so far, not to imitate any other thing but to imitate this thing, so that shows that he had already some progress. But present campaign is fruitless, misleading, misguiding, using his energy in a false way, the present stage is waste of energy. And giving, creating a false prejudice than the real, so waste of energy. Not only waste of energy, but anti-prejudices created, that is *aparādha*.

Just as you want to go to Calcutta, and you have taken the way to Bhurdwan. The background that you want to Calcutta, so you are walking. But now you have taken the wrong course, you are wasting your energy. But the background is that you want to go to Calcutta, but you are going in a false direction. You want to go to Calcutta; that is true. Then whenever you'll be detected, "O, this is not the way to Calcutta." You will change the course. Something like that.

So far you have come to imitate, so far your position is right. And you want also that, that is also something. But now what are you doing, that is all wrong, against, on the opposite side. That is waste of energy. Not only that, you'll have to retrace back that path again if you go to this side. That is... and that will be hard, difficult.

And that analogy also may not be satisfactory, because what you heard of Calcutta, it is not that, misconception of Calcutta is carrying you. To commit a particular error, that means he's not engaged in committing other phases of errors. Now he's engaged to commit a particular error. Appreciation maybe of that line, if at all we're to appreciate.

A false prejudice and entangled with false prejudice, but background is that I want something similar but not same. *Aparādha*. I commit offence against Vaiṣṇava, that is bad, but I have come near a Vaiṣṇava, that is good, the background, then I'm committing crime. Something like this. I have come, I have got connection with a Vaiṣṇava, then I can commit offence against him, so coming to him, that is qualification, and committing offence against him that is disqualification, misguiding. Ha, ha. So one may say, "This commit offence against a Vaiṣṇava is better than not to come in his connection at all." Ha, ha. That may be a conception. But carefully that is to be understood.

bahus karita bhavanam bhuve parabhana tam eva sharanam prabho [?]

A boy when he wants to walk, and then the question comes that he's falling down, again rising, again walking, again falling. But he has come to a stage of attempting, that is qualification. The bright side is there, but to avoid falling, that is necessity.

So I stop here. Gaura Hari bol. Nitāi.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Bhakta-vṛnda kī jaya!
Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...all mundane prayer, there's a big list of prayers of all mundane things. And this was in the season of autumn, and the regular Devī *pūjā* was done in the

beginning, in the spring season. But for some purpose Rāmacandra He had to invoke Devī Durgā, and to satisfy her, and then to kill His enemy Rāvaṇa. And Rāmacandra started in the aeroplane of Rāvaṇa towards Ayodhyā. So U.P. gentleman who are mostly under the influence of worship of Rāmacandra, today they kill a big image of Rāvaṇa. And they express their joy very much. And Indira gave some name that "The supremacy of the good power over evil power." In that way that was encouraged. Otherwise the southern people, especially the inhabitants of Laṅkā, they raised some opposition. "Why Rāvaṇa in a show, Rāvaṇa is killed? And too much hatred about Rāvaṇa is shown, and there is singing the glory of the Indians over the aborigines, all this." But she managed anyhow saying that, "This is the victory of the good force over the evil force." This Rāmacandra vijay day.

And this is also famous for the advent of Madhvācārya. This day Madhvācārya he appeared in this earth. He was in south Karnataka, from the place know as Udipi. Madhvācārya was a very strong man, physically. So he's called the incarnation of Bhīma and Hanumān. They say, as in the time of Rāmacandra there was Hanumān, and Bhīma in the time of Kṛṣṇa to help Him, so Madhvācārya in relation to Vedavyāsa he has come to give proper interpretation of the literatures composed by Vyāsadeva. Mādhva Muni also he's told. Ānanda Tīrtha is another name after *sannyāsa*. Mādhva geha [?], when this name generally came he was in the inhabitants of the middle portion of the village, Mādhva geha, Madhvācārya, Ānanda Tīrtha.

Madhvācārya he was so strong. He was very fond of plantain. He could - even hundred pieces of plantain he could easily eat and digest. And very strong physically. It is shown there that one stone that was necessary to put somewhere, to cross a river, twenty persons could not carry, but Madhvācārya with one hand carried the stone from - to a certain distance, and placed it in a proper place, necessary. And it is engraved there in the stone. madhva eka haste naman saphita shila [?] "This piece of stone has been placed here by Madhvācārya carrying in his one single hand." A big stone, what maybe about fifteen maunts [?] or so, such a big stone, twenty persons could not carry such a weight, so bodily strong.

And it is told he met Vyāsadeva. Vyāsadeva was, is supposed to live now on earth. There are seven long living persons. Aśvatthāmā, Bali, Vyāsa, Hanumān, Vibhiṣana, Kṛpācārya...

Devotee: Paraśurāma.

Śrīla Śrīdhara Mahārāja: Paraśurāma, these seven.

Devotee: Mārkaṇḍeya?

Śrīla Śrīdhara Mahārāja: Mārkaṇḍeya was other. Aśvatthāmā, Bali, Vyāsa, Hanumān, Vibhiṣana, Kṛpācārya, and Paraśurāma. These seven, they're supposed to live the whole of Kali-yuga.

Vyāsadeva is still living. Madhvācārya went to Badarikāśrama and then to the cave of the Vedavyāsa, there in the banks of the Saraswati, and met him, he could meet him. And was

taught the real meaning, purpose of the *Veda*, *Vedānta*, all these history, collect from him. Then he came back to his home, and converted his own Guru, Acyutapreksa into *dvaita-vāda*. He came back from Badarikāśrama and began to preach strongly which is known as *dvaita-vāda*, that "God and *jīva* is separate." There is a stanza.

jivam madhva mate hare padottama, satyam jagat tat tattvo [?]
veda jiva jivera veda jiva gana, harer anuyada michucha bhavam gatha [?]

In this way, there are ten *śloka*. "Madhva mate. This is the opinion of Madhvācārya. The *jīva* and Īśvara they're separate, never one as preached by Śaṅkara. Clearly separate they are. Hari padottamo. Hari is the highest God. Satyam jagat. This world is not illusion, it is true, in the sense that it's controlled by *māyā*, and giving punishment to those that do not have any serving attitude towards Hari. Satyam jagat tat tattvo vedo jiva gana. And amongst different souls there is difference. One soul is different from another soul, always, even after emancipation they will have differentiative character.

ritu ta bhavam gata dvaita jagat madhava mate hare padattama [?]
satyam jagat tat tattvau veda abeda vedo jivau gana harer anuyada [?]

They're eternal servants of the Hari, Lord. Nichucha bhavam gatha, and there is, they're holding high and low position, not all common position. There is hierarchy amongst them. Nichucha bhavam gatha. In this way Madhvācārya preached.

And he had three disciples who succeeded him. Acyutapreksa, his own Guru, previous Guru, was converted after he returned from Badarikāśrama, from *māyāvāda* to this *madhva-vāda*. There are four Vaiṣṇava Ācārya mentioned in the scripture. Śrī, Brahmā, Rudra, Sanaka, the original Ācārya, that is devotion of Nārāyaṇa preached through four sources.

One by Lakṣmī Devī. Lakṣmī Devī herself she's the source of one line of worshipping Nārāyaṇa. And Rāmānuja followed that line, *viśiṣṭādvaita-vāda*. The modern Ācārya in the line of Lakṣmī Devī is Rāmānuja.

And Brahmā, Brahmā himself he was the source of another line of worshipping Nārāyaṇa. And Madhvācārya he comes in the middle age to help that line with his writings and interpretations of the *śāstras*, etc, and preaching. Brahmā, Rudra.

And Mahādeva, Śrī Rudra, Śiva, he's the original Ācārya preaching the worship of Nārāyaṇa in one way, *śuddhādvaita-vāda*. Madhvācārya. *Viśiṣṭādvaita-vāda*, Ramanuja. And Madhvācārya, *śuddha-dvaita-vāda*, a very clear duality.

And Viṣṇusvāmī, that is *śuddhādvaita*, pure unionism. One, the world and other is one and same, but in its purest conception the *jīva* is different from *māyā* and Īśvara. And Viṣṇusvāmī was

the modern Ācārya. And Śrīdhara Swāmī comes in that line; the great commentator of *Bhāgavata*, etc.

And the fourth is Nimbarka, Catuḥsana; Sanaka, Sanātana Sananda, Sanat Kumāra. these four devotees, they're considered to be the source of the fourth line of devotional school. And their philosophy is known by *dvaitādvaita*, both *dvaita* and *advaita*, distinct and non-distinct, simultaneously. And Nimbarka he preached about, the modern Ācārya, he preached, he has got a commentary on *Vedānta*.

All these modern Ācāryas they have accepted *Vedānta* as the substance of the whole *Veda*, *Upaniṣad* teaching, and they compiled one commentary, everyone, the Ācāryas. *Dvaitādvaita* was Parijatacharya... Parijata *bhāṣya*, that is given by Nimbarka. Some say that in the Nimbadvaita that Keśava Kāśmīrī, who was defeated by Mahāprabhu and got the principles from Him, afterwards he compiled that *bhāṣya* in his name. And peculiarity of this Parijata *bhāṣya* - in other *bhāṣya* they have mentioned about the commentary of other scholars, but in Parijat *bhāṣya*, no mention of any previous scholar. Only from the positive side they're dealing the things. And they say that this is the oldest, because there is no mention of any other commentary. At that time no commentary was made so no mention. *Dvaitādvaita*. Very closer to Mahāprabhu's *bhedābheda*. *Dvaitādvaita*. *Bhedābheda*.

But Mahāprabhu's line is, the followers of Mahāprabhu Śrī Caitanya Deva, they claim that *acintya* is an important factor in the Name, *acintya*, not simple *dvaitādvaita*. The *acintya* must be there, because the differentiation may not be similar always. It depends on the independence of the Supreme. So the *acintya*, an inconceivable simultaneous distinction and non-distinction. Simultaneous distinction and non-distinction with God and soul, but that is inconceivable. This qualification is compulsory. This is the opinion of the followers of Śrī Caitanya. Otherwise it is not clear, because the key is in the hand of the Supreme Authority, the Autocrat, that must be mentioned.

So these are the different types of philosophy. Madhva's philosophy, *śuddha-dvaita*, a clear duality, never one, God and *jīva* soul. Then, he preached, and his three disciples were successors, one by one: Śrī Madhva, Śrī Padmanābha, Śrī Nṛhari, Mādhava, Akṣobhya, the fourth. The Acyutapreksa was converted and was given the name of Padmanābha. And the *sannyāsa* also they took from him, and first successor was that Acyutapreksa, his own Guru was converted into *sannyāsa*, his name was Padmanābha. Śrī Madhva, Śrī Padmanābha. Then, one Narahari, the third in Madhva's line. Madhva, Padmanābha, Narahari. Then Madhava, another disciple of Madhva direct. Then Akṣobhya, he was supposed to be a great scholar, and he was the contemporary. These four successors are contemporary of Madhva.

It is told that once Madhvācārya was asked, "Who will be the successor after you, of preaching in your line?" He pointed out his bull. Madhvācārya had a big bull, and he carried his books wherever he went, the books were carried by a bull. The previous *Purāṇa* and other scriptures, *Veda*, *Upaniṣad*, the bull carried always all his books...

85.10.25.A

Śrīla Śrīdhara Mahārāja: Bhaṭṭa Raghunātha, Raghunātha Dāsa Goswāmī, both of them amongst the six Goswāmīs of Vṛndāvana, first batch. And next Kavirāja Goswāmī, who has given us the *Caitanya- caritāmṛta*. Bhaṭṭa Goswāmī he was the son of Tapana Miśra. When Mahāprabhu before His Gayā visit, requested by the students of Faridpur district He had to visit that place once more _____ [?] When He was teaching, as a professor in Navadwīpa, and His fame as a teacher was so much that students from different places invited Him to attend some lecture on the basic truth of different books, so He was invited to Faridpur.

There was one Tapana Miśra. He was a devotee and he was feeling very much disturbance going through the scriptures he could not find out what is the conclusion, a real suggestion. Different books he went through but could not collect the real purports of the books, so he was finding much difficulty in his mental feeling. Then he got a dream. "Nimāi Paṇḍita is coming shortly and you're to consult Him about the real *siddhānta*, the real purport of the scriptures, what you can't ascertain." And when Nimāi Paṇḍita went there he came and asked, and he told about his dream. And in dream also he saw that Nimāi Paṇḍita is not an ordinary man. He's incarnation of the Lord.

Then Tapana Miśra consulted Nimāi Paṇḍita, Nimāi Paṇḍita told, "In Kali-yuga, this iron age, the *Nāma Saṅkīrtana* that is the real purpose of all the scriptures. One must follow this direction."

Then satisfied, and he told that he got a dream that Nimāi Paṇḍita is not an ordinary human being.

Nimāi Paṇḍita told him, "Don't disclose this, then it will be very troublesome to you. Before time if you give vent, with circulation, that will be."

"Then, I'd like to stay with You."

"Not now, after, you now go to Benares. There in time I shall meet you. You go there, prepare field."

Then he did accordingly went to Benares and there he was living. His only son was Raghunātha Bhaṭṭa.

After *sannyāsa* when Mahāprabhu coming back from Ramakeli through Jhārikhaṇḍa He went to Vṛndāvana. At that time when Mahāprabhu crossed the River Ganges, Tapana Miśra was taking his bath there, he recognised Mahāprabhu though in *sannyāsa veśa*, and took Him to his own house. There, when going He stayed for few days, two, three days, and then went towards Vṛndāvana. When coming back at that time from Vṛndāvana, at that time more than two months He stayed there with Tapana Miśra, and taught Sanātana Goswāmī the whole *siddhānta* of the Gauḍīya Vaiṣṇava. Two months, more than. Sanātana Goswāmī took his dress there also, all these things.

And Bhaṭṭa Raghunātha, a boy, he used to serve Mahāprabhu with massage and other things. Bhaṭṭa Raghunātha. And Mahāprabhu told him, "Don't accept any married life. After now serve your parents, and when they'll pass away you will go to Vṛndāvana and live with Sanātana, Rūpa there, pass your time. *Vivāha nā kariha bhaṭṭe*. Don't enter into married life." That was the advice of Mahāprabhu to Raghunātha Bhaṭṭa.

[aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā / 'vivāha nā kariha' bali' niṣedha karilā]

[After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.] [*Caitanya-caritāmṛta, Antya-līlā,* 13.112]

After the demise of his parents he came once to Purī to meet Mahāprabhu, and the same advice was repeated to him. "Go to Vṛndāvana and remain with Rūpa, Sanātana there." And he did so. He lived with Rūpa Goswāmī mostly. And he had a very good voice, was expert in singing different tones, very sweet tone. He used to read *Bhāgavatam* in the assembly of Rūpa Goswāmī's temple. And it's also mentioned that the big temple that is broken by Aurangzeb that was built by a disciple of Raghunātha Bhaṭṭa.

nija śiṣye kahi' govindera mandira karāilā [vaṁśī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings." [*C-c, Antya-līlā,* 13.131]

And it's also mentioned that the temple was built by Mansingh, the great general of Akbar. So the conclusion that the Mansingh, that general, the king of Jaipur, he was disciple of Raghunātha Bhaṭṭa. His very sweet cokila kantha [?] like a cuckoo style voice, very sweet. And when reading *Bhāgavata śloka* he used different types of tone to pronounce the *śloka* which charmed the audience very much. Raghunātha Bhaṭṭa, one of the six Goswāmīns of the Vṛndāvana, the first batch who began to preach about Śrī Caitanya Deva in the west. Raghunātha Bhaṭṭa.

And this Raghunātha Dāsa you know, he was born in the Hoogly district. There in that village there is a temple also. He was the only son of two brothers, Hiranya, Govardhana, and only one child in the richest family. We're told that their income was twenty *lākhs* of rupees that time. And twelve *lākhs* to pay nawarb, the bursar of the time. And eighteen *lākhs* remained for their own expense in those days. And they used to help many *paṇḍits* and many honest gentlemen at that time, paid, Advaita Ācārya Prabhu also, some monthly donation. And in many places they had such arrangement.

Raghunātha from the childhood he had some inclination towards exclusive devotion of Kṛṣṇa. He did not find any satisfaction within his mind how to engage exclusively for the service of Kṛṣṇa. That idea haunting his heart. He heard of Mahāprabhu's *sannyāsa*. He could not come

when Mahāprabhu after *sannyāsa* visiting Bengal and up to Ramakeli, Rūpa, Sanātana, and went back through Śāntipura to Purī, first he met there in Śāntipura Mahāprabhu in *sannyāsa* dress. And did not venture to come in closer connection, but little aloof he was always crying mentally how he can get the grace of Mahāprabhu. Mahāprabhu addressed him, gave him some advice.

sthira hañyā ghare yāo, nā hao bātula [krame krame pāya loka bhava-sindhu-kūla]

["Compose yourself and go home - don't be a madman. One reaches the shore of the material ocean gradually."] [*Caitanya-caritāmṛta, Madhya-līlā,* 16.237]

"Be calm, find peace in your mind. Don't be so much madly, be calm and quiet. And Kṛṣṇa will help in proper time, then your desire will be fulfilled. You go."

markaṭa-vairāgya nā kara loka dekhāñā [yathā-yogya viṣaya bhuñja' anāsakta hañā]

["You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 16.238]

"Outward indifference, negligence for body interest, give up that, not outer show. Quiet, a gentle habit outwardly, and internally you pray to the Lord. *Markaṭa vairāgya*, a monkey type indifference, outwardly nothing necessary, not even a dress, a cloth. But inward full of lust and other faculty, bad tendency. *Markaṭa vairāgya* means outward apathy towards things, but inward everything is there. So give up this show of the indifference of the worldly pleasure. Don't try to become an external *sādhu*, but be internally praying for the grace of the Lord."

Raghunātha went home. And then Nityānanda Prabhu came and had some festival in Pāṇihāṭi, he attended and got blessings. And then he went back and wanted to go away from home to Purī to live there along with Mahāprabhu under His care. But the guardians they appointed ten watchmen by charge to keep vigilante eye that he may not leave the house.

One day in the morning their family spiritual guide, Yadunandan Ācārya, he suddenly came and asked him, "I'm going out for few days and my Deity worship should be arranged by someone else. So if you request that particular gentleman during my absence he will attend the service of my Deity, then he may attend and I shall go."

"Yes. As you like I can go and request." So with him he went out of the house. And the watchmen thought he's going with Guru, they did not care about his going out. And in the halfway he told the family Guru that, "You need not take the trouble of going so far to that man. I'm going there and I shall surely request and send him to your house. You need not take the trouble."

And so he went away to his home, and Raghunātha after requesting that he took the chance of flying away from the home, he never came back. And he knew that after few hours when he'll be seen absent in the house so many watchmen will follow him to catch. So he did not take the direct way towards Purī, he took some opposite way and began to walk that direction.

Now after one or two hours there was uproar. "Where is Raghunātha?"

"He went with Yadunandan Ācārya."

And they went to Yadunandan Ācārya. "Yes, he has gone back home."

"But he has not come." So men were sent in all directions trying to find him. "Especially go towards Purī, his inclination is to go towards Purī, to Caitanya Deva." So men ran that way.

But Raghunātha he took the opposite line, for a full day went towards opposite direction. And after that he took the shore side road towards Purī, around the shore of the sea. And in three days he reached Purī.

These people tried to catch him for some time and went so far and came back. "We could not find him."

Purī is three hundred miles perhaps, and twelve days he took to go there, Purī, by walking. And he took only rice, three days, in the twelve days he took rice three days, somewhere begging. And went to Purī in twelve days, three hundred miles. And there, when he reached that Gambhīrā where Mahāprabhu stayed he fell straight before Mahāprabhu.

Mahāprabhu looked at him, and asked Govinda, His attendant, "Oh, he has not taken any food sufficient, so Govinda take care of him and nurse him for few days. Then he'll come to Me and to have a talk."

In this way Raghunātha stayed there under care of Govinda. Then met Mahāprabhu and Mahāprabhu gave some advice. And also He gave him in charge, in care of Svarūpa Dāmodara, His dearest devotee.

"Svarūpa, I'm giving him under your care, you take care of him."

Svarupe raghu. So much so, Mahāprabhu's direction was substantially carried out that people used to say, "This Raghu is belonging to Svarūpa Dāmodara. Svarupe raghu."

There are other Raghu also, one Raghunandana of Śrīkhaṇḍa, another Raghava Paṇḍita.

Mahāprabhu told, "Three Raghu are in My care, under the svarupe raghu."

And with extraordinary *vairāgyam*, apathy towards external greed, tendency to enjoy this material world, Raghunātha led his life. Born and brought up in one of the richest family, within that paraphernalia of luxury, but he showed his indifference to the world so great, inconceivable. He was standing as a beggar at the Jagannātha temple door, sometimes in the chatra, the free distribution towards the beggars. And at last we find him that when the Jagannātha *prasāda* was excess, and it was given to the cows of Jagannātha, and some sort of rotten scent the cow also could not eat. Raghunātha took that sort of *prasādam* and he washed it with water, and the inside little better portion inside with some salt he used to take that.

His parents sent men there to hire a house, and one cook and one servant. "At least ask him to take some diet at time. And whatever he may do he may do. But at least once a day you try to feed him. We have got so much, and my son is fasting there, begging and fasting. How we can tolerate?" They sent, and a house was rented in Purī, and one cook and one servant appointed.

But Raghunātha did not take anything there. "My father, parents, they have sent so much money for my purpose." He used to invite Mahāprabhu to take *prasādam* there for some time. And then he found that Mahāprabhu is not pleased at his request He's taking there some

prasādam but He's not satisfied, so left that. And himself he was living the life of a beggar and in that type.

And Mahāprabhu heard one day that Raghunātha - what *prasādam* is thrown away, even the cows cannot take, he's taking that and washing, and inside some hard substance he's taking with salt. Mahāprabhu Himself visited at the time of his diet and took forcibly a portion of it and took. "So sweet *prasādam* I have never tasted in My life Raghunātha. Jagannātha *prasāda* has captured you so completely, perfectly. Yes, you have really the respect for *prasādam*. What honour should be given to the *prasādam* that's available, the remains from the mouth of Jagannātha, you have really respect for that *prasādam*."

Prasāda sevā, honour, we honour the *prasādam* what is sent to us, the remains sent to us and we're to honour that *prasādam*, in this way. Not with the spirit of consumption, not we're consuming something in the spirit of enjoyment or exploitation we should not approach. But the remains sent by Him we must honour that. In the spirit of honouring, showing respect to His *prasādam* we shall take it, taste it. We shall think that is not object, that is subject. I'm subject, super subjective thing. Everything concerned, related with Jagannātha that is all *caitan*, *cinmaya prasāda*. It is not a part of a material substance. We should not deal with that understanding. But *prasāda*, *cinmaya*, it is spiritual substance and my soul is honouring that.

Just as a *mālā*.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-[carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi]

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

Everything, the cloth, the garland, and the *candan*, the paste, everything what will come from upper we shall honour that. Neither neglect like *māyāvādī*, nor very eager to exploit it, but we should honour. Souls tendency is like that, everything approached with the sense of honouring, not of exploitation, not of predominating, but giving honour. That is the proper relationship between things there in Vaikuṇṭha, in the spiritual world. Here material world if we don't take food this will perish. But the soul body, spiritual body does not perish without food. But there, food of that stuff is only to give respect, honour, that is the temperament of every transaction there, all with the spirit of service we're to approach.

So Raghunātha he was dealing like that. And one day also again asked Mahāprabhu. "Why You have made me leave my house? And what is the real object of my inner life? Please say by Your own mouth."

Then Mahāprabhu told, "If you have got such respect for Me, I have given you to Svarūpa Dāmodara. He knows better than Myself, he's a better professor than Myself. You will learn

everything from him. Still if you like to hear something from My lips I say this. *Bhāla nā khāibe āra bhāla nā paribe*.

[grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe]

["Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely."] [*Caitanya-caritāmṛta, Antya-līlā,* 6.236]

"Don't hanker after a good garment or good food. And outwardly take the Name of the Lord continuously, and inwardly try to think of the *līlā* of Kṛṣṇa with the *gopīs*."

And He gave him Govardhana-śilā and with some *guñja-mālā*. Raghunātha he could understand "By giving this Govardhana-śilā He's handing over Kṛṣṇa to me, and this *guñja-mālā* He's offering Rādhārāṇī to me." So Rādhā-Kṛṣṇa with that garland of the *guñja*, the small red fruit in Vṛndāvana, and the Govardhana he used to worship all along his life. He went to Vṛndāvana, there also you can see in that temple that Girīdhārī handed over by Mahāprabhu to him with *guñja-mālā*.

Then after the departure of Mahāprabhu, Svarūpa Dāmodara also left, departed the very day Mahāprabhu departed. And Raghunātha he left Purī and thought, "I shall go and see, have a look of Vṛndāvana and then I shall leave my life." With this idea he went there and thought that, "From Govardhana I shall jump in the lower ground and my body will pass away, soul pass away." But when he met Rūpa, Sanātana, he found a new line of life, he had again gained the hope to live more. That inspiration came in him. He found Mahāprabhu. "Mahāprabhu has not gone, He's living in Rūpa and Sanātana." That was his vision. Rūpa, Sanātana was living agent of preaching, distributing the very thoughts and ideas of Mahāprabhu. So enlivened matter that he found that "Mahāprabhu is here within Rūpa, Sanātana, in their attempt, endeavour, Mahāprabhu is very clearly seen here." So he could not give up his life. He rather became student to Rūpa, Sanātana.

But his apathetic nature, his *vairāgyam*, was very extreme. According to the advice of Rūpa Goswāmī he saw that Rādhā-kuṇḍa is the best place in Vṛndāvana. So he came to have, to stay there, but under a tree.

One day Sanātana he - Mahāprabhu gave him some order that, "You please, whenever My devotees, they're very poor in all respects, when they'll come to visit Vṛndāvana please take care of them." That charge was given to Sanātana by Mahāprabhu, this direction. So Sanātana used to take care of everyone as a guardian appointed by Mahāprabhu.

When roaming through Vṛndāvana suddenly Sanātana found that Raghunātha sitting under a tree near the bank of Rādhā-kuṇḍa, and taking the Name, Kṛṣṇa *Nāma*. And one tiger he just came there and took some water from the tank and went away. Raghunātha did not care to understand about that, he did not, he overlooked, he's deeply engaged in taking the Name.

But Sanātana approached him and told, "This is the fact, one tiger came, took water. And you are exposed here under the tree. It is my request, my order to you, please construct a thatched

cottage and live within that, and not under the tree." So Sanātana managed to construct a small hut there and Raghunātha used to stay there for his whole life.

And he was going through the writings of Rūpa Goswāmī, and he was from previous education in Sanskrit, he began to write in addition as commentary to Rūpa Goswāmī's writings. His appreciation, Raghunātha's appreciation of this divine literature of Rūpa Goswāmī. And he also composed some verses in addition, in development to that thought which gives us a clear idea about Rādhā *Dāsya*. Though it's in the writings of Śrī Rūpa, but still it's more clear in the writings of Raghunātha Dāsa, as if he's giving a challenge to Kṛṣṇa. "That if we do not find Rādhārāṇī with You we want to avoid You."

"We want Rādhā-Kṛṣṇa together. Where Rādhārāṇī is not with Kṛṣṇa we don't like to approach that Kṛṣṇa. Rather we shall alone worship, serve Rādhārāṇī." That is clearly stated in his writings, and that is thought to the acme, to the highest reach of Gauḍīya Vaiṣṇava theology.

āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
[Raghunātha Dāsa's *Vilāpa-kuṣumāñjali*, 102]

"O my Queen of Vṛndāvana, O Rādhārāṇī, please accept us exclusively in Thy service. If You're not satisfied with us, propitiated, then we do not like this Vṛndāvana, or any other thing. Even we do not want Kṛṣṇa if we do not get Your grace."

This exclusive dedication to the highest potency. *Mattaḥ sarvaṁ pravartate*. As I found in *Bhagavad- gītā* also the meaning there.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate
[iti matvā bhajante māṁ, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṇṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

"Everything, I'm the origin of everything, so My worship, that also done by Myself. To teach others, I show what should be their duty. So I Myself worship Me and I teach others that you are to worship in this way to Me. My worship also I begin to show others their duty."

So when the Lord Himself is worshipping Him, the potency, that is His potency, but through His potency He's doing all these things. So the highest type of service which is done to Himself by His own highest potency, that is Rādhārāṇī. All-comprehensive service, *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, in *mādhurya rasa* service of consort-hood, the full service to be found there. So not Yaśodā in a particular *rasa*, Nanda. And Śrīdāmā, Sudama, they're representing particular *rasa*. But all-comprehensive *rasa* where the *sākhya*, *vātsalya*, and *śanta*, *dāsya*, all, and *mādhurya rasa*, that is a wholesale dedication to the extreme. And that sort of service done by the aspect of the highest potency, teachers of that, and that is Rādhārāṇī. And without Her we won't approach direct to Kṛṣṇa. We'll be loser. And the maximum, and the highest quantity and quality, both we find in the service of Rādhārāṇī.

And it's very clear in the stanza given by Dāsa Goswāmī to us. And that is the gist of the teachings of Rūpa Goswāmī as what he was taught in Allahabad by Mahāprabhu on the banks of Yamunā and Ganges, both, that inspiration. He taught him in words, and also He told that, "I'm inspiring you. I'm empowering you, what is to be produced afterwards in your scripture."

And there Raghunātha Dāsa he showed the climax of our prospect in this *śloka*.

"If we don't get Your shelter we do not like to compromise anywhere, even not with Kṛṣṇa Himself. We want our need first with You, and then we can through You we can understand who is Kṛṣṇa. Who is proper Kṛṣṇa, that is understandable through You. Otherwise we'll be loser if we approach independently or through any other source. Both in quality and in quantity we want to have such Kṛṣṇa how He shows to You. Kṛṣṇa is fully served by You, and we want in quantity and quality that line, that quality Kṛṣṇa service."

So today is the day of disappearance of that Raghunātha Dāsa Goswāmī who is the Ācārya of the *prayojana tattva*. *Sambandha tattva*, what is what, that is more given by Sanātana. And *abhidheya*, how to attain Kṛṣṇa, that *abhidheya*, means to end, that is mainly given by Rūpa Goswāmī. And what is the real status we want to approach, the highest end of our life, highest reach of our spiritual realisation, that is clearly given by Raghunātha Goswāmī, *prayojana tattva* Ācārya. The end of our life. So today is the day of disappearance of Raghunātha Goswāmī.

He has also described how the separation of a devotee is really so painful. It has been described by him furiously. When Rūpa Goswāmī, Sanātana Goswāmī disappeared, his attraction for Rūpa and Sanātana, the Guru, Śikṣā Guru, was so intense that he expressed that in such a language it is fearful, dreadful figure, thought. He says, *vyāghra-tuṇḍāyate kuṇḍaṁ*. "This Rādhā-kuṇḍa is the most favourite place of mine, leaving everything I'm living here. Now Rūpa, Sanātana, by whose grace I could understand the value of Rādhā-kuṇḍa they're away. And if like a jaw of a tiger, Rādhā-kuṇḍa seems to me as a jaw of a tiger is coming to swallow me. How? Almost impossible things come when their mad by the separation of the Guru. *Girīndro 'jagarāyate*. The Girīrāja Govardhana was, Mahāprabhu Himself by His own hand offered me for worship. Now because Rūpa, Sanātana is not here I see the Girīrāja as a great python."

[śūnyāyate mahā-goṣṭhaṁ, girīndro 'jagarāyate / vyāghra-tuṇḍāyate kuṇḍaṁ, jīvātu-rahitasya me]

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Stavāvali, Śrī Prārthanāśraya-caturdaśaka, Fourteen Prayers For Shelter*]

85.10.25.B_85.10.26.A

Śrīla Śrīdhara Mahārāja: *'Duḥkha-madhye kona duḥkha haya gurutara?'* Of all sorrows and pain, what is the most severe? Then, *'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para'*. The answer is given there.

['duḥkha-madhye kona duḥkha haya gurutara?'
'kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para']

[Śrī Caitanya Mahāprabhu asked, "Of all kinds of distress, what is the most painful?" Śrī Rāmānanda Rāya replied, "Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.248]

The separation of the devotees of Kṛṣṇa, that causes the highest degree of painfulness. *Duḥkha*, the sorrow or the pain or departure is in its highest stage we can feel when we're separated from a devotee, departure of devotee and Gurudeva. Then everything becomes dark, the connection gone off. Through a spectacle I'm seeing so many things, but if it's removed I can't see anything. Then a great disaster comes in my heart. "At once everything became dark to me. Through them we were so hopefully we were enjoying so many spiritual experiences. And that is removed like a spectacle and I'm left in darkness." At heart feels like that, so *duḥkha vinā*.

And that has been described by Dāsa Goswāmī. "Even Rādhā-kuṇḍa and Govardhana comes to devour me. A python and tiger coming to devour me."

So such should be our affinity towards Guru and Vaiṣṇava. They're everything. By their grace only we can have a pleasant position in the spiritual life. They're the mediator, they're giving connection, through Vaiṣṇava we can have.

So our Guru Mahārāja in his Vyāsa Pūjā address, which will be published very soon, he's addressing his disciples, vipadha uddharan bandhu gana. "O my friends that are saving me from the dangerous situation."

Without the devotee company one feels alone, feels in the ocean in a dangerous position, in chaotic condition. And when so many Vaiṣṇavas like so many lights are showing so many different shades of things and they're sustained, "Yes, all right, we're doing all right. Substantial thing we're devoted to, in this way.

So Dāsa Goswāmī Prabhu it is the day of departure of him. We should try to show our greatest reverence to him. And then his direct disciple was Kavirāja Goswāmī, the giver of *Caitanya-caritāmṛta* you know.

We're told, if all the theistic books lost, and only *Caitanya-caritāmṛta* saved, then everything is saved. The very gist of the highest theological substance is there. In *Bhāgavatam* it is Kṛṣṇa *līlā*, and here Kṛṣṇa *līlā* and Gaura *līlā* combined. Guru and Kṛṣṇa Both combined - Kṛṣṇa and the giver of Kṛṣṇa. Without giver of Kṛṣṇa, Kṛṣṇa is nothing to us. But Kṛṣṇa and the giver of Kṛṣṇa, both combined in *Caitanya-caritāmṛta*.

And who has given that to us, what should I say about his - our gratitude, our indebtedness to him?

He was born nearby Kāṭwā, in a place Jhāmaṭapura, there some sort of Deity worshipping going on.

Swāmī Mahārāja recreated a task to recover, reconstruct so many places of pilgrimage, holy places.

I asked the ISKCON people, "Go and try to improve the Jhāmaṭapura, the birthplace of Kṛṣṇadāsa Kavirāja Goswāmī, the giver of the best thing in the whole of the world in creation."

The Jhāmaṭapura is there, and there Kṛṣṇadāsa born of a badya [?] which means this Indian doctor family. Narahari Sarakāra, this Śivānanda Sena, they're of respective position, and many, Murārī Gupta, they came from the same section and they're devoted, they're famous devotees of Mahāprabhu, helped His cause greatly.

So Kavirāja Goswāmī, in his house there was Deity, and Deity are being worshipped. And one Rāmadāsa, a devotee of Nityānanda Prabhu, he went there and exhibited some feats of divine love. That could not be appreciated by the priest of the temple and he made some apathetic remark. And then Rāmadāsa depreciated there he went away dissatisfied.

And Kavirāja Goswāmī he told something to the priest. "Priest, that you could not appreciate the devotee of Nityānanda Prabhu. You are conducting formal worship, but you have eliminated, you could not understand the real divine love, all these things, something." To one Guṇārṇava Miśra.

And Nityānanda Prabhu He was so much satisfied with these dealings of Kṛṣṇadāsa Kavirāja Goswāmī, that He, that very night He came in a dream to Kavirāja Goswāmī and told,

āre āre kṛṣṇadāsa, [nā karaha bhaya / vṛndāvane yāha, — tāṅhā sarva labhya haya]

["O My dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 5.195]

"O Kṛṣṇadāsa, I'm saying to you, come to Vṛndāvana, you will have a very bright future life. I say you leave everything and come to Vṛndāvana. I'm much satisfied with your behaviour. You have given clear appreciation for My devotee Rāmadāsa, and chastised the *smārta paṇḍit* scholar of the ordinary *varṇāśrama* fashion of worship, and gave supremacy this loving service. So I'm very much satisfied and I ask you to come to Vṛndāvana, and you will have a very bright future there."

And he told that, "By that dream in the morning I woke up and thought what is this? This is not an ordinary dream, this is really the grace of Nityānanda Prabhu, and He calls me to Vṛndāvana. That very morning I made arrangements and left everything and came to Vṛndāvana. And it is shamelessly I'm describing that Nityānanda Prabhu's grace has given me so much. Though it is very haughty to show, anyhow undesirable that one should boast that I have got this thing, that thing. This is out of courtesy that a Vaiṣṇava, a servant of a Vaiṣṇava will show his pride "I have got the grace of Kṛṣṇa or Vaiṣṇava." This is boastfulness, it is very criminal, degraded mentality. But still I can't say, can't keep it in secret, the grace of Nityānanda Prabhu, whatever I've got, only by the grace of Nityānanda. I'm not fit for that. Nityānanda Prabhu's grace that is causeless, and I'm such a fallen soul, and His grace has took me up in the high standard. I've got Rūpa, I've got Sanātana, I've got Raghunātha Dāsa as my Guru. I've got Govardhana, I've got Rādhā-kuṇḍa, Vṛndāvana. I've got so many things. I can't be thankless, it will be ingratitude for me if I do not say that I have got so many things. The grace of Nityānanda has given so much. I can't be a traitor to His graciousness, so I'm to disclose that "Yes, I have got Rūpa, Sanātana, Raghunātha, so many masters, and Vṛndāvana, and such great thought, Vṛndāvana I have got."

This way Kavirāja Goswāmī - at the same time he says, *purīṣera kīṭa haite muñi se laghiṣṭha*. "What of Jagāi, Mādhāi, they came from *brāhmaṇa* school, they approached Nityānanda and Mahāprabhu face to face, but I have not got such a good chance. Only dream Nityānanda came and showed Him. And I was, *purīṣera kīṭa haite muñi se laghiṣṭha*, I am lower than a worm of a stool. *Jagāi mādhāi haite muñi se pāpiṣṭha*. I am sinner of the sinner-most than Jagāi, Mādhāi - more sinner than Jagāi, Mādhāi, *muñi se pāpiṣṭha*. *Mora nāma śune yei tāra puṇya kṣaya*, if anyone hears my name his merit decreases. And *mora nāma laya yei tāra pāpa haya*, and who takes my name he commits sin positively. Such a nasty position I have got, and only the causeless grace of Nityānanda Prabhu has raised me so high. So it the grace of Nityānanda. O you people, I widely circulate to you all, come to the feet of Nityānanda. He's so gracious, so noble, does not look for any qualification at all. Whoever may come, can fall on his way, He will embrace him. Causeless mercy, causeless grace we have found in Nityānanda. So come to Him, come to that department, where that divine love is being distributed so widely and without any qualification from the beggars who want this. Come to the feet of Nityānanda and His grace." [*Caitanya-caritāmṛta, Ādī-līlā,* 5.205-6]

Heno nitāi vine bhāi rādhā-kṛṣṇa pāite nāi [From Narottama dāsa Ṭhākura's *Manaḥ-śikṣā*]

By the grace of Nityānanda you will come to Śrī Gaurāṅga. And when you have Gaurāṅga, Rādhā-Kṛṣṇa Both combined, you have got everything of the highest order in Vṛndāvana.

So these three Gurus, spiritual guides of our Gauḍīya Vaiṣṇava theology, they departed this very day. So how should we behave, we should observe, we should look, associate with this day, how? How should be our heart? What we have lost, the greatest jewel, the mediator of the Supreme wealth they're withdrawn from us. But still they're eternal, their grace is everywhere. We shall hanker after a drop of their grace in this very day of their departure. Without that we can't lead our spiritual life. Our spiritual life is impossible without the drop they've kept for us in *Caitanya-caritāmṛta*, in Raghunātha's _____ [?] all these things. That is our food, our diet, to

sustain. Both diet and medicine, everything we shall have from there. So invoke their grace today that we may live, we may serve them, we may serve their master, we may fulfil their end of life. And we may show that we can be of some service and utility to their cause, in this way.

Vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!
Chaitanya Sāraswat Maṭh
Śrīpad Kavirāja Goswāmī Prabhu kī jaya!
Śrīpad Dāsa Goswāmī Prabhu kī jaya!
Śrīpad Raghunātha Bhaṭṭa Goswāmī Prabhu kī jaya!
Vṛndāvana Dhāma kī jaya!
Puruṣottama Dhāma kī jaya!
Navadwīpa Dhāma kī jaya!
Bhakta Vṛnda kī jaya!
Gaura Hari bol. Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...mad atheism, our Guru Mahārāja came to push all these thoughts divine to fallen souls like us. And through him Swāmī Mahārāja also approached by his grace to the world abroad and drawn so many of you to this Navadwīpa Dhāma. Gaura Hari bol. Gurudeva, by whose grace we're able to have a glimpse of the light of that order, Bhaktisiddhānta.

...

Śrīla Śrīdhara Mahārāja: ...gratitude towards the disciple group.

...

Śrīla Śrīdhara Mahārāja: ...from a dangerous position, how to harmonise.

In a market, not only the capitalist but the customers. Customer's position is primary, considered. So the recipients, the man in the market, customers are the helpers of the merchants that supply the commodity. The current society is like that. If no customer then the sellers they consider them that they're helpless.

So dynamic characteristic of the Absolute requires this - every part has got its important position to play. Positive, negative, to the details. Positive is not sufficient in its own position, the negative has also got its position. Both combined the *līlā* is possible, the pastimes possible. So everything has got its necessity.

When the *gopīs* met Kṛṣṇa in Kurukṣetra they hankered after the environment of Vṛndāvana. Both main parties were present, but still they felt the necessity of the paraphernalia. "Here we cannot meet, we cannot discharge our duty without the help of our friends that help us favourably."

So everything has got its own necessity in a particular *līlā*. In a drama also, a king is necessary, and a sweeper is also necessary. So every part has got its own importance in the dynamic characteristic of the Absolute. We're to understand in that way. The supplier, the giver is there, the mediator is there, and the customers must be there. One is feeding, another is eating. Without the help of the eater feeding is not possible. Festival means everyone's part to play is that. So unity and plurality, adjusted in this way, one is nowhere without the help of the other. So potency and the possessor of the potency, both are inseparably connected in constitution of the whole. So the relationship not of exploitation, not of predominating over others. In the plane of love that everyone expresses his gratitude to another. This is the land of love, the land of affection. Everyone has got his recognition of his position. All revered, no exploitation. Union, husband, wife, but that is everyone is respecting another, serving another. Not that one consuming another is being consumed.

Prasāda sevā. When we take *prasādam* - not with the spirit of consumption but to honour. Everything is *sevā*, service, everything is done with the temperament of the service. So no debt, no reaction, no such possibility. Honouring, the transaction is there. And apparently the transaction may be sometimes cruel, but still, keeping the independence of the other party, another party is dealing, serving, it is possible.

So Guru expressing his indebtedness to the disciple. "Without you I cannot have the position of distribution of the, about the subject, about God. So your help is also indispensable. Without you I'm nowhere. Knowing I want engagement it is a favour that I'm engaged in distributing, I'm a medium, if you're not present then how I can be a medium? My service finished."

So everyone has got his necessity, honourable position. So this revolutionary thing that Guru Mahārāja in his address to the disciples. *Vipadha uddharan bandhu gana*. "O my friends that are saviours to me." Apparently it seems to be how it is too much modesty, humility, not true so much as humility. That there is also an angle of vision like that, but at the same time the necessity that should also be appreciated what is the characteristic really. A relative position and absolute position.

Honouring, we should learn from this. If no *prasādam*, no honour to *prasādam* we're lost. But at the same time no spirit of consumption, but honouring the *prasādam*, _____ [?] So this Vaiṣṇava expression *prasāda sevā*, serving the *prasāda*. Apparently he's consuming and the fashion he says he's serving. So it's not a fashion but it's the real, very life of the thing to honour *prasādam*. Everything to honour, this is the position in the positive kingdom, every unit is honouring another unit. And not one exploiting another and showing some action. In action one is utilising many but not by force but the opposite we're told. The land of no reaction but opposite reaction. The land of debt and the land of - here working, movement means undertaking, undergoing loan, and there the opposite, movement means to give loan to help. That is the conception of service, no one is taking any loan, but all capitalist. Everyone is capitalist in his own position, he's giving, contributing, and they don't want to take back. So

opulence is there. If in an administration all the staff they're thieves then it will be bankrupt if the staff are thieves. That administration or that victim will be bankrupt very soon. Where all members are contributing then there will be opulence. So the land of opulence, no want, all giver, no black marketing. Even there is black marketing, but in the style of black marketing one is giving, sacrificing. By stealthily one is giving but not taking, stealthily.

We're told that there was one Mohammedan gentleman in Hoogly, Harjid Mohamed Marsin, he had enough money, and there were so many approaching him and he's helping them. But those householders that had got some social position they can't come to beg to him. He kept some information and at night when he's passing by his door he threw something, some money in some bag or so, in his house, stealthily. Explicitly he's not coming to beg to him but he's in want. So the man, the donor, the giver, he stealthily threw some money within his house compound and ran. They say, "What is this?" Then sees there is some money here, and no one. At night he used to do like that.

So stealthily also one may give. Black marketing is there formally, but in the black marketing only giving not taking. And black marketing apparently in Vṛndāvana, through apparent misdeeds the blissfulness is being distributed by Kṛṣṇa and others also.

Hare Kṛṣṇa. Hare Kṛṣṇa. Our Guru Mahārāja, "Some people come and show us honour and say, 'why you also showing honour?" Our Guru Mahārāja he used to show the honour, the *praṇāma* to the disciples, and that is not hypocrisy. His vision was such, to give honour to all. Everyone connected with God, and if God should be honoured then any connection of God that should be honoured to the extreme. That should be loved from the heart of the heart. Heart will be such, and as a part of heart, within and without, part of heart. We're advised to see by his conduct this way. That is the land we're aspiring after to enter and to live there. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. vipadha uddharan bandhu gana. "O you my friends who have come to deliver me from danger." Not flattery, not hyperbolic, but it is real, it is the nature of the soil. And we're to be conscious that we're going to live in such a plane. So such will be our heart, clean and giving mood.

And die to live. Hegel is there. Ha, ha, ha. Not only the disciplic order, but the very order of the existence of that plane is die to live. At every step, every second, the service means die to live. Apparently dying, giving, seen, it felt, 'O he's given, dissipation.' But no, it is just as merchant he's removing the commodities from the store but it's coming in the form of money. Apparently so many things are removed from the store to the party, but in return the money is coming again to fill up the store. And whatever quality we can give us, whatever plane, we can get back higher than the value in that plane, in terms of dollar against dollar, gold against gold, things against things. Different planes of life. Mahāprabhu. Infinite transaction with the Infinite. Take the Name with that spirit, with that *sevonmukhe hi jihvādau*.

[ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ]

["Therefore, [because the name of Kṛṣṇa is identical with Kṛṣṇa Himself, and is beyond the realm of sense experience] the name, form, qualities, associates, and pastimes of Kṛṣṇa are beyond the realm of sense experience. When, however, a devotee engages the senses, beginning with the tongue, in the service of the Lord, Kṛṣṇa reveals Himself to the purified senses of that devotee."]

[*Bhakti-rasāmṛta-sindhu, Purva-vibhaga,* 2.234]

So Rūpa Goswāmī he's taken out the very life of the thing. They must be giving this symptom of die to live must be everywhere in our transaction with the divinity, otherwise we're here in this plane. *Sevonmukhe hi jihvādau*. We shall take Name, but taking the Name, that also this spirit must be cultivated within, the spirit of giving. Not to take the Name to show to the others 'I'm a *sādhu*, I'm taking the Name.' That is exploitation. *Nāmākṣara*, only the physical sound is being repeated, not we've got any touch with the real spirit, real Name. *Vaikuṇṭha nāma grahaṇam*.

[sādhu saṅga kṛṣṇa nāma ei matta jai, vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ viduṇ]

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

Not this physical sound, but it must have got origin in the Infinite. Vaikuṇṭha, no *kuṇṭha*, no limit, must have connection with the unlimited - Vaikuṇṭha means, unlimited. And that unlimited connection only can be got through giving, sacrificing, by service, because that is of higher status. Only through service we can connect with Him. We can exploit things of lower nature. And if we want to have any connection with the higher than we are, then the connection of service only gives connection, otherwise not. So Vaikuṇṭha *Nāma*, if finite wants its connection with the Infinite, the mood must be that of service, never otherwise. We can avoid or we can exploit, that is here, we're out of the reality, we're outcasts, no connection.

So it is reality, it is not imagination. Devotion, Kṛṣṇa conception, all reality, and real reality, above all conception of reality. But the position is such, we must learn to sacrifice. Then we shall come to that group of that section, that mentality, that temperament, *sādhu-saṅga*, and the cultivation will go on. It will be easy if we get favourable association, then our culture will be, cultivation will be easily done. Alone it is difficult, paraphernalia is opposite. So *sādhu-saṅga* has been given so much importance, the association. If we get second, third, fourth, fifth, so many in a way when we're going to the unknown distant land it helps us a great deal, *sādhu-saṅga*. And also some map consulting, *śāstra*, like map. And *sādhu-saṅga*, the real guide with us, company. The guidebook, *śāstra*.

Hare Kṛṣṇa. Hare Kṛṣṇa. So no devotion, no God. And devotion, everywhere God, connection with that plane, conscious of that plane, resident of that plane. It is concrete reality, not abstract viewed from a distant abstract. The stars are also like abstract to us, but when we can go and see and examine it is a concrete. The moon is abstract to us, only considered to be mentioned in the poetry or in any epics, moon. Sun, moon.

Rāma. Rāma. Rāma. So acquainted, there's a symptom. When a finite comes in connection with Infinite his thirst never quenched, satisfied. Only going on increasing, increasing. As in the connection of Infinite so it's increasing, hankering will increase. More we get, more we have, more we want. That will be the temperament. More we have, more we want, necessity. This is also a peculiar symptom of our connection with Infinite. The more one gets, no limit, no satisfaction, and more he will want. "I want more." But it is Infinite, it is not finished. How many recipients there may be but no bankruptcy. So any member living in the Infinite, as much he gets he wants more and he's also accommodated there.

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Forty two combined MP3 transcripts from to 85.10.26.B_85.10.27.A to 85.12.27.B

85.10.26.B_85.10.27.A / 85.10.27.B / 85.10.31.A / 85.10.31.B_85.11.02.A / 85.11.04.A / 85.11.04.B / 85.11.04.B_05.A_06.B / 85.11.04.C_85.11.06.A / 85.11.6.B_85.11.07.A / 85.11.07.B / 85.11.07.C / 85.11.09.A / 85.11.09.B / 85.11.10.A / 85.11.10.B / 85.11.10.B_85.11.11.A1 / 85.11.14.B_85.11.15.A /
85.11.15.B_85.11.16.A / 85.11.16.B_85.11.17.A / 85.11.17.B / 85.11.17.C / 85.11.17.D_85.11.18.A / 85.11.18.B_85.11.20.A / 85.11.20.B_85.11.21.A / 85.11.23.A_85.11.24.A / 85.11.24.B / 85.11.26.A / 85.11.28.A / 85.11.28.B_29.30.A / 85.11.30.B / 85.11.30.B_85.12.03.A / 85.12.07.B_C / 85.12.07.D_85.12.08.A / 85.12.08.B_85.12.09.A / 85.12.09.B_85.12.10.A / 85.12.10.B_85.12.11.A / 85.12.13.A / 85.12.13.B / 85.12.17.A / 85.12.17.B / 85.12.21.B_22.A_27.A / 85.12.27.B /

85.10.26.B_85.10.27.A

Śrīla Śrīdhara Mahārāja: More one gets the facility of the service, more he wants to do more service. Enjoyment in the service. By stealing also we can enjoy, and by giving away also, making gifts also we enjoy. But difference in the quality of enjoyment. There we enjoy higher quality.

raso vai saḥ. [rasaṁ hyevāyaṁ labdhānandī bhavati
ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt eṣa hyevānandayati]

["Śrī Kṛṣṇa is the embodiment of all ecstatic bliss; He is the reservoir of all pleasure. Having derived ecstasy from Him, the individual souls become blissful. For, who indeed, could breath, who could be alive if this Blissful Lord were not present within the hearts of all souls. He alone bestows ecstasy."]
[*Taittirīya-Upaniṣad*, 2.7]

The real ecstasy is there. You search after *rasa*. You are doing that, everyone is searching after *rasa*, enjoyment, happiness. But search properly and you will have, quantity, quality, both. Search in a proper way. In a wrong way you're searching for happiness, pleasure. Everyone is searching for pleasure, but in a wrong way, and they're getting what is false, reactionary. Searching for happiness, some pleasure, but in return they're getting some suffering. Enjoying first, suffering second _____ [?] but suffer for enjoyment, in that way you will thrive. Kuntī Devī she prayed for suffering, and knew that that is the source of higher enjoyment, of higher quality. Danger, *vipadaḥ*. So what Guru Mahārāja was saying, vipadah uddharan bandhu gana, "O my friends that come to relieve me." So that is the party conducting a relief work here.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa

kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

The call of urgency of Mahāprabhu, urgent call. No other work, no other duty. Whomever you meet talk of Kṛṣṇa. They're attacked with danger. Only talk of Kṛṣṇa. Whomever you find, no other business, no other engagement, talk about Kṛṣṇa, save him. Give Kṛṣṇa consciousness to anyone and everyone. All famine stricken, dying, give proper food, Kṛṣṇa consciousness. Save them from mortality, and give life giving. Kṛṣṇa consciousness is life giving, saving the soul inside. The soul is in danger, in the hands of the demon of the ego. The soul proper, the person proper in the hand of the *dacoit*, the ego. I'm to help the soul in Kṛṣṇa consciousness, ask them to invite the help of Kṛṣṇa, then demon will disappear. The ego is the demon within us, and the soul in his fist, real man in the fist of a *dacoit*. Kṛṣṇa consciousness, no other duty, the urgent duty to everyone, talk of Kṛṣṇa, talk of Kṛṣṇa. Vipadah bandhu, the friend in our danger. Ask them to pray for their relief to Kṛṣṇa." So how urgent He felt, He's also searching in that mood, and also asking His paraphernalia, "Whomever you find, talk of Kṛṣṇa, no other temptation."

In Madras when I was there I asked one education minister, "We're going to preach in your land, your province, please give a letter of introduction."

He told, "O Swāmīji, you do not know our language. What will you do there? First learn Tamil and then you should go there."

Ha, ha. Hare Kṛṣṇa. I told him, suppose I'm going there on the street of your village, and I've found a boy is diving into the tank. Should I go to learn Tamil, and then I shall say to others that, 'O, the boy is dying. The boy is in the tank and he's dying there. Should I go to the school and then learn Tamil and then I shall go to inform the people that the boy fell in the tank and he's dying, relieve him?" I may not know Tamil but I shall try to impress the people, "O, the boy is in danger, save him." By movement of my hands, and also if I find any English mediator through him anyhow I shall try my best to give this information to the party that this is the danger.

So when we find that all are dying, going away from Kṛṣṇa consciousness and dying here in danger, should I go to learn the language from the school, and then to warn them about their danger? Anyhow through any mediator, anyhow I shall try my best to show that they're in danger. They're in danger, help them. So you're in danger, so that urgency is necessary in our relief work, in our preaching Kṛṣṇa consciousness. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9] It does not mean that we shall go to learn the language of so many first and then to do that. In any way give this duty so urgent.

Our Guru Mahārāja once in Madras when he was talking of Kṛṣṇa, one gentleman he knew Bengali though Madrasi, he stayed for some time here in Navadwīpa, "You say in Bengali, I can understand."

Our Guru Mahārāja told, I remember, "Neither I'm speaking Bengali nor English. What I speak you hear."

Then what is that? He was speaking English, but not so much accustomed to speak English.

So the man he told that, "I know Bengali, you please speak in Bengali."

But his answer came, "I'm neither talking English nor Bengali. What I say, hear."

What is that? Giving vent some impression, and impression can work independent of language.

When Mahāprabhu in the way of Jhārikhaṇḍa, He went to Vṛndāvana, so many tigers, deer, they began to chant Kṛṣṇa and dance. How? In the plane of soul, the injection went in their heart, and the beast also began to dance and to chant Kṛṣṇa in their own way.

It is possible. So energising here, and that energy is passing to the soul, crossing the mind and the body. It is also possible. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Good will has got its power, not "Peace that has victory not less renowned than war." Milton says.

So Haniman [?] says, "The fine treatment is independent of the material, this physical thing." He has admitted that some magnetic power is necessary to cure the disease. So that magnetic power, even we're told that the *yogīs* in India, by their meditation could remove the disease of a man who is in another country. It is possible. Haniman's [?] theory, homoeopathic. "What cures the disease that is in the finer plane, and a magnetic force, and that will power."

Sometimes it may be transferred. A worse disease another man is taking by prayer. "Let him be cured and the disease may come to me." This is also seen, and possible, transformation. So will power, the subtle energy, that is not to be ignored. But that is more real.

So Kṛṣṇa consciousness, Kṛṣṇa cultivation, means not physical fit but the internal energising is all important here. How, what attitude, what mood we shall do it? The purity of the inner person is more helpful, not physical attempt so much. But that does not mean that the physical thing will be totally abolished, not that. But internal things should be given more importance, purity of heart. And _____ [?] means our submission to the Autocrat, Central Autocrat, Kṛṣṇa conception. And Beauty has reserved all right. All right reserved there. Only we must approach Him, not anywhere else. The Beauty is Autocrat, it can capture, the innermost transaction is only handled and guided by Beauty. Innermost plane is the play of the Beautiful. Kṛṣṇa *līlā*, sweetest of the sweet.

Gaura Hari bol. Gaura Hari bol. Śrī Gaurāṅga, Lord, came to deal with that. "Give up everything. Search for the sweetness of the heart. Transaction of the sweet with the sweet. The wholesale is sweet, plane is sweet, you are sweet, Lord is sweet, association is sweet. The land of sweetness, let us try to have our entrance there. Sweet Absolute. Hidden Treasure. Hidden Treasure of the world is Sweet Absolute with all His paraphernalia."

The revealed scriptures, the *śruti*, after getting some participation in the *rasa līlā* they with folded palms beg forgiveness to Kṛṣṇa. "Please forgive us. We could not - so we told from far

away that You are *rasa*, You are sweetness, but we could not express You in such a way as we experience now. So sweet pastimes, it is very difficult to approach to sweetness. But sweetness in so as a surplus way, infinitely dancing and singing of sweetness is in so intense and such a playful manner that sweetness exists, we could not dream of it and we failed to express this kind of sweetness. That is in the cause we failed in our duty. So we beg forgiveness for that my Lord. You are so sweet, and sweetness is so playful." So *vyāso vetti na vetti vā*.

[aham vedmi śuko vetti, vyāso vetti na vetti vā
bhaktyā bhāgavataṁ grāhyaṁ na buddhyā na ca ṭīkayā]

[Lord Śiva says: "I know the true purpose of *Śrīmad-Bhāgavatam*; Śukadeva, the son and disciple of Vyāsadeva, knows it thoroughly, and the author of the *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva may or may not know the meaning. The real purpose of the *Śrīmad-Bhāgavatam* is very difficult to conceive and can only be known through *bhakti*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 24.313]

Ha, ha. The teacher, he also sometimes does not know what he's saying. Mahāprabhu says, when Guru is advising the disciple - his *pralāp*, a delirium. Mahāprabhu says, "Sanātana, what I say it is delirium to Me. Through this delirium I feel that Kṛṣṇa is passing to you through Me, through My words. I do not understand the real meaning of these words, I'm a medium. I'm saying to you but I don't understand them fully. But I'm only feeling that something is passing through My advice to you, and Kṛṣṇa is doing that. And I do not know the meaning, I can't feel what I say, I'm talking delirium."

Vyāso vetti na vetti vā. The giver, the writer of the scripture, of the book, he does not know always what is passing through. Sanātana Goswāmī told clearly. "Who am I, a little soul, and I'm describing about the members of the harem of Kṛṣṇa Himself. His Mahāṣi, His Queen, Rukmiṇī was such and such, Satyabhāmā such and such. About the harem I'm talking of the Supreme Lord and I'm a tiny soul. What is my position? But someone as if holding my hand and forcing me to write all these things. I'm a medium, *pralāp vakra*."

So infinite characteristic is like this. Everyone says that "I do not know it fully, I'm only a medium in the hand of the Infinite Absolute." Specially if we're talking about Him, delirium, *pralāp*. And the true representation is that "I have nothing, I'm none, I have no position. I'm only an instrument to be handled."

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."]

[*Bhagavad-gītā*, 18.61]

[svabhāva-jena kaunteya, nibaddhaḥ svena karmaṇā]
kartuṁ necchasi yan mohāt, kariṣyasy avaśo 'pi tat

["O Kaunteya, being compelled by the tendency of your nature, that very duty which out of delusion you are now avoiding will be (soon) inevitably executed by you."] [*Bhagavad-gītā*, 18.60]

"Arjuna, I ask you to do this. If you don't do this then I'm to use My special power and force you to do this. I'm everywhere, I'm nowhere. Everything in Me, nothing in Me. That is My position. My will must be done. I ask you to do this. If you don't do I shall force you to do it. That power I have got within Me."

Still power is distributed. Every country the military holds the position, really. But still every man enjoys his freedom, as long as no interference from the military. The Prime Minister also may be, ha, ha, here the Prime Minister Bhutto in Pakistan when military rising and then the court marshal and he was tried and given capital punishment. The previous day he was the Prime Minister and then the next day he was hanged.

Mahāprabhu also saying to Advaita Prabhu. "The higher officer by whose order one is hanged, and by the order of the King that higher officer also may be hanged, Advaita Prabhu."

When Advaita Prabhu remarked that, "Myself and Śrīvāsa Paṇḍita we're in very awkward position. We have got our higher social position. And Nityānanda is taking so many from the lower caste and mixing together. And we're dealt in this rough and nasty way. We have not got our special independence and dignity here."

Then Mahāprabhu could not tolerate this remark. He went straight to the Ganges. "You have, after so much prayer You have brought Me here, and now You're opposing My activity, show dishonour." He could not tolerate, He straight ran to the River Ganges and jumped there.

And Nityānanda Prabhu, Haridāsa, They also followed the same speed and They also jumped. And Nityānanda caught by the hair and Haridāsa the feet, They raised Mahāprabhu.

Then Mahāprabhu told, "O, You are not allowing Me. All right, I shall hide Myself in the house of Nandan Ācārya. And give this declaration that Mahāprabhu jumped into the river and we could not find Him, no trace of Him. You circulate that."

And Advaita Prabhu he heard, informed that "He jumped into the river and We could not find Him any more." Then Advaita Prabhu began to fast. After three days Mahāprabhu could not stay any longer, He came to Advaita Ācārya.

Utawa acarya ami ina visvambhara [?] "Advaita Ācārya, You get up. I am Viśvambhara. I have come to Your door again." There He mentions, "In Kṛṣṇa's kingdom His pastimes are such that the principal officer who is entrusted with the department of giving capital punishment, if he commits anything severely wrong, then by the order of the king he's also punished." That He told to Advaita Ācārya.

Then Advaita Ācārya got up and took *prasādam* and soon pacified Him.

Līlā is such, eh? Hare Kṛṣṇa. Action, reaction, of different type. Hare Kṛṣṇa. *Yūnor māna udañcati*. And Rūpa Goswāmī gave explanation of a very peculiar nature about this anti pastimes in the higher section.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Just as the movement of the serpent is naturally crooked, serpent does not go straight but in this crooked way naturally. So the line of movement, nature of movement of love is also in that way. *Ato hetor ahetoś ca, yūnor māna udañcati*. So sometimes with cause and sometimes without cause the separation and the ill feeling between the higher position holder. Sometimes that difference for the sweetness of reunion some such difference automatically comes there. That is the very nature of *līlā* requires this. This disagreement, agreement, by Yogamāyā this is arranged to enhance the speed and the nature of the sweetness dealing, all these. It is there, automatic.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. *Acintya*. *Adhokṣaja*. Still we cannot leave it, that is our interest. Unknown and unknowable, but still our best prospect is there. What to do? Everything will be known and knowable to us? No! But still our highest prospect is there, so we're to try to enter into that plane of unknown and unknowable. Whatever little is known and knowable that is sufficient for us - to feed a poor beggar like us, more than satisfactorily. *Eka-bindu jagat ḍubāya*.

[kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu, eka-bindu jagat ḍubāya
trijagate yata nārī, tāra citta-ucca-giri, tāhā ḍubāi āge uṭhi' dhāya]

["The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness."] [*Caitanya-caritāmṛta, Antya-līlā,* 15.19]

One particle is sufficient to inundate the whole world. Kṛṣṇa *prema*. One drop of the divine love of Kṛṣṇa is sufficient to inundate the whole of the world. It is such.

Hare Kṛṣṇa. We stop here today. *Vāñchā-kalpatarubhyaś ca*.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ.

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ

śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Ānandāmbudhi-vardhanaṁ. The ever increasing ocean of ecstasy. *Prati-padaṁ pūrṇāmṛtā*. Every step, every particle, every drop, gives us the conception of the perfect and fullest taste of sweetness. Ever new, no sterilisation, limit, the prey of death, nothing, ever new. Death is not capturing and making it as if the prey of death, going not coming, ever new. Every second seems to be coming with new colour, so *eka-bindu jagat ḍubāya*. One drop is sufficient to cover the whole, to quench the thirst of the whole universe.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Nāma, the Name, the sound Kṛṣṇa is such. If we're approachable, nearest approach is the sound Kṛṣṇa. Kṛṣṇa *Nāma*. And there everything springs up, from the sound everything coming out, if properly served, dealt. Govinda. Govinda. Govinda. Nitāi Gaura Hari. So,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

"Only with this urgency you approach everyone. And then, *kabhu nā vādhibe tomāra viṣaya-taraṅga*. *Āmāra ājñāya guru hañā tāra ei*. I say to carry out My order you do, as a servant, so the pride of a Guru won't touch you. You are obeying My order, become Guru. I'm sending this information to the people through you. Do this, obey My order as disciple, do this, so the pride of a Guru won't be able to touch you, 'that you are superior.' You are only informer. You are carrying out My order. With this conception you approach anybody and everybody, so no egoistic feeling that you are giving. I'm giving through you. With this consciousness go on distributing Kṛṣṇa consciousness to the people. So your egoistic feeling that you're a big man, you are oh so superior, that touch of pride won't contaminate you."

The case is urgent, it is ever urgent, always death is devouring everything. And to save, that is the only duty should be like that. As our Guru Mahārāja told what made me submit to him finally. "That there is fire, let me, allow me to quench that fire and then to come to serve you. No, no, let the fire burn the whole world, it does not affect your real interest. Come and join the service of Kṛṣṇa. Let the fire burn into ashes. It won't affect you in any way if the whole world is burned to ashes. Kṛṣṇa is such. All your inner demand, necessity, is in the feet of Kṛṣṇa. And this is mal-engagement, this world." Then I surrendered, that this sort of urgency to serve, to go to Kṛṣṇa, I won't hear in this world anywhere else. I finally fell flat in mind at that time. *Āmāra ājñāya guru hañā tāra*. Kṛṣṇa *kathā*, no other duty. All mal-engagement. Only proper engagement to distribute nectar of immortality, and then positive sweetness. Immortality from one side, and that nectar, positive, food. So relief work, engage yourself busily in the relief work.

Hare Kṛṣṇa. Nitāi-Gaura-Gadādhara. Gaura Hari bol.

kabe haʹbe bolo se-dina āmār
[(āmār) aparādha ghuciʹ, śuddha nāme ruci,
kṛpā-bale haʹbe hṛdoye sañcār]

["Please tell me, when will that day be mine when my offences end and a taste for the pure Holy Name is infused within my heart by the power of divine grace?"] [*Śaraṇāgati, Vijñapti*]

[*The Songs of Bhaktivinoda Ṭhākura*, page 57-8]

"When that day will come when I shall engage myself cent percent in the service of Mahāprabhu and Nityānanda Prabhu? Being damaged, blood oozing, unaffected, O, take the Name of Kṛṣṇa. Jagāi, Mādhāi, what of that? You have wounded Me, does not matter. You say, take the Name of Kṛṣṇa."

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. What is the time? Seven?

Badrinārāyaṇa: Seven forty-five almost.

Śrīla Śrīdhara Mahārāja: We began late. Nitāi Gaura Hari. Nitāi. Nitāi. Dayal Nitāi. Dayal Nitāi.

If we're in the line it is concrete thing to us. And if not then it's all abstract philosophy and imagination, and indulgence in abstract thinking, avoiding the practical side of the duty of these worldly affairs. We're all speculationists, no value in the practical life, we're idle time killers. So many members we are, all idle. Not only wasting time, but trying to waste the time of others.

yā niśā sarva-bhūtānāṁ, tasyāṁ [jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits.

The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one is day to another. Then so-called scientists they're only fighting soldiers are real. And the scientist's discovery that is idleness. Laboratory is idleness, the workshop of the brain. And the workshop of the soul above brain, the heart.

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...as much as we shall be able to appreciate the other's side, desire for material aspiration, sense pleasure. Desire may be of sense pleasure, and desire may be of good name. Desire may be for money, that is also background of sense pleasure. And desire may be of perfect rest. *Dharma, artha, kāma, mokṣa*, all these things. And desire for our Lord Whom we want to guide us, Whose guidance will give us fulfilment. By serving Whom, by trying to satisfy Whom our inner heart will be pleased. If we can find such ideal and we can feel deep necessity for Him, then all these will retire finally. Otherwise these things will come and go. Sometimes we may be apathetic to them, sometimes again we shall feel hankering for them. It will come and go. But if under the direction of the Supreme, *sādhu*, devotee, we follow the program, this proper program for our progress towards God conception, then gradually these things will have to retire. These are over-covers, and if we can dive deep into reality then we'll get rid of these floating, temporary proposals of satisfaction to us. There is a progress, life is progressive, and we can make progress from the world of that sense experience and towards that soul experience. Just as we can go from our mental taste towards the world of reason to subdue our mental sentiments. And by controlling by our reason, by our ordinary understanding, so if we can come in contact with this idea that it's all floating and after all it's disappointing, so we must go to find our fulfilment in higher and some deeper conception. And we shall do the needful...

85.10.27.B

Śrīla Śrīdhara Mahārāja: ...medicine, controlling them, proper medicine and diet, then he can recover his health from the diseased condition. So we can do like that. We should consider within ourselves the dis- satisfactory characteristic of the ordinary desire, and we shall try to make progress following the recommended path of the doctor, spiritual doctor. And it's also mentioned the short-cut and the easiest way. To throw one at the disposal of his Guru, a proper bona fide Guru if we have, and blindly follow his directions.

[rajas tamaś ca sattvena, sattvaṁ copaśamena ca]
etat sarvaṁ gurau bhaktyā, puruṣo hy añjasā jayet

["One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of *śuddha-sattva*. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature."]
[*Śrīmad-Bhāgavatam*, 7.15.25]

Only one thing, that I must obey my Guru. Then whatever circumstances approach us we shall stick to that creed. "O, I must obey my Guru." Only with this principle of life we can avoid everything, all negative engagements that come to show influence over us, and we can pass over this path and enter into higher domain. The easiest way, a short-cut. *Etat sarvaṁ gurau bhaktyā*. It is written.

asaṅkalpāj jayet kāmaṁ, [krodhaṁ kāma-vivarjanāt
arthānarthekṣayā lobhaṁ, bhayaṁ tattvāvamarśanāt]

["By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear."] [*Śrīmad-Bhāgavatam*, 7.15.22]

All our ulterior desires should be conquered by *asaṅkalpā*. I won't enter into any program - no program of my life. I shall do according to my circumstance, what comes, what befalls me, but no previous program. *Asaṅkalpāj jayet kāmaṁ, krodhaṁ kāma-vivarjanāt*. We can conquer anger if we do not have any definite desire. If any hindrance comes to fulfil my desire I'm angry. No desire, no reaction, no anger. *Krodhaṁ kāma-vivarjanāt*. *Arthānarthekṣayā lobhaṁ*. We have greed for money, but if we consider what is the reaction of the wealthy persons, scrutinise that, then gradually the greed for wealth will disappear. Ultimately it cannot fulfil our purpose, *arthānarthekṣayā lobhaṁ*. *Bhayaṁ tattvāvamarśanāt*. We've got fear, apprehension, and by analysis of the circumstances we can remove that. In this way there are so many things, processes recommended, to avoid, to conquer particular desires within us.

And in the last, in one word it is said, "By only one thing you can conquer the whole. What is that? If you think that I'm at the disposal of my Gurudeva, I'm promised to that. Whatever he'll say I must do, otherwise I shall have to suffer a great disaster. Anyhow I can't avoid his direction." If we can stick only to this conduct then at once we can get out of all difficulty.

And this tendency also we can acquire by *sādhu* and *śāstra*, these two original things. By association with the saint that influence will come in me by mental association, not this physical, but mental, rather soul's association, that will enhance the resources of our soul. So association is the best thing which can help us. Association in the similar way, similar thing, and better than myself.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]

sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] & [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

Of similar nature, and superior than myself, such association. And there are the programs also, *śravaṇa, kīrtana, smaraṇa, vandana*. In any way we shall try to imbibe, to breath in spiritual atmosphere. Neglecting this physical we shall try to live and breath in spiritual atmosphere. The faith, the appreciation, that is to get, not that I shall get in my worldly experience, see with this eye, hear the voice with this ear. That is also possible by His grace, but generally that should not be the errand. Faith, our necessity must be increased. Appreciation for that faith, that should be increased. And that can be done with the association of the devotees of similar persons, those that are in search of Him. I have got some tendency to search Him, and there are others who are also searching Him with deeper endeavour. And to contact with them and to increase my intensity of searching Him, that is appreciating Him. And engage our reasons also by the help of the scriptures.

"Why should I search Him? Why should I eliminate from my heart unnecessary hankering for all other things? Why I should leave the hankering to search my own self, then the higher self, Paramātmā, regulating the whole world from within? And the Brahman, all-accommodating aspect. Then all-controller of wonder, the owner, the possessor of all majesty and power. How, crossing then my ideal will pass to Kṛṣṇa consciousness, the Autocratic Lord Whose sweetness excels all, Who is beauty, charm, love?"

This should be our daily program, to hear about scripture, to hear from the lips of the saints. Gradually to increase our greed, our earnestness towards searching Him. "Ultimately I can't stand, I can't maintain my existence clearly without Your connection my Lord. I'm quite helpless and desolate. I cannot tolerate this helpless condition of mine any longer. Please show some grace to me." In this way the appreciation, the hankering, the taste, that will, the hunger should be increased and health will come by eating. Health means normal hunger. Who is hungry he has got health. Proper food, hunger, earnestness, not for wine or anything else, but the regular normal diet. Here the fulfilment of all our inner tendency. There's only one thing which can fulfil all our inner needs, and He's Kṛṣṇa, Who can give corresponding engagement of all our necessities in life. So scientifically we shall try to approach that point.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

If we know Him everything known, if we have Him everything is got. The central point, by getting Whom we will have no other hankering for anything else. The fulfilment of our whole existence, to every atom of our existence. Should we want, should we try to get Him, or run after partial fulfilment of our superficial elements? In all these ways we shall try to understand. And with the help of His agents and His devotees we shall try to march onward.

What is the reaction for which we're running after? *Kāma, krodha, lobha, moha, mada, mātsarya,* or *dharma, artha, kāma, mokṣa*. Ordinary duty of the worldly life. *Artha*, this money, energy, to help in all our activity. So *kāma*, direct sense pleasure. *Mokṣa*, and reactionary stage of retirement from any of these troublesome engagements. *Dharma, artha, kāma, mokṣa*. Why? To analyse them, what is defect there, why I'm running after them? I'm getting that thing, still unsatisfied, then why should I run after those things? I'm hungry, I get some food, satisfied temporarily, then again hungry. So in this way I'm collecting some money and it's going away, again I'm poor. Considering all these things of the world of experience and their futility, all futile.

And this *yukti*, this is in the one side, and the real side, the positive side is to associate with the saints and to improve by their association. To learn to have, to get higher things. And in higher things also what is the conception of this higher and lower, the basis, the principle on which high and low is judged. All these things will come. And the inner taste, inner feeling, that whether my heart is being satisfied or not. That is a great test whether in my deep feeling I'm being satisfied, or I'm being deceived. I'm following a false scent or a real path? All these things should be discussed.

And the help is association of the *sādhu* is really the great help for all these things. Because he's also suffering like me under the same circumstances. And what he's gained, why he's following this, he'll be able to explain to me. He's got practical experience of all the difficulties I'm undergoing, so he'll be able to help me practically. And if that is very closer the help will be more utilised. Sometimes the saint of the highest type may not be useful so much, so *madhyama adhikārī* who is better than me, and near about the same plane, that will be more helpful to us. But if I've got deep seated taste then higher devotees also may help and that help will be of very higher use. In short time that may lead to the higher level.

So it is said a beginner if he comes in contact with a high class devotee, very shortly he can cross the middle portion which is a little difficult, *madhyama adhikāra*. In the lowest stage they're more credulous, and then the stage of comparison with things and understanding why I should do this, why not that. All these things will come in the middle stage, until and unless I'm in contact with the tasteful plane. Then when the taste, the *ruci* has come, then the devotee's in safe position, that *ruci*, his taste can guide him further. But before the real taste awakens in ones heart, that portion, and only by comparing things on basis of loss and gain he's trying to make progress towards the reality, that is little difficult stage, *madhyama adhikāra*. And in that stage the *sādhu*, *śāstra*, come to our help.

So on the whole the scriptures and the saints, as much as we'll be able to associate with them spiritually, we'll be able to conquer all our attraction for these abnormal things. Temporary relief - guided towards permanent fulfilment, permanent solution of life. From temporary solution and

reaction we shall have to take path towards permanent solution of life, and association of higher elements in life.

The comparison has been given, senses are more important than the objects of the experience of our senses. Then our mental feeling is more important than our senses. Then our reason is more important than our feeling. In this way gradual process, so many ways at every step we're to take decision whether this way or that way. Every moment we're in the crossing, whether I shall go this way or that way, this way or that way. On the whole my sincerity will guide me.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Deception, illusion is there, but the grace of the Lord is also there in the background. So if I do not be a party independently by free decision of mine, I cannot be deceived by any other agents. Because there the guidance, high. He won't allow anybody to rob me if I do not associate, I do not commit to associate with him freely. So evil forces are there, but higher force is also there to look on us. Temporary robbing, misguiding, may be possible, but it can't continue if I don't cooperate with that evil power. The higher power, the reaction will come soon and he'll be punished. So *kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati*. With your cooperation only, free cooperation, you can compromise with the evil agents. And not only one sided influence over you, that cannot stay for long time, because the other power is to look after that. We're concerned with our small freedom. Our small free will that we've got we're concerned with that only.

Just as suppose one is in an accident and lost his senses, then when he gets back his sense he will immediately say, "O, my home is there, please take me to my home, that they'll take care of me." So when there's any peeping of our good sense that will suggest 'take me home.' That is, 'take me in the association who will take care of my consciousness and life, *sādhu saṅga*.' Senseless, and if the sense comes, then he'll say, "You take me to my home is there. They'll take care of me, I may lose my sense again." So when that spiritual sense will awaken in one he'll say, "Who knows, who has got appreciation for this fine taste, take me there, that association. They know the value of this side, this sort of awakening in ones heart, and they'll take care of me. Home. Take me home. The home is where the people of same interest live."

The same questions will come in our heart repeatedly. We shall hear for the time being, it may be thought as if solved, again it will come and appear and say. It is good symptom of life. The boy wants to walk but he fails, again he'll rise and he'll try to walk. The similar thing will be repeated and then it will be finished. The same question will come again and again. "How to get

out of this undesirability and to make progress properly without any hindrance, very easy walk towards my goal?" This is the symptom of life, progress. "I'm not getting anything. I'm told I shall get so much, but still now I do not get anything positive. If I go to search what is my acquisition in the meantime, mostly I'll be disappointed. Not much acquisition I've got, so long."

It's the transaction with the unknown unknowable, *Adhokṣaja*. "Only the negative measurement as you say that how much I'm haunted by those undesirable desires. They're haunting me in different ways and disturbing, so I'm not out of the clutches of those undesirable forces. How can I expect to get the association of my spiritual Lord? So much impurity still haunting in my heart." This is also the symptom of progress. "I do not want them, but they sometimes stealthily enter into my heart and with some exploitation retire. Take possession for some time and then they go. Why they come and enter my heart, and take rest in my heart, undesirable?" All these things will come and continue for some time.

Nairantarya, *sādhana-daśā*, then *niṣṭhā*, continuous, and continuity of not the highest stage at once, the interval stages are also there, *niṣṭhā*. Then *ruci*, taste, pure taste of the thing is most valuable, and that can be slowly acquired with the association of the devotee of that level. Everything has got some tendency to spread itself, so the faith in the heart of the *sādhu*, that is also tending like that, wants to expand itself. And who are near, not only in the physical sense but in the mental sense more near, they get some contamination. Both, poison also tries to spread itself, and good thing also tries to spread itself. So by the association of the *sādhu* we can get, we can imbibe some sort of energy of high quality in me. And that can improve and convince me in our path and destination more and more.

It is, no doubt, that is very rare, *sudurllabhā*, it's very rarely found, fortunately, *sudurllabhā*. And it's very difficult to find out taste for that thing, for God. That is who represents the whole goodness, represented by controller of all good. I'm so bold I want His connection, His association, so much boldness. What small I am, if I look around me I can understand what tiny position I have got. And for me to get the association of the highest controller of everything, is it so easy? It's ambition of the ambitious, the greatest ambition ever found in the world to be object of love of the greatest entity. But He's all-accommodating. He's not bankrupt. That is my hope. And He's got some sympathy for the lowest thing in His kingdom, so that is our hope.

na prema-gandho 'sti darāpi [me harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

In one side we say, the devotee, and Mahāprabhu Himself showing the example, or devotee is crying hard, wailing hard, and at the same time saying, "I do not get a speck, only a drop of it. Not a drop of divine love I have got yet." But His tendency to get that, how dangerous to our position. His ways and His means, His example, how intense, how hankering, of what degree. "I don't get Kṛṣṇa." His restlessness, "I can't stay, I can't stand without Kṛṣṇa's association. But I can't get that because I do not possess a real taste for Him, a little. Otherwise He's so magnanimous, He's so great, He must have accepted me. But I have not the least pure will for His association. The whole fault is in my part, I'm not getting Him, the fault is mine. And no fault with Him, He's faultless." This sort, as much as one gets, so much he desires madly. Madly desirous of having Him. It is anyhow indirect taste he has got. Everything eliminated, only one thing concentrated and He's madly demanding that. But still says, "I don't get even a speck."

One gentleman in Madras he told, "Your highest ideal is Śrī Caitanya Deva, but if we think and if we read about Him, that position is a dangerous thing. So madly searching for something and without getting. His condition of separation that is creating fear in us." But the only answer I had, we had,

bahye viṣajvāla haya, bhitare ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

As a wealthy man as much as he gets money he's dissatisfied - still he wants more and more. A capitalist his hankering is greater than an ordinary man for money. A poor man may not have hankering so much for money as a capitalist who has got much. As more as he has got money the more he hankers after that.

Case of Rādhārāṇī. Can't live without that and wailing always. "I could not get a drop of love for Kṛṣṇa." The wealth is that. Who has got most She will say, "I do not get."

But no possibility of any conception however slight to leave it. "You have not got it. You leave the path and take some other direction." Ha, ha, ha. That is the impossible of the impossible.

"I can't leave this. The very path, the searching is so very sweet. Searching is sweet, can't leave searching."

"You are so intensely searching, still You did not get a drop, then leave this campaign."

"No, impossible."

Then it is sweet there also. In the searching also there is sweetness, when one is there in the real sense. And the sham thing, the imitation, that is always vacant.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

"I can't control my desire. I don't have any real position in the search of Kṛṣṇa." What is in the background, eh? "That I want that but I'm not successful in my acquisition." A good sign. How to

get relief of these undesirable elements that have entered into my mind? And they've taken possession of me so long, life after life. How to get rid of these undesirable friends? They come to make friends with me, but I think they're undesirable. Now how to get out of their influence? Then sometimes I'm disgusted with these.

kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ jātā mayi na karuṇā [na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye]

["O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.16]

"I do not want them, but they do not release me. O my Lord, please come to my help, to save me from my friends of so long time in the past. I was a captive of those friends, and I'd like to come to You to make friendship with You, but these old friends are not leaving me at all. I'm disgusted with them but they won't leave me. Now please be gracious and save me from my friends."

God save me from my friends. It is easy to get released from the enemies, but it is difficult to get release from the hands of the friends. *Sātya guṇa* is more dangerous than *tāma guṇa, rāja guṇa*. Lower faculties they retire easily, but the so called higher things, association, their durability is greater, longevity is greater. They don't like to vanish easily. So you can easily get from the bad habits, but it is difficult to get out of the dutiful characteristic of the world, *dharma*. We can get from *adharma*, from sinful action, but so called virtue, virtuous tendency, so many friends, it is difficult to get out of that, for the exclusive dedication of life to the real centre. So God save me from my friends. Already saved from the enemies, but now necessary to be released from the hands of the so called friends.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"All phases of duty you will have to abandon, and you'll have to come to Me then. No obligation anywhere else, good or bad. Exclusively you want Me. You're to come to Me exclusively, empty handed, penniless you're to come to Me. And you'll get everything from here, more and more. Previous acquired things that must be given up. Come to Me naked and I shall

supply everything for you. A different element. Any contamination of that world, that will not be helpful for you to live here. *Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. One. I am alone in one side, and all your prospects together, another side. You're to leave all your prospects to the extreme, and come single-handed, naked to Me. I want that. You are Mine, I want you wholesale. Not with any dress from other places, not any tinge, or any colour, any influence whatsoever, any scent whatsoever from outside. Wholesale Mine. I am *advaya*, I have got no second. I am second-less Person, so I don't, I can't tolerate any existence of any second thing. I can't tolerate the possibility of any second existence. I am *advaya*, all-harmonising, all in all. All good but so necessarily I am Absolute, I am Autocrat, because I am all good, no contamination. So necessarily I am alone, I am full. One. All good cannot but be Absolute, Autocrat."

85.10.31.A

Śrīla Śrīdhara Mahārāja: So you should send a telegram to Dayādhara prabhu.

Akṣayānanda Mahārāja: I will do it Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja coming by plane?

Akṣayānanda Mahārāja: Yes, in one weeks time.

Śrīla Śrīdhara Mahārāja: And what about his motorcar, by which he used to come, like to come?

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Preaching tour?

Akṣayānanda Mahārāja: Maybe after. He doesn't have enough money for that.

Śrīla Śrīdhara Mahārāja: You over the sky and he over the ground? Ha, ha. Preaching. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: Preaching means everybody has to get your service.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Akṣayānanda Mahārāja: This is our only idea of preaching. How to give them your service.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Mahāprabhu has issued a general order. Ha, ha.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad- gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

"In that case I'm your Guru." This broad, most wide advice. The underlying feeling, do relief work. All in danger, acute danger. So don't consider this or that. Go on with relief work. Connect with Kṛṣṇa whole life. The jaw of death is devouring, save them. Only in the human species they are, after death they may be lost in some other species. So until, the heads are on the surface, try to hold them. Otherwise they may dive deep into the inner current, you can't see them. From human species they may go down to another species, waiting, different layers. They're only floating, their heads are seen over the water, catch them and save them. Otherwise the next moment they may go down under the water, won't be traced. Whomever you find make them connect with Kṛṣṇa, try to give connection with Kṛṣṇa. So urgent.

And asked his men, "Take the Name of Kṛṣṇa, always. No plea of 'I'm taking food, I'm going to sleep."
Esayi nekhi bati bhajane ki bhaja aham nesi cintya [?]
Continuous attempt he wanted. Whether taking food, or going to bed, or going everywhere, try to keep connection with Kṛṣṇa. Esayi nekhi bati bhajane ki bhaja aham nesi cintya krsna bala _____ [?]

So much urgent our connection with Kṛṣṇa. What valuable life is that, and where we are in the jaws of mortality. Save them, relief work. In this general activity no specific order is necessary from any agent. A general common sense in the devotional school. Try to keep yourself floating above the surface. By this process you'll be help to yourself to keep yourself floating above the level. Just as when throwing hands and feet one can keep floating on the water, something like that, *kīrtana* will help you in that way. Try to practice about Kṛṣṇa consciousness, any time, every time, to anyone, everyone.

So there is an article in this Vyāsa Pūjā section, Nimāi making out, where the address of our Guru Mahārāja to the disciples. "O amara vipadha uddharan bandhu gana [?]" He's addressing his disciples. "You are saviour of me. You are all saviour in my danger in my life." He's addressing his disciples in such a way. "You are all my saviours. You have given me support. You have come to hear me, and so I'm getting, I've got the chance of Kṛṣṇa *kīrtana*, so you have come to save me. You are like supplying food to me, otherwise I would have died without engagement. In this eternal atmosphere we're helpless without Kṛṣṇa cultivation, and you have all come to give me engagement of Kṛṣṇa *kīrtana*. You have come to save me from my dangerous position. vipadha

uddharan bandhu gana [?]" Addressing towards the disciples, so deep. "You are all my friends, you have come to release me from my danger, save me from my danger." He's looking at his disciples in such a grateful way.

And this is reality. So Kṛṣṇa *kīrtana* is the only life giving, life saving thing in this world, Kṛṣṇa consciousness. Otherwise go down, deeper, into unknown quarter.

Devotee: _____ [?]

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Kī jaya!

Akṣayānanda Mahārāja: Madana Mohana _____ [?] He's giving on behalf of everyone here.

Śrīla Śrīdhara Mahārāja: What is the time?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Eight o'clock. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.
You have come back, taking the Name of Kṛṣṇa throughout the world. Kṛṣṇa *kīrtana* was so favourite to our Guru Mahārāja. Specially to carry Kṛṣṇa consciousness to the west. His incarnation in this time was mainly meant for that, to take it to the western civilisation, to the white elephants.

Devotees: (Group laughter)

Akṣayānanda Mahārāja: Mahārāja. _____ [?]
Vande bhaktivedanta sri gaura bhakti pracaracam dese dese pratisthatam nityanandam jagat gurum. Habe.

Śrīla Śrīdhara Mahārāja: I shall have to scrutinise it.
Who are the *sannyāsīns* here? Purī Mahārāja and Paramadvaiti, two, only?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu.

[11:11 - 13:00 ?]

Bhakta-vṛnda kī jaya!

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Today I retire here.

Akṣayānanda Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Nārāyaṇa Mahārāja [?]: They, due to the communist government they must work there, everybody has to have a job.

Śrīla Śrīdhara Mahārāja: What is that question, and what you cannot solve, what is that?

Nārāyaṇa Mahārāja: So they all have to have a job, and they're all working, and besides their regular work they also do *pūjā* and so on.

Śrīla Śrīdhara Mahārāja: I can't follow. What does he say?

Badrinārāyaṇa: _____ [?] He's still saying, not finished.

Nārāyaṇa Mahārāja: Not finished. And then sometimes they say it is becoming like mechanical, the *pūjā* and *sādhana*. So their question is how to keep everything in such a way that - er?

Badrinārāyaṇa: Mahārāja. Due to the communist government they have to work, everyone has to work. And also they have to do *pūjā* and all these things, worship the Deities. So it's becoming something mechanical, having to do all that. So his question is, how to harmonise it all, how to make it - um?

Śrīla Śrīdhara Mahārāja: What is mechanical?

Nārāyaṇa Mahārāja: Sometimes the *sādhana*, the lectures, becoming like mechanical.

Śrīla Śrīdhara Mahārāja: How can it be mechanical? Mechanical will be which is ordered by the government? Physically we're to show that? But our inner tendency will be towards the worship, then how can that be mechanical? That is real, and the mechanical will be the outer show which is forced by the government to do, that is mechanical.

Para-vyasaninī nārī. When Sanātana Goswāmī wrote - Mahāprabhu was rising with *kīrtana*, began to preach, at that time Sanātana and Rūpa they were engaged in the service of the Mohammedan King in Gaur. They wrote - they're very high scholars and reading the scriptures, and Sanātana could find that the Yuga Avatāra of Kali, time is up for the Incarnation of Kali-yuga to preach *Nāma Saṅkīrtana* is drawing near. So he was alert where that incarnation has come. Then when he heard that in Navadwīpa, *Nāma Saṅkīrtana*, the preaching of the Name, which is the special religion of Kali-yuga, that is already begun by Caitanyadeva, Gaurāṅga, then he could trace that the Avatāra, the Incarnation of the Lord, must have come there. And Gaurāṅga is that Avatāra. Then he wrote a letter to Gaurāṅga, that *para-vyasaninī*...

Devotee: *Para-vyasaninī nārī, vyagrāpi gṛha-karmmasu*.

Śrīla Śrīdhara Mahārāja: No, that was answer. Wrote letter that, "We are fallen souls. We are engaged in the management of this atheistic Muslim government - anti Hindu. So what will be our future? We're engaged in such a position. Outwardly we're influenced by the Islamic influence."

Then Mahāprabhu wrote a letter in His reply.

para-vyasaninī nārī, vyagrāpi gṛha-karmmasu
tad evāsvādayaty antar, nava-saṅga-rasāyanam

["A married lady who has love and affection for another gentleman may be seen to be always engaged in her household activities but her heart always realises, or tastes, the company of that person whom she loves. Though outwardly she is seen to be very busy with household work, at heart she's always enjoying the company of her beloved. (Similarly, outwardly you may be captured and may be seen to be busy in the association of the government's activities, but your heart is not there. It is searching something, and it is receiving the benefit of the association of that inner substance.")] [*Caitanya-caritāmṛta, Madhya-līlā,* 1.211]

A married lady who has got love, affection for another gentleman, she may be seen to be engaged always in the household activities. But her heart is always realising or tasting the company of that person whom she loves. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Though outwardly she's seen to be very busy in the household work, but at heart she's always enjoying the company of her beloved person.

So outwardly you may be captured, you may be seen busy in the association of the Muslim activity, but your heart is not there. Searching for something, and it is getting the benefit of the association of that inner substance. So the government cannot capture our heart. They can control our physical activity. But whenever we shall do something in the form of worship, or in Hari *Nāma*, our heart shall go back there. So how that can be mechanical? The mechanical will

be the outer side, and the sincere will be the inner side. The man is inside, it is not in his forced activity, there is not the man proper. Do you follow?

Devotee: Yes. The government says that they don't mind us worshipping Kṛṣṇa inside our house, but they say we're not allowed...

Śrīla Śrīdhara Mahārāja: Generally, ordinary men go like that, deceiving the government, outwardly showing signs that they're not interfering with politics. But internally the heart cannot be captured by anyone, that may go towards the Lord.

And of course when a man like Christ, or Mohammed, or Śrī Caitanyadeva, when They come, They for the good of the public They have to do all these things outwardly, and there is some clash, and They cross the clash.

But for ordinary people they're not going to give any challenge to the people for their private affairs. But when preaching from some centre where there is that sort of inspiration, 'that you fight with the external circumstance and establish the particular creed and save the people,' in this way, there will be some difficulty - to fight with government and to fight with anti-party is necessary there. But for private individual life, that is not necessary.

When Swāmī Mahārāja wanted to preach into the communist countries, Tamāla Kṛṣṇa he was sent to China as a shopkeeper, or hostel-keeper, or something.

Devotee: A businessman, yes.

Śrīla Śrīdhara Mahārāja: And thereby he began something, and now I do not know what is the effect.

Nārāyaṇa Mahārāja: These devotees they're not allowed to preach, they're allowed to worship in their home, but outside they're not allowed to preach. So what do you recommend for them to do to advance in spiritual life?

Śrīla Śrīdhara Mahārāja: Whatever possible, that is to make the best of a bad bargain. That should be the policy. Whatever possible you will take that advantage inside the house. Then if Lord wishes, favourable circumstances will come and then you will push out. Now, you alone cannot fight with them in this respect, so as much as possible you do it inside. But if Lord wishes preaching there outside then He'll give you favourable circumstance and then you can go. Otherwise you save yourself and do as much as possible within the circumstances, that to make the best of a bad bargain, that policy.

When the special will of the Lord will come to devour the whole, then the circumstances will be separate. At present you first save yourself and then as much as possible to make progress do that, be satisfied with that. Mere fighting is not necessary, but to keep up the very life, that is necessary. The fire, the spark is there, when it will get a favourable environment then it will be transformed into conflagration. The spark must be maintained.

Nārāyaṇa Mahārāja: Yes. So how can they maintain the fire?

Śrīla Śrīdhara Mahārāja: In your own heart, and whomever you will find favourable you can spread it to them. But in a limited way, not very boldly asserting, or progressing, moving onward, keeping within that limited boundary. As much as possible you do without inviting the outward, clear fight. And don't enter into politics.

Nārāyaṇa Mahārāja: That we try to avoid.

Śrīla Śrīdhara Mahārāja: As much as possible you may try. But that means to be prepared to risk everything and to die, to be martyr.

Nārāyaṇa Mahārāja: Yes.

Badrinārāyaṇa: Die to live.

Śrīla Śrīdhara Mahārāja: That actual fight is not necessary. As much as possible this *yukta-vairāgya*. *Yukta-vairāgya*, that means not a clear, external fight, but in consonance with the, in harmony with the external circumstance to go on, to maintain. And whenever you get any chance you capture that. In this way. Wait and see, and do your duty, not very rushed. Higher quality of energy will be wasted in lower class of fight. The higher quality substance will be wasted - though not really wasted but at the present it will have a check, so nothing is wasted.

nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

But still, the best policy is not to invite any fight, but to approach in a mild form. That is to make the best of a bad bargain. Otherwise if you go straightly to attack, then you'll be killed or imprisoned. That is also a policy. In the prison also one may be imprisoned, but the atmosphere may change by one's incarceration. Or if one is murdered, like Christ, then also the influence may come out of that life-giving position. That is also we find, but that is extreme step. But we want the middle course. Wait and see, and take the good chance, and then to advance, not wasting the energy in the first fight.

The policy, niti rasmi gigi satam [?] One who wants victory he won't be very rushed, but very diplomatic. Sometimes coming back, sometimes making progress, sometimes taking firm stand, niti. So military force is not all, but the tactics, strategy, that has got its position.

You may attack from other side, that is also a policy. Where they're little mild, not very strict, strong law, you can preach there. And if the people accept fairly, then they'll be strong and they'll approach from that direction. Not this direction to attack the enemy from this direction,

but if it is suitable to attack him from some side, or from the backside, we can prepare our army that side.

So if you do not capture Russia, you may work in West Germany. The West Germany will influence the East Germany, then East Germany to Poland. Poland is already stirring up. Disturbed in this way Russia will be attacked a little after. With this policy. Poland is in hesitating mood now, some this side, some that side.

So communist they're in organised way in some place. But there are so many to be helped. So particularly that portion may be, may draw our attention, that is not a compulsory thing.

When I was in Madras some people came, "O, you do not help the diseased person, the poor. But if they die, to whom you will preach? You do not attend any hospital, in death bed the man may die. To whom you will preach? Then, what will be your answer?"

I answered that, there was some famine, and some food is given by the government. And I'm distributing that, with so many persons all around begging food. And one man is running away. And should I stop that giving and run after him? Or there are so many I shall go on continuing distributing, should I stop distribution? So no want of persons for distribution, they're thronged.

So for preaching there are so many souls, here, there, they're needy. And leaving that I shall seek a particular position dogmatically and run after that only? What will be there? Everywhere, such men are everywhere. What little water I have got, no dearth of any...

Devotee: _____ [?]

Badrinārāyaṇa: Jagannātha prabhu.

[33:30 - 33:55 ?]

Śrīla Śrīdhara Mahārāja: What duty you have got to distribute things, devotion to the public, but no dearth of any recipient. Everywhere on your side there is demand, so you can go on distributing where it is necessary, favourable, there you'll go on distributing. And leaving a particular group that's demanding you'll select a particular place only and go there, that is if the energy is overflowing, then you can go. Otherwise there are so many places where you can distribute Kṛṣṇa consciousness, utilise yourself there. And if you find some evil influence, some anti-party is coming to cause disturbance to your preaching of nectar, then you will do with them as much as possible, opposition. That is to make the best of a bad bargain. Just as in the case of *vairāgyam*, *yukta-vairāgya*, not too much renunciation, that will waste our energy. And too much indulgence that is also waste of energy. The middle path, we're advised to take the middle path, *yukta-vairāgya*. Not sleeping and *jāgrato naiva cārjuna*.

[nāty aśnatas tu yogo 'sti, na caikāntam-anaśnataḥ
na cāti-svapna-śīlasya, jāgrato naiva cārjuna]

["Oh Arjuna, yoga practice is impossible for anyone who over-eats, under-eats, over-sleeps, or under-sleeps."] [*Bhagavad-gītā*, 6.16]

Too much of anything is to be left, the middle path, that has been recommended. If one attempts without sleep, without food, that is also bad. And too much food, too much sleep, that is also bad. The middle path we're advised to accept. That will be more progressive and that will be more fruitful, the middle path.

So to make the best of a bad bargain, that should be the policy. Not only inviting fighting, nor avoiding fighting, the middle course always will be helpful for us. We're not wasting to lose our energy only for fighting. The positive thing is necessary for us, to give. And there's, "Give a thing to left side. Why I should be determined to go to the right side to waste my energy?" That side I can give, this side, in this way. My business will be to give, to distribute the nectar, and no determination that I shall distribute nectar on the right side only, not left side. If any opposition on the left side you can distribute that side, in this way. Only distributing nectar and saving people, that is our object of life, and not to a particular group. Wherever I get the facility I shall go by that way. If this way is considered dangerous then the other way I shall go on, in this way. No waste of energy and chance.

Yukta-vairāgya, middle course, to make the best of a bad bargain. And not inviting fight, nor avoiding, the middle course. As much as I have got power, so much I shall face the opposition. Only love of opposing the opposition party that is not necessary. No prejudice for anything, unprejudiced, only engaged in the positive line we shall move, for the positive interest, not love for any negative things. 'I love to fight with the enemies.' To fight with the enemies that is another thing, and to distribute nectar to the public at large that is another thing.

Who is expected to come at Calcutta Maṭha? _____ [?] gone, Purī Mahārāja gone, for what?

Badrinārāyaṇa: Purī Mahārāja went to work with Kṛṣṇananda, to continue his...

...

Śrīla Śrīdhara Mahārāja: But I asked him, first know yourself and know the circumstance, and then try to give to others. No false representation will be helpful. Be sure of your knowledge and then distribute it. Half knowledge is more dangerous, half truth is more dangerous than falsehood.

Badrinārāyaṇa: Kṛṣṇa Mohan prabhu when he was coming on the aeroplane...

...

Śrīla Śrīdhara Mahārāja: ...Māyāpur, and Candraśekhara in Benares, they're two persons. But he thought him as one. The Candraśekhara of Navadwīpa who was paternal uncle of Mahāprabhu,

and the Candraśekhara in Benares. Candraśekhara - they were separate persons, but he took them as one.

He told Swāmī Mahārāja, "This mistake I detect from him." But he began his lecture,

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ [śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca]

["I offer my respectful obeisances unto the lotus feet of my spiritual master and to all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī, and all the *gopīs*, headed by Lalitā and Viśākhā."]

A well beginning. So Swāmī Mahārāja gone eight years, eh? Eight years passed. Only within twelve years he did such a miracle, inconceivable. What he has done, more than a miracle. So I say that is not his, inspired by some higher agency he did it. That is also his credit that he could invite the higher help. He had that hankering for preaching. That I noticed from the beginning he had a great hankering for preaching. Any time, every time, the business period also, I have seen...

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Śrīla Śrīdhara Mahārāja: Let them join there, try to do that. What Mahāprabhu came here for that is the best necessity of everyone. So any engagement for any other purpose than to preach the doctrine of Mahāprabhu, that is not only waste of energy, but that is the loss of the whole population. The fittest thing that is necessary for all time to come and for everyone, that is Kṛṣṇa consciousness. Kṛṣṇa connection, to try to give connection with Kṛṣṇa. Everybody, whomever you come across, try to connect him with Kṛṣṇa. This is the highest benefit of everyone. And without that whatever engagement we shall get that will be not only loss of energy but disservice to the people, to draw their attention to some bogus end of life. That is bad, that is injurious. Only give him connection with Kṛṣṇa, the Infinite Lover, the Beloved, Absolute. Connect with the Beloved, Absolute.

Bhāvānanda Mahārāja is living here in Māyāpur, or gone?

Badrinārāyaṇa: Bhāvānanda is in Māyāpur, no? Bhāvānanda Mahārāja, yeah, last we heard, yes, he's in Māyāpur.

Śrīla Śrīdhara Mahārāja: He had his birth celebration here, and then he has left? They do not know?

Badrināràyaṇa: No, he says he's still there. He thinks so, he doesn't know.

Śrīla Śrīdhara Mahārāja: And Tamāla Kṛṣṇa Mahārāja also come? There may be a meeting?

Badrināràyaṇa: Possibly.

Śrīla Śrīdhara Mahārāja: Jayapatāka Mahārāja, where is he? Do they know? Jayapatāka?

Devotee: I think he's in Peru.

Śrīla Śrīdhara Mahārāja: They do not know anything?

Badrināràyaṇa: He thinks that he's in Peru.

Akṣayānanda Mahārāja: Who's in Māyāpur? Which *sannyāsīs* are in Māyāpur?

Śrīla Śrīdhara Mahārāja: Peru, where, in South America?

Devotee: Yes, Peru is in South America.

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari.

Badrināràyaṇa: Mahārāja. This Italian gentleman, his name is Bhakti Avatārī.

Akṣayānanda Mahārāja: Bhakti Avatāra.

Badrināràyaṇa: Avatāra? Not Avatārī? OK. Bhakti Avatāra. He's given some donation, some *pranami*.

Akṣayānanda Mahārāja: _____ [?]

Badrināràyaṇa: He's given some donation._____ [?]

Śrīla Śrīdhara Mahārāja: Rupee, or - how much?

Badrināràyaṇa: Three hundred.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Badrināràyaṇa: Then Mahārāja. Everyone should go take breakfast? _____ [?]

...

Devotee: *Daṇḍavats* to you.

Badrinārāyaṇa: Nārāyaṇa Mahārāja...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

So Bhaktivinoda Ṭhākura has sung,

sakala chāḍiyā bhāi, śraddhādevīra guṇa gāi, yanra kṛpa bhakti dite pare

"Giving up everything, let us sing in praise of Śraddhā Devī, the faith, *śraddhā*, faith, whose grace can take us to Kṛṣṇa."

So *śraddhā*, faith, is the finest thing, and it is also something tangible. Not imagination, it is reality, it is concrete. We're to realise that. Faith is not only an abstract thing, unknown individual consciousness. No, it is universal, it is the most fundamental that can connect with very, very finest things, faith.

Just as electricity can give connection with things far, far away. We cannot deny, though it is very subtle and not known to anyone and everyone, but we can't deny its existence. It has got some tangible position.

So faith is more, more abstract which can give us connection. And also adhan pradhan [?], this giving and taking, it is tangible thing. But very, very subtle, not approachable by anyone and everyone. It has got its real position and anywhere it may work. But we must have its peculiar position and contact. We cannot give false statement that 'we have got.'

Other gorgeous and grand things may not be any proof to its existence. So there may be much show, but everything may be false. So we shall be very much careful to maintain our connection with faith. Sincerity is of course the main thing to have its connection, sincere, earnest desire, *lobha*. No price, however valuable in consideration in this world. But *laulyaṁ eka*, only our earnest desire for the thing. That is qualification, that we want it. None can purchase the Absolute. No price is possible to purchase Him. So the most common thing what is necessary, your sincere desire - earnest for that.

Insincerity - you can't make any trade with Him. He's clever enough not to become an object of trade for anybody. So sincere desire for Him, and that ultimately comes to this conception - to desire for Him means to serve Him, it will come to this effect. We want Him sincerely, through affection. We love Him, so we desire Him. And to love means to sacrifice for the thing of love. Love means such, we want such a thing for which we want to sacrifice.

Jīva Goswāmī Prabhu has given definition of Bhagavān. *Bhagavān bhajanīya guṇa-viśiṣṭha*. He has got such qualification that anybody and everybody who comes in His contact they want to serve Him, to sacrifice him for His satisfaction. That is faith. Faith in developed form means that, equates to that. "That I want to sacrifice. He's so noble that we think that if we to die to satisfy

Him, our objective will be fulfilled. So much sacrificing spirit for Him. His noble quality is such, draws everything towards Him."

Die to live. So faith is such. In the ocean of faith we are. And tangible things are the devotees. One helps another. Just as in a distant way if we have some companion, then we're very much relieved. A group, if we're going to a far away place, if we get some association, group, it is very easy for us to go. So in this ocean, if we get some devotees like us, very helpful, very tangible.

So much so that our Guru Mahārāja in one Vyāsa Pūjā address he mentioned about his disciples. "Oh, you, my friends, that can give me relief from danger, vipada udaran bandu gan, the deliverer of danger you are to me. In the ocean of faith it is very difficult to make journey alone. So you have come to help me in my dangerous, ambitious journey." He's addressing his disciples in this way. "You have come to help me in my dangerous journey in the infinite. You have come and you are engaging me in talking about Him. You have given some occupation to me, some engagement you have given to me. Otherwise, alone, to move and live in the infinite it is very difficult and troublesome and dangerous. So you have all come to hear something and we're in a transaction and talking about Him. The position has been very safe and easy to make journey so far towards Vaikuṇṭha. Vipada udaran bandu gan."

So we must be conscious of our real position when we're searching for Him, searching for Kṛṣṇa. It is not easy, and also very easy. Very easy and not very easy - both simultaneous. So faith is the only capital by using which we can make our journey towards that infinite. No beginning, no end, *bhakti*, *ahaitukī*, *apratihatā*, devotion. No beginning, it is there already. Before me, before I came in contact with it, to know it, it was there, it is there, it will be there. So *ahaitukī* and *apratihatā*, none can resist it. Irresistible, that is that *bhakti*, that faith. A part of the eternal substance, it is the very nature of eternity. None can oppose it.

Only we're to make contact with that, we're to associate, and the wave will carry me towards the goal. And if we get so many devotees along with me the journey is very easy and a pleasant journey. To go alone that is very difficult. So when we get faith in the devotees, in the progress of our contact with faith, when we come to take advantage of the devotees, we've got faith in the devotees, then we're more safe and our progress is also tangible. It comes to reality, from abstract position, from vague position of faith, when faith is deeper within us then we can understand so many persons who are of equal trait, of equal object of life. And then the journey becomes easier and it is tangible, it is something, it comes into measurement also. Something tangible we come in contact with when we've got faith in the devotees, and we've got really some devotees.

So the position of the devotee is very important in our journey, especially in the middle stage. In the primary stage not so much importance given to the devotee. They only with some vague conception in the scripture, and with the help of previous *sukṛti* they begin the journey. But gradually when they find the journey into the infinite that is not an easy thing. "We thought that with little progress we shall get the desired end, but it is not so."

When we come to realise the real position of what is devotion proper, what is God, He's universal, He's endless, He's the ultimate goal - then if we get gradually disappointed, but if we have some help from the devotees, same feelings, of same object, persons of same object on the way, the destination may be very far away, but we get much relief by the company on the road, such affairs. That is the real journey really is in the second stage more important. Then when we, in the primary stage, we're not, it is not exclusive, we're not very exclusive in our object so not much trouble. But we enter into the exclusive journey, no other object but to engage all our whole energy towards the progress in our path so high, so elevated, the real trouble comes there. And when we get some touch of *mahā-bhāgavata* stage, that also becomes easier. But the middle portion of the journey that is difficult, and there the devotees are very important to save us. And that is the tangible period of acquisition and trouble also. All trouble for realisation is finished with this middle stage period - going, making, falling, living, disappearing, all these things.

When we enter into war, the first stage, with much hope we begin the thing, we're very satisfied, not much trouble. But when fighting begins, the reality comes there. And then when we conquer to the finish, then again we become very much satisfied. But the middle position, when the war is being conducted, that is the difficult period. And there the co-workers like us, not I'm alone, but there are so many who are also making progress. Circumstance, favourable, unfavourable, whatever there, making progress, that period of war fighting period is the middle stage. And there the companions they're very, very important thing. Some may disappear from the field, but there is another to encourage me. In this way. In this journey we can see that many stalwarts are falling. So that may discourage us, that such a big figure they're going away, falling in the middle path. That may be discouraging. But there are others, still in the midst of that unfavourable circumstances, making progress bravely with unflinching faith, that will help us. And to stick to the last, that is difficult, and that is important, and that is valuable. How much faith we have got, the test comes and says. So nothing comes in vain. Everything what happens we're to take in that way. So many stalwarts like Bhīṣma, Droṇa, they will fall flat in the battlefield, still we're to go on.

karmaṇy evādhikāras te, mā phaleṣu kadācana
[mā karma-phala-hetur bhūr, mā te saṅgo 'stv akarmaṇi]

["I shall now describe *niṣkāma karma-yoga* - the path of selfless action. You have a right to perform your natural prescribed duties, but you are not entitled to any fruits of that action. You should neither act with desire to enjoy the fruits of your work, nor, as a result, should you be attached to neglecting your duties."] [*Bhagavad-gītā*, 2.47]

We're out to fight to finish. We must achieve our end of life. That sort of firmness we can imbibe from the character of the devotees. And the *śāstras* will also come to offer advice. But devotees are very, very important. The lasting faith, not flickering faith.

"Oh, I tried, I attempted for some time, but I did not find that any tangible result, fruit from it, so I left it." Or, "It seemed to me very, very vague. In the beginning when I began I thought it is

something tangible we'll get in no time, but it is not so, it is uncertain. We're giving so much energy for the cause, but still the desirable result is not achieved. And previous tendencies they also draw from the backside."

In this way we find that many stalwarts are falling. But still we're to go on in this journey. And those that are standing and engaged deeply, we shall have to accept our courage from them and to go on.

It is sometimes in the beginning, though it is told hundreds of times it is infinite, but still we take in the conception of finite. In the terms of finite we're accustomed to think anything and everything in terms of finite, we're accustomed to think anything. So though it is told it is infinite, it is Vaikuṇṭha, no limit, all these things we hear, but still we can't grasp the proper meaning. But when making practical progress then many things come to our knowledge, new things.

Vipada udaran bandu gan. Those that have come, the students are the necessary part of the position of a professor. The professor when he gets students, he thinks his life is being successful. Otherwise that is vague, and does not come into practical utility, so relative position. Students are the necessary part, for disciples they also help the Ācārya from outside. But from the standpoint of Kṛṣṇa's will, that is another thing. He's conscious of both sides. But one who knows His inner motive, he does not feel disturbed - they're *nitya siddha*. But outwardly it is so. It is a long way journey, if we get some companion we get relief and the trouble of the journey is minimised in many, in much extent.

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorthood."] [*Bhagavad-gītā*, 10.9]

Mac-cittā mad-gata prāṇā, mac-cittā. Their attention in Me. *Mad-gata prāṇā*. Their energy is also spent for My cause. *Mad-prāṇā*. *Mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam*.

By mutual help, like Napoleonic chair. In a marshy land they were arranged in a circle, and everyone asked to take seat, one in the lap of another, so by mutual help.

Bodhayantaḥ parasparam. He's asking questions, he's giving him engagement, and he's also getting engagement. When he's asking question that is also giving some energy. And when answering that is also energising. *Bodhayantaḥ parasparam*. Kind of equal standard they're changing their thought.

Bodhayantaḥ parasparam, kathayantaś ca māṁ nityaṁ. And thereby some sort of blissfulness is generated. By *kīrtana*, by *bodhayantaḥ parasparam*, by mutual understanding, discussion, some sort of nectar arises, and that feeds the devotees. We're to take like that, *bodhayantaḥ parasparam*, he's also telling something about Me, he's also answering, and some nectar, as if,

oozing from that transaction from the discussion and feeding both the parties. *Kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca*. The satisfaction is generated from that mutual transaction and it comes up to *ramanti ca*, to the quality of the wholesale transaction. It rises up to that standard, *ramanti ca*.

And again further instalment of light and advice I give to them, and they take a new course, promoted into that sort of suicidal squad. Or some squad that are eligible for every type of fighting. A group of soldiers that can fight in the land, in the water, in the sky. Or this particular group, or any form of fighting, any form of service, particular group. I direct them to that section. *Yena mām upayānti te*.

[teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te]

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Upayānti te. Unconditional service, any service demanded they're ready for that, any service, to sacrifice their life for any form of service. *Upayānti te*. A peculiar group that is in Vṛndāvana. *Upayānti te*.

I asked Swāmī Mahārāja that after *ramanti* then this *upayānti* again *buddhi yoga*?

He says, "I took it into that. What more can be already? This is the only alternative." He told here.

Upayānti te. *Upayānti* means *kāma rūpa*, two kinds of servitors, Rūpa Goswāmī has mentioned, *sambandha rūpa*, *kāma rūpa*. *Sambandha rūpa* according to their fixed relative position, *vātsalya*, *sākhya*, *dāsya*, *mādhurya*, fixed position, they cooperate. And *kāma rūpa* for any purpose, they come to serve the necessity that comes to demand any purpose they're ready. That is *upayānti kāma rūpa*. Whatever desire comes to them from the Absolute they're ready to satisfy, all sorts. As I told, a group of army soldiers that have got trained to do any service in the war. Not only fixed in the navy or air or land, or any particular division of fight. All sorts, everything. That is *kāma rūpa* group, and that is *upayānti te*. They get such instruction that they enter to earn that capacity in the service of the Supreme.

And Kṛṣṇa is ready to cooperate with the servitor in any position, even showingly that is in Mathurā that woman Kubja. He's giving chance to Kubja also His higher service. He sees for anything she's prepared, and so the other side also prepared. In that way it is very, very abstruse and difficult and of higher conception. This *kāma rūpa* and *sambandha rūpa*, two divisions. Of all utility, all position of service, and then the *sambandha rūpa*, they have got particular way of service. They're trained for particular type of services.

teṣām evānukampārtham, aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho, jñāna-dīpena bhāsvatā

["Out of compassion for them, I, situated within the hearts of all living beings, dispel the darkness of ignorance with the radiance of knowledge."] [*Bhagavad-gītā*, 10.11]

"I'm so much indebted that whenever they find any difficulty in their separation, I can't stand, I at once go to cooperate with them in accepting My service. The most intense demand we feel from them."

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

In examination hall so many of us we take seat to answer the questions. But as a result many come back unsuccessful. But we're not to take care of such, we shall try to keep company with the successful candidates, and that should be the points of our mark. With the help of them we shall go further up. Elimination, selection and elimination, selection and elimination. Progress means that, and no end of any progress. We shall collect courage to that extent. So everywhere in whatever direction we shall go we shall find both. Some sections are successful candidates, some unsuccessful. But we shall avoid unsuccessful. Who was brilliant in the primary classes, but when coming in progress we find that they're proved down they're not passing the test. And there were many who were not very successful in the primary classes but when higher education they're flourishing. It is also possible.

So we must not be discouraged and disappointed hearing that so many stalwarts are falling, going away. Once respected and now they're leaving the whole section and going away to the wrong direction - may not discourage us. We must try to feel the soil proper. We must have some sincere acquaintance with the soil where we're moving. Though unintelligible to the fullest extent, but still we must have some energy to spare for that. Where we are, what we want, where we're going? More deeper, deeper feeling about the plane, about the object of our achievement. We must have deep study, not superficial, not showing being captured by the outer charm of things. But the reality we must try to feel and find and trace and find that to be our friend. *Sudurllabhā*. Not only we get liberation from the undesirable forces around us, *mukti*, *mokṣa-, laghutā-kṛt*.

[kleśa-ghnī śubhadā mokṣa-, laghutā-kṛt sudurllabhā
sāndrānanda-viśeṣātmā, śrī-kṛṣṇākarṣiṇī ca sā]

["*Uttamā-bhakti*, the purest devotion, is the vanquisher of all sin and ignorance, and the bestower of all auspiciousness; liberation is belittled in the presence of such devotion, which is very rarely attained, the embodiment of the deepest ecstasy, and the attractor of Śrī Kṛṣṇa Himself."]
[*Bhakti-rasāmṛta-sindhu, Pūrvva,* 1.17]

We can undermine the position of a liberated soul who has got no reaction, who has got no future apprehension, free from that anxiety. But still the association with the positive thing is

more, more difficult. *Sudurllabhā, mokṣa-, laghutā-kṛt sudurllabhā*. As I told that to get passport is not to get visa. After getting passport, to acquire visa, more trouble to undergo to get a visa. *Mokṣa-, laghutā-kṛt*. We're released by our reactionary plane, but still we may not have entrance into the higher plane. That is something else.

That is the qualification which is hardly found in anyone. He wants to give himself wholly for the other plane of life. He has no motive to bring anything from the plane where he was living so long. That is another thing. When he'll be appointed to be a preacher, as an agent to do relief work here, that is another. From there the direction from that plane, for the interest of that plane.

And not anything, any attachment that, "I shall come here and do something, some good to the people. Wholesale I shall give myself to the disposal of the higher plane, and I shall not be eager to become an Ācārya. That is a kind of a *Nāma aparādha*. Asraddha nama dhana [?] A motive behind that will that I shall get some position in this sphere, some sort of attachment. Yati Goswāmī and this Ācārya tradery. "If I get appointment from there, then I shall come for their interest. I am only entering there for the interest of that land." That should be pure and perfect.

Then *sudurllabhā*. Not only getting passport, we can hope to enter easily into that higher plane, *sudurllabhā*. Then if we can enter we shall feel *sāndrānanda-viśeṣātmā*. Yes, the very plane itself is very happy, full of independent spirit. Also I desire to enter this country, getting visa. And, yes, really it is like that. I feel I am breathing in a higher atmosphere than I was in my old soil. *Sāndrānanda-viśeṣātmā*. And *śrī-kṛṣṇākarṣiṇī ca sā*.

85.11.04.A

Śrīla Śrīdhara Mahārāja: ...through which we can see them, we can hear them, we can feel them. Otherwise that is all meaningless. Inner awakening and inner connection with this, even with the physical thing we can appreciate, if that is added with that thing. Just as this eye, with the help of that machine is coming in connection with the last. Otherwise can't hear now, the sense is gone, so the capacity of the sense.

Akṣayānanda Mahārāja: Mahārāja. Giri Mahārāja _____ [?] Bhakti Kanan Giri Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: After long time he has come here.

Akṣayānanda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: After how many months, or years, he came here?

Giri Mahārāja: A year and a half.

Akṣayānanda Mahārāja: One and a half years.

Śrīla Śrīdhara Mahārāja: One and a half years. I asked him to purchase a gun for self protection. And I asked him, "Give the gun to the opposite party."

Devotees: (Group laughter)

Akṣayānanda Mahārāja: Yes, that's right.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Akṣayānanda Mahārāja: So where is the gun now?

Giri Mahārāja: It's gone.

Akṣayānanda Mahārāja: Now there's no gun Mahārāja.

Giri Mahārāja: That gun is sold.

Akṣayānanda Mahārāja: Gun is sold.

Giri Mahārāja: No opposition.

Akṣayānanda Mahārāja: No fit opposition, so gun is sold. He was preaching in New York City.

Giri Mahārāja: Across the country, I went to Oregon, and then Dallas.

Śrīla Śrīdhara Mahārāja: He was not allowed to visit the airport? At that time he was not allowed by another party to visit airport?

Giri Mahārāja: That's right.

Śrīla Śrīdhara Mahārāja: For preaching purpose. Now he's free. Hare Kṛṣṇa.

Akṣayānanda Mahārāja: He's been travelling across America, four cities, from San Hose to New York City, preaching in a large way. He has a new vehicle, big vehicle, and he's travelling, to preach.

Śrīla Śrīdhara Mahārāja: *Ahaitukī*, *apratihatā*, causeless and irresistible. It is there, only I'm to be connected, anyhow to get the connection, through something which is to be indebted from the higher source. *Divya-jñāna*, not ordinary knowledge that is found here in this plane. Transcendental, supra-mental feeling and sense. The process is there. Surrender, that is compulsory, and then go on hearing, chanting, and remembering, worshipping, and praising, so

many things. But the first thing, the foundation, must be self surrender. Otherwise nothing to be affected, only imitation. Surrender to be utilised for that guarantee.

"I shall be faithful to do some service on that plane." That sort of understanding. "I'm for Him. Die to live. I want to live for Him, not for fulfilling any separate interest for me or any majority of the world. Nothing less than the Absolute. I want to live for Him, not for me, or for my estimated interest. Wholesale to be dissolved and fully I want to be His. This sort of - it is indispensable necessity, that I am for Him, to conceive, to perceive, to feel that I'm for Him. I'm not independent entity, but I'm dependent, and not dependent to any other thing than the highest centre Absolute. I want to live for Him. Not selfish, nor extended selfishness. Selfishness may be extended to identify with country interest, with society interest, family interest, so many interest are there. But all must be eliminated." *Upādhi*.

sarvopādhi-vinirmuktaṁ, [tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate]

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

All sorts of foreign contamination must be eliminated. All sorts of demands from outside felt by us must be cancelled. Then I shall feel that in innermost heart I'm connected with the whole, with the Infinite, with the Absolute. Nothing to be acquired, rather to be dismantled, discovered. Ego should be - ego, collecting some foreign elements, and that foreign collection box must be dissolved, finished. And we shall find in our innermost heart the connection with the fundamental plane of loving service for the Organic Whole. And no enjoyment and never renunciation, both are abnormal. *Bhukti-mukti-piśācī*.

[bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva,* 2.22]

Those are two demons. In the name of enjoyment, and in the name of eternal rest, *mukti*, renunciation. Exploitation and renunciation, these two tendencies are our enemies. If life is possible fully independent of these two tendencies - tendency towards eternal rest, and also exploitation of the environment. Apparently it seems that without exploitation how can we live? Taking food, and to keep the health, we have to take so much help from the outside. But the real meaning - what for? We're taking help from the outside nature - what for? To suit our own selfish limited end? Or as an agent, a servant of the Infinite?

I can take any help from the environment thinking that I'm servant of the Supreme, and they're also His property. And I should utilise them for the cause of the highest end, Absolute.

Which is necessary for the service, I'm at liberty to accept them, and that is *prasāda*, that will enhance my position, higher. Everything will help me if I can see them in connection with the centre. They'll all help me in my duty, so arranged. So arrangement is made. So renunciation not recommended, and also like Buddhists and Śaṅkarites, but to come in some normal position with the environment in such a way that everything will remind me of my duty towards the Absolute. And they'll encourage me. *Nirbandhaḥ kṛṣṇa-sambandhe*.

anāsaktasya viṣayān, yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe, yuktaṁ vairāgyam ucyate

["That renunciation in which there is no attachment for the objects of the senses, but in which everything is seen in relationship to Kṛṣṇa and all things are engaged in His service is called *yukta-vairāgya*, or practical renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga*, 2.126]

And

prāpañcikatayā buddhyā, hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo, [vairāgyaṁ phalgu kathyate]

["That renunciation which is practised by those desirous of impersonal liberation and rejects things in connection with Śrī Hari, thinking them to be material, is called *phālgu-vairāgya*, external or false renunciation."] [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.125]

To neglect the environment, that they're undesirable material things, that won't help us rightly. Our position with them will be such that they'll remind me about the Absolute. "Oh, take, accept me, and connect me with the service of my Lord." So everything will encourage and excite me to help the service to the centre, organic whole. We're living in an organic whole, a system, the owner and the owned. *Śakti-śaktimān*. The possessor of the potency and the potency of different type there is, and it's of dynamic character. And the dynamicity that is the change is always producing *rasa*, or ecstasy. The whole *līlā* is producing ecstasy, *ānandam*, *rasam*.

akhila-rasāmṛta-mūrtiḥ [prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito rādhā-preyān vidhur jayati]

[" 'Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.'] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.142]

Ānandamāyi vilāsa. So it is necessity, it cannot be eliminated. The movement always producing novel ecstasy which feeds every atom. Kṛṣ - ṇa, the centre that is attracting everything, and infusing the *rasam*, *ānandam*, ecstasy, joy, to everything. This is the process of the movement absolute, not static but dynamic, but the movement, *prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

At every point, every step, every process, as if, producing new type of joy. That is, joy is infinite, not a stale and sterilised thing. Such is the idea of the Absolute. The Organic Whole which is working always - it is full, and still that fullness also ever new. *Pūrṇāmṛtāsvādanaṁ*. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ*. *Pūrṇa*, full, and that still is not full, then it is standing, static? No. It is moving in such a way that every second, every minute, always it is producing new, unknown joy, moving, infinite joy.

And we're to purchase that with the highest price of self sacrifice. To get admission into that plane of automatic moving joy, of new type every second, that ticket is very valuable. Wholesale, self sacrifice. Sacrifice is joyous, joyful.

With such wonderful joy in this world, in the world of birth and death, where every moment everything is dying. There, and so many stalwarts are trying to work out some process to get out of this ever dying stage. Different process, *jñāna*, *yoga*, *tap*, all these things they're trying how to get out of this mortal atmosphere.

Then Śrī Caitanya Deva, Śrī Gaurāṅga, brought down from somewhere else such a joyful stage in the singing of the Name. Singing and dancing madly, with some Divine Name.

All were astounded, all sections of scholars were astounded. "What is this? What is this? Here is full of dissatisfaction and disappointment and despair. And here so much joy they're dancing and singing, and madly they've got something unknown, wonderful thing."

All the attention of those experts was drawn towards Śrī Gaurāṅga's attempt. "What's the matter? We're extremely busy to save us from this trouble of mortality, how we can get out of it. And here they're chanting and singing madly. And so many ordinary people, ordinary mass, they're also engaged, happy mood, no anxiety, but so much bright future they're having conception of. And as if they've got their fulfilment of life they're singing and dancing - ordinary mass - and they've got no anxiety. How is this?"

They all very respectfully and inquisitively looked towards that campaign of *saṅkīrtana* inaugurated by Gaurāṅga here. "What is this? But we see the most stalwart persons here like

Brahmā and Mahādeva, they're also in searching mood for something, some sort of fulfilment. And these ordinary people they as if they have got everything, they're so happy and in that happy and pleasant mood and dancing, madly singing, ordinary mass. This Gaurāṅga has taken what thing, this wonderful thing."

śiva viriñcira vāñchita ye dhana jagate phelila ḍhāli.

[emana gaurāṅga vinu nāhi āra, hena avatāra habe ki hayeche
hena prema paracār, śiva viriñcira vāñchita ye dhana
jagate phelila ḍhāli, kāṅgāle pāiye khāila nāciye
bājāiyekaratāli, nāciyā gāhiyā khola karatāle
dhāiyā mātiyā phire, tarāsa pāiye śamaṇa kiṅkara
kabāṭa hānila dvāre, e tina bhuvana ānande bharila
uṭhila maṅgala śora, kahe premānande ehenā gaurāṅge
rati nā janmila mora]

["O mind please listen. You have nothing else to be attached to except Śrī Gaurāṅga. Never in the past, nor in the future, will there be such a benevolent incarnation who has presented the matchless divine love ecstasy of God so generously. He poured into this world that ambrosial wealth which is ever cherished and hankered for even by great powerful personalities like Śiva and Viriñci (Brahmā). By His merciful grant, even the most common destitute persons were blessed with the chance to imbibe that nectar with great delight. Overwhelmed by spiritual ecstasy they began to sing the glory of the Lord and dance accompanied by the concert of rhythmic drums and sweet *karatālas*. Frightened by the power of such holy *saṅkīrtana*, the inauspicious atheists who were slaves to their mortal ego, ran away and hid in locked rooms to protect themselves from such purifying effect. All three worlds of existence (*svarga*, *martya* and *patala*) became blessed by receiving transcendental bliss and reverberated that auspicious sound. Premananda says: "I can never have enough devotion to my beloved Gaurāṅga."] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 7]

"This mass feeling, individually so many scholars and stalwarts, experts, they're having something by searching inward their heart. But ordinary mass, ordinary ignorant people, they're feeling so much joy as if they've got everything, and no anxiety for the death and disease. What is this? How it is possible."

The big scholars of their time, the Prakāśānanda, the Sārvabhauma, and others, they suspected in the movement. "It is sheer madness, or something behind?" And when they came in direct contact and any discourse then they're charmed. "Yes, these things here not only new but it is mentioned in the scriptures, in *Purāṇa* and *Bhāgavatam* and other places, *Padma-Purāṇa*. There is mention now and then about these things, and they have attempted on that point and so much successful we can't doubt."

Seeing the figure of Śrī Caitanyadeva, Prakāśānanda, the leader of the *māyāvādī*, the salvationist school, he was charmed. "Very simple figure, and non diplomatic, motiveless, clear, fair, grand and magnificent. No doubt, no suspicion we can feel about Him. He's so clear. And He has challenged all our attempts, this *Vedānta*, *anuśilana*, all these things, considered to be the highest engagement of the scholars, that is all ignored. And still the simple, fair, natural figure connected with some divine substance, and which is attracting us also. We *Vedāntists* we're accustomed to think that everything is false, everything is misunderstanding here. We're labouring in the soil of misunderstanding, and how to find out a plane where this misunderstanding does not continue. And we fail to do that - that is our position. And here this man is seen very plainly above that, some plane where so happy and so simple. Charmed by the very appearance, from far away I thought that He's a cheat, He's a magician. He's capturing so many fools in His party and going on dancing and chanting, all these things, madness, non-scholarly, for the uneducated masses. These are cheats, deceivers of the society. But now I feel attraction for His achievement, what I can. I'm anti party, but still I'm conquered by His very simple life and gesture, posture, attracting me that He has attained something high. What is this?"

So natural gift is such. Intellectual attempt is very futile. And when it comes from up to us - in famine it is very difficult to collect some water from the ground, from the river, all this. But when rain comes then in a minute so many things are filled up. So when grace comes from above that is not very meagre, not of famine character. So to invoke the favour of the Infinite Centre by submission, devotion, that is the higher, and that is the natural path. Give and take. We want something noble and without price, we must give also in that way. We must be generous in our dedication, and we'll get also amply from that side. So the self dedication as price wholesale, and I shall get wholesale. But my tiny self how much it can contain? But it will be fulfilled, filled up, more than.

Ānandāmbudhi-vardhanaṁ. I shall feel that I'm in the midst of an ocean of joy. I'm searching after a joyous feeling. In the midst of the desert I'm searching for a glass of water. That is generally our position. But we may find that I'm in the midst of the ocean of joy, joyful ocean. And its soothing characteristic is increasing every moment. The quality of the joy has got variety and it is coming to help us, to encourage me in my serving attitude. Every moment new encouragement I shall feel.

So this sort of advice we're to enquire and follow and how to improve our condition. At the same time we should be conscious that the chance we have got it is rarely found, not very cheap. So we might utilise every moment, every minute, every second, we shall be very much alert to this fact that a moment may not be lost. The continued attempt, it may be continued, uninterupted, *niṣṭhā*, then we'll get further improved taste on the way and we'll be more and more encouraged to pass on, make progress towards that.

Śukadeva Goswāmī told to Parīkṣit Mahārāja that, "Seven days longevity is enough. You think it is too short, only seven days you're to live, it is very short time. No, no, enough time. Only utilisation of a second, of a moment, that is all important factor."

So what time we've got at our hand it is uncertain, so we shall try our best to utilise every second that must not be neglected. The future is before me so any time I may like to engage me in that profitable affair. No second should be lost, because,

Trust no future howe'er pleasant! Let the dead past bury its dead!
Act, - act, in the living present! [Heart within, and God o'erhead!]
(Henry Wadsworth Longfellow, 1807-82, U.S. poet)

The present is at our hand. We don't know about our future. So the present time should be tried to be utilised to its utmost intensity. That should be, how? *Sat-saṅgaḥ śevadhir nṛṇām*.

[ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."] [*Śrīmad-Bhāgavatam*, 11.2.30]

In the association of the holy men and holy books, anyhow I am purer. And the purity is to be measured by the unit of sacrifice. And not sacrifice to any partial interest but the whole, the centre. And the centre has been given to us as *akhila-rasāmṛta-sindhu*, the Absolute Good, the Autocrat, the designer and destiner of everything we find. So the standard of the idea of our sacrifice should - so much high, as to give up the corresponding result. Self abnegation, self surrender, *ātma-nivedan*, *ātmā-nikṣepaḥ*, that is more stronger word *ātmā-nikṣepaḥ*. Throw ones own self towards the Infinite so desperately. So be desperate in self sacrifice, heart. We may be very careful not for any greater selfishness, not for extended selfishness, but it goes to the centre. Sacrifice and the centre, *sevā* and Kṛṣṇa. All attractor, Kṛṣ - ṇa, all attractor, and sacrifice for that, two things, *sambandha* and *abhidheya*. And the *prayojana*, the fulfilment will come automatically.

We shall be very conscious about the centre to whom we're dedicating. Our dedication, and for which the dedication is, these two things are all important within us. The purity of purpose, the object of fulfilment, we're to understand from the *śāstra* and *sādhu*, the purest end and the highest sacrifice. And the end will come of itself, the remuneration will come of itself. We're not to bother for that. Do our duty, and the remuneration will come. And to whom our dedication will be, that type of remuneration we shall receive. All these things to be discussed, to be meditated, to be solved, to be done, in every way that we can put into practice that we'll live in

the infinite. We're always engaged in the cultivation of the Infinite, Infinite Love, Infinite Beauty, as given by Śrī Caitanyadeva, recommended.

He Himself came and to show Him. "What am I? I'm your friend. I'm your guardian. I'm everything in you. I'm home, home comfort, all well wisher."

In home, everything in the midst of well wisher, guardian, to go home. We may not care for our interest but our home members they will care for our interest. To go to such a place that every atom around me will take care of me, my real interest. So this Navadwīpa Dhāma is the source of that. It has got some connection with that sort of high thought. That noble destination has got some connection where we are, though we cannot feel its nobility now because we're engaged somewhere we can't appreciate. The intervening stages disappear then we shall be able to find that every dust here - how divine and how peace giving, every dust. Where Mahāprabhu came, the *vaibhava*, the extended self of Mahāprabhu Himself here, every dust connected with that most magnanimous gift and relief of the whole creation. The Saviour of the whole creation by giving Himself as the highest entity is connected with every dust, every drop of water, every creeper, every leaf, everywhere. In that atmosphere we're living, but it is unknown to us. And according to our inner improvement we shall feel that.

When we're suffering from a disease, doctors advise us for a change. We go there, we can't feel that the air and water unconsciously improving my health. Automatically improvement from the environment comes to make me more healthy, to remove my disease. So if we live here in a favourable mood then we shall feel that automatically our spiritual health is being recovered. Only we shall try to save us from *aparādha*, wilful crime, offence, wilful, to do something to molest the atmosphere. The most generous atmosphere, to heal us, and to give us the highest fulfilment of life, this Navadwīpa Dhāma. His gift is the highest, and demand is the least. Just as in the hospital we get the best treatment, but we're to spend very small amount, but get the best treatment there. So Navadwīpa, the worst sinners are also accepted in this hospital, and they're given best treatment, and the charge is the smallest. "Only you take, only you come here." *Laulyam api mūlyam*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

You come with a clear heart, not with any suspicious motive, and then you'll get the best benefit here.

Only we should want to be cured wholesale, wholesale cure. The government hospital not under any provincial control, but central controlled hospital. Or, for all, for the worst type of patients. They more prefer to accept worst type of patients, hopeless patients to cure.

[mahā-kṛpā-pātra prabhura jagāi, mādhāi] 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.120]

Like Jagāi, Mādhāi, patients like Jagāi, Mādhāi, were immediately cured of their mental disease.

When Ajāmila, by taking the Name of Nārāyaṇa in a particular mood got relief from all his previous mental tendencies, then Mahāṛṣi Agasthya, he, witnessing this fact he was charmed.

"What is this? To get release, relief from our previous mental tendencies we're trying so much by the process of *yoga*, *dhyāna*, *dhāraṇa*, etc, we're trying to get out of our previous mental impulse but we fail. But only by taking the Name of Nārāyaṇa in a second that man he's independent of all his previous mental tendencies? He rose up and went straight towards Haridwar for taking the Name without any attachment and consideration of his family. There the wife, the children, the property, nothing. He woke up and he got up from the bed and went straight to Haridwar. And no impulse of previous enjoying temperament could keep him there. At once he got relief by taking the Name of Nārāyaṇa. And to get out of our past mental impulse we're trying so much by controlling the breath. And trying to engage our mind for some higher substantial enquiry. "What is the next plane, next plane...

85.11.04.B

Śrīla Śrīdhara Mahārāja: ...though the object of our highest faith is of infinite in character, still some conceptions of Him has been given by the men of experience in the ocean of faith. In the ocean of faith, many have got their special experience and they're recorded. And through that we can approach so many lighthouses, so so many *sādhus* their particular realisation, all these will help us. But that must be bona fide. And not mere concoction that is imitation, to take experience of these things and to thrust into the world of faith. The anomaly, that also may be possible there. So very carefully, only through the line of the reliable *sādhus* we're to approach *sādhu*. *Sādhu saṅga* and the *sādhu*, the qualification of *sādhu* we must be careful to know. Their symptoms also are given in the scriptures, who is a *sādhu*, and who is a disciple, enquirer, and what will be their attitude. All these things are given.

And faith, not only to work in the material unconscious world that is subjective. And this is the most important thing we're to remember, that the Infinite is subjective character. That can guide us, that can be kind to us, be affectionate to us, all these things to be reckoned. He can guide, so the validity of the revealed truth stands on this foundation. Not in the ascending method we shall approach them, but He can come to our level to make Himself known. This is a very fundamental and substantial question to understand, that He can come to us. And through faith only we can come to that level, that the transcendental substance, the object of our enquiry

through faith, He's endowed with all power and all consciousness. And He's kind and benevolent and sweet, all these things. Infinitely higher and we're infinitesimal very lower thing in comparison to Him.

So our attitude should be of that type. So the enquirer, the *śiṣya*, what will be his real symptom? Who is a real devotee? Who is a real seeker after truth, or the qualification of one who is searching the truth? What is his qualification, his attitude, his nature? That is also given. And what will be the *lakṣaṇa* of Guru, the guide?

[tad viddhi praṇipātena,] paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Jñāninas tattva darśinaḥ and *paripraśnena sevayā*, and then the enquiry that will be bona fide. Otherwise false transaction may not have any value, waste of energy. So faith does not allow us to think that we're at liberty to think anything and everything. There is some guidance from above, and the real transaction where possible, that also being supplied to us from that quarter. So *śraddhā*, that is the very nature and important thing in faith, that faith is approaching towards higher subjective. In every way it wants to connect with higher substance. *Sat*, *cit*, *ānanda*. In consideration of existence, in consideration of knowledge, and in consideration of affection and love. *Sat*, *cit*, *ānanda*. These three main points of existence will be highly satisfied there. Approaching *śraddhā*, faith asks us to approach higher not lower.

In every way He's superior, like my guardian, well-wisher. This will be the basis of our faith, going towards high and not towards lower thing, through faith. Scientific persons, scientific brain, they're searching some object that he can utilise, he can command those new things of researches. But faith proper, *śraddhā*, that is connected with a substance which is higher in all respects in comparison with the searcher, the enquirer. Enquirer is enquiring about the higher substance - that is generally known as *śraddhā* or faith. So proper guidance in the faith is also necessary. And that is given from the higher, that such will be the attitude of our enquiry, search. *Praṅipāta*, *paripraśna*, *sevā*. In *Upaniṣad* it is given.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide Spiritual Master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

tad vijñānārthaṁ sa gurum evābhigacchet / samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

Śrotriyaṁ brahma niṣṭham, and he must go, *samit paniḥ*, this is the general direction from the *Upaniṣad*. From *Bhāgavata* also direction coming, *śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam*. In *Gītā* also, *praṇipātena*, *paripraśnena*, *sevayā*. So we should be very attentive to these things, through self searching, whether I'm really approaching though through faith, but the faith also proper faith and the incredulity is not one and the same thing. Whether a bona fide searching the real *śraddhā*, real faith, or something adulterated faith? These things are to be considered. And there are signs, symptoms, of real faith. We're to consult them to guide us, because this is very, very, very important thing. We're dissatisfied with our present acquisition and we're taking risk to jump into some other higher prospective way. So I must - our guidance must be very careful, attentive as far as it is possible. Though we're told that our present reasoning is not sufficient, but more than that, *śraddhā*. And *śraddhā* has got also its symptom. We should as far as possible we shall apply our reason. When I came to the Maṭha I thought that what I hear from them,

aprākṛta vastu nahe prākṛta-gocara [veda-purāṇete ei kahe nirantara]

["Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the *Vedas* and *Purāṇas*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 9.194]

That transcendental thing does not come within the clutch of the worldly intelligence. But still, when I want to throw myself to that association, as far as possible I shall try my reasoning and intelligence, as far as possible. Because I'm going to jump into something which will be beyond my control, calculation.

Devotee: Mahārāja _____ [?]

Sāgar Mahārāja: Jaya Śrīla Guru Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. So what is *śraddhā*, faith proper, we must be particular to that. Misguidance. Of course it is not sure that if we're going in a proper way, there may be some obstacle on the way. If we're advancing properly, still some unknown hindrance coming and may trouble us and may delay our advancement. But still as much as possible we shall be careful for that. Though we see that so many around us that are of the same section approaching and some falling by my side. I'm still standing, some falling, some going back, all

these things. In an organised way we're approaching and it's not impossible to see that some are not going in advance, some taking rest, some going down, some left the whole campaign. So many things are occurring around us. Still we should go forward. And what will be our capital? How we can go if I find that many can't go? Still I shall have to go.

So this much faith, or this much good will, we shall have to collect, have to gather. So many more began our advancement and so many are going back, but I shall have to go, to strengthen my energy and go forward alone. Alone I shall go. The faith should be so much strong and so much solid and substantial. Whatever difficulties may be found on my way I must cross them by the grace of my Lord. In this way we must make ourselves fit. Exclusive devotion. Of course we shall always try to find out association, but sometimes it may seem that no association, I'm alone. But still I must go and the beacon light should be such to me. But always I shall try to find out that higher. Progress means eliminating some and accepting another. So I shall be able to see there are so many other members to help my association, to help my progress in life. With that eye open we shall go.

It is in the *śāstra* so many layers are said to us. "From Catuḥsana, the Brahmā, the Śiva, the Baladeva, Śrī, and you are superior Uddhava, you are superior to all." By elimination the progress is shown.

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
[tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]

[*Upadeśāmṛta*, 10]

In *Rāmānanda-saṁvāda*, *eho bāhya āge kaha āra*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]

"There are so many who consider this position to be the highest. Go further, go further. Go deeper, go deeper, higher."

In this way some section goes to a particular stage and there they may stop. As we find in Sanātana Goswāmī's *Bṛhat-Bhāgavatāmṛtam*, the Gopa Kumāra beginning from the lowest stage, how gradually he's making progress through different levels, and at last coming to Kṛṣṇa conception, in the friend *rasa*, *sākhya rasa* he reached. And how through gradual process he's eliminating and making further progress, stage by stage it has been described there. So from one level he's going up to another level, first they seem to be very helpful, but gradually that company seems to him to be stale. And then some higher chance is given to him through some agent and he, leaving that plane, he's going with him to some higher plane.

In this way the progressive life in the faith is found, is shown there. They can all help us how the progress in the world of faith also there are different planes. Faith means - as in this tangible world also, Sun, Moon, then Earth, all these, so many things. So there is also gradation, and by elimination the progress, how it is described there we're to scrutinise and we're to take advantage of that. And wherever any doubt we shall consult that with some higher agent and make progress.

Sat, *cit*, *ānanda*, the general thing. Mere existence cannot fulfil us, our inner hankering. And feeling, consciousness, that is also not sufficient. But *rasa*, *ānandam*, and that also of different type. The main thing extended in this way. We're to differentiate, and our selection must improve. And we'll be always wakeful to the environment and we shall with greater sacrifice, dive deep, die to live. To die, in the death consideration that is also deep, deeper, deepest, in this way the gradation is always there, elimination and acceptance.

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The duties that we find in the midst of, that may be left for acceptance of higher duty. In this way we're to make progress, progress. Always consulting the *sādhu* and the *śāstra*, they will help us, to guide us in the ocean of faith, and that unknown and unknowable. And known and knowable to particular section, and they have given direction for us. And we shall take the advantage of that *sādhu*, *śāstra*, by their guidance we shall improve our fortune. That mortal, transient thing, we must eliminate, *sat*. Then *cit*, consciousness, we must satisfy our reason, *cit*. And then we shall satisfy our heart.

Mahāprabhu says, "The demand of our heart, that is the primary thing in us." And we shall follow the direction of that heart. And that is the highest fulfilment, and not the fulfilment of consciousness, or to have some eternal existence. Eternal existence has no meaning if it's not conscious of it. And consciousness has no meaning if it does not give any fulfilment. So these are the three principals of our understanding. And considering that we shall go further and further in our higher life. *Hṛdayenābhyanujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā*, 2.1]

And there is possibility that we shall feel within our heart whether we're loser or we're gainer. That tasting machine is within us.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, [mayi dṛṣṭe 'khilātmani]

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

The *karma*, our connection with this material world will evaporate in no time. And all knowledge, a spacious knowledge will come to satisfy us. And, *bhidyate hṛdaya-granthiś*, we shall feel the object of our life everywhere. His taste. *Mayi dṛṣṭe 'khilātmani*. When we shall be able to see that the fulfilment of life that has embraced me, from all sides helping me sympathetically to me from all sides. *Bhidyate*. Home consideration we shall feel. Back to God, back to home. Everyone taking interest of me, loving me. I may be careless about my own interest, but the environment is so favourable to me, so affectionate and so useful, that I cannot estimate. The child cannot estimate, have any estimation about the motherly affection, home comfort, that motherly affection, all friends around me - and they're finding my interest. I may not find my interest, but they're alert always to find my interest. I have come to such a position.

I finish here today. *Vāñchā-kalpatarubhyaś ca*. Gaura Hari bol.

Sāgar Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva...

...

Śrīla Śrīdhara Mahārāja: ...the dust. Then how when so many persons are treading over that floor, place, and you lie down, and your book is filled with Kṛṣṇa *Nāma*, and then how you allow?

Ha, ha. They do not say anything.

The Kṛṣṇadāsa, the *samādhi* of Kṛṣṇadāsa, the *āsana* is there, and this is the *samādhi* of Kṛṣṇadāsa, *āsana* of Kṛṣṇadāsa. Kṛṣṇa Name is there. That meaning going to the person, not Kṛṣṇa. But they don't think that. So one time that was ousted, was not posted, rather posted this side, that side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] *Bhakti-rasāmṛta-sindhu* _____ [?] Rūpa Goswāmī _____ [?]

Devotee: What is the meaning of that *śloka* Mahārāja?

Śrīla Śrīdhara Mahārāja: *śrī-caitanya-dayāsudhā dhunidharo*. Rūpa Goswāmī _____ [?] *Bhakti-rasāmṛta-sindhu* __ [?] *śrī-caitanya-dayāsudhā dhunidharo dāmodarā modado*. Svarūpa Dāmodara.
rāmānanda-sanātanānuga-raghu-śrī-jīvajīvya-prabuḥ.
Bhakti-rasāmṛta-sindhu, makarabrātaika-samrāḍhiyaḥ. Perhaps this end.

śrī-caitanya-dayāsudhā dhunidharo dāmodarā modado
rāmānanda-sanātanānuga-raghu-śrī-jīvajīvya-prabuḥ
rādhāśyāma rasāmṛtābdhi-makarabrātaika-samrāḍhiyaḥ
sa śrī rūpa ihāmṛtābdhi laharī-sparśe spṛhāṁ yacchatu

["With innermost hankering, I desire to embrace the waves of the ambrosial ocean known as *Bhakti-rasāmṛta-sindhu*, manifested by Śrī Rūpa Goswāmīpāda. He is the paragon of the nectarean mercy of Śrī Caitanya Mahāprabhu and enchants Śrīla Svarūpa Dāmodara by his beautiful qualities. He is the loving follower of Śrī Rāmānanda and Sanātana Goswāmīpāda, and as dear as life to Śrī Raghunātha dāsa Goswāmī and Śrī Jīva Goswāmī. He is the foremost kingfish in the nectarean ocean of ecstatic divine love of Śrī Rādhā Śyāma."]
[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 39-40] [Śrīla Śrīdhara Mahārāja's *praṇama-maṇtra*, in glorification of Śrīla Rūpa Goswāmī, in the *maṅgalācaraṇa* of his presentation of *Bhakti-rasāmṛta-sindhu*.]

Sāgar Mahārāja. Have you heard that our Avadhūta Mahārāja is not coming?

Sāgar Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Because there is some difficulty.

Sāgar Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: One of his disciples...

Sāgar Mahārāja: Godbrother.

Śrīla Śrīdhara Mahārāja: Godbrother?

Sāgar Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: He's coming via London?

Sāgar Mahārāja: Yes. _____ [?] He stayed for five days in London.

Śrīla Śrīdhara Mahārāja: Five days.

Sāgar Mahārāja: Yeah.

Śrīla Śrīdhara Mahārāja: Then who else to come from there?

Sāgar Mahārāja: Aranya Mahārāja. Brajabihari.

Śrīla Śrīdhara Mahārāja: They're still there in London?

Sāgar Mahārāja: No. Must have come...

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja is on the way?

Sāgar Mahārāja: Must have come last night, Aranya Mahārāja, may come here any time this morning. His plane was nine o'clock last night. And Brajabihari is in Calcutta now, and his wife, Yadunandini. Who else?

Devotee: Bhakta Fran.

Sāgar Mahārāja: Bhakta Fran, F,r,a,n. Came from London? Oh! _____ [?] Bhakta Frank, New York _____ [?]

Devotee: Giri Mahārāja came from New York.

Sāgar Mahārāja: With Giri Mahārāja? _____ [?]

Śrīla Śrīdhara Mahārāja: When is our Goswāmī Mahārāja expected?

Sāgar Mahārāja: Any day.

Śrīla Śrīdhara Mahārāja: Any news about him?

Devotee: He may come today or tomorrow, any day. Today, tomorrow, or the next day, we're expecting him any day.

Sāgar Mahārāja: The exact date we do not know.

Śrīla Śrīdhara Mahārāja: [30:00 - 30:25 ?] Kṛṣṇa. Any latest news about Kīrtanānanda Mahārāja?

Sāgar Mahārāja: No Mahārāja.

Śrīla Śrīdhara Mahārāja: He does not know anything? Have you asked him?

Sāgar Mahārāja: He said that he's better, but still critical.

Śrīla Śrīdhara Mahārāja: But in hospital?

Sāgar Mahārāja: In hospital still?

Devotees: _____ [?]

Sāgar Mahārāja: Still in hospital, out of danger now, but still fairly critical. Before he was unconscious, now he's conscious. That's the news.

...

[31:15 - 33:03?]

Śrīla Śrīdhara Mahārāja: There is an element, serving element, *śraddhā*, faith, that can give us connection with the higher subjective realm. That may come down to *pratyakṣa* and *parokṣa*. But that real existence is in the *adhokṣaja* realm, and also in the *aprakṛta*. The transcendental substance is higher - that can come down, but this cannot go up. And when this goes up, only through the grace of the upper substance, not independently. Subjective, super-subjective, super-super-subjective. Independence is there, and dependence in this lower strata, all dependent.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

We're to understand that the very soil there, the earth, the air, the fire, everything is conscious, spiritual substance. And also by this aspiration of Uddhava. Uddhava aspires after the birth of a creeper, and a shrub, and grass, there in Vṛndāvana. So the soil is made of such stuff like Uddhava. How to, what is our aspiration, how to go on? Only grace, grace, grace. Sweet will. And we're to earn that passage. The passage to that land is all spiritual, spiritual passage, and,

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

Here you purchase ticket from Nityānanda in Gaura *līlā* and you'll find automatically you're there in Vṛndāvana. Your attachment to Gaurāṅga automatically takes you there. The similar *līlā* here and there. Here little better because added with some benevolence, generous, more generosity. Kṛṣṇa consciousness when it becomes more generous, liberal, we find Gaura Dhāma, Navadwīpa.

The bank building, that may not make us know that there is so much money. But in that building there may be immense money, gold, jewels, so many things, but by the building we may not have any knowledge of that. Only we may hear through ear that 'this is bank, there is so many things.'

So outside Dhāma we may not know what is there. But when we hear about that, and if we like to come in contact with particulars, then gradually we may find that. If we're allowed in the inner room, then we can understand what valuable things are here. So Dhāma outwardly something, and inwardly its containing highly valued precious jewels. But we want eye, whether it's a jewel, or it's an ordinary stone? Who can understand? Who can be ready to give that comparative valuation? One has to know something about that. To an animal, perhaps the jewel and the stone may not have much difference. So we must have the sense of tasting the substance, that is all important.

Darapane aṇdhe kibā kāje. [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 8-9] Who has not eye, what help the mirror will give to him? The Nayānanda, one of the disciples of Gadādhara Paṇḍita, he says, "If we do not have eye, that divine eye, then we cannot understand any divine thing." He has given a very good example. "If one has got no eye, then if you put a mirror before him he can't see anything."

So *śāstra*, *dhāma*, *sādhu*, is nothing to us if we do not have some eye to taste them, to appreciate them. So that sort of substance, that *śraddhā*, faith, devotion.

premāñjana-cchurita-bhakti-vilocanena, [santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi]

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

The eye of devotion, and smeared by the ointment of divine love can show us many things in the private life of Rādhā-Kṛṣṇa, *gopīs*, all, Yaśodā, Nanda. So eye is necessary.

oṁ ajñāna-timirāndhasya [jñānāñjana-śalākayā / cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

That *divya jñāna, dīkṣā. Dīkṣā* means the process through which we acquire that...

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Śrīla Śrīdhara Mahārāja: ...usurped by the managers, the mind, the intelligence, all these, ego. But with the help of another major proprietor, this minor proprietor with the help of some major proprietor, will subdue, will control the manager. And so he'll be really owner of his own property.

So *baddha jīva* means devotion is in minor position. And with the help of another *sādhu*, who is the proprietor, in his own management controlling the officers, managers, and others, with the help of some major proprietor, the minor proprietor will try to get back his own control over the management. The mind, the intelligence, and other tendencies, they're looting what is due to devotion. Devotion is not getting that nourishment, that food. That is the case with the *baddha jīva*.

So anyhow, how? Only with the help of the revealed scripture and the saints we're to emulate, improve our condition. Where there is mind there is way. We feel that tendency that we've got liking for that life, for that property within us. *Ruci*, taste is the first thing. Sincerely we want to have it. *Laulyam*, *lobha*, the first thing necessary that we must sincerely want that. Then there will be way out and we must get. How to? That innermost hankering.

Disease means no hunger. Hunger should be increased with the help of the healthy persons. We're to behave in such a way that the hunger may be increased and the food will be well digested. Adjustment with the nature will help the health. Proper food, proper dealing, that will help the lost health. On the whole we're to move in that way. We shall feel ourselves within whether health is being recovered or not, *hṛdaye nābhya nujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā*, 2.1]

The nature within, that will tell us whether hunger, whether health is improving or health is decaying. We will be always awake about that internal interest, how to help. And that nature is sacrifice, dedication. Dedication is nobility, dedication is noble thing, to give, and thereby we thrive. Learn to give ourselves for the noble cause. And that outer signs also. *Anyābhilāṣa*, *karma*, *jñāna*, may not be misguided by these things. *Ādi* means slothfulness, idleness. Idleness is also a great hindrance, enemy, idleness, ease loving. So try to live in energising. *Anyābhilāṣa*, *karma*, *jñāna*. *Anyābhilāṣitā*, *karmādy-anāvṛtam*, *jñāna ādi*. Viśvanātha Cakravartī says *ādi* means that *śaithilya*, that ease loving, idleness, slackness, not earnestness. We should be careful about

these things which is anti *bhakti*, we may not fall prey to such things. *Anyābhilāṣa*, *karma*, *jñāna*, and *śaithilya*, etc.

And also in higher stage, *prātikūlya*, may not be connected in the indirect line.

kamad krodhat bhaya dvesa cedya dayonipar [?] By any connection with the Absolute we may get out of this world. But *ānukūlyasya saṅkalpaḥ*, not *prātikūlya*. The Kaṁsa, the Śiśupāla, they're also connected with Kṛṣṇa *līlā*, but they're in the opposition party, *prātikūlyam*. That is not desirable by the *śuddha bhakta*, they don't want to be arranged amongst the enemies of Kṛṣṇa *līlā*. That is also indirect way connected with Kṛṣṇa. So bhaya dvesat [?], Kaṁsa connected with dreadfulness. *Dvesat*, jealousy, Śiśupāla. Śiśupāla wanted to marry Rukmiṇī. Cedya dayonipar [?] kama bhaya dvesad [?] This is also connected but in a *prātikūlya*. Aghā, Bakā, Pūtanā. We won't like to be arranged with them.

Ānukūlyasya saṅkalpaḥ, in a favourable service, serving life we shall aspire after. *Prātikūlya-vivarjjanam*. *Ānukūlyasya saṅkalpaḥ. Ānukūlyena-kṛṣṇānu-śīlanaṁ. Kṛṣṇānuśīlana*, cultivation, culture of Kṛṣṇa consciousness.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

A dynamic life, moving, dynamic. Not a static conception of the highest end of life in perfect rest, that is something like zero. Brahman conception, Virajā conception, merging into Virajā, that is the Buddhist concept of *nirvana*, merging into a substance like light, halo. Brahman, *nirvana*, that is Śaṅkarite.

And from Rāmānuja, Madhvācārya, Viṣṇusvāmī, Nimbarka - they give the proper interpretation of the positive side of reality, that by serving attitude we can enter into a new world. That is ideal. And there, by giving we thrive, not by taking. In general this position is like that. So we shall love life, but what for? Not for the neighbour, neither for the country, nor for the society, but for the whole. And what is the conception of the whole?

That is not Brahman, nor Paramātmā, nor Nārāyaṇa, but Kṛṣṇa Himself. How? What is the difference between Kṛṣṇa, Brahman, Paramātmā, Nārāyaṇa and so many incarnations of Nārāyaṇa? We're to understand, feel, and we select Kṛṣṇa. And there is differentiation even in Kṛṣṇa conception: Dvārakā Kṛṣṇa, Mathurā Kṛṣṇa, Vṛndāvana Kṛṣṇa. And the Kṛṣṇa served by different camps, also there is difference. All these are details.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Gradually we shall come to understand all the differentiated characteristics of Kṛṣṇa. But in general what is necessary that *anyābhilāṣa*, *karma*, *jñāna*, *śaithilya*.

Our energy may not be utilised in our *apa*, anti development, anti interest. Our energy may not be used against us, against the ideal life, the original life, the normal life that we have got. We must be careful of that, we may not be our own enemy. Generally we're our own enemy. We're living with the enemy inside, always. We're sleeping, living, moving, eating, going, but always the enemy within us. We're surrounded by the enemies, *kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*. On the whole that *anyābhilāṣa*, *karma*, *jñāna*, *ādi*. With those enemies we're living, our position is so helpless, hopeless position. So only with the friends, we shall live with friends. And who are the friends? Those who are trying for normal life they're our friends.

kāmādīnāṁ kati na katidhā pālitā durnideśās
[teṣāṁ jātā mayi na karuṇā [na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye]

["O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.16]

We're prey to all these enemies that are living within us. They're sucking our blood, living within, sucking our own blood, and going against me, my own interest. Such helpless condition we're in at present. So our internal prayer to the Lord will be, such fervent, sincere interest.

"Please save me from the hands of these enemies. I'm rather, I've no independence, I'm a doll of play in their hands, a doll of play in the hands of my enemies. Hopeless position. How to get out of that my Lord? My inner Lord, You are inside, they're outside. Please help me from inside that I can get out of the hand of these outside enemies."

The wealth, our prospect is inside, we may think. And then when we're free from the hands of enemies, we shall be able to see that all are friends, we're living with the friends. The environment will be changed and we shall see we're such as in a dream we're suffering from misconception. They're all friends. There's something wrong in me that tried to see enemy everywhere, and out of misunderstanding. Their position is in an imaginary position, *māyā*, misunderstanding - 'they're all enemy.' Then that wrong thinking within that is supposed to be *kāma*, *krodha*, *lobha*, etc, that wrong conception will vanish. That *māyāic* understanding, personification, false personification, that will go and they'll turn to be our friends.

Then the misconceived ideas of them that will go away. Things that are tempting me for exploitation I shall see that 'no' when that cloud is away. "Oh, he's exciting me for the service of Kṛṣṇa."

A food I like very much, it is very tasteful in my tongue. But when that misunderstanding will go, "This is very good, Mahāprabhu liked this very much. So with this I shall try to serve Mahāprabhu."

A girl is very beautiful, attracting me. When that misunderstanding will go, then, "Oh, this girl is beautiful. She can be utilised for the service of Kṛṣṇa."

Self interest will be transferred into God interest, Kṛṣṇa interest, for enjoyment. Everything will be Kṛṣṇa connected, and through that real satisfaction comes to me. "I have served Kṛṣṇa with this, I'm satisfied." Different line of satisfaction, by supplying different things to Kṛṣṇa. Nothing is useless, but everything is useful when it's used for the proper purpose, for the Centre. Centre knows what is the perfect utility of anything and everything.

We're not so fitted. So put food into the stomach. Stomach knows very well, where, how to prepare the different types of food and where to send, how much. How much to the blood, how much to the brain, how much to the leg, how much here and there. Pour water into the root of the tree. That will be your best service. Try to be practised in that way. All your activity should be like that. Pour water into the root. Don't go in separate negotiation with anyone. If separate negotiation, that is also for the advice 'how to pour water into the root.' That sort of help we can seek from outside. How to pour water into the root, how to put food into the stomach, in that way we may have advice from others. But putting food into the stomach, and the stomach will make arrangement to distribute that food to all places necessary.

So that should be our attempt always, everything connect with Kṛṣṇa and through Him it will come to you automatically, and that will be your best energy-giving life. Dependent life - dependent on the Centre. Centre means Centre is not alone; Centre has got a system, government, through different positions. From different camps, different agents, it will come to you, and you will also submit through the agents. But on the whole, your consciousness will be that, that you will give everything, the whole of your energy to the Centre. And through those who are really connected with the Centre, real agents of the Centre. In that way we shall try to move as much as we can. In our present position as much as we can we shall try to utilise our energy in that way. It will go to the Centre, not only direct in my present position, to a particular system, bureaucracy. And then it will come also to you as it is necessary in your position. That also will come through some agency, but the connection is with the Centre, the real Centre.

We must aspire after such things. We're not so powerful to do it at once, at any moment, in any way. But we shall learn to aspire, what to want. Hearing, giving audience, to different types of prospects of life we have to select our own prospect. *Śravaṇa* then *varaṇa*. *Śravaṇa-daśā* then *varaṇa-daśā*. First the stage of hearing, then *varaṇa-daśā*, to select. These are the different alternatives of prospects extended to me, and what should I select. Even in the proper place so many *rasas*: *śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. We're to hear, then *varaṇa-daśā*, we're to select our selection, our internal approval of the heart. This is, "Here I am. I was searching for my such self of mine." Then *varaṇa-daśā*. "I have got my guide. I can rely on him. I can place myself at the disposal of this agent. Then I feel my fortune will be increased and guaranteed." In this

way *varaṇa-daśā*. *Śravaṇa-daśā*, *varaṇa-daśā*. Then *bhajan*, *sādhana-daśā*, the proper progress will begin in our life. Then *āpana-daśā*, we shall feel the home environment. "Yes, I'm coming home. I'm feeling this to be my home. *Āpana-daśā* means to feel that this is my home. Then *prapanna-daśā*, to help others, to take home. These are things - Hare Kṛṣṇa.

Sambandha-jñāna, all these things are included in *sambandha-jñāna*. Who am I? Where am I? What is my position? What is my destination? How to attain that, that it will come? *Sambandha-jñāna*. And *abhidheya*, means to end, how to attain? Who am I? Then how to attain that? And what will be my remuneration, my salary?

'Dāsa' kari' vetana more deha prema-dhana. Salary will be loving service. More love, more attention, more affection, to attempt to march. That will be salary, more energy to help me towards destination. That will be salary. *Vetana more deha prema-dhana*. *Vetana*, my inner salary, the more increased energy to discharge our duty.

So *sambandha jñāna*, these are the analysis of the environment and position of the self. And in the environment also different things, the master, the friend, the servant, the foundation, so many things in the *sambandha jñāna*. And then to march on and to what is our payment. *Sambandha*, *abhidheya*, *prayojana*, by three heads we're to understand in analytical way.

Devotee: Mahārāja. _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: And what is his, Jaya Rāma?

Badrinārāyaṇa: Jaya Rāma's question is: "In our *sampradāya* we're worshipping Rādhā-Kṛṣṇa. Does that mean everyone will go to Goloka Vṛndāvana and have their eternal relationship there? Or will some be dispatched with Rāmacandra, Nṛsiṁhadeva, in Vaikuṇṭha, in different places?"

...

Śrīla Śrīdhara Mahārāja: ...recommendation, but objectionable thing, there may be thousands and more. Because the offence we commit towards whom He's infinite absolute and He's not under law, He's autocrat. Whatever is against His will that is objectionable. And fixing about some law, this is in the lower class, for the beginners, they should do it. But as much as one will make progress he will be nearer the subject and he will know what is His sweet will and what is not. And he will do accordingly.

So what is not approved by the Guru and Vaiṣṇava, that should be avoided. We're to think in this way that He's not under law. Still, these laws have been given only for the primary class. And as one will make advancement and he will come in touch with the reality, then he'll find what He

wants. And what He does not want he must avoid. And in the middle stage what is desired by the Vaiṣṇava he will do that. And what is not desired by them he will avoid. In the beginning the *śāstra*, and in the middle the will of His agents. And in the highest stage is that whimsical Absolute, whatever He wants to do, and whatever He does not want, that is offered.

Do you follow? Eh? Can you understand, how the things...

Devotee: He says yes.

Śrīla Śrīdhara Mahārāja: He's not under law. His will is law. Even He has ordered, "Do this thing." Our Guru Mahārāja told me to show difference between *karma* and *bhakti*, devotion and this action. He told that he has ordered, "Bring me flower." I'm taking flower to him and then he says, "No, no. No flower, give me water." Then if I "Oh, you already ordered flower, take it." That will be *karma*, to push our will on him. He's autocrat, He can do and undo. He desired and I was supplying as a servant. Now He does not want that, I must stop there. I can't say, "Oh, You desired it first. With great energy I've collected this. You must have to take." No, that won't do. He's autocrat, He's free. And He's free will - and I'm *nitya dāsa*, slave. My position is always to serve Him without any consideration of law or anything else. And He's Absolute Autocrat, Absolute Good. Whatever coming, even previously He told, in the *śāstra* also He has told, "Do this, do this."

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

"Who is the best of the devotee, now one who can understand in the *śāstra* I have given so many orders. Still, to satisfy Me, who can neglect those orders already given, and can understand and come to satisfy Me, crossing the directions of the *śāstra*, he's the best of all devotees."

So not a sterilised thing, not anything that is under law we're going to deal with. As a law maker His will is everything. "Let there be water." There was water. "Let there be light." There was light. The cause of all causes, so, and He's living, and whatever He presents, whatever He desires, we want to do that. The first class servant will always look at His eye and whatever desiring the very moment he'll do that. The past, and then He can cancel - He'll order and He can cancel His order, and then new order He may issue. And whatever He'll desire from us in the present moment we shall do that, up to date. Not what was previously done that old thing we shall represent to Him. That is not devotion proper.

Do you follow?

Devotee: Well I don't follow everything because I don't know so much. Or anything.

Śrīla Śrīdhara Mahārāja: So you're to make him understand. A clear thing, this is not abstruse. Whatever He wants He can cancel. He can order and He can cancel the order, and He can give new order. The most modern, new order, that should be done. He has asked, "Do this" for a particular section. Then again, "No, do that." And then the afterwards order that will be strong. Everywhere it is that. A state also makes some law and then change the law. The designer and destiner of everything. We can't take Him under any law. We'll prepare ourselves with that attitude, that whatever demand I shall supply that. No question of any law, even if it's issued by Him Himself previously. That won't apply on Him.

ājñajaiva guṇān doṣān, mayādiṣṭān api svakān
dharmmān saṁtyajya yaḥ sarvvān, myāṁ bhajet sa ca sattamaḥ

["In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*)."] [*Śrīmad-Bhāgavatam*, 11.11.32]

And,

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Dharma means that was ordained by Him in the *śāstra*. "Do this, do this. Then give up all and come to Me. I'm above law." That is the idea. And the next question?

Badrinārāyaṇa: Worshipping Rādhā-Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Ah! Rādhā-Kṛṣṇa Vigraha may be approached to be worshipped by many classes of thinkers. Even *māyāvādī* who has got no faith in the real existence of Rādhā-Kṛṣṇa, that is also *māyā, sattya guṇa*. Ultimately they're *so ham* - "I'm that Brahman." Rādhā-Kṛṣṇa conception of Brahman that is lower stage, they also.

And the others, the Nimbarka *sampradāya* and other *sampradāya* they're also worshipping Rādhā-Kṛṣṇa, but according to their own conception they're doing. There's differentiation. Rādhā-Kṛṣṇa worshipping in the *arcana* class, then with the *madhyama adhikārī* in the higher class also, it will be different according to ones *sambandha jñāna*. All is not equal.

Even those that are not believers in the eternal existence of Rādhā-Kṛṣṇa, the Śaṅkara School, they also worship Rādhā-Kṛṣṇa, and after doing that they say, "We shall gradually be one with Brahman and the Brahman is above Rādhā-Kṛṣṇa." That is their opinion.

So different sections may approach to worship Rādhā-Kṛṣṇa from different angles of vision. All is not equal. Do you follow? What does he say?

Badrinārāyaṇa: He say "Yes."

Śrīla Śrīdhara Mahārāja: One may approach from different angles of vision.

...

...giving opposition, and some went crossing the compound wall and they're also beaten and driven away, so a fight. But I don't think that they should do so.

Once we're told Rāmānuja he wanted to introduce some reform into the practices of worshipping process. But Jagannātha did not accept that. Rāmānuja was forcibly taken away when at night he was sleeping. With the bedstead he was forcibly carried away and driven towards Kūrmakṣetra.

Puṇḍarīka Vidyānidhi, who is considered to be the Vṛṣabhānu, father of Rādhārāṇī, Guru of Gadādhara Paṇḍita, he also expressed some objection into the process of Their service - the servitors of Jagannātha. _____ [?] That the rice juice is applied in the cloth, and without washing that they used that for Jagannātha. And he put some objection, in thought, he felt some objection about that. And Balarāma and Jagannātha They could not tolerate that and They came and punished him by giving slap on his cheek. We're told.

And Sanātana Goswāmī, Rūpa Goswāmī, what to speak of Haridāsa Ṭhākura, because these two devotees they had some association with the Muslim kings when they were in the service in Bengal. They also did not enter the temple of Jagannātha. Thinking that some objection may come from the side of the *pāṇḍā* they avoided. Even the general way, the road, that also was not used by Sanātana. He went to meet Mahāprabhu through the hot sand, sea shore, and got blisters on his soles. But still he did not come through the ordinary way because the *pāṇḍā* may have touched him. He's not thinking fit for the *arcana* purpose.

And Sanātana Goswāmī has written in *Hari-bhakti-vilāsa*, the Vaiṣṇava *śruti*, that, "Whatever direction I have given here, you may obey, observe. And what is not given here if you find in the Jagannātha temple, whatever formality, you will follow that. Because when Mahāprabhu Himself was present there, and in His presence what customs were followed and He tolerated and accepted, that should be the highest ideal for us. So whatever ruling is given here, or not given, if you find in the temple of Jagannātha that sort of practice, you will follow that. Because in the presence of Śrī Caitanyadeva what was done about the worshipping process of Jagannātha that is the highest authority, for us.

85.11.04.C_85.11.06.A

Śrīla Śrīdhara Mahārāja: So high power of medicine for the worst type of patient here. Jagāi, Mādhāi, they represented the worst type of patient here. Misunderstanding and misdeed. But at once they got relief from that tendency and became holy men immediately. What is this? This spiritual hospital is of this type, wonderful cure, treatment. Not only to get relief of the previous disease, but perfect health, healthy body comes about immediately. Such is medicine, such is trust, treatment, that not only the curing from the disease, but getting higher order of health is also coming immediately. What is this? Bad habits of Jagāi, Mādhāi disappeared, but not only that they engaged themselves fully in the religious spiritual life. Taking the Name of the Lord and all other suitable qualifications at once they acquired. This type.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Vaiṣṇava *aparādha* _____ [?] They were members of the ordinary section of people and they committed mischief to the persons who were not of higher level. So no offence in the higher plane, so easily they got. But a Vaiṣṇava *aparādhī*, those that commit offence against those that are coming to help them, their position is more severe. Those that are coming to help him, to get him relief, the one who wants to wound the doctor who will give medicine and who will remove his disease, if he goes to attack the doctor, that is more injurious to his future health. But Jagāi, Mādhāi did not attack the doctor. Immediately attacked the doctor and then immediately finished. Did *aparādha*, offence, but when particularly he came to offend Nityānanda, that means the highest doctor, well-wisher, that is Vaiṣṇava *aparādha*.

But Mahāprabhu went to punish them, but Nityānanda Prabhu came, "No, no. Here We have not come for that. *Ahaitukī kṛpa*. Without giving any attention to any calculation of good or bad, We have come only to relieve the people. This is Our promise. So We can't take any offence of them here. We have already promised, *ahaitukī kṛpa*." Otherwise the attack on Nityānanda that is a great offence, not only Vaiṣṇava *aparādha* but more than that. But immediately They came and, "We have come only for that purpose, not to take any offence, and to do the service."

And they're making, they're showing their humility. Rūpa, Sanātana, themselves did not show such offence, but they're thinking for us. Though we generally go to attack the doctor, the well-wisher, that is greater offence, we must be careful of that. Those that have come to help me, we want to attack them. But we must be careful.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Out of humility They say like that. But Nityānanda Prabhu Who is the abode of all generous high dealing, and He's attacked. But attacked and finished. In another sense, another way of thinking, that Jagāi, Mādhāi,

[mahā-kṛpā-pātra prabhura jagāi, mādhāi] 'patita-pāvana' nāmera sākṣī dui bhāi

["Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."] [*Caitanya-caritāmṛta, Ādi-līlā,* 10.120]

They're set example for the *līlā*. Jagāi, Mādhāi, was exploited to enhance the beauty and generosity of the *līlā* of Gaura-Nityānanda. Jagāi, Mādhāi, was utilised. They were heinous, those two types of great sinners has been made, utilised, as the element of the nobleness of Gaura-Nitāi - on the whole. So Jagāi, Mādhāi was exploited to show the nobility of the pastimes of Gaura-Nityānanda - in one sense. And Haridāsa Ṭhākura, Rūpa, Sanātana, to enhance the *līlā* for our instruction designed. That was designed. They're all *parṣada*. And Mahāprabhu came with all His paraphernalia and to show the *līlā*, to attract us, the sinners, for the *līlā*, to take shelter under Them. But they're considered really as the *parṣada*, the eternal attendants of His *līlā*, the *līlā* is *nitya*. The king takes the part of a sweeper in a drama, and he can play well, something like that. This is *nitya līlā*, it's continuing eternally, not an accidental happening. In this higher plane there is no influence of any death or any such change, it is eternal. Just as Sun is revolving everywhere, every moment there is morning, every moment there is noon, every moment there is evening. Only in the different place. So *līlā* is always there, and the eternal group, and coming to give some help. Sun is moving, in this way everywhere morning, everywhere - every time there is morning, here or there, in this way moving and giving benefit to one and all.

['nitya-līlā' kṛṣṇera sarva-śāstre kaya], bujhite nā pāre līlā kemane 'nitya' haya

["Although Kṛṣṇa's eternal *līlā* is described in all the scriptures, still it cannot be understood how it is eternal."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.385]

Kavirāja Goswāmī - *jyotiścakra-pramāṇe*.

[dṛṣṭānta diyā kahi tabe loka yadi jāne, kṛṣṇa-līlā — nitya, jyotiścakra-pramāṇe]

["Let me give an example by which people may understand Lord Kṛṣṇa's eternal pastimes. An example can be found in the zodiac."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.386]

Here it is eternal, and also in Goloka it is eternal. Here also eternal, and there also eternal. That eternal by the changing, the revolving of the Earth, every place is receiving the benefit. But the Sun is there, fixed. The Goloka *līlā* is fixed there, and here the moving, they're deriving the benefit of that *līlā* everywhere, by turn.

Parṣada bhakta. If we can look in that light we'll be more benefited. And according to our stages some will see that Rūpa, Sanātana, new recruit, Jagāi, Mādhāi, new recruit. And some will say, "No. That is the attendant of the *līlā*, eternal *līlā*."

A question was raised to our Guru Mahārāja, and the answer was given in *Gauḍīya*. "This is, whomever we find with Mahāprabhu's *līlā*, if they were all *parṣada*, then who are the new recruits? What benefit who are there who got new benefit then and new entrance? All, if we say, all the devotees are *parṣada*, then who are the new recruits?" Then a list of names was also given. Sārvabhauma Bhaṭṭācārya etc that they're new recruits. All are not eternal *parṣada*, some new recruits are also there, otherwise it will be useless.

[14:00 - 15:07 ?]

It depends upon the nature of vision, estimation. There is a stage when one can see everything is all right. The highest realisation shows that everything is all right. It is serving direct or indirect. This *māyā* also rendering service. The Durgā Devī is also giving service. The _____ [?] butcher man, he's also rendering service, he has got his utility in his position, rendering service to the state. Who is spreading revolutionary spirit to the highest authority, he's also rendering some service. That is, he's trying - the subtle into gross and to get it finished. The disease which is within, imperceptible, that is taken out in the outer position, and then the treatment comes and fully cured. So in the broadest sense the *mahā-bhāgavata* he's well-satisfied, *mayi dṛṣṭe 'khilātmani*.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

Anvayāt, *vyatireka*, direct and indirect, it is necessary in the conception of the whole, *anvayāt*, *vyatireka*. Only - darkness also has got contribution to light, a necessary part of light, darkness. And there is also comparison, dense darkness, and slight darkness. In this way that is also a part of the whole. That is also light. One who can see he sees light everywhere, in the indirect also, helping.

Just as to - one sacrificing his life for the independence of the country, they're going to darkness. Apparently they're going to darkness, in thinking that my country may be independent, it won't go in vain. So *vyatireka*, that is positive contribution, which does not produce any direct result for independence. The first class martyrs they cannot see any independence, but they sacrifice their life for the independence. But they cannot see independence, no direct connection with independence. But that is also foundation. In indirect

way that also comes to contribute for the independence. So where it is? In the positive and the negative, everywhere, He is. In *māyā* also He is. Balavan [?] misconception, to enhance and to supply the novelty of the *līlā*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Gaura Hari bol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Sāgar Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: As *Bhāgavata Speech*.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: That also you have taken here?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Few copies - *Bhāgavata Speech* - Bhaktivinoda Ṭhākura.

Bhakti Sudhīra Goswāmī: Yes, of Ṭhākura Bhaktivinoda.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: *Search Of The Lord For Lost Servant*.

Bhakti Sudhīra Goswāmī: Yes. Next.

Śrīla Śrīdhara Mahārāja: *Search For Kṛṣṇa, Reality The Beautiful - Search Of The Lord For The Servant*.

Bhakti Sudhīra Goswāmī: Yes. This book Mahārāja is about yourself, this book is about you.

Śrīla Govinda Mahārāja: _____ [?]

...

Bhakti Sudhīra Goswāmī: Then it says, Guardian Of Devotion. And Chaitanya Sāraswat Maṭh.

Śrīla Śrīdhara Mahārāja: Guardian Of Devotion.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Subject heading? How many chapters?

Bhakti Sudhīra Goswāmī: It is just - there are three sections. In the first section there's your Deities. And Guru Gaura Gāndharvā Govindam Grnga Naisaha. Obeisances to the Lord in His Deity.

Then there's these conversations between yourself and Swāmī Mahārāja. And Swāmī Mahārāja's appreciation of Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Then?

Bhakti Sudhīra Goswāmī: Then there also it's mentioned - your poetry, of the appreciation of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, of your poem of Bhaktivinoda Ṭhākura in Mahāprabhu's line. He says that, "Now there is someone who can represent my *siddhānta*, my conclusions, who remains behind."

It's also mentioned the - your talks with Swāmī Mahārāja and,

[teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam]
dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te

["To those devotees who are constantly dedicated to Me, and who engage in My service out of their love for Me, I bestow the internal divine inspiration by which they can approach Me and render various intimate services unto Me."] [*Bhagavad-gītā*, 10.10]

Śrīla Śrīdhara Mahārāja: Eh?

Śrīla Govinda Mahārāja: *Dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te*.
Swāmī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Also it's mentioned how after Gauḍīya Maṭh that Swāmī Mahārāja wanted to make an Institution with Your Divine Grace as the Head of that Institution.

Śrīla Śrīdhara Mahārāja: He gave a proposal.

Bhakti Sudhīra Goswāmī: Yes, proposal. Ha. Ha. Also, when Śrīla Swāmī Mahārāja and his disciples came to your Maṭh for your Vyāsa Pūjā celebration, and he stayed in the Blue House.

And Acyutānanda Swāmī enquired about your talks. And Swāmī Mahārāja told him that 'he would faint to hear the depths of your realisations."

And Swāmī Mahārāja's letter to Govinda Mahārāja. "That after the departure of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura I should take direction from Śrīla Śrīdhara Mahārāja."

He wanted to know, "Should he live in America, or return to Vṛndāvana?"

And you advised him to stay, to continue his preaching in America.

And his mentioning of *śikṣā guru*, "That Śrīdhara Mahārāja is my *śikṣā guru*."

Then, and your, yes, ha, ha, this picture here, Guru Mahārāja, this picture is of Your Divine Grace and - when is that?

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And also this is _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: And this is Guru Mahārāja, Karachi.

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: So Guru Mahārāja, in Karachi, that is where you said, "If the Infinite cannot make Himself known to the finite, then He's not Infinite."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Ha, ha. Also there's the picture with Śrīla Prabhupāda in Madras, where you're in the background.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Then there's a conversation with Śrīla Swāmī Mahārāja in nineteen seventy seven when he invited you to come and stay in Māyāpur, to stay there with him.

And also your singing, *śrī-rūpa-mañjarī-pada*, to Śrīla Prabhupāda Bhaktisiddhānta Saraswatī before his departure.

And, so here Śrīla Swāmī Mahārāja is mentioning that you have very high and deep realisations.

So in the second part of the book is,

nikhila-bhuvana-māyā-chinna-vichinna-kartrī, [vibudha-bahula-mṛgyā-mukti-mohānta-dātrī śithilita-vidhi-rāgārādhya-rādheśa-dhānī, vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī]

["Slashing and smashing the illusion of the whole mundane plane, Dealing the deathblow to the scholars' manic search for liberation's throne; Relaxing calculation, for the realm of Pure Devotion in Love of Śrī Rādhā's Lord Supreme: O Abode of Divine Love - Divine Message of Śrī-Bhakti-Siddhānta, May you dance and play and sing your song within my heart forever."]

Your verse and explanation, saying of Śrīla Prabhupāda although outwardly he was like a lion - inwardly he was very, very sweet. It could only be traced in his internal sweetness.

Śrīla Śrīdhara Mahārāja: Hmm?

Bhakti Sudhīra Goswāmī: His sweetness was internal. And you say that, "With his first step he cut asunder the whole plane of exploitation. And with a second step he put a stop to all calculations of different scholars, and different conceptions of salvation. With the third step he minimised the hardness and stiffness of the rules and regulations of calculative devotional service.

Sāgar Mahārāja: *Nikhila-bhuvana-māyā-chinna-vichinna-kartrī*, _____ [?]

Bhakti Sudhīra Goswāmī: So this explanation...

Śrīla Govinda Mahārāja: _____[?]

Bhakti Sudhīra Goswāmī: And then the third section, the final section of the book, is the *Brahma Gāyatrī* explanation.

Śrīla Govinda Mahārāja: _____ [?]

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Yes, the Bengali verses as well.

Śrīla Govinda Mahārāja: _____ [?]

gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi.

["Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī."]

_____ [?]

Bhakti Sudhīra Goswāmī: So this is some introduction. Many people are enquiring, they want to know, "Who is Śrīdhara Mahārāja?" So that is very difficult to explain fully, so this is some attempt.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: [31:32 - 34:00 ?]

...

Bhakti Sudhīra Goswāmī: ...he's in New York.

Śrīla Śrīdhara Mahārāja: New York. Delivering lecture?

Bhakti Sudhīra Goswāmī: No, not delivering lectures.

Śrīla Śrīdhara Mahārāja: Has he entered into married life, no?

Bhakti Sudhīra Goswāmī: No, but he's working.

Śrīla Śrīdhara Mahārāja: Acyutānanda?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Alone?

Bhakti Sudhīra Goswāmī: Yes. Through one devotee I'm trying to contact him. That if we publish a magazine he may write some articles, and preach in that way.

Śrīla Śrīdhara Mahārāja: In the line of Mahāprabhu, *A Jewish Yogī*.

Devotees: (Group laughter)

Bhakti Sudhīra Goswāmī: In the line of Mahāprabhu.

Śrīla Śrīdhara Mahārāja: And no trace of Pradyumna?

Bhakti Sudhīra Goswāmī: Yes, I've spoken to Pradyumna on the telephone.

Śrīla Śrīdhara Mahārāja: Where is he?

Bhakti Sudhīra Goswāmī: He's living in New York. Giri Mahārāja met with him in New York. And Nārāyaṇa Mahārāja also met with him.

Śrīla Śrīdhara Mahārāja: Also?

Bhakti Sudhīra Goswāmī: Met with Pradyumna prabhu.

Śrīla Śrīdhara Mahārāja: What is his attitude now?

Bhakti Sudhīra Goswāmī: It is better, I think improving, he must ...

...

Bhakti Sudhīra Goswāmī: ...then before I left he sent a letter for Your Divine Grace. And he may come in a little while, a few weeks or months or so, but he'll not come immediately.

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Śrīla Śrīdhara Mahārāja: ...the highest position of His devotion. He's everywhere. So temple entry, that is a social campaign, social fight, and we need not enter into that, by fighting we can see the Vigraha and Supreme Lord. So many are seeing Jagannātha Vigraha, and are they perfect? They have become *siddha*, *mahātmā*, have become devotee? So this is misunderstanding to go to fight. I can't approve this. This is not a matter of physical force or mental force.

Here when Swāmī Mahārāja was attacked by the local *guṇḍās* in ISKCON Maṭh Māyāpur Caitanya Chandrodaya, he ordered, "Take a party of *saṅkīrtana* outside and be beaten by them. They're entering into the compound and making, creating disturbance by throwing brickbats and this and that. You go out with a *saṅkīrtana* party. Don't try to apply any force over them. Go outside with a *saṅkīrtana* party and let them enjoy a free beating to you. Whatever they come to do against you, you all tolerate." Then the *kīrtana* party went outside, the outsiders came to attack them but they tolerated for some time then all retired and pacified.

And Acyutānanda once approached with a gun to a particular neighbourhood, just in front of, nearby Dāmodara Mahārāja's building. Acyutānanda with a gun approached them. So he was discarded and blamed very much by Swāmī Mahārāja. And he lost his importance in the association. I was told that was the cause. "In Māyāpur you want to apply force that is with a gun you wanted to attack the Dhāma-vāsīs?" This idea was very much repulsive to Swāmī Mahārāja

and he became indifferent to that Acyutānanda who was one of the founder members here, Acyutānanda.

And then there was a fight, and when they were attacked, for their self protection they used some gun, bullets. And they themselves were beaten and wounded very gravely. And then for some self protection they used a gun. And I'm told that some persons were wounded, outsiders, the *guṇḍās* were wounded. And then also Bhāvānanda and others were taken to prison house. And I'm told that Bhāvānanda with _____ [?]

Devotee: Handcuffs.

Śrīla Śrīdhara Mahārāja: Handcuffs on his hands, when he was taken to Navadwīpa _____ [?] with *saṅkīrtana* he came dancing and chanting, he came with that handcuffs - Bhāvānanda. By chanting he was shown in the street with handcuffs _____ [?] And they fasted until they're given *prasādam* from outside. They did not accept any food in the prison house. All this I heard.

But forcible entry into the temple, that is fight, the Gandhi Movement fought for that, that every caste must have entrance into the temple. That was Gandhi Movement here. But that was also not successful in Orrisa. Even Kalapaha [?] with the Mohammedan force he demolished many temples and entered, polluted, but could not enter Jagannātha temple we're told.

But this sort of attempt is not according to real devotion. He will, He can grace me anywhere, everywhere. I won't go to forcibly enter to Him and begin to worship. This is not devotion, this is self assertion, that I am a devotee fighting for the cause. That is very lower type of mentality in the devotional school. A drop, I shall try life after life, I must have a pledge that lives after lives I shall dedicate to get a drop of mercy of Him. No qualification can make him proper to approach Him. He's infinitely great, noble, pure, and I am infinitesimal, the most impure ego. By only His grace, and if He wills to take me none can oppose. None can oppose if He wills.

So we shall think we're so filthy, but that we have got some *sukṛti* we're trying to achieve His grace. *Dainyam*, *ātma-nivedanam*, *dinata dainya*, *śaraṇāgata*. *Śaraṇāgati* is first thing. Self abnegation, I'm nothing, I'm the lowest of the low. *Dainyam*, *ātma-nivedanam*, *goptṛtve varaṇa*. Without *śaraṇāgati*, surrender, no devotion. Surrender is the foundation of devotion, devotional structure. But in the surrender what is there? First thing is *dainya*, that I'm nothing, I'm meanest of the mean. *Tṛṇād api sunīcena*. I'm lower than a blade of grass. The blade of grass it is a material thing, and it has got its own position. But I am besides myself, I'm a crazy man. I am, however small, not normal, *vikṛta*, I'm abnormal. My *ahaṅkāra*, ego, is something abnormal, not a normal, an insignificant entity. A blade of grass is most insignificant thing but normal. I am abnormal, besides myself.

So Bhaktivinoda Ṭhākura remarks in the commentary of *tṛṇād api sunīcena*. "That blade of grass, I'm lower than that, because the blade of grass it is a material thing and it has got its own position particular. But I'm *vikṛta svarūpa*, I'm abnormal, I'm mad, I'm not of a standard thinking, standing existence. So I'm lower than that, a blade of grass."

So *śaraṇāgata*, our progress should be made on that side. And not that "I'm a big man, I can enter, I can touch the Lord, I can worship forcibly. I'm subject and that is object of my whims." What is this? This is not devotion proper.

Gaura Hari. Gaura Hari. Mahāprabhu applied force - that is of another type. *Saṅkīrtana* movement against the Kāzī. Prepared if any forcible attack may come, let it come, but we shall go on preaching the Lord. As Swāmī Mahārāja did, "Go out with *kīrtana* and tolerate the boisterousness of the local *guṇḍās*. Your nobility will be increased." *Ke*?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Ha, ha. _____ [?] Power seeking is not devotion. Rather to be disarmed, whatever I have got that must love *śaraṇāgati*. I shall approach towards slave mentality.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa."
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

I'm nothing, I'm nowhere. I'm at His disposal. He can make or mar. He can do anything with me, has got every right to do away, and He can play with me. He's got such right. That sort of understanding and our real position we're to think out and try to realise that position as much as possible towards.

Especially in Jagannātha temple, that is the standard there. Sanātana Goswāmī, Rūpa Goswāmī, Haridāsa Ṭhākura, under the direction of Mahāprabhu, direct direction, they showed a particular behaviour, conduct there, giving respect to the method by which Jagannātha is being worshipped there.

Even Mahāprabhu Himself, because in the first visit out of extreme earnestness He approached and touched Jagannātha. So He took His stand near Garuḍa-stambha, far away from the Śrī Mūrti of Jagannātha. From there He used to have *darśana*. He did not go further, nearer to Jagannātha. Because suddenly, unconsciously, if He feels much inclination to welcome Jagannātha, what He did in His first attempt when entered, so He kept Himself far away near Garuḍa-stambha. Every day He used to take stand in the side of Garuḍa, and from there He used to look at Jagannātha, giving respect.

So to apply force over Him, that is no devotion proper. Swāmī Mahārāja did not attempt, or any other Ācārya.

Rāmānuja only wanted to introduce some change in the method of worshipping, but that was not accepted. Rāmānuja even protested that, "You have appointed me to make reformation into

the practices that are going on at present in Your worshipping. So I must introduce these things, come from Śaṅkara School, or any other school, not in proper Vaiṣṇava method."

But he was - "You go elsewhere. But here, what I like, My servants, according to Me they're doing. Don't try to interfere in the process of service that is going on here."

And Rāmānuja with his bedstead at night he slept in Purī, when morning he woke he found he's in Kūrmakṣetra, he went away.

And Puṇḍarīka Vidyānidhi was punished in his dream by slap from Jagannātha and Balarāma. "You have come here to introduce some reformation, eh? What My servants do for Us you find fault with that? _____ [?] using. It is My will, I want that. What they're doing, they're doing according to My desire. Don't try to think otherwise."

And Mahāprabhu gave respect. And Sanātana Goswāmī has written in *Hari-bhakti-vilāsa smṛti*, that "Whatever is going on in the Jagannātha temple that must be respected. And whatever is *not* given here in my writing, if you can find you can copy from Jagannātha. Because what went on there got approval of Śrī Caitanyadeva Himself. He was there twenty four years almost, and when He stayed there at that time whatever went there that must be accepted as being highest ruling." This direction has been given in *Hari- bhakti-vilāsa* by Sanātana Goswāmī.

So by forcible entry to the temple that we have got, and so many that are seeing they're finished, they've got everything. A wrong idea. Rather they'll be more nearer devotion that, "Oh, I'm not fit to enter the temple of Jagannātha." And Mahāprabhu accepted...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...high operation.

Badrinārāyaṇa: Jaya Rāma prabhu has one question. "If all the *Dhāma-vāsīs* they will go back to Mahāprabhu's eternal *saṅkīrtana* party, they'll be able to enter into that?"

Śrīla Śrīdhara Mahārāja: Who?

Badrinārāyaṇa: The *Dhāma-vāsīs*, if they will be able to - if after death they will go back home, back to Godhead?

Śrīla Śrīdhara Mahārāja: Then?

Badrinārāyaṇa: That's his question.

Śrīla Śrīdhara Mahārāja: Then this will be vacant?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: What do you say? Eh?

Badrinārāyaṇa: More will come, more persons, more *jīvas* will come, to take their position.

Śrīla Śrīdhara Mahārāja: Ha. Ha. New *jīva*, new candidate will come?

Devotee: Yes. Ha, ha.

Śrīla Śrīdhara Mahārāja: And old *Dhāma-vāsīs*, where they have gone?

Devotee: Ha. ha. That's what we want you to tell us. Ha. ha.

Śrīla Śrīdhara Mahārāja: So there, difference in conception. Misconception of a player, of a thing, when the misconception vanishes then what is there? Misconception vanishes for a particular person or group, but there are others suffering from misconception. Misconception of a thing, that is there. Proper conception of a thing and misconception of a thing, what is the relation between the two? Proper conception and misconception of a particular thing, what is the relation between the two? In misconception also there are different stages of misconception. And proper conception also there are different stages. We're to think like that. Gradually misconception is being removed gradually. And proper conception is also being revealed gradually. So many differences in between.

And, "Go deeper, go deeper, go deeper. *Eho bāhya, eho bāhya*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]. Deeper, die deeper death. Die to live. Death also gradual process, and life also gradual process. Gaura-Nārāyaṇa, Gaura-Kṛṣṇa. Angle of vision, change in the angle of vision, in estimation proper. A man may be seen from the body standpoint, then mental standpoint, education standpoint, in general, and specialist in particular education. Then man as pertaining his character, good, bad, learning, in character, religious conception. And religious conception of different type, Buddhist, Śaṅkaraite, Rāmānujaite, Śrī Caitanyaite. "Go deeper, go deeper. Yes, it is, go deeper."

In the positive conception also there's differentiation. Even in the marginal conception two differences, Virajā and Brahmaloka. In no-man's land, two divisions, one this side, another that side, according to influence. Buffer state, the thought, margin. And then towards Infinite different conceptions. And towards misconception also difference. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya. And fourteen kinds of division has been dealt. Chedya bhuvan [?] The material conceptions also have been dealt at least in fourteen stages. Then the margin, two conceptions, Virajā, Brahmaloka. And then there's Śivaloka, Nārāyaṇa, Vaikuṇṭhaloka, there are many spheres. Twenty four Viṣṇu Avatāra. In general, Vaikuṇṭhaloka, Ayodhyā, then Mathurā, Dvārakā, Vṛndāvana. In Vṛndāvana also different conceptions. *Madhurī*, *rāsotsavād*, *vṛndāraṇyam*, *udāra-pāṇi-ramaṇāt*, *govardhanaḥ*, then Rādhā-Kuṇḍa. In this way.

[vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ]

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Śrī Upadeśāmṛta*, 9]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Different conceptions. Angle of vision differs, infinitely.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...sunset some place or other, sunrise some place or other, midday some place or other, but it is eternal. Morning is eternal, now here, now a mile off. In this way everything is eternal. Midday eternal, night eternal, day eternal, somewhere or somewhere.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
[yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

What is night to one that is day to another. That is also there. There are many animals who can see at night but can't see at day. So day seeing animal and night seeing animal, in this way variety coexistent. Everything is coexistent. Only difference of section. And even there are some who can voluntarily move in different planes.

When Dideep [?] went to Vasiṣṭha, "I'm childless. What is the cause for which I'm childless? And what is its - how can I get relief of that ?"

Then Vasiṣṭha he tried - he stopped his present experience, plane of present experience he left and tried to enter into different stages. Supernatural stage he entered, and after some time came back to this plane and told, "This is the cause of childlessness, and if you do this that may be removed." So Vasiṣṭha was present in a particular stage, he withdrew from there and entered in some other stage, and then again came back there, in this way.

Even it is possible that like a lightening flash the *dhāma* came to reveal itself to the heart of a devotee, and then again withdrawn. Not only Vigraha but the *dhāma* also, sudden appearance came in ones heart and again went, disappeared. That is subjective existence of different planes that come down and again withdraw. And in different persons it is also possible. It is always in that stage. What comes like a flash to one, that is permanent in them. And there are some who are devoid of that consciousness and even the possibility of that. That is also there.

Sometimes Gaura *dhāma* may reveal in itself as Vṛndāvana. Sometimes Gaura *dhāma*, that also possible.

Gaura-Gadādhara transformed into Rādhā-Govinda sometimes. His sweet will, of the Supreme Subject.

We're like play doll. "See Me in this way."

"Yes, cannot but see that."

"No, no. See Me in that way."

"Yes. We're helpless, we must see that."

A play doll in the Super Subjective area. "See this." I'm compelled to see that.

"Don't see that, it is not so."

"Oh. It is not so."

Ha. Ha. So we're helpless, we're dependent entity, wholly depending on the grace, on the whim.

What to speak of us, so many higher positioned holders also. Brahmā, Śiva, _____ [?]

Mahāprabhu says in His super trance, "Oh. I was experiencing such happy Kṛṣṇa *līlā*. You all began a noise and forcibly took Me back here in this world consciousness. I was experiencing the divine Kṛṣṇa *līlā* of the highest type in Govardhana, such and such things I was experiencing, so happy. You have all forcibly drawn Me down in this plane again."

_____ [?] *bhūmiś cintāmaṇi*, *mṛta kalpa-vṛkṣa*, *kathā gānaṁ*, *gamanam nāṭyaṁ*, all of charming nature and expansive. [From *Brahma-saṁhitā*, 56] They can produce many things. Not to speak about Kṛṣṇa, even the trees also they can show themselves in any way. And Infinite is such. Infinite also different kinds, most charming Infinite.

A line also infinite, a plane also infinite. Einstein says, "One thing is not that thing. That thing plus something else, some possibility. What we get estimation of the present, the thing is not limited to that. It has got its possibilities, prospects. That also must be in the calculation, otherwise estimation will be false. So infinite possibilities."

The creator of this *brahmāṇḍa*, this world, Brahmā's brain puzzled. Ha. Ha. Showing infinite within the face, within the mouth, and then again out of fear embracing Yaśodā. "I'm very much afraid of the cat."

So this is *līlā*. But if we're taken near it we feel satisfaction. How? How much our tiny soul can contain? A small pot, how can it contain the water of the ocean? Ha. Ha. A negligent portion of water in the ocean can fill up the whole pot, however greater.

Still there is a feeling, "He's mine. I'm His. He's mine." And there is a stage also, "He's mine alone."

Yaśodā says, "He's My child, a doll in My hand. Myself alone can do or undo everything about Him."

Such mastership is shown in a devotee. "Devotee, you are My master." That play also is there. "You are My master, you are My controller. In whatever market you like to sell Me I'm sold."

Ha. Ha. Ha. Vāsudeva Datta he says _____ [?] "He can sell Me in the market. I'm mercantile to him. Such devotion, affection, he has got towards Me."

Conception, proper conception, misconception, and there are different stages in both sides. And no conception, that is also there, like deep sleep, *samādhi*, *tyāga*. Buddhist, Śaṅkaraite. No conception, enters into no consciousness, at least for some time. Misconception, no conception, proper conception, and in the proper conceptions also there are so many differences. Both as a group and as individual. Difference in conception as a group, and individual, both, more or less.

Such is Infinite. And He willingly becomes finite. "I belong to you only. I'm helpless, you are My guardian, you'll protect Me." At the same time the mountain Govardhana with only one hand He's taken up, like a play ball. Different possibilities of Infinite.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...Arjuna could not tolerate that. For some time he was charmed, but little after Arjuna felt uneasiness and requested, "O please come to my own level my friend. You are my friend. Take me to that level of vision. I can't tolerate this huge, grand, infinite characteristic, I can't tolerate any longer. My curiosity is finished, I can't relish it more. Come to me as my friend." When he came to that view, "Yes."

[dṛṣṭvedaṁ mānuṣaṁ rūpaṁ, tava saumyaṁ janārdana]
idānīm asmi saṁvṛttaḥ, sa-cetāḥ prakṛtiṁ gataḥ

[Arjuna said: "O Janārdana, my heart is fulfilled upon seeing Your charming form of human features. My fear is dispelled, and my inner peace has returned."] [*Bhagavad-gītā*, 11.51]

"That grand vision has left me. I have come to human standard of conception. Now I'm relieved."

Sevati parvata pada paravyoma deli pheli [?] Dāsa Goswāmī says, "If your inclination comes to have curiosity to see the grandness, the astonishing aspect, then you'll be deprived from this Vraja conception. That Kṛṣṇa is so near and dear, our son, our consort, our friend - you'll be devoid. You'll lose this happy mood of experiencing Him as one of you. You'll see Him great, grand, big, infinite, powerful, majestic, all these. You'll fall down to that conception."

Jñāna śūnya bhakti is very happy experience. "We're one, we're in the same...

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Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: He generally neglects all religious preachers. But he was much impressed with their talk. So many things are _____ [?] There are many remarks.

Badrināràyaṇa: Kṛṣṇadāsa Bābājī.

Śrīla Śrīdhara Mahārāja: Ah! Kṛṣṇadāsa Bābājī he told, "You must give attention to him, properly, he has got much qualification."

Śrīla Govinda Mahārāja: _____ [?]

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I had some tendency come in my life that yesterday your *sannyāsa* took place so I should say something about you, but I controlled that. But when suggestion came from outside then I could not but do.

Badrināràyaṇa: Guru Mahārāja. I was also thinking like that.

Śrīla Śrīdhara Mahārāja: That thought came in my mind also, why I have done this yesterday? What is explanation, what is the purpose? I thought I should do something, but I suppressed it. But when the same symptom came from outside then I had no other alternative but to deal with this.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! Tīrtha Mahārāja and Keśava Mahārāja, they failed. Then at that time Keśava Mahārāja remarked, "The Govinda Mahārāja, whatever he desires, he has got the capacity to fulfil that."

Because Keśava Mahārāja failed, and Tīrtha Mahārāja from Calcutta with men and money, the whole resourcefulness, he also failed. Both big parties they failed to do something, and Govinda Mahārāja could successfully do. At that time that remark came. "Whatever he wants to do he has the capacity to do that. We could not do with so much resources. But he, not apparently possessing so much resources as we had, but he has done by his intelligence." That was told.

Śrīla Govinda Mahārāja: That was all by the blessings of Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Once in Vṛndāvana, in a meeting, Goswāmī Mahārāja is delivering lecture, and he's sarcastically throwing some remark against Bon Mahārāja. And Bon Mahārāja is looking at the face of Govinda Mahārāja, what *he's* thinking, in this way. "Others may not understand this remark, but this boy he's surely understanding the remark that this is sarcastic." So he looked at his face only.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja, I told something that Govinda Mahārāja was requested also to speak something. And he rose and began.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
[go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]

[To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

With this *śloka* he began his lecture. Kṛṣṇadāsa Bābājī told me afterwards, "When he began with this *śloka*, I thought then he will conquer this assembly."

He told in that meeting that, "Prabhupāda was a super man. Mahāprabhu wanted to preach His doctrine by him specially. And he had many qualified followers. But he selected Swāmī Mahārāja to preach in the west, though he had many qualified followers, selected him. And what he's done that is of course wonderful." In this way. "And he behaves in such a way that he accepts my Guru Mahārāja as his *śikṣā* Guru, and he has got affection for me as one of his children." In this way he went on.

Then Swāmī Mahārāja afterwards in his remark told, "What Govinda Mahārāja has spoken here it is true to the point. I look after him with affection as my child. And also I look after his

Gurudeva Śrīdhara Mahārāja as my *śikṣā* Guru." He gave reply clearly to this, what he told he admitted the whole thing.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: And he gave "Jaya" in my name, with this clarification, "Oṁ Viṣṇu-Pāda Goswāmī."

Badrinārāyaṇa: Then Mahārāja, Govinda Mahārāja...

Śrīla Śrīdhara Mahārāja: _____ [?] Once when he went to preach in the Radhadesa [?] when they're going the village boys they say, "Oh, you have come for collect of rice, but you won't be able, we won't allow you to take any rice from him, no collection."

Then Govinda Mahārāja told, "Yes, we shall take a cartload of rice from here."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And when they're carrying out the cartload, "Oh, these people, whatever they told they've done to the point. A cartload they're taking away, and we could not oppose."

Badrinārāyaṇa: Mahārāja, he's definitely a *niropadi* Vaiṣṇava. Govinda Mahārāja, he's definitely *niropadi* Vaiṣṇava.

Śrīla Śrīdhara Mahārāja: Oh. And there was one gentleman who gave some rice, a *mānā* or two *mānā*, something. Then his villagers came to complain. "We're your villagers, and we when come to beg from you for collection then so miserly you are you gave us one rupee or so. And you have given them so much rice."

The man he marked, "He talked with me and filled my heart with joy, supernatural joy. So if he wanted more I could have given more. And you can't do that. So his very talk with me has given me the feeling of such supernatural joy, so I have given. And you can't do so."

Hare Kṛṣṇa. He's got something from his previous life. And that may be utilised in the service of Mahāprabhu. We all hope and pray to the Lord, that He may accept the wholesale service from him, for long time. And the world will be benefited thereby. We have got such conviction.

Śrīla Govinda Mahārāja: In Bhaktivinoda Ṭhākura's song _____ [?]

Śrīla Śrīdhara Mahārāja: Ha. Ha. Once in Calcutta, he was perhaps in that Swāmī Mahārāja's same house, nearest house. He was wandering in the street and some gentleman of the locality he challenged him.

"What type of *sādhu* you are? You're worthless."

"Oh." He challenged. "You'll have to see that at least there's one *sādhu*."

And he perhaps told in answer some hard words and went away. Within six months he suffered from such a great disease, he came himself, "Oh, you're really a *sādhu*. I talked roughly with you, and you told that you'll at least see there is one *sādhu*. Yes, you're really a *sādhu*. From that day I'm gradually come to this position. Now please help me." _____ [?] Yes, you're a real *sādhu*."

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha. Ha.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! I was almost dying, and suddenly he came and gave some medicine. And that helped me, that gave me new life. So some *siddhi*. When his mother got him she prayed to Śiva. Nearby Bamunpara there is a Śiva, Dharmarāja or Buddharāja. She got, praying to that Śiva, "I may have a child." And then he was born. Perhaps Śiva has given one of his *parṣada*.

Devotees: (Group laughter - Haribol!)

Śrīla Śrīdhara Mahārāja: So some sort of *siddhi*, mystic power he might have possessed, I think sometimes.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! When he came here then his previous relatives they came in a body to take him back with his mother. Then there was one Vedānta Tīrtha Paṇḍita, and other relatives, they wanted to take him by force. He caught the rod of the window, won't go. Then there was someone who was carrying him. He was a boy of sixteen or so, seventeen. Then one was carrying him.

There was one milkman _____ [?] told, "Don't take him forcibly. If he goes voluntarily you may take. But we won't allow you to take him forcibly from this Maṭh." Then they left and he remained here.

Badrinārāyaṇa: Also Mahārāja, one time he was - his mother kept him on the road, and one tiger came.

Śrīla Śrīdhara Mahārāja: Where?

Badrinārāyaṇa: I don't know where.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: There was a tiger on the road?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: I don't remember that.

Giri Mahārāja: Mahārāja. One time you were speaking and Govinda Mahārāja you thought he was asleep. And you asked him to reply to the point, he immediately did so.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. Once on the lower veranda I was explaining *Bhāgavatam* or something. And some fine point came in course of the lecture. And he was drowsy, he was half sleeping, that way. But I thought that so many fine points are coming from my mouth and at this time the boy is drowsy. But afterwards I put a question to him and in the midst of that drowsiness that fine point he caught properly. At that time, by chance or anyhow he was fully awake and got that thing fully. There are so many.

Nitāi Gaura Hari bol. Let us all hope and pray to the Lord for his future successful life as an Ācārya in the world for long time. Gaura Hari bol.

Devotees: Gaura Hari bol. Jaya.

Devotee: Bhakti Sundara Govinda Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Sometime Devī asked Mahādeva, "Of all services, or worshipping, whose worship is the best?"

ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param
[tasmāt parataraṁ devi, tadīyānām samārcanam]

["Lord Śiva told the goddess Durgā:] 'My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.'"] [*Caitanya-caritāmṛta, Madhya-līlā,* 11.31]

Then Mahādeva told, "Of all the services, phases, worshipping, the worship of Viṣṇu is the best."

Then Devī Durgā her face became little pale. "So I'm not doing that."

But the next line came, *tasmāt parataraṁ devi, tadīyānām samārcanam*. "But to serve the servants of Viṣṇu is more important and effective."

Then the mind of the Devī, "That I'm serving the servant of Viṣṇu, Mahādeva, so I'm doing something more, more profitable."

So to serve the favourite, to help the favourite of the Lord, He has told in His own words. "The service of My servant is more important, a greater service to Me. That is tangible. I'm more or less abstract. But if once one serves My servant that is tangible and practical. That is something concrete."

There is a saying, "If you love me love my dog. If you love me really you'll have to love my dog. That will be the greater proof of your love towards me."

So Lord says here also, *ārādhanānām sarveśāṁ, viṣṇor ārādhanaṁ param*. And,

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

[Kṛṣṇa says, "Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Ādi-Purāṇa*]

He Himself says, "Who loves Me, he's not My real devotee. But who loves My devotee, My servant, he's a real lover of Myself, real devotee is he."

So this is a practical point for us all if we want to have real devotion. In the beginning - I'm talking of me, I thought, "We want God, and they're giving much stress for the devotees. Why someone will come between me and my Lord? That is not desirable. I must have direct connection with my Lord." Then gradually when I came to get some real knowledge about this *śāstra* and the *sādhu*, or devotion, then I could realise that, "Yes, it is practical, tangible, and very true thing. And it is not thrusting, but it's the very necessity of our inner interest wants this. One who is a lover of a devotee he has got substantial devotion in him. Otherwise it is not possible. And that is also, his position is stable, substantial, and also safe, and also promising. Who can have faith in the devotees, it is a very practical thing for us. In this long way of our journey towards the Infinite Absolute, to have real affection with His sincere followers, that is a great hope, and reality giving, dealing things. So I give, though incomplete, the telescope system. *Tvad bhṛtya-bhṛtya-bhṛtyanam- bhṛtyasya-bhṛtya*.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre
mat prārthanīya mad anugraha eṣa eva

tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-
bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

They say - it is not only abstract humility, that I'm the servant of the servant of the servant, not abstract thing, not abstract humility, but most practical thing. *Tvad bhṛtya-bhṛtya-bhṛtyanam*. So many guardians I have got. As in this world we want so many servants, I shall order and there will be so many who will obey me, carry out my order. That is the nature of the world of exploitation, all will obey me and I shall be the master.

Just the opposite there and that is a healthy life. So many guardians that are thinking well of me, I'm safe, I'm getting so many favourable, affectionate attention. So home means that. I may not take care of myself, but there are so many that are taking care of me there. So that is home. Back to God, back to home. Home means this, that I may not take care of myself, but so many are eager on all sides to take care of me. So devotee means who will take care of me, my guardian, my friend. In a friendly way he will help me towards my march towards the Supreme Lord. It is a very far and abstract way, to go through faith only. Only the faithful that can appreciate my life and they can come to help me.

So in this wide ocean of infinite knowledge we're going to the centre, so tiny souls, a particle of consciousness, and we want to have connection with the whole representing Absolute. And there these devotees they're of very practical value in our life in this wide world. So to have affection towards devotee, it is really a capital for all of us.

Devotees: _____ [?]

...

Śrīla Govinda Mahārāja: My Gurudeva, something, but I'm thinking what my thing it is necessary to say. I'm thinking myself, my body and my eternal soul, and mind also, as a temple dustbin of my Guru Mahārāja. Then he can use myself any form and any time as he likes. _____ [?] But it is necessary to say, and my prayer also, I want to serve every Vaiṣṇava and devotees and my Godbrothers, twenty four hours in my day and night, and my whole life. Guru Mahārāja can say anything. He's my master. But I'm thinking I'm very poor soul, and a dustbin of his temple. He can use as he likes. But this mentality I can maintain, I can do, maintain this mentality, it is my prayer to all Vaiṣṇava and my Lord Śrīla Gurudeva.

Devotees: Jaya! Bhakti Sundara Govinda Mahārāja kī jaya!

Devotees: Kī jaya!

Sāgar Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Devotee: Śrīla Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Devotee: Śrīla Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Devotee: Śrīla Bhaktivinoda Ṭhākura kī jaya!

Devotees: Jaya!

Devotee: Śrīla Jagannātha Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Devotee: Śrīla Gaurakiśora Dāsa Bābājī Mahārāja kī jaya!

Devotees: Jaya!

Devotee: _____ [?] Mahāprabhu kī jaya!

Devotees: Jaya!

Devotee: Śrī Hari Nāma Saṅkīrtana kī ...

...

[31:00 - 32:20 bhajan ?]

85.11.07.C

Śrīla Śrīdhara Mahārāja: _____ [?]

dīvyad-vṛndāraṇya-kalpa-drumādhaḥ, śrīmad-ratnāgāra-siṁhāsana-sthau
śrīmad-rādhā-śrīla-govinda-devau, preṣṭhālībhiḥ sevyamānau smarāmi

[In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.]

[*Abhidheyādhideva Praṇāma*]

[00:24 - 12:12 ?]

Devotees: (Show appreciation)

Śrīla Śrīdhara Mahārāja: Now so many foreign friends are also here present. I want to speak something for them. That in my last stage of life, I, with folded palms appeal to you that what our Guru Mahārāja wanted to give us, and what for we came here, you please, you're doing already, scrutinise and understand how this is *the* thing which is the only necessity in the whole universe. Universal relief work. Only trouble in this world, that death is swallowing everything. Either in the past, it is in the present, it is in the future also. We can guess that the most dangerous thing, dangerous enemy is death, and it is sure. And so how to save all the beings from such common enemy to all, whether the scientist, or an ordinary neighbour, or even the trees and animals, all are under the same common danger. And how to relieve them? Only eternal existence, and the news that the eternal world is there, and that is made of self-dedication. I cannot but quote the great philosopher like Hegel. "Everything For Itself, For Himself."

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca [na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

The reality is this, that everything meant for the Supreme Centre, the Absolute. And we must march towards that realisation that such dedication to satisfy Him. Die to live. And apparently it may seem that we're embracing nothing. What is tangible here we're to give everything for our own use and purpose. And we're requested to use everything for the service of the Absolute.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. The black box within us, the ego, the centre of separate consciousness, that must be demolished, that must be destroyed. And we must find ourselves as a member in the eternity. And the master of eternity is not an objective thing, but it is subjective, it is everything, it is of every superior quality.

So only through dedication towards that centre, as an agent to work for the centre, we can approach that blissful stage. So back to God, and back to home. That is our home, that everyone takes care of me if I do not take care of myself. That is home, home consciousness. The paraphernalia, the environment is very awake, wakeful for my own interest. I may be careless but still they will look after my welfare. So back to God, back to home. They're all well-wisher and warm, sweet, all guardian. And we want to go there, by leaving all the charm, apparently, which is dissuading us from that realisation of the higher truth. Love is everything, our heart is

everything. Neither the brain nor the power can save us, but only hearty dealings for the central Lord that can fulfil all our aspiration and object.

And Śrī Caitanyadeva, and afterwards our Guru Mahārāja, he came with this campaign and began relief work here. All dying, and all other attempts will be nonsense, must save them. Not only to save them but also to feed them with nectar. You give up - when there's epidemic give such injection which will save them from poison and will also sustain them, supply some food. So *amṛtam*, Kṛṣṇa *kathāmṛtam*, Kṛṣṇa consciousness, that is medicine and that is also food, fulfilment. So Mahāprabhu ordered, our Guru Mahārāja attempted only for that direction.

"Whomever you find you link him with Kṛṣṇa consciousness, connect with Kṛṣṇa consciousness. That will not only give relief but that will feed him with nectar, and he'll feel that his life is getting fulfilment."

And Swāmī Mahārāja he also had the fortune to approach the whole world with these tidings, with this news of Mahāprabhu by the desire of our Guru Mahārāja. And successfully he has done so. And as the result of that you have come here today in Navadwīpa Dhāma, and you're engaged in that campaign. We're astonished that our local people are not so much interested, but you're showing such interest for the appreciation of the great relief work what Mahāprabhu recommended for us all in this universe. So we feel gratitude, we feel for you, that you have come to teach us which is our home property. You have come here to say, to remind us 'the wealth is in your box, in your room.' As Mahāprabhu told. "What you are searching that is within your home. Only approach properly."

So you have all come to give us this knowledge and we shall take it as gratitude that what Mahāprabhu gave here, the whole world will be benefited. And you are so near, you also mind your own home interest. So we also feel much thankfulness to you all that you have come to serve our Guru Mahārāja for whose satisfaction we think that we tried our best, and still we're trying. And so many Godbrothers, but one by one they're going. But you are also coming and filling their post. And I hope that this divine campaign of Mahāprabhu will continue forever. With my gratitude to you all I stop here.

Devotees: (Show appreciation)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Purī Mahārāja is here, he's also a senior Godbrother than myself. When we first came to the Maṭh we had to hear the *Bhāgavata* explanation from his mouth. Now he's also old man, and he has kindly come to attend this particular function. And specially *sannyāsa* of Govinda Mahārāja we got him here with him. We're very thankful to him. Now he will address to you, very shortly perhaps. You all, with all attention try to hear him.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Once our Guru Mahārāja he was speaking in English in Madras. One gentleman told, "I know Bengali. You may speak in Bengali."

Guru Mahārāja told, "I'm neither speaking in Bengali nor in English. What I speak, please try to listen to it. So we may say in Bengali but English knowing people they'll also be benefited because the current will be created and that will touch the heart, independent of our own knowledge."

So in whatever language he speaks, all of us will be benefited by the inner current.

Devotee:

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

[*Śrī Guru Praṇāma*]

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."] [*Śrī Vaiṣṇava Praṇāma*]

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇaya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

["I offer *praṇāma* unto Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself. He has assumed the golden hue of Śrīmatī Rādhikā and is munificently distributing Kṛṣṇa *prema*."] [*Śrī Gaurāṅga Praṇāma*]

he kṛṣṇa karuṇā-sindho dīna-bandho jagat-pate
gopeśa gopikā-kānta rādhā-kānta namo 'stu te

["O my dear Kṛṣṇa, ocean of mercy, You are the friend of the distressed and the source of creation. You are the Master of the cowherd men and the lover of the *gopīs*, especially Rādhārāṇī. I offer my respectful obeisances unto You."] [*Śrī Kṛṣṇa Praṇāma*]

tapta-kāñcana-gaurāṅgi rādhe vṛndāvaneśvari
vṛṣabhānu-sute devī pranamāmi hari-priye

[I offer my respects to Rādhārāṇī, whose bodily complexion is like molten gold and Who is the Queen of Vṛndāvana. You are the daughter of King Vṛṣabhānu, and You are very dear to Lord Kṛṣṇa."]

[*Śrī Rādhā Praṇāma*]

Vṛndāvaneśvari _____ hari priya kesava ____ visnu bhakti pradayate devi prestha _____ namo nama [?]

nārāyaṇaṁ namaskṛtya, naraṁ caiva narottamam
devīṁ sarasvatīṁ vyāsaṁ, tato jayam udīrayet

["Before reciting this *Śrīmad-Bhāgavatam*, which is the very means of conquest, one should offer respectful obeisances unto the Personality of Godhead, Nārāyaṇa, unto Nara-nārāyaṇa Ṛṣi, the supermost human being, unto mother Sarasvatī, the goddess of learning, and unto Śrīla Vyāsadeva, the author."]

[*Śrīmad-Bhāgavatam*, 1.2.4]

Sriste guru gauranga _____ gopinatha [?]

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja: [23:22 - 24:05 ?]

Devotee: [24:05 - 32:15 ?]

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja: [32:15 - 32:34 ?]

Devotee: [32:34 - 35:30 ?]

Devotee: Gaura premānande Hari Bol!

Devotees: (Applause)

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja: [35:35 - 38:05 ? Give us some nectar.]

Sāgar Mahārāja: Oṁ Viṣṇu-Pāda Śrī Gurupada padma param Mahārāja Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja...

Śrīla Govinda Mahārāja: Vyāsa Pūjā offering. Nimāi, Vyāsa Pūjā _____ [?]

Śrīla Śrīdhara Mahārāja: [38:30 - 38:44 ?]

Sāgar Mahārāja: [38:45 - 44:43 ?]

85.11.09.A

Śrīla Śrīdhara Mahārāja: ...dissatisfied, because His position is paramount, unparalleled position, above all. Lord Kṛṣṇa and His Name not only one and same, but Name is more gracious towards the fallen soul. So from some standpoint the Name of the Lord may be bigger, may be in respect of delivering the fallen souls, generosity. Just as Mahāprabhu, Kṛṣṇa, and Nityānanda Prabhu is more than Vṛndāvana *līlā*, Navadwīpa *līlā* is more generous, because we're fallen souls our necessity is there to raise us from this fallen condition. So the Name should not be thought that one of many purifying process. The highest aspect of Kṛṣṇa, and that has come to deliver us from all difficulties and also to give us the highest fulfilment our life - this Name.

Then another, if we've got any particular attachment in this material world, then we'll have to be very careful and to uproot that. Otherwise it is said that if there is anchor and there is rowing, the boat will just move around the anchor. So that must be taken off and the boat should be allowed to go wherever the Name may take me. There will be some transformation in my mental system. When I shall really go, taking the Name, it will create some transformation in me. And I must be open, not very much prejudice to any point, open. And wherever it will take me I shall be ready to go to that direction, from foreign to home. Back to God, back to home, where everyone as a guardian is awaiting to take care of my spiritual and real benefit.

And the last is that we should not think that that is a very grand, and awe, reverence is always there. No! It is very friendly, just like home, very friendly. They're always awaiting us to get, waiting with affection to receive me. So I should not be afraid that where should I be taken, that is unknown place? And whether I shall be able to live there or not, a new thing? No, not all this apprehension, that is quite home. When I shall reach there, "O, so long I was wandering in the realm where everything is bad, and everything is treacherous soil I was wandering. And this is so natural, so simple, so friendly, so affectionate. I have come here."

So we should take the Name with this spirit, avoiding the ten kinds of offences. And also there are *nāmābhāsa* - not real Name and neither *aparādha*, that can give up liberation from this bondage, but may not help entering into the domain of service. That *sānketyaṁ*, *parihāsya*, *stobha*, *helanam*, four kinds. *Sānketyaṁ*, when I do something another thing comes in our memory, automatically it lives there. And *parihāsya*, and when one is ridiculing, making merry joke, that is also, one may have *nāmābhāsa* but not real Name. It is not certain that the *nāmābhāsa* every time if we take in this way the *nāmābhāsa* will come, not sure, but may come, *nāmābhāsa*. We are, when we're in the, some may use it for some emblem. In the music also you can use the Name instead of that peculiar sound of the music. But all these things may produce sometimes *nāmābhāsa* and that may give liberation and not the real service of the Supreme Lord. We'll be outside, we may be out of this worldly attraction, but we may not have, we may get the passport but we may not get the visa, by *nāmābhāsa*. So we shall try to avoid that also.

So what should be the object when we take the Name? We want the service of Kṛṣṇa and His own persons, servants. That should be the aim of our life when we shall take Name. I want the

service of the Lord and also His own paraphernalia. With this idea we shall take. Now you have got the Name, you bow down to the Vaiṣṇavas, give respect, and go to the temple and you count some two, three, four rounds, and then take *prasādam*.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata...

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There is one book named *Hari-Nāma-cintāmaṇi* by Bhaktivinoda Ṭhākura. There these ten kinds of offences and *ābhāsa* have been elaborately dealt. *Hari- Nāma-cintāmaṇi* by Bhaktivinoda Ṭhākura in Bengali. I do not know whether that has been translated into English, I do not know.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: But *Hari-Nāma-cintāmaṇi*, there it is dealt in elaborate way. If you're very particular you can try, if you have, you can consult that book. Hare Kṛṣṇa. Gaura Hari. Systematically, and in one place it is mentioned there very clearly. Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Devotee: Śrīla Śrīdhara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta vṛnda kī jaya! Hari Nāma Saṅkīrtana kī jaya! Navadwīpa Dhāma kī jaya! Chaitanya Sāraswat Maṭh kī jaya! Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Bhakta vṛnda Vaiṣṇava vṛnda kī jaya! Dāsānudāsa vṛnda. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: *Dakṣiṇā*, if you have anything you may give as *dakṣiṇā*. And also you prostrate with mantram.

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."] [*Śrī Guru Praṇāma*]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Gaura Hari bol.

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

One thing I had forgotten to say, mention, when just after, beginning Hare Kṛṣṇa mantra you may chant,

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

That will help us a great deal in our progress towards Kṛṣṇa consciousness. Because this group, particularly came to distribute this to the fallen souls. So after attracting Their sympathy to us, then we shall try to enter into our *bhajan*, our attempt to take the Name of the Lord. The guardian of this campaign, this holy campaign of Name, Mahāprabhu came with His party to inaugurate, to push, and to deliver us by this divine medicine. So in the beginning we shall take Their Name, and as if with Their permission we shall begin taking the Name Hari. Nitāi Gaura Hari bol.

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

Nitāi Gaura Hari bol. Nitāi. Dayal Nitāi. Dayal Nitāi. Nitāi.

...

[se kathā śuniyā āsiyāchi, nātha, tomāra caraṇa-tale]
bhakativinoda kāndiyā kāndiyā, āpana-kāhinī bale

["O beloved Lord, impelled by hearing these words, Bhaktivinoda has come weeping to the shelter of Your lotus feet and is telling You his life story."] [From *Emana Durmati*, from *Śaraṇāgati*]

[*The Songs Of Bhaktivinoda Ṭhākura*, p 9-11] [Verses 367]

Gaura Hari. Gaura Hari. Gaura Hari.

nanda-suta jini caitanya gosāin, nija-nāma kari' dāna
tārila jagat tumi-o yāiyā, laha nija-paritrāṇa

["Śrī Caitanya, who is Kṛṣṇa Himself, the son of Nanda, has saved the world by generously distributing His own Holy Name. Please you also go to Him take the great privilege of accepting His shelter and attain liberation."] [From *Emana Durmati*, from *Śaraṇāgati*]

nāma cintāmaṇiḥ kṛṣṇaś, caitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto, 'bhinnatvān nāma-nāminoḥ

[The Holy Name of Kṛṣṇa is full of transcendental bliss. It blesses the devotee with all fulfilment, for it is non-different from Kṛṣṇa, the fountain source of all pleasure. Therefore it is also by nature the embodiment of all transcendental mellows. It is complete, pure, eternal and ever liberated from all material conditioning because the Name of Kṛṣṇa and Kṛṣṇa Himself are identical."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.233]

jayati jayati nāmānanda rūpam murarer
viramita nija dharma dhyāna pujyadhi yatna
katham api sakṛdāttam muktidaṁ prāṇināṁ yat
paramāmṛtam ekaṁ jīvanaṁ bhuṣanaṁ me

[Sanātana Goswāmī says: "Let ecstasy in the service of the Divine Name be victorious. If somehow we can come in contact with that sound, *nāma rupaṁ murāreḥ*, then all our other activities will be paralysed; we will have no necessity of performing any other activity. Our many variegated duties will have no importance to us at all if we can achieve the service of the Divine Name of Kṛṣṇa."]
[*Bṛhat-Bhāgavatāmṛta*, 1.1.9]

nikhila-śruti-mauli ratna mālā, dyuti nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nāma saṁśrayāmi

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance."] [*Nāmāṣṭakam*, 1]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Tyutye sphrita rasanam nama gana na gata granthi se suba gati sutro jara pada _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

...

Śrīla Śrīdhara Mahārāja: ...he will take care of you all.

Dayādhara Gaurāṅga: Of course, of course.

Śrīla Śrīdhara Mahārāja: Specially I request you to help him in his mission.

Dayādhara Gaurāṅga: Yes.

Devotees: _____ [?]

Dayādhara Gaurāṅga: But we're not prepared to let you just take your path of eternity lightly.

Śrīla Śrīdhara Mahārāja: It is His divine will.

Dayādhara Gaurāṅga: Yes, ha, ha.

Śrīla Śrīdhara Mahārāja: What I feel, sometimes I give vent to that, of course His will.

Dayādhara Gaurāṅga: Ha, ha. Hmm.

Śrīla Śrīdhara Mahārāja: The Absolute.

Dayādhara Gaurāṅga: I wanted to ask some permission to go on *parikramā* or pilgrimage to Hāpāniyā today.

Śrīla Śrīdhara Mahārāja: Today?

Dayādhara Gaurāṅga: Yes. Is it possible?

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: The car is there.

Dayādhara Gaurāṅga: No, I want to go by foot.

Śrīla Śrīdhara Mahārāja: By foot, by train?

Dayādhara Gaurāṅga: No, by foot.

Devotee: _____ [?]

Dayādhara Gaurāṅga: I want a pilgrimage.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Who will go with you?

Dayādhara Gaurāṅga: I don't know. I'm going...

Śrīla Śrīdhara Mahārāja: If you go by train or by bus that is also _____ [?]

Śrīla Govinda Mahārāja: No, no, you can go by train to Hāpāniyā.

Dayādhara Gaurāṅga: But inside I want to go by foot.

Śrīla Govinda Mahārāja: But inside I want to go by foot.

Śrīla Śrīdhara Mahārāja: Ah! You want to create an example? Ha, ha.

Dayādhara Gaurāṅga: No, no, no. Ha, ha, ha. Before, I'm in South India before, and I go to the temple of Vyeṅkaṭesa [?] you know Balaji temple.

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: Who will guide you _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: All right. He will manage. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

Dayādhara Gaurāṅga: We were in London, I think Brajabehari, doing nicely. I see, when he's, when no interference...

Śrīla Śrīdhara Mahārāja: His management is desirable there, effective.

Dayādhara Gaurāṅga: Yes. If no interference.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja though he began, the starting, he did much. But he's little theoretical, is it? Eh?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: Brajabehari is more practical?

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: Sāgar Mahārāja also likes his management. Absolute, not in consultation with Aranya Mahārāja?

Dayādhara Gaurāṅga: No, not at the moment. At the moment it's difficult.

Śrīla Śrīdhara Mahārāja: The debt is there. Only what is paid so long that is only the interest. The amount of the interest, that is only paid, and the real value is still left, too be paid, about sixty thousand pounds.

Dayādhara Gaurāṅga: Hmm. Yes. That's correct.

Śrīla Śrīdhara Mahārāja: And I was thinking either Yudhamanyu prabhu or yourself. Without that, that London Maṭh cannot be placed in real possession. _____ [?] pounds being raised.

Śrīla Govinda Mahārāja: Sixty thousand pounds being borrowed, loan.

Dayādhara Gaurāṅga: Yes, mortgage.

Śrīla Śrīdhara Mahārāja: Any one of you if you do not take care then that is floating on the ocean.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: And because the Vigraha has been installed there so it is not desirable that Vigraha will have to come on the street from His home. That will be a very ludicrous thing.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You discuss amongst you.

Dayādhara Gaurāṅga: What did you say?

Śrīla Govinda Mahārāja: In London temple it is thinkable about London temple we all...

Śrīla Śrīdhara Mahārāja: From the starting Aranya Mahārāja is there so keeping his respect intact we may manage that it may be on the basis of some permanent. You discuss and try to reach to a conclusion, and then I shall express my desire also.

Dayādhara Gaurāṅga: All right. I only see, when I first went to London in August, Brajabehari prabhu was doing very nicely. And the devotees in the temple, although they're young they're enthusiastic, when he's helping them, guiding them. And then Aranyadeva came, and then some difficulty came. And then many of the devotees in the temple they had some doubt about Brajabehari, they came to me expressing some doubt. I just, because you had sent one letter - "He should manage the temple" - so I supported his management. But it was difficult because, I don't say it as intentional, but with older *sannyāsīs* there it is not easy for Brajabehari prabhu to administrate, it's interference. I don't know if I make myself clear.

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: All right, you are to consult and come to a final decision.

Śrīla Govinda Mahārāja: But it is necessary, Mahārāja, if...

Śrīla Śrīdhara Mahārāja: We have not yet heard anything from Aranya Mahārāja. We're getting reports from the other party from different sources. But Aranya Mahārāja side I have not yet heard anything. I shall hear and then I shall ask him some questions and then I may try to adjust how it may be peacefully managed. What's his demand I also want to know. And Badrinārāyaṇa prabhu he's acquainted with everything, is he there?

Badrinārāyaṇa: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: He knows more than I can. I do not remember everything, but he remembers everything, of incidence in his knowledge.

Dayādhara Gaurāṅga: They're very enthusiastic to serve you.

Śrīla Śrīdhara Mahārāja: But favourable environment is necessary.

Dayādhara Gaurāṅga: Yes, proper environment is necessary, yes. At the moment it's a little disruptive, the different influences.

Śrīla Śrīdhara Mahārāja: All right, I shall see.

Dayādhara Gaurāṅga: As for my *sevā*, you would like for me to return to London and to continue to collect for Purī? Am I right?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You have already started Purī collection, you finish that. In the name of Purī you began collection so you finish that.

Dayādhara Gaurāṅga: Yes.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: In the meantime Purī collection of Yudhamanyu prabhu almost come to finish?

Śrīla Govinda Mahārāja: Not finished Mahārāja.

Śrīla Śrīdhara Mahārāja: Then when he will engage himself for London?

Śrīla Govinda Mahārāja: If you will engage for London, now, then Dayādhara Gaurāṅga prabhu can...

Śrīla Śrīdhara Mahārāja: Afterwards?

Śrīla Govinda Mahārāja: No, now, Dayādhara Gaurāṅga prabhu can collect for Purī. And Yudhamanyu prabhu can collect for London.

Śrīla Śrīdhara Mahārāja: Yes. It may be done so.

Śrīla Govinda Mahārāja: It will be good?

Dayādhara Gaurāṅga: As you like.

Śrīla Śrīdhara Mahārāja: And the Xmas period coming, so now the collection there will be better.

Dayādhara Gaurāṅga: Yes. It should be better.

Śrīla Govinda Mahārāja: _____ [?] Up to Xmas, what collection will be for Purī...

Śrīla Śrīdhara Mahārāja: For Purī. After that.

Śrīla Govinda Mahārāja: Maybe. After that both Yudhamanyu prabhu and Dayādhara Gaurāṅga prabhu can collect for London. Up to Xmas...

Śrīla Śrīdhara Mahārāja: For London Maṭh. Yes.

Śrīla Govinda Mahārāja: Purī collection must be finished within three, four months.

Dayādhara Gaurāṅga: Yes.

Śrīla Govinda Mahārāja: And then both parties...

Śrīla Śrīdhara Mahārāja: When you have already begun, then that comes to finish, and then the London project will have to be taken up.

Śrīla Govinda Mahārāja: And all Vaiṣṇavas will see the London temple, within one year may be finished.

Śrīla Śrīdhara Mahārāja: Already both of you have undertaken Purī collection, let it be finished, and then the London project will be taken. All right.

Śrīla Govinda Mahārāja: Up to Xmas, whatever will be collection, that for Purī.

Dayādhara Gaurāṅga: OK.

Śrīla Govinda Mahārāja: And then we try for London Maṭh. And London Maṭh is Guru Mahārāja's Maṭh. Understand?

Dayādhara Gaurāṅga: Yes.

Śrīla Govinda Mahārāja: Then it's not necessary to oust the Deity in the full.

Dayādhara Gaurāṅga: No, no, no. That cannot happen.

Śrīla Govinda Mahārāja: Ha, ha, ha. You are leaving. Ha, ha.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: Now Guru Mahārāja said now like that.

Dayādhara Gaurāṅga: Yes. I understand. Sāgara Mahārāja also he's thinking to come to London, and while I'm collecting for Purī project we will begin to compile and edit the translation of *Prapanna-jīvanāmṛta*.

Śrīla Śrīdhara Mahārāja: *Prapanna-jīvanāmṛta*.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: All right.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Consider, consult with Sāgara Mahārāja and then I shall say.

Dayādhara Gaurāṅga: Yes. That was my proposal. His proposal was he should stay in Navadwīpa for six months - he does not want to go to the West.

Śrīla Śrīdhara Mahārāja: Otherwise, when he'll be outside the other troubles will come and the translation work will be stopped.

Dayādhara Gaurāṅga: Yes, yes, that is also there.

Śrīla Śrīdhara Mahārāja: So we can finish it here.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I shall talk with him and then I shall say final.

Dayādhara Gaurāṅga: We have some problem with Deva-Nāgarī type setting. And so we were going to get together to try to work it out, because the difficulty was there. But we can do it later.

85.11.09.B

Śrīla Govinda Mahārāja: Another copy, when will be published?

Dayādhara Gaurāṅga: Yes, yes, we will make so many corrections.
Guru Mahārāja, you're very tired from festivals?

Śrīla Śrīdhara Mahārāja: Of course.

Śrīla Govinda Mahārāja: No, not now. Guru Mahārāja is OK.

Dayādhara Gaurāṅga: He said yes, of course he's tired. Ha, ha, ha, ha.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Dayādhara Gaurāṅga: I'm going to begin special prayers to Mahāprabhu, that your mind will become quick again. Is that good?

Śrīla Śrīdhara Mahārāja: _____ [?] What does he say?

Dayādhara Gaurāṅga: He told me when I came up night before last, he said, "My hearing and my sight is going."
And I said yes, but your mind is still quick.
And he said, "No, mind is also going."
So I said, OK, I'm going to begin special prayer.

Śrīla Govinda Mahārāja: Ha, ha. _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. And that is granted to certain extent. Your prayer is granted. This year a little better than last year.

Dayādhara Gaurāṅga: Good news.

Śrīla Govinda Mahārāja: Very good news.

Śrīla Śrīdhara Mahārāja: Yājāvara Mahārāja's passing, departure, that caused a great trouble. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotees: [02:20 - 04:00 ?]

Śrīla Śrīdhara Mahārāja: Do you keep any information about Haṁsadūta Mahārāja? How is he?

Dayādhara Gaurāṅga: Yes. Little I'm hearing.

Śrīla Śrīdhara Mahārāja: He brought you to me.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: "That he's an extraordinary personality. I can't keep him within my connection. I'm bringing him to you." He brought you here.

Dayādhara Gaurāṅga: Yes, yes.

Śrīla Śrīdhara Mahārāja: And he expressed his appreciation for you.

Dayādhara Gaurāṅga: Hmm, hmm. I haven't seen him...

Śrīla Śrīdhara Mahārāja: And you must have such a bright figure in the serving world - world of service. Hare Kṛṣṇa. And we're also conscious of the fact that you must have a very bright opportunity to show your talent and exceptional genius. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: You would like me to contact Haṁsadūta?

Śrīla Śrīdhara Mahārāja: The *Gītā*, when it is reaching here?

Dayādhara Gaurāṅga: In one month's time.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: December. That *Hidden Treasure*. Ha, ha, ha.

Dayādhara Gaurāṅga: Yes. It is remaining hidden.

Śrīla Śrīdhara Mahārāja: *Hidden Treasure* in *Gītā*, whoever is hearing this, listening to this word. Ha, ha. Appreciating your service.

Śrīla Govinda Mahārāja: *Gītā As It Is*, unique.

Dayādhara Gaurāṅga: We've had good response in...

Śrīla Śrīdhara Mahārāja: One *Hidden Treasure*, and so many published by our Sudhīra Mahārāja. Eh?

Dayādhara Gaurāṅga: Yes, yes, many, many. You're well represented.

Śrīla Śrīdhara Mahārāja: And *Gītā* heading the list now. Hare Kṛṣṇa.

Dayādhara Gaurāṅga: Yes. Your books are well represented in London book stores now. London book stores we have all your books inside the book stores. And *Hidden Treasure*...

Śrīla Śrīdhara Mahārāja: *Gītā* is generally known, appreciated in the theological scholars, amongst them. And a new light to the meaning of that *Gītā*. Not so far such meaning of *Bhagavad-gītā* has come into light. Here also in papers _____ [?] "So many publications of *Bhagavad-gītā* in the whole of the world, but this sort of meaning drawn from inside the *Gītā* is a new advent. We have never seen such things anywhere." In this way they - publication...

Dayādhara Gaurāṅga: Some appreciation from the Indians.

Śrīla Śrīdhara Mahārāja: _____ [?] And here *Amṛta Bazaar* perhaps. That such new interpretation of *Bhagavad-gītā* has never come before.

Dayādhara Gaurāṅga: I also felt that when you told me *catuḥ-ślokī*. A year, two years ago, when I came to ask you if I could print Tīrtha Mahārāja's *Gītā*.

Śrīla Śrīdhara Mahārāja: And the Sanskrit scholars they also cannot deny such explanation. And you're connected with that astounding service, and it is by your vigour.

Dayādhara Gaurāṅga: By Your Grace I'm connected.

Śrīla Śrīdhara Mahārāja: By your vigour.

Dayādhara Gaurāṅga: That is also your vigour. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: And some day from a press of very high order.

Dayādhara Gaurāṅga: Sāgara Mahārāja and myself, we feel that we have had the greatest opportunity in being able to publish and translate this *Hidden Treasure*. Such an opportunity cannot come to many people. And for us we do not know how Your Grace has come to us, how we've got such great fortune.

Śrīla Śrīdhara Mahārāja: It is divine arrangement. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha. Govinda Mahārāja he's going to take the charge from me, I'm too old.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: But he's thinking himself helpless.

Dayādhara Gaurāṅga: Yes.

Śrīla Śrīdhara Mahārāja: So he's hankering for some help from outside. And you are the highest person from all sides considered. So your sympathy for him I like to invite...

Dayādhara Gaurāṅga: My service to you...

Śrīla Śrīdhara Mahārāja: In future you will take care of him, support him from all sides. So that he has got powers, and that is not these worldly powers, but some mystic powers he possesses. As far as I have studied him for so many years he's endowed with some special qualifications.

Dayādhara Gaurāṅga: Yes. No doubt.

Śrīla Śrīdhara Mahārāja: And external help if he gets from you all, then he will also do a miracle. So I entreat you all, specially you, to help him with all sincerity.

Dayādhara Gaurāṅga: On your order I'm pledging to you that you have no fear...

Śrīla Śrīdhara Mahārāja: Yes.

Dayādhara Gaurāṅga: ...and no worry that Govinda Mahārāja will be supported by Malaysia *yatra* to the extent of our energy.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: [11:41-12:15?] But maybe the foreign devotees they may be misguided in this.

Dayādhara Gaurāṅga: We considered that, because Guru Mahārāja sometimes calls himself 'ease lover.'

Śrīla Govinda Mahārāja: Yes, yes.

Dayādhara Gaurāṅga: And we thought like that, but since that is not published and not widely known, the meaning of that - the meaning is something different.

Śrīla Govinda Mahārāja: Ha, ha, ha, ha.

Dayādhara Gaurāṅga: You know what I mean. The connotation is outside meaning lazy man, yes? Yes. But when Guru Mahārāja use of course we know the meaning is different, yes?

Śrīla Govinda Mahārāja: Yes.

Dayādhara Gaurāṅga: But in the common sense we thought this is right. But if you think it's not nice, it will be confused, we can take it out.

Śrīla Govinda Mahārāja: No, no. We're taking very easy, that is no problem. It may be problem for the western devotees.

Śrīla Śrīdhara Mahārāja: _____ [?]

Dayādhara Gaurāṅga: "Because one should not disclose to the man who is...

Śrīla Govinda Mahārāja: Here the situation, [*Bhagavad-gītā*, 18:67] "You should never disclose this hidden treasure to the ease lover - like Śrīdhara Swāmī...

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Dayādhara Gaurāṅga: Ha, ha, ha, ha. Who is disclosing is disclosing it to us. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. _____ [?]

Śrīla Govinda Mahārāja: Ha, ha, ha, ha. _____ [?]

Śrīla Śrīdhara Mahārāja: And this is suicidal.

Dayādhara Gaurāṅga: This is autocrat. Ha, ha, ha, ha. I like it. We think for long time, before we put it inside, we thought 'O, what will happen?'

Śrīla Govinda Mahārāja: Ha, ha, ha, ha. _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha.

Śrīla Govinda Mahārāja: _____ [?] They like and relish that word. Prabhupāda Bhaktisiddhānta said to you, and you are relishing, and your devotee also relishing. But outsiders they cannot think it...

Dayādhara Gaurāṅga: No, they don't, no.

Śrīla Govinda Mahārāja: They have record by Guru Mahārāja lecture...

Śrīla Śrīdhara Mahārāja: Guru Mahārāja wanted me to be volcanic like you. Ha, ha.

Dayādhara Gaurāṅga: Er? Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: But I could not show such energy to go out and preach. He wanted more from me, and he's my well wisher, and he must chastise. That was our relationship.

Dayādhara Gaurāṅga: Yes, yes.

Śrīla Śrīdhara Mahārāja: Mahāprabhu says that, "I have not got a drop of love for Kṛṣṇa."

And also every devotee, as much as he can have realisation he will say, 'I have nothing.'

So the guardians also are never satisfied with any amount of energy with their children. They want that they must be more and more energetic. Their look that, 'my boy is not up to mark,' that is the measurement of their affection. Not satisfied with the present qualification of their children, wants more and more good will. Good will is so much for me that he's always trying to - 'No, the next level, he must have more.' That is a sign that I have real affection, I could have fortunately real affection from him. That he did not see that I have got sufficient, below the mark. 'He must have more, more.' That is the nature of the *rasa*. It will be explained in that line. That is a fact.

Śrīla Govinda Mahārāja: And finally decided by Prabhupāda Bhaktisiddhānta Saraswatī Ṭhākura that *śrī- rūpa-mañjarī-pada*, this is our final song, and this is our final goal.

Śrīla Śrīdhara Mahārāja: That was imparted only to me, excluding so many others. And Purī Mahārāja told the other day that, 'He began singing' because I was not an expert in singing. So by the request of the general manager Purī Mahārāja he began.

But Prabhupāda felt disturbed. "I do not like to hear the sweet tune, but some other purpose I've got."

So he had to stop and I had to take up that. So enmity rather even began that was dismissed and he heard from me, that is a great fortune.

And everyone at that time told, "That by - he has given you admission into the highest realisation. So you are very, very fortunate." All announced in that way at the time.

Śrīla Govinda Mahārāja: And all the Godbrothers of Guru Mahārāja they from that day they're saying that, "Śrīla Śrīdhara Swāmī, our real representative of Śrīla Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura and Rūpānuga *sampradāya* also. And Śrīla Bhaktisiddhānta Saraswatī Ṭhākura gave the name Śrīdhara Swāmī, "Who will not respect Śrīdhara Swāmī, he's _____ [?]

Śrīla Śrīdhara Mahārāja: And before that I wrote that poem about Bhaktivinoda Ṭhākura and that highly satisfied him. He told that, "Bhaktivinoda Ṭhākura has himself written through him. So accurate representation of the teachings of Bhaktivinoda Ṭhākura is never possible by any man. Bhaktivinoda Ṭhākura he himself has written this through him." He was so much satisfied with my accurate conception of the Gauḍīya Vaiṣṇava theology.

Dayādhara Gaurāṅga: And that is what we want to give.

Śrīla Govinda Mahārāja: Yes, but _____ [?]

Dayādhara Gaurāṅga: We also many times in the *Hidden Treasure* referred to *rūpānuga bhajan*, even in the dedication.

Śrīla Govinda Mahārāja: One boy from America...

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Śrīla Govinda Mahārāja: ...wrote a letter to Guru Mahārāja. "Your Gurudeva said you are ease lover, you are worthless. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Govinda Mahārāja. _____ [?]

85.11.10.A

Śrīla Śrīdhara Mahārāja...Guru Mahārāja, Prabhupāda's address towards his disciples.
he amara, vipada udaran bandhu gan. "O, my friends! Save me from my dangerous position."
Reminds me about you.

...

You are expectant to hear something about the Lord, but that is not very cheap. Just as ordinary circumstances and environment attracts us towards them, invites for enjoyment here. They gives invitation, "Come and enjoy me;" so, also the opposite side, Yogamāyā, tending to keep our standard up to a particular standard of God consciousness, Kṛṣṇa consciousness.

I feel that you are enforcing me to come to such a level that I can connect with Kṛṣṇa consciousness, forcing me. So *kīrtana* has been recommended. We can't talk any nonsense in the name of God consciousness, generally. I shall have to rise high up as much as possible, to catch Kṛṣṇa consciousness. So *kīrtana* has been recommended. But it is very difficult to capture the mind, only responsible you can utilise it, otherwise if we're unmindful, we may engage ourselves here and there. But we must be alert if some responsibility is there. So who has responsibility, this *kīrtana* has this peculiarity, when we're to talk, we cannot but give all attention, as far as possible _____ [?] So *kīrtana*, to control the mind, to engage the mind also in the - when in *japa*, in *smaraṇa*, our mind may wander anywhere else, where by the hand may automatically go on with counting beads.

So Mahāprabhu laid stress in *kīrtana*, and our Guru Mahārāja also he found out that principle, very keenly. So his policy was always to keep us alert to the standard, by *kīrtana*, go on, preach, can't talk irrelevantly. You must be at your best attention when you are talking with others, and talk about Kṛṣṇa and nothing else. Try your best, to keep up, floating on the level of Kṛṣṇa consciousness, so far as you have experienced, understood, high, read, try to be that, *kīrtana*.

So, audience helping who wants to say something, represent something about Kṛṣṇa consciousness. They are trying to draw his attention, attention about Kṛṣṇa. And in that way can't talk nonsense consciously. Kṛṣṇa consciousness. *Adhokṣaja*, superseding our world of experience, to catch something, but got from the line of revelation.

ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam
[chandāṁsi yasya parṇāni, yas taṁ veda sa veda-vit]

[The Supreme Lord said: "The holy scriptures proclaim that this material world is like an unchangeable Banyan tree with its roots facing upwards and its branches down, known as an Aśvattha (transitory) tree. Its nutriments are the Vedic aphorisms, which are represented by its leaves. Whoever knows this tree in this way is a genuine knower of the *Vedas*."] [*Bhagavad-gītā*, 15.1]

In *Bhagavad-gītā* we find. The root is above, the *śāstra*, what comes in the form of Kṛṣṇa consciousness, it is compared with a tree whose root is above and the branches are below. *Ūrdhva-mūlam adhaḥ-śākham, aśvatthaṁ prāhur avyāyam*. Knowledge is such, from there it is coming, from transcendental quarter, above the knowledge. That is revealed scriptures, or any person who has got that sort of experience, consciousness. It's coming from above, not product of sense experience here. However fine it maybe, it does not come from here. It must have to come from above - connection.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

For Itself, to satisfy Him, the finest and the highest entity. It must have to come from Him, and we're to obey, we have to obey that. So not only selflessness, but only self surrendering to the highest point. And through agents also, sometimes, many times, scriptures. To find *Adhokṣaja* we must always be conscious of this fact. *Śrīmad-Bhāgavatam* used this word, very favourite expression of *Śrīmad-Bhāgavatam*, *Adhokṣaja*.

Adhaḥkṛtaṁ indriyajaṁ yena. The knowledge that has forcibly kept us below, *adhaḥ*. *Adhaḥ* means below. The transcendental superseding knowledge always keeps us below the standard, that knowledge. *Adhokṣaja*. He's always of such nature. What to do? Only through faith, only through faith we can contact with Him. All our experience that wants to verify, whatever comes to our knowledge our senses wants to verify it. But He's independent of all verification by our senses or mental experience. *Adhokṣaja*. Still we keep ourselves to that standard. I have finished my aspiration after whatever is under my senses, including my mind and intelligence, they all fail. If anything superseding I have come for that. I have come for that superior substance which hitherto I had no experience. *Adhokṣaja*. *Yato bhaktir adhokṣaje*.

[sa vai puṁsāṁ paro dharmo, yato bhaktir adhokṣaje
ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Give up the standard of your inquisitiveness, to that standard: that whatever comes under the jurisdiction of your senses always neglect them, and try to search for something else which is not sure. Keep up with the finest knowledge, finest idea of knowledge. That when extended to your level you can feel somewhat, and withdrawn you're nowhere. Such knowledge, such plane of fine knowledge, that is super-subjective.

Subject as we are, we're well practised, we're the subject. "I'm the monarch of all I survey. I'm a man who have experienced all things." But I'm the object and the subjective substance is there, I'm told. And that is more efficient, powerful, and controlling in every way superior. "I want, I'm thirsty to have something about that thing." There is a domain, *Adhokṣaja*, I'm after that. And only through expectant, all expectant attitude, surrendering, and praying for the service of. Service, cannot make themselves the object, my senses and utilise according to my whim.

This standard in our search always should be kept with great attention, as much as we command. *Adhokṣaja*. What we have come for, that is in the plane of *Adhokṣaja*. Not at our own pleasure we can connect with that. And it's not that our reason will be satisfied - He's compelled to satisfy our reason, that is also not. What little portion of the world we have got, and we have generalised some truth from them, and we have, we say, it is reason, it is intelligence. That intelligence that is applied to a particular jurisdiction only. So this intelligence, *buddhi*, also cannot say above all forcibly. New light will be extended, and then we're to find out how it is possible. In what way it is possible? Ever new, ever new. Only the subtle most material conveyance is the sound, name, *śabda*, medium. That is the finest here, and that is the most gross there. Through that, through *śabda*, *Veda*, sound, through ear. Ear should control through the sound, all your attempts and endeavours.

Śruti kita pata [?] Try to find, try to engage all your senses, including your eye, under the advice of the ear. It is supplied through the ear, through the sound. And you're to find out how you can connect with that. It is possible, through the sound.

So Rūpa Goswāmī Prabhu has given us this process. *Nāma*, we're to go on with *Nāma*, the Name, practising, taking the Name. But with reverent attitude, *sevonmukhe*. Then suddenly some eye experience will come from that ear experience, a new type eye experience.

Rupa sastra nama bhavati [?] Not this stale and faint experience of the eye of this world, but something else that will come as if from the sound, the Name. rupa sastra.

Sphurite carupe guṇa nama saranam [?] Then again, the *rūpa*, the colour, the figure, that will reveal you in the next stage about the quality of that thing. First sound, then eye experience, then *guṇa* or mind experience, guna nama saranam.

Then paraphernalia. Out of relativity, the divine relativity it will descend to our consciousness. Then past *līlā*, the function between the paraphernalia and the centre.

And we're told that we may find that my representation is also there. "I'm also represented in my finest form in that place, in the *Adhokṣaja* realm. Inconceivable. My own identity also there is something like inconceivable." To this extent, in comparison with our position here. That is also,

āścaryavat, in *Gītā* it is there. If we can find out our soul, our own soul, which we are, really, a drop of superior consciousness, a particle of superior consciousness.

...

...lower level of consciousness, that if we're to find our own self in its real position, we'll be astounded. "What! This is my self, mine? My self is such, and I was thinking I was a slave to these material forces in this world, attracted by them, slave. But it is so independent, so high, so diabolically, revolutionary another thing, a member of the other world, not the world I'm experiencing as a particle of that."

āścaryavat paśyati kaścid enam, āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

This is told only about our tiny soul, which we are really. So we're dispossessed of our own position, and that is so astounding. And what to speak of the higher, higher subjective. How wonderful is that? So we should be prepared for that line. Line is going that direction. All astounding, all coming with new attributes, and new hopes, new prospects, new possibility.

So how much attention we're to give? Wholesale surrender, completely dedicated, then we can have little glimpse to have that. Then the development there, specification, differentiation. Only in general conception we're to raise ourselves to so high, otherwise all will be imagination. Imagination and imitation, that will be. But real connection if we want to have, that *śaraṇāgati*, surrender, dedication. Die to live. Dissolution of the black box of the ego of separated interest, that's within us.

Bhidyate hṛdaya-granthiś. That is our worst enemy, the ego, the depot where so many thoughts and ideas are in stock about so many ambitions in this world. My own interest, so called interest, that *ahaṅkāra*, that has separated me from the infinite. That *ahaṅkāra*, that ego, and anyhow that has to be dissolved by me. If our search is real, bona fide, then ego must have to go. And we're to identify ourselves with the general wave in the world, which is going on according to the good will of the supreme centre, supreme good. General idea, approach will be that, and details there are many we're to discuss, we're to learn, know.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly

persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

And we're advised that we should keep association of same nature, but superior to me. Of the same line of thinking, same line of aspiration, spiritual aspiration, but superior to me. Such company, such association is desirable and effective, most effective for us. So, general qualification about the search of Kṛṣṇa, the Supreme Lord, will be of such nature, *bhakti's* nature. Devotional nature is this, and it is taking us to *nirguṇa*.

Guṇa - *sātva*, *rāja*, *tāma*. *Guṇa*, that enters into separate interest. There is also separate interest within the real interest of the Absolute, Yogamāyā, but that is completely, perfectly different world. Respective duties are distributed to us and we're to mind about that and go on. That is another type of ego, duty, responsible duty given for the service, but all coming from the centre, and not sprung up from the separate interest. Separate interest, *ahaṅkāra*, that is our greatest enemy, and we shall try to get out of that.

How can I do? We shall have to promise, "I won't obey my own direction. I shall fully throw myself to obey the direction of the higher. Vaiṣṇava dāsa. I must not be director, but I shall be under direction. So far as a director I'm wondering in the world, but now, I begin a life directed by the higher source. And I shall only obey. I shall have to practice the duty of a servant. I want to be a true servant. It is our necessity to become a true servant, and find out the master, the healthy master whom we serve. And I shall always welcome service. And not that I shall order, and others will carry out, that process is very dangerous to us. And following that process we have come down. But servant, become a good servant, sincere servant of the Supreme Authority, practice that, anyhow, and in a good cause of the world."

That is recommended by Mahāprabhu. "Engage yourself busily, under the direction general by Me, whomever you find you talk to him about Kṛṣṇa."

[mac-cittā mad-gata prāṇā,] bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorthood."] [*Bhagavad-gītā*, 10.9]

You will find the desired result you're searching after. Only become a good servant, and never a master. Always, a servant, not any agent like you, a member of the world of enjoyment and renunciation. But servant of the servant, of the servant, of the servant, try to enter into that world. Where service, servantship, that is very hankering there, all thirsty for seeking service. Servant of the servant, of the servant, of the servant. The service is so admired, so appreciated in that world. That servant of the servant, of the servant, of the servant. And that is more paying, more gaining, to become servant than to be master. Here we're practised in such a life, that we're afraid to be a servant. We always want or think that by mastership we gain, we're gainers by mastership. But we're to forget that totally. And if we want superior connection, surely, then

we shall have to practice to become a servant, sincere and real servant. None - the mentality of a servant that is very rare to be found, to become a good servant, sincere servant. That sort of training and that sort of aspiration we shall try to acquire, to become a servant. But we're accustomed to take the position of a director. But not that, that is our enemy, if we want higher and higher, and higher association, the plane of life, then we shall try to become a good servant, servant mentality, and that has got no end.

In the conscious calculative, and then spontaneous. Spontaneous and very sweet it will be in Vṛndāvana stage, where the serving attitude is very, very sweet, very, very sweet. Because we come in connection with the centre, so charming, and so beautiful, we cannot but feel pleasure within our heart when we get some sort of service. To be utilised by Him, to be utilised by this - we shall have always eagerness, how can I be utilised to fulfil His least satisfaction. He's so great, so high, so fine, so friendly, so good thinking for me. Our hunger for the service will increase in such a way that we shall go to be mad. That madly attitude to serve Him, serve Him. So beauty, so attraction stage we shall find there.

In this way we're to try in our present position, that to carry out the orders of the higher, higher plane through scriptures and through self realised soul. And our ambitious life in this world, we may be doctors, research scholars, with fame, name, so many, as one of the big man in this plane. That idea should be cancelled and dismissed forever. We shall try to understand, if we're thrown into relativity of this world, we shall think about the transient character. *Janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9]. It is full of death and treacherous soil. Proposal is something, and in the fact we find other things. A treacherous soil we're living in, we'll be, whenever thrust our consciousness this world, we shall take the opposite, the negative side, the treacherous characteristic of this soil. So our tendency will be earnest for the further progress, that eternal *sat*, *cit*, *ānandam*. *Ānandam* is fulfilment, *cit* is consciousness, and the existence is permanent, such world. And there we shall try to find, in that standard, that plane, what is Kṛṣṇa, what is Vṛndāvana, what is Vaikuṇṭha. Through faith, not through this eye, but,

"I'm everywhere I'm nowhere. Everything in Me, nothing in Me."

With this expectation, expectant attitude, we're to connect with Him. In a flash He may come; even He can come within this - overflowing this material eye, the material - He may come down even. But no guarantee there. So we shall not be very expectant for that purpose, that we want to see Him through this eye, but it is also possible.

Dhruva, when he was engaged in meditation, in deep meditation, he found that in the mental plane the Lord has come. Lord has come in his mental plane meditation he found. Then he opened his eyes, he found that just in the front that Mūrti, that figure is there. It is not a product of this material world. It is just like hypnotism, like the line of hypnotism, it is coming down, capturing the soul, then the intelligence, mind. And then, overflowing it is coming from that fine ideal position it is coming, overflow. The eye seeing Him, the ear hearing His voice. That fine thing can come by capturing our super existence, conquers even this material. He can come

here. But this thing it is not He. With this idea, when He comes to here in this plane of our material senses also He may come, but it is His sweet will, but it is not here.

Bhūta-bhāvanaḥ. Bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ.

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]
[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9.4-5]

What is His relation with this material world? Material world cannot exist independent of Him, has some connection, some support. He can come at His sweet will, but He's not always compelled to come here.

"I'm everywhere, I'm nowhere. Everything in Me, nothing in Me."

Such peculiar, inconceivable position He has got.

So generally we're asked to transcend over this world of experience and search for Him, only dissolving our present mentality, totality. And with the help of the scriptures and the advice of the self realised soul to search after, only through faith, only through faith. All other means of knowledge, instruments of knowledge, instrumentality medium, they fail. They cannot reach that position, only faith can go, and faith is a noble thing, like love, affection. Affection, love, is not a very tangible thing, but it is superseding, it throws all other gains and loss in the lower world, affection divine. Sacrifice is divine, faith is divine. Faith, in sincerity I believe someone, and that is not - though misdirected, still that is divine, faith, to trust others, a noble thing. So faith is a noble thing, essentially. There is selflessness to the extreme in faith. So through faith we can touch, we can come to touch that level, and that should guide us. And so many noble persons they will be standard like beacon light, so the importance of the Vaiṣṇava has been traced so much in the scripture.

Sādhu saṅga, *sādhu saṅga*, *sādhu saṅga*. When you begin *sādhu saṅga* is necessary; in the progress of life *sādhu saṅga* is necessary; and when you do service to the Supreme, that also the guidance of the *sādhu saṅga*. So *sādhu*, Guru, is always a happy necessity in our life. Never eliminating I shall serve alone, this is not the conception, in any place or any stage. Always with higher association we're to move there.

So, the association that comes, comes to hear as audience, also as Guru, our Guru Mahārāja said. In one sense they're also coming, the hearers are coming to us as Guru, to engage myself, to push myself to the standard, to take our consciousness to the higher standard. Gradually we shall have to feel that, arranged by Him. It is His arrangement, and through this He's extending

His gracious temperament to me, sending so many, that "You talk about Kṛṣṇa and nothing else. Talk about Kṛṣṇa, engage yourself intensely."

"They have come to engage yourself intensely in My talk."

mac-cittā mad-gata prāṇā, bodhayantaḥ parasparam
kathayantaś ca māṁ nityaṁ, tuṣyanti ca ramanti ca

["Those surrendered devotees take Me as their life and soul, and go on discussing My ambrosial narrations among one another exchanging the ecstasies of devotion unto Me. They constantly relish the nectar of their realised divine relationships with Me in their respective internal natures of servitorship, friendship, parenthood, or consorthood."] [*Bhagavad-gītā*, 10.9]

So different types of higher experiences you will feel.

nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā
mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [From the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

He says, "Where I'm to be traced? Where the devotees are singing about Me. Talking about Me, I'm there Nārada. I'm not in the abstract thinking in the heart of a *yogī*. Neither I'm in My *nitya līlā*. Those newcomers are trying, they're plodding, struggling, to come to My door, and My attention is drawn too much towards them. That newcomers, new recruits, I love them very much. After long experience in the painful world they're entering into My domain; I'm very eager to welcome them. So, *nāhaṁ vasāmi vaikuṇṭhe*. Where is My permanent seat? *Yogināṁ hṛdayeṣu vā*. And those that are satisfied with abstract meditation, I do not care to be present there very intensely. But, *mad bhaktāḥ yatra gāyanti*. The new recruits who have come with full surrender to serve Me, to die to live here, I'm attracted by those groups very much." So, He's coming, *Bhāgavata kathā*, when talking.

In Rāmānuja *sampradāya* we find once the four Āḷvārs at one time, there was, and in some temple in the darkness of night anyhow they meet and talking together, three perhaps, talking together. Then one of them when in the course of their discourse told, "Do you find the presence of the fourth person? Do you feel the presence, we're three, but do you feel any fourth person's presence here?"

And other two: "Yes, yes, the fourth person is here, that is within our talk."

...

...that must be hearty, there must be surrender, the faith is of that type.

With this much I retire. Gaura Hari bol. Gaura Hari bol.

Bhakti Sudhīra Goswāmī: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Purī Mahārāja kī jaya! Giri Mahārāja kī jaya! Sāgara Mahārāja kī jaya! Bhakta-vṛnda kī jaya! Navadwīpa Dhāma kī jaya! Chaitanya Sāraswat Maṭh kī jaya!
Our Govinda Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya! Jaya! Jaya! Gaura Hari bol. Gaura Hari bol. Chaitanya Sāraswat Maṭh kī jaya! Nitāi Gaura Hari bol.

Govinda Mahārāja: Yudhamanyu prabhu _____ [?] Seva-vikrama Prabhu.

Śrīla Śrīdhara Mahārāja: He's not a *sannyāsī*, our Guru Mahārāja told that, Madan Bābū he's a *niropadhi* Vaiṣṇava, he does not require any mention of his name. As a *sannyāsī* who has got some *upadi*, some name and position, they should be honoured in that type, otherwise it will be some defect on our part. But *niropadhi* Vaiṣṇava does not want anything, anything in the form of his position. Without position serving, service without position. Hare Kṛṣṇa. Gaura Hari. We're great by our service.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Service is all important and not any form. A *sannyāsī*, an ordinary learned man, a research scholar, a *zamīndār*, all these worldly positions has got not value there. But service, service, service of the higher quality, sacrifice, sacrifice, wherever it be.

A peculiar story we find in *Purāṇa*. After *rājasūya-yajña*, Kṛṣṇa told to the Pāṇḍavas, "When the *yajña* will be finished this bell will ring out of itself. Then when the bell will ring, automatically you will be satisfied that the *yajña* sacrifice whole has been perfectly finished."

But whole thing finished, the bell not ringing. Then Bhīma asked Kṛṣṇa, "You friend, You told that bell will ring when everything finished. But the bell is not ringing."

Then Kṛṣṇa told, "One thing is still incomplete."

"What is that?"

"Vaiṣṇava *sevā*. Vaiṣṇava *sevā* has not been done as yet."

"Vaiṣṇava *sevā*? So many *ṛṣis* came. You, Yourself are here, You are taking food here. And Vaiṣṇava *sevā*, the service of a proper Vaiṣṇava, not yet done?"

"No."

"Then where, who is he, where to get him?"

Kṛṣṇa suggested, "He's in the outskirts in a small cottage, and of the lower cast. That man is there, he's a real Vaiṣṇava. He does not want anything, *akiñcana*, no form, or no *upadhi*...

85.11.10.B

Śrīla Śrīdhara Mahārāja: ...eternal rest, that will be useless, to our understanding. "No. I don't want rest, neither I want to exploit anything, to be master of this material plane. I don't want to be monarch of all I survey. Neither perfect rest, zero. But I want to live as a unit in a wholesome organic whole, organism."

Just as everywhere in this body, all the atoms in the body they're contributing, they're doing service for the wholesome of the whole body. And not for its own, or for a particular group, or paralysis is not desirable. The paralysis in the body, or any atom will act according to its whim, is unnecessary, whether maybe grouped or single. But all the atoms must work for the common welfare of the whole system in our body, then it's healthy. A body is healthy when all the parts however insignificant are working for the welfare of the whole. And neither for any group, and nor for its own self, or stopping the work, that is all abnormal.

So we shall all dedicate our whole energy with much attraction for the organic whole, that's represented by Kṛṣṇa. *Advaya-jñāna*. Absolute. A part of the Absolute, not a diseased part in the Absolute, but healthy part of the Absolute.

Otherwise either to be dead or to lay on in disease, suffering from disease or dead. When they stop all the activity then dead, body dead. And when revolting for common interest, to work for common interest, there is disease. So the Vaiṣṇava principle has condemned these two, this *mukti*, *mokṣa*. That is the death, dead stop of all activity with the Śaṅkara *māyāvādī*, and Buddha School, they admire much. Just as when one is too much disturbed, when it is too much painful for a disease he wants to commit suicide. "I can't tolerate this painful stage." So he wants to commit suicide. So the *māyāvādīs* are like that, they can't tolerate the painful condition of this world of enjoyment, they want to do away with their whole existence, commit suicide. "It is better not to live than to live in such suffering." That is the general idea.

But to live in a healthy condition, that is with the Vaiṣṇava religion, Vaiṣṇava conception. That positive life is possible, happy life is possible. Optimistic. The only optimistic school is...

And Jaiminī, in *karma-kāṇḍa*, he told, "Yes, there will be suffering, there'll be disease, but go on, no other alternative, go on enjoying in a controlled way. Then less disease. Death is unavoidable, but still life may be longer. To make the best of a bad bargain, no other alternative, we shall have to go on in this world. No other alternative but go cautiously as much as possible. Do good works, and then you'll get a happy life in heaven, but that will also come to end and again you'll have to fall and come here. But what to do? No other alternative. Do good things and try help here as much as possible, remaining in this plane of enjoyment, this mortality area." That is *karma-kāṇḍa* of Jaiminī.

And Śaṅkara, Buddha, they want to commit suicide. "That no, living means troublesome, so no life, that will be we'll get away from all troubles, means to efface ones existence. No other alternative."

But the Vaiṣṇava philosophers they've discovered from the revealed scriptures, "No. There is a plane where we can live happily. And that is by eliminating these two tendencies. And there is a third thing which is very life giving, and that is devotion, dedication. By mutual dedication we can be relieved from all these. And that is tasteful, and that is very sweet and happy life is there."

Die to live. In the, apparently it may seem to be a death, but no. There we can find real life is there as death. When dying, as in individual interest, but live, by common interest. And common is represented by the Supreme Regulator. There is a centre of common interest, and it is such, it is sweet, worth living. If any value of life is, it is there, a sweet life. Not only to go on with a monotonous life, no other alternative but to drag on in a life in painfulness, no, it is not that. Living is sweet. Back to home. Home comfort, in a higher sense we shall get there, mutual. Home comfort, mutual help. From the beginning we're to practice there, mutual help.

Dedication for others, for the environment, contribution for the environment, by which for mutual attempt we'll all be happy.

What's the time now?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...stop here. _____ [?] Giridhari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: _____ [?]

...

[10:00 - 11:25 silence]

Śrīla Govinda Maharaja: _____ [?] Bhakti Kanan Giri Mahārāja. Bhakti Bhāratī Mahārāja. Tripurari Mahārāja.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja;

Śrīla Govinda Mahārāja: _____ [?] Mahayogi Mahārāja. Dayādhara Gaurāṅga prabhu. And Govinda prabhu. Sāgara Mahārāja. Aranya Mahārāja. Padmanābha Mahārāja. Bon Mahārāja also.

Śrīla Śrīdhara Mahārāja & Śrīla Govinda Mahārāja [12:05 - 15:25 ?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. You have all - particular divine thought, and by the earnestness of you all in any form or other they must have to come here. Where there is purchaser, seller, the merchants approach, capitalists approach there to open shop. So the audience is the cause of the speaker. According to your quality of attention and aspiration, something will have to come.

Śrīla Govinda Mahārāja: Mahārāja. Trīlokanatha _____ [?] Husband of Kundalatā.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. _____ [?]

At the time of necessity he came out with serving attitude.

Once when I was posted in Delhi Kurukṣetra Maṭh in the beginning I had to take charge of those two Maṭhs there. And by collection, newly begun, I had to maintain those Maṭhs. Anyhow I had some inclination that Gaura Pūrṇimā celebration I must send some money. When I first attended the Gaura Pūrṇimā celebration so many others came and I saw and I thought how

fortunate they are. Their money is being utilised in the birth ceremony of Śrī Gaurāṅga. That created some impression in me. And when I was in Delhi collecting door to door to maintain those Maṭhs I got such recollection, and I tried my best to collect something more and to send. Only twenty five rupees I could send at that time to Gaura Pūrṇimā celebration. But that I had to do with much labour and earnestness I tried.

When that money reached Māyāpur then I got a letter from Guru Mahārāja. "Your money has been, has become a great help to serve both Nityānanda Prabhu and Mahāprabhu."

And I was told by the devotees there. "Guru Mahārāja told that with much labour and earnestness this small amount has been sent by that man. Because for small money there was some very imperative necessity it just reached at the time."

So he told that, "For small amount so much necessity generally cannot be felt. So when we're thirsty water is valuable, otherwise water has not so much value. As much thirst within us, so much valuable the water. So small amount it reached here, at that time for that money they were very much in want." And he told that, "This man sent this small amount, but he did much for it. So at the time of necessity it has value."

And this gentleman, when there was a very earnest need to clear the debt, or instalment to the bank, or something, he gave the money. I thought like that.

So necessity is valuation. So negative, positive. Food is good when we're hungry, according to our hunger. So we're to create hunger within us. Then everything may be valuable to us. If we can develop real hunger then everything, we shall draw anything and everything to fulfil our bowel, our belly.

This _____ [?] everything, bring us memory of Mahāprabhu. If we're spiritually hungry then everything, every dust in Dhāma, that will come in form of Kṛṣṇa conception _____ [?]

vana dekhi' bhrama haya – ei 'vṛndāvana', śaila dekhi' mane haya – ei 'govardhana'
yāhāṅ nadī dekhe tāhān mānaye – 'kālindī', mahā-premāveśe nāce prabhu paḍe kāndi'

["When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana'. When He passed over the hills, He took it for granted that they were Govardhana."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 17.55]

Any hill, Govardhana. Any forest, Vṛndāvana. Any river, Yamunā. Hungry. He can't see without that interest to satisfy hunger, captured by the hunger. So what is necessary? Hunger, that is the sign of the healthy body. So to become healthy we're to see whether sincerely the hunger is within us.

bhaktiḥ pareśānubhavo viraktir, anyatra [caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

In this way it will be developed, reality. We must be wakeful to reality, crossing this apparent vision. Here apparent stage of the deceiving world, misleading world, pierce through misleading, and try to acquire the real meaning of everything, whatever is outside, to read properly. What is necessary, that is to read properly in its own value, not any value thrust on them according to my selfish object. Here living environment, we're throwing our interest over them, and we're reckoning that. But independent of our interest we shall try to read everything properly. In other words, in the terms of the Infinite that is of Absolute calculation, their position. That is natural reading, independent of all selfish, big or small, discover all local interest, and try to see from the standpoint of Absolute interest, anything and everything.

yo māṁ paśyati sarvatra, sarvaṁ ca mayi paśyati
[tasyāhaṁ na praṇaśyāmi, sa ca me na praṇaśyati]

["For one who sees Me in everything and everything in Me, I do not remain unseen and he also is not unnoticed by Me: he never sways in his thought of Me."] [*Bhagavad-gītā*, 6.30]

And another,

īśvare tad-adhīneṣu, bāliśeṣu [dviṣatsu ca
prema-maitrī-kṛpopekṣa, yaḥ karoti sa madhyamaḥ]

["The devotee in the intermediate stage of devotional service is called a *madhyama-adhikārī*. He loves the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to the innocent and disregards the envious."] [*Śrīmad-Bhāgavatam*, 11.2.46]

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

It is very close to us, the environment is very close to us, but we can't read properly, can't utilise them properly. They're all representing the Absolute, they're living in that sense.

Everything in the Absolute standpoint, including myself. That reading will be proper reading, and that won't disappoint us.

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Proper reading is necessary. Why? Fair field, no selfishness, neither enjoyment, nor renunciation. *Nirapekṣa*. That is impartial, normal, natural, not any prejudice. We should try to live a life without prejudice. Then we'll be able to see everything in connection with the Absolute, with the Infinite. And that is happiness there. No entanglement, no crookedness, no selfish transaction, no diplomacy, none. Of course in Yogamāyā there is diplomacy and other things, grouping, and also competition, that is all centre pointed, but designed by Yogamāyā. That is another thing. And this is also dependent perverted reflection of that. What we're suffering from, that estimation also outcome of that but perverted, self centred. Just opposite to reality. We're in the clutch of that. No conception is better than erroneous conception. Proper conception is necessary. Two things necessary, vitality giving and also fulfilling our purpose, the destination fulfilment.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
[kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad- gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

"O you handful followers of Mine, try courageously relief work. All dying through dissatisfaction. Begin relief work, courageous slave, connect Kṛṣṇa consciousness everywhere. No better engagement can ever be conceived than this, and it is for eternity in this world. All patients. Try to inject medicine. And that medicine and food, both, it will cure the disease as well as supply the food, Kṛṣṇa consciousness. So whomever you come across talk about Kṛṣṇa, and nothing else. No time of leisure."

Ki bhojane ki śayane kibā jāgaraṇe.

[āpana galāra mālā sabākāre diyā, ajña kareṇa gaura-hari kṛṣṇa kaha giyā
ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane
yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra
jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa]

["Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship

of Kṛṣṇa with all devotion. He said: "Always engage in thinking, remembering, hearing and speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth."] [*Caitanya-Bhāgavata, Madhya-līlā,* 28. 25-8]

You're awake or sleeping, or drowsy or eating or lying, constant attempt, continuous attempt for Kṛṣṇa consciousness, to spread Kṛṣṇa consciousness. It will save you, that disinfecting and nourishing things, not only help others but help you also at the same time. No other engagement, engage yourself fully in spreading Kṛṣṇa consciousness. Be in the midst of that thing. Do that madly, go on.

This is the single work the whole *Veda*, *Upaniṣad* is like. Cultivate about Kṛṣṇa. Kṛṣṇa, Reality The Beautiful. Reality The Divine Love. So He's the real fulfilment. He's our Lord, Master, our home, everything which our heart of heart aspires after, it is that thing. So try to make yourself busy in transaction with that, in one word, Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. *Kṛṣṇa Nāma kīrtana*. _____ [?] No other rules, regulations, nothing necessary, go on rationally or regularly, anyhow go on with Kṛṣṇa consciousness. Kṛṣṇa consciousness. Kṛṣṇa consciousness, the deepest necessity of our heart. Brain, energy, all should be subservient to this operation of heart. This comes from the heart and brain and energy should be utilised in this service, that heart attempt, heart fulfilment attempt. That is the best engagement here.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. *Sarvātma-snapanaṁ*, no other...

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. Let that go on victoriously here. Mahāprabhu's blessing here.

ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ [vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

The gradual development what we can get from Kṛṣṇa *saṅkīrtana. Ānandāmbudhi-vardhanaṁ*. The unlimited *ānanda*, and that is also ever increasing stage. *Prati-padaṁ*. We're including still every point we find the fullest satisfaction. *Pūrṇāmṛtāsvādanaṁ sarvātma-snapanaṁ*. And that *ānanda* has no reaction. Other satisfaction has got some reaction, but this is not. *Sarvātma-snapanaṁ*. As much as engaged in tasting that divine blissfulness, *prati-padaṁ pūrṇā*, he feels himself that he's being purified. Generally our fulfilment, our feeding, brings some reaction in turn, no hunger, it is not that. *Sarvātma-snapanaṁ*. Purifies not only him but the environment, and to the totality. The purification is to the totality, inner and outer, everywhere. *Sarvātma-snapanaṁ*. *Sarva ātmā*, all souls, and *sarva atnu*, including ones own different planes of life, all purified. Enjoyment generally implore our mentality in this world a reaction, but this is opposite. *Sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. Let with all success go on this flow of Kṛṣṇa conscious preaching. This is Mahāprabhu's direction and His heartfelt desire when He came as relief work General. When the Absolute came as a General to find relief work here His commanding tone was such. "Go on, and this is the result you will find by this Kṛṣṇa *saṅkīrtana*."

Hare Kṛṣṇa. Hare Kṛṣṇa. Rāma. Rāma.

harṣe prabhu kahena, — "śuna svarūpa-rāma-rāya
nāma-saṅkīrtana — kalau parama upāya

[In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting the Holy Names is the most feasible means of salvation in this Age of Kali."]
[*Caitanya-caritāmṛta, Antya-līlā,* 20.8]

When He was in the highest stage of tasting the highest *līlā* of Rādhā-Kṛṣṇa, sometimes when He was wakeful to the interest of the public at large He used to come. "O you *svarūpa-rāma-rāya*, you Svarūpa, you Rāma-Rāya, this Kṛṣṇa *saṅkīrtana* is very efficient, very fruitful. Kali-kāla, in this age of Kali, this produces very wonderful help, this Kṛṣṇa *saṅkīrtana*." In this way in trance He began to describe the results of Kṛṣṇa *saṅkīrtana*. Kṛṣṇa. Kṛṣṇa.

God cultivation, and that abstract thing God where He lives. A remote connection with this world with Him. That is a matter of story and imagination. God, God, God. And that God conception has come into such a reality that all others vanish. Everything vanished, only God consciousness, and that is in *aprākṛta-phal*, the God's closest connection with the lowest. That is Vṛndāvana. It is a very wonderful thing, *aprākṛta*. Finite cannot approach Infinite, but the approach of Infinite with the finite to its extreme form that is Vṛndāvana. When Infinite is approaching to finite in its extreme form, that is Vṛndāvana, *aprākṛta*. He has come so near to the so tiny substances, just like He's being whipped, He's doing the service by carrying the shoes of the father. How closest He has come. The Absolute has come to the extreme atoms of relativity, so intensely, that is Vṛndāvana, where we get the Absolute within our fist.

nandaḥ kim akarod brahman, śreya evaṁ mahodayam

yaśodā ca [mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ]

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

What wonderful process this Nanda and Yaśodā they followed that they got Param Brahman within their fist in such a way whatever they like they're doing that by Him? How such closeness, intimacy can be acquired? Impossible? Impossible has become possible. So this is Vṛndāvana where impossible has become possible. So in the assembly of the great *yogīs*, *ṛṣis*, *jñānīs*, of different type of experts in the religious, or in the philosophical world, they're all stalwarts in different departments, leaders. In that assembly in such a way, assertion, all futile. But this is so successful that Param Brahman has come within the fist, whatever they like they're doing with that. How is it possible such wonderful thing? A means to end.

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

"Who has got everything in His possession He's hunting after the girls, for the *gopīs* for their propitiation, for their satisfaction. What is this? Who will believe this? To whom shall I talk, *kam prati kathayitum īśe*, and who will believe? As if non-believable, all this, such is possible? But so near approach, so close connection we may have...

85.11.10.B_85.11.11.A1

Śrīla Śrīdhara Mahārāja: ...so many big gentlemen, and coming to him and tried to take him in honourably he was very much afraid. Anyhow he was taken.

And then Draupadī she was very expert in cooking, and she try her best. "O, so many feast is finished, still the bell is not ringing. And this man's feeding that will make this bell ring automatically?" So tried her best to cook in a very efficient manner, and then distributed. And all around, and he mixed all together and began to take. But bell not ringing.

Then again Bhīma told Kṛṣṇa, "You told that the Vaiṣṇava *sevā* after then the bell will ring, but not ringing."

"There must have been some defect in your attempt. Some offence committed against this Vaiṣṇava. Anyone of the principal persons amongst you."

Then they enquired, "Anyone has undermined him, what is the matter?"

Then at last Draupadī came, "Yes, I committed something wrong against him."

"What type?"

"I thought I'm a good cook, very famous, and I prepared so many curries, so perfectly, but this man he put all together, mixed, and take. He comes from a lower family, a lower birth, he does not know how to taste the higher cooking. So all my attempts were in vain. With so much attention I cooked so many curries in a beautiful way, but this man all jumbled together and he's taking, so mean birth, I thought him."

Then Kṛṣṇa told, "That is the cause. Then, what to do? Again go and fetch him, no other alternative but to satisfy him."

Again they went and anyhow took him here, and all with folded palms. "O, he's so high!" No unfavourable mentality. All with reverential attitude waiting. He's taking food, and then by every morsel the bell began to ring automatically. So Vaiṣṇava does not identify with any charming position of this world.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
[nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Neither I'm a *brāhmaṇa*, nor a *kṣatriya*, nor *vaiśya*, merchant, nor a *śūdra*. *Nāhaṁ varṇī na ca gṛha- patir no vana-stho yatir vā*. Neither I'm *brahmacārī*, nor a *gṛhastha*, nor *vānaprastha*, nor a *sannyāsī*. *Kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher*. Then what is my positive position? That I'm the _____ [?] *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. My highest aspiration is to become a servant of the servant, of the servant of the Gopīnātha, the Lord of the *gopīs*. The *gopīs* worship Him, serve Him in a particular standard, and that is the highest. And my aspiration is concentrated to that direction, avoiding all other side temptation of different position. No position I want, but only the position of the servant of the servant, in that particular camp where the dedication is so much. Dedication is so much degree, where self-forgetfulness and self-dedication is so high and so noble, I only want to be a particle in the feet dust.

Just as Uddhava told, "I want to be a straw, a grass, a blade of grass, or serve something, that naturally their feet dust flows on my head."

That is the aspiration, that is our beacon call. *Gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. Leaving aside all our temptations whatever are offered towards us from different directions. They will come automatically, to divert, to examine, to test our validity, our chastity. They will come in such magnitude, different magnitude, different type. But our aim should be only there.

As it is told that Arjuna, after they're finishing the training, the Droṇācārya put an artificial bird on the top of a tree and asked his disciples, "You please mark the eye of the bird."

Then all came, so beginning from Yudhiṣṭhira, "What are you seeing?"

"I'm seeing everything, the whole bird, tree, everything."

So many. Then Arjuna was called. "And what do you say?"

"You're to mark the eye of the bird."

"I'm seeing the bird."

"Whole bird?"

"No, only the head."

"Whole head?"

"No."

"Then, only the eye? Yes, throw the arrow."

So our attention towards our goal will be of that accuracy. Standard of that accuracy that only the eye is seeing the *gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. All else eliminated all sides, *gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ*. In that very line, the lowest position that does not matter, but must be in that line. That is our - this is Mahāprabhu's direction. This *śloka* comes from His own holy mouth. *Nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro*. Eight *śloka*, and this also of several *ślokas*, one *śloka* is this.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

That is the only aim and object of our life. We shall try to reach to that goal and to get the lowest of the lowest service there, in that camp. That is our desired camp.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Here?

Badrinārāyaṇa: No.

Dayādhara Gaurāṅga: Yes, he's downstairs. Returned from Hāpāniyā.

Badrinārāyaṇa: Mahananda prabhu is here.

Śrīla Śrīdhara Mahārāja: Mahananda prabhu come, here?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Unaffected by this troublesome journey?

Badrinārāyaṇa: Mahananda is unaffected but Dayādhara is something affected.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu?

...

Paramadvaiti Mahārāja: Three gentleman came at night from Calcutta.

Śrīla Śrīdhara Mahārāja: Eh? Can't follow. Ha, ha, ha. Ear gone. Eye, ear, all leaving me.

[10:16 - 11:28 ?]

Bhāratī Mahārāja: Who was Nandulal Deva Goswāmī?

Śrīla Śrīdhara Mahārāja: _____ Nandulal Deva Goswāmī? Gauḍīya - thirty six. Our Guru Mahārāja was there. Nandulal Deva Goswāmī, I don't find anyone thirty six. Where his name mentioned?

Bhāratī Mahārāja: There was one article, actually several articles.

Śrīla Śrīdhara Mahārāja: About?

Bhāratī Mahārāja: About different things, on *bhakti*, *śraddhā*.

Śrīla Śrīdhara Mahārāja: I don't remember any Nandulal Deva Goswāmī. As far as I know there was no such man.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Deva Sharna, _____ [?] *brāhmaṇa* Deva Goswāmī, he's born of a *brāhmaṇa* family. And Vaiṣṇava Paṇḍita he's Deva Goswāmī.

Bhāratī Mahārāja: I think he was a disciple of Viśvambhara Ānanda.

Śrīla Śrīdhara Mahārāja: I do not know him. Viśvambhara Ānanda he took the title of Viśvambhara Ānanda Deva Goswāmī; that might be, and his disciple maybe such. But he's not included in Gauḍīya *sampradāya*, our *sampradāya*. Maybe somewhere else. Gopīvallabha Prabhu, Viśvambhara Ānanda, they took the title of Deva Goswāmī. And his disciple maybe that Deva Goswāmī, but he's not our group.
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī Mahārāja: Mahārāja. The *śuddha Nāma*, that is vibrated by the higher Vaiṣṇava. The higher Vaiṣṇava can vibrate *śuddha Nāma*. I want to say this. A neophyte devotee and their vibration of Kṛṣṇa *Nāma*. You quote Jagadānanda Paṇḍita, saying, *nāmākṣara bahiraya batu nāma kabu naya*. So what is the value of the chanting of Kṛṣṇa *Nāma* of a neophyte devotee?

Śrīla Śrīdhara Mahārāja:

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ

["Because the Name of Kṛṣṇa is identical with Kṛṣṇa Himself, and on the absolute spiritual platform, Kṛṣṇa's name, form, qualities, and associates, cannot be appreciated by the material senses. However, when one engages the tongue in chanting the Holy Names of the Lord and tasting the remnants of the Lord's food, Kṛṣṇa gradually reveals Himself to the purified senses of that devotee."]
[*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

We may take the Name for many ulterior purpose. Suppose that there are dacoits who may take the Name for their successful operation. Then there are many *karma-kāṇḍī*, for the welfare of their family, for earning money, for health, they also take the Name. So Name may be used for various purpose, but those are not Name proper. We cannot engage the Supreme to serve our lower purpose. We may think that we're using Him for our service, but He cannot be used in our service. He can't come in that level, does not care to come. So the pure Name is there when the relationship is proper. He's master, we're servant, and that also not temporary, but we're permanent servant and He's our permanent Lord. With this idea when we take the Name we come in connection with the reality, otherwise we're in the fictitious world.

So *ataḥ śrī-kṛṣṇa-nāmādi*, so the Name of Kṛṣṇa, not only the Name, *Nāma*, *rūpa*, *guṇa*, *līlā*, everything concerning Kṛṣṇa, *na bhaved grāhyam indriyaiḥ*, that is not a display of our senses. Only our physical tongue cannot pronounce Kṛṣṇa proper. Only the word, physical word we may produce in the physical tongue, but Kṛṣṇa may not be present there. Kṛṣṇa is there where spiritual connection is there, and spiritual connection with Him that means that serving attitude. Any connection of Kṛṣṇa we're to get only with serving attitude. In the domain of renunciation and also in the domain of enjoyment, no Kṛṣṇa come. That is the idea.

Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ. When we're in serving attitude, He Himself comes to that plane. The connection with the original we can get when we're in serving mood. Then He will come and connect, otherwise it is imitation. Everything is imitation without serving attitude. We can't come in connection with the higher substance without serving attitude. The serving attitude takes us in connection with that higher substance. And He, pleased by my serving attitude, He comes down in this material, in the form of material. Then when He connects with me in soul, in soul comes down, through soul, through reason, through mind, then in this physical plane of tongue, then the tongue automatically dances actuated by His inspiration. Then it is Kṛṣṇa *Nāma*.

So *sādhu*, without *sādhu*, and *sādhu* is he who has no aspiration but the service of Kṛṣṇa. So, that this may be all imitation, but there may not be presence of Kṛṣṇa really. That is the idea, and that is the main thing of the preaching of Gauḍīya Mission. The imitation, the *sahajiyā* section, all, imitation is not the real thing. To be real, we must have connection with Him, and to have connection with Him we must have serving attitude. Then we can have the pleasure of the connection of the higher substance. That will come down to this lower. We cannot go up to Him, but He can come down to us. *Avaroha-panthā*. He can come down, He can descend. By ascending method, if we assert ourselves as a subject, we cannot catch Him. He's not within the jurisdiction of our subjective attitude. But He will take initiative, and satisfied with our serving attitude, and He will come down to our level. He's gross, *jīva* soul though fine in comparison with the worldly materials, but it is gross in comparison with Paramātmā, Bhagavān. They're finer and finer. They can connect with this matter, the gross, but the gross cannot, at sweet will cannot connect with the subtle. That is the idea. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

He voluntarily comes to contact then we can have Him, otherwise by our own ascending attempt we can't go to Him. Everything coming down, all His connections, and the effects,

different effects of His connection, that He's coming down. He can connect with us, but we cannot connect at our sweet will, as a subject. But we can feel that He has come down to capture me, and I'm the instrument, I'm playing at His hands, I'm playing at His sweet will. He's playing with me. And I can feel that He has come down to my plane and handling, and makes me dance in any way He likes. The initiative will come from the higher.

So, ours is surrender, submissiveness, to draw His attention towards us. All that, we can do in that way, to attract Him. "Please come and touch me. Please come in my heart, in my level, and give me Your company sweet." All these things from our side, negative side. And the positive attempt should be taken by Him, that decision, and He will come down, then there will be connection, otherwise not.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā
[yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

That attitude has been described here. He may care for me or may not care, ignore me totally. It is His sweet will. Only I can try to draw His attention towards me as a poor soul. In that way we can have connection, otherwise all is imitation. If He does not come to give His connection, and I think that I have got His connection, then all is hypocrisy. All may be played as hypocritically play, show to others, to the lower section that I'm a devotee. That is all false play.

So it is difficult to ascertain whether anyone has got His real connection. Because the devotees they have got the nature, "No, I'm not getting Him. I'm trying, but my trying is not sufficient to attract Him. I'm not getting His connection." He will feel like that, but still he may have connection. That is a peculiar thing, though he's an instrument in His hand, still he'll say, "No, no, I've got nothing. No connection of Him. I'm an unfortunate man." Rather that will be the sign, when one says, "I'm not getting His connection, what I'm committing is all *nāmāparādha*, not even *nāmābhāsa*." The devotee may say, but still there may be the real presence of the Name.

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-[bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Whatever I'm showing to the world that is a show, mere show, imitation. Otherwise, if I would have His connection, then by separation I could not live at all. None can live, once having connection, and then after separation one cannot maintain his life. He's so charming, so

attractive, impossible to live without His direct association, if really anyone has any connection with Him."

So in fact a devotee does not say that he's a devotee. By the consultation of the scriptures, by the help of other devotees we're to ascertain whether he has got sincere attraction and devotion for the Lord. And by other activities that he's under.

kṣāntir avyartha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samut-kaṇṭhā nāma-gāne sadā ruciḥ
āśaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane

["For those in whose hearts the bud of true devotional feeling (*bhāva-bhakti*) has sprouted, these feelings follow: 1-They feel forbearance and tolerance, and with serenity of mind (*kṣānti*), they remain undisturbed, whatever be the circumstances; 2-They don't like to waste any time, and are eager to utilise their time in the remembrance and devotional service of the Lord (*avyartha-kālatā*); 3-They are detached from mundane, material things and the objects of the senses (*virakti*); 4-They are humble and completely free from pride and false prestige (*nirabhimānitā*); 5-They live in full hope of receiving the Lord's mercy with firm faith that Bhagavān will be attained (*āśābandha*); 6-They are always eager and anxious to serve (*samutkaṇṭhā*); 7-They always taste nectar when taking the Holy Name of the Lord (*nāma-gāne-ruciḥ*); 8-They have a natural inclination for the recital of the attributes of the Lord and love to tell of the Divine Qualities of the Lord (*tad-guṇākhyāne āsaktiḥ*); and 9-They love to live in the Holy Abode of the Lord where the Lord lived, e.g. Mathurā, Vṛndāvana, Navadwīpa, etc. (*tad-vasati-sthale prītiḥ*). These nine are called *anubhāva*, subordinate signs of ecstatic love."] [*Bhakti-rasāmṛta-sindhu*, 1.13.11 & 1.3.25-26]

When the first connection will come in the heart of a devotion for Kṛṣṇa, then these signs will appear in him, these symptoms. *Kṣāntir*. If any place, any loss, anything: "O! Let it go, go on." He won't pay much attention to any other incident. "O! Let it go." *Avyartha-kālatvaṁ*. He'll be very particular that not a minute, a second goes without recollection of the Lord. A second may not be lost without His remembrance. Then *viraktir*. Generally he'll have apathy to any other worldly thing than Kṛṣṇa consciousness. *Māna-śūnyatā*. And if he's insulted he won't care for that, for name and fame he won't care, so *māna-śūnya*. *Āśā-bandhaḥ*. He will have this expectation that, "One day surely I shall have some grace of the Lord one day." *Samut- kaṇṭhā*. But at the same time, "O! I'm not yet getting anything substantial. I can't trace any connection of Kṛṣṇa with me." That eagerness will be there. *Nāma-gāne sadā ruciḥ*. And always he will try to take connection of the Divine Name. The Name is the only means to gets His connection. So if he's engaged here and there, that also may be service, still he will have, his mind will return to this singing of the Name, whenever getting any chance. *Nāma-gāne sadā ruciḥ*.

Āśaktis tad-guṇākhyāne. He'll be very much, he'll feel much encouragement in describing so many good qualities of Kṛṣṇa, of the Lord. *Prītis tad vasati-sthale*. He'll have particular attention for the place where Kṛṣṇa showed His *līlā*, in Vṛndāvana, Navadwīpa, or similar places where He

had any pastimes. He will have special attraction for those places. *Prītis tad vasati-sthale, ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane*. If only first connection, primary connection will get with Him, then these signs will come. Otherwise all will be tasteless without His connection in these several ways, all will be tasteless. And only this will be tasteful in different ways. Kṛṣṇa consciousness will be tasteful, *ruciḥ*, our internal attraction towards Kṛṣṇa. Other things will be tasteless. These are the signs of progress by which we can understand whether one has got the grace of the Lord or not.

And *sneha*, *mana*, *praṇaya*, *rāga*, *anurāga*, *bhāva*, *mahābhāva*. These are the stages, and their signs, symptoms also have been described in *Bhakti-rasāmṛta-sindhu*. And in highest level in *mādhurya rasa* in *Ujjvala-nīlamaṇi*, we have kept it on our head. *Bhaktiḥ pareśānubhavo viraktir*. Progress can be measured by these three things, mainly. In *Bhāgavatam* it is said,

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

These three things will be found simultaneously. *Bhaktiḥ*. This tendency of service will be increased, *bhaktiḥ*. *Pareśānubhavo*. Some sort of conception, who is He? What type of things is He? Some sort of conception will come. Not this material thing. This Arcā-Mūrti, then this Avatāra, then this Vaibhava-Vyūha, all these ideas will gradually develop in him. Svayaṁ-Bhagavān, then Svayaṁ-Prakāśa, Prabhāva-Prakāśa, Vaibhava-Prakāśa, all these, this Vṛndāvana Lord, and the Vaikuṇṭha Lord. *Pareśānubhavo*.

And *anyatra viraktir*. And anti Kṛṣṇa consciousness will be very much, occurs, sympathy for this, and apathy. He'll feel disturbed if any other proposal comes to him than Kṛṣṇa consciousness. *Anyatra viraktir*.

Caiṣa trika eka-kālaḥ, prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam. Just as a man when taking food, three things occur. What? *Tuṣṭiḥ*. When hungry he has some dissatisfaction in him, while hungry. But by every morsel taking, the dissatisfaction due to hunger will be removed, *tuṣṭiḥ*. *Puṣṭiḥ*. And when hungry he's weak, the weakness also will be removed, by every morsel. *Tuṣṭiḥ puṣṭiḥ*. And *kṣudapāyo*. And the tendency to eat, that will also decrease. A three things, just as when hungry man taking food by every morsel these three things will be found there.

So also, when one is approaching from world consciousness towards God consciousness, three things. That *bhaktiḥ pareśānubhavo viraktir*. The serving tendency will increase more and more. And he'll have some conception. What is that? How? What is Śiva? What is Rāma? What is Kṛṣṇa? What is Nārāyaṇa? All these things, some idea he'll have clearly, gradually.

Pareśānubhavo anyatra viraktir. And non Kṛṣṇa thing will be very repulsive to him. *Kṣudapāyo*. *Bhukti*. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*.

Before that *niṣṭhā* will have to come. *Niṣṭhā*, *nairantarya*, that continuous consciousness, continuous God consciousness. That is eliminating the object of enjoyment and renunciation, both.

bhukti-mukti-spṛhā yāvat, piśācī [hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva,* 2.22]

These two are consider as demons, *piśācī*. *Piśācī pāile yena mati-chhanna haya* [From *Prema-Vivarta*] Undesirable possession. Just as ghosts take possession, so the aspiration for enjoyment and renunciation, like two ghosts have taken possession of us, our soul. And we must get out from the clutches of those two she ghosts, *rākṣasīs*, *piśācīs*, she ghosts. Giving allurement, kept us under their clutches, within their clutches. So, our aspiration for renunciation as well as for exploitation must have to go.

Then the third plane is service. Service in itself will be very much pleasant to us. One can take and one can give also. By giving something one can feel pleasure, and also taking possession also one can get pleasure. But there is difference in quality. So, here by exploitation, pleasure, then the taking eternal rest, rest pleasure, that should be ignored. And the service pleasure, though apparently exercising energy so much, and seen to labour, but that will be very sweet to him. Service will have very importance in him. Dedication, he will feel pleasure by dedication only. And dedication, calculative dedication and spontaneous infinite dedication. And infinite, unlimited dedication of the love for that will take us to Goloka Vṛndāvana, the land of love. Love is such, finding pleasure in giving, not in taking. Taking is dishonourable.

85.11.14.B_85.11.15.A

Śrīla Śrīdhara Mahārāja: ...highest reach of all revealed ... *Bhāgavatam*. *Śrutibhir vimṛgyām* [*Śrīmad- Bhāgavatam*, 10.47.61] All revealed advices are searching after that conception. How to attain, how to get the Absolute, for finite persons, how to get Him? That is the necessity of all revealed scriptures, they take us to Him, closely, as closely as possible.

...

Veda means revealed scripture, and their fulfilment of attempt is this, by delivering Kṛṣṇa to us, the Absolute to us. The whole attempt of the *Veda*.

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

"His hunt is there, after the affection of the *gopī* girls? Are we to become so mad as to believe this? Eh? What is this?"

Rāma Rāma. Nitāi Nitāi. Keval nisyasu - Kahe kohiva keva sunive amara dukhera katha [?]
Bhaktivinoda Ṭhākura says, *kṛṣṇa nā bhajinu duḥkha*...

[durllabha mānava janma labhiyā saṁsāre, kṛṣṇa nā bhajinu duḥkha kahiba kāhāre?]

["The human form of life is the rarest opportunity for attaining spiritual perfection. But now I am lamenting, because I've somehow or other been born with such an opportunity, and I wasted it by never worshipping Lord Kṛṣṇa. Oh, to whom shall I tell the tale of this misery?"] [Śrīla Bhaktivinoda Ṭhākura]

...

[01:42 - 02:35 silence]

"...human birth, and especially when Mahāprabhu and Nityānanda Prabhu has come in a group to distribute this thing to the public. And if I lose this chance whatever great loss I shall incur, to whom should I speak, and who will go to believe this?"

Kahe kohiva keva sunive amara dukhera katha [?] Self deceivers, self treachery, I'm going on without utility. Without utilisation of our time and energy for Kṛṣṇa consciousness we're committing treachery to our own self, whatever small, and to the world also. So near, and specially in Kali-yuga. After it is granted for a general amnesty, for general good, granted by Mahāprabhu, whoever, wherever.

pṛthivīte āche yata nagarādi-[grama, sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]
[*Caitanya-Bhāgavata*]

"All come from every corner of the world. These sort of things do not come always. So spacious, so higher things are going in the market very cheaply. *Laulyam atra*, only sincere hankering, nothing in value. Value is only if you want sincerely, properly, proper demand. Utilise it and I shall give. Don't misbehave. Try to utilise it properly in sincere way. I'm extending the

hand. *Laulyam atra, lobha*, you desire it sincerely. So I'm sure that you'll try to utilise this capital, you'll surely prosper. So general supply, *laulyam atra*, sincere demand, sincere hankering, earnestness. Only this is the price, so what price, nothing, but everything, our highest need.

...

...excused our minor faults, if the sincere hankering is there, everything we've got.
Nitāi. Gaura Hari bol. Rāma. Rāma.

...

...Vṛndāvana. Specially meant for such cultivation, such realisation. Realisation of such quality. So how much good given to the foreigners by Swāmī Mahārāja - over estimable. Anyhow he has linked, he has given the connection with such a thing, with such stage of theistic consideration. The greatest stage of theistic consideration, that has been linked to the whole of the world, indiscriminately. Good or bad, connect, give connection. It is over estimated what sort of benefit is done through him in the whole world.

Gaura Hari bol. Gaura Hari bol. Any appreciator of the true cause cannot but have admiration for such a great, graceful work for Swāmī Mahārāja. So it is divine attempt. I like to say Śaktyāveśa Avatāra. A divine power came in him and he did such a great use work. Specially consideration of the highest standard of theism, not only ordinary acceptable things. Hare Kṛṣṇa. Hare Kṛṣṇa.

[08:55 - 09:26 ?]

Dayādhara Gaurāṅga: Śrīla Guru Mahārāja. In *The Hidden Treasure*, on the back of the book we put one picture of the Maṭh. And the *śloka* that you composed, "The flag flies high over Chaitanya Sāraswat Maṭh. And the glories of Mahāprabhu sung all over the world." And we relish that composition. But now I'm wondering what is the depth of the sacrifice, which is required for that flag to fly?

Śrīla Śrīdhara Mahārāja: We feel disconnected. I can't gather the meaning. You say disconnected part by part.

śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīṁ
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā

Now what do you want to say?

Devotees: (Group laughter)

Dayādhara Gaurāṅga: I wanted some appreciation for the depth of sacrifice.

Śrīla Govinda Mahārāja: _____ [?] Depth of sacrifice, wants appreciation for the depth of sacrifice, necessary.

Śrīla Śrīdhara Mahārāja: I can't follow. _____ [?]

The flag flutters highly over Chaitanya Sāraswat Maṭh. *Udgīta-kīrtir jaya-śrīṁ, bibhrat sambhāti*. The flag of Chaitanya Sāraswat Maṭh is fluttering in Navadwīpa on the banks of the Bhāgīrathī, high in the over sky. Now America is trying to control the super high sky...

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: ...and all are afraid for that. He'll be master of the over sky, then thereby he'll capture - he'll catch by the tuft of hair of everyone, he'll be in his fist. The tuft of hair...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] To flutter the high over the sky, that means to have control over the whole globe.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. America is just showing that. Ha, ha, ha. All clamouring, complaining, the high sky will be controlled by me single handed, then where we'll be.

So flutters high to control. *Udgīta-kīrtir jaya-śrīṁ, bibhrat*. And singing the glory of His capturing the whole, by Śrī Caitanya thought. And what is that? *Śrīmad-rūpānuga śrī*. Their object is to enter into that loving service which is directed by Śrī Rūpa in the camp of Śrī Rādhārāṇī. And that is the wealth of their heart, and there is their aim and they're following the method of Śrī Caitanya. And they're high over the sky their flag is flying, in the banks of the Ganges in Govardhana.

That has been showed when I was in a cottage here. Only a thatched cottage was, and I myself was cleansing the clay and dirt in my own hand. At that time this was composed, came through me. I had some inner thought that Mahāprabhu Who is accepting my service in such a lower level, that cleansing the clay and all these things, there is some future grant, foretells some future resourcefulness of this place. It will be some high order. He's accepting such service from my own hand. That was my feeling at that time. I composed that. Anyhow it came. And one big bamboo was put here and that flag was fluttering above, and that gave some inspiration to me.

Śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir. It's glory is sung high in the sky. *Udgīta-kīrtir jaya-śrīṁ bibhrat*. And He's holding the victorious colour with it, *jaya-śrīṁ bibhrat*. The

victorious resourcefulness is foretold by this fluttering of the flag which is so high posted on this over sky, on the banks of the Ganges in Navadwīpa. That may have such potentiality it may have.

Udgīta-kīrtir jaya-śrīṁ, bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje. The location of the place Govardhana Kola, Koladwīpa, *kolādri-rāje*.

Yatra śrī-gaura-sārasvata-mata-niratā. Those that have devoted in the cultivation of the grace of Gaurāṅga, *gaura-sārasvata*, that interpreted by Saraswatī, Gurudeva, Bhaktisiddhānta Saraswatī, from Gaurāṅga, that came through Saraswatī, Gurudeva. *Gaura-sārasvata*. And who engages himself fully in that opinion, that idea and thought.

Mata-niratā-gaura-gāthā gṛṇanti. And that quality glorification of Śrī Gaurāṅga, for that quality they're singing here, which comes from Gaurāṅga up to Saraswatī, Gurudeva, that quality flow of *gaura-gāthā* they're singing here. And their object is to attain that highest position in the *rūpānuga* service in the camp of Rādhārāṇī. Their mentality is there, and their activity is here. Activity under the guidance of Śrī Gaurāṅga, and their object is in the camp of Rādhārāṇī, guided by Śrī Rūpa Goswāmī. That was the idea.

Dayādhara Gaurāṅga: And I was wondering, is that the same banner of Bhaktivinoda Ṭhākura?

In the not too distant future when...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Dayādhara Gaurāṅga: And I was reminded of Bhaktivinoda Ṭhākura when he told, "I cannot see how in the not too distant future...

Śrīla Śrīdhara Mahārāja: When, eh, Bhaktivinoda Ṭhākura?

Dayādhara Gaurāṅga: In the not too distant future that...

Devotee: _____ [?]

Dayādhara Gaurāṅga: ...intellectuals and scholars all over the world will appreciate the message of Śrīman Mahāprabhu.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. What of that?

Dayādhara Gaurāṅga: Er? Um?

Śrīla Śrīdhara Mahārāja: He could see in his common sense of devotional feeling, that quite, this is so natural and so...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: ...and it is so natural, and so holy, that all the sincere scholars they will feel that there cannot be more natural spiritual realisation than given by Śrī Caitanya Deva. And they'll come automatically under the flag of Mahāprabhu with *saṅkīrtana*. That was his prophesy.

And I feel in his prophesy that his natural realisation is so plain that the scholars cannot but appreciate that this is the highest attainment of our life. Highest fulfilment, *rasa*, *ānanda*, the real *ānanda*. The Absolute we get within our family concern is there. Day to day life, whole life may be utilised in His service. He can come within the jurisdiction of so sincere and affectionate area we can get Him. The sincere scholarship will not fail to realise this truth. It is so natural, not artificial, it is so natural. That every sincere soul, and so all other religions have to merge here. In no time, all conceptions of different religions will have to disappear or to merge here. This is all comprehensive and all capturing, heart capturing thing. And there I hope, there must not be such a scholar, sincere man, who won't be able to understand this natural truth. He could not believe that it's so natural in our heart that it cannot be ignored by any sincere scholarship. I think that this, his meaning of prophesy, basis is here, the ulterior. So that day is not far away when the whole world will come under the banner of Śrī Gaurāṅga. So natural and so fulfilment giving, none can ignore. That was hope, and his realisation.

Dayādhara Gaurāṅga: And then I was feeling the continuation of that prophesy ... was your composition, your composition of the flag flying high over Chaitanya Sāraswat Maṭh...

Śrīla Govinda Mahārāja:_____ [?]

Śrīla Śrīdhara Mahārāja: Yes, it came from inner compartment of my heart it came, and I produced in that way. By my hope, some mystic hope, or ambition, whatever you may see, say. Ha, ha. That mystic something made me to write this. Self glory. Ha, ha. Is it?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Dayādhara Gaurāṅga: Then I was pondering, what sacrifice is necessary?

Śrīla Śrīdhara Mahārāja: What?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Who made me write this, and who supplied this thought in Bhaktivinoda Ṭhākura, he will guide you.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: It may not come by the lips to ear, but heart transaction may be. *Tene brahma hṛdā ya ādi-kavaye* [*Śrīmad-Bhāgavatam*, 1.1.1] Transmission from heart to heart, to Brahmā. Kṛṣṇa He gave first knowledge to Brahmā the creator through the heart. *Brahmaveda* was given to Brahmā, creator of the world, through heart inspiration, not coming through the lip to the ear. *Tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ*, the *Bhāgavatam* says. The transmission, the transaction, the flow of the heart, heart to heart. Otherwise ear cannot catch and lips cannot pronounce. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Today is finished. Guru Mahārāja not feeling OK.

Sāgara Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Kī jaya!

...

Śrīla Śrīdhara Mahārāja: ...what is day to us, that will evaporate, that will go. Ke?

Bon Mahārāja: Bon Mahārāja only. Now you're already committed to speak more.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Bon Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja said, "I am speaking _____ [?]

Bon Mahārāja: No, now you continue, please.

Śrīla Śrīdhara Mahārāja: The order supply caller, you put order supply?

Bon Mahārāja: No, no. Just a request, just hankering for that.

Śrīla Śrīdhara Mahārāja: _____ [?] naturally. Hare Kṛṣṇa. Hare Kṛṣṇa. Day to night, night to day.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī

yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

So we must work with indomitable spirit. Mahāprabhu's last verse of His eight *ślokas*.

āśliṣya vā pāda-ratāṁ pinaṣṭu mām, [adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo, mat-prāna-nāthas tu sa eva nāparaḥ]

["Kṛṣṇa may embrace me in love or trample me under His feet. He may break my heart by hiding Himself from me. Let that debauchee do whatever He likes, but He will always be the only Lord of my life."] [*Śikṣāṣṭakam*, 8]

_____ [?] Raghunātha Dāsa.

"My Lord does not know to accept any plea. What ordered why You have not done? Until You die. You may die but You're living and You've not carried out my order. I won't hear it."

Śivaji, the Maharastra leader Śivaji administration was like that. "Whatever ordered I shall issue. At the cost of your life you may carry out that." He does not know, he's not ready to hear any plea, any excuse.

So I must, as Raghunātha Dāsa honoured the commander - he was ordered to carry some information to a particular fort before sunset. With the sunset the fort will be closed, doors will be closed.

"You must carry this information to that fort before this evening."

And he was riding on a horse, then they were very much tired and taking little rest in the rocky way, jungle. And suddenly found that clouds are coming, and one or two drops of water fell on his lips. Then again, what to do? "If the rain comes heavily it will be very difficult to go on this rocky way." So very tired also but he's reminded that, "My master's nature is not to hear any plea. If you've got life, why you've not done so? You might have died." So when he could remember this again, he had to rise up on the horse and began to start. "He won't hear any excuse, only no excuse." That everything is good. "I shall say I could not do it for this" no. Be prepared for all eventuality and make progress. So everything is good.

Prahlāda, replying to his father's questions straightly, and reaction also coming to him furiously, but Prahlāda does not withdraw, he's straight. And the answer also was given in that way at length, from the broken pillar the Lord has appeared. Prahlāda's dealings were so straight and truthful, clear, the Lord could not deal otherwise.

"Yes, here is my Lord."
"How? Where is your lord? I shall..."
And Lord came.
Hare Kṛṣṇa. Not diplomatic there.

ye yathā māṁ prapadyante, tāṁs tathaiva bhajāmy aham
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]

[Śrī Kṛṣṇa says: "As a person takes refuge in Me, I accordingly respond to him. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, all men follow My various paths."] [*Bhagavad-gītā*, 4.11]

Kṛṣṇa consciousness also little diplomatic, one may not always have straight dealing. Diplomatic, diplomacy is there, accepted there. But there is also different dealings. But ultimately everything is good.
Pūtanā took the mother's dress - or?

Devotee: Came in the garb of mother.

Śrīla Śrīdhara Mahārāja: Mother's robe. So Pūtanā, *rākṣasī*, she demon, she approached Kṛṣṇa the boy, in the hypocritical mood of a mother, to suck her breast and thereby to kill Him. But Kṛṣṇa consciousness in Vṛndāvana approach her in twofold ways. She approached direct for killing, and she was killed. But the motherly approach, that was rewarded. After death she's promoted to the section, to the grade of motherly plane, she was sanctioned.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

Approached with mischievous fate to kill the Absolute in a hypocritical way. But by direct attempt she was killed, but indirectly she was helped inconceivably.
This is Absolute Good, this is mercy above justice. We may always talk, mercy above justice. Here we find mercy above justice, and that is above law. Law comes from Him, but there is a most spacious area where there is no law. The Absolute direct connection where He lives, Svayaṁ-Bhagavān where He lives, there no law. Law begins from a lower stage, where there are many and ones approach to another may be right or wrong, then law has to come there. But above that no law. He and His paraphernalia, no law, in the higher realm. That is Vṛndāvana, no law, sweet will. That is the plane of the sweet will to play, plane of sweet will.

Went to murder Him, and she was murdered, and she was given the promotion to the motherly affectionate class. It is also said, "The demons that are killed by Him, he gets a good future."

That is mercy above justice. We're habituated to live in the land of law, so this to us it seems that it's not proper, it is wrong. "Justice is all right, it should be...

85.11.15.B_85.11.16.A

Śrīla Śrīdhara Mahārāja: ...where a little demand, special right, some right. But where there is no right, all right to one person, how it is possible? It is very, such conception of the truth we cannot appreciate, we cannot honour, where the whimsical thing above all. But we must not forget that is perfect and good.

And also the example given to us for understanding. Put food into the stomach and the whole body will be fed. So obey the centre, the whole will be obeyed, organic whole, and there is the centre there. If we can have such consciousness then we can feel that higher harmony is there. This has saved us a great deal. Put food into the stomach, whole body is fed. Put water into the root, whole tree is fed. Put your energy in the central bank, everything will be sustained. This principle helps us a great deal. The centre is Absolute Good. And we all should recklessly try to put everything to the centre, it will be adjusted. And if we deal ourselves then someone will get, someone won't get, not proper adjustment. But proper adjustment means to put whole energy to the centre, then proper adjustment is possible, otherwise not. So,

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

This is the demand of the Organic Whole, that every part must be faithful wholesale to the centre. And there is no law overruling that law, that is the broadest, widest law, that everything goes to the centre. No law can modify that, then that will be suicidal. That is law of all law, faithful to the centre. And then other law may stay on it relatively, they'll be able to work something. And this is above all law, the most fundamental law, the absolute law, that all the parts must be faithful to the centre in an organic whole, absolute good. This is not unreasonable.

So this is the way, why we should surrender to Him. And we shall get our best benefit, every one of us. The organic is in good health then every atom of every part may be in good health, if the whole organism is in good health. That means including the welfare of all parts. Kṛṣṇa. So,

tat te 'nukampāṁ susamīkṣamāṇo, [bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidhadhan namas te, jīveta yo mukti-pade sa dāya bhāk]

["One who, in the hope of achieving Your grace, goes on enduring the inauspicious fruit of his own *karma*, and passes his days practising devotion unto You in every thought, word, and deed - such a person is heir to the land of freedom: he attains to the plane of positive immortality."] [*Śrīmad-Bhāgavatam*, 10.14.8]

That should be the principle by which we shall try to be guided under all circumstances, that whatever coming to me under His sanction, under His eye, so it must, cannot but be good, it is perfect. Only imperfection with me, and I shall spare all my energy to correct me, to do my quota, duty. And in no time, and with least energy and with least time I shall find myself relieved from all troubles. That is the key of the advice of the *Śrīmad-Bhāgavatam*. You are to be blamed, none else. All concern in His part. He'll be looking after that. You only look after yourself. He's all-conscious, all-alert to help you. The environment is not a dead one, a seer is there. Just as a sun, *tad viṣṇo paramaṁ padaṁ*, every action under guardian's eye.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

Just as sun spread on our head, so that universal eye like sun is always alert over our head, looking at whatever we're doing or not doing. Guardian's eye, like a sun, *viṣṇo paraṁ pada*. Thinking this you approach to do any duty. My guardian's eye is always vigilant over me, and seeing everything whatever I'm doing. And whatever coming to me that also there. His vigilant eye can see. So I need not trouble myself for the environment circumstance.

So Kṛṣṇa says, "Don't look after the environment. You do your duty, whole concentration to your own attempt. And in no time, in the shortest time, you'll be relieved of this black box and you'll join the universal flow of dancing and chanting, singing and rejoicing."

It is there. Lilayam pravesa. You'll get admission in that plane, that flow, you'll dance in that flow universal. *Sa vai puṁsāṁ* [*Śrīmad-Bhāgavatam*, 1.2.6], that is *bhakti*. *Ahaituky apratihatā*, causeless and it can never be stopped. Irresistible, cannot be resisted. *Ahaituky apratihatā*, which has no beginning and it can never be resisted. Such flow is going on. That is *līlā* of the Absolute. And you are all suffering from different separate interest plane, and clash and reaction, and

good, bad, and sorrow, pain, happiness, pleasure, all these things occurring. But there, all consciousness, all happiness, *līlā*, Bhāgavata *līlā*. Self forgetfulness total, not only self forgetfulness but whole good will of the Lord invited. We shall merge in the flow of the good will of the Lord.

That is, all right, no more. Gaura Hari bol. Gaura Hari bol. We shall try as much as we can as much as possible. This our guardians say, "Do this." And according to our capacity we shall try to do that. And so much benefit we shall get as much as we shall be able to obey that instruction, accept for me. From *Bhāgavatam*, *Gītā*, *Veda*, *Upaniṣad*, they're helping me in that way. And so many agents also appointed from there, they also come to help us wholesale. Different stages of separate conscious living, and they're trying to take us all, and to throw us in that wholesale play, movement, *līlā*. Kṛṣṇa *līlā*, everything is there. This is all but reflection, and originally everything is there, all types. All types of services is there only in reality, and this is only perverted reflection.

We won't lose anything. Leaving this diverse variegated appearance of the world we should merge in some non consciousness. "What it is? It is something we shall lose our separate consciousness, our ego, then we won't be able to feel any pleasure and pain." No.

Our real ego is there, and this is enemy ego we're undergoing, enemy ego. Real ego is there. So all possible experiences we can find there, and that is beautiful we find there. Wholesale, full fledged theism. Kṛṣṇa consciousness means full fledged theism, up to consorthood, more than that. So all conception of necessity to help us, to please us, is really found there in its pure and desirable position. And this is only some shadow or some black imitation we're in contact with. Hare Kṛṣṇa. Full fledged theism, Kṛṣṇa consciousness, where the Infinite embraces the whole finite, comes down to welcome, to embrace the finite wholesale. That is Vṛndāvana. So full fledged theism. One negligent part of the Infinite - negligent part of finite, may find the bliss of embrace of the whole infinite. Not a corner is left out. Every sand, every creeper is well represented there, with personality, well represented. Here a particle of sand, so many things, they're nowhere, ignored. But there everything is well attended, no interest of anything ignored there. Full fledged theism. *Vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ*.

[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil

experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

When Kṛṣṇa is entering the forest, Śukadeva describes, *vṛndāranyaṁ sva-pada-ramaṇaṁ*. By the touch of the sole of Kṛṣṇa, the Sweet Absolute, the earth of Vṛndāvana feeling the pleasure of the embrace of the Sweet Absolute. *Sva-pada-ramaṇaṁ*, as consorthood. The sand, the earth, feeling the pleasure of consorthood by the touch of the feet of Kṛṣṇa. *Sva-pada-ramaṇaṁ*. By the touch of His feet the earth feels the pleasure of consorthood touch. *Sva-pada-ramaṇaṁ*. *Prāviśad gīta-kīrtiḥ*. Glorified by the songs of the friends He's entering the forest of Vṛndāvana, and the earth and forest, everything, they're feeling the pleasure very higher and closer sense experience to the happiest degree. The earth feeling the mood of the consorthood, *sva-pada-ramaṇaṁ*.

So Brahmā he told, "How can we understand my Lord? I know something about my Lord Nārāyaṇa Who is near to me, Who has got my direct connection for my official duty. But You come within my circle and I can't understand You. What is this?"

He tried his best to test Him by removing the cow boys and the calves also. Then when he found, "O, I have removed, they're there, but no harm, the *līlā* is completely going on, so He's infinite. Even my interference could not affect anything in His will power. By such will power He's conducting this *līlā* that my interference could not affect in any way. I took something away, but no, everything is there."

Then Brahmā came and falling, "O, I could not understand, that humanly cow boy. You are that Supreme-most and higher than Nārāyaṇa is embodied in a cow boy. I could not understand so much my Lord. Now I have come to my senses, please forgive me."

In this way, how, what a particle of our intelligence, how much it can measure.

So Mahāprabhu cancelled. "Don't try to apply your brain. It is not a unit for measurement in that plane. It is cancelled. Only try to measure it by feeling, by taste, by heart. And brain will be your enemy, it will always direct you for measurement, and that will disturb you in your progress. Leave it."

Faith. You tiny soul, how much you can contain in your faith? What your faith is, how wide, broad? What can it catch within it, faith? You are a tiny soul, your faith is also tiny. How much it can go? And that is Infinite, and you are very much afraid. "O, I shall say something wrong. I shall believe wrongly. I'll be deceived." But your training will by your tiny heart, how much faith can contain? Only from analogy of the sky, or the ocean, you may take to understand about Infinite. "What is that?" You'll find, nothing. So faith, otherwise nothing can reach that plane, only faith.

Only electric connection can reach the moon or the sun, not the hand, and not your bamboo stick. If you want to connect with moon or sun then such medium is necessary. So to go to connect with the highest, your faith only that is the most spacious, and that is also very meagre in consideration with the high thing that you'd like to connect. The Cause of all Causes, *yato vā*, where from everything coming, where everything is entering. And that all comprehensive, all permeating, all controlling, all attracting, all feeling. So many things.

Gaura Hari. No more. Nitāi Gaura Hari bol. I shall be troubled.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi. Nitāi.

Tat te 'nukampāṁ susamīkṣamāṇo. Everything is all right, only I'm to correct me, adjust me, conclusion. Try to adjust yourself. Everything is all right. You're not to be judged here with any outside management. He's there, leave everything to Him, and conduct you, guide yourself, that will be.

Gaura Hari bol. Nitāi Gaura Hari bol. Gaura Sundara. Nitāi Gaura Hari bol. Nitāi.
Dayal Nitāi. Dayal Nitāi. Dayal Nitāi. Dayal Nitāi.

...

...Hari Mohan [?], he was a big pleader there, in his house and in many other places. At that time Tapasvi Mahārāja took me to Swāmī Mahārāja, Abhay Caran De. He was under Kartik Bose _____ [?] the Bengal chemical company, as an agent of them he was selling the medicine, prepared in India, Calcutta. As an agent he was selling there.

Father, Gaur Mohan, he was also there. And *Bhāgavata* class was arranged there on the roof of his house. And his father Gaur Mohan, he came in the line of the *sahajiyā*. Yati Goswāmī *śiṣya*. So in the beginning he did not, could not take us in a very good gesture. But after hearing the *Bhāgavata* explanation he was very much impressed. And very smilingly and sometimes laughingly mixed with us and took *prasādam*. We cooked there and offered *bhogam* and then distribution of *prasādam* on the roof and we all took together.

I was in white dress at that time. That was the connection of Swāmī Mahārāja with Gauḍīya Maṭh here.

And he told at that time, once he saw Guru Mahārāja in Ulṭā Ḍāṅgā Junction Road, rented house Maṭh, with one of his friends, the name perhaps Maren Malick [?] or so. And hearing our Guru Mahārāja he had his remark to his friend that, "After such a long time the Mahāprabhu's preaching has come to a proper man." And he wrote that the thing will be really pushed to the educated section of the world, he told. So far, stopped there.

Then Tapasvi Mahārāja used to visit him now and then. Then after about perhaps [nineteen] thirty three when after circumambulation of Vṛndāvana Vraja Maṇḍala for a month we all came back to Allahabad. At that time there was arrangement with the Governor to lay the foundation of the lecture hall of Rūpa Gauḍīya Maṭh in the newly acquired place where it is found now. The junction of Calin [?] Street and this High Road. At that time Swāmī Mahārāja came closer and he took initiation from Guru Mahārāja. Then I was a *sannyāsī*, thirty three. Nineteen thirty perhaps last part of September I got *sannyāsa*. And thirty three I was a *sannyāsī* then.

Then after, I had to meet some gentleman who was very much displeased and angry with Gauḍīya Maṭh for its invitation of the Governor to lay the foundation. Because that time the National Movement headed by Gandhi was in extreme condition, and the repression was going on from the side of the Government towards the general public. So high tension. And at that time religious moral support to Governor that was looked at very angrily. Then I had to meet many stalwarts of the place and to try to make them understand that this is above politics. This is all over people, even all creation, for this Kṛṣṇa consciousness. And it should not be seen with any political angle of vision. That would be to disregard and to see it from lower level. I succeeded, I could convince the President of The Bengali Association, one Bengali Judge. He appreciated me and he gave a circular for the public, and then the condition of the Maṭh was better.

Then I was again perhaps went to Madras. From there I was taken back, called back to Bombay Maṭh, just after the departure of the first party, headed by Bon Mahārāja, to England. A Maṭh was established and myself and Hayagrīva Brahmacārī, that Mādhava Mahārāja, both were left there in charge, to maintain the Maṭh and to push the preaching of Mahāprabhu there. Then I found that Swāmī Mahārāja was also there. He had left his Calcutta, Allahabad campaign, and independently he had started his business in Bombay, with family he's living there. Then we came in connection.

After some time, Bon Mahārāja with two German gentlemen came back. And also we met them, received them. I went to the ship to receive them. And they lived there for some time and going to Calcutta Maṭh. Swāmī Mahārāja was also there. And Bon Mahārāja was seen in a disfigured way, dressed not as a *sannyāsī* but something else. So I gave objection, and Bon Mahārāja also tried to support him. There was a hot discussion and Bon Mahārāja could not answer all my questions, became silent. And Swāmī Mahārāja told, "Here Europe is defeated by Asia." In that meeting. Then we came to Calcutta and Bon Mahārāja was given reception here.

Then again I had to go here and there. Swāmī Mahārāja remained there. Again I was in Bombay. Swāmī Mahārāja was there at that time, we had much connection. After that Prabhupāda disappeared and there was a crisis after within the Maṭh. By that time Swāmī Mahārāja withdrew from Bombay to Calcutta, there nearby Vraja [?] Maṭh, Sitakanta Banerjee Lane, or something. And anyhow our men, that Āśrama Mahārāja and Nṛsiṁhānanda, he secured a rented quarter just by the side of Swāmī Mahārāja. Swāmī Mahārāja in a two storied building perhaps, two or three storied, and adjacent building two storied. And below Swāmī Mahārāja's medicine preparing place. What is that?

Sāgara Mahārāja: Laboratory.

Śrīla Śrīdhara Mahārāja: Laboratory. Four rooms of second floor, first floor we occupied and lived for long time there. At that time Swāmī Mahārāja and myself had close connection. That *Back To Godhead* was published from there. I published *Prapanna-jīvanāmṛtam* from there, and *Bhakti-rasāmṛta-sindhu* first from there. Swāmī Mahārāja's *Back To Godhead*, and the *Gītā*

translation he began there. And he used to - he had all through some preaching enthusiasm. Every now and then, he was going on in a business life, that was only a background. But his real life was how to preach the doctrine of Mahāprabhu.

In the midst of the business life sometimes he used to come to me with proposal. "We must go and catch Gandhi, catch Jawaharlal [President Nehru]. Why they're using their energy in such a way? They must come under the flag of Mahāprabhu and help us to carry the teachings of Mahāprabhu to the world. This is the only good work we can do."

All these things, and very much enthusiastic in this. And began that *Back To Godhead* there. Then, and going on with his business in a secondary way. At that time his eldest son he lost his temper, his brain, and went away. But he was not seen very affected by that.

At that time I was independent, I had a Maṭh here, and also one centre by his side, at Calcutta. Only two places begun at that time. I was a mediator in the causal of our Maṭh management and effected a compromise between the two parties.

After that Swāmī Mahārāja suddenly came to me one day and proposed that, "I want *sannyāsa*."

I thought that his failure in business, total failure perhaps has puzzled him. So I told that you stay for some time in the Maṭh, leaving association of the family life. And if they come to you, and what is the final effect, after that you'll take *sannyāsa*.

But he was not satisfied with that, he went away. And then I heard that he wrote a letter from Allahabad, for few days perhaps he stayed there alone. In nearby Allahabad Maṭh he stayed for some days alone there and wrote a letter _____ [?] very impressive. "I'm disgusted with human society. I'm enjoying here the talk of the birds. I appreciate very much in the early morning the birds they're talking, as if they're making praise to the Almighty. All these things. But the human society I'm very much disgusted with."

Then he went to Mathurā and took *sannyāsa* from Keśava Mahārāja. And he was already acquainted with the business class men, so easily he collected some funds. And he stayed in Rādhā-Dāmodara, constructing perhaps a room. I've not seen. After that time I did not visit Vṛndāvana. I'm told he constructed a room within the compound of Rādhā-Dāmodara of Jīva Goswāmī Prabhu, and there he began his *Bhāgavata* translation. So far I hear.

Then suddenly I heard that he has proposed to go to the foreign country to preach. When we were in Bombay Prabhupāda was talking to us, encouraging about foreign propaganda of Mahāprabhu's Name, he was there also. Prabhupāda told that, "You all be prepared, you'll have to go to the foreigners for the propaganda of Mahāprabhu's teachings." Swāmī Mahārāja was present there, and he also took it that Prabhupāda has ordered him also. "You will all have to go to the foreign countries to preach the teachings of Mahāprabhu. Be ready for that." And he took it, as in a responsible way, and he made arrangement with, I heard, from some lady Morarji.

Sāgara Mahārāja: Sumati.

Śrīla Śrīdhara Mahārāja: Sumati Morarji, and went to - and afterwards I have that book. It has touched my heart very much. The description of his journey towards America and the beginning of his propaganda there. And in a very touching way he has represented.

And then of course he came again with Acyutānanda, sent Acyutānanda and Rāmānuja _____ [?] here, and after some time he came himself and he took his... Before that he wrote several letters to Govinda Mahārāja and then came himself. I made some arrangement for civic address here, and also meetings. So such a great service he has done for the Mission, it must be appreciated.

And Acyutānanda and Rāmānuja they were here, then gradually Acyutānanda he wanted to do some service. I could trace that and requested Mādhava Mahārāja to accommodate him in his Maṭh, Calcutta. And asked Acyutānanda, "Calcutta is your proper field. English knowing gentlemen you'll find there. And you'll try to start a Maṭh with the permission of Swāmī Mahārāja on the other side where it is located, between Dāmodara Mahārāja and Goswāmī Mahārāja. That land will be very much suitable for your Maṭh. Try to acquire some. And Mādhava Mahārāja by my request he gave, accommodated him there. And he began to meet many educated persons and he was successful to secure a gentleman who came to purchase the plot for him.

By that time I'm told that Jayapatāka Mahārāja also came here and helped him in that way. In the beginning they were living with Dāmodara Mahārāja, and there are many tales. Then gradually in that place was secured and centre began. Swāmī Mahārāja also came. Construction began. He invited me several times to there. Bhāvānanda, Jayapatāka, Acyutānanda, they used to come here always and to get some instruction.

In the meantime Acyutānanda, hearing from himself question, he wrote an article in *Back To Godhead*, published from America. Some article, that was very much appreciated they say. Then there also the foundation was laid. Swāmī Mahārāja took me there, and when instillation of the Deity also I was taken there. In many ways many meetings. And Paramahaṁsa Mahārāja, Kṛṣṇadāsa Bābājī, and many others they also went with me there. And in this way the Maṭh grew. I'm coming and going. Hare Kṛṣṇa.

And he advised them wherever necessary to come to consult with me and go on with work. And showed much respect to me as senior Godbrother. And also he thought that he has got to consult me about some ontological and formal affairs. He has accepted me as his real friend. And even more position he gave me in his letters, that, "Prabhupāda is not here, Guru Mahārāja. And whom should I consult in time of need but you." This way much respect he has shown to me. Now you know what is the present position.

Anyhow, what Swāmī Mahārāja did, or what Mahāprabhu did, Guru Mahārāja did through him that is a tremendous, successful and spiritual campaign in Mahāprabhu's line. We have specially

eliminating all conception of the high theosophical realisation come to the conclusion of *Bhāgavatam* to be the highest conception of the theism and...

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Śrīla Śrīdhara Mahārāja: ...to so many people in the whole of the world, it is the most desirable success in the life of every devotee. And with great inspiration and power of Nityānanda Prabhu and Mahāprabhu it can be done, special inspiration and special power. So I think it in that way, whatever he's done it is not possible for ordinary human. Some divine power descended in him and through him did such a great success, and most desirable in our lives together. Such a great thing. So we must be so grateful to him if we've got a drop of real devotion towards Guru-Gaurāṅga. Our Gurudeva had also that ambition. We have marked it. He specially came as if he came to preach towards the westerners. His attitude was like that from the beginning. And his mission was made successful by Swāmī Mahārāja.

So today, the day of his departure should be very much mourning to us. He was snatched from this world. But anyhow his mission is successful. He has already given it to so many numberless people. And that will continue, we hope. Sometimes falls, sometimes lies, anything where progress is not straight, progress is always seen sometimes soft, sometimes little hard progress. So he will be famous in the religious history. Specially the history of Gauḍīya Vaiṣṇavism as the pioneer of Mahāprabhu's Divine Love to the whole of the world from door to door, which is unimagined. So his day of departure we shall try our best to give our regardful respect towards him. By that we think our Guru Mahārāja and the Vaiṣṇava they'll be very much satisfied. And that you have all come to me, a special connection with him, and keeping my connection you're moving and living and preaching and publishing, all these things. I also think myself fortunate that I've got such connection with Swāmī Mahārāja which I heartily believe that Prabhupāda's, our Guru Mahārāja's inspired will was in this line. This line he wanted to preach.

pṛthivīte āche yata nagarādi-grama, [sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]
[*Chaitanya-Bhāgavata*]

Wherever, whatever village, or wherever there are men in the whole of the world, they may get touch with the Divine Grace of Mahāprabhu. May get a drop of the Divine Nectar that Mahāprabhu brought here, about *Bhāgavatam* and Rādhā-Govinda, the acme of our realisation. The home consciousness. Back to God, and back to home, that was the name of the Swāmī Mahārāja's magazine. And indeed every fibre of his body, his energy, he spent for that. Back to God and back to home. To take all towards home, that most generous and most valuable vision he took, he accepted as his duty. And he was so much successful in such a small span of life,

twelve years only. Only twelve years he was outside and inconceivable success he has shown in his life, his mission. So we bow down to him, he may be satisfied and recommend us towards our higher journey to Kṛṣṇa, Lord.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Ke?

Padmanābha Mahārāja: Padmanābha.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. He was born in ninety four or ninety six. Don't remember? Mentioned anywhere?

Devotees: Ninety six.

Śrīla Śrīdhara Mahārāja: Ninety six. So I'm one year senior. Ninety five, October. And he's ninety six, August perhaps. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Tripurari Mahārāja: Mahārāja. Govinda Mahārāja has told that...

Śrīla Śrīdhara Mahārāja: _____ [?] I'm told that his portrait is being decorated in place, and before *bhoga ārati* will talk some about him there. Class, *kīrtana*, then *bhoga ārati*, and then they'll take *prasādam*.

Sāgara Mahārāja: Yes Mahārāja. Tripurari Mahārāja _____ [?]

Tripurari Mahārāja: Govinda Mahārāja he told that Bhaktisiddhānta Prabhupāda, told that our life should be the service of Rūpa and Raghunātha.

Śrīla Śrīdhara Mahārāja: Yes.

Tripurari Mahārāja: But our Rūpa and Raghunātha are Swāmī Mahārāja and Śrīdhara Mahārāja.

Śrīla Śrīdhara Mahārāja: Rūpa, Raghunātha, that is the higher aim of our life, but in one jump we cannot reach that place. By step by step we're to go. So Swāmī Mahārāja because he had to preach amongst the ordinary class, so generally he had to preach in a broad way. But he did not eliminate Rūpa, Raghunātha's teachings from his program. He said when they'll be - as far as I can guess - when they'll be fit to accept that, then he'll suggest for them that this is, you'll have to go further towards this direction.

Just as Nityānanda Prabhu, He preached generally about Gaurāṅga and general devotion, *Bhāgavatam*. But gave not so much stress towards Rūpa, Raghunātha. Nityānanda Prabhu preached devotion in a general way.

And Rūpa, Raghunātha of the special group whom Mahāprabhu engaged to give conception of the highest reach of the spiritual realisation. And there is also difference. Something was

given to Sanātana that was rather in general and for the beginner even in that section. And what He gave to Rūpa that is the highest conception, so *rūpānuga*. Though Rūpa was disciple to Sanātana. Sanātana was the Guru in a formal way to Rūpa, but what Rūpa dealt that is for the highest section, highest stage.

And Raghunātha, as a student, and also as a developer in the line of Rūpa, he laid more stress to the service of Rādhā than of Kṛṣṇa. Our energy should be best utilised if we go to serve Rādhārāṇī Who can serve Kṛṣṇa in a perfect way. We'll be able to utilise our energy in the most, we'll be gainer most if we render help to the highest servitor, than the direct service to Kṛṣṇa, what may not be so much efficient. So Rādhā *dāsya* we find in Raghunātha Dāsa, so Rūpa-Raghunātha, in this way. That is the aim.

Mahāprabhu told, *antaraṅga saṅga koraḥ rasa sadan, bahiraṅga saṅga godhi nāma-saṅkīrtana*. [*Chaitanya Bhāgavata*] To the general public Mahāprabhu recommended this *Nāma Saṅkīrtana*. And very few of internal friendship He, in a limited circle, He used to taste about the loving of the Divine Pair of Kṛṣṇa in details to a limited circle. And for the general He used to give *Nāma Saṅkīrtana*. *Antaraṅga saṅga koraḥ rasa sadan, bahiraṅga saṅga godhi nāma-saṅkīrtana*. And gradually this *Nāma Saṅkīrtana* will lead you to that high level, and not that high level should be - we should try to capture in the beginning, in a very short cut way. Then we'll be, if in our attempt if we be so much hurried to go without following the proper steps then we'll be loser. We won't be able to appreciate them. Rather we shall become imitationist and *sahajiyā*. So far if we can come then we cannot go back if we've come really step by step following the right path. It is there over our head, we can't avoid it, we shall have to go there.

Our Guru Mahārāja also did not give any stress to the words of Rūpa, Raghunātha, that is *mādhurya rasa*, all these things. We were not given, we were not allowed to go through those books where Rūpa Goswāmī, Raghunātha Goswāmī dealt about those, the *sakhīs* and their *līlā*, all these things.

"Go on, it will come automatically, not by laboured attempt we shall be able, then we'll get some - as a fruit of imitation you'll get. You go on in serving mood and that will come automatically. You won't be able to resist that when it will come. When Kṛṣṇa is satisfied, and His paraphernalia they're satisfied by your service, and when they'll come down to your heart you can't resist it. Their grace is such comprehensive, powerful, and so automatic."

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her

confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]
[*Caitanya-candrāmṛta*, 88]

Give, concentrate whole energy for the service of Gaurāṅga and it will find automatically the divine ecstatic *rasa* of Vṛndāvana is coming down to overflow your heart. It is mentioned it comes with that, it will come. Go on serving. The whole tenure of the service is of this nature. We shall go towards the low and the high will come to embrace us. "O, come to My level."

Rādhārāṇī, Her statement is such. "I'm always tending to serve the feet of Kṛṣṇa. But Kṛṣṇa for His satisfaction He embraces Me and whatever He wants He may do with Me. But My tendency is always..."

Dāsa Goswāmī says,

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-*dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."]
[*Vilāpa-kusamāñjali*, 16]

My tendency will always be towards the service towards the feet, but I'm to give respect to the higher services. But the Lord comes when He sees anyone fit for higher service, that mercy descends here to take up there. He'll be taken from in a descending method, and ascending method to go that is not fair and recommendable and not efficacious. So our tendency will be that we're not fit, we shall go on with general services. And the inner awakening will be irresistible to take us there. And that will be healthy and natural and real. Otherwise artificial means - the *sahajiyā*, they're taking the *sakhī*, the Name, and the service, and going on with meditation, all these things, not recommended by Prabodhānanda. And we also do not feel any sincerity there. They're all self treacherous, we feel it. It is not so easy thing. The steps are there, and we're to follow that if we really want that. We must be true to our own self. It is His lookout to come to our level and accept us. Our lookout will be always to try to render real service, and not to be very ambitious. When He will come it will come in a right way. This should be the faith. *Yam evaiṣa vṛnute tena labhyas*.

[nāyam ātmā pravacanena labhyo, na medhayā na bahunā śrutena
yam evaiṣa vṛnute tena labhyas, tasyaiṣa ātmā vivṛnute tanūṁ svām]

["One cannot understand the substance of the Paramātmā, the Super-soul residing within everyone's heart, by means of expertise in logic, intelligence or learning. When the living entity begs the Lord for His mercy, being desirous of His transcendental loving service, then the Supreme Lord reveals His self-manifest form directly before him."] [*Kaṭha-Upaniṣad*, 1.2.23] & [*Muṇḍaka-Upaniṣad*, 2.3.2]

My lookout to serve Him, to satisfy Him, and not to be trespasser in the higher circle in a hypocritical way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. It is there always on our head. By that we can't approach there which is always on our head. This sort of conception will be a good service to there. And one day when the call will come to take us there we'll be satisfied. *Yam evaiṣa vṛnute tena labhyas*. This is the primary and this is the substantial thing. Always we shall feel that will come in a descending method, and never by the acquired by the ascending way. This thing we shall keep always in our mind. This is devotion, this is to progress in the world of dedication. The acceptance, selection, engagement, will come from above.

And rather we shall be reluctant, "Shall I be able to do such higher service? I'm afraid."

"No, no, you'll do, you can, in this way."

Hare Kṛṣṇa. Hare Kṛṣṇa. Then it will be real, otherwise a concoction, an imaginary thing. We're not after that. I'm not a master there. Only by Supreme Grace can take us there. That is really theism, otherwise it is atheism, very eager to see what for I'm spending my energy.

Duṣṭa phala karibe arjjana. [Bhaktivinoda Ṭhākura] You will acquire some bad fruit.

I have come to serve a fully conscious and heart-full Lord, not any partial or a blind Lord, or partiality. Fair field we shall take. Mahāprabhu He Himself says,

na prema-gandho 'sti darāpi me [harau, krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Not a drop of Divine Love is within Me."

Go on *Nāma saṅkīrtana, Nāma saṅkīrtana, Nāma saṅkīrtana*. The guardian is always alert to take care of you. His eyes are not closed, He's fully seeing everything. Who is progressing in what way, and how, who will be rewarded in what way, given promotion? He's fully awake. He's not approaching a blind person. He's fully awake, and high, and also heart. Everything is there in unimaginable higher way there, so they're approaching there.

[pārtha naiveha nāmutra, vināśas tasya vidyate,] na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

If I'm sincere then my future is guaranteed, because the guardian's look is on all sides over me, my head. Hare Kṛṣṇa. The beginning of the *Ṛg-Veda saṁhitā*.

oṁ tad viṣṇo paramaṁ padaṁ sadā, paśyanti suraya divīva cakṣur ātatam
[tad viprāso vipanyavo jāgṛvāṁśāḥ, samindhate viṣṇor yat paramaṁ padam]

["As the sun and sunlight is continuous over the skies as light-giver to us (for that sunlight is the universal form of the Lord) similarly, the Divine Lotus Feet of the Lord Śrī Viṣṇu is always spread widely (like a canopy) over our head."] [*Ṛg-Veda*, 1.22.20]

Think about the Lord Viṣṇu's Holy Feet as spread on your head like a guardian's eye. Spread over his head, a big eye of a guardian like the sun. You live under such conception everywhere, in every action, wherever you go. So in the Vedic activities we're ordered to pronounce this mantram of *Ṛg-Veda*, the first mantram of *Ṛg-Veda*. Whatever duty you approach, with this consciousness that your guardian's eye like a sun, His Holy Feet like a sun is spread over your head seeing everything. You'll approach your duty with this consciousness, that you cannot do anything wrong. The guardian's eye is spread over your head like a sun. His feet, His eye, His every limb of the higher substance has got every capacity.

Aṅgāni yasya sakalendriya-vṛtti-manti [*Brahma-saṁhitā*, 32] "I can see, I can hear, I can feel, touch."

Ear can see, and feet can see. His Divine feet can see and hear, can do everything. Just as our mind. Mind can see in the centre. Mind can hear, mind can touch, is in the centre through the different channels. So His feet, *aṅgāni yasya sakalendriya-vṛtti-manti*, every part of His body has got the capacity of all senses. So His Holy feet we shall think, and how? All conscious and all loving, all spread over my head, and having interest for me there. So we're approaching, *drāṣṭāri-dṛśya-satyam*, that is not object of my senses. But we're object of His senses. He's *drāṣṭā*. He's seer. He's feeler. Everything subjective representation with Him, and objective with us. *Drāṣṭāri-dṛśya-satyam aropitam*. *Jñāta*, *drāṣṭā*, *śrauta*, all subjective capacity in that side. And we are with limited and objective capacity. So sincere, the price, only value is sincere good will. "Yes, I want Him sincerely." That is what is wanted from us, *laulyam api mūlyam*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

What you want, there may not be any hypocrisy. "I want Him clearly." Try to purify your want, your duty to purify if possible your want, your demand. "I don't want to deceive myself. I want You really, sincerely." Only this qualification from our side is necessary. All else will be given, supplied from the government, from above. A bona fide student is necessary - to educate him all will be supplied by the government.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

Sāgara Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You go and make arrangements, gradually have a class there.

Sāgara Mahārāja: Yes. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Śrīla Bhakti Rakṣaka Śrīdhara Deva...

...

Śrīla Śrīdhara Mahārāja: Peculiar. It is told in *Māyā's Essay*, "Everywhere centre, nowhere circumference." The peculiarity in Goloka. The Infinite is in its one part. Inconceivable. There the finite is of such nature. We're told Vṛndāvana is thirty two miles square perhaps.

ṣola-krośa vṛndāvana, — [śāstrera prakāśe / tāra eka-deśe vaikuṇṭhājāṇḍa-gaṇa bhāse]

["According to the revelations of revealed scripture, Vṛndāvana extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.29]

Kavirāja Goswāmī has said. And Vaikuṇṭha, in any part may be Vaikuṇṭha. So mathematics _____ [?]
Goloka finite is such that it can contain infinite, numberless. Kṛṣṇa, His figure is _____ [?] six feet or so, but contains innumerable *brahmāṇḍas* in every pore of His body. What type of infinite we're required to conceive? The standard is otherwise.

Yaśodā, trying to bind Him down by His belly. Dāmodara. Taking ropes and trying to bind the belly of Kṛṣṇa, but two fingers less. Again she's joining some more rope, the same two fingers less. Again joining to that, the same two fingers. Mad. So sanity of this play won't be applied.

He took the Govardhana like a play ball when request came very intensely to Him. "Severe trouble we're under. Please save us." And He put Govardhana like a ball. Seven year old boy, so miracles playing at His feet to help everyone.

Absolute is such, the conception of the Absolute doing anything and everything. That comes to the subjective causal relationship. Whatever He wants us to see, to feel, we're to do that. *Paśya me yogam aiśvaram.*

[mayā tatam idaṁ sarvaṁ, jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni, na cāhaṁ teṣv avasthitaḥ]

[na ca mat-sthāni bhūtāni, paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho, mamātmā bhūta-bhāvanaḥ]

["In an unmanifest manner, I pervade this entire universe, and everything conceivable is situated within Me - and yet, I am not situated within that total entity."] ["And again, that is also not situated in Me. Just behold My inconceivable simultaneous one and different (*acintya-bhedābheda*) nature as the perfect, omnipotent, omniscient originator and Lord of the universe! Although My very Self is the mainstay and guardian of all beings, I am not implicated by them."] [*Bhagavad-gītā*, 9. 4-5]

Arjuna saw, astounded. "O. You are so _____ [?] I can't tolerate. Please be calm again."
"Yes, I'm your friend."

What He displayed no intellect can be any unique to measure such circumstances or environment. Then where we're to get. So all puzzled. Brahmā the creator of this universe he's puzzled. "What is this cowboy? Who is He, this mystic boy?"

So Kṛṣṇa consciousness means to accept the greatest risk in life. And hope is also given to be the highest, such Kṛṣṇa consciousness. All impossible.

After the Kurukṣetra war concluded, Sañjaya represented to Dhṛtarāṣṭra. "What did I see? Wonderful. By the grace of Vyāsadeva I could see that Viśvarūpa. So I told him that your party will win the war. And the backing is that Supreme Will."

yatra yogeśvaraḥ kṛṣṇo, yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir, dhruvā nītir matir mama

["Wherever there is the Supreme Lord of all mystic power, Lord Śrī Kṛṣṇa Himself, and wherever there is the conqueror of wealth who carries the bow, Arjuna himself - at that very place the goddess of good fortune, at that very place the goddess of victory, at that very place flourishing prosperity, and at that very place supreme virtue prevails. Certainly that is my firm resolution."] [*Bhagavad-gītā*, 18.78]

"I cannot come to any other conclusion than that the victory must be with the Pāṇḍavas, where there is that charioteer, that Kṛṣṇa, *yogeśvaraḥ kṛṣṇa*."

So what is the matter? So to control Him to our side, to be partial to us _____ [?]
Imagination cannot reach the plane. Ha, ha. What tiny brain _____ [?] Insect, a small world is given. We also, what is our position in the whole solar system? In the whole of the solar system what position we hold? So big and so proud we are in our own position. But what is our position in the whole of the solar system in respect? Our figure, or sound, or heat, or air, from any and every standpoint, what?

So Vaikuṇṭha is eliminated. The Brahmaloka. You are so puzzled and perplexed that you want to efface your own existence in *mukti*, liberation, *sāyujya mukti*. Buddhists, Śaṅkarites. In this world of hypnotism, no worth even living, so just finish with your existence. That was their conclusion. Unknown, unknowable. Leave. No good to attempt to try to know the unknown and unknowable. Rather stop, wholesale stoppage, that is liberation. The Buddhist and Śaṅkara scholars.

But Rāmānuja and others wanted to swim in the Infinite ocean. "What is the good of burying our own self? Let us swim in the ocean." Mahāprabhu took the ocean into a lake or something like, feasible, Vṛndāvana. Kṛṣṇa can come in contact with finite in a suitable way. Infinite can approach finite in a suitable way, suiting to the finite. He approaches towards the finite. But that must have its own background. But He can reach to you like your friend, as one of you. Keeping His majestic background He can mix with you as one of you.

And that will be the best chance for us, but under the guidance of a proper expert. Don't forget that you want one kind, *sādhu saṅga*, Guru, *sādhu*. Rādhā *dāsya*. Prepare yourself to be utilised by taking some higher help. Don't approach direct, no direct attempt, keep something in the front. You approach but first keep something in your front, and to connect that and you. So *rūpānuga* position has been recommended to be the best suiting for us. "From there you can have most, from that position." That was given by Mahāprabhu. "Take your position here and you'll get the most. Even when Rādhā-Govinda alone you can have chance to enter, and the *sakhīs* help." It is in the *mādhurya rasa* consorthood also.

Promising, from all points this will be the most suitable position. And from the beginning the surrender. Die to live. That is the way, no other. So deep you are to dive that no trace will be of your former acquaintance, something similar. Kṛṣṇa. Hare Kṛṣṇa.

āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]
[*Bhagavad-gītā*, 2.29]

Wonder is wondered. Wonder is astounded, *āścarya*. *Adbhutakrāma*, that of wonderful stride, Urukrama, *Adbhutakrāma*, the very stride is wonderful, astounding, every stride. Then, how to connect? Where He has come? Nearest to our standard. Connect there is common sense. You want Infinite. You're not satisfied with the finite world. You want Infinite more and more. All right. Infinite can come to you and Infinite sweetness.

[śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ]
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

"*Eho bāhya. Eho bāhya. Eho bāhya.*" [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]

"Dive deep. Dive deep. Go further. Yes, it is. Yes, it is good. Yes, it is better. It is the best. Still, anything? *Sarvottama*. This is the best. Still anything, can you conceive?"

"I don't think that anyone may ask further than this. Still, I have got no reference in former scriptures. But I've prepared one song myself. Whether You can like it or not You may try." Rāmānanda told.

And that came to divulge Mahāprabhu's representation. So put His hand on his face, "No further." That imaginable, or unimaginable highest conception culminated in conception of Mahāprabhu Himself. Mahāprabhu put His hand to stop. "No, no, no. Don't divulge it. I do not know whether I'm a male or female. But the inconceivable attraction, mixed with separation, that is tasting itself."

The play, with love itself. The relationship between the two, positive and negative where meets, that position, the meeting point of the positive and negative.

85.11.17.B

Śrīla Śrīdhara Mahārāja: ...position, but combination, the meeting point of the two, where They meet. Where They, in Their own *līlā* when They're forgetful of Their Own Selves by the intensity of Their closer connection, They're forgetful in Their Own identification, who are They.

And here, Madhusūdana Saraswatī, the latest *māyāvādī*, he has taken advantage of these things. O, here He's just meeting again to Brahman conception. They forget Their own special conscience when united. So much intensity of Their pleasure forgets Their own individual conception. Here coming to that Brahman conception, one. That is *līlā*, *taṭasthā*. The positive, negative meeting point, plane is *taṭa*, margin.

Hare Kṛṣṇa. Person, *tadīya madīya*, *tada*. That gentleman, writer of *Advaita Siddhi*, the modern *māyāvādī* scholar's production, *Advaita Siddhi*. A Bengali man whose name is Madhusūdana Saraswatī. He has accepted *Bhāgavatam* in the stage of divine love, there three conditions. In the

first plane I am His, I belong to God, to Kṛṣṇa. The second, He's mine. And the third, I am Himself, I am He.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Tadīya*, I belong to Him. *Madīya*, He belongs to me. And then last, I am Him, I'm with Him. This *vipralambha*.

Devotee: Bhaktivinoda Ṭhākura said that Madhusūdana Saraswatī he's like a wolf in sheep's clothing.

Śrīla Śrīdhara Mahārāja: Pointed out with some trouble. Viśvanātha Cakravartī has given some indulgence to that man. But Bhaktivinoda Ṭhākura is very shrewd. Śaṅkarācārya did not accept *Bhāgavatam*. But this Madhusūdana Saraswatī accepted *Bhāgavatam*. In the introduction of his *Bhagavad-gītā* he has tried to bring this *bhakti* cult, this *yoga*, and this *Vedānta* all in a similar level.

When the *yogīs* in *samādhi* continue supernatural experience, that is of three kinds. First, sometimes in that trance he comes out himself. The second, in that trance, if he's forcibly roused then he'll come, otherwise he'll be there in that trance. And the third section, he's always there, and he can never be roused to bring to this plane, he's always there.

This gentleman says, v*isnu bhaktasya katyate*, in that stage *nirvikalpa samādhi. Savikalpa, nirvikalpa. Savikalpa* two sections, and *nirvikalpa* when they'll never be disturbed, always in that consciousness. That gentleman says at that time he may be told as Viṣṇu *bhakta*. He has dived so deep he cannot come out. V*isnu bhaktasya katyate*. They're always in consciousness of Viṣṇu.

But it is not clear, supposing the same thing, same element. But Viṣṇu *bhakti* is always the worshippable and worshipping, two aspects there. Superior, positive, negative, servant and the Master. The Lord and the servant. Without that no devotion can be. So he's taking the advantage of this *śloka* of Rāmānanda Rāya, the last *śloka*.

pahilehi rāga nayana-bhaṅge bhela, anudina bāḍhala, avadhi nā gela
nā so ramaṇa, nā hāma ramaṇī, [duṅhu-mana manobhava peṣala jāni'
e sakhi, se-saba prema-kāhinī, kānu-ṭhāme kahabi vichurala jāni'
nā khoṅjaluṅ dūtī, nā khoṅjaluṅ ān, duṅhukeri milane madhya ta pāṅca-bāṇa
ab sohi virāga, tuṅhu bheli dūtī, su-purukha-premaki aichana rīti]

[" 'Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as *manobhava*, or Cupid. Kṛṣṇa's mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend,

though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid's five arrows were Our via media. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.']

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.194]

Here that man comes. "In that consciousness of continued separation, just as I'm not conscious that He's a man and I'm a lady. Forget that. *Nā so, nā hāma ramaṇī. Duṅhu-mana manobhava peṣala jāni'*. But something between Us that has connected and We cannot get out of that. Some pleasing sensation, unnatural and inexplicable, and un-feelable, that brings Us together." But that is for the time being, again They're separate. It comes to Mahāprabhu. Svarūpa Dāmodara says,

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
[caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Kṛṣṇa and Rādhā cannot be separated, one presupposes another. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Who is Rādhā? The love of Kṛṣṇa transformed in particular way. *Rādhā kṛṣṇa-praṇaya-vikṛtir*. Kṛṣṇa cannot exist without Rādhā. Relatively He's there, if there's Kṛṣṇa there must be Rādhā. The Moieties, our Guru Mahārāja told, two Moieties, *praṇaya-vikṛtir*. Kṛṣṇa means, presupposes Rādhā. The whole demand of Kṛṣṇa, the enjoyer, is only to be supplied by something and that is Rādhā. And they're eternally connected with Kṛṣṇa.

So really They're One, and They're Mahāprabhu. In particular time, in particular *līlā* in Vṛndāvana They became separated, They became two. *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir*. A particular potency, the highest potency of Kṛṣṇa, so She's One with Kṛṣṇa. They're One. The potency cannot be separated from the possessor of the potency. When seen wholesale, then Mahāprabhu. So for particular *līlā* we find Him separated in Vṛndāvana with Their own paraphernalia, separated. Again They're combined in Mahāprabhu here. What will be the position? Searching Himself.

Just as I gave in that poem [*Prema Dhāma Deva Stotram*], *naumi gaura sundaram*. What should be the real conception of the Absolute? *Sat, cit, ānandam*. The *ānanda*, the *sundara*, that is the highest symptom embracing other, that feeling and existence, they must be there.

Ānandam, that is the leading thing. And what is the *ānanda*? *Ānanda*, dancing Himself. *Ānanda* means full in Himself, and that is expressed in His dancing nature, *nṛtyam*. And also we expect that is not confined in Him. He wants to convey to others, so *kīrtanam*.

Apa bhajanam [?] He's distributing Himself. *Ānanda* means dancing, and *kīrtanam* means self distribution. So the Absolute must have such symptom. *Ānandam* and *kīrtanam*, dynamic character, *kīrtanam*, He's self distributing. The *ānanda*, feeling Himself in His fulfilment and distributing, so *nṛtya* and *kīrtana* both combined, the Absolute combined when one, it is *ānanda*. And it is dynamic self distributing nature, Mahāprabhu.

Then sometimes become separated as Rādhā-Kṛṣṇa and with Their paraphernalia They began. And here also searching Himself, Kṛṣṇa and Rādhā combined, when searching Himself. "Who am I?" *Ātmānusandan*. And as much as He's searching and getting and dancing in madness in ecstasy. So becomes combined, not *brahman*, *nirviśeṣa-brahman*, but Mahāprabhu Himself. The Absolute, He's fulfilment, He's dancing, and He's distributing to others all His parts, inner, outer, everywhere, it will come to the conception of Mahāprabhu.

So *Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād, ekātmānāv*. So They're One and Same. None can exist independently of another. But in some time previously in Vṛndāvana conception They separated Themselves and showed particular pastimes.

Ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau. They separated, expressed Themselves in separate ways. They showed how is Their relationship, *purā deha-bhedaṁ gatau tau*.

Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam. Again Those Two separated parts has become One and the Same as Śrī Caitanya. *Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam*.

Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam. Inside Kṛṣṇa and outside Rādhā.

[tabe hāsi' tāṅre prabhu dekhāila svarūpa] 'rasa-rāja', 'mahābhāva' — dui eka rūpa

["Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.282]

gaura aṅga nahe mora — rādhāṅga-sparśana [gopendra-suta vinā teṅho nā sparśe anya-jana]

["Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.287]

"Rāmānanda, what you see, My colour is not yellow. But you see the halo of Rādhārāṇī I'm surrounded by. *Gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā*

sparśe. And you are sure that Rādhārāṇī does not touch anybody but Kṛṣṇa Himself, that Svayaṁ-Bhagavān, *gopa* Kṛṣṇa. Neither Nārāyaṇa or any other conception of Godhead. So Who I am you can ascertain now. *Gaura aṅga nahe mora — rādhāṅga-sparśana, gopendra-suta vinā teṅho nā sparśe anya-jana*.

dekhi' rāmānanda hailā ānande mūrcchite, dharite nā pāre deha, paḍilā bhūmite

[Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.283]

prabhu tāṅre hasta sparśi' karāilā cetana, sannyāsīra veṣa dekhi' vismita haila mana

[When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder.] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.284]

When he was roused he found, "O, a *sannyāsī* is sitting here."

So *līlā* of different type coming closer then going far, of different type of pastimes. But we can't have faith so much, we try to understand everything in terms of our intellectualism. Without getting the experience we want to satisfy our intellect. That is our defect rather. First surveying by intellect, then we want to let loose our faith. Intellect will survey first, and then our faith will be let loose.

Don't send your servant to survey but go yourself, approach yourself to your Master, Kṛṣṇa.

Na kuti na dhuti na kuti na [?] Rādhārāṇī saying, "I did not send any representative. I did not try to approach Him by sending any representative first. We approached from other side, the innermost part of Mine, that connected Me with that innermost. This connection is not got by any representative negotiation. It's not got by any negotiation by any representative, but automatic. _____ [?] Something common interest of both the parties, that occurred. That is innate, automatic, not acquired thing, but ever existing, automatic coming. Sometimes very suppressed, sometimes expressive."

Bhakti Sudhīra Goswāmī: Mahārāja. But, you before, with *Golden Volcano*, when you were speaking about Jagannātha Purī and *Golden Volcano*, you mentioned also Uddhava kyari [kārair [?]

Śrīla Śrīdhara Mahārāja: Mentioned also?

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. In Vṛndāvana...

Śrīla Śrīdhara Mahārāja: Where is it mentioned? What's mentioned?

Bhakti Sudhīra Goswāmī: Yourself, you said that you thought that 'I will stay in Purī,' when you were thinking where to retire, Purī or in Vṛndāvana - it's called Uddhava kyari - [kārair [?]

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja said *he* thought of staying there.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Uddhava kyari - [kārair [?]

Bhakti Sudhīra Goswāmī: Isn't that the place of *Bhramara Gītā*?
[*Śrīmad-Bhāgavatam*, tenth canto, chapter forty seven]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes.

Bhakti Sudhīra Goswāmī: So what we want to know...

Śrīla Śrīdhara Mahārāja: Volcanic eruption from Rādhārāṇī. From Rādhārāṇī the eruption came there in the face of Uddhava and others in midst of Her *sakhīs* came that eruption from Her.

Bhakti Sudhīra Goswāmī: And Mahārāja once said that he would speak about this.

Devotee: But he didn't speak?

Bhakti Sudhīra Goswāmī: No. So I'm asking him now if he can speak.

Devotee: Once, you gave us word that you would speak about *Bhramara Gītā*. But you have not spoken about that yet.

Śrīla Śrīdhara Mahārāja: I've not spoken about that?

Devotee: But before you already promised to speak about that.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: *Bhramara Gītā*. The eruption. This _____ [?] action reminding you?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Eruption. So, furious.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Furious curiosity, dreadfulness, in conception of Infinite, what is its position. So dreadful thing, what is its position in the plane of immortality? When things are immortal, or they cannot be harmed in any way, and if there's such volcanic eruption, what will be the position? Something like massage, massaging. Hare Kṛṣṇa. Challenge. When that Absolute Plane of love is challenged by the worst type of attack - reaction, then what becomes the natural effect? It is more intense and more paying. Courage, adventure, like adventure, courageous attempt pays more. Such handling of the thing pays pleasure. When pressure is put from affection then what will be the reaction?

When whipping coming from Yaśodā, motherly affection has been given pressure, and the reaction coming by whipping. How are we to look at it, the whipping?

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The volcanic, rudeness, cruelty, in the loving ocean if apparently these anti things come to disturb apparently what will be the result? It is more pressure, more juice coming out, higher type, so cruelty in sweetness. Sweetness in cruelty, that is the opposite thing, that is hypocrisy. But cruelty in sweetness, really sweet but apparently cruelty. To enhance if necessary, to enhance, to extract the sweetness out. Apparently cruelty but the bed is sweet to extract more juice where?

Rādhārāṇī. Rādhārāṇī is talking exploitation, cruel exploitation about Her Lord. He's so cruelly exacting from Her. And now also His apparent apathy, indifference to Her intolerable. She was very reluctant not to come out with Her internal feeling. And it is told that another drama was played at the same time. Kṛṣṇa taking the form of a hornet. She was moving there singing...

Devotee: Bumblebee.

Śrīla Śrīdhara Mahārāja: ...and trying to touch the Holy Feet of Rādhārāṇī. *Bhramara Gītā*. Rādhārāṇī did not want to contribute anything in that meeting, assembly, with Uddhava. The *gopīs* they're talking, She kept silent. But that bee moving there seeing and attempting to touch Her Feet excited Her. And She addressed the bee.

madhupa kitava-bandho [mā spṛśaṅghriṁ sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnāṁ prasādaṁ
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk]

[The *gopī* said: "O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the *kuṅkuma* that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly."] [*Śrīmad-Bhāgavatam*, 10.47.12]

"You are such a hypocrite, you bee, such a hypocrite you are. You're friend of a hypocrite. *Kitava- bandho*. Or you are treacherous, you are a hypocrite. *Mā spṛśaṅghriṁ*. Don't try to touch My feet. You are mixed with the clear sympathy on your face for the anti-party. It is clear in your face, your moustache, the colour of your association with the anti-party. You have come from another party, you are purchased. You are insincere. You can be purchased in the market. In ordinary market you may be a property of sale. But We're of another type, We're not going to the market. Our heart is not a commodity in the market. But your face and moustache show that you're a property of the market. So don't try to capture Me by your false attempt, diplomacy. *Mā spṛśaṅghriṁ sapatnyāḥ. Śmaśrubhir naḥ*."

She began to speak in this way, and came automatically with this about - in face of Uddhava - some heart flow, spontaneous flow from Her heart. "We hate to be commodity of ordinary market. And you are purchaser of the same, you can be purchased anywhere and everywhere." With this sentiment She began. "But We can't deny that He has got that peculiar quality and capacity which can never be found anywhere and everywhere. What to speak of Us, even Lakṣmī Devī Herself She has become His maidservant, what We consider it." In this way She began.

Hare Kṛṣṇa. He has got that Absolute position. So many good men, noble persons, Lakṣmī Devī, all running towards Him. Many families have been deserted, have transformed into a desert, when their leader guardian ran for Him. Gastalay gastalay valeche _____ [?]
Dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti.

[yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-, sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā, bahava iha vihaṅgā bhikṣu-caryāṁ caranti]

["To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, travelled here to Vṛndāvana to wander about like birds, begging for their living."] [*Śrīmad-Bhāgavatam*, 10.47.18]

"We cannot deny that He has got that special charm. So many noble persons deserting their own family, running towards Him, and wailing, crying. And made their own for some sky and like birds from this tree to that tree. In this way they are. He has got such a special, peculiar charm in Him. And We're the worst sufferers coming in connection with Him. We can't conceive of leaving Him, separating Him from His connection. But what about this? He has got, He can do, He can make or mar. We're only so many negligible persons to be treated by Him in such a way. So our misfortune."

In this way She erupted from within Her heart. With all these narrations, no possibility, no symptoms show of coming out of that attraction. Only blaming of their misfortune. All those that were revolt against Kṛṣṇa, in-spite of that no possibility of leaving.

"We're undone, come to such a position we cannot get out of this snare, this charm, so our life is hopeless. What to speak of all these things, bitter-sweet coating. Let us expect for the day when He'll put His sweet palm over our head. _____ [?] forever."

Eruption. So many things are there I forget. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. And They're not separate but One and Same. And Kṛṣṇa, action, reaction, Kṛṣṇa Himself in the mood of Rādhārāṇī began to flow such eruption. Can't stay, can't stand, can't stay, can't forbear. What to do? He's irreparable. Separation from the Infinite is also of Infinite characteristic. Everything of Infinite characteristic there. Because Infinite so complete separation is not possible, we're within Infinite, so complete detachment is not possible for any part with the Infinite. All play, in dramatic play, positive or negative feelings, direct or indirect, this is the nature. Hungry and then satisfaction of filling belly, eating, inter connected, one enhances another.

Devotee: _____ [?]

85.11.17.C

Śrīla Śrīdhara Mahārāja: ...we can behave, but Infinite is at the background. What we talk all becomes false. "I shall give you a turning out. I won't see your face." So many things _____ [?] But at the same time because that is Infinite we're - whatever we do that is within Infinite. All show, all drama, even death is also a part of drama there. What to speak of any other thing. Death also playing a particular part like that. No complete detachment is possible, in the case of Infinite, all play, *līlā*. Lilayam pravesa.

Sunrise, sunset, dark night, coming by turn everything we're to harmonise. And the real pleasure is in harmony. We're to suffer little for our hunger. Hungry means to feel some sort of pain. But hunger is utilised for the satisfaction of taking food, like a medicine. Without hunger, without that pain of hunger, we cannot relish our food, our eating. Such is the case, separation and union, one correlated with another, one helping another. If same in a narrow way it's undesirable, and more graphic way it is desirable. Without the pain of hunger no satisfaction of eating is possible. So it has its contribution to the satisfaction of taking food. So it can be applied everywhere, related in such a way, union and separation.

The whole *līlā* is like that. So to dive deep into the reality, to find that everything in a current for His satisfaction, to merge in that. We see a part we're disappointed, but connected with the whole we're satisfied. "Yes." Mother beating the child, "O, for this good for him, satisfied." Child also, "O, you are punishing me for my good. Yes mother, give more beating." "No, no, no beating necessary for that." So must not be cursed by our own standard. Try to find out this standard, forgetful to measure by this universal standard. *Līlā*, that is *līlā*, that is *bhakti*. *Ahaitukī*, *apratihatā*, no beginning and none can arrest it, resist it, that eternal flow. Then you can find

your internal approval with that. Your innermost approval will come when you come to realise waves in that plane, all satisfaction for His *līlā*.

Rādhārāṇī's repentance, and again when the union came, They'll all be satisfied and all relish that union. They'll be busy to serve in that union. You'll get your quota there. In this way going on, up and down, up and down. But connected with One. They're not separate, though They seem to be - over crossed, but still there is unity between Them, the two opposites. Opposites are also unified, harmonised, then you can - conscious of the half and then you won't. But harmony is there also that separate interest has been arranged for Kṛṣṇa *līlā*, different camps, different interests created. Rādhārāṇī, Candrāvalī, Yaśodā, Pūtanā, so many anti groups in the same. But on the whole we're told that *nitya līlā* in the background. And that pain is not like this pain of the detached world.

bahye viṣajvāla haya, bhitare ānandamāya [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

The pain of separation in the eternal plane that is also sustainer of our heart's necessity, *bhitare ānandamāya. Kṛṣṇa premara adbhuta carite*. Though hungry, feeling the pain of hunger, but there is the underground feeling of health is there, good health. Pain of hunger, that presupposes good health, and the feeling of good health is in the background. Something like that. *Bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite.* This is the peculiar wonderfulness in the Divine Love, Universal Love. All covering, all permeating love has got such peculiarity. Apparently it may be troublesome, but internally it is fostering, it is encouraging, it is sustaining, internally. Apparently it may be sometimes troublesome, sometimes affectionate, lovely, all this. Otherwise it cannot be Absolute *ānandam* or *rasam* _____ [?]

In a drama the man who is playing the part of a beggar, but he's not a beggar, ultimately. He's only playing the part of a beggar, apparently. He's showing, "O, I'm very hungry, I can't eat, no food, no quarter, nothing." But already it's a drama. Something like that. Reality, *līlā*, means drama, play. Nothing by real poverty or real necessity, but all play of the Full Absolute, all good, all *rasam*, all *ānandam*. After all *līlā* means dramatic play. Something like that. So underground the players are showing so many difficulties in the drama, but at the bottom there are not so many difficulties really.

So *kṛṣṇa premara adbhuta carite*. When the *rasam* Himself, *ānanda* Himself, He's showing that sort of drama, He's self sufficient. So all these are show, the want is show only. Want of anything and everything is mere show there. Just in the wave of the ocean there the ebb and tide, something low, but so full, next moment it's going up. Up, down, up, down, wave means up, down, up, down. But ample energy of water there, so any moment what is there going down that process is coming up, going down, coming up, in this way. Infinite, sufficient, no lacking after all. So *kṛṣṇa premara adbhuta carite*. *Bahye viṣajvāla haya, bhitare ānandamāya*. They're related in such a way.

The labour, and then we get the remuneration. When giving some labour some little pain, but remuneration giving pleasure. Anyhow we invite labour because we can get some remuneration, so we don't want to sit idle. We invite labour because thereby we get some remuneration. So in this way, harmony. But the difference is that ordinary and extraordinary connection, that has got difference. But the reality and half reality not reality, difference is that. So *kāma-preme, bheda nāi*.

[kāma-preme dekho bhāi, lakṣanete bheda nāi, tabhu kāma 'premaʹ nāhi haya]

[Bhaktivinoda Ṭhākura said, "My brother, lust and love appear as one and the same; yet, lust is never love."] [*Kalyāṇa Kalpataru, Upadeśa,* 18]

It is just like your village life here, very similar, but not the same. There's the rub, similar but not same, opposite rather. This is to be found out, that eternity, and the consciousness, and above that, *ānanda*, very similar. *Kāma-preme, bheda nāi, tabhu kāma 'premaʹ nāhi haya*. One pertaining to finite, another to the Infinite. One misconception, another proper, real conception. That *māyā* only, *līlā* in the world. In dream also, what we find when we're awake, in dream also we find similar things, but not one and the same. So misconception good, bad, and real good, bad, are different, but similar, but not the same.

Kṛṣṇa. And that may be we may come in touch by sacrifice, by serving attitude we come to that real position. And by enjoying mood we're far away from noble association. Association of the nobility, noble things, requires our sacrifice, our serving attitude. That aspect, similar but not same, different.

Gaura Sundar. Gaura Sundar.

Bhakti Sudhīra Goswāmī: Jaya!

Śrīla Śrīdhara Mahārāja: Specially Vṛndāvana *līlā*, very similar world. Bhūr, Bhuvaḥ, Svaḥ, Mahā, Jana, Tapa, Satya, Virajā, Brahmaloka, Vaikuṇṭha, Goloka. There also this Lakṣmī-Nārāyaṇa, Rāma-Sītā, Ayodhyā, Dvārakā, Vṛndāvana, gradation. So much so, there is thieving, stealing, lying, all these things. And that is also possible connected with the Absolute. Nearest approach of the highest towards the finite. Infinite means approach to finite in perfect form, when Infinite meets the finite in its own plane and may be very perfect. That is Vṛndāvana, we're told, a great gap between. Serving.

na tathā me priyatama [ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas

tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
[preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī]

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]
[*Śrī Upadeśāmṛta*, 10]

We're to differentiate in this way, what is what. Though similar, still, the great distance. So it is very natural, that *sahajiyāism*, imitationist, it's very easy for them to come, enter into this, similar. They want excise this same feeling with the help of flesh and blood, what is the ideal, having that form. *Varṇāśrama* also, that has also been given in a normal way.

loke vyavāyāmiṣa-madya-sevā, nityā hi jantor na hi tatra codanā
vyavasthitis teṣu vivāha-yajña,-surā-grahair āsu nivṛttir iṣṭā

["Everyone is naturally inclined to have sex, eat meat, and drink wine. There is no need for the scripture to encourage these things. The scriptures do, however, give concessions to people who are determined to do these things. The scriptures therefore grant a license to enjoy sex by allowing sexual intercourse with one's lawfully wedded wife at the proper time of the month. They grant a license to eat meat to those who perform a certain kind of sacrifice, and a license to drink wine to those who perform the Sautramani sacrifice. The purpose of granting these licenses for sense gratification is only to restrict these activities and encourage people to give them up altogether. The real intention of the Vedic injunctions regarding sex, meat-eating, and wine-drinking is to make one abstain from these activities."] [*Śrīmad-Bhāgavatam*, 11.5.11]

Step by step. If you can't do without flesh, don't use the flesh any way or other, but follow a particular system. Take the flesh for your enjoyment and give something to the person whose flesh you are consuming. From your bank something will be added to his bank, he'll get a lift. Take his body, utilise it amongst you and make such arrangement that he'll be compensated, whose body you are taking as flesh. Then that will not be totally *hiṁsā*. So through this process,

you can't restrain your senses, then with such rice and process take a girl, don't hunt here and there, everywhere. And also in giving and taking policy give something for her and you may use in that way. That will not be total sense pleasure but regulated, come in this line.

So *loke vyavāyāmiṣa-madya-sevā*. *Varṇāśrama* has been conceived with this principle. That to get out is not possible from our mundane tendencies all of a sudden, so accept particular process and go, gradually march on. So Rāmānanda Rāya and Mahāprabhu talking, Rāmānanda began with *varṇāśrama*. Have connection with Kṛṣṇa consciousness in this order. The admission sanction given, gradually begin your life towards Kṛṣṇa consciousness, then Kṛṣṇa *karmārpaṇa*. In *varṇāśrama* always one cannot understand that it's connected with Kṛṣṇa. Then Kṛṣṇa *karmārpaṇa*, be conscious that it's going to Kṛṣṇa, the centre, the Absolute is connected, it is His. Then give up and come, take risk, "*eho bāhya*." Then when one becomes good or bad in these things all equal and is questing for something, that is also outside. But when the inner taste got anyhow to hear about Kṛṣṇa, here it begins. The *ruci*, the internal taste, for Kṛṣṇa has peeped in your heart, and whatever you do you're running to an agent of Kṛṣṇa to hear about Him, it is very tasteful to you. "Here it begins," Mahāprabhu says, "Go further. You have sincere taste, love, affection, to hear about Kṛṣṇa your Lord. Inner awakening for Him. Here it begins, go, in this way."

...

Bhakti Sudhīra Goswāmī: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

85.11.17.D_85.11.18.A

Śrīla Śrīdhara Mahārāja: ...containing higher things, and by our serving attitude that will reveal within myself. That is the direction. We're carriers, we're instrumental, we're rather instrumental.

The Deity is there in objective position, but really that is mere instrumental. We're to take in that way.

When we cannot do our experiment in the sun we can't see, then we may try the experiment in the reflection of the sun. Try to read minutely the reflection to read the sun proper.

So sometimes this Śrī Vigraha That comes here in that position, but It is coming from above.

From the sun which I cannot look at, something like that.

So revealed scriptures dealt like that. Their consciousness embodied there. And we may be instrumental to them. They want to be preached.

A strong servant can carry a crippled master, king _____ [?] That is something else. A blind man is carrying a crippled eyed person who can see but cannot walk. But one can walk but can't see. That is *Puruṣa prakṛti*. But this is above. We're mere instrumental.

Father lain, or the master lain, and on his behalf the son or the servant working, moving. And the director he's lain on the bed, like a body, but the inspiration coming from him. And the subordinates are moving, carrying that.

In his Australia tour Swāmī Mahārāja told, "Some newspaper reporter asked, 'You are selling the books for the expense of your missionary activity?"

"But no, we're not selling, but we're giving the books, you're giving the money."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: I saw in the paper, a copy was sent to me, a story in Australia. "We're giving the books, you're giving the money." Not exactly the same. Like commodity it can't be sold, or can't be used as articles which we can sell and purchase. Not any objective thing, but subjective characteristic inside there. We're carrying will of that - posing is such, objective posing of the subjective thing.

Śāstra. So before reading *Bhāgavatam* we're to worship with flower. "You please accept me as Your instrument. Through me You please reveal Yourself to others." With this humble attitude we shall take seat when we're going to read *Bhāgavatam* to others. "He can use me."

So Indian method of imparting scriptural education, *śāstric* education life, *praṇipātena, paripraśnena, sevayā* [*Bhagavad-gītā*, 4.34]. The student is not there, giving money and purchasing learning, education, no. By submitting to the Ācārya, representative of the Supreme, in serving attitude. "That what he wants to give me, that may pleasingly, independently may accept me as his carrier. He may accept, that higher knowledge may accept me as carrier, distributor." That will be the attitude.

The higher, supreme knowledge is such. All Supreme things should be like that. The Vigraha also should be taken in that light. "It is giving impression to me so that I may work on His behalf. Impression from inside and I'm doing. I'm going to install Deity because the inspiration I get from higher to my plane I'm moving, because of that. Not that by my sweet will I'm going to create something, no, always instrumental.

Yathame yukte sei yatha karome [?]

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a

puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."]

[*Bhagavad-gītā*, 18.61]

Different layers. Wholesale control. Part control. Indirect control. Direct control. In so many ways the Lord uses us. Hare Kṛṣṇa. *Drāṣṭā*, *jñāta*, *bhokta*, all subjective characteristic there. *Draṣṭari dṛsyatvam, āropitam.*

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [*Śrīmad-Bhāgavatam*, 1.3.31]

Those that are ignorant they ascribe like that, which is subjective they've ascribed objective characteristic. Unseeable, we cannot see the sky. We say where the cloud is that is the sky, but sky cannot be felt independently. We cannot see the air, dust is in the air, we can see the dust, ascribe it to the air, can't see the air, can't see the sky. But through cloud we want, "O, there is the sky." And in the sky the cloud is floating. *Dṛsyatvam*. That is I'm seeing the sky, as if I'm seeing the wind.

Binura kastyaya [?] Background of all consciousness. A comprehensive of the comprehensive, and minute of the minutest.

aṇor aṇīyān mahato mahīyān, [ātmasya jantor nihito guhāyām
tam akratuḥ paśyati vīta-śoko, dhātuḥ prasādān mahimānam ātmanaḥ]

["Smaller than the atom, greater than the greatest, the Supreme Self secretly resides even within the core of the atomic individual soul [the *jīva*]. When the devotee beholds Him he is freed from lamentation, and by the grace of the Lord [Dhātṛ] he realises the superiority of the Supreme Soul."] [*Kaṭha-Upaniṣad*, 1.2.20]

All controlling, all accommodating, all creating, all moving, utilising, handling in every way. That cannot be seen, Who is the knowledge.

"I am everywhere, I am nowhere. Everything in Me, nothing in Me. Try to understand the mystic position of Me, what I am. Whatever you'll go to locate I'm not there. It's My sweet will. What you will do? Not within your guidance. But with the devotees My position is separate, sometimes I become their order supplier. Prahlāda told, "Here, I could not but assert." But not always, if everyone says 'by breaking the pillar should He come?' *Bhakta-parārdhīno*. Because so much given to Me, I try to clear their debt, by My freedom, free will."

Intangible becomes tangible, near devotees, tangible. And sometimes He loses His independence also near a devotee. Rādhārāṇī passing, Kṛṣṇa tried to keep up His four handed

figure but could not. By the force of the peculiar affection of Rādhārāṇī His four handed characteristic vanished and became two handed Kṛṣṇa. Eh? What is this? He could not, He tried but could not maintain four handed characteristic before Rādhārāṇī. What force compelled Him to continue in that way as She likes? Eh? What She's liking He has no power to come out of that. His figure, the figure of Her choice.

Yaha yan nitya bare taha krsna [?] Kṛṣṇamayī is one of the Names of Rādhārāṇī. What is the meaning?
Kṛṣṇamayī paroktya radhika baladev, Kṛṣṇamayī krsna yad antare [?] Within there is Kṛṣṇa. Outside She's seeing Kṛṣṇa. Wherever She's casting Her eye there is Kṛṣṇa. In, out, and wherever She casts, there's Kṛṣṇa.
Antare bahire yahan yaha nitya bare [?] As if Her sight is creating Kṛṣṇa. _____ [?] Such power. The negative has got also it's control over the positive in such a way.

So giving, surrendering, in the basis of surrendering, self giving, very, very powerful. Humility, very, very powerful. Christ sacrificed His life and created havoc in the _____ [?] Self giving, so powerful, and many were attracted by that force in great number, innumerable, attracted by negative force, sacrifice, tangible. Hare Kṛṣṇa. So by sacrificing, by embracing death, but without embracing death also one can have got that degree of higher sacrifice and attract persons towards. Only death is not criterion, in living also it is possible, to sacrifice.

That finished, and *bhakti*, devotion, is superior than death, embracing death. Because at every second it is ready for embracing death, so many deaths are servants there, but the cause always sacrificing wholesale, living. But the attitude of that highest sacrifice is always there.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

...

Amāninā māna, kīrtanīyaḥ sadā. "I don't want anything. Whole concentration towards Kṛṣṇa."

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, [kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

No aspiration for anything else. All energy concentrated towards achievement of Kṛṣṇa. I don't want to be a party to any force on my all sides. No negotiation in good, bad, or in any way. Avoiding association wholesale anything else from all concentration towards Kṛṣṇa. *Tṛṇād api sunīcena*. Complete withdrawal, whether quarrel, or affection, or anything, I won't care for that. Wholesale dedicated to Kṛṣṇa, that means the sign will be *tṛṇād api sunīc, taror api*, no opposition to anything. If any opposition, forbearance, no search after any good will. If offered,

'no', it is given back. None can come to disturb me. Whole concentration may be devoted towards one word. Search For Kṛṣṇa. Taking the Name, searching Him, Name directed me about Him, and with faith I'm making progress that side. Fully indifferent to the atmosphere, past, future, present, no tendency can disturb me in my errand, campaign.

Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Asking Him to capture me. "Please capture me. I belong to none but You my Lord. I wholesale belong to You. Please accept me. Please make me fortunate. I can't stand without Your connection, Your happy, affectionate glance."

Kṛṣṇa connection close, at the centre of all attraction. Attraction proper, attraction in the conscious world is affection. Hare Kṛṣṇa. Hare Kṛṣṇa. Try to satisfy, fulfil your heart, by heart's transaction, giving, taking, transaction of heart. Give your heart, and also you may get the heart from the other corresponding side. That is all important, not diplomacy, not diplomatic dealings, but sincere heart dealings. We're tired of diplomacy and the result within, all the effect of diplomacy. So many self searching points, centres, self searching centres, so many, and in their attempt they're more or less all deceivers and diplomats. Want to establish themselves in competition. I've made too much of them.

Kāmādīnāṁ kati na katidhā pālitā. What have I not done for them, to satisfy those masters, what have I not done? I have done everything from so long time, no end. But I don't find any symptom that they're satisfied with me. The more we serve, more demand comes to me, so more serving, I'm disgusted. My Lord, engage me, otherwise they won't leave me, they're chasing me. I have run to Your jurisdiction, please take me within Your compound. They're chasing after me. Please give me admission.

kāmādīnāṁ kati na katidhā pālitā durnideśās
teṣāṁ jātā mayi na karuṇā na trapā nopaśāntiḥ
utsṛjyaitān atha yadu-pate sāmprataṁ labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ māṁ niyuṅkṣv ātma-dāsye

["O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered them so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to follow the unwanted orders of these desires and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.16]

Some engagement, whatever, some mean engagement, a sanction of Your service, anyhow, in any way. That is our necessity. I've got engagement, I've got the admission card. Frustrated they'll run away ____ [?] beyond our clutches. Hare Kṛṣṇa.

[daivī hy eṣā guṇamayī, mama māyā duratyayā]
mām eva ye prapadyante, māyām etāṁ taranti te

["This "trimodal," supernatural, (alluring) deluding energy of Mine is practically insurmountable. However, those who fully surrender exclusively unto Me can certainly surpass this formidable fantasy."]
[*Bhagavad-gītā*, 7.14]

"Otherwise. *Daivī hy eṣā guṇamayī, mama māyā duratyayā*. Uncrossable, but *mām eva ye prapadyante*, anyhow if one comes within My jurisdiction, plane, that world."

So *taṭasthā*, when we're in the margin, both parties come to draw. But as soon as one sided - the other has to go away. The marginal position is very awkward. And when we're within *māyā's* clutches then no mention. Anyhow to run to enter into the jurisdiction we'll go. So *sādhu saṅga*, the agents of the Lord are moving wonderfully, and anyhow through them to acquire, to get some admission card recommended.

Gaura Sundar. Nitāi. Bodily we may be far, far away, but consciousness may be near. Body may be away, consciousness may be near. Only through submission, if we're submissive to a particular person I'm near him. The nearness and the distance is calculated in this way in the plane of consciousness. Physical representation is no concern, no question, but only through submission we can be nearby them, that principle. "I want to serve him" - that is I'm nearby.

Rūpa Goswāmī told, "Please order me, I shall follow You to Purī."

Mahāprabhu, "No, no, you are always with Me. Go, what I say do that then you'll be near Me. If you be at My beck and call you are near Me, otherwise not."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi. Nitāi. All right, I take leave now. Hare Kṛṣṇa.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotees: Jaya!

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya! Bhaktivedānta Swāmī Mahārāja kī jaya!
Gaura Hari bol. Chaitanya Sāraswat Maṭh. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...but now that is again taken possession by someone?

Devotees: ISKCON.

Badrinārāyaṇa: And he's going back to Sweden.

Śrīla Śrīdhara Mahārāja: Who?

Badrinārāyaṇa: Aranya Mahārāja.

Śrīla Śrīdhara Mahārāja: Along with Goswāmī Mahārāja? Ha, ha.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Reinforced? Ha, ha.

Devotees: (Group laughter)

Devotee: _____ [?]

Bhakti Sudhīra Goswāmī: No, that field is open.

Devotee: And full of snow.

Badrinārāyaṇa: Aranya Mahārāja thinks that collection is good there so he will go there.

Bhakti Sudhīra Goswāmī: Nārāyaṇa Mahārāja is a Swedish citizen, so he's been there, he joined there.

Śrīla Śrīdhara Mahārāja: Sweden and Switzerland never took part in the war. Two great wars but Switzerland and Sweden they remained neutral.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Both sides, Norway and Finland, both sides of Sweden joined Hitler, Germany. But Sweden in the middle remained neutral.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Any non political man he used to go towards Sweden. Herr Schulze, Sadānanda Brahmacārī, and one of - his recruit from prison house, but his name I forget...

Devotees: [Walther] Eidlitz.

Śrīla Śrīdhara Mahārāja: He wrote many books, and also delivered many lectures there about Gaura- Nityānanda.

Bhakti Sudhīra Goswāmī: Vāmana prabhu.

Śrīla Śrīdhara Mahārāja: He went to Sweden perhaps.

...

...Vāmana Mahārāja. I was told that one Indian while he was coming through Italy he found a large meeting and that man was delivering lecture there. And now and then shouting, "Gaura-Nityānanda kī jaya!" And the whole meeting is also crying after him, "Gaura-Nityānanda kī jaya!" That man reported, "What I saw there in Italy, now I can believe that one day Gaura-Nityānanda will conquer the whole world." That man told here.

Devotees: (Group laughter) Jaya!

...

Śrīla Śrīdhara Mahārāja: ...family consciousness, family man God is so high He's our family man, so near. If this can be realised, sincerely, then there'll be none who cannot be carried by this. We can live with God in home. Is it possible - that is how it is possible? The question is there, how? *Nandaḥ kim akarod brahman*. What method Nanda-Yaśodā took? There are so many authorities of different departments, so many *ṛṣis*, *sādhus*, *tapasvis*, but none can discover such a route that the Absolute may be so near, so dear, so within our clutches. So,

nandaḥ kim akarod brahman, śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

What is that wonderful method? And that is discussed in the assembly of the selected scholars of the day.

atrir vasiṣṭhaś cyavanaḥ śaradvān, [ariṣṭanemir bhṛgur aṅgirāś ca
parāśaro gādhi-suto 'tha rāma, utathya indrapramadedhmavāhau
medhātithir devala ārṣṭiṣeṇo, bhāradvājo gautamaḥ pippalādaḥ
maitreya aurvaḥ kavaṣaḥ kumbhayonir, dvaipāyano bhagavān nāradaś ca]

["From different parts of the universe there arrived great sages like Atri, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu, Vasiṣṭha, Parāśara, Viśvāmitra, Aṅgirā, Paraśurāma, Utathya, Indrapramada, Idhmavāhu, Medhātithi, Devala, Ārṣṭiṣeṇa, Bhāradvāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, Kumbhayoni, Dvaipāyana and the great personality Nārada."] [*Śrīmad-Bhāgavatam*, 1.19.9-10]

The assembly is represented by these authorities of different departments. There is, what wonderful method there may be that God can be conquered like this? How is it possible? The

wonder of wonders. All other feats, intellectualism, and other mystic methods all eliminated there. *Vedā yathā mūrti-dharās tri- pṛṣṭhe*.

[samāgatāḥ sarvata eva sarve, vedā yathā mūrti-dharās tri-pṛṣṭhe
nehātha nāmutra ca kaścanārtha, ṛte parānugraham ātma-śīlam]

["The King said: O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next."] [*Śrīmad-Bhāgavatam*, 1.19.23]

The meeting was so well represented that it's described that all the different departments suggested by the *Veda* they had their representative, fully represented in the whole *Veda*. Just as a personification of the whole *Veda* was there. Of all sorts of revealed knowledge and their experts as if personified, the different lines taking the form of a person and represented there. At that well represented meeting of the high scholars mentioned there, Śukadeva he represented this case.

The charm of all different methods of revelation gone forever. What Nimāi Paṇḍita has brought down from the upper most realm, upper most plane of life, here, that has finished all other attempts with their so called inventor or discoverer, all finished.

tāvad brahma-kathā vimukti-padavī tāvan na tiktī-bhavet
tāvac cāpi viśṛṅkhalatvam ayate no loka-veda sthitiḥ
tāvac chāstra-vidāṁ mithaḥ kala-kola nānā-bahir-vartmasu
śrī-caitanya-padāmbuja-priya-janoyāvan na dṛg-gocaraḥ

["The discussion of impersonal salvation attained by means of the path of negation will not become bitter, the social and Vedic convention will not be disrupted and the intense controversy between the Vedic scholars on the importance of various external spiritual paths will continue as long as a pure devotee who is beloved to Śrī Caitanycandra and constantly engaged in relishing the nectar of His Holy Feet does not appear before their eyes."] [*Caitanya-candrāmṛta*, 19]

So long you're not coming across a devotee of Mahāprabhu, so many things may have their importance on you. This *brahma-kathā*, many big expressions, *brahma-kathā*. *Vimukti-padavī*, the highest class of liberation. *Tiktī-bhavet, tāvac cāpi viśṛṅkhalatvam ayate no loka-veda sthitiḥ*. In the name of *Veda*, and in the name of the general public opinion, *loka-veda sthitiḥ*.

Tāvac chāstra-vidāṁ mithaḥ kala-kola nānā-bahir-vartmasu. And so long the different interpretations of the revealed scriptures they can make so many, create so many noises, *nānā-bahir*, and ultimately leading somewhere towards backwards.

Śrī-caitanya-padāmbuja-priya-janoyāvan na dṛg-gocaraḥ. So long a servant of Nimāi is not reaching you, seeing you with some presentation, a small presentation of Him, then everything turned into trash, tasteless. So, that is home. Hare Kṛṣṇa.

...

Sārvabhauma Paṇḍita he left his *nyāya* and *Vedānta* discussions and was playing in the water with Rāmānanda, water play. In the Indradrumna Sarova pushing water to Rāmānanda, Rāmānanda pushing water to Sārvabhauma. Nityānanda, Advaita, They're also pushing water and quarrelling.

And Mahāprabhu enjoying from the bank and asking Gopīnātha, "What these two sober persons are doing like child? Please try to stop them, stop their childishness. And great Rāmānanda also sober. Sārvabhauma, a professor of the *Vedāntic*, what they're doing, childish play?"

And Gopīnātha remarked, "So many big mountains they're going down in the ocean of love in Your Avatāra. What's the case of these two small mountain peaks? Big, big Himālaya is going somewhere under the water. Such is Your case, boundless grace ocean and all is nowhere, losing itself, nowhere. What's the case of these two big *paṇḍits*?"

Prakāśānanda was disarmed. He was prepared like a general. "If Caitanya comes how to fight with Him I shall show to the world." But totally at the first sight he was disarmed. "With whom I was going to fight, this simple, so pure childlike simplicity, pure and something great in Him, noble thing. I was thinking so much ill about Him, 'He's a diplomat, He's mischief man, He's robbing the people.' All these misconceptions I had for this noble and simple and grand personality. I'm disarmed, naturally."

No knowledge, no discussion, no tactics, nothing necessary. So plain, so simple. "You want God? O, you take His Name with whole heart. You try to want Him, sincerely, and you'll have." In this method...

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Śrīla Śrīdhara Mahārāja: ...only the barrier you have created _____ [?] Everywhere He's with you. He's within and without, everywhere He is. And still we've built such a barrier of our own, of tiny interest. But what? He can't come to you, you've closed your door from every side? Only open it, you'll find He's pushing the gate affectionately to come to you, to embrace you. He's so benevolent, so dear, so near.

Nitāi. Nitāi. Ha. Ha. And Nityānanda Prabhu approaching from door to door. "Take the Name of Gaurāṅga." He Himself has come to distribute Him. Anyhow connect, have any connection, smallest connection, you'll see how good will is there." *Eta bali nityānanda bhūme gaḍi yāya*.

[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya]

[Locana dāsa Ṭhākura said: "The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever.

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."]

[From Bhakti Nandan Svāmī's *Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

To die for a cause and to live for a cause. It has been considered that to apparently see to die for a cause is greater. But it has been ascertained, calculated, to live for a cause is more generous and more valuable. Jesus died for cause, and Nityānanda Prabhu He lived for the cause. Approached every door and there requesting and rolling on the ground. "Please accept Gaurāṅga. Please accept My Gaurāṅga, My Lord, you accept My Lord Gaurāṅga. You'll be benefited in such a way you can never estimate that, so much benefit you'll derive. You accept My Lord Gaurāṅga." *Eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya*. As a golden mountain rolling on the door, gate of a person, crying. "Accept My Lord Gaurāṅga. You do not know how rich you'll become in future, in this way." Both sides of this Ganges, this side and other side of the Ganges generally He used to travel - Nityānanda.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma, yei jana gaurāṅga bhaje sei amāra prāna.

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"He's very life to Me."

_____ [?] That campaign, movement, was only five hundred years - within five hundred years that movement occurred here. Hare Kṛṣṇa. Gupta Govardhana, and also *aparādha-bhañjan-pāṭ*. Ha, ha. I have selected the place *aparādha-bhañjan*, for the worst type of sinners. This place purified worst type of sinners, offenders.

All the tension after *sannyāsa* - nadiya adya kori [?] The whole Nadiyā was darkened, enveloped with darkness when Śrī Gaurāṅga left for *sannyāsa*. After five years again when He came here the number of people knew no bounds, gathering, huge gathering. The whole Ganges water was filled with heads only, crossing Ganges. No space between men, all crossing Ganges, whole Ganges was filled with human heads crossing to meet Gaurāṅga this side, from that side. And it's told, the jungle, the shops, they're all cleared by walking of the persons here, such huge gathering.

I thought it exaggeration. But when I found these Gandhi's affairs, at dead of night he's coming and so many people are there, a sea of heads. And for that, what was the tension when Mahāprabhu came after that? That is a thousand times more intense to attract.

And what Vṛndāvana dāsa Ṭhākura has written in toto it is true. The jungle turned into path, into broad highway. And the whole river was covered with heads. If one is dying or not dying, swimming. If one is going to die, three or four hands come to help him, in such a way. If one is diving, then four hands coming to keep him up. So thickly covered by the men this Ganges was.

The Ganges was a big one, bigger, now it is smaller. In our childhood I have seen that every day swimmers used to come and go this side. And the young age also I found every day up to Kalna, every day then up to Navadwīpa, then up to Kalna. Now I do not know up to Hoogly or somewhere, it is filled up. All Ganges water taken by the channels above, no water for Ganges. The channels after channels, water taken away from Ganges, Ganges has died. Ganges was a big river here.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi-Gaura. Nitāi-Gaura. _____ [?] Gaura Hari bol. Gaura Hari bol.

Again we hope to meet with this side with your good will. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...*bhāva kanti*, divided. Rādhārāṇī *bhāva*, Gadādhara Paṇḍita - Rādhārāṇī's *kanti*, the lustre, the halo. Gadādhara Dāsa. And he took the charge of the Katwa temple first, and his disciples are worshipping there still now. Gadādhara Dāsa. He approached anyone and everyone. "And you must take Kṛṣṇa *Nāma*." Once he approached the Kāzī, the local Mohammedan judge. "You Kāzī take the Name of Kṛṣṇa."

"Why should I take the Name? I'm a Muslim. Why should I take Kṛṣṇa *Nāma*?"

"Oh, you have taken already, Kṛṣṇa, then what harm? Go on taking the *Nāma*. You've already taken."

In that way. Gadādhara Dāsa.

[11:25 - 11:52 ?]

Devotee: In *Rāmāyaṇa*, Garuḍa came to help Lord Rāmacandra, because Rāmacandra was very distressed. The Lord Himself was entangled by snakes. And Nārada Muni saw it and he had Garuḍa go to help Lord Rāmacandra. But after, even though he was a great servant of the Lord, he was very confused. "Why was the Lord entangled with these snakes? Why couldn't He do it Himself?" So Garuḍa went back and he saw Nārada Muni.

And Nārada Muni said, "No, don't see me, go see Lord Brahmā."

And after seeing, Lord Brahmā said, "No, go see Lord Śiva."

And Lord Śiva said, "No, go see _____ [?] the bird, the small crow."

Nārada Muni, he knew what was happening, he had knowledge of this. Why didn't he give that knowledge to Garuḍa? Why did he send Garuḍa - everyone, back to this bird, this crow?

Badrinārāyaṇa: You expect me to tell that to...

Devotee: Yes, well, somehow, if you can simplify it, or whatever.

Badrinārāyaṇa: Not today.

Devotee: All right.

...

Śrīla Śrīdhara Mahārāja: Water and ray, as spirit, the verge of the spirit, marginal portion. Water and ray, light. Light representing *jīva*, and water representing the physical construction. So *jīva* soul connected with this physical potency, both mixed, created this world. Then again so many *brahmāṇḍas* created. And Mahā- Viṣṇu again represented in every *brahmāṇḍa*, lying, and the lotus coming from His navel, and there is Brahmā, and Brahmā is creating the *brahmāṇḍa*. And in the second representation Mahā-Viṣṇu, Garbhodakaśāyī. Then from Garbhodakaśāyī again came Kṣīrodakaśāyī, Paramātmā, Whose location was in Kṣīrosamudra and Who is entering in every heart and controlling every *jīva*. Super controller, there in every heart, Paramātmā.

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

["Within this same body (distinct from the soul) the Supreme Person or Parama Puruṣa is present as the soul's intimate witness, sanctioner, supporter, guardian, and Lord. He is known as the Supersoul."]

[*Bhagavad-gītā*, 13.23]

He's *upa*, just above the *jīva* soul, He's there, *upadraṣṭā*, overseeing everything. *Anumantā*. Yes, you're doing, go on though. *Bhartā*. Still giving protection. *Bhoktā*. And somewhat good, bad, for sympathy, He also feels something for the *jīva*. *Maheśvaraḥ*. He can interfere with every action but He does not do. *Paramātmeti cāpy ukto*. His another name is Paramātmā. *Dehe 'smin puruṣaḥ paraḥ*. In every body, in our body, He's like a supervisor, advising officer. He's

represented from the centre. He's always at the back of our soul who is allowed to work freely, but detector of the free action, for His function, Paramātmā. In *Gītā Upadeśa*. In *Veda*, *samāne vṛkṣe*, [*Muṇḍaka-Upaniṣad*, 3.1.1-2] & [*Śvetāśvatara-Upaniṣad*, 4.6-7] two birds in the same branch, *ātmā*, Paramātmā. And *Gītā*,

upadraṣṭānumantā ca, bhartā bhoktā maheśvaraḥ
paramātmeti cāpy ukto, dehe 'smin puruṣaḥ paraḥ

And another,

īśvaraḥ sarvva-bhūtānāṁ, hṛd-deśe 'rjjuna tiṣṭhati
bhrāmayan sarvva-bhūtāni, yantrārūḍhāni māyayā

["O Arjuna, the indwelling Supreme Lord, by the potency of His deluding energy, causes the living beings to wander hither and thither (in many postures), as though each were merely a puppet on strings, riding on a carousel. Verily, that Lord is dwelling within the heart of all living beings."]
[*Bhagavad-gītā*, 18.61]

_____ [?] or Prime Minister and _____ [?] something. Does not interfere generally but can interfere if necessary. Paramātmā's position is such in every heart. And for a *brahmāṇḍa* in general that is Garbhodakaśāyī, Hiraṇyagarbha, father of Brahmā. And then, all the *brahmāṇḍas* together, the *brahmāṇḍas* are floating in the Virajā, the *prakṛti*, the broadest conception of the material existence, He's connected with Mahā-Viṣṇu, *jagat-katā, māyayā yaḥ sṛjaty adaḥ*.

[mahā-viṣṇur jagat-kartā, māyayā yaḥ sṛjaty adaḥ / tasyāvatāra evāyam, advaitācārya īśvaraḥ]

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā,* 6.4]

Advaita Ācārya is considered to be the same with Mahā-Viṣṇu, Who is at the bottom of the whole creation, and Hiraṇyagarbha of every *brahmāṇḍa*, every solar system. You may think. And Kṣīrodakaśāyī Viṣṇu at the back of every soul. Three conceptions of Viṣṇu that is related to *māyāic*, this negative creation.

And the positive side there are so many, twenty four, on four sides of Nārāyaṇa. Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha. That is four main and then five in four groups, attached is twenty four altogether, in Vaikuṇṭha. Just as *mula* Saṅkarṣaṇa is represented in Dvārakā - that is original than this Vaikuṇṭha. In this way it has been _____ [?]

Devotee: Guru Mahārāja. Can you explain the difference between Kṛṣṇa in Mathurā and Kṛṣṇa in Dvārakā.

Śrīla Śrīdhara Mahārāja: Yes. Mathurā Kṛṣṇa sometimes two handed, sometimes four handed. Four handed Kṛṣṇa in Mathurā is equal to Dvārakā Kṛṣṇa.

Devotee: Equal?

Śrīla Śrīdhara Mahārāja: And two handed Kṛṣṇa in Mathurā is equal to Baladeva in Vṛndāvana. Svayaṁ- Rūpa who is only coexistent with Rādhārāṇī. And *prakāśa vilāsa* two divisions, and sub division, *prabhāva* and *vaibhava*. The *prabhāva* means central, *vaibhava* means extension. So *prabhāva prakāśa* when Kṛṣṇa in the side of another *gopī* in the *rasa*. In the *rāsa līlā* the original Kṛṣṇa is always at the side of Rādhārāṇī. And His *prabhāva prakāśa* on the side of other *gopīs*, *prabhāva prakāśa*. And *vaibhava prakāśa* is Baladeva. And *vilāsa*, *prabhāva vilāsa* is in Mathurā when two handed. And four handed Kṛṣṇa in Mathurā that is equal to Dvārakā *vilāsa*, *prabhāva vilāsa*, er, *vaibhava vilāsa*, *vaibhava* extension, *prabhāva* central. Central representation and extended representation, two divisions, two kinds. Svayaṁ-Rūpa, Svayaṁ-Prakāśa, Svayaṁ-Vilāsa. Prabhāva-Prakāśa, Vaibhava-Prakāśa. Prabhāva-Vilāsa, Vaibhava-Vilāsa. Four kinds extension, representation.

vaibhava-prakāśa kṛṣṇera – śrī-balarāma, varṇa-mātra-bheda, saba – kṛṣṇera samāna
[vaibhava-prakāśa yaiche devakī-tanuja, dvibhuja-svarūpa kabhu, kabhu haya caturbhuja]

["The first manifestation of the *vaibhava* feature of Śrī Kṛṣṇa is Śrī Balarāma. Balarāma and Kṛṣṇa have different bodily colours, but otherwise Balarāma is equal to Kṛṣṇa in all respects. Another example of *vaibhava-prakāśa* is the son of Devakī. He sometimes has two hands and sometimes four."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.174-5]

So Vṛndāvana Balarāma is equal to two handed Kṛṣṇa in Mathurā. And four handed Kṛṣṇa in Mathurā is equal to Dvārakā _____ [?]

Devotee: Rūpa Goswāmī says, *vaikuṇṭhāj janito varā madhu-purī*. Rūpa Goswāmī skips, or he passes, crosses over Dvārakā and Mathurā. He says *vaikuṇṭhāj janito varā madhu-purī*...

Śrīla Śrīdhara Mahārāja: I can't follow.

Devotee: Rūpa Goswāmī says, *vaikuṇṭhāj janito varā madhu-purī*, that verse in *Upadeśāmṛtam*.

Śrīla Śrīdhara Mahārāja: *Vaikuṇṭhāj janito varā madhu-purī*. Yes.

Devotee: Yes. So he skips, he passes over Dvārakā. He does no mention of Dvārakā. Vaikuṇṭha, Mathurā.

Badrinārāyaṇa: Rūpa Goswāmī he's not mentioning Dvārakā. He's going right to Mathurā and then to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: Yes. Dvārakā is subsidiary to Mathurā. He's going to *janma līlā. Vaikuṇṭhāj janito*, for birth concern, the *līlā* of His being born, that is in Mathurā not in Dvārakā. So Rūpa Goswāmī up to *śanta*, *dāsya*, and half of *sākhya* found in Vaikuṇṭha, but not the birth ceremony. We found there the service in the birth ceremony, that is filial service, is not found in Vaikuṇṭha, it is found in Mathurā, not Dvārakā. So Mathurā is better, giving us the chance of higher services of His *janma līlā* birth ceremony. Father, mother, serving Him, *vātsalya līlā*, it is in Mathurā not in Dvārakā. So he has taken to Dvārakā. Then in details we can go to Dvārakā and then Mathurā.

And also we can go to Ayodhyā. Ayodhyā also we can find this - that he has taken to Kṛṣṇa conception Mathurā. In Ayodhyā *līlā* there only consort service restricted only to one wife. In Dvārakā so many wives could render service to the Lord, Dvārakā and Mathurā. Dvārakā is a production of Mathurā.

Mathurā means Mathurā *maṇḍala* takes us there, Mathura. *Tatrāpi rāsotsavād, vṛndāraṇyam*. Then from *vātsalya* we go to consorthood in Vṛndāvana. Then Govardhana, selected few experts in the consorthood servant, in Govardhana. Then highest position is in Rādhā-Kuṇḍa where the foremost display of the consorthood service to Kṛṣṇa.

Rūpa Goswāmī has written in one place, Kṛṣṇa, from the peak of Govardhana Giri, He's looking at different types of service. He's looking at the Gokula. Yaśodā is so much busy to make arrangement for His food etc. So many servants are also engaged busily under the direction of Nanda to make arrangement of the service of Kṛṣṇa. Then also the *vātsalya*, *sākhya*, Balarāma is seen somewhere else in the group of the friends playing in a very intense way. And also looking at that Candrāvalī, she with her own group are approaching to a particular place to have the *darśana* and get the chance of service of Kṛṣṇa. And also looking at Rādhārāṇī with Her own intimate friends Her going to Rādhā-Kuṇḍa for the preparation of the Kṛṣṇa's union there with Her. From one place He's supervising, He's inspecting everything. Sometimes looking at Nanda-Yaśodā, sometimes Balarāma with the *sākhya rasa*, *vātsalya rasa*, then Candrāvalī, then Rādhārāṇī, all these things. But His eyes are always tending towards Rādhā-Kuṇḍa where Rādhārāṇī is preparing for His service where all is automatically drawn towards that. There He's inspecting every attempt for His loving service. In that way he's proved the gradation of intensity of loving service, of attraction. He's attracted by all, simultaneously, but there's gradation.

When we think how Kṛṣṇa left Vṛndāvana, went to Dvārakā, most cruel hearted showed there, injustice to the Vṛndāvana *līlā*. Again when we think that there are devotees who wants from Dvārakā class and other places, they also should be given some chance. Because He's all in all, for some time, to satisfy all is expected, everyone is expecting Him, Kṛṣṇa. So not only the higher servitors but the lower class they've also got some demand over Him to certain extent, and that also must be looked for. So leaving Vṛndāvana He went to Mathurā, from there to Dvārakā. And in Vaikuṇṭha also another representation. Everywhere He'll have to help different forms.

vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govardhanaḥ
rādhā-kuṇḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
kuryād asya virājato giri-taṭe sevāṁ vivekī na kaḥ

["The holy place known as Mathurā is spiritually superior to Vaikuṇṭha, the transcendental world, because the Lord appeared there. Superior to Mathurā-purī is the transcendental forest of Vṛndāvana because of Kṛṣṇa's *rāsa-līlā* pastimes. And superior to the forest of Vṛndāvana is Govardhana Hill, for it was raised by the divine hand of Śrī Kṛṣṇa and was the site of His various loving pastimes. And, above all, the super-excellent Śrī Rādhā-kuṇḍa stands supreme, for it is over-flooded with the ambrosial nectarean *prema* of the Lord of Gokula, Śrī Kṛṣṇa. Where, then, is that intelligent person who is unwilling to serve this divine Rādhā-kuṇḍa, which is situated at the foot of Govardhana Hill?"] [*Upadeśāmṛta*, 9]

And a similar parallel,

karmibhyaḥ parito hareḥ priyatayā vyaktiṁ yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadīya-sarasī tāṁ nāśrayet kaḥ kṛtī

["There are those in the world who regulate their tendency for exploitation in accordance with the scriptural rules and thereby seek gradual elevation to the spiritual domain. However, superior to them are those wise men who, having given up the tendency to lord over others, attempt to dive deep into the realm of consciousness. But far superior to them are the pure devotees who are free from any mundane ambitions and are liberated from knowledge, not by knowledge, having achieved divine love. They have gained entrance into the land of dedication and are engaged there spontaneously in the Lord's loving service. Among all devotees, however, the *gopīs* are the highest, for they have forsaken everyone, including their families, and everything, including the strictures of the *Vedas*, and have taken complete shelter at the lotus feet of Kṛṣṇa, accepting Him as their only protection. But among all the *gopīs*, Śrīmatī Rādhārāṇī reigns supreme. For Kṛṣṇa left the company of millions of *gopīs* during the *rasa* dance to search for Her alone. She is so dear to Śrī Kṛṣṇa that the pond in which She bathes is His very favourite place. Who but a madman would not aspire to render service, under the shelter of superior devotees, in that most exalted of all holy places."]
[*Upadeśāmṛta*, 10]

In location and also qualification, both sides step by step towards the higher. Rūpa Goswāmī. *Karmibhyaḥ parito hareḥ priyatayā*, and *vaikuṇṭhāj janito varā madhu-purī*. Then in another place,

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr [naivātmā ca yathā bhavān]

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

All these are proving step by step towards the higher, showing how superior they are gradually, process. This comparison we're to follow. Hare Kṛṣṇa.

Devotee: You spoke of Madhusūdana Saraswatī, and he says *tadīya* and *madīya*. Can you explain the difference between *tadīya* and *madīya*?

Śrīla Śrīdhara Mahārāja: "I belong to Him," this is the general conception of affection, "I belong to Him." But "He belongs to me" more forceful and higher, "He belongs to me", this conception about the Absolute. I belong to Him, everyone belongs to Him, a general conception, general connection. But "He belongs to me, and I shall take care of Him, in every respect I'm in charge", *madīya*.

Then, He says according to Him, the next high and He one and the same. But one and the same not in the physical sense, as they conceive. One and the same of our common interest in every point. That does not mean that I have no existence and He has got no separate existence. We're two, but we've got similar interest, common interest, and equally divided, or no division. But with two representations, the conception of one and another there is not abolished.

And they say they merge, and nothing, become one abstract whole, *nirviśeṣa brahman*. But we say however we're united with common interest, everything, but still the separate characteristic is maintained there. Two friends of same heart, but still they're separate, something. Everywhere interest is common, but still separate, that negative and positive character is there. Wife and husband may be of common interest in every affair, but still they've got some separate characteristic, as regards other things of common.

The *līlā* is possible, common, negative, positive, otherwise no possibility of being's division at all, and this creation was impossible. If that static eternal substance is the original thing then how this variegatedness and plurality will come, from where? If that is the most original and only true thing, that non differentiated one, then how creation can come? How division has come, how one conscious of another, how it can come? So however one static substance, and whether it is or it is not, none to differentiate, none to know, all knowledge is impossible. If the original conception of the Absolute is non differentiated, He's impersonal, then how personal question can come from impersonality? Or any movement, any change can come from there? If told that potentiality is there? So the potency and the owner of the potency, the negative and positive is always present, sometimes firmly united and then separated. From unity to come to separateness, so there's difference between the two within, otherwise how can they assert in a different way?

And complete non differentiated things, some sort of differentiation, and some sort of difference must be there, in subtle form. In subtle-most form, difference, cannot be easily detected, but if it's not there then the differentiation can come from where, if it was not in the original position? It must be in some conception or other. So something cannot come from nothing.

Devotee: But the *Vedas* say, *eko bahu syam*.

Śrīla Śrīdhara Mahārāja: So it was there, *eko ham bahu syam*, that mentality, "I was one, I became many." That there was that mentality underground - "I'm one, I shall be many." But that means in subtle form there was many, so in the gross form it was possible to be transformed. *Eko ham bahu syam*. To ordinary view I'm one, now I want to be many. So the possibility of many, the variety was there in cause. What is not in the cause can never come in the effect, it must be there. In a particular form, it was there, and in the seed. Just as in a seed when it develops there comes the leaf, the flower, the branches, but it was in subtle form in the seed. A big banyan tree is coming from the seed. In seed it was in undetected very subtle form and there coming. Otherwise it can't come, develop in this way, from nothing coming to something. In some way or other it was there in the cause it is coming.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: In the beginning of creation the sun, the so many stars, the water, the air, all gradual development and they're coming. Everywhere it is such. Evolution means that. Sometimes going in and sometimes coming out, that is the nature.

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Śrīla Śrīdhara Mahārāja: ...creation. But in the unified Absolute everything is constant there. *Nitya līlā*. All is eternal, every function, every attitude, every play, all going on eternally, but still it is ever new. Ha, ha. Coexistent. Birth *līlā* in one place, just like sunrise, everywhere there is morning. Now here morning, one second after there morning. One hour after morning is there, so morning is always in the eternal sense, evening is always. A change of place. From the infinite standpoint every *līlā*, every pastime, everything is eternal, nothing lost.

...

...he took a vow of living in Purī, because he thought Mahāprabhu will be fixed here, so he took *kṣetra sannyāsa*. "That as long as I shall live I must stay here, and I shall go nowhere." But when Mahāprabhu went to visit Vṛndāvana Gadādhara could not stay. "I'll follow You. Give me permission."

Mahāprabhu said, "No. You have already taken vow, as long as you'll live you'll stay here only. And if you go, leaving this place, then you'll break your vow and you'll be a sinner. I can't tolerate that, I can't give permission."

But Gadādhara Prabhu he was just like the shadow of Mahāprabhu, always after Him. He could not - "I don't want any vow or anything else. I want You. I can't stay without Your company, Your Grace."

Then Mahāprabhu did not give permission, so he felt a swoon, fell there, and swooned away. And Mahāprabhu came away.

Then, perhaps Sārvabhauma, he anyhow helped Gadādhara. "And this is the *līlā* of His free will. We should not disturb Him, we're to obey Him. This is a particular *līlā*. Let us go home."

So anyhow consoled him, and took him to his _____ [?] Toṭa Gopīnātha. *Toṭa* means garden, in Oriya language *toṭa* means garden, so Gopīnātha's garden, that was the place and name by Gadādhara Prabhu. And as long as he lived he used to serve Gopīnātha there.

[05:00 - 09:15 ?]

...

Badrinārāyaṇa: Mahārāja. Mahā Yogī Mahārāja he's compiling that book *The Lord's Loving Search For His Lost Servitors*. And he'd like to know some more of your conception to help him to compile.

Śrīla Śrīdhara Mahārāja: In *Bhāgavatam* we find Yuga Avatāra.

kṛte śuklaś catur-bāhur, [jaṭilo valkalāmbaraḥ
kṛṣṇājinopavītākṣān, bibhrad daṇḍa-kamaṇḍalū]

["In Satya-yuga the Lord is white and four-armed, has matted locks and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and water-pot of a *brahmacārī*."]

[*Śrīmad-Bhāgavatam*, 11.5.21]

tretāyāṁ rakta-varṇo 'sau, [catur-bāhus tri-mekhalaḥ
hiraṇya-keśas trayy-ātmā, sruk-sruvādy-upalakṣaṇaḥ]

["In Treta-yuga, the Lord appears with a red complexion. He has four arms, golden hair, and wears a triple belt representing initiation into each of the three *Vedas*. Embodying the knowledge of worship by sacrificial performance, which is contained in the *Ṛg*, *Sāma* and *Yajur Vedas*. His symbols are the ladle, spoon and other implements for sacrifice."] [*Śrīmad-Bhāgavatam*, 11.5.24]

Iti dvāpara urv-īśa [*Śrīmad-Bhāgavatam*, 11.5.31] Kṛṣṇa Avatāra. And for the Kali-yuga, Yuga Avatāra.

kṛṣṇa-varṇaṁ tviṣā 'kṛṣṇaṁ, sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrttana-prāyair, yajanti hi sumedhasaḥ

["In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the Names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."]
[*Śrīmad-Bhāgavatam*, 11.5.32]

After that there are two *ślokas*.

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ, tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ, vande mahā-puruṣa te caraṇāravindam

["O guardian of the surrendered, O great personality (the Supreme Personality of Godhead Himself, who enacts His divine pastimes as a pure devotee [*mahā-bhāgavata*]), You alone are the reality to be constantly meditated upon by the pure souls. You are the destroyer of the soul's illusion, You are the divine wish-fulfilling tree, the refuge of all devotees. Worshippable by Śiva and Viriñci (Sadāśiva in the form of Śrī Advaita Ācārya, and Brahmā in the form of Haridāsa Ṭhākura), You are the shelter of all and everything, and You are the dispeller of Your devotee's suffering which originates in offences to the Holy Name (*nāma-aparādha*). You are the only boat for crossing the ocean of this material world of suffering. I do worship Your holy lotus feet."]
[*Śrīmad-Bhāgavatam*, 11.5.33]

About Śrī Caitanyadeva Mahāprabhu this *śloka* meant. Then,

tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ, dharmiṣṭha arya-vacasā yad agād araṇyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad, [vande mahā-puruṣa te caraṇāravindam]

["O Supreme Lord, You gave up the goddess of fortune and Her great opulence, which is most difficult to abandon, and is sought after even by the gods. In order to perfectly establish the principles of religion, You left for the forest to honour the *brāhmaṇa's* curse. To deliver the sinful souls who chase illusory pleasures, You search after them and award them Your devotional service. At the same time, You are engaged in search of Yourself, in search for Śrī Kṛṣṇa: Reality the Beautiful."]
[*Śrīmad-Bhāgavatam*, 11.5.34]

Two symptoms of this Avatāra of Kali. *Māyā-mṛgaṁ*. He ran after the souls that are enveloped by *māyā*, misconception, *māyā-mṛgaṁ*. *Mṛga* means it is similar to Rāmacandra. Rāmacandra ran after Krpasura, that Marīci *māyā-mṛga*.

And it is applied in the case of Śrī Caitanyadeva. *Māyā-mṛgaṁ, anvadhāvad. Mṛga*, those souls that are under illusion, He chased after them to deliver them, to save them. *Māyā-mṛgaṁ, anvadhāvad*. He ran, He pursued after the fallen souls as a saviour to deliver them from *māyā*, *anvadhāvad*.

And *dayitayepsitam*. Another, [Viśvanātha] Cakravartī Ṭhākura has given this interpretation of this *śloka*. *Dayitayepsitam*, *dayitayā ipsitam*, that is desired by the beloved. That is the search for Kṛṣṇa.

Twofold quality we find in Caitanya Avatāra. One to relieve the fallen souls, another to search Kṛṣṇa in the mood of *dayitayā*, His favourite, the beloved. *Rādhā-bhāva-dyuti-suvalitaṁ*.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Inspired by the mood of *dayitayā* means beloved Rādhārāṇī. In that mood He ran after Kṛṣṇa, as well as He ran pursuing the souls in bondage to deliver them. So there we find the seed Avatāra, He's in search of the loving search for the lost servants. We find reference there. And in the whole life of Mahāprabhu, and in His facsimile, His second figure, Nityānanda, that is very clear that They're being the Supreme Entities Themselves, They're hunting after fallen souls to deliver them. This will be the backbone. And also,

yadā yadā hi dharmasya, glānir bhavati bhārata
abhyutthānam adharmasya, tadātmānaṁ sṛjāmy aham

paritrāṇāya sādhūnāṁ, vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya, sambhavāmi yuge yuge

["O Bhārata, whenever there is a decline of religion and an uprising of irreligion, I personally appear, like a being born in this world."] ["I appear in every age to deliver the saintly devotees, to vanquish sinful miscreants, and to firmly establish true religion."] [*Bhagavad-gītā*, 4.7-8]

Come now and then here to help, to re-establish the scripture, and also to do away with the demonic persons, agents. These are the reference from the scriptures. And by accepting that starting point we can show how He's always coming to this world to help the fallen souls, those that are asking, own servants.

jīvera 'svarūpa' haya — kṛṣṇera 'nitya-dāsa', / kṛṣṇera 'taṭasthā-śakti' 'bhedābheda-prakāśa'
[sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya / svābhāvika kṛṣṇera tina-prakāra 'śakti' haya]

["It is the living entity's constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.108-109]

kṛṣṇa bhuli sei jīva anādi-bahirmukha, [ataeva māyā tāre deya saṁsāra dukḥa]

["Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 20.117]

Though in reality they're servitors to Kṛṣṇa, but from time immemorial they're engaged by misconception for this as exploiting agents. And He comes now and then to take them up to His own home, back to home. Searching, sometimes direct Himself, and sometimes through His agents, sending some qualified devotees now and then, all through He sends them. And in a proper way they may be recruited from here towards their home.

The reference here and there to reconnect them. There may be many mentioned in many places. I don't recollect them all, to collect them, and to make proper arrangement, and then to publish.

In other religions also we find so many Messiah coming to take, to retrace back to God consciousness, from world consciousness to God consciousness. Agents we see also in other countries and other religions. But in India it is in a systematic and in a profuse way which is found.

Badrinārāyaṇa: Mahārāja. When Gopīnāthaji Deity was searching for Mādhavendra Purī, should that be included also? Ksīra-corā Gopīnātha. In the market place.

Śrīla Śrīdhara Mahārāja: What He's doing?

Badrinārāyaṇa: He sent His *pūjārī* to search for Mādhavendra Purī to give him the *ksīra*.

Śrīla Śrīdhara Mahārāja: That only for *prasādam*, he wished to get some *prasādam* and then he repented that, "I've got temptation." Then he left the place.

And he searched for that, but rather Gopāla He enquired, "When the Mādhavendra Purī will come and take Me out of this forest, and he will install Me and I shall deliver many by giving *darśana* to them?"

That may be rather the point.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

[kālena naṣṭā pralaye, vāṇīyaṁ veda-saṁjñitā]
mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ

["By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahmā because I Myself am the religious principles enunciated in the *Vedas*."] [*Śrīmad-Bhāgavatam*, 11.14.3]

What is that *śloka*?

"I first gave inspiration to Brahmā the creator of this world through heart to heart. And from Brahmā then so many disciples they got it and from there the line of descent. *Mayādau brahmaṇe proktā, dharmo yasyāṁ mad-ātmakaḥ*."

...

Devotee: That includes the conception of Guru also?

Śrīla Śrīdhara Mahārāja: *Rukma-varṇaṁ, purusaṁ brahma-yonim.*
Punya-pape vidhuya, niranjanah paramam samyam.

mahan-prabhur vai purusah sattvasyesa pravarttakah, surnimalam imam santimisano jyotiravyah

["The Personality of Godhead, Śrī Caitanya Mahāprabhu, is brilliantly effulgent and imperishable like molten gold. He is the Supreme Controller. He controls the mode of goodness and through *saṅkīrtana* bestows spiritual intelligence on the living beings, by which they can understand devotional service. In the guise of a sannyāsī, He is the source of spiritual purity and of liberation. He is therefore known as "Mahāprabhu".] [*Svetāśvatāra-Upaniṣad*, 3.12] & [*Gauḍīya Kaṇṭhahāra*, 4.1]

yadā paśya paśyate rukma-varṇaṁ, kartāraṁ īśam purusaṁ brahma-yonim
tada vidyan punya-pape vidhuya, niranjanah paramam samyam upaiti

["When one realizes the golden form of Lord Gaurāṅga, Who is the ultimate actor and the source of the Supreme Brahman, he attains the highest knowledge. He transcends both pious and impious activities, becomes free from worldly bondage, and enters the divine abode of the Lord."
[*Muṇḍaka-Upaniṣad*, 3.3] & [*Gauḍīya Kaṇṭhahāra*, 4.2]

imaṁ vivasvate yogaṁ, proktavān aham avyayam
vivasvān manave prāha, manur ikṣvākave' bravīt

evaṁ paramparā-prāptam, imaṁ rājarṣayo viduḥ
sa kāleneha mahatā, yogo naṣṭaḥ parantapa

[The Supreme Lord said: "Previously I instructed the sun-god Sūrya (Vivasvān) in this imperishable scientific knowledge, which is achieved by selfless action. Sūrya, the presiding deity of the sun, delivered it to his son Vaivasvata Manu, exactly as he had heard it from Me. Thereafter, Manu instructed the same knowledge to his son Ikṣvāku.] [O conqueror of the enemy, in this way, the saintly kings such as Nimi, Janaka, and others, learned this path of knowledge through divine succession. From the beginning of time, I am giving My tidings to others, transmitting the truth that I am the goal through this system of disciplic succession, generation after generation. Presently, due to the influence of this material world and the passage of time, the current is damaged, and this teaching appears to be almost completely lost."]

[*Bhagavad-gītā*, 4.1-2]

"First I told to Vivasvān, Sūrya. Then from Sūrya, Manu. So I'm in the beginning giving My tidings to others, transmitting through this generation after generation, to know Me, that I'm the goal."

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

He's tasting His own sweetness. But to distribute it to the devotees the cause is *hlādinī*, His potency. And He combined with His potency, *hlādinī*, becomes the Ācārya.

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
[na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]

[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

This Ācārya *līlā* that's self distribution, and thereby taking them in. To distribute devotion, self distribution, knowledge and devotion about Him, that is recruitment. This is to be discussed. To give Him to the people that means to recruit them to proper knowledge, and take home. One group Kṛṣṇa, within His own circle He's tasting *rasa*. And another, Śrī Gaurāṅga's group tasting Himself and distributing to others. The distribution and recruitment one and same. Distributing

Himself thereby drawing them, their heart to Him, taking home. Discuss in that way. God's self distribution that means to draw them to home.

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Śrīla Śrīdhara Mahārāja: ...and I used to, according to their request, I tried to repeat, and they felt satisfaction by my representation. So I found I could understand, some subtle points also, deeper things.

And my poem in praise of Bhaktivinoda Ṭhākura, the only poem that was written during the stay of Guru Mahārāja, and he appreciated it very much. So much so he told that, "Bhaktivinoda Ṭhākura has himself written this through him. It is not his writing, but Bhaktivinoda Ṭhākura himself has written through him, through his pen." That was his announcement, of Guru Mahārāja, appreciated very much.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Anyhow it is the grace of the Lord. Nothing to be proud of. Any moment I may be blunt again. Ha, ha. What is His grace? It is their grace, Vaiṣṇava grace, may be withdrawn any time. This *Gāyatrī vākya*, this *Gītā Hidden Treasure*, all something new type, but it is there and cannot but be there. Because everything must go to *Bhāgavata* conception.

artho 'yaṁ brahma sūtrāṇāṁ, bhāratārtha-vinirṇayaḥ
gāyatrī bhāṣya rūpo 'sau, vedārthaḥ paribṛṁhitaḥ

["*Śrīmad-Bhāgavatam* represents the real purport of *Vedānta-sūtra*. And although it is very difficult to draw out the real purpose of the one hundred thousand verse epic *Mahābhārata*, the great history of the world, *Śrīmad Bhāgavatam* has come to give its real meaning. The mother of all Vedic knowledge is the *Gāyatrī mantra. Śrīmad-Bhāgavatam* gives the gist of *Gāyatrī* in a very full-fledged way. And the supplementary truths of the *Vedas* are also found within *Śrīmad-Bhāgavatam*."] [*Garuḍa-Purāṇa*]

All must go to the conception of *Bhāgavatam*. Kṛṣṇa. And what is *Bhāgavatam* Kṛṣṇa is given by Mahāprabhu. *Caitanya-caritāmṛta*. Rāmānanda Rāya conception, that talk, that divine discourse between Mahāprabhu and Rāya Rāmānanda. In a short way the whole thing has been delivered there in a very nice way. "Go deeper, go deeper," in this way we're to follow. "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc] "This is also superficial, go deeper. This is superficial, go deeper, go deeper." How in a progressive nice way it has been described there, delivered there. "Go deeper."

If we can follow that, properly of course, we may know many things. What way the meaning is working, what is the way, what is the criterion, how it works on, towards which. Sweet, *madhuraṁ*, beauty. Beauty controlling everything, love, beauty, we say, not knowledge, nor

energy. This basic understanding will help us. Energy, power, neither power nor knowledge - go higher. *Karma-śūnya*, *jñāna-śūnya*, nor mysticism. Beauty is harmony, so at the centre, *raso vai saḥ*. *Rasa*, *ānanda*, beauty, *sundaram*, all, that is the centre, how that is controlling everything, controlling knowledge as well energy. Affection controlling everything, knowledge as well energy. What will be the conception of that affection, that beauty? Love.

And now that is given to us, we're to try to appreciate, approach with the prejudice left back. And clean we must try to make progress, quite naked. Neither scriptural instruction, nor any obligation to the society or guardian. Even the cloth of the ladies, of the *gopīs* were removed before Kṛṣṇa. Such surrender. Vastra haren [?] What does it mean? Quite naked to Him, at the full disposal, without any prejudice, full surrender. This vastra haren [?] that means full surrender. Nothing between the two, my Lord and myself, nothing, no barrier.

Ha, ha. When I was preaching in Karachi, one educated lady of Ārya Samāji type, she heard my lecture delivered in college and came with some sympathy and question also.

She asked me straight that, "How you say, you recommend Kṛṣṇa, but how can you tolerate His vastra haren [?] His taking away the cloth, dress of the *gopīs*? It is very awkward, unsocial."

I told, answered her, when you go to take bath in the bathroom alone, are you ashamed to find your naked body?

"No."

Now you think that when you are seeing your private part, one is also seeing through your sight. Antaryāmī. You are looking and another is looking through your look, permeating, He's there. So when you're to conceive Kṛṣṇa, you're to go to your God, you must harmonise between the two. He's all knower. He can see through your eye. A deeper vision He has got. So only you're to think that that all permeating Who can see through me, Who can feel through me, He's outside also. My closest friend, nothing new to Him, everything known to Him. And I'm surrendering to Him. So your objection will disappear. Try to think in that way, not anything awkward there.

It is full surrender. To Whom? He's already seeing everything. Only to become, to invite that consciousness within us. We already belong to Him wholesale. Nothing unknown and unseen in Him. So within and without, that same Master, my Lord, the Lord of the heart of heart, and also out and out everywhere. Lordship, ownership, loving affection, He does not want to ignore anything, and all loving, all embracing. And whatever comes in His connection it is purified, no obscene awkwardness can stand before His vision, all purifying. When we stand before the Deity we don't try to see the Deity, but we shall stand to be purified by His vision. As graceful vision of the Deity I'm becoming purified. The light coming through His eyes, affectionate light, and that is purifying me, making fit for His higher service.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

...

...I'm losing gradually my deeper consciousness. Being old perhaps the depth of my understanding is becoming less day by day, due to the old age.

Badrinārāyaṇa: *Jñāna śūnya bhakti*.

Śrīla Śrīdhara Mahārāja: *Jñāna śūnya bhakti*. So *jñāna* is apparently going away, leaving me.

Badrinārāyaṇa: It's going underground, and *bhakti* is above now.

Śrīla Śrīdhara Mahārāja: So your vision is deferred more, eh, you can see it?

Badrinārāyaṇa: Whatever you, you're seeing everything Mahārāja. Whatever you see, you're seeing. When we come before you you're seeing us.

...

Śrīla Śrīdhara Mahārāja: From different standpoint. The position of Gurudeva is not fixed one. According to the mood and the progress in ones own life, that is a life of a devotee, the vision about, estimation about Gurudeva also changes.

He's seen as Guṇa Mañjarī in *mādhurya rasa* up today. Again he's seen as Svarūpa Dāmodara. And Bhaktivinoda Ṭhākura, Gadādhara. And again Bhaktivinoda Ṭhākura, Kamala Mañjarī. Focusing to the different functions. Kṛṣṇa *līlā*, Gaura *līlā*. Svarūpa Dāmodara is Lalitā there, but Guṇa Mañjarī is becoming Lalitā. Not only Lalitā, but also he has expressed, "If I can have a look about my Gurudeva from some higher standpoint, I find him/her, one with Rādhārāṇī Herself." Full source of whole *rasa*, all comprehensive serving representation. Hare Kṛṣṇa. According to ones own mood he sees the superior between him and Kṛṣṇa, who is the principle mediator, to whom he's more thankful for this rein-station gain.

"*Ācāryaṁ māṁ vijānīyān. Māṁ* means My *śakti*, My potency. That transmits Me to the environment. That potency which connects Me with the environment, properly, adjusts Me with the environment, he's Gurudeva, in different functions. In different *rasa*, in different personal conception, all respects, in general the potency that exists between Me and My servitors, My self distributing potency, self distributing function. *Ācāryaṁ māṁ vijānīyān*. You try to realise that Gurudeva is My self distributing function, in different position, different status, different mood, different degree. But all common is My particular potency of self distribution to the environment. *Ācāryaṁ māṁ vijānīyān*. And who has got faith in him, through that faith he can know Me. No reason, no education can come, can enter into the middle position - his grace."

yasya deve parā bhaktir, yathā deve tathā gurau
tasyaite kathitā hy arthāḥ, prakāśante mahātmanaḥ

["The key to success in spiritual life is unflinching devotion to both the Spiritual Master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the Spiritual Master, the inner meaning of the scriptures is fully revealed."] [*Svetāśvatāra-Upaniṣad*, 6.23]

"As much *śraddhā* he's got for Me, regard for Me, so much he must have for Gurudeva. Otherwise he won't be able to understand Me, what My representative will represent to him."

Ha, ha. Once Bon Mahārāja coming back from London he accused Guru Mahārāja of not being well versed with the ideas of foreign countries. "You do not know the fashion, the social custom of the foreign countries, so you say so. Your knowledge is limited."

Then Guru Mahārāja, hopelessly, disappointedly, he referred, "In ordinary sense my Gurudeva did not know to sign his own name. But I saw that the whole knowledge is within the nail of his finger, whole knowledge is there, master of all knowledge - I could see him." And he was saying like that.

Then there was Professor Sanyal, he chastised Bon Mahārāja. "Your foreign contaminations have destroyed your devotion. The principle, primary laws of devotion, that also you have totally forgotten."

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

So he may or may not express his knowledge, capacity, power, but we're to think that the centre of all good potency is there, by the will of the Lord. And with this faith if we can approach then it will be easier for us to know the unknowable. So he has come to make us know about his position, in a second figure.

Hare Kṛṣṇa. Hare Kṛṣṇa. It will help us in our progress a great deal. *Jñāna śūnya bhakti*, knowledge-less- devotion, free of intellectualism and brain, no brain transaction. Finites law, finite living in a world, the law of all finite standard, how can that come to know the law of the alphabet of the Infinite? Infinite. His grace. Infinite can be known by His grace, as much as He extends to us. Or any aspect He wants to disclose before us. And then so many Infinite aspects are there. One aspect cannot give infinite aspect to another aspect, that may be opposite nature.

Vidya samanyam tasmin na citram [?] In *Vedānta* it is, the opposites are harmonised there, vidya samanyam, harmonised so many opposite things. That is Infinite. Vidya samanyam tasmin na citram. It is not wonderful for Him to harmonise between opposite thoughts. Harmony is of such character. Quarrel, difference, fighting. In *rasa* also there are friendly and also enemy *rasa*, one *rasa* is against another. In the same *rasa* also there is existence of antagonistic spirit, but the harmony is there.

Gaura Hari bol. Gaura Hari bol. Only faith can accommodate all these anomalies. Anomalies in the intellectual conception can be harmonised in our feeling in faith. That also with much difficulty. Ha, ha. Intellect comes to play the part of an enemy. "Oh, this is impossible," intellect will say. "No, no, we can't believe this, this is impossible." Discourage faith.

There is a *Purāṇic* mythological story. Once, Nārada was passing through some village, there was one devotee, he generally meets Nārada and shows his devotion towards him. And asking

him now and then, "Oh, when you go to Vaikuṇṭha you please ask on my behalf, my Lord." In this way. One day Nārada is passing through the village, the gentleman, that devotee came. "Oh, did you remind about me my Lord, when He'll call for me?" All these things. "What He's doing now? What have you seen?"

"I saw Him that He's passing an elephant through the hole of a needle?"

"Ha, ha." He laughed. "Is it possible that how through the hole of the needle an elephant can be passed? It's not possible."

Then Nārada told, "You have long time to wait to go there. You've not yet got any training what is Vaikuṇṭha. You're not fit to live in that plane. Everything is possible. The small hole, the elephant can go and come, by His will. He's such."

So Infinite is such, everything is possible. No intellect can interfere there. "Let there be water." There was water. "Let there be light." There was light. His will, all like hypnotism.

Here, P.C. Sakara [?] was a good renowned hypnotist. Once, we saw in the paper, he invited so many doctors, experts, in the operation work. What is that - operation?

Devotees: Surgery.

Śrīla Śrīdhara Mahārāja: Such doctors he invited in a group, and in their front, just in their face, he cut a man in many pieces, a body of a man.

The doctors began to shudder. "What are you doing? You're killing, murdering." The doctors said.

"No, no, have patience." Then after cutting to pieces the body, he put in a box. And he carried through some two, three rooms and again there opened the box. That man came out. Whose body was seen to be cut into pieces, that man came out from the box again. The flesh pieces were put into the box, and it was handed around and showed to them, that very man came out. So this is hypnotism.

One ICS scholar came to me, he'd read *Bhagavad-gītā*. I told him, how do you feel about the Viśvarūpa, this *darśana* of Kṛṣṇa? Do you believe it?

"Yes, I believe."

How?

"Just like hypnotism, hypnotised Arjuna and showed Himself in different light, kind. And again if the science of hypnotism is there then everything is possible with a higher hypnotist." He told like that.

Subject evolution. I told Dayādhara, when he came with his knowledge of physiology. In the womb, with the growth of the flesh, consciousness growing, how we shall say that consciousness is independent? All these things only in your mind. You're seeing that. The consciousness is coming from the matter, and there's no consciousness outside, it cannot come, here, there. You're concerned with consciousness only. Your consciousness is saying that it's coming out,

apparently, of flesh. The consciousness in the womb, developing with the development of the body there. What is the all conscious process in you? Eh? What to say?

What more we see in the eclipse? Between Sun and Earth when Moon comes then we see solar eclipse. When between Sun and Moon comes the Earth, then it's lunar eclipse. But in Hindu mythology it is mentioned that there Rahu, Ketu, Suni, all these things, that they're personal existence, that shadow has personal conception. How? We can think in this way that whatever I get experience I get from that phenomena that is a part of my consciousness. And that particular part of my consciousness which is experiencing the eclipse, that may be called Rahu, a personal thing. That is, consciousness means person, part of consciousness is also a part of personal existence. So everything is person. Beyond consciousness we do not know what is there. All our feelings, or whole of our experience, is only consciousness. That is the original substance. That is not produced by anything, but everything is produced on this plane.

Berkley's theory, not that mind is in the world, but world is in the mind.

yadā sa deva jāgartti, jadedaṁ ceṣṭitaṁ jagat
yadā savṛti-śāntātmā, tadā sarvvaṁ nimīlate

["When the *jagad-puruṣa* or universal form of the Lord, falls asleep. Then everything naturally falls asleep along with Him. Then there is no more creation, no more external activity because all are dissolved. And again, with the awakening of Him, everything becomes active."] [*Manu-saṁhitā*]

In *Manu-saṁhitā*. When that universal person, Brahman, He's awake, then we find everything moving, going this way, that way. And when He enjoys the sleep, then no trace of anything, no existence, all entered into unknown. And the universal consciousness, we're also, our consciousness is part of the universal consciousness.

Hegel told that, "Everything is idea. I may think that there's a coin in my pocket, but will there be any coin in my pocket?" He has answered. "It is already in the universal pocket, otherwise it's impossible for us to think like that."

So idea goes ahead, and then our material conception follows. Everything starting with idea, and then the physical things try to follow that. First conception of every movement is idea, and then the other parts follow the program. So idea is everything. And in the universal mind there is everything. It's told that this body is a part of the material existence of the universal whole. So our thinking that we're soul, that is also a part of the universal consciousness. And this material consciousness a part consciousness, this is fossil, this is stone, and this is wood, that is all different type of concepts. Consciousness is the basis of everything. *Yato vā imāni bhūtāni jāyante*. From that prime cause that is Brahman, consciousness, all accommodating consciousness, everything coming out of that. As from the bubble coming from the sea, and again it's going into the sea. Something like that.

yato vā imāni bhūtāni jāyante, yena jātāni jīvanti
yat prayanty abhiṣamviśanti, [tad brahma tad vijijñāsa]

["The Supreme Brahman is the origin and shelter of all living beings. When there is creation, He brings them forth from their original state, and at the time of annihilation, He devours them. After creation, everything rests in His omnipotence, and after annihilation, everything again returns to rest in Him."]
[*Taittirīya-Upaniṣad*, 3.1]

From where everything is coming, where everything is maintained by Whose existence, and when entering into Him again and completely disappears there. That prime cause that is Brahman. That is all comprehensive consciousness. That has got fundamental existence. All other existence are different concepts within that, we're told.

Śukadeva Goswāmī said to Parīkṣit Mahārāja, "You're suffering from animal consciousness that this body is you. Give up this false idea, and stand on your own soil, that you're above this body consciousness, this matter consciousness. You take your stand completely on your mother soil, your own soil, your conscious world. This has got nothing to do with this body that dies. The body will vanish, but you will remain intact, no harm there will be in any way. From these negative, dream like things, give up, shake off that you're identified with this body and you're there. This is the disease, *bhava-roga*, to be *bhava-samudra*, the notion of the idea that to be, that identification...

85.11.24.B

Śrīla Śrīdhara Mahārāja: ...madman, his home consciousness, his previous consciousness gone, and he's thinking he's such and such and guided by that idea. But when madness is gone again he'll be reinstated in his former position. "Oh, what is this? The madness forced me to think like this, now I'm all right."

Vikṛta citta, our consciousness is thrown out in such a way and fixed there and we find, "Oh, I'm this, I'm this." All false. Stand erect in your own soil. Give up this false idea, mania. This is all mania, and you are all suffering from mania, and universal mania is there. So many points of souls they're suffering from this universal mania. From that cholera, from blindness, from this, that, so many diseases. This is a common disease, get up.

uttiṣṭhataḥ jāgrataḥ prapya varāṇ nibodhataḥ
[kṣurasya dhārā niśitā duratyayā, durgaṁ pathas tat kavayo vadanti]

["Awake, arise: Having obtained the human form of life, you must not sleep in the darkness of ignorance. Awaken knowledge of your real self by associating with great souls and obtaining their mercy. This material creation is as sharp as a razor's edge, for it is the cause of many miseries. It is impossible to cross over without transcendental knowledge. Therefore one must

take shelter of the great learned transcendentalists who forever sing the praises of that Supreme Person who is the destroyer of birth and death."]

[*Kaṭha-Upaniṣad*, 1.3.14]

Śṛṇvantu viśve amṛtasya putrāḥ. "O you persons of the nectar soil, of the immortal soil, oh child of the immortal soil you hear." The address in the *Veda* is like that. "Oh you immortal child, *amṛtasya putrāḥ*, you never die, you are son of the immortality, of eternal substance. You hear, listen to me, you are not so and so, you are such and such." This is the announcement of the *Vedas*, the revealed truth. *Upaniṣad*, the first *Veda* encouraging. "Why you degrade yourself? You are of high order and you've degraded so much that you've forgotten your own noble lineage. And you've become such a coward of the cowards, as a worst crazy and mad, forgotten your own noble position. Now come, stand erect up, and hear you're such and such. And then you've got so many prospects also on the other side, on the higher side."

Hare Kṛṣṇa. Hare Kṛṣṇa. This is the basis, and then we shall make progress towards Vaikuṇṭha.

Vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād vṛnda [*Upadeśāmṛta*, 9] We shall go to the other, higher length of life, and that comparison is on the whole, *sat*, *cit*, *ānandam*. Our eternal existence we must get back. And *cit*, and we've got that sort of feeling, permanent feeling, feeling of the permanent nature of that soil, leaving the experience of this lower soil. Then *ānandam*, fulfilment, heart's fulfilment. That is in the land of dedication. Die to live. That is life there and death here. You're to die from here, and you're to live, begin your life from there in that plane of dedication, and make progress further. It is reality, it is not imagination. Don't become *sahajiyā*, don't, being in this plane, you're thinking that you've got everything. It is reality. Step by step you're to feel, understand, realise, get, and go. More progress.

It is *the* reality. Kṛṣṇa is not imagination, that is *the* reality, if you can come to feel. And that is only possible through *śraddhā* and through *sādhu saṅga*, His grace, not a matter of right. That right is in a very lower position, dependent on His grace. If you can collect so much grace, then you can have that service as your right. Dependent on grace, your right there. Hare Kṛṣṇa.

That vision is Gaurakiśora Bābājī Mahārāja, he's out for begging, *mādhukarī*, and so many boys they're feeling pleasure in disturbing him, a man of that type outwardly. Throwing some dust etc on him, and making some joke, cutting jokes.

And he says, "Kṛṣṇa, I shall complain to Yaśodā. You have become so boisterous You are attacking me. What have I done, what wrong have I done to You? You have come with these boys to disturb me. I shall lodge a complaint against You to mother Yaśodā, and she'll give a good check in You."

So where he's awake? He's awake to see that everything in Kṛṣṇa consciousness. The boys disturbing, he's seeing, "No, what are these boys? The direction ultimately comes from that quarter." His understanding is so deep he cannot see anything without Kṛṣṇa's interference, everything, at the back there's Kṛṣṇa. The things between all removed, only Kṛṣṇa consciousness deed on every occasion. Every event he's seeing only that Kṛṣṇa is there and He's at the root. Without His sanction nothing can happen. And that is very wakeful in him, his mind. And also

he's in Vṛndāvana. "Kṛṣṇa, You're disturbing me, then I shall take it to Yaśodā Ma and she will punish You, then You'll see."

In this way, but it's not imitation, that must be deep realisation. All coming from Kṛṣṇa. These are all prejudices of different kinds that are hindering my connection with the universal substance, controlling agents. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Vision, estimation. Nitāi. Nitāi.

Our Guru Mahārāja wrote *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. And Madhvācārya wrote, he gave a hundred points against *māyāvāda* conception that, "I'm Brahman, I'm He. He's one and same." Madhvācārya gave a hundred points against this. And our Guru Mahārāja he saw that *sahajiyāism* is the worst enemy to *śuddha* Vaiṣṇavism. So he also wrote a hundred points against this *prākṛta-sahajiyā-vāda*. "This is the worst enemy to *śuddha bhakti*." *Prākṛta-Sahajiyā Śata-Dūṣaṇī*. In different ways. Gaura Hari bol. Gaura Hari bol.

You have taken your *pāraṇa*?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Broken, fast broken, breakfast. *Ekādaśī* fast broken by *pāraṇa*. *Ke*?

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Navadwīpa Dhāma kī jaya!
Gaura Hari bol. Gaura Hari bol.

85.11.26.A

Śrīla Śrīdhara Mahārāja: Even the disciple he's also considered to be Guru. As the other day we mentioned the address of Prabhupāda in Vyāsa Pūjā, he's addressing to the disciples. "Oh you delivers from my danger. You all disciples you have come to help me in this endless, fathomless ocean. You are some concrete thing here to help me."

Today I was remembering one of our Godbrothers, the Founder of Gauḍīya Saṅga, who went in the second instalment to London. And by the order of Guru Mahārāja he made one disciple,

Vinode Vāṇī. And now the London Maṭh, oldest Maṭh, under Bagh Bazaar management, that Maṭh is there. Vinode Vāṇī became disciple of that Goswāmī Mahārāja.

After the departure of Guru Mahārāja he took *sannyāsa* from me, coming back from London. When he went to London he was white clad, but a senior preacher he was, and strong preaching. In his white dress of *gṛhastha* he began preaching, and one young man leaving his family became his disciple, attracted by his lectures. Still living, Bon Bower [?] in Purī at present. He left his young wife and family, and was so much attracted by his advices had left home and joined him.

At that time due to some difference between the trustees we all left, many of us left the main mission and wandering here, there. Where to settle? And Goswāmī Mahārāja he was Aprākṛta prabhu, in his Bakula [?] home he retired there. I went there to fetch him. You are a senior preacher and you are leaving the association and settling up at your home, that is intolerable. Then I had to stay there for fifteen days continuously. I told, without taking you I won't leave the place. Then what to do? He left the place and came with me. From Bakula to Midnapur centre.

And then he took *sannyāsa*. And he gave a statement that, "This *sannyāsa* given to me by my disciple Bon Bower [?]" At that time his name was Vibhūti. When I visited his home he wanted a name for him, from me. I gave the name Viṣṇujan, from Vibhūti, Viṣṇujan name was given by me. Then Goswāmī Mahārāja uttered, "Viṣṇujan has given *sannyāsa* to me. A young disciple leaving his wife and family he has come to serve me, his Guru, in a *gṛhastha*." He was trying to build a separate house, separate temple, nearby his house. And told me that, "As long as I shall live I will go on continuing the service of this Lord in my temple here. I won't go to preach further." But anyhow I influenced him and took him. And after taking *sannyāsa* then he told, "The disciple has given *sannyāsa* to me, to Guru. In young age he has left his home and that girl wife, and he's serving me as his Guru. So it pinched me so much, that I could not, what is this? I'm a householder and disciple, he's a renounced soul."

So the disciple also may be cause of Guru's progress. Only sincere position is necessary, so no other qualification but sincere hankering, that is qualification. *Laulyam api mūlyam ekalaṁ*. [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]. Only one price, single price. What is that? Sincere earnestness to have the thing. That is the capital to start with, sincere hankering. "I want my Lord. I want my Lord, to serve Him, to satisfy Him. I won't live for my satisfaction. I can feel that my satisfaction is dependent on the satisfaction of the centre."

It does not exist independently, a part of the whole satisfaction. My joy is a part of the joy of the whole. And the connection with that whole, Supreme Whole, can be had only through serving attitude, sacrifice, surrender, to Him. He's full, He's perfect. I'm imperfect, for my perfection, connection is inevitable with the perfection. And to approach the perfection the way is such, sacrifice, surrender. No other capital can be utilised there, because all tiny, all remitted. Whatever I shall conceive and make any plan or program, that will be all nonsense. To Infinite consciousness, Infinite decision, our particular particle of decision has no value. Only surrender has value, to the good will of the central wave, the wave coming from the centre all round. And to try as much as possible to be one with that, that will. That flow of energy coming from the centre, to distribute happiness, pleasure, to one and all, to feed all. Our real food is satisfaction,

joy, happiness, pleasure, that is our food. That is the food of everyone, in the real sense. In the real sense, in the real _____ [?] of us, we only live on pleasure, joy. That is the food of everyone, the higher type of food. And the wave coming from the centre to feed everyone.

But there are so many that refuse that food box that's coming. And they separate interest arrangement. That has done all mischief to our own life and progress and ideal, everything. So that separate interest, that box, that ego, that should be dissolved. And that also can be successfully dissolved by the help of that Absolute wave. So many agents carrying that wave coming to recruit us from our position. And as much as we'll be able to disown us, our limited interest ego, and to identify with that Infinite wave, we'll be more and more successful. We'll have a real life, we'll be able to feel that what is real, what is unreal.

Now what is day that will be night, and what is night to us that will be day. Die to live. Hegel says. Die, surrender means to accept the gradual death of the so called ego, which has taken possession of us. We think that's a part of us, but no, that is master, that ego. That guides us, that meagre, narrow, self interest consciousness, that is the enemy, *ahaṅkāra*. *Bhidyate hṛdaya-granthiś*. That tie box, tying with this thing with the environment. "I want this thing, I want that thing. I don't want that thing, I don't want this thing." This sort of nature, natural tendency within us, that ego. And that is our greatest enemy, our *ahaṅkāra*. And from there springing up *kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*, and the source is ego. And from there all these mal - engagements are coming to guide us in the erroneous directions.

So with the help of the agents, and with the help of faith, *śraddhā*, that we can gather with *sukṛti*. *Sukṛti*, that is help given by the agents of the Supreme, unconsciously to us, injection unconscious.

Just as in a hospital the patient is unconscious and doctor giving injection to him. Then the consciousness coming back. So not only patient being unconscious but sometimes they move their limbs madly. What is that? When unconsciously one is throwing his hands, feet, all this, what's it called? That sort of movement of the body.

So our movement is like that, being unconscious in a proper way but being misguided by any demolished consciousness we're throwing our hands, feet, in the non discordant way. But medicine has its effect. *Sukṛti*. Independent of us, so many agents that are moving all through, carrying that good knowledge or that affection of the Lord, that uses our energy in some way or other. I have a garden, and they take some flower, and my energy, independent of my consciousness is used in the service of the Lord. That gives us *sukṛti*. So *sukṛti*, *jñāna*, *sukṛti*, *śraddhā*, faith comes. And by faith we go to the man of faith, that is *sādhu*. And then the independent transaction begins. And gradually we can make progress and go, we can see, can see the unseen.

And what is seen, we leave that. That is useless. I'm seeing the deceiving aspect of the world, the phenomenal aspect, as if they're tempting us. "Oh, I'm here, enjoy me." The money will say, "Oh, take me and enjoy." Woman to man, man to woman, "Oh, enjoy." Then name and fame coming, "Oh, credit, good will. I'm here. Take me and enjoy." So many offerings coming from the opposite direction, and we're servants of that, we're slave to that.

But we must come out of this slumber. And in the good association, and revealed scriptures, *sādhu*, *śāstra*, they're our real help, real friend to guide us towards proper destination, towards the centre. Die to live. Learn surrender, a noble life. Don't seek any pleasure by disturbing others and disturbing the whole. At the cost of the whole don't try immolate your own happiness. Move, have noble life, learn to give you for other's happiness. Then others is not real conception of giving, really the whole, not any less than that. What is the conception of the whole? Do for the whole and not for any part. Do not do for you, and at the same time nor any part, however bigger it may seem to your senses. Sacrifice for the country, sacrifice for the community, but all extended selfishness. So try to eliminate that.

Then you'll come to Paramātmā - Brahman conception. Eliminating so called extended selfishness you'll have to face the Brahman conception, Paramātmā conception, and Bhāgavata conception, three kinds. All accommodating aspect, Brahman, which is the largest, and which accommodates everything within Him. Paramātmā, all permeating, whatever fine, finest of the fine, entering there, regulating those opposite conceptions. The innermost controller and the outermost accommodater and controller at the same time. Then the third thing, the power, will power, by Whose will everything may come and go. The Master of power, not accommodating, not permeating, but all regulating. That should be the highest principle, Nārāyaṇa, *aiśvarya*. Then, generally, the ordinary spiritualist who are disgusted with this material mortal loss and gain, they try to find out all accommodating aspect, Brahman. Another section all permeating aspect. These two, and they want to be one with them, and no separate movement, to become one with that. That is their aim, *mukti*, salvation, liberation, renunciation complete, to be one with the cause. All accommodating or all permeating cause, to be one with them, salvation, liberation.

But the Vaiṣṇava philosophers they have got *sukṛti* and for that they've got proper thinking. From the scripture they say there's another world on the other side. This is not the only world, defective, but non defective, perfect world is also there. This sort of conception they get through that *sukṛti*. And they want to cross over that line of renunciation, that is the abscissa, the margin. And another life the opposite direction, here exploitation, there to be exploited, dedication. A life of dedication is honourable and higher and eternal life, they find, the other side, higher side, super subjective side. We're subject, we're living in the relativity of object, but where we shall be object and there should be the subject in the higher sense, super subjective. And there, every unit to carry out the order of the centre, and not themselves centre of order. But only to carry out, *dāsa*, *dāsya*. There is a world, and to practically feel that gradually, and enter. And also to get the taste of a noble life. "Yes. Only by robbing we can get pleasure, no. By giving also we can get pleasure." In this world also we find there are some groups who by robbing they get pleasure. But there are also no want of many who by giving get pleasure, and a higher type of pleasure.

In this way the wholesale adaptation of giving, and not giving to any party like myself, but to the perfect cause or centre. To give to the God, to the centre. These things should be dealt. Whatever we do, with this idea, *sambandha jñāna*. We take the Name, or worship, or we preach,

whatever, the background of *sambandha jñāna* must be like this. So repetition of these things, again and again, the meaning is that. Our temperament, our nature of action, whatever we do, we think, or we work, we worship, or we read, or preach, or taking the Name, whatever, but the *sambandha jñāna*, how we shall do that. What should be the standpoint of those activities, that will be *sevonmukhe*, the beginning with surrender towards the centre. Centre may not be known to us so easily in our present stage, but as much as possible we shall have to conceive with the help of the scriptures and the *sādhus*.

And our *śraddhā*, *hṛdaye nābhya nujñāto*, *Manu-saṁhitā* [2.1] says, the approval of our innermost heart, we shall approach to that direction. Approval of our inner heart. "Yes." So by giving, and giving to the centre, and giving not to Brahman conception, or Paramātmā conception, but the all regulating, all Master, all Lord conception. Now the Lord, all regulator, but regulation by force, regulation by which power, then the finest power is discovered as affection. Law regulation is an abstract thing, that is not coming, law from where. But when we're conscious that the centre is above law, He's autocracy.

As Hegel says, "He's by Himself and for Himself." That is the conception of the prime cause. He's by Himself and He's for Himself. By Himself, already it is there. But for Himself, our future. By Himself, it is past. But for Himself, that is the future. And the future is our real concern, how we shall do, utilise ourselves, our energy, for our future good. And for the future good of others also like us. Future for Himself, so for Himself. We shall try to catch that wave - for Himself. Everything for Himself. We're a part to fulfil His desire. Whatever we do, with this conception, and we're to think that affection, mercy, love, that is above all. That is the highest symptom of the highest entity.

Śrīmad-Bhāgavatam, the head of, the crown of all revealed scriptures, and Śrī Caitanyadeva He Himself, the most generous, that prime cause Himself came to distribute Him. They're recommending to this end. He's all affection, He's home. We shall go home. With this energy and encouragement we shall do anything and everything to help us. Everyone wants to satisfy, help himself, but helping is of different kinds. This sort of self help, and also help to the public, that will be the foremost, most noble and sure. Not only to save us but also to fulfil our whole existence. Every part of my body is crying for the other corresponding part of the body of that Supreme. What is this? All our inner demands, whatever, can be satisfied only by our connection with that centre.

Sarva-dharmān parityajya. Justification of this announcement in *Bhagavad-gītā* [18.66], the crown of the whole revealed truth. "Give up all conceptions of duties, however pure it may be seen, it may seem to you. Give up them, all the duties, all kinds of duties, however purity you feel in them, give up. And only one way to be, won't have to repent. I'm such, you won't have to repent."

With this faith, this underground foundation, we're to walk on. Whatever we do, we take the Name, we do any service, gardening, or walking, or cleansing, or worshipping, or distributing

Name, distributing books, but this sort of *sambandha jñāna*, how to do. Who am I, where am I, what is my goal, and how to move? This *sambandha*, *abhidheya*, *prayojana*, three things are necessary for our progress. *Sambandha*, who am I, where am I, what am I? All these things, analysis of the environment. And what is my goal? Another. What is my destination? *Prayojana*. And *abhidheya*, what is the means to the end. Three things necessary, *sambandha*, *abhidheya*, *prayojana*. In the revealed scriptures we get direction to understand things from three standpoints, *sambandha*, *abhidheya*, *prayojana*. And the place, purpose, position, of myself and the environment, and what is the end goal destination, and how to approach the goal. These three things we must be clear always, whatever we do. If these three things are satisfied then every action will be devotion, that will be progress. Otherwise plodding in darkness, hither, thither, wherever.

So by *sādhu saṅga*, with the revealed scripture, and exponents of those scriptures, the agents, they can help us in this way, in this direction. So, *sādhu-śastra-kṛpāya*, only in association of the *sādhus* and *śāstra* can help us in our progress. Even it may be necessary to correct our program, sometimes many times. We make a program and accordantly we want to go, make progress. But sometimes may be necessary to correct the program also, because we're plodding in the world of imperfection, and trying to go towards perfection. So as long as we're in _____ [?] But our sincerity of heart will help us a great deal, great deal, great deal.

[pārtha naiveha nāmutra, vināśas tasya vidyate]
na hi kalyāṇa-kṛt kaścid, durgatiṁ tāta gacchati

["O Arjuna, son of Kuntī, the unsuccessful *yogī* does not suffer ruination either in this life or the next. He is not deprived of the pleasures of the heavenly planetary systems in this universe, nor is he denied the chance to personally see the Supersoul in the divine realm. This is so, O dear one, because a person who performs virtuous actions never becomes ill-fated."] [*Bhagavad-gītā*, 6.40]

Hṛdaye nābhya nujñāto, [*Manu-saṁhitā*, 2.1] Ultimately our own heart is our guide, not brain. Brain more or less contaminated with the puzzling inventions of this world, how we can exploit more. Specially at present who can exploit more his position is the highest, exploit more.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Kṛṣṇa conception. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma. Rāma Rāma. With this short address to you I want to leave you. *Vāñchā-kalpa*...

...

[Ten Kinds of *Nāma aparādha*: The Ten Offences to the Holy Name of Kṛṣṇa.]
[See *Gauḍīya Kaṇṭhahāra*, 17.69-75]

Śrīla Śrīdhara Mahārāja: The first offence is *satam ninda*. We must not abuse the Vaiṣṇava, those that are the agents of Viṣṇu, Nārāyaṇa, to deliver the fallen souls. If you abuse them then Name becomes dissatisfied.

...those revealed scriptures that are taking us the Name of the Lord, advising us, if we abuse them then Name is dissatisfied.

The third, we must have a proper conception of Gurudeva. If we're sincerely searching after the Lord, then Lord is also approaching us, and the meeting point in Guru, His representative. So Gurudeva should always be seen as the representative of God, not ordinary human being. Though we find that he's sleeping, eating, he's suffering from disease - just as Ganges water if physically filthy but still it can purify everything. The dirty Ganges water can purify. Purificatory capacity is not lost by physical dirtiness. So Guru, Vaiṣṇava, they should not be seen through the material eye, but there's another vision through which they should be estimated.

Then fourth, we should not unnecessarily go on abusing other demigods. When comparison is necessary to establish the supremacy of the Lord Viṣṇu, then we can show indifferently, but not in the spirit of abusing other persons, demigods.

Then fifth is, we should not consult dictionary to find out the meaning of the words that are given to us by Name. Because it's to the fullest sense we're to take every word, every meaning, if it's pushed to the highest sense it goes to the centre. So the dictionary meaning should not be attached to the Name and go on.

[prabhu kahe,] – "kṛṣṇa-nāmera bahu artha nā māni
"śyāma-sundara' 'yaśodā-nandana,' – ei-mātra jāni

[Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the Holy Name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know."]
[*Caitanya-caritāmṛta, Antya-līlā,* 7.85]

The Name is representing the Absolute. With this idea we shall take the Name.

Then, *asraddha-dhano, nama-dhamah*. One who is not, who does not deserve, sufficient faith he's got, if for some trading purpose we bestow Name to him we commit offence against *Nāma*. Name is dissatisfied.

Then, if we think that the Name is one of many purificatory good things, we can serve the country, we can read the holy scriptures, and we can wander through holy places, that's good to take the Name also, a good thing, one of them, then there is disregard about the Name. Name is above all. No purificatory function as taking the Name to be found any other good activities.

Then, *namno balad, papa-buddhir*. If we think that if we take one Name then all the sins purified. So let me go on sinning and taking the Name and Name will purify. If with this spirit we try to utilise Name to remove dirt from me, that is offence, that is to abuse the Name. Because we should worship Him, serve Him, and not try to use Him in my service, to cleanse, to remove my dirt. Not with that sense we shall take Name.

Then, if we've got any particular attraction for any mundane thing, that must be uprooted. And unprejudiced, free, we shall go to Kṛṣṇa. Back to God, back to home. When taking Name transformation will begin within mental system. And unbiased, unprejudiced, we shall try to go where the Name will take from this world consciousness to God consciousness, Kṛṣṇa consciousness. We'll be open.

And the last, that we must take the Name that I'm not pressed to go to some undesirable position. I'm going home. It's very sweet. That is my home. And now I'm wandering in the foreign land, non sympathetic. But I'm really going to my home. There under the Holy Feet of the Divine Lord my everything is there. All well wishers are there. So back to God, back to home. With this spirit we shall take the Name.

...

And there are *nāmābhāsa*. By taking the Name, if we've not these offences, with open mind, but no special positive attraction, then liberation we can get. But we must have in our view the attainment of the positive service of Kṛṣṇa and His servitors. With this positive idea we must go on taking Name, not only to avoid the negative side. *Sānketyaṁ*, *parihāsya*, *stobha*, *helanam*, four kinds of *nāmābhāsa* which may grant liberation, but not positive engagement in the holy service of Kṛṣṇa. You should avoid them. Always our aim, object will be how to get the dedicated life for the service of that noble Lord. With this spirit you're to go on.

Now you're to go and prostrate before the Vaiṣṇavas, and go to the temple, and then taking this Hare Kṛṣṇa *mahā mantra* counting the beads, then you'll take *prasādam* etc. So you keep it...

85.11.28.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja. I would like to know if you have any particular service for me.

Śrīla Śrīdhara Mahārāja: What does he say?

Bhāratī Mahārāja: Jaya Rāma _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Particular service, where, here?

Devotee: Anywhere.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. Jaya Rāma. Where does he come from?

Jaya Rāma: New York.

Śrīla Śrīdhara Mahārāja: And what sort of capacity has he got?

Bhāratī Mahārāja: What do you like to do, and what can you do?

Jaya Rāma: I'm a householder and businessman and musician _____ [?]

Śrīla Śrīdhara Mahārāja: Typing, press _____ [?]

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: All right, I shall consider and tell you what sort of service you may engage yourself in.

Jaya Rāma: Thank you Mahārāja.

Śrīla Śrīdhara Mahārāja: Service is the all in all. We're to note it with very special care and regard, service. And the form, it is culture and not idleness, not merely renunciation but positive engagement. The form is not very important thing, but the life is important which is devoted in the form. It is not retirement from the worldly world. And engagement to the fullest engagement...

...wherever I get I must collect that, service.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded

(eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

My real necessity is to get the privilege of serving the Lord of *gopīs*. And this *brāhmaṇism* or *gṛhastha* or *sannyāsa*, *brahmacārī*, all these forms are not necessary for me. I disown from that position, that I'm a *sannyāsī*, I'm a *brahmacārī*, I'm a *gṛhastha*, I disown totally. Only my positive place is this that I'm a servant of the servant of the servant of the Lord of *gopīs*. That Mahāprabhu has told.

And He's satisfied, *jñāna śūnya bhakti*, not that the service in generally as respected by the ordinary public, that education, that will fetch more, no. The tendency, the attitude, by which I'm serving, that is valuable. Sometimes the meanest, the service of the lowest attracted most. Mahāprabhu Himself in Guṇḍicā *mārjana*, He Himself swept the dirt and with His own *uttariya* He left it outside, and washed by His own hand.

And when Pratāparudra wanted to see Mahāprabhu He did not allow. But when He found that Pratāparudra, though he's sitting on the throne, but before Jagannātha he's serving as a sweeper, that attracted Mahāprabhu and His heart. "Oh. To Jagannātha he's a lowest servant." Then He was very much impressed with his devotional attitude and accepted that very day Pratāparudra.

So service is all important, and these are forms to be used in the service. Prabhupāda created this sacred thread, conferred this sacred thread to show, and the *sannyāsa* to show that with all these we're to serve the Lord. It does not mean that I've got a position of a *brāhmaṇa*, I've got a position because sacred thread I've got a respectable position in the society. I shall do like that. Or I'm a *sannyāsī*, I must not allow myself to do ordinary activities, services. Not for that, but to show instead of all these honourable positions of a *brāhmaṇa* with sacred thread, and the *sannyāsī* with a *daṇḍa*, I'm a mere servant of the Lord, a servant's servant. All these are subservient to the satisfaction of the Vaiṣṇava and others.

Rāmānuja once, he was a *brāhmaṇa*, Rāmānuja, and also a good scholar. And there was one Vaiṣṇava of lower caste, and also not educated, but he was a true Vaiṣṇava. Rāmānuja wanted to get his remnants, *ucchiṣṭham*. "The Vaiṣṇava, if I can take the *ucchiṣṭham*, the remnants after taking *prasādam* then my devotion will be increased, enhanced. Vaiṣṇava *prasāda*."

But that gentleman Vaiṣṇava he avoids that anyone will come and take his *ucchiṣṭham*, he cannot allow. Generally Vaiṣṇava they never give their *ucchiṣṭham* to anyone. Rather they're very careful that anyone and everyone may take *ucchiṣṭham*, then his devotion will be decreased. So he avoided.

But one day Rāmānuja invited him with much respect and request that, "Please take *prasādam* one day in my house. I'm very eager for Vaiṣṇava *sevā*. I think you to be a proper Vaiṣṇava. And please take *prasādam* one day - I invite."

And to encourage Rāmānuja, because he was a *brāhmaṇa* and *paṇḍit* and young man, and will do much service in the *sampradāya*, he accepted the invitation.

And Rāmānuja's mind was that, "If he takes *prasādam* in my house then I can get his *ucchiṣṭham*." With that idea he invited. But Rāmānuja inviting him he had some business engagement, maybe by the arrangement of that Vaiṣṇava, suddenly he had to leave his house for some purpose. And in the meantime that gentleman came and took *prasādam* and went away.

Then Rāmānuja came home after finishing his job. "The Vaiṣṇava, did he come?" He enquired from his wife, he was householder at that time. "That Vaiṣṇava came to take *prasādam*?"

"Yes. He came and took *prasādam* and went away."

"Where are the remnants?"

Rāmānuja's wife she was an orthodox *brāhmaṇa* lady, she told, "Oh, he took *prasādam*, he's a *śūdra*, so he took *prasādam* and I cleansed all those things left in the tank. And I have also taken bath, because a *śūdra* I gave him *prasādam* somewhere there and after he finished his *prasādam* I cast them all in the tank and I took bath, and purified I've come home."

"Oh, you're so, you had those valuable things for which I invited him, *ucchiṣṭham*, and you have cast them, thrown off in the tank and took bath because you had to touch the *ucchiṣṭham*. All right."

Then Rāmānuja went somewhere and came back and told, "Some information come from your father's house that someone, perhaps your father or mother is seriously ill. So what do you do? I can't go, will you go there."

"Yes, yes, I must go. My father or someone is very seriously ill, I must go."

"Then I'll make arrangement to send you with some persons."

"Yes, you may send me with him."

So Rāmānuja sent her to her father's house, and went to the temple and took *sannyāsa*. Separated himself forever because she disregarded Vaiṣṇava and *prasāda*. He took *sannyāsa* and left home altogether.

So the *brāhmaṇa* caste, or the sacred thread, or *sannyāsa*, everything meant for the service. Not as a position in the society, but that position is to be utilised in the service of the Lord. Pratāparudra swept, he worked as a sweeper, and then Mahāprabhu was inclined to him. And He Himself, Mahāprabhu, in the Guṇḍicā Mandir, He Himself worked as a sweeper, cleansed the things, and with His own *uttariya* all the dirts were taken and thrown. And then with water He Himself with His own hands cleansed that.

So that is to attract the attention of the higher it is necessary to accept the so called lower services. Service is all in all. That is Vaiṣṇavism. *Tridaṇḍa*, *kāya-vāk*. *Vākya-daṇḍam*, *mano-daṇḍam*, *kāya-daṇḍam*. These three, *kāya-mano-vākya. Tridaṇḍī*, what is the meaning? That these three things should be punished. *Vākya*, words, I was utilising for my own satisfaction, for my own enjoyment, words, *vākya*. *Kāya*, this bodily labour. And *manaḥ*, mind also thinking about my own enjoyment. They should be punished, these three, main thing, punished and engaged in the service of the Lord, the positive engagement. I shall talk, talk for Kṛṣṇa, for His interest. I shall use my body for His interest. And I shall think for Him.

It is very difficult to control the mind. Mind may be absent. We may engage our body, then I may think something bad. But to control the mind the responsibility is necessary. To accept responsible actions, service, then we can control the mind. Otherwise mind is independent, may run hither, thither. So we must take some responsibility to control the mind to engage us in the service of Kṛṣṇa and His servants.

And body also, and words also, specially the Kṛṣṇa *kathā*, spread sound. It is easy thing and easily available, no money necessary to purchase words, sound. Go on talk about Kṛṣṇa. Just as in an epidemic the doctors visit everyone and gives injection. So also the epidemic is going on. Death is devouring everything here outside. Whatever we see, all being devoured by death every second. And what is the relief? To save, not only from the death, but to take everyone into the ocean of nectar. Kṛṣṇa *kathā*.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad- gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Whomever you come across say about Kṛṣṇa, no other business. This is, our Guru Mahārāja told that, "There is fire, I'm quenching the fire, then I'll come to serve Kṛṣṇa." No, no, no. No necessity of quenching the fire. Let everything be burned down. Your wholesale engagement is in Kṛṣṇa."

sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Our necessity with Kṛṣṇa is such grave and such indispensable, and not only for me, it's applicable for the whole of the world. So be mad to spread the news of Kṛṣṇa from door to door.

And Nityānanda Prabhu did about Mahāprabhu. *Yāre dekha*. Nityānanda went, "Take the Name of Gaurāṅga. I appeal to you." Nityānanda began to cry, "Take the Name of Gaurāṅga. What's come to your door My friend you don't realise. All the troubles will be ended and the highest attainment you'll have. It's going from door to door. Please accept Gaurāṅga." ata bhuli

nityananda bhumi gauri jai [?] Began to cry and roll on the gate of a person. "Take the Name of Gaurāṅga. What is going through your door you don't understand My friend."

So go to visit from door to door. Once one of our *sannyāsīs* told that, "If you get a good singing party with me then I shall go to preach. Otherwise the people don't care to hear, whatever. 'Kṛṣṇa dāsa, all the souls are the servants of Kṛṣṇa in reality.' There's none to give attention to these words. Give a good singing party, then people will come and sit and they'll care to hear."

Then Guru Mahārāja told, "Go talk to the wall and you yourself hear it." His preaching tendency was such, so natural and intense, our Guru Mahārāja answered in that way. "Go speak to the wall and you yourself hear."

That should be the spirit of speaking Kṛṣṇa *kathā*. Take it from door to door to every soul, with this urgency that the fire may not be extinguished and burn the whole world, your saviour is Kṛṣṇa. You're to be saved if you can get connection with that plane of Kṛṣṇa. Not only saved from the death, but you'll swim in the ocean of nectar. So this Kṛṣṇa consciousness spread everywhere. I'm a *sannyāsī*, I'm a *gṛhastha*, I'm a *brāhmaṇa*, I'm a *brahmacārī*, but all these shows they'll fetch nothing, but rather they'll bring something anti, anti connection, that particular *ahaṅkāra*. But in spite of all these _____ [?] what commands respect in the society. With all these respectable signs you go and serve Kṛṣṇa to show that service of Kṛṣṇa is so dignified.

The Ramakrishna Mission people they preached against Gauḍīya Maṭh that, "They're speaking slavery, slave mentality. Gauḍīya Maṭh. Kṛṣṇa *dāsa*, Kṛṣṇa *dāsa*. We're servant's servant. Servant of the servant of the servant of the Lord. That means they're preaching slave mentality. And we're preaching *so 'ham*, we're the big Brahman. So Gauḍīya Maṭh is creating a bad impression in the society, discouraging people."

And Prabhupāda told, "Gauḍīya Maṭh stands for the dignity of the human race. The whole human race that are prey of mortality, Gauḍīya Maṭh stands for the dignified position. To become slave of Kṛṣṇa that is not a matter of joke. To get any imperial service we're so eager to get a higher service in the administration. But to get a service in the highest management of the Supreme Lord that is a most dignified thing. So Gauḍīya Maṭh stands for the dignity of the human race. Human race, what are they? They're after all a prey like beasts, and like trees, creepers, worms, and a prey of the death. The king will also have to go away helplessly. The big general and politician, all will have to go to effacement for eternity. But Gauḍīya Maṭh stands for the eternal dignified position, a friendly service of the Supreme Entity."

So service is all in all, and we may not lose these positions that I'm a *sannyāsī*, I'm a *brahmacārī*, I'm a *gṛhastha*, I'm a sacred thread holder, I'm a learned man, I've got much learning, this capacity, that capacity. If they're used for the service of Kṛṣṇa and His *dāsa*, His servant of the servant, then they're got value.

Otherwise they've got negative value, rather that will be bribe. I'm taking the position in the name of a Maṭh, getting *dīkṣā* and taking sacred thread, and red clad. I've got some learning,

and I'm always seeking a higher position in the society. *Pratiṣṭhā*. And I shudder when I'm requested to do some service of the so called lower type, to cleanse the utensil of the Lord.

Then Ambarīṣa Mahārāja he was the emperor of the whole world at that time and he gave his charge of administration to his ministers. And he himself he was rubbing the temple, he was cleansing the utensil. Mahārāja Ambarīṣa, with his own hands he used to do all these so called lower services of the Lord. And the big services like administration he used to give it to the ministers. But about the cleansing of the temple, the Sanskrit *śloka* I forget. _____ [?] with his own hands he used to.

And what he could subdue, to control the boisterous *ṛṣi* Durvāsā who was very dreadful and notable for his curse to anyone and everyone, and they'll have to suffer for his *tapova*. But that *ṛṣi* Durvāsā was defeated by Ambarīṣa Mahārāja. And who was he? He himself used to do the so called lower services of the Lord, such as cleansing the temple, cleansing the utensils, and sweeping, all these things.

So we must not think that the service of the Lord and His devotees they're of lower type and lower life. But with all the dignity ever found in the world, all must go to the lowest service of the Supreme. That should be our consideration. That is the proper ontological conception of Vaiṣṇava religion. Service, service, service. And what is the service? *Kanak*, *kāminī*, *pratiṣṭhā*. No greed for money, neither for the sensual enjoyment, and neither - the greatest enemy, is name and fame. That is the greatest enemy of all of us, the position, the fame, the name. That is the worst enemy.

The ordinary *sannyāsī* they can give up this sensual pleasure, as well as the greed for money. They're ready even to have a naked life, this Jain *sampradāya*, Digambara, they don't use even the cloth, such renunciation is found in their way. Some *kaupīna*, the wooden *kaupīna* with iron...

Devotee: Chain.

Śrīla Śrīdhara Mahārāja: ...rope, they use. So much renunciation. But their ultimate goal is not the service of the Lord. To be nowhere, to efface their existence, that is the end. So *tyāga*, they do not care for money, neither they care for any sensual enjoyment. But nothing positive, they want to retire into nothing, complete identification with deep sleep, something, *samādhi*.

Subject, object, and the position between them in one point. The eye, seer, and the seen, sight, and the seeing capacity, all coming to one point. I'm seeing this finger, if finger touches the eye then I cannot see, finger also cannot be seen, and the relation between is also not there. So *drāṣṭā-dṛśya-darśana*. *Bhokta-bhagya-bhoga*. All comes in one point, *tripuṭi-vināśan*, subject, object, and the relation between them they come in one point, *tripuṭi-vināśan*.

That is *samādhi*, that is a dreamless sleep like position, that is their goal. But not positive life, and enjoying life in the service, in the dedication, in the love they can appreciate. So *tyāga*, for *pratiṣṭhā*, they can't accept slavery to the Supreme Absolute. They can give up money and sensual pleasure totally and efface their very existence. But for the *pratiṣṭhā*, that hankering after

position, cannot allow them for life of dedication. "Oh, we won't like to be slave." That is *pratiṣṭhā*.

But Kṛṣṇa dāsa, "I'm servant of the servant of the Absolute Good." Only thereby we can get out of *pratiṣṭhā*, the hankering of higher position, the respect. This is Vaiṣṇavism. *Kanak*, *kāminī*, *pratiṣṭhā*. The *pratiṣṭhā* is very difficult to conquer. So that can be conquered by the - to become a servant of the servant of the servant of the Supreme Lord. So the Vaiṣṇava's aspiration always we find, not only direct servant of Kṛṣṇa, but servant of the servant of the servant.

Mahāprabhu Himself: *gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ* [*C-c, Madhya-līlā,* 13.80].
Dāsa, *dāsa*, *ānudāsaḥ*, *dāsa*, *dāsa*, fourth or fifth stage.

In Rāmānuja *sampradāya* also, *paricāraka-bhṛtya-bhṛtya-bhṛtyasya bhṛtyam iti māṁ smara lokanātha*.

[maj-janmanaḥ phalam idaṁ madhu-kaiṭabhāre, mat prārthanīya mad anugraha eṣa eva tvad bhṛtya-bhṛtya-paricāraka-bhṛtya-bhṛtya-, bhṛtyasya bhṛtyam iti māṁ smara lokanātha]

["O Supreme Lord of all beings, O slayer of the demons Madhu and Kaiṭabha, this is the purpose of my life, this is my prayer, and this is Your grace - that You will remember me as Your servant, a servant of a servant of a Vaiṣṇava, a servant of a servant of such a servant of a servant of a Vaiṣṇava, and a servant of a servant of the servant of a servant of a Vaiṣṇava's servant's servant."] [*Mukunda-Mālā-stotra*, 25]

"Oh my Lord. Please remember me as one of the smallest servants of the servant of the servant of the servant of Yours."

Pratiṣṭhā, self glorification, self respect, that is the greatest enemy ever found. Separate position, separate interest, that has taken away from Kṛṣṇa connection. That is the worst enemy of us. So we must be very careful. In the consideration of the service of the Guru, Vaiṣṇava, and the Lord Himself in different attitude, we shall always try.

Dāsa Goswāmī says, "I don't want Your friendly service. I'm not fit for that, but I want Your lower service. I'm hankering for the lower type of service, not confidential service, I'm not fit for Your confidential."

sakhyāya te mama namo 'stu namo 'stu [nityam, dāsyāya te mama raso 'stu raso 'stu satyam]

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā *dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall

always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

I have respect for the confidential service. I want my inclination to sincerely go towards the lower service of You my Lord. We thrive there. But *pratiṣṭhā*, I want to occupy the higher position, the leader, then that will be detrimental to and our vitality will be finished. So the very life is service, and service of the Vaiṣṇavas.

The Lord says, "Those that come to serve Me they're not real servants."

[ye me bhakta-janāḥ partha, ne me bhaktaś ca te janāḥ]
mad bhaktānāṁ ca ye bhaktās, te me bhaktatamā mataḥ

["Those who worship Me directly are not real devotees; real devotees are those who are devoted to My devotees."] [*Adi-Purāṇa*]

"But who want to serve My devotees, they're My real servants. My highest devotees are those that aspire after the service My devotees of the devotees. But who come direct to Me to serve, they're not My real *bhakta*."

If you love me love my dog. The genuine love it will be proved there. So if you love me really you'll have to love my dog, who is generally estimated of a lower position. That sort of non glorification to *pratiṣṭhā*. We must be very careful about that, be vigilant.

Our Guru Mahārāja has written, *duṣṭa mana! tumi kisera vaiṣṇava*? A poem.
[*Vaiṣṇava ke? - Who is a Vaiṣṇava*?] [*Gauḍīya-Kaṇṭhahāra*, 3.24] [Within 236 of the collection of *ślokas*] *Tuma pratiṣṭhā śūkarera viṣṭhā*. The dung of a hog. In this way he has, in many ways.

Dāsa Goswāmī, pratistha sa vistha sarva ca ramani medhi vinacet [?] Dāsa Goswāmī says, pratistha sa, the self seeking, self respect, is compared, sa ca ramani, a sweeper girl. If the sweeper girl dancing in my heart then I'm far away from the service of my Lord. He has compared the pratistha sa, that self respect, as a girl of the sweeper class, of *caṇḍāla*, lowest type.

So *pratiṣṭhā*, self glorification, the self estimation, that I'm of higher position, that must have no place, that is opposite place for the service of Kṛṣṇa. We shall go to be the lowest, and it will be automatically we shall find that they come to embrace us, to take up. They'll come to take us up, and we shall go to the lowest position. That will be the temperament of a proper servant of Vaiṣṇava.

Our Guru Mahārāja told, "It is my responsibility and my duty to do all the work even including the sweeper and the _____ [?]

Devotee: Cleaning the toilet.

Śrīla Śrīdhara Mahārāja: Who cleans the latrine, what is that?

"All, the whole, to do all the services in the Maṭh it is my duty, but I can't do. So they've come to help us in this matter. But it's my duty to do all the services necessary for the family of Kṛṣṇa. The whole responsibility of maintaining the family of Kṛṣṇa is on my shoulders. But I can't, they all come, my friends come to help me. But responsibility is mine. It is Kṛṣṇa, my Lord, it is His family, and I shall take every responsibility for that. But my friends, they come to help me because I cannot do them all. But it's mine, to do everything."

Ha, ha. Once by the by Gandhi visited _____ Rabindranatha [?] and he found that they're almost self help in their principle of life. But cleansing the latrine, that is done by the professional _____ [?]

And Gandhi told, he gave a proposal that, "This I cannot like. They're adopting self help in all positions, but cleansing the latrine, that is done by the professional men from outside. I like that that should also be done by the Maṭh members _____ [?] And as long as I shall stay here please give it to me." Gandhi told. "As long as I shall be here that will be my duty. I shall cleanse the latrine as long as I stay here. But after that also, the students they will cleanse that latrine and not the other hired paid men will come and cleanse the latrine." He told to Rabindranatha. Rabindranatha was there and Gandhi told like that.

So that sort of responsibility of the service of lowest conception in our consideration, we shall take that for the devotees. That should be our attitude, that I shall cleanse the latrine of the devotees.

Devotee: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Lokanātha Goswāmī he was determined that he won't accept any disciple. But how Narottama Ṭhākura he broke his promise, stealthily he went to the place where Lokanātha Goswāmī used to pass his stool in the jungle. Every day he went there and cleansed the place.

Suddenly that attracted Lokanātha Goswāmī, "What is this? I come and pass stools here but I find it clean, clear, not dirty. Where do those stools go?" Then he thought that, "I must have to inspect who comes and cleans my dirt." Then one day he found Narottama is cleansing, and he was very much excited. "Why do you come and do all these things?"

Narottama fell at his feet. "Be satisfied with me. I want your grace. I don't want anyone to be my Gurudeva, but from the core of my heart I want your grace. You are my only Gurudeva."

But what to do? Lokanātha Goswāmī was defeated by Narottama there and he told, "Yes, I shall accept you."

He was so renounced temperament, Lokanātha Goswāmī, that he did not keep even a pot full with water that, "If anyone comes to drink water I must have to supply. How can I say no, no drinking water I'll say?" So empty pot he kept. Because he was very much afraid of association with others. So strict he was that he kept his water pot empty, because if anyone comes and says 'drinking water' he can't deny. So no water in stock. Association with the external world he hated so much. "That they'll come and give worldly contamination in me, worldly infection will come to me." So no association, cut off all association with the outside world. So much strict.

And he won't accept any disciple. But Narottama defeated him. How? Doing the service of the lowest type whatever in our conception. And Lokanātha Goswāmī was defeated and accepted him. And when Narottama got that thing from him, he over-flooded the whole of Bengal, specially Maṇipur, from low and high with Mahāprabhu's teachings. That is Narottama.

Our Gaurakiśora Bābājī Mahārāja also like Lokanātha type, he had no, many, did not accept many disciples. But he accepted Guru Mahārāja anyhow, and Guru Mahārāja inundated.

He also made some objection. "Why do you mix with Calcutta and the present civilised world? You go on with your *bhajan* of Kṛṣṇa. And the Kalisthan, that worldly transaction is intensely going on there. You come in *Dhāma*."

"But by the grace of you, your feet dust is so valuable. I shall give it to all, and none will be able to attract me from your feet dust. Your feet dust is so valuable, I shall distribute that to the whole world. I've got no charm for anything else but your feet dust. Your feet dust I shall distribute to one and all." Guru Mahārāja.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi.

Devotee: Guru Mahārāja. Do we have time for one more question? Sometimes we have difficulty distinguishing when a devotee is getting natural *ruci*, or when he's becoming subtly *sahajiyā*.

Śrīla Śrīdhara Mahārāja: The possibility of misguidance is there, but,

bhūmau-skhalita-pādānāṁ bhūmir evāvalambanam
[tvayi jātāparādhānāṁ, tvam eva śaraṇaṁ prabho]

["For those who have stumbled and fallen upon the ground, that very ground is the only support by which they can arise once again. Likewise, for those who have offended You, O Lord, You alone are their only refuge."] [*Skanda-Purāṇa*]

If we've got sincerity then we shall be able to understand the proper association, by *sukṛti* and *sādhu*. So *sādhu saṅga* is necessary, to hear, to go to...

Śrīla Śrīdhara Mahārāja: Adulterated things are being sold all around. And how we shall try to get a real thing? In that way we're to search for...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

The definition of *dharma* given in *Manu-saṁhitā* [2.1] *Vidvadbhiḥ sevitaḥ, veda-vidbhiḥ*. Those that have faith in the revealed scriptures, not empirical understanding, they will recommend. *Sevitaḥ sadbhir*. And also that will be accepted by the *sādhu*. And what is the *lakṣaṇa* of the *sādhu*, symptom? *Adveṣa- rāgibhiḥ*. They've got no aspiration for these worldly things, and also not apathy, not sympathy for worldly things. And *hṛdaye nābhya nujñāto*. Inner approval of one's inner heart. These three things can justify what is true and what is not true, false. Inner approval, and the acceptance by the *sādhus* that have got no greed for the good or bad in this world, and also that source must be from the revelation, not inductively produced by this mundane world, brain, not brain production. These are to be clearly understood.

The process we shall apply to other cases also. How do we know that I've purchased a false thing? It will prove. And if I've got such tendency I shall understand that this is adulterated, this is such and such. I won't go that side. And those that are taking adulterated things they're suffering from disease, or this and that, all these things. If we have a mind then we shall understand. Where there's a will there's a way.

And blame ultimately to us. We're responsible for our disadvantage. None to be blamed. Manu when describing the creation, then coming to the trees, tamosa bahu rupena vesitar karma hetuna dasanga [?] Those trees, their status is also like that of us _____ [?] But karma hetuna, by its own *karma* they're now in that position. So we're responsible for our life, good, bad, not any other. We can't blame others for our position. Our free will. This is the ultimate finding of all the scriptures and scholars.

Devotee: Mahārāja. I've got one more question. Mahārāja tell me. I've got some deities printed in the body. If this is very bad, it's then the best to offer your body to the Gaṅgā?

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: No. You try to efface, or cover it. And being repentant for foolishness, that will be witness to your folly, and that will help you indirectly.

Devotee: That's what I also thought.

Śrīla Śrīdhara Mahārāja: So many results of misdeed on all sides, 'I have done this thing.' Suppose I went to a prostitutes house, the house is there, if I pass by the road, "Oh, that is a witness to my misdeed." That will help me in indirect way, and creating repentance in me. In this way the negative things will also, may be utilised if we're properly led. In indirect way, in negative way they'll help. "What foolishness, this is the evidence of that in my body." In this way.

Devotee: But it's personally no problem to me, but that it's very bad I hear.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: You may try to cure it, avoid, but past is past...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Let the past bury it's dead.

Śrīla Govinda Mahārāja: _____ [?]

Devotee: But it's no problem to me.

Śrīla Govinda Mahārāja: _____ [?]

Devotee: For me personally it's no problem at all.

Śrīla Śrīdhara Mahārāja: That will be, how one can be misguided, it is a living history like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You concentrate whole of your energy for Kṛṣṇa consciousness. Otherwise you'll commit offence. Kṛṣṇa consciousness, taking the Holy Name, in a proper way, can release us from all sorts of misdeeds, past, present, future. There are so many dirty things within us, within our mind. This is nothing in comparison to that. In the mental system so many dirty things are still...

Devotee: Yes, I'm filled completely, full with these things, completely filled up by dirt, in my mind.

Śrīla Śrīdhara Mahārāja: You have completely finished?

Devotees: No. No.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: But Kṛṣṇa consciousness is *crores* more times powerful.

Suppose one has got leprosy, which is supposed to be the result of his past misbehaviour, *karma*. Previously one has done such a bad deed that as a result he's suffering from this leprosy. Then what he'll do? He'll give up? "This is the evidence of my bad *karma*, I must leave this body." No.

His attitude, as we're told, when Mahāprabhu visited the southern India He found one leper of a very serious type, but his mentality had become such. He's suffering from the past *karma*, mentally if any worm from the wound is coming out, he's taking to worm and putting on the wound. That sort of mentality he had got. But he's not leaving his body. But it was helping him that, "I'm, I was such a worst man, this is passing away by these things."

So Kṛṣṇa consciousness is so great that no disease is too much. It's such a medicine that no disease is too much for him. You can neglect everything, but you must not lose the life which is so valuable as to take you nearer the Absolute, Kṛṣṇa.

Devotee: But Mahārāja, this *māyā* is keeping attacking me very strong.

Śrīla Śrīdhara Mahārāja: You see, a *brāhmaṇa* with his outward pure life may not be eligible for Kṛṣṇa service. But a *caṇḍāla*, a *śūdra*, the worst type of sweeper, he may be eligible for Kṛṣṇa consciousness. So outward impurity is no hindrance to Kṛṣṇa consciousness, only internal impurity. And that is not to understand what is Kṛṣṇa, and these other aspirations, *anyābhilāṣa*, *karma*, *jñāna*, and so on. These are the worst enemies to Kṛṣṇa consciousness, and not these physical defects of any type, hindrance to Kṛṣṇa consciousness. The low birth, the diseased body, and because he was Ratnaka dasu, his previous life was of a *dacoit*. But Rāma *Nāma* purified him so much he became the greatest *ṛṣi* and he was the author of *Rāmāyaṇa* himself. But his previous life that was very worst type. But the physical things, our previous things, that cannot hinder us. Only we shall live in the present. Work, dead past bury its dead. Trust no future however pleasant, work, work in the living present.

[Trust no future howe'er pleasant! Let the dead past bury its dead!
Act, - act, in the living present! Heart within, and God o'erhead!]
(Henry Wadsworth Longfellow, 1807-82, U.S. poet)

So we must devote ourselves wholesale in the service of Kṛṣṇa and His devotees, and neglecting all past and otherwise future things. Whole concentration in the positive side, and no concentration towards negative. What is done is finished. So don't think of committing suicide, this is a greater offence, that will be, it does not belong to you, this body. But if you're properly initiated, took the initiation, it belongs to Kṛṣṇa, it belongs to the service of Guru, as the servant of Kṛṣṇa it belongs to. You're no longer master of your own. That consciousness you'll cultivate, always try. Amar nahitan [?] I do not belong to my own self. The Guru has dedicated me to Kṛṣṇa. So I cannot do anything and everything with me at my pleasure. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Always remind yourself of that. That I do not belong to me, it is dedicated already and accepted. And I've no right to do anything and everything with this body. It's not mine, it's a property of Kṛṣṇa through my Gurudeva, of Vaiṣṇava. That consciousness will help a great deal in the positive life. What is gone is gone, bygone. Let bygones be bygones. ____ [?] *vāñchā-kalpatarubhyaś ca*...

...

Devotees: Many devotees have come here. There's Padmanābha Mahārāja, Bon Mahārāja, Sāgar Mahārāja, and one, two, three, four, five, six, seven, eight devotees. I have one question Mahārāja.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: How to eradicate the false ego for good?

Śrīla Śrīdhara Mahārāja: This will be the only question. By association with living scriptures and living creatures, that is the saints. We can bring change by association with desirable things. And there of course free will comes in question. Willingly we shall have to accept the association. We can take nectar and we can take poison, selection on us. They'll produce their desired result. Poison will produce its own effect, and also nectar also another. But the selection depends on us, if we decide, if we like to bring change. Suppose a disease, if we want to bring change in the body we must take the help of the medicine. So as in other departments, here also like that. We want to become *sādhu*, we must have deeper connection with them, and the opposite thing will be removed. One thing should be allowed to enter, and another thing will be driven out from within us.

What is anomaly with the ego that will go away, vanish, and the real ego will come forth, the internal ego. *Svarūpe sabāra haya, golokete sthiti*. The ego then can cooperate with the finest plane of Vṛndāvana that will come out. The dirt on the ego that should be removed, by application of some medicine, and that is *bhakti*, devotion. And that main thing is the association with the *sādhu*. Association means to be directed by their order. They'll have to work within us. We're to live ourselves at the disposal of the *sādhu* and they'll utilise us. Thereby their influence will come in, and other things will have to go out.

Kṛṣṇa conception will be allowed to enter into the box of the ego, and He will conquer the whole. None can stand fighting against Him. Kṛṣṇa consciousness is the Absolute Power. Such prospect we cannot have from anywhere. So other ambitious ambitions will have to go back, they cannot fulfil our whole desire to its highest satisfaction. Only Kṛṣṇa can do that. So they cannot stand in the market in competition, or we shall allow them.

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

A prospect of Kṛṣṇa consciousness, our highest prospect of life there. So none, no offer can stand in competition fighting against Him. They must have to retire, today of tomorrow. But our duty will be to have more and more connection with Kṛṣṇa consciousness. And the agents that holds that Kṛṣṇa consciousness we must connect with him in all possible ways. And to have connection means to serve, to surrender. If we want to have connection with the higher entity, that we can do only submitting to them. Not that we can control them, force them, but we must put ourselves at their disposal, surrender to them. And whatever they'll ask us to do we must engage ourselves in that. Gradually that influence will come down and these other ulterior motives will evaporate.

That is the only conscious urge how to get out of this *anyābhilāṣa*, *karma*, *jñāna*. Fleeting desires, and organised way of searching power, and knowledge, and master of mystic power. All these undesirable things we must get relief of them. And that is possible only by surrendering, at the hands of the agents of the Supreme, to cast ourselves at their disposal. "Do whatever you like with me." Only with the hope that I may have some admission in that zone. "Do whatever you like you may do with me." That is surrender, to be handled. We must have sufficient faith in the agent. He must be a proper agent and we must have faith that if we surrender to him it's surrendering to the Lord. He cannot have any ulterior motive to satisfy through me. He will take me to Kṛṣṇa, preparing me as a servitor in His land. And that is through surrender and dedication and service. That is die to live, to be dissolved wholesale as we are at present. Another self, divine self will come out from within which is a wonder to us. In *Gītā* [2.29],

āścaryavat paśyati kaścid enam, [āścaryavad vadati tathaiva cānyaḥ
āścaryavac cainam anyaḥ śṛṇoti, śrutvāpy enaṁ veda na caiva kaścit]

["Some see the soul as astonishing, some describe him as astonishing, and some hear of him as astonishing, while others, even after hearing about him, cannot understand him at all."]

Even our own soul is a wonderful thing. And what about the Supersoul and Nārāyaṇa and Kṛṣṇa. Wonder of wonder, of wonder of wonder. Even our own soul is a wonderful thing, a strange thing to us, to our experience. We're always having experience of the mortal environment, a nasty thing. But soul is immortal and it has got some nobility in nature, that is wonderful thing in this world. So our own soul, that is eligible to enter into the Supersoul and Divine Love domain.

And not this physical body, not the mental system, nor the present ego. There we're to commit suicide in that sense. Suicide in the sense of physical suicide or mental suicide. Then the soul will come out to play its own part, in relation with the higher plane. But these enemies, the Satanic

nature within us are drawing us near the prostitute's house, the wine shop, so many nasty things we're in the midst of. Our attraction is keeping us to a thing which is similar to a prostitute's house, or a wine shop, or some more nasty things, the abode of the *guṇḍās*. And the *kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsarya*, these are all *guṇḍās*. The lust, the anger, the greed, all these things are *guṇḍās*, and we're always in company with them.

Devotee: Guru Mahārāja. What is the nature then, the real ego when it comes out, when the real ego, after the false ego is removed and the devotional ego will come out - you said, the devotional ego.

Śrīla Śrīdhara Mahārāja: I can't hear clearly, it's difficult for me.

Devotee: The devotional ego Mahārāja, the characteristic of the devotional ego.

Śrīla Śrīdhara Mahārāja: Asked to enter into that domain, and there are different camps of different egos. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, there's so many divisions. And it will be detected examining the ego in very subtle ways, that what camp he'll be allowed, will be able to serve in, how he's prepared to serve. So in that camp he'll be allowed entrance, and there, there are so many. There are also different groups amongst the different camps. So gradually he'll awake there.

Just as from a dream a man awakes. Man sleeping and within a dream, and when he's awake then that dream is gone and he's become a factor of another world. Something like that. In dream also he's finding his function somehow or other, and when awake he's also finding that he's a part of a place and he has some duty, responsibility, all these things. Dream and wakeful stage, that may be comparison.

Is Badrinārāyaṇa prabhu here?

Devotee: No, he's not.

Devotee: Guru Mahārāja. Would you like to rest now? How's your health Mahārāja? Would you like to rest?

Śrīla Śrīdhara Mahārāja: At leisure, taking rest.

Devotee: Guru Mahārāja. Jayānanda dāsa put one question, and that is, how to deal with Kṛṣṇa's *lakṣmī* properly?

Śrīla Śrīdhara Mahārāja: *Lakṣmī*, money?

Devotee: Yes.

Devotee: How to use *lakṣmī* properly in the service of Kṛṣṇa?

Śrīla Śrīdhara Mahārāja: As a trustee, not for my own purpose, but I hold it only for the service of the Supreme. *Tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava*." [From *Vaiṣṇava ke*? Who is a Vaiṣṇava?] So long we're practised, we're habituated to use money for our satisfaction. But from now the money does not belong to me, everything belongs to Him, and I'm to serve with all these things to my Lord, serve Him. These are all articles for Him, not for me. I can take only, because as a servant I must live, so I must take as much as will be necessary. The minimum that will be necessary to keep up my life so that I can also render service to Him, that much I can take, that I must live and I must serve. Otherwise, everything belongs to Him and His servitors. Those that can know to utilise everything better for His purpose, His satisfaction. How they'll be used for the satisfaction of Kṛṣṇa, should be deposited to them. That will be our duty, for better utility to serve better purpose, it must be given to them. And I can take to live as a servant whatever the least necessity of mine as a servant. I must not die. So everything belongs to Kṛṣṇa, so I also belong to Kṛṣṇa, so I can take that much. Offering, only the remains we are, all offered to Him and His devotees, and the remaining thing I shall try to live on.

tvayopabhukta-srag-gandha-, vāso 'laṅkāra-carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyāṁ jayema hi

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

Ajatya yena buscit yena eva sa [?] Everything must be offered wholesale, His. And I also belong to Him. So to keep me living as a servitor I can take something, offering, the remaining. In this way. So our demand should be as least as possible.

Raghunātha dāsa Goswāmī, the *prasādam* that was rotten, given to the cows of Jagannātha, for bad scent, odour, that cow also cannot eat it. He took it to his house and washing the rotten portion by water, and the inner portion little better he's adding some salt he used to take.

Of course that is impossible for us. Still, we won't enjoy anything. Only with the spirit of service we shall take something to keep my live and utilise myself for the service of the Lord. That will be the principle. And as much as one can carry it out he'll be benefited. Everything, the cloth, whatever, cloth, the food, and other things, medicine, everything I may take from the generous store of my Lord. I'm storekeeper. Whatever with me as a trustee, as a storekeeper for Him, I shall take the least necessity. And everything for Him and His bona fide servants that represent Him. I cannot have direct connection with Him, so the bona fide servants we shall try to give everything, by their order to utilise. No independent connection with any energy in this world. All my connection will be through him. Even husband and wife they also have connection through him, not direct connection. This is the highest idea.

sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ
[bhūtāni bhagavaty ātmany, eṣa bhāgavatottamaḥ]

["A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently they always see Kṛṣṇa everywhere and in everything. One who is situated on the topmost platform of devotional service is known as an *uttama-bhāgavata*."]
[*Śrīmad-Bhāgavatam*, 11.2.45]

Everywhere we shall try to trace, to find out His connection, and then accordingly my connection with that. First, everything should be seen through His connection. Go, anything, go to the centre, find the connection, and then my connection with the centre, then adjust with this. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam*. Everywhere, he'll first trace the connection of the centre. *Bhagavad bhāvam ātmanaḥ*. And accordingly his own connection with that. Not any direct connection, but all connection through him. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ*. And *bhūtāni bhagavaty*. And any other thing, how it is in God, animositic connection, opposite connection, or favourable connection. Then what will be his connection in me, visa versa. *Sarva bhūteṣu yaḥ paśyed, bhagavad bhāvam ātmanaḥ,* and *bhūtāni bhagavaty ātmany.* My position is secondary. First position, relation, with him and centre, and between centre and myself, and what will be accordingly to him and to me. It will be calculated through the centre, all relationships, not independent relations. As much favoured there I shall give so much respect there.

Devotee: _____ [?]

...

Badrinārāyaṇa: ...Vṛndāvana.

Śrīla Śrīdhara Mahārāja: His wife also disciple of Swāmī Mahārāja?

Badrinārāyaṇa: Yes. Full disciple.

Śrīla Śrīdhara Mahārāja: All right. Now what is his question? Where is he?

Devotee: The question is, the physical moon that we see with our physical eye, is that a representation of a more subtle world? And...

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: He says, the moon that we see with our physical eyes, is that the representation of a more subtle world?

Śrīla Śrīdhara Mahārāja: More subtle world?

Badrināràyaṇa: Yes.

Devotee: And if so, if the lunar world is more subtle...

Śrīla Śrīdhara Mahārāja: Yes. Whatever experience we've got from outside that is also a part of our consciousness. Everything is a part of consciousness of experience about that, so that is all animated. So moon is also animated, endowed with life, spiritual.

And specially it's mentioned that those generally departed from here, after death, they for the time being stay in the moon, Pitṛloka. Those that are facing death they're of two kinds, or three kinds, according to their mentality they're classified. *Tāmasic*, *rājasic*, *sātvic*. Some are going up. Mainly two kinds. Who has got tendency to leave this material world, and another who has still got attraction for enjoying this world.

So those that want to go out of the charm of this material world they go towards the sun, *uttarāyaṇa*, go towards the north direction, that means towards the origin, towards the sun.

And the others having affinity for enjoying this world, they for the time being go to live in the moon, and again they come here for so called enjoyment purpose. *Ṣaṇ-māsā dakṣiṇāyana* [*Gītā*, 8.25]. They go and they come back. Moon is moving about the earth, it is satellite of the earth. Earth is the centre of the movement of the moon. So they go to take rest, or temporary enjoyment in the moon and then again come back to this world. *Ṣaṇ-māsā dakṣiṇāyana*. Goes and come here.

And another section goes direct towards the sun, they've no charm for this earth, they may go to enjoy in some other planet also. And when they come in connection with the complete renunciation tendency, they go, crossing this material connection.

Then Virajā, the supposed watery substance on which the whole creation is floating. And then crossing that go to enter into the spiritual substance like halo, Brahmaloka. And then if they have any attraction for the service of the Absolute, crossing Brahmaloka they may go towards Vaikuṇṭha. And if they've got inner tendency towards the loving Absolute, Reality the Beautiful, they go, crossing the calculative service, enter in the spontaneous serving area of the Beautiful...

85.11.30.B

Devotee: ...is it somehow more subtle than the physical plane that we're on now? Or is it also a grossly physical world like this, or is it somehow more subtle than this world?

Śrīla Śrīdhara Mahārāja: What does he say?

Badrināràyaṇa: He says that, "Is the world of the moon, is it a subtle world, or is it physical like this world?

Śrīla Śrīdhara Mahārāja: Moon is physical, but everything has got its subtle conception. Physical existence also it has got, but as we're concerned that is spiritual. This world, our conception of anything, that is a part of our experience, our feeling, that is spiritual. So everything is spiritual. And in the conception of spiritual there is gradation. Our idea about the stone, idea about the fire, is not one and the same. But our feeling about the stone, about the fire, about the air, they're the part of our consciousness. We know that, beyond that we have no capacity to understand. All spiritual.

Devotee: Now, for example, on the earth planet there are beings that are ghosts that we cannot see, although they're physical.

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: So I'm just wondering if on the moon they're sort of like a ghost, where we would not be able to see them although physical.

Badrinārāyaṇa: Mahārāja, on the earth the persons, the beings, the entities can be seen.

Śrīla Śrīdhara Mahārāja: I don't follow. On the earth?

Badrinārāyaṇa: Yes. We can see each other.

Śrīla Śrīdhara Mahārāja: Yes.

Badrinārāyaṇa: But on the moon, are the bodies made of subtle substances that we can't see? Are there persons living there, residing there, but we can't see them?

Śrīla Śrīdhara Mahārāja: Yes. Generally the mental system, Pitṛloka, they're devoid of body, but they've got subtle body for enjoying. The body that we have experience in our dream, in the mental world, but that is also a part of our consciousness, of different type, this material and the subtle. The Pitṛloka that means subtle, that is the mental system. The body that we meet within our dream, that body lives in Candraloka, moon. And that classes of mental body which have affinity for the earthly enjoyment, they're again to come back here.

Devotee: Thank you very much.

Badrinārāyaṇa: One other question he has. The question is, "*Jñāna*, *bala*, *krīya*, does that correspond to *sat*, *cit*, *ānanda*?"

Śrīla Śrīdhara Mahārāja: Yes.

Badrinārāyaṇa: How?

Śrīla Śrīdhara Mahārāja: Thinking, feeling, and willing. *Jñāna*, *bala*, *krīya*, *ca*. Thinking, feeling, willing. *Sat*, *cit*, *ānanda*, this triple, *jñāna*, *bala*, *krīya*, *ca*. Thinking, that is *jñāna*. Willing is *bala*. And feeling, that is *krīya*, *hlādinī*. *Saṁvīt*, *sandhīnī*, and *hlādinī*. *Jñāna* is thinking, feeling, willing, in English philosophy. Thinking is *jñāna*. *Bala* means willing. And feeling is *krīya*, *hlādinī*.

Devotee: Sometimes its given as *jñāna*, *krīya*, and istcha [?] And also sometimes its given as *jñāna*, *krīya*, and dravya [?] So istcha [?] I can understand as corresponding to will, or *bala*. I don't understand how dravya [?] corresponding to *bala*.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Sometimes they say itcha [?] *jñāna*, *krīya*. And sometimes the word dravya [?] is used for *bala*.

Śrīla Śrīdhara Mahārāja: Ask him to say clearly.

Badrinārāyaṇa: Dravya.

Śrīla Śrīdhara Mahārāja: Spelling?

Badrinārāyaṇa: D,r,a,v,y,a.

Śrīla Śrīdhara Mahārāja: *Dravya* is extension of willing, *sandhīnī*, material. *Dravya* means material, generally that comes from *sandhīnī*. *Sat*, *cit*, *jñāna*, *ānanda*, *hlādinī*, *krīya*. *Vilāsa*, pastimes.

What books has he read? What are the books? Swāmī Mahārāja or outside?

Badrinārāyaṇa: *Caitanya-caritāmṛta*?

Devotee: I haven't read that yet, I'm just starting that.

Badrinārāyaṇa: Guru Mahārāja is asking what books you've read.

Devotee: *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

Badrinārāyaṇa: Swāmī Mahārāja's *Gītā* and *Śrīmad-Bhāgavatam*.

Śrīla Śrīdhara Mahārāja: Both, translated by Swāmī Mahārāja?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Not outside?

Badrinārāyaṇa: Not outside, no.

Devotee: Do the three *guṇas* correspond in a lower sense to those *jñāna*, *bala*, *krīya*?

Śrīla Śrīdhara Mahārāja: Partially.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: As a perverted reflection.

Devotee: But does *jñāna* correspond with one mode, *bala*, to another mode? Or its not like that?

Śrīla Govinda Mahārāja: _____ [?] Three perversion may come. _____ [?]

Śrīla Śrīdhara Mahārāja: Mere *vilāsa*, pastimes, the function of the potency. By which the Absolute distributes Himself to the environment. *Hlādinī-kāraṇa*.

sukha-rūpa kṛṣṇa kare sukha āsvādana, bhakta-gaṇe sukha dite 'hlādinī'-kāraṇa

["Ecstasy personified is Kṛṣṇa Himself, and He feels, tastes and enjoys Himself; but only through faith is it possible to transmit and distribute that ecstasy and joy to others. Faith is the very nature of the *hlādinī-śakti*, the ecstasy potency, which is represented in full by Śrīmatī Rādhārāṇī. It can transmit total Kṛṣṇa consciousness to the devotees outside. Faith is the halo of Śrīmatī Rādhārāṇī, by the light of which others may understand Kṛṣṇa. When the negative combines with the positive, realisation of Their function is distributed to all other negative parts."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.158]

Krīya means the reaction of the service towards Kṛṣṇa, coming towards the devotees to satisfy them in return. His self distribution.

Devotee: I have another question. Is it appropriate for me to ask?

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: One point of confusion for me has been that the *śāstra* describes the *brahmāṇḍa* as four billion miles in diameter. Now that corresponds perfectly with the modern idea of the solar system. So I'm just wondering, is the modern idea of the solar system the *brahmāṇḍa*? Or is that modern idea completely wrong?

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Which *śāstra*?

Devotee: The *Śrīmad-Bhāgavatam*. Four billion miles across. Now that corresponds perfectly with the dimensions given of the solar system. So is it correct to understand the solar system as a *brahmāṇḍa*?

Badrinārāyaṇa: He says that, "In *Śrīmad-Bhāgavatam* the *brahmāṇḍa* is described as four billion miles in diameter. And the scientists they have measured the solar system as four billion miles in diameter. Are we to understand that the solar system is a *brahmāṇḍa*?"

Śrīla Śrīdhara Mahārāja: The whole experience is like hypnotism, whole, hypnotism. One may see something, another may see that very thing in another way. So as the centre likes us to see anything we're forced to do that. It is controlled from the centre. When Śukadeva he's giving description of the world, he got his experience from up, and he's describing in that way. And that is helping the distribution of His knowledge towards the world. So everything is controlled by the centre, from above. One particular thing I may see some way, you may see some other way. If He wills.

When Kṛṣṇa He expressed His Viśvarūpa all could not see. They're seeing Arjuna and Kṛṣṇa They're talking on the chariot. But Arjuna saw, and Sañjaya saw, *vyāsa-prasādāt*. "I could see by the grace of Vedavyāsa." [*Bhagavad-gītā*, 18.75] For giving proper information to Dhṛtarāṣṭra he was empowered. So vision differs according to the desire of the controller of sight.

If we're really to understand what is vision, or sound, every experience, it is controlled by the centre.

When Kṛṣṇa went to the assembly of Duryodhana, Dhṛtarāṣṭra, to try for a compromise between Pāṇḍava and the other party, Duryodhana's party, then Duryodhana came to imprison Kṛṣṇa, and Duḥśāsana came to tie Him with a rope. And Kṛṣṇa showed Himself in such a way that they could not trace Him, who He is. He took such a shape, a form there, that all began to praise about him.

At that time Dhṛtarāṣṭra, the blind man was there, hearing those praise of Kṛṣṇa he appealed to Kṛṣṇa. "I hear that You have taken such a beautiful form, all around are chanting in Your praise. Please grant me for the time being my eyesight, remove my blindness so that I can see You. For the time being remove my blindness."

Kṛṣṇa told that, "To remove blindness is not necessary to see Me. I say 'you see Me' and you'll be able to see." Without removing the blindness, by order of Kṛṣṇa, Dhṛtarāṣṭra could see Him. He told particularly that, "To remove blindness is not necessary to see Me."

The blind can see if He wills. So everything is controlled from the centre. "You see this in this way." "Yes, I see this way." Just as a hypnotist. When Śukadeva is giving description he's seeing the world in that way. And that was helpful to give delivery about the spiritual advices what he gave to the public.

Outside is not the cause, but cause is inside, of everything, is controlled from inside.

Devotee: So I want to thank you very, very much for...

Śrīla Śrīdhara Mahārāja: What does he say?

Devotee: ...giving me some time.

Badrinārāyaṇa: Mahārāja. He says, "I want thank you very, very much for giving your time."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Hare Kṛṣṇa. And thereby, what you achieve, by giving thanks?

Devotees: (Group laughter) One moment's association.

Śrīla Śrīdhara Mahārāja: This is not mine, this is coming from up.
Eko me pakaram justo guru sisye nivedite prasid bang mas tadvam yadya taso ariyanyaved [?]
A single word what the Spiritual Master gives to the disciple, there is no other possible wealth in the whole of the world's creation. By giving which he can be out of debt. That debt, a single word that comes from Guru to *śiṣya*, no wealth ever conceived that can be compensation or price to that one single word.
So what thanking will do there? A drop in the ocean. Everything is His. I cannot thank Him. By giving thanks I may not be cleared of the debt. "I'm also there." If I give me wholesale to him that also cannot clear his debt. "So I'm there." Our key is there, every key, key is there. So Guru, or the Spiritual Guide, is He.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

He can give Himself. None can give Him to others. He's Absolute. Only He can give Himself. There's no other agent that can give Him. But whom He empowers, delegates that capacity, he can do on His behalf as His agent. So the scriptures have advised us to see the Ācārya as His representation. Who is Ācārya? Who can say properly about Him. *Śikṣā* Guru and *dīkṣā* Guru, all of same status. Guru is there where the dealing of the spiritual substance, there is Guru.

śikṣā-guruke ta' jāni, kṛṣṇera svarūpa / antaryāmī, bhakta-śreṣṭha, - ei dui rūpa

[yadyapi āmāra guru - caitanyera dāsa, tathāpi jāniye āmi tāṅhāra prakāśa.
guru-kṛṣṇa-rūpa hana śāstrera pramāṇe, guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe.

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit, na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ.
śikṣā-guruke ta' jāni, kṛṣṇera svarūpa, antaryāmī, bhakta-śreṣṭha, - ei dui rūpa]

["Although I know my Guru is a servitor of Śrī Caitanya, I know him also as a full manifestation (*prakāśa*) of the Lord."] - ["According to the deliberate opinion and evidence of *śāstra*, the Guru is non different from Kṛṣṇa, because it is through the Guru that Kṛṣṇa bestows His mercy upon His devotee and delivers them."] - ["One should understand the spiritual master to be as good as I am," said the Blessed Lord. "Nobody should be jealous of the spiritual master or think of him as an ordinary man, because the spiritual master is the sum total of all the demigods."] - ["One should know the instructing spiritual master (*śikṣā guru*) to be Kṛṣṇa Himself. As Guru, Kṛṣṇa manifests as the Supersoul and as the best of devotees."]
[*Caitanya-caritāmṛta, Ādi-līlā,* 1.44-7]

So from wherever that sort of knowledge is being imparted, it cannot but be His existence. The Absolute as distributing Himself. That is Guru. Guru means Absolute in the capacity of self distribution. That is Guru.

And a *paramahaṁsa*, the wholesale realised soul, he sees everywhere his Guru. All is inspiring him for the service of Kṛṣṇa. Everywhere, everything is only advising him, helping him, reminding him about his Master and service. Surrounded by Guru.

But in our ordinary case we're surrounded by *māyā*. *Māyā* means *mā - yā*, what is not, misunderstanding. And Guru means proper understanding potency, helps us for proper adjustment. Everything in the whole environment is helping me for proper adjustment, more and more intensified adjustment. That is Guru. I'm in the midst of Guru. All helping me for adjustment and to do my highest function. As in *svarūpa śakti*, they're all my guardians, when I enter.

vaikuṇṭhera pṛthivy ādi sakala cinmaya, [māyika bhūtera tathi janma nāhi haya]

["The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there."] [*Caitanya-caritāmṛta, Ādi-līlā,* 5.53]

The whole plane is made of spirituality, consciousness, and they're superior consciousness than myself. I'm *taṭasthā* consciousness, marginal. And they're internal consciousness. All Guru. I'm to live in the midst of Gurus. By their guidance they utilise me for the service of Kṛṣṇa. It is their credit, that with a straw even they can serve Kṛṣṇa. I'm like a straw, a blade of grass, but it is their credit they can utilise the straw for the service of Kṛṣṇa. Such is my dependent position. *Svarūpa śakti*. The internal position of Kṛṣṇa is such, utilise everything, even a sand.

Even Uddhava, the greatest devotee, he aspires after a life of a grass or a shrub in Vṛndāvana, so that he can get the feet dust of the *gopīs*. So even a straw, a drop of water, or a particle of sand in Vṛndāvana, all conscious, and all fortunate *jīva*, and they're rendering service in *śanta rasa* there. And *dāsya*, *vātsalya*, *mādhurya*, so many types of services there. But all serving, searching for the satisfaction of the centre. Properly harmonised there, even a particle of sand in

the spiritual world is doing some service for the satisfaction of the centre. Nothing is useless, everything has got its utility, however of lower conception that may be.

That is Goloka, Vṛndāvana, sweet. The Absolute Sweetness, His every particle is sweet, and desirable. *Bhūmiś cintāmaṇi*. *Brahma-saṁhitā* [56] *Toyam amṛtam*. The water is nectar. And the creepers and trees they're *kalpa-vṛkṣa*. They represent to satisfy the necessities of the devotees in any way they want. A novel conception beyond our expectation and our intelligence.

Kṛṣṇa. Kṛṣṇa. Vaikuṇṭha. Vaikuṇṭha means beyond limitation.

No measure, beyond measurement. Vaikuṇṭha. It cannot be measured. Everything of infinite possibilities. Vaikunthanātha, the Lord of the infinite. And His servant you are, so your prospect is limitless, everything limitless. You're connected with that, to live in the infinite.

Devotee: _____ [?]

Devotee: The inhabitants of Goloka Vṛndāvana are unaware that they're situated in the highest perfection. This is a very interesting concept. They're unaware due to Yogamāyā that they're situated in the highest perfection. And this creates an atmosphere of sweetness for Śrī Kṛṣṇa. I thought maybe you could explain that a little more.

Śrīla Śrīdhara Mahārāja: Asking any question?

Badrinārāyaṇa: Yes. Making some comment.

Śrīla Śrīdhara Mahārāja: Who is he?

Badrinārāyaṇa: Dhanvantari. He has told that, "Previously you said, the inhabitants of Goloka Vṛndāvana are unaware of their perfected stage, of their perfection. They're unaware, they're covered by Yogamāyā and unaware of their perfection. And in this was they're receiving the highest *ānandam*, the highest bliss." He just wants to say that and hear your, some comment about that.

Śrīla Śrīdhara Mahārāja: He says that they're ignorant. *Jñāna śūnya bhakti* means ignorant. And how they can feel the highest ecstasy? This is the question? Eh?

Badrinārāyaṇa: Yes, yes, yes. That is it, yes. They're unaware of their perfected stage. They're unaware that Kṛṣṇa is God. And in this way they're experiencing the highest bliss.

Śrīla Śrīdhara Mahārāja: Ah. That is, what is his real point?

Badrinārāyaṇa: The real point is, he's heard you saying this.

Śrīla Śrīdhara Mahārāja: That there, *jñāna śūnya* means they have no knowledge, no feeling? He wants to say that? *Jñāna śūnya bhakti* means no feeling? Eh?

Badrinārāyaṇa: He wants you to speak more on that.

Śrīla Śrīdhara Mahārāja: Ha, ha.

Dhanvantari: This is creating an atmosphere of charm which is greater than the Vaikuṇṭha *vāsīs* who know...

Badrinārāyaṇa: Because of *jñāna śūnya bhakti* an atmosphere of beauty and charm and love is created, which is higher than Vaikuṇṭha.

Śrīla Śrīdhara Mahārāja: Then? The *jñāna*, the knowledge, has self interest. Knowledge means the feeling of self interest. That is - that vanished. And everything coming from the side of the Absolute. When our individual calculation of interest vanishes, and the whole thing comes from the Absolute side, we're best benefited. *Jñāna śūnya*. They completely surrender, and careless about his own selfish enjoyment, and wholly given to the disposal of the Absolute. There, in that stage only, when self calculation of self satisfaction vanishes, and the Absolute flow is allowed wholly to embrace me, or to inundate me, I'm best benefited there. Selfish ego gives opposition to the dealing coming from the Absolute. Totally careless of their own selfish enjoyment in the service of the Lord.

From the other side, something comes from subconsciousness. That is intellectual zone, by calculation you're only getting, but something supplied from outside, some out knowledge, and gives me answer. Something like that. The egoistic attempt for self calculation, or interest of self acquisition and self gain, that is totally gone. And wholesale surrender, and all that is coming to him from the Absolute. There we gain the best, best gainer in that position. Unconditional surrender without searching, rather always very eager to sacrifice the ego for the satisfaction of the Absolute. Does not care for any loss and gain, no calculation arising from the tiny ego of ones own. But the Absolute ego is interfering wholly and dealing everything on His behalf. There we're the highest gainer. Do you understand? No, follow?

Devotee: Yes, I follow.

Śrīla Śrīdhara Mahārāja: No selfish calculation for his own satisfaction. No personal knowledge to utilise for his own gain. All given for the service with the greatest risk. Self effacement to totality, then whatever comes, all comes from the Absolute side, and there we gain the highest. Personal interest wholly merged into the Absolute interest, recklessly. When it's recklessly thrown into the Absolute, all personal interest, then it's *parakīya* in the *gopīs*, the highest reach of our gain. Recklessly thrown into the ocean of Absolute pastimes, particular ego, individual ego, then his highest gain he gets.

That comes from outside, as if from underground, or from the unknown quarter, it's coming and making him cheerful. Not from his own ego. *Ānandāmbudhi-vardhanaṁ* [*Śikṣāṣṭakam*, 1] Carelessly thrown into the ocean of ecstasy, and only floating, carried by the current of the Absolute joy. No self consciousness. Self consciousness in the sense of acquiring his own

blissfulness. Passive. Degree of negativity attracts the positive to that intensity. As much negative, attracting positive so much. No such assertion, that is in the positive, self assertion. Negative to give at the disposal of the positive.

Devotee: _____ [?]

Devotee: For whole lifetime.

Śrīla Śrīdhara Mahārāja: Eh? I can't hear.

Badrinārāyaṇa: He says, "That is sufficient to think about for a whole lifetime."

Śrīla Śrīdhara Mahārāja: To think about whole lifetime, yes, lives together, no end, no end. That is my master's property not mine. We're to think in that way. That is the property of my Gurudeva, of my Lord. Superior knowledge, that is part of my Guru, my Master, my Guardian.

Badrinārāyaṇa: Mahārāja. Bhakti-ranjan, Bhakti-sāra Mahārāja, can you explain something about his name meaning. Bhakti-ranjan, Bhakti-sāra.

Śrīla Śrīdhara Mahārāja: *Satyasya satyam ṛta-satya-netraṁ*.

[satya-vrataṁ satya-paraṁ tri-satyaṁ, satyasya yoniṁ nihitaṁ ca satye]
satyasya satyam ṛta-satya-netraṁ, [satyātmakaṁ tvāṁ śaraṇaṁ prapannāḥ]

[The demigods prayed: "O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation — creation, maintenance and annihilation — You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favour, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as *antaryāmī*, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."] [*Śrīmad-Bhāgavatam*, 10.2.26]

In *Bhāgavatam*. The substance of the substance. The life of the life. *Bhakti-sāra*. The very inner substance of the devotion. And that can satisfy *ranjan* which can satisfy all different types of devotion. Or can satisfy all through devotion, by distributing devotion, *ranjan. Ranjan* means to satisfy others, by a particular colour, by showing a particular colour to attract the outsiders, *ranjan*, by devotion. And who is he who can do so? The very life of life, the devotion of devotion, that very central thing of devotion. *Sāra* means the inner substance, *sāra*. Just as in a wooden trunk we find in the middle portion a very stiff, than the outer portion of the wood. The inner portion that is *sāra* we're told. So internal substance of everything is called *sāra*. The inner substance of the devotion in general which can colour all by the dint of devotion. That is Bhakti-

ranjan, Bhakti-sāra. That kind of potency of the Lord. Not independent existence but a particular potency of the Lord which has got such qualification. That will be the meaning.

And that will be his ideal, to aspire after that ideal, to acquire that position in life, that will be...

85.11.30.B_85.12.03.A

Badrināràyaṇa: Mahārāja. Today Jaya Rāma prabhu is going.

Śrīla Śrīdhara Mahārāja: Where?

Badrināràyaṇa: He's going back to New York. He'll go to Māyāpur, then Vṛndāvana, and then back to New York.

Śrīla Śrīdhara Mahārāja: Yes. All right, as you like. Last coin to me of wholesale, so you're to take care from my side, and from the side of Mahāprabhu, whatever is necessary to be supplied scrupulously, particularly. He has not kept anything for himself?

Badrināràyaṇa: He's kept something.

Śrīla Śrīdhara Mahārāja: Or given everything to Mahāprabhu and Nityānanda Prabhu must take care of him in that corresponding way. And you're entrusted with that service.

Badrināràyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Oh. Then, *vāñchā-kalpatarubhyaś ca*...

...

Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Sannyāsa-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Jaya Śrī Navadwīpa Dhāma kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,
Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

Gaura Hari bol. Gaura Hari bol. Today I dissolve here.

...

[03:00 - 03:40 ?]

Śrīla Śrīdhara Mahārāja: What is the conception of God in Jainism? Have you studied that?

Devotee: The conception of God in Jainism is...

Śrīla Śrīdhara Mahārāja: God.

Devotee: Basically in Jainism people say that _____ [?] To become one...

Śrīla Śrīdhara Mahārāja: Paramātmā?

Devotee: _____ [?] In Jainism the basic philosophy is that to nivrti - you free your mind...

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Devotee: Through various austerities...

Śrīla Govinda Mahārāja: Badrinārāyaṇa _____ [?]

Badrinārāyaṇa: Mahārāja. He says that Jainism is basically to become one with God through various austerities.

Śrīla Śrīdhara Mahārāja: I don't think that there is any conception of God at all there. The saints, in Jainism life, so many saints who are free from the illusion, so many saints based on Śaṅkara philosophy. *Mahāpuruṣa*, who are free from illusion, those saints, freely they're moving and they've got certain noble qualifications.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] You see, three planes of life. Plane of enjoyment, plane of renunciation, and plane of dedication. In a scientific way I'm trying to represent to you, in general, independent of all religious conceptions. Three planes of life. The plane of enjoyment in which we are at present, more or less. Without enjoying, without exploitation - enjoyment means exploitation - without exploitation none can exist in this plane.

ahastāni sahastānāṁ, apadāni catuṣpadām / laghuni tatra mahatāṁ, jīvo jīvasya jīvanam

["Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another."] [*Śrīmad-Bhāgavatam*, 1.13.47]

Those that have got hands they eat those that have no hands. Those that are four-footed animals they live on creepers, grass, etc. But grass, creepers, they've also got life, everything full

of life. *Apadāni catuṣpadām, laghuni tatra.* And the big they live on the small. Without exploitation our body cannot be maintained. The creepers and the grass, trees, they've also got life.

In *Manu-saṁhitā*, in B.A. class we read when Manu is giving description of the creation he has come to the tree section. I thought that Manu, eyes full of tears. He says that, "They're also souls like us, but for their special *karma* now reduced to this tree generation, tree birth. But none to be blamed but their own *karma*. The trees are trees, they're like us, but now they're in such a status due to their own bad *karma*."

So exploitation, Newton's third law you've read. "For every action there's equal and opposite reaction."

So by exploitation one taking loan and he'll have to go down to clear that loan. So in this way so many *jīvas* coming up and down, up and down. Action, reaction, in this plane of exploitation.

Sosam and sosita [?] The communists they're crying aloud, sosam sosam, but how much they know about sosam? They have invented that sosam, that exploitation to the utmost. Everywhere there is sosam, at others cost trying to live, without, life is impossible this area. This is the plane of exploitation.

Buddhists, Jainism, and so many others, they're trying to get Śaṅkara, to get out of this entanglement of exploitation. How to find a life where no exploitation, action, reaction? To avoid action, reaction, they're trying to find a position on mere renunciation, and they come to such a conception as dreamless sleep, *samādhi*. To withdraw completely from the objective world and to remain in the subjective plane. Without allowing the feeling to move in the lower plane, always keeping subjective position and that is something like dreamless sleep.

But the Vaiṣṇava section they're of the opinion that there is another world, and that world is that of dedication, just the opposite of exploitation. Here every unit wants to exploit the environment, but there every unit wants to serve the environment. And not only the environment, the real key of the life of that plane is to serve the centre. We're living in an organic whole, so every point must be true to the organic centre. The explanation given by some analogy from *Bhāgavatam*.

yathā taror mula [niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā]

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

In Vedic literature also we find, "Try to understand One, by knowing which everything is known."

Tad vijijna visyasya [?]. From the *Veda*.

yasmin vijñāte sarvam evam vijñātam bhavati

[yasmin prāpte sarvam idam prāptam bhavati]

["By knowing Him, everything is known - by getting Him, everything is gained."]

There is a central point by knowing which everything is known, by getting which everything is got. Try to find out that centre. The whole, the long and short of the Vedic advice is like that.

But some may think in the beginning that is a ludicrous thing. "By knowing one everything is known. A madman can say so. By getting one thing everything is got. What is this?"

But some sort of analogy is given in *Bhāgavatam*. As if when you pour water into the root of the tree the whole tree is fed. If you put food into the stomach the whole body is fed. So if you do service to that centre everything is served. It is possible. And to do that you enter into the plane of dedication. Avoid the plane of exploitation and also that of renunciation, and try to enter into the plane of dedication. And your *ātmā*, your soul proper, is a member of that plane. That is the real world, and this is the perverted reflection. The real world is there where every unit is dedicating to the whole, represented by the centre.

Just as in a healthy body, every atom in the body will work for the welfare of the whole body. If it works for itself it's exploiting to the extreme, and this local interest that is also bad. But every part of the body, every atom, will work for the welfare of the whole system. And there is a centre, by the guidance of that you'll do.

So *sarva-dharmān parityajya*, if you've gone through *Bhagavad-gītā* [18.66] it is mentioned that what is my position. From another standpoint I want to represent. Hegel, a German philosopher was a very good philosopher. German is very akin to Indian, Āryans, their culture. And it is told that Roman culture was crushed by the barbarians, that is the Germans, the Prussians. And their civilisation is not to be neglected, very nearby Āryans, Huns. "Furious Frank and fiery Huns." We're told in English poetry. [From the poem Hohenlinden (1803) by Scottish poet Thomas Campbell, 1777–1844] The Huns, their original acquaintance is they're Huns, the Germans. *Haṁsa* and *paramahaṁsa*, two sections in ancient India. So a section perhaps from central Asia went towards Germany.

The Hegel is a good philosopher, his philosophy is known as perfectionism. He has given an idea. The Absolute Truth, the prime cause of everything must have two qualifications. What is that? It must be by itself and for itself. Please try to attend, attention. By Itself, that He's His own cause, nothing else created Him. If anything has created Him then the creator he'll have the first importance. So to be the Absolute it must have created Himself, He's *anādi*; He's eternally existing, not created by anything. This qualification the Absolute must have.

And the next qualification He's for Itself, He's existing for His own satisfaction, not to satisfy another body. If His existence is to satisfy another entity then it will be secondary, for whose satisfaction He's living he'll have the prime position.

So Absolute must have two qualifications, He's His own cause, and He exists only to satisfy Himself, to fulfil His own purpose. So everything, the Absolute For Itself, by Itself and For Itself. Everything, if any straw moves it moves to fulfil the purpose of the Absolute. Whatever incident happens that must have to be for His satisfaction. So the real current is His *līlā*.

And we're guided by separate interest, family interest, or country interest, or social interest, or humanitarianism. In the infinite it is a part and we're all engaged in acting for separate interest. And there's clash between so many, any number of separate interests and they're coming into clash and there's the trouble. But we must leave all our special interest, so called, come out from the misunderstanding, and as a unit in the whole we shall try to get out, get that sort of function.

So in *Bhagavad-gītā* [18.66] in the conclusion it is given, *sarva-dharmān parityajya*. "Give up all your duties that you think at present you'll have to discharge. *Mām ekaṁ śaraṇaṁ vraja*. Surrender to My feet. *Ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ*. I shall release you from all troubles you can ever conceive."

That is, in one word, be faithful towards the centre. All your respective duties they're for local interest. Give up your local identification of your own interest, and merge totally in the interest of the organic whole.

You see a police officer he takes a few rupees for his own purpose he's punished. But if he kills so many for the interest of the country he's rewarded. So whatever is done for the satisfaction of the whole that is all right. And if you do for yourself or any local friends you'll have to be punished. In a industry we have no right to take bribe for our personal purpose, at the same time we have no right to call strike, to close the labour. Then the industry will be destroyed.

So neither exploitation nor renunciation. Renunciation is also bad, as exploitation is bad, and renunciation we've got no right, nothing. An organic whole, their common interest is this that everyone must be dedicating to the centre, and by centre means to the whole. Put food into the stomach and the stomach will distribute properly to every corner according to its necessity. So that sort of life is Vaiṣṇavism. The Organic Whole is there, and we're a part of that, and we've got our special duties in connection with the whole. And that is dedication proper for the whole. Don't put food in the eye, or in the nose, or in the ear, or any place, but put food into the stomach. And that will be distributed properly and the whole organism will be healthy. So as parts of this whole universe our duty will be to do for the whole, and that is devotion. Dedication, devotion, surrender. And how we're to know? The revealed scriptures are there, and so many saints and agents are also coming from that realm, they come to harmonise us. And the religion of highest harmony.

And Mahāprabhu Śrī Caitanyadeva He told from *Bhāgavatam*, which is supposed to be the real conclusion of all the revealed scriptures, "The energy, the power, is not the highest thing, knowledge is above that. That can control power and give beneficent work." But Śrī Caitanyadeva says, *Śrīmad- Bhāgavatam* says, "The knowledge is also lower. There is the love, affection, that is the highest thing. That can give us fulfilment, neither knowledge nor power. Knowledge and power cannot give us fulfilment of life, but only affection."

Mercy is higher than justice. Justice is only where so many things of laws, rules. In the realm of Absolute Autocrat Who is Absolute Good, no question of anything of any apprehension from Him. He's Absolute Good, and Absolute Good is Absolute Love and Affection. Home, back to God, back to home. What is home? Where we find that we're in the midst of our well wishers. If I

do not care for my own benefit, there are so many, the whole environment they will take care of us. This is home. So the domain of the Absolute is in the service. In the highest position we can go and we can see the affection, and the love, and harmony, and the beauty, all these are similar. And that is the prime cause and good. And we're wanted to go. We're led astray anyhow, misusing our free will, but now we're called, 'come home, back to God, back to home. The land of love, the highest position.'

Generally, in sum total, in short, I have presented to you. This is Kṛṣṇa conception in *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, and Śrī Caitanyadeva. And at present Gauḍīya Maṭh is preaching only for that. Go to the centre and use the life of total dedication to the centre. And centre is all above justice, and all mercy and affection and love and beauty, in general.

Now if you have any questions you may put. A general background of Vaiṣṇava religion of *Gītā* and *Śrīmad-Bhāgavatam*. And somewhat history of the all conceptions of religion, that is exploitation, and renunciation, and dedication. Three planes of life. And a proper soul is a member in the land of dedication, all dedicating unit. Anyhow by misusing their partial free will, they have come, entered into the world of exploitation. And they want to withdraw from, Buddha, Jainya, and that Parisnatha [?] and others, they have helped us to get out of this entanglement of exploitation, action, reaction, and complete retirement. And after retirement also soul can live happily, that they've also told. But there may be the possibility, being free, again may be entangled with this trap. But where the real free souls live they're all dedicating units. And when we want to harmonise them, and to keep them in play, and if we're to trace their harmony then we shall see all are working for the whole. And whole represented by One Absolute Good. All these things.

And this human birth is very valuable, and in the connection of the *sādhus*, saints, the agents, we shall try our best to get out of this entanglement and to enter into the land of love and dedication and affection.

We have got a few books also, published now, and old books there a many, to help us to understand properly and more closely and in detailed way about this ontological aspect. Gaura Hari.

They're all praising of you, as very simple, and want to get something higher. And chanting the glory, singing the glory of the Lord. In young age you have got such affinity from the result of your previous births. And this affection, affinity, attraction towards the higher truth. It is very rarely found, specially in this age of communistic thinking.

All exploitation, and exploitation of knowledge. The knowledge also subservient to exploitation is creating havoc. This atomic energy and so many scientific research, they have been the cause of great apprehension. The world is threatened to destruction any moment. This scientific knowledge has taken us to such a position. In any moment the whole thing may be finished, suicide. This knowledge is suicidal. Knowledge in this world increasing means going to commit suicide. And that is the result. The exploitation means reaction. The general exploitation if we're to do away with him, then *pralaya*, *mahāpralaya*, destruction, wholesale destruction, in any way. By atom bomb or any other natural incident the *pralaya* will come, and again creation,

birth and death, of individual or the whole solar system. Will be born and will be dead, again and again, no end.

If we get out of this entanglement we're to leave this atmosphere which is experienced by our senses.

In *Bhagavad-gītā* [3.42] and in *Upaniṣad* also mentioned that here, *indriyāṇi parāṇy āhur*, the *indriya*, our senses are the principle thing, because if eye, ear, nose, touch, gone, then the whole world gone for me. Because the senses are there so we've got our world. The *indriyāṇi parāṇy āhur*, the rest of the world experience, our senses are all important.

Indriyebhyaḥ paraṁ manaḥ. Then mind is within, and that what is mind, which is the principle within which selects that 'I want this, I don't want that.' That faculty within us that is called mind. *Rāga-dveṣa*. Our indifference or our - we have choice for something and disregard for some other thing. This is mind within us, principle, that is more important. Because if I'm unmindful then one may walk before me I'll say, 'O, I did not mind him, I did not see him. I could not hear, I was unmindful.' So mind is in the centre and that is more important than our senses. Senses more important than the external world. And mind again more important because if mind does not receive, then senses, so many doors, they're useless.

Manasas tu parā buddhir. Then there's another principle to be traced within us, a fine thing called reason, *buddhiḥ*. *Niscay ātmikā*. What is the characteristic of that *buddhiḥ*? Mind will say, 'I shall take that. No, no, no, don't take that. You take rather this. That will cause some damage, and this will give you benefit.' So the selection, that reason, that is higher principle in us.

And *buddher yaḥ paratas tu saḥ*. In this way we're to trace, the external world and our senses more important, then more important than our senses is our mind. Then over mind there's the reason which is more important and fine and reliable. And *buddher yaḥ paratas tu saḥ*. There's another thing above the *buddhiḥ* which is our soul. And what is it's nature, characteristic? Like light.

Just as the example given in *Bhāgavatam* [10.20.19] by Vyāsadeva. In a moonlit night there are clouds, and clouds have covered the moon, but cloud is seen by the light of the moon. Vyāsadeva says the *ātmā* is like that. Or sun, a cloud has covered the sun, but cloud is seen by the light of the sun. So *ātmā* is a point of light within us, and because it's in the background so mental system we can feel. Light withdrawn, everything dead. The intelligence, the mental system, the faculty of choice, and the so many channels through which we get knowledge from outside, will have no value if that light is withdrawn. So that light is *ātmā*, a point of ray. And that is quite categorically different from all other things here. So it's a particle of light and there's a land of light, made of soul, Supersoul. Again, subjective to super subjective, *ātmā*, Paramātmā. Just as in this world we find ether, air, then heat, then water, then earth, then stone. In this way development in the material existence. So in the finer world that is also, the intelligence, the soul, the Supersoul, the Super Supersoul. The subjective side is also going towards infinite, super subjective.

And that Darwin says that everything comes of this matter. Even in the womb, first something material, and the material thing is growing in the womb. And knowledge gradually also growing

with the growth of the matter. Generally he thinks that the consciousness is coming out of matter.

But the revealed party they do not believe in that. They say that consciousness is all in all, and everything is floating on the ocean of consciousness. Subjective evolution. And Darwin says objective evolution. But the Vedic scriptures say subjective evolution. As Berkeley, one European philosopher told that, "Not the mind is in the world, but world is in the mind." Everything floating on the consciousness. Consciousness presupposes everything. You say that in the beginning there was fossil, but what is the fossil? Fossil means a particular conception, and that is a part of consciousness. So consciousness is the most prime subject. Whatever you'll say that it was in the beginning, but before that consciousness is. Otherwise you cannot give any statement of anything.

So the Vedic truth is that soul, Supersoul, *ātmā*, Paramātmā, Brahman, that is the original, and this is all development in the black side in this world. And there is also bright side also. There the eternal world is living with so many *vilāsa*, movements there of *ānanda*, that they're waves in the ocean of blissfulness, of joy.

In this way we're to understand what should be our duty in this life. What is the special importance of the human life, and how to utilise that. There are so many religious opinions, but we seekers after truth we shall have to have a harmonised thing, a solution amongst that. Then we're to enter into some comparative study. It's mentioned in the scriptures that we should not change our position very easily.

Just as a commander will say to his army, "Don't change your position. Rather die to keep up your position." But when the chance will come he'll say, "Go forward."

So also the *śāstra* has told, "Wherever you're born according to your previous *karma*, don't leave it. Wherever you are by your previous *karma* where you've got your stand, don't try to leave it. Then it's possible that you'll go down." But at the same time when proper chance comes they say, "March on towards Absolute, further progress." So in *Bhagavad-gītā* it's given, "Don't lose your present position acquired by your previous action, easily, rather die there." Then again says,

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"When you'll get the chance of marching towards the centre, you must do at all cost."

The constitutional method and revolutionary method. The revolutionary method is take risk for anything and everything, and march on, forwards, towards the Central Truth. And whatever is necessary do for that. Because this human life is the most important, here you can have decision and practical life. If you lose this position and go to animal life, or to vegetable life, then when you'll come back to take independent decision, voluntary decision, that no man knows. So most

important, and you do not use it, misuse it only in the practices of animals. *Āhāra*, *nidrā*, *bhaya*, *maithuna*. To eat, and to sleep. And to be in the apprehension in every case, every minute. And this sense pleasure. This you'll get everywhere. If you become an animal, or anywhere you go, bird, worm, insect, you'll get all these enjoyments. But to culture about your soul, about your religion, about your function, that chance you won't get anywhere else, only in the human form. And in the company of the saints the positions may be discussed and you can make your progress in your life, you can save yourself. If you do not get a human birth, if you lose this chance then you're almost committing suicide, or more than that, suicide. *Ātmāha*. Who has got the chance of a human birth, and did not try for his wholesale relief, helping properly, he's committing suicide.

Devotees: [40:30 - 41:07 ?]

Śrīla Śrīdhara Mahārāja: This internal self satisfaction is a valuable asset. That is to disregard the present environmental troublesome world. It is nearing the soul area. Gaura Hari.

Devotees: [41:35 - 42:21 ?]

...

Śrīla Śrīdhara Mahārāja: ...is its own cause, *ahaitukī bhakti, ahaitukī*, it's causeless. "By Itself." Hegel. "By Itself. Reality is by Itself." Reality is not an abstract thing, but it is a system, reality means, a system, and that exists by itself. *Ahaitukī*, *anādi*, eternal, nothing can produce that. *Bhaktyā sañjātayā. Bhakti* is its own cause, *anādi*, *ahaitukī*, causeless. These are the definitions to help us, to make us understand *bhakti*. It is not created by some other thing, it is there eternally. Only it is covered, it should be uncovered, discovered. It is there in potential form. By outside help that development of its out coming. It's something like sleeping, to rouse, that is necessary. *Anyābhilāṣa, karma, jñāna*. Fleeting desires, and organised attempt to exploitation, and that of retirement, indifference. These are the covers. We're to remove these covers and the *bhakti* will come in its own pristine glory. How to do that, that is...

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Śrīla Śrīdhara Mahārāja: ...then we're lost. We become loser. Don't try to aspire after, to see the grandeur, *aiśvarya*, power, master, lord-ship, all these.

'He's one of us.' *Jñāna śūnya bhakti*. Mahāprabhu told. "This is your best position. You try to have the Lord in your own home. It may be a cottage. You try to have your Lord in your cottage, than to enter into that grand palace like atmosphere. This is homely. This is the best choice."

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Eh?

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] There I stop.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Jaya Oṁ Viṣṇu-Pāda Śrī Śrīmad Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

...

Devotee: ...my uncle is living in _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And we first stayed in a hired house, Gauḍīya Maṭh, in _____ [?]
I delivered once a lecture with Raghupal Ācārya _____ [?] Requested by _____ [?] follower of Gandhiji. Maturan [?] or some hill station. I visited Bhagavān dāsa there, he was Gauḍīya Vaiṣṇava. In Bombay I lived for long time as Maṭh command, Gauḍīya Maṭh in charge.

Devotees: What year was this?

Śrīla Śrīdhara Mahārāja: It was thirty three, four, etc, long ago.

Devotee: Before I was born. But it was because of my wife that I started going to the temple.

Śrīla Śrīdhara Mahārāja: What does he say?

Badrinārāyaṇa: Because of his wife he began going to the temple, because of his wife.

Śrīla Śrīdhara Mahārāja: Oh. Vallabha Sampradāya they're followers of Kṛṣṇa. Gokul Swāmī. He's Nathadar. They also spring up from Gauḍīya Sampradāya. Vallabhācāri at last took initiation into *mādhurya rasa* from Purī, Gadādhara Goswāmī. It is mentioned in the book. Vitthalacari, son of Vallabhācāri, he was under the care of Rūpa Goswāmī and Sanātana, it is mentioned. Vallabha was a *brāhmaṇa*, _____ [?] *brāhmaṇa*, from Andra Province. Very akin to Gauḍīya Vaiṣṇava.

What captured you, or attracted you to Vaiṣṇavism? Personality of Godhead?

Devotee: Yes, it must be Personality of Godhead.

Śrīla Śrīdhara Mahārāja: Personality, and Reality the Beautiful. Absolute is Reality the Beautiful.

Devotee: That is right.

Śrīla Śrīdhara Mahārāja: *Ānanda*, beauty, harmony, love, are similar, above knowledge. Power is above knowledge, and love, affection is above. Knowledge is above power, and love is above knowledge. General conception of this, the power is controlled, guided by the knowledge, then it is useful. And knowledge must be subservient to *ānandam*, to affection, beauty, love. Mercy is above justice. The plane of mercy is the highest. And the Absolute is Autocrat, Absolute Good is Autocrat. And when finite comes to meet - when Infinite comes down meet finite that is His greatest grace. Infinite is embracing finite in the highest degree, then it's Vṛndāvana. In Vṛndāvana, Infinite coming nearest to the finite. And He's above mercy, above rules, regulations, knowledge, calculation. Affection, mercy, love, harmony, beauty, all similar.

So *jñāna śūnya bhakti*, devotion devoid of knowledge. Finite cannot reach Absolute by the method of calculation. We cannot be subject, and we cannot make Him to be object of our thought. He's subject, super subject. We're object, we're to approach that through surrender, devotion, dedication, is the only means to get, to obtain Him. Surrender, dedication, to improve our negative side. He's positive, positive and negative potency, and the owner of the potency. So negative side, so negative in the highest power attracts the positive closer to Him, to Her. Negative potency is generally represented by feminine gender, and positive, masculine. Aggressor and aggressed. And that is the relationship.

So we shall try our best to improve our negative aspect to attract Him towards us. That is devotion, and by dedication, not by exercising any energy, or *karma*, or through intellect, we can't reach Him. He cannot be object of ours. 'We're subject and He'll be object of our knowledge - impossible.' *Adhokṣaja*. We shall approach as object to His subjective existence.

So complete *sarva-dharmān parityajya,* [*Bhagavad-gītā*, 18.66] Give up all your vanity of dutifulness, ha, ha, you are dutiful. What duty? All carried by the separate interest conception, ego, but that ego must be dissolved. And you must be one with the whole. In an organic whole, just as in an industry you have no right to take any bribe for personal interest, nor you have right to stop your service. That will be injurious to the whole, for the country. So in an organic whole every atom must not work for its own purpose, neither it should stop the work. In a healthy body when every atom in the body is working for the whole of the body, organic whole. So all our energy should go to the centre, Kṛṣṇa. He'll distribute. In our Vedic scriptures, the main thing, try to understand Him by knowing Whom you know everything.

yasmin vijñāte sarvam evam vijñātam bhavati
yasmin prāpte sarvam idam prāptam bhavati

["By knowing Him, everything is known - by getting Him, everything is gained."]

Try to have Him by having Whom you have everything. But is it a mad topic? By knowing one, one can know everything. By getting one, one can get everything. It is impossible, apparently. But an example given from *Bhāgavatam* [4.31.14]. Just as if you pour water into the root of the tree the whole tree is fed. You put food into the stomach the whole body is fed. Not that the food will be given to the eye, to the nose, to the leg, to the head, but food must be put into the stomach. And the stomach knows how to distribute in what form where. So all your energy must go to the centre. Whatever duty you're engaged in, give up everything, and this should be the object of your whole energy, whole attention, concentrate towards Kṛṣṇa.

Kṛṣ - Who is attracting everyone, the most fundamental thing is this. Who attracts everything. In the physical sense also, sun, moon, attracts one another. In the conscious world also attraction, one spirit attracting another spirit, that is affection and love. *Kṛṣ* - the main centre that is attracting everything and giving a cosmos, appearance. And *na* - means also as a reaction giving satisfaction to them. All atoms attracted by Him and also He's rendering satisfaction to every part, whatever small or big. That centre, Kṛṣṇa, the centre of love. He's Absolute.

In Hegel's philosophy, "Reality is by Itself and for Itself." He's created by Himself, none has created Him, then the creator will be bigger. So Absolute must have His own creation. He's *anādi*, eternally existing. We're to follow, we're to admit that, not otherwise. At the same time, future also in His hands. He exists for His own purpose, to satisfy Himself, not to satisfy any other thing, then that thing would be greater. So Reality, Kṛṣṇa for His own purpose He's there. And everything meant for His satisfaction.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

In *Bhagavad-gītā*. "Everything meant to satisfy Me. I'm the centre."

And we should accept that *līlā*, that wave, the flow, this most fundamental flow in the world that is devotion. That every movement only to satisfy Kṛṣṇa, Reality the Beautiful. Reality the Love. Absolute. Separate interest must be dissolved, that *ahaṅkāra*, ego. "I'm a patron. I'm a religious man, so called. Nationalist. I'm a family man." Family interest, self interest, family interest, greater interest, country interest, social interest, all sorts of local interest, all should be dissolved. And only one interest - faithful to the centre. And what is the conception of the centre? The love, autocrat, *ānandam*, autocrat, ecstasy, joy, autocrat, above law. Law comes from Him. He's above law.

So it's mentioned in *Bhāgavatam* [11.14.15], Kṛṣṇa Himself says that, "Who is My most favourite, Uddhava? Not Brahmā, nor Śiva, nor Baladeva, neither Lakṣmī Devī. What to speak, you are My devotee. You are dearer than My own self."

And that Uddhava when sent by Kṛṣṇa to Vṛndāvana, and after meeting Nanda-Yaśodā and the *gopīs*, coming back, at that time in Uddhava kyari [?]...

Have you seen Vṛndāvana? No?

Nandagram Uddhava kyari [?] where Uddhava met with the *gopīs*. And Uddhava got so much impression with the sacrifice, full self forgetfulness for the service of Kṛṣṇa in the *gopīs*, Uddhava uttered there this *śloka* in *Bhāgavatam*.

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

"O! What wonderful attraction and love I saw here in the *gopīs* for Kṛṣṇa. I feel that if I get a birth of a grass or a shrub here then I'll be most fortunate. Because the feet dust of the *gopīs*, these damsels, will fall on me naturally if I get a birth of grass here. How noble, how great sacrifice is in their heart for Kṛṣṇa, so much attraction for love for Kṛṣṇa. So much sacrifice, wonderful."

That Uddhava, whom Kṛṣṇa says, "You are more favourite than My own life." That Uddhava says that, "*Gopīs* are such, because they did not care for society, nor for religion, anyone, guardian, anything. Between Kṛṣṇa and myself there should be nothing between the two. My Lord, Kṛṣṇa is my wholesale Lord and there must not be anything to intervene between the two parties. He's wholesale owner of myself. I shall do everything. What is religion? He's above religion. He's above everything. I'm wholly meant to satisfy Him and nothing else. Such great, noble sacrifice, dedication found in the *gopīs*." Uddhava was astonished, and that Uddhava whom Kṛṣṇa Himself says, "You are the greatest devotee ever found in the world."

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Bhāgavatam*, 11.14.15]

"Such a great devotee" He says, "appreciating the *gopīs*. So *gopīs* are such in Vṛndāvana."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

"Not to speak of any non religion, give up so called religion. What religion, all religion one side, I am alone another side. Give up everything, come to Me, you'll be benefited highly."

His position is such, Kṛṣṇa, our Absolute Lord. We're a slave to Him, by creation, by birth we're slave to Him. And slavery to Him that means the highest position, that means to be the most favourite of Him, of the Absolute Lord.

You say you'll have many things to see in Vṛndāvana, then to go to America. But, ha, ha, what is the real duty, fulfilment of our life, where? Not by discharging any other duty, but only duty, the service towards Kṛṣṇa in submission through the guidance of His devotee. Mahāprabhu came here, and just as in a famine area, epidemic area, for relief work,

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya [guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Mahāprabhu ordered, "Whomever you meet you tell about Kṛṣṇa consciousness."

Inject Kṛṣṇa consciousness in everything, everybody. Giving injection, both medicine and food. This is a famine area, all dying. Every moment we're undergoing, we're entering the jaw of death. None can save us. Here is the only one problem, what is the problem? That everyone is entering always in the jaw of death. How to get out of that? Only one problem, no other problem. Only one common problem to all here, that *mṛtyu*. He's neither a father, nor a mother, nor a wife, nor a husband, nor any god, none. My friend, if he cannot deliver from my instant entering into the jaw of death he's no friend. He may be a father, he may be a mother, he may be a husband, he may be a god, demigod, or anyone. But if he cannot help him from the jaw of death he's no friend to me. Common enemy to one and all, the jaw of death, every second we're entering.

Yudhiṣṭhira Mahārāja told when going to banishment to the Bakarupi Dharma [?] "What is the news in the world?"

"Only one news is here." _____ [?] "The only information in this world is this event or incident, that every second everyone is entering into the jaw of death. That is the only one common problem to be found in the whole of the world. From the tree, stone, or sun, moon, god, man, or beast, everyone, all, how to save him. That Kṛṣṇa consciousness, not only to save, but giving a life of nectar, *amṛtam*. Not only medicine but food also. Kṛṣṇa consciousness.

Mahāprabhu told, Śrī Caitanyadeva, "In this epidemic area, whomever you find, try to inject medicine, the Kṛṣṇa consciousness. Remember about Kṛṣṇa, the Absolute Benevolent Centre. You'll be relieved from all trouble, not only from death, but positive attainment you'll have to be the highest positive attainment. Not only you'll be saved from the negative side, but your positive attainment will be the highest. So Kṛṣṇa consciousness, Kṛṣṇa consciousness. Remind everyone about Kṛṣṇa, Kṛṣṇa, Kṛṣṇa. Save animation. The body consciousness is different, human body consciousness, then bird consciousness, then beast consciousness, so many body consciousness. But really the soul consciousness, soul is the proper party within. The body means cage, encasement, different, but soul is the proper party, and soul must be reminded of the Supersoul higher connection about Kṛṣṇa. The party is only the soul inside, and the party should be addressed and should be reminded about Kṛṣṇa. You belong to Kṛṣṇa. You conceive that, cultivate about that, you'll be relieved from all negative troubles."

Śukadeva Goswāmī told Parīkṣit Mahārāja, "You won't die. That you'll die it is animal consciousness, you'll identify yourself with this body. And the body will die you'll think 'I shall die.' You won't die, you're a member of the eternal world, and try to get back that consciousness."

Śṛṇvantu viśve amṛtasya putrāḥ. You are a child of immortal world. So try to understand fully and to realise that you're above this material consciousness. Don't identify yourself with this body, you're above this, you're a member of the higher plane. And Kṛṣṇa is the attractor and through love. He's your guardian. He loves you most. None can love so much to anyone as Kṛṣṇa can do. He's the source of love, centre of all love, of higher type. So try to connect with Him. Give up all engagement, all duties, they're nothing, all leading to death _____ [?] Whatever path you're following that will lead to death. But if you want to be saved then towards Kṛṣṇa, and all your energy should be utilised only in working out to make progress towards Kṛṣṇa. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66]

[26:50 - 27:08 ?] "I'm above all *dharma*. Come to Me. Between Me and you the relationship is such, absolute, it does not depend on any condition. It is automatic and it is eternal. Only because you're endowed with free will, and by misusing your free will, you have done this disaster. You are Mine wholesale. Wholesale you are Mine, and you've taken out your mind from Me and running hither, thither. Come to Me. I'm your guardian, I'm everything to you. All your inner necessities can be satisfied only with Me and with none else. Kṛṣṇa. Every, whatever

demand is inside your heart, I alone can satisfy that, and none can do that. My relationship with you is like that. You are wholesale Mine."

prati aṅga lāgi kānde, prati aṅga mora

[From Jñāna Dāsa's *Vaiṣṇava-padāvali - Anthology of Vaiṣṇava Songs*]

"Every atom of your constitution is crying for the corresponding atom in Me. Not only you, the whole of existence can only find satisfaction in Me, and nowhere else. I'm such, nearer to you."

"Kṛṣṇa is such." Mahāprabhu told like that. "So give up everything and be desperate and march towards Kṛṣṇa. Take this risk, all risk, be reckless to go to make progress towards Kṛṣṇa."

That we should do. None can save me, only He can, only the centre can help me rightly. All others they're dependent on the centre, everyone is dependent on the centre. So how they'll help us? Only those that are agents of the centre, they can come and rescue us from the present position. Vaiṣṇavas, His agents, are recruiting in this world. "Come to your Lord, Kṛṣṇa. You'll be happy." In this way the Vaiṣṇavas are wandering and they're recruiting officers. "Come to Kṛṣṇa."

They also understand something of English, no?

Devotees: Oh, yes, yes. They have some English.

Śrīla Śrīdhara Mahārāja: How far has she read?

Devotee: Well, she reads *Bhagavad-gītā*...

Devotee: He means education.

Devotee: She has B.A. Bachelor of Arts.

Śrīla Śrīdhara Mahārāja: What was the subject?

Devotee: Gujarati and psychology.

Śrīla Śrīdhara Mahārāja: Mythology?

Devotee: Psychology.

Śrīla Śrīdhara Mahārāja: Philosophy?

Devotees: No, not philosophy. Psychology, the science of the mind.

Śrīla Śrīdhara Mahārāja: And your son?

Devotee: He's going to high school, he's in the tenth standard.

Badrināràyaṇa: He was born in America.

Śrīla Śrīdhara Mahārāja: So he knows English well.

...

...went to Katwa to see Mahāprabhu. Then he met on the returning way our Guru Mahārāja.
"Where did you go?"
"I went to Katwa to see Mahāprabhu."
"Could you see Him? Could you see Mahāprabhu there?"
Then the Godbrother told me, "There was some doubt. What he's - he's putting such question, why I went and I saw with my eye? So something else he's saying. "Have you seen Mahāprabhu there in Katwa?" Oh, you want eye to see, first you want to have your eye to see Mahāprabhu, Who He is, from Gurudeva, from *sādhu*. Then you can see Vṛndāvana, Navadwīpa, Vigraha. Otherwise without eye what will you see there?"

So Narottama Ṭhākura says it is only to undergo some labour to visit the holy places if you do not have proper eye, or standpoint, what is that. In *Bhāgavatam* [3.9.11] it's mentioned, *śrutekṣita-pathaḥ*. The ear will help the eye to see. Really the ear will help to see 'this is that.' Then you'll see properly. So ear, the advice will come from up. What you're seeing 'this is that thing.' So that guidance you must have, to have the proper angle of vision, what is what. Only the physical exercise of the eye cannot show us anything. Seer is inside, so he must be made ready how to see what is what.

oṁ ajñāna-timirāndhasya [jñānāñjana-śalākayā
cakṣur unmilitaṁ yena, tasmai śrī-gurave namaḥ]

["I was blind in the darkness of ignorance but my Spiritual Master applied the ointment of proper spiritual knowledge and thus opened my eyes. Unto him I offer my respectful obeisances."]

So in the *praṇāma mantra* of Gurudeva. Gurudeva gives the eye proper, how to see things. He asks us to go to the Deity, not that you see, not that He's the object of your eye, but He's seeing you. Stand there like a criminal. "My Lord, I've come before You, please cast Your eye with grace so that I may be purified." With this spirit approach. He's the seer and you are to be seen by Him, and to be purified by His sight, the ray of His eyes. In this way we approach to the Deity. And not that you can see Him. He's subject, you are object. He's *drāṣṭā*, *śrauta*, *jñāta*, everything, subjectivity in Him, and I'm objective existence. Approach everywhere in that way. They're superior, so you can't see them, you can't feel them.

Devotee: So if you love him, He's an object, right?

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. *Standard Bearer*. Aurobindo published a magazine by name *Standard Bearer*, long ago, nineteen twenty or so. *Standard Bearer*. "What should be the standard of our living." He's publishing that. "By this magazine I want to give the standard of your look, of your judging, of your thinking, everything, standard. Proper standard is necessary, proper angle of vision, proper knowledge of estimation. That is very dear."

Devotee: Could you ask him...

Badrinārāyaṇa: Mahārāja. He asks, "If you allow him, he can also become the object of love. Kṛṣṇa."

Śrīla Śrīdhara Mahārāja: Who?

Badrinārāyaṇa: If Kṛṣṇa is also allowed to become the object of love?

Śrīla Śrīdhara Mahārāja: Whom? Him?

Badrinārāyaṇa: Yes, he's asking.

Śrīla Śrīdhara Mahārāja: Ha, ha. We want that everyone may approach this thing. Everyone should be duty to do so, to move in such a way, that I may be within the graceful sight of my Lord. I may be purified, I may be within the jurisdiction of His graceful vision. And not only myself, and all my friends, enemies, everyone, let him get this benefit of highest welfare in life. I shall be *sādhu* and my wife, child, and father, mother, they may remain as they are, no. All must get. If we get a beautiful thing we like that it should be given to all. A tasteful food we like that it may be tasted by all our friends. So let everyone have.

When Mahāprabhu left home, took *sannyāsa*, His old mother asked, "I am old mother, sixty eight years, and young wife fourteen years old. And whom You are giving charge, none to take charge of us. You boy you're leaving us and becoming *sannyāsī*, then who will look after us, take care of us?"

Mahāprabhu answered, replied, Aney taney aney rajata kanchan aney ami jiva manu krsna prema dhana [?]
"Other sons also go away to foreign parts to earn money. There are many sons that went away from the home to earn money. But I'm going to earn the divine love of Kṛṣṇa. And you will get, My mother. And who feeds us, only Kṛṣṇa is feeding through someone. You won't fast. He'll look after you. Who is feeding the whole creation, and you'll be deprived of food? No. He will feed you." In this way He went away. Girl wife and old mother they began to weep. And that helped others to take the advice of Mahāprabhu.

Sannyāsī. That ideal, model life, attracted so many towards His personality. They came to Him and got much from Him. Kṛṣṇa consciousness, that is the beauty consciousness, the *ānandam*, *sat cit ānandam. Satyam*, *śivam*, *sundaram*. *Sundaram*, *ānandam*, one and the same thing. Beauty is blissfulness, and that is harmony, and that is the centre, that is absolute good. And the nearest approach of the Absolute towards finite most needy is in Vṛndāvana. In Vṛndāvana the Absolute's most noble approach towards the finite, that is Vṛndāvana. As if He's one of us. So, so beautiful association and attainment of the Supreme Lord is never found anywhere else as in Vṛndāvana. It comes nearest to the most sinners.

Hare Kṛṣṇa. Hare Rāma. You took *Hari-Nāma* through Giri Mahārāja?

Devotee: Yes. Giri Mahārāja.

Śrīla Śrīdhara Mahārāja: You're counting the beads?

Badrinārāyaṇa: Are you chanting?

Devotee: _____ [?]

Badrinārāyaṇa: Yes, he's chanting.

Śrīla Śrīdhara Mahārāja: Counting. But, you don't care for your wife and your son, that they also must be connected with Kṛṣṇa consciousness?

Devotee: Yes. My wife chants sixteen rounds a day.

Śrīla Śrīdhara Mahārāja: And what is the opinion of your wife? She does not want Kṛṣṇa consciousness, that *Hari-Nāma* herself direct? She does not find it necessary that she should take regularly the Name of the Lord? As directed by Mahāprabhu. Eh? Śrī Caitanyadeva.

Yāre dekha, tāre kaha [*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]
Ki bhojane ki śayane kibā jāgaraṇe [*Caitanya-Bhāgavata, Madhya,* 28, 25-28] [part of verses 40]

In whatever mood and in whatever position you are, while going to sleep, eating, wandering, in every time try to connect it with Kṛṣṇa. Culture the memory of Kṛṣṇa always. Don't waste any time, any minute, any second. Try to cultivate Kṛṣṇa consciousness. Whatever you do physically, outwardly, but internally always try your best to connect yourself with Kṛṣṇa, the Lord of the heart. The Lord of the innermost heart, as well as outside. And the all loving Lord. Try to have Him. You have come in the human section, human species. If in other species after death anyone may go to any place, not known previous *karma*. May be a bird, may be an insect, worm, a beast, even a tree, after death one may go to such position. So as long as you're living as a human

being, having connection with *sādhu* and the *śāstra*, try your utmost to connect you with Kṛṣṇa. And try to exercise, to cultivate that thought always.

Ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane. Take the Name in your mouth, in your tongue, and also think and do for Him, and serve the Vaiṣṇava. In every way possible try to connect you with Kṛṣṇa. That after death the body vanishes, you live there in His connection, Holy Feet. So that is our most imperative duty at present, that continued connection of Kṛṣṇa. Try to have real connection with Him as much as possible in this body. Your after death it is uncertain where my previous *karma* will throw me, it's uncertain, this is reality. After death where I shall...

85.12.07.D_85.12.08.A

Śrīla Śrīdhara Mahārāja: *Sarva-dharmān parityajya*. In *Bhagavad-gītā* [18.66] many types of religion have been dealt, the *yoga*, the *jñāna*, the *karma*, this, that, so many things.

But in the conclusion, "Give up everything. Come direct to Me. Take the risk. I shall save you."

Bāl Gaṅgādhar Tilak he's also got an interpretation of *Bhagavad-gītā*. Under this *śloka* his comment is very beautiful. He says, "At last, in the conclusion, the Lord has served *amṛta*, nectar, on a golden plate."

_____ [?] Bāl Gaṅgādhar Tilak interpretation, in this *śloka*.

"Wherever you are does not matter, in whatever caste, whether you're learned, or educated, non educated, whatever. Whatever position you're in does not matter. But give up your respective present duty and try run towards Me and I shall embrace you. You'll get everything. If you get My embracing you'll get everything."

Devotee: If you give up everything, then you get everything.

Śrīla Śrīdhara Mahārāja: Ah! Everything, at least mentally. 'Give up everything', that is mentally as if the object of your life, the ideal. Give up everything. It does not say that 'you won't eat, you won't use any medicine, and you won't use any garments', not that. 'Don't take any bath.' No. Physically you may adopt as is suitable to you, but mentally give up all objects from your vision.

Only one aim, I want Kṛṣṇa. "Lord accept me. I want Your grace." Only try to have this relationship. "I want You my Lord. Please accept me and give me shelter under Your Holy Feet." This should be the only one prayer in you. "Accept me, take me as Your own. I don't want anything else but Your grace my Lord." Try to be of this mentality, this attitude. "Exclusively I'm Yours. I belong to none, but wholly I belong to You. You can do anything and everything with me. You've got whole right over me."

Ananya bhakti, surrender, to Him, *śaraṇāgati*. This will fetch us the best benefit in the whole of life, future, past, and in all respects, from all standpoints. As much as possible to collect my attention and devote to Him. Kṛṣṇa consciousness. Who are you? Who is He? He's your Lord of different type. A filial connection, father and son, mother son, friend friend, then consorthood.

He's Lord. I belong to Him wholly. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*. In five moods we can serve Him.

So now, what to do? You'll have to go back to ISKCON? Your baggages are there?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: You've left your...

Devotee: Yes. We came last night. It was dark when we came. We stayed there and...

Śrīla Śrīdhara Mahārāja: Now what to do? You'll have to go back, or you'll get your things back here?

Devotee: O.K.

Śrīla Śrīdhara Mahārāja: Badrinārāyaṇa prabhu _____ [?] Yes, as you think, you do.

Badrinārāyaṇa: _____ [?]

Devotee: Yes. Tomorrow morning I'll leave from here.

Badrinārāyaṇa: Tomorrow he'll leave from here and go there, and then...

Śrīla Śrīdhara Mahārāja: He says he has no time to spare here? Eh?

Devotee: I'll spent today and tonight.

Śrīla Śrīdhara Mahārāja: What is Guru? He's the representative of the Supreme. And I'm his. He's my owner. Ha, ha, ha, ha. And no longer I belong to myself. I belong to my Guru. The process of *dīkṣā* is meaning this. I surrender to God, through His representative. Gurudeva is a representative of the God, and what I want to do with God I should do with him. That is the *śāstra*. If one seriously surrenders to his Guru, that means like this.

ācāryaṁ māṁ vijānīyān, [nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

"You know the Ācārya, know Me as Ācārya, in Ācārya. I behave with you through Ācārya, through Gurudeva. If you're sincere, to accept Gurudeva, then Gurudeva means this position.

He's the representative of Myself. What you should do to Me, do with him, in that way. He's your owner."

Gaura Hari. Gaura Hari. Gaura Hari. Now, what is practically possible...

...

...I take such regulated life to approach towards my Lord Kṛṣṇa. You don't find such response from your heart? Hare Kṛṣṇa. Nitāi Gaura Hari bol. She's silent, mother is silent. Hare Kṛṣṇa.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. As soon as possible you also will do like that...

...

...she was going to be naked, forcibly clothes, garments were taken off. Draupadī looked to her husbands, no response. Looked to the assembly men, Bhīṣma, Droṇa, so many great personages.

Bhīṣma told _____ [?] "The real purpose of religion is very fine. And Yudhiṣṭhira is the most expert, we think. He knows the real purport of the *Vedas* more than anyone of us. And when he's silent I can't say anything." That was Bhīṣma's statement.

Then Draupadī when she found this way, that way, no help expected from any side, then her mind ran to Kṛṣṇa.

he kṛṣṇa dvārakānātha he gopījana - ballabha, dāsyāste kṛpanāyāyā sakhe darśaya sannidhiṁ

["O all attractive Lord Kṛṣṇa, O king of Dvārakā, O beloved Lord of the *gopīs*, please kindly appear before me, Your maidservant. O beloved friend, I am in great need of Your mercy at this time."]

[*Mahābhārata*]

When she found that "none coming to my relief" her heart ran towards Kṛṣṇa.

"*He kṛṣṇa he dvārakānātha*. You are Lord of Dvārakā. You have got so many queens. You know how to keep their honour. *He gopījana - ballabha*. You're not fixed within the boundary of Dvārakā. But we hear that You are even the Lord of the *gopīs* that are not married to You. So in that sense You are Lord of everyone. *Gopījana - ballabha*."

Only in *Mahābhārata*, only once this reference about Vṛndāvana *līlā* of Kṛṣṇa here. In the whole *Mahābhārata* Vṛndāvana *līlā* omitted, but only here *gopījana - ballabha* is mentioned, in the heartfelt prayer of Draupadī. "*He gopījana - ballabha*. You are Lord of all. You are Lord of the *gopīs*, in spite of their husbands. Pati patina [?], husband of the husband You are within. *Dāsyāste kṛpanāyāyā*. So I'm Your maidservant. I'm also a maidservant to You. Please show that You are standing by my side. *Sakhe darśaya sannidhiṁ*. You show please that You are at my side."

Then at once the aid granted, and as much as they're drawing, the cloth is increasing, increasing. Draupadī was left as she was, and drawing the cloth, the cloth is there so much. But Draupadī as she was, she was there.

Interference of Kṛṣṇa. Kṛṣṇa ordered, "All the good merits acquired in past lives of Draupadī may turn into cloth at this moment." That was His order. "All the merits done in her past lives may be converted to cloth, her immediate need just now." And the cloth became infinite, as much as time, no limit, unlimited cloth.

At this moment Vidura went to Dhṛtarāṣṭra. "What he's doing, your foolish son? So much cruelty, so much immorality, so much rudeness, that the nature won't suffer? At this moment the fire may break out to burn your whole capitol. Be careful. What are you doing? You are dishonouring your own honour."

Then Dhṛtarāṣṭra ordered, "Oh. Dismiss everything. Bring Draupadī to me."

So, none belongs to none. In the greatest need Draupadī was disappointed by her husbands, by the well meaning gentlemen of the assembly, like Bhīṣma and others. None came to her help in the time of the most acute necessity. But Lord Kṛṣṇa came and relieved her.

So Kṛṣṇa is such. Our relationship with Him crossing all connections everywhere.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...and also something more, the meaning, the writings, I should not speak them all.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: And then when their spiritual conscience will be awakened they'll come and accept the Name. Not forcibly, not to thrust on them. A voluntary action is necessary. Before that they may not take the fish, eat meat, the wine, etc, and a good conduct. That you may make arrangement that they may not go astray, but in good habit, pure life they should have. And also hear, and read also scriptures, and when they'll be sufficiently grown up then they'll take the Name, or *mantram*, or anything. In the meantime they may be requested to go through the scriptures, and also to associate with the saints, to help them.

Who are they? In this life they have come to you, and you are their father. But in this way, in other lives one may go to another family, even to other sects also. So sure, they've come to you, they may feel afterwards that I was born in the family of that particular father, and there we got some Kṛṣṇa consciousness and that has grown and helped us to reach to such a holy standard of life.

Going here, there, changing. Son is not eternal son. Father or wife not eternal connection. According to our *karma*. Just as it is given, the example, dust carried by the wind. So many dusts together, another wind comes and dust then distributed here and there, like that. For some time come together, so many souls, and then we're to go away from one another, it is inevitable. So this connection may be happy if they contact some good thing from particular birth, particular father. None is eternal father, none is eternal son, only temporary. And this temporary connection may help those that have come in connection with a good man, religious man. We

shall do our duty in that way. Whoever comes to me I shall try my best to help the soul, though temporarily come to me. As a wife, or as a son, or in any way. Even son may help the father for religious life. Father was not religious, but by the connection of the son, the father may have religious life. That is also, mother also like that. It's possible.

Prahlāda's father opposed his devotional life. Bharata is the example who neglected his mother because she banished Rāmacandra. So Vibhiṣana left his elder brother.

Balirāja left his Guru, Śukrācārya. "If the Lord Himself has come to beg something I must give Him. I won't listen to your words my Gurudeva. If the Lord Himself has come to beg something I must give." So Balirāja gave everything to Vāmanadeva, without neglecting the order of Śukrācārya.

_____ [?]

gurur na sa syāt sva jano na sa syāt, [pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum]

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

Bali in the case of Guru. *Sva jan* in Vibhiṣana. *Pitā na sa syāj*, Prahlāda. *Na sa syāj jananī na sā syāt*, Bharata. *Daivaṁ na tat syān*, Khatvangarāja gave up the connection of the demigods and surrendered to Viṣṇu. And *patiś ca sa syān*, the *yajña patnis* gave up the order, the honour for *pati*, husbands, and went to have a *darśana* of Kṛṣṇa-Balarāma in the forest nearby.

Then when they came back, then the husbands they adored them like anything. "Oh. After so much scriptural knowledge, so much penances, birth in a great lineage, we could not have the fulfilment of our lives in seeing Kṛṣṇa-Balarāma. And you are not educated, and not so much well read, and so much well practised like us in the *yajña* and others. You had the fortune of having the fulfilment of life. We adore you, we worship you." In this way the husbands afterwards told.

dhig janma nas tri-vṛd yat tad, dhig vrataṁ dhig bahu-jñatām
dhik kulaṁ dhik kriyā-dākṣyaṁ, vimukhā ye tv adhokṣaje

["To hell with our threefold birth as *brāhmaṇas*! To hell with our learning of all Vedic literatures! To hell with our performing sacrifice and observing the rules and regulations of the scriptures! To hell with our families! To hell with our expert service in performing the rituals exactly according to the description of scriptures! To hell with it all, for as result of these things we have become opposed towards loving the Supreme Personality of Godhead, who is beyond the speculation of our body, mind, and senses."]

[*Śrīmad-Bhāgavatam*, 10.23.40]

"All our education, all our religious practices have no value, because when the time came we were not favourable for the fortunate visit of the Supreme Lord." They repented like this, in *Bhāgavatam* we find.

Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Badrināràyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: So *gopīs* are the highest standard. And Uddhava says, "I want to be a grass in Vṛndāvana so that the feet dust of the *gopīs* they fall on my head. And why? They have neglected the scriptural injunctions, *ārya-patham*, the way that is recommended by the scriptures. And *svajanam*, their own guardian, left. They did not care for their own guardian, and also the directions of the scriptures about their relationship with Kṛṣṇa. Their opinion, the relation between the Lord God Himself and any servant of His that must be unconditional. No conditions come to interfere that relationship. Unconditional surrender to the Lord. He's got wholesale right over me. And the *śāstra* will come and say, 'Oh, so much connection, and no more connection. Or our guardian will say, Oh, so much connection, and no more connection.' That won't be taken up. The Absolute connection over us, of everything, He's Absolute Lord. His connection is unchallengeable to anything and everything." That type of devotion, dedication, is the highest. Self forgetfulness in its totality. How far? There is another tale.

Once Kṛṣṇa, to prove, to show the position of His devotion in Dvārakā He made a *līlā* that, "I have got a strong headache." When Nārada went to see. "Nārada, I'm suffering too much from headache."

"What is the medicine, what is the cure?"

"Only the feet dust of the devotee, that can cure My headache, nothing else."

Then Nārada at once ran to the harem, the Rukmiṇī, Satyabhāmā. "Oh, Kṛṣṇa is suffering and only the feet dust of the devotee is His medicine, He says."

Then they denied totally. "No, no no. This is impossible. He's the husband, and we think He's the Lord of Lords. And how can we give feet dust? Do you think that we shall go to hell? Never, we can't. You are His devotee, you go and you give your feet dust to Him."

In this way he was repulsed, driven away. Then he approached Kṛṣṇa, went to Him.

"Have you got feet dust?"

"No, no. None, no devotee is agreeing to give feet dust. They're all afraid. You are Lord of Lords."

"Then Nārada, try once go in Vṛndāvana you see there."

Then Nārada at once went to Vṛndāvana.

And they all came. "Oh, Nārada, coming from Dvārakā. How is our Lord, Kṛṣṇa?"

"He's well, everything is good. But for the moment a little trouble He has got some headache and the feet dust of the devotee can remove that pain in Him and nothing else. So I have come here to take - who is devotee, to take feet dust."

"Oh, there are so many queens and so many devotees there, they didn't...

"No, no, they did not venture to give feet dust. 'Should I go to hell?' That is their statement."

"So you have come here for feet dust, so far? But we do not know who are devotees. You give your feet dust, I'm giving, you also give." In this way they came with feet dust.

Nārada was struck dumb. "What do you do? None approached to give feet dust to the Lord of Lords. And you don't think what will be the consequence?"

"Yes, we know. Eternal hell. But we do not care for that. For the temporary satisfaction of the Lord we can sacrifice our whole existence Nārada. We do not care for us."

So intense forgetfulness of one's own interest in the dedication of life towards. "He's all in all."

mārobi rākhobi [yo icchā tohārā, nitya-dāsa prati tuwā adhikārā]

["Slay me or protect me as You wish, for You are the master of Your eternal servant."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 13]

"He may make or mar. He has absolute ownership with me." The *gopīs* of that type, that type of dedication, that type of love for the Lord found only in Vṛndāvana, nowhere else. Surrender has got its quality. What type of surrender? Surrender to the extreme. Suicidal squad, in the army. Hare Kṛṣṇa.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Doctor has advised not to talk, for heart complaint. But I can't avoid, sometimes I have to talk. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

...in another form, most generous form, where the Balarāma of Vṛndāvana is Nityānanda here. And He goes door to door. "Accept Śrī Gaurāṅga and you'll get Rādhā-Govinda together."

The uncle of Gopāla Bhaṭṭa Goswāmī, come from south India, Śrī Raṅgam, Rāmānuji Vaiṣṇava, he wrote,

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]
[*Caitanya-candrāmṛta*, 88]

As much as one can understand Śrī Gaurāṅga, one gets entrance into the Gaura consciousness, automatically he's led to both Rādhā and Kṛṣṇa. *Yathā yathā gaura padāravinde*. If you have attraction for the Holy Feet of Śrī Gaurāṅga, *padāravinde*, *vindeta bhaktiṁ kṛta puṇya rāśiḥ*, and this is by merit of many, many previous lives, such fortune comes to one. *Tathā tathot sarpati hṛdy akasmāt*. Suddenly he feels within himself, *rādhā padāmbhoja sudhāmbhu-rāśiḥ*. He has got his sincere connection and attraction for the Holy Feet of Śrī Rādhārāṇī.

And about Rādhārāṇī he himself has written, that Prabodhānanda Saraswatī, who was living in Śrī Kuṇḍa Kamavana. And there he composed all these books. Very charming style, and thought also of very high level.

About Rādhārāṇī, the Grouse [?] he has told, has written history of Raja Putana, and one Grouse [?], a European gentleman, he wrote a book in details about the *līlā* of Vṛndāvana. Grouse [?] he mentioned this *śloka* in his book from Prabodhānanda Saraswatī.

yasyā kadāpi vasanāñcala khelanottha, dhanyāti dhanya pavanena kṛtārtha mānī
yogīndra durgama gatiḥ madhusūdano'pi, tasyā namo'stu vṛṣabhānu bhuvo diśe'pi

["From a reverential distance, with all adoration, I offer my obeisances, unto the daughter of King Vṛṣabhānu, Śrī Rādhikā, who captivated the heart of Kṛṣṇa, the Supreme Lord, Who is rarely attained even by the foremost of *yogīs*. Once a gentle gust of wind wafted the sweet scent of Her clothing towards Kṛṣṇa and He felt so blessedly fulfilled that He embraced that fragrance to His heart."] [*Rādhā-rasa-sudhā-nidhi*]

Rādhārāṇī's cloth, or garment, a part of that was moved by the wind. And the wind that's coming out of that fluttering of the cloth on the body of Rādhārāṇī, touching the body of Kṛṣṇa. And Kṛṣṇa thinks Himself most fortunate by the touch of that air. And who is Kṛṣṇa? *Yogīndra durgama gatiḥ madhusūdano'pi*. The Madhusūdana, whom so many *yogīs*, *jñānīs*, are searching but can't have any trace. That Madhusūdana Himself feels Himself fortunate when He gets the touch of the breeze coming out of the fluttering cloth skirt by the wind. So we should bow down to that very direction where from that Rādhārāṇī came to our world. *Vṛṣabhānu bhu*. That part of land where She has come to this phenomenal world, we should bow down from far away to the direction of that land, which helps us to see Her. We'll see that the Lord Himself thinks Himself fortunate that a touch of the wind of the skirts of His shadow.

So these things are dealt in Vṛndāvana as well as in Navadwīpa. Navadwīpa for the public, fallen souls, to take *Hari-Nāma*. And then you'll be fit to enter into the domain of love, the harem of the Supreme Absolute Lord.

So such things for us, here this mortal world, *janma-mṛtyu-jarā-vyādhi* [*Bhagavad-gītā*, 13.9] Full of pain of birth and death, and infirmity and disease. Full of these things here. We're in body consciousness, that means we must suffer from the pain of birth, death, disease, and infirmity, old age, everyone to suffer.

But there, just the opposite. Try. Human birth is only the door to enter. In other births, human birth is also uncertain, but when you've got it, for a few days at least it will stay, and utilise it for

the highest purpose of your life, highest fulfilment of your life. Don't waste your energy, or your time, in any other attempt. Utilise your time to the best of your ability. That is to march towards your highest fulfilment of life. Don't waste your energy in other things. Try for the highest fortune. _____ [?]

Badrinārāyaṇa: Bhakti-sāra Mahārāja, Bhāgavata Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Here the name and the thing different. But in Vaikuṇṭha, in the plane of the soul, the name is inseparably connected with the thing, substance.

Nāma-nāmira-ābheda [*Caitanya-caritamrta, Madhya-līlā*, 17.130-132,134]

The sound aspect, and the central aspect, and all others all connected in such a way that one cannot exist independent of another. The sound Kṛṣṇa, is the sight Kṛṣṇa, and the touch Kṛṣṇa, all one and the same.

Nāma-'bhinnatvān nāminoḥ [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.233]

So we're to take Name in that particular way. So we're to get the Name from the Gurudeva. This material sound and the sound of that plane is not one and the same.

[sādhu saṅga kṛṣṇa nāma ei matta jai,] vaikuṇṭha nāma grahaṇam aśeṣāgham haraṁ vidun

["The Holy Name must be taken with the attitude of service to the saints. Serving means die to live; to throw oneself wholesale for the higher existence."]

To have effect in our *sādhana*, in our realisation, we must have connection with the real Name.

Once one Ārya Samāj man asked a Rāmānuji Vaiṣṇava in Ayodhyā. "Oh, you're giving mantram. I know your mantram. I got your mantram from the book. You are giving that and very strict in delivering mantram. I know your mantram. This is the..."

"No, no. That is not my mantram. What you say that is not my mantram. You say only in words. But it's something else."

The homoeopathic globule, all medicines are similar, only the globule conception. But globule is not the medicine. Globule may be _____ [?] may be this and that, so many medicines where globule is similar.

So the coating is not the substance within. So *Nāma-nāmira-ābheda*. So it's necessary that we shall take the Name of Kṛṣṇa from Guru. Otherwise we can hear it anywhere and everywhere in the street. That won't do. *Vaikuṇṭha nāma grahaṇam*. And the process is there. Both Guru and the disciple must be bona fide, transaction must be bona fide, not only a show, not imitation. The *śiṣya* has got his qualification, and Guru also has his qualification. It is mentioned in the scripture, in *Gītā*, in *Upaniṣad*, in *Bhāgavatam*.

tad vijñānārthaṁ sa gurum evābhigacchet, samit paniḥ śrotriyaṁ brahma niṣṭham

["One who wants scientific knowledge about the Supreme Truth must approach a bona fide Guru and offer him everything required for sacrifice. The Guru must be fixed in the truth, having heard it from a genuine source."] [*Muṇḍaka-Upaniṣad*, 1.2.12]

In *Upaniṣad*. In *Bhāgavatam*.

[tasmād guruṁ prapadyeta, jijñāsuḥ śreyaḥ uttamam]
śabde pare ca niṣṇātaṁ, brahmaṇy upaśamāśrayam

["Therefore any person who seriously desires real happiness must seek a bona fide Spiritual Master and take shelter of him by initiation. The qualification of the bona fide Guru is that he has realised the conclusions of the scriptures by deliberation and is able to convince others of those conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide Spiritual Masters."] [*Śrīmad-Bhāgavatam*, 11.3.21]

In *Bhagavad-gītā*.

tad viddhi praṇipātena, paripraśnena sevayā / upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened Spiritual Master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Both parties must be qualified and sincere, then the transaction is possible. Guru imparts power with the word. That of the spiritual power with the word, transferred to the disciple. And the qualified disciple also by his repetition in *japa* in a particular way he gets. From the sound he can gradually see the *rūpa*. The eye experience comes from the ear experience. Suddenly eye experience comes down. Then, sphurite _____ [?] Then the quality experience comes from the transcendental world _____ [?] Then the paraphernalia comes, out of relativity it comes. Tato lilayam. Then the pastimes. First sound, then figure, then quality, and then paraphernalia, and then the pastimes of the Lord. And then he finds that he's one of the members there, he can find his own self there. Hare Kṛṣṇa. This is not imagination but this is reality. And where we're living, this atmosphere is imagination.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ jāgrati bhūtāni, sā niśā paśyato muneḥ

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense

enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

Day to one, night to another. And night to one is day to another. The *yogīs* they're awake in a world, ordinary people sleeping there. And we're sleeping there, and the devotees they're awake fully in that world. Gaura Hari. Gaura Hari. The highest thing with lowest price, if we're to get this Navadwīpa will come to help. Śrī Gaura *līlā* will come to help, take us to the highest with the least price. *Śraddhā*, sincere earnest desire. You desire sincerely and you'll have. No price is possible for that highest thing. That cannot be had by any price in this world. This is valueless, all sham things. So only value that you want sincerely. 'I want, I want.' To want that is to serve Him. We cannot enjoy or exploit that thing. Exploitation is very nasty thing, to exploit, to enjoy, there's reaction. And to renounce, as the Buddhists, Śaṅkarite, that is also hopeless.

If we want to get reality, with the higher things, then we must come in connection with service. We can serve the high, we can enjoy the low, and we can retire with nothing. Exploitation, renunciation, and life of dedication. Dedication is a noble life, and by dedicating ourselves for the satisfaction of the Supreme Lord we can have Him, His treasure. Treasure of our service, by serving Him every part of ones body feels satisfaction. The whole existence feels satisfaction, *sarvātma-snapanaṁ*. The satisfaction here, the enjoyment implores us. But there the enjoyment of service purifies us, purifies our whole existence. The loving service of the Lord purifies whole existence, *sarvātma-snapanaṁ*, and all. Hare Kṛṣṇa. Hare Kṛṣṇa. So we shall try to utilise our human birth. This is the special birth where it's possible. There are eighty four *lākhs* of species.

jalajā nava lakṣāni, sthāvarā lakṣa viṁśati
kṛmayo rudra-saṅkhyakāḥ, pakṣiṇām daśa lakṣaṇam
triṁsal lakṣāni paśavaḥ, catur lakṣāṇi mānuṣaḥ

[In the laws of Manu, it is written: "There are 900,000 kinds of aquatics, 2,000,000 kinds of trees and plants, 1,100,000 kinds of insects and reptiles, 1,000,000 kinds of birds, 3,000,000 kinds of four-legged beasts, and 400,000 kinds of human species."]

Jalajā nava lakṣāni. Nine *lākhs* of water animals. *Sthāvarā lakṣa viṁśati*...

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Śrīla Śrīdhara Mahārāja: ...human beings, *gandharva*, *kinara*, *devata*, etc, only four *lākhs*. Those that have free will, who can leave one path and accept another path, such sort of consideration is only with the four *lākhs* of persons. Human beings are - even the [demi] god life is not very eligible for new selection. In human position they're in the most favourable position to accept a

new life. Because when they're in the life of gods and other lives they're busy to enjoy their fruits of past actions.

Bhoga ninge satasyat [?] In the lower section, *avidyā*, *ajñāna-timirāndhasya*, they're covered by ignorance. And in *devata* they're also unfit. Why? By their past action they've acquired some merit and they're very busy to enjoy their happiness earned by the past actions. Bhoga ninge satasyat [?] A man who has got money it is very easy for him to go to the wine shop and here and there, made very easy. So *devata*, the gods, they've acquired in their past lives many things which can excite enjoyment, they're busy with that. Bhoga ninge satasyat [?]

So human life is in the balance, and from here we can very easily accept a new line of life. So the *ṛṣis*, the noble persons, they advise us. "Human birth is very, very valuable. When you've come here, give up all attempts, only accept your line for the highest realisation. A very valuable life, higher than the gods.

Nitāi. Nitāi. Nitāi. Today is *Ekādaśī*. Kṛṣṇa demands service a little more this day.

Generally it was told by Guru Mahārāja. "The *jala*, water, ebb and tide we find, so from *Ekādaśī* it begins the juice, the watery portion in our body increases. So also the spiritual enjoyment increases. So Kṛṣṇa also - everything, the cause is there in Kṛṣṇa. Kṛṣṇa wants to enjoy little more, so our opportunity to supply service to Him this day is a very good opportunity that we've got to serve Him. When there's demand of water, the value of water is there. Kṛṣṇa wants service, so if we can serve Him in the time of need then we'll earn more. So the devotees they leave their personal necessities and they try to engage themselves always in the service of Kṛṣṇa. They'll earn more attraction for Him by that. *Ekādaśī*. A special day to engage oneself for better earning in the service. Nitāi Gaura Hari bol.

In Jainism they appreciate the saints, that is liberated souls. There are so many liberated souls. But the liberated souls, where they live? And what is the relation between them? And whether there is something who can harmonise them? Then the question of Vaikuṇṭha and Goloka comes in there.

Hare Kṛṣṇa. Hare Kṛṣṇa. Generally today, after twelve we do not take anything. But after that *Ekādaśī* day we take some *anukalpa*. But as you're to go elsewhere I've asked them to give some *anukalpa* to you before you start from here. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

In Vallabha *Sampradāya*, *vātsalya rasa* is more predominating, *vātsalya*. Golula is the highest place. And in *mādhurya rasa* the Yamunā. When in Bombay I met Gokula Dāsa, the *mahant* or someone. And also I've read from the books that filial, they come from the same school as Śrīdhara Swāmī comes, the great commentator of *Bhāgavatam* and *Bhagavad-gītā*, Śrīdhara Swāmī. He came from Viṣṇusvāmī *Sampradāya*. And Vallabhācārya also came from the same *Sampradāya*. In Gujerat and that locality, Vallabha Vaiṣṇavas are in large numbers existing. They're more towards *sevā*. Neither *arcana* like Nimbarka *Sampradāya*, and neither *kīrtana* as Gauḍīya *Sampradāya*. *Kīrtana* is the common thing in Gauḍīya. And *sevā* in Vallabha *Sampradāya*. *Arcana* in the Nimbarka *Sampradāya*. In this way principal things in a particular

Sampradāya. So Vallabhācārya, *sevā*, and mostly *vātsalya rasa*. And of course they admit *mādhurya rasa* service, but there they're more towards Yamunā. And Gauḍīya *Sampradāya* and Nimbarka towards Rādhārāṇī, Rādhā-Govinda. Rādhārāṇī's service is the highest for Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Differentiation. Hare Rāma. Hare Rāma. Rāma Rāma. *Laulyam api mūlyam ekalaṁ.*

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

The only price is our sincere earnest demand. "I want Him, sincerely." That is the price. *Laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate*. *Crores* of births and their acquisition fails to give us that thing. Only have your innermost necessity for the Supreme. That must be roused, discovered. It's there, but it's covered thickly by different mental tendencies. That must be discovered by the help of the association of the saints and the scriptures. Then the inner demand, so much so, every atom of my body is crying for the corresponding atom of my Lord.

One gentleman came from Germany, our Godbrother, he told, "Nowhere in religious conception there is twenty four hours engagement with God. Only Gauḍīya *aṣṭa-kālīya-sevā*. Twenty four hours engagement of service with God is nowhere found but only in the Gauḍīya *sampradāya*, in the consorthood of service, *mādhurya rasa sevā*. *Mādhurya rasa sevā*, there we can have twenty four hours engagement in the service of God, nowhere else. That has been given by Śrī Caitanyadeva. Both Rādhā-Kṛṣṇa combined. This is the peculiarity."

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Rāma. Hare Rāma. Hare Kṛṣṇa.

In *Rāmānanda-saṁvāda*. "Go deeper. Superficial. This is also." Stage by stage one is entering into the highest stage. "*Eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]

Rāmānanda answering, Mahāprabhu questioning, and Rāmānanda answering.

"Here it begins from *varṇāśrama dharma*."

"Go further, go deeper." He's saying, "*Eho bāhya āge kaha āra*. This is also superficial, go deeper."

In this way, going to the highest stage. "Here it is. Anything further?"

In this way, step by step, beginning from *varṇāśrama dharma*, in the *śāstra pramāṇa*.

[prabhu kahe, — "paḍa śloka sādhyera nirṇaya"]
rāya kahe, — "sva-dharmācaraṇe viṣṇu-bhakti haya"

[Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, "Recite a verse from the revealed scriptures concerning the ultimate goal of life."] [Rāmānanda replied, "If one executes the

prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.57]

[prabhu kahe,] — "eho bāhya, āge kaha āra"
[rāya kahe,] "kṛṣṇe karmārpaṇa — sarva-sādhya-sāra"

[The Lord replied, "This is external. You had better tell Me of some other means."]
[Rāmānanda replied, "To offer the results of one's activities to Kṛṣṇa is the essence of all perfection."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.59]

[prabhu kahe,] "eho bāhya, āge kaha āra"
[rāya kahe,] — "jñāna-śūnyā bhakti — sādhya-sāra"

["After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, "Pure devotional service without any touch of speculative knowledge is the essence of perfection."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.66]

[prabhu kahe,] — "eho bāhya, āge kaha āra"
[rāya kahe,] "jñāna-miśrā bhakti — sādhya-sāra"

[After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, "Go ahead and say something more."] [Rāmānanda Rāya then replied, "Devotional service mixed with empiric knowledge is the essence of perfection."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.64]

"*Eho bāhya, āge kaha āra, — "jñāna-śūnyā bhakti — sādhya-sāra*." *Jñāna-śūnyā bhakti*, where the trace of calculation, reasoning stops, and only taste, *ruci*, begins. The *ruci*, our taste, no reasoning, only taste. Mahāprabhu accepted, "Here it is." Intellect is deceptive, treacherous. Reason cannot give Him. We cannot measure Him by reason. He's above reasoning. Then the only reliable thing within us, our taste for Him. *Jñāna śūnya bhakti*. Free from power seeking element and knowledge seeking element.

'We can know Him and we can utilise Him. We can utilise Him as energy, and we can know Him thoroughly.' But these are opposite, these must be dismissed.

Only, 'I like it very much when I hear about Him from the mouth, from the lips of a *sādhu*.' Here we can do like. Our inner taste to have Him, in connection with the *sādhu*, the unit is here, beginning here.

Āge kaha āra. Then *dāsya prema. Eho bāhya, āge kaha āra. Sākhya prema. Eho bāhya, āge kaha āra. Uttama āge kaha āra. Vātsalya prema. Eho uttama āge kaha āra. Mādhurya sevā. Sei sarvottama kintu āge kaha āra.* Then the particular *mādhurya sevā*, devised by Rādhārāṇī. *Sei sarvottama*.

In this way progressing. Mahāprabhu. Very beautiful and very appealing to the sincere person. Very satisfying to the innermost nerve is satisfied. Gaura Hari. Nitāi Gaura Hari bol.

So time is most valuable to us. With the help of the saints and the revealed scriptures we're to make progress further, to improve our fortune. The fortune, not only of this life, but past lives and future. Past, present, future, the fulfilment of the whole, and to the highest degree, we can get by the grace of Nityānanda and Śrī Gaurāṅga.

Sādhu sādhana. "Oh you honest people be very careful to utilise your time. You are honest and sincere, still, I'm giving warning to you. You venture forth, the time is very important. You have got the present time, very, very important, try to utilise. It will help you for eternity."

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura.

...

...after His *sannyāsa* He came back once to see His birthplace here in Govardhana Kuliyā. He showed His mercy to the extreme. All that previously committed offence against Him, serious offences were all pardoned here, forgiven here.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya, hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavata, Antya,* 3.541]

He left His motherland and again after five years when He came back to have a *darśana* of His motherland as a *sannyāsī*, then many fell to His Holy Feet.

"We could not understand You my Lord. We committed many offences against You. Please forgive."

And He forgave, who even committed serious offences against Him when He was a householder. He forgave everyone. "Yes. All offences forgiven." Here in Kuliyā, in Gupta Govardhana, here in Navadwīpa. On the other side, His house, and He was here.

Viṣṇupriyā Devī came to take bath in the Ganges, with mother. And suddenly found a large crowd all chanting "Haribol. Haribol." "Why so much Haribol on the other side of the Ganges?" She cast her glance and saw, "Oh mother, your Son has come there." Mahāprabhu was a little higher than ordinary people, so she could see His head from the other part of the Ganges. "Oh mother, your Son. So much Haribol on the other side, and crowd." Then after casting her glance she told, "Mother, your Son has come on the other side of the Ganges." Next moment she told,

"Please cover me and take me home. If He sees me His *sannyāsa dharma* will be lost. So cover me and take me home my mother."

Then once Mahāprabhu crossed the Ganges and went to the door of His own house, at that time Viṣṇupriyā fell flat on His feet. And Mahāprabhu could understand, wholly covered, and He gave His wooden *paduka*. "You pacify yourself with these." And He went away from the door of His house.

Gaura Hari bol.

And what did Viṣṇupriyā do? We're told that she used to take the Name, and counting the Name with some rice. And that rice she cooked and offered to the Deity, and she took that only, that rice she took, and emaciated day by day. Viṣṇupriyā. When Mahāprabhu left her she was the age of fourteen. Fourteen years of age, perhaps married life one year or so. Viṣṇupriyā.

Their life was sacrifice to excite the feeling in the heart of others, to take refuge, to take shelter under the Holy Feet of great Gaurāṅga. Śacī Devī, old mother, and girl wife, their great sacrifice all helped the people to accept the Holy Feet of Śrī Gaurāṅga. They will be saved. Their whole life was a sacrifice to excite others. "Take shelter under the Holy Feet of Gaurāṅga. He's so noble. You get the benefit. I give up Him, but you people get the benefit of His company, His grace. Let us suffer for the interest of you all, public."

Gaura Hari. Gaura Hari. And it's described, when Mahāprabhu was here, people were coming, crossing Ganges by swimming. All covered by human heads, the whole Ganges locality was covered by human heads. All swimming, coming towards this side. It's described in such a way, the whole Ganges water was covered with human heads, all coming to see Mahāprabhu in this side.

And He took His quarter with Sārvabhauma's brother, Vidyāvācaspati, in Vidyānagara. He stayed there for a few days. And then went to Rūpa, Sanātana _____ [?] And when He was approaching towards Vṛndāvana by the banks of the Ganges, *lākha lākha*, *lākhs* of people following Him.

Yaha yara tare carana carite sei misti kailu gata haya pate [?] Wherever He's touching with His - He's progressing by steps touching the earth and people are taking the earth from there, and there a hole is created. *Lākhs* of people following Him to Vṛndāvana side, through the banks of the Ganges. And yaha jara [?] wherever His feet is touching the earth and people passing they're taking earth from there, and a hole created in the path, in this way. sei misti kailu gata haya pate [?]

Then He came back. Sanātana Goswāmī told, "Prabhu. You're going to Vṛndāvana with *lākhs* of followers. You won't find peace there. These men will create disturbance." Then He came back to Purī and with only one follower, one assistant, He went to Vṛndāvana from Purī, with one Balabhadra Bhaṭṭācārya.

And when He was passing through the jungle of Jhārikhaṇḍa it's written that so many tigers, deers, and elephants in the jungle, they were also dancing and chanting with Kṛṣṇa *Nāma*. From

soul to soul, the impression, the transmission of the love from soul to soul, independent of the mental system of animals. And the elephants, tigers, they also feel within their soul so much ecstasy. "Kṛṣṇa. Kṛṣṇa." And dancing with Mahāprabhu. It is mentioned there, the deeper plane of soul, the inspiration is passing to another soul. Beast, the mental system is beast, body is beast, but internally the soul that is separate from body and mind. The love divine is transmitted in that plane of soul, so the elephant dancing with Kṛṣṇa *prema*. It is possible.

Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Gaudadesa. You try there. And Nityānanda came, instead of preaching the Name of Kṛṣṇa, Nityānanda began to preach the Name of Gaurāṅga.

bhaja gaurāṅga, kaha gaurāṅga laha gauranger nāma,
yei jana gaurāṅga bhaje sei amāra prāna

["Worship Gaurāṅga, speak of Gaurāṅga, chant Gaurāṅga's Name. Whoever worships Śrī Gaurāṅga is My life and soul. Come straight to the campaign of Śrī Caitanya and you will safely attain Vṛndāvana."]

"Accept Gaurāṅga, fall at His feet. And whomever takes the Name of Gaurāṅga he's My very life." In this way appealing from door to door. And the request was so much intense, sometimes He appealed, and with the tears in His eyes, and then began to roll on the door of the man. "Accept Gaurāṅga, take Gaurāṅga. You do not know how valuable things are passing through your door. It is the success of lives and lives, the fulfilment of the whole existence. Gaurāṅga is passing through your door. Please accept. Don't lose this chance." Nityānanda falling at the door and crying and rolling.

[yena bhaje tāre bale danta tṛṇa dhari, āmāre kiniyā laha bala gaura-hari]
eta bali nityānanda bhūme gaḍi yāya, sonāra parvata yena dhūlāya loṭāya

["The compassionate Nityānanda Prabhu most humbly approached those who did not feel any loving appreciation for Śrī Gaurāṅga due to their false pride and hard heartedness. Not to hurt their pride, He took a few blades of grass between His teeth as a token of humility and appealed to them saying, "O dear friend, try to understand that your own highest good is Gaura Hari. You can attain the greatest fortune of your life if you connect to Him with love and devotion. Please take His Holy Name, even if only once, and chant it from the core of your heart. With devotional faith speak about His glories and share your relish with other devotees. Sincerely pray for His grace, for you will surely receive great spiritual benefit. I am your most well wishing friend. If you can please take My advice and act accordingly then you can own Me forever."

Imploring in such a way, Śrī Nityānanda's heart melted in spiritual compassion. Incited by that deep emotional ecstasy He became so tender before those proud people that He invalidated all their pride. As an act of noble humility He began to roll on the ground before them. As His form

became decorated with the dust of the earth the devotees around Him beheld with tearful eyes the extraordinary manifestation of causeless mercy of Prabhu Nityānanda. They marvelled at how their divine Guru Tattva, could sacrifice His exalted position and honour and come down to the dust of the earth with such compassionate humility."]

[Locana dāsa Ṭhākura] [*Śrī Bhakti Rakṣaka Bhajana Madhuri*, p 4]

As a mountain peak He's rolling there, crying and rolling on the door. "Accept Gaurāṅga. You don't know what valuable things are passing through your door. Accept Gaurāṅga and you'll get the highest realisation, Rādhā-Kṛṣṇa, Both combined. Take, accept." In this way fervently appealed from door to door requesting the acceptance of Gaurāṅga as their Lord of heart. Nityānanda Prabhu.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Love Divine is the highest thing, neither knowledge nor power. We're to understand these things in a nutshell. We're power seekers. 'Everyone will obey me. I'll be the master.' This is the nature of this world, but there's reaction. And disgusted with action and reaction, the Buddha, Śaṅkara, They want the effacement of their existence. That is *tyāga*, *samādhi*, *sāyujya mukti*. But both cancelled by the Vaiṣṇava. Service is a noble life, dedication, only earning and no expenditure, only earning. By dedication you earn, always earning, and earning what? Noble things, noblest things. You earn, only earning, and no expenditure. You're getting highest position. Such a life is there. And that is also in the beginning calculative in Vaikuṇṭha, and over calculation in Vṛndāvana. Labour of love. And they forget themselves in loving service. Forgetfulness totally in the service of the Lord of love, and they enjoy some extraordinary ecstatic feeling there. *Vṛndāranyaṁ sva-pada-ramaṇaṁ*.

[barhāpīḍaṁ naṭa-vara-vapuḥ karṇayoḥ karṇikāraṁ
bibhrad vāsaḥ kanaka-kapiśaṁ vaijayantīṁ ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇaṁ prāviśad gīta-kīrtiḥ]

["While the *gopīs* were describing the sweet vibration of Kṛṣṇa's flute, they also remembered their pastimes with Him; thus their minds became enchanted, and they were unable to describe completely the beautiful vibrations. While discussing the transcendental vibration, they remembered also how Kṛṣṇa dressed, decorated with a peacock feather on His head, just like a dancing actor, and with blue flowers pushed over His ear. His garment glowed yellow-gold, and He was garlanded with a *vaijayantī* garland made of *tulasī*, *kuṇḍa*, *mandāra*, *parījāta*, and lotus flowers. Dressed in such an attractive way, Kṛṣṇa filled up the holes of His flute with the nectar emanating from His lips. So they remembered Him, entering the forest of Vṛndāvana, whose soil experiences the pleasure of consorthood upon being embraced by the touch of Kṛṣṇa's lotus feet."] [*Śrīmad-Bhāgavatam*, 10.21.5]

Kṛṣṇa is such when He's entering the forest with the cows - Śukadeva Goswāmī he's describing, "The earth when gets the touch of the foot of Kṛṣṇa, earth feels some satisfaction of *sva-pada-ramaṇaṁ*, as the earth feeling the happy experience of the conjugal love, *sva-pada-ramaṇaṁ*. By the touch of the feet of Kṛṣṇa, Gopāla, earth feels the satisfaction of the conjugal love. He's such. Every connection, every touch, is producing the highest form of love experience. It is Vṛndāvana."

Nitāi Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. I stop here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Jaya Śrī Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Sannyāsa-vṛnda kī jaya!

...

...family. And that is mentioned there perhaps in reference to the *Tipani* of Sanātana, of Sanātana, *Dashami-Tipani*, and Jīva Goswāmī they gave the interpretation that is unique. And unique interpretor of *Bhāgavatam*, his life and connection given there. A new light has been given by Sanātana Goswāmī on *Śrīmad-Bhāgavatam* in *Dashami-Tipani*. And a strong protection for the *Bhāgavata* truth is given by Jīva Goswāmī. And Rūpa Goswāmī has distributed the very gist, the substance of *Bhāgavatam*, to the whole world. So their indispensable connection with *Bhāgavatam* is proper light, proper interpretation. Sanātana Goswāmī has shown from *Śrīmad-Bhāgavatam*, the Kṛṣṇa in Vṛndāvana, not come from Mathurā. Devakī-nandana is another, Yaśodā-nandana is another, separate. When Devakī-nandana was taken to Vṛndāvana there was another, Yaśodā-nandana. And Yaśodā-nandana absorbed Devakī-nandana in Him. But that is ontologically and not explicitly. And when Devakī-nandana went away to Mathurā, Yaśodā-nandana remained there unseen, Nanda-nandana. Because he had reference also from different scriptures.

kṛṣṇo 'nyo yadu-sambhūto [yaḥ pūrṇaḥ so 'styataḥ paraḥ
vṛndāvanaṁ parityajya sa kvacit naiva gacchati
dvibhujaḥ sarvadā so 'tra na kadacit caturbhūjaḥ
gopyaikayā yutas tatra parikīḍati nityadā]

["The Kṛṣṇa known as Yadu-kumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadu-kumāra Kṛṣṇa manifests His pastimes in the cities of Dvārakā and Mathurā, but Śrī Kṛṣṇa, the son of Nanda Mahārāja never at any time leaves Vṛndāvana, even for a moment. That original Personality of Godhead Kṛṣṇa who is Svayaṁ Bhagavān always manifests two arms. He never manifests four arms. He is always by the right hand side of the foremost of *gopīs*, Śrīmatī Rādhārāṇī, and He never leaves Vṛndāvana."] [*Laghu-Bhāgavatāmṛta, Pūrva-khaṇḍa*, 165] [*Gauḍīya Kaṇṭhahāra*, 7.42-43]

Drāṣṭā. Gopāla-nandana. *Vṛndāvanaṁ parityajya sa kvacit naiva gacchati*. That Svayaṁ Bhagavān never leaves Vṛndāvana, only His *Vilāsa Mūrti*. *Vaibhava Vilāsa* of Svayaṁ Bhagavān leaves Vṛndāvana. *Nanda-tanuja*, in many places it's mentioned in *Bhāgavatam*, *nanda-tanuja*. So *nanda-tanuja* can never be meant as *Vasudeva-tanuja*, so separate. In this way, new interpretation given by Sanātana, in many places.

Hare Kṛṣṇa. Nitāi Gaura Hari.

Rūpa, Sanātana, they come for a *brāhmaṇa* royal family in Maharastra. For their quarrel in the same family, they, someone named Kumara deva, came to Jagannātha Purī from Maharastra to live there, for family quarrel. Then from there, from Purī they came to Naihati [?] near the banks of the Ganges, Naihati. Then anyhow for some occupation purpose or so they moved to Yasogula there, and from there they were drawn to Gaur Malda, by the king of that time. And from there they connected with Śrī Gaurāṅga, Nimāi Paṇḍit, here in Navadwīpa. And after *sannyāsa* Mahāprabhu went there and collected them, and sent them to Vṛndāvana to do for preaching purpose on His behalf. And educated Rūpa and Sanātana, in Allahabad and in Benares, and sent them there, to preach Gauḍīya Vaiṣṇavism. The conception of the revealed truth, the highest conception of the revealed scriptures, as found in Vṛndāvana. The Vṛndāvana conception of Godhead is the highest conception of the Absolute. Love is above all.

[vadanti tat tattva-vidas, tattvaṁ yaj jñānam advayam]
brahmeti paramātmeti, bhagavān iti śabdyate

["Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān."] [*Śrīmad-Bhāgavatam*, 1.2.11]

All permeating, all comprehensive, accommodating, and all controlling, three phases of the Absolute. Then the fourth phase Mahāprabhu gave out, that is Kṛṣṇa conception. That *sundaram*, that loveliness of the Absolute to attract everyone for His service, towards Him. Neither the controller, nor the accommodater, nor the innermost substance is the highest conception of the Absolute. But the capacity of attracting everyone for to concentrate the centre of interest of everyone by beauty and love. Natural, not forceful control, neither all accommodation, or all permeating, but to attract every atom towards Him for fulfilment of their existence. That is the highest aspect of the Absolute, as given by Mahāprabhu. Naturally attractor of all, giving them fulfilment, possible fulfilment. Who can give fulfilment of the inner

aspiration of everyone, that aspect is the highest aspect of the Absolute, fulfilment. And that is possible by *ānandam*, *rasam*, beauty, love, affection. That aspect is the highest aspect of the Absolute. Neither controlling, nor accommodating, nor permeating aspect, Paramātmā, Brahman, and Bhagavān, but Svayaṁ-Bhagavān, the God of Gods. The God of all Gods, the fulfilment, *ānandam*, *sundaram*, Svayaṁ-Bhagavān. And His abode is in Vṛndāvana, and He never leaves Vṛndāvana. Then it was found out that He's another, similar...

85.12.09.B_85.12.10.A

Śrīla Śrīdhara Mahārāja: ...all drawn in by His beauty, and then distributing the beauty to every - just as in the heart we find the blood is circulated to every corner, and from there to purify every blood, again drawn towards heart for purification, something. Giving and taking, all attracting, and distributing to all. That is Śrī Caitanyadeva. And there, the combined effort of the positive-negative together. In Vṛndāvana, positive- negative separate with their own paraphernalia and They're continuing the pastimes. In Svarūpa Dāmodara's *śloka* we find, *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

tad-dvayaṁ caikyam āptaṁ. purā deha-bhedaṁ gatau tau.
rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau

'First Kṛṣṇa and then Mahāprabhu,' Svarūpa Dāmodara refutes it, for Both are eternal. When They're combined, *rādhā kṛṣṇa-praṇaya-vikṛtir*. Who is Rādhā is not separate from Kṛṣṇa. The love, the affection between Them, *kṛṣṇa-praṇaya*, the beauty, or the love, affection, that is in Kṛṣṇa, that is Rādhā, and so that cannot exist separately. One, Both One, and when They separated Themselves for particular practice in Vṛndāvana, Dvāpara-yuga, then we found that They were divided. They divided. One divided into two halves: positive-negative. With Their Own paraphernalia, They showed very beautiful pastimes there. And again, They become One and Śrī Caitanya. *Rādhā-bhāva-dyuti-suvalitaṁ*. The colour and the mood of Rādhārāṇī in Kṛṣṇa.

And there, as I have mentioned in my *Prema Dhāma Deva Stotra* [66], the self-evident, this *ānandam*, *rasam*, in His own way He sees the highest fulfilment of existence, and the sign is that He's dancing. *mattasya-nṛtya* _____ [?]

Just as a madman without any object, he dances. This example given by the philosophers, *mattasya- nṛtya*, a madman is dancing. What is the cause? He's got no idea, but dancing in himself.

So, the Absolute, He's in ecstasy of His joyfulness, He's dancing. And when chanting He's distributing Himself to the public.

I pointed out that dancing is the symptom of fullness of ecstatic joy. And of *kīrtana*, to distribute Himself to outside, to the environment. So these two signs found in whom fully, He cannot but be the Absolute, *advaya*. The Absolute Truth has got His own fulfilment and also in dynamic character distributing that fulfilment to others. And that is found in Śrī Caitanyadeva. So, Śrī Caitanyadeva is of the highest type of Absolute. We find there, these two signs.

The fulfilment Himself shows us in His dance and His *kīrtana*, *Nāma kīrtana*, distribution of Himself to others. So dynamic, ecstatic substance, Śrī Caitanyadeva. And sometimes He's one in that way, *audārya*, and *mādhurya* in Vṛndāvana, and *audārya* in Navadwīpa. Two compartments in the same level. In the highest level of ontological conception there are two compartments, one confined within Himself, and another distributing that to other quarters. Attracting everyone towards Them and distributing everything towards all. Two phases, generally two phases of *līlā*, pastimes, are found there.

So to us the Gaura *līlā* is more useful because our prospect is there. And through Him only we can have entrance into another aspect of His *līlā* - when it is given by Him, by His given method. If we approach, we're sure to have entrance into that *līlā*.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

As much as we're able to connect ourselves with Gaura *līlā*, automatically we find that without any trouble we're already presented there in Kṛṣṇa *līlā* in the camp of Rādhārāṇī we're blessed. We're carried to the camp of Rādhārāṇī in Vṛndāvana. Ontological aspect we're to follow.

These *goswāmīs*, so many *goswāmīs* had flesh connection. They were cornered by the *śāstra* and the *smārta* section here in Bengal. But Gauḍīya Maṭh by its preaching has razed their

standard. There, some section oppressed by the society general. But now by the preaching of the Gauḍīya Maṭh that dignity has increased, that who preached about Śrī Caitanyadeva, their position is unique. This is preached by Gauḍīya. Otherwise they were living in the cave.

When I came first to Navadwīpa, then some explanation was called from me.

"Why you have joined that nasty *sampradāya* - Caitanyadeva? All the out-castes, rubbish of the society, and they have accommodated, and their position is very lower, and their status is very low in the society. And you have entered that camp?"

I told, "Reading *Bhagavad-gītā* and *Bhāgavatam*, I've clearly understood that the *varṇāśrama dharma* is culminating in Vaiṣṇava *dharma*. And this conception of Śrī Caitanyadeva's Vaiṣṇavism is of the highest. In *Gītā* and *Bhāgavatam* we can find it clearly, what Caitanyadeva gave, that is the highest thing."

"No, no." They came to...

"I shall show the *śāstra* says that." So the first part I published here. *Bhakti-rasāmṛta-sindhu*, and I sent to that gentleman, that _____ [?] professor here.

And this place, this Navadwīpa, were very anti-Vaiṣṇavite. The *mṛdaṅga* was several times broken here when *saṅkīrtana* party was led through this place. This _____ [?] contemporary of Mahāprabhu, he was a great tantric. And the *rasa*, in the name of *rasa*, here in Navadwīpa, this Śiva, Kālī, Durgā, all these, no Rādhā-Kṛṣṇa. But generally *rasa* in Vṛndāvana, that is famous. But here the *śakta* section, they introduced Śiva *śakti rasa* here, invulnerable place.

But Śakhī Bābu who gave us this land and constructed in _____ [?] and constructed the biggest temple in Mahāprabhu's and Prabhupāda's building, he remarked, he had a house in Navadwīpa town. He knew the history of this town from long ago. And when Prabhupāda was attacked here in Paramatala delivering lecture, one gentleman who threw a book towards Prabhupāda.

When I came here, I had a festival, that very gentleman he wanted, he said to me, "I'm dying. I want some *prasādam* from Śrīdhara Mahārāja, because I committed some offence to his Gurudeva by throwing a book towards him." He was the chairman of the Navadwīpa town at that time, and orthodox *smārta*.

Then one who knew him, "Oh, that man, he wants *prasādam*? Oh, give him, give him, give him."

Śakhī Bābu told, "Oh, that _____ [?] he wants *prasādam* of Prabhupāda? Give him. With much earnestness he took *prasādam*. Who committed offence against Prabhupāda, now repentant, in death bed, he's desirous of having *ucchiṣṭham* of Prabhupāda."

Then Śakhī Bābu remarked that, "Prabhupāda preached the doctrine of Mahāprabhu throughout India and abroad, but this Navadwīpa town, that was kept for you. You have preached in this area." He told about me.

I continued one month of *Bhāgavatam* in this area. They came with so many questions and I tried to answer them, and they could not defeat me. So this Teghariparа is the most opposing,

the oppositionist, the greatest oppositionist of Vaiṣṇavism, Mahāprabhu. From the time of Mahāprabhu, _____ [?] and his party, they were preaching against Mahāprabhu. Now that is dissolved. Ha, ha. Hare Kṛṣṇa.

And Kṛṣṇamayī comes from the most respectable family of this Tegharipara.

The Satish prabhu is there. He told, "When I went through Tegharipara - Chapahati to Māyāpur through Tegharipara, my heart was shivering that some brickbats are coming on my head, apprehending every moment that some attack is coming. But now I go through the neighbourhood with my breast full of pride. With a proud gesture I move through the - Tegharipara is not an enemy now, but subdued and having a friendly attitude towards us, of this Navadwīpa. And the *goswāmīs* they were suppressed by the *smārta* society. Now by the preaching of the Gauḍīya Maṭh, that this is *the* highest thing given by Mahāprabhu. All others are false, or they're of lower rank. Then the *goswāmīs* they can stand erect with their heads now. Otherwise they're suppressed, lowered down by the society."

One of the anti-party, leader of the anti-party, he openly confessed in a meeting there in _____ [?]
Advocate's house, I went to deliver lecture there. He told, "First we could not understand Saraswatī Goswāmī Prabhu. We commented against him in endless ways, tried to subdue him. But now it is clear that *we* did wrong and what *he* did, that was right. He took *sannyāsa*, we commented that,

rakta-vastra 'vaiṣṇavera' parite nā yuyāya, [kona pravāsīre dimu, ki kāya uhāya]

["This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."] [*Caitanya-caritāmṛta, Antya-līlā,* 13.61]

Why he has taken that red cloth? It is already discarded by the *goswāmīns*, written, the red cloth. And his attitude, his preaching of European style. Why he's so, not of the style of the old Indian *ṛṣis*? But he proved that European style he indulged in, and he did so, took the flag of Mahāprabhu to the whole of Europe and America, that side. And also the *sannyāsa*. And he gave sacred thread to those that are real devotees of Kṛṣṇa. That also he has proved, that by qualification the *brāhmaṇas* are *guṇa-karma-vibhāgaśaḥ* [*Bhagavad-gītā*, 4.13]. Not by birth but by occupation and by mental nature one should become a *brāhmaṇa*, or *kṣatriya*, *vaiśya*, *śūdra*. That is by nature, one's nature, and not by birth. So we did wrong when we criticised him severely, but now we understand that he was right and we were wrong." That man told.

He has sent the flag of Mahāprabhu fluttering in the civilised, or so-called civilised world - that has captured everyone. This civilised, civilisation of Europe has a charm to the Indians also, so if he can't conquer that European people, then the Indian conversion won't stand. That civilisation should be attacked which is coming here and is capturing everything. That European style of life, that must be attacked. And if we can break their pride, then we'll be able to preach the doctrine of Mahāprabhu all through the world. So he prepared himself to attack the European civilisation.

Rabindranatha and others they tried to mix together - Indian and European mixed together. "There is also good, here is also good, and leave out, give up the non-important portion and combine the important ones."

But our Guru Mahārāja - the wholesale Mahāprabhu, what He has given, that should be taken wholesale and all others must be attacked and finished. What Mahāprabhu has given, that is the perfect thing and no addition is necessary to that. It is eternally, and that is coming from the eternal, absolute quarter, and no addition, no reformation is necessary there. That was *his* point. So we must accept that in toto. That is coming from Goloka, the highest quarter in existence. And that does not need any addition or dilution. That is full in itself, perfect. Gaura Hari. Gaura Hari. Gaura Hari.

Bhāgavata Mahārāja: Mahārāja. Yesterday I told...

Śrīla Śrīdhara Mahārāja: Who are you?

Bhāgavata Mahārāja: Bhāgavata Mahārāja. Yesterday I told Nimāi Goswāmī that your conception, your full conception of theism, was beyond Christianity, and he was very happy with it.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: He said that your philosophy is beyond Christianity. It's a complete theism. It is complete theism beyond Christianity.

Śrīla Śrīdhara Mahārāja: Christianity.

Devotee: Beyond Christianity.

Śrīla Śrīdhara Mahārāja: Who?

Devotee: He invited us. He wanted one, requested one foreign disciple of yourself to accompany them to Gohati, Assam, for preaching. So he..

Śrīla Śrīdhara Mahārāja: To help him?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: To help his disciple making?

Devotee: Yes.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: And why I shall go to do that?

Bhāgavata Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: They're appreciators of physical connection. But we do not.

Devotee: But he mentioned that your philosophy is complete theism that is beyond Christianity.

Śrīla Śrīdhara Mahārāja: Not only Christianity, but all existing things that ever come here, or anywhere. The zenith, the highest conception of theism. Christianity is a good thing but not complete. No transmigration there. Animals and creatures have no soul. This is Christianity. But all covering, all comprehensive Vaiṣṇavism preaches. Every tree, creeper, stone, they have got their soul and transmigration is there, birth, rebirth. But that is not in Christianity. So full-fledged theism, what Mahāprabhu preached, full-fledged theism, not partial. Christianity, the Father, none can see Him, a hidden personality. No clear conception about the place where He lives, His paraphernalia, all this, everything vague, vague, not clear. But submission, sincerity, and affection - all these good things, reverence, is there, sacrifice is there.

...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: So I dissolve the class now. What is the time? I shall have to go to bathroom and then I shall read them. You may go out now.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta-vṛnda kī jaya!
Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: Purī Mahārāja?

Badrinārāyaṇa: Purī Mahārāja, no.

Śrīla Śrīdhara Mahārāja: Gone?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: He's gone to Calcutta?

Badrinārāyaṇa: Yesterday.

Śrīla Śrīdhara Mahārāja: And today Padmanābha Mahārāja going?

Badrinārāyaṇa: Yes, at eleven twenty he's leaving.

...

Śrīla Śrīdhara Mahārāja: In this iron age of Kali, environment is unfavourable. So *kīrtana* has been recommended to be the most effective method by which we can improve ourselves. The spirit is 'offensive for offensive.' Environment is very eager to attack me. I shall have to create energy within me with so much eagerness and sincerity that not only to protect me, that will be automatically done, we shall attack the environment. And what is the method? What will be our aim to attack? The meaning is something not only negative but something positive. What is that? To try to engage the environment into the service of Kṛṣṇa. So not only negative sense to destroy, but to acquire something for Kṛṣṇa from them, to utilise their energy for the service of Kṛṣṇa. That will be the purpose.

And they're engaged, their favourite things generally, *baddha jīva*, *kanak*, *kāminī*, *pratiṣṭhā*. Their credit, their money, energy, and their objects of enjoyment, sensual enjoyment. *Kanak, kāminī, pratiṣṭhā*. And they're engaged in, and to try to get them for the service of Kṛṣṇa. So giving something positive to them, *sukṛti*. How we can? Generally it is easy to get some money from them. Money is energy. *Kāma*, *artha*, and *dharma*. Their duty, sense of duty may be changed, that is their credit, their *pratiṣṭhā*, their goodwill to be attracted in the service of Kṛṣṇa. *Artha*, the money, their energy, should be used, we shall try to use the energy which may be used in otherwise, for Kṛṣṇa. And the *kāminī*, their attraction for sense pleasure. To take that means we shall take the opposite thing. We shall try to take him altogether from the association of *kāminī*, that is to make them Maṭh members. That is the best. To take out wholesale from *kāminī* means come and come to serve the master of all *kāminī*.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[Part of the poem *Vaiṣṇava ke? - Who is a Vaiṣṇava?*]
[Composed by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]
[*Gauḍīya Kaṇṭhahāra*, 3.24] & [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 236]

There is a stanza in a poem composed by our Guru Mahārāja, *Duṣṭa mana! tumi kisera vaiṣṇava?*

There is a line, *tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava."* Your money means helping you to enjoy, by exploitation. So that money may be snatched away anyhow from you and to engage in the service of Kṛṣṇa. In your hand it will help you to take to reaction to the hell. So money should be utilised, that is the standard dealing, behaviour,

conduct, should be, that all money we possess as a trustee and we should utilise it for the service of Kṛṣṇa. *Tomāra kanaka, bhogera janaka*. That is helping you, it's seducing, persuading you for exploitation. But that should be converted into the service of Kṛṣṇa, Nārāyaṇa. Nārāyaṇa is the master of all *kanak*, Lakṣmī Devī. And *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."*

One gentleman came to our Guru Mahārāja, "What is the meaning of this line? *kāminīra kāma, nahe tava* - as it is written there? Then we should not marry, we won't enjoy any *kāminī*?"

"Yes. Kṛṣṇa is the only enjoyer of all *kāminī*. That is reserved for Him, Kṛṣṇa conception of Godhead. It is only for Him to enjoy the sensual, *nahe tava dhāma*. So what should be our attitude towards the world?

Bhoganas ca kandarpa [?] So how the creation here will go if we think it is not necessary here, but in the Vaikuṇṭha also we find that there, in Goloka, Bhoganas ca kandarpa _____ [?] The sensual experience, pleasing experience, only reserved for Krsna, even no other gods, no other Avatāra also. Only reserved for Kṛṣṇa. And, *nahe tava dhāma, tāhāra mālika kevala "yādava."*

In this connection I may say that it's found in *Bhāgavatam* that Balarāma also had *rasa līlā*. The explanation has been given by Sanātana Goswāmī. Balarāma - externally He played the *rasa līlā*, but internally He made arrangement for Kṛṣṇa to enjoy the *kāminī*, the *gopīs*, in His heart.

The function of Guru is such. For Guru, apparently from the *śiṣya* he takes so much service, but really he transmits them all towards his Guru or his Master, ultimately the Lord Himself. Only Guru means a transmission machine, he receives.

Just as so many money collectors. They collect money from the different business, also they send it towards the cashier of the highest government. So mediator, collects money and sends it to the higher place.

So Guru, Vaiṣṇava, they're so. They're by construction, they don't keep anything for them. Whatever they're outwardly seen to draw from outside, they transmit towards the real enjoyer. They're transparent, not opaque, but transparent. Light passes through, like glass, light passes through. So everything passes through them towards higher agency, higher place. That is what Vaiṣṇava, Guru means, all transmitters to the higher.

So *kāminīra kāma, nahe tava dhāma*. So how to, when we're going to preach and then to take them totally from the *kāminī* enjoyment life to save them? Don't go to that sort of sensual exploitation. Come and engage yourself fully in the service of Kṛṣṇa and the Vaiṣṇava, *kāṛṣṇa*, the servant of the servant of Kṛṣṇa, his God, in any way.

So our preaching, the object of our preaching will be like this. To get money, that is easy. To put a portion of his energy to the service of Kṛṣṇa. And to try to save from *kāminī* enjoyment, that is to take him towards the Maṭh side, the whole time service, surrender, come in the Maṭh. And the *pratiṣṭhā*, that is his credit. In that case there is the educated men, to try to convince them and to attract them for the call, that their support, the educational support, the mission,

the institution, may have - *pratiṣṭhā*. Their goodwill, their prestige may be utilised for the service of the Lord. So that should be the object of our preaching. We shall try to extract everything from everywhere to help the cause of the Kṛṣṇa *saṅkīrtana* of the Guru and the mission, the centre, where from this Kṛṣṇa consciousness is being spread to the world. To draw, always to draw the juice from the *māyāik* world towards Kṛṣṇa consciousness, that all should be transmitted to Kṛṣṇa. Everything will *yajña*, sacrifice.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

What is the symptom, the sign of a *yajña*? Were there is sacrifice. As much as sacrifice, so much it is *yajña*. Not outward grandeur, but internal sacrifice. Inner sacrifice is more valuable than outer sacrifice. Inner sacrifice, the earnestness, the fire will be within the consumer. The fire will burn into ashes all the achievement in the *māyāik* world, and the internal current should be discovered.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Because they're doing much with the apparent side, the material side, they do not understand the undercurrent in their heart is towards Kṛṣṇa, towards their Lord and Master. We shall help them to understand that undercurrent. Internally we want *rasa*, *ānanda*, and that is the Kṛṣṇa conception which is fully there. What you want internally, I have come to help.

Once one attorney in Calcutta, of good fame, he came to protest for something in our exhibition, religious, theistic exhibition. Then when Prabhupāda was trying to make him understand the real purpose of the exhibition, not to insult the people but to educate them.

There the attorney told, "Do you want to convert me?"

Our Guru Mahārāja told, "Yes. It won't require more than five minutes to convert you. Only it is necessary that you give proper attention. More than five minutes will not be necessary to convert you. I began single, but now five hundred men at least are talking on my behalf. And because when you'll understand that why I'm talking it's your own interest, your deeper interest, or the deepest interest in your heart, what I'm talking. Then you'll be automatically converted. Only give proper attention and you will convert, because it is your own thing, it is your own inner thing.

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Unfortunately they're...

85.12.10.B_85.12.11.A

Śrīla Śrīdhara Mahārāja: ...the spirit within, substance within.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, [durāśayā ye bahir-artha-māninaḥ
andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

The aim of our inner interest is towards Viṣṇu. Towards that *rasam*, that eternal *ānandam*. Our internal tendency, everyone of us has got that within us. But we're carried by the outer current, that is *kāma*, *krodha*, *lobha*, that mental system, which is a cover of the soul system.

Our preaching, our *kīrtana* outside will be of this nature - that we must try to make him understand his own thing within him. And try to exact that, that are capturing him outwardly to take him out here, to disassociate him with those things, and those must be utilised for the service of Kṛṣṇa.

Money is very favourite thing to us. Because we're generally engaged in these four things: *dharma*, *artha*, *kāma*, *mokṣa*. *Dharma* means duty; *artha*, money; *kāma*, sense pleasure. And *mokṣa*, at times we're disgusted with these things and want to be indifferent, that is renunciation, *mokṣa*, liberation. Disgusted with these three things.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
[nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ]

["All *dharmas* (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [*Śrīmad-Bhāgavatam*, 1.2.9]

Dharmasya. Duty should help us toward liberation. Duty should be set in such a way that it may liberate me properly from all proposals of *māyā* - that is, take to my natural position in the service of Krsna. *Dharmasya hy āpavargya*. All the *vargya*, all the ends are comparatively shown down, that is *āpavargya*. *Vargya* means a class of end, object of life. So generally four classes are the object, aim of our life can be divided into four classes. Retirement, and then duty, and then *kāma*, and then money-making, collect energy. Four phases. So duty, generally in the worldly life we set our duty in such a way that we can earn maximum money and the money may be used to satisfy sense pleasure, satisfy the senses. And when that sense pleasure is distributed to others, that is our duty, *dharma*. To collect energy and by that energy to purchase some sense pleasure, and when the sense pleasure is distributed to others, we finish our duty. Generally this sort of current we find under the *māyāik* influence. In the worldly influence we find this.

But it should be organised in another way. How? That sense pleasure, that is our connection with matter, we shall do so much as is necessary to keep our soul and the body together. _____ [?] Not for any pleasing sensation we shall meet matter. But our transaction with matter will be so much as can keep my health all right. And with that health I shall earn money. And the money will help me to discharge my duty. And the duty will be set in such a way that we can acquire liberation. In *Bhāgavatam* it is said, *dharmasya hy āpavargyasya*. "Duty should be set only to acquire *āpavargya*, liberation, the highest end of life. _____ [?] Duty should not be set in such a way as to acquire maximum money. Generally that is done here. *Nārtho ʻrthāyopakalpate*. And *nārthasya dharmaikāntasya*, and the *artha*, that is money, that has got only one aim: to help to discharge our duty. Duty should be connected with liberation and to help that duty, the money will be utilised. And,

kāmasya nendriya-prītir, lābho jīveta yāvatā
[jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

And our connection with the material world will be only to that extent, that it can help to keep our health properly to discharge duty, and not for any sense pleasure. Material connection must not be of the nature of sense pleasure. _____ [?] So our sense connection, that is only to produce the child and not to enjoy the sensation there, pleasing sensation. *Nārtho yaś*. In *Gītā*, also in *Bhāgavatam*, and *Gītā* also, *prajanaś cāsmi kandarpaḥ*.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

The conduct what is *kāma*, it's utilisation only *prajana*, that is, only to give birth to a child and not to enjoy any sense pleasure. This should be our attitude towards the world, to everything, will be following this standard. How we shall adjust us with the environment. So in preaching also we shall see whether, how we can save whom we approach from this sort of maladjustment and we shall help him have proper adjustment - how they can utilise their own energy to make the best of a bad bargain. They're here, and how they can utilise their energy so that they can come to Kṛṣṇa consciousness. That is home. Back to God. Back to home. They're wandering aimlessly in the foreign land. And we shall help them with all earnestness 'come home.'

Just as a madman, we shall try to take his consciousness towards his home, normal life. "A madman, you're engaged in duty, and aimlessly you're wandering here, there." To reinstate in his former memory that, "You've got your father, mother, wife, children, home, all these things. You're wandering in the street, your attention focused toward some wrong direction."

Vikṛta citta. Whose consciousness thrown into the disorder. From order to disorder a madman comes. Order to disorder. From harmony to discord. So our duty in preaching, in that sort of preaching, will help our own *sādhana*, realisation. Proper realisation will be to very earnestly and sincerely, to try in this way whether within or outside. We are by *kīrtana*, we're to practice in outside, and that reflection will come within me and help me to the highest extent. That is, *kīrtana* has been recommended. Assert yourself, create your environment, also to help you in your own way. Hare Kṛṣṇa. Hare Kṛṣṇa. Purpose, own purpose, and at the same time it will help others also. The Lord will be satisfied if I can preach Him outside, and to convert so many to become His servants, He'll be satisfied with me.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]
Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]

Devotee: So it does not matter where the money comes from?

Śrīla Śrīdhara Mahārāja: Eh? Ha, ha. I can't follow.

Devotee: He said, "It does not matter, it does not make any difference where the money comes from?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: He says, his question is that, "If we're collecting money...

Śrīla Śrīdhara Mahārāja: That depends upon the collector.

Devotee: He wants to know if it's important whether the method by which money is collected should be fair or not fair. What kind of source?

Śrīla Śrīdhara Mahārāja: Generally fair. And it depends upon the collector, upon the capacity of the collector. One can take risk of using unfair means, so-called, but nothing is unfair if it is in Kṛṣṇa's connection. If one is convinced in that way, living in that plane, he can do anything and everything for Kṛṣṇa consciousness. How much degree Kṛṣṇa consciousness in the agent? It will depend on that. How much real Kṛṣṇa consciousness is there, sincere hankering for Kṛṣṇa to utilise him - it will depend on that.

Because real Kṛṣṇa connection is the only purest thing. Unfair can become fair by proper Kṛṣṇa connection. Kṛṣṇa connection is independent thing, and any way Kṛṣṇa connection make everything fair. Other day I told that a touchstone - whatever touches it becomes gold. So, the collector, how far he's Kṛṣṇa conscious. If he can bring Kṛṣṇa in the connection, the unfair will be fair, fairest, above all fairness in the consideration of this world. So it depends upon the collector. Generally, one should try in a fair way, but, according to his own position, he may apply diplomacy and ultimately everything, if he's fully Kṛṣṇa conscious. He may try in any way. Even his killing will be highest good to the man who is killed. Kṛṣṇa connection is such. Ha, ha, ha. To such a degree, if he finishes him, totally, then he'll be saved. He'll be saved. The guarantee is there, if the Kṛṣṇa connection is there. So the touchstone - whatever will come in connection, that will be gold. But that must be the touchstone, not other stone - any mixture. So it depends upon the collector, whatever, how far he's connected to Kṛṣṇa consciousness. If Kṛṣṇa consciousness is the absolute agent of the absolute master. Absolute Autocrat but Absolute Good. Not only autocrat, but at the same time absolute good. So if it is absolute good, his dealings with anything cannot but be good. Do you follow?

Devotees: Yes Mahārāja, very clear.

Śrīla Śrīdhara Mahārāja: No. Difficult to follow?

Devotees: Very nice and clear.

Śrīla Śrīdhara Mahārāja: Clear. So Kṛṣṇa consciousness is such because everything for Him - whatever used for Him, that is normal and must be used for Him, that is the all important.

Whatever we'll do, that is justified if it's for Him - then the man will be saved. Everything, every point will be saved if a disconnected thing comes in that connection - gets that connection, he will be saved. Not killing, that is of outward cruelty - but really if he gets the life back there, normal life back, his utility in the service of Kṛṣṇa. That is For Himself.

Devotee: Mahārāja. But we don't have the courage to do Mahārāja.

Śrīla Śrīdhara Mahārāja: So, your self-hesitating, how far? You're not fully convinced that Kṛṣṇa - what is utilised for the service of Kṛṣṇa, that is the highest realisation, highest good of everything else.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here I stop today. You think what is Kṛṣṇa consciousness. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So think what is Kṛṣṇa consciousness. Cruelty, the utmost cruelty to this world that may be life giving to one. Kṛṣṇa consciousness. Die to live. Here the Hegel comes to save you. Die to live deals death to make arrangement for his real life. Hare Kṛṣṇa. Hare Kṛṣṇa.

The mother came to take the child back. The parent came to take the child back and give it to his parents. "You are a *sannyāsī*, you are supposed to be a religious man. My son you will give back to me and you're not able to do that? But that is your religious conception?"

"Yes, I'm seeing that one boy is in the ocean, in the sea, he's diving and plodding in trouble in the sea. Now he has come to the seashore and going home, I shall drive him back, push him back into the sea, the boy. That is my understanding. How can I say, You say he's my son, and I say that yes, a *jīva* has come to you for some time. But he's suffering from death and birth, death and birth. And the only way to help him is with the association of the *sādhus*, he will go back to home, and back to God. My transaction is that. Snatching from the affection of the parents, the child, and to utilise him in the service of Kṛṣṇa. Apparently it is cruel, but justification is from other side, so everything is like that. This is the weapon. A minor boy having a weapon, snatch away the weapon. He will cut your own head, or somewhere - you boy, you do not know. To take away the money from him, a soul in bondage, the money will be utilised for your own injury. So take the money and utilise for Kṛṣṇa, he'll be saved. Die to live. To help a man to die his present life and to get the death and to come to Kṛṣṇa. Through death come to Kṛṣṇa. Question of life and death. So many lives and deaths for eternal time, suffering from birth and death. Suffering from birth he has got such conviction, such a plane and serious conception to save one from birth and death. What to speak of his collected energy, money, and this or that. This is in the possession of the enemy. The soul is in possession of the enemy, this matter. Anyhow to snatch him from that position towards his own soil - that is necessary."

So according to the degree of realisation of the preacher, he will preach that way.

There was one fable in *Bible* or somewhere. The man, Christ, or someone, he became a guest at a particular house, and where he was received well, welcomed, and he was dealt with in a

good way, he stole some utensils from there. And he went to a miser, and there he left all those utensils. Then, another man received him, welcomed him to his utmost degree, and only son, he killed him and went away.

Have you heard this tale, fable, perhaps in *Bible* or somewhere?

The man who served him utmost, his only son was killed. The justification has been given that the miser who did not, who generally does not give shelter to any guest, utensils are given to them. And for the temptation of that he will further give shelter to other guests also. And the highest thing, that one who had the only son, and he was welcomed very cordially, his only son was killed and he fled. Because that son was the centre of his all affection, that is gone, whole affection will come to God. That is the justification used there. So the stranger, if he's of that type, he can kill the man of the host to give him, to help him towards God. Only son was killed by the guest. The only son of the host was killed by the guest because his attention, affection, that was spent for the only son, that will go wholesale towards Kṛṣṇa, towards God. So an ordinary guest cannot do that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Today I dissolve here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

...

...member of the conscious world. Material conception of the environment is only a part of our consciousness, floating on the ocean of consciousness. Originally we're child of the soil of consciousness. That is the basis of all theistic life. We're nearer to consciousness. And this matter consciousness is our enemy. We're absorbed in matter consciousness of different stages. The earth, the water, the fire, air, ether, this consciousness, this is rather artificial. Really we're child of the conscious plane, conscious world. That is the basis, foundation of religious life, after liberation. That is called liberation. After liberation proper positive life begins, real life begins there. This is our negative aspect, vague, misunderstanding aspect of us. Misleading, misunderstanding, mis - interest, false errands, running after false errands. We're to realise this. Then our religious life will be proper, will come to a standard of reality.

Śukadeva's impression to Parīkṣit Mahārāja. "Animal consciousness, don't give indulgence to this. You have direct connection with consciousness and you are identifying with this flesh and blood. What is this? Animal consciousness? You, that come to talk with me, that is a unit of consciousness, understanding. You yourself are understanding, a part, a particle of understanding, but for misunderstanding you are conceiving yourself to be a material thing. And you are a member of the material world, material things are attracting you. You have become slave to material sense pleasure, all these things, achievement, material achievement."

We're told that Rothschild, one gentleman in England was the richest man of his time. And he had his money storey, a room built very strongly, perhaps metallic wall. There he kept his money, ornaments, jewels, all these things. And there was a door which was very complicated - once it is shut none can open it. He knew only. Anyhow, he entered that cash room and began counting, adjusting, all these things. But anyway, the door was closed from outside or something. So after finishing his work, he came to open the door but he could not. And so strong built house, room, that it was impossible for anyone to break in, or something, he had to die. The richest man had to die without food and attendants. We're so much absorbed in money, and there are many instances that for money we're living life after life. So many material aspirations are controlling us. There's the rub.

So we're members, *brahmāsmi*. Brahman means the origin of this material conception. Let us go there.

brahmaṇo hi pratiṣṭhāham, [amṛtasyāvyayasya ca / śāśvatasya ca dharmasya,
sukhasyaikāntikasya ca]

["I alone am the original mainstay of the undivided divine vitality, the inexhaustible nectar, the timeless pastimes, and the sweetness of the ambrosia of profound love divine."] [*Bhagavad-gītā*, 14.27]

Then to enquire where from this Brahman is coming. Brahman, the ray, the lustre of Vaikuṇṭha, of the world of dedication, the real life. Brahman. In *Gītā* [8.3] the Brahman, *aksaraṁ paramaṁ brahma*, undetectable portion, non-ascertainable portion, as crude. *Aksaraṁ brahma paramaṁ*.

[yasmāt] kṣaram atīto 'ham, akṣarād api cottamaḥ
[ato 'smi loke vede ca, prathitaḥ puruṣottamaḥ]

["Because I am transcendental to the fallible souls and also superior to My infallible eternal associates, My glories are sung in the world and in the scriptures as Puruṣottama, the Supreme Person."]
[*Bhagavad-gītā*, 15.18]

Kṣara, the changing aspect of this world, material. *Aksara*, the unchangeable portion. And then again there is the upper world, that is also changing, that is *vilāsa*, dynamic. And in between, a

static portion, the margin. Margin portion, apparently static, Virajā, Brahmaloka, where the Buddhist and the Śaṅkarites they have their tomb there.

So crossing that Vaikuṇṭha is another dynamic world of dedication, and this side exploitation. So we must come to the standard that we're conscious units. And what to do, what will be our function, our real life, that we can manage to live in the conscious world purely, with individual interest and common interest both harmonised there? That is one important thing, that we're a member of the conscious world. And the second, that service is life, dedication is life. Here life means exploitation, enjoyment is life, as much as enjoyment is anywhere we think life is very intense there. And there, the life is dedication. We're conscious and we have got a life to live, and that must be of dedication. In the beginning it is calculative dedication, and in the end, automatic dedication, spontaneous.

There begins Goloka, Goloka Vṛndāvana, Kṛṣṇaloka, the jurisdiction of Kṛṣṇa. We should not think that is a part, but gradually we're approaching from part to whole. Goloka, apparently it may be limited, but it is more spacious, it can contain many Vaikuṇṭhas. It is such. It is beyond our understanding how Infinite is adjusted, so many Infinite's adjusted in a finite conception. In finite conception, how the body of Kṛṣṇa, what we can imagine, human size, human size of body of Kṛṣṇa can accommodate so many Vaikuṇṭhas, so many Infinites there. This is not, the law of this world can't allow that, can't allow us to think that Infinite is accommodated in so-called finite.

ṣola-krośa vṛndāvana, — [śāstrera prakāśe / tāra eka-deśe vaikuṇṭhājāṇḍa-gaṇa bhāse]

["According to the revelations of revealed scripture, Vṛndāvana extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the Vaikuṇṭha planets and innumerable universes are located in one corner of this tract."] [*Caitanya-caritāmṛta, Madhya-līlā,* 21.29]

It is mentioned that Vṛndāvana has been told that is only sixteen square miles, or something, around. But so many Infinite, Vaikuṇṭha, Infinite, accommodated within that.

Within that, how, within two fingers measure, Yaśodā taking so many ropes and adding together, the same two finger difference - how is it possible? Two fingers she tried to bind the waist of Kṛṣṇa with rope. The rope was short only two fingers, Again, adding ropes to that, same two fingers. Again, adding, adding, adding, the same two fingers less.

Then when He found that, "Mother is too much tired, I can't... then _____ [?] accepted tie.

Then Yaśodā could easily bind Him. But how it is possible?

So such, the property of electricity cannot be found in the function of an earth, or the dust. We cannot conceive how the electricity, is transmitted, the television, the radio, it's not possible for us to conceive in an ordinary brain. But it is there. Talking so far, we're hearing from here. What we can't hear from a mile, that can be heard from *crores* of miles. If it was not discovered, invented, then it was ludicrous thing.

So what is there? His will. His will is everything. His will is everything, and how much Infinite we can think of. Ha, ha, ha. What characteristic of Infinite we're accustomed to think out? So, *jñāne prayāsam udapāsya* [*Śrīmad-Bhāgavatam*, 10.14.3] Give up your hope, your hope in your knowledge, give up. Don't waste your energy giving chance for your tiny brain to understand everything. That false, that treacherous proposal of your scanty knowledge that you will know everything, give up that false errand. Don't run after the intellect. Give up. The energy, you're not the master. The knowledge - very scanty. So give up your hope, your prospect that may come from this energy and also your tiny knowledge. Try elsewhere.

Mahāprabhu told, "Try your taste, you are there properly. Everyone is properly, he's present in his taste, *rasa*, *ānandam*. Go there, try to find out a way there. And that is that by *sukṛti*, our connection, unconscious connection from the centre it comes within us and may guide us. *Jñāna śūnya bhakti, ruci, lobha*. Beyond this, if you get some hankering, eliminating both energy and the knowledge will come to your help. Eliminating them, the third thing you try to find out and that is within that you want, only want. Crossing these two, you want something. *Laulyam api mūlyam ekalaṁ* [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]"

This is, you want a third thing, that means you've got a clue of that. Increase that. And how to increase? With the association of the similar persons, those are already initiated in that creed, their company. There you may begin to try to research in a similar company, by mutual help, try. And it is better that you find association, your helping hand a little higher in progress.

[śrīmad-bhāgavatārthānām āsvādo rasikaiḥ saha]
sajātī-yāśye snigdhe sādhau saṅgaḥ svato vare

["One should taste the meaning of *Śrīmad-Bhāgavatam* in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and endowed with a similar type of affection for the Lord. Those that are in our line, who have the same high spiritual aspirations as we do, and who hold a superior position. To associate with such saintly persons will help us the most to progress towards the ultimate goal."] [*Bhakti-rasāmṛta-sindhu*, 1.2.91] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.131]

By association. That fine thing, *śraddhā*, sincere hankering, eliminating these two, both knowledge and *kāma*, energy. Exploitation, enjoyment and renunciation, action and reaction here, eliminating those two and for a third thing you hanker. Hankering for a third thing, eliminating *bhukti*, *mukti*, enjoyment and renunciation. A third thing aspire after, *śraddhā*, and you will have that. *Laulyam api mūlyam ekalaṁ*. Only price is your greed for the thing, your sincere prayer for, to have that thing. That thing, that masterly existence, if He's gracious He can give Himself to you, seeing your earnest hankering. You want Him sincerely. Then He will come to you.

"Here I am. You are searching Me. I'm here. You have eliminated those two...

85.12.13.A

Bhāratī Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: What I say they cannot follow, so they cannot reproduce. This is the question?

Bhāratī Mahārāja: Yea, in a different way, everyone reproduces in a different way.

Śrīla Śrīdhara Mahārāja: But that will be your own responsibility. I don't. What I understand, I try to make you understand, as far as possible, I'm responsible for that. But how you hear, and how you reproduce, there must be some difference, cannot but be. It's mentioned in *Bhāgavatam*, *pāramparyeṇa keṣāñcit*, *prakṛti-vaicitryād*, *pāramparyeṇa*.

[evaṁ prakṛti-vaicitryād bhidyante matayo nṛṇām / pāramparyeṇa keṣāñcit pāṣaṇḍa-matayo 'pare]

["Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints."] [*Śrīmad-Bhāgavatam*, 11.14.8]

Because those that hear they'll be of different mentality. When they receive from the same source one same thing, but they adjust within them in a different way. *Prakṛti-vaicitryād*, and then *pāramparyeṇa*, from one, to second, to third, in this way, there cannot but be modification. It is impossible to reproduce intact.

So Uddhava had the question to Kṛṣṇa, "Why we find a jungle in the religious field, then to so many different opinions?"

Kṛṣṇa told, "In the beginning it was one, and from Me to Brahmā the creator. But from Brahmā different mentality disciples they heard, and when they went to reproduce there was some difference, modification. And then from one to his disciple, his disciple, in this way also modification. And now we find that so many branches of different type. But in the beginning it was one."

It cannot but be, difference in understanding _____ [?] modification is inevitable so difference between the two. As he'll understand so he'll reproduce.

It's also mentioned in the *Upaniṣad* that Brahmā says, "You are the person."

Then one understands 'you' means the soul. Another understands 'you' means mind. Another understands 'you' means this body. In this way modification from the same source. That 'you' means conceived differently. One conceives the body, *tāma guṇa*. Another mind, *rāja guṇa*.

Another soul, *sātva guṇa*. In the same class, three understood in three ways. One Virochan [?], another Indra, another _____ [?] Three students in one class they understood things in different ways and when they reproduced the line was quite different. Body, mind, and soul. One was Virochan [?] student, another was Indra, another _____ [?]

It cannot but be, according to ones own mentality he'll understand the thing, can't be avoided. A real hearer is very rarely found. In Prabhupāda's class, many of us we attended. That Tīrtha Mahārāja, Bhaktivinoda Ṭhākura's disciple, old Tīrtha Mahārāja, and *sannyāsa* from Prabhupāda, he requested me, "begin to reproduce" what I heard. And I had to do that, and they all appreciated. So my hearing was, is...

Different motive, all come with different objects of life, some fame, some wanting scholarship, some wants disciples, some wants money, so many things. *Anyābhilāṣa*, *karma*, *jñāna*. And that modification...

Very few want to know the real truth, but without surrender that is impossible. "I want to receive the real purpose and utilise it. Whatever cost is necessary I'm ready to pay, whatever price. I want to live for Him, not that _____ [?] and I shall utilise that knowledge for my purpose, no." According to the intensity of surrender that will be revealed in us.

So *praṅipāta*, *paripraśna*, *sevā*. [*Bhagavad-gītā*, 4.34] The disciple must have these three qualifications. *Praṅipāta*, that is no ambition in this world. This world of experience is finished, no taste, no charm here. *Praṅipāta* means that. No charm, I've finished - I want to give myself to some other. I've come to a proposal to give myself for someone. This already finished, no hope here, no ambition here may be satisfying. *Praṅipāta* means that, surrender, honest enquiry, and how enquiry for the interest of the other world, not connected to this world. *Paripraśna* and *sevā*. The all important thing, I want that thing to serve Him, and not to exploit that for my lower ego. That is the most important thing. I don't want anything to satisfy this mean ego of mine for which I'm suffering. *Sevā*. I've come to give myself away, and not to collect anything from here, and then I shall utilise that for my own ego, purpose. Then that higher thing won't be intelligible, we won't come to understand that thing. We shall have no entrance there. That does not come to serve anyone. Only if we offer ourselves to be slave there, with that consideration they'll take, whether they'll take us or not, sufficiently reliable or not. So that is the qualification and that will be very difficult to have in this world. *Anyābhilāṣa*, *karma*, *jñāna*. To self eliminate elevation...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: It is difficult to be a proper hearer. A bona fide disciple he wants to hear the spiritual thing, it's difficult to have such disciple. Ha, ha. There was one Ramakrishna _____ [?] he had one word, śiṣya _____ [?] "*Lākhs* of Gurus may be available, but a proper bona fide disciple is very hard to find." This was his word. "It's very hard to find one bona fide disciple. But there are *lākhs* of Gurus." So many Gurus are wandering to preach about the glory of God. They're always preaching, to come to that level. Really as aspirant to come to that level and hear, such persons are very rare.

manuṣyāṇāṁ sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānāṁ, kaścin māṁ vetti tattvataḥ

["Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara."] [*Bhagavad-gītā*, 7.3]

In *Bhāgavatam*, *koṭiṣv api mahā-mune*, what is that *śloka*?

muktānām api siddhānāṁ nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]
[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

A *crore* of so many so-called religionist, spiritualist, hardly one can we find a bona fide man who wants to offer the service of Rādhārāṇī. So to become a disciple proper is very hard. He does not want anything, but wants to give himself fully to the higher cause, sacrifice, *yajña*. That is die to live. One who'll offer his life, life also this physical life that is cheap, dirty. The essence of soul's existence, to offer that, that is very clear. To offer physical death, to accept physical death, there may be many. Then mental death, more hard. And spiritual death that is almost impossible. Creed, one's own religious creed, to give away. Of course a man who does not have, has no necessity of religious life that is separate, that is animal life. But one can give his body, his education, mental system also, but to give the spiritual soul it's more and more difficult. Creed, the innermost creed, to give away. But that is also, may be given away, the spiritual creed principle.

So Śakta, Śaiva, this Vaikuṇṭha *sevā*, Lakṣmī Devī is a failure to enter into *rasa*. Why? Because She could not leave Her spiritual creed, that Vaikuṇṭha nature. Devī, She should remain Devī, and She wants a passport which is only reserved for the *gopīs*. Lakṣmī Devī does not want *gopī* mentality. She wants that She'll remain Devī, and then She may have a taste of the *rasa* behaviour, but that cannot be possible.
That was the talk with Vyeṅkaṭa Bhaṭṭa and Mahāprabhu. _____ [?] Lakṣmī Devī could not give up Her religious creed, but wanted the participation in the *rasa*, but that was not possible.
So it's very hard to give up one's religious creed. Do you follow?

Bhāratī Mahārāja: Hmm. Yes. I can feel it's very difficult, I can also feel. Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Oh. To give up one's religious consciousness, but to give up that it is very, very impossible. But who will go to accept Kṛṣṇa consciousness, all so-called conceptions of religious faith...
Sarva-dharmān parityajya [*Bhagavad-gītā*, 18.66], not *adharma*, but *dharma* of different stages. Not only *adharma*, that which is anti religion, but *dharma*, religion of different conceptions must be given up. Then only you can have a chance to get entrance into Kṛṣṇa consciousness proper. _____ [?] it is full of lie, then characterless, then deception of the so-called *swami*, the husband, and all these things, or relatives, deceive them. And stealthily to go to the forest to join Kṛṣṇa. All these things of religion? Absolute is so high that even religious conceptions - the Vedic religious conception or so many religious conceptions, everything to be given up.

Uddhava appreciated, only Uddhava, the highest class of devotee. Preme kanistha uddhava [?] He appreciated this sort of surrender. *Ārya patha*, *svajanam* [*Śrīmad-Bhāgavatam*, 10.47.61] In the home, all are their guardian, well-wisher, even to cheat them. And whatever so long given by the religious scriptures to be our duty, that also - how self forgetfulness and what degree of self sacrifice for Kṛṣṇa conception. But it's impossible. The highest class of devotee, Uddhava, he appreciated this and wanted.
"I want so much sacrifice, so much self forgetfulness for the service of the Lord, to satisfy the whim of the Absolute Autocrat. Is it possible? I want to be a creeper to have their feet dust." Uddhava says.

So impossible of impossible, Kṛṣṇa consciousness. How deep our faith will be about the Absolute? He has every right. All conceptions of religious duty, so called good things, coming from Him only. He's the source, He's above all. And our relation, He's controller over us, everything. He's Absolute controller. No law there. Law comes to decide things in a quarrel between many. Where there's many there's law, necessity of law. But oneness, no law. His sweet will is law, above law. A ludicrous thing of the Absolute. Lip deep acceptance won't do, heart dealing acceptance is with Him. Heart of heart.

So I appreciate these Hegel's word, "Die to live." Die, and there is degree of death also. The body death, physical death, mental death, then so-called spiritual death. All sorts of death. When we shall have nothing, we shall have everything. If we have nothing, all given to the centre, then we shall get the centre and we shall have everything through that. This mortal food of intellect, or intellect mixed with some so-called spiritual feeding, not food of that.

Bhāratī Mahārāja: Guru Mahārāja. It seems like the ego...

Śrīla Śrīdhara Mahārāja: What I say is relevant or irrelevant?

Bhāratī Mahārāja: Yes. Very relevant, especially, ha, ha...

Śrīla Śrīdhara Mahārāja: Irrelevant talks, my remarks?

Bhāratī Mahārāja: Very cutting, like you have a sword, you're cutting.

Śrīla Śrīdhara Mahārāja: _____ [?]

The *sādhu's* by their sword of words they cut asunder _____ [?] Our attraction for different things in the world, all cut asunder. _____ [?]

Devotee: _____ [?]

Bhāratī Mahārāja: Guru Mahārāja. It seems like the false ego is the hardest.

Śrīla Śrīdhara Mahārāja: Ego. It's very difficult to differentiate that ego and the real ego within, the external ego and the internal ego. Ego is, generally our own existence is our ego. How to differentiate one's own existence and the ego? That ego which is identified with our existence, that must be _____ [?], what it is. Then I'll be nowhere, so-called 'myself' will have no place. Go inside, and to give up the ego, then where should I stand, where should I live? I shall shudder to give up my ego. Ha, ha. I'll be nowhere. So die, then the real ego, die to live. [24:02 - 24:52 ?]

Bhāratī Mahārāja: But we have no experience of our real ego.

Śrīla Śrīdhara Mahārāja: So different, when I was a tiger, tiger's ego.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] a serpent's ego, crooked. So many different egos, a lion's ego, jackal's ego, serpent's ego _____ [?] Gaura Hari bol. Gaura Hari bol.

tad viddhi praṇipātena, paripraśnena sevayā
upadekṣyanti te jñānaṁ, jñāninas tattva darśinaḥ

["You will be able to attain all this knowledge by satisfying the enlightened spiritual master with prostrate obeisances, relevant enquiry, and sincere service. Great souls who are most expert in scriptural knowledge and endowed with direct realisation of the Supreme Absolute Truth will teach you that divine knowledge."] [*Bhagavad-gītā*, 4.34]

Earthen ego, then iron ego, golden ego, diamond ego.

Bhāratī Mahārāja: Also living, they're all living.

Śrīla Śrīdhara Mahārāja: All living _____ [?]

Devotee: But he's a real ego. Guru Mahārāja is a real _____ [?]

Bhāratī Mahārāja: We find your personality to be a trace.

Śrīla Śrīdhara Mahārāja: Kīrtanānanda here told when I told "I'm form breaker...

Bhāratī Mahārāja: Ah, yes, he ran.

Śrīla Śrīdhara Mahārāja: I was very much excited. Form breaker. I told, "You are a Christian. Christianity has some form. You have broken that. When you accepted Kṛṣṇa consciousness you had to break that formality of a Christian. You are form breaker yourself."

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. "I'm not *your* student. I'm student of Swāmī Mahārāja."

Bhāratī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: I also think I'm a student. I'm not a professor. To think that I'm a professor, there the objection comes.

Our Guru Mahārāja mentioned, "I'm the leader of the class, we're all students, but I'm the monitor." He told in his Madras speech, the relative speech. "I'm also a student, but I think that I can help you because you are also students. You are students, I'm a student. I may have some little better education, I can help you there. We're all students."

Devotee: But you are more our teacher.

Śrīla Śrīdhara Mahārāja: A relative position. Then, *lākhs* of Gurus but not a single disciple _____ [?] Everywhere he finds a Guru _____ [?] always recipient of education from all sides. All Guru. He finds Guru everywhere. Everything gives some suggestion to help us towards the Lord. That is the highest principle. Now, everything will invite me to enjoy, exploitation. 'Exploit me, enjoy me, all in this worldly consciousness everything is inviting me, enjoy me, enjoy me.' But there, 'utilise me for Kṛṣṇa.'
_____ [?] In carrying current, they're in the midst of in carrying current. And now, out carrying current.

85.12.13.B

Bhāratī Mahārāja: Bhakti-sāra Mahārāja.

Devotee: We cannot miss a drop of your nectar.

Śrīla Śrīdhara Mahārāja: Eh?

Bhāratī Mahārāja: We cannot miss one day.

Devotee: A drop.

Bhāratī Mahārāja: One drop, even one *bindu* we do not want to miss _____ [?]

Śrīla Śrīdhara Mahārāja: Lakṣmī Devī She Herself disqualified, could not give up spiritual ego, that sort of ego. To enter Kṛṣṇa consciousness so much self abnegation is necessary, wholesale. Wholesale self abnegation, then you can come to Kṛṣṇa consciousness - the Absolute Autocrat... [01:05 - 01:53 ?]

Bhāratī Mahārāja: Mahārāja. One time you said that, "Although you are sitting with me, don't think you are actually with me."

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhāratī Mahārāja: No. _____ [?]

Śrīla Śrīdhara Mahārāja: A bug _____ ?

Devotees: Lice.

Śrīla Śrīdhara Mahārāja: Lice. Very near physically, but consciously very far away.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Mahāprabhu told to Rūpa Goswāmī, when Rūpa Goswāmī told, "I can't leave Your association. Please order me to follow You." After Rūpa Goswāmī is taught by Mahāprabhu in Allahabad when Mahāprabhu was passing towards Purī, then Rūpa Goswāmī, "I can't stand Your separation. Please order me to follow You."

Then Mahāprabhu told, "You are always with Me if you obey Me. Physically wherever you are, but you are nearest if you just - what I say if you do that, that is the criterion of the nearness. Whatever I say do that, I'm with you."

Higher things to be utilised by Him, to be near Him. Physically may be far but very near. We may say that Russia is nearer to India than Pakistan. Pakistan just close by, but we may say that Russia is nearer to India than Pakistan. Russia is far, or England is nearer India than Pakistan. Nearness in another plane. Physically Pakistan is nearest, but we may say that London is nearer to India than Pakistan. _____ [?]

So the question of the Sun, Moon. "Sun is the nearest." I told Swāmī Mahārāja. There was a question about the Sun, whether the Sun is told to be nearest, and they're far away.

Bhāratī Mahārāja: The Moon is further away than the Sun?

Śrīla Śrīdhara Mahārāja: Ah. By it's influence. Judged by the influence, Sun is the nearest to Earth. Why Sunday, Monday, Tuesday, this sort of arrangement? That question came. But it's found almost in every nation. Sunday, Monday, Tuesday. I gave some explanation that not by the physical distance of miles, but it should be calculated by the influence. What is the nearest influence on the Earth, that is there. So Sun has got the greatest influence over Earth, so it is nearer. And then next, Moon, next Mars. We must move in this light. The way should be measured not by miles but by influence. Different standpoint of measurement.

Bhāratī Mahārāja: That's very wonderful realisation Mahārāja.

Śrīla Śrīdhara Mahārāja: I told it to Swāmī Mahārāja, so as not to give this realised line - different line.
And I also gave the example that London or Russia is nearer to India than Pakistan.

Bhāratī Mahārāja: Yes. Influence.

Śrīla Śrīdhara Mahārāja: By influence, by my affection, in some way something came in this way __ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Hare Kṛṣṇa. Hare Kṛṣṇa. Self analysis, *ātmāsamiksa*. Who am I? Where am I? What am I? What is my prospect? What is the means to attain my prospect? Substantially it is different. Nārāyaṇa, Kṛṣṇa, Vṛndāvana, _____ [?] Vaikuṇṭha. Twenty four forms of the Deity of Nārāyaṇa. They have got Their separate Vaikuṇṭha. All the twenty four representations of Nārāyaṇa They have got Their separate Vaikuṇṭha, stage. Then _____ [?] the devotee Śiva. Then Śiva in connection with the, this false notion, *māyā*, misconception - Śiva in connection with that. Then Brahmā, regularly participating with the administration of this material, misconceived world. So Brahmā is also under illusion.

karmaṇāṁ pariṇāmitvād, ā-virincyād amaṅgalam
[vipścin naśvaram paśyed, adṛṣṭam api dṛṣṭa-vat]

["An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."] [*Śrīmad-Bhāgavatam*, 11.19.18]

Because the energising here is reactionary, so Brahmā the creator is also in the relativity of death and birth. Śiva playing the double sword, playing, one *nitya*, liberated soul - another, souls that are entangled here. The master of this world, *taṭasthā-śakti*, above material potency. And subservient to this physical potency. Two kinds of Lord Śiva - devotee Śiva and the master of the misconceived world Śiva, two kinds of Śiva, on the whole. That phase of Nārāyaṇa which is in direct connection, in other words the *taṭasthā śakti jīva* as a whole, *jīva jagat*, the soul unit as a whole representing Śiva, we're talking _____ [?] As so many souls are there, they're all *śiva* more or less. *Pāśa-baddho bhavej jīvaḥ*, when they're entangled in this misconception they're *jīva*. *Pāśa-muktaḥ sadāśivaḥ*, when they're liberated they become *śiva* ___ [?] *Śivo 'ham* - "I'm *śiva*." As long as he's in the clutch of misconception, all *śiva*, *amaṅgala*, inauspicious, ominous. Liberated from *māyā* he's *śiva maṅgalam*, involved in the extended duty, serving area, service. Calculated service, and spontaneous service and that is sweet. First conceived without trouble, no pain, in *śiva*. And that pleasure in the service of Nārāyaṇa. ___ [?] And that is acme in Vṛndāvana, Kṛṣṇa conception, the land of love where all sacrifice, no exploitation. In the name of exploitation that is really sacrifice, a form of exploitation. There the opposite. In the name of exploitation, rather we're being exploited. Reaction is more dangerous than the enjoyment, with the interest. Enjoyment with interest to be given ___ [?]

I'm talking in abstract form, not in impersonal way. _____ [?] All person. So, a particle of Brahman is a person. But they say the Brahman as a whole is impersonal. Such misconception is there. So _____ [?] He's more atheistic. Śaṅkara's ___ [?] is more atheistic than - more injurious to the world than the Buddhists. Half truth is more dangerous than falsehood. Because apparent truthfulness can easily cheat others - cheating. Also Gandhi had to tell, "Half *khadi* is more dangerous than foreign cloth." So in the garb of a saint, the poison coming in the garb of saints, saintly, that is more dangerous than poison itself.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Sound is the easiest way, means, to take the line of sound. Sound God, *śabda-brahman*. That is nearer to us, and then through *śabda*, sound, we can go to the land of vision, eye. First ear, and then with the help of that we can go to the eye experience of the spiritual world. Then we can go further, we feel the quality of different type there, mainly. Then *parikara*, then the representation of different personalities, with different name, colour, or story. Then the *līlā*, the pastimes, the relationship between them, the function, *līlā*. *Nāma*, *rūpa*, *guṇa*, *līlā*, that is all spiritual. That is possible - we can count things that how an attribute can be spiritual or material here. But everything, the root also spiritual, the sight, spiritual eye, then spiritual quality. Then spiritual group as well as individual characteristic, individual. Then the function between all of them.

At last we shall find that, 'I'm also there. What is this wonderful thing? I'm also represented there, there is myself. Then what am I here? Just as when we're seeing a dream, then suddenly we awake, we find another self within the wakeful body. Then who am I that was a member of a

particular dream and experience?' Similar but not same. That individual mind, the name of the dream, _____ [?]

So then we find, 'I'm here, in this world. Then I was there, how? _____ [?]

Kṛṣṇa. Gaura Hari. The Name, the continuance of that connection in that way.

Our Guru Mahārāja told, "Once you allow Kṛṣṇa consciousness to enter your heart, in no time you'll find that Kṛṣṇa consciousness has taken possession of your whole heart. Nothing can stand against Him. _____ [?] He's so charming, He's so perfect, that all other merchants have to withdraw with all their commodities. They can't keep their prestige here. None can remain and stand in struggle with Kṛṣṇa consciousness. Such prospect. Kṛṣṇa consciousness proposes so much facility to us, capturing prospect, all other merchants with their commodities go back from their _____ [?]

praviṣṭaḥ karṇa-randhreṇa, svānāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat

["The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water."] [*Śrīmad-Bhāgavatam*, 2.8.5]

When the autumn comes, all the dirt of the water removed, the water is refreshed, cleared. In the rainy season generally the water is dirty. Because the washing the dirt off the land and coming in the rivers, ponds, all water more or less dirty. But when the autumn comes, rainy season ends and autumn comes, all water everywhere we'll find very clear, clean.

So when Kṛṣṇa consciousness enters one's heart, gradually all the dirt, so many desires, so many prospects, so many proposals, all are withdrawn. And Kṛṣṇa consciousness conquers, captures the whole reason, mind.

"I am yours, you are Mine." The sweet proposal, prospect, comes. "I am yours and you are Mine." _____ [?] All other undesirables entering in your heart has dispossessed you of your normal position. Normally you are fair, very beautiful, and you're a member in My family."

Mahāprabhu. Gaurāṅga Sundara. Nitāi. Nitāi. Nitāi. Nitāi.

What wrong I have committed that is self treacherous _____ [?] the repentance will come like that. 'I'm treacherous, I'm a cheat. I'm cheating my own self with worst type of treachery." One who can cheat himself he can cheat all, he's living in the world of cheating. We're all cheaters, self cheaters, all cheaters, life of cheating. Abhorrence ____ [?] So *śaraṇāgati*, self blaming.

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā.
ātma-nikṣepa kārpaṇye, [ṣaḍ-vidhā śaraṇāgatiḥ
evaṁ paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā*, 22.100]

Kārpaṇya, *dainyam*, to look at the nasty characteristic of his own self. "So mean I am, so nasty, so mean." Fie, fie, his own self. "Such a mean fellow am I. Such a fool am I. I feel that I'll colonise here for all's benefit." *Dainya*, *kāṛṣṇa*, he admonishes the whole self, extremely. As much as he's conscious of his internal resources, he cannot but admit that, "To the full aspect I did so much mistake in me, I have got."

Mahāprabhu Himself says,

na prema-gandho 'sti darāpi me harau, [krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "O My companion, I do not have the slightest scent of love for Kṛṣṇa - and yet, I cry. This is only for the purpose of exhibiting My great fortune. Without seeing the lovely face of Kṛṣṇa playing His flute, I worthlessly pass My days, like an insignificant insect."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"Still I cannot believe me. I should not believe me at any stage. Invulnerable, mean type of individual. *Na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ prakāśitum*. Though I'm repenting and crying, weeping so much, still I'm not reliable. My own ego, not reliable."

"So You're weeping so much, repenting so much."

"No, no. Don't believe Me. It's not sincere, it's a sham. *Vaṁśī vilāsy-ānana-lokanaṁ vinā*. The whole thing it is guaranteed that you are a cheater still. Because, how you can do it? The life of life is there, and leaving Him, while abandoning Him I still can live? *Vibharmmi yat prāṇa-pataṅgakān vṛthā*. By standing, by eating, you are living, as a traitor. Still you have life. You have lost, you have neglected, you're giving out your own vitality, and you're living. _____ [?] Treasure you have lost you don't know. I don't believe you. Generous self says within. I don't believe you. This is also ego, false ego."

That rather, Both is, Mahāprabhu and Rādhārāṇī. Rādhārāṇī in Kurukṣetra also saying to Krsna, "You have gone elsewhere, does not matter. You are My husband. You have got license from the *śāstra* to go to many places for enjoying. But I, My religion, My function is only to attain mercy of Yours. That is, without You I'm still living. A discredit - but no discredit there should be. I should have died. Losing You I should have died. Losing You My Lord I should have not lived, I must have died only. But I have no sense of honour. I have _____ [?] I'm still living, going on with My life, no shame. So I'm living is positive proof that I'm not fit for You My Lord."

Argus kari naham iham mayagi mitam tam yoge [?] _____ [?] "That I'm living, it's a proof positive that I'm criminal of the worst type, unfaithful. Unfit for You, My noble Lord. I should have died long ago by the separation of You. But I did not die, so I'm a nasty fellow, the worst type _____ [?]

And Mahāprabhu says, "I've got no real attraction for You My Lord. Though I'm weeping so much, I'm wailing, but this is all to show to the public that, "Oh, see how a great devotee I am. This false trade. Otherwise if I'd had any genuine attraction for You I should have died long ago, I should have not lived."

There the criterion. So I cannot believe me, such a worst type am I. Without his own heart's jewel he can live, can go on, can smile, can play, can eat. All these good things can continue.

85.12.17.A

[The following transcript is also within 85.12.09.B_85.12.10.A & 85.12.10.B_85.12.11.A]

Śrīla Śrīdhara Mahārāja: So *kīrtana* has been recommended to be the most effective method by which we can improve ourselves. The spirit is offensive for offensive. The environment is very eager to attack me. I shall have to create energy within me with so much eagerness and sincerity, that not only to protect me - that will be automatically done, we shall attack the environment. And what is the method? What will be our aim to attack? The meaning is something not only negative but something positive. What is that? To try to engage the environment into the service of Kṛṣṇa. So not only negative sense to destroy, but to acquire something for Kṛṣṇa from them, to utilise their energy for the service of Kṛṣṇa. That will be the purpose. They're engaged, their favourite things generally, *baddha jīva*, *kanak*, *kāminī*, *pratiṣṭhā*. Their credit, their money, energy, and their objects of enjoyment, sensual enjoyment. *Kanak, kāminī, pratiṣṭhā*, and they're engaged in. And to try to get them for the service of Kṛṣṇa, so giving something positive to them, *sukṛti*. How we can? Generally it is easy to get some money from them. Money is energy. *Kāma*, *artha*, and *dharma*. Their duty, sense of duty may be changed, that is their credit, their *pratiṣṭhā*, their goodwill to be attracted in the service of Kṛṣṇa. *Artha*, the money, their energy, should be used, we shall try to use the energy which may be used in otherwise, for Kṛṣṇa. And the *kāminī* is their attraction for sense pleasure. To take that means we shall take the opposite thing. We shall try to take him altogether from the association of *kāminī*, that is to make them Maṭh members. That is the best. To take out wholesale from *kāminī* means come and come to serve the master of all *kāminī*.

kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."
[Part of the poem *Vaiṣṇava ke? - Who is a Vaiṣṇava?*]
[Composed by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura]
[*Gauḍīya Kaṇṭhahāra*, 3.24] & [Śrīla Śrīdhara Mahārāja's collection of *ślokas*, 236]

There is a stanza in a poem composed by our Guru Mahārāja, *Duṣṭa mana! tumi kisera vaiṣṇava?*

There is a line, *tomāra kanaka, bhogera janaka, kanakera dvāre sevaha "mādhava."* Your money means helping you to enjoy, by exploitation. So that money may be snatched away anyhow from you and to engage in the service of Kṛṣṇa. In your hand it will help you to take to reaction to the hell. So money should be utilised, that is the standard dealing, behaviour, conduct, should be, that all money we possess as a trustee and we should utilise it for the service of Kṛṣṇa. *Tomāra kanaka, bhogera janaka*. That is helping you, it's seducing, persuading you for exploitation. But that should be converted into the service of Kṛṣṇa, Nārāyaṇa. Nārāyaṇa is the master of all *kanak*, Lakṣmī Devī. And *kāminīra kāma, nahe tava dhāma, tāhāra mālika kevala "yādava."*

One gentleman came to our Guru Mahārāja, "What is the meaning of this line? *kāminīra kāma, nahe tava* - as it is written there? Then we should not marry, we won't enjoy any *kāminī*?"

"Yes. Kṛṣṇa is the only enjoyer of all *kāminī*. That is reserved for Him, Kṛṣṇa conception of Godhead. It is only for Him to enjoy the sensual, *nahe tava dhāma*. So what should be our attitude towards the world?

Bhoganas ca kandarpa [?] So how the creation here will go if we think it is not necessary here, but in the Vaikuṇṭha also we find that there, in Goloka, Bhoganas ca kandarpa _____ [?] The sensual experience, pleasing experience, only reserved for Krsna, even no other gods, no other Avatāra also. Only reserved for Kṛṣṇa. And, *nahe tava dhāma, tāhāra mālika kevala "yādava."*

In this connection I may say that it's found in *Bhāgavatam* that Balarāma also had *rasa līlā*. The explanation has been given by Sanātana Goswāmī. Balarāma - externally He played the *rasa līlā*, but internally He made arrangement for Kṛṣṇa to enjoy the *kāminī*, the *gopīs*, in His heart.

The function of Guru is such. For Guru, apparently from the *śiṣya* he takes so much service, but really he transmits them all towards his Guru or his Master, ultimately the Lord Himself. Only Guru means a transmission machine, he receives.

Just as so many money collectors. They collect money from the different business, also they send it towards the cashier of the highest government. So mediator, collects money and sends it to the higher place.

So Guru, Vaiṣṇava, they're so. They're by construction, they don't keep anything for them. Whatever they're outwardly seen to draw from outside, they transmit towards the real enjoyer. They're transparent, not opaque, but transparent. Light passes through, like glass, light passes through. So everything passes through them towards higher agency, higher place. That is what Vaiṣṇava, Guru means, all transmitters to the higher.

So *kāminīra kāma, nahe tava dhāma*. So how to, when we're going to preach and then to take them totally from the *kāminī* enjoyment life to save them? Don't go to that sort of sensual exploitation. Come and engage yourself fully in the service of Kṛṣṇa and the Vaiṣṇava, *kāṛṣṇa*, the servant of the servant of Kṛṣṇa, his God, in any way.

So our preaching, the object of our preaching will be like this. To get money, that is easy. To put a portion of his energy to the service of Kṛṣṇa. And to try to save from *kāminī* enjoyment, that is to take him towards the Maṭh side, the whole time service render, come in the Maṭh. And the *pratiṣṭhā*, that is his credit. In that case there is the educated men, to try to convince them and to attract them for the call, that their support, the educational support, the mission, the institution, may have - *pratiṣṭhā*. Their goodwill, their prestige may be utilised for the service of the Lord. So that should be the object of our preaching. We shall try to extract everything from everywhere to help the cause of the Kṛṣṇa *saṅkīrtana* of the Guru and the mission, the centre, where from this Kṛṣṇa consciousness is being spread to the world. To draw, always to draw the juice from the *māyāik* world towards Kṛṣṇa consciousness, that all should be transmitted to Kṛṣṇa. Everything will *yajña*, sacrifice.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ
[tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*).] [*Bhagavad-gītā*, 3.9]

What is the symptom, the sign of a *yajña*? Were there is sacrifice. As much as sacrifice, so much it is *yajña*. Not outward grandeur, but internal sacrifice. Inner sacrifice is more valuable than outer sacrifice. Inner sacrifice, the earnestness, the fire will be within the consumer. The fire will burn into ashes all the achievement in the *māyāik* world, and the internal current should be discovered.

na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ
[andhā yathāndhair upanīyamānās, te 'pīśa-tantryām uru-dāmni baddhāḥ]

[Prahlāda Mahārāja says: "Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or Guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Viṣṇu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men led by another materially attached man are bound by the ropes of fruitive labour, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries."] [*Śrīmad-Bhāgavatam*, 7.5.31]

Because they're doing much with the apparent side, the material side, they do not understand the undercurrent in their heart is towards Kṛṣṇa, towards their Lord and Master. We shall help

them to understand that undercurrent. Internally we want *rasa*, *ānanda*, and that is the Kṛṣṇa conception which is fully there. What you want internally, I have come to help.

Once one attorney in Calcutta, of good fame, he came to protest for something in our exhibition, religious, theistic exhibition. Then when Prabhupāda was trying to make him understand the real purpose of the exhibition, not to insult the people but to educate them.

There the attorney told, "Do you want to convert me?"

Our Guru Mahārāja told, "Yes. It won't require more than five minutes to convert you. Only it is necessary that you give proper attention. More than five minutes will not be necessary to convert you. I began single, but now five hundred men at least are talking on my behalf. And because when you'll understand that why I'm talking it's your own interest, your deeper interest, or the deepest interest in your heart, what I'm talking. Then you'll be automatically converted. Only give proper attention and you will convert, because it is your own thing, it is your own inner thing."

Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ, durāśayā ye bahir-artha-māninaḥ. Unfortunately they're engaged to appreciate the outside, the cover, neglecting the spirit within, substance within. *Na te viduḥ svārtha-gatiṁ hi viṣṇuṁ*. The aim of our inner interest is towards Viṣṇu. Towards that *rasam*, that eternal *ānandam*. Our internal tendency, everyone of us has got that within us. But we're carried by the outer current, that is *kāma*, *krodha*, *lobha*, that mental system, which is a cover of the soul system.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Our preaching, our *kīrtana* outside will be of this nature - that we must try to make him understand his own thing within him. And try to exact that, that are capturing him outwardly to take him out here, to disassociate him with those things, and those must be utilised for the service of Kṛṣṇa. Money is a very favourite thing to us. Because we're generally engaged in these four things: *dharma*, *artha*, *kāma*, *mokṣa*. *Dharma* means duty; *artha*, money; *kāma*, sense pleasure. And *mokṣa*, at times we're disgusted with these things and want to be indifferent, that is renunciation, *mokṣa*, liberation. Disgusted with these three things.

dharmasya hy āpavargyasya, nārtho 'rthāyopakalpate
[nārthasya dharmaikāntasya, kāmo lābhāya hi smṛtaḥ]

["All *dharmas* (religions, duties, occupational positions, social functions) are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to sages, one who is engaged in the ultimate occupational duty should never use material gain to cultivate sense gratification."] [*Śrīmad-Bhāgavatam*, 1.2.9]

Dharmasya. Duty should help us toward liberation. Duty should be set in such a way that it may liberate me properly from all proposals of *māyā* - that is, take to my natural position in the service of Krsna. *Dharmasya hy āpavargya*. All the *vargya*, all the ends are comparatively shown

down, that is *āpavargya*. *Vargya* means a class of end, object of life. So generally four classes are the object, aim of our life can be divided into four classes. Retirement, and then duty, and then *kāma*, and then money making, collect energy. Four phases. So duty, generally in the worldly life we set our duty in such a way that we can earn maximum money and the money may be used to satisfy sense pleasure, satisfy the senses. And when that sense pleasure is distributed to others, that is our duty, *dharma*. To collect energy and by that energy to purchase some sense pleasure, and when the sense pleasure is distributed to others, we finish our duty. Generally this sort of current we find under the *māyāik* influence. In the worldly influence we find this.

But it should be organised in another way. How? That sense pleasure, that is our connection with matter, we shall do so much as is necessary to keep our soul and body together. _____ [?] Not for any pleasing sensation we shall meet matter. But our transaction with matter will be so much as can keep my health all right. And with that health I shall earn money. And the money will help me to discharge my duty. And the duty will be set in such a way that we can acquire liberation. In *Bhāgavatam* it is said, *dharmasya hy āpavargyasya*. "Duty should be set only to acquire *āpavargya*, liberation, the highest end of life. _____ [?] Duty should not be set in such a way as to acquire maximum money. Generally that is done here. *Nārtho ʻrthāyopakalpate*. And *nārthasya dharmaikāntasya*, and the *artha*, that is money, that has got only one aim: to help to discharge our duty. Duty should be connected with liberation and to help that duty, the money will be utilised. And,

kāmasya nendriya-prītir, lābho jīveta yāvatā
[jīvasya tattva-jijñāsā nārtho yaś ceha karmabhiḥ]

["Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for enquiry about the Absolute Truth. Nothing else should be the goal of one's works."] [*Śrīmad-Bhāgavatam*, 1.2.10]

And our connection with the material world will be only to that extent, that it can help to keep our health properly to discharge duty, and not for any sense pleasure. Material connection must not be of the nature of sense pleasure. _____ [?] So our sense connection, that is only to produce the child and not to enjoy the sensation there, pleasing sensation. *Nārtho yaś*. In *Gītā*, also in *Bhāgavatam*, and *Gītā* also, *prajanaś cāsmi kandarpaḥ*.

[āyudhānām ahaṁ vajraṁ, dhenūnām asmi kāma-dhuk
prajanaś cāsmi kandarpaḥ, sarpāṇām asmi vāsukiḥ]

["Of weapons I am the thunderbolt, and of cows I am the heavenly desire-fulfilling cow. Of cupids I am he who ensures progeny, and among the single-headed venomous snakes I am Vāsuki, the king of all snakes."] [*Bhagavad-gītā*, 10.28]

The conduct what is *kāma*, it's utilisation only *prajana*, that is, only to give birth to a child and not to enjoy any sense pleasure. This should be our attitude towards the world, to everything,

will be following this standard. How we shall adjust us with the environment. So in preaching also we shall see whether, how we can save whom we approach from this sort of maladjustment and we shall help him have proper adjustment - how they can utilise their own energy to make the best of a bad bargain. They're here, and how they can utilise their energy so that they can come to Kṛṣṇa consciousness. That is home. Back to God. Back to home. They're wandering aimlessly in the foreign land. And we shall help them with all earnestness 'come home.'

Just as a madman, we shall try to take his consciousness towards his home, normal life. "A madman, you're engaged in duty, and aimlessly you're wandering here, there." To reinstate in his former memory that, "You've got your father, mother, wife, children, home, all these things. You're wandering in the street, your attention focused toward some wrong direction."

Vikṛta citta. Whose consciousness thrown into the disorder. From order to disorder a madman comes. Order to disorder. From harmony to discord. So our duty in preaching, in that sort of preaching, will help our own *sādhana*, realisation. Proper realisation will be to very earnestly and sincerely, to try in this way whether within or outside. We are by *kīrtana*, we're to practice in outside, and that reflection will come within me and help me to the highest extent. That is, *kīrtana* has been recommended. Assert yourself, create your environment, also to help you in your own way.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

So to fulfil our own purpose, and at the same time it will help others also. The Lord will be satisfied if I can preach Him outside, and to convert so many to become His servants, He'll be satisfied with me.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]
Nitāi Gaura Hari bol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol. _____ [?]

Devotee: So it does not matter where the money comes from?

85.12.17.B

[This transcript is also within 85.12.10.B_85.12.11.A]

Devotee: So Guru Mahārāja. It does not matter where the money comes from? If it gets used in a proper way for Kṛṣṇa consciousness?

Śrīla Śrīdhara Mahārāja: Eh? Ha, ha. I can't follow.

Devotee: He said, "It does not matter, it does not make any difference where the money comes from?"

Śrīla Śrīdhara Mahārāja: I don't follow.

Devotee: He says, his question is that, "If we're collecting money for the service of Kṛṣṇa, is it important what is the source or method by which that money is collected?

Śrīla Śrīdhara Mahārāja: How that should be collected? That depends upon the collector.

Devotee: No. He wants to know if it's important whether the method by which money is collected should be fair or not fair. What kind of source?

Śrīla Śrīdhara Mahārāja: Generally fair. And it depends upon the collector, upon the capacity of the collector. One can take risk of using unfair means, so-called, but nothing is unfair if it is in Kṛṣṇa's connection. If one is convinced in that way, living in that plane, he can do anything and everything for Kṛṣṇa consciousness. How much degree Kṛṣṇa consciousness in the agent? It will depend on that. How much real Kṛṣṇa consciousness is there, sincere hankering for Kṛṣṇa to utilise him - it will depend on that.

Because real Kṛṣṇa connection is the only purest thing. Unfair can become fair by proper Kṛṣṇa connection. Kṛṣṇa connection is independent thing, and any way Kṛṣṇa connection make everything fair. Other day I told that a touchstone - whatever touches it becomes gold. So, the collector, how far he's Kṛṣṇa conscious. If he can bring Kṛṣṇa in the connection, the unfair will be fair, fairest, above all fairness in the consideration of this world. So it depends upon the collector. Generally, one should try in a fair way, but, according to his own position, he may apply diplomacy and ultimately everything, if he's fully Kṛṣṇa conscious. He may try in any way. Even his killing will be highest good to the man who is killed. Kṛṣṇa connection is such. Ha, ha, ha. To such a degree, if he finishes him, totally, then he'll be saved. He'll be saved. The guarantee is there, if the Kṛṣṇa connection is there. So the touchstone - whatever will come in connection, that will be gold. But that must be the touchstone, not other stone - any mixture. So it depends upon the collector, whatever, how far he's connected to Kṛṣṇa consciousness. If Kṛṣṇa consciousness is the absolute agent of the absolute master. Absolute Autocrat but Absolute Good. Not only autocrat, but at the same time absolute good. So if it is absolute good, his dealings with anything cannot but be good. Do you follow?

Devotees: Yes Mahārāja, very clear.

Śrīla Śrīdhara Mahārāja: No. Difficult to follow?

Devotees: Very nice and clear.

Śrīla Śrīdhara Mahārāja: Clear. So Kṛṣṇa consciousness is such because everything for Him - whatever used for Him, that is normal and must be used for Him, that is the all important thing. Whatever we'll do, that is justified if it's for Him - then the man will be saved. Everything, every point will be saved if a disconnected thing comes in that connection - gets that connection, he will be saved. Not killing, that is of outward cruelty - but really if he gets the life back there, normal life back, his utility in the service of Kṛṣṇa. That is For Himself.

Devotee: Mahārāja. But we don't have the courage to do Mahārāja.

Śrīla Śrīdhara Mahārāja: So, your self-hesitating, how far? You're not fully convinced that Kṛṣṇa - what is utilised for the service of Kṛṣṇa, that is the highest realisation, highest good of everything else.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Here I stop today. You think what is Kṛṣṇa consciousness. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. So think what is Kṛṣṇa consciousness. Cruelty, the utmost cruelty to this world that may be life giving to one. Kṛṣṇa consciousness. Die to live. Here the Hegel comes to save you. Die to live deals death to make arrangement for his real life. Hare Kṛṣṇa. Hare Kṛṣṇa.

The mother came to take the child back. The parent came to take the child back and give it to his parents. "You are a *sannyāsī*, you are supposed to be a religious man. My son you will give back to me and you're not able to do that? But that is your religious conception?"

"Yes, I'm seeing that one boy is in the ocean, in the sea, he's diving and plodding in trouble in the sea. Now he has come to the seashore and going home, I shall drive him back, push him back into the sea, the boy. That is my understanding. How can I say, You say he's my son, and I say that yes, a *jīva* has come to you for some time. But he's suffering from death and birth, death and birth. And the only way to help him is with the association of the *sādhus*, he will go back to home, and back to God. My transaction is that. Snatching from the affection of the parents, the child, and to utilise him in the service of Kṛṣṇa. Apparently it is cruel, but justification is from other side, so everything is like that. This is a weapon - a minor boy having a weapon, snatch away the weapon. He will cut your own head, or somewhere - you boy, you do not know. To take away the money from him, a soul in bondage, the money will be utilised for your own injury. So take the money and utilise for Kṛṣṇa, he'll be saved. Die to live means to help a man to die his present life and to get the death and to come to Kṛṣṇa. Through death come to Kṛṣṇa. Question of life and death. So many lives and deaths from eternal time, suffering from birth and death. Suffering from birth he has got such conviction, such a plane and serious conception to save one from birth and death. What to speak of his collected energy, money, and this or that. This is in the possession of the enemy. The soul is in possession of the enemy, this matter. Anyhow to snatch him from that position towards his own soil - that is necessary."

So according to the degree of realisation of the preacher, he will preach that way.

There was one fable in *Bible* or somewhere. The man, Christ, or someone, he became a guest at a particular house, and where he was received well, welcomed, and he was dealt with in a good way, he stole some utensils from there. And he went to a miserly man, and there he left all those utensils. Then, another man received him, welcomed him to his utmost degree, and only son, he killed him and went away.

Have you heard this tale, fable, perhaps in *Bible* or somewhere?

Devotees: No.

Śrīla Śrīdhara Mahārāja: The man who served him utmost, his only son was killed. The justification has been given that the miser who did not, who generally does not give shelter to any guest, utensils are given to them. And for the temptation of that he will further give shelter to other guests also. And the highest thing, that one who had the only son, and he was welcomed very cordially, his only son was killed and he fled. Because that son was the centre of his all affection, that is gone, whole affection will come to God. That is the justification given there. So the stranger, if he's of that type, he can kill the man of the host to give him, to help him towards God. Only son was killed by the guest. The only son of the host was killed by the guest because his attention, affection, that was spent for the only son, that will go wholesale towards Kṛṣṇa, towards God. So an ordinary guest cannot do that.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Hari bol. Today I dissolve here.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad Bhaktivedānta Swāmī Mahārāja kī jaya!
Sannyāsī vṛnda kī jaya!
Bhakta-vṛnda kī jaya!
Hari Nāma Saṅkīrtana kī jaya!
Chaitanya Sāraswat Maṭh kī jaya!
Navadwīpa Dhāma kī jaya!

Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.

Gaura Hari bol. Nitāi Gaura Hari bol.

85.12.21.B_22.A_27.A

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

[00: - 05:00 ?]

Śrīla Śrīdhara Mahārāja: You are on the surface. Deeper in your heart there are many things. You do not know your own self, we also. Many things within, gradually that comes on the surface.

It may be a good sign also, in order to settle you more strongly in the faith, such superficial questions are coming. And you associate, make enquiry and consolidate your faith. There are so many books that by reading you may get the grace of the author there.

...

Śrīla Śrīdhara Mahārāja: ...so form breaker, I'm form breaker. *Sarva-dharmān parityajya* [*Gītā*, 18.66]
Kīrtanānanda objected. I told, "You have also broken formality in Christian religion. When you have come to accept Swāmī Mahārāja's creed to Kṛṣṇa consciousness you had to give up the formality of Christianity. You were a Christian in the beginning, there also form." He was excited, and Sāgara Mahārāja and Sudhīra Mahārāja they also were very much excited. I stopped them. "No place of *guṇḍāism*, no place of rowdyism here. Whatever you say, say in a modest way."

So always elimination, progress means elimination of old things and acceptance of the new. "*eho bāhya āge kaha āra. eho bāhya āge kaha āra*." [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]
["This is superficial, go deeper."] Progress means, living things, means that, new experience.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

When we're hungry, by every morsel we feel three things. The desire for eating diminishes. When we're hungry we're weak. Weakness also removed and the dissatisfaction of hunger - that is also removed, three things - by every morsel.

So by every step we shall have to feel whether we're making any progress. Do we feel such things? *Bhaktiḥ pare*. We must have a conception what is reality, in the progress. The reality of this type, the reality of that type, what is reality proper? What is sham, what is imagination, hallucination? And what is reality - that will be different. Some idea we shall have to get. And our intensity, attraction for the thing will increase step by step, it won't diminish. It will have to increase if we're in proper life. We must have some conception of that new thing, whatever small, and our energy towards the thing will increase.

Bhaktiḥ pareśānubhavo, and *anyatra viraktir*, at the same time we must be apathetic to anti devotional things. If I make progress towards East, West will be left back and we shall see new things on our view. And if it's good, directed well, our encouragement will increase more and more progress.

bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam

By every morsel, *puṣṭiḥ*, we shall feel stronger, *puṣṭiḥ*, *tuṣṭiḥ*, and satisfaction, hunger is being removed. *Tuṣṭiḥ puṣṭiḥ kṣudapāyo*. And our desire to eat more, that will go, vanish, to desire to consume will go. Three things must be there, then we're in a real progressive life.

Always be alert to search our own self, whether I'm enticed by enemies, by the agents of *māyā*, misconception. The agents of *māyā* they don't leave us so easily. "Oh, you have got so many commitments here. Where do you go? You must clear these commitments, then we shall allow you to go." Ha, ha. So in different ways they will come and try to take us back. "There are so many commitments here you have got, incurred debt, and now you're trying to fly away? Absconder! We won't allow you to abscond." In various ways they will come to approach.

So one should not believe him, only believe the *sādhu*, only hear the *śāstra* and the *sādhu*. They will plead for us, none else. In the midst of the agents of *māyā* everywhere, only reliable, the office, go to the agent of that ambassador's quarter, take shelter. When the Americans find any danger in their life, they will go to their own ambassador's quarter. They will take shelter in that quarter of that embassy. If American, or any British, finds that in India, my body's in danger, then they will take shelter to their own. What is that? Their own agents are living here? Embassy or something, he'll take shelter there. So in the world of *māyā*, misconception, proper conceived persons are Vaikuṇṭha-dūta, *sādhu*, and we shall try to take shelter there. There, of course, the agents of *māyā* will hesitate to enter there.

Hare Kṛṣṇa. One in a *crore*, generally survives. Beginning numbers are many, but when finishing, amongst *crores* one found to be successful really. *Koṭiṣv api mahā-mune*.

[muktānām api siddhānāṁ nārāyaṇa-parāyaṇa]

sudurlabhaḥ praśāntātmā koṭiṣv api mahā-mune

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."]

[*Śrīmad-Bhāgavatam*, 6.14.5] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.150]

Śukadeva says, "Even it is rarely found in a *crore* of beginners one becomes successful. So rare thing."

But in this Kali-yuga, a special grant is there. And Mahāprabhu Himself comes to distribute, so little better position.

It is also told in *śāstra*, *āryā guṇa jñāḥ sāra-bhāginaḥ*. Those persons that are *guṇa jñāḥ*, who can judge things according to quality, very cleverly, they do not want a birth in Satya-yuga, in the golden age. They will say, "I want a chance in the Kali-yuga where there's a special grant from the highest." *Kaliṁ sabhājayanty*. Welcome, Kali-yuga, iron age. Those that have got a deeper understanding, such *sādhus*, they rather aspire after a chance in Kali-yuga. "I don't want a birth in golden age, but iron age."

kaliṁ sabhājayanty āryā, guṇa jñāḥ sāra-bhāginaḥ
yatra saṅkīrtanenaiva, sarva-svārtho 'bhilabhyate

["Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*."] [*Śrīmad-Bhāgavatam*, 11.5.36]

Only by the method of chanting the Name of Hari, with *sādhu saṅga*, everything is attained. The whole thing is got, this special grant. "So a special Kali that is, and I want a birth in that Kali."

Śukadeva also declares in the assembly of those authentic scholars.

kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
[kīrttanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet]

[Śukadeva Goswāmī tells Parīkṣit Mahārāja: "O King, the age of Kali, the repository of all evils, has but one glorious characteristic: in this age, those who simply chant the Holy Name of Kṛṣṇa are liberated and reach the Supreme Lord."] [*Śrīmad-Bhāgavatam*, 12.3.51]

"It is full of defects, iron age, but one great advantage it has got. *Kīrttanād eva kṛṣṇasya mukta-saṅgaḥ*. Only by taking to the preaching about Kṛṣṇa, one can get out of all undesirable things and attain the highest goal." Śukadeva says in *Bhāgavatam*.

What is that Kṛṣṇa *saṅkīrtana*, that preaching of Kṛṣṇa, what is that? We must be very particular which can give us so much benefit, peculiar. What is that thing? We must be very - attentively enquire, what is that thing? This is not a mere tale, story telling. If it's a fact, ontological fact, then what is that thing? Without the help of anything else, only by the chanting of Kṛṣṇa, that is preaching - preaching about Kṛṣṇa, we shall be able to avoid all undesirables and attain the highest end of life? What is that thing? How to attain that? With such deep attention we're to enquire and to have that, not to trifle it. It's not a trifling thing, it has got so much prospect, clearly described. What things - dive deep to understand. It must be done with that sort of deep interest. That is again in other words, do or die. Die to live with such seriousness. Die to live, with such seriousness we must attain that thing.

Kīrtana, what is *kīrtana*? To distribute to the environment. To imbibe and to distribute. To try to get from the higher capitalist and to distribute to the ordinary. And in a serious mood that should be done, that Kṛṣṇa *kathā*, Kṛṣṇa consciousness. Kṛṣṇa consciousness from the proper source, to draw it from the proper source and to distribute to the environment. Thereby we can be most gainer in this Kali-yuga, because the environment is very anti, so to preach there, it is not an easy thing. Kali means *kalah*, quarrel. So many opinions there are, and they're all quarrelling to establish their own superiority. Different types of thought, and they're trying hard to establish them. And in the midst of them we shall have to get some position, place, to do it in fact, not fashion, but in fact we must do something. With such energy, some attention must come from our heart with all sincerity and intensity that we shall get that highest achievement. It is not ordinary thing, not luxury, not a fashion, but a reality.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...it is not possible. Any newcomer among them? Any newcomer here now?

Badrināràyaṇa: Yes Mahārāja. Damabhir, coming from Belgium. Holland.

Śrīla Śrīdhara Mahārāja: In Holland that...

...

Badrināràyaṇa: He says, "How can we know our real Guru? Does it mean just by taking formal initiation from someone means he's our real Guru?

Śrīla Śrīdhara Mahārāja: Guru, in different planes, different Gurus. According to the faith we acquire, we shall have to go to a Guru, teacher, in that plane. *Karmī* Guru, *jñānī* Guru, *yogī* Guru, different types of Guru, a specialist in a particular section of education. And about our spiritual conviction there are also many planes. And by previous acquisition we can come to a particular plane, and in that plane in our sincere search, whomever we can find that he'll be able to quench my thirst what is going in advance. My ideal is high, my realisation is not so high. So ideal is

high. Who can help me to realise that idea with the inner response, approval from our own heart that with the direction of inner Guru, *caitya* Guru, we can select *mahanta* Guru, external Guru. Who will be able to quench my thirst. My thirst is high, of higher level, but I'm not there, my ego. So who will be able to help, to take me to my ideal that we have already gathered by my previous experience. In this way we come to select our Guru.

And sometimes it happens that we shall have to change our Guru, but that is very deplorable. At the first selection if we can come to proper understanding that is fortunate. Otherwise, if there's any change in the present life about Guru, it's a difficult, unfortunate life.

And our knowledge of scripture, revealed scripture, that comes to help us a great deal in the selection of our *mahanta* Guru, mutual help. Revealed scriptures helps us to select Guru, Ācārya. And Ācārya also that vice versa helps us to know the real purport of the revealed scriptures, *sādhu-śāstra*. By the grace of the *śāstra* we can know a real Vaiṣṇava, Ācārya, Guru. And Guru again he gives us the real meaning of the revealed scriptures, interdependent, *sādhu-śāstra*.

And our inner sincere hankering that is the most important, which in its turn can be had from our previous *sukṛti*, unknown and then known. Our energy if utilised by the agents of the divine world, that comes to help us, indirectly. Through *śraddhā*, our faith, that is the beginning of our spiritual life. And that *śraddhā* is accumulated from our previous different activities, that is knowingly or unknowingly. If our energy is utilised for the service of the Lord, as a reaction we get that, His grace, within us. Though we may not know that in the beginning, gradually we can know.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' [kṛṣṇa-prema janme, teṅho punar mukhya aṅga]

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

The very beginning comes from the association of the holy persons, and,

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]

[*Bṛhan-Nāradīya Purāṇa*]

And that chance of connection with the *sādhu*, divine agent, is the effect of our previous *sukṛti*.

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / kṛṣṇa-prema janme, teṅho punar mukhya aṅga

Our *śraddhā*, faith, and *śraddhā* is the outcome of *sukṛtaiḥ pūrvva-sañcitaiḥ*. It has been attributed to fortune, and fortune means *sukṛti*, acquired by our previous actions by the connection of the divine agent.

Search for Kṛṣṇa, so search of the Lord for the lost servants. In that campaign, so many agents engaged by Him to take back His servants. And by their connection ordinary soul acquires some *sukṛti*. And that *sukṛti* produces faith in us, and according to the quality of the faith we come to select our future association and thereby we can thrive and attain our goal. _____ [?]

Badrinārāyaṇa: Guru Mahārāja says he's not well for the last few weeks, he told.

Śrīla Śrīdhara Mahārāja: I'm not keeping proper health.

Badrinārāyaṇa: Feeling some difficulty in speaking.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

85.12.27.B

Śrīla Śrīdhara Mahārāja: ...who desires dedication of everything, allegiance of every atom. Full allegiance of every atom towards Him. He's the Highest Entity and He's *rasam*, *ānandam*, beauty. Try to appreciate the position of the beauty as super-most thing. How? *Bhajanīya-guṇa-viśiṣṭha*. Bhagavān. Not the master of all powers, all grandeur, but *bhajanīya-guṇa-viśiṣṭha*, Jīva Goswāmī [in *Bhakti-Sandarbha*] has given this meaning to the word Bhagavān. Brahman, Paramātmā, and Bhagavān, three causal conceptions of the whole. So Bhagavān means *bhajanīya-guṇa-viśiṣṭha*. First meaning, who controls everything, who possesses all power. The master of all power is Bhagavān.

But that does not satisfy the devotional aspect, the dedication aspect. Another meaning necessary, and that is *bhajanīya*. He has got such qualification as naturally attracts you to serve Him. *Bhajanīya*. At the cost of your life, at the cost of your every prospect, you want to jump, being charmed. *Bhajanīya-guṇa-viśiṣṭha*. He has got a charming personality which draws us automatically towards Him. *Bhajanīya-guṇa-viśiṣṭha*. A charming personality, naturally attracting everything towards Him. That is Bhagavān. His highest, His innermost qualification, or acquaintance is like that. Whoever comes in His connection, he's charmed to serve Him, to satisfy Him at any cost. To satisfy Him, to obey Him, at any cost. He's such, charming. *Bhajanīya-guṇa-viśiṣṭha*. That is Bhagavān. That is the real nature of the Central Truth, of the Absolute Truth, that He's charming, from all respects. One cannot contain his separate individuality,

separate interest, he runs madly to jump and to serve Him, to supply, to obey His order in any way, any way he tries to merge into Him. Such a charming - *bhajanīya-guṇa-viśiṣṭha*.

But that does not mean that Brahman and he become one, but he's keeping his individual character. The whole system is like that. The whole system, they're working as in a charm, in a charm. Vṛndāvana, a place of charm. All madly, they're experiencing some supernatural joy and madly engaged in the service of Kṛṣṇa. Can't keep away from that. So nearer place to Kṛṣṇa is such. Nearer place, all madly engaged in the satisfaction of Kṛṣṇa, and they're also imbibing a peculiar type of *ānandam* in themselves by doing that sort of service.

Charming, charming, and that is not this charming, as our Jayatīrtha Mahārāja says, "If we use sacrament then in a charming way we can dance and sing." Not this material thing. But really it is there in the innermost existence in Vṛndāvana. Always charming, a charming atmosphere all day.

Though they're meeting many impossible things, still they're charmed. They found with their own eyes that Kṛṣṇa, a boy of seven years, He lifted the Govardhana Giri. And practically they took their shelter there for about a week.

But still they're thinking, "No, He's Yaśodā's, He's my boy."

A group from the society came to Nanda. "You keep this boy as a boy, as one of us, but it's dangerous. What He did the other day, He lifted that Govardhan Hill. You say, 'He's my boy and you will keep him, you'll be very alert about this boy." A group from the *gopa* came and they filed a complaint near Nanda. "We must be careful about the boy. He's not an ordinary boy."

So many feats, Yaśodā Herself She saw, that She tried to tie Him, but all addition in the same rope is short of two fingers. Still She's charmed in such a way and is going on with Her service by the special will of Kṛṣṇa. The group around Him, they're all doing their service, as if by sacrament, such a charming way. Charming way, above consciousness, *jñāna śūnya bhakti*, calculation, reasoning, all vanished in a distant way back.

On the other side, Virajā, Brahmaloka, the renunciation in the middle and dedication. And dedication, two classes, one retaining personal consciousness; and then another intensely merging into the God consciousness, losing almost their own individual interest, so much so merged in the interest of Kṛṣṇa.

Hare Kṛṣṇa. So our devotion to be genuine, practised in the plane of Mahāprabhu, we're to think all these things. *Śuddha bhakti. Jñāna-karmādy-anāvṛtam*. [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167] *Karma*, the master of energy, and *jñāna*, that I can know what is good, bad, I can know. I cannot give that standard to any other's hand. To know what is good, what is bad, I must keep that in my own hand. Good or bad, that responsibility I must not give to anyone. And such things also to be given up and depend fully on the higher guardian's decision. This is important. We must consciously do this. We're to transfer the standard of judging right and wrong, the standard of judgement; to give it to others. I won't be able to judge my own interest. My interest will be judged by my guardians. To transfer the standard of judgement to any other hand is a

dangerous thing. We must do it consciously. We must be insured that we're in a safe position, we're in home.

In home, I do not know how to look after my own interest, but my guardians, they're looking after my own interest. It is in that sort of atmosphere I have come within, home interest. Back to God, back to home. So much dependence, reliance. I cannot - I'm such a tiny thing I cannot know my interest. I cannot, I do not know my own interest. My guardians know better than me. They're more interested in me than I myself is. Such a soil I'm going to, we're going to live for. So, how and in what way shall we make our progress? What will be our progress? Standard of utility, standard of interest, has diabolically changed. Die to live. What is your property at present, you will have to be separated once for all from them. The environment you're living in with your ego, forever that is to be abolished, die. And then you'll have a life worth living.

So, so much risk. And it's recommended to us by the grace of the centre. Centre, He can make Himself known, none else. All rights reserved! Only He can make Himself known. And all others, only by His inspiration. Then should we jump for such an adventurous life? But the standard of good or bad will also be snatched from me. You do not know what is your benefit, your welfare. You do not know in your present stage, but you will feel. You will live, die, and then when you will live, you will understand this is the best. We won't leave this home. It will be there. Such a stage, such a happy-most stage is never possible. You'll be able to understand. You won't want to leave that position. _____ [?] Rather I shall die in this position. I won't leave this.

Gaura Hari. Gaura Hari. Gaura Hari. If we understand these basic principles of life, otherwise anyone will say something and I'll be converted into his mentality. No stability.

Rsi siddhante rahinau giya hari bhakti laula dulay asat siddhanta [?] A misconception, I'm caught within the misconception of things, of the environment, and Hari *bhakti* is far, far away. Asat siddhante rahinau giya.

So *sambandha jñāna*, place, position, purpose, in an organic whole, of the individual in an organic whole. *Sambandha jñāna*. We shall take the Name, or we shall do the work of a sweeper. Or we shall go on explaining *Bhāgavatam*. To be devotion proper, that *sambandha jñāna* is necessary. Who am I? Where am I? Why I'm doing this thing? Who is the recipient? All these things are concerned, come to valuation, to attach value to my activity. This spirit, why I'm doing, for what necessity, to fulfil what purpose I'm doing? I'm doing the work of a sweeper, or I'm working as a Guru explaining *Bhāgavatam*, or talking about God to the public. Whatever I'm doing, why? Why I'm doing so? To what purpose? *Sambandha jñāna*. That will fetch the proper price. *Sambandha jñāna*. Who am I? What is my position? Why I'm doing this? All these considerations, is it to satisfy Kṛṣṇa, or some whim in me? Or some chance rumour?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

We must have our own basis to stand over and walk. Bhuta suddhi [?]

"*Eho bāhya āge kaha āra. Eho bāhya āge kaha āra.*" [*Caitanya-caritāmṛta, Madhya-līlā,* 8.59, 61, 64, etc]

We're working, making progress towards, but where is my position? *Eho bāhya*. Go deeper, go deeper, go inner, go higher. It is very difficult. We're going to nowhere. To leave the standard of knowledge from our own hand, only inner feeling, only inner satisfaction, that is the standard.

Home experience. Home experience is the guarantee. Go deeper, leaving away all other proofs. Home experience. This is my home. Innermost satisfaction, this is my home. To understand by the inner adjustment, our adjustment, inner sense of adjustment. Home adjustment is proper adjustment. Other adjustments are artificial, temporary. So,

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ]
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

In *Manu-saṁhitā* [2.1] Manu says, "You must have approval of the innermost heart of yours. You within, your innermost self must have, must give approval that it is your home. Coming from revealed truth, accepted by so many reliable saints, and approved by your innermost heart - that is the sign of *dharma* proper."

vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata

"Oh, you understand, I'm talking of real religion. What is that? First, *vidvadbhiḥ sevitaḥ*, not these empirical scholars, but by the scholars who are well versed in the revealed truth. They have accepted, experts in understanding revealed scriptures. First sign it must be so. It is coming from Him. He can make Himself known. Those that believe in that, it must be given by them.

Then, second: it is accepted by so many stalwarts of this world. Who are those stalwarts, *sadbhir*? Who, of this value, who has got no aspiration in any achievement of this world. *Vidvadbhiḥ sevitaḥ sadbhir*. What is the symptom of the *sadbhir*? *Nityam adveṣa-rāgibhiḥ*. Who has got no attraction or apathy, sympathy or apathy for anything in this mortal world. Accepted by those stalwarts.

And the third thing: it must have inner approval of your own. These three things necessary. First thing, it must come from outside, accepted by the stalwart who is independent of any loss and gain of this world, and the third - your inner approval. *Yo dharmas taṁ nibhodhata*. Which is such character you try to understand and you give your attention to that. Otherwise, waste of time. At least these three things you must find then you'll give your attention to that. And the highest thing is inner approval. In *Bhāgavatam* also we find amongst the audience so many stalwarts. *Vedā yathā mūrti-dharās tri-pṛṣṭhe*.

[samāgatāḥ sarvata eva sarve, vedā yathā mūrti-dharās tri-pṛṣṭhe
nehātha nāmutra ca kaścanārtha, ṛte parānugraham ātma-śīlam]

[The King said: "O great sages, you have all very kindly assembled here, having come from all parts of the universe. You are all as good as supreme knowledge personified, who resides in the planet above the three worlds [Satyaloka]. Consequently you are naturally inclined to do good to others, and but for this you have no interest, either in this life or in the next."] [*Śrīmad-Bhāgavatam*, 1.19.23]

That when this *Bhāgavatam* truth was delivered by Śukadeva Goswāmī the assembly was full of so many authorities of different departments of the Vedic knowledge. *Veda* has got different departments and they were representative of all classes of Vedic thought. *Vedā yathā mūrti*. As if those parts of the *Veda* teachings have been personified there, and so many. One representing one department, another, another department of the Vedic knowledge. In this way, the whole Vedic knowledge as personified is representing them in the *sabhā*, where the truth of *Bhāgavatam* is being delivered by Śukadeva Goswāmī. All harmonizing and capturing the crown of all kinds of Vedic thought.

nigama-kalpa-taror galitaṁ phalaṁ, [śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ, muhur aho rasikā bhuvi bhāvukāḥ]

["O expert and thoughtful men, relish *Śrīmad-Bhāgavatam*, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Śrī Śukadeva Gosvāmī. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls."]

[*Śrīmad-Bhāgavatam*, 1.1.3]

That is *Bhāgavatam*, the acme of all revealed truth, so far come in this world.

Nitāi. Nitāi Gaura. Mahāprabhu. Gaurāṅga Sundara.

And that *Bhāgavatam* was given by Śrī Caitanyadeva. "Don't waste your time in any false errand, false end. Come, come immediately to accept *Bhāgavatam*, which is the crown of all Vedic revelation given ever to the world. Yes. Bhāgavata *prema*, the Kṛṣṇa conception of Godhead. The beauty, the charm, the affection, the love - that is what is the best thing for all. Come blindly to accept that."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. And through sound only. Not any intricate method. Directly take the Name. Earnestly call Him to your help. A broad road. He's not a material thing, as a subject you'll enquire, you'll try your best to find out where it is. He's everywhere. He's all embracing. All love. All qualities within Him. Only you are culprit - think that. Only call aloud for Him. "Give me shelter my Lord." In a broad way, want only, earnest want. "My Lord, accept me in Your service. I'm puzzled, perplexed. I don't know what is my goal. You are guardian, You are all in all. My Lord, take me."

He has got ears everywhere. He has got eyes everywhere. He has got attention everywhere. You only try to approach Him in a broad way. Call Him aloud. "Take me, lift me to Your holy feet my Lord." That will be the way, in any form or other.

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...do not know what is going from your door. Accept Him. He Himself has come to be allowed to be caught by you. Take Him, take Him, take Him. But the barrier is a

subtle but a difficult barrier between Him and us. So appealing, appealing, appealing. Whether we shall search, He's searching to accept.

So I asked them to write a book, *The Lord's Loving Search for the Lost Servant*. Came and went from door to door, "Accept Me. Accept Me, I'm everything, of you, accept Me." His search, Gaura *līlā* is Lord's search for the lost servant, loving search. Loving search of the Lord for lost servants. That is Gaura *līlā*.

Mahāprabhu Gaurāṅga Sundara. Heno avatara habe ki hiarche heno prema parachar [?]

Whether such an attempt has ever been, ever taken place in the past, or will it come in the future? It is doubtful whether such graceful attempt from the Centre will come for ever in the future? Or occurred in the past. _____ [?] But that is here at present. What to do?

He came with such an emotional feeling in a broad, wide way, that all were struck dumb, all scholars. "What is this? The ecstatic joy which is not found here, only they're singing and they're dancing and in a mad way, with so many persons, transparent, song and..."

Once I mentioned in this occasion, one old man came to visit Bagh Bazaar Gauḍīya Maṭh. He's standing, old man, a fair looking old man, educated. And we few were in a room and in some topic we were laughing, and someone has suddenly found him - that a gentleman from outside has come and he will see that these - in the name of *sādhana*, the boys here are laughing with anything. What is this laughter? Meaningless laughter? Is this *bhajan*? In this Maṭh, only this sort of laughing will go as *bhajan*? What is this?

So we gave some caution, "Oh, that man standing there, you stop. You are laughing so."

Then that man approached, "I was simply dumb to find this sort of laughing. I never experienced in this life such pure, loving laughter. Laughter there are so many, but some sort of polluted characteristic there. Open laughter, so much intense, simple, I'm finding here a first. So I'm charmed, I'm standing and enjoying this laughter, the heart felt, open hearted laughter."

So Mahāprabhu came with singing and dancing and chanting in a mass movement, and all were struck dumb.

"What sort of charm is there? A mass movement of laughing and chanting, and they're dancing and no trace of any anxiety of this world. The death, the other difficulties, famine, flood, disease, all these things are from the subconscious region, always creating some disturbance to the mental system. But there's no trace of anything. What is this?" The scholars and the authorities of all departments, they're simply charmed to look at. "In what ecstatic dance and chanting in mass movement taking the Name of the Lord. What is this? And only by this method, this ordinary method, dancing and chanting, taking the Name of the Lord, He will deliver all difficulties, all mental crookedness, and this adjustment will be all harmonised, only by this method? It is wonderful! A simple thing, the most simple. The *Vedāntic* culture there are so many, this *tapasya*, penances, serious penances under the sun in the summer. And then so many practices of austerity. And there's the study of so many things, as is the practices of the control of the air within, the_____ [?] of the breath. So many processes are there. But this is only a mass movement taking the Name highly and dancing and chanting in a particular method. And they're showing as if they're very happy, no anxiety, all gone. What is this? Ordinary, which can be done by anyone and everyone? No scholarship, no other special art or science necessary, just

mass characteristic. _____ [?] All the difficulties have shut their door forever. And they're mad in ecstasy and dancing. Thereby every evil agents are all conquered."

Gaura Hari. Gaura Hari. Here I stop today.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo [vaiṣṇavebhyo namo namaḥ]

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

...

Śrīla Śrīdhara Mahārāja: ... the form of sound may come out through the lips, but there is some real Name present. That is something else. Super consciousness.

Devotee: But I thought I had always faith in God anyway.

Śrīla Śrīdhara Mahārāja: Faith in God?

Devotee: Anyway, I have faith - in my lifetime, I have faith.

Śrīla Śrīdhara Mahārāja: Then, you have faith in what sort of God if He has got no name?

Devotee: Well, I don't know God, but I have some faith in a certain higher...

Śrīla Śrīdhara Mahārāja: Faith, but your God has any name? Through sound, anyone can approach Him, is it? No. Has He got any sound aspect? Or soundless thing, your God? No name? Sound is the external aspect, through sound, we can approach Him easily. Sound can give, sound God, sound also must be God, not this illusory sound produced in this empirical world. But sound God, if we approach the God, then the sound aspect will come nearer.

Devotee: But Guru Mahārāja, even I was not initiated in Hari Nāma, I was chanting Hare Kṛṣṇa Mahā-mantra for many years.

Śrīla Śrīdhara Mahārāja: That you have got not faith proper, regular faith, but haphazard faith. But that is also something because you imitate so many devotees is something, some shadow like thing. But when you yourself give yourself, sacrifice to accept that aspect of God and connect yourself with Gurudeva, then it takes a realistic position. Otherwise it is vague and imaginary. But still it has got some value, like a shadow.

He has come from?

Devotee: Holland.

Śrīla Śrīdhara Mahārāja: Holland. Through whom? Who has taken you here?

Devotee: One of the first people that have told about you was Jagadeva dāsa from Holland. He's brother of Surabhi Mahārāja and Hare Kṛṣṇa dāsa in Holland. And, later on I meet devotees...

Śrīla Śrīdhara Mahārāja: So you're _____ [?] you trust everything very easily, and leave also that thing very easily, is it?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: That nature you have got? Easily you accept anything and easily...

Devotee: I accept very many things very easily, yes. Because I have certain faith.

Śrīla Śrīdhara Mahārāja: Certain faith. Faith of different kind. According to the faith, it has got quality. *Sātvasic*, *rājasic*, *tāmosic* - different type of faith there is. But the faith also changes by the association. By the association of a person of higher faith, purer faith, our faith may take change. *Śraddhā*. *Yo yac chraddhaḥ sa eva saḥ*.

[sattvānurūpā sarvasya, śraddhā bhavati bhārata
śraddhāmayo 'yaṁ puruṣo, yo yac chraddhaḥ sa eva saḥ]

["O Bhārata, all men have a particular type of faith according to their individual mentalities. The very nature of the living being is based on faith - their internal and external nature is modelled according to their faith. Therefore, their nature may be discerned according to the manner of worship or reverence in which they have faith."] [*Bhagavad-gītā*, 17.3]

In *Bhagavad-gītā*, have you gone through any scripture?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Bhagavad-gītā*?

Devotee: My mother gave me the *Bhagavad-gītā* about...

Śrīla Śrīdhara Mahārāja: Your mother might given, but have you gone through it?

Devotee: Yes. I read *Bhagavad-gītā*.

Śrīla Śrīdhara Mahārāja: Seriously?

Devotee: I was even, I thought I was reading so seriously...

Śrīla Śrīdhara Mahārāja: But in *Gītā* it is mentioned that *śraddhā*, faith, is of three kinds: *sātvic*, *rājasic*, *tāmasic*. *Sātvic* faith, nearer approach to the truth. *Rājasic* is doubtful, there's suspicion. And *tāmasic*, just to accept the opposite thing in place of the right thing, to accept the opposite thing, that is *tāmasic śraddhā*, faith. So faith is not one thing. Classification of faith, and according to the faith, our valuation is also measured, what sort of faith he has got.

A scientist, a research scholar, he's also approaching through some faith. He's got some apprehension, and in that way he conducts his research. Then if nearer the proper faith, he'll be successful easily. But if with wild goose chasing, then he'll lose his time and energy and won't produce any effect, desired result.

So faith is a suggestion. Suggestion of future existence, of subtle things. By faith we work out on many, but faith in the real cause of the whole, that is faith proper. It's not irrelevant, but relevant faith. That is faith which enquires into the very root, and existence, and future of the whole environment. *Yasmin tad vijnana sa*, which makes us to enquire about the Cause Absolute by which everything is produced, which is maintaining everything, and in the last, everything is entering into Him. To enquire in that way, that is faith proper. To enquire - the environment wholesale - that is faith proper.

Devotee: I had your *darśana* in [nineteen] eighty two, and you also were speaking about faith at that time.

Śrīla Śrīdhara Mahārāja: Faith, *śraddhā*, that is the beginning of the devotional world. Faith is the very basis of devotion, faith. God, we cannot bring the God into our laboratory and go on making experiment over Him, not in the objective world. But through faith, anyhow, we can have some sort of vague connection. And gradually through faith, if we approach, then one day we may hope to come in His real contact.

So in a submissive way you are to - not in a military spirit, above all power. All powers come from Him. He's above all, controller of everything, absolute. We cannot control Him. None can control Him. He's controlling everything. We're to approach the cause in that attitude. We cannot engage our military force to enquire whether there's any God or not, and report to me, as general. However he be, a Napoleon, or Julius Caesar, or Alexander, or Hannibal...

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

24 combined MP3 transcripts from 86.02.19.A to 87.10.12.A

86.02.19.A / 86.03.04.A / 86.07.17.A_20.A / 86.07.20.B_21_24_28 / 86.07.28.B / 86.10.20_86.10.22 / 86.10.23_86.10.24 / 86.10.24.B_86.10.5.A / 86.10.24.B_86.10.25.A1 / 86.10.27.A_86.11.06.A / 86.10.27.A_86.11.06.A1 / 86.11.25.A / 86.12.20 / 87.00.00.A_802 / 87.00.00.B_802 / 87.02.13.A / 87.02.19.A / 87.02.20.A / 87.02.21.A / 87.03.00.A _801 / 87.03.00.B _801 / 87.10.03.A / 87.10.03.B / 87.10.12.A /

86.02.19.A

Śrīla Śrīdhara Mahārāja: So one Sudhīra Goswāmī Mahārāja has come from America, and he has come with a book named *Loving Search Of The Lord For Lost Servants*. That is to be considered by us. It is Lord's nature that He comes to save us, take us in His domain, in His loving lodge. Anyhow we're led astray but He does not leave us. His benevolent heart, *mahā-vadanyāya*, moves Him to search for His servants that are detached for the time being from Him. So He comes to distribute Himself here and to take those that are suffering from non God conception to God consciousness. And in God consciousness also there's gradation.

And the highest conception, we're told, when He takes the form and mood of the phenomenal world, and comes here to live as one of them. His generosity is most extended at that time. When that Infinite Lord, He comes to embrace the lowest extremity of the existence, His magnanimity, greatness, nobleness, is at the extreme point. And that is considered the highest position. When non God area is also being captured by God's presence, so *aprākṛta*. *Pratyakṣa*, *parokṣa*, *aparokṣa*, *adhokṣaja*, and *aprakṛta*. *Prākṛta-vat*, which is like ordinary phenomenal world but it is not so. That conception we find in Vṛndāvana, as one of us. He comes to us as one of us mortal beings. His magnanimity extended to the extreme at that time. And we're told that there His presence is most generous as well as the highest substantial.

So Himself in the garb of Mahāprabhu He came and He declared like that. And in Mahāprabhu we find Him more benevolent when He's distributing Himself. Without caring for His greatness, and without any reservation, He has come here Himself and falling at the feet of the ordinary fallen soul and trying to uplift them. Even sometimes suffering for them, from their adverse attitude. Nityānanda Prabhu was beaten, blood shed, but that could not remove Him from His benevolent attitude. With so intense magnanimity He comes. And this is only substantial thing and the eternal and the most valuable. And also very home like things, easy at the same time, very plain and adopting, adoptable. Not an artificial but most natural. That home position, all round satisfaction.

And in this jungle of different types of thoughts leading towards the mortal world, that is the scientific research. The research is going to kill the world by atom bomb. This is knowledge and

this is science, suicidal, and we're very proud of that scientific knowledge. The heart is there, that is everything. The change of heart can make the whole thing very palatable and very beneficial. Otherwise this knowledge and the power not reliable. If heart eliminated, nothing is really reliable in this world. The knowledge may be the greatest enemy as threatening the world by the atom bomb. And the power also like that. So only the heart consideration, that should be cultivated.

And Mahāprabhu came with that. "This is in the heart. The ego of yours that is you, that is the most dangerous thing you're harbouring in your heart. Every one of you harbouring a sham ego. But that must be dissolved and become natural, one with the whole, most generous. Extend yourself to the centre and through the centre to the whole infinite. You can embrace the infinite through the centre. Otherwise it's not possible, you are finite. If you connect with Infinite, through Him you can come to the whole, and your energy may be utilised everywhere."

So such thing in this age, this hard misusing of knowledge and power, our Guru Mahārāja came. Single handed almost he began his fighting, and now it's almost spread, known to the whole world. To the whole world by our great preacher, Swāmī Mahārāja, it's taken to the door of the whole of the world. And you have come as the consequence. And this benevolent attempt was done by Bhaktisiddhānta Saraswatī Goswāmī Mahārāja. His heart was burning for the poisons that are to be traced everywhere in the world, poison. So how to get out of this poison, coming from the ego of so many in the form of power and knowledge? Give up everything and come to the feet of Śrī Gaurāṅga. That is the all-love, divine love, all-embracing. They may not know what higher prospect they have got, to inform them about their prospect. Vāsudeva Datta told,

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

["What great insurmountable, unsurpassable loss would we have faced in our life, if Śrī Gaurāṅga had not appeared before us on this earth? How could we bear our unfulfilled, empty life without Him? Who in this world would have described the super excellent transcendental glory of Śrī Rādhikā, Who is the last limit of divine love and devotion for the Supreme Lord Kṛṣṇa? Without His grace, who would be able to know the super excellent devotional path that gives entrance into the transcendental realm of the ambrosial ecstasy of Vṛndāvana? Who would be able to attain the mood and taste of the topmost devotional ecstasy of the young damsels of Vraja?"] [*Śrī Bhakti Rakṣaka Bhajana Madhuri,* p 32]

"I have got so high prospect in my life, and I was deceived of that high position, that possibility. If Gaurāṅga did not come and tell me that 'You're so great, You are so high,' how could I live without such prospect? Without Gaurāṅga? *Kemone dharitām de*. It is impossible to continue ones existence without knowing, being deceived from his higher status, position and

prospect. So deceived life we were living. He's given us everything, giving me my highest self back to me. I was enemy to my own self. And His advice is giving me peace and friendship, everywhere, affection, love. So it's almost impossible has become possible by Śrī Gaurāṅga Deva."

And His messiah, our Guru Mahārāja came. So to understand the nobility, the greatness of him we should appreciate what he has given to us. I'm old, I'm unfit, so I cannot say much today. But our Sudhīra Goswāmī Mahārāja he has published many books, collecting some thought of our Guru Mahārāja from me, and that can help you all understand. Let, and Aranya Mahārāja is there, then our Giri Mahārāja, Panca Dravidha Mahārāja, and so many others they're taking from door to door this message of our Guru Mahārāja. Kṛṣṇa. They're present here. I show my thankfulness to them and other devotees, and here, there, everyone.

And especially, I'm in my old age, to continue the distribution of the highest welfare of our Guru Mahārāja I have appointed Govinda Mahārāja to do on my behalf. And if you connect with him you'll be able to know what is his inner capacity to deal with all these things perhaps. I hope you'll appreciate and you'll find higher things in him. With this I retire.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

86.03.04.A

Śrīla Śrīdhara Mahārāja: It's mentioned that our eye should be guided by the ear. Eye cannot see properly and make proper estimation of the environment. So ear should guide the eye how to see. If we go to the Śrī Mandeer Vigraha, what the eye will say? But ear will say much.

"That don't try to make the Śrī Mūrti object of your senses, the eye. But He's seer, and you are to be seen. Stand before the Śrī Mūrti 'that He's seeing you, and you can't see Him.' If you try to see Him you'll see the colour, the figure. But the spiritual scriptures will guide you to say, "Stand before as a criminal and pray before Him. He's seeing. You'll be purified by His sight. He's seer, He's knower. *Drāṣṭā*, *jñāta*, *bhokta*. He's enjoyer. You are not enjoyer. All the subjective characteristic in Him. And you are a mere object of His pleasure. That is your proper position."

If you can enter into such faith, such conception, such conviction, then you won't be lost. Otherwise, you as a seer, or knower, or enjoyer, you'll be lost. From human, to animal, to tree, bird, water animals, in so many positions you'll have to go. But if you can connect with the centre as seer, and you're the object and He's the Supreme Subject, and He's your guardian.

Don't allow yourself to go away from the guidance of the guardian. That will be our main duty, or main endeavour, in the whole of our life. To have Him as our guardian, and we're submissive servants to Him. That is our proper position, all else are illusory and have no value but anti value.

So religion is proper adjustment. We're all maladjusted, wrongly adjusted. What is necessary is that we should give up that wrong adjustment and come to proper adjustment with the centre which is Absolute Good and beauty and affectionate and everything of us. Master, our Lord. And His near about place is our home. We're only wandering in the foreign country being the victim of giving explanation to every and any inspector. "Where have you come? What do you want? Are you not a thief?" All these questions in the foreign place. But if we can go home, everyone will take my interest on my behalf. I may not care for my own interest, but the guardians, the affectionate friends, they'll take care of my interest. That is home. Back to God, back to home.

Mahāprabhu advised that. "Don't go to the area of law and justice, but go above, go home, the land of affection and friendship. And that is the goal and fulfilment of our life." Śrī Caitanyadeva, *Śrīmad- Bhāgavatam* and Their followers have come with such advice to us.

Gaura Hari bol. Gaura Nityānanda. If we can anyhow connect ourselves with Nityānanda and Śrī Gaurāṅga and Their genuine followers, then automatically we shall find that one day I'm in my home. They're home taker - in one word - come from home to recruit us.

Sudhīra Goswāmī is asked to publish another book very soon, *Lord's Search For His Lost Servants. Loving Search For The Lost Servant*.

Caitanyadeva, Nityānanda Prabhu, They came in loving search for the lost servant, that is Their campaign. And anyhow we're to connect with Them, and we shall find in no time we'll reach our home.

Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Swāmī Mahārāja, our Guru Mahārāja, Bhaktivinoda Ṭhākura foretold, Guru Mahārāja began the attempt to preach this loving gospel to the whole world. And Swāmī Mahārāja has done it successfully. And as the result you have come to me also, though sitting idly passing my time here. But this is my Gurudeva's, and Mahāprabhu's advice. And you try to connect with this. No other best utility of time can be than to connect with such advice of Mahāprabhu. And that is with the spirit of service.

Die to live. Hegelian philosophy. We shall have to give up wholesale our present position so that we can go there and live in another life. This is the life of enjoyment, in the middle the life of renunciation, and then dedication, service. And then the self forgetful loving service is the highest position where we find the Lord as Kṛṣṇa. And His group also in different ways. Motherly, parental group, the friendly group, and then the consort group. Different groups they're rendering service in.

Gaura Hari bol. Gaura Hari bol. I'm sick, can't say more. So many books are there. And also so many devotees are there. In their connection you'll try to have this sort of realisation in your life. I wish you all good. I can't say any longer.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Bhaktivedānta Swāmī Mahārāja kī jaya!
Sannyāsa-vṛnda kī jaya!
Śrī Govinda Mahārāja kī jaya!
Other sannyāsī. Bhakta-vṛnda kī jaya!

Badrinārāyaṇa: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...proposal, in my order, in my desire.

So soul's nearness is not like physical body. From far away we may be near if we're of same plan and same aim of life, object of life - we're nearby. Physically may be far away. But physically may be very near but if mentally or spiritually we're away, we're far, far off, away.

Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.
So Cidānanda prabhu may come?

Badrinārāyaṇa: Cidānanda told he may not be able to come.

Śrīla Śrīdhara Mahārāja: Yudhāmanyu?

Badrinārāyaṇa: Yudhāmanyu, yes.

Śrīla Śrīdhara Mahārāja: Vikrama?

Badrinārāyaṇa: Yes. Seva Vikrama prabhu.

Śrīla Śrīdhara Mahārāja: He'll come?

Badrinārāyaṇa: Yes, he told he will come.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. No trace of that Balarāma?

Badrinārāyaṇa: Balarāma, no. I was just thinking about him.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari.
And Nitya-sevā dāsī, and her brother?

Badrinārāyaṇa: Her brother, that Sajjana Mahārāja. Bhakti Mohan Sajjana Mahārāja. He's in Mexico.
There's one disciple in New York named Madhura Dhuti, he's coming. He's connected with Nitya-sevā, they're together coming.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi. Nitāi. That Subavilasa?

Badrinārāyaṇa: Subavilasa told he's going to bring his family and come, to reserve one room. So we're waiting.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. And Gāyatrī?

Badrinārāyaṇa: Gāyatrī is in Śrī Laṅkā. She went to London and was sick for some time and then went back to Śrī Laṅkā.

Śrīla Śrīdhara Mahārāja: To make a business?

Badrinārāyaṇa: Some hotel, yes.

Śrīla Śrīdhara Mahārāja: In her mother's connection?

Badrinārāyaṇa: Yes. But we heard that she's now exhausted of that hotel business. She's exhausted with that, wants to give it up.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Nitāi. Nitāi. Hare Kṛṣṇa. Hare Kṛṣṇa. Tapana Nandinī's husband?

Badrinārāyaṇa: Gaura Caraṇa prabhu. They're both coming. Tapana Nandinī?

Śrīla Śrīdhara Mahārāja: Gaura Caraṇa - husband?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Who paid, in some extraordinary position, some money?

Badrinārāyaṇa: Oh. Yadu Nandinī. Braja Bihārī prabhu. They'll have to stay in London and take care of the temple while other devotees come for Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: When necessity to pay the instalment for the house, that gentleman paid some handsome...

Badrinārāyaṇa: Oh. Trīlokanatha, that is the husband of Kundalatā. Yes, he's well, Trīlokanatha prabhu.

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Kṛṣṇa. And what about that Ireland farm?

Badrinārāyaṇa: I haven't heard anything about that. Gopeśvara prabhu he came to London and was helping Dayādhara Gaurāṅga prabhu for some time. But no fresh news about that farm.

Śrīla Śrīdhara Mahārāja: That gentleman who is trying to take Acyuta-gotra [?] for his treatment?

Badrinārāyaṇa: Now maybe Bhāratī Mahārāja wants to take him to America, no more to Ireland.

86.07.17.A_20.A

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: How can we get into harmony, because there are so many desires we have in our hearts and our soul _____ [?]

Badrinārāyaṇa: In harmony with what? With the environment?

Devotee: Yes. For the devotees. Although we have so many desires.

Badrinārāyaṇa: She says Mahārāja, "We have so many desires, and also the environment is giving some trouble. How can we live in harmony? Practically, how can we..." - like that?

Devotee: Yes.

Badrinārāyaṇa: ...live in harmony with the devotees, the environment?"

Śrīla Śrīdhara Mahārāja: That is included what I have said. We may have desire - if our desire is strong then it will stand so many oppositions from different directions of different conceptions. And so many things that are desirable, undesirable. Sometimes we may be praised by a particular party for our activity. Sometimes there are some sections that will discourage us and that will abuse us. Everywhere such things are there. Wherever, in whatever way we shall work such remarks of different type is sure to come. Here also like that. Those that can appreciate they'll encourage us. And those that have no faith they'll discourage. It is quite natural.

So we're to rely on the appreciation of the Vaiṣṇavas. Vaiṣṇave pratiṣṭhā tate kora nista [?] The opinions of the devotees that will have value to us.

And worldly people they do not understand the value of high spiritual life, they will naturally discourage. "But what, they're wasting their life, they're running after phantasmagoria, will-of-the-wisp." That will be their remark. "Their only imagination, God means a kind of imagination, leaving this world of reality you are running after."

But the higher standard people thinking that die to live, like Hegel. Dissolve your whole ego here, that you are a master, you can do this, that. Wholesale death and you'll peep in the other world - your soul. The Vaiṣṇava will appreciate, and the *avaiṣṇava*, or non devotee, they will depreciate, they will discourage, and they will cast so many bad names also to us. But one who understands his heart is satisfied, he won't care for those remarks, good or bad. He'll go, "I feel this, I can see with my inner eye that this is true, this is good. And I must march on, onward." Won't care for other's remark, but they'll have all regard for the remark of the Vaiṣṇava, of the devotees. "Whether in their consideration whether I'm good or bad. We shall give value to the appreciation or depreciation of the devotees, those that are taking stand in this spiritual truth, what they remark. If they say this is wrong I shall be very careful to correct me in that way, the experts opinions. Ordinary peoples opinion has got no value. But the experts and their department, their opinion has got value. If they put some remark I must analyse that way that I'm doing good or bad. I shall ask his help and I shall correct myself, and from purer to purer I shall move. That should be the policy. Vaiṣṇave pratiṣṭhā. Remark of the Vaiṣṇava, that will be valuable to me. And not of the ordinary people, their opinion has no value because they're in darkness.

yā niśā sarva-bhūtānāṁ, tasyāṁ jāgarti saṁyamī
yasyāṁ [jāgrati bhūtāni, sā niśā paśyato muneḥ]

["While spiritual awareness is like night for the living beings enchanted by materialism, the self-realised soul remains awake, directly relishing the divine ecstasy of his uninterrupted spiritual intelligence. On the contrary, the wakefulness of materialistic persons addicted to sense enjoyment is night for the self-realised person who is completely indifferent to such pursuits. The realised souls, indifferent to the mundane, are ever joyful in the divine ecstatic plane, while the general mass is infatuated by fleeting mundane fancies devoid of spiritual joy."] [*Bhagavad-gītā*, 2.69]

They're awake in another field, and the devotees are awake in some other field. Spiritual field and material field. So the plane of exploitation, plane of renunciation, and the plane of dedication. Three planes of life. And dedication also of two kinds, one calculative, and higher by love, affection, blind love. That is considered to be the highest. So the spiritual guardians, their opinion must have some value and we shall try to follow that. If anything wrong in their view in me I shall try to leave that, purge out. In this way, the Vaiṣṇave pratiṣṭhā. What they want to become of me I shall try to become like that _____ [?]
It is quite natural, not difficult to understand.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Hare Kṛṣṇa. Gaura Hari.

gurur na sa syāt sva jano na sa syāt, pitā na sa syāj jananī na sā syāt
daivaṁ na tat syān na patiś ca sa syān, na mocayed yaḥ samupeta mṛtyum

[Ṛṣabhadeva says: "Even a spiritual master, relative, parent, husband, or demigod who cannot save us from repeated birth and death should be abandoned at once."] [*Śrīmad-Bhāgavatam*, 5.5.18]

That father is not father, that guru is not guru, that relative is not relative, that husband is not husband, that god is not god, who cannot save me from continuous current of death. I'm always undergoing the mortal energy, I'm a prey to that always. Who cannot relieve me from that general danger of life, he's not my own. Who can do so he's my own. So if necessary I can leave everyone of such high order related to me. My father, my mother, my spiritual guide - so-called, my husband, my worship-able god - demigod, all...

...

Śrīla Śrīdhara Mahārāja: ...the full meaning of every incident not possible for us to know. It's only known to Him. And whatever known to others, that is by His grace. That basic principle we try to understand. Then come with questions.

And Dayādhara had many questions. From the embryo, the child in the womb.
"How knowledge grows from there?" He had this question. "The child from the womb, with the growth of the flesh the knowledge is growing, so how can you say like that?"

We're discovering many things, inventing many things. And what you invent, you discover, do you create or it's already there? So many scientists they're discovering, inventing many things, but it's already there. So full consciousness outside. A little bit you've got in your brain. What petty things you've got in your brain, you human, you Einstein, you Newton? How much you've got? What you're discovering it's already in full there. And many wonderful things that you cannot reach even today. So many wonderful things already - the nature is full of wonders. And the whole brain of the scientist world is benumbed, puzzled. So that is not a lack of consciousness there outside. Only we're poor.

Subjective evolution, try to understand this, not Darwin's objective evolution. As the subject coming gradually being developed by the stone developing knowledge. No. Stone is floating in the ocean of consciousness, everything, floating in the ocean of consciousness. The consciousness is the basic thing, presupposes everything. Whatever you'll say presupposes consciousness. Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: A stone, stone means what? A particular stage of consciousness. You feel this as hard, and this that, or this, this. All a stage of consciousness. So whatever you'll assert presupposes consciousness. Just as the reflection in the mirror, all the reflections presupposes the mirror. Mirror is there, so the reflection. So consciousness is there, so concepts of various kinds is there, floating.

As Berkeley's theory, that is nearer. Hegel, Berkeley. That Berkeley's philosophy. "Not that mind is in the world, but world is in the mind."

Everything floating in the ocean of consciousness. Consciousness is the basic background. Brahman, *caitan*. It is not created by stone.

Even in the Hindu mythology says that, that eclipse, solar eclipse, lunar eclipse, in the mythology it's mentioned that Rahu is enveloping. Rahu, that is *caitan*, a person. Though the shadow, a shadow of the earth is on the moon, so moon eclipsed. But the shadow in the material sense, and our feeling of the shadow that is a part of our consciousness. We cannot go beyond that. All experience, all feeling is part of our consciousness. Consciousness means person, part of consciousness is a person, part of consciousness means soul, part of consciousness. So everything is *caitan*.

We're to forget the world of flesh and blood, what of stone and earth, even flesh and blood we must rise above, the standard of thinking flesh and blood. Always try to stay in the conscious world. In *Bhāgavatam* it says,

tvaṁ tu rājan mariṣyeti, paśu-buddhim imāṁ jahi
[na jātaḥ prāg abhūto 'dya, deha-vat tvaṁ na naṅkṣyasi]

["O King, give up the animalistic mentality of thinking: "I am going to die." Unlike the body, you have not taken birth. There was not a time in the past when you did not exist, and you are not about to be destroyed."] [*Śrīmad-Bhāgavatam*, 12.5.2]

After, in the conclusion, Śukadeva says to Parīkṣit Mahārāja, "Give up that mania that you are this body. This is animal consciousness. 'I'm body. I shall die.' The body will die, and you won't die with the body. You try to maintain your own self consciousness. The body may vanish, may go away, but you are there constant. Try to understand your position. Independent of this flesh and blood you stay, you soul. Why do you allow yourself to identify with this flesh and blood? That is *māyā*, misconception, and give up that misconception, that is disease of the soul."

Do you follow, can't?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: *Paśu-buddhim imāṁ jahi*. This animal consciousness that you will die. The body dies. Just like a coat or jersey. The serpents they - the whole cover of their body sometimes they leave and come out of that. Serpent you know, have you heard?

Devotee: Yes, yes.

Śrīla Śrīdhara Mahārāja: The serpent, the whole cover of the body of the serpent is there, and the serpent has come out of that, that old cover. So like the body will go, but inner man is there, in this way. The mental body is there, and the mental body also cover, relative to this physical body. So both can go and you'll come out in pristine glory of your own spiritual position. And all your paraphernalia is also like so. You're a member of the spiritual world, soul world, conscious world. The whole disease is there, *jarā-vyādhi* [*Bhagavad-gītā*, 13.9] To be, I'm eternal, to think I shall be born, I shall die, this is like disease, mental disease. Cure yourself from this mental disease. Try to keep up your consciousness, you won't die. You identify with your consciousness, you are there, diametrically opposite.

You see the cloud is covering the moon. Cloud is seen with the light of the moon. But that cloud which is seen by the light of the moon, covers the moon. So material consciousness has covered our soul. But though everything only in our knowledge by the help of the soul, that spirit. That light is there.

We're there, *so ham*, not we're identified with this present body or mind. So much learning, and so much feeling, that mental body and the spiritual body. Independent of that we've got our existence and that is our normal position. Anyhow we're focused to this sort of misunderstanding. This is *māyā*. *Māyā*, *mā yā*, what is not that _____ [?] We're seeing everything, measuring by our lower interest, not from universal standpoint. But everything we see measured by our own mean interest.

So real purpose of every movement is known to the Absolute Centre. Ha, ha, ha. And we're to know nature of things from there, *śrauta-panthā*, revealed process, revealed scriptures. What our eyes say, our knowledge says, sense, it's not truth. Whatever comes, direction from there, we're to believe that. And what is our direct experience we're to deny that. We're to learn to deny that if it's not like this, is wholesale wrong. So revealed truth, what is revealed to us, that this is the purpose of things.

Now, with this light you try to readjust your questions. Hare Kṛṣṇa.

One gentleman he came here to learn, put some questions and know the meaning. He will write books, comparative study of religion. The man came.

Badrinārāyaṇa: Yes. Long time ago.

Śrīla Śrīdhara Mahārāja: Who? Then after hearing some lectures he gave up the idea. First know yourself. Physician cure thyself. First know the real standpoint then write.

Badrinārāyaṇa: Bhargava.

Śrīla Śrīdhara Mahārāja: Bhargava. Where is he now?

Badrinārāyaṇa: He's in America.

Śrīla Śrīdhara Mahārāja: What is he doing? Writing books?

Badrinārāyaṇa: I think last I heard he was trying to make some movie about that Eidlitz. Sadānanda.

Śrīla Śrīdhara Mahārāja: Know before you give. Have before you give. So,

[bhārata-bhūmite haila manuṣya-janma yāra], janma sārthaka kari' kara para-upakāra

["One who has taken his birth as a human being in the land of India should make his life successful and work for the benefit of all other people [by preaching *Nāma-saṅkīrtana*, the chanting of the Holy Name of Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 9.41]

Mahāprabhu says, first know thyself and then give it to others, that knowledge.
Do you follow what I say?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Try to understand that. Come to adjustment with this conception of the world, whole. That Berkeley's theory, everything in the whole world floating in the mind, a part of mind. Mind is the original. But we shall say mind also worldly thing, soul is original. That is of another type, not like mind. Pure consciousness, no contamination of this world. Then that can take us towards higher subjective area. Super subjective area, super, super, super, in this way. Subjective, the word subjective you try to understand. Not objective evolution, we're compelled to feel something, no.

Just like hypnotising process. "Oh, are you seeing this?"
"Yes, I'm seeing."
"No, no, you're not seeing this, you're seeing that."
"Yes, I see that."
The control, the seer is controlled.

Devotee: I studied hypnotism myself in the west.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He studied hypnotism.

Śrīla Śrīdhara Mahārāja: Then, apply that. So as in *Bhagavad-gītā*, Arjuna was forced to see as directed by Kṛṣṇa. "See Me. See Me. See Me."
"Yes. I see You. I see You that side."

In the assembly of Kuru, just before the war of the Pāṇḍavas and Duryodhana, Kṛṣṇa wanted as a peacemaker He tried. When He was there the party they wanted that, "Kṛṣṇa is all in all in the Pāṇḍavas, so we've got the chance, we shall imprison Him now." So wanted to catch Him.

And He showed Himself in such a way that they're all perplexed. And what to speak of binding Him they're all embarrassed. At that time they began, many *ṛṣis*, *munis*, they began to talk of His supernatural appearance.

At that time the blind man Dhṛtarāṣṭra was there, he told, "Oh, Kṛṣṇa, I'm hearing that You are showing such a figure that they're all charmed to find Your particular position, Your figure. But please, for the time being, remove my blindness. I want to see You. Then You will again make me blind."

Then Kṛṣṇa told, "No removal of your blindness is necessary. I say 'you see Me' you'll be able to see."

Then Dhṛtarāṣṭra, keeping his blindness he could see Him. He could see Him when Kṛṣṇa granted that sight. "No necessity of removing your blindness. Only I order to the nature you'll be able to see Me."

Such is the thing, by His will. Without removing blindness He showed Dhṛtarāṣṭra His own figure. No blindness was required to be removed. Then what sort of eye experience? That was eye experience. Without eye, the eye experience was given to Dhṛtarāṣṭra by His will power. What is this?

He clearly stated, "No necessity of removing your blindness. Your blindness will be kept up as it is. I say you will see Me." And he saw.

The whole battle was seen by Arjuna and Sañjaya. All this Divyarūpa was seen by Sañjaya, and he's giving description to Dhṛtarāṣṭra. Arjuna and Sañjaya saw that Viśvarūpa, none else.

So what sort of transaction? We're to be acquainted with such laws of things. That this is a meagre position, most crooked and mean conception of the world. Higher and nobler conceptions are there in the world.

Devotee: Some western psychologists they speak about super consciousness and subconsciousness.

Śrīla Śrīdhara Mahārāja: Eh?

Badrinārāyaṇa: He says, "Some western psychologists they speak of super consciousness, and sub- consciousness, also collective consciousness."

Śrīla Śrīdhara Mahārāja: Yes. Collective consciousness in the middle, and subconsciousness in the child, and in the fools, ignorant. So many wonders our scientists they invent, but the outside world is full of more, more, wonderful things, which is not yet discovered or invented. So surcharged with wonders.

Our puppy brain - our Guru Mahārāja used to say 'puppy brain.' Our puppy brain, the breadth of a small dog. Puppy brain, how much it can conceive? Nothing. Opposite.

So that must be neglected, eliminated, and we must wait for the revelation coming down. Knowledge, super knowledge coming down to us and illuminate us. We shall wait in that way. *Sevonmukhe hi*, if we're with serving attitude towards the Centre - Centre will send that sort of illumination to us. New type of standpoint to see everything, to have new experience, new light, new conception, new ideas. Give up your misconception, proper things are like this. It will come down. We cannot control Him, but if we submit and want to serve Him, then only He'll utilise us by giving that knowledge. Knowledge is always subjective.

And also He can make or mar. What is now continuing He may change. Then what we'll do? What is knowledge? He can change the necessary truth also may be changed by His sweet will. What to speak of us, even the creator Brahmā, and persons of that status, they're also puzzled, perplexed to know His ways and means. Whatever He likes He can do. Then how to know Him? His sweet will. And we're to reduce us to that position, quite empty. Whatever He wishes that is true, and what He discards that is false. So nothing in our hand. No law is there, law is a void, law is abolished. We're to be acquainted with such centre of truth. The highest truth is such, free.

Everything for Himself. Die to live. Hegel. Reality is by itself and for itself, and die to live. The wholesale death of our life of experience is necessary. Our life of experience will have to die wholesale, and to peep into a new world of that Autocrat. Whatever He wishes that is true. Truth means His wish, His sweet will, based on His sweet will. So knowing, knowing, no particular nature, everything may be changed by His whim. You're to know that like a gem, touchstone, whatever touches turns into gold. That sort of thing, whatever He likes that comes to happen, that is true. And He discards, no more true. Truth is such. Truth is free, independent, not a matter to be monopolised where we can make trade. Ha, ha. No. No possibility of making any trade with the truth. It is monopoly only of One.

And there is another kingdom of love, affection. If we enter that we can also handle Him, the truth Himself can be managed in another way. *Bhakta-parārdhīno*. But that is very higher stage. The love can control.

The great general conquered the world war, came home and there is his child. Child is taking by the finger and drawing he's going. The finger of the general caught by his child, his son, and the son is drawing towards some direction and he's going, who has conquered the world war.

Affection, so affection is the highest force to be acquired, Mahāprabhu told. Neither knowledge nor power, so-called, and that is from heart. So *jñāna śūnya bhakti*, knowledge-less devotion. Reason-less dedication. Try to enter that domain which can control the Absolute.

All these things are fiction, what do you say? More than fiction, more fictitious than fiction?

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. _____ [?] Spoken much. Reaction. Ha, ha.

So revise on this background your questions and come.

This is very important. By Itself and For Itself, and die to live. These Hegel's expressions are very useful, to make us understand the position of the Absolute world. Completely we're to die, then we're to awake in another world, of the Autocrat.

Ha, ha. I was told that one Persian king went to London. And he was shown many important historic places. He was taken to the guillotine where the person is killed. Previously in a prison they used to put his head and some...

Badrinārāyaṇa: Some sharp blade.

Śrīla Śrīdhara Mahārāja: Ah, come and beheaded. The Persian king was shown that place, then the Persian king asked the persons, "Show one man, how you kill, you just please show."

They were surprised. "What does the man say? For his pleasure one man should be put there and beheaded?"

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: They were astonished. When they told that, "No, this is not the law. We can't do for your satisfaction we can't give a life here."

"Oh. You do not know the position of a king here? Then you take one of my persons, I'm giving. I've got so many slaves, to satisfy my whim, so many are there, take one of them."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Then, "It's also not possible, not allowed by the law of the country that your person may be, through such whims of the autocrat."

Our lives cannot have such value also, no position. And more than that, die to live. No individual interest has got any value, rather, minus value. Our individual interest has got minus value. Then to go, die, then to live. This is an example of autocracy I told you, intolerable autocracy. The autocracy in the highest degree, but that gives our real interest is there, by accepting that death we can live there.

So wonderful. God works wonders. Every movement of His is wonderful. We're to approach towards Him with this idea. Everything, *urukrama*, *adbutkrāma*. Whose every step is wonderful, *adbutkrāma*. One of His Names is *adbutkrāma* in Vāmana Avatāra. By one step He occupied the world. Another step the whole heaven. So *urukrama*, *adbutkrāma*, that of wonderful stride. Every step is wonderful to us. We're to live there, in the midst of all wonders.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. *Nava-yauvana*, every moment new experience coming. Life is such, progressing, that every second new experience coming. *Prati-padaṁ pūrṇāmṛtāsvādanaṁ* [*Śikṣāṣṭakam*, 1] Every moment brings you new type of satisfaction, of ocean by name, every second, new type of satisfaction or joy coming full. This is full, again, new

full is coming, again, new full coming. All full, perfect. Infinite minus infinite that is infinite. Plus infinite is infinite. Infinite into infinite is infinite. The land of infinite.

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Śrīla Śrīdhara Mahārāja: ...*pūrṇāmṛtāsvādanaṁ* [*Śikṣāṣṭakam*, 1] Every moment we shall feel that we're in the perfect position. Hare Kṛṣṇa. Gaura Hari bol. Experience connection with the Infinite means so. So you'll be nowhere, ha, ha, a particle in the ocean. *Ānandāmbudhi-vardhanaṁ* [*Śikṣāṣṭakam*, 1] Ocean of joy, and you are a particle of atom in the water. Nitāi Gaura Hari bol. *Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ, sarvātma-snapanaṁ*. At the same time you'll feel you're being purified. Your purification is going on still, more and more progress. *Sarvātma snapanaṁ*. Not only you, but everyone coming in your connection. *Paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*. Our culture of the infinite joy, that nature is such. Our joy of the infinite, happiness of the infinite.

Nitāi. Nitāi. Nitāi. Nitāi. So die to live. Ha, ha. Hegel. A very good expression. Take the risk of dying. Ha, ha, ha. Giving up all prejudice. What we've acquired in experience of this world, all false prejudice. False prejudice, that is always hindering my progress, proper understanding, and proper progress of life. All these prejudices to give up. And by the company of the *sādhu*, association of the saint, and the scriptures, we're to enter into new domain of life, giving up all these, like disease. *Avidyā*, *vyādhi*, we're diseased persons, all patients.

So Mahāprabhu says, "Whomever you meet, inject Kṛṣṇa consciousness. Do this. As long as you live, whomever you meet you inject Kṛṣṇa consciousness, talk of Kṛṣṇa, nothing else. Talk of Kṛṣṇa, as the sweet centre, talk of the sweet centre. Whomever you meet, don't waste your time...

...

Śrīla Śrīdhara Mahārāja: ...again He has to come and clear the atmosphere and put in new form again.

...making it filthy. I shall stop now. Gaura Hari bol. Nitāi Gaura Hari bol.

...

...we must get quotation from the previous scriptures and prepare. One Vaiṣṇava _____ [?] all the devotees of this line, *rāgānūga bhakti*. And also try to give proper interpretation, the deeper interpretation of all the scriptures, to show that Kṛṣṇa *līlā* in Vṛndāvana that is not temporary, accidental, but that is eternal, in a particular, highest plane. And the highest plane, that display of loving service is reigning. And that was shown in particular time, Dvāpara-yuga, here in Vṛndāvana. *Rādhā-Kṛṣṇa nitya līlā koiliya prakāśa*.

But it's not for the time being, it's eternally going on. And that was shown here in a particular time in this material world. All these things were being instructed to keep for the mission, for the section, for the particular group of *rāgānūga sampradāya* who do not care for any other means, but wants to attain the highest end through love. Through love, reaching the loving domain, and that is the fulfilment of life. Neither knowledge nor power, nor exploitation nor renunciation, can

give proper fulfilment of life, all these. Only loving service that can fulfil, must have some duty, some engagement. And what is that? In the normal stage beyond misconception, that is mutual loving cooperation with the head. The central head - under His direction, with His connection, the loving mutual service. Neither stop, or renunciation. Neither elevation attempt, by power to subjugate others and to get enjoyment from them, neither that. Nor stop of living current, entering into *samādhi*, like dreamless sleep, something like *samādhi*, the stop of living process, no. *Bhukti*, *mukti*. But a dynamic life, not of exploitation but of loving service, under the regulation of the Centre. Home, home. Back to God, back to home. In home, all are interested with the interest of all. So that is in the purest sense there. That was His mission, Mahāprabhu's mission. And the Goswāmīs were entrusted to form a particular *sampradāya* section to facilitate their realisation in that direction. Ke?

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: Śyāma-Rādhā. Śyām, Śyāma.

Devotee: Śyām is Kṛṣṇa, Śyāma is Rādhārāṇī.

Śrīla Śrīdhara Mahārāja: Śyām is Kṛṣṇa, Śyāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: There is one *sakhī* also whose name is Śyāma. _____ [?]

...

...feeling _____ [?] he laid stress in willing, that energy is evolving. That is atheistic line.

Of course energy is at the back of everything, but, ha, ha, consciousness, Vāsudeva. Vāsudeva represents consciousness. And the Saṅkarṣaṇa representing willpower. *Jñāna*, *bala*, *krīya*, *ca*. Three phases, thinking, *bala* means willing, and *krīya* - *līlā* means *hlādinī*. *Jñāna*, *bala*, *krīya*, *ca*. Kṛṣṇa, Balarāma, and Rādhārāṇī. *Jñāna*, *bala*, *krīya*. Thinking, feeling, thinking, mainly thinking in Kṛṣṇa. And feeling in Rādhārāṇī. And willing in Baladeva. *Sandhīnī*, *saṁvīt*, *hlādinī*. *Hlādinī* - Rādhārāṇī. And *saṁvīt* representing Kṛṣṇa. And *sandhīnī* representing Balarāma. *Sandhīnī*, *saṁvīt*, *hlādinī*. *Jñāna*, *bala*, *krīya*, *ca*. Feeling, thinking, willing. Generally three phases of the substance. Energy represented by Baladeva. And enjoyer represented by Kṛṣṇa, Vāsudeva. And *līlā*, enjoyment, is Rādhārāṇī Herself. That is love. Baladeva, a phase of Kṛṣṇa. So Predominating and Predominated. Proton and neutron.

Badrinārāyaṇa: Electron.

Śrīla Śrīdhara Mahārāja: And Baladeva included as the foundation basis on which the pastimes of the Both are going on. *Sandhīnī*, *saṁvīt*, *pradhāna*. All is in all, but main thing, main characteristic, is like this, all is inseparably connected with all.

In *Caitanya-śikṣāmṛta* Bhaktivinoda Ṭhākura has dealt the western philosophy. Schopenhauer he has given a striking position in *Caitanya-śikṣāmṛta* by Bhaktivinoda Ṭhākura. Schopenhauer.

...

[16:30 - 23:35 ?]

It has been said in the scriptures repeatedly that whatever little freedom we have got, we're to utilise it in association of us with the Vaiṣṇava and the revealed scripture. *Sādhu śāstra*. Little liberty we've got, and that should be utilised for the, whatever we can do, the service, our serving attitude, association in a serving spirit with revealed scripture, *śāstra*, and living scripture, *sādhu*, saint, devotee. Anyhow to associate with devotee and *śāstra*. That is extended here on behalf of Kṛṣṇa consciousness, in this mortal world, in these both ways. In the form of the revealed scriptures, and in the form of the living devotee. In these two ways the connection has been extended of Kṛṣṇa to us. Anyhow we're to take advantage of these two.

The scripture, that is something positive, we're to read and we're to extract meaning from there. But the saint, living scripture, that is more important. They can say, "No, what you say - going this way, no, no, come this way." So generally saints, that is spiritual persons, devotees of Kṛṣṇa, they're our hope. And that must be, association must be that of serving attitude. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu, Pūrva-vibhāga,* 2.234]

Anything about the higher sphere, any connection about the super consciousness - we're conscious unit. Kṛṣṇa and His domain on the super conscious area. So only with serving spirit, to be utilised for His interest, we can get association. If we want to enjoy, to exploit, necessarily we have lower connection whom we can control and we can enjoy. Necessarily that must be of lower status. And if we want higher status we shall be - approach as a servant to satisfy Him.

Die to live. If we want to live that sort of life we're to die as we are, that is, our ego should be dissolved. We must retire from here and try to join the superior agency, supernatural, super conscious area. He's knower, I'm known, I'm object, and He's subject. In this way we're to approach. He's subject, He's owner, He's proprietor. I'm slave, I'm servant, I'm object of His enjoyment. Subjective side we shall have. If we think ourselves to be subject we'll come in the relativity of the object, material. But if we want higher association that is super subject and I shall be object there, to satisfy, object of His satisfaction. He'll utilise me. I'll be satisfied there. He will handle, and I shall allow to be handled by Him in any way He likes. To be a play doll in His hand, in their hand, the Vaiṣṇava. Those that are in the superior area they will use us as their play doll. And by accepting that sort of life we can only go up, to be handled by their interest, and to give up our own present lower conception of interest. We do not know what prospect we've got within, *svarūpa*. All our inner demands may be satisfied only by His connection, inner demands. We're now overpowered by our outer demands and we're guided by that force. That is mind, mental force, like that. Mental means that is connection with this material world, the world of enjoyment. Above this the plane of renunciation, that is marginal position, neither this nor that, margin.

But crossing that margin we're to be a doll to be played in their hands for their interest, for their satisfaction. There lies our inner satisfaction. If we're handled by the Vaiṣṇava, Kṛṣṇa devotees, and Kṛṣṇa *śaktis*, our life will be on the whole like that, at their disposal, a play doll at their disposal. To be play at the whim of Kṛṣṇa, the Autocrat, the Absolute Good. Absolute is no

lower in power to anyone. He's all powerful. In every way He's very, very high. And we're small, if we want His connection fully we're to surrender to His sweet will, to be played by the current of His good will. And His devotees also who know how to serve Him, the experts in that world, to be played by them, allow ourselves to be slave.

jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa'
[kṛṣṇera 'taṭasthā-śakti' bhedābheda-prakāśa']

["The constitutional nature of the *jīva* soul is that of an eternal servant of Kṛṣṇa; the *jīva* soul is a manifestation of divinity which is one with Kṛṣṇa and different from Him. The *jīva* souls are the marginal potency of the Lord."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.108]

Nitya-dāsa means slave. By constitution, by creation, we're His slave. And if we go back to home, from this artificial world, artificial life, then we shall find we're His slave. And that feeling is the highest ecstasy for us. We can get our highest satisfaction there. "Oh, we're so high. We're accepted by the Absolute in His service, a dignified position." To become slave to the Absolute Good is a dignified position. Here we hate the name slave. Slavery here, that is to be contemptible, hateful. But slave of that noble, highest nobility, that is very high dignified position. Even the higher agency here, Brahmā, Mahādeva, others, they all aspire after that position. They all, the highest personality we can conceive from here, they all aspire after that position of a slave, that is so high. Hare Kṛṣṇa. So that is the main question, how we can utilise us, our energy, that we may - that unknown and unknowable region, how can we, may be led there? So it's said that *sādhu saṅga, sādhu śāstra kṛpa*.

sādhu-śastra-kṛpāya yadi kṛṣṇonmukha haya, sei jīva nistare, māyā tāhāre chāḍaya

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā,* 20.120]

Then the illusory misconception will gradually withdraw from us. That association, that is the door to enter, the *sādhu saṅga*, the spiritual saints, devotees. Their association is the door to enter that world of infinite love and devotion. Hare Kṛṣṇa. Anything? Hare Kṛṣṇa. Any other question? Hare Kṛṣṇa. Nitāi.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Eh? What does she say?

Badrinārāyaṇa: How can we prevent separation from the devotees by pride? Pride sometimes separates us from the association of the devotees. How can we prevent this?

Śrīla Śrīdhara Mahārāja: In every case of our progress there are so many hinderances. Whatever line we want to make any progress there must be some sort of hinderance. And to have the patience to remove that hinderance, that obstacle on the way, that patience is necessary. And that comes from *sukṛti* underlying. We also come to proper saint, that also comes from underground development. And here also that we shall be able to stand the opposition of any type, that requires the fundamental strength, and that comes from *sukṛti*. *Sukṛti* is of two kinds, *jñāta* and *ajñāta*, from known and unknown, two kinds. Then *ādau śraddhā*, it has been located from this stage, as the lowest stage, most fundamental stage of devotion, has been given the name of *śraddhā*. *Śraddhā* means faith, *sudṛḍha niścaya*...

[śraddhāḥ – sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["By performing transcendental loving service to Kṛṣṇa, one automatically performs all secondary activities. This confident, firm faith, that is favourable to the execution of devotional service is known as *śraddhā*."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

...that firm faith that if we do my duty towards Kṛṣṇa, towards the centre, then everything will be done, all the duties will be satisfied. But whether this conception what I'm hearing from particular saint, it is real or unreal, *śraddhā*, my regard to a saint or to a particular group of scriptures, the cause is underground. And that underground conception is of two kinds, *jñāta sukṛti*, *ajñāta sukṛti*. The most fundamental is *ajñāta sukṛti*, unconsciously we're utilised for the service of the saint or scripture, unconsciously.

I've prepared a garden, and a real *sādhu* comes and takes flowers and offers to Kṛṣṇa. My energy is utilised in the service of Kṛṣṇa through him unconsciously, I did not know. Or there's a tank, I've dug a tank, and that water is used by a saint. And as so many ways that is being utilised, but if it's utilised by a proper devotee then that comes to me. Because my energy invested there and that energy is being utilised in the service of Kṛṣṇa through that devotion, devotee. So something as reaction coming to me.

And when that is accumulated then creates a mental stage, that when I find that class of *sādhu*, saint, devotee, then purposely, consciously, I go to offer some help to him. "Oh, you, *sādhu*, come to my house, take *prasādam* here." All these things, or I offer some dress or something to him, then this is *jñāta sukṛti*.

First *ajñāta sukṛti*, unconsciously my energy utilised by the saint for the service of Kṛṣṇa. Then above that consciously I do something through the *sādhu* towards Kṛṣṇa. And when that reaction is accumulated in a proper magnitude it produces a faith that if I do service to Kṛṣṇa all duties are satisfied.

If we put food into the stomach then whole body will be fed. Put food into the root of the tree the whole tree will be fed. This sort of awakening will come in my mind and I shall be encouraged to do that. *Sarva-dharmān parityajya* [*Bhagavad-gītā*, 18.66] *Ananya bhakti*, in this way. If that *sukṛti* is of stronger character then I shall be able to stand any opposition, either from inside or from outside, and go on in my way. That will help me, my previous activity. Or if it is flickering, of very lower standard thing, then whatever little association I get that is accumulated but does not help me immediately to start on that way, not so much sufficient.

Something I got, then in the next birth or next birth, again I shall get connection and allowed to go. That may be our stage. So previous *sukṛti*, that can help us to stand any obstacles that come on the way towards our journey towards Kṛṣṇa. Or towards our journey to have association of the devotees. And to stand also to hear the explanation of the revealed scriptures and that talk about Kṛṣṇa, or such higher things. That background is created unknowingly and somewhat half knowingly. Then consciously it comes to that stage and we'll be able to stand any obstacle, any hinderance, any opposition, if I've got such strength in my - that depends on that firmness and tenacity comes from that.

[bhaktis tu bhagavad-bhaktasaṅgena parijāyate]
sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ

["Actually we can recognise a *sādhu* by *sukṛti*. Apparently we can know him from the *śāstras*, the scriptures, because the *śāstra* helps us to know who is a *sādhu*, and the *sādhu* gives us the interpretation of the *śāstra*. So *sādhu* and *śāstra* are interdependent, but the *sādhu* holds the more important position and the *śāstra* has the secondary position. The living *śāstra* is the *sādhu*, but to know who is Guru, who is *sādhu*, we are to consult the descriptions given about them in the scriptures. The symptoms of the *sādhu*, both of the Guru as well as the disciple, have been written in the *Bhāgavatam*, in the *Gītā* and in the *Upaniṣads*."]
[*Bṛhan-Nāradīya Purāṇa*]

Sat-saṅgaḥ, the association of the devotees we get from our previous *karma*, previous utilisation of our energy. *Sat-saṅgaḥ prāpyate puṁbhiḥ sukṛtaiḥ pūrvva-sañcitaiḥ*. So *sukṛti* of two kinds, known and unknown. Unconsciously also we may be cause to the service of Kṛṣṇa. And then after half knowingly we can utilise our energy for their service, not direct, indirect way. Then direct connection comes, we've got *śraddhā*, regard for Kṛṣṇa, and we take the risk of journey towards Him. And as much as real association we get, we get the connection. Whatever little knowledge we've got about them we're encouraged and go further with more rapidity. In this way. Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

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Śrīla Śrīdhara Mahārāja: ...eternal dissipation, he's my friend. *Amṛtam*, that is this spiritual good, and free from all mortal connection. Those suffering from this mortal aspiration acquisition, we're to eliminate those so called well wishers. Themselves are under the influence of mortal prosperity, we're to reject them.

And only the value of the remark of the higher that are in the real spiritual path, we shall take their, hear, listen to their advice, and try to correct me accordingly. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

Bali Rāja gave up Guru Śukrācārya's advice. Prahlāda he had no recognition about his father's advice. Bharata he left his mother because she went against Rāmacandra. Khatvanga Rāja left the grace of the demigods. Vibhiṣana he left his elder brother Rāvaṇa because he went against

Rāmacandra. The *yajña patnis* in Mathurā they left the advice of their husbands and went to have a *darśana* of Kṛṣṇa nearby in the jungle. Afterwards they were appreciated by their husbands.

Whenever any collision in our way we shall avoid them and go boldly towards our goal, guided by the real Spiritual Master. And we must feel also, *hṛdaye nābhya nujñāto*.

[vidvadbhiḥ sevitaḥ sadbhir, nityam adveṣa-rāgibhiḥ
hṛdayenābhyanujñāto, yo dharmas taṁ nibhodhata]
[*Manu-saṁhitā,* 2.1]

Manu says what is religion. "*Vidvadbhiḥ sevitaḥ*. The experts in revealed scriptures, not any books in the mortal world, empirical world, revealed scripture experts. *Vidvadbhiḥ sevitaḥ*. *Sadbhir*. *Nityam adveṣa -rāgibhiḥ*. And the saints that have no aspiration after any good or bad, always in balance, they can appreciate the value of the revealed scripture. *Sadbhir*. *Nityam adveṣa-rāgibhiḥ*. *Hṛdaye nābhya nujñāto*. And the internal heart's approval that has also a place, higher place, the approval of the inner heart. *Hṛdaye nābhya nujñāto*. *Yo dharmas taṁ*. I'm going to talk about that sort of duty. Please hear attentively." The great Manu says this. The inner approval of the heart, that we shall also get.

Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Nitāi.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] I have perfect faith in Avadhūta Mahārāja's endeavour. His movement, his thinking, I appreciate very much. So whatever he'll advise you, you may take it my advice. I've got so much confidence in him, his sincerity, and his adherence to me as well as to Mahāprabhu. I've got full faith in him. So you can accept his guidance heartily. That is my advice to you.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. Whatever is done with the sincere will of spreading the teachings of Mahāprabhu that is well and good.

yāre dekha, tāre kaha ['kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

"Wherever, whomever we shall find we shall talk about Kṛṣṇa. Kṛṣṇa is such universal lover, and owner, the Absolute Lord of everyone. So wherever, whenever, every time, whether I'm lying, whether I'm taking food, or talking in this way, every time try to connect with Kṛṣṇa."

This is Mahāprabhu's direction. This mortal world, the highest, not only mortal but immortal, nectar, try to connect every mortal being with Kṛṣṇa. The highest centre of love. Connect every atom, every point, whatever you come across in your movement. So that should be done by a sincere devotee. He will try his best to connect Kṛṣṇa with everything. Whole time may be utilised in connection of Kṛṣṇa, that Universal Lord of love. In other words, we should try to distribute Kṛṣṇa to every heart that are suffering from mortality here, save them. Save them, spreading the talk of that loving Lord. The common Lord of highest love, connect with Him. That will be the highest solution of every life, to come in His connection.

So as much as done for Him to spread His connection, His association, that is to be appreciated. Every atom should be appreciated. So we must be sincere. We must not be in a diplomatic way, we must not seek our own material aspiration, material gain, that should be eliminated. The pure, for Kṛṣṇa, for Guru, for *sādhu*, with that spirit whatever will be done that is useful. Not only to me, not only to the association, but to the whole world, to give infinite good in the finite world, or connect, as much as we can do.

If in a famine, any pain, as much food as we can distribute to the needy it is so much better. The dearth of Kṛṣṇa consciousness, real love of the Lord, so here is famine. And we shall try to give that nectar connection, to distribute the nectar to one and all we meet. Not only the human beings, but by doing this so many trees, animals, insects, they also may be utilised, benefited, they can also get. The milk we get we offer to the Lord, the cow is benefited. The flowers we take go to the Lord, the tree is benefited. In any way we use this or that, whatever we do, water, anything, there that *sukṛti* comes and gives some sort of connection towards Kṛṣṇa, and one day they'll be there.

As agent, try to work as the agent of Kṛṣṇa consciousness, or Kṛṣṇa affection, or Kṛṣṇa love, of the higher order as *gopī*. That degree, that quality of love what the *gopīs* have, very rare valuation. That connection should be given to one and all. We shall be agents for that, wholesale agents. And we'll get remuneration for that agent's work in terms of Kṛṣṇa consciousness, love of Kṛṣṇa, we shall be paid for our labour to distribute it to the others. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Yes. You're doing for me, and I also want all good will of you all that I can utilise your energy for that great Lord. Mahāprabhu, and Kṛṣṇa, and the *gopīs*, Rādhārāṇī, through my Gurudeva, that your energy may not go in vain, but through me may go to that higher plane, highest plane rather. Your good will of you all.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

You have come to the Dhāma now. Here if we've got that sort of divine eye, divine feeling of the soul, then we shall feel how this Navadwīpa Dhāma where most generously the divine love

was distributed to the world by Mahāprabhu and Nityānanda Prabhu and Their friends. And this is Gupta Govardhana, and where Mahāprabhu came after *sannyāsa*, and the most sinful person he was also pardoned, got forgiveness from Him.

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya / hena nāhi, yā 're prabhu nā karilā dhanya

["At Koladvīpa - the Govarddhana Hill of Vṛndāvana, concealed in Śrī Navadvīpa Dhāma - the Most Generous Absolute expressed Himself in His maximum generosity. Without considering any crime, He absolved whoever He found. He accepted them all."] [*Caitanya-Bhāgavat: Antya,* 3.541]

The most heinous sinners and criminals they all got release by the grace of Mahāprabhu from their offences, and they were all taken up. Kuliyā, this *aparādha-bhañjan-pāṭ*, is especially famous for forgiveness for the great criminals, this place, here we are.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. _____ [?]
With my good wishes to you all, I want to retire. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

86.10.20_86.10.22

Śrīla Śrīdhara Mahārāja: ...generous heart, that will come down.
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari. Nitāi. Nitāi. Nitāi.
So go, take them, and prepare them for the ceremony. Nitāi Gaura Hari bol.
Then I go. Nitāi Gaura Hari bol.

...

...towards our march. Absolute Centre. Die to live. Complete surrender, according to the degree of surrendering that depends our progress. Die to live. Reality for Itself. Everything for Him. We're for Him. We have got no individual enterprise, but everything will be merged in Him.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

All duties must be given up. Not only these legal duties, lawful duties in the worldly sense, all must be given up. He has got an absolute claim over me. With this spirit we're to approach Him.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca [yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā]

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Just as if you pour water into the root, whole tree is fed. Put food into the stomach, whole body is fed. Not put food into the eye, to the head, to the leg, only stomach. Stomach will distribute properly according to the necessity. Our duty will be to put food into - *tathaiva acyutejyā*.

...

...service of Acyuta is of this type.

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ [karma-bandhanaḥ
tad-artham karma kaunteya, mukta-saṅgaḥ samācara]

["Selfless duty performed as an offering to the Supreme Lord is called *yajña*, or sacrifice. O Arjuna, all action performed for any other purpose is the cause of bondage in this world of repeated birth and death. Therefore, remaining unattached to the fruits of action, perform all your duties in the spirit of such sacrifice. Such action is the means of entering the path of devotion, and with the awakening of true perception of the Lord, it will enable you to attain to pure, unalloyed devotion, free from all material qualities (*nirguṇa- bhakti*)."] [*Bhagavad-gītā*, 3.9]

Otherwise we shall be prey to reaction. If we do otherwise we'll be prey to reaction. But not only to be free but to get health. Only this is the path, put food into the stomach. Just as suppose in this body as an organic whole, if every atom should work for the welfare of the whole system, not for its own or its neighbour.

Or it cannot declare strike also, renunciation. That is also *piśāci*, like ghost, *tyāga - bhoga*, *tyāga*. In industry to take bribe also bad, and to declare strike also bad, bribe and strike. That will lose the interest of the whole country. So as part of organic whole we neither can assert ourselves for our welfare, nor we can declare strike, that renunciation, *samādhi*, *mukti*. Bauddha, Śaṅkara, they declare *mukti*, that is cessation of all activity.

The Vaiṣṇava philosophy says, "No. Neither renunciation, nor enjoyment. Exploitation and renunciation both equally bad. Only smooth working for the centre, that is the normal position, otherwise we're abnormal."

So "*Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. Give up all conceptions of duties however holy it may seem to you. Come to Me."

Every atom must work for the interest of the whole centre, otherwise paralysis or some disease, every atom. So we're a part of the organic whole, and the Absolute Centre that is loving, that is home, sweet. So no apprehension of any loss of interest for us. The highest interest we can attain only by that method depending on Him. And He's attraction, Kṛṣṇa, He's attracting, and *na*, He's sending as reaction blissfulness to us, happiness. Loving centre.

Mahāprabhu Śrī Caitanyadeva told, "Don't lose any time, no time in any other campaign, only that sweet Absolute Centre. Connect yourself, and whomever you meet talk of that connection. Inject that connection, Kṛṣṇa consciousness.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad- gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

Anyhow connection with Kṛṣṇa, the Loving Centre. Another book is being published soon, *The Lord's Loving Search For Lost Servant*. We have published several books. Have you got that *Search For Kṛṣṇa, Reality The Beautiful*?

Devotee: I've not been sent any books.

Śrīla Śrīdhara Mahārāja: *Guru And His Grace*.

Devotee: I'll get every one today.

Śrīla Śrīdhara Mahārāja: Then *The Golden Volcano And Divine Love*. Then *Gītā* is *Hidden Treasure, The Sweet Absolute*. Swāmī Mahārāja has written *Gītā As It Is*. And I have published *Gītā* is *Hidden Treasure, The Sweet Absolute*. On the background of *Gītā* the Vṛndāvana Kṛṣṇa is there. I tried to show this. The *sarva dharmān parityajya*, etc, so many stanzas in the *Gītā* shows to take us towards that loving Lord, Kṛṣṇa.

And in the comparison of the devotees, ha, ha, once when I was in Madras, there was one big *paṇḍit*, Śaṅkara *sampradāya*, *Śrīmad-Bhāgavatam* he's getting by heart and explaining.

Our friends told, "Will you go to see him? So many big persons, barristers, judges, and other educated persons are going there. Let us go."

One afternoon went there. After this ordinary exchange of respect took my seat there.

Then I asked him, "Who is the greatest devotee, according to you?"

That gentleman told, "Catuḥsana."

Then I kept silent.

Then he asked, "According to your creed?"

"Catuḥsana is the lowest." I told. Naturally there was upheaval.

"Then who is the highest?"

I told from quotation from *Bhāgavatam*, *na tathā me priyatama ātmayonir*. Kṛṣṇa Himself saying.

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

Kṛṣṇa saying to Uddhava. "You are My most favourite. Even Brahmā, Śiva, Lakṣmī, Baladeva, even you are more dearer to Me than My Own body." He says that Uddhava was considered to be the highest devotee.

Then Uddhava was sent to Vṛndāvana. And after having a discourse there with Nanda-Yaśodā, and the *gopīs* especially, when he's coming back, there is a famous stanza in *Bhāgavatam*.

āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]
[*Śrīmad-Bhāgavatam*, 10.47.61]

"Oh, what I saw, the love for Kṛṣṇa, of what quality and of what degree, so much intense. I think..." Uddhava says, "I aspire after the grass or a shrub so that the feet dust of these damsels may touch my head. I desire such a birth here in Vṛndāvana."

So that Uddhava whom Kṛṣṇa told Himself, "You're dearer than all, even you're dearer than My Own person," that Uddhava when visiting Vṛndāvana, coming back his declaration, his announcement like that. "I want to be a creeper here so that I may have the feet dust of these great divine damsels."

So the *gopīs* are the highest, and why? *Āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām, yā dustyajaṁ svajanam ārya-pathaṁ ca*. They have given up *svajanam*, the society, their own in this, and *ārya-pathaṁ ca*, and the holy path dictated by the scriptures. That also they have left in their way to achieve Kṛṣṇa.

"Kṛṣṇa and myself," - between them neither the *śāstra* nor the society will come to intervene - "He has got Absolute Right over me. Whatever He likes He can do with me as a doll, a play doll we are. And the *śāstra* and the *samāj*, society and the scripture, that is there only to help us to go towards Him, and not come between us."

And that was their principle and with that they approached to serve Kṛṣṇa. This is unique, absolute surrender. So the *gopīs* are the highest.

In another place of *Bhāgavatam* it's mentioned, once Kṛṣṇa He, for the test of the devotees, He showed that He's got a headache, severe headache.

Nārada came, "How's my Lord?"

"I'm suffering from severe_____ [?]

"What are we to do, please say?"

"I want the feet dust of My devotees, then I'll be cured."

Then Nārada ran to the queens _____ [?]

"What do you say Nārada? _____ [?] not ordinary person but God Himself. How can we give our feet dust to Him? We'll go to hell eternally. You are also devotee, go, you give feet dust to Him."

Then Nārada came back disappointed.

"What Nārada have you secured?"

"No, no, none coming."

"Nārada, can you go to Vṛndāvana at once."

Nārada of course by his mystic powers went at once to Vṛndāvana.

All came, gathered there. "Nārada, you're coming from Dvārakā?"

"Yes, I'm coming from there."

"How is our Lord?"

"All right, everything. But only at present He's suffering from a headache."

"Then, no treatment?"

"Only feet dust of a devotee, that can cure Him. He Himself said."

"Then, there are no devotees, they did not give feet dust?"

"No, none ventures to give feet dust. So he has sent at last to you."

"Oh, is it so? Give your feet dust, take mine. We do not know who are devotee, who are non devotee. Take at once."

Then Nārada was struck dumb. "What do you say? None approached and you are giving so easily and so eagerly?"

"Yes Nārada. Let there be slight relief for the time being."

"You don't think of it?"

"Yes, anything may come. Eternal hell, we don't care for that. With our whole attention only to keep Him happy, we do not know anything else."

So Nārada took.

In this way the comparison, the degree of sacrifice, self abnegation. And not mere self abnegation but dedication to the loving Lord. And at the beginning is only low inner desire. That is heart transaction. Neither brain, nor hand, power, and nor non stop of these negative activities. That will only have negative result. But positive thing is surrender to Him. _____ [?] Reality is for Itself and by Itself. He's His own cause. If any other thing be the cause then he'll be _____ [?] But for Itself means He's only living for His own satisfaction. If for the satisfaction of a third thing then he'll be greater. So everything for Him. We are for Him. Everywhere, everything,

only meant to exist for Him, for His satisfaction. And this is the normal, and what is normal, that can make us happy. All other things are reactionary. The Lord is not only powerful Lord, He's loving with heart, affection. Reality the Beautiful. *Sundaram*, *ānandam*, *rasam*. In this way we can approach Him.

We are from time immemorial we're in the world, sometimes man, sometimes bird, beast, tree. So many stages we have past and become human. And above us there are so many gods and *ṛṣis* also. But only from the human birth, with the help of the *sādhus*, we can have direct ticket towards Vṛndāvana, Goloka.

Mahāprabhu told, "Purchase a ticket on the special train that won't stop anywhere but take you there to Vṛndāvana - special train, purchase ticket.

Devotee: Mahārāja. Is it possible to finish all the _____ [?] in this lifetime. To complete the _____ [?] of life and death in this lifetime? Can this be done in this lifetime?

Śrīla Śrīdhara Mahārāja: It is possible but very rarely possible, though it is possible that in this very life at least we can reach a safe position where we can pass easily towards that. And no end of march.

As much as we'll go, it's infinite, even the *gopīs* they say, "I've got nothing, we've got nothing. We want more, more." As much the finite is conscious of the Infinite, so he'll say that, "I've got nothing. I've got nothing." As much idea you'll have about the Infinite you cannot but say that, "I've got nothing."

Like Newton, he also told that, "I'm only collecting pebbles on the shore of the ocean of knowledge, the infinite knowledge spread before me."

So as much as you'll go towards Infinite - Mahāprabhu says,

na prema-gandho 'sti darāpi me harau, krandāmi saubhāgya-bharaṁ [prakāśitum vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān vṛthā]

[Śrī Caitanya Mahāprabhu said: "My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose."] [*Caitanya-caritāmṛta, Madhya-līlā,* 2.45]

"I've not got a speck of devotion towards My Lord."

"Then why You're weeping so much?"

"Oh, you do not know? Weeping to show to the public I've got love for Kṛṣṇa. I'm so hypocrite."

"Why do You say so?"

"*Vaṁśī-vilāsy-ānana-lokanaṁ vinā, vibharmmi yat prāṇa-pataṅgakān*. Why? I'm sustaining My life in separation, that is positive proof. If I had got real affection for Him I could not stand without Him. But I'm living, I'm eating, I'm taking care of this body, this is proof positive that I have no real affection for Him." Mahāprabhu told.

Rādhārāṇī also said when at Kurukṣetra, in the occasion of solar eclipse. From Dvārakā the party had come here from Vṛndāvana the party had gone. Kṛṣṇa came suddenly to Nanda-Yaśodā and showed His honour to them. Then He managed to meet the *gopīs* privately. And there He met, and He thought Himself ungrateful towards the *gopīs* who surrendered themselves to such degree, and He left them and went away. So ungrateful, as if He's coming to touch their feet. "Please forgive Me for My cruelty."

Then Rādhārāṇī says, "What do You do?"

kiṁ pādānte luṭhasi vimanāḥ svāmino hi svatantrāḥ
kiñcit kālaṁ kvacid abhiratas tatra kas te 'parādhaḥ
[āgas-kāriṇy aham iha yayā jīvitaṁ tvad-viyoge
bhartṛ-prāṇāḥ striya iti nanu tvaṁ mamaivānuneyaḥ]

["Why have You fallen disconsolate at My feet? The husband is always independent. He may stay for some time, and then He may also go away. What fault is there on Your part? It is I who am the sinner, for I remained alive even when separated from You. The wife should always consider her husband to be her very life and soul. It is I who should apologise to You."] [*Śrī Padyāvalī*, part one, text 385]

"Why do You bend so low and come towards us? What do You do? *Svāmino hi*. You are My Master. You have got every right to go to some other place for some time. The *śāstra* and the *samāj* does not abuse You. But *āgas-kāriṇy aham iha yayā jīvitaṁ tvad-viyoge*. But really I'm sinner, because I'm living, I'm showing My face to the public in separation with You. Your separation, can anyone live by Your separation? But I'm living, so I have no shame. I'm showing My face to the public. I could not die from Your separation. So I'm criminal, I'm sinner." In this way She's representing Herself to Kṛṣṇa.

That this is the sign of love, the ocean, no limit. As much as he'll progress, "No, no, no, I have no love, no love." In this way the finites approach towards Infinite, the nature will be of this type. As much as he'll be able to realise, so much he'll feel, "Oh, Infinite. Infinite."

But in Karachi when I was in preaching tour, one Ārya Samāji leader came to see me. Ha, ha.

"If finite can know Infinite He's no Infinite." He told.

I also told, "If Infinite cannot make Himself known to finite He's no Infinite." With thanks I fled away.

So Infinite can give us ourselves, give Him to us. Both the negative side and the positive side, proton and neutron, two parts of one atom? Negative and positive. The aspiration, hankering, hunger. And another the positive attracting.

Our Guru Mahārāja used to say, "Predominating aspect and predominated aspect." Two aspects of one and the same thing, predominated and predominating. Kṛṣṇa is predominating, and the *gopīs* on the other side are predominated aspect, two sides.

Mahāprabhu told that, and requested us, "Wherever you go give injection of Kṛṣṇa consciousness, that loving Lord. All, they're lost in this infinite wandering. Sometimes a man, sometimes this species, that species, even tree."

When we read *Manu-saṁhitā* we read there this about the trees, as if Manu is weeping.

tamusar bahu rupena vesitar karma hetuna anta sanga bhavanti te sukha duhkha ananyata [?]

"Oh, these trees they're also soul like us. They're also like us, but today just see the result of their own *karma*. None to be blamed. *Karma hetuna*. Their own action is the cause of their degraded position as tree. But equal position they've got with us."

So what dangerous thing the *karma* is guiding us. But only with the help of the agents of my Lord we can go back home. Back to God, back to home. What is home? If I do not take my interest, I do not care to take interest for me, there are so many, they'll all come and take my interest. That is home. The soil is such, if I can reach there then everyone will take care of me, with great affection.

Śrī Caitanyadeva recommended, "Don't stop there, journey only towards Vṛndāvana, the land of divine love. Book yourself for that, and try to purchase any ticket at any price. And with so many agents are moving, and you connect with *sad-guru*. That if I'm lost, he will try to find out me."

"Where is my boy? Where has he gone? Take him from there and let us go towards Kṛṣṇa. The most serious thing in our life. And as sure as death, because death is there." Death is *paśyann api na paśyati*.

[dehāpatya-kalatrādiṣv, ātma-sainyeṣv asatsv api
teṣāṁ pramatto nidhanaṁ, paśyann api na paśyati]

["Persons devoid of *ātma-tattva* do not enquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction."] [*Śrīmad-Bhāgavatam*, 2.1.4]

Śukadeva says to Parīkṣit Mahārāja. Parīkṣit Mahārāja told, "My longevity is only seven days so I'm in a serious position. Please advise me in that level."

Śukadeva, to our wonder told, "Seven days time is enough." We were astonished to hear. "Seven days time is enough."

Tattva ham jive tavadhi [?] *Varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase*.

[kiṁ pramattasya bahubhir, parokṣair hāyanair iha
varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ]

["Imperceptibly, many, many years pass uselessly in the life of a person intoxicated by mundane pleasures. Better if only for a moment he realises that he is losing valuable time, for he may thus become serious to attain his eternal benefit."] [*Śrīmad-Bhāgavatam*, 2.1.12]

"Even one moment if we properly live, consciously, that will be - sow the seed of our - not only of immortality, but of the highest attainment. Otherwise, without caring for our own interest, we may live thousands, thousands, *crores* of years as Himālaya, so many trees, *crores* of years we're passing, but not fruitful. But only one moment if properly utilised it can help me to satisfy the whole course of my life coming. So such serious position we're all in. So this *varaṁ muhūrttaṁ viditaṁ, ghaṭate śreyase yataḥ*, if properly utilised, one moment, that will ensure your life my audience."

So, *sat-saṅgaḥ śevadhir nṛṇām*.

[ata ātyantikaṁ kṣemaṁ pṛcchāmo bhavato 'naghāḥ
saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām]

[King Nimi asked the nine Yogendras: "O sinless ones! We therefore enquire from you about that which is supremely auspicious for all living beings, for in this world of birth and death, association with saints - even for half a moment - is the most valuable treasure in human society."] [*Śrīmad-Bhāgavatam*, 11.2.30]

Moving in this world the only valuable thing is the association with those holy persons that have got that Kṛṣṇa *prema*, that divine love in him, and trying to distribute by the Lord's order. To meet such persons and to prepare to go back to home.

Śrīla Govinda Mahārāja: *Saṁsāre 'smin kṣaṇārdho 'pi sat-saṅgaḥ śevadhir nṛṇām*.

Śrīla Śrīdhara Mahārāja: *Saṁsāre 'smin kṣaṇārdho 'pi*. Even the half of a moment can give us immense benefit, the highest benefit, can connect. Otherwise ignorant of our own interest, and our time, and we're passing *crores* of years, from infinite, *anādika*. So *śāstra* is saying like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I cannot talk much. The doctor also prohibits. The reaction will come.

Devotee: Thank you very much. We came just to have your *darśana* so we got that.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. You have come, you have not forgotten us. You have come of your own regards. We are very happy to meet you.

Śrīla Govinda Mahārāja: _____ [?]

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Your mother when you have taken her so you stay here for a few days, then you'll be satisfied.

Devotee: So next time, we'll come now regularly, we'll come with the children next time in summer.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: It's possible to stay one or two days?

Devotee: Not today, no. Tomorrow we have to go. I've got a car there now, a taxi with us, so _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol. _____ [?]
Take some *prasāda*. *Prasāda* means the key to our - to open the fortune box.

[jugala-mūrti, dekhiyā mora, parama-ānanda hoya]
prasāda-sevā korite hoya, sakala prapañca jaya

["Beholding the Deity forms of the Divine Couple, Śrī Śrī Rādhā-Kṛṣṇa, I feel the greatest joy. By honouring the Lord's Prasāda, I conquer over all worldly illusions."]
[*The Songs Of Bhaktivinoda Ṭhākura*, p 37]

In this sense I've told only that to preserve and propagate, two principles of life which we can't avoid. First principle to preserve, that is to take food. And the next, to propagate, that is to continue the generation. The two principles unavoidable. The first principle of life is to take food, and the solution must be there. If we take anything, that thing, *maṁsaḥ*, in *Manu-saṁhitā* we find why the name is *maṁsaḥ*. *Maṁ* means myself, *saḥ* means he. Me, he, what's the meaning? Maṁsaḥ _____ [?] he will eat me, whose flesh I'm eating, the name is *maṁsaḥ*. *Maṁ* means me, and *saḥ* means he. He will eat me. I am eating him. So action, reaction.

We cannot go without food, then what will be the solution? The solution will be to take *prasāda*. Everything you devote to the centre, and then by His sanction you take. Then not only you'll be entangled with the reaction but you'll be absolved, saved from the past entanglement.

Prasāda-sevā korite hoya, sakala prapañca. The whole created world, this changing world, mortal world, can be conquered only by our proper dealing with the problem of *prasāda*, which is unavoidable. We must take something, but dedicate it and then take the remaining, thereby you can save yourself from the reaction of those. Because if dedicated to the Lord, they'll also be saved, so I'm helping them. Not only not doing any harm, but by dedicating him to the Lord, he's also benefited. So they cannot have any reaction, but I'll also be saved by that means. Connect with the centre. Centre is such perfect thing.

So Mahāprabhu told, "In this human birth, don't go to benefit yourself in another way. Only try to have connection with the loving centre, Absolute, no other search. Whomever you find, only talk of Kṛṣṇa. Give some connection with Kṛṣṇa, that loving centre."

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

Bāl Gaṅgādhar Tilak he has got also a commentary of *Bhagavad-gītā*. He has written under this *śloka ṭīkā* that, "In the golden plate, in the last, on the golden plate, the Lord has served nectar." So much hope.

"Wherever you are, whatever position you hold, from there you come to connect Me, I shall embrace you. It does not matter where you are. *Sarva-dharmān*. There you give up the whole environment absolute, and you offer yourself to Me and I shall take you."

"The greatest hope that's like nectar on the golden dish is served." That Bāl Gaṅgādhar Tilak.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja: But so short, leaving mother, eh? _____ [?] Nitāi Gaura Hari bol.

Badrināràyaṇa: Mahārāja. Braja Vallabha prabhu _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! Our own man has come. He began the gate here. He's serving here, there, everywhere, anything, everything.

Śrīla Govinda Mahārāja: The garden.

Śrīla Śrīdhara Mahārāja: Ah! The garden, and wants to well dress. And began to construct a _____ [?] without gate is not good to look at. Now Govinda Mahārāja has a concrete road. _____ [?]

Devotee: Not yet Mahārāja.

Śrīla Śrīdhara Mahārāja: Not yet, so go take *prasādam*.

...

...proper place, where from that thing of our aspiration is distributed. Anyhow we have come there _ [?]
Two fold, one takes to higher, the Lord of delivery - His own place, Dhāma. And over again where His office of that sort of dispensation, this Koladwīpa, *aparādha-bhañjan*. Particularly He gave relief from the highest difficulties. The worst sinners, they were also granted forgiveness in this place, *aparādha-bhañjan*.

Anyhow, from any plea, we have reached that spot, and that is causelessly distributed. So we've got some hope that our bright future is more or less guaranteed. We have come to the right place where from that general forgiveness and recruitment takes place. We're to be recruited for the loving domain of the Lord.

It has been ascertained that generally we're power seekers in this world. All try to get more power, more lord-ship over the environment. But that is reactionary, that is that no power can help us ultimately. Power two fold, material and subtle, mystic power, by *yoga siddhi*. But that also cannot help us in the long run.

And then the second is our knowledge, to know what things are proper. But the higher existence does not come within the jurisdiction of our subjective position. We cannot make them object of our understanding. Higher existence, super consciousness area, super, super. Super, super, super consciousness. Which is not possible when we understand that *jñāna*, our knowledge is also considered futile, useless.

Only, we're told, our heart, independent of power and knowledge. Knowledge is also a kind of power, wants to know everything, tries to bring everything within the fist within his own area, under ones own lord-ship. But higher substance, what we are, it is already proved that we're sufferers, so we do not hold the highest position. We're all culprits, we're to suffer for our activities, so we're not the ultimate reality.

So what is ultimate reality, higher reality? If we come to have any connection with Him then something is necessary. And ultimately it's found in our heart, and heart's function is affection and love, heart's function. If we try to understand we shall find that heart's function is affection and love. And by that we can. Affection and love, also that is not of predominating nature. True

love, true affection, is in sacrifice, in service, we're to understand. And loving heart, serving heart, we can come in connection with higher substance. And the proper satisfaction of our own self depends on our heart, not other senses or understanding. Heart's satisfaction is real satisfaction for us. And that we can have from the heart transaction of the higher side. So heart seeks for heart. Especially, mainly, the heart transaction we find in Vṛndāvana conception of the Lord, His *līlā* there. And Mahāprabhu gave that sort of understanding and assurance and the means to that higher end, all these things...

86.10.23_86.10.24

Śrīla Śrīdhara Mahārāja: ...in connection with the higher status, or substance, then we're to dedicate, we're to serve Him, we're to work *for* Him. He's for everything. We're *for* Him. We're to understand clearly that we're not independent absolute. We're all dependent, so small, so as a part of the organic whole. So we must connect with the higher centre without any prejudice, *bhukti-mukti-spṛhā*, [*Bhakti-rasāmṛta- sindhu, Pūrva,* 2.22] prejudice. All prejudice should be ignored, and we shall cast, throw ourselves for the pleasure of the high substance. We're to understand this. Die to live, to sacrifice, *yajña*, sacrifice, that is the main thing. *Sevonmukhe hi jihvādau* [*Bhakti-rasāmṛta-sindhu*, 1.2.234 & 2.109]. We're to understand we're of lower character, if we're to mix with the higher substance, for that we're to sacrifice for the interest of them. We shall be trained to work for the satisfaction of the Higher Master, our Lord. *Sevonmukhe hi.* This is all important thing. If we want higher association then we must do for them, not that he will do for me as a servant.

Though we find in the higher area the Absolute posses Himself as if He's a servant, of His father, of His mother, in this way, of His consort. All these things we find. But mainly that is in a plane of higher service and higher sacrifice. So we shall prepare ourselves for the highest serving tendency, by the help of the proper agent. Otherwise it cannot be had anywhere and everywhere. It is very rarely found in this plane of exploitation and renunciation. Even not very easy to find in the plane of calculative service, that affection, throwing oneself into the ocean of sacrifice for the Supreme Centre. We're part, we must work in consonance in harmony with the Centre. The Centre is there, and according to the dictation of the Centre, we shall try to put ourselves active. This is the long and short, sacrifice, service, we're to be trained in. And more sacrifice, more deeper will be our sacrifice, and in deeper way we'll be connected with that Highest Absolute. And the proper scripture and a proper guide...

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Finished? I accept your contribution on my head. And I'm satisfied that this money means energy. Your money means energy. Energy may be utilised for many purposes. But this time it will be utilised to create an atmosphere where from we can have some understanding of our highest prospect. We were wandering aimlessly, hither, thither, attracted by fleeting things. We were following from time immemorial we were following behind the charm which can give some immediate satisfaction with some reaction. Either enjoyment or renunciation, both harmful, engagement which will fetch reaction. Happiness, that will bring in its return, in its retinue, affliction, that is undesirable. And to be disappointed and to give up all engagement, that is also nihilism.

So to avoid this, to have a healthy, positive life, is possible. This is given by the Vaiṣṇava Ācārya. We have engagement in an organic whole and that is eternal. And that not as duty but the labour of love. Labour of love, that is proposed to us. If we can understand and accept them, then we can have a very high solution of our life in all details, points. The wholesale satisfaction we can get coming to that particular centre as Mahāprabhu directed as Kṛṣṇa. Kṛṣṇa, Reality the Beautiful. The Lord of love.

Heart is the main thing within us, neither our power, nor our knowledge or intellect. Heart is the main thing, which satisfied, everything may be satisfied. Knowledge and energy cannot do that. So Mahāprabhu told that transaction recommended, the transaction of the heart, heart's satisfaction. Heart's satisfaction is real substantial satisfaction, so transaction of the heart with the Supreme Entity, the Absolute Centre. So much so that we belong to Him fully. Tumi bina karuna he radha ramana [?] We're wholesale, we're like property, we're not person. As we're thinking we're masters, we're enjoyers, but really that is not the truth. The Supreme Person is there and we're rather property, a play doll in His hand. And thereby with the help of that conception we can get out of all sorts of entanglements, temptations that you are lord, you are master. You enjoy us, the proposal of the world, this is a falsehood, a hoax. From this hoax we want to be released forever.

Then Mahāprabhu says, "You consider yourself to be a property playing in the hand of the Absolute Player, the *līlā-moy*."

"For Itself." Hegel says, "Reality is for Itself. He's for Himself. Otherwise He's not Reality, not Absolute."

So we're for Him, and He's at the same time corresponding before us, wholesale. With that sort of transaction recommended by Mahāprabhu, that He Himself came, Kṛṣṇa Himself came to take us in His domain in this way. *Jñāna śūnya bhakti*, knowledge-less devotion. Take risk, take risk, the wholesale risk to go home. Back to God, back to home. Home comfort, that we may not care to take our own interest, but the paraphernalia that will do welfare for us automatically. Home, all besides they'll come to help me. If I neglect my own interest, they'll come and they'll enhance my interest. That is home, so back to God, back to home. And home comfort, that

reliance, that confidence we can get. That is the satisfaction of the heart. So heart transaction, giving wholesale, and you also get wholesale in the corresponding way.

So in your transaction you're finite, you're small, but that does not matter. If you can come in affectionate relation with the Absolute then you can get the help of the Absolute.

Once in Bombay lecture our Guru Mahārāja told, "Suppose a girl she has nothing, but if she's married with a prince who has got everything, through the relationship, with the love with the owner, she can also demand 'the whole thing is mine.'"

Do you follow? That through love's transaction we can have such a position in the centre that the whole thing that the centre has got we can claim that 'they're all mine.' So being finite we can get the chance of, advantage of an infinite life. Through love it is possible, not otherwise. So such hopeful and divine and helpful tidings given by Śrī Caitanyadeva Mahāprabhu, and in the highest development theistic scriptures, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta*.

So I'm happy that so many of you have come to such a point where from you can begin pilgrimage to that great divine holy place. Back to God, back to home. So the loving Lord, and very soon one book is being published by Goswāmī Mahārāja, and will come here. *The Lord's Loving Search For Lost Servants*. So Lord Himself He came to search for loving servants, as Śrī Caitanyadeva Himself He came with His party and did such relief work here. And we're also anyhow, through His agents, got some connection with that, and trying to carry out to every door.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad- gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 7.128-9]

And I feel that in my old age such sort of duty has come to me, and anyhow with the help of so many friends I'm trying to give that connection, by which I also may be benefited. By helping you I also may be helped by the Lord. By mutual connection we can go towards that happy home. So energy with which you have come here, that I hope will be utilised for the good of us all, and the absolute good. Here I retire today.

Vāñchā-kalpatarubhyaś ca. By the grace of our Guru Mahārāja, and also somewhat by Swāmī Mahārāja, he also spread in the western countries in a very wide way. And as the result of that you have come to this poor person. So I have some gratitude for Gurudeva as well as Swāmī Mahārāja also. His photo you may find here along with me. He loved me very much, very much intimate friends.

I'm not feeling well, still you all have come from so far country with so much energy. I came before you and what I had to say I have said something I placed before you. Now I want to retire.

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotees: Gaura-premānande Hari Bol!

...

Śrīla Śrīdhara Mahārāja: ...Prabhupāda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Śrī Gaura-bhakta-vṛnda.

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol.

Badrinārāyaṇa: Bhakti Sundar Govinda Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: One thing I also want to make clear to you, that you're already experiencing personally that I'm invalid. And as I've thought fit I've selected my representative, this Bhakti Sundar Govinda Mahārāja whom I think he's quite a fit person for this purpose. If you've got any faith in me, at the same time I request you to have same faith in Him also. Sincerely I'm placing before you all that you should accept him, and you won't be disappointed, you'll be gainer. This is my request to you.

Gaura Hari bol. Bhakti Sundar Govinda Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...help me also, and you also, a mediator in the middle giving connection between the two parties. And so I'm also thankful to him, to his sincere serving spirit.

So Bhāgavata Bhūṣaṇa as in this way I tried to help him, to comfort him. And you will look at him as one of your friends, best friend, to help ...

...

...the meaning in substance that one boy, he in the Marta [?] district, he met a girl in some jungle on the banks of the River Revā, and they were united there, in a good moonlit night. And the season was also a spring season, very favourable. Again, that girl and that boy they were married. And again they're meeting, perhaps in their home in some place, married, and they say that, "What pleasure we felt when we were first united in the jungle of the Revā River, that was a very happy night. But we're both the same girl, same boy, and that very season, spring season, and moonlit night. So many flowers also getting sweet scent. Though all common, but that pleasure we do not feel at all, what we felt in the first union."

This is the purport of a Sanskrit poem. And Mahāprabhu dancing like a mad man with the party uttering, "*Yaḥ kaumāra-haraḥ, yaḥ kaumāra-haraḥ*."

[yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

["That very Personality Who stole My heart during My youth is now again My Master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In Our intimate relationship, I am also the same lover, yet My mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *vetasī* tree. That is My desire."] [*Kāvya-prakāśa*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā,* 1.78]

Outwardly this is a nasty union of the girl and boy. But Mahāprabhu's purpose, His mark, is towards Vṛndāvana. And Rūpa Goswāmī came that year and he heard the *śloka*. Only *ekā ślokera artha jāne svarūpa*.

[sabe ekā svarūpa gosāñi ślokera artha jāne
ślokānurūpa pada prabhuke karāna āsvādane]

["Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows."]
[*Caitanya-caritāmṛta, Antya-līlā,* 1.76]

Only Svarūpa Dāmodara, who was the incarnation of Lalitā Devī, he understood the purport of this *śloka*. But anyhow, that year, Rūpa Goswāmī has come. And Rūpa Goswāmī heard that *śloka*

and a parallel *śloka* he composed himself. And he had written on a plantain leaf and put it in the thatch of the hut.

Mahāprabhu, when going to take bath He met Rūpa or Sanātana or anyone in Haridāsa Ṭhākura's place. And suddenly He put His eye upwards and found something written on a plantain leaf. He took it and found,

"Oh! I chanted that *śloka* of an ordinary epic, and this parallel *śloka* has been composed by Rūpa."

Rūpa by that time he'd gone to take bath in the sea. Then Mahāprabhu, reading the *śloka*,

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."]

[*Padyāvalī*, 383] & [*Caitanya-caritāmṛta, Antya-līlā,* 1.79]

Priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas. In Kurukṣetra after the occasion of the solar eclipse so many persons from different countries come to take bath in that particular holy lake. And there Kṛṣṇa came and He met with Rādhārāṇī.

Afterwards Rādhārāṇī says, "That Kṛṣṇa, and I am also that Rādhā, and We were united there. But My heart was always drawn by the paraphernalia of Vṛndāvana."

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati

The circumstance, the environment, has got its own special charm. So that was in the mind of Mahāprabhu, and outwardly He was chanting that particular poem.

Then Rūpa Goswāmī came from sea bath. And Mahāprabhu told, "How could you know My heart's feeling, sentiment? How could you feel My inner sentiment?" He put a slap on the back of Rūpa.

Rūpa Goswāmī found himself, thought that he's very fortunate to get a slap from Mahāprabhu.

Then Svarūpa Dāmodara told, "Yes, he knew, he could read Your heart by Your own grace. You have given him so much blessing, extended grace to him. And by Your grace he has known all these things, it is clear, otherwise none can get it." In this way.

With the Hungarian garb, Russian garb, you are putting Vṛndāvana *līlā*. Hare Kṛṣṇa. Mahāprabhu.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī and Avadhūta Mahārāja.

Śrīla Govinda Mahārāja: Avadhūta will come tomorrow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī. Aranya Mahārāja has done marvellously. I'm very, very satisfied to hear that the London Maṭh is released from bank mortgage, and it's glittering in its own glory.

Gaura Hari. Gaura Hari. Gaura Hari. Not only that, you have sent a handsome quantity money for the expense here. You say that there's another building, that big building holds so many, in Hāpāniyā also. Govinda Mahārāja he's...

Devotees: Purchased there one building. Extending. Extension of the Nat Mandira.

Śrīla Śrīdhara Mahārāja: ...much extension of the accommodation here, there.

Aranya Mahārāja already saw Hāpāniyā, eh?

Aranya Mahārāja: Hāpāniyā I saw many times. Not recently though. I haven't been here for one year. Many things changed in that year.

Śrīla Śrīdhara Mahārāja: But not like Dayādhara, he came by swimming, in the winter season swimming through the Ganges. Dayādhara. Ha, ha, ha, ha.

Aranya Mahārāja: You said he has volcanic energy. He never stops, Dayādhara.

Śrīla Śrīdhara Mahārāja: Dayādhara. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?] By walking he went to Hāpāniyā, and when coming...

Aranya Mahārāja: Swimming.

Śrīla Śrīdhara Mahārāja: ...in the winter season he fell in the Ganges and by swimming he came. Only two miles back he came up on the bank and then came here, and also at night. Ha, ha. Hare Kṛṣṇa. Peculiar.

[29:03 - 30:24 ?]

Aranya Mahārāja: Since I was here last there are two new buildings here.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] And this big hall, dining hall, *prasāda* distribution hall.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Two storied. The foreigners may be served on the first floor, and the ground floor for the local public. Govinda Mahārāja's plan is like that.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: I don't understand all these things. Nitāi. Nitāi. Nitāi. _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Aranya Mahārāja: Guru Mahārāja. How's your health?

Śrīla Śrīdhara Mahārāja: Health is not well, gradually decaying. Sometimes as this morning I was very bad I felt. It is due to gas perhaps. Very weak, blood pressure also went on, weak. Then taking medicine, this or that, I was workable again. And in this way I'm going on.

Aranya Mahārāja: You look very good, and you sound good also.

Śrīla Śrīdhara Mahārāja: Yes. Got a good figure. Outwardly, none will believe that I'm suffering. A good figure.

Śrīla Govinda Mahārāja: Not only good figure, now you're also well Mahārāja.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: Ah! Last year you cannot _____ [?]

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. More wakeful, awake.

Devotee: You're giving life to the Vaiṣṇavas.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Aranya Mahārāja: When the devotees heard that you were in good health everyone was very happy.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. It is natural. You have got affection towards me so you are all happy hearing that I'm improved a little.

Aranya Mahārāja: But that is your affection towards us.

Śrīla Śrīdhara Mahārāja: You're coming direct from London?

Aranya Mahārāja: Yes, from London. Sāgara Mahārāja is there.

Śrīla Śrīdhara Mahārāja: Sāgara Mahārāja in the Maṭh, and Dayādhara outside?

Aranya Mahārāja: Yes. Dayādhara is outside, he has his business he's running.

Śrīla Śrīdhara Mahārāja: Running business, making a press?

Aranya Mahārāja: Typesetting business. They work every evening on the book *Prapanna-jīvanāmṛtam*. And then Sāgara Mahārāja he stays in the Maṭh. And some other devotees also stay there who are helping him collect for the book. So he's there now so things are stable.

Śrīla Śrīdhara Mahārāja: Hereafter I shall hear from you in details.
Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Aranya Mahārāja: Are you tired Guru Mahārāja?

Śrīla Śrīdhara Mahārāja: You have managed to collect funds in America, discovering a new method of preparing jersey?

Aranya Mahārāja: Yes, jerseys.

Śrīla Govinda Mahārāja: I have new jersey.

Aranya Mahārāja: You have new jersey. That is a state in America.

Śrīla Śrīdhara Mahārāja: That jersey business, new type of jersey marked with the name San Francisco.

Aranya Mahārāja: That is named after Saint Francis, Christian saint. And sometimes we put some slogan from *Bhāgavatam* on the shirt.

Śrīla Śrīdhara Mahārāja: And that was sold like a hot cake?

Aranya Mahārāja: Hot cakes, yes.

Śrīla Govinda Mahārāja: _____ [?]

...

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: After forty three years I went to Hāpāniyā, after forty three years. Acyutānanda, at that time he accompanied me.

And some gentleman from there asked him, "What is this? We're so near but we can't appreciate Mahāprabhu's teachings. And you are far, far away, you have come to appreciate the teachings of Śrī Caitanyadeva. But we're so near Navadwīpa Dhāma, we can't approach, understand."

Acyutānanda answered.

brahmāṇḍa brhamite kona bhāgyavān jīva, [guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.151]

It's mentioned in the scripture that any fortunate soul in the whole of the world may come. Fortune is not very cheap in this world. The spiritual fortune of the highest type is not so very cheap.

pṛthivīte āche yata nagarādi-[grama, sarvatra pracāra haibe mora nāma]

[Śrī Caitanya Mahāprabhu is the pioneer of Śrī Kṛṣṇa *saṅkīrtana*. He said: "I have come to inaugurate the chanting of the Holy Name of Kṛṣṇa, and that Name will reach every nook and corner of the universe."]

[*Caitanya-Bhāgavata*]

From any corner one soul may come. By the births together, birth after birth, one moving, wandering in the world, and in course of that they may gather some *sukṛti* of that type. Coming in contact with the agent one may come to appreciate and to get that sort of higher *sukṛti*, particle of developed tendency towards this. That is to be uncovered, one totally uncovered from worldly impression for which we're wandering here and suffering from reaction.

So any place, even an animal may come in connection. A man may be a demon. An animal, this cow coming in connection with the temple and giving milk for the Deities, giving service, and in course of time that cow will attain some higher position.

So, so many of you in your previous lives, anyhow you have gathered some tendency acquired towards Mahāprabhu's service, towards Vṛndāvana, pure devotion land of yours. And so we find you together candidates for that higher school study. It is not always very comfortable to make journey in this life. Sometimes we're put in the test.

Yudhiṣṭhira Mahārāja told to Devarṣi Nārada, "Mahārṣi, Devarṣi, I have some apprehension that looking to our life, no one will come to serve Kṛṣṇa. Because Kṛṣṇa is friend to us, *sakhā*, but we're suffering the whole life. In the worldly sense we're suffering in the whole life. So people will be afraid of coming to Kṛṣṇa worship."

Devarṣi replied, "No, no, no. We know what is the value of worldly comfort and happiness. Whenever any adverse position comes to the Pāṇḍavas, we think, 'Oh, Kṛṣṇa will come to the Pāṇḍavas. Let us go there. Any adverse stage with the Pāṇḍavas, we come to Pāṇḍavas, we shall go there and we shall have the chance of having the *darśana* of Kṛṣṇa, Bhagavān."

And Queen Kuntī Devī also wanted. So Avadhūta Mahārāja he lost his right hand, and his health is also not very favourable I hear. In Delhi he was suffering. But his stand is firm in the plane of divine service to the Lord.

alabdhe vā vinaṣṭe vā bhakṣyāchchhādana-sādhane, aviklava-matir bhūtvā harim eva dhiyā smaret

["If persons engaged in the devotional service of Lord Hari are unable to obtain food and shelter despite their attempts, or if their acquisitions are lost or destroyed, they should, without anxiety, absorb their hearts deeply in the thought of Lord Hari."] [*Bhakti-rasamrta-sindhu: Purva-vibhaga,* 2.114]

[jayasri.org] & [premadharma.org] & [*Gauḍīya Kaṇṭhahāra*, 13.102]

In *Bhakti-rasāmṛta-sindhu* Rūpa Goswāmī he has given us this *śloka*. *Alabdhe*, we may not have. *Vā vinaṣṭe*, what we had that is lost. What? *Bhakṣyāchchhādana-sādhane*, *bhakṣya* means ordinary food, not kingdom. Ordinary food we may get, or what we got may be lost. *Alabdhe*, not got - *vā vinaṣṭe*, what we got that gone away. What? *Bhakṣya* means food, *āchchhādana* means clothing, simple. And *sādhana*, the occupation by which we can earn food and dress we can acquire. *Aviklava-matir bhūtvā*, a devotee must remain undisturbed. *Harim eva dhiyā smaret*, he'll go on rendering his service to the Lord. With the minimum demand also if we do not get from the environment, we won't hesitate in any way to come away from the service of the Lord. This is of such type, the most primary necessity.

In this sense I previously told to preserve and to propagate, the two principles in life unavoidable. First to maintain ones own self by food, and the second to propagate, producing children. These two principles of life is unavoidable. But here we're told, even the first principle to preserve ones own body...

86.10.24.B_86.10.5.A

Śrīla Govinda Mahārāja: Everything is going nicely in Calcutta Maṭh.

Śrīla Śrīdhara Mahārāja: Calcutta Maṭh he reached yesterday evening? And then?

Śrīla Govinda Mahārāja: He came here this morning.

Śrīla Śrīdhara Mahārāja: Oh, night passed in Calcutta Maṭh. All right. Hare Kṛṣṇa. Hare Kṛṣṇa. You are about twelve, in number?

Devotee: Ten.

Śrīla Śrīdhara Mahārāja: But no inconvenience there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: All right. Kṛṣṇa. Kṛṣṇa. Purnānanda is there. Govinda. Kṛṣṇa.

Nitāi Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Now, we're to wait for Goswāmī Mahārāja, eh? He's also expected?

Devotee: After he publishes the book.

Śrīla Śrīdhara Mahārāja: Oh, so not sure that he may come to join this function, is it?

Devotee: It's doubtful that he will come, by the twenty seventh.

Śrīla Govinda Mahārāja: _____ [?]

Badrinārāyaṇa: Mahārāja. In his last letter he told he would try to bring the book and come maybe *Vyāsa-pūjā*. In his last letter.

Śrīla Śrīdhara Mahārāja: So conditionally, the book is finished, he may come with the book.

Badrinārāyaṇa: Yes. He may just print one or two show copies and bring that. That's what he usually does.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari bol. Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol. Hare Kṛṣṇa.

So now I may not detain them long. They're tired also from the journey, should take some rest.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Golden Volcano. In Madras, many gentlemen used to come and say, "Your highest ideal is Śrī Caitanyadeva? But His last life that is very furious to us, how He passed His last days. Sometimes running to the sea, sometimes through the thorny jungle. Sometimes rubbing His face on the wall, to get out of the house to go to Jagannātha. All these furious things. We're afraid to think of such high ideal. What do you say?" I told, there is one thing you do not note.

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

This wonderful characteristic in love, outwardly suffering, but inwardly enjoying, inward enjoyment.

Here also such example is not very rare. Those who can sacrifice their life for the country, many of them we see, they're with smiling face they're going to offer themselves to be hanged for the country. For the freedom of the country so many souls with smiling face are going to be hanged. So outwardly some pain but they do not care for that. The inner joy and hope encourages them to accept such painful external life. In many cases we find ambitious persons are not in want.

But what about the highest end of our life? *Bhitare ānandamāya*, full of joy within. Externally, apparently, we may see He's passing through a jungle, He's jumping into the water, going to Jagannātha, finding no path. He's hitting against the wall. So many things. When we shed tears, tears not always out of pain, but even when we're cheerful sometimes we shed tears also. It many cases we must have experienced that though we're crying we feel relief within. We can cry in a position where we should cry, we can't cry then we'll be unhappy. If we can shed tears profusely we feel relief within us. So external painful characteristic does not show the internal spiritual happiness is absent there. So that is another thing.

Service means withdrawal from this worldly happiness. Worldly pain and pleasure all equal. *Bhagavad- gītā* has taught us to deal both pain and joy in this world as nothing, to be quite indifferent over the joy and the suffering of this world, equal. In expectation with a third plane of life, we must be prepared for that.

So you have come here for the highest goal, highest type of fulfilment of life. So we must be prepared for that. The highest goal of life as shown by Mahāprabhu, in *Śrīmad-Bhāgavatam*, and in so many other devotees. Especially the *gopīs*, Nanda-Yaśodā, _____ [?] that plane. We must be prepared for any sacrifice. No sacrifice is sufficient for that, to purchase that. But no worldly value is necessary, nothing in the world can give us that thing, only our inner hankering. 'We want that, at all cost we want that thing.' That is the only qualification, no other price from the worldly stock. *Laulyam api mūlyam ekalaṁ*.

[kṛṣṇa-bhakti-rasa-bhāvitā matiḥ, kriyatāṁ yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ, janma-koṭi-sukṛtair na labhyate]

["Pure devotional service to Kṛṣṇa cannot be obtained by performing pious activities even for millions of births. It can be purchased only by paying one price: intense eagerness. Wherever it is available, one must purchase it immediately."] [*Caitanya-caritāmṛta, Madhya-līlā,* 8.70]

'From the core of our heart we want You my Lord, Your service.' That is the qualification. The first step is *śraddhā*. *Sudṛḍha niścaya, kṛṣṇe bhakti kaile*.

['śraddhā' - sabde - viśvāsa kahe sudṛḍha niścaya, kṛṣṇe bhakti kaile sarva-karma kṛta haya]

["*Śraddhā* is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.62]

"If I serve You my Lord, everything is done. Just as to put food into the stomach the whole body fed. Put water into the root, the whole tree is fed, *acyutejyā* [*Śrīmad-Bhāgavatam*, 4.31.14]. Your service means proper service to the whole, and especially You. We want You for our service purpose, automatically the whole will be served. You are such."

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

We're - attracted by that noble ideal we're here. And we shall try our best to go to our destination. And go by the grace of Nityānanda Prabhu, Mahāprabhu, Guru, Vaiṣṇava, our campaign will be successful.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

I retire today here. You go and take rest.
Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...that is our normal position. Back to God, back to home. Home consciousness. Kṛṣṇa consciousness. Fully home consciousness. Happy home, sweet home consciousness. Kṛṣṇa consciousness means sweet home consciousness, normal. And this is all abnormal, we're to take it, and be very much cautious, very much alert that want of Kṛṣṇa consciousness may not contaminate us. And where the *sādhus*, or sources from which Kṛṣṇa consciousness is emitting outside being spread and helping the infectious area. A normal atmosphere created. You're all agents of such plane.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

The saviours, the agents of the land of saviours, so they're only auspicious centre. All others are coming to devour me, death means coming, the power of devouring, all coming to devour me, swallow me. The *sādhus* have come to help me that I may live from that demonic attack.

Yes, what is that? 'I'm monarch of all I survey.' Or 'I don't want anything.' Two kinds of demons. 'I'm monarch of all I survey. I want to exercise power over everything, exploit everything. Or, if not so, I can't do so, then I'm nowhere, I shall retire. But I won't go to serve others, to be small. I want to be big.' The *māyāvādīs*, the renunciationists, they, '*So ham*, I'm the biggest.' That is their conception.

And ours, "I'm the smallest of the small."

tṛṇād api sunīcena, taror api sahiṣṇunā, [amāninā mānadena, kīrtanīyaḥ sadā hariḥ]

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

Kudrad api kantha [?] "Smallest of the small. But my Master, my Lord is the biggest. And more, I'm the meanest servant, anyhow, the meanest of the mean am I."

...

...I'm a serving agent, I'm a servitor in the infinite. That is my identification and that is my position. The smallest of the small. Servant of the servant, of the servant of the servant. There we have, we get the real conception of the environment. I'm small, and if I think myself small, then I can have real conception of the bigger outside. Otherwise I'm diseased, in diseased condition, that I'm monarch, or I won't cooperate with anything if I'm not the monarch.

So Mahāprabhu told, "The key to real happiness, to real life, happy life, is to be meanest of the mean, finite of the finite. Then I can come to the true conception of Infinite."

Mahāprabhu says, "What is the identification I want?"

[nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ]

["I am not a priest, a king, a merchant, or a labourer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gṛhastha*, *vānaprastha*, *sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarean ocean that brims with the totality of Divine Ecstasy."] [*Caitanya-caritāmṛta, Madhya-līlā,* 13.80]

Nāhaṁ vipro na ca nara-patir. "I'm neither a *brāhmaṇa*, that is holding honourable position in the religious society, a *brāhmaṇa*. *Nāhaṁ vipro na ca nara-patir*. Neither I'm organiser of the material world of the environment.

Nāpi vaiśyo. Nor I'm a master of the finance, controlling the finance of the country.

Na śūdro. Neither I'm a general labourer at the hand of those usurpers.

Nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā. Neither I'm in the *varṇāśrama dharma* whether *brahmacārī*, or *gṛhastha*, or *vānaprastha*, or *sannyāsī*. Above the *varṇāśrama* conception.

Who am I then? I'm the servant of the servant, of the servant of the servant, of the *gopī-bharttuḥ*, the Lord of the *gopīs*. Only the connection I can't give up, that is the connection of the *gopīs*. The *gopī* connection Kṛṣṇa, any meagre place, smallest position, but that must be in Vṛndāvana. That is My prayer, My ambition, that a little, smallest of the smallest connection, but that should be in Vṛndāvana, the loving area. The loving transaction in Vṛndāvana. A drop of love divine I want. I can't give up that claim. Any position, the smallest, a grass."

Uddhava wanted to be a blade of grass, so that he may get the feet dust of the *gopīs*. A grass, a creeper, but in Vṛndāvana, where the divine love transaction is there, any position.

And [Raghunātha] Dāsa Goswāmī, Yat kinca tena gomaki katha mukam gosthe samastita sarvam maya [?]
Where the Uddhava wants to be a creeper, he says, "Creeper, the insect, the worm, all the good and bad things in our consideration, they all help the Kṛṣṇa *līlā*. So I show my honour to them. Even the worm, the insect, I bow down my head to them. Because they're all helping the pastimes of Kṛṣṇa there. They've got their own necessity in the atmosphere as a whole."
_____ [?]

Today, Bahulāṣṭamī day. Bahulā, a particular cow, bahulā. There is a pastime. Bahulāvana, there are *vana* in Vṛndāvana, twelve main forests, and one of importance is Bahulāvana, permanently

situated within Bahulāvana, Rādhā-kuṇḍa, the highest place. That is situated in the forest whose name is Bahulāvana.

There's a story behind, I don't remember proper, forget. _____ [?]

Privately someone used to take milk, some story is there.

Madhuvana, Kamudavana, Tālavana, then Bahulāvana. And Govardhanagiri, Rādhā-kuṇḍa situated within the jurisdiction of Bahulāvana. After that there's Kāmyavana, then Khadiravana. Dvādavana, twelve forests. Mathurā maṇḍala divided into twelve forests. So Bahulāvana, Bahulāṣṭamī today, auspicious day.

Hare Kṛṣṇa. Ha, ha, ha. Once, when the camp was in Mathurā, Prabhupāda with his car he used to visit our camp while moving in the Vṛndāvana, and coming back at night to Mathurā in his quarter. But in Bahulāvana his car was taken in the early morning was necessary to carry perhaps Professor Sanyal or Kuñja Bābu, the Secretary, to _____ [?] Station. They will have to join their duty in the office, so they could not stay any longer, they're to come back to Calcutta, to catch the train in the early morning.

So Prabhupāda, that night, he was compelled to stay at Bahulāvana, but he had no bedding. Bedding is left in Mathurā camp. Then Paramānanda prabhu, who was from thirteen years, he was *brahmacārī*, thirteen years, lived with Prabhupāda, Paramānanda Brahmacārī. From the age of thirteen he used to live with Guru Mahārāja, so very intimate.

He came to me. "Your bedding is necessary for Prabhupāda."

There were so many *sannyāsīns* and others, but anyhow the favour came to me.

"Your bedding is necessary for Prabhupāda tonight. He can't go back, such is the condition."

Then, of course internally I was very happy, but externally I was much afraid. "Oh, used by me, and how that can be supplied to Guru Mahārāja? But what to do? Order is order."

Then Bon Mahārāja came to my relief, he came with a new bed sheet. Then I got some relief. Onto the pillow and bedding, everything, that new bed sheet will be spread and he may use. Bon Mahārāja, when he heard he came with a new bed sheet. "I have one new bed sheet with me I'm giving."

Then I was satisfied, I gave my bedding, and that new bed sheet was spread over that, and Prabhupāda used that bedding. Perhaps that is the first and last in the history of Gauḍīya Mission.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Bahulāvana.

86.10.24.B_86.10.25.A1

[Copy of 86.10.24.B_86.10.5.A]

86.10.27.A_86.11.06.A

Śrīla Śrīdhara Mahārāja: We're to understand that, how it's possible. One may stand in relation with the paraphernalia, as enjoyer, or with the spirit of renunciation, and the third plane, the highest plane, real positive plane, having eagerness to serve another. That is possible, eager to serve. Just as eager to exploit, so eager to serve, the environment. And if calculated, in Vaikuṇṭha, and out of affection in Goloka.

Not only imitation but real realisation of the facts. And that is real life there. Every unit stands in serving attitude to another, and there he gets the satisfaction. By serving gets satisfaction, not by exploiting. And that extreme was found in Vṛndāvana.

The highest devotee, Uddhava, whose devotion is recommended by Kṛṣṇa Himself, he, when visiting Vṛndāvana and seeing the creepers, "I want to be one of them, the grass, creeper, so that I can have the feet dust of the divine damsels, the *gopīs*."

So much intense self abnegation, self dedication was there for Kṛṣṇa, and accordingly to others. Adjustment. And we're told that is proper adjustment.

Nitāi. Nitāi. Nitāi. Nitāi. We're invited to join that campaign, the competition of dedication, self sacrifice. And the *pratiṣṭhā*, the prestige consciousness, that is the highest enemy, greatest enemy. Prestige consciousness, honour, everyone wants. At the sacrifice of everything one wants prestige, position, honour. And honour also to be sacrificed. Honour means popularity in the consideration of the people whether I'm good or bad. In the *gopīs* in Vṛndāvana we see that risk. They, at the cost of their good name in the society, and even according to the *śāstra*, they do not care for that in their self offering to Kṛṣṇa. *Dustyajaṁ svajanam ārya-pathaṁ ca hitvā*.

[āsā maho caraṇa-renu-juṣām aham syām, vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā, bhejur mukunda-padavīṁ śrutibhir vimṛgyām]

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head."]

[*Śrīmad-Bhāgavatam*, 10.47.61]

Svajanam, the social opinion, and the opinion of the so called nears and dears, relatives. And the scriptural dictation, 'You should do this, you should not do that,' that scripture also was ignored in their consideration of service towards Kṛṣṇa. Inconceivable.

And die to live, and the death of what degree. Death also has some degree of dying. For money one can give the body, for money. And for body also one can leave money. For name and fame, can leave name and fame, everything. And the name and fame, body, everything sacrifice for the satisfaction of the centre of love. Love is such, pure love, real love is such. Love means sacrifice. Without sacrifice no love is possible. If we analyse the real meaning of the love word, here or there, that means sacrifice. Affection means sacrifice for the object of love, and that is to the extreme.

Śrī Caitanya Deva recommended Kṛṣṇa Himself when He came as Guru, Ācārya. "*Ācāryaṁ māṁ vijānīyān*. You should know your Guru as My representative."

[ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

When He Himself came in the garb of Guru, Śrī Caitanya, He revealed all these highest stages of realisation. And to take His Name with the association of the *sādhu*, mentioned, men of same habit and object, aim. On the whole what is the advice given to us? In *Upadeśāmṛta*,

tan-nāma-rūpa-caritādi-sukīrtanānu, smṛtyoḥ krameṇa rasanā-manasī niyojya
tiṣṭhan vraje tad-anurāgi-janānugāmī, kālaṁ nayed akhilam ity upadeśa-sāram

["The essence of all advice is that one should utilise one's full time, twenty-four hours a day, in nicely chanting and remembering the Lord's Divine Name, Transcendental Form, Qualities and Eternal Pastimes, thereby gradually engaging one's tongue and mind. In this way one should reside in Vraja (Goloka Vṛndāvana-Dhāma) and serve Kṛṣṇa under the guidance of devotees. One should follow in the footsteps of the Lord's beloved devotees, who are deeply attached to His devotional service."] [*Śrī Upadeśāmṛta*, 8]

In substance this is the advice to the devotees, that in Vṛndāvana or Navadwīpa in some Dhāma, as a subordinate of a real devotee, staying in his connection, one should go on to take the Name and try to understand the *līlā*, the pastimes, Name, *rūpa*. And how we can see Him, how we're to hear, engage our senses in understanding, in experiencing Him. So pass all the time with such spirit in the company of the *sādhus*. This is in substance the advice to one and all, who wants to be a student in this line. This *Upadeśāmṛta*, eleven advices, given by Mahāprabhu, and it was put in form by Rūpa Goswāmī. *Eka-dasha*, eleven, there it is. Very important for practical, personal realisation, these eleven *ślokas*, poems, very, very useful. *Upadeśāmṛta*. Generally others in Vṛndāvana they try to discuss and to understand about Kṛṣṇa *līlā*. But our Guru Mahārāja's tendency was always towards the foundation. The results, consequences, will automatically come. You need not be very careful about that. That will come automatically. You go always to the foundation.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā-dāsyam, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall

always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Your whole attention will be given towards the foundation, lower service. And the result, consequence, will come automatically, in a natural way. And if you're very eager to go higher it will be artificial, sometimes almost suicidal. Don't try to go upwards, don't try to rush. But always try to seek service in the lower rank. So Guru Mahārāja used to read and explain this *Upadeśāmṛta* in Rādhā-kuṇḍa. Both Rādhā-kuṇḍa and Śyāma-kuṇḍa, a boundary line between them, and there he used to explain this *Upadeśāmṛta*, those eleven poems. What Mahāprabhu in His last days, suddenly one day He's chanting something, another day He's chanting something. And those poems were collected and put into Sanskrit verse by Rūpa Goswāmī. That is *Upadeśāmṛta*. Hare Kṛṣṇa. Hare Kṛṣṇa. The last is this.

kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo 'pi rādhā-
kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva vyadhāyi
yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ
tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti

["Of the many objects of favoured delight and of all the loveable damsels of Vrajabhūmi, Śrīmatī Rādhārāṇī is certainly the most treasured object of Kṛṣṇa's love. And, in every respect, Her divine *kuṇḍa* is described by great sages as similarly dear to Him. Undoubtedly Rādhā-kuṇḍa is very rarely attained even by the great devotees; therefore it is even more difficult for ordinary devotees to attain. If one simply bathes once within those holy waters, one's pure love of Kṛṣṇa is fully aroused."] [*Śrī Upadeśāmṛta*, 11]

Kṛṣṇasyochchaiḥ praṇaya-vasatiḥ preyasībhyo. Kṛṣṇa has so many favourites, but the best among them is Śrī Rādhikā. *Praṇaya-vasatiḥ preyasībhyo 'pi rādhā-*.

Kuṇḍaṁ cāsyā munibhir abhitas tādṛg eva. And His *kuṇḍa* is representing Her, properly. *Munibhir abhitas tādṛg eva vyadhāyi*.

Yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ. Which is very rarely found within the most favourite rank, what to speak of the ordinary devotees. *Preṣṭhair apy alam asulabhaṁ*. Which is very rarely found in the highest rank of devotion, devotees, what to speak of the ordinary devotees.

Yat preṣṭhair apy alam asulabhaṁ kiṁ punar bhakti-bhājāṁ, tat premedaṁ sakṛd api saraḥ snātur āviṣkaroti. And such type of devotion may be had by taking bath in Rādhā-kuṇḍa.

But Rādhā-kuṇḍa bath, that is not marked as in the physical sense. It's mentioned *kuṇḍa līlā*, the most private type of sweet relationship and the transaction was in Rādhā-kuṇḍa. In general play field Vṛndāvana, and with a selected the play of Kṛṣṇa in Govardhana. And with the highest group Kṛṣṇa's *līlā*, play, pastimes, the most supreme level, Kṛṣṇa's partaking into pastimes with the highest paraphernalia is in Rādhā-kuṇḍa, on the bank. And more highest when They're playing in the water of Rādhā-kuṇḍa. _____ [?]

When They're taking bath, Kṛṣṇa taking bath with His highest paraphernalia in the *mādhurya rasa* in the water of Rādhā-kuṇḍa, and there the highest degree of confidential pastimes take place.

So that is the highest point we shall try to understand how. In *Caitanya-caritāmṛta* very beautifully that has been described, when Kṛṣṇa is playing with Rādhārāṇī and Her group in the water of Rādhā-kuṇḍa. This is inconceivable, but it is there. Acme, the highest point, but all on the basis of dedication. No minutest point of the land of exploitation can enter there. Far, far above, the acme. Sumeru, Kumeru, north pole and south pole, extreme. *Kāma - andhatamaḥ, prema - nirmmala*.

[ataeva kāma-preme bahuta antara, kāma--andhatamaḥ, prema--nirmmala bhāskara]

["There is a gulf of difference between lust and love; lust is dense darkness, love is the brightest sun."]

[*Caitanya-caritāmṛta, Ādi-līlā,* 4.171]

Similar, the lust and love, similar in form almost, but they're opposite. In one place there is enjoying spirit, exploiting spirit. In another the highest dedication. *Kāma-preme bahuta antara, kāma--andhatamaḥ*. One is the most dense darkness, another *nirmmala bhāskara*, the shining sun, just opposite. We're to think that, how? Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Mahāprabhu Gaurāṅga Sundara.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
[rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Ghoṣa has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

Vāsu Ghoṣa, one of the eight *sakhīs* of Vṛndāvana. In Gaura *līlā* Vāsu Ghoṣa. "If Gaurāṅga did not come, *kemone hoita dharitām*, then how could we live at all, how could we live?" This sort of statement can come. "If Gaurāṅga did not come, then how could we live? *Prema rasa sīmā,*

rādhāra mahimā, jagate jānāta ke? Otherwise who will inform us about the divine love, and how elevated position Śrī Rādhikā is holding?" So this is the very life of life, who is speaking this. "How could we live? This was our own innermost feeling, sentiment of the heart. Without knowing my own inner self, how could we live? We could not get any satisfaction of the innermost tendency, could not get any fulfilment, any satisfaction. We're to pass a whole time barren, a life of self deception. The innermost wealth in my heart that was ignored by my own self. And Mahāprabhu came and pointed out, Oh, you have got such wealth in your heart, such possibility. Such type of fulfilment is within your heart, that possibility, and ignoring that you're living, a useless life. He came to show what is our highest prospect and enlivened us. If He did not come then we would have to live a life of self deception. He has come and made our lives successful. My own wealth, I was dispossessed of my own wealth. So how much benefit we've derived from Him, eh?"

Our Guru Mahārāja told one barrister, who came to talk and after some discussion told, "Oh, you want to convert me?"

"Yes. Not more than five minutes will be required to convert you. Only if you give real, proper attention, when you'll find what I'm talking that is your own inner interest. Your own inner interest is this. If you can understand this, in a second you'll accept that. No question of conversion. It will be, your own glory will come out to you. You're unknown of your own wealth. Such is the case."

So *gaura nā hoita, kemone hoita, kemone dharitām de.* How could we live, bear this physical body? So much _____ [?] *Prema-rasa-sīmā jagate jānāta ke*. _____ [?] What is his realisation that his heart could not be melted? By taking the Name of Gaurāṅga he's still standing, is it? He could not transform into water? _____ [?] My stony heart created by the creator, my stony heart, still it's not going to be melted by taking the Name of Gaurāṅga. Heart is still stone. In this way."

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Hari bol. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa.

And Nityānanda Prabhu He wanted to distribute Śrī Gaurāṅga to one and all. Approaching every door, approaching the person. "Take the Name of Gaurāṅga. Take the Name of Gaurāṅga. I shall be your slave. I shall be your eternal slave. Take the Name of Gaurāṅga once." Appealing in such way He began to cry and roll on the door of the person whom He approached to preach about Gaurāṅga.

Mahāprabhu took His permanent seat in Purī, and sent Nityānanda - "I give You the Gauḍa-deśa. Without You none will be able to help them. Nityānanda, I offer, I leave before You that zone. Go to Bengal and deliver them, to help them, to give fulfilment of life to them."

And Nityānanda took the charge. And here we're under His guidance. He's the leader, Nityānanda Prabhu, to preach about Gaurāṅga. And one who gets the grace of Gaurāṅga this Rādhā-Govinda *līlā*, Vṛndāvana *līlā*, in his pocket, automatically.

yathā yathā gaura padāravinde, vindeta bhaktiṁ kṛta puṇya rāśiḥ
tathā tathot sarpati hṛdy akasmāt, rādhā padāmbhoja sudhāmbhu-rāśiḥ

[Prabodhānanda Saraswatī Ṭhākura says: "As much as we devote ourselves to the lotus feet of Śrī Gaurāṅga, we will automatically achieve the nectarine service of Śrīmatī Rādhārāṇī in Vṛndāvana. An investment in Navadwīpa Dhāma will automatically take one to Vṛndāvana. How one will be carried there will be unknown to him. But those who have good fortune invest everything in the service of Gaurāṅga. If they do that, they will find that everything has automatically been offered to the divine feet of Śrīmatī Rādhārāṇī. She will accept them in Her confidential service and give them engagement, saying: "Oh, you have a good recommendation from Navadwīpa; I immediately appoint you to this service."]

[*Caitanya-candrāmṛta*, 88]

Unknowingly it will come within your heart. Your attitude cent percent will be to understand Gaurāṅga. And you'll find automatically you're in Vṛndāvana. *Rādhā padāmbhoja*, you've become a member in the camp of Rādhārāṇī.

Gaura Hari. And *audārya līlā*, *mādhurya* and *audārya*. When that *mādhurya* is being distributed to the ordinary public that campaign is the highest. *Amṛtam*, and when nectar is being distributed that nectar is more sweet. Nectar is sweet and giving highest fulfilment, but when it's being distributed then that stage is more dear, more rare, and more bigger, generous.

Hare Kṛṣṇa. Gaura Hari. Nitāi. Here I stop. Nitāi Gaura Hari bol.

Aranya Mahārāja: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol. Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi, Śrī Gaura-bhakta-vṛnda, kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Navadwīpa Dhāma kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrī Chaitanya Sāraswat Maṭh kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Bhakta-vṛnda kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Hari Nāma Saṅkīrtana kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: _____ [?] Kṛṣṇa. Nitāi Gaura Hari bol.

Devotee: The second part is still available __ [?] in Bagh Bazaar Gauḍīya Maṭh, but it was never published.

Śrīla Śrīdhara Mahārāja: Maybe, I do not know. Kṛṣṇa. Kṛṣṇa. Hare Kṛṣṇa. Nitāi. Nitāi. Nitāi. Yes, you may go. I'm not keeping good health today.

Devotee: Hare Kṛṣṇa. Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata ...

...

[29:15 - 31:47 ?]

Devotee: Kṛṣṇa is Svayaṁ-Bhagavān when beside Rādhārāṇī, otherwise not.

Badrinārāyaṇa: And Who is victorious Mahārāja, in competition?

Śrīla Śrīdhara Mahārāja: Rādhārāṇī will be victorious, according to us.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] When Rādhārāṇī approaching Kṛṣṇa forgets any other play, but to please Her.

[32:30 - 33:45 ?]

When Kṛṣṇa found that, "When I engage Myself in Rādhārāṇī, to try to understand Her, Her nobility, Her greatness, then My feeling, reaction, is such and such. But when Rādhā appreciates Me, Her appreciation and symptoms of appreciation that is highly great, higher. More She can

give Myself than I can give Her. So what is in Me, and what is in Her love, if I want to know I shall have to take the mood and become Śrī Caitanya Mahāprabhu. That way I shall go, I shall take the mood of Rādhārāṇī and try to understand what am I, and what is the greatness in Her appreciation."

So Kṛṣṇa came to be Mahāprabhu. It's mentioned in *Caitanya-caritāmṛta* in the explanation of the *śloka*,

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

_____ [?] *śrī-rādhāyāḥ praṇaya-mahimā*, ah, this is the *śloka*.

śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ
saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti lobhāt
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduḥ

["Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean."] [*Caitanya-caritamrta, Ādi-līlā,* 1.6]

That is the cause of Gaura *līlā*. Both eternal, but still, this is traced in this way, why Kṛṣṇa becomes Gaurāṅga. To taste Himself, and to taste what Rādhārāṇī is, properly She is. Svarūpa Dāmodara's *śloka*.

Śrīla Govinda Mahārāja: [36:15 - 37:40 ?]

Śrīla Śrīdhara Mahārāja: I have got by my two eyes. I was blind, but Svarūpa Dāmodara when came, joined me, I now feel that I've got those two eyes, not one. Full sight I've got from him.

Śrīla Govinda Mahārāja: [38:00 - 38:33 ?]

Śrīla Śrīdhara Mahārāja: [38:34 - 38:58 ?]

Badrinārāyaṇa: Mahārāja. When Rūpa Goswāmī wrote that *śloka*, *yaḥ kaumāra-haraḥ*, that *śloka*, and he kept it in the hut and went to take bath...

[yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate]

["That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the *vetasī* tree. That is my desire."] [*Kāvya-prakāśa*] & [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā,* 1.78]

Śrīla Śrīdhara Mahārāja: *Yaḥ kaumāra-haraḥ*, this is not Rūpa Goswāmī's *śloka*. This is a *śloka* of ordinary poem, epic, composed in Maharastra. In Maharastra, one poet he wrote a book and there this *śloka* is found. And that has been quoted as an instance that without any illustration how a poem can be sweet. In that case no illustration, *alaṅkāra*. Without *alaṅkāra*, without ornament, how the beauty can be there. To give example to that this *śloka* has been quoted in a book, *Kāvya-prakāśa*, rhetoric book.

And Mahāprabhu took that *śloka* and chanted before Jagannātha. The underlying meaning - "Though Jagannātha is here in Kurukṣetra, that same Kṛṣṇa, but still My heart is not fully satisfied. I want to have Him in Vṛndāvana."

Just as the *gopīs* in Kurukṣetra told that, Rādhārāṇī told, "He's that Kṛṣṇa. I'm that Rādhā, but still My heart is not satisfied, heart is always drawing towards Vṛndāvana, that paraphernalia. Without proper environment and paraphernalia Our real union is not practical."

The paraphernalia has got its contribution to the union of the parties. Without that it is not giving full satisfaction. So Mahāprabhu in Purī, though He was dancing, chanting the Name of Jagannātha, but His heart was running towards Vṛndāvana, dissatisfied. "This sort of getting Kṛṣṇa is not satisfying My inner heart. That Vṛndāvana Kṛṣṇa is necessary."

With that, Rūpa Goswāmī,

priyaḥ so 'yaṁ kṛṣṇaḥ sahacari kuru-kṣetra-militas
tathāhaṁ [sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati]

[Upon arriving in Kurukṣetra, Śrīmatī Rādhārāṇī said: "O My dear friend, now I am at last reunited with My most beloved Kṛṣṇa in Kurukṣetra. I am the same Rādhārāṇī, and He is the same Kṛṣṇa. We are enjoying Our meeting, but still I wish to return to the banks of the Kālindī, where I could hear the sweet melody of His flute sounding the fifth note beneath the trees of the Vṛndāvana forest."] [*Padyāvalī*, 383]

Rūpa Goswāmī in interpretation of that *yaḥ kaumāra-haraḥ*, he composed one *śloka*. "That this is the purpose of Mahāprabhu chanting that ordinary *śloka*, of ordinary book. But Mahāprabhu's purpose is this."

I shall have to go to bathroom, take off.

...

...because it is infinite. Infinite cannot be controlled. Only as much we're hungry, there the real conception of that infinite. When 'we have got it,' that is limited. We're limited, and we think we've got it, that is very limited. But 'we've not got, we're in infinite, and I'm not able to touch, to see, to get. It's so big, so...

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86.11.25.A

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?] Trīlokanatha prabhu and Aditi-nandana _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: Greece. _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Where do you stay in Greece?

Trīlokanatha: We stay at the north west part of Greece.

Śrīla Śrīdhara Mahārāja: Athens?

Trīlokanatha: No, in a small town called Janinar [?] _____ [?]

Śrīla Śrīdhara Mahārāja: Which side? Seaside?

Trīlokanatha: In the north west part of Greece _____ [?] On the Italian side.

Śrīla Śrīdhara Mahārāja: When Hitler conquered Greece he gave special honour to the General that, "They'll be allowed to keep their sword."

Trīlokanatha: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Because, he told that, "They're very brave soldiers, and Generals all very brave. But it was impossible to stand against my mechanised army, but still I shall have to admit that their valour is admirable. So the Generals, though captive, are allowed to keep their sword with them."

I read in the paper at that time.

Trīlokanatha: Yes Mahārāja. My father was fighting at that time against the Italian army.

Śrīla Śrīdhara Mahārāja: He did not fight with Greece but he wanted to capture Crete, that island.

Trīlokanatha: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Because the allied party may not connect with Russia. First he captured Crete, they wanted to block the door, then he attacked Russia.

There was another minister who had some knowledge of astrology, he told, "If we approach towards west we shall be victorious. But if we go to the east we have no hope."

But Hitler differed, he told that, "Keeping such a big enemy at the back, I shall go to the west, and jump with all my power, it cannot be judicious." So he rejected that advice of that minister. I forget his name.

Because Russia after capturing Poland - Poland was divided into two, half portion Germany, half Russia, and Russia was constructing on the border aerodromes. So Hitler was afraid that Russia, because they were communist and he was fascist, Hitler, dictator, dictatorial rule.

But he accepted many customs from our Vedic culture. He asked the ladies, "Leave the office, go to the family, and give me good child, I shall reward you. You need not come in the office. You go to your family, manage well. And I want the whole Germany will be filled up with qualified sons. And it is your duty mother, you do so." In this way. And many things he took from the Indian culture, Hitler.

Gandhi also appreciated Hitler, the four judges, the bravest soldier, and the unique organiser, and so many things are his qualification, Gandhi told in young India at that time in favour of Hitler.

But only we cannot accommodate his general massacre of the Jews. Cold blooded murder. Jews were taken, and all their properties were taken, and they were sent in a room, and with help of the gas they were finished. Because, only thing he told that, "In the last great war, previous to that, in Kaiser's time, by the treachery of the Jews only they were defeated." That was his ground. "The Jew, they have no country of their own, they don't love any country, they only love themselves. And try to do anything and everything, even treachery, for their money. So in this last war they made our defeat, they're the cause of our defeat."

And Einstein also he was in Germany, he fled from there, went to America. And he had proper American money, he ultimately invented atom bomb. He was in Germany first, in his body, in his culture, all he got from this country, Germany, and now as a traitor he's helping America. He's a Jew. Einstein was a Jew. All these things.

And I got this quotation from him. "Stupid and clever. Stupid and industrious, stupid and lazy. Clever and lazy, clever and industrious." He told that, "I generally recruit from clever and industrious, a general habit. And clever and lazy, I appreciate them very much, I shall make them leaders of departments. Because they're clever they'll be able to manage. But lazy, they won't be finished by spending their energy, at the time of need they may come with fresh energy, so they'll be leaders.

And stupid and lazy I shall try to provide them some post. But stupid and industrious I shall keep myself far, far away from. Because always they do wrong, they're stupid, and industrious, must do something, but everything wrong. Fresh energy necessary to undo that. So stupid and industrious I keep far away from."

Badrinārāyaṇa: The *karmīs*.

Devotee: *Śūdras*.

Śrīla Śrīdhara Mahārāja: *Karmīs*, stupid and industrious. *Jñānī*, the salvationist, they're stupid and lazy. And clever and industrious are the devotees. And clever and lazy is Kṛṣṇa Himself.

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Clever and lazy. Ha, ha, ha, ha. Hare Kṛṣṇa. In the time of need He can come to help the devotees. Otherwise He's always ...

...

Nitāi Gaura Hari bol. Nitāi. Greece. Alexander first came to India from Greece. At that time Hinduism, before Buddhism, Alexander came here before Buddhism. Chandra Gupta, Cāṇakya, Kotila.

Hare Kṛṣṇa. _____ [?] Hare Kṛṣṇa.

Badrinārāyaṇa: Mahārāja. Last night two gentlemen came from France. One Swāmī Mahārāja *Hari-Nāma* disciple, Kṛṣṇa Balarāma. And one of Bhagavān Mahārāja's disciples _____ [?]

Śrīla Śrīdhara Mahārāja: Here?

Badrinārāyaṇa: And then, a young lady, also from ISKCON _____ [?]

Śrīla Śrīdhara Mahārāja: First General in the world was Hannibal, second Alexander, and third Napoleon. Is it not? No, third Julius Caesar, and fourth was Napoleon. Greece.

Hare Kṛṣṇa. Hare Kṛṣṇa. Through Arabia Indian culture went to Greece. From Greece to Europe. Greek and Latin, the primary language. And French, lingua franca, the general language in the whole of Europe was French language. Now perhaps English, is it not? Main language, international language, is perhaps English now. But before that in Europe it was French language. Hare Kṛṣṇa. Hare Kṛṣṇa.

Ha, ha. In Calcutta University when Subhash [Chandra Bose] Netaji, whether you know or not, he was a student in Presidency College. One Mr... English, British Professor, I forget the name, he was taking the class and making remark, "We were, it was the Romans that civilised us, and now it's our turn to civilise India."

Then the students protested. "Sir, you're taking class as is necessary you do your duty. But don't say so. We're not to tolerate that. India was long, long before civilised than Europe."

Again he, another day, he's again repeating that. "That it's the Romans that civilised us, and now it's our duty to civilise India."

And that day, Subhash and his party in Presidency College, when he was coming down through the stairs, from backside pushed and he fell and was wounded.

James was President at that time in the Presidency College. It was about nineteen sixteen, or fifteen or so, sixteen perhaps seventeen. Then he enquired and managed to take the name that Subhash was the leader of that party _____ [?] And then _____ [?] was Vice Principal, anyhow made provision for Subhash to read in the Scottish Church College, where from Swāmī Mahārāja also passed. Scottish Church College. Otton [?] his name was Otton, that Professor _____ [?]

But Roman civilisation was threatened and had to tolerate attack from the Barbarians, it is mentioned. And the Barbarians are none other than the Germans. And the Germans they were surcharged with more or less some Indian culture, and they were fighting against Romans. And Roman civilisation was crushed by the Barbarians, we're told at last, by Germans.

And Swāmī Mahārāja said, "When Paraśurāma came and He took a vow to finish the *kṣatriyas* from India, at that time many *kṣatriyas* they went, migrated towards Europe and mainly their place was Germany, that side."

Caspian. Kaśyapa _____ [?] Caspian Sea is Kaśyapa _____ [?] mentions the lake of Kaśyapa Ṛṣi, a renowned scholar in India in the Vedic school, Kaśyapa. Kaśyapa _____ [?] Caspian. Kaśyapa _____ [?] that side was Indian civilisation in the beginning.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Culture. If we really we want to conceive them, our object of life comes in three planes. Exploitation, renunciation, and dedication. Only in three planes we can live.

In the plane of exploitation, they may have subdivision, but general division is exploitation, enjoyment. Elevationists, wants to elevate himself from the environment, that is the tendency everywhere. That is a plane of life.

And then there's reaction. More sober class they find that the reaction is severe, so to acquire property here from the power, that is false economy, because equal and opposite reaction we're to suffer from. So they give up and recommend renunciation, like Buddhists, Śaṅkarites, they renounce, and go to a place, to a plane of life where, as we find our existence in deep slumber, dreamless slumber. That is *samādhi*. "We won't awake to the world, so no reaction possible and no suffering." So *mukti*, salvationist.

Elevationist and salvationist, and the third plane in the revealed scriptures by the interpretation of the great *paṇḍitas* like Rāmānuja, devotees. "No. These two are not only useless but harmful. The real plane of life, normal, happy plane of life, is the life of dedication. Don't exploit, don't make any loan from the environment, but try to give whatever small, you try to give yourself, dedicate yourself. And thereby as a reaction you'll get something. And that sort of giving must not be in this mortal plane. But if you're really sincere to dedicate you then naturally you'll come in connection with the higher and more subtle plane of life. The higher society you will get if you prepare yourself to give, to serve, naturally you'll have a proper master and whose position is superior to you. When you want to enjoy then you're forced to be associated with the lower section whom you can control and enjoy. But if you're prepared to, for dedication, then naturally the higher existence will invite you to help them. You are selfless, you have nothing to get back, purely want to dedicate, and that sort of nature will naturally draw your self to the relativity of the higher existence."

So *sevā*, dedication, that is the sum and substance of the sayings of the Vaiṣṇava School. The third plane of life where in an organic whole every unit is a dedicating member, and that is normal. Everyone is trying to help others, and by mutual, and there is the centre, the higher, the recipient. The highest entity, everything is for Himself. I generally quote Hegel, German philosopher. "Reality is By Itself and For Itself."

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

It is reflected, the Vedic truth is reflected in Hegel's statement. "For Itself."

"*Ahaṁ hi sarva-yajñānāṁ, bhoktā*. I'm the only enjoyer, none else in the world, Whose enjoyment is helpful to the whole."

Reality must be By Itself and For Itself. By Itself, He's His Own cause, none has created. If anyone created Him He'll be of secondary existence. And For Itself, everything existing to satisfy Him. If His existence is to satisfy another, then that another will be the first thing, he'll be higher. So to be the Absolute this qualification must be, should have that everything for Him, to satisfy Him. Whatever movement is going on, only to satisfy Him. Such is the greatest qualification of the Absolute, and the cause of all causes, the cause of all existence. Everything for Him, to satisfy Him.

Who is He? What is His acquaintance? What is His nature? How is He?

Generally the philosophers say, the theistic philosophers divided into three classes.

Brahman, all accommodating, the highest entity who can accommodate everything within Him. That is the greatest aspect of the existence.

Another section say Paramātmā, the all permeating, entering everywhere and regulating. Paramātmā. All permeating, all pervading. That is the highest, not all accommodating.

And the third section, the all controlling, all enjoying, everything for Whom, that is Nārāyaṇa, Bhagavān.

Jīva Goswāmī gives the meaning of the Bhagavān, not only full of power of all phases, but *bhajanīya guṇa viśiṣṭha*. Who has got such nature that He naturally attracts everyone to serve Him. *Bhajanīya guṇa viśiṣṭha*. His very existence, appearance, attracts everything to serve Him, to love Him, to die for Him. He's got such beautiful qualification. That is Bhagavān. And the highest conception of Bhagavān is in Kṛṣṇa consciousness, Kṛṣṇa conception. That is given in the highest, greatest interpretation of the Vedic scriptures, that *Śrīmad-Bhāgavatam*.

And Mahāprabhu also, Who is supposed to be the incarnation, or another representation of Kṛṣṇa Himself, mixed along with His highest potency, Śrī Rādhā. Mahāprabhu Śrī Caitanya Deva, He gave us clearly that this is the real interpretation or purpose of all the revealed scriptures. Ungrudgingly to guide you to the highest goal which is the domain of love. Unconditional surrender towards the central power, or truth, which is beauty and affection. Not power, but affection is the highest and attracting thing for us all. We may understand or we may not understand, but the absolute position is that love, affection, that is higher than any sort of power, any power, any knowledge, anything, is love and affection. That is the real fulfilment we can have when our inner heart will approve that. Our inner existence only wants love and beauty and affection, and neither knowledge nor power.

So try, direct yourself to that direction. Kṛṣṇa conception of the Lord. The Infinite, He's greatest about His approach towards finite, perfect approach towards finite, that is the highest gain of

the finite. Finite cannot approach, capture Infinite. But Infinite can come to finite. And when Infinite comes to the finite level, as if one of them, that is the highest gain of the finite.

That we find in Kṛṣṇa. He's carrying the shoes of His father. Then His mother's whip He's receiving and crying and praying to the mother. "Don't whip Me. I won't do all these things." In such way that Absolute has come to the finite, through love.

nandaḥ kim akarod brahman, [śreya evaṁ mahodayam
yaśodā ca mahā-bhāgā, papau yasyāḥ stanaṁ hariḥ]

["Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned *brāhmaṇa*, mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"] [*Śrīmad-Bhāgavatam*, 10.8.46]

In *Bhāgavatam* it's mentioned. "What wonderful things we're seeing. Who is Absolute, Brahmā, Śiva, and anyone, any conception of power and knowledge, when approaching Him they're all defeated. And such thing has come here as a child, as a common consort, towards the person, towards the *gopīs*? Eh? What sort of astonishing, wonderful method there is which can have a position of such intimacy with the Absolute? Such intimate relationship with the Absolute is impossible to think. But it's possible if we approach Him through a particular way. And what is that?"

And Mahāprabhu came with the instruction. "Take the Name in such and such way, and you'll find yourself one day there." Just get a ticket in the special train and you'll find you've reached the goal, Vṛndāvana. Take the Name of the Lord in the proper process, constitutional method. And then automatically you'll be led there.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam / ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]
[*Śrīmad-Bhāgavatam*, 11.21.11, purport]

The highest form of devotion is like this. *Anyābhilāṣa*, the fleeting desires. *Karma*, that elevationist tendency. *Jñāna*, the salvationist tendency. And such other things like *yoga siddhi* etc, all will be eliminated. And accept the method of devotion, and mainly through internal sincerity, *anurāga*. Not calculation, uncalculated, sincere, blind devotion towards the Lord, your object will be fulfilled. Such *sādhus*, such group of association is the most needy thing for us, so the *sādhu saṅga*.

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya, [lava-mātra sādhu-saṅge sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

The good association who can help us to go to that mystic place, of that home, of our dream. We can take the scriptures, and mainly the *sādhus*, the agents of that realm, of that plane, with their help. That is the long and short what they have to say.

Gaura Hari bol. Gaura Hari bol. [30:38 - 30:48 ?] Gaura Hari bol. Nitāi Gaura Hari bol. [30:53 - 31:25 ?]
Time is up. Now I want to take leave of you all. Be kind on me.

...

Śrīla Śrīdhara Mahārāja: _____ [?] Then Subal went there, and anyhow Subal managed with the help of the she friends of Rādhārāṇī, Rādhā's dress was given to Subal. Subal was in age and appearance somewhat like Rādhā, and he was very near relative. So Subal was decked in the dress of Rādhā, and Rādhārāṇī was given the dress of Subal.

And in a novel [?] he told _____ [?] "One calf has come away and the cow is crying, so I've come in search of that calf."

So anyhow he entered into the _____ [?] and it was managed, the dress was changed, and Rādhārāṇī according to direction She's going in the dress of Subal towards the forest.

Then Kṛṣṇa found 'Subal is coming back.' And He was so mad, that Rādhārāṇī went nearby, anyhow.

"Subal, you've come back. What happened?"

Rādhārāṇī told Him, in the dress of Subal, "I could not manage to take Her. If You say I may go to Candrāvalī."

"No Subal. Candrāvalī won't do." In this way Kṛṣṇa was going, fainting.

And then Rādhārāṇī embraced Him. "You can't recognise Your Own servant, Your maidservant You can't understand? I'm so far from You that You can't recognise Me? I'm Your maidservant."

Then Kṛṣṇa _____ [?]

Badrinārāyaṇa: Is that in *Bhāgavatam* Mahārāja?

...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

...holding the feet of Rādhā, drove Him out.

Badrinārāyaṇa: In Kurukṣetra?

Śrīla Śrīdhara Mahārāja: _____ [?] not found in Rāmacandra. *Aṣṭa-nayikā* _____ [?] Eight stages of the Both in Their union, *aṣṭa*.

aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet [ato hetor ahetoś ca, yūnor māna udañcati]

["Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa."]
[*Ujjvala-nīlamaṇi*]

Just as a serpent, the movement of the love is crooked. So with cause or without cause the difference comes _____ [?] [37:00 - 38:50 ?]

Bhidyate hṛdaya-granthiś. The seal of our inner heart will be broken, the seal within. The heart is sealed and that seal will be broken by such attempt.

And *chidyante sarva-saṁśayāḥ*. All doubts, suspicions, will be cleared, finally. When the seal will be broken, the flow that will come out, that will recognise its own thing naturally in that plane. So all doubts and suspicions will be cleared forever. 'This is my own, my heart's satisfaction to the highest intensity.' The heart will say when the seal will be broken, then it will know its own soil. 'This is my home.' *Sarva saṁśayāḥ*. All doubts will be gone.

And *kṣīyante cāsya karmāṇi*. Then only our spirit of attempt will go forever, no necessity. All doubts and suspicions cleared, and the seal opened, broken. *Bhidyate hṛdaya-granthiś*. That devotional transaction will begin, that eternal flow, that eternal activity, *nirguṇa*. Without any doubt and without any trouble, the automatic flow, the automatic life will be discovered, *nirguṇa*, automatic. Life will be discovered, and the question of labour, or the feeling of labour, will vanish, in the third.

First, seal will be broken, and everything will be fine and new and finished and *līlā*. Nothing to be added, nothing to be earned, all complete perfect flow, dynamic movement. *Bhidyate hṛdaya-granthiś*. That is the automatic dedication function will come. No question of earning labour, or doing anything, this, that, all vanished. And the *jñāna*, suspicion, *jñāna-karmādy-anāvṛtam*, the *karma*, 'I shall do something,' that spirit will go. And, 'I shall know many things, discover, inventing new things I shall give to the world,' that will also go. So knowledge, *jñāna-karmādy-anāvṛtam*, the automatic *līlā*, the pastimes of the Lord is there, and I'm a member, and forever I'm here. In the middle I was here, something. I was detached from that eternal flow of sweet life. *Svarūpe sabāra haya, golokete sthiti*.

[kṛti-sādhyā bhavet sādhya-bhāvā sā sādhanābhidhā]
nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā

["The process of devotional service, beginning with chanting and hearing, is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone's heart, and by the offence-less chanting of the holy names of the Lord, one's original dormant Kṛṣṇa consciousness is awakened."] [*Bhakti-rasāmṛta-sindhu*, 1.2.2]

[Part of *Caitanya-caritāmṛta, Madhya-līlā,* 19.177, purport]

What is *sādhana*? What is already within me, only to discover that, to remove the outcome trouble that came and deceived me, only to be relieved of that. It is already within. *Nitya-siddhasya bhāvasya prākaṭyaṁ hṛdi sādhyatā*. What is *sādhana*, that means to end? To have my eternal own things within me.

Search for lost servant. Lord's loving search for lost servant. Lost servants, they're already there we're told. That is within them, already there. Anyhow by the peculiar *līlā*, *aher iva gatiḥ premṇaḥ, svabhāva- kuṭilā bhavet / ato hetor ahetoś ca, yūnor māna udañcati. Līlā* is such, sometimes separation, sometimes union. If there's no separation then union has no meaning, so *aher iva gatiḥ premṇaḥ*, not straight going, but like the serpent in the zigzag way.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. This *śloka*, when in my home...

86.12.20

Śrīla Śrīdhara Mahārāja: ...knowledge, all covering. The knowledge covering everything, all, universal line. *Bhidyate hṛdaya-granthiś*. Will be untied, will be uncovered, then only, *chidyante sarva-saṁśayāḥ*, all doubts will be cleared. And *kṣīyante cāsya karmāṇi*, in *eka-dasha kanda* Kṛṣṇa says, "*mayi dṛṣṭe 'khilātmani*, when I'll be seen everywhere." And in the beginning introductory chapter *Bhāgavatam* says, *dṛṣṭa evātmanīśvare*. That Infinite has no limit, *dṛṣṭa evātmanīśvare*. When that endless thing will come to our consciousness, then only, all *saṁśayāḥ*, doubts gone, no necessity of any knowledge, calculation. And no necessity of energising, *karma*, *jñāna*. We'll be relieved from these two tendencies, trying to know anything and everything, and to do something. These things will disappear automatically, eternal automation. We shall see that we're a member of eternal automation, the flow of love. Nothing necessary, all fulfilment.

Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Mahārāja. In the past you've given so many explanations of this *śloka* one book can be compiled. Yes. So many explanations. When that aeroplane crashed, and the black box, you remember that, the black box explanation you gave? And also, when all prejudices have been removed from the heart then the flow is possible. So many explanations you've given.

Śrīla Śrīdhara Mahārāja: *Bhidyate* _____ [?]

yathā nabhasi meghaugho, reṇur vā pārthivo 'nile
evaṁ draṣṭari dṛsyatvam, āropitam abuddhibhiḥ

["The unintelligent equate the sky with the clouds, the air with the dust particles floating in it, and think that the sky is cloudy or that the air is dirty."] [*Śrīmad-Bhāgavatam*, 1.3.31]

_____ [?] educative *śloka*. Just as we see the cloud in the sky, and the dust in the air. So everything, *draṣṭari dṛsyatvam*, we cannot see the sky, neither we can see the air, but with the help of the dust, and with the help of the cloud, we feel as if we're seeing the sky. But really we can't see. *Draṣṭari dṛsyatvam āropitam*.

We're subjective, we think Him to be objective. All subjective, that is subjective evolution, everything subjective, all subjective, all superior to us. Whatever we see, all superior to us, we're to see, because they're helping the service of Kṛṣṇa. So Uddhava wants to be a creeper. All worshippable, all revered, in Kṛṣṇa connection.

Yat kinca tina guṇa mukhi katha _____ [?] The worm, the straw, everything of Kṛṣṇa's connection, all subjective, nothing object. 'I'm servant of everyone.' Subjective means claiming superiority and service claiming. 'I should serve them. I'm alone the serving unit.' At present we think that 'everything for me, I shall try to utilise for my purpose, I'm the centre.' No.

So vipada dharan bandhu van [?] Gurudeva says, "The disciples also, they have come to help me for service of Kṛṣṇa. I alone, I don't think myself eligible to serve Kṛṣṇa. He's so big, so high, so they've come to help me in my attempt to serve Kṛṣṇa."

Nitāi. Nitāi. *Draṣṭari dṛsyatvam, āropitam abuddhibhiḥ*. _____ [?] We're seer, looker, we're thinking Him to be object of looking, seeing. And Who is *ānandamāya*, we think Him to be the object of our *ānanda*. He's full in His own *rasa*. By serving, we cannot make Him more satisfied. But trying to serve, we can get a part of His sweetness. He's sweetness Himself. By serving we cannot add anything to Him. Ha, ha. Eh? By rendering service to our superiors, really we cannot make any addition there. But on the other hand, we get.

Badrinārāyaṇa: Benefit.

Śrīla Śrīdhara Mahārāja: He's the source of all sweetness. In that process, if we approach, we connect ourselves with Him, we get sweetness. Purī Mahārāja?

Purī Mahārāja: Here.

Badrinārāyaṇa: _____ [?] In front, right there in front.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Gauranga bole nagara _____ [?] What is His trial, or what trial, His *sādhana*? What is His acquisition, who does not melt, taking the Name of Gaurāṅga?

Badrinārāyaṇa: Ha, ha, melt, loses form.

Śrīla Śrīdhara Mahārāja: *Gaurāṅga bole*. Taking the Name of Gaurāṅga, if one does not melt, then what sort of acquisition he has acquired so far? Gauranga bole nagara _____ [?] He'll lose his personality and will be like liquid thing.

Badrinārāyaṇa: He'll melt.

Śrīla Śrīdhara Mahārāja: Gaurāṅga is so powerful. He's of such type. Everything coming in connection with Him that will lose its own existence, and will melt, and will be one with.

Badrinārāyaṇa: Last night you were talking about that.

Śrīla Śrīdhara Mahārāja: Gauranga bole nagara _____ [?]
"What type of creator has made me so more than stone? I cannot - that I'm going to be melted."

Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi.

Who will take the Name of the Lord, as a subject, and pronouncing it as object, but really we're to address the Lord, and Lord on the super subjective area. And I'm addressing Him, "Hare Kṛṣṇa. Hare Kṛṣṇa." That means to lose my - by chanting His Name we shall lose our present status, from proprietor to the property. Proprietorship will be lost. When we shall address Him with this consciousness, no longer a recipient, a proprietor, but I'm a property. *Ādau kṛtā paścād kriyeta*. I'm His. I have no personality, ownership of my own. I'm addressing Him as He ordered, so on His behalf, as His servant I'm addressing Him. No individual loss and gain I have, I'm already a slave. I'm property, I'm not proprietor. In this way I'm addressing Him, my Master. Then, what will be the effect? I'm His slave, not proprietor, not owner of anything. I'm a property of Him and I'm addressing Him. What will be the purpose of addressing? To become more and more slave. Ha, ha. I'm His. I have no individual transaction. I'm advised to, that more and more slave mentality will come in me.

The Ramakrishna Mission say, "Gauḍīya Maṭha preaches for slave mentality. And we're preaching *so ham*, we're that biggest thing."

The aspiration from this side, but one who jumps into that ocean, then the aspiration just changes our opposite direction. Smallest, smallest, smallest of the smallest. Smallest of the smallest.

"I could not. They say that I have devotion but when I try to find, no, nothing, all empty. I'm the worst beggar, I do not know how to beg, so I'm not getting anything. So all, the whole environment, please be pleased with me. Vaiṣṇava _____ [?] All be gracious to me, I'm the worst point, I don't have anything."

To think such prospect is also dangerous. "I have nothing. I'm the worst beggar." The kingdom is such, everyone thinks "I'm the worst beggar. I'm not getting anything. Such infinite nectar on my front, but not a drop to drink.

"Water, water, everywhere, but not a drop to drink." That [Samuel Taylor] Coleridge's *Ancient Mariner* we read. "Water, water, everywhere, but not a drop to drink." He was in the mid ocean, that ship breaking, something like. But salty water but not to drink, so without drinking water we'll be mad. So "Water, water, everywhere, not a drop to drink."

So one Madrasi gentleman told, "What you say that Śrī Caitanya Deva is the highest ideal. But reading His life we're rather afraid that if this is the highest position, He's rubbing His face, doing this, that, running over the thorny ground, as a madman. And you say that is the highest ideal. It is dangerous to think." So,

bahye viṣajvāla haya, bhitare ānandamāya, kṛṣṇa premara adbhuta carite

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 2.50]

Mahāprabhu in that stage when Svarūpa Dāmodara and others are taking the Name of Kṛṣṇa and anyhow drawing His attention to this world, "Oh. I was experiencing such a high order of sweet experience, and you dragged Me here with this noise of Kṛṣṇa, Kṛṣṇa."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: The sound of Svarūpa Dāmodara is Kṛṣṇa, Kṛṣṇa in the ear, and is now drawing His senses to this world. And Mahāprabhu disgusted, "What a wonderful enjoyment, I had some experience, and you've drawn Me here with the noise of Kṛṣṇa, Kṛṣṇa. Eh?" Hare Kṛṣṇa.

Heno kale tumi sab kola hal kori _____ [?] "The jingling sound of the ornament when the *gopīs* are going to cave of Govardhana, and Kṛṣṇa approaching. And that atmosphere, transcendental experience, how sweet it is. And you dragged Me here in this plane saying Kṛṣṇa, Kṛṣṇa. What is this?"

Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi. Nitāi. Nitāi Gaura Hari bol.
_____ [?]

...

Śrīla Govinda Mahārāja: [and other Vaiṣṇava's sing *Śrī Śrī Prabhupāda-padma-stavakaḥ.* Eleven verses eulogising the divine qualities of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda.

With verse translations from *Śrī Kīrtana Mañjuṣā*, *The Treasure Chest of Divine Kīrtanas*. First Printing, 1986, p 23]

[20:27 - 29:46]

1

sujanārbuda-rādhita-pāda-yugaṁ, yuga-dharma-dhurandhara-pātra-varam
varadābhaya-dāyaka-pūjya-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, your beautiful lotus feet are cherished by millions and millions of the purest and most qualified devotees, and you are the most competent personality to preach the recognised process for this era. (You preside over the Viśva Vaiṣṇava Rāja Sabhā, the beautiful assembly of pure devotees.) Your sacred lotus feet are adorable, as they openly grant fearlessness and bestow the highest benediction to all living entities. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

2

bhajanorjita sajjana-saṅghapatiṁ, patitādhika-kāruṇikaika-gatim
gati-vañcita-vañcakācintya-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, you shine forth as the natural leading monarch within the extremely advanced devotees' camp, and you are the exclusive, ultimate aim of the truly fallen, due to your far-reaching merciful embrace. Your inconceivable lotus feet bestow full shelter for the cheaters and the cheated. I eternally offer my respects unto that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

3

ati-komala-kañcana-dīrgha-tanuṁ, tanu-nindita-hema-mṛṇāla-madam
madanārbuda-vandita-candra-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, your divine figure is so graceful and delicate, your skin so soft, and your towering stature so radiant and golden. Your overwhelmingly beautiful appearance mocks the pride of the golden lotus stems as countless Cupids offer their humble respects to your lotus toes, which are like glowing white petals of the radiant moon. I eternally offer my respects unto that charming effulgence that shines forth from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

4

nija-sevaka-tāraka-rañji-vidhuṁ, vidhutāhita-huṅkṛta-siṁha-varam
varaṇāgata-bāliśa-śanda-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, like the charming moon which pleases its orbiting stars, you are surrounded by your intimate disciples and are fulfilling their heart's desires. Your lion-like roar causes the envious to tremble and quickly flee while your tender lotus feet gracefully bestow the ultimate benefit for the innocent. I eternally offer my obeisances to that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

5

vipulī-kṛta-vaibhava-gaura-bhuvaṁ, bhuvaneṣu vikīrtita gaura-dayam
dayanīya-gaṇārpita-gaura-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, you have widely spread the glories of Śrī Gaurāṅga's holy abode, Śrī Māyāpur Dhāma, and you have openly declared the nature of Śrī Gaurāṅga's mercy throughout the universe. Your graceful personality has planted the lotus of Śrī Gaura's holy feet in the hearts of your deserving servitors. I eternally offer my respects unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura Prabhupāda."

6

cira-gaura-janāśraya-viśva-guruṁ, guru-gaurakiśoraka-dāsya-param
paramādṛta-bhaktivinoda-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, as the universal spiritual master and guide, you are the eternal refuge for Śrī Gaurāṅga's devotees. You are always dedicated to serving your spiritual master Śrīla Gaura Kiśora, and you are a careful servant to the lotus feet of Śrīla Bhaktivinoda Ṭhākura. I eternally offer my respects to that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

7

raghu-rūpa-sanātana-kīrti-dharaṁ, dharaṇī-tala-kīrtita-jīva-kavim
kavirāja-narottama-sakhya-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, your intense magnitude of devotion allows you a glorious position within that intimate group of Śrīla Raghunātha Dāsa, Śrīla Sanātana, and Śrīla Rūpa Gosvāmī. Your happy and elevated philosophical conceptions have crowned and seated you along with that esteemed personality, Śrīla Jīva Gosvāmī, on this Earth planet. And you share a friendly relationship with Śrī Kṛṣṇadāsa Kavirāja Gosvāmī and Śrī Narottama dāsa, as dear to them as their very own lives. I eternally offer my respects to that charming effulgence that decorates the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

8

kṛpayā hari-kīrtana-mūrti-dharaṁ, dharaṇī-bhara-hāraka-gaura-janam
janakādhika-vatsala-snigdha-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, you serve the living entities by mercifully revealing your divine personality as the embodiment of Lord Kṛṣṇa's spiritual glories, and in doing so, you eliminate the offences which burden the Earth planet. Your loving disposition is more affectionate than even a father to the followers of Lord Gaurāṅga. I eternally offer my respects unto that charming effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

9

śaraṇāgata-kiṅkara-kalpa-taruṁ, taru-dhik-kṛta-dhīra-vadānya-varam
varadendra-gaṇārcita-divya-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, just like a transcendental desire tree, you fulfil all the desires of the Lord's unalloyed servants. Your firm and patient nature insults the tolerant disposition of a tree, what to speak of your benevolence. The purity of your divine lotus feet attracts the worship of the great administrative demigods like Durgā Devī and King Indra. I eternally offer my respects unto that wonderful effulgence that shines from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

10

parahaṁsa-varaṁ-paramārtha-patiṁ, patit-oddharaṇe kṛta-veśa-yatim
yati-rāja-gaṇaiḥ-pari-sevya-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, all the great *mahā-bhāgavat* devotees are surpassed by you, because you are the storehouse-keeper of life's highest wealth, pure love for Lord Kṛṣṇa. Simply to rescue the fallen souls, you accepted the outer garb of a renunciate. Hence, your divine lotus feet are adorable in every respect by the great stalwart *sannyāsīs*. I eternally offer my obeisances unto that wonderful effulgence that emanates from the radiant lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

11

vṛṣabhānu-sutā-dayitānucaraṁ, caraṇāśrita-reṇu-dharas-tam-aham
mahad-adbhuta-pāvana-śakti-padaṁ, praṇamāmi sadā prabhupāda-padam

["O Śrīla Prabhupāda, since you are an exclusive servitor of the daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, my bold aspiration is to take full shelter as a minute atomic particle of that shining dust that clings to your beautiful lotus feet. How wonderfully potent is your divine powerhouse! Just see how it invigorates the most downtrodden souls. I eternally offer my respects to the wonderful effulgence that emanates from the lotus toe-tips of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda."]

...

Śrīla Govinda Mahārāja: [29:50] *Daśakam*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [and other Vaiṣṇava's sing] *Ācārya-vandanā*, from Śrī Chaitanya Sāraswat Maṭh's, Kīrtana Guide, 4th Edition, page 11-13, which has no verse translation. An English verse translation was found @ scsmathinternational.com

[30:10 - 44:44]

Ācārya-vandanā

1

jayare jayare jaya, paramahaṁsa mahāśaya, śrī-bhaktisiddhānta saraswatī
goswāmī ṭhākura jaya, parama karuṇāmaya, dīnahīna agatira gaṭi

[Glory, glory, glory to Śrī Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura, this great swan-like perfect personality, abode of highest mercy, who is the path and refuge for the low and miserable who have no refuge!]

2

nīlācale haiyā udaya, śrī-gauḍa-maṇḍala āsi', prema-bhakti parakāśi, jivera naśilā bhava-bhaya

[Emerging in Nīlācala, he came to the land of Śrī Gauḍa Maṇḍala and revealed loving devotion, destroying the souls' fear of material existence.]

3

tomāra mahimā gāi, hena sādhya mora nāi, tabe pāri yadi deha śakti
viśvahite avirata, ācāra-pracāre rata, viśuddha śrī rūpānugā bhakti

[I have no capacity to sing your glories, but I can sing them if you give me the power. To bring pure unadulterated devotion in the line of Rūpa Goswāmī for the continuous welfare of the entire universe you deeply engage in preaching and practising.]

4

śrī pāṭ khetari-dhāma, ṭhākura śrī-narottama, tomāte tāṅhāra guṇa dekhi
śāstrera siddhānta-sāra, śuni lāge camatkāra, kutā kika dite nāre phānki

[I see in you the qualities that Śrī Narottama Ṭhākura, who appeared in Śrīpat Khetari Dhāma, had. Hearing the essence of the scriptural conclusions, all false arguments based on logic lose their power to deceive.]

5

śuddha-bhakti-mata yata, upadharma-kavalita, heriyā lokera mane trāsa
hāni' susiddhānta-vāna, upadharma khāna khāna, saj janera vāḍāle ullāsa

[Your teachings of pure devotion devour all non scriptural religious practices—seeing this, people become terrified. Striking with the supreme conclusions you break all non scriptural practices into pieces which increases the joy of all pious men.]

6

smārta-māta jaladhara, śuddha-bhakti ravi-kara, āchchhādila bhāviyā antare
śāstra-sindhu manthanete, susiddhānta jhañjnāvāte, uḍāilā dig-digantare

[The rain clouds of *smārta brāhmaṇas* (skilled in law and logic) cover the sunshine of pure devotion, although it still remains there at the core. Churning the ocean of the scriptures and creating a storm of the highest teachings, you cleared and delivered all directions.]

7

sthāne sthāne kata maṭha, sthāpiyācha niṣkapaṭa, prema-ṣevā śikhāite jīve
maṭhera vaiṣṇava gaṇa, kore sadā vitaraṇa, hari guṇa-kathāmṛta bhave

[Sincerely, you established so many temples to teach the souls loving service to the Lord. The Vaiṣṇava residents of these temples incessantly spread the nectar of the glories of the Lord.]

8

śuddha-bhakti-mandākinī, bimala pravāha āni, śītala karilā tapta-prāna
deśe deśe niskiñcana, prerilā vaiṣṇava gana, vistārite hariguṇa gāna

[The pure current of the Mandākinī river of pure devotion cools and soothes the burning souls. You sent devotees, free from material desires, from place to place to spread the glories of the Lord.]

9

purve yathā gaura-hari, māyāvāda chheda kari, vaiṣṇava karilā kāśīvāśī
vaiṣṇava darśana-sukṣma, vicāre tumi he dakṣa, temati toṣilā vārāṇasī

[Before, Gaura Hari converted the *māyāvādī* section of the Kāsī residents into Vaiṣṇavas. In the same way you graced the residents of Vārāṇasī by expertly showing the distinction of subtleties of Vaiṣṇava vision.]

10

daiva-varṇāśrama-dharma, hari-bhakti yāra marma, śāstra-yukta karilā niścaya
jnāna-yoga-karma caya, mulya tāra kichhu naya, bhaktira virodhi yadi haya

[You ascertained devotion to the Lord as the core principle of *daiva-varṇāśrama-dharma* in accordance with the purport of scriptures and made it clear that all attempts of *karma*, *jnāna*, *yoga*, etc. have no value if they are averse to devotion.]

11

śrī-gauḍa-maṇḍala bhūmi, bhakti-sange parikrami, sūkīrti sthāpilā mahāśaya
abhinna vraja-maṇḍala, gaūḍa-bhūmi premojvala, pracāra haila viśvamaya

[You became renowned as a great soul who started *parikramā* of Śrī Gauḍa Maṇḍala in the company of devotees. You preached all over the world about the land of Gauḍa that is non-different from Vraja Maṇḍala and filled with the radiance of devotional love.]

12

kuliyāte pāyaṇḍīrā, atyācāra kaila yā'rā, tā savāra dosa ksamā kari'
jagate kaile ghoṣaṇā, 'taroriva sahiṣṇuna', hana 'kīrtanīyah sadā harih'

[You forgave all sins and atrocities of offenders residing in Kuliyā (Navadwīpa). You have declared that to always chant the Holy Name one must be more tolerant than a tree.]

13

śrī-viśva-vaiṣṇava-rāja, sabhāmadhye "pātrarāja", upādhi-bhūṣaṇe vibhūyita
viśvera maṅgala lāgi', haiyācha sarva tyāgī, viśvavāśī jana-hite rata

[Adorned with ornamental titles, you are the leader in the assembly of the Vaiṣṇava kings of the universe. You gave up everything for the benefit of the entire world and dedicated yourself intensely to the benefit of the souls of the universe.]

14

karitecha upakāra, yāte para upakāra, labhe jīva śrī kṛṣṇa-sevāya
dūre yāya bhava-roga, khaṇḍe yāhe karma bhoga, hari pāda padma yā'te pāya

[You spread the benefit by getting which the souls get service to Śrī Kṛṣṇa—their heart disease goes far away, all enjoyment and selfish pursuits break apart, and the soul attains the lotus feet of the Lord.]

15

jīva moha-nidrā gata, jāgā'te vaikuṇṭha duta, 'gauḍīya' pāṭhāo ghare ghare
uṭhare uṭhare bhāi, āra ta samaya nāi, 'kṛṣṇa bhaja' bole uccaisvare

[As a messenger of the spiritual world, you send Gauḍīya Vaiṣṇavas house to house to awaken the souls sleeping in illusion, "Wake up! Wake up, brother! You have no time left! Loudly chant 'Serve Kṛṣṇa!'"

16

tomāra mukhāra vinda, vigalita makaranda, siñcita acyuta-guṇagāthā
śunile juḍāya prāṇa, tamo moha antarddhāna, dūre yāya hṛdayera vyathā

[Hearing verses, drops of molten nectar coming from your mouth, glorifying the Infallible Lord soothes our being and dissipates darkness and illusion, and all heart pain goes far away.]

17

jāni āmi mahāśaya, yaśovāñchā nāhi haya, vindu mātra tomāra antare
tava guṇa vīṇādhāri, mora kaṇṭha-vīṇā dhari', avaśete valāya āmāre

[I know that there is not a slightest drop of deceit known within you. Your glory is like a player of a *vīṇā* —they have seized the *vīṇā* of my throat and, paralysing me, they force me to sing.]

18

vaiṣṇavera guṇa-gāna, karile jīvera trāṇa, suniyāchi sādhu guru mukhe
kṛṣṇa bhakti samudaya, janama saphala haya, e bhava-sāgara tare sukhe

[Singing the glories of the Vaiṣṇavas rescues and protects the *jīva* soul. I heard this from the mouth of *sādhus* and my Guru. When there arise devotion to Lord Kṛṣṇa, the life becomes successful, and the soul can happily cross this ocean of material existence.]

19

te-kāraṇe prayāsa, yathā rāmanera āśa, gaganera cāṅda dhari vāre
adoṣa-daraśī tumi, adhama patita āmi, nija guṇe kṣamivā āmāre

[My attempt is like that of a dwarf who wants to catch the moon in the sky. You never see anyone's faults, and I am extremely fallen. Please forgive me for being what I am.]

20

śrī gaurāṅga-pāriṣada, ṭhākura bhaktivinoda, dīnahīna patitera bandhu
kalitamah vināśite, ānilena [avanīte, toma' akalanka pūrṇa indu]

Śrīla Bhaktivinoda Ṭhākura is an associate of Śrī Gaurāṅga Mahāprabhu and a friend of all low and fallen souls—to dispel all darkness of this dark age, he brought to this earth you, a spotless full moon.]

21

kora kṛpā vitaraṇa, premasudhā anukṣaṇa, mātiyā uṭhuka jīva gaṇa
harināma-saṅkīrtana, nācuka jagata-jane, vaiṣṇava-dāsera nivedana

[Please bestow your mercy so that, incessantly intoxicated by the nectar of love of God, the souls arise. May the whole world dance in the *saṅkīrtana* (congregational chanting) of the Lord's Holy Names. This is the humble petition of this servant of Vaiṣṇavas.]

87.00.00.A_802

Śrīla Śrīdhara Mahārāja: ...not a hill, or mountain, but here the comparison that Caitanya Deva is a lake.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Śrī Caitanya Deva *amṛta-sara*. The very fountain-head of all nectarine Kṛṣṇa consciousness. *Amṛta-sara*, the substance, the gist of the nectar. Kṛṣṇa *līlā*. And *tāra śata śata dhara*. Hundreds of streams are coming out from there, that is Caitanya *līlā*. *Daśa-dike vahe yāhā haite*. And it's running towards ten directions. Hundreds of streams originating from the lake of Caitanya Deva, so many streams of its very substantial nectar are running towards ten directions. Hundreds of streams collect.

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, [sarovara akṣaya, mano-haṁsa carāha' tahate]

["There is no doubt that we find the highest nectarine taste of *rasa* in Kṛṣṇa *līlā*. But what is Gaura *līlā*? In Gaura *līlā*, the nectar of Kṛṣṇa *līlā* is not confined to a limited circle, but is being distributed on all sides. It is just as if from all ten sides of the nectarine lake of Kṛṣṇa *līlā* hundreds of streams are flowing."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 25.271]

And that is known the very source from which, *kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite, se caitanya-līlā haya, sarovara akṣaya.* Non-diminishing lake of nectar from where hundreds of Kṛṣṇa consciousness streams are running towards ten directions.

kṛṣṇa-līlā amṛta-sara, tāra śata śata dhara, daśa-dike vahe yāhā haite,
se caitanya-līlā haya, sarovara akṣaya, mano-haṁsa carāha' tahate

"O devotees, *haṁsa*, that is swan, you come and engage your mind, have your attention in that *sarovara*, that lake."

And the allegorical representation has been continued longer. But here as if it may be thought that Kṛṣṇa *līlā* is the outcome of Caitanya *līlā*. Caitanya *līlā* is the original, and from there, like fountains, the Rādhā- Kṛṣṇa *līlā* is coming out. Both combined in Caitanya *līlā*, and when They're separating and They're differentiating Themselves from oneness it becomes...

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

Generally it is thought because it is in Kali, and that is in Dvāpara, so Caitanya *līlā* is the after effect, supplementary of Kṛṣṇa *līlā*. But here it is said that Caitanya *līlā* is the original thing. Both combined and there from coming Kṛṣṇa *līlā*. And there is a lake of infinite nectar and Kṛṣṇa *līlā* is coming out of it anything Kṛṣṇa *līlā*. But not mountain but it is a lake. And so many devotees are also swans, and so many other birds, and so many bees, they're also sucking the sweet honey from so many *padma*, lotus. And also *kumud* means - what is the English of *kumuda*, that red *padma*? What grows in the water, that red thing, *kumud*, and the white, *kala*, and the red is *kumud*. And the lotus is some other thing. *Kumud* generally grows in moonlight, and red *padma*, the lotus, wants for nourishment the sunlight, *padma* connected with sunlight. And *kumud* that is connected with the red flowers in the water it grows by the contact of moonlight. *Śreyaḥ kairava candrikā vitaraṇaṁ* [*Śikṣāṣṭakam*, 1] *Kairava* means *kumuda*, that red flower in the lake, or tank.

So volcano, this Tavin Kṛṣṇa he expressed to me much appreciation about volcano. "A very nice book." Your comparing the touch of your hand and brain gives a very wonderful effect to the writing.

Bhakti Sudhīra Goswāmī: No Mahārāja, it's what you've given is so sweet.

Śrīla Śrīdhara Mahārāja: That may be my thought but it's scattered, dislocated, but to organise that so...

Bhakti Sudhīra Goswāmī: Mahāyogī Mahārāja is working very hard also to do that. Mahāyogī Mahārāja he deserves some...

Śrīla Śrīdhara Mahārāja: He helps you in this way?

Bhakti Sudhīra Goswāmī: O yes, he...

Śrīla Śrīdhara Mahārāja: In the analysis, and then the adjustment, harmonise them.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

Bhakti Sudhīra Goswāmī: You gave these talks at different times about Mahāprabhu. So we gave them some systematic presentation.

Śrīla Śrīdhara Mahārāja: Yes. That systematic presentation that is a very rare quality, to systematise.

Jīva Goswāmī says, "What Gopāla Bhaṭṭa Goswāmī left,
Grantha bhut grantha mas grantha mastitam _____ jivaka [?] Here and there so many *śāstric* things were kept by Gopāla Bhaṭṭa Goswāmī. And Jīva Goswāmī says that, "I'm writing them in a systematic form." _____ jivaka [?] "A small person like Jīva he's systematising the scattered collections of Gopāla Bhaṭṭa, and he's publishing in the form of book." Jīva Goswāmī says so.
_____ [?] In the introduction of *Sat-Sandarbha* Jīva Goswāmī has written like that. "What I'm leaving, the substance I collected from the writings of Gopāla Bhaṭṭa, who comes from the southern country, whose family were disciples of Rāmānuja Sampradāya. So they come from Vaiṣṇava and *brāhmaṇa* families. And what he has given to us I'm only systematising and giving in the form of a book to you."

Nitāi Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: *bhakta-rūpa-svarūpakam, bhaktāvatāram bhaktākyaṁ namāmi bhakta*
_____ [?]

Devotee: Kṛṣṇa Caitanya Sangitam [?]

Devotee: Vande Śrī Kṛṣṇa Caitanya.

Śrīla Śrīdhara Mahārāja: _____ [?] *pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam*.
_____ [?]

Devotee: *Vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca, śrī-rūpaṁ sāgrajātaṁ*.

Devotee: _____ [?] Vande Śrī Kṛṣṇa Caitanya Nityānanda jagad guroh.

Śrīla Śrīdhara Mahārāja:

pañca-tattvātmakaṁ kṛṣṇaṁ bhakta-rūpa-svarūpakam
bhaktāvatāram bhaktākyaṁ namāmi bhakta-śaktikam

["I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is non-different from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy."]
[*Śrī Pañca-tattva Praṇāma*]

Bhaktāvatāram, _____ [?]

...

...the *sādhus* can create *tīrtha*. Just as in market the dealers also come to sell their property and the purchasers also come. So wherever, this is heard from Guru Mahārāja, wherever this transaction, some giver, the *sādhus* are giving, and there are some receiving this *paramārtha*, the spiritual wealth. Spiritual articles are the spiritual transaction market of spiritual articles, that is *tīrtha*, that becomes *tīrtha*. Just as like the market of dealing the spiritual articles, that becomes *tīrtha*, like market. *Tīrtha* means spiritual market.

Bhakti Sudhīra Goswāmī: Hmm. Like *Nāma Hatta*.

Śrīla Śrīdhara Mahārāja: *Nāma Hatta*. Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: So what should I tell him?

Śrīla Śrīdhara Mahārāja: Yes, initiation he may get within few days.

Devotee: No, not about him. Who wants to take *kṣetra sannyāsa*.

Śrīla Śrīdhara Mahārāja: *Kṣetra sannyāsa*. That is your consideration whether he'll be able to keep it.

Devotee: Maintain it.

Śrīla Śrīdhara Mahārāja: With steadiness, and the deep faith and the steadiness. You consider, otherwise you have allowed that and after few days he'll fly away.

Bhakti Sudhīra Goswāmī: No, he's very steady. For the last eight, ten years he's doing *pūjā* day and night.

Śrīla Śrīdhara Mahārāja: Very steady, steadiness, and also the depth of it.

Devotee: He's been doing this *pūjā* for the last eight or ten years. He's qualified for that, and his tendency is towards worshipping, not for preaching so much, but he loves to worship. So if he's able to maintain *kṣetra sannyāsa* he can give him that, he can be given *kṣetra sannyāsa*. What do you think?

Śrīla Śrīdhara Mahārāja: There's one danger, if one person is engaged in *arcana*, particular duty, may be familiar with the lady group.

Bhakti Sudhīra Goswāmī: He has no connection.

Śrīla Śrīdhara Mahārāja: And that may not disturb his spiritual life.

Devotee: He has not any connection like that, there's no connection.

Bhakti Sudhīra Goswāmī: He's very much disassociated from ladies.

Śrīla Śrīdhara Mahārāja: _____ [?] consider. The intimate, who are the worshipper, the intimate connection with the ladies generally takes place there. They're giving *pūjā* also etc and he should be saved from that possible disadvantage. Considering that you will give.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: Generally his mind is aloof, he's generally disassociated with the ladies. But still, it may be considered further.

Śrīla Śrīdhara Mahārāja: All right. Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Also, he brought with him one Śālagrāma-śilā, that *pūjārī*. So he worships strictly. But we know generally Mahārāja does not approve...

Śrīla Śrīdhara Mahārāja: There's Śālagrāma-śilā of different type. The symptoms should be consulted, and there are different, very strict Śālagrāma, then there are worshipping, then the special rules, regulations are necessary otherwise that will be offensive. That gentleman, that Pradyumna perhaps, worshipped the Śālagrāma. Girīdhārī, to worship Girīdhārī that is safe, but to approach to worship Śālagrāma that is *vidhi-mārga*. We must be very careful about that.

Bhakti Sudhīra Goswāmī: Yes. But it is already there.

Śrīla Śrīdhara Mahārāja: And they're of different nature, it is mentioned in the *Hari-bhakti-vilāsa* and ____ *Purāṇa* worshipping may be dangerous.

Devotee: How long has it been worshipped?

Bhakti Sudhīra Goswāmī: For more than a year, maybe year and a half.

Śrīla Śrīdhara Mahārāja: So I don't recommend Śālagrāma worshipping.

Devotee: But He's been worshipped for more than a year. Śālagrāma-śilā he's already worshipping...

Śrīla Śrīdhara Mahārāja: _____ [?] one year nothing.

Devotee: And so far we can see the prosperity of the temple.

Śrīla Śrīdhara Mahārāja: Very carefully you'll have.

Bhakti Sudhīra Goswāmī: So we should continue for now?

Devotee: So far we're seeing advancement, prosperity of the temple, so it is auspicious sign.

Śrīla Śrīdhara Mahārāja: It may be continued...

Devotee: With much caution.

Śrīla Śrīdhara Mahārāja: ...but for further extension we should be very careful.

Bhakti Sudhīra Goswāmī: Yes. We don't want to continue in that line any further.

Devotee: Now He's already become the Lord of that place, so He likes to be worshipped there.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa.

Bhakti Sudhīra Goswāmī: He's seen under Mahāprabhu. So sometimes I think it's shown that worship is that Mahāprabhu is superior conception.

Devotee: Actually _____ [?]

Śrīla Śrīdhara Mahārāja: Have you heard about the Parama, who took *sannyāsa*, that gentleman from Columbia?

Bhakti Sudhīra Goswāmī: Oh, Paramadvaiti Mahārāja. He spoke to me from Miami. When he reached America he called me on the telephone.

Śrīla Śrīdhara Mahārāja: But you say Hridayānanda wants to beat me for my temperament...

Bhakti Sudhīra Goswāmī: Yes, but he won't...

Śrīla Śrīdhara Mahārāja: ...but does he know that you have given him *sannyāsa*?

Bhakti Sudhīra Goswāmī: By now he may know. But he'll not consider what he does that that is connected with you. He won't look at it that way. Hridayānanda Mahārāja will consider Guru Mahārāja independently of Paramadvaiti Mahārāja.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Hridayānanda Mahārāja he thinks about you always independently of Paramadvaiti Mahārāja. He doesn't want know you, understand you, through him.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Bhakti Sudhīra Goswāmī: When I gave him Guru Mahārāja's explanations, his ontology on different things, he said, "I'm very satisfied to hear this." He said, "This is very satisfying and very reasonable." And he said, "I can understand on lower levels some distortion may be, some misrepresentation. Because some things that Guru Mahārāja says they get distorted or misrepresented to ISKCON. But anyone that we can meet with personally we can convince them otherwise."

Devotee: This is the opinion of Hridayānanda Mahārāja, "That sometimes Śrīdhara Mahārāja's explanations are miss-presented and it is presented in distorted way. But that is seen on the lower level, but on the higher level it is not seen, we understand...

Bhakti Sudhīra Goswāmī: He said he likes to hear from me or Akṣayānanda Mahārāja to represent Guru Mahārāja.

Devotee: And he recognises Bhakti Sudhīra Mahārāja and Akṣayānanda Mahārāja as the best representatives...

Śrīla Śrīdhara Mahārāja: Of my thought?

Devotee: Yes, of you. Real representatives, so he wants to hear through them.

Bhakti Sudhīra Goswāmī: But also, amongst our *sannyāsīs* there's sometimes some differences already coming.

Śrīla Śrīdhara Mahārāja: Especially Parivrājaka?

Bhakti Sudhīra Goswāmī: That is not important, that isn't, no.

Śrīla Śrīdhara Mahārāja: Aranya Mahārāja?

Bhakti Sudhīra Goswāmī: That, Akṣayānanda Mahārāja, Aranya Mahārāja, that is significant. Because everyone will think, 'I know what is Guru Mahārāja's desire.'

Śrīla Śrīdhara Mahārāja: Who says?

Bhakti Sudhīra Goswāmī: Everyone.

Devotee: Though harmony is very natural but still sometimes becomes rare. Again, that kind of problem coming, difference of views.

Bhakti Sudhīra Goswāmī: Will always be there. So then I wonder, in Mahārāja's absence, if he has any special directions?

Devotee: For putting the situation right?

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: _____ [?] Bhakti Sudhīra Mahārāja's he's anxious about that, "After your disappearance, in your absence, how these things can be harmonised, special directions."

Bhakti Sudhīra Goswāmī: He's given many instructions we already know, but if there's some special instructions?

Devotee: That's why there's some special instructions for that, how to harmonise all these things?

Bhakti Sudhīra Goswāmī: Or what is Mahārāja's desire?

Devotee: Some common instruction should be there, basic.

Śrīla Śrīdhara Mahārāja: Ha, ha. We see our Guru Mahārāja departed, still litigation is there.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: What to do?

Śrīla Śrīdhara Mahārāja: An example, so you know from the beginning I wanted an independent institution for you.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: By cooperation you will go on with activity as you understand you can follow. Many things are different, like the social consideration, especially of the west. And that should also be considered to some extent, to form a working cooperating basis. The ISKCON is there and you may learn something from that experience also, and how to form, how to make _____ [?] of you. Different temperament, we can't enforce anyone against his independent will. Only on the basis of cooperation, how we'll be able to go on in any united way you are to look out.

Devotee: He's just speaking on principle.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: And real harmony always depends on the sacrifice with each other.

Śrīla Śrīdhara Mahārāja: Not absolute authority of anyone but in cooperative mood you are to connect yourselves. Hare Kṛṣṇa. Hare Kṛṣṇa. You have some independent position. But Akṣayānanda Mahārāja he's here, he wants to have his own separate position there on the other side, Madhyadvīpa. And this land that will be a seat of the common cause. And he wants to have his own special seat there in Madhyadvīpa. As far as I understand. But you are mainly to evolve the organising, and I may give some suggestion.

[28:00 - 28:56 ?]

Bhakti Sudhīra Goswāmī: I have one other question, it's a small question. That in the temple for giving class, there's *vyāsāsana* should be given to the speaker.

Śrīla Śrīdhara Mahārāja: That is temple or this nat mandeer, something?

Bhakti Sudhīra Goswāmī: Well ours is combination, combined temple, nat mandeer.

Śrīla Śrīdhara Mahārāja: _____ [?] class gone?

Bhakti Sudhīra Goswāmī: Yes, in that section.

Śrīla Śrīdhara Mahārāja: *Vyāsāsana* will be there. All right. Then, what's the difficulty?

Bhakti Sudhīra Goswāmī: Well, whether or not, should there be...

Śrīla Śrīdhara Mahārāja: If superior persons come, then whether the junior will take the *vyāsāsana* when speaking, explaining *Bhāgavatam*? That is your question?

Bhakti Sudhīra Goswāmī: That's one question. Also, for Ācārya, if there's Ācārya, should there be a separate one, only for that Ācārya? Or should others also sit on that?

Śrīla Śrīdhara Mahārāja: ____ [?]

Devotee: When other Ācāryas will go there...

Bhakti Sudhīra Goswāmī: No, in a temple there may be an Ācārya, and there may be *vyāsāsana* for that Ācārya who regularly speaks. Should there only be one? And whose ever speaking they may sit there? Or should there be two?

Śrīla Śrīdhara Mahārāja: Ācārya should be given separate honourable seat.

Bhakti Sudhīra Goswāmī: Yes. Like in the San Jose temple there's one *vyāsāsana* where I speak, and I have another one for guest *sannyāsīs* and other speakers. Is that correct?

Śrīla Śrīdhara Mahārāja: In the presence of so many Ācāryas if anyone is appointed to speak from the *vyāsāsana* he will take permission, he will bow down to the Ācāryas, take permission and take their seat, and then he can go on explaining.

Bhakti Sudhīra Goswāmī: Yes.

Devotee: And he's saying, "In San Jose temple when Ācārya will speak, will deliver lecture, will deliver Hari *kathā*, then on which *āsana* he generally sits. And when others will go to deliver Hari *kathā* should they use that same *āsana* or separate *āsana*, different *āsana* from the Ācārya's *āsana*? Their seats will be different?

Śrīla Śrīdhara Mahārāja: That depends upon the position of those mutual friends. You have seen when Swāmī Mahārāja was in a seat...

Bhakti Sudhīra Goswāmī: He took you on the same *vyāsāsana*.

Śrīla Śrīdhara Mahārāja: ...he voluntarily took me to take seat.

Bhakti Sudhīra Goswāmī: That's clear, with his sanction.

Śrīla Śrīdhara Mahārāja: The Ācārya will respectfully request to take seat, honourable friend.

Devotee: That is in a special case. But generally other seats will be a little lower than the seat of Ācārya, because Ācārya's seat has got some special respect. And when others...

Śrīla Śrīdhara Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Yes. That is clear Mahārāja.

...

Śrīla Śrīdhara Mahārāja: I was challenged by a *paṇḍit*. When I reached here they knew that I had gone to Gauḍīya Vaiṣṇava School behind, *sannyāsī*, reached here to find a suitable place to live. He challenged me, a permanent *paṇḍit* here. I told him that reading *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, this conclusion I have reached that the *varṇāśrama dharma* you profess that has culminated in Vaiṣṇavism. Vaiṣṇavism, the after, the highest thing where these all culminate.

Then they challenged, "Only it is in *Śrīmad-Bhāgavatam*, *Bhagavad-gītā*?"

Then *Bhakti-rasāmṛta-sindhu* I printed and sent a copy to that *paṇḍit*. How the Vaiṣṇava *dharma* is the only *dharma* and higher than the position of all other creeds. You consider from this.

In the last days that *paṇḍit* wanted a shelter in our *āśrama*. "I shall pay something." He was the Principal here of the local Sanskrit College.

I told him I won't want any money from you. You'll stay in the *āśrama* and you'll do some service for the Mission. But he died soon.

...

Bhakti Sudhīra Goswāmī: ...today is a good day?

Śrīla Śrīdhara Mahārāja: Only one gentleman?

Bhakti Sudhīra Goswāmī: Yes, one.

Śrīla Śrīdhara Mahārāja: Who is he?

Bhakti Sudhīra Goswāmī: Premānanda.

Śrīla Śrīdhara Mahārāja: Then ask Kṛṣṇa Sharan prabhu to make arrangement, today is a good day.

This Thursday he's going away?

Bhakti Sudhīra Goswāmī: Yes, next week.

Śrīla Śrīdhara Mahārāja: Who?

Bhakti Sudhīra Goswāmī: Premānanda, on twenty ninth.

Śrīla Śrīdhara Mahārāja: Who will go?

Bhakti Sudhīra Goswāmī: Premānanda.

Śrīla Śrīdhara Mahārāja: Premānanda will go?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: On Thursday?

Bhakti Sudhīra Goswāmī: Yes, on Thursday he will go.

Śrīla Śrīdhara Mahārāja: Thursday? Then today is the day.

Bhakti Sudhīra Goswāmī: Today is the day.

Śrīla Śrīdhara Mahārāja: So make arrangement with Kṛṣṇa Sharan prabhu. Today is a good day.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And Thursday was good, but when he has to go then that day, today is suitable?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...flattery of a devotee. To maintain ones own position, not to flatter the Vaiṣṇava or Guru or *śiṣya*. The distinction between flattery and devotion. Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: Flattery is not devotion. To extend ones own self, to preach ones own glory, hypocritically he's showing too much devotion towards Vaiṣṇava, insincere flattery. Do you understand the distinction? Flattery.

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Flattery is to use the Vaiṣṇava for ones own service. *Nāma baddhi, papa buddhi*. I shall commit sin and by taking the Name I shall wash them off. With this idea if we go on taking Name, that is offence to Name, not Name pure. So also Guru, Vaiṣṇava, they also can be used in that sinful idea, object. I want to mean this, that there are many ISKCON -

ites, they're only making flattery to Swāmī Mahārāja, eliminating his real purpose, ignoring that. That is not Guru *bhakti*. What is the real purpose of Guru, to understand that and to take risk, to preach that, that is devotion. And not to take the advantage of them and try to establish himself in that plea, that is not that. *Nāma baddhi, papa buddhi*. So Vaiṣṇava *sevā*, Acilay nijate ke pratistha para chesla [?] that is not devotion proper. To praise the Vaiṣṇava, though we cannot finish the real praise of Vaiṣṇava, they're infinite, their qualities are infinite and we cannot finish singing their quality. That is one thing. And to use that flattery to establish ones own self that is not devotion, that is *Nāma baddhi, papa buddhi*. Vaiṣṇava _____ [?] to search after ones own mundane interest by taking the name of the Vaiṣṇava and praising them outwardly. Devotion proper.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ [bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

To support exploitation by sham devotion. A very subtle thing. We should sing the glory of the Vaiṣṇava and that is real life. But to misuse that for ones own mundane purpose, that is not devotion, that is a plea to establish ones own self. That should be avoided. Guru *bhogi*, they're known as Guru *bhogi*, generally, here in India. Guru *bhogi*, who wants to enjoy, exploit his Guru. Guru and Vaiṣṇava to exploit the name of them to establish ones own self. That is Guru exploitationist, Vaiṣṇava exploitationist. The exploitation in the form of praise of the Vaiṣṇava and Guru, that is not devotion, that is *aparādha*. There's Vaiṣṇava *sevā* and Vaiṣṇava *aparādha*. Guru *sevā* and Guru *aparādha*.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Anyhow we can still hear what you say.

Śrīla Śrīdhara Mahārāja: *Nāma baddhi, papa buddhi*. And Vaiṣṇava *sevā*, Guru *sevā* _____ [?]
Internal searching, what is devotion? What is Guru *bhakti*? To show - apparently it is very encouraging and to establish they have so much devotion to Guru. But who is Guru? What is his service? Who wants to exploit him? There are ten kinds of *Nāma aparādha*. Externally, superficially taking the Name, but internal object is something else. Who are *Nāma aparādha* are Vaiṣṇava *aparādha*, and that Vaiṣṇava *aparādha* is such a _____ [?] To kill him in the name of his service. To destroy his internal _____ [?] his internal desire, good will, to kill his good will in his name. Outwardly taking his name, with that plea I'm killing his real good will. Guru

bhogi and Guru *sevi*. Guru *bhogi*, Guru *tyāgī*, and Guru *sevi*, three classes. One to serve Guru, one to renounce Guru, and to exploit Guru. Guru and Vaiṣṇava, everything, to exploit, to renounce, and to serve. There the _____ [?] is out, what is devotion, what is propaganda, what is preaching? And if we're preaching him, Guru, or preaching you? Preaching himself or preaching Gurudeva, Vaiṣṇava, research. To exploit Guru, to serve Guru, or to renounce Guru, three phases of life. And fourth, not to _____ [?] Guru, not to feel the want of a Guru, that is the last. _____ [?] and exploiting Guru, and renouncing Guru, abandoning, or serving Guru.

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Śrīla Śrīdhara Mahārāja: ... to ignore, to exploit, to renounce, and to serve, four stages. So the Ācārya should be careful about these difficulties on the way. Nitāi. Nitāi. Nitāi. Nitāi.

...

...*dakṣiṇā bhāva*, *bama bhāva*, to serve in a simple way, and to be in a service also that is service in opposition. Ha, ha. Union in separation, and service in opposition, *bama bhāva*, with the special guidance of Rādhārāṇī. *Bama bhāva niranta bama*. Always in opposing spirit, and that is the highest type of service. Ha, ha. Union in separation, a peculiar thing, so service in opposition, that highest type of service. To enhance the attraction, sham opposition is given, that is *bama bhāva*, service in opposition, apparent opposition. All these are subtle points. To make it intelligible to take it in the plane of reason is a difficult thing, union in separation, a difficult thing to follow. So service by opposition, that is also very peculiar, difficult thing, but that is true. That excites the attraction of the other party.

...

Bhakti Sudhīra Goswāmī: Mahārāja. Generally we're told to think that Rādhārāṇī is trying to see to all the service of Kṛṣṇa, is trying to serve Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Wholesale.

Bhakti Sudhīra Goswāmī: And then you tell us that She wants to oppose Kṛṣṇa in *bama*.

Śrīla Śrīdhara Mahārāja: Oppose means mock fight, in the spirit of mock fight there is *bama bhāva*. I told to excite the attraction more intense a slight opposition tendency. Not opposition in the stubborn sense. It's written in *Ujjvala-nīlamaṇi* perhaps, Rūpa Goswāmī, what is *bama bhāva*.

So that sort of opposition in the service of a Vaiṣṇava, that may be real service. And flattery we're to distinguish with the flattery, that is exploitation to exploit the name of Guru and Vaiṣṇava for his own purpose, own name and fame.

That is what is necessary for the Ācārya, a book for Ācārya, advice for the direction of the Ācārya of the *sampradāya*, a general handbook. They should always keep themselves very strictly cautious that they may not commit in the name of service there own offence. A guide of those that are engaged in the function, or the duty of Ācārya. Like *Gītā*, that will be in their pocket always. If you can prepare such a notebook for the guide that will be very useful. Because many Ācārya now, there's going to be infinite number of Ācārya. So a guidebook for the Ācārya.

Bhakti Sudhīra Goswāmī: Yes. Actually *Śrī Guru And His Grace* is like that, it includes this.

Śrīla Śrīdhara Mahārāja: Yes, there of course, mainly it is there, and to extract from them that special things for Ācārya. By very careful about these things. There's possibility that they'll lose everything in this direction. Very, very cautious they should be. So a sincere Ācārya guidebook of the sincere servitors of the *sampradāya*, who wants to extend this Vaiṣṇavism.

Bhakti Sudhīra Goswāmī: *A Guidebook For Ācāryas*.

Śrīla Śrīdhara Mahārāja: Try to conceive. Ha, ha.

Bhakti Sudhīra Goswāmī: Yes. By Your Grace it may be possible. You're the Ācārya's Ācārya.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Acarye sarve justo, so acarya udadita [?]
sasone sthione vitya sisya sadva vilay [?]

What is the definition of the Guru and *śiṣya* here? Acarye sarve justo [?] One who puts others into real conduct. According to the scriptures what should be the real conduct, one who places others into that position, he's Ācārya. And who is Ācārya, and *śiṣya*, who accepts the direction of the Guru, Ācārya, he's *śiṣya*. Acarye sarve justo acarya udadita [?] Advaita Ācārya, there the analysis is given. Acarye sarve justo, acarya udadita [?] Sasone sthilone vischitya [?] Who voluntary accepts the regulations of the Ācārya, he's a *śiṣya*. Not only by name, formally, but who accepts really the direction of the Ācārya, he's a *śiṣya*, disciple proper. Who is disciple and who is Guru? Guru according to scripture he will regulate his disciple. And disciple is who voluntary accepts and practices those directions, he's *śiṣya*, Guru *śiṣya*.

_____ Paramadvaiti, is there a letter, got it?

Devotee: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: What does he say? Paramadvaiti you know, that gentleman Alanarth?

Bhakti Sudhīra Goswāmī: Yes Mahārāja. I know him.

Śrīla Śrīdhara Mahārāja: Alanarth, he's gone to, where, Columbia?

Bhakti Sudhīra Goswāmī: Columbia.

"Dear Badrinārāyaṇa prabhu. Please accept my humble obeisances. All Glories to Śrīla Guru Mahārāja and to Śrīla Prabhupāda. There are no words to fully express my appreciation for the association with all the devotees in the Dhāma. What to speak of the mercy of Śrīla Guru Mahārāja. I wish I could spend much more time there. I'm just dropping you this small note to tell you of our safe arrival. Everything is very auspicious here. The devotees are very happy to get the blessings of Śrīla Guru Mahārāja. And I will try my best to guide them to his lotus feet. The wonderful message of the *prayojana* Ācārya."

Śrīla Śrīdhara Mahārāja: *Prayojana* Ācārya, what is the meaning? The wonderful?

Bhakti Sudhīra Goswāmī: He says, "The wonderful message of the *prayojana* Ācārya."

Śrīla Śrīdhara Mahārāja: Any name, *prayojana* Ācārya, no?

Bhakti Sudhīra Goswāmī: He means Your Divine Grace.

Śrīla Śrīdhara Mahārāja: Oh, *prayojana* Ācārya.

Bhakti Sudhīra Goswāmī: "Gives me new life. Soon I will write more details. Hare Kṛṣṇa. Please give my obeisances to all the wonderful Vaiṣṇavas in the Navadwīpa Maṭh. Please ask them to forgive my offences. Your fallen servant, B.A. Paramadvaiti Swāmī."

Śrīla Śrīdhara Mahārāja: Is he writing sincerely, or a show? Ha, ha.

Badrinārāyaṇa: Sincerely he's writing Mahārāja.

Śrīla Śrīdhara Mahārāja: Sincerely, he feels so much free here?

Badrinārāyaṇa: Yes.

Bhakti Sudhīra Goswāmī: Gradually.

Śrīla Śrīdhara Mahārāja: He's a critical minded man. From the beginning, and he's criticised, also not very - he showed something, a big letter criticising ISKCON. And that criticism is not very, is of intellectual level, reasonable level, not a cluster of complaints.

Bhakti Sudhīra Goswāmī: Many come to you with some criticism of ISKCON. But after they hear from you...

Śrīla Śrīdhara Mahārāja: I think that what Swāmī Mahārāja wanted to give, I'm also in that line, so I'm their friend. Ha, ha, ha. I'm always of this opinion, because Swāmī Mahārāja and myself cannot be separated. He wanted their - with such a great gift. And if we're sincere to Mahāprabhu and our Gurudeva we cannot but appreciate that, and we're one with that, with him, the common interest. And he saw that common interest with such a wonderful way, so we can't banish him from our heart. What we're doing, we're doing the same thing, same line, sincerely as I understand. Hare Kṛṣṇa. Gaura Hari bol.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: What you say that Hridayānanda wants to come into a proper understanding that is well and good. Should not have any misunderstanding about me. If it's clear, so far it's very good, desirable. Rāma. Rāma.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: Mahārāja. If they misunderstand you, that is to misunderstand the goal of Kṛṣṇa consciousness.

Śrīla Śrīdhara Mahārāja: Yes. I think like that. No possibility - I'm trying to enhance, pushing what Swāmī Mahārāja was pushing towards them, I'm also trying to push from the internal side what I've got from Guru Mahārāja. And to back them, to help them, to push with _____ [?]

Bhakti Sudhīra Goswāmī: Gradually they begin to realise this.

Śrīla Śrīdhara Mahārāja: I told, 'I consider you to be students.'
Kīrtanānanda, "Not your students, we're Swāmī Mahārāja's students." Ha, ha.
Declaring that Swāmī Mahārāja and myself are separate.

Bhakti Sudhīra Goswāmī: No. Some misunderstanding.

Śrīla Śrīdhara Mahārāja: Ha, ha. Hare Kṛṣṇa. Students. To be a bona fide student is enough. Ha, ha. We should try to follow this. Only it's necessary that we should be a bona fide student to the school. We should not try to place us, establish us in the seat of a professor. Where it is unavoidably necessary we're to take pose of that. Otherwise we shall always try to be students, that is the healthy thing.

And Mahāprabhu says *pralāp*, delirium. When we put ourselves in the position of an Ācārya and we go to advise, that is something like delirium. And when we think we're student, that is natural position, healthy, wholesome position is that. I'm a student. This should be the posing of the finite towards Infinite, this normal posing, always student and not professor. And to take

seat of the professor means to go on with delirium. *Pralāp vakra*, Mahāprabhu says, our Guru Mahārāja also saying that. 'I know. I assert myself. I say that I'm Vaiṣṇava dāsa. As a servant of them I assert.' In this way, otherwise that is delirious position. Rather impressed, inspired, the Lord is inspiring, taking the position and pushing him to say that. And the position of a student, that is the normal position, is progressing. Searching is infinite. Satisfaction that 'I've got something', that means in *māyā*, measured, he comes in the world of measurement. 'I've got something.'

He's *adhokṣaja*. *Śrīmad-Bhāgavat* is very fond of using this word for the Supreme, *adhokṣaja*. He's always in a position transcending you. He's not your servant, that at your sweet will you will use Him, He's never in that position. Non-understandable, unintelligible, His super reason position is always with Him. You can't put Him in the cage of your reason. *Svarāṭ. Artheṣu abhijñaḥ svarāṭ*. [*Śrīmad-Bhāgavatam*, 1.1.1] He knows the purpose of everything, and He's Autocrat Absolute. Not even under His own law. He's law maker and not under law. Law comes from Him. He's above law. He's *adhokṣaja*.

You're going to meet Him. So only in the posing of a slave, only in the form of a slave you can approach. Slave has no control over the master. Slave cannot conceive even that he can have control of any type over the master. *Adhokṣaja. Adhaḥkṛtaṁ, indriyaṁ jñānaṁ*. All your acquired knowledge is below, below the standard. Whatever knowledge you can gather that is below the standard, you'll think always, *adhokṣaja*.

Ha, ha. Once I asked Guru Mahārāja that Rūpa Goswāmī he took Dvārakā *līlā*, he approached Dvārakā *līlā* in some way that from Vṛndāvana as if the paraphernalia is going to Dvārakā. Jāmbavatī, that Lalitā, then Rādhārāṇī going as Satyabhāmā, something, this Chandra going to be Rukmiṇī. But this is going to be transferred there.

But Sanātana Goswāmī he's closing the *līlā* from Mathurā. After separation, when Kṛṣṇa went to Mathurā, Mathurā maṇḍala He kept within. And then again after some time the whole atmosphere changed and they began to think that Nanda Mahārāja has no child, he's aspiring after a child, and then Kṛṣṇa again came, and then the *līlā* went up to that Mathurā, up to the Kaṁsa vad. Stopped some time in some hazy position, and then again touching this. Cyclic order from Mathurā. He's not connecting with Dvārakā. Up to Mathurā He's going, and from Mathurā again coming back to the previous phase of birth of Kṛṣṇa. In this cyclic order.

And Rūpa Goswāmī takes them to Dvārakā. And Mahāprabhu advised Rūpa Goswāmī, "Don't take Dvārakā direct. Write two books. Only in one book you do not take the *gopīs* to Dvārakā." _____ [?] Mahāprabhu advised Rūpa Goswāmī. And then *Lalitā-Mādhava* and *Vidagdha-Mādhava*, two books were compiled by Rūpa Goswāmī. Mahāprabhu gave His proper instruction, "Don't Vṛndāvana Kṛṣṇa direct to Dvārakā. Write separate books." Rūpa Goswāmī did that.

And Sanātana Goswāmī is closing the thing from Mathurā in a cyclic order. They're both disciples of Mahāprabhu and they're dealing the *līlā* differently. How to understand?

Prabhupāda answered, "Then why He's been said as *adhokṣaja*? If you want to understand everything then what's the meaning of *adhokṣaja*?" He answered that way.

Non intelligiblity there must be, otherwise He can't maintain His characteristic of Infinite, Absolute, if everything is giving to the cage of your own reason. Don't think that. *Adhokṣaja*. You keep over your head that unintelligible side, His *svarāṭ*, His transcendental side. Ucha tistha dasanganam [?]

Why? Yasoda is trying to tie Him on the waist, and as many ropes She's taking and tying, but only two fingers different. Again She's adding another rope to the same, and again that two fingers difference. How to understand? Your reason? Again that two fingers, again She's adding some rope, but again that two fingers. What is the reason you'll find?

Subjective evolution. His will guiding you, not any objective thing in this world. Hypnotism.

Viśvarūpa. "I say you will see Me like this." He's seeing, Arjuna is seeing. "I say you can see this." Arjuna sees that.

Subjective control. Subjective evolution, not any objective thing has to do anything with this. We're to try to follow that, how it is subjective evolution. The cause is overhead, not that cause is underfoot, in the fossil area, in the objective area. Not in the objective, underfoot, but it's always overhead, the cause.

That is the only way to have solution for everything. In other words you must keep you on the level of slave, to keep yourself on the level of slave. If you like you can come to contact with Kṛṣṇa if you like slavery.

Gauḍīya Maṭh, they say the Gauḍīya Maṭh is preaching slave mentality. The Ramakrishna Mission, "We're *so ham*, we're Brahman, we're the biggest." Ramakrishna Mission says. "We're the biggest."

And Gauḍīya Maṭh says, "You are the minutest." Slavery, Kṛṣṇa *dāsa*, slave mentality is necessary. Not that an ant will think he's an elephant, that treachery.

Devotee: Mahārāja. _____ [?]

...

Bhakti Sudhīra Goswāmī: Still, the stress has been given, *rūpānuga, rūpānuga sampradāya*.

Śrīla Śrīdhara Mahārāja: Yes. Facility is here. When Rādhā-Kṛṣṇa They're alone, most secret position, the grown up *sakhīs*, she friends, they feel hesitation to enter the room at that time. Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: They're grown up, so they feel...

Badrinārāyaṇa: Shyness, shy.

Śrīla Śrīdhara Mahārāja: ...feel shy to enter at that time. If any necessity at that time, the half grown girls are sent there if anything necessary for Their secret service of Rādhārāṇī, of Kṛṣṇa. The half grown girls are sent, not matured *sakhīs*. Lalitā, Viśākhā, other grown up *sakhīs* of Rādhārāṇī, if they enter then Rādhārāṇī feels shy. And the half grown girls if they enter They do not feel so much shyness.

So Rūpa Goswāmī is the leader of those half grown batch. So they get the maximum benefit in some way or other. In some way we may think that when the most secret union, at that time Śrī Rūpa with his group, they can approach there for service. And the taste of the highest quality of service is practically coming, is being available to this group. Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: I've conceived in this way, why *rūpānuga* should be the best attainment. Then I found that this restriction is there. The grown up *sakhīs* also cannot enter into the private life of Rādhārāṇī and Kṛṣṇa in its highest privacy. But these have got access there, and they can get, come in touch of the highest quality of most private service. So to become *rūpānuga* that is the highest fortune, it's thought. This is my finding, or supposition. As much as I've gathered from the paraphernalia I rate *rūpānuga* is - why is that to be follower, to be in the camp of Śrī Rūpa Mañjarī, why should that be considered as the highest attainment?

Even Narottama Ṭhākura says, "When my good days will come and then my Gurudeva Lokanātha Goswāmī will take me by hand and will offer to Rūpa Goswāmī? _____ [?]

"My Gurudeva Lokanātha, when the good day will awaken, will take my hand and will make me surrender to Rūpa Goswāmī?"

Rūpa Goswāmī is in charge of that group, the most faithful and fortunate group of the girls in *mādhurya rasa*. So to become, to get admission in her camp, that is considered to be the highest attainment for us. Of course she's under direct control of Lalitā Devī - Rūpa Goswāmī under Lalitā. But that particular new batch, half grown girls batch. Hare Kṛṣṇa. These are, ha, ha, inconceivable, to bring one to the conception, that is to commit sin. Gaura Hari. Gaura Hari. Nitāi. Nitāi. Nitāi.

Bhakti Sudhīra Goswāmī: But that Rūpa was preaching *yukta-vairāgya*.

Śrīla Śrīdhara Mahārāja: Rūpa Goswāmī when she has come in the position of an Ācārya he has adjusted everything meeting towards *mādhurya rasa*. His adjustment, Rūpa's adjustment, everything leading towards *mādhurya rasa*, when he's in the position of the Ācārya. Internally, in the *mādhurya rasa* as Rūpa Mañjarī, and externally in the position of an Ācārya when deputed then he has given, everything culminating how towards *mādhurya rasa*. Adjustment is given towards that. And that is perfectly because he's dealing there perfect the whole thing she's dealing there so she knows practically what are the affairs there. So the adjustment is fully

perfect. Rūpa Goswāmī. No trouble on the way. What we see given here, if we can follow that, then no trouble, no difficulty in the way. But if we come through another camp we may feel some difficulty, and again to _____ [?] or something else, then we can reach, we can change the line, in this way we can have to go there. And in Rūpa Goswāmī's teachings we can direct go there, we cannot have any anomaly in the way. How he has given his *siddhānta*, it is complete and faultless. *Ānukūlyena-kṛṣṇānu-śīlanaṁ*.

[anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19-167]

He has given example, just as sun ray and sun. So Brahman, the *prātikūlya, kāma, krodha, bhayaṁ dveśataḥ*, they will go to Brahmaloka. Though it is generally said that those that are anti Kṛṣṇa, *ānu-śīlan*, in connection with Kṛṣṇa *līlā* in anti group, they get the same thing, but not same. Same means sun ray and sun, this difference. So Brahman and Kṛṣṇa. Those that are favourable they'll go to *līlā*, and those that are unfavourable they'll have to remain in Brahmaloka. _____ [?] and sun, the difference, so they'll have to live in the *kiran* area, Brahmaloka, the *asura*, fighting with Kṛṣṇa. And the devotee they'll go to Goloka. The difference is here.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva,* 2.22]

The aspiration after exploitation and renunciation, both are like ghosts. The renunciation also which has been so much admired, that is like a ghost. Bhakti sadam bhuli kori buddaya habe [?] And *anyābhilāṣitā-śūnyaṁ* is definition of devotion very, very perfect. This definition of devotion we have in many places, but Rūpa Goswāmī's definition is the most perfect.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ bhaktir uttamā

Such perfect definition we don't find anywhere. Although he has quoted from *śāstra*,

sarvopādhi-vinirmuktaṁ, tat paratvena nirmalam
hṛṣīkena hṛṣīkeśa-sevanaṁ bhaktir ucyate

["Pure devotion is service to the Supreme Lord which is free from all relative conceptions of self interest."] [*Nārada-pañcarātra*]

That idea he has taken and he has clarified it very well. What is *sarvopādhi*? What is *upādhi*? *Vimukti* is also *upādhi*. *Anyābhilāṣ* is *upādhi*. In this way. And *ānukūlyena*, not *prātikūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā*. Where *kāma*, *dveśataḥ*, *bhayaṁ*, *krodha*, in *Bhāgavatam* in general sense, any way if you're connected with Kṛṣṇa you'll get salvation. The connection with Kṛṣṇa if it's in the opposite side we shall have to be detained in the Brahmaloka. And if in the favourable way we'll be taken to the highest level of service. In this way. _____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Mahārāja. Is Pūtanā the exceptional case?

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Yes. Pūtanā accepted. So that is *svarāṭ*, that is, He's above law. This is the example that is above law, and we're talking of the law of devotion. But there are peculiar cases, particular cases, which are dealt otherwise.

aho bakī yaṁ stana-kāla-kūṭaṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ, kaṁ vā dayāluṁ śaraṇaṁ vrajema

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

Puṇḍarīka Vidyānidhi, when Mukunda sang this poem, Puṇḍarīka Vidyānidhi went beyond his position. The meaning of the *śloka* carried him to some such quarter, complete forgetfulness and surrender to the grace of Kṛṣṇa. And such a wonderful flow came from that medium that he began to play wonderfully in the hand of that transcendental sentiment.

And Gadādhara Paṇḍita saw, "Oh! I took him to be a man of luxury, now what I see within, I have committed offence against him. How to get out of that? I misconceived him. He's such a great Vaiṣṇava and I took him to be a man of luxury. To get out of this offence I shall have to surrender to him, as Guru, then he'll forgive everything. But I can't do anything independently, my natural guardian is there, Nimāi Paṇḍita. I shall have to consult, take permission." So went to take permission.

Then Mahāprabhu approved. "Oh, yes, with all influence, by all means, with whole heart you accept him as Guru."

And it was told that Puṇḍarīka Vidyānidhi was Vṛṣabhānu-rāja, Rādhārāṇī's foster father. And Gadādhara Paṇḍita surrendered to him, Puṇḍarīka Vidyānidhi. He was captured by the grace, by the benevolence, special grace of that Kṛṣṇa who crosses His own laws to favour His disciples.

Whom His favour is such, limitless favour, breaks His own law. And this is the example, *aho bakī yaṁ stana*. "So leaving Him, whom should we go to take shelter under?"

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Śrīla Śrīdhara Mahārāja: _____ [?] To err is human, and not to err is also an internal tendency of everyone. In this way _____ [?]

And Professor Sanyal he also appreciated this article very much, this argumentative article. Ha. Ha.

Bhakti Sudhīra Goswāmī: Yes. It shows, that article it can convince a rational thinker of the necessity of Guru. Even a rational person will have to accept and admit the necessity of Guru.

Śrīla Śrīdhara Mahārāja: Yes. Delivery is so fundamental characteristic.

Bhakti Sudhīra Goswāmī: Yes.

...

Śrīla Śrīdhara Mahārāja: ...and southern side, Spain or France?

Devotee: Belgium is between Holland and France.

Badrinārāyaṇa: Ha, ha, ha. That's what Guru Mahārāja said. Yes, yes, he said yes.

Śrīla Śrīdhara Mahārāja: Ah! Denmark, then Holland, then Belgium, then France.

Devotee: Ha, ha, ha. You know better than me.

Śrīla Śrīdhara Mahārāja: In geography we have seen.

Badrinārāyaṇa: He says, 'you know better than him.' Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: We saw the world map, in young age.
A letter came, you got letter sent _____ [?]

Badrinārāyaṇa: Yes. One letter in the name of Kṛṣṇa Nanda prabhu that came. Kṛṣṇa Nanda prabhu was not in his house, was not in his room. I gave it to Govinda Mahārāja.

...

Śrīla Śrīdhara Mahārāja: ...*Reality The Beautiful*, have you gone through?

Devotee: Yeah, but, I thought you said if I'd read any books here. But I did read *Search For Śrī Kṛṣṇa Reality The Beautiful*.

Badrinārāyaṇa: Yes. He read that.

Śrīla Śrīdhara Mahārāja: Read. And what other book read?

Badrinārāyaṇa: *Śrī Guru And His Grace*?

Devotee: No. _____ [?]

Badrinārāyaṇa: *Golden Volcano*?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Then?

Badrinārāyaṇa: On Christianity, something _____ [?]

Śrīla Śrīdhara Mahārāja: *Ambrosia*?

Devotee: I read a few verses _____ [?]

Badrinārāyaṇa: A few *ślokas*.

Śrīla Śrīdhara Mahārāja: Go through here. Kṛṣṇa.

...

...in extreme magnanimity towards the *jīva* soul He came here as Mahāprabhu in His highest order. The sweetest Absolute in Vṛndāvana, and that Absolute when most magnanimous, He's here in Navadwīpa Dhāma. So for all the fallen souls, this is a...

...

...conception. Both Predominating and Predominated. Proton and neutron, in a scientific sense of this mundane world. Proton _____ [?] necessary part of one and same thing but two aspects, negative and positive. In its highest order of negative connection to Rādhārāṇī. Dedication to the extreme in Her. Extreme dedication for the Absolute Absolute, to draw the sweetness in extreme sense. And Both combined came here. Absolute as the proton in the form of neutron, as if. *Rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

[rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptaṁ

rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam]

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā,* 1.5]

When Kṛṣṇa - positive side, charmed by the position of the negative side. And He wants to - because negative side got the chance of dedication, and peculiar understanding about...

...

"When positive is overwhelmed at what I am, that is really known not to Me but My *prestha*, My servitor. She understands My real aspect, so if I'm to know Myself then...

...

...consoling Him. And another aspect to distribute...

...

...the Truth searching Himself. When the Absolute Truth is searching His own self, own nature, becomes Gaurāṅga. Search For Kṛṣṇa Reality The Beautiful. When the Beautiful is searching His own beauty, and also distributing it to the others, that is Gaurāṅga *līlā*. If we're properly theistic, not non believers, but believers, then we're to understand and follow. The sweet part of the Absolute is the highest, He's got existence, and consciousness, and sweetness. Three aspects of the Lord. His existence is...

...

Devotee: So he wants to bring the book, but as long as I'm in India he cannot come. So I'll stay only for a short time.

Śrīla Śrīdhara Mahārāja: Vidagdha is working there.

Devotee: Yes, he's still working there very hard. Vidagdha. He's helping in printing. And also Kaliyuga Pāvana.

Śrīla Śrīdhara Mahārāja: Do you know about our Yudhāmanya? Anything?

Devotee: Yudhāmanya he's coming soon. I don't know how soon. His plans change very quickly because he's a man of great energy.

Śrīla Śrīdhara Mahārāja: Yudhāmanya prabhu?

Devotee: Yes. Vikrama Sevā.

Śrīla Śrīdhara Mahārāja: _____ [?] friend, Cidānanda?

Devotee: Yes. Cidānanda, he's given me something to give to you.

Śrīla Śrīdhara Mahārāja: Letter?

Devotee: No.

Badrinārāyaṇa: No, some *praṇāmi*.

Śrīla Śrīdhara Mahārāja: Mahāprabhu _____ [?]

Devotee: Something in connection with Gaura.

Badrinārāyaṇa: Something in connection with Gaura, Gaurāṅga.

Devotee: Gaura, but the other kind of Gaura. Just a little gold, suvarna _____ [?]

Badrinārāyaṇa: A piece of gold souvenir - clip.

Śrīla Śrīdhara Mahārāja: Gold?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And this?

Badrinārāyaṇa: Also gold.

Śrīla Śrīdhara Mahārāja: And Ṛṣabhadeva?

Devotee: Ṛṣabhadeva, he will not come. He has some business problems. He's selling his company and he wants to move to San Jose with his family. But it's a big business transaction so he's somewhat involved. Ṛṣabhadeva, he has a big business. Spiritual Sky incense.

Śrīla Śrīdhara Mahārāja: _____ [?] Tripurārī Mahārāja?

Devotee: We're not keeping such close company with Tripurārī at present, because we cannot agree with his style. On style and substance we have some disagreement with him.

Śrīla Śrīdhara Mahārāja: And do you know anything about Kīrtanānanda Swāmī?

Devotee: Yes. Kīrtanānanda Swāmī he's...

Śrīla Śrīdhara Mahārāja: We're told that a rumour, a murder case against him, do you know anything?

Devotee: Yes. (coughing) Excuse me.

Badrināràyaṇa: A glass of water?

Devotee: Yes, news of this appeared in the New York Times and also many other - getting me some water...

Śrīla Śrīdhara Mahārāja: He's there?

Devotee: Kīrtanānanda Swāmī is there, yes, he's in America now. And he's speaking on the radio and on the television very much.

Śrīla Śrīdhara Mahārāja: Not in the Maṭh?

Devotee: Yes, he's also in the Maṭh.

Śrīla Śrīdhara Mahārāja: The murder case against him?

Devotee: The murder case is not against him but against one of his men, and that man has been convicted. A case went to trial and - there are two murder cases, one in New Vṛndāvana, one in California. The one in New Vṛndāvana has been tried and a man has been convicted, although no body was found. Then it was the second case in the history where a man was convicted of murder although no body was found. But then later they discovered the body. So it does not look well for Kīrtanānanda Swāmī.

Śrīla Śrīdhara Mahārāja: Body buried underground?

Devotee: Yes. The man who buried the body he later came forward and he told the prosecutor and he admitted everything. Now that man will go to California to face charges on another murder, the murder of the critic, Sulochan.

Śrīla Śrīdhara Mahārāja: That murderer is a *guṇḍā*?

Devotee: Yeah, the *guṇḍā*.

Śrīla Śrīdhara Mahārāja: Appointed by whom?

Devotee: The murderer was appointed by whom? This is not known. The case is difficult. It will be hard to prove Kīrtanānanda is involved. But there's also an investigation - murder case is one

thing, and the investigation something else. Investigation means there are three judges and they're hearing evidence and testimony for one year, about black money, drugs, murder, and so on. After one year then the judges will decide _____ [?] someone.

Śrīla Śrīdhara Mahārāja: Is he a disciple of Swāmī Mahārāja? Whose disciple is he?

Devotee: Sulocan, the critic? He's a Swāmī Mahārāja disciple.

Badrinārāyaṇa: The one whose being tried?

Devotee: No, no, he's the one who was killed. The one whose being tried is also a Swāmī Mahārāja disciple.

Śrīla Śrīdhara Mahārāja: Swāmī Mahārāja disciple, not Kīrtanānanda?

Devotee: But he's a Kīrtanānanda man, he's of the Kīrtanānanda party. It's very clear they're connected.

Śrīla Śrīdhara Mahārāja: What about Haṁsadūta now? He used to live in New Vṛndāvana we heard.

Devotee: Yes. He's not living in New Vṛndāvana now. I saw him in San Francisco with his wife and child. He's just moving here and there.

Śrīla Śrīdhara Mahārāja: We heard he was in New York, and Kīrtanānanda purchased many houses there for him.

Devotee: Yes, he does do something in New York now. But we saw him in San Francisco, and he's not living in New Vṛndāvana now. Perhaps he's helping some devotees in New York.

Śrīla Śrīdhara Mahārāja: He's left the position of the Ācārya? Haṁsadūta?

Devotee: Haṁsadūta, yes, completely.

Śrīla Śrīdhara Mahārāja: Completely. And you do not know anything about Jayatīrtha?

Devotee: Jayatīrtha is staying in the shadows. He lives about one hundred miles north of San Jose, and he still has followers. And they're also taking LSD, and preaching their strange brew of *sahajiyāism*. Every now and then we hear something from them but they're still going on in the same way.

Śrīla Śrīdhara Mahārāja: Do you know anything about Balarāma?

Devotee: Balarāma? He may come for Gaura Pūrṇimā.

Śrīla Śrīdhara Mahārāja: Doing any service there, to San Jose?

Devotee: Not really.

Śrīla Śrīdhara Mahārāja: What about Āśrama Mahārāja, is he there?

Devotee: Āśrama Mahārāja, he's doing very well in Mexico. Now and then he's sending some men to visit San Jose, and we're very happy to see the quality of the men he's sending. He's doing very nicely in Mexico. The economy there is very bad, and yet still he manages to send some donations through Goswāmī Mahārāja to yourself. I have a letter from Sudhīra Mahārāja...

Śrīla Śrīdhara Mahārāja: Goswāmī Mahārāja's health is well?

Devotee: Yes. He's very strong.

Śrīla Śrīdhara Mahārāja: Very good.

Devotee: He'll be here soon. I have one letter from Goswāmī Mahārāja.

Śrīla Śrīdhara Mahārāja: Do you know anything about Bhāratī Mahārāja?

Devotee: Yes, we know some things about Bhāratī Mahārāja, but I'd rather not discuss them.

Śrīla Śrīdhara Mahārāja: He had a farm there to start a Maṭh, then again we're told that he's left that and coming to India.

Devotee: Bhāratī Mahārāja, in our opinion, in the opinion of Sudhīra Mahārāja, Bhāratī Mahārāja cannot do anything steady. I don't know if this should be on tape.

Śrīla Śrīdhara Mahārāja: Translating books.

...

"Furious Frank and fiery Huns." Germans are the Huns. Haṁsa. The Romans have called them barbarians. Roman civilisation was now and then disturbed by the barbarians, and crushed.

Devotee: That's right. Attila the Hun.

Śrīla Śrīdhara Mahārāja: The Huns. Two world wars began by them, nineteen fourteen, and another thirty nine or so, thirty eight. Kaiser and Hitler. Hitler by birth was an Austrian, but German, an ordinary man, from porter or something.

Devotee: Yes. He wanted to be a painter but the art school would not accept him.

Śrīla Śrīdhara Mahārāja: Eh?

Devotee: Hitler, he aspired to be a painter, an artist, but the art school would not have him. So he decided to make war. Ha, ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Kaiser fought for free nation, free ocean, we were told at that time.

Devotee: Free nation, free ocean.

Śrīla Śrīdhara Mahārāja: His mother from England, in his boyhood, Kaiser and his maternal brother perhaps, had a fight and some blood came out from Kaiser's nose or something. Then Kaiser, "May the British blood flow away from my body." Though matrimonial connection but still their British and Germans were of anti spirit.

And Hindenburg defeated the Russians. Hindenburg, General, in charge of the eastern front. In a marshy land he came back and when the Russian's came he surrounded them. Twenty thousand. And that Russia was crushed by that. And then there was some rebellion in Russia at that time _____ [?]

But America joined in two of the wars, both of them. America joined after some time, and with fresh energy they helped the anti party and the course of the war changed.

So we're told that "The Germans they won every battle but were defeated in the war."

England is very diplomat, British. Saturn is their guiding star, England, Saturn. And the Germans perhaps _____ Venus [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: No, not _____ [?] Venus, that is the guiding star of the German nation, Germany. And England Saturn.

Badrinārāyaṇa: India?

Śrīla Śrīdhara Mahārāja: India.

Badrinārāyaṇa: Jupiter _____ [?]

Śrīla Śrīdhara Mahārāja: Maybe. I forget.

Devotee: What about America?

Badrinārāyaṇa: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...and heart's connection with that flow. That is the solution of life. And that is declared by Mahāprabhu Śrī Caitanyadeva in a very powerful _____ [?]

...

...the centre, just as if we put food into the stomach whole body is fed. Put water into the root of the tree whole tree is fed. So if I do my duty towards that Supreme Lord all duties done.

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

His declaration. "Give up all sorts of duties, good, bad. Come to Me, I shall embrace thee. You won't have any loss, you'll be gainer by giving up everything and coming to Me in the absolute sense, exclusively to Me. I'm...

...

...inner demand you have got. The key is in My hand. I can supply everything, the solution. Neither knowledge can supply, nor power. So the solution of the heart.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

If that heart is sealed and that seal is broken, natural flow of love and affection will come out towards _____ [?] And all questions will be solved. Knowledge will have no place. Automatically everything will say, 'I have got everything.' Your inner heart will say. *Chidyante*, so all doubts cleared when my thirsty heart will find that nectar of His association. *Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ*. All doubts will be cut asunder automatically and at once. And *kṣīyante cāsya karmāṇi*. And the energy that I shall do this and that thing, I shall create a world of my own, and all these are unnecessary, all are *karma*. *Karma*, *jñāna*, both unnecessary when the solution, that seal is there of the heart, and that will be broken and natural flow will come and know itself. Just as a child can know his mother, even in the beast section the child knows the mother automatically, intuitively.

...

Devotees: [27:55 - 30:00 ?]

87.02.19.A

[00:00 - 15:45 ?]

Śrīla Govinda Mahārāja: [15:50 - 17:35 Leads the congregational singing of the *mahā-mantra*]

...

Group discussion: [17:40 - 20:00 ?]

Śrīla Govinda Mahārāja: Pañca Dravida Mahārāja wants to take connection with Your Divine Grace. But this time if you do it, then maybe hampered _____ [?]

Śrīla Śrīdhara Mahārāja: I don't like that they'll accuse us _____ [?] that we're trying to influence their men. Specially at this time we should try to help the whole institution.

Bhakti Sudhīra Goswāmī: But Mahārāja, if they'll not take your direction then how can we help them?

Śrīla Śrīdhara Mahārāja: We're not going to help in their line, but still there in the background that sort of help we shall accept. 'What Swāmī Mahārāja did that is nothing.' If such rumour is spread over the country that will also firm our position.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace*. For devotees, because of so much turmoil or problems with Guru, that book is very important for them. But they also like *Golden Volcano* for Mahāprabhu's conception.

Badrinārāyaṇa: And *The Hidden Treasure*.

Bhakti Sudhīra Goswāmī: Mahārāja. Kavirāja Goswāmī gives, tells of Mahāprabhu dancing at *ratha-yātrā* as 'golden mountain.' He describes Mahāprabhu's dancing as 'golden mountain rolling on the ground.'

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: But you have given *Golden Volcano Of Divine Love*.

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Bhakti Sudhīra Goswāmī: A volcano is also a mountain. But a volcanic mountain is a very intensified conception.

Śrīla Śrīdhara Mahārāja: Golden Volcano of Divine Love. Love and lava, any common root in the language?

Bhakti Sudhīra Goswāmī: I didn't find it.

Śrīla Śrīdhara Mahārāja: Lava and love.

Bhakti Sudhīra Goswāmī: I looked.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Both is automatic and fiery, drawing from unknown quarter. Golden Volcano. Name also is in this way.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Govinda Mahārāja: Same books name is very nice, and also last book is supreme.

Badrinārāyaṇa: Like a sandwich - *Search For Śrī Kṛṣṇa*...

Bhakti Sudhīra Goswāmī: *Śrī Guru And His Grace, Golden Volcano*.

Śrīla Govinda Mahārāja: And another book will come Mahārāja immediately through Sudhīra Goswāmī Mahārāja. What's the name of that book?

Bhakti Sudhīra Goswāmī: *Subjective Evolution Of Consciousness*.

Śrīla Śrīdhara Mahārāja: Subjective evolution appears objective...

Badrinārāyaṇa: To the ignorant.

Śrīla Śrīdhara Mahārāja: ...to the ignorant, that is who conceive themselves as subject.

Badrinārāyaṇa: Yes. Heavy misconception.

Śrīla Śrīdhara Mahārāja: The Absolute embracing the finite in its highest position, in the supreme most position. When Infinite embracing finite that is His supreme position of generosity, magnanimity, and in all forms. 'Greatness gifts knows no bounds.' Generosity knows

no bounds when embracing finite. That is the nature. *Aprākṛta*, as if one of finite, and being controlled by finite. Absolute appears to be controlled by the finite. Yaśodā, Nanda, *gopīs*, as if they're subservient. That is the highest position of Him. This is our solace, our consolation also, to the extreme, that the Infinite can be controlled by finite. So benevolent, so kind, so great. Infinite under finites control. Ha, ha, ha.

Devotee: Inconceivable.

Śrīla Śrīdhara Mahārāja: Inconceivable. But we'll be careful to say that Nanda, Rādhārāṇī, They're all finite people like us. But apparently appears to be under control of finite. That is the highest position. Appears to be embraced and controlled by finite. And everyone wants that position, that plane, where Absolute is controlled, apparently, by His own paraphernalia, apparently finite. Very sweet, very, very sweet, the most sweet position.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

The Rūpa, Sanātana showed the Great Absolute Govinda as a jewel in the palm. This, that, they dealt in such a way. And Sanātana Goswāmī he told Kavirāja Goswāmī, everyone that, "What is our meanest position, and we're dealing the family matters of the Absolute in Vṛndāvana. Such queen, this queen is of that temperament, that queen this rather. But what is this? Being a negligible, mean finite substance we're going to remark in the family matters of the Highest Supreme?" He says that, "Someone is interfering with my hand and forcibly writing, it is not I that am writing." Sanātana Goswāmī has said. Kavirāja Goswāmī,

ei grantha lekhāya more 'madana-mohana' [āmāra likhana yena śukera paṭhana]

["Actually *Śrī-Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā,* 8.78]

"I'm only instrumental. They're controlling us to write in such way. Otherwise it is impossible for a finite being like us. We're going to say, dealing about the harem, and which queen is of which type, and how they're dealing with Govinda. All these things is impossible. But we're only instrumental, someone forcibly making me write." Sanātana Goswāmī says.

And Baladeva [Vidyābhūṣaṇa] says, "They both, the Absolute as if a jewel in their own hand, palm, and dealing like see this side, that side, this side, in this way they're playing with the Absolute. What this? Is it possible?" Their devotion is such.

Our Guru Mahārāja told, "Where is *bhakti* to be traced, devotion to be traced? Where Absolute is controlled by the paraphernalia. There is devotion. Devotion is doing this, nothing, none can do this, only devotion can do it. The dedicating spirit can control Him, dedication to Him.

Dedication and devotion is of such type wonderful thing which can control the Absolute by the finite. There is devotion."

Śrī-kṛṣṇākarṣiṇī ca sā. The highest gift of the devotion is this, that he can, with the power of playing with the Absolute, with Kṛṣṇa. Who is attracting all, He's controlled. The attractor of everything, and He's controlled by some wonderful thing, and that is devotion or dedication, or submission of service. That is die to live, a separate form of life is that. A dedicated life is a separate form of life. So to be servant means to be master. Ha, ha, ha. Die to live means so living that to become master of the Absolute. Die as a servant. In form it is service, but reality it's mastership, it gets control over the Absolute, it's such.
_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ah! The maidservants of Rādhikā, Kṛṣṇa is in their control. Ha, ha, ha.
"Oh. I want to see Rādhikā."
Lalitā says, "No, no time to see Her now. You come another time." Ha, ha, ha.
_____ [?] "That Absolute Kṛṣṇa is so boisterous, despot, He's also controlled by the maidservants of Rādhārāṇī." Kī jaya! Ha, ha, ha.

Bhakti Sudhīra Goswāmī: Jaya! Ha, ha, ha.

Śrīla Śrīdhara Mahārāja: Bhaktivinoda Ṭhākura, Prabhupāda *kathā* _____ [?] Nowhere it can be found. The heart swells of Bhaktivinoda Ṭhākura and our Guru Mahārāja Bhaktisiddhānta.
_____ Kavirāja Goswāmī. _____ [?] What to speak about Rādhārāṇī. Ha, ha, ha. Is it possible? And Mahāprabhu has come to give that to the lost servant. Searching for lost servant. He has come to reinstate him just as all in that group. So devotion is a wonderful thing, which can control the Absolute. That is devotion.

The real purport of all the Vedic truth is such, is this. *Veda* gives you the revealed scriptures. And the *śruti* when allowed entrance into *rāsa maṇḍala* they wanted forgiveness. "That we could not express You in this way in the *Veda*." *Śruti*. "You are so high, so generous, and so ecstatic joy, we could not give vent to this idea to the public of so high position of You as we find You in *rāsa*. So we beg forgiveness my Lord. We could not give proper expression of You, though we've said that 'He's *raso vai saḥ*, He's all ecstatic.' But ecstasies of this kind, this way, nature, we could not understand and give vent to."

Beyond the achievement of Lakṣmī Devī also.
Mahāprabhu told to the Rāmānuja *sampradāya*, "My Lord is a cow boy, and your Lord is Nārāyaṇa, the king of the Vaikuṇṭha, as Infinite. But My Lord is only a cow boy."
"What of that? This cow boy, He's also an expression of Nārāyaṇa."

"No, but I've got some doubt. That Lakṣmī Devī who has the highest company of Nārāyaṇa, who enjoys the most natural company of Nārāyaṇa, She was unsatisfied and went to search for satisfaction in the *rāsa* banks."

"That does not matter. Nārāyaṇa and Kṛṣṇa one and the same."

"But She was not allowed. Who was the innermost *parṣada* of Nārāyaṇa She was not allowed any entrance into the *rāsa* to see. And She had got, She made penances for that, but still She's not allowed. What is the reason?"

"Yes, that is something. I did not enter too deep into the matter. What is that?"

Then when he was puzzled, Mahāprabhu came out. "Kṛṣṇa is Svayaṁ-Bhagavān." And at the same time He told, "*Śruti* and Daṇḍakaranya *Ṛṣis* they were allowed, and Lakṣmī avoided. Because Lakṣmī wanted that in that form of Lakṣmī She'll partake in that, but that is not possible. They must have the attitude of the *gopīs*, then they may be allowed, only *gopīs* are allowed. *Śruti* and *Ṛṣis*, they accepted that *gopī* ego and then they were allowed. But Lakṣmī Devī did not do that, so maintaining Herself as Lakṣmī could not be allowed there. Kṛṣṇa Svayaṁ-Bhagavān, above Nārāyaṇa. The attendants of Nārāyaṇa they're hankering after the service of Kṛṣṇa but they're not considered fit for that."

Hare Kṛṣṇa. Gaura Hari bol. Radhe dasera krsna _____ [?] What to speak about Rādhā. Kṛṣṇa. Kṛṣṇa. _____ [?]

...

Bhakti Sudhīra Goswāmī: There's also I think many devotees in ISKCON they're reading these books and getting some encouragement.

Śrīla Śrīdhara Mahārāja: Yes. Deeper things are dealt with there than Swāmī Mahārāja gave them. Not anti.

Bhakti Sudhīra Goswāmī: Yes. Enhancement.

...

Bhakti Sudhīra Goswāmī: *Back To Godhead*.

Śrīla Śrīdhara Mahārāja: *Back To Godhead*. The name was?

Bhakti Sudhīra Goswāmī: *Descent Of The Holy Name*. The article title was called *Descent Of The Holy Name*.

87.02.20.A

Śrīla Śrīdhara Mahārāja: [00:00 - 03:15 ?] Kṛṣṇa Kṛṣṇa Kṛṣṇa.

(Chorus)

rādhe jaya jaya mādhava-dayite, gokula-taruṇī-maṇḍala-mahite

(1)
dāmodara-rati-vardhana-veśe, hari-niṣkuṭa-vṛndā-vipineśe

(2)
vṛṣabhānūdadhi-nava-śaśi-lekhe, lalitā-sakhī guṇa-ramita-viśākhe

(3)
karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite

karuṇām kuru mayi karuṇā-bharite, sanaka-sanātana-varṇita-carite
rādhe jaya jaya mādhava-dayite, rādhe jaya jaya

(Chorus)
[O Rādhā! O beloved of Mādhava! O You who are worshipped by all the young girls of Gokula! All glories unto You! All glories unto You!]

(1-3)
[O You who dress Yourself in such a way as to increase Lord Dāmodara's love and attachment for You! O Queen of Vṛndāvana, which is the pleasure grove of Lord Hari! O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Kṛṣṇa! O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātana! O Rādhā, please be merciful to me!]

[*Śrī Rādhikā-stava*, from Śrīla Rūpa Goswāmī's *Stava-mālā*]
[Verse translation from *Songs of the Vaiṣṇava Ācāryas*, pages, 96-97]

[04:24]

madhuraṁ madhuraṁ vapur asya vibhor, madhuraṁ madhuraṁ vadanaṁ madhuraṁ
madhu gandhi mṛdu smitam etad aho, madhuraṁ madhuraṁ madhuraṁ madhuraṁ

["O Lord Kṛṣṇa! The beauty of Your transcendental form is sweet, but Your beautiful face is even sweeter. The sweet smile on Your face, which is like the sweet aroma of honey, is sweeter still."]
[*Kṛṣṇa-Karṇāmṛtam*, 92]

māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu, mādhuryam eva nu mano-nayanāmṛtaṁ nu
venī-mṛjo nu mama jīvita-vallabho nu, kṛṣṇo 'yam abhyudayate mama locanāya

["My dear friends, where is Kṛṣṇa, who is Cupid personified, brilliant as a *kadamba* flower? Where is Kṛṣṇa, sweetness Himself, the sweetest nectar for my eyes and mind? Where is Kṛṣṇa, who loosens the hair of the *gopīs*? He is the supreme source of divine bliss. He is my life and soul. Has He come before my eyes again?"] [*Kṛṣṇa-Karṇāmṛtam*, 68]

_____ [?] Vipadu dharan bandhu jnana _____ [?]

'sādhu saṅga,' 'sādhu saṅga,' - sarva śāstre kaya / lava-mātra sādhu-saṅge [sarva-siddhi haya]

["The verdict of all revealed scriptures is that by even a moment's association with a pure devotee, one can attain all success."] [*Caitanya-caritāmṛta, Madhya-līlā,* 22.54]

kṛṣṇa-bhakti-janma-mūla haya 'sādhu-saṅga' / kṛṣṇa-prema janme, teṅho punar mukhya aṅga

["The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one's dormant love for Kṛṣṇa awakens, association with devotees is still most essential."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 22.83]

nāhaṁ vasāmi vaikuṇṭhe, yogināṁ hṛdayeṣu vā / mad bhaktāḥ yatra gāyanti, tatra tiṣṭhāmi nārada

[The Lord Himself says: "O, Nārada, wherever My devotees sing My praises I cannot but be present there."] [This verse is within the purports of *Śrīmad-Bhāgavatam*, 4.2.41 & 4.30.35]

_____ [?]

...

...*uttamaḥ-śloka-līlayā*. But suddenly some sweet topics in the history of the Lord, Kṛṣṇa, suddenly came in my mind, entered, captured me. *Gṛhīta cetā rājarṣe, ākhyānaṁ yad adhītavān* [*Bhāgavatam*, 2.1.9] And I began. I was roaming with my sweet will, anywhere, everywhere. Even did not care for my dress, sometimes naked I was roaming in the jungle, in the world, and people thought me a madman. But the extraordinary characteristic of the Supreme Lord Kṛṣṇa attracted my attention and I became a student in Badarikāśrama to my father Vedavyāsa. *Tad ahaṁ te 'bhidhāsyāmi*. [*Bhāgavatam*, 2.1.10] *Pitur dvaipāyanād aham* [*Bhāgavatam*, 2.1.8] What I got from Dvaipāyana Vedavyāsa I shall repeat that to you. You are really properly fit to hear that. I shall give that thing to you. *Tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān*.

[idaṁ bhāgavataṁ nāma, purāṇaṁ brahma-sammitam
adhītavān dvāparādau, pitur dvaipāyanād aham
pariniṣṭhito 'pi nairguṇye, uttamaḥ-śloka-līlayā
gṛhīta-cetā rājarṣe, ākhyānaṁ yad adhītavān,

tad ahaṁ te 'bhidhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ satī]

["At the end of Dvāpara-yuga, I studied this *Mahā-Purāṇa Śrīmad-Bhāgavatam* from my father, Śrī Kṛṣṇa-Dvaipāyana Vyāsa. I conceive that to be the highest standard of education and you are the fittest man to receive it. Therefore I shall deliver it to you."] ["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.8-9-10]

Kṛṣṇa. Kṛṣṇa. _____ [?] [09:25 - 10:25 ?] Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol.

Śrīla Govinda Mahārāja: I went to Hāpāniyā today.

Badrinārāyaṇa: Today?

Śrīla Govinda Mahārāja: Hmm, because I was very tired.

...

Badrinārāyaṇa: What is bar[bela?]...

Śrīla Śrīdhara Mahārāja: It's supposed to be the unholy portion of the day. Generally for ordinary work not suitable.

Śrīla Govinda Mahārāja: Today after four thirty.

...

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: They're old fossils.

Śrīla Śrīdhara Mahārāja: The old devotees. Gaura Hari bol. Once we went to Rachi [?] for preaching purpose, we were guest in his quarters. He was working in the railway department, Rachi [?] _____ [?]

...

Badrinārāyaṇa: Mahārāja. praṇāma _____ [?] Raddantī Mahārāja. How much is there?

Raddantī Mahārāja: Twelve thousand dollars.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: It's from you or Avadhūta Mahārāja also?

Badrinārāyaṇa: No, only from him.

Raddantī Mahārāja: No, only...

Śrīla Śrīdhara Mahārāja: You?

Raddantī Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: So you stayed long time in Delhi?

Devotees: (Group laughter)

...

Śrīla Govinda Mahārāja: svananda siṁhāsana dīkṣā _____ gopa vidhu vite [?]
"I was a great...

Śrīla Śrīdhara Mahārāja: "Expert hunter of the damsels of Vṛndāvana. Suddenly He entered my mind and converted me. I was in a dignified position, then I became a disciple of a very big, famous temple, and in the *so ham* school, 'that I am He.' But suddenly I was transformed into a slave by that hypocrite by His sudden attack. Who is an expert in that direction, and that famous hunter of the *gopī* girls in Vṛndāvana. That boy suddenly captured me. I could not follow His movements, suddenly, and He's a hypocrite. *Hatena satena* [?], *sat* means hypocrite and *hat* means a sudden attack. Haughty and hypocrite, that boy who is notorious for hunting the girls in Vṛndāvana. He captured myself. I was in dignified position as a disciple of a very big, famous Maṭh, but my condition is such now."

Ha, ha. Gaura Hari. Gaura Hari. Gaura Hari.

Badrinārāyaṇa: Raghupati Upādhyāya. *Caitanya-caritāmṛta śloka* Upādhyāya ?

Śrīla Govinda Mahārāja:

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
[go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma]

["To whom can I tell it, and whoever will believe it, that the Supreme Absolute, Param Brahman, the Paramour of the damsels of Vraja, is enjoying in the groves on the banks of the Yamunā?"]
[*Caitanya-caritāmṛta, Madhya-līlā,* 19.98]

Two *ślokas*.

śrutim apare smṛtim itare, bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande, yasyālinde paraṁ brahma

[Raghupati Upādhyāya says: "Those who fear rebirth in this world may follow the advice of the Vedic scriptures - others may follow the *Mahābhārata* - but as for me, I follow Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth plays as a child."] [*Caitanya-caritāmṛta, Madhya-līlā,* 19.96]

Śrīla Śrīdhara Mahārāja:

kam prati kathayitum īśe, samprati ko vā pratītim āyātu
go-pati-tanayā-kuñje, gopa-vadhūṭī-vitaṁ brahma

"Whom shall we say, who will believe this, that the Brahman nowadays has become a girl hunter...

Badrināràyaṇa: On the banks of the Yamunā.

Śrīla Śrīdhara Mahārāja: ...of the Vṛndāvana *gopīs*? These great *yogīs* and *jñānīs* they cannot have any trace, such high position. But nowadays we hear He's been turned into a girl hunter in Vṛndāvana. What is this?"

Gaura Hari bol. Gaura Hari bol. _____ [?] college student _____ [?] the Kṛṣṇa chor, He's a thief, so we've got some hope. We've erected boundary lines on all sides, we won't allow to enter the God consciousness into us. But because He's a thief we've got some hope anyhow. Whatever protection I may erect but the thief anyhow he'll manage to enter. So we have got some consolation, because He's a thief one day He may break the boundary line and enter into my heart.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Śrīla Govinda Mahārāja: _____ [?] Here from Vice Principal, few of my friends, he cannot manage the *śloka*. Some wrong was there. And he said to one boy, "Go to Govinda Mahārāja, and he'll manage it." Then he came to me, but I did not know that *śloka*. Then I came to Guru Mahārāja, and Guru Mahārāja also did not know that *śloka* at that time. I said, Guru Mahārāja you manage anyhow you can...

Śrīla Śrīdhara Mahārāja: Then he took a print in our press.

Śrīla Govinda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Some book, there it was, but he himself in the copy he could not supply the real reading. Then I had to evolve from my mind that what this portion can be suitable. Then anyhow I managed...

Śrīla Govinda Mahārāja: _____ [?] He wrote in Hindustani nyāya [?], but that is not correct I am thinking. And he also thinking. But what will be here, he cannot gage and sent to me. Then I come to Guru Mahārāja and Guru Mahārāja said _____ [?] Then after, I look in book, there is _____ [?]

Śrīla Śrīdhara Mahārāja: That insertion, fill up the gap, in that way I filled up that gap. And in the book it was shown.

Kṛṣṇa. Kṛṣṇa. Gaura Hari. Gaura Hari. And there's the very clever thought, that, "Kṛṣṇa, what shall I give to You? You have everything, but one thing perhaps You are in want. What is that? Your mind has been stolen by the *gopīs*, so You have no mind. I'm giving, please take my mind."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: Eh? Very beautiful, eh? "Please take my mind, because You have everything but Your mind is already stolen by the *gopīs*. So You take my mind." Very skilfully, ha, ha, it is put to Kṛṣṇa.

Badrinārāyaṇa: And what was Kṛṣṇa's reply?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: It is his prayer.

Śrīla Govinda Mahārāja: Prayers are happy.

Śrīla Śrīdhara Mahārāja: Then Kṛṣṇa will reply that, "They have given their wholesale to Me, even their mental existence to Me, and thereby stolen. And you also another man come to steal away My mind, whatever little is there. By giving your mind, as a small thing, and you want to capture My mind in return?"

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

[21:22 - 22:05 ?]

...

Devotee: Śrī Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...in that sense easily this is resolved. "Aho! Accept me, otherwise no relief. Even the so called salvationists they fail to hold the positive side. So after long time they'll have to come back."

ye 'nye 'ravindākṣa vimukta-māninas, [tvayi asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa paraṁ padaṁ tataḥ, patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ]

[Someone may say that aside from Vaiṣṇavas, who always seek shelter at the Lord's lotus feet, there are those who are not Vaiṣṇavas but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:]

["O lotus-eyed Lord, although non-devotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. Although they may rise to the level of impersonal Brahman realisation, they fall down from their position of imagined superiority because they neglect to worship Your lotus feet."] [*Śrīmad-Bhāgavatam*, 10.2.32]

For the time being they think themselves they're emancipated, they're released. But in fact it is not so. Just as in sleep, after long time they'll again awake. *Vimukta-māninas, tvayi asta-bhāvād aviśuddha*. Because no connection with You that side blocked. So they're still under misconception, their whole thing is wrong, wrong estimation.

Badrinārāyaṇa: They're still thinking they're the subject.

Śrīla Śrīdhara Mahārāja: *Āruhya kṛcchreṇa paraṁ padaṁ*. From much trouble they come to the *paraṁ pada*, just near the Holy Feet. *Tataḥ patanty adho 'nādṛta-yuṣmad*. From there they fall back, *patanty adho 'nādṛta-yuṣmad*, because they cannot adore Your feet, that is they cannot adopt the life of service.

...

Pure consciousness is called Vasudeva. *Yad īyate tatra pumān apāvṛtaḥ*. And in that plane pure consciousness is that plane like *prema* what appears, comes out. *Sattve ca tasmin bhagavān vāsudevo*. And He's Vasudeva. On a plane like *prema* and the pure consciousness what is going, that is Vasudeva.

sattvam viśuddhaṁ vasudeva-śabditaṁ, [yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate]

[Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering."] [*Śrīmad-Bhāgavatam*, 4.3.23]

Mahādeva says, when He was present in the assembly of Mahārāja Dakṣa, the father of Satī, His father-in-law. All the [demi] gods were also invited, and Dakṣa Mahārāja came. Without Brahmā, the father of Dakṣa, all showed respect, but Śiva did not.

And Dakṣa was very much infuriated. "You are my son-in-law. You do not show me any respect. Brahmā is my father. And all other gods all showed me honour. And you?" He called some bad name. Then next, he called for another assembly and he didn't send any invitation to Mahādeva, though he's son-in law.

But His wife Pārvatī, Satī, She told that, "My father has arranged a great sacrifice and invited all the gods and men, but only You are exception. Then how can I stay. All My sisters and brothers, kinsmen, all are coming in this great ceremony, and I can't stay here."

Śiva told that, "If You go you'll be insulted. He has excluded Me from invitation so he's angry with Me because I did not bend My head to him in the last occasion. So You need not, should not go. I can't allow You. You'll be insulted and I also will be insulted in Your face. So no good consequence I hold there."

But Pārvatī, Satī, She showed many such hard also constitutional position to dread Śiva.

Then Śiva also so much She's trying by appealing and then by showing some frivolous thing to Him. She tried to frighten Śiva. "Then You may go. But I have no sanction from inner heart. But if You like You may go."

Then Pārvatī came and told at that time. "He's formally your father-in-law, my father, so You should have shown some respect to him. Why you did not?" Pārvatī asked that, Satī asked Śiva, "Why did You not show any honour to My father? Formally he holds respectable position, My father, Your father."

Then at that time Mahādeva He uttered this *śloka*. "You do not know My head is always bowing down to Vāsudeva. To take out the head from that position and again to bow down to another is not possible for Me."

So there this *śloka* in *Bhāgavatam*. *Sattvam viśuddhaṁ vasudeva-śabditaṁ*. Pure conscious is known as Vasudeva, father of Kṛṣṇa. *Yad īyate tatra pumān apāvṛtaḥ*. And who will send, sitting on that plane, *pumān*, *sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra*, which is conceived a *Puruṣa*, the controller of everything, and enjoyer of everything, on that plane...

sattvam viśuddhaṁ vasudeva-śabditaṁ, yad īyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, [hy adhokṣajo me namasā vidhīyate]

...and He's known as Vāsudeva. And behind that conscious plane He's controlling everything. He's *Adhokṣaja*. He's beyond the perception of all senses. Transcendental position He holds, so subtle. *Adhokṣajo me namasā vidhīyate*. I'm always bowing down My head to that entity. So it

was not possible for me to take away My head from that position and give it to another person, that honour."

So Vāsudeva is such, *viśuddha-sāttva*, pure consciousness, that is no more. Consciousness is subject, pure subjective conception we must have first. We're also subject in relation to the objective world. We're to feel that we're subject. And Vāsudeva is subject of subject. How to trace? And then if we get some serving attitude that will seem to us more concrete than this world of misconception. Now this is concrete thing, and that is abstract. But that will be such concrete to us if we get the serving attitude, practically come in touch with that substance. Then this will all feel to be nothing, misconception, error. So that is the way to Him.

yoginām api sarveṣāṁ, mad-gatenāntarātmanā
[śraddhāvān bhajate yo māṁ, sa me yuktatamo mataḥ]

["Among all types of *yogīs*, the most elevated of all is the devotee who has full faith in the authoritative pure devotional scriptures, and who adores Me with all their heart by hearing and singing My divine glories, rendering all services unto Me. Certainly this is My opinion."] [*Bhagavad-gītā*, 6.47]

Whoever does, every higher spiritual parties, they'll have to depend on some other thing. And what is that thing, there is Kṛṣṇa. We can't eliminate Him. All others may be eliminated but we can't eliminate Him.

tapasvino dāna-parā yaśasvino, manasvino mantra-vidaḥ sumaṅgalāḥ
kṣemaṁ na vindanti vinā yad-arpaṇaṁ, [tasmai subhadra-śravase namo namaḥ]

["I offer my repeated obeisances unto the Supreme Lord, who is all-famous as the Supreme Good. Without offering their actions unto Him, neither the liberationists (*jñānīs*) who are dedicated to austerities, not the charitable worldly workers (*karmīs*), nor the world famous, nor the performers of *aśvamedha* sacrifices, nor the sages or *yogīs*, nor persons dedicated to chanting mantras, nor persons of virtuous behaviour - none of them can attain any auspiciousness in life."] [*Śrīmad-Bhāgavatam*, 2.4.17]

May be different types of experts, some *yogī*, some *jñānī*, some *tapasvi*, whoever, but they ultimately have connection with some other thing, higher thing. They're to take help from some other quarter. What is that? The *yogīs*, the *jñānīs*, whoever you say, they've got some sort of support they want. *Vidūra-kāṣṭhāya* [from *Bhāgavatam*, 2.4.14] The remotest background of everything. The background, so many industries, arts are shown, artistic but the ground is there necessary. So the remotest background of everything, what is He? It is not *it* but He, because of subjective existence. Everything on the plane of subject. Subject can live independently, not human brain is necessary for the thinker. Even beyond this body he lives, *ātmā*. That light is there, light is caught and focused to some other part. The consciousness in general.

evaṁ buddheḥ paraṁ buddhvā, saṁstabhyātmānam ātmanā
jahi śatruṁ mahā-bāho, kāma-rūpaṁ durāsadam

["O mighty Arjuna! Knowing the soul to be thus perfectly distinct from the intelligence, steady the mind with resolute intelligence and destroy the indomitable enemy, lust."] [*Bhagavad-gītā*, 3.43]

Try to withdraw from the sense perception world, the world of sense perception, any memory. Withdraw from that and come to resolve the thinker in you. Withdraw completely from the world of experience of material senses and resolve, concentrate in the subject, in the thinker himself. *Saṁstabhyātmānam ātmanā*. And thereby you'll have such a taste, slight taste that will help you to conquer the whole temptation of this world. This will seem to be all trash. If you once get the touch of your own existence by your own thinking, introspection, then the world of experience will seem to be tasteless trash. What is this? This is nothing, all like trash, like ash, no taste. The taste is there.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. Only the seal of the heart is broken. That is limited _____ [?] like a slave _____ [?] Broken, come out, they understand their own soil and find fulfilment. And all suspicion will automatically vanish. And no aspiration of anything to produce by labour, *karma*, 'I want to do something.' No, everything is there. And you are an automatic part of that automatic flow. The automatic flow is there and you are a part of that. No energising labour is necessary for that. It is very happy, natural flow, you'll have a part and parcel in the whole flow.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

...

...after delivering *Bhāgavatam*, then again mixed with the beggars that came in thousands in that occasion of the departure of the emperor. So many things had been distributed, and he entered in the mob of the beggars, and lost himself there with them. The people could no longer trace him. He came from unknown quarter and entered unknown quarter, went away. For seven days what he delivered that is unique thing, recorded in *Śrīmad-Bhāgavatam* by Vyāsadeva, He Himself was present.

Badrinārāyaṇa: Mahārāja. Aranya Mahārāja has a question.

Śrīla Śrīdhara Mahārāja: Is it? I'm rather too tired to go on. A small question.

Aranya Mahārāja: Later date.

Śrīla Śrīdhara Mahārāja: To kill a dead body?

Badrinārāyaṇa: To bring it to life.

Śrīla Śrīdhara Mahārāja: What is that question? Eh?

Aranya Mahārāja: The position of *vidhi-mārga*, *śāstra* outlines *vidhi-mārga*...

Śrīla Śrīdhara Mahārāja: *Rāga-mārga* is so high so we shall try to follow as much as possible *vidhi-mārga*. We don't think that we're in the position of continuing in *rāga-mārga*. That will be proper *rāga-mārga* for us. We'll all think that we're not fit to enter *rāga-mārga*, that is too high. As much as possible, *vidhi-mārga*. Dāsa Goswāmī says.

sakhyāya te mama namo 'stu namo 'stu nityam, dāsyāya te mama raso 'stu raso 'stu satyam

[Śrīla Raghunātha Dāsa Goswāmī, the greatest exponent of the faith of servitude to Śrīmatī Rādhārāṇī, Rādhā *dāsyam*, wrote: "I won't allow myself to become fascinated by the proposal of the higher level service as a friend, *sākhya*. Rather, I shall tend always to do the lower service, *dāsya*, the service of the servant. I shall not consider myself to be a high-class servitor and I shall always tend to go towards the lower class of service. But He may forcibly take me to a higher service - "No, you are no longer to serve there; now you must serve in this higher category."] [*Vilāpa-kusamāñjali*, 16]

Generally they think that 'I'm of *sākhya*, friendly class of servants.' But my attempt always will be for *dāsya*, for service.

Rādhārāṇī Herself says that, "My aim is always to serve Him. But He wants to play with My body. I have no other alternative. Let Him be satisfied. But My aim is always to serve Kṛṣṇa, the whole thing."

So devotees object. 'I'm not fit for *rāga-mārga*. I shall always try to become a servant.' And unknowingly the *rāga* will come to him, and sometimes forcibly use him also in the *rāga* service. But again when consciousness comes back he'll go, 'What am I doing? I'll go to *vidhi-mārga*." That will be the tendency of a real devotee, sincere devotee.

Aranya Mahārāja: So whatever is the order of his guide, of Gurudeva, that is to be considered *vidhi-mārga*? Whatever the order of Gurudeva is to the disciple, that is considered to be *vidhi-mārga*?

Śrīla Śrīdhara Mahārāja: Yes, I must obey the order of my Guru Mahārāja, Gurudeva. I must obey him. So it is my duty. That will be the natural tendency of a real devotee. 'I'm not fit for *rāga-mārga*...

Śrīla Śrīdhara Mahārāja: ...if ordered, you take food and do that _____ [?] As it is my duty to obey Guru Mahārāja so I'm taking food in Ekādaśī, because ordered, it's *vidhi* to me. What Gurudeva says, all standpoint of *rāga-mārga*. The service is all in all. *Vidhi* is of less, not important, it is non important factor. Service, that is everything, to satisfy Kṛṣṇa, whatever it may be. I shall have to obey that, to satisfy Kṛṣṇa. That is the only *vidhi*. The only *vidhi* that is ordered is to satisfy Him. Even at the cost of our life. That is *rāga*, that is *vidhi*, there *vidhi* merging in *rāga*. Whatever, to satisfy Him I shall do that. I do not know this or that, the rules, regulations of the scriptures. In the beginning, with reference I do that, but when I'm ordered to do something _____ [?] I shall be prepared for that. Anything may come. I must obey Gurudeva, in this way. But Guru must be real, in the beginning that must be selected. Otherwise the *sahajiyā*, the imitationist.

Aranya Mahārāja: Very clear answer Guru Mahārāja.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: Is it *rāga-mārga*?

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: _____ [?] considering your health, or you don't say? _____ [?]

Badrinārāyaṇa: If you say *rāga* then it's *rāga*.

Śrīla Śrīdhara Mahārāja: So in this way *rāga* is higher than *vidhi*.

Devotees: (Group laughter)

Badrinārāyaṇa: And you are higher than both.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: Nine forty.

Śrīla Śrīdhara Mahārāja: That news finished?

Badrinārāyaṇa: Ha, ha. We got the news.

...

...Switzerland. Uttama śloka sannyāsī Mahārāja _____ [?]

Śrīla Śrīdhara Mahārāja: Astrologer. _____ [?]

So *aprākṛta*, *prākṛta vat*, like the lowest position. The highest and lowest, the mean stages ignored. The noblest and greatest. Absolute becomes noblest and greatest when found embraced in the plane of meanest. *Patita-pāvana*. The *pāvana* when the worst *patita* he's purifying...

Badrinārāyaṇa: Rescued.

Śrīla Śrīdhara Mahārāja: ...is the highest, is the greatest, noblest phase. Shadow.

Badrinārāyaṇa: Form.

Śrīla Śrīdhara Mahārāja: Noblest. But form depends also on existence, presence. *Patita-pāvana*. One of the fallen, the three, liar, debauch, despot, three, dacoit, in that plane He's found, Absolute is found. He's mixing with them there, taking them up. So in that form fulfilled.

...

[07:47 - 08:28 ?]

Śyāmam eva paraṁ rūpaṁ. Purī madhu-purī varā. Vayaḥ kaiśorakaṁ dhyeyaṁ. Ādya eva paro kṛṣṇa.

[prabhu kahe, — upādhyāya, śreṣṭha māna' kāya? / 'śyāmam eva paraṁ rūpaṁ' — kahe upādhyāya]
[śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya? / 'purī madhu-purī varā' — kahe upādhyāya]
[bālya, paugaṇḍa, kaiśore, śreṣṭha māna' kāya? / 'vayaḥ kaiśorakaṁ dhyeyaṁ' — kahe upādhyāya]
[rasa-gaṇa-madhye tumi śreṣṭha māna' kāya? / 'ādya eva paro rasaḥ' — kahe upādhyāya]

[Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, "According to your decision, who is the foremost being?"] [Raghupati Upādhyāya replied, "Lord Śyāmasundara is the supreme form."]

["Of all Kṛṣṇa's abodes, which do you think is the best?"] [Raghupati Upādhyāya said, "Madhu-purī, or Mathurā-dhāma, is certainly the best."]

[Śrī Caitanya Mahāprabhu asked, "Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?"] [Raghupati Upādhyāya replied, "Fresh youth is the best age."]

[When Śrī Caitanya Mahāprabhu asked, "Among all the mellows, which do you consider best?"] [Raghupati Upādhyāya replied, "The mellow of conjugal love is supermost."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 19.101,102,103,104]

That *śyāmam eva paraṁ rūpaṁ*, the best figure is Śyāma. *Purī madhu-purī varā, purī*, Mathurā-dhāma, not in Dvārakā. _____ [?] in His young age, not in after age. *Ādya eva paro rasaḥ*, to serve Him with *ādya rasa*, that *mādhurya rasa. Śyāmam eva paraṁ rūpaṁ. Purī madhu-purī varā.*

Vayaḥ kaiśorakaṁ dhyeyaṁ. Ādya eva paro rasaḥ. In *mādhurya rasa* we shall serve Him, the young figure of Śyāma in Vraja-maṇḍala. Kṛṣṇa. Raghupati Upādhyāya told to Mahāprabhu.

So how's swimming? Aranya Mahārāja. Swimming is contributing to you anything?

Aranya Mahārāja: O, wonderful.

Śrīla Śrīdhara Mahārāja: Wonderful. Then, you have received a telegram? How to deal with that?

Aranya Mahārāja: The telegram is in regards to one building that I...

Śrīla Śrīdhara Mahārāja: That is also wonderful.

Aranya Mahārāja: Yes. Very good.

Śrīla Śrīdhara Mahārāja: Wonderful promise.

Aranya Mahārāja: Yes. And I was enquiring about some more rooms and if the man would rent them at a reasonable price.

Śrīla Śrīdhara Mahārāja: You may ask him to wait for some time if possible. Send another reply, and when Mahārāja comes consult with him also and take some time. _____ [?]

Aranya Mahārāja: He told me that they want to rent, they're putting some advertisement in the newspaper, so I should contact them as soon as possible.

Śrīla Śrīdhara Mahārāja: So waiting is not possible?

Aranya Mahārāja: Some think he's anxious to rent them. Anyway we already have...

Devotee: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...at night no shelter, he's _____ [?]

Badrinārāyaṇa: Bael [?] tree.

Śrīla Śrīdhara Mahārāja: _____ [?] and that was the day of Śiva ratri, and at night he _____ [?] fell on the Śiva liṅga there happens to be one there. And Śiva was very much pleased and gave him boon.

This, or anything else?

Badrinārāyaṇa: Anything else?

Śrīla Śrīdhara Mahārāja: Something more? _____ [?]

Badrinārāyaṇa: And some water.

Śrīla Śrīdhara Mahārāja: And water from where?

Badrinārāyaṇa: From his drinking water.

Śrīla Śrīdhara Mahārāja: Drinking water?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: Also fell with the leaf, on the head of the Śiva liṅga.

Badrinārāyaṇa: Then, at the last part of the night Śiva appeared to him.

Śrīla Śrīdhara Mahārāja: And also he had to pass the whole night sleeplessly. And the last part of the night?

Badrinārāyaṇa: Śiva appeared, a short part of the night, Śiva appeared, and told him, gave him *darśana*. In this way he got *mukti*, love, not *bhakti*, *mukti*.

Śrīla Śrīdhara Mahārāja: _____ [?] Just as sun and ray. So Kṛṣṇa and His Brahma dana, *brahma sāyujya*.

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

["Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."]
[*Caitanya-caritāmṛta, Adi-līlā,* 5.36] & [*Bhakti-rasāmṛta-sindhu,* 1.2.278]

In this *śloka* as explained by Rūpa Goswāmī. The demons killed by Kṛṣṇa they also got Him, and the devotees also got Him. But there's a great distance, difference between the two. One will be parked in the halo, and another amongst His friends in home.

yad arīṇāṁ priyāṇāṁ ca, prāpyam ekam ivoditam
tad brahma-kṛṣṇayor aikyāt, kiraṇārkopamā-juṣoḥ

Kṛṣṇa. Kṛṣṇa. Śivaloka.

Badrinārāyaṇa: Vṛndāvana dāsa Ṭhākura, he describes Advaita Ācārya as Sadāśiva. And Kavirāja Goswāmī he describes as Mahā Viṣṇu. Then? One and the same?

...

Śrīla Śrīdhara Mahārāja: ...mixed with magnanimity, most desirable thing, universal necessity. Most fundamental, independent of all bad or crooked conceptions of life. Sweetness, which is attracting all of us from the bottom of our heart. And where that is being distributed very generously, this is Navadwīpa Dhāma, where the highest desirable things of the heart were distributed to one and all in most generous way. Navadwīpa means that. And to be connected - you know or may not know, but anyhow to come in connection with such thing is a great success in our life.

Life we see in different ranks, of insects, trees, birds, fishes, human beings. Then up [demi]gods in different positions life is said, it is only wandering, and wandering, searching for something. And search is not finished until we come home. We're home seeker, where everyone will take care of me if I do not. That is home. Every atom will come to see, to look at my interest. I'm quite safe there, just as a child in the mother's lap. Child can't know, or can't see his own interest, but motherly affection protects him in all respects. So we've got such a position. That is home, back to God, back to home. We have got our home, sweet, sweet home, and we must try to reach that...

...

...so if we're trying to go home we're normal. To be away that is abnormal. If we go for the interest of the home, that is to work for the home, for being in the home, one and the same thing. So from home, apparently that comes to preach abroad to look for recruitment. You're in home interest_____ [?]

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] All right. Take *prasādam*. *Prasāda* and this ordinary food is not one and the same. The *prasāda* that will...

...

All right. I feel old age, can't talk much, still I try as best possible.

Badrinārāyaṇa: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...father of Rāmānanda Rāya, Bhavānanda.

Badrinārāyaṇa: Bhavānanda, yes.

Śrīla Govinda Mahārāja: Last night no difficulty to stay?

Devotee: No, no difficulty at all. It was very nice, was quiet.

Śrīla Śrīdhara Mahārāja: Connected with Tripurari Mahārāja?

Devotee: Yes, for long time, many years. Now we stay in his *āśrama*. Also Giri Swāmī...

Śrīla Śrīdhara Mahārāja: We're very, specially I feel too much dejected when I hear about the present stage of ISKCON. Because such a great extraordinary successful work he did for Swāmī Mahārāja. That is going to be disturbed so much it will hamper the cause of the whole Caitanya School, Gauḍīya School. So we like that ISKCON _____ [?] they may believe or not. It's for the dignity of the whole Gauḍīya Mission that ISKCON will thrive. _____ [?] Nitāi. Nitāi. Nitāi. Nitāi. _____ [?]
Such uncommon things generally cannot stand _____ [?] It's very sad that Jayatīrtha, Haṁsadūta, they left. Then after that this sad news that Bhagavān dāsa and Bhagavān Mahārāja and Rāmeśvara, they're also stalwarts in the ISKCON. They have also left ISKCON. Very sad to me. A great drawback in the world, very suddenly it captured _____ [?] qualified men. ISKCON's stand is very deplorable. Anyhow, those who that are satisfied with the same quality of things they can't. The show of the thing is not the real thing. Back to God, back to home. The home taste, one who has got that home taste there in the teachings of Swāmī Mahārāja, Mahāprabhu, they can't _____ [?] So home, sweet, sweet home.

We're to understand that neither power nor knowledge can satisfy us, but our heart. The solution of the heart question, that is the central question in every *jīva*, the solution of the heart. That is affection and love. That is the most important factor in us. *Jñāna śūnya bhakti*, independent of fleeting desires, or organised exploitation, or salvation, etc.

anyābhilāṣitā-śūnyaṁ, jñāna-karmādy-anāvṛtam
ānukūlyena-kṛṣṇānu-śīlanaṁ [bhaktir uttamā]

["One should render transcendental loving service to the Supreme Lord Kṛṣṇa favourably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service."] [*Bhakti-rasāmṛta-sindhu*, 1.1.11] & [*Caitanya-caritāmṛta, Madhya-līlā,* 19.167]

Kṛṣṇānuśīlana, that service to Kṛṣṇa. Service means He's for Himself, we're for Himself. We're not for us, we're property, He's the proprietor. We're to think in this way. He's the proprietor and we're mere property. No independence we have got. Our independence included in His independence, harmonised with His independence, never in discord. So organic whole. Just as food put into the stomach the whole body is fed. If we put food into the eye, into the nose, into the ear, into the waist, no. Put food into the stomach and the whole body will be properly nourished. So divest all of your energy to the centre, to Kṛṣṇa.

yathā taror mula niṣecanena, tṛpyanti tat-skandha bhujopaśākhāḥ
prānopahārāc ca yathendriyānāṁ, tathaiva sarvārhaṇam acyutejyā

["Just as if you pour water onto the root of a tree, the whole tree is fed, and just as when you supply food to the stomach, the whole body is fed, so if you can gain knowledge of the prime cause, Brahman, then you can know anything and everything."] [*Śrīmad-Bhāgavatam*, 4.31.14]

Your energy should be at the disposal of the centre, then it will be properly utilised. And not in any other group or individual interest. Reality is For Itself and By Itself. Absolute is independent. Everything for Him, we're for Him. That is Absolute. That will be normal position.

bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ
kṣīyante cāsya karmāṇi, mayi dṛṣṭe 'khilātmani

["The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead."] [*Śrīmad-Bhāgavatam*, 11.20.30]

One of the general instructions in *Bhāgavatam*. That egoistic world should be dissolved. That seal, it is sealed, ego is sealed and the seal must be broken, and internal flow will come and that will understand its own soil. Then, no knowledge will be necessary, everything will be automatic. And no *karma*. Individual enterprise will vanish if the ball that the ego which is sealed by special interest, that must be broken. And the flow inside will come and know its own soil. Home, everything got. No calculation, no knowledge is necessary, neither any power utilising necessary. All, everything will be automatic, always everything fully prepared for me. I'm one of that eternal factor in the world, *ānandam*. Hare Kṛṣṇa. Gaura Hari. And that was distributed by Mahāprabhu Śrī Caitanyadeva very clearly. The solution of the *Bhāgavata* only given by Mahāprabhu.

yadi gaura nā hoita, tabe ki hoita, kemone dharitām de
rādhāra mahimā, prema-rasa-sīmā jagate jānāta ke
[madhura vṛndā vipina mādhurī praveśa cāturī sāra
baraja yuvatī bhāvera bhakati śakati hoita kāra]

[Vāsudeva Datta has said: "If Mahāprabhu had not appeared then how could we sustain our lives? How could we live? What type of ecstatic *rasa* has He imbibed that we have been able to have a little taste? Without this our lives would be impossible. Who else could take us to the acme of realisation of the position of Śrīmatī Rādhārāṇī. She holds the highest position. She is the greatest victim to the consuming capacity of Śrī Kṛṣṇa. She stands as the greatest sacrifice before Kṛṣṇa's infinite consuming power. Rasarāj-Mahābhav - the *rasa* is there, and She is the drawer of that *rasa* from the storehouse. She has such negative capacity that She can draw out the *rasa* to the highest degree both in quality and quantity."]

This is to follow. The Predominating part and the Predominated, or positive and negative. We're in the negative side, predominated, and our chief representative is there eternally, Rādhārāṇī. That we're in consonance, in harmony with Her service. Mahāprabhu _____ [?] most generosity is there, most magnanimous gift with which He came to distribute. The highest attainment of our life, sweetest fulfilment of life. We're attracted by that, and try your best to attain that end of life, hopeful. By the Grace of Mahāprabhu _____ [?] Hare Kṛṣṇa. I can't talk much.

Devotee: Thank you very much Mahārāja.

Śrīla Śrīdhara Mahārāja & Badrinārāyaṇa: [32:50 - 37:00 ?]

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Śrīla Śrīdhara Mahārāja: ...to the ignorant.

Badrinārāyaṇa: To the ignorant, who consider the subject...

Śrīla Śrīdhara Mahārāja: Who consider the subject themselves.

Badrinārāyaṇa: Right. O.K.

Śrīla Śrīdhara Mahārāja: Subjective evolution appears to be objective evolution. Objective not reliant that you who considers themselves subjective.

Badrinārāyaṇa: To be the subject, consider themselves to be the subject.

Śrīla Śrīdhara Mahārāja: Himself to be the subject. 'We're subject.' That is ignorance.

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: And to them the subjective evolution replaced the object. The fact is this, fundamental fact is such.

Bhakti Sudhīra Goswāmī: Yes.

Badrinārāyaṇa: Mahārāja. Have you heard the Preface of *The Lord's Loving Search*? Goswāmī Mahārāja has written one Preface summarising all the books previously printed. Have you heard that?

Śrīla Śrīdhara Mahārāja: No.

Badrinārāyaṇa: Very nice. Govinda Mahārāja likes it very much.

Bhakti Sudhīra Goswāmī: There are many things that you say, many statements that you make, they're like *sutras*, aphorisms. You say, "Reality is For Itself and By Itself." That is a *sutra*.

Śrīla Śrīdhara Mahārāja: That is Hegel, quotation from Hegel.

Bhakti Sudhīra Goswāmī: Yes. But we've looked at Hegel. That is, you have extracted that from Hegel. Because we've seen Hegel.

Śrīla Śrīdhara Mahārāja: "Die To Live." I've taken these two things from Hegel. "Die to Live."

Bhakti Sudhīra Goswāmī: I think you've forcibly taken.

Śrīla Śrīdhara Mahārāja: _____ [?] In the colleges in the _____ [?] library when I delivered lectures I quoted all these things and explained, and they were impressed much. What is the meaning of 'die to live?' And what is the meaning 'Reality For Itself?' We're for Him, everything for Him. Universal flow is going on and that is perfect. And our partial interest view sees all defect here. But from universal standpoint the flow that is all right, that is *līlā*, that is perfect thing. No room of any complaint anywhere.

I also give example nowadays that if every atom of our body / organism then it is healthy. Otherwise if it works for itself or a particular group, or stops work, then paralysis or a disease. And if every atom works for the whole then it is healthy, wholesome. So every atom must work for the centre, and the centre will distribute in a proper way. Just as if you pour water into the root the whole tree will be properly fed. Put food into the stomach whole body will be properly fed. Otherwise you'll put food into the eye, to the nose, that is disturbance. To the centre, and the centre will distribute, then it will be perfect. And the stop of work and work in its own whim for any part causing disturbance. So enjoyment or exploitation, and renunciation, both disturbing. Renunciation also has no justification, that is like a strike in the industry. No right, if there's any strike or any bribery then both of them is diseased in the country. So *sāyujya mukti*, *samādhi*, the Buddha, Śaṅkara, they want to retire wholly, stop their activity and in sound sleep mood they retire, *samādhi*. That is also bad.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
[tāvad bhakti-sukhasyātra, katham abhyudayo bhavet]

["How can the joy of holy devotion appear in the heart as long as it is haunted by the ghosts of desire for exploitation and renunciation?"] [*Bhakti-rasāmṛta-sindhu, Pūrva,* 2.22]

Both of these, the work for part and stop work, both is *piśācī* means ghost haunting us. And Godly, work for the centre, and centre will distribute in proper way. The whole tree will be fed, whole body will be fed if food in the stomach. So do for Kṛṣṇa and He'll distribute. *Tato*

acyutejyā. The worship of Acyuta is like that, if we send there it will be well distributed. You cannot give this or that. Everyone must be faithful to the centre and the centre knows how to distribute where. And that is the harmony, that is *līlā*. That is Reality For Itself.

ahaṁ hi sarva-yajñānāṁ, bhoktā ca prabhur eva ca
[na tu mām abhijānanti, tattvenātaś cyavanti te]

["-Because I alone am the enjoyer and rewarder of all sacrifices. But since they cannot know Me in this way, they again undergo birth, disease, infirmity, and death."] [*Bhagavad-gītā*, 9.24]

"I'm the *bhoktā*, enjoyer of all the sacrifices wherever it is. So everything must be meant for Me and I shall adjust."

Then only can there be harmony. And you go to this side, that side, anything, all extended selfishness and causing disturbance in the harmony of the whole. Do you follow?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: This is Vaiṣṇavism, and when that is affectionate, the cooperation is affectionate with love, that is Vṛndāvana Kṛṣṇa. Heart's transaction, neither brain nor this force. Love transaction, heart's transaction, real inner transaction. Whole satisfying transaction is heart's transaction. Heart holds the supreme position, neither brain nor force, power. So power seeking or complete retirement, both are anti harmony. Stopping work or to work for partial interest both bad.

bhukti-mukti-spṛhā yāvat, piśācī hṛdi varttate
tāvad bhakti-sukhasyātra, katham abhyudayo bhavet

So the renunciation and the enjoyment both are anti harmony. Harmony means *ānandam*, *rasam*, beauty. Beauty, harmony, *ānandam*, that is one and same thing. Samañjasā pravidha hadyatha [?] *Samañjasā* is the Name of the Supreme Lord. All harmonising principle. And that is possible only through affection and love or beauty, and that is Vṛndāvana. So Vṛndāvana *rasa*, the ecstasy found in Vṛndāvana, that is controlling, that can control the whole and no other conception of the Supreme Entity of Godhead. Only Vṛndāvana conception, and when that takes the shape of self distribution as Mahāprabhu that seems to be more high. Seems to be higher when the Absolute is searching for His lost servant, the highest. Perhaps read in *Prema Dhāma Stotram*?

Bhakti Sudhīra Goswāmī: Yes.

Śrīla Śrīdhara Mahārāja: What is the conception of the Absolute?

ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇaṁ

[svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam
advayaika-lakṣya-purṇa-tattva-tat-parātparaṁ
prema-dhāma-devam-eva naumi gaura-sundaram]

["The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu's dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression."] [*Prema Dhāma Deva Stotram*, 66]

Saukhya means ecstasy, or harmony, or *ānandam*, *rasam*, *saukhya*, *sukha*. Full harmony of Him. Happiness. What will be its symptom? *Ātma-siddha, satta-siddha*, self evident, self existent, two ecstasies. What will be? *Nṛtya*. *Ātma-siddha-sāva līla. Sāva līla* means dynamic character. *Sāva līla-pūrṇa-saukhya -lakṣaṇaṁ, svānubhāva-matta-nṛtya*. Two things of full joy and He's dancing. *Matta, svānubhāva, nṛtya*. As a madman dancing, no object of dancing, madman. He Himself is dancing. What is this? His dancing is the symptom of His own full ecstatic character, *nṛtya*. And *kīrtana* is distributing Himself. And that is found in Mahāprabhu. So that is the fullest conception of the Absolute.

Badrinārāyaṇa: Mahārāja. That's written here in Goswāmī Mahārāja's Preface.

"His Divine Grace has informed us that the heart's inner hankering for ecstasy, charm, and sweetness, leads it in the search for Śrī Kṛṣṇa - Reality the Beautiful. The Kṛṣṇa conception of divinity is so irresistible that even Kṛṣṇa Himself becomes overwhelmed by His own potency and is madly engaged in tasting His own sweetness, ecstatically dancing, and thereby distributing that sweetness to others."

Śrīla Śrīdhara Mahārāja: Yes. Dancing and chanting.

Badrinārāyaṇa: Yes, and distributing.

Śrīla Śrīdhara Mahārāja: *Nṛtya-kīrtanātma-vanṭanam*. Dancing in Himself and *kīrtana* giving to others through sound.

Bhakti Sudhīra Goswāmī: We could not know this if you did not explain these things to the world it would not be known in that way. You show systematically the conception of Mahāprabhu as the highest reality. Otherwise there's some general idea, but you're showing systematically.

Śrīla Śrīdhara Mahārāja: Ontologically.

Bhakti Sudhīra Goswāmī: Ontologically.

Śrīla Śrīdhara Mahārāja: Ontological aspect.

Bhakti Sudhīra Goswāmī: Irrefutably.

Śrīla Śrīdhara Mahārāja: That is the characteristic of our Guru Mahārāja. When I wrote about Bhaktivinoda Ṭhākura, in ontological basis he has showed so. So when he was reading that and when he found the ontological basis, _____ [?]

yad dhāmnaḥ khalu dhāma caiva nigame brahmeti saṇjñāyāte
yasyāṁśāsya kalaiva duḥkha nikarair yogeśvarair mṛgyate
vaikuṇṭhe paramukta-bhṛṅga-caraṇo nārāyaṇo yaḥ svayam
tasyāṁśī bhagavān svayaṁ rasa-vapuḥ kṛṣṇo bhavān tat-pradāḥ

["The effulgent, non-differentiated aspect of divinity known as Brahman is composed of infinite particles of individual consciousness, and has been considered by the *Upaniṣads* and by Vedic scholars to be the halo of the Absolute. The localised plenary portion of Godhead known as Paramātmā is sought after by the great *yogīs* practising extreme penances. Nārāyaṇa Himself, the predominating Lord of the Vaikuṇṭha planets, whose lotus feet are worshipped and served by His unexcelled bee-like devotees, is only a partial representation of the original Personality of Godhead. The original or full-fledged aspect of divinity is Kṛṣṇa. O Bhaktivinoda Ṭhākura, you have not come to distribute Brahman or Paramātmā or even Nārāyaṇa *bhakti*, but Svayaṁ-Bhagavān Kṛṣṇa, the original conception of the Absolute, who is all-ecstasy. It is you, O Gurudeva, who can gently place me in His hands, and you have come to give Him to the public."]
[*Śrīmad-Bhaktivinoda-viraha-daśakam*, 7]

O Bhaktivinoda Ṭhākura why you are so great, you have given out such thing. What is that thing? The *jñānīs* they appreciate only the halo of the thing, of the Vaikuṇṭha. And the *yogīs* a part of the part of the parts they're searching the permeating aspect only. But Nārāyaṇa, the controller of everything, that is worshipped by the great salvationist. And even above that Svayaṁ-Bhagavān Kṛṣṇa the Lord of love, and you are giver of that, so you are so great.

When Prabhupāda came to read this passage, "O, very happy style," he told, and just in front of me he told. "Happy style. That is ontological basis, to explain the love, the affection, in ontological basis it is stated here." So when he came to read this passage, on my face, "A very happy style."

And Jīva Goswāmī also given like that. So I gave,

śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ

[rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitam
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammāṇitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īśo bhavān]

["What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation. And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it as the supreme goal of life. What is this wonderful truth? *Śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."] [*Śrīmad-Bhaktivinoda-viraha-daśakam*, 9]

That is sanctioned by Gaurāṅga. *Svarūpa-viditaṁ*. Really the very purport understood only by Svarūpa Goswāmī. *Rūpāgrajenādṛtaṁ*. Sanātana Goswāmī could appreciate that thing. And Śrī Rūpa he distributed the whole thing. *Raghu-gaṇair-āsvāditaṁ*. Raghunātha and his party he appreciated fully and also added something. And *jīvādyair abhirakṣitaṁ*, and Śrī Jīva, Baladeva [Vidyābhūṣaṇa] etc they have given full protection that is ontological explanation. Justification of the highest position by ontological process. Justification that affection is the highest. So when justification in ontological aspect is there that is very appreciated and useful for the public, for preaching.

Bhakti Sudhīra Goswāmī: Yes. Bhakti Rakṣaka.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. And for this poetry Prabhupāda only he saw and he told to Śrauti Mahārāja, "This is not his writing, Bhaktivinoda Ṭhākura has written it himself through him."

And to [Śrīyukta Aprākṛta Prabhu] Goswāmī Mahārāja, Prabhupāda told that, "Yes, I'm satisfied that what I came to give, he has that with him, that is left here now."

So what you say, what you're going to appreciate in me, that really comes from my Gurudeva. That is his. I'm not the owner. This is his property. So *śrī jīvatejasthatiḥ*. I have compared my Gurudeva with Śrī Jīva.

[gaurāṅgaika-gatir vrajāśritamatiḥ śrī gauradhāma sthitiḥ
sachāstraikavṛtiḥ kusaṅga viratirduḥsthabyathā-niṣkṛtiḥ
śrī rūpaik-ratiḥ sanātana-natiḥ śrī jīvatejasthatiḥ
śrī siddhānta sarasvatī guruvaru gaudīya-goṣṭhīpatiḥ]

[Another stanza in his praise, *gaurāṅgaika-gatir*, where the only end of his life was Śrī Gaurāṅga, *aika-gatir*, only! The only object of his life was Śrī Gaurāṅga. *Vrajāśrītamatih*. The mental God took cover from the Vraja *rasa* - your most beloved Dayita dāsa, at present, who is our Gurudeva! Please recommend my admission in the list of his servitors permanently, be gracious enough to do that. In this way, the poem was appreciated by Prabhupāda and four others also. Bhaktivinoda Ṭhākura, Gaura-Haribol!"]

[*Śrī Gauḍīya Gitāñjali*, 1983] [*Sādhu Saṅga* magazine, volume. 3, number 1, 1985, page 12]

[*Śloka* 155 in a collection of verses quoted by Śrīla Śrīdhara Mahārāja]

That is his attitude, giving explanation to the high words of the Gurudeva, Rūpa and Sanātana. Jīva Goswāmī established here in the educated, illuminated section, enlightened section. Jīva Goswāmī explained that the Guru, Sanātana and Rūpa, what they gave to the world that is of so high position.

Digvijayī came and Sanātana and Rūpa they gave their signature. "We're defeated here."

But Jīva Goswāmī he tore it up. "Come to me, I shall discuss with you." Discussing, and that Digvijayī was defeated. "Now you try to understand why my Guru Rūpa and Sanātana gave you their signature. They did not want to waste their time by talking foolish things with you."

Badrinārāyaṇa: Then Rūpa Goswāmī asked him to leave the *āśrama*, no?

Śrīla Śrīdhara Mahārāja: Yes. "You have got so egoistic so you must leave my *āśrama*."

He had to leave. Then Sanātana when wandering through the Vraja *maṇḍala* heard about Jīva Goswāmī _____ [?] "One beautiful boy is here and he's fasting and passing his time in a very sad way, his attitude, his mentality."

Sanātana saw him _____ [?] "What have you heard from Śrī Caitanyadeva? What is the real advice you understand from Him?"

He said, "*Jīva daye*, *Nāme ruci*, Vaiṣṇava *sevā*. That to be kind towards the ordinary people. And to serve the Vaiṣṇava. And to take the Name."

"But the *jīva* is suffering there. You have no pity for him?"

He understood the purpose of Sanātana and they sent person to me a *jīva*.

And also once that Vallabhācāryi, he saw, went to ask Rūpa Goswāmī, "I hear that you have written many things about devotion. I want to see."

He gave _____ [?]

"O, but grammatically this word is wrong."

"All right _____ [?] You correct it then."

Then Jīva Goswāmī knew everything. And when Vallabha Bhaṭṭa was going to take bath in Yamunā then Jīva Goswāmī with a pot in his hand he was going as if to fetch some water he followed. And on the way he told that, "What you think? You have corrected something, some mistake?"

"Yes. There was a grammatical mistake and I asked him to correct."

Then he, "How it was faulty?"

"It is this and that way faulty."

"No. It is correct, it is not faulty. You must be wrong."

"O, is it? It's written in this way. O, yes, I forgot. Then I committed mistake."

Then when he came back, "O Rūpa, I have asked you to correct some passage, but it was all right. I did wrong. And who's that boy, very bright, beautiful, that boy, who's he?"

"He's my disciple _____ [?]

"He detected me, my mistake, that it was all right."

So that was also a course. Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. As if they depend on Kṛṣṇa's will and it came through Jīva Goswāmī they knew this that it will come from somewhere. 'That we're so and so that Kṛṣṇa will prove we did not do it.' When Baladeva [Vidyābhūṣaṇa] told it was erroneous he corrected. But Kṛṣṇa when somewhere else came and put the thing properly. They had faith in such things. So Vaiṣṇava, so *jñāna*, heart is above knowledge, faith is above knowledge. Their faith was served by knowledge.

tṛṇād api sunīcena, taror api sahiṣṇunā / amāninā mānadena, kīrtanīyaḥ sadā hariḥ

["One who is humbler than a blade of grass, more forbearing than a tree, who gives due honour to others without desiring it for himself is qualified to always chant the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 3]

They follow that process, *amāninā mānadena*, but the mistake was not allowed by Kṛṣṇa. Somehow or other knowledge came to serve the faith, affectionately. So who has kept the heart connection he has kept the central thing. Heart transaction is the central thing in us. That is love, home, and Vṛndāvana thought is that. *Jñāna śūnya bhakti*. 'Yes, it is here. *Jñāna miśrā*, *karma miśrā*, *eho bāhya*, superficial.' And when eliminates *jñāna* 'that we can know' and 'we can do', both eliminated. It is automatic.

When one *brāhmaṇa brahmacārī* he met Kṛṣṇa and told, "You Kṛṣṇa I shall curse You."

"Why *brāhmaṇa* boy?"

"Because You are at the root of all these disasters in Kurukṣetra war. So many widows and orphans they're crying and You are at the root of all these miseries."

"Kṛṣṇa told, "You *brāhmaṇa* boy, you with much difficulty and labour have collected some power. You will apply that to Me your energy will be spent up, but it won't affect Me. I'm *nirguṇa*. Because I'm in *nirguṇa* I'm in the necessary flow I've no other alternative. The absolute flow I'm working in harmony with the absolute flow of the world there. I'm there. Nothing can touch Me."

So the general flow, harmonious flow, that is *līlā*. That is For Himself. That cannot be checked or opposed by any other flow springing from so many small origins, centres. For Itself. Who can understand that flow they're only faithful to that, have been saved from any other flow around them.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. His will is going on. It is His *līlā*. It cannot be opposed or hampered in any way. Rather we must give up. *Sarva-dharmān parityajya*. We shall try to place ourselves in that flow of life, that universal flow, *līlā*. So *jñāna śūnya bhakti*. The *yogī*, the *jñānī*, they've got their special object of life. That *bhakti* proper is not only special thing, but what is already there in the original, irresistible. *Ahaitukī apratihatā*. Causeless and which can never be opposed. This is *bhakti*.

sa vai puṁsāṁ paro dharmo, [yato bhaktir adhokṣaje / ahaituky apratihatā, yayātmā suprasīdati]

["The supreme occupation (*dharma*) for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."] [*Śrīmad-Bhāgavatam*, 1.2.6]

Everyone's highest duty is this. *Yato bhaktir adhokṣaje*. To be grateful to the transcendental flow. *Ahaitukī* and *apratihatā*, causeless and that cannot be hampered or opposed in any way. Irresistible, and *apratihatā*, and *ahaitukī*, no cause, automatic. Automatic and irresistible flow at the centre. We must try to harmonise ourselves with that. That is *bhakti*. _____ [?]

Bhakti Sudhīra Goswāmī: He's such a great scholar and he says *jñāna śūnya bhakti*. He knows so many things, so many scriptures, but he says, he's preaching *jñāna śūnya bhakti*. Ha, ha, ha.

Badrinārāyaṇa: _____ [?]

Śrīla Govinda Mahārāja: Nimāi Paṇḍita Mahāprabhu also was...

Bhakti Sudhīra Goswāmī: Yes. Nimāi Paṇḍita.

Śrīla Govinda Mahārāja: Nimāi Paṇḍita was a great Paṇḍita.

Śrīla Śrīdhara Mahārāja: Yes. *Jñāna* is subservient. When, people in general they're appreciators of power. When a powerful man he bends his head to a *jñānī*, to a *ṛṣi*, when a king is bowing down his head to an ordinary *ṛṣi* in the jungle, then *ṛṣi's* greatness is established. And when that *jñāna* and power, both *karma*, *jñāna*, they'll submit at the feet of the love, then, love is already a great thing, but for the people it helps them to know. So *jñāna* means subservient, power is subservient to devotion. Then that is doing some service to the *ajñāna*, to do His will.

[34:50 - 41:32 ?]

...so do everything for Me."

...

...and death and its finished.

Bhakti Sudhīra Goswāmī: What is that?

Śrīla Śrīdhara Mahārāja: That proposed alternative of devotion that must be dealt fully given justice and then the defects will be taken out and then cancelled. Otherwise whimsical dismissal has got no value.

Bhakti Sudhīra Goswāmī: Hmm, yes, that we're seeing in time.

Śrīla Śrīdhara Mahārāja: _____ [?] *Karma* is nothing, *jñāna* is nothing, *yoga* is nothing, only such statement has got no value. They must have proper dealings, justification, justice. This is their real position, and better than this, that and that, and then this defect, so it must be real. In this way every aspect must be properly dealt. Just as in the court the opposition party, he's also hearing, and discussion that is allowed. And then by supreme decision - 'O, there's this defect so he's culpable.' This way stands.

...

Bhakti Sudhīra Goswāmī: ...yes, all of these other things, but didn't really dismiss them. And now after so many years again they're going back to that.

Badrinārāyaṇa: Mahārāja. The devotees in the beginning they dismissed all these things, *karma*, *jñāna*, but now they're realising and going back.

Bhakti Sudhīra Goswāmī: They did not dismiss them fully...

Badrinārāyaṇa: Properly.

Bhakti Sudhīra Goswāmī: ...in a real way, but in a superficial way they so easily rejected everything. And now many years later they're going back.

Śrīla Śrīdhara Mahārāja: Back to?

Bhakti Sudhīra Goswāmī & Badrinārāyaṇa: *Jñāna*, *karma*.

Badrinārāyaṇa: It means some have left the *sevā*, the service. And some are searching other paths.

Śrīla Śrīdhara Mahārāja: That *karma* that you're talking about _____ [?]

Bhakti Sudhīra Goswāmī: Yes. You've hit the nail on the head.

Śrīla Śrīdhara Mahārāja: They've whimsically accepted, eh? Not proper hearing.

Bhakti Sudhīra Goswāmī: Not deep, not diving deep into reality, the surface.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Do they admit that we're unfit, but devotion is higher? Do they admit knowing this is all nonsense?

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Śrīla Śrīdhara Mahārāja: Do they admit that 'we're unfit but devotion is higher?' Do they admit knowing this is all nonsense? 'We're fallen.' What do they say? 'This is higher but we can't stand.' This is their function, or this is all bogus? 'We wasted our time, but we're going to reality now.' What do they say now? How, what is their attitude?

Bhakti Sudhīra Goswāmī: They think it's higher.

Devotee: They think it's higher but they've lost the way.

Bhakti Sudhīra Goswāmī: They think that devotion is higher. 'But we have lost our enlivenment.'

Śrīla Śrīdhara Mahārāja: That is good.

Śrīla Govinda Mahārāja: That is some life.

Bhakti Sudhīra Goswāmī: Yes.

Badrinārāyaṇa: Mahārāja. You gave the example of the bicycle. When you're riding the bicycle balance is maintained. But once the bicycle stops then you fall. As long as they're going...

Bhakti Sudhīra Goswāmī: Forward momentum.

Badrinārāyaṇa: Yes, that forward going power.

Śrīla Śrīdhara Mahārāja: But that power is something else, that comes to help bicycle. When that is withdrawn then bicycle gone, goes away.

Badrinārāyaṇa: Off balance.

Śrīla Śrīdhara Mahārāja: In Germany I'm told that there - only one whole train, in the train only one wheel is passing _____ [?]

Devotees: Monorail.

Śrīla Śrīdhara Mahārāja: Monorail, one line?

Bhakti Sudhīra Goswāmī: Yes. It goes two hundred and forty miles an hour.

Śrīla Śrīdhara Mahārāja: But when no force, when force all right, that one line train. And when stopping in the station some support on both sides?

Bhakti Sudhīra Goswāmī: Yes, it works by magnetic field, force field.

Devotee: Also a fly wheel inside, Mahārāja.

Śrīla Śrīdhara Mahārāja: Otherwise it is running on one line perhaps?

Bhakti Sudhīra Goswāmī: Yes.

Devotee: It's got a spinning wheel inside it, Mahārāja. Just like a bicycle.

Śrīla Śrīdhara Mahārāja: This wheel above, it's also moving in this way and keeping the balance?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: But only one line. _____ you've got your...

Devotee: Yes. I've got Mahārāja.

Śrīla Śrīdhara Mahārāja: What is that?

Devotee: It's a greeting card from my sister for my birthday.

Śrīla Śrīdhara Mahārāja: All right. They're celebrating your birthday there?

Devotee: Yes. It's very nice card. It says outside, "The world is full of beauty when the heart is full of love."

Śrīla Śrīdhara Mahārāja: Ah!

premāñjana-cchurita-bhakti-vilocanena, santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ, govindam ādi puruṣaṁ tam ahaṁ bhajāmi

["I worship Govinda, the Primeval Lord, Who is Śyāmasundara, Kṛṣṇa Himself with inconceivable innumerable Attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love."] [*Brahma-saṁhitā*, 38]

Premāñjana-cchurita. When the ointment of love is put on the eye then we can see Kṛṣṇa, Lord of Love.

So, they're blaming me, but they should blame the scripture also. Scripture also trying to explain the position of devotion in such way. "This is *karma*, this is *jñāna*, this is *bhoga*, this is this, this is that. And devotion is such." In other words it's appreciation?

Bhakti Sudhīra Goswāmī: Yes. Indirectly.

Śrīla Govinda Mahārāja: Authentically.

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Devotee: Authenticity is not imitation.

Badrinārāyaṇa: Unique.

Devotee: Imitation is opposite of authenticity.

Badrinārāyaṇa: Genuineness.

Bhakti Sudhīra Goswāmī: Yes. Guru Mahārāja's writings are authentic.

...

Śrīla Śrīdhara Mahārāja: ...*chidyante sarva-saṁśayāḥ*. All doubts will be automatically cleared, *sarva- saṁśayāḥ*. *Kṣīyante cāsya karmāṇi*. Then all energy, all attempt to do something, that will vanish. Everything is already there. Only the seal of the heart is to be broken. *Bhidyate hṛdaya-granthiś*. That is a tie in the heart and that must be broken, and the inner flow will come and know its own home. That will understand the home. 'Yes, this is my home.' All suspicion will vanish, and any 'I shall do this and that' and such attempt of energy will also fly away, will vanish. Everything is all right. Nothing to be done, or nothing to be known. No necessity of knowledge and no energy. It is automatic flow, everything, *nitya. Nitya līlā* is like this. No energy is necessary and also no knowledge is necessary. It is automatic and happy flow. The original position is such, *līlā*. No energy and no plan, design. No design no plan and no energy is necessary when we can have touch of that thing. That is the most fundamental, innermost, and all fulfilling, *līlā*. Fulfilment at every step, new life, new fulfilment, always new fulfilment. *Ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ*.

[ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam]

["The Holy Name of Kṛṣṇa cleanses the mirror of the heart and extinguishes the fire of misery in the forest of birth and death. As the evening lotus blooms in the moon's cooling rays, the heart begins to blossom in the nectar of the Name. And at last the soul awakens to its real inner treasure - a life of love with Kṛṣṇa. Again and again tasting nectar, the soul dives and surfaces in the ever-increasing ocean of ecstatic joy. All phases of the self of which we may conceive are fully satisfied and purified, and at last conquered by the all-auspicious influence of the Holy Name of Kṛṣṇa."] [*Śikṣāṣṭakam*, 1]

Every step new fulfilment as if we're realising. *Sarvātma-snapanaṁ*. All covering and all satisfying of all steps, all play. All playing satisfied and all members satisfied. That is the characteristic of the universal flow. Every point new, it's not old, does not become old, does not become a stereotype thing, stale. Ever new, evergreen _____ [?] just like birth it's new, *sudhi*, purification is also there. *Sarvātma- snapanaṁ*. All purifying, all play is purified and all persons purified, all three, quantity and quality.

Gaura Hari bol. It's such, we're given to understand, and try to follow what is that thing.

...

Krsna prema nama parama sukha maya _____ [?]

To establish the position of Nityānanda Prabhu Who is not considered as a scholar like Mahāprabhu, what's His position, why He's so great? Nityānanda Prabhu. He's not very scholarly. So Śrī Kṛṣṇa prema Nāma, there's something, wonderful thing in the name of Kṛṣṇa *prema*, love of Śrī Kṛṣṇa. It is such a happy thing that even the great personages they cast aside all the proposals of the scriptures including salvation. It is such a wonderful thing. And Nityānanda Prabhu can give that thing, so His position is higher than the giver of the salvation and other things in the world.

... acintya _____ [?] unthinkable and ecstatic, the higher happiness. Distributing higher quality happiness and that is unthinkable. That can be given by Nityānanda Prabhu, so Nityānanda Prabhu's position is automatically higher than the givers of the *mukti*, that is Nārāyaṇa and other gods that give the worldly things. And apparently not scholarly but still He can give Kṛṣṇa *prema*.

The *gopīs* were not very high scholars but they hold the supreme position. Why? How? They're possessor of that supreme divine love. And Kṛṣṇa Himself He also hankers after such love, such dedication, such sacrifice, He Himself.

Devotee: Mahārāja. _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...positive and negative. In the words of my Guru Mahārāja, "Predominating aspect and Predominated aspect." Two sides. Rādhā-Kṛṣṇa. One receiver another giver. Passive and active.

...

Devotee: _____ [?]

Śrīla Govinda Mahārāja:

śrī-śrīmad-bhagavat-padāmbuja-madhu-svādotsavaiḥ ṣaṭ-padair
nikṣiptā madhu-bindavaś ca parito bhraṣṭā mukhāt guñjitaiḥ
yatnaiḥ kiñcid ihāhṛtaṁ nija-para-śreyo 'rthinā tan mayā
bhūyo-bhūya ito rajāṁsi pada-saṁlagnāni teṣāṁ bhaje

["The bees, intoxicated in the festival of drinking the honey of the Lord's lotus feet, busily humming the glories of the Lord, drops of honey from their mouths fall and scatter all around; for my own divine prospect, I've carefully collected some of those drops herein - and thus do I worship the dust of the lotus feet of those saints, again and again."] [*Śrī Śrī Prapanna-jīvanāmṛtam*, 10.14, page 179]

_____ [?]

Devotee: _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...so I must go with you. Mahāprabhu has ordered, "Now go to Vṛndāvana and do what I say, so you're with Me."

Physically, materially we may be far away, but internally we may be very near. Otherwise the bedbugs, they're also very near _____ [?] according to consciousness they're very far away. And bodily far and the heart may be very near. That is real near. Space and time cannot disturb that nearness.

Bhakti Sudhīra Goswāmī: I try to recall that, from time to time to think like that. That I'm far away, but by remembering you on the plane of consciousness there's some connection.

Śrīla Śrīdhara Mahārāja: That thinker of the same thought, that is very close.

Bhakti Sudhīra Goswāmī: You said once when Mahāprabhu toured South India, and when He returned to Purī He said to Sārvabhauma Bhaṭṭācārya, He said, "I met many people, and of course Rāmānanda he's special, but I didn't meet anyone who was like you Sārvabhauma." But then you told me...

Śrīla Śrīdhara Mahārāja: "You're My disciple because _____ [?] Sārvabhauma you've come to such a level I could not find any Vaiṣṇava of your level."

So friends are of the same play, of same thought, and the same tendency. Not only thought but same tendency, same fulfilment, common fulfilment. Wherever they be physically but common end of life makes them together, close.

_____ [?] Rāmeśvara, Bhagavān, _____ [?] Why they left? That is a great loss to the ISKCON Movement, and necessarily to the Movement of Mahāprabhu. The ordinary people at large they'll be much wounded at their heart, at their aspiration. They had some new idea of life from ISKCON. And by the reactionary position of these stalwarts it's sustaining a great loss. I can't tolerate the very life. If I had them close I may try. But I could not do anything to Jayatīrtha, I tried but could not do.

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha, ha. Still, I had a tendency within that I could try to help Swāmī Mahārāja. It will be a great help to Swāmī Mahārāja. One may fail, that does not mean others will also fail.

Badrinārāyaṇa: Aranya Mahārāja is in India, possibly. And Bhāratī Mahārāja.

...

[19:21 - 27:05 ?]

87.10.03.A

Śrīla Śrīdhara Mahārāja: I'm not happy, within I'm not happy, seeing the condition of Bhagavān Mahārāja, that Rāmeśvara Mahārāja, stalwarts are going down. We're so proud of Swāmī Mahārāja, he did miracle, by the grace of our Guru Mahārāja. But within ten years the condition is heartbreaking, at least to me. I felt so much proud of his uncommon extraordinary activity. But in this lifetime I had to have this sad experience...

...

...preaching mission of civilised of Śrī Caitanya cult, a setback.

Devotee [Tripurari Swāmī?]: Only you can help them Mahārāja.

Śrīla Śrīdhara Mahārāja: As far as I'm trying.

Tripurari Swāmī: That you're doing.

Śrīla Śrīdhara Mahārāja: I told that I'm sympathetic, I'm not - what I did _____ [?] from the beginning it is something like relief work.

Tripurari Swāmī: But many are coming to know that you are a great friend of Swāmī Mahārāja and friend of everyone, friend of the world. Like Janārdana Mahārāja he has come...

Śrīla Śrīdhara Mahārāja: Yes. Cannot but be. One who has got faith and love for Mahāprabhu and our Guru Mahārāja they cannot but feel proud for Swāmī Mahārāja's preaching throughout the world. They must be pained by this inopportune thing. We feel so much proud. Kṛṣṇa. Kṛṣṇa. Though misunderstand me but I cannot misunderstand them so easily. Anyway they're helping the flow of Mahāprabhu, of our Guru Mahārāja. Swāmī Mahārāja means that. Swāmī Mahārāja means our Guru Mahārāja, and Mahāprabhu, Nityānanda. One who can read deeply they'll see like that. Otherwise they'll go down in such a way. All sincere Vaiṣṇavaite, even Indian, they felt proud, especially those that have got faith in Vṛndāvana *līlā*, in Kṛṣṇa *līlā*. In *Śrīmad-Bhāgavatam*, the very gist of the whole Vedic truth.

Even I gave the *veda matta*, the mother of *Veda* is *Gāyatrī* _____ [?] contains the whole. And *gāyatrī bhāṣya rūpo 'sau*, I have given out that. It all goes to Kṛṣṇa because the supreme conception of *ānandam*, *rasam*, pleasure, that is in Kṛṣṇa *līlā*. This comparative study, step by step it is shown. In Madras I proved it to a great Śaṅkara *paṇḍita* that from Catuḥsana, Brahmā, Śiva, how it is going up.

na tathā me priyatama ātmayonir na śaṅkaraḥ
na ca saṅkarṣaṇo na śrīr naivātmā ca yathā bhavān

["Neither Brahmā nor Śīva are as dear to Me as you; My elder brother Saṅkarṣaṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]
[*Śrīmad-Bhāgavatam*, 11.14.15]

Uddhava is the greatest *prema bhakta*...

...

"I want to be a creeper in this land so that the feet dust of these divine damsels may touch my head."

So what is the position of the *gopīs*? - calculation in the scriptural revealed advice, how the position of the *gopīs*? Those that try to understand that even may not understand, but trying they're also fortunate. The conception what is the highest conception of Absolute, the sweet, sweetness. Neither knowledge nor power, both charming things before us. First power seeker and the next knowledge seeker, or mystic power, power then knowledge. _____ [?] negligent, that is sweetness. Sweetness is our inner necessity. If that is not satisfied nothing is satisfied. The ego, the black box ego within us of separate interest, when that is completely dissolved the natural flow comes out from that box and knows the soil, the mother soil, home soil.

Bhidyate hṛdaya-granthiś, chidyante sarva-saṁśayāḥ. All doubts cleared, that is knowledge gone. And *kṣīyante cāsya karmāṇi*. All attempts to do something vanishes, automatic. Everything automatic, natural flow of sweetness. This is Vṛndāvana. When that ego of separate interest box will be totally broken the inner flow will come and recognise the mother soil, the *prema bhakti*, Vṛndāvana. And Navadwīpa greater when it's distributing itself to the fallen souls _____ [?] that principle of life. Kṛṣṇa. Kṛṣṇa.

Tripurari Swāmī: Guru Mahārāja. This morning we were discussing about *sannyāsa mantram*. And I read in one book by O.B.L. Kapoor, your Godbrother...

Śrīla Śrīdhara Mahārāja: Yes.

Tripurari Swāmī: ...disciple of Bhaktisiddhānta Saraswatī Prabhupāda.

Śrīla Śrīdhara Mahārāja: Oudh Bihārī Lal Kapoor. Dr.

Tripurari Swāmī: Dr. He wrote one book, in that book he explained that...

Śrīla Śrīdhara Mahārāja: That book was his thesis and that was examined by Professor Sanyal. Three examiners, when he gave that, appeared for the Doctorship examination, one of them was Professor Sanyal, the editor of the *Harmonist*. And the writer of *Śrī Kṛṣṇa Caitanya* book. There he wrote, *sannyāsa* is also everything. "I surrender to the aspiration of the service of *gopīs*." That is the meaning of the *sannyāsa*.

Tripurari Swāmī: He said that Mahāprabhu received from Keśava Bhāratī *tat tvam asi mantram*. General meaning *tat tvam asi*, 'thou art that.'

Śrīla Śrīdhara Mahārāja: "I am the same." But the real meaning that *tat tvam asi*, "I am Yours. I belong to You." *Tasya tvam asi*. "You are not independent, you belong to Him, you're dependent on Him", is another meaning. But generally in the Śaṅkara School they superficially they may take that *mantram*. It's in *Veda*, but in *Veda* the meaning they take that "I'm You, I'm *so ham*," but the real meaning "I belong to You. You are all, Master."

...

...you may know. "I got some *mantram* in a dream, whether it's real or not please hear."
Then He gave it to His Guru Keśava Bhāratī, and then He took from him.
"Yes, this is the *mantram*."

...

"I belong to You. I'm Yours." *Tat tvam asi*. Not "I'm You."

Tripurari Swāmī: Then, now in Gauḍīya Vaiṣṇava *sampradāya* the *sannyāsa mantra* we're receiving that is different. So when that change came? From Bhaktisiddhānta Prabhupāda?

Śrīla Śrīdhara Mahārāja: No. Mahāprabhu asked, gave direct teaching and inspiration to Rūpa, Sanātana, and through them Jīva Goswāmī and they have produced that scripture for the Vaiṣṇavas. And from there it is coming. And also Mahāprabhu gave some direction to - there also is some case. It's coming from Mahāprabhu and specially Sanātana Goswāmī, *Hari-bhakti-vilāsa*, then *Sat-kriya-sāra-dīpikā*, anyhow in consonance is the same. Śrīnivāsa Ācārya inspired by Gopāla Bhaṭṭa. Narottama Ṭhākura.

Mahāprabhu only formally He took *mantram* from Keśava Bhāratī. First from Īśvara Purī, but that was *dvādaśaka*. But He asked Sanātana Goswāmī to settle what will be the *mantram*, and then Sanātana Goswāmī gave it *aṣṭādvādaśaka* which is in vogue now, accepted by all Gauḍīya, from Sanātana Goswāmī. It is *aṣṭādvādaśaka*. And before that Mahāprabhu got *dvādaśaka*, the last portion. Then Mahāprabhu took *sannyāsa* for the preaching purpose from Keśava Bhāratī. And the third we're told He made Rāmānanda His Guru in the *rāga-mārga*...

Devotee: Mahāprabhu?

Śrīla Śrīdhara Mahārāja: ...in a way. *Sakhī*. From Vṛndāvana *līlā*, *sakhī vilāsa, sakhī līlāra vistāra*.

[sabe eka sakhī-gaṇera ihāṅ adhikāra, sakhī haite haya ei līlāra vistāra
sakhī vinā ei līlā puṣṭa nāhi haya, sakhī līlā vistāriyā, sakhī āsvādaya]

["Actually, only the *gopīs* have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded."] ["Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows."]
[*Caitanya-caritāmṛta, Madhya-līlā,* 8.202-203]

It is only the *sakhīs*, the she friends of Rādhārāṇī, they can give out the real *līlā* of Rādhārāṇī. They know and they can distribute it, no other, but only the intimate friends of Rādhārāṇī. They can deal with Rādhā *dāsya*...

...

...and so Mahāprabhu showed when He went to Rāmānanda and He asked him and Rāmānanda he's saying to Him. And at the same to Rāmānanda says, "I feel inspiration from You. You are talking through my mouth, as if I'm giving answers. What You ask I make the reply but I feel it is coming through You. And just as the ocean gives birth to the cloud, the water goes from ocean to cloud, and when it rains from cloud to ocean again. It is like that."

sañcārya rāmābhidha-bhakta-meghe, sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais, taj-jñatva-ratnālayatāṁ prayāti

["Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā,* 8.1]

...

...answering through Rāmānanda. So through Rāmānanda the highest *līlā* He showed that it's to be taken from *sakhī*, Viśākhā Sakhī was Rāmānanda. And Svarūpa Dāmodara was also - all these things...

Rāma Rāma.

Tripurari Swāmī: But Rāmānanda and Svarūpa Dāmodara different disposition.

Śrīla Śrīdhara Mahārāja: Lalitā and Viśākhā. We're told they're of that type. Lalitā as Svarūpa Dāmodara and Viśākhā as Rāmānanda Rāya. *Gaura-gaṇoddeśa-dīpikā*, in that book it is shown that who was who in Vṛndāvana. The personages that are in Gaura *līlā*, who are they in Vṛndāvana, in *Gaura-gaṇoddeśa-dīpikā* _____ [?]

Sādhu Mahārāja: Mahārāja. I'm Sādhu Mahārāja. I have a question. Because you're the senior Vaiṣṇava on the planet, could you give the conclusion of seniority. Because we find in the scriptures sometimes apparently discrepancies. For instance Śukadeva Goswāmī...

Śrīla Śrīdhara Mahārāja: _____ [?]

Badrinārāyaṇa: _____ [?]

Sādhu Mahārāja: What is the *siddhānta* of seniority? Because we see Śukadeva Goswāmī being the head of the Vaiṣṇava in that assembly and giving speeches. And also we find Lord Śrī Kṛṣṇa speaking to Uddhava while Maitreya Ṛṣi was present. And afterwards when Vidura wanted to get instructions from Uddhava, Uddhava sent him to Maitreya. And things like that also we find in Gaura *līlā*. When Caitanya Mahāprabhu was giving respect to Rāmacandra Purī due to his seniority, although he wasn't qualified for that respect, but Gaurāṅga Mahāprabhu was giving it. So it seems that sometimes seniority works in a zigzag way. How we'll understand that? You're the most qualified to teach us.

Śrīla Śrīdhara Mahārāja: One is form, another is material. The material is more substantial than form. I had a talk here with Kīrtanānanda and the whole place. I told 'I'm form breaker.'

Devotees: (Group laughter) Jaya.

Śrīla Śrīdhara Mahārāja:

sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvāṁ sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The *dharma*, we should regard the form, but what form? You had the form of the Christian missionary, they have got some form. You have left that and come to Swāmī Mahārāja. Why? The material is, substance is of real importance. All importance is to the substance and the form is secondary. Without all this formality we shall try, but if substance is absent we must leave that. Substance is all in all.

Rāmacandra Purī, Mahāprabhu gave formally but He did not take Rāmacandra Purī. Rāmacandra Purī he was a revolt to Mādhavendra Purī, his own Guru.

Rāmacandra Purī, he advised when Mādhavendra Purī was passing away, "O, why you're repenting for Kṛṣṇa, Kṛṣṇa, Kṛṣṇa? You conceive that you are Brahman himself."

Then Mādhavendra Purī, "Be off from here, you *māyāvādī*, you be off. I'm not getting as one with Kṛṣṇa and he has come to me to say that I'm Brahman."

And Īśvara Purī he gave service to him, and Īśvara Purī became full of love by his grace. And Rāmacandra Purī was rejected. But still formal respect Mahāprabhu tried to give but not to take him from the heart.

So form may be important but the substance it's carrying, according to that. Every *sampradāya*, religious *sampradāya*, has got some formal position. _____ [?] Sikhs in the Punjab. They have form but as much as matter is there, substance is there, that will be more, more important. Otherwise it will be considered as form from the position. All important is substance. *Sarva-dharmān*. First attention to the form.

yataḥ pravṛttir bhūtānāṁ, yena sarvvam idaṁ tatam
svakarmmaṇā tam abhyarccya, siddhiṁ vindati mānavaḥ

["A man achieves perfection by the performance of the appropriate duties prescribed for him according to his qualification. By the execution of his duties, he worships the Supreme Lord from whom the generation and impetus of all beings arises, and who permeates and pervades this entire universe (exercising His Supreme qualification of Lordship over one and all."] [*Bhagavad-gītā*, 18.46]

[śreyān sva-dharmo viguṇaḥ, para-dharmāt svanuṣṭhitāt]
sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ

["It is better to carry out one's own duties a little imperfectly rather than faultlessly perform another's duties. Know that even death is auspicious in the discharge of one's duties appropriate to his natural position in the ordained socio-religious system, because to pursue another's path is perilous."] [*Bhagavad-gītā*, 3.35]

Where you are at present you try to maintain that. Just as a general will say, 'maintain your position' to the soldier. 'At the cost of your life you must maintain your position.' Then when time will come, 'go forward.' Do you follow?

Devotees: Yes.

Śrīla Śrīdhara Mahārāja: Like that. *Sva-dharme nidhanaṁ śreyaḥ, para-dharmo bhayāvahaḥ*. Don't aspire after the position of others. Maintain your present position whereby past action you've come. You maintain your position, it's better to die there, and don't come back." Then again He says, "*Sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja*. Give up all sorts of positions and come to Me."

Otherwise, what is progress? All this life not to maintain ones own position eternally. Progress means go forward, leave the form and go, above you you'll find the highest position. And the highest position that is infinite. One can't find that 'I've got the whole thing within my fist.' No position is possible for the finite, because that is infinite. As much as he'll progress he'll see, 'O, great, great infinite. I'm nothing, I'm only a speck, a negligent position.' Hmm?

Śrīla Śrīdhara Mahārāja: Do you follow?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. _____ [?] 'I'm form breaker.' _____ [?]

ācāryaṁ māṁ vijānīyān, nāvamanyeta karhicit
[na martya-buddhyāsūyeta, sarva-deva-mayo guruḥ]

["One should know the Ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."]
[*Śrīmad-Bhāgavatam*, 11.17.27] & [*Caitanya-caritāmṛta, Ādi-līlā,* 1.46]

Badrinārāyaṇa: Unfortunately he couldn't digest that.

Śrīla Śrīdhara Mahārāja: The Absolute is Ācārya. We must try to see Him in Ācārya. And it will be progressive according to my progress.

Devotee: Mahārāja. The spirit soul that is going back to Goloka Vṛndāvana, how does he see seniority there?

Badrinārāyaṇa: Everyone is Guru. The *ātmā* when going back to Goloka Vṛndāvana, how does he see seniority there? In the land of Gurus, how does he see seniority?

Śrīla Śrīdhara Mahārāja: That is _____ [?] there already. Already there is _____ [?] be acquainted with them _____ [?] and he'll be adjusted in a position. There is a systematic stuff eternally, and he'll be reinstated rather in his position in a particular group. *Śanta*, *dāsya*, *sākhya*, *vātsalya*, *mādhurya*, classification, and sub division also. And according to his inner position he'll be adjusted there. Something like that.

Nitāi. Nitāi. Nitāi. I've talked much. I shall have to suffer the reaction _____ [?]

Tripurari Swāmī: You will get the reaction that what you are saying we will take that and distribute that to many people. And that will be a great blessing for them. And that reaction will come to you.

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa.

Devotee: A blissful reaction.

Śrīla Śrīdhara Mahārāja: So this old age perhaps Guru Mahārāja has spared me. He wanted me to go to the west, but I anyhow was reluctant. And he remarked perhaps I think once he remarked, "Ease lover."

Devotee: Guru Mahārāja. Although you say 'in your old age' but we see you as the youngest.

Śrīla Śrīdhara Mahārāja: When as much as we have any connection with that eternal substance, that aspect of course ever new, youthful. That aspect. _____ [?]

...

Kṛṣṇa. Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Tripurari Swāmī: So Mahārāja. I spoke with Janārdana Mahārāja on the telephone in Mexico before coming. He told me he was at the *āśrama* of Kusum Āśrama Mahārāja. And the GBC they sent two *sannyāsīs* to speak with him. Those two *sannyāsīs* were not GBC men, but representing the body of GBC. So Janārdana Mahārāja told me they were dealing with him very gentlemanly.

Śrīla Śrīdhara Mahārāja: After he returned from here?

Tripurari Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: I asked him that GBC committee is coming there on your meeting, and after that you will come. After that or they'll feel disturbed. I'm not going to give any shock to them before this meeting. But he told, "I have already _____ [?] I won't go there." All these things. And recommended by Sudhīra Mahārāja and they all told that I've accepted the connection. But it will be a shock to the GBC if I did not like that just before their sitting here this will happen. But I could not avoid the request _____ [?] and I did not vow to keep him here now, so he left now. Afterwards he may come again.

Tripurari Swāmī: So anyway they're dealing a little differently than in the past. They're forced to deal more courteously, gentlemanly.

Devotee: It was a good shock. This time it's a good shock.

Śrīla Śrīdhara Mahārāja: But in this condition that is still a shock to me and I did not like it, what I had to do for circumstance. _____ [?] could not avoid. But my common sense was that after this meeting he may come, but they're impatient.

Tripurari Swāmī: _____ [?] and there's one *sannyāsī* there in charge of the ISKCON temple. He was our friend previously. So he found that we were in Hawaii so he asked, "Please come to the temple and stay with me in my room." So we went there, we spoke with him. He's taken *sannyāsa* from Jayapatāka Swāmī, but he does not, he's feeling sorry, unhappy, in that relationship. So he has sent one letter to you, to Your Divine Grace.

Śrīla Śrīdhara Mahārāja: You are to consider all these things. _____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. You consider. You are all sincere people and you love at your heart Mahāprabhu and your Swāmī Mahārāja. And what Swāmī Mahārāja really went to preach there, you have got touch with that. So we can rely on you to some extent.

Tripurari Swāmī: Generally we all consider that your connection is most valuable thing for everyone.

Śrīla Śrīdhara Mahārāja: I thought like that, that I'm always friendly to them. But I'm aggrieved that they misunderstand me. Even my enemies they remarked to me that my speciality is 'strong common sense and disinterested nature. And has given me a unique position in the Maṭh. Strong common sense and disinterested nature. No selfish end of life, open to truth, always open to truth.'

...

...generosity, broadness. *Mahā-vadanyāya*. I like Mahāprabhu.

yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad- gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 7.128-9]

The common interest. Whomever you find inject this medicine in the epidemic, Kṛṣṇa consciousness. Whomever you come across inject Kṛṣṇa consciousness. This is the general tenure of the life of Mahāprabhu attracting persons. Do everything attracted by this common generosity, and the help will come from above. If we do the service the help automatically will come to us to help us spread this Kṛṣṇa consciousness. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, āmāra ājñāya guru hañā tāra ei deśa*. Don't be dejected, don't go. That should be our duty, the aim of our life, eternal life, either single or combined. Always spreading Kṛṣṇa consciousness, distributing Kṛṣṇa consciousness to the world, the only business, only engagement, and others are subsidiary.

Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol. Rāma. Rāma. Hare Kṛṣṇa.

...

Tripurari Swāmī: Tomorrow we're expecting Kanan Giri Mahārāja. And Bhāratī Mahārāja.

Śrīla Śrīdhara Mahārāja: All right. Any news of that Balarāma? They do not know?

Tripurari Swāmī: No good news of *sevā*.

Badrinārāyaṇa: He told that he felt most inspired by _____ [?] And he wanted to build a Sanskrit college there.

Tripurari Swāmī: We'll follow up on that.

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi. Nitāi. Nitāi. Nitāi.
Bhāvānanda Mahārāja is also retiring? Eh?

Tripurari Swāmī: Retiring. Retired. Finished. In New York, with Rāmeśvara, living together.

Śrīla Śrīdhara Mahārāja: Gaura Hari bol. Gaura Hari bol.

Badrinārāyaṇa: _____ [?]

Śrīla Śrīdhara Mahārāja: They've lost their faith altogether in Mahāprabhu? What is this? Or Prabhupāda, Swāmī Mahārāja?

Tripurari Swāmī: I don't think so.

Badrināràyaṇa: They've lost their faith in the organisation.

Śrīla Śrīdhara Mahārāja: But the practical life of an Ācārya they're unable to...

Tripurari Swāmī: Unable, cannot continue.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. They're direct representation of Swāmī Mahārāja...

Tripurari Swāmī: Misrepresentation.

Śrīla Śrīdhara Mahārāja: Eh? Swāmī Mahārāja Found a committee, is it not?

Tripurari Swāmī: Yes.

Śrīla Śrīdhara Mahārāja: Committee of Ācārya? Some say, deny, he did not form any committee of Ācārya.

Tripurari Swāmī: He gave some suggestions, some names.

Śrīla Śrīdhara Mahārāja: Some managing committee, eh?

Tripurari Swāmī: Ācāryas also, he named some Ācāryas. But he also named you.

Śrīla Śrīdhara Mahārāja: In the beginning they came to me when there was some question against Haṁsadūta, Tamāla Kṛṣṇa, and Jayatīrtha, is it not? These three. But I appealed to them to forgive and forget for the first time. Because Swāmī Mahārāja gave recognition, you give more value to that. And because it will be a great setback to the whole mission that Swāmī Mahārāja's direct representatives are treated in this way. So forgive and forget, first time. But Tamāla Kṛṣṇa was retained, and Jayatīrtha and Haṁsadūta they left.

Tripurari Swāmī: Tamāla Kṛṣṇa has written one letter in response to a letter from Jagad Guru Swāmī. Jagad Guru Swāmī wrote him a strong but loving letter. Strong points but sincere heart. And Tamāla Kṛṣṇa has written a response that he has moved by the points raised by Jagad Guru Swāmī regarding all of us and yourself. And he's carrying those points to this GBC committee for consideration. He would like to see some resolve in all these affairs.

Badrināràyaṇa: _____ [?]

Tripurari Swāmī: Hmm.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. And Yudhāmanyu Sevā Vikrama is he coming?

Tripurari Swāmī: We don't know.

Śrīla Śrīdhara Mahārāja: He's got some wound somewhere in the leg, eh?

Badrinārāyaṇa: Just a sprained ankle.

Tripurari Swāmī: Not serious.

Śrīla Śrīdhara Mahārāja: Not cured?

Devotees: Not too serious.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

The call of local duty and the call for absolute duty, that is indistinguishable. Call for absolute duty or call for local duty, local interest. That also in the divine realm, and local and absolute, and there's gradation. Where's the gradation? The progressive, infinite is progressive, as a subjective, super subjective, and progressive. Finite cannot finish infinite, infinite is always infinite. No number of finite can make any infinite. Just as from zero, minus zero is zero. Zero plus zero, zero. Zero into zero, zero. So infinite plus infinite is infinite. Infinite minus infinite is infinite. Infinite into infinite is infinite. It's of such character.

[oṁ pūrṇam adaḥ pūrṇam idaṁ, pūrṇāt pūrṇam udacyate]
pūrṇasya pūrṇam ādāya, pūrṇam evāvaśiṣyate

["The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."]

[*Śrī Īśopaniṣad* - Invocation]

The full taken from the full again the remainder is full. This is infinite, just like zero. Ha, ha. Zero in one side, infinite in another side. So infinite minus infinite is infinite. What is more striking than this? Eh? *Pūrṇasya pūrṇam ādāya*. We take full from the full, the remainder is full, it won't be lessened, can't be lessened. So we're going to approach towards that. Ha, ha, ha, ha.

Devotee: In San Francisco Tripurari Mahārāja and myself we were talking with an impersonalist, and he was saying that the Absolute becomes conditioned. And we told him that if the Absolute

is prone to become conditioned then its not ultimately Absolute because the Absolute can become many conditions in the material world.

Śrīla Śrīdhara Mahārāja: Absolute's approach towards non absolute in its own form, that is its highest magnanimity. *Aprākṛta*. Knowledge classified *pratyakṣa*, [*parokṣa*, *aparokṣa*, *adhokṣaja*, *aprākṛta*]. *Pratyakṣa*, that is sense perception. *Parokṣa*, not experienced by me but experienced by others. Then *aparokṣa*, just as in sleep, dreamless sleep, we come in touch with something, and when we arise we say, 'very happily I slept.' At that time when sleeping we had no movement, but when coming down we say, assert that 'very happy sleep I got, sound sleep.' So that is *aparokṣa*. Then *adhokṣaja*, another realm beyond that which when He cares to come down to our level we can feel Him. When withdrawn we have no help. That is *adhokṣaja*. And that *adhokṣaja* more higher becomes *aprākṛta*, comes to our level in such a way that we think He's one of us. But He's not. His approach, the remotest approach of the Absolute to the finite. Infinite's approach to the finite when it's in it's highest position is *aprākṛta. Aprākṛta-vat*, just like ordinary but not so.

That is Kṛṣṇa in Vṛndāvana *līlā*. One Who is carrying the Govardhana like a play ball, and He when there's a cat coming by a mean approach He's embracing Mother Yaśodā.

Yaśodā seeing the whole universe, then She's disturbed. "Then who is He? The boy opened His mouth and I found the whole universe there...

87.10.03.B

Śrīla Śrīdhara Mahārāja: ...the whole universe. Then she's disturbed. "Then who is He? The boy opened His mouth and I found the whole universe there. He's not my son?"

And after she was puzzled, at that time some cat cried, and being afraid He embraced Yaśodā.

"O, no, no. He's my son, my child."

Devotees: (Group laughter)

Śrīla Śrīdhara Mahārāja: So Absolute, most intimate and embracing the finite, that is *aprākṛta līlā* in Vṛndāvana. "I'm one of you." Even Yaśodā hoping He's carrying the shoes of Nanda, in this position. And quarrelling and stealing the butter, all these things. Lying _____ [?] Almost like one of us. His highest approach, and most magnanimous approach towards finite. It is *aprākṛta*, that is Kṛṣṇa *līlā*. And when that He's distributing Himself to the most fallen _____ [?] that is Gaura *līlā*. Both combined, Rādhā-Govinda. Rādhārāṇī's representing - that is the positive and negative. Negative side wholesale represented by Rādhārāṇī in different stages. *Mādhurya rasa* is the full, and *vātsalya*, consorthood is full. And the filial love, the friendly affection, and the service of the servant, and in submission they're all parts of Rādhārāṇī. Full in Rādhārāṇī, negative points. And the positive side Kṛṣṇa with all His paraphernalia.

Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Jaya Oṁ Viṣṇu-Pāda Paramahaṁsa...

...

Śrīla Śrīdhara Mahārāja: ...service of Mahāprabhu. From far away you're distributing that *sukṛti* to so many people. You're doing a great service and for that you'll be rewarded from higher agency for your hard labour in the service of Mahāprabhu. Gaura Sundara.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: You have distributed the mercy of Kṛṣṇa consciousness to so many. It is all recorded in the register book of Nityānanda Prabhu, Mahāprabhu, Kṛṣṇa, and the *gopīs*. The record is there. Nothing is lost. Ordinary human beings we may not know, we may not trace. But the omniscient, all knower, all seer, all record is being definitely.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: By your previous *sukṛti* you have acquired some position and again you're engaged in the distribution of _____ [?] A great fortune. And we're also feel blessed to have you in our midst here in the festival. Gaura Hari.

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Again after. Today I'm talking to many parties...

...

Śrīla Śrīdhara Mahārāja:

śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'
umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.

_____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

[rādhā-bhajane yadi mati nāhi bhelā, kṛṣṇa-bhajana tava akāraṇa gelā.
ātapa-rahita sūray nāhi jāni, rādhā-virahita mādhava pūjaye sa ajñānī.
kavāhi nāhi karavi tākar saṅga, citte icchasi yadi vraja-rasa-rāṅga.
rādhikā-dāsī yadi haya abhimān, śīghra-i mila-i tava gokula-kān.
brahmā śiva nārada śruti nārāyaṇī, rādhikā-pada-raja pūjaye māni.'

umā ramā satyā śacī candrā rukmiṇī, rādhā-avatār sabe āmnāya-vaṇi.
heno rādhā-paricaryā yākara dhana, bhakativinoda tā'r māgaye caraṇa.]

["If your desire to worship Śrī Rādhā is not awakened,
worship of Kṛṣṇa is ultimately useless.
Just as the sun is not perceived without sunlight,
similarly I cannot accept Mādhava without Śrī Rādhikā.
One who worships Kṛṣṇa alone has imperfect knowledge and
one who disrespects Śrī Rādhikā, is simply conceited and full of vanity.
Never associate with such a person if you at all desire the
transcendentally delightful pastimes of Vraja, to appear within you heart.
If you consider yourself to be a maidservant of Śrī Rādhikā,
then you will very soon meet Kāna (Kṛṣṇa) the Lord of Gokula.
Even Lord Brahmā, Lord Śiva, Devārsi Nārada, the personified *Vedas* (*Śrutis*)
and Lakṣmī-Devī honour and worship the dust of Śrī Rādhikā's lotus feet.
The Vedic scriptures (*āmnāya*) declare that Umā, Ramā, Satyā, Śacī,
Candrā and Rukminī are all the expansions of Śrīmatī Rādhārāṇī.
Bhaktivinoda whose only wealth is the service of Śrī Rādhā Ṭhākuraṇī
humbly begs the shelter of Her lotus feet."]

[*The Songs Of Bhaktivinoda Ṭhākura*, pages 129-131]
[*Śrī Bhakti Rakṣaka Bhajana Madhuri*, pages 35-36]
[*A collection of verses quoted by Śrīla Śrīdhara Mahārāja*, 386]
...

[06:10 - 06:57 ?]

Badrinārāyaṇa: In English.

Śrīla Śrīdhara Mahārāja: ...was my representative, he will work for me and I have ordered him to do this holy function of distributing the Holy Name to you all.

Badrinārāyaṇa: Jaya!

Devotees: Jaya Oṁ Viṣṇu-Pāda...

87.10.12.A

Śrīla Śrīdhara Mahārāja: [00:00 - 02:50 ?] ...wonderfully purified, peculiar points, it does not miss his notice. And that Bhakti Rakṣaka, myself, Śrīdhara Swāmī, Jagat Guru _____ [?] all these quotations he's collected from different parts _____ [?] He's a man of real, solid propaganda position. Understanding and preaching,

both is on a solid basis. Independent, solid basis, not encouraged by others, for the time being one has taken. It is not like that. From beginning and end, middle, everything he understands. So all those that feel something, needing help from this institution, they should be thankful to Sudhīra Goswāmī Mahārāja. So jaya Sudhīra Goswāmī Mahārāja kī jaya!

Śrīla Govinda Mahārāja: Jaya!

Śrīla Śrīdhara Mahārāja: _____ [?] Nitāi Gaura Hari bol.

...

... _____ [?] We may meet again or not I do not know. My condition is such. So my good will, with my Gurudeva's garland I give this to you.

Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Many persons have given some monetary help to this institution. Sudhīra Goswāmī may not be very progressive in that matter, but in reality and in increasing the prestige and the real substance of the preaching of this Maṭh he has taken out to the public _____ [?]

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: ...main thing. We're all indebted to him. Anyone concerned with Chaitanya Sāraswat Maṭh and its preaching, they're all indebted to Sudhīra Goswāmī Mahārāja. _____ [?] I'm too much _____ [?]

Devotees: Exhausted.

Śrīla Śrīdhara Mahārāja: Depressed, depression under, I cannot say anything more.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: There's no paying obeisance? Sudhīra Goswāmī Mahārāja paid obeisance to you?
We're taking leave now Mahārāja.

...

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī Mahārāja.

Sudhīra Goswāmī Mahārāja: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Your nature of publishing things of me as a Guardian of Devotion. Bhakti Rakṣaka. Dignified position you've given. Now, one main thing I forgot to mention to you. Govinda Mahārāja I have said to be my representative and I've seen him the fittest. And in many

affairs he's more than myself. I pray your assistance to him after me in the fullest sense to support him.

Bhakti Sudhīra Goswāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: And this is my earnest and ardent request to you that you'll support him...

Bhakti Sudhīra Goswāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: ...to the fullest extent possible. And this is my last request to you and prayer to you. You're a man of solid constitution so your backing is substantial. So you should do this for this main parent *āśrama*, and also Govinda Mahārāja, both. This is my last and greatest request to you. With this...
Hare Kṛṣṇa. Hare Kṛṣṇa. Kṛṣṇa. Kṛṣṇa.

Bhakti Sudhīra Goswāmī: Yes Mahārāja.

Śrīla Śrīdhara Mahārāja: Hare Rāma. Hare Rāma. Rāma. Rāma. Nitāi Gaura Nitāi. Nitāi Dayal Nitāi.
Kṛṣṇa. Kṛṣṇa. Kṛṣṇa. Nitāi. Nitāi. Gaura Nitāi. Gaura Nitāi.

Śrīla Govinda Mahārāja: _____ [?]

...

Śrīla Śrīdhara Mahārāja: ...why our obligation...

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi. Nitāi. _____ [?] Kṛṣṇa.

...

...____ [?] please permit me I live along with Him."

"No, no. What I say you do that, and thereby you'll be near Me."

So our association, our nearness in the spiritual is by submission and acceptance and obligation and obedience to a particular cause we can be in association there. That is the body of our creed, confidence comes together only by subjugation. The higher thing.

Nitāi. Nitāi. Nitāi.

The End